

# THE EXPOSITOR'S GREEK TESTAMENT

EDITED BY THE REV.

W. ROBERTSON NICOLL, M.A., LL.D.

EDITOR OF "THE EXPOSITOR," "THE EXPOSITOR'S BIBLE," ETC.

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# THE EXPOSITOR'S GREEK TESTAMENT

## I

### THE SYNOPTIC GOSPELS

BY THE REV.

ALEXANDER BALMAIN BRUCE, D.D.

PROFESSOR OF APOLOGETICS, FREE CHURCH COLLEGE, GLASGOW

## II

### THE GOSPEL OF ST. JOHN

BY THE REV.

MARCUS DODS, D.D.

PROFESSOR OF EXEGETICAL THEOLOGY, NEW COLLEGE, EDINBURGH

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## GENERAL EDITOR'S PREFACE

THE *Expositor's Greek Testament* is intended to do for the present generation the work accomplished by Dean Alford's in the past. Of the influence of Dean Alford's book there is no need to speak. It is almost impossible to exaggerate the success and usefulness of Dean Alford's commentary in putting English-speaking students into possession of the accumulated results of the labours of scholars up to the time it was published. He made the best critical and exegetical helps, previously accessible only to a few readers, the common privilege of all educated Englishmen. Dean Alford himself would have been the first to say that he undertook a task too great for one man. Though he laboured with indefatigable diligence, twenty years together, from 1841 to 1861, were occupied in his undertaking. Since his time the wealth of material on the New Testament has been steadily accumulating, and no one has as yet attempted to make it accessible in a full and comprehensive way.

In the present commentary the works have been committed to various scholars, and it is hoped that the completion will be reached within five years from the present date, if not sooner. As the plan of Alford's book has been tested by time and experience, it has been adopted here with certain modifications, and it is hoped that as the result English-speaking students will have a work at once up to date and practically useful in all its parts.

It remains to add that the commentators have been selected from various churches, and that they have in every case been left full liberty to express their own views. The part of the editor has been to choose them, and to assign the limits of space allowed to each book. In this assignment the judgment of Dean Alford has appeared to be sound in the main, and it has been generally followed.

W. ROBERTSON NICOLL.

## PREFACE

IN this Commentary on the Synoptical Gospels I give to the public the fruit of studies carried on for many years. These Gospels have taken a more powerful and abiding hold of me than any other part of the Scriptures. I have learnt much from them concerning Christ in the course of these years ; not a little since I began to prepare this work for the press. I have done my best to communicate what I have learned to others. I have also laid under contribution previous commentators, ancient and modern, while avoiding the pedantic habit of crowding the page with long lists of learned names. I have not hesitated to introduce quotations, in Latin and Greek, which seemed fitted to throw light on the meaning. These, while possessing interest for scholars, may be passed over by English readers without much loss, as their sense is usually indicated.

In the critical notes beneath the Greek Text I have aimed at making easily accessible to the reader the results of the labours of scholars who have made the text the subject of special study ; especially those contained in the monumental works of Tischendorf and Westcott and Hort. Readers are requested to peruse what has been stated on that subject in the Introduction, and, in using the commentary, to keep in mind that I have always made what I regard as the most probable reading the basis of comment, whether I have expressly indicated my opinion in the critical notes or not.

In these days one who aims at a competent treatment of the Evangelic narratives must keep in view critical

methods of handling the story. I have tried to unite some measure of critical freedom and candour with the reverence of faith. If, in spite of honest endeavour, I have not succeeded always in realising this ideal, let it be imputed to the lack of skill rather than of good intention.

I rise from this task with a deepened sense of the wisdom and grace of the Lord Jesus Christ. If what I have written help others to a better understanding of His mind and heart, I shall feel that my labour has not been in vain.

I enjoyed the benefit of Mr. MacFadyen's (of the Free Church College, Glasgow) assistance in reading the proofs of the second half of the work, and owe him earnest thanks, not only for increased accuracy in the printed text, but for many valuable suggestions.

The works of Dr. Gould on Mark and Dr. Plummer on Luke, in the *International Critical Commentary*, appeared too late to be taken advantage of in this commentary.

A. B. BRUCE.

GLASGOW.

THE GOSPELS  
ACCORDING TO  
MATTHEW, MARK AND LUKE

# INTRODUCTION.

## CHAPTER I.

### CONCERNING THE THREE GOSPELS.

#### SECTION I. THE CONNECTION.

1. The three first Gospels, bearing the names of Matthew, Mark and Luke, have, during the present century, been distinguished by critics from the fourth by the epithet *synoptical*. The term implies that these Gospels are so like one another in contents that they can be, and for profitable study ought to be, viewed together. That such is the fact is obvious to every reader. A single perusal suffices to shew that they have much in common in contents, arrangement and phraseology; and a comparison with the fourth Gospel only deepens the impression. There everything appears different—the incidents related, the thoughts ascribed to Jesus, the terms in which they are expressed, the localities in which the Great Personage who is the common subject of all the four narratives exercised His remarkable teaching and healing ministries.

2. Yet while these three Gospels present obtrusive resemblances, they also exhibit hardly less obtrusive differences. The differences are marked just because the books are on the whole so like one another. One cannot help asking: Seeing they are so like, why are they not more like? Why do they differ at all? Or the question may be put the other way: Seeing there are so many idiosyncrasies in each Gospel, how does it come about that notwithstanding these they all bear an easily recognisable family likeness? The idiosyncrasies, though not always so obvious as the resemblances, are unmistakable, and some of them stare one in the face. Each Gospel, *e.g.*, has some matter peculiar to itself; the first and the third a great deal. Then, while in certain parts of their narratives they follow the same order, in other places they diverge widely. Again, one cannot but be struck with the difference between the three records in regard to reporting the words of Jesus. Mark gives com-

paratively few ; Matthew and Luke very many, and these for the most part very weighty and remarkable, insomuch that one wonders how any one undertaking to write a history of Christ's life could overlook them. Matthew and Luke again, while both giving much prominence to the words of Jesus, differ very widely in their manner of reporting them. The one collects the sayings into masses, apparently out of regard to affinity of thought ; the other disperses them over his pages, and assigns to them distinct historical occasions.

3. These resemblances and differences, with many others not referred to, inevitably raise a question as to their cause. This is the *synoptical problem*, towards the solution of which a countless number of contributions have been made within the last hundred years. Many of these have now only a historical or antiquarian interest, and it would serve no useful purpose to attempt here an exhaustive account of the literature connected with this inquiry. While not insensible to the fascination of the subject, even on its curious side, as an interesting problem in literary criticism, yet I must respect the fact that we in this work are directly concerned with the matter only in so far as it affects exegesis. The statement therefore now to be made must be broad and brief.

4. All attempts at solution admit of being classified under four heads. First may be mentioned the hypothesis of *oral tradition*. This hypothesis implies that before our Gospels there were no written records of the ministry of Jesus, or at least none of which they made use. Their only source was the unwritten tradition of the *memorabilia* of that ministry, having its ultimate origin in the public preaching and teaching of the Apostles, the men who had been with Jesus. The statements made by the Apostles from time to time, repeated and added to as occasion required, caught up by willing ears, and treasured up in faithful memories : behold all that is necessary, according to the patrons of this hypothesis, to account for all the evangelic phenomena of resemblance and difference. The resemblances are explained by the tendency of oral tradition, especially in non-literary epochs and peoples, to become stereotyped in contents and even in phraseology, a tendency much helped by the practice of catechetical instruction, in which the teacher dictates sentences which his pupils are expected to commit to memory.<sup>1</sup> The differences are accounted for by the original diversity in the *memorabilia* communicated by different Apostles, by the measure of

<sup>1</sup> On the function of catechists as helping to stereotype the evangelic tradition *vide* Wright, *The Composition of the Four Gospels*, 1890. Mr. Wright is a thorough believer in the oral tradition.



fluidity inseparable from oral tradition due to defective memory, and of course in part also by the peculiar tastes, aims and individualities of the respective evangelists. This hypothesis has been chiefly in favour among English scholars, though it can likewise boast of influential supporters among continental critics, such as Gieseler and Godet. It points to a *vera causa*, and cannot be wholly left out of account in an endeavour to explain how written records of the evangelic tradition arose. There was a time doubtless when what was known of Jesus was on the lip only. How long that primitive phase lasted is matter of conjecture; some say from 30 to 60 A.D. It seems probable that the process of transferring from the lip to the page began considerably sooner than the later of these dates. When Luke wrote, many attempts had been made to embody the tradition in a written form (Luke i. 1). This points to a literary habit which would naturally exert its power without delay in reference to any matter in which men took an absorbing interest. And when this habit prevails writers are not usually content to remain in ignorance of what others have done in the same line. They want to see each other's notes. The presumption therefore is that while oral tradition in all probability was a source for our evangelists, it was not the only source, probably not even the chief source. There were other writings about the acts, and words, and sufferings of Jesus in existence before they wrote; they were likely to know these, and if they knew them they would not despise them, but rather use them so far as serviceable. In Luke's case the existence of such earlier writings, and his acquaintance with them, are not mere presumptions but facts; the only point on which there is room for difference of opinion is how far he took advantage of the labours of his predecessors. That he deemed them unsatisfactory, at least defective, may be inferred from his making a new contribution; that he drew nothing from them is extremely improbable. Much can be said for the view that among these earlier writings known to Luke was our Gospel of Mark, or a book substantially identical with it in contents, and that he used it very freely.

5. The last observation naturally leads up to the second hypothesis, which is that the authors of the synoptical Gospels used each other's writings, each successive writer taking advantage of earlier contributions, so that the second Gospel (in time) borrowed from the first, and the third from both first and second. Which borrowed from which depends of course on the order of time in which the three Gospels appeared. Six permutations are possible, and every

one of them has had its advocates. One of the most interesting, in virtue of the course it ran, is : Matthew, Luke, Mark. This arrangement was contended for by Griesbach, and utilised by Dr. Ferdinand Christian Baur in connection with his famous Tendency-criticism. Griesbach founded on the frequent *duality* in Mark's style, that is to say, the combination of phrases used *separately* in the same connection in the other synoptical Gospels : e.g., "at even when the sun did set" (i. 32). In this phenomenon, somewhat frequently recurring, he saw conclusive proof that Mark had Matthew and Luke before him, and servilely copied from both in descriptive passages. Baur's interest in the question was theological rather than literary. Accepting Griesbach's results, he charged Mark not only with literary dependence on his brother evangelists, whence is explained his graphic style, but also with studied theological neutrality, eschewing on the one hand the Judaistic bias of the first Gospel, and on the other the Pauline or universalistic bias of the third ; both characteristics, the literary dependence and the studied neutrality, implying a later date. Since then a great change of view has taken place. For some time the prevailing opinion has been that Mark's Gospel is the earliest not the latest of the three, and this opinion is likely to hold its ground. Holtzmann observe, that the Mark hypothesis is a hypothesis no longer,<sup>1</sup> meaning that it is an established fact. And he and many others recognise in Mark, either as we have it or in an earlier form, a source for both the other synoptists, thereby acknowledging that the hypothesis of mutual use likewise has a measure of truth.

6. The third hypothesis is that of *one primitive Gospel* from which all three synoptists drew their material. The supporters of this view do not believe that the evangelists used each other's writings. Their contention is that all were dependent on one original document, an *Urevangelium* as German scholars call it. This primitive Gospel was, *ex hypothesi*, comprehensive enough to cover the whole ground. From it all the three evangelists took much in common, hence their agreement in matter and language in so many places. But how about their divergencies ? How came it to pass that with the same document before them they made such diverse use of it ? The answer is : it was due to the fact that they used, not identical copies of one document, but different recensions of the same document. By this flight into the dark region of conjectural recensions, whereof no trace remains, the *Urevangelium* hypothesis

<sup>1</sup> *Hand-Commentar*, p. 3.

was self-condemned to oblivion. With it are associated the honourable names of Lessing and Eichhorn.

7. The fourth and last hypothesis was propounded by Schleiermacher. He took for his starting-point the word *διήγησις* in the introduction of Luke's Gospel, and found in it the hint that not in one primitive Gospel of comprehensive character was the source exploited by our Gospels to be found, but rather in many Gospels containing a record of some words or deeds of Jesus with which the writer had become acquainted, and which he specially desired to preserve. Each of our evangelists is to be conceived as having so many of these *diēgeses* or Gospels in his possession, and constructing out of them a larger connected story. In so far as they made use of copies of the same *diēgesis*, there would be agreement in contents and style; in so far as they used Gospels peculiar to their respective collections, there would be divergence; and of course diversity in the order of narration was to be expected in writings compiled from a handful of unconnected leaflets of evangelic tradition. In spite of the great name of its author, this hypothesis has found little support as an attempt to account for the whole phenomena of the Gospels. As a subordinate suggestion to explain the presence in any of the synoptists of elements peculiar to himself, it is worthy of consideration. Some of the particulars, *e.g.*, peculiar to Luke may have been found by him not in any large collection, but in a leaflet, as others may have been derived not from written sources large or small, but from a purely oral source in answer to local inquiries.

8. None of the foregoing hypotheses is accepted by itself as a satisfactory solution of the synoptical problem by any large number of competent critics at the present time. The majority look for a solution in the direction of a combination of the second and third hypotheses under modified forms. To a certain extent they recognise use of one Gospel in another, and there is an extensive agreement in the opinion that for the explanation of the phenomena not one but at least two primitive documents must be postulated. In these matters certainty is unattainable, but it is worth while making ourselves acquainted with what may be called the most probable working hypothesis. With this view I offer here a brief statement as to the present trend of critical opinion on the subject in question.

9. It is a familiar observation that, leaving out of account the reports of the teaching of Jesus contained in the first and third Gospels, the matter that remains, consisting of narratives of actions and events, is very much the same in all the three synoptists. Not

only so, the remainder practically consists of the contents of the second Gospel. It seems as if Matthew and Luke had made Mark the framework of their story, and added to it new material. This accordingly is now believed by many to have been the actual fact. The prevailing idea is that our Mark, or a book very like it in contents, was under the eye of the compilers of the first and third Gospels when they wrote, and was used by both as a source, not merely in the sense that they took from it this and that, but in the sense of adopting it substantially as it was, and making it the basis of their longer and more elaborate narratives. This crude statement of course requires qualification. What took place was not that the compilers of the first and third Gospels simply transcribed the second, page by page, as they found it in their manuscript, reproducing its contents in the original order, and each section *verbatim*. If that had been the case the synoptical problem would have been greatly simplified, and there would hardly have been room for difference of opinion. As the case stands the order of narration is more or less disturbed, and there are many variations in expression. The question is thus raised: On the hypothesis that Mark was a source for Matthew and Luke, in respect of the matter common to all the three, how came it to pass that the writers of the first and third Gospels deviated so much, and in different ways, from their common source in the order of events and in style? The general answer to the question, so far as order is concerned, is that the additional matter acted as a disturbing influence. The explanation implies that, when the disturbing influence did not come into play, the original order would be maintained. Advocates of the hypothesis try to show that the facts answer to this view; that is to say, that Mark's order is followed in Matthew and Luke, except when disturbance is explicable by the influence of the new material. One illustration may here be given from Matthew. Obviously the "Sermon on the Mount" exercised a powerful fascination on the mind of the evangelist. From the first he has it in view, and he desires to bring it in as soon as possible. Therefore, of the incidents connected with the commencement of the Galilean ministry reported in Mark, he relates simply the call of the four fisher Apostles, as if to furnish the Great Teacher with disciples who might form an audience for the great Discourse. To that call he appends a general description of the Galilean ministry, specifying as its salient features preaching or teaching and healing. Then he proceeds to illustrate each department of the ministry, the teaching by the Sermon on the Mount in chapters v.-vii., the healing by a group of



miracles contained in chapters viii. and ix., including the cure of Peter's mother-in-law, the wholesale cures on the Sabbath evening, and the healing of the leper, all reported in the first chapter of Mark. Of course, in regard neither to the sermon nor to the group of miracles can the first Gospel lay claim to chronological accuracy. In the corresponding part of his narrative, Luke follows Mark closely, reporting the cure of the demoniac in the synagogue of Capernaum, of Peter's mother-in-law, of many sick people on the Sabbath evening, and of the leper in the same order. There is only one deviation. The call of Peter, which in Luke replaces that of the four, Peter and Andrew, James and John, comes between the Sabbath evening cures and the cure of the leper.

The variations in style raise a much subtler question, which can only be dealt with adequately by a detailed comparative exegesis, such as that so admirably exemplified in the great work of Dr. Bernhard Weiss on the Gospel of Mark and its synoptical parallels.<sup>1</sup> Suffice it to say here that it is not difficult to suggest a variety of causes which might lead to literary alteration in the use of a source. Thus, if the style of the source was peculiar, markedly individualistic, colloquial, faulty in grammar, one can understand a tendency to replace these characteristics by smoothness and elegance. The style of Mark is of the character described, and instances of literary correction in the parallel accounts can easily be pointed out. Another cause in operation might be misunderstanding of the meaning of the source, or disinclination to adopt the meaning obviously suggested. Two illustrative instances may be mentioned. In reporting the sudden flight of Jesus from Capernaum in the early morning, Mark makes Him say to the disciples in connection with the reason for departure, "to this end came I forth," *i.e.*, from the town. In Luke this is turned into, "therefore was I sent," *i.e.*, into the world.<sup>2</sup> In the incident of the triumphal entry into Jerusalem, Mark makes Jesus bid the two disciples say to the owner of the colt, "straightway He (Jesus) will send it back," *i.e.*, return it to its owner when He has had His use of it. In Matthew this is turned into, "straightway he (the owner) will send them (the ass and her colt)".<sup>3</sup> Yet another source of verbal alteration might be literary taste acting instinctively, leading to the substitution of one word or phrase for another, without conscious reason.

10. Thus far of the matter common to the three Gospels, or what may be called the triple tradition. But Matthew and Luke contain

<sup>1</sup> *Das Marcusevangelium und seine synoptischen Parallelen*, 1872.

<sup>2</sup> Mark i. 38, Luke iv. 43.

<sup>3</sup> Mark xi. 3, Matthew xxi. 3.

much more than this, the additional matter in both consisting mainly of *words and discourses* of Jesus. Each Gospel has not a little peculiar to itself, but there is a large amount of teaching material common to the two, and though this common element is very differently reproduced as to historic connection and grouping, yet there is such a pervading similarity in thought and expression as to suggest forcibly the hypothesis of a second source as its most natural explanation. Assuming that the first and third evangelists borrowed their narrative of *events* from Mark, and that what needs accounting for is mainly the didactic element, it would follow that this hypothetical second source consisted chiefly, if not exclusively, of sayings spoken by the Lord Jesus. Whether both evangelists possessed this source in the same form, and had each his own way of using it, as dictated by his plan, or whether it came into their hands in different recensions, formed under diverse influences, and meant to serve distinct purposes, are questions of subordinate moment. The main question is: Did there exist antecedent to the composition of our first and third Gospels a collection of the words of Christ, which both evangelists knew and used in compiling their memoirs of Christ's public ministry? Modern critics, such as Weiss, Wendt, Holtzmann, Jülicher, concur in answering this question in the affirmative. The general result is that for the explanation of the phenomena presented by the synoptical Gospels, modern criticism postulates two main written sources: a book like our canonical Mark, if not identical with it, as the source of the narratives common to the three Gospels, and another book containing sayings of Jesus, as the source of the didactic matter common to Matthew and Luke.

11. These conclusions, which might be reached purely by internal inspection, are confirmed by the well-known statements of Papias, who flourished in the first quarter of the second century, concerning books about Christ written by Mark and Matthew. They are to this effect: "Mark, being the interpreter of Peter, wrote carefully, though not in order, as he remembered them, the things spoken or done by Christ". "Matthew wrote the *Logia* in the Hebrew language, and each one interpreted these as he could."<sup>1</sup> The statements point to two books as the fountains of evangelic written tradition, containing matter guaranteed as reliable as resting on the authority of two apostles, Peter and Matthew. The first of the two books is presumably identical with our canonical Mark. It is not against this

<sup>1</sup> Eusebii, *Historia Ecclesiastica*, lib. iii., c. 39.

that Papias represents Mark's work as including things *spoken* as well as done by Christ. For this is true of canonical Mark. Though, by comparison with Matthew and Luke, Mark is extremely meagre in the didactic element, yet he does report many very remarkable sayings of Jesus. But what of the other book? Is it to be identified with our Matthew? *Primâ facie* one would say no, because the Matthew of Papias is a book of *Logia*, which we naturally take to mean a book of oracles, or weighty words spoken by the Lord Jesus. But, on the other hand, it might be argued that *Logia* is simply a designation from the more prominent or characteristic part, and by no means excludes such narratives of events as we find in canonical Matthew. Indeed, it might be said that it would be difficult to compile a collection of sayings that should be interesting or even intelligible without the introduction of more or less narrative, if it were only by way of preface or historical setting. Granting that the leading aim was to report words, a minimum amount of narrative would still be necessary to make the report effective. And it might be added that it is, in many instances, only a minimum of narrative that we find in canonical Matthew, his historic statements being generally meagre in comparison with those in Mark and Luke. Hence, not a few critics and apologists still hold by the old tradition which practically identifies the *Logia* of Papias with the Matthew of the New Testament. But the *Logia*, according to Papias, was written in Hebrew, and our canonical Matthew is in Greek which does not wear the aspect of a translation. This difficulty defenders of the old view do not find insurmountable. Yet the impression left on one's mind by such apologetic attempts is that of special pleading, or perhaps, one ought to say, of an honourable bias in favour of a venerable tradition, and of a theory which gives us, in canonical Matthew, a work proceeding directly from the hand of an apostle. If that theory could be established, the result would be highly satisfactory to many who at present stand in doubt. Meantime we must be content to acquiesce, provisionally, in a hypothesis, according to which we have access to the apostle Matthew's contribution only at second hand, in a Gospel from another unknown author which has absorbed a large portion, if not the whole, of the apostolic document. Even on this view we have the satisfaction of feeling that the three synoptists bring us very near to the original eye and ear witnesses. The essential identity, amid much diversity in form, of the words ascribed to our Lord in the two Gospels which draw upon the *Logia*, inspires confidence that the evangelic reports of these words, though secondary, are altogether reliable.

12. We cannot but wonder that a work so precious as the *Logia* of Matthew was allowed to perish, and earnestly wish that, if possible, it might even yet be restored. Attempts at gratifying this natural feeling have recently been made, and conjectural reconstructions of the lost treasure lie before us in such works as that of Wendt on the *Teaching of Jesus*,<sup>1</sup> and of Blair on the *Apostolic Gospel*.<sup>2</sup> A critical estimate of these essays cannot here be given. Of course they are tentative; nevertheless they are interesting, and even fascinating to all who desire to get behind the existing records, and as near to the actual words of our Lord as possible. And, though an approach to a consensus of opinion may never be reached, the discussion is sure to bear fruit in a more intimate acquaintance with the most authentic forms of many of our Lord's sayings. As another aid to so desirable a result, one must give a cordial welcome to such works as that of Resch on *Extracanonica Parallel Texts to the Gospels*.<sup>3</sup> Resch believes it possible, through the use of Codex Bezae, the old Latin and Syriac versions, and quotations from the Gospels in the early fathers, to get behind the text of our canonical Gospels, and to reach a truer reflection in Greek of the Hebrew original in the case of many sayings recorded in the *Logia* of Matthew. There will be various estimates of the intrinsic value of his adventurous attempt. Personally, I am not sanguine that much will come out of it. But one cannot be sorry that it has been made, and by one who thoroughly believes that he is engaged in a fruitful line of inquiry. It is well to learn by exhaustive experiment how much or how little may be expected from that quarter.

13. Among those who accept the hypothesis of the two sources a difference of opinion obtains on two subordinate points, *viz.*, first, the relation between the two sources used in Matthew and Luke, and, second, the relation between these two Gospels. Did Mark know and use the *Logia*, and did Matthew know Luke, or Luke Matthew? Dr. Bernhard Weiss answers the former question in the affirmative and the latter in the negative. From certain phenomena brought to light by a comparative study of the synoptists, he thinks it demonstrable that in many parts of his narrative Mark leans

<sup>1</sup> Wendt, *Die Lehre Jesu*, Erster Theil. This part of Wendt's work has not been translated. His exposition of Christ's words has been translated by Messrs. T. & T. Clark, Edinburgh.

<sup>2</sup> *The Apostolic Gospel, with a Critical Reconstruction of the Text*, by J. Fulton Blair, 1896. Mr. Blair's critical position differs widely from Wendt's, and his *Apostolic Gospel* contains much more besides sayings.

<sup>3</sup> *Aussercanonische Paralleltexte zu den Evangelien*.



on an older written source, whose accounts of evangelic incidents are reproduced in a more faithful manner in the companion Gospels, and especially in Matthew. This source he takes to be the *Logia* of the apostle Matthew. It follows from this, of course, that the *Logia* was not a mere collection of sayings, but a book containing histories as well, such narratives, *e.g.*, as those relating to the palsied man, the feeding of the 5000, and the blind man at Jericho. The phenomena on which Weiss rests his case are of two kinds. One group consists of minute agreements between Matthew and Luke against Mark in narratives common to the three, as, *e.g.*, in the use of the words ἰδοὺ and ἐπὶ κλίνης in the opening sentence of the story of the palsied man. The inference is that these phrases are taken from the *Logia*, implying of course that the story was there for those who chose to use it. The other group consists of sayings of Jesus found in Mark's Gospel, and reproduced also in Matthew and Luke in nearly identical form, yet not taken, it is held, from Mark, but from the *Logia*. The contention is that the close similarity can be accounted for only by the assumption that Mark, as well as his brother evangelists, took the words from the *Logia*. An instance in point may be found in the respective accounts of the reply of Jesus to the charge of being in league with Beelzebub. Wendt dissents from the inference of Weiss in both classes of cases. The one group of facts he explains by assuming that Luke had access to the first canonical gospel; in the second group he sees simply accidental correspondences between independent traditions preserved respectively in the *Logia* and in Mark.<sup>1</sup>

## SECTION II. HISTORICITY.

1. The Gospels *primâ facie* wear the aspect of books aiming at giving a true if not a full account of the life, and more especially of the public career, of Jesus Christ, the Author of the Christian faith. For Christians, writings having such an aim must possess unique interest. There is nothing an earnest believer in Christ more desires to know than the actual truth about Him: what He said, did, and experienced. How far do the books, the study of which is to engage our attention, satisfy this desire? To what extent are they historically reliable?

2. The question has been recently propounded and discussed:

<sup>1</sup> *Die Lehre Jesu*, Erster Theil, pp. 191-3. On the question whether the third evangelist used canonical Matthew, *vide* the *Abhandlung* of Edward Simons, Bonn, 1880.

What interest did the apostolic age take in the evangelic history? and the conclusion arrived at that the earthly life of Jesus interested it very little.<sup>1</sup> Now, there can be no doubt that, comparing that age with the present time, the statement is true. We live in an age when the historical spirit is in the ascendant, creating an insatiable desire to know the origins of every movement which has affected, to any extent, the fortunes of humanity. Moreover, Christianity has undergone an evolution resulting in types of this religion which are, on various grounds, unsatisfactory to many thoughtful persons. Hence has arisen a powerful reaction of which the watchword is—"Back to Christ," and to which additional intensity has been given by the conviction that modern types of Christianity, whether ecclesiastical, philosophical, or pietistic, all more or less foster, if they do not avow, indifference to the historic foundations of the faith. We have thus a religious as well as a scientific reason for our desire to know the actual Jesus of history. In the primitive era, faith was free to follow its native tendency to be content with its immediate object, the *Risen Lord*, and to rely on the inward illumination of the Holy Spirit as the source of all knowledge necessary for a godly life. This indifference might conceivably pass into hostility. Faith might busy itself in transforming unwelcome facts so as to make the history serve its purpose. For the historic interest and the religious are not identical. Science wants to know the actual facts; religion wants facts to be such as will serve its ends. It sometimes idealises, transforms, even invents history to accomplish this object. We are not entitled to assume, *à priori*, that apostolic Christianity entirely escaped this temptation. The suggestion that the faith of the primitive Church took hold of the story of Jesus and so transfigured it that the true image of Him is no longer recoverable, however sceptical, is not without plausibility. The more moderate statement that the apostolic Church, while knowing and accepting many facts about Jesus, was not interested in them as facts, but only as aids to faith, has a greater show of reason. It might well be that the teaching of Jesus was regarded not so much as a necessary source of the knowledge of truth, but rather as a confirmation of knowledge already possessed, and that the acts and experiences of Jesus were viewed chiefly in the light of verifications of His claim to be the Messiah. It does not greatly matter to us what the source of interest in the evangelic facts was so long as they are facts; if the primitive Church in its traditions concerning Jesus was simply utilising and

<sup>1</sup> Vide Von Soden's essay in the *Theologische Abhandlungen*, Carl von Weisäcker Gewidmet, 1892.

not manufacturing history. There is good reason to believe that in the main this is the true state of the case. Not only so, there are grounds for the opinion that the historic spirit—interest in facts as facts—was not wanting even amid the fervour of the apostolic age. It may be worth while to mention some of these, seeing they make for the historicity of the main body of the evangelic tradition concerning the words, deeds, and sufferings of Jesus as these are recorded, *e.g.*, in the Gospel of Mark.

3. In this connection it deserves a passing notice that there existed in the primitive Church a party interested in the fact-knowledge of Jesus, the knowledge of Christ “after the flesh” in Pauline phrase, a Christ party. From the statement made by St. Paul in the text from which the phrase just quoted is taken, it has been inferred that the apostle was entirely indifferent to the historical element.<sup>1</sup> The inference seems to me hasty; but, be this as it may, what I am now concerned to point out is that, if St. Paul undervalued the facts of the personal ministry, there were those who did not. There was a party who made acquaintance with these facts a necessary qualification for the apostleship, and on this ground denied that St. Paul was an apostle. The assumption underlying the Tübingen tendency-criticism is that there were two parties in the apostolic Church interested in misrepresenting Jesus in different directions, one virtually making Him a narrow Judaist, the other making Him a Pauline universalist, neither party being worthy of implicit trust. This hypothesis presents a somewhat distorted view of the situation. It would be nearer the truth to say that there was a party interested in *facts* and another interested chiefly in *ideas*. The one valued facts without seeing their significance; the other valued ideas without taking much trouble to indicate the fact-basis. To the bias of the former party we might be indebted for knowledge of many facts in the life of Jesus, the significance of which was not understood by the transmitters of the tradition.

4. Even within the Pauline party there were those who were interested in facts and in some measure animated by the historical spirit. So far from regarding Paulinists in general as idealists, we ought probably to regard St. Paul, in his passion for ideas and apparent indifference to biographic detail, as an exception; and to think of the majority of his followers as men who, while sympathising with his universalism, shared in no small measure the common Jewish realism. Of this type was *Luke*. The absence from his

<sup>1</sup> 2 Corinthians v. 16.

Gospel of even the rudiments of a doctrine of atonement, so conspicuous a topic in the Pauline epistles, will be remarked on hereafter; meantime I direct attention simply to its opening sentence. That prefatory statement is full of words and phrases breathing the fact-loving spirit: Πεπληροφορημένων πραγμάτων, ἀπ' ἀρχῆς αὐτόπται καὶ ὁπηρεῖται, ἀκριβῶς, ἀσφάλειαν. The author wants to deal with facts believed; he wishes, as far as possible, to be guided by the testimony of eye-witnesses; he means to take pains in the ascertainment of the truth, that the friend for whose benefit he writes may attain unto certainty. The question here is not how far he succeeded in his aim; the point insisted on is the aim itself, the historical spirit evinced. Luke may have been unconsciously influenced to a considerable extent by religious bias, preconceived opinion, accepted Christian belief, and therefore not sufficiently critical, and too easily satisfied with evidence; but he honestly wanted to know the historic truth. And in this desire he doubtless represented a class, and wrote to meet a demand on the part of Christians who felt a keen interest in the *memorabilia* of the Founder, and were not satisfied with the sources at command on account of their fragmentariness, or occasional want of agreement with each other.<sup>1</sup>

5. The peculiar character of the apostle who stood at the head of the primitive Jewish Church has an important bearing on the question of historicity. For our knowledge of *Peter* we are not wholly dependent on the documents whose historicity is in question. We have a rapid pencil-sketch of him in the epistles of St. Paul, easily recognisable as that of the same man of whom we have a more finished picture in the Gospels. A genial, frank, impulsive, outspoken, generous, wide-hearted man; not preoccupied with theories, illogical, inconsistent, now on one side, now on the other; brave yet cowardly, capable of honest sympathy with Christian universalism, yet under pressure apt to side with Jewish bigots. A most unsatisfactory, provoking person to deal with for such a man as St. Paul, with his sharply defined position, thorough-going adherence to principle, and firm resolute will. Yes, but also a very satisfactory source of first-hand traditions concerning Jesus; an excellent witness, if a weak apostle. A *source*, a copious fountain of information he was bound to be. We do not need Papias to tell us this. This disciple, open-hearted and open-mouthed, must speak concerning his beloved Master. It will not be long before everybody knows what he has to tell concerning the ministry of the Lord.

<sup>1</sup> Von Soden, in the essay above referred to, takes no notice of Luke's preface.



Papias reports that in Mark's Gospel we have the literary record of Peter's testimony. The statement is entirely credible. Peter would say more than others about Jesus; he would say all in a vivid way, and Mark's narrative reflects the style of an impressionable eye-witness. If it be a faithful report of Peter's utterances the general truth of its picture of Jesus may be implicitly relied on. For Peter was not a man likely to be biassed by theological tendency. What we expect from him is rather a candid recital of things as they happened, without regard to, possibly without perception of, their bearing on present controversies; a rough, racy, unvarnished story, unmanipulated in the interest of ideas or theories, which are not in this man's line. How far the narratives of the second Gospel bear out this character will appear hereafter.

6. The other fact mentioned by Papias, *viz.*, that the apostle *Matthew* was the source of the evangelic tradition relating to the *words* of Jesus, has an important bearing on historicity. Outside the Gospels we have no information concerning this disciple such as we have of Peter in the Pauline letters. But we may safely assume the truth of the Gospel accounts which represent him as having been a tax-gatherer before he was called to discipleship. The story of his call, under the name of Matthew or Levi, is told in all the three synoptists, as is also the significant incident of the feast following at which Jesus met with a large company of publicans. There is reason to believe that in calling this disciple our Lord had in view not merely ultimate service as an apostle, but immediate service in connection with the meeting with the publicans; that, in short, Jesus associated Matthew with Himself that He might use him as an instrument for initiating a mission to the class to which he had belonged. But if the Master might call a fit man to discipleship for one form of immediate service, He might call him for more than one. Another service the ex-publican might be able to render was that of secretary. In his old occupation he would be accustomed to writing, and it might be Christ's desire to utilise that talent for noting down things worthy of record. The gift would be most in demand in connection with the teaching of the Master. The preservation of that element could not be safely trusted to memories quite equal to the retention of remarkable healing acts, accompanied by not less remarkable sayings. The use of the pen at the moment might be necessary. And of all the members of the disciple-circle the ex-publican was the likeliest man for that service. We are not surprised, therefore, that the function assigned to Matthew in connection with the evangelic tradition is the preservation of the *Logia*.

That is just the part he was fitted to perform. As little are we surprised that Mark's Gospel, based on Peter's recollections, contains so little of the teaching. Peter was not the kind of man to take notes, nor were discourses full of deep thought the kind of material he was likely to remember. What would make an indelible impression on him would be, not thought, but extraordinary deeds, accompanied by striking gestures, original brief replies to embarrassing questions and the like; just such things as we find reported in the second Gospel.

From Matthew the publican might be expected not only a record of Christ's *teaching* as distinct from His actions, but an *impartial* record. We should not suspect him any more than Peter of theological bias; least of all in the direction of Judaism. As a Galilean he belonged to a half-Gentile community, and as a publican he was an outcast for orthodox Jews. It was probably the humane spirit and wide sympathies of Jesus that drew him from the receipt of custom. If, therefore, we find in the *Logia* any sayings ascribed to Jesus of a universalistic character we do not feel in the least tempted to doubt their authenticity. If, on the other hand, we meet with words of an apparently opposite character we are not greatly startled and ready to exclaim, Behold the hand of an interpolator! We rather incline to see in the combination of seemingly incongruous elements the evidence of candid chronicling. It is the case of an honest reporter taking down this and that without asking himself whether this can be reconciled with that. That a deep, many-sided mind like that of Jesus might give birth to startling paradoxes is no wise incredible. Therefore, without undertaking responsibility for every expression, one may without hesitation endorse the sentiment of Jülicher, "that Jewish and anti-Jewish, revolutionary and conservative, new and old, freedom and narrowness in judgment, sensuous hopes and a spiritualism blending together present and future, meet together, by no means weakens our impression that Jesus really here speaks".<sup>1</sup>

7. The mere fact of the preservation of Mark's Gospel is not without a bearing on the question of historicity. In its own way it testifies to the influence of the historic as distinct from the religious spirit in the early period of the Christian era. It would not have been at all surprising if that Gospel had fallen out of existence, seeing that its contents have been absorbed into the more comprehensive Gospels of Matthew and Luke. Assuming the correctness

<sup>1</sup> *Einleitung in das Neue Testament*, p. 231.

of modern critical views, the *Logia* of the Apostle Matthew has disappeared; how did it come about that the second Gospel did not disappear also, especially in view of its defects, as they would be regarded, comparing it with the longer narratives of the same type? Whether the authors of the first and third Gospels aimed at superseding the *Logia* and Mark is a question that need not be discussed. From Luke's preface it might plausibly be inferred that he did aspire at giving so full and satisfactory an account of the life of Jesus as should render earlier attempts superfluous. If he did, he was not successful. The Gospel without the story of the infancy, and the Sermon on the Mount, and the detailed appearances after the resurrection, survived. It might be undervalued. There is evidence of preference and partiality for one Gospel as against another in Patristic literature. Clement of Alexandria, true to his philosophy, undervalued all the synoptists as compared with the fourth Gospel, because they showed merely the *body* of Jesus, while the fourth Gospel showed His *spirit*. Augustine regarded Mark as a mere *pedissequus* to Matthew, *en laquais*, as D'Eichthal irreverently but not incorrectly renders the word.<sup>1</sup> Still Mark held his place, mere lackey to Matthew though some supposed him to be. The reason might be in part that he had got too strong a hold before the companion Gospels appeared, to be easily dislodged, and had to be accepted in spite of defects and apparent superfluity. But I think there was also a worthier reason, a certain diffused thankfulness for every scrap of information concerning the Lord Jesus, especially such as was believed to rest on apostolic testimony. Mark's Gospel passed for a report of St. Peter's reminiscences of the Master; therefore by all means let it be preserved, though it contained no account of the childhood of Jesus, and very imperfect reports of His teaching and of the resurrection. It was apostolic, therefore to be respected; as apostolic it was trustworthy, therefore to be valued. In short, the presence of the second Gospel in the New Testament, side by side with Matthew and Luke, is a witness to the prevalence in the Church of the first century of the *historical* spirit acting as a check on the *religious* spirit, whose instinctive impulse would be to obliterate traces of discrepancy, and to suppress all writings relating to the Christian origins which in their presentation of Jesus even seemed to sink below the level of the Catholic faith.

8. The foregoing five considerations all tend to make a favour-

<sup>1</sup> *Vide* his work *Les Évangiles*, p. 66.

able impression as to the historicity of the evangelic tradition in general. More special considerations are needful when the tradition is broken up into distinct divisions. The tradition consists of three layers. Faith would make three demands for information concerning its object: what did He teach? what did He do? how did He suffer? Some think that the first and most urgent demand would be for information concerning the teaching, and that only in the second place would there grow up a desire for narratives of facts and experiences. According to Holtzmann the order was: first the *Logia*, then the passion-drama, then the anecdotes of memorable acts.<sup>1</sup> I should be inclined to invert the order of the first two items, and to say: the Passion, the *Logia*, the memorable incidents. But the more important question is: how far can the evangelic records concerning these three departments of the tradition be trusted? Only a few hints can be given by way of answer here.

9. The narratives of the Passion, given in all the four Gospels with disproportionate fulness, have lately been subjected to a searching analysis in a sceptical spirit rivalling that of Strauss. Dr. Brandt,<sup>2</sup> after doing his utmost to shake our faith in the trustworthiness of these pathetic records, still leaves to us eight particulars, which even he is constrained to recognise as historical. These are: betrayal by one of the twelve; desertion by all of them; denial by Peter; death sentence under the joint responsibility of Jewish rulers and Roman procurator; assistance in carrying the cross rendered by Simon of Cyrene; crucifixion on a hill called Golgotha; the crime charged indicated by the inscription, "King of the Jews"; death, if not preceded by a prayer for the murderers, or by the despairing cry, "My God, my God," at least heralded by a loud voice. In these particulars we have the skeleton of the story, all that is needful to give the Passion tragic significance, and even to form a basis for theological constructions. The items omitted, the process before the Sanhedrim, the interviews with Pilate and Herod, the mockery of the soldiers, the preferential release of Barabbas, the sneers of passers-by, the two thieves, the parting of the raiment, the words from the cross, the preternatural accompaniments of death, are all more or less of the nature of accessories, enhancing greatly the impressiveness of the picture, suggesting additional lessons, but not altering the character of the event as a whole.

But even accessories are important, and not to be lightly given

<sup>1</sup> Vide *Hand-Commentar*, pp. 13-17.

<sup>2</sup> *Die Evangelische Geschichte und der Ursprung des Christenthums*, 1893.



over to the tender mercies of sceptical critics. The reasons assigned for treating them as unhistoric are not convincing. They come mostly under three heads: The influence of Old Testament prophecy, the absence of witnesses, and the bias manifest in the accounts of the trial against the Jews and in favour of the Gentiles. By reference to the first a whole group of incidents, including the cry, "Eli, Eli," are summarily disposed of. Texts taken from Psalm xxii. and Isaiah liii. created corresponding facts. This is a gratuitous assumption. The facts suggested the prophecies, the prophecies did not create the facts. The facts were there, and the primitive disciples looked out for Messianic oracles to suit them, by way of furnishing themselves with an apologetic for the thesis, Jesus is the Christ. In some cases the links of proof are weak; no one could have thought of the texts unless the facts had been there to suggest them. The plea of lack of witnesses applies to what took place between Jesus and the various authorities before whom He appeared: the High Priests, Pilate, Herod. Who, it is asked, were there to see or hear? Who likely to be available as witnesses for the evangelic tradition? We cannot tell; yet it is possible there was quite sufficient evidence, though also possible, doubtless, that the evangelists were not in all cases able to give exact verifiable information, but were obliged to give simply the best information obtainable. This, at least, we may claim for them, that they did their best to ascertain the facts. As to the alleged prejudice leading to unfair distribution of blame for our Lord's death between the Jewish authorities and the Roman governor, we may admit that there were temptations to such partiality, arising out of natural dislike of the Jews and unequally natural desire to win the favour of those who held the reins of empire. Yet on the whole it may be affirmed that the representation of the evangelists is intrinsically credible as in harmony with all we know about the principal actors in the great tragedy.

10. With regard to the *teaching*, it is of course obvious that all recorded sayings of Jesus do not possess the same attestation. Some words are found in all three synoptists, some in two, and not a few in only one. Yet in many instances we can feel as sure of the authenticity of sayings found in a single Gospel as of that of sayings occurring in all the three. Who can doubt, *e.g.*, that the word, "the Sabbath was made for man, not man for the Sabbath," emanated from the great Master? It is well in this connection to have before our minds the rules by which judgment should be guided. The following canons may legitimately be relied on:—

(a) Sayings supported by full synoptical attestation may be regarded as in substance authentic.

(b) Sayings unsupported by full synoptical attestation may be regarded as authentic when their absence from a particular Gospel can be explained by its plan, or by the idiosyncrasy of its author. This covers not a few omissions by Luke.

(c) Sayings found only in a single Gospel may be accepted as authentic when they sympathise with and form a natural complement to other well-attested sayings. This remark applies to the sayings in Luke vii. 47, xv. 7, concerning the connection between little forgiveness and little love, and about the joy of finding things lost, which are complementary to the saying in all three synoptists: "the whole need not a physician;" the three sayings together constituting a full apology for the relations between Jesus and the sinful.

(d) All sayings possess intrinsic credibility which suit the general historical situation. This applies to Christ's antipharisaic utterances, an element very prominent in Matthew, and very much restricted in Luke.

(e) All sayings may be accepted as self-attested and needing no other attestation which bear the unmistakable stamp of a unique religious genius, rise above the capacity of the reporters, and are reported by them simply as unforgettable memories of the great Teacher handed down by a faithful tradition.

The chief impulse to collecting the sayings of Jesus was not a purely historical interest, but a desire to find in the words of the Master what might serve as a rule to believers for the guidance of their life. Hence may be explained the topical grouping of sayings in Matthew and Luke, especially in the former, *e.g.*, in the tenth chapter, whose rubric might be: a directory for the mission work of the church; and in the eighteenth, which might be headed: how the members of the Christian brotherhood are to behave towards each other. The question suggests itself, Would the influence of the practical aim be confined to *grouping*? Would it not extend to modifications, expansions, additions, even inventions, that the words of the Master might cover all present requirements and correspond fully to present circumstances and convictions? On this topic Weizsäcker makes the following statement: "From the beginning the tradition consisted not in mere repetition, but in repetition combined with creative activity. And from the nature of the case this activity increased as time went on. Elucidations grew into text. The single saying was multiplied with the multiplication of its uses, or the words were referred to a definite case and correspondingly

modified. Finally, words were inserted into the text of Jesus' sayings, especially in the form of instances of narrative, which were only meant to make His utterances more distinct."<sup>1</sup> This may seem to open a door to licence, but second thoughts tend to allay our fears. The aim itself supplied a check to undue freedom. Just because disciples desired to follow the Master and make His words their law, they would wish to be sure that the reported sayings gave them the *thoughts* of Jesus at least, if not His *ipsissima verba*. Then there is reason to believe that the process of fixing the tradition was substantially completed when the memory of Jesus was recent, and the men who had been with Him were at hand to guide and control the process. Weizsäcker remarks that very little of the nature of accretion originated elsewhere than in the primitive church, and that the great mass of the evangelic tradition was formed under the influence of the living tradition.<sup>2</sup> That is to say, the freedom of the apostolic age was controlled by knowledge and reverence. It was known what the Master had taught, and great respect was cherished for His authority. If there was no superstitious concern as to literal accuracy, there was a loyal solicitude that the meaning conveyed by words should be true to the mind of Christ.

11. The incidents of the *Healing Ministry*, which form the bulk of the narrative of events, are complicated with the question of *miracle*. Those for whom it is an axiom that a miracle is impossible are tempted to pronounce on that ministry the summary and sweeping verdict, *unhistorical*. This is not a scientific procedure. The question of fact should be dealt with separately on its own grounds, and the question of explicability taken up only in the second place. There are good reasons for believing that the healing ministry, miraculous or not miraculous, was a great fact in the public career of Jesus. Healing is associated with teaching in all general notices of our Lord's work. Nine acts of healing, some of them very remarkable, are reported in all the synoptical Gospels. The healing element in the ministry is so interwoven with the didactic that the former cannot be eliminated without destroying the whole story. This is frankly acknowledged by Harnack, who, if he does not doubt the reality of miracles, attaches very little apologetic value to them.<sup>3</sup> The occasional notices in the Gospels of contemporary opinions, impressions, and theories regarding Christ's actions speak to something extraordinary over and above the preaching and teaching.

<sup>1</sup> *The Apostolic Age*, vol. ii., p. 62.

<sup>2</sup> *Ibid.*

<sup>3</sup> *History of Dogma*, vol. i., p. 65, note 3.

Mark's graphic report of the impression produced by Christ's first appearance in the synagogue of Capernaum may be cited as an instance. "What is this? A new teaching!—with authority He commandeth even the unclean spirits, and they obey Him."<sup>1</sup> This is a veritable reminiscence, and it points to a double surprise created by an original style of preaching, and by an unprecedented power. Still more significant are the theories invented to explain away the power. The Pharisees accounted for it, as displayed in the cure of demoniacs, by the suggestion of an alliance with Beelzebub. Herod said: "It is John whom I beheaded risen from the dead and exercising the power of the spirit world". The one theory was malevolent, the other absurd, but the point to be noticed is the existence of the theories. Men do not theorise about nothing. There were remarkable facts urgently demanding explanation of some sort.

The healing acts of Jesus then, speaking broadly, were to begin with facts. How they are to be explained, and what they imply as to the Person of the Healer, are questions for science and theology. It is not scientific to neglect the phenomena as unworthy of notice. As little is it scientific to make the solution easy by under-statement of the facts to be explained, as, *e.g.*, by viewing demoniacal possession as an imaginary disease. Demoniacal possession might be an imaginary *explanation* of certain classes of diseases, but the diseases themselves were serious enough, as serious as madness and epilepsy, which appear to have formed the physical basis of the malady.

Finally, it is not to be supposed that these healing acts, though indubitable facts, have no permanent religious value. Their use in the evidences of Christianity may belong to an antiquated type of apologetic, but in other respects their significance is perennial. Whether miraculous or not, they equally reveal the wide-hearted benevolence of Jesus. They throw a side light on His doctrine of God and of man, and especially on His conception of the ideal of life. The healing ministry was a tacit but effective protest against asceticism and the dualism on which it rests, and a proof that Jesus had no sympathy with the hard antithesis between spirit and flesh.

12. Before leaving the topic of historicity, it may be well here to refer to a line of evidence which, though not worked out, has been suggestively sketched by Professor Sanday in his Bampton Lectures

<sup>1</sup> Mark i. 27.



on *Inspiration*. The thesis to be proved is "that the great mass of the narrative in the first three Gospels took its shape before the destruction of Jerusalem, *i.e.*, within less than forty years of the events".<sup>1</sup> "Was there ever," asks Dr. Sanday, "an easier problem for a critic to decide whether the sayings and narratives which lie before him came from the one side of this chasm or the other?" Among the instances he cites are such as these: "If, therefore, thou art offering thy gift at the altar, and then rememberest that thy brother hath aught against thee," etc. "Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing," etc. "See thou tell no man, but go thy way, show thyself to the priest," etc. That is to say, the altar, the temple, the priesthood are still in existence. This is not decisive as to the date of our Gospels, but it is decisive as to much of the material contained in them having assumed fixed shape, either in oral or in written form, before the great crisis of Israel.

13. Historicity, be it finally noted, is not to be confounded with absolute accuracy, or perfect agreement between parallel accounts. Harmonistic is a thing of the past. It was a well-meant discipline, but it took in hand an insoluble problem, and it unduly magnified the importance of a solution, even if it had been possible. Questions as to occasions on which reported words and acts of Jesus were spoken or done, as to the connections between sayings grouped together in one Gospel, dispersed in the pages of another, as to the diverse forms of sayings in parallel reports, are for us now secondary. The broad question we ask as to the words of Jesus is: have we here, in the main, words actually spoken by Jesus, once or twice, now or then, in this connection or in that, in separate aphorisms or in connected discourse, in the form reported by this or that evangelist, or in a form not exactly reproduced by any of them, yet conveying a sense sufficiently reflected in all the versions? Is the Lord's prayer the Lord's at whatever time given to His disciples? Is the "Sermon on the Mount" made up of real utterances of Jesus, whether all spoken at one time, as Matthew's report seems to imply, or on various occasions, as we should infer from Luke's narrative? Did Jesus actually say: "I came not to call the righteous, but sinners," whether with the addition, "to repentance," as it stands in Luke, or without, as in the genuine text of the same *Logion* in Matthew and Mark? Did He speak the parable of the lost sheep—whether in Matthew's form or in Luke's, or in a form differing verbally from

<sup>1</sup> Page 283.

both—to disciples, to Pharisees, or perhaps to neither, but to publicans, yet conveying in some form and to some audience the great thought that there was a passion in His heart and in the heart of God for saving lost men? It is greatly to be desired that devout readers of the Gospels should be emancipated from legal bondage to the theological figment of inerrancy. Till this is done, it is impossible to enjoy in full the Gospel story, or feel its essential truth and reality.

## CHAPTER II.

### THE GOSPEL ACCORDING TO MARK.

#### SECTION I. CONTENTS.

1. The second Gospel has no account of the birth and infancy of Jesus. The narrative opens with the prelude to the public ministry, the preaching and baptism of the prophet John; and the sequel consists of a rapid sketch of that ministry in a series of graphic tableaux from its commencement in Galilee to its tragic close in Jerusalem. This fact alone raises a presumption in favour of Mark's claim to be the earliest of the three synoptical Gospels. Other considerations pointing in the same direction are its comparative brevity and the meagreness of its account of Christ's teaching. This Gospel wears the aspect of a first sketch of the memorable career of one who had become an object of religious faith and love to the circle of readers for whose benefit it was written. As such it is entitled to precedence in an introduction to the three synoptists, though, in our detailed comments, we follow the order in which they are arranged in the New Testament. It is convenient to take Mark first for this further reason, that from its pages we can form the clearest idea of the general course of our Lord's history after He entered on His Messianic calling. In none of the three Gospels can we find a definite chronological plan, but it is possible from any one of them to form a general idea of the leading stages of the ministry, and most easily and clearly from the second.

2. The first stage was the *synagogue* ministry. After His baptism in the Jordan and His temptation in the wilderness, Jesus returned to Galilee and began to preach the "Gospel of the Kingdom of God".<sup>1</sup> The synagogue was the scene of this preaching. The first appearance of Jesus in a synagogue was in Capernaum, where He at once made a great impression both by His discourse and by the cure of a demoniac.<sup>2</sup> This was simply the commence-

<sup>1</sup> Mark i. 14.

<sup>2</sup> Mark i. 27.

ment of a preaching tour in the synagogues of Galilee. Jesus made no stay in Capernaum. He left the town the day after He preached in its synagogue, very early in the morning.<sup>1</sup> He left so early in the day because He feared detention by the people. He left in such haste because He knew that He could preach in the synagogues only by the consent of the authorities, which might soon be withheld through sinister influence. This synagogue preaching naturally formed the first phase in Christ's work. The synagogue presented a ready opportunity of coming into contact with the people. Any man might speak there with the permission of the ruler. But he could speak only so long as he was a *persona grata*, and Jesus, conscious of the wide cleavage in thought and feeling between Himself and the scribes, could not but fear that He would not remain such long. It was now or never, at the outset or not at all, so far as the synagogue was concerned.

3. How long this synagogue ministry lasted is not expressly indicated. A considerable period is implied in the statement: "He preached in their synagogues throughout all Galilee".<sup>2</sup> It is not necessary to take this strictly, especially in view of the populousness of Galilee and the multitude of its towns large and small, as indicated by Josephus.<sup>3</sup> But the statement must be taken in earnest so far as to recognise that Jesus had a deliberate plan for a synagogue ministry in Galilee, and that He carried it out to a considerable extent. It is not improbable that it was interrupted by the influence of the scribes, whom we find lying in wait for Him on His return from the preaching tour to Capernaum.<sup>4</sup>

4. With the anecdote in which the scribes figure as captious critics of Jesus a new phase in the story begins. The keynote of the first chapter is *popularity*; that of the next is *opposition*. In this juxtaposition the evangelist is not merely aiming at dramatic effect, but reflecting in his narrative a real historical sequence. The popularity and the opposition were related to each other as cause and effect. It is true that having once entered on this second topic, he groups together a series of incidents illustrating the hostile attitude of the scribes, which have a topical rather than a temporal connection, in this probably following the example of his voucher, Peter. These extend from chap. ii. 1 to chap. iii. 6, constituting the

<sup>1</sup> Mark i. 35.

<sup>2</sup> Mark i. 39.

<sup>3</sup> Josephus gives the number of towns at 204, the smallest having 15,000 inhabitants. *Vide his Vita*, chap. xlv., and *Bell. Jud.*, iii., 2, 3.

<sup>4</sup> Chap. ii. 1.



second division of the story, chap. i. 14-45 being the first. The two together set before us the two forces whose action and interaction can be traced throughout the drama, and whose resultant will be the cross: the favour of the people, the ill-will of their religious leaders.

5. Within the second group of anecdotes illustrating the hostility of the scribes, a place is assigned to an incident which ought not to be regarded as a mere subordinate detail under that general category, but rather as pointing to another phase of our Lord's activity co-ordinate in importance with the preaching in the synagogues. I refer to the meeting with the *publicans*, and in connection with that the call of Levi or Matthew.<sup>1</sup> That action of Jesus had a decisive effect in alienating the scribes, but meantime this is not the thing to be emphasised. We have to recognise in this new movement a second stage in the ministry of Jesus. First, preaching in the synagogues to the Jews of respectable character and good religious habit; next, a mission to the practically excommunicated, non-synagogue-going, socially outcast part of the community. Mark, more than his brother evangelists, shows his sense of the importance and significance of this new departure, especially by the observation: "there were many (publicans and sinners), and they followed Him".<sup>2</sup> That is to say, the class was large enough to demand special attention, and they were inviting attention and awakening interest in them by the interest they on their side were beginning to take in Jesus and His work. Without doubt this mission to the publicans bulked much larger in fact than it does in the pages of the evangelists or in the thoughts of average readers of the Gospels, and it must be one of the cares of the interpreter to make it appear in its true dimensions.<sup>3</sup> There is nothing in the Gospels more characteristic of Jesus, or of deeper, more lasting significance as to the nature and tendency of the Christian faith.

6. The third stage in the ministry of Jesus was the formation of a *disciple-circle*. Of the beginnings of this movement Mark gives us a glimpse in chap. i. 16-20, where he reports the call of the four fishermen, Peter and Andrew, James and John; and in the words Jesus is reported to have spoken to the first pair of brothers there is a clear indication of a purpose to gather about Him a band of men not merely for personal service but in order to training for a high calling. Levi's call, reported in chap. ii., is another indication of

<sup>1</sup> Chap. ii. 13-17.

<sup>2</sup> Chap. ii. 15.

<sup>3</sup> *Vide* notes on this section in Matthew and in Mark.

the same kind. But it is in the section of the Gospel beginning at chap. iii. 7, and extending to chap. vi. 13, that the disciples properly come to the front. An intention on the part of the evangelist to give them prominence is betrayed in the pointed way in which he refers to them in iii. 7: "And Jesus *with the disciples* withdrew towards the sea".<sup>1</sup> A little further on in the same chapter we read of the retirement of Jesus to the mountain with a band of disciples, out of which He selects an inner circle of *twelve*.<sup>2</sup> And at various points in this division of the Gospel the disciple-band is referred to in a way to indicate that they are assuming a new importance to the mind of Jesus.<sup>3</sup>

7. This importance was due in part to dissatisfaction with the result of the general ministry among the people. Jesus had preached often, and healed many, in synagogue and highway, and had become in consequence the idol of the masses who gathered in increasing numbers from all quarters, and crowded around Him wherever He went, as we read in chap. iii. 7-12. But this popularity did not gratify Him; it rather bored Him. He did not weary in well-doing, but He was disappointed with the outcome. This disappointment found expression in the parable of the sower, which was really a critical estimate of the synagogue ministry to this sad effect: much seed sown; little fruit. From this comparatively fruitless ministry among the many, Jesus turned with yearning to the susceptible few in hope to find in them a good soil that should bring forth ripe fruit, thirty, sixty, or even an hundred fold. After a long enough time had elapsed to make it possible to form an estimate of the spiritual situation, He judged that in a disciple-circle lay His only chance of deep permanent influence. Hence He naturally sought to extricate Himself from the crowd, and to get away from collisions with unsympathetic scribes, that He might have leisure to indoctrinate the chosen band in the mysteries of the Kingdom of Heaven. Leisure, quiet, retirement—that more and more was His aim.

8. This desire for opportunity to perform the functions of a master is made more apparent by Mark than by the two other synoptists. He comes far short of them in his report of Christ's teaching, but he brings out much more clearly than they Christ's desire for undisturbed intercourse with the twelve, the reasons for it, and the persistent efforts of the Master to accomplish His object. It is from his pages we learn of the *escapes* of Jesus from the crowds

<sup>1</sup> μετὰ τῶν μαθητῶν stands before ἀνεχώρησεν in the best texts.

<sup>2</sup> Chap. iii. 13.

<sup>3</sup> Vide iii. 31-35; iv. 10-25; vi. 7-13.

and from the scribes. These escapes, as reported by Mark, take place in all directions possible for one whose work lay on the western shore of the Sea of Galilee: towards the hill behind, towards the eastern shore, towards the northern borderland. Five in all are mentioned: one to the hill;<sup>1</sup> two to the eastern shore, first in an eastward,<sup>2</sup> then in a northerly direction;<sup>3</sup> two to the north, first to the borders of Tyre and Sidon,<sup>4</sup> next to the neighbourhood of Caesarea Philippi.<sup>5</sup> All had the same end in view: the instruction of the disciples. It was in connection with the first that the "Sermon on the Mount," or the Teaching on the Hill, though not mentioned by Mark, was doubtless communicated. The second and third attempts, the flights across the lake, were unsuccessful, being frustrated in the first case by an accidental meeting with a demoniac, and in the second by the determination of the multitude not to let Jesus get away from them. Therefore, to make sure, the Master had to retire with His disciples to the northern limits of the land, and even beyond them, into Gentile territory, that there He might, undisturbed, talk to His disciples about the crisis that He now clearly perceived to be approaching.

9. These last flights of Jesus take us on to a point in the story considerably in advance of the end of the third section, chap. vi. 13. The material lying between this place and chap. viii. 27 shows us the progress of the drama under the ever-intensifying influence of the two great forces, popularity and hostility. The multitude grows ever larger till it reaches the dimensions of 5000,<sup>6</sup> and the enmity of the scribes becomes ever more acute as the divergence of the ways of Jesus from theirs becomes increasingly manifest, and His abhorrence of their doctrines and spirit receives more unreserved expression.<sup>7</sup> After the encounter with the scribes occasioned by the neglect of the disciple-circle to comply with Rabbinical customs in the matter of ceremonial ablutions, Jesus felt that it was a mere question of time when the enmity of His foes would culminate in an effort to compass His death. What He had now to do therefore was to prepare Himself and His disciples for the end. Accordingly, Mark reports that after that incident Jesus went thence into the borders of Tyre and Sidon, desiring that no one should know.<sup>8</sup> He could not be hid even there, and so to make sure of privacy He seems to have made a wide excursion into heathen territory, through Tyre and Sidon, possibly across the moun-

<sup>1</sup> Chap. iii. 13.<sup>2</sup> Chap. iv. 35.<sup>3</sup> Chap. vi. 30.<sup>4</sup> Chap. vii. 24.<sup>5</sup> Chap. viii. 27.<sup>6</sup> Chap. vi. 44.<sup>7</sup> Chap. vii. 1-23.<sup>8</sup> Chap. vii. 24.

tains towards Damascus, and so through Decapolis back to Galilee.<sup>1</sup> Then followed, after an interval, the excursion to Caesarea Philippi, for ever memorable as the occasion on which Peter confessed his belief that his Master was the Christ, and the Master began to tell His disciples that He was destined ere long to suffer death at the hands of the scribes.<sup>2</sup>

10. From that point onwards Mark relates the last scenes in Galilee, the departure to the south, with the incidents on the way, the entry into Jerusalem, with the stirring incidents of the Passion Week, and, finally, the tragic story of the crucifixion. Throughout this later part of his narrative it is evident that the one great theme of conversation between Jesus and His disciples was the cross: His cross and theirs, the necessity of self-sacrifice for all the faithful, the rewards of those who loyally bear their cross, and the penalties appointed for those whose ruling spirit is ambition.<sup>3</sup>

## SECTION II. CHARACTERISTICS.

1. The outstanding characteristic of Mark is *realism*. I have in view here, not the graphic, descriptive, literary style which is generally ascribed to Mark, but the unreserved manner in which he presents the person and character of Jesus and of the disciples. He states facts as they were, when one might be tempted not to state them at all, or to exhibit them in a subdued light. He describes from the life, avoiding toning down, reticence, generalised expression, or euphemistic circumlocution. In this respect there is a great contrast between the second Gospel and the third, and it is only when we have made ourselves acquainted with the peculiarities of the two Gospels that we are able fully to appreciate those of either. The difference is this. Luke's whole style of presentation is manifestly influenced by the present position of Jesus and the disciples: Jesus the risen and exalted Lord, the disciples Apostles. For Mark Jesus is the Jesus of history, and the disciples are simply disciples. Luke writes from the view-point of reverential faith, Mark from that of loving vivid recollection. It is impossible by rapid citation of instances to give an adequate idea of these distinguishing features; all that can be done is to refer to a few examples in explanation of what I mean. In Mark's pages, Jesus before He begins His public career is a *carpenter*.<sup>4</sup> At the temptation He is *driven* by the Spirit

<sup>1</sup> Chap. vii. 31.

<sup>2</sup> Chap. viii. 27-33.

<sup>3</sup> *Vide* chap. ix. 33-50; x. 23-45.

<sup>4</sup> Chap. vi. 3.



into the wilderness.<sup>1</sup> His first appearance in the synagogue of Capernaum is so remarkable that people say to each other: "What is this? A new teaching! With authority commandeth He even unclean spirits, and they obey Him."<sup>2</sup> Early the following morning He makes what has the aspect of an unaccountable and undignified flight from Capernaum.<sup>3</sup> By-and-by, when He is fully engrossed in His teaching and healing ministries, His relatives come to rescue Him from His enthusiasm, deeming Him beside Himself.<sup>4</sup> On the day of the parable-discourse from the boat He makes another flight, He saying to the disciples: Let us go over to the other side; they promptly obeying orders suddenly given and carrying Him off from the crowd, even as He was.<sup>5</sup> Towards the end, on the ascent to Jerusalem, Jesus goes before the disciples, and His manner is such that those who follow are amazed.<sup>6</sup> When He sends for the colt on which He rides into the Holy City, He bids the two disciples promise to the owner that the colt will be returned when He has had His use of it.<sup>7</sup>

2. The realism of Mark makes for its historicity. It is a guarantee of first-hand reports, such as one might expect from Peter. Peter reverences his risen Lord as much as Luke or any other man. But he is one of the men who have been with Jesus, and he speaks from indelible impressions made on his eye and ear, while Luke reports at second-hand from written accounts for the most part. The same realism is a strong argument in favour of Mark's priority. It speaks to an early date before the feeling of decorum had become controlling as it is seen to be in Luke's Gospel. Mark is the archaic Gospel, written under the inspiration not of prophecy like Matthew, or of present reverence like Luke, but of fondly cherished past memories. In it we get nearest to the true human personality of Jesus in all its originality and power, and as coloured by the time and the place.<sup>8</sup> And the character of Jesus loses nothing by the realistic presentation. Nothing is told that needed to be hid. The homeliest facts reported by the evangelist only increase our interest and our admiration. One who desires to see the Jesus of history truly should con well the pages of Mark first, then pass on to Matthew and Luke.

3. By comparison with the companion Gospels Mark lacks a conspicuous didactic aim. The purpose of the writer seems to be

<sup>1</sup> Chap. i. 12.<sup>2</sup> Chap. i. 27.<sup>3</sup> Chap. i. 35-38.<sup>4</sup> Chap. iii. 21.<sup>5</sup> Chap. iv. 35.<sup>6</sup> Chap. x. 32.<sup>7</sup> Chap. xi. 3.<sup>8</sup> Vide Holtzmann, *Hand-Commentar*, p. 7.

mainly just to tell what he knows about Jesus. Some have tried to show that this Gospel is an endeavour to read into the evangelic history the ideas of Paulinism.<sup>1</sup> Others have maintained that the purpose of the writer is to observe a studied, calculated neutrality between Paulinism and Judaism.<sup>2</sup> These opposite views may be left to destroy each other. Others, again, have found in the book a contribution towards establishing Christians in the faith that Jesus was the Messiah, when that faith was tried by a delayed second coming.<sup>3</sup> A didactic programme has been supposed to be hinted at in the opening words: "The beginning of the Gospel of Jesus Christ, the Son of God," and attempts have been made to show that in the sequel this programme is steadily kept in view. I am by no means anxious to negative these last suggestions; all I say is that the didactic purpose is not prominent. The writer seems to say, not: "These are written that ye may believe that Jesus is the Christ, the Son of God," but more simply: "These are written that ye may know Jesus". This also makes for the historicity and early date of the archaic Gospel.

4. Among the more obvious characteristics of Mark's literary style are the use of dual phrases in descriptive passages, a liking for diminutives, occasional Latinisms, the frequent employment of εὐθὺς in narrative and of the historical present, both tending to vividness and giving the impression of an eye-witness. The rough vigour and crude grammar frequently noticeable in Mark's reports strengthen this impression. The style is colloquial rather than literary. To this in part is due the unsatisfactory state of the text. Mark's roughness and originality were too much for the scribes. They could not rest till they had smoothed down everything to commonplace. Harmonising propensities also are responsible for the multiplicity of variants, the less important Gospel being forced into conformity with the more important.

### SECTION III. AUTHOR, DESTINATION, DATE.

1. The Gospel itself contains no indication as to who wrote it. That the writer was one bearing the name of Mark rests solely on an ecclesiastical tradition whose reliableness there has been no disposition to question. The Mark referred to has been from the

<sup>1</sup> So Pfleiderer in his *Urchristenthum*.

<sup>2</sup> So Baur and other members of the Tübingen school.

<sup>3</sup> So Bernhard Weiss, *vide Das Marcusevangelium*, Einleitung, p. 23.

earliest times till now identified with the Mark named in Acts xii. 12, as the son of a Mary; in xiii. 5, 13, as the attendant of Paul and Barnabas on their mission journey; and in xv. 39, as the travelling companion of Barnabas alone after he had separated from Paul; also, in Colossians iv. 10, as the cousin (ἀνεψιός) of Barnabas; and, finally, in 2 Timothy iv. 11, and Philemon 24, as rendering useful services to Paul.

2. The explanations of Jewish customs, *e.g.*, ceremonial washings (chap. vii. 3-4), and words such as Talitha cumi and Ephphatha, and the technical term "common" or "unclean" (v. 41, vii. 34, vii. 2), point to non-Jewish readers; and the use of Latinisms is most naturally accounted for by the supposition that the book was written among and for Roman Christians.

3. The dates of the Gospels generally have been a subject of much controversy, and the endless diversity of opinion means that the whole matter belongs largely to the region of conjecture. The very late dates assigned to these writings by the Tübingen school are now generally abandoned. By many competent critics the Synoptical Gospels are placed well within the first century, say, between the years 60 and 80. To condescend upon a precise year is impossible. One cannot even determine with absolute confidence whether the earliest of them, *i.e.*, Mark, was written before or after the destruction of Jerusalem. The point of practical importance is not the date at which a Gospel was composed, but the historical value of its materials. In this respect the claims of Mark, as we have seen, stand high.<sup>1</sup>

<sup>1</sup> On the Appendix of Mark, chap. xvi. 9-20, *vide* Notes *ad loc.*

## CHAPTER III.

### THE GOSPEL ACCORDING TO MATTHEW.

#### SECTION I. CONTENTS.

1. As has been stated in chap. i., the bulk of Mark's narrative is substantially taken up into Matthew's longer story. But to that narrative of the archaic Gospel is added much new material, consisting mainly of the teaching of our Lord. This teaching as reproduced in the first Gospel consists not of short pregnant sentences such as Mark has preserved, but of connected discourses of considerable length—the longest and the most important being that familiarly known as the "Sermon on the Mount". Whether this connected character is due to the Teacher or to the evangelist has been disputed, the bias of critical opinion being strongly in favour of the latter alternative. Extreme views on either side are to be avoided. That Jesus uttered only short pithy sayings is a gratuitous assumption. In connection with deliberate efforts to instruct the disciples, the presumption is in favour of continuous discourse. On the other hand, in some of the discourses reported in Matthew, *e.g.*, that in chap. x. on apostolic duties and tribulations, agglomeration is apparent. To what Jesus said to the twelve in sending them forth on their Galilean mission the evangelist, naturally and not inappropriately, adds weighty words which bear on the more momentous mission of the apostles as the propagandists in the wide world of the Christian faith. A similar instance of editorial combination of kindred matter only topically connected may be found in the parabolic discourse (chap. xiii.). Matthew's seven parables were doubtless all spoken by Jesus, but not that day. The parables spoken from the boat were probably all of one type, presenting together a critical review of Christ's past ministry among the people. On the other hand, I am inclined to think that the contents of chaps. xviii. and xxiii. for the most part belong to the respective occasions with which they are connected in the Gospel. The call for careful admonition to the twelve at Capernaum was urgent, and the Master

would have much to say to His offending disciples. Then nothing could be more fitting than that Jesus should at the close of His life deliver a final and full testimony against the spurious sanctity which He had often criticised in a fragmentary way, and which was now at last to cause His death.

2. The main interest of the question now under consideration revolves around the "Sermon on the Mount". That a discourse of some length was delivered on the mountain Luke's report proves. Luke, even in this case, breaks up much of Matthew's connected matter into short separate utterances, but yet he agrees with Matthew in ascribing to Jesus something like an oration. Though much abbreviated, his report of the discourse is still a discourse. The only question is which of the two comes nearer the original in length and contents. Now, the feeling is a very natural one that Jesus could hardly have spoken so long a discourse as Matthew puts into His mouth at one time, and to a popular audience. But two questions have to be asked here. Did Jesus address a popular audience? Did He speak all at one time in the sense of a continuous discourse of one hour or two hours' length? I am strongly inclined to answer both questions in the negative. Jesus addressed Himself to *disciples*; His discourse was *teaching*, not popular preaching—*Didache*, not *Kerygma*. And the time occupied in communicating that teaching was probably a week rather than an hour. Matthew's report, in chaps. v.-vii., in that case will have to be viewed as a summary of what the Great Teacher said to His disciples in a leisurely way on sundry topics relating to the Kingdom of Heaven, during a season of retreat on the summit of the hills to the west of the Galilean Lake. Instead of calling it the *Sermon on the Mount*, we should more properly designate it the *Teaching on the Hill*.<sup>1</sup>

3. The insertion of great masses of didactic matter into the framework of Mark's narrative weakens our sense of the progress of the history in reading Matthew. The didactic interest overshadowed the historical in the evangelist's own mind, with the result that his story does not present the aspect of a life-drama steadily moving on, but rather that of a collection of discourses furnished with slight historical introductions. The "Sermon on the Mount" comes upon us before we are prepared for it. To appreciate it fully we must realise that before it was spoken Jesus

<sup>1</sup> For further remarks on this point *vide* Notes on the Sermon at the beginning and throughout.



had preached in many synagogues and to many street crowds, and that a long enough time had elapsed for the Preacher to feel that His ministry had been to a large extent fruitless, and that to establish and perpetuate His influence He must now devote Himself to the careful instruction of a disciple-circle. The miscellaneousness of the parable-collection in chap. xiii. hides from us the fact that that day Jesus was sitting in judgment on His own past ministry and pronouncing on it the verdict: Much seed, little fruit; so justifying Himself for attending henceforth less to the many and more to the few.

4. While the connections of Matthew's discourses are topical rather than temporal, and the sense of progress in his narrative is comparatively weak, there is a manifest correspondence between the discourses he imputes to Jesus and the whole circumstances of the times in which Jesus lived. This remark applies especially to the criticism of Pharisaism, which occupies so prominent a place in the first Gospel, as compared, *e.g.*, with the third, in which that element retires comparatively into the background. Keen conflict between our Lord and the Scribes and Pharisees was inevitable, and the amount of controversial material in the first Gospel speaks strongly in favour of its fidelity to fact in this part of its record, even as the unique quality of the anti-Pharisaic sayings ascribed to Jesus bears witness to their originality. In the Teaching on the Hill the references to Scribism and Pharisaism are, as was fitting, the criticised parties not being present, didactic rather than controversial, but there can be little doubt that Jesus would take occasion there to indicate the difference between His religious ideas and those in vogue at the time. Here it is not Matthew that adds, but Luke that omits.

5. It has been maintained that Matthew's account of our Lord's teaching is not uniform in character—is, indeed, so discrepant as to suggest different hands writing in diverse interests and with conflicting theological attitudes. D'Eichthal, *e.g.*, is of opinion that the primitive Matthew was the earliest written Gospel, and that its contents were much the same as those found in canonical Mark; but that, through being the earliest, it had exceptional authority, and was therefore liable to be added to with a view to furnishing it with support in the teaching of Christ for developing Christianity.<sup>1</sup> D'Eichthal counts as many as forty-five "Annexes" gradually introduced in this way, including the history of the infancy, many

<sup>1</sup> *Les Évangiles.*

parables, numerous passages bearing on the Person of Christ, the Church, the Resurrection, the Second Advent, etc. From this questionable honour of becoming "a place of deposit" for new material, as Dr. Estlin Carpenter calls it,<sup>1</sup> Mark, according to D'Eichthal, was protected by its greater obscurity and inferior authority; hence its modest dimensions and superior reliableness in point of fidelity to actual historic truth.

This theory is plausible, and we are not entitled to say *à priori* that it has no foundation in fact. Additions to the Gospels might creep in before they became canonical, as they crept in afterwards through the agency of copyists. The sayings about the indestructibility of the law (v. 17-19) and the founding of the Church (xvi. 18, 19) might *possibly* be examples in point. But possibility is one thing, probability another. To prove diversity of hand or successive deposits of evangelic tradition by men living at different times, and acting in the interest of distinct or even opposing tendencies, it is not enough to point to apparently conflicting elements and exclaim: "Behold a Gospel of contradictions".<sup>2</sup> On this topic I may refer readers to what has been already stated in discussing the subject of the historicity of the Gospels. And I may here add that it would not be difficult to conceive a situation for which the Gospel might have been written by one man, as it now stands. Dr. Weiss, indeed, has successfully done this in his work on the Gospel of Matthew and its parallels in Luke. He conceives the Gospel, substantially as we have it, to have been written shortly after the destruction of Jerusalem and the Jewish State, when the faith of Jewish Christians in the Messiahship of Jesus would be sorely shaken by the events: the promised Messianic Kingdom passing away irretrievably from Israel and taking up its abode among Gentiles. The Gospel that was to meet this situation would have to show that Jesus was indeed the Messianic King, in whose history many prophetic oracles found their fulfilment; that He did His utmost to found the kingdom in Israel, but was frustrated by the unbelief of the people, and especially of its rulers; that, therefore, the kingdom was driven forth from Jewish soil, and was now to be found mainly in the Gentile Church, and there had been left to Israel only an inheritance of woe; that though Jesus had predicted this doom He nevertheless loved His people, had loyally and

<sup>1</sup> *The First Three Gospels*, p. 370.

<sup>2</sup> Dr. Estlin Carpenter, in the above work, p. 363, remarks: "Truly has the first Gospel been called a 'Gospel of contradictions'".

lovingly sought her good, had spoken with reverence of her God-given law (while treating with disrespect Rabbinical traditions), and honoured it by personal observance. This hypothesis fairly meets the requirements of the case. It covers the phenomena of the Gospel, and it is compatible with unity of plan and authorship.<sup>1</sup>

## SECTION II. CHARACTERISTICS.

1. The most outstanding characteristic of the first Gospel is that it paints the life-image of Jesus in *prophetic colours*. While in Mark Jesus is presented realistically as a man, in Matthew He is presented as the *Christ*, verified as such by the applicability of many prophetic oracles to the details of His childhood, His public ministry, and His last sufferings.

2. If the realism of Mark makes for the historicity of this Gospel, the prophetic colouring so conspicuous in Matthew need not detract from the historicity of its accounts. This feature may be due in part to the personal idiosyncrasy of the writer and in part to his didactic aim. He may have set himself to verify the thesis, Jesus the Christ, for his own satisfaction, or it may have been necessary that he should do so in order to strengthen the faith of his first readers. In either case the presumption is that the operation he was engaged in consisted in discovering prophetic texts to answer facts ready to his hand, not in first making a collection of texts and then inventing facts corresponding to them. The facts suggested the texts, the texts did not create the facts, though in some instances they might influence the mode of stating facts. In this connection it is important to note that the evangelist applies his prophetic method to the whole of his material, including that which is common to him with Mark. He has his prophetic oracles ready to be attached as labels to events which Mark reports simply as matters of fact. Thus Mark's dry statement, "they went into Capernaum,"<sup>2</sup> referring to Jesus and His followers proceeding northwards from the scene of the baptism, in Matthew's hands assumes the character of a solemn announcement of an epoch-making event, whereby an ancient oracle concerning the appearing of a great light in Galilee of the Gentiles received its fulfilment.<sup>3</sup> Again, Mark's matter-of-fact report of the extensive healing function in Capernaum on the Sabbath evening is in Matthew adorned with a beautiful citation from Isaiah's famous

<sup>1</sup> Vide Weiss, *Das Matthäus-Evangelium und seine Lucas-parallelen*, p. 39.

<sup>2</sup> Mark i. 21.

<sup>3</sup> Matt. iv. 12-17.

oracle concerning the suffering servant of Jehovah.<sup>1</sup> Once more, to Mark's simple statement that Jesus withdrew Himself to the sea after the collision with the Pharisees occasioned by the healing on a Sabbath of the man with a withered hand, the first evangelist attaches a fine prophetic picture, as if to show readers the true Jesus as opposed to the Jesus of Pharisaic imagination.<sup>2</sup> From these instances we see his method. He is not inventing history, but enriching history with prophetic emblazonments for apologetic purposes, or for increase of edification. Such is the fact, we observe, when we have it in our power to control his statements by comparison with Mark's; such we may assume to be the fact when we have not that in our power, as, *e.g.*, in the narrative relating to the birth and infancy of Jesus, in which prophetic citations are unusually abundant. The question as to the historicity of that narrative has its own peculiar difficulties, into which <sup>3</sup> do not here enter. The point I wish to make is that the numerous prophetic references cast no additional shadow of doubt on its historicity. Here too the evangelist is simply attaching prophetic oracles to what he regards as historic data. If invention has been at work it has not been in *his* imagination. This is manifest even from the very weakness of some of the citations, such as "Out of Egypt have I called my Son," "Rachel weeping for her children," and "He shall be called a Nazarene". Who could ever have thought of these unless there had been traditional data accepted by the Christian community (and by the writer of the Gospel) as facts? The last citation is especially far-fetched. It is impossible to say whence it is taken; it could never have entered into the mind of any one unless the fact of the settlement in Nazareth had been there to begin with, creating a desire to find for it also, if at all possible, some prophetic anticipation.

These prophetic passages served their purpose in the apologetic of the apostolic age. For us now their value is not apologetic, except indeed in a way not contemplated by the evangelist. Their occasional weakness as proofs of the Messiahship of Jesus can be utilised in the manner above hinted at in support of the historicity of the evangelic tradition. But the chief permanent value of these citations lies in the light they throw on the evangelist's own conception of Jesus. We see from them that he thought of Jesus as the Light of Galilee, the sympathetic Bearer of humanity's heavy burden, the Beloved of God, the Peacemaker, the Friend of weak-

<sup>1</sup> Matt. viii. 17.<sup>2</sup> Matt. xii. 15-21. Cf. Mark iii. 7.



ness, the Man who had it in Him by gifts and graces to perform a Christ's part for all the world. Truly a noble conception, which lends perennial interest to the texts in which it is embodied.

3. In the foregoing remarks I have anticipated to a certain extent what relates to the question of didactic aim. That the first Gospel has such an aim is obvious from the careful manner in which the prophetic argument is elaborated. The purpose is to confirm Jewish Christians in the faith that Jesus is the Christ. The purpose is revealed in the very first sentence and in the genealogy to which it forms a preface. "The book of the generation of Jesus Christ, the Son of *David*, the Son of *Abraham*." The Son of David first, because on that hangs the Messianic claim; the Son of Abraham likewise, because that makes Him a Jew, a fellow-countryman of those for whose benefit the Gospel is written. The genealogy is the first contribution to the apologetic argument. The logic of it is this: "The Psalms and Prophets predict the coming of a great Messianic King who shall be a descendant of the house of David; this genealogy shows that Jesus possessed that qualification for Messiahship. He is the rod out of the stem of Jesse." Whoever compiled the genealogy did it under the impression that physical descent from David was indispensable to Jesus being the Christ. But it does not follow that the genealogy was manufactured to serve that purpose. The descent from David might be a well-known fact utilised for an apologetic aim. For us, though a fact, it is of no vital consequence. Our faith that Jesus is the Christ does not rest on any such external ground, but on spiritual fitness to be the world's Saviour. We reverse the logic of the Jewish Church. They reasoned: because David's Son, therefore the Christ. We reason: because the Christ, therefore David's Son, at least in spirit.<sup>1</sup>

4. In speaking of the literary characteristics of Matthew it is necessary to keep in mind that some of these may come from the *Logia* of the apostle Matthew, and that others may be due to the evangelist. Critics ascribe to the apostolic source certain phrases of frequent recurrence, such as καὶ ἰδοὺ, ἀμὴν λέγω ὑμῖν, ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς. Among the features of the evangelist's own style they recognise the frequent use of such words as τότε, λέγων, προσελθών, ὄχλοι, ἀποκριθεὶς, ἀναχωρεῖν, λεγόμενος, and such phrases as τί σοι δοκεῖ, συμβούλιον λαμβάνειν, κατ' ὄναρ, ἐν ἐκείνῳ τῷ καιρῷ.<sup>2</sup> By comparison with Mark, the style of this Gospel is smooth and correct.

<sup>1</sup> Vide notes on Matt. i.

<sup>2</sup> Vide Weiss, *Matthäus-Evangelium*, pp. 23-4.



## SECTION III. AUTHOR, DESTINATION, DATE.

1. If the views of modern critics as to the relation of the first Canonical Gospel to the *Logia*, compiled by the apostle Matthew, be well founded, then that apostle was not its author. Who the evangelist was is unknown. That he was a Jew is highly probable, that he was a Palestinian Jew has been generally assumed; but Weiss calls this in question. That he wrote in Greek is held to be proved by the use which he makes of the Septuagint in his citations of Old Testament prophecy, and by traces of dependence on the Greek Gospel of Mark. But the view that our Greek Gospel of Matthew is a translation by some unknown hand from a book with the same contents in the Hebrew tongue still has its advocates, among whom may be mentioned Schanz, of Tübingen.<sup>1</sup>

2. The destination of the Gospel was in all probability to a community of Jewish Christians, whose faith it was designed to strengthen. How it was fitted to serve this end has been indicated in Section I. § 5.

3. The probable date is shortly after the destruction of the Jewish State. Some things have been supposed to imply a much later date, *e.g.*, the commission to the disciples in chapter xxviii. 18, with its explicit Trinity, its pronounced universalism, and its doctrine of a spiritual presence. On these points the reader is referred to the commentary.

<sup>1</sup> *Vide his Commentar über das Evangelium des heiligen Matthäus: Einleitung.*

## CHAPTER IV.

### THE GOSPEL ACCORDING TO LUKE.

#### SECTION I. CONTENTS.

1. Luke's Gospel includes much of the narrative of Mark and large portions of the didactic matter contained in Matthew. There are numerous omissions in both departments, but on the other hand also considerable additions, especially in the didactic element. The third evangelist has greatly enriched the treasure of the parables, for it is in this important division of our Lord's teaching that his peculiar contribution chiefly lies. The amount of new matter suffices to raise the question as to its source. It can hardly be thought that the author of the first Gospel would have omitted so much valuable material, had it lain before his eye in the *Logia*. The hypothesis of a third source, therefore, readily suggests itself—a collection of reminiscences distinct from Mark and the book of *Logia*, whence Luke drew such beautiful parables as the *Good Samaritan*, the *Selfish Neighbour* and the *Unjust Judge*, the *Prodigal Son*, the *Unjust Steward*, *Lazarus and Dives*, and the *Pharisee and Publican*. The chapters on the infancy and on the resurrection, so entirely different from the corresponding chapters in Matthew, might suggest a fourth source, unless we suppose that the third included these.

2. The distribution of the material in this Gospel arrests attention. In the early part of the history, from chapters iv. 31 to vi. 16, the author follows pretty closely in the footsteps of Mark. Then comes in a digression, extending from vi. 17 to viii. 3, containing a version of the Sermon on the Mount, the stories of the Centurion and the Widow of Nain, the Message of the Baptist with relative discourse, and the woman in Simon's house. Thereafter Luke's narrative again flows in Mark's channel from the parable of the Sower onwards to the end of the Galilean ministry, as reported in the second Gospel (Mark iv. 1 to ix. 50. Luke viii. 4 to ix. 50), only

that the whole group of incidents contained in Mark vi. 45 to viii. 26 is omitted in Luke. Then at ix. 51 begins another longer digression, extending from that point to xviii. 14, consisting mainly of didactic matter, and containing the larger number of Luke's peculiar contributions to the evangelic tradition. Thereafter our author joins the company of Mark once more, and keeps beside him to the end of the Passion history.<sup>1</sup>

3. This lengthy insertion destroys the sense of progress in the story. The stream widens out into a lake, within which any movement perceptible is rather circular than rectilinear. It is a dogmatic section, and any indications of time and place it contains are of little value for determining sequence or pointing out the successive stages of the journey towards Jerusalem mentioned in ix. 51. It may be affirmed, indeed, that throughout this Gospel the interest in historic sequence or in the causal connection of events is weak. Sometimes, as in the incident of Christ's appearance in the synagogue of Nazareth, the author, consciously and apparently with deliberate intention, departs from the chronological order.<sup>2</sup> Whatever, therefore, he meant by *καθεξής* in his preface, he cannot have intended to say that he had made it a leading aim to arrange his material as far as possible in the true order of events. Still less can it have been his purpose so to set forth his story that it should appear a historic drama in which all events prepare for and steadily lead up to the final catastrophe. When at ix. 22 we find Jesus announcing for the first time that "the Son of Man must suffer many things," it takes us by surprise. No reason has appeared in the previous narrative why it should come to that. It has indeed been made clear by sundry indications—at chapter v. 21; v. 30, 33; vi. 7-11; vii. 34, 50—that there was not a good understanding between Jesus and the Scribes and Pharisees; but from Luke's narrative by itself we could not have gathered that matters were so serious. Two important omissions and one transposition are largely responsible for this. Luke leaves out the collision between Jesus and the Pharisees in reference to the washing of hands (Mark vii. 1-23. Matt. xv. 1-20), and the demand for a sign (Mark viii. 11. Matt. xvi. 1); and he throws the blasphemous insinuation of a league with Beelzebub into chapter xi., beyond the point at which he introduces the first announcement of the Passion. Therefore, the

<sup>1</sup> In the main, that is to say; for Luke's Passion history contains a number of peculiar elements.

<sup>2</sup> Chap. iv. 16-30; *vide* v. 23.

necessity (δεῖ) of that tragic issue is not apparent in the sense that it is the inevitable result of causes which have been shown to be in operation. For Luke the δεῖ refers exclusively to the prophetic oracles which predicted Messiah's sufferings. Jesus must die if these oracles are to be fulfilled. And for him it is a matter of course, and so he treats it in his narrative. The announcement of the Passion is not brought in as a new departure in Christ's communication with His disciples, as in the companion narratives, with indication of the place and solemn introductory phrase: "He began to teach them". It is reported in a quite casual way, as if it possessed no particular importance. In connection with this it may be noted that Luke gives a very defective report of those words of our Lord concerning His death which may be said to contain the germs of a theory as to its significance. For particulars readers are referred to the notes.

## SECTION II. CHARACTERISTICS.

1. One very marked feature of this Gospel is what, for want of a better word, may be called the *idealisation* of the characters of Jesus and the disciples. These are contemplated not in the light of memory, as in Mark, but through the brightly coloured medium of faith. The evangelist does not forget that the Personages of whom he writes are now the Risen Lord, and the Apostles of the Church. Jesus appears with an aureole round His head, and the faults of the disciples are very tenderly handled. The truth of this statement can be verified only by a detailed study of the Gospel, and readers will find indications of proof at appropriate places in the notes. It applies equally to the Master and to His disciples, though Von Soden, in the article already referred to, states that the tendency in question appears mainly in the presentation of the conduct of the disciples; drawing from the supposed fact the precarious inference that the Apostolic Church cared little or nothing for the earthly history of Jesus.<sup>1</sup> The delicate treatment of the disciples is certainly very apparent. Luke, as Schanz remarks, ever spares the twelve; especially Peter. The stern word, "Get thee behind me," is not in this Gospel. The narrative of the denial is an interesting subject of study in this connection. But the whole body of the disciples are treated with equal consideration. Their faults—ignorance, weak faith, mutual rivalries—are acknowledged, yet

<sup>1</sup> Vide *Theologische Abhandlungen*, p. 138.

touched with sparing hand. Some narratives in which these faults appear very obtrusively, *e.g.*, the conversation about the leaven of the Pharisees, the ambitious request of James and John, and the anointing in Bethany, are omitted, as is also the flight of all the disciples at the apprehension of their Master. The weak faith of the disciples is very mildly characterised. "Where is your faith?" asks Jesus in the storm on the lake, in Luke's version of the story, instead of uttering the reproachful word: "Why are ye cowardly? Have ye not yet faith?" Their failure to watch in the garden of Gethsemane is apologetically described as sleeping *for sorrow*. In his portraiture of the Lord Jesus the evangelist gives prominence to the attributes of power, benevolence, and saintliness. The pictorial effect is brought out by omission, emphasis, and understatement. Among the omissions are the realistic word about that which defileth, about "dogs" in the story of the woman of Canaan which is wholly wanting, and the awful cry on the Cross: "My God, my God!" Among the things emphasised are those features in acts of healing which show the greatness of Christ's might and of the benefit conferred. Peter's mother-in-law suffers from a *great fever*; and the leper is *full* of leprosy. The hand restored on the Sabbath is the *right* hand, the centurion's servant is one *dear* to him, the son of the widow of Nain is an *only* son, the daughter of Jairus an *only* daughter, the epileptic boy at the hill of Transfiguration an *only* child. The holiness of Jesus is made conspicuous by the prominence given to prayer in connection with critical occasions, and by understatement where the incidents related might to ill-instructed minds seem to compromise that essential characteristic. Luke's narratives of the cleansing of the temple and the agony in Gethsemane may be referred to as striking illustrative instances of the latter. To the same category may be referred the treatment by Luke of the anti-Pharisaic element in Christ's teaching. Much is omitted, and what is retained is softened by being given, much of it, not as spoken *about*, but as spoken *to*, Pharisees by Jesus as a guest in their houses.<sup>1</sup>

2. The influence of the Christian consciousness of the time in which he wrote is traceable not only in Luke's presentation of the characters of Jesus and His disciples, but in his account of Christ's teaching. He seems to have in view throughout the use of the Lord's words for present guidance. Weizsäcker has endeavoured to analyse the didactic element in the third Gospel into doctrinal

<sup>1</sup> Luke vii. 36-50; xi. 37-52; xiv. 1-24.



pieces bearing on definite religious questions and interests of the primitive Church.<sup>1</sup> This may be carried too far, but the idea is not altogether baseless. In this Gospel the so-called "Sermon on the Mount" is really a *Sermon* (*Kerygma* not *Didache*) delivered to a Christian congregation with all the local and temporary matter eliminated and only the universal and perennial retained. The same adaptation to present and general use is apparent in the words, καθ' ἡμέραν, added to the law of cross-bearing (ix. 23).

3. The question may be asked whether this adaptation of the matter of the evangelic tradition to present conceptions and needs is to be set down to the account of Luke as editor, or is to be regarded as already existing in the documents he used. On this point there may be room for difference of opinion. J. Weiss in his commentary on Luke (Meyer, eighth edition) inclines to the latter alternative. Thus, in reference to Luke's mild version of Peter's denial, he remarks: "A monstrous minimising of the offence if Luke had Mark's account before him"; and he accordingly thinks he had not, but used instead a Jewish Christian source, giving a mitigated account of Peter's sin. Of such a source he finds traces throughout Luke's Gospel, following in the footsteps of Dr. Paul Feine, who had previously endeavoured to establish the existence of a precanonical Luke, *i.e.*, a first attempt to work up into a single volume the evangelic traditions in Mark, the *Logia*, and other sources, after the manner of the third Gospel.<sup>2</sup> This may be a perfectly legitimate hypothesis for solving certain literary problems connected with this Gospel, and the argument by which Feine seeks to establish it is entitled on its merits to serious consideration. But I hardly think it suffices to account for all the traces of editorial discretion in Luke's Gospel. It does not matter what documents Luke used; he exercised his own judgment in using them. If he did not, his relation to the work of redacting the memoirs of Jesus becomes so colourless that one fails to see what occasion there was for that imposing prefatory announcement in the opening sentence. A primitive Luke was ready to his hand, and he did not even contribute to it the colour of his own religious personality. Intention, bias, purpose to utilise the material for edification of believers were all there before he began. He did what? Added, perhaps, a

<sup>1</sup> Vide his *Untersuchungen über die Evangelische Geschichte*, and his *Apostolic Age*, vol. ii.

<sup>2</sup> *Eine vorkanonische Überlieferung des Lukas in Evangelium und Apostelgeschichte*, 1891.

few anecdotes and sayings gleaned from other sources, oral or written!

4. Notwithstanding this pervading regard to what may be comprehensively called *edification*, the author of the third Gospel cannot justly be charged with indifference to historic truth. He professes in his preface to have in view *acribeia*, and the profession is to be taken in earnest. But he is writing not as a mere chronicler, but as one seeking to promote the religious welfare of those for whom he writes, and so must strive to combine accuracy, fidelity to fact, with practical utility. The task is a delicate one, and execution without error of judgment not easy. Even where mistakes are made, they are not to be confounded with bad faith. Nor should it be forgotten that Luke's peculiarities can be utilised for the apologetic purpose of establishing the general credibility of the evangelic tradition. Luke omits much. But it does not follow that he did not know. He may omit intentionally what he knows but does not care to report. Luke often understates. What a writer tones down he is tempted to omit. By simply understating, instead of omitting, he becomes a reluctant and therefore reliable witness to the historicity of the matter so dealt with. Luke often states strongly. Either he adds particulars from fuller information or he exaggerates for a purpose. Even in the latter case he witnesses to the truth of the basal narrative. A writer who has ideas to embody is tempted to invent when he cannot find what will suit his purpose. Luke did not invent but at most touched up stories given to his hand in trustworthy traditions.

5. The author of the third Gospel avowedly had a didactic aim. He wrote, so it appears from the preface, to confirm in the faith a friend called "most excellent (κράτιστε) Theophilus," expecting probably that the book would ultimately be useful for a wider circle. But there is no trace of a dominant theological or controversial aim. The writer, *e.g.*, is not a *Paulinist* in the controversial sense of the word. He is doubtless in sympathy with Christian universalism, as appears from his finishing the quotation from Isaiah beginning with, "The voice of one crying in the wilderness," and ending with, "All flesh shall see the salvation of God" (iii. 6). Yet, in other places, *e.g.*, in the history of the infancy, the salvation brought by Jesus is conceived of as belonging to Israel, the chosen people (τῷ λαῷ αὐτοῦ, i. 68; *cf.* ii. 10; vii. 16; xiii. 16; xix. 9). The author is not even Paulinist in a theological sense, as the absence from his pages of most of the words of Jesus bearing on a theory of atonement, already remarked on, sufficiently proves. He appears to be an

eclectic, rather than a man whose mind is dominated by a great ruling idea. Distinct, if not conflicting, tendencies or religious types find houseroom in his pages: Pauline universalism, Jewish particularism, Ebionitic social ideals, the blessedness of poverty, the praise of almsgiving. Geniality, kindness of temper, is the personal characteristic of the evangelist. And if there is one thing more than another he desires to inculcate on his readers it is the *graciousness* of Christ. "Words of grace" (iv. 22) is his comprehensive title for the utterances of Jesus, and his aim from first to last is to show the Saviour as the friend of the sinful and the social outcast, and even of those who suffer justly for their crimes (vii. 36-50; xix. 1-10; xxiii. 39-43).

6. The literary aspect of this Gospel is a complex phenomenon. At times, especially in the preface, one gets the impression of a writer having at his command a knowledge of Greek possible only for one to whom it was his native tongue, an expert at once in the vocabulary and the grammatical structure of that language. But far oftener the impression is that of a Jew thinking in Hebrew and reflecting Hebrew idiom in phrase and construction. Hebraisms abound, especially in the first two chapters. Two explanations are possible: That the author was really a Jew, that his natural style was Hebrew-Greek, in which case it would have to be shown that the preface was no such marvellous piece of classicism after all; or that he was a Gentile well versed in Greek, but somewhat slavish in his copious use of Jewish-Christian sources, such as the primitive Luke for which Feine contends.

### SECTION III. AUTHOR, DESTINATION, DATE.

1. The author of the third Gospel was also the author of the Acts of the Apostles, as appears in chap. i. 1 of the latter work, where the name of Theophilus recurs. Neither book bears the name of the writer, but uniform ancient tradition ascribes it to Luke, the companion of Paul, and by occupation a physician (Col. iv. 11). From the preface to the Gospel we gather that he had no personal knowledge of Jesus, but was entirely dependent on oral and written tradition.

2. From the prefaces of the Gospel and the book of Acts we learn that the author wrote for the immediate benefit of a single individual, apparently a man of rank, say a Roman knight. It is not necessary to infer that a larger circle of readers was not contemplated either by the writer or by the first recipient of his work.

3. The date cannot be definitely fixed. Opinion ranges from A.D. 63 to the early years of the second century. As late a date as say A.D. 90 is compatible with the writer being, in his younger years, a companion of St. Paul in his later missionary movements. The still later date of A.D. 100 or 105 would be required if it were certain, which it is not, that the writer used the *Antiquities* of Josephus, which were published about the year 93-94. Dr. Sanday, in his work entitled *Inspiration*, expresses the view that Acts was written about A.D. 80, and the Gospel some time in the five years preceding.

## CHAPTER V.

### THE TEXT, CRITICAL LANDMARKS, CRITICAL TESTS OF READINGS.

#### SECTION I. THE TEXT.

The Greek text given in this work is that known as the *Textus Receptus*, on which the Authorised Version of the New Testament is based. Representing the Greek text as known to Erasmus in the sixteenth century, and associated with the names of two famous printers, Stephen and Elzevir, whose editions (Stephen's 3rd, 1550, Elzevir's 2nd, 1633) were published when the apparatus at command for fixing the true text was scanty, and when the science of textual criticism was unborn, it may seem to be entirely out of date. But it is an important historical monument, and it is the Greek original answering to the English Testament still largely in use in public worship and in private reading. Moreover, while the experts in modern criticism have done much to provide a purer text, their judgments in many cases do not accord, and their results cannot be regarded as final. It is certain, however, that the texts prepared by such scholars as Tischendorf, Tregelles, Westcott and Hort, and the company of experts to whom we are indebted for the Revised Version, are incomparably superior to that of Stephen or of Elzevir, and that they must be taken into account by every competent commentator. That means that to the text must be annexed critical notes showing all important various readings, with some indication of the documentary authority in their favour, and of the value attached thereto by celebrated editors. This accordingly has been done, very imperfectly of course, still it is hoped sufficiently for practical purposes. Variations not affecting the sense, but merely the spelling or grammatical forms of words, have been for the most part disregarded. There are many variations in the spelling of proper names, of which the following are samples:—



Ναζαρέτ	Ναζαρέθ	Γεθσημανή	Γεθσημανεί
Ματθαῖος	Μαθθαῖος	Ἰωάννης	Ἰωάνης
Δαβίδ	Δαυεῖδ	Ἰεριχώ	Ἰερειχώ
Ἡλίας	Ἡλείας	Μωσῆς	Μωυσῆς
Καπερναούμ	Καφαρναούμ	Πιλάτος	Πειλᾶτος

Among other insignificant variations may be mentioned the presence or absence of *ν* final in verbs (ἐλεγε, ἔλεγεν); the omission or insertion of *μ* (λήψομαι, λήμψομαι); the assimilation or non-assimilation of *ἐν* and *σὺν* in compound verbs (συζητεῖν, συνζητεῖν; ἐκκακεῖν, ἐνκακεῖν); the doubling of *μ*, *ν*, *ρ* or the reverse (μαμμωνᾶς, μαμωνᾶς; γέννημα, γένημα; ἐπιρράπτει, ἐπιράπτει); the conjunction or disjunction of syllables (οὐκ ἔτι, οὐκέτι); οὕτως for οὕτω; the aorist forms εἶπον, ἦλθον, etc., replaced by forms in *α* (εἶπαν, ἦλθαν); single or double augment in certain verbs (ἐδυνάμην, ἡδυνάμην; ἔμελλον, ἤμελλον).

## SECTION II. CRITICAL LANDMARKS.

1. Up till 1831 editors of the New Testament in Greek had been content to follow in the wake of the *Textus Receptus*, timidly adding notes indicating good readings which they had discovered in the documents accessible to them in their time. Lachmann in that year inaugurated a new critical era by printing a text constructed directly from ancient documents without the intervention of any printed edition. It is not given to pioneers to finish the work they begin, and Lachmann's effort judged by present-day tests was far from perfect. "This great advance was marred by too narrow a selection of documents to be taken into account, and too artificially rigid an employment of them, and also by too little care in obtaining precise knowledge of some of their texts" (Westcott and Hort's *New Testament, Introduction*, p. 13). Tischendorf in Germany and Tregelles in England worthily followed up Lachmann's efforts, and made important contributions towards the ascertainment of the true text by adopting as their main guides the most ancient MSS., in place of the later documents which had formed the basis of the early printed editions. The critical editions of the Greek New Testament by these scholars appeared about the same time; Tischendorf's eighth edition (the important one which supersedes the earlier) bearing the date 1869, and the work of Tregelles being published in 1870. The characteristic feature of Tischendorf's edition is the predominant importance attached to the great Codex Sinaiticus (Ξ), with the discovery of which his name is connected.

The defect common to it with the edition of Tregelles is failure to deal on any clear principle with the numerous instances in which the ancient texts on which they placed their reliance do not agree. All goes smoothly when Codex Sinaiticus and Codex Vaticanus (B) and Codex Bezae (D) and the most ancient versions bear the same testimony; but what is to be done when the trusted guides follow divergent paths?

2. It is by the answer which they have given to this question that Westcott and Hort have made an epoch-making contribution to the science of Biblical Criticism in the first volume of their monumental work, *The New Testament in the Original Greek*, published in 1881. Following up hints thrown out by earlier investigators, like Bengel and Griesbach, they discriminated three types of text prevalent in ancient times, before the period of eclectic revision which fixed to a great extent the character of the text in actual use throughout the Middle Ages and on to the dawn of modern criticism. To these types they gave the names *Western*, *Alexandrian*, and *Neutral*. The last epithet is to be understood only when viewed in relation to the other two. The Western and Alexandrian types of text had very well-marked characteristics. The Western was *paraphrastic*, the Alexandrian *literary*. The tendency of the one was to alter the primitive text by explanatory additions with a view to edification, made by men who combined to a certain extent the functions of copyist and commentator. The tendency of the other was to improve the text from a literary point of view by scholarly refinements. The *neutral* text is neutral in the sense of avoiding both these tendencies and aiming steadily at the faithful reproduction of the exemplar assumed to approach in its text as near as possible to the autographs. A text adhering honestly to this programme ought to be the most reliable guide to the original Greek Testament as it proceeded from the hands of the writers, making due allowance for errors in the exemplar and for mistakes in transcription. The result of investigation has been to justify this expectation.

3. The main representative of the Western text is Codex Bezae (D), containing the Gospels and the Acts. Of the Alexandrian text there is no pure example. This divergent stream broke up into rills, and lost itself as a mere element in mixed texts, like those of Codex Sinaiticus and Codex Ephraemi (C). It is important to note by the way that these names do not denote local prevalence. The *Western* text was not merely Western. This divergent stream overflowed its banks and spread itself widely over the Church,

reaching even the East. Hence traces of its influence are to be found not merely in the old Latin versions, but also in the Syriac versions, *e.g.*, in what is called the Curetonian Syriac, and in the recently discovered Syriac version of the Four Gospels, which may be distinguished as the Sinaitic Syriac. Of the neutral text, the great, conspicuous, honourable monument is Codex *Vaticanus* (B), containing the Gospels, Acts, and Catholic epistles, and the epistles of St. Paul, as far as Heb. ix. 14; and being, especially in the Gospels, a nearly pure reproduction of a text uninfluenced by the tendencies of the Western and Alexandrian texts respectively. To this MS., belonging like Codex Sinaiticus to the fourth century, Westcott and Hort, after applying to it all available tests, assign the honour of being on the whole the nearest approach to the original verity in existence, always worthy of respect and often deserving to be followed when it stands alone against all comers. A very important conclusion if it can be sustained.

4. In recent years a certain reaction against the critical results of Westcott and Hort has been manifesting itself to the effect of imputing to them an overweening estimate of Codex B, analogous to that of Tischendorf for Codex *Σ*. Some scholars, such as Resch in Germany and Ramsay in this country, are disposed to insist that more value should be set on Codex D; the former finding in it the principal witness for the text of the Gospels in their precanonical stage, the assumption being that when the four-Gospel canon was constructed the text underwent a certain amount of revision. The real worth of this Codex is one of the unsettled questions of New Testament textual criticism. Interesting contributions have been made to the discussion of the question, such as those of J. Rendel Harris, and more may be expected.

### SECTION III. CRITICAL TESTS OF READINGS.

1. The fixation of the true text is not a simple matter like that of following a single document, however trustworthy, like Codex B. Every editor may have his bias in favour of this or that MS., but all editors recognise the obligation to take into account all available sources of evidence—not merely the great uncial MSS. of ancient dates, but the cursives of later centuries, and, besides Greek MSS. of both kinds containing the whole or a part of the New Testament, ancient versions, Latin, Syriac, Egyptian, etc., and quotations in the early Fathers. The evidence when fully adduced is a formidable affair, demanding much space for its exhibition

(witness Tischendorf's eighth edition in two large octavos), and the knowledge of an expert for its appreciation. In such a work as the present the space cannot be afforded nor can the knowledge be expected even in the author, not to say in his readers. Full knowledge of the critical data through first-hand studies belongs to specialists only, who have made the matter the subject of lifelong labour. All one can do is to utilise intelligently their results. But because all cannot be specialists it is not profitless to have a juryman's acquaintance with the relative facts. It is the aim of the critical notes placed beneath the Greek text to aid readers to the attainment of such an acquaintance, and to help them to form an intelligent opinion as to the claims of rival readings to represent the true text. Fortunately, this can be done without adducing a very long array of witnesses.

2. For it turns out that there are certain groups of witnesses which often go together, and whose joint testimony is very weighty. Westcott and Hort have carefully specified these. They may here be indicated:—

For the Gospels the most important and authoritative group is **NBCDL 33**.

In this group **L** and **33** have hitherto not been referred to. **L** (Codex Regius), though belonging to the eighth century, represents an ancient text, and is often in agreement with **N** and **B**. **33** belongs to the cursive class (which are indicated by figures), but is a highly valuable Codex, though, like all cursives, of late date. In his *Prolegomena* to Tischendorf's New Testament, Dr. Caspar René Gregory quotes (p. 469) with approval the opinion of Eichhorn that this is the "queen of the cursives". In the above group, it will be noticed, representatives of the different ancient types—Western, Alexandrian, Neutral (**D**, **N**, **C**, **B**)—are united. When they agree the presumption that we have the true text is very strong.

When **D** falls out we have still a highly valuable group in **NBCL 33**.

When **DC** and **33** drop out there remains a very trustworthy combination in **NBL**.

There are, besides these, several binary combinations of great importance. The following is the list given by Westcott and Hort for the Gospels:—

**BL**, **BC**, **BT**, **BΞ**, **BD**, **AB**, **BZ**, **B 33**, and for St. Mark **BA**. In these combinations some new documents make their appearance. **T** stands for the Greek text of the Graeco-Thebaic fragments of St. Luke and St. John (century v., ancient and non-Western).

Ξ = fragments of St. Luke (cent. viii., comparatively pure, though showing mixture).

A is the well-known Codex Alexandrinus of the fifth century, a chief representative of the "Syrian" text, that is, the revised text formed by judicious eclectic use of all existing texts, and meant to be *the* authoritative New Testament. This Codex contains nearly the whole New Testament except Matthew as far as chapter xxv. 5. For the Gospels it is of no independent value as a witness to the true text, but its agreements with B are important.

Δ = Codex Sangallensis, a Graeco-Latin MS. of the tenth century, and having many ancient readings, especially in Mark.

To these authorities has to be added, as containing ancient readings, and often agreeing with the best MSS., Codex Purpureus Rossanensis (Σ), published in 1883, edited by Oscar Von Gebhardt; of the sixth century, containing Matthew and Mark in full. Due note has been taken of the readings of this MS.

The foregoing represent the chief authorities referred to in the critical notes. In these notes I have not uniformly indicated my personal opinion. But in the commentary I have always adopted as the subject of remark the most probable reading. Reference to modern editors has been chiefly restricted to Tischendorf, and Westcott and Hort, meaning thereby no depreciation of the work done by others, but simply recognising these as the most important.

MSS. were corrected from time to time. Corrected copies are referred to by critics by letters or figures: thus, N<sup>a</sup> (4th cent.), N<sup>b</sup> (6th cent.), N<sup>c</sup> (7th cent.), B<sup>2</sup> (4th cent.), B<sup>3</sup> (10th cent.).

Besides the above-named documents the following uncials are occasionally referred to in the critical notes:—

- E cod. Basilienensis. 8th century (Gospels nearly entire).
- G cod. Seidelii. 9th or 10th century (Gospels defective).
- I cod. palimps. Petropolitanus. 5th and 6th centuries (fragments of Gospels).
- K cod. Cyprius. 9th century (Gospels complete).
- M cod. De Camps, Paris. 9th century (Gospels complete).
- N cod. Purpureus. 6th century (fragments of all the Gospels).
- P cod. Guelpherbytanus I. 6th century (fragments of all the Gospels).
- Q cod. Guelpherbytanus II. 5th century (fragments from Luke and John).
- R cod. Nitriensis, London. 6th century (fragments of Luke).
- S cod. Vaticanus 354. 10th century (four Gospels complete).
- U cod. Nanianus Venetus. 9th or 10th century (Gospels entire).
- V cod. Mosquensis. 9th century (contains Matt. and Mk., and Lk. nearly complete).
- X cod. Monacensis. 9th or 10th century (fragments of all the Gospels).
- Z cod. Dublinensis. 6th century (fragments of Matthew).
- Γ cod. Oxoniensis et Petropolitanus. 10th century (four Gospels, Matthew and Mark defective).
- Λ cod. Oxoniensis Tisch. 9th century (Luke and John entire).
- Π cod. Petropolitanus Tisch. 9th century (Gospels nearly complete).
- Φ cod. Beratinus. 5th century (Matthew and Mark with lacunae).



## CHAPTER VI.

### LITERATURE.

The following list of works includes only those chiefly consulted. Many others are occasionally referred to in the notes.

#### 1. To the pre-Reformation period belong—

- ORIGEN'S *Commentary on Matthew*. Books x.-xvii. in Greek (Matt. xiii. 36—xxii. 33), the remainder in a Latin translation (allegorical method of interpretation).
- CHRYSOSTOM'S *Homilies on Matthew*. The Greek text separately edited in three vols. by Dr. Field (well worth perusal).
- JEROME'S *Commentarius in Matthæum* (a hasty performance, but worth consulting).
- AUGUSTINE. *De Sermone Domini in monte*.
- THEOPHYLACTUS (12th century, Archbishop in Bulgaria). *Commentarii in quatuor Evangelistas, Græce*.
- EUTHYMIUS ZIGABENUS (Greek monk, 12th century). *Commentarius in quatuor Evangelia, Græce et Latine*. Ed. C. F. Matthæi, 1792 (a choice work).

#### 2. From the sixteenth century downwards—

- CALVIN. *Commentarii in Harmoniam 2x Evangelistis tribus . . . compositam*. 1556.
- BEZA. *Annotationes in Novum Testamentum*. 1596.
- MALDONATUS. *Commentarii in quatuor Evangelistas* (Catholic). 1596.
- PRICE. *Commentarii in varios N. T. libros* (including Matthew and Luke; philological, with classical examples, good). 1660.
- GROTIUS. *Annotationes in N. T.* (erudite and still worth consulting). 1644.
- LIGHTFOOT. *Horæ Hebraicæ et Talmudicæ*. 1644.
- HEINSIUS. *Sacrarum exercitationum ad N. T. libri xx*. 1665.
- RAPHEL. *Annotationes Philologicæ in N. T., ex Xenophonte, Polybio, Arriano et Herodoto*. 1747.
- OLEARIUS. *Observationes sacrae ad Evangelium Matthæi*. 1713.
- WOLF. *Curæ philologicæ et criticæ in N. T.* Five vols. 1741.
- SCHÖTTGEN. *Horæ Hebraicæ et Talmudicæ in N. T.* 1733.
- WETSTEIN. *Novum Testamentum Græcum* (full of classic citations). 1751.
- BENGEL. *Gnomon Novi Testamenti* (unique). 1734.
- PALAIRET (French pastor at London, † 1765). *Observationes philologico-criticæ in sacros N. T. libros*. 1752.

- KYPKE. *Observationes sacrae in N. T. libros.* 1755.
- ELSNER. *Observationes sacrae in N. T. libros* (the three last named, like Pricaeus, abound in classic examples). 1767.
- LOESNER. *Observationes ad N. T. e Philone Alexandrino* (of the same class as Raphel). 1777.
- KUINOEL. *Commentarius in libros N. T. historicos.* 1807.
- FRITZSCHE. *Evangelium Matthaei recensuit.* 1826.
- FRITZSCHE. *Evangelium Marci recensuit* (both philological). 1830.
- DE WETTE. *Kurzgefasstes exegetisches Handbuch zum N. T.* 1836-48.
- BORNEMANN. *Scholiae in Lucae Evangelium.* 1830.
- ALFORD. *The Greek Testament.* Four vols. 1849-61.
- FIELD. *Otium Norvicense.* 1864.
- BLEEK. *Synoptische Erklärung der drei ersten Evangelien.* 1862.
- MEYER. *Commentary on the New Testament.* Sixth edition (T. & T. Clark).
- MEYER. Eighth edition by Dr. Bernhard Weiss (*Matthew and Mark*, largely Weiss). 1890-92.
- MEYER. Eighth edition by J. Weiss (son of Bernhard Weiss ; *Luke*, also largely the editor's work). 1892.
- WEISS. *Das Marcusevangelium und seine synoptischen Parallelen* (a contribution to comparative exegesis in the interest of his critical views on the synoptical problem). 1872.
- WEISS. *Das Matthäusevangelium und seine Lucas-parallelen* (a work of similar character). 1876.
- LUTTEROTH. *Essai d'Interprétation de quelques parties de l'Evangile selon Saint Matthieu.* 1864-76.
- SCHANZ. *Commentar über das Evangelium des heiligen Matthäus.* 1879.
- SCHANZ. *Commentar über das Evangelium des heiligen Marcus.* 1881.
- SCHANZ. *Commentar über das Evangelium des heiligen Lucas* (these three commentaries by Schanz, a Catholic theologian, are good in all respects, specially valuable for patristic references). 1883.
- GODET. *Commentaire sur l'Evangile de Saint Luc.* 3<sup>me</sup> edition. 1888-89.
- HAHN. *Das Evangelium des Lucas.* Two vols. 1892-94.
- HOLTZMANN. *Die Synoptiker in Hand-Commentar zum Neuen Testament* (advanced but valuable). 1892.
- The Cambridge Greek Testament for Schools and Colleges; Matthew, Mark, and Luke.* 1891-93.

The well-known lexical and grammatical helps, including Grimm, Cremer, Winer, and Buttmann, have been consulted. Frequent reference has been made to Burton's *Syntax of the Moods and Tenses in New Testament* (T. & T. Clark, 1894), both because of its excellence and its accessibility to students.

A new edition of Winer's *Grammatik* (the eighth) by Schmiedel is in course of publication ; also of Kühner by Blass.

In the notes, the matter common to the three Gospels is most fully treated in Matthew, the notes in the other two Gospels being at these points supplementary and comparative.

The marginal references to passages of Scripture are simply supplementary to those in the notes.

It is hoped that most abbreviations used will need no special explanation, but the following table may be helpful :—

- Mt. = Matthew  
 Mk. = Mark.  
 Lk. = Luke.  
 O. T. = Old Testament  
 N. T. = New Testament.  
 Sept. = Septuagint.  
 A. V. = Authorised Version.  
 R. V. = Revised Version.  
 C. N. T. = Cambridge New Testament.  
 Tisch. = Tischendorf.  
 Treg. = Tregelles.  
 W. H. = Westcott and Hort.  
 Ws. = Weiss (Dr. Bernhard).  
 Egypt. = Egyptian versions (*viz.*, the two following).  
 Cop. = Coptic (called Memphitic by W. H.).  
 Sah. = Sahidic (called Thebaic by W. H.).  
 Syrr. = Syriac versions.  
 Pesh. = Peshito (= Syrian Vulgate).  
 Syr. Cur. = Curetonian Syriac. (For Greek equivalent *vide* Baethgen's *Evangelienfragmente*.)  
 Syr. Sin. = Sinaitic Syriac (recently discovered).  
 Latt. = Latin versions.  
 Vulg. = Vulgate (Jerome's revision of old Latin version).  
 Vet. Lat. = Vetus Latina (Old Latin, referred to also as It. = Italia).  
 The codices of the old Latin are distinguished by the letters *a, b, c*, etc.  
 Minusc. = Minusculi (Codices), another name for cursives.

## TO KATA MATΘAION

### ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.<sup>1</sup>

I. 1. \*ΒΙΒΛΟΣ ὁ γενέσεως ἸΗΣΟΥ Χριστοῦ, \*υἱοῦ Δαβίδ,<sup>2</sup> υἱοῦ<sup>a</sup> Gen. ii. 4.  
 Ἀβραάμ. 2. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Mk. xii. 26.  
 Lk. iii. 4;  
 xx. 42.  
 b ver. 18.  
 Gen. xxxi. 13; xxxii. 9. Lk. i. 14. Jas. i. 23; iii. 6. c xii. 23; xxi. 9; xxii. 42.

<sup>1</sup> The title in T.R. (as above) is late. NB have simply *Κατὰ Ματθαίον*. Other expanded forms occur.

<sup>2</sup> Δαβίδ is found only in minusc. NB have Δαυείδ. This is one of several variations in spelling occurring in the genealogy, among which may be named βοός (ver. 5) = βοες in W.H.; Ωβηδ (ver. 5) = Ιωβηδ, W.H.; Ματθαν (ver. 15) = Μαθθαν, W.H. For a list of such variations in the spelling of names in the three first Gospels *vide* p. 53.

THE TITLE. The use of the word εὐ-αγγέλιον in the sense of a book may be as old as the *Teaching of the twelve Apostles* (*Didache*, 8, 11, 15. *Vide* Sanday, *Bampton Lectures*, 1893, p. 317, n. 1). The word passed through three stages in the history of its use. First, in the older Greek authors (Hom., *Od.* ξ, 152, 166), a *reward* for bringing good tidings; also a thank-offering for good tidings brought (Arist., *Eg.* 656). Next, in later Greek, the good tidings itself (2 Sam. xviii. 20, 22, 25, in Sept. In 2 Sam. iv. 10, εὐ-αγγέλια occurs in the earliest sense). This sense pervades the N. T. in reference to the good news of God, 'he message of salvation. Finally, it came very naturally to denote the books in which the Gospel of Jesus was presented in historic form, as in the *Didache* and in Justin M., *Apol.* i. 66, *Dial. con. Tryph.* 100. In the titles of the Gospels the word retains its second sense, while suggesting the third. εὐαγγ. κατὰ M. means the good news as reduced to writing by M.—κατὰ is not = of, nor κατὰ Ματθαίον = Ματθαίου, as if the sense were: The book called a "Gospel" written by Matthew. (*Vide* Fritzsche against this the older view, supported by Kuinoel.)

CHAPTER I. THE GENEALOGY AND BIRTH OF JESUS.—The genealogy may

readily appear to us a most ungenial beginning of the Gospel. A dry list of names! It is the tribute which the Gospel pays to the spirit of Judaism. The Jews set much store by genealogies, and to Jewish Christians the Messiahship of Jesus depended on its being proved that He was a descendant of David. But the matter can hardly be so vital as that. We may distinguish between the question of fact and the question of faith. It may be that Jesus was really descended from David—many things point that way; but even if He were not He might still be the Christ, the fulfiller of O. T. ideals, the bringer-in of the highest good, if He possessed the proper *spiritual* qualifications. What although the Christ were not David's son in the physical sense? He was a priest after the order of Melchisedec, though ἀγενεαλόγητος; why not Messiah under the same conditions? He might still be a son of David in the sense in which John the Baptist was Elijah—in spirit and power, realising the ideal of the hero king. The kingdom of prophecy came only in a spiritual sense, why not also the king? The two hang together. Paul was not an apostle in the legitimist sense, not one of the men who had been with Jesus; yet he was a very real apostle.

Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.  
 d similar 3. Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρὰ ἑκ τῆς Θάμαρ.  
 const. in Gal. iv. 4. Φαρές δὲ ἐγέννησε τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησε τὸν Ἀράμ.  
 22, 23.

So might Jesus be a Christ, though not descended from David. St. Paul writes (Gal. iii. 29): "If ye be Christ's, then are ye Abraham's seed". So might we say: If Jesus was fit to be the Christ in point of spiritual equipment, then was He of the seed of David. There is no clear evidence in the Gospels that Jesus Himself set value on Davidic descent; there are some things that seem to point the other way: e.g., the question, "Who is my mother?" (Matt. xii. 48; Mk. iii. 33), and the other, "What think ye of the Christ, whose son is He?" (Matt. xxii. 42, *et par.*). There is reason to believe that, like St. Paul, He would argue from the spiritual to the genealogical, not *vice versa*: not Christ because from David, but from David, at least ideally, because Christ on other higher grounds.

Ver. 1. βίβλος γενέσεως κ.τ.λ. How much does this heading cover: the whole Gospel, the two first chapters, the whole of the first chapter, or only i. 1-17? All these views have been held. The first by Euthy. Zigab., who argued: the birth of the God-man was the important point, and involved all the rest; therefore the title covers the whole history named from the most important part (ἀπὸ τοῦ κυριωτέρου μέρους). Some moderns (Ebrard, Keil, etc.) have defended the view on the ground that the corresponding title in O. T. (Gen. vi. 9; xi. 27, etc.) denotes not merely a genealogical list, but a history of the persons whose genealogy is given. Thus the expression is taken to mean *a book on the life of Christ* (*liber de vita Christi*, Maldon.). Against the second view and the third Weiss-Meyer remarks that at i. 18 a new beginning is made, while ii. 1 runs on as if continuing the same story. The most probable and most generally accepted opinion is that of Calvin, Beza, and Grotius that the expression applies only to i. 1-17. (Non est haec inscriptio totius libri, sed particulae primae quae velut extra corpus historiae prominet. Grotius.)

Ἰησοῦ Χριστοῦ. Christ here is not an appellative but a proper name, in accordance with the usage of the Apostolic age. In the body of the evangelistic history the word is not thus used; only in the introductory parts. (*Vide* Mk. i. 1; John i. 17.)

νιοῦ Δ., νιοῦ Α. Of David first, because with his name was associated the more specific promise of a Messianic king; of Abraham also, because he was the patriarch of the race and first recipient of the promise. The genealogy goes no further back, because the Gospel is written for the Jews. Euthy. Zig. suggests that David is placed first because he was the better known, as the less remote, as a great prophet and a renowned king. (ἀπὸ τοῦ γνωριμωτέρου μᾶλλον ἀρξάμενος, ἐπὶ τὸν παλαιότερον ἀνῆλθεν.) The word νιοῦ in both cases applies to Christ. It can refer grammatically to David, as many take it, but the other reference is demanded by the fact that ver. 1 forms the superscription of the following genealogy. So Weiss-Meyer.

Vv. 2-16. The genealogy divides into three parts: from Abraham to David (vv. 2-6a); from David to the captivity (vv. 6b-11); from the captivity to Christ. On closer inspection it turns out to be not so dry as it at first appeared. There are touches here and there which import into it an ethical significance, suggesting the idea that it is the work not of a dry-as-dust Jewish genealogist, but of the evangelist; or at least worked over by him in a Christian spirit, if the skeleton was given to his hand. To note these is the chief interest of non-Rabbinical exegesis.

Vv. 2-6a. καὶ τοὺς ἀδελφοὺς αὐτοῦ. This is not necessary to the genealogical line, but added to say by the way that He who belonged to the tribe of Judah belonged also to *all* the tribes of Israel. (Weiss, Matthäusevang.) . . . Ver. 3. τὸν Φαρές καὶ τὸν Ζαρὰ: Zerah added to Perez the continuator of the line, to suggest that it was by a special providence that the latter was first born (Gen. xxxviii. 27-30). The evangelist is on the outlook for the unusual or preternatural in history as prelude to the crowning marvel of the virgin birth (Gradus futurus ad credendum partum e virgine. Grot.).—ἐκ τῆς Θάμαρ. Mention of the mother wholly unnecessary and unusual from a genealogical point of view, and in this case one would say, *prima facie*, impolitic, reminding of a hardly readable story (Gen. xxxviii. 13-26). It is the first of four references to mothers



4. Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασών· Ναασών δὲ ἐγέννησε τὸν Σαλμών. 5. Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· 6. Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασιλεὺς<sup>1</sup> ἐγέννησε τὸν Σολομῶνα<sup>2</sup> ἐκ τῆς τοῦ Οὐρίου. 7. Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά· 8. Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιάν· 9. Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· 10. Ἐζεκίας

<sup>1</sup> ο βασιλεὺς omitted in  $\zeta B$ , found in  $C^{\infty}$ . Most modern editors omit.

<sup>2</sup> So in  $\Delta$ . Σολομῶνα in BCL and most uncials.

in the ancestry of Jesus, concerning whom one might have expected the genealogy to observe discreet silence: Tamar, Rahab, Ruth, Bathsheba; three of them sinful women, and one, Ruth, a foreigner. Why are they mentioned? By way of defence against sinister misconstruction of the birth of Jesus? So Wetstein: Ut tacitæ Judæorum objectioni occurreretur. Doubtless there is a mental reference to that birth under some aspect, but it is not likely that the evangelist would condescend to apologise before the bar of unbelief, even though he might find means of doing so in the Jewish habit of glorying over the misdeeds of ancestors (Wetstein). Much more probable is the opinion of the Fathers, who found in these names a foreshadowing of the gracious character of the Gospel of Jesus, as it were *the Gospel in the genealogy*. Schanz follows the Fathers, except that he thinks they have over-emphasised the *sinful* element. He finds in the mention of the four women a hint of God's grace in Christ to the sinful and *miserable*: Rahab and Bathsheba representing the one, Tamar and Ruth the other. This view commends itself to many interpreters both Catholic and Protestant. Others prefer to bring the four cases under the category of the *extraordinary* exemplified by the case of Perez and Zerah. These women all became mothers in the line of Christ's ancestry by special providence (Weiss-Meyer). Doubtless this is at least part of the moral. Nicholson (*New Comm.*) thinks that the introduction of Tamar and Ruth is sufficiently explained by Ruth iv. 11, 12, viewed as Messianic; of Rahab by her connection with the earlier Jesus (Joshua), and of Bathsheba

because she was the mother of a second line culminating in Christ, as Ruth of a first culminating in David.—Ver. 6a. τὸν Δαβὶδ τὸν βασιλέα, David the King, the title being added to distinguish him from the rest. It serves the same purpose as if David had been written in large letters. At length we arrive at the great royal name! The materials for the first part of the genealogy are taken from Ruth iv. 18-22, and 1 Chron. ii. 5-15.

Vv. 6b-10, ἐκ τῆς τοῦ Οὐρίου, *vide* above. The chief feature in this second division of the genealogical table is the omission of three kings between Joram and Uziah (ver. 8), *viz.*, Ahaziah, Joash, Amaziah. How is the omission to be explained? By inadvertence, or by intention, and if the latter, in what view? Jerome favoured the second alternative, and suggested two reasons for the intentional omission—a wish to bring out the number fourteen (ver. 17) in the second part of the genealogy, and a desire to brand the kings passed over with the stamp of *theocratic illegality*. In effect, manipulation with a presentable excuse. But the excuse would justify other omissions, *e.g.*, Ahaz and Manasseh, who, were as great offenders as any. One can, indeed, imagine the evangelist desiring to exemplify the severity of the Gospel as well as its grace in the construction of the list—to say in effect: God resisteth the proud, but He giveth grace to the lowly, and even the low. The hypothesis of manipulation in the interest of symbolic numbers can stand on its own basis without any pretext. It is not to be supposed that the evangelist was at all concerned to make sure that no link in the line was omitted. His one concern

ε again δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμών  
twice in ver. 17. δὲ ἐγέννησε τὸν Ἰωσὶαν· II. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ  
Also in 2 Kings τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς \*μετοικεσίας Βαβυλῶνος. 12. Μετὰ  
xxiv. 16; 1 Chron. v. 22. The verb (μετ-οικίζω) in Acts vii. 4, 43.

would be to make sure that no name appeared that did not belong to the line. He can hardly have imagined that his list was complete from beginning to end. Thus Nahshon (ver. 4) was the head of the tribe of Judah at the Exodus (Num. i. 7), yet between Hezron and him only two names occur—four names for 400 years. Each name or generation represents a century, in accordance with Genesis xv. 13-16. The genealogist may have had this passage in view, but he must have known that the actual succession embraced more links than four (*vide* Schanz on ver. 4). The hypothesis of inadvertence or error in consulting the text of the O. T., favoured by some modern commentators, is not to be summarily negated on the ground of an *a priori* theory of inerrancy. It is possible that in reading 1 Chron. iii. 11 in the Sept. the eye leapt from Ὁχοζίας to Ὁζίας, and so led to omission of it and the two following names. (Ἀζαρίας, not Ὁζίας, is the reading in Sept., but Weiss assumes that the latter, Azariah's original name, must have stood in the copy used by the constructor of the genealogy.) The explanation, however, is conjectural. No certainty, indeed, is attainable on the matter. As a curiosity in the history of exegesis may be mentioned Chrysostom's mode of dealing with this point. Having propounded several problems regarding the genealogy, the omission of the three kings included, he leaves this one unsolved on the plea that he must not explain everything to his hearers lest they become listless (ἵνα μὴ ἀναπέσῃτε, Hom. iv.). Schanz praises the prudence of the sly Greek orator.

Ver. 11. Ἰωσίας ἐγεν. τὸν Ἰεχονίαν. There is an omission here also: Eliakim, son of Josiah and father of Jeconiah. It was noted and made a ground of reproach to Christians by Porphyry. Maldonatus, pressed by the difficulty, proposed to substitute for Jeconiah, Jehoiakim, the second of four sons ascribed to Josiah in the genealogist's source (1 Chron. iii. 14), whereby the expression τοὺς ἀδελφοὺς αὐτοῦ would retain its natural sense. But, while the two names

are perhaps similar enough to be mistaken for each other, it is against the hypothesis as a solution of the difficulty that Jehoiakim did not share in the captivity (2 Kings xxiv. 6), while the words of ver. 11 seem to imply that the descendant of Josiah referred to was associated with his brethren in exile. The words ἐπὶ τῆς μετοικεσίας Βαβυλῶνος probably supply the key to the solution. Josiah brings us to the brink of the period of exile. With his name that doleful time comes into the mind of the genealogist. Who is to represent it in the line of succession? Not Jehoiakim, for though the deportation began in his reign he was not himself a captive. It must be Jeconiah (Jehoiakim), his son at the second remove, who was among the captives (2 Kings xxiv. 15). His "brethren" are his uncles, sons of Josiah, his grandfather; brethren in blood, and brethren also as representatives of a calamitous time—(*vide* Weiss-Meyer). There is a pathos in this second allusion to brotherhood. "Judah and his brethren," partakers in the promise (also in the sojourn in Egypt); "Jeconiah and his brethren," the generation of the promise eclipsed. Royalty in the dust, but not without hope. The omission of Eliakim (or Jehoiakim) serves the subordinate purpose of keeping the second division of the genealogy within the number fourteen.—Μετοικεσίας: literally *change of abode*, deportation, "carrying away," late Greek for μετοικία or μετοίκησις.—Βαβυλῶνος: genitive, expressing the *terminus ad quem* (*vide* Winer, § 30, 2 a, and cf. Matt. iv. 15, ὁδὸν θαλάσσης, x. 5, ὁδὸν ἐθνῶν).—ἐπὶ τ. μ., "at the time of, during," the time being of some length; the process of deportation went on for years. Cf. Mk. ii. 26, ἐπὶ Ἀβιάθαρ, under the high priesthood of Abiathar, and Mk. xii. 26 for a similar use of ἐπὶ in reference to place: ἐπὶ τοῦ βάλτου—at the place where the story of the bush occurs. Μετὰ τ. μ. in ver. 12 means *after* not *during*, as some have supposed, misled by taking μετοικεσία as denoting the state of exile. *Vide* on this Fritzsche.

Vv. 12-15. In the last division the

τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν Ἑλιακεῖμ· Ἑλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ· 14. Ἀζώρ δὲ ἐγέννησε τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιοῦδ· 15. Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἑλεάζαρ· Ἑλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· 16. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ, τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ὁ Ἰησοῦς ὁ λεγόμενος Χριστός.

same expression in xxvii. 17, 22 ("Jesus called the Christ").

17. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβίδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ

genealogical table escapes our control. After Zerubbabel no name occurs in the O. T. We might have expected to find Abiud in 1 Chron. iii. 19, where the children of Zerubbabel are given, but Abiud is not among them. The royal family sank into obscurity. It does not follow that no pains were taken to preserve their genealogy. The priests may have been diligent in the matter, and records may have been preserved in the temple (Schanz). The Messianic hope would be a motive to carefulness. In any case we must suppose the author of the genealogy before us to give here what he found. He did not construct an imaginary list. And the list, if not guaranteed as infallibly accurate by its insertion, was such as might reasonably be expected to satisfy Hebrew readers. Amid the gloom of the night of legalism which broods over all things belonging to the period, this genealogy included, it is a comfort to think that the Messiahship of Jesus does not depend on the absolute accuracy of the genealogical tree.

Ver. 16. Ἰακώβ . . . τὸν Ἰωσήφ: the genealogy ends with *Joseph*. It is then presumably his, not Mary's. But for apologetic or dogmatic considerations, no one would ever have thought of doubting this. What creates perplexity is that Joseph, while called the husband (τὸν ἄνδρα) of Mary, is not represented as the father of Jesus. There is no ἐγέννησε in this case, though some suppose that there was originally, as the genealogy came from the hand of some Jewish Christian, who regarded Jesus as the Son of Joseph (Holtzmann in H. C.). The *Sinaitic Syriac Codex* has "Joseph, to whom was betrothed Mary the Virgin, *begat* Jesus," but it does not alter the story otherwise to correspond with Joseph's paternity. Therefore Joseph can only have been the legal father of Jesus. But, it is argued, that is not enough to satisfy the presupposition of the whole N. T., viz., that Jesus was the

actual son of David (κατὰ σάρκα, Rom. i. 3); therefore the genealogy *must* be that of Mary (Nösgen). This conclusion can be reconciled with the other alternative by the assumption that Mary was of the same tribe and family as Joseph, so that the genealogy was common to both. This was the patristic view. The fact may have been so, but it is not indicated by the evangelist. His aim, undoubtedly, is to set forth Jesus as the legitimate son of Joseph, Mary's husband, at His birth, and therefore the proper heir of David's throne.—ἐξ ἧς ἐγεννήθη ὁ. The peculiar manner of expression is a hint that something out of the usual course had happened, and prepares for the following explanation: ὁ λεγόμενος Χριστός; not implying doubt, but suggesting that the claim of Jesus to the title *Christ* was valid if He were a legitimate descendant of David, as the genealogy showed Him to be.

Ver. 17. The evangelist pauses to point out the structure of his genealogy: three parts with fourteen members each; symmetrical, memorable; πᾶσαι does not imply, as Meyer and Weiss think, that in the opinion of the evangelist no links are omitted. He speaks simply of what lies under the eye. There they are, fourteen in each, count and satisfy yourself. But the counting turns out not to be so easy, and has given rise to great divergence of opinion. The division naturally suggested by the words of the text is: from Abraham to David, terminating first series, 14; from David, heading second series, to the captivity as limit, i.e., to Josiah, 14; from the captivity represented by Jeconiah to *Christ*, included as final term, 14. So Bengel and De Wette. If objection be taken to counting David twice, the brethren of Jeconiah, that is, his uncles, may be taken as representing the concluding term of series 2, and Jeconiah himself as the first member of series 3 (Weiss-Meyer). The identical number

- g Lk. i. 27: δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ  
 ii. 5.  
 h Lk. xvii. Χριστοῦ, γενεαὶ δεκατέσσαρες.  
 18. 1 Cor.  
 iv. 2. 18. ΤΟΥ ΔΕ Ἰησοῦ<sup>1</sup> Χριστοῦ ἡ γέννησις<sup>2</sup> οὕτως ἦν. Ἐμνηστευ-  
 i again in  
 xxiv. 19. θείσης γὰρ<sup>3</sup> τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν  
 Lk. xxi. 23.  
 j Mt. xx. 4. αὐτοῦς, ἠεὶ ῥέθη<sup>1</sup> ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου. 19  
 Mk. vi. 20.  
 Lk. xx. 20. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παρα-  
 Rom. v. 7.

<sup>1</sup> B inverts the order of the names (X. I.). I. X. in  $\Sigma$ CL, etc. Weiss (Meyer, 2d ed.) remarks that B has a preference for "Christ Jesus".

<sup>2</sup> The best old MSS. read γενεσις . . . γεννησις is doubtless a correction of the scribe to bring the text into conformity with ἐγεννησε in the genealogy.

<sup>3</sup> γὰρ omitted in  $\Sigma$ BC<sup>1</sup>, etc. The sense is clearer without it.

in the three parts is of no importance in itself. It is a numerical symbol uniting three periods, and suggesting comparison in other respects, e.g., as to different forms of government—judges, kings, priests (Euthy. Zig.), theocracy, monarchy, hierarchy (Schanz), all summed up in Christ; or as to Israel's fortunes: growth, decline, ruin—redemption urgently needed.

Vv. 18-25. THE BIRTH OF JESUS. This section gives the explanation which  $\xi\varsigma$  ἡς ἐγενήθη (ver. 16) leads us to expect. It may be called the *justification of the genealogy* (Schanz), showing that while the birth was exceptional in nature it yet took place in such circumstances, that Jesus might justly be regarded as the legitimate son of Joseph, and therefore heir of David's throne. The position of the name Τοῦ δὲ I. X. at the head of the sentence, and the recurrence of the word γένεσις, point back to ver. 1; γένεσις, not γέννησις, is the true reading, the purpose being to express the general idea of origin, *ortus*, not the specific idea of generation (ὁ εὐαγγελιστὴς ἑκατοντόμησε τὸ κατὰ φύσιν ὄνομα τῆς γεννήσεως, γένεσιν αὐτὴν καλέσας. Euthy. Zig. on ver. 1).

Ver. 18. μνηστευθείσης . . . αὐτοῦς indicates the position of Mary in relation to Joseph when her pregnancy was discovered. Briefly it was—betrothed, not married. Πρὶν ἢ συνελθεῖν means before they came together in one home as man and wife, it being implied that that would not take place before marriage. συνελθεῖν might refer to sexual intercourse, so far as the meaning of the word is concerned (*Joseph. Antiq.* vii. 9, 5), but the evangelist would not think it necessary to state that no such intercourse had taken place between the betrothed. That he would regard as a matter of course. Yet most

of the fathers so understood the word; and *rome*, Chrysostom, e.g., conceived Joseph and Mary to be living together before marriage, but *sine concubitu*, believing this to have been the usual practice. Of this, however, there is no satisfactory evidence. The sense above assigned to συνελθεῖν corresponds to the verb παραλαβεῖν, ver. 20, παρέλαβε, ver. 24, which means to take home, *domum ducere*. The supposed reason for the practice alleged to have existed by Chrysostom and others was the protection of the betrothed (δὲ ἀσφάλειαν, Euthy.). Grammarians (*vide* Fritzsche) say that πρὶν ἢ is not found in ancient Attic, though often in middle Attic. For other instances of it, with infinitive, *vide* Mk. xiv. 30, Acts vii. 2; without ἢ, Mt. xxvi. 34, 75. On the construction of πρὶν with the various moods, *vide* Hermann ed. Viger, Klotz ed. Devarius, and Goodwin's Syntax.—εὐρέθη . . . ἔχουσα: εὐρέθη, not ἦν. (So Olearius, *Observ. ad Ev. Mat.*, and other older interpreters.) There was a discovery and a surprise. It was apparent (de Wette); διὰ τὸ ἀπροσδόκητον (Euthy.). To whom apparent not indicated. Jerome says: "Non ab alio inventa est nisi a Joseph, qui pene licentia maritali futurae uxoris omnia noverat".—ἐκ πν. ἁγ. This was not apparent; it belonged to the region of faith. The evangelist hastens to add this explanation of a painful fact to remove, as quickly as possible, all occasion for sinister conjecture. The expression points at once to immediate divine *causality*, and to the holy character of the effect; a solemn protest against profane thoughts.

Ver. 19. I. ὁ ἀνὴρ: proleptic, implying possession of a husband's rights and responsibilities. The betrothed man had a duty in the matter—δίκαιος . . . δειγμα-



δειγματίσαι,<sup>1</sup> ἐβουλήθη λάθρα<sup>2</sup> \* ἀπολῦσαι αὐτήν. 20. ταῦτα δὲ<sup>k</sup> vv. 31, 32; xix. 3; Mk. x. 12 (in ref. to λέγων, “Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς” παραλαβεῖν Μαριάμ<sup>3</sup> a husband) τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν<sup>1</sup> chap. ix. 4; m chap. ii. Ἁγίου. 21. τέξεται δὲ υἱόν, καὶ ὁ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·<sup>12, 13, 19, 22; xxvii.</sup> αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.” 22. 19. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ<sup>4</sup> Κυρίου διὰ<sup>24.</sup> n again ver. o Lk. i. 13; ii. 21. p chap. ii. 15; iii. 3; xxii. 31

<sup>1</sup> B and  $\Sigma^2$  have the simple verb (δειγματίσαι).

<sup>2</sup> λαθρᾷ in W.H.

<sup>3</sup> Μαριαν in BL (W.H. text). The Μαριαμ of the T. R. probably comes from the history of Christ's birth in Luke i., ii.

<sup>4</sup> The article τοῦ before κυρίου is omitted in the best MSS.

ρίσαι. He was in a strait betwixt two. Being δίκαιος, just, righteous, a respecter of the law, he could not overlook the apparent fault; on the other hand, loving the woman, he desired to deal with her as tenderly as possible: not wishing to expose *her* (αὐτήν in an emphatic position before δειγματίσαι—the loved one. Weiss-Meyer). Some (Grotius, Fritzsche, etc.) take δίκαιος in the sense of *bonitas* or *benignitas*, as if it had been ἀγαθός, so eliminating the element of conflict.—ἐβουλήθη . . . αὐτήν. He finally resolved on the expedient of putting her away *privately*. The alternatives were exposure by public repudiation, or quiet cancelling of the bond of betrothal. Affection chose the latter. δειγματίσαι does not point, as some have thought, to judicial procedure with its penalty, death by stoning. λάθρα before ἀπολῦσαι is emphatic, and suggests a contrast between two ways of performing the act pointed at by ἀπολῦσαι. Note the synonyms θέλω and ἐβουλήθη. The former denotes inclination in general, the latter a deliberate decision between different courses—*maluit* (*vide* on chapter xi. 27).

Vv. 20-21. *Joseph delivered from his perplexity by angelic interposition.* How much painful, distressing, distracting thought he had about the matter day and night can be imagined. Relief came at last in a dream, of which Mary was the subject.—ταῦτα . . . ἐνθυμηθέντος: the genitive absolute indicates the time of the vision, and the verb the state of mind: revolving the matter in thought without clear perception of outlet. ταῦτα, the accusative, not the genitive with περί: ἐνθ, περί τινος = *Cogitare de re*, ἐνθ. τι = *aliquid secum reputare*.

Kühner, § 417, 9.—ιδού: often in Mt after genitive absolute; vivid introduction of the angelic appearance (Weiss Meyer).—κατ' ὄναρ (late Greek condemnation<sup>1</sup> by Phrynichus. *Vide* Lobeck Phryn., p. 423. ὄναρ, without preposition, the classic equivalent), during a dream reflecting present distractions.—υἱὸς Δαβὶδ: the angel addresses Joseph as son of David to awaken the heroic mood. The title confirms the view that the genealogy is that of Joseph.—μὴ φοβηθῆς: he is summoned to a supreme act of faith similar to those performed by the moral heroes of the Bible, who by faith made their lives sublime.—τὴν γυναῖκά σου: to take Mary, as thy wife, so in ver. 24.—τὸ . . . ἅγιον: negating the other alternative by which he was tormented. The choice lies between two extremes: most unholy, or the holiest possible. What a crisis!—ver. 21. τέξεται.—Ἰησοῦν: Mary is about to bear a son, and He is to bear the significant name of *Jesus*. The style is an echo of O. T. story, Gen. xvii. 19, Sept., the birth of Isaac and that of Jesus being thereby placed side by side as similar in their preternatural character.—καλέσεις: a command in form of a prediction. But there is encouragement as well as command in this future. It is meant to help Joseph out of his doubts into a mood of heroic, resolute action. Cease from brooding anxious thought, think of the child about to be born as destined to a great career, to be signalised by His name Jesus—Jehovah the helper.—αὐτός γὰρ . . . ἁμαρτιῶν αὐτῶν: interpretation of the name, still part of the angelic speech. αὐτὸς emphatic, he and no other. ἁμαρτί, sins, implying a spiritual conception of Israel's need.



q Is. vii. 14. τοῦ προφήτου, λέγοντος, 23. <sup>q</sup> “Ἰδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι <sup>1</sup> τὸ ὄνομα αὐτοῦ Ἑμμανουήλ,” ὃ ἐστὶ r Mk. v. 41; <sup>xv. 22, 34.</sup> μεθερμηνεύμενον, Μεθ’ ἡμῶν ὁ Θεός. 24. Διεγερθεῖς <sup>2</sup> δὲ ὁ <sup>Job i. 42.</sup> Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος <sup>Lk. i. 34.</sup> κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, 25. καὶ οὐκ ἐγένωσκεν αὐτήν, ἕως οὗ <sup>4</sup> ἔτεκε τὸν <sup>5</sup> υἱὸν αὐτῆς τὸν πρωτότοκον· <sup>6</sup> καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

<sup>1</sup> D has καλεσεῖς as in Sept. ver. of Is. vii. 14.

<sup>2</sup> Here again, as in ver. 19, the simple verb ἐγερθεῖς is used instead of the compound of T. R. in the best texts (ΣBCZ).

<sup>3</sup> ο omitted in ΣΖΔ *al.*, bracketed in W.H.

<sup>4</sup> ου is omitted in B and bracketed in W.H.

<sup>5</sup> Instead of the words *τον υιον αυτης τον πρωτοτοκον*, ΣΒΖ 1, 33, some old Latin MSS., the Egyptian versions and Syr. Cur., have simply *υιον*. The expanded phrase of T. R., found in many copies, is doubtless imported from Lk. ii. 7.

Vv. 22-23. *The prophetic reference.* As it is the evangelist's habit to cite O. T. prophecies in connection with leading incidents in the life of Jesus, it is natural, with most recent interpreters, to regard these words, not as uttered by the angel, but as a comment of the narrator. The ancients, Chry., Theophy., Euthy., etc., adopt the former view, and Weiss-Meyer concurs, while admitting that in expression they reveal the evangelist's style. In support of this, it might be urged that the suggestion of the prophetic oracle to the mind of Joseph would be an aid to faith. It speaks of a son to be born of a virgin. Why should not Mary be that virgin, and her child that son? In favour of it also is the consideration that on the opposite view the prophetic reference comes in too soon. Why should not the evangelist go on to the end of his story, and then quote the prophetic oracle? Finally, if we assume that in the case of all objective preternatural manifestations, there is an answering subjective psychological state, we must conclude that among the thoughts that were passing through Joseph's mind at this crisis, one was that in his family experience as a "son of David," something of great importance for the royal race and for Israel was about to happen. The oracle in question might readily suggest itself as explaining the nature of the coming event. On all these grounds, it seems reasonable to conclude that the evangelist, in this case, means the prophecy to form part of the angelic utterance.

Ver. 22. τοῦτο δὲ . . . ἵνα πληρωθῇ. ἵνα is to be taken here, and indeed al-

ways in such connections, in its strict telic sense. The interest of the evangelist, as of all N. T. writers, in prophecy, was purely religious. For him O. T. oracles had exclusive reference to the events in the life of Jesus by which they were fulfilled. The virgin, ἡ παρθένος, supposed to be present to the eye of the prophet, is the young woman of Nazareth betrothed to Joseph the carpenter, now found to be with child.—Ἰδοῦ . . . Ἑμμανουήλ: in the oracle as here quoted, ἔξει (*cf.* ἔχουσα, ver. 18), is substituted for λήψεται, and καλέσεις changed into the impersonal καλέσουσι. Emmanuel = "with us God," implying that God's help will come through the child Jesus. It does not necessarily imply the idea of incarnation.

Vv. 24-25. *Joseph hesitates no more:* immediate energetic action takes the place of painful doubt. Euthymius asks: Why did he so easily trust the dream in so great a matter? and answers: because the angel revealed to him the thought of his own heart, for he understood that the messenger must have come from God, for God alone knows the thoughts of the heart.—ἐγερθεῖς . . . Κυρίου: rising up from the sleep (τοῦ ὕπνου), in which he had that remarkable dream, on that memorable night, he proceeded forthwith to execute the Divine command, the first, chief, perhaps sole business of that day.—καὶ παρέλαβεν . . . αὐτοῦ. He took Mary home as his wife, that her offspring might be his legitimate son and heir of David's throne.—Ver. 25. καὶ οὐκ ἐγένωσκεν . . . υἱόν: absolute habitual (note the imperfect) abstinence from

II. I. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν αὐτῇ ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, <sup>vv. 7, 16</sup> μάγοι ἀπὸ <sup>(bis). Acts</sup> ἀνατολῶν <sup>xiii. 6, 8.</sup>  
 b chap. viii. 11 · xxiv. 27. Lk. xiii. 29

marital intercourse, the sole purpose of the hastened marriage being to legitimise the child.—*ἔως*: not till then, and afterwards? Here comes in a *questio vexata* of theology. Patristic and catholic authors say: not till then and never at all, guarding the sacredness of the virgin's womb. *ἔως* does not settle the question. It is easy to cite instances of its use as fixing a limit up to which a specified event did not occur, when as a matter of fact it did not occur at all. *E.g.*, Gen. viii. 7; the raven returned not till the waters were dried up; in fact, never returned (Schanz). But the presumption is all the other way in the case before us. Subsequent intercourse was the natural, if not the necessary, course of things. If the evangelist had felt as the Catholics do, he would have taken pains to prevent misunderstanding.—*υἱόν*: the extended reading (T. R.) is imported from Luke ii. 7, where there are no variants. *πρωτότοκον* is not a stumbling-block to the champions of the perpetual virginity, because the *first* may be the *only*. Euthymius quotes in proof Isaiah xlv. 6: "I am the first, and I am the last, and beside Me there is no God."—*καὶ ἐκάλεσεν*, he (not she) called the child Jesus, the statement referring back to the command of the angel to Joseph. Wünsche says that before the Exile the mother, after the Exile the father, gave the name to the child at circumcision (*Neue Beiträge zur Erläuterung der Evangelien*, p. 11).

CHAPTER II. HISTORY OF THE INFANCY CONTINUED. The leading aim of the evangelist in this chapter is not to give biographic details as to the time and place of Christ's birth. These are disposed of in an introductory subordinate clause with a genitive absolute construction: "Jesus being born in Bethlehem of Judaea in the days of Herod the King": that is all. The main purpose is to show the reception given by the world to the new-born Messianic King. Homage from afar, hostility at home; foreshadowing the fortunes of the new faith: acceptance by the Gentiles, rejection by the Jews; such is the lesson of this new section. It is history, but not of the prosaic sort: history with a religious bias, and wearing a halo of poetry. The story forms a natural sequel to the preceding account. The

δὲ in ver. 1, as in i. 18, is adversative only to the extent of taking the attention off one topic and fixing it on another connected and kindred. This, according to Klotz, who regards δὲ as a weak form of δὲ, is the original force of the particle. He says (in *Devarius*, p. 355): "Illa particula eam vim habet, ut abducat nos ab ea re, quae proposita est, transferatque ad id quod, missa illa priore re, jam pro vero ponendum esse videatur".

Vv. 1-12. *Visit of the Magi*. Ver. 1. ἐν Βηθλεὲμ: The first hint of the birthplace, and no hint that Bethlehem is not the home of the family.—τῆς Ἰουδαίας: to distinguish it from another Bethlehem in Galilee (Zebulun), named in Joshua xix. 15. Our Bethlehem is called Bethlehem-Judah in 1 Sam. xvii. 12, and Jerome thought it should be so written here—Bethlehem of Judah, not of Judaea, taking the latter for the name of the whole nation. The name means "house of bread," and points to the fertility of the neighbourhood; about six miles south of Jerusalem.—ἐν ἡμέραις, "in the days," a very vague indication of time. Luke aims at more exactness in these matters. It is enough for our evangelist to indicate that the birth of Jesus fell within the evil time represented by *Herod*. A name of evil omen; called the Great; great in energy, in magnificence, in wickedness; a considerable personage in many ways in the history of Israel, and of the world. Not a Jew, his father Antipater an Edomite, his mother an Arabian—the sceptre has departed from Judah—through the influence of Antony appointed King of Judaea by the Roman senate about forty years before the birth of Christ. The event here recorded therefore took place towards the close of his long reign; fit ending for a career blackened with many dark deeds.—ἰδοὺ μάγοι: "Behold!" introducing in a lively manner the new theme, and a very different class of men from the reigning King of Judaea. Herod, Magi; the one representing the ungodly element in Israel, the other the best element in the Gentile world; Magi, not kings as the legend makes them, but having influence with kings, and intermeddling much by astrological lore with the fortunes of individuals and peoples. The

c Acts xiii. 14 (in same const.). \* παρεγένοντο εἰς Ἱεροσόλυμα, 2. λέγοντες, "Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἄστέρα ἐν τῇ  
d vv. 7, 9, 10; xxiv. 29. 1 Cor. xv. 41.

homage of the Gentiles could not be offered by worthier representatives, in whom power, wisdom, and also error, superstition meet.—**μάγοι ἀπὸ ἀνατ.** παρεγ., Magi from the east came—so the words must be connected: not "came from the east"; from the east, the land of the sunrise; vague indication of locality. It is vain to inquire what precise country is meant, though commentators have inquired, and are divided into hostile camps on the point: Arabia, Persia, Media, Babylon, Parthia are some of the rival suggestions. The evangelist does not know or care. The east generally is the suitable part of the world for Magi to come from on this errand.—**εἰς Ἱεροσόλυμα**: they arrived at Jerusalem, the capital, the natural place for strangers to come to, the precise spot connected with their errand to be determined by further inquiry. Note the Greek form of the name, usual with Matthew, Mark and John. In Luke, the Hebrew form Ἱερουσαλήμ is used. Beforehand, one would have expected the first evangelist writing for Jews to have used the Hebrew form, and the Pauline evangelist the Greek.

Ver. 2, **ποῦ . . . Ἰουδαίων**: the inquiry of the Magi. It is very laconic, combining an assertion with a question. The assertion is contained in **τεχθεὶς**. That a king of the Jews had been born was their inference from the star they had seen, and what they said was in effect thus: that a king has been born somewhere in this land we know from a star we have seen arising, and we desire to know where he can be found: "insigne hoc concisae orationis exemplum," Fritzsche. The Messianic hope of the Jews, and the aspiration after world-wide dominion connected with it, were known to the outside world, according to the testimony of non-Christian writers such as Josephus and Tacitus. The visit of the Magi in quest of the new-born king is not incredible.—**εἶδομεν . . . ἐν τῇ ἀνατολῇ**, we saw His star in its rising, not in the east, as in A. V., the plural being used for that in ver. 1. Always on the outlook, no heavenly phenomenon escaped them; it was visible as soon as it appeared above the horizon.—**ἀστέρᾳ**, what was this celestial portent? Was it phenomenal

only? an appearance in the heavens miraculously produced to guide the wise men to Judaea and Bethlehem; or a real astronomical object, a rare conjunction of planets, or a new star appearing, and invested by men addicted to astrology with a certain significance; or mythical, neither a miraculous nor a natural phenomenon, but a creation of the religious imagination working on slender data, such as the Star of Jacob in Balaam's prophecies? All these views have been held. Some of the fathers, especially Chrysostom, advocated the first, viz., that it was a star, not φύσει, but ὅψει μόνον. Heresons were such as these: it moved from north to south; it appeared in the daytime while the sun shone; it appeared and disappeared; it descended down to the house where the child lay, and so indicated the spot, which could not be done by a star in the sky (Hom. vi.). Some modern commentators have laid under contribution the investigations of astronomers, and supposed the **ἀστὴρ** to have been one of several rare conjunctions of planets occurring about the beginning of our era or a comet observed in China. *Vide* the elaborate note in Alford's Greek Testament. The third view is in favour with students of comparative religion and of criticism, who lay stress on the fact that in ancient times the appearance of a star was expected at the birth of all great men (De Wette), and who expect mythological elements in the N. T. as well as in the Old. (*Vide* Fritzsche, Strauss, L. J., and Holtzmann in H. C.) These diverse theories will probably always find their abettors; the first among the devout to whom the miraculous is no stumbling-block, the second among those who while accepting the miraculous desire to reduce it to a minimum, or at least to avoid its unnecessary extension, the third among men of naturalistic proclivities. I do not profess to be able to settle the question. I content myself with expressing general acquiescence in the idea thrown out by Spinoza in his discussion on prophecy in the *Tractatus theologico-politicus*, that in the case of the Magi we have an instance of a sign given, accommodated to the false opinions of men, to guide them to the truth. The whole system



ἡ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ." 3. Ἀκούσας δὲ <sup>c again ver. 9, and in Lk. i. 78 (in the sense of rising).</sup> Ἡρώδης ὁ βασιλεὺς <sup>1</sup> ἔταράχθη, καὶ πάντα ἱεροσόλυμα μετ' αὐτοῦ. 4. καὶ <sup>f chap. xiv. 26. Lk. i. 12. 1 Pet.</sup> συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, <sup>2</sup> ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. 5. οἱ δὲ εἶπον. <sup>iii. 14. g chap. xxii. 10. John xi. 47. Acts xiv. 27. h Cf. Acts xxiii. 20 (τὶ περὶ τινος).</sup>

<sup>1</sup> ο βασιλεὺς Ἡρώδης in **ΣBDZ**. In the T. R. the order of the words is conformed to that in ver. 1.

<sup>2</sup> εἶπαν in **ΣB**. All such forms have been corrected in the text which the T. R. represents and need not be further noticed.

of astrology was a delusion, yet it might be used by Providence to guide seekers after God. The expectation of an epoch-making birth was current in the east, spread by Babylonian Jews. That it might interest Magians there is no wise incredible; that their astrological lore might lead them to connect some unknown celestial phenomenon with the prevalent expectation is likewise credible. On the other hand, that legendary elements might get mixed up in the Christian tradition of the star-guided visit must be admitted to be possible. It remains to add that the use of the word ἄστὴρ, not ἄστρον, has been supposed to have an important bearing on the question as to the nature of the phenomenon. ἄστὴρ means an individual star, ἄστρον a constellation. But in the N. T. this distinction is not observed. (Vide Luke xxi. 25; Acts xxvii. 20; Heb. xi. 12; and Grimm's *Lexicon* on the two words.)

Ver. 3. ὁ βασιλεὺς Ἡρώδης ἔταράχθη: βασιλεὺς before the name, not after, as in ver. 1, the emphatic position suggesting that it was as king and because king that Herod was troubled. The foreigner and usurper feared a rival, and the tyrant feared the rival would be welcome. It takes little to put evil-doers in fear. He had reigned long, men were weary, and the Pharisees, according to Joseph (A. J. xvii. 2-4), had predicted that his family would ere long lose its place of power. His fear therefore, though the occasion may seem insignificant, is every way credible.—καὶ πάντα I., doubtless an exaggeration, yet substantially true. The spirit of the city was servile and selfish. They bowed to godless power, and cared for their own interest rather than for Herod's. Few in that so-called holy city had healthy sympathies with truth and right. Whether the king's fears were groundless or not they knew not nor cared. It was enough that the fears

existed. The world is ruled not by truth but by opinion.—πάντα; ἡ ἱεροσόλυμα feminine here, or is ἡ πόλις understood? or is it a construction, *ad sensum*, of the inhabitants? (Schanz).

Ver. 4. *Herod's measures*.—καὶ συναγαγὼν . . . τοῦ λαοῦ. Was this a meeting of the Sanhedrim? Not likely, as the elders are not mentioned, who are elsewhere named as the representatives of the people, *vide* xxvi. 3, "the chief priests, scribes and elders of the people". Here we read only of the chief priests and scribes of the people. The article is not repeated before γραμματεῖς, the two classes being joined together as the theological experts of the people. Herod called together the leading men among the priests and scribes to consult them as to the birth-place of Messiah. Holtzmann (H. C.), assuming that a meeting of the Sanhedrim is meant, uses the fact as an argument against the historicity of the narrative. The Herod of history slew the Sanhedrists wholesale, and did his best to lull to sleep Messianic hopes. It is only the Herod of Christian legend that convenes the Sanhedrim, and makes anxious inquiries about Messiah's birth-place. But the past policy of the king and his present action, as reported by the evangelist, hang together. He discouraged Messianic hopes, and now that they have revived in spite of him, he must deal with them, and his first step is to consult the experts in as quiet a way as possible, to ascertain the whereabouts of the new-born child—ἐπυνθάνετο, etc.: it is not a historical question he submits to the experts as to where the Christ has been born, or shall be, but a theological one: where, according to the accepted tradition, is His birth-place? Hence γεννᾶται, present tense.

Vv. 5-6. *The answer of the experts*.—οἱ δὲ εἶπον, etc. This is not a Christian opinion put into the mouth of the scribes. It was the answer to be ex-

i here only. αὐτῷ, "Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ τοῦ  
 j in Heb. vii. 5 in same sense. προφήτου, 6. 'Καὶ σύ, Βηθλεὲμ, γῆ Ἰούδα, ὠδαιμῶς ἐλαχίστη εἶ  
 k Acts vii. ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡ γούμενος,  
 10. Cf. Lk. xxii. 26. ὅστις ἰποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ." 7. Τότε Ἡρώδης,  
 l John xxi. 16. Acts xx. 28. 1. λαθρα<sup>1</sup> καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον  
 m here and in ver. 16. τοῦ φαινομένου ἀστέρος, 8. καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε,  
 n Lk. i. 3. "Πορευθέντες ἠκριβῶς ἐξετάσατε<sup>2</sup> περὶ τοῦ παιδίου· ἢ ἐπὶ δὲ  
 Acts xviii. εὐρήτε, ἀπαγγέilate μοι, ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ."  
 25. 1. Thess. v. 2 o chap. x. 11. John xxi. 12. p Lk. xi. 22, 34 (with aor. sub.).

<sup>1</sup> λαθρα as in i. 19 in W.H.

<sup>2</sup> ἐξετάσατε ακριβως in BCD, which accords with Mt.'s usual order.

pected from them as reflecting the current opinion of the time. The Targum put upon the oracle in Micah a Messianic interpretation (Wetstein, and Wünsche, *Beiträge*). Yet with the Talmudists the Messiah was the one who should come forth from a strange, unknown place (Weber, *Die Lehren des Talmud*, p. 342). *Vide* on this point Schanz, who quotes Schegg as denying the statement of Wetstein, and refers to Celsus as objecting that this view about Messiah's birth-place was not current among the Jews. (Origen, *c. Celsum*, i. 51. Cf. John vii. 27, and 42.)—οὕτω γὰρ γεγραπται, etc.: The Scripture proof that Messiah's birth-place was Bethlehem is taken from Micah v. 2. The oracle put into the mouth of the experts consulted by Herod receives its shape from the hand of the evangelist. It varies very considerably both from the original Hebrew and from the Sept. The "least" becomes "by no means the least," "among the thousands" becomes "among the princes," and the closing clause, "who shall rule my people Israel," departs from the prophetic oracle altogether, and borrows from 2 Sam. v. 2, God's promise to David; the connecting link apparently being the poetic word descriptive of the kingly function common to the two places—ποιμανεῖ in Micah v. 3, ποιμανεῖς in 2 Sam. v. 2. The second variation arises from a different pointing of the same Hebrew

word בְּאַלְפֵי. בְּאַלְפֵי = among the thousands, בְּרִאשֵׁי = among the heads

of thousands. Such facts are to be taken as they stand. They do not correspond to modern ideas of Scripture proof.

Vv. 7, 8. *Herod's next step*.—τότε Ἡρώδης . . . ἀστέρος: τότε, frequent formula of transition with our evangelist, cf. vv. 16, 17; iv. 1, 5, 11, etc. Herod wished to ascertain precisely when the child the Magi had come to worship was born. He assumed that the event would synchronise with the ascent of the star which the Magi had seen in its rising, and which still continued to be seen (φαινομένου). Therefore he made particular inquiries (ἠκρίβωσε) as to the time of the star, *i.e.*, the time of its first appearing. This was a blind, an affectation of great interest in all that related to the child, in whose destinies even the stars were involved.—Ver. 8. καὶ πέμψας . . . αὐτῷ: his hypocrisy went further. He bade the strangers go to Bethlehem, find out the whereabouts of the child, come back and tell him, that he also might go and worship Him. Worship, *i.e.*, murder! "Incredible motive!" (H.C.). Yes, as a *real* motive for a man like Herod, but not as a pretended one, and quite likely to be believed by these simple, guileless souls from the east.—πέμψας εἶπε: the sending was synchronous with the directions according to De Wette, prior according to Meyer. It is a question of no importance here, but it is sometimes an important question in what relation the action expressed by the aorist participle stands to that expressed by the following finite verb. The rule certainly is that the participle expresses an action going before: one thing having happened, another thereafter took place. But there is an important class of exceptions. The aorist participle "may express time coincident with that of the verb, when the actions of the verb and the participle are practically one". Goodwin, *Syntax*, p. 52, and *vide* article there referred to by



9. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοῦ, ὁ ἀστὴρ, <sup>q</sup> ὃν εἶδον ἐν τῇ ἀνατολῇ, <sup>q</sup> προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη <sup>1</sup> ἔμπανω οὗ ἦν τὸ παιδίον. 10. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν <sup>r</sup> μεγάλην <sup>r</sup> σφόδρα. 11. καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον <sup>2</sup> τὸ

Mk. x. 32.  
Mt. xxi. 9  
(with αὐ-  
τὸν W.H.)  
Ch. v. 14,  
xxi. 7;  
xxiii. 18.  
s Ch. xvii. 6,  
23; xviii. 31; xix. 25; xxvi. 22; xxvii. 54.

<sup>1</sup> εἰσθαῖ in  $\mathfrak{B}$ CD.

<sup>2</sup> εἶδον in all uncials, εὗρον only in minusc. Came in probably from ver. 8 (εὕρητε).

Prof. Ballantine in *Bibl. Sacra.*, 1884, on the application of this rule to the N. T., in which many instances of the kind occur. Most frequent in the Gospels is the expression ἀποκριθεὶς εἶπε, which does not mean "having first answered he then proceeded to say," but "in answering he said". The case before us may be one of this kind. He sent them by saying "Go and search," etc.

Vv. 9, 10. *The Magi go on their errand to Bethlehem.* They do not know the way, but the star guides them. ἰδοῦ ὁ ἀστὴρ: looking up to heaven as they set out on their journey, they once more behold their heavenly guide.—ὃν εἶδον ε. τ. ἀνατολῇ: is the meaning that they had seen the star only at its rising, finding their way to Jesus without its guidance, and that again it appeared leading them to Bethlehem? So Bengel, and after him Meyer. Against this is φαυρόμενον, ver. 7, which implies continuous visibility. The clause ὃν εἶδον, etc., is introduced for the purpose of identification. It was their celestial guide appearing again.—προῆγεν: it kept going before them (imperfect) all the way till, arriving at Bethlehem, it took up its position (ἐστάθη) right over the spot where the child was. The star seemed to go before them by an optical illusion (Weiss-Meyer); it really, in the view of the evangelist, went before and stopped over the house (De Wette, who, of course, regards this as impossible in fact). Ver. 10, ἰδόντες δὲ . . . χαρὰν μεγάλην σφόδρα: seeing the star standing over the sacred spot, they were overjoyed. Their quest was at an end; they had at last reached the goal of their long journey. σφόδρα, a favourite word of our evangelist, and here very appropriate after μεγάλην to express exuberant gladness, ecstatic delight. On the convoy of the star, Fritzsche remarks: "Fuit certe stellae pompa tam gravi tempore digna". Some connect the seeing of the star in ver. 10 with the beginning of the journey from Jerusalem to Bethlehem. They rejoiced, says Euthy. Zig. ὡς εὐρόντες τὸν ἀψευδέστατον ὁδηγόν

Ver. 11. *The Magi enter and do homage.*

—καὶ ε. ε. τ. οἰκίαν: the house. In Luke the shepherds find the holy family in a stable, and the holy child lying in a manger; reconcilable by assuming that the Magi arrived after they had found refuge in a friend's house (Epiphan. Theophy.). —εἶδον τ. π. . . αὐτοῦ: εἶδον better than εὗρον, which seems to have been introduced by the copyists as not only in itself suitable to the situation, but relieving the monotony caused by too frequent use of εἶδον (vv. 9, 10). The child with His mother, Joseph not mentioned, not intentionally, that no wrong suspicions might occur to the Gentiles (Rabanus in Aquin. *Cat. Aur.*).—καὶ πεσόντες . . . σμύρναν. They come, eastern fashion, with full hands, as befits those who enter into the presence of a king. They open the boxes or sacks (θησαυροὺς, some ancient copies seem to have read πήρας = sacculos, which Grotius, with probability, regards as an interpretative gloss that had found its way into the text, vide Epiphanius *Adv. Haer. Alogi.*, c. 8), and bring forth gold, frankincense and myrrh, the two latter being aromatic gums distilled from trees.—λίβανον: in classic Greek, the tree, in later Greek and N. T., the gum, τὸ θυμώμενον = λιβανωτός, vide Phryn. ed. Lobeck, p. 187. The gifts were of three kinds, hence the inference that the Magi were three in number. That they were kings was deduced from texts in Psalms and Prophecies (e.g., Psalm lxxii. 10, Isaiah lx. 3), predicting that kings would come doing homage and bringing gifts to Messiah. The legend of the three kings dates as far back as Origen, and is beautiful but baseless. It grew with time; by-and-by the kings were furnished with names. The legendary spirit loves definiteness. The gifts would be products of the givers' country, or in high esteem and costly there. Hence the inference drawn by some that the Magi were from Arabia. Thus Grotius: "Myrrh nonnisi in Arabia nascitur, nec thus nisi apud Jabaes Arabum portionem: sed et aurifera est felix Arabia". Gold and incense

παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πευόντες προσεκύνησαν  
 i Cf. vi. 19. αὐτῷ, καὶ ἀνοίξαντες τοὺς ἱθσαυροὺς αὐτῶν προσήνεγκαν αὐτῷ  
 21. Lk. δῶρα, χρυσὸν καὶ ῥλίβανον καὶ ῥσμίρναν. 12. καὶ χρηματισθέντες  
 xii. 33. Heb. xi. 26 (= con- κατ' ὄναρ μὴ ῥ ἀνακάμψαι πρὸς ῥῥώδην, δι' ἄλλης ὁδοῦ ῥ ἀνεχώρησαν  
 tentum).  
 u Rev. xviii. εἰς τὴν χώραν αὐτῶν.  
 13.  
 v John xix. 13. ῥΑναχωρησάντων δὲ αὐτῶν, ἰδοῦ, ἄγγελος Κυρίου φαίνεται  
 39.  
 w Lk. x. 6. κατ' ὄναρ ῥ τῷ Ἰωσήφ, λέγων, ῥ ῥΕγερθεὶς παράλαβε τὸ παιδίον καὶ  
 Acts xviii. 21. Heb. τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ῥσθι ἐκεῖ ῥως ἄν  
 xi. 15. ῥ εἴπω σοί· μέλλει γάρ ῥῥώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι  
 x vv. 14, 22; iv. 12; ix. 24; xii. 15. αὐτό." 14. ῥ Δὲ ῥγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα  
 al. αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15. καὶ ῥν ἐκεῖ ῥως

<sup>1</sup> B has κατ' ὄναρ εἴρηγ as in i. 20 (W.H. margin).

(λίβανος) are mentioned in Isaiah lx. 6 among the gifts to be brought to Israel in the good time coming. The fathers delighted in assigning to these gifts of the Magi mystic meanings: gold as to a king, incense as to God, myrrh as to one destined to die (ὡς μέλλοντι γεύσασθαι θανάτου). Grotius struck into a new line: gold = works of mercy; incense = prayer; myrrh = purity—to the disgust of Fritzsche, who thought such mystic interpretations beneath so great a scholar.

Ver. 12. *Their pious errand fulfilled, the Magi, warned to keep out of Herod's way, return home by another road.*—*χρηματισθέντες* points to divine guidance given in a dream (κατ' ὄναρ); *responso accepto*, Vulg. The passive, in the sense of a divine oracle given, is found chiefly in N. T. (Fritzsche after Casaubon). Was the oracle given in answer to a prayer for guidance? Opinions differ. It may be assumed here, as in the case of Joseph (i. 20), that the Magi had anxious thoughts corresponding to the divine communication. Doubts had arisen in their minds about Herod's intentions. They had, doubtless, heard something of his history and character, and his manner on reflection may have appeared suspicious. A skilful dissembler, yet not quite successful in concealing his hidden purpose even from these guideless men. Hence a sense of need of guidance, if not a formal petition for it, may be taken for granted. Divine guidance comes only to prepared hearts. The dream reflects the antecedent state of mind.—*μὴ ἀνακάμψαι*, not to turn back on their steps towards Jerus. and Herod. Fritzsche praises the felicity of this word as implying that to go by Jerusalem was a roundabout

for travellers from Bethlehem to the east. Apart from the question of fact, such a thought does not seem to be in the mind of the evangelist. He is thinking, not of the shortest road, but of avoiding Herod—*ἀνεχώρησαν*, they withdrew not only homewards, but away from Herod's neighbourhood. A word of frequent occurrence in our Gospel, four times in this chapter (vv. 13, 14, 22).

Vv. 13-23. *Flight to Egypt, massacre in Bethlehem, return to Nazareth.* These three stories have one aim. They indicate the omens which appear in beginnings—*omina principis inesse solent* (Ovid). The fortunes of Christianity foreshadowed in the experiences of the holy child: welcomed by Gentiles, evil entreated by Jews. "The real contents of these sections embody an ideal aim" (Schanz).

Vv. 13-15. *Flight to Egypt.* Ver. 13. *φαίνεται*: assuming that this is the correct reading, the flight to Egypt is represented as following close on the departure of the Magi; the historic present, vividly introducing one scene after another. A subjective state of anxiety is here also to be presumed. Whence arising we can only conjecture. Did the Magi give a hint, mentioning Herod's name in a significant manner? Be that as it may, Joseph also gets the necessary direction.—*ῥΕγερθεὶς . . . εἰς Αἴγυπτον*: Egypt—near, friendly, and the refuge of Israel's ancestors in days of old, if also their house of bondage.—*παράλαβε*, take with a view to taking care of (cf. John i. 11, "His own received Him not," *παρέλαβον*); *benigne*, Fritzsche—*ῥως . . . σοί*: either generally, till I give thee further orders (Fritzsche); or till I tell thee to return

τῆς ὁ τελευταῖς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ<sup>1</sup> Κυρίου here only in N. T. Sept. (Gen. xxvii. 2)  
 διὰ τοῦ προφήτου, λέγοντος, “Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.”  
 16. Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη  
 λίαν, καὶ ἀποστείλας βανείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ for Πῶλ Ch. xx. 19; xxvii. 41, parall.  
 καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ<sup>d</sup> διετοῦς καὶ κατωτέρω, κατὰ  
 τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. 17. Τότε ἐπληρώθη τὸ here only in N. T. d here  
 Gen. xxx. 2. b Lk. xxii. 2; xxiii. 32 (Acts often). c Ch. iv. 13; viii. 34; xv. 22; xix. 1. d here only. Cf. Acts xxiv. 27.

<sup>1</sup> ΞBCD, etc., omit του.

(Meyer, Schanz); sense the same; the time of such new direction is left vague (ἀν with sub.).—μέλλει γὰρ: gives reason of the command.—τοῦ ἀπολέσαι αὐτό: Herod's first purpose was to kill Mary's child alone. He afterwards killed many to make sure of the one. The genitive of the infinitive to express purpose belongs to comparatively late Greek. It occurs constantly in the Sept. and in N. T.—Ver. 14. ὁ δὲ ἐγερθεὶς: Joseph promptly executes the command, νυκτός, before the day, indicating alarm as well as obedience. The words of the command in ver. 13 are repeated by the evangelist in ver. 14 to emphasise the obedient spirit of Joseph.—Ver. 15. καὶ ἦν ἐκεῖ, etc.: the stay in Egypt cannot have been long, only a few months, probably, before the death of Herod (Nösgen).—ἵνα πληρωθῇ: another prophetic reference, this time proceeding directly from the evangelist; Hosea xi. 1, given after the Hebrew, not the Sept., which for יְלָדָיו has τέκνα αὐτοῦ. The oracle

states a historical fact, and can therefore only be a typical prophecy. The event in the life of the infant Jesus may seem an insignificant fulfilment. Not so did it appear to the evangelist. For him all events in the life of the Christ possessed transcendent significance. Was it an event at all? criticism asks. Did the fact suggest the prophetic reference, or did the prophecy create the fact? In reply, be it said that the narratives in this chapter of the Infancy all hang together. If any one of them occurred, all might occur. The main question is, is Herod's solicitude credible? If so, then the caution of the Magi, the flight to Egypt, the massacre at Bethlehem, the return at the tyrant's death to Nazareth, are all equally credible.

Vv. 16-18. *The massacre.* Τότε: ominous then. When he was certain that the Magi were not going to come back to report what they had found at

Bethlehem, Herod was enraged as one who had been befooled (ἐνεπαίχθη). Madened with anger, he resolves on more truculent measures than he at first intended: kill all of a certain age to make sure of the one—such is his savage order to his obsequious hirelings. Incredible? Anything is credible of the man who murdered his own wife and sons. This deed shocks Christians; but it was a small affair in Herod's career, and in contemporary history.—ἐν Βηθ. καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, in Bethlehem, and around in the neighbourhood, to make quite sure.—ἀπὸ διετοῦς καὶ κατωτέρω: the meaning is clear—all children from an hour to two years old. But διετοῦς may be taken either as masculine, agreeing with παιδὸς understood=from a two-year-old child, or as a neuter adjective used as a noun=from the age of two years, a bimatu as in Vulg. There are good authorities on both sides. For a similar phrase, vide 1 Chron. xxvii. 23, ἀπὸ ἑκοσαιοῦς. Herod made his net wide enough; two years ensured an ample margin.—κατὰ τ. χ. . . μάγων. Euthy. Zig. insists that these words must be connected, not with διετοῦς, but with κατωτέρω, putting a comma after the former word, and not after the latter. If, he argues, Herod had definitely ascertained from the Magi that the child must be two years old, he would not have killed those younger. They made Mary's child younger; Herod kept their time and added a margin: πλάτος ἕτερον αὐτὸς προσέθηκε. It does not seem to matter very much. Herod would not be very scrupulous. He was likely to add a margin in either case; below if they made the age two years, above if they made it less.—Ver. 18: still another prophetic reference, Jerem. xxxi. 15, freely reproduced from the Sept.; pathetic and poetic certainly, if the relevance be not conspicuously apparent. The evangelist introduces the prophetic passage in this case, not with ἵνα, but with τότε (ver. 17),

ῥηθὲν ὑπὸ<sup>1</sup> Ἱερεμίου τοῦ προφήτου, λέγοντος, 18. "Φωνὴ ἐν Ῥαμᾷ<sup>e</sup> Ch. xiii. ἠκούσθη, θρήνος καὶ<sup>2</sup> ὀκλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ<sup>f</sup> 42, 50, al. Cor. vii. "κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ᾔθελε<sup>3</sup> παρακληθῆναι, ὅτι οὐκ<sup>g</sup> 7. with acc. εἰσί." 19. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου<sup>h</sup> Rom. xi. 3. κατ' ὄναρ φαίνεται<sup>4</sup> τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20. λέγων, "Ἐγερθεὶς<sup>i</sup> Rev. v. 10 21. παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ<sup>j</sup> (with ἐπί and gen.). ἦλθεν<sup>5</sup> εἰς γῆν Ἰσραὴλ. 22. ἀκούσας δὲ ὅτι Ἀρχέλαος ἱβασιλεύει

<sup>1</sup> δια in ΞBCD ; υπο not acc. to style of Evang. (Weiss in Meyer).

<sup>2</sup> θρηνος και om. ΞBZ ; probably introduced to correspond with Sept.

<sup>3</sup> ᾔθελησε in DZ.

<sup>4</sup> φαίνεται κατ' ὄναρ, ΞBDZ.

<sup>5</sup> εισηλθεν in ΞBC.

suggesting a fulfilment not regarded as exclusive. The words, even in their original place, are highly imaginative. The scene of Rachel weeping for her children is one of several *tableaux*, which passed before the prophet's eye in a vision, in a dream which, on awaking, he felt to be sweet. It was poetry to begin with, and it is poetry here. Rachel again weeps over her children; hers, because she was buried there, the prophet's Ramah, near Gibeah, north of Jerusalem, standing for Bethlehem as far to the south. The prophetic passage did not create the massacre; the tradition of the massacre recalled to mind the prophecy, and led to its being quoted, though of doubtful appositeness in a strict sense. Jacob's beloved wife seems to have occupied an imaginative place also in Rabbinical literature. Wünsche quotes this from the *Midrasch*: "Why did Jacob bury Rachel on the way to Ephratah or Bethlehem? (Gen. xxxv. 16). Because he foresaw that the exiles would at some future time pass that way, and he buried her there that she might pray for them" (*Beiträge*, p. 11). Rachel was to the Hebrew fancy a mother for Israel in all time, sympathetic in all her children's misfortunes.

Vv. 19-21. *Joseph's return*. Τελευτήσαντος δὲ τ. Ἡρ: Herod died in 750 u.c. in his 70th year, at Jericho, of a horrible loathsome disease, rotten in body as in soul, altogether an unwholesome man (*vide* Joseph, Bell, i. 33, 1-5; Antiq., xvii. 6, 5; Euseb., H. E., i. 6, 8). The news of his death would fly swiftly, and would not take long to reach Egypt. There would be no need

of an angel to inform Joseph of the fact. But his anxieties would not therefore be at an end. Who was to succeed Herod? Might he not be another of the same type? Might disorder and confusion not arise? Would it be safe or wise to return to Palestine? Guidance was again needed, desired, and obtained.—ἰδοὺ ἄγγελος . . . λέγων: the guidance is given once more in a dream (κατ' ὄναρ). The anxious thoughts of the daytime are reflected in the dream by night, and the angelic message comes to put an end to uncertainty.—ver. 20. Ἐγερθεὶς . . . Ἰσραὴλ: it is expressed in the same terms as those of the message directing flight to Egypt, except of course that the land is different, and the order not *flee* but *return*. "Arise, take the child and His mother." The words were as a refrain in the life of Joseph in those critical months.—τεθνήκασιν γὰρ: in this general manner is the death of Herod referred to, as if in studious avoidance of the dreaded name. *They* are dead. The plural here (οἱ ζητοῦντες), as often, expresses a general idea, a class, though only a single person is meant (*vide* Winer, § 27, 2, and Exodus iv. 19). But the manner of expression may indicate a desire to dissipate completely Joseph's apprehensions. There is nothing, no person to fear: go! Ver. 21. ὁ δὲ ἐγερθεὶς . . . Ἰσραὴλ: prompt obedience follows, but νυκτός (ver. 14) is omitted this time. Joseph may wait till day; the matter is not so urgent. Then the word was φεῦγε. It was a flight for life, every hour or minute important.

Vv. 22-23. *Settlement in Nazareth in*



ἐπὶ<sup>1</sup> τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ,<sup>2</sup> ἐφοβήθη ἵ ἐκεῖ j for ἐκεῖσε.  
ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ κ<sup>κ</sup> μέρη τῆς  
Ch. xvii. 20.  
John xi. 8;  
xviii. 3.  
k Ch. xv. 21; xvi. 13. Mk. viii. 10.

<sup>1</sup> Omit ἐπὶ **SB** and several cursives. With ἐπὶ the usual construction; therefore its omission here probably correct.

<sup>2</sup> **BC** place Ἡρώδου after τ. πατ. αὐτου.

*Galilee.* Joseph returns with mother and child to *Israel*, but not to Judaea and Bethlehem.—ἀκούσας . . . Ἡρώδου: Archelaos reigns in his father's stead. A man of kindred nature, suspicious, truculent (Joseph., *Ant.*, 17, 11, 2), to be feared and avoided by such as had cause to fear his father.—βασιλεύει, reigns, not in the strict sense of the word. He exercised the authority of an ethnarch, with promise of a royal title if he conducted himself so as to deserve it. In fact he earned banishment. At Herod's death the Roman emperor divided his kingdom into four parts, of which he gave two to Archelaus, embracing Judaea, Idumaea and Samaria; the other two parts were assigned to Antipas and Philip, also sons of Herod: to Antipas, Galilee and Peraea; to Philip, Batanea, Trachonitis and Auranitis. They bore the title of Tetrarch, ruler of a fourth part (Joseph., *Ant.*, 17, 11, 4).—ἐφοβήθη ἐκεῖ ἀπελθεῖν. It is implied that to settle in Judaea was the natural course to follow, and that it would have been followed but for a special reason. Schanz, taking a hint from Augustine, suggests that Joseph wished to settle in Jerusalem, deeming that city the most suitable home for the Messiah, but that God judged the despised Galilee a better training school for the future Saviour of publicans, sinners and Pagans. This hypothesis goes on the assumption that the original seat of the family was Nazareth.—ἐκεῖ: late Greek for ἐκεῖσε. In later Greek authors the distinction between ποῖ ποῦ, οἷ οὐ, ὅποι ὅπου, ἐκεῖ and ἐκεῖσε practically disappeared. Rutherford's *New Phrynichus*, p. 114. *Vide* for another instance, Luke xxi. 2. Others explain the substitution as a case of attraction common in adverbs of place. The idea of remaining is in the mind = He feared to go thither to abide there. *Vide* Lobeck's *Phryn.*, p. 44, and Fritzsche.—χρηματισθεὶς τῆς Γαλιλαίας: again oracular counsel given in a dream, implying again mental perplexity and need of guidance. Going to Galilee, Judaea being out of the question, was not a matter of course, as we should

have expected. The narrative of the first Gospel appears to be constructed on the assumption that Nazareth was not the original home of the holy family, and to represent a tradition for which Nazareth was the adopted home, Bethlehem being the original. "The evangelist did not know that Nazareth was the original seat of the family." Weiss, *Matt. evang.* p. 98.

Ver. 23. κατοικῆσεν. κατοικεῖν in Sept. is used regularly for **בָּנָה** in the sense of to dwell, and with ἐν in Luke and Acts (Luke xiii. 4; Acts i. 20, etc.) in the same sense. Here with εἰς it seems to mean going to settle in, adopting as a home, the district of Galilee, the particular town called Nazareth.—εἰς πόλιν is to be taken along with κατῷ. not with ἐλθὼν. Arrived in Galilee he transferred his family to Nazareth, as afterwards Jesus migrated to Capernaum to carry on there His ministry (iv. 13, where the same form of expression recurs).—Ναζαρέτ, a town in lower Galilee, in the tribe of Zebulun, nowhere mentioned in O. T. or Josephus.—ὅπως πληρωθῇ, etc.: a final prophetic reference winding up the history of the infancy. ὅπως not ὅτι, as usual, but with much the same meaning. It does not necessarily imply that a prophetic oracle consciously influenced Joseph in making his choice, but only that the evangelist saw in that choice a fulfilment of prophecy. But what prophecy? The reference is vague, not to any particular prophet, but to the prophets in general. In no one place can any such statement be found. Some have suggested that it occurred in some prophetic book or oracle no longer extant. "Don't ask," says Euthy. Zig., "in what prophets; you will not find: many prophetic books were lost" (after Chrys.). Olearius, in an elaborate note, while not adopting, states with evident sympathy this view as held by others. Jerome, following the Jewish scholars (eruditi Hebraeorum) of his time, believed the reference to be mainly to Isaiah xi., where mention is made of a branch (**נֶצֶחַ**) that shall



<sup>1</sup> with εἰς. Γαλιλαίας, 23. καὶ ἐλθὼν <sup>1</sup>κατ'ῶκησεν εἰς πόλιν λεγομένην Ναζαρέτ<sup>1</sup>  
Ch. iv. 13.  
 Acts vii. 4  
 (ἐν). ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, "Ὅτι Ναζωραῖος κληθή-  
 σεταί.

<sup>1</sup> This spelling is found in  $\aleph$ BDL and adopted by W.H. Ναζαρεθ in CS. Other forms occur.

spring out of Jesse's root. This view is accepted by most modern scholars, Catholic and Protestant, the name of the town being viewed as a derivative from the Hebrew word (a feminine form). The epithet Ναζωραῖος will thus mean: "the man of Nazareth, the town of the offshoot". De Wette says: "In the spirit of the exegetical mysticism of the time, and applying what the Jews called *Midrasch*, deeper investigation, the word is used in a double sense in allusion at once to נָצַח, Isaiah xi. 1, *sprout*, and to the name of Nazareth". There may be something in the suggestion that the reference is to Judges xiii. 7: ὅτι Ναζιραῖον θεοῦ ἔσται, and the idea: one living apart in a secluded town. (So Furrer in *Die Bedeutung der bibl. Geographie für d. bib. Exegese*, p. 15.)

This final prophetic reference in the history of the infancy is the weakest link in the chain. It is wasted effort to try to show its value in the prophetic argument. Instead of doing this, apologists would act more wisely by frankly recognising the weakness, and drawing from it an argument in favour of historicity. This may very legitimately be done. Of all the incidents mentioned in this chapter, the settlement in Nazareth is the only one we have other means of verifying. Whether it was the original or the adopted home of Jesus may be doubtful, but from many references in the Gospels we know that it was His home from childhood till manhood. In this case, therefore, we certainly know that the historic fact suggested the prophetic reference, instead of the prophecy creating the history. And the very weakness of the prophetic reference in this instance raises a presumption that that was the nature of the connection between prophecy and history throughout. It is a *caveat* against the critical theory that in the second chapter of Matthew we have an imaginary history of the infancy of Jesus, compiled to meet a craving for knowledge on the subject, and adapted to the requirements of faith, the rudiments of the story consisting of a collection of Messianic

prophecies--the star of Jacob, princes bringing gifts, Rachel weeping for her children, etc. The last of the prophetic references would never have occurred to any one, whether the evangelist or any other unknown source of the tradition, unless there had been a fact going before, the settlement in Nazareth. But given the fact, there was a strong desire to find some allusion to it in the O. T. Faith was easily satisfied; the faintest allusion or hint would do. That was in this case, and presumably in most cases of the kind, the problem with which the Christian mind in the Apostolic age was occupied: not creating history, but discovering in evangelic facts even the most minute, prophetic fulfilments. The evangelist's idea of fulfilment may provoke a smile, but it might also awaken a feeling of thankfulness in view of what has been stated. It is with the prophetic references in the Gospels as with songs without words. The composer has a certain scene or state of mind in his view, and writes under its inspiration. But you are not in his secret, and cannot tell when you hear the music what it means. But let the key be given, and immediately you find new meaning in the music. The prophecies are the music; the key is the history. Given the prophecies alone and you could with difficulty imagine the history; given the history you can easily understand how religious fancy might discover corresponding prophecies. That the prophecies, once suggested, might react on the facts and lead to legendary modifications is of course not to be denied.

CHAPTER III. THE MINISTRY OF THE BAPTIST, AND THE BAPTISM OF JESUS. This chapter and part of the next, containing the narrative of the temptation (iv. 1-11), form the prelude to the public ministry of Jesus. John, of whom we have not heard before, appears as consecrating Jesus to His Messianic calling by baptism, and from the baptism Jesus passes to the scene of moral trial. In what year of Christ's life these events happened is not indicated. The new narrative begins with the vague phrase,

III. 1. <sup>a</sup>Ἐν δὲ ταῖς ἡμέραις <sup>a</sup>ἐκείναις <sup>b</sup>παραγίνεται Ἰωάννης ὁ βαπτιστής, <sup>c</sup>κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2. καὶ <sup>1</sup>λέγων, <sup>b</sup>“Μετανοεῖτε· <sup>d</sup>ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.” 3. Οὗτος <sup>b</sup> Cf. Ex. ii. 11, 23. Is. xxxviii. 1. <sup>c</sup> Cf. Heb. ix. 11 for same absolute use. <sup>c</sup> passim in Mt. Mk. & Lk. in ref. to the kingdom of God. <sup>c</sup> Cf. Ex. xxxii. 5. <sup>d</sup> Cf. εγγίζομεν, Heb. vii. 19, and ἔγγυος, ver. 22 (=one who keeps us near to God).

<sup>1</sup> καὶ omitted in NB and Egypt. verss.

“in those days”. But it is obvious from the contents that Jesus has now reached manhood; His thoughts and experiences are those of mature years. From childhood to manhood is an absolute blank in our Gospel. The evangelist gives a genesis of Christ's body, but no genesis of His mind. As we see it in the sequel, it is a miracle of wisdom. It too, doubtless, had its genesis and history, but they are not given or even hinted at. Christ is ushered on the scene an unexplained prodigy. One would like to know how He reached this unprecedented height of wisdom and grace (Luke ii. 52). The only possible source of knowledge is reasoning back from the outcome in the full-grown man. Jesus *grew*, and the final result may reveal in part the means and process of growth. The anti-Pharisaic spirit and clean-cut descriptions of Pharisaic ways imply antecedent study, perhaps in Rabbinical schools. The parables may not have been so *extempore* as they seem, but may be the ripe fruit of long brooding thought, things new and yet old.

Vv. 1-6. *John the Baptist appears* (Mark i. 1-6, Luke iii. 1-6). Ver. 1. ἐν δὲ ταῖς ἡμέραις ἐκείναις: the time when most vaguely indicated. Luke's narrative here (iii. 1) presents a great contrast, as if with conscious intent to supply a want. John's ministry is there dated with reference to the general history of the world, and Christ's age at His baptism is given. Luke's method is more satisfactory in a historical point of view, but Matthew's manner of narration is dramatically effective. He passes abruptly to the new theme, and leaves you to guess the length of the interval. A similarly indefinite phrase occurs in the story of Moses (Ex. ii. 11). There has been much discussion as to what period of time the evangelist had in view. Some say none, except that of the events to be related. “In those days,” means simply, “in the days when the following events happened” (so Euthy. Zig.). Others suggest explanations based on the relation of our Gospel

to its sources, e.g., use of a source in which more was told about John, or anticipation of Mark i. 9, where the phrase is used in reference to Christ's coming to be baptised. Probably the best course is to take it as referring back from the apostolic age to the great creative epoch of the evangelic history—“In those memorable years to which we look back with wistful reverent gaze”.—*παραγίνεται ὁ 1*: John appears on the stage of history—historical present, used “to give a more animated statement of past events” (Goodwin's Syntax, p. 11). John ὁ βαπτιστής, well known by this epithet, and referred to under that designation by Josephus (Antiq., xviii. 5, 2, on which *vide* Schürer; *Jewish History*, div. i., vol. ii., p. 23). Its currency naturally suggests that John's baptism was partly or wholly an originality, not to be confounded with proselyte baptism, which perhaps did not even exist at that time.—*κηρύσσων, preaching*, as well as baptising, heralding the approach of the *Kingdom of Heaven*, standing especially in N. T. for proclamation of the good news of God, distinct from διδάσκων (iv. 23); a solemn word for a momentous matter.—ἐν τῇ ἐρήμῳ τ. Ἰουδαίας: scene of the ministry, the pasture lands lying between the central range of hills and the Jordan and the Dead Sea, not all belonging to Judaea, but of the same character; suitable scene for such a ministry.

Ver. 2. λέγων introduces the burden of his preaching.—μετανοεῖτε, *Repent*. That was John's great word. Jesus used it also when He began to preach, but His distinctive watchword was *Believe*. The two watchwords point to different conceptions of the kingdom. John's kingdom was an object of awful dread, Jesus' of glad welcome. The message of the one was legal, of the other evangelic. Change of mind John deemed very necessary as a preparation for Messiah's advent.—ἡ βασιλεία τῶν οὐρανῶν, the *Kingdom of Heaven*. This title is peculiar to Matthew. In the other Gospels it is called the *Kingdom of God*. Not used either by John or by

c Is. xl. 3. γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ <sup>1</sup> Ἡσαΐου τοῦ προφήτου, λέγοντος, “Φωνή  
 f here and in parall. βωὼντος ἐν τῇ ἐρήμῳ, ‘Ετοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε  
 in sense of a worn path (τροπῶν). τὰς τριβούς αὐτοῦ.” 4. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα  
 αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν  
 E Ch. xxii. αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν <sup>2</sup> ἄκριδες καὶ μέλι ἄγριον.  
 Jt. xxviii. 3; cloth- ing generally in Mt. vi. 25, 28. h Mk. i. 6. Rev. ix. 3, 7. i Mk. i. 6. Jude 13 (fierce).

<sup>1</sup> **υπο** here as in ii. 17, instead of **δια** in **℣BCD**.

<sup>2</sup> **αυτου** after **ην** in **℣BCD**. The T. R. is suspiciously smooth.

Jesus, says Weiss, but to be ascribed to the evangelist. There does not seem to be any urgent reason for this judgment. In Daniel ii. 44 the kingdom is spoken of as to be set up by “the God of heaven,” and in the Judaistic period previous to the Christian era, when a transcendent conception of God began to prevail, the use of heaven as a synonym for God came in. Custom might cause it to be employed, even by those who did not sympathise with the conception of God as transcendent, outside and far off from the world (*vide* note in H. C., p. 55).

Ver. 3. οὗτος γάρ ἐστιν, etc.: the evangelist here speaks. He finds in John the man of prophecy who proclaims in the desert the near advent of Jehovah coming to deliver His people. He quotes *Isaiah* only. Mark (i. 2) quotes *Malachi* also, identifying John, not only with the voice in the desert, but with Elijah. *Isaiah*’s herald is not merely a type of John in the view of the evangelist; the two are identical. The quotation follows the Sept., except that for τοῦ θεοῦ ἡμῶν is substituted αὐτοῦ. Note where Matthew stops. Luke, the universalist, goes on to the end of the oracle. The mode of introducing the prophetic citation is peculiar. “This is he,” not “that it might be fulfilled”. Weiss (Meyer) thinks this an indication that the passage is taken from “the apostolic source”.

Ver. 4. αὐτὸς δὲ ὁ Ἰ. The story returns to the historical person, John, and identifies him with the herald of prophecy. “This same John.” Then follows a description of his way of life—his clothing and his food, the details conveying a life-like picture of the manner of the man: his habits congruous to his vocation.—τὸ ἔνδυμα ἀπὸ τριχῶν καμήλου: his characteristic (αὐτοῦ) piece of clothing was a rough rude garment woven out of camel’s hair, not as some have thought, a camel’s skin. We read in Heb. xi. 37, of sheep skins and goat

skins worn by some of God’s saints, but not of camel skins. Fritzsche takes the opposite view, and Grotius. Euthy., following Chrysostom, says: “Do not ask who wove his garment, or whence he got his girdle; for more wonderful is it that he should live from childhood to manhood in so inhospitable a climate”. John took his fashion in dress from Elijah, described (2 Kings i. 8) as “an hairy man, and girt with a girdle of leather about his loins”. It need not be doubted that the investment is historical, not a legendary creation, due to the opinion that John was Elijah redivivus. The imitation in dress does not imply a desire to pass for Elijah, but expresses similarity of mood.—ἡ δὲ τροφή: his diet as poor as his clothing was mean.—ἄκριδες: the last of four kinds of edible locusts named in *Lev.* xi. 22 (Sept.), still it seems used by the poor in the east; legs and wings stripped off, and the remainder boiled or roasted. “The Beduins of Arabia and of East Jordan land eat many locusts, roasted, boiled or baked in cakes. In Arabia they are sold in the market. They taste not badly” (Benzinger, *Hebraische Archäologie*). Euthy. reports to the same effect as to his own time: many eat it in those parts *τεταριχενμένον* (pickled). Not pleasant food, palatable only to keen hunger. If we may trust Epiphanius, the Ebionites, in their aversion to animal food, grugged the Baptist even that poor diet, and restricted him to cakes made with honey (*ἐγκρίδας ἐν μέλιτι*), or to honey alone. *Vide* Nicholson’s *Gospel according to the Hebrews*, p. 34, and the notes there; also Suicer’s *Thesaurus*, sub. v. ἄκρις.—μέλι ἄγριον: opinion is divided between *bee* honey and *tree* honey, i.e., honey made by wild bees in trees or holes in the rocks, or a liquid exuding from palms and fig trees. (On this also consult Nicholson, *Gospel of Hebrews*, p. 35.) Both were used as food, but our decision should incline to

5. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία j Geo. xiii.  
καὶ πᾶσα ἡ ἰ περιχώρος τοῦ Ἰορδάνου. 6. καὶ ἐβαπτίζοντο<sup>1</sup> ἐν τῷ 10 (same  
Ἰορδάνῳ<sup>2</sup> ὑπ' αὐτοῦ, ἡ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7. Mt. xiv.  
Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ κ 35. Mk.  
βάπτισμα αὐτοῦ,<sup>3</sup> εἶπεν αὐτοῖς, “Ἡ γεννήματα ἐχιδνῶν, τίς<sup>m</sup> ὑπέδειξεν i. 28 al.  
here and  
in Mk. i. 5  
= to con-  
fess sin.

Similar sense in Acts xix. 18. James v. 16. 1 Ch. xii. 34; xxiii. 33. Lk. iii. 7. m Lk. iii. 7 (same const. and sense).

<sup>1</sup> Some copies (C<sup>2</sup> 33) have παντες after βαπτ.

<sup>2</sup>  $\aleph$ BCD al. have ποταμῷ after Ἰορ. which the scribes may have omitted as superfluous.

<sup>3</sup> αὐτοῦ omitted in  $\aleph$ B and by Origen.

vegetable honey, on the simple ground that it was the poorer food. Bee honey was a delicacy, and is associated with milk in Scripture in descriptions of a fertile land. The vegetable product would suit best John's taste and state. “Habitatori solitudinis congruum est, non delicias ciborum, sed necessitatem humanae carnis explere.” Jerome.

Vv. 5-6. *Effects of John's preaching.* Remarkable by his appearance, his message, and his moral intensity, John made a great impression. They took him for a prophet, and a prophet was a novelty in those days. His message appealed to the common Messianic hope, and proclaimed fulfilment to be at hand.—Τότε, then, general note of time, frequent in this Gospel. ἐξεπορεύετο imperfect, denoting continued action. The movement of course was gradual. It began on a small scale and steadily grew till it reached colossal dimensions. Each evangelist, in his own way, bears witness to this. Luke speaks of crowds (iii. 7), Mark and Matthew give graphic particulars, similar, but in diverse order. “All Judaea and all the Jerusalemites,” says Mark. “Jerusalem, Judaea and the Jordan country,” Matthew. The historical order was probably the reverse of that in Matthew's narrative. First came those from the surrounding country—people living near the Jordan, on either side, in what is now called El-Ghor. Then the movement extended in widening circles into Judaea. Finally it affected conservative, disdainful Jerusalem, slow to be touched by new popular influences.—Ἱεροσόλυμα: the Greek form here as in ii. 3, and generally in this Gospel. It is not said all Jerusalem, as in Mark. The remarkable thing is that any came from that quarter. Standing first, and without the “all,” the reference means even Jerusa-

lem. The πᾶσα in the other two clauses is of course an exaggeration. It implies, not that every human being went to the Jordan, but that the movement was general. The evangelist expresses himself just as we should do in a similar case. Πᾶς with the article means “the whole,” without, “every.”—Ver. 6. καὶ ἐβαπτίζοντο: the imperfect again. They were baptised as they came.—ἐν τῷ Ἰορ. ποταμῷ. The word ποταμῷ, omitted in T. R., by all means to be retained. Dull prosaic scribes might deem it superfluous, as all men knew the Jordan was a river, but there is a touch of nature in it which helps us to call up the scene.—ὑπ' αὐτοῦ, by him, the one man. John would not want occupation, baptising such a crowd, one by one.—ἐξομολογούμενοι: confession was involved in the act of submitting to baptism at the hands of one whose preaching had for its burden, Repent. But there was explicit confession, frank, full (ἐκ intensifies), on the part of guilt-burdened men and women glad to get relief so. General or special confession? Probably both: now one, now the other, according to idiosyncrasy and mood. Confession was not exacted as a *conditio sine qua non* of baptism, but voluntary. The participle means, while confessing; not, provided they confessed. This confession of sins by individuals was a new thing in Israel. There was a collective confession on the great day of atonement, and individual confession in certain specified cases (Numb. v. 7), but no great spontaneous self-unburdenment of penitent souls—every man apart. It must have been a stirring sight.

Vv. 7-10. *Words of rebuke and warning to unwelcome visitors* (Luke iii. 7-9). Ver. 7. Ἰδὼν δὲ, etc.: among those who visited the Jordan were some, not a few, many indeed (πολλοὺς) of the



n Cf. Ia. ὁμῖν <sup>2</sup>φυγεῖν ἀπὸ ° τῆς μελλούσης ὀργῆς; 8. ποιήσατε οὖν καρποὺς  
 xlviii. 20.  
 Mk. xvi. 8. ἀξίους <sup>1</sup> τῆς μετανοίας · 9. καὶ μὴ <sup>2</sup>δόξητε <sup>3</sup>λέγειν ἐν ἑαυτοῖς,  
 o for the  
 idea of "the coming wrath," vide Rom. ii. 5. 1 Thess. i. 10. p Ch. vi. 7; xxvi. 53. q Ch. ix. 21.  
 Lk. iii. 8. Cf. Ps. iv. 5; x. 6; xiv. 1.

<sup>1</sup> καρπον αξιον in  $\aleph$ BCD and many other uncials. The reading in T. R. (found in L) may have come in from Lk. iii. 8, where it is undisputed.

PHARISEES and SADDUCEES. The first mention of classes of whom the Gospels have much to say, the former being the legal precisians, *virtuosi* in religion, the latter the men of affairs and of the world, largely belonging to the sacerdotal class (consult Wellhausen, *Die Pharisäer und die Sadducäer*). Their presence at the scene of John's ministry is credible. Drawn doubtless by mixed motives, as persons of their type generally are, moral simplicity not being in their line; partly curious, partly fascinated, partly come to spy; in an ambiguous state of mind, neither decidedly in sympathy nor pronouncedly hostile. In any case they cannot remain indifferent to a movement so deep and widespread. So here they are; coming to (ἐπὶ) John's baptism, not to be baptised, nor coming *against*, as some (Olearius, *e.g.*) have thought, as if to put the movement down, but coming to witness the strange, novel phenomenon, and form their impressions. John did not make them welcome. His spirit was troubled by their presence. Simple, sensitive, moral natures instinctively shrink from the presence of insincerity, duplicity and craftiness.—*ἰδὼν*: how did they come under his observation? By their position in the crowd or on the outskirts of it, and by their aspect? How did he identify them as Pharisees and Sadducees? How did the hermit of the desert know there were such people? It was John's business to know all the moral characteristics of his time. These were the matters in which he took supreme interest, and he doubtless had means of informing himself, and took pains to do so. It may be assumed that he knew well about the *Essenes* living in his neighbourhood, by the shores of the Dead Sea, somewhat after his own fashion, and about the other two classes, whose haunts were the great centres of population. There might be *Essenes* too in the crowd, though not singled out, the history otherwise having no occasion to mention them.—*γεννήματα ἐχιδνῶν*: sudden, irrepressible outburst of intense moral

aversion. Why vipers? The ancient and mediæval interpreters (Chrysos., Aug., Theophy., Euthy.) had recourse in explanation to the fable of the young viper eating its mother's womb. The term ought rather to be connected with the following words about fleeing from the coming wrath. The serpents of all sorts lurking in the fields flee when the stubble is set on fire in harvest in preparation for the winter sowing. The Baptist likens the Pharisees and Sadducees to these serpents fleeing for their lives (Furrer in *Zeitschrift für Missionskunde und Religionswissenschaft*, 1890). Professor G. A. Smith, *Historical Geography of the Holy Land*, p. 495, suggests the fires among the dry scrub, in the higher stretches of the Jordan valley, chasing before them the scorpions and vipers, as the basis of the metaphor. There is grim humour as well as wrath in the similitude. The emphasis is not on vipers but on *fleeing*. But the felicity of the comparison lies in the fact that the epithet suits very well. It implies that the Pharisees and Sadducees *are* fleeing. They have caught slightly the infection of repentance; yet John does not believe in its depth or permanence.—*τίς ὑπέδειξεν*: there is surprise in the question. Can it be possible that even you have learned to fear the approaching crisis? Most unlikely scholars.—*φυγεῖν ἀπὸ*: pregnant for "flee and escape from" (De Wette). The aorist points to possibility, going with verbs of hoping and promising in this sense (Winer, § xlv. 7 c.). The implied thought is that it is not possible = who encouraged you to expect deliverance? The aorist further signifies a momentary act: now or never.—*τῆς μελ. ὀργῆς*, the day of wrath impending, prelude the advent of the Kingdom. The idea of wrath was prominent in John's mind: the coming of the Kingdom an awful affair; Messiah's work largely a work of judgment. But he rose above ordinary Jewish ideas in this: they conceived of the judgment as concerning the heathen peoples; he thought of it as concerning the goddess in Israel—Ver. 8. *ποιήσατε*



Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς <sup>r vide ver. 8 and vii. 17-19; xiii. 26 al. Cf. Gen. i. 11, Ch. vii. 19; aneye, etc., v. 30; cf. Rom. xi. 24. t Mk. i. 7.</sup>  
 ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 10. ἤδη δὲ <sup>al. Cf. Gen. i. 11, Ch. vii. 19; aneye, etc., v. 30; cf. Rom. xi. 24. t Mk. i. 7.</sup>  
 καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον  
 μὴ <sup>al. Cf. Gen. i. 11, Ch. vii. 19; aneye, etc., v. 30; cf. Rom. xi. 24. t Mk. i. 7.</sup> ποιοῦν καρπὸν καλὸν ἔκκόπτεται καὶ εἰς πῦρ βάλλεται. 11.  
 Ἐγὼ μὲν βαπτίζω ὑμᾶς <sup>al. Cf. Gen. i. 11, Ch. vii. 19; aneye, etc., v. 30; cf. Rom. xi. 24. t Mk. i. 7.</sup> ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου  
 ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα

Lk. iii. 16. 1 Cor. xv. 9. 2 Cor. iii. 5 (=fit with inf.). 2 Cor. ii. 16 (πρὸς τι)

<sup>1</sup> καὶ omitted in  $\aleph$ BCD $\Delta$  and by most modern editors.

<sup>2</sup> βαπτίζω ὑμᾶς inverted in  $\aleph$ B 1, 33.

οὖν, etc. "If, then, ye are in earnest about escape, produce fruit worthy of repentance; repentance means more than confession and being baptised." That remark might be applied to all that came, but it contained an innuendo in reference to the Pharisees and Sadducees that they were insincere even now. Honest repentance carries amendment along with it. Amendment is not expected in this case because the repentance is disbelieved in.—καρπὸν, collective, as in Gal. v. 22, fruit; the reading in T. R. is probably borrowed from Luke iii. 8. The singular is intrinsically the better word in addressing Pharisees who did good actions, but were not good. Yet John seems to have inculcated reformation in detail (Luke iii. 10-14). It was Jesus who proclaimed the inwardness of true morality. Fruit: the figure suggests that conduct is the outcome of essential character. Any one can do (ποιήσατε, vide Gen. i. 11) acts externally good, but only a good man can grow a crop of right acts and habits.

Vv. 9-10. *Protest and warning.* καὶ μὴ δόξητε . . . τ. Ἀβραάμ: the meaning is plain = do not imagine that having Abraham for father will do instead of repentance—that all children of Abraham are safe whatever betide. But the expression is peculiar: do not *think* to say within yourselves. One would have expected either: do not think within yourselves, or, do not say, etc. Wetstein renders: "ne animum inducite sic apud vosmet cogitare," with whom Fritzsche substantially agrees = do not presume to say, cf. Phil. iii. 4.—πατέρα, father, in the emphatic position—we have as father, Abraham; it is enough to be his children: the secret thought of all unspiritual Jews, Abraham's children only in the flesh. It is probable that these words (vv. 9, 10) were spoken at a different time, and to a different audience, not merely to Pharisees and Sadducees, but to the

people generally. Vv. 7-12 are a very condensed summary of a preaching ministry in which many weighty words were spoken (Luke iii. 18), these being selected as most representative and most relevant to the purpose of the evangelist. Vv. 7-8 contain a word for the leaders of the people; vv. 9-10 for the people at large; vv. 11-12 a word to inquirers about the Baptist's own relation to the Messiah.—Ver. 10. ἤδη δὲ ἡ ἀξίνη . . . κείται: judgment is at hand. The axe has been placed (κείμεναι = perfect passive of τίθημι) at the root of the tree to lay it low as hopelessly barren. This is the doom of every non-productive fruit tree.—ἐκκόπτεται: the present tense, expressive not so much of the usual practice (Fritzsche) as of the near inevitable event.—μὴ ποιοῦν καρπὸν καλόν, in case it produce not (μὴ conditional) good fruit, not merely fruit of some kind, degenerate, unpalatable.—εἰς πῦρ βάλλεται: useless for any other purpose except to be firewood, as the wood of many fruit trees is.

Vv. 11, 12. *John defines his relation to the Messiah* (Mark i. 7-8; Luke iii. 15-17). This prophetic word would come late in the day when the Baptist's fame was at its height, and men began to think it possible he might be the Christ (Luke iii. 15). His answer to inquiries plainly expressed or hinted was unhesitating. No, not the Christ, there is a Coming One. He will be here soon. I have my place, important in its own way, but quite secondary and subordinate. John frankly accepts the position of herald and forerunner, assigned to him in ver. 3 by the citation of the prophetic oracle as descriptive of his ministry.—ἐγὼ μὲν, etc. ἐγὼ emphatic, but with the emphasis of subordination. My function is to baptise with water, symbolic of repentance.—ὁ δὲ ὁ. μ. ἐρχόμενος. He who is just coming (present participle). How did John know

- u Lk. iii. 17. βασιτάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἀγίῳ καὶ πυρί. 12.  
 v Lk. iii. 17.  
 w Ch. vi. 26; οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ ἡ διακαθαριεὶ τὴν ἄλωνα αὐτοῦ, xii. 30.  
 Lk. xii. 18. καὶ συναῖξει τὸν σίτον αὐτοῦ εἰς τὴν ἁποθήκην,<sup>1</sup> τὸ δὲ ἄχυρον  
 x Mk. ix. 43. κατακαύσει πυρὶ ἡ ἀσβέστῳ."  
 Lk. iii. 17.

<sup>1</sup> BL have αὐτου after αποθηκην (W.H. marg.). L omits αὐτου after σιτον.

the Messiah was just coming? It was an inference from his judgment on the moral condition of the time. Messiah was needed; His work was ready for Him; the nation was ripe for judgment. Judgment observe, for that was the function uppermost in his mind in connection with the Messianic advent. These two verses give us John's idea of the Christ, based not on personal knowledge, but on religious preconceptions. It differs widely from the reality. John can have known little of Jesus on the outer side, but he knew less of His spirit. We cannot understand his words unless we grasp this fact. Note the attributes he ascribes to the Coming One. The main one is *strength*—*ισχυρότερος* fully unfolded in the sequel. Along with strength goes *dignity*—*οὐ οὐκ εἰμι*, etc. He is so great, august a personage, I am not fit to be His slave, carrying to and from Him, for and after use, His sandals (a slave's office in Judaea, Greece and Rome). An Oriental magnificent exaggeration.—*αὐτὸς ὑμᾶς βαπτίσει*: returns to the Power of Messiah, as revealed in His work, which is described as a baptism, the better to bring out the contrast between Him and His humble forerunner.—*ἐν πνεύματι ἁγίῳ καὶ πυρί*. Notable here are the words, *ἐν πνεύματι ἁγίῳ*. They must be interpreted in harmony with John's standpoint, not from what Jesus proved to be, or in the light of St. Paul's teaching on the Holy Spirit as the immanent source of sanctification. The whole baptism of the Messiah, as John conceives it, is a baptism of judgment. It has been generally supposed that the Holy Spirit here represents the grace of Christ, and the fire His judicial function; not a few holding that even the fire is gracious as purifying. I think that the grace of the Christ is not here at all. The *πνεῦμα ἅγιον* is a stormy wind of judgment; holy, as sweeping away all that is light and worthless in the nation (which, after the O. T. manner, is conceived of as the subject of Messiah's action, rather than the individual). The fire destroys what the wind leaves. John, with his wild

prophetic imagination, thinks of three elements as representing the functions of himself and of Messiah: *water, wind, fire*. He baptises with water, in the running stream of Jordan, to emblem the only way of escape, amendment. Messiah will baptise with wind and fire, sweeping away and consuming the impenitent, leaving behind only the righteous. Possibly John had in mind the prophetic word, "our iniquities, like the wind, have taken us away," Is. lxiv. 6; or, as Furrer, who I find also takes *πνεῦμα* in the sense of "wind," suggests, the "wind of God," spoken of in Is. xl. 7: the strong east wind which blights the grass (*Zeitschrift für Missionskunde und Religionswissenschaft*, 1890). Carr, *Cambridge G. T.*, inclines to the same view, and refers to Is. xli. 16: "Thou shalt fan them, and the wind shall carry them away." *Vide* also Is. iv. 4.

Ver. 12. This ver. follows up ver. 11, and explains the judicial action emblemized by wind and fire.—*οὗ τὸ πτύον ἐ. τ. χ. αὐτοῦ*. The construction is variously understood. Grotius takes it as a Hebraism for *ἐν οὗ χειρὶ τὸ πτύον*. Fritzsche takes *ἐν τ. χειρὶ αὐτοῦ* as epexegetical, and renders: "whose will be the fan, viz., in His hand". Meyer and Weiss take *οὗ* as assigning a reason: "He (αὐτὸς of ver. 11) whose fan is in hand and who is therefore able to perform the part assigned to Him". Then follows an explanation of the *modus operandi*.—*διακαθαριεὶ* from *διακαθαρίζω*, late for classic *διακαθαίρω*. The idea is: He with His fan will throw up the wheat, mixed with the chaff, that the wind may blow the chaff away; He will then collect the straw, ἄχυρον (in Greek writers usually plural τὰ ἄχυρα, *vide* Grimm), and burn it with fire, and collect the wheat lying on the threshing floor and store it in His granary. So shall He thoroughly (*δια* intensifying) cleanse His floor. And the sweeping wind and the consuming fire are the emblems and measure of His power; stronger than mine, as the tempest and the devastating flames are mightier than the stream which I use as my element.—*ἄλων*, a place

13. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν ὄρειον Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14. ὁ δὲ Ἰωάννης<sup>1</sup> διεκώλυεν αὐτόν, λέγων, "Εγὼ<sup>2</sup> χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς<sup>3</sup> εἶπε πρὸς αὐτόν,<sup>4</sup> "Ἄφες ἄρτι· οὕτω γὰρ ἔστιν ἡμῖν<sup>5</sup> const.). a John xiii. 37. 1 Cor. xiii. 12 (now, opp. to fut. time). b Heb. ii. 10. With acc. and inf., 1 Cor. xi. 13.

<sup>1</sup> Ἰωαννης omitted in  $\aleph$ B sah. vers. (W.H. omit.)

<sup>2</sup> For πρὸς αὐτον B and it. vg. cop. versions have αὐτῷ. Though weakly attested this reading accords best with the usage of the Evangelist. W.H. adopt it.

in a field made firm by a roller, or on a rocky hill top exposed to the breeze.—ἀποθήκη means generally any kind of store, and specially a grain store, often underground. Bleek takes the epithet ἀσβέστω applied to the fire as signifying: inextinguishable till all the refuse be consumed. It is usually understood absolutely.

Vv. 13-17. *Jesus appears, His baptism and its accompaniments* (Mark i. 9-11; Luke iii. 21-22). Ver. 13. Τότε παρα. ὁ Ἰ. . . Γαλιλαίας: then, after John had described the Messiah, *appears on the scene* (παραγίνεται, the historical present again, as in ver. 1, with dramatic effect) *from Galilee*, where He has lived since childhood, *Jesus*, the real Christ; how widely different from the Christ conceived by the Baptist we know from the whole evangelic history. But shutting off knowledge gathered from other sources, we may obtain significant hints concerning the stranger from Galilee from the present narrative. He comes ἐπὶ τὸν Ἰ. πρὸς τὸν Ἰωαν., τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. These words at once suggest a contrast between Jesus and the Pharisees and Sadducees. They came to the baptism as a phenomenon to be critically observed. Jesus comes to the Jordan (ἐπὶ), *towards* the Baptist (πρὸς) to enter into personal friendly relations with him (*vide* John i. 1, πρὸς τὸν θεόν), in order to be baptised by him (genitive of the infinitive expressing purpose). Jesus comes thoroughly in sympathy with John's movement, sharing his passion for righteousness, fully appreciating the symbolic significance of his baptism, and not only willing, but eager to be baptised; the Jordan in His mind from the day He leaves home. A very different person this from the leaders of Israel, Pharisaic or Sadducaic. But the sequel suggests a contrast also between Him and John himself.

Vv. 14-15. *John refuses*. It is instructive to compare the three synoptical evangelists in their respective narratives of the baptism of Jesus. Mark (i. 9) simply states the fact. Matthew reports perplexities created in the mind of John by the desire of Jesus to be baptised, and presumably in the minds of Christians for whom he wrote. Luke (iii. 21) passes lightly over the event in a participial clause, as if conscious that he was on delicate ground. The three narratives exhibit successive phases of opinion on the subject, a fact not without bearing on the dates and relations of the three Gospels. Matthew represents the intermediate phase. His account is intrinsically credible.—Ver. 14. διεκώλυεν: imperfect, pointing to a persistent (note the διὰ) but unsuccessful attempt to prevent. His reason was a feeling that if either was to be baptised the relation ought to be inverted. To understand this feeling it is not necessary to import a fully developed Messianic theology into it, imputing to the Baptist all that we believe concerning Jesus as the Christ and the sinless one. It is enough to suppose that the visitor from Galilee had made a profound moral impression on him by His aspect and conversation, and awakened thoughts, hopes, incipient convictions as to who He might be. Nor ought we to take too seriously the Baptist's statement: "I have need to be baptised of Thee". Hitherto he had had no thought of being baptised himself. He was the baptiser, not one feeling need to be baptised; the censor of sinners, not the sympathetic fellow-sinner. And just here lies the contrast between John and Jesus, and between the Christ of John's imagination and the Christ of reality. John was severe; Jesus was sympathetic. John was the baptiser of sinners; Jesus wished to be baptised, as if a sinner



c Lk. iii. 21. πληρῶσαι πᾶσαν δικαιοσύνην." Τότε ἀφίησιν αὐτόν. 16. Καὶ John i:52. βαπτισθεῖς<sup>1</sup> ὁ Ἰησοῦς ἀνέβη εὐθύς<sup>2</sup> ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, (with δια, Acts vii. ἀνεώχθησαν<sup>3</sup> αὐτῷ<sup>4</sup> οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ κατα- 56).

<sup>1</sup> βαπτισθεῖς δε in NBC vg. sah. cop.

<sup>2</sup> For ἀνέβη εὐθύς NB have εὐθύς ἀνέβη.

<sup>3</sup> B has ηνεωχθησαν.

<sup>4</sup> NB omit αὐτῷ.

Himself, a brother of the sinful. In the light of this contrast we are to understand the baptism of Jesus. Many explanations of it have been given (for these, *vide* Meyer), mostly theological. One of the most feasible is that of Weiss (Matt.-Evan.), that in accordance with the symbolic significance of the rite as denoting death to an old life and rising to a new, Jesus came to be baptised in the sense of dying to the old natural relations to parents, neighbours, and earthly calling, and devoting Himself henceforth to His public Messianic vocation. The true solution is to be found in the ethical sphere, in the sympathetic spirit of Jesus which made Him maintain an attitude of solidarity with the sinful rather than assume the position of critic and judge. It was impossible for such an one, on the ground of being the Messiah, or even on the ground of sinlessness, to treat John's baptism as a thing with which He had no concern. Love, not a sense of dignity or of moral faultlessness, must guide His action. Can we conceive sinlessness being so conscious of itself, and adopting as its policy aloofness from sinners? Christ's baptism might create misunderstanding, just as His associating with publicans and sinners did. He was content to be misunderstood.

Ver. 15. The reasoning with which Jesus replies to John's scruples is characteristic. His answer is gentle, respectful, dignified, simple, yet deep.—"Ἀφες ἄρτι—deferential, half-yielding, yet strong in its very gentleness. Does ἄρτι imply a tacit acceptance of the high position assigned to Him by John (Weiss-Meyer)? We may read that into it, but I doubt if the suggestion does justice to the feeling of Jesus.—οὕτω γὰρ πρέπον: a mild word when a stronger might have been used, because it refers to John as well as Jesus: fitting, becoming, congruous; *vide* Heb. ii. 10, where the same word is used in reference to the relation of God to Christ's sufferings. "It became Him."—πᾶσαν δικαιο-

σύνην: this means more than meets the ear, more than could be explained to a man like John. The Baptist had a passion for righteousness, yet his conception of righteousness was narrow, severe, legal. Their ideas of righteousness separated the two men by a wide gulf which is covered over by this general, almost evasive, phrase: all righteousness or every form of it. The special form meant is not the mere compliance with the ordinance of baptism as administered by an accredited servant of God, but something far deeper, which the new era will unfold. John did not understand that love is the fulfilling of the law. But he saw that under the mild words of Jesus a very earnest purpose was hid. So at length he yielded—τότε ἀφίησιν αὐτόν.

Vv. 16, 17. *The preternatural accompaniments.* These have been variously viewed as meant for the people, for the Baptist, and for Jesus. In my judgment they concern Jesus principally and in the first place, and are so viewed by the evangelist. And as we are now making the acquaintance of Jesus for the first time, and desiring to know the spirit, manner, and vocation of Him whose mysterious birth has occupied our attention, we may confine our comments to this aspect. Applying the principle that to all objective supernatural experiences there are subjective psychological experiences corresponding, we can learn from the dove-like vision and the voice from heaven the thoughts which had been passing through the mind of Jesus at this critical period. These thoughts it most concerns us to know; yet it is just these thoughts that both believers and naturalistic unbelievers are in danger of overlooking; the one through regarding the *objective* occurrences as alone important, the other because, denying the objective element in the experience, they rush to the conclusion that there was no experience at all. Whereas the truth is that, whatever is to be said as to the objective element, the subjective at

βαῖνον ὡσεὶ <sup>4</sup> περιστερὰν, καὶ <sup>1</sup> ἐρχόμενον ἐπ' αὐτόν. 17. καὶ ἰδοὺ, d Ch. x. 16; φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, xxi. 12. ἐν ᾧ \* εὐδόκησα." <sup>2</sup> Lk. ii. 24. e Ch. xii. 18; xvii. 5. 1 Cor. x. 5.

Heb. x. 38 (all with *ev* and dat.).

<sup>1</sup> NB omit καί.

<sup>2</sup> NCL have *ηυδοκ.*, which Tischendorf follows. W.H. as in T. R.

all events is real: the thoughts reflected and symbolised in the vision and the voice.

Ver. 16. εὐθὺς may be connected with βαπτισθεῖς, with ἀνέβη, or with ἡνεώχθησαν in the following clause by a hyperbaton (Grotius). It is commonly and correctly taken along with ἀνέβη. But why say straightway ascended? Euthy. gives an answer which may be quoted for its quaintness: "They say that John had the people under water up to the neck till they had confessed their sins, and that Jesus having none to confess tarried not in the river". Fritzsche laughs at the good monk, but Schanz substantially adopts his view. There might be worse explanations.—καὶ ἰδοὺ ἡνεώχθησαν, etc. When Jesus ascended out of the water the heavens opened and He (Jesus) saw the spirit of God descending as a dove coming upon Him. According to many interpreters, including many of the Fathers, the occurrence was of the nature of a vision, the appearance of a dove coming out of the heavens. ὁ εὐαγγελιστὴς οὐκ εἶπεν ὅτι ἐν φύσει περιστερὰς, ἀλλ' ἐν εἰδει περιστερὰς—Chrys. Dove-like: what was the point of comparison? Swift movement, according to some; soft gentle movement as it sinks down on its place of rest, according to others. The Fathers insisted on the qualities of the dove. Euthy. sums up these thus: φιλόανθρωπον γὰρ ἐστὶ καὶ ἀνεξίκακον· ἀποστερούμενον γὰρ τῶν νεοσσῶν ὑπομένει, καὶ οὐδὲν ἦττον τοὺς ἀποστεροῦντας προσίεται. Καὶ καθαρῶτάτῳ ἐστὶ, καὶ τῇ εὐδιδίᾳ χαίρει. Whether the dove possesses all these qualities—philanthropy, patient endurance of wrong, letting approach it those who have robbed it of its young, purity, delight in sweet smells—I know not; but I appreciate the insight into the spirit of Christ which specifying such particulars in the emblematic significance of the dove implies. What is the O. T. basis of the symbol? Probably Gen. viii. 9, 10. Grotius hints at this without altogether adopting the view. Thus we obtain a contrast between John's conception of the spirit and that of Jesus as

reflected in the vision. For John the emblem of the spirit was the stormy wind of judgment; for Jesus the dove with the olive leaf after the judgment by water was past.

Ver. 17. οὗτός ἐστιν: "this is," as if addressed to the Baptist; in Mk. i. 9, σὺ εἶ, as if addressed to Jesus.—ἐν ᾧ εὐδοκ.: a Hebraism, : אֲנִי בְּיָדָאֲנִי.—εὐδοκησα, aorist, either to express habitual satisfaction, after the manner of the Gnomic Aorist (*vide* Hermann's *Viger*, p. 169), or to denote the inner event=my good pleasure decided itself once for all for Him. So Schanz; cf. Winer, § 40, 5, on the use of the aorist. εὐδοκεῖν, according to Sturz, *De Dialecto Macedonica et Alexandrina*, is not Attic but Hellenistic. The voice recalls and in some measure echoes Is. xlii. 1, "Behold My servant, I uphold Him; My chosen one, My soul delights in Him. I have put My spirit upon Him." The title "Son" recalls Ps. ii. 7. Taking the vision, the voice, and the baptism together as interpreting the consciousness of Jesus before and at this time, the following inferences are suggested. (1) The mind of Jesus had been exercised in thought upon the Messianic vocation in relation to His own future. (2) The chief Messianic charism appeared to Him to be sympathy, love. (3) His religious attitude towards God was that of a Son towards a Father. (4) It was through the sense of sonship and the intense love to men that was in His heart that He discovered His Messianic vocation. (5) Prophetic texts gave direction to and supplied means of expression for His religious meditations. His mind, like that of John, was full of prophetic utterances, but a different class of oracles had attractions for Him. The spirit of John revelled in images of awe and terror. The gentler spirit of Jesus delighted in words depicting the ideal servant of God as clothed with meekness, patience, wisdom, and love.

CHAPTER IV. THE TEMPTATION, AND THE BEGINNING OF THE GALILEAN MINISTRY. It is in every way credible that the baptism of Jesus with its con-



a Lk. ii. 22; IV. 1. Τότε ὁ<sup>1</sup> Ἰησοῦς \* ἀνήχθη εἰς τὴν ἔρημον ὁπὸ τοῦ Πνεύματος,  
iv. 5. Acts  
ix. 39. Cf. <sup>b</sup> πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2. καὶ \*νηστεύσας ἡμέρας τεσσαρά-  
Rom. x. 7.  
Heb. xiii. 20 (to lead up from the dead). b besides parall. 1 Cor. vii. 5. 1 Thess. iii. 5 (same  
sense). c Ch. vi. 16-18; ix. 14. Acts xiii. 2.

<sup>1</sup> B omits ο; bracketed in W.H.

nected incidents should be followed by a season of moral trial, or, to express it more generally, by a period of retirement for earnest thought on the future career so solemnly inaugurated. Retirement for prayer and meditation was a habit with Jesus, and it was never more likely to be put in practice than now. He had left home under a powerful impulse with the Jordan and baptism in view. The baptism was a decisive act. Whatever more it might mean, it meant farewell to the past life of obscurity and consecration to a new, high, unique vocation. It remained now to realise by reflection what this calling, to which He had been set apart by John and by heavenly omens, involved in idea, execution, and experience. It was a large, deep, difficult subject of study. Under powerful spiritual constraints Jesus had taken a great leap in the dark, if one may dare to say so. What wonder if, in the season of reflection, temptations arose to doubt, shrinking, regret, strong inclination to look back and return to Nazareth?

In this experience Jesus was alone inwardly as well as outwardly. No clear, adequate account could be given of it. It could only be faintly shadowed forth in symbol or in parable. One can understand how in one Gospel (Mk.) no attempt is made to describe the Temptation, but the fact is simply stated. And it is much more important to grasp the fact as a great reality in Christ's inner experience than to maintain anxiously the literal truth of the representation in Matt. and Luke. In the fight of faith and unbelief over the supernatural element in the story all sense of the inward psychological reality may be lost, and nothing remain but an external, miraculous, theatrical transaction which utterly fails to impress the lesson that Jesus was veritably tempted as we are, severely and for a length of time, before the opening of His public career, in a representative manner anticipating the experiences of later date. All attempts to dispose summarily of the whole matter by reference to similar temptation legends in the case of other religious initiators like Buddha are to be deprecated. Nor

should one readily take up with the theory that the detailed account of the Temptation in Matt. and Luke is simply a composition suggested by O. T. parallels or by reflection on the critical points in Christ's subsequent history. (So Holtzmann in H. C.) We should rather regard it as having its ultimate source in an attempt by Jesus to convey to His disciples some faint idea of what He had gone through.

Vv. 1-11. *The Temptation* (Mk. i. 12, 13; Luke iv. 1-13). Ver. 1. Τότε, then, implying close connection with the events recorded in last chapter, especially the descent of the Spirit.—ἀνήχθη, was led up, into the higher, more solitary region of the wilderness, the haunt of wild beasts (Mk. i. 13) rather than of men.—ὑπὸ τοῦ πνεύματος. (The divine Spirit has to do with our darker experiences as well as with our bright, joyous ones. He is with the sons of God in their conflicts with doubt not less than in their moments of noble impulse and heroic resolve. The same Spirit who brought Jesus from Nazareth to the Jordan afterward led Him to the scene of trial. The theory of desertion hinted at by Calvin and adopted by Olshausen is based on a superficial view of religious experience. God's Spirit is never more with a man than in his spiritual struggles. Jesus was mightily impelled by the Spirit at this time (cf. Mk.'s ἐκβάλλει). And as the power exerted was not physical but moral, the fact points to intense mental preoccupation.—πειρασθῆναι, to be tempted, not necessarily covering the whole experience of those days, but noting a specially important phase: to be tempted *inter alia*.—πειράζω: a later form for πειράω, in classic Greek, primary meaning to attempt, to try to do a thing (*vide* for this use Acts ix. 26, xvi. 7, xxiv. 6); then in an ethical sense common in O. T. and N. T., to try or tempt either with good or with bad intent, associated in some texts (e.g., 2 Cor. xiii. 5) with δοκιμάζω, kindred in meaning. Note the omission of τοῦ before infinitive.—ὑπὸ τ. διαβόλου: in later Jewish theology the devil is the agent in all temptation with evil design. In the earlier period

κοντα<sup>1</sup> καὶ νύκτας τεσσάρων<sup>2</sup>, ὕστερον ἐπείνασε. 3. καὶ προσελ-  
θὼν αὐτῷ<sup>3</sup> ὁ πειράζων εἶπεν,<sup>4</sup> “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ  
λίθοι οὗτοι ἄρτοι γένωνται.” 4. Ὁ δὲ ἀποκριθεὶς εἶπε, “Γέγραπται,  
‘Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται<sup>5</sup> ἄνθρωπος, ἀλλ’ ἐπὶ<sup>6</sup> παντὶ ῥήματι  
ἐκπορευομένῳ διὰ στόματος Θεοῦ.’” 5. Τότε<sup>7</sup> παραλαμβάνει αὐτὸν  
ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν<sup>8</sup> αὐτὸν ἐπὶ τὸ

<sup>1</sup> τεσσαρ. both places in  $\aleph$ BCL.

<sup>2</sup> τεσσαρ. before νυκτας in  $\aleph$ D (Tisch.).

<sup>3</sup>  $\aleph$ B omit this αὐτῷ and  $\aleph$ BD insert one after εἶπεν (D with καὶ before εἶπεν).

<sup>4</sup>  $\aleph$ BCD, etc., insert ο before ἄνθρωπος.

<sup>5</sup> CD have εν; ἐπι in Sept. and retained by Tisch. and W.H.

<sup>6</sup> ἐστήσεν in  $\aleph$ BCDZ 1, 33, 209 (Tisch., W.H.). The reading in T. R. conforms to παραλαμβάνει.

the line of separation between the divine and the diabolic was not so carefully defined. In 2 Sam. xxiv. 11 God tempts David to number the people; in 1 Chron. xxi. 1 it is Satan.—ver. 2. καὶ νηστεύσας. The fasting was spontaneous, not ascetic, due to mental preoccupation. In such a place there was no food to be had, but Jesus did not desire it. The aorist implies that a period of fasting preceded the sense of hunger. The period of forty days and nights may be a round number.—ἐπείνασεν, He at last felt hunger. This verb like διψάω contracts in α rather than η in later Greek. Both take an accusative in Matt. v. 6.

Vv. 3-4. *First temptation*, through hunger. Ver. 3. προσελθὼν, another of the evangelist's favourite words, implies that the tempter is conceived by the narrator as approaching outwardly in visible form.—εἰπὲ ἵνα: literally “speak in order that”. Some grammarians see in this use of ἵνα with the subjunctive a progress in the later Macedonian Greek onwards towards modern Greek, in which νά with subjunctive entirely supersedes the infinitive. Buttmann (*Gram. of the N. T.*) says that the chief deviation in the N. T. from classic usage is that ἵνα appears not only after complete predicates, as a statement of design, but after incomplete predicates, supplying their necessary complements (cf. Mk. vi. 25, ix. 30). εἰπὲ here may be classed among verbs of commanding which take ἵνα after them.—οἱ λίθοι οὗτοι, these stones lying about, hinting at the desert character of the scene.—ἄρτοι γέν., that the rude pieces of stone may be turned miraculously into loaves. Weiss (Meyer) disputes the usual view that the temptation of Jesus lay in the

suggestion to use His miraculous power in His own behoof. He had no such power, and if He had, why should He not use it for His own benefit as well as other men's? He could only call into play by faith the power of God, and the temptation lay in the suggestion that His Messianic vocation was doubtful if God did not come to His help at this time. This seems a refinement. Hunger represents human wants, and the question was: whether Sonship was to mean exemption from these, or loyal acceptance of them as part of Messiah's experience. At bottom the issue raised was selfishness or self-sacrifice. Selfishness would have been shown either in the use of personal power or in the wish that God would use it.—Ver. 4. ὁ δὲ ἀποκ. εἶπεν: Christ's reply in this case as in the others is taken from Deuteronomy (viii. 3, Sept.), which seems to have been one of His favourite books. Its humane spirit, with laws even for protecting the animals, would commend it to His mind. The word quoted means, man is to live a life of faith in and dependence on God. Bread is a mere detail in that life, not necessary though usually given, and sure to be supplied somehow, as long as it is desirable. Ζῆν ἐπὶ is unusual, but good Greek (De Wette).

Vv. 5-7. *Second temptation*. τὸτε παραλαμ. . . τοῦ ἱεροῦ: τότε has the force of “next,” and implies a closer order of sequence than Luke's καὶ (iv. 5). παραλαμβάνει, historical present with dramatic effect; seizes hold of Him and carries Him to.—τὴν ἁγίαν πόλιν: Jerusalem so named as if with affection (vide v. 35 and especially xxvii. 53, where the designation recurs).—τὸ

<sup>b</sup> here and <sup>b</sup> πτερύγιον τοῦ ἱεροῦ, 6. καὶ λέγει<sup>1</sup> αὐτῷ, "Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ  
<sup>9.</sup> ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς  
<sup>i</sup> Ch. xvii. 9. πρὸς λίθον τὸν πόδα σου.'" 7. Ἔφη αὐτῷ ὁ Ἰησοῦς, "Πάλιν  
<sup>Acts i. 2.</sup> γέγραπται, 'Οὐκ ἔκπειράσεις Κύριον τὸν Θεόν σου.'" 8. Πάλιν  
<sup>Heb. xi. 22.</sup> παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν  
<sup>j</sup> Lk. x. 25. γέγραπται, 'Οὐκ ἔκπειράσεις Κύριον τὸν Θεόν σου.'" 8. Πάλιν  
<sup>1 Cor. x. 9.</sup> αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν<sup>k</sup> δόξαν αὐτῶν, 9. καὶ  
<sup>k</sup> Ch. vi. 29.  
<sup>Lk. xii. 27.</sup>

<sup>1</sup> For λέγει Z has εἶπεν.

πτερύγιον τοῦ ἱεροῦ: some part of the temple bearing the name of "the winglet," and overhanging a precipice. Commentators busy themselves discussing what precisely and where it was.—Ver. 6. βάλε σεαυτὸν κάτω: This suggestion strongly makes for the symbolic or parabolic nature of the whole representation. The mad proposal could hardly be a temptation to such an one as Jesus, or indeed to any man in his senses. The transit through the air from the desert to the winglet, like that of Ezekiel, carried by a lock of his hair from Babylon to Jerusalem, must have been "in the visions of God" (Ezek. viii. 3), and the suggestion to cast Himself down a parabolic hint at a class of temptations, as the excuses in the parable of the *Supper* (Lk. xiv. 16) simply represent the category of *pre-occupation*. What is the class represented? Not temptations through vanity or presumption, but rather to reckless escape from desperate situations. The second temptation, like the first, belongs to the category of *need*. The Satanic suggestion is that there can be no sonship where there are such inextricable situations, in proof of which the Psalter is quoted (Ps. xci. 11, 12).—γέγραπται, it stands written, not precisely as Satan quotes it, the clause τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου being omitted. On this account many commentators charge Satan with mutilating and falsifying Scripture.—Ver 7. Jesus replies by another quotation from Deut. (vi. 16).—πάλιν, on the other hand, not contradicting but qualifying: "Scriptura per scripturam interpretanda et concilianda," Bengel. The reference is to the incident at Rephidim (Ex. xvii. 1-7), where the people virtually charged God with bringing them out of Egypt to perish with thirst, the scene of this petulant outburst receiving the commemorative name of Massah and Meribah because they

tempted Jehovah, saying: "Is Jehovah among us or not?" An analogous situation in the life of Jesus may be found in *Gethsemane*, where He did not complain or tempt, but uttered the submissive, "If it be possible". The leap down at that crisis would have consisted in seeking escape from the cross at the cost of duty. The physical fall from the pinnacle is an emblem of a moral fall. Before passing from this temptation I note that the hypothesis that it was an appeal to vanity presupposes a crowd at the foot to witness the performance, of which there is no mention.

Vv. 8-10. *Third temptation.* εἰς ὄρος ὑψηλὸν λίαν: a mountain high enough for the purpose. There is no such mountain in the world, not even in the highest ranges, "not to be sought for in terrestrial geography," says De Wette. The vision of all the kingdoms and their glory was not physical.—τοῦ κόσμου. What world? Palestine merely, or all the world, Palestine excepted? or all the world, Palestine included? All these alternatives have been supported. The last is the most likely. The second harmonises with the ideas of contemporary Jews, who regarded the heathen world as distinct from the Holy Land, as belonging to the devil. The tempter points in the direction of a universal Messianic empire, and claims power to give effect to the dazzling prospect.—Ver. 9. ἐὰν πεσὼν προσκυνήσῃς μοι. This is the condition, homage to Satan as the superior. A naïve suggestion, but pointing to a subtle form of temptation, to which all ambitious, self-seeking men succumb, that of gaining power by compromise with evil. The danger is greatest when the end is good, "The end sanctifies the means." Nowhere is homage to Satan more common than in connection with sacred causes, the interests of truth, righteousness, and God. Nothing tests purity of motive so thoroughly as tempta-



λέγει<sup>1</sup> αὐτῷ, "Ταῦτα πάντα σοι<sup>2</sup> δώσω, ἐὰν πεσὼν προσκυνήσῃς<sup>1</sup> μοι." 10. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, "Ἦπαγε,<sup>3</sup> Σατανᾶ· γέγραπται γάρ, 'Κύριον τὸν Θεόν σου = προσκυνήσεις, καὶ αὐτῷ μόνῳ<sup>4</sup> λατρεύσεις.'" 11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ ὀδηκόνουν αὐτῷ.

12. ΑΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς<sup>4</sup> ὅτι Ἰωάννης<sup>5</sup> παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· 13. καὶ<sup>6</sup> καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ<sup>5</sup> τὴν<sup>7</sup> παραθαλασσίαν, ἐν ὁρίοις<sup>8</sup>

r here only in N. T., in Sept. (e.g., 2 Chron. viii. 17).

<sup>1</sup> NBCDZ have απεν (most mod. edd.).

<sup>2</sup> παντα σοι tr. NBCZ with several cursives.

<sup>3</sup> Some MSS. (DLZ) insert σπισω μου, obviously imported from xvi. 23.

<sup>4</sup> o l. omit NBCDZ; probably the insertion is due to ver. 12 commencing a lesson in Lectionaries.

<sup>5</sup> This name is spelt καφαρ. in the older MSS. (NBCDZ), which is adopted throughout by W.H.

tions of this class. Christ was proof against them. The prince of the world found nothing of this sort in Him (John xiv. 30). In practice this homage, if Jesus had been willing to render it, would have taken the form of conciliating the Pharisees and Sadducees, and pandering to the prejudices of the people. He took His own path, and became a Christ, neither after the type imagined by the Baptist, nor according to the liking of the Jews and their leaders. So He gained universal empire, but at a great cost.—Ver. 10. Ἦπαγε σατανᾶ. Jesus passionately repels the Satanic suggestion. The Ἦπαγε σ. is true to His character. The suggestions of worldly wisdom always roused in Him passionate aversion. The ὀπίσω μου of some MSS. does not suit this place; it is imported from Matt. xvi. 23, where it does suit, the agent of Satan in a temptation of the same sort being a disciple. Christ's final word to the tempter is an absolute, peremptory Begone. Yet He condescends to support His authoritative negative by a Scripture text, again from Deut. (vi. 13), slightly adapted, προσκυνήσεις being substituted for φοβηθήσῃ (the μόνῳ in second clause is omitted in Swete's Sept.). It takes the accusative here instead of dative, as in ver. 9, because it denotes worship proper (Weiss-Meyer). The quotation states a principle in theory acknowledged by all, but how hard to work it out faithfully in life!

Ver. 11. τότε ἀφίησιν: then, when the peremptory Ἦπαγε had been spoken.

Nothing was to be made of one who would not do evil that good might come.—καὶ ἰδοὺ ἄγγελοι. The angels were ministering to Him, with food, presumably, in the view of the evangelist. It might be taken in a wider sense, as signifying that angels ministered constantly to one who had decidedly chosen the path of obedience in preference to that of self-pleasing.

Vv. 12-25. *Beginnings of the Galilean ministry* (Mk. i. 14, 15; Lk. iv. 14, 15). In a few rapid strokes the evangelist describes the opening of the Messianic work of Jesus in Galilee. He has in view the great Sermon on the Mount, and the group of wonderful deeds he means thereafter to report, and he gives first a summary description of Christ's varied activities by way of introduction.

Vv. 12, 13. ἀκούσας δὲ . . . Γαλιλαίαν: note of time. Jesus returned to Galilee on hearing that John was delivered up, i.e., in the providence of God, into the hands of his enemies. Further particulars as to this are given in chapter xiv. Christ's ministry in Galilee began when the Baptist's came to an end; how long after the baptism and temptation not indicated. Weiss (Meyer) thinks that in the view of the evangelist it was immediately after, and that the reference to John's imprisonment is meant simply to explain the choice of Galilee as the sphere of labour.—Ver. 13. Ναζαρέτ. Jesus naturally went to Nazareth first, but He did not tarry there.—κατώκησεν εἰς Καπερναοὺμ, He went to settle (as in ii. 23) in Capernaum. This migration to

- Ch. x. 5. Ζαβουλὼν καὶ Νεφθαλείμ, 14. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου  
 1 Lk. i. 79. τοῦ προφήτου, λέγοντος, 15. "Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ,  
 ■ Ch. xiii. 6. James i. "ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16. ὁ  
 Mk. xvi. 2. 11 (all in-  
 trans.). λαὸς ὁ καθημένος ἐν σκοτέι<sup>1</sup> εἶδε φῶς<sup>2</sup> μέγα, καὶ τοῖς καθημένοις  
 v Ch. xi. 7, 20; xii. 1. ἐν χῶρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς."  
 Mk. iv. 1. 17. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, "Μετανοεῖτε·  
 Lk. iii. 8 et al. (on force of this word vide Grimm's Lex.). ἡγγικε γὰρ<sup>3</sup> ἡ βασιλεία τῶν οὐρανῶν." 18. Περιπατῶν δὲ ὁ Ἰησοῦς<sup>4</sup>  
 w again xiii. 1. Mk. v. "παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
 21. Cf. Acts x. 6. λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας

<sup>1</sup> σκοτία, BD.

<sup>2</sup> φῶς before εἶδεν in ΞBCΣ (W.H.).

<sup>3</sup> The Syr. Sin. and Cur. omit μετανοεῖτε before ἡγγικε.

<sup>4</sup> o l. found in ELΔ; omit ΞBCD (beginning of a new lesson.).

Capernaum is not formally noted in the other Gospels, but Capernaum appears in all the synoptists as the main centre of Christ's Galilean ministry. — τὴν παραθαλασσίαν, etc.: sufficiently defined by these words, "on the sea (of Galilee), on the confines of Zebulun and Naphthali". Well known then, now of doubtful situation, being no longer in existence. Tel Hâm and Khan Minyeh compete for the honour of the site. The evangelist describes the position not to satisfy the curiosity of geographers, but to pave the way for another prophetic reference.

Vv. 14-16. Jesus chose Capernaum as best suited for His work. There He was in the heart of the world, in a busy town, and near others, on the shore of a sea that was full of fish, and on a great international highway. But the evangelist finds in the choice a fulfilment of prophecy—ἵνα πληρωθῇ. The oracle is reproduced from Is. viii. 22, ix. 1, freely following the original with glances at the Sept. The style is very laconic: land of Zebulun and land of Naphthali, way of the sea (ὁδὸν absolute accusative for  $\text{הַדֶּרֶךְ}$  = *versus*, vide Winer, § 23),

Galilee of the Gentiles, a place where races mix, a border population. The clause preceding, "beyond Jordan," is not omitted, because it is viewed as a reference to Peraea, also a scene of Christ's ministry.—Ver. 16. ἐν σκοτίᾳ: the darkness referred to, in the view of the evangelist, is possibly that caused by the imprisonment of the Baptist (Fritzsche). The consolation comes in the form of a greater light, φῶς μέγα,

great, even the greatest. The thought is emphasised by repetition and by enhanced description of the benighted situation of those on whom the light arises: "in the very home and shadow of death"; highly graphic and poetic, not applicable, however, to the land of Galilee more than to other parts of the land; descriptive of misery rather than of sin.

Ver. 17. ἀπὸ τότε . . . κηρύσσειν. After settling in Capernaum Jesus began to preach. The phrase ἀπὸ τότε offends in two ways, first as redundant, being implied in ἤρξατο (De Wette); next as not classic, being one of the degeneracies of the κοινή. Phrynichus forbids ἐκ τότε, and instructs to say rather ἐξ ἐκείνου (Lobeck's ed., p. 45).—κηρύσσειν, the same word as in describing the ministry of the Baptist (iii. 1). And the message is the same—Μετανοεῖτε, etc. "Repent, for the kingdom of heaven is at hand." The same in *word* but not in *thought*, as will appear soon. It may seem as if the evangelist meant to represent Jesus as simply taking up and continuing the arrested ministry of the Baptist. So He was in form and to outward appearance, but not in spirit. From the very first, as has been seen even in connection with the baptism, there was a deep-seated difference between the two preachers. Even Euthy. Zig. understood this, monk though he was. Repent, he says, with John meant "in so far as ye have erred" = amendment; with Jesus, "from the old to the new" (ἀπὸ τῆς παλαιᾶς ἐπὶ τὴν καινὴν) = a change from within. For the evangelist this was the absolute beginning of Christ's



<sup>x</sup> ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ὁ ἁλιεῖς.<sup>1</sup> 19. καὶ <sup>x</sup> here only λέγει αὐτοῖς, “<sup>2</sup> Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.” in N. T., verb in Mk. i. 16 in Sept. 20. Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21. Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβε- <sup>y</sup> Mk. i. 16 17. Lk. v. 2 daίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου <sup>z</sup> Ch. xi. 28; xxv. 34. τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν <sup>a</sup> with ἐν here only (true text); with acc. of place ix. 35; xxiii. 15. Mk. vi. 6. αὐτούς. 22. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

23. Καὶ <sup>a</sup> περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,<sup>2</sup> διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ

<sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

ministry. He knows nothing of an earlier activity.

Vv. 18-22. *Call of four disciples.* The preceding very general statement is followed by a more specific narrative relating to a very important department of Christ's work, the gathering of disciples. Disciples are referred to in the Sermon on the Mount (v. 1), therefore it is meet that it be shown how Jesus came by them. Here we have simply a sample, a hint at a process always going on, and which had probably advanced a considerable way before the sermon was delivered.—*περιπατῶν δὲ* *δὲ* simply introduces a new topic, the time is indefinite. One day when Jesus was walking along the seashore He saw two men, brothers, names given, by occupation fishers, the main industry of the locality, that tropical sea (800 feet below level of Mediterranean) abounding in fish. He saw them, may have seen them before, and they Him, and thought them likely men, and He said to them, ver. 19: *Δεῦτε . . . ἀνθρώπων*. From the most critical point of view a genuine saying of Jesus; the first distinctively individual word of the Galilean ministry as recorded by Matthew and Mark. Full of significance as a self-revelation of the speaker. Authoritative yet genial, indicating a poetic idealistic temperament and a tendency to figurative speech; betraying the rudiments of a plan for winning men by select men. *Δεῦτε* plural form of *δεῦρο* = *δεῦρ' ἔτε*, *δεῦρο*, being an adverb of place with the force of command, a verb of commanding being understood: here! after me; imperial yet kindly, used again in Matt. xi. 28 with reference to the labouring and heavy-laden. *δεῦτε* and *ἁλιεῖς* (= sea-

people) are samples of old poetic words revived and introduced into prose by later Greek writers.—Ver. 20. The effect was immediate: *εὐθέως ἀφέντες*. This seems surprising, and we naturally postulate previous knowledge in explanation. But all indications point to the uniquely impressive personality of Jesus. John felt it; the audience in the synagogue of Capernaum felt it on the first appearance of Jesus there (Mk. i. 27); the four fishermen felt it.—*δίκτυα: ἀμφίβληστρον* in ver. 18. In xiii. 47 occurs a third word for a net, *σαγῆνῃ*; *δίκτυον* (from *δικεῖν*, to throw) is the general name; *ἀμφίβληστρον* (*ἀμφιβάλλω*), anything cast around, e.g., a garment, more specifically a net thrown with the hand; *σαγῆνῃ*, a sweep-net carried out in a boat, then drawn in from the land (*vide* Trench, Synonyms of N. T., § 64).—Ver. 21. *ἄλλους δύο*, another pair of brothers, James and John, sons of Zebedee, the four together an important instalment of the twelve. The first pair were casting their nets, the second were mending them, (*καταρτίζοντες*), with their father.—Ver. 22. *οἱ δὲ εὐθέως ἀφέντες*. They too followed immediately, leaving nets, ship, and father (*vide* Mk. i. 20) behind.

Vv. 23-25. *Summary account of the Galilean ministry.* A colourless general statement serving as a mere prelude to chapters v.-ix. It points to a ministry in Galilee, varied, extensive, and far-famed, conceived by the evangelist as antecedent to the Sermon on the Mount; not necessarily covering a long period of time, though if the expression “teaching in their synagogues” be pressed it must imply a good many weeks (*vide* on Mk.).

- b Ch. ix. 35: θεραπεύων πᾶσαν νόσον καὶ πᾶσαν <sup>b</sup> μαλακίαν ἐν τῷ λαῷ. 24. καὶ  
<sup>x. 1.</sup>  
c Ch. xiv. 1; ἀπῆλθεν <sup>1</sup> ἡ <sup>a</sup> ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν  
<sup>xiv. 6.</sup>  
d Ch. viii. αὐτῷ πάντας τοὺς <sup>d</sup> κακῶς ἔχοντας, ποικίλαις νόσοις καὶ <sup>b</sup> βασάνοις  
<sup>16; ix. 12.</sup>  
<sup>al.</sup> συνεχομένους, καὶ <sup>2</sup> δαιμονιζομένους, καὶ <sup>3</sup> σεληνιαζομένους, καὶ  
<sup>e Lk. xvi. 23.</sup>  
<sup>28.</sup> παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25. καὶ ἠκολούθησαν  
<sup>f Ch. xvii. 15.</sup> αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερο-  
 σολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

<sup>1</sup> So in BD (W.H.), *ἔηλθεν* in *HC*.

<sup>2</sup> BC omit *καὶ*, which is in C<sup>2</sup>D. The force of *καὶ* = and especially.

The ministry embraced three functions: διδάσκων, κηρύσσων, θεραπεύων (ver. 23), teaching, preaching, healing. Jesus was an evangelist, a master, and a healer of disease. Matt. puts the teaching function first in accordance with the character of his gospel. The first gospel is weak in the evangelistic element compared with the third: διδασκῆ is more prominent than κήρυγμα. The healing function is represented as exercised on a large scale: πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, every form of disease and ailment. Euthy. Zig. defines νόσος as the chronic subversion of health (ἡ χρονία παρατροπὴ τῆς τοῦ σώματος ἕξεως), μαλακία as the weakness in which it begins (ἀρχὴ χαυνώσεως σώματος, προάγγελος νόσου). The subjects of healing are divided into two classes, ver. 24. They brought to Him πάντας τ. α. ἐχ. ποικίλαις νόσοις, all who were afflicted with various diseases (such as fever, leprosy, blindness); also those βασάνοις συνεχομένους, seized with diseases of a tormenting nature, of which three classes are named—the καὶ in T. R. before δαιμον. is misleading; the following words are exegetical: δαιμονιζομένους, σεληνιαζομένους, παραλυτικούς = demoniacs, epileptics (their seizures following the phases of the moon), paralytics. These forms of disease are graphically called torments. (βάσανος, first a touch-stone, *lapis Lydius*, as in Pindar, *Pythia*, x. 105: Πειρώντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει καὶ νόσος ὀρθός; then an instrument of torture to extract truth; then, as here, tormenting forms of disease.) The fame, ἡ ἀκοή, of such a marvellous ministry naturally spread widely, εἰς ὅλην τὴν Συρίαν, throughout the whole province to which Palestine belonged, among Gentiles as well as Jews. Crowds gathered around the wonderful Man from all quarters: west, east, north, south; Galilee, Decapolis on the eastern side of the lake, Jerusalem

and Judaea, Peraea. With every allowance for the exaggeration of a popular account, this speaks to an extraordinary impression.

CHAPTERS V.-VII. THE SERMON ON THE MOUNT. This extended utterance of Jesus comes upon us as a surprise. Nothing goes before to prepare us to expect anything so transcendently great. The impressions made on the Baptist, the people in Capernaum Synagogue (Mk. i. 27), and the four fishermen, speak to wisdom, power, and personal charm, but not so as to make us take the sermon as a thing of course. Our surprise is all the greater that there is so little antecedent narrative. By an effort of imagination we have to realise that much went before—preaching, teaching, interviews with disciples, conflicts with Pharisees, only once mentioned hitherto (iii. 7), yet here the leading theme of discourse.

The sermon belongs to the *didache*, not to the *kerygma*. Jesus is here the Master, not the Evangelist. He ascends the hill to get away from the crowds below, and the disciples, now become a considerable band, gather about Him. Others may not be excluded, but the μαθηταὶ are the audience proper. The discourse may represent the teaching, not of a single hour or day, but of a period of retirement from an exciting, exhausting ministry below, and all over Galilee; rest being sought in variation of work, evangelist and teacher alternately. A better name for these chapters than the *Sermon on the Mount*, which suggests a *concio ad populum*, might be *The Teaching on the Hill*. It may be a combination of several lessons. One very outstanding topic is Pharisaic righteousness. Christ evidently made it His business in one of the hill lessons to define controversially His position in reference to the prevailing type of piety, which we may assume to have been to

V. 1. ἸΔΩΝ δὲ τοὺς ὄχλους <sup>a</sup> ἀνέβη εἰς τὸ ὄρος <sup>b</sup> καὶ καθίσαντος <sup>a same phrase</sup> αὐτοῦ, προσήλθον αὐτῷ <sup>1</sup> οἱ ὁμαθηταὶ αὐτοῦ. 2. καὶ ἀνοίξας τὸ <sup>ch. xiv. 23; xv. 29</sup> στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων, 3. “Μακάριοι οἱ <sup>h</sup> πτωχοὶ <sup>Mk. iii. 13. here and</sup> in xiii. 48. Mk. ix. 35. Lk. iv. 20 *al.*, intrans., also Heb. i. 3; trans. 1 Cor. vi. 4. Eph. ii. 6 (*συνεκ.*). c frequent in Gosp. and Acts, nowhere else in N. T. d again in xiii. 35. e Ch. xi. 6; xiii. 16. Lk. i. 45; x. 23. f Ch. xi. 5. Lk. iv. 18.

<sup>1</sup> B omits αὐτῷ; bracketed as doubtful in W.H.

Him a subject of long and careful study before the opening of His public career. The portions of the discourse which bear on that subject can be picked out, and others not relating thereto eliminated, and we may say if we choose that the resulting body of teaching is the Sermon on the Mount (so Weiss). Perhaps the truth is that these portions formed one of the lessons given to disciples on the hill in their holiday summer school. The Beatitudes might form another, instructions on prayer (vi. 7-15) a third, admonitions against covetousness and care (vi. 19-34) a fourth, and so on. As these chapters stand, the various parts cohere and sympathise wonderfully so as to present the appearance of a unity; but that need not hinder us from regarding the whole as a skilful combination of originally distinct lessons, possessing the generic unity of the Teaching on the Hill. This view I prefer to that which regards the sermon as a compendium of Christ's whole doctrine (De Wette), or the *magna charta* of the kingdom (Tholuck), though there is a truth in that title, or as an ordination discourse in connection with the setting apart of the Twelve (Ewald), or in its original parts an anti-Pharisaic manifesto (Weiss-Meyer). For comparison of Matthew's version of the discourse with Luke's see notes on Lk. vi. 20-49.

Chap. v. 1-2. *Introductory statement by evangelist.* Ἰδὼν δὲ . . . εἰς τὸ ὄρος. Christ ascended the hill, according to some, because there was more room there for the crowd than below. I prefer the view well put by Euthy. Zig.: “He ascended the near hill, to avoid the din of the crowd (βορβόρου) and to give instruction without distraction; for He passed from the healing of the body to the cure of souls. This was His habit, passing from that to this and from this to that, providing varied benefit.” But we must be on our guard against a double misunderstanding that might be suggested by the statement in ver. 1, that Jesus went up to the mountain, as if in ascetic retirement from the world,

and addressed Himself henceforth to His disciples, as if they alone were the objects of His care, or to teach them an esoteric doctrine with which the multitude had no concern. Jesus was not monastic in spirit, and He had not two doctrines, one for the many, another for the few, like Buddha. His highest teaching, even the Beatitudes and the beautiful discourse against care, was meant for the million. He taught disciples that they might teach the world and so be its light. For this purpose His disciples came to Him when He sat down (καθίσαντος αὐτοῦ) taking the teacher's position (*cf.* Mk. iv. 1, ix. 35, xiii. 3). Lutteroth (*Essai d'Interpretation*, p. 65) takes καθίσαντος as meaning to camp out (*camper*), to remain for a time, as in Lk. xxiv. 49, Acts xviii. 11. He, I find, adopts the view I have indicated of the sermon as a summary of all the discourses of Jesus on the hill during a sojourn of some duration. The hill, τὸ ὄρος, may be most naturally taken to mean the elevated plateau rising above the seashore. It is idle to inquire what particular hill is intended.—Ver. 2. ἀνοίξας τὸ στόμα: solemn description of the beginning of a weighty discourse.—ἐδίδασκεν, imperfect, implying continued discourse.

Vv. 3-12. *The Beatitudes.* Some general observations may helpfully introduce the detailed exegesis of these golden words.

1. They breathe the spirit of the scene. On the mountain tops away from the bustle and the sultry heat of the region below, the air cool, the blue sky overhead, quiet all around, and divine tranquillity within. We are near heaven here.

2. The originality of these sayings has been disputed, especially by modern Jews desirous to credit their Rabbis with such good things. Some of them, *e.g.*, the third, may be found in substance in the Psalter, and possibly many, or all of them, even in the Talmud. But what then? They are in the Talmud as a few grains of wheat lost in a vast heap



g the name τῷ πνεύματι · ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 4.  
 for the k.  
 of G. in μακάριοι <sup>1</sup> οἱ <sup>h</sup> πενθῶντες · ὅτι αὐτοὶ παρακληθῆσονται. 5. μακάριοι  
 Mt., put  
 into the Baptist's mouth, in iii. 2. His, not Christ's, acc. to Weiss *et al.* h Ch. ix. 15.

<sup>1</sup> The 2nd and 3rd Beatitudes (vv. 4, 5) are transposed in D, most old Latin texts, and in Syr. Cur. Tisch. adopts this order.

of chaff. The originality of Jesus lies in putting the due value on these thoughts, collecting them, and making them as prominent as the Ten Commandments. No greater service can be rendered to mankind than to rescue from obscurity neglected moral commonplaces.

3. The existence of another version of the discourse (in Lk.), with varying forms of the sayings, has raised a question as to the original form. Did Christ, *e.g.*, say "Blessed the poor" (Lk.) or "Blessed the poor in spirit" (Matt.)? This raises a larger question as to the manner of Christ's teaching on the hill. Suppose one day in a week of instruction was devoted to the subject of happiness, its conditions, and heirs, many things might be said on each leading proposition. The theme would be announced, then accompanied with expansions. A modern biographer would have prefaced a discourse like this with an introductory account of the Teacher's method. There is no such account in the Gospels, but there are incidental notices from which we can learn somewhat. The disciples asked questions and the Master answered them. Jesus explained some of His parables to the twelve. From certain parts of His teaching, as reported, it appears that He not only uttered great thoughts in aphoristic form, but occasionally enlarged. The Sermon on the Mount contains at least two instances of such enlargement. The thesis, "I am not come to destroy but to fulfil" (ver. 17), is copiously illustrated (vv. 21-48). The counsel against care, which as a thesis might be stated thus: "Blessed are the care-free," is amply expanded (vv. 25-34). Even in one of the Beatitudes we find traces of explanatory enlargement; in the last, "Blessed are the persecuted". It is perhaps the most startling of all the paradoxes, and would need enlargement greatly, and some parts of the expansion have been preserved (vv. 10-12). On this view both forms of the first Beatitude might be authentic, the one as theme, the other as comment. The theme would always be put in the fewest possible words; the first Beatitude there-

fore, as Luke puts it, Μακάριοι οἱ πτωχοί, Matthew preserving one of the expansions, not necessarily the only one. Of course, another view of the expansion is possible, that it proceeded not from Christ, but from the transmitters of His sayings. But this hypothesis is not a whit more legitimate or likely than the other. I make this observation, not in the spirit of an antiquated Harmonistic, but simply as a contribution to historical criticism.

4. Each Beatitude has a reason annexed, that of the first being "for theirs is the kingdom of heaven". They vary in the different Beatitudes as reported. It is conceivable that in the original themes the reason annexed to the first was common to them all. It was understood to be repeated like the refrain of a song, or like the words, "him do I call a Brahmana," annexed to many of the moral sentences in the Footsteps of the Law in the Buddhist Canon. "He who, when assailed, does not resist, but speaks mildly to his tormentors—him do I call a Brahmana." So "Blessed the poor, for theirs is the kingdom of heaven", "blessed they who mourn, for," etc.; "blessed the meek, the hungry, for," etc. The actual reasons annexed, when they vary from the refrain, are to be viewed as explanatory comments.

5. It has been maintained that only certain of the Beatitudes belong to the authentic discourse on the mount, the rest, possibly based on true *logia* of Jesus spoken at another time, being added by the evangelist, true to his habit of massing the teaching of Jesus in topical groups. This is the view of Weiss (in Matt. Evan., and in Meyer). He thinks only three are authentic—the first, third, and fourth—all pointing to the righteousness of the kingdom as the *summum bonum*: the first to righteousness as not yet possessed; the second to the want as a cause of sorrow; the third to righteousness as an object of desire. This view goes with the theory that Christ's discourse on the hill had reference exclusively to the nature of true and false righteousness.

6. A final much less important ques-



οἱ ἑπταεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. 6. μακάριοι οἱ ἰ Ch. xi. 29;  
 πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. xxi. 5. i  
 Pet. iii. 4.  
 j Ch. xxv.  
 34. Heb. vi. 12. k Ch. xiv. 20.

tion in reference to the Beatitudes is that which relates to their number. One would say at a first glance eight, counting ver. 10 as one, vv. 11, 12 being an enlargement. The traditional number, however, is seven—vv. 10-12 being regarded as a transition to a new topic. This seems arbitrary. Delitsch, anxious to establish an analogy with the Decalogue, makes out ten—seven from ver. 3 to ver. 9, ver. 10 one, ver. 11 one, and ver. 12, though lacking the μακάριοι, the tenth; its claim resting on the exulting words, χαίrete καὶ ἀγαλλιᾶσθε. This savours of Rabbinical pedantry.

Ver. 3. μακάριοι. This is one of the words which have been transformed and ennobled by N. T. use; by association, as in the Beatitudes, with unusual conditions, accounted by the world miserable, or with rare and difficult conduct, e.g., in John xiii. 17, "if ye know these things, happy (μακάριοι) are ye if ye do them". Notable in this connection is the expression in 1 Tim. i. 11, "The Gospel of the glory of the happy God". The implied truth is that the happiness of the Christian God consists in being a Redeemer, bearing the burden of the world's sin and misery. How different from the Epicurean idea of God! Our word "blessed" represents the new conception of felicity.—οἱ πτωχοὶ: πτωχός in Sept. stands for אַבְיוֹן Ps. cix. 16, or

עָנִי Ps. xl. 18: *the poor*, taken even in the most abject sense, *mendici*, Tertull. adv. Mar. iv. 14. πτωχός and πένης originally differed, the latter meaning poor as opposed to rich, the former destitute. But in Biblical Greek πτωχοί, πένητες, πρᾶεῖς, ταπεινοί are used indiscriminately for the same class, the poor of an oppressed country. Vide Hatch, *Essays in Biblical Greek*, p. 76. The term is used here in a pregnant sense, absolute and unqualified at least to begin with; qualifications come after. From πτώσσω, to cower in dispiritment and fear, always used in an evil sense till Christ taught the poor man to lift up his head in hope and self-respect; the very lowest social class not to be despaired of, a future possible even for the mendicant. Blessedness possible for the poor in every sense; they, in comparison with others, under no disabilities, rather contrari-

wise—such is the first and fundamental lesson.—τῷ πνεύματι. Possibilities are not certainties; to turn the one into the other the soul or will of the individual must come in, for as Euthy. Zig. quaintly says, nothing involuntary can bless (οὐδὲν τῶν ἀπροαιρέτων μακαριστόν). "In spirit" is, therefore, added to develop and define the idea of poverty. The comment on the theme passes from the lower to the higher sphere. Christ's thought includes the physical and social, but it does not end there. Luke seems to have the social aspect in view, in accordance with one of his tendencies and the impoverished condition of most members of the apostolic Church. To limit the meaning to that were a mistake, but to include that or even to emphasise it in given circumstances was no error. Note that the physical and spiritual lay close together in Christ's mind. He passed easily from one to the other (John iv. 7-10; Lk. x. 42, see notes there). τῷ πν. is, of course, to be connected with πτωχοί, not with μακάριοι. Poor in spirit is not to be taken objectively, as if spirit indicated the element in which the poverty is manifest—poor intellect: "homines ingenio et eruditione parum florentes" (Fritzsche) = the νηπιῶν in Matt. xi. 25; but subjectively, poor in their own esteem. Self-estimate is the essence of the matter, and is compatible with real wealth. Only the noble think meanly of themselves. The soul of goodness is in the man who is really humble. Poverty laid to heart passes into riches. A high ideal of life lies beneath all. And that ideal is the link between the social and the spiritual. The poor man passes to the blessedness of the kingdom as soon as he realises what a man is or ought to be. Poor in purse or even in character, no man is beggared who has a vision of man's chief end and chief good.—αὐτῶν, emphatic position: *theirs*, note it well. So in the following verses αὐτοὶ and αὐτῶν.—ἐστί, not merely in prospect, but in present possession. The kingdom of heaven is often presented in the Gospels apocalyptically as a thing in the future to be given to the worthy by way of external recompense. But this view pertains rather to the form of thought than to the essence of the matter. Christ speaks of the kingdom here not as a known quan-

1 Heb. ii. 17. 7. μακάριοι οἱ ἑλεήμονες· ὅτι αὐτοὶ ἑλεηθήσονται. 8. μακάριοι  
 m Rom. xi. 30, 31. 1 οἱ "καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὁρῶνται. 9. μακάριοι  
 Tim. i. 13, 16. n 1 Tim. i. 5; 2 Tim. ii. 22. o Heb. xii. 14 (seeing God).

tity, but as a thing whose nature He is in the act of defining by the aphorisms He utters. If so, then it consists essentially in states of mind. It is within. It is ourselves, the true ideal human.

Ver. 4. οἱ πενθοῦντες. Who are they? All who on any account grieve? Then this Beatitude would give utterance to a thoroughgoing optimism. Pessimists say that there are many griefs for which there is no remedy, so many that life is not worth living. Did Jesus mean to meet this position with a direct negative, and to affirm that there is no sorrow without remedy? If not, then He propounds a puzzle provoking thoughtful scholars to ask: What grief is that which will without fail find comfort? There can be no comfort where there is no grief, for the two ideas are correlative. But in most cases there is no apparent necessary connection. Necessary connection is asserted in this aphorism, which gives us a clue to the class described as οἱ πενθοῦντες. Their peculiar sorrow must be one which comforts itself, a grief that has the thing it grieves for in the very grief. The comfort is then no outward good. It lies in a right state of soul, and that is given in the sorrow which laments the lack of it. The sorrow reveals love of the good, and that love is possession. In so far as all kinds of sorrow tend to awaken reflection on the real good and ill of human life, and so to issue in the higher sorrow of the soul, the second Beatitude may be taken absolutely as expressing the tendency of all grief to end in consolation.—*παρακληθήσονται*, future. The comfort is latent in the very grief, but for the present there is no conscious joy, but only poignant sorrow. The joy, however, will inevitably come to birth. No noble nature abides permanently in the house of mourning. The greater the sorrow, the greater the ultimate gladness, the "joy in the Holy Ghost" mentioned by St. Paul among the essentials of the Kingdom of God (Rom. xiv. 17).

Ver. 5. οἱ πρᾶεῖς: in Sept. for עֲנִיִּים in Ps. xxxvii. 11, of which this Beatitude is an echo. The men who suffer wrong without bitterness or desire for revenge, a class who in this world are apt to go to the wall. In this case we should have expected the Teacher to end with the

common refrain: theirs is the kingdom of heaven, that being the only thing they are likely to get. Jean Paul Richter humorously said: "The French have the empire of the land, the English the empire of the sea; to the Germans belongs the empire of the *air*". But Jesus promises to the meek the empire of the solid earth—*κληρονομήσουσι τὴν γῆν*. Surely a startling paradox! That the meek should find a foremost place in the kingdom of heaven is very intelligible, but "inherit the earth"—the land of Canaan or any other part of this planet—is it not a delusive promise? Not altogether. It is at least true as a doctrine of *moral tendency*. Meekness after all is a power even in this world, a "world-conquering principle" (Tholuck). The meek of England, driven from their native land by religious intolerance, have inherited the continent of America. Weiss (Meyer) is quite sure, however, that this thought was far (*ganz fern*) from Christ's mind. I venture to think he is mistaken.

The inverse order of the second and third Beatitudes found in Codex D, and favoured by some of the Fathers, e.g., Jerome, might be plausibly justified by the affinity between poverty of spirit and meekness, and the natural sequence of the two promises: possession of the kingdom of heaven and inheritance of the earth. But the connection beneath the surface is in favour of the order as it stands in T. R.

Ver. 6. If the object of the hunger and thirst had not been mentioned this fourth Beatitude would have been parallel in form to the second: Blessed the hungry, for they shall be filled. We should then have another absolute affirmation requiring qualification, and raising the question: What sort of hunger is it which is sure to be satisfied? That might be the original form of the aphorism as given in Luke. The answer to the question it suggests is similar to that given under Beatitude 1. The hunger whose satisfaction is sure is that which contains its own satisfaction. It is the hunger for moral good. The passion for righteousness is righteousness in the deepest sense of the word.—*πινῶντες καὶ διψῶντες*. These verbs, like all verbs of desire, ordinarily take the genitive of the object. Here and in

οἱ εἰρηνοποιοί· ὅτι αὐτοὶ<sup>1</sup> υἱοὶ Θεοῦ κληθήσονται. 10. μακάριοι <sup>here only.</sup>  
οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν <sup>The verb</sup>  
<sup>Col. i. 20.</sup>  
<sup>q υἱοὶ Θ. in</sup>  
Lk. xx. 36. Rom. viii. 14, 19. Gal. iii. 26.

<sup>1</sup> αὐτοὶ omitted in NCD it. vul. syr., bracketed in W.H. It may have been omitted by *homœoteleuton* and it seems needed for emphasis.

other places in N. T. they take the accusative, the object being of a spiritual nature, which one not merely desires to participate in, but to possess in whole. Winer, § xxx. 10, thus distinguishes the two constructions: διψᾷν φιλοσοφίας = to thirst after philosophy; διψ. φιλοσοφίαν = to thirst for possession of philosophy as a whole. Some have thought that διὰ is to be understood before δικ., and that the meaning is: "Blessed they who suffer natural hunger and thirst on account of righteousness". Grotius understands by δικ. the way or doctrine of righteousness.

Ver. 7. This Beatitude states a self-acting law of the moral world. The exercise of mercy (ἔλεος, active pity) tends to elicit mercy from others—God and men. The chief reference may be to the mercy of God in the final awards of the kingdom, but the application need not be restricted to this. The doctrine of Christ abounds in great ethical principles of universal validity: "he that humbleth himself shall be exalted," "to him that hath shall be given," etc. This Beatitude suitably follows the preceding. Mercy is an element in true righteousness (Mic. vi. 8). It was lacking in Pharisaic righteousness (Matt. xxiii. 23). It needed much to be inculcated in Christ's time, when sympathy was killed by the theory that all suffering was penalty of special sin, a theory which fostered a pitiless type of righteousness (Schanz). Mercy may be practised by many means; "not by money alone," says Euthy. Zig., "but by word, and if you have nothing, by tears" (διὰ δακρύων).

Ver. 8. οἱ καθαροὶ τῇ καρδίᾳ: τ. καρδ. may be an explanatory addition to indicate the region in which purity shows itself. That purity is in the heart, the seat of thought, desire, motive, not in the outward act, goes without saying from Christ's point of view. Blessed the *pure*. Here there is a wide range of suggestion. The pure may be the spotless or faultless in general; the continent with special reference to sexual indulgence—those whose very thoughts are clean; or the pure in motive, the single-minded, the men who seek the

kingdom as the *summum bonum* with undivided heart. The last is the most relevant to the general connection and the most deserving to be insisted on. In the words of Augustine, the *mundum cor* is above all the *simplex cor*. Moral simplicity is the cardinal demand in Christ's ethics. The man who has attained to it is in His view perfect (Matt. xix. 21). Without it a large numerical list of virtues and good habits goes for nothing. With it character, however faulty in temper or otherwise, is ennobled and redeemed.—τὸν θεὸν ὁψονται: their reward is the beatific vision. Some think the reference is not to the faculty of clear vision but to the rare privilege of seeing the face of the Great King (so Fritzsche and Schanz). "The expression has its origin in the ways of eastern monarchs, who rarely show themselves in public, so that only the most intimate circle behold the royal countenance" (Schanz) = the pure have access to the all but inaccessible. This idea does not seem to harmonise with Christ's general way of conceiving God. On the other hand, it was His habit to insist on the connection between clear vision and moral simplicity; to teach that it is the single eye that is full of light (Matt. vi. 22). It is true that the pure shall have access to God's presence, but the truth to be insisted on in connection with this Beatitude is that through purity, singleness of mind, they are qualified for seeing, knowing, truly conceiving God and all that relates to the moral universe. It is the pure in heart who are able to see and say that "truly God is good" (Ps. lxxiii. 1) and rightly to interpret the whole phenomena of life in relation to Providence. They *shall* see, says Jesus casting His thought into eschatological form, but He means the pure are the men who see; the double-minded, the two-souled (δίψυχος, James i. 8) man is blind. Theophylact illustrates the connection between purity and vision thus: ὥσπερ γὰρ τὸ κάτοπτρον, ἐὰν ᾗ καθαρὸν τότε δέχεται τὰς ἐμφάσεις, οὕτω καὶ ἡ καθαρὰ ψυχὴ δέχεται ὅψιν θεοῦ.

Ver. 9. οἱ εἰρηνοποιοί: not merely those who have peace in their own souls



† Rom. ix. 1. οὐρανῶν. 11. μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, Heb. vi. 18. καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα<sup>1</sup> καθ' ὑμῶν<sup>2</sup> \*ψευδόμενοι,<sup>3</sup> ἔνεκεν Lk. x. 21. ἔμοῦ. 12. χαίrete καὶ \*ἀγαλλιᾶσθε, ὅτι ὁ ἔμισθός ὑμῶν πολλὸς ἐν † ver. 46. Ch. vi. 1, 2, 5, etc. τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίδωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

<sup>1</sup> This word (in CΔΣ) is omitted in **NBD**. It may have been added to make the sense clear.

<sup>2</sup> καθ ὑμῶν before παν in D.

<sup>3</sup> Omitted in D; found in **NBC al**.

through purity (Augustine), or the peace-loving (Grotius, Wetstein), but the active heroic promoters of peace in a world full of alienation, party passion, and strife. Their efforts largely consist in keeping aloof from sectional strifes and the passions which beget them, and living tranquilly for and in the whole. Such men have few friends. Christ, the ideal peace-maker, was alone in a time given up to sectarian division. But they have their compensation—*οἱ τοῦ θεοῦ κληθήσονται*. God owns the disowned and distrusted as His sons. They shall be called because they *are*. They shall be called at the great consummation; nay, even before that, in after generations, when party strifes and passions have ceased, and men have come to see who were the true friends of the Divine interest in an evil time.

Vv. 10-12. οἱ δεδιωγμένοι ε. δικ. The original form of the Beatitude was probably: Blessed the persecuted. The added words only state what is a matter of course. No one deserves to be called a persecuted one unless he suffers for righteousness. οἱ δεδιωγ. (perf. part.): the persecuted are not merely men who have passed through a certain experience, but *men who bear abiding traces of it in their character*. They are marked men, and bear the stamp of trial on their faces. It arrests the notice of the passer-by: commands his respect, and prompts the question, Who and whence? They are veteran soldiers of righteousness with an unmistakable air of dignity, serenity, and buoyancy about them.—*αὐτῶν ἐστὶν ἡ β. τ. οὐρ*. The common refrain of all the Beatitudes is expressly repeated here to hint that theirs emphatically is the Kingdom of Heaven. It is the proper guerdon of the soldier of righteousness. It is his now, within him in the disciplined spirit and the heroic temper developed by trial.—Ver. 11. μακάριοί ἐστε. The Teacher expatiates as if it were a favourite theme, giving a personal turn to His further re-

flections—"Blessed are ye." Is it likely that Jesus would speak so early of this topic to disciples? Would He not wait till it came more nearly within the range of their experience? Nay, is the whole discourse about persecution not a reflection back into the teaching of the Master of the later experiences of the apostolic age, that suffering disciples might be inspired by the thought that their Lord had so spoken? It is possible to be too incredulous here. If it was not too soon to speak of Pharisaic righteousness it was not too soon to speak of suffering for true righteousness. The one was sure to give rise to the other. The disciples may already have had experience of Pharisaic disfavour (Mk. ii., iii.). In any case Jesus saw clearly what was coming. He had had an apocalypse of the dark future in the season of temptation, and He deemed it fitting to lift the veil a little that His disciples might get a glimpse of it.—*ὅταν ὀνειδίσωσιν . . . ἔνεκεν ἔμοῦ*: illustrative details pointing to persistent relentless persecution by word and deed, culminating in wilful, malicious, lying imputations of the grossest sort—*πᾶν πονηρὸν*, every conceivable calumny—*ψευδόμενοι*, lying: not merely in the sense that the statements are false, but in the sense of deliberately inventing the most improbable lies; their only excuse being that violent prejudice leads the calumniators to think nothing too evil to be believed against the objects of their malice.—*ἔνεκεν ἔμοῦ*: for Him who has undertaken to make you fishers of men. Do you repent following Him? No reason why.—Ver. 12. χαίrete καὶ ἀγ. In spite of all, joy, exultation is possible—nay, inevitable. I not only exhort you to it, but I tell you, you cannot help being in this mood, if once you throw yourselves enthusiastically into the warfare of God. Ἀγαλλιᾶω is a strong word of Hellenistic coinage, from ἄγαν and ἄλλομαι, to leap much, signifying irrepressible demonstrative gladness. This joy is inseparable from the heroic



13. “Υμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας ᾤωρανθῇ, ἢ Mk. ix. 50.  
 ἐν τίνι ὠλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι<sup>1</sup> ἔξω, Lk. xiv.  
 34. Col.  
 iv. 6.  
 v Lk. xiv. 34. Rom. i. 22. 1 Cor. i. 20. w here and in Mk. ix. 49.

<sup>1</sup> βληθῇ v in N<sup>BC</sup> 1, 33, Origen, which carries along with it the omission of καὶ after ἔξω.

temper. It is the joy of the Alpine climber standing on the top of a snow-clad mountain. But the Teacher gives two reasons to help inexperienced disciples to rise to that moral elevation.—ὅτι ὁ μισθὸς . . . οὐρανοῖς. For evil treatment on earth there is a compensating reward in heaven. This hope, weak now, was strong in primitive Christianity, and greatly helped martyrs and confessors.—οὕτως γὰρ ἔ. τοὺς προφήτας. If we take the γὰρ as giving a reason for the previous statement the sense will be: you cannot doubt that the prophets who suffered likewise have received an eternal reward (so Bengel, Fritzsche, Schanz, Meyer, Weiss). But we may take it as giving a co-ordinate reason for joy = ye are in good company. There is inspiration in the “goodly fellowship of the prophets,” quite as much as in thought of their posthumous reward. It is to be noted that the prophets themselves did not get much comfort from such thoughts, and more generally that they did not rise to the joyous mood commended to His disciples by Jesus; but were desponding and querulous. On that side, therefore, there was no inspiration to be got from thinking of them. But they were thoroughly loyal to righteousness at all hazards, and reflection on their noble career was fitted to infect disciples with their spirit.—τοὺς πρὸ ὑμῶν: words skillfully chosen to raise the spirit. Before you not only in time but in vocation and destiny. Your predecessors in function and suffering; take up the prophetic succession and along with it, cheerfully, its tribulations.

Vv. 13-16. *Disciple functions.* It is quite credible that these sentences formed part of the Teaching on the Hill. Jesus might say these things at a comparatively early period to the men to whom He had already said: I will make you fishers of men. The functions assigned to disciples here are not more ambitious than that alluded to at the time of their call. The new section rests on what goes before, and postulates possession of the attributes named in the Beatitudes. With these the disciples

will be indeed the salt of the earth and the light of the world. Vitally important functions are indicated by the two figures. *Nil sole et sale utilius* was a Roman proverb (Pliny, H. N., 31, 9). Both harmonise with, the latter points expressly to, a universal destination of the new religion. The sun lightens all lands. Both also show how alien it was from the aims of Christ to be the teacher of an esoteric faith.

Ver. 13. ἅλας, a late form for ἅλς, ἅλος, masculine. The properties of salt are assumed to be known. Commentators have enumerated four. Salt is pure, preserves against corruption, gives flavour to food, and as a manuring element helps to fertilise the land. The last mentioned property is specially insisted on by Schanz, who finds a reference to it in Lk. xiv. 35, and thinks it is also pointed to here by the expression τῆς γῆς. The first, purity, is a quality of salt *per se*, rather than a condition on which its function in nature depends. The second and third are doubtless the main points to be insisted on, and the second more than the third and above all. Salt arrests or prevents the process of putrefaction in food, and the citizens of the kingdom perform the same function for the earth, that is, for the people who dwell on it. In Schanz's view there is a confusion of the metaphor with its moral interpretation. Fritzsche limits the point of comparison to indispensableness = ye are as necessary an element in the world as salt is; a needlessly bald interpretation. Necessary certainly, but why and for what?—τῆς γῆς might mean the land of Israel (Achelis, *Bergpredigt*), but it is more natural to take it in its widest significance in harmony with κόσμον. Holtzmann (H. C.) sets κόσμον down to the account of the evangelist, and thinks γῆς in the narrow sense more suited to the views of Jesus.—Ver. 14. ᾤωρανθῇ. The Vulgate renders the verb *evanuerit*. Better Beza and Erasmus, *infatuatus fuerit*. If the salt become insipid, so as to lack its proper preserving virtue—can this happen? Weiss and others reply: It does not matter for the point

x Ch. vii. 6. καὶ <sup>1</sup> καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14. Ὑμεῖς ἐστε τὸ φῶς  
 Lk. viii. 5. τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· 15.  
 Heb. x. 29. οὐδὲ καίουσι λύχρον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μύδιον, ἀλλ' ἐπὶ  
 y part. pass. in Lk. xii. 35. Heb. xii. 18 al.

<sup>1</sup> Omitted in MSS. named in preceding note.

of the comparison. Perhaps not, but it does matter for the felicity of the metaphor, which is much more strikingly apt if degeneracy can happen in the natural as well as in the spiritual sphere. Long ago Maundrell maintained that it could, and modern travellers confirm his statement. Furrer says: "As it was observed by Maundrell 200 years ago, so it has often been observed in our time that salt loses somewhat of its sharpness in the storehouses of Syria and Palestine. Gathered in a state of impurity, it undergoes with other substances a chemical process, by which it becomes really another sort of stuff, while retaining its old appearance" (*Ztscht. für M. und R.*, 1890). A similar statement is made by Thomson (*Land and Book*, p. 381). There is no room for doubt as to whether the case supposed can happen in the spiritual sphere. The "salt of the earth" can become not only partially but wholly, hopelessly insipid, losing the qualities which constitute its conservative power as set forth in the Beatitudes and in other parts of Christ's teaching (e.g., Mat. xviii.). Erasmus gives a realistic description of the causes of degeneracy in these words: "Si vestri mores fuerint amore laudis, cupiditate pecuniarum, studio voluptatum, libidine vindicandi, metu infamiae damnorum aut mortis infatuati," etc. (Paraph. in Evan. Matt.). —ἐν τίνι ἄλις: not, with what shall the so necessary salting process be done? but, with what shall the insipid salt be salted? The meaning is that the lost property is irrecoverable. A stern statement, reminding us of Heb. vi. 6, but true to the fact in the spiritual sphere. Nothing so hopeless as apostate discipleship with a bright past behind it to which it has become dead—began in the spirit, ending in the flesh.—εἰς οὐδὲν, useless for salting, good for nothing else any more (ἐτι).—εἰ μὴ βληθὲν, etc. This is a kind of humorous afterthought: except indeed, cast out as refuse, to be trodden under foot of man, i.e., to make foot-paths of. The reading βληθὲν is much to be preferred to βληθῆναι, as giving prominence to καταπατεῖσθαι as the main verb, pointing to a kind of use to which insipid salt can after all be put.

But what a downcome: from being saviours of society to supplying materials for footpaths!

Ver. 14. τὸ φῶς τ. κ., the light, the sun of the moral world conceived of as full of the darkness of ignorance and sin. The disciple function is now viewed as illuminating. And as under the figure of salt the danger warned against was that of becoming insipid, so here the danger to be avoided is that of obscuring the light. The light will shine, that is its nature, if pains be not taken to hide it.—οὐ δύναται πόλις, etc. As a city situate on the top of a hill cannot be hid, neither can a light fail to be seen unless it be expressly prevented from shining. No pains need to be taken to secure that the light shall shine. For that it is enough to be a light. But Christ knew that there would be strong temptation for the men that had it in them to be lights to hide their light. It would draw the world's attention to them, and so expose them to the ill will of such as hate the light. Therefore He goes on to caution disciples against the policy of obscuration.

Ver. 15. A parabolic word pointing out that such a policy in the natural sphere is unheard of and absurd.—καίουσι, to kindle, accendere, ordinarily neuter = *urere*; not as Beza thought, a Hebraism; examples occur in late Greek authors (*vide* Kypke, *Obser. Sac.*). The figure is taken from lowly cottage life. There was a projecting stone in the wall on which the lamp was set. The house consisted of a single room, so that the tiny light sufficed for all. It might now and then be placed under the *modius*, an earthenware grain measure, or under the bed (Mk. iv. 21), high to keep clear of serpents, therefore without danger of setting it on fire (Koetsveld, *De Gelijkenissen*, p. 305). But that would be the exception, not the rule—done occasionally for special reasons, perhaps during the hours of sleep. Schanz says the lamp burned all night, and that when they wanted darkness they put it on the floor and covered it with the "bushel". Tholuck also thinks people might cover the light when they wished to keep it burning, when they had occasion to leave

τὴν λυχνίαν καὶ ἡ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16. οὕτω λαμψάτω <sup>24.</sup> <sup>Acts xii. 7.</sup> <sup>2 Cor. iv. 6.</sup> τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. <sup>a Cf. Mt. xxvi. 10.</sup> <sup>Mk. xiv. 6,</sup> for an example of a "good work".

the room for a time. Weiss, on the other hand, thinks it would be put under a cover only when they wished to put it out (Matt.-Evan., p. 144). But was it ever put out? Not so, according to Benzinger (Heb. Arch., p. 124).

Ver. 16. οὕτω. Do ye as they do in cottage life: apply the parable.—λαμψάτω, let your light shine. Don't use means to prevent it, turning the rare exception of household practice into the rule, so extinguishing your light, or at least rendering it useless. Cowards can always find plausible excuses for the policy of obscurity—reasons of prudence and wisdom: gradual accustoming of men to new ideas; deference to the prejudices of good men; avoidance of rupture by premature outspokenness; but generally the true reason is fear of unpleasant consequences to oneself. Their conduct Jesus represents as disloyalty to God—ὅπως, etc. The shining of light from the good works of disciples glorifies God the Father in heaven. The hiding of the light means withholding glory. The temptation arises from the fact—a stern law of the moral world it is—that just when most glory is likely to accrue to God, least glory comes to the light-bearer; not glory but dishonour and evil treatment his share. Many are ready enough to let their light shine when honour comes to themselves. But *their* "light" is not true heaven-kindled light; their works are not καλὰ, noble, heroic, but πονηρὰ (vii. 17), ignoble, worthless, at best of the conventional type in fashion among religious people, and wrought often in a spirit of vanity and ostentation. This is *theatrical* goodness, which is emphatically not what Jesus wanted. Euthy. Zig. says: οὐ κεύει θεατρίζειν τὴν ἀρετὴν.

Note that here, for the first time in the Gospel, Christ's distinctive name for God, "Father," occurs. It comes in as a thing of course. Does it presuppose previous instruction? (So Meyer.) One might have expected so important a topic as the nature and name of God to have formed the subject of a distinct lesson. But Christ's method of teaching was not scholastic or formal. He defined terms by *discriminating use*; Father, e.g., as a name for God, by using it as a motive to

noble conduct. The motive suggested throws light on the name. God, we learn, as Father delights in noble conduct; as human fathers find joy in sons who acquit themselves bravely. Jesus may have given formal instruction on the point, but not necessarily. This first use of the title is very significant. It is *full*, solemn, impressive: your Father, He who is in the heavens; so again in ver. 45. It is suggestive of reasons for faithfulness, reasons of love and reverence. It hints at a reflected glory, the reward of heroism. The noble works which glorify the Father reveal the workers to be sons. The double-sided doctrine of this *logion* of Jesus is that the divine is revealed by the heroic in human conduct, and that the moral hero is the true son of God. Jesus Himself is the highest illustration of the twofold truth.

Vv. 17-20. *Jesus defines His position.* At the period of the Teaching on the Hill Jesus felt constrained to define His ethical and religious position all round, with reference to the O. T. as the recognised authority, and also to contemporary presentations of righteousness. The disciples had already heard Him teach in the synagogues (Matt. iv. 23) in a manner that at once arrested attention and led hearers to recognise in Him a new type of teacher (Mk. i. 27), entirely different from the scribes (Mk. i. 22). The sentences before us contain just such a statement of the Teacher's attitude as the previously awakened surprise of His audiences would lead us to expect. There is no reason to doubt their substantial authenticity though they may not reproduce the precise words of the speaker; no ground for the suggestion of Holtzmann (H. C.) that so decided a position either for or against the law was not likely to be taken up in Christ's time, and that we must find in these vv. an anti-Pauline programme of the Judaists. At a first glance the various statements may appear inconsistent with each other. And assuming their genuineness, they might easily be misunderstood, and give rise to disputes in the apostolic age, or be taken hold of in rival interests. The words of great epoch-making men generally have this fate. Though apparently contradictory they might all proceed



b with *ὄν*  
here and  
in x. 34  
(ὄντι ἡλ-  
θόν),  
oftener  
with inf.  
or an

accus. with inf. c in same sense Acts v. 38, 39. Rom. xiv. 20. d Ch. xxiv. 34. Lk. xvi. 17. a Cor. v. 17. James i. 10. e here only. f Lk. xvi. 17 (κερεία in both pl. W.H.).

17. "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμίᾳ κεραιά οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

from the many-sided mind of Jesus, and be so reported by the genial Galilean publican in his *Logia*. The best guide to the meaning of the momentous declaration they contain is acquaintance with the general drift of Christ's teaching (*vide* Wendt, *Die Lehre Jesu*, ii., 330). Verbal exegesis will not do much for us.<sup>a</sup> We must bring to the words sympathetic insight into the whole significance of Christ's ministry. Yet the passage by itself, well weighed, is more luminous than at first it may seem.

Ver. 17. *Μὴ νομίσητε*: These words betray a consciousness that there was that in His teaching and bearing which might create such an impression, and are a protest against taking a surface impression for the truth.—*καταλῦσαι*, to abrogate, to set aside in the exercise of legislative authority. What freedom of mind is implied in the bare suggestion of this as a possibility! To the ordinary religious Jew the mere conception would appear a profanity. A greater than the O. T., than Moses and the prophets, is here. But the Greater is full of reverence for the institutions and sacred books of His people. He is not come to disannul either the law or the prophets. ἡ before τ. *προφ.* is not = καὶ. "Law" and "Prophets" are not taken here as one idea = the O. T. Scriptures, as law, prophets and psalms seem to be in Lk. xxiv. 44, but as distinct parts, with reference to which different attitudes might conceivably be taken up. ἡ implies that the attitude actually taken up is the same towards both. The prophets are not to be conceived of as coming under the category of law (Weiss), but as retaining their distinctive character as revealers of God's nature and providence. Christ's attitude towards them in that capacity is the same as that towards the law, though the Sermon contains no illustrations under that head. "The idea of God and of salvation which Jesus taught bore the same relations to the O. T. revelation as His doctrine of righteousness to the O. T. law" (Wendt, *Die L. J.*, ii., 344). —*πληρῶσαι*: the common relation is expressed by this weighty word. Christ

protests that He came not as an abrogator, but as a *fulfiller*. What rôle does He thereby claim? Such as belongs to one whose attitude is at once free and reverential. He fulfils by realising in theory and practice an ideal to which O. T. institutions and revelations point, but which they do not adequately express. Therefore, in fulfilling He necessarily abrogates in effect, while repudiating the spirit of a destroyer. He brings in a law of the spirit which cancels the law of the letter, a kingdom which realises prophetic ideals, while setting aside the crude details of their conception of the Messianic time.

Vv. 18-19. These verses wear on first view a Judaistic look, and have been regarded as an interpolation, or set down to the credit of an over-conservative evangelist. But they may be reconciled with ver. 17, as above interpreted. Jesus expresses here in the strongest manner His conviction that the whole O. T. is a Divine revelation, and that therefore every minutest precept has religious significance which must be recognised in the ideal fulfilment.—*Ἀμὴν*, formula of solemn asseveration, often used by Jesus, never by apostles, found doubled only in fourth Gospel.—*ἕως ἂν παρέλθῃ*, etc.: not intended to fix a period after which the law will pass away, but a strong way of saying *never* (so Tholuck and Weiss).—*ἰῶτα*, the smallest letter in the Hebrew alphabet.—*κεραία*, the little projecting point in some of the letters, *e.g.*, of the base line in *Beth*; both representing the minutiae in the Mosaic legislation. Christ, though totally opposed to the spirit of the scribes, would not allow them to have a monopoly of zeal for the commandments great and small. It was important in a polemical interest to make this clear.—*οὐ μὴ π.*, elliptical = do not fear lest. *Vide* Kühner, *Gram.*, § 516, 9; also Goodwin's *Syntax*, Appendix ii.—*ἕως ἂν π. γεν.*, a second protasis introduced with *ἕως* explanatory of the first *ἕως ἂν παρέλθῃ*; *vide* Goodwin, § 510; not saying the same thing, but a kindred: eternal, lasting, till adequately fulfilled; the latter the more exact statement of Christ's thought.



19. ὃς ἐὰν οὖν <sup>a</sup>λύση μίαν τῶν <sup>b</sup>ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ <sup>c</sup>John v. 18; vii. 23; x. 35. διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ <sup>d</sup>Ch. xv. 3; xix. 17; xxii. 40. τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20. λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ <sup>e</sup>Lk. i. 6. <sup>f</sup>John xiii. 34. <sup>g</sup>with para in Eccles. iii. 19. Cf. <sup>h</sup>Rom. v. 15. <sup>i</sup>j sim. ellipt. const. <sup>j</sup>John ii. 2.

<sup>1</sup> περισεύση ἢ δικαιοσύνη ὑμῶν <sup>1</sup> πλεῖον τῶν <sup>2</sup> γραμματέων καὶ <sup>3</sup> Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Rom. v. 15. j sim. ellipt. const. i John ii. 2.

<sup>1</sup> ὑμων before η δικ. (= your righteousness) in  $\Sigma\text{BL}\Delta$  al. T. R. as in  $\Sigma\text{US}$ .

Ver. 19. ὃς ἐὰν οὖν λύση, etc.: οὖν pointing to a natural inference from what goes before. Christ's view being such as indicated, He must so judge of the setter aside of any laws however small. When a religious system has lasted long, and is wearing towards its decline and fall, there are always such men. The Baptist was in some respects such a man. He seems to have totally neglected the temple worship and sacred festivals. He shared the prophetic disgust at formalism. Note now what Christ's judgment about such really is. A scribe or Pharisee would regard a breaker of even the least commandments as a miscreant. Jesus simply calls him the *least* in the Kingdom of Heaven. He takes for granted that he is an earnest man, with a passion for righteousness, which is the key to his iconoclastic conduct. He recognises him therefore as possessing real moral worth, but, in virtue of his impatient radical-reformer temper, not great, only little in the scale of true moral values, in spite of his earnestness in action and sincerity in teaching. John the Baptist was possibly in His mind, or some others not known to us from the Gospels.—ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, etc. We know now who is least: who is great? The man who does and teaches to do all the commands great and small; great not named but understood—οὗτος μέγας. Jesus has in view O. T. saints, the piety reflected in the Psalter, where the great ethical laws and the precepts respecting ritual are both alike respected, and men in His own time living in their spirit. In such was a sweetness and graciousness, akin to the Kingdom as He conceived it, lacking in the character of the hot-headed law-breaker. The geniality of Jesus made Him value these sweet saintly souls.

Ver. 20. Here is another type still, that of the scribes and Pharisees. We have had two degrees of worth, the little and the great. This new type gives us

the moral zero.—λέγω γὰρ. The γὰρ is somewhat puzzling. We expect δέ, taking our attention off two types described in the previous sentence and fixing it on a distinct one. Yet there is a hidden logic latent in the γὰρ. It explains the ἐλάχιστος of the previous verse. The earnest reformer is a small character compared with the sweet wholesome performer, but he is not a moral nullity. That place is reserved for another class. I call him least, not nothing, for the scribe is the zero.—πλεῖον τῶν γρ. κ. φ., a compendious comparison, τῆς δικαιοσύνης being understood after πλεῖον. Christ's statements concerning these classes of the Jewish community, elsewhere recorded, enable us to understand the verdict He pronounces here. They differed from the two classes named in ver. 18, thus: Class 1 set aside the least commandments for the sake of the great; class 2 conscientiously did all, great and small; class 3 set aside the great for the sake of the little, the ethical for the sake of the ritual, the divine for the sake of the traditional. That threw them outside the Kingdom, where only the moral has value. And the second is greater, higher, than the first, because, while zeal for the ethical is good, spirit, temper, disposition has supreme value in the Kingdom. These valuations of Jesus are of great importance as a contribution towards defining the nature of the Kingdom as He conceived it.

Nothing, little, great: there is a higher grade still, the highest. It belongs to Christ Himself, the Fulfiller, who is neither a sophistical scribe, nor an impatient reformer, nor a strict performer of all laws great and small, walking humbly with God in the old ways, without thought, dream or purpose of change, but one who lives above the past and the present in the ideal, knows that a change is impending, but wishes it to come gently, and so as to do full justice to all

κ Rom. ix. 21. Ἠκούσατε ὅτι ἡ ἐρρέθη<sup>1</sup> τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὅς δ' ἂν  
 12. again ver. φονεύσῃ, ἢ ἔνοχος ἔσται τῇ κρίσει· 22. ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς  
 33. Lk. ix. ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ<sup>2</sup> ἔνοχος ἔσται τῇ κρίσει· ὅς δ'  
 8, 19. Acts xv. 7. 2. ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά,<sup>3</sup> ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς  
 Pet. ii. 5. (ethical)  
 2 Cor. v. 17. m with dat. here four times; with gen. of punisht. Ch. xxvi. 66. Mk. xiv. 64.  
 of the tribunal, here only. o Ch. xxvi. 59. Mk. xiv. 55. Lk. xxii. 66 Often in Acts.

<sup>1</sup> ἐρρήθη in BD; text in  $\Sigma$ LMΔ *al.* *pl.* (W.H.). ἐρρέθη was more usual in later Greek.

<sup>2</sup> εἰκῇ is an ancient gloss found in many late MSS. but omitted in  $\Sigma$ B, Origen, Vulgate, and in the best modern editions.

<sup>3</sup> ρακά in  $\Sigma^*$ D abc (Tisch.); text in  $\Sigma^b$ BE (W.H.).

that is divine, venerable, and of good tendency in the past. His is the unique greatness of the reverently conservative yet free, bold inaugurator of a new time.

Vv. 21-26. *First illustration of Christ's ethical attitude*, taken from the Sixth Commandment. In connection with this and the following exemplifications of Christ's ethical method, the interpreter is embarrassed by the long-continued strifes of the theological schools, which have brought back the spirit of legalism, from which the great Teacher sought to deliver His disciples. It will be best to ignore these strifes and go steadily on our way.—Ver. 21. Ἠκούσατε. The common people knew the law by hearing it read in the synagogue, not by reading it themselves. The aorist expresses what they were accustomed to hear, an instance of the "gnomic" use. Tholuck thinks there may be an allusion to the tradition of the scribes, called *Shema*.—τοῖς ἀρχαίοις might mean: in ancient times, to the ancients, or by the ancients. The second is in accord with N. T. usage, and is adopted by Meyer, Weiss and Holtzmann (H. C.). How far back does Christ go in thought? To Moses or to Ezra? The expression is vague, and might cover the whole past, and perhaps is intended to do so. There is no reason *a priori* why the criticism should be restricted to the interpretation of the law by the scribes. Christ's position as fulfiller entitled Him to point out the defects of the law itself, and we must be prepared to find Him doing so, and there is reason to believe that in the sequel He actually does (so Wendt, *L. 7.*, ii., 332).—Οὐ φονεύσεις . . . κρίσει. This is a correct statement, not only of the Pharisaic interpretation of the law, but of the law itself. As a law for the life of a nation, it could forbid and punish only the outward act. But just here lay its defect as a summary of human duty.

It restrained the end not the beginning of transgression (Euthy. Zig.).—ἔνοχος = ἐνεχόμενος, with dative of the tribunal here.—Ver. 22. ἐγὼ δὲ λέγω ὑμῖν. Christ supplies the defect, as a painter fills in a rude outline of a picture (σκιαγραφίαν), says Theophy. He goes back on the roots of crime in the feelings: anger, contempt, etc.—πᾶς . . . αὐτοῦ. Every one; universal interdict of angry passion.—ἀδελφῷ: not in blood (the classical meaning) or in faith, but by common humanity. The implied doctrine is that every man is my brother; companion doctrine to the universal Fatherhood of God (ver. 45).—εἰκῇ is of course a gloss; qualification of the interdict against anger may be required, but it was not Christ's habit to supply qualifications. His aim was to impress the main idea, anger a deadly sin.—κρίσει, here as in ver. 21. The reference is to the provincial court of seven (Deut. xvi. 18, 2 Chron. xix. 5, Joseph. Ant. iv. 8, 14) possessing power to punish capital offences by the sword. Christ's words are of course not to be taken literally as if He were enacting that the angry man be tried as a criminal. So understood He would be simply introducing an extension of legalism. He deserves to go before the seven, He says, meaning he is as great an offender as the homicide who is actually tried by them.

ῥακά: left untranslated in A. V. and R. V.; a word of little meaning, rendered by Jerome "inanis aut vacuus absque cerebro". Augustine says a Jew told him it was not properly a word at all, but an interjection like *Hem*. Theophy. gives as an equivalent σὺ spoken by a Greek to a man whom he despised. And the man who commits this trivial offence (as it seems) must go before, not the provincial seven, but the supreme seventy, the Sanhedrim that tried the most heinous offences and sentenced to the severest

δ' ἂν εἴπη, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένειναι τοῦ πυρός. 23. <sup>p</sup> ἔχειν τε κ. τιμὸς here. Mk. xi. 25. Rev. ii. 4. Cf. Acts xxiv. 19 (πρὸς τιμὰ). q here only in N. T. Ἦν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, 24. ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγε, πρῶτον ἡ διαλλαγῇ τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. 25. ἴσθι ἑυνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἰ ἐν τῇ δόῳ μετ' αὐτοῦ,<sup>1</sup> μήποτε σε ἑ παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε <sup>r</sup> ἴσθι with part. Lk. xix. 17. here only in N. T. t Lk. xii. 58; xviii. 3. i Peter v. 8. u ἕως ὅτου = while, here only. v τινα τινα here and Ch. xviii 34; xx. 18; xxvii. 2, etc.

<sup>1</sup> μετ' αὐτοῦ before ἐν τ. δῳ, **NBDL**.

penalties, e.g., death by stoning! Trivial in appearance, the offence is deadly in Christ's eyes. It means *contempt* for a fellow-man, more inhuman than anger—a violent passion, prompting to words and acts often bitterly regretted when the hot temper cools down. Μωρέ, if a

Greek word, the equivalent for מוֹרָא = fool, good for nothing, morally worthless. It may, as Paulus, and after him Nösgen, suggests, be a Hebrew word, מוֹרָא

(Num. xx. 24, Deut. xxi. 18), a rebel against God or against parents, the most worthless of characters. Against this Field (*Otium Norvicense*) remarks that it would be the only instance of a pure Hebrew word in the N. T. In either case the word expresses a more serious form of contempt than *Raca*. *Raca* expresses contempt for a man's head = you stupid! *More* expresses contempt for his heart and character = you scoundrel. The reckless use of such opprobrious epithets Jesus regarded as the supreme offence against the law of humanity.—ἔνοχος . . . πυρός. He deserves to go, not to the seven or the seventy, but to hell, his sin altogether damnable. Kuinoel thinks the meaning is: He deserves to be burned alive in the valley of Hinnom: *is dignus est qui in valle Hinnomi vivus comburatur*. This interpretation finds little approval, but it is not so improbable when we remember what Christ said about the offender of the little ones (Matt. xviii. 6). Neither burning alive nor drowning was actually practised. In these words of Jesus against anger and contempt there is an aspect of exaggeration. They are the strong utterance of one in whom all forms of inhumanity roused feelings of passionate abhorrence. They are of the utmost value as a revelation of character.

Vv. 23, 24. Holtzmann (H. C.) regards

these verses, as well as the two following, as an addition by the evangelist. But the passage is at least in thorough harmony with what goes before, as well as with the whole discourse.—Ἦν οὖν προσφέρῃς, if thou art in the very act of presenting thine offering (present tense) at the altar.—κἀκεῖ μνησθῇς . . . κατὰ σοῦ, and it suddenly flashes through thy mind there that thou hast done something to a brother man fitted to provoke angry feeling in him. What then? Get through with thy worship as fast as possible and go directly after and make peace with the offended? No, interrupt the religious action and go on that errand first.—ἄφες ἐκεῖ. Lay it down on the spur of the moment before the altar without handing it to the priest to be offered by him in thy stead.—καὶ ὑπαγε πρῶτον. The πρῶτον is to be joined to ὑπαγε, not to the following verb as in A. V. and R. V. (πρῶτον stands after the verb also in chaps. vi. 33, vii. 5). First go: remove thyself from the temple, break off thy worship, though it may seem profane to do so.—διαλλαγῇ . . . καὶ τότε . . . πρόσφερε: no contempt for religious service expressed or implied. Holtzmann (H. C.) asks, did Jesus offer sacrifice? and answers, hardly. In any case He respected the practice. But, reconciliation before sacrifice: morality before religion. Significant utterance, first announcement of a great principle often repeated, systematically neglected by the religion of the time. *Placability* before sacrifice, *mercy* before sacrifice, *filial affection* and *duty* before sacrifice; so always in Christ's teaching (Matt. ix. 13, xv. 5). πρόσφερε: present; set about offering: plenty of time now for the sacred action.

Vv. 25, 26. There is much more reason for regarding this passage as an interpolation. It is connected only externally (by the references to courts of



¶ ver 33. παραδῶ<sup>1</sup> τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26. ἀμὴν λέγω  
Ch. xviii. 25; xvii. σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ᾗ ἀποδῷς τὸν ἔσχατον ᾗ κοδράντην.  
21. Rom. xiii. 7. 27. Ἐκούσατε ὅτι ἐρρέθῃ τοῖς ἀρχαίοις,<sup>2</sup> οὐ μοιχεύσεις· 28. ἐγὼ  
x Mk. xii. 42. δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς<sup>3</sup>

<sup>1</sup> This second σε παρ. is omitted in NB. Luke's text may have suggested the addition.

<sup>2</sup> τοῖς ἀρχαίοις is wanting in MSS. except LMA.

<sup>3</sup> ἐπιθυμῆσαι without pronoun, N\* (Tisch.); with αὐτην, BDL *al.* (W.H. brackets). MΣ have αὐτης. αὐτην is probably the true reading.

law) with what goes before, and<sup>4</sup> it is out of keeping with the general drift of the teaching on the hill. It occurs in a different connection in Luke xii. 58, there as a solemn warning to the Jewish people, on its way to judgment, to repent. Meyer pleads that the *logion* might be repeated. It might, but only on suitable occasions, and the teaching on the hill does not seem to offer such an occasion. Kuinoel, Bleek, Holtzmann, Weiss and others regard the words as foreign to the connection. Referring to the exposition in Luke, I offer here only a few verbal notes mainly on points in which Matthew differs from Luke.—ἴσθι εὐνοῶν, be in a conciliatory mood, ready to come to terms with your opponent in a legal process (ἀντίδικος). It is a case of debt, and the two, creditor and debtor, are on the way to the court where they must appear together (Deut. xxi. 18, xxv. 1). Matthew's expression implies willingness to come to terms amicably on the creditor's part, and the debtor is exhorted to meet him half way. Luke's δὸς ἐργασίαν throws the willingness on the other side, or at least implies that the debtor will need to make an effort to bring the creditor to terms.—παραδῶ, a much milder word than Luke's κατασύρῃ, which points to rough, rude handling, dragging an unwilling debtor along whither he would rather not go.—ὑπηρέτῃ, the officer of the court whose business it was to collect the debt and generally to carry out the decision of the judge; in Luke πράκτωρ.—κοδράντην = *quadrans*, less than a farthing. Luke has λεπτόν, half the value of a κοδ., thereby strengthening the statement that the imprisoned debtor will not escape till he has paid all he owes.

Vv. 27-30. *Second illustration*, taken from the seventh commandment. A grand moral law, in brief lapidary style guarding the married relation and the sanctity of home. Of course the Hebrew legislator condemned lust after another

man's wife; it is expressly prohibited in the tenth commandment. But in practical working as a public law the statute laid main stress on the outward act, and it was the tendency of the scribes to give exclusive prominence to this. Therefore Christ brings to the front what both Moses and the scribes left in the background, the inward desire of which adultery is the fruit—Ver. 28.—ὁ βλέπων: the looker is supposed to be a husband who by his look wrongs his own wife.—γυναῖκα: married or unmarried.—πρὸς τὸ ἐπιθυμῆσαι. The look is supposed to be not casual but persistent, the desire not involuntary or momentary, but cherished with longing. Augustine, a severe judge in such matters, defines the offence thus: "Qui hoc fine et hoc animo attenderit ut eam concupiscat; quod jam non est titillari delectatione carnis sed plene consentire libidini" (De ser. Domini). Chrysostom, the merciless scourge of the vices of Antioch, says: ὁ ἑαυτῷ τὴν ἐπιθυμίαν συλλέγων, ὁ μηδενὸς ἀναγκάζοντος τὸ θηρίον ἐπεισάγων ἡρεμούντι τῷ λογισμῷ. Hom. xvii. The Rabbis also condemned unchaste looks, but in how coarse a style compared with Jesus let this quotation given by Fritzsche show: "Intuens vel in minimum digitum feminae est ac si intueretur in locum pudendum". In better taste are these sayings quoted by Wünsche (Beiträge): "The eye and the heart are the two brokers of sin"; "Passions lodge only in him who sees".—αὐτὴν (bracketed as doubtful by W. H.): the accusative after ἐπιθ. is rare and late.—We cannot but think of the personal relations to woman of One who understood so well the subtle sources of sexual sin. Shall we say that He was tempted in all points as we are, but desire was expelled by the mighty power of a pure love to which every woman was as a daughter, a sister, or a betrothed: a sacred object of tender respect?



ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.<sup>1</sup> 29. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς <sup>1</sup>σκανδαλίζει σε, <sup>2</sup>ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·  
<sup>3</sup>συνφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30. καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· σὺ γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.<sup>3</sup>

31. “Ἐρρέθη δέ, ὅτι<sup>3</sup> <sup>3</sup>δὲ ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω

<sup>1</sup> B has εαντου.

<sup>2</sup> For the reading in text **SB** have εἰς γεενναν ἀπελθῇ. The T. R. has doubtless been conformed to the reading in ver. 29. Had it stood here in the copies used by the scribes they would not have substituted the reading in **SB**.

<sup>3</sup> **SB**DL omit οτι.

Vv. 29, 30. *Counsel to the tempted*, expressing keen perception of the danger and strong recoil from a sin to be shunned at all hazards, even by excision, as it were, of offending members; two named, eye and hand, eye first as mentioned before.—ὁ ὀφ. ὁ δεξιὸς: the right eye deemed the more precious (1 Sam. xi. 2, Zech. xi. 17). Similarly ver. 30 the right hand, the most indispensable for work. Even these right members ~~of the~~ body must go. But as the remaining left eye and hand can still offend, it is obvious that these counsels are not meant to be taken literally, but symbolically, as expressing strenuous effort to master sexual passion (*vide* Grotius). Mutilation will not serve the purpose; it may prevent the outward act, but it will not extinguish desire.—σκανδαλίζει, cause to stumble; not found in Greek authors but in Sept. Sirach, and in N. T. in a tropical moral sense. The noun σκάνδαλον is also of frequent occurrence, a late form for σκανδάληθρον, a trap-stick with bait on it which being touched the trap springs. Hesychius gives as its equivalent ἐμποδισμός. It is used in a literal sense in Lev. xix. 14 (Sept.).—συνφέρει . . . ἵνα ἀπολ.: ἵνα with subjunctive instead of infinitive (*vide* on ch. iv. 3). Meyer insists on ἵνα having here as always its telic sense and praises Fritzsche as alone interpreting the passage correctly. But, as Weiss observes, the mere destruction of the member is not the purpose of its excision. Note the impressive solemn repetition in ver. 30 of the thought in ver. 29, in identical terms save that for βληθῇ is substituted, in the true reading, ἀπέλθῃ. This *logion* occurs again in

Matthew (xviii. 8, 9). Weiss (Marc.-Evang., 326) thinks it is taken here from the Apostolic document, *i.e.*, Matthew's book of Logia, and there from Mark ix. 43-47.

Vv. 31-32. *Third illustration*, subordinate to the previous one, connected with the same general topic, sex relations, therefore introduced less formally with a simple ἐρρέθη δέ. This instance is certainly directed against the scribes rather than Moses. The law (Deut. xxiv. 1) was meant to mitigate an existing usage, regarded as evil, in woman's interest. The scribes busied themselves solely about getting the bill of separation into due legal form. They did nothing to restrain the unjust caprice of husbands; they rather opened a wider door to licence. The law contemplated as the ground of separation a strong loathing, probably of sexual origin. The Rabbis (the school of Shammai excepted) recognised whimsical dislikes, even a fancy for another fairer woman, as sufficient reasons. But they were zealous to have the bill in due form that the woman might be able to show she was free to marry again, and they probably flattered themselves they were defending the rights of women. Brave men! Jesus raised the previous question, and asserted a more radical right of woman—not to be put away, except when she put herself away by unfaithfulness. He raised anew the prophetic cry (Mal. ii. 16), *I hate putting away*. It was an act of humanity of immense significance for civilisation, and of rare courage; for He was fighting single-handed against widely prevalent, long-established opinion and custom.—ἀπολύσῃ:

Ch. xviii.  
6, 8, parall.  
1 Cor. viii.  
13 (= *tempt*).  
Ch. xv. 12;  
xvii. 27 (to *give offence*).  
Ch. xviii.  
9.  
Ch. xviii.  
6 with ἵνα.  
Ch. xix. 10 with *inf.*

b here and αὐτῇ ὁ ἀποστάσιον. 32. ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ<sup>1</sup> τὴν  
 in Ch. xix. 7. γυναῖκα αὐτοῦ, ὁ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι.<sup>2</sup>  
 c Acts xxvi. 29. 2 Cor. καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.<sup>3</sup> 33. Πάλιν ἠκούσατε  
 xi. 28. d here only ὅτι ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἔπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ  
 in N. T., twice in τοὺς ὅρκους σου. 34. ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν  
 Sept. e Ch. xiii. τῷ οὐρανῷ ὅτι θρόνος ἐστὶ τοῦ Θεοῦ. 35. μήτε ἐν τῇ γῇ, ὅτι  
 16-22 (with Heb. ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς ἱεροσόλυμα, ὅτι πόλις  
 vi. 13 ἐστὶ τοῦ μεγάλου βασιλέως. 36. μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι  
 (with κατὰ), ver. 35 (with eis). f Lk. xx. 43. Heb. i. 13. g this title for J. here and in Ps. xlvii. 3

<sup>1</sup> πας ο ἀπολυνων in **ΣΒΙΔ** *al.* Text in **D al.**

<sup>2</sup> **ΣΒD** have μοιχευθῆναι.

<sup>3</sup> The clause καὶ ὅς εαν . . . μοιχᾶται is wanting in **D** and bracketed in **W.H.** In **B** it runs ο ἀπολελυμένην γαμήσας.

the corresponding word in Greek authors is ἀποπέμπειν.—ἀποστάσιον = βιβλίον ἀποστασίλου in Deut. xxiv. The husband is to give her her dismissal, with a bill stating that she is no longer his wife. The singular form in *ιον* is to be noted. The tendency in later Greek was to substitute *ιον* for *ια*, the plural ending. *Vide* Lobeck, *Phryn.*, p. 517. —παρ. λ. πορνείας: a most important exception which has given rise to much controversy that will probably last till the world's end. The first question is: Did Christ really say this, or is it not rather an explanatory gloss due to the evangelist, or to the tradition he followed? De Wette, Weiss, Holtzmann (H. C.) take the latter view. It would certainly be in accordance with Christ's manner of teaching, using strong, brief, unqualified assertions to drive home unfamiliar or unwelcome truths, if the word as He spoke it took the form given in Lk. xvi. 18: "Every one putting away his wife and marrying another committeth adultery". This was the fitting word to be spoken by one who hated putting away, in a time when it was common and sanctioned by the authorities. A second question is: What does πορνεία mean? Schanz, a master, as becomes a Catholic, in this class of questions, enumerates five senses, but decides that it means adultery committed by a married woman. Some, including Döllinger (*Christenthum und Kirche: The First Age of Christianity and the Church*, vol. ii., app. iii.), think it means fornication committed before marriage. The predominant opinion, both ancient and modern, is that adopted by Schanz. A third question is: Does Christ, assuming the words to have been spoken by Him,

recognise adultery as a ground of absolute divorce, or only, as Catholics teach, of separation *a toro et mensa*? Is it possible to be quite sure as to this point? One thing is certain. Christ did not come to be a new legislator making laws for social life. He came to set up a high ethical ideal, and leave that to work on men's minds. The tendency of His teaching is to create deep aversion to rupture of married relations. That aversion might even go the length of shrinking from severance of the tie even in the case of one who had forfeited all claims. The last clause is bracketed by W. H. as of doubtful genuineness. It states unqualifiedly that to marry a dismissed wife is adultery. Meyer thinks that the qualification "unjustly dismissed," *i.e.*, not for adultery, is understood. Weiss (Meyer) denies this.

Vv. 33-37. *Fourth illustration: concerning oaths.* A new theme, therefore formally introduced as in ver. 21. πάλιν points to a new series of illustrations (Weiss, Mt.-Evan., p. 165). The first series is based on the Decalogue. Thou shalt not swear falsely (Lev. xix. 12), and thou shalt perform unto the Lord thy vows (Num. xxx. 3; Deut. xxiii. 22)—what is wrong in these *dicta*? Nothing save what is left unsaid. The scribes misplaced the emphasis. They had a great deal to say, in sophistical style, of the oaths that were binding and not binding, nothing about the fundamental requirement of truth in the inward parts. Again, therefore, Jesus goes back on the previous question: Should there be any need for oaths?—Ver. 34. ὅλως: emphatic = παντελῶς, don't swear at all. Again an unqualified statement, to be taken not in the letter as a new law,

οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.<sup>1</sup> 37. ἔστω<sup>2</sup> δὲ h 2 Cor. i. 17-19. James v. 12. οὐ λόγος ὑμῶν, <sup>1</sup>ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν. 38. Ἠκούσατε ὅτι ἐρρέθη, <sup>1</sup>Ὁφθαλμὸν ἀντὶ ὀφθαλ- i Ex. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

<sup>1</sup> SBL place ποιῆσαι before ἢ μέλαιναν. The T. R. represents an effort by the scribes to give a smoother reading.

<sup>2</sup> For ἔστω (SBL al.) BΣ have ἔσται, which expresses the injunction in the strongest way and is to be preferred (W.H. on margin).

but in the spirit as inculcating such a love of truth that so far as we are concerned there shall be no need of oaths. In civil life the most truthful man has to take an oath because of the untruth and consequent distrust prevailing in the world, and in doing so he does not sin against Christ's teaching. Christ Himself took an oath before the High Priest (Mt. xxvi. 63). What follows (vv. 34-6) is directed against the casuistry which laid stress on the words τῷ κυρίῳ, and evaded obligation by taking oaths in which the divine name was not mentioned: by heaven, earth, Jerusalem, or by one's own head. Jesus points out that all such oaths involved a reference to God. This is sufficiently obvious in the case of the first three, not so clear in case of the fourth.—λευκὴν ἢ μέλαιναν: white is the colour of old age, black of youth. We cannot alter the colour of our hair so as to make our head look young or old. *A fortiori* we cannot bring on our head any curse by perjury, of which hair suddenly whitened might be the symbol. Providence alone can blast our life. The oath by the head is a direct appeal to God. All these oaths are binding, therefore, says Jesus; but what I most wish to impress on you is: do not swear at all. Observe the use of μήτε (not μηδέ) to connect these different evasive oaths as forming a homogeneous group. Winer, sect. lv. 6, endorses the view of Herrmann in Viger that οὔτε and μήτε are *adjunctival*, οὐδέ and μηδέ *disjunctival*, and says that the latter add negation to negation, while the former divide a single negation into parts. Jesus first thinks of these evasive oaths as a bad class, then specifies them one after the other. Away with them one and all, and let your word be ναὶ ναί, οὐ οὐ. That is, if you want to give assurance, let it not be by an oath, but by simple repetition of your *yes* and *no*. Grotius interprets: let your yea or nay in word be a yea or nay in deed, be as good as your word even unsupported by an

oath. This brings the version of Christ's saying in Mt. into closer correspondence with Jas. v. 12—ἤτω τὸ Ναὶ ναί, καὶ τὸ Οὐ οὐ. Beza, with whom Achelis (*Bergpredigt*) agrees, renders, "Let your affirmative discourse be a simple yea, and your negative, nay".—τὸ δὲ περισσόν, the surplus, what goes beyond these simple words.—ἐκ τοῦ πονηροῦ, hardly "from the evil one," though many ancient and modern interpreters, including Meyer, have so understood it. Meyer says the neuter "of evil" gives a very insipid meaning. I think, however, that Christ expresses Himself mildly out of respect for the necessity of oaths in a world full of falsehood. I know, He means to say, that in certain circumstances something beyond yea and nay will be required of you. But it comes of evil, the evil of untruthfulness. See that the evil be not in you. Chrysostom (Hom. xvii.) asks: How evil, if it be God's law? and answers: Because the law was good in its season. God acted like a nurse who gives the breast to an infant and afterwards laughs at it when it wants it after weaning.

Vv. 38-42. *Fifth illustration*, from the law of compensation. Ver. 38 contains the theme, the following vv. Christ's comment.—Ὁφθαλμὸν . . . ὀδόντος. An exact quotation from Ex. xxi. 24. Christ's criticism here concerns a precept from the oldest code of Hebrew law. Fritzsche explains the accusatives, ὀφθαλμὸν, ὀδόντα, by supposing εἶναι to be understood: "Ye have heard that Moses wrote that an eye shall be for an eye". The simplest explanation is that the two nouns in the original passage are under the government of δώσει, Ex. xxi. 23. (So Weiss and Meyer after Grotius.) Tersely expressed, a sound principle of civil law for the guidance of the judge, acted on by almost all peoples: Christ does not condemn it: if parties come before the judge, let him by all means give fair compensation for injuries received. He simply leaves it on one side.



- 1 Ch. xxvi. μου, καὶ ὁδόντα ἀντὶ ὁδόντος · 39. ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ ὁδοντῇ.  
67. Sept.  
 Hosea xi. πονηρῷ · ἀλλ' ὅστις σε ῥαπίσει ἐπὶ<sup>1</sup> τὴν δεξιάν σου \*σιαγόνα,<sup>2</sup>  
 I Lk. vi. 29. στρέψον αὐτῷ καὶ τὴν ἄλλην · 40. καὶ τῷ θελοντὶ σοι κριθῆναι καὶ  
(Hosea xi.  
 41. τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον · 41. καὶ ὅστις σε

<sup>1</sup> For *ραπίσει* *ἐπὶ* *ΣΒΣ* have *ραπίσει* (pres.) *eis*. The *ἐπὶ* of the T. R. conforms to the parallel in Luke.

<sup>2</sup> For *σου σιαγόνα* BD have *σιαγόνα σου*. Tisch. (with *Σ*) omits *σου*. W.H. bracket it.

"Though the judge must give redress when demanded, you are not bound to ask it, and if you take My advice you will not." In taking up this position Jesus was in harmony with the law itself, which contains dissuaves against vindictiveness, *e.g.*, Lev. xix. 18: "Thou shalt not avenge nor bear any grudge against the children of thy people". The fault of the scribes did not lie in gainsaying this and introducing the *jus talionis* into private life, but in giving greater prominence to the legal than to the ethical element in the O. T. teaching, and in occupying themselves mainly with discussing the casuistry of compensation, *e.g.*, the items to be compensated for in a case of wounding—the pain, the cure, the loss of time, the shame, etc., and the money value of the whole. Jesus turned the minds of His disciples away from these trivialities to the great neglected ethical commonplace.

Ver. 39. *μὴ ἀντιστῆναι*: resist not, either by endeavouring to prevent injury or by seeking redress for it.—*τῷ πονηρῷ*, not the devil, as Chrys. and Theophy. thought; either the evil doer or the evil doing or done. Opinion is much divided between the last two meanings. The sense is the same in either case. The A. V. takes *πονηρῷ* as neuter, the R. V. as masculine. The former is on the whole to be preferred. Instances of injury in various forms are next specified to illustrate the general precept. These injuries have been variously distinguished—to body, and property, and freedom, Tholuck; *exemplum citatur injuriarum, privatarum, forensium, curialium*, Bengel; injuries connected with honour, material good, waste of time, Achelis, who points out that the relation of the three, Ex. in vv. 39-41, is that of an anti-climax, injuries to honour being felt most, and those involving waste of time least.—*ὅστις . . . ἄλλην*. In the following instances there is a climax: injury proceeds from bad to worse. It is natural to expect the same in this one. But when the right

cheek has been struck, is it an aggravation to strike the left? Tholuck, Bleek, and Meyer suggest that the right cheek is only named first according to common custom, not supposed to be struck first. Achelis conceives the right cheek to be struck first with the back of the hand, then the left with a return stroke with the palm, harder than the first, and expressing in a higher measure intention to insult.—*ῥαπίσω* in class. Greek = to beat with rods; later, and in N. T., to smite with the palm of the hand; *vide* Lobeck, *Phryn.*, p. 175.—Ver. 40, *κριθῆναι* = *κρίνεσθαι* in 1 Cor. vi. 1, to sue at law as in A. V. Grotius takes it as meaning extra-judicial strife, while admitting that the word is used in the judicial sense in the Sept., *e.g.*, Job ix. 3, Eccles. vi. 10. Beza had previously taken the same view.—*χιτῶνα, ἱμάτιον*. The contention is supposed to be about the under garment or the tunic, and the advice is, rather than go to law, let him have not only it but also, *καὶ*, the more costly upper robe, mantle, toga. The poor man might have several tunics or shirts for change, but only one upper garment, used for clothing by day, for bed-cover by night, therefore humanely forbidden to be retained over night as a pledge, Ex. xxii. 26.

Ver. 41. *ἀγγαρεύσει*: compel thee to go one mile in A. V. and R. V. Hatch (*Essays in Biblical Greek*, p. 37) thinks it means compel thee to carry his baggage, a very probable rendering in view of the history of the word as he gives it. A Persian word, originally, introduced into the Greek, Latin, and Rabbinic languages, it denoted first to requisition men, beasts, or conveyances for the courier system described in Herod. viii. 98, Xen. Cyr. viii. 6, 17; next in post-classical use under the successors of the Persians in the East, and under the Roman Empire, it was applied to the forced transport of military baggage by the inhabitants of a country through which troops were passing. Hatch remarks: "The



<sup>1</sup> ἀγαρεύσει <sup>m</sup> μίλιον ἔν, <sup>n</sup> ὕπαγε μετ' αὐτοῦ δύο. 42. τῷ ° αἰτοῦντί <sup>l</sup> Ch. xxvii. 32. Mk. 32. 21. <sup>n</sup> here only. <sup>m</sup> followed by μετα and gen. here and in Lk. xii. 58 (ἐπετινα added).  
 σε δίδου<sup>1</sup>. καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι <sup>2</sup> μὴ ἀποστραφῆς.  
 43. Ἰκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν <sup>p</sup> πλησίον σου, καὶ μισήσεις <sup>n</sup> followed by μετα and gen. here and in Lk. xii. 58 (ἐπετινα added).  
 τὸν ἐχθρόν σου. 44. ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς,<sup>3</sup> καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ <sup>4</sup> διωκόντων  
 o with acc. of person asked here, Ch. vi. 8. Lk. vi. 30. p Ch. xix. 19. Lk. x. 27

<sup>1</sup> δος in  $\aleph$ BD. διδου (T. R.) conforms to Luke (vi. 30).

<sup>2</sup> W. H. give δανίσασθαι after  $\aleph$ B\*DA.

<sup>3</sup> One of the more important various readings occurs here. From εὐλογεῖτε to υμᾶς is omitted in  $\aleph$ B, some ancient versions (including Syr. Sin.), and some cursives. The omitted part may be regarded as an importation in a harmonistic spirit from Lk. vi. 27. It is left out by most modern editors.

<sup>4</sup> τῶν ἐπηρεαζόντων υμᾶς καὶ also wanting in  $\aleph$ B, and also imported from Lk. (vi. 28).

extent to which this system prevailed is seen in the elaborate provisions of the later Roman law: *angariae* came to be one of those modes of taxing property which, under the vicious system of the empire, ruined both individuals and communities". An instance in N. T. of the use of the word in this later sense occurs in Mt. xxvii. 32, Mk. xv. 21, in reference to Simon compelled to carry Christ's cross. We may conceive the compulsion in the present case to proceed from a military man.—μίλιον, a Roman mile, about 1600 yards, a late word.—δύο, in point of time, the additional mile = two, there and back, with proportional fatigue, a decided climax of hardship. But it is not merely a question of time, as Achelis thinks. The sense of oppression is involved, subjection to arbitrary military power. Christ's counsel is: do not submit to the inevitable in a slavish, sullen spirit, harbouring thoughts of revolt. Do the service cheerfully, and more than you are asked. The counsel is far-reaching, covering the case of the Jewish people subject to the Roman yoke, and of slaves serving hard masters. The three cases of non-resistance are not meant to foster an abject spirit. They point out the higher way to victory. He that magnanimously bears overcomes.

Ver. 42. This counsel does not seem to belong to the same category as the preceding three. One does not think of begging or borrowing as an injury, but at most as a nuisance. Some have doubted the genuineness of the *logion* as a part of the Sermon. But it occurs in Luke's redaction (vi. 30), transformed indeed so as to make it a case of the

sturdy beggar who helps himself to what he does not get for the asking. Were there idle, lawless tramps in Palestine in our Lord's time, and would He counsel such treatment of them? If so, it is the extreme instance of not resisting evil.—μὴ ἀποστραφῆς with τὸν θέλοντα in accusative. One would expect the genitive with the middle, the active taking an accusative with genitive, e.g., 2 Tim. iv. 4, τὴν ἀκοὴν ἀπὸ τῆς ἀληθείας. But the transitive sense is intelligible. In turning myself away from another, I turn him away from me. Vide Heb. xii. 25, 2 Tim. i. 15.

Vv. 43-48. *Sixth and final illustration: from the Law of Love.* To an old partial form of the law Jesus opposes a new universal one.—Ver. 43. ἰκούσατε ὅτι ἐρρέθη: said where, by whom, and about whom? The sentiment Jesus supposes His hearers to have heard is not found in so many words in the O. T. The first part, "Thou shalt love thy neighbour," occurs in Lev. xix. 18. The contrary of the second part is found in Ex. xxiii. 4, where humanity towards the straying or overburdened beast of an enemy is enjoined. It is to be hoped that even the scribes did not in cold blood sin against the spirit of this precept by teaching men to love their private friends and hate their private enemies. Does πλησίον then mean an Israelite, and ἐχθρόν a Gentile, and was the fault of the traditional law of love that it confined obligation within national limits? The context in Lev. xix. 18 gives πλ. that sense: "Thou shalt not bear any grudge against the children of thy people". On the other hand, the tendency of Israel's

q transitive- ὁμᾶς · 45. ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι  
 ly here  
 only in N. τὸν ἥλιον αὐτοῦ ἁνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ ῥ βρέχει  
 T.; vide  
 Gen. iii. ἐπὶ δικαίους καὶ ἀδίκους. 46. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας  
 18.  
 Lk. vii. 38, ὁμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ<sup>1</sup> ποιοῦσι;  
 44; xviii.  
 29. Jas. v. 17.

<sup>1</sup> Some editors, following DZ, prefer οὕτως to το αὐτο. W.H., while retaining το αὐτο, which has the support of BL, put οὕτως (DZ) in the margin.

election, and of certain texts (*vide* Ex. xxiii., Deut. vii.), was to foster aversion to the outside nations, and from Ezra onwards the spirit of Judaism was one of increasing hostility towards the *goyim*—*vide* Esther. The saying quoted by Jesus, if not an exact report of Rabbinical teaching, did no injustice to its general attitude. And the average Jew in this respect followed the guidance of his teachers, loving his own countrymen, regarding with racial and religious aversion those beyond the pale.—Ver. 44. ἐχθροὺς may be taken in all senses: national, private, religious. Jesus absolutely negatives hatred as inhuman. But the sequel shows that He has in view the enemies whom it is most difficult to love—*διωκόντων*: those who persecute on account of religion. The clauses imported into the T. R. from Luke have a more general reference to enmities arising from any cause, although they also receive a very emphatic meaning when the cause of alienation is religious differences. There are no hatreds so bitter and ruthless as those originating therein. How hard to love the persecutor who thinks he does God service by heaping upon you all manner of indignities. But the man who can rejoice in persecution (ver. 12) can love and pray for the persecutor. The cleavage between Christians and unbelievers took the place of that between the chosen race and the Gentiles, and tempted to the same sin.

Vv. 45-47. Characteristically lofty inducements to obey the new law; likeness to God (ver. 45); moral distinction among men (vv. 46, 47).—*υἱοὶ τοῦ πατρὸς ὑμῶν*: in order that ye may be indeed sons of God: *noblesse oblige*; God's sons must be Godlike. "Father" again. The new name for God occurs sixteen times in the Sermon on the Mount; to familiarise by repetition, and define by discriminating use.—*ὅτι*, not = *ὅς*, but meaning "because": for so your Father acts, and not otherwise can ye be His sons.—*ἄν*. ἔλλει, sometimes intransitive,

as in Mt. iv. 16, Lk. xii. 54, here transitive, also in Sept., Gen. iii. 18, etc., and in some Greek authors (Pindar. Isth. vi., 110, *e.g.*) to cause to rise. The use of *καλεῖν* (ver. 15) and *ἀνατέλλειν* in an active sense is a revival of an old poetic use in later Greek (exx. of the former in Elsner).—*βρέχει*=*pluit* (Vulg.), said of God, as in the expression *ὑντος τοῦ Διὸς* (Kypke, *Observ. Sac.*). The use of this word also in this sense is a revival of old poetic usage.—*πονηροὺς*, ἀγαθοὺς; δικαίους, ἀδίκους, not mere repetition. There is a difference between ἀγαθός and δίκαιος similar to that between generous and just. *πονηροὺς* may be rendered niggardly—*vide* on vi. 23. The sentiment thus becomes: "God makes His sun rise on niggardly and generous alike, and His rain fall on just and unjust". A similar thought in Seneca, *De benef.* iv. 26: "Si deos imitaris, da et ingratas beneficia, nam et sceleratis sol oritur, et piratis patent maria". The power of the fact stated to influence as a motive is wholly destroyed by a pantheistic conception of God as indifferent to moral distinctions, or a deistic idea of Him as transcendent, too far above the world, in heaven, as it were, to be able to take note of such differences. The divine impartiality is due to magnanimity, not to indifference or ignorance. Another important reflection is that in this word of Jesus we find distinct recognition of the fact that in human life there is a large sphere (sun and rain, how much these cover!) in which men are treated by Providence irrespectively of character; by no means a matter of course in a Jewish teacher, the tendency being to insist on exact correspondence between lot and character under a purely retributive conception of God's relation to man.—Ver. 46. *μισθόν*: here, and three times in next chapter; one of several words used in this connection of thought—*περισσόν* (ver. 47), *τέλειοι* (ver. 48)—having a legal sound, and capable of being misunderstood. The scribes and Rabbis had much to say about merit

47. καὶ ἔδὼν ἡ ἀπαύσησθε τοὺς ἀδελφοὺς<sup>1</sup> ὑμῶν μόνον, τί περισσὸν<sup>2</sup> Ch. x. 12.  
ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω<sup>3</sup> ποιοῦσιν; 48. ἔσεσθε οὖν ὑμεῖς Cf. Heb.  
<sup>4</sup> τέλειοι, ὥσπερ<sup>5</sup> ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς<sup>4</sup> τέλειός ἐστιν. xi. 13 (sal-  
uting the  
promises).

t Ch. xix. 21. James i. 4; iii. 2. Heb. v. 14.

<sup>1</sup> Many copies have φίλους, but ἀδελφούς is the reading of  $\aleph$ BDZ.

<sup>2</sup>  $\aleph$ BDZ have ἐθνικοί instead of τελῶναι and τὸ αὐτο for οὕτω. See below.

<sup>3</sup> ὡς in  $\aleph$ BLZΣ. ὥσπερ possibly a literary refinement of the scribes.

<sup>4</sup> ο οὐρανίος instead of ο ἐν τ. οὐρανοῖς in  $\aleph$ BD<sup>b</sup>LZΣ.

and reward—*vide* Weber, *Die Lehren des Talmud*, c. xix. § 59, on the idea of Sechûth (merit). Totally opposed to Rabbinism, Jesus did not lose His balance, or allow Himself to be driven into extremes, after the usual manner of controversialists (Protestants and Catholics, *e.g.*). He speaks of μισθός without scruple (*cf.* on Lk. vi. 32).—τελῶναι (τέλος, tax, ὀνέομαι), first mention of a class often referred to in the Gospels, unpopular beyond their deserts; therefore, like women unjustly treated by husbands, befriended by Jesus; the humble agents of the great farmers of taxes, disliked as representing a foreign yoke, and on account of too frequent acts of injustice, yet human and kindly within their own class, loving those that loved them. Jesus took advantage of this characteristic to win their love by friendly acts.—Ver. 47. ἀπαύσησθε, "Salute," a very slight display of love from our Western point of view, a mere civility; more significant in the East; symbolic here of friendly relations, hence Tholuck, Bleek and others interpret, "to act in a friendly manner," which, as Meyer remarks, is, if not the *significatio*, at least the *adsignificatio*.—περισσὸν, used adverbially, literally "that which is over and above"; A. V., "more"; here, tropically=distinguished, unusually good = "quid magnum, eximium, insigne" (Pricæus), so in Rom. iii. 1. In Plutarch, *Romulus*, xi., of one who excelled in casting horoscopes. Christ would awaken in disciples the ambition to excel. He does not wish them to be moral mediocrities, men of average morality, but to be morally superior, uncommon. This seems to come perilously near to the spirit of Pharisaism (*cf.* Gal. i. 14, προέκοπτον), but only seems. Christ commends *being* superior, not thinking oneself superior, the Pharisaic characteristic. Justin, *Apol.* i. 15, mixes γν. 46 and 47, and for περισσὸν puts καινόν, and for τελῶναι, or ἐθνικοί, πόρνοι; "If

ye love those who love you what new thing do ye? for even fornicators do this."—ἐθνικοί, here as elsewhere in the Gospels associated with τελῶναι (Mt. xviii. 17). A good many of the publicans would be Gentiles. For a Jew it was a virtue to despise and shun both classes. Surely disciples will not be content to be on a moral level with them! Note that Jesus sees some good even in despised classes, social outcasts.

Ver. 48. *Concluding exhortation.* οὖν, from an ancient form of the participle of the verb εἶναι (Klotz, *Devar.*) = "things being so;" either a collective inference from all that goes before (vv. 21-47) or as a reflection on the immediately preceding argument. Both come to the same thing. Godlike love is commended in vv. 44-47, but the gist of all the six illustrations of Christ's way of thinking is: Love the fulfilling of the law; obviously, except in the case of oaths, where it is truth that is enjoined. But truth has its source in love; Eph. iv. 15: ἀληθεύοντες ἐν ἀγάπῃ, "trusting it in love".—ἔσεσθε, future, "ye shall be" = BE.—ὑμεῖς, ye, emphatic, in contrast with τελ. and ἐθν., who are content with moral commonplace and conventional standards.—Τέλειοι; in general, men who have reached the end, touched the ideal, that at least their purpose, not satisfied with anything short of it. The τέλειοι are not men with a conceit of perfection, but aspirants—men who seek to attain, like Paul: διώκω εἰ καὶ καταλάβω, Phil. iii. 12, and like him, *single-minded*, their motto: ἐν δέ. Single-mindedness is a marked characteristic of all genuine citizens of the kingdom (Mt. vi. 33), and what the Bible means by perfection. All men who attain have one great ruling aim. That aim for the disciple, as here set forth, is Godlikeness—ὡς ὁ πατὴρ . . . τέλειός ἐστιν. God is what His sons aspire to be; He never sinks below the ideal: impartial, benignant, gracious love, even to the unworthy; for







μισθὸν αὐτῶν. 3. σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4. ὅπως ἢ σου ἡ ἐλεημοσύνη<sup>1</sup> ἐν τῷ<sup>2</sup> κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς<sup>2</sup> f Rom. ii. 29 (phrase).

<sup>1</sup> Tisch. has ἡ σου ἐλεημοσύνη η, following B<sup>5</sup>D (η σ. ελε. η). Most modern editors as in text.

<sup>2</sup> B<sup>5</sup>BL omit αὐτός, which is found in D.

Vv. 2-4. *Almsgiving.* Ver 2. ἐλεημοσύνην, mercy in general, but specifically alms, as a common mode of showing mercy. Compare our word charity.—σαλπίσις: to be understood metaphorically, as there is no evidence of the literal practice. Furrer gives this from Consul Wetstein to illustrate the word. When a man (in Damascus) wants to do a good act which may bring a blessing by way of divine recompense on his own family, e.g., healing to a sick child, he goes to a water-carrier with a good voice, gives him a piece of money, and says "Sebil," i.e., give the thirsty a fresh drink of water. The water-carrier fills his skin, takes his stand in the market, and sings in varied tones: "O thirsty, come to the drink-offering," the giver standing by, to whom the carrier says, as the thirsty drink, "God forgive thy sins, O giver of the drink" (*Zschk. für M. und R.*, 1890. Vide also his *Wanderungen d. d. H. L.*, p. 437).—ὑποκριταί, stage-players in classics, used in N. T. in a moral and sinister sense, and for the Christian mind heavily burdened with evil connotation—*hypocrites*! What a deepening of the moral sense is implied in the new meaning! The abhorrence of acting for effect in religion is due to Christ's teaching. It has not yet quite banished the thing. There are religious actors still, and they draw good houses.—συναγωγαῖς: where alms were collected, and apparently also distributed.—ῥύμαις, streets, in eastern cities narrow lanes, a late meaning; in earlier Greek = *impetus*—onset. Vide Rutherford's *New Phryn.*, 488. Cf. πλατειῶν, ver. 5. πλατεῖα, supp. ὁδός = a broad street.—δοξασθῶσιν: in chap. v. 16 God is conceived as recipient of the glory; here the almsgiver, giving for that purpose.—ἀμην: introducing a solemn statement, and a very serious one for the parties concerned.—ἀπέχουσι, they have in full; they will get no more, nothing from God; so in Lk. vi. 24, Phil. iv. 18 (vide on Mk. xiv. 41). The hypocrite partly does not believe this, partly does not care, so long as he gets

the applause of his public.—Ver. 3. μὴ γνῶτω: in proverbial form a counsel to give with simplicity. Let not even thy left hand, if possible even thyself, know, still less other men; give without self-consciousness or self-complacency, the root of ostentation.—ἐν τῷ κρυπτῷ: known to the recipient, of course, but to no other, so far as you are concerned, hardly even to yourself. "Pii lucent, et tamen latent," Beng.—ὁ βλέπων ἐ. τ. κ., who seeth in the dark. "Acquainted with all my ways." Ps. cxxxix., a comfort to the sincerely good, not to the counterfeits.—ἀποδώσει σοι: a certainty, and not merely of the future. The reward is present; not in the form of self-complacency, but in the form of spiritual health, like natural buoyancy, when all physical functions work well. A right-minded man is happy without reflecting why; it is the joy of living in summer sunshine and bracing mountain air. The ἐν τῷ φανερῷ here and in vv. 6 and 18, a gloss by some superficial copyist, ignores the inward present reward, and appeals in a new form to the spirit of ostentation.

Vv. 5-6. *Prayer.* ὡς οἱ ὑποκριταί, as the actors. We shrink from the harshness of the term "hypocrite". Jesus is in the act of creating the new meaning by the use of an old word in a new connection.—φιλοῦσι stands in place of an adverb. They love to, are wont, do it with pleasure. This construction is common in classics, even in reference to inanimate objects, but here only and in Mt. xxiii. 6-7 in N. T.—ἐστῶτες, ordinary attitude in prayer, στήναι and καθῆσθαι seem to be used sometimes without emphasis to denote simply presence in a place (so Pricaeus).—συναγωγαῖς, γωνίαις τ. πλατ.: usual places of prayer, especially for the "actors," where men do congregate, in the synagogue for worship, at the corners of the broad streets for talk or business; plenty of observers in both cases. Prayer had been reduced to system among the Jews. Methodising, with stated hours and forms, began after

- ε Ch. xvi. 27. ἡ ἀποδώσει σοι ἐν τῷ φανερῷ.<sup>1</sup> 5. Καὶ ὅταν προσεύχη, οὐκ ἔσθ<sup>2</sup>  
 1 Ch. xxiii. ὥσπερ<sup>3</sup> οἱ ὑποκριταί, ὅτι<sup>4</sup> φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς  
 6. Lk. xx. γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν<sup>5</sup> φανῶσι τοῖς  
 46. ἀνθρώποις· ἀμήν λέγω ὑμῖν, ὅτι<sup>6</sup> ἀπέχουσι τὸν μισθὸν αὐτῶν. 6.  
 1 Ch. xxiv. σὺ δέ, ὅταν προσεύχη, εἰσελθε εἰς τὸ<sup>7</sup> ταμιεῖόν<sup>8</sup> σου, καὶ κλείσας  
 26. Lk. τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ  
 xii. 3, 24. Sir. xxix. πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.<sup>7</sup>  
 12 al. in Sept.

<sup>1</sup> NBD omit. This time L goes with the MSS. which have this reading. Doubtless a gloss, *vide* below.

<sup>2</sup> For προσευχη οὐκ ἔσθ NBD have προσευχησθε οὐκ εἰσεσθε, adopted by W.H. and other editors.

<sup>3</sup> ως in NBDZ.

<sup>4</sup> αν omitted in NBDL.

<sup>5</sup> οτι omitted in NBDZ.

<sup>6</sup> ταμιον in W.H. So in NBDL (ταμιον, ND).

<sup>7</sup> NBDZ omit εν τῷ φανερῷ, followed by most modern editors.

Ezra, and grew in the Judaistic period; traces of it even in the later books of O. T., e.g., Dan. vi. 10, 11 (*vide* Schultz, *Alt. Theol.*). The hour of prayer might overtake a man anywhere. The "actors" might, as De Wette suggests, be glad to be overtaken, or even arrange for it, in some well-frequented place.—ὅπως φανῶσιν τ. α. in order that they may appear to men, and have it remarked: how devout! Ver. 6: true prayer in contrast to the theatrical type.—σὺ δέ, thou, my disciple, in opposition to the "actors".—ὅταν, when the spirit moves, not when the customary hour comes, freedom from rule in prayer, as in fasting (Mt. ix. 14), is taken for granted.—τὸ ταμιεῖον, late form for ταμιεῖον (Lobeck, *Phryn.*, 493), first a store-chamber, then any place of privacy, a closet (Mt. xxiv. 26). Note the σου after ταμ. and θύραν and πατρί, all emphasising isolation, thy closet, thy door, thy Father.—κλείσας, carefully shutting thy door, the door of thine own retreat, to exclude all but thy Father, with as much secrecy as if you were about a guilty act. What delicacy of feeling, as well as sincerity, is implied in all this; greatly to be respected, often sinned against.—τῷ ἐν τῷ κρυπτῷ, He who is in the secret place; perhaps with allusion to God's presence in the dark holy of holies (Achelis). He is there in the place from which all fellow-men are excluded. Is social prayer negatived by this directory? No, but it is implied that social prayer will be

a reality only in proportion as it proceeds from a gathering of men accustomed to private prayer.

Vv. 7-15. *Further instruction in prayer.* Weiss (Mt.-Evan.) regards this passage as an interpolation, having no proper place in an anti-Pharisaic discourse. Both the opinion and its ground are doubtful. As regards the latter, it is true that it is Gentile practice in prayer that is formally criticised, but it does not follow that the Pharisees were not open to the same censure. They might make long prayers, not in ignorance, but in ostentation (Lutteroth), as a display of devotional talent or zeal. But apart from the question of reference to the Pharisees, it is likely that prayer under various aspects formed one of the subjects of instruction in the course of teaching on the hill whereof these chapters are a digest.

Ver. 7. βατταλογῆσθαι: ἀπαξ λεγ. in N. T., rarely used anywhere, and of doubtful derivation. Some (Erasmus, e.g.) have thought it was formed from Battus, the stammerer mentioned by Herod. (iv. 155), or from a feeble poet of the name who made long hymns full of repetitions (Suidas, *Lexicon*), but most now incline to the view that it is onomatopoeic. Hesychius (*Lex.*) takes this view of the kindred word βατταρίζειν (ἔμοι μὲν δοκεῖ κατὰ μίμησιν τῆς φωνῆς πεποιῆσθαι). It points to the repetition without end of the same forms of words as a stammerer involuntarily repeats the same syllable, like the Baal worshippers

7. Προσευχόμενοι δὲ μὴ βαττολογήσητε,<sup>1</sup> ὥσπερ οἱ ἔθνικοί.<sup>2</sup> Ch. v. 47  
δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν ἑισακουσθήσονται. 8. μὴ (in critical  
οὐν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὁ μὲν ὧν ἡ χρεῖαν ἔχετε, k xviii. 17.  
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9. οὕτως οὖν προσεύχεσθε ὑμεῖς. Lk. i. 13.  
v. 7. I Ch. vii. 24, 26; xiii. 24. m Ch. ix. 12; xxi. 3. Acts x. 31.  
1 Cor. xiv. 21. Heb.

<sup>1</sup> B have βαττα., which Tisch. and W.H. follow. L as in text. D has βλαττολ.

<sup>2</sup> B and Syr. Cur. have υποκριται.

<sup>3</sup> B Sah. version have ο θεος before ο πατηρ (W.H. within brackets).

shouting from morning till noon, "O Baal, hear us" (1 Kings xviii. 26, cf. Acts xix. 34, "Great is Diana of the Ephesians"). This repetition is characteristic of Pagan prayer, and when it recurs in the Church, as in saying many Aves and Paternosters, it is Paganism redivivus.—ἐθνικοί, the second of three references to Pagans (v. 47, vi. 32) in the Sermon on the Mount, not to be wondered at. The Pagan world was near at hand for a Jew belonging to Galilee with its mixed population. Pagan customs would be familiar to Galileans, and it was natural that Jesus should use them as well as the theory and practice of scribes and Pharisees, to define by contrast true piety.—πολυλογία, exexegetical of βατταλογ. The Pagans thought that by endless repetitions and many words they would inform their gods as to their needs and weary them ("fatigare deos") into granting their requests. Ver. 8, οὐν, infers that disciples must not imitate the practice described, because it is Pagan, and because it is absurd. Repetition is, moreover, wholly uncalled for.—οἶδεν γὰρ: the God whom Jesus proclaims—"your Father"—knows beforehand your needs. Why, then, pray at all? Because we cannot receive unless we desire, and if we desire, we will pray; also because things worth getting are worth asking. Only pray always as to a Being well informed and willing, in few words and in faith. With such thoughts in mind, Jesus proceeds to give a sample of suitable prayer.

Vv. 9-13. *The Lord's Prayer*. Again, in Lk. xi. 1-4—*vide* notes there. Here I remark only that Luke's form, true reading, is shorter than Matthew's. On this ground Kamphausen (*Das Gebet des Herrn*) argues for its originality. But surely Matthew's form is short and elementary enough to satisfy all reasonable requirements! The question as to the original form cannot be settled on such grounds. The prayer, as here given,

is, indeed, a model of simplicity. Besides the question as to the original form, there is another as to the originality of the matter. Wetstein says, "tota haec oratio ex formulis Hebraeorum concinnata est". De Wette, after quoting these words, asserts that, after all the Rabbinical scholars have done their utmost to adduce parallels from Jewish sources, the Lord's Prayer is by no means shown to be a *Cento*, and that it contains echoes only of well-known O.T. and Messianic ideas and expressions, and this only in the first two petitions. This may be the actual fact, but there is no need for any zeal in defence of the position. I should be very sorry to think that the model prayer was absolutely original. It would be a melancholy account of the chosen people if, after thousands of years of special training, they did not yet know what to pray for. Jesus made a new departure by inaugurating (1) freedom in prayer; (2) trustfulness of spirit; (3) simplicity in manner. The mere making of a new prayer, if only by apt conjunction of a few choice phrases gathered from Scripture or from Jewish forms, was an assertion of liberty. And, of course, the liberty obtains in reference to the new form as well as to the old. We may use the Paternoster, but we are not bound to use it. It is not in turn to become a fetish. Reformers do not arise to break old fetters only in order to forge new ones.

Ver. 9. οὕτως, thus, not after the ethnic manner.—προσεύχεσθε: present, pray so habitually.—ὑμεῖς: as opposed to the Pagans, as men (*i.e.*) who believe in an intelligent, willing God, your Father. The prayer which follows consists of six petitions which have often been elaborately explained, with learned discussions on disputed points, leaving the reader with the feeling that the new form is anything but simple, and wondering how it ever came into universal use. Gospel has been turned into law, spirit into



- 11 1 Pet. iii. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ὁ ἁγιασθήτω τὸ ὄνομά σου. 10.  
 15. (18.  
 xxix. 23.) ἐλθέτω ἡ βασιλεία σου. \* γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ,  
 0 Ch. xxvi.  
 42. Acts xxi. 14 (same phrase). p Acts vii. 31 (ὡς καὶ).

letter, poetry into prose. We had better let this prayer alone if we cannot catch its lyric tone.—Πάτερ. In Luke's form this name stands impressively alone, but the words associated with it in Matthew's version of the address are every way suitable. Name and epithet together—Father, in heaven—express reverential trust.—Ἁγιασθήτω τ. ο. σου: first petition—sanctified, hallowed be Thy name. Fritzsche holds that σου in this and the next two petitions is emphatic, σοῦ not σου enclitic. The suggestion gives a good direction for the expositor—may God the Father-God of Jesus become the one object of worship all the world over. A very natural turn of thought in view of the previous reference to the Pagans. Pagan prayer corresponded to the nature of Pagan deities—indifferent, capricious, unrighteous, unloving; much speaking, iteration, dunning was needed to gain their ear. How blessed if the whole pantheon could be swept away or fall into contempt, and the one worshippful Divinity be, in fact, worshipped, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς; for this clause appended to the third petition may be conceived as common to all the first three. The One Name in heaven the One Name on earth, and revered on earth as in heaven. Universalism is latent in this opening petition. We cannot imagine Jesus as meaning merely that the national God of Israel may be duly honoured within the bounds of His own people.

Ver. 10. Ἐλθέτω ἡ βασιλεία σου: second petition. The prayer of all Jews. Even the Rabbis said, that is no prayer in which no mention of the kingdom is made. All depends on how the kingdom is conceived, on what we want to come. The kingdom is as the King. It is the kingdom of the universal, benignant Father who knows the wants of His children and cares for their interests, lower and higher, that Jesus desires to come. It will come with the spread of the worship of the One true Divine Name; the paternal God ruling in grace over believing, grateful men. Thus viewed, God's kingdom comes, is not always here, as in the reign of natural law or in the moral order of the world.—γενηθήτω τ. θ. σ.: third petition. Kamphausen, bent on maintaining the superior originality of

Luke's form in which this petition is wanting, regards it as a mere pendant to the second, unfolding its meaning. And it is true in a sense that any one of the three first petitions implies the rest. Yet the third has its distinct place. The kingdom, as Jesus preached it, was a kingdom of grace. The second petition, therefore, is a prayer that God's *gracious* will may be done. The third, on the other hand, is a prayer that God's commanding will may be done; that the right as against the wrong may everywhere prevail.—ὡς ἐν οὐρ. καὶ ἐπὶ γῆς. This addendum, not without application to all three petitions, is specially applicable to this one. Translated into modern dialect, it means that the divine will may be perfectly, ideally done on this earth: as in heaven, so also, etc. The reference is probably to the angels, described in Ps. ciii., as doing God's commandments. In the O. T. the angels are the agents of God's will in nature as well as in Providence. The defining clause might, therefore, be taken as meaning: may God's will be done in the moral sphere as in the natural; exactly, always, everywhere.

The foregoing petitions are regarded by Grotius, and after him Achelis, as *ria desideria*, εὐχαί, rather than petitions proper—αἰτήματα, like the following three. The distinction is not gratuitous, but it is an exegetical refinement which may be disregarded. More important is it to note that the first group refers to the great public interests of God and His kingdom, placed first here as in vi. 33, the second to personal needs. There is a corresponding difference in the mode of expression, the verbs being in the third person in Group I., objective, impersonal; in the second in Group II., subjective, personal.

Ver. 11. *Fourth petition.* τὸν ἄρτον ἡμῶν: whatever the adjective qualifying ἄρτον may mean, it may be taken for granted that it is ordinary bread, food for the body, that is intended. All spiritualising mystical meanings of ἐπιούσιον are to be discarded. This is the one puzzling word in the prayer. It is a ἅπασι λεγ., not only in O. and N. T., but in Greek literature, as known not only to us, but even to Origen, who (*De Oratione*, cap. xxvii.) states that it



καὶ ἐπὶ τῆς<sup>1</sup> γῆς· 11. τὸν ἄρτον ἡμῶν τὸν ἑπιούσιον δὸς ἡμῖν<sup>q</sup> here and  
 σήμερον· 12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς<sup>3</sup> (not  
 found in  
 Greek literature). r Rom. iv. 4.

<sup>1</sup> **MBZA** and some cursives omit τῆς. So most modern editors.

is not found in any of the Greeks, or used by private individuals, and that it seems to be a coinage (ἔοικε πεπλάσθαι) of the evangelists. It is certainly not likely to have proceeded from our Lord. This one word suffices to prove that, if not always, at least in uttering this prayer, Jesus spoke in Aramaean. He would not in such a connection use an obscure word, unfamiliar, and of doubtful meaning. The problem is to account for the incoming of such a word into the Greek version of His doubtless simple, artless, and well-understood saying. The learned are divided as to the derivation of the word, having of course nothing but conjecture to go on. Some derive it from ἐπὶ and οὐσία, or the participle of εἶναι; others from ἐπιέναι, or ἡ ἐπιούσα = the approaching day (ἡμέρα understood). In the one case we get a qualitative sense—bread for subsistence, bread needed and sufficient (τὰ δέοντα καὶ αὐτάρκη. Prov. xxx. 8, Sept.); in the other, a temporal—bread of the coming day, *panem quotidianum* (Vulg., Lk., xi. 3), "daily bread". Either party argues against the other on grammatical grounds, e.g., that derived from οὐσία the word should be ἐπουσίος, and that derived from ἐπιούσα it should be ἐπιουσαῖος. In either case the disputants are ready with their answer. Another source of argument is suitability of the sense. Opponents of the temporal sense say that to pray for to-morrow's bread sins against the counsel, "Take no thought for the morrow," and that to pray, "Give us to-day our bread of to-morrow," is absurd (*ineptius*, Suicer, Thesaurus, s.v. ἐπιούσιος). On the other side it is said: Granting that the sense "sufficient" can be got from ἐπὶ, οὐσία, and granting its appropriateness, how comes it that a simpler, better-known word was not chosen to represent so plain a meaning? Early tradition should have an important bearing on the question. Lightfoot, in the appendix on the words ἐπιούσιος and περιούσιος, in his work "On a fresh Revision of the N. T.," summarises the evidence to this effect: Most of the Greeks follow Origen, who favoured derivation from οὐσία. But Aramaic

Christians put for ἐπιούσιος *Mahar* = crastinum. (Jerome comm. in Mt.) The Curetonian Syriac has words meaning, "our bread continual of the day give us". The Egyptian versions have similar readings. The old Latin version has *quotidianum*, retained by Jerome in revision of L. V. in Lk. xi. 2, while *supersubstantialem* is given in Mt. vi. 11. The testimony of these early versions is important in reference to the primitive sense attached to the word. Still the question remains: How account for the coinage of such a word in Greek-speaking circles, and for the tautology: give us to-day (σήμερον, Mt.) or daily (τὸ καθ' ἡμέραν, Luke), the bread of to-morrow? In his valuable study on "The Lord's Prayer in the early Church" (*Texts and Studies*, 1891), Principal Chase has made an important contribution to the solution of this difficulty by the suggestion that the coinage was due to liturgical exigencies in connection with the use of the prayer in the evening. Assuming that the original petition was to the effect: "to us give, of the day, our bread," and that the Greek equivalent for the day was ἡ ἐπιούσα, the adjective ἐπιούσιος was coined to make the prayer suitable at all hours. In the morning it would mean the bread of the day now begun, in the evening the bread of to-morrow. But devotional conservatism, while adopting the new word as convenient, would cling to the original "of the day"; hence σήμερον in Matt. and τὸ καθ' ἡμέραν in Luke, along with ἐπιούσιος. On the whole the temporal meaning seems to have the weight of the argument on its side. For a full statement of the case on that side vide Lightfoot as above, and on the other the article on ἐπιούσιος in Cremer's Bib. Theol., W. B., 7te Aufl., 1893.

Ver. 12. *Fifth petition.* ὀφειλήματα, in classics literal debts, here moral debts, sins (ἁμαρτίας in Lk. xi. 4). The more men desire God's will to be done the more conscious they are of shortcoming. The more conscious of personal shortcoming, the more indulgent towards the faults of others even when committed against themselves. Hence the added

- <sup>6</sup> Ch. xviii. 24 (literal).  
<sup>7</sup> Lk. xiii. 4 (moral).  
<sup>8</sup> Gal. v. 3 (logical obligation).  
<sup>9</sup> Lk. xi. 4. καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. 15. εἰ δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. 16. ὅταν δὲ νηστεύετε, μὴ γίνεσθε ὡς οἱ ἄλλοι, οἱ ἡσυχάζοντες καὶ ἡσυχάζοντες, ἀλλὰ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὁ ὁρῶν τὸ κρυφόν, ἀποδοθήσεται ὑμῖν. 17. ὅταν δὲ νηστεύετε, ὡς οἱ ἄλλοι, οἱ ἡσυχάζοντες καὶ ἡσυχάζοντες, ἀλλὰ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὁ ὁρῶν τὸ κρυφόν, ἀποδοθήσεται ὑμῖν. 18. ὅταν δὲ νηστεύετε, ὡς οἱ ἄλλοι, οἱ ἡσυχάζοντες καὶ ἡσυχάζοντες, ἀλλὰ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὁ ὁρῶν τὸ κρυφόν, ἀποδοθήσεται ὑμῖν. 19. ὅταν δὲ νηστεύετε, ὡς οἱ ἄλλοι, οἱ ἡσυχάζοντες καὶ ἡσυχάζοντες, ἀλλὰ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὁ ὁρῶν τὸ κρυφόν, ἀποδοθήσεται ὑμῖν. 20. ὅταν δὲ νηστεύετε, ὡς οἱ ἄλλοι, οἱ ἡσυχάζοντες καὶ ἡσυχάζοντες, ἀλλὰ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὁ ὁρῶν τὸ κρυφόν, ἀποδοθήσεται ὑμῖν. 21. James iv. 14.

<sup>1</sup> NBZ have ἀφεκαμεν, adopted by modern editors. ἀφίμεν (T. R.) has probably come in from Luke (xi. 4).

<sup>2</sup> The Doxology *οὕτως εἰπὲς αὗτοι ἄμην* is wanting in NBZ and is regarded by most modern critics as an ancient liturgical insertion. It is found in LΔΣ *al.*

<sup>3</sup> τα παραπτώματα αὐτῶν wanting in ND, omitted by Tisch., bracketed by W.H., though found in BL.

<sup>4</sup> *ως* in NBDA.

<sup>5</sup> For αὐτῶν B has *εαυτῶν*.

<sup>6</sup> T. R. has *οὕτως* with L *al.* NBZ omit.

words: *ὡς καὶ ἡ ἀφίκαμεν*, etc. It is natural and comforting to the sincere soul to put the two things together. *ὡς* must be taken very generally. The prayer proceeds from child-like hearts, not from men trained in the distinctions of theology. The comment appended in vv. 14, 15 introduces an element of reflection difficult to reconcile with the spontaneity of the prayer. It is probably imported from another connection, e.g., Mt. xviii. 35 (so Weiss-Meyer).

Ver. 13. *Sixth petition*: consists of two members, one qualifying or limiting the other.—*μὴ . . . πειρασμόν*, expose us not to moral trial. All trial is of doubtful issue, and may therefore naturally and innocently be shrunk from, even by those who know that the result may be good, confirmation in faith and virtue. The prayer is certainly in a different key from the Beatitude in V. 10. There Jesus sets before the disciple a heroic temper as the ideal. But here He does not assume the disciple to have attained. The Lord's Prayer is not merely for heroes, but for the timid, the inexperienced. The teacher is considerate, and allows time for reaching the heights of heroism on which St. James stood when he wrote (i. 2) *πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσχητε ποικίλοις*.—ἀλλὰ, not purely adversative, cancelling previous clause, but confirming it and going further

(Schanz, in accordance with original meaning of ἀλλὰ, derived from ἄλλο or ἄλλα, and signifying that what is going to be said is another thing, *aliud*, in relation to what has been said, Klotz, *Devar.* ii., p. 2)=Lead us not into temptation, or so lead us that we may be safe from evil: may the issue ever be beneficent.—*ῥῦσαι ἀπὸ*, not *ἐκ*; the latter would imply actual implication in, the former implies danger merely. Both occur in N. T. (on the difference cf. Kamphausen, *Das G. des H.*).—*τοῦ πονηροῦ*, either masculine or neuter, which? Here again there is an elaborate debate on a comparatively unimportant question. The probability is in favour of the masculine, the evil one. The Eastern naturally thought of evil in the concrete. But we as naturally think of it in the abstract; therefore the change from A. V. in R. V. is unfortunate. It mars the reality of the Lord's Prayer on Western lips to say, deliver us from the evil one. Observe it is moral evil, not physical, that is deprecated.—*ὅτι σοῦ ἐστίν . . . Ἀμήν*: a liturgical ending, no part of the original prayer, and tending to turn a religious reality into a devotional form.

On vv. 14-15 *vide* under ver. 12.

Vv. 16-18. *Fasting*. Ver. 16. *ὅταν δὲ*: transition to a new related topic.—*σκυθρωποί*, of sad visage, overdone of course by the "actors". Fasting, like

ἀπέχουσι τὸν μισθὸν αὐτῶν. 17. σὺ δὲ νηστεύων <sup>x</sup> ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι. 18. ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων,<sup>1</sup> ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ<sup>2</sup> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ<sup>2</sup> ἀποδώσει σοι ἐν τῷ φανερῷ.<sup>3</sup>

19. “Μὴ <sup>7</sup> θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ ὡς βρώσις ἀφανίζει, καὶ ὅπου κλέπται <sup>z</sup> διορύσσουσι καὶ κλέπτουσι. 20. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε ὡς βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. 21. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν,<sup>4</sup> ἐκεῖ ἔσται καὶ <sup>5</sup> ἡ καρδία ὑμῶν.<sup>4</sup> 22. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός<sup>6</sup>. ἔαν οὖν ὁ

<sup>1</sup> B places νηστευων before τοις ἀνθρώποις.

<sup>2</sup> κρυφαίω in BBD.

<sup>3</sup> BBDL omit ἐν τῷ φανερῷ.

<sup>4</sup> B have σου, which makes the reflection more pointed.

<sup>5</sup> B omits καί.

<sup>6</sup> B adds σου.

prayer, was reduced to a system; twice a week in ordinary Pharisaic practice: Thursday and Monday (ascent and descent of Moses on Sinai), artificial gloom inevitable in such circumstances. In occasional fasting, in circumstances of genuine affliction, the gloom will be real (Lk. xxiv. 17).—ἀφανίζουσιν—ὅπως φανῶσιν, a play upon words, may be rendered in English “they disfigure that they may figure”. In German: Unsichtbar machen, sichtbar werden (Schanz and Weiss).—Ver. 17. ἀλειψαί, νίψαι: not necessarily as if preparing for a feast (Meyer and Weiss), but performing the usual daily ablutions for comfort and cleanliness, so avoiding parade of fasting by neglect of them (Bleek, Achelis).

The foregoing inculcations of sincerity and reality in religion contribute indirectly to the illustration of the divine name Father, which is here again defined by discriminating use. God as Father desires these qualities in worshippers. All close relations (father, son: husband, wife) demand real affection as distinct from parade.

Vv. 19-34. *Counsels against covetousness and care* (reproduced in Lk. xii. 22-34, with exception of vv. 22-23, which reappear in Lk. xi. 34-36). An interpolation, according to Weiss. Doubtless, if the Sermon on the Mount was exclusively an anti-Pharisaic discourse. But this homily might very well have formed one of the lessons on the hill, in connection with the general theme of

the kingdom, which needs to be defined in contrast to worldliness not less than to spurious types of piety.

Vv. 19-21. *Against hoarding.* θησαυροὺς ἐπὶ τῆς γῆς, treasures upon earth, and therefore earthly, material, perishable, of whatever kind.—σῆς, moth, destructive of costly garments, one prominent sort of treasure in the East.—βρώσις, not merely “rust,” but a generic term embracing the whole class of agents which eat or consume valuables (so Beza, Fritzsche, Bleek, Meyer, etc.). Erosionem seu corrosionem quamlibet denotat, quum vel vestes a tineis vel vetustate et putredine eroduntur, vel lignum a cossibus et carie, frumentum a curculionibus, quales τρώγας Graeci vocant, vel metalli ab aerugine, ferrugine, eroduntur et corroduntur (Kypke, *Obs. Sac.*).—διορύσσουσιν, dig through (clay walls), easier to get in so than through carefully barred doors (again in Matt. xxiv. 43). The thief would not find much in such a house.—Ver. 20. θησ. ἐν οὐρανῷ: not = heavenly treasures, says Fritzsche, as that would require τοὺς before ἐν. Grammatically this is correct, yet practically heavenly treasure is meant.—Ver. 21. ὅπου θησ. . . . ἐκεῖ καρδία. The reflection goes back on the negative counsel in ver. 19. Do not accumulate earthly treasures, for then your heart will be there, whereas it ought to be in heaven with God and the Kingdom of God.

Vv. 22-24. *Parable of the eye.* A difficult passage; connection obscure,

- Lk. xl. 34. ὁφθαλμός σου ἁπλοῦς ἦ,<sup>1</sup> ὅλον τὸ σῶμά σου ὁφτεινὸν ἔσται • 23.  
 b Ch. xvii. 5.  
 Lk. xl. 34. εἰν δὲ ὁ ὁφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου ὁσκοτεινὸν  
 36.  
 c Lk. xi. 34. ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον ;  
 36.  
 d Lk. xvi. 13. 24. Οὐδεὶς δύναται δυοὶ κυρίοις δουλεῦν • ἡ γὰρ τὸν ἓνα μισήσει,  
 i Thess.  
 v. 14. καὶ τὸν ἕτερον ἀγαπήσει • ἡ ἐνὸς ἂνθέξεται, καὶ τοῦ ἑτέρου ὁ κατα-  
 Tit. i. 9.  
 e Ch. xviii. φρονησει. οὐ δύνασθε Θεῷ δουλεῦν καὶ μαμμωνᾷ.<sup>2</sup> 25. διὰ  
 10. Lk.  
 xvi. 13. Rom. ii. 4 al. f Lk. xvi. 13.

<sup>1</sup> ἡ before ο ὁφθαλμος σου απλους in ΞB.

<sup>2</sup> μαμωνα in all uncials.

and the evangelic report apparently imperfect. The parallel passage in Luke (xi. 33-36) gives little help. The figure and its ethical meaning seem to be mixed up, moral attributes ascribed to the physical eye, which with these still gives light to the *body*. This confusion may be due to the fact that the eye, besides being the organ of vision, is the seat of expression, revealing inward dispositions. Physically the qualities on which vision depends are health and disease. The healthy eye gives light for all bodily functions, walking, working, etc.; the diseased eye more or less fails in this service. If the moral is to be found only in last clause of ver. 23, all going before being parable, then ἁπλοῦς must mean sound and πονηρὸς diseased, meanings which, if not inadmissible, one yet does not expect to find expressed by these words. They seem to be chosen because of their applicability to the moral sphere, in which they might suitably to the connection mean "liberal" and "niggardly". ἀπλότης occurs in this sense in Rom. xii. 8, and Hatch (Essays in B. G., p. 80) has shown that πονηρὸς occurs several times in Sept. (Sirach) in the sense of niggardly, grudging. He accordingly renders: "The lamp of the body is the eye. If therefore thine eye be liberal thy whole body shall be full of light; but if thine eye be grudging, thy whole body shall be full of darkness." Of course this leaves the difficulty of the mixing of natural and moral untouched. The passage is elliptical, and might be paraphrased thus: The eye is the lamp of the body: when it is healthy we see to do our daily work, when diseased we are in darkness. So with the eye of the soul, the heart, seat of desire: when it is free from covetousness, not anxious to hoard, all goes well with our spiritual functions—we choose and act wisely. When sordid passions possess it there is dark-

ness within deeper than that which afflicts the blind man. We mistake the relative value of things, choose the worse, neglect the better, or flatter ourselves that we can have both.

Ver. 24. *Parable of the two masters.* Οὐδεὶς: In the natural sphere it is impossible for a slave to serve two masters, for each claims him as his property, and the slave must respond to one or other of the claims with entire devotion, either from love or from interest.—ἡ γὰρ . . . μισήσει . . . ἀγαπήσει: We may take this clause as referring to the case of honest preference. A slave has his likes and dislikes like other men. And he will not do things by halves. His preference will take the form of love, and his aversion that of hate.—ἡ ἐνὸς ἀνθέξεται, etc.: this clause may be taken as referring to the case of interest. The slave may not in his heart care for either of the rival masters. But he must seem to care, and the relative power or temper of one as compared to the other, may be the ground of his decision. And having decided, he attaches himself, ἀνθέξεται, to the one, and ostentatiously disregards the other. In ordinary circumstances there would be no room for such a competition of masters. But a case might occur in time of war when the conquered were sold into slavery.—οὐ δύνασθε, etc. Application of the parable to God and earthly possessions.—μαμμωνᾷ, wealth personified=Plutus, a Chaldee, Syriac, and Punic word ("lucrum punice mammon dicitur," Aug. de S. D.) derived from מַמְזָר = to conceal or מַמְזָר to trust (vide Buxtorf, *Lex. Talm.*, p. 1217). The meaning is not, "ye cannot serve God and have riches," but "ye cannot be faithful to God and make an idol of wealth". "Non dixit, qui habet divitias, sed qui servit divitiis," Jerome.

Vv. 25-34. *Counsels against care.* More suitable to the circumstances of the



τοῦτο λέγω ὑμῖν, μὴ <sup>1</sup>μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ <sup>1</sup>τίς Ch. x. 19.  
 πίνετε· μηδὲ τῷ σώματι ὑμῶν, τί <sup>2</sup>ἐνδύσθησθε. οὐχὶ ἡ ψυχὴ πλεῖον Lk. x. 41;  
 ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26. <sup>3</sup>ἐμβλέψατε εἰς xii. 25.  
 τὰ <sup>4</sup>πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ <sup>5</sup>σπεύρουσιν, οὐδὲ <sup>6</sup>θερίζουσιν, οὐδὲ b Phil. iv. 6  
 συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· (various  
 οὐχ ὑμεῖς μᾶλλον <sup>1</sup>διαφέρετε αὐτῶν; 27. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύνα- const.),  
 11. Mk. i.  
 6. Rom.  
 xiii. 12.  
 Eph. vi. 11.  
 1 Thess. v.

<sup>3</sup> (last three exx. metaphorical). i Acts i. 11 (with εἰς). j Ch. viii. 20; xiii. 4. Lk. viii. 5. Acts  
 x. 12. k John iv. 36, 37. l Ch. x. 31; xii. 12. Lk. xii. 24 (with μᾶλλον).

<sup>1</sup> ἡ τι πινητε in B. This clause is wanting in B, omitted by Tisch., and bracketed by W.H.

disciples than those against amassing treasures. "Why speak of treasures to us who are not even sure of the necessities of life? It is for bread and clothing we are in torment" (Lutteroth).—Ver. 25, διὰ τοῦτο: because ye can be unfaithful to God through care as well as through covetousness.—μὴ μεριμνᾶτε: μέριμνα from μερίς, μερίζω, because care divides and distracts the mind. The verb is used in N. T. in various constructions and senses; sometimes in a good sense, as in 1 Cor. vii. 32: "The unmarried care for the things of the Lord," and xii. 25 in reference to the members of the body having the same care for each other. But the evil sense predominates. What is here deprecated is not work for bread and raiment, but worry, "Labor exerceundus est, sollicitudo tollenda," Jerome.—οὐχὶ ἡ ψυχὴ . . . ἐνδύματος: the *life* not the *soul*; the natural life is more than *meat*, and the body more than the *clothing* which protects it, yet these greater things are given to you already. Can you not trust Him who gave the greater to give the less? But a saying like this, life is more than meat, in the mouth of Jesus is very pregnant. It tends to lift our thoughts above materialism to a lofty conception of man's chief end. It is more than an argument against care, it is a far-reaching principle to be associated with that other *logion*—a man is better than a sheep (Matt. xii. 12).—Ver. 26. ἐμβλέψατε εἰς, fix your eyes on, so as to take a good look at (Mk. x. 21, xiv. 67).—τὰ πετεινὰ τ. οὐ., the birds whose element is the air; look, not to admire their free, careless movements on the wing, but to note a very relevant fact—ὅτι, that without toil they get their food and live.—σπεύρουσιν, θερίζουσιν, συνάγουσι &. &.: the usual operations of the husbandman in producing the staff of life. In these the birds have no part, yet your Father feedeth them. The careworn might reply to this: yes; they

feed themselves at the farmer's expense, an additional source of anxiety to him. And the cynic unbeliever in Providence: yes, in summer; but how many perish in winter through want and cold! Jesus, greatest of all optimists, though no shallow or ignorant one, quietly adds: οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν: do not ye differ considerably from them? They fare, on the whole, well, God's humble creatures. Why should *you* fear, *men*, God's children?

Ver. 27. τίς δὲ, etc. The question means: care is as bootless as it is needless. But there is much difference of opinion as to the precise point of the question. Does it mean, who by care can add a cubit to his height, or who can add a short space of time, represented by a cubit, to the length of his life? ἡλικία admits of either sense. It means *stature* in Lk. xix. 3; *age* in John ix. 21, Heb. xi. 11. Most recent commentators favour the latter interpretation, chiefly influenced by the monstrosity of the supposition as referring to stature. Who could call adding a cubit, 1½ feet, to his height a very small matter, the expression of Lk. (ἐλάχιστον, xii. 26)? The application of a measure of length to length of days is justified by Ps. xxxix. 5: "Thou hast made my days as handbreadths". But Dr. Field strongly protests against the new rendering. Admitting, of course, that ἡλικία is ambiguous, and that in classic authors it oftener means *age* than *stature*, he insists that πῆχυς is decisive. "πῆχυς," he remarks (Ot. Nor.), "is not only a measure of length, but that by which a man's *stature* was properly measured." Euthy. on this place remarks: "καὶ μὴν οὐδὲ σπιθαμῇν (half a cubit) οὐδὲ δάκτυλον (a 24th part): λοιπὸν οὖν πῆχυν εἶπε, διότι κυρίως μέτρον τῶν ἡλικιῶν ὁ πῆχυς ἐστὶ. Thus a short man is τρίπῆχυς, a tall man τετράπῆχυς." But how are we to get over the monstrosity of the supposition?

- m Lk. xii. 25. John xxi. 8. Rev. xxi. 17. n Lk. xii. 27. o ver. 31 (with 70). Lk. xii. 27. p Ch. xiv. 19. Lk. xii. 28. Jas. i. 10 (of grass). Ch. xiii. 26. Mk. iv. 28 (of grain). 1 Cor. iii. 12 (of hay). q here and Lk. xii. 28. r Ch. xi. 8. s Ch. viii. 26; xiv. 31; xvi. 8. Lk. xii. 28.

<sup>1</sup> NB have plurals (W.H.). The singulars are a grammatical correction (κρίνα neut. pl. nom.) wholly unnecessary. The lilies are viewed singly.

Lutteroth helps us here by finding in the question of Jesus a reference to the growth of the human body from infancy to maturity. By that insensible process, accomplished through the aid of food, Gods adds to every human body more than one cubit. "How impossible for you to do what God has done without your thinking of it! And if He fed you during the period of growth, can you not trust Him now when you have ceased to grow?" Such is the thought of Jesus.

Vv. 28-30. *Lesson from the flowers.* καταμάθετε, observe well that ye may learn thoroughly the lesson they teach. Here only in N.T., often in classics. Also in Sept., e.g., Gen. xxiv. 21: The man observed her (Rebekah), learning her disposition from her actions.—τὰ κρίνα, the *lilium Persicum*, *Emperor's crown*, according to Rosenmüller and Kuinoel; the red anemone, according to Furrer (Zscht. für M. und R.) growing luxuriantly under thorn bushes. All flowers represented by the lily, said Euthy. Zig. long ago, and probably he is right. No need to discover a flower of rare beauty as the subject of remark. Jesus would have said the same thing of the snowdrop, the primrose, the bluebell or the daisy. After ἄγρου should come a pause. Consider these flowers! Then, after a few moments' reflection: πῶς, not interrogative (Fritzsche), but expressive of admiration; vague, doubtful whether the growth is admired as to height (Bengel), rapidity, or rate of multiplication. Why refer to growth at all? Probably with tacit reference to question in ver. 27. Note the verbs in the plural (*vide* critical note) with a neuter nominative. The lilies are viewed individually as living beings, almost as friends, and spoken of with affection (Winer, § 58, 3). The verb αὐξάνω in active voice is transitive in class., intransitive only in

later writers.—κοπιῶσιν, νήθουσιν: "il-lud virorum est, qui agrum colunt, hoc mulierum domisedarum" (Rosenmüller). The former verb seems to point to the toil whereby bread is earned, with backward glance at the conditions of human growth; the latter to the lighter work, whereby *clothing*, the new subject of remark, is prepared.—Ver. 29. λέγω δέ: the speaker is conscious He makes a strong statement, but He means it.—οὐδὲ, not even Solomon the magnificent, most glorious of the kings of Israel, and on state occasions most gorgeously attired.—ἐν τούτων: the lilies are in view, and one of them is singled out to vie with Solomon.—Ver. 30. εἰ δὲ τὸν χόρτον. Application. The beautiful flowers now lose their individuality, and are merged in the generic *grass*: mere weeds to be cut down and used as fuel. The natural sentiment of love for flowers is sacrificed for the ethical sentiment of love for man, aiming at convincing him of God's care.—κρίβανον (Attic κρίβανος, *vide* Lobeck, *Phryn.*, 179), a round pot of earthenware, narrow at top, heated by a fire within, dough spread on the sides; beautiful flowers of yesterday thus used to prepare bread for men! ὀλιγόπιστοι: several times in Gospels, not in classics; not reproachful but encouraging, as if bantering the careworn into faith. The difficulty is to get the careworn to consider these things. They have no eye for wild flowers, no ear for the song of birds. Not so Jesus. He had an intense delight in nature. Witness the sentiment, "Solomon in all his glory," applied to a wild flower! These golden words are valuable as revealing His genial poetic nature. They reflect also in an interesting way the *holiday mood* of the hour, up on the hill away from heat, and crowds, and human misery.

Vv. 31-33. *Renewed exhortation*

τί πίνωμεν, ἢ τί περιβαλώμεθα; 32. πάντα γὰρ ταῦτα τὰ ἔθνη ἔπιζητεῖ<sup>1</sup>. οἶδε γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι "χρηζέτε τούτων ἀπάντων· 33. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην<sup>2</sup> αὐτοῦ, καὶ ταῦτα πάντα ἂ προστεθήσεται ὑμῖν· 34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς.<sup>3</sup> ἂ ἄρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

19. w Ch. x. 25. 1 Pet. iv. 3 x here only in N. T. in sense of trouble. Sept. Eccl. vii. 15; xii. 1. Amos iii. 6. Sir. xix. 6.

<sup>1</sup> Another grammatical correction (neut. pl. nom. ἔθνη). NB have ἐπιζητοῦσι.

<sup>2</sup> NB omit του θεου, and B transposes the nouns and has την δικ. και την βασ. αυτου. Tisch. and W.H. retain the order as in T. R., omitting του θεου.

<sup>3</sup> τα εαυτης in EΣ (Δ τα περι αυτης). B\*L have simply αυτης.

against care. Ver. 31. οὖν, goes back on ver. 25, repeating the counsel, reinforced by intervening argument.—Ver. 32. τὰ ἔθνη, again a reference to heathen practice; in vi. 7 to their "batology" in prayer, here to the kind of blessings they eagerly ask (ἐπιζητοῦσιν): material only or chiefly; bread, raiment, wealth, etc. I never realised how true the statement of Jesus is till I read the *Vedic Hymns*, the prayer book and song book of the Indian Aryans. With the exception of a few hymns to *Varuna*, in which sin is confessed and pardon begged, most hymns, especially those to *Indra*, contain prayers only for material goods: cows, horses, green pastures, good harvests.

To wifeless men thou givest wives,  
And joyful mak'st their joyless lives;  
Thou givest sons, courageous, strong,  
To guard their aged sires from wrong.  
Lands, jewels, horses, herds of kine,  
All kinds of wealth are gifts of thine.  
Thy friend is never slain; his might  
Is never worsted in the fight.

—Dr. Muir, *Sanskrit Texts*, vol. v., p. 137.

—οἶδεν γὰρ ὁ πατήρ ὁ· Disciples must rise above the pagan level, especially as they worship not *Indra*, but a *Father in heaven*, believed in even by the Indian Aryans, in a rude way, under the name of *Dyaus-Pitar*, Heaven-Father. γὰρ explains the difference between pagans and disciples. The disciple has a Father who knows, and never forgets, His children's needs, and who is so regarded by all who truly believe in Him. Such faith kills care. But such faith is possible only to those who comply with the following injunction.—Ver. 33. ζητεῖτε πρῶτον. There is considerable variation in the text of this counsel. Perhaps the nearest to the original is the reading of B, which omits τοῦ θεοῦ

with N, and inverts the order of βασ. and δικαι. Seek ye His (the Father's) righteousness and kingdom, though it may be against this that in Luke (xii. 31) the kingdom only is mentioned, πρῶτον also being omitted: Seek ye His kingdom. This may have been the original form of the *logion*, all beyond being interpretation, true though unnecessary. Seeking the kingdom means seeking righteousness as the *summum bonum*, and the πρῶτον is implied in such a quest. Some (Meyer, Sevin, Achelis) think there is no second, not even a subordinate seeking after earthly goods, all that to be left in God's hands, our sole concern the kingdom. That is indeed the ideal heroic attitude. Yet practically it comes to be a question of first and second, supreme and subordinate, and if the kingdom be indeed first it will keep all else in its proper place. The πρῶτον, like the prayer against temptation, indicates consideration for weakness in the sincere.—προστεθήσεται, shall be added, implying that the main object of quest will certainly be secured.

Ver. 34. *Final exhortation against care*. Not in Luke's parallel section, therefore regarded by Weiss as a reflection appended by the evangelist, not drawn from apostolic doctrine. But it very fitly winds up the discourse. Instead of saying, Care not about food and raiment, the Teacher now says finally, Care not with reference to to-morrow, εἰς τὴν αὔριον (ἡμέραν understood). It comes to the same thing. To restrict care to to-day is to master it absolutely. It is the future that breeds anxiety and leads to hoarding.—μεριμνήσει: future, with force of an imperative = let it, with genitive (αὐτῆς, W.H.) like other verbs of care; in ver. 25, with accus.—ἄρκετὸν: a



- a Lk. vi. 37. VII. 1. "ΜΗ <sup>a</sup> κρίνετε, ἵνα μὴ κριθῇτε. 2. ἐν ᾧ γὰρ κρίματι κρί-  
 Rom. ii. νετε, κριθήσεσθε. καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται <sup>1</sup> ὑμῖν.  
 1, 2, 27: 3. Τί δὲ βλέπεις τὸ <sup>b</sup> κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,  
 Jas. iv. 11, b Lk. vi. 41, 42.

<sup>1</sup> Most uncials have the simple μετρηθήσεται. The compound (T. R.) is in minusc. and Σ. Doubtless it came in originally from Lk. (vi. 38), being there the most probable reading.

neuter adjective, used as a noun; a sufficiency.—τῇ ἡμέρᾳ, for each successive day, the article distributive.—ἡ κακία, not the moral evil but the physical, the misery or affliction of life (not classical in this sense). In the words of Chrys. H. xxii., κακίαν φησι, οὐ τὴν πονηρίαν, μὴ γένοιτο, ἀλλὰ τὴν ταλαιπωρίαν, καὶ τὸν πόνον, καὶ τὰς συμφοράς. Every day has some such troubles: "suas afflictiones, quas nihil est necesse metu conduplicare". Erasmus, *Paraph.* Fritzsche proposes a peculiar arrangement of the words in the second and third clauses. Putting a full stop after μεριμνήσει, and retaining the τὰ of T. R. before ἐαυτῆς, he brings out this sense: The things of itself are a sufficiency for each day, viz., the evil thereof.

CHAPTER VII. THE SERMON CONTINUED AND CLOSED. The contents of this chapter are less closely connected and more miscellaneous than in the two preceding. In vv. 1-12 the polemic against Pharisaism seems to be continued and concluded. Vv. 6-11 Weiss regards as an interpolation foreign to the connection. It seems best not to be too anxious about discovering connections, but to take the weighty moral sentences of the chapter as they stand, as embodying thoughts of Christ at whatever time uttered, on the hill or elsewhere, or in whatever connection. Section 1-5 certainly deals with a Pharisaic vice, that of exalting ourselves by disparaging others, a very cheap way of attaining moral superiority. Jesus would have His disciples rise above Pagans, publicans, Sadducees, Pharisees, but not by the method of detraction.

Vv. 1-5. *Against judging.* Ver. 1. μὴ κρίνετε, judge not, an absolute prohibition of a common habit, especially in religious circles of the Pharisaic type, in which much of the evil in human nature reveals itself. "What levity, haste, prejudice, malevolence, ignorance; what vanity and egotism in most of the judgments pronounced in the world" (Lutherth). *Judge not*, said Christ. *Judge*, it is your duty, said the Dutch

pietists of last century through a literary spokesman, citing in proof Matt. xxiii. 33, where the Pharisees are blamed for neglecting "judgment". *Vide* Ritschl, *Geschichte des Pietismus*, i., p. 328. How far apart the two types!—ἵνα μὴ κριθῇτε: an important, if not the highest motive; not merely a reference to the final judgment, but stating a law of the moral order of the world: the judge shall be judged; to which answers the other: who judges himself shall not be judged (1 Cor. xi. 31). In Rom. ii. 1 St. Paul tacitly refers to the Jew as ὁ κρίνων. The reference there and here defines the meaning of κρίνειν. It points to the habit of judging, and the spirit as evinced by the habit, censoriousness leading inevitably to sinister judging, so that κρίνειν is practically equivalent to κατακρίνειν or καταδικάζειν (Lk. vi. 37).—Ver. 2. ἐν ᾧ γὰρ, etc.: Vulgatissimum hoc apud Judeos adagium, says Lightfoot (Hor. Heb.). Of course; one would expect such maxims, based on experience, to be current among all peoples (*vide* Grotius for examples). It is the *lex talionis* in a new form: *character for character*. Jesus may have learned some of these moral adages at school in Nazareth, as we have all when boys learned many good things out of our lesson books with their collections of extracts. The point to notice is what the mind of Jesus assimilated—the best in the wisdom of His people—and the emphasis with which He inculcated the best, so as to ensure for it permanent lodgment in the minds of His disciples and in their records of His teaching.

Vv. 3-5. *Proverb of the mote and beam.* Also current among Jews and Arabs (*vide* Tholuck).—κάρφος, a minute dry particle of chaff, wood, etc.—δοκός, a wooden beam (*let in*, from δέχομαι) or joist, a monstrous symbol of a great fault. A beam in the eye is a natural impossibility; cf. the camel and the needle eye. The Eastern imagination was prone to exaggeration. This is a case of *tu quoque* (Rom. ii. 2), or rather of "thou much more". The faults may



τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ ὁδοκὸν οὐ <sup>4</sup>κατανοεῖς; 4. ἡ πῶς ἔρεις τῷ <sup>c</sup> Lk. vi. 41, <sup>42.</sup>  
ἀδελφῷ σου, ἄφες ἐκβάλω τὸ κάρφος ἀπὸ <sup>1</sup> τοῦ ὀφθαλμοῦ σου· καὶ <sup>d</sup> Lk. vi. 41;  
ἰδοῦ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5. ὑποκριτά, ἔκβαλε πρῶτον τὴν <sup>e</sup> Lk. vi. 41;  
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, <sup>2</sup> καὶ τότε <sup>f</sup> Lk. xii. 24, <sup>30.</sup> Cf.  
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, <sup>3</sup> καὶ τότε <sup>g</sup> Lk. xii. 24, <sup>30.</sup> Cf.  
ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6. Μὴ δώτε τὸ ἅγιον τοῖς κυσί· <sup>h</sup> Lk. xii. 24, <sup>30.</sup> Cf.  
μὴδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε <sup>i</sup> Lk. xii. 24, <sup>30.</sup> Cf.  
<sup>f</sup> Ch. xlii. 45. <sup>i</sup> Tim. ii. 9. <sup>Rev. xvii. 4; xviii. 16; xxi. 21.</sup>

<sup>1</sup> NBΣ have εκ, which is preferred by most modern edd. Weiss suspects conformity to the εκ in εκβαλω.

<sup>2</sup> NBC place *ἐκ τοῦ ὀφθ. σου* before *τὴν δοκον*, so giving to the censor's own eye due emphasis.

be of the same kind: *κάρφος*, a petty theft, *δοκός*, commercial dishonesty on a large scale—"thou that judgest doest the same things" (Rom. ii. 2); or of a different sort: moral laxity in the publican, pride and inhumanity in the Pharisee who despised him (Lk. xviii. 9-14).—*βλέπεις, οὐ κατανοεῖς*: the contrast is not between seeing and failing to see, but between seeing and not choosing to see; ignoring, consciously overlooking. The censorious man is not necessarily ignorant of his own faults, but he does not let his mind rest on them. It is more pleasant to think of other people's faults.—Ver. 4. *ἐκβάλω*, hortatory conjunctive, first person, supplies place of imperative which is wanting in first person; takes such words as *ἄγε, φέρε*, or as here *ἄφες*, before it. *Vide* Goodwin, section 255. For *ἄφες* modern Greek has *ἄς*, a contraction, used with the subjunctive in the first and third persons (*vide* Vincent and Dickson, *Modern Greek*, p. 322).—Ver. 5. *ὑποκριτά*: because he acts as no one should but he who has first reformed himself. "What hast *thou* to do to declare my statutes?" Ps. l. 16.—*διαβλέψεις*, thou wilt see clearly, *vide* Mk. viii. 24, 25, where three compounds of the verb occur, with *ανά, διά, and ἐν*. Fritzsche takes the future as an imperative and renders: *se componere ad aliquid, curare; i.e., set thyself then to the task of, etc.*

Ver. 6. *A complementary counsel.* No connecting word introduces this sentence. Indeed the absence of connecting particles is noticeable throughout the chapter: vv. 1, 6, 7, 13, 15. It is a collection of ethical pearls strung loosely together. Yet it is not difficult to suggest a connecting link, thus: I have said, "Judge not," yet you must know people, else you will make great

mistakes, such as, etc. Moral criticism is inevitable. Jesus Himself practised it. He judged the Pharisees, but in the interest of humanity, guided by the law of love. He judged the proud, pretentious, and cruel, in behalf of the weak and despised. All depends on what we judge and why. The Pharisaic motive was egotism; the right motive is defence of the downtrodden or, in certain cases, self-defence. So *here*.—καταπατήσουσι: future well attested, *vide* critical note, with subjunctive, ῥήξωσι, in last clause; unusual combination, but not impossible. On the use of the future after μήποτε and other final particles, *vide* Burton, *Syntax of the Moods and Tenses in N. T. Greek*, § 199.—τὸ ἅγιον, τοὺς μαργαρίτας: what is the holy thing, and what are the pearls? In a moral aphorism special indications are not to be expected, and we are left to our own conjectures. The "holy" and the "pearls" must define themselves for each individual in his own experience. They are the things which are sacred and precious for a man or woman, and which natural feeling teaches us to be careful not to waste or expose to desecration. For this purpose knowledge of the world, discrimination, is necessary. We must not treat all people alike, and show our valuables, religious experiences, best thoughts, tenderest sentiments, to the first comer. Shyness, reserve, goes along with sincerity, depth, refinement. In all shyness there is implicit judgment of the legitimate kind. A modest woman shrinks from a man whom her instinct discerns to be impure; a child from all hard-natured people. Who blames woman or child? It is but the instinct of self-preservation.—κυρί, χρίσω. The people to be feared and shunned are those represented by dogs and swine, regarded by Jews as shameless and

z Ch. ix. 17. καταπατήσωσιν<sup>1</sup> αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες Mk. ix. 18. ῥήξωσιν ὑμᾶς. 7. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ Gal. iv. 27 (to break out into joy). εὐρήσετε·<sup>h</sup> κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 8. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν<sup>a</sup> εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.<sup>2</sup> b Lk. xi. 9. 10; xii. 36. 9. ἡ τίς ἐστίν<sup>8</sup> ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν<sup>4</sup> αἰτήσῃ ὁ υἱὸς αὐτοῦ Acts xii. 16. Rev. ἄρτον, μὴ λίθον<sup>1</sup> ἐπιδώσει αὐτῷ; 10. καὶ ἐὰν ἰχθὺν αἰτήσῃ,<sup>5</sup> μὴ iii. 20. i Lk. xi. 11; xxiv. 30, 42. Acts xv. 30; xxvii. 15.

<sup>1</sup> καταπατήσουσιν in BCLXS. Weiss against most critics thinks this combination of the fut. ind. with the subj. (ρηξώσιν) impossible. He ascribes the reading ου to a confusion of ου with ω. *Vide* below.

<sup>2</sup> ἀνοίγεται in B Cop. Syr. Cur. W.H. in margin. Weiss decides for this reading.

<sup>3</sup> BL omit ἐστίν, and among modern editors Treg. and W.H.

<sup>4</sup> For εἰαν αἰτήσῃ BCLΔ have αἰτήσῃ. Tisch. and W.H. adopt this.

<sup>5</sup> For καὶ εἰαν αἰτήσῃ NBC have ἡ καὶ αἰτήσῃ, which modern critics generally adopt.

unclean animals. There are such people, unhappily, even in the judgment of charity, and the shrewd know them and fight shy of them; for no good can come of comradeship with them. Discussions as to whether the dogs and the swine represent two classes of men, or only one, are pedantic. If not the same they are at least similar; one in this, that they are to be avoided. And it is gratuitous to limit the scope of the gnome to the apostles and their work in preaching the gospel. It applies to all citizens of the kingdom, to all who have a treasure to guard, a holy of holies to protect from profane intrusion.—μήποτε, lest perchance. What is to be feared?—καταπατήσουσιν, ῥήξωσιν: treading under foot (ἐν τ. π., *instrumental*, with, de Wette; *among*, Weiss) your pearls (αὐτοὺς), rending yourselves. Here again there is trouble for the commentators as to the distribution of the trampling and rending between dogs and swine. Do both do both, or the swine both, or the swine the trampling and the dogs the rending? The latter is the view of Theophylact, and it has been followed by some moderns, including Achelis. On this view the structure of the sentence presents an example of ἐπ'ἀνόδου or ὑστέρησις, the first verb referring to the second subject and the second verb to the first subject. The dogs—street dogs, without master, living on offal—rend, because what you have thrown to them, perhaps to propitiate them, being of uncertain temper at the best, is not to their liking; the swine trample under foot what looked like peas or acorns, but turns out to be uneatable.

Before passing from these verses (1-6) two curious opinions may be noted. (1) That ἄγιον represents an Aramaic word meaning ear-ornaments, answering to pearls. This view, once favoured by Michaelis, Bolten, Kuinoel, etc., and thereafter discredited, has been revived by Holtzmann (H. C.). (2) That ὀφθαλμός (vv. 3, 5) means, not the eye, but a village well. So Furrer. Strange, he says, that a man should need to be told by a neighbour that he has a mote in his eye, or that it should be a fault to propose to take it out! And what sense in the idea of a beam in the eye? But translate the Aramaic word used by Jesus, *well*, and all is clear and natural. A neighbour given to fault-finding sees a small impurity in a villager's well and tauntingly offers to remove it. Meantime his own boys, in his absence, throw a beam into his own well (*Zeitsch. für M. und R. Vide* also *Wanderungen*, p. 222).

Vv. 7-11. *Admonition to prayer*: presupposes deferred answer to prayer, tempting to doubt as to its utility, and consequent discontinuance of the practice. A lesson more natural at a later stage, when the disciples had a more developed religious experience. The whole subject more adequately handled in Luke xi. 1-13.—Ver. 7. Αἰτεῖτε, ζητεῖτε, κρούετε, threefold exhortation with a view to impressiveness; first literally, then twice in figurative language: seek as for an object lost, knock as at a barred door, appropriate after the parable of the neighbour in bed (Lk. xi. 5-8). The promise of answer is stated in corresponding terms.—δοθήσεται, εὐρήσετε, ἀνοιγήσεται.—Ver. 8, iteration in form

ὅφιν ἐπιδώσει αὐτῷ; 11. εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, ἴδτε <sup>Lk. xii. 56.</sup> <sup>2 Pet. ii. 9.</sup> <sup>(vide be-</sup> <sup>low, also</sup> <sup>Mt. xxvii.</sup> <sup>65).</sup> <sup>Lk. xi. 13.</sup> <sup>Eph. iv. 8</sup> <sup>Phil. v.</sup> <sup>17.</sup> <sup>1</sup>δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πῶσ' ἄλλοις ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; 12. Πάντα οὖν ὅσα ἂν <sup>1</sup>θέλητε ἵνα <sup>1</sup>ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς <sup>1</sup>ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος· καὶ οἱ προφῆται.

I Ch. xviii. 35; xx. 32; xxi. 40; xxv. 40, 45. Mk. v. 19, 20. Lk. l. 49 *al.* (with dat. of person in all cases cited. Not usual in classics).

<sup>1</sup> For *αν* *NC* have *εαν*, which has been adopted by Tisch. and W.H.

of a general proposition: *πᾶς γάρ*, for every one, etc.—Ver. 9. *ἡ* answers to a state of mind which doubts whether God gives in answer to prayer at all, or at least gives what we desire.—*τίς ἐξ ὑμῶν ἀν.*: argument from analogy, from the human to the divine. The construction is broken. Instead of going on to say what the man of the parable will do, the sentence changes into a statement of what he will not do. Well indicated in W.H.'s text by a — after *ἄρτον*. The anacolouthon should be avoided by omitting the *ἐστι* of T. R. after *τίς* and *μὴ* before *λίθον*, when the sentence would stand: *τίς ἐξ ὑμῶν ἀν., ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ*. But the broken sentence, if worse grammar, is better rhetoric.—*μὴ ἡ ἐπιδώσει*, he will not give him a stone, will he? Bread, stone; fish, serpent. Resemblance is implied, and the idea is that a father may refuse his child's request but certainly will not mock him. Grotius quotes from Plautus: "*Altera manu fert lapidem, panem ostentat altera*". Furrer suggests that by *ὅφιν* is meant not a literal serpent, but a scaleless fish, therefore prohibited to be eaten (Lev. xi. 12); serpent-like, found in the Sea of Galilee, three feet long, often caught in the nets, and of course thrown away like the dogfish of our waters.—Ver. 11, *πονηροὶ*, morally evil, a strong word, the worst fathers being taken to represent the class, the point being that hardly the worst will treat their children as described. There is no intention to teach a doctrine of depravity, or, as Chrysostom says, to calumniate human nature (οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν). The evil specially in view, as required by the connection, is selfishness, a grudging spirit: "If ye then, whose own nature is rather to keep what you have than to bestow it on others, etc." (Hatch, *Essays* in B. Gr., p. 81).—*οἶδατε διδόναι* *soletis* dare, Maldon. Wetstein; rather, have the sense to give; with the infinitive as in Phil. v.

12, 1 Tim. iii. 5. Perhaps we should take the phrase as an elegant expression for the simple *δίδοτε*. So Palaiet.—*δόματα*, four times in N. T. for the attic *δῶρον*, *δῶρημα*; *δομ.* ἀγαθὰ, gifts good not only in quality (bread not stone, etc.) but even in measure, generous, giving the children more than they ask.—*πῶσ' ἄλλοις*, a *fortiori* argument.—*ὁ πατήρ*, etc., the Father whose benignant nature has already been declared, v. 45.—*ἀγαθὰ*, good things emphatically, *insignia dona*, Rosenm., and only good (Jas. i. 17, an echo of this utterance). This text is classic for Christ's doctrine of the Fatherhood of God.

Ver. 12. *The golden rule.* οὖν here probably because in the source, *cf.* καὶ in quotation in Heb. i. 6. The connection must be a matter of conjecture—with ver. 11, a, "Extend your goodness from children to all," Fritzsche; with ver. 11, b, "Imitate the divine goodness," Bengel; with vii. 1-5, vv. 6-11 being an interpolation, Weiss and Holtz. (H.C.). Lk. vi. 31 places it after the precept contained in Matt. v. 42, and Wendt, in his reconstruction of the *logia* (L. J., i. 61), follows that clue. The thought is certainly in sympathy with the teaching of Matt. v. 38-48, and might very well be expounded in that connection. But the meaning is not dependent on connection. The sentence is a worthy close to the discourse beginning at v. 17. "Respondent ultima primis," Beng. Here as there "law and prophets".—*ἵνα* with subjunctive after *θέλητε*, instead of infinitive.—*πάντα οὖν . . . ποιεῖτε αὐτοῖς*. The law of nature, says Rosenmüller. Not quite. Wetstein, indeed, gives copious instances of something similar in Greek and Roman writers and Rabbinical sources, and the modern science of comparative religion enables us to multiply them. But recent commentators (including Holtz., H.C.) have remarked that, in these instances, the rule is stated in *negative* terms. So, *e.g.*, in Tobit,



m (with δία and gen. of way). 13. "Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. 14. ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες. o here only in N. T., several times in Sept. p here only in N. T., Sept. Ps. ciii. (iv.) 25. q here only in the sense of contracted.

1 η πύλη is wanting in N and many Fathers (Clem. Orig.), and omitted by W.H. and bracketed by Tisch. Weiss thinks it very suspicious.

2 Some copies have τι for σι and omit η πύλη, but the text as it stands is approved by W.H. Tisch. brackets η πύλη.

iv. 15, ὁ μισεῖς, μηδὲν ποιήσης, quoted by Hillel in reply to a man who asked him to teach the whole law while he stood on one leg. So also in the saying of Confucius: "Do not to others what you would not wish done to yourself," Legge, *Chinese Classics*, i. 191 f. The negative confines us to the region of *justice*; the positive takes us into the region of *generosity* or *grace*, and so embraces both law and prophets. We wish much more than we can claim—to be helped in need, encouraged in struggles, defended when misrepresented, and befriended when our back is at the wall. Christ would have us do all that in a magnanimous, benignant way; to be not merely δίκαιος but ἀγαθός.—νόμος καὶ προφῆται: perhaps to a certain extent a current phrase = all that is necessary, but, no doubt, seriously meant; therefore, may help us to understand the statement in v. 17, "I came not to destroy, but to fulfil". The golden rule was Law and Prophets only in an ideal sense, and in the same sense only was Christ a fulfiller.—*Vide* Wendt, L. J., ii. 341.

Vv. 13, 14. *The two ways* (Lk. xiii. 23-25). From this point onwards we have what commentators call the *Epilogue* of the sermon, introduced without connecting particle, possibly no part of the teaching on the hill, placed here because that teaching was regarded as the best guide to the right way. The passage itself contains no clue to the right way except that it is the way of the few. The allegory also is obscure from its brevity. Is the gate at the beginning or end of the way, or are gate and way practically one, the way narrow because it passes through a narrow doorway? Possibly Christ's precept was simply, "enter through the narrow gate" or "door" (θύρα, Luke's word), all the rest being gloss.—πύλης, the large entrance to an edifice or city, as distinct from θύρα, a common door; perhaps

chosen by Lk. because in keeping with the epithet στενῆς.—ὅτι, etc.: explanatory enlargement to unfold and enforce the precept.—ἡ ὁδός: two ways are contrasted, either described by its qualities and end. The "way" in the figure is a common road, but the term readily suggests a manner of life. The Christian religion is frequently called "the way" in Acts (ix. 2, xix. 9, etc.). The wrong road is characterised as πλατεῖα and εὐρύχωρος, broad and roomy, and as leading to destruction (ἀπώλειαν). The right way (and gate, ἡ πύλη, is to be retained in ver. 14, though omitted in ver. 13) is described as στενὴ καὶ τεθλιμμένη, narrow and contracted, and as leading to life.—ζωήν, a pregnant word, true life, worth living, in which men realise the end of their being—the antithesis of ἀπώλεια. The one is the way of the many, πολλοί εἰσιν οἱ εἰσερχ.; the other of the few, ὀλίγοι . . . οἱ εὐρίσκοντες. Note the word "finding". The way is so narrow or so untrodden that it may easily be missed. It has to be sought for. Luke suggests the idea of difficulty in squeezing in through the very narrow door. Both points of view have their analogue in life. The practical application of this counsel requires spiritual discernment. No verbal directory will help us. Narrow? Was not Pharisaism a narrow way, and the monastic life and pietism with its severe rules for separation from the "world" in amusement, dress, etc.?

Vv. 15-20. *Warning against pseudo-prophets*. Again, without connecting particle and possibly not a part of the Sermon on the Mount. But the more important question here is: Does this section belong to Christ's teaching at all, or has it been introduced by the Evangelist that false teachers of after days appearing in the Church might be condemned under the authority of the Master? (Holtz., H.C.). What occasion had



αὐτήν. 15. \*Προσέχετε δὲ<sup>1</sup> ἀπὸ τῶν \*ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσθωθεν δέ εἰσι ἡλύκοι ἄρπαγες. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μή τι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν,<sup>2</sup> ἢ ἀπὸ τριβόλων σῦκα; 17. οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ<sup>3</sup>. τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,<sup>4</sup> οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.<sup>4</sup> 19. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ

Ch. x. 17;  
xvi. 6, 11.  
Lk. xx. 46  
(all with  
ἀποτίνας).  
Ch. xxiv.  
11, 24 al.  
Acts xx. 29  
trop., 80 in  
Sept. Jer.  
v. 6 al.  
Ch. xi. 27.  
Ch. xiii.  
28, 42  
(with ἐκ).  
Ch. xii. 33;  
Eph. iv. 29.

<sup>1</sup> NB omit δε (so W.H.).

<sup>2</sup> NBC have σταφυλας. The sing. comes from Lk. (vi. 44).

<sup>3</sup> B has ποιεῖ καλοὺς (W.H. margin).

<sup>4</sup> For ποιεῖν B has ενεγκεῖν (Tisch. both places, W.H. 1st place).

Christ to speak of false prophets? The reference can hardly be to the Pharisees or the Rabbis. They were men of tradition, not prophetic, either in the true or in the false sense. But, apart from them, there might be another class of men in evidence in our Lord's day, who might be so characterised. It was a time of religious excitement; the force of custom broken, the deep fountains of the soul bursting forth; witness the crowds who followed John and Jesus, and the significant saying about the kingdom of heaven suffering violence (Matt. xi. 12). Such times call forth true prophets and also spurious ones, so far in religious sympathy with prevalent enthusiasms, but bent on utilising them for their own advantage in gain or influence, men of the Judas type. If such men, as is likely, existed, Jesus would have something to say about them, as about all contemporary religious phenomena.

Ver. 15. Προσέχετε ἀπὸ, take heed to and beware of.—οἵτινες, I mean, such as.—ἐν ἐνδύμασι προβάτων. Grotius, Rosenm. and Holtz. (H.C.) take this as referring to the dress worn (ἐν μηλωταῖς, Heb. xi. 37) as the usual badge of a prophet, but not without reference to the plausible manner of the wearer; deceptive and meant to deceive (Zechar. xiii. 4); gentle, innocent as sheep; speaking with "unction," and all but deceiving "the very elect". The manner more than the dress is doubtless intended. ἔσθωθεν δέ: manner and nature utterly different; within, ἡλύκοι ἄρπαγες; greedy, sometimes for power, ambitious to be first; often for gain, money. The *Didache* speaks of a type of prophet whom it pithily names a χριστέμπορος (chap. xii.), a *Christ-merchant*. There

have always been prophets of this type, "each one to his gain" (Is. lvi. 11), Evangel-merchants, traders in religious revival.—Ver. 16. ἀπὸ τ. καρπῶν. By the nature of the case difficult to detect, but discernible from their fruit.—ἐπιγνώσεσθε. Ye shall know them through and through (ἐπί) if ye study carefully the outcome of their whole way of life.

Vv. 16-20. *An enlargement in parabolic fashion on the principle of testing by fruit.* Ver. 16. μή τι, do they perhaps, τι suggesting doubt where there is none = men never do collect, or think of collecting, grapes from thorns or figs from thistles. And yet the idea is not absurd. There were thorns with grape-like fruit, and thistles with heads like figs (Holtz., H.C.). But in the natural sphere these resemblances never deceived; men saw at a glance how the matter stood.—Ver. 17. Another illustration from good and bad trees of the same kind. ἀγαθόν, sound, healthy; σαπρὸν, degenerate, through age or bad soil. According to Phryn., σαπρός was popularly used instead of αἰσχροῦς in a moral sense (σαπρὸν οἱ πολλοὶ ἀντὶ τοῦ αἰσχροῦ, p. 377). Each tree brings forth fruit answering to its condition.—Ver. 18. οὐ δύναται, etc. Nothing else is possible or looked for in nature.—Ver. 19. Men look on this as so certain that they do not hesitate to cut down and burn a degenerate tree, as if it were possible it might bring forth good fruit next year.—μὴ ποιοῦν, if it do not, that once ascertained. Weiss thinks this verse is imported from iii. 10, and foreign to the connection.—Ver. 20. ἄραγε: final inference, a very lively and forcible composite particle; again with similar effect

- εἰς πῦρ βάλλεται. 20. ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγιώσεσθε αὐτούς.
- x Ch. xii. 50;  
xxi. 31 *ul.*  
y Ch. xxiv.  
36. Lk. x.  
12. 2  
Thess. i. βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ <sup>x</sup> ποιῶν τὸ θέλημα τοῦ πατρὸς μου  
10 *al.*  
z Mk. ix. 38. τοῦ ἐν<sup>1</sup> οὐρανοῖς. 22. πολλοὶ ἐροῦσί μοι ἐν <sup>y</sup> ἐκείνῃ τῇ ἡμέρᾳ,  
Jas. v. 10.  
a John i. 20. Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν,<sup>2</sup> καὶ <sup>x</sup> τῷ σῷ ὀνόματι  
Heb. xi.  
13 (τινὶ τῇ) δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιή-  
ομεν, Acts  
xxiv. 14). σαμεν; 23. καὶ τότε <sup>a</sup> ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς·

<sup>1</sup> NBC have τοῖς before οὐρανοῖς, which T. R., following many MSS., omits.

<sup>2</sup> NBCLZ have the augment at the beginning (προφ.); adopted by modern editors.

in Matt. xvii. 26. The γε should have its full force as singling out for special attention; "at least from their fruits, if by no other means". It implies that to know the false prophet is hard. Ver. 22 explains why. He has so much to say, and show, for himself: devils cast out, souls saved, spiritual if not physical miracles done. What other or better "fruit" would you have? What in short is the test? Doctrine, good moral life? Is the false prophet necessarily a false teacher or an immoral man? Not necessarily though not unfrequently. But he is always a *self-seeking* man. The true prophet is Christ-like, *i.e.*, cares supremely for truth, righteousness, humanity; not at all for himself, his pocket, his position, his life. None but such can effectively preach Christ. This repetition of the thought in ver. 16 is not for mere poetical effect, as Carr (Camb. G. T.), following Jebb (*Sacred Literature*, p. 195), seems to think.

Vv. 21-23. *False discipleship*. From false teachers the discourse naturally passes to spurious disciples. Luke's version contains the kernel of this passage (Luke vi. 46). Something of the kind was to be expected in the teaching on the hill. What more likely than that the Master, who had spoken such weighty truths, should say to His hearers: "In vain ye call me Master, unless ye do the things which I say"? As it stands here the *logion* has probably, as Weiss suggests (Matt. Evang., p. 219), undergone expansion and modification, so as to give to the title

"Lord," originally = רַב, Teacher, the full sense it bore when applied to Christ by the Apostolic Church, and to make the warning refer to false prophets of the Apostolic age using Christ's

name and authority in support of anti-Christian tendencies, such as anti-nomianism (*ἀνομίαν*, ver. 23).—Ver. 21. ὁ λέγων, ὁ ποιῶν: Of all, whether disciples or teachers, the principle holds good without exception that not saying "Lord" but doing God's will is the condition of approval and admittance into the kingdom. Saying "Lord" includes taking Jesus for Master, and listening to His teaching with appreciation and admiration; everything short of carrying out His teaching in life. In connection with such lofty thoughts as the Beatitudes, the precept to love enemies and the admonition against care, there is a great temptation to substitute sentimental or æsthetic admiration for heroic conduct.—τὸ θέλημα τοῦ πατρὸς μου. Christ's sense of His position as Master or Lord was free from egotism. He was simply the Son and Servant of the Father, whose will He and all who follow Him must obey; *my* Father here for the first time.—Ver. 22. ἐν ἐκείνῃ τῇ ἡμέρᾳ, the great dread judgment day of Jehovah expected by all Jews, with more or less solemn awe; a very grave reference.—τῷ σῷ ὀνόματι: thrice repeated, the main ground of hope. Past achievements, prophesyings, exorcisms, miracles are recited; but the chief point insisted on is: all was done in Thy name, honouring Thee, as the source of wisdom and power.—Ver. 23. τότε. When they make this protestation, the Judge will make a counter-protestation—ὁμολογήσω αὐτοῖς, I will own to them. Bengel's comment is: aperte. Magna *potestas* hujus dicti. But there is a certain apologetic tone in the expression, "I will confess" ("profess," A.V. and R.V.), as if to say: I ought to know men who can say so much for themselves, but I do not.—ᾗτι, recita-

<sup>b</sup> ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ \* ἐργαζόμενοι τὴν <sup>d</sup> ἀνομίαν. 24. Πᾶς οὖν <sup>b</sup> Lk. ix. 39.  
<sup>c</sup> ὅστις ἀκούει μου τοὺς λόγους τούτους,<sup>1</sup> καὶ ποιεῖ αὐτούς, ὁμοιωσά <sup>c</sup> Acts xiii.  
<sup>d</sup> αὐτὸν <sup>2</sup> ἀνδρὶ \* φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ <sup>3</sup> ἐπὶ τὴν <sup>c</sup> Ch. xxvi.  
<sup>d</sup> πέτραι. 25. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ <sup>d</sup> Ch. xiii.  
<sup>e</sup> ἔπνευσαν οἱ ἄνεμοι, καὶ <sup>4</sup> προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε. <sup>e</sup> 41. 1 John  
<sup>f</sup> τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραι. 26. καὶ πᾶς ὁ ἀκούων μου τοὺς <sup>f</sup> Ch. x. 16;  
<sup>g</sup> λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ \* μωρῷ, <sup>g</sup> xxiv. 45;  
<sup>h</sup> <sup>f</sup> here only  
<sup>h</sup> in sense of beat against. <sup>g</sup> Ch. xxiii. 17, 19; xxv. 2, 8.

<sup>1</sup> B omits *τούτους*, which is bracketed by W.H. It seems needed, and may have fallen out by homœot.

<sup>2</sup> *SBZ* have *ομοιωθήσεται* for *ομοιωσά αυτον*. So W.H.

<sup>3</sup> *αυτου* before *την οικιαν* in *SBZΣ*, so giving the pronoun due emphasis—*his* house.

tive, the exact words directly reported.—*οὐδέποτε*, never: at no point in that remarkable career when so many wonderful things were done in my name.—*ἀποχωρεῖτε*, etc.: an echo of Ps. vi. 9, and sentence of doom, like Matt. xxv. 41.

Vv. 24-27. *Epilogue* (Lk. vi. 47-49, which see for comparative exegesis). οὖν, ver. 24, may be taken as referring to the whole discourse, not merely to vv. 21-23 (Tholuck and Achelis). Such a sublime utterance could only be the grand finale of a considerable discourse, or series of discourses. It is a fit ending of a body of teaching of unparalleled weight, dignity, and beauty. The *τούτους* after *λόγους* (ver. 24), though omitted in B, therefore bracketed in W. H., is thoroughly appropriate. It may have fallen out through similar ending of three successive words, or have been omitted intentionally to make the statement following applicable to the whole of Christ's teaching. Its omission weakens the oratorical power of the passage. It occurs in ver. 26.

Ver. 24. Πᾶς ὅστις. Were the reading ὁμοιωσά adopted, this would be a case either of attraction πᾶς for πάντα to agree with ὅστις (Fritzsche), or of a broken construction: nominative, without a verb corresponding, for rhetorical effect. (Meyer, *vide* Winer, § lxiii., 2, d.)—ἀκούει, ποιεῖ: hearing and doing, both must go together; *vide* James i. 22-25, for a commentary on this *logion*. "Doing" points generally to *reality*, and what it means specifically depends on the nature of the saying. "Blessed are the poor in spirit"; doing in that case means *being* poor in spirit. To evangelic ears the word has a legal sound, but the doing Christ had in view meant the opposite

of legalism and Pharisaism.—ὁμοιωθήσεται: not at the judgment day (Meyer), but, either shall be assimilated by his own action (Weiss), or the future passive to be taken as a Gerund = *comparandus est* (Achelis).—φρονίμῳ: perhaps the best rendering is "thoughtful". The type of man meant considers well what he is about, and carefully adopts measures suited to his purpose. The undertaking on hand is building a house—a serious business—a house not being meant for show, or for the moment, but for a lasting home. A well-selected emblem of religion.—τὴν πέτραι: the article used to denote not an individual rock, but a category—a rocky foundation.

Ver. 25. What follows shows his wisdom, justified by events which he had anticipated and provided for; not abstract possibilities, but likely to happen every year—certain to happen now and then. Therefore the prudence displayed is not exceptional, but just ordinary common sense.—καὶ: observe the five *καὶ* in succession—an eloquent *polysyndeton*, as grammarians call it; note also the rhythm of the sentence in which the war of the elements is described: down came the rain, down rushed the rivers, blew the winds—sudden, fell, terrible.—προσέπεσον, they fell upon that house: rain on roof, river on foundation, wind on walls. And what happened? καὶ οὐκ ἔπεσεν. The elements fell on it, but it did not fall.—τεθεμελίωτο γὰρ: for a good reason, it was founded on the rock. The builder had seen to that.

Vv. 26-27. μωρῷ, Jesus seems here to offend against His own teaching, v. 22, but He speaks not in passion or contempt, but in deep sadness, and with humane intent to prevent such folly.



b Lk. ii. 34. ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ<sup>1</sup> ἐπὶ τὴν ἄμμον· 27. καὶ κατέβη  
 Cf. Rom.  
 xi. 11. ἡ βροχὴ καὶ ἡλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέ-  
 i Ch. xxii.  
 33. Mk. i. κοψαν<sup>2</sup> τὴν οἰκίαν ἐκείνην, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.”  
 22; xi. 18.  
 Lk. iv. 32 28. Καὶ ἐγένετο ὅτε συνετέλεσεν<sup>3</sup> ὁ Ἰησοῦς τοὺς λόγους τούτους,  
 (all in ref.  
 to Christ's  
 doctrine).  
 j Mk. i. 22. αὐτοὺς ὡς<sup>4</sup> ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.<sup>4</sup>

<sup>1</sup> αὐτου before την οικιαν in NBZS as in ver. 24.

<sup>2</sup> Some copies have προσερρηξαν.

<sup>3</sup> ετελεσεν in NBCZS.

<sup>4</sup> After γραμματεῖς NBΔS have αυτων (W.H. and other editors). Some copies add και οι φαρισαιοι (W.H. margin).

Wherein lay the second builder's folly? Not in deliberately selecting a bad foundation; in beginning to build at haphazard and anywhere; on loose sand (ἄμμος) near the bed of a mountain torrent. His fault was not an error in judgment, but inconsiderateness. It is not, as is commonly supposed, a question of two foundations, but of looking to, and neglecting to look to, the foundation. In the natural sphere no man in his senses commits such a mistake. But utterly improbable cases have to be supposed in parables to illustrate human folly in religion.—Ver. 27. καὶ . . . ἄνεμοι: exactly the same phrases as in ver. 25, to describe the oncome of the storm.—προσέκοψαν: a different word for the assault on the house—struck upon it with immediate fatal effect. It was not built to stand such rough handling. The builder had not thought of such an eventuality.—ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη: not necessarily implying that it was a large building, or that the disaster was of large dimensions, like the collapse of a great castle, but that the ruin was complete. The fool's house went down like a house of cards, not one stone or brick left on another.

Allegorising interpretation of the rain, rivers and winds, and of the foundations, is to be avoided, but it is pertinent to ask, what defects of character in the sphere of religion are pointed at in this impressive parabolic *logion*? What kind of religion is it that deserves to be so characterised? The foolish type is a religion of imitation and without forethought. Children play at building houses, because they have seen their seniors doing it. There are people who play at religion, not realising what religion is for, but following fashion,

doing as others do, and to be seen of others (Matt. vi. 1). Children build houses on the sea sand below high-tide mark, not thinking of the tide which will in a few hours roll in and sweep away their houselet. There are men who have religion for to-day, and think not of the trial to-morrow may bring.

Ver. 28. *Concluding statement as to the impression made by the discourse.* A similar statement occurs in Mk. i. 22, 27, whence it may have been transferred by Matthew. It may be assumed that so unique a teacher as Jesus made a profound impression the very first time He spoke in public, and that the people would express their feelings of surprise and admiration at once. The words Mark puts into the mouth of the audience in the synagogue of Capernaum are to the life (*vide* comments there). They saw, and said that Christ's way of speaking was new, not like that of the scribes to which they had been accustomed. Both evangelists make the point of difference consist in "authority".

Ver. 29. ὡς ἐξουσίαν ἔχων: Fritzsche supplies, after ἔχων, τοῦ διδάσκειν, and renders, He taught as one having a right to teach, because He could do it well, "scite et perite," a master of the art. The thought lies deeper. It is an ethical, not an artistic or æsthetical contrast that is intended. The scribes spake by authority, resting all they said on traditions of what had been said before. Jesus spake *with* authority, out of His own soul, with direct intuition of truth; and, therefore, to the answering soul of His hearers. The people could not quite explain the difference, but that was what they obscurely felt.

CHAPTERS VIII., IX. THE HEALING MINISTRY OF JESUS. These two chapters consist mainly of miracle narratives,



VIII. 1. ΚΑΤΑΒΑΝΤΙ ΔΕ ΑΥΤῷ<sup>1</sup> ἀπὸ τοῦ ὄρους, ἡκολούθησαν αὐτῷ<sup>a</sup> Ch. x. 8;  
 ὄχλοι πολλοί· 2. καὶ ἰδοῦ, \*λεπρὸς ἐλθὼν<sup>2</sup> προσεκύνη αὐτῷ, λέγων, xi. 5; xxvi.  
 “Κύριε, ἐὰν θέλῃς, δύνασαι με<sup>b</sup> καθαρίσαι.” 3. Καὶ \*ἐκτείνας τὴν 6. Lk. iv.  
 χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς,<sup>3</sup> λέγων, “Θέλω, καθαρίσῃτι.” Καὶ<sup>b</sup> Ch. x. 8  
 xlv. 27; Lk.  
 xvii. 12.  
 xvii. 14, 17. c with τὴν χεῖρα often in Sept. and frequently in the Gospels (Ch. xii. 13, 49, etc.).

<sup>1</sup> For καταβαντι δε αυτω (the reading of  $\Sigma$  al. adopted by Tisch.)  $\Sigma$ <sup>b</sup>BC have καταβαντος δε αυτου. Z has the gen. also (και κατ. αυ.). The dative is a grammatical “improvement”.

<sup>2</sup> For ελθων (in CKL, etc.)  $\Sigma$ BA $\Sigma$  have προσελθων. The προς has probably fallen out through homœot. (λεπρος).

<sup>3</sup>  $\Sigma$ BCZ omit ο Ιησους, which T. R. often introduces.

the greater number being reports of healing acts performed by Jesus, nine in all, being the second part of the programme sketched in chap. iv. 23-25. These wonderful works are not to be regarded, after the manner of the older apologists, as evidential signs appended to the teaching on the hill to invest it with authority. That teaching needed no external credentials; it spoke for itself then as now. These histories are an integral part of the self-revelation of Jesus by word and deed; they are demonstrations not merely of His power, but above all, of His spirit. Therein lies their chief permanent interest, which is entirely independent of all disputes as to the strictly miraculous character of the events. This collection is not arranged in chronological order. The connection is topical, not temporal.

CHAPTER VIII. 1-4. *The leper* (Mk. i. 40-45; Lk. v. 12-16). This is the first individual act of healing reported in this Gospel, chap. iv. 23-24 containing only a general notice. It is a very remarkable one. No theory of moral therapeutics will avail here to eliminate the miraculous element. Leprosy is not a disease of the nerves, amenable to emotional treatment, but of the skin and the flesh, covering the body with unsightly sores. The story occurs in all three Synoptics, and, as belonging to the triple tradition, is one of the best attested. Matthew's version is the shortest and simplest here as often, his concern being rather to report the main fact and what Christ said, than to give pictorial details. Possibly he gives it as he found it in the Apostolic Document both in form and in position, immediately after Sermon on Mount, so placed, conceivably, to illustrate Christ's respectful attitude towards the law as stated in v. 17 (cf. viii. 4 and *vide* Weiss, Matt. Evan., p. 227).

Ver. 1. καταβάντος αὐτοῦ (for the reading *vide* above). Jesus descended from the hill towards Capernaum (ver. 5), but we must beware of supposing that the immediately following events all happened there, or at any one place or time. Mark seems to connect the cure of the leper with the preaching tour in Galilee (i. 40), and that of the palsied man with Christ's return therefrom (ii. 1). Jesus had ascended the hill to escape the pressure of human need. He descends, in Matt.'s narrative, to encounter it again—

ἡκολούθησαν, large crowds gather about and follow Him.—ἰδοῦ, the sign mark of the Apostolic Document according to Weiss; its lively formula for introducing a narrative.—προσεκύνη, prostrated himself to the ground, in the abject manner of salutation suitable from an inferior to one deemed much superior, and also to one who had a great favour to ask.—Κύριε: not implying in the leper a higher idea than that of Master or Rabbi.—ἐὰν θέλῃς: the leper's doubt is not about the power, for he probably knows what marvellous things have been happening of late in and around Capernaum, but about the will, a doubt natural in one suffering from a loathsome disease. Besides, men

more easily believe in miraculous power than in miraculous love. θέλῃς, present subjunctive, not aorist, which would express something that might happen at a future time (*vide* Winer, § xlii., 2, b).—καθαρίσαι—of course the man means to cleanse by healing, not merely to pronounce clean. This has an important bearing on the meaning of the word in next ver.—ἤψατο, touched him, not to show that He was not under the law, and that to the pure nothing is unclean (Chrys., Hom. xxv.), but to evince His willingness and sympathy. The stretching out of the hand does not mean that, in touching, He might be as far off as

d here and *εὐθέως* *ἐκαθαρίσθη*<sup>1</sup> αὐτοῦ ἢ <sup>d</sup> *λέπρα*. 4. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, in parall. e Ch. xviii. “\*“*Ὅρα μηδενὶ εἶπης· ἀλλ’ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ* 10. Heb. viii. 5. *προσένεγκε*<sup>2</sup> τὸ δῶρον ὃ προσέταξε Μωσῆς, *εἰς μαρτύριον αὐτοῖς.*” f Ch. x. 18; xxiv. 14. 5. *Εἰσελθόντι δὲ τῷ Ἰησοῦ*<sup>3</sup> *εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ* Heb. iii. 5. *ἐκατόνταρχος παρακαλῶν αὐτόν,* 6. καὶ λέγων, “*Κύριε, ὁ παῖς μου* g ver. 14; ix. 2. Mk. vii. 30. *ῥέβληται ἐν τῇ οἰκίᾳ παραλυτικός, ὡς βασιανίζόμενος.*” h Lk. xi. 53.

<sup>1</sup> BLXΣ have the less correct, but none the less likely, *ἐκαθερισθη*.

<sup>2</sup> BC have *προσενεγκον*. Σ as in T. R.

<sup>3</sup> The dative is here also a correction. ΣBCZ have the gen. as in ver. 1.

possible to avoid defilement and infection (Weiss-Meyer). It was action suited to the word.—*θέλω*, “I will,” pronounced in firm, cordial tone, carefully recorded by all the evangelists. *καθαρίσθητι*, naturally in the sense of the man's request. But that would imply a real miracle, therefore naturalistic interpreters, like Paulus and Keim, are forced to take the word in the sense of *pronouncing* clean, the mere opinion of a shrewd observer. The narrative of Matthew barely leaves room for this hypothesis. The other evangelists so express themselves as to exclude it.—*ἐκαθαρίσθη*: forthwith the leprosy disappeared as if by magic. The man was and looked perfectly well.

Ver. 4. *ὄρα*, see to it! Look you!—imperative in mood and tone (*vide* Mark's graphic account). Christ feared the man would be content with being well without being officially pronounced clean—physically healed, though not socially restored. Hence *μηδενὶ εἶπης, ἀλλ’ ὕπαγε*, etc.: speak of it to nobody, but go at once and show thyself (*δείξον*), τῷ ἱερεῖ, to the priest who has charge of such matters. What was the purpose of this order? Many good commentators, including Grot., Beng. and Wetstein, say it was to prevent the priests hearing of the cure before the man came (lingering on the road to tell his tale), and, in spite, declaring that he was *not* clean. The truth is, Jesus desired the benefit to be complete, socially, which depended on the priest, as well as physically. If the man did not go at once, he would not go at all.—τὸ δῶρον: *vide* Lev. xiv. 10, 21; all things to be done according to the law; no laxity encouraged, though the official religion was little worthy of respect (*cf.* Matt. v. 19).—*εἰς μαρτύριον*, as a certificate to the public (αὐτοῖς) from the constituted authority that the leper was clean. The direction shows Christ's

confidence in the reality of the cure. The whole story is a picture of character. The touch reveals sympathy; the accompanying word, “I will, be clean,” prompt, cordial, laconic, immense energy and vitality; the final order, reverence for existing institutions, fearlessness, humane solicitude for the sufferer's future well-being in every sense (*vide* on Mk.).

Vv. 5-13. *The centurion's son or servant* (Lk. vii. 1-10). Placed by both Matthew and Luke after Sermon on Mount, by the latter immediately after.—Ver. 5. *εἰσελθόντος*, aorist participle with another finite verb, pointing to a completed action. He had entered Capernaum when the following event happened. Observe the genitive absolute again with a dative of the same subject, αὐτῷ, following *προσῆλθεν*. *ἐκατόνταρχος*: a Gentile (ver. 10), probably an officer in the army of Herod Antipas.—Ver. 6. *Κύριε* again, not necessarily expressing any advanced idea of Christ's person.—*παῖς* may mean either son or servant. Luke has *δοῦλος*, and from the harmonistic point of view this settles the matter. But many, including Bleek and Weiss (Meyer), insist that *παῖς* here means son.—*ρέβληται*, perf. pointing to a chronic condition; bed-ridden in the house, therefore not with the centurion.—*παραλυτικός*: a disease of the nerves, therefore emotional treatment might be thought of, had the son only been present. But he could not even be brought on a stretcher as in another case (Matt. ix. 1) because not only *παραλ.*, but *δινῶς βασιανίζόμενος*, not an ordinary feature of paralysis.—Ver. 7. This is generally taken as an offer on Christ's part to go to the house. Fritzsche finds in it a question, arranging the words (T. R.) thus: καὶ, λέγει α. ὁ ἰ., Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν; and rendering: “And,” saith Jesus to him, “shall I go and heal him?” = is that

7. Καὶ<sup>1</sup> λέγει αὐτῷ ὁ Ἰησοῦς,<sup>2</sup> “Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.”  
 8. Καὶ ἀποκριθεὶς<sup>3</sup> ὁ ἑκατόνταρχος ἔφη, “Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα ἰ with ἵνα here and in Lk. vii 6; vide 21 Mt. iii. 11. j Lk. vii. 8.  
 μου ὑπὸ τὴν στέγην εἰσελθῇ· ἀλλὰ μόνον εἰπὲ λόγον,<sup>4</sup> καὶ ἰαθή-  
 σεται ὁ παῖς μου. 9. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν,<sup>5</sup>  
 ἔχων ὑπ’ ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ  
 πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου,  
 Ποίησον τοῦτο, καὶ ποιεῖ.” 10. Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε,  
 καὶ εἶπε τοῖς ἀκολουθοῦσιν, “Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ

<sup>1</sup> B and many vers. (including Syr. Sin. and Cur.) omit the καὶ, so giving an expressive asyndeton.

<sup>2</sup> B, Syr. Sin. omit ο Ἰησοῦς.

<sup>3</sup> ἀποκριθεὶς δε in B 33.

<sup>4</sup> B C have λόγῳ, adopted by both Tisch. and W.H., and to be preferred.

<sup>5</sup> B al. add τασσομενος, adopted within brackets by W.H. “Manifestly out of Lk.” Weiss in Meyer.

what you wish? The following verse then contains the centurion's reply. This is, to say the least, ingenious.—Ver. 8, ἱκανὸς: the Baptist's word, chap. iii. 11, but the construction different in the two places, there with infinitive, here with ἵνα: I am not fit in order that. This is an instance illustrating the extension of the use of ἵνα in later Greek, which culminated in its superseding the infinitive altogether in modern Greek. On the N. T. use of ἵνα, vide Burton, M. and T., §§ 191-222. Was it because he was a Gentile by birth, and also perhaps a heathen in religion, that he had this feeling of unworthiness, or was it a purely personal trait? If he was not only a Gentile but a Pagan, Christ's readiness to go to the house would stand in remarkable contrast to His conduct in the case of the Syro-Phœnician woman. But vide Lk. vii. 5. —εἰπὲ λόγῳ, speak (and heal) with a word. A bare word just where they stand, he thinks, will suffice.—Ver. 9, καὶ γὰρ ἐγὼ: he argues from his own experience not with an air of self-importance, on the contrary making light of his position as a commander—ὑπὸ ἐξουσίαν, spoken in modesty. He means: I also, though a very humble person in the army, under the authority of more important officers, still have a command over a body of men who do implicitly as I bid them. Fritzsche rightly suggests that ἄνθρωπος ὑπὸ ἐξουσίαν does not express a single idea = “a man under authority”. He represents himself as a man *with* authority, though in a modest way. A comma

might with advantage be placed after εἰμι. The centurion thinks Jesus can order about disease as he orders his soldiers—say to fever, palsy, leprosy, go, and it will go. His soldiers go, his slaves do (Carr, C. G. T.).

Ver. 10. In ver. 13 we are told that Jesus did not disappoint the centurion's expectation. But the interest of the cure is eclipsed for the evangelist by the interest of the Healer's admiration, certainly a remarkable instance of a noteworthy characteristic of Jesus: *His delight in signal manifestations of faith.* Faith, His great watchword, as it was St. Paul's. This value set on faith was not a mere idiosyncrasy, but the result of insight into its nobleness and spiritual virtue.—καὶ εἶπε: Christ did not conceal His admiration; or His sadness when He reflected that such faith as this Gentile had shown was a rare thing in *Israel*.—Ἀμὴν: He speaks solemnly, not without emotion.—παρ' οὐδενί: this is more significant than the reading of T. R., assimilated to Lk. vii. 9. The οὐδὲ implies that Israel was the home of faith, and conveys the meaning *not even* there. But παρ' οὐδενί means not even in a single instance, and implies that faith in notable degree is at a discount among the elect people. Such a sentiment at so early a period is noteworthy as showing how far Jesus was from cherishing extravagant hopes of setting up a theocratic kingdom of righteousness and goodness in Israel.

Vv. 11-12. This *logion* is given by Luke (xiii. 28-29) in a different connection, and it may not be in its historical



- k Ch. xiv. τοσαύτην πίστιν<sup>1</sup> εὔρον. 11. λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνα-  
 19, parall. τολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ  
 Lk. xiii. 29 (parall. Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 12. οἱ δὲ υἱοὶ τῆς  
 to this text). βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται  
 1 Ch. xxii. 13; xxv. 30 (same phrase). τὸ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." 13. Καὶ εἶπεν ὁ Ἰησοῦς  
 m Ch. xiii. 42, 50; xxv. 30 (same phrase). τῷ ἑκατοντάρχῳ, "Ὑπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι."  
 12, 13. Καὶ ἰάθη ὁ παῖς αὐτοῦ<sup>2</sup> ἐν τῇ ὥρᾳ ἐκείνῃ.<sup>3</sup>  
 14. Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν  
 αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, 15. καὶ ἤψατο τῆς χειρὸς  
 αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει

<sup>1</sup> Authorities are much divided between the reading οὐδε ἐν τῷ 1. . . εὔρον (T. R.), which is found in ΝCΛΔΣ *al.* (Tisch.), and παρ οὐδενὶ τοσαύτην πίστιν ἐν τῷ 1. εὔρον, found in B, old Latin verss., Syr. Cur., Egypt. verss., and several cursives (W.H.). The former has probably come in from Lk. vii. 9.

<sup>2</sup> NB omit καὶ. *Vide* below:

<sup>3</sup> NB omit αὐτοῦ, also superfluous.

<sup>4</sup> ἀπο τῆς ὥρας ἐκείνης in CΔΣ 33.

place here. But its import is in thorough harmony with the preceding reflection on the spiritual state of Israel. One who said the one thing was prepared to say the other. At whatever time said it would give offence. It is one of the heavy burdens of the prophet that he cannot be a mere patriot, or say complimentary things about his nation or his Church. ἀνακλιθήσονται: Jesus expresses Himself here and throughout this *logion* in the language of His time and people. The feast with the patriarchs, the outer darkness, the weeping and the gnashing of teeth (observe the article before σκότος, κλαυθμὸς, βρυγμὸς, implying that all are familiar ideas) are stock phrases. The imagery is Jewish, but the thought is anti-Jewish, universalistic, of perennial truth and value.

Ver. 13. Ὑπαγε, etc.: compressed impassioned utterance, spoken under emotion = Go, as thou hast believed be it to thee; cure as thorough as thy faith. The καὶ before ὡς in T. R. is the addition of prosaic scribes. Men speaking under emotion discard expletives.)

Weizsäcker (*Untersuchungen über die Evang. Gesch.*, p. 50) remarks on the felicitous juxtaposition of these two narratives relatively to one another and to the Sermon on Mount. "In the first Jesus has to do with a Jew, and demands of him observance of the law. In this respect the second serves as a companion piece, the subject of healing

being a heathen, giving occasion for a word as to the position of heathens. The two combined are happily appended to a discourse in which Jesus states His attitude to the law, forming as complements of each other a commentary on the statement."

Vv. 14-15. *Cure of a fever: Peter's mother-in-law* (Mark i. 29-31; Luke iv. 38, 39). This happened much earlier, at the beginning of the Galilean ministry, the second miracle-history in Mark and Luke. Mark at this point becomes Matthew's guide, though he does not follow implicitly. Each evangelist has characteristic features, the story of the second being the original.—Ver. 14. ἔλθων, coming from the synagogue on a Sabbath day (Mark i. 29) with fellow-worshippers not here named. The story here loses its flesh and blood, and is cut down to the essential fact.—εἰς τ. ο. Πέτρον: Peter has a house and is married, and already he receives his disciple name (*Simon* in Mark).—πενθερὰν. It is Peter's mother-in-law that is ill.—βεβλημένην καὶ πυρέσσουσαν, lying in bed, fevered. Had she taken ill since they left to attend worship, with the suddenness of feverish attacks in a tropical climate? βεβλημένην is against this, as it naturally suggests an illness of some duration; but on the other hand, if she had been ill for some time, why should they need to tell Jesus after coming back from the synagogue? (Mark i. 30). πυρέσσ. does not necessarily



αὐτοῖς.<sup>1</sup> 16. \*Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζο- o same  
phrase.  
Ch. xiv.  
15, 23;  
xxvii. 57,  
and in Mk.  
and Joha.  
Lk. v. 15;  
viii. 2.  
Acts  
xxviii. 9.  
1 Tim.  
v. 23.  
q phr. freq.  
in Mt. and Mk. (ver. 28, Ch. xiv. 22. Mk. iv. 35 al.).  
μένους πολλοὺς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς  
κακῶς ἔχοντας ἐθεράπευσεν· 17. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ  
Ἡσαίου τοῦ προφήτου, λέγοντος, 'Αὐτὸς τὰς ἁσθενείας ἡμῶν  
ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.'

18. Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους<sup>2</sup> περὶ αὐτόν, ἐκέλευσεν  
ἀπελθεῖν εἰς τὸ πέραν. 19. καὶ προσελθὼν εἰς γραμματεὺς εἶπεν

in Mt. and Mk. (ver. 28, Ch. xiv. 22. Mk. iv. 35 al.).

<sup>1</sup> αὐτῷ in  $\aleph$ BCS<sup>2</sup> al. αὐτοῖς (in LA) has come in from parall.

<sup>2</sup> B has οχλον;  $\aleph$  οχλους, which once introduced was enlarged into πολλους  
οχλους ( $\aleph^c$ CLAS<sup>2</sup> al.), not a usual expression in Mt.

imply a serious attack, but *vide* Luke iv. 38.—Ver. 15. ἤψατο. He touched her hand; here to cure, in Mark to raise her up.—ἡγέρθη, διηκόνει: she rose up at once and continued to serve at the meal; all present but Jesus only referred to here (αὐτῷ, plural in Mark, but inappropriate here). Not only the fever but the weakness it causes left her. "Ordinarily a long time is required for recovery, but then all things happened at once" (Chryst., Hom. xxvii.). Not a great miracle or interesting for anything said; but it happened at an early time and in the disciple circle; Peter the informant; and it showed Christ's sympathy (ver. 17), the main point for Mt.

Vv. 16-17. *Events of that Sabbath evening* (Mark i. 32-34; Luke iv. 40, 41). A general statement, which, after iv. 23 f., might have been dispensed with; but it is in the source (Mark) in the same context, and it gives our evangelist a welcome opportunity of quoting a prophetic text in reference to Christ's healing work. Ver. 16. Ὁψίας γενομένης: vague indication of time on any day, but especially a Sabbath day. There were two evenings, an early and a late (Ex. xxx. 8). Which of them was it; before or after sunset? Mark is more exact.—δαιμον. πολλοὺς: why a crowd just then, and why especially demoniacs brought to be healed? For explanation we must go to Mark. The preaching of Jesus in the synagogue that Sabbath day, and the cure of a demoniac (Mark i. 21-28), had created a great sensation, and the result is a crowd gathered at the door of Peter's house at sunset, when the Sabbath ended, with their sick, especially with demoniacs.—Ver. 17. Prophetic citation, apposite, felicitous; setting Christ's healing ministry in a true light; giving prominence not to the thaumaturgic but

to the sympathetic aspect; from the Hebrew original, the Sept. making the text (Is. liii. 4) refer to sin. The Hebrew refers to sicknesses and pains. It is useless to discuss the precise meaning of ἔλαβεν and ἐβάστασεν: took and bore, or took and bore away; subjective or objective? The evangelist would note, not merely that Jesus actually did remove diseases, but that He was minded to do so: such was His bent.

Vv. 18-34. *Excursion to the eastern shore with its incidents* (Mark iv. 35—v. 20; Luke viii. 22-39). These narratives make a large leap forward in the history. As our evangelist is giving a collection of healing incidents, the introduction of vv. 18-22, *disciple interviews*, and even of vv. 23-27, a *nature miracle*, needs an explanation. The readiest is that he found these associated with the Gadara incident, his main concern, in his source or sources, the whole group in the Apostolic Document (so Weiss). We must not assume a close connection between § 18-22 and the excursion to the eastern shore. Luke gives the meeting with the scribe, etc., a different setting. Possibly neither is right. The scribe incident may belong to the excursion to the north (xv. 21).

Ver. 18. Ἰδὼν . . . περὶ αὐτόν. The evangelist makes a desire to escape from the crowd the motive of the journey. This desire is still more apparent in Mark, but the crowd and the time are different. The multitude from which Jesus escapes, in Mark's narrative, is that gathered on the shore to hear the parable-discourse from a boat on the lake.—ἐκέλευσεν ἀπελθεῖν. Grotius thinks this elliptical for: ἐκέλευσε πάντα ἐτοιμάσαι εἰς τὸ ἀπ. Beza renders: *indixit professionem* = He ordered departure. τοὺς μαθητάς is understood, not men-

† Lk. ix. 58; αὐτῷ, "Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ." 20. Καὶ  
xiii. 32.  
 † Lk. ix. 58. λέγει αὐτῷ ὁ Ἰησοῦς, "Αἱ ἑλπίδες σου ἔχουσι, καὶ τὰ  
Lk. ix. 58.  
 † Ch. xix. 8. πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ  
Lk. viii.  
32 (with ἔχει, πῶς τὴν κεφαλὴν κλίνει." 21. Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ<sup>1</sup>  
inf.).  
1  
 Cor. xvi. εἶπεν αὐτῷ, "Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ ἰθάψαι τὸν  
7. Heb. vi.  
3 (absol.). πατέρα μου." 22. Ὁ δὲ Ἰησοῦς<sup>2</sup> εἶπεν<sup>3</sup> αὐτῷ, "Ἀκολουθε μοι,  
† Ch. xiv.  
12. Lk. ix. 59; xvi. 22.

<sup>1</sup> NB omit αὐτου, which here as often elsewhere occurs in T. R., where it is not required.

<sup>2</sup> On the authority of N, Tisch. omits ο Ἰησοῦς found in BCLΔ al.

<sup>3</sup> λέγει in NBC 33.

tioned because they alone could be meant.—Ver. 19, εἰς, either "one, a scribe" (Weiss and very decidedly Meyer, who says that εἰς never in N. T. = τις), or "a certain scribe," indefinite reference, so Fritzsche, falling back on Suicer, I., p. 1037, and more recently Bleek and others. Vide Winer, § xviii. 9, who defends the use of εἰς for τις as a feature of later Greek.—γραμματεὺς, a scribe! even one of that most unimpressible class, in spirit and tendency utterly opposed to the ways of Jesus. A Saul among the prophets. He has actually become warmed up to something like enthusiasm. A striking tribute to the magnetic influence of Jesus.—ἀκολουθήσω: already more or less of a disciple—perhaps he had been present during the teaching on the hill or at the encounter between Jesus and the scribes *in re* washing (xv. 1 f.), and been filled with admiration for His wisdom, moral earnestness and courage; and this is the result. Quite honestly meant, but.—Ver. 20, λέγει αὐτῷ ὁ Ι. Jesus distrusted the class, and the man, who might be better than the average, still he was a scribe. Christ's feeling was not an unreasoning or invincible prejudice, but a strong suspicion and aversion justified by insight and experience. Therefore He purposely paints the prospect in sombre colours to prevent a connection which could come to no good.—αἱ ἑλπίδες, etc.: a notable saying; one of the outstanding *logia* of Jesus, in style and spirit characteristic; not querulous, as if lamenting His lot, but highly coloured to repel an undesirable follower. Foxes have holes, and birds resting places, roosts (not nests, which are used only for breeding), but—ὁ δὲ υἱὸς τοῦ ἀνθρώπου: a remarkable designation occurring here for the first

time. It means much for the Speaker, who has chosen it deliberately, in connection with private reflections, at whose nature we can only guess by study of the many occasions on which the name is used. Here it seems to mean the man simpliciter (son of man = man in Hebrew or Syriac), *the unprivileged Man*: not only no exception to the rule of ordinary human experience in the way of being better off, but rather an exception in the way of being worse off; for the rule is, that all living creatures, even beasts, and still more men, have their abodes, however humble. If it be Messianic, it is in a hidden enigmatical way. The whole speech is studiously enigmatical, and calculated to chill the scribe's enthusiasm. Was Jesus speaking in parables here, and hinting at something beyond the literal privations of His life as a wanderer with no fixed home? The scribe had his spiritual home in Rabbinical traditions, and would not be at ease in the company of One who had broken with them. Jesus had no place where He could lay His head in the religion of His time (*vide my With Open Face*, chap. ix.).

Vv. 21-22. Another disciple. Ἐτερος, another, not only numerically (ἄλλος), but in type. The first was enthusiastic; this one is hesitating, and needs to be urged; a better, more reliable man, though contrasting with his neighbour unfavourably.—τῶν μαθητῶν: the expression seems to imply that the scribe was, or, in spite of the repellent word of Jesus, had become, a regular disciple. That is possible. If the scribe insisted, Jesus might suffer him to become a disciple, as He did Judas, whom doubtless He instinctively saw through from the beginning. But not likely. The inference may be avoided by rendering with Bleek: "another, one of the disciples".—

καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς." 23. Καὶ <sup>w here only</sup> ἐμβάντι αὐτῷ εἰς τὸ <sup>=tempest.</sup> πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>Ch. xxiv. 7; xxvii. 54 al. (earthquake).</sup> 24. καὶ ἰδοὺ, <sup>x Lk. viii. 16 (τίττω).</sup> σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον <sup>Ch. x. 26.</sup> καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ <sup>2 Cor. iv. 3 (hide from knowledge).</sup> ἤγειραν αὐτόν, λέγοντες,

<sup>1</sup> το omitted in <sup>h</sup>BC 33.

<sup>2</sup> οἱ μαθηταὶ αὐτοῦ wanting in <sup>h</sup>B; added for clearness, but not needed.

ἐπίτρεψόν μοι: he wished, before setting out from home to enter on the career of discipleship, to attend to an urgent domestic duty; in fact to bury his father. In that climate burial had to take place on the day of death. Permission would have involved very little delay of the voyage, unless, with Chrysostom, we include under θάψαι all that goes along with death and burial, arranging family affairs, distribution of inheritance, etc. There would not probably be much trouble of that sort in the case of one belonging to the Jesus-circle.—Ver. 22. Ἀκολουθεῖ μοι: the reply is a stern refusal, and the reason apparently hard and unfeeling—ἄφες τοὺς νεκροὺς . . . νεκρούς: word for word the same in Luke (ix. 60), an unforgettable, mystic, hard saying. The dead must be taken in two senses = let the spiritually dead, not yet alive to the claims of the kingdom, bury the naturally dead. Fritzsche objects, and finds in the saying the paradox: "let the dead bury each other the best way they can," which, as Weiss says, is not a paradox, but nonsense. Another eccentric idea of some commentators is that the first νεκροὺς refers to the *vespillones*, the corpse-bearers who carried out the bodies of the poor at night, in Hebrew phrase, the men of the dead. Take it as we will, it seems a hard, heartless saying, difficult to reconcile with Christ's denunciation of the Corban casuistry, by which humanity and filial piety were sacrificed on the altar of religion (Matt. xv. 3-6). But, doubtless, Jesus knew to whom He was speaking. The saying can be understood and justified; but it can also very easily be misunderstood and abused, and woe to the man who does so. From these two examples we see that Jesus had a startling way of speaking to disciples, which would create reflection, and also give rise to remark. The *disciple-logia* are original, severe, fitted to impress, sift and confirm.

Vv. 23-27. Storm on the lake (Mk.

iv. 35-41, Lk. viii. 22-25). Ver. 23. ἐμβάντι αὐτῷ might be called a dative absolute; if taken as dative after ἠκολούθησαν, the αὐτῷ after this verb is superfluous. This short sentence is overcharged with pronouns (αὐτοῦ after μαθηταὶ).—τὸ πλοῖον (τὸ omitted in Lk.), the ship in readiness in accordance with previous instructions (ver. 18). Ver. 24, ἰδοὺ indicates sudden oncome.—σεισμὸς ἐν τ. θ., literally an earthquake of the sea, the waters stirred to their depths by the winds referred to in vv. 26, 27; λαῖλαψ in Mark and Luke = hurricane.—ὥστε, here with infinitive, used also with finite moods (c.g., Gal. ii. 13). In the one case ὥστε indicates aim or tendency, in the other it asserts actual result (*vide* Goodwin, p. 221, also Baümlein, *Schulgrammatik*, §§ 593, 594). Klotz, *Devar.*, ii. p. 772, gives as the equivalent of ὥστε, with infinitive, *ita ut*; with indicative, *itaque* or *quare*).—καλύπτεσθαι, was covered, hidden, the waves rising high above the boat, breaking on it, and gradually filling it with water (cf. Mark and Luke).—αὐτὸς δὲ ἐκάθευδεν: dramatic contrast = but He was sleeping (imperfect), the storm notwithstanding. Like a general in time of war Jesus slept when He could. He had fallen asleep before the storm came on, probably shortly after they had started (Lk. viii. 23, πλεόντων αὐτῶν ἀφύπνωσεν: while they sailed He went off to sleep). soothed by the gliding motion. It was the sleep of one worn by an intense life, involving constant strain on body and mind. The mental tension is apparent in the words spoken to the two disciples (vv. 20-22). Words like these are not spoken in cold blood, or without waste of nervous power. Richard Baxter describes Cromwell as "of such vivacity, hilarity, and alacrity as another man hath when he hath drunken a cup too much" (*Reliquiae Baxt.*). "Drunken, but not with wine," with a great epoch-making enthusiasm. The storm did not wake the sleeper. A tempest, the sublime



γ Mk. iv. 40. "Κύριε, σῶσον ἡμᾶς,<sup>1</sup> ἀπολλύμεθα." 26. Καὶ λέγει αὐτοῖς, "Τί  
 Rev. xxi.  
 8. ὦ δειλοί ἐστε, ὀλιγόπιστοι;" Τότε ἐγερθεῖς <sup>2</sup>ἐπετίμησε τοῖς  
 ὡ here and  
 parall. of  
 the wind  
 and sea  
 (Ps. cv. 9).  
 ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο ἡ γαλήνη μεγάλη. 27. οἱ δὲ  
 ἄνθρωποι ἐθαύμασαν, λέγοντες, "Ἐποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ  
 ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;"<sup>2</sup>  
 ἂ here and  
 parall.  
 β Mk. xiii. 1. Lk. i. 29; vii. 39. 1 John iii. 1.

<sup>1</sup> ἡμᾶς, another addition for clearness, wanting in  $\aleph B$ ; more expressive without.

<sup>2</sup>  $\aleph B$  transpose  $\upsilon\pi\alpha\kappa.$   $\alpha\upsilon\tau\omega$  (so Tisch., W.H.).

in nature, is a lullaby to a great spirit.

The Fathers viewed the sleep and the storm theologically, both arranged for beforehand, to give time for cowardice to show itself (Chrys., Hom. xxviii.), to let the disciples know their weakness and to accustom them to trials (Theophyl.). A docetic Christ, an unreal man, a theatrical affair!—Ver. 25. προσελθόντες: one of our evangelist's favourite words.—ἦγειραν: they would not have waked Him if they could have helped it. They were genuinely terrified, though experienced sailors accustomed to rough weather.—

Κύριε, σῶσον . . . ἀπολλύμεθα: laconic speech, verbs unconnected, utterance of fear-stricken men. Luke's ἐπιστάτα, ἐπιστάτα is equally descriptive. Who could tell exactly what they said? All three evangelists report differently.—Ver. 26, δειλοί, ὀλιγόπιστοι, He chides them first, then the winds, the chiding meant to calm fear. Cowards, men of little faith! harsh in tone but kindly meant; expressive really of personal fearlessness, to gain ascendancy over panic-stricken spirits (cf. Luke).—τότε ἐγερθεῖς: He had uttered the previous words as He lay, then with a sudden impulse He rose and spoke imperial words to the elements: *animos discipulorum prius, deinde mare composuit* (Bengel).—ἀνέμοις, θαλάσῃ: He rebuked both. It would have been enough to rebuke the winds which caused the commotion in the water. But the speech was impassioned and poetic, not scientific.—γαλήνη μεγάλη: antithetic to *σεισμὸς μέγας*, ver. 24.—Ver. 27, οἱ ἄνθρωποι: who? Naturally one would say the disciples with Jesus in the boat, called men to suit the tragic situation. But many think others are referred to, men unacquainted with Jesus: "quibus nondum innotuerat Christus" (Calvin); either with the disciples in the boat, and referred to alone (Jerome, Meyer) or jointly (De Wette, Bleek), or who afterwards heard the story (Hilar y, Euthy., Fritzsche: "homines, quotquot hujus

portenti nuntium acceperant," and Weiss). Holtzmann (H. C.) says they might be the men in the other ships mentioned in Mk. iv. 36, but in reality the expression may simply point to the contrast between the disciples as men and the divine power displayed.—ποταπὸς . . . οὗτος, what manner of person? The more classic form is ποδαπὸς = from what land? where born? possibly from ποῦ and ἀπο, with a euphonic δ (Passow). ποταπὸς, in later use, = of what sort? vide Lobeck, Phryn., p. 56.—This story of the triple tradition is a genuine reminiscence of disciple life. There was a storm, Jesus slept, the disciples awoke Him in terror. He rebuked the winds and waves, and they forthwith subsided. The only escape of naturalism from a miracle of power or Providence (Weiss, *Leben Jesu*) is to deny the causal sequence between Christ's word and the ensuing calm and suggest coincidence. The storm sudden in its rise, equally sudden in its lull.

Vv. 28-34. *The demoniacs of Gadara* (Mk. v. 1-20, Lk. viii. 26-39). This narrative raises puzzling questions of all sorts, among them a geographical or topological one, as to the scene of the occurrence. The variations in the readings in the three synoptical gospels reflect the perplexities of the scribes. The place in these readings bears three distinct names. It is called the territory of the *Gadarenes*, the *Gerasenes*, and the *Gergesenes*. The reading in Mk. v. 1 in B, and adopted by W.H., is *Γερασσηνῶν*, and, since the discovery by Thomson (*Land and Book*, ii. 374) of a place called Gersa or Kersa, near the eastern shore of the lake, there has been a growing consensus of opinion in favour of *Gerasa* (not to be confounded with Gerasa in Gilead, twenty miles east of the Jordan) as the true name of the scene of the story. A place near the sea seems to be demanded by the circumstances, and Gadara on the Hieromax



28. Καὶ ἐλθόντι αὐτῷ<sup>1</sup> εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηῶν,<sup>2</sup> <sup>c</sup> ὅπῃ ἦν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι <sup>9. Lk. viii. 27; xiv. 31 (in a hostile sense).</sup>  
 29. καὶ ἰδοῦ, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοί, Ἰησοῦ,<sup>3</sup> υἱὲ τοῦ<sup>3</sup>” <sup>here and 2 Tim. iii. 1</sup>  
 (Isa. xviii. 2). <sup>c</sup> Mk. i. 24. <sup>Lk. iv. 34.</sup>

<sup>1</sup> Dat. again by way of grammatical correction for the gen. abs. found in <sup>h</sup>BC and adopted by Tisch., W.H., etc.

<sup>2</sup> So in <sup>h</sup>C<sup>9</sup>L *al.*, Memph. vers., Origen. Γαδαρηῶν in BC\*ΜΔΣ *al.*, adopted by Tisch., Treg., W.H., Weiss. *Vide* below.

<sup>3</sup> Ἰησοῦ is wanting in <sup>h</sup>BCL. Comes in from Mk. Modern editors omit.

was too far distant. The true reading in Matthew (ver. 28) nevertheless is Γαδαρηῶν. He probably follows Mark as his guide, but the village Gerasa being obscure and Gadara well known, he prefers to define the locality by a general reference to the latter. The name Gergesa was a suggestion of Origen's made incidentally in his Commentary on John, in connection with the place named in chap. i. 28, Bethabara or Bethany, to illustrate the confusion in the gospel in connection with names. His words are: Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβερίαδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δέκνυνται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβελῆσθαι (in Ev. Ioan., T. vi. c. 24). Prof. G. A. Smith, *Historical Geography*, p. 459, note, pronounces Gerasa “impossible”. But he means Gerasa in Decapolis, thirty-six miles away. He accepts Khersa, which he identifies with Gergesa, as the scene of the incident, stating that it is the only place on the east coast where the steep hills come down to the shore.

Ver. 28. *δύο, two*, in Mark and Luke one. According to some, *e.g.*, Holtzmann (H. C.), the two includes the case reported in Mk. i. 23-27, Lk. iv. 31-37, omitted by Matthew. Weiss's hypothesis is that the two is an inference from the plurality of demons spoken of in his source (*vide* Matt.-Evan., p. 239). The harmonists disposed of the difficulty by the remark that there might be two, though only one is spoken of in the other accounts, perhaps because he was the more violent of the two (so Augustine and Calvin).—ἐκ τῶν μνημείων: the precipitous hills on the eastern shore are a limestone formation full of caves, which were doubtless used for burying the dead. There the demoniacs made their congenial home.—χαλεποὶ λίαν,

fierce exceedingly; λίαν, one of our evangelist's favourite words. These demoniacs were what one would call dangerous madmen; that, whatever more; no light matter to cure them, say by “moral therapeutics”.—ὥστε μὴ λσχύειν: again ὥστε with infinitive (with μὴ for negative). The point is not that nobody passed that way, but that the presence of the madmen tended to make it a place to be shunned as dangerous. Nobody cared to go near them. Christ came near their lair by accident, but He would not have been scared though He had known of their presence.

Ver. 29. ἰδοῦ ἔκραξαν: sudden, startling, unearthly cry, fitted to shock weak nerves. But not the cry of men about to make an assault. The madmen, whom all feared and shunned, were subdued by the aspect of the stranger who had arrived in the neighbourhood. To be taken as a fact, however strange and mysterious, partly explained by the fact that Jesus was not afraid of them any more than He had been of the storm. They felt His power in the very look of His eye. τί ἡμῖν καὶ σοί: an appropriate speech even in the mouth of one demoniac, for he speaks in the name of the legion of devils (Mk. v. 9) by which he conceives himself possessed. Identifying himself with the demons, he shrinks from the new comer with an instinctive feeling that He is a foe.—υἱὲ τοῦ θεοῦ: ὁ ἅγιος τ. θ. in the Capernaum synagogue case; strange, almost incredible divination. Yet “insanity is much nearer the kingdom of God than worldly-mindedness.” There was, doubtless, something in the whole aspect and manner of Jesus which was fitted to produce almost instantaneously a deep, spiritual impression to which child-like, simple, ingenuous souls like the Galilean fishermen, sinful, yet honest-hearted men like those who met at Matthew's feast,

(same phr. 1 Cor. iv. 5 (Sir. xxx. 24). g here and parall. h Mk. v. 14. Lk. viii. 32; xv. 15. John xxi. 15, 17. i parall. and Acts xix. 29 (Acts vii. 57, ἐπὶ τινα). j parall.

Θεοῦ; ἦλθες ὧδε ἐπὶ τοῦ καιροῦ βασανίσαι ἡμᾶς;” 30. Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἡ ἀγέλη χοίρων πολλῶν βοσκομένη. 31. οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν<sup>1</sup> εἰς τὴν ἀγέλην τῶν χοίρων.” 32. Καὶ εἶπεν αὐτοῖς, “Ὑπάγετε.” Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων<sup>2</sup>. καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων<sup>3</sup> κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.

<sup>1</sup> For the reading ἐπίτρεψον ἡμῖν ἀπελθεῖν in T. R.  $\mathfrak{N}$ B have ἀποστείλον; adopted by modern editors. The T. R. conforms to Lk. (viii. 32).

<sup>2</sup> For εἰς τὴν ἀγέλην τῶν χοίρων  $\mathfrak{N}$ BC have τοὺς χοίρους (Tisch., W.H.).

<sup>3</sup>  $\mathfrak{N}$ BC $\Delta$ S omit τῶν χοίρων.

readily surrendered themselves. Men with shattered reason also felt the spell, while the wise and the strong-minded too often used their intellect, under the bias of passion or prejudice, to resist the force of truth. In this way we may account for the prompt recognition of Jesus by the Gadarene demoniac. All that is necessary to explain it is the Messianic hope prevalent in Gadara as elsewhere, and the sight of Jesus acting on an impressionable spirit” (Bruce, *The Miraculous Element in the Gospels* p. 187).—πρὸ καιροῦ: before the appointed time of judgment. The article wanting here before κ. as in other phrases in N. T., e.g., ἐν καιρῷ, Matt. xxiv. 45.—βασανίσαι, to torment with pain in Hades, described as a place of torment in Lk. xvi. 28, cf. ver. 23.

Ver. 30. μακρὰν: the Vulgate renders *non longe*, as if οὐ had stood in the Greek before μακ. But there are no variants here. Mark and Luke have ἐκεῖ, which gives rise to an apparent discrepancy. Only apparent, many contend, because both expressions are relative and elastic: *at a distance*, yet within view; *there*, in that neighbourhood, but not quite at hand. Elsner refers to Lk. xv. 20: μακρὰν, “et tamen in conspectu, ut, Luc. xv. 20: “Ἐτι δὲ αὐτοῦ μακρὰν ὑπέχοντος, εἶδεν αὐτὸν ὁ πατήρ”. On ἡκεῖ he remarks: “doct in ea regione et vicinia fuisse, nec distantiam describit”. Weiss against Meyer denies the relativity of μακρὰν, and takes it as meaning “a long way off,” while visible.—βοσκομένη: far removed from ἦν, and not to be joined with it as if the feeding were the main point, and not rather the *existence* of the herd there. The ill attested reading βοσκομένων brings out the meaning better: a herd of swine

which were feeding in the hill pastures. The swine, doubtless, belonged to Gentiles, who abounded in Peræa.—Ver. 31. οἱ δαίμονες: unusual designation, commonly δαιμόνια.—παραεκάλουν: the request was made by the possessed in the name of the demons.—ἀπόστειλον: the reading of the T. R. (ἐπίτρεψον ἀπελθεῖν) taken from Luke expresses, in a milder form, Christ’s share of responsibility in a transaction of supposed doubtful character. The demoniac would have no scruple on that score. His request was: if you are to cast us out, send us not to hell, but into the swine.—Ver. 32. ὑπάγετε: Christ’s laconic reply, usually taken to mean: go into the swine, but not necessarily meaning more than “be-gone”. So Weiss, who holds that Jesus had no intention of expressing acquiescence in the demoniac’s request. (Matt. Evan. and Weiss-Meyer, “Hinweg mit euch”).—οἱ δὲ . . . χοίρους: the entrance of the demons into the swine could not, of course, be a matter of observation, but only of inference from what followed.—ἰδοὺ, introducing a sudden, startling event—ὥρμησεν πᾶσα ἡ ἀγέλη—the mad downrush of the herd over the precipice into the lake. Assuming the full responsibility of Jesus for the catastrophe, expositors have busied themselves in inventing apologies. Euthy. gives four reasons for the transaction, the fourth being that only thereby could it be conclusively shown that the devils had left the demoniacs. Rosenmüller suggests that two men are worth more than ever so many swine. The lowest depth of bathos in this line was touched by Wetstein when he suggested that, by cutting up the drowned swine, salting the meat or making smoke-dried hams (*fumosas pernas*), and selling them to Gen-

33. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. 34. καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν <sup>1</sup> τῷ <sup>2</sup> Ἰησοῦ· καὶ ἰδόντες αὐτόν, παρεκάλεσαν <sup>3</sup> ὅπως <sup>k</sup> μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

<sup>k</sup> Ch. xi. 1, xii. 9; xv. 29 (with ἐκείθεν).

<sup>1</sup> For συναντήσιν (CLΔΣ) NB 1, 33, have υπαντήσιν (Tisch., W.H.), a preferable word. *Vide* below.

<sup>2</sup> For τῷ (B) NSC have του, adopted by Tisch. and put in margin by W.C.

<sup>3</sup> For ὅπως B has ἵνα.

tiles who did not object to eat suffocated animals, the owners would escape loss. But the learned commentator might be jesting, for he throws out the suggestion for the benefit of men whom he describes as neither Jews, Gentiles, nor Christians.

Vv. 33-34. *The sequel.* ἔφυγον: the swineherds fled. No wonder, in view of such a disaster. If the demoniacs, in the final paroxysm before return to sanity, had anything to do with bringing it about, the superstitious terror with which they were regarded would add to the panic.—ἀπήγγειλαν: they reported what had happened to their masters and to everybody they met in the town.—πάντα, what had befallen the swine.—καὶ τὰ τ. δαιμονιζομένων: they could not know the whole truth about the demoniacs. The reference must be to some visible connection between the behaviour of the madmen and the destruction of the herd. They told the story from their own point of view, not after interviewing Jesus and His company.—Ver. 34. πᾶσα ἡ πόλις: an exaggeration of course, *cf.* accounts in Mark and Luke.—εἰς υπαντήσιν . . . 1., to a meeting with Jesus. The noun occurs again in Matt. xxv. 1, and John xii. 13; in Matt. xxv. 6 υπαντήσιν is used instead of it. εἰς ἅπαν. occurs in Sept. for תָּקַיְתָּ. The two nouns are little used in Greek authors. The change from one to the other in Matt. xxv. 1, 6 implies a slight difference in meaning; υπαντήσις = accidental chance, or stealthy meeting; ἀπάντησις = an open designed meeting. The stealthy character of the meeting implied in ὑπό is well illustrated in υπήντησαν, ver. 28, of this narrative. The statement that the whole city went out to meet Jesus implies a report laying the blame of the occurrence on Him. But Matthew's account is very summary, and must be supplemented by the statements in Mark and Luke, from which it appears that some

came from the town to inquire into the matter, "to see what had happened," and that in the course of their inquiries they met Jesus and learned what they had not known before, the change that had come over the demoniac. It was on their giving in their report to their fellow-townsmen, connecting the cure with the catastrophe, that the action reported in ver. 34 took place.—Ver. 34. παρεκάλεσαν: same word as in ver. 31 in reference to the demoniacs. They did not order or drive Him out. They besought in terms respectful and even subdued. They were afraid of this strange man, who could do such wonderful things; and, with all due respect, they would rather He would withdraw from their neighbourhood.

This would be an oft-told tale, in which different versions were sure to arise, wherein fact and explanation of fact would get mixed up together. The very variations in the synoptical accounts witness to its substantial historicity. The apologist's task is easy here, as distinct from that of the harmonist, which is difficult. The essential outline of the story is this. A demoniac, *alias* a madman, comes from the tombs in the limestone caves to meet Jesus, exhibiting in behaviour and conversation a double consciousness. Asked his name, he calls himself Legion. In the name of the "Legion" he begs that the demons may enter the swine. Jesus orders the demons to leave their victim. Shortly after a herd of swine feeding on the hills rushed down the steep into the sea and were drowned. Tradition connected the rush of the swine with the demons leaving their former victim and entering into them. But, as already remarked, the causal connection could not be a matter of observation but only of inference. The rush might, as Weiss suggests, be caused by the man, in his final paroxysm, chasing them. But that also is matter of conjecture. The



- a Ch. xiv. 34. Mk. v. 21; vi. 53. Lk. xvi. 26. b Lk. ii. 3 (in various MSS.). c gain ver. 22. Ch. xiv. 27 (plur., to the 12). Mk. x. 49.
- IX. 1. ΚΑΙ ἔμβας εἰς τὸ<sup>1</sup> πλοῖον \*διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2. καὶ ἰδοῦ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, "Θάρσει, τέκνον, ἀφέωνται<sup>2</sup> σοι αἱ ἁμαρτίαι σου."<sup>3</sup>

<sup>1</sup> το omitted by NBLX.

<sup>2</sup> NB have the form ἀφίενται (Tisch., W.H.).

<sup>3</sup> The reading ἀφείωνται σοι αἱ ἁμ. σου in T. R. is from Lk. (v. 20). NB have σου αἱ ἁμαρ. D has σοι αἱ ἁμ.

real cause of the catastrophe is a mystery. Rosenmüller suggests that at a hot season of the year one in a herd of swine might undergo a morbid seizure, begin to run wildly about, and be followed sequaciously by the whole flock. He mentions an occurrence of the kind at Erfurt, recent when he wrote. Lutteroth, no rationalist, suggests "vertigo," permitted by Jesus to befall the swine, that the demoniac might have in their behaviour a sensible sign of deliverance, and so be rid of his fixed idea (*vide* his *Essai D'Interp.*, 3eme Partie, p. 27, note). On the nature of demoniacal possession, *vide* my *Miraculous Element in the Gospels*, pp. 172-190; *vide* also notes on Mark.

CHAPTER IX. THE HEALING MINISTRY CONTINUED. Vv. 1-8. *The palsied man* (Mark ii. 1-12; Luke v. 17-26). Ver. 1. ἔμβας: Jesus complied with the request of the men of Gerasa, who had intimated so plainly that they did not want any more of His company. Whatever His purpose in crossing over to the eastern shore may have been, it was frustrated by an event which in some respects was an unexpected disaster. Was it rest only or a new sphere of work He was seeking there? *Vide* notes on Mark.—εἰς τ. ἰδίαν π.: entering the boat which had been moored to the shore, Jesus returned with His disciples to *His own* city, to distinguish it from Gerasa, the city that shut its gates against Him; so named here only. When precisely the following incident happened cannot be ascertained. Luke's indication of time is the vaguest possible; "on one of the days". Matthew and Mark give it in different sequence, but their narratives have this in common, that they make the incident occur on arrival in Capernaum after an excursion; in either case the first mentioned, though not the same in both. *Vide* notes on Mark.

Ver. 2. καὶ ἰδοῦ: usual formula for

introducing an important incident.—προσέφερον, the imperfect, implying a process, the details of which, extremely interesting, the evangelist does not give. By comparison with Mark and Luke the narrative is meagre, and defective even for the purpose of bringing out the features to which the evangelist attaches importance, e.g., the value set by Jesus on the *faith* evinced. His eye is fixed on the one outstanding novel feature, the word of Jesus in ver. 6. In view of it he is careful, while omitting much, to mention that the invalid in this instance was brought to Jesus, ἐπὶ κλίνῃς βεβλημένον, lying on a couch. To the same cause also it is due that a second case of paralysis cured finds a place in this collection, though the two cases have different features: in the one physical torments, in the other mental depression.—πίστιν αὐτῶν, the faith of the men who had brought the sick man to Him. The common assumption that the sick man is included in the αὐτῶν is based on dogmatic grounds.—θάρσει, τέκνον: with swift sure diagnosis Jesus sees in the man not faith but deep depression, associated probably with sad memories of misconduct, and uttering first a kindly hope-inspiring word, such as a physician might address to a patient: cheer up, child! He deals first with the disease of the soul.—ἀφίενται: Jesus declares the forgiveness of his sins, not with the authority of an exceptional person, but with sympathy and insight, as the interpreter of God's will and the law of the universe. That law is that past error need not be a doom; that we may take pardon for granted; forgive ourselves, and start anew. The law holds, Jesus believed, both in the physical and in the moral sphere. In combining pardon with healing of bodily disease in this case, He was virtually announcing a general law. "Who forgiveth all thine *iniquities*, who healeth all thy *diseases*," Ps. ciii. 3.



3. Καὶ ἰδοῦ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, "Οὗτος <sup>d</sup> βλασ- Ch. xxvi.  
φημεῖ." 4. Καὶ ἰδὼν<sup>1</sup> ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, 65. Mk. ii.  
"Ἰνα<sup>2</sup>τί ὑμεῖς<sup>2</sup> ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 7 (W. H.)  
γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφένωνταί<sup>3</sup> σοι<sup>4</sup> αἱ ἀμαρτίαι· ἢ used  
εἰπεῖν, Ἐγείραι<sup>5</sup> καὶ περιπάτει; 6. ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει<sup>f</sup> Ch. xii. 25.  
ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἀμαρτίας," (τότε λέγει τῷ absolutely.  
παραλυτικῷ.) "Ἐγερθεῖς<sup>6</sup> ἄρὸν σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν γ Ch. iv.  
οἶκόν σου." 7. Καὶ ἐγερθεῖς ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ. 12.  
24. Lk. xvi. 17 (with acc. and inf.).

<sup>1</sup> For ἰδὼν (NCD, Tisch.) BM have εἰδως. The tendency of the scribes would be to use the same word as in ver. 2. W.H. has εἰδως in text but bracketed, ἰδὼν in margin.

<sup>2</sup> NBCD omit ὑμεῖς.

<sup>3</sup> ἀφίενται N<sup>c</sup>B.

<sup>4</sup> σου in NBCDL.

<sup>5</sup> ἐγείρε NBCDLΣ.

<sup>6</sup> ἐγείρε in B and D with καί; the more forcible word.

Ver. 3. τινὲς τ. γραμματέων: some scribes present on this occasion. Ominous fact duly introduced by ἰδοῦ; its significance still more distinctly recognised by Luke, who gives it prominent mention at the beginning of his narrative (ver. 17). Sure sign of the extent, depth, and quality of Christ's influence.—βλασφημεῖ: of course; the prophet always is a scandalous, irreverent blasphemer from the conventional point of view. The scribes regarded forgiveness purely under the aspect of prerogative, and in self-defence Jesus must meet them on their own ground. His answer covers the whole case. There is more than prerogative in the matter; there is the right, duty, privilege, and power of every man to promote faith in pardon by hearty proclamation of the law of the moral world. This is dealt with first.—Ver. 4. ἐνθυμήσεις: Jesus intuitively read their thoughts as He read the mental state of the sick man.—ἵνα τί: elliptical for ἵνα τί γένηται understood = in order that what may happen, do you, etc. (*vide* Bäumlein, *Schul. Gram.*, § 696, and Goodwin's *Syn.*, § 331).—Ver. 5. εὐκοπώτερον (from εὖ and κόπος, whence εὐκοπος; in N.T. (Gospels) only the comparative neuter is found, as here). The question as to ability, δύναμις, is first disposed of; which is easier—εἰπεῖν: they are both alike easy to say; the vital matter is saying with effect. Saying here stands for doing. And to do the one thing was to do the

other. To heal was to forgive. It is implied that it is easier to forgive than to make a palsied man strong. Christ means that the one is ordinary, the other extraordinary; the one is within the power of any man, the other belongs only to the exceptional man; there is no assumption in declaring pardon, there is pretension in saying "arise and walk".—Ver. 6. ἵνα δὲ εἰδῇτε: transition to the other aspect, that of ἐξουσία, the point raised by the scribes when they looked a charge of blasphemy.—ὁ υἱὸς τοῦ ἀν., ἐπὶ τῆς γῆς: these two phrases point at supposed disabilities for forgiving. "Forgiveness takes place in heaven, and is the exclusive prerogative of God," was the thesis of the scribes. "It may be exercised even on earth, and by the Son of Man," is the counter thesis of Christ. Therefore "Son of Man" must be a title not of dignity but of humiliation. Here = one whom ye think lightly of; even He can forgive.—τότε λέγει. Jesus stops short in His speech to the scribes and turns to the sick man, saying: ἐγείρε, etc., also in ver. 6, intransitive. The reading ἐγείραι in T.R., ver. 6, is a correction of style, the use of the active intransitively being condemned by grammarians. Hence this various reading always occurs. (*Vide* Suidas, s.v., and Buttmann, *Gramm.*, p. 56.)—τὴν κλίνην, a light piece of furniture, easily portable.—ὑπάγε: all three actions, arising, lifting, walking, conclusive evidence of restored power.—Ver.

h ver. 27 8. ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν,<sup>1</sup> καὶ ἐδόξασαν τὸν Θεόν, τὸν δόν-  
 (with  
 ἐκείθεν). ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.  
 1 Cor. vii.  
 31 (= passeth  
 away). 9. Καὶ <sup>h</sup>παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ  
 τὸ <sup>1</sup>τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, “Ἀκολουθεῖ  
 i here and in  
 parall. μοι.” Καὶ <sup>1</sup>ἀναστὰς ἠκολούθησεν <sup>2</sup>αὐτῷ. 10. Καὶ ἐγένετο αὐτοῦ  
 j Mk. ii. 14.  
 Lk. v. 28. <sup>k</sup>ἀνακειμένου <sup>3</sup>ἐν τῇ οἰκίᾳ, καὶ <sup>4</sup>ἰδοῦ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ  
 (Hebrew  
 idiom; cf. Num. xxii. 20). k Ch. xxii. 10; xxvi. 7, 20. Mk. xiv. 18. Lk. xxii. 27.

<sup>1</sup> ἐφοβήθησαν in ΞBD (Tisch., W.H.) εθαυμασαν (CLΔ al.) gives a commonplace idea more to the taste of the scribes.

<sup>2</sup> ἠκολουθεῖ in ΞD (Tisch.).

<sup>3</sup> ἀνακειμένου αὐτου in Ξ<sup>c</sup>C, as in text in most MSS.

<sup>4</sup> καὶ omitted in ΞD.

7. Said, done; a convincing *argumentum ad hominem*. Who would dispute the right to forgive to one who could do that, or persist in the charge of blasphemy against Him? At least those who do will get little sympathy from the mass of spectators.—Ver. 8. ἰδόντες οἱ ὄχλοι. The people are free from the petty jealousies and pedantic theories of the professional class; broad facts settle the matter for them. They probably had no scruples about the forgiving, but if they, had the miracle would put an end to them: the *manifest* authority and power a witness of the *non-apparent* (ποιεῖται τὴν φανεράν [ἐξουσίαν] τεκμήριον τῆς ἀφανούς. Euthy.).—ἐφοβήθησαν, they feared; may point to a change of mind on the part of some who at first were influenced by the disapproving mood of the scribes. The solemn frown of those who pass for saints and wise men is a formidable thing, making many cowards. But now a new fear takes the place of the old, perhaps not without a touch of superstition.

Vv. 9-13. *The publican feast* (Mk. ii. 13-17; Lk. v. 27-32). The point of interest for the evangelist in this narrative is not the *call* of the publican disciple, but the feast which followed, a feast of publicans and “sinners” at which Jesus was present proclaiming by action what He formerly proclaimed by word: a sinful past no doom. The story, though not a miracle-history, finds a place here because it follows the last in Mark, in whose Gospel the incident of the palsied man forms the first of a group serving one aim—to show the beginnings of the conflict between Jesus and the religious leaders. The same remark applies to the next section.

Ver. 9. παράγων ἐκείθεν: passing

along from the scene of the last incident, Jesus arrives at the custom-house of Capernaum (τελώνιον).—εἶδεν . . . Ματθαῖον λεγ.: there He saw a man named *Matthew*. (On the identity of Matthew with Levi in Mark and Luke, *vide* Mark.) Capernaum being near the boundary and on the caravan road between Egypt and Damascus, Matthew would be a busy man, but, doubtless, Christ and he have met before.—Ἀκολουθεῖ μοι: Jesus acted on His own plans, but the recent encounter with the scribes would not be without influence on this new departure—the call of a *publican*. It was a kind of defiance to the party who cherished hard thoughts not only about pardon but about those who needed pardon. An impolitic step the worldly-wise would say; sure to create prejudice. But those who are too anxious to conciliate the prejudices of the *present* do nothing for the *future*.—ἀναστὰς ἠκολούθησεν: prompt compliance, probably with some astonishment at the invitation.

Ver. 10. καὶ ἐγένετο, etc. The narrative of this incident in all three Synoptists is condensed, and the situation not clear. What house is meant (ἐν τῇ οἰκ.), and why so *many* (πολλοί)? “There were many,” Mark remarks, emphatically (ii. 15), and the ἰδοῦ here implies that something important took place. Luke infers (for we need not suppose independent information) that it is a *feast* (δοχὴν), and, doubtless, he is right. But given by whom? Levi, according to Luke. It may have been so, but not necessarily as the prime mover; possibly, nay, probably, as the agent of his new Master. Our thoughts have been too much biased by the assumption that the call of Matthew in

ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον<sup>1</sup> τοῖς μαθηταῖς αὐτοῦ, "Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν," 12. Ὁ δὲ Ἰησοῦς<sup>2</sup> ἀκούσας εἶπεν αὐτοῖς,<sup>3</sup> "Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 13. πορευθέντες δὲ μάθετε τί ἔστιν, 'ἐλεον<sup>4</sup> θέλω, καὶ οὐ θυσίαν.' οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν."<sup>5</sup>

1 Mk. ix. 10.  
Lk. viii. 9.  
Acts x. 17  
(=means).  
m again in  
Ch. xii. 7  
fr. Hosca  
vi. 7.

<sup>1</sup> ελεγον **ΣBCL** (Tisch., W.H.). εἶπον in **D ἈL**

<sup>2</sup> **ΣBD** omit Ἰησοῦς (Tisch., W.H.).

<sup>3</sup> **ΣBCD** omit αὐτοῖς (Tisch., W.H.).

<sup>4</sup> **ΣBCD** have ελεος. ελεον is a gram. cor.

<sup>5</sup> εἰς μετάνοιαν is wanting in **ΣBDΔΣ**. It is a clear case of harmonising assimilation. *Vide* on Lk. v. 32 for its effect on the sense.

this section is the main thing, and the feast an accompanying incident, a farewell feast of Matthew's in which Jesus passively partook. The truth, probably, is that the call was a preliminary to the feast, the first step in the working out of a plan. Jesus aims at a mission among the reprobated classes, and His first step is the call of Matthew to discipleship, and His second the gathering together, through him, of a large number of these classes to a social entertainment; the place of meeting being, possibly, not a private house, whether Christ's or Matthew's, but a public hall. If Matthew's house or Simon's (in which Jesus probably had His home, *vide* Mark) was large enough to have a quadrangular court, the gathering might be there, where, according to Faber, *Archäologie der Hebräer*, p. 408, meetings of various sorts were held. In any case it was a great affair—scores, possibly hundreds, present, too large for a room in a house, a conventicle meeting, so to speak; a meeting with such people in the Synagogue not being possible. For further remarks *vide* on Mark.—τελῶναι καὶ ἁμαρτωλοῖ: publicans naturally, if Matthew was the host, but why ἁμαρ.? He was a respectable man; are the ἁμαρ. simply the τελῶναι as viewed from the outside, so named in anticipation of the Pharisaic description of the party? If Jesus was the inviter, they might be a distinct class, and worse, very real sinners, for His aim was a mission among the social Pariahs.

Ver. 11. ἰδόντες οἱ Φαρ. Here was a good chance for the critics, really a scandalous affair!—τοῖς μαθηταῖς. They spoke to the disciples, possibly, as Euthy.

Zig. suggests, to alienate them from the Master, possibly lacking courage to attack Him face to face.

Ver. 12. ὁ δὲ α. εἶπεν: to whom? Were the fault-finders present to hear? —οὐ χρεῖαν, etc.: something similar can be cited from classic authors, *vide* instances in Grotius, Elsner, and Wetstein. The originality lies in the application—the physician goes where he is needed, therefore, I am here among the people you contemptuously designate publicans and sinners. The first instalment, this, of Christ's noble apology for associating with the reprobates—a great word. Ver. 13. πορευθέντες μάθετε: a common expression among the Rabbis, but they never sent men to learn the particular lesson that God prefers mercy to sacrifice.—καὶ οὐ, does not imply that sacrifice is of no account.—ἐλεος (ἐλεον in T. R., a correction by the scribes), accusative neuter. Masculine nouns of 2nd declension are often neuter 3rd in N. T. and Sept.—ἤλθον: Jesus speaks as one having a mission.—ἁμαρτωλοῦς: and it is to the sinful, in pursuance of the principle embodied in the prophetic oracle—a mission of mercy. The words ἰσχύοντες, ver. 12, and δικαίους, ver. 13, naturally suggest the Pharisees as the class meant. Weiss, always nervously afraid of allegorising in connection with parabolic utterances, protests, contending that it is indifferent to the sense of the parable whether there be any "whole" or righteous. But the point is blunted if there be no allusion. καλέσαι here has the sense of calling to a feast.

Vv. 14-17. *The fast-question* (Mk. ii. 18-22; Lk. v. 33-39). Τότε. Our evangelist makes a temporal connection



■ in parall. 14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες,  
 1'ide also Tobit vi. "Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ,<sup>1</sup> οἱ δὲ μαθηταὶ  
 14, 17. σου οὐ νηστεύουσι;" 15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ  
 o 2 Pct. i. 13 (same phrase). δύνανται οἱ υἱοὶ τοῦ ἡνυμφῶντος πενθεῖν, \* ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ  
 p in parall. ἡνυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἡ ἀπαρθῇ ἀπ' αὐτῶν ὁ ἡνυμφίος,  
 and Ch. 1'ide also John ii. 9; καὶ τότε νηστεύσουσιν. 16. οὐδεὶς δὲ ἐπιβάλλει \* ἐπιβλημα  
 xlv. 1. ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ. \* αἶρει γὰρ τὸ πλήρωμα  
 iii. 29. Rev. xviii. 23.  
 q here and in parall. r here, in parall., in same sense. Cf. Mk. xi. 7. s here and in parall.  
 t same phr. in Mk. ii. 21. u without object here and in Mk. ii. 21.

<sup>1</sup> πολλὰ is in a large number of uncials, including  $\aleph^c$ CDLΔΣ. Yet it looks like a gloss and is wanting in  $\aleph^b$  27, 71. Tisch. and W.H. omit.

out of what in Mark is merely topical, another of the group of incidents showing Jesus in conflict with current opinion and practice. Where it happened cannot be determined, but it is brought in appositely after the feast of the publicans, serving with it to illustrate the free unconventional life of the Jesus-circle.—προσέρχονται . . . οἱ μαθ. Ἰωάννου. The interrogants here are John's disciples; in Mark, unknown persons about John's disciples with the Pharisees; in Luke, who treats this incident as a continuation of the last, the fault-finders are the same as before (οἱ δὲ). Mark probably gives the true state of the case. Some persons unknown, at some time or other, when other religious people were fasting, and the Jesus-circle were observed not to be fasting, came and remarked on the dissidence.—διατί: the interrogants wanted to know the reason. But the important thing for us is the fact, that Jesus and His disciples did not conform to the common custom of religious people, including the disciples of the Baptist. It is the first instance of an extensive breach with existing religious usage.—οὐ νηστεύουσι: the broad patent fact; if they did any fasting it was not apparent.

Ver. 15. καὶ εἶπεν: The question drew from Jesus three pregnant parabolic sayings: bright, genial, felicitous impromptus; the first a happy apology for His disciples, the other two the statement of a general principle.—οἱ υἱοὶ τοῦ ἡνυμφῶντος. The mere suggestion of this name for the disciples explains all. Paranymps, friends of the bridechamber, companions of the bridegroom, who act for him and in his interest, and bring the bride to him. How can they be sad (μὴ δύνανται πενθεῖν)? The point to note is that the figure was *apposite*. The life of Jesus and His disciples was like a

wedding feast—they the principal actors. The disciples took their tone from the Master, so that the ultimate fact was the quality of the personal piety of Jesus. Therein lay the reason of the difference commented on. It was not irreligion, as in the case of the careless; it was a different type of religion, with a Father-God, a kingdom of grace open to all, hope for the worst, and spiritual spontaneity.—ἐλεύσονται ἡμέραι. While the Bridegroom is with them life will be a wedding feast; when He is taken from them it will make a great difference; *then* (τότε) they will grieve, and therefore fast: a hidden allusion to the tragic end foreseen by Jesus of this happy free life, the penalty of breaking with custom.

Vv. 16, 17. The substitution of νηστεύουσιν for πενθεῖν, in the close of ver. 15, implicitly suggested a principle which is now explicitly stated in parabolic form: the great law of *congruity*; practice must conform to mood; the spirit must determine the form. These sayings, apparently simple, are somewhat abstruse. They must have been over the head of the average Christian of the apostolic age, and Luke's version shows that they were diversely interpreted. Common to both is the idea that it is bootless to mix heterogeneous things, old and new in religion. This cuts two ways. It defends the old as well as the new; the fasting of John's disciples as well as the non-fasting of Christ's. Jesus did not concern Himself about Pharisaic practice, but He was concerned to defend His own disciples without disparagement of John, and also to prevent John's way and the respect in which he was justly held from creating a prejudice against Himself. The double application of the principle was therefore present to His mind.—Ver. 16, οὐδεὶς . . . παλαιῷ. No



αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. 17. οὐδὲ ὁ βάλ-  
 λουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ  
 ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.<sup>1</sup> ἀλλὰ βάλ-  
 λουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρα.<sup>2</sup> συντηροῦνται.

18. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν<sup>3</sup> προσεκύνησεν  
 αὐτῷ, λέγων, "Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν  
 ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται." 19. Καὶ ἐγερθεὶς  
 ὁ Ἰησοῦς ἠκολούθησεν<sup>4</sup> αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

11. John v. 25. Acts ix. 41. Rom. xiv. 9.

<sup>1</sup> For the future, in most MSS., **NB** have ἀπολλύνται (Tisch., W.H.).

<sup>2</sup> All uncials have ἀμφοτέροι.

<sup>3</sup> The reading is in confusion here. B has after ἀρχων, αὖς προσελθων, probably the true reading out of which all variants arose (τις for εἰς; εἰς om.; ἐλθων for προσ.; εἰς ἐλθων, ἐλθων.).

<sup>4</sup> **NC**D have the imp. B as in text.

one putteth a patch of an unfulled, raw piece of cloth (ράκος from ῥήγνυμι) on an old garment.—τὸ πλήρωμα αὐτοῦ, the filling, the patch which fills; of it, i.e., the old garment, not of the unfulled cloth (Euthy., Grotius, De W., etc.).—αἶρει ἀπὸ, taketh from = tears itself away by contraction when wetted, taking a part of the old garment along with it.—καὶ . . . γίνεται, and so a worse rent takes place. This looks in the direction of an apology for John and his disciples (so Weiss) = they and we are in sympathy in the main, but let them not assimilate their practice to ours; better remain as they are; imitation would only spoil a good type of piety. What is to be done with the unfulled cloth is not indicated, but it goes without saying. Let it remain by itself, be fulled, and then turned into a good new garment.

Ver. 17. The new parable of the wine and wine-skins is introduced, not merely because the Speaker is full of matter, but because it enables Him aptly to show both sides of the question, the twofold application of the principle.—οὐδὲ βάλλουσιν: nobody puts new wine into old skins; νέος applied to wine, καινός to skins (ἀσκοὺς καινοὺς). νέος is new in time, καινός in quality. That which is new in time does not necessarily deteriorate with age; it may even improve. That which is new in quality always deteriorates with age, like skins or cloth, vide Trench's *Synonyms*, ix.—εἰ δὲ μήγε (vide ad vi. 1): two disastrous consequences ensue: skins burst, wine spilt. The reason not stated, assumed to be known. New wine ferments, old

skins have lost their toughness and stretchableness. "They have become hard leather and give no more" (Koetsveld, *De Gelijkenissen*, p. 99). That is the one side—keep the old to the old.—ἀλλὰ βάλλουσιν . . . συντηροῦνται: this is the other—the new to the new; new wine in fresh skins, and both are preserved as suiting one another. With reference to the two parables, Schanz remarks that, in the first, the point of comparison is the distinction between part and whole, in the second form and contents are opposed to each other. So after him, Holtzmann in H.C. Weiss takes both parables as explaining the practice of John's disciples, Holtzmann as giving reasons why Christ's disciples differed from all others. The truth as above indicated lies between.

Vv. 18-26. *The daughter of Jairus, with interlude* (Mk. v. 21-43; Lk. viii. 40-56). Given by Matthew in immediate connection with the discourse on fasting, but by Mark, and Luke following him, in connection with the return from the eastern shore, after the story of the demoniac. Ver. 18. ἰδοὺ . . . λέγων: exactly the same formula as in viii. 2.—ἄρχων, an important person, a ruler of synagogue, according to Mark.—εἰς: peculiar here, but taken from Mark where it is intelligible, the suppliant being there described as *one* of the rulers of the synagogue. The word puzzled the scribes, and gave rise to many variants (vide crit. note).—ἄρτι ἐτελεύτησεν: this statement of Matthew, compared with those of Mark and Luke, which make the father say his daughter was dying,

\* here only in N.T.  
 Lev. xv. 33. ὅπισθεν, ἤψατο τοῦ \*κρασπέδου τοῦ ἱματίου αὐτοῦ. 21. ἔλεγε γὰρ  
 Ch. xiv. 36; xxiii. ἐν ἑαυτῇ, "Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσεται." 22.  
 5. Mk. vi. 56. Lk. 8. 44. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς<sup>1</sup> καὶ ἰδὼν αὐτὴν εἶπε, "Θάρσει, θύγατερ."  
 viii. 44. (Num. xv. 4. ἡ πίστις σου σέσωκέ σε." Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.  
 38). 23. Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς

<sup>1</sup> στραφεὶς NBDΣ (Tisch., W.H.).

has created work for the harmonists. The patristic view (Chrys., Theophy., Euthy.), that the statement was an inference from the condition in which he left her, or a natural exaggeration, has been adopted by many. Probably it is an inaccuracy of the evangelist's due to abbreviation. The girl was dead when Jesus arrived; that was all he cared about. The ruler thought Jesus could do anything *short* of raising from the dead, save even *in articulo mortis*. But our evangelist gives him credit for more faith; that Jesus can bring back from the dead, at least when death has just taken place.—*ῥίσκεται*, not remain living, but revive, come to life again (Fritzsche).—Ver. 19. *ἐγερθεὶς* apparently refers back to ver. 10, implying close sequence—feasting, fasting, dying; such is life indeed.

Vv. 20-22. The story is suspended at this point by an interlude.—Ver. 20, καὶ ἰδοῦ: a new applicant for help appears on the scene, on the way to Jairus' house.—*γυνὴ* . . . ἔτη, a woman who had suffered for twelve years from some kind of bloody flux.—*ὀπισθεν*: realistic feature; from womanly shame or the morbid shrinking of chronic ill-health, or out of regard to the law concerning uncleanness (Lev. xv.).—*κρασπέδου*, Hebrew צִיָּצֵי (Num.

xv. 38), fringes at the four corners of the outer garment, to remind of the commandments. In dress Jesus was not nonconformist. His mantle, ἱμάτιον, had its *κράσπεδα* like other people's.—*ἤψατο*, touched one of the tassels; the least possible degree of contact enough to ensure a cure, without notice; faith, superstition and cunning combined. Ver. 21. *ἔλεγε γὰρ ἐν ἑαυτῇ*: such was her little private scheme. Ver. 22, ὁ δὲ ἰ. στραφεὶς καὶ ἰδὼν. Matthew's narrative here is simple as compared with that of Mark and Luke, probably a transcript from Apostolic Document, concerned mainly about the words of Jesus. So far as our evangelist is con-

cerned the turning round of Jesus might be an accident, or due to consciousness of a nervous jerk instinctively understood to mean something.—*θάρσει, θύγατερ*, again as in ix. 2, a terse, cordial sympathetic address; there *child* to a man, here *daughter* to a mature woman.—*πίστις*, no notice taken of the superstition or the cunning, only of the good side; mark the rhythm: ἡ *πίστις σου σέσωκέ σε*, again in Lk. vii. 50, where, with *πορεύου εἰς εἰρήνην*, it forms a couplet.—*σέσωκεν*, perfect, not future, to convey a feeling of confidence = you are a saved woman.—*καὶ ἐσώθη*, and so she was from that hour. A true story in the main, say Strauss and Keim, strictly a case of faith-cure.

Vv. 23-26. The narrative returns to the case of Jairus' daughter. Ver. 23, *ἔλθων* . . . καὶ ἰδὼν, circumstantial participles leading up to what Jesus said, the main fact.—*τοὺς αὐλητὰς*, etc.: the girl was only just dead, yet already a crowd had gathered about the house, brought together by various motives, sympathy, money, desire to share in the meat and drink going at such a time (so Lightfoot, Hor. Heb., *ut ederent et biberent*), and of course making a confused din.—*θορυβοῦμενον*, the part. = a relative with finite verb = the crowd which was making a din. The crowd, besides the *αὐληταί*, tibicines, flute-players, would include some hired mourning women (Jerem. ix. 17), *præficia*, whose duty it was to sing *nenia* in praise of the dead. Mourning, like everything else, had been reduced to system, two flutes and one mourning woman at the burial of a wife incumbent on the poorest man (Lightfoot, Hor. Heb.). The practice in Greece and Rome was similar; proofs in Grotius, Elsner, Wetstein. Vide also Marquardt, *Handbuch der Röm. Alterthümer*, vol. vii., p. 341, where it is stated that by the twelve Tables the number of *tibicines* was limited to ten, and that before the Punic war, at least, *præficia* were employed.—

<sup>b</sup> αὐλητὰς καὶ τὸν ὄχλον ὁ θορυβούμενον, 24. λέγει αὐτοῖς,<sup>1</sup> “Ἄνα- <sup>b</sup> Rev. xviii. 22.  
χωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ <sup>c</sup> καθεύδει.” Καὶ <sup>c</sup> Mk. v. 39.  
κατεγέλων αὐτοῦ. 25. Ὅτε δὲ ὁ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν <sup>d</sup> Acts xvii. 5; xx. 10.  
<sup>d</sup> ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26. καὶ <sup>d</sup> 1 Thess. v. 10 (= to  
ἐξῆλθεν ἡ <sup>e</sup> φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. <sup>e</sup> Ch. xxi. 12.  
<sup>f</sup> Mk. i. 31.  
<sup>g</sup> Lk. iv. 14.  
27. Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο  
τυφλοὶ, κρᾶζοντες καὶ λέγοντες, “<sup>h</sup> Ἐλέησον ἡμᾶς, υἱὲ <sup>2</sup> Δαβίδ.” <sup>h</sup> Ch. xv. 22;  
28. Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει <sup>xx. 30.</sup>  
αὐτοῖς ὁ Ἰησοῦς, “Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;” Λέγουσιν  
αὐτῷ, “Ναί, Κύριε.” 29. Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων,  
“Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.” 30. Καὶ ἀνεώχθησαν <sup>3</sup>  
αὐτῶν οἱ ὀφθαλμοί· καὶ ἔνεβριμήσατο <sup>4</sup> αὐτοῖς ὁ Ἰησοῦς, λέγων, <sup>i</sup> Mk. i. 43.  
“Ὅρατε μηδεὶς γινωσκέτω.” 31. Οἱ δὲ ἐξελθόντες <sup>j</sup> διεφήμισαν <sup>j</sup> Ch. xxviii.  
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. <sup>15. Mk. i. 45.</sup>

<sup>1</sup> For λέγει αὐτοῖς **Σ**BD have ελεγεν.

<sup>2</sup> For υἱε B has υἱος.

<sup>3</sup> ηνεωχ. in BD.

<sup>4</sup> ενεβριμηση in **Σ**B, a less usual form avoided by scribes.

Ver. 24. ἀναχωρεῖτε, retire! Hired mourners distasteful to Jesus, who gladly avails Himself of this opportunity of dismissing them.—οὐ γὰρ ἀπέθανε: no need of you yet, for the maid (κοράσιον, dim. for κόρη, but = puella in late Greek) is not dead. A welcome word to naturalistic commentators, giving a plausible basis for the hypothesis of an apparent death or swoon (Schleier., Keim, etc.), not to be taken prosaically as meant to deny death. Yet Carr (C. G. T.) thinks it open to question whether it ought not to be taken literally, and doubtful whether κοιμᾶσθαι is ever used in a metaphorical sense in the N. T. or elsewhere. The derisive laughter of the crowd (κατεγέλων) is good evidence to the contrary.—ἐξεβλήθη: not to be pressed as implying physical force, *non vi et manibus, sed voce jussuque* (Fritzsche), a tone and manner not to be resisted, the house therefore soon cleared of the noisy crowd.—Ver. 26, ἐξῆλθεν ἡ φ., against the wish of Jesus, who did not desire raising the dead to be regarded as a part of His ordinary work. Perhaps that was why He said: “she sleepeth” (Weiss, L. J., Marcus-Evang.).—τὴν γῆν ἐκείνην: Weiss thinks the expression implies that the evangelist is a stranger to Palestine (Weiss-Meyer).

Vv. 27-31. Two blind men.—This miracle-narrative and the next

paratively colourless and uninteresting. They bring under notice two new types of disease, blindness and possession accompanied with dumbness. The interest in both cases, however, lies not so much in the cures as in the words spoken.—Ver. 27. τυφλοὶ: blindness common from limestone dust in the air and changing temperature.—υἱὸς Δ., Messianic appellation, first time addressed to Jesus, a point of interest for the evangelist; not welcome to Jesus, who feared the awakening of false expectations. Therefore He took no notice of them on the way to His house, whither He retired after the last incident.—Ver. 28. ἐλθόντι εἰς τ. ο. προσῆλθον: they follow, and Jesus at last takes notice of them, asking if they have faith in His power. His previous conduct might throw doubt on His willingness, but that is dispelled by speaking to them.—ναί: a prompt glad “yes” is their answer.—Ver. 30. ἠνεώχθησαν, a Hebraism. The Jews thought of blind eyes as shut, and of seeing eyes as open.—ἐνεβριμήθη, sternly enjoined (*vide* Mk. i. 43). The paraphrase of Euthy. Zig. gives a vivid idea of the meaning, “looked severely, contracting His eyebrows, and shaking His head at them, as they are wont to do who wish to make sure that secrets will be kept”.—Ver. 31. ἐν ὅλῃ τ. γ. ἐκ. (*vide* remarks on ver. 26).



<sup>k</sup> Ch. xii. 22. <sup>l</sup> Acta xvii. 31. 1 Cor. vi. 2; xiv. 21 (same use of *ev*, *vide* also Sir. xiii. 4; xxx. 13). <sup>m</sup> Ch. iv. 23, but there intrans., here with accus.

32. Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον <sup>1</sup> κωφὸν δαιμονιζόμενον. 33. καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, "Ὅτι <sup>2</sup> οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ." 34. Οἱ δὲ Φαρισαῖοι ἔλεγον, "Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια." <sup>3</sup>

35. ΚΑΙ <sup>m</sup> περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν

<sup>1</sup> <sup>ss</sup>B omit ἄνθρωπον.

<sup>2</sup> <sup>ss</sup>BCD omit ὅτι.

<sup>3</sup> D, a, k, Syr. Sin. omit ver. 34; W.H. bracket.

Vv. 32-34. *The dumb demoniac* (Lk. xi. 14). A slight narrative, very meagre in comparison with the story of the Gerasene demoniac, the interest centring in the conflicting comments of spectators which probably secured for it a place in the *Logia* of Matthew. Ver. 32. Αὐτῶν ἐξερχομένων: while the two blind men are going out they bring another sufferer to the great Healer; an incessant stream of applicants for aid flowing towards His door.—κωφόν: dumbness the apparent symptom. The word literally means blunt, and in Homer (*Il.*, ii. 390) is applied to a weapon. In N. T. it is used with reference to the senses and faculties, here the faculty of speech (ver. 33, ἐλάλησεν), in xi. 5, that of hearing.—δαιμονιζόμενον: the inferred cause. It was known that the dumbness was not due to any physical defect. Speech seemed to be prevented by some foreign spiritual power; the mental disease, possibly, melancholy.—Ver. 33. ἐλάλησεν: that cured, speech followed.—ἐθαύμασαν: the crowd present wondered, hearing one speak whom they had so long known to be dumb.—οὐδέποτε ἐφάνη, etc.: thus they expressed their surprise; the like was never seen in Israel. ἐφάνη is impersonal, the reference being to the change in the man; the manner of expression is colloquial, and it is idle to discuss the precise meaning of οὕτως, and what nominative is to be supplied to ἐφάνη. It is more to the purpose to inquire why this seemingly minor miracle should make so great an impression. Perhaps we should not isolate it, but take it along with the other marvels that followed in quick succession as joint causes of admiration. The people were worked up into a high measure of astonishment which, at last, found vent in these words. So in effect Euthy., also Rosenmüller ("tot signa, tam admirabilia, tam celeriter, neque contactu tantum, sed et verbo, et in omni

morborum genere").—Ver. 34. οἱ δὲ Φαρι. ἔλεγον. The multitude admired, *but* the Pharisees said. They are watching closely the words and acts of Jesus and forming their theories. They have got one for the cures of demoniacs.—ἐν τῷ ἄρχοντι τ. δ: He casts out demons in the power of the prince of demons. Probably they did not believe it, but it was plausible. How differently men view the same phenomenon (*vide* on Matt. xii. 22 f.).

Vv. 35-38. These verses look both backwards and forwards, winding up the preceding narrative of words and deeds from chap. v. onwards, and introducing a new aspect of Christ's work and experience. The connection with what follows is strongest, and the verses might, with advantage, have formed the commencement of chap. x. Yet this general statement about Christ's teaching and healing ministry (ver. 35) obviously looks back to iv. 23, 24, and, therefore, fitly ends the story to which the earlier summary description of the ministry in Galilee forms the introduction. It is, at the same time, the prelude to a second act in the grand drama (chap. ix. 35—xiv. 12). In the first act Jesus has appeared as an object of general admiration; in the second He is to appear as an object of doubt, criticism, hostility.

Ver. 36. ἰδὼν δὲ τοὺς ὄχλους: in the course of His wanderings Jesus had opportunities of observing the condition of the people, and at length arrived at a clear, definite view as to the *moral and religious situation*. It was very sombre, such as to move His compassion (ἐσπλαγχνίσθη, post classical, in Gospels only). The state of things suggested two pictures to His mind: a neglected flock of sheep, and a harvest going to waste for lack of reapers. Both imply, not only a pitiful plight of the people, but a blameworthy neglect of duty on the



τῷ λαῷ.<sup>1</sup> 36. ἰδὼν δὲ τοὺς ὄχλους, <sup>α</sup> ἐσπλαγχνίσθη περὶ αὐτῶν, <sup>β</sup> ὅτι ἦσαν ἐκλελυμένοι <sup>2</sup> καὶ ἐρριμμένοι <sup>3</sup> ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37. τότε λέγει τοῖς μαθηταῖς αὐτοῦ, “Ὁ μὲν ὁ θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· 38. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως <sup>δ</sup> ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.”

Lk. x. 2. p Lk. x. 2. John x. 4

<sup>1</sup> ἐν τῷ λαῷ brought in probably from iv. 23. BCDΔΣ omit (Tisch., W.H.).

<sup>2</sup> ἐκλελυμένοι (T. R.) is a very weakly-supported reading, having only one important uncial, L, on its side. ΞBCDΔΣ *al.* have ἐσκυλμένοι—the true reading.

<sup>3</sup> The variation here is simply a matter of spelling: ἐρ. in ΞBCL (Tisch., W.H.), ἐρρ. (T. R.) ΓΔ, ρερ. D.

part of their religious guides—the shepherds by profession without the shepherd heart, the spiritual husbandmen without an eye for the whitening fields and skill to handle the sickle. The Pharisaic comments on the Capernaum mission festival (ix. 11) were sufficient to justify the adverse judgment. Their question on that occasion meant much, and would not be forgotten by Jesus.—ἐσκυλμένοι, ἐρριμμένοι, graphic words, clear as to general import, though variously understood as to their precise meaning. The former may mean “flayed” (from σκύλον, Holtz., H. C.), or “hunted” and tired out (Weiss-Meyer), the practical sense is “exhausted by long, aimless wandering, foot-sore and fleece-torn”. The other points to the natural sequel—lying down, scattered about (βίπτω), here one, there another, on the hill side, just where they found themselves unable to go a step further. A flock can get into such a condition only when it has no shepherd to care for it and guide it to the pastures.

Vv. 37, 38. θερισμός: a new figure coming in abruptly in the narrative, but not necessarily so close together in Christ's mind. The one figure suits the mood of passive sympathy; the other, that of the harvest, suits the mood of active purpose to help. It would not be long in the case of Jesus before the one mood passed into the other. He could not be a mere pitying spectator. He must set on foot a mission of help. The Capernaum feast was the first stage; the mission of the twelve the second. The word “harvest” implies spiritual susceptibility. Weiss protests against this inference as allegorising interpretation of a parabolic saying which simply points to the want of suitable labourers

(*vide* L. J., ii. 119). So also Schanz maintains, against Euthy., that not susceptibility but need is pointed to. But, as against Weiss, it is pertinent to ask: what suggested the figure of a harvest if not possibilities of gain to the kingdom of God, given sympathetic workers? This hopeful judgment as to the people of the land, contrasted with Pharisaic despair and contempt, was characteristic of Jesus (*vide* my *Kingdom of God*, chap. v.).—ἐργάται ὀλίγοι: professional labourers, men busying themselves with inculcation of moral and religious observances, abundant; but powerless to win the people because without sympathy, hope, and credible acceptable Gospel. Their attempts, if any, only make bad worse—(sub legis onere ægotam plebem, Hilary). “Few”—as yet only *one* expert, but He is training others, and He has faith in prayer for better men and times.—Ver. 38. δεήθητε: the first step in all reform—deep, devout desire out of a profound sense of need. The time sick and out of joint—God mend it!—ὅπως ἐκβάλῃ, etc. The prayer, expressed in terms of the parabolic figure, really points to the ushering in of a new era of grace and humanity—Christian as opposed to Pharisaic, legal, Rabbinical. In the old time men thought it enough to care for themselves even in religion; in the new time, the impulse and fashion would be to care for others. ἐκβάλῃ, a strong word (*cf.* Mk. iv. 29, ἀποστέλλει), even allowing for the weakened force in later Greek, implying Divine sympathy with the urgent need. Men *must* be raised up who can help the time. Christ had thorough faith in a benignant Providence. Luke gives this *logion* in connection with the mission of the seventy (x. 2).

<sup>a</sup> Ch. xii. 43. **X. 1.** Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν Mk. i. 23, 26; iii. 11. αὐτοῖς ἐξουσίαν πνευμάτων ἁκαθάρτων, ὥστε ἐκβάλλειν, αὐτά, καὶ Lk. iv. 33, 36 *al.* (in θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2. Τῶν δὲ δώδεκα ref. to demons.) <sup>b</sup> ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος once only in Mt. and Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος<sup>1</sup> ὁ τοῦ Ζεβεδαίου, Mk. (vi. 30), ὀφείλει καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3. Φίλιππος, καὶ Βαρθολομαῖος· in Lk. Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ

<sup>1</sup> **SB** have καὶ before Ιακωβος.

CHAPTER X. THE GALILEAN MISSION. The beginnings of the mission to the neglected "lost" sheep of Israel may be found in the Capernaum feast (ix. 10). As time went on Jesus felt increasingly the pressure of the problem and the need for extended effort. Matthew's call was connected with the first stage of the movement, and that disciple was Christ's agent in bringing together the gathering of publicans and sinners. He is now about to employ all the intimate disciples He has collected about Him and through them to spread the movement all over Galilee. They will be a poor substitute for Himself, yet not wholly useless like the scribes, for they have heard His teaching on the hill and imbibed somewhat of His spirit of love.

Vv. 1-15. *The Twelve: their names, mission, and relative instructions* (Mk. iii. 14-19, vi. 7-13, Lk. ix. 1-6).

Ver. 1. προσκαλεσάμενος: this does not refer to the call to become disciples, but to a call to men already disciples to enter on a special mission.—τοὺς δώδεκα, *the Twelve*. The article implies that a body of intimate disciples, twelve in number, already existed. The evangelist probably had Mk. iii. 14 in view. He may also reflect in his language the feeling of the apostolic age to which *the Twelve* were familiar and famous. Hitherto we have made the acquaintance of five of the number (iv. 18-22, ix. 9). Their calls are specially reported to illustrate how the body of twelve grew.—ἐξουσίαν, authority, not to preach, as we might have expected, but to *heal*. The prominence given to healing in this mission may surprise and disappoint, and even tempt to entertain the suspicion that the exalted ideas concerning the Twelve of after years have been read into the narrative. This element is certainly least prominent in Mark. Yet to some extent it must have had a place in the mission. The people in Galilee had all heard of Jesus and His work, and it was

no use sending the Twelve unless they could carry with them something of His power.—πνευμάτων *a.*, genitive objective, as in John xvii. 3, Rom. ix. 21. ὥστε ἐκ . . . καὶ θεραπεύειν, dependent also on ἐξουσίαν (*cf.* 1 Cor. ix. 5), ὥστε with infinitive indicating tendency of the power. πᾶσαν νόσον, etc., echo of iv. 23.

Ver. 2. τῶν δὲ δώδ. ἀποστόλων: etc., the evangelist finds here a convenient place for giving the names of the Twelve, called here for the first and last time ἀπόστολοι, with reference at once to the immediate minor mission (from ἀποστέλλειν, *vide* ver. 5) and to the later great one. One half of them are for us mere names, and of one or two even the names are doubtful, utterly obscure, yet, doubtless, in their time and sphere faithful witnesses. They are arranged in pairs, as if following the hint of Mark that they were sent out by *two and two*, each pair connected with a καὶ (so in Luke, not in Mark).—πρῶτος: at the head of the list stands Peter, first not only numerically (Meyer) but in importance, a sure matter of fact, though priestly pretensions based on it are to be disregarded. He is first in all the lists.—ὁ λεγ. Πέτρος: a fact already stated (iv. 18), here repeated probably because the evangelist had his eye on Mark's list (iii. 16) or possibly to distinguish this Simon from another in the list (No. 11). Ver. 3. Βαρθολομαῖος, the 6th, one of the doubtful names, commonly identified with *Nathanael* (John i. 46).—Ματθαῖος ὁ τελώνης, one of four in the list with epithets: Peter the *first*, Simon the *zealot*, Judas the *traitor*, Matthew the *publican*; surely not without reason, except as echoing ix. 9 (Meyer). Matthew stands second in his pair here, before Thomas in Mark and Luke. Position and epithet agree, indicative, Euthy. suggests, of modesty and self-abasement.—Ver. 4. Σίμων ὁ Καναναῖος: Luke gives τὸν καλ. Ζηλωτὴν = the zealot, possibly a piece of in-

Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος<sup>1</sup> 4. Σίμων ὁ Κανανίτης,<sup>2</sup> καὶ Ἰούδας<sup>3</sup>

Ἰσκαριώτης ὁ καὶ \* παραδοὺς αὐτόν.

5. Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε· 6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ <sup>4</sup> πρόβατα τὰ <sup>d</sup> ἀπολω- <sup>c again in ref. to Judas, Ch. xxvi. 15; xxvii. 3, 4 *ut*. Ch. xv. 24. Acts ii. 36. vii. 42.</sup> λότα \* οἴκου Ἰσραὴλ. 7. πορευόμενοι δὲ κηρύσσετε, λέγοντες, "Ὅτι ἐ <sup>c</sup> ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8. ἀσθενοῦντας θεραπεύετε,

<sup>1</sup> D has Λεββαῖος (eos) alone. <sup>2</sup> B have Θαδδαῖος alone. The reading in T. R. as above is simply a conflate reading combining the two by a connecting phrase, ο ἐπικληθεὶς.

<sup>2</sup> BCDL have Καναναιος, probably the true form.

<sup>3</sup> ο before Ἰσκαρ. in <sup>2</sup> BDA.

formation based on an independent reliable source, or his interpretation of the Hebrew word <sup>יְהוֹנָדָא</sup>. The form Καναναῖος seems to be based on the idea that the word referred to a place. Jerome took it to mean "of Cana," "de vico Chana Galilaeae". Ἰούδας ὁ Ἰσκαριώτης: last in all the lists, as Peter is first. The epithet is generally taken as denoting the place to which he belonged: the man of Issachar (Grotius); but most render: the man of Kerioth (in Judah, Joshua xv. 25, Jer. xlviii, 41); in that case the one non-Galilean disciple. The ending, -ωτης, is Greek; in Mark the Hebrew ending, -ωθ, is given.

Vv. 5-15. *Instructions to the missionaries.* Ver. 5. Τούτους τ. δώδ: *These, the Twelve*, Jesus sent forth, under the injunctions following (παραγγέλλας).—εἰς ὁδὸν ἐθ. μὴ ἀπέλθῃτε. This prohibition occurs in Matthew only, but there is no reason to doubt its authenticity except indeed that it went without saying. The very prohibition implies a consciousness that one day the Gospel would go the way of the Gentiles, just as Mt. v. 17 implies consciousness that fulfilling, in the speaker's sense, would involve annulling.—ὁδὸν ἐθνῶν, the way *towards* (Meyer), the genitive being a genitive of motion (Fritzsche, Kühner, § 414, 4), or a way within or of, parallel to πόλιν Σαμαρειτῶν in next clause.—εἰς π. Σαμ., not even in Samaria should they carry on their mission. The prohibition is total. πόλιν does not refer to the chief city (Erasmus, Annot., *metropolis*) or to the towns as distinct from the rural parts through which at least they might *pass* (Grotius). It means any considerable centre of population. The towns and villages are thought of as the natural

sphere of work (ver. 11). The reason of the double prohibition is not given, but doubtless it lay in the grounds of policy which led Christ to confine His own work to Israel, and also in the crude religious state of the disciples.—Ver. 6. ἀπολωλότα, "the *lost* sheep," an expression consecrated by prophetic use (Jer. 1. 6, Swete's ed., xxvii. 6), the epithet here first introduced, often occurring in Gospels, was used by Jesus not in blame but in pity. "Lost" in His vocabulary meant "neglected" (ix. 36), in danger also of course, but not finally and hopelessly given over to perdition, salvable if much needing salvation. The term is ethical in import, and implies that the mission had moral and religious improvement mainly in view, not mere physical benefit through healing agency; teaching rather than miraculous acts.—Ver. 7. πορευόμενοι κηρύσσετε, as ye go, keep preaching; parteciple and finite verb, both present. Preaching first in the Master's thoughts, if not in the evangelist's (ver. 1).—ἡγγικεν ἡ βασιλεία τ. ο.: the theme is, of course, the kingdom longed for by all, constantly on the lips of Jesus. The message is: It has come nigh to you and is here. Very general, but much more, it may be taken for granted, was said. The apprentice apostles could as yet make no intelligent theoretic statement concerning the *Kingdom*, but they could tell not a little about the *King*, the Master who sent them, the chief object of interest doubtless for all receptive souls. It was a *house* mission (not in synagogue) on which they were sent (ver. 12). They were to live as guests in selected dwellings, two in one, and two in another, for a time, and their preaching would take the form of familiar conversation on what they had seen and



<sup>1</sup> Rom. iii. λεπρούς καθαρίζετε, νεκρούς ἐγείρετε,<sup>1</sup> δαιμόνια ἐκβάλλετε. <sup>24</sup> ὁ δωρεάν  
<sup>24</sup> ἰ. l. k. xviii. ἐλάβετε, δωρεάν δότε. 9. Μὴ \*κτῆσησθε χρυσὸν, μηδὲ ἄργυρον,  
<sup>12</sup> \*xxi.  
<sup>19</sup> Act. i. μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10. μὴ πήραν εἰς ὁδόν, μηδὲ δύο  
<sup>18</sup> \*viii.  
<sup>20</sup> \*xxii. χιτῶνας, μηδὲ ὑποδήματα, μηδὲ βάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς  
<sup>28</sup>

<sup>1</sup> νεκροὺς ἐγείρετε is wanting in L, but well attested by **NBCDΣ**. The position varies in MSS., after δαιμ. ἐκβαλλ. in **PA**, before λεπ. καθαρ. in **NBCDΣ**.

heard Jesus do and say. They would talk by the hour, healing acts would be very occasional, one or two in a village.

Ver. 8. νεκρούς ἐγείρετε. This clause is wanting in several Codd., including L, so often associated with **NB** in good read-

ings. It is, however, too well attested to be omitted. It must either have found a place in the autograph, or it must have crept in as a gloss at a very early period. The evangelist's aim seems to be to represent Christ as empowering the disciples to do the works He is reported to have done Himself in chaps. viii., ix. That purpose demands the inclusion of raising the dead as the crowning miracle of the group (raising of daughter of Jairus). Yet it is hard to believe that Jesus would give power to the disciples to do, as an ordinary part of their mission, what He Himself did only on one or two exceptional occasions. The alternatives seem to be either an early gloss introduced into the text, or an inaccuracy on the part of the evangelist. Meyer takes the former view, Weiss apparently the latter. We cannot take the phrase in a spiritual sense, the other clauses all pointing to physical miracles. This clause is not in the accounts of Mark and Luke. The seventy on their return (Luke x. 17) make no mention of raising the dead.

Ver. 9. μὴ κτῆσησθε: Vulgate: nolite possidere. But the prohibition is directed not merely against possessing, but against *acquiring* (κέρκτημαι, perfect = possess). The question is as to the scope of the prohibition. Does it refer merely to the way, or also to the mission? In one case it will mean: do not anxiously procure extensive provision for your journey (Meyer); in the other it will mean, more comprehensively: do not procure for the way, or during the mission, the things named. In other words, it will be an injunction to begin and carry on the mission without reward. Though the reference seems to be chiefly to the starting point, it must be in reality to their conduct during the mission. There

was no need to say: do not obtain gold before starting, for that was practically impossible. There was need to say: do not take gold or silver from those whom you benefit, for it was likely to be offered, and acceptance of gifts would be morally prejudicial. That, therefore, is what Jesus prohibits, true to His habit of insisting on the supreme value of motive. So Jerome (condemnatio avaritiae), Chrys., Hilary, etc. So also Weiss. Holtz. (H.C.), while concurring in this interpretation, thinks the prohibition suits better the conduct of the *Christ-merchants* in the *Didache* than the circumstances of the disciples.—χρυσὸν, ἄργυρον, χαλκὸν: an anti-climax, not gold, not silver, not even a copper.—εἰς τὰς ζώνας, in your girdles, used for this purpose as well as for gathering up the loose mantle, or in purses suspended from the girdle. "It was usual for travellers to carry purses (φασκώλια) suspended from their girdles, in which they carried the pence" (Euthy.).—Ver. 10. πήραν, a wallet for holding provisions, slung over the shoulder (Judith xiii. 10, πήραν τῶν βρωμάτων).—δύο χιτῶνας: not even two under-garments, shirts; one would say very necessary for comfort and cleanliness in a hot climate, and for travellers along dusty roads. In Mark the prohibition seems to be against wearing two at the same time (vi. 8); here against carrying a spare one for a change. Possibly we ought not to take these instructions too literally, but in their spirit.—ὑποδήματα: this does not mean that they were to go barefooted, but either without a spare pair, or without more substantial covering for the feet (shoes) than the light sandals they usually wore—mere soles to keep the feet off the hard road. Lightfoot (*Hor. Heb.*) distinguishes between the two thus: "usus delicatioris fuerunt calcei, durioris atque utilioris sandalia". He states that there were sandals, whose soles were of wood, and upper part of leather, the two joined by nails, and that they were sometimes made of rushes or the bark of palms.



τροφῆς αὐτοῦ ἐστίν.<sup>1</sup> 11. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσελθῆτε,  
<sup>h</sup> ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μέναιτε, ἕως ἂν ἐξέλθῃτε. <sup>h</sup> Ch. ii. 8.  
 12. εἰσέρχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. 13. καὶ ἐὰν <sup>Joh. xxi. 12.</sup>  
 μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ <sup>Ch. xii. 44.</sup>  
 ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς <sup>1</sup> ἐπιστραφήτω. 14. καὶ ὅς ἐὰν <sup>2</sup> μὴ <sup>1</sup> Ch. xii. 44.  
 δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξέρχόμενοι <sup>3</sup> τῆς <sup>j</sup> Lk. ix. 5;  
 οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν <sup>j</sup> κοριορτὸν <sup>4</sup> τῶν ποδῶν <sup>x. ii. Acts xiii. 51; xxii. 23.</sup>

<sup>1</sup> NBCL omit ἐστίν.<sup>2</sup> an in NBCL.<sup>3</sup> NB add εἰς.<sup>4</sup> NC add εκ (Tisch.). BD omit (with T. R.). W.H. have it on margin.

—*ῥάβδον*: not even a staff! That can hardly be meant. Even from the romantic or picturesque point of view the procession of pilgrim missionaries would not be complete without a staff each in their hand. If not a necessity, at least, it was no luxury. Mark allows the staff, creating trouble for the harmonists. Grotius suggests: no second staff besides the one in hand! Glassius, quoted by Fritzsche in scorn, suggests a staff shod with iron (scipio) for defence. Ebrard, with approval of Godet, thinks of two different turns given to the

Aramaic original *כִּי אִם כִּי* = either "if you take one staff it is enough," or "if, etc., it is too much". Really the discrepancy is not worth all this trouble. Practically the two versions come to the same thing: take only a staff, take not even a staff; the latter is a little more hyperbolic than the former. Without even a staff, is the *ne plus ultra* of austere simplicity and self-denial. Men who carry out the spirit of these precepts will not labour in vain. Their life will preach the kingdom better than their words, which may be feeble and helpless. "Nothing," says Euthy., "creates admiration so much as a simple, contented life" (βίος ἄσκειος καὶ ὀλιγαρκής). — *ἄξιός* . . . τ. τροφῆς: a maxim universally recognised. A labourer of the type described is not only worthy but sure of his meat; need have no concern about that. This is one of the few sayings of our Lord referred to by St. Paul (1 Cor. ix. 14), whose conduct as an apostle well illustrates the spirit of the instructions to the Twelve.

Vv. 11-15. *ἐξετάσατε* (ἐκ ἐτάζω, from *ἐτέος*, true; to inquire as to the truth of a matter). A host to be carefully sought out in each place: not to stay with the first who offers.—*ἄξιός* points to personal moral worth, the deciding consideration to be goodness, not wealth (worth so

much). The host to be a man generally respected, that no prejudice be created against the mission (ne praedicationis dignitas suscipientis infamia deturpetur, Jerome).—*μείναιτε*: having once secured a host, abide with him, shift not about seeking better quarters and fare, hurting the feelings of the host, and damaging your character, as self-seeking men.—Ver. 12. *τὴν οἰκίαν*, the house selected after due inquiry.—*ἀσπάσασθε*, salute it, not as a matter of formal courtesy, but with a serious mind, saying: "peace be with you," thinking the while of what peace the kingdom can bring.—Ver. 13. *ἐὰν μὲν ἡ ἡ ο. ἀξία*: after all pains have been taken, a mistake may be made; therefore the worthiness of the house is spoken of as uncertain (ἡ, in an emphatic position, so *μὴ ἡ*, in next clause).—*ἐλθέτω ἡ εἰρήνη . . . ἐπιστραφήτω*. The meaning is: the word of peace will not be spoken in vain; it will bless the speaker if not those addressed. It is always good to wish peace and good for others, however the wish may be received. There is a tacit warning against being provoked by churlish treatment. Ver. 14. *ὅς ἐὰν μὴ δέξηται*: Christ contemplates an unfavourable result of the mission in the host's house, or in the town or village generally. The construction of the sentence is anacoluthistic, beginning one way, ending another: rhetorical in effect, and suitable to emotional speech; cf. Lk. xxi. 6: "these things ye see—days will come in which not one stone will be left upon another" (vide Winer, § 63, on such constructions).—*ἐξέρχόμενοι*: when an unresponsive attitude has once been decidedly taken up, there is nothing for it but to go away. Such a crisis severely tests the temper and spirit of promoters of good causes.—*ἐκτινάξατε τὸν κοριορτὸν*: a symbolic act practised by the Pharisees on passing from heathen to Jewish soil, the former being regarded as unclean

- k Ch. xi. 22, ὑμῶν. 15. ἀμὴν λέγω ὑμῖν, <sup>a</sup> ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ  
 24. Lk. x.  
 12, 14. Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.  
 l Ch. xi. 10;  
 xxiii. 34. 16. "Ἰδοὺ, ἐγὼ <sup>1</sup> ἀποστελλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.  
 Rom. x. 15.  
 m Rom. xvi.  
 19. Phil. γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ <sup>m</sup> ἀκέραιοι ὡς αἱ περιστέραί.  
 ii. 15. 17. <sup>n</sup> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς  
 n videat Ch.  
 vii. 15. συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν <sup>o</sup> μαστιγώσουσιν ὑμᾶς.  
 o Ch. xx. 19;  
 xxiii. 34. Mk. x. 34. Lk. xviii. 33. John xix. 1. Heb. xii. 6.

(Light., Hor. Heb.): Easy to perform, not easy to perform in a right spirit; too apt to be the outcome of irritation, disappointment, and wounded vanity=they did not appreciate *me*, I abandon them to their fate. Christ meant the act to symbolise the responsibility of the inhabitants for the result=leave the place, feeling that you have done your duty, not in anger but in sadness. The act, if performed, would be a last word of warning (εἰς μαρτύριον αὐτοῖς, Mark and Luke). Grotius and Bleek understand it as meaning: "we have nothing more to do with you".—Ver. 15. γῇ Σ. καὶ Γ.: Sodom and Gomorrah, a byword for great iniquity and awful doom (Is. i. 9), γῇ, land for people.—ἀνεκτότερον: yet the punishment of these wicked cities, tragic though it was, or the punishment still in store, more endurable than that of city or village which rejects the message of the kingdom. This may seem an exaggeration, the utterance of passion rather than of sober judgment, and a dangerous thing to say to raw disciples and apprentice missionaries. But the principle involved is plain: the greater the privilege rejected the greater the criminality. The utterance reveals the high value Jesus set on the good tidings He commissioned the Twelve to preach.

Vv. 16-39. *Prophetic picture of future apostolic tribulations.* An interpolation of our evangelist after his manner of grouping *logia* of kindred import. The greater part of the material is given in other connections in Mark, and especially in Luke. No feeling of delicacy should prevent even the preacher from taking this view, as it destroys all sense of the natural reality of the Galilean mission to suppose that this passage formed part of Christ's instructions to the Twelve in connection therewith. Reading into the early event the thoughts and experiences of a later time was inevitable, but to get a true picture of the life of Jesus and His disciples, we must keep the two as distinct as possible. There may be a

doubt as to ver. 16. It stands at the beginning of the instructions to the Seventy in Luke (x. 2), which, according to Weiss (Matth. Evang., p. 263), are really the instructions to the Twelve in their most original form. But it is hard to believe that Jesus took and expressed so pessimistic a view of the Galilean villagers to whom He was sending the Twelve, as is implied in the phrase, "sheep among wolves," though He evidently did include occasional unreciprocity among the possible experiences of the mission. He may indeed have said something of the kind with an understood reference to the hostility of Pharisaic religionists, but as it stands unqualified, it seems to bear a colouring imported from a later period.

Ver. 16. Ἰδοὺ, something important is going to be said.—ἐγὼ, emphatic: Jesus is conscious that connection with Him will be a source not only of power, but of trouble to the Twelve.—ἐν μέσῳ: not *to* wolves (πρὸς λύκους, Chrys.). They were not sent for that purpose, which would be a mission to destruction, but on an errand of which that would be an incident. ἐν is used here as often, especially in later Greek writers, with a verb of motion to indicate a subsequent chronic state, "the result of a love of conciseness" (Winer, § 50, 4, a).—γίνεσθε . . . περιστέραί. The serpent, the accepted emblem of wisdom (Gen. iii. 1; Ps. lvi. 5)—wary, sharp-sighted (Grotius); the dove of simplicity (Hos. vii. 11, "silly dove," ἄνους, Sept.).—ἀκέραιοι (α, κεράννυμι), unmixed with evil, purely good. The ideal resulting from the combination is a prudent simplicity; difficult to realise. The proverb seems to have been current among the Jews. "God says: 'with me the Israelites are simple as the dove, but against the heathen cunning as the serpent'" (Wünsche, *Beiträge*).—Ver. 17. τῶν ἀνθρώπων: Weiss, regarding ver. 17 as the beginning of an interpolation, takes τῶν ἀνθρώπων=the whole race of men conceived of as on the whole hostile to the truth=

18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς τὸ μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19. ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. ὁδοῖται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. 20. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21. Ὁ Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἑπ' ἀναστή-  
 σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. 22. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τὸ  
 Ch. xx. 23.  
 q Mk. xiii.  
 12. 2 Cor.  
 iv. 11 (same  
 phrase).  
 r Mk. xiii.  
 12. (Deut.  
 xix. 11.  
 Micah vii.  
 6.)  
 s Ch. xxvi.  
 59; xxvii.  
 1. 2 Cor.  
 vi. 9.  
 Ch. xxiv.  
 13. Rom.  
 xii. 12. a Ch. xxiv. 13. Lk. xviii. 5. John xiii. 1.

<sup>1</sup> B have παραδωσιν (Tisch., W.H.).

<sup>2</sup> BBC have λαλήσητε = what ye ought to speak. The fut. ind. (T. R.) = what ye will speak. The former is to be preferred. DL omit the whole clause from δοθήσεται το λαλήσητε, an error of similar ending.

κόσμος in the fourth Gospel (xv. 19; xvii. 14). It seems more natural to find in it a reference to the Λύκοι of ver. 16. Beware of the class of men I have in view. So Eras., Elsner, Fritzsche.—συνέδρια, the higher tribunals, selected to represent courts of justice of all grades, to denote the serious nature of the danger.—συναγωγαῖς. The synagogue is referred to here, not merely as a place of worship, but as a juridical assembly exercising discipline and inflicting penalties (Grotius). Among these was scourging (μαστιγώσουσιν, vide Acts xxii. 19; xxvi. 11; 2 Cor. xi. 24).—Ver. 18. ἡγεμόνας, provincial governors, including the three degrees: Praetors, Proconsuls, and Procurators. From the point of view of the evangelist, who conceives the whole discourse as connected with the Galilean mission confined to Jews, the reference can only be to Roman governors in Palestine. But in Christ's mind they doubtless had a larger scope, and pointed to judicial tribulations in the larger, Gentile world.—εἰς μαρτύριον. The compensation for the incriminated will be that, when they stand on their defence, they will have an opportunity of witnessing for the Master (ἕνεκεν ἐμοῦ) and the Cause. Observe the combination καὶ δὲ in first clause of this verse, καὶ before ἐπὶ ἡγεμόνας, δὲ after it. It introduces a further particular under a double point of view, with καὶ so far as similar, with δὲ so far as different (Bäumlein, Schulgram., § 675, also Gr. Partikeln, 188, 9). A more formidable experience.

Vv. 19-22. μὴ μεριμνήσητε, etc.: a second counsel against anxiety (Matt. vi. 25), this time not as to food and raiment, but as to speech at a critical

hour. With equal emphasis: trouble not yourselves either as to manner or matter, word or thought (πῶς ἢ τί).—δοθήσεται: thought, word, tone, gesture—everything that tends to impress—all will be given at the critical hour (ἐν ἐκείνῃ τῇ ὥρᾳ). In the former instance anxiety was restricted to the day (Matt. vi. 34). Full, absolute inspiration promised for the supreme moment.—οὐ γὰρ ὑμεῖς, etc.: not you but the divine Spirit the speaker. οὐ, ἀλλὰ, non tam quam, interprets Grotius, followed by Pricaeus, Elsner, Fritzsche, etc. = not so much you as; as if it were an affair of division of labour, so much ours, so much, and more, God's. It is, however, all God's, and yet all ours. It is a case of immanent action, τὸ λαλοῦν ἐν ὑμῖν, not of a transcendent power coming in upon us to help our infirmity, eking out our imperfect speech. Note the Spirit is called the Spirit τοῦ πατρὸς ὑμῶν, echo of vi. 32. Some of the greatest, most inspired utterances have been speeches made by men on trial for religious convictions. A good conscience, tranquillity of spirit, and a sense of the greatness of the issue involved, make human speech at such times touch the sublime. Theophy. distinguishes the human and the divine in such utterances thus: ours to confess, God's to make a wise apology (τὸ μὲν ὁμολογεῖν ἡμέτερον, τὸ δὲ σοφῶς ἀπολογεῖσθαι Θεοῦ).—Ver. 22. εἰς τέλος, to the end (of the tribulations) described (vv. 21-22); to the end, and not merely at the beginning (Theophy., Beza, Fritzsche, Weiss, etc.). No easy thing to do, when such inhumanities and barbarities are going on, all natural and family affections outraged. But it helps to know, as is here



"here only in the sense of going over. Similar phrases in Greek and Latin authors. τέλος, οὗτος σωθήσεται. 23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην.<sup>1</sup> ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τέλεσητε τὰς πόλεις τοῦ<sup>2</sup> Ἰσραὴλ, ἕως ἂν<sup>3</sup> ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ

<sup>1</sup> ἑτεραν in NB (W.H.), ἄλλην in margin).

<sup>2</sup> BD omit the article.

<sup>3</sup> NBX omit αν.

indirectly intimated, that there will be an end, that religious animosities will not last for ever. Even persecutors and guillotiners get weary of their savage work. On εἰς τέλος Beza remarks: declarat neque momentaneam neque perpetuam hanc conditionem fore.—οὗτος σωθήσεται, *he*, emphatic, he and no other, shall be saved, in the day of final award (James i. 12, "shall receive the crown of life"); also, for the word is pregnant, shall be saved from moral shipwreck. How many characters go miserably down through cowardice and lack of moral fibre in the day of trial!

Ver. 23. ὅταν δὲ: the thought takes a new comforting turn, much needed to reconcile disciples to the grim prospect. With courage and loyalty effort for self-preservation is quite compatible. Therefore, when they persecute here flee there.—ἐν τῇ πόλει ταύτῃ, in this city, pointing to it, *this* standing for *one*.—φεύγετε, flee, very unheroic apparently, but the bravest soldier, especially an old campaigner, will avail himself of cover when he can.

εἰς τὴν ἑτέραν: the reading of NB is to be preferred to ἄλλην of the T.R., the idea being: flee not merely to another city numerically distinct, but to a city presumably different in spirit (*vide* vi. 24 and xi. 16), where you may hope to receive better treatment. Thus the flight, from being a mere measure of self-preservation, is raised to the dignity of a policy of prudence in the interest of the cause. Why throw away life here among a hostile people when you may do good work elsewhere?—Ἀμὴν γὰρ: reason for the advice solemnly given; an important declaration, and a perplexing one for interpreters.—οὐ μὴ, have no fear lest, ye will certainly not have finished—τέλεσητε. In what sense? "gone over" (A.V.) in their evangelising tour, or done the work of evangelising thoroughly? (ad fidei et evangelicae virtutis perfectionem—Hilary). The former is the more natural interpretation. And yet the connection of thought seems to

demand a mental reference to the quality of the work done. Why tarry at one place as if you were under obligation to convert the whole population to the kingdom? The thing cannot be done. The two views may be combined thus: ye shall not have gone through the towns of Israel evangelising them in even a superficial way, much less in a thorough-going manner. Weiss takes the word τελ. as referring not to mission work but to flight = ye shall not have used all the cities as places of refuge, *i.e.*, there will always be some place to flee to. This is beneath the dignity of the situation, especially in view of what follows.—ἕως ἔλθῃ ὁ υἱὸς τ. ἀ. Here again is the peculiar title *Son of Man*: impersonal, but used presumably as a synonym for "I". What does it mean in this connection? And what is the coming referred to? The latter question can be best answered at a later stage. It has been suggested that the title *Son of Man* is here used by Christ in opposition to the title *Son of David*. The meaning of ver. 23 on that view is this: do not think it necessary to tarry at all hazards in one place. Your work anywhere and everywhere must be very imperfect. Even success will mean failure, for as soon as they have received the tidings of the kingdom they will attach wrong ideas to it, thinking of it as a national kingdom and of me as the "Son of David". No thorough work can be done till the Son of *Man* has come, *i.e.*, till a universal Gospel for humanity has begun to be preached (Luttheroth). This is a fresh suggestion, not to be despised, on so obscure a subject. We are only feeling our way as to the meaning of some of Christ's sayings. Meantime, all that we can be sure of is that Christ points to some event not far off that will put a period to the apostolic mission.

Vv. 24, 25 point to another source of consolation—companionship with the Master in tribulation. A hard lot, but mine as well as yours; you would not expect to be better off than the Master



δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25. ἄρκετὸν τῷ μαθητῇ ἵνα γένηται <sup>vide Ch. vi. 34.</sup> ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν <sup>ἵνα after ἀρκ.</sup> οἰκοδεσπότην <sup>Similar phrases in Ch. v. 29, 30; xviii. 6. Lk. xvii. 2</sup> <sup>al.</sup> <sup>Ch. xx. 1, 11.</sup> <sup>27. ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ ὑ</sup>

2 Lk. xii. 3. a Lk. i. 44. Acts xi. 22.

<sup>1</sup> B has οἰκοδεσποτη (dat.). W.H. put this reading in the margin.

<sup>2</sup> ἐπεκαλεσαν in  $\aleph^c$ BCΔΣ *al.*, adopted by most editors.  $\aleph$  has the middle voice.

<sup>3</sup> B has the dative here also.

and Lord.—Ver. 25. ἄρκετὸν, not as in vi. 34 a neuter adjective used as a noun, but a predicate qualifying the clause ἵνα γεν., etc., as noun to verb ἔστι understood. ἵνα γένηται instead of the infinitive; ὁ δοῦλος instead of τῷ δούλῳ dependent like τῷ μαθητῇ on ἄρκετὸν, by attraction of the nearer word γένηται (*vide* Winer, § 66, 5).—οἰκοδεσπότην (-τη, B.) points to a more intimate relation between Jesus and the Twelve, that of a head of a house to a family, implying greater honour for the latter, and suggesting an added motive for patient endurance of the common lot.—οἰκοδεσπότης is a late form. Earlier writers said οἰκίας δεσπότης, Lob., Phryn., p. 373.—Βεελζεβοῦλ: an opprobrious epithet; exact form of the word and meaning of the name have given more trouble to commentators than it is all worth. Consult Meyer *ad loc.* Weiss (Meyer) remarks that the name of the Prince of the demons is not yet sufficiently explained. A question of interest is: did the enemies of Jesus call Him Beelzebul (or Beelzebub), or did they merely reproach Him with connection with Beelzebub? Weiss, taking ver. 25 b as an explanatory gloss of the evangelist, based on ix. 3, xii. 24, adopts the latter view; De Wette and Meyer the former. The reading of Codex B, οἰκοδεσπότη, favours the other alternative. The dative requires the verb ἐπεκαλεσθαι to be taken in the sense of to cast up to one. Assuming that the evangelist reports words of Jesus instead of giving a comment of his own, they may quite well contain the information that, among the contemptuous epithets applied to Jesus by His enemies, was this name. It may have been a spiteful pun upon the name, master of the house.—πόσω μᾶλλον implies that still worse names will be applied to the Twelve. *Dictis respondet eventus*, remarks

Grotius, citing in proof the epithets γόητας, impostores, applied to the apostles and Christians by Celsus and Ulpian, and the words of Tacitus: *convictos in odio humani generis*, and the general use of ἄθεοι as a synonym for Christians.—οἰκιακοὺς (again in ver. 36), those belonging to a household or family (from οἰκία, whence also the more common οἰκείος bearing a similar meaning).

Vv. 26, 27. μὴ οὖν φοβηθῆτε: "fear not," and again "fear not" in ver. 28, and yet again, 31, says Jesus, knowing well what temptation there would be to fear. οὖν connects with vv. 24, 25; fear not the inevitable for all connected with me, as you are, take it calmly. γάρ supplies a reason for fearlessness arising out of their vocation. It is involved in the apostolic calling that those who exercise it should attract public attention. Therefore, fear not what cannot be avoided if you would be of any use. Fear suits not an apostle any more than a soldier or a sailor, who both take coolly the risks of their calling.—κεκαλυμμένον, ἀποκαλυφθήσεται; κρυπτόν, γνωσθήσεται: the two pairs of words embody a contrast between Master and disciples as to relative publicity. As movements develop they come more under the public eye. Christ's teaching and conduct were not wholly covered and hidden. There was enough publicity to ensure ample criticism and hostility. But, relatively, His ministry was obscure compared to that of the apostles in after years to which the address looks forward. Therefore, more not less, tribulation to be looked for. The futures ἀποκαλ. γνωσ. with the relative virtually express intention; cf. Mk. iv. 22, where ἵνα occurs; the hidden is hidden in order to be revealed. That is the law of the case to which apostles must reconcile themselves.—Ver. 27. σκοτία, the darkness of the initial stage; the begin-

b Ch. xxiv. οὓς ἀκούετε, κηρύξατε ἐπὶ τῶν ὁ δωματίων. 28. καὶ μὴ φοβηθῆτε<sup>1</sup>  
 17. Mk. ἀπὸ τῶν ἀποκτενόντων<sup>2</sup> τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων  
 xiii. 15. ἀποκτείνει· φοβήθητε<sup>3</sup> δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ  
 Lk. v. 19; ἀποκτείνει· φοβήθητε<sup>3</sup> δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ  
 xvii. 31. ἀπὸ τοῦ σῶμα ἀπολέσαι ἐν γεέννῃ. 29. οὐχὶ δύο ἀστρουθία ἀσσαρίου  
 c with ἀπὸ. Lk. xii. 4. σῶμα ἀπολέσαι ἐν γεέννῃ. 29. οὐχὶ δύο ἀστρουθία ἀσσαρίου  
 d Lk. xii. 6. πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ  
 7. e 1 Pet. iii. πατὴρ ὑμῶν· 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι  
 1; iv. 9. f Lk. xii. 7. ἡριθμημέναι εἰσὶ. 31. μὴ οὖν φοβηθῆτε<sup>4</sup>. πολλῶν στρουθίων δια-  
 Rev. vii. 9. ἡριθμημέναι εἰσὶ. 31. μὴ οὖν φοβηθῆτε<sup>4</sup>. πολλῶν στρουθίων δια-

<sup>1</sup> So in DΣ, adopted by W.H. BCLD *al.* have φοβεισθε (Tisch.).

<sup>2</sup> CDAΣ have the Alexandrian form ἀποκτενοντων.

<sup>3</sup> φοβεισθε here in NBC against D.

<sup>4</sup> φοβεισθε in BBDL (Tisch., W.H. *al.*).

nings of great epoch-making movements always obscure.—**φωτί**, the light of publicity, when causes begin to make a noise in the wide world.—**εἰς τὸ οὓς**: a phrase current among Greeks for confidential communications. For such communications to disciples the Rabbis used the term

**שִׁפְחָה**, to whisper. **λαληθέν** may be understood = what ye hear spoken into the ear.—**δομάτων**, on the roofs; not a likely platform from our western point of view, but the flat-roofed houses of the East are in view. **δῶμα** in classics means house; in Sept. and N. T., the flat roof of a house; in modern Greek, terrace. *Vide Kennedy, Sources of N. T. Greek*, p. 121.—**κηρύξατε**, proclaim with loud voice, suitable to your commanding position, wide audience, and great theme.

Vv. 28-31. New antidote to fear drawn from a greater fear, and from the paternal providence of God. **φοβήθητε ἀπὸ** like the Hebrew **יָרָא מִן**, but also one of several ways in which the Greeks connected this verb with its object.—**τὸ σῶμα**: that is all the persecutor as such can injure or destroy. He not only cannot injure the soul, but the more he assails the physical side the safer the spiritual.—**τὸν δυνάμενον καὶ ψ. καὶ σ.** Who is that? God, say most commentators. Not so, I believe. Would Christ present God under this aspect in such close connection with the Father who cares even for the sparrows? What is to be greatly feared is not the final condemnation, but that which leads to it—temptation to forsake the cause of God out of regard to self-interest or self-preservation. Shortly the counsel is: fear not the persecutor, but the tempter, not the man who kills you for your fidelity, but the man who wants to buy you

off, and the devil whose agent he is.—Ver. 29 **στρουθία**, dim. for **στρουθός**, small birds in general, sparrows in particular.—**ἀσσαρίου**, a brass coin, Latin *as*, γ of a **δραχμή** = about  $\frac{1}{2}$ d. The smallness of the price makes it probable that sparrows are meant (Fritzsch). We are apt to wonder that *sparrows* had a price at all.—**ἐν . . . οὐ** looks like a Hebraism, but found also in Greek writers, "cannot be called either a Graecism or a Hebraism; in every case the writer aims at greater emphasis than would be conveyed by **οὐδεὶς**, which properly means the same thing, but had become weakened by usage" (Winer, § 26).—**ἐπὶ τὴν γῆν**. Chrys. paraphrases: **εἰς παγίδα** (Hom. 34), whence Bengel conjectured that the primitive reading was not **γῆν** but **πάγην**, the first syllable of a little used word falling out. But Wetstein and Fritzsch have pointed out that **ἐπὶ** does not suit that reading. The idea is that not a single sparrow dies from any cause on wing or perch, and falls dead to the earth.—**ἄνευ τ. πατρὸς ὑ.** Origen (*c. Celsum*, i. 9) remarks: "nothing useful among men comes into existence without God" (ἀθεεῖ). Christ expresses a more absolute faith in Providence: "the meanest creature passes not out of existence unobserved of your Father".—Ver. 30. **ὑμῶν**, emphatic position: *your* hairs.—**τρίχες**: of little value all together, can be lost without detriment to life or health.—**πᾶσαι**, all, every one without exception.—**ἡριθμημέναι**, counted. Men count only valuable things, gold pieces, sheep, etc. Note the perfect participle. They have been counted once for all, and their number noted; one hair cannot go amissing unobserved.—Ver. 31. **π. σ. διαφέρετε**: once more, as in vi. 26, a comparison between men and birds as to value: ye of more worth than many

φέρετε ὑμεῖς. 32. Πᾶς οὖν ὅστις ἑόμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν<sup>1</sup> οὐρανοῖς. 33. ὅστις δ' ἂν ἁρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἁρνήσομαι αὐτὸν καὶ ἐν<sup>2</sup> ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν<sup>3</sup> οὐρανοῖς. 34. Μὴ νομίσῃτε ὅτι ἦλθον ἑβαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35. ἦλθον διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· 36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ

also in Lk  
xii. 8 (with  
en and  
dat.).  
Ch. xxvi  
70, 72. Lk  
xii. 9.

John xx  
25. Jas. iii.  
3. Rev.  
xiv. 16, 19.

<sup>1</sup> τοῖς before οὐρανοῖς in BCΣ.

<sup>2</sup> καὶ αὐτον in ΞBΔΔΣ.

<sup>3</sup> τοῖς before οὐρ. in BX (W.H. adopt the art. both in 1 and in 3).

sparrows; one hair of your head as much worth to God as one sparrow. "It is a litotes to say that there is a great difference between many sparrows and a human being" (Holtz., H.C.). There is really no comparison between them. It was by such simple comparisons that Jesus insinuated His doctrine of the absolute worth of man.

Vv. 32, 33. *Solemn reference to the final Judgment.* οὖν points back to ver. 27, containing injunction to make open proclamation of the truth.—πᾶς ὅστις: nominative absolute at the head of the sentence.—ἐν ἐμοὶ, ἐν αὐτῷ: observe these phrases after the verb in ver. 32, compared with the use of the accusative με, αὐτὸν in the following verse: "confess in me," "deny me," "confess in him," "deny him". Chrysostom's comment is: we confess by the grace of Christ, we deny destitute of grace. Origen (Cremer, *Catenae*, i. p. 80) interprets the varying construction as indicating that the profit of the faithful disciple lies in fellowship with Christ and the loss of the unfaithful in the lack of such fellowship. (ἴσα δὲ, εἰ μὴ τὸ πλεονέκτημα τοῦ ἐν αὐτῷ ὁμολογούντος, ἤδη ὄντως ἐν χριστῷ δηλοῦται, ἐκ τοῦ, "καὶ ἐν αὐτῷ" ὁμολογεῖν· τὸ δὲ κακὸν τοῦ ἀρνούμενου, ἐκ τοῦ μὴ συνήφθαι τῇ ἀρνήσει τὸ "ἐν ἐμοὶ," ἢ τὸ "ἐν αὐτῷ".)

Vv. 34-39. The whole foregoing discourse, by its announcements and consolations, implies that dread experiences are in store for the apostles of the faith. To the inexperienced the question might naturally suggest itself, why? Can the new religion not propagate itself quietly and peaceably? Jesus meets the question of the surprised disciple with a de-

cided negative.—Ver. 34. μὴ νομίσῃτε, do not imagine, as you are very likely to do (cf. v. 17).—ἦλθον βαλεῖν: the use of the infinitive to express aim is common in Matt., but Christ has here in view result rather than purpose, which are not carefully distinguished in Scripture. For βαλεῖν Luke has δοῦναι, possibly with a feeling that the former word does not suit εἰρήνην. It is used specially with reference to μάχαιραν. The aorist points to a sudden single action. Christ came to bring peace on earth, but not in an immediate magical way; peace at last through war (Weiss, *Matt. Evang.*).—μάχαιραν: Luke substitutes διαμερισμόν. The connecting link may be that the sword divides in two (Heb. iv. 12). Grotius says that by the word there should be understood: "non bellum sed dissidium".—Ver. 35. Description of the discord.—διχάσαι, to divide in two (δίχα), to separate in feeling and interest, here only in N.T.; verifies the truth of Grotius' comment as to the "sword".—ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ. In this and the following clauses it is the *young* that are set against the *old*. "In all great revolutions of thought the change begins from the young" (Carr, *Cambridge Gr. T.*).—νύμφην, a young wife, here as opposed to πενθερᾶς, a daughter-in-law.—Ver. 36. ἐχθροὶ: the predicate standing first for emphasis; *enemies*, not friends as one would expect, the members of one's family (οἰκιακοί, as in ver. 25). The passage reproduces freely Micah vii. 6.—Ver. 37. Such a state of matters imposes the necessity of making a very painful choice between relatives and truth.—φιλῶν: this verb denotes natural affection as distinct from ἀγαπάω, which



ἐμέ, οὐκ ἔστι μου ἄξιος· 38. καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. 39. ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. 40. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται·  
 j cf. Ch. xviii. 20. καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41. ὁ δεχόμενος προφήτην ἰεὺς ὄνομα προφήτου μισθὸν προφήτου λήψεται·  
 k Ch xxv. 35. 37. 42; xxvii. 48. καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται·  
 Lk. xiii. 15. Rom. xii. 20. 42. καὶ ὃς ἐὰν <sup>1</sup> ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ἵψυχροῦ  
 1 Rev. iii. 15 (here only = cold water). μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.”

<sup>1</sup> os an in BD 33.

points to love of an ethical kind. The distinction corresponds to that between *amare* and *diligere*. *Vide* Trench, *Synonymis*, and Cremer, s. v., ἀγαπάω.—μου ἄξιος. The Master is peremptory; absolutely demands preference of His cause to all claims of earthly relations.—Ver. 38. σταυρὸν. There is here no necessary allusion to the death of Jesus Himself by crucifixion, though one possessing such insight into the course of events, as this whole discourse indicates, must have known quite well when He uttered the words what awaited Himself, the worst possible probable if not certain. The reference is to the custom of the condemned person carrying his own cross. Death by crucifixion, though not practised among the Jews, would be familiar to them through Roman custom. *Vide* Grotius for Greek and Roman phrases, containing figurative allusions to the cross. This sentence and the next will occur again in this Gospel (Matt. xvi. 24, 25).—Ver. 39. εὐρὼν . . . ἀπολέσει, ἀπολέσας. . . εὐρήσει: crucifixion, death ignominious, as a criminal—horrible; but horrible though it be it means salvation. This paradox is one of Christ's great, deep, yet ever true words. It turns on a double sense of the term ψυχὴ as denoting now the lower now the higher life. Every wise man understands and acts on the maxim, “dying to live”.

Vv. 40-42. The following sentences might have been spoken in connection with the early Galilean mission, and are accordingly regarded by Weiss as the conclusion of the instructions then given. Luke gives their gist (x. 16) at the close of the instructions to the seventy. After uttering many awful, stern sayings, Jesus takes care to make the last cheering. He promises great rewards to those

who receive the missionaries, thereby “opening the houses of the whole world to them,” Chrysos.—Ver. 40. ἐμὲ δέχεται: first the principle is laid down that to receive the messenger is to receive the Master who sent him (Matt. xxv. 40), as to receive the Master is to receive God.—Ver. 41. Then in two distinct forms the law is stated that to befriend the representative of Christ and God ensures the reward belonging to that representative.—εἰς ὄνομα, having regard to the fact that he is a prophet or righteous man. The prophet is the principal object of thought, naturally, in connection with a mission to preach truth. But Christ knows (vii. 15) that there are false prophets as well as true; therefore from vocation He falls back on personal character. Here as everywhere we see how jealously He made the ethical interest supreme. “See,” says Chrys., commenting on ver. 8, “how He cares for their morals, not less than for the miracles, showing that the miracles without the morals are nought” (Hom. 32). So here He says in effect: let the prophet be of no account unless he be a just, good man. The fundamental matter is character, and the next best thing is sincere respect for it. To the latter Christ promises the reward of the former.—ὁ δεχόμενος δίκαιον . . . μισθὸν δ. λήψεται: a strong, bold statement made to promote friendly feeling towards the moral heroes of the world in the hearts of ordinary people; not the utterance of a didactic theologian scientifically measuring his words. Yet there is a great principle underlying, essentially the same as that involved in St. Paul's doctrine of justification by faith. The man who has goodness enough to reverence the ideal of goodness approximately or perfectly realised in another,



XI. 1. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, \* μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν α Ch. xii. 9; ταῖς πόλεσιν αὐτῶν. xv. 29 (with ἐκεῖθεν).

2. Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ ὁδεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο<sup>1</sup> τῶν μαθητῶν αὐτοῦ, 3. εἶπεν αὐτῷ, "Σὺ Acts v. 21, 23; xvi. 26.

<sup>1</sup> <sup>1</sup>BCDΔΣ have δια. δυο is a harmonistic assimilation to Lk.

though not in himself, shall, in the moral order of the world, be counted as a good man.—Ver. 42. The last word, and the most beautiful; spoken with deep pathos as an aside; about the disciples rather than to them, though heard by them. "Whosoever shall do the smallest service, were it but to give a drink to one of these little ones (ἐνα τῶν μικρῶν τούτων, cf. Matt. xxv. 40) in the name of a disciple, I declare solemnly even he shall without fail have his appropriate reward."—ψυχροῦ: expressive word for water, indicating the quality valued by the thirsty; literally a cup of the cool, suggesting by contrast the heat of the sun and the fierce thirst of the weary traveller. No small boon that cup in Palestine! "In this hot and dry land, where one can wander for hours without coming on a brook or an accessible cistern, you say 'thank you' for a drink of fresh water with very different feelings than we do at home" (Furrer, *Wanderungen durch das Heilige Land*, p. 118).—Fritzsche remarks on the paucity of particles in vv. 34-42 as indicating the emotional condition of the speaker.

CHAPTER XI. JESUS JUDGED BY AND JUDGING HIS CONTEMPORARIES. We are not to suppose any close connection in time between the events related in this chapter and the Galilean mission. The reverse is implied in the vague introductory statement, that when Jesus had completed His instructions to the Twelve He went away on a teaching and preaching tour among the towns. The important thing is to realise that all that is related here must have taken place after there had been time for the methods, aims, spirit, and way of life of Jesus to manifest themselves, and so to become the subject of general remark. It was a matter of course that a man of such depth, originality, unconventionality, energy and fearless independence would sooner or latter provoke criticism of all shades; from mild, honest doubt, to decided reprobation. However popular at first, He must become at last compara-

tively isolated. By the time the events here related occurred, the reaction had fully set in, and the narrative shows how extensive it was, embracing within its sphere of influence the best in the land represented by the Baptist; the commercial class represented by three cities named; the professional class—the "wise and understanding"; and the zealots in religion.

Ver. 1. ὅτε ἐτέλεσεν διατάσσων. The participle here with a verb signifying to cease as often with verbs signifying to begin, continue, persevere, etc., vide Goodwin, § 879. ἐκεῖθεν, from that place, the place where the mission was given to the Twelve. Where that was we do not know; probably in some place of retirement (dans la retraite, Lutteroth).—πόλεσιν αὐτῶν: the pronoun does not refer to the disciples (μαθηταῖς) as Fritzsche thinks, but to the people of Galilee. While He sent out the Twelve to preach, He continued preaching Himself, only avoiding the places they visited, "giving room to them and time to do their work, for, with Him present and healing, no one would have cared to go near them," Chrysos., Hom. 36.

Vv. 2-6. Message from the Baptist (Lk. vii. 18-23). Ver. 2. δεσμοτηρίῳ (from δεσμός, δεσμός, a bond), in prison in the fortress of Machærus by the Dead Sea (Joseph., Antiq., 18, 5, 2), a fact already alluded to in iv. 12. By this time he has been a prisoner a good while, long enough to develop a prison mood.—ἀκούσας: not so close a prisoner but that friends and followers can get access to him (cf. Matt. xxv. 36, 43).—τὰ ἔργα τοῦ Χριστοῦ: this the subject in which the Baptist is chiefly interested. What is Jesus doing? But the evangelist does not say the works of Jesus, but of the Christ, i.e., of the man who was believed to be the Christ, the works which were supposed to point Him out as the Christ. In what spirit reported, whether simply as news, with sympathy, or with jealousy, not indicated.—πέμψας: the news set John on musing, and led to a message of inquiry—διὰ τ. μαθητῶν αὐτοῦ, by his

c John vi. 14. Heb. x. 37. d Lk. i. 21; vii. 19; viii. 40. Acts x. 24. 2 Pet. iii. 12, 14 (all with accus.). e Ch. xx. 34. Mk. x. 51. Lk. xviii. 41 (= to recover sight).

<sup>1</sup> The texts show some unimportant variations in ref. to the *καί* in this and the following clauses. In the best MSS. there is a *καί* before *νεκροί*.

disciples, possibly the same men who brought the news. There would be constant coming and going between Galilee and Machærus. The construction is Hebraistic = sent by the hand of.—Ver. 3. *εἶπεν αὐτῷ*, said to Jesus, by them, of course.—*Σὺ εἶ*: the question a grave one and emphatically expressed: *Θοῦ, art Thou ὁ ἐρχόμενος?* Art Thou He whom I spoke of as the One coming after me when I was baptising in the Jordan (iii. 11)? It is a question whether Jesus be indeed the *Christ*. Lutteroth, basing on the hypothesis that for popular Jewish opinion the Christ and the coming One (a prophet like Moses) were different persons, interprets the question thus: "Art Thou, Jesus, whom I know to be the Christ, also the coming Prophet, or must we expect another to fill that rôle?"—*ἢ ἕτερον*, not *ἄλλον*, which would have been more appropriate on Lutteroth's view = a numerically distinct person. *ἕτ.* suggests a different kind of person.—*προσδοκῶμεν*: may be present indicative (for future) as Beza and Fritzsche take it, or present subjunctive deliberative = ought we to look? (Meyer-Weiss, Holtz., H.C.), the latter preferable. What was the *animus* or psychological genesis of the question? Doubt in John's own mind, or doubt, bred of envy or jealousy, in the minds of his disciples, or not doubt on Baptist's part, but rather incipient faith? Alternative (2), universal with the fathers (except Tertullian, vide *de præscrip.*, 8, *de baptis.*, 10); (1) common among modern commentators; (3) favoured by Keim, Weizsäcker, and Holtz., H.C.: "beginnende Disposition zum Glauben an Jesu Messianität". The view of the fathers is based on a sense of decorum and implicit reliance on the exact historical value of the statements in fourth Gospel; No. (3), the budding faith hypothesis, is based on too sceptical a view as to the historic value of even the Synoptical accounts of John's early relations with Jesus; No. (1) has everything in its favour. The effect of confinement on John's prophetic temper, the

general tenor of this chapter which obviously aims at exhibiting the moral isolation of Jesus, above all the wide difference between the two men, all make for it. Jesus, it had now become evident, was a very different sort of Messiah from what the Baptist had predicted and desiderated (*vide* remarks on chap. iii. 11-15). Where were the axe and fan and the holy wind and fire of judgment? Too much patience, tolerance, gentleness, sympathy, geniality, mild wisdom in this Christ for his taste.

Vv. 4-6. *Answer of Jesus.* Ver. 4. *ἀπαγγέilate* l.: go back and report to John for his satisfaction.—*ἃ ἀκ. καὶ βλέπετε*, what you are hearing and seeing, not so much at the moment, though Luke gives it that turn (vii. 21), but habitually. They were not to tell their master anything new, but just what they had told him before. The one new element is that the facts are stated in terms fitted to recall prophetic oracles (Isaiah xxxv. 5, lxi. 1), while, in part, a historic recital of recent miracles (Matt. viii., ix.). Probably the precise words of Jesus are not exactly reproduced, but the sense is obvious. Tell John your story over again and remind him of those prophetic texts. Let him study the two together and draw his own conclusion. It was a virtual invitation to John to revise his Messianic idea, in hope he would discover that after all *love* was the chief Messianic charism.—Ver. 5. *ἀναβλέπουσιν*: used also in classics to express recovery of sight.—*κωφοί*, here taken to mean *deaf*, though in ix. 32, 33, it means *dumb*, showing that the prophecy, Isaiah xxxv. 5, is in the speaker's thoughts.—*πτωχοί*: vague word, might mean literal poor (De W.) or spiritual poor, or the whole people in its national misery (Weiss, Matt. Evan.), best defined by such a text as ix. 36, and such facts as that reported in ix. 10-13.—*εὐαγγελίζονται*: might be middle = the poor preach, and so taken by Euthy. Zig. (also as an alternative by Theophy.), for "what can be poorer than fishing (*ἀλιευτικῆς*)?" The poor in that case =

πρωχοὶ εὐαγγελίζονται · 6. καὶ μακάριός ἐστιν, ὅς ἐάν<sup>1</sup> μὴ ἴσκανδα- f Heb. iv. 2  
λισθῇ ἐν ἐμοί.” 7. Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς (passive  
λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, “Τί ἐξήλθετε εἰς τὴν ἔρημον g Ch. xiii.  
θεάσασθαι; <sup>1</sup> κάλαμον ὑπὸ ἀνέμου <sup>1</sup> σαλευόμενον; 8. ἀλλὰ τί 57; xxvi.  
ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις<sup>2</sup> ἡμφιεσμένον; 31. Mk. vi.  
ἰδοῦ, οἱ τὰ μαλακὰ <sup>1</sup> φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν<sup>3</sup> h Ch. xii.  
9 ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην<sup>4</sup>; ναί, λέγω ὑμῖν, καὶ περισ- 20 (Is.  
σότερον προφήτου · 10. οὗτος γάρ<sup>5</sup> ἐστι περὶ οὗ γέγραπται, ᾠδοῦ, i Ch. xxiv.  
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατα- 29, parall.  
Heb. xii.  
27.  
j John xix. 5.  
Rom. xiii. 4. 1 Cor. xv. 49. Jas. ii. 3.

<sup>1</sup> an in B<sup>U</sup> (W.H.).

<sup>2</sup> B<sup>U</sup>DZ omit ἱματίοις, which has come in from Lk. (vii 25).

<sup>3</sup> B<sup>U</sup> omit εἰσιν.

<sup>4</sup> B<sup>U</sup>Z have προφήτην ἰδεῖν forming a 2nd question. So Tisch. and W.H.

<sup>5</sup> B<sup>U</sup>DZ omit γάρ, which has been introduced to clear the sense which it rather obscures.

the Twelve sent out to preach the kingdom. That, too, was characteristic of the movement, though not *the* characteristic intended, which is that the poor, the socially insignificant and neglected, are evangelised (passive, as in Heb. iv. 2). —Ver. 6. μακάριος (*vide* v. 3), possessed of rare felicity. The word implies that those who, on some ground or other, did not stumble over Jesus were very few. Even John not among them! Ο σκανδαλίζω *vide ad.* v. 29. ἐν ἐμοί, in anything relating to my public ministry, as appearing inconsistent with my Messianic vocation.

Vv. 7-15. *Judgment of Jesus concerning the Baptist* (Lk. vii. 24-30). Characteristically magnanimous, while letting it be seen that He is aware of John's limits and defects. Ver. 7. τούτων δὲ πορευομένων: while John's messengers were in the act of going, Jesus began at once, without any delay, to make a statement which He deemed necessary to prevent injurious inferences from the message of the Baptist, or the construction He had put on it as implying doubt regarding Himself.—τοῖς ὄχλοις: the interrogation had taken place in presence of many. Jesus was always in a crowd, except when He took special steps to escape. The spectators had watched with interest what Jesus would say about the famous man. Therefore, *more* must be said; a careful opinion expressed.—τί ἐξήλθετε . . . θεάσασθαι: it might be taken for granted that most of them had been there. The catechetical method of stating His

opinion of John lively and impressive to such an audience. They had gone to see as well as hear and be baptised, curiosity plays a great part in popular religious movements.—κάλαμον. Plenty of reeds to be seen. “What a vast space of time lies between the days of the Baptist and us! How have the times changed! Yet the stream flows in the old bed. Still gently blows the wind among the sighing reeds.”—Furrer, *Wanderungen*, 185. Many commentators (Grot., Wet., Fritzsche, De W.) insist on taking καλ. literally = did ye go, etc., to see a reed, or the reeds on the Jordan banks shaken by the wind? This is flat and prosaic. Manifestly the individualised reed is a figure of an inconstant, weak man; just enough in John's present attitude to suggest such a thought, though not to justify it.—Ver. 8. ἀλλὰ assumes the negative answer to the previous question and elegantly connects with it the following = “No; well, then, did you, etc.?”—ἐν μαλακοῖς, neuter, ἱματίοις not necessary: in precious garments of any material, silk, woollen, linen; the fine garments suggestive of refinement, luxury, effeminacy.—ἰδοῦ οἱ τ. μ. φοροῦντες: ἰδοῦ points to a well-known truth, serving the same purpose as δὴ here; those accustomed to wear, φορ., frequentative, as distinct from φέροντες, which would mean bearing without reference to habit.—οἴκοις τ. βασιλ., in palaces which courtiers frequent. Jesus knows their flexible, superfine ways well; how different from those of the



κ Ch. xxi. σκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.' 11. Ἀμὴν λέγω ὑμῖν, οὐκ  
 11, 24. Lk. \* ἐγίγερται ἐν ἡγενητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ.  
 vii. 16. John vii.  
 52. ὁ δὲ ἡ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.  
 here and in Lk. vii. 28. m Ch. xiii. 32. Mk. iv. 31. Lk. vii. 28; ix. 48.

rudely clad and rudely mannered, uncompromising Baptist!—Ver. 9. ἀλλὰ τί ἐξ.: one more question, shorter, abrupt, needing to be supplemented by another (Weiss-Meyer)—why then, seriously, went ye out? προφήτην ἰδεῖν;—to see a *Prophet*?—ναί, yea I right at last; a prophet, indeed, with all that one expects in a prophet—vigorous moral conviction, integrity, strength of will, fearless zeal for truth and righteousness; utterly free from the feebleness and time-serving of those who bend like reeds to every breath of wind, or bow obsequiously before greatness.—καὶ περισσότερον π., a prophet and more, something above the typical prophet (*vide* on v. 47). The clause introduced by ναί, as λέγω ὑμῖν shows, expresses Christ's own opinion, not the people's (Weiss).—Ver. 10. οὗτος . . . γέγραπται. The περισσότερον verified and explained by a prophetic citation. The oracle is taken from Malachi iii., altered so as to make the Messianic reference apparent—μὲν changed into σου. By applying the oracle to John, Jesus identifies him with the messenger whom God was to send to prepare Messiah's way. This is his distinction, περισσότερον, as compared with other prophets. But, after all, this is an external distinction, an accident, so to speak. Some prophet must be the forerunner, if Messiah is to come at all, the last in the series who foretell His coming, and John happens to be that one—a matter of good fortune rather than of merit. Something more is needed to justify the περισσότερον, and make it a proper subject for eulogy. That is forthcoming in the sequel.

Vv. 11-12. This is the further justification of the περισσ. desiderated. Ver. 11. ἀμὴν λέγω ὑμῖν. First Christ expresses His personal conviction in solemn terms. What follows refers to John's intrinsic worth, not to his historic position as the forerunner. The latter rests on the prophetic citation. Christ's aim now is to say that the Baptist's character is equal to his position: that he is *fit* to be the forerunner. For Christ, being the forerunner is no matter of luck. God will see that the right man occupies the position; nay, none but the right man can successfully per-

form the part.—οὐκ ἐγίγερται, there hath not arisen; passive with middle sense, but the arising *non sine numine*, "surrexit divinitus, quomodo existunt veri Prophetæ," Elsner; *cf.* Mt. xxiv. 11, Lk. vii. 16, *vide* also Judges ii. 18, iii. 9.—ἐν γεννητοῖς γυναικῶν = among mankind, a solemn way of expressing the idea. The meaning, however, is not that John is the greatest man that ever lived. The comparison moves within the sphere of Hebrew prophecy, and practically means: John the greatest of all the prophets. A bold judgment not easily accepted by the populace, who always think the dead greater than the living. Christ expresses Himself strongly because He means to say something that might appear disparaging. But He is in earnest in His high estimate, only it is not to be understood as asserting John's superiority in all respects, *e.g.*, in authorship. The point of view is *capacity to render effective service to the Kingdom of God*.—ὁ δὲ μικρότερος. Chrysostom took this as referring to Jesus, and, connecting ἐν τ. β. τ. οὐρ. with μείζων, brought out the sense: He who is the less in age and fame is greater than John in the Kingdom of Heaven. The opinion might be disregarded as an exegetical curiosity, had it not been adopted by so many, not only among the ancients (Hilar., Ambr., Theophy., Euthy.), but also among moderns (Éras., Luth., Fritzsche). In the abstract it is a possible interpretation, and it expresses a true idea, but not one Jesus was likely to utter then. No doubt John's inquiry had raised the question of Christ's standing, and might seem to call for comparison between questioner and questioned. But Christ's main concern was not to get the people to think highly of Himself, but to have high thoughts of the kingdom. What He says, therefore, is that any one in the kingdom, though of comparatively little account, is greater than John. Even the least is; for though μικρότερος, even with the article, does not necessarily mean μικρότατος (so Bengel), it amounts to that. The affirmative holds even in case of the highest degree of inferiority. The implication is that John was not in the kingdom as a historical movement (a



12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία <sup>here and in Lk. xvi. 16 (middle there),</sup> τῶν οὐρανῶν <sup>cf. Phil. ii. 6 (ἀρπαγμός).</sup> βιάζεται, καὶ βιασταὶ ὁρπάξουσιν αὐτήν. 13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν<sup>1</sup>. 14. καὶ ο

<sup>1</sup> **NBCDZ** have the augment at the beginning (επροφ.). **Δ** has no augment.

simple matter of fact), and the point of comparison is the dominant spirit. The moral sternness of John was his greatness and also his weakness. It made him doubt Jesus, kept him aloof from the kingdom, and placed him below any one who in the least degree understood Christ's gracious spirit, *e.g.*, one of the Twelve called in x. 42 "these little ones".

Ver. 12. The statement just commented on had to be made in the interests of truth and the Kingdom of God, but having made it Jesus reverts with pleasure to a tone of eulogy. This verse has created much diversity of opinion, which it would take long to recount. I find in it two thoughts: one expressed, the other implied. (1) There has been a powerful movement since John's time towards the Kingdom of God. (2) The movement derived its initial impetus from John. The latter thought is latent in ἀπὸ δὲ τῶν ἡμ. ἰωάν. The movement dates from John; he has the credit of starting it. This thought is essential to the connection. It is the ultimate justification of the *περισσότερον* (ver. 9). The apostle Paul adduced as one argument for his apostleship, called in question by Judaists, *success*, which in his view was not an accident but God-given, and due to fitness for the work (2 Cor. ii. 14, iii. 1-18). So Christ here in effect proves John's fitness for the position of forerunner by the success of his ministry. He had actually made the kingdom come. That was the true basis of his title to the honourable appellation, "preparer of the way"; without that it had been an empty title, though based on any number of prophecies. That success proved fitness, adequate endowment with moral force, and power to impress and move men. This being seen to be Christ's meaning, there is no room for doubt as to the *animus* of the words βιάζεται, βιασταί. They contain a favourable, benignant estimate of the movement going on, not an unfavourable, as, among others, Weiss thinks, taking the words to point to a premature attempt to bring in the kingdom by a false way as a political creation (Weiss-Meyer). Of course there

were many defects, obvious, glaring, in the movement, as there always are. Jesus knew them well, but He was not in the mood just then to remark on them, but rather, taking a broad, generous view, to point to the movement as a whole as convincing proof of John's moral force and high prophetic endowment. The two words βιάζ., βιαστ. signalise the vigour of the movement. The kingdom was being seized, captured by a storming party. The verb might be middle voice, and is so taken by Beng., "sese vi quasi obtrudit," true to fact, but the passive is demanded by the noun following. The kingdom is forcefully taken (βιαίως κρατεῖται, Hesychnus) by the βιασταί. There is probably a tacit reference to the kind of people who were storming the kingdom, from the point of view, not so much of Jesus, as of those who deemed themselves the rightful citizens of the kingdom. "Publicans and sinners" (ix. 9-12), the ignorant (xi. 25). What a rabble! thought Scribes and Pharisees. Cause of profound satisfaction to Jesus (ver. 25).

Vv. 13-15. Conclusion of speech about John. Ver. 13. The thought here is hinted rather than fully expressed. It has been suggested that the sense would become clearer if vv. 12 and 13 were made to change places (Maldonatus). This inversion might be justified by reference to Lk. xvi. 16, where the two thoughts are given in the inverse order. Wendt (L. J., i. 75) on this and other grounds arranges the verses 13, 14, 12. But even as they stand the words can be made to yield a fitting sense, harmonising with the general aim, the eulogy of John. The surface idea is that the whole O. T., prophets of course, and even the law in its predictive aspects (by symbolic rites and foreshadowing institutions) pointed forward to a Kingdom of God. The kingdom coming—the burden of O. T. revelation. But what then? To what end make this observation? To explain the impatience of the stormers: their determination to have at last by all means, and in some form, what had so long been foretold? (Weiss). No; but to define by contrast John's

εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. 15. ὁ ἔχων ὦτα ἀκοῦει,<sup>1</sup> ἀκούετω. 16. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις<sup>2</sup> ἐν ἀγοραῖς καθημένοις,<sup>3</sup> καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, 17. καὶ λέγουσιν,<sup>4</sup> Ὁυὴ ἡλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν,<sup>5</sup> καὶ οὐκ ἐκόφασθε.

<sup>1</sup> BD omit ἀκοῦειν, which has come in from Mk. and Lk. where the addition of this word to the phrase is usual.

<sup>2</sup> παιδίοις in all uncials.

<sup>3</sup> καθημένοις before ἐν in  $\aleph$ BCDL, etc., with ταῖς before ἀγοραῖς in  $\aleph$ BZ.

<sup>4</sup>  $\aleph$ BDZ have α προσφωνοῦντα . . . λεγουσιν, and for ἐταίροις BCDLΔΣ αἱ have ἑτεροῖς. (Tischl., W.H.).

<sup>5</sup>  $\aleph$ BDZ omit ὑμῖν, which may have been added to assimilate with first clause.

position. Observe  $\epsilon\omega\varsigma$  I. goes not with the subject, but with the verb Prophets (and even law) *till* John prophesied. The suggestion is that he is not a mere continuator of the prophetic line, one more repeating the message: the kingdom *will come*. His function is peculiar and exceptional. What is it? Ver. 14 explains. He is the Elijah of Malachi, herald of the Great Day, usherer in of the kingdom, the man who says not merely "the kingdom will come," but "the kingdom is here"; says it, and makes good the saying, bringing about a great movement of repentance.—εἰ θέλετε δέξασθαι: the identification of John with Elijah to be taken *cum grano*, not as a prosaic statement of fact. Here, as always, Christ idealises, seizes the essential truth. John was all the Elijah that would ever come, worthy to represent him in spirit, and performing the function assigned to Elijah *redivivus* in prophecy. Some of the Fathers distinguished two advents of Elijah, one in spirit in the Baptist, another literally at the second coming of Christ. Servile exegesis of the letter. δέξασθαι has no expressed object: the object is the statement following. Lutteroth supplies "him" = the Baptist. In the θέλετε Weiss finds a tacit allusion to the impenitence of the people: Ye are not willing because ye know that Elijah's coming means a summons to repentance.—Ver. 15. A proverbial form of speech often used by Jesus after important utterances, here for the first time in Matt. The truth demanding attentive and intelligent ears (ears worth having; taking in the words and *their import*) is that John is Elijah. It implies much—that the kingdom is here and the king, and that the kingdom is moral not political.

Vv. 16-19. *Judgment of Jesus on His religious contemporaries* (Lk. vii. 31-35). It is advisable not to assume as a matter of course that these words were spoken at the same time as those going before. The discourse certainly appears continuous, and Luke gives this utterance in the same connection as our evangelist, from which we may infer that it stood so in the common source. But even there the connection may have been topical rather than temporal; placed beside what goes before, because containing a reference to John, and because the contents are of a critical nature. Ver. 16. τίνι ὁμοιώσω: the parable is introduced by a question, as if the thought had just struck Him.—τὴν γενεὰν ταύτην. The occasion on which the words following were spoken would make it clear who were referred to. Our guide must be the words themselves. The subjects of remark are not the βιασταὶ of ver. 12, nor the ὄχλοι to whom Jesus had been speaking. Neither are they the whole generation of Jews then living, including Jesus and John (Elsner); or even the bulk of the Jewish people, contemporaries of Jesus. It was not Christ's habit to make severe animadversions on the "people of the land," who formed the large majority of the population. He always spoke of them with sympathy and pity (ix. 37, x. 6). γενεά might mean the whole body of men then living, but it might also mean a particular class of men marked out by certain definite characteristics. It is so used in xii. 39, 41, 42, 45; xvi. 4. The class or "race" there spoken of is in one case the Scribes and Pharisees, and in the other the Pharisees and Sadducees. From internal evidence the reference here also is mainly to the Pharisees. It is a class who spoke of

18. Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίω·ν μήτε πίνω·ν, καὶ λέγουσι, Δαιμόνιον ἔχει. 19. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίω·ν καὶ πίνω·ν, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος ῥάγος καὶ οἰνοπότης, τελωνῶν ἢ Lk. vii. 34 φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων<sup>1</sup> Lk. vii. 34

<sup>1</sup> NB have *εργων*, which Tisch. and W.H. adopt. Though supported by a great array of MSS. (including CDL) *τεκνων* may be suspected of assimilation to the reading in Lk.

Jesus as reported in ver. 19. Who can they have been but the men who asked: Why does He eat with publicans and sinners (ix. 11)? These vile calumnies are what have come out of that feast, in the same sanctimonious circle. Luke evidently understood the Pharisees and lawyers (*νομικοὶ*) to be the class referred to, guided probably by his own impression as to the import of the passage (*vide* Lk. vii. 30). — *παιδίοις* . . . *ἀγοραῖς*: Jesus likens the Pharisaic *γενεά* to children in the market-place playing at marriages and funerals, as He had doubtless often seen them in Nazareth. The play, as is apt to happen, has ended in a quarrel. — *προσφ. τοῖς ἐτέροις* . . . *λέγουσιν*. There are two parties, the musicians and the rest who are expected to dance or mourn according to the tune, and they are at cross purposes, the moods not agreeing: *ἐτέροις*, the best attested reading, may point to this discrepancy in temper = a set differently inclined. — *ἠψάλαμεν*: the flute in this case used for merriment, not, as in ix. 23, to express grief. — *ἐθρηνησαμεν*: we have expressed grief by singing funeral dirges, like the mourning women hired for the purpose (*vide ad* ix. 23). — *ἐκόψασθε*: and ye have not beat your breasts in responsive sorrow. This is the parable to which Jesus adds a commentary. Without the aid of the latter the general import is plain. The *γενεά* animadverted on are like children, not in a good but in a bad sense: not child-like but childish. They *play* at religion; with all their seeming earnestness in reality triflers. They are also fickle, fastidious, given to peevish fault-finding, easily offended. These are recognisable features of the Pharisees. They were great zealots and precisians, yet not in earnest, rather haters of earnestness, as seen in different ways in John and Jesus. They were hard to please: equally dissatisfied with John and with Jesus; satisfied with nothing but their own artificial formalism. They were the only men in Israel of whom these things could be said with emphasis, and it may be taken for

granted that Christ's animadversions were elicited by pronounced instances of the type.—Ver. 18. The commentary on the parable showing that it was the reception given to John and Himself that suggested it.—*μήτε ἐσθ. μήτε πιν.*: eating and drinking, the two parts of diet; not eating nor drinking = remarkably abstemious, ascetic, that his religious habit; *μήτε* not *οὔτε*, to express not merely the fact, but the opinion about John. *Vide* notes on chap. v. 34.—*δαιμόνιον ἔχει*: is possessed, mad, with the madness of a gloomy austerity. The Pharisee could wear gloomy airs in fasting (vi. 16), but that was *acting*. The Baptist was in earnest with his morose, severely abstinent life. Play for them, grim reality for him; and they disliked it and shrank from it as something weird. None but Pharisees would dare to say such a thing about a man like John. They are always so sure, and so ready to judge. Ordinary people would respect the ascetic of the wilderness, though they did not imitate him.—Ver. 19. *ὁ υἱὸς τ. ἀ.*: obviously Jesus here refers to Himself in third person where we might have expected the first. Again the now familiar title, defining itself as we go along by varied use, pointing Jesus out as an exceptional person, while avoiding all conventional terms to define the exceptional element.—*ἐσθίω·ν καὶ πίνω·ν*: the "Son of Man" is one who eats and drinks, *i.e.*, non-ascetic and social, one of the marks interpretative of the title = *human, fraternal*.—*καὶ λέγουσι*, and they say: what? One is curious to know. Surely this genial, friendly type of manhood will please! — *ἰδοὺ*, lo! scandalised sanctimoniousness points its finger at Him and utters gross, outrageous calumnies.—*ράγος, οἰνοπότης, φίλος*, an *eater* with emphasis = a glutton (a word of late Greek, Lob., Phryn., 434), a *wine-bibber*; and, worse than either, for *φίλος* is used in a sinister sense and implies that Jesus was the comrade of the worst characters, and like them in conduct. A malicious nick-name at first, it is now a name of honour; the sinner's lover. The Son of



- 1 Mk. xvi. αὐτῆς. 20. Τότε ἤρξατο ὁνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο  
 14 (with  
 accus. of  
 thing).  
 1 Lk. x. 13 Χοραζίν, οὐαὶ σοι, βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο  
 (long ago).  
 2 Cor. xii. αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, ὡς παλαι ἂν ἐν ἰσάκκῳ καὶ  
 19 ("all  
 this time,"  
 ὅτι σποδῶ μετενόησαν. 22. ὡς πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτό-  
 R.V.).  
 1 Lk. x. 13 τερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ἡμῖν. 23. Καὶ σύ, Καπερναούμ,  
 (Jonah iii. 6).  
 1 Ch. xviii. ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα,<sup>1</sup> ἕως ᾧδου καταβιβασθήσῃ<sup>2</sup>. ὅτι εἰ ἐν  
 7; xxvi. Σοδόμοις ἐγένοντο<sup>3</sup> αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν<sup>4</sup> ἂν  
 39, 64  
 (frequent in Lk.).

<sup>1</sup> 1BCDL Syr. Cur. read *μη* εως ουρανου υψωθησῃ, which recent editors adopt. Weiss thinks it has no sense, as *μη* implies a negative answer, and gives as the true reading *ἢ* εως οὐρ. ὑψώθῃς.

<sup>2</sup> BD have *καταβῆσῃ* (W.H.).

<sup>3</sup> 1BCD have *εγενηθησαν* (Tisch., W.H.).

<sup>4</sup> *εμεινεν* in 1BC 33 (W.H.).

Man takes these calumnies as a thing of course and goes on His gracious way. It is not necessary to reflect these characteristics of Jesus and John back into the parable, and to identify them with the piping and wailing children. Yet the parable is so constructed as to exhibit them very clearly in their distinctive peculiarities by representing the children not merely employed in play and quarrelling over their games, which would have sufficed as a picture of the religious Jews, but as playing at marriages and funerals, the former symbolising the joy of the Jesus-circle, the latter the sadness of the Baptist-circle (*vide* my *Parabolic Teaching of Christ*, p. 420).—καὶ ἐδικαιώθη, etc. This sentence wears a gnomic or proverbial aspect ("verba proverbia redolere videntur," Kuinoel, similarly, Rosenmüller), and the aorist of *ἐδικ.* may be taken as an instance of the gnomic aorist, expressive of what is usual; a law in the moral sphere, as elsewhere the aorist is employed to express the usual course in the natural sphere, e.g., in James i. 11. Weiss-Meyer strongly denies that there are any instances of such use of the aorist in the N. T. (On this aorist *vide* Goodwin, *Syntax*, p. 53, and Bäumlein, § 523, where it is called the aorist of experience, "der Erfahrungswahrheit").—ἀπὸ, in, in view of (*vide* Buttmann's *Gram.*, p. 232, on ἀπὸ in N. T.).—ἐργων: the reading of 1B, and likely to be the true one just because τέκνων is the reading in Luke. It is an appeal to results, to *fruit* (vii. 20), to the future. Historical in form, the state-

ment is in reality a prophecy. Resch, indeed (*Agrapha*, p. 142), takes *ἐδικ.* as the (erroneous) translation of the Hebrew prophetic future used in the Aramaic original = now we are condemned, but wait a while. The καὶ at the beginning of the clause is not = "but". It states a fact as much a matter of course as is the condemnation of the unwise. Wisdom, condemned by the foolish, is always, of course, justified in the long run by her works or by her children.

Vv. 20-24. *Reflections by Jesus on the reception given to Him by the towns of Galilee* (Lk. x. 13-15). Ver. 20. τότε, then, cannot be pressed. Luke gives the following words in instructions to the Seventy. The real historical occasion is unknown. It may be a reminiscence from the preaching tour in the synagogues of Galilee (Mt. iv. 23). The reflections were made after Jesus had visited many towns and wrought many wonderful works (δυνάμεις).—οὐ μετενόησαν: this the general fact; no deep, permanent change of mind and heart. Christ appearing among them a nine days' wonder, then forgotten by the majority preoccupied with material interests.—Ver. 21. Χοραζίν, Βηθσαϊδάν: the former not again mentioned in Gospels, the latter seldom (*vide* Mk. vi. 45, viii. 22; Lk. ix. 10), yet scenes of important evangelic incidents, probably connected with the synagogue ministry in Galilee (iv. 23). The Gospels are brief records of a ministry crowded with events. These two towns may be named along with Capernaum because all three were in view where Christ stood when He



‘μέχρι τῆς σήμερον. 24. πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτό-  
 γερὸν ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.” 25. Ἐν ἐκείνῳ τῷ καιρῷ  
 “ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, “<sup>1</sup>Ἐξομολογούμαί σοι, πάτερ, κύριε,  
 τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας<sup>1</sup> ταῦτα ἀπὸ ὁσοῦν καὶ  
 ἀποκρύπτει. x Lk x. 21. Róm. xiv. 11; xv. 9. y Lk. x. 21 (Jewish). Mt. xxiii. 34 (Christian).  
 1 Cor. i. 26 (Pagan).

<sup>1</sup> NBD have the simple ἀκρυψας.

uttered the reproachful words, say on the top of the hill above Capernaum: Bethsaida on the eastern shore of Jordan, just above where it falls into the lake; Chorazin on the western side on the road to Tyre from Capernaum (Furrer, *Wanderungen*, p. 370). They may also have been prosperous business centres selected to represent the commercial side of Jewish national life. Hence the reference to *Tyre* and *Sidon*, often the subject of prophetic animadversion, yet not so blameworthy in their impotence as the cities which had seen Christ's works.—ἐν σάκκῳ καὶ σποδῷ: in black sackcloth, and with ashes on the head, or sitting in ashes like Job (ii. 8).—Ver. 22. πλὴν: contracted from πλέον = moreover, for the rest, to put the matter shortly; not adversative here, though sometimes so used.—Ver. 23. The diversity in the reading μὴ or ἢ ἕως, etc., does not affect the sense. In the one case the words addressed to Capernaum contain a statement of fact by Jesus; in the other a reference to a feeling prevailing in Capernaum in regard to the facts. The fact implied in either case is distinction on some ground, probably because Capernaum more than all other places was favoured by Christ's presence and activity. But there may, as some think (Grotius, Rosen., De Wette, etc.), be a reference to trade prosperity. “Florebat C. piscatu, mercatu, et quae alia esse solent commoda ad mare sitarum urbium” (Grot.). The reference to Tyre and Sidon, trade centres, makes this not an idle suggestion. And it is not unimportant to keep this aspect in mind, as Capernaum with the other two cities then become representatives of the trading spirit, and show us by sample how that spirit received the Gospel of the kingdom. Capernaum illustrated the common characteristic most signally. Most prosperous, most privileged spiritually, and—most unsympathetic, the population being taken as a whole. Worldliness as unreceptive as counterfeit piety represented by Pharisaism, though not so

offensive in temper and language. No calumny, but simply invincible indifference.—ἕως οὐρανοῦ, ἕως ᾧδου: proverbial expressions for the greatest exaltation and deepest degradation. The reference in the latter phrase is not to the future world, but to the judgment day of Israel in which Capernaum would be involved. The prophetic eye of Jesus sees Capernaum in ruins as it afterwards saw the beautiful temple demolished (chap. xxiv. 2).

Vv. 25-27. *Jesus worshipping* (Lk. x. 21, 22). It is usual to call this golden utterance a prayer, but it is at once prayer, praise, and self-communing in a devout spirit. The occasion is unknown. Matthew gives it in close connection with the complaint against the cities (ἐν ἐκείνῳ τῷ καιρῷ), but Luke sets it in still closer connection (ἐν αὐτῇ τῇ ᾠρᾷ) with the return of the Seventy. According to some modern critics, it had no occasion at all in the life of our Lord, but is simply a composition of Luke's, and borrowed from him by the author of Matthew: a hymn in which the Pauline mission to the heathen as the victory of Christ over Satan's dominion in the world is celebrated, and given in connection with the imaginary mission of the Seventy (*vide Pfeiderer, Urchristenthum*, p. 445). But Luke's preface justifies the belief that he had here, as throughout, a tradition oral or written to go on, and the probability is that it was taken both by him and by Matthew from a common document. Wendt (L. J., pp. 90, 91) gives it as an extract from the book of *Logia*, and supposes that it followed a report of the return of the disciples (the Twelve) from their mission.

Ver. 25. ἀποκριθεὶς, answering, not necessarily to anything said, but to some environment provocative of such thoughts.—ἐξομολογούμαί σοι (= ἡ ἡγή, Ps. lxxv. 2, etc.). In iii. 6 this compound means to make full con-

z Lk. x. 21. \* συνετῶν, καὶ \* ἀπεκάλυψας αὐτὰ ὁ νηπίοις. 26. ναὶ ὁ πατήρ, ὅτι Acts xiii. 7.  
 1 Cor. i. 19. οὕτως ἐγένετο \* εὐδοκία<sup>1</sup> ἔμπροσθέν σου. 27. Πάντα μοι παρεδόθη  
 1 Cor. ii. 10. Phil. ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἔπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ  
 iii. 15.  
 b Lk. x. 21. πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἔαν  
 Rom. ii. 20.  
 1 Cor. iii. 1. Heb. v. 13. c Eph. i. 5, 9. Phil. ii. 13. d 1 Cor. xiii. 12.

<sup>1</sup> εὐδοκία ἐγένετο in NB 33, making εὐδοκία more emphatic.

lession (of sin). Here it = to make frank acknowledgment of a situation in a spirit partly of resignation, partly of thanksgiving.—ἐκρύψας. The fact stated is referred to the causality of God, the religious point of view; but it happens according to laws which can be ascertained.—ταῦτα: the exact reference unknown, but the statement holds with reference to Christ's whole teaching and healing ministry, and the revelation of the kingdom they contained.—σοφῶν καὶ συνετῶν: the reference here doubtless is to the Rabbis and scribes, the accepted custodians of the wisdom of Israel. Cf. σοφὸς καὶ ἐπιστήμων in Deut. iv. 6 applied to Israel. The rendering "wise and prudent" in A. V. is misleading; "wise and understanding" in R. V. is better.—νηπίοις (fr. νη and ἔπος, non-speaking) means those who were as ignorant of scribe-lore as babes (cf. John vii. 49 and Heb. v. 13). Their ignorance was their salvation, as thereby they escaped the mental preoccupation with preconceived ideas on moral and religious subjects, which made the scribes inaccessible to Christ's influence (*vide my Parabolic Teaching*, pp. 333, 334). Jesus gives thanks with all His heart for the receptivity of the babes, not in the same sense or to the same extent for the non-receptive attitude of the wise (with De Wette and Bleek against Meyer and Weiss). No distinction indeed is expressed, but it goes without saying, and the next clause implies it.—Ver. 26. ναὶ reaffirms with solemn emphasis what might appear doubtful, viz., that Jesus was content with the state of matters (*vide Klotz, Devar.*, i. 140). Cf. ver. 9.—πατήρ: nominative for vocative.—ὅτι, because, introducing the reason for this contentment.—οὕτως, as the actual facts stand, emphatic ("sic maxime non aliter," Fritzsche).—εὐδοκία, a pleasure, an occasion of pleasure; hence a purpose, a state of matters embodying the Divine Will, a Hellenistic word, as is also the verb εὐδοκέω (cf. 1 Cor. i. 21, where the whole thought is similar). Christ resigns Himself to God's will. But His

tranquillity is due likewise to insight into the law by which new Divine movements find support among the νηπίοι rather than among the σοφοί.—Ver. 27. πάντα, all things necessary for the realisation of the kingdom (Holtz., H.C.). The πάντα need not be restricted to the hiding and revealing functions (Weiss, Nösgen). Hiding, indeed, was no function of Christ's. He was always and only a revealer. For the present Jesus has only a few babes, but the future is His: Christianity the coming religion.—παρεδόθη, aorist, were given. We might have expected the future. It may be another instance of the aorist used for the Hebrew prophetic future (*vide ad ver.* 19). In Mt. xxviii. 18 ἐδόθη again to express the same thought. The reference probably is to the eternal purpose of God: on the use of the aorist in N. T., *vide* note on this passage in Camb. G. T.—ἐπιγινώσκει, thoroughly knows.—τὸν υἱόν . . . πατήρ, Christ's comfort amid the widespread unbelief and misunderstanding in reference to Himself is that His Father knows Him perfectly. No one else does, not even John. He is utterly alone in the world. Son here has a Godward reference, naturally arising out of the situation. The Son of Man is called an evil liver. He lifts up His heart to heaven and says: God my Father knows me, His Son. The thought in the first clause is connected with this one thus: the future is mine, and for the present my comfort is in the Father's knowledge of me.—οὐδὲ τὸν πατέρα . . . ὁ υἱός: a reflection naturally suggested by the foregoing statement. It is ignorance of the Father that creates misconception of the Son. Conventional, moral and religious ideals lead to misjudgment of one who by all He says and does is revealing God as He truly is and wills. The men who know least about God are those supposed to know most, and who have been most ready to judge Him, the "wise and understanding". Hence the additional reflection, καὶ ᾧ ἔαν βούληται ὁ υ. ἀποκαλύψαι. Jesus

βούληται ὁ υἱὸς ἀποκαλύψαι. 28. Ἐδεῦτε πρὸς με πάντες οἱ ἐὶς υἱὸς  
 ἁ κοπῶντες καὶ πεφορτισμένοι, κἀγὼ ἡ ἀναπαύσω ὑμᾶς. 29. ἄρατε <sup>absolutely</sup>  
<sup>here and</sup>  
 xiv. 36; xxviii. 19. Mk. xiii. 32. f *vide* Ch. iv. 19. g here and in John iv. 6. Rev. ii. 3 (with  
 the sense of weariness, cf. Is. xl. 31, οὐ κοπιᾶσονται. Sir. li. 27, ἐκοπίασα). h 1 Cor. xvi. 18.  
 Philem. 20 (Sir. li. 27, the noun).

here asserts His importance as the revealer of God, saying in effect: "The wise despise me, but they cannot do without me. Through me alone can they attain that knowledge of God which they profess to desire above all things." This was there and then the simple historic fact. Jesus was the one person in Israel who truly conceived God. The use of βούληται is noticeable: not to whomsoever He reveals Him, but to whomsoever He is *pleased* to reveal Him. The emphasis seems to lie on the *inclination*, whereas in Mt. i. 19 θέλων appears to express the wish, and ἐβουλήθη rather the deliberate purpose. Jesus meets the haughty contempt of the "wise" with a dignified assertion that it depends on his inclination whether they are to know God or not. On the distinction between βούλομαι and θέλω, *vide* Cremer, Wörterbuch, s. v. βούλομαι. According to him the former represents the direction of the will, the latter the will active (Affect, Trieb). Hence βουλ. can always stand for θέλ., but not *vice versa*.

Vv. 28-30. *The gracious invitation.* Full of O. T. reminiscences, remarks Holtz., H.C., citing Isaiah xiv. 3; xxviii. 12; lv. 1-3; Jer. vi. 16; xxxi. 2, 25, and especially Sirach vi. 24, 25, 28, 29; li. 23-27. De Wette had long before referred to the last-mentioned passage, and Pfeleiderer has recently (*Urch.*, 513) made it the basis of the assertion that this beautiful logion is a composition out of Sirach by the evangelist. The passage in Sirach is as follows: ἐγγίσατε πρὸς με ἀπαιδευτοὶ, καὶ αὐλίσθητε ἐν οἴκῳ παιδείας. διότι ὑστερεῖτε ἐν τούτοις, καὶ αἱ ψυχὰς ὑμῶν διψῶσι σφόδρα; ἡνοιξά τὸ στόμα μου, καὶ ἐλάλησα, κτήσασθε ἑαυτοῖς ἀνεὺ ἀργυρίου. τὸν τραχηλὸν ὑμῶν ὑπόθετε ὑπὸ ζυγόν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν· ἐγγύς ἐστιν εὐρεῖν αὐτήν· ἴδετε ἐν ὀφθαλμοῖς ὑμῶν ὅτι ὀλίγον ἐκοπίασα, καὶ εὗρον ἔμαυτῷ πολλὴν ἀνάπαυσιν.\*

There are unquestionably kindred thoughts and corresponding phrases, as even Kypke points out ("Syracides magna similitudine dicit"), and if Sirach had been a recognised Hebrew prophet one could have imagined Matthew giving the gist of this rhetorical passage, prefaced with an "as it is written". It is not even inconceivable that a reader of our Gospel at an early period noted on the margin phrases culled from Sirach as descriptive of the attitude of the one true σοφός towards men to show how willing he was to communicate the knowledge of the Father-God, and that his notes found their way into the text. But why doubt the genuineness of this *logion*? It seems the natural conclusion of Christ's soliloquy; expressing His intense yearning for receptive scholars at a time when He was painfully conscious of the prevalent unreceptivity. The words do not smell of the lamp. They come straight from a saddened yet tenderly affectionate, unembittered heart; simple, pathetic, sincere. He may have known Sirach from boyhood, and echoes may have unconsciously suggested themselves, and been used with royal freedom quite compatibly with perfect originality of thought and phrase. The reference to wisdom in ver. 19 makes the supposition not gratuitous that Jesus may even have had the passage in Sirach consciously present to His mind, and that He used it, half as a quotation, half as a personal manifesto. The passage is the end of a prayer of *Jesus*, the Son of Sirach, in which that earlier Jesus, personating wisdom, addresses his fellow-men, inviting them to share the benefits which σοφία has conferred on himself. Why should not Jesus of Nazareth close His prayer with a similar address in the name of wisdom to those who are most likely to become her children—those whose ear sorrow hath opened? This view might meet Martineau's objection to regarding this logion as authentic, that

\* Of the above the R.V. gives the following translation: "Draw near unto me, ye unlearned, and lodge in the house of instruction. Say wherefore are ye lacking in these things, and your souls are very thirsty? I opened my mouth and spake. Get her

for yourselves without money. Put your neck under the yoke, and let your soul receive instruction. She is hard at hand to find. Behold with your eyes how that I laboured but a little, and found for myself much rest."



i Acis xv. 10. τὸν ἱζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρῶτός ἔϊμι καὶ Gal. v. i.  
 j Ch. xii. 43. ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἁνάπαυσιν ταῖς ψυχαῖς ὑμῶν.  
 Rev. xiv.  
 11 (Wis. 30. ὁ γὰρ ἱζυγός μου ἡ χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν."  
 dom iv. 7).  
 k Lk. vi. 39. Rom. ii. 4.

<sup>1</sup> πρᾶν in  $\Sigma$ BCD (Tisch., W.H.).

it is not compatible with the humility of Jesus that He should so speak of Himself (*Seat of Authority*, p. 583). Why should He not do as another Jesus had done before Him: speak in the name of wisdom, and appropriate her attributes?

Ver. 28. Δεῦτε: *vide ad iv. 19*, again authoritative but kindly.—κοπιῶντες καὶ πεφορτισμένοι, the fatigued and burdened. This is to be taken metaphorically. The kind of people Jesus expects to become "disciples indeed" are men who have sought long, earnestly, but in vain, for the *summum bonum*, the knowledge of God. There is no burden so heavy as that of truth sought and not found. Scholars of the Rabbis, like Saul of Tarsus, knew it well. In coming thence to Christ's school they would find rest by passing from letter to spirit, from form to reality, from hearsay to certainty, from traditions of the past to the present voice of God.—καὶ γὰρ, and I, emphatic, with side glance at the reputed "wise" who do not give rest (with Meyer against Weiss).—Ver. 29. ἱζυγόν: current phrase to express the relation of a disciple to a master. The Rabbis spoke of the "yoke of the law". Jesus uses their phrases while drawing men away from their influence.—μάθετε ἀπ' ἐμοῦ: not merely learn from my example (Buttmann, *Gram.*, p. 324: *on*, that is, from the case of), but, more comprehensively, get your learning from me; take me as your Master in religion. The thing to be learned is not merely a moral lesson, humility, but the whole truth about God and righteousness. But the mood of Master and scholar must correspond, He meek as they have become by sorrowful experience. Hence ὅτι πρᾶν . . . τῇ καρδίᾳ: not that, but for I am, etc. What connection is there between this spirit and knowledge of God? This: a proud man cannot know God. God knoweth the proud afar off (Ps. cxxxviii. 6), and they know God afar off. God giveth the grace of intimate knowledge of Himself to the lowly.—ἁνάπαυσιν: rest, such as comes through finding the true God, or through satisfaction of desire, of the hunger of the soul.—Ver.

30. χρηστός, kindly to wear. Christ's doctrine fits and satisfies our whole spiritual nature—reason, heart, conscience, "the sweet reasonableness of Christ".—φορτίον, the burden of obligation.—ἐλαφρόν: in one respect Christ's burden is the heaviest of all because His moral ideal is the highest. But just on that account it is light. Lofty, noble ideals inspire and attract; vulgar ideals are oppressive. Christ's commandment is difficult, but not like that of the Rabbis, grievous. (*Vide With Open Face*.)

CHAPTER XII. CONFLICTS WITH THE PHARISEES. This chapter delineates the growing alienation between Jesus and the Pharisees and scribes. The note of time (ἐν ἐκείνῳ τῷ καιρῷ, ver. 1) points back to the situation in which the prayer xi. 25-30 was uttered (*vide ver. 25*, where the same expression is used). All the incidents recorded reveal the captious mood of Israel's "saints and sages". They have now formed a thoroughly bad opinion of Jesus and His company. They regard Him as immoral in life (xi. 19); irreligious, capable even of blasphemy (assuming the divine prerogative of forgiving sin, ix. 3); an ally of Satan even in His beneficence (xii. 24). He can do nothing right. The smallest, most innocent action is an offence.

Vv. 1-8. Plucking ears of corn on the Sabbath (Mk. ii. 23-28; Lk. vi. 1-5). Sabbath observance was one of the leading causes of conflict between Jesus and the guardians of religion and morality. This is the first of several encounters reported by the evangelist. According to Weiss he follows Mark, but with sayings taken directly from the Apostolic Source.

Vv. 1, 2. σάββασιν: dative plural, as if from σάββατ-ος, other cases (genitive, singular and plural, dative, singular, accusative, plural) are formed from σάββατον (*vide ver. 2*).—διὰ τῶν σπορίμων might mean through fields adapted for growing grain, but the context requires fields actually sown; fields of corn.—ἐπειρασάν: for the form *vide iv. 2*. This word supplies the motive for the action, which Mark leaves vague.—



XII. 1. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν <sup>a</sup> here and in parall. διὰ τῶν <sup>3</sup>σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο <sup>b</sup> here and in parall. <sup>b</sup>τίλλειν <sup>c</sup>στάχους καὶ ἐσθίειν. 2. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον <sup>c</sup> here, αὐτῷ, “Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὁ οὐκ ἐξεστι ποιεῖν ἐν <sup>d</sup> parall. and Mk. iv. 28. σαββάτῳ.” 3. Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ <sup>d</sup> ἀνέγνωτε τί ἐποίησε <sup>d</sup> Ch. xix. 4; Δαβίδ, ὅτε ἐπείνασεν αὐτὸς <sup>1</sup> καὶ οἱ μετ’ αὐτοῦ; 4. πῶς εἰσῆλθεν <sup>e</sup> xx. 16, 17; εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους <sup>e</sup> τῆς προθέσεως ἔφαγεν, <sup>f</sup> xxiv. 15 al. οὓς <sup>3</sup> οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς <sup>g</sup> Heb. ix. 2. ἱερεῦσι μόνοις; 5. Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν <sup>f</sup> Acts xxiv. 6 (often in Sept.), οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον <sup>g</sup> here and in ver. 7. <sup>g</sup> βεβηλοῦσι, καὶ <sup>g</sup> ἀναίτιοι εἰσι;

<sup>1</sup> The αὐτος (LΣ) comes from Mk. (ii. 25); it is omitted in ΞBCDΔ al.

<sup>2</sup> ἔφαγον in ΞB—probably the true reading.

<sup>3</sup> ο in BD. The reading of T. R. (ἐφαγεν οὓς) is from Mk.

ἤρξαντο: perhaps emphasis should be laid on this word. No sooner had they begun to pluck ears than fault was found. Pharisees on the outlook for offences. So Carr, Camb. G. T.—Ver. 2. ὁ οὐκ ἐξεστιν π. ε. σαββάτῳ. The emphasis here lies on the last word. To help oneself, when hungry, with the hand was humanely allowed in the Deuteronomic law (Deut. xxiii. 25), only to use the sickle was forbidden as involving waste. But according to the scribes what was lawful on other days was unlawful on Sabbath, because plucking ears was *reaping*. “Metens Sabbato vel tantillum, reus est” (Lightfoot rendering a passage from the Talmud). Luke adds ψάλλοντες, rubbing with the hands. He took the offence to be *threshing*. Microscopic offence in either case, proving *prima facie* malice in the fault-finders. But honest objection is not inconceivable to one who remembers the interdict placed by old Scottish piety on the use of the razor on Sabbath. We must be just even to Pharisees.

Vv. 3-8. *Christ's defence*. It is twofold. (1) He shields disciples by examples: David and the priests; to both the fault-finders would defer (vv. 3-5); (2) He indicates the principles involved in the examples (vv. 6-8). The case of David was apposite because (a) it was a case of eating, (b) it probably happened on Sabbath, (c) it concerned not only David but, as in the present instance, *followers*; therefore οἱ μετ’ αὐτοῦ, ver. 3, carefully added. (b) does not form an element in the defence, but it helps to account for the reference to David's conduct. In that view Jesus must have regarded the act of David as a Sabbath incident, and

that it was may not unnaturally be inferred from 1 Sam. xxi. 6. *Vide* Lightfoot, *ad loc.*—This was probably also the current opinion. The same remark applies to the attendants of David. From the history one might gather that David was really alone, and only pretended to have companions. But if, as is probable, it was usually assumed that he was accompanied, Jesus would be justified in proceeding on that assumption, whatever the fact was (*vide* Schanz, *ad loc.*).—Ver. 4. εἰσῆλθεν, ἔφαγον, he entered, they ate. Mark has ἔφαγεν. Weiss explains the harsh change of subject by combination of apostolic source with Mark. The two verbs point to two offences against the law: entering a holy place, eating holy bread. The sin of the disciples was against a holy time. But the principle involved was the same = ceremonial rules may be overruled by higher considerations.—ὁ οὐκ ἐξὸν ἦν. οὓς in Mark and Luke agreeing with ἄρτους, and here also in T. R., but ὁ doubtless the true reading; again presenting a problem in comparative exegesis (*vide* Weiss-Meyer). ὁ ought to mean “which thing it was not lawful to do,” but it may be rendered “which kind of bread,” etc.—εἰ μὴ, except; absolutely unlawful, except in case of priests.—Ver. 5. This reference to the priests naturally leads on to the second instance taken from their systematic breach of the technical Sabbath law in the discharge of sacerdotal duty.—ἡ οὐκ ἀνέγνωτε, have ye not read? not of course the statement following, but directions on which such a construction could be put, as in Numb. xxviii. 9, concerning the burnt offering of two lambs. They had

h ὅστις = 6. λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων<sup>1</sup> ἐστὶν ὧδε. 7. εἰ δὲ ἐγνώ-  
means, *vide* Lk. viii. 9, 11. *καίτε τί ἔστιν, "Ἐλεος<sup>2</sup> θέλω καὶ οὐ θυσίαν," οὐκ ἂν<sup>3</sup> κατεδικάσατε*  
i Lk. vi. 37. τοὺς ἀναιτίους. 8. κύριος γάρ ἐστι καὶ<sup>3</sup> τοῦ σαββάτου ὁ υἱὸς τοῦ  
Jas. v. 6 (the pass. ἀνθρώπου."  
in ver. 37).

<sup>1</sup> μείζων in *ΣBD al.* μείζων (LΔ) is a misjudged attempt at correction.

<sup>2</sup> This is another grammatical correction (*vide* ix. 13), ἐλεος in *ΣBCD 33*.

<sup>3</sup> καὶ omitted in *ΣBCD*, etc. It comes in from the parallel.

read often enough, but had not understood. As Euthy. Zig. remarks, Jesus reproaches them for their vain labour, as not understanding what they read (μὴ ἐπιγινώσκουσιν ἃ ἀναγινώσκουσι).—βεβηλοῦσι, profane, on the Pharisaic view of the Sabbath law, as an absolute prohibition of work. Perhaps the Pharisees themselves used this word as a technical term, applicable even to permissible Sabbath labour. So Schanz after Schöttgen.

Vv. 6-8. *The principles involved.* The facts stated raise questions as to the reasons. The Pharisees were men of rules, not accustomed to go back on principles. The passion for minutiae killed reflection. The reasons have been already hinted in the statement of the cases: ὅτε ἐπεινάσεν, ver. 3; ἐν τῷ ἱερῷ, ver. 5: *hunger, the temple*; human needs, higher claims. These are referred to in inverse order in vv. 6-7.—Ver. 6. λέγω δὲ ὑμῖν: solemn affirmation, with a certain tone in the voice.—τοῦ ἱεροῦ μείζων. Though they might not have thought of the matter before, the claim of the temple to overrule the Sabbath law would be admitted by the Pharisees. Therefore, Jesus could base on it an argument *a fortiori*. The Sabbath must give way to the temple and its higher interests, therefore to something higher still. What was that something? Christ Himself, according to the almost unanimous opinion of interpreters, ancient and modern; whence doubtless the μείζων of T. R. But Jesus might be thinking rather of the *kingdom* than of the king; a greater *interest* is involved here, that of the kingdom of God. Fritzsche takes μείζων as = teaching men, and curing them of vice then going on. It may be asked: How did the interest come in? The disciples were following Jesus, but what was *He* about? What created the urgency? Whence came it that the disciples needed to pluck ears of standing corn? We do not know. That is one of the many *lacunæ* in the evangelic history. But it may be assumed that

there was something *urgent* going on in connection with Christ's ministry, whereby He and His companions were overtaken with extreme hunger, so that they were fain to eat unprepared food (ἀκατέργαστον σίτον, Euthy. Zig. on ver. 7).—Ver. 7. The principle of human need stated in terms of a favourite prophetic oracle (ix. 13).—εἰ δὲ ἐγνώκατε . . . οὐκ ἂν κατεδικάσατε: the form of expression, a past indicative in protasis, with a past indicative with ἂν in apodosis, implies that the supposition is contrary to fact (Burton, N. T. Moods and Tenses, § 248). The Pharisees did not know what the oracle meant; hence on a previous occasion Jesus bade them go and learn (ix. 13). If their pedantry blinded them to distinctions of higher and lower in institutions, or rather made them reckon the least the greatest command, minutiae testing obedience, it still more deadened their hearts to the claims of mercy and humanity. Of course this idolatry went on from bad to worse. For the Jews of a later, templeless time, the law was greater than the temple (Holtz., in H.C., quoting Weber).—ἀναιτίους: doubly guiltless: as David was through imperious hunger, as the priests were when subordinating Sabbath, to temple, requirements.—Ver. 8. This weighty *logion* is best understood when taken along with that in Mark ii. 27 = the Sabbath for man, not man for the Sabbath. The question is: Does it merely state a fact, or does it also contain the rationale of the fact? That depends on the sense we give to the title *Son of Man*. As a technical name = Messiah, it simply asserts the authority of Him who bears it to determine how the Sabbath is to be observed in the Kingdom of God. As a name of humility, making no obtrusive exceptional claims, like Son of David or Messiah, it suggests a reason for the lordship in sympathy with the ethical principle embodied in the prophetic oracle. The title does not indeed mean mankind, or any man, *homo quivis*, as Grotius and Kuinoel

9. Καὶ <sup>1</sup>μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10. j Ch. xl. 1. καὶ ἰδοῦ, ἄνθρωπος ἦν τὴν <sup>1</sup> χεῖρα ἔχων <sup>2</sup>ξηράν· καὶ ἐπηρώτησαν <sup>k</sup>parall. and αὐτόν, λέγοντες, “Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν <sup>2</sup>,” ἵνα κατη- John v. 3. γορήσωσιν αὐτοῦ. 11. Ὁ δὲ εἶπεν αὐτοῖς, “Τίς ἔσται <sup>3</sup> ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἂν ἐμπίσῃ τοῦτο τοῖς σάββασιν

<sup>1</sup> NBC omit *ην την*. The text of Mt. as in T. R. has been influenced by that in Mk. (iii. 1).

<sup>2</sup> So in BC (W.H.), *θεραπευσαι* in *DL* (Tisch.).

<sup>3</sup> *εσται* is omitted in CLXΣ, and bracketed in W.H.; it is found in *BD al.*

think. It points to Jesus, but to Him not as an exceptional man (“der einzigartige,” Weiss), but as the *representative* man, maintaining solidarity with humanity, standing for the *human* interest, as the Pharisees stood for the supposed *divine*, the real divine interest being identical with the human. The radical antithesis between Jesus and the Pharisees lay in their respective ideas of *God*. It is interesting to find a glimpse of the true sense of this *logion* in Chrysostom: *περὶ ἑαυτοῦ λέγων. Ὁ δὲ Μάρκος καὶ περὶ τῆς κοινῆς φύσεως αὐτὸν τοῦτο εἰρηκέναι φησίν.* Hom. xxxix.—*κύριος*, not to the effect of abrogation but of interpretation and restoration to true use. The weekly rest is a beneficent institution, God’s holiday to weary men, and the Kingdom of Heaven, whose royal law is love, has no interest in its abolition.

Vv. 9-14. *A Sabbath cure* (Mk. iii. 1-6; Lk. vi. 6-11): not necessarily happening immediately after. Matthew and Luke follow Mark’s order, which is topical, not historical; another instance of collision as to Sabbath observance.—Ver. 9. *καὶ μεταβὰς . . . αὐτῶν*. The *αὐτῶν* seems to imply that our evangelist takes the order as one of close temporal sequence (Mark says simply “into a synagogue,” iii. 1). In that case the *αὐτῶν* would refer to the fault-finding Pharisees of the previous narrative, piqued by Christ’s defence and bent on further mischief (*vide* Weiss-Meyer). The narrative comes in happily here as illustrating the scope of the principle of humanity laid down in connection with the previous incident.—Ver. 10. *καὶ ἰδοῦ*, here, as in viii. 2, ix. 2, introducing in a lively manner the story.—*ξηράν*, a *dry* hand, possibly a familiar expression in Hebrew pathology (De Wette); useless, therefore a serious enough affliction for a working man (a mason, according to Hebrew Gospel, Jerome *ad loc.*), especially if it was the *right* hand, as

Luke states. But the cure was not urgent for a day, could stand over; therefore a good test case as between rival conceptions of Sabbath law.—*ἐπηρώτησαν*. The Pharisees asked a question suggested by the case, as if eager to provoke Jesus and put Him to the proof. Mark says they observed Him, waiting for Him to take the initiative. The former alternative suits the hypothesis of immediate temporal sequence.—*εἰ ἔξεστιν*, etc. After *λέγοντες* we expect, according to classic usage, a direct question without *εἰ*. The *εἰ* is in its place in Mark (ver. 2), and the influence of his text may be suspected (Weiss) as explaining the incorrectness in Matthew. But *εἰ* in direct questions is not unusual in N. T. (Mt. xix. 3; Lk. xiii. 23, xxii. 49), *vide* Winer, § 57, 2, and Meyer *ad loc.* In Mark’s account Christ, not the Pharisees, puts the question.

Vv. 11, 12. *Christ’s reply*, by two home-thrusting questions and an irresistible conclusion.—*τίς . . . ἄνθρωπος*. One is tempted here, as in vii. 9, to put emphasis on *ἄνθρωπος*: who of you not dead to the feelings of a man? Such questions as this and that in Lk. xv. 4 go to the root of the matter. Humanity was what was lacking in the Pharisaic character.—*πρόβατον ἓν*: *one* sheep answering to the one working hand, whence perhaps Luke’s *ἡ δεξιὰ* (vi. 6).—*ἂν ἐμπίσῃ*. The case supposed might quite well happen; hence in the protasis *ἂν* with subjunctive, and in the apodosis the future (Burton, N. T. Moods and Tenses, § 250). A solitary sheep might fall into a ditch on a Sabbath; and that is what its owner would do if he were an ordinary average human being, *viz.*, lift it out at once. What would the *Pharisee* do? It is easy to see what he would be tempted to do if the one sheep were his own. But would he have allowed such action as a general rule? One would



1 Ch. xv. 14. εἰς <sup>1</sup> βόθρον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; 12. πόσῳ οὖν διαφέρει  
 Lk. vi. 39.  
 m here and  
 in parall.  
 sense. Ch.  
 xvii. 11.  
 Mk. ix. 12  
 (to restore  
 social  
 state). Heb. xiii. 19 (to friends). a Ch. xxii. 15; xxvii. 1, 7; xxviii. 12.

<sup>1</sup> NBL have σου before τὴν χεῖρα.

<sup>2</sup> απεκ. in NBLΔΣ al. D has αποκ. as in T. R.

<sup>3</sup> NBCDΣ place ἐξεληθόντες at the beginning of the sentence (Σ with καὶ before ἐξεληθόντες).

infer so from the fact that Jesus argued on such questions *ex concessio*. In that case the theory and practice of contemporary Pharisees must have been milder than in the Talmudic period, when the rule was: if there be no danger, leave the animal in the ditch till the morrow (*vide* Buxtorf, Syn. Jud., c. xvi.). Grotius suggests that later Jewish law was made stricter out of hatred to Christians.—Ver. 12. πόσῳ οὖν διαφέρει, etc. This is another of those simple yet far-reaching utterances by which Christ suggested rather than formulated His doctrine of the infinite worth of man. By how much does a human being differ from a sheep? That is the question which Christian civilisation has not even yet adequately answered. This illustration from common life is not in Mark and Luke. Luke has something similar in the Sabbath cure, reported in xiv. 1-6. Some critics think that Matthew combines the two incidents, drawing from his two sources, Mark and the Logia.—ὥστε, therefore, and so introducing here rather an independent sentence than a dependent clause expressive of result.—καλῶς ποιεῖν: in effect, to do good = εὖ ποιεῖν, i.e., in the present case to heal, θεραπεύειν, though in Acts x. 33, 1 Cor. vii. 37, the phrase seems to mean to do the morally right, in which sense Meyer and Weiss take it here also. Elsner, and after him Fritzsche, take it as = *præclare agere*, pointing to the ensuing miracle. By this brief prophetic utterance, Jesus sweeps away legal pedantries and casuistries, and goes straight to the heart of the matter. Beneficent action never unseasonable, of the essence of the Kingdom of God; therefore as permissible and incumbent on Sabbath as on other days. Spoken out of the depths of His religious consciousness, and a direct corollary from His benignant

conception of God (*vide* Holtz., H. C., p. 91).

Vv. 13, 14. *The issue: the hand cured, and Pharisaic ill-will deepened.* Ver. 13. τότε λέγει. He heals by a word: *sine contactu sola voce, quod ne speciem quidem violati Sabbati habere poterat* (Grotius).—Ἐκτείνον σου τ. χ. Brief authoritative word, possessing both physical and moral power, conveying life to the withered member, and inspiring awe in spectators.—καὶ ἐξέτ. καὶ ἀπεκατ. The double καὶ signifies the quick result (*"celeritatem miraculi,"* Elsner). Grotius takes the second verb as a participle rendering: he stretched out his restored hand, assuming that not till restored could the hand be stretched out. The healing and the outstretching may be conceived of as contemporaneous.—ὕγιής ὡς ἡ ἄλλη: the evangelist adds this to ἀπεκατ. to indicate the completeness. We should have expected this addition rather from Luke, who ever aims at making prominent the greatness of the miracle, as well as its benevolence.—Ver. 14. ἐξεληθόντες: overawed for the moment, the Pharisaic witnesses of the miracle soon recovered themselves, and went out of the synagogue with hostile intent.—συμβούλιον ἔλαβον, consulted together = *συμβουλευέσθαι*.—κατ' αὐτοῦ, against Him. Hitherto they had been content with finding fault; now it is come to plotting against His life—a tribute to His power.—ὅπως, etc.: this clause indicates generally the object of their plotting, *vis.*, that it concerned the life of the obnoxious one. They consulted not how to compass the end, but simply agreed together that it was an end to be steadily kept in view. The murderous will has come to birth, the way will follow in due course. Such is the evil fruit of Sabbath controversies.



ἀπολέσωσιν. 15. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι<sup>1</sup> πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας·  
 16. καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν·  
 17. ὅπως<sup>2</sup> πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος,  
 18. Ὡς οὐκ ἴδού, ὁ παῖς μου, ὃν ἡρέτισα· ὁ ἀγαπητός μου, εἰς ὃν<sup>3</sup> ἐδόξε<sup>4</sup> κρῖναι τὴν ψυχὴν μου· ἵνα μὴ ἐκλείψωμαι ἐν τῷ πνεύματι μου ἐπὶ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·  
 19. οὐκ ἐρίσει, οὐδὲ κραυγάζει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.  
 20. κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἃν ἐκβάλλῃ εἰς νίκος τὴν κρίσιν.  
 21. καὶ ἐν<sup>4</sup> τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσι.

u ver. 35. Ch. xlii. 52. John x 4

<sup>1</sup> NB omit ὄχλοι, which is inconsistent with πάντας. <sup>2</sup> NBCD have ἵνα.

<sup>3</sup> NB have simply ὃν. <sup>4</sup> Most uncials omit ἐν, which is found in D it. vg.

Vv. 15-21. *Jesus retires; prophetic portraiture of His character.* Verses 15 and 16 are abridged from Mk. iii. 7-12, which contains an account of an extensive healing ministry. The sequel of the Sabbath encounter is very vague. The one fact outstanding and noteworthy is the withdrawal of Jesus, conscious of having given deep offence, but anxious to avoid tragic consequences for the present. It is to that fact mainly that the evangelist attaches his fair picture of Jesus, in prophetic language. It is happily brought in here, where it gains by the contrast between the real Jesus and Jesus as conceived by the Pharisees, a miscreant deserving to die. It is not necessary to suppose that the historical basis of the picture is to be found exclusively in vv. 15, 16, all the more that the statement they contain is but a meagre reproduction of Mk. iii. 7-12, omitting some valuable material, e.g., the demoniac cry: "Thou art the Son of God". The historic features answering to the prophetic outline in the evangelist's mind may be taken from the whole story of Christ's public life as hitherto told, from the baptism onwards. Luke gives his picture of Jesus at the beginning (iv. 16-30) as a frontispiece, Matthew places his at the end of a considerable section of the story, at a critical turning point in the history, and he means the reader to look back over the whole for verification. Thus for the evangelist ver. 18 may point back to the baptism (iii. 13-17), when the voice from heaven called Jesus God's beloved Son; ver. 19 to the teaching on the hill

(v.-vii.), when the voice of Jesus was heard not in the street but on the mountain top, remote from the crowd below; ver. 20 to the healing ministry among the sick, physically bruised reeds, poor suffering creatures in whom the flame of life burnt low; ver. 21 to such significant incidents as that of the centurion of Capernaum (viii. 5-13). Broad interpretation here seems best. Some features, e.g., the reference to judgment, ver. 20, second clause, are not to be pressed.

The quotation is a very free reproduction from the Hebrew, with occasional side glances at the Sept. It has been suggested that the evangelist drew neither from the Hebrew nor from the Sept., but from a Chaldee Targum in use in his time (Lutteroth). It is certainly curious that he should have omitted Is. xlii. 4, "He shall not fail nor be discouraged," etc., a most important additional feature in the picture = Messiah shall not only not break the bruised reed, but He shall not be Himself a bruised reed, but shall bravely stand for truth and right till they at length triumph. Admirable historic materials to illustrate that prophetic trait are ready to our hand in Christ's encounters with the Pharisees (ix. 1-17, xii. 1-13). Either Matthew has followed a Targum, or been misled by the similarity of Is. xlii. 3 and 4, or he means ver. 20 to bear a double reference, and read: He shall neither *break* nor *be* a bruised reed, nor allow to be quenched either in others or in Himself the feeble flame: a strong, brave, buoyant, ever-victorious hero, helper of the weak, Him

22. Τότε προσηνέχθη <sup>1</sup> αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ <sup>2</sup> κωφὸν καὶ λαλεῖν καὶ  
 v Mk. ii. 12. βλέπειν. 23. καὶ <sup>3</sup> ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, “Μήτι  
 Lk. viii. οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;” 24. Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον,  
 56. Acts ii. 7, 12 al. “Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι  
 w 1 Cor. i. τῶν δαιμονίων.” 25. Εἰδὼς δὲ ὁ Ἰησοῦς <sup>3</sup> τὰς ἐνθυμήσεις αὐτῶν  
 13; vii. 34. εἶπεν αὐτοῖς, “Πᾶσα βασιλεία <sup>4</sup> μερισθεῖσα καθ’ ἑαυτῆς <sup>5</sup> ἐρημοῦται·  
 Lk. xi. 17. καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς, οὐ σταθῆσεται.  
 Rev. xviii. 16.

<sup>1</sup> B Cur. Syr. Cop. have προσηνεγκαν with δαιμονιζομενον τυφλον και κωφον. Most MSS. as in T. R. W.H. adopt the reading of B, putting T. R. in the margin.

<sup>2</sup> NBD and some versions omit τυφλον και, also the και before λαλειν.

<sup>3</sup> NBD omit ο Ιησους.

self a stranger to weakness. — ἡρέτισα (ver. 18), an Ionic form in use in Hellenistic Greek, here only in N. T., often in Sept. = αἰρέσθαι. Hesychius under ἡρετισάμην gives as equivalents ἡγάπησα, ἐπιθύμησα, ἠθέλησα, ἠράσθην. — κραυγᾶσαι (ver. 19), late form for κράζω. Phrynichus, p. 337, condemns, as illiterate, use of κραυγασμός instead of κεκραγμός. On the words οὐδὲ κρ. Pricaeus remarks: “Sentio clamorem intelligi qui nota est animi commoti et effervescitis”. He cites examples from Seneca, Plutarch, Xenophon, etc. — ἀκούσει is late for ἀκούσεται. Verbs expressing organic acts or states have middle forms in the future (vide Rutherford, *New Phrynichus*, pp. 138, 376-412). — ὥς, ver. 20, followed by subjunctive, with ἄν, as in classics, in a clause introduced by ὥς referring to a future contingency. — τῷ ὀνόματι, ver. 21, dative after ἐλπιουσιν; in Sept., Is. xlii. 4, with ἐπί. This construction here only in N. T.

Vv. 22-37. *Demoniac healed and Pharisaic calumny repelled* (Mk. iii. 22-30; Lk. xi. 14-23 — cf. Mt. ix. 32-34). The healing of a blind and dumb demoniac has its place here not for its own sake, as a miracle, but simply as the introduction to another conflict between Jesus and the Pharisees. It is a story of wicked calumny repelled. The transition from the fair picture of the true Jesus to this hideous Pharisaic caricature is highly dramatic in its effect.

Vv. 22, 23. τυφλὸς καὶ κωφός, blind as well as dumb. The demoniac in ix. 32 dumb only. But dumbness here also is the main feature; hence in last clause κωφὸν only, and λαλεῖν before βλέπειν. — ὥστε with infinitive, expressing here not merely tendency but result. — Ver. 23. ἐξίσταντο: not implying anything ex-

ceptionally remarkable in the cure; a standing phrase (in Mark at least) for the impression made on the people. They never got to be familiar with Christ's wonderful works, so as to take them as matters of course. — μήτι implies a negative answer: they can hardly believe what the fact seems to suggest = can this possibly be, etc.? Not much capacity for faith in the average Israelite, yet honest-hearted compared with the Pharisee. — ὁ υἱὸς Δαβὶδ: the popular title for the Messiah.

Ver. 24. Οἱ δὲ Φαρισαῖοι. They of course have a very different opinion. In Mark these were men come down from Jerusalem, to watch, not to lay hold of Jesus, Galilee not being under the direct jurisdiction of the Sanhedrim then (vide on Mark). — Οὗτος οὐκ ἐκβάλλει, etc.: theory enunciated for second time, unless ix. 34 be an anticipation by the evangelist, or a spurious reading. What diversity of opinion! Christ's friends, according to Mark, thought Him “beside himself” — mad, Messiah, in league with Beelzebub! Herod had yet another theory: the marvellous healer was John redivivus, and endowed with the powers of the other world. All this implies that the healing ministry was a great fact. — οὐκ . . . εἰ μὴ: the negative way of putting it stronger than the positive. The Pharisees had to add εἰ μὴ. They would gladly have said: “He does not cast out devils at all”. But the fact was undeniable; therefore they had to invent a theory to neutralise its significance. — ἄρχοντι, without article, might mean, as prince, therefore able to communicate such power. So Meyer, Weiss, et al. But the article may be omitted after Βεελζεβοῦλ as after βασιλεῖς, or on account of the following genitive.

26. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27. καὶ εἰ ἐγὼ ἐν Βεελζεβούλ Rom. ix. 31. 2 Cor. x. 14. Phil. iii. 16. 1 Thess. ii. 16 (in all = to reach). ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.<sup>1</sup> 28. εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ<sup>2</sup> ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

<sup>1</sup> ὅς BD have κριταί ἔσονται ὑμῶν.

<sup>2</sup> Most uncials have **ἐγὼ** after ἐν Πνεύματι Θεοῦ, on which the emphasis ought to lie

So Schanz. Whether the Pharisees believed this theory may be doubted. It was enough that it was plausible. To reason with such men is vain. Yet Jesus did reason for the benefit of disciples.

Vv. 25-30. *The theory shown to be absurd.*—Ver. 25. εἰδὼς τὰς ἐνθυμήσεις. Jesus not only heard their words, but knew their thoughts, the malicious feelings which prompted their words, and strove so to present the case as to convict them of bad faith and dishonesty.—πᾶσα βασιλεία, etc.: statement of an axiom widely exemplified in human affairs: division fatal to stability in kingdoms and cities.—σταθήσεται: 1st future passive with an intransitive sense, *vide* Winer, § 38, 1.—Ver. 26 applies the axiom to Satan. εἰ, introduces a simple particular supposition without reference to its truth.—ἐμερίσθη: the aorist has the force of a perfect. Satan casting out Satan means self-stultification; *ipso facto*, self-division results. Against the argument it might be objected: Kingdoms and cities do become divided against themselves, regardless of fatal consequences, why not also Satan? Why should not that happen to Satan's kingdom which has happened even to the Christian Church? Jesus seems to have credited Satan with more astuteness than is possessed by states, cities, and churches. Satan may be wicked, He says in effect, but he is not a fool. Then it has to be considered that communities commit follies which individuals avoid. Men war against each other to their common undoing, who would be wiser in their own affairs. One Satan might cast out another, but no Satan will cast out himself. And that is the case put by Jesus. Some, e.g., De Wette and Fritzsche, take ὁ Σατανᾶς τ. Σ. ἐκβάλλει as = one Satan casting out another. But that is not Christ's meaning. He so puts the case as to make the absurdity evident. *Ex hypothesis* He had a right to put it so; for the theory was that Satan directly empowered and enabled Him to deliver

men from his (Satan's) power.—Ver 27. To the previous convincing argument Jesus adds an *argumentum ad hominem*, based on the exorcism then practised among the Jews, with which it would appear the Pharisees found no fault.—οἱ υἱοὶ ὑμῶν, not of course Christ's disciples (so most of the Fathers), for the Pharisaic prejudice against Him would extend to them, but men belonging to the same school or religious type, like-minded. By referring to their performances Jesus put the Pharisees in a dilemma. Either they must condemn both forms of dis-possession or explain why they made a difference. What they would have said we do not know, but it is not difficult to suggest reasons. The Jewish exorcists operated in conventional fashion by use of herbs and magical formulæ, and the results were probably insignificant. The practice was sanctioned by custom, and harmless. But in casting out devils, as in all other things, Jesus was original, and His method was *too effectual*. His power, manifest to all, was His offence.—κριταί. Jesus now makes the fellow-religionists of the Pharisees their judges. On a future occasion He will make John the Baptist their judge (xxi. 23-27). Such home-thrusts were very inconvenient.

Ver. 28. *The alternative*: if not by Satan then by the Spirit of God, with an inevitable inference as to the worker and His work.—ἐν πνεύματι Θεοῦ. Luke has ἐν δακτύλῳ θ. The former seems more in keeping with the connection of thought as defending the ethical character of Christ's work assailed by the Pharisees. If, indeed, the spirit of God were regarded from the *charismatic* point of view, as the source of miraculous gifts, the two expressions would be synonymous. But there is reason to believe that by the time our Gospel was written the Pauline conception of the Holy Spirit's influence as chiefly *ethical* and *immanent*, as distinct from that of the primitive apostolic church, in which it was *charismatic* and *transcendent*, had gained currency (*vide* my *St. Paul's*



29. ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι,<sup>1</sup> ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.<sup>2</sup> 30. ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ

<sup>1</sup> BCXΣ have the simple αρπάσαι. διαρπάσαι (ΣDLΔ *al.*) conforms either to Mk. or to the next clause.

<sup>2</sup> ΣDΣ (Tisch.) have διαρπάσῃ. BCL *al. pl.* have διαρπάσει, as in T.R. (W.H.).

*Conception of Christianity*, chap. xiii.). A trace of the new Pauline view may be found in Mt. x. 20: "It is not ye that speak, but the Spirit of your Father speaking in you". The influence is *within*, and the product is not unintelligible utterance, like that of the speaker with tongues (1 Cor. xii., xiv.), but wise, sincere apology for the faith. But why then did Luke not adopt this Pauline phrase? Because one of his main aims was to bring out the miraculousness of Christ's healing works; that they were done by the very finger of God (Exod. viii. 19).—ἐφθασεν. Fritzsche takes this word strictly as signifying not merely: the kingdom of God has come nigh you (ἤγγικεν, Lk. x. 9), but: has come nigh sooner than you expected. The more general sense, however, seems most suitable, as it is the usual sense in the N. T. The point at issue was: do the events in question mean Satan's kingdom come or God's kingdom come? It must be one or other; make up your minds which.—Ver. 29. To help them to decide Jesus throws out yet another parabolic line of thought.—ἤ: if all that I have said does not convince you consider this. The parable seems based on Is. xlix. 24, 25, and like all Christ's parabolic utterances appeals to common sense. The theme is, spoiling the spoiler, and the argument that the enterprise implies *hostile purpose* and success in it *superior power*. The application is: the demoniac is a captive of Satan; in seeking to cure him I show myself Satan's *enemy*; in actually curing him I show myself Satan's *master*.—τοῦ ἰσχυροῦ: the article is either generic, or individualising after the manner of parabolic speech. Proverbs and parables assume acquaintance with their characters.—σκεύη, household furniture (Gen. xxxi. 37); ἀρπάσαι, seize (Judges xxi. 21).—διαρπάσει, make a clean sweep of all that is in the house, the owner, bound hand and foot, being utterly helpless. The use of this compound verb points to the thoroughness of the cures wrought on demoniacs, as in the case of the demoniac of Gadara: quiet, clothed,

sane (Mk. v. 15).—Ver. 30. One begins at this point to have the feeling that here, as elsewhere, our evangelist groups sayings of kindred character instead of exactly reproducing Christ's words as spoken to the Pharisees. The connection is obscure, and the interpretations therefore conflicting. On first view one would say that the adage seems more appropriate in reference to lukewarm disciples or undecided bearers than to the Pharisees, who made no pretence of being on Christ's side. Some accordingly (*e.g.*, Bleek, after Elwert and Ullmann) have so understood it. Others, including Grotius, Wetstein, De Wette, take the ἐγώ of the adage to be Satan, and render: he who, like myself, is not with Satan is against him. Kypke, *Observ. Sac.*, says: "Prima persona posita est a servatore pro quacunq; alia, proverbialiter, hoc sensu: *qui socius cujusdam bella cum alio gerentis non est, is pro adversario censeretur solet. Cum igitur ego me re ipsa adversarium Satanæ esse ostenderim, nulla specie socius ejus potero vocari.*" This certainly brings the saying into line with the previous train of thought, but if Jesus had meant to say that He surely would have expressed Himself differently. The Fathers (Hilary, Jerome, Chrys.) took the ἐγώ to be Jesus and the ὁ μὴ ὢν to be Satan. So understood, the adage contains a fourth concluding argument against the notion of a league between Jesus and Satan. Most modern interpreters refer the ὁ μ. ω. to the Pharisees. Schanz, however, understands the saying as referring to the undecided among the people. The only serious objection to this view is that it makes the saying irrelevant to the situation.—σκορπίζει: late for the earlier σκεδάννυμι, *vide* Lob., Phryn., p. 218. As to the metaphor of gathering and scattering, its natural basis is not apparent. But in all cases, when one man scatters what another gathers their aims and interests are utterly diverse. Satan is the arch-waster, Christ the collector, Saviour.

Vv. 31, 32. *Jesus changes His tone from argument to solemn warning.* Ver.



ἔστι. καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, <sup>a</sup> σκορπίζει. 31. Διὰ τοῦτο <sup>z</sup> λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ <sup>a</sup> βλασφημία ἀφεθήσεται τοῖς ἀνθρώ-  
ποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώ-  
ποις.<sup>1</sup> 32. καὶ ὃς ἂν <sup>2</sup> εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,  
ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου,  
οὐκ ἀφεθήσεται<sup>3</sup> αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

65. Mk. ii. 7; xiv. 64. John x. 33 (against God).

<sup>1</sup> B omit τοῖς ἀνθρώποις, which seem to be simply an echo of τ. αν. in the previous clause.

<sup>2</sup> ος εαν in most uncials. D has ος αν, as in T. R.

<sup>3</sup> For οὐκ ἀφεθήσεται found in most uncials B has ον μη ἀφεθῇ, which W.H. place in the margin.

31. διὰ τοῦτο connects not merely with preceding verse, but with the whole foregoing argument. Mark more impressively introduces the blasphemy-*logion* with a solemn ἀμὴν λέγω ὑμῖν.—πᾶσα ἁμαρτία, etc. A broad preliminary declaration of the pardonableness of human sin of all sorts, and especially of sins of the tongue, worthy and characteristic of Jesus, and making what follows more impressive.—ἡ δὲ τ. Π. βλασ. οὐκ ἀφεθήσεται: pointed, emphatic exception. Evidently the Spirit here is taken ethically. He represents the moral ideal, the absolutely good and holy. Blasphemy against the Spirit so conceived, unpardonable—that is our Lord's deliberate judgment.—βλασφημία, injurious speech (from βλάπτω and φήμη), in such a case will mean speaking of the holy One as if He were unholy, or, in the abstract, calling good evil, not by misunderstanding but through antipathy to the good.—Ver. 32. So serious a statement needs to be carefully guarded against misapprehension; therefore Jesus adds an explanatory declaration.—λόγον κατὰ τ. υ. τ. ἀνθρώπου. Jesus distinguishes between a word against the Son of Man and a word against the Holy Ghost. The reference in the former is to Himself, presumably, though Mark at the corresponding place has “the sons of men,” and no special mention of a particular son of man. Christ gives the Pharisees to understand that the *gravamen* of their offence is not that they have spoken evil of Him. Jesus had no exceptional sensitiveness as to personal offences. Nor did He mean to suggest that offences of the kind against Him were more serious or less easily pardonable than such offences against other men, say, the prophets or the Baptist. Many interpreters, indeed, think other-

wise, and represent blasphemy against the Son of Man as the higher limit of the forgiveable. A grave mistake, I humbly think. Jesus was as liable to honest misunderstanding as other good men, in some respects more liable than any, because of the exceptional originality of His character and conduct. All new things are liable to be misunderstood and decried, and the best for a while to be treated as the worst. Jesus knew this, and allowed for it. Men might therefore honestly misunderstand Him, and be in no danger of the sin against the Holy Ghost (*e.g.*, Saul of Tarsus). On the other hand, men might dishonestly calumniate any ordinary good man, and be very near the unpardonable sin. It is not the *man* that makes the difference, but the source of the blasphemy. If the source be ignorance, misconception, ill-informed prejudice, blasphemy against the Son of Man will be equally pardonable with other sins. If the source be malice, rooted dislike of the good, selfish preference of wrong, because of the advantage it brings, to the right which the good seek to establish, then the sin is not against the man but against the cause, and the Divine Spirit who inspires him, and though the agent be but a humble, imperfect man, the sinner is perilously near the unpardonable point. Jesus wished the Pharisees to understand that, in His judgment, that was their position.—οὔτε, οὔτε analyse the negation of pardon, conceived as affecting both worlds, into its parts for sake of emphasis (*vide* on V. 34-36). Dogmatic inferences, based on the double negation, to possible pardon after death, are precarious. Lightfoot (Hor. Heb.) explains the double negation by reference to the Jewish legal doctrine that, in contrast to other sins, profaning the name of God

33. Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34. Γεννήματα ἐχιδνῶν, πῶς  
 b Lk. vi. 45. δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ ὁ περισσεύματος  
 Mk. viii.  
 8. 2 Cor. τῆς καρδίας τὸ στόμα λαλεῖ. 35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
 viii. 14.  
 c Ch. xiii. θησαυροῦ τῆς καρδίας<sup>1</sup> ἐκβάλλει τὰ 2 ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρω-  
 52. Lk. x.  
 35 (in same πρὸς ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36. λέγω δὲ ὑμῖν,  
 sense).  
 d Lk. xvi. 2. ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν<sup>2</sup> οἱ ἄνθρωποι, ἂ ἀποδώσουσι  
 Acts xix.  
 40. 1 Pet. περὶ αὐτοῦ ἂ λόγον ἐν ἡμέρᾳ κρίσεως. 37. ἐκ γὰρ τῶν λόγων σου  
 iv. 5.  
 δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.”

<sup>1</sup> Most uncials omit τῆς καρδίας. It comes from Lk. (vi. 45).

<sup>2</sup> BD *al.* omit τα, which, however, is found in **Σ**CLΔΣ and retained by W.H. on the margin.

<sup>3</sup> For ο εαν λαλήσωσιν **Σ**BC have ο λαλήσουσιν, D λαλουσιν.

could be expiated only by death, unpardonable in *this* life. Blasphemy against the Holy Ghost, says Jesus, in conscious antithesis, pardonable neither here nor there: “neque ante mortem, neque per mortem”.

Vv. 33-37. *Kindred Logia.* With the word concerning blasphemy the self-defence of Jesus against Pharisaic calumny reached its culmination and probably (as in Mark's report) its close. The sentences following seem to be accretions rather than an organic part of the discourse. They substantially reproduce sayings found in Sermon on Mount (vii. 16-20), there directed against false prophets, here against false religionists. Ver. 35 is found in Luke's version of the Sermon (vi. 45). They might have been remarks made to the disciples about the Pharisees, as in xvi. 6, though in their present form direct address is implied (*vide* ver. 34). Their essential import is that the nature or heart of a man determines his speech and action. Given the tree, the fruit follows.—Ver. 33. ποιήσατε = εἴπατε (Euthy. Zig.), judge, pronounce; call both tree and fruit good, or evil; they must both be of one kind, in fact and in thought (*vide* Kypke, *ad loc.*). The reference of the adage has been much discussed: to the Pharisees or to Christ? Kypke replies: to Christ if you connect with what goes before, to the Pharisees if with what follows. As an adage the saying admits of either application. The Fathers favoured the reference to Christ, whom Meyer follows.—Ver. 34. Γεννήματα ἐχιδνῶν, *vide* iii. 7. John and Jesus agree in thinking

the Pharisees a viper-brood. Both conceive them as morally hopeless. The Baptist wonders that they should come to a baptism of repentance. Jesus thinks them far on the way to final impenitence. But the point He makes here is that, being what they are, they cannot but speak evil. The poison of their nature must come out in their words.—Ver. 35. ὁ ἀγαθὸς ἄ.: good in the sense of benignant, gracious, kindly, the extreme moral opposite of the malignant viper-nature.—θησαυροῦ: in ver. 34 the heart is conceived as a fountain, of which speech is the overflow, here as a treasure whose stores of thought and feeling the mouth freely distributes.—ἐκβάλλει suggests speech characterised by energy, passion. There was no lack of emphasis in Pharisaic comments on Jesus. They hissed out their malevolent words at Him, being not heartless but bad-hearted. But *cf.* texts referred to on margin.—Ver 36. πᾶν ρ. ἀργόν: speech being the outcome of the heart, no word is insignificant, not even that which is ἀργόν, ineffectual (α, ἔργον), insipid, “idle”. It is an index of thoughtlessness if not of malice. This verse contains an important warning, whether spoken at this time or not.—Ver. 37. ἐκ γὰρ τ. λόγων σου. Judgment by words here taught; in Mt. xxv. 31-46 judgment by the presence or absence of kind deeds. No contradiction, for words are viewed as the index of a good or bad heart: bad positively, like that of the Pharisees, who spoke wickedly; bad negatively, like that of the thoughtless, who speak senselessly. On the teaching of this passage *cf.* James iii.

38. Τότε ἀπεκρίθησαν<sup>1</sup> τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, "Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν." 39. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Γενεὰ πονηρὰ καὶ \*μοιχαλὶς σημεῖοις ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40. Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41. Ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινουσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ

Ch. xvi. 4  
Mk. viii.  
38. Jas.  
17. 4.  
vide at Ch  
vi. 32.

<sup>1</sup> BCDLΣ insert αὐτω before τινες.

Vv. 38-45. A sign asked and refused, with relative discourse (Lk. xi. 16, 29-36). Both Matt.'s and Luke's reports convey the impression that the demand for a sign, and the enunciation of the Satanic theory as to Christ's cures of demoniacs, were synchronous. If they were, the demand was impudent, hypocritical, insulting. Think of the men who could so speak of Christ's healing ministry wanting a sign that would satisfy them as to His Messianic claims! —Ver. 38. σημεῖον: what kind of a sign? They thought the cure of demoniacs a sign from hell. Elsewhere we read of their asking a sign from heaven (xvi. 1). From what quarter was the sign now asked to come from? Perhaps those who made the demand had no idea; neither knew nor cared. Their question really meant: these signs won't do; if you want us to believe in you you must do something else than cast out devils. The apparent respect and earnestness of the request are feigned: "teacher, we desire from you (emphatic position) to see a sign". It reminds one of the mock homage of the soldiers at the Passion (xxvii. 27-31). —Ver. 39. γενεὰ, as in xi. 16, a moral class, "quae in omni malitia et improbitate vivit," Suicer, s. v. γενεά.—μοιχαλὶς, unfaithful to God as a wife to a husband, apt description of men professing godliness but ungodly in heart.—ἐπιζητεῖ, hankers after, as in vi. 32; characteristic; men that have no light within crave external evidence, which given would be of no service to them. Therefore: οὐ δοθήσεται: it will not be given either by Jesus or by any one else. He declines, knowing it to be vain. No sign will convince them; why give one?—εἰ μὴ, etc.: except the sign of Jonah the prophet, which was no sign in their sense. What is referred to? But for

what follows we should have said: the preaching of repentance by Jonah to the Ninevites. So Lk. xi. 30 seems to take it. Jonah preached repentance to the men of Nineveh as the only way of escape from judgment. Jesus points to that historic instance and says: Beware! Jonah was not the only prophetic preacher of repentance; but, as Nineveh is held up as a reproach to the persons addressed, to single him out was fitting. —Ver. 40 gives an entirely different turn to the reference. The verse cannot be challenged on critical grounds. If it is an interpolation, it must have become an accepted part of the text before the date of our earliest copies. If it be genuine, then Jesus points to His resurrection as the appropriate sign for an unbelieving generation, saying in effect: you will continue to disbelieve in spite of all I can say or do, and at last you will put me to death. But I will rise again, a sign for your confusion if not for your conversion. For opposite views on this interpretation of the sign of Jonah, vide Meyer *ad loc.* and Holtzmann in H.C.—Ver. 41. Application of the reference in ver. 39. The men of Nineveh are cited in condemnation of the Jewish contemporaries of Jesus. Cf. similar use of historic parallels in xi. 20-24.—πλεον Ἰωνᾶ, more than Jonah, cf. ver. 6; refers either to Jesus personally as compared with Jonah, or to His ministry as compared with Jonah's. In the latter case the meaning is: there is far more in what is now going on around you to shut you up to repentance than in anything Jonah said to the men of Nineveh (so Grotius).—Ver. 42. βασίλισσα νότου is next pressed into the service of putting unbelievers to shame. The form βασίλισσα was condemned by Phryn., but Elsner cites instances from Demosthenes and others



- ε I. k. xi. 31. ἰδοὺ, πλείον Ἰωῶ ὧδε. 42. ἡ βασίλισσα νότου ἐγερθήσεται ἐν τῇ  
Acts viii.  
27. Rev. κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ  
xviii. 7.  
b Lk. xi. 31. τῶν ἡ περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος καὶ ἰδοὺ,  
Rom. x.  
18. Heb. πλείον Σολομῶντος ὧδε. 43. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ  
vi. 16.  
i Lk. xi. 24. ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἑαυτῶν τόπων, ζητοῦν ἀνάπαυσιν,  
2 Pet. ii.  
17. Jude καὶ οὐχ εὕρισκε. 44. τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου,<sup>1</sup>  
12.  
c 1 Cor. vii. ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκε ἰσχυράζοντα, κ σεσαρωμένον καὶ  
5 (to have  
leisure). k Lk. xi. 25; xv. 8.

<sup>1</sup> BDZ read εἰς τὸν οἶκόν μου ἐπιστρέψω. The reading in T. R. is assimilated to Lk. (xi. 24).

good writers. J. Alberti also (Observ. Philol.) cites an instance from Athenæus, lib. xiii. 595: βασίλισσ' ἔσει Βαβυλῶνος. The reference is to the story in 1 Kings x. and 2 Chron. ix. concerning the Queen of Sheba visiting Solomon.—ἐκ τῶν περάτων τῆς γῆς. Elsner quotes in illustration the exhortation of Isocrates not to grudge to go a long way to hear those who profess to teach anything useful.—πλείον Σ., again a claim of superiority for the present over the great persons and things of the past. On the apparent egotism of these comparisons, vide my *Apologetics*, p. 367; and remember that Jesus claimed superiority not merely for Himself and His work, but even for the least in the Kingdom of Heaven (xi. 11).

Vv. 43-45. A comparison. Cf. Lk. xi. 24-26. Formerly Jesus had likened the evil race of Pharisaic religionists to children playing in the market-place (xi. 16-19). Now He uses expelled demons to depict their spiritual condition. The similitude moves in the region of popular opinion, and gives a glimpse into the superstitions of the time. We gather from it, first, that the effects of the arts of exorcists were temporary; and, second, the popular theory to explain the facts: the demon returned because he could not find a comfortable home anywhere else. On this vide Lightfoot, Hor. Heb. The parable was naturally suggested by the cure of the demoniac (ver. 22).—Ver. 43. δι' ἀνδρῶν τόπων: the haunts of demons, as popularly conceived, were places uninhabited by men, deserts and graveyards. The demon in Tobit viii. 3 flies to the uppermost parts of Egypt; and in Baruch iv. 35 a land desolated by fire is to become tenanted by demons.—διέρχεται ζητοῦν: the spirit keeps moving on in quest of a resting place; like a human being he feels ill at ease in the monotonous waste of sand.—οὐκ εὕρισκε:

in Luke εὕρισκον. The change from participle to finite verb is expressive. The failure to find a resting place was an important fact, as on it depended the resolve to return to the former abode.—Ver. 44. σχυράζοντα σ. καὶ κ. = untenanted and ready for a tenant, inviting by its clean, ornamented condition. The epithets simply describe in lively pictorial manner the risk of repossession. But naturally commentators seek spiritual equivalents for them. Ornamented how? With *grace*, say some (Hilary, Chrys., Godet), with *sin*, others (Orig., Jer., Euthy., Weiss, etc.). The ornamentation must be to the taste of the tenant. And what is that? Neither for sin nor for grace, but for sin counterfeiting grace; a form of godliness without the power; sanctity which is but a mask for iniquity. The house is decorated reputedly for God's occupancy, really for the devil's.—σεσαρωμένον; σαροῦν is condemned by Phryn.; "when you hear one say σάρωσον bid him say παρακώρησον".—Ver. 45. ἐπὶ ἑτέρα πνεύματα, etc. This feature is introduced to make the picture answer to the moral condition of the Pharisees as conceived by Jesus. The parable here passes out of the region of popular imagination and natural probability into a region of deeper psychological insight. Why should the demon want associates in occupancy of the house? Why not rather have it all to himself as before?—οὕτως ἔσται, etc. Ethical application. The general truth implied is: moral and religious reform may be, has been, succeeded by deeper degeneracy. The question naturally suggests itself: what is the historical range of the application? It has been answered variously. From the lawgiving till the present time (Hil., Jer.); from the exile till now (Chrys., Grotius, etc.); from the Baptist till now (Weiss. etc.). Christ gives no hint of



<sup>1</sup> κεκοσμημένον. 45. τότε πορεύεται καὶ <sup>m</sup> παραλαμβάνει μεθ' ἑαυτοῦ <sup>1</sup> Lk. xi. 25. ἑπτὰ ἕτερα πνεύματα <sup>a</sup> πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ Ch. xxiii. ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν <sup>m</sup> Ch. xvii. πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ." 46. "Ἐτι δὲ <sup>1</sup> n compar. αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ here and in Lk. xi. εἰστήκεισαν ἔξω, ὁ ζητοῦντες αὐτῷ λαλῆσαι. 47. εἶπε δέ τις αὐτῷ, o Ch. xxi. "Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἑστήκασιν, ζητοῦντές 46. Mk. σοι λαλῆσαι." <sup>2</sup> 48. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι <sup>3</sup> αὐτῷ, "Τίς 47. xii. 12. ἔστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοὶ μου;" 49. Καὶ Lk. v. 18. ἐκτείνας τὴν χεῖρα αὐτοῦ <sup>4</sup> ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, "Ἰδοὺ, ἡ John v. 18 (with inf. μήτηρ μου καὶ οἱ ἀδελφοὶ μου. 50. ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα = to endeavour). τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἔστί." <sup>1</sup>

<sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup>

<sup>2</sup> The whole of ver. 47 is wanting in <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup>

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<sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup>

<sup>a</sup> Ch. xxvii. XIII. 1. 'ΕΝ ΔΕ<sup>1</sup> τῇ ἡμέρᾳ ἐκευνῇ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ<sup>2</sup> τῆς 62. Mk. iv. 1; vi. οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν · 2. καὶ <sup>a</sup>συνίχθησαν πρὸς αὐτὸν 30; vii. 1 (with πρὸς ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ<sup>3</sup> πλοῖον ἐμβάντα καθῆσθαι · καὶ τινεα).

<sup>1</sup> NBΣ omit δε, which the ancient revisers seem to have inserted regularly as a transitional particle.

<sup>2</sup> NZ have εκ (Tisch.). B has neither εκ nor απο (W.H. omit απο and have εκ in margin).

<sup>3</sup> NBCLZΣ omit το.

are idealists, promoters of pet schemes, and religious devotees whom it would cost no effort to speak thus; not an admirable class of people. It did cost Jesus an effort, for He possessed a warm heart and unblighted natural affections. But He sacrificed natural affection on the altar of duty, as He finally sacrificed His life.—Ver. 50. Definition of spiritual kinship. The highest brotherhood based on spiritual affinity.—*δοτις γὰρ ἂν ποιήσῃ*: a general present supposition expressed by the subjunctive with ἂν followed by present indicative.—*τὸ θέλημα τ. πατρός μ. τ. ἐν οὐρανοῖς*: this probably comes nearest to Christ's actual words. In such a solemn utterance He was likely to mention His Father, whose supreme claims His filial heart ever owned. Mark has "the will of God"; Luke "those who hear and do the word of God"—obviously secondarily.

CHAPTER XIII. JESUS TEACHING IN PARABLES. The transition from the sultry, sombre atmosphere of chap. xii. into the calm, clear air of Christ's parabolic wisdom would be as welcome to the evangelist as it is to us. Yet even here we do not altogether escape the shadow of unbelief or spiritual insusceptibility. We read of much good seed wasted, bad seed sown among good, fish of all sorts caught in the net. The adoption of the parabolic method of teaching, indeed, had its origin in part in disappointing experiences; truths misapprehended, actions misunderstood, compelling the Teacher to fall back on natural analogies for explanation and self-defence. All the synoptists recognise the importance of this type of teaching by their formal manner of introducing the first of the group of seven parables contained in Matthew's collection. Cf. Mt. xiii. 3; Mk. iv. 2; Lk. viii. 4. Matthew's way of massing matter of the same kind most effectually impresses us with the significance of this feature in Christ's teaching ministry. That Jesus

spoke all the seven parables grouped together in this chapter at one time is not certain or even likely. In the corresponding section Mark gives only two of the seven (*Sower and Mustard Seed*). Luke has the *Sower* only. The *Sower*, the *Tares*, and the *Drag net* may have formed a single discourse, as very closely connected in structure and import. Perhaps we should rather say had a place in the discourse from the boat, which seems to have been a review of the past ministry of Jesus, expressing chiefly disappointment with the result. Much besides parables would be spoken, the parables being employed to point the moral: much seed, little fruit, and yet a beginning made destined to grow; the situation to be viewed with patience and hope. Just how many of the parables reported by the evangelists were spoken then it is impossible to determine.

Vv. 1-9. *The Parable of the Sower* (Mk. iv. 1-9; Lk. viii. 4-8). Ver. 1. *ἐν τῇ ἡμέρᾳ ἐκέυνῃ*. The parable stands in the same connection in Mark (not in Luke), but not as following in immediate temporal sequence. No stress should be laid on Matthew's phrase "on that day".—*ἐξελθὼν τῆς οἰκίας*: the house in which Jesus is supposed to have been when His friends sought for Him, though Matthew makes no mention of it (*vide* Mk. iii. 19).—*ἐκάθητο*: as at the teaching on the hill (v. 1), suggestive of lengthened discourse. The Teacher sat, the hearers stood.—Ver. 2. *ὄχλοι πολλοί*, great numbers of people in all the accounts, compelling the Teacher to withdraw from the shore into the sea, and, sitting in a boat, to address the people standing on the margin. Much interest, popularity of the Teacher still great, and even growing; yet He has formed a very sober estimate of its value, as the parable following shows.—Ver. 3. *ἐν παραβολαῖς*: this method of teaching was not peculiar to Jesus—it was common among Easterns—but His use of it was unique in felicity and in the

πᾶς ὁ ὄχλος ἐπὶ τὸν <sup>b</sup> αἰγιαλὸν εἰστήκει. 3. καὶ ἐλάλησεν αὐτοῖς <sup>b</sup> ver. 48.  
πολλὰ ἐν <sup>c</sup> παραβολαῖς, λέγων, “Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. <sup>c</sup> John xxi.  
4. καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε <sup>d</sup> Acts  
τὰ πετεινά, καὶ <sup>d</sup> κατέφαγεν αὐτά. 5. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ <sup>e</sup> frequentin  
<sup>e</sup> πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ <sup>f</sup> Gospp.  
μὴ ἔχειν βάθος <sup>g</sup> γῆς· 6. ἡλίου δὲ ἀνατείλαντος <sup>g</sup> ἐκαυματίσθη, καὶ <sup>h</sup> and in  
διὰ τὸ μὴ ἔχειν ρίζαν, <sup>h</sup> ἐξηράνθη. 7. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς <sup>i</sup> Heb. ix.  
ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν <sup>j</sup> 9; xi. 19.  
<sup>j</sup> αὐτά. 8. ἄλλα <sup>k</sup> δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, <sup>k</sup> d Lk. xv. 30.  
ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. 9. ὃ ἔχων ὦτα ἀκούειν <sup>l</sup> 4 ἀκουέτω.” <sup>l</sup> John ii. 17.  
10. Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, “Διατί ἐν παραβολαῖς <sup>m</sup> ver. 20.  
<sup>m</sup> <sup>n</sup> Mk. iv. 5,  
<sup>n</sup> 16.  
<sup>o</sup> Mk. iv. 6.  
<sup>p</sup> Rev. xvi.  
<sup>q</sup> 8, 9.  
<sup>r</sup> Ch. xxi.  
<sup>s</sup> 19, 20.  
<sup>t</sup> John xv. 6.  
<sup>u</sup> Jas. i. 11.

<sup>1</sup> B has ελθοντα τα πετεινα κατεφαγεν, which W.H. put in the text, placing ηλθον τ. π. και in the margin.

<sup>2</sup> B has της before γης.

<sup>3</sup> ND have επνιξαν (Tisch.). BCZΣ al. and many min. have απεπνιξαν (W.H. with επνιξαν in margin).

<sup>4</sup> NBL omit ακουειν, which comes from parall.

importance of the lessons conveyed. Abstract *a priori* definitions of the word serve little purpose; we learn best what a parable is, in the mouth of Jesus, by studying the parables He spoke. Thence we gather that to speak in parables means to use the familiar in nature or in human life (in the form of a narrative or otherwise) to embody unfamiliar truths of the spiritual world.

Vv. 3-9. *The Parable*.—Ver. 3. ὁ σπείρων: either ὁ generic, or the Sower of my story.—τοῦ σπείρειν: the infinitive of purpose with the genitive of article, very frequent in N. T. and in late Greek.—Ver. 4. παρὰ τὴν ὁδόν: not the highway, of which there were few, but the footpath, of which there were many through or between the fields.—Ver. 5. ἐπὶ τὰ πετρώδη, upon shallow ground, where the rock was near the surface (οὐκ εἶχε γῆν πολλήν).—Ver. 6. ἐκαυματίσθη, it was scorched (by the sun) (cf. Rev. xvi. 8), which had made it spring earliest: promptly quickened, soon killed.—Ver. 7. ἐπὶ τὰς ἀκάνθας. Fritzsche prefers the reading εἰς because the seed fell not on thorns already sprung up, but on ground full of thorn seeds or roots. But the latter idea, which is the true one, can be expressed also by ἐπὶ.—ἀνέβησαν: the thorns sprang up as well as the corn, and growing more vigorously gained the upper hand.—ἐπνιξαν. Euthy. Zig. finds this idea in ἀνέβησαν, for which he gives as

synonym ὑπερίσχυσαν.—Ver. 8. καλήν, genuinely good land free from all the faults of the other three: soft, deep, clean.—ἐδίδου, yielded. In other texts (iii. 8, 10; vii. 17) ποιεῖν is used.—ἑκατόν, ἐξήκοντα, τριάκοντα: all satisfactory; 30 good, 60 better, 100 best (Gen. xxvi. 12).—Ver. 9. ὃ ἔχων ὦτα ἀκ. ἀκ. An invitation to think of the hidden meaning, or rather a hint that there was such a meaning. The description of the land in which the sower carried on his operations would present no difficulties to the hearers: the beaten paths, the rocky spots, the thorny patches were all familiar features of the fields in Palestine, and the fate of the seed in each case was in accordance with common experience. But why paint the picture? What is the moral of the story? That Jesus left them to find out.

Vv. 10-17. *The disciples ask an explanation*. There is some difficulty in forming a clear idea of this interlude. Who asked? The Twelve only, or they and others with them, as Mark states (iv. 10)? And when? Immediately after the parable was spoken, or, as was more likely, after the teaching of the day was over? The one certain point is that an explanation was asked and given.—Ver. 10. διατί ἐν παραβολαῖς: Matthew makes the question refer to the method of teaching, Mark and Luke to the meaning of the parables spoken. The two questions were closely connected,

λαλεῖς αὐτοῖς;” 11. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. 13.

<sup>h Gal. vi. 2.</sup> διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, <sup>Phil. ii. 30.</sup> καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. 14. καὶ <sup>i Acts xxviii. 27.</sup> ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, Ἐκοῦντες ἀκούετε, καὶ <sup>k Acts xxviii. 27.</sup> οὐ μὴ συνῆτε· καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε. 15. <sup>l Mk. iv. 12.</sup> Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσι <sup>l. xxii.</sup> ὡς ἡ βαρέως <sup>32. Acts iii. 10;</sup> ἡκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν <sup>xxviii. 27</sup> ἐκάμμυσαν· μήποτε ἴδωσι τοῖς <sup>(absol. = reform).</sup> ὀφθαλμοῖς, καὶ τοῖς ὣσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ <sup>1</sup> ἐπιστρέψωσι, καὶ ἰάσωμαι <sup>2</sup> αὐτούς. 16. Ὑμῶν δὲ μακάριοι οἱ

<sup>1</sup> <sup>BC</sup> omit **επι**, which may have been added by the grammarians to make the const. clearer.

<sup>2</sup> **ιασωμαι** in most uncials. Reading of T.R. in XΔ.

and both doubtless in the minds of the disciples. A more serious difficulty arises in connection with Christ's answer to their question, which seems to say that He adopted the parabolic method in order to hide the truths of the kingdom from unspiritual minds. Nothing is more certain than that Jesus neither did nor could adopt any such policy, and if the evangelists ascribed it to Him, then we should have no alternative but to agree with those who, like Holtzmann (H. C.) and Jülicher (*Die Gleichnissreden Jesu*, pp. 131, 149, *vide* also his *Einleitung in das N. T.*, p. 228), maintain that the evangelists have mistaken His meaning, reading *intention* in the light of *result*. It is much better to impute a mistake to them than an inhuman purpose to Christ.

Ver. 11. τὰ μυστήρια: the word, as here used, might suggest the idea of a mysterious esoteric doctrine concerning the Kingdom of God to be taught only to a privileged inner circle. But the term in the N. T. means truths once hidden now revealed, made generally known, and in their own nature perfectly intelligible. So, *e.g.*, in Eph. iii. 9, Col. i. 26. Jesus desired to make the truths of the kingdom of God known to all; by parables if they could not be understood otherwise. His aim was to enlighten, not to mystify.—Ver. 12. This moral apothegm is here given only in Matt. It contains a great truth, whether spoken or not on this occasion. For the construction, *vide* at x. 14.—περισσευθήσεται: again in Mt. xxv. 29, where

the saying is repeated. This use of the passive in a neuter sense belongs to late Greek.—Ver. 13. διὰ τοῦτο ὅτι. Mark and Luke have **ἵνα**, the former assigning a reason, the latter ascribing a purpose. In Matt. Jesus says: I speak in parables because seeing they do not see, etc.; which ought naturally to mean: they are dull of apprehension, therefore I do my best to enlighten them.—Vv. 14, 15. The prophetic citation, given as such by Matthew only, may be due to him, though put into the mouth of Jesus. It is conceivable, however, that Jesus might use Isaiah's words in Isaiah's spirit, *i.e.*, ironically, expressing the bitter feeling of one conscious that his best efforts to teach his countrymen would often end in failure, and in his bitterness representing himself as sent to stop ears and blind eyes. Such utterances are not to be taken as deliberate dogmatic teaching. If, as some allege, the evangelists so took them, they failed to understand the mind of the Master. The quotation exactly follows the Sept. The verb **καμῦω** (ver. 15, **ἐκάμμυσαν**) is condemned by Phryn. as barbarous, the right word being **καταμύειν**.—Vv. 16, 17. In Mk. (iv. 13) Jesus reproaches the disciples for their ignorance; here He congratulates them on their faculty of seeing and hearing (spiritually).—**ὑμῶν**: in emphatic position, suggesting contrast between disciples and the multitude.—**μακάριοι**, *vide* on chap. v. 3.—**ὅτι βλ.**, because, not for *what*, they see.—**ἀμὴν γὰρ λέγω**: introducing an important statement.—**προφῆται καὶ δίκαιοι**, same



ὁφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν,<sup>1</sup> ὅτι ἀκούει.<sup>2</sup> 17. ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. 18. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος.<sup>3</sup> 19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἄρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,<sup>39</sup> οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων

<sup>1</sup> B omits ὑμῶν (bracketed in W.H.).

<sup>2</sup> ἀκοῦουσι in ΞBCDXΣ. ἀκούει a grammatical correction (neut. pl. nom. ὦτα).

<sup>3</sup> σπειραντος in ΞBX.33. σπειρόντος conforms to ver. 3.

combination as in x. 41. The felicity now consists in the things seen and heard. The perceiving senses and the things to be perceived imply each other, neither by themselves yield enjoyment. This passage is given by Lk. (x. 23, 24) in a more suitable connection (report on their mission by the Seventy). Here it creates an exaggerated impression as to the extent of the new departure. The parabolic teaching of Jesus, as exemplified in the Sower and other parables here collected, was not an absolutely new feature. He had always been speaking more or less in parables ("Fishers of Men," iv. 19; "Salt of the Earth," "City on a Hill," v. 13, 14; "Two Builders," vii. 24-27; "Whole need not a Physician," ix. 12; "New Garment and New Wine," ix. 16, 17, etc.). Some of the parables in this connection, the *Treasure* and the *Pearl*, e.g., may be gems preserved from some otherwise forgotten synagogue discourses, say those delivered in the preaching tour through Galilee.

Vv. 18-23. *Interpretation of the Sower* (Mk. iv. 14-20; Lk. viii. 11-15). Ver. 18. ὑμεῖς, emphatic, ye privileged ones.—οὖν referring to the happiness on which they have been congratulated.—Ver. 18. ἀκούσατε τ. π.: not, hear it over again, but, what it means.—σπειράντος, aorist, of the man who sowed in the story just told.—Ver. 19. παντὸς ἀκούοντος, in the case of any one who hears, "for the classical ἕαν τις ἀκούσῃ" (Camb. G. T.). It may be a case of interrupted construction, the sentence beginning with the intention to make the genitive dependent on an ἐκ τῆς καρδίας before ἀρπάξει (so Weiss).—τὸν λόγον τῆς βασιλείας: the Sower, unlike the other parables in this chapter, contains no hint that it concerns the kingdom. But

in Christ's discourses that almost went without saying.—μὴ συνιέντος: "not taking it in," a phrase which happily combines the physical fact of the parable with the figurative sense.—ὁ πονηρὸς, the evil one, Satan, represented by the innocent birds of the parable. What a different use of the emblem from that in vi. 26!—ἐν τῇ καρδίᾳ: we should hardly say of truth not understood that it had been sown in the *heart*. But heart is used in Scripture in a wide sense, as the seat of intellect as well as of feeling. The word in the case supposed is in the mind, as the seed is in the ground: on it, if not in it; in it as words, if not as truth.—οὗτός ἐστιν, etc., this is he sown, etc., said of the man, not of the seed. Sign and thing signified identified, cf. "this is my body". Properly, the seed sown, etc., represents the case of such a man. So throughout the interpretation.—Ver. 20. μετὰ χαρᾶς λ.: this is the new feature in the second type added to the hearing of the first; hearing and receiving with joy characteristic of quick emotional shallow natures, but not of them only. Deep earnest natures also have joy in truth found, but with a difference.—Ver. 21. οὐκ ἔχει: instead of the participle ἔχων under the influence of Mk.'s text (Weiss).—πρόσκαιρος, temporary, cf. 2 Cor. iv. 18.—Ver. 22. ἀκούων, hearing alone predicated of the third type, but receiving both intellectually and emotionally implied; everything necessary present except purity of heart, singleness of mind. Hearing is to be taken here in a pregnant sense as distinct from the hearing that is no hearing (ver. 13).—μέριμνα τ. α., ἀπάτη τ. π.: together = worldliness. Lust for money and care go together and between them spoil many an earnest religious nature.—ἄκαρπος may refer either to the man

- a Mk. iv. 17. αὐτόν· 21. οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ \* πρόσκαιρός ἐστι·  
 2 Cor. iv.  
 13. Heb. γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.  
 xi. 25.  
 o Lk. viii. 22. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων,  
 14; xxi.  
 34. 2 Cor. καὶ ἡ \* μέριμνα τοῦ αἰῶνος τούτου<sup>1</sup> καὶ ἡ \* ἀπάτη τοῦ πλούτου  
 xi. 28.  
 p Mk. iv. 19. συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23. Ὁ δὲ ἐπὶ τὴν γῆν  
 Eph. iv. 22.  
 Col. ii. 8. τὴν καλὴν<sup>2</sup> σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιὼν<sup>3</sup>.  
 2 Thess.  
 ii. 10. Heb. ὃς<sup>4</sup> δὴ καρποφορεῖ, καὶ ποιεῖ ὃ<sup>4</sup> μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ  
 iii. 13. \* τριάκοντα."  
 Pet. ii.  
 13 (?).  
 q here and in Lk. ii. 15. Acts xiii. 2; xv. 36. 1 Cor. vi. 20. 2 Cor. xii. 1 (?). Heb. ii. 16 (with *ου*)

<sup>1</sup> NBD omit *τουτου*, which is an explanatory addition of the scribes.

<sup>2</sup> NBCLAS have *ἐπὶ τὴν καλὴν γῆν* instead of the reading in T.R., which echoes ver. 8.

<sup>3</sup> *συνιεις* in NBD.

<sup>4</sup> *Vide* below.

(Meyer) or to the word (λόγον just before; Bengel, Weiss); sense the same. There is fruit in this case; the crop does not wither in the blade; it reaches the green ear, but it never ripens.—Ver. 23. ἀκούων καὶ συνιείς. The specific feature of the fourth and alone satisfactory type is not brought out either in Mt. or in Mk. but only in Lk. by his happy phrase: ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. The third type understands (Mt.) and receives into the heart (Mk.), but the fourth in addition receives into a clean, i.e., a "good and honest," heart.—ὃς δὴ: δὴ occurs here for the first time in Mt., and only a few times altogether in the N. T., but always with marked expressiveness. According to Passow and Baümlein (*Grammatik*, § 669, and *Untersuchungen über G. Partikeln*, p. 98), connected with δῆλος in origin and meaning, and signifying that the thing stated is clear, specially important, natural in the given circumstances.—ὃς δὴ here = who, observe, or of course. Given such conditions, fruitfulness certainly results.—καρποφορεῖ, bringeth forth fruit such as is desired: ripe, useful.—ὃ in last clause may be pointed either ὃ μὲν, ὃ δὲ (T. R.) or ὃ μὲν, ὃ δὲ (W. H.). In the former case the meaning is: this man brings forth 100 fold, that man, etc.; in the latter, ὃ is accusative neuter after ποιεῖ, and refers to the fruit. Opinion very much divided, sense the same.

This interpretation of the *Sower* raises two questions: Was it needed? Does it really explain the parable? which is in effect to ask: Does it proceed from Jesus? As to the former: could not even the general hearer, not to speak of

the Twelve, understand the parable well enough? True, no hint that it related to the kingdom was given, but, as already remarked, that might go without saying. Jesus had all along been using similitudes explaining His meaning rather than needing explanation. Then parabolic speech was common even in Rabbinical circles, a source at once of entertainment and of light to hearers. In Mt.'s report the disciples do not even ask an explanation, so that that given comes on us as a surprise (Holtz. in H. C.). Christ's audience might at least carry away the general impression that He was dissatisfied with the result of His ministry, in many cases in which His teaching seemed to Him like seed cast on unproductive places. It might require further reflection, more than the majority were capable of, to comprehend the reasons of failure. Self-knowledge and observation of character were needed for this. As to the interpretation given, it has been objected (Weiss, Jülicher, etc.) that it is allegorical in method, and that, while going into details as to the various persons and things mentioned in the parable and their import, it fails to give the one main lesson which it, like every parable, is designed to teach; in short, that we cannot see the wood for the trees. As to this it may be remarked: (1) There is a tangible difference between allegory and parable. Allegory and interpretation answer to each other part by part; parable and interpretation answer to each other as wholes. (2) Christ's parables are for the most part not allegories. (3) It does not follow that none of them can be. Why should the use of allegory be interdicted to Him?

24. Ἀλλήν παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι<sup>1</sup> καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε<sup>2</sup> ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπήλθεν. 31. Rev. vii. 17.

<sup>1</sup> ΒΜΧΔΠΣ have σπειραντι.

<sup>2</sup> ΒΣ<sup>b</sup> it. vg. several cursives have the compound επείσπειρεν (Tisch., W.H.).

May the Sower not be an exception? That it has been ably argued by Feine in *Fahrbücher für Prot. Theologie*, 1888, q. v. (4) The exclusion of so-called allegorising interpretation may be carried to a pedantic extreme in connection with all the parables, as it is, indeed, in my opinion, especially by Weiss. Thus we are told that in the saying “the whole need not a physician,” Jesus did not mean to suggest that He was a physician but only to hint the special claims of a class on His attention. But the question may be asked in every case: What was the genesis of the parable? How did it grow in Christ’s mind? The Sower, e.g.? Was it not built up of likenesses spontaneously suggesting themselves now and then; of Himself to a sower, and of various classes of hearers to different kinds of soil? In that case the “allegorical” interpretation is simply an analysis of the parable into its genetic elements, which, on that view, have more than the merely descriptive value assigned to them by Weiss. (5) As to missing the main lesson amid details: is it not rather given, Eastern fashion, through the details: the preaching of the kingdom not always successful, failure due to the spiritual condition of hearers? That is how we Westerns, in our abstract generalising way, put it. The Orientals conveyed the general through concrete particulars. Jesus did not give an abstract definition of the Fatherhood of God. He defined it by the connections in which He used the title Father. That Jesus talked to His disciples about the various sorts of hearers, their spiritual state, and what they resembled, I think intrinsically likely. It is another question whether His interpretation has been exactly reproduced by any of the Synoptists.

Vv. 24-30. *The Tares.* This parable has some elements in common with that in Mk. iv. 26-29, whence the notion of many critics that one of the two has been formed from the other. As to which is the original, opinion is much divided. (*Vide* Holtz., H. C.) Both, I should say.

The resemblance is superficial, the lesson entirely different.—The Sower describes past experiences; the Tares is prophetic of a future state of things. But may it not be a creation of apostolic times put into the mouth of Jesus? No, because (1) it is too original and wise, and (2) there were beginnings of the evil described even in Christ’s lifetime. Think of a Judas among the Twelve, whom Jesus treated on the principle laid down in the parable, letting him remain among the disciples till the last crisis. It may have been his presence among the Twelve that suggested the parable.

Ver. 24. παρέθηκεν, again in ver. 31, usually of food, here of parable as a mental entertainment; used with reference to laws in Ex. xxi. 1, Deut. iv. 44.—ὁμοιωθῇ, aorist used proleptically for the future; cf. 1 Cor. vii. 28.—ἀνθρώπῳ, likened to a man, inexactly, for: “to the experience of a man who,” etc., natural in a popular style.—σπείραντι, aorist because the seed had been sown when the event of the parable took place.—καλόν, good, genuine, without mixture of other seeds.—Ver. 25. ἐν τῷ καθεύδειν = during the night.—α. ὁ ἐχθρὸς, his enemy. Weiss (Matt.-Evang., 347) thinks this feature no part of the original parable, but introduced to correspond with the interpretation (ver. 39), no enemy being needed to account for the appearance of the “tares,” which might grow then as now from seed lying dormant in the ground. Christ’s parables usually comply with the requirements of natural probability, but sometimes they have to depart from them to make the parable answer to the spiritual fact; e.g., when all the invited are represented as refusing to come to the feast (Lk. xiv. 16-24). The appearance of the “tares” might be made a preternatural phenomenon out of regard to the perfect purity of the seed, and the great abundance of bad men in a holy society. A few scattered stalks might spring up in a natural way, but whence so many?—ἐπείσπειρεν, deliberately sowed over the wheat seed as thickly as if no other seed were there.

1 Mk. iv. 27. 26. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη  
 Heb. ix. 4.  
 Jas. v. 18. καὶ τὰ ζιζάνια. 27. προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου  
 εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;  
 πόθεν οὖν ἔχει τὰ<sup>1</sup> ζιζάνια; 28. Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρω-  
 πος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον αὐτῷ,<sup>2</sup> Θέλεις οὖν ἀπελθόντες  
 συλλέξωμεν αὐτά; 29. Ὁ δὲ ἔφη,<sup>3</sup> Οὐ· μήποτε συλλέγοντες τὰ  
 ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. 30. ἄφετε συναυξάνεσθαι  
 ἀμφότερα μέχρι<sup>4</sup> τοῦ θερισμοῦ· καὶ ἐν τῷ<sup>5</sup> καιρῷ τοῦ θερισμοῦ ἔρῳ  
 τοῖς<sup>6</sup> ἑρισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτά  
 εἰς<sup>7</sup> δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε<sup>7</sup>  
 εἰς τὴν ἀποθήκην μου.”

<sup>1</sup> The art. τα in T.R. (ΣLX) is wanting in Σ<sup>b</sup>BCD *al*.

<sup>2</sup> B omits δούλοι (W.H.) and BC have αὐτω λεγουσιν for εἶπον αὐτω (T.R.)  
 ΣD have λεγ. αὐτω (Tisch.).

<sup>3</sup> φησιν in ΣBC.

<sup>4</sup> BD have εως, which W.H. adopt, putting αχρι and μεχρι in margin.

<sup>5</sup> τω (in ΣCL) is omitted in most uncials.

<sup>6</sup> εις omitted in LXD and bracketed in W.H.

<sup>7</sup> B has συναγαγετε (W.H. with συναγαγετε in margin).

—ζιζάνια = bastard wheat, darnel, *Lolium temulentum*, common in Palestine (Furrer, *Wanderungen*, p. 293), perhaps a Semitic word. Another name for the plant in Greek is αἶρα (Suidas, *Lex.*).—Ver. 26. τότε ἐφάνη: not distinguishable in the blade, not till it reached the ear, then easily so by the form, the ear branching out with grains on each twig (Koetsveld, *De Gelijk.*, p. 25).—Ver. 27. οὐχὶ κ. σ. ἔσπειρας, etc.: the surprise of the work-people arises from the extent of the wild growth, which could not be explained by bad seed (with so careful a master) or natural growth out of an unclean soil. The tares were all over the field.—Ver. 28. ἐχθρὸς ἀν.: an inference from the state of the field—fact not otherwise or previously known.—θέλεις . . . συλλέξωμεν, deliberative subjunctive in 1st person with θέλεις, 2nd person; no ἵνα used in such case (Burton, *M. and T.*, § 171). The servants propose to do what was ordinarily done, and is done still (*vide* Stanley, *Sinai and Palestine*, p. 426, and Furrer, *Wanderungen*, 293: “men, women and children were in many fields engaged in pulling up the weeds,” in which he includes “den Lolch”).—Ver. 29. οὐ, emphatic; laconic “no,” for good reason.—μήποτε: the risk is that wheat and “tares” may be uprooted together.—ἅμα, with dative (αὐτοῖς) but not a pre-

position, the full phrase is ἅμα σὺν: “at the same time with,” as in 1 Thess. iv. 17, v. 10. On this word *vide* Bos, *Ellip. Graec.*, p. 463, and Klotz, *Devar.*, ii. 97. The roots being intertwined, and having a firm hold of the soil, both wheat and tares might be pulled up together.—Ver. 30. Συλλέξατε πρῶτον: before or after cutting down the crop? Not said which; order of procedure immaterial, for now the wheat is *ripé*.—δήσατε εἰς δέσμας; the εἰς, omitted in some MSS., is not necessary before a noun of same meaning with the verb. Fritzsche thinks the expression without preposition more elegant. Meyer also omits, with appeal to Kühner on verbs with double accusatives.—This parable embodies the great principle of bad men being tolerated for the sake of the good. It relegates to the end the judgment which the contemporaries of Jesus, including the Baptist, expected at the beginning of the Messianic kingdom (Weiss-Meyer).

Vv. 31-35. *The Mustard Seed and the Leaven* (Lk. xiii. 18-21 (both); Mk. iv. 30-32 (Mustard Seed)). A couplet of brief parables of brighter tone than the two already considered, predicting great extensive and intensive development of the Kingdom of God; from Luke's narrative (xiii. 10), apparently part of a synagogue discourse. It is intrinsically probable that Jesus in all His addresses



31. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν \*κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32. ὁ μικρότερον μὲν ἐστί πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν ἰαχάνων ἐστί, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ \*κατασκηνοῦν<sup>1</sup> ἐν τοῖς κλάδοις αὐτοῦ.”

33. Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς,<sup>2</sup> “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν \*ζύμῃ, ἣν ὁ λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ὁ ἐξυμῶθη ὁλον.”

34. Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ<sup>3</sup> ἐλάλει αὐτοῖς· 35. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”<sup>4</sup>

b same use of word in ver. 31. c 1 Cor. v. 6. Gal. v. 9.

<sup>1</sup> κατασκηνοῦν in BD. <sup>2</sup> D, Syr. Sin. and Cur. omit ελ. αυτοις. W.H. bracket.

<sup>3</sup> ουδεν in B<sup>3</sup>BCD; ουκ in Mk. iv. 34, hence here in T.R.

<sup>4</sup> B (and B<sup>3</sup>b) omits κόσμου. So Tisch., W.H. al. Weiss suggests that the omission in B is an oversight.

in the synagogue and to the people used more or less the parabolic method. To this extent it may be literally true that “without a parable spake He not unto them” (ver. 34).

Ver. 31. σινάπεως: from σίναπι, late for νάπυ in Attic, which Phryn. recommends to be used instead (Lobeck, 288).—Ver. 32. ὁ, neuter, by attraction of σπερμάτων, instead of ὃν in agreement with κόκκῳ, masculine.—μικρότερον, not less perhaps than all the seeds in the world. An American correspondent sent me a sample of the seeds of the cotton tree, which he thinks Christ would have made the basis of His parable had He spoken it in America.—μεῖζον τῶν ἰαχάνων, greater than (all) the herbs. The comparison implies that it too is an herb. There would be no point in the statement that a plant of the nature of a tree grew to be greater than all garden herbs. This excludes the mustard tree, called *Salvadora Persica*, to which some have thought the parable refers.—δένδρον, not in nature but in size; an excusable exaggeration in a popular discourse. Koetsveld remarks on the greatly increased growth attained by a plant springing from a single seed with plenty of room all round it (*De Gelijk.*, p. 50).—ὥστε here indicates at once tendency and result, large enough to make that possible, and it actually happened. The birds haunted the plant

like a tree or shrub. Mark refers only to the possibility (iv. 32).—κατασκηνοῦν (cf. κατασκηνώσεις, viii. 20), not *nidulari*, to make nests (Erasmus), but to “lodge,” as in A. V. The mustard plant is after all of humble size, and gives a very modest idea of the growth of the kingdom. But it serves admirably to express the thought of a growth beyond expectation. Who would expect so tiny a seed to produce such a large herb, a monster in the garden?—Ver. 33. ὁμοία . . . ζύμῃ, like in respect of pervasive influence. In Rabbinical theology leaven was used as an emblem of evil desire (Weber, p. 221). Jesus had the courage to use it as an emblem of the best thing in the world, the Kingdom of God coming into the heart of the individual and the community.—ἐνέκρυψεν, hid by the process of kneading.—ἕως οὗ ἐξυμῶθη: ἕως with the indicative, referring to an actual past occurrence.

Both these parables show how thoroughly Jesus was aware that great things grow from minute beginnings. How different His idea of the coming of the kingdom, from the current one of a glorious, mighty empire coming suddenly, full grown! Instead of that a mustard seed, a little leaven!

Vv. 34, 35 contain a reflection more suitable for the close of the collection of parables in this chapter, brought in here apparently because the evangelist has

x Ch. xvii.  
20. Lk.  
xvii. 6  
(same  
phrase).  
John xii.  
24. 1 Cor.  
xv. 37 (the  
word).  
y Mk. iv. 32.  
1 k. xi. 42.  
Rom. xiv.  
2.  
z parall.  
Acts ii. 26  
(Ps. ciii.  
(iv.) 12).  
a Ch. xvi. 6,  
11, 12.  
Mk. viii.  
15. Lk.  
xii. 1 (fig.).  
1 Cor. v. 6.  
Gal. v. 9  
(proverbially).

36. Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς<sup>1</sup>. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, “φράσον<sup>2</sup> ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” 37. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,<sup>3</sup> “Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38. ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί<sup>4</sup> εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39. ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς<sup>5</sup> συντέλεια τοῦ<sup>4</sup> αἰῶνος ἐστὶν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. 40. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.<sup>5</sup> 41. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ ῥσκάδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν<sup>5</sup> κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ

<sup>1</sup> NBD omit ο ι. <sup>2</sup> NB have διασάφσον. φρασον probably comes from xv. 15.

<sup>3</sup> NBD omit αυτοῖς.

<sup>4</sup> NBD omit του.

<sup>5</sup> NBD omit τουτου.

under his eye Mark's narrative, in which a similar reflection is attached to the parable of the mustard seed (iv. 33-34).—Ver. 34. *χωρὶς παραβολῆς*, etc.: if this remark apply to Christ's popular preaching generally, then the parables reported, like the healing narratives, are only a small selection from a large number, a fragrant posy culled from the flower garden of Christ's parabolic wisdom.—*ἐλάλει*: imperfect, pointing to a regular practice, not merely to a single occasion.—Ver. 35. Prophetic citation from Ps. lxxviii. 2, suggested by *παραβολαῖς* in Sept., second clause, free translation from Hebrew.—*ἐρεύξομαι* in Sept. for *יְרִיבִי* in Ps. xix. 2, etc. (not in lxxviii.

2), a poetic word in Ionic form, bearing strong, coarse meaning; used in softened sense in Hellenistic Greek. Chief value of this citation: a sign that the parabolic teaching of Jesus, like His healing ministry, was sufficiently outstanding to call for recognition in this way.

Vv. 36-43. *Interpretation of the Tares*. Not in Apostolic Document; style that of evangelist; misses the point of the parable—so Weiss (Matt.-Evang., p. 351). But if there was any private talk between Jesus and the Twelve as to the meaning of His parables, this one was sure to be the subject of conversation. It is more abstruse than the *Sower*, its lesson deeper, the fact it points to more mysterious. The interpretation given may of course be very freely reproduced.—Ver. 36. *φράσον* (*δια-*

*άφσον* NB) again in xv. 15: observe the unceremonious style of the request, indicative of intimate familiar relations. Hesychius gives as equivalents for *φράζει*, *δεικνύει*, *σημαίνει*, *λέγει*, etc.—*διασάφ.* in Deut. i. 5 = make clear, a stronger expression.—Ver. 37. *ὁ σπείρων*: identified here with the *Son of man* (not so in interpretation of *Sower*).—Ver. 38. *ὁ κόσμος*, the wide world; universalism.—*σπέρμα*, not the word this time, but the children of the kingdom.—*ζιζάνια*, the sons of the wicked one (τοῦ πονηροῦ, the devil).—Ver. 39. *συντέλεια αἰῶνος*, the end of the world; phrase peculiar to this Gospel.—*θερισταὶ ἄγγελοι*. Weiss thinks this borrowed from Mt. xxiv. 31, and certainly not original. Perhaps not as a dogmatic interpretation, but quite possibly as a poetic suggestion.—Ver. 40. This and the following verses enlarge on the final separation.—Ver. 41. *ἀποστελεῖ*: cf. chap. xxiv. 31.—*συλλέξουσιν*, collect, and so separate.—*τὰ ῥσκάδαλα*: abstract for concrete; those who create stumbling blocks for others.—*καὶ*, exegetical, not introducing a distinct class, but explaining how the class already referred to cause others to stumble.—*ποιοῦντας τ. ἀνομίαν*: cf. vii. 23, where for *ποι.* stands *ἐργαζόμενοι*. Has *ἀνομίαν* here the technical sense of religious libertinism, or the general sense of moral transgression? Assuming the former alternative, some critics find here the sign-mark of a later apostolic time.—Ver. 42. *ἐκεῖ ἔσται*, etc.: held to be inappropriate

βρυγμὸς τῶν ὀδόντων. 43. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὧτα ἀκούειν<sup>1</sup> ἀκούετω.

44. “Πάλιν<sup>2</sup> ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ,<sup>3</sup> καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45. “Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ<sup>4</sup> ἡμπύρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46. ὃς εὐρὼν<sup>5</sup> ἔνα<sup>1</sup> πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

<sup>1</sup> Rev. xvii (4 times).  
<sup>2</sup> John xii. 3.  
<sup>3</sup> 1 Pet. i. 7 (compar.).  
<sup>4</sup> Cf. Ch. xxvi. 7 (Barut.).

<sup>1</sup>  $\Sigma$ B omit ἀκουειν.

<sup>2</sup> BD omit πάλιν.

<sup>3</sup> πωλεῖ before παντα in  $\Sigma$ D. B gives πωλεῖ the same position but omits πάντα. So W.H. with πάντα in margin.

<sup>4</sup>  $\Sigma$ B omit. W.H. relegate to margin.

<sup>5</sup> ευρωσ δε in  $\Sigma$ BDL verss. (Tisch., W.H.).

here, because the gnashing of teeth is caused by *cold*, not by fire (Holtz., H. C.); appropriate in viii. 12, where the doom is rejection into the outer darkness.—Ver. 43. ἐκλάμψουσι: *vide* Dan. xii. 2, which seems to be in view; an expressive word suggestive of the sun emerging from behind a cloud. The mixture of good and evil men in this world hides the characters of both.

Vv. 44-53. *Three other parables: the Treasure, the Pearl, the Net.* Ver. 36 would seem to imply that the evangelist took these as spoken only to disciples in the house. But as the *Net* is closely connected in meaning with the *Tares*, it is more probable that these parables also are extracts from popular discourses of Jesus, which, like all the others, would gain greatly if seen in their original setting. The *Treasure* and the *Pearl* would have their fitting place in a discourse on the kingdom of God as the *highest good* (Mt. vi. 33).—Ver. 44. ἐν τῷ ἀγρῷ: the article may be generic, indicating the field as the locality, as distinct from other places where treasures were deposited.—ἐκρύψε, he hid once more what some one had previously hidden; the occurrence common, the occasions various.—χαρᾶς αὐτοῦ, in his joy rather than through joy over it, as many take the genitive, though both are admissible. The joy natural in a poor peasant; not less so the cunning procedure it inspired; ethically questionable, but parables are not responsible for the morality of their characters.—ὑπάγει, πωλεῖ, etc., four

historic presents one after the other, in sympathy with the finder, and with lively effect.—πάντα ὅσα: all required for the purpose, yet the all might not amount to much: the field minus the treasure of no great value. Worth while, the treasure being a pure gain. The point of the parable is that the kingdom of heaven outweighs in value all else, and that the man who understands this will with pleasure part with all. It helps to show the reasonableness of the sacrifice for the kingdom Jesus demanded.

Ver. 45. ἡμπύρῳ ζ. κ. μ. A pearl merchant who went to the pearl fisheries to purchase from the divers, of course selecting the best; a connoisseur in valuables.—Ver. 46. πολύτιμον: precious because exceptionally large, well-shaped, and pure; such rare, but met with now and then.—ἀπελθὼν: he is taken by surprise, has not as much with him as will purchase it on the spot, sees it is worth his whole stock, agrees to buy and promises to return with the price.—πέπρακε, ἠγόρασεν, a perfect with an aorist. Not to be disposed of by saying that the former is an “aoristic” perfect (Burton, § 88).—πέπρακε points to a momentous step, taken once for all and having lasting effects. A great venture, a risky speculation. The treasure in the field was a sure gain for the finder, but it remained to be seen what the pearl merchant would get for his one pearl. After the sale of his stock the purchase of the one pearl was a matter of course. In the former of

- j here only  
in N.T. 47. "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη  
βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούση.
- k here only.  
Vide Lk.  
x. 34  
(εὐεβ.β.).  
l here only  
(ἀγγέλιον.  
Ch. xxv.  
4), vide  
critical  
note 1. 48. ἦν, ὅτε ἐπληρώθη, <sup>k</sup> ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ  
καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἁγγεία,<sup>1</sup> τὰ δὲ σαπρὰ ἔξω  
ἔβαλον. 49. οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται  
οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,  
50. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." 51. Λέγει αὐτοῖς ὁ  
Ἰησοῦς,<sup>2</sup> "Συνῆκατε ταῦτα πάντα;" Λέγουσιν αὐτῷ, "Ναί, κύριε."<sup>2</sup>
- m vide  
below and  
at Ch.  
xxvii. 57. 52. Ὁ δὲ εἶπεν αὐτοῖς, "Διὰ τοῦτο πᾶς γραμματεὺς <sup>m</sup> μαθη-  
τευθεὶς εἰς τὴν βασιλείαν<sup>8</sup> τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ  
οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ  
παλαιά."

<sup>1</sup> ἁγγῆ in NBC.<sup>2</sup> NBD omit λέγει α. ο. l., also κύριε after ναί.<sup>8</sup> NBCS have τῇ βασιλείᾳ. The reading in T.R. is a grammatical correction.

these two parables the Kingdom of Heaven appears as the object of a glad though accidental finding of a sure possession; in the latter as the object of *systematic quest* and *venturesome faith*. The difference between seekers and finders must not be exaggerated. The pearl merchant was also a finder. No one would set out on a journey to seek one unique pearl (Koetsveld). The spiritual class he represents are seekers after God and wisdom, finders of the Kingdom of God, of a good beyond their hope. Such seekers, however, are on the sure way to find.

Vv. 47-50. *The Net*. σαγήνη, vide on iv. 21.—ἐκ παντὸς γένους συν.: a matter of course, not intended but inevitable; large movements influence all sorts of people.—Ver. 48. καθίσαντες συνέλεξαν: equally a matter of course; a thing to be done deliberately, of which the sitting attitude is an emblem. There is a time for everything; the time for sorting is at the end of the fishing.—σαπρὰ, vide on vii. 17. Vv. 49, 50 contain the interpretation in much the same terms as in 41, 42.

Vv. 51, 52. *Conclusion of the parabolic collection*.—Ver. 52 contains an important logion of Jesus preserved by Matthew only, and connected by him with the parabolic teaching of Jesus. In this connection καινὰ καὶ παλαιά of course points to the use of the old familiar facts of nature to illustrate newly revealed truths of the kingdom. But we should not bind ourselves too strictly to this

connection, keeping in mind Matthew's habit of grouping; all the more that, as Wendt has pointed out (*Die Lehre Jesu*, ii. 349), the idea expressed by γραμματεὺς does not get justice. It naturally points to acquaintance with the O. T., and combined with μαθητευθεὶς ε. τ. β. teaches that that knowledge may be usefully united with discipleship in the lore of the kingdom. In Wendt's words: "One remains in possession of the old, recognised as of permanent value, yet is not restricted to it, but along with it possesses a precious new element".—μαθητεύειν is here used transitively as in xxviii. 19, Acts xiv. 21.—ἐκβάλλει points to free distribution of treasures by the householder. He gives out new or old according to the nature of the article. The mere scribe, Rabbinical in spirit, produces only the old and stale. The disciple of the kingdom, like the Master, is always fresh-minded, yet knows how to value all old spiritual treasures of Holy Writ or Christian tradition.

Vv. 53-58. *Visit to Nazareth* (Mk. vi. 1-6, cf. Lk. iv. 16-30). In Mk. this is the next section after the parables, deducting what had previously been reported in Mt. (chaps. viii. and ix.), a pretty sure sign that our evangelist has Mk. under his eye. We can here see how he handles his source—substantial reproduction of the contents, no slavish copying of style, editorial discretion in reporting certain details. No attempt should be made to connect with the foregoing passage, except perhaps by



53. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρην ἐκείθεν· 54. καὶ ἐλθὼν εἰς τὴν <sup>a</sup>πατρίδα αὐτοῦ, ἐδίδασκεν <sup>b</sup> αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι <sup>1</sup> αὐτοὺς καὶ λέγειν, “Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55. οὐχ οὕτως ἐστὶν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς <sup>2</sup> καὶ Σίμων καὶ Ἰούδας; 56. καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; 57. Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ὁ ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ <sup>3</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” 58. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

<sup>1</sup> ἐκπλησ. in most uncials.

<sup>2</sup> Ἰωσήφ in BCΣ. Ἰωσῆς is probably from Mk.

<sup>3</sup> BD omit αὐτοῦ. <sup>3</sup>Ζ have *ἰδία* before *πατρίδι*, which Tisch. and W.H. place in margin. L omits *καὶ ἐν τ. οἰκ. αὐτοῦ*.

the general category of prevalent unreciprocity to which also the following narrative (xiv. 1-12) may be relegated.—Ver. 53. μετῆρην: in classics to transfer something from one place to another. Hellenistic, intransitive = to remove oneself; one of Matthew's words (xix. 1).—Ver. 54. πατρίδα, in classics fatherland. Here and in parallels evidently = native town, home. *Vide* ver. 56 and Lk. iv. 16.—συναγωγῇ, singular, not plural, as in Vulgate. One syn. index of size of town (Grotius).—ὥστε, with infinitive: tendency and actual result. They were astonished and said: πόθεν . . . δυνάμεις, wisdom and marvellous works; of the latter they had heard, of the former they had had a sample. Whence? that is the question; not from schools, parentage, family, social environment, or mere surroundings and circumstances of any kind.—Ver. 55. ὁ τ. τέκτονος υἱός: Mk. has ὁ τέκτων, which our evangelist avoids; the son of the carpenter, one only in the town, well known to all.—Μαριάμ . . . Ἰάκωβος, etc., names given of mother and brothers, to show how well they know the whole family. And this other man just come back is simply another of the family whose name happens to be Jesus. Why should He be so different? It is an absurdity, an offence, not to be commonplace. The irritation of the Nazareans is satisfactory evidence of the extraordinary in Jesus.—Ver. 57. Proverb, not Jewish merely, but common property of mankind; examples from Greek and Roman authors in Pricaeus and Wetstein,

including one from Pindar about fame fading at the family hearth (Olymp. Ode, xii. 3).—Ver. 58. Here also editorial discretion is at work. Mark states that Jesus was not able to work miracles in Nazareth, and that He marvelled at their unbelief. Matthew changes this into a statement that He did few miracles there because of their unbelief, and passes over the marvelling in silence.

CHAPTER XIV. DEATH OF THE BAPTIST: COMMENCEMENT OF A NEW DIVISION OF THE EVANGELIC HISTORY.

Vv. 1-12. *Death of the Baptist* (Mk. vi. 14-29, Lk. ix. 7-9). This section might with advantage have been given as a short chapter by itself, and a new start made with the feeding of the thousands which forms the first of a series of narratives together giving the story of the later Galilean ministry (xiv. 13—xx. 16). In this section (1-12) Matthew still has his eye on Mark, the story of the fate of the Baptist being there the next after the section in reference to mother and brethren, excepting the mission of the Twelve (Mk. vi. 7-13) already related in Mt. (x. 5-15). Indeed from this point onwards Matthew follows Mark's order. In the foregoing part of this Gospel the parallelism between it and Mark has been disturbed by the desire of the evangelist to draw largely on his other source, the Logia, and introduce teaching materials bearing on all the topics suggested in his introductory sketch of Christ's early Galilean ministry: *Didache*, chap. v. vii.; *apostolic mission* (iv. 18.

**XIV. 1.** 'ΕΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης <sup>1</sup> τὴν ἀκοὴν Ἰησοῦ, 2. καὶ εἶπε τοῖς παισὶν αὐτοῦ. "Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ." 3. Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδραμεν αὐτὸν <sup>2</sup> καὶ ἔθετο ἐν φυλακῇ, <sup>3</sup> διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. 4. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, <sup>4</sup> "Οὐκ ἔξεστί σοι ἔχειν αὐτήν." 5. Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς ἐπροφήτην αὐτὸν εἶχον.

<sup>1</sup> τετραρχης in **NCZA**. So Tisch. and W.H., though BD spell as in T.R.

<sup>2</sup> **NB** omit αὐτον, which is an undisputed reading in Mk., whence it may have been imported.

<sup>3</sup> **NB** read ἐν φυλακῇ ἀπεθετο, which Tisch. and W.H. adopt.

<sup>4</sup> **ND** omit art. before I. and BZ place αὐτῷ after I.

22), chap. x.; *Baptist* (chap. iii.), chap. xi.; *Pharisees* (chap. iii. 7-9), chap. xii.; *popular preaching* (iv. 23), chap. xiii. Chaps. viii., ix. disturb the order by grouping incidents illustrating the healing ministry.

Ver. 1. ἐν ἐκείνῳ τῷ καιρῷ. Mk. connects with return of Twelve from their mission (vi. 14), Mt. apparently with immediately preceding section. But the phrase recalls xi. 25, xii. 1, and it may be the evangelist is thinking generally of a time of prevailing insusceptibility (Weiss-Meyer).—Ἡρώδης: Herod Antipas, tetrarch of Galilee and Peraea for many years (4-39 A.D.), married to the daughter of Aretas, king of Arabia; like his father Herod the Great in cunning, ambition, and love of splendour in building and otherwise, whereof the new city of Tiberias was a monument (Schürer, *Gesch.*, i. 359).—ἀκοὴν, *vide* iv. 24. The fame of Jesus penetrated at last even into the royal palace, where very different matters occupied the attention, ordinarily.—Ver. 2. παισὶν αὐτοῦ: not his sons, but his servants, i.e., the courtiers, great men in their way, not the menials in the palace. The king would propound his odd theory in familiar talk, not in solemn conclave.—οὗτός ἐστιν, etc. It is this theory we have to thank for the narrative following, which in itself has no special connection with the evangelic history, though doubtless Christians would naturally read with interest the fate of the forerunner of Jesus. The king has the Baptist on the brain; and remarkable occurrences in the religious world recall him at once to mind. It is John I *he* (αὐτός) is risen;

theory begotten of remorse; odd enough, but better than Pharisaic one begotten of malevolence; both witnessing to the extraordinary in Christ's career.—διὰ τοῦτο: the living John did no miracles, but no saying what a dead one *redivivus* can do?—ἐνεργοῦσιν, not: he does the mighty works, but: the powers (δυνάμεις) work in him, the powers of the invisible world, vast and vague in the king's imagination.

Ver. 3. γὰρ implies that the following story is introduced to make the king's theory intelligible. "Risen" implies previous death, and how that came about must be told to show the *psychological* genesis of the theory. It is the superstitious idea of a man who has murder on his conscience.—κρατήσας, etc.: fact referred to already in iv. 12, xi. 2; here the reason given. Of course Herod seized, bound, and imprisoned John through his agents.—διὰ Ἡρωδιάδα: a woman here, as so often, the cause of the tragedy.—γυναῖκα Φ.: *vide* on Mk.—Ver. 4. ἔλεγε γὰρ ὁ I. The progressive imperfect, with force of a pluperfect. John had been saying just before he was apprehended (Burton, *Moods and Tenses*, § 29).—οὐκ ἔξεστί: doubly unlawful; as adultery, and as marriage within prohibited degrees (Lev. xviii. 16, xx. 21).—Ver. 5. θέλων: cf. i. 19. Mark gives a fuller statement as to Herod's feelings towards John. No injustice is done Herod here by ascribing to him a wish to get rid of John. There are always mixed feelings in such cases. Compare the relations of Alcibiades to Socrates as described by Plato (Συμ- πόσιον). ἐφοβήθη τ. ὁ.: that for one

6. <sup>f</sup>γενεσίῳ δὲ ἀγομένῳ<sup>1</sup> τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· 7. ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν<sup>2</sup> αἰτήσῃται. 8. Ἡ δὲ <sup>g</sup>προβι- βασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, “Δός μοι,” φησίν, “ὥδε ἐπὶ <sup>33</sup>πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.” 9. Καὶ ἐλυπηθῆ<sup>8</sup> ὁ βασιλεὺς, διὰ δὲ<sup>8</sup> τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· 10. καὶ πέμψας<sup>1</sup> ἀπεκεφάλισε τὸν<sup>4</sup> Ἰωάννην ἐν τῇ φυλακῇ. 11. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. 12. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα,<sup>5</sup> καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν

<sup>1</sup> BDLZ have the dat. γενεσίῳ and γενομένοις for ἀγομένῳ; the reading in T.R. is a grammatical correction.

<sup>2</sup> αὖ in BD.

<sup>3</sup> BD have λυπηθεὶς and omit δὲ. The reading of the T.R. is an attempt by the construction to make the meaning clear.

<sup>4</sup> BZ omit τον.

<sup>5</sup> BCDLΣ several cursives have πτωμα, for which σωμα has been substituted as more delicate.

<sup>6</sup> B have αυτον. αυτο in Mk. (vi. 29).

thing; also feared God and his conscience a little, not enough. It is well when lawless men in power fear anything.—ὅτι . . . εἶχον: they took John to be, regarded him as, a prophet.—εἶχον does not by itself mean to hold in high esteem (*in pretio habere*, Kypke). The point is that John for the people passed for a prophet, belonged to a class commanding religious respect (so Fritzsche, Meyer, etc.). *Vide* xxi. 46.

Ver. 6. γενεσίῳ γενομένοις: one expects the genitive absolute as in T.R., which just on that account is to be suspected. The dative of time. But *cf.* Mk. vi. 21, where we have γενομένης and γενεσίῳ occurring together, and *vide* Weiss, Mk.-Evang., p. 221, on the literary connection between the two texts. Most commentators take γενεσίῳ as referring to Herod's birthday. Some, *e.g.*, Grotius, think of the anniversary of the accession to the throne = birthday of his reign. In classic Greek it means a feast in honour of the dead on their birthday, γενέθλια being the word for a birthday feast, *vide* Lobeck, Phryn., 103. Loesner, *Observ. ad N. T. e. Phil. Alex.*, cites instances from Philo of the use of both words in the sense of a birthday feast.—ἡ θυγάτηρ τ. Ἡρώδ.: Salome by name.—ἐν τῷ μέσῳ, implies a festive assembly, as fully described in Mk.—Ver. 7. ὡμολόγησεν, confessed by oath; obligation to keep a promise previously

given. *Cf.* Mk. vi. 22, where the fact is more fully stated. The account in Malt. seems throughout secondary.—Ver. 8. προβι-βασθεῖσα: not “before instructed,” as in A. V., but “brought to this point”; urged on. It should require a good deal of “educating” to bring a young girl to make such a grim request. But she had learnt her lesson well, and asked the Baptist's head, as if she had been asking a favourite dish (ὡς περί τινος ἐδέσματος διαλεγομένη, Chrys., Hom. xlviii.). Kypke cites two instances of the rare use of the word in the sense of instruction.—ὥδε here and now, on the spot, ἐξ αὐτῆς in Mk. That was an essential part of the request. No time must be left for repentance. If not done at once under the influence of wine and the momentary gratification given by the voluptuous dance, it might never be done at all. This implies that the Baptist was at hand, therefore that the feast was at Machaerus, where there was a palace as well as a fortress.—Ver. 9. λυπηθεὶς: participle used concessively, though grieved he granted the request; the grief quite compatible with the truculent wish in ver. 5.—βασιλεὺς: only by courtesy.—ὅρκους, plural, singular in ver. 7; spoken in passion, more like profane swearing than deliberate utterance once for all of a solemn oath.—Ver. 10. ἀπεκεφάλισε: expressive word, all too clear in meaning, though not found in Attic usage, or apparently

τῷ Ἰησοῦ. 13. καὶ ἀκούσας<sup>1</sup> ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν j Mk. vi. 33. αὐτῷ<sup>2</sup> πεζῇ<sup>3</sup> ἀπὸ τῶν πόλεων.

14. Καὶ ἐξελθὼν ὁ Ἰησοῦς<sup>4</sup> εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη k Mk. vi. 5, ἐπ' αὐτούς,<sup>5</sup> καὶ ἐθεράπευσε τοὺς<sup>6</sup> ἀρρώστους αὐτῶν. 15. Ὁψίας<sup>7</sup> 13: xvi. 18. 1 Cor. xi. δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ<sup>8</sup> λέγοντες, "Ἐρημὸς<sup>9</sup> 30. 1 Acts xxvii. ἐστίν ὁ τόπος, καὶ ἡ ὥρα ἤδη<sup>9</sup> παρῆλθεν· ἀπόλυσον<sup>6</sup> τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα." 16. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε

<sup>1</sup> ἀκούσας δε BBDLZ.

<sup>2</sup> πεζοὶ BJLZ.

<sup>3</sup> BBD omit ο ἰ.

<sup>4</sup> αὐτοῖς in most uncials; επ αὐτους only in minusc.; from Mk.

<sup>5</sup> BZ omit αὐτου.

<sup>6</sup> BZ add ουν, which W.H. place in margin.

much used at all; a plebeian word, according to Salmasius cited by Kypke, who gives instances from late authors.—Ver. 11. ἠνέχθη, not expressly said "there and then," but all points to immediate production of the head on a platter in the banqueting hall before the guests; gruesome sight!—ἐδόθη, ἤνεγκε; what a nerve the girl must have had! her mother's nature in her; the dancing and the cool acceptance of the horrible gift well matched.—κορασίῳ: not to be taken strictly; a young unmarried woman, say, of twenty (Holtz., H. C.). The dancing of a mere girl would have been no entertainment to the sensual revellers. The treat lay in the indecency.—Ver. 12. πτώμα: carcase, used absolutely in this sense only in late writers. Earlier writers would say πτώμα νεκροῦ. Lobeck, Phryn., 375.

Vv. 13-21. *Jesus retires; feeding of thousands* (Mk. vi. 30-44; Lk. ix. 10-17).—Ver. 13. ἀκούσας, having heard of the fate of John from John's disciples (ver. 12).—ἀνεχώρησεν ἐκείθεν: withdrew from where He was when the report reached Him; locality not indicated. Mark connects the retirement with the return of the Twelve from their mission, and the report they gave, and assigns as motive rest for the missionaries. The two events might synchronise, and escape from Herod's dangerous neighbourhood might be a joint motive for retirement. But against this is the speedy return (ver. 34).—ἐν πλοίῳ: naturally suggests a place near the sea as starting-point. But it may be rather intended to indicate in what direction they were going—to the eastern side of the lake.—εἰς ἑ. τ. κατ' ἰδίαν. These phrases have certainly more point in Mk. as referring to

a multitude from which they wished to escape.—οἱ ὄχλοι: no previous mention of the crowds, and no hint that Jesus wished to get away from them; looks like a digest of a fuller narrative, such as that in Mk.—πεζῇ (or πεζοί), on foot, but not implying that all literally walked; there were sick among them who could not. The contrast is between going by sea and going by land. Cf. Acts xx. 13. Classical instances in philological commentaries (Wetstein, Kypke, Elsner, etc.).—Ver. 14. ἐξελθὼν, in this place, naturally means going forth from His retreat, in Mk. (vi. 34) going out of the ship, the crowd having arrived on the spot before Him. To escape from the people always difficult, now apparently more than ever. Evidently a time of special excitement, popularity at its height, though according to Fourth Gospel about to undergo a speedy decline.—ἐσπλαγχνίσθη, deponent passive, pitied; Hellenistic, and based on the Hebrew idea of the bowels as the seat of compassion; used by Symmachus in translation of Deut. xiii. 9.—ἐθεράπευσε: Mark gives prominence to the element of instruction; healing alone mentioned here.

Vv. 15-21. *The feeding*.—Ver. 15. ὀψίας γενομένης: might mean sunset as in viii. 16, but from the nature of the case must mean afternoon from 3 to 6, the first of the "two evenings".—ἐρημος, comparatively uninhabited, no towns near.—ἡ ὥρα ἤδη παρῆλθεν: the meaning not clear. Mk. has: ἡδὴ ὥρας πολλῆς = already the hour is advanced. Various suggestions have been made: eating time (Grot.), healing and teaching time (Fritzsche), daytime (Meyer) is past. Weiss, with most probability, takes ὥρα



αὐτοῖς ὑμεῖς φαγεῖν.” 17. Οἱ δὲ λέγουσιν αὐτῷ, “Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.” 18. Ὁ δὲ εἶπε, “Φέρετέ μοι αὐτοὺς ὧδε.”<sup>1</sup> 19. Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους,<sup>2</sup> καὶ<sup>3</sup> λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, <sup>m</sup> εὐλόγησε· καὶ <sup>n</sup> κλάσας ἔδωκε τοῖς <sup>m</sup> Ch. xxvi. 26. 1 Cor. x. 16. μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20. καὶ ἔφαγον <sup>n</sup> Ch. xxvi. 26. Acts ii. 46 *al.* πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 21. οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσει πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων. 22. Καὶ εὐθὺς <sup>o</sup> Acts xxvi. 11. Gal. ii. 3. 14. ἠγάγκασεν ὁ Ἰησοῦς <sup>4</sup> τοὺς μαθητὰς αὐτοῦ <sup>5</sup> ἐμβῆναι εἰς τὸ <sup>6</sup> πλοῖον, <sup>p</sup> Ch. xxi. 31; xxvi. 32. Mk. x. 32. καὶ <sup>p</sup> προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23. καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν

<sup>1</sup> ὧδε αὐτοὺς in **ΒΒΖ**. <sup>2</sup> **ΒΒC** have **ἐπι τοῦ χορτοῦ**; **D** the sing. also, but accus.

<sup>3</sup> **ΒΛΔΣ** omit **καὶ**.

<sup>4</sup> **o** l. wanting in **ΒΒCΔΔΣ**.

<sup>5</sup> Most uncials omit, but **BXΣ** retain **αὐτοῦ**.

<sup>6</sup> **B** and several cursives (1, 33, 124) omit **το**. **W.H.** place in margin.

= time for sending them away to get food.—ἀπόλυσον: though late for the purpose, not too late; dismiss them forthwith.—Ver. 16. οὐ χρεῖαν ἔχουσιν ἀπελθεῖν, etc.: even if, as some think, what happened was that under the moral influence of Jesus the people present generously made the provisions they had brought with them available for the company at large, the character of Jesus appears here in a commanding light. No situation appears to Him desperate, no crisis unmanageable. No need to go. Give ye them to eat, resources will be forthcoming (*cf.* Exod. xiv. 15). And they *were*, how we cannot tell. The story is a fact supported by the testimony of all four evangelists, not a baseless legend, or a religious allegory.—Ver. 17. πέντε ἄρτους κ. δ. ἰχ. A very modest supply even for the disciple circle. They seem, under the influence of Jesus, to have been a care-free company, letting to-morrow look after itself. “Learn the philosophy of the Twelve, and how they despised food. Being twelve they had only so much, and they readily gave up these” (Chrysos., H. xlix.). Five loaves and two fishes, all that was known to be in that vast gathering.—Ver. 18. φέρετε, etc.: Christ’s imperial way in critical situations often arrests attention. “Stretch forth thine hand” (xii. 13). “Bring them hither to me.”—Ver. 19. κελεύσας, λαβὼν, ἀναβλέψας, participles without copula all leading up to εὐλόγησεν, the central chief action: rapid, condensed

narrative, briefly, simply, recounting an amazing event.—εὐλόγησεν with accusative (ἄρτους) understood. He blessed the loaves and fishes.—καὶ κλάσας ἔδωκεν, then dividing them gave them to the disciples, who in turn gave to the multitude.—τῷ λόγῳ καὶ τῇ εὐλογίᾳ αὐξῶν καὶ πληθύνων αὐτούς, Origen.—Ver. 20. δώδεκα κοφ. πλ. is in appos. with τὸ περισσεῦον τ. κ. They took the surplus of the broken pieces to the extent of twelve baskets.—κοφίνους, answering to the Rabbinical **סֵפֶר**, a

basket of considerable size (“ein grosses Behältniss,” Wünsche). Each of the Twelve had one. The word recalls the well-known line of Juvenal (*Sat.* iii. 14): “Judaeis, quorum cophinus foenumque suppellex,” on which and its bearing on this place *vide* Schöttgen (Hor. Tal.) and Elsner.—Ver. 21. πεντακισχίλιοι, 5000 *men*, not counting women and children. This helps us to attach some definite meaning to the elastic words, ὄχλος, ὄχλοι, so frequently occurring in the Gospels. Doubtless this was an exceptionally great gathering, yet the inference seems legitimate that ὄχλος meant hundreds, and πολλὸς ὄχλος thousands.

Vv. 22-36. *The return voyage* (Mk. vi. 45-56).—Ver. 22. ἠγάγκασεν: a strong word needing an explanation not here given, supplied in John vi. 15. Of course there was no physical compulsion, but there must have been urgency on Christ’s part, and unwillingness on the part of disciples. Fritzsche objects to special

προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. 24. τὸ δὲ  
 α Mk. vi. 48 πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν<sup>1</sup> ἡ βασιανίζοντες ὑπὸ τῶν  
 (there of the men, κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25. Τετάρτη δὲ φυλακῇ  
 here of the ship). τῆς νυκτὸς ἀπῆλθε<sup>2</sup> πρὸς αὐτοὺς ὁ Ἰησοῦς,<sup>3</sup> περιπατῶν ἐπὶ τῆς  
 θαλάσσης.<sup>4</sup> 26. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ<sup>5</sup> ἐπὶ τὴν θάλασσαν<sup>6</sup>  
 α Mk. vi. 49 περιπατοῦντα ἐταράχθησαν, λέγοντες, “Ὅτι φάντασμα ἐστὶ.”  
 (Wisdom xvi. 14 καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27. εὐθέως<sup>7</sup> δὲ ἐλάλησεν αὐτοῖς ὁ  
 (15)). Ἰησοῦς,<sup>8</sup> λέγων, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.” 28. Ἀποκρι-  
 θείς δὲ αὐτῷ ὁ Πέτρος εἶπε<sup>9</sup> “Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε  
 ἐλθεῖν<sup>10</sup> ἐπὶ τὰ ὕδατα.” 29. Ὁ δὲ εἶπεν, “Ἐλθέ.” Καὶ καταβὰς  
 ἀπὸ τοῦ πλοίου ὁ<sup>11</sup> Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν<sup>12</sup> πρὸς

<sup>1</sup> For μεσον . . . ἦν B, some verss. and minuss. have here σταδίου πολλοὺς ἀπο τῆς γῆς ἀπειχεν, which W.H. adopt, putting in margin the reading of T.R., which is the undisputed reading in Mk.

<sup>2</sup> ἦλθεν in ΞΒΣ verss.

<sup>3</sup> Omit ο ἰ. ΞBCD.

<sup>4</sup> ΞΒΔ several cursives have the accus. here. <sup>5</sup> οἱ δε μαθ. ἰδόντες α. in BD.

<sup>6</sup> τῆς θαλάσσης in ΞBCD.

<sup>7</sup> εὐθύς in ΞBD here as always in Mk., whence it may have come. In Mk. this is a standing variation. It need not be again referred to.

<sup>8</sup> ο ἰ. before αὐτοῖς in B, omitted in ΞΔ, bracketed in W.H.

<sup>9</sup> The order of words varies here. W.H., after B, have ἀποκ. δε ο Π. εἶπεν α.

<sup>10</sup> ΞBCDΔΣ many cursives have ἐλθεῖν πρὸς σε.

<sup>11</sup> Art. omitted in ΞBD.

<sup>12</sup> καὶ ἦλθεν in BD.

emphasis, and renders: “auctor fuit discipulis, ut navem conscenderent”.—*ἕως οὐ ἀπολύσῃ*, subjunctive, here used where optative would be used in classic Greek. Cf. xviii. 30, and *vide* Burton, § 324.—Ver. 23. ἀνέβη εἰς τὸ ὄρος. After dismissing the crowd Jesus retired into the mountainous country back from the shore, glad to be alone—κατ’ ἰδίαν, even to be rid of the Twelve for a season.—προσεύξασθαι: “Good for prayer the mountain, and the night, and the solitude (μόνωσις), affording quiet, freedom from distraction (τὸ ἀπερίσπαστον), and calm” (Euthy. Zig.).—ὁψίας γεν. refers, of course, to a later hour than in ver. 15.—Ver. 24. μέσον, an adjective agreeing with πλοῖον (Winer, § 54, 6), signifies not merely in the middle strictly, but any appreciable distance from shore. Pricaeus gives examples of such use. But the reading of B, probably to be preferred, implies that the boat was many stadii (25 or 30, John vi. 19 = 3 to 4 miles) from the eastern shore.—ὑπὸ τῶν κυμάτων: not in Mk., and goes without saying; when there are winds there will be waves.—ἐναντίος ὁ ἄνεμος: what wind? From what quarter blowing?

What was the starting-point, and the destination? Holtz. (H. C.) suggests that the voyage was either from Bethsaida Julias at the mouth of the upper Jordan to the north-western shore, or from the south end of the plain El-Batîha towards Bethsaida Julias, at the north end, citing Furrer in support of the second alternative, *vide* in Mk.—Ver. 25. τετάρτη φυλ.=3 to 6, in the early morning, πρωτ.—ἐπὶ τ. θ.: the readings in this and the next verse vary between genitive and accusative. The sense is much the same. The evangelist means to represent Jesus as really walking on the sea, not on the land above the sea level (Paulus, Schenkel). Holtz. (H. C.), regarding it as a legend, refers to O. T. texts in which God walks on the sea.—Ver. 26. φάντασμα: a little touch of sailor superstition natural in the circumstances; presupposes the impression that they saw something walking on the sea.—Ver. 27. ἐλάλησεν: Jesus spoke; the words given (θαρσεῖτε, etc.), but the mere sound of His voice would be enough.

Vv. 28-33. *Peter-episode*, peculiar to Mt. The story is true to the character

τὸν Ἰησοῦν. 30. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν<sup>1</sup> ἐφοβήθη· καὶ ἀρξάμενος<sup>2</sup> καταποντίζεσθαι ἔκραξε, λέγων, “Κύριε, σῶσόν με.”<sup>3</sup> Ch. xviii. 6 only.  
31. Ἐυθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, “Ὀλιγόπιστε, εἰς τί ἔδίστασας;” 32. Καὶ ἐμβάντων<sup>2</sup> Ch. xviii. 17 only.  
αὐτῶν εἰς τὸ πλοῖον, ἡ ἐκόπασεν ὁ ἄνεμος· 33. οἱ δὲ ἐν τῷ πλοίῳ Mk. iv. 39; vi. 51.  
ἐλθόντες<sup>3</sup> προσεκύνησαν αὐτῷ λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς εἶ.”

34. Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν<sup>4</sup> Γεννησαρέτ. 35. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· 36. καὶ παρεκάλουν αὐτόν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ᾔψαντο, ἔθεσαν τὴν χεῖρα ἐπὶ τὸν ἱματίον αὐτοῦ.<sup>5</sup> Lk. vii. 3. Acts xxiii. 24; xxviii. 43, 44; xxviii. 1, 4. 1 Pet. iii. 20.

<sup>1</sup> Omitted in N<sup>3</sup>B 33.<sup>2</sup> αναβάντων in N<sup>3</sup>BD 33.<sup>3</sup> Wanting in N<sup>3</sup>B<sup>3</sup>.<sup>4</sup> N<sup>3</sup>BD al. have ἐπὶ instead of εἰς and omit τὴν γῆν.

of Peter.—Ver. 30. βλέπων τὸν ἄνεμον, seeing the wind, that is, the effects of it. It is one thing to see a storm from the deck of a stout ship, another to see it in midst of the waves.—καταποντίζεσθαι: he walked at first, now he begins to sink; so at the final crisis, so at Antioch (Gal. ii. 11), so probably all through. A strange mixture of strength and weakness, bravery and cowardice; a man of generous impulses rather than of constant firm will. “Peter walked on the water but feared the wind: such is human nature, often achieving great things, and at fault in little things.”—(πολλάκις τὰ μεγάλα κατορθόωσα, ἐν τοῖς ἐλάττωσι ἐλέγχεται, Chrys., H. 1.)—Ver. 31. ἐδίστασας: again in xxviii. 17, nowhere else in N. T., from δῖς, double, hence to be of two minds, to doubt (cf. δίσυχος, James i. 8).—Ver. 32. ἀναβάντων αὐτῶν: Jesus and Peter.—ἐκόπασεν: used in narrative of first sea-anecdote by Mk., iv. 39 = exhausted itself (from κόπος).—Ver. 33. οἱ ἐν τῷ πλοίῳ: cf. οἱ ἄνθρωποι in viii. 27; presumably the disciples alone referred to.—ἀληθῶς θ. υ. εἶ, a great advance on ποταπός (viii. 27). The question it implies now settled: Son of God.

Vv. 34-36. Safe arrival.—διαπεράσαντες, having covered the distance between the place where Jesus joined them and the shore.—ἐπὶ τὴν γῆν: they got to land; the general fact important after the storm.—εἰς Γεννησαρέτ, more definite indication of locality, yet not very definite; a district, not a town, the rich plain of Gennesaret, four miles long and two broad.—Ver. 35. καὶ ἐπιγνόντες, etc.: again popular excitement with its usual concomitants. The men of the

place, when they recognised who had landed from the boat, sent round the word: Jesus has come! They bring their sick to Him to be healed.—Ver. 36. παρεκάλουν, etc.: they have now unbounded confidence in Christ's curative powers; think it enough to touch (μόνον ἄψωνται) the hem of His mantle.—διεσώθησαν: they are not disappointed; the touch brings a complete cure (διδά in composition). The expression, ὅσοι ᾔψαντο, implies that all who were cured touched: that was the uniform means. Mk.'s expression, ὅσοι ἄν ᾔψ., leaves that open.

CHAPTER XV. WASHING OF HANDS; SYROPHENICIAN WOMAN; SECOND FEEDING. The scene changes with dramatic effect from phenomenal popularity on the eastern shore, and in Gennesaret, to embittered, ominous conflict with the jealous guardians of Jewish orthodoxy and orthopraxy. The relations between Jesus and the religious virtuosi are becoming more and more strained and the crisis cannot be far off. That becomes clear to Jesus now, if it was not before (xvi. 21).

Vv. 1-20. Washing of hands (Mk. vii. 1-23).—Ver. 1. τότε connects naturally with immediately preceding narrative concerning the people of Gennesaret with unbounded faith in Jesus seeking healing by mere touch of His garment. Probably the one scene led to the other: growing popular enthusiasm deepening Pharisaic hostility.—προσέρχονται (οἱ) ἀ. ἰ. If οἱ be omitted, the sense is that certain persons came to Jesus from Jerusalem. If it be retained, the sense is: certain persons belonging to Jerusalem came from it, the preposition ἐν being



<sup>a</sup> Acts i. 25 (with ἀπό). XV. 1. ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ<sup>1</sup> ἀπὸ ἱεροσολύμων  
<sup>b</sup> Mk. vii. 3. γραμματεῖς καὶ Φαρισαῖοι,<sup>2</sup> λέγοντες, 2. “Διατί οἱ μαθηταί σου  
 5. 9, 13. 1 Cor. xi. 2. παραβαίνουσι τὴν<sup>b</sup> παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται  
 14. Gal. i. τὰς χεῖρας αὐτῶν,<sup>3</sup> ὅταν ἄρτον ἐσθίωσιν.” 3. Ὁ δὲ ἀποκριθεὶς εἶπεν  
 11. 8, 2. Thess. II. αὐτοῖς, “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν  
 15; iii. 6. παράδοσιν ὑμῶν; 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων,<sup>4</sup> ‘Τίμα τὸν  
<sup>c</sup> Mk. vii. 10; ix. 39. πατέρα σου,<sup>5</sup> καὶ τὴν μητέρα.’ καί, ‘Ὁ \*κακολογῶν πατέρα ἢ  
 Acts xix. 9. Cb. xvi. 26; xxvii. 24. Mk. v. 26; Heb. xiii. 9 *al.* μητέρα θανάτῳ τελευτάτω.’ 5. ὑμεῖς δὲ λέγετε, Ὅς ἂν εἶπῃ τῷ  
 πατρὶ ἢ τῇ μητρί, Ὁ ὄν ἐξ ἐμοῦ<sup>a</sup> ὠφελήθης, καὶ<sup>6</sup> οὐ μὴ

<sup>1</sup> NBD omit οἱ.

<sup>2</sup> Φαρ. καὶ γραμ. in NBD.

<sup>3</sup> NBD Orig. omit αὐτῶν.

<sup>4</sup> For ἐνετείλατο λεγὼν BD have simply εἶπεν.

<sup>5</sup> NBCD omit σου.

<sup>6</sup> NBCD omit καί, which affects the construction; *vide* below.

changed into ἀπὸ by attraction of the verb.—Φαρ. καὶ γραμ., usually named in inverse order, as in T.R. Our evangelist makes the whole party come from Jerusalem; Mk., with more probability, the scribes only. The guardians of tradition in the Capital have their evil eye on Jesus and co-operate with the provincial rigorists.—Ver. 2. διατί οἱ μαθ. σου παραβ.: no instance of offence specified in this case, as in ix. 10 and xii. 1. The zealots must have been making inquiries or playing the spy into the private habits of the disciple circle, seeking for grounds of fault-finding (*cf.* Mk. vii. 2).—παραβαίνουσι: strong word (Mk.'s milder), putting breach of Rabbinical rules on a level with breaking the greatest moral laws, as if the former were of equal importance with the latter. That they were, was deliberately maintained by the scribes (*vide* Lightfoot).—τὴν παράδοσιν τ. π.: not merely the opinion, *dogma*, *placitum*, of the elders (Grotius), but opinion expressed *ex cathedra*, custom originated with authority by the ancients. The “elders” here are not the living rulers of the people, but the past bearers of religious authority, the more remote the more venerable. The “tradition” was unwritten (ἀγραφὸς διδασκαλία, Hesych.), the “law upon the lip” reaching back, like the written law (so it was pretended), to *Moses*. Baseless assertion, but believed; therefore to attack the παράδοσις a Herculean, dangerous task. The assailants regard the act imputed as an unheard-of monstrous impiety. That is why they make a general charge before specifying the particular form under which the offence is committed, so giving the latter as serious an aspect as possible.—οὐ γὰρ νίπτονται, etc.: granting the fact

it did not necessarily mean deliberate disregard of the tradition. It might be an occasional carelessness on the part of some of the disciples (τινὰς, Mk. vii. 2) which even the offenders would not care to defend. A time-server might easily have evaded discussion by putting the matter on this ground. The Pharisees eagerly put the worst construction on the act, and Jesus was incapable of time-serving insincerity; thus conflict was inevitable.—νίπτεσθαι, the proper word before meat, ἀπονίπτεσθαι, after, Elsner, citing Athenaeus, lib. ix., cap. 18.—ἄρτον ἐσθίωσιν, Hebrew idiom for taking food. The neglect charged was not that of ordinary cleanliness, but of the technical rules for securing ceremonial cleanness. These were innumerable and ridiculously minute. Lightfoot, referring to certain Rabbinical tracts, says: “lege, si vacat, et si per tedium et nauseam potes”.

Vv. 3-6. *Christ's reply*: consists of a counter charge and a prophetic citation (vv. 7-9) in the inverse order to that of Mk.—Ver. 3. καὶ ὑμεῖς: the retort, if justifiable, the best defence possible of neglect charged = “we transgress the tradition because we want to keep the commands of God: choice lies between these; you make the wrong choice”. Grave issue raised; no compromise possible here.—διὰ τ. π. ὑμῶν: not rules made by the parties addressed (Weiss-Meyer), but the tradition which ye idolise, your precious *paradosis*.—Ver. 4. ὁ γὰρ θεός: counter charge substantiated. The question being the validity of the tradition and its value, its evil tendency might be illustrated at will in connection with any moral interest. It might have been illustrated directly in connection



τιμήσῃ<sup>1</sup> τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· 6. καὶ \*ἡκυρώσατε· Mk. vii. 13.  
τὴν ἐντολὴν<sup>2</sup> τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7. Ὑποκριταί, Gal. iii. 17;  
καλῶς προσεφίτευσεν<sup>3</sup> περὶ ὑμῶν Ἡσαΐας, λέγων, 8. Ἐγγίζει μοι ὁ Mk. vii. 6;  
λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσι με τιμᾷ<sup>4</sup> ἢ δὲ John iv. 17.  
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 9. \*μάτην δὲ σέβονται με, Ironically  
in Mk. vii.  
9. 2 Cor.  
xi. 4.  
g here and in Mk. vii. 7 (from Is. xlix. 13).

<sup>1</sup> ΞBCDΔΣ have τιμήσει. τιμήσῃ answers to εἶπη, and being made dependent on ος αν by καὶ is part of the protasis.

<sup>2</sup> τον λογον in BD (W.H.); τον νομον in ΞC (Tisch., W.H. marg.).

<sup>3</sup> Augment at beg., ἀπροφ., in ΞBCDL.

<sup>4</sup> The T.R. gives the quotation in full. ΞBDL have ο λαος ουτος τοις χεῖλεσι με τιμα: Tisch., W.H. (ουτος ο λαος and αγαπη for τιμα in margin).

with moral purity *versus* ceremonial. The actual selection characteristic of Jesus as *humane*, and felicitous as exceptional, is clear.—τίμα . . . τελευτάτω: fifth commandment (Ex. xx. 12), with its penal sanction (Ex. xxi. 17).—Ver. 5 shows how that great law is compromised.—ὁμοίως δὲ λέγ.: the emphatic antithesis of ὑμεῖς το θεός a pointed rebuke of their presumption. The scribes rivals to the Almighty in legislation. "Ye say": the words following give not the *ipsissima verba* of scribe-teaching or what they would acknowledge to be the drift of their teaching, but that drift as Jesus Himself understood it = "This is what it comes to."—"Δῶρον" = let it be a gift or offering devoted to God, to the temple, to religious purposes, *i.e.*, a Corban (Mk. vii. 11); magic word releasing from obligation to show honour to parents in the practical way of contributing to their support. Of evil omen even when the "gift" was *bonâ fide*, as involving an artificial divorce between religion and morality; easily sliding into disingenuous *pretexts* of vows to evade filial responsibilities; reaching the lowest depth of immorality when lawmakers and unfilial sons were in league for common pecuniary profit from the nefarious transaction. Were the fault-finders in this case chargeable with receiving a commission for trafficking in iniquitous legislation, letting sons off for a percentage on what they would have to give their parents? Origen, Jerome, Theophy., Lutteroth favour this view, but there is nothing in the text to justify it. Christ's charge is based on the practice specified even at its best: honest pleading of previous obligation to God as a ground for neglecting duty to parents. Lightfoot (Flor. Heb.) understands the law as meaning that the word

Corban, even though profanely and heartlessly spoken, bound not to help parents, but did not bind really to give the property to sacred uses. "Ad dicanda sua in sacros usus per haec verba nullatenus tenebatur, ad non juvandum patrem tenebatur inviolabiliter."—οὐ μὴ τιμήσει, he shall not honour = he is exempt from obligation to: such the rule in effect, if not in words, of the scribes in the case. The future here has the force of the imperative as often in the Sept. (*vide* Burton, M. and T., § 67). If the imperative meaning be denied, then οὐ μὴ τ. must be taken as a comment of Christ's. Ye say, "whosoever," etc.; in these circumstances of course he will not, etc. As the passage stands in T.R. the clause καὶ οὐ μὴ τιμήσῃ, etc., belongs to the protasis, and the apodosis remains unexpressed = he shall be free, or guiltless, as in A. V.—Ver. 6. ἡκυρώσατε, ye invalidated, by making such a rule, the aorist pointing to the time when the rule was made. Or it may be a gnomic aorist: so ye are wont to, etc. The verb ἡκυρώω belongs to later Greek, though Elsner calls the phrase "*bene Graeca*".—διὰ . . . ὑμῶν: an account of *your* tradition, again to mark it as their idol, and as theirs alone, God having no part in it, though the Rabbis taught that it was given orally by God to Moses.—Ver. 7. ὑποκριταί: no thought of conciliation; open war at all hazards. "Actors," in their zeal for God, as illustrated in the case previously cited. God first, parents second, yet God not in all their thoughts.—καλῶς, appositely, to the purpose. Isaiah might not be thinking of the Pharisees, but certainly the quotation is very felicitous in reference to them, exactly describing their religious character. Mt. follows Mk. in quoting;

h here and in parall. in Gosp. frequent in Paul. Mk. vii. 7. Col. ii. 22 (not in profane authors). j here only in N.T. k Ch. xliii. 16, 24. Acts i. 16. οὐράνιος, ἐκριζωθήσεται. 14. ἄφετε αὐτούς ὁδηγοί εἰσι τυφλοὶ τυφλῶν<sup>8</sup>. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται." 15. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, "Φράσον

<sup>1</sup> **Σ**BD and several cursives omit αὐτου.

<sup>2</sup> λεγουσιν in BD.

<sup>3</sup> Instead of ὁδηγοί . . . τυφλῶν BDLZ have τυφλοὶ εἰσι ὁδηγοί (W.H.). **Σ** has the same inverted, οδ. εἰσι τυφ.

neither follows closely the Sept. (Is. xxix. 13).—Ver. 8. ἡ δὲ καρδία, etc.: at this point the citation is particularly apposite. They were far from the true God in their thoughts who imagined that He could be pleased with gifts made at the expense of filial piety. Christ's God abhorred such homage, still more the hypocritical pretence of it.

Vv. 10, 11. *Appeal to the people*: a mortal offence to the Pharisees and scribes, but made inevitable by publicity of attack, the multitude being in the background and overhearing all.—ἀκούετε καὶ συνίετε: abrupt, laconic address; a fearless, resolute tone audible.—Ver. 11. Simple direct appeal to the moral sense of mankind; one of those emancipating words which sweep away the cobwebs of artificial systems; better than elaborate argument. It is called a parable in ver. 15, but it is not a parable in the strict sense *here* whatever it may be in Mk. (*vide* notes there). Parables are used to illustrate the ethical by the natural. This saying is itself ethical: τὸ ἐκπορευόμενον ἐκ τοῦ στόματος refers to words as expressing thoughts and desires (ver. 19).—οὐ τὸ εἰσερ. εἰς τὸ στόμα: refers to food of all sorts; clean food taken with unclean hands, and food in itself unclean. The drift of the saying therefore is: ceremonial uncleanness, however caused, a small matter, moral uncleanness the one thing to be dreaded. This goes beyond the tradition of the elders, and virtually abrogates the Levitical distinctions between clean and unclean. A sentiment worthy of Jesus and suitable to an occasion when He was compelled to emphasise the supreme importance of the ethical in the law—

the ethical emphatically *the law of God* (τὴν ἐντολὴν τοῦ θεοῦ, ver. 3).

Vv. 12-14. *Disciples report impression made on Pharisees by the word spoken to the people*. Not in Mark.—Ver. 12. ἐσκανδαλίσθησαν: double offence—(1) appealing to the people at all; (2) uttering such a word, revolutionary in character.—Ver. 13. ὁ δὲ ἀποκριθεὶς, etc.: the disciples were afraid, but Jesus was indignant, and took up high ground.—φυτεῖα for φύτευμα, a plant, "not a wild flower but a cultivated plant" (Camb. G. T.), refers to the Rabbinical tradition; natural figure for doctrine, and so used both by Jesus and Greeks (*vide* Schöttgen and Kypke). Kypke remarks: "pertinet huc parabola περὶ τοῦ σπείροντος".—ὁ πατήρ μου: the statement in the relative clause is really the main point, that the tradition in question was a thing with which God as Jesus conceived Him had nothing to do. This is an important text for Christ's doctrine of the Fatherhood as taught by discriminating use of the term πατήρ. The idea of God implied in the Corban tradition was that His interest was antagonistic to that of humanity. In Christ's idea of God the two interests are coincident. This text should be set beside xii. 50, which might easily be misunderstood as teaching an opposite view.—ἐκριζωθήσεται. This is what will be, and what Jesus wishes and works for: uprooting, destruction, root and branch, no compromise, the thing wholly evil. The response of the traditionalists was crucifixion.—Ver. 14. ἄφετε: the case hopeless, no reform possible; on the road to ruin.—τυφλοὶ εἰσιν ὁδηγοί: the reading in B is very laconic = blind men

ἡμῖν τὴν παραβολὴν ταύτην.”<sup>1</sup> 16. Ὁ δὲ Ἰησοῦς<sup>1</sup> εἶπεν, “<sup>m</sup> Ἀκμὴν<sup>n</sup> here only. Rom. i. 21, 31; x. 19. Mk. vii. 21. Lk. ii. 35; ix. 47; xxiv. 38. 1 Cor. iii. 20. Jas. ii. 4. These are the only words common to this list with that in Gal. v. 19; both doubtful there.

καὶ ὑμεῖς<sup>a</sup> ἀσύνετοί ἐστε; 17. οὕτω<sup>2</sup> νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; 18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακείνα κοινοὶ τὸν ἄνθρωπον. 19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται<sup>o</sup> διαλογισμοὶ πονηροί, <sup>p</sup> φόνοι, <sup>r</sup> μοιχεῖαι, πορνεῖαι, κλοπαί, <sup>p</sup> ψευδομαρτυρίαι, βλασφημίαι. 20. ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.”

21. Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου

<sup>1</sup> NBZ omit ταυτην and Ιησους (D also omits I.).

<sup>2</sup> ov in BDZ 33.

are the leaders, the suggestion being: we know what happens in that case. The point is the inevitableness of ruin. What follows expresses what has been already hinted.—*τυφλὸς δὲ τ. ἐ. ὁδ.*: if blind blind lead; ὁδηγῇ, subjunctive, with *ἐὰν* as usual in a present general supposition.—*ἀμφότεροι*, both: Rabbis or scribes and their disciples. Christ despaired of the teachers, but He tried to rescue the people; hence vv. 10, 11.

Vv. 15-20. *Interpretation of saying in ver. 11.*—Ver. 15. Πέτρος, spokesman as usual (ὁ θερμὸς καὶ πανταχοῦ προφθάνων, Chrys., Hom. li.).—*παραβολήν*, here at least, whatever may be the case in Mk., can mean only a dark saying, σκοτεινὸς λόγος (Theophy. in Mk.), “*oratio obscura*” (Suicer). The saying, ver. 11, was above the understanding of the disciples, or rather in advance of their religious attainments; for men often deem thoughts difficult when, though easy to understand, they are hard to receive. The Twelve had been a little scandalised by the saying as well as the Pharisees, though they did not like to say so (καὶ αὐτοὶ ἡρέμα θορυβοῦμενοι, Chrys.).—Ver. 16. ἀκμὴν, accusative of ἀκμή, the point (of a weapon, etc.)=κατ’ ἀκμὴν χρόνον, at this point of time, *still*; late Greek, and condemned by Phryn., p. 123 (ἀντὶ τοῦ ἔτι).—*ἀσύνετοί ἐστε*. Christ chides the Twelve for making a mystery of a plain matter (“*quare paraboliace dictum putet quod perspicue locutus est*,” Jerome). Very simple and axiomatic to the Master, but was it ever quite clear to the disciples? In such matters all depends on possessing the requisite spiritual sense. Easy to see when you have eyes.—Ver. 17. ἀφεδρῶνα: here only, probably a Macedonian word = *privy*; a vulgar word and a vulgar subject which

Jesus would gladly have avoided, but He forces Himself to speak of it for the sake of His disciples. The idea is: from food no moral defilement comes to the soul; such defilement as there is, purely physical, passing through the bowels into the place of discharge. Doubtless Jesus said this, otherwise no one would have put it into His mouth. Were the Twelve any the wiser? Probably the very rudeness of the speech led them to think.—Ver. 18. ἐκπορευόμενα: words representing thoughts and desires, morally defiling, or rather revealing defilement already existing in the heart, seat of thought and passion.—Ver. 19. φόνοι, etc.: breaches of Sixth, Seventh, Eighth, and Ninth Commandments in succession.—Ver. 20. Emphatic final reassertion of the doctrine.

Vv. 21-28. *Woman of Canaan* (Mk. vii. 24-30). This excursion to the north is the result of a passionate longing to escape at once from the fever of popularity and from the odium theologium of Pharisees, and to be alone for a while with the Twelve, with nature, and with God. One could wish that fuller details had been given as to its duration, extent, etc. From Mk. we infer that it had a wide sweep, lasted for a considerable time, and was not confined to Jewish territory. *Vide* notes there.

Ver. 21. ἀνεχώρησεν, cf. xii. 15.—*εἰς τὰ μέρη Τ. καὶ Σ.*: towards or into? Opinion is much divided. De Wette cites in favour of the latter, Mt. ii. 22. xvi. 13, and disposes of the argument against it based on ἀπὸ τῶν ὁρίων ἐκείνων (ver. 22) by the remark that it has force only if ὅρια, contrary to the usage of the evangelist, be taken as = boundaries instead of territories. On the whole, the conclusion must be that the narrative leaves the point uncertain. On psychological



καὶ Σιδῶνος. 22. καὶ ἰδοὺ, γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν<sup>1</sup> αὐτῶν,<sup>2</sup> λέγουσα, “Ἐλέησόν με, κύριε, υἱὲ<sup>3</sup> Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” 23. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἡρώτων<sup>4</sup> αὐτόν, λέγοντες, “Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν.” 24. Ὁ δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.” 25. Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα, “Κύριε, ἔβοήθει μοι.” 26. Ὁ δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἔστι καλὸν<sup>5</sup> λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.”

<sup>1</sup> ἐκραζεν in BDS (W.H.). The aor. ἐκραζεν in ΞΖ (Tisch. and W.H. marg.). The imperfect is truer to life.

<sup>2</sup> ΞBCZΣ omit αὐτῶν.

<sup>3</sup> υἱος in BD.

<sup>4</sup> ἠρωτουν in ΞBCDX.

<sup>5</sup> οὐκ ἐστι καλὸν is so weightily supported (all the great uncials with exception of D) that one can hardly refuse to accept it as the true reading. Yet the reading of D, οὐκ ἐξεστι, has strong claims, just on account of the severity it implies and because the other reading is that of Mk.

grounds the presumption is in favour of the view that Jesus crossed the border into heathen territory. After that interview with sanctimonious Pharisees who thought the whole world outside Judea unclean, it would be a refreshment to Christ's spirit to cross over the line and feel that He was still in God's world, with blue sky overhead and the sea on this hand and mountains on that, all showing the glory of their Maker. He would breathe a freer, less stifling atmosphere there.—Ver. 22. Χανααῖα: the Phoenicians were descended from a colony of Canaanites, the original inhabitants of Palestine, Gen. x. 15 (*vide* Benzinger, *Heb. Arch.*, p. 63). *Vide* notes on Mk.—ἐλ. με, pity me, the mother's heart speaks.—υἱὲ Δ. The title and the request imply some knowledge of Jesus. Whence got? Was she a proselyte? (De Wette.) Or had the fame of Jesus spread thus far, the report of a wonderful healer who passed among the Jews for a descendant of David? The latter every way likely, *cf.* Mt. iv. 24. There would be some intercourse between the borderers, though doubtless also prejudices and enmities.—Ver. 23. ὁ δὲ οὐκ ἀπ.: a new style of behaviour on the part of Jesus. The rôle of indifference would cost Him an effort.—ἡρώτων (οὖν W. and H. as if contracted from ἐρωτώ), besought; in classics the verb means to inquire. In N. T. the two senses are combined after analogy of ἤρῳ. The disciples were probably surprised at their Master's unusual

behaviour; a reason for it would not occur to them. They change places with the Master here, the larger-hearted appearing by comparison the narrower-hearted.—ἀπόλυσον, get rid of her by granting her request.—ὅτι κράζει: they were moved not so much by pity as by dread of a sensation. There was far more sympathy (though hidden) in Christ's heart than in theirs. Deep natures are often misjudged, and shallow men praised at their expense.—Ver. 24. οὐκ ἀπεστάλην: Jesus is compelled to explain Himself, and His explanation is *bona fide*, and to be taken in earnest as meaning that He considered it His duty to restrict His ministry to Israel, to be a shepherd exclusively to the lost sheep of Israel (τὰ πρόβατα τ. ὁ., *cf.* ix. 36), as He was wont to call them with affectionate pity. There was probably a mixture of feelings in Christ's mind at this time; an aversion to recommence just then a healing ministry at all—a craving for rest and retirement; a disinclination to be drawn into a ministry among a heathen people, which would mar the unity of His career as a prophet of God to Israel (the drama of His life to serve its purpose must respect the limits of time and place); a secret inclination to do this woman a kindness if it could in any way be made exceptional; and last but not least, a feeling that her request was really not isolated but representative = the Gentile world in her inviting Him, a fugitive from His own land, to come over and help them, an omen of the transference of the kingdom from Jewish to Pagan soil.



27. Ἡ δὲ εἶπε, “Ναί, κύριε· καὶ γὰρ<sup>1</sup> τὰ κυνάρια ἐσθίει ἀπὸ τῶν  
<sup>5</sup>ψυχίων τῶν ἐπιπτόντων ἀπὸ τῆς ἐτραπέζης τῶν κυρίων αὐτῶν.” s Mk. vii.  
28. Lk.  
xvi. 21  
(T.R.),  
same phr.  
in Lk. xvi.  
21.  
 28. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, “ὦ γύναι, μεγάλη σου  
 ἡ πίστις· γενηθήτω σοι ὡς θέλεις.” Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς  
 ἀπὸ τῆς ὥρας ἐκείνης.

29. Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς  
 Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. 30. καὶ  
 προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ’ ἑαυτῶν χωλούς, τυφ-  
 λούς, κωφούς, <sup>u</sup>κυλλούς,<sup>2</sup> καὶ ἐτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς u Ch. xviii  
8. Mk. ix  
43.  
 παρὰ τοὺς πόδας τοῦ Ἰησοῦ<sup>3</sup> καὶ ἐθεράπευσεν αὐτούς· 31. ὥστε  
 τοὺς ὄχλους<sup>4</sup> θαυμάσαι, βλέποντας κωφούς λαλοῦντας,<sup>5</sup> κυλλοὺς  
 ὑγίεις,<sup>6</sup> χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ

<sup>1</sup> B omits γὰρ, which therefore W H. bracket. As Weiss suggests it may have fallen out *per incuriam*. It seems needed, *vide* below. Yet *vide* Mk.

<sup>2</sup> The order in which these four words (χωλούς, etc.) are given varies. B has κυλλούς before τυφλούς, which W.H. adopt. The order of T.R. is supported only by late MSS.

<sup>3</sup> αὐτον for του I. in **NBDL**.

<sup>4</sup> τον οχλον in **NCDΔ**.

<sup>5</sup> B has ακουοντας.

<sup>6</sup> **N** omits this clause.

Vv. 25-28. *Entreaty renewed at close quarters with success*.—Ver. 25. ἡ δὲ ἐλθοῦσα, etc. Probably the mother read conflict and irresolution in Christ's face, and thence drew encouragement.—Ver. 26. οὐκ ἔστιν καλὸν, etc.: seemingly a hard word, but not so hard as it seems. First, it is not a simple monosyllabic negative, leaving no room for parley, but an argument inviting further discussion. Next, it is playful, humorous, bantering in tone, a parable to be taken *cum grano*. Third, its harshest word, κυναρίους, contains a loophole. κυνάρια does not compare Gentiles to the dogs without, in the street, but to the household dogs belonging to the family, which got their portion though not the children's.—Ver. 27. ναί, κύριε· καὶ γὰρ, etc.: eager assent, not dissent, with a gleam in the eye on perceiving the advantage given by the comparison = Yes, indeed, Lord, for even, etc. Kypke cites an instance from Xenophon of the combination ναί καὶ γὰρ in the same sense.—ψυχίων, dimin. from ψίξ, a bit, crumb, found only in N. T. (here and Mk. vii. 28, Lk. xvi. 21 T. R.), another diminutive answering to κυνάρια = the little pet dogs, eat of the minute morsels. Curiously felicitous combination of ready wit, humility and faith: wit in seizing on the playful κυνάρια and improving on it by adding ψυχία, humility in being content with the smallest crumbs, faith

in conceiving of the healing asked as only such a crumb for Jesus to give.—Ver. 28. Immediate compliance with her request with intense delight in her faith, which may have recalled to mind that of another Gentile (Mt. viii. 10). ὦ γύναι: exclamation in a tone enriched by the harmonies of manifold emotions. What a refreshment to Christ's heart to pass from that dreary pestilential traditionalism to this utterance of a simple unsophisticated moral nature on Pagan soil! The transition from the one scene to the other unconsciously serves the purposes of consummate dramatic art.

Vv. 29-31. *Return to the Sea of Galilee* (Mk. vii. 31-37).—Ver. 29. παρὰ τ. θ. τ. Γαλ., to the neighbourhood of the Sea of Galilee; on which side? According to Mk., the eastern, approached by a circuitous journey through Sidon and Decapolis. Weiss contends that Mt. means the western shore. The truth seems to be that he leaves it vague. His account is a meagre colourless reproduction of Mk.'s. He takes no interest in the route, but only in the incidents at the two termini. He takes Jesus north to the borders of Tyre to meet the woman of Canaan, and back to Galilee to feed the multitude a second time.—εἰς τὸ ὄρος, as in v. 1, and apparently for the same purpose: ἐκάθητο ἐ., sat down there to teach. This ascent of the hill bordering the lake is not in Mk.—Ver.

- ▼ Mk. viii. 2 ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. 32. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
 (ἡμέραι, true read-  
 ing as here). Cf. ἡμέρας<sup>1</sup> τρεῖς<sup>2</sup> "προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ  
 Lk. ix. 28, Acts v. 7 ἀπολῦσαι αὐτοὺς<sup>3</sup> νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ."  
 for const.  
 ▼ Mk. viii. 33. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,<sup>2</sup> "Πόθεν ἡμῖν ἐν ἐρημίᾳ  
 2. Acts xi. 23; ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;" 34. Καὶ λέγει  
 xiii. 43. 1 Tim. v. 5. αὐτοῖς ὁ Ἰησοῦς, "Πόσους ἄρτους ἔχετε;" Οἱ δὲ εἶπον, "Ἑπτὰ,  
 x Mk. viii. 3. 3 Mk. viii. 7. καὶ ὀλίγα<sup>3</sup> ἰχθύδια." 35. Καὶ ἐκέλευσε τοῖς ὄχλοις<sup>3</sup> ἀναπεσεῖν  
 2 Mk. vi. 40 (absol.); ἐπὶ τὴν γῆν· 36. καὶ λαβὼν<sup>4</sup> τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας,<sup>5</sup>  
 viii. 6 (ἐπὶ τῆς γ.). εὐχαριστήσας ἔκλασε, καὶ ἔδωκε<sup>6</sup> τοῖς μαθηταῖς αὐτοῦ,<sup>7</sup> οἱ δὲ  
 Lk. xi. 37 (= ἀνακαλίνουμαι). John xxi. 20 al.

<sup>1</sup> ἡμέραι in most uncials. N and Origen have the accus. (ἡμέρας T.R.), obviously a grammatical correction.

<sup>2</sup> NB omit αὐτον. <sup>3</sup> For ἐκελ. τοῖς οχ. NBD have παραγγειλας τω οχλω.

<sup>4</sup> For καὶ λαβων NBD have ελαβε. <sup>5</sup> NBD insert καὶ before εὐχαριστήσας.

<sup>6</sup> ἐδιδου in NBD.

<sup>7</sup> NBD omit αὐτον.

30. χωλούς, etc.: the people wanted healing, not teaching, and so brought their sick and suffering to Jesus.—ἐρριψαν: they threw them at His feet either in care-free confidence, or in haste, because of the greatness of the number. Among those brought were certain classed as κυλλούς, which is usually interpreted "bent," as with rheumatism. But in xviii. 8 it seems to mean "mutilated". Euthy. takes κυλλοὶ = οἱ ἄχρεις, and Grotius argues for this sense, and infers that among Christ's works of healing were restorations of lost limbs, though we do not read of such anywhere else. On this view ὑγίεις, ver. 31, will mean ἄρτιους, integros.—Ver. 31. λαλοῦντας: this and the following participles are used substantively as objects of the verb βλέποντας, the action denoted by the participles being that which was seen.—ἐδόξασαν τ. θ. Ἰσραὴλ. The expression suggests a non-Israelite crowd and seems to hint that after all for our evangelist Jesus is on the east side and in heathen territory. But it may point back to ver. 24 and mean the God who conferred such favours on Israel as distinct from the heathen (Weiss-Meyer).

Vv. 32-38. *Second feeding* (Mk. viii. 1-9).—Ver. 32. σπλαγχνίζομαι, with ἐπὶ as in xiv. 14, Mk. viii. 2, with περὶ in ix. 36. In the first feeding Christ's compassion is moved by the sickness among the multitude, here by their hunger.—ἡμέραι τρεῖς: that this is the true reading is guaranteed by the unusual construction, the accusative being what one expects.

The reading of D adopted by Fritzsche, which inserts εἰσι καὶ after τρεῖς, though not to be accepted as the true reading, may be viewed as a solution of the problem presented by the true reading vide Winer, § 62, 2.—νήστεις, fasting (νη, ἐσθίω similar to νήπιος from νη, ἔπος), here and in parallel text in Mk. only. The motive of the miracle is not the distance from supplies but the exhausted condition of the people after staying three days with Jesus with quite inadequate provision of food. Mk. states that some were far from home (viii. 3), implying that most were not. But even those whose homes were near might faint (ἐκλυθῶσι, Gal. vi. 9) by the way through long fasting.—Ver. 33. τοσοῦτοι, ὥστε χορτάσαι. ὥστε with infinitive may be used to express a consequence involved in the essence or quality of an object or action, therefore after τοσοῦτος and similar words; vide Kühner, § 584, 2, aa.—Ver. 34. πόσους ἄρτους: the disciples have larger supplies this time than the first, after three days, and when the supplies of the multitude are exhausted: seven loaves and several small fishes.—Ver. 36. εὐχαριστήσας, a late Greek word ("does not occur before Polybius in the sense of *gratias agere*"—Camb. N. T.), condemned by Phryn., who enjoins χάριν εἰδέναι instead (Lobeck, p. 18). Elsner dissents from the judgment of the ancient grammarians, citing instances from Demosthenes, etc.—Ver. 37. ἑπτὰ σπυρίδας: baskets different in number and in name. Hesychius

μαθηταὶ τῷ ὄχλῳ.<sup>1</sup> 37. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν<sup>2</sup> τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ \*σπυρίδας πλήρεις.<sup>a</sup> 38. οἱ δὲ ἐσθιοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

<sup>a</sup> Ch. xvi. 10  
Mk. viii. 8,  
20. Acts  
ix. 25.

39. Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.<sup>3</sup>

XVI. 1. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν<sup>4</sup> αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

<sup>1</sup> τοὶς ὄχλοις in NBL *al.*

<sup>2</sup> ἦσαν after κλασμάτων in BD.

<sup>3</sup> Μαγδαν in NBD, adopted in Tisch., W.H., etc., and doubtless the true reading. Μαγδαλα is a known substituted for an unknown.

<sup>4</sup> ἐπηρωτων in N (Tisch. and W.H. marg.).

defines σπυρίς: τὸ τῶν πυρῶν ἄγγος = wheat-basket; perhaps connected with σπείρω, suggesting a basket made of rope-net; probably larger than κόφινος, for longer journeys (Grotius). Or does the different kind of basket point to different nationality; Gentiles? Hilary contends for Gentile recipients of the second blessing, with whom Westcott (*Characteristics of Gospel Miracles*, p. 13) agrees.—Ver. 39. Μαγδαλάν: the true reading, place wholly unknown, whence probably the variants.

CHAPTER XVI. SIGN SEEKERS: CAESAREA PHILIPPI. Again a dramatically impressive juxtaposition of events. First an ominous encounter with ill-affected men professedly in quest of a sign, then in a place of retreat a first announcement in startlingly plain terms of an approaching tragic crisis.

Vv. 1-12. Demand for a sign (Mk. viii. 11-21).—Ver. 1. προσελθόντες: one of Mt.'s oft-recurring descriptive words.—Φαρ. καὶ Σαδδ.: a new combination, with sinister purpose, of classes of the community not accustomed to act together; wide apart, indeed, in social position and religious tendency, but made allies *pro tem.* by common dislike to the movement identified with Jesus. Already scribes by themselves had asked a sign (xii. 38). Now they are joined by a party representing the priestly and governing classes among whom the "Sadducees" were to be found (Wellhausen, *Die Pharisäer und die Sadducäer*). Mk. mentions only the Pharisees (ver. 11), but he makes Jesus refer to the leaven of Herod in the subsequent conversation with the disciples, whence might legitimately be inferred the presence of representatives of that leaven. These Mt. calls "Sadducees,"

probably the better-known name, and practically identical with the Herod leaven. The "Herodians" were, I imagine, people for whom Herod the Great was a hero, a kind of Messiah, all the Messiah they cared for or believed in, one who could help worldly-minded Israelites to be proud of their country (*vide* Grotius on Mt. xvi. 6). It was among Sadducees that such heroworshippers were likely to be found.—ἐπηρώτησαν: here like the simple verb (xv. 23) = requested, with infinitive, ἐπιδείξαι, completing the object of desire.—σημεῖον ἐκ τοῦ οὐρανοῦ: before (xii. 38) only a sign. Now a sign from heaven. What might that be? Chrys. (Hom. liii.) suggests: to stop the course of the sun, to bridle the moon, to produce thunder, or to change the air, or something of that sort. These suggestions will do as well as any. Probably the interrogators had no definite idea what they wanted, beyond desiring to embarrass or nonplus Christ.

Vv. 2-4. Reply of Jesus.—Vv. 2 and 3, though not in B and bracketed by W. H., may be regarded as part of the text. Somewhat similar is Lk. xii. 54-56. On some occasion Jesus must have contrasted the shrewd observation of His contemporaries in the natural sphere with their spiritual obtuseness.—Ver 2. εὐδία, fine weather! (εὐ, Διὸς genitive of Ζεύς).—πυρράζει γὰρ ὁ ὀ: that the sign = a ruddy sky in the evening (πυρρίζειν in Lev. xiii. 19, 24).—Ver. 3. χειμῶν, a storm to-day; sign the same, a ruddy sky in the morning.—στυγνάζων, late but expressive = *triste coelum*. No special meteorological skill indicated thereby, only the average power of observation based on experience, which is common to mankind. Lightfoot credits the Jews with



- <sup>a</sup> Sir. iii. 15. 2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅψις<sup>1</sup> γενομένης λέγετε, “Εὐδία·  
<sup>b</sup> Acts xxvii. πυρράζει γὰρ ὁ οὐρανός. 3. καὶ πρῶτ<sup>2</sup>, Σήμερον <sup>b</sup> χειμῶν· πυρράζει  
 20 (same sense). γὰρ “στυγνάζων ὁ οὐρανός. ὑποκριταί,<sup>2</sup> τὸ μὲν πρόσωπον τοῦ  
 Ch. xxiv. 20 (winter) οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;<sup>1</sup>  
 21.  
<sup>c</sup> Mk. x. 22. 4. γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ  
 δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.”<sup>3</sup> Καὶ  
<sup>d</sup> Mk. viii. 14 (with inf.). Heb. 5. Καὶ ἑλθόντες οἱ μαθηταὶ αὐτοῦ<sup>4</sup> εἰς τὸ πέραν <sup>d</sup> ἐπελάθοντο  
 vi. 10; xiii. 2, 16 ἄρτους λαβεῖν. 6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ὁράτε καὶ προσέχετε  
 (with gen.). Phil. iii. 13 ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” 7. Οἱ δὲ διελογί-  
 (accus.).

<sup>1</sup> From ὥσις to δυνασθε, end of ver. 3, is bracketed as doubtful by modern editors. The passage is wanting in **ΒΒVXΓ**, Syr. Cur., and Syr. Sin., Orig., etc.

<sup>2</sup> **DLΔ** omit.

<sup>3</sup> **ΒBDL** omit του προφήτου.

<sup>4</sup> **ΒBCD** omit αὐτου.

special interest in such observations, and Christ was willing to give them full credit for skill in that sphere. His complaint was that they showed no such skill in the ethical sphere; they could not discern the signs of the times (τῶν καιρῶν: the reference being, of course, chiefly to their own time). Neither Pharisees nor Sadducees had any idea that the end of the Jewish state was so near. They said εὐδία when they should have said χειμῶν. They mistook the time of day; thought it was the eve of a good time coming when it was the morning of the judgment day. For a historical parallel, *vide* Carlyle's *French Revolution*, book ii., chap. i., *Astraea Redux*.—Ver. 4. *Vide* chap. xii. 39.

Vv. 5-12. The one important thing in this section is the reflection of Jesus on what had just taken place. The historical setting is not clear. Jesus left the sign seekers after giving them their answer. The disciples cross the lake; in which direction? With or without their Master? They forget to take bread. When? On setting out or after arrival at the other side? ἑλθόντες εἰς τ. π., ver. 5, naturally suggests the latter, but, as Grotius remarks, the verb ἔρχεσθαι in the Gospels sometimes means *ire* not *venire* (*vide*, e.g., Lk. xv. 20). Suffice it to say that either in the boat or after arrival at the opposite side Jesus uttered a memorable word.—Ver. 6. ὁράτε καὶ προσέχετε: an abrupt, urgent admonition to look out for, in order to take heed of, a phenomenon of very sinister import; in Scottish idiom “see and beware of”. More impressive still in Mk.: ὁράτε, βλέπετε, a duality

giving emphasis to the command (ἀναδιπλώσεις, ἐμφαίνουσα ἐπίτασιν τῆς παραγγελίας, Euthy.).—ζύμης, leaven, here conceived as an evil influence, working, however, after the same manner as the leaven in the parable (xiii. 33). It is a spirit, a *zeilgeist*, insinuating itself everywhere, and spreading more and more in society, which Jesus instinctively shrank from in horror, and from which He wished to guard His disciples.—τῶν Φαρ. καὶ Σαδ.: one leaven, of two parties viewed as one, hence no article before Σαδ. Two leavens separately named in Mk., but even there juxtaposition in the warning implies affinity. The leaven of Pharisaism is made thoroughly known to us in the Gospels by detailed characterisation. Sadducaism very seldom appears on the stage, and few words of Jesus concerning it are recorded; yet enough to indicate its character as secular or “worldly”. The two classes, antagonistic at many points of belief and practice, would be at one in dislike of single-hearted devotion to truth and righteousness, whether in the Baptist (iii. 7) or in Jesus. This common action in reference to either might not be a matter of arrangement, and each might come with its own characteristic mood: the Pharisee with bitter animosity, the Sadducee with good-natured scepticism and in quest of amusement, as when they propounded the riddle about the woman married to seven brothers. Both moods revealed utter lack of appreciation, no friendship to be looked for in either quarter, both to be dreaded.—Ver. 7. ἐν ἑαυτοῖς: either each man in his own



ζοντο ἐν ἑαυτοῖς, λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.” 8. Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,<sup>1</sup> “Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι ὅτι ἄρτους οὐκ ἐλάβετε<sup>2</sup>; 9. οὐπω νοεῖτε, οὐδὲ ὁ μνημονεύετε τοὺς ἐπέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; 10. οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας<sup>3</sup> ἐλάβετε; 11. πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου<sup>4</sup> εἶπον ὑμῖν προσέχειν<sup>5</sup> ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; 12. Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου,<sup>6</sup> ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

1 Thess. ii. 9. 2 Tim. ii. 8. Rev. xviii. 5 (with accus.). Gal. ii. 10. Col. iv. 18. Heb. xi. 15; xiii. 7 (with gen.).

<sup>1</sup> ἸBDΛΑΣ *al.* omit αὐτοῖς.

<sup>2</sup> ἸBD have ἐχετε (W.H.).

<sup>3</sup> σφυρίδας in BD.

<sup>4</sup> ἄρτων in ἸBCL.

<sup>5</sup> For προσέχειν ἸBCL have προσεχετε δα.

<sup>6</sup> τῶν ἄρτων in BL.

mind (Weiss), or among themselves, apart from the Master (Meyer).—ὅτι may be recitative or = “because”. He gives this warning because, etc.; sense the same. They take the Master to mean: do not buy bread from persons belonging to the obnoxious sects! or rather perhaps: do not take your directions as to the leaven to be used in baking from that quarter. *Vide* Lightfoot *ad loc.* Stupid mistake, yet pardonable when we remember the abruptness of the warning and the wide gulf between Master and disciples: He a prophet with prescient eye, seeing the forces of evil at work and what they were leading to; they very commonplace persons lacking insight and foresight. Note the solitariness of Christ.—Ver. 8. ὀλιγόπιστοι: always thinking about bread, bread, instead of the kingdom and its fortunes, with which alone the Master was occupied.—Vv. 9, 10. And with so little excuse in view of quite recent experiences, of which the vivid details are given as if to heighten the reproach.—Ver. 11. προσέχετε, etc.: warning repeated without further explanation, as the meaning would now be self-evident.—Ver. 12. συνήκαν, they now understood, at least to the extent of seeing that it was a question not of loaves but of something spiritual. One could wish that they had understood that from the first, and that they had asked their Master to explain more precisely the nature of the evil influences for their and our benefit. Thereby we might have had in a sentence a photograph of Sadducaism, *e.g.*—διδασκῆς, “doctrine”; that was in a general way the import of the ζύμη. But if Jesus had explained Himself He would have had more to say. The

dogmas and opinions of the two parties in question were not the worst of them, but the spirit of their life: their dislike of real godliness.

Vv. 13-28. *At Caesarea Philippi* (Mk. viii. 27—ix. 1; Lk. ix. 18-27). The crossing of the lake (ver. 5) proved to be the prelude to a second long excursion northwards, similar to that mentioned in xv. 21; like it following close on an encounter with ill-affected persons, and originating in a kindred mood and motive. For those who regard the two feedings as duplicate accounts of the same event these two excursions are of course one. “The idea of two journeys on which Jesus oversteps the boundaries of Galilee is only the result of the assumption of a twofold feeding. The two journeys are, in truth, only parts of one great journey, on which Jesus, coming out of heathen territory, first touches again the soil of the holy land, in the neighbourhood of Caesarea Philippi.” Weiss, *Leben Jesu*, ii. 256. Be this as it may, this visit to that region was an eventful one, marking a crisis or turning-point in the career of Jesus. We are at the beginning of the fifth act in the tragic drama: the shadow of the cross now falls across the path. Practically the ministry in Galilee is ended, and Jesus is here to collect His thoughts and to devote Himself to the disciplining of His disciples. Place and time invite to reflection and forecast, and afford leisure for a calm survey of the whole situation. Note that at this point Lk. again joins his fellow-evangelists in his narrative. We have missed him from xiv. 23 onwards (*vide* notes on Lk.).

Ver. 13. Ἐλθὼν: here again this verb

13. Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, "Τίνα με<sup>1</sup> λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;" 14. Οἱ δὲ εἶπον, "Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἥλιον· ἕτεροι δὲ Ἰερεμίαν, ἣ ἔνα τῶν

<sup>1</sup> NB and most versions omit με, which has probably come in from the parallels. The omission of με requires the , after εἶναι to be deleted.

may mean not arriving at, but setting out for, or on the way: *unterwegs*, Schanz. So Grotius: *cum proficisceretur, non cum venisset*. Fritzsche dissents and renders: *postquam venerat*. Mk. has ἐν τῇ ὁδῷ to indicate where the conversation began. On the whole both expressions are elastic, and leave us free to locate the ensuing scene at any point on the road to Caesarea Philippi, say at the spot where the city and its surroundings came into view.—Καισαρείας τ. φ.: a notable city, romantically situated at the foot of the Lebanon range, near the main sources of the Jordan, in a limestone cave, in the province of Gaulonitis, ruled over by the Tetrarch Philip, enlarged and beautified by him with the Herodian passion for building, and furnished with a new name (Paneas before, changed into Caesarea of Philip to distinguish from Caesarea on the sea). "A place of exceedingly beautiful, picturesque surroundings, with which few spots in the holy land can be compared. What a rush of many waters; what a wealth and variety of vegetation!" Furrer, *Wanderungen*, 414. Vide also the description in Stanley's *Sinai and Palestine*, and in Professor G. A. Smith's *Historical Geography of the Holy Land*.—τίνα λέγουσιν, etc.: with this grand natural scene possibly or even probably (why else name it?) in view, Jesus asked His disciples a significant question meant to lead on to important disclosures. The question is variously reported by the synoptists, and it is not easy to decide between the forms. It would seem simpler and more natural to ask, "whom do, etc., that I am?" (με εἶναι, Mk. and Lk.). But, on the other hand, at a solemn moment Jesus might prefer to speak impersonally, and ask: "whom . . . that the Son of Man is?" (Mt.). That title, as hitherto employed by Him, would not prejudice the question. It had served rather to keep the question who He was, how His vocation was to be defined, in suspense till men had learned to attach new senses to old words. It is intrinsically unlikely that He would combine the two forms of the

question, and ask: "whom, etc., that I, the Son of Man, am?" as in the T. R. That consideration does not settle what Mt. wrote, but it is satisfactory that the best MSS. leave out the με. The question shows that Jesus had been thinking of His past ministry and its results, and it may be taken for granted that He had formed His own estimate, and did not need to learn from the Twelve how He stood. *He had come to the conclusion that He was practically without reliable following outside the disciple circle*, and that conviction is the key to all that follows in this memorable scene. How the influential classes, the Pharisees, and the priests and political men = Sadducees, were affected was apparent. Nothing but hostility was to be looked for there. With the common people on the other hand He had to the last been popular. They liked His preaching, and they took eager advantage of His healing ministry. But had they got a definite faith about Him, as well as a kindly feeling towards Him; an idea well-rooted, likely to be lasting, epoch-making, the starting-point of a new religious movement? He did not believe they had, and He expected to have that impression confirmed by the answer of the Twelve, as indeed it was.

Ver. 14. *Reply of disciples*: the general effect being: opinions of the people, favourable but crude, without religious definiteness and depth, with no promise of future outcome.—Ἰωάν., Ἥλιον., Ἰερεμ. Historic characters, recent or more ancient, *redivivi*—that the utmost possible: unable to rise to the idea of a wholly new departure, or a greater than any character in past history; conservatism natural to the common mind. All three personages whose return might be expected; the Baptist to continue his work cut short by Herod, Elijah to prepare the way and day of the Lord (Mal. iv. 5), Jeremiah to bring back the ark, etc., which (2 Maccab. ii. 1-12) he had hid in a cave. Jeremiah is classed with the other well-known prophets (ἣ ἔνα τ. π.), and the supporters of that hypothesis are called ἕτεροι, as if to distinguish them not merely numeri-

προφητῶν." 15. Λέγει αὐτοῖς, "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;" f Ch. xxvi. 63; Heb. iii. 12; ix. 14; x. 37  
 16. Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, "Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος." 17. Καὶ ἀποκριθεὶς<sup>1</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ, (an attribute of God).  
 "Μακάριος εἶ, Σίμων Βᾶρ' Ἰωνᾶ, ὅτι ἡ σὰρξ καὶ τὸ αἷμα οὐκ ἠπέκαλυνσέν σε." g 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14 (the same phrase in all). h Ch. xi. 25. Gal. i. 16.

<sup>1</sup> ἀποκριθεὶς δὲ in  $\aleph$ BD, cursives.

cally (ἄλλοι) but generically: a lower type who did not connect Jesus with Messiah in any way, even as forerunner, but simply thought of Him as one in whom the old prophetic charism had been revived.

Vv. 15, 16. *New question and answer.*—Ver. 15. ὑμεῖς δὲ, and you? might have stood alone, perhaps did originally. Jesus invites the Twelve to give Him their own view. The first question was really only introductory to this. Jesus desires to make sure that He, otherwise without reliable following, has in His disciples at least the nucleus of a community with a definite religious conviction as to the meaning of His ministry and mission.—Ver. 16. Σίμων Πέτρος: now as always spokesman for the Twelve. There may be deeper natures among them (John?), but he is the most energetic and outspoken, though withal emotional rather than intellectual; strong, as passionate character is, rather than with the strength of thought, or of a will steadily controlled by a firm grasp of great principles: not a rock in the sense in which St. Paul was one.—σὺ εἶ . . . τοῦ ζῶντος: "Thou art the Christ, the Son of the living God," in Mk. simply "Thou art the Christ," in Lk. "the Christ of God". One's first thought is that Mk. gives the original form of the reply; and yet in view of Peter's vehement temperament one cannot be perfectly sure of that. The form in Mt. certainly answers best to the reply of Jesus, *vide* on ver. 17. In any case the emphasis lies on that which is common to the three reports: the affirmation of the Christhood of Jesus. That was what differentiated the disciples from the favourably disposed multitude. The latter said in effect: at most a forerunner of Messiah, probably not even that, only a prophet worthy to be named alongside of the well-known prophets of Israel. The Twelve through Peter said: not merely a prophet or a forerunner of the Messiah, but the Messiah Himself. The remainder of the reply in Mt., whether spoken by Peter, or added by the evan-

gelist (to correspond, as it were, to *Son of Man* in ver. 13), is simply expansion or exegesis. If spoken by Peter it serves to show that he spoke with emotion, and with a sense of the gravity of the declaration. The precise theological value of the added clause cannot be determined.

Vv. 17-19. *Solemn address of Jesus to Peter*, peculiar to Mt., and of doubtful authenticity in the view of many modern critics, including Wendt (*Die Lehre Jesu*, i., p. 181), either an addendum by the evangelist or introduced at a later date by a reviser. This question cannot be fully discussed here. It must suffice to say that psychological reasons are in favour of something of the kind having been said by Jesus. It was a great critical moment in His career, at which His spirit was doubtless in a state of high tension. The firm tone of conviction in Peter's reply would give Him a thrill of satisfaction demanding expression. One feels that there is a hiatus in the narratives of Mk. and Lk.: no comment on the part of Jesus, as if Peter had delivered himself of a mere trite commonplace. We may be sure the fact was not so. The terms in which Jesus speaks of Peter are characteristic—warm, generous, unstinted. The style is not that of an ecclesiastical editor laying the foundation for Church power and prelate pretensions, but of a noble-minded Master eulogising in impassioned terms a loyal disciple. Even the reference to the "Church" is not unseasonable. What more natural than that Jesus, conscious that His labours, outside the disciple circle, have been fruitless, so far as permanent result is concerned, should fix His hopes on that circle, and look on it as the nucleus of a new regenerate Israel, having for its *raison d'être* that it accepts Him as the Christ? And the name for the new Israel, ἐκκλησία, in His mouth is not an anachronism. It is an old familiar name for the congregation of Israel, found in Deut. (xviii. 16; xxiii. 2) and Psalms (xxii. 26), both books well known to



i here and in σου, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς<sup>1</sup> οὐρανοῖς. 18. Κἀγὼ δέ σοι λέγω, xviii. 17 in Gospels. ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν j Lk. xxi. 36 (W.H.); <sup>1</sup>ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ<sup>2</sup> κατισχύσουσιν αὐτῆς, 19. καὶ<sup>2</sup> δώσω xxi. 23. k Lk. xi. 52. σοὶ τὰς<sup>3</sup> κλεῖς<sup>3</sup> τῆς βασιλείας τῶν οὐρανῶν· καὶ ὁ ἐὰν<sup>4</sup> <sup>1</sup>δῆσῃς ἐπὶ Rev. i. 18; iii. 7; ix. τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὁ ἐὰν<sup>5</sup> <sup>1</sup>λύσῃς ἐπὶ i; xx. i. 1 Ch. xviii. 18.

<sup>1</sup> B omits τοῖς, which W.H. bracket.

<sup>2</sup> NBD omit καὶ. (W.H.).

<sup>3</sup> κλειδας in NBL (W.H.).

<sup>4</sup> ο αν in BD.

<sup>5</sup> ο αν in D.

Jesus.—Ver. 17. μακάριος: weighty word chosen to express a rare and high condition, virtue, or experience ("hoc vocabulo non solum beata, sed etiam rara simul conditio significatur," Beng.). It implies satisfaction with the quality of Peter's faith. Jesus was not easily satisfied as to that. He wanted no man to call Him Christ under a misapprehension; hence the prohibition in ver. 20. He congratulated Peter not merely on believing Him to be the Messiah, but on having an essentially right conception of what the title meant.—Σ. Βαριωνά: full designation, name, and patronymic, suiting the emotional state of the speaker and the solemn character of the utterance, echo of an Aramaic source, or of the Aramaic dialect used then, if not always, by Jesus.—σὰρξ καὶ αἷμα: synonym in current Jewish speech for "man". "Infinitā frequentiā hanc formulam loquendi adhibent Scriptores Judaici, eaque homines Deo opoununt." Lightfoot, *Hor. Heb. Vide ver. 23*. There is a tacit contrast between Peter's faith and the opinions of the people just recited, as to source. Flesh and blood was the source of these opinions, and the fact is a clue to the meaning of the phrase. The contrast between the two sources of inspiration is not the very general abstract one between creaturely weakness and Divine power (Wendt, *Die Begriffe Fleisch und Geist*, p. 60). "Flesh and blood" covers all that can contribute to the formation of religious opinion of little intrinsic value—tradition, custom, fashion, education, authority, regard to outward appearance. Hilary, and after him Lutteroth, takes the reference to be to Christ's flesh and blood, and finds in the words the idea: if you had looked to my flesh you would have called me Christ, the Son of David, but higher guidance has taught you to call me Son of God.—ὁ πατήρ μου: this is to be taken not in a merely ontological sense, but ethically, so as to account for

the quality of Peter's faith. The true conception of Christhood was inseparable from the true conception of God. Jesus had been steadily working for the transformation of both ideas, and He counted on the two finding entrance into the mind together. No one could truly conceive the Christ who had not learned to think of God as the Father and as His Father. There were thus two revelations in one: of God as Father, and of Christ by the Father. Peter had become a Christian.

Ver. 18. κἀγὼ: emphatic, something very important about to be said to Peter and about him.—πέτρος, πέτρα, a happy play of words. Both are appellatives to be translated "thou art a rock and on this rock," the two being represented by the same word in Aramaean (ܐܦܬܪܐ).

Elsewhere in the Gospels Πέτρος is a proper name, and πέτρα only is used in the sense of rock (vii. 24). What follows is in form a promise to Peter as reward of his faith. It is as personal as the most zealous advocates of Papal supremacy could desire. Yet it is as remote as the poles from what they mean. It is a case of extremes meeting. Christ did not fight to death against one form of spiritual despotism to put another, if possible worse, in its room. Personal in form, the sense of this famous logion can be expressed in abstract terms without reference to Peter's personality. And that sense, if Christ really spoke the word, must be simple, elementary, suitable to the initial stage; withal religious and ethical rather than ecclesiastical. The more ecclesiastical we make it, the more we play into the hands of those who maintain that the passage is an interpolation. I find in it three ideas: (1) The ἐκκλησία is to consist of men confessing Jesus to be the Christ. This is the import of ἐπὶ τ. τ. π. οἰκοδομήσω μου τ. ἐκ. Peter, believing that truth, is the foundation,



τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς.” 20. Τότε διστείλατο<sup>1</sup> τοῖς μαθηταῖς αὐτοῦ<sup>2</sup> ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς<sup>3</sup> ὁ Χριστός.

21. <sup>m</sup>Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς<sup>4</sup> δεικνύειν τοῖς μαθηταῖς αὐτοῦ, <sup>m</sup>Ch. iv. 17; <sup>xxvi. 16.</sup> ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα,<sup>5</sup> καὶ πολλὰ παθεῖν ἀπὸ τῶν <sup>Lk. xvi. 16.</sup> πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ

<sup>1</sup> ἐπετιμήσεν in BD. W.H. place it in text with διστείλατο in margin. Mk. has ἐπετιμήσεν in the corresponding place.

<sup>2</sup> <sup>h</sup>BCD omit αὐτον, which so often stands in T. R. where the best texts want it.

<sup>3</sup> <sup>h</sup>BLXΓΔ omit Ἰησους.

<sup>4</sup> For ο Ἰησους <sup>h</sup>B, Cop. have Ἰησους Χριστος; D Ἰησους without the art. *Vide* below.

<sup>5</sup> εἰς I. before ἀπελθεῖν in <sup>h</sup>BD cursives.

and the building is to be of a piece with the foundation. Observe the emphatic position of μου. The ἐκκλησία is Christ's; confessing Him as Christ in Peter's sense and spirit = being Christian. (2) The new society is to be = the kingdom realised on earth. This is the import of ver. 19, clause 1. The keys are the symbol of this identity. They are the keys of the gate without, not of the doors within. Peter is the gate-keeper, not the οἰκονόμος with a bunch of keys that open all doors in his hands (against Weiss) — κλειδούχου ἔργον τὸ εἰσάγειν, Euthy. Observe it is not the keys of the church but of the kingdom. The meaning is: Peter-like faith in Jesus as the Christ admits into the Kingdom of Heaven. A society of men so believing = the kingdom realised. (3) In the new society the righteousness of the kingdom will find approximate embodiment. This is the import of ver. 19, second clause. Binding and loosing, in Rabbinical dialect, meant forbidding and permitting to be done. The judgment of the Rabbis was mostly wrong: the reverse of the righteousness of the kingdom. The judgment of the new society as to conduct would be in accordance with the truth of things, therefore valid in heaven. That is what Jesus meant to say. Note the perfect participles δεδεμένος, λελυμένος = shall be a thing bound or loosed once for all. The truth of all three statements is conditional on the Christ spirit continuing to rule in the new society. Only on that condition is the statement about the πύλαι ᾧδου, ver. 18, clause 2, valid. What precisely the verbal meaning of the statement is—whether that the gates of Hades shall not prevail in conflict against it, as

ordinarily understood; or merely that the gates, etc., shall not be stronger than it, without thought of a conflict (Weiss), is of minor moment; the point is that it is not an absolute promise. The ἐκκλησία will be strong, enduring, only so long as the faith in the Father and in Christ the Son, and the spirit of the Father and the Son, reign in it. When the Christ spirit is weak the Church will be weak, and neither creeds nor governments, nor keys, nor ecclesiastical dignities will be of much help to her.

Ver. 20. διστείλατο (T. R.), “charged” (A. V.) not necessarily with any special emphasis = *graviter interdicere*, but = *monuit* (Loesner and Fritzsche). Cf. Heb. xii. 20, where a stronger sense seems required. For ἐπετιμήσεν in BD here and in Mk. Euthy. gives κατησφαλίστατο = to make sure by injunction.—τοῖς μαθηταῖς: all the disciples are supposed to say amen to Peter's confession, thinking of God and of Jesus as he thought, though possibly not with equal emphasis of conviction.—ἵνα . . . ὁ Χριστός: no desire to multiply hastily recruits for the new community, supreme regard to quality. Jesus wanted no man to call Him *Christ* till he knew what he was saying: no hearsay or echoed confession of any value in His eyes.—αὐτός, the same concerning whom current opinions have just been reported (ver. 14). It was hardly necessary to take pains to prevent the faith in His Messiahship from spreading prematurely in a crude form. Few would call such an one as *Jesus* Christ, save by the Holy Ghost. The one temptation thereto lay in the generous beneficence of Jesus.

Vv. 21-28. *Announcement of the*

α Mk. viii. 32. Cf. Acts xvii. 5; xviii. 26. ο Cf. Heb. viii. 12. ρ Mk. viii. 33. Rom. viii. 5. Phil. ii. 5; iii. 19.

τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22. καὶ ὁ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, <sup>1</sup> "Ὁ ἰλεῶς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο." 23. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, "Υπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ <sup>2</sup>. ὅτι οὐ ῥφρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ

<sup>1</sup> For ἡρ. ἐπιτιμᾶν α. λεγων, which conforms to Mk., B has λεγει α. ἐπιτιμῶν (W.H. marg.).

<sup>2</sup> εἰ ἐμου in  $\Sigma$ B (Tisch., W.H.).

*Passion with relative conversation* (Mk. viii. 31—ix. 1; Lk. ix. 22-27).—Ver. 21. ἀπὸ τότε ἤρξατο (*vide* iv. 17) marks pointedly a new departure in the form of explicit intimation of an approaching final and fatal crisis. Time suitable. Disciples could now bear it, it could not be much longer delayed. Jesus could now face the crisis with composure, having been satisfied by Peter's confession that His labour was not going to be in vain. He then *began* to show, etc., for this was only the first of several communications of the same kind.—

Χριστὸς after Ἰησοῦς in  $\Sigma$ B is an intrinsically probable reading, as suiting the solemnity of the occasion and greatly enhancing the impressiveness of the announcement. Jesus, the *Christ*, to be crucified! But one would have expected the article before Χρ.—πολλὰ παθεῖν, the general fact.—ἀπὸ . . . γραμματέων, the three constituent parts of the Sanhedrim—elders, priests, scribes.—ἀποκτανθῆναι: one hard special fact,—be *killed*.—ἐγερθῆναι: this added to make the other fact not altogether intolerable.

Ver. 22. Peter here appears in a new character; a minute ago speaking under inspiration from heaven, now under inspiration from the opposite quarter.—ἤρξατο, began to chide or admonish. He did not get far. As soon as his meaning became apparent he encountered prompt, abrupt, peremptory contradiction.—ἰλεῶς σοι: Elsner renders *sis bono placidoque animo*, but most (Erasmus, Grotius, Kypke, Fritzsche, etc.) take it = *absit*! God avert it! Vehement utterance of a man confounded and horrified. Perfectly honest and in one sense thoroughly creditable, but suggesting the question: Did Peter after all call Jesus *Christ* in the true sense? The answer must be: Yes, *ethically*. He understood what kind of man was fit to be a Christ. But he did not yet understand what kind of treatment such a man might expect from the world. A noble, benignant, really

righteous man Messiah must be, said Peter; but why a man of *sorrow* he had yet to learn.—οὐ μὴ ἔσται, future of perfect assurance: it will not, cannot be.—Ver. 23. Ὑπαγε ὀ. μ. Σ.: tremendous crushing reply of the Master, showing how much He felt the temptation; calm on the surface, deep down in the soul a very real struggle. Some of the Fathers (Origen, Jerome) strive to soften the severity of the utterance by taking *Satanas* as an appellative = ἀντικείμενος, *adversarius, contrarius*, and pointing out that in the Temptation in the wilderness Jesus says to Satan simply Ὑπαγε = depart, but to Peter Ὑπ. ὀπίσω μου = take thy place behind me and be follower, not leader. But these refinements only weaken the effect of a word which shows that Jesus recognises here His old enemy in a new and even more dangerous form. For none are more formidable instruments of temptation than well-meaning friends, who care more for our comfort than for our character.—σκάνδαλον: not "offensive to me," but "a temptation to me to offend," to do wrong; a virtual apology for using the strong word Σατανᾶ.—οὐ φρονεῖς τὰ, etc., indicates the point of temptation = *non stas a Dei partibus* (Wolf), or φρονεῖν, etc. = *studere rebus*, etc. (Kypke), to be on God's side, or to study the Divine interest instead of the human. The important question is: What precisely are the two interests? They must be so conceived as not entirely to cancel the eulogium on Peter's faith, which was declared to be not of man but of God. Meyer's comment on τὰ τ. ἀ.—concerned about having for Messiah a mere earthly hero and prince (so Weiss also)—is too wide. We must restrict the phrase to the instinct of self-preservation = save your life at all hazards. From Christ's point of view that was the import of Peter's suggestion; preference of natural life to duty = God's interest. Peter himself did not see that these were the alternatives; he thought

τῶν ἀνθρώπων.” 24. Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, <sup>q</sup> “Εἴ τις θέλει ὀπίσω μου ἔλθειν, <sup>a</sup> ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 25. ὃς γὰρ ἂν <sup>1</sup> θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν· 26. τί γὰρ ὠφελεῖται <sup>2</sup> ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27. μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. 28. Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἐστηκότων, <sup>3</sup> οἳ τινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.”

Rom. viii. 13. w John viii. 52. Heb. ii. 9. x Lk. xxiii. 42.

<sup>1</sup> εαν in N<sup>BC</sup>. <sup>2</sup> ὠφελήθησεται in N<sup>BL</sup> cursives. <sup>3</sup> ἐστωτων in N<sup>BCD</sup>L<sup>S</sup>.

the two opposite interests compatible, and both attainable.

Vv. 24-28. *General instruction on the subject of the two interests.*—Ver. 24. εἶπε τοῖς μαθ.: in calm, self-collected, didactic tone Jesus proceeds to give the disciples, in a body, a lesson arising out of the situation.—εἴ τις θέλει: wishes, no compulsion; οὐ βιάζομαι, Chrys., who remarks on the wisdom of Jesus in leaving every man free, and trusting to the attraction of the life: αὐτὴ τοῦ πράγματος ἡ φύσις ἱκανὴ ἐφελκύσασθαι.—ἀπαρνησάσθω ἑαυτόν: here only, intimates that discipleship will call for self-denial, or self-subordination. Chrys. illustrates the meaning by considering what it is to deny another = not to assist him, bewail him or suffer on his account when he is in distress.—τὸν σταυρὸν looks like a trait introduced after Christ's passion. It need not be, however. Punishment by crucifixion was known to the Jews through the Romans, and it might be used by Jesus as the symbol of extreme torment and disgrace, even though He did not then know certainly that He Himself should meet death in that particular form. It became a common expression, but the phrase ἀράτω τ. σ. would sound harsh and startling when first used. *Vide* on Mt. x. 38.—Ver. 25. *Vide* x. 39. The Caesarea crisis was the most appropriate occasion for the first promulgation of this great ethical principle. It was Christ's first contribution towards unfolding the significance of His suffering, setting it forth as the result of a fidelity to righteousness incumbent on all.

Ver. 26. This and the following verses suggest aids to practice of the philosophy of “dying to live”. The statement in this verse is self-evident in the sphere of the lower life. It profits not to gain the whole world if you lose your life, for you cannot enjoy your possession; a life lost cannot be recovered at any price. Jesus wishes His disciples to understand that the same law obtains in the higher life: that the soul, the spiritual life, is incommensurable with any outward possession however great, and if forfeited the loss is irrevocable. This is one of the chief texts containing Christ's doctrine of the absolute worth of man as a moral subject. For the man who grasps it, it is easy to be a hero and face any experience. To Jesus Christ it was a self-evident truth.—ζημιωθῇ, not suffer injury to, but forfeit. Grotius says that the verb in classics has only the dative after it = *multare morte*, but Kypke and Elsner cite instances from Herod., Dion., Hal., Themis., etc., of its use with accusative.—ἀντάλλαγμα: something given in exchange. Cf. 1 Kings xxi. 2, Job xxviii. 15 (Sept.), a price to buy back the life lower or higher; both impossible.—Ver. 27. μέλλει points to something near and certain; note the emphatic position.—ἔρχεσθαι ἐν τ. δ., the counterpart experience to the passion; stated objectively in reference to the *Son of Man*, the passion spoken of in the second person (ver. 21). In Mk. both are objectively put; but the disciples took the reference as personal (Mk. viii. 32).—Ver. 27. This belongs to a third group of texts to be taken into account in an attempt



- a Mk. ix. 8. XVII. 1. ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον  
 Lk. xxiv.  
 51 (T.R.). καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς  
 b Mk. ix. 2.  
 Rom. xii. εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,  
 2. 2 Cor.  
 iii. 18. καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ

to fix the import of the title—those which refer to apocalyptic glory in terms drawn from Daniel vii. 13.—τότε ἀποδώσει: the Son of Man comes to make final awards. The reference to judgment comes in to brace up disciples to a heroic part. It is an aid to spirits not equal to this part in virtue of its intrinsic nobleness; yet not much of an aid to those to whom the heroic life is not in itself an attraction. The absolute worth of the true life is Christ's first and chief line of argument; this is merely subsidiary.—Ver. 28. A *crux interpretum*, supposed by some to refer to the Transfiguration (Hilary, Chrys., Euthy., Theophy., etc.); by others to the destruction of Jerusalem (Wetstein, etc.); by others again to the origins of the Church (Calvin, Grotius, etc.). The general meaning can be inferred with certainty from the purpose to furnish an additional incentive to fidelity. It is: Be of good courage, there will be ample compensation for trial *soon*; for some of you even before you die. This sense excludes the Transfiguration, which came *too soon* to be compensatory. The uncertainty comes in in connection with the form in which the general truth is stated. As to that, Christ's speech was controlled not merely by His own thoughts but by the hopes of the future entertained by His disciples. He had to promise the advent of the Son of Man in His Kingdom or of the Kingdom of God in power (Mk.) within a generation, whatever His own forecast as to the future might be. That might postulate a wider range of time than some of His words indicate, just as some of His utterances and His general spirit postulate a wide range in space for the Gospel (universalism) though He conceived of His own mission as limited to Israel. If the *logion* concerning the Church (ver. 18) be genuine, Jesus must have conceived a Christian *era* to be at least a possibility, for why trouble about founding a Church if the wind-up was to come in a few years? The words of Jesus about the future provide for two possible alternatives: for a near advent and for an indefinitely postponed advent. His promises naturally contemplate the former; much of His teaching about the kingdom easily fits into the latter.—

γεύονται θ.: a Hebrew idiom, but not exclusively so. For examples of the figure of tasting applied to *experiences*, *vide* Elsnar in Mk. For Rabbinical use, *vide* Schöttgen and Wetstein.—ἕως ἂν ἴδωσι, subjunctive after εἰ. ἂν as usual in classics and N. T. in a clause referring to a future contingency depending on a verb referring to future time.

CHAPTER XVII. THE TRANSFIGURATION; THE EPILEPTIC BOY; THE TEMPLE TRIBUTE. Three impressive tableaux connected by proximity in time, a common preternatural aspect, and deep moral pathos.

Vv. 1-13. *The Transfiguration* (Mk. ix. 2-13, Lk. ix. 28-36).—Ver. 1. μεθ' ἡμέρας ἕξ. This precise note of time looks like exact recollection of a strictly historical incident. Yet Holtzmann (H. C.) finds even in this a mythical element, based on Exodus xxiv. 16: the six days of Mt. and Mk. and the eight days of Lk., various expressions of the thought that between the confession of the one disciple and the experience of the three a *sacred week* intervened. Of these days we have no particulars, but on the principle that in preternatural experiences the subjective and the objective correspond, we may learn the psychological antecedents of the Transfiguration from the Transfiguration itself. The thoughts and talk of the company of Jesus were the prelude of the vision. A thing in itself intrinsically likely, for after such solemn communications as those at Caesarea Philippi it was not to be expected that matters would go on in the Jesus-circle as if nothing had happened. In those days Jesus sought to explain from the O.T. the δειγ. of xvi. 21, showing from Moses, Prophets, and Psalms (Lk. xxiv. 44) the large place occupied by suffering in the experience of the righteous. This would be quite as helpful to disciples summoned to bear the cross as any of the thoughts in xvi. 25-28.—Πέτρ., Ἰάκ., Ἰωάν.: Jesus takes with Him the three disciples found most capable to understand and sympathise. So in Gethsemane. Such differences exist in all disciple-circles, and they cannot be ignored by the teacher.—ἀναφέρει, leadeth up; in this sense not usual; of sacrifice in Jas. ii. 21 and in



ἐγένετο λευκὰ ὡς τὸ φῶς. 3. καὶ ἰδοῦ, ὥφθησαν<sup>1</sup> αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες.<sup>2</sup> 4. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, "Κύριε, <sup>3</sup>καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν<sup>3</sup> ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλῖα." 5. Ἐτι αὐτοῦ λαλοῦντος, ἰδοῦ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοῦ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε."<sup>4</sup> 6. Καὶ

Acts xxv  
12 (μετὰ  
τινος).  
Mk. ix. 4.  
Lk. ix. 30;  
xxii. 4  
(dat.). Lk.  
iv. 36  
(πρὸς ἀλ-  
λῆλους).  
Ch. xviii.  
8 parall.;  
xxvi. 24.  
Rom. xiv.  
21. 1 Cor. vii. 8; ix. 15.

<sup>1</sup> ὥφθη NBD, which, the verb coming before the two nom., is legitimate. The T. R. is a grammatical correction of ancient revisers.

<sup>2</sup> NB place μετ' αὐτου after συλλαλοῦντες.

<sup>3</sup> ποιήσω in NBC. Vide below.

<sup>4</sup> ἀκούετε αὐτου in NBD 33.

Heb. vii. 27, xiii. 15.—*ὄρος ὑψηλόν*: Tabor the traditional mountain, a tradition originating in fourth century with Cyril of Jerusalem and Jerome. Recent opinion favours Hermon. All depends on whether the six days were spent near Caesarea Philippi or in continuous journeying. Six days would take them far. "The Mount of Transfiguration does not concern geography"—Holtz. (H. C.).—Ver. 2. *μετεμορφώθη*, *transfiguratus est*, Vulgate; became altered in appearance. Such transformation in exalted states of mind is predicated of others, e.g., of Iamblichus (Eunapius in I. Vitā 22, cited by Elsner), and of Adam when naming the beasts (Fabricius, *Cod. Pseud. V. T.*, p. 10).—*ἐμπροσθεν αὐτῶν*, so as to be visible to them, *vide vi. 1*. Luke's narrative seems to imply that the three disciples were asleep at the beginning of the scene, but awakened up before its close.—*καὶ ἔλαμψε . . . φῶς*: these words describe the aspect of the transformed person; face sun-bright, raiment pure white.—Ver. 3. καὶ ἰδοῦ introduces a leading and remarkable feature in the scene: ὥφθη αὐτοῖς, there appeared to the three disciples, not necessarily an absolutely real, objective presence of Moses and Elias. All purposes would be served by an appearance in vision. Sufficient objectivity is guaranteed by the vision being enjoyed by all the three, which would have been improbable if purely subjective. Recognition of Moses and Elias was of course involved in the vision. For a realistic view of the occurrence the question arises, how was recognition possible? Euthy. Zig. says the disciples had read descriptions of famous men, including Moses and Elias, in old Hebrew books. Another sugges-

tion is that Moses appeared with the law in his hand, and Elias in his fiery chariot.—*συλλαλοῦντες μ. ἀ.*, conversing with Jesus, and, it goes without saying (Lk. does say it), on the theme uppermost in all minds, the main topic of recent conversations, the *cross*; the vision, in its *dramatis personæ* and their talk, reflecting the state of mind of the seers.—Ver. 4. ἀποκριθεὶς ὁ Π. Peter to the front again, but not greatly to his credit.—*καλὸν ἔστιν*, etc., either it is good for us to be here = the place is pleasant—so usually; or it is well that we are here—we the disciples to serve you and your visitants—Weiss and Holtzmann (H. C.). Pricaeus, in illustration of the former, cites Anacreon:

Παρά τὴν σκιὴν βάθυλλε  
Κάθισον· καλὸν τὸ δένδρον.  
Τίς ἂν οὖν ὄρων παρέλθοι  
Καταγώγιον τοιοῦτον.

—Ode 22.

This sense—*amoenus est, in quo commoremur, locus*, Fritzsche—is certainly the more poetical, but not necessarily on that account the truer to the thought of the speaker, in view of the remark of Lk. omitted in Mt., that Peter did not know what he was saying.—*ποιήσω*, deliberative substantive with *θέλεις* preceding and without *ἵνα*; the singular—shall I make?—suits the forwardness of the man; it is his idea, and he will carry it out *himself*.—*τρεῖς σκηνάς*: material at hand, branches of trees, shrubs, etc. Why three? One better for persons in converse. The whole scheme a stupidity. Peter imagined that Moses and Elias had come to stay. Chrys. suggests that Peter here indirectly renews the policy of resistance to going up to Jerusalem (*Hom. lvi.*).

Vv. 5-8. νεφέλη φωτεινὴ, a luminous

- e Ch. xxvi. 39. l.k. v. 12; xvii. 16 (same const.). f Ch. xxvii. 54. g Ch. xxviii. 5, 10. h Ch. viii. 1. (with ἀπο, more commonly with ἐκ, as here in W.H.). i here only in Gospels and in Acts (vii. 31, etc.).
- ε Ch. xxvi. 39. l.k. v. 12; xvii. 16 (same const.). f Ch. xxvii. 54. g Ch. xxviii. 5, 10. h Ch. viii. 1. (with ἀπο, more commonly with ἐκ, as here in W.H.). i here only in Gospels and in Acts (vii. 31, etc.).

<sup>1</sup> προσηλθεν ο ι. και in **NBD**; ἀψαμενος αυτων ειπεν in **NB**.

<sup>2</sup> εκ in **NBCD al.**; απο in **S**.

<sup>3</sup> εγερθη in **BD**; αναστη in **NC**. W.H. place the former in the text and the latter in margin.

<sup>4</sup> αυτου in **BCD** but wanting in **ALZ 33**.

cloud, still a cloud capable of casting a shadow, though a faint one ("non admodum atram," Fritzsche). Some, thinking a shadow incompatible with the light, render *ἐπεσκίασεν tegebant, circumdabat*. Loesner cites passages from Philo in support of this meaning.—*αὐτοῦς*. Whom? the disciples? Jesus, Moses, and Elias? all the six? or the two celestial visitants alone? All these views have been held. The second the more probable, but impossible to be certain.—*καὶ ἰδού*, again introducing a main feature: first the visitants, now the voice from heaven. Relation of the ear to the voice the same as that of the eye to the visitants.—*οὗτος*: the voice spoken this time *about* Jesus; at the baptism to Him (Mk. i. 11), meant for the ear of the three disciples. The voice to be taken in connection with the announcement of the coming passion. Jesus God's well-beloved as self-sacrificing.—*ἀκούετε αὐτοῦ*: to be taken in the same connection = hear Him when He speaks to you of the cross. *Hunc audite, nempe solum, plena fide, perfectissimo obsequio, universi apostoli et pastores praesertim*, Elsner.—Ver. 6. *καὶ ἀκούσαντες*, etc.: divine voices terrify poor mortals, especially when they echo and reinforce deep moving thoughts within.—Ver. 7. *ἀψάμενος . . . εἶπεν*: a touch and a word, human and kindly, from Jesus, restore strength and composure.—Ver. 8. And so ends the vision.—*ἐπάραντες τ. δ.*, etc., raising their eyes they see no one but Jesus. Moses and Elias gone, and Jesus in His familiar aspect; the dazzling brightness about face and garments vanished.

Vv. 9-13. *Conversation while descending the hill*.—Ver. 9. *μηδεν εἶπητε*: injunction of secrecy. The reason of the injunction lies in the nature of the experience. Visions are for those who are prepared for them. It boots not to relate them to those who are not fit to receive them. Even the three were only partially fit; witness their terror (ver. 6).—*τὸ ὄραμα*, the vision, justifying the view above given of the experience, held, among others, by Elsner, Herder, Bleek and Weiss. Herder has some fine remarks on the analogy between the experiences of Jesus at His baptism and on the Mount, six days after the announcement at Caesarea Philippi, and those of other men at the time of moral decisions in youth and in the near presence of death (*vide* his *Vom Erlöser der Menschen*, §§ 18, 19).—*ἕως οὗ*, followed by subjunctive without *ἄν*; in this case (*cf.* xvi. 28) one of future contingency at a past time. The optative is used in classics (*vide* Burton, § 324). Not till the resurrection. It is not implied that Jesus was very desirous that they should then begin to speak, but only that they could then speak of the vision intelligently and intelligibly. Christ's tone seems to have been that of one making light of the recent experience (as in l.k. x. 20).—Ver. 10. *τί οὖν*, etc.: does the *οὖν* refer to the prohibition in ver. 9 (Meyer), or to the appearance of Moses and Elias, still in the minds of the three disciples, and the lateness of their coming (Euthy., Weiss), or to the shortness of their stay? (Grotius, Fritzsche, Olsh., Bleek, etc.). Difficult to decide, owing to fragmentariness of report; but it is

ἤλιαν δεῖ ἔλθεῖν πρῶτον;” 11. Ὁ δὲ Ἰησοῦς<sup>1</sup> ἀποκριθεὶς εἶπεν αὐτοῖς,<sup>2</sup> “Ἡλίας μὲν ἔρχεται πρῶτον,<sup>3</sup> καὶ ἁποκαταστήσει πάντα· j *vide at Ch*  
12. λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν,  
ἀλλ’ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
μέλλει πάσχειν ὑπ’ αὐτῶν.” 13. Τότε συνῆκαν οἱ μαθηταί, ὅτι  
περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

14. Καὶ ἔλθόντων αὐτῶν<sup>4</sup> πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρω-

<sup>1</sup> BDLZ omit Ἰησοῦς.

<sup>2</sup> BD omit αὐτοῖς.

<sup>3</sup> BBD omit πρῶτον, which probably has come in from ver. 10.

<sup>4</sup> BZ sah. omit αὐτῶν.

most natural to take οὖν in connection with preceding verse, only not as referring to the prohibition of speech *pro tem.*, but to the apparently slighting tone in which Jesus spoke. If the recent occurrence is not of vital importance, why then do the scribes say etc.? To lay the emphasis (with Weiss) on πρῶτον, as if the disciples were surprised that Moses and Elias had not come sooner, before the Christ, is a mistake. The advent would appear to them soon enough to satisfy the requirements of the scribes—just at the right time, after they had recognised in Jesus the Christ = Thou art the Christ we know, and lo! Elias is here to prepare the way for Thy public recognition and actual entry into Messianic power and glory. The sudden disappearance of the celestials would tend to deepen the disappointment created by the Master’s chilling tone, so that there is some ground for finding in οὖν a reference to that also.—Ver 11. ἔρχεται: present, as in ii. 4, *praesens pro futuro*, Raphel (*Annotationes* in S.S.), who cites instances of this *enallage temporis* from Xenophon. Wolf (*Curae Phil.*), referring to Raphel, prefers to find in the present here no note of time, but only of the order of coming as between Elias and Christ. It is a didactic, timeless present. So Weiss.—ἀποκαταστήσει πάντα. This word occurs in Sept., Mal. iv. 5, for which stands in Lk. i. 17: ἐπιστρέψαι; the reference is to restitution of right moral relations between fathers and children, etc. Raphel cites instances of similar use from Polyb. The function of Elias, as conceived by the scribes, was to lead Israel to the *Great Repentance*. *Vide* on this, Weber, *Die Lehren des T.*, pp. 337-8.—Ver. 12. λέγω δὲ: Jesus finds the prophecy as to the advent of Elias fulfilled in John the Baptist, so still further reducing the significance of the

late vision. The contrast between the mechanical literalism of the scribes and the free spiritual interpretation of Jesus comes out here. Our Lord expected no literal coming of Elijah, such as the Patristic interpreters (Hilary, Chrys., Theophyl., Euthy., etc.) supposed Him to refer to in ver. 11. The Baptist was all the Elijah He looked for.—οὐκ ἐπέγνωσαν: they did not recognise him as Elijah, especially those who professionally taught that Elijah must come, the scribes.—ἀλλ’ ἐποίησαν ἐν αὐτῷ, etc. Far from recognising in him Elijah, and complying with his summons to repentance, they murdered him in resentment of the earnestness of his efforts towards a moral ἀποκατάστασις (Herod, as representing the *Zeitgeist*).—ἐν αὐτῷ: literally, in him, not classical, but similar construction found in Gen. xl. 14, and elsewhere (Sept.).—οὕτως: Jesus reads His own fate in the Baptist’s. How thoroughly He understood His time, and how free He was from illusions!—Ver. 13. τότε συνῆκαν: the parallel drawn let the three disciples see who the Elijah was, alluded to by their Master. What a disenchantment: not the glorified visitant of the night vision, but the beheaded preacher of the wilderness, the true Elijah!

Vv. 14-21. *The epileptic boy* (Mk. ix. 14-29; Lk. ix. 37-43).—Very brief report compared with Mk.—Ver. 14. ἔλθόντων: the αὐτῶν of T. R. might easily be omitted as understood from the connection.—γονυπετῶν, literally, falling upon the knees, in which sense it would naturally take the dative (T. R., αὐτῷ); here used actively with accusative = to *deknee* him (Schanz, Weiss).—Ver. 15. σαληνιάζεται, he is moonstruck; the symptoms as described are those of epilepsy, which were supposed to become aggravated with the phases of



κ with *τινα* here (W. H.) and in Mk. x. 17; with *ἑμπροσθεν* *τινος*, Ch. xxvii. 29. I Phil. ii. 15. κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "ὦ γενεὰ ἄπιστος καὶ ἰδυστραμμένη, (Deut. xxxii. 5). ἔως πότε ἔσομαι μεθ' ὑμῶν<sup>3</sup>; ἔως πότε ἄνέξομαι ὑμῶν; φέρετέ με Mk. ix. 19. Lk. ix. 41. μοι αὐτὸν ὦδε." 18. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν 2 Cor. xii. 19. Eph. ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. iv. 2. Col. iii. 13 (all with *gen.* accus. more common in classics). εἶπεν<sup>5</sup> αὐτοῖς, "Διὰ τὴν ἀπιστίαν<sup>6</sup> ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν,

<sup>1</sup> αὐτον in nearly all uncials. αὐτω is a "mechanical repetition" (Weiss) of the previous αὐτω.

<sup>2</sup> εχει in *BNLZ*; as the more usual word it is to be suspected. W.H. introduce it with hesitation.

<sup>3</sup> μεθ ὑμων εσομαι in *BCDZ* 33.

<sup>4</sup> *NBD* 33, omit *Ἰησους*.

<sup>5</sup> *NBD* 33, etc., have *λεγει*.

<sup>6</sup> *ολιγοπιστιαν* in *BN* cursives, and adopted by most editors, though *απιστιαν* in *CD* and other uncials, as involving a severer reflection, has much to recommend it. The tendency would be to tone down.

the moon (*cf.* iv. 24).—κακῶς πάσχει (*ἔχει* W. H. text), good Greek. Raphael (*Annot.*) gives examples from Polyb.= suffers badly.—Ver. 16. τοῖς μαθηταῖς: the nine left behind when Jesus and the three ascended the Mount. The fame of Jesus and His disciples as healers had reached the neighbourhood, wherever it was.—οὐκ ἠδυνήθησαν: the case baffled the men of the Galilean mission.—Ver. 17. ὦ γενεὰ: exclamation of impatience and disappointment, as if of one weary in well-doing, or averse to such work just then. Who are referred to we can only conjecture, and the guesses are various. Probably more or less all present: parent, disciples, scribes (Mk. ix. 14). Jesus was far away in spirit from all, lonely, worn out, and longing for the end, as the question following (*ἔως πότε*, etc.) shows. It is the utterance of a fine-strung nature, weary of the dullness, stupidity, spiritual insusceptibility (*ἀπιστος*), not to speak of the moral perversity (*δυστραμμένη*) all around Him. But we must be careful not to read into it peevishness or ungraciousness. Jesus had not really grown tired of doing good, or lost patience with the bruised reed and smoking taper. The tone of His voice, gently reproachful, would show that. Perhaps the complaint was spoken in an undertone, just audible to those near,

and then, aloud: φέρετέ μοι: bring him to me, said to the crowd generally, therefore plural.—Ver. 18. τὸ δαιμόνιον: the first intimation in the narrative that it is a case of possession, and a hint as to the genesis of the theory of possession. Epilepsy presents to the eye the aspect of the body being in the possession of a foreign will, and all diseases with which the notion of demoniacal possession was associated have this feature in common. "Judaeis usitatissimum erat morbos quosdam graviore, eos praesertim, quibus vel distortum est corpus vel mens turbata et agitata phrenesi, malis spiritibus attribuire." Lightfoot, *Hor. Heb., ad loc.* The αὐτῷ after ἐπετίμησεν naturally refers to the demon. This reference to an as yet unmentioned subject Weiss explains by the influence of Mk.

Ver. 19. κατ' ἰδίαν: the disciples have some private talk with the Master as to what has just happened.—διατί οὐκ ἠδυνήθημεν: the question implies that the experience was exceptional; in other words that on their Galilean mission, and, perhaps, at other times, they had possessed and exercised healing power.—Ver. 20. διὰ τὴν ὀλιγοπιστίαν, here only, and just on that account to be preferred to ἀπιστίαν (T. R.); a word coined to express the fact exactly: too little faith for the occasion (*cf.* xiv. 31)



ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβηθι

ἢ ἐντεῦθεν <sup>1</sup> ἕκει, καὶ μεταβήσεται· καὶ οὐδὲν ἂδυνατήσῃ ὑμῖν. <sup>n</sup> *ἐνθεν* (W. H.) here and in Lk xvi. 26 (*vide* critical note there). <sup>o</sup> *vide* Ch. ii. 22 for similar use. <sup>p</sup> Lk. i. 37 (Gen. xviii. 14).

21. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.” <sup>2</sup>

22. ἈΝΑΣΤΡΕΦΟΜΕΝΩΝ <sup>3</sup> δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23. καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-  
σεται.” <sup>4</sup> Καὶ ἐλυπήθησαν σφόδρα.

<sup>1</sup> μεταβα in *SB*; ενθεν in *SBD*.

<sup>2</sup> This whole verse is wanting in *SB* 33, some Latin verss., Syrr. verss. (Cur. Hier. Sin.). CDΛΔΣ and many other uncials have it. It is doubtless a gloss foisted into the text.

<sup>3</sup> *SB* 1 it. vg. have συστρεφόμενων; changed into the more easily understood αναστρ. (T. R.).

<sup>4</sup> B has αναστησεται (W.H. margin).

That was a part of the truth at least, and the part it became time to lay to heart.—ἀμήν, introducing, as usual, a weighty saying.—ἐὰν ἔχητε, if ye have, a present general supposition.—κόκκον σινάπεως proverbial for a small quantity (xiii. 31), a minimum of faith. The purpose is to exalt the power of faith, not to insinuate that the disciples have not even the minimum. Schanz says they had no miracle faith (“fides miraculorum”).—τῷ ὄρει τούτῳ, the Mount of Transfiguration visible and pointed to.—μετάβα (-βηθι T. R.), a poetical form of imperative like ἀνάβα in Rev. iv. 1. *Vide* Schmiedel’s *Winer*, p. 115.—ἐνθεν ἕκει for ἐντεῦθεν ἕκτισε.—μεταβήσεται: said, done. Jesus here in effect calls faith an “uprooter of mountains,” a phrase current in the Jewish schools for a Rabbi distinguished by legal lore or personal excellence (Lightfoot, *Hor. Heb.*, ad Mt. xxi. 21, Wünsche).—ἀδυνατήσῃ used in the third person singular only in N. T. with dative = to be impossible; a reminiscence of Mk. ix. 23 (Weiss).—Ver. 21. *Vide* on Mk. ix. 29.

Vv. 22-23. *Second announcement of the Passion* (Mk. ix. 30, 31; Lk. ix. 44, 45).—Ver. 22. συστρεφόμενων α., while they were moving about, a reunited band.—ἐν τ. Γ.: they had got back to Galilee when the second announcement was made. Mk. states that though returned to familiar scenes Jesus did not wish to be recognised, that He might carry on undisturbed the instruction of the Twelve.—μέλλει, etc.: the great engrossing subject of instruction was the

*doctrine of the cross*.—παραδίδοσθαι: a new feature not in the first announcement. Grotius, in view of the words εἰς χεῖρας ἀνθρώπων, thinks the reference is to God the Father delivering up the Son. It is rather to recent revelations of disaffection within the disciple-circle. For if there were three disciples who showed some receptivity to the doctrine of the cross, there was one to whom it would be very unwelcome, and who doubtless had felt very uncomfortable since the Caesarea announcement.—παραδ. contains a covert allusion to the part He is to play.—Ver. 23. ἐλυπήθησαν σφόδρα, they were all greatly distressed; but no one this time ventured to remonstrate or even to ask a question (Mk. ix. 32). The prediction of resurrection seems to have counted for nothing.

Vv. 24-27. *The temple tax*.—In Mt. only, but unmistakably a genuine historic reminiscence in the main. Even Holtzmann (H. C.) regards it as history, only half developed into legend.—Ver. 24. εἰς Καπ.: home again after lengthened wandering with the satisfaction home gives even after the most exhilarating holiday excursions.—Ver. 24. προσῆλθον οἱ, etc.: home-coming often means return to care. Here are the receivers of custom, as soon as they hear of the arrival, demanding tribute. From the Mount of Transfiguration to money demands which one is too poor to meet, what a descent! The experience has been often repeated in the lives of saints, sons of God, men of genius.—τὰ δίδραχμα: a δίδραχμον was a coin equal to two Attic drachmae, and to the Jewish half shekel

q here only in N.T. Frequent in Sept. for **ἵπῳ** 24. Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ, προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;” 25. Λέγει, “Ναί.” Καὶ ὅτε εἰσηλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, “Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;” 26. Λέγει αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἀλλοτρίων.” Ἐφη αὐτῷ ὁ

1 Rom. xiii. 6. Ch. xxii. 17. Mk. xii. 14. John x. 5. Acts vii. 6. Heb. xi. 9, 34.

<sup>1</sup> ND omit τα here (Tisch.); BC retain it (W.H.).

<sup>2</sup> εἰσελθοντα in N (-τι D); ελθοντα in B. Tisch. adopts the former; W.H. the latter, with εἰσελθοντα in margin.

<sup>3</sup> B has τινος, which W.H. place in the margin.

<sup>4</sup> For λεγει . . . Π. NBCL have εἰποντος δε (Tisch., W.H.). The T. R. is a grammatical correction. The adoption of εἰποντος requires a comma before εφη instead of a full stop as in T. R.

= about fifteen pence; payable annually by every Jew above twenty as a tribute to the temple. It was a tribute of the post-exilic time based on Exodus xxx. 13-16. After the destruction of the Temple the tax continued to be paid to the Capitol (Joseph. Bel. I. vii. 6, 7). The time of collection was in the month Adar (March).—τῷ Π. Peter evidently the principal man of the Jesus-circle for outsiders as well as internally.—οὐ τελεῖ. The receivers are feeling their way. Respect for the Master (διδάσκαλος) makes them go to the disciples for information, and possibly the question was simply a roundabout hint that the tax was overdue.—Ver. 25. ναί: this prompt, confident answer may be either an inference from Christ's general bearing, as Peter understood it, or a statement of fact implying past payment.—ἐλθόντα ε. τ. ὁ. The meeting of the tax collectors with Peter had taken place outside; it had been noticed by Jesus, and the drift of the interview instinctively understood by Him.—προέφθασεν, anticipated him, here only in N. T. Peter meant to report, but Jesus spoke first, having something special to say, and a good reason for saying it. In other circumstances He would probably have taken no notice, but left Peter to manage the matter as he pleased. But the Master is aware of something that took place among His disciples on the way home, not yet mentioned by the evangelist but about to be (xviii. 1), and to be regarded as the key to the meaning of this incident. The story of what Jesus said to Peter about the temple dues is

really the prelude to the discourse following on humility, and that discourse in turn reflects light on the prelude.—τί σοι δοκεῖ; phrase often found in Mt. (xviii. 12, xxi. 28, etc.) with lively colloquial effect: what think you?—τέλη ἢ κῆνσον, customs or tribute; the former taxes on wares, the latter a tax on persons = indirect and direct taxation. The question refers specially to the latter.—ἀλλοτρίων, foreigners, in reference not to the nation, but to the royal family, who have the privilege of exemption.—Ver. 26. ἄραγε on the force of this particle *vide* at vii. 20. The γε lends emphasis to the exemption of the υἱοί. It virtually replies to Peter's ναί = then you must admit, what your answer to the collectors seemed to deny, that the children are free. The reply is a *jeu d'esprit*. Christ's purpose is not seriously to argue for exemption, but to prepare the way for a moral lesson.

Ver. 27. ἵνα μὴ σκανδαλ., that we may not create misunderstanding as to our attitude by asking exemption or refusing to pay. Nösgen, with a singular lack of exegetical insight, thinks the scandal dreaded is an appearance of disagreement between Master and disciple! It is rather creating the impression that Jesus and His followers despise the temple, and disallow its claims. And the aim of Jesus was to fix Peter's attention on the fact that He was anxious to avoid giving offence thereby, and in that view abstained from insisting on personal claims. Over against the spirit of ambition, which has begun to show itself among His disciples, He

Ἰησοῦς, “Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. 27. ἵνα δὲ μὴ σκανδα-<sup>u</sup> here only  
 λίσωμεν<sup>1</sup> αὐτούς, πορευθεῖς εἰς τὴν<sup>2</sup> θάλασσαν, βάλε ἄγκιστρον,<sup>v</sup> here only  
 καὶ τὸν ἀναβάτνα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ,<sup>w</sup> Cf. ἀντί  
 εὐρήσεις<sup>v</sup> στατῆρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἄντι ἐμοῦ καὶ σοῦ.” Ch. xx. 28.  
<sup>u</sup> in N.T.  
<sup>v</sup> in N.T.  
<sup>w</sup> Cf. ἀντί  
<sup>x</sup> πολλῶν,  
 Ch. xx. 28.

<sup>1</sup> σκανδαλίζωμεν in **SLX**, adopted by Tisch. and placed in marg. by W.H.

<sup>2</sup> Many uncials (**SNBLA** al.) omit **την**.

sets His own spirit of self-effacement and desire as far as possible to live peaceably with all men, even with those with whom He has no religious affinity. —πορευθεῖς *i. e.* θ. Generally the instruction given is: go and fish for the money needful to pay the tax.—ἄγκιστρον, a hook, not a net, because very little would suffice; one or two fish at most.—πρῶτον ἰχθύν: the very first fish that comes up will be enough, for a reason given in the following clause.—ἀνοίξας . . . στατῆρα: the words point to something marvellous, a fish with a stater, the sum wanted, in its mouth. Paulus sought to eliminate the marvellous by rendering εὐρήσεις not “find” but “obtain,” *i. e.*, by sale. Beyschlag (*Das Leben Jesu*, p. 304) suggests that the use of an ambiguous word created the impression that Jesus directed Peter to catch a fish with a coin in its mouth. Ewald (*Geschichte Christus*, p. 467) thinks Jesus spoke very much as reported, but from the fact that it is not stated that a fish with a coin in its mouth was actually found, he infers that the words were not meant seriously as a practical direction, but were a spirited proverbial utterance, based on rare examples of money found in fishes. Weiss is of opinion that a simple direction to go and fish for the means of payment was in the course of oral tradition changed into a form of language implying a miraculous element. This view assumes that the report in Mt. was derived from oral tradition (*vide* Weiss, *Das Leben Jesu*, ii. 47, and my *Miraculous Element in the Gospels*, pp. 231-5). In any case the miracle, not being reported as having happened, cannot have been the important point for the evangelist. What he is chiefly concerned about is to report the behaviour of Jesus on the occasion, and the words He spoke revealing its motive.—ἀντί ἐμοῦ καὶ σοῦ: various questions occur to one here. Did the collectors expect Jesus only to pay (for Himself and His whole company), or did their question mean, does He also, even He, pay? And why pay

only for Peter along with Himself? Were all the disciples not liable: Andrew, James and John there, in Capernaum, not less than Peter? Was the tax strictly collected, or for lack of power to enforce it had it become practically a voluntary contribution, paid by many, neglected by not a few? In that case it would be a surprise to many that Jesus, while so uncompromising on other matters, was so accommodating in regard to money questions. He would not conform to custom in fasting, Sabbath keeping, washing, etc., but He would pay the temple tax, though refusal would have had no more serious result than slightly to increase already existing ill-will. This view sets the generosity and nobility of Christ's spirit in a clearer light.

CHAPTER XVIII. MORAL TRAINING OF THE DISCIPLES. In this and the next two chapters the centre of interest is the spiritual condition of the Twelve, and the necessity thereby imposed on their Master to subject them to a stern moral discipline. The day of Caesarea had inaugurated a spiritual crisis in the disciple-circle, which searched them through and through, and revealed in them all in one form or another, and in a greater or less degree, moral weakness: disloyalty to the Master (xvii. 22), vain ambition, jealousy, party spirit. The disloyal disciple seems to have taken to heart more than the others the gloomy side of the Master's predictions, the announcement of the Passion; his more honest-hearted companions let their minds rest on the more pleasing side of the prophetic picture, the near approach of the kingdom in power and glory, so that while remaining true to the Master their hearts became fired with ambitious passions.

Vv. 1-14. *Ambition rebuked* (Mk. ix. 33-50; Lk. ix. 46-50, xv. 3-7, xvii. 1-4).—Ver. 1. ἐν ἑκ. τ. ὥρῃ, in that hour; the expression connects what follows very closely with the tax incident, and shows that the two things were intimately associated in the mind of the evangelist.—



- a Ch. xi. 11; XVIII. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, "Τίς ἄρα \*μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; xxi. 11. Mk. ix. 34. Lk. ix. 46. b John xii. 2. Καὶ προσκαλεσάμενος ὁ Ἰησοῦς<sup>1</sup> παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, 3. καὶ εἶπεν, "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ<sup>2</sup> στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4. ὅστις οὖν \*ταπεινώσῃ<sup>2</sup> ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5. καὶ ὃς ἐὰν d Ch. xxiv. 5. parall. δέξῃται παιδίον τοιοῦτον ἐν<sup>3</sup> ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

<sup>1</sup> NBL *al.* omit ο I.

<sup>2</sup> ταπεινώσει in all uncials.

<sup>3</sup> ἐν before παιδίον in BDLZ; τοιοῦτο in NBLΔ for the more usual τοιοῦτον in T. R. (ἐν παιδίον τοιοῦτο in Tisch. and W.H.).

τίς ἄρα μείζων: who then is greater, etc.? The ἄρα may be taken as pointing back to the tax incident as suggesting the question, but not to it alone, rather to it as the last of a series of circumstances tending to force the question to the front: address to Peter at Caesarea Philippi; three disciples selected to be with the Master on the Hill of Transfiguration. From Mk. we learn that they had been discussing it on the way home.—ἐν τ. βασ. τ. οὐρ., in the Kingdom of Heaven; this is wanting in Mk., where the question is a purely personal one; who is the greater (among us, now, in your esteem)? In Mk. the question, though referring to the present, who *is*, etc., points to the future, and presents a more general aspect, but though it wears an abstract look it too is personal in reality = which of us now is the greater for you, and shall therefore have the higher place in the kingdom when it comes? It is not necessary to conceive every one of the Twelve fancying it possible he might be the first man. The question for the majority may have been one as to the respective claims of the more prominent men, Peter, James, John, each of whom may have had his partisans in the little band.—Ver. 2. παιδίον: the task of Jesus is not merely to communicate instruction but to rebuke and exorcise an evil spirit, therefore He does not trust to words alone, but for the greater impressiveness uses a child who happens to be present as a vehicle of instruction. The legendary spirit which dearly loves certainty in detail identified the child with Ignatius, as if that would make the lesson any the more valuable!—Ver. 3. ἐὰν μὴ στραφῇτε: unless ye turn round so as to go in an opposite direction. "Conversion" needed and

demanding, even in the case of these men who have left all to follow Jesus! How many who pass for converted, regenerate persons have need to be converted over again, more radically! Chrys. remarks: "We are not able to reach even the faults of the Twelve; we ask not who is the greatest in the Kingdom of Heaven, but who is the greater in the Kingdom of Earth: the richer the more powerful" (Hom. lviii.). The remark is not true to the spirit of Christ. In His eyes vanity and ambition in the sphere of religion were graver offences than the sins of the worldly. His tone at this time is markedly severe, as much so as when He denounced the vices of the Pharisees. It was indeed Pharisaism in the bud He had to deal with. Resch suggests that στραφῇτε here simply represents the idea of becoming *again* children, corresponding to the Hebrew idiom which uses בָּנִי = *πάλιν* (*Ausser-canonische Paralleltex te zu Mt. and Mk.*, p. 213).—ὡς τὰ παιδιά, like the children, in unpretentiousness. A king's child has no more thought of greatness than a beggar's.—οὐ μὴ εἰσέλθῃτε, ye shall not enter the kingdom, not to speak of being *great* there. Just what He said to the Pharisees (*vide* on chap. v. 17-20).—Ver. 4. ταπεινώσει ἑαυτὸν: the most difficult thing in the world for saint as for sinner. Raphael (*Annot.* in S.S.) distinguishes three forms of self-humiliation: in mind (Phil. ii. 3), by words, and by acts, giving classical examples of the latter two. It is easy to humble oneself by self-disparaging words, or by symbolic acts, as when the Egyptian monks wore hoods, like children's caps (Elsner), but to be humble in *spirit*, and so child-like!—ὁ μείζων. The really humble man is as great in the moral world as he is rare.



6. ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν ὀμικρῶν τούτων τῶν πιστευόντων <sup>στων in</sup> Cf. ελαχί-  
 εἰς ἐμέ, <sup>Ch. xxv.</sup> συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ <sup>40.</sup> τὸν  
 τράχηλον αὐτοῦ, καὶ <sup>Ch. v. 29.</sup> καταποντισθῇ ἐν τῷ <sup>30.</sup> πελάγει τῆς θαλάσσης. f  
 7. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν <sup>g here and</sup> <sup>in Ch. xiv.</sup> <sup>30.</sup> εἰλθεῖν  
 τὰ σκάνδαλα. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, <sup>h here and</sup> δι' οὗ τὸ σκάνδαλον

Acts xxvii. 5. The phrase ἐν τ. π. τ. θαλάσσης here only

• For ἐπὶ **BLZ** have περὶ.

<sup>2</sup> Omitted in **BL** (W.H.); found in **SD** (Tisch.).

<sup>3</sup> **ΕΚΕΙΝΩ** wanting in **SD**; found in **B** but not adopted by W.H. It looks like an echo of xxvi. 24, yet it answers well to the solemn tone of our Lord's utterance on this occasion.

Vv. 5-7.—Ver. 5. δέξεται: the discourse passes at this point from being child-like to gracious treatment of a child and what it represents.—ἐν παιδίον τοιοῦτο: the real child present in the room passes into an *ideal* child, representing all that the spirit of ambition in its struggle for place and power is apt to trample under foot. So in effect the majority of commentators; a few, including Bengel, De Wette, Bleek, Weiss, hold that the reference is still to a real child. In favour of this view is Luke's version: "Whoso receiveth *this child*," etc. (ix. 48). But the clause ἐπὶ τῷ ὀνόματί μου raises the child into the ideal sphere. The reception required does not mean natural kindness to children (though that also Christ valued), but esteeming them as fellow-disciples in spite of their insignificance. A child may be such a disciple, but it may also represent such disciples, and it is its representative function that is to be emphasised.—Ver. 6. σκανδαλίση: the opposite of receiving; treating harshly and contemptuously, so as to tempt to unbelief and apostasy. The pride and selfish ambition of those who pass for eminent Christians make many infidels.—ἕνα τ. μ. τ.: one of the large class of little ones; not merely child believers surely, but all of whom a child is the emblem, as regards social or ecclesiastical importance. Those who are caused to stumble are always little ones: "maiores enim scandala non recipiunt," Jerome. One of them: "frequens unius in hoc capite mentio," Bengel. This is the one text in which Jesus speaks of Himself as the object of faith (*vide The Kingdom of God*, p. 263).—συμφέρει . . . ἵνα: *vide* on v. 29. Fritzsche finds here an instance of attraction similar to that in x. 25—καὶ ὁ δοῦλος, ὡς ὁ κ. α. Instead of saying συμφέρει α. κρεμα-

σθῆναι . . . ἵνα καταποντισθῇ, the writer puts both verbs in the subjunctive after ἵνα.—μύλος ὀνικὸς. The Greeks called the upper millstone ὄνος the ass (ὁ ἀνώτερος λίθος, Hesychius), but they did not use the adjective ὀνικὸς. The meaning therefore is a millstone driven by an ass, i.e., a large one, as distinct from smaller-sized ones driven by the hand, commonly used in Hebrew houses in ancient times. "Let such a large stone be hung about the neck of the offender to make sure that he sink to the bottom to rise no more"—such is the thought of Jesus; strong in conception and expression, revealing intense abhorrence.—ἐν τῷ πελάγει τ. θ.: in the deep part of the sea. So Kypke, who gives examples; another significantly strong phrase. Both these expressions have been toned down by Luke.—καταποντισθῇ: drowning was not a form of capital punishment in use among the Jews. The idea may have been suggested by the word denoting the offence, σκανδαλίση. Bengel remarks: "apposita locutio in sermone de scandalo, nam ad lapidem offensio est" = "let the man who puts a stone in the path of a brother have a stone hung about his neck," etc. Lightfoot suggests as the place of drowning the Dead Sea, in whose waters nothing would sink without a weight attached to it, and in which to be drowned was a mark of execration.—Ver. 7. οὐαὶ τῷ κόσμῳ, woe to the world, an exclamation of pity at thought of the miseries that come upon mankind through ambitious passions. Some (Bleek, Weiss, etc.) take κόσμος in the sense of the ungodly world, as in later apostolic usage, and therefore as causing, not suffering from, the offences deplored. This interpretation is legitimate but not inevitable, and it seems better to take the word in the

ἔρχεται. 8. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ<sup>1</sup> καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἔστιν εἰσελθεῖν εἰς τὴν ζωὴν ὡλὸν ἢ κυλλόν,<sup>2</sup> ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἔστι<sup>1</sup> μονόφθαλμον εἰς τὴν ζωὴν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. 10. Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς<sup>1</sup> διὰ<sup>1</sup> πάντος

here and in Mk. ix. 47.  
j Mk. v. 3.  
Lk. xxiv.  
53. Acts ii.  
25. Rom.  
xi. 10 ad.

<sup>1</sup> αὐτον in ΞBDLΣ. αὐτα a grammatical correction.

<sup>2</sup> κυλλον η χωλον in ΞB (Tisch., W.H.).

more general sense of humanity conceived of as grievously afflicted with "scandals" without reference to who is to blame. They are a great fact in the history of mankind, by whomsoever caused.—ἀπὸ τ. σ.: by reason of; points to the ultimate source of the misery.—τῶν σκανδάλων: the scandals; a general category, and a black one.—ἀνάγκη γάρ: they are inevitable; a fatality as well as a fact, on the wide scale of the world; they cannot be prevented, only deplored. No shallow optimism in Christ's view of life.—πλὴν: adversative here, setting the woe that overtakes the *cause* of offences, over against that of those who *suffer* from them. Weiss contends that it is not adversative here any more than in xi. 24, but simply conducts from the general culpability of the world to the guilt of every one who is a cause of scandal, even when he does not belong to the world.

Vv. 8, 9. These verses are one of Mt.'s dualities, being found with some variations in the Sermon on the Mount (vv. 29-30). Repetition perhaps due to use of two sources, but in sympathy with the connection of thought in both places. Since the offender is the greater loser in the end, it is worth his while to take precautions against being an offender.—Ver. 8. χεὶρ, πούς: mentioned together as instruments of violence.—καλόν . . . ἢ: the positive for the comparative, or ἢ used in sense of *magis quam*. Raphael and Kypke cite instances of this use from classics. It may be an imitation of Hebrew usage, in which the comparative is expressed by the positive, followed by the preposition *min*. "A rare classical usage tends to become frequent in Hellenistic Greek if it be found to correspond to a common Hebrew idiom" (Carr, in *Camb. N. T.*). —κυλλόν: with reference to hand, muti-

lated; wanting one or both hands.—ὡλόν: in a similar condition regarding the feet (*cf.* xi. 5; xv. 30).—Ver. 9. ὀφθαλμός, the eye, referred to as the means of expressing *contempt*; in chap. v. 29 as inciting to *lust*.—μονόφθαλμον, properly should mean having only one eye by nature, but here = wanting an eye, for which the more exact term is ἑτερόφθαλμος, *vide* Lobeck, *Phryn.*, p. 136.

Vv. 10-14. Still the subject is the child as the ideal representative of the insignificant, apt to be despised by the ambitious. From this point onwards Mt. goes pretty much his own way, giving *logia* of Jesus in general sympathy with the preceding discourse, serving the purpose of moral discipline for disciples aspiring to places of distinction.—Ver. 10. ὁρᾶτε μὴ καταφ.: μὴ with the subj. in an object clause after a verb meaning to take heed; common N. T. usage; *vide* Matt. xxiv. 4; Acts xiii. 40, etc.—ἐνός, one, again.—λέγω γάρ: something solemn to be said.—οἱ ἄγγελοι αὐτῶν, etc. In general abstract language, the truth Jesus solemnly declares is that God, His Father, takes a special interest in the little ones in all senses of the word. This truth is expressed in terms of the current Jewish belief in guardian angels. In the later books of O. T. (Daniel), there are guardian angels of *nations*; the extension of the privilege to individuals was a further development. Christ's words are not to be taken as a dogmatic endorsement of this post-exilic belief exemplified in the story of Tobit (chap. v.). The same remark applies to the passages in which the law is spoken of as given through angelic mediation (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). The λέγω γάρ does not mean "this belief is true," but "the idea it embodies, God's special care for

<sup>κ</sup> βλέπουσι τὸ <sup>κ</sup> πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.<sup>1</sup> 11. <sup>κ</sup> this phrase here only  
 ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολλωλός.<sup>2</sup> 12. Τί ὑμῖν  
 δοκεῖ; ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν 1 Acts xx. 16.  
 ἑξ αὐτῶν· οὐχὶ ἀφείς<sup>3</sup> τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη<sup>4</sup> πορευθεῖς Gal. vi. 14  
 ζητεῖ τὸ πλανώμενον; 13. καὶ ἐὰν <sup>1</sup> γένηται εὐρεῖν αὐτό, ἀμὴν λέγω (same  
 ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς const.  
 μὴ πεπλανημένοις. 14. οὕτως οὐκ ἔστι θέλημα <sup>ω</sup> ἔμπροσθεν τοῦ <sup>ω</sup> Ch. xi. 26.  
 πατρὸς ὑμῶν<sup>5</sup> τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς<sup>6</sup> τῶν μικρῶν τούτων. Lk. x. 21.  
 15. Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ<sup>7</sup> ὁ ἀδελφός σου, ὕπαγε καὶ <sup>8</sup> ἐλεγεῖν<sup>δ</sup> Lk. iii. 19.  
 αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, <sup>ο</sup> ἐκέρδης<sup>1</sup> 1 Tim. v.  
 τὸν ἀδελφόν σου· 16. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα 20.  
 1 Cor. ix.  
 19-22. 1  
 Pet. iii. 1.

<sup>1</sup> B has *εν τω ουρανω* (W.H. margin, bracketed).

<sup>2</sup> Ver. 11 is wanting in *BL*, 1, 13, 33, Egyptian verss., Syrr. Jerus. Sin., Orig., etc.; doubtless imported from Lk. xix. 10.

<sup>3</sup> *αφησει* in *BL* (Tisch., W.H.); D has *αφισιν*.

<sup>4</sup> *και* after *ορη* in *BL*.

<sup>5</sup> *μου* in B *al*.

<sup>6</sup> *εν* in *BL*. *εις* is a grammatical correction.

<sup>7</sup> *BL* omit *εις σε*.

<sup>8</sup> *BL* omit *και*.

the little, is true". This is an important text for Christ's doctrine of the Fatherhood. It teaches that, contrary to the spirit of the world, which values only the *great*, the Father-God cares specially for that which is apt to be despised.—*βλέπουσι τ. πρ.* In Eastern courts it is the confidential servants who see the face of the king. The figure is not to be pressed to the extent of making God like an Eastern despot.—Ver. 11 an interpolation from Lk. xix. 10, q. v.

Vv. 12-14. *Parable of straying sheep* (Lk. xv. 4-7); may seem less appropriate here than in Lk., but has even here a good setting, amounting to a climax = God cares not only for the lowly and little but even for the low—the morally erring. In both places the parable teaches the precious characteristically Christian doctrine of the worth of the individual at the worst to God.—Ver. 12. τί ὁ. δοκεῖ as in xvii. 25.—ἐὰν γένηται τ. ἁ. ἐ. πρόβατα: if a man happen to have as *large* a number, yet, etc.—καὶ π. ἐν: only *one* wanderer, out of so many.—πορευθεῖς ζητεῖ: does he not go and seek the one?—Ver. 13. καὶ . . . αὐτό: if it *happen* that he finds it. In Lk. he searches till he finds it.—ἀμὴν λέγω: specially solemn, with a view to the application to the moral sphere of what in the natural sphere is self-evident.—Ver. 14, application of the parable less emphatic than in Lk.—θέλημα, a will, for an object of will.—ἔμπροσθεν τ. π. μ.: before the face of = for, etc.

Vv. 15-17. *How to deal with an erring brother*.—The transition here is easy from warning against giving, to counsel how to receive, offences. The terms are changed: μικρὸς becomes ἀδελφός, giving offence not suiting the idea of the former, and for σκανδαλίζειν we have the more general ἁμαρτάνειν.—Vv. 16 and 17 have something answering to them in Lk. xvii. 3, coming in there after the group of parables in chaps. xv. and xvi., in which that of the Shepherd has its place; whence Wendt recognises these verses as an authentic *logion* probably closely connected with the parable in the common source. Ver. 17 he regards as an addition by the evangelist or a later hand. Holtzmann (H. C.) regards the whole section (15-17) as a piece of Church order in the form of a *logion* of the Lord.

Ver. 15. ἁμαρτήσῃ: apart from the doubtful *εις σε* following, the reference appears to be to private personal offences, not to sin against the Christian name, which every brother in the community has a right to challenge, especially those closely connected with the offender. Yet perhaps we ought not too rigidly to draw a line between the two in an ideal community of love.—μεταξὺ σ. κ. α. μ.: the phrase implies that some one has the right and duty of taking the initiative. So far it is a personal affair to begin with. The simpler and more classical expression would be μόνος μόνον.—ἀκούσῃ, hear, in the sense of



ἡ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.  
 p here only 17. ἐὰν δὲ <sup>p</sup> παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς  
 (Esterher  
 iii. 3, 8). ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

18. Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δῆσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα  
 q Ch. xx. 2. ἐν τῷ<sup>1</sup> οὐρανῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα  
 13. Lk. v.  
 36. Acts ἐν τῷ<sup>1</sup> οὐρανῷ. 19. πάλιν<sup>2</sup> λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν <sup>q</sup> συμφωνή-  
 v. 9; xv.  
 15. σωσιν<sup>3</sup> ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται,

<sup>1</sup> B omits τω first time and B second time.

<sup>2</sup> B and many other uncials add ἀμην after πάλιν (W.H. in brackets).

<sup>3</sup> συμφωνήσουσιν in BBDLΔ (Tisch.).

submitting to admonition.—ἐκέρδηςας : gained as a *friend*, as a *fellow-member* of the Kingdom of God, or as a *man* = saved him from moral ruin? All three alternatives find support. Is it necessary or possible to decide peremptorily between them?—Ver. 16. ἐὰν δὲ μὴ ᾔ. After a first failure try again, with added influence.—παράλαβε . . . ἵνα ἡ δύο. This bears a juridical aspect (Schanz), but it does not really pass out of the moral sphere; ethical influence alone contemplated; consensus in moral judgment carries weight with the conscience.—ἵνα ἐπὶ στόματος, etc. : reference to the legal provision in Deut. xix. 15 in a literary rather than in a legal spirit.—Ver. 17. ἐὰν δὲ π. ᾔ. Try first a minimum of social pressure and publicity, and if that fail have recourse to the maximum.—εἰπὲ τῇ ἐκκλησίᾳ : speak to the "Church"—the brotherhood of believers in the Christ. This to be the widest limit for the ultimate sphere of moral influence, as *ex hypothesi* the judgment of this new community will count for more to its members than that of all the world beyond.—ἔστω σοι, etc. : this failing, the offender puts himself outside the society, and there is nothing for it but to treat him as a heathen or a publican; which does not mean with indifference or abhorrence, but carefully avoiding fellowship with him in sin, and seeking his good only as one without. There is no reference in this passage to ecclesiastical discipline and Church censures. The older interpreters, in a theologico-polemical interest, were very anxious to find in it support for their developed ideas on these topics. The chief interest of historic exegesis is to divest it of an ecclesiastical aspect as much as possible, for only so can it suit the initial period, and be with any probability regarded as an utterance of

Jesus. As such it may be accepted, when interpreted, as above. If, as we have tried to show, it was natural for Jesus to speak of a new community of faith at Caesarea, it was equally natural that He should return upon the idea in the Capernaum lesson on humility and kindred virtues, and refer to it as an instrument for promoting right feeling and conduct among professed disciples.—Ver. 18. Renewed promise of power to bind and loose, this time not to Peter alone, as in xvi. 19, but to all the Twelve, not *qua* apostles, with ecclesiastical authority, but *qua* disciples, with the ethical power of morally disciplined men. The Twelve for the moment are for Jesus = the *ecclesia* : they were the nucleus of it. The binding and loosing generically = exercising judgment on conduct; here specifically = treating sin as pardonable or the reverse—a particular exercise of the function of judging.

Vv. 19, 20. *Promise of the power and presence of God to encourage concord.*—Ver. 19. πάλιν ἀμὴν : a second *amen*, introducing a new thought of parallel importance to the former, in ver. 18.—ἐὰν δύο : two; not the measure of Christ's expectation of agreement among His disciples, but of the moral power that lies in the sincere consent of even two minds. It outweighs the *nominal* agreement of thousands who have no real bond of union.—συμφωνήσωσιν : agree, about what? not necessarily only the matters referred to in previous context, but anything concerning the Kingdom of God.—περὶ παντὸς πράγματος : concerning every or any matter, offences committed by brethren included of course.—γενήσεται : it shall be; what absolute confidence in the laws of the moral world!—παρὰ τ. π. μ. : from my Father. The Father-God of Jesus is here defined as a lover of peace and



γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20. οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.<sup>1</sup>

21. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε,<sup>2</sup> “Κύριε, ὡς ποσάκις ἁμαρτήσῃ εἰς ἕμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;”

22. Λέγει αὐτῷ ὁ Ἰησοῦς, “Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ’ ἕως

Ch. xxviii  
19. Acts  
viii. 16;  
xix. 5. 1  
Cor. i. 12;  
(all of bap-  
tism into  
—eis—a  
name).  
Ch. xxiii.  
37. Lk.  
xiii. 34.  
t Lk. xvii. 4.

<sup>1</sup> This verse in Codex Bezae runs “for there are not (οὐκ εἰσιν γὰρ), etc., with whom (παρ’ οἷς) I am not in the midst of them”. Syr. Sin. has a similar reading.

<sup>2</sup> αὐτῷ after εἶπε in BD (Tisch., W.H., bracketed). N omits αὐτῷ.

fraternal concord. In this verse we have a case of attraction, of the main subject into the conditional clause. Resolved, the sentence would run: πᾶν πρῶγμα, ὃ ἐὰν αἰτήσωσιν, ἐὰν συμφωνήσουσιν περὶ αὐτοῦ, γενήσεται αὐτοῖς.—Ver. 20. δύο ἢ τρεῖς. Jesus deals in small numbers, not from modesty in His anticipations, but because they suit the present condition, and in jealousy for the moral quality of the new society.—συνηγμένοι εἰς, etc., not gathered to confess or worship my name, but gathered as believers in me. It is a synonym for the new society. The *ecclesia* is a body of men gathered together by a common relation to the name of the Christ: a Christian synagogue as yet consisting of the Twelve, or as many of them as were really one in heart.—ἐκεῖ εἰμὶ ἐν, etc.: there am I, now, with as many of you, my disciples, as are one in faith and brotherly love; not with any more even of you: far away from the man of ambitious, not to say traitorous, mind. There am I in reference to the future. His presence axiomatically certain, therefore expressed as a present fact, even with reference to a future time—a promise natural from One looking forward to an early death. Similar in import to Mt. xxviii. 20. For similar sayings of the Rabbis concerning the presence of the Divine Majesty, or the Shechinah, among two or three sitting in judgment or studying the law, *vide* Lightfoot and Schöttgen.

Vv. 21, 22. *Peter's question about forgiving*.—The second of two interpellations in the course of Christ's discourse (*vide* Mk. ix. 38-41; Lk. ix. 49, 50). Such words touch sensitive consciences, and the interruptions would be welcomed by Jesus as proof that He had not spoken in vain.—Ver. 21. ποσάκις, etc.: the question naturally arose out of the directions for dealing with an offend-

ing brother, which could only be carried out by one of placable disposition. Their presupposition is that a fault confessed is to be forgiven. But how far is this to go? In Lk. xvii. 3 the case is put of seven offences in a day, each in turn repented of and confessed. Is there not reason for doubting the sincerity of repentance in such a case? Or is this not at least the extreme limit? Such is Peter's feeling.—ἁμαρτήσῃ, ἀφήσω: two futures instead of ποσ. ἁμαρτῶντι ἀφήσω: Hebrew idiom instead of Greek.—ἕως ἑπτάκις: Peter meant to be generous, and he went considerably beyond the Rabbinical measure, which was three times (Amos i. 6): “quicunque remissionem petit a proximo, ne ultra quam ter petat,” Schöttgen.—Ver. 22. οὐ: emphatic “no” to be connected with ἕως ἑπτάκις. Its force may be brought out by translating: no, I tell you, not till, etc.—ἀλλὰ ἐ. ἐ. ἐ.: Christ's reply lifts the subject out of the legal sphere, where even Peter's suggestion left it (seven times and no more—a hard rule), into the evagelical, and means: *times without number*, infinite placability. This alone decides between the two renderings of ἐβδομηκοντάκις ἑπτά: seventy-seven times and seventy times seven, in favour of the latter as giving a number (490) practically equal to infinitude. Bengel leans to the former, taking the termination -κις as covering the whole number seventy-seven, and referring to Gen. iv. 24 as the probable source of the expression. Similarly some of the Fathers (Orig., Aug.), De Wette and Meyer. The majority adopt the opposite view, among whom may be named Grotius and Fritzsche, who cite the Syriac version in support. On either view there is inexactness in the expression. Seventy times seven requires the termination -κις at both words. Seventy-seven times requires the -κις at

u here only <sup>a</sup> ἐβδομηκοντάκις ἑπτά. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν  
(Gen iv. 23). οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε ὁ συνᾶραι λόγον μετὰ τῶν  
v here and in Ch. xiv. δούλων αὐτοῦ. 24. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνήχθη<sup>1</sup>  
19 (same const.). αὐτῷ εἰς<sup>2</sup> ὀφειλέτης μυρίων ὡς ταλάντων. 25. μὴ ἔχοντας δὲ αὐτοῦ  
w here and in Ch. xxv. ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ<sup>3</sup> πρᾶθῆναι, καὶ τὴν  
15. Lk. xviii. γυναῖκα αὐτοῦ<sup>4</sup> καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε<sup>5</sup> καὶ ἀποδοθῆναι.  
7. 1 Cor. xiii. 4. 26. πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ, λέγων, Κύριε,<sup>6</sup> μακρο-  
James v. 7. θύμησον ἐπ' ἐμοί,<sup>7</sup> καὶ πάντα σοι<sup>8</sup> ἀποδώσω. 27. σπλαγχνισθεῖς δὲ

<sup>1</sup> προσηχθη in BD (W.H.); as in T. R., **SLA** *al.* (Tisch.)

<sup>2</sup> εἰς αὐτῷ in **SB** (Tisch., W.H.).

<sup>3</sup> **NBDL** omit αὐτου.

<sup>4</sup> **SB** omit this αὐτου also (Tisch., W.H.).

<sup>5</sup> B has *εχει*, which, just because of its singularity as a present among preterites, is to be preferred to *ειχε*, though found in most uncials.

<sup>6</sup> BD omit.

<sup>7</sup> DL have *επ' ἐμε*.

<sup>8</sup> σοι after ἀποδώσω in **NBL**.

the end of the second word rather than at end of first: either *ἑπτά καὶ ἑβδο . . .* *κις*, or *ἑβδομ . . . τα ἑπτάκις*.

Vv. 23-35. *Parable of unmerciful servant*.—Ver. 23. διὰ τοῦτο suggests that the aim of the parable is to justify the apparently unreasonable demand in ver. 22: unlimited forgiveness of injuries. After all, says Jesus, suppose ye comply with the demand, what do your remissions amount to compared to what has been remitted to you by God?—ἀνθρώπῳ βασιλεῖ: a man, a king; king an afterthought demanded by the nature of the case. Only a great monarch can have such debtors, and opportunity to forgive such debts.—συνᾶραι λόγον (found again in xxv. 19), to hold a reckoning.—δούλων: all alike servants or slaves in relation to the king. So human distinctions are dwarfed into insignificance by the distance between all men and God.—Ver. 24. εἰς: *one* stood out above all the rest for the magnitude of his debt, who, therefore, becomes the subject of the story.—ὀφειλέτης μ. τ.: a debtor of, or to the extent of, a thousand talents—an immense sum, say millions sterling; payment hopeless; that the point; exact calculations idle or pedantic. It may seem to violate natural probability that time was allowed to incur such a debt, which speaks to malversation for years. But the indolence of an Eastern monarch must be taken into account, and the absence of system in the management of finance. As Koetsveld (*De Gelijk.*, p. 286) remarks: "A regular control is not in the spirit of the Eastern. He trusts utterly when he does trust, and

when he loses confidence it is for ever."

—Ver. 25. πρᾶθῆναι . . . *ἔχει*: the order is given that the debtor be sold, with all he has, including his wife and children; hard lines, but according to ancient law, in the view of which wife and children were simply *property*. Think of their fate in those barbarous times! But parables are not scrupulous on the score of morality.—καὶ ἀποδοθῆναι: the proceeds of sale to be applied in payment of the debt.—Ver. 26. μακροθύμησον: a Hellenistic word, sometimes used in the sense of deferring anger (Prov. xix. 11 (Sept.)), the corresponding adjective in Ps. lxxvi. 15; cf. 1 Cor. xiii. 4; 1 Thess. v. 14). That sense is suitable here, but the prominent idea is: give me time; wrath comes in at a later stage (ver. 34).—πάντα ἀποδώσω: easy to *promise*; his plea: better wait and get all than take hasty measures and get only a part.—Ver. 27. σπλαγχνισθεῖς: touched with pity, not un-mixed perhaps with contempt, and associated possibly with rapid reflection as to the best course, the king decides on a magnanimous policy.—ἀπέλυσεν, τὸ δάνειον ἀφῆκεν: two benefits conferred; set free from imprisonment, debt absolutely cancelled, not merely time given for payment. A third benefit implied, continuance in office. The policy adopted in hope that it will ensure good behaviour in time to come (Ps. cxxx. 4); perfectly credible even in an Eastern monarch.

Vv. 28-34. *The other side of the picture*.—Ver. 28. ἕνα τ. συνδούλων *ἀ.*: a fellow-slave though a humble one, which he should have remembered, but did not.

ὁ κύριος τοῦ δούλου ἐκείνου<sup>1</sup> ἀπέλυσεν αὐτόν, καὶ τὸ ὀδάνειον ἀφῆκεν αὐτῷ. 28. Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος<sup>1</sup> εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν ἔπνιγε, λέγων, Ἀπόδος μοι<sup>2</sup> ὅ τι<sup>3</sup> ὀφείλεις. 29. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ<sup>4</sup> παρεκάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί,<sup>5</sup> καὶ πάντα<sup>6</sup> ἀποδώσω σοι. 30. ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν, ἕως οὗ<sup>7</sup> ἀποδῶ τὸ ὀφειλόμενον. 31. ἰδόντες δὲ<sup>8</sup> οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα·

<sup>1</sup> B omits ἐκεῖνον here (W.H. in brackets) and ἐκεῖνος in ver. 28.

<sup>2</sup> BBDL omit μοι.

<sup>3</sup> BCD and other uncials have εἰ τι. ο τι (T. R.) only in minus., rejected by modern editors.

<sup>4</sup> εἰς τ. π. αὐτοῦ omitted in BBDL and by modern editors.

<sup>5</sup> So in BB and many uncials. CDL have ἐπ' ἐμε.

<sup>6</sup> πάντα is feebly attested and unsuitable to the case.

<sup>7</sup> ἕως in BBDL.

<sup>8</sup> οὖν in BBD 33 e.

—ἑκατὸν δηνάρια: some fifty shillings; an utterly insignificant debt, which, coming out from the presence of a king, who had remitted so much to him, he should not even have remembered, far less been in the mood to exact.—κρατήσας α. ἔπνιγε: seizing, he choked, throttled him, after the brutal manner allowed by ancient custom, and even by Roman law. The act foretokens merciless treatment: no remission of debt to be looked for in this quarter.—ἀπόδος εἰ τι ὀφ. In the εἰ τι some ingenious commentators (Fritzsche, e.g.) have discovered Greek urbanity! ("Non sine urbanitate Graeci a conditionis vinculo aptarunt, quod a nulla conditione suspensum sit.") Weiss comes nearer the truth when he sees in it an expression of "merciless logic". He will have payment of whatever is due, were it only a penny.—Ver. 29. μακροθύμησον, etc.: the identical words he used himself just a few minutes ago, reminding him surely of his position as a pardoned debtor, and moving him to like conduct.—Ver. 30. οὐκ ᾔθελεν: no pity awakened by the words which echoed his own petition. "He would not." Is such conduct credible? Two remarks may be made on this. In parabolic narrations the improbable has sometimes to be resorted to, to illustrate the unnatural behaviour of men in the spiritual sphere, e.g., in the parable of the feast (Lk. xiv. 16-24) all refuse; how unlikely! But the action of the pardoned debtor is not so improbable as it seems. He acts on

the instinct of a base nature, and also doubtless in accordance with long habits of harsh tyrannical behaviour towards men in his power. Every way a bad man: greedy, grasping in acquisition of wealth, prodigal in spending it, unscrupulous in using what is not his own.—Ver. 31. ἰδόντες οἱ σ. ἐλυπήθησαν: the other fellow-servants were greatly vexed or grieved. At what? the fate of the poor debtor? Why then not pay the debt? (Koetsveld). Not sympathy so much as annoyance at the unbecoming conduct of the merciless one who had obtained mercy was the feeling.—διεσάφησαν: reported the facts (*narraverunt*, Vulg.), and so threw light on the character of the man (*cf.* Mt. xiii. 36, W. and H.).—τῷ κ. ἑαυτῶν, to their own master, to whom therefore they might speak on a matter affecting his interest.—Ver. 32. δ. πονηρέ: the king could understand and overlook dishonesty in money matters, but not such inhumanity and villainy.—π. τ. ὀφειλήν. ε.: huge, uncountable.—ἐπεὶ παρεκάλεσάς με, when you entreated me. In point of fact he had not, at least in words, asked remission but only time to pay. Ungenerous himself, he was incapable of conceiving, and therefore of appreciating such magnificent generosity.—Ver. 33. οὐκ ἔδει; was it not your duty? an appeal to the sense of decency and gratitude.—καὶ σὲ . . . ἡλέησα. There was condescension in putting the two cases together as parallel. Ten thousand acts of forgiveness such as the culprit was asked to

καὶ ἔλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν<sup>1</sup> πάντα τὰ γενόμενα.

32. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε

<sup>a</sup> Rom. xiii. 7. <sup>1</sup> Cor. vii. 3. πονηρῆ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς

με· 33. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; 34. καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς

<sup>b</sup> here only βασιανισταῖς, ἕως οὐ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.<sup>2</sup> 35. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος<sup>3</sup> ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν."<sup>4</sup>

<sup>1</sup> αὐτῶν in  $\aleph$ BC. D has αὐτῶν as in T. R. *Vide* below.

<sup>2</sup> αὐτῷ omitted in BD (W.H.).

<sup>3</sup> οὐρανίος in  $\aleph$ B $\Delta$ L. ἐπουράνιος is not found elsewhere in Mt.

<sup>4</sup> τα παρ. αὐτῶν are wanting in  $\aleph$ B $\Delta$ L $\Sigma$  and most editors omit them.

perform would not have equalled in amount one act such as he had got the benefit of. The fact in the spiritual sphere corresponds to this.—Ver. 34. ὀργισθεὶς: roused to just and extreme anger.—*βασιανισταῖς*: not merely to the gaolers, but to the tormentors, with instructions not merely to keep him safe in prison till the debt was paid, but still more to make the life of the wretch as miserable as possible, by place of imprisonment, position of body, diet, bed, etc., if not by instruments of pain. The word, chosen to suit the king's mood, represents a subjective feeling rather than an objective fact.

Ver. 35. *Application*.—οὕτως: so, *mutatis mutandis*, for feelings, motives, methods rise in the moral scale when we pass to the spiritual sphere. So in general, not in all details, on the same principle; merciless to the merciless.—ὁ πατήρ μ. ὁ οὐρ.: Jesus is not afraid to bring the Father in in such a connection. Rather He is here again defining the Father by discriminating use of the name, as One who above all things abhors mercilessness.—*μον*: Christ is in full sympathy with the Father in this.—*ὑμῖν*: to you, my own chosen disciples.—*ἕκαστος*: every man of you.—*ἀπὸ τῶν καρδιῶν*: from your hearts, no sham or lip pardon; real, unreserved, thorough-going, and in consequence again and again, times without number, because the heart inclines that way.

CHAPTER XIX. FAREWELL TO GALILEE. In Mt.'s narrative the journey of Jesus to the south, reported in ver. 1, marks the close of the Galilean ministry. Not so obviously so in Mk.'s (see notes there), though no hint is given of a return to Galilee. It is not perfectly clear

whether the incidents reported are to be conceived as occurring at the southern end of the journey, or on the way within Galilee or without. The latter alternative is possible (*vide* Holtz., H. C., p. 214). The incidents bring under our notice a variety of interesting characters: Pharisees with captious questions, mothers with their children, a man in quest of the *summum bonum*, with words and acts of Jesus corresponding. But the disciplining of the Twelve still holds the central place of interest. Last chapter showed them at school in the house, this shows them at school on the way.

Vv. 1, 2. *Introductory*, cf. Mk. x. 1.—Ver. 1. καὶ ἐγένετο . . . λόγους τούτους: similar formulae after important groups of *logia* in vii. 28, xi. 1, xiii. 53.—*μετῆρην*: also in xiii. 53, *vide* notes there; points to a change of scene worthy of note, as to Nazareth, which Jesus rarely visited, or to Judaea, as here.—*ἀπὸ τ. Γαλιλαίας*. The visit to Nazareth was a movement within Galilee. This is a journey out of it not necessarily final, but so thought of to all appearance by the evangelist.—*εἰς τὰ ὅρια τ. ἱ. π. τ. ἱ.*: indicates either the destination = to the coasts of Judaea beyond the Jordan; or the end and the way = to the Judaea territory by the way of Peraea, *i.e.*, along the eastern shore of Jordan. It is not likely that the writer would describe Southern Peraea as a part of Judaea, therefore the second alternative is to be preferred. Mk.'s statement is that Jesus went to the coasts of Judaea and (καὶ, approved reading, instead of διὰ τοῦ in T. R.) beyond Jordan. Weiss thinks that Mt.'s version arose from misunderstanding of Mk. But his understanding may have been a



XIX. 1. ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, <sup>a</sup> μετῆρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας <sup>a</sup> Ch. xiii. 53. <sup>b</sup> πέραν τοῦ Ἰορδάνου. 2. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ <sup>b</sup> Ch. iv. 15. ἐθεράπευσεν αὐτοὺς ἐκεῖ. 3. Καὶ προσῆλθον αὐτῷ οἱ <sup>1</sup> Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ, <sup>2</sup> “Εἰ ἔξεστιν ἀνθρώπῳ <sup>3</sup> ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;” 4. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, <sup>4</sup> “Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας <sup>5</sup> ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5. καὶ εἶπεν, “Ἐνεκεν τούτου <sup>c</sup> καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ <sup>c</sup> Mk. x. 7. Eph. v. 31. fr. Gen. ii. 24. προσκολληθήσεται <sup>6</sup> τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα

<sup>1</sup> οἱ omitted in BCLΔ *al*

<sup>2</sup> αὐτῷ omitted in ΞBCLΣ *al*. D has it.

<sup>3</sup> ΞBL omit ἀνθρώπῳ.

<sup>4</sup> ΞBDL omit αὐτοῖς.

<sup>5</sup> κτίσας in B, 1, 22, 33, 124, sah. cop. (W.H.).

<sup>6</sup> The simple κολληθήσεται in BD *al*. (modern editors). The compound (T.R.) is from the Sept.

true one, for Mk.'s statement may mean that Perea was the first reached station (Holtz., H. C.), implying a journey on the eastern side. The suggestion that the writer of the first Gospel lived on the eastern side, and means by πέραν the western side (Delitsch and others), has met with little favour.—Ver. 2. ἠκολούθησαν: the crowds follow as if there had been no interruption, in Mt.; in Mk., who knows of a time of hiding (ix. 30), they reassemble (x. 1).—ἐθεράπευσεν α. ἐκεῖ: a healing ministry commences in the south; in Mk. a teaching ministry (x. 1).

Vv. 3-9. *The marriage question* (Mk. x. 2-9).—Ver. 3. Φ. πειράζοντες: Pharisees again, tempting of course; could not ask a question at Jesus without sinister motives.—εἰ ἔξεστιν: direct question in indirect form, *vide* on xii. 10.—ἀπολῦσαι . . . κατὰ πᾶσαν αἰτίαν: the question is differently formulated in the two accounts, and the answer differently arranged. In Mk. the question is absolute = may a man put away his wife at all? in Mt. relative = may, etc. . . . for every reason? Under the latter form the question was an attempt to draw Jesus into an internal controversy of the Jewish schools as to the meaning of Deut. xxiv. 1, and put Him in the dilemma of either having to choose the unpopular side of the school of Shammai, who interpreted יִצְחָק בְּרֵךְ strictly, or exposing Himself to a charge of laxity by siding with the school of Hillel. It was a petty scheme, but

characteristic. Whether the interrogants knew what Jesus had taught on the subject of marriage and divorce in the Sermon on the Mount is uncertain, but in any case all scribes and Pharisees knew by this time what to expect from Him. For κατὰ in the sense of *propter*, *vide* instances in Hermann's Viger, 632, and Kypke.—Ver. 4. οὐκ ἀνέγνωτε: the words quoted are to be found in Gen. i. 27, ii. 24.—ὁ κτίσας: the participle with article used substantively = the Creator.—ἀπ' ἀρχῆς goes along with what follows, Christ's purpose being to emphasise the primitive state of things. From the beginning God made man, male and female; suited to each other, needing each other.—ἄρσεν καὶ θῆλυ: "one male and one female, so that the one should have the one; for if He had wished that the male should dismiss one and marry another He would have made more females at the first," Euthy.—Ver. 5. καὶ εἶπεν: God said, though the words as they stand in Gen. may be a continuation of Adam's reflections, or a remark of the writer.—ἐνεκεν τούτου: connected in Gen. with the story of the woman made from the rib of the man, here with the origin of sex. The sex principle imperiously demands that all other relations and ties, however intimate and strong, shall yield to it. The cohesion this force creates is the greatest possible.—οἱ δύο: these words in the Sept. have nothing answering to them in the Hebrew, but they are true to the spirit of the original.—εἰς σάρκα μίαν: the reference is primarily to the physical

μίαν; 6. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς  
<sup>d</sup> here and <sup>d</sup> συνέβηεν, ἄνθρωπος μὴ χωριζέτω." 7. Λέγουσιν αὐτῷ, "Τί οὖν  
 in Mt. x.  
 9. Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν<sup>1</sup>;"  
<sup>e</sup> Mt. x. 5; 8. Λέγει αὐτοῖς, "Ὅτι Μωσῆς πρὸς τὴν \*σκληροκαρδίαν ὑμῶν ἐπέ-  
 xvi. 14.  
 (Deut. x. τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν  
 16. Sir.  
 xvi. 10.) οὕτω. 9. λέγω δὲ ὑμῖν, ὅτι<sup>2</sup> ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ  
 (John xviii.  
 14 (accus. μὴ ἐπὶ πορνείᾳ,<sup>3</sup> καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην  
 and inf.).  
 2 Cor. xii. γαμήσας μοιχᾶται." 4 10. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,<sup>5</sup> "Εἰ  
 1 (inf. ὡς οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει  
 here).

<sup>1</sup> NDLZ omit αὐτήν.

<sup>2</sup> BDZ old Lat. verss. omit ὅτι.

<sup>3</sup> μὴ for εἰ μὴ in most uncials. The explanatory εἰ (T. R.) is only in minus; BD have παρεκτος λογου πορνειας, followed by ποιει αὐτην μοιχευθηναι in B.

<sup>4</sup> The clause καὶ ὁ ἀπολ. γαμήσας μοιχᾶται is omitted in NDLZ but found in BCDZ. The true reading is doubtful and the passage has puzzled editors.

<sup>5</sup> NB omit αὐτον, found in the greater number of uncials.

fleshly unity. But flesh in Hebrew thought represents the entire man, and the ideal unity of marriage covers the whole nature. It is a unity of soul as well as of body; of sympathy, interest, purpose.—Ver. 6. ὥστε with indicative, expressing actual result as Christ views the matter. They are no longer two, but one flesh, one spirit, one person.—ὁ οὖν: inference from God's will to man's duty. The creation of sex, and the high doctrine as to the cohesion it produces between man and woman, laid down in Gen., interdict separation. Let the Divine Syzygy be held sacred! How small the Pharisaic disputants must have felt in presence of such holy teaching, which soars above the partisan views of contemporary controversialists into the serene region of ideal, universal, eternal truth!

Vv. 7-9. τί οὖν, etc.: such doctrine could not be directly gainsaid, but a difficulty might be raised by an appeal to Moses and his enactment about a bill of divorce (Deut. xxiv. 1). The Pharisees seem to have regarded Moses as a patron of the practice of putting away, rather than as one bent on mitigating its evil results. Jesus corrects this false impression.—Ver. 8. πρὸς τ., with reference to.—σκληροκαρδίαν: a word found here and in several places in O. T. (Sept.), not in profane writers; points to a state of heart which cannot submit to the restraints of a high and holy law, literally uncircumcisedness of heart (Deut. x. 16; Jer. iv. 4).—ἐπέτρεψεν, permitted, not enjoined. Moses is respectfully spoken of as one who would

gladly have welcomed a better state of things; no blame imputed except to the people who compelled or welcomed such imperfect legislation (ὑμῶν twice in ver. 8).—ἀπ' ἀρχῆς, etc.: the state of things which made the Mosaic rule necessary was a declension from the primitive ideal.—Ver. 9, vide notes on Mt. v. 31, 32.

Vv. 10-12. Subsequent conversation with the disciples.—Christ's doctrine on marriage not only separated Him *tota cælo* from Pharisaic opinions of all shades, but was too high even for the Twelve. It was indeed far in advance of all previous or contemporary theory and practice in Israel. Probably no one before Him had found as much in what is said on the subject in Gen. It was a new reading of old texts by one who brought to them a new view of man's worth, and still more of woman's. The Jews had very low views of woman, and therefore of marriage. A wife was bought, regarded as property, used as a household drudge, and dismissed at pleasure—vide Benzinger, *Heb. Arch.*, pp. 138-146.—Ver. 10. αἰτία: a vague word. We should say: if such be the state of matters as between husband and wife, and that is doubtless what is meant. So interpreted, αἰτία would = *res, conditio*. (So Grotius.) Fritzsche regards the phrase ἡ αἰτία τ. ἀ. μ. τ. γ. as in a negligent way expressing the idea: if the reason compelling a man to live with a wife be so stringent (no separation save for adultery). If we interpret αἰτία in the light of ver. 3 (κατὰ π. αἰτίαν) the word will mean cause of separation. The sense is the same, but

γαμήσαι." 11. Ὁ δὲ εἶπεν αὐτοῖς, "Οὐ πάντες ἔχωροῦσι τὸν λόγον <sup>2</sup> 2 Cor. vii. τοῦτον,<sup>1</sup> ἀλλ' οἷς δέδοται. 12. εἰσὶ γὰρ ἑυνούχοι, οἵτινες ἐκ ἡ <sup>2</sup> Acts viii. κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνούχοι, οἵτινες εὐνου-<sup>27</sup> χίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνούχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω."

13. Τότε προσηνέχθη <sup>2</sup> αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· 14. ὁ δὲ Ἰησοῦς εἶπεν,<sup>3</sup> "Ἀφετε τὰ παῖδιά, καὶ μὴ <sup>1</sup> κωλύετε αὐτὰ ἔλθεῖν

i l.k. xviii. 2  
Acts xvi  
6; xxiv. 23.  
Heb. vii.  
23 (same  
const. acc.  
and inf.).

<sup>1</sup> B Orig. omit *τοντον* (W.H.).

<sup>2</sup> BCDL and most other uncials have the pl. *προσηνεχθησαν*. The sing. (T. R. after late uncials) is a gram. cor. to correspond with neut. pl. nom. (*παῖδιά*).

<sup>3</sup> BCDL add *αυτοῖς*. (Tisch., W.H. in margin).

in any view the manner of expression is somewhat helpless, as was not unnatural in the circumstances. Euthy. gives both meanings = *αἰτία συνυγίας* and *αἰτία διαγεννύουσα*, with a preference for the former.—*ἀνθρώπων* here = *vir, maritus*; instances of this use in Kypke, Palaiet, etc.

Ver. 11. ὁ δὲ εἶπεν. Jesus catches up the remark of the disciples, and attaches to it a deeper sense than they thought of. Their idea was that marriage was not worth having if a man must put up with all the faults and caprices of a woman, without possibility of escape, except by gross misconduct. He thinks of the celibate state as in certain cases desirable or preferable, irrespective of the drawbacks of married life, and taking it even at the best.—*τὸν λόγον* thus will mean: what you have said, the suggestion that the unmarried condition is preferable.—*χωροῦσι* = *capere*, receive, intellectually and morally, for in such a case the two are inseparable. No man can understand as a matter of theory the preferableness of celibacy under certain circumstances, unless he be capable morally of appreciating the *force* of the circumstances.—*ἀλλ' οἷς δέδοται*: this phrase points chiefly to the moral capacity. It is not a question of intelligence, nor of a merely natural power of continence, but of attaining to such a spiritual state that the reasons for remaining free from married ties shall prevail over all forces urging on to marriage. Jesus lifts the whole subject up out of the low region of mere personal taste, pleasure, or convenience, into the high region of the Kingdom of God and its claims.—Ver. 12 is an explanatory commentary on

*δέδοται*.—*εὐνούχος*: keeper of the bed-chamber in an Oriental harem (from *εὐνή*, bed, and *ἐχω*), a jealous office, which could be entrusted only to such as were incapable of abusing their trust; hence one who has been emasculated. Jesus distinguishes three sorts, two physical and one ethical: (1) those born with a defect (*ἐγεννήθησαν οὕτως*); (2) those made such by art (*εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων*); (3) those who make themselves eunuchs (*εὐνούχισαν ἑαυτοὺς*).—*διὰ τὴν β. τ. ο.*, for the Kingdom of Heaven's sake. This explains the motive and the nature of ethical eunuchism. Here, as in xv. 17, Jesus touches on a delicate subject to teach His disciples a very important lesson, *viz.*, that the claims of the Kingdom of God are paramount; that when necessary even the powerful impulses leading to marriage must be resisted out of regard to them.—*ὁ δυνάμενος χωρεῖν χωρεῖτω*: by this final word Jesus recognises the severity of the demand as going beyond the capacity of all but a select number. We may take it also as an appeal to the spiritual intelligence of His followers = see that ye do not misconceive my meaning. Is not monasticism, based on vows of life-long celibacy, a vast baleful misconception, turning a military requirement to subordinate personal to imperial interests, as occasion demands, into an elaborate ascetic system?

Vv. 13-15. *Children brought for a blessing* (Mk. x. 13-16; Lk. xviii. 15-17).—Ver. 13. *τότε*: if the order of the narrative reflect the order of events, this invasion by the children was a happy coincidence after those words about the sacred and indissoluble tie of

j for const. πρὸς με<sup>1</sup>. Ἰτῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν."  
 ef. 1 Cor. iii. 21; vi. 15. Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας,<sup>2</sup> ἐπορεύθη ἐκείθεν.  
 19.  
 k here and 16. ΚΑΙ ἰδοῦ, εἰς προσελθὼν εἶπεν αὐτῷ,<sup>3</sup> "Διδάσκαλε ἀγαθέ,<sup>4</sup> τί  
 in ver. 29 ἀγαθὸν ποιήσω, ἵνα ἔχω<sup>5</sup> ζωὴν αἰώνιον;" 17. Ὁ δὲ εἶπεν αὐτῷ,  
 in ver. 29 and parall. Ch. xxv.  
 46. Lk. x. 25, for the *summum bonum* in Synop. Gospels.

<sup>1</sup> με in BCD; εμε in ΞLΔ.

<sup>2</sup> ΞBDLΔ place αὐτοῖς after χεῖρας (Tisch., W.H.). <sup>3</sup> ΞB have αὐτῷ εἶπεν.

<sup>4</sup> ΞBDL Orig. Hil. omit ἀγαθέ, which probably comes in from the parall., to which, indeed, Mt.'s version has been assimilated throughout (ver. 17) in T.R.

<sup>5</sup> σχω in BD Orig. (W.H.).

marriage and the duty of subordinating even it to the claims of the kingdom.—προσηνέχθησαν, passive, by whom brought not said, the point of the story being how Jesus treated the children.—ἵνα τ. χ. ἐπιθῇ, that he may lay His hands on them: the action being conceived of as present (*Klotz ad Devar*, p. 618).—καὶ προσεύχεται: the imposition of hands was a symbol of prayer and blessing, possibly in the minds of those who brought the children it was also a protection from evil spirits (Orig.).—ἐπετίμησαν αὐτοῖς: the αὐτοῖς ought in strict grammar to mean the children, but it doubtless refers to those who brought them. The action of the disciples was not necessarily mere officiousness. It may have been a Galilean incident, mothers in large numbers bringing their little ones to get a parting blessing from the good, wise man who is leaving their country, unceremoniously crowding around Him, affectionately mobbing Him in a way that seemed to call for interference. This act of the mothers of Galilee revealed how much they thought of Jesus.—Ver. 14. ἀφετε, μὴ κωλύετε: visits of the children never unseasonable; Jesus ever delighted to look on the living emblems of the true citizen of the Kingdom of God; pleased with them for what they were naturally, and for what they signified.—τοιούτων, of such, i.e., the child-like; repetition of an old lesson (xviii. 3).—Ver. 15. ἐπορεύθη ἐκείθεν; He departed thence, no indication whence or whither. The results of this meeting are conceivable. Christians may have come out of that company. Mothers would not forget Him who blessed their children on the way to His cross, or fail to speak of the event to them when they were older.

Vv. 16-22.—A man in quest of the "*summum bonum*" (Mk. x. 17-22; Lk. xviii. 18-23). A phenomenon as welcome

to Jesus as the visit of the mothers with their children: a man not belonging to the class of self-satisfied religionists of whom He had had ample experience; with moral ingenuousness, an open mind, and a good, honest heart; a malcontent probably with the teaching and practice of the Rabbis and scribes coming to the anti-Rabbinical Teacher in hope of hearing from Him something more satisfying. The main interest of the story for us lies in the revelation it makes of Christ's method of dealing with inquirers, and in the subsequent conversation with the disciples.

Ver. 16. ἰδοῦ, lo! introduces a story worth telling.—εἰς: one, singled out from the crowd by his approach towards Jesus, and, as the narrative shows, by his spiritual state.—Διδάσκαλε: this reading, which omits the epithet ἀγαθέ, doubtless gives us the true text of Mt., but in all probability not the exact terms in which the man addressed Jesus. Such a man was likely to accost Jesus courteously as "good Master," as Mk. and Lk. both report. The omission of the epithet eliminates from the story the basis for a very important and characteristic element in Christ's dealing with this inquirer contained in the question: "Why callest thou me good?" which means not "the epithet is not applicable to me, but to God only," but "do not make ascriptions of goodness a matter of mere courtesy or politeness". The case is parallel to the unwillingness of Jesus to be called *Christ* indiscriminately. He wished no man to give Him any title of honour till he knew what he was doing. He wished this man in particular to think carefully on *what* is good, and *who*, all the more that there were competing types of goodness to choose from, that of the Pharisees, and that exhibited in His own teaching.—τί ἀγαθὸν ποιήσω. the ἀγαθὸν is omitted in the parallels,



“Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός.<sup>1</sup> εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,<sup>2</sup> ἵτηρησον<sup>3</sup> τὰς ἐντολάς.” 18. Λέγει ἰ Ch. xliii. αὐτῷ, “<sup>m</sup> Ποίας;” Ὁ δὲ Ἰησοῦς εἶπε, “Τό, οὐ φονεύσεις· οὐ<sup>3</sup> Ch. xxviii. μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19. τίμα τὸν m Ch. xxii. πατέρα σου<sup>4</sup> καὶ τὴν μητέρα· καί, ἀγαπήσεις τὸν πλησίον σου ὡς<sup>36</sup> σεαυτόν.” 20. Λέγει αὐτῷ ὁ νεανίσκος, “Πάντα ταῦτα<sup>5</sup> ἐφυλαξά-

<sup>1</sup> For the clause **τι με λεγεις . . . θεος** in T. R., **℣BDL**, many verss. (including Syr. Cur. and Sin.) Orig. read **τι με ερωτας περι του αγαθου; εις εστιν ο αγαθος**, which the R. V. and most modern editors adopt. Harmonistic assimilation is probably responsible for the T. R.

<sup>2</sup> **℣BCDL** place **εἰσελθεῖν** after **ζωην**.

<sup>3</sup> **τηρει** in BD.

<sup>4</sup> **℣BCD** omit **σου**.

<sup>5</sup> **ταυτα παντα** in BD.

but it is implied; of course it was something good that would have to be done in order to obtain eternal life. What good shall I do? Fritzsche takes this as not = *quid boni faciam*? but = *quid, quod bonum sit, faciam*? that is, not = what particular good action shall, etc., but = what in the name of good, etc. This is probably right. The man wants to know what the good really is . . . that by doing it he may attain eternal life. It was a natural question for a thoughtful man in those days when the teaching and practice of the religious guides made it the hardest thing possible to know what the good really was. It is a mistake to conceive of this man as asking what specially good thing he might do in the spirit of the type of Pharisee who was always asking, What is my duty and I will do it? (Schöttgen). Would Jesus have *loved* such a man, or would such a man have left His presence *sorrowful*?—**ζωὴν αἰώνιον**: an alternative name for the *summum bonum* in Christ's teaching, and also in current Jewish speech (Wünsche, *Beiträge*). The Kingdom of God is the more common in the Synoptics, the other in the fourth Gospel.—Ver. 17. **τί με ἐρωτᾷς**, etc.: it seems as if Jesus thought the question superfluous (so Weiss and Meyer), but this was only a teacher's way of leading on a pupil = “of course there is only one answer to that: God is the one good being, and His revealed will shows us the good He would have us do”. A familiar old truth, yet new as Christ meant it. How opposed to current teaching we know from Mt. xv. 4-9.—**εἰ δὲ θέλεις**, etc., but, to answer your question directly, **ἴ, etc.**—**τήρ-ει (-ησον)** **τ. ἐν.**: a vaguer direction than than it seems to us now. We now think only

of the Ten Words. Then there were many commands of *God* besides these; and many more still of the *scribes*, hence most naturally the following question.—Ver. 18. **ποιάς**; not = **τίνας** (Grotius), but what sort of commands: out of the multitude of commands divine and human, which do you mean? He had a shrewd guess doubtless, but wanted to be sure. Christ's reply follows in this and subsequent verse, quoting in direct form prefaced with **τό** the sixth, seventh, eighth, ninth, and fifth commands of the Decalogue with that to love a neighbour as ourselves from Lev. xix. 18. This last Origen regarded as an interpolation, and Weiss thinks that the evangelist has introduced it from xxii. 39 as one that could not be left out. If it be omitted the list ends with the fifth, a significantly emphatic position, reminding us of Mt. xv. 4, and giving to the whole list an antithetic reference to the teaching of the scribes. In sending the inquirer to the *second* table of the Decalogue as the sum of duty, Jesus gave an instruction anything but commonplace, though it seem so to us. He was proclaiming the supremacy of the *ethical*, a most important second lesson for the inquirer, the first being the necessity of using moral epithets carefully and sincerely. From the answer given to this second lesson it will appear whereabouts the inquirer is, a point Jesus desired to ascertain.

Vv. 20-22. **ὁ νεανίσκος**, the youth; whence known? from a special tradition (Meyer); an inference from the expression **ἐκ νεότητός μου** in Mk. x. 20 (Weiss).—**ἐφύλαξα (-άμην)**. Kypke and Elsnor take pains to show that the use of this verb (and of **τηρεῖν**, ver. 17) in the sense of obeying commands is good Greek. More

μην ἐκ νεότητός μου<sup>1</sup>. τί ἔτι ὑστερῶ;" 21. Ἐφη αὐτῷ ὁ Ἰησοῦς,  
a *vide* Ch. v. "Εἰ θέλεις <sup>a</sup> τέλειος εἶναι, ὑπάγε, <sup>b</sup> πώλησόν σου τὰ ὑπάρχοντα,  
48.  
o Ch. xiii. 44. καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ<sup>2</sup>. καὶ <sup>c</sup> δεῦρο,  
p Ch. iv. 19;  
xi. 28 (pl. ἀκολουθεῖ μοι." 22. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον,<sup>d</sup> ἀπῆλθε  
form  
δεῦτε). λυπούμενος· ἦν γὰρ ἔχων κτήματα <sup>e</sup> πολλὰ.

23. Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, "Ἀμὴν λέγω ὑμῖν,  
q here and  
in parall. ὅτι <sup>a</sup> δυσκόλως πλούσιος <sup>b</sup> εἰσελεύσεται εἰς τὴν βασιλείαν τῶν

<sup>1</sup> For ἐφυλαξαμην ἐκ νεότητος μου (from the parall.) *BL* have simply ἐφυλαξα.

<sup>2</sup> ἐν οὐρανοῖς in *BCD*.

<sup>3</sup> τον λογον (as in *T. R.*) in *CD*; τον λογον τουτον in *B* (*W. H.* in brackets).

<sup>4</sup> *B* has χρηματα, which even *W. H.* have disregarded.

<sup>5</sup> πλουσιος δυσκολως in *BCDLZ* 33.

important is it to note the declaration the verb contains: all these I have kept from youth. To be taken as a simple fact, not stated in a self-righteous spirit (*Weiss-Meyer*), rather sadly as by one conscious that he has not thereby reached the desired goal, real rest in the highest good found. The exemplary life *plus* the dissatisfaction meant much: that he was not a morally commonplace man, but one with affinities for the noble and the heroic. No wonder Jesus felt interested in him, "loved him" (*Mk. x. 21*), and tried to win him completely. It may be assumed that the man appreciated the supreme importance of the *ethical*, and was not in sympathy with the tendency of the scribes to subordinate the moral to the ritual, the commands of God to the traditions of the elders.—τί ἔτι ὑστερῶ: the question interesting first of all as revealing a *felt* want: a good symptom; next as betraying perplexity = I am on the right road, according to your teaching; why then do I not attain the rest of the true godly life? The question, not in *Mk.*, is implied in the tone of the previous statement, whether uttered or not.—Ver. 21. εἰ θέλεις τέλειος εἶναι (on τέλειος *vide v. 48*): if you wish to reach your end, the true life and the rest it brings.—ὑπάγε, etc.: go, sell off, distribute to the poor, and then come, follow me—such is the advice Christ gives: His final lesson for this inquirer. It is a subjective counsel relative to the individual. Jesus sees he is well-to-do, and divines where the evil lies. It is doubtful if he cares passionately, supremely for the true life; doubtful if he be τέλειος in the sense of *single-mindedness*. It is not a question of one more thing to do, but of the state of the heart, which the suggestion to sell off

will test. The invitation to become a disciple is seriously meant. Jesus, who repelled some offering themselves, thinks so well of this man as to desire him for a disciple. He makes the proposal *hopefully*. Why should so noble a man not be equal to the sacrifice? He makes it with the firm belief that in no other way can this man become happy. *Noblesse oblige*. The nobler the man, the more imperative that the heroic element in him have full scope. A potential apostle, a possible Paul even, cannot be happy as a mere wealthy merchant or landowner. It is "a counsel of perfection," but not in the ascetic sense, as if poverty were the sure way to the higher Christian life; rather in the sense of the adage: of him to whom much is given shall much be required.—Ver. 22. ἀπῆλθεν: he would have to go away in any case, even if he meant to comply with the advice in order to carry it into effect. But he went away λυπούμενος, in genuine distress, because placed in a dilemma between parting with wealth and social position, and forfeiting the joy of discipleship under an admired Master. What was the final issue? Did "the thorns of avarice defile the rich soil of his soul" (*Euthy.*), and render him permanently unfruitful, or did he at last decide for the disciple life? At the worst see here the miscarriage of a really noble nature, and take care not to fall into the vulgar mistake of seeing in this man a Pharisee who came to tempt Jesus, and who in professing to have kept the commandments was simply a boastful liar. (So *Jerome*: "Non voto discentis sed tentantis interrogat . . . mentitur adolescens".)

Vv. 23-27. *Conversation ensuing* (*Mk. x. 23-27*; *Lk. xviii. 24-27*).—Ver. 23.

οὐρανῶν. 24. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι \* κάμηλον διὰ τὸ Ch. iii. 4  
 τρυπήματος<sup>1</sup> ῥαφίδος διελθεῖν,<sup>2</sup> ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ xliii. 24  
 Θεοῦ εἰσελθεῖν." 25. Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ<sup>3</sup> ἐξεπλήσ-  
 σοντο σφύδρα, λέγοντες, "Τίς ἄρα δύναται σωθῆναι;" 26. Ἐμβλέ-  
 ψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν  
 ἐστι, \* παρὰ δὲ Θεῷ πάντα δυνατά ἐστι." <sup>4</sup>

27. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, "Ἰδοὺ, ἡμεῖς ἀφήκαμεν

s Rom. ii. 13  
 (Gen. xviii  
 14).

<sup>1</sup> τρηματος in  $\Sigma B$ .

<sup>2</sup> The majority of uncials have εἰσελθεῖν (Iisch.), but  $\text{BD}\Delta$  have διελθεῖν as in T. R. This reading requires εἰσελθεῖν in the next clause (so in BD).

<sup>3</sup> αὐτου wanting in  $\Sigma BCDL\Delta$ .

<sup>4</sup> ἐστι is omitted in  $\text{BC}\Delta$  al. Though found in parall. (Lk.), from which it has probably been imported, the sentence is more impressive without it.

ἀμην, introduces as usual a solemn utterance.—πλούσιος: the rich man is brought on the stage, not as an object of envy or admiration, which he is to the worldly-minded, but as an object of commiseration.—δυσκόλως εἰσελεύσεται, etc.: because with difficulty shall he enter the Kingdom of Heaven. This is stated as a matter of observation, not without sympathy, and not with any intention to pronounce dogmatically on the case of the inquirer who had just departed, as if he were an absolutely lost soul. His case suggested the topic of wealth as a hindrance in the divine life.—δυσκόλως: the adjective δύσκολος means difficult to please as to food (δυσ, κόλον), hence morose; here used of things, occurs only in this saying in N. T.—Ver. 24. πάλιν δὲ λέγω: reiteration with greater emphasis. The strong language of Jesus here reveals a keen sense of disappointment at the loss of so promising a man to the ranks of discipleship. He sees so clearly what he might be, were it not for that miserable money.—εὐκοπώτερον, etc.: a comparison to express the idea of the impossible. The figure of a camel going through a needle-eye savours of Eastern exaggeration. It has been remarked that the variation in the parallel accounts in respect to the words for a needle and its eye shows that no corresponding proverb existed in the Greek tongue (Camb. G. T.). The figure is to be taken as it stands, and not to be "civilised" (vide H. C.) by taking κάμηλος (or κάμιλος, Suidas) = a cable, or the wicket of an Oriental house. It may be more legitimate to try to explain how so grotesque a figure could become current even in Palestine. Furrer suggests a camel driver leaning against his camel and

trying to put a coarse thread through the eye of a needle with which he sews his sacks, and, failing, saying with comical exaggeration: I might put the camel through the eye easier than this thread (Tschtt., für M. und R.).—τρήματος from τιντρώ, to pierce.—ῥαφίδος, a word disapproved by Phryn., who gives βελόνη as the correct term. But vide Lobeck's note, p. 90. It is noticeable that Christ's tone is much more severe in reference to wealth than to wedlock. Eunuchism for the kingdom is optional; possession of wealth on the other hand seems to be viewed as all but incompatible with citizenship in the kingdom.

Ver. 25. ἐξεπλήσσοντο σφύδρα: the severity of the Master's doctrine on wealth as on divorce (ver. 12) was more than the disciples could bear. It took their breath away, so to speak.—τίς ἄρα, etc.: it seemed to them to raise the question as to the possibility of salvation generally. The question may represent the cumulative effect of the austere teaching of the Master since the day of Caesarea. The imperfect tense of ἐξεπλήσσοντο may point to a continuous mood, culminating at that moment.—Ver. 26. ἐμβλέψας denotes a look of observation and sympathy. Jesus sees that He has made too deep an impression, depressing in effect, and hastens to qualify what He had said: "with mild, meek eye soothing their scared mind, and relieving their distress" (Chrys., Hom. lxiii.).—παρὰ ἀνθρώποις, etc.: practically this reflection amounted to saying that the previous remark was to be taken *cum grano*, as referring to tendency rather than to fact. He did not mean that it was as impossible for a rich man to be saved as for a camel to pass through a



πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;” 28. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές ἐμοι, ἐν τῇ ἡλικίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς<sup>1</sup> ἐπὶ δώδεκα θρόνους, ὡς<sup>2</sup> κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. 29. καὶ πᾶς ὅς<sup>3</sup> ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναικά,<sup>4</sup> ἢ τέκνα, ἢ ἀγροῦς, ἢ ἕνεκεν τοῦ ὀνόματός μου,<sup>5</sup> ἑκατονταπλασίονα<sup>5</sup> λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. 30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

<sup>1</sup> **NDLZ** have καὶ αὐτοὶ (Tisch.), καὶ ὑμεῖς in **BCX**, which Weiss thinks a mechanical conformation to ὑμεῖς in first clause. **W.H.** retain ὑμεῖς, but in brackets.

<sup>2</sup> οὐστὶς in most uncials.

<sup>3</sup> **BD** omit ἡ γυναικα—a most probable omission.

<sup>4</sup> τοῦ ἐμου ὀνόματος in **BB**.

<sup>5</sup> πολλαπλασίονα in **BL**.

needle-eye, but that the tendency of wealth was to act powerfully as an obstructive to the spiritual life.

Vv. 27-30. *A reaction* (Mk. x. 28-31; Lk. xviii. 28-30).—Ver. 27. εἶπεν δὲ Π.: from depression the disciples, represented by Peter, pass to self-complacent buoyancy—their natural mood.—ἰδοὺ points to a fact deserving special notice in view of the recent incident.—ἡμεῖς, *we*, have done what that man failed to do: left all and followed Thee.—τί ἄρα, etc.: a question not given in Mk. and Lk., but implied in Peter's remark and the tone in which it was uttered: what shall be to us by way of recompense? Surely we shall attain what seems so hard for some to reach.—Ver. 28. ἀμὴν: introducing a solemn statement.—ὑμεῖς οἱ ἀπ.: not a nominative absolute (Palaiet, *Observ.*), but being far from the verb, ὑμεῖς is repeated (with καὶ) after καθίσεσθε.—ἐν τ. παλιγγενεσίᾳ to be connected with καθίσεσθε following. This is a new word in the Gospel vocabulary, and points to the general renewal—“re-genesis (nova erit genesis cui praeerit Adamus ii., Beng.)”—in the end of the days, which occupied a prominent place in Jewish apocalyptic hopes. The colouring in this verse is so strongly apocalyptic as to have suggested the hypothesis of interpolation (Weizsäcker), or of a Jewish-Christian source (Hilgenfeld). It is not in the parallels, but something similar occurs in Lk. xxii. 30. Commentators translate this promise, so strongly Jewish in form, into Christian ideas, according to their taste, reading into it what was not there for the disciples when it was spoken.—Ver. 29. General promise for all faithful ones.—

ἀδελφούς, etc.: detailed specification of the things renounced for Christ.—πολλαπλασίονα λήψεται: shall receive manifoldly the things renounced, *i.e.*, in the final order of things, in the new-born world, as nothing is said to the contrary. Mk. and Lk. make the compensation *present*.—καὶ ζωὴν αἰώνιον: this higher boon, the *summum donum*, over and above the compensation in kind. Here the latter comes first; in chap. vi. 33 the order is reversed.—Ver. 30. πολλοὶ δὲ ἔσονται, etc., but many first ones shall be last, and last ones first. Fritzsche reverses the meaning = many being last shall be first, so making it accord with xx. 16. The words are so arranged as to suggest taking πρῶτ. ἔσχ. and ἔσχ. πρῶτ. as composite ideas, and rendering: many shall be first-lasts, and last-firsts = there shall be many reversals of position both ways. This aphorism admits of many applications. There are not only many instances under the same category but many categories: *e.g.*, first in *this world*, last in the Kingdom of God (*e.g.*, the wealthy inquirer and the Twelve); first in *time*, last in power and fame (the Twelve and Paul); first in *privilege*, last in Christian faith (Jews and Gentiles); first in *zeal* and self-sacrifice, last in quality of service through vitiating influence of low motive (legal and evangelic piety). The aphorism is adapted to frequent use in various connections, and may have been uttered on different occasions by Jesus (*cf.* Lk. xiii. 30: Jew and Gentile), and the sphere of its application can only be determined by the context. Here it is the last of those above indicated, not the first, as Weiss holds, also Holtzmann (*H. C.*),



XX. 1. Ὅμοία γάρ ἐστιν ἡ βασιλεΐα τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐξῆλθεν ἅμα πρῶτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν <sup>a</sup> ἐκ <sup>a</sup> Cf. Ch. xxvii. 7. I. k. xvi. 9. Acts i. 18. Ch. xxvii. 46. Acts x. 9. Ch. xii. 36. 1 Tim. v. 13. Titus i. 12. <sup>b</sup> δηνარიῦν τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3. Καὶ ἐξελθὼν <sup>b</sup> περὶ τὴν <sup>1</sup> τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν <sup>b</sup> τῇ ἀγορᾷ <sup>a</sup> ἀργούς. 4. κακείοις <sup>2</sup> εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἔαν ἢ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπηλθον. <sup>c</sup> 5. Πάλιν <sup>3</sup> ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6. Περὶ δὲ τὴν ἐνδεκάτην ὥραν <sup>4</sup> ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργούς, <sup>5</sup> καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε <sup>d</sup> ὅλην τὴν ἡμέραν ἀργοί; <sup>d</sup> Rom. viii 36; x. 21.

<sup>1</sup> τῇν (T. R.), found in Δ, is omitted in ΞBCD.

<sup>2</sup> So in CDLΣ; καὶ ἐκεινοῖς in ΞB and many others.

<sup>3</sup> δε after παλιν in ΞCDL 33. BX omit δε (W.H. in brackets).

<sup>4</sup> ΞBDL omit ὥραν (Tisch., W.H.). <sup>5</sup> ΞBDL omit ἀργούς (Tisch., W.H.).

though admitting that there may be reference also to the self-complacent mood of Peter. The δὲ after πολλοὶ implies that this is the reference. It does not introduce a new subject, but a contrasted view of the same subject. The connection of thought is: self-sacrifice such as yours, Peter, has a great reward, but beware of self-complacency, which may so vitiate the quality of service as to make one first in sacrifice last in the esteem of God.

CHAPTER XX. PARABLE OF THE HOURS; TWO SONS OF ZEBEDEE; BLIND MAN AT JERICO.

Vv. 1-16. *Parable of the hours*, peculiar to Mt., and, whatever its real connection as spoken by Jesus, to be interpreted in relation to its setting as here given, which is not impossible. The parable is brought in as illustrating the aphorism in xix. 30.—Ver. 1. ὅμοία γάρ etc.: γὰρ points back to previous sentence about first-lasts and last-firsts.—ἀνθ. οἰκοδ.: *vide* xiii. 52.—ἅμα πρῶτ: at early dawn (similar use of ἅμα in classics), at the beginning of the day, which was reckoned from six to six.—μισθώσασθαι: hiring has a prominent place in this parable, at the first, third, sixth, ninth, eleventh hour. Why so many servants wanted that day? This feature obtains natural probability by conceiving that it is the season of grape-gathering, which must be done at the proper time and promptly; the more hands the better (Koetsveld, *De Gelijk*).—Ver. 2. ἐκ δηνარიῶν: on the basis of a penny; the agreement sprang out of the offer, and acceptance, of a denarius as a day's wage

(so Meyer, Weiss, etc.).—τὴν ἡμέραν = *per diem*, only a single day is contemplated in the parable.—Ver. 3. τρίτην ὥ.: the article τὴν before τρίτην in T. R., omitted in W. H., is not necessary before an ordinal.—ἐστῶτας ἔ. τ. ἀγ.: the market-place there as here, the place where masters and men met.—ἀργούς (*a* and ἔργον), not = idle in habit, but unemployed and looking for work.—Ver. 4. καὶ ὑμεῖς: he had got a fair number of workers in the morning, but he is pleased to have more for an urgent piece of work. The expression has reference to the Master's mood rather than to the men's knowledge of what had taken place at the first hour.—ὁ ἔαν δίκαιον: no bargain this time, only a promise of fair equitable dealing, will be *just at least*, give in proportion to length of service; privately intends to do more, or at least is that way inclined.—Ver. 5. ἐποίησεν ὡσαύτως: repetition of the action at sixth and ninth hours; more men still on similar footing.—Ver. 6. περὶ δὲ τὴν ἐνδεκ.: the δὲ marks this final procedure as noteworthy. We begin to wonder at all this hiring, when we see it going on *even at the last hour*. Is the master a humorist hiring out of benevolence rather than from regard to the exigencies of the work? Some have thought so (Olshausen, Goebel, Koetsveld), and there seems good ground for the suggestion, though even this unusual procedure may be made to appear probable by conceiving the master as anxious to finish the work on hand that day, in which case even an hour's work from a sufficient number of willing hands

ε Lk. viii. 3. 7. λέγουσιν αὐτῷ, "Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Gal. iv. 2.  
 1 Lk. xxiii. 5; Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε.<sup>1</sup>  
 xxiv. 27.  
 47. Acts 8. Ὁφίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ὁ ἐπιτρόπῳ  
 i. 22, etc.  
 κ Lk. ix. 3; αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς<sup>2</sup> τὸν μισθόν,<sup>3</sup> ἄρξά-  
 x. 1. John  
 ii. 6. Rev. μένος ἄπο τῶν ἐσχάτων ἕως τῶν πρώτων. 9. καὶ ἐλθόντες<sup>4</sup> οἱ περὶ  
 iv. 8; xxi.  
 21. τὴν ἐνδεκάτην ὥραν ἔλαβον ἄνα<sup>5</sup> δηνάριον. 10. ἐλθόντες δὲ<sup>6</sup> οἱ  
 h Lk. v. 30  
 (πρὸς τινα). πρώτοι ἐνόμισαν ὅτι πλείονα<sup>7</sup> λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνά  
 John vi.  
 41, 61 (περὶ  
 τινος); vi.  
 43 (μετ'  
 ἀλλήλων).  
 1 Cor. x.  
 10 (absol.).  
 i Acts xv. 33. 2 Cor. xi. 25. James iv. 13.

<sup>1</sup> The words καὶ ο ἐὰν . . . ληψέσθε come in from ver. 4, and are wanting in NBDLZ.

<sup>2</sup> αὐτοῖς wanting in NCLZ, but found in BD and many other uncials (W.H. in margin).

<sup>3</sup> So in NCL and many other uncials; ἐλθόντες δὲ in BD (W.H.).

<sup>4</sup> καὶ ἐλθόντες in BCD (W.H.). <sup>5</sup> πλείον in BCNZS.

<sup>6</sup> ἀνα δην. καὶ αὐτοὶ in NBLZ. <sup>7</sup> NBD omit οτι.

<sup>8</sup> αὐτους ἡμιν in NDLZ. BCN as in text. W.H., former in text, latter in margin.

may be of value.—τί ὧδε ἐστήκατε, etc., why stand ye here (ἐστήκα, perfect active, neuter in sense, and used as a present) all the day idle? The question answers itself: no man would stand all the day in the market-place idle unless because he wanted work and could not get it.—Ver. 7. ὑπάγετε καὶ ὑμεῖς: these words said this time with marked emphasis=*you too go*, though it be so late. This employer would probably be talked of among the workers as a man who had a hobby—a character; they might even laugh at his peculiar ways. The clause about payment in T. R. is obviously out of place in this case. The pay the last gang were entitled to was not worth speaking about.

Vv. 8-12. *The evening settlement.*—Ver. 8. ἄρξάμενος: a pregnant word, including not only the commencement of the process of paying but its progress. There is an ellipsis, καὶ ἐλθόν being understood before ἕως (Kypke). Grotius thinks this does not really mean beginning with the last comers, but without regard to order of coming in, so that no one should be overlooked. He fails to see that the idiosyncrasy of the master is a leading point, indeed the key to the meaning of the parable. This beginning with the last is an eccentricity from an ordinary everyday-life point of

view. The master chooses to do so: to begin with those who have no claims.—Ver. 9. ἀνά δηνάριον, a denarius *each*; ἀνά is distributive = "accipiebant singuli denar.". For this use of ἀνά vide Herrmann's *Viger*, p. 576.—Ver. 10. οἱ πρῶτοι: the intermediates passed over, as non-essential to the didactic purpose, we arrive at the first, the men hired on a regular bargain in the morning.—ἐνόμισαν: they had noticed the paying of the last first, and had curiously watched to see or hear what they got, and they come with great expectations: twelve hours' work, therefore twelve times the sum given to the one-hour men.—καὶ αὐτοί: surprising! only a penny! What a strange, eccentric master! He had seen expectation in their faces, and anticipated with amusement their chagrin. The money was paid by the overseer, but he was standing by enjoying the scene.—Ver. 11. ἐγόγγυζον: imperfect; the grumbling went on from man to man as they were being paid; to the overseer, but at (κατὰ) the master, and so that he could overhear.—Ver. 12. Their grievous complaint.—οὔτοι, *these*, with a workman's contempt for a shameworker.—ἐποίησαν. Some (Wetstein, Meyer, Goebel, etc.) render, *spent* = they put in their one hour: without doing any work to speak of. The verb

καὶ τὸν<sup>1</sup> καύσωνα. 13. ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, j Lk. xii. 55  
οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; 14. ἄρον τὸ σὸν j as. i. 11.  
καὶ ὕπαγε. θέλω δὲ<sup>1</sup> τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.  
15. ἡ<sup>2</sup> οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω<sup>3</sup> ἐν τοῖς ἐμοῖς; εἰ<sup>4</sup> ὁ  
ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; 16. οὕτως  
ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ  
εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.”<sup>5</sup>

<sup>1</sup> θελω εγω in B (W.H. in margin).

<sup>2</sup> BDLZ omit η.

<sup>3</sup> ο θελω ποιησαι in BDLZ, so giving to ο θελω due emphasis (Tisch., W.H.).

<sup>4</sup> η in BCDNΣ (Tisch., W.H.).

<sup>5</sup> πολλοι γαρ . . . εκλεκτοι wanting in BDLZ; brought in from chap. xxii. 14.

is used in this sense (*e.g.*, Acts xv. 33), and one is strongly tempted to adopt this rendering as true to the contemptuous feeling of the twelve-hour men for the one-hour men. Kypke remarks against it that if ἐποίησαν had been meant in this sense = “commorati sunt,” the word ὥδε = ἐν τῷ ἀμπελῶνι would have been added. Perhaps the strongest reason against it is that the one-hour men had worked with such good will (that goes without saying) that even prejudiced fellow-workers could not ignore the fact. So we must take ἐποίησαν = worked.—τὸ βάρος, τὸν καύσωνα: these the points of their case: not that they had worked hard while the others had not, but that they had borne the burden of a whole day’s work, and worked through the heat of the day, and now came to be paid, weary and sweat-stained. (Some take καύσωνα as referring to the sirocco or south-east wind; hot, dry and dust-laden. On the winds of Palestine, *vide* Benzinger, *Heb. Arch.*, p. 30.) What was one hour in the late afternoon, however hard the last comers worked, to that! And yet they are made equal (ἴσους)! Surely good ground for complaint!

Vv. 13-15. *The master’s reply.*—Ver. 13. ἐνὶ, to one of them. It would have been undignified to make a speech in self-defence to the whole gang. That would have been to take the matter too seriously. The master selects a man, and quietly speaks his mind to him.—ἐταῖρε, friend, comrade; familiar and kindly. Cf. Lk. xv. 31.—Ver. 14. ἄρον τὸ σὸν, take thine, thy stipulated denarius. It looks as if this particular worker had refused the penny, or was saucily handing it back.—θέλω, I choose, it is my pleasure; emphatically spoken. *Summa hujus verbi potestas*, Beng.—

τούτῳ τ. ἐσχ.: one of the eleventh-hour men singled out and pointed to.—Ver. 15. οὐκ ἔξεστι: right asserted to act as he chooses in the matter.—ἐν τοῖς ἐμοῖς, in matters within my own discretion—a truism; the question is: what belongs to that category? Fritzsche and De Wette render: in my own affairs; Meyer: in the matter of my own property.—ἡ (W.H.) introduces an alternative mode of putting the case, which explains how the complainants and the master see the matter so differently, they seeing in it an injustice, he a legitimate exercise of his discretion.—πονηρός, *vide* on vi. 22-24.—ἀγαθός, generous; doing more than justice demands. So Bengel. Cf. Rom. v. 7 for the distinction between δίκαιος and ἀγαθός.

Ver. 16. Christ here points the moral of the parable = xix. 30, the terms ἔσχατοι πρῶτοι changing places, the better to suit the story. The meaning is not: the last as the first, and the first as the last, all treated alike. True, all get the same sum; at least the last and first do, nothing being said of those between; but the point of the parable is not that the reward is the same. The denarius given to all is not the central feature of the story, but the *will* of the master, whose character from a commercial point of view is distinctly eccentric, and is so represented to make it serve the didactic purpose. The method of this master is commercially unworkable; combination of the two systems of legal contract and benevolence must lead to perpetual trouble. All must be dealt with on one footing. And that is what it will come to with a master of the type indicated. He will abolish contract, and engage all on the footing of generously rewarding generous service. The parable does not bring

17 ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς<sup>1</sup> εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ<sup>2</sup> εἶπεν αὐτοῖς, 18. “Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν θανάτῳ,<sup>3</sup> 19. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”

20. Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν

<sup>1</sup> B begins this section thus: μελλων δε αναβαινειν I., which W.H. adopt and Tr. places on margin, Weiss approving, viewing the reading in T. R. as a reminiscence of Mk.

<sup>2</sup> καὶ ἐν τῇ ὁδῷ in  $\aleph$ BLZ (Tisch., W.H.).

<sup>3</sup> εἰς θανατον in  $\aleph$  (Tisch.). B omits (W.H. θανατῷ within brackets).

this out fully, as it gives the story only of a single day. It suggests rather than adequately illustrates its own moral, which is that God does not love a legal spirit. In the parable the men who worked on contract, and, as it came out at the end, in a legal temper, got their penny, but what awaits them in future is not to be employed at all. Work done in a legal spirit does not count in the Kingdom of God. In reward it is last, or even nowhere. This is the *trend* of the parable, and so viewed it has a manifest connection with Peter's self-complacent question. On this parable *vide* my *Parabolic Teaching of Christ*.

Vv. 17-19. *Third prediction of the passion* (Mk. x. 32-34; Lk. xviii. 31-34).—The first in xvi. 21; the second in xvii. 22. In the first it was stated generally that Jesus was about πολλὰ παθεῖν. Here the πολλὰ are detailed. In the second mention was made of betrayal (παραδίδοται, xvii. 31) into the hands of *men*. Here the “men” resolve into priests, scribes, and Gentiles.—Ver. 17. ἀναβαίνων: going up from Peraea to the ridge on which the Holy City stood. The reading μέλλων ἀναβ. may indicate that they are already on the west side of the Jordan, and about to commence the ascent (Weiss-Meyer).—εἰς Ἱεροσόλυμα: face being now turned directly towards Jerusalem, thought naturally turns to what is going to happen there.—κατ' ἰδίαν: there is a crowd of pilgrims going the same way, so Jesus must take aside His disciples to speak on the solemn theme what is specially meant for their ear.—ἐν τῇ ὁδῷ, in the way, *vide* Mk.'s description, which is very graphic.—Ver. 18. Ἰδοὺ, ἀναβαίνομεν! a memorable fateful *anabasis*! It excites lively expectation in the whole company, but

how different the thoughts of the Master from those of His followers!—κατακρινούσι, they shall sentence Him to death; a new feature.—Ver. 19. ἐμπαῖξαι, μαστιγῶσαι, σταυρῶσαι, mock, scourge, crucify; all new features, the details of the πολλὰ παθεῖν. Note the parts assigned to the various actors: the Jews condemn, the Gentiles scourge and crucify.

Vv. 20-28. *The two sons of Zebedee* (Mk. x. 35-45).—Ver. 20. τότε (in Mk. the vaguer καὶ), then; let us hope not quite immediately after, but it need not have been long after. How soon children forget doleful news and return to their play; a beneficent provision of nature in their case, that grief should be but a summer shower. Or did James and John with their mother not hear the sad announcement, plotting perhaps when the Master was predicting?—ἡ μήτηρ: in Mk. the two brothers speak for themselves, but this representation is true to life. Mothers can be very bold in their children's interest.—αἰτούσα, begging; the petitioner a woman and a near relative, not easy to resist.—τι: vague; no verbal indication as yet what is wanted; her attitude showed she had a request to make, the manner revealing that it is something important, and also perhaps that it is something that should not be asked.—Ver. 21. εἰπὲ ἵνα: *vide* on iv. 3.—καθίσωσιν, etc. = let them have the first places in the kingdom, sitting on Thy right and left hand respectively. After ἐκ δεξιῶν, ἐξ εὐωνύμων, μερῶν is understood = on the right and left parts. *Vide* Bos, *Ellipses Graecae*, p. 184, who cites an instance of the latter phrase from Diod. Sic. So this was all that came out of the discourse on child-likeness! (xviii. 3 ff.). But Jesus had also



υἱὼν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ<sup>1</sup> αὐτοῦ. 21. ὁ δὲ εἶπεν αὐτῇ, "Τί θέλεις;" λέγει αὐτῷ,<sup>2</sup> "Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἰς<sup>3</sup> ἐκ δεξιῶν σου,<sup>4</sup> καὶ εἰς ἐξ εὐωνύμων,<sup>5</sup> ἐν τῇ βασιλείᾳ σου." 22. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Οὐκ οἴδατε τί αἰτέισθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;"<sup>6</sup> λέγουσιν αὐτῷ, "Δυνάμεθα." 23. Καὶ<sup>7</sup> λέγει αὐτοῖς, "Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ<sup>8</sup> ἐξ εὐωνύμων μου,<sup>9</sup> οὐκ ἔστιν ἐμὸν<sup>10</sup> δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου." 24. Καὶ

<sup>1</sup> παρ' in  $\aleph$ CNXZ *al.* (Tisch.). απ' in BD (W.H. text, παρ margin).

<sup>2</sup> ἡ δε εἶπεν in B. <sup>3</sup> σου wanting in  $\aleph$ B.

<sup>4</sup> σου added in  $\aleph$ BCNZ *al.* Wanting n D.

<sup>5</sup> The clause καὶ το βάπτισμα . . . βαπτισθῆναι in this and the next verse is omitted in  $\aleph$ BDLZ. It has doubtless been imported from Mk.

<sup>6</sup>  $\aleph$ BDZ omit καὶ.

<sup>7</sup> καὶ in  $\aleph$ CDZ (Tisch.), ἡ in BL, Lat. verss. 1, 33 (W.H. margin).

<sup>8</sup> μου omitted in  $\aleph$ BCDL *al.*

CDA insert τουτο before δοῦναι.

spoken of thrones in the new Genesis, and that seems to have fired their imagination and stimulated their ambition. And "the gentle and humble" John was in this plot! Conventional ideas of apostolic character need revision.

Ver. 22. Jesus meets this bold petition as He met the scribe's offer of discipleship (viii. 19), aiming at disenchantment by pointing out what it involved: throne and suffering going together. — τὸ ποτήριον, the cup, emblem of both good and evil fortune in Hebrew speech (Ps. xi. 6; xxiii. 5); here of suffering. — δυνάμεθα, we are able; the prompt, decided answer of the two brothers to whom Jesus had addressed His question. Had they then laid to heart what Jesus had said shortly before concerning His passion, and subsequent resurrection, and made up their minds to share His sufferings that they might so gain a high place in the kingdom? Had they already caught the martyr spirit? It is possible. But it is also possible that they spoke without thinking, like Peter on the hill. — Ver. 23. τὸ μὲν π. μ. πίεσθε, as for my cup, ye shall drink of it: predictive of the future fact, and also conferring a privilege = I have no objection to grant you companionship in my sufferings; that favour may be granted without risk of abuse. — τὸ δὲ καθίσαι, etc., but as for sitting on right and left hand, that is another affair. — οὐκ ἔστιν

ἐμὸν δοῦναι = is not a matter of mere personal favour: favouritism has no place here; it depends on fitness. That is the meaning of the last clause, οἷς ἡτοίμασται ὁ τ. π. μ. = it is not an affair of arbitrary favour on the part of the Father any more than on my part. Thrones are for those who are fit to sit on them, and prepared by moral trial and discipline to bear the honour worthily: τοῖς ἀπὸ τῶν ἔργων δυναμένοις γενέσθαι λαμπροῖς—Chrys., *Hom.* lxxv. The same Father illustrates by supposing an ἀγωνοθέτης to be asked by two athletes to assign to them the crowns of victory, and replying: "it is not mine to give, but they belong to those for whom they are prepared by struggle and sweat" (ἀπὸ τῶν πόνων καὶ τῶν ἰδρώτων).

Vv. 24-28. Commotion in the disciple-circle. — Ver. 24. οἱ δέκα: the Twelve were all on one moral level, not one superior to ambitious passion, or jealousy of it in another. Therefore the conduct of the two greatly provoked the ten. — ἡγανάκτησαν Passow derives from ἄγω and ἄγω, and gives as original sense to be in a state of violent excitement like new wine fermenting. The ten were "mad" at the two; pitiful exhibition in the circumstances, fitted to make Jesus doubt His choice of such men. But better were not to be found. — Ver. 25. προσκαλεσάμενος: Jesus had to call them to Him, therefore they had had

m Ch. xxi. ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25. ὁ δὲ 15; xxvi.  
 8. Mk. x. Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, “Οἶδατε ὅτι οἱ ἄρχοντες τῶν 14, 41;  
 xiv. 4. Lk. ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν 14.  
 xiii. 14.  
 n Mk. x. 42. αὐτῶν. 26. οὐχ οὕτως δὲ<sup>1</sup> ἔσται<sup>2</sup> ἐν ὑμῖν· ἀλλ’ ὅς ἐάν θέλῃ ἐν 1 Pet. v. 3  
 (Acts xix. ὑμῖν μέγας γενέσθαι, ἔστω<sup>3</sup> ὑμῶν διάκονος· 27. καὶ ὅς ἐάν θέλῃ ἐν 16 = to  
 gain the ὑμῖν εἶναι πρῶτος, ἔστω<sup>3</sup> ὑμῶν δοῦλος· 28. ὥσπερ ὁ υἱὸς τοῦ mastery, overpower).  
 o Mk. x. 42. τὴν ψυχὴν αὐτοῦ ὡς λύτρον ἀντὶ ἁ πολλῶν.”  
 p Mk. x. 45 (Ex. xxi. 30. Levit. xix. 20. Num. xxxv. 31). q Rom. viii. 29. Heb. ii. 10. ix. 28.

<sup>1</sup> ἸΒΔΖΣ omit δε.

<sup>2</sup> ἔστιν in BDZ (W.H.).

<sup>3</sup> Some MSS. have εἶσται, which is adopted by W.H. in both places.

the decency not to quarrel in His presence. *Magistro non praesente*, Beng. —κατακυριεύουσιν: in the Sept. used in the sense of rule, Gen. i. 28, Ps. lxxii. 8; here the connection requires the idea of “lording it over,” the κατὰ having intensive force; so also in the ἅπ. λεγ. κατεξουσιάζουσιν, following = play the tyrant.—τῶν ἐθνῶν: from these occasional references to the outside peoples we get Christ’s idea of the Pagan world; they seek material good (vi. 32), use repetition in prayer (vi. 7), are subject to despotic rule.—οἱ μεγάλοι, the grandees.—αὐτῶν after the two verbs in both cases refers to the ἐθνῶν. Grotius takes the second as referring to the ἄρχοντες, and finds in the passage this sense: the rulers, monarchs, lord it over the people, and their grandees lord it over them, the rulers, in turn; a picture certainly often true to life. Perhaps the intention is to suggest that the rule of the magnates is more oppressive than that of their royal masters: they strain their authority. “*Ipsis saepe dominis imperantiores*,” Beng.—Ver. 26. οὐχ οὕτως ἔστιν ἐ. ὑ. It is not so among you. The ἔσται of T.R. is probably conformed to the two following ἔσται, but it is true to the meaning. Jesus speaks of a state of matters He desires, but which does not yet exist. The present spirit of the Twelve is essentially secular and pagan.—μέγας, διάκονος: *greatness by service* the law of the Kingdom of God, whereby greatness becomes another thing, not self-asserted or arrogated, but freely conceded by others.—Ver. 27. πρῶτος may be a synonym for μέγας = μέγιστος (De W.) and δοῦλος for διάκονος; or in both cases increased emphasis may be intended, πρῶτος pointing to a higher place of dignity, δοῦλος to a lower depth

of servitude. Burton (M. and T. in N.T., § 68) finds in the two ἔσται in vv. 26 and 27 probable instances of the third person future used imperatively.

Ver. 28. ὥσπερ, καὶ γὰρ in Mk.; both phrases introducing reference to the *summum exemplum* (Bengel) in an emphatic way.—περ lends force to ὥς = even as, observe.—ὁ ὑ. τ. ἀνθρώπου: an important instance of the use of the title. On the principle of defining by discriminating use it means: the man who makes no pretensions, asserts no claims.—οὐκ ἔλθε points to the chief end of His mission, the general character of His public life: not that of a *Pretender* but that of a *Servant*.—δοῦναι τὴν ψυχὴν, to give His life, to that extent does the service go. Cf. Phil. ii. 8: μέχρι θανάτου, there also in illustration of the humility of Christ. It is implied that in some way the death of the Son of Man will be serviceable to others. It enters into the life plan of the Great Servant.—λύτρον, a ransom, characterises the service, another new term in the evangelic vocabulary, suggesting rather than solving a theological problem as to the significance of Christ’s death, and admitting of great variety of interpretation, from the view of Origen and other Fathers, who regarded Christ’s death as a price paid to the devil to ransom men from bondage to him, to that of Wendt, who finds in the word simply the idea that the example of Jesus in carrying the principle of service as far as to die tends by way of moral influence to deliver men’s minds from every form of spiritual bondage (*Die Lehre Jesu*, ii. 510-517). It is an interesting question, What clue can be found in Christ’s own words, as hitherto reported, to the use by Him on this occasion of the term λύτρον, and to

29. ΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ, ἠκολούθησεν αὐτῶν ὄχλος πολὺς. 30. καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, “Ἐλέησον ἡμᾶς, κύριε,<sup>1</sup> υἱὸς<sup>2</sup> Δαβίδ.” 31. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα ῥισιωπήσωσιν. οἱ δὲ μείζον ἔκραζον, λέγοντες, “Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβίδ.” 32. Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπε, “Τί θέτετε ποιῆσω ὑμῖν;” 33. Λέγουσιν αὐτῷ, “Κύριε, ἵνα ἀνοιχθῶσιν<sup>3</sup> ἡμῶν οἱ ὀφθαλμοί.” 34. Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν<sup>5</sup> αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί,<sup>6</sup> καὶ ἠκολούθησαν αὐτῷ.

oneself, with acc.). Lk. xiv. 12 (to invite). John xliii. 13 (to call by a name).

<sup>1</sup> κυριε ελεησον ημας in BLZ. ND omit κυριε (Tisch.). Same order in ver. 31 in NBDLZ.

<sup>2</sup> υιε in NCDLΣ (Tisch., W.H. margin).

<sup>3</sup> ανοιγωσιν in NBDLZ 33.

<sup>4</sup> οι οφ. ημων in NBDLZ 33.

<sup>5</sup> ομματος in BDLZ. T. R. follows NCN in using the more common word οφθαλμων.

<sup>6</sup> αυτων οι οφθαλμοι wanting in NBDLZ and omitted by modern editors.

the sense in which He uses it? Wendt contends that this is the best method of getting at the meaning, and suggests as the most congenial text Mt. xi. 28-30. I agree with him as to method, but think a better clue may be found in Mt. xvii. 27, the word spoken by Jesus in reference to the *Temple Tax*. That word *began* the striking course of instruction on humility, as this word (xx. 28) *ends* it, and the end and the beginning touch in thought and language. The *didrachmon* was a λύτρον (Exodus xxx. 12), as the life of the Son of Man is represented to be. The tax was paid ἀντὶ ἐμοῦ καὶ σοῦ. The life is to be given ἀντὶ πολλῶν. Is it too much to suppose that the Capernaum incident was present to Christ's mind when He uttered this striking saying, and that in the earlier utterance we have the key to the psychological history of the term λύτρον? On this subject *vide* my book *The Kingdom of God*, pp. 238-241.

Vv. 29-34. *Blind men* (man) at *Jericho* (Mk. x. 46-52, Lk. xviii. 35-43). The harmonistic problems as to the locality of this incident (leaving Jericho, Mt. and Mk.; entering, Lk.) and the number of persons healed (one Mk. and Lk., two Mt.) may be left on one side, as also the modern critical attempts to account for the origin of the discrepancies. Those interested may consult for the former Keil and Nösgen, for the latter Holtz.,

H.C., and Weiss-Meyer.—Ver. 29. ἀπὸ Ἱεριχώ, from Jericho, an important town every way; “the key—the ‘*Chiavenna*’—of Palestine to any invader from this quarter” (Stanley, *Sinai and Palestine*, p. 305; the whole account there given should be read), situated in an oasis in the Judaean desert, caused by streams from the mountains above and springs in the valley; with a flourishing trade and fine buildings, Herod's palace included; two hours distant from the Jordan; from thence to the summit a steep climb through a rocky ravine, haunt of robbers.—ὄχλος πολὺς, a great crowd going to the feast in Jerusalem.—Ver. 30. ἀκούσαντες, etc. Luke explains that the blind man learnt that Jesus was passing in answer to inquiry suggested by the noise of a crowd. He knew who Jesus was: the fame of Jesus the Nazarene (Mk. and Lk.), the great Healer, had reached his ear.—υἱὸς Δ.: popular Messianic title (ix. 27, xv. 22).—Ver. 31. ἐπετίμησεν: same word as in xix. 13, and denoting similar action to that of the disciples in reference to the children, due to similar motives. Officious reverence has played a large part in the history of the Church and of theology.—μείζον ἔκραζον, they cried out the more; of course, repression ever defeats itself; μείζον, adverb, here only in N.T.—Ver. 32. ἐφώνησεν might mean “addressed them” (Fritzsche), but “called them” seems to



XXI. 1. ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθθαγὴ πρὸς<sup>1</sup> τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ<sup>2</sup> Ἰησοῦς ἀπέστειλε δύο μαθητάς, 2. λέγων αὐτοῖς, "Πορεύθητε<sup>3</sup> εἰς τὴν κώμην τὴν ἀπέναντι<sup>4</sup> ὑμῶν· καὶ εὐθέως εὐρήσατε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ<sup>5</sup> μοι. 3. καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος

<sup>1</sup> B has εἰς for πρὸς, which Weiss thinks has come from the parall.

<sup>2</sup> ο is wanting in BD (Tisch., W.H.).

<sup>3</sup> πορευεσθε in  $\Sigma$ BDLZ Orig (Tisch., W.H.).

<sup>4</sup> κατεναντι in  $\Sigma$ BCDLZ (Tisch., Trg., W.H.).

<sup>5</sup> αγετε in BD (W.H. in margin).

suit the situation better; cf. the parallels.—τὶ θέλετε, etc., what do you wish me to do for you? Not a superfluous question; they were *beggars* as well as blind; they might want *alms* (vide Mk. x. 46). Mt. says nothing about their being beggars, but the question of Jesus implies it.—Ver. 33. ἵνα ἀνοιγῶσιν οἱ ὀφθ. They desire the greater benefit, opening of their eyes, which shows that the eyes of their mind were open as to Christ's power and will.—ἀνοιγῶσιν, 2nd aorist subjunctive, for which the T. R. has the more common 1st aorist.—Ver. 34. σπλαγχνισθεῖς. Note the frequent reference to Christ's pity in this gospel (ix. 36, xiv. 14, xv. 32, and here).—τῶν ὀφθαλμῶν, a synonym for ὀφθαλμῶν, as if with some regard to style which the scribes might have been expected to appreciate, but have not (ὀφθ., thrice, T.R.). ὀμμα is poetic in class. Greek.—ἠκολούθησαν, they followed Him, like the rest, without guide (*sine hodego*, Beng.), so showing at once that their eyes were opened and their hearts grateful.

CHAPTER XXI. ENTRY INTO JERUSALEM, ETC.—Vv. I-II. The entry (Mk. xi. I-II, Lk. xix. 29-44).—Ver. I, ὅτε ἤγγισαν εἰς Ἱ., when, etc. The evangelist does not, like a modern tourist, make formal announcement of the arrival at a point near Jerusalem when the Holy City came first into view, but refers to the fact in a subordinate clause. The manner of entry is the more important matter for him.—εἰς Βηθθαγὴ, to *Bethphage* = the house of figs, mentioned here and in the synoptical parallels, nowhere else in O. or N. T., but from Talmudic sources appears to have been a better known and more important place than Bethany (Buxtorf, Talm. Lex., p. 1601). No trace of it now.—εἰς τ. Ὁ. τ. Ἱερουζαλὴν, to the Mount of Olives; the εἰς, in all the three phrases used to define

the position, means near to, towards, not into.—τότε, then, introducing what for the evangelist is the main event. Bengel's comment is: *vectura mysterii plena innuitur*. It is possible to import *too much* mystery into the incident following.—Ver. 2. εἰς τὴν κώμην: that is, naturally, the one named, though if we take εἰς before Βηθθαγὴ as = into, it might be Bethany, on the other side of the valley. Some think the two villages were practically one (Porter, *Handbook for Syria and Palestine*, p. 180).—ὄνον δ. καὶ πῶλον, a she-ass with her foal, the latter alone mentioned in parall.; both named here for a reason which will appear.—λύσαντες ἀγάγετε, loose and bring; without asking leave, as if they were their own.—Ver. 3. ἐάν τις, etc. Of course it was to be expected that the act would be challenged.—ἐρεῖτε, ye shall say, future with imperative force.—ὅτι, recitative, introducing in direct form the words of the Master.—ὁ Κύριος, the Lord or Master; not surely = Jehovah (Alford, G. T.), but rather to be taken in same sense as in Mt. viii. 25, or in ver. 30 of this chap.—αὐτῶν χρεῖαν ἔχει, hath need of them; in what sense? Looking to the synop. narratives alone, one might naturally infer that the need was *physical*, due to the fatigue of a toilsome, tedious ascent. But according to the narrative in 4th Gospel the starting point of the day's journey was Bethany (xii. 1, 12). The prophetic reference in ver. 4 suggests a wholly different view, *viz.*, that the animals were needed to enable Jesus to enter Jerusalem in a manner conformable to prophetic requirements, and worthy of the Messianic King. One is conscious of a certain reluctance to accept this as the exclusive sense of the χρεῖα. Lutteroth suggests that Jesus did not wish to mix among the crowd of pilgrims on foot lest His arrival should be concealed and



αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.” 4. Τοῦτο δὲ <sup>a</sup> here only  
 ὅλον<sup>1</sup> γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, in sense of  
 5. ‘Εἵπατε τῇ θυγατρὶ Σιών, Ἰδοῦ, ὁ βασιλεὺς σου ἔρχεται σοι, mounting  
 (cf. ἱπ-  
 πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ <sup>2</sup> πῶλον υἱὸν ὑποζυγίου.’ βιβλῶ in  
 Lk. x. 34:  
 6. Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν <sup>3</sup> Acts xxiii  
 24).  
 αὐτοῖς ὁ Ἰησοῦς, 7. ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν <sup>b</sup> here and  
 ἐπάνω<sup>4</sup> αὐτῶν τὰ ἱμάτια αὐτῶν, <sup>5</sup> καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8. ὁ <sup>c</sup> here only  
 δὲ <sup>c</sup> πλείστος ὄχλος <sup>d</sup> ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ (=greatest  
 part of)  
 ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἑστρώννουν ἐν τῇ ὁδῷ. Mk. iv. 1  
 (W.H.)  
 (=very  
 great). 1 Cor. xiv. 27 (=at most, adv.). d Mk. xiv. 15. Lk. xxii. 12. Acts ix. 34.

<sup>1</sup> NCDLZ omit ὅλον, which is found in BNΣ. It is probably an echo of Ch. i. 22 (Weiss) (W.H. omit).

<sup>2</sup> καὶ ἐπὶ in NBLN. CD with many others omit the ἐπὶ as in T. R. (ἐπὶ ὑποζύγιον καὶ πῶλον νέον in Zech. ix. 9, Sept.).

<sup>3</sup> συνετάξεν in BCD.

<sup>4</sup> ἐπ αὐτῶν in NBDLZ.

<sup>5</sup> NBD omit αὐτῶν.

the interest awakened by His presence lessened.—Ver. 4. ἵνα πληρωθῇ: ἵνα is to be taken here as always in this Gospel, in its strictly final sense. Such is the view of the evangelist and the view he wishes his readers to take. But it does not follow from this that Christ's whole action proceeded from a conscious intention to fulfil a prophecy. On the contrary, the less intention on His part the greater the apologetic value of the correspondence between prophecy and fact. Action with intention might show that He claimed to be, not that He *was*, the Messiah. On the other hand, His right to be regarded as the Messiah would have stood where it was though He had entered Jerusalem on foot. That right cannot stand or fall with any such purely external circumstance, which can at best possess only the value of a symbol of those spiritual qualities which constitute intrinsic fitness for Messiahship. But Jesus, while fully aware of its entirely subordinate importance, might quite conceivably be in the mood to give it the place of a symbol, all the more that the act was in harmony with His whole policy of avoiding display and discouraging vulgar Messianic ideas and hopes. There was no pretentiousness in riding into Jerusalem on the foal of an ass. It was rather the meek and lowly One entering in *character*, and in a character not welcome to the proud worldly-minded Jerusalemites. The symbolic act was of a piece with the use of the title “Son of Man,” shunning Messianic pretensions, yet making them in a deeper way.—Ver. 5.

The prophetic quotation, from Zech. ix. 9, prefaced by a phrase from Isaiah lxii. 11, with some words omitted, and with some alteration in expression as compared with Sept.

Vv. 7-11. τὴν ὄνον καὶ τὸν πῶλον: that both were brought is carefully specified in view of the prophetic oracle as understood by the evangelist to refer to two animals, not to one under two parallel names.—ἐπέθηκαν: the two disciples spread their upper garments on the two beasts, to make a seat for their Master.—καὶ ἐπεκάθισεν ἐπ. αὐτῶν: if the second αὐτῶν be taken to have the same reference as the first the meaning will be that Jesus sat upon both beasts (alternately). But this would require the imperfect of the verb instead of the aorist. It seems best, with many ancient and modern interpreters, to refer the second αὐτῶν to the garments, though on this view there is a certain looseness in the expression, as, strictly speaking, Jesus would sit on only one of the mantles, if He rode only on one animal. Fritzsche, while taking the second ἄ. as referring to ἱμάτια, thinks the evangelist means to represent Jesus as riding on both alternately.—Ver. 8. ὁ δὲ πλείστος ὄχλος, etc., the most part of the crowd, follow the example of the two disciples, and spread their upper garments on the way, as it were to make a carpet for the object of their enthusiasm, after the manner of the peoples honouring their kings (*vide* Wetstein, *ad loc.*).—ἄλλοι δὲ ἔκοπτον: others, a small number comparatively, took to cutting down branches

here, 9. οἱ δὲ ὄχλοι οἱ προάγοντες<sup>1</sup> καὶ οἱ ἀκολουθοῦντες ἔκραζον, c parall. and Lk. ii. 14. λέγοντες, “Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν f Ch. xxviii. 4 (metaph. ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.” as here). Ch. xvii. 51. Heb. xiii. 26 (literally). g Mk. xi. 15. “Οὗτος ἐστὶν Ἰησοῦς ὁ προφήτης,<sup>2</sup> ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.” h John ii. 15. Mk. xi. 15. 12. ΚΑΙ εἰσῆλθεν ὁ<sup>3</sup> Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ,<sup>4</sup> καὶ ἐξέβαλε (llag. ii. 22. Joh ix. 5). i Ch. xiii. 2. τῶν κολυβιστῶν<sup>h</sup> κατέστρεψε, καὶ τὰς<sup>1</sup> καθέδρας τῶν πωλούντων

<sup>1</sup> ΞBCDL add αὐτον.<sup>2</sup> ο προφητης Ιησους in ΞBD sah. cop.<sup>3</sup> ο omitted in ΞBCΔ.<sup>4</sup> του θεου omitted in ΞBL verss. (W.H. omit in text).

of trees and scattering them about on the way. Had they no upper garments, or did they not care to use them in that way? The branches, if of any size, would not improve the road, neither indeed would the garments. Lightfoot, perceiving this—“hoc forsan equitatem prosterneret”—thinks they used garments and branches to make booths, as at the feast of tabernacles. It was well meant but embarrassing homage.—Ver. 9. οἱ ὄχλοι: the crowd divided into two, one in front, one in rear, Jesus between.—ἔκραζον: lip homage followed the carpeting of the way, in words borrowed from the Psalter (Ps. cxviii. 25, 26), and variously interpreted by commentators.—Ὡσαννὰ τῷ υἱῷ Δ. Hosanna (we sing) to the son of David (Bengel).—εὐλογημένος, etc. (and we say), “Blessed, etc.,” repeating words from the Hallel used at the passover season.—Ὡσαννὰ ἐν τοῖς ὑψίστοις = may our Hosanna on earth be echoed and ratified in heaven! All this homage by deed and word speaks to a great enthusiasm, the outcome of the Galilean ministry; for the crowd consists of Galileans. Perhaps the incident at Jericho, the healing of the blind men, and the vociferated title Son of David with which they saluted the Healer, gave the keynote. A little matter moves a crowd when it happens at the right moment. The mood of a festive season was on them.—Ver. 10. ἐσεισθη: even Jerusalem, frozen with religious formalism and socially undemonstrative, was stirred by the popular enthusiasm as by a mighty wind or by an earthquake (σεισμός), and asked (ver. 11), τίς οὗτος;—ὁ προφήτης, etc.: a circumstantial answer specifying name, locality, and vocation; not a low-pitched answer as Chrys. (and

after him Schanz) thought (χαμαῖζηλος ἦν αὐτῶν ἡ γνώμη, καὶ ταπεινὴ καὶ σεσυρμένη, Hom. lxvi.), as if they were ashamed of their recent outburst of enthusiasm. Rather spoken with pride = the man to whom we have accorded Messianic honours is a countryman of ours, Jesus, etc.

Vv. 12-17. *Jesus visits the Temple* (Mk. xi. 11, 15-19, Lk. xix. 45-48).—Ver. 12. εἰσῆλθεν, etc. He entered the Temple. When? Nothing to show that it was not the same day (*vide* Mk.).—ἐξέβαλεν. The fourth Gospel (ii. 14 f.) reports a similar clearing at the beginning of Christ's ministry. Two questions have been much discussed. Were there one or two acts of this kind? and if only one was it at the beginning or at the end as reported by the Synop.? However these questions may be decided, it may be regarded as one of the historic certainties that Jesus did once at least and at some time sweep the Temple clear of the unholy traffic carried on there. The evangelists fittingly connect the act with the first visit of Jesus to Jer. they report—protest at first sight!—πάντας τοὺς πωλ. καὶ ἀγ.: the article not repeated after καὶ. Sellers and buyers viewed as one company—kindred in spirit, to be cleared out wholesale.—τὰς τραπέζας, etc.: these tables were in the court of the Gentiles, in the booths (*tabernae*) where all things needed for sacrifice were sold, and the money changers sat ready to give to all comers the *didrachma* for the temple tax in exchange for ordinary money at a small profit.—κολυβιστῶν, from κόλλυβος, a small coin, change money, hence *agio*; hence our word to denote those who traded in exchange, condemned by Phryn., p. 440, while approving κόλλυβος. Theophy.

τὰς περιστεράς. 13. καὶ λέγει αὐτοῖς, "Γέγραπται, 'Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται.' ὑμεῖς δὲ αὐτὸν ἐποιήσατε<sup>1</sup> ἱσπῆλαιον<sup>John xi. 38. Heb. xi. 38. Rev. vi. 15.</sup> ληστῶν." 14. Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. 15. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας<sup>2</sup> κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, "Ὡσαννὰ τῷ υἱῷ Δαβὶδ," ἠγανάκτησαν, 16. καὶ εἶπον αὐτῷ, "Ἀκούεις τί οὗτοι λέγουσιν;" Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, "Ναί· οὐδέποτε ἀνέγνωτε, 'Ὅτι ἐκ στόματος ἡπίων καὶ ἡ θηλαζόντων κατηρίσω αἶνον;" 17. καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡύλισθη ἐκεῖ.<sup>here intrans. Lk. xi. 27 (with μαστούς). Ch. xxiv. 19. Mk. xiii. 17. Lk. xxi. 23 (to suckle).</sup>

<sup>1</sup> ποιεῖτε in BBL (Tisch., W.H.).

<sup>2</sup> τοὺς after παῖδας as well as before in BBDLN.

says: κολλυβισταὶ εἰσιν οἱ παρ' ἡμῖν λεγόμενοι τραπεζίται· κόλλυβος γὰρ εἶδος ἐστὶ νομίσματος εὐτέλης, ὥσπερ ἔχομεν τυχὸν ἡμεῖς τοὺς ὀβολοὺς ἢ τὰ ἀργύρια (*vide* Hesychius and Suicer).—τὰς περιστεράς, doves, the poor man's offering. The traffic was necessary, and might have been innocent; but the trading spirit soon develops abuses which were doubtless rampant at that period, making passover time a Jewish "Holy Fair," a grotesque and offensive combination of religion with shady morality.—Ver. 13. γέγραπται, it stands written, in Isaiah lvi. 7; from the Sept. but with omission of πᾶσιν τοῖς ἔθνεσιν, retained in Mk., and a peculiarly appropriate expression in the circumstances, the abuse condemned having for its scene the court of the Gentiles.—σπῆλαιον ληστῶν, a den of robbers, a strong expression borrowed from another prophet (Jer. vii. 11), pointing probably to the avarice and fraud of the traders (τὸ γὰρ φιλοκερδὲς ληστρικὸν πάθος ἐστὶ, Theophy.), taking advantage of simple provincials. This act of Jesus has been justified by the supposed right of the zealot (Num. xxv. 6-13), which is an imaginary right: "ein unfindbar Artikel" (Holtz., H. C.), or by the reforming energy befitting the Messiah (Meyer). It needed no other justification than the indignation of a noble soul at sight of shameless deeds. Jesus was the only person in Israel who could do such a thing. All others had become accustomed to the evil.

Vv. 14-17, peculiar to Mt.—Ver. 14. τυφλοὶ καὶ χωλοὶ: that the blind and lame in the city should seek out Jesus is perfectly credible, though reported only by Mt. They would hear of the recent

healing at Jericho, and of many other acts of healing, and desire to get a benefit for themselves.—Ver. 15. τὰ θαυμάσια: here only in N.T., the wonderful things, a comprehensive phrase apparently chosen to include all the notable things done by Jesus (Meyer), among which may be reckoned not only the cures, and the cleansing of the temple, but the enthusiasm which He had awakened in the crowd, to the priests and scribes perhaps the most offensive feature of the situation.—τοὺς παῖδας, etc.: the boys and girls of the city, true to the spirit of youth, caught up and echoed the cry of the pilgrim crowd and shouted in the temple precincts: "Hosanna, etc.". ἠγανάκτησαν, they were piqued, like the *ten* (xx. 24).—Ver. 16. ἀκούεις, etc.: the holy men attack the least objectionable phenomenon because they could do so safely; not the enthusiasm of the crowd, the Messianic homage, the act of zeal, all deeply offensive to them, but the innocent shouts of children echoing the cry of seniors. They were forsooth unseemly in such a place! Hypocrites and cowards! No fault found with the desecration of the sacred precincts by an unhallowed traffic.—ναί, yes, of course: cheery, hearty, yea, not without enjoyment of the ridiculous distress of the sanctimonious guardians of the temple.—οὐδ. ἀνέγνωτε as in xix. 4: felicitous citation from Ps. viii. 3, not to be prosaically interpreted as if children in arms three or four years old, still being suckled according to the custom of Hebrew mothers, were among the shouting juniors. These prompt happy citations show how familiar Jesus was with the O. T.—Ver. 17. Βηθανίαν, Bethany, 15 stadia from Jerusalem (John xi. 18), resting place of Jesus in the Passion week—



18. Πρωτὰς<sup>1</sup> δὲ ἐπανάγων<sup>2</sup> εἰς τὴν πόλιν, ἐπέινασε· 19. καὶ ἰδὼν  
 συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ  
 εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ,<sup>3</sup> “Μηκέτι ἐκ σοῦ καρπὸς γένηται  
 ἔτι μὴ φύλλα μόνον.” Καὶ ἐξηράνθη ἡ παραχρῆμα ἢ συκὴ. 20. Καὶ  
 ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, “Πῶς παραχρῆμα ἐξηράνθη  
 ἡ συκὴ;” 21. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω  
 ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ<sup>4</sup> διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς  
 ποιήσετε, ἀλλὰ καὶ ὅτι ὅροι τούτῳ εἶπητε, Ἄρθητι καὶ βλήθητι εἰς  
 τὴν θάλασσαν, γενήσεται· 22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ  
 προσευχῇ, πιστεύοντες, λήψετε.”

<sup>1</sup> here twice,  
 frequently  
 in Lk. and  
 Acts.

<sup>2</sup> in Acts x, 20.  
 Rom. iv.  
 20; xiv. 23.  
 James i. 6.

23. ΚΑΙ ἔλθόντι αὐτῷ<sup>4</sup> εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι  
 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, “Ἐν ποίᾳ  
 ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;”

<sup>1</sup> πρωὶ in ΞBD.

<sup>2</sup> επαναγαγων in ΞBL.

<sup>3</sup> ου before μηκετι in BL. Wanting in ΞCD.

<sup>4</sup> ελθοντος αυτου in ΞBCDL. The reading in T. R. (dat.) is a grammatical correction.

true friends there (*vide* Stanley, S. and P.).—*ἡγύσθη*, passed the night; surely not in the open air, as Wetstein and Grotius think. At passover time quarters could not easily be got in the city, but the house of Martha and Mary would be open to Jesus (*cf.* Lk. xxi. 37).

Vv. 18-22. *The barren fig tree* (Mk. xi. 12-14, 19-26).—The story of two morning journeys from Bethany to Jerusalem (*vide* Mk.) is here compressed into one.—Ver. 18. *ἐπέινασε*, He felt hungry. The fact seems to favour the hypothesis of a bivouac under the sky overnight. Why should one be hungry leaving the hospitable house of friends? (*vide* Mk.). This was no difficulty for the Fathers who regarded the hunger as assumed (*σχηματίζεται* *πεινᾶν*, Euthy.).—Ver. 19. *συκὴν μίαν*: εἰς in late Greek was often used for *τις*, but the meaning here probably is that Jesus looking around saw a solitary fig tree.—*ἐπὶ τῆς ὁδοῦ*, by the wayside, not necessarily above (Meyer).—*ἦλθεν ἐπ' αὐτήν*, came close to it, not climbed it (Fritzsche).—*εἰ μὴ φύλλα*: leaves only, no fruit. Jesus expected to find fruit. Perhaps judging from Galilean experience, where by the lake-shore the fig time was ten months long (Joseph., Bell. J., iii. 108. *Vide* Holtz., H. C.), but *vide* on Mk. xi. 13.—*οὐ μηκέτι*, etc.: according to some writers this was a prediction based on the observation that the tree was diseased, put in the form of a doom. So Bleek, and Furrer who

marks: “Then said He, who knew nature and the human heart, ‘This tree will soon wither’; for a fig tree with full leaf in early spring without fruit is a diseased tree” (*Wanderungen*, p. 172).—*καὶ ἐξ. παραχρῆμα*, *cf.* Mk.’s account.—Ver. 20. *οἱ μαθηταὶ*, etc.: the disciples wondered at the immediate withering of the tree. Did they expect it to die, as a diseased tree, gradually?—Ver. 21 contains a thought similar to that in xvii. 20, *q.v.*—*τὸ τῆς συκῆς*, the matter of the fig tree, as if it were a small affair, not worth speaking about. The question of the disciples did not draw from Jesus explanations as to the motive of the malediction. The cursing of the fig tree has always been regarded as of symbolic import, the tree being in Christ’s mind an emblem of the Jewish people, with a great show of religion and no fruit of real godliness. This hypothesis is very credible.

Vv. 23-27. *Interrogation as to authority* (Mk. xi. 27-33, Lk. xx. 1-8), wherewith suitably opens the inevitable final conflict between Jesus and the religious leaders of the people.—Ver. 23. *ἐλθόντος αὐτοῦ* *ἐ. τ. ἡ.*: coming on the second day to the temple, the place of concourse, where He was sure to meet His foes, nothing loath to speak His mind to them.—*διδάσκοντι*: yet He came to teach, to do good, not merely to fight.—*ἐν ποίᾳ ἐξουσίᾳ*, by what sort of authority? the question ever asked by the representa-



24. Ἀποκριθεὶς δὲ<sup>1</sup> ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἔρῳ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 25. τὸ βάπτισμα<sup>2</sup> Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;” Οἱ δὲ διελογίζοντο παρ’<sup>3</sup> ἑαυτοῖς, λέγοντες, “Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἔρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26. ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.”<sup>4</sup> 27. Καὶ ἀποκριθέντες<sup>a</sup> οὐκ οἶδαμεν.”<sup>b</sup> Ἐφη αὐτοῖς καὶ αὐτός, “Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο,<sup>5</sup> καὶ<sup>6</sup> προσελθὼν τῷ πρῶτῳ εἶπε, Τέκνον,

<sup>1</sup> Some copies omit δε. **NBCD** have it.

<sup>2</sup> το before Ἰωαννου in **NBCZ** 33.

<sup>3</sup> **BL** have εν (W.H. in brackets).

<sup>4</sup> ως προφητην before εχουσι in **NBCLZ** 33 (so in modern editions).

<sup>5</sup> So in **NCDL al.** δυο τέκνα in **B** (W.H. in margin).

<sup>6</sup> καὶ is found in **BCD** and other uncials but wanting in **NLZ**. Tisch. omits and W.H. relegate to the margin.

tives of established order and custom at epoch-making initiators. So the Judaists interrogated St. Paul as to his right to be an apostle.—ταῦτα, vague (*cf.* xi, 25) and comprehensive. They have in view all the offences of which Jesus had been guilty, throughout His ministry—all well known to them—whatever He had done in the spirit of unconventional freedom which He had exhibited since His arrival in Jerusalem.—καὶ τίς: the second question is but an echo of the first: the quality of the authority (ποιᾶ) depends on its source.—ταύτην, this authority, which you arrogate, and which so many unhappily acknowledge. It was a question as to the legitimacy of an undeniable influence. That spiritual power accredits itself was beyond the comprehension of these legalists.—Ver. 24. Jesus replies by an embarrassing counter-question as to the ministry of the Baptist.—λόγον ἓνα, hardly: one question for your many (Beng.) rather: a question, or thing, one and the same (*cf.* for εἷς in this sense Gen. xii. 25, 26; 1 Cor. iii. 8, xi. 5), an analogous question as we should say; one answer would do for theirs and for His.—Ver. 25. τὸ βάπτισμα τὸ Ἰ., the baptism as representing John's whole ministry.—ἐξ οὐρ. ἢ ἐξ ἀνθ., from heaven or from men? The antithesis is foreign to legitimist modes of thought, which would combine the two: from heaven but through men; if not through men not from heaven. The most gigantic and baleful instance of this fetish in modern times is the notion of church

sacraments and orders depending on ordination. On the same principle St. Paul was no apostle, because his orders came to him “not from men nor by man,” Gal. i. 1.—ἐὰν εἴπωμεν, etc. The audible and formal answer of the scribes was οὐκ οἶδαμεν, in ver. 27. All that goes before from ἐὰν το προφήτην is the reasoning on which it was based, either unspoken (παρ' or ἐν ἑαυτοῖς, Mt.) or spoken to each other (πρὸς, Mk. xi. 31); not likely to have been overheard, guessed rather from the puzzled expression on their faces.—οὐκ ἐπιστεύσατε: the reference here may be to John's witness to Jesus, or it may be general=why did ye not receive his message as a whole?—Ver. 26. ἐὰν δὲ, etc.: the mode of expression here is awkward. Meyer finds in the sentence an *aposiopesis*=“if we say of men—we fear the people”. What they mean is: we must not say of men, because we fear, etc. (*cf.* Mk.).—Ver. 27. οὐδὲ ἐγὼ, etc.: Jesus was not afraid to answer their question, but He felt it was not worth while giving an answer to opportunists.

Vv. 28-32. Parable of the two sons, in Mt. only, introduced by the familiar formula, τί δὲ ὑμῖν δοκεῖ (xvii. 25, xviii. 12), and having for its aim to contrast the conduct of the Pharisees towards the Baptist with that of the publicans. And as the publicans are simply used as a foil to bring out more clearly the Pharisaic character, the main subject of remark, it is highly probable that the son who represents the Pharisee was mentioned first, and the son who represents the

ο Lk. xlii. ὑπάγε, σήμερον \* ἐργάζου ἐν τῷ ἀμπελῶνί μου.<sup>1</sup> 29. Ὁ δὲ ἀποκριθεὶς  
 14. John v. 17; ix. 4. εἶπεν,<sup>2</sup> Οὐ θέλω· ὕστερον δὲ ῥ' μεταμεληθεὶς, ἀπῆλθε. 30. Καὶ  
 2 Thes. iii. 10. προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ,  
 p Ch. xxvii. 3. 2 Cor. κύριε· καὶ οὐκ ἀπῆλθε. 31. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ  
 vii. 8. πατρός ; Ἰ. λέγουσιν αὐτῷ,<sup>3</sup> “Ὁ πρῶτος.”<sup>4</sup> λέγει αὐτοῖς ὁ Ἰησοῦς,  
 Heb. vii. 21. “Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς  
 τὴν βασιλείαν τοῦ Θεοῦ. 32. ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης<sup>5</sup> ἐν  
 q Cf. 2 Pet. ii. 2 (ὁδοῦ τῆς ἀληθείας). ὁ δὲ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ  
 πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ<sup>6</sup> μετεμελήθητε ὕστερον  
 τοῦ πιστεῦσαι αὐτῷ.

<sup>1</sup> μου is wanting in  $\aleph$ CDL $\Delta\Sigma$ . Tisch., Trg., omit, W.H. relegate to margin.

<sup>2</sup> B inverts the order of the two answers, so that verses 29, 30 stand thus: *εγώ, κύριε, καὶ οὐκ ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν. οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπῆλθε.* Though supported only by some cursives and versions this reading of B commends itself as the true one, and it has been adopted by W.H. and Weiss. *Vide* below Syr. Sin. is not on the side of B.

<sup>3</sup>  $\aleph$ BDL omit *αὐτῷ*.

<sup>4</sup> Of course this should be ὁ ὕστερος on B's reading of vv. 29, 30. So in B.

<sup>5</sup> *Ἰωάννης* before *προς* v. in  $\aleph$ BCL 33. <sup>6</sup> *οὐδε* in B. Some cursives and versions.

publican second; the order in which they stand in B, and adopted by W. and H. The parable, therefore, should read thus: "A certain man had two sons. He said to one, Go work, etc. He replied, Yes, sir, and went not. To the other he said the same. He replied, I will not, and afterwards went."—Ver. 28. τῷ ἀμπελῶνι: constant need of work in a vineyard, and of superintendence of workers.—Ver. 29. ἐγώ: laconic and emphatic as if eager to obey—κύριε, with all due politeness, and most filial recognition of paternal authority, the two words = our "Yes, sir".—Ver. 30. οὐ θέλω, I will not, I am not inclined; rude, sulky, unmannerly, disobedient, and making no pretence to filial loyalty.—Ver. 31. To the question, Who did the will of the father? the answer, when the parable is arranged as above, must, of course, be ὁ ὕστερος; the nay-sayer, not the yea-sayer. It is a wonder any answer was given at all when the purport of the parable was so transparent.—ἀμὴν λέγω ὑμῖν: introducing here, as always, a very important assertion. The statement following would give deadly offence to the Pharisees.—τελῶναι, πόρναι, the publicans and the harlots, the two socially lowest classes. Jesus speaks here from definite knowledge, not only of what had happened in connection with the Baptist ministry, but of facts connected with His own. He has doubt-

less reminiscences of the "Capernaum mission" (chap. viii. 9-13) to go upon.—προάγουσιν, go before, anticipate (προλαμβάνουσιν, Euthy.), present tense: they are going before you now; last first, first last. Chrysostom, in Hom. lxvii., gives an interesting story of a courtesan of his time in illustration of this.—Ver. 32. ἐν ὁδοῦ δικαιοσύνης: not merely in the sense of being a good pious man with whose life no fault could be found (Meyer; the Fathers, Chrys., Euthy., Theophy.), but in the specific sense of following their own legal way. John was a conservative in religion not less than the Pharisees. He differed from them only by being thoroughly sincere and earnest. They could not, therefore, excuse themselves for not being sympathetic towards him on the ground of his being an innovator, as they could with plausibility in the case of Jesus. The meaning thus is: He cultivated legal piety like yourselves, yet, etc.—ὑμεῖς δὲ ἰδόντες, when ye saw how the sinful took John's summons to repent ye did not even late in the day follow their example and change your attitude. They were too proud to take an example from publicans and harlots.—τοῦ πιστεῦσαι, inf. of result with τοῦ.

Vv. 33-46. *Parable of the rebellious vine-dressers* (Mk. xii. 1-12, Lk. xx. 9-19).—Ver. 33. ἄλλην π. ἀ., hear another parable; spoken at the same time, and

33. "Ἀλλην παραβολὴν ἀκούσατε. ἄνθρωπός τις<sup>1</sup> ἦν οἰκοδεσ-  
 πότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ ἔφραγμὸν αὐτῷ περιέθηκε, <sup>r Mk. xii. 1.</sup>  
 καὶ ὠρυξεν ἐν αὐτῷ ἑλῖόν, καὶ ὤκοδόμησε πύργον, καὶ ἐξέδοτο<sup>2</sup> <sup>Lk. xiv.</sup>  
 αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν <sup>23. Eph</sup>  
 καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν <sup>ii. 14.</sup>  
 τοὺς καρπούς αὐτοῦ. 35. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους <sup>Ch. xxv.</sup>  
 αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἔλιθοβόλησαν. <sup>18. Mk</sup>  
 36. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων. καὶ <sup>xii. 1</sup>  
 ἐποίησαν αὐτοῖς ὡσαύτως. 37. ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς <sup>t Rev. xiv.</sup>  
 τὸν υἱὸν αὐτοῦ, λέγων, Ὁ ἔντραπήσονταί τὸν υἱόν μου. 38. Οἱ δὲ <sup>19. 20;</sup>  
 γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος. <sup>xix. 15.</sup>  
 δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατάσχωμεν<sup>3</sup> τὴν κληρονομίαν αὐτοῦ. <sup>Mk. xii. 1.</sup>  
<sup>Lk. xiii. 4;</sup>  
<sup>xiv. 28.</sup>  
<sup>v Ch. xxiii.</sup>  
<sup>37. Lk.</sup>  
<sup>xiii. 34.</sup>  
<sup>Acts vii.</sup>  
<sup>58.</sup>  
<sup>w Lk. xviii.</sup>  
<sup>2, 4. Heb</sup>  
<sup>xii. 9.</sup>

<sup>1</sup> τις wanting in many uncials.

<sup>2</sup> ἐξεδετο in  $\aleph$ BCL. ἐξεδото is a grammatical correction.

<sup>3</sup> σχῶμεν in  $\aleph$ BDLZ 33 (Tisch., W.H.).

of kindred import. The abrupt introduction betrays emotion. Jesus is aware that He has given mortal offence, and here shows His knowledge by foreshadowing His own doom. The former parable has exposed the insincerity of the leaders of Israel, this exposes their open revolt against even *divine* authority.—ἀμπελῶνα: it is another *vineyard* parable. They were both probably extemporised, the one suggesting the other, the picture of *nondoing* calling up the companion picture of *misdoing*.—φραγμὸν α. περιέθηκε, etc.: detailed description of the pains taken by the landlord in the construction of the vineyard, based on Isaiah's song of the vineyard (chap. v. 2), all with a view to fruitfulness, and to fruit of the best kind; for the owner, at least, is very much in earnest: a hedge to protect against wild beasts, a press and vat that the grapes may be squeezed and the juice preserved, a tower that the ripe fruit may not be stolen.—ἐξέδετο, let it out on hire; on what terms—whether for a rent in money or on the *metayer* system, produce divided between owner and workers—does not here appear. The latter seems to be implied in the parallels (Mk. xii. 2, ἀπὸ τῶν καρπῶν, Lk. xx. 10, ἀπὸ τοῦ καρποῦ).—ἀπεδήμησεν, went abroad, to leave them freedom, and also to give them time; for the newly planted vines would not bear fruit for two or three years. No unreasonableness in this landlord.—Ver. 34. καιρὸς: not merely the season of the year, but the time at which the new vines might be expected to bear.—τοὺς καρπούς: the

*whole*, apparently implying a money rent. The mode of tenure probably not thought of by this evangelist.—αὐτοῦ should probably be referred to the owner, not to the vineyard = "his fruits," as in A. V.—Ver. 35. λαβόντες οἱ γ., etc. The husbandmen treat the messengers in the most barbarous and truculent manner: beating, killing, stoning to death; highly improbable in the natural sphere, but another instance in which parables have to violate natural probability in order to describe truly men's conduct in the spiritual sphere. On ἐδείραν Kypke remarks: the verb *derere* for *verberare* is so rare in profane writers that some have thought that for ἔδειραν should be read ἔδηναν, from δαίρω.—Ver. 36. πλείονας τ. π., more than the first. Some take πλ. as referring to quality rather than number: *better* than the former (Bengel, Goebel, etc.), which is a legitimate but not likely rendering. The intention is to emphasise the number of persons sent (prophets).—ὡσαύτως: no difference in the treatment; savage mood chronic.—Ver. 37. ὕστερον, not afterwards merely, but finally, the last step was now to be taken, the mission of the son and heir; excuses conceivable hitherto: doubt as to credentials, a provoking manner in those sent, etc.; not yet conclusively proved that deliberate defiance is intended. The patient master will make that clear before taking further steps.—ἐντραπή-  
 σονται (pass. for mid.), they will show respect to. It is assumed that they will have no difficulty in knowing him.—Ver. 38. ἰδόντες: neither have they; they



39. καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

40. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς

τ. Ch. xxvi. ἐκείνοις; 41. Λέγουσιν αὐτῷ, "Κακοὺς κακῶς ἀπολέσει αὐτούς."

54. Mk. καὶ τὸν ἀμπελῶνα ἐκδόσεται<sup>1</sup> ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν

liv. 49. l.k. xxiv. αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν." 42. Λέγει αὐτοῖς ὁ

v. 39. Mk. viii. Ἰησοῦς, "Οὐδέποτε ἀνέγνωντε ἐν ταῖς ᾠγραφαῖς, ἅλθον ὃν ᾠἀπεδοκί-

31. xii. 10. μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ

l.k. ix. 22. Heb. xii. Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;"

<sup>1</sup> ἐκδωσεται in all uncials nearly. ἐκδοσεται in minusc. only.

recognise at once the son and heir, and resolve forthwith on desperate courses, which are at once carried out. They eject the son, kill him, and seize the inheritance. The action of the parable is confined to a single season, the messengers following close on each other. But Jesus obviously has in His eye the whole history of Israel, from the settlement in Canaan till His own time, and sees in it God's care about fruit (a holy nation), the mission of the successive prophets to insist that fruit be forthcoming, and the persistent neglect and disloyalty of the people. *Neglect*, for there was no fruit to give to the messengers, though that does not come out in the parable. The picture is a very sombre one, but it is broadly true. Israel, on the whole, had not only not done God's will, but had badly treated those who urged her to do it. She killed her prophets (Mt. xxiii. 37).

Vv. 40-46. *Application*.—ὅταν οὖν ἔλθῃ ὁ κ., etc.: what would you expect the owner to do after such ongoing have been reported to him? Observe the subjunctive after ὅταν compared with the indicative ἤγγισεν after ὅτε, ver. 34. ὅτε points to a definite time past, ὅταν is indefinite (*vide* Hermann, *Viger*, p. 437).—Ver. 41. λέγουσιν, they say: who? the men incriminated, though they could not but see through the thin veil of the allegory. In Mk. and Lk. the words appear to be put into Christ's mouth.—κακοὺς κακῶς ἀπολέσει: a solemn fact classically expressed ("en Graeci sermonis peritiam in Matthaeo"—Raphel, Annot.) = He will badly destroy bad men.—οἵτινες, such as; he will give out the vineyard to husbandmen of a different stamp.—τ. κ. ἐν τοῖς καιροῖς αὐτῶν: the fruits in their (the fruits') seasons, regularly year by year.—Ver. 42. οὐδέποτε ἀνέγνωντε, etc.: another of Christ's impromptu felicitous quotations;

from Ps. cxviii. 22, 23 (Sept.). This quotation contains, in germ, another parable, in which the ejected and murdered heir of the former parable becomes the rejected stone of the builders of the theocratic edifice; only, however, to become eventually the accepted honoured stone of God. It is an apposite citation, because probably regarded as Messianic by those in whose hearing it was made (it was so regarded by the Rabbis—Schöttgen, *ad loc.*), and because it intimated to them that by killing Jesus they would not be done with Him.—Ver. 43. διὰ τοῦτο, introducing the application of the oracle, and implying that the persons addressed are the builders = therefore.—ἡ βασιλεία τ. θ.: the doom is forfeiture of privilege, the kingdom taken from them and given to others.—ἐθνεῖ, to a nation; previously, as Paul calls it, a *no nation* (οὐκ ἔθνεῖ, Rom. x. 19), the reference being, plainly, to the heathen world.—ποιοῦντι τ. κ. α.: cf. iii. 8, 10; vii. 17, bringing forth the fruits of it (the kingdom). The hope that the new nation will bring forth the fruit is the ground of the transference. God elects with a view to usefulness; a useless elect people has no prescriptive rights.—Ver. 44. This verse, bracketed by W. H., found in the same connection in Lk. (xx. 18), looks rather like an interpolation, yet it suits the situation, serving as a solemn warning to men meditating evil intentions against the Speaker.—ὁ πεσὼν: he who falls on the stone, as if stumbling against it (Is. viii. 14).—συνθλασθήσεται, shall be broken in pieces, like an earthen vessel falling on a rock. This compound is found only in late Greek authors.—ἡφ' ὃν δ' ἂν πέσῃ, on whom it shall fall, in judgment. The distinction is between men who believe not in the Christ through misunderstanding and those who reject Him through an evil heart of unbelief. Both suffer in



43. Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνοι ποιοῦντι τοὺς καρποὺς αὐτῆς. 44. καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον <sup>1</sup> συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, <sup>2</sup> Lk. xx. 18 <sup>3</sup> λικμήσει αὐτόν <sup>4</sup> 45. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ <sup>5</sup> Lk. xx. 18 Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46. καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ <sup>6</sup> 2 ὡς <sup>7</sup> 3 προφήτην αὐτὸν εἶχον.

<sup>1</sup> This whole ver. (44) is omitted in D, 33, old Latin versions, Orig., etc. Tisch. omits and W.H. bracket. Weiss regards it as genuine, and thinks that if it had come in from Lk. it would have stood after ver. 42.

<sup>2</sup> σπεί in <sup>8</sup> BDL 33.

<sup>3</sup> εἰς in <sup>9</sup> NBL (Tisch., W.H.).

consequence, but not in the same way, or to the same extent. The one is broken, hurt in limb; the other crushed to powder, which the winds blow away. —λικμήσει, from λικμός, a winnowing fork, to winnow, to scatter to the winds, implying reduction to dust capable of being so scattered = grinding to powder (*conteret*, Vulg.). For the distinction taken in this verse, cf. chaps. xi. 6; xii. 31, 32.—Ver. 45. The priests and Pharisees of course perceived the drift of these parabolic speeches about the two sons, the vine-dressers, and the rejected stone, and (ver. 46) would have apprehended Him on the spot (Lk. xx. 19) had they not feared the people.—ἐπεὶ, since, introducing the reason of the fear, same as in ver. 26.—εἰς προφήτην = ὡς π., ver. 26, and in xiv. 5, also in reference to John. On this use of εἰς *vide* Winer, § 32, 4, b.

CHAPTER XXII. PARABLE OF THE WEDDING FEAST AND ENCOUNTERS WITH OPPONENTS.—Vv. 1-14. *The royal wedding*.—This parable is peculiar to Mt., and while in some respects very suitable to the situation, may not unreasonably be suspected to owe its place here to the evangelist's habit of grouping kindred matter. The second part of the parable referring to the man without a wedding robe has no connection with the present situation, or with the Pharisees who are supposed to be addressed. Another question has been much discussed, *viz.*, whether this parable was spoken by Jesus at all on any occasion, the idea of many critics being that it is a parable of Christ's reconstructed by the evangelist or some other person, so as to make it cover the sin and fate of the Jews, the calling of the Gentiles, and the Divine demand for righteousness in all recipients of His grace. The resemblance between

this parable and that of the *Supper*, in Lk. xiv. 16-24, is obvious. Assuming that Jesus uttered a parable of this type, the question arises: which of the two forms given by Mt. and Lk. comes nearer to the original? The general verdict is in favour of Luke's. As to the question of the authenticity of Mt.'s parable, the mere fact that the two parables have a common theme and many features similar is no proof that both could not proceed from Jesus. Why should not the later parable be the same theme handled by the same Artist with variations so as to make it serve a different while connected purpose, the earlier being a parable of *Grace*, the later a parable of *Judgment* upon grace despised or abused? If the didactic aim of the two parables was as just indicated, the method of variation was preferable to the use of two parables totally unconnected. "What is common gives emphasis to what is peculiar, and bids us mark what it is that is judged" (*The Parabolic Teaching of Christ*, p. 463). The main objections to the authenticity of the parable are its allegorical character, and its too distinct anticipation of history. The former objection rests on the assumption that Jesus uttered no parables of the allegorical type. On this, *vide* remarks on the parable of the *Sower*, chap. xiii.

Ver. 1. ἐν παραβολαῖς, the plural does not imply more than one parable, but merely indicates the style of address = parabolically.—Ver. 2. γάμους, a wedding feast; plural, because the festivities lasted for days, seven in Judges xiv. 17. The suggestion that the feast is connected with the handing over of the kingdom to the son ("quem pater successorem declarare volebat," Kuinoel) is not to be despised. The marriage

- XXII. 1. ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς,<sup>1</sup> λέγων, 2. “Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε ἡγάμους τῷ υἱῷ αὐτοῦ· 3. καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ ἡ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν. 4. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοιμάσα, <sup>2</sup> οἱ <sup>4</sup> ταῦροί μου καὶ τὰ <sup>3</sup> σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. 5. Οἱ δὲ ἀμελήσαντες ἀπηῆλθον, ὁ μὲν <sup>8</sup> εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ <sup>8</sup> εἰς <sup>4</sup> τὴν ἐμπορίαν αὐτοῦ· 6. οἱ δὲ λοιποὶ κρατήσαντες
- <sup>a</sup> here several times; xxv. 10. Lk. xii. 36; xiv. 8 (in all plural). <sup>b</sup> vide Ch. ix. 13. <sup>1</sup> Cor. x. 27. <sup>c</sup> Lk. xi. 38; xiv. 12. <sup>d</sup> Acts xiv. 13. <sup>e</sup> here only in N. T. (Joseph. Ant., viii. 2, 4. Cf. σιτευτός in Lk. xv. 23, 27, 30).

<sup>1</sup> αυτοῖς after παραβολαῖς in ΞBDL (modern editors).

<sup>2</sup> ἡτοιμακα in ΞBCDLX and adopted by modern editors.

<sup>3</sup> οσ μεν, ος δε in ΞBCLX, several cursives.

<sup>4</sup> ἐπι in ΞBCD, 13, 33, 69, etc.

and recognition of the son as heir to the throne might be combined, which would give to the occasion a political significance, and make appearance at the marriage a test of loyalty. Eastern monarchs had often many sons by different wives, and heirship to the throne did not go by primogeniture, but by the pleasure of the sovereign, determined in many cases by affection for a favourite wife, as in the case of Solomon (Koetsveld, *de Gelijk.*)—Ver. 3. καλέσαι τοὺς κεκλημένους, to invite the already invited. This second invitation seems to accord with Eastern custom (Esther vi. 14). The first invitation was given to the people of Israel by the prophets in the Messianic pictures of a good time coming. This aspect of the prophetic ministry was welcomed. Israel never responded to the prophetic demand for righteousness, as shown in the parable of the vine-dressers, but they were pleased to hear of God's gracious visitation in the latter days, to be invited to a feast in the indefinite future time. How they would act when the feast was due remained to be seen.—τοὺς δούλους, the servants, are John the Baptist and Jesus Himself, whose joint message to their generation was: the Kingdom of Heaven is at hand, feast time at length arrived.—οὐκ ἤθελον ἔλθειν. Israel in all her generations had been willing in a general way, quite intending to come; and the generation of John and Jesus were also willing in a general way, if it had only been the right son who was going to be married. How could they be expected to accept the obscure Nazarene for Bridegroom

and Heir?—Ver. 4. ἄλλους δούλους refers to the apostles whose ministry gave to the same generation a second chance.—εἶπατε: the second set of messengers are instructed what to say; they are expected not merely to invite to but to commend the feast, to provoke desire.—ἰδοὺ, to arrest attention.—ἄριστόν μου, the midday meal, as distinct from δεῖπνον, which came later in the day (*vide* Lk. xiv. 12, where both are named = early dinner and supper). With the ἄριστον the festivities begin.—ἡτοιμακα, perfect, I have in readiness.—ταῦροι, σιτιστὰ, bulls, or oxen, and fed beasts: speak to a feast on a vast scale.—τεθυμένα, slain, and therefore must be eaten without delay. The word is often used in connection with the slaying of sacrificial victims, and the idea of sacrifice may be in view here (Koetsveld).—πάντα, etc.: all things ready, come to the feast. This message put into the mouths of the second set of servants happily describes the ministry of the apostles compared with that of our Lord, as more urgent or aggressive, and proclaiming a more developed gospel. “They talked as it were of oxen and fed beasts and the other accompaniments of a feast, with an eloquence less dignified, but more fitted to impress the million with a sense of the riches of Divine grace” (*The Parabolic Teaching of Christ*).

Vv. 5-7. οἱ δὲ ἀμελήσαντες ἀπηῆλθον. The Vulgate resolves the participle and translates: “neglexerunt et abierunt,” so also the A.V. and R.V.; justly, for the participle points out the state of mind

τοὺς δούλους αὐτοῦ ἔϋβρισαν καὶ ἀπέκτειναν. 7. Ἀκούσας δὲ ὁ βασιλεὺς<sup>1</sup> ὠργίσθη, καὶ πέμψας τὰ στρατεύματα<sup>2</sup> αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἔνέπρησε. 8. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. 9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους. 10. Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους<sup>3</sup> εὑρον, πονηροὺς<sup>4</sup> τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

is rare in Mt.; here, Ch. xxvii. 18, xxviii. 12. Often in Acts and Heb.

<sup>1</sup> For ακουσας δε ο βασι.  $\aleph$ BL have ο δε βασιλευς.

<sup>2</sup> D has το στρατευμα (Tig. in margin).

<sup>3</sup> ους in  $\aleph$ D (W H ).

<sup>4</sup> νυμφων in  $\aleph$ BL (Tisch., W.H.).

which gave rise to the conduct specified. They treated the pressing invitations and glowing descriptions of the servants with indifference.—*ὅς μὲν, ὅς δὲ*: this one to his own (ἴδιον for αὐτοῦ = *proprius* for *sui*) field, that one to his trading (ἐμπορίαν here only in N. T. Cf. Lk. at this point).—Ver. 6. *λοιποὶ*, the rest, as if οἱ ἀμελήσαντες were only a part, the greater part, of the invited, while the expression by itself naturally covers the whole. Weiss finds in *λοιποὶ* a trace of patching: the parable originally referred to the people of Israel as a whole, but Mt. introduced a reference to the Sanhedrists and here has them specially in view as the *λοιποὶ*. Koetsveld remarks on the improbability of the story at this point: men at a distance—rulers of provinces—could not be invited in the morning with the expectation of their being present at the palace by mid-day. So far this makes for the hypothesis of remodelling by a second hand. But even in Christ's acknowledged parables improbabilities are sometimes introduced to meet the requirements of the case; e.g., in Lk.'s version of the parable *all* refuse.—*κρατήσαντες . . . ἔϋβ. καὶ ἀπέκτειναν*: acts of open rebellion inevitably leading to war. This feature, according to Weiss, lies outside the picture. Not so, if the marriage feast was to be the occasion for recognising the son as heir. Then refusal to come meant withholding homage, rebellion in the bud, and acts of violence were but the next step.—Ver. 7. *τὰ στρατεύματα*: the plural appears surprising, but the meaning seems to be, not separate armies sent one after another, but forces.—*ἀπώλεσε, ἐνέπρησεν*: the allegory here evidently refers to the destruction of

Jerusalem; no argument against authenticity, if xxiv. 2 be a word of Jesus. Note that the destruction of Jerusalem is represented as taking place before the calling of those without = the Gentiles. This is not according to the historic fact. This makes for authenticity, as a later allegorist would have been likely to observe the historical order (*vide* Schanz).

Vv. 8-10. *τότε*: after the second set of servants, as many as survived, had returned and reported their ill-success.—*λέγει*, he says to *them*.—*ἑτοιμός*, ready, and more.—Ver. 9. *ἐπὶ τὰς διεξόδους* is variously interpreted: at the crossing-places of the country roads (Fritzsche, De Wette, Meyer, Goebel); or at the places in the city whence the great roads leading into the country start (Kypke, Loesner, Kuinoel, Trench, Weiss). "According as we emphasise one or other prep. in the compound word, either: the places whence the roads run out, or Oriental roads passing into the city through gates" (Holtz, H. C.). The second view is the more likely were it only because, the time pressing, the place where new guests are to be found must be near at hand. In the open spaces of the city, strangers from the country as well as the lower population of the town could be met with; the foreign element = Gentiles, mainly in view.—Ver. 10. *πονηροὺς τε καὶ ἀγαθοὺς*: not in the mood to make distinctions. *τε* connects *πον.* and *ἀγαθ.* together as one company = all they found, of all sorts, bad or good, the market-place swept clean.—*ἐπλήσθη*, was filled; satisfactory after the trouble in getting guests at all.—*νυμφῶν*, the marriage dining-hall; in ix. 15 the brideschamber.



- κ Lk. xxiii. 11. εἰσελθὼν δὲ ὁ βασιλεὺς <sup>κ</sup>θεάσασθαι τοὺς ἀνακειμένους εἶδεν  
 55. ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου · 12. καὶ λέγει αὐτῷ,  
 Ἔταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ <sup>1</sup>ἐφίμωθη.  
 1 ver. 34. 13. τότε εἶπεν ὁ βασιλεὺς <sup>1</sup> τοῖς διακόνοις, Δῆσαντες αὐτοῦ  
 Mk. i. 25;  
 iv. 39. Lk. πῶδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε <sup>2</sup> εἰς τὸ σκότος τὸ  
 iv. 35. <sup>1</sup>  
 Tim. v. 18. ἐξώτερον · ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 14. πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.”

<sup>1</sup> εἶπεν after βασιλεὺς in NBL, cursives (33, etc.).

<sup>2</sup> For ἀρατε α. καὶ ἐκβ. NBL have simply ἐκβάλετε αὐτον (Tisch., W.H.).

Vv. 11-14. *The man without a wedding garment.*—Though this feature has no connection with the polemic against the Sanhedrists, it does not follow, as even Weiss (Matthäus-Evang.) admits, that it was not an authentic part of a parable spoken by Jesus. It would form a suitable pendant to any parable of grace, as showing that, while the door of the kingdom is open to all, personal holiness cannot be dispensed with.—Ver. 11. θεάσασθαι: we are not to suppose that the king came in to look out for offenders, but rather to show his countenance to his guests and make them welcome.—ἄνθρωπον, etc.: while he was going round among the guests smiling welcome and speaking here and there a gracious word, his eye lighted on a man without a wedding robe. Only one? More might have been expected in such a company, but one suffices to illustrate the principle.—οὐκ ἐνδεδ.: we have here an example of occasional departure from the rule that participants in the N. T. take μὴ as the negative in all relations.—Ver. 12. ἔταῖρε, as in xx. 13.—πῶς εἰσῆλθες ὧδε: the question might mean, By what way did you come in? the logic of the question being, had you entered by the door you would have received a wedding robe like the rest, therefore you must have come over a wall or through a window, or somehow slipped in unobserved (Koetsveld). This assumes that the guests were supplied with robes by the king's servants, which in the circumstances is intrinsically probable. All had to come in a hurry as they were, and some would have no suitable raiment, even had there been time to put it on. What the custom was is not very clear. The parable leaves this point in the background, and simply indicates that a suitable robe was necessary, however obtained. The king's question probably means, how dared you come hither without, etc.?—μὴ ἔχων: μὴ

this time, not οὐ, as in ver. 11, implying blame. Euthymius includes the question as to how the man got in among the matters not to be inquired into, διὰ τὴν αὐτονομίαν (freedom) τῆς παραβολῆς.—ὁ δὲ ἐφίμωθη, he was dumb, not so much from a sense of guilt as from confusion in presence of the great king finding fault, and from fear of punishment.—Ver. 13. τοῖς διακόνοις, the servants waiting on the guests, cf. Lk. xxii. 27, John ii. 5.—δῆσαντες, ἐκβάλετε: disproportionate fuss, we are apt to think, about the rude act of an unmannerly clown. Enough surely simply to turn him out, instead of binding him hand and foot as a criminal preparatory to some fearful doom. But matters of etiquette are seriously viewed at courts, especially in the East, and the king's temper is already ruffled by previous insults, which make him jealous for his honour. And the anger of the king serves the didactic aim of the parable, which is to enforce the lesson: sin not because grace abounds. After all the doom of the offender is simply to be turned out of the festive chamber into the darkness of night outside.—ἐκεῖ ἔσται, etc.: stock-phrase descriptive of the misery of one cast out into the darkness, possibly no part of the parable. On this expression Furrer remarks: "How weird and frightful, for the wanderer who has lost his way, the night, when clouds cover the heavens, and through the deep darkness the howling and teeth-grinding of hungry wolves strike the ear of the lonely one! Truly no figure could more impressively describe the anguish of the God-forsaken" (*Wanderungen*, p. 181).—Ver. 14. πολλοὶ γὰρ: if, as γὰρ might suggest, the concluding aphorism referred exclusively to the fate of the unrobed guest, we should be obliged to conclude that the story did not supply a good illustration of its truth, only one



15. Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν <sup>in N. T.,</sup> <sup>vide below.</sup> <sup>n Mk. xii. 14.</sup> <sup>John x. 13;</sup> <sup>xii. 6. 1</sup> <sup>Pet. v. 7</sup> <sup>(with περί</sup> <sup>τινος).</sup> <sup>o 2 Cor. x. 7</sup> <sup>(τὰ κατὰ πρόσωποι).</sup> παγιδεύσωσιν ἐν λόγῳ. 16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες,<sup>1</sup> “Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ <sup>1</sup> μέλει σοι περὶ οὐδενός, οὐ γὰρ ὁ βλέπεις εἰς πρόσωπον ἀνθρώπων.

<sup>1</sup> λέγοντας in NBL in agreement with μαθητας. The reading λέγοντες has CDAΣ al. in its favour, but modern editors prefer the other.

out of many guests called being rejected. But the gnome really expresses the didactic drift of the whole parable. From first to last many were called, but comparatively few took part in the feast, either from lack of will to be there or from coming thither irreverently.

Vv. 15-22. *The tribute question* (Mk. xii. 13-17, Lk. xx. 20-26).—In this astute scheme the Sanhedrists, according to Mk., were the prime movers, using other parties as their agents. Here the Pharisees act on their own motion.—Ver. 15. *τάτε*, then, with reference to xxi. 46, when the Sanhedrists were at a loss how to get Jesus into their power.—*συμβούλιον ἔλαβον* may refer either to process: consulting together; or to result: formed a plan.—*ὅπως*, either *how* (*quomodo*, Beza, *wie*, H. C.), which, however, would more naturally take the future indicative (Fritzsche), or, better, *in order that*.—*παγιδεύσωσιν*, they might ensnare, an Alexandrine word, not in classics, here and in Sept. (*vide* Eccl. ix. 12).—*ἐν λόγῳ*, by a word, either the question they were to ask (*δι' ἐρωτήσεως*, Euthy.), or the answer they hoped He would give (Meyer). For the idea, *cf.* Is. xxix. 21.—Ver. 16. *ἀποστέλλουσιν*, as in Mk. xii. 13; there intelligible, here one wonders why the sent of Mk. should be senders of others instead of acting themselves. The explanation may be that the leading plotters felt themselves to be discredited with Jesus by their notorious attitude, and, therefore, used others more likely to succeed. More than fault-finding is now intended—even to draw Jesus into a compromising utterance.—*τοὺς μαθητὰς αὐ.*, disciples, apparently meant to be emphasised; *i.e.*, scholars, not masters; young men, presumably not incapable of appreciating Jesus, in whose case a friendly feeling towards Him was not incredible, as in the case of older members of the party.—*μετὰ τ. Ἡρωδιανῶν*, with *Herodians*, named here only in Mat.,

associated with Sadducees in Mk. viii. 15; why so called is a matter of conjecture, and the guesses are many: *soldiers* of Herod (Jerome); *courtiers* of Herod (Fritzsche, following Syr. ver.); Jews belonging to the northern tetrarchies governed by members of the Herod family (Lutteroth); favours of the Roman dominion (Orig., De W., etc.); sympathisers with the desire for a national kingdom so far gratified or stimulated by the rule of the Herod family. The last the most probable, and adopted by many: Wetstein, Meyer, Weiss, Keil, Schanz, etc. The best clue to the spirit of the party is their association with the Pharisees here. It presumably means sympathy with the Pharisees in the matter at issue; *i.e.*, *nationalism versus* willing submission to a foreign yoke; only not religious or theocratic, as in case of Pharisees, but *secular*, as suited men of Sadducaic proclivities. The object aimed at implies such sympathy. To succeed the snare must be hidden. Had the two parties been on opposite sides Jesus would have been put on His guard. The name of this party probably originated in a kind of hero-worship for Herod the Great. *Vide* on xvi. 1.—*λέγοντας*, etc., the snare set with much astuteness, and well baited with flattery, the bait coming first.—*διδάσκαλε*, teacher, an appropriate address from scholars in search of knowledge, or desiring the solution of a knotty question.—*οἶδαμεν*, we know, everybody knows. Even Pharisees understood so far the character of Jesus, as here appears; for their disciples say what they have been instructed to say. Therefore their infamous theory of a league with Beelzebub (xii. 24) was a sin against light; *i.e.*, against the Holy Ghost. Pharisaic scholars might even feel a sentimental, half-sincere admiration for the character described, nature not yet dead in them as in their teachers. The points in the character specified are—

p here only 17. εἰπὲ<sup>1</sup> οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, in N. T.  
 q here, ἢ οὐ;” 18. Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με  
 parall., πειράζετε, ὑποκριταί; 19. ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.”  
 Rom. i. 23; viii. 29 *al.*  
 Heb. x. 1. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20. καὶ λέγει αὐτοῖς,<sup>2</sup> “Τίνος  
 r Mk. xii. 16. ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή;” 21. Λέγουσιν αὐτῷ,<sup>3</sup> “Καίσαρος.”  
 Lk. xx. 24. ἡ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή;”  
 Mk. xv. 26. Lk. xiii. 38. Τότε λέγει αὐτοῖς, “Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ  
 38. Θεοῦ τῷ Θεῷ.” 22. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν  
 s parall. and Rom. xiii. 7 in same sense.

<sup>1</sup> εἰπον in LZ 33: adopted by Tisch. and W.H., though εἶπε is found in N<sup>3</sup>BC.

<sup>2</sup> DLZ add ο Ἰησοῦς alter αὐτοῖς and W.H. put it in margin.

<sup>3</sup> N<sup>3</sup>B omit αὐτῷ; found in DLZΔ, etc.

(1) sincerity—ἀληθῆς; (2) fidelity, as a religious teacher—καὶ τ. ὁ. ἐν ἀληθείᾳ διδάσκεις; (3) fearlessness—οὐ μέλει, etc.; (4) no respecter of persons—οὐ βλέπεις, etc. = will speak the truth to all and about all impartially. The compliment, besides being treacherous, was insulting, implying that Jesus was a reckless simpleton who would give Himself away, and a vain man who could be flattered. But, in reality, they sinned in ignorance. Such men could not understand the character of Jesus thoroughly: *e.g.*, His humility, His wisdom, and His superiority to partisan points of view.—Ver. 17. εἰπὼν οὖν, etc.: the snare, a question as to the lawfulness in a religious point of view (ἔξεστι—*fas est*, Grotius) of paying tribute to Caesar. The question implies a possible antagonism between such payment and duty to God as theocratic Head of the nation. *Vide* Deut. xvii. 15.—ἢ οὐ: yes or no? they expect or desire a negative answer, and they demand a plain one—*responsum rotundum*, Bengel; for an obvious reason indicated by Lk. (xx. 20). They demanded more than they were ready to give, whatever their secret leanings; no fear of them playing a heroic part.

Vv. 18-22. *Christ's reply and its effect*.—Ver. 18. πονηρίαν, ὑποκριταί, wickedness, hypocrites; the former the evangelist's word, the latter Christ's, both thoroughly deserved. It was a wicked plot against His life veiled under apparently sincere compliments of young inquirers, and men of the world who posed as admirers of straightforwardness.—Ver. 19. τὸ νόμισμα (Latin *numisma*, here only in N. T.) τοῦ κήνσου, the current coin of the tribute, *i.e.*, in which the tribute was paid, a roundabout name for a denarius (Mark).—δηνάριον, a Roman

coin, silver, in which metal tribute was paid (Pliny, N. H., 33, 3, 15; Marquardt, Röm. Alt., 3, 2, 147).—Ver. 20. ἡ εἰκὼν: the coin produced bore an image; perhaps not necessarily, though Roman, as the Roman rulers were very considerate of Jewish prejudices in this as in other matters (Holtzmann, H. C.), but at passover time there would be plenty of coins bearing Caesar's image and inscription to be had even in the pockets of would-be zealots.—Ver. 21. ἀπόδοτε, the ordinary word for paying dues (Meyer), yet there is point in Chrysostom's remark: οὐ γὰρ ἐστὶ τοῦτο δοῦναι, ἀλλ' ἀποδοῦναι· καὶ τοῦτο καὶ ἀπὸ τῆς εἰκόνος, καὶ ἀπὸ τῆς ἐπιγραφῆς δείκνυται (H. lxx.). The image and inscription showed that *giving* (ver. 17) tribute to Caesar was only giving *back* to him his own. This was an unanswerable *argumentum ad hominem* as addressed to men who had no scruple about using Caesar's coin for ordinary purposes, but of course it did not settle the question. The previous question might be raised, Had Caesar a right to coin money for Palestine, *i.e.*, to rule over it? The coin showed that he was ruler *de facto*, but not necessarily *de jure*, unless on the doctrine that might is right. The really important point in Christ's answer is, not what is said but what is implied, *viz.*, that national independence is not an ultimate *good*, nor the patriotism that fights for it an ultimate *virtue*. This doctrine Jesus held in common with the prophets. He virtually asserted it by distinguishing between the things of Caesar and the things of God. To have treated these as one, the latter category absorbing the former, would have been to say: The kingdom of God means the kingdom restored to Israel. By treating

23. Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ<sup>1</sup> λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν, 24. λέγοντες, “Διδάσκαλε, Μωσὴς εἶπεν, ‘Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἔπιγαμ- here only in N. T. (Gen. xxxiv. 9; xxxviii. 8) τῷ ἀδελφῷ αὐτοῦ.’ 25. Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας<sup>2</sup> ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν Mk xii. 24, 27. 1 Cor. vi. 9; xv. 33. Gal. vi. 7. Heb. James i. 16 (all in-trans.). γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26. ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. 27. Ὑστερον δὲ πάντων ἀπέθανε καὶ<sup>3</sup> ἡ γυνή. 28. ἐν τῇ οὖν ἀναστάσει,<sup>4</sup> τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.” 29. Ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς, “ Πλα-

<sup>1</sup> NBDZ omit οἱ (Tisch., W.H.). It might fall out by similar ending of previous word. *Vide* below.

<sup>2</sup> γημας in NBLΣ, several cursives. γαμησας has probably been substituted as the more usual word: it is the reading of D, etc.

<sup>3</sup> και omitted in NBLΔ, found in D; may have come in from Mk.

<sup>4</sup> οὖν after ἀναστᾶσει in NBDL.

them as distinct Jesus said in effect: The kingdom of God is not of this world, it is possible to be a true citizen of the kingdom and yet quietly submit to the civil rule of a foreign potentate. This is the permanent didactic significance of the shrewd reply, safe and true (*tutum et verum*, Bengel), by which Jesus outwitted His crafty foes.—Ver. 22. ἐθαύμασαν, wondered; the reply a genuine surprise, they had not thought it possible that He could slip out of their hands so completely and so easily.

Vv. 23-33. *The Sadducaic puzzle* (Mk. xii. 18-27, Lk. xx. 27-38).—Ver. 23. προσῆλθον, approached, but with different intent, aiming at amusement rather than deadly mischief. Jesus was of no party, and the butt of all the parties.—λέγοντες, with οἱ, introduces the creed of the Sadducees; without it, what they said to Jesus. They came and said: We do not believe in the resurrection, and we will prove to you its absurdity. This is probably Mt.'s meaning. He would not think it necessary to explain the tenets of the Sadducees to Jewish readers.—Ver. 24. Μωσὴς εἶπεν, what is put into the mouth of all is a free combination of Deut. xxv. 5, 6, with Gen. xxxviii. 8. In the latter text the Sept. has ἐπιγαμ-βρεύσαι for the Heb. קָנָה = to perform the part of a *levir* (Latin for brother-in-law) by marrying a deceased brother's widow having no children. An ancient custom not confined to Israel, but

practised by Arabians and other peoples (*vide* Ewald, *Alterthümer*, p. 278; Benzinger, *H. A.*, p. 345).—Ver. 25. παρ’ ἡμῖν: this phrase “with us,” in Matthew only, seems to turn an imaginary case into a fact (Holtz., H. C.). A fact it could hardly be. As Chrys. humorously remarks, after the second the brothers would shun the woman as a thing of evil omen (οἰωνίσαντο ἂν τὴν γυναῖκα, H. lxx.).—Ver. 26. ἕως τῶν ἑπτὰ till the seven, *i.e.*, till the number was exhausted by death. “Usque eo dum illi septem extincti essent” (Fritzsche).—Ver. 28. οὖν, introducing the puzzling question based on the case stated.—γυνή either subject=whose will the woman be? or better, the article being wanting, predicate=whose wife will she be? Cf. Luke, where γυνή is used twice.—πάντες γὰρ *ἔ. α.*, all had her, and therefore (such is the implied thought) all had equal rights. Very clever puzzle, but not insuperably difficult even for Talmudists cherishing materialistic ideas of the resurrection life, who gave the first husband the prior claim (Schöttgen).—

Vv. 29-33. *Christ's answer*.—One at first wonders that He deigned to answer such triflers; but He was willing meekly to instruct even the perverse, and He never forgot that there might be receptive earnest people within hearing. The Sadducees drew from Him one of His great words.—Ver. 29. πλανᾶσθε, ye err, passionless unprovocative statement, as if speaking indulgently to ignorant men.—

νάσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30. ἐν γὰρ τῇ ἀναστάσει οὐτε γαμοῦσιν, οὐτε ἐκγαμίζονται,<sup>1</sup> ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν<sup>2</sup> οὐρανῷ εἰσι. 31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, 32. 'Εγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;' Οὐκ ἔστιν ὁ<sup>3</sup> Θεὸς Θεὸς<sup>4</sup> νεκρῶν, ἀλλὰ ζώντων." 33. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34. Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, <sup>v Lk. vii. 30; x. 25; xi. 45; xiv. 3. Tit. iii. 13.</sup> συνήχθησαν ἐπὶ τὸ αὐτό, 35. καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν ὁ νομικὸς, πειράζων αὐτόν, καὶ λέγων,<sup>5</sup> 36. "Διδάσκαλε, ποία ἐντολὴ μεγάλη

<sup>1</sup> γαμίζονται in  $\aleph$ BDL; the compound in many uncials.

<sup>2</sup>  $\aleph$ BL have τῷ before οὐρανῷ. D $\Delta$  $\Sigma$  omit.

<sup>3</sup>  $\aleph$ D (Tisch.) omit ο. W.H. in brackets.

<sup>4</sup> The second θεός is wanting in  $\aleph$ BDI $\Delta$  al. It has been added to make the meaning clear. Tisch. and W.H. omit.

<sup>5</sup> καὶ λεγων is probably a mechanical addition. It is wanting in  $\aleph$ BL 33, Egypt. verss.; found in D $\Delta$  $\Sigma$ . Tisch. and W.H. omit.

μὴ εἰδότες, etc.: doubly ignorant; of the Scriptures and of God's power, the latter form of ignorance being dealt with first.—Ver. 30. ἐν γὰρ τ. ἀναστάσει might be rendered, with Fritzsche, in the resurrection life or state, though in strictness the phrase should be taken as in ver. 28.—ὡς ἄγγελοι, as angels, so far as marriage is concerned, not necessarily implying sexlessness as the Fathers supposed.—ἐν τῷ οὐρανῷ refers to the resurrected dead (Weiss), not to angels (Meyer) = they live an angelic life in heaven; by the transforming power of God.—Ver. 31. Thus far of the mode, now of the fact of resurrection.—οὐκ ἀνέγνωτε, have ye not read? Many times, but not with Christ's eyes. We find what we bring.—τὸ ῥηθὲν ὑμῖν, that said to you; to Moses first, but a word in season for the Sadducaic state of mind.—Ver. 32. 'Εγὼ εἰμι, etc., quoted from Ex. iii. 6. The stress does not lie on εἰμι, to which there is nothing corresponding in the Hebrew, but on the relation implied in the title: God of Abraham. Note in this connection the repetition of the Divine name before each of the patriarchal names, and here the article ὁ before θεός each time (not so in Sept.). The idea is that the Eternal could not stand in such intimate connection with the merely temporal. The argument holds a *fortiori* in reference to Christ's name for God, *Father*, which compels belief in human immortality, and

in the immortality of all, for God is Father of all men, whereas the text quoted might avail in proof only of the immortality of the *great ones*, the heroes of the race.—οὐκ ἔστιν ὁ θεός, with the article θεός is subject, and the idea: God does not belong to the dead; without, it would be predicate = He is not a God of the dead. On second θεός *vide* critical notes.

Vv. 34-40. *The great commandment* (Mk. xii. 28-34).—In a still more marked degree than in the case of the man in quest of eternal life, Mk.'s account presents the subject of this incident in a more favourable light than that of Mt. The difference must be allowed to stand. Mk.'s version is welcome as showing a good side even in the scribe or Pharisee world.—Ver. 34. ἀκούσαντες, hearing; not without pleasure, if also with annoyance, at the uniform success of Jesus.—ἐφίμωσεν: silenced, muzzled, from φῑμός, a muzzle (ver. 12, used in literal sense in Deut. xxv. 4).—Ver. 35. εἰς ἐξ αὐτῶν one of the men who met together to consult, after witnessing the discomfiture of the scribes, acting in concert with them, and hoping to do better.—νομικὸς: here only in Mt., several times in Lk. for the scribe class = a man well up in the law.—Ver. 36. ποία ἐντολή: what sort of a commandment? it is a question not about an individual commandment, but about the qualities that determine greatness in the legal region. This was a question of the schools. The dis-



ἐν τῷ νόμῳ ;” 37. Ὁ δὲ Ἰησοῦς εἶπεν<sup>1</sup> αὐτῷ, “Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38. αὕτη ἐστὶ πρώτη καὶ μεγάλη<sup>2</sup> ἐντολή. 39. δευτέρα δὲ<sup>3</sup> ὁμοία αὐτῇ,<sup>4</sup> Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται.”<sup>5</sup>

41. Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς,

42. λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ ; τίνος υἱὸς ἐστι ;”

with ἐν  
τινι here  
only; with  
ἐκ and  
gen. ἱν  
Acts  
xxviii. 4;  
with ἐπι  
and gen.,  
Gal. iii. 13  
(of one  
hanging  
on a cross).

<sup>1</sup> For ο δε Ιησους ειπεν **BL**, Egypt. verss., have ο δε εφη. So Trg., Tisch., W.H., Ws.

<sup>2</sup> μεγάλη και πρωτη in **BDLZ**. The scribes would be apt to introduce the inverted order (as in T. R.) as the more natural.

<sup>3</sup> **B** omit δε.

<sup>4</sup> For ομοια αυτη B has simply ομοιως, which W.H. place in the margin. Perhaps it is the true reading.

<sup>5</sup> In **BDLZ** the verb comes before οι προφηται and is singular ; doubtless the true reading.

distinction between little and great was recognised (*vide* chap. v. 19), and the grounds of the distinction debated (*vide* Schöttgen, *ad loc.*, who goes into the matter at length). Jesus had already made a contribution to the discussion by setting the ethical above the ritual (xv. 1-20, *cf.* xix. 18-22).—Ver. 37. ἀγαπήσεις, etc. Jesus replies by citing Deut. vi. 5, which inculcates supreme, devoted love to God, and pronouncing this the great (μεγάλη) and greatest, first (πρώτη) commandment. The clauses referring to heart, soul, and mind are to be taken cumulatively, as meaning love to the uttermost degree ; with “all that is within” us (πάντα τὰ ἐντός μου, Ps. ciii. 1). This commandment is cited not merely as an individual precept, but as indicating the spirit that gives value to all obedience.—Ver. 39. δευτέρα : a second commandment is added from Lev. xix. 18, enjoining loving a neighbour as ourselves. According to T. R., this second is declared like to the first (ὁμοία αὐτῇ). The laconic reading of B (δευτ. ὁμοίως) amounts to the same thing = the second is also a great, first commandment, being, though formally subordinate to the first, really the first in another form : love to God and love to man one. Euthy. Zig. suggests that Jesus added the second commandment in tacit rebuke of their lack of love to Himself.—Ver. 40. ὁ δὲ νόμος κρέματα. Jesus winds up by declaring that on

these two hangs, is suspended, the whole law, also the prophets = the moral drift of the whole O. T. is love ; no law or performance of law of any value save as love is the soul of it. So Jesus soars away far above the petty disputes of the schools about the relative worth of isolated precepts ; teaching the organic unity of duty.

Vv. 41-46. Counter question of Jesus (Mk. xii. 35-37 ; Lk. xx. 41-44).—Not meant merely to puzzle or silence foes, or even to hint a mysterious doctrine as to the Speaker's person, but to make Pharisees and scribes, and Sanhedrists generally, revise their whole ideas of the Messiah and the Messianic kingdom, which had led them to reject Him.—Ver. 42. τί ὑμῖν δοκεῖ ; what think you ? first generally of the Christ (περὶ τοῦ Χ.); second more particularly as to His descent (τίνος υἱὸς ἐστι).—τοῦ Δαβὶδ, David's, the answer expected. Messiah *must* be David's son : that was the great idea of the scribes, carrying along with it hopes of royal dignity and a restored kingdom.—Ver. 43. πῶς οὖν, etc. : the question is meant to bring out another side of Messiah's relation to David, based on an admittedly Messianic oracle (Ps. cx. 1), and overlooked by the scribes. The object of the question is not, as some have supposed, to deny *in toto* the sonship, but to hint doubt as to the importance attached to it. Think out the idea of Lordship and see where

λέγουσιν αὐτῷ, "Τοῦ Δαβίδ." 43. Λέγει αὐτοῖς, "Πῶς οὖν Δαβὶδ  
 x Cf. πνευ-<sup>2</sup> ἐν<sup>2</sup> πνεύματι κύριον αὐτὸν καλεῖ<sup>1</sup>; λέγων, 44. 'Εἶπεν δ<sup>3</sup> Κύριος  
 ματθ. in  
 Gal. v. 5. τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου  
 ὑποπόδιον<sup>3</sup> τῶν ποδῶν σου.' 45. Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον,  
 y here,  
 parall.,  
 John xxi.  
 12 al.  
 (with inf.), πῶς υἱὸς αὐτοῦ ἐστι;'' 46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι<sup>4</sup>  
 λόγον· οὐδὲ ᾧ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτήσαι  
 αὐτὸν οὐκέτι.

<sup>1</sup> NBDLZ put καλεῖ first, but differ in the order of κυριον αυτον.

<sup>2</sup> ο omitted in NBDZ.

<sup>3</sup> υποκατω in NBDL al.

<sup>4</sup> αποκ. αυτω in NBDLZΔΣ.

it will lead you, said Jesus in effect. The scribes began at the wrong end: at the physical and material, and it landed them in secularity. If they had begun with Lordship it would have led them into the spiritual sphere, and made them ready to accept as Christ one greater than David in the spiritual order, though totally lacking the conventional grandeur of royal persons, only an unpretending Son of Man.

CHAPTER XXIII. THE GREAT ANTI-PHARISAIC DISCOURSE. This is one of the great discourses peculiar to the first Gospel. That some such words were spoken by Jesus in Jerusalem in the Passion week may be inferred from Mk. xii. 38-40, Lk. xx. 45-47. The few sentences there reported look like a fragment, just enough to show that there must have been more—too meagre (*gar zu dürftig.*, De W.) to have been all that Jesus said on such a large topic at such a solemn time. A weighty, deliberate, full, final statement, in the form of a dying testimony, was to be expected from One who had so often criticised the prevailing religious system in an occasional manner in His Galilean ministry—a summing up in the head-quarters of scribism of past prophetic censures uttered in the provinces. In such a final protest repetitions might be looked for (Nösgen). In any case, whether all the words here brought together were spoken at this time or not, the evangelist did well to collect them into one body, and he could not have introduced the collection at a more appropriate place.

Vv. 1-12. *Introduction to the discourse.*—Ver. 1. τοῖς ὄχλοις καὶ τ. μαθηταῖς: the discourse is about scribes and Pharisees, but the audience is conceived to consist of the disciples and the people. Meyer describes the situation thus: in the foreground Jesus and His

disciples; a little further off the ὄχλος; in the background the Pharisees.—Ver. 2. ἐπὶ τ. Μ. καθέδρας, on the seat of Moses, short for, on the seat of a teacher whose function it was to interpret the Mosaic Law. The Jews spoke of the teacher's seat as we speak of a professor's chair.—ἐκάθισαν, in effect, a gnostic aorist = *solent sedere* (Fritzsche), not a case of the aorist used as a perfect = have taken and now occupy, etc. (Erasmus). Burton (Syntax) sees in this and other aorists in N. T. a tendency towards use of aorist for perfect not yet realised: "rhetorical figure on the way to become grammatical idiom, but not yet become such," § 55.—οἱ Φαρ. Wendt (*L. Z.*, i., 186) thinks this an addition by the evangelist, the statement strictly applying only to the scribes.—Ver. 3. εἰπωσιν, say, in the sense of enjoining; no need therefore of τηρεῖν as in T. R.—ποιήσατε καὶ τηρεῖτε: The natural order if the previous τηρεῖν be omitted. The diverse tenses are significant, the former pointing to detailed performance, the latter to habitual observance. Christ here recognises the legitimacy of the scribal function of interpretation in a broad way, which may appear too unqualified and incompatible with His teaching at other times (Mt. xv. 1-20) (so Holtz., H. C.). Allowance must be made for Christ's habit of unqualified statement, especially here when He is going to attack in an uncompromising manner the conduct of the Jewish doctors. He means: as teachers they have their place, but beware of following their example.—Ver. 4 illustrates the previous statement.—δεσμεύουσι, etc., they bind together, like sheaves, heavy backloads of rules. Think, e.g., of the innumerable rules for Sabbath observance similar to that prohibiting rubbing ears of corn as work—threshing.—δυσβάστακτα may be a

XXIII. 1. ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς <sup>a</sup> αὐτοῦ, 2. λέγων, “Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι · 3. πάντα οὖν ὅσα ἂν <sup>1</sup> εἴπωσιν ὑμῖν τηρεῖν, <sup>2</sup> τηρεῖτε καὶ ποιεῖτε <sup>3</sup> · κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε · λέγουσι γὰρ καὶ οὐ ποιοῦσι. 4. <sup>4</sup> δεσμεύουσιν γὰρ <sup>4</sup> φορτία βαρέα καὶ δυσβάστακτα, <sup>5</sup> καὶ ἐπιτιθέασιν ἐπὶ τοὺς <sup>b</sup> ὤμους τῶν ἀνθρώπων · τῷ δὲ δακτύλῳ <sup>6</sup> αὐτῶν οὐ θέλουσι <sup>c</sup> κινήσαι αὐτά. 5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. <sup>7</sup> πλατύνουσι δὲ <sup>7</sup> τὰ <sup>c</sup> φυλακῆρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν <sup>8</sup>. 6. φιλοῦσιν τε <sup>9</sup> τὴν <sup>d</sup> πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ

Acts xxiv. 5 (to excite, metaph.). <sup>d</sup> 2 Cor. vi. 11, 13 (of the broadening or enlarging of the heart).  
e here only in N. T. f Lk. xiv. 7, 8.

<sup>1</sup> εαν in ΝΛΖΔΣ; αν in BD (Tisch., W.H. have εαν).

<sup>2</sup> ΝΒΔΛΖ omit τηρεῖν.

<sup>3</sup> ΝΒΔΛΖ invert the order of the two verbs. D has ποιεῖτε, the rest ποιησατε.

<sup>4</sup> δε in ΝΒΛΔΣ 33.

<sup>5</sup> ΝΛ omit καὶ δυσβάστακτα (Tisch.). ΒΔΔΣ have the words, which may have come in from Lk. (xi. 46), but may also be a genuine reading (W.H. in margin).

<sup>6</sup> For τω δε δακτυλω ΝΒΔΛ read αυτοι δε τω δακ. <sup>7</sup> γαρ in ΝΒΔΛ, curs. verss.

<sup>8</sup> ΝΒΔ omit των ἱματιων αυτων. <sup>9</sup> δε in ΝΒΔΛΔΣ.

spurious reading imported from Lk. xi. 46, but it states a fact, and was doubtless used by Jesus on some occasion. It shows by the way that He had no thought of unqualified approval of the *teaching* of the scribes.—ἐπὶ τ. ὤμους, on the shoulders, that they may feel the full weight, demanding punctual compliance.—αὐτοὶ δὲ τ. δακτύλῳ, etc., they are not willing to move or touch them with a finger; proverbial (Elsner) for “will not take the smallest trouble to keep their own rules”. A strong statement pointing to the subtle ways of evading strict rules invented by the scribes. “The picture is of the merciless camel or ass driver who makes up burdens not only heavy, but unwieldy and so difficult to carry, and then placing them on the animal’s shoulders, stands by indifferent, raising no finger to lighten or even adjust the burden” (Carr, C. G. T.).

Vv. 5-7. The foregoing statement is of course to be taken *cum grano*. Teachers who absolutely disregarded their own laws would soon forfeit all respect. In point of fact they made a great show of zeal in doing. Jesus therefore goes on to tax them with acting from low motives.—Ver. 5. πάντα δεῖ, etc., in so far as they comply with their rules they act with a view to be seen of

men. This is a repetition of an old charge (Mt. vi.).—πλατύνουσι γὰρ, etc.: illustrative instances drawn from the phylacteries and the tassels attached to the upper garment, the former being broadened, the latter lengthened to attract notice. The phylacteries (φυλακῆρια) were an admirable symbol at once of Pharisaic ostentation and Pharisaic make-believe. They were little boxes attached to the forehead and the left arm near the heart, containing pieces of parchment with certain texts written on them (Ex. xiii. 1-10, 11-16; Deut. vi. 4-10; xi. 13-22) containing figurative injunctions to keep in memory God’s laws and dealings, afterwards mechanically interpreted, whence these visible symbols of obedience on forehead and arm. The size of the phylacteries indexed the measure of zeal, and the wearing of large ones was apt to take the place of obedience. It was with the Pharisees as with Carlyle’s advertising hatter, who sent a cart through the street with a huge hat in it instead of making good hats. For details on phylacteries and fringes consult works on Jewish antiquities. Lund, *Jüdischen Heiligthümer* (1701), has a chapter (p. 796) on the dress of the Pharisees with pictorial illustrations. It has been discussed whether the name

ε<sup>g</sup> parall. and Lk. xi. 43. τὰς ἡ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7. καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ῥαββί<sup>1</sup>. 8. ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής, ὁ Χριστός<sup>2</sup>. πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν,<sup>3</sup> ὁ ἐν τοῖς οὐρανοῖς.<sup>4</sup> 10. μὴδὲ κληθῆτε, <sup>h</sup> καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής,<sup>5</sup> ὁ Χριστός. 11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 12. ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.

<sup>h</sup> here only in N. T.

13. "Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμε-

<sup>1</sup> NBLΔΣ omit the second ῥαββί.

<sup>2</sup> BU, several cursives, have ο διδασκαλος instead of ο καθ. ο Χριστος, which seems a gloss from ver. 10.

<sup>3</sup> υμων before ο πατηρ in NBZ 33.

<sup>4</sup> ο ουρανιος for ο εν τ. ουρανοις in NBL 33.

<sup>5</sup> οτι καθηγ. υμ. εστιν εις in BDL 33.

φυλ. points to the keeping of the law or to the use of these things as amulets to ward off harm. The former was doubtless originally in view, but the superstitious abuse would soon creep in. The word is the equivalent in Hellenistic Greek for the Chaldee ܠܝܬܦܠܝܬ, prayers.

—Ver. 6. πρωτοκλισίαν: with religious ostentation goes social vanity, love of the first place at feasts, and first seats (πρωτοκαθεδρίας) in synagogues; an insatiable hunger for prominence.—Ver. 7. τοὺς ἀσπασμοὺς, the (usual) salutations, in themselves innocent courtesies, but coveted because offered in public places, and as demonstrations of respect.—ῥαββί, literally, my great one, like the French *monsieur*; in Christ's time a new title of honour for the Jewish doctors (*vide* Lightfoot, *Ewald. Gesch. Christi*, p. 305; Schürer, ii., p. 315, who says the title came into use after the time of Christ).—Ver. 8. ὑμεῖς, *you*, emphatic: the Twelve, an earnest aside to them in especial (an interpolation by the evangelist, Weiss-Meyer), be not ye called Rabbi.—μὴ κληθῆτε, "Do not seek to be called, if others call you this it will not be your fault". Euthy. Zig.—Ver. 9. πατέρα = abba, another title of honour for the Rabbis (Schöttgen). The clause is to be translated: a father of you call not upon earth = do not pronounce this sacred name with reference to men. *Vide* Winer, § 64, 4, and *cf.* Heb. iii. 13.

—Ver. 10. καθηγηταί, kindred with ὀδηγοί (ver. 16), guides, leaders in thought, desiring abject discipleship from followers. *Gradatio*: Rabbi, *pater*, *ductor*, Beng. The threefold counsel shows the intensely anti-prelatic spirit of Jesus. In spite of this earnest warning the love of pre-eminence and leadership has prevailed in the Church to the detriment of independence, the sense of responsibility, and loyalty to God.—ὁ Χριστός: in this place though not in ver. 8 a part of the true text, but possibly an addition by the evangelist ("a proof that Matthew here speaks, not Jesus," H. C.).—Vv. 11, 12, repeat in substance the teaching of xx. 26: xviii. 4; worth repeating and by no means out of place here.

Vv. 13-31. *The seven woes*.—There are eight, if we count that in ver. 13 of T. R., but as this ver. is omitted in the best MSS. and appears to be a gloss from Mk. and Lk. I do not count it. *Vide* notes on Mk. xii. 40. These woes seem to be spoken directly to the scribes and Pharisees. Weiss regards this as a rhetorical apostrophe, the disciples being the real audience throughout.—Ver. 14. ὑποκριταί. *Vide* at vi. 2. This epithet is applied to the scribes and Pharisees in each of the woes with terrific iteration.—κλείετε, ye shut the gates or the doors of the Kingdom of God, conceived as a city or palace. This the real effect of their action, not the ostensible. They



μενοι· διὰ τοῦτο λήψετε περισσότερον κρίμα.<sup>1</sup> 14. Οὐαὶ<sup>2</sup> ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. 15. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν<sup>1</sup> ἑρᾶν ποιῆσαι ἓνα<sup>1</sup> προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. 16. Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες, Ὃς ἂν ὁμόση ἐν τῷ ναῶ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόση ἐν

<sup>1</sup> Heb. xi. 29  
(without  
γῆς with  
T. R., with  
in W.H.).  
Acts ii. 10;  
vi. 5; xiii.  
43.

<sup>1</sup> Ver. 13 omitted in  $\aleph$ BDLZ, some cursives, versions (including Syr. Sin.), Fathers, and by modern editors.

<sup>2</sup> δε must be supplied here if ver. 13 be omitted.

claimed to be opening the Kingdom while really shutting it, and therein lay their hypocrisy.—*ἐμπροσθεν τ. ἀ.*: as it were in men's faces, when they are in the act of entering.—*ὑμεῖς γὰρ*, etc. Cf. v. 20. They thought themselves certainly within, but in the judgment of Jesus, with all their parade of piety, they were without.—*τ. εἰσερχομένους*, those in the mood to enter, in the act of entering; the reference is to sincere seekers after God, and the statement is that the scribes were the worst advisers such persons could go to: the effect of their teaching would be to keep them out. This is the position implied throughout the Sermon on the Mount and in xi. 28-30.—Ver. 15. The second woe is the complement of the first: it represents the false guides, as, while utterly incompetent for the function, extremely eager to exercise it.—*περιάγετε*, ye move about, intransitive, the accusative following being governed by *περί*.—*τ. ἑρᾶν*, the dry (land), sometimes *ὑγρὰ* is similarly used for the sea (examples in Elsner). Cf. *ψυχρόν* for cold water in x. 42. To compass sea and land is proverbial for doing anything with great zeal.—*π. ἓνα προσήλυτον*, to make a single proselyte. The zeal here ascribed to the Pharisees seems in one sense alien to their character as described in Lk. xviii. 11. One would expect them rather to be pleased to be a select few superior to all others than to be animated with a burning desire to gain recruits whether from Jews or from Gentiles. For an elaborate discussion of the question as to the existence of the proselytising spirit among the Jews *vide* Danz's treatise in Meuschen, *Nov. Test. ex Tul. illustratum*, p. 649. *Vide* also Wetstein, *ad loc.* Wünsche (*Beiträge*, p. 285) cites passages from the Talmud

to prove that the Pharisees, far from being addicted to proselytising, were rather reserved in this respect. He concludes that Mt. xxiii. 15 must refer not to making proselytes to Judaism from Gentiles, but to making additions to their sect from among Jews (*Sectirerei*). This, however, is against the meaning of *προσήλυτος*. Assuming the fact to have been as stated, the point to be noted is that the Pharisees and scribes aimed chiefly, not at bringing men into the Kingdom of God, but into their own coterie.—*διπλότερον ὑ.*, twofold more, *duplo quam*, Vulgate. Kypke, while aware that the comparative of *διπλοῦς* (*διπλότερος*) does not occur in profane writers, thinks it is used here in the sense of deceitful, and renders, ye make him a son of *gehenna*, more fraudulent, more hypocritical than yourselves. Briefly the idea is: the more converted the more perverted, "je bekehrter desto verkehrter" (Holtz., H. C.).

Vv. 16-22. The third woe refers to the Jesuitry of the scribes in the matter of oaths; the point emphasised, however, is their stupidity in this part of their teaching (cf. Mt. v. 33 f.), where Christ's teaching is directed against the use of oaths at all.—Ver. 16. *ὁδηγ. τυφλοί*, blind guides, not only deceivers but deceived themselves, lacking spiritual insight even in the simplest matters. Three instances of their blindness in reference to oaths are directly or indirectly indicated: oaths by the temple and the gold of the temple, by the altar and the offerings on it, by heaven and the throne of God therein. The principle underlying Rabbinical judgments as to the relative value of oaths seems to have been: the special form more binding than the general; therefore *gold* of the temple more than the temple, sacrifice on

k absol. here  
and in ver.  
18 only. <sup>1</sup> τῷ χρυσῷ τοῦ ναοῦ, ὁ φεῖλει. 17. μωροὶ καὶ τυφλοί· τίς γὰρ  
18. καί, \*Ὅς ἐὰν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν· ὅς δ' ἂν  
1 Lk. xiii. 4  
(W.H.). ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὁφείλει. 19. μωροὶ καὶ <sup>2</sup>  
Acts i. 19;  
ii. 9, 14,  
and other  
places  
(with acc.  
of place).  
m Ch. xxviii.  
2, with  
επανω  
and gen.  
τυφλοί· τί γὰρ μείζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ  
δῶρον; 20. ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ  
ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21. καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν  
αὐτῷ καὶ ἐν τῷ <sup>1</sup> κατοικοῦντι <sup>3</sup> αὐτόν· 22. καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ  
ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ <sup>m</sup> καθημένῳ ἐπάνω αὐτοῦ.

<sup>1</sup> αγιασας in **NBDZ**.

<sup>2</sup> μωραι και omitted in **NDLZ**. **BCΔΣ** as in T. R.; Tisch. omits; W.H. relegate to margin.

<sup>3</sup> κατοικησαντι in **CDLZΔΣ al.** κατοικουντι in **NB** it. vul. Tisch., W.H., with κατοικησαντι in margin.

altar more than altar, throne of God in heaven more than heaven. Specialising indicated greater earnestness. Whether these forms of oath were actually used or current, and what precisely they meant, e.g., gold of the temple: was it ornament, utensil, or treasure? is immaterial. They may have been only hypothetical forms devised to illustrate an argument in the schools.—οὐδὲν ἔστι, ὁφείλει: the formulae for non-binding and binding oaths; it is nothing (the oath, viz.); he is indebted, bound to

performance = **נָתַן**.—Ver. 17. τίς γὰρ μείζον: Jesus answers this question by asserting the opposite principle to that laid down by the Rabbis: the general includes and is more important than the particular, which He applies to all the three cases (vv. 17, 19, 22). This is the more logical position, but the main point of difference is *moral*. The tendency of the Rabbis was to enlarge the sphere of insincere, idle, meaningless speech. Christ's aim was to inculcate absolute sincerity = always mean what you say; let none of your utterances be merely conventional generalities. Be as much in earnest when you say "by the temple" as when you say "by the gold of the temple"; rather be so truthful that you shall not need to say either.

Vv. 23-24. The fourth *woe* refers to tithe-paying (Lk. xi. 42).—ἀποδεκατοῦτε: a Hellenistic word = ye pay tithes, as in Gen. xxviii. 22; to take tithes from in Heb. vii. 5, 6.—ἡδύσμον, ἀνηθον, κύμινον: garden herbs—mint (literally, sweet smelling), dill, also aromatic, cumin (*Kümmel*, German) with aromatic seeds.

All marketable commodities, used as condiments, or for medicinal purposes, presumably all tithable, the point being not that the Pharisees were wilful in tithe-paying, but that they were extremely scrupulous. *Vide* articles in Smith's *Dictionary of the Bible*. The Talmud itself, however, in a sentence quoted by Lightfoot ("decimatio oleorum est a Rabbis") represents tithing of herbs as a refinement of the Rabbis.—τὰ βαρύτερα: either, the weightier, in the sense of xxii. 36 (Meyer), or the more difficult to do, in the sense of ver. 4 (Weiss after Fritzsche). The idea seems to be: they made a great show of zeal in doing what was easy, and shirked the serious and more arduous requirements of duty.—τ. κρίσιν, righteous judgment, implying and = the love of righteousness, a passion for justice.—τὸ ἔλεος, neuter, after the fashion of later Greek, not τὸν ἔλεον, as in T. R.: mercy; sadly neglected by Pharisees, much insisted on by Jesus.—τ. πίστιν, faith, in the sense of fidelity, true-heartedness. As a curiosity in the history of exegesis may be cited the use of this text by Schortinghuis, a Dutch pietist of the eighteenth century, in support of the duty of judging the spiritual state of others (κρίσιν)! *Vide* Ritschl, *Geschichte des Pietismus*, i., 329.—ταῦτα the greater things last mentioned.—ἔδει, it was your duty to do.—κακάϊνα, and those things, the tithings, etc.: this the secondary duty; its subordinate place might be brought out by rendering: "while not neglecting to pay tithes as scrupulously as you please". Bengel thinks ταῦτα and ἐκείνα here refer not to the order of the words but to the relative import-

23. "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι <sup>a</sup> ἀπο- Lk. xi. 42;  
xviii. 12.  
Heb. vii. 5.  
o here only  
in N. T.  
(Amos vi.  
6).  
p here only  
in N. T.  
q Rev. xii.  
16 (same  
sense).  
1 Cor. xv.  
54. 2 Cor.  
v. 4. Heb.  
xi. 29 (to  
swallow  
up).  
r Lk. xi. 39.  
Heb. x. 34.  
s 1 Cor. vii. 5.  
δεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε  
τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον<sup>1</sup> καὶ τὴν πίστιν.  
ταῦτα<sup>2</sup> ἔδει ποιῆσαι, ἀκάκεια μὴ ἀφίεναι.<sup>3</sup> 24. ὁδηγοὶ τυφλοί,  
οἱ<sup>4</sup> <sup>a</sup> διυλίζοντες τὸν <sup>b</sup> κώνωπα, τὴν δὲ κάμηλον <sup>c</sup> καταπίνοντες.  
25. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε  
τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ<sup>5</sup>  
<sup>c</sup> ἀρπαγῆς καὶ <sup>d</sup> ἀκρασίας. 26. Φαρισαῖε τυφλέ, καθάρισον πρῶτον  
τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,<sup>6</sup> ἵνα γένηται καὶ τὸ ἐκτὸς  
αὐτῶν<sup>7</sup> καθαρόν.

<sup>1</sup> το ελεος in **ΒBDL**. τον ελεον a grammatical correction.

<sup>2</sup> δε after ταυτα in **BCLΔΣ**.

<sup>3</sup> αφειναι in **ΒBL**. αφιεναι in **CΔΔΣ al.**

<sup>4</sup> οι omitted in **ΒBL**, by oversight, Weiss thinks. Tisch. retains, W.H. omit.

<sup>5</sup> CD omit εξ, which, however, is in **ΒBLΔΣ**, and is retained by Tisch., W.H., and other editors.

<sup>6</sup> και της παροψιδος is in **ΒBCLΔΣ al.**, but is omitted by D, and may be a mechanical repetition from ver. 25 (Tisch. omits, W.H. bracket).

<sup>7</sup> αυτον in BD and several cursives, the natural reading if και της παροψ. be omitted.

ance of the things ("non pro serie verborum, sed pro ratione rerum"). On this view "these" means tithe-paying.—Ver. 24. διυλίζοντες (διὰ and ὕλη, Passow), a little used word, for which Hesychius gives as a synonym, διηθέω, to strain through.—τὸν κώνωπα, τὴν κάμηλον, the gnat, the camel: article as usual in proverbial sayings. The proper object of the former part. is οἶνον: straining the wine so as to remove the unclean midge. Swallowing the camel is a monstrous supposition, but relevant, the camel being unclean, chewing the cud but not parting the hoof (Lev. xi. 4). The proverb clinches the lesson of the previous verse.

Vv. 25-26. *Fifth woe*, directed against externalism (Lk. xi. 39-41).—τῆς παροψίδος, the dish, on which viands were served. In classics it meant the meat, not the dish (τὸ ὄψον οὐχὶ δὲ τὸ ἀγγεῖον, Phryn., p. 176). Rutherford (New Phryn., p. 265) remarks that our word "dish" has the same ambiguity.—ἔσωθεν δὲ γέμουσιν ἐξ: within both cup and plate are full of, or from. ἐκ is either redundant or it points to the fulness as resulting from the things following: filled with wine and meat purchased by the wages of unrighteousness: luxuries acquired by plunder and licence. The verb γέμουσι occurs again in ver. 27

without ἐκ, and this is in favour of the second view. But on the other hand in ver. 26 the vessels are conceived of as defiled by ἀρπαγή and ἀκρασία, therefore presumably as filled with them. Here as in vi. 22, 23, the physical and ethical are mixed in the figure.—Ver. 26. Φαρισαῖε τυφλέ: change from plural to singular with increased earnestness, and a certain friendliness of tone, as of one who would gladly induce the person addressed to mend his ways.—καθάρισον: if ἐξ, ver. 25, is taken = by, then this verb will mean: see that the wine in the cup be no more the product of robbery and unbridled desire for other people's property (Weiss and Meyer). On the other view, that the cup is filled with these vices, the meaning will be, get rid of them.—ἵνα γένηται, etc., in order that the outside may become clean. The ethical cleanness is conceived of as ensuring the ceremonial. Or, in other words, ethical purity gives all the cleanness you need ("all things are clean unto you," Lk. xi. 41). Practically this amounts to treating ceremonial cleanness as of little account. Christ's way of thinking and the Pharisaic were really incompatible.

Vv. 27-28. *Sixth woe*, referring to no special Pharisaic vice, but giving a graphic picture of their hypocrisy in

27. "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε<sup>1</sup> τὰ τοῖς ἑκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
28. οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε<sup>2</sup> ὑποκρίσεως καὶ ἀνομίας. 29. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30. καὶ λέγετε, Εἰ ἦμεν<sup>3</sup> ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν<sup>3</sup> κοινωνοὶ αὐτῶν<sup>4</sup> ἐν τῷ αἵματι τῶν προφητῶν. 31. ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας. 32. καὶ ὑμεῖς πληρώσατε<sup>5</sup> τὸ μέτρον τῶν πατέρων ὑμῶν. 33. ὅφεις, γεννήματα
- <sup>1</sup> Ch. xxvii. 61, 64, 66; xxviii. 7. Rom. iii. 13.  
<sup>2</sup> Acts xxiii. 7.  
<sup>3</sup> Acts iii. 2, 10. Rom. x. 15.  
<sup>4</sup> I. k. v. 20.  
<sup>5</sup> 1 Cor. x. 18, 20. Heb. x. 33.

<sup>1</sup> B 1 have the simple *ομοιάζετε*, which W.H. place in the margin.

<sup>2</sup> *εστε μεστοι* in *℣BCDL* 13, 33, 69 *al.*

<sup>3</sup> *ἡμεθα* in both places in most uncials, including *℣BCDL*.

<sup>4</sup> *αυτων* before *κοινωνοι* in BD (W.H.).

<sup>5</sup> *πληρωσατε* in B 60, *επληρωσατε* in D; both, according to Weiss, arising from inability to understand the sense of the imperative (W.H. have B's reading in margin).

general (*cf.* Lk. xi. 44).—Ver. 27. *παρομοιάζετε*, in B *ὁμοιάζετε*, under either form an *hapax leg.*—*κεκονιαμένοις* (from *κονία*, dust, slaked lime), whitewashed, referring to the practice of whitewashing the sepulchres in the month Adar, before passover time, to make them conspicuous, inadvertent approach involving uncleanness. They would be wearing their fresh coat just then, so that the comparison was seasonable (*vide* Wetstein, *ad loc.*).—*ἔξωθεν*, *ἔσωθεν*, again a contrast between without and within, which may have suggested the comparison.—*ὡραῖοι*, fair, without; the result but not the intention in the natural sphere, the aim in the spiritual, the Pharisee being concerned about *appearance* (chap. vi.).—*ὀστέων*, etc., revolting contrast: without, quite an attractive feature in the landscape; within, only death-fraught loathsomeness.—Ver. 28. *οὕτω*, etc.: the figure apposite on both sides; the Pharisaic character apparently saintly; really inwardly, full of godlessness and immorality (*ἀνομίας*), the result being gross systematic hypocrisy.

Vv. 29-33. *Final woe* (Lk. xi. 47-48), dealing with yet another phase of hypocrisy and a new form of the contrast between without and within; apparent zeal for the honour of deceased prophets, real affinity with their murderers.—Ver. 29. *οικοδομεῖτε*, may point to repair or extension of old buildings, or to new edifices, like some modern monuments,

the outcome of dilettante hero-worship.—*τάφους*, *μνημεῖα*, probably synonyms, though there may have been monuments to the dead apart from burying places, to which the former word points.—*προφητῶν* and *δικαίων* are also practically synonymous, though the latter is a wider category.—*κοσμεῖτε* points to decoration as distinct from building operations. Furrer (*Wanderungen*, p. 77) suggests that Jesus had in view the tomb of Zechariah, the prophet named in the sequel, in the valley of Jehoshaphat, which he describes as a lovely little temple with ornamental half and quarter pillars of the Ionic order.—Ver. 30. *λέγετε*: they not merely thought, or said by deed, but actually so pointed the moral of their action, not trusting to others to draw the inference.—*ἡμεθα*, not in classics, *ἦμεν* the usual form of sing. in N. T. being also rare; the imperfect, but must be translated in our tongue, "if we had been". For the imperfect, used when we should use a pluperfect, *vide* Mt. xiv. 4, and consult Burton, § 29.—*οὐκ ἂν ἡμεθα*, the indicative with *ἂν*, as usual in suppositions contrary to fact, *vide* Burton, § 248.—Ver. 31. *ὥστε*, with indicative expressing result = therefore.—*ἑαυτοῖς*, to and against yourselves. Jesus reads more meaning into their words than they intended: "our fathers"; yes! they *are* your fathers, in spirit as well as in blood.—Ver. 32. *καὶ*, and, as ye have called yourselves their sons,



ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης; 34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ <sup>x vide Ch. xiii. 52.</sup> γραμματεῖς· καὶ <sup>1</sup> ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35. ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον <sup>2</sup> ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα <sup>3</sup> ἐπὶ τὴν

<sup>1</sup> ΝΒΔΣ 1, 13, 33, 69 *al.* omit καὶ, found in CDL.

<sup>2</sup> ἐκχυνόμενον in ΝΒCDΔΣ *al.*, 1, 33 *al.*

<sup>3</sup> πάντα ταῦτα in ΒΧΔΣ (W.H. in margin); as in T. R., in ΝCDL, Vul. Cop. (Tisch., W.H. in text).

so show yourselves to be such indeed (Weiss).—πληρώσατε. The reading πληρώσατε is due to shrinking from the idea conveyed by the imperative. To the same cause is due the permissive (Grotius *al.*) or ironical (De W.) senses put upon the imperative. Christ means what He says: "Fill up the measure of your fathers; crown their misdeeds by killing the prophet God has sent to you. Do at last what has long been in your hearts. The hour is come."—Ver. 33. Awful ending to a terrific charge, indicating that the men who are predestined to superlative wickedness are appropriately doomed to the uttermost penalty.—ὄφεις, γεν. ἐχιδνῶν; already stigmatised as false, fools, blind, they are now described as venomous, murderous in thought and deed. Cf. iii. 7.—πῶς φύγητε, the deliberative subjunctive. "The verb of a deliberative question is most frequently in the first person, but occasionally in the second or third. Mt. xxiii. 33, Rom. x. 14."—Burton, § 170.

Vv. 34-36. Peroration (Lk. xi. 49-51).—Ver. 34. διὰ τοῦτο. The sense requires that this be connected with both vv. 32 and 33. The idea is that all God's dealings with Israel have been arranged from the first so as to ensure that the generation addressed shall fill up the measure of Israel's guilt and penalty. The reference of ἀποστέλλω is not confined to what had been done for that generation. It covers all the generations from Abel downwards. The form in which the thought is expressed at first creates a contrary impression: Ἐγὼ ἀποστέλλω. But either the ἐγὼ is used in a supra-historical sense, or it must be regarded as a somewhat unsuitable word, and the correct expression of the source found in Luke's ἡ σοφία τοῦ θεοῦ εἶπεν, what fol-

lows becoming thus a quotation, either in reality from some unknown writing, as many think, or in the conception of the speaker. I see no insuperable difficulty in taking Mt.'s form as the original. Olshausen conceives of Jesus as speaking, not as a personality involved in the limits of temporal life, but as the Son of God, as the essential wisdom of God. The ἐγὼ might be justified without this high reference to the Divinity of Jesus, as proceeding from His prophetic consciousness in an exalted state of mind. The prophet habitually spoke in the name of God. Jesus also at such a great moment might speak, as it were impersonally, in the name of God, or of wisdom. Resch, *Agrapha*, p. 274 ff., endeavours to show that "the wisdom of God" was, like "the Son of Man," one of the self-designations of Jesus. Whether that be so or not, I think it is clear from this passage, and also from Mt. xi. 28-30 (*vide* remarks there), that He did sometimes, as it were, personate wisdom. The present ἀποστέλλω, regards the history of Israel *sub specie aeternitatis*, for which the distinction of present and past does not exist.—προφήτας, etc.: these names for the Sent clearly show that past and present are both in view. It is not merely the *apostles*, γραμματεῖς (cf. xiii. 52)=ἀποστόλους, Lk. xi. 49, that are in view.—σταυρώσετε, a hint at the impending tragic event, the Speaker one of the Sent.—καὶ ἐξ αὐτῶν, etc.: a glance at the fortunes of the Twelve. Cf. chap. x. 16-23.—Ver. 35. ὅπως ἔλθῃ: divine intention read in the light of result. God sent messengers that they might be killed, and that Israel by killing them might deserve to suffer in the final generation wrath to the uttermost. *Vide* on Mt. xxii. 7.—αἷμα, thrice named: "ter

v Ch. xxiv. γενεὴν ταύτην. 37. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς  
 31. Mk. xiii. 27. προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις  
 Lk. xiii. 34. ἠθέλησα ἔπισυναγαγεῖν τὰ τέκνα σου, ὅν τρόπον ἐπισυνάγει  
 pass. Mk. i. 33. ὄρνις<sup>1</sup> τὰ νοσσία ἑαυτῆς<sup>2</sup> ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε ;  
 xii. 1; xvii. 37. 38. ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος<sup>3</sup>. 39. λέγω γὰρ ὑμῖν,  
 z same phrase in Lk. xiii. 34. Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν  
 34. Acts i. 11; vii. 28. 2 Tim. iii. 8. a here and in Lk. xiii. 34. b here in N. T. (Pa. lxxiv. 3). c Lk. xiii. 34. Rev. iv. 8, ix. 9; xii. 14.

<sup>1</sup> ὄρνις before ἐπισυναγεῖν in  $\aleph$ BDL 1, 33, 69 *al.*

<sup>2</sup> αὐτῆς in  $\aleph$ ΔΔΣ 33 (Tisch.). B has neither αὐτῆς nor ἑαυτῆς (W.H. have αὐτῆς, but within brackets).

<sup>3</sup> BL omit ἔρημος, found in very many uncials ( $\aleph$ CDΔΣ *al.*) and versions. The omission might be an assimilation to Lk. (xiii. 35), where the word is wanting in many of the best MSS., but it is more likely to be an explanatory gloss. *Vide* below.

hoc dicitur uno hoc versu magna vi," Bengel.—ἀπὸ τ. ἀ., etc., from the blood of Abel, the first martyr, mentioned in the first book of the Hebrew Bible, to the blood of Zechariah, the prophet named in the last book (2 Chron. xxiv. 20-22).—νιού Βαραχίου, the designation of the last but one of the minor prophets, applied here to the other Zechariah, by inadvertence either of the evangelist or of an early copyist.—ὅν ἐφονεύσατε, whom ye (through your spiritual ancestors) slew; fact as stated in 2 Chron. xxiv. 21.—Ver. 36. ἀμὴν: solemn introduction of a statement terrible to think of: sins of countless generations accumulating for ages, and punished in a final representative generation; true, however terrible.

Vv. 37-39. *Apostrophe to the Holy City* (Lk. xiii. 34).—Εἶτα πρὸς τὴν πόλιν ἀποστρέφει τὸν λόγον. Chrys., H. lxxiv.—Ver. 37. Ἱερουσαλήμ, the Hebrew form of the name, exceptional in Mt., very appropriate to the solemn situation. Twice spoken; why? "It is the fashion of one pitying, bewailing, and greatly loving," Chrys.—ἀποκτείνουσα, λιθοβολοῦσα: present participles, denoting habit and repute, now and always behaving so—killing, stoning.—πρὸς αὐτήν, to her, not to thee, because the participles are in the nominative, while Ἱερουσαλήμ is vocative: "exemplum compellationis per vocativum ad quam deinceps non amplius spectatur" (Fritzsche). Grotius regards the transition from second to third person as an Orientalism.—ποσάκις, how often; on this word has been based the inference of frequent

visits to Jerusalem not mentioned in the Synoptics. But the allusion *may be* to the whole history of Israel (so Orig., Hil., Jer.) and to the whole people, as the children of the metropolis, the Speaker still continuing to speak in the name of God, as in ver. 34, and including Himself among God's agents.—ὄρνις, a bird or fowl; after Plato, a hen; so here, the emblem of anxious love. θερμὸν τὸ ζῶον περὶ τὰ ἑκγόνα, Chrys. She gathers her chickens under her wings for protection against impending danger. This Jesus and all the prophets desired to do; a truth to be set over against the statement in vv. 34-35, which seems to suggest that God's aim was Israel's damnation.—τὰ νοσσία (Attic, νεοσσία: form disapproved by Phryn., p. 206), her brood of young birds. Cf. Ps. lxxiv. 4, where, as here, a pathetic use is made of the emblem.—οὐκ ἠθέλησατε, ye would not, though I would (ἠθέλησα). Man's consent necessary.—Ver. 38. ἰδοὺ, etc., solemn, sorrowful abandonment of the city to its fate.—ἀφίεται ὑμῖν, spoken to the inhabitants of Israel.—ὁ οἶκος ὑ., your house, i.e., the city, not the temple; the people are conceived of as one family.—ἔρημος, wanting in BL, and omitted by W.H., is not necessary to the sense. The sentence is, indeed, more impressive without it: "Behold your house is abandoned to your care: those who would have saved you giving up further effort". What will happen left to be imagined; just what ἔρημος expresses—desolation.—Ver. 39. ἀπ' ἄρτι, from this moment, Christ's prophetic work

XXIV. 1. ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ<sup>1</sup> καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2. ὁ δὲ Ἰησοῦς<sup>2</sup> εἶπεν αὐτοῖς, “Οὐ βλέπετε πάντα ταῦτα<sup>3</sup>; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ<sup>4</sup> καταλυθῇ-σεται.” 3. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, “Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς<sup>5</sup> παρουσίας, καὶ τῆς<sup>5</sup> συντελείας

parall. Ch xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Gal. ii. 18. again vv 27, 37, 39. nowhere else in Gosp. frequent in Epistles. c vide Ch. xiii. 39

<sup>1</sup> ἀπο τοῦ ἱεροῦ ἐπορεύετο in **BDLΔΣ** (so modern editors).

<sup>2</sup> For ο δε Ἰησοῦς **BDL** *al.* versions have ο δε ἀποκριθεις without Ἰησοῦς.

<sup>3</sup> ταυτα παντα in **BCLX** *al.* D has the words in same order as T. R.

<sup>4</sup> μη wanting in **BCDLXΔΣ** *al.*

<sup>5</sup> τῆς omitted in **BCL** 1, 33 *al.*

done now: it remains only to die.—*ἔως ἂν εἴπητε*: a future contingency on which it depends whether they shall ever see Him again (Weiss in Meyer). He will not trouble them any more till their mood change and they be ready to receive Him with a Messianic salutation.

The exquisite finish of this discourse, in the case of ordinary orators, would suggest premeditation and even writing. We have no means of knowing to what extent Jesus had considered beforehand what He was to say on this momentous occasion. The references to the whitened sepulchres and the tombs of the prophets show that the speech was in part at least an *extempore* utterance.

CHAPTER XXIV. THE APOCALYPTIC DISCOURSE. This chapter and its synoptical parallels (Mk. xiii., Lk. xxi.) present, in many respects, the most difficult problem in the evangelic records. Many questions may be, have been, asked concerning this discourse on things to come. Which of the three versions comes nearest to what Jesus said? Did He say all that is here reported on this occasion, or have we in all the versions, more or less, a combination of words spoken at different times? Were the words here collected, all of them, or even the greater number of them, ever spoken by Jesus at any time; have the evangelists not worked up into the discourse a Jewish, or Jewish-Christian, apocalypse, or given us a composition of their own, consisting of certain *logia* of the Master, as the nucleus, with additions, modifications, and comments in the light of subsequent events? Finally, what is the didactic significance of the discourse, what did Jesus mean to teach His disciples respecting the themes treated: the Ruin of the Holy City,

the Coming of the Son of Man, and the End of the Age, and the connection between these things? A history of opinion on these topics cannot here be given; a confident attempt at answering the questions propounded I am not prepared to make; perhaps a final satisfactory solution of the problem is not attainable. I offer only a few general considerations which may, at least, help readers to assume a right attitude towards the problem, and to bring to the study of the discourse a sympathetic spirit.

1. The time was suitable for some such utterance. The situation was this: Jesus expecting death in a few days; convinced that the moral and religious condition of the Jewish people is hopelessly bad, and that it must ere long end in disaster and ruin; surrounded by friends who are to be, after the decease of their Master, the missionaries of a new faith in a troublous time, when an old world is going down and a new world is coming into being. Here surely is an occasion to provoke the prophetic mood! At such supreme crises prophetic utterances, apocalyptic forecasts, are inevitable. Here they are, whosoever we have to thank for them. From whom are they more likely to have proceeded than from Him who had such clear insight into the moral forces at work, and into the spiritual phenomenology of the time?

2. The aim of any prophetic discourse Jesus might deliver at this crisis, like that of all true prophecy, would be *ethical*; not to foretell, like a soothsayer, but to forewarn and forearm the representatives of a new faith, so that they might not lose their heads or their hearts in an evil perplexing time—not to gratify curiosity but to fortify against coming trial.







6. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἄκοὰς πολέμων. ὁρᾶτε, *e vide Ch.*  
 μὴ ῥοεῖσθε· δεῖ γὰρ πάντα<sup>1</sup> γενέσθαι. ἀλλ' οὕτω ἐστὶ τὸ τέλος. *iv. 24. f Mk. xiii. 7.*  
 7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· *2 Thess. ii. 2.*  
 καὶ ἔσονται λιμοὶ καὶ λοιμοί,<sup>2</sup> καὶ σεισμοὶ <sup>g same phrase in Mk. xiii. 8.</sup> κατὰ <sup>g</sup>τόπους.

<sup>1</sup> πάντα omitted in  $\aleph$ DBL I, 33, 209. The sentence is more impressive without.

<sup>2</sup>  $\aleph$ BD a b c ff<sup>2</sup> omit καὶ λοιμοὶ possibly by similar ending (Weiss). The words are in C $\Delta$ S al. Mod. editions omit (Trg. in margin).

fate predicted for Jerusalem, and now desire to know the when and how.—κατ' ἰδίαν looks as if borrowed from Mk., where it refers to four of the disciples coming apart from the rest. It goes without saying that none but the Twelve were there.—τί τὸ σημεῖον τ. σ. π., etc. The questioners took for granted that all three things went together: destruction of temple, advent of Son of Man, end of the current age. Perhaps the association of the three helped them to accept the first as a fact. Weizsäcker (*Untersuchungen*, p. 549, note 1) suggests that the second and third questions are filled in by the evangelist to correspond with the answer. So also Weiss in Meyer. The main subject of interrogation is the predicted ruin: when will it happen, and how shall it be known when it is at hand, so as to be prepared for it? Cf. Mk. and Lk., where this alone is the subject of question.—παρουσία (literally *presence*, second presence) and συντέλεια τοῦ αἰῶνος are the technical terms of the apostolic age, for the second advent of Christ and the close of the present order of things, and they occur in Mt. only, so far as the Gospels are concerned. Do not the ideas also belong to that age, and are not the questions here put into the mouth of the Twelve too advanced for disciples?

Vv. 4-14. *Signs prelude of the end.* (Mk. xiii. 5-13, Lk. xxi. 8-19).—Ver 4. βλέπετε: again (*vide* ver. 2), but here= see to it, take heed. Cf. Heb. iii. 12.—πλανήσῃ, lest any one *deceive* you; striking the practical ethical keynote of the whole discourse: its aim not to gratify curiosity, but to guard against deception and terror (μὴ ῥοεῖσθε, ver. 6)—heads cool, hearts brave, in a tragic epoch.—Ver. 5. πολλοὶ γὰρ ἐλεύσονται, etc., the *first* omen the advent of *pseudo-Messiahs*. This first mentioned, quite naturally. Ruin of Jerusalem and the nation will come through revolt against Rome, and the deepest cause of revolt will be the *Messianic hope* as popularly understood. Volcanic outbursts of

Messianic fanaticism inevitable, all the more that they have rejected the true spiritual Christ. Josephus testifies that this was the chief incentive to war against Rome (B. J., vi. 54). The aim of the popular Messianic hope was independence, and all leaders of movements having that goal in view came in the name of "Christs," whether they formally assumed that name or not. It is doubtful if any did before the destruction of Jerusalem, but that does not falsify Christ's prediction, which is expressed in terms of an *idea* rather than in technical terms suggested by fact. It is not a *vaticinium ex eventu*; yet strictly true, if we understand by one coming in the name of Christ a leader of the fight for liberty (*vindicem libertatis*, Grotius).—πολλοὺς πλανήσουσιν. The political Christs, leaders of the war against Rome, deceived the bulk of the people. Jesus wished His followers to hold entirely aloof from the movement. To warn them against sympathising with it was by no means superfluous (*vide* Lk. xxiv. 21, Acts i. 6).—Ver. 6. *Second sign: wars.*—πολέμους καὶ ἀκοὰς π.: vague phrase suitable to the prophetic style, not *ex eventu*; well rendered in A. V. "wars and rumours of wars"—wars near and remote (Bengel, Meyer), or better: "actual and threatened" (Speaker's Com.). The reference is not to wars anywhere in the world, but to those in the Holy Land, arising, as they were sure sooner or later to do, out of Messianic fanaticisms. Christ speaks not out of foreknowledge of the actual facts as reported by contemporary historians and collected by modern commentators (Grotius, etc.), but by prophetic logic: given Messianic hopes misdirected, hence wars, hence ruin.—μελλήσετε, future of a verb, whose very meaning points to the future: ye will be about to hear, by-and-by, not for a while; often delusive times of peace before tragic times of war. *Vide* Carlyle's *French Revolution*, book i.—ὁρᾶτε, μὴ ῥοεῖσθε, see, be not scared

h Mk. xiii. 8. 8. πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. 9. Τότε παραδώσουσιν ὑμᾶς  
Acts ii. 24.  
 1 Thess. v. εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ  
 πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10. καὶ τότε σκανδαλισθή-  
 σονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους·

out of your wits (θροέω, originally = cry aloud; later use = to terrify, as if with a scream; here passive in neuter sense). This reference to coming wars of liberation was natural, and necessary if the aim was to fortify disciples against future events. Nevertheless at this point, in the opinion of many critics, begins the so-called "Jewish apocalypse," which Mk. and after him Mt. and Lk. have interwoven with the genuine utterance of Jesus. The latter embraces all about false Christs and apostolic tribulations (4-5, 9-14, 22-23), the former all about war, flight, and the coming of the Son of Man with awful accompaniments (7-8, 15-22, 29-31). *Vide* Wendt, L. J., i., p. 10 f., where the two series are given separately, from Mk., following in the main Weiffenbach. This critical analysis is ingenious but not convincing. Pseudo-Christs in the sense explained and wars of liberation went together in fact, and it was natural they should go together in prophetic thought. The political Messiahs divorced from the politics become mere ghosts, which nobody need fear.—*δεῦ γὰρ γ*. Their eventual coming is a divine necessity, let even that consideration act as a sedative; and for the rest remember that the beginning of the tragedy is not the end—*ἀλλ' οὕτω τ. τ.*: the end being the thing inquired about—the destruction of the temple and all that went along with it.—Ver. 7. Further development of the war-portent, possibly here the prophetic range of vision widens beyond the bounds of Palestine, yet not necessarily. In support of limiting the reference to Palestine Kypke quotes from Josephus words describing the zealots as causing strife between people and people, city and city, and involving the nation in civil war (B. J., iv., 6).—*λοιμοὶ καὶ λοιμοί*, famines and pestilences, the usual accompaniments of war, every way likely to be named together as in T. R.—*καὶ σεισμοί*, and earthquakes, representing all sorts of unusual physical phenomena having no necessary connection with the political, but appealing to the imagination at such times, so heightening the gloom. Several such specified in commentaries (*vide*, e.g., Speaker's C., and Alford, from whom the particulars are

quoted), but no stress should be laid on them.—*κατὰ τόπους*: most take this as meaning not earthquakes *passing from place to place* (Meyer) but here and there, *passim*. *Vide* Elsner and Raphael, who cite classic examples. Grotius enumerates the places where they occurred.—Ver. 8. πάντα δὲ: yet all these but a beginning of pains. It is not necessary to find here an allusion to the Rabbinical idea of the birth pangs of Messiah, but simply the use of a natural and frequent Biblical emblem for distress of any sort. As to the date of the Rabbinical idea *vide* Keil. The *beginning*: such an accumulation of horrors might well appear to the inexperienced the end, hence the remark to prevent panic.

Vv. 9-14. *Third sign*, drawn from apostolic experiences. This passage Weiss regards as an interpolation into the prophetic discourse by Matthew following Mark. It certainly resembles Mt. x. 17-22 (much less, however, than the corresponding passage in Mk.), and individual phrases may be interpolations: but something of the kind was to be expected here. The disciples were not to be mere spectators of the tragedy of the Jewish nation destroying itself. They were to be active the while, preaching the gospel of the kingdom, propagating the new faith, bringing in a new world. Jesus would have them go on with their work undistracted by false enthusiasms, or warlike terrors, and to this end assures them that they will have both to do and to suffer a great deal before the final crisis of Jerusalem comes. The ground of this prophetic forecast as to their experience is faith that God will not allow the work He (Jesus) has inaugurated to perish. The gospel will be preached widely, with whatever tribulations to the preachers.—Ver. 9. *θλίψιν*, from *θλίβω*, originally pressure (*στένωσις*, Hesychius), in N. T. tropical, pressure from the evils of life, affliction. Again in ver. 29, in reference to the Jewish people. The apostles also are to have their *thlipsis*.—*ἀποκτενοῦσιν ὑμᾶς*, they will kill you. Lk. xxi. 16 has "some of you" (*ἐξ ὑμῶν*). Some qualification of the blunt statement is needed; such as: they will be in the mood to kill you (*cf.*

11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολ-<sup>i</sup> here and  
 λούς· 12. καὶ διὰ τὸ ἵπληθυνθῆναι τὴν ἀνομίαν ἵψυγῆσεται ἡ in Acts vi.  
 ἀγάπη τῶν πολλῶν· 13. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. j 7; vii. 17;  
 14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ here only  
 οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἦξει <sup>k</sup> τὸ in N. T.  
 τέλος. 15. Ὅταν οὖν ἴδῃτε τὸ ἰβδέλυγμα τῆς ἔρημώσεως, τὸ ῥηθὲν Cf. 1 Cor.  
 x. 24 (τὸ τέλος ab-  
 solutely).  
 1 Mk. xiii. 14.  
 Lk. xxi. 20.

Lk. xvi. 15. Rev. xvii. 4, 5; xxi. 27.

m Mk. xiii. 14. Lk. xxi. 20.

John xvi. 2).—τῶν ἐθνῶν: not in Mark, universalising the statement = hated by all the nations, not Jews only.—Ver. 10. σκανδαλισθήσονται: natural sequel of apostolic tribulation, many weak Christians made to stumble (*vide* xiii. 21); this followed in turn by mutual treachery and hatred (καὶ ἀλλήλους, etc.).—Ver. 11. ψευδοπροφῆται, false prophets. The connection requires that these should be within the Christian community (otherwise in ver. 24), giving false presentations of the faith with corrupt motives. A common feature in connection with new religious movements (*vide* on vii. 15).—Ver. 12. ἀνομίαν. Weiss and Holtzmann (H. C.) take this in the specific sense of antinomianism, a *libertine* type of Christianity preached by the false prophets or apostles, the word in that sense of course to be credited to the evangelist. The word as used by Christ would naturally bear the general sense of godlessness or iniquity. We may wonder at the use of such a word in connection with nascent Christianity. It would require a considerable time to make room for such degeneracy. But the very point Jesus wishes to impress is that there will be room for that before the final crisis of Israel comes.—ψυγῆσεται, etc., will cool the love of many. ψ. is an *hapax leg.* 2nd future passive of ψύχω, to breathe. One of the sad features of a degenerate time is that even the good loose their fervour.—ἀγάπη, love of the brotherhood, here only in this sense in Synoptical Gospels, the distinctive virtue of the Christian, with a new name for a new thing.—Ver. 13. ὁ ὑπομείνας, he that endureth; the verb used absolutely without object. The noun ὑπομονή is another of the great words of the N. T. Love and Patience, primary virtues of the Christian: doing good, bearing ill. The endurance called for is not merely in love (Fritzsche), but in the faith and life of a Christian in face of all the evils enumerated.—εἰς τέλος, to the end, *i.e.*, of the θλίψις, as long as there are trials

to endure.—σωθήσεται, shall be saved in the sense of xvi. 25. The implied truth underlying this test is that there will be ample time for a full curriculum of trial testing character and sifting the true from the false or temporary Christian.—Ver. 14 asserts the same thing with regard to the preaching of the gospel of the kingdom: time for preaching it in the whole world, to all nations, before the end. Assuming that the terminus is the same this statement seems inconsistent with that in x. 23. But the aim is different in the two cases. On the earlier occasion Jesus wished to ensure that all Israel should hear the gospel before the end came; therefore He emphasised the shortness of the time. Here He wishes to impress on the disciples that the end will not be for a good while; therefore He emphasises the amount of preaching that can be done. Just on this account we must not strain the phrases ἐν ὅλῃ τ. οἰκ., πᾶσιν τοῖς ἔθ. They simply mean: extensively even in the heathen world. But they have the merit of setting before the disciples a large programme to occupy their minds and keep them from thinking too much of the coming catastrophe.

Vv. 15-22. The end at last (Mk. xiii. 14-20, Lk. xxi. 20-24).—ὅταν οὖν, when therefore, referring partly to the preceding mention of the end, partly to the effect of the whole preceding statement: "This I have said to prevent premature alarm, not, however, as if the end will never come; it will, when therefore, etc."; the sequel pointing out the sign of the end now near, and what to do when it appears.—τὸ βδέλυγμα τῆς ἐρημώσεως: this the awful portent; what? The phrase is taken from Daniel as expressly stated in following clause (τὸ ῥηθὲν, etc.), *vide* Dan. ix. 27, xi. 31, xii. 11. There and in 1 Macc. i. 54 it seems to refer to some outrage on Jewish religious feeling in connection with the temple (ψκοδόμησαν β. ἐρ. ἐπὶ τὸ θυσιαστήριον are the words in 1 Macc. i. 54, similarly in vi. 7). In a Jewish apoca-



o Acts vi. 13 διὰ Δανιὴλ τοῦ προφήτου, ἐστὸς ἐν ᾧ τόπω ἀγίῳ· (ὁ ἀναγινώσκων  
(of the  
temple); νοεῖτω·) 16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ<sup>1</sup> τὰ ὄρη·  
cf. John  
xi. 48  
(τόπος, of  
the land). 17. ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω<sup>2</sup> ἀραὶ τι<sup>3</sup> ἐκ τῆς οἰκίας  
αὐτοῦ· 18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἀραι τὰ ἱμάτια<sup>4</sup>  
αὐτοῦ. 19. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις  
ἐν ἐκείναις ταῖς ἡμέραις. 20. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ

<sup>1</sup> εις in BDΔΣ *al.* The parall. have εις, and just on that account ἐπὶ (ΣLZ) may be the true reading.

<sup>2</sup> καταβατω in ΣBDLZΣ *al.* (Tisch., W.H.).

<sup>3</sup> τα in BLZΔΣ *al.* τι in D.

<sup>4</sup> το ἱματιον in ΣBDLZΣ *al.* The plural is pointless.

lypse, which this passage is by some supposed to form a part of, it might be expected to bear a similar meaning, a technical sense for a stereotyped expression. Not so on the lips of Jesus, who was not the slave of phrases but their master, using them freely. Then as employed by Him it must point to some broad, easily recognisable fact, which His followers could at once see and regard as a signal for flight; a fact not merely shocking religious feeling but threatening life, which He would have no disciple sacrifice in a cause with which they could have no sympathy. Then finally, true to the prophetic as distinct from the apocalyptic style, it must point to something revealing prophetic insight rather than a miraculous foresight of some very special circumstance connected with the end. This consideration shuts out the statue of Titus or Caligula or Hadrian (Jerome), the erection of a heathen altar, the atrocities perpetrated in the temple by the Zealots, etc. Luke gives the clue (ver. 20). The horror is the *Roman army*, and the thing to be dreaded and fled from is not any religious outrage it may perpetrate, but the *desolation* it will inevitably bring. That is the emphatic word in the prophetic phrase.—*ἐρημώσεως* is genitive of apposition = the horror which consists in desolation of the land. The appearance of the Romans in Palestine would at once become known to all. And it would be the signal for flight, for it would mean the end near, inevitable and terrible.—*ἐν τόπῳ ἀγίῳ*, one naturally thinks of the temple or the holy city and its environs, but a "holy place" in the prophetic style might mean the holy *land*. And Jesus can hardly have meant that disciples were to wait till the fatal hour had come.—ὁ ἀναγιν-

ώσκων, etc.: this is most likely an interpolated remark of the evangelist bidding his readers note the correspondence between Christ's warning word and the fact. In Christ's own mouth it would imply too much stress laid on Daniel's words as a guide, which indeed they are not. In Mark there is no reference to Daniel, therefore the reference there must be to the gospel (on this verse consult Weiss-Meyer).

Ver. 16. οἱ ἐν τῇ Ἰ., those in Judaea who have no part in the struggle, with special reference to disciples of Jesus. There would naturally be some in the city, therefore the counsel to fly must refer to a point of time antecedent to the commencement of the siege.—ἐπὶ τὰ ὄρη, to the mountains outside of Judaea, *i.e.*, east of the Jordan; general as befits prophetic speech. The actual place of refuge was Pella, as we learn from Eusebius, H. E., iii., 5, 3.—Vv. 17, 18 vividly express the urgency of the flight.—ὁ ἐπὶ τ. δ., etc., the man on the house top must fly without stopping to get articles of value in the house down the outside stair and off.—τὰ ἐκ τ. οἴκ., elliptical = the things in his house, from his house.—ὁ ἐν τῷ ἀγρῷ, let the man in the field, on hearing the fatal report, fly in his tunic, not returning home for his upper robe. "No man works in his mantle, the peasant leaves it at home, now as in Christ's time" (Furrer, *Wanderungen*, p. 117).—Vv. 19, 20 describe the pathos of the situation: woe to women with child, they cannot get rid of their burden; and to women nursing, they cannot abandon their children as men can their money or their clothes (διὰ τὸν δεσμόν τῆς φύσεως, Euthy. Cf. Chrys. and Theophy.). A touch this worthy of Jesus, sign mark of genuineness.—Ver. 20. προσεύχεσθε,



φυγῇ ὑμῶν ὁ χειμῶνος, μηδὲ ἐν<sup>1</sup> σαββάτῳ. 21. Ἔσται γὰρ τότε οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ὁ ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι. 22. καὶ εἰ μὴ ὁ ἐκκολοβώθησαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ὁ ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι. 23. τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστός, ἢ ὧδε, μὴ πιστεύσητε. 24. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι,<sup>2</sup> εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. 25. ἰδοὺ, προεῖρηκα

(Deut. xiii. 1). s always plural and coupled with σημεῖα (John iv. 48. Acts ii. 19, 43, etc.).

<sup>1</sup> ΞΒΔΣ *al.* omit ἐν.

<sup>2</sup> πλανησαι is the reading of ΒΧΔΣ *al.*, and probably the true one. ΞΔ have πλανηθησαι (Tisch.). LZ have πλανασθαι (W.H. with πλανησαι in margin).

etc. (ἵνα μὴ with subjunctive instead of infinitive as often in N. T. after verbs of exhorting, etc.), pray that your flight be not in winter (χειμῶνος, gen. time in wh.) or on the Sabbath (σαββάτῳ, dat., pt. of time). The Sabbatarianism of this sentence is a sure sign that it was not uttered by Jesus, but emanated from a Jewish source, say many, *e.g.*, Weizsäcker (*Untersuchungen*, p. 124), Weissenbach (*Wiederkehrungsgedanke*, i., p. 103) approving. But Jesus could feel even for Sabbatarians, if they were honest, as for those who, like John's disciples, fasted.—Vv. 21, 22. *The extremity of the distress.*—Ver. 21 represents it as unparalleled before or after, in terms recalling those of Daniel xii. 1; ver. 22 as intolerable but for the shortness of the agony.—ἐκκολοβώθησαν (from κολοβός, κόλος, mutilated) literally to cut off, *e.g.*, hands or feet, as in 2 Sam. iv. 12; here figuratively to cut short the time: *nisi breviati fuissent* (Vulgate). The aorist here, as in next clause (ἐσώθη), is used proleptically, as if the future were past, in accordance with the genius of prophecy.—οὐκ ἂν, etc.: the οὐκ must be joined to the verb, and the meaning is: all flesh would be *not saved*; joined to πᾶσα the sense would be not all flesh, *i.e.*, only some, would be saved.—ἐσώθη refers to escape from physical death; in ver. 13 the reference is to salvation in a higher sense. This is one of the reasons why this part of the discourse is regarded as not genuine. But surely Jesus cared for the safety both of body and soul (*vide* x. 22, 30). The epistle of Barnabas (iv.) contains a passage about shortening of the days, ascribed to Enoch. Weizsäcker (*Untersuchungen*, p. 125) presses this into the service of the Jewish apoca-

lypse hypothesis.—διὰ δὲ τ. ἐκλεκτούς: the use of this term is not foreign to the vocabulary of Jesus (*vide* xxii. 14), yet it sounds strange to our ears as a designation for Christians. It occurs often in the Book of Enoch, especially in the Similitudes. The Book begins: "The words of the blessing of Enoch, wherewith he blessed the elect and righteous who will be living in the day of tribulation when all the wicked and godless are removed" (*vide* Charles, *The Book of Enoch*, p. 58). The idea attaching to the word here seems to be: those selected for deliverance in a time of general destruction = the preserved. And the thought expressed in the clause is that the preserved are to be preservers. Out of regard to their intercessions away amid the mountains, the days of horror will be shortened. A thought worthy of Jesus.

Vv. 23-28. *False Christs again* (Mk. xiii. 21-23, Lk. xvii. 23, 24, 37).—Ver. 24. ψευδόχριστοι, in the same sense as in ver. 5; there referred to as the cause of all the trouble, here as promising deliverance from the trouble they, or their like, have created. What would one not give for a Deliverer, a Messiah at such a dire crisis! The demand would create the supply, men offering themselves as Saviours from Rome's power, with prophets (ψευδοπροφῆται) preaching smooth things, and assuring a despairing people of deliverance at the last hour.—μὴ πιστεύσητε, says Jesus (ver. 23), do not believe them: no salvation possible; listen not, but flee.—καὶ δώσουσιν, etc., and will give great signs and wonders. The words recall Deut. xiii. 1. Desperate situations require a full use of all possible powers of persua-

Ch. xviii. ὑμῖν. 26. ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ  
30. Lk. x.  
 18; xi. 36 ἐξέλθῃτε. Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. 27. ὥσπερ γὰρ  
(of the  
 gleam of  
 a lamp);  
 xvii. 24;  
 several  
 times in  
 Rev. (pl.).  
 Lk. xvii.  
 37. Rev.  
 iv. 7; viii. 13 (W.H.); xii. 14. ἡ ἄστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν,  
xvii. 24;  
 several  
 times in  
 Rev. (pl.).  
 Lk. xvii.  
 37. Rev.  
 iv. 7; viii. 13 (W.H.); xii. 14. οὕτως ἔσται καὶ<sup>1</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28. ὅπου  
xvii. 24;  
 several  
 times in  
 Rev. (pl.).  
 Lk. xvii.  
 37. Rev.  
 iv. 7; viii. 13 (W.H.); xii. 14. γὰρ<sup>2</sup> ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. 29. Εὐθέως  
xvii. 24;  
 several  
 times in  
 Rev. (pl.).  
 Lk. xvii.  
 37. Rev.  
 iv. 7; viii. 13 (W.H.); xii. 14. δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ

<sup>1</sup> Most uncials (ΣBD, etc.) omit καί.

<sup>2</sup> ΣBDL omit γὰρ.

sion: signs and wonders, or the pretence of them: easily accepted as such by a fanaticised multitude, and sometimes so clever and plausible as to tempt the wise to credence.—ὥστε, with infinitive to express tendency; often inclusive of result, but not here.—αἱ δυνατὸν, if possible, the implication being that it is not. If it were the consequence would be fatal. The "elect" (τοὺς ἐκλεκτούς)—selected by Providence for safety in the evil day—would be involved in the general calamity. Christians, at Israel's great crisis, were to be saved by *unbelief* in pseudo-messiahs and pseudo-prophets.—Ver. 25. ἰδοὺ π. ὤ., emphatic *nota bene*, showing that there will be real danger of misplaced fatal confidences. Hence further expatiation on the topic in vv. 26-28 in graphic, pithy, laconic speech.—Ver. 26. ἐν τῇ ἐρήμῳ, a likely place for a Christ to be (Moses, Israel's first deliverer).—μὴ ἐξέλθῃτε, go not out (*cf.* xi. 7, 8, 9).—ἐν τοῖς ταμείοις (*vide* vi. 6), in the secret chambers, the plural indicating the kind of place, not any particular place. Both expressions—in the desert, in the secret recesses—point to non-visibility. The false prophets bid the people put their faith in a Messiah not in evidence, the *Great Unseen* = "The hour is come, and the man is somewhere, out of view, not far away, take my word for it". Interpreters who seek for exact historical fulfillments point to Simon son of Gioras, and John of Giscala: the former the Messiah in the desert of Tekoah, gathering a confiding multitude about him; the latter the Messiah in the secret places, taking possession of the interior part of the temple with its belongings in the final struggle (*vide* Josephus, B. J., iv., 9, 5 and 7; v. 6, 1, and Lutteroth, *ad loc.*).—Ver. 27. ὥσπερ γὰρ, etc.: the coming of the true Messiah, identified with the Son of Man, compared to the lightning, to suggest a contrast between Him and the false Christs as to *visibility*, and enforce

the counsel to pay no heed to those who say: He is here, or He is there.—Ver. 28. πτώμα, carcase, as in xiv. 12, *q.v.*—ἄετοί, eagles, doubtless the carrion vultures are meant. The reference of this proverbial saying, as old as the book of Job (xxxix. 30), in this place is not clear. In the best text it comes in without connecting particle, the γὰρ of T. R. being wanting. If we connect it with ver. 27 the idea will be that Messiah's judicial function will be as universal as His appearance (Meyer and Weiss). But does not ver. 28 as well as ver. 27 refer to what is said about the false Christs, and mean: heed not these pretended Saviours; Israel cannot be saved: she is dead and must become the prey of the vultures? (So Lutteroth.) In this view the Jewish people are the carcase and the Roman army the eagles.

Vv. 29-31. *The coming of the Son of Man* (Mk. xiii. 24-27, Lk. xxi. 25-28).—Thus far the eschatological discourse has been found to bear on the predicted tragic end of Jerusalem. At this point the παρουσία, which, according to the evangelist, was one of the subjects on which the disciples desired information, becomes the theme of discourse. What is said thereon is so perplexing as to tempt a modern expositor to wish it had not been there, or to have recourse to critical expedients to eliminate it from the text. But nothing would be gained by that unless we got rid, at the same time, of other sayings of kindred character ascribed to Jesus in the Gospels. And there seems to be no reason to doubt that some such utterance would form a part of the eschatological discourse, even if the disciples did not ask instruction on the subject. The revelation as to the last days of Israel naturally led up to it, and the best clue to the meaning of the *Parusia-logion* may be to regard it as a pendant to that revelation.

Ver. 29. εὐθέως. Each evangelist expresses himself here in his own way,

ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται <sup>24. Mk. xiii. Lk. xi. 33 (T. R.).</sup>  
 ἀπὸ<sup>1</sup> τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
 30. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ<sup>2</sup>  
 οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὕσονται  
 τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ  
 δυνάμεως καὶ δόξης πολλῆς. 31. καὶ ἀποστελεῖ τοὺς ἀγγέλους  
 αὐτοῦ μετὰ τῶν σάλπιγγος φωνῆς<sup>3</sup> μεγάλης, καὶ ἐπισυνάξουσιν τοὺς <sup>52. I Cor. xv. Thess. iv. 16. Heb. xii. 19, etc.</sup>  
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρῶν οὐρανῶν ἕως<sup>4</sup>  
 ἁκρῶν αὐτῶν.

<sup>1</sup> BD have ακ (Tisch.). απο in BLXΔΣ (W.H.).

<sup>2</sup> BBL omit τῷ.

<sup>3</sup> BLD omit φωνῆς (Tisch., W.H. relegate to the margin). BD (καὶ φωνῆς) XΣ al have it and it is doubtless genuine.

<sup>4</sup> B 1, 13, 69 add των after ἕως (W.H. insert, but bracketed).

Lk. most obviously adapting his words to suit the fact of a *delayed parusia*. Mt.'s word naturally means: immediately, following close on the events going before, the *thlipsis* of Jerusalem. One of the ways by which those to whom εὐθέως is a stumbling block strive to evade the difficulty is to look on it as an inaccurate translation by the Greek Matthew of **סְהֵרָה**, supposed to be in Hebrew original. So Schott, *Comm. Ex. Dog.*—δ ἥλιος . . . σαλευθήσονται: a description in stock prophetic phrases (Is. xiii. 9, xxxiv. 4, Joel iii. 15, etc.) of what *seems* to be a general collapse of the physical universe. Is that really what is meant? I doubt it. It seems to me that in true prophetic Oriental style the colossal imagery of the physical universe is used to describe the political and social consequences of the great Jewish catastrophe: national ruin, breaking up of religious institutions and social order. The physical stands for the social, the shaking of heaven for the shaking of earth (Haggai ii. 6); or in the prophetic imagination the two are indissolubly blended: stars, thrones, city walls, temples, effete religions tumbling down into one vast mass of ruin. If this be the meaning εὐθέως is to be strictly taken.—φέγγος, applicable to both sun and moon, but oftener applied to the moon or stars; φῶς oftenest to the sun, but also to the moon. *Vide* Trench, *Syn.*, p. 163.—Ver. 30. καὶ τότε. Amid the general crash what longing would arise in Christian hearts for the presence of the Christ! To this longing the announcement introduced by these words "and then"

responds.—τὸ σημεῖον τ. υἱ. τ. ἀ. The question what is this sign has greatly perplexed commentators, who make becoming confessions of ignorance. "We must not be positive in conjecturing," Morison. "What this shall be it is vain to conjecture," Cambridge N. T. Is the reference not to Daniel vii. 13, "one like the Son of Man," and the meaning: the sign which is the Son of Man, τ. υ. τ. ἀ. being genitive of appos.? So Weiss after Storr and Wolf.—("σημεῖον υἱοῦ, similis est illis quibus profani passim utuntur quando dicunt βία Ἡρακλῆος," i.e., "vis Herculis seu ipse Hercules," Wolf, *Curae Phil.*) Christ His own sign, like the lightning or the sun, *self-evidencing*.—καὶ τότε κόψονται, etc.: a clause not in Mk. and obscure in meaning; why mourn? because they recognise in the coming One their Judge? or because they see in Him one who had been despised and rejected of men, and penitently (taking the sin home to themselves) acknowledge His claims? ("believed on in the world," 1 Tim. iii. 16).—ἐρχόμενον . . . πολλῆς, description of the coming, here as in xvi. 27, xxvi. 64, in terms drawn from Daniel vii. 13.—Ver. 31. μετὰ σάλπιγγος φ. μ., with a trumpet of mighty sound, another stock phrase of prophetic imagery (Is. xxvii. 13).—καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς α., and they (the angels or messengers) shall collect the *elect* (as in vv. 22, 24), showing that the advent is described in terms suited to the situation previously depicted. The Christ comes for the comfort of those preserved from the general ruin.—ἐκ τῶν τ. ἀνέμων: not merely from the mountains east of the Jordan, but from every quarter of the



32. "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἁπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἔγγυς τὸ ἔθρος· 33. οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἐπὶ θύραις. 34. ἀμὴν λέγω ὑμῖν,<sup>1</sup> οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. 35. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,<sup>2</sup> οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 36. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς<sup>3</sup> ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν,<sup>4</sup> εἰ μὴ ὁ πατήρ μου<sup>5</sup> μόνος. 37. Ὡςπερ δέ<sup>6</sup> αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ<sup>7</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ

<sup>1</sup> BDL add *οτι* after *νμιν* (W.H.).

<sup>2</sup> BDL read *παρελευσεται*. The plural (T. R.) is a grammatical correction.

<sup>3</sup> *BDL al.* omit *της* before *ωρας*.

<sup>4</sup> After *ουρανων* *BD*, old Latin vers., and some cursives add *ουδε ο υιος* hich is adopted by most modern editors.

<sup>5</sup> *BDLΔΣ* omit *μου*.

<sup>6</sup> *γαρ* in *BD*.

<sup>7</sup> *NBL* omit *και*.

arth where faithful souls are found; tho of Is. xxvii. 13 again audible here. —ἀπ' ἄκρων, etc., echo of phrases in Deut. xxx. 4, Ps. xix. 7. This *Parusialogion* is not to be regarded as a didactic statement, but simply as a λόγος παρακλήσεως for the comfort of anxious spirits. With that aim it naturally places the *Parusia* within the reach of those it is designed to comfort. After the ruin of Israel there is no history; only the wind-up. Jerusalem destroyed, the curtain falls. Christ's didactic words suggest another aspect, a delayed *Parusia*, vide on xvi. 28. From the foregoing exposition it appears that the coming of the Son of Man is not to be identified with the judgment of Jerusalem, but rather forms its preternatural background.

Vv. 32-36. *Parabolic close* (Mk. xiii. 28-32, Lk. xxi. 29-33).—Ver. 32. ἀπὸ τῆς συκῆς, etc., from the fig tree learn its parable, rapid condensed speech befitting the tense state of mind; learn from that kind of tree (article generic) the lesson it can teach with regard to the moral order: Tender branch, young leaf = summer nigh. Schott, *Comm. Ex. Dog.*, p. 125, renders ἀπὸ τ. σ. ὅπερ ficus = ficum contemplando. On the form ἐκφύῃ vide notes on Mk.—Ver. 33. οὕτως κ. ὅ, so do ye also when ye see all these things, recognise that it is nigh, at the doors. What are "these things"? what "it"? The former are the things mentioned in vv. 15-21 (ὅταν οὖν ἴδῃτε, ver. 15), the latter is the παρουσία.—Ver. 34. Solemn assurance that the

predicted will come to pass.—πάντα ταῦτα is most naturally taken to mean the same things as in ver. 33, the main subject of the discourse, the impending destruction of the Jewish state. Jesus was quite certain that they would happen within the then living generation (ἡ γενεὰ αὕτη), not merely through miraculous foresight but through clear insight into the moral forces at work.—Ver. 35. Declaration similar to that in chap. v. 18 concerning the validity of the law.—Ver. 36. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, of that day and hour. The reference is to the coming of the Son of Man, the expression throughout the N. T. having the value of an "indisputable fixed terminus technicus," Weiffenbach, *Wiederkunftsgedanke*, p. 157.—οὐδεὶς οἶδεν, no one knows, a statement made more emphatic by application to the angels of heaven, and even to the Son (οὐδὲ ὁ υἱός). The meaning is not that Jesus disclaims even for Himself knowledge of the precise day, month, or year of what in ver. 34 He has declared will happen within the present generation; whether, e.g., the crisis of the war would be in 69 or 70 A.D. That is too trivial a matter to be the subject of so solemn a declaration. It is an intimation that all statements as to the time of the παρουσία must be taken in a qualified sense as referring to a subject on which certain knowledge is not attainable or even desirable. It looks like Jesus correcting Himself, or using two ways of speaking, one for comfort (it will be soon), and one for caution (it



ἀνθρώπου. 38. ὥσπερ<sup>1</sup> γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ \* κατακλυσμοῦ, \* τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες,<sup>2</sup> ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν \* κιβωτόν, 39. καὶ οὐκ ἔγνωσαν, ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ<sup>3</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40. "Τότε δύο ἔσονται<sup>4</sup> ἐν τῷ ἀγρῷ· ὁ<sup>5</sup> εἰς παραλαμβάνεται, καὶ ὁ<sup>5</sup> εἰς ἀφίεται. 41. δύο \* ἀλήθουσai ἐν τῷ μύλῳ<sup>6</sup>· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42. "Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα<sup>7</sup> ὁ κύριος ἔρχεται· 43. ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾗδαι ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἅν, καὶ οὐκ ἂν<sup>d</sup> εἴασε

<sup>1</sup> *ws* in *BL* 33. <sup>2</sup> *BD* 33 have the simple *γαμίζοντες* (Tisch., W.H.).

<sup>3</sup> *BD* omit *καὶ*. <sup>4</sup> *εσονται* *duo* in *BL*. <sup>5</sup> *o* in both places omitted in *NBDL*.

<sup>6</sup> *μυλω* in *NBLΔΣ*. *D* has *μυλωνι*. <sup>7</sup> *ημερα* in *NBDΔΣ*, cursives.

may not be so soon as even I think or you expect). His whole manner of speaking concerning the second advent seems to have two faces; providing on the one hand for the possibility of a Christian era, and on the other for an accelerated *Parusia*.

Vv. 37-42. *Watch therefore* (cf. Lk. xvii. 26-30, 34-36).—Ver. 37. *αἱ ἡμέραι τ. Νῶε*, the history of Noah used to illustrate the uncertainty of the *Parusia*.—Ver. 38. *ἦσαν* with the following participles is not an instance of the periphrastic imperfect. It rather stands by itself, and the particles are descriptive predicates. Some charge these with sinister meaning: *τρώγοντες*, hinting at gluttony because often used of beasts, though also, in the sense of eating, of men (John vi. 58, xiii. 18). So Beza and Grotius; *γαμοῦντες καὶ γαμίζοντες*, euphemistically pointing at sexual licences on both sides (Wolf, "omnia vagis libidinibus miscabantur"). The idea rather seems to be that all things went on as usual, as if nothing were going to happen. In the N. T., and especially in the fourth Gospel, *τρώγω* seems to be used simply as a synonym for *ἐσθίω*. In like manner all distinction between *ἐσθίειν* and *χορτάζεσθαι* (= to feed cattle in classics) has disappeared. *Vide* Mk. vii. 27, 28, and consult Kennedy, *Sources of New Testament Greek*, p. 82.—Ver. 39. *οὐκ ἔγνωσαν*, they did not know, scil., that the flood was coming till it was on them.—Ver. 40, 41 graphically illustrate the suddenness of the *Parusia*.—*εἰς εἰς* (ver. 40) instead of *εἰς ἑτέρος*, so *μία μία* in ver. 41. Of these idioms Herrmann in

*Viger* (p. 6) remarks: "Sapiunt Ebraismum".—*παραλαμβάνεται, ἀφίεται*, one is taken, one left. The reference may either be to the action of the angels, ver. 31 (Meyer), or to the judicial action of the Son of Man seizing some, leaving free others (Weiss-Meyer). The sentences are probably proverbial (Schott), and the terms may admit of diverse application. However applied, they point to opposite destinies.—*ἀλήθουσai*, grinding: *ἀλήθω*, late for *ἀλέω*, condemned by Phryn., p. 151.—*ἐν τῷ μύλῳ* (T. R.), in the mill house.—*ε. τ. μύλῳ* (W.H.), in or with the millstone. The reference is to a handmill, which required two to work it when grinding was carried on for a considerable time—women's work (*vide* Robinson, i., 485; Furrer, *Wand.*, p. 97; Bénézing, p. 85, where a figure is given).—Ver. 42. *γρηγορεῖτε*, watch, a frequently recurring exhortation, implying not merely an uncertain but a delayed *Parusia*, tempting to be off guard, and so making such repeated exhortations necessary.—*ποῖα ἡμέρα*, on what sort of a day, early or late; so again in ver. 43, at what sort of a watch, seasonable or unseasonable.

Vv. 43-51. *Two parables: the Thief and the Two Servants*, enforcing the lesson: Watch!—Ver. 43. *γινώσκετε*, observe, *nota bene*.—*εἰ ᾗδαι*: supposition contrary to fact, therefore verbs in prot. and apod. indicative.—*ὁ κλέπτῃς*, admirably selected character. It is the thief's business to keep people in the dark as to the time of his coming, or as to his coming at all.—*οἰκοδεσπότης* suggests the idea of a great man, but in reality it

διορυγῆναι<sup>1</sup> τὴν οἰκίαν αὐτοῦ. 44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε  
 ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε,<sup>2</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
 45. Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ  
 κύριος αὐτοῦ<sup>3</sup> ἐπὶ τῆς θεραπείας<sup>4</sup> αὐτοῦ, τοῦ διδόναι<sup>5</sup> αὐτοῖς τὴν  
 e Lk. xii. 42. τροφὴν \*ἐν \*καιρῷ; 46. μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ  
 1 Pet. v. 6. κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.<sup>6</sup> 47. Ἀμὴν λέγω ὑμῖν, ὅτι  
 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48. Ἐὰν δέ  
 1 Ch. xxv. 5. Lk. i. 21 εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Ἰχρονίζῃ ὁ κύριός  
 (to tarry, with ἐν); μου<sup>7</sup> ἔλθειν,<sup>8</sup> 49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους,<sup>9</sup> ἐσθίειν δὲ καὶ  
 xii. 45. Heb. x. 37. πίνειν<sup>10</sup> μετὰ τῶν μεθυόντων, 50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου  
 6 here and in Lk. xii. 46. ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51. καὶ \*διχο-  
 46. b same τομήσει αὐτόν, καὶ τὸ ἡμέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν<sup>11</sup> θήσει· ἐκεῖ  
 phrase in Lk. xii. 46. ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>1</sup> διορυγῆναι B<sup>2</sup>DIL 33; as in T. R. in BΔΣ.

<sup>2</sup> ἡ οὐ δοκεῖτε ὥρα in BBDL.

<sup>3</sup> BBDIL 1, 33 *al.* omit αὐτοῦ.

<sup>4</sup> οἰκετίας in BILΔΣ (W.H.). θεραπείας in D *al.*

<sup>5</sup> δουναι in B<sup>2</sup>CDILΔΣ. διδοναι is from Lk.

<sup>6</sup> οὕτως ποιοῦντα in B<sup>2</sup>CDIL.

<sup>7</sup> μου before ὁ κύριος in B<sup>2</sup>CDIL *al.*

<sup>8</sup> B 33 omit ἐλθειν.

<sup>9</sup> B<sup>2</sup>CDIL add αὐτοῦ.

<sup>10</sup> ἐσθίειν δὲ καὶ πίνειν in B<sup>2</sup>CDIL.

is a poor peasant who is in view. He lives in a clay house, which can be dug through (sun-dried bricks), *vide* διορυγῆναι in last clause. Yet he is the master in his humble dwelling (*cf.* on vi. 19).—Ver. 45. τίς, who, taken by Grotius, Kuinoel, Schott, etc. = εἷ τις, *si quis*, supposing a case. But, as Fritzsche points out, the article before π. δούλος is inconsistent with this sense.—πιστὸς, φρόνιμος: two indispensable qualities in an upper servant, trusty and judicious.—θεραπείας (T. R.), service = body of servants, οἰκετίας (B., W.H.), household = domestics.—Ver. 46 answers the question by felicitation.—μακάριος, implying that the virtue described is rare (*vide* on chap. v. 3): a rare servant, who is not demoralised by delay, but keeps steadfastly doing his duty.—ἐπὶ π. τ. ὑπάρχουσιν, this one among a thousand is fit to be put in charge of the whole of his master's estate.—Ver. 48. The other side of the picture—ἐὰν δέ . . . ἐκεῖνος: not the same individual, but a man placed in the same *post* ("cui eadem provincia sit demandata," Schott).—χρονίζῃ (again in xxv. 5): the servant begins to reflect on the fact that his lord is late in coming, and is demoralised.—ἄρξηται, he (now) begins to play the tyrant (τύπτειν) and

to indulge in excess (ἐσθίει καὶ πίνειν, etc.). Long delay is necessary to produce such complete demoralisation.—Ver. 50. ἥξει: the master comes at last, and of course he will come unexpected. The delay has been so long that the unworthy servant goes on his bad way as if the master would never come at all.—Ver. 51. διχοτομήσει, he will cut him in sunder as with a saw, an actual mode of punishment in ancient times, and many commentators think that this barbarous penalty is seriously meant here. But this can hardly be, especially as in the following clause the man is supposed to be still alive. The probable meaning is: will cut him in two (so to speak) with a *whip* = thrash him, the base slave, unmercifully. It is a strong word, selected in sympathy with the master's rage. So Schott: "verberibus multis eam castigavit". Koetsveld, *De Gelijk.*, p. 246, and Grimm (Thayer) but with hesitancy. Beza and Grotius interpret: will divide him from the family = dismiss him.—μετὰ τῶν ὑποκριτῶν, with the hypocrites, *i.e.*, eye-servants, who make a great show of zeal under the master's eye, but are utterly negligent behind his back. In Lk. the corresponding phrase is τῶν ἀπίστων, the unfaithful.

XXV. 1. "ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα<sup>a</sup> παρθένοις, αἰτνες λαβοῦσαι τὰς \*λαμπάδας αὐτῶν<sup>1</sup> ἐξῆλθον εἰς ἀπάντησιν<sup>2</sup> τοῦ νυμφίου.<sup>2</sup> 2. πέντε δὲ ἦσαν ἐξ αὐτῶν<sup>3</sup> φρόνιμοι,<sup>4</sup> καὶ αἱ<sup>5</sup> πέντε μωραί.<sup>4</sup> 3. αἰτνες<sup>6</sup> μωραί, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν,<sup>7</sup> οὐκ ἔλαβον μεθ' ἑαυτῶν<sup>b</sup> ἔλαιον· 4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν<sup>8</sup> μετὰ τῶν λαμπάδων αὐτῶν.<sup>8</sup> 5. χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

<sup>a</sup> anointing). Lk. xvi. 6. Rev. vi. 6; xviii. 13 (commerce). c 2 Pet. ii. 3 (Ps. lxxvi. 7).

<sup>3</sup> αὐτῶν in BDL (W.H.).

<sup>2</sup> ὑπάντησιν in ΞBC (Tisch., W.H.). After νυμφίου is added καὶ τῆς νυμφῆς in DΣ it. vul., Syr. Sin., Or., Hil. W.H. place this reading in margin, and it calls for further discussion. *Vide* below for Resch's view.

<sup>3</sup> ἐξ αὐτῶν ἦσαν in ΞBCDLΔΣ.

<sup>4</sup> μωραι, φρόνιμοι in ΞBCDLZΣ, several cursives including 33.

<sup>5</sup> αἱ omitted in ΞBCDLZΣ, 33 *al.*

<sup>6</sup> αἱ γὰρ for αἰτνες in ΞBCLΣ 33.

<sup>7</sup> αὐτῶν in BCDA. ΞL have neither αὐτ. nor εαυτ. (Tisch.).

<sup>8</sup> First αὐτῶν omit ΞBDLZ. For second ΞB have εαυτῶν.

CHAPTER XXV. THREE ESCHATOLOGICAL PARABLES. These parables (especially the first and third) are appropriately introduced by Mt. at this place, whether actually uttered in immediate connection with the Olivet discourse, or during the Passion week, or otherwise. In his reproduction of the book of Logia, Wendt gives the group of parables inculcating constant preparedness for the *Parusia*, including the *Waiting Servants* (Lk. xii. 35-38); the *Thief* (Mt. xxiv. 43, 44; Lk. xii. 39, 40); the *Upper Servant* (Mt. xxiv. 45-51; Lk. xii. 42, 48), and the *Ten Virgins* (Mt. xxv. 1-12; Lk. xiii. 25), a somewhat earlier place (L. J., i., pp. 118-122).

Vv. 1-13. *Parable of the Ten Virgins*, in Mt. only.—Ver. 1. τότε, then, connecting what follows in the evangelist's mind with the time referred to in the previous parable, i.e., with the *Parusia*.—δέκα παρθένοις: ten virgins, not as the usual number—as to that no information is available—but as one coming readily to the mind of a Jew, as we might in a similar case say a dozen.—αἰτνες, such as; αἱ might have been used, but the tendency in N. T. and late Greek is to prefer ὅστις to ὅς.—τὰς λαμπάδας α., their torches consisting of a wooden staff held in the hand, with a dish at the top, in which was a piece of cloth or rope dipped in oil or pitch (*vide* Lightfoot, *Hor. Heb.*). Rutherford (*New Phrynicus*, p. 131) says that λαμπάδας is

here used in the sense of oil lamps, and that in the common dialect λαμπάς became equivalent to λύχνος.—εἰς ὑπ(ἀπ-)άντησιν: *vide* at viii. 34.—τοῦ νυμφίου: the bridegroom, who is conceived of as coming with his party to the house of the bride, where the marriage feast is to take place, contrary to the usual though possibly not the invariable custom (Judges xiv. 10). The parable at this point seems to be adapted to the spiritual situation—the Son of Man coming again. Resch thinks καὶ τῆς νύμφης a true part of the original parable, without which it cannot be understood (*Aussercanonische Paralleltexte zu Mt. und Mk.*, p. 300).—Ver. 2. πέντε μωραί, πέντε φρόνιμοι: equal numbers of both, not intended to represent the proportion in the spiritual sphere; foolish, wise, not bad and good, but imprudent and prudent, thoughtless and thoughtful. Even the "foolish" might be very attractive, lovable girls; perhaps might have been the favourites at the feast: for wisdom is apt to be cold; foolish first named in best MSS., and properly, for they play the chief rôle in the story, and are first characterised in the sequel.—Ver. 3. ἔλαιον: the statement about the foolish, indicating the nature or proof of their folly, is that they took their lamps but did not take oil. None? or only not a supply sufficient for an emergency—possible delay? Goebel (*Die Parabeln Jesu*) decides for



d here only 6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν, ἰδοὺ, ὁ νυμφίος ἔρχεται,<sup>1</sup>  
 in sense  
 of trim.  
 e Ch. iii. 9;  
 xvi. 8;  
 xxiii. 31.  
 Rom. viii.  
 23. 1 Cor.  
 xi. 31 (all  
 instances  
 of the re-  
 flex. pron.  
 used in ref.  
 to 1st and  
 2nd pers.).  
 ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.<sup>2</sup> 7. Τότε ἡγέρθησαν πᾶσαι αἱ  
 παρθένοι ἐκείναι, καὶ ἔκόσμησαν τὰς λαμπάδας αὐτῶν.<sup>3</sup> 8. αἱ δὲ  
 μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἑλαίου ὑμῶν, ὅτι αἱ  
 λαμπάδες ἡμῶν σβέννυνται. 9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι,  
 λέγουσαι, Μήποτε οὐκ ἄρκεσθι ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ  
 μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. 10. ἀπερ-

<sup>1</sup> ἐρχεται omit ΞBCDLZ (Tisch., W.H.).

<sup>2</sup> Omit αὐτου ΞB (Tisch., W.H.).

<sup>3</sup> εαυτων in ΞABLZΣ.

<sup>4</sup> ου μη in BCDXΔΣ (W.H.), ουκ in ΞALZ (Tisch., W.H., in margin).

<sup>5</sup> The best authorities omit δε.

the former view. His idea of the whole situation is this: the virgins meet at the bride's house, there wait the announcement of the bridegroom's approach, then for the first time proceed to light their lamps, whereupon the foolish find that there is nothing in the dish except a dry wick, which goes out shortly after being lighted. In favour of this view he adduces the consideration that the other alternative makes the wise too wise, providing for a rare occurrence. Perhaps, but on the other hand Goebel's view makes the foolish too foolish, and also irrelevantly foolish, for in the case supposed they would have been at fault even if the bridegroom had not tarried. But the very point of the parable is to illustrate the effect of *delay*. On the various ways of conceiving the situation, *vide The Parabolic Teaching of Christ*.—Ver. 4. ἐν τοῖς ἀγγείοις: the wise took oil in the vessels, i.e., in vessels, with an extra supply, distinct from the cups at the top of the torches containing oil.—Ver. 5. χρονίζοντος τ. ν.: no reason given for delay, a possibility in natural life, the point on which the spiritual lesson, "be ready," hinges.—ἐνύσταζαν, they nodded, aorist, because a transient state; ἐκάθευδον, and remained for some time in slumber, imperfect, because the state continuous. Carr (Camb. N. T.) cites Plato, *Apol. Socr.*, as illustrating the discriminating use of the two verbs in reference to the two stages of sleep.—πᾶσαι, all, sleep in the circumstances perfectly natural and, everything being ready, perfectly harmless.—Ver. 6. ἰδοὺ ὁ νυμφίος: at length at midnight a cry is raised by some one not asleep—*lo! the bridegroom*; laconic, rousing, heard by all sleepers.—ἐξέρχεσθε εἰς ἀπάντησιν, go forth to meeting: no words that can

be dispensed with here either. Go forth whence? from the bride's house (Goebel); from some inn, or private dwelling on the way, whither they have turned in on finding that the bridegroom tarried (Bleek, Meyer, Weiss). On this point Goebel's view is to be preferred.—Ver. 7. ἐκόσμησαν, trimmed, or proceeded to trim, for which the imperfect would have been more suitable. In the case of the five foolish it was an action attempted rather than performed, begun rather than completed.—Ver. 8. σβέννυνται, are going out, as in R.V.—Ver. 9. μήποτε, lest, implying, and giving a reason for, an unexpressed declinature. Kypke renders, *perhaps, fortasse*, citing examples from classics, also Loesner, giving examples from Philo. Elsner suggests that ὁρᾶτε or βλέπετε is understood before μήποτε. Schott, putting a comma after ὑμῖν, and omitting δὲ after πορεύεσθε, translates thus: lest perchance there be not enough for us and you, go rather to them that sell, etc. ("ne forte oleum neque nobis neque vobis sufficiat, abite potius," etc.).—πορεύεσθε, etc.: this seems a cold, ungenerous suggestion on the part of the wise, and apparently untrue to what was likely to occur among girls at such a time. Could the oil really be got at such a time of night? and, supposing it could, would going not throw them out of the festivities? Augustine says: "non consensulum sed irridendum est ista responsio" (Serm. xc., iii., 8). More humanely, in the modern spirit, Koetsveld suggests that the marriage procession to music and song was very slow, and that there was a fair chance of overtaking it after the purchase (*De Gelyk.*, p. 220). Let us hope so; but I fear we must fall back on the fact that "sudden emergencies bring



χομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξὸν ἡμῖν. 12. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13. Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.<sup>1</sup>

14. "Ὡσπερ γὰρ ἄνθρωπος ἠποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· 15. καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν

<sup>f</sup> Ch. xxi. 33.  
Mk. xii. 1.  
Lk. xv. 13;  
xx. 9.  
<sup>g</sup> 2 Cor. viii. 3.

<sup>1</sup> The words ἐν ᾗ ὁ υἱὸς τ. α. ερ. are omitted in  $\Sigma$  ABCDLXΔΣ 33 *al.* *plur.*, and by modern editors.

into play a certain element of selfishness," and take the advice of the wise as simply a refusal to be burdened with their neighbours' affairs.

Ver. 10. ἀπερχομένων, etc. The foolish took the advice and went to buy, and *in so doing acted in character*; foolish in that as in not having a good supply of oil. *They should have gone on without oil*, the great matter being to be in time. By reckoning this as a point in their folly we bring the foolish virgins into analogy with the foolish builder in chap. vii. 26. *Vide* notes there, and also *The Parabolic Teaching of Christ*, p. 505 f. Of course, on this view the oil has no significance in the spiritual sphere. It plays a great part in the history of interpretation. For Chrys. and Euthy., the lamp = virginity, and the oil = pity, and the moral is: continence without charity worthless; a good lesson. "Nothing," says the former, "is blinder than virginity without pity; thus the people are used to call the merciless dark (σκοτεινούς)," Hom. lxxviii.—ἐκλείσθη ἡ θύρα, the door was shut, because all the guests were supposed to be within; no hint given by the wise virgins that more were coming. This improbable in the natural sphere.—Ver. 11. κύριε, κύριε, etc., master, master, open to us; a last, urgent, desperate appeal, knocking having preceded (Lk. xiii. 25) without result. The fear that they are not going to be admitted has seized their hearts.—Ver. 12. οὐκ οἶδα ὑμᾶς, I do not know you; in the natural sphere not a judicial penalty for arriving too late, but an inference from the late arrival that those without cannot belong to the bridal party. The solemn tone, however (ἀμὴν λ. ὅ.), shows that the spiritual here invades the natural. Pricaeus refers to Lk. xi. 7 as helping to understand the temper of the speech

from within = do not trouble me, the door is shut.—Ver. 13. The moral, γρηγορεῖτε, watch; not directed against sleep (ver. 5) but against lack of forethought. The reference of the parable to the *Parusia*, according to Weiss (Meyer), is imposed upon it by the evangelist.

Vv. 14-30. *Parable of the Talents* (cf. Lk. xix. 11-28), according to Weiss (Mt.-Ev., 535) and Wendt (L. J., i., 145) not a *Parusia*-parable originally, but spoken at some other time, and inculcating, like the parable of the unjust steward, skill and fidelity in the use of earthly goods.

—Ver. 14. Ὡσπερ: suggests a comparison between the parabolic history and the course of things in the kingdom, but the apodosis carrying out the comparison is omitted.—γὰρ implies that the point of comparison is in the view of the evangelist the same as in the preceding parable.—ἀποδημῶν, about to go abroad.—ἐκάλεσε, etc., called his own servants and delivered to them his means; not an unnatural or unusual proceeding introduced against probability for the sake of the moral lesson; rather the best thing he could do with his money in his absence, dividing it among carefully selected slaves, and leaving them to do their best with it. Investments could not then be made as now (*vide* Koetsveld, p. 254).—Ver. 15. πέντε, δύο, ἓν: the number of talents given in each case corresponded to the master's judgment of the capacity (δύναμιν) of each man. All were supposed to be trustworthy and more or less capable. Even one talent represented a considerable sum, especially for that period when a *denarius* was a day's wage.—καὶ ἀπεδήμησεν, and then he went away. So ends the account of the master's action.—εὐθὺς should be connected with πορευθεὶς, whereby it gains

ἡ δύναμις· καὶ ἀπεδήμησεν εὐθέως. 16. πορευθεὶς δὲ<sup>1</sup> ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο<sup>2</sup> ἐν αὐτοῖς, καὶ ἐποίησεν<sup>3</sup> ἄλλα πέντε τάλαντα.<sup>4</sup> 17. ὡσαύτως καὶ<sup>5</sup> ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς<sup>6</sup> ἄλλα δύο. 18. ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ,<sup>7</sup> καὶ ἀπέκρυψε<sup>8</sup> τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19. Μετὰ δὲ χρόνον πολὺν<sup>9</sup> ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.<sup>10</sup> 20. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.<sup>11</sup> 21. Ἐφη δὲ<sup>12</sup> αὐτῷ

<sup>1</sup>  $\aleph$ B omit δε, the insertion of which is due to the εὐθέως being taken as belonging to ἀπεδήμησεν. It should be taken with πορευθεὶς (Tisch., W.H.).

<sup>2</sup> ἡργασατο in  $\aleph$ BDL.

<sup>3</sup> ἐκέρδησεν in BCDL $\Sigma$  (W.H.).  $\aleph$  has ἐποίησεν (Tisch.).

<sup>4</sup> BL omit this second τάλαντα (W.H.).

<sup>5</sup> καὶ omitted in  $\aleph$ NCL (Tisch., W.H., in text, insert in margin).

<sup>6</sup> καὶ αὐτος omit  $\aleph$ BCL.

<sup>7</sup> γην in  $\aleph$ BL (Tisch., W.H.).

<sup>8</sup> ἐκρυψεν in  $\aleph$ ABCDL 33.

<sup>9</sup> πολὺν χρόνον in  $\aleph$ BCDL.

<sup>10</sup> λόγον before μετ' αὐτῶν in  $\aleph$ BCDL $\Sigma$ . <sup>11</sup> ἐπ' αὐτοῖς omit  $\aleph$ BDL.

<sup>12</sup> δε omitted in  $\aleph$ BCDL $\Sigma$ , also in ver. 22 after προσελθὼν in  $\aleph$ B.

significance as indicating the temper of the servant. He lost no time in setting about plans for trading, with the talents entrusted to him (so Fritzsche, Weiss, Schanz, and Holtz., H. C.).—Ver. 16. εἰργάσατο ἐν αὐτοῖς, traded in or with them, used in classics also in this sense but without any preposition before the dative of the material.—ἄλλα πέντε, other five, which speaks to a considerable period in the ordinary course of trade.—Ver. 17. ὡσαύτως, in like manner; that absolutely the same proportion between capital and gain should be maintained in the two cases was not likely but possible, and the supposition is convenient for the application.—Ver. 18. ὥρυξεν γῇν, dug up the earth, and hid the silver of his master. Not dishonest—the master had not misjudged as to that—but indolent, unenterprising, timid. What he did was often done for safety. The master might have done it himself, but he wanted increase as well as safety. In Lk.'s parable the same type of man buries his pound in a napkin. A talent was too large to be put up that way.

Vv. 19-23.—Ver. 19. πολὺν χρόνον, the master returns after a long time, an important expression in a parable relating to the *Parusia*, as implying long delay.—συναίρει λόγον, maketh a reckoning, as in xviii. 23.—Ver. 20. The first servant gives his report:

bringing five and five, he presents them to his master, and says: ἴδε, as if inviting him to satisfy himself by counting.—Ver. 21. εὖ, well done! excellent! = εὖγε in classics, which is the approved reading in Lk. xix. 17. Meyer takes it as an adverb, qualifying πιστός, but standing in so emphatic a position at the head of the sentence and so far from the word it is supposed to qualify it inevitably has the force of an interjection—ἀγαθὲ καὶ πιστέ, devoted and faithful: two prime virtues in the circumstances. On the sense of ἀγαθός, vide xx. 15.—ἐπὶ π. σε καταστήσω, I will set thee over many things. The master means to make extensive use of the talents and energy of one who had shown himself so enthusiastic and trustworthy in a limited sphere.—εἰσελθε ε. τ. χαρὰν τ. κ. σ. This clause seems to be epexegetical of the previous one, or to express the same idea under a different form. χαρά has often been taken as referring to a feast given on the occasion of the master's return (so De Wette, Trench, etc.). Others (Reuss, Meyer, Weiss, Speaker's Com.) take it more generally as denoting the master's state of joy. Thus viewed, the word takes us into the spiritual sphere, the joy of the Lord having nothing in common with the affairs of the bank (Reuss, Hist. Ev.). Weiss thinks this second description of the reward pro-

ὁ κύριος αὐτοῦ, <sup>b</sup> Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, <sup>b</sup> here and in ver. 23 only.  
 ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>i</sup> here only of a man.  
 22. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν <sup>1</sup> εἶπε, Κύριε, δύο John vi. 60 (of a word). Jas. iii. 4 (of the wind).  
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>1</sup> 23. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα Ch. xxvi. 31. Mk. xiv. 27 (of a flock).  
 ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ j Lk. xv. 13; xvi. 1 (of property).  
 κυρίου σου. 24. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε, k here and in Rom. xii. 11.  
 Κύριε, ἔγνων σε ὅτι <sup>1</sup> σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, l here only.  
 καὶ συνάγων ὅθεν οὐ <sup>1</sup> διεσκόρπισας· 25. καὶ φοβηθεῖς, ἀπελθὼν m Heb. xi. 19 (in same sense).  
 ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. 26. Ἀπο- n Lk. xix. 23.  
 κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ <sup>k</sup> ὀκνηρὲ, 1 here only.  
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω, ὅθεν οὐ διεσκόρπισα· m  
 27. Ἐδεῖ οὖν σε <sup>2</sup> βαλεῖν τὸ ἀργύριον <sup>3</sup> μου τοῖς <sup>1</sup> τραπεζίταις· καὶ  
 ἐλθὼν ἐγὼ <sup>m</sup> ἐκομισάμην ἂν τὸ ἑμὸν σὺν <sup>a</sup> τόκῳ. 28. ἄρατε οὖν ἀπ' a

<sup>1</sup> ABCΔΣ omit λαβὼν. <sup>2</sup> ND have it. Probably a gloss, as is also <sup>επ</sup> αυτοῖς (wanting in <sup>2</sup> BDL) at the end of ver. 22.

<sup>2</sup> σε οὖν in <sup>2</sup> BCL 33.

<sup>3</sup> τα ἀργυρία in <sup>2</sup> B.

ceeds from the evangelist interpreting the parable allegorically of Messiah's return. But we escape this inference if we take the phrase "the joy of thy lord" as = the joy of lordship (*herilis gaudii*, Grotius, and Elsner after him). The faithful slave is to be rewarded by admission to fellowship in possession, partnership. Cf. μέτοχοι τοῦ χριστοῦ in Heb. iii. 14 = sharers ("fellows") with Christ, not merely "partakers of Christ". — Ver. 23. Praise and recompense awarded to the second servant in identical terms: reward the same in recognition of equal devotion and fidelity with unequal ability a just law of the Kingdom of God, the second law bearing on "Work and Wages" there. For the first, *vide* on xx. 1-16. Euthymius remarks ἴση ἡ τιμὴ διότι καὶ ἴση ἡ σπουδὴ.

Vv. 24-30.—Ver. 24. εἰληφώς, the perfect participle, instead of λαβὼν in ver. 20, because the one fact as to him is that he is the man who has received a talent of which he has made no use. (So Weiss in Meyer.)—ἐγνων σε ὅτι, for ἐγνων ὅτι σὺ, by attraction.—σκληρὸς, "hard": grasping, ungenerous, taking all to himself, offering no inducements to his servants, as explained in the proverbial expressions following: θερίζων, etc., reaping where you do not sow, and gathering where (ὅθεν instead of ὅπου, a word signifying *de loco*, instead of a word signifying *in loco*; *vide* Kypke for other examples) you did not scatter

with the fan = appropriating everything produced on his land by the labour of his servants, without giving them any share — no inducement to work for such a curmudgeon of a master: all toil, no pay. Compare this with the *real* character as revealed in: "Enter thou into the joy of lordship".—Ver. 25. φοβηθεῖς, etc., fearing: loss of the talent by trade; he thought the one thing to make sure of, in the case of such a master, was that what he had got might be safe.—ἐν τῇ γῇ: the primitive bank of security. *Vide* xiii. 44.—ἴδε ἔχεις τὸ σόν, see you have what belongs to you; no idea that the master was entitled not only to the talent, but to what it might earn.—Ver. 26. πονηρὲ (*vide* on vi. 23), "wicked" is too general a meaning: mean-spirited or grudging would suit the connection better.—πληρὸς is the fitting reply to σκληρὸς, and the opposite of ἀγαθός. You call me hard, I call you a churl: with no heart for your work, unlike your fellow-servant who put his whole heart into his work.—ὀκνηρὲ, slothful; a poor creature altogether: suspicious, timid, heartless, spiritless, idle.—ἦδεις, etc.: a question, neither making an admission nor expressing surprise or anger, but leading up to a charge of inconsistency = If that was your idea of me, why then, etc.—Ver. 27. ἔδει, etc., you ought in that case to have cast my silver to the money-changers, or bankers. That could have been done without



αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. 29. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ<sup>1</sup> μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. 30. Καὶ τὸν ὀφθαλμὸν δοῦλον ἐκβάλλετε<sup>2</sup> εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

o Lk. xvii.  
10.

31. "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγιοι<sup>3</sup> ἄγγελοι μετ' αὐτοῦ, 32. τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, καὶ συναχθήσεται<sup>4</sup> ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ<sup>5</sup> αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ

<sup>1</sup> For ἀπο δε του ἡ BDL have του δε (Tisch., W.H.).

<sup>2</sup> ἐκβάλλετε in ἡ ABCLXΔΣ.

<sup>3</sup> ἡ BDL omit ἄγιοι.

<sup>4</sup> συναχθησονται in ἡ BDLΣ. The singular is a grammatical correction.

<sup>5</sup> ἀφορισει in ἡ LA (Tisch., W.H.). BD have ἀφοριει as in T. R. (Weiss).

trouble or risk, and with profit to the master.—ἐγὼ, apparently intended to be emphatic, suggesting a distribution of offices between servant and master=yours to put it into the bank, mine to take it out. So Field (*Otium Nor.*), who, following a hint of Chrys., translates: "And I should have gone (ἐλθὼν) to the bank and received back mine own (or demanded it) with interest".—*σὺν τόκῳ*, literally, with offspring: a figurative name for interest on money.—Ver. 28. *ἄρατε*, etc., take the one talent from the man who made no use of it, and give it to the man who will make most use of it.—Ver. 29. General principle on which the direction rests pointing to a law of life, hard but inexorable.—Ver. 30. *ὀφθαλμὸν*, useless. Palairer renders *injuriousum*; Kypke, *improbum*. Being useless, he was both injurious and unjust. The useless man does wrong all round, and there is no place for him either in this world or in the Kingdom of God. His place is in the outer darkness.

Difference of opinion prevails as to whether this parable refers to the use of material goods for the Kingdom of God, or to the use of spiritual gifts. It is not, perhaps, possible to decide in ignorance of the historical occasion of the parable, nor is it necessary, as the same law applies.

Vv. 31-46. *The Judgment programme.*—Much diversity of opinion has prevailed in reference to this remarkable passage; as to the subjects of the judgment, and the authenticity of this judgment programme as a professed *logion* of Jesus. Are the judged all mankind, Christian and non-Christian, or Christians only, or

non-Christian peoples, including unbelieving Jews, or the Jewish people excluded? Even as early as Origen it was felt that there was room for doubt on such points. He says (*Comm. in Ev. M.*): "Utrum segregabuntur gentes omnes ab omnibus qui in omnibus generationibus fuerint, an illae tantum quae in consummatione fuerint derelictae, aut illae tantum quae crediderunt in Deum per Christum, et ipsae utrum omnes, an non omnes, non satis est manifestum. Tamen quibusdam videtur de differentiâ eorum, quae crediderunt haec esse dicta." Recent opinion inclines to the view that the programme refers to heathen people only, and sets forth the principle on which they shall be judged. As to the authenticity of the *logion* critics hold widely discrepant views. Some regard it as a composition of the evangelists. So Pfeiderer, e.g., who sees in it simply the literary expression of a genial humane way of regarding the heathen on the part of the evangelist, an unknown Christian author of the second century, who had charity enough to accept Christlike love on the part of the heathen as an equivalent for Christian faith (*Urchristenthum*, p. 532). Holtzmann, H. C., also sees in it a second-hand composition, based on 4 Esdras vii. 33-35, Apoc. Bar. lxxxiii. 12. Weiss, on the other hand, recognises as basis an authentic *logion* of Jesus, setting forth love as the test of true discipleship, which has been worked over by the evangelist and altered into a judgment programme for *heathendom*. Wendt (*L. J.*, p. 186) thinks that the *logion* in its original form was such a programme. This seems to be the most probable opinion.



πρόβατα ἀπὸ τῶν ῥέριφων, 33. καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν <sup>p Lk. xv. 29.</sup>  
αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. <sup>q Lk. xi. 50.</sup>

34. "Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ <sup>John xvii.</sup>  
εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν <sup>24. Heb.</sup>  
βασιλείαν ἀπὸ ἡ καταβολῆς ἡ κόσμου. 35. ἐπειάσα γάρ, καὶ <sup>iv. 3; ix.</sup>  
ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ἥξενος ἤμην, καὶ <sup>26 al.</sup>  
ἡ συνηγάγετέ με· 36. γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ <sup>Ch. xxvii.</sup>  
ἡ ἐπισκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἡλθετε πρὸς με. 37. Τότε <sup>7. Acts</sup>  
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σέ εἶδομεν <sup>xvii. 21.</sup>  
πεινῶντα, καὶ ἐθρέψαμεν; ἡ διψῶντα, καὶ ἐποτίσαμεν· 38. πότε δέ <sup>Eph. ii. 19.</sup>  
σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἡ γυμνόν, καὶ περιεβάλομεν; <sup>Heb. xi. 13.</sup>  
<sup>here and in vv. 38, 43 (Deut. xxii. 2. Josh. ii. 18. Judges xix. 18).</sup>  
<sup>Lk. i. 68, 78; vii. 16. Acts vii. 23. Jas. i. 27.</sup>

Ver. 31. ὅταν δὲ, the description following recalls xxiv. 30, to which the ὅταν seems to refer.—Ver. 32. πάντα τὰ ἔθνη naturally suggests the heathen peoples as distinct from Jews, though the latter may be included, notwithstanding the fact that in one respect their judgment day had already come (xxiv. 15-22).—ἀφοριεῖ: first a process of separation as in the interpretation of the parable of the tares (xiii. 40).—τὰ πρόβατα ἀπὸ τῶν ἐρίφων, the sheep from the young goats. Sheep and goats, though feeding together under the care of the same shepherd, seem of their own accord to separate into two companies. Tristram and Furrer bear witness to this.—Ver. 33. καὶ στήσει, etc., the bare placing of the parties already judges, the good on the right, the evil on the left; sheep, emblems of the former; goats, of the latter. Why? No profit from goats, much from sheep; from their wool, milk, lambs, says Chrys., Hom. lxxix. Lust and evil odour secure for the goat its unenviable emblematic significance, say others: "id animal et libidinosum et olidum" (Grotius). Lange suggests stubbornness as the sinister quality. More important is the point made by Weiss that the very fact that a separation is necessary implies that all were one flock, i.e., that the judged in the view of Jesus are all professing Christians, disciples true or false.

Vv. 34-40. οἱ εὐλογημένοι τοῦ πατρός μου, my Father's blessed ones, the participle being in effect a substantive.—κληρονομήσατε, etc.: this clause Weiss regards as a proof that the parable originally referred to disciples, as for them only could the kingdom be said to be prepared from the foundation of the world. Wendt, holding the original

reference to have been to the heathen, brackets the words from οἱ εὐλογ. to κόσμου as of doubtful authenticity.—Ver. 35. ἐπειάσα, ἐδίψησα, ξένος ἤμην: hungry, thirsty, a stranger. The claims created by these situations are universally recognised though often neglected; to respond to them is a duty of "common humanity".—συνηγάγετέ με, ye received me (into your house) (cf. Judges xix. 18.—οὐκ ἔστιν ἄνθρωπος συνάγων με εἰς οἶκόν μου). Meyer, Weiss, and others, with stricter adherence to the literal meaning of the word, render: ye gathered me into the bosom of your family; Fritzsche: ye admitted me to your table ("simul convivio adhibuistis").—Ver. 36. γυμνός, ἡσθένησα, ἐν φυλακῇ: deeper degrees of misery demanding higher degrees of charity; naked = ill clad, relief more costly than in case of hunger or thirst; sick, calling for sympathy prompting to visits of succour or consolation; in prison, a situation at once discreditable and repulsive, demanding the highest measure of love in one who visits the prisoner, the temptation being strong to be ashamed of one viewed as a criminal, and to shrink from his cell, too often dark and loathsome.—ἐπισκέψασθέ με, this verb is often used in the O. T. and N. T. in the sense of gracious visitation on the part of God (for ἡ ἐπισκοπή in Sept.)

(vide Lk. i. 78, and the noun ἐπισκοπή in Lk. xix. 44).—Ver. 37. κύριε: not necessarily spoken by disciples supposed to know or believe in Jesus (Weiss). The title fits the judicial dignity of the person addressed by whomsoever used. In disclaiming the praise accorded, those who call the Judge κύριος virtually deny personal acquaintance with Him.—Ver. 40. ἐφ' ὅσον, in so far as = καθ' ὅσον

39. πότε δέ σε εἶδομεν ἀσθενῇ,<sup>1</sup> ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε ;  
 40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρεῖ αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐφ'  
 ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου<sup>2</sup> τῶν ἐλαχίστων, ἐμοὶ  
 ἐποιήσατε.

41. "Τότε ἔρεῖ καὶ τοῖς ἐξ εὐωνύμων, Περεύεσθε ἀπ' ἐμοῦ, οἱ<sup>3</sup>  
 Mk. xi. 21. "κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ  
 Lk. vi. 28. καὶ τοῖς ἀγγέλοις αὐτοῦ. 42. ἐπέινασα γάρ, καὶ οὐκ ἐδώκατέ μοι  
 Kom. xii. φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· 43. ξένος ἤμην, καὶ οὐ  
 14. Jas. συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν  
 iii. 9 φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. 44. Τότε ἀποκριθήσονται αὐτῷ<sup>4</sup>  
 καὶ αὐτοί, λέγοντες, Κύριε, πότε σέ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ  
 ξένον, ἢ γυμνόν, ἢ ἀσθενῇ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι ;  
 v here and in 1 John iv. 18 in 45. Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἄμην λέγω ὑμῖν, ἐφ'  
 N. T. ὅσον (Ezek. xiv. οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.  
 3. Wis- dom xi. 14; 46. Καὶ ἄ- λουσονται οὗτοι εἰς ἡ κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς  
 xvi. 24 al. ζωὴν αἰώνιον."

<sup>1</sup> BD have *ασθενοντα* (Tisch., W.H.).

<sup>2</sup> B omits *των αδελφων μου*, probably an error of similar ending.

<sup>3</sup> NBL 33 omit *οι*, a significant omission. *Vide* below.

<sup>4</sup> *αυτω* has only minus. to support it.

(Heb. vii. 20), used of time in Mt. ix. 15.—ἐνὶ . . . ἐλαχίστων, the Judge's brethren spoken of as a body apart, not *subjects*, but rather *instruments*, of judgment. This makes for the non-Christian position of the judged. The brethren are the Christian poor and needy and suffering, in the first place, but ultimately and inferentially any suffering people anywhere. Christian sufferers represent Christ, and human sufferers represent Christians.—τῶν ἐλαχίστων seems to be in apposition with ἀδελφῶν, suggesting the idea that the brethren of the Son of Man are the insignificant of mankind, those likely to be overlooked, despised, neglected (*cf.* x. 42, xviii. 5).

Vv. 41-46. *κατηραμένοι*, cursed, not *the* cursed (οἱ wanting), and without τοῦ πατρός μου. God has no cursed ones.—εἰς τὸ πῦρ, etc., the eternal fire is represented as prepared not for the condemned men, but for the devil and his angels. Wendt brackets the clause *κατηραμένοι . . . ἀγγέλοις αὐτοῦ* to suggest that as Jesus spoke it the passage ran: go away from me, for I was hungry, etc.—Vv. 42, 43, simply negative all the statements contained in vv. 35, 36.—Ver. 44 repeats in summary form the reply of the δίκαιοι, *mutatis mutandis*, rapidly enumerating the states

of need, and disclaiming, with reference to all, neglect of service, οὐ διηκονήσαμεν σοι; ver. 45 repeats ver. 40 with the omission of τῶν ἀδελφῶν μου and the addition of οὐκ before ἐποιήσατε.—Ver. 46. *κόλασιν*, here and in 1 John iv. 18 (ὁ φόβος κόλασιν ἔχει), from *κολάζω* = mutilation or pruning, hence suggestive of corrective rather than of vindictive punishment as its tropical meaning. The use of this term in this place is one of the exegetical grounds rested on by those who advocate the "larger hope". Another is the strict meaning of αἰώνιος: *agelong*, not *everlasting*. From the combination results the phrase: *agelong*, pruning, or discipline, leaving room for the hope of ultimate salvation. But the doctrine of the future states must ultimately rest on deeper considerations than those supplied by verbal interpretation. Weiss (Mt.-Evang.) and Wendt (*L. f.*) regard ver. 46 as an interpolation by the evangelist.

The doctrine of this passage is that love is the essence of true religion and the ultimate test of character for all men Christian or non-Christian. All who truly love are implicit Christians. For such everywhere the kingdom is prepared. They are its true citizens and God is their Father. In calling those

XXVI. 1. ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, 2. "Οἴδατε ὅτι μετὰ δύο ἡμέρας <sup>vv. 58, 69. Mk. xiv. 54, 66; xv. 16. Lk. xi. 21; xxii. 55. John xviii. 15. Vide below.</sup> τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι." 3. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>1</sup> καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατή-

<sup>1</sup> καὶ οἱ γραμματεῖς omitted in  $\Sigma$ ABDL (Tisch., W.H., Ws.).

who love the Father's blessed ones Jesus made an important contribution to the doctrine of the Fatherhood, defining by discriminating use the title "Father".

CHAPTERS XXVI.-XXVII. THE PASSION HISTORY. These chapters give with exceptional fulness and minuteness of detail the story of Christ's last sufferings and relative incidents. The story finds a place in all four Gospels (Mk. xiv., xv.; Lk. xxii., xxiii.; John xviii., xix.), showing the intense interest felt by Christians of the apostolic age in all that related to the Passion of their Lord. Of the three strata of evangelic tradition relating respectively to what Jesus *taught*, what He *did*, and what He *suffered*, the last-named probably came first in origin. Men could wait for the words and deeds, but not for the awful tale of suffering. Even Holtzmann, who puts the teaching first, recognises the Passion drama as the nucleus of the tradition as to memorable facts and experiences. In the formation of the Passion chronicle the main facts would naturally come first; around this nucleus would gather gradually accretions of minor incidents, till by the time the written records began to be compiled the collection of *memorabilia* had assumed the form it bears, say, in the Gospel of Mark; the historic truth on the solemn subject, at least as far as it could be ascertained. The passionless tone of the narrative in all four Gospels is remarkable; the story is told in subdued accent, in few simple words, as if the narrator had no interest in the matter save that of the historian: ἀπαθῶς ἅπαντα διηγούνται, καὶ μόνῃς τῆς ἀληθείας φροντίζουσι. Euthy. Zig. *ad* Mt. xxvi. 67.

Chapter xxvi. and parallels contain the anointing, the betrayal, the Holy Supper, the agony, the apprehension, the trial, the denial by Peter.

Vv. 1-5. Introductory (Mk. xiv. 1, 2, Lk. xxii. 1, 2).—Vv. 1-2 contain a prediction by Jesus two days before Passover

of His approaching death; vv. 3-5 a notice of a consultation by the authorities as to how they might compass His death. In the parallels the former item appears as a mere date for the latter, the prediction being eliminated.—Ver. 1. πάντας τ. λόγους τούτους, all these sayings, most naturally taken as referring to the contents of chaps. xxiv., xxv., though a backward glance at the whole of Christ's teaching is conceivable. Yet in case of such a comprehensive retrospect why refer only to words? Why not to both *dicta et facta*?—Ver. 2. τὸ πάσχα, used both of festival, as here, and of victim, as in ver. 17. The Passover began on the 14th of Nisan; it is referred to here for the first time in our Gospel.—παραδίδεται, present, either used to describe vividly a future event (Burton, M. T., § 15) or to associate it with the feast day as a fixture (γίνεται), "calendar day and divine decree of death fixed beyond recall" (Holtz., H. C.), or to imply that the betrayal process is already begun in the thought of the false-hearted disciple.—Ver. 3. τότε, two days before Passover.—συνήχθησαν points to a meeting of the Sanhedrim.—εἰς τὴν αὐλὴν denotes the meeting place, either the *palace* of the high priest in accordance with the use of αὐλή in later Greek (Weiss), or the court around which the palatial buildings were ranged (Meyer) = *atrium* in Vulgate, followed by Calvin. In the latter case the meeting would be informal. In any case it was at the high priest's quarters they met: whereupon Chrys. remarks: "See the inexpressible corruption of Jewish affairs. Having lawless proceedings on hand they come to the high priest seeking authority where they should encounter hindrance" (Hom. lxxix.).—Καϊάφα, Caiaphas, surname, Joseph his name, seventeen years high priest (*vide* Joseph. Ant., i8, 2, 2; 4, 3).—Ver. 4. ἵνα with subjunctive after a verb of effort or plan; in classic Greek oftener ὅπως with future indicative (Burton, § 205).—δύο by,

σωσι δόλω,<sup>1</sup> καὶ ἀποκτείνωσιν. 5. ἔλεγον δέ, “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.”

6. Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ  
 b Mk. xiv. 3. λεπροῦ, 7. προσῆλθεν αὐτῷ γυνὴ ἡ ἀλάβαστρον ἡ μύρου ἔχουσα<sup>2</sup>  
 Lk. vii. 37 (gender doubtful). βαρυτίμου,<sup>3</sup> καὶ ὁ κατέχεεν ἐπὶ τὴν κεφαλὴν<sup>4</sup> αὐτοῦ ἀνακειμένου.  
 c Mk. xiv. 3 (cf. const.). 8. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, “Εἰς τί  
 ἡ ἀπώλεια αὕτη; 9. ἡδύνατο<sup>5</sup> γὰρ τοῦτο τὸ μύρον<sup>7</sup> πραθῆναι

<sup>1</sup> δολω κρατησωσι in **ΣABDLΔΣ** (Tisch., W.H., Ws.). T. R. supported only by minusc.

<sup>2</sup> ἔχουσα before ἀλάβαστρον μύρον in **ΣBDL** 13, 33, 69, etc.

<sup>3</sup> πολυτίμου in **ΣADL** (Tisch.) as in T. R. in **ΒΓΔΣ** (W.H.). πολυτίμου probably comes from John xii. 3.

<sup>4</sup> ἐπὶ τῆς κεφαλῆς in **ΣBD** 1, 13, 69 *al.* (Tisch., W.H.). <sup>5</sup> **ΣBDL** omit αὐτοῦ.

<sup>6</sup> ἡδύνατο in **ΣBLΔ**. <sup>7</sup> **ΣABDL** *al.* omit το μύρον (Tisch., W.H., Ws.).

craft, a method characteristic of clerics; *indigna consultatio* (Bengel); cowardly and merciless.—Ver. 5. ἔλεγον δέ: δέ points back to ver. 1, which fixes the passion in Passover time, while the Sanhedrists thought it prudent to keep off the holy season for reason given.—μὴ, etc., to avoid uproar apt to happen at Passover time, Josephus *teste* (B. J., i., 4, 3).

Vv. 6-13. *Anointing in Bethany* (Mk. xiv. 3-9, *cf.* John xii. 1-11). Six days before Passover in John; no time fixed in Mt. and Mk. Certainly within Passion week. The thing chiefly to be noted is the setting of this pathetic scene, between priestly plotting and false discipleship. “Hatred and baseness on either hand and true love in the midst” (*Training of the Twelve*).—Ver. 6. τοῦ δὲ Ἰησοῦ, etc.: indicates the scene, in Bethany, and in the house of Simon known as the leper (the one spoken of in viii. 2?). The host of Lk. vii. 36 ff. was a Simon. On the other hand, the host of John xii. 1 f., or at least a prominent guest, was Lazarus, brother of Martha and Mary. This and other points of resemblance and difference raise the question: do all the four evangelists tell the same story in different ways? On this question endless diversity of opinion has prevailed. The probability is that there were two anointings, the one reported with variations by Mt., Mk., and John, the other by Lk.; and that the two got somewhat mixed in the tradition, so that the precise details of each cannot now be ascertained. Happily the ethical or religious import of the two beautiful

stories is clear.—Ver. 7. ἀλάβαστρον, an “alabaster” (vase), the term, originally denoting the material, being transferred to the vessel made of it, like our word “glass” (Speaker’s *Com.*), in common use for preserving ointments (Pliny, N.H., iii., 3). An alabaster of nard (μύρον) was a present for a king. Among five precious articles sent by Cambyzes to the King of Ethiopia was included a μύρον ὀλᾶβ. (Herod., iii., 20). On this ointment and its source *vide* Tristram, *Natural History of the Bible*, p. 484 (quoted in notes on Mk.).—βαρυτίμου (here only in N. T.), of great price; this noted to explain the sequel.—κεφαλῆς: she broke the vase and poured the contents on the head of Jesus, feet in John; both possible; must be combined, say the Harmonists.—Ver. 8. ἠγανάκτησαν, as in xx. 24. The disciple-circle experienced various annoyances from first to last: Syrophenician woman, mothers and children, ambition of James and John, Mary of Bethany. The last the most singular of all. Probably all the disciples disapproved more or less. It was a woman’s act, and they were *men*. She was a poet and they were somewhat prosaic.—ἀπώλεια, waste, a precious thing thrown away. To how many things the term might be applied on similar grounds! The lives of the martyrs, *e.g.*, *cui bono*? That is the question; not so easily answered as vulgar utilitarians think. Beside this criticism of Mary place Peter’s revolt against the death of Jesus (xvi. 22).—Ver. 9. δοθῆναι, etc., to be given (the proceeds, subject easily understood) to the poor. How much better a use than



πολλοῦ, καὶ δοθῆναι πτωχοῖς." 10. Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Τί <sup>4</sup>κόπους <sup>4</sup>παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν <sup>d</sup> Lk. xi. 7; εἰργάσατο <sup>1</sup> εἰς ἐμέ. 11. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν. <sup>xviii. 5.</sup> Gal. vi. 17. ἐμέ δὲ οὐ πάντοτε ἔχετε. 12. βαλοῦσα γὰρ αὕτη το μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ <sup>e</sup> ἐνταφιάσαι με ἐποίησεν. 13. ἀμήνη <sup>e</sup> John xix λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, <sup>40</sup> (Gen 1. 2). λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς <sup>f</sup> μνημόσυνον αὐτῆς." f Mk. xiv. 9. 14. Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώ- Acts x. 4 (Sir. xlv. 16 al.). τῆς, πρὸς τοὺς ἀρχιερεῖς, 15. εἶπε, "Τί θέλετέ μοι δοῦναι, κἀγὼ

<sup>1</sup> ηργασατο in B<sup>5</sup>D (Tisch., W.H.). αἰρ. in BL.

to waste it in the expression of a sentiment!—Ver. 10. γνοὺς, perceiving though not hearing. We have many mean thoughts we would be ashamed to speak plainly out.—τί κόπους παρέχετε, etc., why trouble ye the woman? a phrase not frequent in classic authors, though similar ones occur, and even this occasionally (*vide* Kypke); found not only here but in Lk. xi. 7, xviii. 5, Gal. vi. 17, the last place worthy to be associated with this; St. Paul and the heroine of Bethany kindred spirits, liable to "troubles" from the same sort of people and for similar reasons.—καλὸν, noble, heroic: a deed done under inspiration of uncalculating love.—Ver. 11 suggests a distinction between general ethical categories and duties arising out of special circumstances. Common men recognise the former. It takes a genius or a passionate lover to see and swiftly do the latter. Mary saw and did the rare thing, and so achieved an ἔργον καλὸν.—ἐμέ δὲ οὐ π., "a melancholy litotes" (Meyer).—Ver. 12. πρὸς τὸ ἐνταφ., to prepare for burial by embalming; so near is my death, though ye thought not of it: effect of the woman's act, not her conscious purpose. The Syriac version introduces a *quasi*. She meant nothing but to show her love, quickened possibly by instinctive foreboding of ill. But an act done in that spirit was the best embalming of Christ's body, or rather of His act in dying, for the two acts were kindred. Hence naturally the solemn declaration following, an essential part of the story, of indubitable authenticity.—Ver. 13. τὸ εὐ. τοῦτο, *this* gospel, the gospel of my death of love.—ἐν ὅλῳ τῷ κόσμῳ: after ὅπου ἔαν might seem superfluous; not so, however: it serves to indicate the range of the "wheresoever": wide as the world, universality predicted for

Christianity, and also for the heroine of the anointing. Chrysostom, illustrating Christ's words, remarks: Even those dwelling in the British Isles (Βρετανικὰς νήσους) speak of the deed done in a house in Judaea by a harlot (*Hom.* lxxx.: Chrys. identifies the anointing here with that in Lk. vii.).

Vv. 14-16. *Judas offers to betray Jesus* (Mk. xiv. 10, 11, Lk. xxii. 3-6).—Ver. 14. τότε, then; the roots of the betrayal go much further back than the Bethany scene—*vide* on xvii. 22, 23—but that scene would help to precipitate the fatal step. Death at last at hand, according to the Master's words. Then a base nature would feel uncomfortable in so unworldly company, and would be glad to escape to a more congenial atmosphere. Judas could not breathe freely amid the odours of the ointment and all it emblemized.—εἰς τ. δ., one of the Twelve (I).—Ver. 15. τί θέλετε, etc., what are ye willing to give me? Mary and Judas extreme opposites: she freely spending in love, he willing to sell his Master for money. What contrasts in the world and in the same small circle! The mercenary spirit of Judas is not so apparent in Mk. and Lk.—κἀγὼ, etc.: καὶ introducing a co-ordinate clause, instead of a subordinate clause, introduced by ὥστε or ἵνα; a colloquialism or a Hebraism: the traitor mean in style as in spirit.—ἔστησαν, they placed (in the balance) = weighed out. Many interpret: they agreed = συνεφώνησαν. So Theophy.: "Not as many think, instead of ἐξυγοστάτησαν". This corresponds with Mk. and Lk., and the likelihood is that the money would not be paid till the work was done (Fritzsche). But Mt. has the prophecies ever in view, and uses here a prophetic word (Zech. xi. 12, ἔστησαν τὸν μισθόν μου τρι. ἀργ., Sept.), indifferent as to the time when

g here only ὑμῖν παραδώσω αὐτόν; " Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια ·  
in this sense. 16. καὶ ἀπὸ τότε ἐξήτει ἡ εὐκαιρίαν ἵνα αὐτὸν παραδῷ.  
h Lk. xxii. 6

17. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ,  
λέγοντες αὐτῷ,<sup>1</sup> "Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;"  
i here only. 18. Ὁ δὲ εἶπεν, "Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἵπατε  
j Heb. xi. 23. αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι · πρὸς σέ ἵ ποιῶ  
τὸ ἵ πάσχα μετὰ τῶν μαθητῶν μου." 19. Καὶ ἐποίησαν οἱ μαθηταὶ  
ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

20. Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 21. καὶ  
ἐσθιόντων αὐτῶν εἶπεν, "Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει  
με." 22. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος

<sup>1</sup> NBDLΔ omit αὐτῷ.

payment was made. Coined money was in use, but the shekels may have been weighed out in antique fashion by men careful to do an iniquitous thing in the most orthodox way. Or there may have been no weighing in the case, but only the use of an ancient form of speech after the practice had become obsolete (Field, *Ot. Nor.*). The amount = about three or four pounds sterling, a small sum for such a service; too small thinks Meyer, who suggests that the real amount was not known, and that the sum was fixed in the tradition to suit prophecy.—Ver. 16. εὐκαιρίαν, a good occasion, the verb, εὐκαιρέω (Mk. vi. 31), belongs to late Greek (Lobeck, *Phryn.*, p. 125).

Vv. 17-19. *Arrangements for Paschal Feast* (Mk. xiv. 12-16, Lk. xxii. 7-13).—Ver. 17. τῇ δὲ πρώτῃ τ. ἀ. The sacred season which began on the 14th Nisan and lasted for seven days, was two feasts rolled into one, the Feast of the Passover and the Feast of Unleavened Bread, and it was called by either name indifferently.—ποιῶ, where? A much more perplexing question is: when? Was it on the evening of the 13th (beginning of 14th), as the Fourth Gospel seems to say, or on the evening of the following day, as the synoptical accounts seem to imply, that Jesus kept the Paschal Feast? This is one of many harmonistic problems arising out of the Gospel narratives from this point onwards, on which an immense amount of learned labour has been spent. The discussions are irksome, and their results uncertain; and they are apt to take the attention off far more important matters: the essentials of the moving tale, common to all the evangelists. We must be content to remain in doubt

as to many points.—θέλεις ἐτοιμάσωμεν, the deliberative subjunctive, without ἵνα after θέλεις.—Ver. 18. ὑπάγετε, go ye into the city, i.e., Jerusalem.—πρὸς τὸν δεῖνα, to such a one, evidently no sufficient direction. Mk. and Lk. are more explicit. Mt. here, as often, abbreviates. Doubtless a previous understanding had been come to between Jesus and an unknown friend in Jerusalem. Euthy. suggests that a roundabout direction was given to keep Judas in ignorance as to the rendezvous.—ὁ καιρὸς μου., my time (of death). Some (Grotius, Speaker's *Com.*, Carr, Camb. N.T.) find in the words a reason for anticipating the time of the Paschal Feast, and so one of the indications, even in the Synoptics, that John's date of the Passion is the true one.—ποιῶ τ. π., I make or keep (present, not future), a usual expression in such a connection. Examples in Raphael.—μετὰ τ. μ.: making thirteen with the Master, a suitable number (*justa φραγρία*, Grotius), between the prescribed limits of ten and twenty. The lamb had to be entirely consumed (Ex. xii. 4, 43). Did Jesus and the Twelve eat the Paschal lamb?

Vv. 20-25. *The presence of a traitor announced* (Mk. xiv. 18-21, Lk. xxii. 21-23).—Vv. 20, 21. ὀψίας δὲ γ. It is evening, and the company are at supper, and during the meal (ἐσθιόντων αὐ., ver. 21) Jesus made a startling announcement. At what stage is not indicated. Elsner suggests a late stage: "Cum fere comedissent; vergente ad finem coenae," because an early announcement would have killed appetite.—Ver. 21. παραδώσει με, shall betray me. General announcement, without any clue to the individual, as in Mk. ver. 18.—Ver. 22.

αὐτῶν,<sup>1</sup> “Μήτι ἐγὼ εἰμι, κύριε;” 23. Ὁ δὲ ἀποκριθεὶς εἶπεν, “Ὁ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ <sup>k</sup> τρυβλίῳ τὴν χεῖρα,<sup>2</sup> οὗτός με παρα- <sup>here and in parall.</sup> δώσει. 24. ὁ μὲν υἱὸς τοῦ ἀνθρώπου <sup>here and in Mk. xiv.</sup> ὑπάγει, καθὼς γέγραπται <sup>21 in sense of dying.</sup> περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.” 25. Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδίδους αὐτὸν εἶπε, “Μήτι ἐγὼ εἰμι, ῥαββί;” Λέγει αὐτῷ, “<sup>m</sup> Σὺ <sup>m</sup> εἶπας.” <sup>m ver. 64.</sup>

26. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν<sup>8</sup> ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου<sup>4</sup> τοῖς μαθηταῖς, καὶ<sup>4</sup> εἶπε, “Λάβετε, φάγετε·

<sup>1</sup> εἰς ἑκαστος without αὐτῶν in  $\aleph$ BCLZ 33 (Tisch., W.H.).

<sup>2</sup> τὴν χεῖρα before ἐν τῷ τρυβλίῳ in  $\aleph$ ABLZ.

<sup>3</sup>  $\aleph$ BCDLZ omit τον.

<sup>4</sup> For ἐδίδου τ. μ. καὶ εἶπε  $\aleph$ BDLZ, cursives, have δους τ. μ. εἶπεν.

λυπούμενοι seems a weak word, and the addition of the evangelist's pet word σφόδρα does not make it strong. None of the accounts realistically express the effect which must have been produced.—ἤρξαντο helps to bring out the situation: they *began* to inquire after some moments of mute astonishment.—μήτι ἐγὼ, etc., can it be I? expecting or hoping for a negative answer; yet not too sure: probably many of them were conscious of fear; even Peter might be, quite compatibly with his boldness a little later.—Ver. 23. ὁ ἐμβάψας, he who dipped, dips, or shall have dipped. The aorist participle decides nothing as to time, but merely points to a single act, as distinct from a process (*cf.* the present in Mk.). The expression in Mt. does not necessarily identify the man unless we render: who has just dipped, and conceive of Jesus as dipping immediately after. (So Weiss.) In favour of this view it may be said that there was no sense in referring to a single act of dipping, when there would be many in the course of the meal, unless the circumstances were such as to make it indicate the individual disciple. The mere dipping in the same dish would not identify the traitor, because there would be several, three or four, doing the same thing, the company being divided into perhaps three groups, each having a separate dish.—τὴν χεῖρα. The ancients used their hands, not knives and forks. So still in the East.—τρυβλίῳ. Hesy chius gives for this word ὀξοβάφιον = acetabulum, a vessel for vinegar. Hence Elsner thinks the reference is to a vessel full of bitter herbs steeped in vinegar, a dish partaken of at

the beginning of the meal. More probably the words point to a dish containing a mixture of fruit—dates, figs, etc.—vinegar and spices, in which bread was dipped, the colour of bricks or mud, to remind them of the Egyptian bondage (*vide* Buxtorf, *Lex. Talm.*, p. 831). The custom of dipping here referred to is illustrated by the following from Furrer (*Wanderungen*, p. 133): “Before us stood two plates, one with strongly spiced macaroni, the other with a dish of fine cut leeks and onions. Spoons there were none. There were four of us who dipped into the same dish.”—Ver. 24. ὑπάγει, goeth, a euphemism for death. *Cf.* John xiii. 33.—καλὸν ἦν without the *ἀν*, not unusual in conditional sentences of this sort: supposition contrary to fact (*vide* Burton, *M. T.*, §§ 248-9).

Vv. 26-29. *The Lord's Supper* (Mk. xiv. 22-25; Lk. xxii. 19, 20).—Ver. 26. ἐσθ. δὲ αὐτῶν: same phrase as in ver. 21, with δὲ added to introduce *another* memorable incident of the paschal supper. No details are given regarding that meal, so that we do not know how far our Lord followed the usual routine, for which consult Lightfoot, *Hor. Heb.*, or Smith's *Dictionary*, article *Passover*. Neither can we with certainty fix the place of the Holy Supper in the paschal meal, or in relation to the announcement of the traitor. The evangelists did not concern themselves about such subordinate matters.—λαβὼν, etc., having taken a cake of bread and given thanks He broke it. The benediction may have been an old form put to a new use, or original.—εὐλογήσας has not ἄρτον for its object, which would in that case have been placed after it.—δους, etc., giving

τοῦτό ἐστι τὸ σῶμά μου." 27. Καὶ λαβὼν τὸ<sup>1</sup> ποτήριον, καὶ<sup>2</sup> εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, "Πίετε ἐξ αὐτοῦ πάντες." 28. τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς<sup>3</sup> διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29. λέγω δὲ ὑμῖν, ὅτι<sup>4</sup> οὐ μὴ πίνω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος<sup>5</sup> τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶ τὸν ἐν<sup>α</sup> τῇ βασιλείᾳ τοῦ "πατρὸς μου."

<sup>a</sup> Ch. xiii.  
43 (similar  
exp.).

<sup>1</sup> NBLZΔΣ omit το (Tisch., W.H., Ws.).

<sup>2</sup> καὶ is in NBD, but wanting in CLZΔΣ 1, 33. W.H. put it in brackets.

<sup>3</sup> For μου, το της καινης NBLZ have μου της, omitting καινης. D has the same with καινης.

<sup>4</sup> NΔZΣ omit οτι (Tisch., W.H., Ws.); ABCΛΔ have οτι.

<sup>5</sup> γεννηματος in NABCDL al. pl.

to the disciples; the cake broken into as many morsels, either in the act of giving or before the distribution began.—λάβετε φάγετε, take, eat.—λάβετε only in Mk. (W. and H.).—φάγετε probably an interpretative addition, true but unnecessary, by our evangelist.—τοῦτό ἐστιν τὸ σῶμά μου, this is my body. The ἐστι is the copula of symbolic significance. Jesus at this sacred moment uses a beautifully simple, pathetic, and poetic symbol of His death. But this symbol has had the fate of all religious symbolism, which is to run into fetish worship; in view of which the question is raising itself in some thoughtful minds whether discontinuance, at least for a time, of the use of sacraments would not be a benefit to the religion of the spirit and more in harmony with the mind of Christ than their obligatory observance.—Ver. 27. ποτήριον, a cup, the article being omitted in best MSS. It is idle, and in spirit Rabbinical, to inquire which of the four cups drunk at the paschal feast. The evangelist had no interest in such a question.—εὐχαριστήσας: a different word from that used in reference to the bread, but similar in import = having given thanks to God. Observe, Jesus was in the mood, and able, at that hour, to thank and praise, confident that good would come out of evil. In Gethsemane He was able only to submit.—λέγων, etc.: Mk.'s statement that all drank of the cup, Mt. turns into a direction by Jesus to do so, liturgical practice influencing the report here as in φάγετε. Jesus would use the fewest words possible at such an hour.—Ver. 28. τὸ αἷμά μου: the very colour of the wine suggestive; hence called αἷμα σταφυλῆς in Deut.

xxxii. 14; my blood, pointing to the passion, like the breaking of the bread.—τῆς διαθήκης (for the two gen. μου τ. δ. dependent on αἷμα, vide Winer, 30, 3, 3), the blood of me, of the covenant. The introduction of the idea appropriate to the circumstances: dying men make wills (διατίθενται οἱ ἀποθνήσκοντες, Euthy.). The epithet καινης in T. R. is superfluous, because involved in the idea. The covenant of course is new. It is Jeremiah's new covenant come at last. The blood of the covenant suggests an analogy between it and the covenant with Israel ratified by sacrifice (Ex. xxiv. 8).—τὸ περὶ πολλῶν ἐκχυνόμενον: the shedding for many suggests sacrificial analogies; the present participle vividly conceives that which is about to happen as now happening; περὶ πολλῶν is an echo of ἀντὶ πολλῶν in xx. 28.—εἰς ἄφεσιν ἁμαρτιῶν: not in Mk., and may be a comment on Christ's words, supplied by Mt.; but it is a true comment. For what else could the blood be shed according to Levitical analogies and even Jeremiah's new covenant, which includes among its blessings the complete forgiveness of sin?—Ver. 29 contains an express statement of the fact implied in the preceding actions, viz., that death is near. It is the last time I shall drink paschal (τούτου τ. γ., etc.) wine with you. I am to die at this passover. The second half of the sentence is not to be taken prosaically. It is the thought of meeting again, brought in to brighten the gloom of the leave-taking ("so tritt zu dem Lebewohl ein Gedanke an das Wiedersehen," Holtz., H.C.). To disentangle figure from fact in this poetic utterance about the new



30. Καὶ ὁ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31. τότε ὁ Mk. xiv. 26  
λέγει αὐτοῖς ὁ Ἰησοῦς, " Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν (absol. as  
τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, ' Πατάξω τὸν ποιμένα, καὶ διασκορ- here).  
πισθίησεται <sup>1</sup> τὰ πρόβατα τῆς ποιμένης.' 32. μετὰ δὲ τὸ ἐγερθῆναί  
με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν." 33. Ἀποκριθεὶς δὲ ὁ Πέτρος  
εἶπεν αὐτῷ, " Εἰ καὶ <sup>2</sup> πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε  
σκανδαλισθήσομαι." 34. Ἐφη αὐτῷ ὁ Ἰησοῦς, " Ἀμὴν λέγω σοι, ὅτι p ver. 74.  
ἐν ταύτῃ τῇ νυκτί, πρὶν <sup>3</sup> ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με." Mk. xiv.  
30, 68. Lk.  
35. Λέγει αὐτῷ ὁ Πέτρος, " Κἂν δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε xxii. 34, 60.  
ἀπαρνήσομαι." Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον. John xiii  
36; xviii  
27.

<sup>1</sup> διασκορπισθήσονται in  $\Sigma$  ABCIL $\Sigma$ . The sing. a correction.

<sup>2</sup> καὶ omitted in most uncials.

wine is impossible. Hence such comments as those of Bengel and Meyer, to the effect that καινὸν points to a new kind of wine ("novitatem dicit plane singulare," Beng.), serve no purpose. They turn poetry into prose, and pathos into bathos.

The remarkable transaction narrated in vv. 26-29 was an acted parable proclaiming at once the fact and the epoch-making significance of the approaching passion. It sets in a striking light the personality of Jesus; His originality, His tenderness, His mastery of the situation, His consciousness of being through His life and His death the inaugurator of a new era.—Was Judas present? Who can tell? Lk.'s narrative seems to imply that he was. Mt. and Mk. give no sign. They cannot have regarded his absence as of vital importance.

Vv. 30-46. *Gethsemane* (Mk. xiv. 26-42, Lk. xxii. 39-46).—Ver. 30. ὑμνήσαντες. With this participle, referring to the last act within the supper chamber—the singing of the paschal hymn (the Hallel, part 2, Ps. 115-118, or possibly a *new* song, Grotius)—we pass without, and after talk between Jesus and the disciples, arising out of the situation, arrive at the scene of another sacred memory of the passion eve. If, as is said (Lightfoot, *Hor. Heb.*), it was required of Jews that they should spend passover night in Jerusalem, the spirit of Jesus led Him elsewhere—towards the Mount of Olives, to the garden of the agony.—Ver. 31. τότε, then, on the way through the valley between the city and Olivet, the valley of Jehoshaphat (Kedron), suggestive of prophetic memories (Joel iii., Zech. xiii., xiv.), leading up, as well as the present situation, to the topic.—πάντες, all; one

false-hearted, all without exception weak.—ἐν ἐμοί, in what is to befall me.—ἐν τῇ ν. τ. So near is the crisis, a matter of hours. The shadow of Gethsemane is beginning to fall on Christ's own spirit, and He knows how it must fare with men unprepared for what is coming.—γέγραπται γάρ: in Zech. xiii. 7, freely reproduced from the Hebrew.—Ver. 32 predicts a brighter future to alleviate the gloom. The Shepherd will yet again go before His flock (προάξω, *pastoris more*, Grotius), leading them.—εἰς τ. Γαλιλαίαν, the place of reunion. This verse is wanting in the Fayum Fragment, which Harnack regards as a sign of its great antiquity. Resch, *Agrapha*, p. 495.—Ver. 33. εἰ πάντες σκανδαλισθήσονται, if, or although, all shall be offended; the future implies great probability of the case supposed; Peter is willing to concede the likelihood of the assertion in reference to all the rest.—ἐγὼ οὐδέποτε, I, never, vehemently spoken and truly, *so far as he knows himself*; sincere in feeling, but weaker than he is aware of.—Ver. 34. ἐν. τ. τ. ν., repetition of statement in ver. 31, with added emphasis (ἀμὴν, etc.), and = never? this night I tell you.—πρὶν ἀλέκτορα φωνῆσαι: more exact specification of the time to make the statement more impressive = before the dawn.—ἀλέκτωρ, poetic form for ἀλεκτρών. This fowl not mentioned in O. T.; probably introduced into Palestine after the exile, possibly from Babylon (Benzinger, pp. 38, 94). Not allowed to be kept in Jerusalem according to Lightfoot, but this is contradicted by others (Schöttgen, Wünsch). In any case the prohibition would not apply to the Romans. Though no hens had been in Jerusalem, Jesus might have spoken the words to mark

- q Mk. xiv. 36. ΤΟΤΕ ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς ἡχοῖον λεγόμενον  
 32. John Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, "Καθίσατε αὐτοῦ, ἕως οὐ"  
 iv. 5. ἀπελθὼν προσεύξωμαι ἐκεῖ." 37. Καὶ παραλαβὼν τὸν Πέτρον  
 Acts i. 18, καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἄδημονεῖν.  
 19; iv. 34 (pl. lands);  
 v. 3, 8; 38. τότε λέγει αὐτοῖς, "Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου.  
 xxviii. 7 (pl.).  
 r Mk. xiv. 33. Phil. μένιντε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ." 39. Καὶ προσελθὼν<sup>3</sup> μικρόν,  
 ii. 26. ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, "Πάτερ μου,  
 e parall. Mk. vi. 26. Lk. εἰ δυνατόν ἐστι, ἑπαρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ  
 xviii. 23, ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ." 40. Καὶ ἔρχεται πρὸς τοὺς μαθητάς,  
 24. καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, "Οὕτως οὐκ  
 t here and in Mk. xiv. 35.

<sup>1</sup> The reading varies here, some MSS. having *ἕως ου* (B, etc.), some *ἕως αν* (DLΔ), some *ἕως* (ΣCM).

<sup>2</sup> *ἐκεῖ προσεύξωμαι* in *ΣBDL 33 al.*

<sup>3</sup> So in *ΒΣ* (W.H. in text). Most uncials read *προσελθων* (Tisch., W.H., in margin). Weiss thinks this an assimilation to Mt.'s usual expression, and *προελθων* the true reading.

the time of night.—*τρὶς*, thrice, suggestive of denial in *aggravated form*; on which, not on the precise number of times, as an instance of miraculous prediction, stress should be laid.—Ver. 35: intensified protestation of fidelity—*καὶ* before *ἐάν* (*κάν*) intensive, introducing an extreme case, death for the Master.—*οὐ μή*, making the predictive future emphatically negative—I certainly will not.—*ὁμοίως*, similarly, weaker than Mk.'s *ὡσαύτως*. Very improbable, thinks De Wette. But the disciples were placed in a delicate position by Peter's protestations, and would have to say something, however faint-heartedly.

Vv. 36-46. *The agony* (so called from the word *ἀγωνία* in Lk. xxii. 44, a *ἄπαξ* λεγ.).—Ver. 36. *χωρίον*, a place in the sense of a property or farm = *villa* in Vulgate, *ager*, Hilary, *Grundstück*, Weizsäcker's translation.—*Γεθσημανῇ*, probably = *יִצְחָק*, an oil press.

Descriptions of the place now identified with it in Robinson's *Researches*, Furrer's *Wanderungen*, and Stanley's *Sinai and Palestine*.—*καθίσατε αὐτοῦ*: Jesus arranges that a good distance shall be between Himself and the body of the disciples when He enters the valley of the shadow of death. He expects no help from them.—*ἐκεῖ*, there! pointing to the place visible in the moonlight.—Ver. 37. *παραλαβὼν*: He takes the same three as at the transfiguration along with Him that they may be near enough to prevent a feeling of utter

isolation.—*ἤρξατο*, He began. This beginning refers to the appearance of distress; the inward beginning came earlier. He hid His feelings till He had reduced His following to three; then allowed them to appear to those who, He hoped, could bear the revelation and give Him a little sympathy.—*ἀδημονεῖν*, of uncertain derivation. Euthy. gives as its equivalent *βαρυνθμῆναι*, to be dejected or heavy-hearted.—Ver. 38. *τοτὲ λέγει αὐτ.*: He confides to the three His state of mind without reserve, as if He wished it to be known. Cf. the use made in the epistle to the Hebrews of this frank manifestation of weakness as showing that Christ could not have usurped the priestly office, but rather simply submitted to be made a priest (chap. v. 7, 8).—*περίλυπος*, overwhelmed with distress, "über und über traurig" (Weiss).—*ἕως θανάτου*, mortally = death by anticipation, showing that it was the Passion with all its horrors vividly realised that was causing the distress. Hilary, true to his docetic tendency, represents Christ as distressed on account of the three, fearing they might altogether lose their faith in God.—*ὧδε*: the three stationed nearer the scene of agony to keep watch there.—Ver. 39. *μικρόν*, a little space, presumably near enough for them to hear (cf. Lk. xxii. 41).—*ἐπὶ πρόσωπον*, on His face, not on knees, *summa demissio* (Beng.).—*πάτερ*, Father! Weiss in Markus-Evang. seems to think that the one word *Abba* was all the three heard, the rest of the prayer being an

ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." 42. Πάλιν "ἐκ "δευτέρου ἀπελθὼν" Mk. xiv. 72. John ix. 24. Acts xi. 9 Heb. ix. 28. 43. Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν<sup>3</sup> καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ ὀβηβαρημένοι. 44. Καὶ ἀφείς αὐτούς, ἀπελθὼν<sup>4</sup> πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.<sup>5</sup> 45. τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ,<sup>6</sup> καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ<sup>7</sup> λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. 46. ἐγείρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με."

<sup>1</sup> ΞABCILΔ omit το ποτήριον (Tisch., W.H.).

<sup>2</sup> ΞBDL omit απ εμου (Tisch., W.H.).

<sup>4</sup> παλιν απελθων in ΞBCDIL.

<sup>6</sup> Most uncials omit αυτου.

<sup>3</sup> παλιν ευρεν αυτους in ΞBCDILΣ.

<sup>5</sup> ΞBL have a second παλιν after ειπων.

<sup>7</sup> το omitted in BCL.

expansion and interpretation by the evangelist. But if they heard one word they could hear more. The prayer uttered in such a state of distress would be a loud outburst (cf. μετὰ κραυγῆς ἰσχυρᾶς, Heb. v. 7), at once, therefore before the disciples had time to fall asleep or even get drowsy.—τὸ ποτήριον τ., this cup (of death).—πλὴν, etc., howbeit not as I wish, but as Thou, expressively elliptical; no doubt spoken in a calmer tone, the subdued accent suggestive of a change of mood even if the very words did not distinctly reach the ear of the three. Grotius, from theological solicitudes, takes θέλω=θέλωμι, "vellem" ("more Hebraeorum, qui neque potentialem neque optativum modum habent").—Ver. 40. ἔρχεται: not necessarily immediately after uttering the foregoing prayer. Jesus may have lain on the ground for a considerable time silent.—τῷ Πέτρῳ: all three were asleep, but the reproach was most fitly addressed to Peter, the would-be valiant and loyal disciple.—οὕτως: Euthy. puts a mark of interrogation after this word, whereby we get this sense: So? Is this what it has come to? You were not able to watch with me one hour! A spirited rendering in consonance with Mark's version.

Vv. 42-46. Further progress of the agony.—That Jesus had not yet reached final victory is apparent from His complaint against the disciples. He came craving, needing a sympathy He had not got. When the moment of triumph

comes He will be independent of them.—Ver. 42. λέγων, saying; whereupon follow the words. Mark simply states that Jesus prayed to the same effect.—οὐ δύναται: οὐ not μὴ. He knows that it is not possible, yet the voice of nature says strongly: would that it were!—Ver. 43. καθεύδοντας: again! surprising, one would say incredible on first thoughts, but not on second. It was late and they were sad, and sadness is soporific.—Ver. 44. Jesus leaves them sleeping and goes away again for the final struggle, praying as before.—Ver. 45. καθεύδετε λ. κ. ἀναπαύεσθε, sleep now and rest; not ironical or reproachful, nor yet seriously meant, but concessive=ye may sleep and rest indefinitely so far as I am concerned; I need no longer your watchful interest. The Master's time of weakness is past; He is prepared to face the worst.—ἡ ὥρα: He expects the worst to begin forthwith: the cup, which He prayed might pass, to be put immediately into His hands.—παραδίδεται, betrayal the first step, on the point of being taken.—ἀμαρτωλῶν, the Sanhedrists, with whom Judas has been bargaining.—ἐγείρ. ἄγωμ.: sudden change of mood, on signs of a hostile approach: arise, let us go; spoken as if by a general to his army.—ὁ παραδιδούς, the traitor is seen to be coming. It is noticeable that throughout the narrative, in speaking of the action of Judas, the verb παραδίδωμι is used instead of προδίδωμι: the former expresses the idea of delivering to death,

Change from rest to a courageous facing of the fact



47. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰούδας εἰς τῶν δώδεκα ἤλθε, <sup>in parall.</sup> <sup>= cudgels.</sup> καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ῥυλῶν, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48. ὁ δὲ παραδίδους αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.” 49. Καὶ εὐθέως, προσελθὼν τῷ Ἰησοῦ εἶπε, “Χαῖρε, ῥαββί,” καὶ κατεφίλησεν αὐτόν. 50. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἐταῖρε, ἐφ' ᾧ ἧ πάρε;” Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας

<sup>1</sup> εφ' ο in  $\Sigma$  ABCDLA, etc. (modern editors).

the latter of delivering into the hands of those who sought His life (Euthy. on ver. 21).

The scene in the garden is intrinsically probable and without doubt historical. The temptation was to suppress rather than to invent in regard both to the behaviour of Jesus and to that of His disciples. It is not the creation of theology, though theology has made its own use of it. It is recorded simply because it was known to have happened.

Vv. 47-56. *The apprehension* (Mk. xiv. 43-52, Lk. xxii. 47-53).—εἰς τ. δώδεκα, as in ver. 14, repeated not for information, but as the literary reflection of the chronic horror of the apostolic church that such a thing should be possible. That it was not only possible but a fact is one of the almost undisputed certainties of the passion history. Even Brandt, who treats that history very sceptically, accepts it as fact (*Die Evangelische Geschichte*, p. 18).—μετ' αὐτοῦ, etc.: the description of the company to whom Judas acted as guide is vague; ὄχ. πολ. is elastic, and might mean scores, hundreds, thousands, according to the standard of comparison.—ὄχλος does not suggest soldiery as its constituents, neither does the description of the arms borne—swords and staves. Lk. (xxii. 52, στρατιῶνους τ. ἱεροῦ) seems to have in his mind the temple police, consisting of priests and Levites with assistants, and this view appears intrinsically probable, though Brandt (*E. G.*, p. 4) scouts it. The Jewish authorities would make arrangements to ensure their purpose; the temple police was at their command, and they would send a sufficiently large number to overpower the followers of their victim, however desperate their resistance.—Ver. 48. ἔδωκεν: the traitor, as he approached the place where he shrewdly guessed Jesus would be, gave (*dedit*, Vulg.), not *had given*. His plan was not cut and dry from the first. It flashed upon him as he drew near and began to think how he would meet his Master. The old charm of the Master

reasserts itself in his soul, and he feels he must salute Him affectionately. At the same instant it flashes upon him that the kiss which both smouldering love and cowardice compel may be utilised as a sign. Inconsistent motives? Yes, but such is human nature, especially in the Judas type: two-souled men, drawn opposite ways by the good and evil in them; betraying loved ones, then hating themselves.—Ver. 48. αὐτός ἐστιν, He and no other is the man.—Ver. 49. κατεφίλησεν, kissed Him heartily. In late Greek there was a tendency to use compounds with the force of the simple verb, and this has been supposed to be a case in point (*De Wette*). But coming after φιλήσω, ver. 48, the compound verb is plainly used with intention. It occurs again in Lk. vii. 38, 45, xv. 20, obviously with intensive force. What a tremendous contrast between the woman in Simon's house (Lk. vii.) and Judas! Both kissed Jesus fervently: with strong emotion; yet the one could have died for Him, the other betrays Him to death. Did Jesus remember the woman at that moment?—Ver. 50. ἐταῖρε: so might a master salute a disciple, and disciple or companion is, I think, the sense of the word here (so Elsner, Palaiet, Wolf, Schanz, Carr, Camb. N. T.). It answers to ῥαββί in the salute of Judas.—ἐφ' ᾧ πάρε, usually taken as a question: “ad quid venisti?” Vulg. Wherefore art thou come? A. V. “Wozu bist du da?” Weizsäcker. Against this is the grammatical objection that instead of ᾧ should have been τί. Winer, § 24, 4, maintains that ὅς might be used instead of τίς in a direct question in late Greek. To get over the difficulty various suggestions have been made: Fritzsche renders: friend, for what work you are come! taking ὅς = οἶον. Others treat the sentence as elliptical, and supply words before or after: e.g., say for what you are come (Morison), or what you have come for, *that do*, R. V., Meyer, Weiss. The last is least satisfactory, for Judas had already done it, as Jesus instinctively



ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51. Καὶ ἰδοῦ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, <sup>x</sup> ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. 52. τότε λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀπόστρεψόν σου τὴν μάχαιραν <sup>1</sup> εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. 53. ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι <sup>2</sup> παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ <sup>3</sup> δώδεκα λεγεῶνας ἀγγέλων; 54. πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;”

55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, “Ὡς ἐπὶ <sup>z</sup> ληστήν ἐξήλθετε μετὰ μαχαिरῶν καὶ ξύλων <sup>z</sup> συλλαβεῖν με; καθ’

here only in same sense. (Mk. simple verb.) Cf. Lk. xxii. 41. Acts xx. 30; xxi. 1. Mk. xiv. 47 (T. R.). Lk. xxii. 51. John xviii. 10 (T. R.). <sup>z</sup> parall. Acts i. 16; xii. 3; xxiii. 27.

<sup>1</sup> σου after την μαχαιραν in  $\mathfrak{B}$ BDL.

<sup>2</sup> αρτι after παραστησει μοι in  $\mathfrak{B}$ BL 33 *al.* (Tisch., W.H.).

<sup>3</sup> For πλείους η  $\mathfrak{B}$ BD have πλειω. The reading in T. R. is a grammatical correction, uncalled for as the construction in πλειω δ. λεγεωνας is good Greek.

knew. Fritzsche's suggestion is ingenious, and puts a worthy thought into Christ's mouth. Perhaps the best solution is to take the words as a question in *effect*, though not in *form*. Disciple, for which, or as which, you are present? Comrade, and as a comrade here? So Judas pretended, and by the laconic phrase Jesus at once states and exposes the pretence, possibly pointing to the crowd behind in proof of the contrary. So in effect Beng.: “hoccine illud est cuius causa ades?”; also Schanz. The point is that the Master gives the false disciple to understand that He does not believe in his paraded affection.

Vv. 51-54. *Blood drawn.*—ἰδοῦ, introducing a second scene connected with the apprehension (*cf.* ver. 47); the use of a weapon by one of Christ's disciples. A quite likely occurrence if any of them happened to have weapons in their hands, though we may wonder at that. It might be a large knife used in connection with the Paschal feast. Who used the weapon is not said by the Synop. Did they know? The article before μάχαιραν might suggest that the whole party were armed, each disciple having his sword. The fear that they might be explains the largeness of the band following Judas.—Ver. 52. ἀπόστρεψον: Jesus could not encourage the use of arms by His disciples, and the order to sheathe the weapon He was sure to give. The accompanying word, containing a general legal maxim: draw the sword, perish with the sword (the subsequent history of the Jewish people a tragic

exemplification of its truth), suitably enforces the order. Weiss thinks that this word recorded here was spoken by Jesus at some other time, if at all, for it appears to be only a free reproduction of Rev. xiii. 10 (Meyer, ed. Weiss). This and the next two verses are wanting in Mk. and Lk.—Ver. 53 gives another reason for not using the sword: if it were God's will that His Son should be rescued it could be done in a different way. The way suggested is described in military language, the verbs παρακαλεῖν and παριστάνει being both used in classics in connection with military matters, and the word λεγεῶνας suggesting the battalions of the Roman army.—δῶδεκα, twelve legions, one for each of the twelve disciples.—πλείω, even more than that vast number, Divine resources boundless. The free play of imagination displayed in this conception of a great army of angels evinces the elasticity of Christ's spirit and His perfect self-possession at a critical moment.—Ver. 54. πῶς οὖν: refers to both forms of aid, that of the sword and that of angels (Grotius, Fritzsche); rescue in any form inconsistent with the predicted destiny of Messiah to be a sufferer.—ὅτι οὕτω, etc., the purport of all prophetic scripture is that thus it should be: apprehension and all that is to follow.

Vv. 55, 56. *Jesus complains of the manner of His apprehension.*—ἐν ἐκ. τ. ὥρᾳ, connects with ἐκράτησαν αὐτόν in ver. 50. Having said what was necessary to the bellicose disciple, Jesus turns to the party which had come to arrest Him,

ἡμέραν πρὸς ὑμᾶς<sup>1</sup> ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ,<sup>2</sup> καὶ οὐκ ἐκρατήσατέ με. 56. τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.” Τότε οἱ μαθηταὶ<sup>3</sup> πάντες ἀφέντες αὐτὸν ἔφυγον.

57. Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ<sup>4</sup> μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν

<sup>1</sup> NBL 33 omit πρὸς ὑμᾶς (Tisch., W.H.).

<sup>2</sup> ἐν τῷ ἱερῷ before ἐκαθεζόμεν in NBL 33 (Tisch., W.H.).

<sup>3</sup> B has αὐτοὺς after μαθηταὶ (W.H. in margin).

<sup>4</sup> BD have ἀπὸ (W.H. in brackets). NCLΔ omit (Tisch.).

here called τοῖς ὄχλοις.—ὥς ἐπὶ ληστὴν, etc. : the words may be taken either as a question or as a statement of fact. In either case Jesus complains that they have arrested Him as if He were a robber or other criminal. A robber as distinct from a thief (*vide* Trench, *Synonyms*) is one who uses violence to possess himself of others' property, and Christ's complaint is in the first place that they have treated Him as one who meant to offer resistance. But the reference to His past habit in the sequel seems to show that He has another complaint in His mind, *viz.*, that they have regarded Him as one *hiding from justice*. The allusion is to the invasion of His privacy in the garden, and the implied suggestion that they have put a false construction on His presence there. They think He has been seeking escape from His fate when in fact He has been bracing Himself up for it! To what misconception the holiest and noblest actions are liable, and how humiliating to the heroic soul! It was thoroughly characteristic of Jesus that He should feel the humiliation, and that He should at once give expression to the feeling. This against Brandt (p. 6), who thinks this utterance in no respect appropriate to the situation.—καθ' ἡμέραν, etc. : Jesus asks in effect why they did not apprehend Him while, for several days in succession, He sat in the temple precincts teaching. To this it might be replied that that was easier said than done, in midst of a miscellaneous crowd containing not a few friends of the obnoxious teacher (so Brandt). But what Jesus is concerned to point out is, not the practicability of arrest in the temple, but that His behaviour had been fear-

less. How could they imagine that a man who spoke His mind so openly could slink away into hiding-places like an evil-doer? Brandt remarks that the complaint is addressed to the wrong persons: to the underlings rather than to the hierarchs. It is addressed to those who actually apprehended Jesus, whoever they were. Who composed that crowd it would not be easy in the dark to know.—Ver. 56. τοῦτο δὲ, etc. : a formula of the evangelist, introducing another reference by Jesus to the prophecies in these terms, ἵνα πληρωθῶσιν, etc. Jesus reconciles Himself to the indignity in the manner of His arrest, as to the arrest itself, and all that it involved, by the thought that it was in His "cup" as described by the prophets. The prophetic picture of Messiah's experience acted as a sedative to His spirit.—τότε, then, when the apprehension had been effected, and meekly submitted to by Jesus.—πάντες, Peter included.—ἔφυγον, fled, to save themselves, since their Master could not be saved. This another bitter drop in the cup: absolute loneliness.

Vv. 57-68. *Before Caiaphas* (Mk. xiv. 53-65; Lk. xxii. 54, 66-71).—πρὸς Καϊάφαν, to Caiaphas, who sent them forth, and who expects their return with their victim.—ὅπου, where, *i.e.*, in the palace of Caiaphas.—γρ. καὶ πρ.: scribes and presbyters, priests and presbyters in ver. 3. Mk. names all the three; doubtless true to the fact.—συνήχθησαν, were assembled, waiting for the arrival of the party sent out to arrest Jesus. In Mk. the coming together of the Sanhedrim appears to be synchronous with the arrival of Jesus. This meeting happens when the world is asleep, and when

τὸ τέλος. 59. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι<sup>1</sup> καὶ τὸ συνέδριον ὅλον ἐζήτουν \*ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι, 60. καὶ<sup>2</sup> οὐχ<sup>3</sup> εὗρον· καὶ πολλῶν \*ψευδομαρτύρων προσελθόντων, οὐχ εὗρον.<sup>2</sup> Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες<sup>3</sup> 61. εἶπον, “Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ<sup>4</sup> διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.”<sup>4</sup> 62. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου \*καταμαρτυροῦσιν;”

a Ch. xv. 19  
b Ch. xii. 43  
c 1 Cor. xv 15.  
d parall. Mk. ii. 1. Acts xxiv 17. Gal ii. 1. Ch. xxvii 13. Mk. xiv. 60.

<sup>1</sup> NBDL 69 *it. vg.*, Egypt. verss., omit οἱ πρεσβύτεροι, which comes in from ver. 57.

<sup>2</sup> For the passage καὶ οὐκ εὗρον . . . οὐκ εὗρον NBDL verss. have καὶ οὐκ εὗρον πολλῶν προσελθόντων ψευδομαρτυρῶν (Tisch., W.H., Ws.).

<sup>3</sup> NBL omit ψευδομαρτυρες.

<sup>4</sup> B omits αὐτον (W.H.).

judicial iniquity can be perpetrated quietly.—Ver. 58 is the prelude to the story of Peter's denial, which is resumed at ver. 69 after the account of the trial. Similarly in Mk. Lk. gives the story without interruption.—μακρόθεν, from afar: Peter followed his Master, having after a while recovered from the general panic; more courageous than the rest, yet not courageous enough; just enough of the hero in him to bring him into the region of temptation.—ἔως τ. αὐ. Cf. Mk., ver. 54.—ἰδεῖν τὸ τέλος, to see the end; a good Greek phrase. Motives: curiosity and honest interest in the fate of his loved Master. Jerome puts these alternatively: “vel amore discipuli vel humana curiositate”.

Vv. 59-68. *The trial*.—Ver. 59. τ. συν. ὅλον, the whole Sanhedrim, cf. πάντες in Heb. iii. 16, the statement in both cases admitting of a few exceptions.—ψευδομαρτυρίαν, false evidence, of course in the first place from the evangelist's point of view (μαρτυρίαν in Mk.), but substantially true to the fact. They wanted evidence for a foregone conclusion; no matter though it was false if it only looked true and hung fairly well together. Jesus was apprehended to be put to death, and the trial was only a blind, a form rendered necessary by the fact that there was a Procurator to be satisfied.—Ver. 60. οὐχ εὗρον: they found not false witness that looked plausible and justified capital punishment.—πολλῶν π. ψ.: it was not for want of witnesses of a kind; many offered themselves and made statements, but they did not serve the purpose: either trivial or inconsistent; conceivable in the circumstances; coming forward on the spur of the moment from the crowd in answer to an invitation from prejudiced judges

eager for damnable evidence. Those who responded deserved to be stigmatised as false. None but base, mean creatures would have borne evidence in such a case.—δύο, only two had anything to say worth serious attention.—Ver. 61. οὗτος ἔφη, this person said: then follows a version of a word really spoken by Jesus, of a startling character, concerning destroying and rebuilding the temple. An inaccurate report of so remarkable a saying might easily go abroad, and the version given by the two witnesses seems from xxvii. 40 to have been current. They might, therefore, have borne wrong evidence without being false in intention.—δύναμαι, in an emphatic position, makes Jesus appear as one boasting of preternatural power, and τὸν ναὸν τοῦ Θεοῦ, as irreverently parading His power in connection with a sacred object.—διὰ τ. ἡ., literally *through* three days = after: for similar use of the preposition, vide Gal. ii. 1. The meaning is: after three days I will complete the rebuilding, so that διὰ in effect is = ἐν in John ii. 19.—Ver. 62. ἀναστὰς ὁ ἀρ.: the high priest rose up not because he felt the evidence just led to be very serious, rather in irritation because the most damaging statements amounted to nothing more serious. A man could not be sentenced to death for a boastful word (Grotius).—οὐδὲν ἀποκρίνῃ . . . καταμαρτυροῦσιν: either one question as in Vulg.: “nihil respondes ad ea quae isti adversum te testificantur?” or two as in A. V. and R. V., so also Weizsäcker: answerest Thou nothing? what do these witness against Thee? It is an attempt of a baffled man to draw Jesus into explanations about the saying which will make it more damaging as evidence against Him. What about this pretentious word



63. Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς<sup>1</sup> ὁ ἀρχιερεὺς εἶπεν αὐτῷ, f here only. “Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.” 64. Λέγει αὐτῷ ὁ Ἰησοῦς, “Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.” 65. Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων, “Ὅτι<sup>2</sup> ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.” 66. τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀποκριθέντες εἶπον, “Ἦ ἐνοχὸς θανάτου ἐστί.” 67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἑκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, 68. λέγοντες, “Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;”

<sup>1</sup> BLZ vul. copt. al. omit ἀποκριθεὶς.

<sup>2</sup> BDLZΣ 33 omit οτι.

<sup>3</sup> BDLZ omit αὐτου.

of yours; is it true that you said it, and what does it mean?—Ver. 63. ἐσιώπα: Jesus seeing the drift of the questions gave the high priest no assistance, but continued silent.—ἐξορκίζω (ἐξορκῶ more common in classics). The high priest now takes a new line, seeing that there is no chance of conviction any other way. He puts Jesus on His oath as to the cardinal question of Messiahship.—εἰ σὺ εἶ ὁ Χριστὸς, etc.: not two questions but one, Son of God being exegetical of the title Christ. If He was the one He was the other *ipso facto*.—Ver. 64. σὺ εἶπας: in current phrase=I am. Was Jesus morally bound to answer? Why not continue silent? First, the whole ministry of Jesus had made the question inevitable. Second, the high priest was the proper person to ask it. Third, it was an important opportunity for giving expression to His Messianic self-consciousness. Fourth, silence would, in the circumstances, have amounted to denial.—πλὴν not=“nevertheless,” but rather=“nay more: I have something more startling to tell you. What follows describes the future of the Son of Man in apocalyptic terms, and is meant to suggest the thought: “the time is coming when you and I shall change places; I then the Judge, you the prisoners at the bar”.

Vv. 65-68. τότε: At last they have, or think they have, Him at their mercy.—διέρρηξεν, etc.: a very imposing act as the expression of true emotion; in reality a theatrical action demanded by custom and performed in accordance with rule: length and locality of rent, the garments to be rent (the nether; all of them, even

if there were ten, said the Rabbinical rule: note the plural here, τὰ ἱμάτια), all fixed. A common custom among Eastern peoples. It was highly proper that holy men should seem shocked immeasurably by “blasphemy”.—ἐβλασφήμησεν: Was it blasphemy for a man to call Himself Messiah in a country where a messiah was expected? Obviously not. It might be to call oneself Messiah falsely. But that was a point for careful and deliberate examination, not to be taken for granted. The judgment of the high priest and the obsequious vote of the Sanhedrim were manifestly premature. But it does not follow from this that the evangelist's account of the trial is unhistorical (Brandt, p. 62). The Sanhedrists, as reported, behave *no more*.—Ver. 66. ἐνοχὸς θανάτου: death the penalty of blasphemy, Lev. xxiv. 15, and of being a false prophet, Deut. xviii. 20.—Vv. 67-68: to judicial injustice succeed personal indignities: spitting in the face (ἐνέπτυσαν), smiting with the fist (ἐκολάφισαν, not Attic, κονδυλίζω used instead), or with the open hand (ἐρράπισαν, originally to beat with rods). Euthy. Zig. distinguishes the two last words thus: κολαφισμός is a stroke on the neck with the hollow of the hand so as to make a noise, ραπισμός a stroke on the face. The perpetrators of these outrages in Mk. are τινὲς and οἱ ὑπηρέται, the former word presumably pointing to some Sanhedrists. In Mt. the connection suggests Sanhedrists alone. Incredible that they should condescend to so unworthy proceedings, one is inclined to say. Yet it was night, there was intense dislike and they might feel



69. Ὁ δὲ Πέτρος ἔξω ἐκάθητο<sup>1</sup> ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ  
 μία<sup>1</sup> παιδίσκη, λέγουσα, “Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.”<sup>j</sup> parall. Lk.  
 70. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, “Οὐκ οἶδα τί λέγεις.”<sup>xii. 45.</sup>  
 71. Ἐξεληθόντα δὲ αὐτὸν<sup>2</sup> εἰς τὸν \* πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ<sup>Acts xii</sup>  
 λέγει τοῖς ἐκεῖ, “Καὶ \* οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.”<sup>13. Gal.</sup>  
 72. Καὶ πάλιν ἠρνήσατο<sup>3</sup> μεθ’ ὄρκου, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”<sup>iv. 22.</sup>  
 73. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ,<sup>k Lk. xvi. 20.</sup>  
 “Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ \* λαλιά σου \* δηλόν σε<sup>Acts x. 17;</sup>  
 ποιεῖ.” 74. Τότε ἤρξατο καταναθεματίζειν<sup>4</sup> καὶ ὀμνύειν, “Ὅτι<sup>xiv. 13.</sup>  
 οὐκ οἶδα τὸν ἄνθρωπον.” Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. 75. καὶ<sup>Ch. xiv. 7</sup>  
 ἐμνήσθη ὁ Πέτρος τοῦ βήματος τοῦ<sup>5</sup> Ἰησοῦ εἰρηκότος αὐτῷ,<sup>6</sup> “Ὅτι<sup>(same phrase).</sup>  
 πρὶν ἀλέκτορα φωνῆσαι, γρὶς ἀπαρνήσῃ με.” καὶ ἐξελθὼν ἔξω<sup>m John iv.</sup>  
 \* ἔκλαυσε πικρῶς.<sup>42; viii. 43.</sup>  
<sup>n 1 Cor. xv</sup>  
<sup>27. Gal.</sup>  
<sup>iii. 11.</sup>  
<sup>o Ch. ii. 18.</sup>  
<sup>Mk. v. 38,</sup>  
<sup>39. Lk. vi.</sup>  
<sup>21, 25.</sup>

<sup>1</sup> ἐκαθητο ἐξω in **NBDLZ**.<sup>2</sup> **NBLZ** omit this αὐτον.<sup>3</sup> **NBD** omit καὶ before οὗτος.<sup>4</sup> The mass of uncials have καταθεματίζειν.<sup>5</sup> The article is wanting in most uncials.<sup>6</sup> **NBDL** omit αὐτω.

they did God service by disgracing a pretender. Hence the invitation to the would-be christ to prophesy (προφήτευσον) who smote him when he was struck behind the back or blindfolded (Mk. xiv. 65). Thus did they fill up the early hours of the morning on that miserable night. Sceptical critics, e.g., Brandt, p. 69, also Holtz., H. C., suggest that the colouring of this passage is drawn from O. T. texts, such as Micah iv. 14 (Sept. v. 1, A. V.), Is. l. 6, liii. 3-5, 1 Kings xxii. 24, and that probably the texts created the “facts”. That of course is abstractly possible, but the statement of the evangelist is intrinsically probable, and it is to be noted that not even in Mt. is there a “that it might be fulfilled”.

Vv. 69-75. *Peter's denial* (Mk. xiv. 66-72, Lk. xxii. 54-62). The discrepancies of the four accounts here are perplexing but not surprising. It would be difficult for any one present in the confused throng gathered within the palace gate that night to tell exactly what happened. Peter himself, the hero of the tale, had probably only hazy recollections of some particulars, and might not always relate the incident in the same way. Harmonistic efforts are wasted time. Comparative exegesis may partly explain how one narrative, say Mt.'s, arose out of another, e.g., Mk.'s (Weiss, Marcus-Evang.). But on the whole it is best to take each version by itself, as one way of telling a story, which in the main is

accepted even by writers like Brandt as one of the certainties of the Passion history.

Ver. 69. ὁ δὲ Π.: δὲ resumes the Peter-episode introduced at ver. 58.—ἐκάθητο, was sitting, while the judicial proceedings were going on.—αὐλῇ, here means the court, *atrium*; the trial would take place in a chamber within the buildings surrounding the court.—μία π., one servant girl, to distinguish from another referred to in ver. 71 (ἄλλη).—καὶ σὺ, you too, as if she had seen Jesus in company with His disciples, Peter one of them, recognisable again, perhaps during the last few days.—Γαλιλαίου: He a Galilean; you, too, by your tongue.—Ver. 70. οὐκ οἶδα, etc.: affectation of extreme ignorance. So far from knowing the man I don't even know what you are talking about. This said *before* all (ἐμπ. πάντων). First denial, entailing others to follow.—Ver. 71. εἰς τ. πυλῶνα, to or towards the gateway, away from the crowd in the court.—ἄλλη (παιδίσκη), another saw him, and said, not to him, but to others there (not easy to escape!).—οὗτος, etc., this person, pointing to him, was, etc.—Ver. 72. μεθ’ ὄρκου: second denial, more emphatic, with an oath, and more direct: I know not the man (τὸν ἄν.).—Ver. 73. οἱ ἐστῶτες, loungers; seeing Peter's confusion, and amusing themselves by tormenting him.—ἀληθῶς, beyond doubt, you, too, are one of them; of the notorious gang.—ἡ λαλιά: They had

XXVII. 1. ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν· 2. καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ<sup>1</sup> Πιλάτῳ τῷ ἡγεμόνι.

3. Τότε ἰδὼν Ἰούδας ὁ παραδίδους<sup>2</sup> αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε<sup>3</sup> τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ

<sup>1</sup> αὐτὸν Ποντίῳ omitted in NBLΣ; C omits αὐτόν. The words are an explanatory gloss.

<sup>2</sup> παραδούς in BL 33.

<sup>3</sup> ἐστρεψε in NBL (Tisch., W.H., Ws.).

heard him speak in his second denial, which so leads up to a third. Galilean speech was defective in pronouncing the gutturals, and making Ψ = Π.—Ver. 74. καταθεματίζειν (here only, καταναθ. in T. R., probably belonging to vulgar speech, Meyer), to call down curses on himself, sign of irritation and desperation; has lost self-control completely.—καὶ εὐθύς: just after this passionate outburst a cock crew.—“Magna circumstantia,” Beng.—Ver. 75. καὶ ἐμνήσθη: The cock crowing caused a sudden revulsion of feeling, and flashed in on Peter’s mind the light of a vivid recollection: the word his Master had spoken.—πρίν, etc., repeated as in ver. 34.—ἐξελθὼν, going out, neither in fear of apprehension (Chrys., Euthy.) nor from shame (Orig., Jer.), but that he might give free rein to penitent feeling.—ἐκλαυσεν, wept loudly, as distinct from δακρύειν (John xi. 35), to shed tears.

CHAPTER XXVII. THE PASSION HISTORY CONTINUED.—Vv. 1, 2. *Morning meeting of the Sanhedrim* (Mk. xv. 1, Lk. xxii. 66, xxiii. 1).—Ver. 1. συμβούλιον ἔλαβον: this consultation took place at a meeting of Sanhedrim, which was probably only a continuation of the night meeting, though regarded as formally a second meeting, to keep right with the law which humanely required, at least, two sittings in a grave criminal case; the Sanhedrists in this, as in all things, careful to observe the letter, while sinning against the spirit of the law. Those who were present at the night meeting would scarcely have time to go home, as the hearing of many witnesses (xxvi. 59) would take hours. Absent members might be summoned to the morning meeting (Elsner), or might come, knowing that they were expected.—πάντες points to a full meeting, as does also τοῦ λαοῦ after πρεσβύτεροι. The meeting was supremely important,

though in one respect *pro forma*. The law or custom required a death sentence to be pronounced during day-time. Therefore, the vote of the night meeting had to be formally confirmed. Then they had to consider in what shape the case was to be put so as to ensure the consent of Pilate to the execution of their sentence; a most vital matter.—ὥστε θανατώσαι αὐτόν, so that they might compass His death; the phrase seems meant to cover both aspects of the business on hand: the formal sentence of death, and the adoption of means for securing that it might be carried into effect.—ὥστε, with infinitive, here expresses tendency: that He should die, the drift of all done. The result as yet remained uncertain.—Ver. 2. δήσαντες: no mention of binding before in Mt.’s narrative. If Jesus was bound at His apprehension the fetters must have been taken off during the trial.—ἀπήγαγον, etc., they led Him away and delivered Him to Pontius Pilate. No mention at this point what they had resolved to say to Pilate. That comes out in Pilate’s questioning. Pilate was a very undesirable judge to come to with such a cause: a poor representative of Roman authority; as described by Philo. and Josephus, as destitute of fear of God or respect for justice, as the unjust judge of the parable; but, like him, accessible on the side of self-interest, as, no doubt, the Sanhedrists knew very well.—τῷ ἡγεμόνι, the governor; a general title for one exercising supreme authority as representing the emperor. The more specific title was ἐπίτροπος, procurator. The ordinary residence of procurators was Caesarea, on the sea coast, but it was their custom to be in Jerusalem at passover time, with a detachment of soldiers, to watch over the public peace.

Vv. 3-10. *The despair of Judas*.—Peculiar to Matthew; interesting to the evangelist as a testimony even from the

τοῖς<sup>1</sup> πρεσβυτέροις, 4. λέγων, “Ἡμαρτον παραδοὺς αἷμα ἂ θῶον.”<sup>a</sup> here and in ver. 24.  
 Οἱ δὲ εἶπον, “Τί πρὸς ἡμᾶς; σὺ ὄψει.”<sup>2</sup> 5. Καὶ ῥίψας τὰ ἀργύρια  
 ἐν τῷ ναῷ,<sup>3</sup> ἀνεχώρησε· καὶ ἀπελθὼν<sup>b</sup> ἀπήγγατο. 6. Οἱ δὲ ἀρχιερεῖς<sup>b</sup> here only  
 λαβόντες τὰ ἀργύρια εἶπον, “Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν in N. T.  
 \*κορβανᾶν, ἐπεὶ<sup>d</sup> τιμὴ αἱματός ἐστι.” 7. Συμβούλιον δὲ λαβόντες, c here only.  
 ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ \*κεραμέως, εἰς ἑταφὴν τοῖς ξένοις. d here, ver.  
 8. διδὲ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος, ἕως τῆς σήμερον. 9. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, e Rom. ix.  
 ‘Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν f here only.  
 ἐτιμήσαντο ἀπὸ υἴων Ἰσραὴλ· 10. καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν  
 τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.’<sup>2</sup>

<sup>1</sup> NBCL 33 omit τοῖς.<sup>2</sup> οψη in the most important uncials.<sup>3</sup> εἰς τον ναον in NBL 33, 69 al. (Tisch., W.H., Ws.).

false disciple to the innocence of Jesus, and the wickedness of His enemies, and as a curious instance of prophecy fulfilled.—Ver. 3. τότε connects the repentance of Judas with the leading of Jesus away to Pilate which he regarded as sealing his fate. What happened was but the natural result of the apprehension which he himself had brought about, and he doubtless had the natural issue in view at the moment of apprehension. But reaction had set in, partly as a matter of course in a “two-souled” man, partly at sight of the grim reality: his Master led to death by his assistance (ὅτι κατεκρίθη).—μεταμεληθεὶς, regretting, rueing what he had done: wishing it were undone.—ἀπέστρεψε (ἔστρεψε W.H. as in Is. xxxviii. 8), returned the thirty pieces of silver, a sign in such a nature that the repentance as far as it went was very real.—Ver. 4. ἡμαρτον, I sinned, I did wrong.—παραδοὺς α. ἀ. explains how. The sinning and the betraying are one, therefore the participle does not point to an act antecedent to that of the main verb.—αἷμα ἁθῶον, innocent blood, for the blood of an innocent person. So in Deut. xxvii. 25. Palaiet cites examples to prove that Greek writers used αἷμα as = ἄνθρωπος.—τί πρὸς ἡμᾶς: that is not our concern.—σὺ ὄψει, look thou to that = “tu videris,” a Latinism. The sentiment itself a *Cainism*. “Ad modum Caini loquuntur vera progenies Caini” (Grotius).—Ver. 5. εἰς τὸν ναόν: not in that part of the temple where the Sanhedrim met (Grotius), or in the temple at large, in a place accessible to laymen (Fritzsche, Bleek), or near the temple (Kypke), but in the holy place

itself (Meyer, Weiss, Schanz, Carr, Morison); the act of a desperate man determined they should get the money, and perhaps hoping it might be a kind of atonement for his sin.—ἀπήγγατο, strangled himself; usually reconciled with Acts i. 18 by the supposition that the rope broke. The suggestion of Grotius that the verb points to death from *grief* (“non laqueo sed moestitiā”) has met with little favour.—Ver. 6. κορβανᾶν, the treasury, referred to by this name by Joseph. (B. J. ii. 9, 4).—τιμὴ αἱματός ἐστι: exclusion of blood money from the treasury, an extension of the law against the wages of harlotry (Deut. xxiii. 18).—Ver. 7. τὸν ἀγρὸν τ. κεραμέως, the field of the potter. The smallness of the price has suggested to some (Grotius, e.g.) that it was a field for potter's clay got cheap because worked out. But in that case it would naturally be called the field of the potters.—ξένοις most take as referring to Jews from other lands dying at Jerusalem at passover time.—Ver. 8. ἀγρὸς αἱματος = *aceldama*, Acts i. 18, name otherwise explained there.—ἕως τῆς σήμερον: phrase frequent in O. T. history; sign of late date of Gospel, thinks De Wette.

Vv. 9, 10. *Prophetic reference*, τότε, as in ii. 17, not ἵνα or ὅπως.—διὰ Ἱερεμίου, by Jeremiah, in reality by Zechariah (xi. 13), the reference to Jeremiah probably due to there being somewhat similar texts in that prophet (xviii. 2, 3, xxxii. 6-15) running in the evangelist's mind. A petty error. More serious is the question whether this is not a case of prophecy creating “facts,” whether the whole story here told is not a legend growing out of the O. T. text



11. 'Ο δὲ Ἰησοῦς ἔστι<sup>1</sup> ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" 'Ο δὲ Ἰησοῦς ἔφη αὐτῷ,<sup>2</sup> "Σὺ λέγεις." 12. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13. τότε λέγει αὐτῷ ὁ Πιλάτος, "Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;" 14. Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>1</sup> **Σ**BCL<sup>Σ</sup> have **ε**σταθῇ, for which the scribes substituted the more usual **ε**στι.

<sup>2</sup> **α**ντῷ has the support of ABXΔ<sup>Σ</sup>, but Tisch. and W.H. (in text) on the authority of **Σ**L omit it.

quoted. So Brandt, who thinks the betrayal the only fact in the story of Judas, all the rest legendary (*E. G.*, p. 11). The truth rather seems to be that facts, historical traditions, suggested texts which otherwise would never have been thought of. This may be inferred from the manipulation necessary to make the prophecy correspond to the facts: **ἔλαβον**, 1st person singular in Sept., 3rd person plural here = they took; the expression "the children of Israel" introduced with apparent intention to make the nation responsible for the betrayal; the substitution of the phrase "the field of the potter" for "the house of the Lord". And after all the manipulation how different the circumstances in the two cases! In the one case it is the prophet himself, valued at a petty sum, who cast his price into the House of the Lord; in the other, it is the priests, who bought the life of the prophet of Nazareth for a small sum, who give the money for a potter's field. The only real point of resemblance is the small value set upon a prophet in either case. It is a most unsatisfactory instance of prophetic fulfilment, almost as much so as that in Mt. ii. 23. But its very unsatisfactoriness makes for the historicity of the story. That the prophetic text, once associated with the story in the minds of believers, reacted on the manner of telling it, *e.g.*, as to the *weighing* of the price (xxvi. 15), and the casting of the money into the holy place (xxvii. 5), is conceivable.

Vv. 11-26. *Jesus before Pilate* (Mk. xv. 2-15, Lk. xxiii. 2-7, 13-25).—Ver. 11. **ὁ δὲ Ἰησοῦς**: **δὲ** resumes an interrupted story (ver. 2).—**σὺ εἶ**, etc.: Art Thou the King of the Jews? The question reveals the form in which the Sanhedrists presented their accusation. They had translated "Christ" into "King of the

Jews" for Pilate's benefit, so astutely giving a political aspect to what under the other name was only a question of religion, or, as a Roman would view it, superstition. A most unprincipled proceeding, for the confession of Jesus that He was the Christ no more inferred a political animus than their own Messianic expectations.—**σὺ λέγεις** = yes. One is hardly prepared for such a reply to an equivocal question, and there is a temptation to seek escape by taking the words interrogatively = dost thou say so? or evasively, with Theophy. = you say, I make no statement. Explanations such as are given in John xviii. 33-37 were certainly necessary.—Ver. 12. The accusations here referred to appear to have been made on the back of Pilate's first question and Christ's answer. Mark indicates that they were copious. In Luke the charge is formulated before Pilate begins to interrogate (xxiii. 2). The purpose of their statements would be to substantiate the main charge that Jesus claimed to be King of the Jews in a sense hostile to Roman supremacy. What were the materials of proof? Possibly perverse construction of the healing ministry, of the consequent popularity, of Christ's brusquely independent attitude towards Rabbinism, suggesting a defiant spirit generally.—**οὐδὲν ἀπεκρίνατο** (note use of 1st aorist middle instead of the more usual **ἀπεκρίθη**). Jesus made no reply to these plausible mendacities, defence vain in such a case.—Ver. 13. Pilate noting His silence directs His attention to what they have been saying.—Ver. 14. **καὶ οὐκ ἀπεκρίθη**: still no reply, though no disrespect to the governor intended.—**ὥστε θαυμάζειν**, etc., the governor was very much (**λίαν**, at the end, emphatic) astonished: at the *silence*, and at the *man*; the silence attracting



15. Κατὰ δὲ ἑορτὴν <sup>2</sup>εἰώθει ὁ ἡγεμὼν <sup>3</sup>ἀπολύειν ἓνα τῷ ὄχλῳ <sup>g</sup> Mk. x. 1.  
<sup>1</sup>δέσμιον, ὃν ᾔθελον. 16. εἶχον δὲ τότε δέσμιον <sup>1</sup>ἐπίσημον, λεγόμενον <sup>1</sup> Lk. iv. 16.  
 Βαραββᾶν. 17. συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, <sup>h</sup> Acts xvii.  
 “Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον <sup>2</sup> Acts iii. 13.  
 Χριστόν;” 18. ᾗδει γὰρ ὅτι <sup>κ</sup>διὰ <sup>κ</sup>φθόνον παρέδωκαν αὐτόν. <sup>i</sup> here and  
 19. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ <sup>6in</sup> Mk. xv.  
 γυνὴ αὐτοῦ, λέγουσα, “Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ <sup>7</sup> 6in Gosp.  
 γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.” 20. Οἱ δὲ ἀρχιερεῖς καὶ <sup>Acts xvi.</sup>  
 οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, <sup>25, 27.</sup>  
<sup>Eph. iii. 1</sup>  
<sup>al.</sup>  
<sup>Rom. xvi. 7</sup>  
<sup>(in a good</sup>  
<sup>sense).</sup>  
<sup>Phil. i. 15.</sup>

attention to the Silent One.—A new type of Jew this. The result of his observation is a favourable impression; how could it be otherwise? Pilate was evidently not alarmed by the charge brought against Jesus. Why? Apparently at first glance he saw that the man before him was not likely to be a pretender to royalty in any sense that he need trouble himself about. The σὺ in an emphatic position in ver. 11 suggests this = *You* the King of the Jews! Then there was nothing to bear out the pretension: no position, prestige, wealth, following; no troops, etc. (Grotius).

Vv. 15-18. *Appeal to the people.*—Pilate, not inexperienced in Jewish affairs, nor without insight into the ways of the ruling class, suspects that there are two sides to this matter. The very accusation suggests that the accused may be innocently popular, and the accusers jealous. An existing custom gives the opportunity of putting this to the test.—Ver. 15. κατὰ ἑορτήν, at feast time (*singulis festis*, Hermann, *Viger*, p. 633), not all feasts, but the passover meant.—εἰώθει, was accustomed; time and circumstances of the origin of this custom unknown; a custom likely to arise sooner or later, as it symbolised the nature of the passover as a passing over (Weiss-Meyer), and helped to make the governor's presence at that season wear a gracious aspect; on that account probably originating under the Romans.—Ver. 16. εἶχον: they, the people (ὄχλῳ, ver 15).—ἐπίσημον: pointing not to the magnitude of his crime, but to the fact that for some reason or other he was an object of popular interest.—Βαραββᾶν, accusative of Βαραββᾶς = son of a father, or with double ρ, and retaining the ν at the end, Bar-Rabban = son of a Rabbi. Jerome in his Commentary on Mt. mentions that in the Hebrew Gospel the word was interpreted *filius magistri eorum*. Origen mentions that in some

MSS. this man bore the name *Jesus*, an identity of name which makes the contrast of character all the more striking. But the reading has little authority.—Ver. 17. τίνα θέλετε ἀπολύσω. Here Pilate seems to take the initiative; in Mk. he is first reminded of the custom (xv. 8). Mk.'s whole account is fuller and clearer.—Βαρ. ἢ Ἰησ. The two names put before the people, as presumably both popular more or less, Barabbas for some unknown reason, Jesus by inference from being called “Christ”. No favouritism implied. Pilate is feeling his way, wants to do the popular thing as safest for himself.—Ver. 18. ᾗδει, he knew, perhaps too strong a word, the fact being that he shrewdly suspected—knew his men, and instinctively divined that if Jesus was a popular favourite the Pharisees would be jealous. This explains his *sang froid* in reference to the title “King of the Jews,” also his offering the name of Jesus to the people.

Vv. 19-20. *Interlude of Pilate's wife*, in Mt. alone, probably introduced to explain the bias of Pilate in favour of Jesus apparent in the sequel (Weiss-Meyer).—Ver. 19. μηδὲν, etc., nothing to thee and that just one = have nothing to do with proceedings against Him.—πολλὰ γὰρ: reason for the advice, an unpleasant dream in the morning (σήμερον, to-day, early). The historicity of this incident is of course doubted, the use made of it, with embellishments, in apocryphal writings (*Acta Pilati*) being pressed into the service. But it is quite credible nevertheless. First, the wife of Pilate might be there, for it had become customary for wives to accompany provincial governors. Tacitus, *Ann.* iii. 33, 34, mentions an unsuccessful attempt in the senate to put down the practice. Second, she had a husband that much needed good advice, and would often get it from a good wife. Third, it was a womanly act.

τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, "Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;" Οἱ δὲ εἶπον, "Βαραββᾶν."<sup>1</sup> 22. Λέγει αὐτοῖς ὁ Πιλάτος, "Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;" Λέγουσιν αὐτῷ<sup>2</sup> πάντες, "Σταυρωθήτω."

<sup>1</sup> Mk. x. 26; 23. Ὁ δὲ ἡγεμὼν<sup>3</sup> ἔφη, "Τί γὰρ κακὸν ἐποίησεν;" Οἱ δὲ<sup>1</sup> περισ-  
<sup>xv. 14 (W.</sup>  
<sup>II.).</sup> Acts σῶς ἔκραζον, λέγοντες, "Σταυρωθήτω." 24. Ἰδὼν δὲ ὁ Πιλάτος,  
<sup>xxvi. 11.</sup>  
<sup>m</sup> here only. ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ,<sup>4</sup> ἀπενί-

ψατο τὰς χεῖρας ἀπέναντι<sup>4</sup> τοῦ ὄχλου, λέγων, "Ἀθῶς εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου<sup>5</sup> τούτου· ὑμεῖς ὄψεσθε." 25. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, "Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν."

<sup>n</sup> here and 26. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν<sup>n</sup> φραγελλώ-  
<sup>in Mk. xv.</sup>  
<sup>15.</sup> σας παρέδωκεν ἵνα σταυρωθῇ.

<sup>1</sup> τον before Βαρ. in NBL 1, 33.

<sup>2</sup> αὐτῷ omitted in NABDΔΣ.

<sup>3</sup> NB 33, 69 omit ηγεμων.

<sup>4</sup> κατεναντι in BD (W.H. in text bracketed). NLDΣ have απεναντι (Tisch.).

<sup>5</sup> BD omit τον δικαιον, which probably has crept in from ver. 19.

Vv. 20-26. *Result of the appeal to the people.*—Ver. 20. οἱ δὲ ἀρχ., etc.: the Sanhedrists saw the danger, and set themselves to bias the popular judgment, not sure what might otherwise happen— with success, *ἐπεισαν*. So when, after due interval, the governor put the question, the reply was (ver. 21) τὸν Βαραββᾶν, and to the further question what then was to be done with Jesus: the unanimous (πάντες) reply was Σταυρωθήτω. Where were the men who had a few days ago shouted Hosanna? If there, how fickle; if absent, why? Or were they silent, cowed by the prevailing mood?—Ver. 23. τί γὰρ κακόν: elliptical, implying unwillingness to carry out the popular will. (Fritzsche, Grotius.) Some, Palaiet, Raphael, etc., take γὰρ as redundant.—περισσῶς ἔκραζον, they kept crying out more loudly. Cf. Mk., where the force of περισσῶς comes out more distinctly.—Ver. 24. ὅτι οὐδὲν ὠφελεῖ, that it was no use, but rather only provoked a more savage demand, as is the way of mobs.—λαβὼν ὕδωρ, etc.: washed his hands, following a Jewish custom, the meaning of which all present fully understood, accompanying the action with verbal protestations of innocence. This also, with the grim reply of the people (ver. 25), peculiar to Mt.; a "traditional addition" (Weiss).—Ver. 26. τότε ἀπέλυσεν: Pilate, lacking the passion for justice, judges not according to the merits but according to policy. When he discovered that Jesus

was not a popular favourite, in fact had no friends, he had no more interest in Him, but acted as the people wished, loosing Barabbas and delivering Jesus to be crucified, after having first subjected Him to scourging (φραγελλώσας = *flagello*, a Latinism probably borrowed from Mk.). Such was the barbarous practice of the Romans. It is alluded to by Josephus (B. J., v. 11, 1) in these terms: *μαστιγούμενοι δὴ καὶ προβασανιζόμενοι τοῦ θανάτου πᾶσαν αἰκίαν ἀνεσταυροῦντο τοῦ τείχους ἀντικρῦ*. Brandt thinks that the alleged custom of releasing a prisoner had no existence, and that the story in the Gospels arose out of an occurrence at a later time, the release of a prisoner the son of a Rabbi concerned in a tumult. The Christians said: they release the son of the Scribe and they crucified our Jesus, and at last the incident was read back into the story of the Passion (E. G., pp. 94-105).

Vv. 27-31. *Jesus the sport of the soldiery* (Mk. xv. 16-20).—Ver. 27. τότε: when Jesus had been sentenced to crucifixion.—οἱ στρατιῶται τ. ἡ., the soldiers of the governor, i.e., his bodyguard.—παρалаβόντες, etc.: they conducted Jesus from the scene of judgment (with-out) to the *πραιτώριον*, i.e., the official residence of the procurator, either Herod's palace, or more probably a palace connected with the fort Antonia, with barracks attached. The word has various meanings: a general's tent, a governor's residence, the barracks of the Praetorian

27. ΤΟΤΕ ΟΙ ΣΤΡΑΤΙΩΤΑΙ ΤΟΥ ΗΓΕΜΟΝΟΣ, ΠΑΡΑΛΑΒΟΝΤΕΣ ΤΟΝ ΊΗΣΟΥΝ  
 ΕΙΣ ΤΟ ° ΠΡΑΙΤΩΡΙΟΝ, ΣΥΝΗΓΑΓΟΝ ΕΠ' ΑΥΤΟΝ ὅλην τὴν σπείραν · 28. καὶ ο Mk. xv.  
 ἐκδύσαντες<sup>1</sup> αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην<sup>2</sup>. 29. καὶ xviii 28-  
 πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν<sup>3</sup> αὐτοῦ, 33: xix. 9.  
 καὶ κάλαμον ἐπὶ τὴν δεξιὰν<sup>4</sup> αὐτοῦ · καὶ γονυπετήσαντες ἔμπροσθεν Acts xxiii.  
 αὐτοῦ, ἐνέπαιζον<sup>5</sup> αὐτῷ, λέγοντες, “Χαῖρε, ὁ βασιλεὺς<sup>6</sup> τῶν 35: Phil.  
 Ἰουδαίων.” 30. καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, i. 13.  
 καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31. Καὶ ὅτε ἐνέπαιξαν αὐτῷ,  
 ἐξέδυσαν αὐτόν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ ·  
 καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι. 32. Ἐξερχόμενοι δὲ εὗρον

<sup>1</sup> BD and some old Latin codd. have *ενδυσαντες*, which Weiss thinks has been changed into *εκ.* from not being understood. *Vide* below.

<sup>2</sup> *χλαμυδα κοκκινην* before *περιεθηκαν* in *ℵBDL* 69 *al.* (Tisch., W.H.).

<sup>3</sup> *επι της κεφαλης* in *ℵBL* 69.

<sup>4</sup> *εν τη δεξια* in *ℵABDLΣ* 1, 33, 69 *al.*

<sup>5</sup> *ενεπαιζαν* in *ℵBDL* 33.

<sup>6</sup> BDΔ have *βασιλεν* (W.H. in brackets, ο *βασ.* in margin).

guard, the Praetorian guard itself.—*συνήγαγον*, etc.: gathered about Him (for sport) the whole *σπείραν*, at most a cohort of 600, more probably a manipule of 200. (“*σπείρα*, anything *twisted round* like a ball of thread, is a translation of ‘*manipulus*’; a wisp of hay.” Carr in Cam. N. T., *ad loc.*) A large number to assemble for such a purpose, but Roman soldiers at passover time would always be on the alert for serious work or sport, and here was no ordinary chance of both, a man sentenced to be crucified who passed for King of the Jews. What more natural than to make sport of Him, and through Him to show their contempt for the Jewish people? (Holtzmann, H.C.).—Ver. 28. *ἐκδύσαντες* (or *ἐνδ.*) *a.*: taking off (or putting on) His clothes. If we adopt the former reading, the implied situation will be this: Jesus first stripped for scourging, then reclothed; then *stripped again* at the commencement of the mocking process. If the latter, this: Jesus after scourging led naked to the praetorium, there clothed, all but His upper garment, instead of which they put on *χλαμύδα κ.* (Meyer).—*χλαμ.* *κοκκίνην*, a scarlet cloak, probably a soldier’s *sagum*. Carr renders a soldier’s *scarf*, and suggests that it may have been a worn-out scarf of Pilate’s (Herod’s, Elsner). The ridicule would be more lifelike if it was really a fine article that might be, or had been, worn by a potentate.—*πλέξαντες στ.* *ἐξ ἀ.*, weaving out of thorns a crown;

not, say Meyer and Weiss, hard and sharp, so as to cause great pain, but young, flexible, easily plaited, the aim being to ridicule not to inflict torture. Possibly, but the soldiers would not make a point of avoiding giving pain. They would take what came first to hand.—*κάλαμον*, a reed; apparently under the gov. of *ἐπέθηκαν*, but really the object of *ἔθηκαν*, understood.—*γονυπετήσαντες*: after the investiture comes the homage, by lowly gesture and worshipful salutation: *χαῖρε βασιλεῦ τ. Ἰ.* Hail, King of the Jews. A mockery of the nation in intention quite as much as of the particular victim. Loesner (*Ob-serv.* *ad N. T.*) adduces from Philo. (*in Flaccum*, 6) a historic parallel, in which the youth of Alexandria treat similarly a half-witted person, Karabas, the real design being to insult Herod Agrippa. Schanz and Holtzmann also refer to this incident.—Ver. 30. At this point rough sport turns into brutal treatment, as the moment for execution of the sentence approaches.—*ἐμπτύσαντες*: spitting, substituted for kissing, the final act of homage, followed by striking with the mock sceptre (*ἔτυπτον ε. τ. κ.*).—Ver. 31. *ἐξέδυσαν*, etc.: they took off the mock royal robe, and put on again His own garments (*τὰ ἱμάτια*, the upper garments, but why the plural?). No mention of the crown; left on according to some of the ancients, Origen, *e.g.*: “*semel imposita et nunquam detracta*”; and, according to the same Father, con



Γ Ch v 41. ἄνθρωπον Κυρηναῖον, δνόματι Σίμωνα· τοῦτον ὃ ἡγγάρευσαν ἵνα ἄρῃ  
 q John iv. τὸν σταυρὸν αὐτοῦ.  
 7. 10.  
 Γ Acts viii. 33. ΚΑΙ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃς<sup>1</sup> ἐστὶ λεγόμενος  
 23.  
 2 Lk xiii. 1 κρανίου τόπος,<sup>2</sup> 34. ἔδωκαν αὐτῷ ἡ πεινὴ ὅσος<sup>3</sup> μετὰ ἡ χολῆς  
 (same  
 const.). ἡ μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε<sup>4</sup> πεινῆν. 35. Σταυρώσαντες

<sup>1</sup> ο in most uncials.

<sup>2</sup> κρανίου τοπος λεγομενος in NBL 1, 33 al.

<sup>3</sup> οινον in NBDL (Tisch., W.H.). Weiss thinks it possible that οινος has come from Mk.

<sup>4</sup> ἠθέλησεν in NBDLΣ.

sumed by the head of Jesus ("consumpta a capite Jesu"). Taken off doubtless along with the rest, for there must be no mockery of Jesus or Jews before the public. Such proceedings only for the barracks (Holtz., H.C.).

Vv. 32-38. *Crucifixion* (Mk. xv. 21-27; Lk. xxiii. 26, 35-38).—This part of the story begins with the closing words of ver. 31: "they led Him away to be crucified".—Ver. 32. *ἔξερχόμενοι*: going out (of the city) according to later Roman custom, and in harmony also with Jewish usage (Num. xv. 35, 1 Kings xxi. 23, Acts vii. 58).—*ἄνθρ. Κυρ.*: a man of Cyrene, in Libya, presumably recognisable as a stranger, with whom liberties might be taken.—*ἡγγάρευσαν*, compelled; a military requisition. Cf. at chap. v. 41.—*ἵνα ἄρῃ τ. σ.* Jesus, carrying His cross according to the custom, has broken down under His burden; Gethsemane, betrayal, the ordeal of the past sleepless night, scourging, have made the flesh weak. No compassion for Him in finding a substitute; the cross must be carried, and the soldiers will not.—*σταυρὸν*: see on ver. 35.—*Γολγοθᾶ*: Weiss remarks on the double *λεγόμενον*—before the name, and in the following interpretation—and thinks it a sign that Mt. is copying from Mk. One wonders indeed why Mt., writing for Jews, should explain the word at all.—*κρανίου τόπος*, place of a skull ("Calvariae locus," Vulg., whence "Calvary" in Lk., A. V.), of skulls rather, say many interpreters; a place of execution, skulls lying all about (Jerome started this view). Recent interpreters (including Schanz) more naturally take the word as pointing to the shape of the hill. The locality is quite uncertain.

Ver. 34. *οἶνον μετὰ χολῆς μ.*, wine mingled with gall. Mk. has *ἔσμυρνισμένον οἶν.*, wine drugged with myrrh, a drink given by a merciful custom before execution to deaden the sense of pain.

The wine would be the sour wine or *fosca* used by Roman soldiers. In Mk. Jesus declines the drink, apparently without tasting, desiring to suffer with clear mind. In Mt. He tastes (*γευσάμενος*) and then declines, apparently because unpalatable, suggesting a different motive in the offerers, not mercy but cruelty; maltreatment in the very drink offered. To this view of the proceeding is ascribed the *μετὰ χολῆς* of Mt.'s text, not without the joint influence of Ps. lxix. 22 (Meyer and Weiss). Harmonists strive to reconcile the two accounts by taking *χολή* as signifying in Hellenistic usage any bitter liquid (*quamvis amaritum*, Elsner), and therefore among other things myrrh. Prov. v. 4, Lament. iii. 15 (Sept.), in which *χολή* stands for worm-wood, *ἡρῶλη*, are cited in proof of this.

Against the idea that Mt.'s text has been altered from Mk.'s under the influence of Ps. lxix. 22, is the retention of *οἶνος* (*δέξος* in Ps. and in T. R.) and the absence of any reference to the passage in the usual style—"that it might be fulfilled," etc.

Ver. 35. *σταυρώσαντες* (from *σταυρόω*, to drive stakes; in later Greek, and in N. T., to impale on a stake, *σταυρός*). All the evangelists touch lightly the fact of crucifixion, hurrying over the painful subject as quickly as possible; Mt., most of all, disposing of it in a participial clause. Many questions on which there has been much discussion suggest themselves, e.g., as to the structure and form of the cross: did it consist of an upright beam (*palus, stipes*) and a cross beam (*patibulum, antenna*), or of the former only, the hands being nailed to the beam above the head? (so Fulda, *Das Kreuz und die Kreuzigung*, 1878). Was Christ's cross a *crux commissa* (T) or a *crux immissa* (†)? Or is this distinction a purely imaginary one, as Fulda (p. 126) maintains against Justus Lip-



δὲ αὐτόν, <sup>1</sup>διεμερίσαντο τὰ ἱμάτια αὐτοῦ, <sup>2</sup>βάλλοντες <sup>1</sup> κλῆρον· ἵνα πληρωθῇ τὸ ῥήθην ὑπὸ τοῦ προφήτου, <sup>2</sup>διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.<sup>2</sup> 36. Καὶ καθήμενοι <sup>3</sup>ἐτήρουν αὐτὸν ἐκεῖ. 37. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, “Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.” 38. Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.

Lk. xi. 17, 18; xii. 52, 53; xxii. 17. Acts ii. 3, 45. <sup>u</sup> the phrase here and in parall. ver. 54. Ch. xxviii. 4. Acts xii. 5, 6 (same sense).

<sup>w</sup> Mk. xv. 26. Acts xxv. 18, 27.

<sup>1</sup> βαλοντες in  $\aleph$ AD (W.H. in margin).

<sup>2</sup> From ἵνα πληρωθῇ to end of ver. 35 is omitted in  $\aleph$ ABDL $\Sigma$ . It has probably come in from John xix. 24.

sus, till Fulda the great authority on the subject of crucifixion? The work of the more recent writer should certainly be consulted before coming to a final decision on the form of the cross or the method of crucifixion. Another question is, what did Jesus carry to the place of execution: the upright post or the cross beam? (the latter according to Marquardt, *Röm. Alter.* vii. 1, 1). And how was His body fixed to the cross: were the feet, *e.g.*, nailed as well as the hands, or only tied to the beam with a rope or with wands or left free? The passages cited from ancient authors bearing on the subject, Artemidorus, Plautus, Seneca, are diversely interpreted, and the practice does not seem to have been invariable. Crucifixion was at best a rude mode of executing justice, and, especially in time of war, seems to have been performed by soldiers in diverse fashions, according to their whim (ἄλλον ἄλλῳ σχήματι πρὸς χλεύην, Joseph., v. 11, 1; plates showing various forms in Fulda). Still there would be a normal mode, and in the case of Jesus, when only one or two were put to death, it would probably be followed. His cross has generally been supposed to have been a *crux immissa*, with the accusation on the point of the upright post above the cross beam, with a peg whereon to sit. Whether His feet were pierced with nails cannot be certainly determined. Paulus took the negative side in the interest of the hypothesis that Jesus did not really die on the cross; Meyer strongly maintains the contrary, *vide ad loc.* The fragment of the Gospel of Peter speaks of nails in the hands only: “then they drew the nails from the hands of the Lord”. Fulda takes the same view, representing the hands as nailed, the feet as tied to the beam.—τὰ ἱμάτια: the probability is that Jesus had been stript absolutely naked (γυμνοῖ

σταυροῦνται, Artemid., *Oneirocritica*, ii. 58). On the dividing of the garments *vide* John xix. 23 f. The prophetic reference ἵνα πληρωθῇ in T. R. has little authority, and seems inserted from John xix. 24, by a scribe who thought it what the first evangelist should say. This is a second instance where a chance of prophetic citation is not taken advantage of.—Ver. 36: this statement about the executioners sitting down to watch Jesus takes the place of a statement as to the time of execution in Mk. The purpose apparently was to guard against a rescue.—Ver. 37: this fact is mentioned out of its proper place. It is probable that the placard with the accusation was fixed up before the cross was erected. As it stands in Mt.’s narrative, it looks like an after-thought of the soldiers as they sat keeping watch, their final jest at the expense of their victim and the nation to which He belonged. What the custom was as to this is not known. Of the various versions of the inscription Mk.’s is the shortest: THE KING OF THE JEWS; to this Mt. prefixes: This is Jesus.—Ver. 38: τότε introduces the fact mentioned as an accompaniment of the crucifixion of Jesus, without indicating its precise place in the course of events.—σταυροῦνται, the historical present with lively effect; and passive, probably to imply that this act was performed by other soldiers. This very slight notice grows into a considerable incident in the hands of Luke.

Vv. 39-44. *Taunts of spectators* (Mk. xv. 29-32; Lk. xxiii. 35-37, 39). The last drop in Christ’s bitter cup. To us it may seem incredible that even His worst enemies could be guilty of anything so brutal as to hurl taunts at one suffering the agonies of crucifixion. But men then felt very differently from us, thanks to the civilising influence of the

x vide Ch.  
xxiii. 4.

39. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, <sup>1</sup> κινουῦντες τὰς κεφαλὰς αὐτῶν, 40. καὶ λέγοντες, “Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ,<sup>2</sup> κατὰβηθι ἀπὸ τοῦ σταυροῦ.” 41. Ὁμοίως δὲ καὶ <sup>3</sup> οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42. “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ <sup>4</sup> βασιλεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.”<sup>5</sup> 43. πέποιθεν ἐπὶ τὸν Θεόν· <sup>6</sup> ῥυσάσθω νῦν αὐτόν,<sup>7</sup> εἰ θέλει αὐτόν. εἶπε γάρ, “Ὅτι Θεοῦ εἰμι υἱός.” 44. Τὸ δ’ αὐτὸ καὶ οἱ ληστοὶ οἱ <sup>8</sup> συσταυρωθέντες αὐτῷ <sup>9</sup> ὠνείδιζον αὐτῷ.<sup>8</sup>

y Kom. vi.

6. Gal ii.

20 (in fig.

sense).

<sup>1</sup> εἰ υἱὸς θεοῦ in B (W.H. in margin).

<sup>2</sup> ὁμοίως simply in NAL (Tisch.). ὁμοίως καὶ in BK (W.H. in brackets).

<sup>3</sup> NBDL omit εἰ (Tisch., W.H.).

<sup>4</sup> ἐπ αὐτον in NBL.

<sup>5</sup> ἐπὶ τῷ θεῷ in B (W.H. in margin).

<sup>6</sup> NBL 33 omit αὐτον.

<sup>7</sup> συν αὐτῷ in NBDL.

<sup>8</sup> αὐτον in all uncials.

Christian faith, which has made the whole details of the Passion history so revolting to the Christian heart. These sneers at the great Sufferer are not invented fulfilments of prophecy (Ps. xxii. 7, 8; so Brandt), but belong to the certainties of the tragic story as told by the synoptists.—Ver. 39. οἱ παραπορευόμενοι, the passers by: the place of crucifixion therefore near a road; going to or from the temple services (*Speaker's Com.*); or on work-day business, the 13th not the 14th of the month? (Fritzsche, De Wette).—κινουῦντες τ. κ. α., shaking or nodding the head in the direction of the cross, as if to say: that is what it has come to.—Ver. 40. ὁ καταλύων (*cf.* ἡ ἀποκτείνουσα, xxiii. 37), this and the other taunts seem to be echoes of words said to or about Jesus at the trial, of which a report has already gone abroad among the populace. Whether the saying about destroying the temple was otherwise known can only be a matter of conjecture.—εἰ υἱὸς εἶ τ. θ.: Jesus had confessed Himself to be the Son of God at the trial (xxvi. 64).—κατὰβηθι: the God of this world and all men of the world have but one thought as to Sonship; of course it means exceptional privilege. What can a Son of God have to do with a cross?—Ver. 41. ὁμοίως, etc.: one might have expected the dignitaries, priests, scribes, elders, to have left that low-minded work to the mob. But they condescend to their level, yet with a difference. They speak *about* the Sufferer, not *to* Him, and in a tone of affected seriousness and fairness.—Ver.

42. ἄλλους ἔσωσεν, etc., He saved others, Himself He cannot save. Both facts; the former they can now afford to admit, and they do so all the more readily that it serves as a foil to the other fact patent to everybody.—βασιλεὺς Ἰ. Messianic King—the claim involved in the confession before the Sanhedrim, refuted by the cross, for who could believe that Messiah would be crucified?—καταβάτω νῦν, etc.; yet let Him come down now from the cross, and we will believe on Him at once. These pious scoffers profess their readiness to accept descent from the cross as the conclusive sign from heaven they had always been asking for.—Ver. 43. This looks like a mere echo of Ps. xxii. 9 (not a literal quotation from the Sept., however, rather recalling Is. xxxvi. 5) rather than a word likely to be spoken by the Sanhedrists. What did they know about the personal piety of Jesus? Probably they were aware that He used to call God “Father,” and that may be the basis of the statement, along with the confession of Sonship before the Sanhedrim: θεοῦ εἰμι υἱός.—νῦν, now is the time for testing the value of His trust; a plausible wicked sneer.—εἰ θέλει αὐτόν, if He love Him, an emphatic if, the love disproved by the fact.—θέλει is used in the sense of love in the Sept. (Ps. xviii. 20; xli. 12). Palaiet gives examples of a similar use in Greek authors.—Ver. 44: the co-crucified brigands join with the mob and the priests in ribaldry.—τὸ αὐτὸ: Fritzsche supplies ἐποιοῦν after this phrase and renders: the same thing

45. Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἑννάτης· 46. περὶ δὲ τὴν ἑννάτην ὥραν ἀνεβόησεν<sup>1</sup> ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, “Ἠλί, Ἠλί,<sup>2</sup> λαμὰ<sup>3</sup> σαβαχθανί;” τοῦτ’ ἔστι, “Θεέ μου, Θεέ μου, ἰνατί με ἔγκατέλιπες;” 47. Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων<sup>4</sup> ἀκούσαντες ἔλεγον, “Ὅτι Ἠλίαν φωνεῖ οὗτος.” 48. Καὶ εὐθὺς δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν<sup>5</sup> σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλὰ μω, ἐπότιζεν αὐτόν· 49. οἱ δὲ λοιποὶ ἔλεγον,<sup>6</sup> “Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσαι αὐτόν.”<sup>6</sup>

Mk. xv. 34.  
2 Cor. iv.  
9. 2 Tim.  
iv. 10, 16.  
Heb. x.  
25; xiii. 5.  
Mk. xv.  
36. John  
xix. 29.

<sup>1</sup> ἐβόησεν in BL 33, 69 (Trg., W.H.) from Mk. ?

<sup>2</sup> Ἐλωι, Ἐλωι in B (W.H. in text).

<sup>3</sup> λεμα in  $\mathfrak{B}$ BL; there are other variants.

<sup>4</sup> ἐσθηκωτων in  $\mathfrak{B}$ BCL 33.

<sup>5</sup> BD have εἶπαν (W.H. in brackets).

<sup>6</sup>  $\mathfrak{B}$ BCL add ἄλλος δε λαβων λογχην ἐνυξεν αὐτου την πλευραν και ἐξηλθεν υδωρ και αιμα (W.H. in double brackets). It is an early addition from John xix. 34.

did the robbers, for they too reproached him (“idem vero etiam latrones fecerunt, nempe ei conviciati sunt”). It seems simpler to take αὐτὸ as one of two accusatives, depending on ὠνεῖδιζον, αὐτόν following (the true reading) being the other. *Vide* Winer, § 32, 4.

Vv. 45-49. *Darkness without and within* (Mk. xv. 33-36, Lk. xxiii. 44-46).—Ver. 45. ἀπὸ δὲ ἑκτῆς ὥρας: three hours, according to Mark (ver. 25, cf. 33), after the crucifixion the darkness came on. This is the first reference in Matthew to a time of day. The definiteness of the statement in this respect seems to vouch for the historicity of the fact stated. Those who find in it legend or myth point to the Egyptian darkness, and prophetic texts such as Amos viii. 9, Joel ii. 31, etc. (none of which, however, are cited by the evangelist), as explaining the rise of the story. The cause of this darkness is unknown (*vide* notes on Mark). It could not, of course, be an eclipse of the sun at full moon. Origen saw this and explained the phenomenon by the hypothesis of dense masses of cloud hiding the sun. Others (Paulus, De Wette, etc.) have suggested a darkening such as is wont to precede an earthquake. To the evangelist the event probably appeared supernatural.—ἐπὶ π. τ. γῆν, Origen and many after him restrict the reference to Palestine. The fragment of the Gospel of Peter limits it to Judaea (πᾶσαν τ. ἰουδαίαν). In the thought of the evangelist the expression had probably a wider though indefinite range of meaning, the whole earth (Weiss) or the whole Roman world

(Grotius).—ἕως ὥ. ἑννάτης: the end as exactly indicated as the beginning, another sign of historicity. The fact stated probably interested the evangelist as an emblem of the spiritual eclipse next to be related.—Ver. 46. ἡλί, ἡλί, etc.: the opening words of Ps. xxii., but partly at least in Aramaic not in Hebrew, wholly so as they stand in Codex B (W.H.), ἔλωι, ἔλωι, etc., corresponding exactly to the version in Mark.—ἡλί, ἡλί, if the true reading in Matthew, seems to be an alteration made to suit what follows, whereby the utterance of Jesus becomes a mixture of Hebrew and Aramaic. It is not likely that Jesus would so express Himself. He would speak wholly either in Hebrew or in Aramaic, saying in the one case: “eli eli lamah asavtani”; in the other: “eloi eloi lema savachtani”. The form the utterance assumed in the earliest evangelic report might be an important clue. This Resch finds in the reading of Codex D, which gives the words in Hebrew. Resch holds that D often preserves the readings of the *Urevangelium*, which, contrary to Weiss, he believes to have contained a Passion history in brief outline (*Agrapha*, p. 53). Brandt expresses a similar view (*E. G.*, pp. 228-232). The probability is that Jesus spoke in Hebrew. It is no argument against this that the spectators might not understand what He said, for the utterance was not meant for the ears of men. The historicity of the occurrence has been called in question on the ground that one in a state of dire distress would not express his feelings in borrowed



- b here only in N.T. (Gen. xxxv. 18).  
 c here in parall. and in Heb. vi. 10; ix. 2; x. 20.  
 d 1 Cor. xv. 18, 20. 1 Thess. iv. 13, 15 *al.*  
 e here only in Gospp. f Heb. ix. 24 (pass. as here).
50. Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἠέφηκε τὸ πνεῦμα.  
 51. Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο<sup>1</sup> ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν.  
 52. καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,<sup>2</sup> 53. καὶ ἐξεληθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

<sup>1</sup> εἰς δύο after κάτω in BCL (Tisch., W.H.).

<sup>2</sup> ἠγέρθη is as usual the sing. to suit a neut. pl. nom. ἠγέρθησαν in *ΣBDL*.

phrases. The alternative is that the words were put into the mouth of Jesus by persons desirous that in this as in all other respects His experience should correspond to prophetic anticipations. But who would have the boldness to impute to Him a sentiment which seemed to justify the taunt: "Let Him deliver Him if He love Him"? Brandt's reply to this is: Jewish Christians who had not a high idea of Christ's Person (*E. G.*, p. 245). That in some Christian circles the cry of desertion was an offence appears from the rendering of "eli eli" in *Evang. Petri*—ἡ δύναμις μου ἡ δ. μ. = my strength, my strength. Its omission by Luke proves the same thing.—Ver. 47. τινὲς δὲ: not Roman soldiers, for they knew nothing about Elias; might be Hellenistic Jews who did not understand Hebrew or Aramaean (*Grotius*); more probably heartless persons who only affected to misunderstand. It was poor wit, and showed small capacity for turning to advantage the words spoken. How much more to the purpose to have said: Hear Him! He actually confesses that His God in whom He trusted has forsaken Him.—Ver. 48. εἰς ἐξ αὐτῶν, one of the bystanders, not one of the τινὲς, with some human pity, acting under the impression, how got not indicated, that the sufferer was afflicted with thirst.—ὄξους, sour wine, *posca*, the drink of Roman soldiers, with sponge and reed at hand, for use on such occasions.—Ver. 49. ἄφες: either redundant coalescing with ἰδόμεν = let us see (*cf.* chap. vii. 4), *age videamus*, *Grotius* (*vide* also *Burton*, *M. T.*, § 161), or meaning: hold, stop, don't give Him the drink, let us see whether Elias will come (ἔρχεται, comes without fail) to help Him. The latter is the more probable. The λοιποὶ belong to the scoffing crew. The remainder of this

verse about the spear thrust—another, final, act of mercy, though attested by important MSS., seems to be imported from John xix. 34. It is omitted in R. V.

Vv. 50-56. *Death and its accompaniments* (Mk. xv. 37-41, Lk. xxiii. 46-49).—Ver. 50. πάλιν, pointing back to the cry in ver. 46.—φωνῇ μεγάλῃ. The Fathers found in the loud cry a proof that Jesus died voluntarily, not from physical exhaustion. Some modern writers, on the contrary, regard the cry as the utterance of one dying of a ruptured heart (*Dr. Stroud on The Physical Cause of Christ's Death*; *Hanna, The Last Day of Our Lord's Passion*). Mt.'s narrative, like Mk.'s, gives the impression that the cry was inarticulate. Brandt recognises this cry as historical.—Ver. 51. καὶ ἰδοὺ, introducing solemnly a series of preternatural accompaniments, all but the first peculiar to Mt.—τὸ καταπέτασμα, the veil between the holy place and the most holy.—ἐσχίσθη: this fact, the rending of the veil, is mentioned by all the Synoptists, though Lk. introduces it at an early point in the narrative. It might have happened, as a natural event, an accidental coincidence, though it is not so viewed by the evangelist. A symbolic fiction, according to Brandt. The legendary spirit took hold of this event, magnifying the miracle. In the Hebrew Gospel the rending of the veil is transformed into the fracture of the lintel of the temple: "Superliminare templi infinitae magnitudinis fractum esse atque divisum" (*Jerome, Com.*).—καὶ ἡ γῆ, etc.: an earthquake, preceding and conditioning the greatest marvel of all, the opening of the graves and the resurrection of many saints (vv. 52 and 53). We seem here to be in the region of Christian legend. Certainly the legendary spirit laid hold of this feature with great eager-



54. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα,<sup>1</sup> ἐφοβήθησαν σφόδρα, λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς<sup>2</sup> ἦν οὗτος.”

55. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

56. ἐν αἷς ἦν Μαρία ἡ Μαгдаληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57. ὍψΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε<sup>3</sup> τῷ Ἰησοῦ.

58. οὗτος προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

<sup>1</sup> γινόμενα in BD 33.

<sup>2</sup> BD have υἱος θεου (W.H. in margin).

<sup>3</sup> So in BLD. NCD have ἐμαθήτευθη, which, though adopted by Tisch and W.H. (text), may be suspected of assimilation to the form used in Chap. xiii. 52, xxviii. 19. *Vide* below.

ness, expanding and going into details, giving, e.g., the names of those who rose: Abraham, Isaac, Jacob, etc. (*Vide Evang. Nicod.*, c. 17, and *The Acts of Pilate* in Thilo's *Codex Apocryphus*, N. T., p. 810).—Ver. 53. μετὰ τὴν ἔγερσιν αὐτοῦ, after the raising (active) of Jesus (by God), i.e., after Christ's own resurrection: not after the raising (of them) by Him, as if αὐτοῦ were genitive subjective. So Fritzsche, who, however, brackets the phrase as a doubtful reading. ἔγερσιν occurs here only in N. T.—Ver. 54. ἑκατόνταρχος = κεντυρίων in Mk., the officer in charge of the detachment entrusted with the execution, not hitherto mentioned.—οἱ μετ' αὐτοῦ, etc.: the whole military party make pious reflections in Mt.; in Mk., with more probability, the centurion only.—καὶ τὰ γινόμενα, and (generally) the things happening, the earthquake included. For a similar use of καὶ *vide* xxvi. 59.—υἱὸς θεοῦ: Lk. substitutes for this “a just man”. In the centurion's mouth the words would mean more than that and less than the sense they bear for a Christian = a hero, an extraordinary man. Yet Lk.'s rendering is to the point, because the Roman soldier is conceived as seeing in the events the anger of the gods at the treatment of an innocent man.—Ver. 55. γυναῖκες, women, bolder than men, love casting out fear. Lk. associates with them others called οἱ γνωστοὶ αὐτῷ, His acquaintance, which might include the disciples. Though they fled panic-stricken they may have rallied and returned to see the end, either along with the women or mixed in the crowd, and so have become qualified afterwards for witnessing to what hap-

pened. It is no argument against this that no mention is made of them in the narratives. It is no part of the plan of the evangelists to indicate the sources of their information. The women are not mentioned for this purpose, but because they have a part to play in the sequel. If they had been introduced as witnesses it would not have been made so clear that they stood “afar off” (ἀπὸ μακρόθεν). In like manner that Peter followed his Master to the judgment hall is told, not that he may be available as a witness, but because there is a story of denial to relate about him.—πολλαί, many, a tribute to the impression made on feminine hearts by the Galilean ministry; for it was from Galilee they came, as the following clause states (αἵτινες, etc., defining them as women who knew Him well, loved Him warmly, and served Him devotedly).—Ver. 56. ἐν αἷς: three out of the many named, with a reference to the sequel, or as the best known. Mary of Magdala (first mention in Mt.), Mary, the mother of a well-known pair of brothers, and the mother of the sons of Zebedee (Salome in Mk.).

Vv. 57-66. *Burial* (Mk. xv. 42-47, Lk. xxiii. 50-56). ἦλθεν, etc., there came (to the place of crucifixion, the centre of interest in the preceding narrative) a man (unknown to readers), rich (this fact put in the forefront by Mt.—εὐσχήμων βουλευτής in Mk. On εὐσχήμων Phrynichus remarks that the vulgar take it as = rich, or in good social position, while the ancients took it as applying to the noble or symmetrical. Mt. may be following vulgar usage, but also with an eye to Is. liii. 9: “with the rich in

τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.<sup>1</sup> 59. καὶ λαβὼν τὸ  
 σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ<sup>2</sup> σινδόνι καθαρᾷ, 60. καὶ ἔθηκεν  
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἔλατόμησεν ἐν τῇ πέτρᾳ· καὶ  
 προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. 61. ἦν  
 δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι  
 τοῦ τάφου. 62. Τῇ δὲ ἑπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν  
 οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον, 63. λέγοντες, "Κύριε,  
 ἐμνήσθημεν ὅτι ἐκείνος ὁ ἰπλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας

<sup>1</sup> NBL omit το σῶμα (Tisch., W.H.).

<sup>2</sup> BD have εν before σινδονι (W.H. in brackets).

His death"); from *Arimathaea* (Ramathaim Zophim, 1 Sam. i. 1); the name *Joseph*, and the relation to Jesus that of a *disciple* (ἐμαθήτησε, which, if the correct reading, is an instance of the use of this verb in a neuter sense. Cf. xiii. 52, xxviii. 19, Acts xiv. 21).—Ver. 58. *προσελθὼν*: from the cross Joseph returns, and approaches Pilate to beg the body of Jesus for burial. In the case of the crucified such a request was necessary, but was generally granted ("Eorum in quos animadvertitur corpora non aliter sepeliuntur quam si fuerit petium et permissum". Ulpian. de Cadav. punit. in Justinian, *Corpus Fur. Civ.* xlvi. 24, 1). The general practice was to leave the bodies to waste. The privilege of burial was sometimes granted for money. There is nothing to show that Pilate condescended to such meanness, at least in the present instance, though Theophy. suggests that he did.—ἐκέλευσεν ἀποδοθῆναι, he ordered it to be delivered.—Ver. 59. ἐνετύλιξεν (little used, found in Aristophanes), wrapped.—σινδόνι καθαρᾷ, in clean, *i.e.*, never before used linen.—σινδὼν is of uncertain derivation and varying sense, being applied to cloths of diverse material, but here generally understood as meaning linen cloth, wrapped in strips round the body as in the case of mummies in Egypt, the body being first washed (Acts ix. 37). As to this way of preparing dead bodies for burial we have no details in O. T. (Benzinger, p. 163).—Ver. 60. ἐν τῷ καινῷ αὐτοῦ μνημείῳ, in his *own* new tomb, recently prepared for himself. This not brought out in parallels.—ἐλατόμησεν (λαῖς τέμνω): the aorist for the pluperfect, as in ver. 55; he had hewn out of the rock = ἐν τῇ πέτρᾳ, the article pointing to the custom of making

sepulchres in rock.—λίθον μέγαν: the usual mode of shutting the door of the tomb; the Jews called the stone *golah*, the roller.—ἀπῆλθεν: the entombment over, Joseph went away; but the Dead One was not left alone.—Ver. 61. ἦν δὲ ἐκεῖ, etc., but, in contrast to Joseph, there was there Mary, the woman of Magdala, also the other Mary, sitting in front of the tomb.—τάφου here, as in xxiii. 27, 29, used of a place of burial, not of the act of burial. The word is peculiar to Mt. in the N. T.

Vv. 62-66. *Precautions against theft of the body*; peculiar to Mt., and among the less certain elements of the Passion history, owing its origin and presence in this Gospel apparently to the exigencies of the primitive Christian apologetic against Jewish unbelief, which, as we gather from ver. 64, must have sought to invalidate the faith in the resurrection of Jesus by the hypothesis of theft accounting for an empty grave. The transactions here recorded effectually dispose of that hypothesis by making theft impossible. Is the story true, or must we, with Meyer, relegate it to the category of unhistorical legend? Meyer founds largely on the impossibility of Christ predicting so distinctly as is here implied, even to His own disciples, His resurrection. That means that the priests and Pharisees could have had no such solicitude as is ascribed to them. All turns on that. If they had such fears, so originating, it would be quite natural to take precautions against a trick. I think it quite possible that even independently of the saying in chap. xii. 40, given as spoken to Pharisees, it had somehow reached their ears that Jesus had predicted His Passion, and in speaking of it was wont to connect with it the idea

ἐγείρομαι. 64. κέλευσον οὖν <sup>k</sup> ἀσφαλισθῆναι τὸν τάφον ἕως τῆς <sup>k</sup> Acts xvi  
 τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ <sup>1</sup> νυκτὸς <sup>2</sup> κλέψωσιν <sup>24</sup>  
 αὐτόν, καὶ εἴπωσι τῷ λαῷ, Ἥγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ  
 ἐσχάτη <sup>1</sup> πλάνη χειρῶν τῆς πρώτης.” 65. Ἐφῆ δὲ <sup>3</sup> αὐτοὺς ὁ Πιλάτος, <sup>1</sup> here only  
 “Ἐχετε <sup>m</sup> κουστωδία· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.” 66. Οἱ <sup>in Gospels,</sup>  
 δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον <sup>frequent</sup>  
 μετὰ τῆς κουστωδίας. <sup>in Epp.</sup>  
<sup>m</sup> here and  
 in Ch.  
 xxviii. 11.

<sup>1</sup> NB omit αὐτον, found in CDL *al.* (W.H. place it in margin).

<sup>2</sup> νυκτος wanting in many uncials (Tisch., W.H. omit).

<sup>3</sup> BL and other uncials omit δε (Tisch., W.H., in margin).

of rising again, and it was natural that at such a time they should not despise such reports.

Ver. 62. τῇ ἑπαύριον, the next day, *i.e.*, the Jewish Sabbath, curiously described as the day (ἡγίς) μετὰ τὴν παρασκευήν, the more important day defined by reference to the less important, suggesting that Mt. has his eye on Mk.'s narrative (xv. 42). So Weiss-Meyer.—Ver. 63. ἐκείνος: contemptuous reference, as to one not worthy to be named, and far off, a thing of the past removed for ever by death.—ὁ πλάνος: a wanderer in the first place, then derivatively, from the character of many wanderers, in N. T. a deceiver.—ἐγείρομαι, present for future, expressing strong confidence.—Ver. 64. ἕως τ. τρίτης ἡμέρας: the definite specification of time here and in ver. 63 may have been imported into the story in the course of the tradition.—ἡ ἐσχάτη πλάνη, the last delusion = faith in the resurrection, belief in the Messiahship of Jesus being the first.—χειρῶν, worse, not so much in character as in consequences, more serious.—Ver. 65. ἔχετε: probably imperative, not indicative = have your watch, the ready assent of a man who thinks there is not likely to be much need for it, but has no objections to gratify their wish in a small matter. So most recent interpreters—Meyer, Weiss, Holtz., Weizsäcker, Morison, Spk., *Com.*, Alford. The Vulgate takes it as indicative = *habetis*, which Schanz follows. This rendering implies that Pilate wished them to be content with what they had already, either their own temple watch or soldiers already put at their disposal. Carr (Camb. N. T.) doubts the correctness of the modern interpretation on the ground that no clear example of the use of ἔχειν in the sense of “to take” occurs in either classical or Hellenistic Greek.—κουστωδία, a guard, a Latinism, a natural

word for the Roman Pilate to use.—ὑπάγετε ἀσφαλίσασθε, the three verbs: ἔχ. ὑπάγ. ἀσφαλ., following each other without connecting particles form an asyndeton “indicating impatience on the part of Pilate” (Camb. N. T.).—ὡς οἴδατε, as ye know how.—Ver. 66. ἡσφαλίσαντο is to be taken with the last clause—μετὰ τῆς κουστωδίας, which points to the main means of securing the tomb against plunder. The participial clause—σφραγίσαντες τὸν λίθον—is a parenthesis pointing to an additional precaution, sealing the stone, with a thread over it and sealed to the tomb at either end. The worthy men did their best to prevent theft, and—the resurrection!

CHAPTER XXVIII. THE RESURRECTION AND THE GREAT COMMISSION.

Vv. 1-10. *The open grave* (Mk. xvi. 1-8, Lk. xxiv. 1-11).—Ver. 1. ὥψέ . . . σαββάτων, a curious and puzzling note of time, inconsistent with itself if translated “late on Sabbath, towards day-break on the first day of the week,” and on the assumption that the day is supposed to begin and end at sunset. That would give, as the time at which the events to be narrated happened, the afternoon of one day and the early morning of the next. Of course the two clauses are meant to coincide in meaning, and a way out of the difficulty must be sought. One is to take ὥψέ as = *post*, after the Sabbath, or late in comparison with the Sabbath, σαββάτων in clause 1 being in effect a genitive of comparison. So Euthy. and Grotius, who take σαββ. as = the whole passover week, De Wette, Weizsäcker, etc. Another is to take ὥψέ as = not later than, but late on, and to assume that the day is conceived to begin and end with sunrise according to the civil mode of reckoning. So Kypke, Meyer, Weiss, Morison. Authorities are divided as to



a I. k xxiii  
54. v. 14  
notes  
there.

XXVIII. 1. Ὅψε δὲ σαββάτων, τῇ ἑπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. 2. Καὶ ἰδοῦ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν<sup>1</sup> ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας,<sup>2</sup> b here only καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, in N 1. (Gen. v. 3) καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει<sup>3</sup> χιῶν. 4. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο<sup>4</sup> ὥσει<sup>3</sup> νεκροί. 5. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί, “Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6. οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου

<sup>1</sup> καὶ before προσελθων in BCL.

<sup>2</sup> BBD omit απο της θυρας (so Tisch. and W.H.).

<sup>3</sup> BBD have ως here, and with these LD in end of ver. 4.

<sup>4</sup> ἐγενήθησαν in BCDL 33.

Greek usage, Meyer and Weiss, *e.g.*, contending that ὄψε always means lateness of the period specified, and still current. Holtzmann, H. C., remarks that only from the second clause do we learn that by the first is not meant the evening of the Sabbath, but the end of the night following, conceived as still belonging to the Sabbath.—τῇ ἐπιφωσκούσῃ, supply ἡμέρα or ὥρα.—εἰς μίαν. σ., towards day one of the *week* (Sabbath in first clause).—ἦλθε, came, singular though more than one concerned, as in xxvii. 56, 61. Mary of Magdala, evidently the heroine among the women.—θεωρῆσαι τ. τ., to see the sepulchre; no word of anointing, that being excluded by the story of the watch.—Ver. 2. The particulars in this and the following two verses are peculiar to Mt.: first, an earthquake (σεισμὸς), as in xxvii. 51; second, an angel descending from heaven; third, the angel rolling away the stone; fourth, the angel sitting on the stone as guard.—Ver. 3. ἰδέα (here only in N. T.; in Sept., Dan. i. 13, 15), the appearance, aspect (of the countenance of the angel). *Vide* Trench, *Syn.*, p. 262, on μορφή, σχῆμα, ἰδέα.—ὡς ἀστραπὴ (xxiv. 27), as lightning—brilliant, dazzling.—τὸ ἔνδυμα α., his raiment as distinct from his face—ὡς χιῶν, white as snow (*cf.* Mt. xvii. 2).—Ver. 4. ὡς νεκροί: the keepers, through fear of the angel, were shaken as by an earthquake, and became as *dead men*—stupefied, helpless, totally incapacitated for action by way of preventing what is assumed, though not directly stated, to have happened. The resurrection is not described.

Vv. 5-7. *The angel speaks to the*

women.—μὴ φοβεῖσθε ὑμεῖς, fear not ye, with tacit reference to the guards.—οἶδα γὰρ: γὰρ gives a reason for the soothing tone of the address. The angel recognises them as friends of the Crucified.—Ver. 6. οὐκ ἔστιν, etc.: with what sublime simplicity and brevity is the amazing story told! “Versus hic incisa habet perquam apta” (Beng.). The last clause is better without the epithet ὁ κύριος, more in keeping with the rest. Bengel calls it *gloriosa appellatio*, but, as Meyer remarks, just on that account it was more liable to be added than omitted.—Ver. 7. ταχὺ πορευθεῖσαι: introducing “quite in his own (the evangelist’s) manner of expression” (Weiss) the command of the angel = go quickly and tell, etc.—προάγει: present; He is even now going before you into Galilee; in accordance with the prediction in xxvi. 32 the risen Shepherd is on His way to the pre-appointed rendezvous.—ὄψεσθε, there shall ye see Him, and be able to satisfy yourselves that He is indeed risen. With this word ends the message to the disciples.—ἰδοῦ εἰπον ὑμῖν, behold I said it to you = note what I say, and see if it do not come true. Mark has καθὼς εἶπεν ὑμῖν = as He said to you, referring to the promise of Jesus, and forming part of the message to the disciples.

Vv. 8-10. *Appearance of Jesus to the women on the way to deliver their message.*—Ver. 8. ἀπελθοῦσαι: the reading of T. R. (ἐξελθ.) implies that they had been within the tomb, of which no mention is made in Matthew. They went away from, not out of, the tomb.—



ἐκεῖτο ὁ Κύριος.<sup>1</sup> 7. καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν.” 8. Καὶ ἐξεληθούσαι<sup>2</sup> ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9. ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,<sup>3</sup> καὶ ἰδοὺ, ὁ<sup>4</sup> Ἰησοῦς ἀπήντησεν<sup>5</sup> αὐταῖς, λέγων, “Χαίρετε.” Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· “Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.”

<sup>1</sup> ΞB 33 omit ο κυριος (W.H. relegate to margin).

<sup>2</sup> ἀπελθουσai in ΞBCL 33 (Tisch., W.H.).

<sup>3</sup> From ὡς δ. ἐπορ. to αὐτου is omitted in ΞBD 33, 69 and many versions, and left out by modern editors. The passage may have fallen out by similar ending (αὐτου—αὐτου).

<sup>4</sup> ΞABCD omit ο; found in DL.

<sup>5</sup> ΞBC have ὑπήντησεν.

ἀπὸ τ. μν., depending on ἀπελθούσαι, in Mark on ἐφυγον.—μετὰ φόβου καὶ χαρᾶς μεγάλης, with fear and great joy. This union of apparently opposite emotions is true to human nature. All powerful tides of gladness cause nervous thrills that feel like fear and trembling. Cf. Isaiah lx. 5 and Phil. ii. 12. The fear and trembling St. Paul speaks of are the result of an exhilarating consciousness of having a great solemn work in hand—a race to run, a prize to win.—Ver. 9. καὶ ἰδοὺ, and behold, another surprise (ver. 2). They are on the way to tell the disciples that they are to be favoured with a meeting in Galilee, and lo! they are themselves privileged to meet the risen One.—ὑπήντησεν, cf. chap. viii. 34, xxv. 1, 6.—ἐκράτησαν, etc., they took hold of His feet and cast themselves before Him; the gesture befitting the circumstances, an unlooked-for meeting with one who has been crucified and whose aspect is greatly changed. Impossible to resume the old familiar relations as if nothing had happened.—Ver. 10. μὴ φοβεῖσθε: kindly in word and tone, meant to remove the embarrassment visible in their manner.—ὑπάγετε, ἀπαγγείλατε, another asyndeton as in xxvii. 65. The instructions to the women simply repeat, in much the same words, those given by the angel (ver. 7), with the exception that the disciples are spoken of by the kindly name of “brethren”.

The similarity of vv. 9, 10 to John xx. 14-18 has been remarked on (*vide* Weiss, Meyer, on ver. 9). It has been lately

commented on in connection with the theory of a “four-gospel Canon” prepared by the Presbyters of Asia Minor in the beginning of the second century. *Vide Der Schluss des Marcus-Evangeliums der Vier-Evangelien-Kanon und die Kleinasiatischen Presbyter*, by Dr. Paul Rohrbach. Rohrbach’s idea is that when this Canon was prepared the editors altered more or less the statements of the Synoptists as to the visions of the Risen Christ so as to bring them somewhat into harmony with those of the fourth Gospel. For this purpose Mark’s original ending was cancelled and the present one, vv. 9-20, put in its place. The editorial procedure in the case of Matthew consisted in inserting vv. 9, 10 in the narrative, thus providing for at least one vision in Jerusalem, and making room for more, and so cancelling the impression otherwise produced that Jesus was seen only in Galilee. In support of the view that vv. 9, 10 are an editorial addition at a later date Rohrbach adduces the fact that the narrative has an appearance of continuity when they are omitted, and also that the instructions of Jesus to the women are a mere echo of those given by the angel.

Vv. 11-15. *The guards and the priests*.—Ver. 11. πορευομένων δὲ α., while the women go on their errand, the guards, crestfallen, play their poor part. Some of them (τινὲς) go into the city and report in their own way to the priests that has happened.—Ver. 12. ἀργύρια;

11. Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίαν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13. λέγοντες, “ἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν τὸν ἡμῶν κοιμωμένων, 14. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ <sup>1</sup> τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν,<sup>2</sup> καὶ ὑμᾶς ἀμερίμους ποιήσομεν.” 15. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὥς ἐδιδάχθησαν. καὶ διεφημίσθη <sup>3</sup> ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.<sup>4</sup> 16. Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ

<sup>1</sup> BD have *υπο* instead of *ἐπι* (W.H. in margin), probably because *ηκουσθη* was understood in the usual sense. *Vide* below.

<sup>2</sup> NB omit *αυτον*. <sup>3</sup> So in ABCDL (W.H. brackets); *εφημ.* in *ΣΔ* 33 (Tisch.).

<sup>4</sup> BDL vulg. add *ημερας* (W.H. in brackets), which just because it is unusual is probably genuine (Tisch. omits after *ΣΑΓΔ*, etc.).

the holy men thoroughly understand the power of money; silver pieces, shekels are meant.—*ἱκανὰ* probably means here a considerable number, not a number sufficient to bribe the soldiers (Meyer and Weiss). They gave with a free hand. This sense of *ἱκανός* is frequent in the N. T. *Vide, e.g.*, Mk. x. 46, of the crowd following Jesus at Jericho, and Acts xxvii. 9 (of time).—Ver. 13. *εἴπατε*, introducing the lie they put into the mouths of the soldiers. The report to be set abroad assumes that there is a fact to be explained, the disappearance of the body. And it is implied that the statement to be given out as to that was known by the soldiers to be false: *i.e.*, they were perfectly aware that they had not fallen asleep at their post and that no theft had taken place. The lie for which the priests paid so much money is suicidal; one half destroys the other. Sleeping sentinels could not know what happened.—Ver. 14. *ἐὰν ἀκουσθῇ*, either: if this come to the ears of, etc., as in A. V., or: if this come to a hearing, a trial, before, etc., as in R. V. margin. The latter is preferred by many modern commentators. The reading *ἐπὶ τ. ἡ.* suits the second sense best. Cf. 1 Cor. vi. 1, 1 Tim. v. 19.—*ἡμεῖς*, emphatic, implying a great idea of their influence, on their part.—*πείσομεν*, will persuade him; how not said, money conceivably in their minds. Kypke renders: will appease; so also Loesner (“*aliquem pacare vel precibus vel donis*”), citing examples from Philo. The ordinary punishment for falling asleep on the watch was death. Could soldiers be

persuaded by any amount of money to run such a risk? Of course they might take the money and go away laughing at the donors, meaning to tell their general the truth. Could the priests expect anything else? If not, could they propose the project seriously? The story has its difficulties.—*ἀμερίμους*, free from grounds of anxiety; guaranteed against all possible unpleasant consequences. Bengel's comment on this verse is: “*Quam laboriosum bellum mendacii contra veritatem!*”—Ver. 15. This verse states that the soldiers did as instructed, so originating a theft theory, which, according to our evangelist, was current in his day in Jewish circles at the time he wrote.

Vv. 16-20. *The meeting in Gahlee*, peculiar to Mt.—Ver. 16. *οἱ δὲ ἔνδεκα μ.*, the *eleven*, not merely to discount Judas, but to indicate that what follows concerns the well-known Twelve (minus one), the future Apostles of the faith.—*εἰς τὸ ὄρος*, to the mountain, a more specific indication of the locality than any previously reported. Conjectures have been made as to the mountain meant, *e.g.*, that on which the hill teaching was communicated. An interesting suggestion but unverifiable.—*οὐ*, an adverb = *ubi*, used pregnantly so as to include *quo*: whither Jesus had bid them go, and where He wished them to remain.—*ἐτάξατο*: if this points to an instruction given expressly by Jesus, it is strange that the evangelist has not recorded it. It rather seems to presuppose an understanding based on experiences of the Galilean ministry as to the rendezvous

ὁρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17. καὶ ἰδόντες αὐτόν, προσεκύ-  
νησαν αὐτῷ<sup>1</sup>. οἱ δὲ ἐδίστασαν. 18. καὶ προσελθὼν ὁ Ἰησοῦς d Ch. vi. 10;  
ἐλάλησεν αὐτοῖς, λέγων, “Ἐδόθη μοι πᾶσα ἐξουσία<sup>2</sup> ἐν οὐρανῷ xvi. 19;  
καὶ ἐπὶ<sup>3</sup> γῆς. 19. πορευθέντες οὖν<sup>3</sup> μαθητεύσατε πάντα τὰ ἔθνη, xviii. 18  
(similar phrases).

<sup>1</sup> NBD 33 it. omit αὐτοῦ.

<sup>2</sup> ἐπὶ γῆς in NAAΔΣ *al.* (Tisch.). ἐπὶ τῆς γῆς in BD (W.H. in brackets).

<sup>3</sup> οὖν in BΔΠΣ, *verss.* (W.H.). N A and other uncials omit (Tisch.).

The meeting place would be some familiar haunt, recalling many past associations and incidents, only imperfectly recorded in the Gospels. If there was such a retreat among the mountains often resorted to, it would doubtless be the scene of the hill teaching, as well as of other unrecorded disciple experiences. The disciples would need no express direction to go there. Instinct would guide them.—Ver. 17. A very meagre statement, the whole interest of the evangelist being absorbed by the words spoken by Jesus.—προσεκύνησαν as in ver. 9, but the men less demonstrative than the women; no mention of seizing Jesus by the feet.—οἱ δὲ ἐδίστασαν: but some doubted (*cf.* xiv. 31, in reference to Peter). This clause seems to qualify and limit the previous statement as to the worshipping, giving this sense: they worshipped, *i.e.*, the most of them, for some were in doubt. So Meyer, who cites in support Klotz, *Ad Devar*, whose statement is to the effect that in passages of this kind containing a clause with δὲ without a μὲν preceding, a universal affirmation is first made and then a division follows, which shows that a universal affirmation was not really intended (p. 358). Various methods have been adopted to get rid of the unwelcome conclusion that some of the eleven did not do homage, *e.g.*, by taking ἐδίστασαν as a pluperfect (Fritzsche, Grotius), or by finding the doubters among the 500 mentioned by St. Paul (1 Cor. xv. 6), or even by altering the text οἱ δὲ into οὐδέ (Beza). The whole narrative is so brief and vague as to lend support to the hypothesis that in the appearance of Jesus here recorded we have not one particular occurrence, but a general picture of the Christophanies, in which mingled conflicting feelings of reverent recognition and hesitation as to the identity of the person played their part. Such is the view of Keil, Steinmeyer, and Holtzmann (H. C.).

Vv. 18-20. *The final commission.*—Ver. 18. προσελθὼν, approaching; the speech of Jesus is majestic, but His bearing is friendly, meant to set them free from doubt and fear.—ἐλάλησε: this may seem a word not sufficiently dignified for the communication made. But it is often used, especially in Hebrews, in reference to divine revelations (*vide*, *e.g.*, chap. i. 1).—ἐδόθη μοι, there was given to me; the aorist as in xi. 27, the thought of which earlier text this utterance reiterates and amplifies. The reference may be to the resurrection, and the meaning that that event *ipso facto* placed Jesus in a position of power. *Cf.* Rom. i. 4.—πᾶσα ἐξουσία, every form of authority; command of all means necessary for the advancement of the Kingdom of God.—ἐν οὐρανῷ: this points to session on His celestial throne at the right hand of God. Jesus speaks as one already in heaven. There is no account of the ascension in Mt. It is conceived as involved in the resurrection.—ἐπὶ γῆς: upon earth, the whole earth. The two phrases together point to a universal cosmic dominion. But so far as earth is concerned, the dominion is only a matter of right or theory, a problem to be worked out. Hence what follows.—Ver. 19. πορευθέντες οὖν: the οὖν omitted in many texts aptly expresses the connection. The commission to the Apostles arises out of the power claimed = all power has been given to me on earth, go ye therefore, and make the power a reality.—μαθητεύσατε πάντα τὰ ἔθνη: make disciples (*act.*, *cf.* at xxvii. 57) of all the nations (*cf.* x. 5, “go not into the way of the Gentiles”).—βαπτίζαντες: baptism the condition of discipleship = make disciples by baptising; the sole condition, circumcision, and everything particularistic or Judaistic tacitly negated. Christian baptism referred to here only in this Gospel.—αὐτοὺς refers to ἔθνη, a *constr. ad sensum*, as in Acts xv. 17; Rom. ii. 14. In the anabaptist controversy αὐτοὺς was taken



• Acts viii. βαπτίζοντες<sup>1</sup> αὐτοὺς • εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ  
 16; xix. 5.  
 Rom. vi. τοῦ Ἁγίου Πνεύματος, 20. διδάσκοντες αὐτοὺς ἡγεῖν πάντα ὅσα  
 3. 1 Cor.  
 1. 13; x. 2. ἐνετειλάμην ὑμῖν • καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας  
 Gal. iii. 27  
 (all with  
 ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν."<sup>2</sup>  
 εἰς and  
 accus.). f vide at Ch. xix. 17. g vide at Ch. xiii. 39.

<sup>1</sup> βαπτισαντες in BD (W.H. margin). βαπτίζοντες (T.R., W.H., text). The reading of T.R. (ΝΔΣ) is probably a conformation to διδάσκοντες in next clause.

<sup>2</sup> The Ἀμήν is not found in ΝΑΒΔ I, 33, and is left out by modern editors.

by the opponents of infant baptism as referring to μαθητὰς in μαθητεύσατε, and the verb was held to mean "teach". For some references to this extinct controversy vide Wetstein, *ad loc.*, and Hermann's *Viger*, p. 61.—εἰς τὸ ὄνομα, into the name, i.e., as confessing the name which embodies the essence of the Christian creed.—τοῦ πατρὸς, etc.: it is the name not of one but of three, forming a baptismal Trinity—Father, Son, and Holy Ghost. It is not said into the names of, etc., nor into the name of the Father, and the name of the Son, and the name of the Holy Ghost.—Hence might be deduced the idea of a Trinity constituting at the same time a Divine Unity. But this would probably be reading more into the words than was intended.—Ver. 20. διδάσκοντες α., teaching them, present participle, implying that Christian instruction is to be a continuous process, not subordinate to and preparing for baptism, but continuing after baptism with a view to enabling disciples to walk worthily of their vocation.—ἡγεῖν: the teaching is with a view not to *gnosis* but to practice; the aim not orthodox opinion but right living.—πάντα ὅσα ἐνετειλάμην ὑμῖν: the materials of instruction are to be Christ's own teaching. This points to the desirableness for the Church's use of an oral or written tradition of Christ's words: *these* to be the rule of faith and practice.—καὶ ἰδοὺ, introducing an important promise to the missionaries of the new universal religion to keep them in courage and good hope amid all difficulties.—ἐγὼ μεθ' ὑμῶν, I the Risen, Exalted, All-powerful One, with *you* my apostles and representatives engaged in the heroic task of propagating the faith.—εἰμι, *am*, not will be, conveying the feeling of certainty, but also spoken from the eternal point of view, *sub specie aeternitatis*, for which distinctions of here and there, now and then, do not exist.

Cf. John viii. 58, "before Abraham was I am". In the Fourth Gospel the categories of the Absolute and the Eternal dominate throughout.—πάσας τὰς ἡμέρας, all the days, of which, it is implied, there may be many; the vista of the future is lengthening.—ἕως τῆς συντελείας τοῦ αἰῶνος, until the close of the current age, when He is to come again; an event, however, not indispensable for the comfort of men who are to enjoy an uninterrupted spiritual presence.

This great final word of Jesus is worthy of the Speaker and of the situation. Perhaps it is not to be taken as an exact report of what Jesus said to His disciples at a certain time and place. In it the real and the ideal seem to be blended; what Jesus said there and then with what the Church of the apostolic age had gradually come to regard as the will of their Risen Lord, with growing clearness as the years advanced, with perfect clearness after Israel's crisis had come. We find here (1) a cosmic significance assigned to Christ (all power in heaven and on earth); (2) an absolutely universal destination of the Gospel; (3) baptism as the rite of admission to discipleship; (4) a rudimentary baptismal Trinity; (5) a spiritual presence of Christ similar to that spoken of in the Fourth Gospel. To this measure of Christian enlightenment the Apostolic Church, as represented by our evangelist, had attained when he wrote his Gospel, probably after the destruction of Jerusalem. Therein is summed up the Church's confession of faith conceived as uttered by the lips of the Risen One. "Expressly not as words of Jesus walking on the earth, but as words of Him who appeared from heaven, the evangelist here presents in summary form what the Christian community had come to recognise as the will and the promise of their exalted Lord" (Weiss-Meyer).



## ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

### ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1. 1. 'ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ<sup>1</sup>.

2. ὡς<sup>2</sup> γέγραπται ἐν τοῖς προφήταις,<sup>3</sup> "Ἰδοὺ, ἐγὼ<sup>4</sup> ἀποστέλλω  
τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν

<sup>1</sup> The title **υἱον τ. Θε.** is wanting in **Ν** and omitted by Tisch. and W.H. (in text). Most uncials and many verss. have it. Its omission is probably due to similar ending. BDL omit **τον**.

<sup>2</sup> **καθως** in **ΝBLΔ** (Tisch., W.H.).

<sup>3</sup> For **εν τοις π.** in many uncials **ΝBDLΔ** 33, Lat. and Syr. verss., have **εν τω Ισαια τω π.** The T.R. is a gram. cor.

<sup>4</sup> **εγω** is in **ΝLΔΣ** (Tisch.), but wanting in BD (W.H.).

CHAPTER I. THE BAPTIST. THE BAPTISM AND TEMPTATION OF JESUS. BEGINNINGS OF THE GALILEAN MINISTRY.—Vv. 1-8. *The appearance and ministry of the Baptist* (Mt. iii. 1-12, Lk. iii. 1-18).—Ver. 1. **ἀρχή**, etc.: This verse may best be taken as the superscription of the whole Gospel, and as meaning: Here begins the Gospel concerning Jesus Christ the Son of God. So viewed it should be made to stand apart, ver. 2 beginning a new section as in the Greek Testament of W. and H. If we connect ver. 1 closely with vv. 2-4 it will contain the statement that the Gospel of Jesus Christ began with the ministry of the Baptist. On this view the connection of the sentences may be taken in two ways: either ver. 1 may be joined closely to ver. 2, the resulting sense being: the beginning of the Gospel (was) as it is written = was in accordance with the prophetic oracle predicting the introduction of Messiah by a forerunner, the story of the Baptist then following as the fulfilment of the prophecy; or vv. 2, 3 may be bracketed as a parenthesis, and ver. 1 connected with ver. 4, yielding this sense: the beginning of the Gospel was or became (ἐγένετο) John the Baptist. All three

ways give a perfectly good meaning. In favour of the first view is the absence of the article before **ἀρχή**; against it has been alleged (Holtzmann, H. C.) that **καθώς** in Matthew and Mark always connects with what goes before, never introduces a protasis as in Lk. vi. 31.—**τοῦ εὐαγγελίου** 'I. X., the good news concerning, not preached by, 'I. X. being genitive objective; not quite the evangelic record, but on its way to that final meaning of **εὐαγγέλιον**. "Christ" here appears as a proper name, as in Mt. i. 1.—**υἱοῦ τ. Θεοῦ**: this title, even if omitted, is implicit in the title *Christ*, but it is every way likely to have formed a part of the original text, as indicating the point of view in which Jesus is to be presented to readers of the Gospel. Without assuming any acquaintance on the part of the evangelist with the Gospel of the Infancy in Matthew and Luke we may say that this title takes the place of the opening chapters in these Gospels. It is all that Mark offers to gratify the curiosity to which these chapters owe their origin. Who is this remarkable Personage of whom you write? He is "the Son of God". How much that was meant to convey cannot be certainly determined.

Vv. 2-4. **καθώς** introduces a prophetic

σου ἔμπροσθέν σου.<sup>1</sup> 3. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ." 4. Ἐγένετο Ἰωάννης<sup>2</sup> βαπτίζων ἐν τῇ ἐρήμῳ, καὶ<sup>3</sup> κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες<sup>4</sup> ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ,<sup>5</sup> ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6. ἦν δέ<sup>6</sup> Ἰωάννης<sup>6</sup> ἐνδεδυμένος τρίχας καμήλου, καὶ ζώην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθίων<sup>7</sup> ἀκρίδας καὶ μέλι ἄγριον. 7. Καὶ ἐκήρυσσε, λέγων, "Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς ἁκύψας λῦσαι τὸν

<sup>1</sup> John viii. 6, 8. ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς ἁκύψας λῦσαι τὸν

<sup>1</sup> ἔμπροσθεν σου omitted in **NBDL al.** It is probably from Mt. xi. 10.

<sup>2</sup> ο before βαπτίζων in **NBLA** (Tisch., Trg., W.H.).

<sup>3</sup> καὶ in **NDL al.** (Tisch.), but wanting in B 33 *al.* (W.H. omit).

<sup>4</sup> πάντες before καὶ εβαπ. in **NBDLA.** <sup>5</sup> υπ αουτου before εν τω Ι. in **NBL 33.**

<sup>6</sup> καὶ ην in **NBL 33**, and ο before Ι, in **NBLΣ.** <sup>7</sup> ἐσθων in **NBLA 33.**

citation as protasis to the historical statement about John in ver. 4 = in accordance with, etc., John appeared. The prophetic reference and the historical statement are given in inverse order in Matthew.—ἐν τῷ Ἰωσαῖα, in Isaiah, the actual quotation being from Isaiah and Malachi (ver. 2) conjointly. An inaccuracy doubtless, but not through an error of memory (Meyer and Weiss), but through indifference to greater exactness, the quotation from Isaiah being what chiefly occupied the mind. It is something analogous to attraction in grammar. It is Mark's only prophetic citation on his own account.—ἰδοὺ begins the quotation from Mal. iii. 1, given as in Mt. xi. 10, with μου, after προσώπου and ὁδόν, changed into σου.—Ver. 3. Quotation from Is. xl. 3 as in Mt. iii. 3.—Ver. 4. ἐγένετο Ἰ.: in accordance with, and in fulfilment of, these prophetic anticipations, *appeared John*.—ὁ βαπτίζων = the Baptist (substantive participle), that the function by which he was best known.—εἰς ἄφεσιν ἁμαρτιῶν: this clause (in Luke, not in Matthew) may plausibly be represented as a Christianised version of John's baptism (Weiss), but of course John's preaching and baptism implied that if men really repented they would be forgiven (Holtz., H. C.).

Vv. 5-8. Ver. 5 describes the widespread character of the movement much as in Mt., only that Judaea comes before Jerusalem, and the district of the Jordan is not mentioned.—Ver. 6 describes John's way of life as in Mt.,

ἐνδεδυμένος standing for εἶχεν τὸ ἐνδυμα, and ἔσθων for ἡ τροφή ἦν.—Ver. 7. καὶ ἐκήρυσσε, introducing a special and very important part of his *kerygma*: *inter alia* he kept saying—anxious to prevent men from forming a wrong impression of his position. This is what makes mention of his ministry relevant in the evangelic record.—λῦσαι τὸν ἱμάντα, to loose the latchet of, instead of τὰ ὑποδ. βαστάσαι; a stronger expression of subordination, practically the same idea.—Ver. 8. πνεύματι ἁγίῳ: καὶ πυρὶ omitted, whereby the view presented of Messiah's function becomes less judicial, more Christian. Mt.'s account here is truer to John's conception of the Messiah. Mk.'s was probably influenced by the destination of his Gospel for Gentile readers.

Vv. 9-11. *The baptism of Jesus* (Mt. iii. 13-17; Lk. iii. 21, 22).—Ver. 9. ἐν ἐκείναις τ. ἡ. = in those days; an indefinite note of time = while John was carrying on his ministry of preaching and baptising.—ἦλθεν Ἰησοῦς, came Jesus, with what feelings, as compared with Pharisees and Sadducees, *vide* notes on Mt.—ἀπὸ Ναζ. τ. Γαλ., from Nazareth, presumably His home; of Galilee, to define the part of the country for outsiders; only Galilee mentioned in Mt.—εἰς τὸν Ἰ.: ἐν with dative in ver. 5. The expression is pregnant, the idea of descending into the river being latent in εἰς.—ὑπὸ Ἰωάν., by John; no hesitation indicated; *cf.* remarks on three synoptical narratives on this point in Mt. It does

ἱμάτια τῶν ὑποδημάτων αὐτοῦ. 8. ἐγὼ μὲν<sup>1</sup> ἐβάπτισα ὑμᾶς ἐν<sup>2</sup> ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν<sup>2</sup> Πνεύματι Ἁγίῳ.” 9. Καὶ<sup>3</sup> ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.<sup>4</sup> 10. καὶ εὐθὺς<sup>5</sup> ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ<sup>6</sup> περιστερὰν καταβαίνον ἐπ’<sup>7</sup> αὐτόν. 11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, “Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ<sup>8</sup> εὐδόκησα.” 12. Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν<sup>c</sup> ἔρημον. 13. καὶ ἦν ἐκεῖ<sup>9</sup> ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα,<sup>10</sup> πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>1</sup> NBL 33, 69 verss. omit *μεν*, doubtless a gram. cor. to answer to *δε*.

<sup>2</sup> The first *εν* not in NBD cursives, the second not in BL (Tisch. omits first, W.H. both).

<sup>3</sup> B omits *καὶ* (W.H., in margin).

<sup>4</sup> εἰς τὸν Ι. ὑπο Ιω. in NBDL 33, 69 *al*.

<sup>5</sup> The best texts have *ευθὺς* uniformly in Mk. <sup>6</sup> *ως* in NABDLA.

<sup>7</sup> εἰς αὐτόν in BD 13, 69.

<sup>8</sup> σοι in NBLΔΣ (Tisch., W.H.).

<sup>9</sup> NABDL 33 omit *ἐκεῖ*, meant originally perhaps as a substitute for *εν τη ερημῳ* following.

<sup>10</sup> *τεσσα. ημερας* in NBL 33.

not even appear whether John had any suspicion that the visitor from Nazareth was ὁ ἰσχυρότερος, of whom he had spoken. The manner in which the baptism of Jesus is reported is the first instance of the *realism* of this Gospel, facts about Jesus stated in a naked manner as compared, *e.g.*, with Lk., who is influenced by religious decorum.—Ver. 10. *εὐθὺς*, straightway, a favourite word of Mk.'s, to be taken with *εἶδε* = as soon as He had ascended, etc., He *saw*. For similar usage in reference to *εἶτα* vide Hermann, *Viger*, p. 772.—*σχιζομένους*, being rent asunder, a sudden event; a stronger word than that used in Mt. and Lk. (*ἀνεψχθησαν*—*ἦναι*). The subject of *εἶδε* is Jesus.—*εἰς αὐτόν*: this reading suggests the idea of a descent not merely upon (ἐπὶ) but into Him, as if to take up its abode; henceforth the immanent spirit of Jesus.

Vv. 12, 13. *The temptation* (Mt. iv. 1-11; Lk. iv. 1-13).—Ver. 12. *ἐκβάλλει*: historic present, much used in Mk. with lively effect; introduces a new situation. The first thing the Spirit does (*εὐθὺς*) is to *drive* Jesus into the wilderness, the expression not implying reluctance of Jesus to go into so wild a place (Weiss), but intense preoccupation of mind. Allowing for the weakening of the sense

in Hellenistic usage (H. C.), it is a very strong word, and a second instance of Mk.'s *realism*: Jesus *thrust* out into the inhospitable desert by force of *thought*. De Wette says that the ethical significance of the temptation is lost in Mk.'s meagre narrative, and that it becomes a mere marvellous adventure. I demur to this. The one word *ἐκβάλλει* tells the whole story, speaks as far as may be the *unspeakable*. Mt. and Lk. have tried to tell us what happened, but have they given us more than a dim shadow of the truth?—Ver. 13. *πειραζόμενος*, being tempted, presumably the whole time; doubtless the real truth. Two powers at work all through, the Spirit of God and the spirit of evil.—*ἦν μετὰ τ. θηρ.*: not merely pictorial or intended to hint danger; meant rather to indicate the uninhabited nature of the place; no supplies obtainable there, hunger therefore a part of the experience.—*οἱ ἄγγελοι*: angels as opposed, not to devils (Schanz), but to human beings, of whom there were none.—*διηκόνουν*, ministered; in what way not said, but implying exhaustion. These few touches of Mk. suggest a vivid picture of a spiritual crisis: intense preoccupation, instinctive retreat into congenial grim solitudes, temptation, struggle, fierce and protracted, issuing

14. ΜΕΤΑ δὲ<sup>1</sup> τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας<sup>2</sup> τοῦ Θεοῦ, 15. καὶ λέγων,<sup>3</sup> “Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία

<sup>1</sup> John iii. 15 τοῦ Θεοῦ· μετανοεῖτε, καὶ <sup>4</sup> πιστεύετε <sup>4</sup> ἐν τῷ εὐαγγελίῳ.”  
(withl er).

16. Περιπατῶν δὲ<sup>4</sup> παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,<sup>5</sup> βάλλοντας ἀμφίβληστρον<sup>6</sup> ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· 17. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.” 18. Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν<sup>7</sup> ἠκολούθησαν αὐτῷ. 19. Καὶ προβὰς ἐκέθην<sup>8</sup> ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. 20. καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>1</sup> μετα δε in ΞΙΔΣ (Tisch.). καὶ μετα in BD (W.H.).

<sup>2</sup> τῆς βασ. omit ΞBL 33; brought in by scribes as the usual phrase.

<sup>3</sup> καὶ λεγων omitted in Ξ (Tisch., W.H., in brackets); found in BLD.

<sup>4</sup> καὶ παραγων in ΞBDL 13, 33, 69 al. T.R. assimilated to Mt. iv. 18.

<sup>5</sup> Σιμωνος in ΞBL.

<sup>6</sup> For βαλλ. ἀμφιβλ. (from Mt. iv. 18) ΞBL have ἀμφιβαλλοντας (Tisch., W.H.).

<sup>7</sup> αὐτῶν omitted in ΞBCL.

<sup>8</sup> BDL omit ἐκέθην.

in weakness, calling for preternatural aid.

Vv. 14-20. *The Galilean ministry begins* (Mt. iv. 12-22; Lk. iv. 14).—Ver. 14. τὸ εὐαγγ. τ. θεοῦ: *the Gospel of God*, the good news sent by God to men through Jesus, a strong name for Christ's message.—Ver. 15. ἡ βασιλεία τ. θ.: this defines more precisely the gospel Jesus preaches. It is the gospel of the Kingdom of God. But even this is vague. The kingdom may be differently conceived: as an awful thing or as a beneficent thing. The summons following throws light on its nature.—μετανοεῖτε καὶ πιστεύετε: “repent” echoes John's preaching, and savours of awe, but “believe” is a new word, and presumably *the* watchword of the new ministry. And the name for the message to be believed settles the nature of the kingdom. Its coming is *good news* (ἐν τῷ εὐαγγελίῳ). For πιστεύειν ἐν, *vide* Gal. iii. 26, Eph. i. 13.—Ver. 16. ἀμφιβάλλοντας, just because different from Mt.'s expression, to which the T. R. assimilates Mk.'s, is likely to be the true reading, and is very expressive: casting about (their nets understood, here only).—Ver. 17. γενέσθαι: I will make you

become, implying a gradual process of training; therefore the disciples called as early as possible.—Ver. 20. μετὰ μισθωτῶν: they left their father *with the hired assistants*. This is taken by some as a merely pictorial trait, but others justly regard it as a touch of humanity. It comforted Mk. and probably his voucher Peter that the two brothers did not need to leave their father *alone*. He could do without them.

Vv. 21-28. *First appearance in the synagogue; first impressions* (Lk. iv. 31-37).—Ver. 21. εἰσπορεύονται: Jesus and the four newly acquired disciples *enter or arrive at*.—Καπ.: Capernaum; first mention. From Mk.'s narrative alone we should gather that Jesus arrived at Capernaum on His way northwards from the south—from the Jordan to Galilee, then along the shore of the lake to Capernaum.—εὐθέως: seems to imply arrival on Sabbath.—σάββασιν: dative plural as if from σάββας; plural, after analogy of names for feast days (τὰ ἄζυμα, τὰ γενέσια, τὰ ἐγκαίνια).—ἐδίδασκε: Mt. in his general summary of the Galilean ministry applies both this word and κηρύσσω to Christ's synagogue utterances. These, addressed to a



21. Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθὺς τοῖς σάββασιν  
 εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.<sup>1</sup> 22. καὶ ἐξεπλήσσοντο ἐπὶ  
 τῇ διδαχῇ αὐτοῦ· ἣν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ  
 οὐχ ὡς οἱ γραμματεῖς. 23. Καὶ <sup>2</sup> ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος  
 ὁ ἐν πνεύματι ἁκαθάρτῳ, καὶ ἀνέκραξε, 24. λέγων, “Ἐα,<sup>3</sup> τί ἡμῖν  
 καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα<sup>4</sup> σε τίς  
 εἶ,<sup>5</sup> ὁ ἅγιος τοῦ Θεοῦ.” 25. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων,  
 “Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.” 26. Καὶ ἔσπαράξαν αὐτὸν τὸ  
 πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν<sup>5</sup> φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.  
 27. καὶ ἔθαμβήθησαν πάντες,<sup>6</sup> ὥστε συζητεῖν πρὸς αὐτούς,<sup>7</sup>

<sup>e</sup> again in  
 Ch. v. 12.  
<sup>f</sup> same exp.  
 in John  
 vi. 69  
 (W.H.).  
<sup>g</sup> Ch. ix. 20.  
 Lk. ix. 39.  
<sup>h</sup> Ch. x. 24,  
 32 (Wis-  
 dom xvii.  
 3).

<sup>1</sup> εἰσελθων . . . ἐδίδασκε (T.R.) is the reading of BD (W.H. text). Some copies omit εἰσελθων, and place ἐδίδασκε before εἰς τ. συν.; so **NL** (Tisch., W.H., in margin. Ws. retains, T.R.).

<sup>2</sup> καὶ ευθυσ in **NBL** 33; ευθυσ left out because not understood.

<sup>3</sup> εα not in **NBD**. It probably comes in from Lk. (iv. 34).

<sup>4</sup> οἶδαμεν in **NLD** (Tisch., W.H., in margin), οἶδα in BCDΣ; probably correct.

<sup>5</sup> φωνησαν in **NBL** 33 (Tisch., W.H.).

<sup>6</sup> απαντες in **NBL**; παντες in CDA *al*.

<sup>7</sup> **NCDΔΣ** have πρὸς εαυτους (W.H. marg.). **NB** have simply αυτους (Tisch., W.H., text. Ws.).

popular audience, would come more properly under the head of *kerygma* than of *didache*.—Ver. 22. ἐξεπλήσσοντο: they were amazed; a strong word, several times in Mk. (Mt. vii. 28).—ὡς ἐξουσίαν ἔχων, etc.: a similar remark in Mt. vii. 29 (see notes there) appended to Sermon on Mount. Mk. gives no discourse, but only notes the impression made. “A poor substitute for the beautiful Sermon on the Mount” (Schanz). Doubtless, but let us be thankful for what we do get: a record of the impression made by Christ’s very first appearance in the synagogue, witnessing to a *striking individuality*. Mk. omits much, and is in many ways a meagre Gospel, but it makes a distinctive contribution to the evangelic history in *showing by a few realistic touches* (this one of them) *the remarkable personality of Jesus*.

Vv. 23-28. *The demoniac*.—Ver. 23. εὐθύς: almost = ἰδού, Matthew’s word for introducing something important.—αὐτῶν, in *their* synagogue, *i.e.*, the synagogue of the same men who had been surprised at Christ’s preaching. They are to get a new surprise, though one would have been enough for one day. We also get a surprise, for nothing in Mark’s narrative thus far has prepared us to expect such an event as is reported. In his general sketch of the Galilean

ministry (iv. 23-25) Matthew combines the three features: preaching, teaching, and *healing*.—ἐν π. ἀ. = *with an unclean spirit* (Maldonatus, Holtz., H. C.), in the power of, possessed by, Meyer, Weiss, Keil, etc. An unclean spirit is Mark’s standing name for what Matthew commonly calls δαίμων or δαιμόνιον.—Ver. 24. τί ἡμῖν καὶ σοί, what to *us* and to Thee. The diseased man speaks for the demon in him, and the demon speaks for the fraternity as all having one interest. For the phrase used in a similar sense *vide* 1 Kings xvii. 18.—Ναζαρηνέ: first certain intimation (*cf.* ver. 9) that Jesus belonged to Nazareth. The corresponding adjective in Matthew is Ναζωραῖος (ii. 23).—ἦλθες ἀ. ἡ. may be either a question or an assertion, the sense of the whole passage being: Thou art come to destroy us, for I know well who Thou art—the Holy One of God (Fritzsche). The epithet, ἅγιος, applied to Jesus is in antithesis to ἀκαθάρτῳ.—Ver. 25. φιμώθητι: *vide* at Mt. xxii. 12.—Ver. 26. σπαράξαν, convulsing, throwing into a spasm. This reveals a characteristic of the malady under which the man suffered. He appears to have been an epileptic. The Gadarene demoniac was a madman. This was the final fit before recovery.—Ver. 27. ἔθαμβήθησαν: another strong word peculiar to Mark = they were

λέγοντας, "Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι <sup>1</sup>κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;" 28. Ἐξῆλθε δὲ <sup>2</sup>ἡ ἀκοὴ αὐτοῦ εὐθὺς <sup>3</sup>εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

29. Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον <sup>4</sup>εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30. ἡ δὲ <sup>here and in Mt. viii. 14.</sup> πενθερὰ Σίμωνος κατέκειτο <sup>1</sup>πυρέσσουσα. καὶ εὐθὺς λέγουσιν

<sup>1</sup> The scribes have flattened the text here into commonplace, and left only one cause of wonder instead of two. The true reading, because realistic, true to life, is doubtless that of  $\aleph$ BL: διδαχὴ καινὴ κατ' ἐξουσίαν καὶ, in which κατ' ἐξ. may be joined either to what goes before or to what follows.

<sup>2</sup> καὶ ἐξῆλθεν in  $\aleph$ BCDLΔΣ 33.

<sup>3</sup> BCL add πανταχοῦ after εὐθὺς. It may have fallen out by similar ending (αυτου). <sup>4</sup> ἐξελθῶν ἦλθεν in BDΣ old Latin verss. (W.H. marg.). The T.R. is supported by  $\aleph$ ACL (Tisch.).

astonished, *i.e.*, at the sudden and complete recovery. They saw at a glance that the attack had not run its usual course.—*ὥστε* with the infinitive here expressing result.—*συνζητεῖν*, to seek together; in N. T. tropical = to inquire of one another, to discuss. The word occurs several times in Mark.—*τί ἐστι τοῦτο*; The question refers to the whole appearance of Jesus in the synagogue that day. One surprise following close on another provoked wondering inquiry as to the whole phenomenon. The words following state the twofold ground of their astonishment: (1) διδαχὴ καινὴ κατ' ἐξουσίαν, a style of teaching new as to authoritativeness (entirely different from the familiar type of the scribes); (2) καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, etc., also He commandeth the unclean spirits so that they obey Him. Both equally unlooked for: the former a moral miracle, the latter a physical; both revealing an imperial spirit exercising sway over the minds and bodies of men.—Ver. 28. ἡ ἀκοή, the report, as in Mt. xiv. 1, xxiv. 6.—εὐθὺς, expressive of the lightning speed with which rumour travels = πανταχοῦ = πανταχοῦ, in every direction.—εἰς ὅλην τ. π. τ. Γαλ., a vague phrase suggestive of a wide range of circulation, even beyond the boundaries of Galilee. But that can hardly be meant. Recent interpreters take it as meaning that the fame spread into the Galilean environment of Capernaum, along the lake north and south, and back into the hill country.

Similarity at certain points in this incident to the story of the Gadarene

demoniac, especially in the deprecatory speech (ver. 24, Mt. viii. 29), has suggested the hypothesis of borrowing on one side or other. Keim thinks this not a real history but an acted programme, like the change of water into wine in John ii., and like the preaching programme in Lk. iv. (L. 7, ii. 165, 203), a mere duplicate of the Gadara story. Weiss thinks the words spoken by the demoniac (ver. 34) are borrowed from that story, and that Mark reproduces the features with which Peter was wont to describe such cases. The life-like reflections of the spectators (ver. 27) powerfully witness for the reality of the occurrence.

Vv. 29-31. *Cure of Peter's mother-in-law* (Mt. viii. 14, 15; Lk. iv. 38, 39).—ἐξελθόντες ἦλθον: even if the reading of B (participle and verb singular) be the true one, as it probably is just because the more difficult, the implied fact is that Jesus left the synagogue accompanied by His disciples, probably all four, Simon and Andrew as well as James and John. Jesus came from the synagogue to the house of Simon and Andrew, *with them*, and with James and John.—Ver. 30. πυρέσσουσα (same word in Matthew), fevered, or feverish, doubtless a common occurrence in the damp, marshy flats by the lake.—λέγουσι αὐτῷ π. α., forthwith they tell Him about her, not necessarily as expecting Him to heal her, but to account for her absence, or as one naturally tells a friend of family troubles.—Ver. 31. ἤγειρεν, etc., He took hold of her hand and so raised her up, the cure taking place simultaneously. In Matthew the *touch* (ἥψατο) is the

αὐτῷ περὶ αὐτῆς. 31. καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς<sup>1</sup>. καὶ ἀφήκεν αὐτήν ὁ ἵπυρετὸς εὐθέως,<sup>2</sup> καὶ διηκόνει<sup>j</sup> αὐτοῖς. 32. Ὁσίας δὲ γενομένης, ὅτε<sup>k</sup> ἔδου<sup>8</sup> ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.<sup>k</sup> 33. καὶ ἡ πόλις ὅλη ἐπισυναγμένη ἦν<sup>4</sup> πρὸς τὴν θύραν. 34. καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἦφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδεισαν αὐτόν. 35. Καὶ πρῶτῃ ἔννυχον<sup>5</sup> λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσηύχετο. 36. καὶ<sup>1</sup> κατεδίωξαν<sup>6</sup> αὐτὸν ὁ<sup>7</sup> <sup>1 here only in N.T.</sup>

<sup>1</sup> BL omit αὐτης.

<sup>2</sup> NBCL 33 *al.* omit ευθεως.

<sup>3</sup> BD have εδυσε, which being used transitively by the Greeks was likely to be corrected into εδν by the ancient revisers.

<sup>4</sup> For η πολις . . . ην  $\aleph$ BCDL 33 have ην ολη η πολις επεσυνηγμενη (Tisch, W.H.).

<sup>5</sup> εννυχα in  $\Sigma$ BCDL (modern editions).

<sup>6</sup> κατεδιωξεν in NB, which revisers would readily change into the plural.

<sup>7</sup> BL omit o.

means of cure. Holtz. (H. C.) thinks Jesus took hold of her hand simply by way of greeting, and that the result was unexpected, Jesus thus discovering an unsuspected power.

Vv. 32-34. *Cures on Sabbath evening* (Mt. viii. 16, 17; Lk. iv. 40, 41).—Ver.

32. *ὥψίας*, etc.: exact indication of time by two phrases, on the arrival of evening when the sun set; evening a vague phrase = late afternoon. It was *Sabbath*, and the people would wait till sunset when Sabbath closed. Hence the double note of time. So most recent commentators, also Victor Ant. in Cramer's *Catenae* (ἐπειδὴ ἐνόμιζον μὴ ἐξεῖναι τινι θεραπεύειν σαββάτῳ, τοῦτον χάριν τοῦ σαββάτου τὸ πέραις ἀνέμενον). Matthew and Luke divide Mark's phrases between them. The first sufficed for Matthew because he says nothing of its being *Sabbath*. This instance of duality in expression in Mark has done service in connection with Griesbach's hypothesis that Mark is made up from Matthew and Luke.—κακῶς ἔχοντας, such as were ailing, peculiar to Mark.—τοὺς δαιμονιζομένους: them specially, because of what happened in the synagogue.—Ver. 33. ὅλη ἡ πόλις, a colloquial exaggeration.—πρὸς τ. θύραν: the door of Peter's house. Meyer thinks that in the interval Jesus had gone to His own house, and that it was there the people gathered. But does Mark's gospel think of Jesus as having a residence in Capernaum? Weiss answers in the negative.—Ver.

34. πολλοὺς, many; not all? In Matthew *many* are brought and *all* are healed.—ἤφει, allow, imperfect, as if from ἀφίω with augment on preposition, again in xi. 16; *prorsus barbara* (Fritzsch).—ὅτι ᾔδεισαν αὐ, because they knew Him. On the insight of demoniacs *cf.* at Mt. viii. 28 ff.

Vv. 35-39. *Flight from Capernaum* (Lk. iv. 42-44).—Ver. 35. *πρωτ*, early, an elastic word, the last watch from three to six, defined more exactly by *ἐννυχια λαν* = much in the night, at the beginning of the watch, or at the dark hour before dawn.—*ἐννυχια* is the neuter plural of *ἐννυχος*, nocturnal, used as an adverb (here only).—*ἀναστὰς*, etc.: He rose up, went out of Capernaum, went away to a desert, solitary place, and there engaged in prayer. It was a kind of flight from Capernaum, the scene of those remarkable occurrences; “flight from the unexpected reality into which His ideal conception of His calling had brought Him,” Holtz., H. C. The real reason of the flight was doubtless a desire to preach in as many synagogues as possible before the hostility of the scribes, instinctively feared, had time to act obstructively. Jesus had a plan of a preaching tour in Galilee (*vide* ver. 38), and He felt He could not begin too soon. He left in the night, fearing opposition from the people.—Ver. 36. *κατεδίωξεν*: followed Him up; almost pursued Him as a fugitive; verb singular, though more than one followed, and



Σίμων καὶ οἱ μετ' αὐτοῦ · 37. καὶ εὐρόντες αὐτόν,<sup>1</sup> λέγουσιν αὐτῷ,  
 “Ὅτι πάντες ζητοῦσί σε.” 38. Καὶ λέγει αὐτοῖς, “Ἄγωμεν<sup>2</sup> εἰς  
 τὰς ἐχομένας <sup>m</sup> κωμοπόλεις, ἵνα κακεὶ κηρύξω· εἰς τοῦτο γὰρ  
 ἐξέλθυθα.”<sup>3</sup> 39. Καὶ ἦν<sup>4</sup> κηρύσσων ἐν ταῖς συναγωγαῖς<sup>5</sup> αὐτῶν,  
 εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40. Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυ-  
 πετῶν αὐτόν,<sup>6</sup> καὶ<sup>7</sup> λέγων αὐτῷ, “Ὅτι, ἐὰν θέλῃς, δύνασαι με  
 καθαρίσαι.” 41. Ὁ δὲ Ἰησοῦς<sup>8</sup> σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα,  
 ἥψατο αὐτοῦ,<sup>9</sup> καὶ λέγει αὐτῷ, “Θέλω, καθαρίσθητι.” 42. Καὶ  
 εἰπόντος αὐτοῦ,<sup>10</sup> εὐθέως, ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

<sup>1</sup> NBL have *ευρον αυτον και*.

<sup>2</sup> NBCL 33 add *αλλαχου*, a rare word (here only in Mk.), and apparently superfluous, therefore likely to be omitted.

<sup>3</sup> NBCL 33 have *εξηλθον*, doubtless the true reading, changed into *εξεληλυθα* because the meaning was not understood and under the influence of Lk. Jesus is explaining why He left Capernaum so hastily. *Vide* below.

<sup>4</sup> *ηλθεν* in NBL Cop. Aeth. verss. (Tisch., W.H.). *ην* is from Lk. (iv. 44).

<sup>5</sup> *εις τ. συναγωγας* in NABCDLΔ curs. (Tisch., W.H.).

<sup>6</sup> BD omit *και γονυπετων αυτον*, possibly by homoeot. NL have *και γονυ*. without *αυτον*.

<sup>7</sup> NB 69 omit *και*.

<sup>8</sup> For *ο δε ι*. NBD have simply *και* (Tisch., W.H.).

<sup>9</sup> *αυτου ηψατο* in NBL.

<sup>10</sup> *ειπ. αυτου* is a gloss, omitted in NBDL.

*Peter*, the chief of them, being thought of mainly. A strong term like *ἐκβάλλει*, ver. 12, all allowance made for weakened force in Hellenistic usage.—Ver. 37. *πάντες ζητοῦσί σε*, all seek Thee, not merely all the people of Capernaum, but all the world: “*nemo non te quaerit*,” Fritzsche; a colloquial exaggeration.—Ver. 38. *ἄγωμεν*: let us go, intransitive; not so used in Greek authors.—*κωμοπόλεις*, village towns; towns as to extent of population, villages as without walls (Kypke); *Oppidula* (Beza); here only in N. T., found in Strabo.—*κηρύξω*: that there I may *preach*, no word of healing; because no part of His vocation (Klostermann); because subordinate to the preaching (Schanz).—*ἐξῆλθον*: I came out (from *Capernaum*, ver. 35). This may seem trivial (Keil), but it appears to be the real meaning, and it is so understood by Meyer, Weiss, Holtz., and even Schanz. The Fathers understood the words as meaning: “I am come from heaven”. So Keil. In this clause Weiss finds evidence that in Mk.’s narrative Jesus has no home in Capernaum. He has visited it, done good in it, and now He wants to go elsewhere.—Ver. 39. *ἦλθεν* (*vide* critical notes).—*εις τ. συν.* may be connected with *ἦλθεν*, and the sentence will run thus: He came, preaching, to their synagogues,

all over Galilee; also casting out devils, the healing ministry being referred to as subordinate to the teaching. If we connect *εις τὰς συν.* with *κηρύσσων* the word “synagogues” will refer to the assemblies rather than to the places = preaching to their synagogues, as we might say “preaching to their churches” or “congregations”. For similar expressions cf. xiii. 10, xiv. 9, John viii. 26. This short verse contains the record of an extensive preaching tour, of which not a single discourse has been preserved. Doubtless some of the parables were spoken on these occasions. Note the *synagogue*, not the *market place*, was the scene of Christ’s addresses; His work religious, not political (Schanz).

Vv. 40-45. *The leper* (Mt. viii. 1-4; Lk. v. 12-16).—Ver. 40. *καὶ ἔρχεται*, etc., and there cometh to Him, historic present as so often; where this happened not said, probably an incident of the preaching tour; “in one of the cities,” says Lk.—*ἐὰν θέλῃς δύν.*: the leper has seen or heard enough of Christ’s healing ministry to be sure as to the *power*. He doubts the will, naturally from the nature of the disease, especially if it be the first cure of the kind, or the first so far as the man knows.—Ver. 41. *σπλαγχνισθεὶς*, having compassion. Watch carefully



43. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν, 44. καὶ λέγει αὐτῷ, “Ὁρα, μηδενὶ μηδὲν εἶπης· ἀλλ’ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ᾧ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.” 45. Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι <sup>2</sup> φανερώς <sup>10. Act.</sup> John vii. εἰς πόλιν <sup>1</sup> εἰσελθεῖν· ἀλλ’ ἔξω ἐν <sup>2</sup> ἐρήμοις τόποις ἦν, καὶ ἤρχοντο <sup>10. Act.</sup> x. 3. πρὸς αὐτὸν πανταχόθεν.<sup>3</sup>

<sup>1</sup> The order of the words varies in the MSS.

<sup>2</sup> εἰπ in ΞBLΔ.

<sup>3</sup> παντοθεν in many uncials (Tisch., W.H.).

the portraiture of Christ's *personality* in this Gospel, Mk.'s speciality.—Ver. 42. ἀπῆλθεν, etc.: another instance of duality, the leprosy left him, and he or it was cleansed. Lk. has the former of the two phrases, Mt. the latter.—καθαρίζειν is Hellenistic for καθαίρειν.—Ver. 43. ἐμβριμησάμενος, etc.: assuming a severe aspect, *vide* notes on the word at Mt. ix. 30, especially the quotation from Euthy. Zig.—ἐξέβαλεν α., thrust him out of the synagogue or the crowd. It is not quite certain that the incident happened in a synagogue, though the inference is natural from the connection with ver. 39. Lepers were not interdicted from entering the synagogue. These particulars are peculiar to Mk., and belong to his character-sketching. He does not mean to impute real anger to Jesus, but only a masterful manner dictated by a desire that the benefit should be complete = away out of this, to the priest; do what the law requires, that you may be not only clean but recognised as such by the authorities, and so received by the people as a leper no longer.—Ver. 44. εἰς μαρτύριον αὐτοῖς: for a testimony from priest to people, without which the leper would not be received as clean.—Ver. 45. What Jesus feared seems to have happened. The man went about telling of his cure, and neglecting the means necessary to obtain social recognition as cured.—τὸν λόγον: “the matter,” A. V. Perhaps we should translate strictly the word, *i.e.*, the word Jesus spoke: “I will, be thou clean”. So Holtz. after Fritzsche. So also Euthy. Zig. (διεφημίζε τὸν λόγον, ὃν εἶρκεν αὐτῷ ὁ χριστὸς, δηλαδὴ τὸ θέλω, καθαρίσθαι, ὥς μετ’ ἐξουσίας γινόμενον).—εἰς πόλιν: the result was that Jesus could not enter openly into a city, a populous place, but was obliged to remain in retired spots. This cure

and the popularity it caused may have co-operated to bring Christ's synagogue ministry to an abrupt termination by stirring up envy. Jesus was between two fires, and His order to the leper, “Go, show thyself,” had a double reference: to the man's good and to the conciliation of the scribes and synagogue rulers.—καὶ ἤρχοντο, etc.: and (still) they kept coming from all quarters. Popularity at its height. There is nothing corresponding to ver. 45 in Mt.

CHAPTER II. INCIPIENT CONFLICT. This chapter and the first six verses of the next report incidents which, though not represented as happening at the same time, have all one aim: to exhibit Jesus as becoming an object of disfavour to the religious classes, the scribes and Pharisees. Sooner or later, and soon rather than later, this was inevitable. Jesus and they were too entirely different in thought and ways for good will to prevail between them for any length of time. It would not be long before the new Prophet would attract their attention. The comments of the people in Capernaum synagogue, doubtless often repeated elsewhere, on the contrast between His style of teaching and that of the scribes, would soon reach their ears, and would not tend to promote a good understanding. That was one definite ground of offence, and others were sure to arise.

Vv. 1-12. *The falsified man* (Mt. ix. 1-8; Lk. v. 17-26).—Ver. 1. Thereading of ΞBL (W.H.) with εἰσελθὼν for εἰσῆλθεν in T. R., and omitting καὶ before ἠκούσθη, gives a ruggedly anacolouthistic construction (“and entering again into Capernaum after days it was heard that He was at home”), which the T. R. very neatly removes. The construction of the sentence, even as it stands in the critically approved text, may be made smoother by taking ἠκούσθη not in-

II. 1. Καὶ πάλιν εἰσῆλθεν<sup>1</sup> εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ<sup>2</sup> ἤκούσθη ὅτι εἰς οἶκόν<sup>3</sup> ἐστι· 2. καὶ εὐθέως συνήχθησαν πολλοί,  
 a John ii. 6; ὥστε μηκέτι \*χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ<sup>b</sup> ἐλάλει αὐτοῖς  
 xxi. 25.  
 b Ch. iv. 33. τὸν<sup>b</sup> λόγον. 3. Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες,<sup>4</sup>  
 c Mt. iv. 6. \*αἰρόμενον ὑπὸ τεσσάρων. 4. καὶ μὴ δυνάμενοι προσεγγίσαι<sup>5</sup>  
 d here only.  
 e Gal. iv. 15 αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ<sup>e</sup> ἐξορύ-  
 (to dig out  
 the eyes). ζαντες χαλῶσι τὸν κράββατον,<sup>6</sup> ἐφ' ᾧ<sup>7</sup> ὁ παραλυτικὸς κατέκειτο.

<sup>1</sup> εἰσελθὼν πάλιν in **ΣBDL**; probably correct just because of the halting const. which the T.R. rectifies.

<sup>2</sup> **ΣBL** omit καὶ; for the connection of the words *vide* below.

<sup>3</sup> **ΣBDLΣ** have εν οικω (Tisch., W.H. in text). But εἰς οἶκον (C<sup>Δ</sup> al) is to be preferred as the more difficult.

<sup>4</sup> **ΣBL** have φέροντες πρὸς αὐτὸν παραλυτικόν.

<sup>5</sup> προσενέγκαι in **ΣBL** 33 (Tisch., W.H.).

<sup>6</sup> Spelt κραβαττον in most uncials.

<sup>7</sup> ὅπου in **ΣBDL**. ἐφ' ᾧ (T.R.) is explanatory.

personally, but as referring to Jesus. He entering, etc., was heard of as being at home (Schanz and Holtzmann alternatively).—πάλιν, again, a second time, i. 21 mentioning the first. He has not been there apparently since He left it (i. 35) on the preaching tour in Galilee.—δι' ἡμερῶν, after days, cf. Gal. ii. 1; classical examples of this use of διὰ in Wetstein and Elsner. The expression suggests a short period, a few days, which seems too short for the time required for the preaching tour, even if it had been cut short by hostile influence, as is not improbable. The presence of scribes at this scene is very significant. They appear hostile in attitude on Christ's return to Capernaum. They had probably been active before it. Fritzsche translates: *interjectis pluribus diebus*. For a considerable time διὰ χρόνον would be the appropriate phrase. We get rid of the difficulty by connecting δι' ἡμερῶν with ἤκούσθη (Kloster.), the resulting meaning being that days elapsed after the arrival in Capernaum before people found out that Jesus was there. He had been absent possibly for months, and probably returned quietly.—ἐν οἴκῳ or εἰς οἶκον (T.R.) = at home (in Peter's house presumably); εἰς οἶκον suggests the idea of entrance.—Ver. 2. συνήχθησαν πολλοί: with the extraordinary incidents of some weeks or months ago fresh in their memory, a great gathering of the townspeople was inevitable.—ὥστε, etc.: the gathering was phenomenal; not only the house filled, but the space round about the

door crowded—no room for more people even there (μηδὲ), not to speak of within.

—τὸν λόγον: the phrase has a secondary sound, as if an echo of the speech of the apostolic church, but the meaning is plain. Jesus was preaching the gospel of the kingdom when the following incident happened. Preaching always first.

—Ver. 3. ἔρχονται: historic present with lively effect. The arrival creates a stir.—φέροντες: this may mean more

than the four who actually carried the sick man (ὑπὸ τεσσάρων), friends accompanying. The bearers might be *servants* (Schanz).—Ver. 4. The particulars in this verse not in Mt., who did not care how they found their way to Jesus; enough for him that they succeeded

*somehow*.—προσεγγίσαι (T.R.): here only in N. T. to approach; προσενέγκαι

(W.H.), to bring near (the sick man understood) to Him, Jesus.—ἀπεστέγα-

σαν τ. σ., removed the roof, to which they would get access by an outside

stair either from the street or from the court.—ὅπου ἦν, where He was; where

was that? in an upper room (Lightfoot and Vitringa), or in a room in a one-

storied house (Holtz., H. C.), or not in a room at all, but in the *atrium* or *com-*

*pluvium*, the quadrangle of the house (Faber, *Archäol.*, Jahn, *Archäol.*). In

the last-mentioned case they would have to remove the parapet (battlement,

Deut. xxii. 8) and let the man down into the open space.—ἐξορύξαντες: not something additional to but explanatory of

ἀπεστέγασαν = they unroofed by digging through the material—tiles, laths, and

5. ἰδὼν δὲ<sup>1</sup> ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, "Τέκνον, ἀφέωνται<sup>2</sup> σοι αἱ ἁμαρτίαι σου."<sup>3</sup> 6. Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7. "Τί<sup>4</sup> οὗτος οὕτω λαλεῖ βλασφημίας<sup>5</sup>; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός;" 8. Καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς<sup>6</sup> τῷ πνεύματι αὐτοῦ, ὅτι οὕτως<sup>6</sup> διαλογίζονται ἐν ἑαυτοῖς, f Ch. viii. 12 εἶπεν αὐτοῖς,<sup>7</sup> "Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9. τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνται<sup>8</sup> σοι<sup>9</sup> αἱ

<sup>1</sup> καὶ ἰδὼν in  $\mathfrak{N}$ BCL 33.

<sup>2</sup> B 33 have ἀφιενται. ἀφεωνται conforms to Lk. (v. 20), and is to be suspected.

<sup>3</sup> For σοι αἱ αμ. σου (from Lk.)  $\mathfrak{N}$ B $\Delta$  have σου αἱ αμ.

<sup>4</sup> οτι in B (W.H. marg.).

<sup>5</sup> In the T.R., οὗτος οὕτω λαλεῖ βλασφημίας, we detect the hand of harmonising and prosaic revisers once more. The true reading is τι (B, οτι) οὗτος οὕτως λαλεῖ; βλασφημεῖ ( $\mathfrak{N}$ BDL). Vide below.

<sup>6</sup> B omits οὕτως (W.H. in brackets).

<sup>7</sup> λέγει in  $\mathfrak{N}$ BL 33. B omits αὐτοῖς (W.H. in brackets).

<sup>8</sup> ἀφιενται in  $\mathfrak{N}$ B.

<sup>9</sup> σου in  $\mathfrak{N}$ BL al.

plaster.—κράβαττον: a small portable couch, for the poor, for travellers, and for sick people; condemned by Phryn., p. 62; σκίμπους the correct word. Latin *grabatus*, which may have led Mk. to use the term in the text.—Ver. 5. τὴν πίστιν α., their faith, that of the bearers, shown by their energetic action, the sick man not included (οὐ τὴν πίστιν τοῦ παραλελυμένου ἀλλὰ τῶν κομισάντων, Victor Ant., Cramer, Cat.).—τέκνον, child, without the cheering θάρσει of Mt.

Vv. 6-12. Thus far of the sick man, how he got to Jesus, and the sympathetic reception he met with. Now the scribes begin to play their part. They find their opportunity in the sympathetic word of Jesus: thy sins be forgiven thee; a word most suitable to the case, and which might have been spoken by any man.—τινες τ. γρ.: Lk. makes of this simple fact a great affair: an assembly of Pharisees and lawyers from all quarters—Galilee, Judaea, Jerusalem, hardly suitable to the initial stage of conflict.—ἐκεῖ καθήμενοι: sitting there. If the posture is to be pressed they must have been early on the spot, so as to get near to Jesus and hear and see Him distinctly.—ἐν ταῖς καρδίαις α.: they looked like men shocked and disapproving. The popularity of Jesus prevented free utterance of their thought. But any one could see they were displeased and why. It was that speech about forgiveness.—Ver. 7. τί οὗτος οὕτω λαλεῖ; βλασφημεῖ.

This reading of  $\mathfrak{N}$ BDL is far more life-like than that of the T. R., which exemplifies the tendency of copyists to smooth down into commonplace whatever is striking and original = why does this person thus speak? He blasphemes. The words suggest a gradual intensification of the fault-finding mood: first a general sense of surprise, then a feeling of impropriety, then a final advance to the thought: why, this is blasphemy! It was nothing of the kind. What Jesus had said did not necessarily amount to more than a declaration of God's willingness to forgive sin to the penitent. They read the blasphemy into it.—Ver. 8. εὐθὺς ἐπιγνοὺς: Jesus read their thoughts at once, and through and through (ἐπι).—τῷ πνεύματι, by His spirit, as distinct from the ear, they having said nothing.—Vv. 9, 10, vide notes on Mt.—Ver. 11. σοὶ λέγω, I say to thee, a part of Christ's speech to the man in Mk., not likely to have been so really; laconic speech, the fewest words possible, characteristic of Jesus.—ἐγείρε, means something more than *age* (Fritzsche) = come, take up thy bed. Jesus bids him do two things, each a conclusive proof of recovery: rise, then go to thy house on thine own feet, with thy sick-bed on thy shoulder.—Ver. 12 tells how the man did as bidden, to the astonishment of all spectators.—πάντας, all, without exception, scribes included? (Kloster.) It might have been so had the sentence stopped



ἀμαρτίαι, ἢ εἰπεῖν, "Ἐγειραι,<sup>1</sup> καὶ<sup>2</sup> ἄρόν σου τὸν κράββατον,<sup>3</sup> καὶ περιπάτει; 10. ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς<sup>4</sup> ἀμαρτίας, (λέγει τῷ παραλυτικῷ,) 11. Σοὶ λέγω ἔγειραι,<sup>5</sup> καὶ<sup>6</sup> ἄρον τὸν κράββατόν σου, καὶ ὑπαγε εἰς τὸν οἶκόν σου." 12. Καὶ ἠγέρθη εὐθέως, καὶ<sup>7</sup> ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον<sup>8</sup> πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας,<sup>9</sup> "Ὅτι οὐδέποτε οὕτως<sup>10</sup> εἶδομεν."

13. Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14. Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, "Ἀκολουθεῖ μοι." Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15. Καὶ ἐγέ-

<sup>1</sup> εγειρε in NCD *al.* (Tisch.). εγειρου in BL (W.H.).

<sup>2</sup> καὶ in NBD (Tisch.), omit CDL (W.H. in brackets).

<sup>3</sup> τον κραβ. σου in NBCDLΣ.

<sup>4</sup> ἐπὶ τῆς γῆς ἀφιέναι in NCDLΔΣ (Tisch.). ἀφ. ἀμαρ. ἐπὶ τ. γ. in B (W.H. text).

<sup>5</sup> εγειρε in most uncials.

<sup>6</sup> καὶ omit NBCDL.

<sup>7</sup> καὶ εὐθὺς in NBCL.

<sup>8</sup> ἐμπροσθεν in NBL.

<sup>9</sup> B omits (W.H. in brackets). D has καὶ λεγειν. <sup>10</sup> οὕτως οὐδεποτε NBDL.

there. For no doubt the scribes were as much astonished as their neighbours at what took place. But they would not join in the praise to God which followed. —οὕτως οὐδέποτε εἶδομεν: elliptical, but expressive, suited to the mental mood = so we never saw, *i.e.*, we never saw the like.

N.B.—The title "Son of Man" occurs in this narrative for the first time in Mk.'s Gospel; *vide* on Mt. viii. 20, ix. 6.

Vv. 13-17. *Call of Levi, feast following* (Mt. ix. 9-13; Lk. v. 27-32). This incident is not to be conceived as following immediately after that narrated in the foregoing section.—Ver. 13 interrupts the continuity of the history. It states that Jesus went out again (*cf.* i. 16) alongside (παρὰ) the sea, that the multitude followed Him, and that He taught them. A very vague general notice, serving little other purpose than to place an interval between the foregoing and following incidents.—Ver. 14. Λευὴν. Levi, the son of Alphaeus, the name here and in Lk. different from that given in first gospel, but the incident manifestly the same, and the man therefore also; Levi his original name, Matthew his apostle name. Mk. names Matthew in his apostle list (iii. 18), but he fails to identify the two, though what he states about Levi evidently points to a call to apostleship similar to that to the four fishermen (i. 16, 20). The compiler of

the first Gospel, having Mk. before him, and, noticing the omission, substituted the name Matthew for Levi, adding to it λεγόμενον (ix. 9) to hint that he had another name.—ἀκολουθεῖ μοι: a call to apostleship (in terms identical in all three Synoptics), and also to *immediate service in connection with the mission to the publicans* (*vide* on Mt.).—Ver. 15. ἐν τῇ οἰκίᾳ αὐτοῦ: whose house? Not perfectly clear, but all things point to that of Levi. There is no mention of a return to Capernaum, where Jesus dwelt. The custom house may have been outside the town, nearer the shore. Then if the house of Jesus (Peter's) had been meant, the name of Jesus should have stood after οἰκία instead of at the close of the verse. The main point to note is that whatever house is meant, it must have been large enough to have a hall or court capable of accommodating a large number of people. Furrer assumes as a matter of course that the gathering was in the court. "Here in the court of one of these ruined houses sat the Saviour of the lost in the midst of publicans and sinners" (*Wanderungen*, p. 375).—πολλοί, etc.; many to be taken in earnest, not slurred over, as we are apt to do when we think of this feast as a private entertainment given by Mt. to his *quondam* friends, Jesus being nothing more than a guest.—ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ: Mk. here takes



νετο ἐν τῷ<sup>1</sup> κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν<sup>2</sup> αὐτῷ. 16. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι,<sup>3</sup> ἰδόντες αὐτὸν ἐσθίοντα<sup>4</sup> μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν,<sup>5</sup> ἔλεγον τοῖς μαθηταῖς αὐτοῦ, “Τί<sup>6</sup> ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;”<sup>7</sup> 17. Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.”<sup>8</sup>

<sup>1</sup> Instead of *εγενετο εν τω* *℣BL* 33 have simply *γινεται* (Tisch., W.H.).

<sup>2</sup> *ηκολουθουν* in *℣BLA* (modern editors).

<sup>3</sup> For *και οι φ.* *BLA* have *των Φαρισαιων*, which doubtless the ancient scribes stumbled at as unusual.

<sup>4</sup> For *αυτον εσθιοντα* *B* 33 have *οτι εσθιει* (W.H., R.G.T.), *℣DL* *οτι ησθιε* (Tisch.). The T.R. follows *ACΔΣ*.

<sup>5</sup> *αμαρτωλων και τελωνων* in *BDL* 33, to be preferred just because unusual.

<sup>6</sup> Omit *τι* *BL* 33 (W.H.).

<sup>7</sup> *℣BD* omit *και πινει*, which the scribes would be ready to insert.

<sup>8</sup> *℣ABDLΔΣ* *al.* *verss.* omit *εις μετανοιαν*, which has been imported from *Lk*.

pains to prevent us from overlooking the πολλοὶ of the previous clause = for they, the publicans, and generally the people who passed for sinners, were many, and they had begun to follow Him. Some (Schanz, Weiss, etc.) think the reference is to the disciples (μαθηταῖς), mentioned here for first time, therefore a statement that they were numerous (more, *e.g.*, than four), quite apposite. But the stress of the story lies on the publicans, and Christ's relations with them. (So Holtz., H. C.) It was an interesting fact to the evangelist that this class, of whom there was a large number in the neighbourhood, were beginning to show an interest in Jesus, and to follow Him about. To explain the number Elsner suggests that they may have gathered from various port towns along the shore. Jesus would not meet such people in the synagogue, as they seem to have been excluded from it (*vide* Lightfoot and Wünsche, *ad* Mt. xviii. 17). Hence the necessity for a special mission.—Ver. 16. ἔλεγον: the scribes advance from *thinking* (ii. 6) to *speaking*; not yet, however, to Jesus but about Him to His disciples. They note, with disapproval, His kindly relations with “sinners”. The publicans and other disreputables had also noted the fact. The story of the palsied man and the “blasphemous” word, “thy sins be forgiven thee,” had

got abroad, making them prick up their ears, and awakening decided interest in these tabooed circles, in the “Blasphemer”.—Ver. 17. καλέσαι: to call, suggestive of invitations to a *feast* (Fritzsche, Meyer, Holtz.), and making for the hypothesis that Jesus, not Matthew, was the real host at the social gathering: the whole plan His, and Matthew only His agent; *vide* notes on Mt. He called to that particular feast as to the feast of the kingdom, the one a means to the other as the end.—δικαίους, ἁμαρτωλοὺς: Jesus preferred the company of the sinful to that of the righteous, and sought disciples from among them by preference. The terms are not ironical. They simply describe two classes of society in current language, and indicate with which of the two His sympathies lay.

Vv. 18-22. *Fasting* (Mt. ix. 14-17, Lk. v. 33-39).—Ver. 18. καὶ, and, connection purely topical, another case of conflict.—ἦσαν νηστεύοντες, either: were wont to fast (Grotius, Fritzsche, Schanz, etc.), or, and this gives more point to the story: were fasting at that particular time (Meyer, Weiss, Holtz., H. C.).—ἔρχονται καὶ λέγ., they come and say, quite generally; they = people, or some representatives of John's disciples, and the Pharisees.—Ver. 19. μὴ δύνανται, etc.; the question answers

18. Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων<sup>1</sup> νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, “Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ<sup>2</sup> τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;” 19. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστί, νηστεύειν; ὅσον χρόνον μεθ’ ἑαυτῶν ἔχουσι τὸν νυμφίον,<sup>3</sup> οὐ δύνανται νηστεύειν· 20. ἔλευσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.<sup>4</sup> 21. καὶ<sup>5</sup> οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ<sup>6</sup>· εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ<sup>7</sup> τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. 22. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς παλαιούς· εἰ δὲ μή, ῥήσσει<sup>8</sup> ὁ οἶνος ὁ νέος<sup>9</sup> τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολούνται<sup>10</sup>· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.”<sup>11</sup>

<sup>1</sup> For τῶν Φαρισαίων  $\Sigma$ ABCD *al.* verss. have Φαρισαῖοι.

<sup>2</sup>  $\Sigma$ BCL have μαθηταὶ after οἱ.

<sup>3</sup>  $\Sigma$ BCL arrange thus: ἔχουσι τὸν ν. μετ’ αὐτῶν.

<sup>4</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ in  $\Sigma$ ABCDL $\Delta$  $\Sigma$ , etc.

<sup>5</sup> καὶ omit  $\Sigma$ ABCL $\Delta$  33.

<sup>6</sup> ἐπὶ ἱματίον παλαιὸν in  $\Sigma$ BCDL. The dat. conforms to Mt.

<sup>7</sup> ἀπ’ αὐτοῦ in  $\Sigma$ BL $\Sigma$

<sup>8</sup> ῥήξει in  $\Sigma$ BSDL 33.

<sup>9</sup>  $\Sigma$ BSDL 13, 69 *al.* omit ο νέος.

<sup>10</sup> BL (D in part) read ο οἶν. ἀπολλυται καὶ οἱ ας. T.R. conforms to Mt.

<sup>11</sup>  $\Sigma$ B omit βλητέον (from Lk.). D and old Lat. verss. omit the whole clause

itself, and is allowed to do so in Mt. and Lk. Mk. at the expense of style answers it formally in the negative.—ὅσον χρόνον, etc. For all this the Syriac Vulgate has a simple *no*.—Ver. 20. Here also the style becomes burdened by the sense of the solemn character of the fact stated: there will come days when the Bridegroom shall be taken from them, and then shall they fast—in that day! This final expression, ἐν ἐκείνῃ ἡμέρᾳ, singular, for plural in first clause, is very impressive, although Fritzsche calls it *prosus intolerabile*. There is no ground for the suggestion that the phrase is due to the evangelist, and refers to the Friday of the Passion Week (Holtz., H. C.). It might quite well have been used by Jesus.—Ver. 21. ἐπιρράπτει, sews upon, for ἐπιβάλλει in Mt. and Lk.; not in Greek authors, here only in N. T.; in Sept., Job xvi. 15, the simple verb.—εἰ δὲ μή: *vide* on εἰ δὲ μήγε in Mt. ix. 17.—αἶρει, etc.: that which filleth up taketh from it (ἀπ’ αὐτοῦ)—the new, *viz.*, from the old; the second clause explanatory of the first.—καὶ χ. σ. γ., and a worse rent takes place.—Ver. 22. ῥήξει. Pricaeus

(*ad* Mt. ix. 17) quotes from Seneca (83 Epist.): “musto dolia ipsa rumpuntur”—of course, *a fortiori*, old skins.—καὶ ὁ οἶνος, etc.: and the wine is lost, also the skins.—ἀλλὰ, etc.: this final clause, bracketed in W. and H., with the βλητέον, probably inserted from Lk., gives very pithy expression to the principle taught by the parable: but new wine into new skins! As to the bearing of both parables as justifying both John and Jesus, *vide* notes on Mt., *ad loc.*

Vv. 23-28. *The Sabbath question* (Mt. xii. 1-8, Lk. vi. 1-5).—Ver. 23. καὶ ἐγ.: connection with foregoing topical, not temporal; another case of conflict.—αὐτὸν παραπορεύεσθαι: ἐγένετο is followed here by the infinitive in first clause, then with καὶ and a finite verb in second clause. It is sometimes followed by indicative with καὶ, and also without καὶ (*vide* Burton's *Syntax*, § 360).—παραπορ. stands here instead of διαπορ. in Lk., and the simple verb with διὰ after it in Mt. It seems intended to combine the ideas of going through and alongside. Jesus went through a corn field on a footpath with grain on either side.—ὁδὸν ποιεῖν is a puzzling phrase. In

23. Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν<sup>1</sup> διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ<sup>2</sup> ὁδὸν ποιεῖν<sup>3</sup> τίλλοντας τοὺς στάχους. 24. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, “Ἴδε, τί ποιοῦσιν ἐν<sup>4</sup> τοῖς σάββασιν, ὃ οὐκ ἔξεστι;” 25. Καὶ αὐτὸς ἔλεγεν<sup>5</sup> αὐτοῖς, “Οὐδέποτε ἀνέγγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; 26. πῶς<sup>6</sup> εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ τῷ Ἀβιάθαρ τοῦ<sup>7</sup> ἀρχιερέως, καὶ τοὺς ἄρτους τῆς γ. Lk. iii. 2; προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι,<sup>8</sup> καὶ iv. 27 Acts xi. 28. ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;” 27. Καὶ ἔλεγεν αὐτοῖς, “Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ<sup>9</sup> ὁ ἄνθρωπος διὰ τὸ σάββατον. 28. ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”

<sup>1</sup> BCD have διαπορ. (Lk.). N<sup>1</sup>BCDLA place αὐτον ἐν τοῖς σαββασι before the verb.

<sup>2</sup> οἱ μαθ. before ἤρξαντο in N<sup>1</sup>BCDL 33, 69 al.

<sup>3</sup> B has οδοποιεῖν (W.H. margin).

<sup>4</sup> N<sup>1</sup>ABCDΔΣ it. vulg. omit ἐν.

<sup>5</sup> N<sup>1</sup>BCL omit αὐτος (most modern editions. Ws. after Meyer dissents). For ἔλεγεν N<sup>1</sup>CL it. vulg. have λεγει (Tisch., W.H., Ws.).

<sup>6</sup> BD omit πῶς (W.H. in brackets).

<sup>7</sup> N<sup>1</sup>B<sup>1</sup>L omit του.

<sup>8</sup> τοὺς ἱερεῖς in N<sup>1</sup>BL.

<sup>9</sup> καὶ οὐχ in N<sup>1</sup>BCLΔΣ 33 verss.

classic Greek it means to make a road = *viam sternere*, ὁδὸν ποιεῖσθαι meaning to make way = *iter facere*. If we assume that Mk. was acquainted with and observed this distinction, then the meaning will be: the disciples began to make a path by pulling up the stalks (τίλλοντας τοὺς στάχους), or perhaps by trampling under foot the stalks after first plucking off the ears. The ἤρξαντο in that case will mean that they began to do that when they saw the path was not clear, and wished to make it more comfortable for their Master to walk on. But it is doubtful whether in Hellenistic Greek the classic distinction was observed, and Judges xvii. 8 (Sept.) supplies an instance of ὁδὸν ποιεῖν = making way, “as he journeyed”. It would be natural to Mk. to use the phrase in the sense of *iter facere*. If we take the phrase in this sense, then we must, with Beza, find in the passage a *permutata verborum collocatio*, and translate as if it had run: ὁδὸν ποιοῦντες τίλλειν: “began, as they went, to pluck,” etc. (R. V.). The former view, however, is not to be summarily put aside because it ascribes to the disciples an apparently wanton proceeding. If there was a right of way by use and wont, they would be quite entitled to

act so. The only difficulty is to understand how a customary path could have remained untrodden till the grain was ripe, or even in the ear. On this view *vide* Meyer. Assuming that the disciples made a path for their Master by pulling up the grain, with which it was overgrown, or by trampling the straw after plucking the ears, what did they do with the latter? Mt. and Lk. both say or imply that the plucking was in order to *eating* by hungry men. Meyer holds that Mk. knows nothing of this hunger, and that the eating of the ears came into the tradition through the allusion to David eating the shewbread. But the stress Mk. lays on *need* and *hunger* (duality of expression, ver. 25) shows that in his idea hunger was an element in the case of the disciples also.—Ver. 24. ἔλεγον αὐτῷ. In this case they speak to Christ against His disciples; indirectly against Him.—ὃ οὐκ ἔξεστιν: the offence was not trampling the grain or straw, but plucking the ears—reaping on a small scale; rubbing = threshing, in Lk.—χρεῖαν ἔσχε καὶ ἐπείνασεν: another example of Mk.’s duality, intelligible only if *hunger* was the point of the story. The verbs are singular, because David (αὐτὸς) is the hero, his followers in the background. — Ver. 26. ἐπὶ

III. 1. ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν<sup>1</sup> συναγωγὴν, καὶ ἦν ἐκεῖ

<sup>a</sup> Ch. ix. 18. ἄνθρωπος \*ἐξηραμμένην ἔχων τὴν χεῖρα, 2. καὶ <sup>b</sup>παρετήρουν<sup>2</sup>  
<sup>b</sup> Lk. vi. 7;  
 xiv. 1; xx. αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.  
 20. Acts  
 ix. 24.

3. καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα,<sup>3</sup>  
 "Ἐγειραι<sup>4</sup> εἰς τὸ μέσον." 4. Καὶ λέγει αὐτοῖς, "Ἐξεστι τοῖς  
 σάββασιν ἀγαθοποιῆσαι,<sup>5</sup> ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπο-

<sup>1</sup> NB omit τὴν, which may have come in from Lk. (Tisch., W.H.).

<sup>2</sup> So in NBL. CDΔΣ have the middle (Lk.).

<sup>3</sup> τῷ τὴν χεῖρα ἔχοντι ξηραν in BL (W.H.). NCA have τὴν ξηραν χεῖρα ἔχοντι (Tisch.).

<sup>4</sup> εγειρε in most uncials.

<sup>5</sup> ἀγαθὸν ποιῆσαι in ND (Tisch.). BCLΔΣ have ἀγαθὸν. as in T.R. (possibly assimilated to κακοποιῆσαι, W.H.).

Ἀβιάθαρ ἀρ.: under A., a note of time, also implying his sanction: the sanction of a distinguished sacerdotal character = of *Abiathar as priest*. But Ahimelech was the priest then (1 Sam. xxi. 2 f.). Either a natural error arising from the close connection of David with Abiathar, the well-known high priest, or we must adopt one or other of the solutions proposed: father and son, Ahimelech and Abiathar, both bore both names (1 Sam. xxii. 20, 2 Sam. viii. 17, 1 Chron. xviii. 16)—so the Fathers; Abiathar, the son, Ahimelech's assistant at the time, and mentioned as the more notable as approving of the conduct of his own father and of David (Grotius); ἐπὶ taken in the sense it bears in Mk. xii. 26 (ἐπὶ βάρου)—in the passage about Abiathar—not a satisfactory suggestion.—Ver. 27. καὶ ἔλεγεν, etc., and He said to them; this phrase is employed to introduce a saying of Jesus containing a great principle. The principle is that the Sabbath is only a means towards an end—man's highest good. Strange that Mk. should have been allowed to have a monopoly of this great word! For this saying alone, and the parable of gradual growth (iv. 26-29), his Gospel was worth preserving.—Ver. 28. ὥστε: wherefore, so then, introducing a thesis of co-ordinate importance, while an inference from the previous statement.—ὁ υἱὸς τ. α.: the Son of Man, as representing the *human* interest, as opposed to the falsely conceived divine interest championed by the Pharisees.—καὶ τ. σ., even of the Sabbath, so inviolable in your eyes. Lord, not to abolish but to interpret and keep in its own place, and give it a new name. No disparagement of Sabbath meant.

CHAPTER III. THE SABBATH QUESTION CONTINUED. THE DISCIPLE-CIRCLE. Another Sabbatic conflict completes the group of incidents (five in all) designed to illustrate the opposition of the scribes and Pharisees to Jesus. Then at v. 7 begins a new section of the history, extending to vi. 13, in which the *disciples* of Jesus are, speaking broadly, the centre of interest. First the *people*, then their *religious heads*, then the *nucleus of the new society*.

Vv. 1-6. *The withered hand* (Mt. xii. 9-14, Lk. vi. 6-11).—Ver. 1. καὶ: connection simply topical, another instance of collision *in re* Sabbath observance.—πάλιν: as was His wont on Sabbath days (i. 21, 39).—συναγωγὴν: without the article (NB), into a synagogue, place not known.—ἐξηραμμένην, dried up, the abiding result of injury by accident or disease, not congenital—"non ex utero, sed morbo aut vulnere; haec vis participii," Beng.—Ver. 2. παρετήρουν, they were watching Him; who, goes without saying: the same parties, *i.e.*, men of the same class, as those who figure in the last section. This time bent on finding Jesus Himself at fault *in re* the Sabbath, instinctively perceiving that His thoughts on the subject must be wholly diverse from theirs.—Ver. 3. ἔγειρε εἰς: pregnant construction = arise and come forth into the midst. Then, the man standing up in presence of all, Jesus proceeds to catechise the would-be fault-finders.—Ver. 4. ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, either: to do good or evil to one, or to do the morally good or evil. Recent commentators favour the latter as essential to the cogency of Christ's argument. But the former seems more consonant to



κτείναι;” Οἱ δὲ ἐσιώπων. 5. καὶ ἐπεριβλεψάμενος αὐτοὺς μετ’<sup>c</sup> ὀργῆς, <sup>a</sup> συλλυπούμενος ἐπὶ τῇ ὀπωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, “Ἐκτεινον τὴν χεῖρά σου.”<sup>1</sup> Καὶ ἐξέτεινε, καὶ ἀποκα-  
 τεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὡς ἡ ἄλλη.<sup>2</sup> 6. Καὶ ἐξεληθόντες οἱ<sup>d</sup> φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν<sup>3</sup> κατ’<sup>e</sup>  
 αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

7. ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ<sup>4</sup> πρὸς τὴν  
 θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν<sup>5</sup> αὐτῷ,  
 καὶ ἀπὸ τῆς Ἰουδαίας, 8. καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς  
 Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ<sup>6</sup> περὶ Τύρον καὶ Σιδῶνα,

<sup>1</sup> B omits σου (W.H. χεῖρα without σου in marg.).

<sup>2</sup> ὑγιής ὡς ἡ ἄλλη has little attestation; comes from Mt.

<sup>3</sup> ἐδιδουν in BL; unusual and therefore altered into ἐποιουν, or ἐποιησαν.

<sup>4</sup> μετὰ τ. μ. α. ανεχωρησεν in ΞBCDLA al.; the true reading, *vide* below.

<sup>5</sup> So in ΞCA (Tisch.); -ησεν in BL (W.H.). The position of the verb in the sentence varies.

<sup>6</sup> Omit οἱ ΞBCDLA.

the situation. It was a question of performing an act of healing. Christ assumes that the ethically good coincides with the *humane* (Sabbath made for man). Therein essentially lay the difference between Him and the Pharisees, in whose theory and practice religious duty and benevolence, the divine and the human, were divorced. To do good or to do evil, these the only alternatives: to omit to do good in your power is to do evil; not to save life when you can is to destroy it.—ἐσιώπων, they were silent, sullenly, but also in sheer helplessness. What could they reply to a question which looked at the subject from a wholly different point of view, the ethical, from the legal one they were accustomed to? There was nothing in common between them and Jesus.—Ver. 5. ἐπεριβλεψάμενος, having made a swift, indignant (μετ’ ὀργῆς) survey of His foes.—συλλυπούμενος: this *present*, the previous participle aorist, implying habitual pity for men in such a condition of blindness. This is a true touch of Mk.’s in his portrait of Christ.—τῆς καρδίας: singular, as if the whole class had but one heart, which was the fact so far as the *type* of heart (hardened) was concerned.—Ver. 6. ἐξεληθόντες: the stretching forth of the withered hand in obedience to Christ’s command, conclusive evidence of cure, was the signal for an immediate exodus of the champions of orthodox Sabbath-keeping; full of wrath because the Sabbath was

broken, and especially because it was broken by a *miracle* bringing fame to the transgressor—the result plots (συμβούλιον ἐδιδουν, here only) without delay (εὐθὺς) against His life.—μετὰ τῶν Ἡρωδιανῶν, with the Herodians, peculiar to Mk.; first mention of this party. A perfectly credible circumstance. The Pharisaic party really aimed at the life of Jesus, and they would naturally regard the assistance of people having influence at court as valuable.

Vv. 7-12. *The fame of Jesus spreads notwithstanding* (*vide* Mt. iv. 25, xii. 15 f.; Lk. vi. 17-19).—Ver. 7. μετὰ τῶν μαθητῶν, with the disciples: note—they now come to the front. We are to hear something about them to which the notice of the great crowd is but the prelude. Hence the emphatic position before the verb.—πρὸς τὴν θάλασσαν: as if to a place of retreat (*vide* ver. 9). πολὺ πλῆθος: πολὺ, emphatic, a vast, exceptionally great crowd, in spite, possibly in consequence, of Pharisaic antagonism. Of course this crowd did not gather in an hour. The history is very fragmentary, and blanks must be filled up by the imagination. Two crowds meet—(1) πολὺ πλῆθος from Galilee; (2) from more remote parts: Judaea, Jerusalem, Idumaea, Peraea, and the district of Tyre and Sidon—πλῆθος πολὺ (ver. 8): a considerable crowd, but not so great.—ἀπὸ τ. Ἰδουμαίας: Idumaea, mentioned here only, “then practically the southern

f here only πλῆθος πολὺ, ἀκούσαντες<sup>1</sup> ὅσα ἐποίει,<sup>1</sup> ἦλθον πρὸς αὐτόν. 9. καὶ  
 in sense of  
 crowding. εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν  
 Cf. Mt.  
 vii. 14. ὄχλον, ἵνα μὴ ῥαλίβωσιν αὐτόν. 10. πολλοὺς γὰρ ἐθεράπευσεν,  
 Elsewhere  
 meta-  
 phorical.  
 g here only ὥστε ἐπιτίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας.  
 in same  
 sense. 11. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει,<sup>2</sup> προσέ-  
 πιπτεν<sup>2</sup> αὐτῷ, καὶ ἔκραζε,<sup>2</sup> λέγοντα, "Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ."  
 h here and 12. Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν<sup>h</sup> φανερόν ποιήσωσι.<sup>h</sup>  
 in Mt. xii. 16 (= 10  
 make one  
 known). 13. Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός.  
 καὶ ἀπῆλθον πρὸς αὐτόν. 14. καὶ ἐποίησε δώδεκα,<sup>4</sup> ἵνα ὥσι μετ'  
 αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, 15. καὶ ἔχειν ἐξουσίαν  
 θεραπεύειν τὰς νόσους, καὶ<sup>5</sup> ἐκβάλλειν τὰ δαιμόνια. 16. καὶ

<sup>1</sup> ακουοντες in  $\aleph$ BA; CD have ακουσαντες; ποιει in BL (W.H.).

<sup>2</sup> εθεωρουν, προσεπιπτον, εκραζον in best MSS. The sing. a gram. cor. (neut. pl. nom.).

<sup>3</sup> ποιωσι in B<sup>2</sup>DL; as in T.R. in  $\aleph$ BCΔΣ (Tisch. former, W.H. latter).

<sup>4</sup>  $\aleph$ BCΔ add ους και αποστολους ωνομασε, probably an importation from Lk.

<sup>5</sup> θεραπευειν τας νοσους και omitted in  $\aleph$ BCLΔ.

Shephelah, with the Negeb."—G. A. Smith, *Historical Geography of the Holy Land*, p. 239. Mentioned by Josephus (B. J., iii. 3-5) as a division of Judaea.—Ver. 9. ἵνα πλοιάριον προσκαρτερῇ: a boat to be always in readiness, to get away from the crowds. Whether used or not, not said; shows how great the crowd was.—Ver. 10. ὥστε ἐπιτίπτειν: so that they knocked against Him; one of Mk.'s vivid touches. They hoped to obtain a cure by contact anyhow brought about, even by rude collision.—μάστιγας, from μαστιξ, a scourge, hence tropically in Sept. and N. T., a providential scourge, a disease; again in v. 29, 34.—Ver. 11. ὅταν ἐθ. In a relative clause like this, containing a past general supposition, classical Greek has the optative without ἄν. Here we have the imperfect indicative with ἄν (ὅτε ἄν). Vide Klotz., *ad Devar*, p. 690, and Burton, *M. and T.*, § 315. Other examples in chap. vi. 56, xi. 19.—προσέπιπτον, fell before (ἐπιτίπτειν, above, to fall against).—Σὺ εἶ ὁ υ. τ. θ.: again an instance of spiritual clairvoyance in demoniacs. Vide at Mt. viii. 29.—Ver. 12. This sentence is reproduced in Mt. xii. 16, but without special reference to demoniacs, whereby it loses much of its point.

Vv. 13-19a. *Selection of the Twelve* (cf. Mt. x. 2-4, Lk. vi. 12-16).—Ver. 13. εἰς τὸ ὄρος. He ascends to the hill; same expression as in Mt. v. 1; reference not to any particular hill, but to the hill

country flanking the shore of the lake; might be used from whatever point below the ascent was made.—προσκαλεῖται, etc., He calls to Him those whom He Himself (αὐτός after the verb, emphatic) wished, whether by personal communication with each individual, or through disciples, not indicated. It was an invitation to leave the vast crowd and follow Him up the hill; addressed to a larger number than twelve, from whom the Twelve were afterwards selected.—ἀπῆλθον π. α.: they left the crowd and followed after Him.—Ver. 14. He is now on the hill top, surrounded by a body of disciples, perhaps some scores, picked out from the great mass of followers.—καὶ ἐποίησε δώδεκα: and He made, constituted as a compact body, *Twelve*, by a second selection. For use of ποιεῖν in this sense vide 1 Sam. xii. 6, Acts ii. 36, Heb. iii. 2. God "made" Jesus as Jesus "made" the Twelve. What the process of "making" in the case of the Twelve consisted in we do not know. It might take place after days of close intercourse on the hill.—ἵνα ὥσιν μετ' αὐτοῦ, that they might be (constantly) with Him; first and very important aim of the making, mentioned only by Mk—training contemplated.—ἵνα ἀποστέλλῃ: to send them out on a preaching and healing mission, also in view, but only after a while. This verb frequent in Mk. Note the absence of τοῦ before κηρύσσειν and ἔχειν (ver. 15).—Ver. 16. καὶ ἐποίησεν τ. δ., and He

<sup>1</sup> ἐπέθηκε<sup>1</sup> τῷ Σίμωνι ὄνομα<sup>2</sup> Πέτρον· 17. καὶ Ἰάκωβον τὸν τοῦ<sup>3</sup> Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές,<sup>3</sup> ὃ ἔστιν, Υἱοὶ βροντῆς· 18. καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,<sup>4</sup> 19. καὶ Ἰούδαν Ἰσκαριώτην,<sup>5</sup> ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται<sup>6</sup> εἰς οἶκον· 20. καὶ συνέρχεται πάλιν<sup>7</sup> ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε<sup>8</sup> ἄρτον φαγεῖν. 21. καὶ ἀκούσαντες<sup>9</sup> οἱ

here and in ver. 17 only in sense of adding a name.

j the phrase here only in N.T. (1 Macc. ii. 17; xlii. 52).

<sup>1</sup> Το καὶ ἐπεθηκε **NSBCD** prefix καὶ ἐποίησε τοὺς δ.; a probable reading, *vide* below.

<sup>2</sup> ὄνομα τῷ Σίμωνι in **NSBCLΔ**.

<sup>3</sup> Βοανηργες in **NSABCLΔ**<sup>2</sup> 33.

<sup>4</sup> Καναναιον in **NSBCDLΔ** 33 *it. vulg.*

<sup>5</sup> Ἰσκαριωθ in **NSBCLΔ** 33.

<sup>6</sup> ἐρχεται in **NSB**. The plural (T.R.) is a correction.

<sup>7</sup> ο before ὄχλος in **NSBDD** (W.H. bracketed).

<sup>8</sup> μήτε in **NSCDΣ** (Tisch.). μήδε in **BLΔ** 33 (W.H.).

appointed as the Twelve—the following persons, the twelve names mentioned being the object of ἐποίησε, and τοὺς δ. being in apposition.—Πέτρον is the first name, but it comes in very awkwardly as the object of the verb ἐπέθηκε. We must take the grammar as it stands, content that we know, in spite of crude construction, what is meant. Fritzsche (after Beza, Erasmus, etc.) seeks to rectify the construction by prefixing, on slender critical authority, πρῶτον Σίμωνα, then bracketing as a parenthesis καὶ ἐπέθηκε . . . Πέτρον = first Simon (and He gave to Simon the name Peter).—

Ver. 17. Βοανεργές = שִׁימֹן בֶּרֶךְ as pronounced by Galileans; in Syrian = sons of *thunder*; of *tumult*, in Hebrew. Fact mentioned by Mk. only. Why the name was given not known. It does not seem to have stuck to the two disciples, therefore neglected by the other evangelists. It may have been an innocent pleasantry in a society of free, unrestrained fellowship, hitting off some peculiarity of the brothers. Mk. gives us here a momentary glimpse into the inner life of the Jesus-circle—Peter, whose new name did live, doubtless the voucher. The traditional interpretation makes the epithet a tribute to the eloquence of the two disciples (διὰ τὸ μέγα καὶ διαπρύσιον ἡγήσασθαι τῇ οἰκουμένῃ τῆς θεολογίας τὰ δόγματα. Victor Ant.).—Ver. 18. Ματθαῖον. One wonders why Mk. did not here say: Levi, to whom He gave the name Matthew. Or did this disciple get his new name independently of Jesus? This list of names shows the importance of the act of

selecting the Twelve. He gives the names, says Victor Ant., that you may not err as to the designations, lest any one should call himself an apostle (ἵνα μὴ ὁ τυχὼν εἴπῃ ἀπόστολος γεγονέναι).

Vv. 19b-21. *The friends of Jesus think Him out of His senses*; peculiar to Mk. One of his realisms which Mt. and Lk. pass over in silence.—Ver. 19b. καὶ ἔρχεται εἰς οἶκον, and He cometh home ("nach Haus," Weizs.) to house-life as distinct from hill-life (εἰς τὸ ὄρος, ver. 13). The formal manner in which this is stated suggests a sojourn on the hill of appreciable length, say, for some days. How occupied there? Probably in giving a course of instruction to the disciple-circle; say, that reproduced in the "Sermon on the Mount" = the "Teaching on the Hill," *vide* introductory notes on Mt. v.—Ver. 20. The traditional arrangement by which clause b forms part of ver. 19 is fatal to a true conception of the connection of events. The R. V., by making it begin a new section, though not a new verse, helps intelligence, but it would be better still if it formed a new verse with a blank space left between. Some think that in the original form of Mk. the Sermon on the Mount came in here. It is certainly a suitable place for it. In accordance with the above suggestion the text would stand thus:—

Ver. 19. And Judas Iscariot, who also betrayed Him.

Ver. 20. And He cometh home.

Ver. 21. And the multitude cometh together again, etc.

συνέρχεται: the crowd, partially dis

k 2 Cor. v. παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, "Οτι ἔξέσθη."<sup>13.</sup>  
 22. Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον,  
 1 Ch. ix. 29: "Οτι Βεελζεβούλ ἔχει," καὶ "Οτι ἐν τῷ ἄρχοντι τῶν δαιμονίων  
 xvi. 17.

persed, reassembles (implying lapse of an appreciable interval). Jesus had hoped they would go away to their homes in various parts of the country during His absence on the hill, but He was disappointed. They lingered on.—*ὥστε*, etc.: the crowding about the house and the demand for sight and succour of the Benefactor were so great that they (Jesus and His companions) could not find leisure, not even (*μηδὲ*) to take food, not to speak of rest, or giving instruction to disciples. Erasmus (*Adnot.*) thinks the reference is to the multitude, and the meaning that it was so large that there was not bread for all, not to speak of kitchen (*obsonia*).—Ver. 21 introduces a new scene into the lively drama. The statement is obscure partly owing to its brevity (Fritzsche), and it is made obscure by a piety which is not willing to accept the surface meaning (so Maldonatus—"hunc locum difficiliorē pietas facit"), which is that the friends of Jesus, having heard of what was going on—wonderful cures, great crowds, incessant activity—set out from where they were (*ἐξῆλθον*) with the purpose of taking Him under their care (*κρατῆσαι αὐτόν*), their impression, not concealed (*ἔλεγον γάρ*, they had begun to say), being that He was in an unhealthy state of excitement bordering on insanity (*ἐξέσθη*). Recent commentators, German and English, are in the main agreed that this is the true sense.—οἱ παρ' αὐτοῦ means either specifically His relatives ("sui" Vulg., οἱ οἰκεῖοι α.—Theophy.), so Raphel, Wetstein, Kypke, Loesner, with citations from Greek authors, Meyer and Weiss, identifying the parties here spoken of with those referred to in ver. 31; or, more generally, persons well disposed towards Jesus, an outer circle of disciples (Schanz and Keil).—ἀκούσαντες: not to be restricted to what is mentioned in ver. 20; refers to the whole Galilean ministry with its cures and crowds, and constant strain. Therefore the friends might have come from a distance, Nazareth, e.g., starting before Jesus descended from the hill. That their arrival happened just then was a coincidence.—ἔλεγον γάρ: for they were saying, *might* refer to others than those who came to lay hold of Jesus—to

messengers who brought them news of what was going on (Bengel), or it might refer quite impersonally to a report that had gone abroad ("rumor exierat," Grotius), or it might even refer to the Pharisees. But the reference is almost certainly to the friends. Observe the parallelism between οἱ παρ' αὐτοῦ, ἔλεγον γάρ, οἱ ἐξέσθη and οἱ γραμματεῖς, οἱ . . . ἔλεγον, οἱ Βεελ. ἔχει in ver. 22 (Fritzsche points this out in a long and thorough discussion of the whole passage).—ἐξέσθη: various ways of evading the idea suggested by this word have been resorted to. It has been referred to the crowd = the crowd is mad, and won't let Him alone. Viewed as referring to Jesus it has been taken = He is exhausted, or He has left the place = they came to detain Him, for they heard that He was going or had gone. Both these are suggested by Euthy. Zig. Doubtless the reference is to Jesus, and the meaning that in the opinion of His friends He was in a state of excitement bordering on insanity (*cf.* ii. 12, v. 42, vi. 51). *δαίμονα ἔχει* (Theophy.) is too strong, though the Jews apparently identified insanity with possession. Festus said of St. Paul: "Much learning doth make thee mad". The friends of Jesus thought that much *benevolence* had put Him into a state of enthusiasm dangerous to the health both of body and mind. Note: Christ's healing ministry created a need for theories about it. Herod had his theory (Mt. xiv.), the friends of Jesus had theirs, and the Pharisees theirs: John *redivivus*, disordered mind, Satanic possession. That which called forth so many theories must have been a *great fact*.

Vv. 22-30. *Pharisaic theory as to the cures of demoniacs wrought by Jesus* (Mt. xii. 22-37, Lk. xi. 17-23).—Ver. 22. οἱ γραμ. οἱ ἀπὸ Ἱ., the scribes from Jerusalem. The local Pharisees who had taken the Herodians into their murderous counsels had probably also communicated with the Jerusalem authorities, using all possible means to compass their end. The representatives of the southern scribes had probably arrived on the scene about the same time as the friends of Jesus, although it is not inconceivable that Mk. introduces the narrative regarding them here because



ἐκβάλλει τὰ δαιμόνια.” 23. Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 24. καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25. καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται<sup>1</sup> σταθῆναι ἡ οἰκία ἐκείνη<sup>2</sup>. 26. καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ μεμέρισται,<sup>3</sup> οὐ δύναται σταθῆναι,<sup>4</sup> ἀλλὰ τέλος ἔχει. 27. οὐ<sup>5</sup> δύναται οὐδεὶς τὰ<sup>6</sup> σκευὴ τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν<sup>6</sup> αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28. ἀμὴν λέγω ὑμῖν, ὅτι<sup>m Rom. iii</sup> πάντα ἀφεθήσεται τὰ<sup>m</sup> ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων,<sup>7</sup> καὶ<sup>8</sup> <sup>25. 1 Cor vi. 18.</sup>

<sup>1</sup> δυνησεται in ΞBCLΔ (Tisch., W.H.). δύναται conforms to ver. 24.

<sup>2</sup> ἡ οἰκία ἐκείνη στηναι in BL (Trg., W.H.); σταθῆναι in ΞCD (Tisch.).

<sup>3</sup> καὶ ἐμερισθῇ in BL (W.H.), ἐμερισθῇ καὶ in ΞCD (Tisch.).

<sup>4</sup> στηναι in ΞBCL (Tisch., W.H.).

<sup>5</sup> ἀλλ before οὐ in ΞBCLΔ 33 *al.*

<sup>6</sup> εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκευὴ αὐτοῦ in ΞBCLΔ (Tisch., W.H.).

<sup>7</sup> τὰ ἁμαρ. after ἀνθρώπων in ΞABCDL 33 (Tisch., W.H.).

<sup>8</sup> καὶ after καὶ in ΞABCEGLΔΣ (Tisch., W.H.).

of the resemblances and contrasts between their theory and that of the friends. Mt. sets the incident in different relations, yielding a contrast between Pharisaic ideas and those of the people respecting the cure of demoniacs by Jesus (xii. 22 f.).—Βεελζεβούλ ἔχει, He hath Beelzebub, implying that Beelzebub hath Him, using Him as his agent. The expression points to something more than an alliance, as in Mt., to possession, and that on a grand scale; a divine possession by a base deity doubtless, god of flies (Beelzebub) or god of dung (Beelzebub), still a god, a sort of Satanic incarnation; an involuntary compliment to the exceptional power and greatness of Jesus.—ἐν τῷ ἄρχοντι τ. δ.: the assumption is that spirits are cast out by the aid of some other spirit stronger than those ejected.—Ver. 23. προσκαλεσάμενος: Jesus, not overawed by the Jerusalem authorities, invites them to come within talking distance, that He may reason the matter with them.—ἐν παραβολαῖς, in figures: kingdom, house, plundering the house of a strong man. Next chapter concerning the parabolic teaching of Jesus casts its shadow on the page here. The gist of what Jesus said to the scribes in refutation of their theory is: granting that spirits are cast out by aid of another spirit, more is needed in the latter than

superior strength. There must be qualitative difference—in nature and interest. The argument consists of a triple movement of thought. 1. The absurdity of the theory is broadly asserted. 2. The principle on which the theory is wrecked is set forth in concrete form. 3. The principle is applied to the case in hand.—πῶς δύναται, etc., how can Satan cast out Satan? It is not a question of power, but of motive, what interest can he have? A stronger spirit casting out a weaker one of the same kind? (so Fritzsche).—Vv. 24, 25 set forth the principle or rationale embodied in two illustrations. The theory in question is futile because it involves suicidal action, which is not gratuitously to be imputed to any rational agents, to a kingdom (ver. 24), to a house (ver. 25), and therefore not to Satan (ver. 26).—Ver. 27 by another figure shows the true state of the case. Jesus, not in league with Satan or Beelzebub, but overmastering him, and taking possession of his goods, human souls. The saying is given by Mk. much the same as in Mt.

Vv. 28, 29. Jesus now changes His tone. Thus far He has reasoned with the scribes, now He solemnly warns to this effect. “You do not believe your own theory; you know as well as I how absurd it is, and that I must be casting out devils by a very different spirit from

βλασφημίας ὅσας<sup>1</sup> ἂν βλασφημήσωσιν· 29. ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχὸς ἐστίν<sup>2</sup> αἰωνίου κρίσεως<sup>3</sup>·” 30. ὅτι ἔλεγον, “Πνεῦμα ἀκάθαρτον ἔχει.” 31. “Ἐρχονται οὖν<sup>4</sup> οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ<sup>5</sup> καὶ ἔξω ἐστῶτες<sup>6</sup> ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες<sup>7</sup> αὐτόν. 32. καὶ ἐκάθητο ὄχλος περὶ αὐτόν·<sup>8</sup> εἶπον δέ<sup>9</sup> αὐτῷ, “Ἰδοῦ, ἡ μήτηρ σου

<sup>1</sup> ὅσα in  $\Sigma$ B $\Delta$  $\Delta$ . οσας a gram. cor.

<sup>2</sup> ἐσται in  $\Sigma$ DL $\Delta$  (Tisch.), ἐστιν in BC (W.H.).

<sup>3</sup> ἀμαρτηματος in  $\Sigma$ BL $\Delta$  33 Lat. Codd. κρίσεως (T.R.) is explanatory of a difficult word.

<sup>4</sup> For ἐρχ. οὖν ABCL $\Delta$  have καὶ ἐρχονται (W.H.).  $\Sigma$ D have καὶ ἐρχεται.

<sup>5</sup> ἡ μήτηρ α. καὶ οἱ ἀδελφοὶ in  $\Sigma$ BCDL $\Delta$ . The plural verb gave rise to the transposition in T.R.

<sup>6</sup> στηκοντες in BC $\Delta$  (Tisch., W.H.).

<sup>7</sup> καλουντες in  $\Sigma$ BCL.

<sup>8</sup> περὶ αὐτον ὄχλος in ABCL $\Delta$  $\Sigma$ .

<sup>9</sup> καὶ λεγουσιν in  $\Sigma$ BCDL $\Delta$ .

Beelzebub. You are therefore not merely mistaken *theorists*, you are men in a very perilous *moral* condition. Beware!”—Ver. 28. ἀμὴν; solemn word, introducing a solemn speech uttered in a tone not to be forgotten.—πάντα ἀφεθήσεται, all things shall be forgiven; magnificently broad proclamation of the wideness of God's mercy. The saying as reproduced in Lk. xii. 10 limits the reference to sins of speech. The original form, Weiss thinks (in Meyer), but this is very doubtful. It seems fitting that when an exception is being made to the pardonableness of sin, a broad declaration of the extent of pardon should be uttered.—τοῖς υἱοῖς τ. ἀ., to the sons of men; this expression not in Mt., but in its place a reference to blasphemy against the *Son of Man*. To suspect a literary connection between the two is natural. Which is the original form? Mk.'s? (Holtz., H. C., after Pfeiderer.) Mt.'s? (Weiss in Meyer.) The latter the more probable. *Vide* on ver. 30.—τὰ ἁμαρ. καὶ αἱ βλ.: either in apposition with and explicative of πάντα, or τὰ ἁμαρ., the subject which πάντα qualifies. The former construction yields this sense: all things shall be forgiven to, etc., the sins and the blasphemies wherewith soever they shall blaspheme. The last clause qualifying βλασφημίας (ὅσα ἂν βλ.) which takes the place of πάντα in relation to ἁμαρτ. is in favour of the latter rendering = all sins shall be forgiven, etc., and the blasphemies, etc.—Ver. 29. The great exception, blasphemy against the Holy Ghost.—εἰς τὸν αἰῶνα: hath not forgiveness for ever.

*Cf.* the fuller expression in Mt.—ἀλλ' ἐνοχὸς ἐστίν, but is guilty of. The negative is followed by a positive statement of similar import in Hebrew fashion.—αἰωνίου ἀμαρτηματος, of an eternal sin. As this is equivalent to “hath never forgiveness,” we must conceive of the sin as eternal in its guilt, not in itself as a sin. The idea is that of an *unpardonable* sin, not of a sin eternally repeating itself. Yet this may be the ultimate ground of unpardonableness: unforgivable because never repented of. But this thought is not necessarily contained in the expression.—Ver. 30. ὅτι ἔλεγον, etc., because they said: “He hath an unclean spirit,” therefore He said this about blasphemy against the Holy Ghost—such is the connection. But what if they spoke under a misunderstanding like the friends, puzzled what to think about this strange man? That would be a sin against the Son of Man, and as such pardonable. The distinction between blasphemy against the Son of Man and blasphemy against the Holy Ghost, taken in Mt. xii. 31, is essential to the understanding of Christ's thought. The mere saying, “He hath an unclean spirit,” does not amount to the unpardonable sin. It becomes such when it is said by men who know that it is not true; then it means calling the Holy Spirit an unclean spirit. Jesus believed that the scribes were in that position, or near it.

Vv. 31-35. *The relatives of Jesus* (Mt. xii. 46-50, Lk. viii. 19-21).—Ver. 31. ἐρχονται, even without the οὖν following in T. R., naturally points back

καὶ οἱ ἀδελφοί σου<sup>1</sup> ἔξω ζητοῦσί σε". 33. Καὶ ἀπεκρίθη αὐτοῖς, λέγων,<sup>2</sup> "Τίς ἐστιν ἡ μήτηρ μου ἢ<sup>3</sup> οἱ ἀδελφοί μου<sup>4</sup>;" 34. Καὶ περιβλεψάμενος<sup>5</sup> κύκλῳ τοὺς περὶ αὐτὸν<sup>5</sup> καθημένους, λέγει, "Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35. ὃς γὰρ<sup>6</sup> ἂν ποιήσῃ τὸ θέλημα<sup>7</sup> τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου<sup>8</sup> καὶ μήτηρ ἐστί."

Ch. vi. 6.  
Lk. ix. 12.  
Rom. xv.  
19. Rev.  
14. 6; v.  
11; vii. 11.

<sup>1</sup> D adds καὶ αἱ ἀδελφαὶ σου, which may have fallen out by similar ending in ΞBCLΔ (W.H. margin).

<sup>2</sup> καὶ ἀποκριθεὶς α. λεγει in ΞBCLΔ (Tisch., W.H.).

<sup>3</sup> καὶ in ΞBCLΔ.

<sup>4</sup> BD omit this μου.

<sup>5</sup> τοὺς περὶ α. κυκλῳ in ΞBCLΔ.

<sup>6</sup> γὰρ omitted in B.

<sup>7</sup> τα θέληματα in B (W.H. margin).

<sup>8</sup> μου omitted in ΞABDLΔ.

to ver. 21. The evangelist resumes the story about Christ's friends, interrupted by the encounter with the scribes (so Grotius, Bengel, Meyer, Weiss, Holtz.; Schanz and Keil dissent).—σπήκοντες, from σπήκω, a late form used in present only, from ἔστηκα, perfect of ἵστημι.—Ver. 32. The crowd gathered around Jesus report the presence of His relatives. According to a reading in several MSS., these included *sisters* among those present. They might do so under a mistake, even though the sisters were not there. If the friends came to withdraw Jesus from public life, the sisters were not likely to accompany the party, though there would be no impropriety in their going along with their mother. They are not mentioned in ver. 31. On the other hand, ἀδελφή comes in appropriately in ver. 35 in recognition of female disciples, which may have suggested its introduction here.—Ver. 33. τίς ἐστιν, etc., who is my mother, and (who) my brothers? an apparently harsh question, but He knew what they had come for.—Ver. 34. περιβλεψάμενος, as in ver. 5, there in anger, here with a benign smile.—κύκλῳ: His eye swept the whole circle of His audience; a good Greek expression.—Ver. 35. ὃς ἂν, etc.: whosoever shall do the will of God ("of my Father in heaven," Mt.), definition of true discipleship.—ἀδελφός, ἀδελφή, μήτηρ: without the article, because the nouns are used figuratively (Fritzsche). This saying and the mood it expressed would confirm the friends in the belief that Jesus was in a morbid state of mind.

CHAPTER IV. PARABOLIC TEACHING. In common with Mt., Mk. recognises that teaching in parables became at a given date a special feature of Christ's

didactic ministry. He gives, however, fewer samples of that type than the first evangelist. Two out of the seven in Mt., with one peculiar to himself, three in all; in this respect probably truer to the actual history of the particular day. Teaching in parables did not make an absolutely new beginning on the day on which the Parable of the Sower was spoken. Jesus doubtless used similitudes in all His synagogue discourses, of which a few samples may have been preserved in the *Mustard Seed*, the *Treasure*, and the *Pearl*.

Vv. 1-9. *The Sower* (Mt. xiii 1-9, Lk. viii. 4-8).—Ver. 1. πάλιν ἤρξατο. After spending some time in teaching disciples, Jesus resumes His wider ministry among the people in the open air: at various points along the shore of the sea (παρὰ τ. θ.). Speaking to larger crowds than ever (ὄχλος πλείστος), which could be effectively addressed only by the Speaker getting into a boat (πλοῖον, τὸ πλοῖον would point to the boat which Jesus had asked the disciples to have in readiness, iii. 9), and sailing out a little distance from the shore, the people standing on the land as close to the sea as possible (πρὸς τ. θ.).—Ver. 2. πολλὰ: a vague expression, but implying that the staple of that day's teaching consisted of parables, probably all more or less of the same drift as the parable of the *Sower*, indicating that in spite of the ever-growing crowds Jesus was dissatisfied with the results of His popular ministry in street and synagogue = much seed-sowing, little fruit. The formation of the disciple-circle had revealed that dissatisfaction in another way. Probably some of the parables spoken in the boat have not been preserved, the *Sower*

IV. 1. ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη<sup>1</sup> πρὸς αὐτὸν ὄχλος πολὺς,<sup>2</sup> ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον<sup>3</sup> καθίσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν<sup>4</sup>. 2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 3. “Ἀκούετε. ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ<sup>5</sup> σπείραι· 4. καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ<sup>6</sup> καὶ κατέφαγεν αὐτό. 5. ἄλλο δὲ<sup>7</sup> ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βᾶθος<sup>8</sup> γῆς· 6. ἡλίου δὲ ἀνατείλαντος<sup>9</sup> ἐκαυματίσθη,<sup>10</sup> καὶ διὰ τὸ μὴ ἔχειν

<sup>1</sup> συναγεται in **NBCLΔ** (modern editors).

<sup>2</sup> πλειστος in **NBCLΔ** (Tisch., W.H., *al.*).

<sup>3</sup> εἰς πλοῖον ἐμβάντα in **NBCL**. **ΔΔ** have same order with **το** before πλοῖον.

<sup>4</sup> ἦσαν in **NBCLΔ** 33. **ην** is a gram. **cor.**

<sup>5</sup> **NB** omit του, found in **CLΔ**.

<sup>6</sup> Omit του ουρανοῦ **NABCLΔΣ**.

<sup>7</sup> καὶ ἄλλο (ἀλλα **D** 33) in **NBCLΔ**.

<sup>8</sup> βᾶθος γῆς in **NACLΔΣ**, but **B** has **της γ.**, and perhaps this is the true reading, though recent editors adopt the other.

<sup>9</sup> καὶ οτε ἀνέτειλεν ο ἡλιος in **NBCLΔ**. **T.R.** conforms to **Mt.**

<sup>10</sup> **BD** have ἐκαυματίσθησαν (**W.H.** margin).

serving as a sample.—ἐν τῇ διδαχῇ **a.** In the teaching of that day He said *inter alia* what follows.—Ver. 3. ἀκούετε: hear! listen! a summons to attention natural for one addressing a great crowd from a boat, quite compatible with ἰδοὺ, which introduces the parable (against Weiss in Meyer). The parable is given here essentially as in **Mt.**, with only slight variations: σπείραι (ver. 3) for σπείρειν; ὃ μὲν (ver. 4) for ἃ μὲν, ἄλλο (vv. 5, 7) for ἄλλα. To the statement that the thorns choked the grain (συνέπνιξαν αὐτό), **Mk.** adds (ver. 7) καὶ καρπὸν οὐκ ἔδωκεν, an addition not superfluous in this case, as it would have been in the two previous, because the grain in this case reaches the *green ear*. To be noted further is the expansion in ver. 8, in reference to the seed sown on good soil. **Mt.** says it yielded fruit (ἐδίδον καρπὸν), **Mk.** adds ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν, all three phrases referring to ἄλλα at the beginning of the verse. The participles taken along with ἐδίδον καρπὸν distinguish the result in the fourth case from those in the three preceding. The first did not spring up, being picked up by the birds, the second sprang up but did not grow, withered by the heat, the

third sprouted and grew up but yielded no (ripe) fruit, choked by thorns (Grotius). —καὶ ἔφερεν introduces a statement as to the quantity of fruit, the degrees being arranged in a climax, 30, 60, 100, instead of in an anti-climax, as in **Mt.**, 100, 60, 30.—Ver. 9. καὶ ἔλεγεν: this phrase is wanting in **Mt.**, and the summons to reflection is more pithily expressed there = who hath ears let him hear. The summons implies that understanding is possible even for those without.

Vv. 10-12. *Disciples ask an explanation of the parable* (**Mt.** xiii. 10-17, **Lk.** viii. 9-10). Ver. 10. κατὰ μόνας (ὁδούς or χώρας understood), alone—οἱ περὶ αὐτὸν, those about Him, not = οἱ παρ' αὐτοῦ (iii. 21), nor = the Twelve, who are separately mentioned (σὺν τ. δωδ.); an outer circle of disciples from which the Twelve were chosen.—τὰς παραβολάς, the parables, spoken that day. They asked Him about them, as to their meaning. The plural, well attested, implies that the parables of the day had a common drift. To explain one was to explain all. They were a complaint of the comparative fruitlessness of past efforts.—Ver. 11. ὑμῖν, to you has been given, so as to be a permanent possession, the



ρίζαν ἐξηράνθη. 7. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. 8. καὶ ἄλλο<sup>1</sup> ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίοντα καὶ αὐξάνοντα,<sup>2</sup> καὶ ἔφερεν ἓν<sup>3</sup> τριάκοντα, καὶ ἓν<sup>3</sup> ἑξήκοντα, καὶ ἓν<sup>3</sup> ἑκατόν.” 9. Καὶ ἔλεγεν αὐτοῖς,<sup>4</sup> “Ὁ ἔχων<sup>5</sup> ὦτα ἀκοῦειν ἀκουέτω.” 10. Ὅτε δὲ<sup>6</sup> ἐγένετο καταμόνας, ἠρώτησαν<sup>7</sup> αὐτὸν οἱ <sup>here and in Lk. ix. 18.</sup> περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.<sup>8</sup> 11. καὶ ἔλεγεν αὐτοῖς, “Ὑμῖν δέδοται γινῶναι τὸ μυστήριον<sup>9</sup> τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται· 12. ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.”<sup>10</sup> 13. Καὶ λέγει αὐτοῖς, “Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; 14. ὁ σπείρων τὸν λόγον σπείρει. 15. οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ

<sup>1</sup> ἀλλα in **NBCL**. ἄλλο conforms to that in ver. 7.

<sup>2</sup> αὐξανόμενον in **ACDLA** (Tisch.). αὐξανόμενα in **NB** (W.H.) agreeing with ἀλλα.

<sup>3</sup> Most uncials have *en* thrice (= *en*). **NCD** have *eis* thrice (Tisch., Trg.). **BL** have *eis en en* (W.H. text), out of which the other readings probably grew.

<sup>4</sup> Most uncials and many verss. omit αὐτοῖς.

<sup>5</sup> **NBCD** have *ος εχει*, *ο εχων* is from *parall*.

<sup>6</sup> καὶ οτε in **NBCDLA**.

<sup>7</sup> ἠρωτων **ABLA** 33 (-ουν **NC**, Tisch.).

<sup>8</sup> τας παραβολας in **NBCLA**.

<sup>9</sup> το μυστηριον διδοται (without γινωαι) in **NBL** (Tisch., W.H.).

<sup>10</sup> **NBCL** omit τα ἁμαρτήματα, which is an explanatory gloss.

mystery of the Kingdom of God. They have been initiated into the secret, so that for them it is a secret no longer, not by explanation of the parable (Weiss), but independently. This true of them so far as disciples; discipleship means initiation into the mystery. In reality, it was only partially, and by comparison with the people, true of the disciples.—γινῶναι in T. R. is superfluous.—τοῖς ἔξω refers to the common crowd.—ἐν παραβολαῖς: all things take place as set forth in parables. This implies that the use of parables had been a standing feature of Christ's popular *kerygma*, in synagogue and street.—Ver. 12 seems to state the aim of the parabolic method of teaching as being to keep the people in the dark, and prevent them from being converted and forgiven. This cannot really have been the aim of Jesus. *Vide* notes on the parable of the Sower in Mt., where the statement is softened somewhat.

Vv. 13-20. *Explanation of the Sower* (Mt. xiii. 18-23, Lk. viii. 11-15), prefaced

by a gentle reproach that explanation should be needed.—Ver. 13. οὐκ οἴδατε . . . γνῶσεσθε: not one question = know ye not this parable, and how ye shall know all, etc. (so Meyer and Weiss), but two = know ye not this parable? and how shall ye, etc. (so most), the meaning being, not: if ye know not the simpler how shall ye know the more difficult? but rather implying that to understand the Sower was to understand all the parables *spoken that day* (πάσας τὰς παρ.). They had all really one burden: the disappointing result of Christ's past ministry.—Ver. 14, in effect, states that the seed is the word.—Ver. 15. οἱ παρὰ τὴν ὁδόν: elliptical for, those in whose case the seed falls along the way = the “way-side” men, and so in the other cases.—ὅπου for εἰς οὓς, Euthy. Zig.—Ver. 16. ὁμοίως would stand more naturally before οὗτοι = on the same method of interpretation.—σπειρόμενοι: this class are identified with the seed rather than with the soil, but the sense, though crudely expressed

ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.<sup>1</sup> 16. καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἷ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17. καὶ οὐκ ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. 18. καὶ οὗτοί<sup>2</sup> εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες,<sup>3</sup> 19. καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου,<sup>4</sup> καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. 20. καὶ οὗτοί<sup>5</sup> εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.” 21. Καὶ ἔλεγεν αὐτοῖς, “Μήτι<sup>6</sup> ὁ λύχνος ἔρχεται,<sup>7</sup> ἵνα ὑπὸ τὸν

<sup>1</sup> For ἐν τ. κ. α. (T.R.) B has εἰς αὐτοὺς (Trg., W.H.), **ΣCCLΔ** ἐν αὐτοῖς (Tisch.).

<sup>2</sup> ἄλλοι in **ΣBCDLΔ**.

<sup>3</sup> ακουσάντες in **ΣBCDLΔ** (Tisch., W.H.).

<sup>4</sup> τούτου is an explanatory gloss not found in the best MSS.

<sup>5</sup> ἐκεῖνοι in **ΣBCLΔ**.

<sup>6</sup> ὅτι before μήτι in BL (Tisch., W.H.).

<sup>7</sup> ἐρχεται before ὁ λυχνος in **ΣBCDLΔ** 33.

is plain. They are the “rocky ground” men.—Ver. 18. ἄλλοι εἰσιν, there are others; ἄλλοι, well attested (οὗτοί in T. R.), is significant. It fixes attention on the third type of hearers as calling for special notice. They are such as, lacking the thoughtlessness of the first and shallowness of the second class, and having some depth and earnestness, might be expected to be fruitful; a less common type and much more interesting.—Ver. 19 specifies the hindrances, the choking thorns—μέριμναι τ. α., cares of life, in the case of thoughtful devout poor (Mt. vi. 25 f.).—ἀπάτη τ. πλ., the deceitfulness of wealth in the case of the commercial class (Chorazin, Bethsaida, Capernaum: Mt. xi. 21-23. *Vide* notes there).—αἱ π. τ. λ. ἐπιθυμίαι, the lusts for other things—sensual vices in the case of publicans and sinners (chap. ii. 13-17). Jesus had met with such cases in His past ministry.—Ver. 20. παραδέχονται, receive, answering to συνιέν in Mt. This does not adequately differentiate the fourth class from the third, who also take in the word, but not it *alone*. Lk. has supplied the defect.—ἐν might be either ἐν = this one 30, that one 60, etc., or ἐν = in 30, and in 60, and in 100 = good, better, best, not inferior, respectable, admirable. The lowest

degree is deemed satisfactory. On the originality of the interpretation and on the whole parable *vide* in Mt.

Vv. 21-25. *Responsibilities of disciples* (Mt. v. 15, x. 26, vii. 2; Lk. viii. 16-18). True to His uniform teaching that privileges are to be used for the benefit of others, Jesus tells His disciples that if they have more insight than the multitude they must employ it for the common benefit. These sentences in Mk. represent the first special instruction of the disciples. Two of them, vv. 21, 24, are found in the Sermon on the Mount (Mt. v. 15, vii. 2). The whole of them come in appositely here, and were probably spoken at this time. (Cf. Lk. viii. 16-18, where they are partially given in the same connection.) In any case, their introduction in connection with the parables is important as showing that Mk. can hardly have seriously believed, what he certainly seems to say, that Jesus spoke parables to blind the people.—Ver. 21. μήτι ἔρχεται, does the light *come*, for is it brought, in accordance with classic usage in reference to things without life; examples in Kypke, e.g., οὐκ ἔμειν' ἔλθειν τράπεζαν νυμφίαν. Pindar, *Pyth.*, iii., 28 = “non expectavit donec adferretur mensa sponsalis”.—ὁ τ. κλίνην: not necessarily a table-couch (Meyer), might

μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχρίαν ἐπιτεθῇ<sup>1</sup>; 22. οὐ γὰρ ἐστί τι κρυπτόν, ὃ ἐὰν μὴ<sup>2</sup> φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ<sup>3</sup>. 23. εἴ τις ἔχει ὅτα ἀκούειν, ἀκουέτω." 24. Καὶ ἔλεγεν αὐτοῖς, "Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.<sup>4</sup> 25. ὃς γὰρ ἂν ἔχῃ,<sup>5</sup> δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

26. Καὶ ἔλεγεν, "Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν<sup>6</sup>

<sup>1</sup> τεθῇ in  $\aleph$ BCDLA *al.*

<sup>2</sup> Instead of ο εαν μὴ  $\aleph$ BD have εαν μὴ ἵνα (Tisch., W.H.).

<sup>3</sup> ἐλθῇ εἰς φαν. in  $\aleph$ CDLA. <sup>4</sup> τοῖς ἀκουουσιν is a gloss, omitted in  $\aleph$ BCDLA.

<sup>5</sup> For αν εχῃ  $\aleph$ BCLA have εχει. <sup>6</sup>  $\aleph$ EDLA 33 *al.* omit εαν.

be a bed, high enough to be in no danger of being set on fire. *Vide* on Mt. v. 15. The moral: let your light shine that others may know what ye know.—Ver. 22. Double statement of the law that the hidden is to be revealed; 1st, predictively: there is nothing hidden which shall not be revealed; 2nd, interpretatively, with reference to the purpose of the hider: nor did anything become concealed with any other view than that it should eventually come to manifestation.—ἀπόκρυφον (ἀποκρύπτω), here and in Lk. viii. 17, Col. ii. 3.—ἀλλ': in effect=εἰ μὴ *nisi*, but strictly ἐγένετο ἀπόκρυφον is understood to be repeated after it = nothing becomes concealed absolutely, but it is concealed in order that, etc. This is universally true. Things are hid because they are precious, but precious things are meant to be used at some time and in some way. All depends on the time and the way, and it is there that diversity of action comes in. Christ's rule for that was: show your light when it will glorify God and benefit men; the world's rule is: when safe and beneficial to self.—Ver. 23. In ver. 9 a summons to try to understand the parable; here a summons to those who have understood, or shall understand, the parable, or the great theme of all the parables, to communicate their knowledge. Fritzsche, after Theophy. and Grot., thinks that in vv. 21, 22, Jesus exhorts His disciples to the culture of piety or virtue, not to the diffusion of their light, giving, as a reason, that the latter would be inconsistent with the professed aim of the parables to prevent enlightenment!—Ver. 24. βλέπετε, etc., take heed what ye hear or how (πῶς, Lk.), see that ye hear to purpose.—ἐν

ᾧ μέτρῳ, etc. = careful hearing pays, the reward of *attention* is *knowledge* (ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχὴν ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνώσις, Euthy. Zig.). In Mt. vii. 2 the apothegm is applied to judging. Such moral maxims admit of many applications. The idea of measuring does not seem very appropriate here. Holtz. (H. C.) thinks ver. 24 interrupts the connection.—προστεθήσεται implies that the reward will be out of proportion to the virtue; the knowledge acquired to the study devoted to the subject. There shall be given over and above, not to those who hear (T. R., τοῖς ἀκούουσιν), but to those who think on what they hear. This thought introduces ver. 25, which, in this connection, means: the more a man thinks the more he will understand, and the less a man thinks the less his power of understanding will become. "Whoso hath attention, knowledge will be given to him, and from him who hath not, the seed of knowledge will be taken. For as diligence causes that seed to grow, negligence destroys it," Euthy.

Vv. 26-29. *Parable of the Blade, the Ear, and the Full Corn.*—Peculiar to Mark and beyond doubt a genuine utterance of Jesus, the doctrine taught being over the head of the reporter and the Apostolic Church generally.—Ver. 26. καὶ ἔλεγεν, and He said, to whom? The disciples in private, or the crowd from the boat? The absence of αὐτοῖς after ἔλεγεν (*cf.* vv. 21, 24) is not conclusive against the former, as Weiss and Meyer think. On the latter view vv. 21-25 are a parenthesis. In any case this new parable *refers* to the disciples as representing the fertile soil, and is a pendant to the parable of the Sower, teaching that even in the case of

ἄνθρωπος βάλη τὸν σπóρον ἐπὶ τῆς γῆς, 27. καὶ καθεύδῃ καὶ ἐγείρηται  
 νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ<sup>1</sup> καὶ μῆκύνηται<sup>2</sup> ὡς οὐκ  
 οἶδεν αὐτός. 28. <sup>b here and in Acts xiii. 10.</sup> αὐτομάτῃ γὰρ<sup>3</sup> ἡ γῆ καρποφορεῖ, πρῶτον χόρτον,  
 εἶτα<sup>4</sup> στάχυν, εἶτα<sup>4</sup> πλήρη σίτον<sup>5</sup> ἐν τῷ στάχυϊ. 29. ὅταν δὲ  
<sup>c here only in the sense of being present.</sup> παραδῶ<sup>6</sup> ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι ὁ παρ-  
 εστηκεν ὁ θερισμός.” 30. Καὶ ἔλεγε, “Τίνι<sup>7</sup> ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ,  
 ἣ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν<sup>8</sup>; 31. ὡς κόκκῳ σινά-  
 πews, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος<sup>9</sup> πάντων τῶν σπερμά-

<sup>1</sup> βλαστα in BCDLΔ (Tisch., W.H.).

<sup>2</sup> μῆκνεται in BD, implying that βλαστα is also indicative.

<sup>3</sup> γαρ omit ΞABCL.

<sup>4</sup> εἶτε in ΞBLΔ.

<sup>5</sup> πλήρης σίτος in BD (Alford, Tisch., Trg., W.H.). CΣ have πλήρης σίτον, which W.H. (appendix) regard as probably the true reading, πλήρης being an indeclinable adjective as in Acts vi. 5. Weiss, on the other hand, regards this reading of CΣ as a half correction.

<sup>6</sup> παραδοι in ΞBDD. CL have παραδω.

<sup>7</sup> πῶς in ΞBCLΔ (Tisch., W.H. *al.*).

<sup>8</sup> ἐν τινι αὐτὴν παραβολῇ θάμεν in ΞBCLΔ (Tisch., W.H.).

<sup>9</sup> μικροτερον ον in ΞBL(ων)Δ 33, ἐστι (in T.R. supplying the place of ον) being omitted (Tisch., W.H.).

the fourth type of hearers the production of fruit is a gradual process demanding time. Put negatively it amounts to saying that Christ's ministry has as yet produced no fruit properly speaking at all, but only in some cases met with a soil that gives promise of fruit (the disciples). The parable reveals at once the discrimination and the patience of Jesus. He knew the difference between the blade that would wither and that which would issue in ripe grain, and He did not expect this result in any case *per saltum*. A parable teaching this lesson was very seasonable after that of the Sower.—Ver. 27. καθεύδῃ . . . ἡμέραν, sleep and rise night and day, suggestive of the monotonous life of a man who has nothing particular to do beyond waiting patiently for the result of what he has already done (seed sown). The presents express a habit, while βάλλῃ, ver. 26, expresses an act, done once for all.—βλαστᾷ (the reading in BDL, etc., as if from βλαστᾶω) may be either indicative or subjunctive, the former if we adopt the reading μῆκνεται (BD., etc.) = and the seed sprouts and lengthens.—ὡς οὐκ οἶδεν αὐτός, how knoweth not (nor careth) he, perfectly indifferent to the *rationale* of growth; the fact enough for him.—Ver. 28. αὐτομάτῃ (αὐτός and μέμαα from absolute μάω, to desire

eagerly), self-moved, spontaneously, without external aid, and also beyond external control; with a way and will, so to speak, of its own that must be respected and waited for. Classical examples in Wetstein, Kypke, Raphel, etc.—καρποφορεῖ, beareth fruit, intransitive. The following nouns, χόρτον. στάχυν, are not the object of the verb, but in apposition with καρπὸν (καρπὸν φέρει) or governed by φέρει, understood (φέρει, *quod ex καρποφορεῖ petendum*, Fritzsche).—πλήρης σίτος, this change to the nominative (the reading of BD) is a tribute to the importance of the final stage towards which the stages of blade and ear are but preparatory steps = then is the *full ear*. Full = ripe, *perfect*, hence the combination of the two words in such phrases as πλήρη καὶ τέλεια τάγαθα quoted by Kypke from Philo. The specification of the three stages shows that *gradual growth* is the point of the parable (Schanz).—Ver. 29. παραδοῖ (παρυδῶω), when the fruit *yields* itself, or *permits* (by being ripe). The latter sense (for which classical usage can be cited) is preferred by most recent commentators.

Vv. 30-32. *The Mustard Seed* (Mt. xiii. 31-32, Lk. xiii. 18, 19).—Ver. 30. πῶς . . . θῶμεν (*vide* above). This introductory question, especially as given in the text



των ἐστὶ τῶν ἐπὶ τῆς γῆς· 32. καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων,<sup>1</sup> καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.” 33. Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· 34. χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ<sup>2 d</sup> ἐπέλυε πάντα. d cf. Acts xix 39

35. ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁσίας γενομένης, “Δι-

<sup>1</sup> μείζων παντων των λαχ. in BCL 33. D has the same order with μείζων.

<sup>2</sup> τοις ιδιοις μαθ. in BCLΔ.

of W.H., is very graphic = how shall we liken the Kingdom of God, or in (under) what parable shall we place it? The form of expression implies that something has been said before creating a need for figurative embodiment, something pointing to the insignificance of the beginnings of the Kingdom. The two previous parables satisfy this requirement = the word fruitful only in a few, and even in them only after a time. What is the best emblem of this state of things?—Ver. 31. ὡς κόκκῳ: ὡς stands for ὁμοιωσάμεν = let us liken it to a grain, etc.; κόκκον would depend on θῶμεν.—ὅς ὅταν σπαρῇ . . . καὶ ὅταν σπαρῇ: the construction of this passage as given in critical texts is very halting, offering a very tempting opportunity for emendation to the scribes who in the T. R. have given us a very smooth readable text (*vide* A. V.). Literally it runs thus: “which when it is sown upon the earth, being the least of all the seeds upon the earth—and when it is sown,” etc. The R. V. improves this rugged sentence somewhat by substituting “yet” for “and” in last clause. It is hardly worth while attempting to construe the passage. Enough that we see what is meant. In the twice used ὅταν σπαρῇ, the emphasis in the first instance lies on ὅταν, in the second on σπαρῇ (Bengel, Meyer). By attending to this we get the sense: which being the least of all seeds *when* it is sown or at the time of sowing, yet when it is *sown*, after sowing, springs up, etc.—μικρότερον δὲν is neuter by attraction of σπερμάτων, though κόκκῳ going before is masculine.—Ver. 32. μείζων π. τ. λαχάνων, the greatest of all the herbs, still only an herb; no word of a tree here as in Matthew and Luke, though comparatively tree-like in size, making great boughs (κλάδους

μεγάλους), great relatively to its kind, not to forest trees. Mark's version here is evidently the more original.

Vv. 33, 34. *Conclusion of the parable collection* (Mt. xiii. 34, 35).—Ver. 33. τοιαύταις π. π., with such parables, many of them, He was speaking to them the word, implying that the three—*sower; blade, ear and full corn; mustard seed*—are given as samples of the utterances from the boat, all of one type, about seed representing the word, and expressing Christ's feelings of disappointment yet of hope regarding His ministry. Many is to be taken *cum grano*.—καθὼς ἠδύναντο ἀκούειν = as they were able to understand, as in 1 Cor. xiv. 2, implying that parables were employed to make truth plain (De Wette).—Ver. 34. χωρὶς παραβολῆς, etc., without a parable He was not wont to speak to the people, not merely that day, but at any time.—ἐπέλυε, etc., He was in the habit of interpreting all things (*viz.*, the parables in private to His own disciples, the Twelve, cf. ἐπιλύσεις, 2 Peter i. 20). This does not necessarily imply that the multitude understood nothing, but only that Jesus, by further talk, made the disciples understand *better*. Yet on the whole it must be admitted that in his account of Christ's parabolic teaching Mark seems to vacillate between two opposite views of the function of parables, one that they were used to make spiritual truths plain to popular intelligence, the other that they were riddles, themselves very much needing explanation, and fitted, even intended, to hide truth. This second view might be suggested and fostered by the fact that some of the parables express recondite spiritual truths.

Vv. 35-41. *Crossing the lake* (Mt. viii. 18, 23-27, Lk. viii. 22-25).—ἐν ἐκείνῃ τ. ἡ., on *that* day, the day of the parable

ἐλθωμεν εἰς τὸ πέραν.” 36. Καὶ ἀφέντες τὸν ὄχλον, παραλαμ-  
 e καὶ δὲ in βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. \* καὶ ἄλλα \* δὲ<sup>1</sup> πλοιαρία<sup>2</sup> ἦν  
 Mt. x. 18. μετ’ αὐτοῦ. 37. καὶ γίνεται λαίλαψ ἀνέμου μεγάλῃ<sup>3</sup>. τὰ δὲ<sup>4</sup> κύματα  
 John vi. ἔπεβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.<sup>5</sup> 38. καὶ ἦν  
 i. 3 ad. αὐτὸς<sup>6</sup> ἐπὶ<sup>7</sup> τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ  
 f here only in same sense. διεγείρουσιν<sup>8</sup> αὐτόν, καὶ λέγουσιν αὐτῷ, “Διδάσκαλε, οὐ<sup>9</sup> μελει  
 g here only. Lk. x. 40. σοι ὅτι ἀπολλύμεθα;” 39. Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ,  
 b (with ori). καὶ εἶπε τῇ θαλάσῃ, “Σιώπα, πεφίμωσο.” Καὶ ἐκόπασεν ὁ ἄνεμος,  
 i here. Mt. viii. 26. καὶ ἐγένετο γαλήνῃ μεγάλη. 40. καὶ εἶπεν αὐτοῖς, “Τί<sup>1</sup> δειλοί  
 Rev. xxi. 8. ἐστε οὕτω; πῶς οὐκ<sup>9</sup> ἔχετε πίστιν;” 41. Καὶ ἐφοβήθησαν  
 φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, “Τίς ἄρα οὗτός ἐστιν, ὅτι  
 καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν<sup>10</sup> αὐτῷ;”

<sup>1</sup> NBCLA omit δε, found in D; no other instance of καὶ . . . δε in Mk

<sup>2</sup> πλοια in NABCDΔΣ. <sup>3</sup> μεγάλη ανεμου in BDLΔ.

<sup>4</sup> καὶ τα for τα δε in NBCDLΔ.

<sup>5</sup> ὥστε ἡδη γεμίζεσθαι το πλοιον in N<sup>a</sup>BCDLΔ: rugged style, but none the less likely to be true.

<sup>6</sup> αὐτος ην in NBCLA.

<sup>7</sup> εν in NABCDLΔ.

<sup>8</sup> εγειρουσιν in NBCΔ.

<sup>9</sup> ουπω in NBDLΔ (W.H.).

<sup>10</sup> υπακουει in BL (W.H.). So NCA, but with αυτω before verb. Vide below.

discourse, the more to be noted that Mark does not usually trouble himself about temporal connection.—διέλθωμεν, let us cross over, spoken to the Twelve, who are in the boat with Jesus.—Ver. 36. This verse describes the manner in which Christ's wish was carried out—it was in effect a flight along the only line of retreat, the shore being besieged by the crowd = leaving (ἀφέντες, not dismissing) the crowd they carry Him off (*avehunt*, Grotius) as He was in the ship (ὡς ἦν = ὡς εἶχεν) *sine apparatu* (Bengel) and *sine morâ*; but there were also other boats with Him, i.e., with His boat. This last fact, peculiar to Mark, is added to show that even seawards escape was difficult. Some of the people had got into boats to be nearer the Speaker. The δὲ after ἄλλα, though doubtful, helps to bring out the sense. This is another of Mark's realisms.—Ver. 37. γίνεται λαίλαψ: cf. Jonah i. 4, ἐγένετο κλύδων μέγας.—ἐπέβαλλον, were dashing (intransitive) against and into (εἰς) the ship.—γεμίζεσθαι, so that already (ἤδη) the ship was getting full.—Ver. 38. τὸ προσκεφάλαιον, the pillow, a part of the ship, as indicated by the article (Bengel); no soft luxurious pillow, probably of wood (Theophy., Euthy.); “the leathern cushion of the steersman” (Maclear, Camb. N. T.);

the low bench at the stern on which the steersman sometimes sits, and the captain sometimes rests his head to sleep (Van Lennep, *Bible Lands*, p. 62).—Ver. 39. Observe the poetic parallelism in this verse: wind and sea separately addressed, and the corresponding effects separately specified: lulled wind, calmed sea. The evangelist realises the dramatic character of the situation.—σιώπα, πεφίμωσο, silence! hush! laconic, majestic, probably the very words.—ἐκόπασεν, ceased, as if tired blowing, from κόπος (*vide* at Mt. xiv. 32).—Ver. 40. τί δειλοί, etc., duality of expression again. Matthew gives the second phrase, Luke the gist of both.—Ver. 41. ἐφοβήθησαν φ. μ.: nearly the same phrase as in Jonah i. 16.—τίς ἄρα οὗτός, who then is this? One would have thought the disciples had been prepared by this time for anything. Matthew indeed has οἱ ἄνθρωποι, suggestive of other than disciples, as if such surprise in *them* were incongruous. But their emotional condition, arising out of the dangerous situation, must be taken into account. For the rest Jesus was always giving them surprises; His mind and character had so many sides.—ὑπακούει, singular, the wind and the sea thought of separately, each a wild lawless element, not given to obeying: even the *wind*, even the *sea*, obeys Him!

V. 1. ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.<sup>1</sup> 2. καὶ ἐξελθόντι αὐτῷ<sup>2</sup> ἐκ τοῦ πλοίου, εὐθέως ἀπῆν-  
τησεν<sup>3</sup> αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3. ὃς  
τὴν \*κατοίκησιν εἶχεν ἐν τοῖς μνημείοις<sup>4</sup>· καὶ οὔτε ἀλύσειν οὐδεὶς<sup>5</sup>  
ἠδύνατο αὐτὸν δῆσαι, 4. διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει  
δεδεσθῆναι, καὶ \*δισπαῖσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας  
συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε<sup>6</sup> \*δαμάσαι· 5. καὶ διαπαντὸς<sup>7</sup>  
νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασι<sup>8</sup> ἦν κράζων  
καὶ \*κατακόπτων ἑαυτὸν λίθοις. 6. ἰδὼν δὲ<sup>9</sup> τὸν Ἰησοῦν ἀπὸ

<sup>1</sup> Γερασηνῶν in  $\mathfrak{NBD}$  *it. vg.* (Tisch., W.H.).

<sup>2</sup> ἐξελθοντος αὐτου in  $\mathfrak{NBCL}$  (Tisch., W.H.).

<sup>3</sup> ὑπήντησεν in  $\mathfrak{NBCDL}$ ; B omits *ευθως*.

<sup>4</sup> μνημασι in  $\mathfrak{NABCL}$  ΔΣ.

<sup>5</sup> οὐδε αλυσει ουκετι ουδεις in BCL; for οὐδε and ουκετι ουδεις the consensus is greater (+  $\mathfrak{NDA}$ ).

<sup>6</sup> ἰσχυεν αὐτον in many uncials.

<sup>7</sup> ἐν τοις μν. καὶ ἐν τοις ὄρ. in the best copies.

<sup>8</sup> καὶ ἰδων in  $\mathfrak{NBCL}$  Δ.

CHAPTER V. THE GERASENE DEMONIAIC. THE DAUGHTER OF JAIRUS. THE WOMAN WITH AN ISSUE. This group of incidents is given in the same order in all three synoptists, but in Matthew not in immediate sequence.—Vv. 1-20. *The Gerasene Demoniac* (Mt. viii. 28-34, Lk. viii. 26-39).—Ver. 1. εἰς τὴν χώραν τ. Γερασηνῶν: on the proper name to the place *vide* at the parallel place in Mt.—Ver. 2. ἐξελ. αὐτοῦ . . . ὑπήντησεν αὐτῷ; note the correction of style in Luke. Mark's incorrectness is to be preferred as emphasising the fact that the meeting with the demoniac took place immediately after leaving the boat. Just on that account the εὐθὺς before ὑπήντησεν (omitted in B) is unnecessary.—ἐκ τ. μνημείων, from the tombs, as in Mt., ἐκ τῆς πόλεως in Lk.; the former doubtless the *fact*. Luke's phrase probably means that he belonged to the city, not necessarily implying that he came from it just then (*vide* Lk. viii. 27, last clause).—Vv. 3-5 elaborately describe the man's condition, as if the evangelist or rather his informant (Peter) were fascinated by the subject; not a case of idle word-painting, but of realistic description from vivid, almost morbid, recollection. Holtzmann (H. C.) refers to Is. lxx. 4, 5, as if to suggest that some elements of the picture—dwelling in tombs, eating swine's flesh—were taken thence.—τὴν κατ., *the*, i.e. his dwelling, implying though not emphasising constant habit (*perpetuum*, Fritzsche), Lk., "for a long time".—οὐδὲ, οὐκέτι,

οὐδεὶς: energetic accumulation of negatives, quite in the spirit of the Greek language. At this point the sentence breaks away from the relative construction as if in sympathy with the untamable wildness of the demoniac.—Ver. 4 tells how they had often tried to bind the madman, feet (πέδαις) and hands (ἀλύσει, with chains, for the hands *here*, in contrast to πέδαις, chains for the feet; usually it means chains in general).—συντετρίφθαι: the use of a distinct verb in reference to the fetters suggests that they were of different material, either cords (Meyer) or wooden (Schanz), and that we should render *συντετ.*, not "broken in pieces" (A.V.), but rubbed through as if by incessant friction.—Ver. 5. As the previous verse depicts the demoniac strength, so this the utter misery of the poor sufferer.—διὰ παντὸς νυκ. κ. ἡμέρ., incessantly night time and day time, even during night when men gladly get under roof (Weiss, Mc.-Evang.) and when sleep makes trouble cease for most: no sleep for this wretch, or quiet resting-place.—ἐν τ. μνήμασι κ. ἐ. τ. ὄρεσι, in tombs or on mountains, in cave or out in the open, there was but one occupation for him: not rest or sleep, but ceaseless outcry and self-laceration (κράζων, κατακόπτων ἑαυτ. λίθοις).

Vv. 6-13. *Meeting with Jesus*. This desperate case will test Christ's power to heal. Madness, as wild and untamable as the wind or the sea. What is going to happen?—Ver. 6. ἀπὸ μακρόθεν, from

μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ,<sup>1</sup> 7. καὶ κράζας φωνῇ  
μεγάλῃ εἶπε,<sup>2</sup> "Τί ἔμοι καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;  
ε Acts xix. 13 (same const.). "ὄρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς." 8. ἔλεγε γὰρ αὐτῷ,  
"Ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου." 9. Καὶ  
ἐπηρώτα αὐτόν, "Τί σοι ὄνομα<sup>3</sup>;" Καὶ ἀπεκρίθη, λέγων, "Λεγεὼν<sup>4</sup>  
ὄνομά μοι,<sup>5</sup> ὅτι πολλοὶ ἔσμεν." 10. Καὶ παρεκάλει αὐτὸν πολλὰ,  
ἵνα μὴ αὐτοὺς ἀποστείλῃ<sup>6</sup> ἔξω τῆς χώρας. 11. ἦν δὲ ἐκεῖ πρὸς τὰ  
ὄρη<sup>7</sup> ἀγέλη χοίρων μεγάλῃ βοσκομένη. 12. καὶ παρεκάλεσαν αὐτὸν  
πάντες οἱ δαίμονες<sup>8</sup> λέγοντες, "Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα  
εἰς αὐτοὺς εἰσέλθωμεν." 13. Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς.<sup>9</sup>  
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους.  
καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ<sup>10</sup>

<sup>1</sup> αὐτον in ΞBCLΔ instead of the more usual αὐτω of T.R.

<sup>2</sup> λεγει in ΞABCLΔΣ.

<sup>3</sup> ὄνομα σοι in most uncials. D has σοι ον. (so in Lk.).

<sup>4</sup> καὶ λεγει αὐτω Λεγιων in ΞBCLΔ (Tisch., W.H.).

<sup>5</sup> BD add εστιν.

<sup>6</sup> αὐτα αποσ. in BCD. D has αὐτους.

<sup>7</sup> τω ὀρει in all uncials.

<sup>8</sup> παντες οι δαιμ. omit ΞBCLΔ (Tisch., W.H.).

<sup>9</sup> ΞBCLΔ omit ευθεως ο ι.

<sup>10</sup> ΞBCDLΔ omit ησαν δε.

afar, a relative expression, a favourite  
pleonasm in Mk. (xiv. 54, xv. 40).—  
προσεκύνησεν: worshipful attitude, as  
of one who feels already the charm or  
spell of Him before whom he kneels;  
already there is a presentiment and com-  
mencement of cure, though not yet wel-  
come.—Ver. 7. τ. θ. τοῦ ὑψίστου; Mt.  
has τοῦ θεοῦ only. Luke gives the full  
expression=the Son of God Most High.  
Which is the original? Weiss (Meyer)  
says Mt.'s, Mk. adding τ. ὑψ. to prepare  
for the appeal to One higher even than  
Jesus, in ὄρκίζω following. But why  
should not the demoniac himself do that?  
—ὄρκίζω: in classics to make swear, in  
N. T. (here and in Acts xix. 13) to adjure  
with double accusative; not good Greek  
according to Phryn.; ὀρκῶ the right  
word.—μὴ με βασανίσῃς: no πρὸ  
καιροῦ as in Mt., the reference ap-  
parently to the present torment of de-  
moniac or demon, or both; either shrink-  
ing from cure felt to be impending.—  
Ver. 8. ἔλεγεν γὰρ, for He was about to  
say: not yet said, but evident from  
Christ's manner and look that it was on  
His tongue; the conative imperfect  
(Weiss).—Ver. 9. τί σοι ὄνομα; instead  
of saying at once what He had meant  
to say, Jesus adopts a roundabout  
method of dealing with the case, and  
asks the demoniac his name, as if to

bring him into composure.—Λεγιὼν:  
from the Roman legion not a rare sight  
in that region, emblem of irresistible  
power and of a multitude organised into  
unity; the name already naturalised into  
Greek and Aramaean. The use of it by  
the demoniac, like the immediate recog-  
nition of Jesus as a God-like person,  
reveals a sensitive, fine-strung mind  
wrecked by insanity.—Ver. 10. παρεκά-  
λει: he, Legion, in the name of the de-  
mons, beseeches earnestly (πολλὰ) that  
He would not send them (αὐτὰ) out of  
the region (χώρας). Decapolis, beloved  
by demons, suggests Grotius, because  
full of Hellenising apostate Jews, *teste*  
Joseph. (A. J., xvii., 11).—Ver. 11. ἐκεῖ,  
there, near by. Cf. Mt. viii. 30.—πρὸς  
τῷ ὄρει; on the mountain side.—Ver. 12.  
πέμψον: send us into the swine; no  
chance of permission to enter into men;  
no expectation either of the ensuing  
catastrophe.—Ver. 13. καὶ ἐπέτρεψεν:  
permission, not command, to enter; in  
Mt. not even that, simply a peremptory:  
Depart! *Vide* notes there.—εἰσῆλθον:  
an inference from the sequel; neither  
exit nor entrance could be seen. There  
was doubtless a coincidence between the  
cure and the catastrophe.—ὡς δισχίλιοι:  
about 2000, an estimate of the herds  
possibly exaggerated.—ἐπνίγοντο (πνίγω,  
to choke), were drowned, used in this



ὡς δισχιλίοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. 14. Οἱ δὲ βόσκοντες τοὺς χοίρους<sup>1</sup> ἔφυγον, καὶ ἀνήγγειλαν<sup>2</sup> εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον<sup>2</sup> ἰδεῖν τί ἐστι τὸ γεγονός· 15. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ<sup>3</sup> ἱματισμένον καὶ σωφρονούμενον, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν· 16. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. 17. καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. 18. Καὶ ἐμβάντος<sup>4</sup> αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾗ μετ' αὐτοῦ.<sup>5</sup> 19. ὁ δὲ Ἰησοῦς<sup>6</sup> οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, "Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον<sup>7</sup> αὐτοῖς ὅσα σοι ὁ Κύριος<sup>8</sup>

<sup>1</sup> καὶ οἱ βοσ. αὐτοὺς in ΞBCDLΔ.

<sup>2</sup> ἀπηγ. and ἦλθον in ΞBL (CD have ἀπηγ.).

<sup>3</sup> καὶ omitted in ΞBDLΔ.

<sup>4</sup> ἐμβαίνοντος in ΞABCDLΔΣ 33.

<sup>5</sup> μετ' αὐτοῦ η in ΞABCLΔ.

<sup>6</sup> For ο δε I. the same authorities have simply καὶ.

<sup>7</sup> ἀπαγ. in ΞBCΔ.

<sup>8</sup> ο κυριος σοι in BCΔ.

sense in Joseph., A. J., x., 7, 5, regarding Jeremiah in the dungeon.

Vv. 14-20. *Sequel of the story.*—Ver. 14. εἰς τὴν πόλιν, etc.: the herds of course ran in breathless panic-stricken haste to report the tragedy in the city and in the neighbouring farms (ἀγρούς). —καὶ ἦλθον, etc.: and the people in town and country as naturally went to see what had happened. Their road brings them straight to Jesus (ver. 15), and they see there a sight which astonishes them, the well-known and dreaded demoniac completely altered in manner and aspect: sitting (καθήμενον) quiet, not restless; clothed (ἱματισμένον) here and in Lk. viii. 35), implying previous nakedness, which is expressly noted by Lk. (viii. 27), sane (σωφρονούμενον), implying previous madness. For this sense of the verb *vide* 2 Cor. v. 13. Some take the second and third participle as subordinate to the first, but they may be viewed as co-ordinate, denoting three distinct, equally outstanding, characteristics: "sedentem, vestitum, sanae mentis, cum antea fuisset sine quiete, vestibus, rationis usu" (Bengel)—all this had happened to the man who had had the Legion! (τὸν ἐσχ. τ. λεγιῶνα)—ἐσχηκότα, perfect in sense of pluperfect. Burton, § 156.—ἐφοβήθησαν: they were afraid, of the sane man, as much as they had been of the insane, *i.e.*, of the power which had produced the change.—Ver. 16. The eyewitnesses in further explanations to their

employers now connect the two events together—the cure and the catastrophe—not representing the one as cause of the other, but simply as happening close to each other. The owners draw a natural inference: cure cause of catastrophe, and (ver. 17) request Jesus, as a dangerous person, to retire.—ἤρξαντο, *began* to request, pointing to transition from vague awe in presence of a great change to desire to be rid of Him whom they believed to be the cause both of it and of the loss of their swine. Fritzsche takes ἤρξαντο as meaning that Jesus did not need much pressure, but withdrew on the first hint of their wish.—Ver. 18. ἐμβαίνοντος, embarking, the same day? Jesus had probably intended to stay some days on the eastern shore as on the hill (iii. 13), to let the crowd disperse.—ἵνα μετ' αὐτοῦ ᾗ: an object clause after verb of exhorting with ἵνα, and subjunctive instead of infinitive as often in N. T., that he might be with Him (recalling iii. 14). The man desired to become a regular disciple. Victor of Ant., Theophy., Grotius, and partly Schanz think his motive was fear lest the demons might return.—Ver. 19. Jesus refuses, and, contrary to His usual practice, bids the healed one go and spread the news, as a kind of missionary to Decapolis, as the Twelve were to Galilee. The first apostle of the heathen (Holtz. (H. C.) after Volkmar). Jesus determined that those who would not have Himself should have His repre-

ἐποίησε,<sup>1</sup> καὶ ἡλέησέ σε." 20. Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες θαύμαζον.

21. ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22. Καὶ ἰδοῦ,<sup>2</sup> ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· 23. καὶ παρεκάλει<sup>3</sup> αὐτὸν πολλὰ, λέγων, "Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας,<sup>4</sup> ὅπως<sup>5</sup> σωθῇ καὶ ζήσεται."<sup>6</sup> 24. Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον

f again  
vii. 25.

g Lk. xv. 14. αὐτόν.

Acts xxi.

24. 2 Cor.

xii. 15.

Jas. iv. 3.

25. Καὶ γυνὴ τις<sup>6</sup> οὕσα ἐν ῥύσει αἵματος ἔτη δώδεκα,<sup>7</sup> 26. καὶ πολ-  
λὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ ὁ δαπανήσασα τὰ παρ' ἑαυτῆς<sup>8</sup>

<sup>1</sup> πεποιήκεν in SABCLΣ.

<sup>2</sup> Omit ἰδου SBDLΔ.

<sup>3</sup> παρακαλεῖ in ACL (Tisch., W.H., text). παρεκάλει in BΔ (W.H. margin).

<sup>4</sup> τὰς χεῖρας αὐτῇ in SBCLΔ.

<sup>5</sup> ἵνα σωθῇ καὶ ζήσῃ in SBCDLΔ (ζήσεται is from Mt.).

<sup>6</sup> Omit τις SABCLΔ (found in DΣ).

<sup>7</sup> δώδεκα ἐτη in SBCLΔ.

<sup>8</sup> αὐτῆς in BLΣ (W.H. text), ἑαυτῆς in SCDD (Tisch., W.H., margin).

sentative.—πεποιήκεν, perfect, the effect abiding: hath done for me, as you see.—ἡλέησέν σε: pitied thee at the time of cure. ὅσα may be understood before ἡλ. = and how, etc., or καὶ ἡλ. may be a Hebraising way of speaking for ἐλεήσας σε (Grotius).—Κυρίως: the subject to the two verbs = God, as in O. T. Sept.—Ver. 20. ἐν τῇ Δεκαπόλει: he took a wide range; implying probably that he was known throughout the ten cities as the famous madman of Gerasa. What was the effect of his mission in that Greek world? Momentary wonder at least (θαύμαζον), perhaps not much more.

Vv. 21-43. *The daughter of Jairus and the woman with bloody issue* (Mt. ix. 18-26, Lk. viii. 40-56).—Ver. 21. ὄχλος πολὺς: the inescapable crowd, in no hurry to disperse, gathers again about Jesus, on His return to the western shore.—ἐπ' αὐτόν: not merely to, but after Him, the great centre of attraction (cf. πρὸς α., ii. 13, iv. 1).—παρὰ τ. θ., by the sea (here and there); how soon after the arrival the incident happened not indicated (cf. Mt. ix. 18 for sequence and situation), nor is the motive of the narrative. Weiss suggests that the Jairus story is given as another instance of unreceptivity, ver. 40 (Meyer).—Ver. 22. εἰς τ. ἄ.: might imply a plurality

of synagogues, each having its chief ruler. But in Acts xiii. 14, 15, one syn. has its ἀρχισυναγῶγοι.—Ver. 23. θυγάτριόν μου: an instance of Mk.'s love of diminutives, again in vii. 25.—ἐσχάτως ἔχει, is extremely ill, at death's door (in Mt. dead), stronger than κακῶς ἔχει; a late Greek phrase (examples in Elsner, Wetstein, Kypke, etc.), disapproved by Phryn. (Lobeck, p. 389).—ἵνα ἐλθὼν ἐπιθῇς: either used as an imperative (cf. 1 Tim. i. 3, ἵνα παραγγέλῃς), or dependent on some verb understood, e.g., δεόμεθα σου (Palairot), ἤκω (Fritzsche); better παρακαλῶ σε, the echo of παρεκάλει going before (Grotius. Similarly Euthy. Zig.).

Vv. 25-34. *The woman with an issue*.—Ver. 25. ἐν ῥύσει ἄ. = αἱμορροοῦσα of Mt.: in or with a flux of blood. So in Lk. also.—Ver. 26. Details about the case, similarly in Lk., not in Mt.: either they expand or Mt. abbreviates.—πολλὰ παθοῦσα: no wonder, remarks Lightfoot, in view of the endless prescriptions for such a case, of which he gives samples (*Hor. Heb.*); physicians of the empiric or prescientific type.—τὰ παρ' αὐτῆς, her means, cf. οἱ παρ' αὐτοῦ, iii. 21.—μηδὲν ὠφέλ: nothing profited, the subjective negative, μηδὲν, implies disappointed expectation.—Ver. 27. ἀκούσασα: to simplify the construction

πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μάλλον εἰς τὸ χεῖρον ἐλθοῦσα,  
 27. ἀκούσασα<sup>1</sup> περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν,  
 ἤψατο τοῦ ἱματίου αὐτοῦ· 28. ἔλεγε γάρ, “Ὅτι κὰν τῶν ἱματίων  
 αὐτοῦ ἄψωμαι,<sup>2</sup> σωθήσομαι.” 29. Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ  
 αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος.<sup>h cf. John i. 40 (μένει).</sup>  
 30. καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν  
 ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, “Τίς μου ἤψατο τῶν  
 ἱματίων;” 31. Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Βλέπεις τὸν  
 ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;” 32. Καὶ  
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33. ἡ δὲ γυνὴ φοβηθεῖσα  
 καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ’<sup>3</sup> αὐτῇ, ἦλθε καὶ προσέπεσεν  
 αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34. ὁ δὲ εἶπεν αὐτῇ,  
 “Θύγατερ,<sup>4</sup> ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι

<sup>1</sup> τα after ακ. in  $\aleph B C \Delta$  33 (Tisch., W.H. See below).

<sup>2</sup> ὅτι εἰαν ἀψωμαι καν τ. ι. in  $\aleph B C L \Delta$  (Tisch., W.H.). The reading in T.R. is a simplification.

<sup>3</sup>  $\aleph B C D L$  omit επ (in  $A \Sigma$  al.).  $\Delta$  has εν.

<sup>4</sup> θυγατηρ in BD (W.H.).

of this long sentence (vv. 25, 26, 27) we may, with Fritzsche, connect this participle with γυνή, ver. 25, and treat all between as a parenthesis = a certain woman (whose case was, etc.) having heard, etc.—τὰ περὶ τ. ι. The importance of the τὰ ( $\aleph^* B C^* \Delta$ . W.H.) here is that with it the expression means not merely that the woman had heard of the return of Jesus from the east side, but that she had for the first time heard of Christ's healing ministry in general. She must have been a stranger from a distance, e.g., from *Caesarea Philippi*, her home, according to Eusebius (*Hist. Eccl.*, vii., 18), her house identifiable with a statue reproducing the gospel incident before the door; possibly a heathen, but more probably, from her behaviour, a Jewess—stealing a cure by touch when touch by one in her state was forbidden (Lev. xv. 19-27).—Ver. 29. ἐξηράνθη ἡ πηγὴ: perhaps this means no more than Lk.'s statement that the flux was stopped, but the expression seems chosen to signify a complete permanent cure—not merely the stream but the fountain dried.—ἐγνω τ. σ.: she was conscious that the flow had ceased (ἐγνω διὰ τοῦ σώματος μηκέτι ραινομένου τοῖς σταλαγμοῖς, Euthy. Zig.).—Ver. 30. ἐπιγνοὺς τὴν . . . δύναμιν ἐξελθοῦσαν, conscious of the going forth of the healing virtue; ἐξελθ. is the substantive participle as object of the verb ἐπιγνοὺς. The statement as given by Mk. (and Lk.) implies

that the cure was not wrought by the will of Jesus. But it may nevertheless have been so. Jesus may have felt the touch, divined its meaning, and consented to the effect. *Vide* on Mt., *ad loc.* —τίς μου ἤψατο τῶν ἱματίων: who touched me on my clothes? This verb here, as usual, takes genitive both of person and thing (Buttmann's *Grammar*, N. T., p. 167).—Ver. 31. τὸν ὄχ. συνθλίβοντά σε, the crowd squeezing Thee, as in ver. 24. The simple verb in iii. 9. The compound implies a greater crowd, or a more eager pressure around Jesus. How exciting and fatiguing that rude popularity for Him!—Ver. 32. περιεβλέπετο: Jesus, knowing well the difference between touch and touch, regardless of what the disciples had plausibly said, *kept looking around* in quest of the person who had touched Him meaningfully.—τὴν τ. ποιήσασαν: feminine, a woman's touch. Did Jesus know that, or is it the evangelist choosing the gender in accordance with the now known fact? (Meyer and Weiss). The former possible, without preternatural knowledge, through extreme sensitiveness.—Ver. 33. φοβ. καὶ τρέμ., fearing and trembling, the two states closely connected and often combined (2 Cor. vii. 15, Eph. vi. 5, Phil. ii. 12).—εἰδυῖα, etc., explains her emotion: she knew what had happened to her, and thought what a dreadful thing it would be to have the surreptitiously obtained

ὕγιῃς ἀπὸ τῆς μάστιγός σου.” 35. Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, “Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκυλλεῖς τὸν διδάσκαλον;” 36. Ὁ δὲ Ἰησοῦς εὐθέως<sup>1</sup> ἀκούσας<sup>2</sup> τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, “Μὴ φοβοῦ, μόνον ἰπίστευε.” 37. Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ<sup>3</sup> συνακολουθῆσαι, εἰ μὴ Πέτρον<sup>4</sup> καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38. καὶ ἔρχεται<sup>5</sup> εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον,<sup>6</sup> κλαίοντας καὶ ἁλαλάζοντας πολλὰ. 39. καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί ἑθορυβεῖσθε καὶ κλαίετε; Ἰακώβ. 39. καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί ἑθορυβεῖσθε καὶ κλαίετε; 40. Καὶ κατεγέλων αὐτοῦ. ὁ δὲ<sup>7</sup> ἐκβαλὼν ἅπαντας,<sup>8</sup> παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου

<sup>1</sup> Omit ευθεως in BDLA.

<sup>2</sup> παρακουσας in BBLA, changed into ακουσας because not understood.

<sup>3</sup> μετ αυτον in BBLA.

<sup>4</sup> τον before Π. in BBLA, omitted to conform with λακ. Ιωαν.

<sup>5</sup> ερχονται in ABCDA, changed into ερχεται to agree with θεωρει (LΣ al.).

<sup>6</sup> και before κλαιοντας in many uncials. D omits.

<sup>7</sup> αυτος δε in BCDLA 33.

<sup>8</sup> παντας in ABCLΔΣ al.

benefit recalled by an offended benefactor disapproving her secrecy and her bold disregard of the ceremonial law.—*πάσαν τὴν ἀλήθειαν*, the whole truth, which would include not only what she had just done, but her excuse for doing it—the pitiful tale of chronic misery. From that tale impressively told, heard by disciples, and not easily to be forgotten, the particulars in ver. 26 were in all probability derived.—Ver. 34. The woman had already heard the fame of Jesus (ver. 27). From what Jesus said to her she would for the first time get some idea of His exquisite sympathy, delicately expressed in the very first word: *θυγάτερ*, *daughter*, to a mature woman, probably not much, if at all, younger than Himself! He speaks not as *man* to *woman*, but as *father* to *child*.

Note how vivid is Mark's story compared with the meagre colourless version of Mt. 1. A lively impressionable eye-witness, like Peter, evidently behind it.

Vv. 35-43. *The story of Jairus' daughter resumed*.—Ver. 35. ἀπὸ τ. ἀρχισ., from the ruler of the synagogue, i.e., from his *house*, as in A.V. (ἀπὸ τῆς οἰκίας τ. σ., Euthy.). The ruler is supposed to be with Jesus all the time.—Ver. 36. παρακουσας: might mean to disregard, as in Mt. xviii. 17 (with genitive). So Meyer; but here probably

it means overhearing a word not spoken directly to Him. The two senses are quite compatible. Jesus might overhear what was said and disregard its import, i.e., act contrary to the implied suggestion that nothing could now be done in the case. The latter He certainly did.—πίστευε, present, continue in a believing mood, even in presence of death.—Ver. 37. συνακολουθῆσαι: here with μετά, in xiv. 51, and Lk. xxiii. 49 with dative.—τὸν Πέτρον, etc., Peter, James, and John; earliest trace of preference within the disciple-circle. Not in Mt., but followed by Lk. The three chosen to be witnesses of a specially remarkable event. Perhaps the number of disciples was restricted to three not to crowd the house.—Ver. 38. θεωρεῖ: what was going on within the house appealed to both eye and ear; here the scene is described from the spectacular side—a multitude of people seen making a confused din (θόρυβον), in which sounds of weeping and howling without restraint (πολλὰ) are distinguishable.—καὶ after θόρυβον is exegetical, and κλαίοντας and ἁλαλάζοντας special features under it as a general. Flute playing (Mt. ix. 23) not referred to.—Ver. 40. κατεγέλων: this the point of the story for the evangelist, thinks Weiss, hence related after the demoniac—common link, the unbelief of



ἦν τὸ παιδίον ἀνακείμενον.<sup>1</sup> 41. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, “Ταλιθά, κοῦμ<sup>2</sup>.” ὃ ἐστὶ μεθερμηνεύμενον, “Τὸ κοράσιον, (σοὶ λέγω) ἔγειραι.”<sup>3</sup> 42. Καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν<sup>4</sup> ἐκστάσει μεγάλῃ. 43. καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῶ<sup>5</sup> τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VI. 1. ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν<sup>6</sup> εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2. καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν<sup>7</sup> καὶ πολλοὶ<sup>8</sup> ἀκούοντες ἐξεπλήσσοντο, λέγοντες, “Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ,<sup>9</sup> ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ

<sup>1</sup> ΞBDLΔ omit ἀνακείμενον, an explanatory gloss.

<sup>2</sup> κοῦμ in ΞBCLΣ 33. κοῦμι in DΔ, which Weiss thinks the true reading against Tisch., Trg., W.H.

<sup>3</sup> ἔγειρε in most uncials.

<sup>4</sup> Add εὐθὺς after ἐξέστησαν ΞBCLΔ 33.

<sup>5</sup> γνοι in ABDL (Tisch., W.H.). γνω in ΞCΔΣ.

<sup>6</sup> ἐρχεται in ΞBCLΔ, changed into ἦλθεν to conform to ἐξῆλθεν.

<sup>7</sup> διδασκ. ἐν τῇ συν. in ΞBCDLΔ.

<sup>8</sup> οἱ πολλοὶ in BL (Tisch., W.H.).

<sup>9</sup> τούτῳ in ΞBCLΔ, changed into αὐτῷ to improve the style. The two τούτῳ life-like.

the people. But surely in this case incredulity was very excusable!—τὸν πατέρα, etc.: father, mother, and the three disciples taken into the sick chamber, the former as parents, the latter as witnesses.—Ver. 41. Ταλιθά, κοῦμ, maiden, rise! first instance in which the words of Jesus, as spoken in Aramaic, are given. Jesus may have been a bilingual, sometimes using Greek, sometimes Syriac. He would use the vernacular on a pathetic occasion like this. The word Ταλιθά, feminine of

Teli (תִּלְיָה), is found in the Hebrew only in the plural (תִּלְיָהּ).—Ver. 42.

περιεπάτει, etc.: the diminutive κοράσιον might suggest the idea of a mere child, therefore, after stating that she *walked about*, it is added that she was *twelve years old*. In Mk. only.—Ver. 43. διεστείλατο: that the girl had recovered could not be hid, but that she had been brought back from death might be. Jesus wished this, not desiring that expectations of such acts should be awakened.—δοθῆναι φαγεῖν: she could walk and eat; not only alive, but well: “graviter aegroti vix solent cibum sumere,” Grotius.—εἶπεν here takes the infinitive after it, not, as often, ἵνα with subjunctive.

CHAPTER VI. AT NAZARETH. MISION OF THE TWELVE. HEROD AND JOHN. FEEDING OF THE THOUSANDS. SEA INCIDENT. The first two of the miscellaneous group of narratives contained in this chapter (vv. 1-13) are regarded by some (Weiss, Schanz, etc.) as forming the conclusion of a division of the Gospel beginning at iii. 7, having for its general heading: *The disciple-circle versus the unreceptive multitude*. Such analysis of the Gospels into distinct masses is useful provided it be not overdone.

Vv. 1-6a. *Jesus at Nazareth* (Mt. xiii. 53-58, cf. Lk. iv. 16-30).—Ver. 1. ἐξῆλθεν ἐκεῖθεν. It is not said, but it is very probable, that this was another of Christ's attempts to escape from the crowd into a scene of comparative quiet and rest (the hill, iii. 13, the eastern shore, v. 1, Nazareth, vi. 1). Mt. gives this incident at the close of the parable collection; Lk. at the beginning of the Galilean ministry. Mk.'s connection is the most historical, Lk.'s is obviously an anticipation. It is the same incident in all three Gospels.—πατρίδα: vide notes on Mt., *ad loc.*—οἱ μαθηταὶ α. Mt. omits this.—Ver. 2. ἤρξατο διδάσκειν, etc.: Jesus did not go to Nazareth for the purpose of preaching, rather for rest; but that He should preach was inevit-

γίνονται<sup>1</sup>; 3. οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας,<sup>2</sup> ἀδελφὸς δὲ<sup>3</sup> Ἰακώβου καὶ Ἰωσῆ<sup>4</sup> καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;” Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4. ἔλεγε δὲ<sup>5</sup> αὐτοῖς ὁ Ἰησοῦς, “Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι<sup>6</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”<sup>7</sup> 5. Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι,<sup>8</sup> εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε. 6. καὶ

<sup>1</sup> Ch. iii. 34 ἐθαύμαζε<sup>8</sup> διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κόμας<sup>9</sup> κύκλω  
 reff. διδάσκων.

<sup>1</sup> For ὅτι . . . γίνονται should stand καὶ αἱ δυνάμεις τοι. δια τ. χ. γινομένη as in NB (W.H.). The crude construction suits the mood of the speakers.

<sup>2</sup> NBCLΔ before Μαρ. have της, omitted to assimilate to following names.

<sup>3</sup> καὶ ἀδελ. in NBCLΔ. <sup>4</sup> Ἰωσήτος in BDLΔ 33. <sup>5</sup> καὶ ἐλεγεν in NBCLΔ 33.

<sup>6</sup> συγγενευσιν αὐτοῦ in BLΣ (Tisch., W.H.). <sup>7</sup> ποιῆσαι οὐδ. δυν. in NBCLΔ.

<sup>8</sup> ἐθαύμασεν in NB (Tisch., W.H., text). T.R. as in CDL (W.H. margin).

able; therefore, the Sabbath coming round, He appeared in the synagogue, and spoke.—πότεν τούτῳ ταῦτα: laconic; comprehensive, vague question, covering the discourse just heard and all that had been reported to them about their townsman, with the one word ταῦτα: such speech, such wisdom (τίς ἡ σοφία), such powers (δυνάμεις, not wrought there), in such a well-known person (τούτῳ).—Ver. 3. ὁ τέκτων: avoided by Mt., who says the carpenter's son: one of Mk.'s realisms. The ploughs and yokes of Justin M. (c. Trypho., 88) and the apocryphal Gospels pass beyond realism into vulgarity.—ἐσκανδαλίζοντο: what they had heard awakened admiration, but the external facts of the speaker's connections and early history stifled incipient faith; *vide* notes on Mt.—Ver. 4. ἐν τοῖς συγγενέσιν α., among his kinsmen. This omitted in Mt., ἐν τῇ οἰκίᾳ α. covering it.—Ver. 5. οὐκ ἠδύνατο, etc., He was not able to do any mighty work, which is qualified by the added clause, that He placed His hands on a few ailing persons (ἀρρώστοις); quite minor cures, not to be compared with those reported in the previous chapter. For this statement Mt. substitutes: He did not there many mighty works.—Ver. 6. ἐθαύμασεν, etc. Jesus marvelled at the faith of the centurion. Nazareth supplied the opposite ground for astonishment. There Jesus found an amount of stupid unreceptivity for which His experience in Decapolis and elsewhere had not prepared Him. It was the *ne plus ultra* in that line. This wonder Mt.

omits, merely noting the unbelief as cause of the non-performance of miracles. We are to conceive of it as bringing about this result, not by frustrating attempts at healing, but by not giving Jesus an opportunity. The people of Nazareth were so consistently unbelieving that they would not even bring their sick to Him to be healed (Klostermann), and, as Euthy. Zig. remarks, it was not fitting that Jesus should benefit them against their will (οὐκ ἔδει βιάσῃ ὑπεργετῖν αὐτούς).

Vv. 6b-13. *Mission of the Twelve* (Mt. x. 1-15, Lk. ix. 1-6).—Ver. 6b may either be connected with the foregoing narrative, when it will mean that Jesus, rejected by the Nazareans, made a teaching tour among the villages around (Fritzsche, Meyer), or it may be taken as an introduction to the following narrative = Jesus resumes the rôle of a wandering preacher in Galilee (i. 38, 39) and associates with Himself in the work His disciples (Schanz, Weiss, Klostermann, etc.). This brief statement in Mark: and He went round about the villages in a circle teaching, answers to Matt. ix. 35-38, where the motive of the mission of the Twelve is more fully explained.—Ver. 7. ἤρξατο, etc.: Jesus calling to Him (προσκαλεῖται, *vide* iii. 13) the Twelve began at length to do what He had intended from the first (Weiss), *viz.*, to send them forth as missionaries (ἀποστέλλειν).—δύο δύο, two (and) two, Hebraic for κατὰ ἢ ἀνὰ δύο; two together, not one by one, a humane arrangement.—ἐδίδου, imperfect, as

7. ΚΑΙ προσκαλείται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστελλειν  
 ὁ δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. <sup>b here only in N.T. (Gen. vi 19, 20).</sup>  
 8. καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον <sup>c Ch. xii. 41</sup>  
 μόνον· μὴ πήραν, μὴ ἄρτον,<sup>1</sup> μὴ εἰς τὴν ἰώνην ὁ χαλκόν· 9. ἀλλ' <sup>d Acts xii. 8.</sup>  
 ὑποδεδεμένους ὁ σανδάλια· καὶ “μὴ ἐνδύσησθε<sup>2</sup> δύο χιτῶνας.” <sup>e Eph. vi. 15.</sup>  
 10. Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε <sup>f Acts xii. 8</sup>  
 ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. 11. καὶ ὅσοι<sup>3</sup> ἂν μὴ δέξωνται<sup>3</sup> ὑμᾶς, <sup>(Is. xx. 2.</sup>  
 μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν ὁ χούον <sup>Judith x. 4; xvi. 9).</sup>  
 τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω <sup>g Rev. xviii. 19 (=dust).</sup>  
 ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ <sup>h</sup>  
 τῇ πόλει ἐκεῖνῃ.”<sup>4</sup> 12. Καὶ ἐξελθόντες ἐκήρυσσον<sup>5</sup> ἵνα μετανοή-  
 σωσι<sup>6</sup>. 13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἡλειφον ἐλαίῳ  
 πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

<sup>1</sup> μὴ ἄρτον μὴ πήραν in **ΣBCLD**. The order of T.R. conforms to Lk. (so in D).

<sup>2</sup> ἐνδυσασθαι is the reading of W.H. (text), on slight authority. **LΣ** have ἐνδεδυσθαι. The T.R. is supported by **ΣACDΔ**, and is adopted by Tisch., Trg. (text), Weiss (W.H. margin).

<sup>3</sup> ὅς αν τοπος μὴ δεξιη in **ΣBLΔ** (Tisch., W.H.). The T.R. is an adaptation to ἀκουσῶσιν in next clause, which refers to the people in the place.

<sup>4</sup> From ἀμην λεγω υμιν το ἐκεινη is an importation from Mt. not found in **ΣBCDLΔ**.

<sup>5</sup> ἐκερύξαν in **ΣBCDLΔ**. The imperfect (T.R.) is an assimilation to ἐξεβαλλον in ver. 13.

<sup>6</sup> μετανοῶσιν in **BDL** (Tisch., W.H.). μετανοήσωσι (**ΣCΔ**) sympathises with ἐκερύξαν.

specifying an accompaniment of the mission, not pointing to separate empowerment of each pair.—ἐξουσίαν τ. π. τ. ἀ., power *over* unclean spirits, alone mentioned by Mark, cf. Matthew and Luke.—Ver. 8. εἰ μὴ ῥάβδον μόνον: *vide* in Matthew, *ad loc.*—χαλκόν: no mention of gold and silver, brass the only money the poor missionaries were likely to handle.—Ver. 9. ἀλλὰ . . . σανδάλια, but shod with sandals.—μὴδὲ ὑποδήματα, says Matthew, reconcilable either by distinguishing between sandals and shoes (*vide* on Matthew), or by understanding μὴδὲ before ὑποδεδεμένους (Victor Ant.).—δύο χιτῶνας: In Mark the prohibition is not to wear (ἐνδύσησθε) two tunics, in Matthew and Luke not to possess a spare one. The sentence in vv. 8, 9 presents a curious instance of varying construction: first ἵνα with the subjunctive after παρήγγειλεν (ver. 8), then ὑποδεδεμένους, implying an infinitive with accusative (πορεύεσθαι understood), then finally there is a transition from indirect to direct narration in μὴ ἐνδύσησθε.—Ver. 10. ἐκεῖ, ἐκεῖθεν, there, in the house; thence,

from the village.—Ver. 11. καὶ ὅς ἂν τ. . . ὑμῶν: another instance of inconsequent construction beginning with a relative clause and passing into a conditional one = and whatever place does not receive you, if (ἐὰν understood) they, its people, do not listen to you (so Schanz and Weiss in Meyer).—ὑποκάτω, the dust that is *under* your feet, instead of ἐκ and ἀπὸ in Matthew and Luke. The dust of *their* roads adhering to your feet, shake it off and leave it behind you. Vv. 12, 13 report the carrying out of the mission by the Twelve through preaching and healing.—ἵνα μετανοήσωσιν: the burden of their preaching was, Repent. Luke has the more evangelic term, εὐαγγελιζόμενοι. The other aspect of their ministry is summed up in the expulsion of many demons, and the cure of many suffering from minor ailments, ἀρρώστους (cf. ver. 5). In Mark's account the powers of the Twelve appear much more restricted than in Matthew (cf. x. 8). The use of oil in healing (ἐλαίῳ) is to be noted. Some have regarded this as a mark of late date (Baur). Others (Weiss, Schanz) view it as a primitive

g 1 Cor. iii. 14. Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ  
 13; xiv. ὄνομα αὐτοῦ,) καὶ ἔλεγεν,<sup>1</sup> "Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
 25. Phil. ἡγήρθη,<sup>2</sup> καὶ διὰ τοῦτο ἔνεργουσιν αἱ δυνάμεις ἐν αὐτῷ." 15. Ἄλλοι<sup>3</sup>  
 h vid Mt. ἔλεγον, "Ὅτι Ἡλίας ἐστίν." ἄλλοι δὲ ἔλεγον, "Ὅτι προφήτης  
 i. 13. ἐστίν, ἢ ὡς εἰς τῶν προφητῶν." 16. Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν,<sup>4</sup>  
 xiv. 2. "Ὅτι ὁ ἐν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός<sup>5</sup> ἐστίν. αὐτὸς ἡγήρθη  
 ἐκ νεκρῶν."<sup>7</sup> 17. Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν  
 Ἰωάννην, καὶ ἔδρασε αὐτὸν ἐν τῇ<sup>8</sup> φυλακῇ, διὰ Ἡρωδιάδα τὴν  
 γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

<sup>1</sup> So in **ΣΑCΛΔΣ** (Tisch., W.H., margin). *Vide* below.

<sup>2</sup> ἐγηγερται ἐκ νεκρῶν in **ΣBDΛΔ** 33.

<sup>3</sup> Many uncials add δε.

<sup>4</sup> **ΣBCL** omit ἐστιν η (Tisch., W.H.).

<sup>5</sup> ελεγεν in **ΣBCLΔ** 33.

<sup>6</sup> οτι omit **ΣBDL** 33.

<sup>7</sup> For ουτος . . . ἐκ νεκ. **ΣBLΔ** have simply ουτος ηγεθη.

<sup>8</sup> τη is found only in minusc.

practice (*vide* James v. 14). Many conjectural opinions have been expressed as to the function or significance of the oil. According to Lightfoot and Schöttgen it was much used at the time by physicians.

The instructions to the Twelve present an interesting problem in criticism and comparative exegesis. It is not improbable that two versions of these existed and have been drawn upon by the synoptists, one in the *Logia* of Matthew, reproduced, Weiss thinks, substantially in Lk. x. (mission of Seventy), the other in Mk. vi., used (Weiss) in Lk. ix. 1-6. Matthew, according to the same critic, mixes the two. Similarly Holtzmann, who, however, differs from Weiss in thinking the two versions entirely independent. Weiss reconstructs the original version of the *Logia* thus:—

1. Mt. ix. 38 = Lk. x. 2, prayer for labourers.

2. Lk. x. 3 = go forth, I send you as lambs among wolves.

3. Mt. x. 5, 6, go not to Samaria, but to Israel only.

4. Lk. x. 4-11, detailed instructions.

Vv. 14-16. *Herod and Jesus* (Mt. xiv. 1, 2, Lk. ix. 7-9).—Ver. 14. ἤκουσεν: Herod heard, what? Christ's name, τὸ ὀ. α. (φανερὸν γὰρ ἐγέν., a parenthesis)? Or all that is stated in vv. 14, 15, court opinion about Jesus (from φανερὸν το προφητῶν, a parenthesis)? Both views have been held, but the simplest view is that Herod heard of the doings of the Twelve, though it is difficult to believe

that the report of their mission was the first tidings he had received of the great work of Jesus, especially in view of the understanding between the Pharisees and *Herodians* mentioned in iii. 6. In the reports which reached Herod the Twelve were merged in their Master. He was the hero of the whole Galilean movement. Such is the import of the statement that His name had become known.—*βασιλεὺς*: strictly, Herod was only a tetrarch (Matthew and Luke), but it was natural for Mark writing for the Roman world to use this title, as it was applied freely in Rome to all eastern rulers.—*ἔλεγεν*, he said, *i.e.*, Herod. *ἔλεγον*, the reading of BD, and adopted by W.H., puts the saying into the mouth of the court people. Matthew has taken it the former way, Luke the latter. The theory that Jesus was John risen looks more like the creation of a troubled conscience than the suggestion of light-minded courtiers, unless indeed it was thrown out by them as a jest, and yet it appears to be the aim of the evangelist first to report the opinions of others and then to give the king's, emphatically endorsing one of the hypotheses.—*ἐγήγερται*, is risen, and is now alive and active, the latter the point emphasised.—*ἐνεργουσιν αἱ δ.*: *vide* notes on Matthew.—Ver. 15. Ἡλίας, Elias *redivivus*, with extraordinary power and mission.—*προφήτης*, etc., a prophet like one of the old prophets, not any of them *redivivus*. Luke understands it in the latter sense.—Ver. 16. Ἰωάννην: the accusative incorporated with the relative clause by



18. ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, “Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.” 19. Ἡ δὲ Ἡρωδιάς ἐνείχεν <sup>i Lk. xi. 33.</sup> αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. 20. ὁ γὰρ Ἡρώδης ἐφοβείτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει,<sup>1</sup> καὶ ἠδέως αὐτοῦ ἤκουε. 21. καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς <sup>Rev. vi. 15: xviii. 23.</sup> γενεσίοις αὐτοῦ δείπνον ἐποίει<sup>2</sup> τοῖς ἑμεγιστάσιν αὐτοῦ καὶ τοῖς

<sup>1</sup> ἡπορεῖ in ΞBL. Memph. vers. (R.V., Tisch., Trg., marg., W.H., Ws.). ἐποιοῖ (T.R.) in ACDAΠΣΦ, etc. Lat. and Syr. verss.

<sup>2</sup> ἐποίησεν in ΞBCDLA.

attraction both in position and in construction; *vide* Winer, § xxiv. 2, and Viger, p. 33. The king's statement is very emphatic = the man whom I beheaded, John, he is risen (that is what it all means).

Vv. 17-29. *Story of Herod and the Baptist* (Mt. xiv. 3-12). Herod's endorsement of the theory that Jesus is John *redivivus* gives a convenient opportunity for reporting here *post eventum* the Baptist's fate. The report is given in aorists which need not be translated as pluperfects (as in A. V. and R. V.).—Ver. 17. αὐτὸς γὰρ ὁ Ἡ., for the same Herod, who made the speech just reported, etc.—τὴν γυναῖκα Φιλίππου: some have supposed that the mistake is here made of taking Herodias for the wife of Philip the tetrarch, who in reality was husband of her daughter Salome (so Holtz. in H. C.). Herodias had previously been the wife of a rich man in Jerusalem, step-brother of Herod Antipas, referred to by Josephus (Ant. J., xviii., 5, 4) by the name of Herod, the family name. He may, of course, have borne another name, such as Philip. Even if there be a slip it is a matter of small moment compared to the moral interest of the gruesome story.—Ver. 19. ἡ δὲ Ἡρ.: the murderous mood is by Mark ascribed to Herodias; in her it would certainly be strongest and unchecked by any other feeling. In Herod, if the mood was there, it was accompanied by worthier impulses (*vide* on Matthew).—ἐνείχεν, had a grudge (χόλον understood, so Fritzsche *al.*) against him (αὐτῷ, dative of disadvantage); or, kept in mind what John had said, treasured up against him, with fixed hate and purpose of revenge.—καὶ οὐκ ἠδύνατο, and was not able, to compass her end for a while.—Ver. 20 gives the reason.—ἐφοβείτο, feared, a mixture of reverence and superstitious dread towards the

prophet and man of God.—συνετήρει, not merely *observed him* (A. V.)—this, too neutral and colourless—*kept him safe* (R. V.) from her fixed malice often manifested but not likely to have its way with him in ordinary circumstances.—ἀκούσας πολλὰ implies frequent meetings between the Baptist and the king, either at Machaerus or at Tiberias.—ἡπόρει, the true reading, not only on critical grounds (attested by ΞBL), but also on psychological, corresponding exactly to the character of the man—a δίψυχος ἄνθρωπος—drawn two ways, by respect for goodness on the one hand, by evil passions on the other. He was at a loss what to do in the matter of his wife's well-known purpose, shiftless (ἀπορεῖν, to be without resources); half sympathised with her wish, yet could not be brought to the point.—ἠδέως α. ἤκουεν, ever heard him with pleasure; every new hearing exorcising the vindictive demon, even the slightest sympathy with it, for a time.

Vv. 21-29. *The fatal day*.—Ver. 21. εὐκαίρου, a day *convenient* for the long cherished purpose of Herodias; so regarded by her as well as by the evangelist. She had a chance then, if ever, and might hope that by wine, love, and the assistance of obsequious guests, her irresolute husband would at last be brought to the point (Grotius). The word occurs again in the N. T., Heb. iv. 16, εὐκαιρον βοήθειαν = seasonable succour.—ἑμεγιστάσιν (μεγιστᾶνες from μέγιστος), *magnates*. A word belonging to Macedonian Greek, condemned by Phryn. (p. 196: μέγα δυναμένοι the right expression), frequent in Sept. With these magnates, the civil authorities, are named the chief military men (χιλιάρχους) and the socially important persons of Galilee (πρώτοις)—an imposing gathering on Herod's birthday.—Ver. 22. ἤρπεν, it, the dancing, *pleased* Herod

χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 22. καὶ εἰσελθούσης τῆς  
 θυγατρὸς αὐτῆς τῆς <sup>1</sup> Ἑρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης <sup>2</sup>  
 τῷ Ἑρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς <sup>3</sup> τῷ κορασίῳ,  
 “Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.” 23. καὶ ὤμοσεν αὐτῇ,  
 “Ὅτι ὃ ἐὰν <sup>4</sup> με αἰτήσῃς, δώσω σοί, ἕως ἡμίσου τῆς βασιλείας μου.”  
 24. Ἡ δὲ <sup>5</sup> ἐξεληθούσα εἶπε τῇ μητρὶ αὐτῆς, “Τί αἰτήσομαι <sup>6</sup>;”  
 Ἡ δὲ εἶπε, “Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.” <sup>7</sup> 25. Καὶ  
<sup>k</sup> Rom. xii. 8. <sup>2</sup> Cor. vii. 11, 12; λέγουσα, “Θέλω ἵνα μοι δῷς <sup>8</sup> ἐπὶ πίνακι τὴν κεφαλὴν  
 vii. 11, 12; <sup>viii.</sup> 7, 8, <sup>16.</sup> Heb. <sup>vi.</sup> 11. <sup>2</sup> <sup>Pet.</sup> i. 5. <sup>2</sup> <sup>Jude</sup> 3. Ἰωάννου τοῦ Βαπτιστοῦ.” 26. Καὶ περίλυπος γενόμενος ὁ βασιλεὺς,  
 διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους <sup>9</sup> οὐκ ἠθέλησεν αὐτὴν  
 ἀθετῆσαι. <sup>10</sup> 27. καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα <sup>11</sup>  
 ἐπέταξεν ἐνεχθῆναι <sup>12</sup> τὴν κεφαλὴν αὐτοῦ. ὁ δὲ <sup>13</sup> ἀπελθὼν ἀπε-  
 κεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 28. καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ  
 ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν

<sup>1</sup> For αὐτῆς τῆς ὩΒΔΛΔ have αὐτου (omitting τῆς), adopted by W.H. contrary, Weiss thinks, to all history, all grammar, and the context (*vide* in Meyer).

<sup>2</sup> For καὶ ἀρεσ. ὩΒCL 33 have ηρεσεν.

<sup>3</sup> ο δε βασιλ. ειπεν in ὩΒCLΔ 33.

<sup>4</sup> ΒΔ have ο τι εαν, the most probable reading (W.H. text).

<sup>5</sup> For η δε ὩΒΛΔ 33 have και.

<sup>6</sup> αιτησμαι in ὩΑΒCΔGLΔ 33.

<sup>7</sup> βαπτιζοντος in ὩΒΛΔ.

<sup>8</sup> εξ αυτης δως μοι in ὩΒCLΔ.

<sup>9</sup> ανακειμενους in BCLΔ.

<sup>10</sup> αθετ. αυτην in ὩΒCLΔ.

<sup>11</sup> σπεκουλατορα in ὩΑΒL ΔL.

<sup>12</sup> ενεγκαι in ὩBCΔ (T.R. in DL).

<sup>13</sup> For ο δε BCLΔ have και.

and his guests.—τ. κορασίῳ, to the girl, as in v. 41-2, not necessarily a child; the word was used familiarly like the Scotch word “lassie”; disapproved by Phryn., p. 73.—αἰτήσόν με . . . ὤμοσεν: promise first, followed by oath after a little interval, during which the girl naturally hesitated what to ask.—Ver. 23. ἡμίσου, genitive of ἥμισυ, like ἡμίση (τὰ, plural), a late form = *the half*, of my kingdom: maudlin amorous generosity.—Ver. 24. She goes out to ask advice of her mother, implying that she had not previously got instructions as Matthew’s account suggests.—Ver. 25. εὐθὺς μετὰ σπουδῆς, without delay and with quick step, as of one whose heart was in the business. There had been no reluctance then on the girl’s part, no need for much educating to bring her to the point; *vide* remarks on προβιβασθεῖσα in Mt. xiv. 8. Her mother’s child.—ἐξαντῆς (supply ὥρας), on the spot, at once; request proffered with a cool pert impudence almost out-

doing the mother.—Ver. 26. περίλυπος γενόμενος: a concessive clause, καίπερ understood = and the king, though exceedingly sorry, yet, etc.—ὅρκους: there might be more oaths than one (*vide* on Matthew), but the plural was sometimes used for a single oath. Schanz cites instances from Aeschylus and Xenophon.—ἀθετῆσαι α., to slight her, by treating the oath and promise as a joke; a late word, used, in reference to persons, in the sense of breaking faith with (here only). Kypke renders the word here: “noluit fidem illi datam fallere,” citing instances from Diod., Polyb., and Sept.—Ver. 27. σπεκουλάτορα = speculator in Latin, literally a watcher, a military official of the empire who acted partly as courier, partly as a police officer, partly as an executioner; illustrative citations in Wetstein. The word found its way into the Jewish language (here only).—Ver. 29 relates how the disciples of John buried the carcass of their master.—ἐν μνημείῳ, in a tomb. The phrase recalls

αὐτὴν τῇ μητρὶ αὐτῆς. 29. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ<sup>1</sup> μνημείῳ.

30. Καὶ συναγόνται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ<sup>2</sup> ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν. 31. καὶ εἶπεν<sup>3</sup> αὐτοῖς, “Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε<sup>4</sup> ὀλίγον.” Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἡυκαίρουν.<sup>5</sup> 32. καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ<sup>6</sup> κατ’ ἰδίαν. 33. Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,<sup>7</sup> καὶ ἐπέγνωσαν αὐτὸν<sup>8</sup> πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων<sup>1 Acts iii. 11</sup> <sup>m Lk. xxii 47.</sup> συνέδραμον ἐκεῖ, καὶ <sup>m</sup> προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.

<sup>1</sup> Omit τῷ most uncials (D has it).

<sup>2</sup> Omit καὶ ᾤBCDLΔΣ.

<sup>3</sup> λέγει in ᾤBCLD 33.

<sup>4</sup> ἀναπαυσασθε in ᾤBCD.

<sup>5</sup> ευκαιρουν in most uncials.

<sup>6</sup> τῷ πλ. εἰς ἐρ. τοπον in ᾤBLΔ.

<sup>7</sup> Omit οἱ ὄχ. ᾤABDLΔΣ *al.*

<sup>8</sup> BD have ἐγνώσαν and without an object (αὐτον or αὐτους).

to mind the burial of Jesus. Did the evangelist wish to suggest for the reflection of his readers a parallel between the fate of the Baptist and that of Christ? (So Klostermann).

Vv. 30-33. *Return of the Twelve* (Mt. xiv. 13, Lk. ix. 10, 11).—Ver. 30 transfers us from the past date of the horrible deed just related to the time when the fame of Jesus and His disciples recalled the deed of guilt to Herod's mind.—*συναγόνται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν*, the *apostles* (here only, and not in the technical sense of after days, but = the men sent out on the Galilean mission, the *missioners*) gather to Jesus. Where? after how long? and what has Jesus been doing the while? No answer is possible. These are gaps in the evangelic history.—*πάντα ὅσα ἐπ.*: suggests that they had great things to tell, though vv. 12, 13 create very moderate expectations. The repetition of *ὅσα* before *ἐδίδασκαν* = how much they had taught (“*quanta docuerant*,” Fritzsche), may surprise. The teaching element could not be extensive in the range of topics. Yet, if it took the form of *personal narrative concerning Jesus*, it might be copious enough, and really the principal feature of the mission. *Vide* notes on Mt., chap. x.—Ver. 31. *ὑμεῖς αὐτοὶ*, either: you yourselves, *vos ipsi*, without the crowd (Meyer, Schanz), or, better: you the same men who have been hard at work and need rest (Weiss in Meyer, Holtz., H. C.). This sympathy of Jesus with the Twelve reflects His own craving for rest which He often un-

successfully strove to obtain.—*ἀναπαύσασθε*, aorist—only a breathing space in a life of toil.—*οἱ ἐρ. καὶ οἱ ὑπάγ.* Many coming and going: a constant stream of people on some errand; no sooner done with one party than another presented itself—no leisure.—*οὐδὲ φαγεῖν εὐκαίρουν*: no leisure (*cf.* *εὐκαιρος*, ver. 21), even to eat; imperfect, implying that it was not a solitary occurrence. What was the business on hand? *Probably a political movement in Christ's favour with which the Twelve sympathised. Vide* John vi. 15.—Ver. 32. *τῷ πλοίῳ*. The boat which stood ready for service (iii. 9).—*κατ’ ἰδίαν*, privately, *i.e.*, with Jesus only in the boat, and without other boats accompanying. As to the reason for this withdrawal into privacy *cf.* Mk.'s account with Mt.'s (xiv. 13), who connects with the report of John's death. Beyond doubt, Mk.'s is the correct account. The excursion was an attempt to escape from the crowd and from dangerous illusions; again without success.—Ver. 33 explains why.—*εἶδον*, etc., they (the people) saw them departing.—*ἐπέγνωσαν* (or *ἔγνωσαν*, BD) is better without an object (*αὐτοὺς* or *αὐτόν*) = they knew, not who they were, but what they were after, where they were going, doubtless from the course they were steering.—*πεζῇ* (from *πεζός*, adjective, *δδῶ*, understood), on foot, by land round the end of the lake.—*συνέδραμον*, they ran together, excited and exciting, each town on the way contributing its rill to the growing stream of eager human beings; what a picture! The

αὐτόν.<sup>1</sup> 34. καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς<sup>2</sup> πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς,<sup>3</sup> ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. 35. Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ<sup>4</sup> οἱ μαθηταὶ αὐτοῦ λέγουσιν,<sup>4A</sup> “Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36. ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους<sup>5</sup>· τί γὰρ φάγωσιν οὐκ ἔχουσιν.”<sup>5</sup> 37. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.” Καὶ λέγουσιν αὐτῷ, “Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων<sup>6</sup> ἄρτους, καὶ δώμεν<sup>7</sup> αὐτοῖς φαγεῖν.” 38. Ὁ δὲ λέγει αὐτοῖς, “Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ<sup>8</sup> ἴδετε.” Καὶ γνόντες λέγουσι, “Πέντε, καὶ δύο ἰχθύας.” 39. Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν<sup>9</sup> πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40. καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ<sup>10</sup> ἑκατὸν καὶ ἀνὰ<sup>10</sup> πενήκοντα. 41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ· ἵνα παραθῶσιν<sup>12</sup> αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι· 42. καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· 43. καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις,<sup>13</sup>

<sup>1</sup> NBLA omit καὶ συνήλθον προς αὐτον (Tisch., W.H.). <sup>2</sup> Omit ο Ι. NAB *al.* *pl.*

<sup>3</sup> ἐπ αὐτους in NBD. <sup>4</sup> In BA, omitted in ND. <sup>4A</sup> ἐλεγον in NBLA.

<sup>5</sup> For ἄρτους . . . ἔχουσιν NBLA have simply τι φαγωσιν (Tisch., W.H.).

<sup>6</sup> δην. διακ. in NABLA.

<sup>7</sup> δωσωμεν in NBD. -ομεν LD (W.H.).

<sup>8</sup> καὶ omit NBDL 33.

<sup>9</sup> ανακλιθηναι in NB. ανακλιναι DLA.

<sup>10</sup> κατα in NBD (Tisch., W.H.).

<sup>11</sup> αὐτον omit NBLA.

<sup>12</sup> παρατιθωσιν in NBLA.

<sup>13</sup> B has κλασματα δ. κοφινων πληρωματα (W.H.).

ultimate result, a congregation of 5000. This the climax of popularity, and, from the fourth Gospel we learn, its crisis (chap. vi.).—προῆλθον, “outran” (A. V.), anticipated = φθάνειν in classics.

Vv. 34-44. *The feeding* (Mt. xiv. 14-21, Lk. ix. 11-17).—Ver. 34. ἤρξατο διδάσκειν, He began to teach, constrained by pity (ἐσπλαγχνίσθη), though weary of toil and of popularity. To teach; Mt. says to heal. There could be few, if any, sick in a crowd that had come in such a hurry.—Ver. 35. ὥρας πολλῆς, it being late in the day.—πολύς was extensively used by the Greeks in all sorts of connections, time included; examples in Kypke and Hermann's *Viger*, p. 137 f. The phrase recurs in last clause of this verse (ὥρα πολλή).—Ver. 37. δηναρ. διακ. ἄρτους, loaves of (purchasable for) 200 denarii; the sum probably suggested by what the Twelve knew they were in possession of at the time = seven pounds in the purse of the Jesus-circle

(Grotius, Holtz., H. C.).—Ver. 39. συμπόσια συμ. Hebraistic for ἀνὰ συμ. (cf. δύο δύο, ver. 7) = in dining companies.—ἐπὶ τῷ χλωρῷ χόρτῳ, on the green grass; a reedy, marshy place near the mouth of the Jordan at the north end of the lake. Vide Stanley's description (Sinai and Palestine).—Ver. 40. πρασιαὶ πρασιαί = ἀνὰ πρασίας, in garden flower plots, or squares, picturesque in fact and in description, bespeaking an eye-witness of an impressionable nature like Peter.—Ver. 43. καὶ ἦραν, etc., and they took up, as fragments (κλάσματα, BL), the fillings (πληρώματα) of twelve baskets.—καὶ ἀπὸ τῶν ἰχθύων, and of the fishes, either over and above what was in the twelve baskets (Fritzsche), or some fragments of the fishes included in them (Meyer).—Ver. 44. πεντακισχίλιοι ἄνδρες, 5000 men: one loaf for 1000! Mt. adds: χωρὶς γυναικῶν καὶ παιδῶν, women and children not counted. Of these, in the circumstances, there would



καὶ ἀπὸ τῶν ἰχθύων. 44. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσει<sup>1</sup>  
 πεντακισχίλιοι ἄνδρες. 45. Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς  
 αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς  
 Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ<sup>2</sup> τὸν ὄχλον. 46. καὶ ἁποταξά- Lk. ix. 61;  
xiv. 33;  
Acts xviii  
18.  
 μενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47. Καὶ ὁψίας  
 γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος  
 ἐπὶ τῆς γῆς. 48. Καὶ εἶδεν<sup>3</sup> αὐτοὺς βασανιζομένους ἐν τῷ  
 ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. καὶ<sup>4</sup> περὶ τετάρτην  
 φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς  
 θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. 49. οἱ δὲ ἰδόντες αὐτὸν  
 περιπατοῦντα ἐπὶ τῆς θαλάσσης,<sup>4</sup> ἔδοξαν φάντασμα εἶναι,<sup>5</sup> καὶ  
 ἀνέκραξαν· 50. πάντες γὰρ αὐτὸν εἶδον, καὶ ἑταράχθησαν. καὶ  
 εὐθέως<sup>6</sup> ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, “Θαρσείτε· ἐγώ  
 εἰμι, μὴ φοβεῖσθε.” 51. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ  
 ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ<sup>7</sup> ἐν αὐτοῖς ἐξίσταντο, καὶ

<sup>1</sup> ΞBDΛ omit ὥσει.

<sup>2</sup> ἀπολυει in ΞBL. ἀπολυσις is from Mt.

<sup>3</sup> ἰδων in ΞBDΛ, which (D excepted) also omit καὶ before περὶ τετάρτην φυλακὴν. εἶδεν καὶ is a simplification of the construction.

<sup>4</sup> ἐπὶ τ. θ. περιπ. in ΞBL 33.

<sup>5</sup> οἱ φαντάσμα ἐστὶν in ΞBL 33 (Tisch., W.H.).

<sup>6</sup> ο δε ευθως in ΞBLΔ.

<sup>7</sup> ΞBLΔ omit ἐκ περισσοῦ (W.H.). It suits the situation and may have fallen out by oversight, or been omitted as superfluous, though really not so.

be few, therefore probably not referred to by Mk.

Vv. 45-52. Another sea-anecdote (Mt. xiv. 22-33). Luke drops out here and does not join his brother evangelists till we come to viii. 27.—Ver. 45. εὐθὺς: no time to lose; it was getting late.—ἠνάγκασε, vide on Mt.—εἰς τὸ πέραν: we are apt to take this as a matter of course as = to the other (western) side of the lake, and consequently to assume that πρὸς Βηθσαιδάν points to a Bethsaida there, distinct from Bethsaida Julias (John i. 44). But the expression εἰς τ. π. may mean from the south end of the plain El Batiha, on the eastern side, to the north end towards Bethsaida Julias, the rendezvous for the night. In that case the contrary wind which overtook the disciples would be the prevailing wind from the north-east, driving them in an opposite direction away from Bethsaida towards the western shore. This is the view advocated by Furrer. Vide *Zeitschrift des Palästina-Vereins*, B. ii. (1879). Holtz., H. C., thinks that either this view must be adopted or the true reading in the clause referring to B.

must be that represented in some Latin copies: “trans fretum a Bedsaida,” C. Veron.; “a Bethsaida,” C. Monac.—Ver. 46. ἀποταξάμενος, having dismissed them, i.e., the multitude; late Greek condemned by Phryn., p. 23 (ἐκφυλον πάντω).—Ver. 48. ἐν τῷ ἐλαύνειν, in propelling (the ship with oars).—περὶ τετ. φυλ., about the fourth watch, between three and six in the morning, towards dawn.—ἤθελε παρελθεῖν, He wished to pass them—“praeterire eos,” Vul.; it appeared so to them.—Ver. 50. Not quite an instance of Mark’s habit of iteration; explains how they came to think it was a phantasm. All saw what looked like Jesus, yet they could not believe it was He, a real man, walking on the water; therefore they took fright and rushed to the conclusion: a spectre!—Ver. 51. ἐκόπασεν, as in iv. 39—λίαν ἐκ περισσοῦ, very exceedingly, a double superlative, a most likely combination for Mark, though ἐκ περ. is wanting in some important MSS. and omitted in W.H. Cf. ὑπερεκπερισσοῦ in Eph. iii. 20.—Ver. 52 reflects on the astonishment of the Twelve as blameworthy in view of

ἐθαύμαζον.<sup>1</sup> 52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία  
 ο Ch. viii. αὐτῶν<sup>2</sup> °πεπωρωμένη.  
 17. Joha  
 xii. 40. 53. ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν<sup>3</sup> Γενησαρέτ,<sup>4</sup> καὶ  
 Rom. xi. προσωρμίσθησαν. 54. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως  
 7. 2 Cor. ἐπιγνόντες αὐτόν, 55. περιδραμόντες<sup>5</sup> ὅλην τὴν περίχωρον<sup>6</sup> ἐκείνην,  
 iii. 14. p 2 Cor. iv. ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας ° περιφέρειν,  
 10. Eph. ὅπου ἤκουον ὅτι ἐκεῖ<sup>7</sup> ἐστι. 56. καὶ ὅπου ἂν εἰσεπορεύετο εἰς  
 iv. 14. κώμας ἢ<sup>8</sup> πόλεις ἢ<sup>8</sup> ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν<sup>9</sup> τοὺς ἀσθενούν-  
 τας, καὶ παρεκάλουν αὐτόν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ  
 ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο<sup>10</sup> αὐτοῦ, ἐσώζοντο.

<sup>1</sup> NBLD omit καὶ ἐθαύμαζον, which is superfluous.

<sup>2</sup> For ἦν γὰρ . . . αὐτῶν NBLD have ἀλλ ἦν, etc., and A<sup>2</sup>B<sup>2</sup>Σ αὐτῶν ἡ καρ.

<sup>3</sup> ἐπὶ τ. γ. ἦλθον in NBLD 33.

<sup>4</sup> εἰς before Γεν. in NBLD 33.

<sup>5</sup> περιεδραμον in NBLD 33 (with καὶ before ἤρξαντο).

<sup>6</sup> χωραν in NBLD 33.

<sup>7</sup> ἐκεῖ omit NBLD.

<sup>8</sup> εἰς before πόλεις and ἀγρους in NBLD.

<sup>9</sup> ἐτίθεσαν in NBLD.

<sup>10</sup> ἤψαντο in NBLD 33 al.

the recent feeding of the multitude. One might rather have expected a reference to the stilling of the storm in crossing to Decapolis. But that seems to have appeared a small matter compared with walking on the sea. The evangelist seems anxious to show how much the Twelve needed the instruction to which in the sequel Jesus gives Himself more and more.

Vv. 53-56. *The landing* (Mt. xiv. 34-36).—Ver. 53. *προσωρμίσθησαν* (πρὸς ὀρμίζω from ὄρμος), they came to anchor, or landed on the beach; here only in N. T.—Ver. 55. *ἐπὶ τοῖς κραββάτοις*, upon their beds, *vide* ii. 4.—*περιφέρειν*, to carry about from place to place. If they did not find Jesus at one place, they were not discouraged, but carried their sick to another place where He was likely to be. Their energy, not less than the word *κραββάτοις*, recalls the story in ii. 1-12.—*ὅπου ἤκουον ὅτι ἐστίν*, not: wherever He was=ὅπου ἦν, but: wherever they were told He was; *ἐστίν*, present, from the point of view of those who gave the information in indirect discourse. *Vide* on this, Burton, M. and T., § 351.—Ver. 56. *κώμας*, *πόλεις*, *ἀγρούς*: point probably to a wider sphere of activity than the plain of Gennesaret. This was practically the close of the healing ministry, in which the expectation and faith of the people were wound up to the highest pitch.

CHAPTER VII. WASHING OF HANDS. SYROPHENICIAN WOMAN. A DEAF-MUTE HEALED.—Vv. 1-23. *Concerning ceremonial ablutions* (Mt. xv. 1-20).—Ver. 1. καὶ connects what follows very loosely with what goes before: not temporal sequence but contrast between phenomenal popularity and hostility of the religious leaders of the people, in the view of the evangelist.—*τινὲς τῶν γραμ.*, etc., some of the scribes who had come from Jerusalem. *cf.* iii. 22, and remarks there.—Ver. 2. καὶ ἰδόντες: the sentence beginning with these words properly runs on to the end of ver. 5, but the construction of so long a sentence overtakes the grammatical skill of the writer, so it is broken off unfinished after the long explanatory clause about Jewish customs, vv. 3-4—a kind of parenthesis—and a new sentence begun at ver. 5=and seeing, etc. (for the Pharisees, etc.), and the Pharisees and scribes ask; instead of: they ask, etc. The sense plain enough, though grammar crude.—*τινὰς τ. μαθ.*, some of the disciples, not all. When? On their evangelistic tour? (Weiss; Holtz., H. C.) We have here, as in i. 24, a case of attraction=seeing some that they eat (ὅτι ἐσθίουσι, W.H.), for seeing that some eat (ὅτι τινὲς ἐσ.).—*ἀνίπτοις*, unwashed, added to explain for Gentile readers the technical term *κοιναῖς*=profane (*cf.* Rom. xiv. 14).—Vv. 3-4. Ex-

VII. 1. ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἑλθόντες ἀπὸ Ἱεροσολύμων· 2. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ \*κοινὰς<sup>1</sup> χερσί, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσας<sup>1a</sup> ἄρτους<sup>2</sup> ἐμέμψαντο<sup>3</sup>. 3. (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ <sup>b</sup>πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· 4. καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ \*βαπτί-<sup>c</sup>σονται,<sup>4</sup> οὐκ ἐσθίουσι· καὶ ἄλλα πολλὰ ἔστιν ἃ παρέλαβον κρατεῖν, <sup>d</sup>βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν<sup>5</sup>·) 5. Ἐπειτα<sup>6</sup> ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, <sup>e</sup>“Διατί οἱ μαθηταί σου οὐ \*περιπατοῦσι<sup>7</sup> κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις<sup>8</sup> χερσὶν ἐσθίουσι τὸν ἄρτον;” 6. Ὁ δὲ ἀποκριθεὶς<sup>9</sup> εἶπεν αὐτοῖς, “Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ‘Οὗτος ὁ λαὸς τοῖς χεῖλεσί μὲ

<sup>1</sup> οτι before κοινὰς with ἐσθίουσι in **BLA** 33 (Tisch., W.H.).

<sup>2</sup> τοὺς before ἄρτους in **BBDLNAΣ**.

<sup>3</sup> Omit ἐμέμψαντο **ABLA**. It was doubtless introduced to help the construction.

<sup>4</sup> **AB** have ραντίζονται (W.H. text).

<sup>5</sup> καὶ κλινῶν is omitted in **BLA** (W.H. marg.), but found in D. It might fall out by similar ending, and was hardly likely to be added as a gloss.

<sup>6</sup> καὶ in **BBDL** 33.

<sup>7</sup> ου περι. οι μαθ. σου in **BLA** (Tisch., W.H.).

<sup>8</sup> κοινὰς in **BBD** for ἀνίπτοις, which seems an explanatory substitute.

<sup>9</sup> Omitted in **BLA** 33, also οτι before καλῶς.

planatory statement about Jewish customs, not in Mt.—πάντες οἱ Ἰουδ.: the Pharisees, the thorough-going virtuosos in religion, were a limited number; but in this and other respects the Jews generally followed ancient custom. The expression reminds us of the Fourth Gospel in its manner of referring to the people of Israel—the Jews—as foreigners. Mark speaks from the Gentile point of view.—πυγμῇ, with the fist, the Vulgate has here *crebro*, answering to πυκνά, a reading found in **B**. Most recent interpreters interpret πυγμῇ as meaning that they rubbed hard the palm of one hand with the other closed, so as to make sure that the part which touched food should be clean. (So Beza.) For other interpretations *vide* Lightfoot, Bengel, and Meyer.—Ver. 4. ἀπ' ἀγορᾶς, from market (coming understood=ὅταν ἔλθωσι in D), a common ellipsis, examples in Raphael, Kypke, and Bos, *Ell. Gr.*, p. 98.—ραντίζονται (**AB**), they sprinkle. The reading, βαπτίζονται (T.R.), may be interpreted either as=dipping of the hands (*mersio manuum*, Lightfoot, Wetstein), or, bathing of the whole body. (Meyer. “The statement proceeds by

way of climax: before eating they wash the hands always. When they come from market they take a bath before eating.”)—ποτηρίων, ξεστῶν, χαλκίων: the evangelist explains how the Jews not only cleansed their own persons, but also all sorts of household utensils—altogether a serious business, that of preserving ceremonial purity. The two first articles, cups and jugs, would be of wood; earthen vessels when defiled had to be broken (Lev. xv. 12). The second word, ξεστῶν, is a Latinism=*sextus* or *sextarius*, a Roman measure= $1\frac{1}{2}$  English pints; here used without reference to contents=*urceus* in Vulg.—χαλκίων=vessels of brass. The καὶ κλινῶν, added in some MSS., will mean couches for meals on which diseased persons may have lain (lepers, etc.).—Ver. 5. At last we come to the point, the complaint of the jealous guardians of Jewish custom, as handed down from the elders (κατὰ τὴν παράδοσιν τ. π.), against the disciples of Jesus, and indirectly against Jesus Himself—διατί οὐ περιπατοῦσι κατὰ: for this Mt. substitutes δ. παραβαίνουσι.

Vv. 6-13. The reply of Jesus. It con-

τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7. μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.' 8. Ἀφέντες γὰρ<sup>1</sup> τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε." 9. Καὶ ἔλεγεν αὐτοῖς, "Καλῶς ἄθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 10. Μωσῆς γὰρ εἶπε, 'Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.' καί, 'ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ.' 11. Ὑμεῖς δὲ λέγετε, 'Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, (ὃ ἐστι, δῶρον,) ὁ ἂν ἐξ ἐμοῦ ὠφελήθῃς. 12. καὶ<sup>2</sup> οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ<sup>3</sup> ἢ τῇ μητρὶ αὐτοῦ,<sup>4</sup> 13. ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε. καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε." 14. Καὶ προσκαλεσάμενος πάντα<sup>5</sup> τὸν ὄχλον, ἔλεγεν αὐτοῖς, "Ἀκούτέ<sup>6</sup> μου πάντες, καὶ συνίετε.<sup>6</sup> 15. οὐδὲν ἐστὶν ἐξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται

<sup>1</sup> γὰρ omitted in **NBLA**.

<sup>2</sup> All after ἀνθρώπων is omitted in **NBLA**, and is obviously a gloss taken from ver. 4.

<sup>3</sup> Omit καὶ **NBDL**.

<sup>4</sup> **NBDL** omit αὐτοῦ in both places.

<sup>5</sup> πάλιν instead of παντα (substituted for a word not understood) in **NBDLA**, Vulg. Cop.

<sup>6</sup> ἀκουσατε in **BDL** and συνετε in **BLA**. The presents in T.R. are from Mt.

sists of a prophetic citation and a counter-charge, given by Mt. in an inverted order. Commentators, according to their bias, differ as to which of the two versions is secondary.—Ver. 6. καλῶς: twice used in Mk. (ver. 9), here = appositely, in ver. 9 ironically = bravely, finely. The citation from Isaiah is given in identical terms in the two accounts.—Ver. 8. At this point Mk.'s account seems secondary as compared with Mt.'s. This verse contains Christ's comment on the prophetic oracle, then, ver. 9, He goes on to say the same thing over again.—Ver. 10. Μωσῆς, Moses; God in Mt., the same thing in Jewish esteem.—Ver. 11. Κορβᾶν: Mk. gives first the Hebrew word, then its Greek equivalent.—Ver. 12. Here again the construction limps; it would have been in order if there had been no λέγετε after ὑμεῖς at beginning of ver. 11 = but ye, when a man says, etc., do not allow him, etc.—Ver. 13. ἢ παρεδώκατε, which ye have delivered. The receivers are also transmitters of the tradition, adding their quota to the weight of authority.—παρόμοια τοιαῦτα πολλὰ: many such similar things, a rhetorically

redundant phrase (such, similar) expressive of contempt. Cf. Col. ii. 21. Heb. ix. 10.

Vv. 14-16. The people taken into the discussion. —προσκαλεσάμενος: the people must have retired a little into the background, out of respect for the Jerusalem magnates.—ἀκούσατέ μου, etc., hear me all ye, and understand; a more pointed appeal than Mt.'s: hear and understand.—Ver. 15. This saying is called a parable in ver. 17, and Weiss contends that it must be taken strictly as such, i.e., as meaning that it is not foods going into the body through the mouth that defile ceremonially, but corrupt matters issuing from the body (as in leprosy). Holtzmann, H. C., concurs. Schanz dissents on the ground that on this view the connection with unclean hands is done away with, and a quite foreign thought introduced. Mt., it is clear, has not so understood the saying (xv. 11), and while he also calls it a parable (ver. 15) he evidently means thereby an obscure, enigmatical saying, needing explanation. Why assume that Mk. means anything more? True, he makes Jesus say, not that which cometh



αὐτὸν κοινῶσαι<sup>1</sup>. ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά<sup>2</sup> ἐστὶ τὰ κοινοῦντα τὸν ἄνθρωπον. 16. εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.<sup>3</sup> 17. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, <sup>g Ch. xi. 29.</sup> ἔπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.<sup>4</sup> 18. καὶ λέγει αὐτοῖς, <sup>Lk. xx. 40 (τινά τι).</sup> "Οὕτω καὶ ὑμεῖς <sup>h Rom. i. 21, 31; x. 19.</sup> ἄσυνετοὶ ἐστέ; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξῶθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; 19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον<sup>5</sup> πάντα τὰ βρώματα." 20. Ἔλεγε δέ, "Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. 21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22. κλοπαί,<sup>6</sup> πλεονεξίαι, πονηρίαι, δόλος, ἀσελγεια, ὀφθαλμοὶς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. 23. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον."

<sup>1</sup> κοινῶσαι αὐτὸν in  $\aleph\Lambda\Delta$  (B το κοινουν α.).

<sup>2</sup> τα εκ του ανθ. εκπορ. in  $\aleph\text{BD}\Lambda$  33, and *εκείνα* omitted in  $\aleph\text{BL}\Delta$ .

<sup>3</sup> Omit whole verse  $\aleph\text{BD}\Lambda$ . It is probably a gloss.

<sup>4</sup> τὴν παραβολὴν for περὶ τῆς. π. in  $\aleph\text{BD}\Lambda$  33.

<sup>5</sup> καθαρίζων in  $\aleph\text{AB}\Lambda\Delta$  *al.*, Orig. (modern editions).

<sup>6</sup> πορνεῖαι, κλοπαί, φονοί, μοιχεῖαι in  $\aleph\text{BL}\Delta$ .

out of the *mouth*, but the things which come out of the *man*. But if He had meant the impure matters issuing from the body, would He not have said *ἐκ τοῦ σώματος*, so as to make His meaning unmistakable? On the whole, the most probable view is that even in ver. 15 the thought of Jesus moves in the moral sphere, and that the meaning is: the only defilement worth serious consideration is that caused by the evil which comes out of the *heart* (ver. 21).

Vv. 17-23. *Conversation with the disciples*.—*εἰς οἶκον ἀπὸ τοῦ ὄχλου* = alone, apart from the crowd, at home, wherever the home, *pro tem.*, might be. Whatever was said or done in public became habitually a subject of conversation between Jesus and the Twelve, and therefore of course this remarkable saying.—Ver. 18. Here, as in vi. 52, Mk. takes pains to make prominent the stupidity and consequent need of instruction of the Twelve.—*οὕτω καὶ ὑ.,* etc.: are ye, too, so unintelligent as not to understand what I have said: that that which goeth into the man from without cannot defile?—Ver. 19. *ὅτι οὐκ . . . εἰς τὴν καρδίαν*: this negative statement is not in Mt. The contrast makes the point clearer. The idea

throughout is that ethical defilement is alone of importance, all other defilement, whether the subject of Mosaic ceremonial legislation or of scribe tradition, a trivial affair. Jesus here is a critic of Moses as well as of the scribes, and introduces a religious revolution.—*καθαρίζων* (not *-ον*) is accepted generally as the true reading, but how is it to be construed? as the nominative absolute referring to *ἀφεδρῶνα*, giving the sense: evacuation purges the body from all matter it cannot assimilate? So most recent commentators. Or ought we not to terminate the words of Jesus at *ἐκπορεύεται* with a mark of interrogation, and take what follows as a comment of the evangelist? = *ἐκπορεύεται;—καθαρίζων*, etc.: this He said, purging all meats; making all meats clean, abolishing the ceremonial distinctions of the Levitical law. This view was adopted by Origen and Chrysostom, and is vigorously defended by Field, *Otium Nor., ad loc.*, and favoured by the *Spk., Commentary*. Weizsäcker adopts it in his translation: "So sprach er alle Speisen rein".—Ver. 20. *ἔλεγεν δέ*: the use of this phrase here favours the view that *καθαρίζων*, etc., is an interpolated remark of the evangelist (Field).—Ver.

24. Καὶ ἐκεῖθεν<sup>1</sup> ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια<sup>2</sup> Τύρου καὶ Σιδῶνος.<sup>3</sup> καὶ εἰσελθὼν εἰς τὴν<sup>4</sup> οἰκίαν, οὐδένα ᾗθελε γνῶναι, καὶ ἰ. Lk. viii. 47. οὐκ ἤδυνήθη<sup>5</sup> ἁλαθεῖν. 25. ἀκούσασα γὰρ<sup>6</sup> γυνὴ περὶ αὐτοῦ, ἧς Acts xxvi. 26. 2 Pet. εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα ἰ. προσέπεσε part. Heb. ἰ. πρὸς τοὺς πόδας αὐτοῦ. 26. ἦν δὲ ἡ γυνὴ<sup>7</sup> Ἑλληνίς, Συροφόνι- xiii. 2. xiii. 2. j with προσ νισσα<sup>8</sup> τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ<sup>9</sup> ἐκ τῆς θυγατρὸς αὐτῆς. 27. ὁ δὲ Ἰησοῦς εἶπεν<sup>10</sup> αὐτῇ, "Ἄφες πρῶτον

<sup>1</sup> ἐκεῖθεν δε in ΞBLΔ.

<sup>2</sup> μεθόρια is an interpretative harmonising (Mt. xv. 22) substitute for ὄρια in ΞBDLΔ (Tisch., W.H.).

<sup>3</sup> DLA omit καὶ Σ. (Tisch.), found in ΞB (W.H. bracket).

<sup>4</sup> Omit τὴν ΞABLA, etc.

<sup>5</sup> ἡδυνασθη in ΞB (Tisch., W.H.). -ηθη DΔ (Trg., R.V.).

<sup>6</sup> ἀλλ' εὐθὺς before ἀκούσασα instead of γὰρ in ΞBLΔ 33.

<sup>7</sup> ἡ δε γυνὴ ἦν in ΞBDLΔ 33.

<sup>8</sup> Συροφονικισσα in B and many other uncials = Συρα Φοινικισσα.

<sup>9</sup> ἐκβαλῃ in ΞABDLΔΣ al.

<sup>10</sup> For ο δε Ι. εἶπεν ΞBLΔ 33 have καὶ ελεγεν.

21. An enumeration of the things which come out of the man, from the heart; first six plurals, πορνεῖαι, etc.; then six singulars, δόλος, etc. (ver. 22).—Ver. 23. Concluding reflection: all these bad things come out from within and defile the man. Commonplace now, what a startling originality then!

Vv. 24-30. *The Syrophenician woman* (Mt. xv. 21-28).—ἐκεῖθεν δὲ ἀναστὰς points to a change from the comparatively stationary life by the shores of the lake to a period of wandering in unwonted scenes. Cf. x. 1, where ἀναστὰς is used in reference to the final departure from Galilee to the south. The δὲ, instead of the more usual καὶ, emphasises this change.—εἰς τὰ ὄρια T., not *towards* (Fritzsche), but *into* the borders of Tyre. There can be no doubt that in Mk.'s narrative Jesus crosses into heathen territory (cf. ver. 31). In view of the several unsuccessful attempts made by Jesus to escape from the crowd into quiet and leisure, so carefully indicated by Mk., this almost goes without saying. Failing within Jewish territory, He is forced to go without, in hope to get some uninterrupted leisure for confidential intercourse with the Twelve, rendered all the more urgent by scenes like that just considered, which too plainly show that His time will be short.—εἰς οἰκίαν, into a house; considering Christ's desire for privacy, more likely to be that of a

heathen stranger (Weiss) than that of a friend (Meyer, Keil).—οὐδένα ᾗθελε γνῶναι, He wished no one to know (He was there); to know no one (Fritzsche), comes to the same thing: desires to be private, not weary of well-doing, but anxious to do other work hitherto much hindered.—οὐκ ἡδυνάσθη λαθεῖν, He was not able to escape notice; not even here! —Ver. 25. εὐθὺς: does not imply that the woman heard of Christ's arrival as soon as it happened, but that, after hearing, she lost no time in coming = as soon as she heard. Yet sorrow, like the demoniacs, was quick to learn of His presence.—θυγάτριον: another of Mk.'s diminutives.—Ver. 26. Ἑλληνίς, Σύρα, Φοινικισσα, a Greek in religion, a Syrian in tongue, a Phœnician in race (Euthy. Zig.). The two last epithets combined into one (Συροφ.) would describe her as a Syrophenician as distinct from a Phœnician of Carthage. Mk. is careful to define the nationality and religion of the woman to throw light on the sequel.—Ver. 27. ἄφες πρῶτον, etc.: a milder word than that in Mt. (ver. 26); it is here a mere question of order: first Jews, then Gentiles, St. Paul's programme, Rom. i. 16. In Mt. we read, οὐκ ἔστι καλὸν, it is not right, seemingly, to take the children's bread and to throw it to the dogs. Mk. also has this word, but in a subordinate place, and simply as a reason for the prior claim of the children.

χορταυθῆναι τὰ τέκνα· οὐ γὰρ καλόν ἐστι<sup>1</sup> λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.”<sup>1</sup> 28. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, “Ναί, κύριε· καὶ γὰρ<sup>2</sup> τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει<sup>3</sup> ἀπὸ τῶν ψιχίων τῶν παιδίων.” 29. Καὶ εἶπεν αὐτῇ, “Διὰ τοῦτον τὸν λόγον, ὦραγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.”<sup>4</sup> 30. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.<sup>5</sup>

31. ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ<sup>6</sup> Σιδῶνος, ἦλθε πρὸς<sup>6</sup> τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32. καὶ φέρουσιν αὐτῷ κωφὸν μογιλάον,<sup>7</sup> καὶ παρακαλοῦσιν αὐτὸν

<sup>1</sup> ἐστι καλον in **NBDLΔ** and βαλειν after τοις κυν. in **ΣB**.

<sup>2</sup> γαρ omitted in **ΣBD** 33. It comes from Mt.

<sup>3</sup> ἐσθιει a grammatical correction for ἐσθιουσιν in **NBDLΔ al.**

<sup>4</sup> **ΣBLΔ** have το δαιμ. after ἐκ τῆς θυγ. σου.

<sup>5</sup> **NBLΔ** invert the order of the facts, το δαιμ. ἐξελ. at the end. The order in T.R. is due to the feeling that it was more natural: cure first, quiet resting in bed following. For τ. θυγ. βεβλημένην **NBLΔ** 33 have το παιδιον βεβλημενον (Tisch., W.H.).

<sup>6</sup> ἦλθε δια Σιδωνος εἰς in **NBDLΔ**.

<sup>7</sup> **NBDA** have καὶ before μογιλαον.

We note also that Mk., usually so full in his narratives compared with Mt., omits the intercession of the Twelve with Christ's reply (Mt. vv. 23, 24). Yet Mk.'s, "first the children," is really equivalent to "I am not sent," etc. The former implies: "your turn will come"; the latter: "to minister to you is not *my* vocation". This word, preserved in Mt., becomes less harsh when looked at in the light of Christ's desire for quiet, not mentioned in Mt. Jesus made the most of the fact that His commission was to Jews. It has been thought that, in comparison with Mt., Mk.'s report of Christ's words is secondary, adapted purposely to Gentile readers. Probably that is the case, but, on the other hand, he gives us a far clearer view of the extent and aim of the excursion to the North, concerning which Mt. has, and gives, no adequate conception.—Ver. 28. ἀπεκρίθη, aorist, hitherto imperfect. We come now to what Mk. deems the main point of the story, the woman's striking word.—ὑποκάτω τ. τραπ., the dogs *under the table*, waiting for morsels, a realistic touch.—τῶν ψιχίων τ. π., not merely the crumbs which by chance fall from the table, but morsels surreptitiously dropt by the children ("qui panem saepe prodigunt," Beng.) to their pets. Household dogs, part of the family, loved by the children; hard and fast line of separation impossible.—Ver. 29. διὰ τ. τ. λόγον, for this *word*,

which showed the quick wit of the *faith* which Mt. specifies as the reason of the exception made in her favour.—Ver. 30. βεβλημένον: the emphasis lies on this word rather than on παιδιον (Bengel), as expressing the condition in which the mother found her daughter: lying *quietly* ("in lecto molliter cubantem sine ullā jactatione," Grotius).

It is probable that this interesting incident cannot be fully understood without taking into consideration circumstances not mentioned in the narratives, and which, therefore, it does not fall to the expositor to refer to. On this *vide* my book, *With Open Face*, chap. vii.

Vv. 31-37. *Cure of a deaf-mute*, peculiar to Mk. Mt. has, instead, a renewal of the healing ministry on an extensive scale, the thing Jesus desired to avoid (xv. 29-31).—Ver. 31. After the instructive episode Jesus continued His journey, going northwards through (διὰ, *vide* critical notes) Sidon, then making a circuit so as to arrive through Decapolis at the Sea of Galilee. The route is not more definitely indicated; perhaps it was along the highway over the Lebanon range to Damascus; it may conceivably have touched that ancient city, which, according to Pliny (*H. N.*, v., 16), was included in Decapolis (*vide* Holtz., H. C., and Schürer, Div., ii., vol. i., p. 95).—Ver. 32. μογιλάον, speaking with difficulty; but here for

ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ  
 \* Ch. viii. 23. John ix. 6. ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ,  
 1 Lk. vii. 1. καὶ \* πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34. καὶ ἀναβλέψας εἰς  
 Acts xvii. 20. Heb. τὸν οὐρανόν, ἑστέναξε, καὶ λέγει αὐτῷ, "Ἐφφαθά," ὃ ἐστι, "Δια-  
 v. 11 (pl. = organs νοίχθητι." 35. Καὶ εὐθὺς<sup>1</sup> διηγοίχθησαν<sup>2</sup> αὐτοῦ αἱ ἄκοαί· καὶ  
 of hearing). ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36. καὶ  
 m. cf. the verb in Rom. v. 20 and υπερεκ-  
 in 1 Thess. vi. 13. διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· 37. καὶ ὡς ὑπερπερι-  
 n const. Ch. σῶς ἐξεπλήσσοντο, λέγοντες, "Καλῶς πάντα πεποίηκε· καὶ τοὺς  
 i. 17. Acts iii. 12. κωφοὺς \* ποιεῖ ἀκούειν, καὶ τοὺς<sup>3</sup> ἀλάλους λαλεῖν."

<sup>1</sup> ευθως is omitted here in  $\aleph$ BDL 33 and inserted before ἐλυθη in  $\aleph$ LA; wanting here also in BD it. (W.H. omit both).

<sup>2</sup> ηνοιγησαν in  $\aleph$ BDA. T.R. assimilates to ver. 34. <sup>3</sup> λεγων in  $\aleph$ BL 33.

<sup>4</sup>  $\aleph$ BLA omit αὐτος and insert an αὐτοι before μᾶλλον (Tisch., W.H.). The T.R. is an attempt at improving the style.

<sup>5</sup> τους omit  $\aleph$ BLA 33.

dumb. Cf. ἀλάλους, ver. 37, used in Sept., Is. xxxv. 6, for דִּבְרֵי, dumb, here only in N.T.—Ver. 33. ἀπολαβόμενος, etc., withdrawing him from the crowd apart. Many reasons have been assigned for this procedure. The true reason, doubtless, is that Jesus did not wish to be drawn into a new ministry of healing on a large scale (Weiss, Schanz).—ἔβαλε τοὺς δακτύλους, etc.: one finger of the right hand into one ear, another of the left hand into the other, on account of the narrowness and depth of the hearing faculty, that He might touch it (διὰ τὸ στενὸν καὶ βαθὺ τῆς ἀκοῆς ἵνα θίξῃ ταύτης, Euthy. Zig.). Deafness is first dealt with; it was the primary evil.—πτύσας, spitting; on what, the tongue of the dumb man as on the eyes of the blind (viii. 23)? So Meyer. Or on His own finger, with which He then touched the tongue? So Weiss, Schanz, Kloster., Holtz. (H. C.), Keil. Mk. leaves us here to our own conjectures, as also in reference to the import of these singular acts of Jesus. Probably they were meant to rouse interest and aid faith in the dull soul of the sufferer. (Vide Trench, *Notes on the Miracles*.)

Ver. 34. ἀναβλέψας, ἑστέναξε: Jesus looked up in prayer, and sighed or groaned in sympathy. In this case a number of acts, bodily and mental, are specified. Were these peculiar to it, or do we here get a glimpse into Christ's *modus operandi* in many unrecorded cases? On the latter view one can

understand the exhausting nature of the healing ministry. It meant a great mental strain.—ἐφφαθά, an Aramaic word = as Mk. explains, διανοίχθητι; doubtless the word actually spoken = Be opened, in reference to the ears, though the loosing of the tongue was part of the result ensuing.—Ver. 35. αἱ ἄκοαί, literally, the hearings, here the instruments of hearing, the ears. So often in classics.—ἐλάλει ὀρθῶς, he began to speak in a proper or ordinary manner, implying that in his dumb condition he had been able only to make inarticulate sounds.—Ver. 36. μᾶλλον περισσότερον, a double comparative, forcibly rendered in A.V., "So much the more, a great deal". Cf. 2 Cor. vii. 13. This use of μᾶλλον to strengthen comparatives is found in classics, instances in Raphael, *Annon.*, *ad loc.*, and Hermann's *Viger*, p. 719.—Ver. 37. ὑπερπερισσῶς, superabundantly, a double superlative; here only.—καλῶς π. πεποίηκε, He hath done all things well. This looks like a reflection on past as well as present; the story of the demoniac, e.g. Observe the ποιεῖ, present, in next clause, referring to the cure just effected. It happened in Decapolis, and we seem to see the inhabitants of that region exhibiting a nobler mood than in chap. v. 17. Of course, there were no swine lost on this occasion. Their astonishment at the miracle may seem extravagant, but it must be remembered that they have had little experience of Christ's healing work; their own fault.



VIII. 1. Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου<sup>1</sup> ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς<sup>2</sup> τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, 2. “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἡδη ἡμέρας<sup>3</sup> τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· 3. καὶ ἐὰν ἀπολύσω αὐτοὺς νήσετε εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκασιν.”<sup>4</sup> 4. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Πόθεν<sup>5</sup> τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;” 5. Καὶ ἐπηρώτα<sup>6</sup> αὐτούς, “Πόσους ἔχετε ἄρτους;” Οἱ δὲ εἶπον, “Ἑπτὰ.” 6. Καὶ παρήγγειλε<sup>7</sup> τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι<sup>8</sup> καὶ παρέθηκαν τῷ

<sup>1</sup> παλιν πολλου in **ΣBDΛΣ** 33. **παμπολλον** is a conjectural emendation suggested by the fact of a great crowd, and perplexity caused by **παλιν** here as in vii. 14.

<sup>2</sup> **ΣABDLΔΣ** 33 it. vulg. cop. omit ο ἰησους, also **ΣDLΔΣ** omit αὐτου after μαθητας.

<sup>3</sup> **ημερας** = a grammatical correction for **ημεραι** (**ΣL**, etc.), or **ημεραις** τρισιν in **B**.

<sup>4</sup> For **τινες γαρ . . . ηκασιν** read **και τινες** (**ΣBLΔ**) αὐτων απο μακροθεν (**ΣBDLΔ**), **εισιν** (**BLΔ**).

<sup>5</sup> **οτι** before **ποθεν** in **BLΔ**.

<sup>6</sup> **ηρωτα** in **ΣBLΔ**.

<sup>7</sup> **παραγγελλει** in **ΣBDLΔ**.

<sup>8</sup> **παρατιθωσιν** in **ΣBCLΔ** 33.

CHAPTER VIII. SECOND FEEDING. SIGN FROM HEAVEN. CURE AT BETHSAIDA. CAESAREA PHILIPPI.—Vv. 1-10. *Second feeding* (Mt. xv. 32-39).—Ver. 1. ἐν ἐκείναις ταῖς ἡμέραις: a vague phrase, used only once again in this Gospel (i. 9, in reference to Jesus going from Nazareth to be baptised), indicating inability to assign to the following incident a precise historical place. Cf. Mt. iii. 1 for similar vague use of the expression.—**παλιν πολλοῦ** δ. δ. This well-attested reading is another indication of the evangelist's helplessness as to historical connection: there being again a great crowd. Why? where? not indicated, and we are not entitled to assert that the scene of the event was Decapolis, and the occasion the healing of the deaf-mute. The story is in the air, and this is one of the facts that have to be reckoned with by defenders of the reality of the second feeding against those who maintain that it is only a literary duplicate of the first, due to the circumstance that the Petrine version of it differed in some particulars from that in the *Logia* of Matthew. On this subject I do not dogmatise, but I cannot pretend to be insensible to the difficulties connected with it.—**ὄχλου**, a great crowd

again. How often the crowd figures in the evangelic story! It is the one monotonous feature in narratives of thrilling interest.—Ver. 2. *Vide* on Mt. xv. 32.—Ver. 3. ἐκλυθήσονται, they will faint. This verb is used in N. T. in middle or passive in the sense of being faint or weary in body or mind (Gal. vi. 9, Heb. xii. 3).—**καὶ τινες . . . εἰσίν**, and some of them are from a distance, peculiar to Mark. The meaning is that such, even if in vigour at starting, would be exhausted before reaching their destination. But could they not get food by the way?—Ver. 4. **πόθεν**, whence? This adverb was used by the Greeks, in speaking of food, in reference to the source of supply—**πόθεν φάγητε** = “unde cibum petaturi sitis”. Examples in Kypke, Raphael, Palaiet.—**ἐπ’ ἐρημίας**, in a desert. The scene of the first feeding is a desert place also (chap. vi. 32). But in that case food was purchasable within a reasonable distance; not so here.—Ver. 6. Compare the meagre statement here with the picturesque description in vi. 38-40. The evangelist seems to lack interest in the twice-told tale. Ver. 7. **ἰχθύδια**: another of Mark's diminutives, but Matthew has it also (xv. 34), copied

ὄχλῳ. 7. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά.”<sup>1</sup> 8. ἔφαγον δέ,<sup>2</sup> καὶ ἔχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. 9. ἦσαν δὲ οἱ φαγόντες<sup>3</sup> ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

10. Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11. καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἦρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12. καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει, “Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ<sup>4</sup>; ἀμὴν λέγω ὑμῖν,<sup>5</sup> εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.” 13. Καὶ ἀφείς αὐτούς, ἐμβὰς πάλιν<sup>6</sup> εἰς τὸ πλοῖον,<sup>6</sup> ἀπῆλθεν εἰς τὸ πέραν.

14. Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ’ ἐαυτῶν ἐν τῷ πλοίῳ. 15. καὶ διεστέλλετο αὐτοῖς, λέγων,

<sup>1</sup> Read καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι as in W.H.

<sup>2</sup> καὶ εἶφαγον in ΞBCDLA.

<sup>3</sup> Omit οἱ φαγ. ΞBLA 33.

<sup>4</sup> ζητεῖ σημεῖον in ΞBCDLA 33.

<sup>5</sup> BL omit ὑμῖν (W.H. put in margin).

<sup>6</sup> Read πάλιν ἐμβας, and omit εἰς τὸ πλ. (ΞBCLA, Tisch., W.H.).

probably from Mark. In these two places only.—Ver. 8. περισσεύματα κλασμάτων, the remainders of the broken pieces. Matthew uses the singular neuter, τὸ περισσεῖον, in both feedings.—σπυρίδας: in both accounts of second feeding, κοφίνους in both accounts of first (κόφινος in Luke). On the difference in meaning, *vide* notes on Mt. xv. 37.—Ver. 10. Here as in case of first feeding there is a crossing of the lake immediately after (εὐθὺς, which has an obvious reason in first case). This time Jesus and the Twelve enter the boat together, at least in Mark’s narrative (μετὰ τῶν μαθητῶν).—Δαλμανουθά, in Matthew Μαγαδάν; both alike unknown: another of the features in this narrative which give a handle to critical doubt. Some place it on the western shore in the plain of Gennesaret (Furrer, “On the site of Khan Minyeh lay once Dalmanutha,” *Wanderungen*, p. 369); others to the south-east of the lake near the junction of the Yarmuk with the Jordan (Delhemiyeh, Robinson, B. R., iii. 264). Weiss (in Meyer) adopts this view. Holtzmann (H. C.), while leaning to the former alternative, leaves the matter doubtful.

Vv. 11-12. Pharisees seek a sign (Mt. xvi. 1-4).—Ver. 11. ἐξῆλθον οἱ Φ., the Pharisees went out, from their seat in the Holy Land into the heathen Decapolis, otherwise carefully shunned, in their zeal against Jesus. So Weiss (in Meyer).—Ver. 12. ἀναστενάζας,

fetching a deep sigh, here only in N. T.; in Sept., Lament. i. 4, Sirach. xxv. 18, etc.—τῷ πνεύματι α., in His spirit. The sigh physical, its cause spiritual—a sense of irreconcilable enmity, invincible unbelief, and coming doom.—εἰ δοθήσεται, if there shall be given = there shall not (οὐ) be given: a Hebraistic form of emphatic negative assertion. The suppressed apodosis is: may I die, or God punish me. Other instances in Heb. iii. 11, iv. 3, 5. In Mark there is an absolute refusal of a sign. In Matthew the refusal is qualified by offer of Jonah. But that was an absolute refusal of signs in their sense.

Vv. 13-21. Warning against evil leavens (Mt. xvi. 4b-12).—Ver. 13. εἰς τὸ πέραν, to the other side; which, east or west? Here again opinion is divided. The reference to Bethsaida, ver. 22, might be expected to decide, but then there is the dispute about the two Bethsaidas; Bethsaida Julias, and Bethsaida on the western shore. These points are among the obscurities of the Synoptical narratives which we are reluctantly compelled to leave in twilight.—Ver. 14. εἰ μὴ ἓνα ἄρτον: a curiously exact reminiscence where so much else that seems to us more important is left vague. But it shows that we have to do with reality, for the suggestion of the Tübingen critics that it is a mere bit of word painting is not credible. The one loaf seems to witness to a Christ-like

“Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.” 16. Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες,<sup>1</sup> “Ὅτι ἄρτους οὐκ ἔχομεν.”<sup>2</sup> 17. Καὶ γνοὺς ὁ Ἰησοῦς<sup>3</sup> λέγει αὐτοῖς, “Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι<sup>4</sup> πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19. ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίλους πλήρεις κλασμάτων<sup>5</sup> ἤρατε;” Λέγουσιν αὐτῷ, “Δώδεκα.” 20. “Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε;” Οἱ δὲ εἶπον,<sup>6</sup> “Ἑπτὰ.” 21. Καὶ ἔλεγεν αὐτοῖς, “Πῶς οὐ<sup>7</sup> συνίετε;”

22. ΚΑΙ ἔρχεται<sup>8</sup> εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. 23. καὶ ἐπιλαβόμενος τῆς

<sup>1</sup> Omit λεγοντες (an explanatory word) NBD.

<sup>2</sup> B has εχουσιν, adopted by Trg. (text), W.H. Ws., Tisch., and R.V. retain εχομεν.

<sup>3</sup> Omit ο I. BD.

<sup>4</sup> NBCDLΔΣ omit ετι.

<sup>5</sup> κλασμάτων πλήρεις in NBCLA 33.

<sup>6</sup> και λεγουσιν in NBCLA.

<sup>7</sup> B has πως ου νοειτε. πως ου is to be preferred to ουπω (NCLA) or πως ουπω (D), as expressive of vexation. Tisch. and W.H. adopt ουπω.

<sup>8</sup> ερχονται in BCDLΔ. The sing. (T.R.) is an adaptation to αυτω.

easymindedness as to food in the disciple-circle. Let to-morrow look after itself!—Ver. 15. ἀπὸ τῆς ζύμης, etc.: two leavens, one of Pharisees, another of Herod, yet placed together because morally akin and coincident in practical outcome. Vide notes on Mt. xvi. 1-6.—Ver. 16. πρὸς ἀλλήλους. Mt. has ἐν ἑαυτοῖς. The mind of Jesus was profoundly preoccupied with the ominous demand of the sign-seekers, and the disciples might talk quietly to each other unnoticed by Him.—Ver. 17. γνοὺς: He does notice, however, and administers a sharp rebuke for their pre-occupation with mere temporalities, as if there were nothing higher to be thought of than bread.—πεπωρωμένην, in a hardened state; the word stands in an emphatic position. For the time the Twelve are wayside hearers, with hearts like a beaten path, into which the higher truths cannot sink so as to germinate.—Ver. 18 repeats in reference to the Twelve the hard saying uttered concerning the multitude on the day of the parables (iv. 12). In vv. 19, 20 Jesus puts the Twelve through their catechism in reference to the recent feedings, and then in ver. 21 (according to reading in B) asks in the tone of a disappointed

Master: How do you not understand? If we may emphasise the imperfect tense of ἔλεγεν, He said this over and over again, half speaking to them, half to Himself; another of Mk.'s realistic features. All this shows how much the Twelve needed special instruction, and it is obviously Mk.'s aim to make this prominent. Desire for leisure to attend to their instruction is in his narrative the key to the excursions in the direction of Tyre and Sidon and to Caesarea Philippi.

Vv. 22-26. A blind man cured at Bethsaida, peculiar to Mk.—Ver. 22. Βηθσαϊδάν. If there were two Bethsaidas, which of the two? If only one of course it was Bethsaida Julias. But against this has been cited the term κώμη twice applied to the town (vv. 23, 26), which, however, may be regarded as satisfactorily explained by the remark: it had been a village, and was first made a town by Philip, who enlarged and beautified it and called it Julias in honour of the daughter of Augustus (Joseph., B. J., ii., 9, 1, etc.). So Meyer and others.—Ver. 23. ἔξω τῆς κώμης, outside the village, for the same reason as in vii. 33, to avoid creating a run on Him for cures. Therefore Jesus becomes

χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν<sup>1</sup> αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει.<sup>2</sup> 24. καὶ ἀναβλέψας ἔλεγε, “Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.” 25. Εἶτα πάλιν ἐπέθηκε<sup>3</sup> τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι<sup>4</sup>. καὶ ἀποκατεστάθη,<sup>5</sup> καὶ ἐνέβλεψε<sup>6</sup> τηλαυγῶς<sup>7</sup> ἅπαντας.<sup>8</sup> 26. καὶ ἀπέστειλεν αὐτὸν εἰς τὸν<sup>9</sup> οἶκον αὐτοῦ, λέγων, “Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.”<sup>10</sup>

27. Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλιππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, “Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;”

<sup>1</sup> ἐξηγεγεν in  $\mathfrak{N}$ BCL 33, replaced in T.R. by a more common word.

<sup>2</sup> βλέπει in BCDA (W.H. text) more expressive than βλέπει ( $\mathfrak{N}$ L, Tisch.).

<sup>3</sup> ἐθηκε in BL (W.H.).

<sup>4</sup> For the explanatory gloss καὶ ἐπ. α. ἀναβλέψαι  $\mathfrak{N}$ BCLA cop. have καὶ διέβλεψεν

<sup>5</sup> ἀπεκατεστή in  $\mathfrak{N}$ BCLA (B αποκ.).

<sup>6</sup> ἐνέβλεπεν (imp.) BLΔ.

<sup>7</sup>  $\mathfrak{N}$ CΔ have τηλαυγῶς (Tisch.). τηλ. in BD (W.H. text, δηλ. margin).

<sup>8</sup> ἅπαντα in  $\mathfrak{N}$ BCDLA.

<sup>9</sup> Omit τον many uncials.

<sup>10</sup> All after εἰσελθῆς omit  $\mathfrak{N}$ BL.

conductor of the blind man Himself, though he doubtless had one (Weiss-Meyer).—πτύσας, spitting, in this case certainly on the diseased parts. Spittle was regarded as a means of cure by the ancients. Holtzmann (H. C.) cites the story of Vespasian in Alexandria narrated by Tacitus (*Hist.*, iv., 81). The prince was asked to sprinkle the eyes of a blind man “oris excremento”.—εἰ τι βλέπεις, do you, possibly, see anything? εἰ with a direct question, *vide* Winer, lvii., 2.—Ver. 24. ἀναβλέψας: the narrative contains three compounds of βλέπω (ἀνά, διά, ἐν); the first denotes looking up in the tentative manner of blind men, the second looking through (a mist as it were) so as to see clearly, the third looking into so as to see distinctly, as one sees the exact outlines of a near object (*cf.* Mk. xiv. 67).—ὡς δένδρα, as trees, so indistinct was vision as yet; yet not trees, but men because *moving* (“non arbores, quia ambulantes,” Bengel). He knew what a man is like, therefore he had once seen, not born blind.—Ver. 25. A second touch brings better vision, so that διέβλεψεν, and he was now restored to full use of his eyes; the result being permanent perfect vision—ἐνέβλεπεν, imperfect.—διέβλεψεν points to the first act of distinct seeing.—τηλαυγῶς (τῆλε, αὐγῇ here only), shining

from afar. He saw distant objects distinctly as if they were near; did not need to go near them to see them.—Ver. 26. εἰς οἶκον, home.—μηδὲ, etc., go not into the village; to avoid creating a sensation. It has been suggested that the gradual restoration of sight in this case was meant to symbolise the slowness of the Twelve in attaining spiritual insight. They got their eyes opened very gradually like the blind man of Bethsaida. So Klostermann.

Vv. 27-ix. 1. At Caesarea Philippi (Mt. xvi. 13-28, Lk. ix. 18-27).—Ver. 27. καὶ ἐξῆλθεν: the καὶ connects very loosely with what goes before, but presumably ἐξῆλθεν refers to Bethsaida. They leave it and go northwards towards Caesarea Philippi, up the Jordan valley, a distance of some twenty-five or thirty miles.—ὁ Ἰησοῦς: that Jesus is here expressly named is a hint that something very important is to be narrated, and the mention of the disciples along with Him indicates that it closely concerns them.—εἰς τὰς κώμας K. τ. Φ., to the villages of Caesarea Philippi, not to Caesarea Philippi itself. Mt. has τὰ μέρη. Apparently they did not enter the city itself. Jesus seems to have avoided the towns in which the Herodian passion for ambitious architecture was displayed. Besides at this time He



28. Οἱ δὲ ἀπεκρίθησαν,<sup>1</sup> “Ἰωάννην<sup>2</sup> τὸν Βαπτιστὴν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἓνα<sup>3</sup> τῶν προφητῶν.” 29. Καὶ αὐτὸς λέγει αὐτοῖς,<sup>4</sup> “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.” 30. Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

31. ΚΑΙ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ<sup>5</sup> τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμμάτων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· 32. καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ

<sup>1</sup> εἶπαν αὐτῷ λεγοντες in  $\aleph$ BCLΔ (D has ἀπεκ. αὐτῷ λεγ.).

<sup>2</sup> οτι before I. in  $\aleph$ B.

<sup>3</sup> For ενα  $\aleph$ BCL have οτι εἰς.

<sup>4</sup> ἐπηρωτα αὐτους in  $\aleph$ BCDLΔ.

<sup>5</sup> Omit δε BL (Tisch., W.H.).

<sup>6</sup> υπο in  $\aleph$ BCDL; with τῶν before αρχ. ( $\aleph$ BCD), and before γραμ. ( $\aleph$ BCDL).

desired solitude.—ἐν τῇ ὁδῷ, on the way, probably when the city of Caesarea Philippi came into view. *Vide* on Mt. xvi. 13. But conversation leading up to the critical subject might begin as soon as they had got clear of Bethsaida. No time to be lost now that the Master had got the Twelve by themselves. Or was the Master, very silent on that journey, preparing His own mind for what was coming?—ἐπηρώτα, imperfect, because subordinate to the reply of the disciples, the main thing.—τίνα με, etc.: on the form of the question *vide* on Mt. xvi. 13.—Ver. 28. οἱ δὲ εἶπαν α. λέγοντες, they said, saying; tautology, somewhat like the vulgar English idiom: He said, says he; fixing attention on what is said.—Ἰωάννην τ. Β.: the accusative depending on λέγουσιν οἱ ἄνθρωποι σε εἶναι understood. This infinitive construction passes into direct speech in the last clause: ὅτι εἰς (εἰ) τ. προφητῶν. The opinions reported are much the same as in vi. 14, 15.—Ver. 29. ὑμεῖς δὲ, etc.: a very pointed question given by all the Synoptists in the same terms. The reply, on the other hand, is different in each. *Vide* on Mt. xvi. 16.—ἀποκριθεὶς λέγει: we have here an aorist participle of identical action with a finite verb in the present tense. It usually goes with the aorist (*cf.* Mt. xvi. 17, ἀποκριθεὶς εἶπεν).—Ver. 30. ἐπετίμησεν, He threatened them, spoke in a tone of menace, as if anticipating foolish talk—περὶ αὐτοῦ—about Him, i.e., about His being the Christ, as in Mt. The prohibition might have a double reference: to the people, to prevent the spread of crude ideas as to the Messiahship of

Jesus; to the disciples, that they might keep the new faith to themselves till it took deep root in their own souls. Recall Carlyle's counsel to young men: if thou hast an idea keep it to thyself, for as soon as thou hast spoken it it is dead to thee (*Stump Orator*, in *Latter Day Pamphlets*).

*Vv.* 31-33. *First announcement of the Passion.*—Ver. 31. καὶ: Mt. has the more emphatic ἀπὸ τότε, indicating that then began an entirely new way of speaking as to the coming fate of Jesus.—διδάσκειν, to teach, more appropriate is Mt.'s word, δεικνύνειν, to show. It was a solemn intimation rather than instruction that was given.—δεῖ, it must be; in all three evangelists. It points to the inevitableness of the event, not to the rationale of it. On that subject Jesus gave in the first place no instruction.—πολλὰ παθεῖν: where not indicated, as in Mt.—ἀποδοκιμασθῆναι: an expressive word taken from Ps. cxviii. 22, fitly indicating the precise share of the religious authorities in the coming tragedy. Their part was solemnly to disapprove of the claimant to Messiahship. All else was the natural sequel of their act of rejection.—τῶν πρ., τῶν ἀρ., τῶν γρ.: the article before each of the three classes named, saddling each with its separate responsibility.—Ver. 32. παρρησίᾳ: He spoke the word plainly, unmistakably. This remark was rendered almost necessary by the choice of the word διδάσκειν in ver. 31. Mt.'s δεικνύνειν implies παρρησίᾳ. This word (from πᾶς, ῥῆσις) in ordinary Greek usage means frank, unreserved speech, as opposed to partial or total silence. Here,

προσλαβόμενος αὐτὸν ὁ Πέτρος<sup>1</sup> ἤρξατο ἐπιτιμᾶν αὐτῷ. 33. ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ<sup>2</sup> Πέτρῳ, λέγων,<sup>3</sup> “Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”

34. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, “Ὅστις<sup>4</sup> θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

35. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν.

ὃς δ' ἂν ἀπολέσῃ<sup>5</sup> τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος<sup>6</sup> σώσει αὐτήν. 36. τί γὰρ ὠφελήσει<sup>7</sup> ἄνθρωπον, ἐὰν κερδήσῃ<sup>8</sup> τὸν κόσμον ὅλον, καὶ ζημιωθῇ<sup>9</sup> τὴν ψυχὴν αὐτοῦ;

37. ἢ τί δώσει ἄνθρωπος<sup>9</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38. ὃς γὰρ ἂν<sup>9</sup> ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ

<sup>1</sup> Lk. ix. 6  
<sup>2</sup> Rom. i. 16.  
<sup>3</sup> 2 Tim. i. 18.  
<sup>4</sup> 8, 16.

τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνησεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

<sup>1</sup> ο Π. αυτον in BL.

<sup>2</sup> Omit τῷ ὧ BDL.

<sup>3</sup> καὶ λεγει in ὧ BCLΔ.

<sup>4</sup> εἰ τις in ὧ BCDIΔ (W.H.).

<sup>5</sup> ἀπολεσει in ὧ BCD al.; a mechanical conformation to the preceding ἀπολεσει, thinks Weiss. Tisch. and W.H. adopt it.

<sup>6</sup> ουτος (from Lk.) omit ὧ ABCDΔ verss. <sup>7</sup> ὠφελει in ὧ BL.

<sup>8</sup> κηρδηση, ζημιωθη come from Mt.; read κηρδησαι, ζημιωθηναι with ὧ BL (Tisch., W.H.), of course omitting εαν.

<sup>9</sup> η τι δωσει αν. is another conformation to Mt., read τι γαρ δοι α. with ὧ B (Tisch., W.H.).

as in John xi. 14, xvi. 25, 29, it means plain speech as opposed to hints or veiled allusions, such as Jesus had previously given; as in Mk. ii. 20 (bridegroom taken away). In this sense St. Paul (2 Cor. iii. 12) claims *παρησία* for the Christian ministry in contrast to the mystery connected with the legal dispensation as symbolised by the veil of Moses. The term was adopted into the Rabbinical vocabulary, and used to signify unveiled speech as opposed to metaphorical or parabolic speech (Wünsche, *Beiträge*, ad loc.).—*προσλαβόμενος ὁ Π.*: what Peter said is not given, Mk's aim being simply to show that Jesus had so spoken that misunderstanding of what He said was impossible. That the news should be unwelcome is regarded as a matter of course.—Ver. 33. *ἐπιστραφεὶς*: the compound instead of the simple verb in Mt., which Mk. does not use.—*ἰδὼν τ. μαθ.*: the rebuke is administered for the benefit of all, not merely to put down Peter. This resistance to the cross

must be grappled with at once and decisively. What Peter said, all *felt*. In Mk.'s report of the rebuke the words *σκάνδαλον εἰ ἐμοῦ* are omitted. On the saying *vide* in Mt.

Vv. 34-38. *First lesson on the cross.*—Ver. 34. *τὸν ὄχλον*, the crowd. Even here! A surprise; is it not a mistake? So appears to think Weiss, who (in Meyer) accounts for the reference to a crowd by supposing that the words of Mt. x. 38 are in his mind, which are given in Lk. xiv. 25 as spoken to a crowd, probably because they were so given in his source. Jesus certainly desired to be private at this time, and in the neighbourhood of Caesarea Philippi ought to have succeeded.—Ver. 35. *τοῦ εὐαγγελίου*: for my sake and *the Gospel's*, an addition of Mk.'s, possibly a gloss.—*σώσει*, instead of the more enigmatical *εὕρησει* of Mt.—Ver. 38 reproduces the *logion* in Mt. x. 33 concerning being ashamed of Jesus, which does not find a place here in Mt.'s version. In Mt.'s form it is the outward ostensible act of

IX. 1. Καὶ ἔλεγεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι εἰς τινὲς τῶν ὧδ<sup>1</sup> ἑστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.”

2. Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3. καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο<sup>2</sup> στίλβοντα, λευκὰ λίαν ὥς χιών,<sup>3</sup> οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται<sup>4</sup> λευκᾶναι. 4. καὶ ὥφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς,<sup>5</sup> σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ

<sup>1</sup> ὧδε των in BD; των ὧδε a correction of style.

<sup>2</sup> ἤBCD *al. pl.* have ἐγενετο as in T.R., which nevertheless is probably a correction of ἐγενοντο in DL to suit the neut. pl. nom.

<sup>3</sup> ὥς χιών is a gloss (Mt. xxviii. 3); not in ἤBCLΔ.

<sup>4</sup> οὕτως follows in ἤBCLΔ, omitted as superfluous in T.R.

<sup>5</sup> τρεῖς σκηνὰς in ἤBCLΔ 33.

denial that is animadverted on; here the feeling of shame, which is its cause—ix. 1.—καὶ ἔλεγεν αὐτοῖς: with this phrase Mk. makes a new start, and turns the close of the Caesarea Philippi conversation into an introduction to the following narrative concerning the transfiguration, apparently suggesting that in the latter event the words found their fulfilment. This impression, if it existed, does not bind the interpreter.—ἀμὴν, introducing a solemn statement.—ἕως ἂν ἴδωσιν, etc.: the promised vision is differently described in the three accounts, as thus:—

Till they see: the Son of Man coming in His Kingdom (Mt.).

Till they see: the Kingdom of God come (ἐληλυθυῖαν) in power (Mk.).

Till they see: the Kingdom of God (Lk.).

CHAPTER IX. THE TRANSFIGURATION. THE EPILEPTIC. SECOND ANNOUNCEMENT OF THE PASSION. RETURN TO CAPERNAUM AND CONVERSATION THERE.—Vv. 2-13. *The transfiguration* (Mt. xvii. 1-13, Lk. ix. 28-36).—Ver. 2. ἀναφέρει with accusative of person = to lead, a usage unknown to the Greeks. So in Mt.; Lk. avoids the expression.—κατ’ ἰδίαν μόνους, apart alone, a pleonasm, yet μόνους, in Mk. only, is not superfluous. It emphasises the κατ’ ἰδίαν, and expresses the passion for solitude. Strictly, it refers only to the three disciples as opposed to the nine,

but it really reflects the feeling of Jesus, His desire to be alone with three select companions for a season.—Ver. 3. στίλβοντα, glittering; here only in N. T., common in classics; in Sept. of bright brass (Ezra viii. 27); “flashing sword” (R. V., Nahum iii. 3); sunshine on shields (1 Macc. vi. 39).—λευκὰ λίαν, white *very*. All the evangelists become descriptive. Mk., as was to be expected, goes beyond the two others.—ὥς χιών (T.R.) is a tempting addition, especially if Hermon was the scene, but it so adequately expresses the highest degree of whiteness, that alongside of it λίαν and the following words, οἷα, etc., would have been superfluous.—γναφεὺς, a fuller, here only in N. T. (ἀγνάφον in ii. 21).—ἐπὶ τῆς γῆς, suggesting a contrast between what fullers on this earth can do in the way of whitening cloth, and the heaven-wrought brightness of Christ’s garments (Schanz).—Ver. 4. Ἡλίας σὺν Μ.: Elijah first, not as the more important, but because of his special significance in connection with Messiah’s advent, which was the subject of subsequent conversation (ver. 9 ff.).—Ver. 5. Ῥαββί, Rabbi: each evangelist has a different word here.—καλόν, etc. On this *vide* notes in Mt.—ποιήσωμεν: let us make, not let me make as in Mt. (*vide* notes there).—σοὶ μίαν καὶ Μωσεῖ, etc.: Moses now comes before Elijah.—Ver. 6. τί ἀποκριθῇ, what he should answer—to the vision; he did not know

μίαν." 6. Οὐ γὰρ ᾗδει τί λαλήσῃ<sup>1</sup>· ἦσαν γὰρ ἔκφοβοι.<sup>2</sup> 7. καὶ ἐγένετο νεφέλη<sup>3</sup> ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε<sup>4</sup> φωνὴ ἐκ τῆς νεφέλης, λέγουσα,<sup>4</sup> "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε."<sup>5</sup> 8. Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9. Καταβαινόντων δέ<sup>6</sup> αὐτῶν ἀπὸ<sup>7</sup> τοῦ ὄρους, διεστέλλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον,<sup>8</sup> εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστή. 10. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες τί ἐστι τό, ἐκ νεκρῶν ἀναστήναι. 11. Καὶ ἐπηρώτων αὐτόν, λέγοντες, "Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;" 12. Ὁ δὲ ἀποκριθεὶς,

<sup>1</sup> ἀποκριθῇ in **SBCLΔ** 33.

<sup>2</sup> For ἦσαν γὰρ ἐκ. **SBCLΔ** have ἐκφοβοὶ γὰρ ἐγενοντο.

<sup>3</sup> ἐγενετο again in **SBCLΔ**; ἦλθε a correction of style.

<sup>4</sup> **SBCL** *al.* omit λέγουσα (from *parall.*).

<sup>5</sup> ἀκούετε αὐτοῦ in **SBCLΔ** 33.

<sup>7</sup> **BD** 33 have ἐκ.

<sup>6</sup> καὶ καταβ. in **SBCLΔ** 33.

<sup>8</sup> α εἶδον before διηγ. in **SBCLΔ**.

what else to make of it than that Moses and Elijah had come to stay. This is probably an apologetic remark added by the evangelist to the original narrative. **Lk.** reproduces it in a somewhat altered form.—ἐκφοβοὶ: they were *frightened out of their wits* (again in **Heb.** xii. 21); explains the stupidity of Peter. The fear created by the sudden preternatural sight made him talk nonsense. **Mt.** makes the fear follow the Divine voice.—**Ver. 7.** καὶ ἐγένετο, before νεφέλη, and again before φωνή, in each place instead of **Mt.**'s ἰδοὺ; in both cases pointing to something remarkable: an overshadowing cloud, and a mysterious voice from the cloud.—**Ver. 8.** ἐξάπινα, suddenly, a form belonging to late Greek = ἐξαπίνης = ἐξαίφνης: here only in **N. T.**; several times in **Sept.** **Kypke** cites examples from the **Psalms** of **Solomon** and **Jamblichus**. The word here qualifies not περιβλεψάμενοι, but the change in the state of things which they discovered (εἶδον) on looking around.—οὐκέτι οὐδένα ἀλλὰ, etc.; no longer any one except (ἀλλὰ=εἰ μὴ after a negative).—τὸν Ἰησοῦν, etc.: **Jesus** alone with themselves: the whole celestial vision gone as quickly as it came.

**Vv. 9-13.** *Conversation during the descent*, not given in **Lk.**—**Ver. 10.** τὸν λόγον ἐκράτησαν, they kept the word; *i.e.*, if the verb be taken in the sense of **vii. 3, 4, 8**, gave heed to the Master's prohibition of speech concerning what had just happened, at least till after the

resurrection—strictly complied with His wish. If we connect πρὸς ἑαυτούς with ἐκράτ., the meaning will be: they kept the saying to (with) themselves (**A. V.**), or rather, taking λόγον in the sense of "thing," they kept the *matter*—what had happened—to themselves: did not speak about it. The sense is the same in effect, but the latter is perhaps the better connection of words, as if πρὸς ἐ. were intended to go with συζητοῦντες it would more naturally have come after it.—τί ἐστι τό, etc.: the reference to the resurrection in the prohibition of the Master puzzled and troubled the three disciples: resurrection—His own, and soon, in our time; but that implies *death*; whereof, indeed, He lately spoke to us, but how hard to receive! Peter's resistance, sympathised with by his brethren, not yet overcome. They speak of it to one another, though not again to the Master.—**Ver. 11.** ὅτι λέγουσιν, etc.: this may be taken as an indirect or suggested rather than expressed question, ὅτι being recitative, as in **ii. 16** = the Pharisees and scribes say, etc.,—how about that? (**Weiss** in **Meyer**), or, writing not ὅτι but ὅ, τι (neuter of ὅστις), as an instance of the use of this pronoun as an interrogative in a direct question (**Meyer**, **Schanz**, *vide* also **Burton**, **M.** and **T.**, § 349). **De Wette** takes ὅτι = τί ὅτι after **Beza** and **Grotius** (who calls it one of **Mk.**'s Hebraisms).—**Ver. 12.** The construction of this sentence also is somewhat puzzling. After Ἠλίας



εἶπεν<sup>1</sup> αὐτοῖς, “Ἡλίας μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ<sup>2</sup> πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.<sup>3</sup> 13. ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν,<sup>4</sup> καθὼς γέγραπται ἐπ’ αὐτόν.”

14. Καὶ ἔλθων<sup>5</sup> πρὸς τοὺς μαθητάς, εἶδεν<sup>5</sup> ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.<sup>6</sup> 15. καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν<sup>7</sup> αὐτόν, ἐξεθαμβήθη,<sup>7</sup> καὶ προστρέχοντες ἡσπάζοντο αὐτόν. 16. καὶ ἐπηρώτησε τοὺς γραμματεῖς,<sup>8</sup> “Τί συζητεῖτε πρὸς

<sup>1</sup> For ἀποκ. εἶπεν  $\Sigma$ BCLD have simply εἶφη.

<sup>2</sup> ἀποκαθιστάνει in ALD (-τις- in B, W.H., -τας- in D).

<sup>3</sup> Vide below.

<sup>4</sup> ἠθελον in  $\Sigma$ BCDL.

<sup>5</sup> ἐλθοντες, εἶδον in  $\Sigma$ BLD.

<sup>6</sup> πρὸς αὐτοὺς in  $\Sigma$ BCILΔ.

<sup>7</sup> ἰδόντες, ἐξεθαμβήθησαν in  $\Sigma$ BCILΔ (εθαμβήσαν in D). <sup>8</sup>  $\Sigma$ BDLΔ have αὐτοὺς.

comes μὲν in the best MSS., raising expectation of a δὲ in the apodosis, instead of which we have καὶ (πῶς γέγραπται). Examples of such substitution occur in classic authors; concerning which Klotz, *Devar.*, p. 659, remarks: when καὶ, τέ, or the like are put for δὲ after μὲν, it is not properly a case of construction, but rather: “quaedam quasi legitima orationis ἀνακολουθία”. Perhaps we are at a loss from merely reading the words instead of hearing them spoken with a pause between first and second half of sentence, thus: Elias, indeed, coming first, restoreth all things (so teach the scribes)—and how stands it written about the Son of Man?—that He should suffer many things and be set at nought! The aim is to awaken thought in the mind of the disciples by putting together things incongruous. All things to be restored in preparation for Messiah; Messiah Himself to suffer and be set at nought: what then can the real function and fate of Elijah the restorer be? Who is Elijah?—ἐξουδενωθῇ: this form, found in BD and adopted by W.H., is rare. The verb occurs in three forms—ἐξουδενέω, ἐξουδενώ (T.R.), ἐξουθενέω; the latter two in more common use. The word in any form is late Greek. Vide Grimm's *Lexicon*, and Lobeck, *Phryn.*, p. 181 (from ἐξ, οὐδέν or οὐθέν=to treat as nought).—Ver. 13 contains Christ's own view of Elijah's coming, which differs both from that of the scribes and from that of the disciples, who found it realised in the vision on the hill.—καθὼς γέγραπται ἐπ’ αὐτόν: the reference is to the persecution of Elijah by Jezebel, the obvious intention being to suggest the identifica-

tion of the expected prophet with the *Baptist*. All pointing to one conclusion—suffering the appointed lot of the faithful servants of God in this evil world: Elijah, John, Jesus. That, the lesson Jesus wished by all means to inculcate: the δεῖ πολλὰ παθεῖν, now, and henceforth, to the end.

Vv. 14-29. *The epileptic boy* (Mt. xvii. 14-21, Lk. ix. 37-43). The story is told in Mark with much greater fulness than in the parallels.—Ver. 14. ὄχλον πολὺν: the great crowd and the fact that the disciples at the foot of the hill, the nine, had been asked to heal the sufferer, are in favour of the view that the scene of the transfiguration was less remote than Hermon from the familiar theatre of the healing ministry of Jesus and His disciples.—γραμματεῖς συζητοῦντας π. α., scribes wrangling with them, the nine. This is peculiar to Mark, but the situation is easily conceivable: the disciples have tried to heal the boy and failed (ver. 18); the scribes, delighted with the failure, taunted them with it, and suggest by way of explanation the waning power of the Master, whose name they had vainly attempted to conjure with. The baffled nine make the best defence they can, or perhaps listen in silence.—Ver. 15. ἐξεθαμβήθησαν, were utterly amazed, used by Mark only in N. T., here, and in xiv. 33 and xvi. 5 in connections which demand a very strong sense. What was there in common in the three situations: the returned Master, the agony in the garden, and the appearance of the angel at the resurrection? A surprise; which, whether sorrowful or joyful, always gives a certain emotional shock. The Master

αὐτούς;” 17. Καὶ ἀποκριθεὶς<sup>1</sup> εἰς ἐκ τοῦ ὄχλου, εἶπε,<sup>1</sup> “Διδάσκαλε,  
 b Ch. vii. ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. 18. καὶ  
 37.  
 c here and ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ὁ ἀφρίζει, καὶ ὁ τρίξει  
 ver. 20. τοὺς ὀδόντας αὐτοῦ,<sup>2</sup> καὶ ὁ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου  
 d here only. εἰνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.” 19. Ὁ δὲ ἀποκριθεὶς αὐτῷ,<sup>3</sup>  
 e Ch. iii. 1. λέγει, “Ὁ γενεὰ ἄπιστος, ὥς πότε πρὸς ὑμᾶς ἔσομαι; ἔως πότε  
 f parall. ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.” 20. Καὶ ἤνεγκαν αὐτὸν  
 John x. 24. πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν<sup>4</sup> αὐτόν·  
 Rev. vi. καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων. 21. Καὶ ἐπηρώτησε τὸν  
 10 (ὥς πότε). πατέρα αὐτοῦ, “Πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ;”  
 Ὁ δὲ εἶπε, “Παιδιόθεν.<sup>5</sup> 22. καὶ πολλάκις αὐτόν καὶ εἰς πῦρ<sup>6</sup>  
 ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνασαι,<sup>7</sup>

<sup>1</sup> ἀπεκριθη αὐτω without εἶπε in ΞBDLΔ 33.

<sup>2</sup> Οἰνιτ αὐτον ΞBCDLΔ 33.

<sup>4</sup> το πν. ευθυς συνεσπαρξεν in ΞBCLΔ 33.

<sup>6</sup> αὐτον after καὶ εἰς πῦρ in ΞBCLΔ.

<sup>3</sup> αυτοις in ΞABDLΔ 33.

<sup>5</sup> εκ παιδ. in ΞBCILΔ 33.

<sup>7</sup> δυναη in ΞBDILΔ.

reappears, when He is not looked for, when He is needed, and when His name is being taken in vain, perhaps not without a certain sympathy on the part of the volatile crowd not accustomed hitherto to miscarriage of attempts at healing when the name of Jesus was invoked. In that case their feeling would be a compound of confusion and gladness—ashamed and yet delighted to see Him, both betrayed in their manner.—Ver. 16. ἐπηρώτησεν αὐτούς, He asked them, *i.e.*, the people who in numbers ran to meet Him. Jesus had noticed, as He drew near, that there was a dispute going on in which the disciples were concerned, and not knowing the composition of the crowd, He proceeds on the assumption that they had all a share in it = the crowd as a whole *versus* the nine.—Ver. 17. The father of the sick boy answers for the company, explaining the situation, laying the main stress of course on the deplorable condition of his child.—πρὸς σε, to thee, not aware that Jesus was absent.—πνεῦμα ἄλαλον, a dumb spirit; the boy dumb, and therefore by inference the spirit.—Ver. 18. ὅπου ἂν α. καταλάβῃ, wherever it happens to seize him. The possession (ἔχοντα, ver. 17) is conceived of as intermittent; “the way of the spirit inferred from the characteristic phenomena of the disease” (*The Miraculous Element in the Gospels*, p. 181). Then follows a graphic description of the ensuing symptoms: spasms (ῥήσσει, a late form of ῥήγνυμι), foaming (ἀφρίζει

from ἀφρός: he, the boy, foameth), grinding of the teeth (ῥίζει τ. ὀδ., then the final stage of motionless stupor graphically described as withering (ξηραίνεται), for which Euthy. gives as an equivalent ἀναισθητεῖ, and Weizsäcker “und wird starr”.

Ver. 19. *The complaint of Jesus, vide on Matthew.*—Observe the πρὸς ὑμᾶς instead of Matthew’s μεθ’ ὑμῶν. = how long shall I be in relations with you, have to do with you?—Ver. 20. ἰδὼν may be taken as referring to the boy (Schanz), in which case we should have an anacolouthistic nominative for the accusative, the writer having in view to express his meaning in passives (ἐκυλίετο); or to the spirit (πνεῦμα) by a construction *ad sensum* = the spirit seeing Jesus made a last attack (Weiss in Meyer, *et al.*). This is most in keeping with the mode of conceiving the matter natural to the evangelist. The visible fact was a fresh fit, and the explanation, from the possession point of view, that the spirit, seeing Jesus, and knowing that his power was at an end, made a final assault.—Ver. 21. ὥς: a particle of time, here as frequently in Luke and John = since, or when.—ἐκ παιδιόθεν, ἐκ redundant, similar to ἀπὸ μακρόθεν (v. 6).—Ver. 22. εἴ τι δύνη, if Thou canst do anything (A. and R. Vv.), or better, if anyhow Thou canst help. The father speaks under the impression that the case, as he has just described it, is one of peculiar difficulty; therefore while the leper said

βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς." 23. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Τό, εἰ δύνασαι πιστεῦσαι,<sup>1</sup> πάντα δυνατὰ τῷ πιστεύοντι." 24. Καὶ<sup>2</sup> εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων<sup>3</sup> ἔλεγε, "Πιστεύω, Κύριε,<sup>4</sup> βοήθει μου τῇ ἀπιστίᾳ." 25. Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπέτιμήσε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, "Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν,<sup>5</sup> ἐγὼ σοι ἐπιτάσσω,<sup>6</sup> ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν." 26. Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν,<sup>6</sup> ἔξηλθε· καὶ ἐγένετο ὥσει νεκρός, ὥστε πολλοὺς<sup>7</sup> λέγειν ὅτι ἀπέθανεν. 27. ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρός,<sup>8</sup> ἤγειρεν αὐτόν· καὶ ἀνέστη.

28. Καὶ εἰσελθόντα αὐτόν<sup>9</sup> εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν,<sup>9</sup> "Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;" 29. Καὶ εἶπεν αὐτοῖς, "Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ."<sup>10</sup>

<sup>1</sup> εἰ δυνῇ without πιστεῦσαι (a gloss) in  $\aleph$ B $\Delta$ Δ (CL δύνασαι without πισ-).

<sup>2</sup> Omit καὶ B $\Delta$ Δ.

<sup>3</sup> Omit μετὰ δακ.  $\aleph$ BCL $\Delta$  (Tisch., W.H.).

<sup>4</sup> Omit Κυριε  $\aleph$ BCDL.

<sup>5</sup> το πνεῦμα after κωφον, and σοι after ἐπιτάσσω in  $\aleph$ BCL $\Delta$  33.

<sup>6</sup>  $\aleph$ BCDL have κραξας, σπαραξας, and omit αυτον.

<sup>7</sup> τους πολ. in  $\aleph$ ABL $\Delta$  33.

<sup>8</sup> της χειρος αυτου in  $\aleph$ B $\Delta$ Δ $\Delta$ .

<sup>9</sup> εἰσελθοντος αυτου in  $\aleph$ BCDL $\Delta$ , also κατ ιδιαν before ἐπηρωτων.

<sup>10</sup>  $\aleph$ B omit καὶ νηστεια, which comes from Mt. (T.R.).

"if Thou wilt," he says "if Thou canst". With reference to the form δύνῃ, Phryn. says that it is right after ἐάν, but that at the beginning of a sentence δύνασαι must be used (p. 359).—Ver. 23. τὸ εἰ δύνῃ, nominative absolute: as to the "if Thou canst".—πάντα δυν., all, in antithesis to the τι of the father.—Ver. 24. κράξας: eager, fear-stricken cry; making the most of his little faith, to ensure the benefit, and adding a prayer for increase of faith (βοήθει, etc.) with the idea that it would help to make the cure complete. The father's love at least was above suspicion. Meyer and Weiss render "help me even if unbelieving," arguing that the other, more common rendering is at variance with the meaning of βοηθησον in ver. 22.

Vv. 25-29. The cure.—ἐπισυντρέχει (ἄπ. λεγ.) indicates that the crowd was constantly increasing, so becoming a new crowd (ὄχλος without art.); natural in the circumstances. Jesus seeing this proceeds to cure without further delay. The spirit is now described as unclean and, with reference to the boy's symptoms, both dumb and deaf.—μηκέτι εἰσέλθῃς, enter not again. This was the essential point in a case of intermittent possession. The spirit

went out at the end of each attack, but returned again.—Ver. 26 describes a final fit, apparently worse than the preceding. It was evidently an aggravated type of epilepsy, fit following on fit and producing utter exhaustion. Mark's elaborate description seems to embody the recollections of one on whom the case had made a great impression.—Ver. 28. εἰς οἶκον: into a house, when or whose not indicated, the one point of interest to the evangelist is that Jesus is now alone with His disciples.—ὅτι, recitative, here as in ver. 11, introduces a suggested question: we were not able to cast it out—why?—Ver. 29. τοῦτο τὸ γένος, etc.: This is one of the texts which very soon became misunderstood, the ascetic addition, καὶ νηστείᾳ, being at once a proof and a cause of misunderstanding. The traditional idea has been that Jesus here prescribes a certain discipline by which the exorcist could gain power to cope successfully with the most obstinate cases of possession, a course of prayer and fasting. This idea continues to dominate the mind even when the ascetic addition to the text has come to be regarded as doubtful; witness this



30. ΚΑΙ ἐκεῖθεν ἐξεληθόντες παρεπορεύοντο<sup>1</sup> διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῶ.<sup>2</sup> 31. ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, “Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ<sup>3</sup> ἀναστήσεται.” 32. Οἱ δὲ ἠγνόνουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33. Καὶ ἦλθεν<sup>4</sup> εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπῆρῳτα αὐτοῦς, “Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς<sup>5</sup> διελογίζεσθε;”

<sup>1</sup> BD have επορευοντο (W.H. text), παρεπ. in NCLD (Tisch.).

<sup>2</sup> γνοι in NBCDL.

<sup>3</sup> μετα τρεις ημερας in NBCDLA.

<sup>4</sup> So in CLD, ηλθον in NB (Tisch., W.H.).

<sup>5</sup> Omit προς εαν. NBCDL.

remark: “The authorisation, however (for omitting καὶ νησ.), is not sufficient. But even if it were overwhelming, *fasting* would, *in its essence*, be implied” (Morison on Mark). What Jesus said doubtless was: “This kind can go out in (on the ground of) nothing except prayer,” and His meaning that there was no hope of success except through a believing (of course faith is implied) appeal to the almighty power of God. It was a thought of the same kind as that in Mt. xix. 26 (Mk. x. 27): the impossible for man is possible for God. Of course in the view of Christ, prayer, faith (*vide* Mt. xvii. 20), both in healer and in healed, was needful in all cases, but He recognised that there were certain aggravated types of disease (the present, one of them) in which the sense of dependence and trust was very specially required. In the case of the epileptic boy this had been lacking both in the father and in the disciples. Neither he nor they were hopeful of cure.

Vv. 30-32. *Second announcement of the Passion* (Mt. xvii. 22, 23, Lk. ix. 43-45).—Ver. 30. καὶ ἐκεῖθεν ἐξεληθόντες, going forth from thence, *i.e.*, from the scene of the last cure, wherever that was: it might be north or south of their destination (Capernaum)—Caesarea Philippi or Tabor.—παρεπορεύοντο, they passed along without tarrying anywhere. Some take the παρὰ in the compound verb to mean, went along by-ways, to avoid publicity: “diverticulo ibant, non via regia,” Grotius. It is certainly true that Jesus had become so well known in Galilee that it would be difficult for Him on the thoroughfares to escape recognition as He wished (οὐκ ἤθελεν ἵνα τις γνῶ).—Ver. 31. ἐδίδασκε γὰρ, etc.: gives the reason for this wish. It was

the reason for the whole of the recent wandering outside Galilee: the desire to instruct the Twelve, and especially to prepare them for the approaching crisis. —καὶ ἔλεγεν introduces the gist or main theme of these instructions. The words following: ὅτι ὁ υἱὸς, etc., are more than an announcement made in so many words once for all: they are rather the text of Christ's whole talk with His disciples as they went along. He was so saying (ἔλεγεν, imperfect) all the time, in effect. —παραδίδοται, is betrayed, present; it is as good as done. The betrayal is the new feature in the second announcement. —Ver. 32. ἠγνόνουν: they had heard the statement before, and had not forgotten the fact, and their Master had spoken too explicitly for them to be in any doubt as to His meaning. What they were ignorant of was the why, the δεῖ. With all He had said, Jesus had not yet been able to make that plain. They will never know till the Passion has become a fact accomplished.—ῥῆμα, a solemn name for the utterance (*vide* Mt. iv. 4)= the oracular, prophetic, and withal weird, mysterious word of doom.—ἐφοβοῦντο, they feared to ask, they did not wish to understand, they would live on in hope that their Master was under a hallucination; true to human nature.

Vv. 33-50. *The Twelve at school* (Mt. xviii. 1-10, Lk. ix. 46-50, etc.).—Ver. 33. Καπερναοὺμ: home? This statement, more than anything else in Mk., gives the impression that Capernaum was a kind of home for Jesus.—ἐν τῇ οἰκίᾳ, in the house, opposed to ἐν τῇ ὁδῷ, but probably pointing to a particular house in which Jesus was wont to stay.—τί . . . διελογίζεσθε, what were ye discussing? Jesus did not always walk beside His disciples (*vide* x. 32). He went before,



34. Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ <sup>g</sup> διελέχθησαν ἐν τῇ ὁδῷ, <sup>g</sup> here in Gospels.   
 τίς μείζων. 35. καὶ καθίσας <sup>h</sup> ἐφώνησε τοὺς δώδεκα, καὶ λέγει Several times in Acts and in Heb.   
 αὐτοῖς, “Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.” 36. Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ xii. 5.   
 αὐτῶν· καὶ <sup>i</sup> ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς· 37. “Ὃς ἂν <sup>1</sup> ἐν <sup>h</sup> vide at Mt. xx. 32   
 τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ j. Ch. v. 16.   
 ὃς ἂν <sup>1</sup> ἐμὲ δέξηται, <sup>2</sup> οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλάντά με.”   
 38. Ἀπεκρίθη δὲ <sup>3</sup> αὐτῷ ὁ Ἰωάννης, λέγων, <sup>8</sup> “Διδάσκαλε, εἰδόμεν   
 τινα τῷ ὀνόματί <sup>4</sup> σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν <sup>δ</sup>·   
 καὶ ἐκωλύσαμεν <sup>6</sup> αὐτόν, ὅτι οὐκ ἀκολουθεῖ <sup>δ</sup> ἡμῖν.” 39. Ὁ δὲ Ἰησοῦς   
 εἶπε, “Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ   
 τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσαί με. 40. ὃς γὰρ

<sup>1</sup> BDLΔ have *an* in both places, ΝC in the first place.

<sup>2</sup> So in CDΔΣ *al.* ΝBL have *δεχεται* (Tisch., W.H.).

<sup>3</sup> For *απεκ. δε* ΝΒΔ have *εφη* and omit *λεγων*.

<sup>4</sup> With *εν* prefixed in ΝBCDLΔΣ.

<sup>5</sup> This clause *ος . . . ημιν* is omitted in ΝBCLΔ, and treated as doubtful by modern editors. It may have been omitted to avoid redundancy (*vide* last clause, *στι ουκ*, etc.). But such redundancy is characteristic of Mk.

<sup>6</sup> *εκωλυομεν* in ΝBDLΔ, and *ηκολουθει* in ΝBCLΔ.

thinking His deep thoughts, they followed thinking their vain thoughts. The Master had noticed that something unusual was going on, divined what it was, and now asks.—Ver. 34. *ἐσιώπων*, they kept silent, ashamed to tell.—Ver. 35. *καὶ καθίσας*, etc.: every word here betokens a deliberate attempt to school the disciples in humility. The Master takes His seat (*καθίσας*), calls His scholars with a magisterial tone (*ἐφώνησεν*, for various senses in which used, *vide* references, Mt. xx. 32)—the *Twelve* (τοὺς δ.), called to an important vocation, and needing thorough discipline to be of service in it.—*εἴ τις θέλει*, etc.: the direct answer to the question under discussion—who the greatest? = greatness comes by humility (*ἔσχατος*), and service (*διάκονος*).—Ver. 36. The child, produced at the outset in Mt., is now brought on the scene (*λαβὼν*), not, however, as a model (that in x. 15), but as an object of kind treatment.—*ἐναγκαλισάμενος*: in Mk. only = taking it into His arms, to symbolise how all that the child represents should be treated.—Ver. 37. *δέξεται* in the first member of the sentence, *δέχεται* in the second; the former (aorist subjunctive with *ἂν*), the more regular in a clause expressing future possibility. Winer, xlii. 3b (a). The second member

of the sentence is not in the corresponding place in Mt., but is given in Mt. x. 40.

Vv. 38-41. A *reminiscence* (Lk. ix. 49-50). Probably an incident of the Galilean mission, introduced without connecting particle, therefore (Weiss) connection purely topical; suggested (Holtz., H. C.) to the evangelist by the expression *ἐπὶ τ. ὀνόματί μου* in ver. 37, answering to *ἐν τ. ὀ. σ.* in ver. 38.—*ἐκβάλλοντα δ.*: exorcists usually conjured with some name, Abraham, Solomon; this one used the name of Jesus, implying some measure of faith in His worth and power.—*ἐκωλύομεν*, imperfect, taken by most as implying repeated interdicts, but it may be the conative imperfect = we tried to prevent him.—*οὐκ ἠκολουθεῖ*, he did not follow us; the reason for the prohibition. The aloofness of the exorcist is represented as still continuing in the words *ὃς οὐκ ἀκολουθεῖ* (T. R.).—Ver. 39. Jesus disallows the interdict for a reason that goes deeper than the purely external one of the disciples = not of our company? well, but with us at heart.—*δυνήσεται ταχὺ*: points to moral impossibility: use of Christ's name in exorcism incompatible with hostile or inappreciative thought and speech of Him.—*ταχὺ* softens the assertion: not *soon*; he may do it, but

οὐκ ἔστι καθ' ὁμῶν,<sup>1</sup> ὑπὲρ ὁμῶν<sup>1</sup> ἔστιν. 41. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου,<sup>2</sup> ὅτι Χριστοῦ ἔστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ<sup>3</sup> τὸν μισθὸν αὐτοῦ. 42. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν<sup>4</sup> τῶν πιστευόντων εἰς ἐμέ,<sup>5</sup> καλὸν ἔστιν αὐτῷ μᾶλλον, ἀπόκοψον αὐτήν· καλὸν σοι ἔστι<sup>8</sup> κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,<sup>9</sup> ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, 44. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.<sup>10</sup> 45. καὶ ἔὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστι σοι<sup>11</sup> εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,<sup>12</sup> 46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.<sup>10</sup> 47. καὶ ἔὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἔστι<sup>13</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός,<sup>14</sup> 48. ὅπου ὁ

j Lk. xvii. 2.  
Acts xxviii.  
20. Heb.  
v. 2; xii. 1.

<sup>1</sup> ἡμῶν in both places in  $\Sigma$ BCD.

<sup>2</sup> ἐν ὀνοματι simply in BCL $\Sigma$  (W.H.), ἐν ὀν. μου in  $\Sigma$ DA (Tisch.).

<sup>3</sup> ὅτι before οὐ μὴ in  $\Sigma$ BCDLA.

<sup>4</sup> τούτων after μικρῶν in  $\Sigma$ BCDLA.

<sup>5</sup> εἰς ἐμε may come from Mt., though it is in  $\Sigma$ BL $\Sigma$ ; wanting in  $\Sigma$ D (Tisch., W.H.).

<sup>6</sup> μύλος ονικός in  $\Sigma$ BCDLA may be a conforming to Mt., but T.R. more probably conforms to Lk.

<sup>7</sup> σκανδαλίση in  $\Sigma$ BLA.

<sup>8</sup> ἔστιν σε in  $\Sigma$ BCLA.

<sup>9</sup> εἰσελθεῖν before εἰς in  $\Sigma$ BCDLA.

<sup>10</sup> Ver. 44 is wanting in  $\Sigma$ BCLA, some minusc. and verss., also ver. 46 (Tisch., W.H. om.).

<sup>11</sup> σε in  $\Sigma$ ABCLA.

<sup>12</sup> Omit εἰς το . . . ἀσβεστον  $\Sigma$ BCLA.

<sup>13</sup> σε ἔστιν in  $\Sigma$ B.

<sup>14</sup> τοῦ πυρός omit  $\Sigma$ BCLA (BL omit τὴν before γέενναν).

it will mean a change of mind, and disuse of my name.—Ver. 40. The counterpart truth to that in Mt. x. 30. Both truths, and easily harmonised. It is in both cases a question of tendency; a little sympathy inclines to grow to more, so also with a lack of sympathy. *Vide* on Mt. xii. 30.—Ver. 41 = Mt. x. 42, but a later secondary form of the saying: ποτήριον ὕδατος for π. ψυχροῦ, and ὅτι Χριστοῦ ἔστέ instead of εἰς ὄν. μαθητοῦ.

Vv. 42-48. After the episode of the exorcist the narrative returns to the discourse broken off at ver. 38. From receiving little children and all they represent, Jesus passes to speak of the sin of causing them to stumble.—Ver. 42. καλόν, etc.: well for him; rather = better. Each evangelist has his own word here: Mt. συμφέρει, Lk. (xvii. 2) λυσιτελεῖ; but Mk., according to the best attested

reading, has the strong phrase μύλος ὀνικός in common with Mt. He is content, however, with the expression "in the sea," instead of Mt.'s "in the deep part of the sea," the faithful reproduction, probably, of what Jesus actually said.—Ver. 43. The offender of the little ones is still more an offender against himself, hence the discourse by an easy transition passes to counsels against such folly. In Mk.'s version these are given in a most particular way, hand, foot and eye being each used separately to illustrate the common admonition. In Mt. hand and foot are combined. In the third illustration εἰς τὴν ζωὴν is replaced by εἰς τ. βασιλείαν τ. θ. The refrain: "where the worm, etc.," is repeated in T. R. with solemn effect after each example, but the best MSS. have it only after the third, vv 44, 46 being thus omitted (R. V.).

σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. 49. Πᾶς γὰρ  
 πυρὶ ἀλισθησεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθησεται.<sup>1</sup> 50. καλὸν τὸ  
 ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἁρτύσετε; <sup>Lk. xiv. 34. Col. iv. 6.</sup>  
 ἔχετε ἐν ἑαυτοῖς ἄλας,<sup>2</sup> καὶ εἰρηνεύετε ἐν ἀλλήλοις."

<sup>1</sup> This last clause is omitted in  $\aleph$ BL $\Delta$ , many minusc. (Tisch., W.H., *vide* below).

<sup>2</sup> ἄλα in  $\aleph$ ABDL $\Delta$ .

Vv. 49-50. *Salting inevitable and indispensable.* These verses appear only in Mk. as part of this discourse. The *logion* in ver. 50 corresponds to Mt. v. 13, Lk. xiv. 34-35.—Ver. 49 is a *crux interpretum*, and has given rise to great diversity of interpretation (*vide* Meyer, *ad loc.*). Three questions may be asked. (1) What is the correct form of the saying? (2) Was it spoken at this time by Jesus? (3) If it was, how is it to be connected with the previous context? As to (1) some important MSS. ( $\aleph$ BL $\Delta$  and the new Syr. Sin.) omit the second half of the sentence, retaining only "every one shall be salted with fire". D and some copies of the old Lat. omit the first part and retain the second. W. and H. retain only part 1. Weiss and Schanz think that the text must be taken in its entirety, and that part 2 fell out by *homocoteleuton*, or was omitted because of its difficulty. Holtzmann, H. C., is inclined to favour the reading of D. It is difficult to decide between these alternatives, though I personally lean to the first of the three, not only because of the weighty textual testimony, but, as against D, on account of the startling character of the thought, salted with fire, its very boldness witnessing for its authenticity. As to (2) I think it highly probable that such thoughts as vv. 49-50 contain were spoken at this time by Jesus. The two thoughts, salting inevitable and salting indispensable, were thoroughly apposite to the situation; a master teaching men in danger of moral shipwreck through evil passion, and unless reformed sure to prove unfit for the work to which they were destined. I cannot therefore agree with Holtzmann (H. C.) that Mk., misled by the word *πῦρ* in ver. 48, has brought in here a *logion* spoken at some other time. As to (3) I see no necessity to regard γὰρ, ver. 49, as binding us down to a close exclusive connection with ver. 48, requiring us to interpret ver. 49a thus: every one that does not cut off the offending member shall be *salted* by the fire of hell; itself quenchless, and not

destroying its victim, as it is the nature of ordinary fire to do, but rather preserving him for eternal torment, like salt. Thus viewed, ver. 49a is a mere comment on the words οὐ σβέννυται. The saying should rather be taken in connection with the whole course of thought in vv. 43-48, in which case it will bear this sense: "every one must be salted *somehow*, either with the unquenchable fire of gehenna, or with the fire of severe self-discipline. Wise is he who chooses the latter alternative." If we ignore the connection with ver. 48, and restrict πᾶς to the disciple-circle, this alternative rendering will be avoided, and the idea will be: every man who is to come to any good, will, must, be salted with fire. In that case, however, it is difficult to account for the unusual combination of salt and fire, whose functions are so opposed. 49b is of quite subordinate importance, merely at best a parabolic aid to thought. Grotius and others divide the sacrifices into two classes answering to the two forms of salting: burnt offerings typifying those consumed in hell, peace offerings those preserved by self-discipline.—Ver. 50 sets forth the other great truth: salting in the form of self-discipline *indispensable*.—καλὸν τὸ ἄλας, an excellent thing is salt; a most seasonable truth just then. What follows seems less so, as it stands in Mk.'s text. As spoken by Jesus, if we may assume that it was spoken on this occasion, it might come in quite naturally. The three thoughts in this verse: salt good, care must be taken that it lose not its virtue, have salt in yourselves, may be merely themes packed together in a single sentence, on which Jesus discoursed at length.—ἀναλον, ἄπ. λεγ. in N. T., used in later Greek; μωρανθῇ in Mt. and Lk.—ἔχετε ἐν ἑαυτοῖς ἄλα, have salt in yourselves. In the two former clauses disciples are thought of, as in Mt. v. 13, as themselves salt for the world. Here they are viewed as the subject of the salting process. They must be salted in order to be salt to the world, their



X. 1. ΚΑΚΕΙΘΕΝ<sup>1</sup> ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ<sup>2</sup> πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτοὺς. 2. Καὶ προσελθόντες οἱ<sup>3</sup> Φαρισαῖοι ἐπηρώτησαν<sup>4</sup> αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. 3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Τί ὑμῖν ἐνετείλατο Μωσῆς;” 4. Οἱ δὲ εἶπον, “Μωσῆς ἐπέτρεψε<sup>5</sup> βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.” 5. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν<sup>5</sup> αὐτοῖς, “Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν

<sup>1</sup> καὶ ἐκειθεν in ΞBCDΔ.

<sup>2</sup> καὶ instead of δια του in ΞBCL; περαν without καὶ in DΔ. The καὶ caused trouble to scribes, some omitted it after Mt., some substituted δια του as in T.R.

<sup>3</sup> BLD omit οἱ (added here as usual), and ΞBCDΔ have the imperfect ἐπηρώτων instead of the aorist so often substituted for it in T.R. (again in ver. 10).

<sup>4</sup> ἐπέτρεψεν M. in ΞBDLΔ.

<sup>5</sup> For καὶ . . . εἶπεν read with ΞBCLΔ ο δε ι. εἶπεν.

ulterior vocation. Meantime a more immediate effect of their being salted is pointed out in the closing words.—εἰρηνεύετε ἐν ἀλλήλοις: be at peace with one another; which they were not. The cause of dispeace was ambition. The salting would consist in getting rid of that evil spirit at whatever cost.—εἰρηνεύετε: a Pauline word, remarks Holtz. (H. C.). True, but why not also a word of Jesus? certainly very apposite to the occasion.

Note.—Salting of disciples imports suffering pain, but is not to be confounded with the cross-bearing of faithful disciples (viii. 34). The former is the discipline of self-denial necessary to make a man a follower of Christ worthy of the name. The latter is the tribulation that comes on all who follow closely in the footsteps of Christ. The one is needful to make us holy, the other overtakes us when and because we are holy.

CHAPTER X. MARRIAGE QUESTION. LITTLE CHILDREN. QUEST AFTER ETERNAL LIFE. TWO SONS OF ZEBEDEE, BARTIMAEUS.—Ver. 1. *The departure from Galilee* (Mt. xix. 1).—ἐκεῖθεν ἀναστὰς, as in vii. 24, q.v.; there, of a departure from Galilee which was followed by a return (ix. 33), here, of a final departure, so far as we know. Beza finds in the expression a Hebraism—to sit is to remain in a place, to rise is to depart from it. Kypke renders, *et inde discedens*, and gives classic examples of the usage.—εἰς τὰ ῥια τ. ἰ. καὶ πέραν, etc., into the borders of Judaea and of Peraea; how reached not indicated. The reading of T. R. διὰ τοῦ πέραν τ. ἰ. gives the route. Vide on Mt., *ad loc.*, where the

καὶ (of ΞBCL) is omitted.—συμπορεύονται πάλιν, crowds again gather.—ὄχλοι, plural; here only, with reference to the different places passed through.—ὡς εἰώθει, as He was wont; remarked on, because the habit had been suspended for a season during which the whole attention of Jesus had been devoted to the Twelve. That continues to be the case *mainly* still. In every incident the Master has an eye to the lesson for the disciples. And the evangelist takes pains to make the lesson prominent. Possibly his incidents are selected and grouped with that in view: marriage, children, money, etc. (so Weiss in Meyer).—ἐδίδασκεν, He continued *teaching*, so also in vi. 34. In both places Mt. (xiv. 14, xix. 2) speaks of *healing*. Yet Mk.'s Gospel is a gospel of *acts*, Mt.'s of *words*. Each is careful to make prominent, in general notices, what he comparatively neglects in detail.

Vv. 2-12. *The question of divorce* (Mt. xix. 3-12).—ἀπολῦσαι: the question is put absolutely, the qualifying clause κατὰ πᾶσαν αἰτίαν in Mt. being omitted. Thus put the question presupposes knowledge of Christ's high doctrine as to marriage, and is an attempt to bring Him into collision with the Mosaic law, as absolutely interdicting what it allowed.—Ver. 3. τί ὑμῖν ἐνετείλατο M.: here Jesus has in view not what Moses *allowed* in Deut. xxiv. 1, but what he in *Genesis* enjoined as the ideal state of things (Moses from the Jewish point of view author of the Pentateuch and all its legislation). They naturally supposed He had in view the former (ver. 4).—Ver. 5



ἐντολὴν ταύτην· 6. ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός.<sup>1</sup> 7. ‘ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,<sup>2</sup> 8. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.’ ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. 9. ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.” 10. Καὶ ἐν τῇ οἰκίᾳ<sup>3</sup> πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν<sup>4</sup> αὐτόν. 11. καὶ λέγει αὐτοῖς, “Ὁς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν· 12. καὶ ἐὰν γυνὴ<sup>5</sup> ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ<sup>6</sup> γαμηθῇ ἄλλω,<sup>5</sup> μοιχᾶται. 13. Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἀψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.<sup>6</sup> 14. ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησε, καὶ εἶπεν αὐτοῖς, “Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ<sup>7</sup> μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ

<sup>1</sup> Omit ο θεος **℣**BCLΔ. D has ο θ., and omits αὐτους (W.H. omit ο θ. and bracket αὐτους).

<sup>2</sup> καὶ προσκ. . . αὐτον, omitted in **℣**B, is probably an addition from Mt. or Sept.

<sup>3</sup> εἰς τὴν οἰκίαν in **℣**BDLΔ.

<sup>4</sup> οἱ μαθ. περὶ τούτου ἐπηρωτων in **℣** (τούτων) BCLΔ (Tisch., W.H.).

<sup>5</sup> For γυνὴ απ. **℣**BCLΔ have αὐτὴ ἀπολυσσασα without καὶ, and for γαμηθῇ ἄλλω, γαμῆσῃ ἄλλον (so also D: Tisch., W.H.).

<sup>6</sup> **℣**BCLΔ have αὐτων before ἀψηται, ἐπετιμῆσαν for ἐπιτιμων, and αὐτοῖς for τοῖς προσφέρουσι (W.H.).

<sup>7</sup> BΔΣ omit καὶ, which comes from parall., and weakens the force of the words. *Vide* below.

Both evangelists, while varying considerably in their reports, carefully preserve this important *logion* as to legislation conditioned by the *sklerokardia*.—ταύτην: at the end, with emphasis; *this* particular command in contradiction to the great original one.—Ver. 6: “But from the beginning of the creation (it runs) ‘male and female made He them,’” ἄρσεν καὶ, etc., being a quotation from Sept. (Gen. i. 27), vv. 7, 8 being another (*vide* Gen. ii. 24), with Christ’s comment in the last clause of ver. 8 and in ver. 9 appended. On the import of the words *vide* in Mt., *ad loc.*—Vv. 10-12 report as spoken to the Twelve *in the house* (as opposed to the *way* in which the Pharisees are supposed to have encountered Jesus) what in Mt.’s version appears as the last word to the interrogants (ver. 9). Two variations are noticeable: (1) the absence of the qualifying clause εἰ μὴ ἐπὶ πορνείᾳ, and (2) the addition of a clause (ver. 12) stating the law in its bearing on the woman = if she put away her husband and marry another, she is an adulteress.

In the former case Mk. probably reports correctly what Christ said, in the latter he has added a gloss so as to make Christ’s teaching a guide for his Gentile readers. Jewish women could not divorce their husbands. The ἐπ’ αὐτήν at the end of ver. 11 may mean either against, to the prejudice of, her (the first wife), or with her (the second). The former view is taken by the leading modern exegetes, the latter by Victor Ant., Euthy., Theophy., and, among moderns, Ewald and Bleek.

Vv. 13-16. *Suffer the children* (Mt. xix. 13-15, Lk. xviii. 15-17).—Ver. 13. παιδία as in Mt. Lk. has βρέφη = infants carried in arms. Note the use of the compound προσέφερον; elsewhere the simple verb. The word is commonly used of sacrifices, and suggests here the idea of *dedication*.—ἀψηται, *touch*, merely, as if that alone were enough to bless; prayer mentioned in Mt.—τοῖς προσφέρουσιν (T. R.), probably interprets the αὐτοῖς (W.H.) after ἐπετίμῆσαν.—Ver. 14. ἡγανάκτησε, “was moved with indignation” (R. V.) is too strong,

Θεοῦ· 15. ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.” 16. Καὶ ἐναγκαλισάμενος αὐτά, τιθεὶς τὰς χεῖρας ἐπ’ αὐτά, ὑψόλογε αὐτά.<sup>1</sup>

17. Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, “Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;” 18. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 19. τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης<sup>2</sup>· μὴ κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” 20. Ὁ δὲ ἀποκριθεὶς εἶπεν<sup>3</sup> αὐτῷ, “Διδάσκαλε, ταῦτα

a cf. Ch. xiv.  
67. Lk. xx.  
17; xxii. 61.

πάντα ἐφύλαξάμην ἐκ νεότητός μου.” 21. Ὁ δὲ Ἰησοῦς \*ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, “Ἐν σοὶ<sup>4</sup> ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς<sup>5</sup> πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν

<sup>1</sup> Instead of *τιθεὶς* . . . *ὑψόλογε αὐτα* **NBCLΔ** have *κατέυλογε τιθεὶς τὰς χεῖρας ἐπ. αὐτα* (Tisch., W.H.).

<sup>2</sup> *μὴ φονεύσης* before *μὴ μοιχεύσης* in **BCΔ** (W.H. text).

<sup>3</sup> For *ο δὲ ἀποκ. εἶπεν* **NBCΔ** have *ο δὲ εἶπεν*.

<sup>4</sup> *σε* in **NBCΔ**.

<sup>5</sup> **ΒΔ** *al.* omit *τοῖς* (W.H. in brackets).

“was much displeased” (A. V.) is better, “was annoyed” is better still (“ward unwilling,” Weizsäcker).—*μὴ κωλύετε, καὶ οὐ μὴ ἐκπορεύεσθαι* is much better left out: suffer them to come; do not hinder them; an expressive *asyndeton*. This saying is the main point in the story for the evangelist, hence the imperfects in ver. 13. It is another lesson for the still spiritually crude disciples.—Ver. 15 answers to Mt. xviii. 3. As Jesus gave several lessons on humility and kindred virtues, in Capernaum, here, and on the way to Jericho (x. 35 f.), it is not to be wondered at if the sayings spoken in the several lessons got somewhat mixed in the tradition. It does not greatly matter when they were uttered. The thing to be thankful for is their preservation.—Ver. 16. *ἐναγκαλισάμενος*, as in ix. 36. Jesus took each child in His arms, one by one, and blessed it: *κατεύλογε*, imperfect. The process would last a while, but Jesus would not soon weary in such work. The compound verb *κατεύλογε* (**NBCL**, etc.), here only, has intensive force like *καταφιλέω* in Mt. xxvi. 49 (*vide* notes there and Maclear in C. G. T.).

Vv. 17-27. *Quest after eternal life* (Mt. xix. 16-30, Lk. xviii. 18-30).—Ver. 17. *ἐκπορευομένου α. εἰς ὁδόν*: the incident to be related happens as Jesus is coming out from some house into the highway, at what precise point on the

journey Mk. neither knows nor cares. The didactic significance of the story alone concerns him.—*διδάσκαλε ἀγαθέ*: that the epithet *ἀγαθός* was really used by the man is highly probable. *Vide* on Mt.—Ver. 18. *τί με λέγεις ἀγαθόν*: on the import of this question *vide* notes on Mt.—Ver. 19. The commandments of the second table enumerated are expressed by subjunctives with *μὴ*, instead of future indicatives with *οὐ*. While Mt. has the supernumerary, “love thy neighbour,” Mk. has *μὴ ἀποστερήσης*, which probably has in view the humane law in Deut. xxiv. 14, 15, against oppressing or withholding wages from a hired servant; a more specific form of the precept: love thy neighbour as thyself, and a most apposite reminder of duty as addressed to a wealthy man, doubtless an extensive employer of labour. It should be rung in the ears of all would-be Christians, in similar social position, in our time: defraud not, underpay not.—Ver. 21. *ἡγάπησεν α.*: on the import of the statement in reference to the man *vide* on Mt. Jesus loved this man. Grotius remarks: Jesus loved not virtues only, but *seeds of virtues* (“et semina virtutum”). Field (*Otium Nor.*) renders “caressed”. Bengel takes *ἐμβλέψας ἡγάπησεν* as *a ἐν διὰ δυοῖν*, and renders, *amananter aspexit* = lovingly regarded him—*ἐν σε ὑστερεῖ*. In Mk. Jesus, not the inquirer, remarks on the

οὐρανῷ · καὶ δεῦρο, ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.”<sup>1</sup> 22. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος · ἦν γὰρ ἔχων κτήματα πολλά. 23. Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, “Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.” 24. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, “Τέκνα, πῶς <sup>b</sup>δυσκόλόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν<sup>2</sup> εἰς τὴν <sup>b</sup>here only βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς<sup>3</sup> τρυμαλιᾶς τῆς<sup>3</sup> ραφίδος εἰσελθεῖν,<sup>4</sup> ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” 26. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς,<sup>5</sup> “Καὶ τίς δύναται σωθῆναι;” 27. Ἐμβλέψας δὲ<sup>6</sup> αὐτοῖς ὁ Ἰησοῦς λέγει, “Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ<sup>7</sup> Θεῷ · πάντα γὰρ δυνατὰ ἐστι<sup>8</sup> παρὰ

<sup>1</sup> *αρας τ. σ.* is a gloss from Ch. viii. 34, omitted in *℣BCDΔ*.

<sup>2</sup> *τους πεπ.* . . . *χρημασιν* is a gloss wanting in *℣BD*; *vide* below. Omission by similar ending (Alford) is abstractly possible.

<sup>3</sup> *της* is found in B in both places (W.H. margin), but omitted in many uncials.

<sup>4</sup> *διελθεῖν* in some copies (W.H.).

<sup>5</sup> *αυτον* in *℣BCΔ*.

<sup>6</sup> Omit *δε* *℣BCΔ*.

<sup>7</sup> Omit *τω* *℣BCΔ*. B omits the second *τω* at end of sentence (W.H. in brackets).

<sup>8</sup> *εστι* omitted in *℣BC al.*; more expressive without.

lack; in Mt. the reverse is the fact: the man is conscious of his defect, an important point in his spiritual condition.—*δεῦρο*, etc.: from the invitation to join the disciple band Weiss (Meyer) infers that the incident must have happened before the circle of the Twelve was complete. He may have been meant to take the place of the traitor. The last clause in T. R. about the cross is an obvious gloss by a scribe dominated by religious commonplaces.—Ver. 22. *στυγνάσας*: in Mt. xvi. 3, of the sky, here, of the face, *λυπούμενος*, following, referring to the mind: with sad face and heavy heart.

Vv. 23-27. *The moral of the story given for the benefit of the disciples, περιβλεψάμενος* (iii. 5, 34), looking around, to see what impression the incident had made on the Twelve.—*πῶς* = *ἀληθῶς*, Euthy.—*πῶς δυσ.*, with what difficulty!—*τὰ χρήματα*, wealth collectively held by the rich class (Meyer).—Ver. 24. *ἐθαμβοῦντο*, were confounded.—*πάλιν ἀποκριθεὶς* prepares us for repetition with unmitigated severity, rather than toning down, which is what we have in T. R., through the added words, *τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν*, suggesting an idea more worthy of a scribe than of Jesus; for it is not merely difficult but impossible for

one *trusting* in riches to enter the Kingdom. Yet this is one of the places where the Sin. Syriac agrees with the T. R.—Ver. 25. In this proverbial saying the evangelists vary in expression in reference to the needle and the needle-eye, though one might have looked for stereotyped phraseology in a proverb. The fact points to different Greek renderings of a saying originally given in a Semitic tongue.—*τρυμαλιᾶς*, from *τρύω*, to rub through, so as to make a hole. According to Furrer, proverbs about the camel and the needle-eye, to express the impossible, are still current among the Arabs. *E.g.*, “hypocrites go into paradise as easily as a camel through a needle-eye”; “He asks of people that they conduct a camel through a needle-eye” (*Wanderungen*, p. 339).—Ver. 26. The disciples, amazed, ask: *καὶ τίς δύναται σωθῆναι; τίς ἄρα*, etc., in Mt. The *καὶ* resumes what has been said, and draws from it an inference meant to call its truth in question (Holtz., H. C.) = who, in that case, can be saved?—Ver. 27. This saying is given diversely in the three parallels; most pithily in Mt., and perhaps nearest to the original. For the meaning *vide* on Mt.

Vv. 28-31. *Peter's question* (Mt. xix.

τῷ Θεῷ.” 28. Καὶ ἤρξατο ὁ Πέτρος λέγειν<sup>1</sup> αὐτῷ, “Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν<sup>2</sup> σοι.” 29. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,<sup>3</sup> “Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,<sup>4</sup> ἢ γυναῖκα,<sup>5</sup> ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἑμοῦ καὶ<sup>6</sup> τοῦ εὐαγγελίου, 30. ἐὰν μὴ λάβῃ c Rom. iii. 26; viii. 18. ἑκατονταπλασίονα νῦν ἐν τῷ \*καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας<sup>7</sup> καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶην αἰώνιον. 31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.”

32. \*ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ<sup>8</sup> ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· 33. “Ὅτι, ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

<sup>1</sup> λέγειν before ο Π. and without καὶ before ηρξ. in ΞBCD.

<sup>2</sup> ἠκολουθήκαμεν in BCD.

<sup>3</sup> For αποκ. . . . εἶπεν ΞBD cop. have εφη ο Ι.

<sup>4</sup> μητέρα η πατέρα in BCD.

<sup>5</sup> ΞBDD omit η γυναῖκα, which probably comes from Lk.

<sup>6</sup> καὶ ἐνεκεν in ΞCDD (W.H. in brackets).

<sup>7</sup> So in BD, but Ξ<sup>a</sup>CD have μητέρα, a correction (W.H. margin).

<sup>8</sup> οἱ δε in ΞBCLΔ; not understood, therefore καὶ substituted in late uncials.

27-30, Lk. xviii. 28-30).—Ver. 28 introduces the episode without any connecting word such as τότε in Mt. Ἰδού betrays self-consciousness, also the following ἡμεῖς. Yet, with all his self-consciousness, Peter, in Mk.'s account, has not courage to finish his question, stopping short with the statement of fact on which it is based = behold! *we* have left all and followed Thee?—ἀφήκαμεν, aorist, refers to an act done once for all, ἠκολουθήκαμεν, to an abiding condition.—Ver. 29. Jesus, seeing Peter's meaning, proceeds to give, first, a generous answer, then a word of warning. In the enumeration of persons and things forsaken, “wife” is omitted in important MSS. (W.H.). The omission is true to the delicate feeling of Jesus. It may have to be done, but He would rather not say it.—τοῦ εὐαγγελίου: a gloss to suit apostolic times and circumstances.—Ver. 30. νῦν: the present time the sphere of compensation; ἑκατονταπλασίονα (Lk. viii. 8): the measure characteristically liberal; μετὰ διωγμῶν: the natural qualification, seeing it is in this

world that the moral compensation takes place, yet not diminishing the value of the compensation, rather enhancing it, as a relish; a foreshadowing this, perhaps a transcript, of apostolic experience.—Ver. 31. On this apothegm *vide* on Mt.

Vv. 32-34. *Third prediction of the Passion* (Mt. xx. 17-19, Lk. xviii. 31-34).—Ver. 32. εἰς Ἱεροσόλυμα, to Jerusalem! The fact that they were at last on the march for the Holy City is mentioned to explain the mood and manner of Jesus.—προάγων: Jesus in advance, all the rest following at a respectful distance.—ἐθαμβοῦντο: the astonishment of the Twelve and the fear of others (οἱ ἀκολ. ἐφοβοῦντο) were not due to the fact that Jesus had, against their wish, chosen to go to Jerusalem in spite of apprehended danger (Weiss). These feelings must have been awakened by the *manner* of Jesus, as of one labouring under strong emotion. Only so can we account for the fear of the crowd, who were not, like the Twelve, acquainted with Christ's forebodings of death. Memory and expectation were both active at that



καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34. καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ,<sup>1</sup> καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ<sup>2</sup> ἀναστήσεται.”

35. Καὶ <sup>4</sup>προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ <sup>d here only</sup> Ζεβεδαίου, λέγοντες,<sup>3</sup> “Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν,<sup>4</sup> ποιήσῃς ἡμῖν.” 36. Ὁ δὲ εἶπεν αὐτοῖς, “Τί θέλετε ποιῆσαί με<sup>5</sup> ὑμῖν;” 37. Οἱ δὲ εἶπον αὐτῷ, “Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου<sup>6</sup> καὶ εἰς ἐξ εὐωνύμων σου<sup>7</sup> καθίσωμεν ἐν τῇ δόξῃ σου.” 38. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ<sup>8</sup> τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;” 39. Οἱ δὲ εἶπον αὐτῷ, “Δυνάμεθα.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Τὸ μὲν<sup>9</sup> ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· 40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου,<sup>10</sup> οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.” 41. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν

<sup>1</sup> ἐμπτύσουσιν in first place, μαστιγ. second, in  $\aleph$ BCLΔ.

<sup>2</sup> μετὰ τρεῖς ἡμέρας in  $\aleph$ BCDLΔ.

<sup>3</sup>  $\aleph$ BCDLΔ add αὐτῷ.

<sup>4</sup>  $\aleph$ ABCLΔ add σε.

<sup>5</sup> For ποιῆσαι με B has με ποιήσω. CD correct by omitting με, A1ΔΣ by changing into infinitive with accusative as in T.R.

<sup>6</sup> σου ἐκ δεξιῶν in  $\aleph$ BCLΔ.

<sup>7</sup> ἐξ ἀριστερῶν (without σου) in BLΔ.

<sup>8</sup> ἡ in  $\aleph$ BCDLΔ.

<sup>9</sup> μὲν wanting in  $\aleph$ BCLΔ. T.R. is a grammatical correction.

<sup>10</sup> ἡ for καί, and μου after εὐων. omitted, in  $\aleph$ BDLΔ. Besides these ACΣ al. omit second μου.

moment, producing together a high-strung state of mind: Peraea, John, baptism in the Jordan, at the beginning; Jerusalem, the priests, the cross, at the end! Filled with the varied feelings excited by these sacred recollections and tragic anticipations, He walks alone by preference, step and gesture revealing what is working within and inspiring awe — “muthig und entschlossen,” Schanz; with “majesty and heroism,” Morison; “tanto animo tantâque alacritate,” Elsner; “more intrepiditatis,” Grotius. This picture of Jesus in advance on the way to Jerusalem is one of Mk.’s realisms.—Ver. 33. ὅτι ἰδοὺ, etc.: the third prediction has for its specialties delivery to the Gentiles (τοῖς ἔθνεσι), and an exact specification of the indignities to be endured: mocking, spitting, scourging. Jesus had been thinking of these things before He spoke of them; hence the excitement of His manner.

Vv. 35-45. *The sons of Zebedee* (Mt.

xx. 20-28), showing the comic side of the drama.—Ver. 35. In Mk., James and John speak for themselves: Διδάσκαλε θέλομεν, etc. In Mt. the mother speaks for them.—Ver. 36. τί θέλετέ με ποιῆσω: this reading of B is accredited by its very grammatical peculiarity, two constructions being confused together; an accusative (με) followed, not as we expect by the infinitive, ποιῆσαι (T. R.), but by the subj. delib., ποιήσω.—Ver. 38. τὸ βάπτισμα: in Mk. there is a double symbolism for the Passion, a cup and a baptism; in Mt.’s true text only the former. The cup is an Old Testament emblem; the baptism not so obviously, yet it may rest on Ps. xlii. 7. lxi. 2, cxxiv. 4-5. The conception of Christian baptism as baptism into death is Pauline (Rom. vi.).—Ver. 40. ἡτοίμασται stands alone in Mk. without the reference to the Father, which is in Mt.—Ver. 42. οἱ δοκοῦντες ἄρχειν, those who pass for, are esteemed as, rulers: “quos gentes habent et agnoscunt” (Beza); “qui

περὶ Ἰακώβου καὶ Ἰωάννου. 42. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς<sup>1</sup> λέγει αὐτοῖς, “Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43. οὐχ οὕτω δὲ ἔσται<sup>2</sup> ἐν ὑμῖν· ἀλλ’ ὅς ἐάν θέλῃ γενέσθαι μέγας<sup>3</sup> ἐν ὑμῖν, ἔσται διάκονος ὑμῶν<sup>4</sup>. 44. καὶ ὅς ἂν θέλῃ ὑμῶν γενέσθαι<sup>4</sup> πρῶτος, ἔσται πάντων δοῦλος· 45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”

46. Καὶ ἔρχονται εἰς Ἱεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς<sup>5</sup> Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.<sup>5</sup> 47. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός<sup>6</sup> ἔστιν, ἤρξατο κρᾶζειν καὶ λέγειν, “Ὁ υἱὸς<sup>7</sup> Δαβίδ, Ἰησοῦ, ἐλέησόν με.” 48. Καὶ ἐπιτίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, “Υἱὲ Δαβίδ, ἐλέησόν με.” 49. Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι<sup>8</sup>· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, “Θάρσει· ἔγειραι,<sup>9</sup> φωνεῖ σε.” 50. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς<sup>10</sup> ἦλθε πρὸς τὸν Ἰησοῦν·

<sup>1</sup> καὶ προσκαλ. αὐτοὺς ο I. in ΞBCDLΔ. <sup>2</sup> ἔστιν in ΞBCDLΔ Lat. vet. Vulg

<sup>3</sup> μέγας γεν. in ΞBCLΔ, also ὡμῶν διακ. <sup>4</sup> ἐν ὑμῖν εἶναι in ΞBCLΔ.

<sup>5</sup> For υἱὸς . . . προσαιτῶν ΞBLΔ have ο υἱὸς T. B. τυφλὸς προσαιτῆς εκαθ. παρα τὴν ὁδὸν (Tisch., W.H.).

<sup>6</sup> Ναζαρηνοῦ in BLΔ. B places ἔστιν after Ἰησοῦς.

<sup>7</sup> υἱε (for ο υ.) in ΞBCLΣ.

<sup>8</sup> φωνήσατε αὐτὸν in ΞBCLΔ changed in T.R. into the more commonplace αὐτὸν φωνηθῆναι.

<sup>9</sup> ἐγειρε in ΞABCDLΔΣ.

<sup>10</sup> A tame substitute for ἀναπηδησας in ΞBDLΔ, so characteristic of Mk.

honorem habent imperandi” (Grotius). Some, e.g., Palaiet, regard δοκοῦντες as redundant, and take the phrase in Mk. as = Mt.’s οἱ ἄρχοντες. Kypke resolves it into οἱ ἐκ δόγματός τινος ἄρχοντες = “qui constituti sunt ut imperent”.—Ver. 43. ἔστιν (W.H.), is; the “is” not of actual fact, but of the ideal state of things.—Ver. 45. Vide on Mt.

Vv. 46-52. Bartimaeus (Mt. xx. 29-34, Lk. xviii. 35-43).—Ver. 46. ἔρχονται, historical present for effect. Jericho an important place, and of more interest to the narrator; the last stage on the journey before arriving at Jerusalem (Weiss in Meyer).—ἐκπορευομένου α.: Jesus mentioned apart as the principal person, or as still going before, the disciples and the crowd mentioned also, as they have their part to play in the sequel, πορευομένων understood.—ὄχ. ἱκανοῦ: not implying that the crowd was

of very moderate dimensions, but = a large crowd, as we say colloquially “pretty good” when we mean “very good”. This use of ἱκανός probably belonged to the colloquial Greek of the period. Vide Kennedy, Sources of N. T. Greek, p. 79.—ὁ υἱὸς T. B. Mk. knows the name, and gives both name, Bartimaeus, and interpretation, son of Timaeus.—Ver. 47. υἱὲ Δαβίδ: this in all three narratives, the popular name for Messiah.—Ver. 49. φωνήσατε, φωνοῦσι, φωνεῖ: no attempt to avoid monotony out of regard to style. It is the appropriate word all through, to call in a loud voice, audible at a distance, in the open air (vide ix. 35).—θάρσει, ἐγειρε, φωνεῖ, courage, rise, He calls you; pithy, no superfluous words, just how they would speak.—Ver. 50. Graphic description of the beggar’s eager response—mantle thrown off, jumping to his feet, he

51. καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς,<sup>1</sup> “Τί θέλεις ποιήσω σοί<sup>2</sup> ;”  
 Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, “Ῥαββονί, ἵνα ἀναβλέψω.” 52. Ὁ δὲ<sup>3</sup>  
 Ἰησοῦς εἶπεν αὐτῷ, “Ὑπαγε· ἡ πίστις σου σέσωκέ σε.” καὶ  
 εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ<sup>4</sup> ἐν τῇ ὁδῷ.

XI. 1. ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ,<sup>5</sup> εἰς Βηθφαγὴ καὶ  
 Βηθανίαν<sup>6</sup> πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν  
 αὐτοῦ, 2. καὶ λέγει αὐτοῖς, “Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι  
 ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον,  
 ἐφ’ ὃν οὐδεὶς<sup>7</sup> ἀνθρώπων κεκάθικε<sup>8</sup>. λύσαντες αὐτὸν ἀγάγετε.<sup>9</sup>  
 3. καὶ ἕαν τις ὑμῖν εἴπῃ, τί ποιεῖτε τοῦτο; εἶπατε, Ὅτι<sup>10</sup> ὁ κύριος

<sup>1</sup> αὐτῷ ο I. εἶπεν in ΞBCDLΔ.

<sup>2</sup> τι σοι θέλεις ποιήσω in ΞBCLΔ, obviously preferable to the smooth reading in T.R.

<sup>3</sup> καὶ ο I. in BLD cop. (W.H.).

<sup>4</sup> αὐτῷ for τῷ I. in ΞABCDLΔ *al.* Lat. vet. Vulg.

<sup>5</sup> Ἱερουσαλήμ is not used in Mk. The true form here is Ἱεροσόλυμα as in ΞBCD<sup>1</sup> ΔΣ.

<sup>6</sup> D vet. Lat. Vulg. have simply καὶ εἰς Βηθανίαν which Tisch. adopts. The reading in T.R. is supported by ΞABCLΔΣ *al.*

<sup>7</sup> Add οὐπω, following οὐδεὶς in BLD; after ἀνθρώπων in ΞC, before οὐδεὶς in KΠΣ (W.H. order 1, Tisch. 2).

<sup>8</sup> ἐκάθισεν in ΞBCLΔ.

<sup>9</sup> λύσατε α. καὶ φέρετε in ΞBCLΔ. The T.R. conforms to Lk.

<sup>10</sup> Omit ὅτι with BD vet. Lat.

comes, runs, to Jesus. Though blind he needs no guide (Lk. provides him with one); led by his ear.—Ver. 51. τί σοι θέλεις, etc.: what do you want: alms or sight?—ῥαββονί: more respectful than Rabbi (here and in John xx. 16).—ἵνα ἀναβλέψω: sight, of course, who would think of asking an alms of One who could open blind eyes!

CHAPTER XI. ENTRY INTO JERUSALEM. OTHER INCIDENTS. VV. 1-II. The solemn entry (Mt. xxi. 1-II; Lk. xix. 29-44).—Ver. 1. It is first stated generally that they approach Jerusalem, then Bethphage and Bethany are named to define more exactly the whereabouts. Both villages named; partly because close together, partly because, while Bethphage was the larger and better known place, and therefore might have stood alone as an indication of locality, Bethany was the place where the colt was to be got.—Ver. 2. κατέναντι ὑ., opposite you. This adverb (from κατὰ ἑναντι) is not found in Greek authors, but occurs frequently in Sept.—ἐφ’ ὃν οὐδεὶς οὐπ. ἀν. ἐκάθισεν: this point, that the colt

had never been used, would seem of vital importance afterward, from the Christian point of view, and one cannot wonder that it took a sure place in the tradition, as evinced by the narrative in Mk. followed by Lk. But it is permissible to regard this as an expansion of what Jesus actually said. The idea underlying is that for sacred purposes only unused animals may be employed (*vide* Numb. xix. 2, 1 Sam. vi. 7).—λύσατε, φέρετε: aorist and present; the former denoting a momentary act, the latter a process.—Ver. 3. ὁ κύριος α. χ. ἔχει, the Master hath need of him. *Vide* on this at Mt. xxi. 3.—καὶ εὐθὺς, etc., and straightway He returneth him (the colt) again.—πάλιν, a well-attested reading, clearly implies this meaning, *i.e.*, that Jesus bids His disciples promise the owner that He will return the colt without delay, after He has had His use of it. So without hesitation Weiss (in Meyer) and Holtzmann (H. C.). Meyer thinks this a paltry thing for Christ to say, and rejects πάλιν as an addition due to misunderstanding. Biassed by

αὐτοῦ χρειαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ<sup>1</sup> ὧδε.” 4. Ἀπῆλθον δέ,<sup>2</sup> καὶ εὗρον τὸν<sup>3</sup> πῶλον δεδεμένον πρὸς τὴν<sup>3</sup> θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. 5. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, “Τί ποιεῖτε λύοντες τὸν πῶλον;” 6. Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο<sup>4</sup> ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. 7. καὶ ἤγαγον<sup>5</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον<sup>6</sup> αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτῷ.<sup>7</sup> 8. πολλοὶ δὲ<sup>8</sup> τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας<sup>9</sup> ἔκοπτον<sup>10</sup> ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν.<sup>10</sup> 9. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες,<sup>11</sup> “Ὡσαννά· εὐλογημένος ὁ

<sup>1</sup> ἀποστελλει in very many uncials. The most important various reading is πάλιν after ἀποστελλει in  $\aleph$ BC\*DL $\Delta$  al. Orig.; doubtless a true reading, though omitted for harmonistic reasons in many copies. B places αὐτον last, ἀποσ. πάλιν α. (W.H. marg.).

<sup>2</sup> καὶ ἀπῆλθον in  $\aleph$ BL $\Delta$ .

<sup>3</sup> BDL omit τον before πωλον ( $\aleph$ CD have it, Tisch.), and BL $\Delta$  omit την before θυραν (in  $\aleph$ CD, Tisch.).

<sup>4</sup> εἶπεν in  $\aleph$ BCL $\Delta$ .

<sup>5</sup> φερουσιν instead of ἤγαγον (from parall.) in  $\aleph$ BL $\Delta$ .

<sup>6</sup> ἐπιβαλλουσι in  $\aleph$ BCDL $\Delta$  for ἐπέβαλον, which conforms to ἤγαγον.

<sup>7</sup> ἐπ αὐτον in  $\aleph$ BCDL $\Delta$ .

<sup>8</sup> καὶ πολλοὶ in  $\aleph$ BCL $\Delta$ .

<sup>9</sup> στιβάδας in most uncials ( $\aleph$ BDL $\Delta$ , etc.).

<sup>10</sup> For ἐκοπτον . . . ὁδον (cf. Mt.)  $\aleph$ BL $\Delta$  have simply κοψάντες ἐκ τῶν ἀγρῶν.

<sup>11</sup> Omit λέγοντες  $\aleph$ BCL $\Delta$ .

the same sense of decorum—"below the dignity of the occasion and of the Speaker"—the Speaker's Comm. cherishes doubt as to πάλιν, sheltering itself behind the facts that, while the MSS. which insert "again" are generally more remarkable for omissions than additions, yet in this instance they lack the support of ancient versions and early Fathers. I do not feel the force of the argument from decorum. It judges Christ's action by a conventional standard. Why should not Jesus instruct His disciples to say "it will be returned without delay" as an inducement to lend it? Dignity! How much will have to go if that is to be the test of historicity! There was not only dignity but humiliation in the manner of entering Jerusalem: the need for the colt, the use of it, the fact that it had to be borrowed all enter as elements in the lowly state of the Son of Man. On the whole subject *vide* notes on Mt. This is another of Mk.'s realisms, which Mt.'s version obliterates. Field (*Otium Nor.*), often bold in his interpretations, here succumbs

to the decorum argument, and is biased by it against the reading πάλιν contained in so many important MSS. (*vide* above).—Ver. 4. ἀμφόδου (ἀμφοδον and -ος from ἀμφί and ὁδός, here only in N. T.), the road round the farmyard. In Jer. xvii. 27, Sept., it seems to denote some part of a town: "the palaces of Jerusalem" (R. V.).—Vv. 5-6. Mk. tells the story very circumstantially: how the people of the place challenged their action; how they repeated the message of Jesus; and the satisfactory result. Mt. (xxi. 6) is much more summary.—Ver. 8. στιβάδας (στιβάς from στείβω, to tread, hence anything trodden, such as straw, reeds, leaves, etc.; here only in N. T.); "layers of leaves," R. V., margin; or layers of branches (κλάδους, Mt.) obtained, as Mk. explains, by cutting from the fields (κόψαντες ἐκ τ. ἀγρῶν).—στοιβάς (στοιβάδας, T. R.) is probably a corrupt form of στιβάς. Hesychius defines στιβάς as a bed of rods and green grass and leaves (ἀπὸ ῥάβδων καὶ χλωρῶν χάρτων στρώσις, καὶ φύλλων).—Ver. 9. οἱ προάοντες, those going before; pro-



ἐρχόμενος ἐν ὀνόματι Κυρίου. 10. εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου<sup>1</sup> τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὁσαννὰ ἐν τοῖς ὑψίστοις." 11. Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ<sup>2</sup> εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας<sup>3</sup> ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12. Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε· 13. καὶ ἰδὼν συκὴν μακρόθεν,<sup>4</sup> ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι<sup>5</sup> ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ<sup>6</sup> γὰρ ἦν καιρὸς<sup>6</sup> σύκων. 14. καὶ ἀποκριθεὶς ὁ Ἰησοῦς<sup>7</sup> εἶπεν αὐτῇ, "Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα<sup>8</sup> μηδεὶς καρπὸν φάγοι." Καὶ ἤκουον

<sup>1</sup> Omit this second ἐν ὀν. K. with ΞBCDLΔ.

<sup>2</sup> Omit ο ἰ. καὶ with ΞBCDLΔ.

<sup>3</sup> ΞCΔL, Orig., have οψε (Tisch., W.H., text, brackets), but BD and other uncials have οψίας. B omits τῆς ὥρας.

<sup>4</sup> ἀπο μακ. in many uncials (ΞBD, etc.).

<sup>5</sup> τι εὐρήσει in ΞBCLΔ.

<sup>6</sup> ο γὰρ καιρὸς οὐκ ἦν in ΞBCLΔ cop. syr.

<sup>7</sup> ο ἰ. omit ΞBCDLΔ; also in ver. 15.

<sup>8</sup> εἰς τὸν αἰῶνα before ἐκ σοῦ in ΞBCDLΔ.

bably people who had gone out from the city to meet the procession.—Ver. 11. εἰσῆλθεν, etc.: the procession now drops out of view and attention is fixed on the movements of Jesus. He enters Jerusalem, and especially the temple, and surveys all (περιβλεψάμενος πάντα) with keenly observant eye, on the outlook, like St. Paul at Athens, not for the picturesque, but for the moral and religious element. He noted the traffic going on within the sacred precincts, though He postponed action till the morrow. Holtzmann (H. C.) thinks that the περιβλεψάμενος πάντα implies that Jesus was a stranger to Jerusalem. But, as Weiss remarks (in Meyer), Mk. cannot have meant to suggest that, even if Jesus had never visited Jerusalem since the beginning of the public ministry.

Vv. 12-14. *The fig tree on the way* (Mt. xxi. 18-19).—Ver. 12 tells how Jesus coming from Bethany, where He had passed the night with the Twelve, felt hunger. This is surprising, considering that He probably spent the night in the house of hospitable friends. Had the sights in the temple killed sleep and appetite, so that He left Bethany without taking any food?—Ver. 13. εἰ ἄρα, if in the circumstances; leaves there, creating expectation.—εὐρήσει: future indicative; subjunctive, more regular.—ὁ γὰρ καιρὸς, etc., for it was not the season of figs. This in Mk. only. The

proper season was June for the first-ripe figs. One may wonder, then, how Jesus could have any expectations. But had He? Victor Ant. and Euthy. viewed the *hunger* as feigned. It is more reasonable to suppose that the hope of finding figs on the tree was, if not feigned, at least extremely faint. He might have a shrewd guess how the fact was, and yet go up to the tree as one who had a right to expect figs where there was a rich foliage, with intent to utilise it for a parable, if He could not find fruit on it. In those last days the prophetic mood was on Jesus in a high degree, and His action would be only very partially understood by the Twelve.—Ver. 14. φάγοι: the optative of wishing with μὴ (μηκέτι), as in classic Greek (Burton, M. T., § 476). The optative is comparatively rare in the N. T.—ἤκουον: the disciples heard (what He said); they were not inobedient. His manner would arrest attention. The remark prepares for what is reported in ver. 20; hence the imperfect.

Vv. 15-19. *Cleansing of the temple* (Mt. xxi. 12-17, Lk. xix. 45-48). The state of things Jesus saw in the temple yesterday has been in His mind ever since: through the night watches in Bethany; in the morning, killing appetite; on the way, the key to His enigmatic behaviour towards the fig tree.—Ver. 15. εἰς τὸ ἱερόν, into the temple, that is, the forecourt, the court of the Gentiles.—τοὺς π. καὶ τοὺς ἄ., the sellers and the

οὐ μαθηταὶ αὐτοῦ. 15. Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας<sup>1</sup> ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστερὰς κατέστρεψε· 16. καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 17. καὶ ἐδίδασκε, λέγων<sup>2</sup> αὐτοῖς, “Οὐ γέγραπται, “Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν”; ὑμεῖς δὲ ἐποιήσατε<sup>3</sup> αὐτὸν σπηλαιὸν ληστῶν.” 18. Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς,<sup>4</sup> καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν<sup>5</sup>· ἐφοβούντο γὰρ αὐτόν, ὅτι πᾶς<sup>6</sup> ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκῇ αὐτοῦ.

19. Καὶ ὅτε<sup>7</sup> ὁψὲ ἐγένετο, ἐξεπορεύετο<sup>8</sup> ἔξω τῆς πόλεως. 20. Καὶ πρῶτ<sup>9</sup> παραπορευόμενοι,<sup>9</sup> εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

21. καὶ ἀναμνησθεῖς ὁ Πέτρος λέγει αὐτῷ, “Ῥαββί, ἴδε, ἡ συκὴ ἣν

<sup>1</sup> τοὺς before αγορ. in  $\mathfrak{NBCL}$  *al.*

<sup>2</sup> For λεγων  $\mathfrak{NBCLD}$  have καὶ ελεγε. B omits αυτοις.

<sup>3</sup> πεποιηκατε in  $\text{BLD}$  (Tisch., W.H.).

<sup>4</sup> αρχ. before γραμ. in  $\mathfrak{NBCLD}$  *al.*

<sup>5</sup> απολεσωσιν in  $\mathfrak{NABCDL}$ , etc.

<sup>6</sup> πας γαρ in  $\mathfrak{NBCLD}$ .

<sup>7</sup> οταν in  $\mathfrak{NBCLD}$  33.

<sup>8</sup>  $\mathfrak{BD}$  have εξεπορευοντο (W.H., text, brackets).

<sup>9</sup> παραμ. πρωι in  $\mathfrak{NBCLD}$  33.

buyers: article before both (not so in Mt.), both put in the pillory as alike evil in their practice.—Ver. 16. ἤφειεν: *vide* i. 34. The statement that Jesus did not allow any one to carry anything (σκεῦος, Lk. viii. 16) through the temple court is peculiar to Mk. It does not point to any attempt at violent prohibition, but simply to His feeling as to the sacredness of the place. He could not bear to see the temple court made a bypath or short cut, not to speak of the graver abominations of the mercenary traffic He had sternly interrupted. In this feeling Jesus was at one with the Rabbis, at least in their theory. “What reverence is due to the temple? That no one go into the mountain of the house (the court of the Gentiles) with his staff, shoes, purse, or dust on his feet. Let no one make a crossing through it, or degrade it into a place of spitting” (Babyl. Jevamoth, in Lightfoot, *ad loc.*).—Ver. 17. ἐδίδασκε covers more than what He said just then, pointing to a course of teaching (*cf.* ver. 18 and Lk. xix. 47). Here again we note that while Mt. speaks of a healing ministry in the temple (xxi. 14) Mk. gives prominence to teaching. Yet Mt. gives a far fuller report of the words spoken by Jesus during the last week.—πᾶσι τοῖς ἔθνεσιν, to all the Gentiles, as in Is. lvi.

7, omitted in the parallels; very suitable in view of the fact that the traffic went on in the court of the Gentiles. A foreshadowing of Christian universalism.—πεποιήκατε, ye have made it and it now is.—Ver. 18. πῶς, the purpose to get rid of Jesus fixed, but the *how* puzzling because of the esteem in which He was held.—Ver. 19. ὅταν (ὅτε, T.R.) implies repetition of the action. We have here *ἄν* with the indicative instead of the optative without *ἄν* as in the classics. Field (*Ot. Nor.*) regards ὅταν ὁψὲ ἐγένετο as a solecism due probably to Mk. himself (as in iii. 11, ὅταν ἐθεώρουν), and holds that the connection in Mk.'s narrative is decidedly in favour of a single action instead of, as in Lk., a daily practice.

Vv. 20-25. *The withered fig tree and relative conversation* (Mk. xxi. 20-22).—Ver. 20. παραπορευόμενοι, passing by the fig tree (on the way to Jerusalem next morning).—πρῶτ<sup>9</sup>: the position of this word after παραμ., instead of before as in T.R., is important. It gives it emphasis as suggesting that it was in the clear morning light that they noticed the state of the tree. It might have been in the same condition the previous evening, but it would be dark when they passed the spot.—Ver. 21. ἀναμνησθεῖς, remembering (what the Master had said the previous morning).—ὁ Πέτρος:

κατηράσω ἐξήρανται.” 22. Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, “Ἔχετε πίστιν Θεοῦ. 23. ἀμὴν γὰρ<sup>1</sup> λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει<sup>2</sup> γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.<sup>3</sup> 24. διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι<sup>4</sup> αἰτέσθε, πιστεύετε ὅτι λαμβάνετε,<sup>5</sup> καὶ ἔσται ὑμῖν. 25. Καὶ ὅταν στήκητε<sup>6</sup> προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 26. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.”<sup>7</sup>

27. ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28. καὶ λέγουσιν<sup>8</sup> αὐτῷ, “Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ<sup>9</sup> τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν,<sup>10</sup> ἵνα ταῦτα

<sup>1</sup> γὰρ omitted in ΞBD.

<sup>2</sup> For πιστευσῇ ὅτι α λέγει ΞBLΔ have πιστευῇ ὅτι ο λαλεῖ (Tisch., W.H.).

<sup>3</sup> Omit ο εαν εἴπῃ ΞBCDLΔ.

<sup>4</sup> For ὅσα ἂν προσευχόμενοι ΞBCDLΔ have ὅσα προσευχεσθε καὶ (Tisch., W.H.).

<sup>5</sup> ελαβετε in ΞBCLΔ. T.R. is a correction.

<sup>6</sup> στηκετε in CDL (Tisch., W.H.), but B has στήκητε.

<sup>7</sup> Ver. 26 is omitted in ΞBLΔ (Tisch., W.H.). Weiss thinks it has fallen out by similar ending.

<sup>8</sup> ΞBCLΔ have ελεγον. λεγουσι conforms to ερχονται in ver. 27.

<sup>9</sup> η in ΞBLΔ. <sup>10</sup> ἔδωκεν before την ἐξ. τ. in ΞBCLΔ.

spokesman as usual; the disciples generally in Mt.—Ver. 22. ἔχετε πίστιν, have *faith*. The thoughts of Jesus here take a turn in a different direction to what we should have expected. We look for explanations as to the real meaning of an apparently unreasonable action, the cursing of a fig tree. Instead, He turns aside to the subject of the faith necessary to perform miraculous actions. Can it be that the tradition is at fault here, connecting genuine words of the Master about faith and prayer with a comparatively unsuitable occasion? Certainly much of what is given here is found in other connections—ver. 23 in Mt. xvii. 20, Lk. xvii. 6; ver. 24 in Mt. vii. 7, Lk. xi. 9; ver. 25 in Mt. xviii. 35; of course in somewhat altered form. Mk. seems here to make room for some important words of our Lord, as if to compensate for neglect of the *didache* which he knew to be an important feature in His ministry, doing this, however, as Meyer remarks, by way of thoughtful redaction, not by mere

random insertion.—πίστιν Θεοῦ, faith in God, genitive objective as in Rom. iii. 22 and Heb. vi. 2 (βαπτισμῶν διδασχῇ).—Ver. 24. ἐλάβετε: this reading (ΞBCLΔ) Fritzsche pronounces absurd. But its very difficulty as compared with λαμβάνετε (T.R.) guarantees its genuineness. And it is not unintelligible if, with Meyer, we take the aorist as referring to the divine purpose, or even as the aorist of immediate consequence, as in John xv. 6 (ἐβλήθη). So De Wette, *vide* Winer, sec. xl. 5 b.

Vv. 27-33. *By what authority?* (Mt. xxi. 23-27, Lk. xx. 1-8).—Ver. 27. πάλιν, again, for the third time: on the day of arrival, on the day of the temple cleansing, and on this day, the event of which is the questioning as to authority.—περιπατοῦντος αὐτοῦ, while He is walking about, genitive absolute, instead of accusative governed by πρὸς; probably simply descriptive (Schanz) and not implying anything offensive in manner—walking as if He were Lord of the place (Kloster.); nor, on the other hand, meant

ποιῆς;” 29. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς<sup>1</sup> εἶπεν αὐτοῖς, “Ἐπερωτήσω ὑμᾶς ἀγῶ<sup>2</sup> ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἔρω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 30. Τὸ βάπτισμα Ἰωάννου<sup>3</sup> ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.” 31. Καὶ ἐλογίζοντο<sup>4</sup> πρὸς ἑαυτούς, λέγοντες, “Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32. ἀλλ’ ἐὰν<sup>5</sup> εἴπωμεν, Ἐξ ἀνθρώπων,” ἐφωβούντο τὸν λαόν,<sup>6</sup> ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως<sup>7</sup> προφῆτης ἦν. 33. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ,<sup>8</sup> “Οὐκ οἶδαμεν.” Καὶ ὁ Ἰησοῦς ἀποκριθεὶς<sup>9</sup> λέγει αὐτοῖς, “Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

XII. 1. ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν,<sup>10</sup> “Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ψικοδόμησε πύργον, καὶ ἐξέδοτο<sup>11</sup> αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. 2. καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ

<sup>1</sup> Omit ἀποκριθεὶς ΞBCLΔ 33.

<sup>2</sup> καγῶ (from parall.) omitted in BCLΔ.

<sup>3</sup> το before I. in ΞBCDLΔ 33.

<sup>4</sup> διελογίζοντο in BCDLΔ.

<sup>5</sup> Omit εἰαν ΞABCLΔ. Vide below.

<sup>6</sup> οχλον in ΞBC (W.H.).

<sup>7</sup> οντως οτι in BCL.

<sup>8</sup> τω I. λεγουσι in ΞBCLΔ 33.

<sup>9</sup> Omit ἀποκριθεὶς ΞBCLΔ 33.

<sup>10</sup> λαλεῖν in ΞBLΔ.

<sup>11</sup> ἐξεδετο in ΞABCL, changed into the more correct ἐξεδετο (T.R.).

to convey the idea that Jesus was giving no fresh cause of offence, simply walking about (Weiss).—Ver. 28. ἵνα ταῦτα ποιῆς: ἵνα with subjunctive after ἐξουσίαν instead of infinitive found in ii. 10, iii. 15.—Ver. 29. The grammatical structure of this sentence, compared with that in Mt. xxi. 24, is crude—καὶ ἀποκρίθητέ μοι instead of ὃν ἐὰν εἰπητέ μοι. It is colloquial grammar, the easy-going grammar of popular conversation.—ἕνα λόγον, vide at Mt. xxi. 24.—Ver. 30. ἀποκρίθητέ μοι, answer me; spoken in the confident tone of one who knows they cannot and will not try.—Vv. 31-32 give their inward thoughts as divined by Jesus. Their spoken answer was a simple οὐκ οἶδαμεν (ver. 33).—Ver. 32. ἀλλὰ εἴπωμεν, ἐξ ἀνθρώπων; = but suppose we say, from men? —ἐφωβούντο τὸν ὄχλον. Here Mk. thinks for them instead of letting them think for themselves as in Mt. (ver. 26, φοβούμεθα) = —they were afraid of the multitude.—ἅπαντες γὰρ, etc.: here again the construction is somewhat crude—Ἰωάννην by attraction, object of the verb εἶχον instead of the subject of ἦν, and ὄντως by trajection separated from the verb it qualifies, ἦν, giving this sense: for all held John truly that he

was a prophet = for all held that John was indeed a prophet.

CHAPTER XII. A PARABLE AND SUNDRY CAPTIOUS QUESTIONS.—Vv. 1-12. *Parable of the wicked vine-dressers* (Mt. xxi. 33-46, Lk. xx. 9-19).—Ver. 1. ἐν παραβολαῖς: the plural may be used simply because there are more parables than one even in Mk., the main one and that of the Rejected Stone (vv. 10, 11), but it is more probably generic = in parabolic style (Meyer, Schanz, Holtz., H. C.). Jesus resumed (ἤρξατο) this style because the circumstances called forth the parabolic mood, that of one “whose heart is chilled, and whose spirit is saddened by a sense of loneliness, and who, retiring within himself, by a process of reflection, frames for his thoughts forms which half conceal, half reveal them”—*The Parabolic Teaching of Christ*, p. 20.—ἀμπελῶνα: a vineyard, the theme suitably named first.—ἀμπελος is the usual word in Greek authors, but Kypke cites some instances of ἀμπελῶν in late authors.—ὑπολήνιον (here only), the under vat of a wine press, into which the juices trampled out in the ληνὸς flowed.—ἐξέδετο (W.H.), a defective form, as if from δίδω. Cf. ἀπέδετο, Heb. xii. 16.—Ver. 2. τῷ καιρῷ: at



τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ<sup>1</sup> τοῦ ἀμπελῶνος· 3. οἱ δὲ<sup>2</sup> λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. 4. καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κακέκινον λιθοβολήσαντες<sup>3</sup> ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον.<sup>3</sup> 5. καὶ πάλιν<sup>4</sup> ἄλλον ἀπέστειλε· κακέκινον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς<sup>5</sup> μὲν δέροντες, τοὺς<sup>5</sup> δὲ ἀποκτείνοντες. 6. ἔτι<sup>6</sup> οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,<sup>6</sup> λέγων, "Οτι ἐντραπήσονται τὸν υἱόν μου. 7. ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς,<sup>7</sup> "Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8. καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον<sup>8</sup> ἔξω τοῦ ἀμπελῶνος. 9. τί οὖν<sup>9</sup> ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; 'Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. 11. παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι

<sup>1</sup> των καρπων in **℣BCLD** 33.

<sup>2</sup> και for οι δε in **℣BDLD** 33.

<sup>3</sup> **℣BDLD** 33 omit λιθοβολησαντες; **℣BL** have εκεφαλαιωσαν; and for και απεστειλαν ητιμωμενον, **℣BL** have και ητιμασαν (so also **DA**, but with varying spelling of verb). λιθοβολησαντες comes from Mt.

<sup>4</sup> Omit παλιν **℣BCDLA** 33.

<sup>5</sup> ους in both places **℣BLA**. D has ους in first, αλλους in second place.

<sup>6</sup> For ετι ουν . . . εσχατον read ετι ενα ειχεν υιον αγαπ. απεστειλεν αυτον εσχατον προς αυτους with **℣BLA**.

<sup>7</sup> προς εαν. ειπαν in **℣BCLD** 33.

<sup>8</sup> **℣BC** place αυτον after απεκτειναν and insert another αυτον after εξεβαλον.

<sup>9</sup> Omit ουν **BL** cop.

the season of fruit, or at the time agreed on; the two practically coincident.—δοῦλον: a servant, one at a time, three in succession, then many grouped together, and finally the son. In Mt. first one set of servants are sent, then a larger number, then the son.—ἀπὸ τῶν καρπῶν: a part of the fruits, rent paid in kind, a share of the crop.—Ver. 4. ἐκεφαλῖ (αἰ, T.R.) ωσαν: ought to mean, summed up (κεφάλαιον, Heb. viii. 1 = the crown of what has been spoken), but generally taken to mean "smote on the head" ("in capite vulneraverunt," Vulg.). A "veritable solecism," Meyer ("Mk. confounded κεφαλαίω with κεφαλίζω"). Field says: "We can only conjecture that the evangelist adopted ἐκεφαλαίωσαν, a known word in an unknown sense, in preference to ἐκεφάλωσαν, of which both sound and sense were unknown"—Ver. 5. πολλοὺς ἄλλους, many others. The construction is very loose. We naturally think of

πολ. ἄλ. as depending on ἀπέστειλε = he sent many others, and possibly that was really what the evangelist had in his mind, though the following participles, δέροντες ἀποκτείνοντες, suggest a verb, having for its subject the agents these participles refer to = they maltreated many others, beating some and killing some. So most recent writers. *Vide* Buttmann, *N. T. G.*, p. 293. Elsner suggests ἀπεσταλμένους after πολλ. ἄλλ. = and many others, sent, they either beat or slew.—Ver. 8. Mk. says: the son and heir they killed and cast out of the vineyard. Mt. and Lk. more naturally, as it seems: they cast out and killed. We must understand Mk. to mean cast out *dead* (Meyer, Weiss, Schanz), or with Grotius we must take καὶ ἐξέβαλον as = ἐκβληθέντα.—Ver. 11. παρὰ κυρίου, etc., from or through the Lord it (the rejected stone) became this very thing (αὕτη), viz., the head of the corner—κεφαλὴ γωνίας.—Ver. 12. καὶ ἐφοβή-

θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν.” 12. Καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13. Καὶ ἀποστέλλουσι πρὸς αὐτόν τινες τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. 14. οἱ δὲ<sup>1</sup> ἐλθόντες λέγουσιν αὐτῷ, “Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι<sup>2</sup> ἢ οὐ; 15. δῶμεν, ἢ μὴ δῶμεν;” Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, “Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω.” 16. Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Οἱ δὲ εἶπον αὐτῷ, “Καίσαρος.” 17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,<sup>3</sup> “Ἀπόδοτε τὰ Καίσαρος<sup>4</sup> Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” Καὶ ἐθαύμασαν<sup>5</sup> ἐπ’ αὐτῷ.

18. Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οὔτινες λέγουσιν

<sup>1</sup> καὶ for οἱ δε in  $\aleph$ BCDLA 33.

<sup>2</sup> δουναι before κηνσον in  $\aleph$ BCLA. For κηνσον D has επικαιφαλιον.

<sup>3</sup> For καὶ αποκ. . . . αυτοῖς B has simply ο δε ι. ειπεν.

<sup>4</sup> τὰ Κ. αποδοτε Κ. in  $\aleph$ BCLA. T.R. conforms to Mt.

<sup>5</sup> ἐξεθαυμαζον in  $\aleph$ B. T.R. = Mt.

θησαν: καὶ is to all intents adversative here, though grammarians deny that it is ever so used (*vide* Winer, sec. liii. 3 b) = they sought to lay hold of Him, but they feared the people.—ἔγνωσαν refers to the Sanhedrists (Weiss, Holtz.), not to the ὄχλος (Meyer). It gives a reason at once for their desire to lay hold of Jesus, and for their fear of the people. They must be careful so to act as not to *appear* to take the parable to themselves, while they really did so.

Vv. 13-17. *Tribute to Caesar* (Mt. xxii. 15-22, Lk. xx. 20-26).—Ver. 13. τινὰς: according to Mt. the representatives of the Pharisees were *disciples*, not masters; a cunning device in itself. *Vide* on Mt. xxii. 16.—ἀγρεύσωσι (here only in N.T.), that they might *hunt* or catch Him, like a wild animal. Mt.'s expression, παγιδέσωσι, equally graphic. Lk. avoids both.—λόγῳ: either, their question, or His reply; the one involves the other.—Ver. 14. The flattering speech is differently and more logically (Schanz) given in Mt. *Vide* notes there on the virtues specified.—ἔξεστιν, etc.: the question now put, and in two forms in Mk. First, as in Mt., is it lawful, etc.; second, in the added words, δῶμεν ἢ μὴ δῶμεν; These have been dis-

tinguished as the theoretical and the practical form of the question respectively (Meyer, Weiss, Schanz), but there is no real difference. Yet it is not idle repetition. The second question gives urgency to the matter. They speak as men who press for an answer for their guidance (Holtz., H. C.).—Ver. 15. δηνάριον: instead of Mt.'s νόμισμα τοῦ κηνσον; as a matter of fact the denarius was the coin of the tribute.—ἵνα ἴδω, that I may see: as if He needed to study the matter, a touch of humour. The question was already settled by the existence of a coin with Caesar's image on it. This verb and the next, ἤνεγκαν, are without object; laconic style.—Ver. 17. Christ's reply is given here very tersely = the things of Caesar render to Caesar, and those of God to God.—ἐξεθαύμαζον: the compound, in place of Mt.'s simple verb, suggests the idea of excessive astonishment, though we must always allow for the tendency in late Greek to use compounds. Here only in N. T., occasionally in Sept.

Vv. 18-27. *The resurrection question* (Mt. xxii. 23-33, Lk. xx. 27-30).—Ver. 19. The case is awkwardly stated here as compared with Mt., though Lk. retains the awkwardness = if the brother of any

ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν<sup>1</sup> αὐτόν, λέγοντες, 19. “Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ,<sup>2</sup> ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ,<sup>3</sup> καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ· 20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· 21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα<sup>4</sup>· καὶ ὁ τρίτος ὡσαύτως· 22. καὶ<sup>5</sup> ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα.<sup>5</sup> ἔσχατῃ<sup>6</sup> πάντων ἀπέθανε καὶ ἡ γυνή.<sup>6</sup> 23. ἐν τῇ οὖν<sup>7</sup> ἀναστάσει, ὅταν ἀναστῶσι,<sup>8</sup> τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.” 24. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,<sup>9</sup> “Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; 25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται,<sup>10</sup> ἀλλ’ εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. 26. περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς<sup>11</sup> βάτου, ὡς<sup>12</sup> εἶπεν αὐτῷ ὁ Θεός, λέγων, ‘Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ

<sup>1</sup> ἐπηρωτων in ΞBCDLΔ 33. T.R. = parall.

<sup>2</sup> μὴ ἀφῇ τέκνον in BLΔ.

<sup>3</sup> Omit αὐτοῦ ΞBCLΔ.

<sup>4</sup> For καὶ οὐδε . . . σπέρμα ΞBCLΔ 33 have μὴ καταλίπων σ.

<sup>5</sup> For καὶ ἐλαβον . . . σπέρμα ΞBCLΔ 33 have καὶ οἱ ἑπτα οὐκ ἀφῆκαν σπέρμα.

<sup>6</sup> For ἐσχατῇ . . . γυνή read with ΞBCLΔ 33 ἐσχατον καὶ ἡ γυνή ἀπεθανεν.

<sup>7</sup> Omit οὖν ΞBCLΔ.

<sup>8</sup> The oldest uncials omit ὅταν ἀναστῶσι, which may, as Weiss suggests, have fallen out by similar ending (ἀναστασεῖ) (Tisch. inserts, W.H. omit).

<sup>9</sup> For καὶ . . . αὐτοῖς read ἐφῇ αὐτοῖς ο I. with ΞBCLΔ 33.

<sup>10</sup> γαμίζονται in ΞBCLΔ (γαμίζουσι D).

<sup>11</sup> τοῦ in ΞABCLΔ *al.* τῆς in D (= Lk.).

<sup>12</sup> πως in ΞBCLΔ. *ws* in D, *al.*

one die, and leave a wife, and leave not children, let his (the brother's) brother take his wife and raise up seed to his brother. Mk. avoids the word ἐπιγαμβρεύσει (in Mt.).—Ver. 20: abrupt statement of the case, without connecting particle, and ἑπτὰ placed first for emphasis = *seven* brothers there were (in a case supposed, or pretendedly real, παρ' ἡμῖν, Mt.).—Ver. 23. τίνος αὐτῶν, etc., of which of them shall she be the wife? (γυνή, without the article, *vide* notes on Mt.).—Ver. 24. οὐ πλανᾶσθε, do ye not err? not weaker but stronger than a positive assertion: “pro vehementi affirmatione,” Grotius.—διὰ τοῦτο usually refers to something going before, and it may do so here, pointing to their question as involving ignorant presuppositions regarding the future state, an ignorance

due, in turn, to ignorance of Scripture teaching and the power of God. But it is more natural to connect it with the following clause, as in cases when the expression precedes ὅτι, ἵνα, ὅταν, etc., for μὴ εἰδότες is = ὅτι οὐκ οἶδατε. So De Wette and others, *vide* Winer, sec. xxiii. 5.—Ver. 26. ἐν τῇ βίβλῳ M.: a general reference to the Pentateuch, the following phrase, ἐπὶ τοῦ βάτου, supplying a more definite reference to the exact place in the book, the section relating to the bush. “At the bush,” *i.e.*, Ex. iii., similarly reference might be made to Ex. xv., by the title: “at the song of Moses”.—βάτος is masculine here according to the best reading; feminine in Lk. xx. 37. The feminine is Hellenistic, the masculine Attic. *Vide* Thayer's *Grimm*. The word occurs in Aristo-

δ<sup>1</sup> Θεὸς Ἰσαάκ, καὶ δ<sup>1</sup> Θεὸς Ἰακώβ<sup>2</sup>; 27. Οὐκ ἔστιν δ<sup>3</sup> Θεὸς νεκρῶν, ἀλλὰ Θεὸς<sup>3</sup> ζώντων· ὑμεῖς οὖν<sup>4</sup> πολὺ πλανᾶσθε.”

28. Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη,<sup>5</sup> ἐπηρώτησεν αὐτόν, “Ποία ἐστὶ πρώτη πασῶν ἐντολή<sup>6</sup>;” 29. Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ,<sup>7</sup> “Ὅτι πρώτη πασῶν τῶν ἐντολῶν,<sup>8</sup> “Ἀκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστί. 30. καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.” αὕτη πρώτη ἐντολή.<sup>9</sup> 31. καὶ δευτέρα ὁμοία αὕτη,<sup>10</sup> “Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.”

<sup>1</sup> BD omit the article in these two places.

<sup>2</sup> BDLΔ omit ο, which has been introduced through Θεός being taken as subject.

<sup>3</sup> Omit Θεός ΞABCDΔΣ.

<sup>4</sup> ΞBCLΔ K cop. omit ὑμεῖς οὖν. Vide below.

<sup>5</sup> ἀπεκρίθη αὐτοῖς in ΞBCLΔ 33.

<sup>6</sup> ἐντολή πρώτη παντὸν in ΞBCLΔ. T.R. is a grammatical correction.

<sup>7</sup> ἀπεκρίθη ο Ι. in ΞBLΔ 33.

<sup>8</sup> For ὅτι . . . ἐντολῶν read with ΞBLΔ ὅτι πρώτη ἐστὶ.

<sup>9</sup> Omit αὕτη π. εν. (a gloss from ver. 28) with ΞBLΔ.

<sup>10</sup> For καὶ . . . αὕτη BLΔ have simply δευτέρα αὕτη (Tisch., W.H.).

phanes and in the N. T.; possibly colloquial (Kennedy, *Sources of N.T.G.*, p. 78). —Ver. 27. πολὺ πλανᾶσθε, much ye err. This new and final assertion of ignorance is very impressive; severe, but kindly; much weakened by adding ὑμεῖς οὖν.

Vv. 28-34. *The great commandment* (Mt. xxii. 34-40). The permanent value of this section lies in the answer of Jesus to the question put to Him, which is substantially the same in both Mt. and Mk. The accounts vary in regard to the motive of the questioner. In Mt. he comes to tempt, in Mk. in hope of getting confirmation in a new way of thinking on the subject, similar to that of the man in quest of eternal life—that which put the ethical above the ritual. No anxious attempt should be made to remove the discrepancy. —Ver. 28. προσελθὼν, ἀκούσας, εἰδὼς: the second and third of these three participles may be viewed as the ground of the first = one of the scribes, having heard them disputing, and being conscious that He (Jesus) answered them well, approached and asked Him, etc.—ποία, what sort of; it is a question, not of an individual commandment, but of characteristic quality. The questioner, as conceived by Mk., probably had in view the distinction between ritual and

ethical, or positive and moral. The prevalent tendency was to attach special importance to the positive, and to find the great matters of the law in circumcision, Sabbath-keeping, the rules respecting phylacteries, etc. (Lightfoot). The opposite tendency, to emphasise the ethical, was not unrepresented, especially in the school of Hillel, which taught that the love of our neighbour is the kernel of the law. The questioner, as he appears in Mk., leant to this side.—Ver. 29. ἀκουε, Ἰσραὴλ, etc.: this monotheistic preface to the great commandment is not given by Mt. Possibly Mk. has added it by way of making the quotation complete, but more probably Jesus Himself quoted it to suggest that duty, like God, was one, in opposition to the prevailing habit of viewing duty as consisting in isolated precepts. Mt. compensates for the omission by preserving the reflection: “On these two commandments hangeth the whole law and the prophets”. In Mk. the bond of unity is *God*; in Mt. *love*.—Ver. 30. Heart, soul, mind, strength (ἰσχύος); in Mt.: heart, soul, mind; in Lk. (x. 27): heart, soul, strength, mind; in Deut. (vi. 4): heart, soul, strength (δυνάμεις); all varied ways of saying “to the uttermost degree” = “all that is within”;



Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι.” 32. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, “Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας, ὅτι εἰς ἐστὶ Θεός,<sup>1</sup> καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 33. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς,<sup>2</sup> καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεόν<sup>3</sup> ἔστι πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.” 34. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν, ὅτι νουεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, “Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.” Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, “Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ<sup>4</sup>; 36. αὐτὸς γὰρ<sup>5</sup> Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου<sup>6</sup> ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον<sup>7</sup> τῶν ποδῶν σου.’ 37. Αὐτὸς οὖν<sup>8</sup> Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστὶ<sup>9</sup>;” Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

<sup>1</sup> Ἡ ABLΔΣ *al.* omit θεος.

<sup>2</sup> Omit this clause imported from ver. 30, and found in ADΣ *al.*

<sup>3</sup> περισσότερον in Ἡ BLD 33.

<sup>4</sup> Δαβὶδ before ἐστιν in Ἡ BDL.

<sup>5</sup> καθισον in B (Trg., W.H., marg.).

<sup>6</sup> Ἡ BLD omit οὖν.

<sup>7</sup> Ἡ BLD omit γαρ.

<sup>8</sup> ὑποκατω in BD sah. cop.

<sup>9</sup> αὐτοῦ ἐστὶν υἱὸς in BL.

and with the full potency of that “all”.—Ver. 32. καλῶς, ἐπ’ ἀληθείας: to be taken together = well indeed!—εἰς ἐστὶν: He is one (God understood, supplied in T.R.).—Ver. 33: the manner of loving God is stated by the scribe in yet another form of language: heart, understanding (συνέσεως), might.—περισσότερόν ἐστιν, etc., is more, far, than all the burnt offerings and the sacrifices (meat offerings) = the whole Levitical ritual. There is a ring of conviction in the words. The varied expression of the law of love to God (συνέσεως) also bears witness to sincerity and independent thought.—ὀλοκαυτωμάτων (ὀλοκαυτώω, from ὅλος, καίω), here and in Heb. x. 6, from Sept., for *ἡ ἕν*.—Ver.

34. νουεχῶς, intelligently, as one who had a mind (of his own), and really thought what he said, a refreshing thing to meet with at any time, and especially there and then. Here only in N.T. = νουεχόντως in classics.—οὐ μακρὰν, not far; near by insight into its nature (the ethical supreme), and in spirit—a sincere thinker.—οὐδεὶς οὐκέτι, etc.: questioning given up because seen to be vain,

always ending either in the confusion or in the acquiescence of questioners (*cf.* Lk. xx. 40).

Vv. 35-37. *David's Son and David's Lord* (Mt. xxii. 41-46, Lk. xx. 41-44). On the aim and import of this counter-question *vide* notes on Mt.—Ver. 35. ἀποκριθεὶς, διδάσκων *ἑ. τ. ἑ.*: these two participles describe the circumstances under which the question was asked—addressed to silenced and disheartened opponents, and forming a part of the public instruction Jesus had been giving in the temple; a large body of people present.—Ver. 36. αὐτὸς Δ. Over against the dogma of the scribes, stated in ver. 35 as something well known (in Mt. Jesus asks for their opinion on the topic), is set the declaration of David himself, introduced without connecting particle. *David*, who ought to know better than the scribes.—ἐν τῷ π. τ. ἁ.: especially when speaking, as they would all admit, *by inspiration*.—εἶπεν, etc.: the quotation as given in T.R. exactly reproduces the Sept. The omission of δ before Κύριος in BD turns the latter into a proper name of God.—κάθου (κάθισον in B) is a late or “popular” form of the

38. Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,<sup>1</sup> “Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, 39. καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40. οἱ κατεσθίνοντες<sup>2</sup> τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.”

41. Καὶ καθίσας ὁ Ἰησοῦς<sup>3</sup> κατέναντι<sup>4</sup> τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ

<sup>1</sup> ἐν τῇ διδ. αὐτοῦ ελεγεν ἐν BBLA 33.

<sup>2</sup> B has κατεσθοντες.

<sup>3</sup> BBLA cop. omit ο ι.

<sup>4</sup> So in NADΔΣ (Tisch., W.H., text, brackets). απεναντι in B (W.H. marg.).

present imperative of κάθημαι.—Ver. 37. καὶ ὁ πολὺς ὄχλος, etc.: this remark about the large crowd which had been witness to these encounters, as it stands in our N. T. at end of ver. 37, seems to refer merely to the closing scene of the conflict. Probably the evangelist meant the reflection to apply to the whole = the masses enjoyed Christ's victory over the classes, who one after the other measured their wits against His. The remark is true to the life. The people gladly hear one who speaks felicitously, refutes easily, and escapes dexterously from the hands of designing men. (ὡς ἡδέως διαλεγόμενον, καὶ εὐχερῶς αὐτοὺς ἀνατρέποντος, καὶ ὡς αὐτὸς ἀπηλλαγμένος τῆς βασκανίας—Euthy. Zig.)

Vv. 38-40. *Warning against the influence of the scribes* (Lk. xx. 45-47). As if encouraged by the manifest sympathy of the crowd, Jesus proceeds to warn them against the baleful influence of their religious guides.—Ver. 38. ἐν τῇ διδαχῇ α.: this expression alone suffices to show that what Mk. here gives is but a fragment of a larger discourse of the same type—an anti-scribal manifesto. Here again the evangelist bears faithful witness to a great body of διδαχὴ he does not record. Mt. xxiii. shows how much he omits at this point.—ἐλεγεν: the imperfect here may be taken as suggesting that what follows is but a sample = He was saying things like this.—βλέπετε ἀπὸ ας in viii. 15.—θελόντων, desiring, not so much claiming as their privilege (Meyer) as taking a childish pleasure in = φιλοῦντων, Lk. xx. 46.—ἐν στολαῖς, in long robes, worn by persons of rank and distinction (“gravitatis index,” Grotius), possibly worn specially long by the scribes that the tassels attached might trail on the ground.

So Wünsche, *ad loc.* Vide picture of Pharisee in his robes in Lund, *Heilighthümer*.—περιπατεῖν: infinitive, depending on θελόντων followed by accusatives, ἀσπασμοῖς, etc., depending on same word: *oratio variata*, vide Mt. xxiii. 6.—Ver. 40. οἱ κατεσθίνοντες: this verse is probably still to be regarded as a continuation of the description of the scribes commencing with τῶν θελόντων, only the writer has lost the sense of the original construction, and instead of the genitive puts the nominative, so giving to what follows the force of an independent sentence (so Weiss). Grotius, Meyer, and Schanz take ver. 40 as a really independent sentence. Lk. set the precedent for this; for, apparently having Mk.'s text before him, he turns οἱ κατεσθίνοντες into οἱ κατεσθίνονσι. Holtzmann, H. C., is undecided between the two views. As to the sense, two facts are stated about the scribes: they devoured the houses, the property of widows, and they made long (μακρὰ, vide on Lk. xx. 47) prayers in the homes of, and presumably for, these widows.—προφάσει: the real aim to get money, the long seemingly fervent prayers a blind to hide this aim. It is not necessary to suppose that the money-getting and the praying were connected by regular contract (so apparently Fritzsche, and Weiss in Meyer). For πρόσφαις cf. Phil. i. 18 and especially 1 Thess. ii. 5.—οὗτοι λήψονται, etc.: this remark applies specially to the conduct just described: catching widows' substance with the bait of prayer, which Jesus characteristically pronounces exceptionally damnable in view of its sleek hypocrisy and low greed. The appending of this reflection favours the view that ver. 40 is after all an independent sentence. In it and the two preceding

πλούσιοι ἔβαλλον πολλά· 42. καὶ ἔλθοῦσα μία χήρα πτωχή ἔβαλε λεπτὰ δύο, ὃ ἔστι κοδράντης. 43. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει<sup>1</sup> αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή πλεῖον πάντων βέβληκε τῶν βαλόντων<sup>2</sup> εἰς τὸ γαζοφυλάκιον. 44. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.”

<sup>1</sup> εἶπεν in ΞABDLΔΣ.

<sup>2</sup> For βέβληκε, ABDLΔΣ 33 have ἔβαλεν, and for βαλόντων ΞABDLΔΣ have βαλλόντων. Tisch. reads βέβληκεν τ. βαλλ., W.H. ἔβαλεν τ. βαλλ.

we have a very slight yet vivid picture of Pharisaic piety in its vanity, avarice, and hypocrisy.

Vv. 41-44. *The widow's offering* (Lk. xxi. 1-4). This charming story comes in with dramatic effect, after the repulsive picture of the greedy praying scribe. The reference to the widows victimised by the hypocrites may have suggested it to the evangelist's mind. It bears the unmistakable stamp of an authentic reminiscence, and one can imagine what comfort it would bring to the poor, who constituted the bulk of the early Gentile Church (Schanz).—Ver. 41. καθίσας: Jesus, a close and keen observer of all that went on (xi. 11), sits down at a spot convenient for noticing the people casting their contributions into the temple treasury.—γαζοφυλάκιον (γάζα, Persian, φυλακή=θησαυροφυλάκιον, Hesychius). Commentators are agreed in thinking that the reference is to the treasury in the court of the women, consisting of thirteen brazen trumpet-shaped receptacles, each destined for its distinctive gifts, indicated by an inscription, so many for the temple tribute, and money gifts for sacrifice; others for incense, wood, etc.; all the gifts having reference to the service carried on. The gifts were people's offerings, generally moderate in amount: “the Peter's pence of the Jews” (Holtzmann, H. C.).—χαλκὸν may be meant for money in general, copper representing all sorts (Fritzsch, Grotius, etc.); but there seems to be no good reason why we should not take it strictly as denoting contributions in copper, the ordinary, if not exclusive, money gifts (Meyer; Holtzmann, H. C.).—πολλοὶ πλούσιοι, etc., many rich were casting in much: Jesus was near enough to see that, also to notice exactly what the widow gave. Among the rich givers might be some of the praying scribes who had imposed on widows by their show of piety, suggesting reflections on

where wealthy givers get the money they bestow for pious purposes. That is not a matter of indifference to the Kingdom of God, whatever it may be to beneficiaries.—Ver. 42. μία χ. π., one poverty-stricken widow. With what intense interest Jesus would watch her movements, after His eye fell on her! How much will *she* give?—λεπτὰ δύο, “two mites”; minute, of course, but *two*: she might have kept one of them (Bengel).—λεπτόν, so called from its smallness; smallest of brass coins—significant of deep poverty; two given, of a willing mind.—Ver. 43. ἡ πτωχή, emphatic—the poverty-stricken; manifest from her dress and wasted look.—Ver. 44.—ἐκ τῆς ὑστερήσεως, from her state of want, *cf.* on Lk.—ὑστερήσις, here and in Phil. iv. 11.—πάντα ὅσα: this not visible to the eye; divined by the mind, but firmly believed to be true, as appears from the repetition of the statement in another form.—ὅλον τὸν βίον, her whole means of life. For the use of βίος in this sense *vide* Lk. viii. 43, xv. 12, 30; similarly in classics.

Though it has nothing to do with strict exegesis, I am tempted to give here a prayer by that felicitous interpreter and devout monk, Euthymius Zigabenus, based on this beautiful Gospel story: “May my soul become a widow casting out the devil to which it is joined and subject, and casting into the treasury of God two *lepta*, the body and the mind; the one made light (*λεπτινθέντα*) by temperance, the other by humility.”

CHAPTER XIII. THE APOCALYPTIC DISCOURSE. This is the solitary instance in which the second evangelist has given at length a discourse of Jesus. The fulness with which the apocalyptic discourse is recorded is all the more striking, when contrasted with the very meagre reproduction of the anti-pharisaic discourse (xii. 38-40). The exception made in its favour was doubtless due to

XIII. 1. ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, “Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.” 2. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς<sup>1</sup> εἶπεν αὐτῷ, “Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ<sup>2</sup> λίθος ἐπὶ λίθῳ,<sup>3</sup> ὃς οὐ μὴ καταλυθῇ.” 3. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἑλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων<sup>4</sup> αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, 4. “Εἰπέ<sup>5</sup> ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι<sup>6</sup>;” 5. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν,<sup>7</sup> “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. 6. πολλοὶ γὰρ<sup>8</sup> ἐλεύσονται ἐπὶ τῷ ὀνόματί μου,

<sup>1</sup> Omit ἀποκριθεὶς with NBL 33.

<sup>2</sup> Add ὡδε with NBDLΔΣ (W.H.).

<sup>3</sup> λίθον in NBLΔ 33 (Tisch., W.H.).

<sup>4</sup> ἐπηρωτα in NBL 33 (Tisch., W.H.).

<sup>5</sup> εἶπον in NBDL 33.

<sup>6</sup> ταυτα συντελ. παντα in NBL.

<sup>7</sup> NBL 33 have ἤρξατο λεγειν αυτοις without ἀποκριθεὶς (Tisch., W.H.).

<sup>8</sup> Omit γαρ NBL.

Mk.'s estimate of its interest and value for his first readers. Perhaps he was influenced in part by the fascinations of *prediction*. The real interest of the discourse and the key to its interpretation are to be found, as pointed out in the notes on the corresponding chapter in Mt., in its *ethical aim*—"to forewarn and forearm the representatives of a new faith, so that they might not lose their heads or their hearts in an evil perplexing time": notes on Mt. For a full exposition of the discourse in the light of this aim readers are referred to these notes.

Vv. 1-4. *The introduction* (Mt. xxiv. 1-3; Lk. xxi. 5-7).—Ver. 1. εἰς τ. μαθητῶν, one of the disciples; the disciples generally in Mt.; who, not said, nor for what motive; probably to divert the Master from gloomy thoughts.—ποταποὶ λίθοι, etc.: what stones and what buildings! the former remarkable for size, as described by Josephus (Antiq., xv., 11, 3); the latter for beauty. On ποταποὶ vide at Mt. viii. 27.—Ver. 2. βλέπεις: a question, do you see? to fix attention on an object concerning which a startling statement is to be made.—μεγάλας, great buildings, acknowledging the justness of the admiration and pointing to a feature which might seem incompatible with the statement following: that vast strong pile surely proof against destruction!—Ver. 3. εἰς τὸ ὄρος: implying previous motion towards, before sitting down on the Mount of Olives.—κατέναντι τ. ἱ., opposite the temple, with the admired buildings in full view; this graphic touch in Mk. only.

—ἐπηρώτα (NBL), singular: Peter in view as the chief speaker, though accompanied by other three; imperfect, as subordinate to ἤρξατο in ver. 5 explaining the occasion of the discourse Jesus then began to deliver.—ὁ Πέτρος, etc.: the well-known three, and a fourth—Andrew; a selection found only here. Were these all the disciples with Jesus, all who went with Him to Bethany in the evenings, the rest remaining in Jerusalem? The two pairs of brothers were the first called to discipleship (Mk. i. 16-20). This reminiscence points to internal relations in the disciple-circle imperfectly known to us.—κατ’ ἰδίαν, apart, i.e., from the rest of the disciples. Mt. has the same phrase, though he assumes all the disciples to be present, which is suggestive of literary dependence.—Ver. 4. The question of the four has exclusive reference to the predicted destruction of the sacred buildings. In Mt. three questions are mixed together: vide notes there.

Vv. 5-8. *Signs prelude of the end* (Mt. xxiv. 4-8, Lk. xxi. 8-11). Jerusalem's judgment-day not to come till certain things have happened: advent of false Messiahs, rise of wars.—βλέπετε, take heed that no one deceive you; the ethical key-note struck at once; the aim of the whole discourse to help disciples to keep heads cool, and hearts brave in a perilous evil time (vide on Mt.).—Ver. 6. ἐγὼ εἰμι, I am (He, the Christ). In what sense to be understood vide on Mt. The Messianic hope misconceived was the ruin of the Jewish people.—Ver. 7



λέγοντες, ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. 7. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ<sup>1</sup> γενέσθαι· ἀλλ' οὕτω τὸ τέλος. 8. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ<sup>2</sup> ἔσονται σεισμοὶ κατὰ τόπους, καὶ<sup>2</sup> ἔσονται λιμοὶ καὶ ταραχαί.<sup>3</sup> ἀρχαὶ<sup>4</sup> ὧδίων ταῦτα. 9. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσι γὰρ<sup>5</sup> ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· 10. καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον<sup>6</sup> κηρυχθῆναι τὸ εὐαγγέλιον. 11. ὅταν δὲ ἀγάγωσιν<sup>7</sup> ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε<sup>8</sup> ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον. 12. παραδώσει δὲ<sup>9</sup> ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον·

<sup>1</sup> *SB* sah. cop. omit γὰρ. *Vide* below.

<sup>2</sup> *SB*DL omit the first καὶ and BL the second. *Vide* below.

<sup>3</sup> *SB*DL vet. Lat. vulg. cop. omit καὶ ταραχαί (so Trg., Tisch., W.H.), but these words may have fallen out by similar ending (ἀρχαί, so Weiss).

<sup>4</sup> ἀρχῇ in *SB*DLΔ (Trg., Tisch., W.H.), which may be an assimilation to Mt. ἀρχαί in AEFGXΓΣ al. (Weiss).

<sup>5</sup> Omit γὰρ BL cop.

<sup>6</sup> πρῶτον δεῖ in *SB*D. LΔ = T.R.

<sup>7</sup> καὶ ὅταν ἀγῶσιν in *SB*DL.

<sup>8</sup> *SB*DL omit μηδὲ μελετᾶτε.

<sup>9</sup> καὶ παραδώσει in *SB*DL.

πολέμους: first pseudo-Messiahs preaching national independence; then, naturally, as a second σημεῖον, wars, actual or threatened (ἀκοὰς πολ.).—μὴ θροεῖσθε: good counsel, cheerful in tone, laconic in expression = be not scared; they must happen; but the end not yet. The disconnected style, no γὰρ after δεῖ (*SB*), suits the emotional prophetic mood.—τὸ τέλος, the crisis of Jerusalem.—Ver. 8. ἔσονται σεισμοί, etc., there will be earthquakes in places; there will be famines. Here again the briefest reading without connecting particles (καὶ, καὶ) is to be preferred, as suiting the abrupt style congenial to the prophetic mood. The καὶ ταραχαί after λιμοὶ may have fallen out of *SB*DL by homoeoteleuton (ἀρχαί following immediately after), but after earthquakes and famines disturbances seems an anticlimax.

Ver. 9-13. *Third sign, drawn from apostolic experiences* (Mt. xxiv. 9-13, Lk. xxi. 12-19). On the hypothesis that this is an interpolation into the discourse, having no organic connection with it, *vide* on Mt. The contents of this section, especially in Mk.'s version, correspond closely to Mt. x. 17-22. But the ques-

tion, in which of the two discourses the logion has the more historical setting, is not thereby settled. Some utterance of the sort was certainly germane to the present situation.—Ver. 9. βλέπετε, etc.: not meant to strike a depressing note, but to suggest that the most interesting omens should be found in their own experiences as the Apostles of the faith, which, however full of tribulation, would yet be, on the whole, victorious.—παραδώσουσι, etc.: the tribulations are not disguised, but the blunt statement only lends emphasis to the declaration in ver. 10 that, notwithstanding, the Gospel must (δεῖ) and shall be proclaimed on a wide scale.—εἰς συναγωγὰς δαρήσεσθε: the εἰς here is pregnant = you, delivered to the synagogues, shall be maltreated. Bengel renders: "in synagogas inter verbera agemini" = ye shall be driven into the synagogues with clubs. So Nösgen.—Ver. 11 gives counsel for Apostles placed at the bar of kings and rulers. They are not to be anxious beforehand (προμεριμνᾶτε, here only in N.T.) even as to what they shall say, not to speak of what shall happen to them as the result of the trial. Their *apologia* will be given to them. They will not be the

καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς ·  
13. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου · ὁ δὲ  
ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14. “Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ  
Δανιὴλ τοῦ προφήτου,<sup>1</sup> ἔστος<sup>2</sup> ὅπου οὐ δεῖ · (ὁ ἀναγινώσκων νοείτω ·)  
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη · 15. ὁ δὲ<sup>3</sup> ἐπὶ τοῦ  
δώματος μὴ καταβάτω εἰς τὴν οἰκίαν,<sup>4</sup> μηδὲ εἰσελθέτω ἄραι τι<sup>5</sup> ἐκ  
τῆς οἰκίας αὐτοῦ · 16. καὶ ὁ εἰς τὸν ἀγρὸν ὧν<sup>6</sup> μὴ ἐπιστρεψάτω  
εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ. 17. οὐαὶ δὲ ταῖς ἐν  
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
18. προσέυχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν<sup>7</sup> χειμῶνος.  
19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη  
ἀπ’ ἀρχῆς κτίσεως ἧς<sup>8</sup> ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ

<sup>1</sup>  $\aleph$ BDL omit το ρηθεν . . . προφητου, which comes from Mt.

<sup>2</sup> εστηκοτα in  $\aleph$ BL (*vide* below).

<sup>3</sup> B sah. cop. omit δε. More expressive without.

<sup>4</sup>  $\aleph$ BL omit εἰς την οικιαν, a gloss.

<sup>5</sup> τι αραι in BL.

<sup>6</sup>  $\aleph$ B $\Delta$ L $\Delta$  omit ὧν.

<sup>7</sup>  $\aleph$ BDL omit η φυγη υμων. More impressive without. What meant obvious. *Vide* below.

<sup>8</sup> ην in  $\aleph$ BCL.

real speakers (οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες), but the Holy Spirit. Lk. has “I” here: Christ = the Holy Ghost. This comforting word is wanting in Mt., and whether it was really spoken at this time must remain uncertain. Mt. describes with more detail the internal troubles of the Christian community—mutual treachery, false prophets (within, not without, like the false Messiahs of ver. 5), lawlessness, chilling of early enthusiasm—all implying the lapse of a considerable time, and all to happen before the end of Jerusalem. (Vv. 10-12.) For all this Mk. gives only the brief statement in ver. 12.—Ver. 13 answers in its first part to Mt. xxiv. 9b, and in its second to Mt. xxiv. 13.

Vv. 14-23. *The Jewish catastrophe* (Mt. xxiv. 15-25, Lk. xxi. 20-24).—Ver. 14. τὸ βδέλυγμα τ. ἐ. The horror is the Roman army, and it is a horror because of the desolation it brings. *Vide* on Mt. The reference to Daniel in T.R. is imported from Mt.—ἐστηκότα, the reading in the best texts, masculine, though referring to βδέλυγμα, because the horror consists of soldiers (Schanz) or their general. (Cf. ὁ κατέχων, 2 Thess. ii. 7.)—ὅπου οὐ δεῖ, where it ought not, instead of ἐν τόπῳ ἀγίῳ in Mt.—a graceful

circumlocution betraying the Jewish Christian writing for heathen Christians, abstaining from making claims that might be misunderstood for his native country by calling it the “holy land” (Schanz).—ὁ ἀναγινώσκων ν. The reference here cannot be to Daniel, which is not mentioned in Mk., but either to the Gospel itself or to a separate document which it embodies—a Jewish or Jewish-Christian Apocalypse (*vide* on Mt.). The words may be taken as a direction to the reader in synagogue or church to explain further the meaning to hearers, it being a matter of vital practical concern. *Vide* Weizsäcker, *Das Apos. Zeit.*, p. 362.—Ver. 15. δώματος, he who is on the roof. *Vide* at Mt. x. 27. The main point to be noted in Mk.’s version of the directions for the crisis as compared with Mt.’s (*q.v.*) is the omission of the words μηδὲ σαββάτω, probably out of regard to Gentile readers.—Ver. 18. ἵνα μὴ γένηται, that it may not be; what not said, φυγὴ (T.R.) being omitted in best texts = the nameless horror which makes flight imperative, the awful crisis of Israel.—Ver. 19. ἔσονται γὰρ αἱ ἡμέραι, etc., for (not in those days, but) those days (themselves) shall be a tribulation. So we speak of

γένηται. 20. καὶ εἰ μὴ Κύριος ἐκολόβωσε<sup>1</sup> τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. 21. Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ,<sup>2</sup> ὧδε ὁ Χριστός, ἢ ἰδοὺ,<sup>2</sup> ἐκεῖ, μὴ πιστεύσητε.<sup>3</sup> 22. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι<sup>4</sup> σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ<sup>5</sup> τοὺς ἐκλεκτοὺς. 23. ὑμεῖς δὲ βλέπετε· ἰδοὺ,<sup>6</sup> προεῖρηκα ὑμῖν πάντα. 24. Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, 25. καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,<sup>7</sup> καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 27. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ,<sup>8</sup> καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ<sup>8</sup> ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

<sup>1</sup> ἐκολ. K. in ΞBL.

<sup>2</sup> ΞBL have ἰδε both times; for ἡ before second ἰδε B has καί, which has been changed into ἡ (as in Mt.) in DΔΣ *al.*; omitted in ΞL (Tisch., W.H.).

<sup>3</sup> πιστευετε in ΞABCDLΔ.

<sup>4</sup> δωσουσι in ΞABCLΣ *al.* ποιησουσι in D (Tisch.).

<sup>5</sup> Omit καί ΞBD (from Mt.).

<sup>6</sup> Omit ἰδου BL *cop. aeth.* (Tisch., W.H.).

<sup>7</sup> εσονται εκ τ. ουρ. πιπτοντες ΞBC (Tisch., W.H.).

<sup>8</sup> Omit first αὐτον BDL (Tisch., W.H.), DL second, which is found in ΞBCΔ. Tisch. omits both. W.H. have second in brackets, omitting first.

"evil days," and in Scotland of the "killing times".—οἱ αὐτοὶ γέγονεν, etc.: a strong statement claiming for the crisis of Israel a unique place of tragic distinction in the whole calamitous experience of the human race, past and to come.—οἱα τοιαύτη, pleonastic, *cf.* 1 Cor. xv. 48, 2 Cor. x. 11.—Ver. 20. The merciful shortening of the days, out of regard to the elect, is here directly ascribed to God. Mt. uses the passive construction, where *vide* as to the idea of shortening and the reason.—τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, the elect whom He elected, recalling "the creation which God created" in ver. 19; but more than a mere literary idiosyncrasy, emphasising the fact that the elect are God's elect, whom He loves and will care for, and whose intercessions for others He will hear.—Ver. 22. ψευδόχριστοι, ψευδοπροφῆται, false Christs, and false prophets; again, as in ver. 6, here as there without, not within, the Church; political Messiahs, in ver. 6 spoken of as

the prime cause of all the calamities, here as at the last hour promising deliverance therefrom.—πρὸς τὸ ἀποπλανᾶν, with a view to mislead; the compound verb occurs again in 1 Tim. vi. 10, in passive.—Ver. 23. ὑμεῖς δὲ, etc., now you look out! I have told you all things beforehand; forewarned, forearmed.

Vv. 24-31. *The coming of the Son of Man* (Mt. xxiv. 29-35, Lk. xxi. 25-33).—Ver. 24. ἀλλὰ, opposes to the false Christs who are not to be believed in, the coming of the true Christ.—ἐν ἐκείναις τ. ἡμέραις, in those days, for Mt.'s εὐθὺς, a vaguer phrase, yet making the *parusia* synchronise with the *thlipsis*.—Ver. 25. οἱ ἀστέρες, etc., the stars shall be in process of falling (one after the other)—ἔσονται with πίπτοντες instead of πεσοῦνται in Mt.—αἱ δυνάμεις, etc.: the powers in heaven = the powers of heaven (Mt.) = the host of heaven (Is. xxxiv. 4), a synonym for the stars.—Ver. 26. τὸν υἱὸν τ. ἀ.: the Son of Man, not the sign of, etc., as in Mt.:

28. "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν · ὅταν αὐτῆς ᾗδῃ ὁ κλάδος<sup>1</sup> ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν · 29. οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε<sup>2</sup> γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 30. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα<sup>3</sup> γένηται. 31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται<sup>4</sup> · οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.<sup>4</sup>

32. "Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ<sup>5</sup> τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ<sup>6</sup> ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

33. "Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε,<sup>7</sup> οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. 34. ὡς ἄνθρωπος ἀπόδημος ἀφείλε τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ<sup>8</sup> ἐκάστῳ τὸ ἔργον

<sup>1</sup> The order of the words varies in MSS. ΞABCDL have ᾗδῃ ο κλ. αὐτῆς (W.H.; Tisch., as in T.R.).

<sup>2</sup> ἴδῃτε ταῦτα in ΞABCL.

<sup>3</sup> ταῦτα πάντα in ΞBCLΔ.

<sup>4</sup> παρελεύσονται in ΞBD; sing. in LΔΣ (from Mt.); for παρέλθωσι in second clause (ACD = Mt.) ΞBL have παρελεύσονται; BD omit μη, which does not elsewhere occur in Mk. with ου and fut. indic. (Tisch., W.H. = B in both clauses).

<sup>5</sup> η in ΞBCLΔΣ. ΞD have καί.

<sup>6</sup> ΞDL omit οἱ after αγ. CΔ have it. B reads αγγελος (W.H. marg.).

<sup>7</sup> BD omit καὶ προσεύχεσθε; a gloss.

<sup>8</sup> ΞBCDL omit καί, a connecting particle added by scribes.

Christ His own sign, *vide* on Mt.—Ver. 27. ἀπ' ἄκρου γῆς, etc. (*cf.* expression in Mt.), from the extremity of the earth to the extremity of heaven. The earth is conceived as a flat surface, and the idea is—from one end of the earth to the other, where it touches the heavens. But they touch at both ends, so that Mt.'s expression is the more accurate. Either from one end of the *earth* to the other end of the *earth*, or from one end of the *heaven* to, etc.—Ver. 28. Parable of the fig tree, as in Mt.—ἐκφύῃ: this verb without accent might either be present subjunctive active of ἐκφύω = ἐκφύῃ = it putteth forth its leaves; or 2nd aorist subjunctive intransitive = ἐκφύῃ, from ἐξεφύην, later form of 2nd aorist indicative instead of ἐξέφυον = the leaves shoot out. The former is preferred by most commentators.

Vv. 32-37. *Concluding exhortation* (Mt. xxiv. 36).—Ver. 32. The words ὁ υἱὸς are an undoubted reading in Mk., and there can be little doubt they form a part of the true text in Mt. also. As to the import of the solemn declaration of nescience Jesus here makes, I need only refer to what has been said on the corresponding text in Mt. It is not a dis-

claimer of knowledge as to the precise day, month, or year of what it is certain will happen within the then present generation, but rather an intimation that all statements (that regarding the generation included) as to the time of the *parusia* must be taken in a qualified sense. Jesus had, I still feel, two ways of speaking on the subject, one for comfort (it will be soon), and one for caution (it may not be so soon as even I think or you expect).—Ver. 33. ἀγρυπνεῖτε: watch, be sleepless (*a pr.v.* and ὕπνος).—οὐκ οἴδατε, etc., ye kn w not the time or season (καιρὸς) of the *parusia*. If even the Son knows not, still less His disciples; therefore let them watch.—Ver. 34. Enforcement of the exhortation to watch by a brief parable. At this point each of the synoptical evangelists goes his own way. In Mt. Jesus presses home the lesson by historical and prophetic pictures of the surprises brought by unexpected crises; in Lk. by general statements; in Mk. by a comparison which seems to be the germ of the parable in Mt. xxv. 14-3. —ἄνθρωπος ἀπόδημος (here only), a travelling man, *cf.* ἀνθ. ἔμπορος, a merchant man, in Mt. xiii. 45.—ἀφείλε, δούς: these participles



αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὅψέ, ἡ μεσονυκτίου,<sup>1</sup> ἢ ἀλεκτοροφωνίας, ἡ πρωί· 36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37. α<sup>2</sup> δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

<sup>1</sup> μεσονυκτίον in **NBCLA**. T.R. (-ου) conforms to the following genitive

<sup>2</sup> ο in **NBCLA**.

specify the circumstances under which the command to the porter, the main point, was given; it was when the master was leaving, and when he gave to all his servants his parting instructions.—τὴν ἐξουσίαν, his (the master's) authority, distributed among the servants when he could no longer exercise it himself.—τὸ ἔργον α., to each one *his work*, in apposition with ἐξουσίαν. In the master's absence each man became his own master; put upon his honour, the seat of the ἐξουσία, and prescribing careful performance of the ἔργον entrusted to each.—καὶ τ. θυρωρῷ, also, among the rest, and very specially, to the *porter* (he gave instructions). The καὶ here is emphatic, as if it had been καὶ δὴ καὶ.—ἵνα γρηγορῇ, that he should watch: note that in this parable the function of watching becomes the business of *one*—the porter. Each servant has his appropriate task; the porter's is to watch. Yet in the moral sphere watching is the common duty of all, the temper in which all are to discharge their functions. All have to be *porters*, waiting at the gate, ready to open it to the returning master. Hence the closing exhortation in ver. 37. What I say to you, the four disciples (ver. 3), I say to all: watch. This had to be added, because it was not said or suggested by the parable; a defect which makes it doubtful whether we have here a logion of Jesus in authentic form, and which may account for its omission by Lk.—Ver. 35. ὅψέ ἡ, etc.: the night divided, Roman fashion, into *four watches*: 6-9, 9-12, 12-3, 3-6. Before the exile the Jews divided the night into three parts.—μεσονύκτιον: *vide* at Lk. xi. 5 on this word, found also in Acts xvi. 25, xx. 7.—ἀλεκτοροφωνία is a *ἄπαξ λεγ.* in N. T.—Ver. 36. ἐξαίφνης, suddenly, here in Lk. ii. 13, and four times in Acts.—καθεύδοντας: this applies to all the servants, not merely to the porter; therefore all must watch as well as work. In the case of a master absent on a journey, the servants

cannot know even the *day*, not to speak of the *hour* or *watch* of the night, as they could in the cases supposed in Lk. xii. 36, Mt. xxv. 1. Therefore they must keep awake not merely one night, but many nights, an incongruity which again suggests that we have not here an original utterance of Jesus, but a composite logion with elements borrowed from several parables.

CHAPTER XIV. THE PASSION HISTORY.—Vv. 1-2. *Introduction* (Mt. xxvi. 1-5, Lk. xxii. 1-2).—Ver. 1. ἤν δὲ τὸ π.: the first hint that the visit of Jesus to Jerusalem took place at passover season.—τὸ πάσχα καὶ τὰ ἄζυμα: full name of the feast, which consisted of the passover proper beginning on the 14th Nisan, and the seven days of unleavened bread. Mt. and Lk. give each only one of the designations; Mt. the former, Lk. the latter. Mk.'s dual designation a manifest combination of Mt. and Lk., say the followers of Griesbach.—μετὰ δύο ἡμέρας, indicates the point of time at which the Sanhedrists began seriously to consider how they could safely get rid of Jesus. Mt. turns this into an announcement by Jesus. Lk. generalises the precise note of time into a statement that the feast was approaching (ἤγγιζεν).

—ἐν δόλῳ, in or with craft. ἐν =  $\text{ἐν}$  in Heb. Mt. has simply δόλῳ, the dative instr.—Ver. 2. ἔλεγον γάρ is a more difficult reading than ἔλ. δὲ of Mt., hence the correction in T.R. The γάρ presupposes that the murder of Jesus during the feast was from the first regarded as out of the question, and the clause following partly makes that fact explicit, partly assigns a reason for it. They wanted to compass His death, but they were in a difficulty, for they felt and said to one another: it may not be on the feast, lest there be a popular disturbance.—μήποτε ἔσται: the fut. ind. instead of the more usual subjunctive after μήποτε (*cf.* Col. ii. 8, Heb. iii. 12), implying the almost certain occurrence

XIV. 1. ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2. ἔλεγον δέ,<sup>1</sup> “Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται<sup>2</sup> τοῦ λαοῦ.” 3. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ<sup>3</sup> συντρίψασα τὸ<sup>4</sup> ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ<sup>5</sup> τῆς κεφαλῆς. 4. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες,<sup>6</sup> “Εἰς τί ἡ ἀπώλεια

<sup>1</sup> γαρ in  $\aleph$ BCDL; δε in T.R. is from Mt.

<sup>2</sup> ἔσται θόρυβος in  $\aleph$ BCDL.

<sup>3</sup> Omit καὶ  $\aleph$ BL cop.

<sup>4</sup> The article is found in all the genders; το in GM cursives; τον in  $\aleph$ AD $\Sigma$  and many other uncials (Tisch.); την in BCL $\Delta$  (Trg., W.H.).

<sup>5</sup>  $\aleph$ BCL $\Delta$  omit κατὰ (introduced because usual).

<sup>6</sup>  $\aleph$ BCL omit καὶ λεγοντες, which may come from Mt.

of a θόρυβος if an attempt were made on the life of Jesus during the feast. This shows how highly the Sanhedrists estimated the influence of Jesus.

Vv. 3-9. *The anointing in Bethany* (Mt. xxvi. 6-13).—Ver. 3. ὄντος αὐτοῦ, κατακειμένου αὐτοῦ: two genitive absolute clauses whereof Weiss makes critical use (Marcus-Evang.); in which Schanz sees simply an instance of Mk.'s helplessness in style. The first indicates generally the time and place, the second the position of Jesus (at table) when the woman approached Him (ἦλθεν).—ἀλάβαστρον. *Vide* in Mt.—πιστικῆς: a puzzling word recurring in the fourth Gospel (xii. 3). It has been variously explained. (1) As one of Mk.'s Latinisms = *spicatus*, turned into πιστικὸς like Sextarius into ξίστης (Mk. vii. 4). In favour of this view is the Vulgate *nardi spicati* reproduced in “spikenard” (spiked-nard), A. V., and it has been adopted by Wetstein, Grotius, Rosenmüller, etc. (2) As meaning liquid, potable, from πίσω, πίσισκω, Fritzsche and others. (3) As derived from the name of a place whence the ointment was obtained, Augustine; also Bengel: “Pista urbs Indorum in regione Cabul; quæ ex regione pleraque aromata jam tum petebantur”. But he adds: “Ex nomine proprio potius formaretur πισταῖος”. (4) As = πιστός, trusty, genuine, to distinguish it from spurious imitations which abounded (Pliny, H. N., xii., 26). Instances of the use of the word in this sense are cited from Greek authors, e.g., from Artemidorus, ii., 32: πιστικὴ γυνή καὶ οἰκουρὸς (*vide* Beza and Kypke). The choice lies between (1) and (4);

most modern commentators (following Theophy. and Euthy.) adopt the latter. The following account of nard from Tristram's *Natural History of the Bible* is interesting: “An Indian product procured from the Nardostachys Jatamansi, growing on the Himalaya Mountains in Nepaul and Bhotan. It was well known to the Greeks and Romans, and is mentioned by classic authors as derived from the hills on the banks of the Ganges. One peculiarity of the plant which is mentioned by old writers aids in its identification, viz., that it has many hairy spikes shooting from one root. These shaggy stems are caused by the root leaves shooting up from the ground and surrounding the stalk. It is from this part of the plant that the perfume is procured and prepared simply by drying it.”—πολυτελοῦς (1 Tim. ii. 9, 1 Pet. iii. 4), dear, hence the temptation to produce cheap counterfeits.—συντρίψασα: she broke the narrow-necked vase that the contents might be poured out quickly, not drop by drop, and perhaps that the vessel used for so sacred a purpose might never be employed again (Kloster., Weiss, Schanz, etc.).—Ver. 4. τινές, certain persons; who, not indicated; Mt. says the disciples, John singles out Judas.—τοῦ μύρου γέγονεν: these words omitted in Mt. Observe the repetition in ver. 5, τοῦτο τὸ μύρον (BCL, etc.). Mt. simply has τοῦτο (so here in T.R.). Mt. more elegant in style, but Mk. truer to life = “To what purpose this waste of the myrrh? For this myrrh might, etc.”—the style of men speaking under emotion.—Ver. 5. ἐπάνω, etc., for above three hundred pence. The cardinal

αὕτη τοῦ μύρου γέγονεν; 5. ἡδύνατο γὰρ τοῦτο<sup>1</sup> πραθῆναι ἐπάνω τριακοσίων δηναρίων,<sup>2</sup> καὶ δοθῆναι τοῖς πτωχοῖς·” καὶ ἐνεβριμῶντο αὐτῇ. 6. Ὁ δὲ Ἰησοῦς εἶπεν, “Ἀφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.<sup>3</sup> 7. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς<sup>4</sup> εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8. ὃ εἶχεν αὕτη,<sup>5</sup> ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα<sup>6</sup> εἰς τὸν ἐνταφιασμόν. 9. ἀμὴν<sup>7</sup> λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο<sup>8</sup> εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.” 10. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς<sup>9</sup> τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν<sup>10</sup> αὐτοῖς. 11. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτηει πῶς εὐκαίρως<sup>a</sup> αὐτὸν παραδῶ.<sup>11</sup>

a 2 Tim.  
iv. 1.

<sup>1</sup> τοῦτο το μυρον ABCLΔ al. Vide below.

<sup>2</sup> δην. τριακ. in ΞCDL (Tisch.). T.R. as in ABΔΣ al. (W.H. marg.).

<sup>3</sup> εν εμοι in ΞABCDLΔΣ al. (Tisch., W.H.).

<sup>4</sup> αυτοις with παντοτε following in BL sah. cop. (W.H. with παν. in brackets).

Ξ omits both (Tisch.). αυτους in AΣ al.

<sup>5</sup> εσχεν in ΞABCDLΔΣ al.; omit αυτη ΞBL cursives.

<sup>6</sup> το σωμα μου in ΞBDLΣ (W.H.).

<sup>7</sup> δε after αμην in ΞBDLΔ al.

<sup>8</sup> ΞBDL omit τοῦτο, inserted, as δε is omitted, after Mt.

<sup>9</sup> For ο ι. ο ισ. εις ΞBCD have ι. ισ., and ΞBCL ο εις.

<sup>10</sup> αυτον παραδοι in B (D προδοι). ΞBCLΔ also place αυτον first.

<sup>11</sup> παραδοι in BD; αυτον before ευκαιρως in ΞABCLΔ.

number is here in the genitive of price after *πραθῆναι*. In 1 Cor. xv. 6 *ἐπάνω* is followed by a dative depending on *ᾤφθη*.—Ver. 6. *ἐν ἐμοί*, in me (*cf.* Mt. xvii. 12), for the more usual *εἰς ἐμέ* (in Mt., and imported into Mk. in T.R.).—Ver. 7. *καὶ ὅταν θέλητε*, etc., and when ye wish ye can do them a kindness; a thought implied in the previous clause (the poor ye have always), and probably an expansion by Mk. (*cf.* Mt.), yet not superfluous: suggesting the thought that expenditure in one direction does not disqualify for beneficent acts in another. The willing-minded will always have enough for all purposes.—Ver. 8. *ὃ ἔσχεν* (suppl. *ποιεῖν*), what she had to do she did; the reference being not to the measure of her power (wealth) but to her opportunity: she did what lay to her hand, and could only be done *then*.—*προέλαβε μυρίσαι*, she anticipated the anointing; the latter verb here only, the former in 1 Cor. xi. 21, Gal. vi. 1.—*ἐνταφιασμόν*: the noun

answering to the verb in Mt., here and in John and in one place in the classics.—Ver. 9. *εἰς ὅλον τ. κ.* for *ἐν ο.*, etc., in Mt.; a *constr. praeg.*, the idea of going to all parts of the world with the gospel being understood.

Vv. 10-11. *Judas offers to betray his Master* (Mt. xxvi. 14-16, Lk. xxii. 3-6).—Ver. 11. *ἐχάρησαν*, they rejoiced; when one of the twelve companions of Jesus unexpectedly turned up ready to deliver his Master into their hands. A most vivid feature omitted by Mt. in his summarising way. Well might they rejoice, as but for this windfall they might have been totally at a loss how to compass their end.—*ἐπηγγείλαντο*, they promised to pay, did not actually pay on the spot, as Mt.'s statement implies (*ἔστησαν*, ver. 15).—*ἐζήτει*, *cf.* *ἐζήτουν*, ver. 1, in reference to the Sanhedrists. They were seeking means of getting rid of Jesus; Judas was now on the outlook for a chance of betraying Him into their hands.—*εὐκαίρως* here and in 2 Tim. iv. 1, the

12. ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;” 13. Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, “Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, 14. καὶ ὅπου ἔαν εἰσελθῇ, εἴπατε τῷ οἰκοδεσπότη, ‘Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἔστι τὸ κατάλυμα,<sup>1</sup> ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15. καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον<sup>2</sup> μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ<sup>3</sup> ἐτοιμάσατε ἡμῖν.” 16. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ,<sup>4</sup> καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

17. Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· 18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς,<sup>5</sup> “Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὧν παραδώσει με, ὁ ἐσθίων<sup>6</sup> μετ’ ἐμοῦ.” 19. Οἱ δὲ<sup>7</sup> ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ’ εἰς, “Μὴ τι ἐγώ;”

<sup>1</sup> μου after καταλυμα in ΞBCDLΔΣ. Vide below.

<sup>2</sup> αναγειον in ΞABCDL al.

<sup>3</sup> και before εκει in ΞBCDL.

<sup>4</sup> Omit αυτον ΞBLΔ.

<sup>5</sup> ο ι. ειπεν in ΞBCL.

<sup>6</sup> B has των εσθιοντων (W.H. marg.).

<sup>7</sup> οι δε omitted in ΞBL cop.

adjective and verb in Mk. vi. 21, 31, the noun in Mt. xxvi. 16.

Vv. 12-16. *Arrangements for paschal feast* (Mt. xxvi. 17-19, Lk. xxii. 7-13). Mk. is much more circumstantial in this section than Mt., his apparent aim being to explain how Judas did not find his opportunity at the paschal supper, the place of celebration being carefully concealed beforehand.—Ver. 12. τῇ π. ἡμέρᾳ τ. ἀ. ὅτε τ. πάσχα ἔθουον: again a double note of time, the second clause indicating precisely that by the first day is meant the 14th Nisan. Schanz, following the Greek Fathers, takes πρώτη in the first clause as = προτέρᾳ, yielding the same sense as πρὸ τ. ἱορ. τ. πάσχα in John xiii. 1.—ποῦ θέλεις;: the disciples would ask this question in good time, say in the forenoon of the 14th.—Ver. 13. δύο: more exact than Mt.; of course all the disciples would not be sent on such an errand. Lk. names the two.—ὑπάγετε, etc.: the instructions in Mk. are sufficient to guide the messengers. Mt.’s πρὸς τὸν δαίνα is manifestly too vague, and could not have been spoken by Jesus.—ἄνθρωπος: water-carrying was generally the occupation of women; hence a man performing the office would be more noticeable.—κεράμιον (neuter of adjective κεράμιος, earthen), an earthen pitcher, here and in

Lk. xxii. 10.—Ver. 14. τὸ κατάλυμά μου, my guest chamber. This μου of the best texts is interesting as suggesting a previous understanding between Jesus and the householder. It is not necessary to import the miraculous into the narrative.—Ver. 15. ἀνάγειον (ἀνά, γαῖα = γῇ), a room above the earth, an upper room.—μέγα, large, enough for the company.—ἐστρωμένον, furnished with table-cushions.—ἑτοιμον, perhaps a synonym for ἐστρωμένον = furnished, all ready; possibly pointing to the removal of leaven (C.G.T.).

Vv. 17-21. *The presence of a traitor announced* (Mt. xxvi. 20-25, Lk. xxii. 21-23).—Ver. 17. ἔρχεται: after sunset *He cometh* to the place appointed for the feast, presumably after the two who had been sent to make arrangements had rejoined the company.—Ver. 18. ὁ ἐσθίων μετ’ ἐμοῦ: this clause, omitted in Mt., is designed to indicate, not the culprit, but the gravity of his offence = one of you, *one who eats bread with me, a table companion*.—Ver. 19. εἰς κατὰ εἰς, one by one = εἰς ἕκαστος in Mt.; κατὰ is used adverbially, and hence is followed by εἰς instead of ἕνα. For other instances of this usage of late Greek *vide* John viii. 9, Rom. xii. 5, and *cf.* Winer, § xxxvii. 3.—Ver. 20. To the anxious questioning of the disciples Mk



Καὶ ἄλλος, “Μή τι ἐγώ<sup>1</sup>;” 20. Ὁ δὲ ἀποκριθεὶς<sup>2</sup> εἶπεν αὐτοῖς, “Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς τὸ τρυβλίον.<sup>4</sup> 21. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ<sup>6</sup>. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν<sup>6</sup> αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.”

22. Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς<sup>7</sup> ἄρτον εὐλογῆσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, “Λάβετε, φάγετε.<sup>8</sup> τοῦτό ἐστι τὸ σῶμά μου.” 23. Καὶ λαβὼν τὸ<sup>9</sup> ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· 24. καὶ εἶπεν αὐτοῖς, “Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,<sup>10</sup> τὸ περὶ πολλῶν ἐκχυνόμενον.<sup>11</sup> 25. ἄμην λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίνω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.”

<sup>1</sup> καὶ ἄλλος μὴ τι ἐγώ (ADΣ *al.*) omitted in RCLPΔ, possibly by similar ending (omit Tisch., W.H.).

<sup>2</sup> Omitted in ΞBCDL; a mere mechanical expletive.

<sup>3</sup> ΞBCL sah. cop. omit ἐκ (it comes from ver. 18).

<sup>4</sup> BC have το ἐν τρυβ. (W.H. brackets: ἐν).

<sup>5</sup> ὅτι introduces this clause (ο μὲν υἱος, etc.) in ΞBL sah. cop.

<sup>6</sup> BL sah. omit ἦν. <sup>7</sup> BD omit ο ἰ. (from Mt.).

<sup>8</sup> φάγετε only in later uncials (Tisch., W.H., omit).

<sup>9</sup> ΞBCDLΔΣ omit το (from Lk.).

<sup>10</sup> For το τ. καινῆς δ. ΞBCL have τῆς διαθ. (D omits καινῆς).

<sup>11</sup> ΞBCDLΔ have ἐκχυνόμενον ὑπὲρ πολλῶν. T.R. from Mt.

makes Jesus reply: one of the *Twelve*; he who *dippeth with me in the dish*. A repetition of the original declaration with variations: the *Twelve* for *you*, and *dipping in the dish* for *eating*; the former bringing out the gravity of the fact, the *Twelve* chosen to be Apostles of the faith, one of them the traitor of its Author; the latter narrowing the circle within which the traitor is to be found. Twelve ate with Jesus, only three or four would dip with Him.—ἐμβαπτόμενος, middle, dipping with his own hand: “haec vis medii verbi,” Bengel.—Ver. 21. ὅτι, assigns a reason for the fact just stated. To fulfil Scripture (Ps. xli. 9) the Son of Man must go from the earth through betrayal by an intimate. This verse contains an instance in Mk. of the construction μὲν δὲ (again in ver. 38 and in xvi. 19, 20).—καλὸν αὐτῷ, good for him, without the ἦν as in Mt. For the construction *vide* on Mt. and Burton, M. and T. in N. T., § 248.—ὁ ἄνθρωπος ἐκεῖνος: this repetition (*vide* τῷ ἁ. ἐκ. above) gives a tragic solemnity to the utterance = good for him, if he had not been born, that man!

Cf. Mk. ii. 20, “days will come, etc., and then shall they fast, in that day”.

Vv. 22-25. *The Lord's Supper* (Mt. xxvi. 26-29, Lk. xxii. 19-20), *vide* notes on Mt.'s account, to which Mk.'s closely corresponds.—Ver. 22. ἐσθιόντων α., while they were eating, as in ver. 18; a very general indication of time. This and the announcement of the betrayal are for Mt. and Mk. the two *memorabilia* of the paschal feast of Jesus with His disciples, and all they know is that they happened during feast-time.—λάβετε, take, without φάγετε, as in Mt.; the more laconic expression likely to be the original. “Take” implies “eat”.—Ver. 23. καὶ ἔπιον, etc., and they drank of it, all. In Mt.'s account Jesus bids them drink, as He had previously bidden them eat. Mk.'s version strikes one as the more primitive; Mt.'s as influenced by liturgical usage.—Ver. 24. καὶ εἶπεν: while they drank the cup (not after they had drunk it, De Wette: nor before they began to drink, as Mt.'s narrative by itself would suggest), Jesus explained to them the symbolic import of

26. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν. 27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ<sup>1</sup>. ὅτι γέγραπται, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.’<sup>2</sup> 28. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.” 29. Ὁ δὲ Πέτρος ἔφη αὐτῷ, “Καὶ εἰ<sup>3</sup> πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.” 30. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, ὅτι<sup>4</sup> σήμερον ἐν τῇ νυκτὶ ταύτῃ,<sup>5</sup> πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.”<sup>6</sup> 31. Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον,<sup>7</sup> “Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.” Ὡσαύτως δὲ<sup>8</sup> καὶ πάντες ἔλεγον.

32. ΚΑΙ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, “Καθίσате ὧδε, ἕως προσεύξωμαι.” 33. Καὶ

<sup>1</sup>  $\aleph$ BCDLΔ *al.* omit *ἐν ἐμοὶ . . . ταυτη*, which comes from Mt.

<sup>2</sup> τα προβ. διασκορπ. in  $\aleph$ BCDL; διασκορπισθησονται in  $\aleph$ BCDLΔΣ.

<sup>3</sup> *ει και* in  $\aleph$ BCGL (Tisch., W.H.).

<sup>4</sup> Add *συ* ABLΣ *al.*, omitted in  $\aleph$ CDA (Tisch., W.H., adopt; *vide* below).

<sup>5</sup> ταυτη τ. ν., without *ἐν*, in  $\aleph$ BCDL (Tisch., W.H.).

<sup>6</sup> με before *απαρ.* in  $\aleph$ BCDA (T.R. = Mt.).

<sup>7</sup> *εκπερισσως* in  $\aleph$ BCD; *ελαλει* in  $\aleph$ BDL; omit *μαλλον*  $\aleph$ BCDL.

<sup>8</sup> B omits *δε* (W.H. brackets).

the cup. The important point in Mk.'s account of the words, as compared with Mt.'s, is the omission of the expression, *εἰς ἄφεσιν ἁμαρτιῶν*.

Vv. 26-31. *On the way to Gethsemane* (Mt. xxvi. 30-35, Lk. xxii. 39).—Ver. 26, exactly as in Mt. xxvi. 30, states that after singing the paschal hymn the company went forth towards the Mount of Olives.—Ver. 27. *πάντες σκανδαλισθήσεσθε*, ye all shall be made to stumble; absolutely, without the addition of *ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ* imported into the text from Mt. in T.R. It was a startling announcement in broad general terms that the disciple-circle was about to experience a moral breakdown. The announcement was made not by way of reproach, but rather as a preface to a more cheering prophecy of an early reunion.—Ver. 28. *ἀλλὰ μ.*: stronger than Mt.'s *μ.* δὲ=ye shall be offended, *but* (be of good cheer) after my resurrection I will go before you, as your Shepherd (*προάξω ὑμᾶς*) into Galilee.—Ver. 29. It is the former part of the Master's speech that lays hold of Peter's mind; hence he promptly proceeds to make protestations of fidelity.—*εἰ καὶ*, etc.: even if (as is likely) all the rest shall be offended (the future, because the case put is conceived to be probable), yet

certainly (*ἀλλ'* strongly opposing what follows to what goes before; *vide* Klotz, p. 93, on the force of *ἀλλὰ* in the apodosis of a conditional proposition) *not I*.—Ver. 30. To this over-confident *ἀλλ' οὐκ ἐγώ* of the disciple, the Master returns a very pointed and peremptory reply: I tell thee that *thou* (σὺ emphatic) *to-day* (σήμερον), *on this night* (more precise indication of time), *before the cock crow twice* (still more precise indication of time), shall deny me, not once, but again and again and again (τρίς).—Ver. 31. *ἐκπερισσῶς*, abundantly in matter and manner, with vehemence and iteration; a *ἅπαξ λεγ.*—*ἐλάλει*, kept saying: that he would not deny his Master even if he had to die for it.—*ὥσαύτως*, a stronger word than Mt.'s *ὁμοίως*=in the same way, and probably in the same words. But the words of the others were simply a faint echo of Peter's vehement and copious talk. They feebly said once (*ἔλεγον* = *εἶπον*) what he said strongly again and again (*ἐλάλει*).

Vv. 32-42. *In Gethsemane* (Mt. xxvi. 36-46, Lk. xxii. 40-46).—Ver. 33. *ἤρξατο*, introduces the description of our Lord's awful experience in the garden.—*ἐκθαμβεῖσθαι*, to be amazed; in Mk. only, first in ix. 15, where see remarks on its meaning. Though Jesus had long

παλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην<sup>1</sup> μεθ' αὐτοῦ.<sup>2</sup> Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. 34. καὶ λέγει αὐτοῖς, “Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὡδε καὶ γρηγορεῖτε.” 35. Καὶ προελθὼν<sup>3</sup> μικρόν, ἔπεσεν<sup>4</sup> ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· 36. καὶ ἔλεγεν, “Ἀββᾶ, ὁ πατήρ, πάντα δυνατό σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο<sup>5</sup>. ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.” 37. Καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, “Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 38. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε<sup>6</sup> εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.” 39. Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών. 40. καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν<sup>7</sup> καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι,<sup>8</sup> καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.<sup>9</sup>

<sup>1</sup> B has τὸν before each name (W.H.). Many MSS. have the article only with Πέτρον.

<sup>2</sup> μετ' αὐτοῦ in ΞBCD.

<sup>3</sup> CDΛΔ have προσελθων, but προελθων, found in ΞB *al.*, seems to be the word needed. προσελθων is a frequent mistake of the scribes.

<sup>4</sup> ἐπιπτεν in ΞBL (επεσεν from Mt.).

<sup>5</sup> τοῦτο απ. εμου in ΞABCLΔΣ *al.*

<sup>6</sup> ἐλθῃτε in ΞB (Tisch., W.H.). Weiss rejects the omission of εἰς before ἐλθ.; a very frequent mistake in the old MSS.

<sup>7</sup> For ὑποστρέψας . . . πάλιν (ACA, Tisch.) ΞBL have πάλιν ἐλθων εὑρεν αὐτούς (W.H.). D the same, omitting πάλιν.

<sup>8</sup> αὐτῶν before οἱ οφ. in ΞBCLΔ, and καταβαρυνόμενοι in ABLΔ; καταβαρυνόμενοι in D.

<sup>9</sup> αποκ. before αὐτῷ ΞABCDL.

known, and had often with realistic plainness spoken of, what was to befall Him, yet the vivid sense of what it all meant came upon His soul at this hour, as a sudden appalling revelation. The other two words used by Mk. to describe Christ's state of mind (ἀδημονεῖν. περιλυπὸς) occur in Mt. also.—Ver. 35. ἐπιπτεν (ΞBL, ἔπεσεν T.R. as in Mt.), imperfect: He fell again and again on the ground. It was a protracted desperate struggle.—καὶ προσηύχετο ἵνα: Mk. first indicates the gist of Christ's prayers (=that if possible the *hour* might pass from Him), then reports what Jesus said (ver. 36). In the prayer of Jesus the experience dreaded is called the *cup*, as in Mt. The Hour and the Cup—both alike solemn, suggestive names.—Ver. 36. Ἀββᾶ ὁ πατήρ: in the parallels simply *πάτερ*. In the Apostolic Church the use of the double appellation among Gentile Christians was common (*vide* Rom. viii. 15, Gal. iv. 6), Ἀββᾶ having

become a proper name and πατήρ being added as its interpretation=God our Father. Mk. imparts into the prayer of our Lord this apostolic usage. Jesus doubtless would use only one of the names, probably the Aramaic.—παρένεγκε τ. π. τ., remove this cup; equivalent to παρέλθῃ in ver. 35 (Lk. xxii. 42).—ἀλλ' οὐ, etc.; “*but* not what (τί for δ) I will, but what Thou”; elliptical but clear and expressive: γενήσεται or γενέσθαι δεῖ (not γενέσθω which would demand μή before θέλω) is understood (*vide* Holtzmann, H. C., and Weiss in Meyer).—Ver. 37. τῷ Πέτρῳ: to the disciple who had been so confident of his loyalty, but also from whom Jesus expected most in the way of sympathy.—Σίμων: the old, not the new, disciple, name; ominous.—Ver. 38. This exhortation to watch and pray is given in almost identical terms in Mt. and Mk. It looks like a secondary version of what our Lord actually said.—Ver. 39. Mk., like Mt., divides

41. Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ<sup>1</sup> λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42. ἐγείρεσθε, ἄγουμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε."

43. Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ὧν<sup>2</sup> τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς<sup>3</sup> μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44. ἡ δὲ δὴ δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, "Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν, καὶ ἀπαγάγετε<sup>4</sup> ἀσφαλῶς," 45. Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, "Ραββί, ραββί<sup>5</sup>."

b Ch. xv.  
10, John  
xi. 57  
(omission  
of aug-  
ment:  
usual in  
N. T.).

<sup>1</sup> το is found in  $\Sigma\text{B}\Delta\Sigma$ ; omitted in CDL (Tisch. retains, W.H. in brackets).

<sup>2</sup> Omit ὧν  $\Sigma\text{ABCDL}\Sigma$ .

<sup>3</sup>  $\Sigma\text{BL}$  omit πολὺς found in CDΔ (comes from Mt.).

<sup>4</sup> ἀπαγετε in  $\Sigma\text{BDL}$ .

<sup>5</sup> Ραββει once only in  $\Sigma\text{BCDLA}$ .

the agony into three acts, but he reports the words spoken by Jesus in prayer only in the first. Mt. gives the prayer of Jesus in the second act, as well as in the first, generalising in the third, where he repeats the formula here used by Mk.: τὸν αὐτὸν λόγον εἰπών.—Ver. 40. καταβαρυνόμενοι, "their eyes were very heavy"; R. V., weighed down with irresistible sleep.—καταβαρύνω, here and occasionally in the Sept., = the more usual καταβαρέω (from the simple verb βαρέω comes βεβαρημένοι in T.R.).—καὶ οὐκ ᾔδεισαν, etc.: this remark recalls the experience of the same three on the hill of transfiguration (*cf.* ix. 6). But in the earlier instance the reference is to the stupidity produced by sleep, here probably to shame on account of unseasonable sleep. They felt that they ought to have kept awake during their Master's hour of trial, and knew not how to excuse themselves.—Ver. 41. ἀπέχει, "it is enough," A. V. = *sufficit* in Vulgate; one of the puzzling words in Mk.'s vocabulary to which many meanings have been given. Beza, in doubt as to Jerome's interpretation, was satisfied at last by a quotation from Anacreon coming into his mind, in which the poet, giving instructions to a painter for the portrait of his mistress, concludes: ἀπέχει. βλέπω γὰρ αὐτὴν· τάχα, κηρέ, καὶ λαλήσεις="Enough! the girl herself I view: so like, 'twill soon be speaking, too". Elsnor and Raphael follow Beza. Kypke dissents and renders: ἀπέχει, ἦλθεν ἡ ὥρα, as if it were ἦλθε καὶ ἀπ. ἡ ὥρ., = the hour (of my passion) is come and calls you and me away from this scene. Most modern

commentators accept the rendering, "it is enough". *Vide* an interesting note in Field's *Otium Nor.* The meaning is: I have conquered in the struggle; I need your sympathy no longer; you may sleep now if you will.

Vv. 43-52. *The apprehension* (Mt. xxvi. 47-56, Lk. xxii. 47-53).—Ver. 43. εὐθὺς, etc. (*ἰδοὺ* in Mt.), straightway, even while He is speaking, appears Judas, who is carefully defined by surname and position as one of the Twelve. At what point of time the traitor left the company on his nefarious errand is not indicated. According to Weiss (in Meyer) the evangelist conceives of Judas as going with the rest to Gethsemane and stealing away from the nine, after the three had been taken apart, having now satisfied himself as to the Master's whereabouts.—παρὰ τ. ἀρχ., etc.: παρὰ goes along with παραγίνεται, and implies that Judas and those with him had an official commission from the authorities, the three classes of whom are carefully specified.—Ver. 44. δεδώκει: the pluperfect, but without augment, *vide* Winer, § xii. 9.—σύσσημον (neuter of adjective σύσσημος: σύν, σῆμα): a sign previously agreed on (σημεῖον in Mt.), a late word severely condemned by Phrynichus, p. 418, here only in N. T. In Sept. for  $\Delta\text{J}$  an "ensign" (Is. v. 26).

—ἀσφαλῶς may mean either: lead Him away with an easy mind (He will not attempt escape), or: lead, etc., cautiously, carefully—He may slip out of your hands as He has done before (Lk. iv. 30). Judas was just the kind of man to have



καὶ κατεφίλησεν αὐτόν. 46. Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν,<sup>1</sup> καὶ ἐκράτησαν αὐτόν.

47. Εἷς δὲ τις<sup>2</sup> τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.<sup>3</sup>

48. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων, συλλαβεῖν με; 49. καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.” 50. Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.<sup>4</sup>

51. Καὶ εἰς τις νεανίσκος<sup>5</sup> ἠκολούθει<sup>6</sup> αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι<sup>7</sup>. 52. ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.<sup>8</sup>

<sup>1</sup> For ἐπ αὐτον τ. χ. αὐτων BDL have simply τας χεῖρας αὐτω, the most probable reading.

<sup>2</sup> εἰς δε without τις in ΝΑΛ (W.H. have τις bracketed); BCD have τις.

<sup>3</sup> ωταριον in ΝΒD; ωτιον in CΛΔ (probably from Mt.).

<sup>4</sup> εφυγον παντες in ΝΒCΛΔ, preferable reading. *Vide* below.

<sup>5</sup> Instead of εἰς τις νεαν. (ΑΔΣ *al.*) ΝΒCΛ have νεαν. τις.

<sup>6</sup> συνηκ. in ΝΒCΛ. D = T.R. Δ συνηκολουθησεν.

<sup>7</sup> ΝΒCΔL omit οἱ νεαν.

<sup>8</sup> ΝΒCΛ omit ἀπ αὐτων (a gloss found in ΑΔΣ *al.*).

a superstitious dread of Christ's preternatural power.—Ver. 45. ἐλθὼν εὐθὺς προσελθὼν = arrived on the spot he without delay approaches Jesus; no hesitation, promptly and adroitly done.—Ραββί: without Mt.'s χαῖρε, and only once spoken (twice in T.R.), the fervour of false love finding expression in the kiss (κατεφίλησεν, *vide* notes on Mt.) rather than in words.

Vv. 47-52. *Attempt at rescue*.—Ver. 47. εἷς τ. παρ., one of those standing by, *i.e.*, one of the three, Peter according to the fourth gospel (xviii. 10).—τὴν μάχ., the sword = his sword, as if each disciple was armed; *vide* on Mt.—ὠτάριον = ὠτίον, T.R., diminutive of οὖς; the use of diminutives for the members of the body was common in popular speech. *Vide* Lobeck, Phryn., p. 211.—Ver. 48. On this and the following verse *vide* notes on Mt.—Ver. 49. ἵνα πληρωθῶσιν αἱ γ.: this may be a case of ἵνα with the subjunctive used as an imperative = let the Scriptures be fulfilled. *Cf.* 2 Cor. viii. 7, last clause, and consult Winer, § xliii. 5 d.—Ver. 50. καὶ ἀφέντες, etc., and deserting Him fled *all* (πάντες last, *vide* above): the nine with the three, the three not less than the nine—all alike panic-stricken.—Ver. 51 introduces a little anecdote peculiar

to Mk., the story of an unknown friend, not one of the Twelve, who had joined the company, and did not fly with the rest.—συνηκολούθει α., was following Jesus; when He was being led away, and after the disciples had fled.—περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ: this suggests that the youth, on hearing some sudden report, rose out of his bed and rushed out in his night-shirt, or, being absolutely naked, hurriedly threw about his body a loose cotton or linen sheet. The statement that on being laid hold of he cast off the garment favours the latter alternative.—Ver. 52. γυμνὸς ἔφ., fled *naked*, in the literal sense, whereon Bengel remarks: “on a night not without a moon; fear conquers shame in great danger”. (A few years ago a young wife chased a thief, who had been stealing her wedding presents, through the streets of Glasgow, in the early hours of the morning, in her night-gown; not without success. Her husband modestly stayed behind to put on his clothes.)—Who was this young man? Mk. the evangelist, say many, arguing: the story was of no interest to any one but the hero of it, therefore the hero was the teller of the tale. A good argument, unless a motive can be assigned for the insertion of the narrative other than

53. ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ<sup>1</sup> πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. 55. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον. 56. πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57. καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58. "Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, "Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποιήτον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω." 59. Καὶ

<sup>1</sup> NDLA omit αὐτῷ, found in BΣ *al. pler.* (W.H. marg.).

merely personal interest. Schanz suggests a desire to exhibit in a concrete instance the danger of the situation, and the ferocity of the enemies of Jesus. On the whole one feels inclined to acquiesce in the judgment of Hahn, quoted by Holtz., H. C., that in this curious incident we have "the monogram of the painter (Mk.) in a dark corner of the picture". Brandt, however (*Die Ev. Gesch.*, p. 28), dissents from this view.

Vv. 53-65. *Before Caiaphas* (Mt. xxvi. 57-68, Lk. xxii. 54, 66-71).—Ver. 53. *συνέρχονται α. πάντες*, etc.: again all the three orders of the Sanhedrists are named, who have been summoned to meet about the time the party sent to apprehend Jesus might be expected to arrive.—Ver. 54. *ὁ Πέτρος*: the story of Peter's denial begins here, and, after being suspended by the account of the trial, is resumed at ver. 66.—*ἀπὸ μακρόθεν*, from afar (*ἀπὸ* redundant here as elsewhere), fearful, yet drawn on by love and curiosity.—*ἕως ἔσω εἰς*: a redundant but expressive combination, suggesting the idea of one stealthily feeling his way into the court of the palace, venturing further and further in, and gaining courage with each step (*vide* Weiss, Mk.-Evan., p. 470).—*θερμαινόμενος*: nights cold even at Easter in Palestine; a fire in the court welcome in the early hours of morning, when something unusual was going on. "However hot it may be in the daytime, the nights in spring are almost always cold"—Furrer, *Wanderungen*, p. 241.—*πρὸς τὸ φῶς*, at the fire; here called light, because it was there to give light as well as heat. Elsner and Raphael cite instances of the use of *φῶς* for fire from Xenophon. Hesychius gives *πῦρ* as one of its meanings.

Vv. 55-65. *The trial and condemnation*.—Ver. 55. *μαρτυρίαν*: Mt. has *ψευδομαρτυρίαν*, justly so characterised, because the Sanhedrists wanted evidence for a foregone conclusion: evidence that would justify a sentence of death.—Ver. 56. *ἴσαι*, equal, to the same effect, as the testimonies of true witnesses would, of course, be. Grotius takes the word as meaning, not equal to one another, but equal to the demands of weighty evidence and justifying condemnation. Elsner agrees, arguing from the use of the word again, in reference to the evidence about the temple *logion* of Jesus. These witnesses, he holds, are not represented as making conflicting statements, but simply as making statements not sufficiently weighty—not equal to the occasion. There is some force in this.—Ver. 57. *τινες*, some, for which Mt. has the more definite *δύο*, the smallest number necessary to establish a matter.—Ver. 58. *ὅτι*, etc.: Mk.'s version of the testimony borne by the witnesses differs in important respects from that of Mt.; *viz.*, by the insertion of the words *τὸν χειροποιήτον* and *ἄλλον ἀχειροποιήτον*. Mt.'s form doubtless comes nearest to what the witnesses actually said. Mk.'s puts into their mouths, to a certain extent, the sense in which he and his fellow-Christians understood Christ's saying, *viz.*, as a prophecy that the material temple would be superseded by a spiritual temple = the community of believers in Jesus. If they had really spoken, as here reported, the falsehood would have lain rather in the *animus* of their statement than in its meaning: the *animus* of men who regarded it as impious to speak of the temple of God being destroyed, as contemptuous to

οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 60. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ<sup>1</sup> μέσον ἐπηρώτησε τὸν Ἰησοῦν, λέγων, “Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;” 61. Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο.<sup>2</sup> Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;” 62. Ὁ δὲ Ἰησοῦς εἶπεν, “Ἐγὼ εἰμι. καὶ ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν<sup>3</sup> τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” 63. Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, “Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; 64. ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;” Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον<sup>4</sup> θανάτου. 65. Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ,<sup>5</sup> καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, “Προφήτευσον.” καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.<sup>6</sup>

66. Καὶ οὗτος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω,<sup>7</sup> ἔρχεται μία τῶν

<sup>1</sup> ἔABCLΔΣ *al.* *pl.* omit το found in D.

<sup>2</sup> For οὐδὲν απεκ. (ADΔΣ *al.*) ἔBCL 33 sah. cop. have οὐκ απεκ. οὐδεν.

<sup>3</sup> εκ δεξ. καθ. in ἔBCDLΔΣ *al.*

<sup>4</sup> ἐνοχον εἶναι in ἔBCLΔ 33.

<sup>5</sup> αὐτον το προσ. in ἔBCLΔ 33.

<sup>6</sup> ελαβον in ἔABCILΔ. ἐβαλλον substituted in later MSS. for a word not understood.

<sup>7</sup> κάτω εν τ. αυλ. in ἔBCL. DI omit κάτω.

characterise it as hand-made, and as blasphemous to suggest that another could take its place.—Ver. 60. εἰς μέσον: a graphic feature in Mk., suggesting that the high priest arose from his seat and advanced into the semi-circle of the council towards Jesus—the action of an irritated, baffled man.—οὐκ ἀποκρίνη: on the high priest's question *vide* notes on Mt.—Ver. 61. ἐσιώπα καὶ, etc.: one of Mk.'s dualisms, yet not idle repetition = He maintained the silence He had observed up to that point (imperfect), and He answered nothing to the high priest's pointed question (aorist).—πάλιν: the high priest makes another attempt to draw Jesus into some self-condemning utterance, this time successfully.—τοῦ εὐλογητοῦ, the Blessed One, here only, absolutely, as a name for God. Usually, an epithet attached to Κύριος (Wünsche, *Beiträge*).—Ver. 62. Ἐγὼ εἰμι. On Christ's reply to the high priest affirming the Messianic claim, *vide* notes on Mt.—Ver. 63. τοὺς χιτῶνας, his tunics, or undergarments, of which persons in good position wore two.—Ver. 64. τί ὑμῖν φαίνεται, what appears to you to be the appropriate penalty of such blasphemous speech? = τί ὑμῖν

δοκεῖ in Mt. Nösgen denies the equivalence, and renders Mk.'s peculiar phrase: what lies for you on the hand, what is now your duty? with appeal to Xenophon, *Anab.*, v., 7, 3.—Ver. 65. τινες: presumably Sanhedrists.—περικαλύπτειν: Mt. says nothing of this, but he as well as Mk. represents them as asking Jesus to prophesy. Mt.'s version implies that Jesus was struck from behind, Mk.'s in front.—οἱ ὑπηρέται: following the example of their masters.—ῥαπίσμασιν αὐτὸν ἔλαβον, received Him with slaps of the open hand: a phrase recalling the Latin, *accipere aliquem verberibus*.

Vv. 66-72. *Peter's denial* (Mt. xxvi. 69-75, Lk. xxii. 54-62).—Ver. 66. κάτω ἐ. τ. α., below in the court, implying that the trial of Jesus had taken place in a chamber on a higher level.—ἔρχεται μία, etc., cometh one of the maids of the high priest—a servant in his palace, on some errand that night when all things were out of their usual course. That a maid should be astir and on duty at that unseasonable hour was itself a sign that something extraordinary was going on.—Ver. 67. Ἰδοῦσα: Peter, sitting at the fire, catches her eye, and she sees at once

παιδισκῶν τοῦ ἀρχιερέως, 67. καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, "Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα."<sup>1</sup> 68. Ὁ δὲ ἠρνήσατο, λέγων, "Οὐκ<sup>2</sup> οἶδα, οὐδὲ<sup>2</sup> ἐπίσταμαι τί σὺ<sup>3</sup> λέγεις." Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.<sup>4</sup> 69. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο<sup>5</sup> λέγειν τοῖς παρεστηκόσιν,<sup>6</sup> "Ὅτι οὗτος ἐξ αὐτῶν ἐστιν." 70. Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, "Ἀληθῶς

<sup>1</sup> ἦσθα before I. with του prefixed in BCL. The readings vary much here, but that of BCL (Tisch., W.H., Weiss) is the most like Mk.'s graphic style. *Vide* below.

<sup>2</sup> ΟΥΤΕ ΟΥΤΕ in  $\aleph$ BDL.

<sup>3</sup> ΣΥ ΤΙ in  $\aleph$ BCLΔΣ 33, altered by the scribes into the smoother ΤΙ ΣΥ.

<sup>4</sup> καὶ ἀλεκτωρ ἐφώνησεν omitted in  $\aleph$ BL; found in CDIA *al.* *Vide* below.

<sup>5</sup> ἤρξατο παλιν in  $\aleph$ CLA (Tisch., W.H., text). B omits, and for λέγειν following has εἶπεν (W.H. marg.).

<sup>6</sup> παρεστῶσιν in  $\aleph$ BCILA

that he is a stranger. Going closer to him, and looking sharply into his face in the dim fire-light (ἐμβλέψασα), she comes at once to her conclusion.—καὶ σὺ, etc., thou also wert with the Nazarene—that Jesus; spoken in a contemptuous manner, a faithful echo of the tone of her superiors. The girl had probably seen Peter in Christ's company in the streets of Jerusalem, or in the temple during the last few days, and doubtless she had heard disparaging remarks about the Galilean prophet in the palace.—Ver. 68. οὔτε οἶδα, etc., I neither know nor understand, *thou*, what thou sayest.—οὔτε-οὔτε connect closely the two verbs as expressing inability to comprehend what she means. The unusual emphatic position of σὺ (σὺ τί λέγεις, smoothed down into τί σὺ λ. in T.R.) admirably reflects affected astonishment.—ἐξῆλθεν: he slunk away from the fire into the forecourt—προαύλιον, here only in N. T.—καὶ ἀλέκτωρ ἐφώνησε: these words, omitted in  $\aleph$ BL, are of very dubious authenticity. Weiss and Holtzmann think they were inserted by copyists under the impression that the words of Jesus to Peter, ver. 30, meant that the cock was to crow twice in close succession, whereas the δις referred to the second time of cock-crowing, the beginning of the second watch after midnight. Schanz, while regarding this explanation of δις as unnatural, admits that it is difficult to understand how this first crow did not remind Peter of the Lord's warning word.—Ver. 69. ἡ παιδίσκη: the article naturally suggests that it is the same maid, and probably

but for harmonistic interests there would have been no doubt on the subject. Yet the fact that Mt. makes it another obliges us to ask whether Mk.'s expression necessarily means the same person. Grotius, whom Rosenmüller follows, says *ἡ* may here, as occasionally elsewhere = *τις*. Of more weight is the suggestion that it means the maid on duty in that particular place, the forecourt (Schanz and Klostermann; the remarks of the latter specially worthy of notice). On first thoughts one might deem πάλιν decisive as to identity, but (1) it is wanting in B, and (2) its most probable position is just before λέγειν, and the meaning, that Peter was a second time spoken to (or at) on the subject of his connection with Jesus, not that the same person spoke in both cases. On the whole a certain element of doubt remains, which cannot be eliminated by exegetical considerations. In favour of one maid is the consideration that two able to recognise Peter is more unlikely than one. Yet the two might be together when they saw Peter previously, or the one might point him out to the other that night. In Mt.'s narrative the standers-by seem also to have independent knowledge of Peter. In Mk. the maid gives them information. On the whole, Mk., as was to be expected, gives the clearer picture of the scene.—τοῖς παρεστῶσιν, to those standing by; pointing to Peter, and speaking so that he could hear.—Ver. 70. Now, it is the bystanders who persecute Peter with the charge of being a disciple.—ἀληθῶς: they are quite sure of it, for two reasons:



ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλία σου ὁμοιάζει.”<sup>1</sup>  
 71. Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν,<sup>2</sup> “Ὅτι οὐκ οἶδα τὸν  
 ἄνθρωπον τοῦτον, ὃν λέγετε.” 72. Καὶ<sup>3</sup> ἐκ δευτέρου ἀλέκτωρ  
 ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ<sup>4</sup> εἶπεν αὐτῷ ὁ  
 Ἰησοῦς, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς,<sup>5</sup> ἀπαρνήσῃ με τρίς.”<sup>6</sup>  
 καὶ ἐπιβαλὼν<sup>6</sup> ἔκλαιε.

<sup>1</sup> καὶ ἡ λαλ. σ. ὁμοιάζει is imported from Mt.; omitted in  $\aleph$ BCDL (Tisch., W.H., Weiss).

<sup>2</sup> ὀμνύναι in BL *al.* (ομνυει in Mt.).

<sup>3</sup> καὶ in  $\aleph$ BLD followed by εὐθὺς omitted in ACN $\chi$ A, etc., which insert καὶ ἀλεκ. ἐφώνησε in ver. 68.

<sup>4</sup> το ῥημα ὡς in  $\aleph$ ABCLA, corrected into the more usual του ῥήματος in some copies.

<sup>5</sup> B places δὶς before φωνῆσαι, and  $\aleph$ BCLA have τρίς με ἀπαρνήσῃ instead of the order in T.R.

<sup>6</sup> For ἐπιβαλὼν ἐκλαιε D has ἤρξατο κλαιεῖν, and is followed by Latin, Egyptian, and Syriac verss., including Syr. Sin.

(1) the maid's confidence not specified but implied in the καὶ γὰρ, which introduces an additional reason; (2) Γαλιλαῖος εἶ = you are (by your speech) a Galilean. The addition in some MSS., καὶ ἡ λαλία σ., etc., explanatory of the term Galilean, would be quite in Mk.'s manner, but the best authorities omit it.—Ver. 71. ἀναθεματίζειν: used absolutely, to call down curses on himself in case he was telling lies. Mt. has καταθ., which is probably a contraction from καταναθ. (in T.R.).—Ver. 72. εὐθὺς: omitted in the MSS. which insert a first cock-crow in ver. 68, as implying that this was the first crow at that hour, as in Mt.—ἐκ δευτέρου (omitted in  $\aleph$ L because apparently implying a first cock-crow during the denial, which they omit) must be understood with Weiss as referring to the second time of cock-crowing (three in the morning), the first being at midnight.—ἐπιβαλὼν: another puzzle in Mk.'s vocabulary; very variously interpreted. Most modern interpreters adopt the rendering in the A. V. and R. V., “when he thought thereon” (ἐπιβαλὼν τὸν νοῦν). Weizsäcker: “er bedachte es und weinte”. Theophylact took ἐπιβ = ἐπικαλυψάμενος τὴν κεφαλὴν, having covered his head (that he might weep unrestrainedly), a rendering which Fritzsche and Field (*Otium Nor.*) decidedly support. Field remarks: “it may have been a *trivial* or *colloquial* word, such as would have stirred the bile of a Phrynichus or a Thomas Magister, who would have inserted it in their *Index Expurgatorius*, with a

caution: ἐπιβαλὼν μὴ λέγε ἀλλὰ ἐγκαλυψάμενος ἢ ἐπικαλυψάμενος”. Brandt (*Die Ev. Gesch.*, p. 31), adopting a suggestion by Holwerda, thinks the original word may have been ἐκβαλὼν = going out, or flinging himself out. Klostermann ingeniously suggests: “stopped suddenly in his course of denial, like a man, running headlong, knocking suddenly against an obstacle in his way”. The choice seems to lie between the renderings: “thinking thereon” and “covering his head”.

CHAPTER XV. THE PASSION HISTORY CONTINUED.—Vv. 1-5. *Before Pilate* (Mt. xxvii. 1-14, Lk. xxiii. 1-10).—Ver. 1. εὐθὺς, πρῶτ, without delay, *quam primum*, in the morning watch, which might mean any time between three and six, but probably signifies after sunrise.—συμβούλιον will mean either a consultation or the result, the resolution come to, according as we adopt the reading: ποιήσαντες (T.R. = B $\Delta$ ) or ἐτοίμασαντες ( $\aleph$ CL).—καὶ ὅλον τὸ συνέδριον: the καὶ simply identifies= even the whole Sanhedrim, and does not imply that, besides the three classes previously mentioned, some others were present (*e.g.*, στρατηγοὺς τοῦ ἱεροῦ: Lk. xxii. 52). This added clause signifies that it was a very important meeting, as, in view of its aim, to prepare the case for Pilate, it obviously was. The Sanhedrists had accomplished nothing till they had got the matter put in such a form that they might hope to prevail with the procurator, with whom lay the *jus gladii*, to do their wicked will, and

XV. 1. ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτ<sup>1</sup> συμβούλιον ποιήσαντες<sup>2</sup> οἱ ἀρχιερεῖς μετὰ τῶν πεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ<sup>3</sup> Πιλάτῳ. 2. καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Σὺ λέγεις.” 3. Καὶ κατηγόρουں αὐτοῦ οἱ ἀρχιερεῖς πολλὰ. 4. ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν<sup>4</sup> αὐτόν, λέγων,<sup>5</sup> “Οὐκ ἀποκρίνῃ οὐδέν; Ἰδε, πόσα σου καταμαρτυροῦσιν<sup>6</sup>.” 5. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. 6. Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον, ὃνπερ ᾔτοῦντο.<sup>7</sup> 7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν<sup>8</sup> δεδεμένος,

<sup>1</sup> πρῶι without ἐπὶ το in  $\aleph$ BCDL.

<sup>2</sup> So in BΔΣ *al.*  $\aleph$ NCL have ετοίμασαντες (Tisch., W.H., margin).

<sup>3</sup> Omit τῷ  $\aleph$ BCDLΔ.

<sup>4</sup> ἐπηρώτα in B 33 (Tisch., W.H.).

<sup>5</sup>  $\aleph$  omits λέγων (Tisch., W.H., in brackets).

<sup>6</sup> κατηγορουσιν in  $\aleph$ BCD (Tisch., W.H.). καταμαρ. in T.R. is from Mt.

<sup>7</sup> ὃν παρῆτοῦντο in  $\aleph$ AB (Tisch., Trg., marg., W.H.). ὃνπερ (T.R.) is found nowhere else in the N.T. *Vide* below.

<sup>8</sup> στασιαστῶν in  $\aleph$ BCD. Weiss thinks the συσ- (T.R.) has been omitted *per incuriam* in these MSS.

of course that Jesus claimed to be the Christ would not serve that purpose. *Vide* notes on Mt.—Πιλάτῳ: without the article in best MSS. on this the first mention; with, in subsequent reference. Mk. does not think it necessary to say who or what Pilate was, not even mentioning, as Mt., that he was the governor.—Ver. 2. σὺ εἶ ὁ β. Pilate's question reveals the secret of the morning meeting. The crafty Sanhedrists put a political construction on the confession of Jesus. The Christ, therefore a pretender to the throne of Israel. *Vide* on Mt.—Ver. 3. πολλὰ: either an adverb=much, or the accusative after κατηγόρουں. As to the matter of these accusations *vide* on Mt. But to what end, when Jesus had confessed that He was King; giving Himself away, so to speak? The Sanhedrists must have seen from Pilate's manner, a smile on his face perhaps, that he did not take the confession seriously. For the reason of this *vide* on Mt.—Ver. 4. πόσα, answering to πολλὰ in ver. 3, might mean “how grave,” Thayer's *Grimm*, but probably =how many, as in vi. 38, viii. 5, 19.—Ver. 5. ὥστε θαυμ. τ. Π. Mt. adds λίαν. The governor had never seen a prisoner like this before. He does not believe Him to be a political pretender, but he sees that He is a remarkable

man, and feels that he must proceed cautiously, groping his way amid the parties and passions of this strange people.

Vv. 6-15. *Jesus or Barabbas?* (Mt. xxvii. 15-26, Lk. xxiii. 16-25).—Ver. 6. ἀπέλευεν, imperfect = Mt.'s εἰώθει ἀπολύειν, pointing to a practice of the governor at passover season; on which *vide* on Mt.—ὃνπερ ᾔτοῦντο, “whomsoever they desired,” A. V. The R. V. adopts the reading preferred by W.H., ὃν παρῆτοῦντο, and translates “whom they asked of him”. It is difficult to decide between the two readings, as the περ might easily be changed into παρ, and *vice versa*. In favour of the T.R. is the fact that παρῆτοῦντο ordinarily in N. T., as in the classics, means to refuse, and also that ὃνπερ very strongly emphasises the finality of the popular choice—they might ask the release of any one, no matter whom—such is the force of περ; it would be granted. On these grounds Field (*Otium Nor.*) decides for the T. R.—Ver. 7. στασιαστῶν (συστας, T.R.): this word (here only in N. T.) contains an interesting hint as to the nature of the offence committed by Barabbas and his associates. They were no mere band of brigands (Ἀσσητῆς: John xviii. 40), but men engaged in an insurrection, probably of a political character, rising out

οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8. καὶ ἀναβοήσας<sup>1</sup> ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς αἰε<sup>2</sup> ἐποίει αὐτοῖς. 9. ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, “Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;” 10. Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.<sup>3</sup> 11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12. ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν<sup>4</sup> αὐτοῖς, “Τί οὖν θέλετε<sup>5</sup> ποιήσω ὃν<sup>6</sup> λέγετε βασιλέα<sup>7</sup> τῶν Ἰουδαίων;” 13. Οἱ δὲ πάλιν ἔκραξαν, “Σταύρωσον αὐτόν.”

<sup>1</sup> αναβας in  $\aleph$ BD sah. cop. (Tisch., W.H.).

<sup>2</sup> αει wanting in  $\aleph$ BA sah. cop. (Tisch. and W.H. omit).

<sup>3</sup> B omits οἱ αρχ. (W.H. in brackets).

<sup>4</sup> For αποκ. παλ. ειπεν  $\aleph$ BC have παλ. αποκ. ελεγεν.

<sup>5</sup> θελετε, found in D, is omitted in  $\aleph$ BCD 33. Tisch. retains, W.H. omit.

<sup>6</sup> B omits ον (W.H. in brackets). *Vide* below.

<sup>7</sup> τον before βασ. in  $\aleph$ ABCD.

of the restless desire of many for independence, and in connection with that guilty of murder (φόνον), at least some of them (οἵτινες), Barabbas included.—τῇ στάσει: the article refers back to στασιαστῶν=the insurrection implied in there being insurrectionists. Mk. therefore does not refer to the insurrection as known to his readers. Perhaps he knew nothing about it himself, nor do we.—Ver. 8. ἀναβας, etc.: Mk. assigns the initiative to the people. So Lk.; Mt. and John to Pilate. The difference is not important to the course of the history. The custom existing, this incident was bound to come about somehow. Nor does it greatly affect the question as to the attitude of Pilate. In either case he was simply feeling his way. The custom gave him a chance of feeling the popular pulse, a most important point for a ruler of his opportunist type.—καθὼς, here=that which.—Ver. 9. θέλετε, etc.: Pilate makes the tentative suggestion that the favoured person should be Jesus; whom he designates “King of the Jews,” to see how the people would take a title which the Sanhedrists regarded as a mortal offence.—Ver. 10. ἐγίνωσκεν, it gradually dawned upon him. Pilate would see the animus of the Sanhedrists in their many accusations (ver. 3), from which it would appear that Christ’s real offence was His great influence with the people. Hence the attempt to play off the one party against the other: the people against the priests.—Ver. 11. ἀνέσεισαν, the aorist implies that the priests stirred

up the people *with success*, to the effect that their request to Pilate was in favour of Barabbas. One may wonder how they so easily gained their purpose. But Barabbas, as described by Mk., represented a popular passion, which was stronger than any sympathy they might have for so unworldly a character as Jesus—the passion for *political liberty*. The priests would know how to play on that feeling. What unprincipled characters they were! They accuse Jesus to Pilate of political ambition, and they recommend Barabbas to the people for the same reason. But a “holy” end sanctifies the means! On the contrast between Jesus and Barabbas *vide* Klostermann.—Ver. 12. It is presupposed that the people have intimated their preference for Barabbas perhaps by the cry: not Jesus, but Barabbas. Hence Pilate proceeds to ask: “what, then, am I to do with Him *whom ye call* (λέγετε) the King of the Jews?” That *whom ye call* was very astute. It ought to bring out the real feeling of the people, as from the next verse we learn that it did.—Ver. 13. πάλιν: they had intimated their will already by a popular shout=Barabbas, not Jesus; now they intimate their feeling about Jesus by a second shout with the unmistakable ring of reprobation in it: CRUCIFY HIM! That is what Pilate’s ὃν λέγετε has brought out. It has been taken as an insult. The sense is the same if, with B, we omit ὃν. Pilate’s question then=what then shall I do, tell me, to the King of the Jews? The sting lies in the

14. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, "Τί γὰρ κακὸν ἐποίησεν<sup>1</sup>;" Οἱ δὲ περισσοτέρως<sup>2</sup> ἔκραξαν, "Σταύρωσον αὐτόν." 15. Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16. Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἔστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, 17. καὶ ἐνδύουσιν<sup>3</sup> αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, 18. καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, "Χαῖρε, βασιλεῦ τῶν Ἰουδαίων." 19. καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. 20. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια<sup>4</sup>· καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν αὐτόν. 21. καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

22. ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ<sup>5</sup> τόπον, ὃ ἔστι μεθερμηνεύ-

<sup>1</sup> εποι. κακον in BCD.

<sup>2</sup> περισσως in ΞABCDΔ. Vide below.

<sup>3</sup> ενδιδυσκουσιν in ΞBCDΔ. Vide below.

<sup>4</sup> For τα ἴδια BCD have αυτου (W.H.); Ξ reads τα ἴδια ἱματια αυτου (Tisch.).

<sup>5</sup> τον Γολγοθαν in ΞBLΔΣ.

title.—Ver. 14. This final speech of Pilate presents a subtle combination of honesty and craft. He says what he really thinks: that Jesus is innocent, and he makes sure that the people really mean to stand to what they have said.—περισσῶς, beyond measure: the positive here is stronger than the comparative περισσοτέρως (T.R.), and it is far better attested.—Ver. 15. Pilate was now quite sure what the people wished, and so, as an opportunist, he let them have their way.—τὸ ἱκανὸν ποιῆσαι: to satisfy (here only in N. T.)=satisfacere in Vulg., perhaps a Latinism (vide Grotius), but found in later Greek (vide Raphel and Elsnr).—φραγελλώσας: certainly a Latinism, from *flagellare*.

Vv. 16-20. *Mocked by the soldiers* (Mt. xxvii. 27-31).—Ver. 16. The soldiers in charge of the prisoner conduct Him into the barracks (ἔσω τῆς αὐλῆς, ὃ ἔστιν πραιτώριον = into the court, that is, the praetorium—Weizsäcker), and call together their comrades to have some sport.—ὅλην τὴν σπεῖραν: "a popular exaggeration" (Sevin); at most 200 men.—Ver. 17. ἐνδιδύσκουσιν for ἐνδύουσιν, T.R.: a rare word, not in

classics, found in Sept. and Joseph. (and in Lk. viii. 27, xvi. 19), and because rare, the more probable reading.—πορφύραν, a purple garment, for Mt.'s χλαμύδα κοκκίνην = "scarlet robe"—ἀκάνθινον σ.: here and in John xix. 5.

Vv. 21-26. *The crucifixion* (Mt. xxvii. 32-37, Lk. xxiii. 26, 33-38).—Ver. 21. ἀγγαρεύουσιν: on this word vide on Mt. v. 41.—ἀπ' ἀγροῦ: this detail in Mk. and Lk. has been taken as an unintentional hint that the crucifixion took place a day earlier than the synoptical statements imply. Coming from the country, i.e., from his work. But even Holtzmann, H. C., disallows the inference: "as if nine in the morning were evening after work time, and εἰς ἀγρὸν in Mk. xvi. 12 meant ploughing or reaping".—Ἀλεξ., Ῥούφ.: these names imply interest in the persons referred to within the circle of Mk.'s first readers, presumably well-known Christians. Rufus in Rom. xvi. 13? Alexander in Acts xix. 33?—Ver. 22. φέρουσιν α., they carry Him: "ferunt, non modo ducunt," Bengel. It would appear that Jesus was so weak through the strain of the last few days, and the scourging,



μενον,<sup>1</sup> Κρανίου τόπος. 23. Καὶ ἐδίδουν αὐτῷ πιεῖν<sup>2</sup> ἔσμυρνισμένον οἶνον· ὁ δὲ<sup>3</sup> οὐκ ἔλαβε. 24. Καὶ σταυρώσαντες<sup>4</sup> αὐτόν, διεμέριζον<sup>5</sup> τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. 25. ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26. Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, "Ὁ βασιλεὺς τῶν Ἰουδαίων." 27. Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. 28. καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, "Καὶ μετὰ ἀνόμων ἐλογίσθη."<sup>6</sup> 29. Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, "Οὐά, ὁ καταλύων τὸν ναόν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,<sup>7</sup> 30. σῶσον σεαυτόν, καὶ κατὰβα<sup>8</sup> ἀπὸ τοῦ σταυροῦ." 31. Ὁμοίως δὲ<sup>9</sup> καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, "Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32. ὁ Χριστὸς ὁ βασιλεὺς τοῦ<sup>10</sup> Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεῦσωμεν."

<sup>1</sup> μεθερμηνευομενος in ΞΒΣ.

<sup>2</sup> ΞΒCLΔ omit πιεῖν.

<sup>3</sup> ος δε in ΞΒ 33.

<sup>4</sup> For the participle BL have σταυρουσιν αὐτον και.

<sup>5</sup> For διεμεριζον (in minusc. only) read διαμεριζονται.

<sup>6</sup> ΞABCD sah. omit this verse, which is interpolated from Lk. xxii. 37.

<sup>7</sup> οικοδομων before τρι. ημ. in BDL. εν is wanting in D and other uncials (Tisch. omits, W.H. brackets).

<sup>8</sup> For και καταβα ΞBDLΔ have καταβας.

<sup>9</sup> δε omitted in ΞBCLΔ al. verss. <sup>10</sup> ΞBDLΔ omit τον before Ἰσραηλ.

that He was unable to walk, not to speak of carrying His cross. He had to be borne as the sick were borne to Him (Mk. i. 32).—Ver. 23. ἐδίδουν: the conative imperfect = they tried to give, offered.—ἐσμυρνισμένον οἶνον, wine drugged with myrrh, here only in N. T. Cf. Mt.'s account.—οὐκ ἔλαβεν: Mt. says Jesus tasted the drink. He would not take it because He knew that it was meant to stupefy.—Ver. 24. τίς τί ἄρῃ, who should receive what; two questions pithily condensed into one, another example in Lk. xix. 15, *vide* Winer, § lxvi., 5, 3.—Ver. 25. ὥρα τρίτη, the third hour = nine o'clock as we reckon; raising a harmonistic problem when compared with John xix. 14. Grotius comments: "id est, jam audita erat tuba horae tertiae, quod dici solebat donec caneret tuba horae sextae" (they called it the third hour till the sixth was sounded).—καὶ = when, Hebraistic, but also not without example in classics in similar connections: the fact stated connected with its time by a simple καὶ; instances in Meyer.—Ver. 26. ἐπιγραφή ἐπιγεγραμμένη: awkwardly expressed; Mt. and Lk. have phrases which look

like corrections of style.—ὁ βασ. τῶν Ἰουδ.: the simplest form of the inscription.

Vv. 29-32. *Taunts of spectators* (Mt. xxvii. 39-44, Lk. xxiii. 35, 37, 39).—Ver. 29. οὐά = Latin, *vah*, expressing here ironical admiration: "admirandi vim cum ironia habet," Bengel. Raphael remarks that this word was not given in the Greek Lexicons, but that it is not therefore to be regarded as a Latinism peculiar to Mk., but rather as a word which had been adopted and used by the later Greeks, e.g., Arrian. Here only in N. T.—Ver. 30. καταβας (καὶ κατὰβα, T.R.), etc., save Thyself, *having descended*, etc., or by descending = descend and so save Thyself.—Ver. 31. οἱ ἀρχιερεῖς: both in Mt. and in Mk. the priests lead in the unhallowed chuckling, scribes and elders (Mt.) being mentioned only subordinately (μετὰ, etc.).—πρὸς ἀλλήλους: a common fear gives place to a common sportiveness in this unholy brotherhood, now that the cause of their fear is removed.—Ver. 32. ἵνα ἴδωμεν<sup>1</sup> that we may see (in the descent from the cross) an unmistakable sign from heaven of Messiahship, and so believe in Thee.—

Καὶ οἱ συνεσταυρωμένοι<sup>1</sup> αὐτῷ ὠνείδιζον αὐτόν. 33. Γενομένης δὲ<sup>2</sup> ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑνάτης. 34. καὶ τῇ ὥρᾳ τῇ ἑνάτῃ<sup>3</sup> ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων,<sup>4</sup> "Ἐλωτ, Ἐλωτ, λαμμὰ σαβαχθανί<sup>5</sup>;" ὁ ἔστι μεθερμηνεύμενον, "Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες<sup>6</sup>;" 35. Καὶ τινὲς τῶν παρεστηκότων<sup>7</sup> ἀκούσαντες ἔλεγον, "Ἰδοῦ,<sup>8</sup> Ἥλιαν φωνεῖ." 36. Δραμῶν δὲ εἰς,<sup>9</sup> καὶ<sup>10</sup> γεμίσας σπόγγον ὄξους, περιθεὶς τε<sup>11</sup> καλὰ μω, ἐπότιζεν αὐτόν, λέγων, "Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἥλιος καθελεῖν αὐτόν."

37. Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσε. 38. καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.

<sup>1</sup> συν after συνεσταυρωμένοι in NBL.

<sup>2</sup> και γεν. in NBDLA 33.

<sup>3</sup> τη ενατη ωρα in NBDL.

<sup>4</sup> Omit λεγων NBDL.

<sup>5</sup> The spelling of the words λαμ. σαβ. varies much in the MSS.

<sup>6</sup> με after εγκατελ. in NBL.

<sup>7</sup> B has εστηκοτων.

<sup>8</sup> ιδε in NBLA 33.

<sup>9</sup> τις in NBLA.

<sup>10</sup> BL omit και.

<sup>11</sup> NBDL 33 omit τε (W.H. read Δραμων δε τις γεμ. σ. ο. περιθεις καλ.).

οἱ συνεσταυρωμένοι, the co-crucified. Mk., like Mt., knows nothing of the conversion of one of the robbers reported by Lk. How different these fellow-sufferers in spirit from the co-crucified in St. Paul's sense (Rom. vi. 6, Gal. ii. 20)!

Vv. 33-36. *Darkness without and within* (Mt. xxvii. 45-49, Lk. xxiii. 44-46).—Ver. 33. γενομένης, ἐγένετο: another awkwardness of style variously amended in Mt. and Lk.—σκότος: on this darkness *vide* on Mt. Furrer (*Wanderungen*, pp. 175-6) suggests as its cause a storm of hot wind from the south-east, such as sometimes comes in the last weeks of spring. "The heavens are overcast with a deep gray, the sun loses his brightness, and at last disappears. Over the darkened land rages the storm, so that the country, in the morning like a flower-carpet, in the evening appears a waste. . . . On the saddest day in human history swept such a storm at noon over Jerusalem, adding to the terrors of the crucifixion."—Ver. 34. ἐλωτ, ἐλωτ: the Aramaic form of the words spoken by Jesus, Mt. giving the Hebrew equivalent. On this cry of desertion *vide* remarks on the parallel place in Mt.—ὁ Θεός μου. ὁ Θ. μ.: as in Sept. Mt. gives the vocative.—εἰς τί, for what end? ἵνα τί in Mt. and Sept.—Ver. 35. Ἥλιαν: the name of Elijah might be suggested by either form of the name of God—Eli or Eloī. Who the τινες were

that made the poor pun is doubtful, most probably heartless fellow-countrymen who only affected to misunderstand.—Ver. 36. δραμῶν δὲ: if the wits were heartless mockers, then δὲ will imply that this person who offered the sufferer a sponge saturated with *posca* (*vide* Mt.) was a friendly person touched by compassion. For the credit of human nature one is very willing to be convinced of this.—ἐπότιζεν might, like ἐδίδουν (ver. 23), be viewed as a conative imperfect = offered Him a drink, but John's narrative indicates that Jesus accepted the drink (xix. 30).—λέγων refers to the man who brought the drink. In Mt. it is others who speak (xxvii. 49), and the sense of what was said varies accordingly—ἄφες in Mt. naturally, though not necessarily, means: stop, don't give Him the drink (*vide* on Mt.)—ἄφετε in Mk., spoken by the man to the bystanders, means naturally: allow me (to give Him the drink), the idea being that thereby the life of the sufferer would be prolonged, and so as it were give time for Elijah to come (ἴδωμεν εἰ ἔρ. Ἡ.) to work an effectual deliverance by taking Him down from the cross (καθελεῖν α.).—εἰ ἔρ.: εἰ with the present indicative instead of the more usual εἰαν with subjunctive in a future supposition with probability (*vide* Burton, M. and T. in N. T., § 251).

Vv. 37-41. *Death and its accompaniments* (Mt. xxvii. 50-56, Lk. xxiii. 46-49).—

39. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κρᾶσας<sup>1</sup> ἐξέπνευσεν, εἶπεν, “Ἀληθῶς ὁ ἄνθρωπος οὗτος<sup>2</sup> υἱὸς ἦν Θεοῦ.” 40. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν<sup>3</sup> καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ<sup>4</sup> Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ<sup>5</sup> μήτηρ, καὶ Σαλώμη, 41. αἱ αἱ,<sup>6</sup> ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἡκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

42. Καὶ ἤδη ὁψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστι προσάβ-

<sup>1</sup> NBL cop. omit κρᾶσας, found in ACΔΣ al.

<sup>2</sup> The order of the words varies: οὗτος ο ἀνθ. in NBDLΔ 33 (Tisch., W.H.); υἱος ἦν θ. in AC al. (Tisch.); υἱος θ. ἦν in NBLΔ (W.H.).

<sup>3</sup> ἦν (from Mt.) omitted in NBL.

<sup>4</sup> NBCΔΣ omit τοῦ.

<sup>5</sup> Ἰωσητος in BDLΔ.

<sup>6</sup> NB 33 omit καὶ; ACLΔ omit αἱ. Perhaps both omissions are due to similar ending.

Ver. 37. φωνὴν μεγάλην: a second great voice uttered by Jesus (*vide* ver. 34), the fact indicated in Mt. by the word πάλιν. At this point would come in John's τετέλεσται (xix. 30). — ἐξέπνευσεν, breathed out His life, expired; aorist, the main fact, to which the incident of the drink (ἐπότιζεν, imperfect) is subordinate; used absolutely, here (and in Lk. xxiii. 46), as often in the classics. Bengel remarks: “spirare conducit corpori, expirare spiritui”. — Ver. 38. The fact of the rending of the veil stated as in Mt., with omission of Mt.'s favourite ἰδοῦ, and the introduction of another of Mk.'s characteristic pleonasms, ἀπ' ἄνωθεν. — Ver. 39. κεντυρίων, a Latinism = *centurio*, for which Mt. and Lk. give the Greek ἐκατόνταρχος. — ἐξ ἐναντίας (χώρας), right opposite Jesus, so that he could hear and see all distinctly. The thing that chiefly impressed him, according to Mk., was the manner of His death. — οὕτως ἐξέπνευσεν = with a loud voice, as if life were still strong, and so much sooner than usual, as of one who, needing no Elijah to aid Him, could at will set Himself free from misery. This was a natural impression on the centurion's part, and patristic interpreters endorse it as true and important. Victor Ant. says that the loud voice showed that Jesus died κατ' ἐξουσίαν, and Theophylact applies to the ἐξέπνευσεν the epithet δεσποτικῶς. But it may be questioned whether this view is in accord either with fact or with sound theology. What of the φέρονσι in ver. 22? And is there not something docetic in self-rescue

from the pangs of the cross, instead of leaving the tragic experience to run its natural course? Mt.'s explanation of the wonder of the centurion, by the external events—earthquake, etc.—is, by comparison, secondary. Schanz characterises Mk.'s account as “schöner psychologisch” (psychologically finer). — Ver. 40. On the faithful women who looked on from afar, *vide* on Mt. Mk. singles out for special mention the same three as Mt.: Mary of Magdala, Mary the mother of James and Joses, and the mother of Zebedee's children. Mk. distinguishes James, the brother of Joses, as τοῦ μικροῦ = either the little in stature (Meyer and Weiss), or the less in age, the younger (Schanz). Mk. refers to the mother of Zebedee's children by her own name, Salome. Neither evangelist mentions Mary, the mother of Jesus. — Ver. 41. This interesting reference to service rendered to Jesus in Galilee, given here by Mk. only, applies to the three named, hence the honourable mention of them. Mt. substitutes service on the way from Galilee to Jerusalem rendered by all—evidently a secondary account. — ἄλλαι πολλαί, others, many; also worthy of honour, but of an inferior order compared with the three. They made the journey from Galilee to Jerusalem with Jesus.

Vv. 42-47. *Burial* (Mt. xxvii. 57-66, Lk. xxiii. 50-56). — Ver. 42. ἤδη: omitted by Mt., but important, as indicating that the business Joseph had on hand—that of obtaining and using permission to take down and bury the body of Jesus—must

βατον, 43. ἦλθεν<sup>1</sup> Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς<sup>2</sup> Πιλάτον, καὶ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44. ὁ δὲ Πιλάτος ἐθαύμασεν<sup>3</sup> εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπρωῶτησεν αὐτὸν εἰ πάλαι<sup>4</sup> ἀπέθανε· 45. καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα<sup>5</sup> τῷ Ἰωσήφ. 46. καὶ ἀγοράσας σινδόνα, καὶ<sup>6</sup> καθελὼν αὐτόν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν<sup>7</sup> αὐτὸν ἐν μνημείῳ,<sup>8</sup> ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47. ἡ δὲ Μαρία ἡ Μαгдаληνὴ καὶ Μαρία Ἰωσή<sup>9</sup> ἐθεώρουν ποῦ τίθεται.<sup>10</sup>

<sup>1</sup> ελθων in  $\Sigma$ ABCLA, etc., ἦλθεν in D.

<sup>2</sup> προς τον in  $\Sigma$ BLA 33.

<sup>3</sup>  $\Sigma$ D have θαυμαζεν (Tisch.), aor. (T.R.) in BCLA (W.H.).

<sup>4</sup> παλαι in  $\Sigma$ CL (Tisch.), ἡδη in BD (W.H. text, παλαι marg.).

<sup>5</sup> πτωμα in  $\Sigma$ BDL; changed into σωμα from a feeling of decorum.

<sup>6</sup>  $\Sigma$ BDL cop. omit και, added as a connecting particle.

<sup>7</sup> εθηκεν in  $\Sigma$ BDL (W.H.).

<sup>8</sup>  $\Sigma$ B have μνηματι, instead of μνημειω in CDLA. Tisch. and W.H. adopt reading of  $\Sigma$ B.

<sup>9</sup> η before Ιωσ. in BCA; Ιωσητος in BLA.

<sup>10</sup> τεβεται in BCDLA 33.

be gone about without delay. It was *already* the afternoon of the day before the Sabbath, *προσάββατον*, called *παρασκευή* (here and in the parallels in this technical sense). It must, therefore, be done at once, or it could not be done till Sabbath was past.—Ver. 43. *εὐσχήμων*: Mt. has *πλούσιος*; *vide* there for remarks on the two epithets.—*βουλευτής*, a councillor, not in the provincial town, Arimathaea, which would have been mentioned, but in the grand council in Jerusalem.—*καὶ αὐτὸς*: not in contrast to the Sanhedrists generally (Weiss), but in company with the women previously named (Schanz); he, like them, was an expectant of the Kingdom of God.—*τολμήσας*: a graphic word, in Mk. only, giving a vivid idea of the situation. Objections to be feared on Pilate's part on score of time—dead so soon? possibly surly indifference to the decencies of burial in the case of a crucified person, risk of offence to the religious leaders in Jerusalem by sympathy shown to the obnoxious One, even in death. Therefore to be rendered: "*taking courage*, went in unto Pilate" (*vide* Field, *Ot. Nov.*, *ad loc.*).—Ver. 44. Omitted by Mt., whose narrative throughout is colourless compared with Mk.'s.—*εἰ τέθνηκε*: *εἰ* = *ὅτι*, after a verb of wonder (*vide* Burton, M. and T., § 277, and Winer, § lx., 6).—*εἰ ἀπέθανε*: *τέθνηκε*

has reference to the present of the speaker, *ἀπέθανε* to the moment of death.—*πάλαι*: opposed to *ἔρτι*, and not implying a considerable time before, but only bare priority to the present. Pilate's question to the centurion was, did He die before now? = is He actually dead?—Ver. 45. Satisfied on the point Pilate freely gives (*ἐδωρήσατο*) the carcase (*πτῶμα*,  $\Sigma$ BDL, corrected from feelings of reverence into *σῶμα* in many MSS.).—Ver. 46. *ἀγοράσας*, *having purchased* linen; therefore purchases could be made. This word, and the reason given for Joseph's haste (ver. 42), have, not without a show of reason, been regarded as unintentional evidence in favour of the Johannine Chronology of the Passion. So Meyer, Weiss, and Holtzmann.—*καθελὼν*: *καθαίρειν* was the technical term for taking down from the cross. Proofs in Elsner, Raphael, Kypke, and Loesner.—*ἐνείλησεν*: here only in N. T.—*ἐν μνημείῳ* (*μνηματι*,  $\Sigma$ B): no indication in Mk. as in Mt. that it was *new*, and Joseph's own.—Ver. 47. *τίθεται*: from the *perfect* Meyer and Weiss infer that the women were not present at the burial, but simply approached and took note where Jesus lay after burial. Schanz dissents, and refers to the *καὶ* before *ὅτε* in ver. 41 in some MSS., as proving that they had come to render the last office to Jesus.



XVI. 1. ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαгдаληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλῶμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2. καὶ λίαν πρῶτὴ τῆς μιᾶς<sup>1</sup> σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον,<sup>2</sup> ἀνατείλαντος<sup>3</sup> τοῦ ἡλίου. 3. καὶ ἔλεγον πρὸς ἑαυτάς, “Τίς ἀποκυλίσαι ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;” 4. Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται<sup>4</sup> ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5. καὶ εἰσελθοῦσαι<sup>5</sup> εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν. 6. ὁ δὲ λέγει αὐταῖς, “Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον·

<sup>1</sup> τῇ μιᾷ in **BLA** 33 (B omits τῇ, W.H. brackets).

<sup>2</sup> So in **BDL** (W.H.). **NC** have μνημα (Tisch.).

<sup>3</sup> ανατελλωντος in D (W.H. marg.).

<sup>4</sup> ἀνακεκλύσται in **BL**. ἀποκεκ. conforms to ver. 3.

<sup>5</sup> ἐλθοῦσαι in B (W.H. marg.).

CHAPTER XVI. THE RESURRECTION. Vv. 1-8. *The open grave* (Mt. xxviii 1-10, Lk. xxiv. 1-12).—Ver. 1. διαγενομένου τοῦ σαββάτου, the Sabbath being past; similar use of δια- in Acts xxv. 13, xxvii. 9, and in late Greek authors; examples in Elsnér, Wetstein, Raphael, e.g., διαγενομένων πάλιν ἐτῶν δέκα, Polyb., Hist., ii., 19.—ἡγόρασαν ἀρ., purchased spices; wherewith, mingled with oil, more perfectly to anoint the body of the Lord Jesus. The aorist implies that this purchase was made on the first day of the week. Lk. (xxiii. 56) points to the previous Friday evening. Harmonists (Grotius, e.g.) reconcile by taking ἡγόρ. as a pluperfect. “After sunset there was a lively trade done among the Jews, because no purchase could be made on Sabbath” (Schanz).—Ver. 2. λίαν πρῶτῃ, very early in the morning, suggesting a time hardly consistent with the qualifying clause: ἀνατείλαντος τοῦ ἡλίου=when the sun was risen, which again does not harmonise with the “deep dawn” of Lk. and the “yet dark” of John. Mk.’s aim apparently is to emphasise the fact that what he is going to relate happened in broad daylight; Lk.’s to point out that the pious women were at their loving work as early on the Sunday morning as possible.—Ver. 3. ἔλεγον πρὸς ἑαυτάς: as they went to the sepulchre, they kept saying to each other (*ad invicem*, Vulg., πρὸς ἀλλήλας, Euthy.).—τίς ἀποκυλίσαι: their only solicitude was about the stone at the sepulchre’s mouth; no thought of the guards in Mk.’s account. The pious

women thought not of angelic help. Men had rolled the stone forward and could roll it back, but it was beyond woman’s strength.—Ver. 4. ἀναβλέψασαι, *looking up*, as they approached the tomb; suggestive of heavy hearts and downcast eyes, on the way thither.—ἦν γὰρ μέγας σφόδρα: this clause seems out of place here, and it has been suggested that it should be inserted after μνημεῖον in ver. 3, as explaining the women’s solicitude about the removal of the stone. As it stands, the clause explains how the women could see, even at a distance, that the stone had already been removed. It was a sufficiently large object. How the stone was rolled away is not said.

Vv. 5-8. *The women enter into the tomb through the open door, and experience a greater surprise*.—νεανίσκον, a young man. In Mt.’s account it is an angel, and his position is not within the tomb, as here, but sitting on the stone without. Lk. has two men in shining apparel.—στολὴν λευκὴν, in a white long robe, implying what is not said, that the youth is an angel. No such robe worn by young men on earth.—Ver. 6. μὴ ἐκθαμβεῖσθε, “be not affrighted” (as they had been by the unexpected sight of a man, and wearing heavenly apparel); no ὑμεῖς after the verb here, as in Mt. after φοβεῖσθε, where there is an implied contrast between the women and the guards (*vide* on Mt.).—Ἰησοῦν, etc., *Jesus ye seek*, the Nazarene, the crucified. Observe the objective, far-off style of description, befitting a visitor from

ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7. ἀλλ' ὑπάγετε, εἵπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν." 8. Καὶ ἐξελθοῦσαι ταχύ<sup>1</sup> ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ<sup>2</sup> αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.<sup>3</sup>

<sup>1</sup> ΞABCDLΔΣ omit ταχύ (Tisch., W.H.).

<sup>2</sup> γαρ for δε in ΞBD vet. Lat. cop. syr. verss (Tisch., W.H.).

<sup>3</sup> On verses 9-20, in relation to the Gospel, *vide* below.

another world.—ἡγέρθη, etc. : note the abrupt disconnected style : risen, not here, see (ἴδε) the place (empty) where they laid Him. The empty grave, the visible fact ; resurrection, the inference ; when, how, a mystery (ἀδελον, Euthy.).—Ver. 7. ἀλλὰ, but ; change in tone and topic ; gazing longer into the empty grave would serve no purpose : there is something to be done—go, spread the news ! Cf. John xiv. 31 : *But* . . . arise, let us go hence !—καὶ τῷ Πέτρῳ, and to Peter in particular : why ? to the disciple who denied his Master ? so the older interpreters—to Peter, with all his faults, the most important man in the disciple band ? so most recent interpreters : *ut dux Apostolici coetus*, Grotius.—ὅτι, recit., introducing the very message of the angel. The message recalls the words of Jesus before His death (chap. xiv. 28).—ἐκεῖ, there, pointing to Galilee as the main scene of the reappearing of Jesus to His disciples, creating expectation of a narrative by the evangelist of an appearance there, *which, however, is not forthcoming*.—Ver. 8. ἐξελθοῦσαι, *going out*—of the sepulchre into which they had entered (ver. 5).—ἔφυγον, they *fled*, from the scene of such surprises. The angel's words had failed to calm them ; the event altogether too much for them.—τρόμος καὶ ἔκστασις, trembling, caused by fear, and stupor, as of one out of his wits.—τρόμος = "tremor corporis" : ἔκστασις = "stupor animi," Bengel.—οὐδενὶ οὐδὲν εἶπον : an unqualified statement as it stands here, no "on the way," such as harmonists supply : "obvio scilicet," Grotius.—ἐφοβοῦντο γάρ gives the reason of this reticence so unnatural in women : they were in a state of fear. When the fear went off, or events happened which made the disciples independent of their testimony, their mouths would doubtless be opened.

So ends the authentic Gospel of Mark, without any account of appearances of

the risen Jesus in Galilee or anywhere else. The one thing it records is the empty grave, and an undelivered message sent through three women to the disciples, promising a reunion in Galilee. Strange that a story of such thrilling interest should terminate so abruptly and unsatisfactorily. Was there originally a continuation, unhappily lost, containing, *e.g.*, an account of a meeting of the Risen One in Galilee with His followers ? Or was the evangelist prevented by some unknown circumstances from carrying into effect an intention to bring his story to a suitable close ? We cannot tell. All we know (for the light thrown on the question by criticism, represented, *e.g.*, by Tischendorf, Nov. Test., G. Ed., viii., vol. i., pp. 403-407 ; Hahn, Gesch. des N. Kanons, ii., p. 910 ff. ; Westcott and Hort, *Introduction*, Appendix, pp. 29-51, approaches certainty) is that vv. 9-20 of Mk. xvi. in our N. T. are not to be taken as the fulfilment of any such intention by the author of the second Gospel. The external evidence strongly points this way. The section is wanting in ΞB and in Syr. Sin. Jerome states (Ep. cxx., quaest. 3) that it was wanting in nearly all Greek copies ("omnibus Graecis libris pene"), and the testimony of Eusebius is to the same effect. The internal evidence of style confirms the impression made by the external : characteristic words of Mk. wanting, words not elsewhere found in the Gospel occurring (*e.g.*, ἐθεάθη, v. 11), the narrative a meagre, colourless summary, a composition based on the narratives of the other Gospels, signs ascribed to believers, some of which wear an apocryphal aspect (*vide* ver. 18). Some, in spite of such considerations, still regard these verses as an integral part of Mk.'s work, but for many the question of present interest is : what account is to be given of them, viewed as an indubitable *addendum* by another hand ? Who wrote this conclusion, when, and with

9. Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ  
Μαγδαληνῇ, ἀφ' ἧς<sup>1</sup> ἐκβεβλήκει ἐπτά δαιμόνια. 10. ἐκείνη  
πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ  
κλαίουσιν. 11. καὶ οἱ ἀκούσαντες ὅτι ᾤη καὶ ἐθεάθη ὑπ' αὐτῆς

<sup>1</sup> παρ ἧς in CDL 33 (W.H.).

what end in view? We wait for the final answers to these questions, but important contributions have recently been made towards a solution of the problem. In an Armenian codex of the Gospels, written in 986 A.D., the close of Mk. (vv. 9-20), separated by a space from what goes before to show that it is distinct, has written above it: "Of the Presbyter Aristion," as if to suggest that he is the author of what follows. (*Vide Expositor*, October, 1893. *Aristion, the Author of the last Twelve Verses of Mark*, by F. C. Conybeare, M.A.) More recently Dr. Rohrbach has taken up this fact into his interesting discussion on the subject already referred to (*vide* on Mt. xxviii. 9, 10), and appreciated its significance in connection with the preparation of a *four-gospel Canon* by certain Presbyters of Asia Minor in the early part of the second century. His hypothesis is that in preparing this Canon the Presbyters felt it necessary to bring the Gospels into accord, especially in reference to the resurrection, that in their preaching all might say the same thing on that vital topic. In performing this delicate task, the fourth Gospel was taken as the standard, and all the other Gospels were to a certain extent altered in their resurrection sections to bring them into line with its account. In Mt. and Lk. the change made was slight, simply the insertion in the former of two verses (xxviii. 9, 10), and in the latter of one (xxiv. 12). In Mk., on the other hand, it amounted to the removal of the original ending, and the substitution for it of a piece taken from a writing by Aristion the Presbyter, mentioned by Papias. The effect of the changes, if not their aim, was to take from Peter the honour of being the first to see the risen Lord, and from Galilee that of being the exclusive theatre of the Christophanies. It is supposed that the original ending of Mk. altogether ignored the Jerusalem appearances, and represented Jesus, in accordance with the statement of St. Paul (1 Cor. xv. 5), as showing Himself (in Galilee) first to Peter, then to the Twelve. The inference is based partly on Mk. xvi. 7,

and partly on the relative section of the Gospel of Peter, which, following pretty closely Mk.'s account as far as ver. 8, goes on to tell how the Twelve found their way sad of heart to their old homes, and resumed their old occupations. In all this Rohrbach, a pupil of Harnack's, is simply working out a hint thrown out by his master in his *Dogmengeschichte*, vol. i., p. 346, 3 Ausg. It would be premature to accept the theory as proved, but it is certainly entitled to careful consideration, as tending to throw some light on an obscure chapter in the early history of the Gospels, and on the ending of the canonical Gospel of Mark in particular.

Vv. 9-20 may be divided into three parts corresponding more or less to sections in *John*, *Luke*, and *Matthew*, and not improbably based on these; vv. 9-11, answering to *John* xx. 14-18; vv. 12-14, answering to *Lk.* xxiv. 13-35; vv. 15-18, answering to *Mt.* xxviii. 19. Vv. 19, 20 wind up with a brief reference to the ascension and the subsequent apostolic activity of the disciples.

Vv. 9-11. Ἀναστὰς δὲ refers to Jesus, who, however, is not once named in the whole section. This fact with the δὲ favours the hypothesis that the section is a fragment of a larger writing.—πρῶτῃ πρώτῃ σαβ.: whether these words are to be connected with ἀναστὰς, indicating the time of the resurrection, or with ἐφάνη, indicating the time of the first appearance, cannot be decided (*vide* Meyer).—πρῶτον Μαρία τ. Μ., first to Mary of Magdala, as in *John* (xx. 14).—παρ' ἧς, etc.: this bit of information, taken from *Lk.* viii. 2, is added as if this woman were a stranger never mentioned before in this Gospel, a sure sign of another hand.—ἐφάνη, in this verse = appeared to, does not elsewhere occur in this sense.—Ver. 10. ἐκείνη, she, without emphasis, not elsewhere so used.—πορευθεῖσα: the simple verb πορεύεσθαι, three times used in this section (vv. 12, 15), does not occur anywhere else in this Gospel.—τοῖς μετ' αὐτοῦ γενομένοις: the reference is not to the disciples in the stricter sense who are called the Eleven (ver. 14), but to the friends of Jesus generally, an ex-



ἠπίστησαν. 12. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. 13. κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14. Ὑστερον<sup>1</sup> ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐξηγερόμενον<sup>2</sup> οὐκ ἐπίστευσαν. 15. Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17. σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει<sup>3</sup>· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς<sup>4</sup>. 18. ὅφεις ἄρουσι· κἂν θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς βλάψει<sup>5</sup>· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.”

<sup>1</sup> ADΣ *al.* add δε after υστερον.

<sup>2</sup> ACD add εκ νεκρων after εξηγερομενον (W.H. brackets).

<sup>3</sup> ακολουθησει ταυτα in CL (W.H. text; as in T.R. margin).

<sup>4</sup> CLΔ omit καιναις, and have in this place και εν ταις χερσιν (W.H. text, brackets, with καιναις in margin).

<sup>5</sup> βλαψη in ACLΔ *al.* (Tisch., W.H. T.R. only in minusc.).

pression not elsewhere occurring in any of the Gospels.—Ver. 11. ἐθεάθη, was seen. This verb, used again in ver. 14, is foreign to Mk., as is also ἀπιστεῖν, also twice used here (ἠπίστησαν, ver. 11; ἀπιστήσας, ver. 16).

Vv. 12-14. μετὰ δὲ ταῦτα, afterwards (only here in Mk.); vaguely introducing a second appearance in the neighbourhood of Jerusalem.—δυσὶν ἐξ αὐτῶν, to two of the friends of Jesus previously referred to, not of the Eleven. Cf. with Lk. xxiv. 13. It is not only the same fact, but the narrative here seems borrowed from Lk.—ἐν ἑτέρᾳ μορφῇ, in a different form. Serving no purpose here, because the fact it accounts for, the non-recognition of Jesus by the two disciples (Lk. xxiv. 16), is not mentioned.—εἰς ἀγρόν: for εἰς κώμην in Lk. The use of φανεροῦσθαι in the sense of being manifested to, in ver. 12, is peculiar to this section (again in ver. 14).—Ver. 14. ὕστερον, at a later time; vague indication, here only. It is difficult to identify this appearance with any one mentioned in the other Gospels. What follows in ver. 15, containing the final commission, seems to point to the farewell appearance in Galilee (Mt. xviii. 16), but the ἀνακειμένοις (ver. 14) takes us to the scene related in Lk. xxiv. 36-43, though more than the Eleven were present on that occasion. The suggestion has been

made (Meyer, Weiss, etc.) that the account here blends together features taken from various appearances. The main points for the narrator are that Jesus did appear to the *Eleven*, and that He found them in an unbelieving mood.

Vv. 15-18. *The Commission* (Mt. xviii. 18-20).—εἰς τὸν κόσμον ἅπαντα, added to Mt.'s πορευθέντες.—κηρύξατε τ. εὐ.: this more specific and evangelic phrase replaces Mt.'s μαθητεύσατε, and πάσῃ τῇ κτίσει gives more emphatic expression to the universal destination of the Gospel than Mt.'s πάντα τὰ ἔθνη.—Ver. 16 is a poor equivalent for Mt.'s reference to baptism, insisting as it does, in an ecclesiastical spirit, on the necessity of baptism rather than on its significance as an expression of the Christian faith in God the Father, Son, and Spirit. Jesus may not have spoken as Mt. reports, but the words put into His mouth by the first evangelist are far more worthy of the Lord than those here ascribed to Him.

—Ver. 17. Here also we find a great lapse from the high level of Mt.'s version of the farewell words of Jesus: signs, physical charisms, and thaumaturgic powers, taking the place of the spiritual presence of the exalted Lord. Casting out devils represents the evangelic miracles; speaking with tongues those of the apostolic age; taking up venomous serpents and drinking deadly poison



19. Ὁ μὲν οὖν Κύριος,<sup>1</sup> μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· 20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιούν-  
τος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.<sup>2</sup>

<sup>1</sup> CLΔ have Ἰησοῦς after Κυριος (W.H. brackets).

<sup>2</sup> Ἀμήν is found in CLΔ among other uncials (W.H. marg.).

seem to introduce us into the twilight of apocryphal story. Healing of the sick by laying on of hands brings us back to apostolic times. θανάσιμον is a ἄπ. λεγ.

Vv. 19, 20. The story ends with a brief notice of the ascension of the Lord Jesus on the one hand (μὲν), and of the

apostolic activity of the Eleven on the other (δὲ). Lk., who means to tell the story of the acts of the Apostles at length, contents himself with reporting that the Eleven returned from Bethany, his scene of parting, to Jerusalem, not with sadness but with joy, there to worship and wait.

## ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

### ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι. 1. ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν  
περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2. καθὼς παρέ-

CHAPTER I. THE EARLY HISTORY.  
Vv. 1-4. *The preface.*—Ver. 1. ἐπειδ-  
ήπερ: three particles, ἐπεί, δέ, περ,  
blended into one word, implying that  
the fact to be stated is well known (δέ),  
important (περ), and important as a  
reason for the undertaking on hand  
(ἐπεί) = *seeing*, as is *well known*. Hahn  
thinks the word before us is merely a  
temporal not a causal particle, and that  
Luke means only to say that he is not  
the first to take such a task on hand.  
But why mention this unless because it  
entered somehow into his motives for  
writing? It might do so in various  
ways: as revealing a widespread im-  
pulse to preserve in writing the evan-  
gelic *memorabilia*, stimulating him to do the  
same; as meeting an extensive demand  
for such writings on the part of Chris-  
tians, which appealed to him also; as  
showing by the number of such writings  
that no one of them adequately met the  
demand, or performed the task in a final  
manner, and that therefore one more  
attempt was not superfluous. Ἐπειδήπερ,  
a good Greek word, occurs here only in  
N. T.—πολλοί: not an exaggeration,  
but to be taken strictly as implying  
extensive activity in the production of  
rudimentary "Gospels". The older  
exegetes understood the word as re-  
ferring to heretical or apocryphal gospels,  
of course by way of censure. This view  
is abandoned by recent commentators,  
for whom the question of interest rather  
is: were Mt.'s *Logia* and Mk.'s Gospel  
among the earlier contributions which  
Lk. had in his eye? This question  
cannot be decided by exegesis, and  
answers vary according to the critical  
theories of those who discuss the topic.  
All that need be said here is that there is

no apparent urgent reason for excluding  
Mt. and Mk. from the crowd of early  
essayists.—ἐπεχείρησαν, took in hand;  
here and in Acts ix. 29, xix. 13. It is a *vox*  
*ambigua*, and might or might not imply  
blame = attempted and did not succeed,  
or attempted and accomplished their  
task. It is not probable that emphatic  
blame is intended. On the other hand,  
it is not likely that ἐπεχ. is a mere ex-  
pletive, and that ἐπεχ. ἀνατάξασθαι is  
simply = ἀνετάξαντο, as, after Casaubon,  
Palaioret, Raphel, etc., maintained. The  
verb contains a gentle hint that in some  
respects finality had not yet been reached,  
which might be said with all due respect  
even of Mt.'s *Logia* and Mk.'s Gospel.—  
ἀνατάξασθαι διήγησιν; to set forth in  
order a narrative; the expression points  
to a connected series of narratives  
arranged in some order (τάξις), topical  
or chronological, rather than to isolated  
narratives, the meaning put on διήγησις  
by Schleiermacher. Both verb and noun  
occur here only in N. T.—περὶ . . .  
πραγμάτων indicates the subject of these  
narratives. The leading term in this  
phrase is πεπληροφορημένων, about the  
meaning of which interpreters are much  
divided. The radical idea of πληροφορέω  
(πλήρης, φέρω) is to bring or make full.  
The special sense will depend on the  
matter in reference to which the fulness  
takes place. It might be in the region  
of fact, in which case the word under  
consideration would mean "become a  
completed series," and the whole phrase  
"concerning events which now lie before  
us as a complete whole". This view is  
adopted by an increasing number of  
modern commentators (*vide* R. V.). Or  
the fulness may be in conviction, in  
which case the word would mean "most

δοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γερόμενοι τοῦ λόγου, 3. ἔδοξε καμοί, \*παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, <sup>cf. in 1 Tim. iv. 6; 2 Tim. iii. 10.</sup>

surely believed" (A. V.). This sense of complete conviction occurs several times in N. T. (Rom. iv. 21, Heb. vi. 11, x. 22), but with reference to *persons* not to *things*. A very large number of interpreters, ancient and modern, take the word here in this sense ("bei uns beglaubigten," Weizsäcker). Holtz., H. C., gives both without deciding between them ("vollgeglauten oder vollbrachten"). Neither meaning seems quite what is wanted. The first is too vague, and does not indicate what the subject-matter is. The second is explicit enough as to that = the matters which form the subject of Christian belief; but one hardly expects these matters to be represented as the subject of sure belief by one whose very aim in writing is to give further certainty concerning them (ἀσφάλειαν, ver. 4). What if the sphere of the fulness be *knowledge*, and the meaning of the clause: "concerning the things which have become widely known among us Christians"? Then it would be plain enough what was referred to. Then also the phrase would point out the natural effect of the many evangelic narratives—the universal diffusion of a fair acquaintance with the leading facts of Christ's life. But have we any instance of such use of the word?—πληροφορία is used in reference to understanding and knowledge in Col. ii. 2. Then in modern Greek πληροφορῶ means to *inform*, and as the word is mainly Hellenistic in usage, and may belong to the popular speech preserved throughout the centuries, τῶν πεπλ. may mean, "those things of which information has been given" (Geldart, *The Modern Greek Language*, p. 186), or those things generally known among Christians as such.

Ver. 2. καθὼς implies that the basis of these many *written* narratives was the παράδοσις of the Apostles, which, by contrast, and by the usual meaning of the word, would be mainly though not necessarily exclusively *oral* (might include, e.g., the *Logia* of Mt.).—οἱ . . . τοῦ λόγου describes the Apostles, the ultimate source of information, as men "who had become, or been made, eye-witnesses and ministers of the word". Both αὐτόπται. and ὑπηρ. may be connected with τοῦ λόγου, understood to mean the burden of apostolic preaching

= the facts of Christ's earthly history. Eye-witnesses of the facts from the beginning (ἀπ' ἀρχῆς), therefore competent to state them with authority; servants of the word including the facts (= "all that Jesus began both to do and to teach"), whose very business it was to relate words and facts, and who therefore did it with some measure of fulness. Note that the ἡμῖν after παρέδωσαν implies that Lk. belonged to the second generation (Meyer, Schanz). Hahn infers from the ἡμῖν in ver. 1 that Lk. was himself an eye-witness of Christ's public ministry, at least in its later stage.

Ver. 3. ἔδοξε καμοί: modestly introducing the writer's purpose. He puts himself on a level with the πολλοί, and makes no pretensions to superiority, except in so far as coming after them, and more comprehensive inquiries give him naturally an advantage which makes his work not superfluous.—παρηκολουθηκότι ἄν. π.: having followed (in my inquiries) all things from the beginning, i.e., not of the public life of Jesus (ἀπ' ἀρχῆς, ver. 2), but of His life in this world. The sequel shows that the starting point was the birth of John. This process of research was probably gone into antecedent to the formation of his plan, and one of the reasons for its adoption (Meyer, also Grimm, *Das Proömium des Lukasevangelium in Jahrbücher f. deutsche Theologie*, 1871, p. 48. Likewise Calvin: *omnibus exacte pervestigatis*), not merely undertaken after the plan had been formed (Hahn).—ἀκριβῶς, καθέξης σ. γρ. explain how he desired to carry out his plan: he wishes to be exact, and to write in an orderly manner (καθέξης here only in N. T., ἐφεξης in earlier Greek). *Chronological* order aimed at (whether successfully or not) according to many (Meyer, Godet, Weiss, Hahn). Schanz maintains that the chronological aim applies only to the great turning points of the history, and not to all details; a very reasonable view. These two adverbs, ἀκρ., καθ., may imply a gentle criticism of the work of predecessors. Observe the *historical* spirit implied in all Lk. tells about his literary plan and methods: inquiry, accuracy, order, *aimed at* at least; vouchers desired for all statements. Lk. is no religious romancer, who will invent at will, and say anything that

καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5. ἘΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ<sup>1</sup> βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ<sup>2</sup>

<sup>1</sup> NBLΞ omit του.

<sup>2</sup> For ἡ γυνὴ αὐτοῦ N B C D X E 33 have γυνὴ αὐτῷ (Tisch., W.H.). L has ἡ γ. αὐτῷ.

suits his purpose. It is quite compatible with this historic spirit that Lk. should be influenced in his narrations by religious feelings of decorum and reverence, and by regard to the edification of his first readers. That his treatment of materials bearing on the characters of Jesus and the Apostles reveals many traces of such influence will become apparent in the course of the exposition.—κράτιστε Θεόφιλε. The work is to be written for an individual who may perhaps have played the part of *patronus libri*, and paid the expenses of its production. The epithet κράτιστε may imply high official position (Acts xxiii. 26, xxvi. 25). On this see Grotius. Grimm thinks it expresses only love and friendship.

Ver. 4. Indicates the practical aim: to give certainty in regard to matters of Christian belief.—περὶ ὧν κ. λόγων: an attraction, to be thus resolved: περὶ τῶν λόγων οὓς κατηχήθης. λόγων is best taken = matters (πραγμάτων, ver. 1), histories (Weizsäcker), not doctrines. Doubtless this is a Hebraistic sense, but that is no objection, for after all Lk. is a Hellenist and no pure Greek, and even in this preface, whose pure Greek has been so often praised, he is a Hellenist to a large extent. (So Hahn, *Einleitung*, p. 6.) The subject of instruction for young Christians in those early years was the teaching, the acts, and the experience of Jesus: their "catechism" historic not doctrinal.—κατηχήθης: is this word used here in a technical sense = formally and systematically instructed, or in the general sense of "have been informed more or less correctly"? (So Kypke.) The former is more probable. The verb (from κατὰ, ἡχέω) is mainly Hellenistic in usage, rare in profane authors, not found in O. T. The N. T. usage, confined to Lk. and Paul, points to regular instruction (*vide* Rom. ii. 18).

This preface gives a lively picture of the intense, universal interest felt by the early Church in the story of the Lord Jesus: Apostles constantly telling what they had seen and heard; many of their

hearers taking notes of what they said for the benefit of themselves and others: through these gospelets acquaintance with the evangelic history circulating among believers, creating a thirst for more and yet more; imposing on such a man as Luke the task of preparing a Gospel as full, correct, and well arranged as possible through the use of all available means—previous writings or oral testimony of surviving eye-witnesses.

Vv. 5-25. *The birth of the Baptist announced.* From the long prefatory sentence, constructed according to the rules of Greek syntax, and with some pretensions to classic purity of style, we pass abruptly to the *Protevangelium*, the prelude to the birth of Christ, consisting of the remainder of this chapter, written in Greek which is Hebraistic in phrase and structure, and Jewish in its tone of piety. The evangelist here seems to have at command an Aramaic, Jewish-Christian source, which he, as a faithful collector of evangelic *memorabilia*, allows to speak for itself, with here and there an editorial touch.

Vv. 5-7. *The parents of John.*—ἐγένετο, there was, or there lived.—ἐν ταῖς ἡ., etc.: in the days, the reign, of Herod, king of Judaea. Herod died 750 A.C., and the Christian era begins with 753 A.C. This date is too late by three or four years.—ἐξ ἐφημερίας Ἀβιά: ἐφημερία (a noun formed from ἐφημέριος -ον, daily, lasting for a day), not in profane authors, here and in ver. 8 in N. T., in Sept., in Chron. and Nehemiah, = (1) a service lasting for a day, or for days—a week; (2) a class of priests performing that service. The priests were divided into twenty-four classes, the organisation dating according to the tradition in Chronicles (1 Chron. xxiv.) from the time of David. The order of Abia was the eighth (1 Chron. xxiv. 10). Josephus (Ant., vii., 14, 7) uses ἐφημερίς and πατρία to denote a class. On the priesthood and the temple worship and the daily service, consult Schürer's *History*, Div. ii., vol. i., pp. 207-298.—γυνὴ· a daughter of Aaron; John descended



ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. 6. ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον<sup>1</sup> τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ Κυρίου ἄμεμπτοι. 7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν<sup>2</sup> στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8. Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, 9. <sup>b</sup>κατὰ τὸ <sup>b</sup>ἔθος τῆς <sup>c</sup>ἱερατείας, <sup>d</sup>ἔλαχε τοῦ <sup>e</sup>θυμιάσαι <sup>b</sup>again in ii. 42; xlii. 39. 10. καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν<sup>3</sup> προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11. ὦφθη δὲ <sup>c</sup>αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13. Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος, “Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει

<sup>1</sup> **BC** have ἐναντιον; ἐνωπιον in **DLA**.

<sup>2</sup> ἦν before η **ΕΛ**. in **BDLAE** (Tisch., W.H.). **B** 69 omit η (W.H. brackets).

<sup>3</sup> ἦν του λαου in **BLA** (Tisch., W.H.).

from priestly parents on both sides.—Ver. 6. δίκαιοι: an O. T. term, and expressing an O. T. idea of piety and goodness, as unfolded in the following clause, which is Hebrew in speech as in sentiment: *walking* in all the *commandments* and *ordinances* (equivalent terms, not to be distinguished, with Calvin, Bengel, and Godet, as moral and ceremonial) *blameless* (relatively to human judgment).—Ver. 7. καὶ οὐκ ἦν, etc.: childless, a calamity from the Jewish point of view, and also a fact hard to reconcile with the character of the pair, for the Lord loveth the righteous, and, according to O. T. views, He showed His love by granting prosperity, and, among other blessings, children (Ps. cxviii.).—καθότι: a good Attic word: in Lk.'s writings only in N. T. = seeing, inasmuch as.—προβεβηκότες ἐν τ. ἡμ.: “advanced in days,” Hebraistic for the classic “advanced in age” (τὴν ἡλικίαν) or years (τοῖς ἔτεσιν): childless, and now no hope of children.

Vv. 8-10. *Hope preternaturally revived*.—ἐν τῷ ἱερατεῦν: Zechariah was serving his week in due course, and it fell to his lot on a certain day to perform the very special service of burning incense in the holy place. A great occasion in a priest's life, as it might never come to him but once (priests said to be as many as 20,000 in our Lord's time). “The most memorable day in the life of Zechariah” (Farrar, C. G. T.).—Ver. 9. κατὰ τὸ ἔθος is to be connected with ἔλαχε: casting lots, the customary

manner of settling who was to have the honour.—εἰσελθὼν is to be connected with θυμιάσαι, not with ἔλαχε. The meaning is that entering the sanctuary was the necessary preliminary to offering incense: in one sense a superfluous remark (Hahn), yet worth making in view of the sacredness of the place. A great affair to get entrance into the ναός.—Ver. 10. πλῆθος: there might be a crowd within the temple precincts at the hour of prayer any day of the week, not merely on Sabbath or on a feast day (“dies solennis, et fortasse sabbatum,” Bengel).

Vv. 11-17. *A celestial visitant*.—Ver. 11. ὦφθη: the appearance very particularly described, the very position of the angel indicated: on the *right* side of the altar of incense; the south side, the *propitious* side say some, the place of honour say others. The altar of incense is called, with reference to its function, θυμιατήριον in Heb. ix. 3.—Ver. 12. ἐταράχθη describes the state of mind generally = perturbed, φόβος specifically. Yet why afraid, seeing in this case, as always, the objective appearance answers to the inward state of mind? This fear of the divine belongs to O. T. piety.—Ver. 13. δέησις: all prayed at that hour, therefore of course the officiating priest. The prayer of Zechariah was very special—δέησις implies this as compared with προσευχή, *vide* Trench, *Synonyms*—and very realistic: for *offspring*. Beneath the dignity of the occasion, say some

υἰόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14. καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει<sup>1</sup> αὐτοῦ χαρήσονται. 15. ἔσται γὰρ μέγας ἐνώπιον τοῦ<sup>2</sup> Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. 16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· 17. καὶ αὐτὸς προελεύσεται<sup>3</sup> ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου,<sup>4</sup> ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.” 18. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, “Κατὰ τί γνῶσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.” 19. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, “Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα. 20. καὶ ἰδοὺ, ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι

<sup>1</sup> γενεσεῖ in most uncials.

<sup>2</sup> ἡACL 33 omit του (Tisch.). BDA have it (W.H. in marg.).

<sup>3</sup> προσελεύσεται in BCL (W.H. marg.), probably an unintentional error.

<sup>4</sup> Ἡλεια in ἡBL.

interpreters; a very superficial criticism. True to human nature and to O. T. piety, and not unacceptable to God. That the prayer was for offspring appears from the angelic message, objective and subjective corresponding.—γεννήσει, shall bear; originally to beget.—Ἰωάννην: the name already mentioned to inspire faith in the reality of the promise: meaning, God is gracious.—Ver. 14. χαρὰ, ἀγαλλίασις, a joy, an exultation; joy in higher, highest degree: joy over a son late born, and such a son as he will turn out to be.—πολλοὶ: a joy not merely to parents as a child, but to many as a man.—Ver. 15. μέγας, a great man before the Lord; not merely in God's sight = true greatness, but indicating the sphere or type of greatness: in the region of ethics and religion.—καὶ οἶνον, etc., points to the external badge of the moral and religious greatness: abstinence as a mark of consecration and separation—a devotee.—σίκερα = רִבְרִי (not Greek), strong drink, extracted from any kind of fruit but grapes (here only in N. T.).—Πνεύματος Ἁγίου: in opposition to wine and strong drink, as in Eph. v. 18. But the conception of the Holy Spirit, formed from the Johannine type of piety, is very different from that of St. Paul, or suggested by the life of our Lord.—Ver. 16 describes the function of the Baptist.—ἐπιστρέψει: repentance, conversion,

his great aim and watchword.—Ver. 17. προελεύσεται ἐν. α.: not a reference to John's function as forerunner of Messiah, but simply a description of his prophetic character. He shall go before God (and men) = *be*, in his career, an Elijah in spirit and power, and function; described in terms recalling Malachi iv. 6.

Vv. 18-20. *Zechariah doubts*. The angel's dazzling promise of a son, and even of a son with such a career, might be but a reflection of Zechariah's own secret desire and hope; yet when his day-dream is objectified it seems too good and great to be true. This also is true to human nature, which alternates between high hope and deep despair, according as faith or sense has the upper hand.—Ver. 19. ἀποκριθεὶς: the very natural scepticism of Zechariah is treated as a fault.—Γαβριὴλ: the naming of angels is characteristic of the later stage of Judaism (*vide* Daniel viii. 16, x. 21).—Ver. 20. σιωπῶν καὶ μὴ δ. λ., silent and not able to speak; a temporary dumbness the sign asked, a slight penalty; not arbitrary, however, rather the almost natural effect of his state of mind—a kind of prolonged stupefaction resulting from a promise too great to be believed, yet pointing to a boon passionately desired.—

ἀνθ' ὧν: a phrase of Lk. = רַחֲמֵי, because. (Also in 2 Thess. ii. 10.)

ἡς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου. οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.” 21. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.<sup>1</sup> 22. ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. f 2 Cor. ix 12. Phil. ii. 17-30. Heb. viii. 6; ix. 21.

24. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, 25. “Ὅτι οὕτω μοι πεποιήκεν ὁ<sup>2</sup> Κύριος ἐν ἡμέραις, αἷς ἐπέιδεν ἀφελεῖν τὸ<sup>3</sup> ὄνειδος μου ἐν ἀνθρώποις.”

26. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ<sup>3</sup> τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἧ ὄνομα Ναζαρέτ, 27. πρὸς παρθένον μεμνηστευμένην<sup>4</sup> ἀνδρί, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28. καὶ εἰσελθὼν ὁ ἄγγελος<sup>5</sup> πρὸς αὐτὴν εἶπε, “Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ,

<sup>1</sup> αὐτον after εν τω ν. in BLΞ (W.H.). Order as in T.R. in BACDA *al.* (Tisch.).

<sup>2</sup> BCDL 33 omit ο (Tisch., W.H., text, ο in marg.). BA have it. BBDL 1 omit το before ονειδος.

<sup>3</sup> απο in BBL 1, 69.

<sup>4</sup> μενηστ. in BABL.

<sup>5</sup> BLΞ 1, 131, cop. omit ο αγγελος (W.H.).

Vv. 21-22. *The people without.*—προσδοκῶν, waiting; they had to wait. The priest was an unusually long time within, something uncommon must have happened. The thought likely to occur was that God had slain the priest as unworthy. The Levitical religion a religion of distance from God and of fear. So viewed in the Epistle to the Hebrews. Illustrative quotations from Talmud in Wünsche, *Beiträge*, p. 413.—Ver. 22. ὀπτασίαν: from his dazed look they inferred that the priest had seen a vision (chap. xxiv. 23, 2 Cor. xii. 1).—διανεύων: making signs all he could do; he could not bless them, *e.g.*, if that was part of his duty for the day, or explain his absence (here only).

Vv. 23-25. *Returns home.* The week of service over, Zechariah went back to his own house.—λειτουργίας: in Biblical Greek used in reference to priestly service; elsewhere of public service rendered by a citizen at his own expense or of any sort of service.—Ver. 24. περιέκρυβεν: hid herself *entirely* (περί), here only; ἔκρυβον: a late form of 2nd aorist. Why, not said, nor whether her husband told her what had happened to him.—μῆνας πέντε: after which another remarkable

event happened. Whether she appeared openly thereafter is not indicated. Possibly not (J. Weiss).—ἐπέιδεν: here and in Acts iv. 29 = took care, the object being ἀφελεῖν τὸ ὄν. μ. = to remove my reproach: keenly felt by a Jewish woman. ἐν is understood before αἷς (Bornemann, *Scholia*).

Vv. 26-38. *The announcement to Mary.*—Ver. 26. Ναζαρέτ: the original home of Joseph and Mary, not merely the adopted home as we might infer from Mt. ii. 23.—Ver. 27. ἐξ οἴκου Δ.: Mary, Joseph, or both? Impossible to be sure, though the repetition of παρθένου in next clause (instead of αὐτῆς) favours the reference to Joseph.—Ver. 28. χαῖρε, κεχαριτωμένη: *ave plena gratiā*, Vulg., on which Farrar (C. G. T.) comments: “not *gratiā plena*, but *gratiā cumulata*”; much graced or favoured by God.—χαριτώω is Hellenistic, and is found, besides here, only in Eph. i. 6 in N. T.—ὁ Κύριος μετὰ σοῦ, the Lord (Jehovah) is or be with thee, ἐστί or ἔστω understood; the two renderings come practically to the same thing.—Ver. 29. διεπαράχθη: assuming that ἰδοῦσα (T.R.) is no part of the true text, Godet thinks that Mary *saw* nothing,

εὐλογημένη σὺ ἐν γυναιξίν.”<sup>1</sup> 29. Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ,<sup>2</sup> καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. 30. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, “Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. 31. καὶ ἰδοῦ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32. οὗτός ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, 33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.” 34. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον, “Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;” 35. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, “Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει

<sup>1</sup> εὐλογημ. . . γυναιξίν comes from ver. 42; wanting in  $\aleph$ BL.

<sup>2</sup> For ἰδοῦσα . . . αὐτοῦ  $\aleph$ BDL have ἐπὶ τ. λ. διεταραχθῇ (Tisch., W.H.).

and that it was only the *word* of the angel that disturbed her. It is certainly the latter that is specified as the cause of trouble. The salutation troubled her because she felt that it meant something important, the precise nature of which (ποταπὸς) did not appear. And yet on the principle that in supernatural experiences the subjective and the objective correspond, she must have had a guess.—Ver. 31. Ἰησοῦν: no interpretation of the name here as in Mt. i. 21; a common Jewish name, not necessarily implying Messianic functions. There may have been ordinary family reasons for its use.—Ver. 32 foreshadows the future of the child.—μέγας, applied also to John, ver. 15.—κληθήσεται, shall be called = shall be.—τὸν θρόνον Δ. τ. πατρὸς α.: the Messiah is here conceived in the spirit of Jewish expectation: a son of David, and destined to restore his kingdom.—Ver. 34: Mary's perplexity, how a mother and yet a virgin! J. Weiss points out that this perplexity on the part of a betrothed woman is surprising. Why not assume, as a matter of course, that the announcement had reference to a child to be born as the fruit of marriage with the man to whom she was betrothed? “These words betray the standpoint of Lk., who knows what is coming (ver. 35).” J. Weiss in Meyer.—Ver. 35. Πνεῦμα Ἅγιον: without the article because a proper name = the well-known Holy Spirit, say some (Meyer, Farrar), but more probably because the purpose is not to indicate the person by whom, etc., but the kind of influence: *spirit* as opposed to flesh, holy in the sense of

separation from all fleshly defilement (Hofmann, J. Weiss, Hahn).—δύναμις ὑψίστου: the power of the Most High, also without article, an equivalent for π. ᾧ., and more definite indication of the cause, the power of God. Note the use of ὑψίστος as the name of God in ver. 32, here, and in ver. 76. Feine (*Vorkanonische Überlieferung des Lukas*, p. 17) includes ὁ ὑψίστος, ὁ δυνατός (i. 49), ὁ δεσπότης (ii. 29), ὁ κύριος (i. 6, 9, 11, etc.), all designations of God, among the instances of a Hebraistic vocabulary characteristic of chaps. i. and ii. The first epithet recurs in vi. 35 in the expression “sons of the Highest,” applied to those who live heroically, where Mt. has “children of your Father in heaven”.—ἐπελεύσεται, ἐπισκιάσει: two synonyms delicately selected to express the divine substitute for sexual intercourse. Observe the parallelism here: “sign of the exaltation of feeling. The language becomes a chant,” Godet. Some find poetry throughout these two first chapters of Lk. “These songs . . . doubtless represent reflection upon these events by Christian poets, who put in the mouths of the angels, the mothers and the fathers, the poems which they composed” (Briggs, *The Messiah of the Gospels*, p. 42. Even the address of Gabriel to Zechariah in the temple, i. 13-17, is, he thinks, such a poem).—τὸ γεννώμενον ἅγιον, the holy thing—holy product of a holy agency—which is being, or about to be, generated = the embryo, therefore appropriately neuter.—υἱὸς Θεοῦ, Son of God; not merely because holy, but because brought into



σοι· διδὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. 36. καὶ ἰδοῦ, Ἑλισάβετ ἡ συγγενὴς<sup>1</sup> σου, καὶ αὐτὴ συνειληφύα<sup>2</sup> υἱὸν ἐν γήρᾳ<sup>3</sup> αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· 37. ὅτι οὐκ ἄδυνατήσῃ παρὰ τῷ Θεῷ<sup>4</sup> πᾶν ῥῆμα.” 38. Εἶπε δὲ Μαριάμ, “Ἰδοῦ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.” Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.

39. Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, 40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἑλισάβετ. 41. καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,<sup>5</sup> ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου ἡ

<sup>1</sup> συγγενίς in  $\mathfrak{N}$ BDLΔ *al.* (Tisch., W.H.).

<sup>2</sup> συνειληφεν in  $\mathfrak{N}$ BLΞ (W.H.).

<sup>3</sup> γηρεῖ in all uncials.

<sup>4</sup> τοῦ Θεοῦ in  $\mathfrak{N}$ BDLΞ.

<sup>5</sup> τὸν ἀσπ. τῆς Μ. ἡ ΕΛ. in  $\mathfrak{N}$ BCDLΞ and some cursives.

being by the power of the Highest.—Ver. 36. καὶ ἰδοῦ, introducing a reference to Elizabeth's case to help Mary's faith.—συγγενίς, late form for συγγενής (T.R.), a blood relation, but of what degree not indicated, suggesting that Mary perhaps belonged to the tribe of *Levi*.—γήρεῖ: Ionic form of dative for γήρᾳ (T.R.). Hellenistic Greek was an eclectic language, drawing from all dialects as from the poets, turning their poetic expressions to the uses of prose.—καλουμένη: Elizabeth is described as one who is still being called barren, though six months gone in pregnancy, because people have had no means of knowing her state.—Ver. 37. ἄδυνατήσῃ: the verb means, in classic Greek, to be weak, of persons. In Sept. and N. T. (here and in Mt. xvii. 20) it means to be impossible, of things. Commentators differ as to whether we should render: no word of God shall be weak, inoperative, or no thing, with, on the part of, God, shall be impossible.—ῥῆμα = רִבְרָא may be rendered either word or thing. The reading παρὰ τοῦ Θεοῦ (BDL) seems to demand the former of the two translations. Field, *Otium Nor.*, discusses this passage. Adopting the above reading, and adhering to the sense of ἄδυνατ. in reference to things, he translates: “for from God no word (or no thing) shall be impossible”.

Some recent critics find in this section two different views of the birth of Jesus, one implying natural paternity, the other supernatural causality, the former being the view in the original document, the other introduced

by the evangelist, the former Jewish in its tendency of thought, the latter heathen-Christian. The subject is discussed by Hillmann in *Fahrh. für prot. Theol.*, 1891, and Usener, *Religionsgeschichtliche Untersuchungen*, 1888. J. Weiss, in his ed. of Meyer, p. 303, note, seems inclined to favour this view, and to see in vv. 31-33 the one version, and in vv. 34, 35 the other, due to Lk. Against this view *vide* Feine, *Vork. Überlief.*

Vv. 39-45. *Mary visits Elizabeth*.—Ver. 39. ἐν τ. ἡ. ταύταις in these (not those = ἐκεῖναις, A. V.) days = at the time of the angelic visit.—μετὰ σπουδῆς: no time lost, a most natural visit from one woman with a high hope, to another, a friend, in a similar state of mind.—εἰς τὴν ὄρεινὴν (χώρᾳ, again ver. 65): into the hill country, referring to the southern hill country of Judah, Benjamin and Ephraim. Galilee had a hill country too. The expression has been supposed to point to the origin of Lk.'s document in Judaea (Hillmann).—εἰς πόλιν Ἰούδα, to a city of Judah, not particularly named. Reland (*Palæstina*) conjectures that we should read *Jutta*, the name of a priestly city mentioned twice in Joshua (xv. 55, xxi. 16).—Ver. 41. ἐσκίρτησε: commentators discuss the connection between the maternal excitement and the quickening of the child—which was cause and which effect. Let this and all other questions in reference to the movement denoted be passed over in respectful silence.—Ver. 42. ἀνεφώνησεν: here only in N. T. The verb, with the following words, κραυγῇ

Ἐλισάβετ, 42. καὶ ἀνεφώνησε φωνῇ<sup>1</sup> μεγάλη, καὶ εἶπεν, "Εὐλογη-  
μένη σὺ ἐν γυναῖξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.  
43. καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς  
με<sup>2</sup>; 44. ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ  
ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

g cf. Heb.  
vii. 11.

45. καὶ μακαρία ἡ πιστεῦσασα, ὅτι ἔσται ἡ τελείωσις τοῖς λελαλη-  
μένοις αὐτῇ παρὰ Κυρίου."

h cf. use in  
Mt. xxlii.  
5.

46. Καὶ εἶπε Μαριάμ, "Ἡ Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,

47. καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου.

48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ  
γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· 49. ὅτι ἐποίησέ  
μοι μεγαλεῖα<sup>3</sup> ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. 50. καὶ τὸ  
ἄλκος αὐτοῦ εἰς γενεὰς γενεῶν<sup>4</sup> τοῖς φοβουμένοις αὐτόν. 51. ἐποί-  
ωε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ  
καρδίας αὐτῶν. 52. καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε  
ταπεινούς. 53. πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας

<sup>1</sup> κραυγῇ in BL<sup>2</sup> (Tisch., W.H.).

<sup>2</sup> εμε in  $\mathfrak{N}$ B.

<sup>3</sup> μεγαλα in  $\mathfrak{N}$ BDL (Tisch., W.H.). μεγαλεια (CA<sup>2</sup> al.) occurs in Acts ii. 11.

<sup>4</sup> εἰς γενεας καὶ γενεας in BCL<sup>2</sup> (Tisch., W.H.).

μεγάλῃ, point to an unrestrained utter-  
ance under the influence of irrepressible  
feeling, thoroughly true to feminine  
nature: "blessed thou among women (a  
Hebrew superlative), and blessed the  
fruit of thy womb," poetic parallelism  
again, answering to the exalted state of  
feeling. The reference to the Holy  
Spirit (in ver. 41) implies that Elizabeth  
spoke by prophetic inspiration.—Ver. 43.  
ἵνα ἔλθῃ: subjunctive instead of infin.  
with art., the beginning of a tendency,  
which ended in the substitution of *va*  
with the subjunctive for the infinitive in  
modern Greek.—Ver. 44. γάρ: implies  
that from the movement of her child  
Elizabeth inferred that the *mother of*  
*the Lord* stood before her.—Ver. 45.  
μακαρία, here, as elsewhere, points to  
rare and high felicity connected with  
heroic moods and achievements.—**ὅτι**,  
*because* or *that*, which? great conflict of  
opinion among commentators. The  
former sense would make **ὅτι** give the  
reason for calling Mary blessed =  
blessed because the things she hopes for  
will surely come to pass. The latter  
makes **ὅτι** indicate the object of faith =  
blessed she who believes that what God  
has said will come to pass, with possible  
allusion to her own husband's failure in  
faith.

Vv. 46-56. *Mary's song*.—μεγαλύνει:

*magnificat*, Vulg., whence the ecclesias-  
tical name for this hymn, which has  
close affinities with the song of Hanna  
in 1 Sam. ii. 1-10; variously regarded by  
critics: by some, e.g., Godet and Hahn,  
as an extemporised utterance under in-  
spiration by Mary, by others as a rem-  
nant of old Jewish-Christian Hymnology  
(J. Weiss, etc.), by others still as a purely  
Jewish Psalm, lacking distinctively  
Christian features (Hillmann). There  
are certainly difficulties connected with  
the first view, e.g., the conventional  
phraseology and the presence of elements  
which do not seem to fit the special  
situation.—*ψυχῇ, πνεύμα*: synonyms in  
parallel clauses.—Ver. 48. This verse  
and the two preceding form the first of  
four strophes, into which the song natu-  
rally divides. The first strophe expresses  
simply the singer's gladness. The  
second (vv. 49-50) states its cause. The  
third (vv. 51-53) describes in gnomic  
aorists the moral order of the world, for  
the establishment of which God ever  
works in His holy and wise Providence,  
overturning the conventional order,  
scattering the proud, upsetting thrones,  
and exalting them of low degree, filling  
the hungry, and sending the rich away  
empty. It is this third part of the hymn  
which on first view seems least in keep-  
ing with the occasion. And yet on a

ἐξαπέστειλε κενούς. 54. ἀντελάβετο Ἰσραὴλ παῖδός αὐτοῦ, μνησθῆναι ἐλέους, 55. καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.” 56. Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσεί<sup>1</sup> μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

57. Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν· 58. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ,<sup>2</sup> ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, “Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.” 61. Καὶ εἶπον πρὸς αὐτήν, “Ὅτι οὐδεὶς ἔστιν ἐν τῇ συγγενείᾳ<sup>3</sup> σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.” 62. Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.<sup>4</sup>

<sup>1</sup> ὡς in **NBL** 1.

<sup>2</sup> ἐκ τῆς συγγενείας in **NABCLΔΞ** 33.

<sup>3</sup> τῇ ἡμέρᾳ τῇ ογδοῇ in **NBCDLΞ** 33.

<sup>4</sup> αὐτο in **NBD** 33 (Tisch., W.H.).

large view this strophe exactly describes the constant tendency of Christ's influence in the world: to turn things upside down, reverse judgments, and alter positions. The last strophe (vv. 54, 55) sets forth the birth about to happen as a deed of divine grace to Israel.—Ver. 54. ἀντελάβετο: laid hold of with a view to help, as in Isaiah xli. 3, 9, Acts xx. 35, 1 Tim. vi. 2. Cf. ἐπιλαμβάνεται, Heb. ii. 16.—μνησθῆναι ἐλέους, καθὼς ἐλάλησεν: what is about to happen is presented as fulfilling a promise made to the Fathers long, long ago, but not forgotten by God, to whom 1000 years, so far as remembering and being interested in promises are concerned, are as one day.—τῷ Ἀβραὰμ καὶ ἰ. σ. α. The construction is a little doubtful, and has been differently understood. It is perhaps simplest to take Ἀβ., etc., as the dative of advantage = to remember mercy for the benefit of Abraham and his seed. The passage is an echo of Micah vii. 20.

Ver. 56. *Mary returns to her home.*—ἔμεινε: the time of Mary's sojourn with her kinswoman is given as “about three months”. This would bring her departure near to the time of Elizabeth's confinement. Did she remain till the event was over? That is left doubtful.

Vv. 57-66. *Birth of John.*—Ver. 57. ἐπλήσθη, was fulfilled, the time for giving birth arrived in due course of nature.—Ver. 58. περίοικοι (περί, οἶκος), dwellers around, neighbours, here only in

N. T., several times in Sept. Named first because nearest; some of the relatives would be farther away and would arrive later. This gathering of neighbours and kinsfolk (συγγενεῖς) presents a “gracious tableau of Israelite life,” Godet.—μετ’ αὐτῆς: a Hebraism = πρὸς αὐτήν.—συνέχαιρον α., they congratulated her: congratulabantur ei, Vulg.; or, better, they rejoiced with her (ver. 14).—Ver. 59. ἦλθον, on the eighth, the legal day, they came, to circumcise the child; i.e., those who were concerned in the function—the person who performed the operation, and the relatives of the family.—ἐκάλουν may be the imperfect of repeated action = they took for granted by repeated expressions that the name was to be Zechariah, or the conative imperfect indicating a wish which was frustrated.—Ver. 60. Ἰωάννης, John; presumably the mother had learned this from the father, by writing on a tablet as on the present occasion. The older commentators (Meyer also) supposed a Divine revelation.—Ver. 61. συγγενείας, kinsmanship. In Lk. only in N. T. Cf. Acts vii. 3, 14.—Ver. 62. ἐνένευον (here only in N. T.): they made signs, which seems to imply that Zechariah is supposed to be deaf as well as dumb. Various suggestions have been made to evade this conclusion; e.g., that men are very apt to treat a dumb person as if he were also deaf (Bengel, De Wette, Godet); that they communicated by signs instead of by

63. καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων, "Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ." καὶ ἐθαύμασαν πάντες. 64. Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 65. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιρρικκούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρειῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" Καὶ <sup>1</sup> χεὶρ Κυρίου ἦν μετ' αὐτοῦ. 67. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου, καὶ προεφῆτευσεν, <sup>2</sup> λέγων, 68. "Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, <sup>i</sup> Ch. ii. 38. <sup>2</sup> Heb. ix. 12. ὅτι ἐπεσκέψατο καὶ ἐποίησε <sup>1</sup> λύτρωσιν τῷ λαῷ αὐτοῦ. 69. καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ <sup>3</sup> οἴκῳ Δαβὶδ τοῦ <sup>3</sup> παιδὸς αὐτοῦ. 70. (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν <sup>2</sup> ἀπ' αἰῶνος προφη-

<sup>1</sup> καὶ γὰρ in NBCDL (Tisch., W.H.).

<sup>2</sup> ἐπροφ. in NABCL I, 33.

<sup>3</sup> Omit τῷ NBCDL 33: also του before παιδὸς NBDL; also των after ἁγίων NBLΔ 33.

speech to spare the feelings of Elizabeth, whose judgment was being appealed from (Meyer); that a sign was all that was needed, Zechariah having heard all that was said (Bleek, J. Weiss, Hahn).—τὸ before the clause following—τί ἂν θέλοι, viewed as a substantive, is very appropriate in a case where the question was not spoken but signalled.—ἂν θέλοι: the optative with ἂν, implies diverse possibilities; found in Lk.'s writings only in N. T.—Ver. 63. *πινακίδιον* (dim. from *πίναξ*), here only in N. T.: a little tablet probably covered with wax, used like a slate; *pugillarem* in Vulg.—λέγων is used here, Hebrew fashion = to the effect.—ἔγραψε λέγων: *hypallage pro γράφῳν ἔλεγε* (Pricaeus) = he said by writing.—ἐθαύμασαν: they *wondered*, at this consent of the parents in giving a strange name, and felt there must be something under it—an *omen*.—Ver. 64. *στόμα, γλῶσσα*: both connected with *ἀνεώχθη*, though the idea of opening is applicable only to the former—a case of *zeugma*. The return of speech a second marvel or rather a third: (1) a child of old parents; (2) the singular name; (3) the recovery of speech, much marked, and commented on among the denizens of the hill country of Judah (*διελαλεῖτο*).—φόβος, not terror, but religious awe in presence of the supernatural—characteristic of all simple people.—Ver. 66. τί ἄρα, etc.: what, in view of all these unusual circumstances, will this child come to? A most natural question. They felt sure all things portended an uncommon future for this child: "omina

principiis inesse solent".—καὶ γὰρ, etc.: a reflection of the evangelist justifying the wistful questioning of the hill folk = they might well ask, for indeed the hand of the Lord was with him.

Vv. 67-79. *The song of Zechariah*, called from the first word of it in the Vulgate the *Benedictus*. It is usually divided into five strophes, but it is more obviously divisible into two main parts, vv. 67-75, vv. 76-79. (Briggs, *The Messiah of the Gospels*, calls these divisions strophes, thus recognising only two.) Hillmann (*Jahrb. f. prot. Theol.*, 1891) regards the first part as a purely Jewish Psalm, having no reference to the birth of the Baptist; furnished with a preface, ver. 67, and an epilogue referring to the Baptist as the forerunner of Jesus by the evangelist. J. Weiss (in Meyer) seems to accept this conclusion, only suggesting that the second part (vv. 76-79) might be in the source used by Lk., appended to the Psalm by the Jewish-Christian redactor.

Ver. 67. *ἐπροφῆτευσεν*, prophesied, when? At the circumcision, one naturally assumes. Hahn, however, connects the prophesying with the immediately preceding words concerning the hand of the Lord being with the boy. That is, Zechariah prophesied when it began to appear that his son was to have a remarkable career.—Ver. 68. *ἐπεσκέψατο*, visited graciously (*vide* on Mt. xxv. 36), occasionally used in Sept. in the sense of *judicial visitation* (Ps. lxxxix. 33). Note the use of the *aorist* here, which runs through vv. 68-75, in vv. 76-79



τῶν αὐτοῦ·) 71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· 72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, 73. ὄρκον δὲ ὥμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 74. τοῦ δοῦναι ἡμῖν, ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν<sup>1</sup> ῥυσθέντας, λατρεύειν αὐτῷ 75. ἐν δσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς<sup>2</sup> ἡμῶν. 76. Καὶ σύ,<sup>3</sup> παιδίον, προφήτης ὑψίστου κληθήσῃ· <sup>1</sup>προπορεύσῃ <sup>here and in Acts vii. 40.</sup> γὰρ πρὸ προσώπου<sup>4</sup> Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ· 77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78. διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο<sup>5</sup> ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79. ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις·

<sup>1</sup> ἐκ χειρὸς ἐχθρῶν in  $\Sigma$ BDL 33.

<sup>2</sup> πασαις ταις ἡμεραις in BL and τῆς ζωῆς omitted in  $\Sigma$ BCDL *al.*

<sup>3</sup> καὶ συ δε in  $\Sigma$ BCDL 33 (Tisch., W.H.).

<sup>4</sup> For προ προσώπου  $\Sigma$ B Orig. have ἐνώπιον (W.H.).

<sup>5</sup>  $\Sigma$ BL have ἐπισκεψεται (W.H.).

futures occur. The object of ἐπεσκέψατο is latent in τῷ λαῷ (τὸν λαόν, *cf.* vii. 16; λαός applied to Israel as the chosen people, ἔθνος to the other nations).—Ver. 69. κέρας σ. = βασιλείαν, because kings were anointed with a horn of oil, or = δύναμιν, because in their horn all horned animals have their power (Euthy. Zig.); a thoroughly Hebrew symbol.—ἐν οἴκῳ Δ., pointing to a descendant of David, who has wrought signal deliverance for Israel.—Ver. 70. ἀγίων: a predicate applied in reverence to the prophets, as to the apostles in Eph. iii. 5.—Ver. 71. σωτηρίαν, in apposition with κέρας σ., resuming and developing the thought interrupted by ver. 70, which is parenthetical.—ἐχθρῶν, τῶν μισούντων: not to be anxiously distinguished; poetic synonyms.—Ver. 72. ποιῆσαι: in effect expegetical of salvation, though formally indicating the aim of the salvation.—μετὰ τ. π., as in ver. 58, to make mercy with, for to show mercy to.—ἀγίας, holy, applied to another of Israel's sacred inheritances: the covenant.—Ver. 73. ὄρκον for ὄρκου, depending on μνησθῆναι, a case of inverse attraction, the noun by the relative (δὲ, object of ὥμοσεν) instead of the relative by the noun. *Cf.* Lk. xx. 17. Examples from Greek authors in Bornemann, *Scholia*.—Ver. 75. δσιότητι: the Godward, religious aspect of conduct (Eph. iv. 24).—δικαιοσύνη: the manward, ethical aspect.

Vv. 76-79. From the general thanksgiving for Divine mercy the song turns to the special cause of gladness afforded

by the birth of John.—σύ, παιδίον: this address supposes the Baptist to be still a child, and all that is said of him is a prophetic forecast of the future, in literary form.—ὑψίστου: once more, for God. In the circle which produced this hymn, and these early records, the idea of Divine transcendence characteristic of later Judaism seems to have prevailed.—Ver. 77. τοῦ δοῦναι, the infinitive of purpose, to be connected with προπορεύσῃ in ver. 76 = John will go before the Lord (Jehovah), with the view of giving the knowledge of salvation in the forgiveness of sins. This is a very general description of John's ministry, hardly differentiating it from that of Christ. The knowledge of salvation in forgiveness is salvation = Christ's gift.—Ver. 78. διὰ σπλάγχχνα, etc., on account of, etc., indicating the fountain-head of salvation—the mercy of God, described in Hebrew phrase as the bowels of mercy of our God.—ἐπισκεψεται: the future (aorist in T.R.), though in few MSS. ( $\Sigma$ BL), is doubtless the true reading. In the second great strophe the verbs are all future, and describe what is to be.—ἀνατολή: happily rendered "dayspring" in A. V. The reference is undoubtedly to a light, star, or sun, not to a branch from Jesse's stem, as it might be so far as usage in Sept. is concerned (*vide* Jer. xxiii. 5, Zechar. iii. 8, vi. 12), for its function is ἐπιφάναι, to appear as a light to those in darkness (σκότει).—σκιᾷ θανάτου: *vide* on Mt. iv. 16.

τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.” 80. Τὸ δὲ παιδίον ἠϋξανε καὶ ἐκραταίουτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις,

ἕως ἡμέρας <sup>k</sup> ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραήλ.

<sup>k</sup> here only  
in N. T.  
Sir. xliii.  
6.

II. 1. ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ

Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· 2. αὕτη

The *Benedictus* is steeped in O. T. language; “an anthology from Psalms and Prophets,” Holtz., H. C.

Ver. 80. *Conclusion*: being a summary statement on John's history from childhood to manhood.—πνεύματι: the growing strength of John's spirit, the development of a remarkable moral individuality, the main point in the view of the evangelist.—ἐν ταῖς ἐρήμοις, in the desert places: not far to go from his home to find them; visits to them frequent in early boyhood; constant abode when youth had passed into manhood; love of solitude grown into a passion. Meet foster-mother for one who is to be the censor of his time. Essenes not far off, but no indication of contact, either outwardly or inwardly, with them.

CHAPTER II. THE BIRTH AND BOYHOOD OF JESUS.—Vv. 1-5. *Joseph and Mary go up to Bethlehem*. In these verses Luke makes a historical statement, which one might have been inclined to regard as an illustration of the ἀκρίβεια (i. 1), at which he aimed, as well as of his desire, in the spirit of Pauline universalism, to connect the birth of Jesus with the general history of the world. In the former respect the experience of the exegete is very disappointing. The passage has given rise to a host of questions which have been discussed, with bewildering conflict of opinion, in an extensive critical and apologetic literature. The difficulty is not so much as to the meaning of the evangelist's words, but rather as to their truth. As, however, the apologetic and the exegetical interests have been very much mixed up in the discussions, it may be well at the outset to indicate briefly the chief objections that have been taken to the passage on the score of historicity. On the face of it, Lk.'s statement is that the Roman Emperor at the time of Christ's birth ordered a universal census, that this order was carried out by Quirinius, governor of Syria, and that the execution of it was the occasion of Joseph and Mary going to Bethlehem. To this it has been objected:—

1. Apart from the Gospel, history

knows nothing of a general imperial census in the time of Augustus.

2. There could have been no Roman census in Palestine during the time of Herod the Great, a *rex socius*.

3. Such a census at such a time could not have been carried out by *Quirinius*, for he was not governor in Syria then, nor till ten years later, when he did make a census which gave rise to a revolt under Judas of Galilee.

4. Under a Roman census it would not have been necessary for Joseph to go to Bethlehem, or for Mary to accompany him.—With these objections in our view we proceed with the exposition, noting their influence, as we go along, on the details of interpretation.

Ver. 1. ἐν ταῖς ἡμέραις ἐκείναις: the days of Herod (i. 5), and of the events related in the previous chapter: the birth of John, etc.—δόγμα (δοκέω) = δεδογμένον, an opinion as of philosophers; here a decree, as in Acts xvii. 7.—ἀπογράφεσθαι (here and in Heb. xii. 23): the decree concerned enrolment or registration of the population (the verb might be either middle or passive—enrol itself, or be enrolled; the latter the more probable). For what purpose—taxation, or general statistical objects—not indicated, and not to be taken for granted as in the rendering “taxed” in A. V., but the former most probably intended. The hypothesis that the registration had reference to *statistics* meets objections 1 and 2, because Augustus did make or complete a *descriptio orbis* of that sort, and such a census would give no offence to the Jews or their king. *Vide* Hahn, *ad loc.* The Greek word for taxing is ἀποτίμησις.—πᾶσαν τὴν οἰκουμένην: the whole habitable world, *orbis terrarum* = the Roman empire, not merely the provinces (Italy excluded), or Palestine, as has been suggested in an apologetic interest to get rid of the difficulties connected with a universal census. The usual meaning of the phrase, and the reference to Augustus as the source of the order, favour the larger sense. Augustus reigned from 30 B.C. to 14 A.D.

Ver. 2. —This verse looks like a paren-

ἡ <sup>1</sup> ἀπογραφὴ πρώτη ἐγένετο <sup>2</sup> ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. 3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν <sup>3</sup> πόλιν. 4. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβίδ, ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ, 5. ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ <sup>4</sup> αὐτῷ γυναικί, <sup>5</sup> οὓση ἐγκύω.

<sup>1</sup> η omitted in  $\aleph$ BD 131; found in CLΔ (om. Tisch., W.H.).

<sup>2</sup> ἐγεν. before πρώτη in  $\aleph$ D Orig. lat. (Tisch.). An exegetical device to meet a difficulty, thinks J. Weiss. As in T.R. ABCLΔ (W.H.).

<sup>3</sup> εαυτου in  $\aleph$ BDL $\Xi$  (Tisch., W.H.).

<sup>4</sup> ἐμνηστ. in  $\aleph$ BCDL $\Xi$ .

<sup>5</sup> Omit γυναίκε  $\aleph$ BCDL $\Xi$  1, 131 (Tisch., W.H.).

thetical explanation, and is actually bracketed in W.H. One could almost wish it had been omitted, or that there were reason to believe, as has been suggested by several writers, that it is a gloss that has found its way into the text, and that Lk. is not responsible for it—so much trouble has it given to commentators. Text and sense have alike been disputed.—αὐτῇ has been taken as αὐτῇ = self, not αὐτῇ = illa, the same, to make room for a distinction between the decree and its execution or completion ten years after by Quirinius, so meeting difficulty No. 3. This device is now generally discarded. πρώτη has been taken as = προτέρα, meaning: this census took place before Quirinius was governor, a possible but very improbable rendering, not to say that one fails to see the object of such a statement. The true text is αὕτη ἀπογ. πρώτη ἐγέν., and the meaning: that census took place, as a first, when, etc. But why as a first? Because, reply many, there was a second, under the same Quirinius, ten years later, known to Lk. (Acts v. 37), disastrous in its consequence, and which he was anxious his readers should not confound with this one (so Hahn and others).—ἡγεμονεύοντος: this raises a question of fact. Was Quirinius governor then? He was, admittedly, governor of Syria ten years later, when he made the census referred to in Acts v. 37. Either there is a mistake here, or Quirinius was governor twice (so A. W. Zumpt, strenuously supported by Farrar, C. G. T., *ad loc.*), or at least present in Syria, at the time of Christ's birth, in some capacity, say as a commissioner in connection with the census.

Ver. 3. πάντες: not all throughout the world, but all in Palestine—the execution of the decree there being what the

evangelist is interested in.—εἰς τὴν ἰδίαν πόλιν (or εαυτοῦ π., W.H.). Does this mean to the city of his people, or to the city of his abode? If the former, what a stir in Palestine, or in the world if πάντες be taken widely! A regular "Völkerwanderung" (Holtzmann in H. C.). Sensible of this, some (Hahn, *e.g.*) take the reference to be to the place of residence (Wohnort not Stammort), implying that Bethlehem was for Lk. as for Mt. Joseph's home, and that they merely happened to have been living in Nazareth just before. But ver. 7 implies that Joseph and Mary had no house in Bethlehem. Fine quotes, with a certain amount of approval, the view of Schneller (*Kennt du das Land*) that Joseph was not a carpenter but a mason, and that Bethlehem was therefore his natural home, being the headquarters of that craft then as now. On this view, Joseph had simply been in Nazareth building a house, not at home, but away from home for a time as an artisan.

Vv. 4, 5. Joseph and Mary and Nazareth are here referred to, as if they had not been mentioned before (i. 26, 27), implying that Lk. is here using an independent document (Holtz., H. C.).—ἀπὸ τ. Γαλ., ἐκ πόλ.: used with classical accuracy: ἀπὸ = direction from, ἐκ from within (C. G. T.).—ἐξ οἴκου καὶ πατριᾶς, "of the house and family," R. V.—οἴκοι, πατριά, φυλαί represent a series of widening circles.—ἀπογράψασθαι, to be enrolled. If Bethlehem was Joseph's home, he would have gone to Bethlehem sooner or later in any case. Because of the census he went just then (Hahn).—σὺν Μαρίας, coming after ἀπογράψ., naturally suggests that she had to be enrolled too. Was this necessary? Even if not, reasons might be suggested for



6. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 7. καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ<sup>1</sup> φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. 9. καὶ ἰδοῦ,<sup>2</sup> ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. 10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, “Μὴ φοβείσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· 11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἔστι Χριστὸς Κύριος, ἐν πόλει Δαβὶδ. 12. καὶ τοῦτο ὑμῖν τὸ<sup>3</sup> σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ<sup>4</sup> φάτνῃ.” 13. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος

<sup>1</sup> Omit τῇ S<sup>ABDLE</sup>.

<sup>2</sup> S<sup>BLE</sup> omit ἰδον.

<sup>3</sup> το is omitted in B<sup>E</sup> 130 (W.H. relegate to margin).

<sup>4</sup> For κείμενον ἐν τῇ φάτνῃ S<sup>D</sup> 68 read simply ἐν φάτνῃ (Tisch.). B<sup>L</sup> 1, 33 *al.* have καὶ κείμενον (W.H.). Most MSS. omit τῇ before φάτ.

her going with her husband: her condition, the intention to settle there as their real home, she an heiress, etc.—*ἰγκύψ* (here only in N. T.), preparing for what follows.

With reference to the foregoing statement, it is generally agreed that a census of some kind must have taken place. Meyer and Weiss, following Schleiermacher and Olshausen, think that the event was something internal to Judaea, and concerned the revision of family genealogical registers, and that Lk. was misled into transforming this petty transaction into an affair of world-historical significance. This is not satisfactory. It would be much more satisfactory if it could be shown that Lk.'s historic framing of the birth of Jesus is strictly accurate. But most satisfactory of all is it to know that such a demonstration, however desirable, is *not vital to faith*.

Vv. 6, 7. *The birth*.—ἐπλήσθησαν αἱ ἡ., as in i. 57. In this case, as in that of John, the natural course was run.—ἐσπαργάνωσεν (here and ver. 12), ἀνέκλινεν: the narrative runs as if Mary did these things herself, whence the patristic inference of painless birth.—φάτνῃ, in a manger (in a stall, Grotius, *et al.*).—καταλύματι, in the inn, not probably a πανδοχεῖον (x. 34), with a host, but simply a *khan*, an enclosure with open recesses. The meaning may be, not that there was absolutely no room for Joseph and Mary there, but that the

place was too crowded for a birth, and that therefore they retired to a stall or cave, where there was room for the mother, and a crib for the babe (*vide* ch. xxii. 11).

Vv. 8-13. *The shepherds and the angels*.—Ver. 8. ποιμένες, shepherds, without article; no connection between them and the birthplace.—ἀγραιοῦντες (ἀγρός, αὐλή, here only), bivouacking, passing the night in the open air; implying naturally a mild time of the year between March and November. In winter the flocks were in fold.—Ver. 9. ἐπέστη, used elsewhere by Lk. in reference to angelic appearances, eighteen times in his writings in all = stood beside; one more than their number, suddenly.—περιέλαμψεν: here and in Acts xxvi. 13, only, in N. T. = shone around.—ἐφοβήθησαν, they feared greatly; yet they were not utterly unprepared, their thoughts had been of a Divine gracious visitation—waiting for the consolation of Israel; subjective and objective corresponding.—Ver. 10. εὐαγγελίζομαι, etc., I bring good news in the form of a great joy (*cf.* i. 19).—παντὶ τῷ λαῷ, not merely to you, but to the whole people (of Israel, *vide* i. 68).—Ver. 11.—σωτήρ: a word occurring (with σωτηρία) often in Lk. and in St. Paul, not often elsewhere in N. T.—Κύριος: also often in Lk.'s Gospel, where the other evangelists use Jesus. The angel uses the dialect of the apostolic age.—Ver. 12. σημεῖον, the



στρατιᾷς οὐρανόυ,<sup>1</sup> αἰνούντων τὸν Θεόν, καὶ λεγόντων, 14. “Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.”<sup>2</sup> 15. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες<sup>3</sup> εἶπον<sup>4</sup> πρὸς ἀλλήλους, “Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.” 16. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρουν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ. 17. ἰδόντες δὲ διεγνώρισαν<sup>5</sup> περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18. καὶ πάντες οἱ ἀκούσαντες

<sup>1</sup> οὐρανοῦ in BD (Trg., W.H., margin).

<sup>2</sup> The documents are divided between εὐδοκία and εὐδοκίας. Most recent editors favour the latter, following  $\aleph$ ABD, vet. Lat. Vulg., Iren. lat., Orig. lat. W.H. place εὐδοκίας in text and εὐδοκία in margin.

<sup>3</sup>  $\aleph$ BL $\Xi$  1 omit οἱ ἄνθρωποι found in ADA *al. pler.* Tisch., W.H., om. J. Weiss suggests that οἱ ποιμένες is an ancient gloss which in one branch of the tradition crept into the text, in another displaced οἱ ἀνθ.

<sup>4</sup> ἐλαλουν in  $\aleph$ B.

<sup>5</sup> ἐγνώρισαν in  $\aleph$ BDL $\Xi$ .

sign just that which might, but for fore-warning, have been a stumbling block: the Saviour and Lord lying in a crib, in a cattle stall, or cave! So Hahn, but Godet and Schanz take “sign” merely in the sense of means of identification.

Ver. 14. *The angels' song.*—If we regard the announcement of the angel to the shepherds (vv. 10-12) as a song, then we may view the *gloria in excelsis* as a refrain sung by a celestial choir (πληθος στρατιᾷς οὐρανόυ, ver. 13). With the reading εὐδοκίας, the refrain is in two lines:—

1. “Glory to God in the highest.”  
2. “And on earth peace among men, in whom He is well pleased.”  
εἰρήνη in 2 answering to δόξα in 1; ἐπὶ γῆς to ἐν ὑψίστοις; ἀνθρώποις to Θεῷ. With the reading εὐδοκία (T.R.), it falls into three:—

1. Glory to God in the highest.  
2. And on earth peace (between man and man).  
3. Good will (of God) among men.  
ἐν ὑψίστοις, in the highest places, proper abode of Him who is repeatedly in these early chapters called “the Highest”. The thought in 1 echoes a sentiment in the Psalter of Solomon (18, 11), μέγας ὁ Θεὸς ἡμῶν καὶ ἐνδοξος ἐν ὑψίστοις.—εὐδοκίας is a gen. of quality, limiting ἀνθρώποις=those men who are the objects of the Divine εὐδοκία. They may or may not be all men, but the intention is not to assert that God's good pleasure rests on all. J. Weiss in Meyer says = τοῖς ἐκλεκτοῖς.

Vv. 15-20. *The shepherds go to Bethlehem.*—διέλθωμεν δὴ, come! let us go. The force of δὴ, a highly emotional particle (the second time we have met with it, *vide* at Mt. xiii. 23), can hardly be expressed in English. The rendering in A. V. (and R. V.), “Let us *now* go,” based on the assumption that δὴ has affinity with ἤδη, is very tame, giving no idea of the mental excitement of the shepherds, and the demonstrative energy with which they communicated to each other, comrade-fashion, the idea which had seized their minds. “The δὴ gives a pressing character to the invitation,” Godet. Similarly Hahn = “agedum, wohlan, doch”. Cf. δὴ in Acts xiii. 2. The διὰ in διέλθωμεν suggests the idea of passing through the fields.—ἕως (conjunction used as a preposition) may imply that it was a considerable distance to Bethlehem (Schanz).—ῥῆμα, here = “thing” rather than “word”.—Ver. 16. σπεύσαντες, hasting; movement answering to mood revealed by δὴ.—τὴν τε Μαριὰμ, etc., mother, father, child, recognised in this order, all united together in one group by τε. The position of the babe, in the manger, noted as corresponding to the angelic announcement; hence in ver. 17 the statement that the shepherds recognised the correspondence.—Vv. 18, 19. The shepherds of course told what they had seen in Bethlehem, and how they had been led to go there, and these verses state the effect produced by their story.

ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19. ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20. καὶ ἐπέστρεψαν<sup>1</sup> οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21. ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον,<sup>2</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22. ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερσόλυμα, παραστήσαι τῷ Κυρίῳ, 23. καθὼς γέγραπται ἐν νόμῳ Κυρίου, 'Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.' 24. καὶ τοῦ δοῦναι

<sup>a</sup> here only  
in N. T.  
<sup>b</sup> here only  
in N. T.

θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ<sup>3</sup> Κυρίου, 'Ζεύγος <sup>a</sup> τρυγόνων ἢ δύο <sup>b</sup> νεοσσούς <sup>4</sup> περιστερῶν.'

<sup>1</sup> ὑπεστρεψαν in all uncials.

<sup>2</sup> αὐτον in **NABLAΞ** *al.* (Tisch., W.H.). D has το παιδιον.

<sup>3</sup> τω before νομῶ in **NBDL**.

<sup>4</sup> νεοσσους in **NB**; νεοσσους in **ADLA**.

All wondered, but Mary thought on all the wonderful things that had happened to herself and to the shepherds; keeping them well in mind (συνετήρει), and putting them together (συμβάλλουσα, *conferens*, Vulg.), so as to see what they all meant. The wonder of the many was a transient emotion (aorist); this recollecting and brooding of Mary was an abiding habit (συνετήρει, imperfect).

Vv. 21-24. *Circumcision and presentation in the temple.*—Ver. 21. ἐπλήσθησαν, as in i. 57, ii. 6, and again in ii. 22; in the first two places the reference is to the course of nature, in the second two to the course prescribed by the law.—τοῦ περιτεμεῖν, the genitive not so much of purpose (Meyer, J. Weiss), but of more exact definition (Schanz; *vide* Burton, *M. and T.*, § 400, on the use of τοῦ with infinitive to limit nouns).—καὶ ἐκλήθη: the καὶ may be taken as "also" = He was circumcised (understood), and at the same time His name was called Jesus, or as introducing the apodosis: and = then (so Godet and Hahn). It might have been dispensed with (*superfluit*, Grotius).—Ver. 22. κατὰ τὸν νόμον M. The law relating to women after confinement is contained in Leviticus xii.—ἀνήγαγον: at the close of these forty days of purification His parents took Jesus up to Jerusalem from Bethlehem. The Greek

form of the name for Jerusalem, Ἱεροσόλυμα, occurs here and in a few other places in Lk. Ἱερουσαλὴμ is the more common form.—παραστήσαι, a word used by Lk. and St. Paul (Rom. xii. 1), in the sense of dedication. This act was performed in accordance with the legal conception that the first-born belonged to God, His priestly servants before the institution of the Levitical order (Num. viii. 18, 19). J. Weiss suggests that the narrative is modelled on the story of the dedication of Samuel (1 Sam. i. 21-28).—Ver. 23. γέγραπται: the reference is to Ex. xiii. 2, and the statement implies that every first-born male child, as belonging to God, must be ransomed (Ex. xxiv. 19, Num. xviii. 15, 16).—Ver. 24. τοῦ δοῦναι: parallel to παραστήσαι, indicating another of the purposes connected with the visit to Jerusalem. The mother went to offer her gift of thanksgiving after the days of purification were ended.—τὸ εἰρημένον, in Lev. xii., where alternative offerings are specified: a lamb, and a turtle dove or a young pigeon; and in case of the poor two turtle doves, or two young pigeons, the one for a burnt offering, the other for a sin offering. Mary brought the poor woman's offering. The question has been asked, why any purification in this case? and the fact has been adduced in proof that the original docu-

25. Καὶ ἰδοὺ, ἦν ἄνθρωπος<sup>1</sup> ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ \*εὐλαβής, προσδεχόμενος παρά-<sup>c</sup> κλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα Ἅγιον ἦν<sup>2</sup> ἐπ' αὐτόν. 26. καὶ ἦν αὐτῷ κεκηρατισμένος ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ<sup>4</sup> ἰδεῖν<sup>d</sup> θάνατον πρὶν ἢ<sup>3</sup> ἴδῃ τὸν Χριστὸν Κυρίου. 27. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ,<sup>4</sup> καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, 29. “Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ. 30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ

<sup>1</sup> ἄνθρωπος before ἦν in ΞB (Tisch., W.H.). ἦν αν. in ADLΔ (not to be summarily rejected, J. Weiss).

<sup>2</sup> ἦν before ἅγιον in ΞBLΔ al., c. T.R. = D.

<sup>3</sup> πρὶν ἦ in ADΔ; πρὶν αν in BF 36 (W.H. bracket ἦ and read πρὶν αν); πρὶν ἦ αν in L 33 (Tisch.).

<sup>4</sup> ΞBL omit αὐτον (Tisch., W.H.).

ment used by Lk. knew nothing of the virgin birth.—γονεῖς, ver. 27, has been used for the same purpose (*vide* Hillmann, *Jahrb. f. pr. Theol.*, 1891).

Vv. 25-28. *Simeon*.—Συμεών, introduced as a stranger (ἄνθρωπος ἦν). The legendary spirit which loves definite particulars about celebrities of Scripture has tried to fill up the blank. The father of Gamaliel the son of Hillel, one of the seventy translators of the Hebrew Bible, are among the suggestions. A bracketed passage in Euthy. Zig. says, in reference to the latter suggestion, that Simeon alone of the company objected to the rendering of Isaiah vii. 14: “the virgin shall conceive,” and that an angel told him he should live to take the virgin's son into his arms.—δίκαιος καὶ εὐλαβής. The evangelist is careful to make known *what* this man was, while giving no indication *who* he was (“who they were no man knows, what they were all men know,” inscription on a tombstone in a soldiers' graveyard in Virginia), just and God-fearing, a saint of the O. T. type.—προσδεχόμενος παράκλησιν τ. ἴ.: an earnest believer in the Messianic hope, and fervently desiring its early fulfilment. Its fulfilment would be Israel's consolation. The Messianic hope, the ideal of a good time coming, was the child of present sorrow—sin and misery prevalent, all things out of joint. The keynote of this view is struck in Is. xl. i.: “comfort ye”.—παρακαλεῖτε. The Rabbis called Messiah the Comforter, *Menahem*. Cf. προσδεχ.

λύτρωσιν in ver. 38.—Ver. 26. ἦν κεκηρατισμένος, it had been revealed (for the verb *vide* Mt. ii. 12), how long before not indicated.—μὴ ἰδεῖν: we have here an instance of the aorist infinitive referring to what is future in relation to the principal verb. In such a case the aorist is really timeless, as it can be in dependent moods, *vide* Burton, *M. and T.*, § 114.—πρὶν ἢ ἂν ἴδῃ: πρὶν here and in Acts xxv. 16 with a finite verb, usually with the infinitive, *vide* Mt. i. 18, xxvi. 34.—Ver. 27. ἐν τῷ Πνεύματι: observe the frequent reference to the Spirit in connection with Simeon, *vide* vv. 25 and 26.—εἰθισμένον (ἐθίζω), here only in N. T.: according to the *established custom* of the law.—Ver. 28. καὶ, as in ver. 21, before ἐκλήθη, introducing the apodosis “then” in A. V. and R. V.—αὐτὸς, not necessarily emphatic (Keil, Farrar, *vide* i. 22).

Vv. 29-32. *Nunc dimittis*.—Ver. 29. νῦν, now, at last, of a hope long cherished by one who is full of years, and content to die.—ἀπολύεις, Thou releasest me, present for the future, death near, and welcome.—δούλον, δέσποτα: slave, master; terms appropriate at all times to express the relation between God and men, yet savouring of legal piety.—ἐν εἰρήνῃ, in peace; he has had enough of life and its service, and the purpose of life has been fulfilled by the crowning mercy of a sight of the Christ: death will be as a sleep to a labouring man.—Ver. 30 gives the reason for this tranquil attitude towards death.—τὸ

σωτήριόν σου, 31. ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·  
32. φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.”  
33. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ<sup>1</sup> θαυμάζοντες ἐπὶ τοῖς  
λαλουμένοις περὶ αὐτοῦ. 34. καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ

e Phil. i. 16. εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, “Ἰδοὺ, οὗτος \*κείται εἰς  
1 Thess.  
iii. 3. πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον  
ἀντιλεγόμενον· 35. (καὶ σοῦ δέ<sup>2</sup> αὐτῆς τὴν ψυχὴν διελεύσεται  
ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλο-  
γισμοί.”

f Rev. ii. 20. 36. Καὶ ἦν Ἄννα ἑποφῆτις, θυγάτηρ Φαουήλ, ἐκ φυλῆς Ἀσὴρ·  
αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς<sup>3</sup>

<sup>1</sup> For ἦν . . . θαυμ. read ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμ. with ΞBDL 1,  
131. ΞL retain second αὐτοῦ. The substitution of Ἰωσήφ for ὁ πατήρ explains itself.

<sup>2</sup> δε omitted in BLΞ. <sup>3</sup> μετὰ ἀνδρὸς before ετη in ΞBLΔ 13, 33, 69, 131.

σωτήριον = τὴν σωτηρίαν, often in Sept.—Ver. 31. πάντων τῶν λαῶν: all peoples concerned in the salvation, at least as spectators.—Ver. 32. φῶς εἰς ἄ. ἔ.: the Gentiles are to be more than spectators, even sharers in the salvation, which is represented under the twofold aspect of a light and a glory.—φῶς and δόξαν may be taken in apposition with δ as objects of ἡτοίμασας: salvation prepared or provided in the form of a light for the Gentiles, and a glory for Israel. Universalism here, but not of the pronounced type of Lk. (Holtz., H. C.), rather such as is found even in O. T. prophets.—Ver. 33. ἦν: the construction is peculiar, the verb singular, and the participle, forming with it a periphrastic imperfect, plural = was the father, and was the mother, together wondering. Vide Winer, § 58, p. 651. The writer thinks of the two parents first as isolated and then as united in their wonder.—Ver. 34. εὐλόγησεν: “the less is blessed of the better”. Age, however humble, may bless youth. Jacob blessed Pharaoh.—κείται, is appointed—εἰς πῶσιν, etc.: generally, this child will influence His time in a decided manner, and to opposite effects, and with painful consequences to Himself; a forecast not necessarily beyond prophetic ken, based on insight into the career of epoch-making men. It is so more or less always. The blessing of being father or mother of such a child is great, but not unmixed with sorrow.—Ver. 35. καὶ σοῦ, singles out the mother for a special share in the sorrow connected with the tragic career of one

destined to be much spoken against (ἀντιλεγόμενον); this inevitable because of a mother's intense love. Mary's sorrow is compared vividly to a sword (ῥομφαία here and in Rev. i. 16, and in Sept., Zech. xiii. 7) passing through her soul. It is a figure strong enough to cover the bitterest experiences of the *Mater Dolorosa*, but it does not necessarily imply prevision of the cross. There is therefore no reason, on this account at least, for the suggestion that ver. 35a is an editorial addition to his source by the evangelist (J. Weiss).—ὅπως introduces a final clause which can hardly refer to the immediately preceding statement about the sword piercing Mary's soul, but must rather indicate the purpose and result of the whole future career of the child, whereof the mother's sorrow is to be an incidental effect. The connection is: κείται εἰς πτ., etc. . . . ὅπως ἂν ἀποκαλ. The general result, and one of the Divine aims, will be the revelation of men's inmost thoughts, showing, e.g., that the reputedly godly were not really godly. Observe the ἂν in this pure final clause. It does not affect the meaning. Godet says that it indicates without doubt that the manifestation of hidden thoughts will take place every time occasion presents itself, in contact with the Saviour.

Vv. 36-38. *Anna*.—Another aged saint of the O. T. type comes on the stage speaking thankful prophetic words concerning the Holy Child.—Ver. 36. ἦν: either there was *there*, *aderat* (Meyer, Godet, Weizsäcker), or there *was*, there



ἐπὶ τὴν ἡμέραν αὐτῆς· 37. καὶ αὕτη χήρα ὥς<sup>1</sup> ἑτῶν 84 here only in N. T.  
 ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ<sup>2</sup> τοῦ ἱεροῦ, νηστεύει  
 καὶ δεήσεται ἡμέρας νύκτα καὶ ἡμέραν· 38. καὶ αὕτη<sup>3</sup> αὕτη<sup>4</sup> Acts xxvi.  
 τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ,<sup>4</sup> καὶ ἐλάλει περὶ αὐτοῦ 7. Hel.  
 πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν<sup>5</sup> Ἱερουσαλήμ. 39. Καὶ ὡς ix. 9; x. 2  
 ἐτέλεσαν ἅπαντα τὰ<sup>6</sup> κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν<sup>7</sup> εἰς τὴν (absol.).  
 Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν<sup>8</sup> Ναζαρέτ. 40. Τὸ δὲ παιδίον  
 ἡϋῶνε, καὶ ἐκραταιοῦτο πνεύματι,<sup>9</sup> πληρούμενον σοφίας<sup>10</sup>. καὶ  
 χάρις Θεοῦ ἦν ἐπ' αὐτό.

<sup>1</sup> εως in  $\Sigma$ ABLE $\Xi$  33.<sup>2</sup> BDL omit ἀπο (Tisch., W.H.).<sup>3</sup>  $\Sigma$ ABDL $\Xi$  33 al. omit this αὕτη (Tisch., W.H.). <sup>4</sup> θεω in  $\Sigma$ BDL $\Xi$ .<sup>5</sup>  $\Sigma$ BE minusc. omit ἐν (Tisch., W.H.) found in DLΔ al.<sup>6</sup> πάντα and without τα in  $\Sigma$ L (Tisch.); πάντα with τα in BE (W.H.); ἀπαντα without τα in D.<sup>7</sup> ἐπεστρεψαν in  $\Sigma$ BE. υπεσ. conforms to the common usage in Lk.<sup>8</sup> For εἰς τ. π. αὐτων  $\Sigma$ BD have εἰς π. αὐτων. <sup>9</sup>  $\Sigma$ BDL omit πνεύματι.<sup>10</sup> σοφία in BL 33 (W.H.). T.R. =  $\Sigma$ DA (Tisch.).

*lived* (De Wette, J. Weiss, Schanz, Hahn).—*Ἄννα* = אַנָּה, 1 Sam. i. 20 (*Ἄννα* in Sept.) = grace. Of this woman some particulars are given, e.g., her father and her tribe, which makes the absence of such details in Simeon's case more noteworthy. The two placed side by side give an aspect of historicity to the narrative.—*αὕτη* (or *αὐτή*, the sense much the same) introduces some further details in a loosely constructed sentence, which looks like biographic notes, with verbs left out = she advanced in years, having lived with a husband, seven years from virginity, the same a widow till eighty-four years—all which may be regarded, if we will, as a parenthesis, followed by a relative clause containing a statement of more importance, describing her way of life = who departed not from the temple, serving (God) by fasts and prayers, night and day.—Ver. 37. *ὥς*: either a widow for eighty-four years (Godet), or, as most think, a widow till the eighty-fourth year of her life. The former rendering would make her very old: married, say, at sixteen, seven years a wife, eighty-four years a widow = 107; not impossible, and borne out by the *πολλὰς* after *ἡμέρας* (ver. 36, advanced in days—*many*).—*νηστεύει*: the fasting might be due to poverty, or on system, which would suggest a Judaistic type of piety.—*νύκτα κ. ἡ.*: did she sleep within the

temple precincts?—Ver. 38. The T.R. has yet another *αὕτη* here (the third), before *αὕτη*, which really seems wanted as nominative to the verb following, but which one can imagine scribes omitting to relieve the heaviness and monotony of the style.—*ἀνθωμολογεῖτο* (here only in N. T.): perhaps no stress should be laid on the preposition *ἀντὶ*, as the compound verb occurs in the sense of the simple verb in Sept. (Ps. lxxix. 13). The suggestion of an antiphony between Anna and Simeon (Godet; *vicissim*, Bengel) is tempting = began in turn to give thanks. The *ἀντὶ* may refer to spectators = began to praise God openly before all (Hahn). The subject of her praise of course was Jesus (περὶ αὐτοῦ), and its burden that He was the Saviour.—*ἐλάλει* points to an activity not confined to a single utterance; she spoke again and again on the theme to all receptive spirits. The omission of *ἐν* before *Ἱερ.* in  $\Sigma$ B, etc., gives us a peculiar designation for the circle to whom the prophetess addressed herself = those waiting for the redemption of *Jerusalem* (instead of *Israel* in ver. 25). Yet Isaiah xl. 2—"speak ye comfortably to Jerusalem"—makes such a turn of thought intelligible. And there might be discerning ones who knew that there was no place more needing redemption than that holy, unholy city.

Vv. 39, 40. *Return to Nazareth.*—*πόλιν αὐτῶν*, their own city, certainly

41. ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. 42. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων<sup>1</sup> αὐτῶν εἰς Ἱεροσόλυμα<sup>2</sup> κατὰ τὸ ἔθος τῆς ἑορτῆς, 43. καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ<sup>3</sup> αὐτοῦ. 44. νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι,<sup>4</sup> ἤλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν<sup>5</sup> τοῖς γνωστοῖς· 45. καὶ μὴ εὐρόντες αὐτόν,<sup>6</sup> ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες<sup>7</sup> αὐτόν. 46. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ

<sup>1</sup> ἀναβαινοντων in **N**ABL 33 *al.*

<sup>2</sup> **N**BDL omit εἰς Ι., an explanatory addition.

<sup>3</sup> For ἐγνω Ι. καὶ ἡ μ. **N**BDL Ι, 33 *al.* have ἐγνώσαν οἱ γονεῖς.

<sup>4</sup> εἶναι before ἐν τῇ συν. in **N**BDL Ι, 33.

<sup>5</sup> B 33 omit this ἐν (Tisch., W.H.).

<sup>6</sup> Omit αὐτον **N**BCDL.

<sup>7</sup> ἀναζ. in BCDL.

suggesting that Nazareth, not Bethlehem, had been the true home of Joseph and Mary.—Ver. 40. *ἤξανε καὶ ἐκράται-οῦτο*, grew, and waxed strong, both in reference to the physical nature.—*πνεύ-ματι* in T.R. is borrowed from i. 80; a healthy, vigorous child, an important thing to note in reference to Jesus.—*πληρούμενον*: present participle, not = *plenus*, Vulg., full, but in course of being filled with wisdom—mind as well as body subject to the law of growth.—*χάρις*: a great word of St. Paul's, also more used by Lk. than by either of the other two synoptists (*vide* i. 30, iv. 22, vi. 32, 33, 34); here to be taken broadly = favour, good pleasure. The child Jesus dear to God, and the object of His paternal care.

Vv. 41-52. *When twelve years old*. Lk. here relates one solitary, significant incident from the early years of Jesus, as if to say: from this, learn all. The one story shows the wish to collect anecdotes of those silent years. There would have been more had the evangelist had more to tell. The paucity of information favours the historicity of the tradition.—Ver. 41. *κατ' ἔτος*: law-observing people, piously observant of the annual feasts, especially that of the passover.—Ver. 42. *ἐτῶν δώδεκα*: this mention of the age of Jesus is meant to suggest, though it is not directly stated, that this year He went up to Jerusalem with His parents; *ἀναβαινόντων* includes Him. At twelve a Jewish boy became a son of the law, with the responsibility of a man, putting on the phylacteries which

reminded of the obligation to keep the law (*vide* Wünsche, *Beiträge, ad loc.*).—Ver. 43. *τελειωσάντων τ. ἡ.* This naturally means that they stayed all the time of the feast, seven days. This was not absolutely incumbent; some went home after the first two days, but such people as Joseph and Mary would do their duty thoroughly.—*ὑπέμεινεν*, tarried behind, not so much intentionally (Hahn) as by involuntary preoccupation—His nature rather than His will the cause (Acts xvii. 14).—Ver. 44. *ἐν τῇ συνοδίᾳ*, in the company journeying together (*σύν*, *ὁδός*, here only in N. T.), a journeying together, then those who so journey. A company would be made up of people from the same neighbourhood, well acquainted with one another.—*ἡμέρας ὁδόν*, a day's journey. It is quite conceivable how they should have gone on so long without missing the boy, without much or any blame to the parents; not negligence, but human infirmity at worst.—*συγγενέσι, γνωστοῖς*: kinsfolk and acquaintances. Had there been less acquaintance and intimacy there had been less risk of losing the child. Friends take up each other's attention, and members of the same family do not stick so close together, and the absence of one excites no surprise.—Ver. 45. *ἀναζητοῦν-τες*: the present participle, expressing the purpose of the journey back to Jerusalem, where (not on the road) the search took place (*cf.* Acts xi. 25). The *ἀνά* here (as in *ἀνεζήτησαν*, ver. 44) implies careful, anxious search.—Ver. 46. *ἡμέρας τρεῖς*, three days, measured from

ἐπερωτῶντα αὐτούς. 47. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48. Καὶ ἰδόντες αὐτόν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε,<sup>1</sup> “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καγὼ ὁδυνώμενοι ἐζητοῦμέν<sup>2</sup> σε.” 49. Καὶ εἶπε πρὸς αὐτούς, “Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;” 50. Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51. Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα<sup>3</sup> ἐν τῇ καρδίᾳ αὐτῆς. 52. καὶ Ἰησοῦς <sup>1</sup>προέκοπτε σοφία<sup>4</sup> καὶ ἡλικία, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

i Rom. xiii  
12. Gal. i  
14. 2 Tim.  
ii. 16; iii. 9

<sup>1</sup> εἶπεν before πρὸς αὐτον in **NBCDL**.

<sup>2</sup> B has ζητοῦμεν (W.H.).

<sup>3</sup> **NBD** omit ταῦτα (Tisch., W.H.).

<sup>4</sup> ἐν τῇ σ. in **NL** (Tisch.); τη without ἐν in B (W.H.).

the time they had last seen Him, not implying three days' search in Jerusalem. The place where they had lodged and the temple would be among the first places visited in the search.—ἐν τῷ ἱερῷ: probably in a chamber in the temple court used for teaching and kindred purposes. Some think it was in a synagogue beside the temple.—Ver. 46. καθεζόμενον, sitting; therefore, it has been inferred, as a teacher, not as a scholar, among (ἐν μέσῳ) the doctors, for scholars stood, teachers only sitting. An unwelcome conclusion, to which, happily, we are not shut up by the evidence, the posture-rule on which it rests being more than doubtful (*vide* Vitranga, *Synag.*, p. 167).—ἐπερωτῶντα: nothing unusual, and nothing unbecoming a thoughtful boy.—Ver. 47. ἐξίσταντο, were amazed, not at His position among the *doctors*, or at His asking questions, but at the intelligence (συνέσει) shown in His answers to the questions of the teachers; something of the rare insight and felicity which astonished all in after years appearing in these boyish replies.—Ver. 48. ἰδόντες refers to the parents. This astonishment points to the same contrast between a previous quiet, reserved manner of Jesus and His present bearing; sudden flashing out of the inner life.—ἡ μήτηρ: the mother spoke, naturally; a woman, and the mother's heart more keenly touched. This apart from the peculiar relation referred to in Bengel's *major erat necessitudo matris*.—Ver. 49. ἐν τοῖς τοῦ πατρὸς μου, in the things of my Father (“about my Father's business,” A. V.); therefore in the place or

house of my Father (R. V.); the former may be the verbal translation, but the latter is the real meaning Jesus wished to suggest. In this latter rendering patristic and modern interpreters in the main concur. Note the new name for God compared with the “Highest” and the “Despotes” in the foregoing narrative. The dawn of a new era is here.—Ver. 50. οὐ συνήκαν, they did not understand; no wonder! Even we do not yet fully understand.—Ver. 51. κατέβη, He went down with them, gentle, affectionate, habitually obedient (ὑποτασσόμενος), yet far away in thought, and solitary.—διετήρει: she did not forget, though she did not understand.—Ver. 52. προέκοπτε, steadily grew, used intransitively in later Greek.—ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ, in wisdom and (also as, the one the measure of the other) in stature, both growths alike real. Real in body, apparent in the mind: growth in manifestation of the wisdom within, complete from the first—such is the docetic gloss of ecclesiastical interpreters, making the childhood of Jesus a *monstrum*, and His humanity a *phantom*.—χάριτι π. Θ. καὶ ἀ., in favour with God and men: beloved of all; no division even among men while the new wisdom and the new religion lay a slumbering germ in the soul of the heaven-born boy.

CHAPTER III. THE MINISTRY OF THE NEW ERA OPENS. Having related the beginnings of the lives of the two prophets of the new time (chapters i. and ii.), the evangelist now introduces us to the beginnings of their prophetic ministries, or rather to the ministry of



a here only in N. T. III. 1. 'ΕΝ ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου  
 b Ch. ii. 2. Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ  
 τετραρχούντος<sup>1</sup> τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ  
 αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ

<sup>1</sup> The spelling of this word varies in MSS. B has it as in T.R. **NC** τετραρχ-  
 ούντος (*ter*), which Tisch. and W.H. adopt.

John as the prelude to the evangelic drama. In regard to the ministry of Jesus he gives us merely the date of its beginning (iii. 23), attaching thereto a genealogy of Jesus. Bengel has well expressed the significance of this chapter by the words: *Hic quasi scena N. T. panditur*.

Vv. 1-2. *General historic setting of the beginnings.* For Mt.'s vague "in those days" (iii. 1), which leaves us entirely in the dark at what date and age Jesus entered on His prophetic career, Lk. gives a group of dates connecting his theme with the general history of the world and of Palestine; the universalistic spirit here, as in ii. 1, 2, apparent. This spirit constitutes the permanent ethical interest of what may seem otherwise dry details: for ordinary readers of the Gospel little more than a collection of names, personal and geographical. Worthy of note also, as against those who think Lk. was to a large extent a free inventor, is the indication here given of the *historical* spirit, the desire to know the real facts (i. 3). The historic data, six in all, define the date of John's ministry with reference to the reigning Roman emperor, and the civil and ecclesiastical rulers of Palestine.

Ver. 1. *ἐν ἔτει*, etc., in the fifteenth year of the reign of Tiberius as Caesar. This seems a very definite date, rendering all the other particulars, so far as fixing time is concerned, comparatively superfluous. But uncertainty comes in in connection with the question: is the fifteenth year to be reckoned from the death of Augustus (19 Aug., 767 A.U.C.), when Tiberius became sole emperor, or from the beginning of the regency of Tiberius, two years earlier? The former mode of calculation would give us 28 or 29 A.D. as the date of John's ministry and Christ's baptism, making Jesus then thirty-two years old; the latter, 26 A.D., making Jesus then thirty years old, agreeing with iii. 23. The former mode of dating would be more in accordance with the practice of Roman historians and Josephus; the latter lends

itself to apologetic and harmonistic interests, and therefore is preferred by many (e.g., Farrar and Hahn).—Ποντίου Πιλάτου. Pilate was governor of the Roman province of Judaea from 26 A.D. to 36 A.D., the fifth in the series of governors. His proper title was ἐπίτροπος (hence the reading of D: ἐπιτροπενοντος π. π.); usually ἡγεμῶν in Gospels. He owes his place here in the historic framework to the part he played in the last scenes of our Lord's life. Along with him are named next two joint rulers of other parts of Palestine, belonging to the Herod family; brought in, though of no great importance for dating purposes, because they, too, figure occasionally in the Gospel story.—τετραρχούντος, acting as tetrarch. The verb means primarily: ruling over a fourth part, then by an easy transition acting as a tributary prince.—Γαλιλαίας: about twenty-five miles long and broad, divided into lower (southern) Galilee and upper (northern). With Galilee was joined for purposes of government Peraea.—Ἡρώδου, Herod Antipas, murderer of the Baptist, and having secular authority over Jesus as his subject.—Φιλίππου, Herod Philip, brother of Antipas, whose name reappears in the new name of Paneas, rebuilt or adorned by him, Caesarea Philippi.—τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας: so Lk. designates the territory ruled over by Philip. The words might be rendered: the Ituraean and Trachonitic territory, implying the identity of Ituraea and Trachonitis (as in Eusebius. For a defence of this view, *vide* article by Professor Ramsay in *Expositor*, February, 1894); or, as in A. V., of Ituraea and of the region of Trachonitis. The former was a mountainous region to the south of Mount Hermon, inhabited by a hardy race, skilled in the use of the bow; the latter (the rough country) = the modern El-Lejah, the kingdom of Og in ancient times, was a basaltic region south of Damascus, and east of Golan. It is probable that only a fragment of Ituraea belonged to Philip, the region around



Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2. ἐπ' ἀρχιερέων <sup>1</sup> Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ <sup>2</sup> Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ · 3. καὶ ἦλθεν εἰς πᾶσαν τὴν <sup>3</sup> περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν · 4. ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος, <sup>4</sup> Ὁ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου · εὐθείας ποιεῖτε τὰς

<sup>1</sup> ἀρχιερεως in most uncials; pl. in minusc. only. <sup>2</sup> Omit του most uncials.

<sup>3</sup> τὴν is in  $\aleph$ CDΔ *al.* (Tisch.); wanting in ABL (W.H.).

<sup>4</sup>  $\aleph$ BDLΔ 1, 118, *it.* vulg. omit λεγοντος.

Paneas. On the other hand, according to Josephus, his territories embraced more than the regions named by Lk.: Batanaea, Auranitis, Gaulonitis, and some parts about Jamnia (various places in Ant. and B. J.).—Λυσανίου, etc. This last item in Lk.'s dating apparatus is the most perplexing, whether regard be had to relevancy or to accuracy. To what end this reference to a non-Jewish prince, and this outlying territory between the Lebanon ranges? What concern has it with the evangelic history, or of what use is it for indicating the place of the latter in the world's history? By way of answer to this question, Farrar (C. G. T.) suggests that the district of Abilene (Abila the capital) is probably mentioned here "because it subsequently formed part of the Jewish territory, having been assigned by Caligula to his favourite, Herod Agrippa I., in A.D. 36". As to the accuracy: it so happens that there was a Lysanias, who ruled over Chalcis and Abilene sixty years before the time of which Lk. writes, who probably bore the title tetrarch. Does Lk., misled by the title, think of that Lysanias as a contemporary of Herod Antipas and Herod Philip, or was there another of the name really their contemporary, whom the evangelist has in his view? Certain inscriptions cited by historical experts make the latter hypothesis probable. Schürer (*The Jewish People*, Div. I., vol. ii., appendix 1, on the *History of Chalcis, Ituraea, and Abilene*, p. 338) has no doubt on the point, and says: "the evangelist, Lk., is thoroughly correct when he assumes that in the fifteenth year of Tiberias there was a Lysanias tetrarch of Abilene".

Ver. 2. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, under the high priesthood of Annas and Caiaphas. The use of the singular ἀρχιερέως in connection with two names is peculiar, whence doubtless

the correction into the easier ἀρχιερέων (T. R.); and the combination of two men as holding the office at the same time, is likewise somewhat puzzling. As Caiaphas was the actual high priest at the time, one would have expected his name to have stood, if not alone, at least first = under Caiaphas, the actual high priest, and the ex-high priest, Annas, still an influential senior. One can only suppose that among the *caste* of high priests past and present (there had been three between Annas and Caiaphas) Annas was so outstanding that it came natural to name him first. Annas had been deposed arbitrarily by the Roman governor, and this may have increased his influence among his own people. His period of office was A.D. 7-14, that of Caiaphas A.D. 17-35.—ἐγένετο ῥῆμα, etc., came the word of God to John; this the great spiritual event, so carefully dated, after the manner of the O. T. in narrating the beginning of the career of a Hebrew prophet (*vide*, e.g., Jer. i. 1). But the date is common to the ministry of John and that of Jesus, who is supposed to have begun His work shortly after the Baptist.—ἐν τῇ ἐρήμῳ. From next verse it may be gathered that the desert here means the whole valley of the Jordan, El-Ghor.

Vv. 3-6. *John's ministry.*—Ver. 3. ἦλθεν. In Mt. and Mk. the people come from all quarters to John. Here John goes to the people in an itinerant ministry. The latter may apply to the early stage of his ministry. He might move about till he had attracted attention, then settle at a place convenient for baptism, and trust to the impression produced to draw the people to him.—κηρύσσων, etc.: here Lk. follows Mk. *verbatim*, and like him, as distinct from Mt., connects John's baptism with the forgiveness of sins, so making it in effect Christian.—Ver. 4. βίβλῳ λόγων: Lk. has his own wav of

τρίβους αὐτοῦ. 5. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ  
 c Ch. xliii. <sup>30.</sup> (Is. xl.) <sup>4.)</sup> βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιά εἰς εὐθείαν,<sup>1</sup> καὶ αἱ  
 τραχεῖαι εἰς ὁδοὺς λείας. 6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον  
 τοῦ Θεοῦ. 7. Ἐλέγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι  
 ὑπ' αὐτοῦ, "Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς  
 μελλούσης ὀργῆς; 8. ποιήσατε οὖν καρποὺς ἀξίους<sup>2</sup> τῆς μετανόιας·  
 καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχουμεν τὸν Ἀβραάμ·  
 λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι  
 τέκνα τῷ Ἀβραάμ. 9. ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν  
 δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπ-  
 τεται καὶ εἰς πῦρ βάλλεται."

10. Καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι, λέγοντες, "Τί οὖν ποιήσομεν<sup>3</sup>;"

11. Ἀποκριθεὶς δὲ λέγει<sup>4</sup> αὐτοῖς, "Ὁ ἔχων δύο χιτῶνας μεταδώτω

<sup>1</sup> ευθείας in BDΞ. T.R. = ΞCΛΔ many verss.

<sup>2</sup> αξίους καρπους in B. Orig. (W.H. marg.). Most uncials as in T.R. (Tisch.).

<sup>3</sup> ποιησωμεν in most uncials (Tisch., W.H.).

<sup>4</sup> ελεγεν in ΞBCL 1, 33, 69 al.

introducing the prophetic citation ("in the book of the words"), as he also follows his own course as to the words quoted. Whereas Mt. and Mk. are content to cite just so much as suffices to set forth the general idea of preparing the way of the Lord, Lk. quotes in continuation the words which describe pictorially the process of preparation (ver. 5), also those which describe the grand result: all mankind experiencing the saving grace of God (ver. 6). The universalistic bias appears here again.—Ver. 5. φάραγξ, a ravine, here only in N. T.—εἰς εὐθείας, the crooked places shall be (become) straight (ways, ὁδοὺς, understood)—αἱ τραχεῖαι (ὁδοὶ), the rough ways shall become smooth.

Vv. 7-9. *John's preaching* (cf. Mt. iii. 7-10).—Lk. gives no account of John's aspect and mode of life, leaving that to be inferred from i. 80. On the other hand he enters into more detail in regard to the drift of his preaching. These verses contain Lk.'s version of the Baptist's censure of his time.—Ver. 7. ἐκπορευομένοις ὄχλοις: what Mt. represents as addressed specially to the Pharisees and Sadducees, Lk. less appropriately gives as spoken to the general crowd. Note that here, as in the other synoptists, the crowd comes to John, though in ver. 3 John goes to them.—γεννήματα ἐχιδνῶν: on this figure *vide* Mt. Lk.'s report of the Baptist's severe words corresponds closely to Mt.'s,

suggesting the use of a common source, if not of Mt. himself. The points of variation are unimportant.—Ver. 8. καρποὺς: instead of καρπὸν, perhaps to answer to the various types of reform specified in the sequel.—ἄρξησθε instead of δόξητε (*vide* on Mt.), on which Bengel's comment is: "omnem excusationis etiam conatum praecidit". While the words they are forbidden to say are the same in both accounts, perhaps the raising up children to Abraham has a wider range of meaning for the Pauline Lk. than for Mt.: sons from even the Pagan world.

Vv. 10-14. *Class counsels*, peculiar to Lk. Two samples of John's counsels to classes are here given, prefaced by a counsel applicable to all classes. The classes selected to illustrate the Baptist's social preaching are the much tempted ones: publicans and soldiers.—Ver. 10. ἐπρωτῶν, imperfect. Such questions would be frequent, naturally suggested by the general exhortations to repentance. The preacher would probably give special illustrative counsels without being asked. Those here reported are meant to be characteristic.—ποιήσωμεν: subj. delib.—Ver. 11. δύο χιτῶνες: two, one to spare, not necessarily two on the person, one enough; severely simple ideas of life. The χιτῶν was the under garment, *vide* on Mt. v. 40.—βρώματα: the plural should perhaps not be emphasised as if implying variety and

τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, "Διδάσκαλε, τί ποιήσομεν<sup>1</sup>;" 13. Ὁ δὲ εἶπε πρὸς αὐτούς, "Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν<sup>2</sup> πράσσετε." 14. Ἐπηρώτων δὲ αὐτόν καὶ ἱ Ch xix στρατευόμενοι, λέγοντες, "Καὶ ἡμεῖς τί ποιήσομεν<sup>2</sup>;" Καὶ εἶπε<sup>23</sup> πρὸς αὐτούς,<sup>8</sup> "Μηδένα διασεΐσητε, μηδὲ<sup>8</sup> συκοφαντήσητε· καὶ = Ch. xix. 8 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν."

f Rom. vi.  
23. 1 Cor  
ix. 7. 2  
Cor. xi. 8

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, 16. ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων,<sup>4</sup> "Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι

<sup>1</sup> Again ποιήσωμεν in most uncials; also in ver. 14.

<sup>2</sup> τι ποι. καὶ ἡμεῖς in BCL<sup>2</sup> 1, 69.

<sup>3</sup> αυτοῖς for πρὸς αὐτοὺς in BDL<sup>2</sup> 33 (W.H.).

<sup>4</sup> BBL have λέγων ἅπασιν ο ἰ. (Tisch., W.H.).

abundance (τὰ περισσεύοντα, Grotius). The counsel is: let him that hath food give to him that hath none, so inculcating a generous, humane spirit. Here the teaching of John, as reported by Lk., touches that of Jesus, and is evangelical not legal in spirit.—Ver. 13. μηδὲν πλέον παρὰ: this mode of expressing comparison (usual in mod. Grk.) is common to Lk. and the Ep. to Heb. (i. 4, etc.), and has been used in support of the view that Lk. wrote Heb. "Non improbabilis videtur mihi eorum opinio qui Lucae eam Ep. adjudicant," Pricaeus.—πράσσετε, make, in a sinister sense, exact, *exigite*, Beza. Kypke quotes Julius Pollux on the vices of the publicans, one being *παρειαπράττων*, *vimium exigens*, and remarks that this word could not be better explained than by the phrase in Lk., πρᾶττων π. π. τὸ διατ.—Ver. 14. στρατευόμενοι, "soldiers on service". R. V. margin. So also Farrar. But Field disputes this rendering. "The advice seems rather to point to soldiers at home, mixing among their fellow-citizens, than to those who were on the march in an enemy's country" (*Ol. Nor.*). Schürer, whom J. Weiss follows, thinks they would be heathen.—διασεΐσητε: the verb (here only) means literally to shake much, here = to extort money by intimidation = *concertio* in law Latin. This military vice would be practised on the poor.—συκοφαντήσητε: literally to inform on those who exported figs from Athens; here = to obtain money by

acting as informers (against the rich).—ὀψωνίους (ὄψων, ὠνέομαι): a late Greek word, primarily anything eaten with bread, specially fish, "kitchen"; salary paid in kind; then generally wages. *Vide* Rom. vi. 23, where the idea is, the "kitchen," the best thing sin has to give is death.

Vv. 15-17. *Art thou the Christ?* (Mt. iii. 11, 12, Mk. i. 7, 8).—Ver. 15. προσδοκῶντος: in Mt. and Mk. John introduces the subject of the Messiah of his own accord; in Lk. in answer to popular expectation and conjecture; an intrinsically probable account, *vide* on Mt.—μήποτε, etc., whether perhaps he might not himself be the Christ; expresses very happily the popular state of mind.—Ver. 16. ἅπασιν: might suggest frequent replies to various parties, uniform in tenor; but against this is the aorist ἀπεκρίνατο, which suggests a single answer given once for all, to a full assembly, a formal solemn public declaration. On the Baptist's statement in this and the following verse, *vide* on Mt.—ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ: against the idea of many commentators that the Holy Spirit and fire represent opposite effects on opposite classes—saving and punitive—Godet and Hahn press the omission of ἐν before πυρὶ, and take Πνεῦμα and πῦρ to be kindred = fire the emblem of the Spirit as a purifier. They are right as to the affinity but not as to the function. The function in both cases is judicial. John refers to the Holy Wind and Fire of Judgment



Ἀγίῳ καὶ πυρί· 17. οὐ τὸ πτόον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ<sup>1</sup> τὴν ἄλωνα αὐτοῦ· καὶ συναξει<sup>1</sup> τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.” 18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. 19. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου<sup>2</sup> τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν  
 1<sup>a</sup> Acta xxi. ὁ Ἡρώδης, 20. προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ<sup>3</sup> κατέκλεισε τὸν Ἰωάννην ἐν τῇ<sup>4</sup> φυλακῇ.

21. Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐρανόν, 22. καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶς εἶδει ὥσει<sup>5</sup> περιστεράν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν,<sup>6</sup> “Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἡ δόκησα.” 23. Καὶ αὐτὸς ἦν ὁ<sup>7</sup> Ἰησοῦς

<sup>1</sup> For καὶ διακ. (from Mt.) ΞB have διακαθαραι, also συναγαγεῖν for συναξει.

<sup>2</sup> Omit Φιλίππου ΞBDLΔΞ al.

<sup>3</sup> Omit this καὶ ΞBDE b, e (Tisch., W.H.).

<sup>4</sup> Omit τη ΞBDLE.

<sup>5</sup> ως in ΞBDL 33.

<sup>6</sup> Omit λεγ. (expletive) with ΞBDL verss.

<sup>7</sup> ΞBL 33 omit ο.

It is, however, not impossible that Lk. read an evangelic sense into John's words.

Vv. 18-20. *Close of the Baptist's ministry and life.* Lk. gives here all he means to say about John, condensing into a single sentence the full narratives of Mt. and Mk. as to his end.—Ver. 18. πολλὰ μὲν οὖν καὶ ἕτερα, “many things, too, different from these” (Farrar, who refers to John i. 29, 34, iii. 27-36, as illustrating the kind of utterances meant). The εὐηγγελίζετο following seems to justify emphasising ἕτερα, as pointing to a more evangelic type of utterance than those about the axe and the fan, and the wrath to come. But it may be questioned whether by such a representation the real John of history is not to a certain extent unconsciously idealised and Christianised.—μὲν οὖν: the οὖν may be taken as summarising and concluding the narrative about John and μὲν as answering to δὲ in ver. 19 = John was carrying on a useful evangelic ministry, but it was cut short; or μενοῖν may be taken as one word, emphasising πολλὰ καὶ ἕτερα, and preparing for transition to what follows (Hahn).—Ver. 19. Ἡρώδης: the tetrarch named in ver. 1.—περὶ πάντων, implying that John's rebuke was not confined to the sin with Herodias. Probably not, but it was what John said on that score that cost him his head.—Ver. 20. ἐπὶ πᾶσι, added this also to all his misdeeds, and

above all the crowning iniquity, and yet Lk. forbears to mention the damning sin of Herod, the beheading of the Baptist, contenting himself with noting the imprisonment. He either assumes knowledge of the horrid tale, or shrinks from it as too gruesome.—κατέκλεισε: instead of the infinitive; the paratactic style savours of Hebrew, and suggests a Hebrew source (Godet).

Vv. 21-22. *The baptism of Jesus* (Mt. iii. 13-17, Mk. i. 9-11).—ἐν τῷ βαπτισθῆναι: the aorist ought to imply that the bulk of the people had already been baptised before Jesus appeared on the scene, i.e., that John's ministry was drawing to its close (so De Wette; but vide Burton, *M. and T.*, p. 51, § 109, on the effect of ἐν).—καὶ ἰ. βαπτισθέντος: so Lk. refers to the baptism of Jesus, in a participial clause, his aim not to report the fact, but what happened after it. On the different ways in which the synoptists deal with this incident, vide on Mt.—προσευχόμενου: peculiar to Lk., who makes Jesus pray at all crises of His career; here specially noteworthy in connection with the theophany following: Jesus in a state of mind answering to the preternatural phenomena; subjective and objective corresponding.—σωματικῶς εἶδει, in bodily form, peculiar to Lk., and transforming a vision into an external event.—Σὺ εἶ: the voice, as in Mk., addressed to Jesus, and in the same terms.



ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος,<sup>1</sup> ὧν, ὡς ἐνομίζετο, υἱὸς <sup>2</sup> Ἰωσήφ, τοῦ Ἡλίου,<sup>3</sup> 24. τοῦ Ματθαίου, τοῦ Λευὶ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ Ἰωσήφ, 25. τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλί, τοῦ Ναγκαί, 26. τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεί, τοῦ Ἰωσήφ, τοῦ Ἰούδα, 27. τοῦ Ἰωανῶ, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, 28. τοῦ Μελχί, τοῦ Ἀδδί, τοῦ Κωσάμ, τοῦ Ἑλμωδάμ, τοῦ Ἡρ, 29. τοῦ Ἰωσή, τοῦ Ἑλιέξερ, τοῦ Ἰωρείμ, τοῦ Ματθάτ, τοῦ Λευί,

<sup>1</sup> ἀρχόμενος before ὡσεὶ ε. τ. in NBL 1, 33, 131, etc. The order of T.R. = that of ADD *al.*

<sup>2</sup> υἱὸς ὡς ἐνομ. in NBL 1, 131 *al.*

<sup>3</sup> The spelling of many of the names in this genealogy varies in the MSS. As these variations are of little importance I let the names stand as in T.R. without remark, referring the curious to W.H. or Tisch.

Vv. 23-38. *The age of Jesus when He began His ministry, and His genealogy.*

—Ver. 23. καὶ αὐτὸς, etc., and He, Jesus, was about thirty years of age when He began. The evangelist's aim obviously is to state the age at which Jesus commenced His public career.—ἀρχόμενος is used in a pregnant sense, *beginning* = making His beginning in that which is to be the theme of the history. There is a mental reference to ἀπ' ἀρχῆς in the preface, i. 1; cf. Acts i. 1; "all that Jesus began (ἤρξατο) both to do and to teach".—ὡσεὶ, about, nearly, implying that the date is only approximate. It cannot be used as a fixed datum for chronological purposes, nor should any importance be attached to the number thirty as the proper age at which such a career should begin. That at that age the Levites began full service, Joseph stood before Pharaoh, and David began to reign are facts, but of no significance (*vide* Farrar in C. G. T.). God's prophets appear when they get the inward call, and that may come at any time, at twenty, thirty, or forty. Inspiration is not bound by rule, custom, or tradition.

Vv. 24-38. *The genealogy.* One is surprised to find in Lk. a genealogy at all, until we reflect on his preface with its professed desire for accuracy and thoroughness, and observe the careful manner in which he dates the beginning of John's ministry. One is further surprised to find here a genealogy so utterly different from that of Mt. Did Lk. not know it, or was he dissatisfied with it? Leaving these questions on one side, we can only suppose that the evangelist in the course of his inquiries came upon this genealogy of the

Saviour and resolved to give it as a contribution towards defining the fleshly relationships of Jesus, supplying here and there an editorial touch. Whether this genealogy be of Jewish-Christian, or of Pauline-Christian origin is a question on which opinion differs.

Ver. 24. ὧν, *being*, introducing the genealogical list, which ascends from son to father, instead of, as in Mt., descending from father to son, therefore beginning at the end and going backwards.—ὡς ἐνομίζετο: presumably an editorial note to guard the virgin birth. Some regard this expression with Ἰωσήφ following, as a parenthesis, making the genealogy in its original form run being son of Eli, etc., so that the sense, when the parenthesis is inserted, becomes: being son (as was *supposed* of Joseph but *really*) of Eli, etc., Eli being the father of Mary, and the genealogy being that of the mother of Jesus (Godet and others). This is ingenious but not satisfactory. As has been remarked by Hahn, if that had been Lk.'s meaning it would have been very easy for him to have made it clear by inserting ὅντως δὲ before τοῦ Ἡλίου. We must therefore rest in the view that this genealogy, like that of Mt., is Joseph's, not Mary's, as it could not fail to be if Jews were concerned in its compilation.

Vv. 24-31. *From Joseph back to David.* Compared with the corresponding section of Mt.'s genealogy these differences are apparent: (1) in both sub-divisions of the section (David to captivity, captivity to Christ) there are considerably more names (20, 14), a fact intelligible enough in genealogies through different lines; (2) they start from different sons of David (Nathan,

30. τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακείμ,  
 31. τοῦ Μελεά, τοῦ Μαϊνάν, τοῦ Ματθαθά, τοῦ Ναθάν, τοῦ Δαβίδ,  
 32. τοῦ Ἰεσσαί, τοῦ Ὠβήδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ Ναασσών,  
 33. τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρές, τοῦ Ἰούδα,  
 34. τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,  
 35. τοῦ Σαρούχ, τοῦ Ῥαγαῦ, τοῦ Φαλέκ, τοῦ Ἑβερ, τοῦ Σαλά, 36. τοῦ  
 Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Ἀμέχ, 37. τοῦ Μαθου-  
 σάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλαλεήλ, τοῦ Καϊνάν, 38. τοῦ  
 Ἐνῶς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

Solomon); (3) they come together at the captivity in *Shealtiel* and *Zerubbabel*; (4) after running in separate streams from that point onwards they meet again in Joseph, who in the one is the son of Eli, in the other the son of Jacob. The puzzle is to understand how two genealogical streams so distinct in their entire course should meet at these two points. The earlier coincidence is accounted for by harmonists by the hypothesis of *adoption* (Jecooniah adopts *Shealtiel*, *Shealtiel* adopts *Zerubbabel*), the later by the hypothesis of a *Levirate marriage*. *Vide Excursus ii.* in Farrar's work on Luke (C. G. T.). These solutions satisfy some. Others maintain that they do not meet the difficulties, and that we must be content to see in the two catalogues genealogical attempts which cannot be harmonised, or at least have not yet been.

Vv. 32-34a. *From David back to Abraham*. The lists of Mt. and Lk. in this part correspond, both being taken, as far as Pharez, from Ruth iv. 18-22.

Vv. 34b-38. *From Abraham to Adam*. Peculiar to Lk., taken from Gen. xi. 12-26, v. 7-32, as given in the Sept., whence Canaan in ver. 36 (instead of

נֶחֱשִׁי in Gen. xi. 12, in Heb.). It is probable that this part of the genealogy has been added by Lk., and that his interest in it is twofold: (1) *universalistic*: revealed by running back the genealogy of Jesus to *Adam*, the father of the *human race*; (2) the desire to give emphasis to the Divine origin of Jesus, revealed by the final link in the chain: *Adam* (son) of God. *Adam's* sonship is conceived of as something unique, inasmuch as, like Jesus, he owed his being, not to a human parent, but to the immediate causality of God. By this extension of the genealogy beyond *Abraham*, and even beyond *Adam* up to God, the evangelist has deprived it of all

vital significance for the original purpose of such tables: to vindicate the Messianic claims of Jesus by showing Him to be the son of David. The Davidic sonship, it is true, remains, but it cannot be vital to the Messiahship of One who is, in the sense of the Gospel, Son of God. It becomes like the moon when the sun is shining. Lk. was probably aware of this.

This genealogy contains none of those features (references to women, etc.) which lend ethical interest to Mt.'s.

CHAPTER IV. THE TEMPTATION AND BEGINNINGS OF THE MINISTRY.—Vv. 1-13. *The Temptation* (Mt. iv. 1-11, Mk. i. 12-13). Lk.'s account of the temptation resembles Mt.'s so closely as to suggest a common source. Yet there are points of difference of which a not improbable explanation is editorial solicitude to prevent wrong impressions, and ensure edification in connection with perusal of a narrative relating to a delicate subject: the temptation of the Holy Jesus by the unholy adversary. This solicitude might of course have stamped itself on the source Lk. uses, but it seems preferable to ascribe it to himself.

Ver. 1. δέ: introducing a new theme, closely connected, however, with the baptism, as appears from ἀπὸ τοῦ Ἰορδάνου, the genealogy being treated as a parenthesis.—πλήρης Πνεύματος Ἁ., full of the Spirit, who descended upon Him at the Jordan, and conceived of as abiding on Him and in Him. This phrase is adopted by Lk. to exclude the possibility of evil thoughts in Jesus: no room for them; first example of such editorial solicitude.—ὑπέστρεψεν ἁ. τ. ἰ. Hahn takes this as meaning that Jesus left the Jordan with the intention of returning immediately to Galilee, so that His retirement into the desert was the result of a change of purpose brought about by the influence of the Spirit.

IV. 1. ἸΗΣΟΥΣ δὲ Πνεύματος Ἁγίου πλήρης<sup>1</sup> ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον<sup>2</sup> 2. ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεῖσων αὐτῶν, ὕστερον<sup>3</sup> ἐπέινασε. 3. καὶ εἶπεν<sup>4</sup> αὐτῷ ὁ διάβολος, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.” 4. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων,<sup>5</sup> “Γέγραπται, ‘Ὅτι οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.’”<sup>6</sup> 5. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν<sup>7</sup> ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· 6. καὶ εἶπεν αὐτῷ ὁ διάβολος, “Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι

<sup>1</sup> πλήρης before Πν. Αγ. in  $\mathfrak{S}$ BDL $\Xi$  1, 33 verss. (Tisch., Trg., W.H.).

<sup>2</sup> ἐν τῇ ἐρημῳ in  $\mathfrak{S}$ BDL vet. Lat. (Tisch., W.H.).

<sup>3</sup>  $\mathfrak{S}$ BDL vet. Lat. omit.

<sup>4</sup> εἶπεν δε in  $\mathfrak{S}$ BDL 1, 33.

<sup>5</sup>  $\mathfrak{S}$ BL omit λεγων

<sup>6</sup> ἀλλ . . . θεου omitted in  $\mathfrak{S}$ BL sah. cop. (Tisch., W.H.).

<sup>7</sup> ο διαβ. . . . υψηλον omitted in  $\mathfrak{S}$ BDL 1 al. (from Mt.).

The words do not in themselves convey this sense, and the idea is intrinsically unlikely. Retirement for reflection after the baptism was likely to be the first impulse of Jesus. *Vide* on Mt.—ἦγετο: imperfect, implying a continuous process.—ἐν τῷ Πν., in the spirit, suggesting voluntary movement, and excluding the idea of compulsory action of the Spirit on an unwilling subject that might be suggested by the phrases of Mt. and Mk. *Vide* notes there.—ἐν τῇ ἐρ.: this reading is more suitable to the continued movement implied in ἦγετο than εἰς τὴν ἐ. of T.R.—Ver. 2. ἡμέρας τεσσ.: this is to be taken along with ἦγετο. Jesus wandered about in the desert all that time; the wandering the external index of the absorbing meditation within (Godet).—πειραζόμενος: Lk. refers to the temptation participially, as a mere incident of that forty days' experience, in marked contrast to Mt., who represents temptation as the aim of the retirement (πειρασθῆναι); again guarding against wrong impressions, yet at the same time true to the fact. The present tense of the participle implies that temptation, though incidental, was continuous, going on with increasing intensity all the time.—οὐκ ἔφαγεν οὐδὲν implies absolute abstinence, suggestive of intense preoccupation. There was nothing there to eat, but also no inclination on the part of Jesus.

Vv. 3-4. *First temptation*.—τῷ λίθῳ τ.: possibly the stone bore a certain

resemblance to a loaf. *Vide* Farrar's note (C. G. T.), in which reference is made to Stanley's account (*Sinai and Palestine*, p. 154) of "Elijah's melons" found on Mount Carmel, as a sample of the crystallisations found in limestone formations.—Ver. 4. καὶ ἀπεκρίθη, etc.: the answer of Jesus as given by Lk., according to the reading of  $\mathfrak{S}$ BL, was limited to the first part of the oracle: man shall not live by bread only; naturally suggesting a contrast between physical bread and the higher food of the soul on which Jesus had been feeding (J. Weiss in Meyer).

Vv. 5-8. *Second temptation*. Mt.'s third.—καὶ ἀναγαγὼν, without the added εἰς ὄρος ὑψ. of T.R., is an expression Lk. might very well use to obviate the objection: where is the mountain so high that from its summit you could see the whole earth? He might prefer to leave the matter vague = taking Him up who knows how high!—τῆς οἰκουμένης: for Mt.'s τοῦ κόσμου, as in ii. 1.—ἐν στιγμῇ χ., in a point or moment of time (στιγμῇ from στίλλω, to prick, whence στίγματα, Gal. vi. 17, here only in N. T.).—Ver. 6. ἐξουσίαν, authority. *Vide* Acts i. 7, 8, where this word and δύναμιν occur, the one signifying authority, the other spiritual power.—ὅτι ἐμοί, etc.: this clause, not in Mt., is probably another instance of Lk.'s editorial solicitude; added to guard against the notion of a rival God with independent possessions and power



ἐμοὶ παραδέδοται, καὶ ὧ ἐὰν θέλω δίδωμι αὐτήν· 7. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.”<sup>1</sup> 8. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, “Ὑπαγε ὀπίσω μου, Σατανᾶ<sup>2</sup> γέγραπται γάρ,<sup>3</sup> ‘Προσκυνήσεις Κύριον τὸν Θεόν σου,<sup>4</sup> καὶ αὐτῷ μόνῳ λατρεύσεις.” 9. Καὶ ἤγαγεν<sup>5</sup> αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, “Εἰ δὲ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10. γέγραπται γάρ, ‘Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· 11. καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.” 12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι εἴρηται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.” 13. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

14. ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος.

<sup>1</sup> πᾶσα in **ABDLAΞ**.

<sup>2</sup> ὑπαγε . . . Σατ. omitted in **NBDLE** 1, 33 *al.* (from Mt.).

<sup>3</sup> γάρ omitted by the same authorities.

<sup>4</sup> **NBDL** *al.* have Κυρ. τον θ. σ. προσκ. (W.H.).

<sup>5</sup> ἤγαγεν δε in **NBLE**, which also omit αὐτον after ἐστήσεν.

<sup>6</sup> Omit ο **NABDLAΞ**.

From the Jewish point of view, it is true, Satan might quite well say this (J. Weiss-Meyer).—Ver. 7. σὺ, emphatic; Satan hopes that Jesus has been dazzled by the splendid prospect and promise: Thou—all Thine (ἐσται σοῦ πᾶσα).—Ver. 8. ὑπαγε Σατανᾶ is no part of the true text, imported from Mt.; suitable there, not here, as another temptation follows.

Vv. 9-13. *Third temptation.* Mt.'s second.—Ἱερουσαλὴμ, instead of Mt.'s ἁγίαν πόλιν.—ἐντεῦθεν, added by Lk., helping to bring out the situation, suggesting the plunge down from the giddy height.—Vv. 10 and 11 give Satan's quotation much as in Mt., with τοῦ διαφυλάξαι σε added from the Psalm.—Ver. 12 gives Christ's reply exactly as in Mt. The nature of this reply probably explains the inversion of the order of the second and third temptations in Lk. The evangelist judged it fitting that this should be the last word, construing it as an interdict against tempting Jesus the Lord. Lk.'s version of the temptation is characterised throughout by careful restriction of the devil's power (*vide* vv. 1 and 6). The inversion of the last two temptations is due to the same cause. The old idea of

Schleiermacher that the way to Jerusalem lay over the mountains is paltry. It is to be noted that Mt.'s connecting particles (τότε, πάλιν) imply sequence more than Lk.'s (καὶ, δέ). On the general import of the temptation *vide* on Mt.—Ver. 13. πάντα π., every kind of temptation.—ἄχρι καιροῦ: implying that the same sort of temptations recurred in the experience of Jesus.

Vv. 14-15. *Return to Galilee* (*cf.* Mk. i. 14, 28, 39).—Ver. 14. ὑπέστρεψεν, as in ver. 1, frequently used by Lk.—ἐν τῇ δυνάμει τ. Π., in the power of the Spirit; still as full of the Spirit as at the baptism. Spiritual power not weakened by temptation, rather strengthened: *post victoriam corroboratus*, Bengel.—φήμη (here and in Mt. ix. 26), report, caused by the exercise of the δύναιμι, implying a ministry of which no details are here given (so Schanz, Godet, J. Weiss, etc.). Meyer thinks of the fame of the Man who had been baptised with remarkable accompaniments; Hahn of the altered transfigured appearance of Jesus.—Ver. 15. ἐδίδασκεν: summary reference to Christ's preaching ministry in the Galilean synagogues.—αὐτῶν refers to Γαλιλαίαν, ver. 14, and means the



μενος ὑπὸ πάντων. 16. καὶ ἦλθεν εἰς τὴν Ναζαρέτ,<sup>1</sup> οὗ ἦν τεθραμμένος<sup>2</sup>. καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17. καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου<sup>3</sup>. καὶ ἀναπτύξας<sup>4</sup> τὸ βιβλίον, εὗρε τὸν<sup>5</sup> τόπον οὗ ἦν γεγραμμένον, 18. 'Πνεῦμα Κυρίου ἐπ' ἐμέ· οὐ ἔνεκεν ἔχρισέ με εὐαγγελίζεσθαι<sup>6</sup> πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν<sup>7</sup> κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἄφεσει·

<sup>1</sup> εἰς Ναζαρ. without την ΝΒDLΞ.

<sup>2</sup> ΝLΞ minusc. have ἀνατεθ. (Tisch., W.H., marg.).

<sup>3</sup> του προφ. Ισ. in ΝBLΞ 33, 69.

<sup>4</sup> So in ΝDA al. (Tisch.); ἀνοιξας in BLΞ 33 (W.H.).

<sup>5</sup> Omit τον ΝLΞ 33 (W.H. bracket).

<sup>6</sup> εὐαγγελισσασθαι in ΝBDLΔΞ al. T.R. in minusc.

<sup>7</sup> ἰασσασθαι . . . καρδιαν omit ΝBDLΞ 13, 33, 69 (Tisch., Trg., W.H.).

Galileans; construction *ad sensum*.—δοξαζόμενος: equally summary statement of the result—general admiration. Lk. is hurrying on to the following story, which, though not the first incident in the Galilean ministry (vv. 14 and 15 imply the contrary), is the first he wishes to narrate in detail. He wishes it to serve as the frontispiece of his Gospel, as if to say: *ex primo discite omnia*. The historic interest in exact sequence is here subordinated to the religious interest in impressive presentation; quite legitimate, due warning being given.

Vv. 16-30. *Jesus in Nazareth* (Mt. xiii. 53-58, Mk. vi. 1-6a). Though Lk. uses an editorial discretion in the placing of this beautiful story, there need be no suspicion as to the historicity of its main features. The visit of Jesus to His native town, which had a secure place in the common tradition, would be sure to interest Lk. and create desire for further information, which might readily be obtainable from surviving Nazareans, who had been present, even from the brethren of Jesus. We may therefore seek in this frontispiece (*Programmstück*, J. Weiss) authentic reminiscences of a synagogue address of Jesus.

Vv. 16-21. κατὰ τὸ εἰωθὸς: the reference most probably is, not to the custom of Jesus as a boy during His private life, but to what He had been doing since He began His ministry. He used the synagogue as one of His chief opportunities. (So J. Weiss and Hahn against Bengel, Meyer, Godet, etc.) That Jesus attended the synagogue as a

boy and youth goes without saying.—ἀνέστη, stood up, the usual attitude in reading ("both sitting and standing were allowed at the reading of the Book of Esther," Schürer, Div. II., vol. ii., p. 79); either as requested by the president or of His own accord, as a now well-known teacher.—Ver. 17. Ἡσαίου: the second lesson, *Haphtarah*, was from the prophets; the first, *Parashah*, from the Law, which was foremost in Rabbinical esteem. Not so in the mind of Jesus. The prophets had the first place in His thoughts, though without prejudice to the Law. No more congenial book than Isaiah (second part especially) could have been placed in His hand. Within the Law He seems to have specially loved Deuteronomy, prophetic in spirit (*vide the temptation*).—εὗρε τόπον: by choice, or in due course, uncertain which; does not greatly matter. The choice would be characteristic, the order of the day providential as giving Jesus just the text He would delight to speak from. The Law was read continuously, the prophets by free selection (Holtz., H. C.).—Vv. 18, 19 contain the text, Isaiah lxi. 1, 2, free reproduction of the Sept., which freely reproduces the Hebrew, which probably was first read, then turned into Aramaean, then preached on by Jesus, that day. It may have been read from an Aramaean version. Most notable in the quotation is the point at which it stops. In Isaiah after the "acceptable year" comes the "day of vengeance". The clause referring to

19. κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.' 20. Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑππρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ<sup>1</sup> ἦσαν ἀτενίζοντες αὐτῷ. 21. Ἦρξατο δὲ λέγειν πρὸς αὐτούς, "Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν." 22. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, "Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ<sup>2</sup>;" 23. Καὶ εἶπε πρὸς αὐτούς, "Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρί, θεράπευσον σεαυτόν· ὅσα ἤκούσαμεν γενόμενα ἐν τῇ Καπερναούμ,<sup>3</sup> ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου." 24. Εἶπε δέ, "Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν

<sup>1</sup> οἱ οφ. before ἐν τῇ συν. in  $\aleph$ BL 33 (Tisch., W.H.).

<sup>2</sup> οὐχι υἱὸς ἐστίν ἰ. οὗτος ἐστίν  $\aleph$ BL (Tisch., W.H.).

<sup>3</sup> εἰς τὴν K. in  $\aleph$ B; DL εἰς K. without τὴν.

the latter is omitted.—ἀποστεῖλαι τε-  
θραυσμένους ἐν ἀφέσει (ver. 19) is im-  
ported (by Lk. probably) from Is. lvi. 6, the  
aim being to make the text in all respects  
a programme for the ministry of Jesus.  
Along with that, in the mind of the evan-  
gelist, goes the translation of all the  
categories named—poor, broken-hearted,  
captives, blind, bruised—from the  
political to the spiritual sphere. Legiti-  
mately, for that was involved in the  
declaration that the prophecy was ful-  
filled in Jesus.—Ver. 20. πτύξας, fold-  
ing, ἀναπτύξας in ver. 17 (T.R.) = un-  
folding.—ὑππρέτῃ, the officer of the  
synagogue; cf. the use of the word in  
Acts xiii. 5.—ἀτενίζοντες, looking  
attentively (ἀτενής, intent, from α and  
τείνω), often in Acts, *vide*, e.g., xiii. 9.—  
Ver. 21. ἤρξατο: we may take what  
follows either as the gist of the dis-  
course, the theme (De Wette, Godet,  
Hahn), or as the very words of the open-  
ing sentence (Grotius, Bengel, Meyer,  
Farrar). Such a direct arresting announce-  
ment would be true to the manner of  
Jesus.

Vv. 22-30. *The sequel*.—Ver. 22. ἐμαρ-  
τύρουν α., bore witness to Him, not = δοξα-  
ζόμενος in ver. 15; the confession was  
extorted from them by Christ's unde-  
niable power.—ἐθαύμαζον, not, *admired*,  
but, *were surprised at* (Hahn).—λόγοις  
τῆς χάριτος, *words of grace*. Most take  
χάρις here not in the Pauline sense, but  
as denoting attractiveness in speech  
(German, *Aumuth*), *suavitas sermonis*  
(Kypke, with examples from Greek  
authors, while admitting that χάριτος  
may be an objective genitive, "sermo de

rebus suavis et laetis"). In view of the  
text on which Jesus preached, and the  
fact that the Nazareth incident occupies  
the place of a frontispiece in the Gospel,  
the religious Pauline sense of χάρις is  
probably the right one = words about  
the grace of God whereby the prophetic  
oracle read was fulfilled. J. Weiss (in  
Meyer), while taking χάρις = grace of  
manner, admits that Lk. may have  
meant it in the other sense, as in Acts  
xiv. 3, xx. 24. Words of grace, about  
grace: such was Christ's speech, then  
and always—that is Lk.'s idea.—οὐχι  
υἱός, etc.: this fact, familiarity, neutral-  
ised the effect of all, grace of manner  
and the gracious message. Cf. Mt. xiii.  
55, Mk. vi. 3.—Ver. 23. πάντως, doubt-  
less, of course.—παραβολὴν = Hebrew  
*mashal*, including *proverbs* as well as  
what we call "parables". A proverb in  
this case.—Ἰατρί, etc.: the verbal  
meaning is plain, the point of the  
parable not so plain, though what follows  
seems to indicate it distinctly enough =  
do here, *among us*, what you have, as  
we hear, done in Capernaum. This  
would not exactly amount to a physician  
healing himself. We must be content  
with the general idea: every sensible  
benefactor begins in his immediate  
surroundings. There is probably a  
touch of scepticism in the words = we  
will not believe the reports of your great  
deeds, unless you do such things here  
(Hahn). For similar proverbs in other  
tongues, *vide* Grotius and Wetstein.  
The reference to things done in Caper-  
naum implies an antecedent ministry  
there.—Ver. 24. Ἀμὴν: solemnly in-

ἐν τῇ πατρίδι αὐτοῦ. 25. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ<sup>1</sup> ἑτὴ τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· 26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάραπτα τῆς Σιδῶνος<sup>2</sup> πρὸς γυναῖκα χήραν. 27. καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ<sup>3</sup>. καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.<sup>4</sup> 28. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα, 29. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς<sup>5</sup> ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο,<sup>6</sup> εἰς τὸ ὁ κατακρημνίσαι αὐτόν· 30. αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἠ here only in N. T. εἰπορεύετο.

31. ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν

<sup>1</sup> ἐπι, found in **NCLD** *al.* (Tisch.), is wanting in BD (W.H. text, **ἐπι** marg.).

<sup>2</sup> Σιδωνίας in **NBCDL** 1, 13, 69, 131 *al.*

<sup>3</sup> ἐν τῷ 1στ. before ἐπι ΕΛ. in **NBCDL** 1, 13, 33, 69 *al.*

<sup>4</sup> Οἰνιτ τῆς **NABCLD** *al.*

<sup>5</sup> ᾠκοδομητο αὐτων in **NBDL** 33, altered into the more usual order in T.R.

<sup>6</sup> ὥστε for εἰς το in **NBDL** 33 (Tisch., W.H.).

roducing another proverb given in Mt. and Mk. (xiii. 57, vi. 4) in slightly varied form.—δεκτός (*vide* ver. 19, also Acts x. 35), acceptable, a Pauline word (2 Cor. vi. 2, Phil. iv. 18).—Ver. 25. This verse begins, like ver. 24, with a solemn asseveration. It contains the proper answer to ver. 23. It has been suggested (J. Weiss) that vv. 22 and 24 have been interpolated from Mk. vi. 1-6 in the source Lk. here used.—ἑτὴ τρία κ. μ. ἕξ, three years and six months. The reference is to 1 Kings xvii. 1, xviii. 1, where three years are mentioned. The recurrence of the same number, three and a half years, in James v. 17 seems to point to a traditional estimate of the period of drought, three and a half, the half of seven, the number symbolic of *misfortune* (Daniel xii. 7).—Ver. 26. Σάραπτα, a village lying between Tyre and Sidon = modern *Surafend*.—Ver. 27. ὁ Σύρος. Naaman and the widow of Sarepta both Gentiles: these references savouring of universalism were welcome to Lk., but there is no reason to suspect that he put them into Christ's mouth. Jesus might have so spoken (*vide* Mt. viii. 11).—Vv. 28-29. Unsympathetic from the first, the Nazareans, stung by these O. T. references, become indignant. *Pagans*, not to speak of Capernaum people, better than we: away with Him!

out of the synagogue, nay, out of the town (ἔξω τῆς πόλεως).—ἕως ὀφρύος τ. δ., etc., to the eyebrow (*supercilium*, here only in N. T.) of the hill on which the city was built, implying an elevated point but not necessarily the highest ridge. Kypke remarks: "non summum montis cacumen, sed minor aliquis *tumulus* sive *clivus* intelligitur, qui cum monte cohaeret, metaphora a supercilliis oculorum desumpta, quae in fronte quidem eminent, ipso tamen vertice inferiora sunt". Nazareth now lies in a cup, built close up to the hill surrounding. Perhaps then it went further up.—ὥστε (εἰς τὸ, T.R.) with infinitive indicating intention and tendency, happily not result.—Ver. 30. αὐτὸς δὲ, but *He*, emphatic, suggesting a contrast: they infuriated, He calm and self-possessed.—διελθὼν: no miracle intended, but only the marvel of the power always exerted by a tranquil spirit and firm will over human passions.

Vv. 31-37. In *Capernaum*; the *demoniac* (Mk. i. 21-28).—κατῆλθεν εἰς K. He went down from *Nazareth*, not from *heaven*, as suggested in Marcion's Gospel, which began here: "Anno quinto-decimo principatus Tiberiani Deum descendisse in civitatem Galilaeae Capharnaum," Tertull. c. Marc. iv. 7.—πόλιν τ. Γ.: circumstantially described

διδάσκων αὐτοὺς ἐν τοῖς σάββασιν. 32. καὶ ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ. 34. λέγων.<sup>1</sup> “Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἡλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.” 35. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, “Φιμώθητι, καὶ ἐξελθε ἐξ<sup>2</sup> αὐτοῦ.” Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον  
<sup>b</sup> Ch. v. 9. ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάψαν αὐτόν. 36. καὶ ἐγένετο <sup>c</sup>θάμβος  
 Acts iii. 10. ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, “Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;” 37. Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

38. Ἀναστὰς δὲ ἐκ<sup>3</sup> τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ<sup>4</sup> πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῃ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39. καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰς διηκόνει αὐτοῖς.

40. Δύνοντας δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσους

<sup>1</sup> Omit λέγων NBL<sup>ε</sup> cop. Orig.

<sup>2</sup> απ in NBDL<sup>ε</sup> minusc.

<sup>3</sup> απο in NBCDL<sup>ε</sup> 33 al.

<sup>4</sup> Omit η NABDL<sup>ε</sup>.

as it is the first mention in Lk.'s own narrative. Yet the description is vague, as if by one far off, for readers in the same position. No mention here of the lake (*vide* v. 1).—Ver. 32. ἐν ἐξουσίᾳ: no reference to the scribes by way of contrast, as in Mk., whereby the characterisation loses much of its point.—Ver. 33. φωνῇ μεγάλῃ, added by Lk.: in Lk.'s narratives of cures two tendencies appear—(1) to magnify the *power* displayed, and (2) to emphasise the *benevolence*. Neither of these is conspicuous in this narrative, though this phrase and ῥίψαν, and μηδὲν βλάψαν αὐτόν in ver. 35, look in the direction of (1).—Ver. 34. εἶα: here only (not genuine in Mk., T.R.) in N. T. = ha! Vulg., *sine* as if from εἶν; a cry of horror.—Ναζαρηνέ: Lk. usually writes Ναζωραῖε. The use of this form here suggests that he has Mk.'s account lying before him.—Ver. 35. μηδὲν before βλάψαν implies expectation of a contrary result.—Ver. 36. ὁ λόγος οὗτος refers either to the commanding word of Jesus, followed by such astounding results (“quid est hoc verbum?” Vulg.), or = what is this *thing*? what a surprising affair! (“quid hoc rei est?” Beza, and after him Grotius, De Wette, etc.). In either case Lk.'s version at this point is

altogether secondary and colourless as compared with Mk.'s, *q.v.*—Ver. 37. ἡχος (ἀκοή, Mk.), a sound, report; again in xxi. 25, Acts ii. 2 = ἡχώ in classics.

Vv. 38, 39. *Peter's mother-in-law* (Mt. viii. 14, 15, Mk. i. 29-31).—Σίμωνος: another anticipation. In Mk. the call of Peter and others to discipleship has been previously narrated. One wonders that Lk. does not follow his example in view of his preface, where the apostles are called eye-witnesses, ἀπ’ ἀρχῆς.—ἦν συνεχομένη, etc.: Lk.'s desire to magnify the *power* comes clearly out here. “The analytic imperfect implies that the fever was chronic, and the verb that it was severe,” Farrar (C. G. T.). Then he calls it a *great* fever: whether using a *technical term* (fevers classed by physicians as great and small), as many think, or otherwise, as some incline to believe (Hahn, Godet, etc.), in either case taking pains to exclude the idea of a minor feverish attack.—Ver. 39. παραχρῆμα, immediately, another word having the same aim: cured at *once*, and perfectly; able to serve.

Vv. 40, 41. *Sabbath evening cures* (Mt. viii. 16, 17, Mk. i. 32-34).—δύνοντας τ. ἡ.: Lk. selects the more important part of Mk.'s dual definition of time.



ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς<sup>1</sup> ἐθεράπευσεν<sup>2</sup> αὐτούς. 41. ἐξήρχετο<sup>3</sup> δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα<sup>4</sup> καὶ λέγοντα, “Ὅτι σὺ εἶ ὁ Χριστὸς<sup>5</sup> ὁ υἱὸς τοῦ Θεοῦ.” Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾗδισαν τὸν Χριστὸν αὐτὸν εἶναι. 42. Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν<sup>6</sup> αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν. 43. ὁ δὲ εἶπε πρὸς αὐτούς, “Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς<sup>7</sup> τοῦτο ἀπέσταλμαι,”<sup>8</sup> 44. Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς<sup>9</sup> τῆς Γαλιλαίας.

<sup>1</sup> ἐπιτίθεις in BDΞ *al.* (Tisch., W.H.).

<sup>2</sup> ἐθεράπευεν in BD (Tisch., W.H., text).

<sup>3</sup> ἐξήρχοντο in ΝCX 1, 33 (Tisch., W.H., marg.). BD have the sing. (W.H. text).

<sup>4</sup> So in many MSS. (ΝBCL, etc.). DΔ *al.* κραυγαζοντα (Tisch.).

<sup>5</sup> Omit ο Χριστος ΝBCDLΞ 33 (Tisch., W.H.).

<sup>6</sup> ἐπεζητουν in very many uncials (ΝBCDL, etc.).

<sup>7</sup> ἐπι in ΝBL.

<sup>8</sup> ἀπεσταλην in ΝBCDL 33 (Tisch., W.H.).

<sup>9</sup> εἰς τὰς συναγωγὰς in ΝBD.

With sunset the Sabbath closed. δύνοντος is present participle of the late form δύνω = δύω.—ἐνὶ ἐκάστῳ: laying His hands on *each one*, a touch peculiar to Lk., pointing, Godet thinks, to a separate source at Lk.’s command; much more certainly to Lk.’s desire to make prominent the *benevolent sympathy* of Jesus. Jesus did not heal *en masse*, but one by one, tender sympathy going out from Him in each case. Intrinsically probable, and worth noting. This trait in Lk. is in its own way as valuable as Mt.’s citation from Isaiah (viii. 17), and serves the same purpose.—Ver. 41. λέγοντα ὅτι, etc.: Lk. alone notes that the demons, in leaving their victims, bore witness in a despairing cry to the Divine Sonship of Jesus. God’s power in this Man, our power doomed. Again a tribute to the miraculous might of Jesus.

Vv. 42-44. *Withdrawal from Capernaum* (Mk. i. 35-39).—γενομένης ἡμέρας, when it was day, *i.e.*, when people were up and could see Jesus’ movements, and accordingly followed Him. In Mk. Jesus departed very early before dawn, when all would be in bed; a kind of *flight*.—οἱ ὄχλοι: in Mk. Simon and those with him, other disciples. But of disciples Lk. as yet knows nothing.—

ἕως αὐτοῦ, to the place where He was. From the direction in which they had seen Him depart they had no difficulty in finding Him.—κατεῖχον, they held Him back, from doing what He seemed inclined to do, *i.e.*, from leaving them, with some of their sick still unhealed.—Ver. 43. ὅτι καὶ: the purpose of Jesus is the same in Lk. as in Mk., but differently expressed, in fuller, more developed terms, to preach the good news of the Kingdom of God. Of course all must hear the news; they could not gainsay that.—ἀπεστάλην, I was sent, referring to His Divine mission; in place of Mk.’s ἐξῆλθον, referring to the purpose of Jesus in leaving Capernaum. Lk.’s version, compared with Mk.’s, is secondary, and in a different tone. Mk.’s *realism* is replaced by *decorum*: what it is fitting to make Jesus do and say. Flight eliminated, and a reference to His Divine mission substituted for an apology for flight. *Vide* notes on Mk.

CHAPTER V. THE CALL OF PETER. THE LEPER. THE FALSIED MAN. THE CALL OF LEVI. FASTING.—Vv. 1-11. *The call of Peter*. This narrative, brought in later than the corresponding one in Mk., assumes larger dimensions and an altered character. Peter comes to the front, and the other three named

a here only in same sense in N. T. Cf. Acts xxvii. 20. V. 1. ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον \*ἐπικεῖσθαι αὐτῷ τοῦ<sup>1</sup> ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ. 2. καὶ εἶδε δύο πλοῖα<sup>2</sup> ἐστῶτα παρὰ τὴν λίμνην. οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν<sup>3</sup> ἀπέπλυναν<sup>4</sup> τὰ δίκτυα. 3. ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ<sup>5</sup> Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. καὶ καθίσας<sup>6</sup> ἐδίδασκεν ἐκ τοῦ πλοίου<sup>7</sup> τοὺς ὄχλους. 4. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα, "Ἐπανάγαγε εἰς τὸ<sup>8</sup> βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν." 5. Καὶ ἀποκριθεὶς ὁ<sup>8</sup> Σίμων εἶπεν αὐτῷ,<sup>9</sup> "Ἐπιστάτα, δι' ὅλης τῆς<sup>10</sup> νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν. ἐπὶ δὲ τῷ ῥήματι

<sup>1</sup> καὶ for του in ΞABL 1, 131.

<sup>2</sup> B has πλοῖα δυο (W.H. text). ΞCL 33 al. min. have πλοιαρια (Tisch., W.H., marg.).

<sup>3</sup> ἀπ αὐτῶν αποβαντες in BCDL 33.

<sup>4</sup> ἐπλυναν (-ον) in ΞBCDL.

<sup>5</sup> Omit του ΞBDL.

<sup>6</sup> καθισας δε in ΞEL.

<sup>7</sup> ἐκ τ. πλ. ἐδιδασκεν in B (W.H.). ΞD have ἐν τ. πλ., also before ἐδιδ. (Tisch.).

<sup>8</sup> Omit ο BLD.

<sup>9</sup> Omit αὐτῷ ΞB, e, cop.

<sup>10</sup> Omit της ΞABL 33.

in Mk., James, John and Andrew, retire into the shade; the last-named, indeed, does not appear in the picture at all. This, doubtless, reflects the relative positions of the four disciples in the public eye in the writer's time, and in the circle for which he wrote. The interest gathered mainly about Peter: Christian people wanted to be told about him, specially about how he became a disciple. That interest had been felt before Lk. wrote, hence the tradition about his call grew ever richer in contents, till it became a lengthy, edifying story. Lk. gives it as he found it. Some think he mixes up the call with the later story told in John xxi. 1-8, and not a few critics find in his account a symbolic representation of Peter's apostolic experience as narrated in the book of Acts. Such mixture and symbolism, if present, had probably found their way into the history before it came into Lk.'s hands. He gives it *bonâ fide* as the narrative of a real occurrence, which it may quite well be.

Vv. 1-7. ἐπικεῖσθαι. In Mt. and Mk. (iv. 18, i. 16) the call of the four disciples took place when Jesus was walking alone. Here Jesus is surrounded by a crowd who pressed upon Him.—καὶ ἀκούειν, etc., and were hearing the word of God. The crowd, and their eagerness to hear the word of God (phraseology here secondary), serve in the narrative to explain the need of disciples (so Schanz and Hahn).—παρὰ

τὴν λίμνην Γ. The position of Jesus in speaking to the crowd was on the margin of the lake; called by Lk. alone λίμνη.—Ver. 2. ἐστῶτα: two boats standing by the lake, not necessarily drawn up on shore, but close to land, so that one on shore could enter them. They had just come in from the fishing, and were without occupants, their owners having come on shore to clean their nets.—Ver. 3. ἐμβὰς: this action of Jesus would be noticed of course, and would bring the owner to His side. It was Simon's boat, the man whose mother-in-law, in Lk.'s narrative, had been healed of fever.—ἐπαναγαγεῖν, to put out to sea, here and in ver. 4 and Mt. xxi. 18 only.—ὀλίγον: just far enough to give command of the audience.—ἐδίδασκεν: this teaching from a boat took place again on the day of the parables (Mt. xiii. 2, Mk. iv. 1). But that feature does not appear in the corresponding narrative of Lk. (viii. 4). Did Peter's call attract that feature from the later occasion in the tradition which Lk. followed?—Ver. 4. εἰς τὸ βάθος, into the deep sea, naturally to be found in the centre, inside the shelving bottom stretching inwards from the shore.—χαλάσατε, plural, after ἐπανάγαγε, singular; the latter addressed to Peter as the master, the former denoting an act in which all in the boat would assist. Bornemann (*Scholia*) gives instances of similar usage in classics.—ἄγραν, here and in ver. 9, only, in N. T.; in the first place may be

σου χαλάσω τὸ δίκτυον.”<sup>1</sup> 6. Καὶ τοῦτο ποιήσαντες, συνέκλειον ἰχθύων πλῆθος<sup>2</sup> πολὺ· διερρήγνυτο δὲ τὸ δίκτυον<sup>3</sup> αὐτῶν, 7. καὶ κατένευσαν τοῖς \*μετόχοις τοῖς<sup>4</sup> ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας <sup>here and several times in Heb. (ii. 9 etc.).</sup> συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8. ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν τοῦ<sup>5</sup> Ἰησοῦ, λέγων, “Ἐξέλθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε.” 9. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ᾄγρᾳ τῶν ἰχθύων ἧ<sup>6</sup> συνέλαβον· 10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ᾔσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ<sup>7</sup> Ἰησοῦς, “Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.” 11. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

<sup>1</sup> τα δικτυα in **MS**BDL.<sup>2</sup> πλῆθος ἰχθυων in **MS**ABCL. T.R. = D.<sup>3</sup> **MS**BL have διερρησσετο, and **MS**BDL τα δικτυα (Tisch., W.H., adopt both).<sup>4</sup> Omit τοῖς **MS**BDL.<sup>5</sup> **MS** al. omit του.<sup>6</sup> ων in BD instead of η (in **MS**CL).<sup>7</sup> Omit ο **BL**.

used actively = for taking, in the second, passively = for a take. But the latter sense might suit both places. If so used here the word implies a promise (Hahn).—Ver. 5. ἐπιστάτα: Lk.'s name for Jesus as Master, six times; a Greek term for Gentile readers instead of Rabbi = (1) Master, then (2) Teacher, "qui enim magistri doctrinae erant, ii magistri simul vitae esse solebant," Kypke.—ἐπὶ τῷ ῥήματί σου, at Thy word or bidding. Success was doubly improbable: it was *day*, and in *deep water*; fish were got at night, and near shore. The order, contrary to probability, tempts to symbolic interpretation: the deep sea the Gentile world; Peter's indirect objection symbol of his reluctance to enter on the Gentile mission, overcome by a special revelation (Acts x.). So Holtz., H. C.—Ver. 6. διερρήσσετο began to break, or were on the point of breaking; on the symbolic theory = the threatened rupture of unity though the success of the Gentile mission (Acts xv.).—Ver. 7. κατένευσαν, they made signs, beckoned, here only in N. T. (ἐνένευον, i. 62); too far to speak perhaps, but fishers would be accustomed to communicate by signs to preserve needful stillness (Schanz).—συλλαβεῖσθαι αὐτοῖς: this verb with dative occurs in Phil. iv. 3 = to help one.—ὥστε, with infinitive = tendency here, not result.—βυθίζεσθαι, to sink in the deep (βυθός), here only in O. or N. T. in reference to a ship; in 1 Tim. vi. 9 in reference to rich men.

Vv. 8-11. *Sequel of the miracle.*—Ver. 8. Πέτρος: here for first time introduced without explanation, presumably in connection with the great crisis in his history.—ἀνὴρ ἁμαρτωλός: a natural exclamation especially for an impulsive nature in the circumstances. But the utterance, though real, might have been passed over in the tradition. Why so carefully recorded by Lk.? Perhaps because it was a fitting thing for any man to say on becoming a disciple of the Holy Jesus—the sin of the disciple a foil to the holiness of the Master. Also to supply a justification for the statement in ver. 32, "I came not to call," etc. In this connection sin is ascribed to all the apostles when called, in very exaggerated terms in Ep. Barnab., v. 9 (ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους).—Ver. 10. Ἰάκωβον καὶ Ἰωάννην, dependent on περιέσχεν: fear encompassed them also, not less than Peter and the rest. This special mention of them is not explained, unless inferentially in what follows.—μὴ φοβοῦ, fear not, addressed to Peter alone. He alone, *so far as appears*, is to become a fisher of men, but the other two are named, presumably, because meant to be included, and in matter of fact they as well as Simon abandon all and follow Jesus (ver. 11).—ζωγρῶν: the verb means to take alive, then generally to take; here and in 2 Tim. ii. 26. The analytic form (ἔσῃ ζωγρῶν) implies permanent occupation = thou shalt be a taker.—Ver. 11. καταγαγόντες τ. πλ.,

12. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν<sup>1</sup> τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, “Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρῶσαι.”

13. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπών,<sup>2</sup> “Θέλω, καθαρῶσθαι.” Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. 14. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· “ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.” 15. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ<sup>3</sup> ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

17. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλληνιστῆς ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.<sup>4</sup> 18. καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνῃς ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν

<sup>1</sup> ἰδων δε in ΞB, e, cop.

<sup>2</sup> λεγων in ΞBCDL 33 al.

<sup>3</sup> Omit *υπ αὐτου* ΞBCDL minusc.

<sup>4</sup> αὐτον in ΞBL<sup>ε</sup> aeth. (Tisch., W.H.), not understood, hence corrected into αὐτους (T.R.).

drawing up their ships on land; that work done for ever. Chiefly in Lk. and Acts.

Vv. 12-16. *The leper* (Mt. viii. 1-4, Mk. i. 40-45).—Ver. 12. ἐν μιᾷ τ. π. for ἐν τινι, one of the cities or towns of Galilee in which Jesus had been preaching (Mk. i. 39 Lk. iv. 44).—καὶ ἰδοὺ, after καὶ ἐγένετο, very Hebraistic.—πλήρης λέπρας, full of leprosy (λεπρὸς in parallels). Note here again the desire to magnify the miracle.—ἐὰν θέλῃς, etc., the man's words the same in all three narratives. His doubt was as to the *will* not the *power* to heal.—Ver. 13. ἥψατο: this also in all three—a cardinal point; the touch the practical proof of the will and the sympathy. No shrinking from the loathsome disease.—ἡ λέπρα ἀπῆλθεν: Lk. takes one of Mk.'s two phrases, Mt. the other. Lk. takes the one which most clearly implies a cure; ἐκαθερίσθη (Mt.) might conceivably mean: became technically clean.—Ver. 14. ἀλλὰ, etc.: here the *oratio indirecta* passes into *or. directa* as in Acts i. 4, xiv. 22, etc.—τῷ ἱερεῖ, to the priest; not necessarily in Jerusalem, but to the priest in the province whose business it was to attend to such duties (Hahn).—Ver. 15. ἀκούειν, to hear, but not *the word* as in ver. 1, rather to hear

about the wonderful Healer and to get healing for themselves (θεραπεύεσθαι).—Ver. 16. To retirement mentioned in Mk. Lk. adds *prayer* (προσευχόμενος); frequent reference to this in Lk.

Vv. 17-26. *The paralytic* (Mt. ix. 1-8, Mk. ii. 1-12).—Ver. 17. ἐν μιᾷ τῶν ἡμερῶν, a phrase as vague as a note of time as that in ver. 12 as a note of place.—καὶ αὐτὸς, etc., and He was teaching; the Hebraistic paratactic construction so common in Lk. Note καὶ ἦσαν καὶ δύναμις K. ἦν following.—νομοδιδάσκαλοι, teachers of the law, Lk.'s equivalent for γραμματεῖς. The Pharisees and lawyers appear here for the first time in Lk., and they appear in force—a large gathering from every village of Galilee, from Judaea, and from Jerusalem. Jesus had preached in the synagogues of Galilee where the scribes might have an opportunity of hearing Him. But this extensive gathering of these classes at this time is not accounted for fully in Lk. Not till later does such a gathering occur in Mk. (iii. 22).—αὐτόν, the reading in ΞBL gives quite a good sense; it is accusative before ἰᾶσθαι = the power of the Lord (God) was present to the effect or intent that He (Jesus) should heal.—Ver. 18. παραλελυμένος, instead of παραλυτικός



αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· 19. καὶ μὴ εὐρόντες διὰ<sup>1</sup> ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20. καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ,<sup>2</sup> “Ἀνθρώπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.” 21. Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, “Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας,<sup>3</sup> εἰ μὴ μόνος ὁ Θεός;” 22. Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, “Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23. τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι<sup>4</sup> καὶ περιπάτει; 24. ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου<sup>5</sup> ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,” εἶπε τῷ παραλελυμένῳ, “Σοὶ λέγω, ἔγεραι,<sup>6</sup> καὶ ἄρας τὸ κλινιδίόν σου, πορεύου εἰς τὸν οἶκόν σου.” 25. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ᾧ<sup>7</sup> κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26. καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, “Ὅτι εἶδομεν παράδοξα σήμερον.”

<sup>1</sup> δια omitted in all uncials.<sup>2</sup> NBL<sup>Ε</sup> 33 omit αὐτῷ.<sup>3</sup> αμαρ. αφιεναι in BD<sup>Ξ</sup>.<sup>4</sup> εγειρε in NABCDL<sup>Ε</sup>.<sup>5</sup> ο υ. τ. αν. εξουσιαν εχει in BL<sup>Ε</sup> (Tisch., W.H.).<sup>6</sup> εγειρε here again in many MSS.<sup>7</sup> εφ ο in NABCLΔ<sup>Ε</sup> al.

in the parallels, the former more in use among physicians, and the more classical.—ἐξήτουν, imperfect, implying difficulty in finding access, due, one might think, to the great numbers of Pharisees and lawyers present, no mention having as yet been made of any others. But the ὄχλος comes in in next verse.—Ver. 19. ποίας (διὰ ποίας ὁδοῦ), by what way.—σ. τ. κλινιδίῳ: dim. of κλίνη (ver. 18, here only in N. T.). Lk. avoids Mk.'s more kindly τέκνον and Mt.'s still more sympathetic θάρσει τέκνον; because (suggests J. Weiss) it was not deemed fitting that such a sinner should be addressed as son or child! This from Lk., the evangelist of grace! The substitution, from whatever reason proceeding, is certainly not an improvement. Possibly Lk. had a version of the story before him which used that word. Doubtless Jesus employed the kinder expression.—Ver. 21. διαλογίζεσθαι: Lk. omits the qualifying phrases ἐν αὐτοῖς, ἐν ταῖς καρδίαις of Mt. and

Mk., leaving it doubtful whether they spoke out or merely thought.—λέγοντες does not settle the point, as it merely indicates to what effect they reasoned.—Ver. 22. The expression “in your hearts” coming in here suggests that Lk. may have omitted it in ver. 21 merely to avoid repetition.—Ver. 24. ἔγειρε καὶ ἄρας . . . πορεύου: by introducing the participle ἄρας Lk. improves the style as compared with Mk., but weakens the force of the utterance, “arise, take up thy bed and go”. The same remark applies to the words of the scribes, ver. 21, “who is this that speaketh blasphemies?” compared with, “why doth this person speak thus? He blasphemeth.” Lk.'s is secondary, the style of an editor working over a rugged, graphic, realistic text.—Ver. 25. παραχρῆμα (παρὰ τὸ χρῆμα), on the spot, instantly; in Lk. only, magnifying the miracle.—Ver. 26. ἔκστασις might be taken out of Mk.'s ἐξίστασθαι.—παράδοξα. Each evangelist expresses the comments of the people in different terms. All three may be right, and not one of them may give the *ipsissima*

27. Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὴν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, “Ἀκολούθει μοι.” 28. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν<sup>1</sup> αὐτῷ. 29. Καὶ ἐποίησε δοχὴν μεγάλην ὃ<sup>2</sup> Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς,<sup>3</sup> καὶ ἄλλων οἱ ἦσαν μετ’ αὐτῶν κατακείμενοι. 30. καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι<sup>4</sup> πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, “Διατὶ μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;” 31. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, “Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. 32. οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς

<sup>1</sup> ἠκολούθει in BDLΞ 69, a.

<sup>2</sup> Omit ο all uncials.

<sup>3</sup> πολὺς before τελ. in ΞBCDLΞ 33 *al.*

<sup>4</sup> οἱ Φαρ. καὶ οἱ γρ. αὐτῶν in ABCLΔΞ *al.* T.R. = ΞD.

*verba.* Lk.'s version is: We have seen *unexpected things* to-day. Here only in N. T.

Vv. 27-32. *Call of Levi* (Mt. ix. 9-13, Mk. ii. 13-17).—Ver. 27. ἐθεάσατο, instead of εἶδεν. Hahn, appealing to John i. 14, iv. 35, xi. 45, assigns to it the meaning, to look with interest, to let the eye rest on with complacency. But it is doubtful whether in later usage it meant more than to look in order to observe. If the view stated in Mt. on the so-called Matthew's feast (*q.v.*) be correct, Jesus was on the outlook for a man to assist Him in the *Capernaum mission* to the publicans.—ἐπὶ τὸ τελώνιον, at “the tolbothe,” Wyclif. The tolls collected by Levi may have been either on highway traffic, or on the traffic across the lake. Mk.'s παράγων (ver. 14) coming after the reference to the sea (ver. 13) points to the latter.—Ver. 28. καταλιπὼν ἅπαντα, leaving all behind, in Lk. only; a specialty of the ebionitically inclined evangelist, thinks J. Weiss (in Meyer). But it merely predicates of Levi what all three evangelists predicate of Peter and his comrades.—Ver. 29. δοχὴν (from δέχομαι here and in xiv. 13), a reception, a feast, in Sept. for ΠΝΨ<sup>95</sup> (Gen.

xxvi. 30, Esther i. 3). That Mt. made a feast is directly stated only by Lk., perhaps as an inference from the phrases in Mk. which imply it: κατακείσθαι, συνανέκειντο (ver. 15), ἐσθίει καὶ πίνει (ver. 16). That it was a *great* feast is inferred from πολλοὶ in reference to the number present. The expressions of the evangelists force us to conceive of the gathering as exceeding the dimensions

of a private entertainment—a congregation rather, in the court, to eat and to hear the gospel of the kingdom. Possibly none of the evangelists realised the full significance of the meeting, though Lk. by the expression ὄχλος πολὺς shows that he conceived of it as very large.—ἄλλων stands for ἁμαρτωλῶν, which Lk. does not care to use when speaking for himself of the class, preferring the vague word “others”. They were probably a very nondescript class, the “submerged tenth” of Capernaum.—Ver. 30. οἱ Φαρισαῖοι καὶ οἱ γραμ. αὐτῶν, the Pharisees, and the scribes connected with them, the professional men of the party. They were not of course guests, but they might if they chose look in: no privacy on such occasions in the East; or they might watch the strange company as they dispersed.—ἐσθίετε καὶ πίνετε: addressed to the disciples. In the parallels the question refers to the conduct of Jesus though put to the disciples.—Ver. 31. Jesus replies, understanding that it is He who is put on His defence. His reply is given in identical terms in all three Synoptics; a remarkable *logion* carefully preserved in the tradition.—Ver. 32. εἰς μετάνοιαν: doubtless a gloss of Lk.'s or of a tradition he used, defining and guarding the saying, but also limiting its scope.—καλέσαι is to be understood in a festive sense = I came to call sinners to the *feast of the Kingdom*, as I have called to this feast the “sinners” of Capernaum.

Vv. 33-39. *Fasting* (Mt. ix. 14-17, Mk. ii. 18-22).—Ver. 33. οἱ δὲ connects what follows with what goes before as a continuation of the same story. Not so in Mk.: connection there simply topical.

## Parable of the Tares among the Wheat

The purpose of parables- "To you has been given the mystery of the kgdom of heaven.

Many of the parables deal with the Kgdom of Heaven, or ~~xxx~~ Luke and Mk prefer:Kgdom of God.

This parables compares the incident described to the Kingdom of God, so it is in place that we look at the start, at what the Kg. is/

All Gospels agree, that the kg. is the starting point of Jesus's preaching adn teachi John Baptist prepared.. by announcing its arrival.

The expression kgdom of God comes from OT and means not a terrestrial territory over which God is sovereign--not a country or a territory Nor is a people primarily in view--but rather it is the active exercise of God's kingly nature which is meant.

Not static, but an active process whereby God's kingly nature is given its proper place.

Now when Jesus came, he announced that this was being realized, as never before.

This parable is meant to illustrate what will **result** with the realization or inauguration of God's reign.

The point of the parable is directed vs. the mind-set of one of Christ's ~~xxxxxxx~~ disciples, namely, Simon the Zealot.

The mind-set of this man, and the class he represents was that when Messiah would come he would ~~xxxxx~~ bring in the Kingdom and pur





μετάνοιαν.” 33. Οἱ δὲ εἶπον πρὸς αὐτόν, “Διατί<sup>1</sup> οἱ μαθηταὶ Ἰωάννου ἡσθεύουσι πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;” 34. Ὁ δὲ<sup>2</sup> εἶπε πρὸς αὐτούς, “Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστι, ποιῆσαι ἡσθεύειν<sup>3</sup>; 35. ἔλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε ἡσθεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.” 36. Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, “Ὅτι οὐδεὶς ἐπιβλήμα ἱματίου καινοῦ<sup>4</sup> ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει,<sup>5</sup> καὶ τῷ παλαιῷ οὐ συμφωνεῖ<sup>6</sup>

<sup>1</sup> Omit διατι BL<sup>33</sup> cop.

<sup>2</sup> Add ἰησοῦς  $\aleph$ BCDL<sup>33</sup>.

<sup>3</sup> ἡσθεύουσι in B<sup>28</sup> (Tisch., W.H.). T.R. =  $\aleph$ ACDL<sup>a</sup> *al*.

<sup>4</sup> For ἱμ. καινοῦ  $\aleph$ BDL<sup>33</sup> *al*. have ἀπο ἱμ. κ. σχίσας (Tisch., W.H.). ACΔ *al*. omit σχίσας.

<sup>5</sup> σχίζει in  $\aleph$ BCDL<sup>33</sup>.

<sup>6</sup> συμφωνήσει in  $\aleph$ ABCDLX<sup>33</sup> and many other minusc.

The supposed speakers are the Pharisees and scribes (ver. 30). In Mk. Phar. and John's disciples. In Mt. the latter only. If the Pharisees and scribes were the spokesmen, their putting John's disciples first in stating the common practice would be a matter of policy = John held in respect by Jesus, why then differ even from him?—*πυκνά* (neuter plural, from *πυκνός*, dense), frequently.—*δεήσεις ποιοῦνται*, make prayers, on system; added to complete the picture of an ascetic life; cf. ii. 37; referred to again in xi. 1; probably the question really concerned only *fasting*, hence omitted in the description of the life of the Jesus-circle even in Lk.—*ἐσθίουσιν καὶ πίνουσι*, eat and drink; on the days when we fast, making no distinction of days.—Ver. 34. *μὴ δύνασθε . . . ποιῆσαι ἡστ.*, can ye make them fast? In Mt. and Mk., can they fast? Lk.'s form of the question points to the futility of prescriptions in the circumstances. The Master could not make His disciples fast even if He wished.—Ver. 35. *καὶ ὅταν*: Mt. and Mk. place the *καὶ* before *τότε* in the next clause. Lk.'s arrangement throws more emphasis on *ἡμέραι*: there will come *days*, and when, etc. The *καὶ* may be explicative (= *et quidem*, Bornemann), or it may introduce the apodosis.—*ὅταν ἀπαρθῇ*, the subjunctive with *ἂν* in a relative clause referring to a probable future event.

Vv. 36-39. *Relative parabolic Logia*.—*ἔλεγε . . . ὅτι*: an editorial introduction to the parabolic sayings. The first of these, as given by Lk., varies in form from the version in the parallels, suggests

somewhat different ideas, and is in itself by no means clear. Much depends on whether we omit or retain *σχίσας* in the first clause. If, with  $\aleph$ BDL, we retain it, the case put is: a piece cut out of a new garment to patch an old one, the evil results being: the new spoiled, and the old patched with the new piece presenting an incongruous appearance (*οὐ συμφωνήσει*). If, with AC, etc., we omit *σχίσας*, the case put may be: a new piece not cut out of a new garment, but a *remnant* (Hahn) used to patch an old, this new piece making a rent in the old garment; *τὸ καινὸν* in second clause not object of, but nominative to, *σχίζει*, and the contrast between the new patch and old garment presenting a grotesque appearance. The objection to this latter view is that there is no reason in the case supposed why the new patch should make a rent. In Mt. and Mk. the patch is made with unfulled cloth, which will contract. But the remnant of cloth with which a new garment is made would not be unfulled, and it would not contract. The sole evil in that case would be a piebald appearance. On the whole it seems best to retain *σχίσας*, and to render *τὸ καινὸν σχίζει*, he (the man who does so foolish a thing) will rend the new. Kypke suggests as an alternative rendering: the new is rent, taking *σχίζει* intransitively, of which use he cites an instance from the Testament of the twelve patriarchs. The sense on this rendering remains the same.—Ver. 37. The tradition of the second *logion* seems to have come down to Lk.'s time without variation; at all events he gives

ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 37. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος<sup>1</sup> τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.<sup>2</sup> 39. καὶ οὐδεὶς πῶν παλαιὸν εὐθέως<sup>3</sup> θέλει νέον· λέγει γάρ, 'Ὁ παλαιὸς χρηστότερός<sup>4</sup> ἐστιν."

<sup>1</sup> ο οἶνος ο νεος in BCDL al.

<sup>2</sup> καὶ ἀμφ. συντηρ. omitted in ΞBL 1, 33 al. cop. (Tisch., W.H.); an addition from Mt.

<sup>3</sup> Omit εὐθέως ΞBCL minusc. cop.

<sup>4</sup> χρηστός in ΞBL cop. D and some western codd. of vet. Lat. omit this verse.

it substantially as in parallels. The difficulty connected with this parabolic word is not critical or exegetical, but scientific. The question has been raised: could even new, tough skins stand the process of fermentation? and the suggestion made that Jesus was not thinking at all of fermented, intoxicating wine, but of "must," a non-intoxicating beverage, which could be kept safely in new leather bottles, but not in old skins, which had previously contained ordinary wine, because particles of albuminoid matter adhering to the skin would set up fermentation and develop gas with an enormous pressure. On this *vide* Farrar (C. G. T., *Excursus*, III.).—Ver. 38 gives the positive side of the truth answering to Mt. ix. 17b, only substituting the verbal adjective βλητέον for βάλλουσιν.—Ver. 39. The thought in this verse is peculiar to Lk. It seems to be a genial apology for conservatism in religion, with tacit reference to John and his disciples, whom Jesus would always treat with consideration. They loved the old wine of Jewish piety, and did not care for new ways. They found it good (χρηστός), so good that they did not wish even to taste any other, and could therefore make no comparisons. (Hence χρηστός preferable to χρηστότερος in T. R.) This saying is every way worthy of Christ, and it was probably one of Lk.'s finds in his pious quest for traditions of the Personal Ministry.

With reference to the foregoing parabolic words, drawn from vesture and wine, Hahn truly remarks that they would be naturally suggested through association of ideas by the figure of a wedding feast going before. Bengel hints at the same thought: "parabolam a veste, a vino; inprimis opportunam convivio".

CHAPTER VI. SABBATIC CONFLICTS. THE APOSTLES. THE SERMON ON THE MOUNT.—Vv. 1-5. *The ears of corn* (Mt. xii. 1-8, Mk. ii. 23-28).—ἐν σαββάτῳ: Mk. makes no attempt to locate this incident in his history beyond indicating that it happened on *Sabbath*. Mt. uses a phrase which naturally suggests temporal sequence, but to which in view of what goes before one can attach no definite meaning. Lk. on the other hand would seem to be aiming at very great precision if the adjective qualifying σαββάτῳ—δευτεροπρώτῳ, were genuine. But it is omitted in the important group ΞBL, and in other good documents, and this fact, combined with the extreme unlikelihood of Lk.'s using a word to which it is now, and must always have been, impossible to attach any definite sense, makes it highly probable that this word is simply a marginal gloss, which found its way, like many others, into the text. How the gloss arose, and what it meant for its author or authors, it is really not worth while trying to conjecture, though such attempts have been made. *Vide* Tischendorf, N. T., ed. viii., for the critical history of the word.—ἥσθιον, ate, indicating the purpose of the plucking, with Mt. Mk. omits this, *vide* notes there.—ψάροντες τ. χ., rubbing with their hands; peculiar to Lk., indicating his idea of the fault (or that of the tradition he followed); rubbing was threshing on a small scale, an offence against one of the many minor rules for Sabbath observance. This word occurs here only in N. T., and is not classical.—Ver. 2. τινές: more exact than Mt. and Mk., who say the Pharisees generally, but not necessary to make their meaning clear. Of course it was only some of the class.—Ver. 3. οὐδὲ, for Mk.'s οὐδέποτε and

VI. 1. ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ<sup>1</sup> διαπορεύεσθαι αὐτὸν διὰ τῶν<sup>2</sup> σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους, καὶ ἥσθιον,<sup>3</sup> ψάχοντες ταῖς χερσί. 2. τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς,<sup>4</sup> “Τί ποιεῖτε ὁ οὐκ ἔξεστι ποιεῖν ἐν<sup>5</sup> τοῖς σάββασι;” 3. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, “Οὐδὲ τοῦτο ἀνέγνωντε, ὁ ἐποίησε Δαβὶδ, ὁπότε<sup>6</sup> ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες<sup>7</sup>; 4. ὡς<sup>8</sup> εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ<sup>9</sup> ἔφαγε, καὶ ἔδωκε καὶ<sup>9</sup> τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;” 5. Καὶ ἔλεγεν αὐτοῖς, “Ὅτι<sup>10</sup> κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”<sup>11</sup>

<sup>1</sup> NBL 33 *al.* omit δευτεροπρωτῶ. *Vide* below.

<sup>2</sup> NBL *al.* omit των (from parall.).

<sup>3</sup> καὶ ἥσθιον τοὺς σταχους in BCL (W.H.; Tisch.=T.R. with N).

<sup>4</sup> Omit αὐτοῖς NBCL minusc. a, c, e, cop.

<sup>5</sup> B omits ποιεῖν, and NBL omit ἐν (W.H. omit both).

<sup>6</sup> οτε in NBCLD minusc. (W.H.; Tisch. has οποτε with less weighty witnesses, *vide* below).

<sup>7</sup> Omit ὄντες with NBDL 33 *al.* (W.H.).

<sup>8</sup> B omits ὡς (W.H. in brackets), D also, reading εἰσελθων.

<sup>9</sup> For ἔλαβε καὶ BCLX 33 have λαβων, and BL omit καὶ after ἔδωκε.

<sup>10</sup> NB 1, 131 aeth. omit οτι (W.H.).

<sup>11</sup> του σαβ., without καὶ, before ο υ. τ. αν. in NB cop. aeth. (W.H.). DL = T.R. (Tisch.).

Mt.'s οὐκ = not even; have ye so little understood the spirit of the O. T.? (De Wette). The word might be analysed into οὐ, δὲ, when it will mean: but have ye not then read this? So Hofmann, Nösgen, Hahn.—ὁπότε, here only in N. T., if even here, for many good MSS. have ὅτε (W.H.).—Ver. 4. Lk. contents himself with the essential fact: hunger, overruling a positive law concerning the shewbread. No reference to the high priest, as in Mk., and no additional instance of the Sabbath law superseded by higher interests, as in Mt. (xii. 5). The controversy no longer lives for him, and his accounts are apt to be colourless and secondary.—Ver. 5. καὶ ἔλεγεν: in Lk. this important *logion* about the Son of Man's Lordship over the Sabbath is simply an external annex to what goes before = and He said: instead of arising out of and crowning the argument, as in Mt., and partly in Mk., though the latter uses the same phrase in introducing the *logion* peculiar to him about the Sabbath being made for man. If Lk. had Mk. before him,

how could he omit so important a word? Perhaps because it involved a *controversial antithesis* not easily intelligible to Gentiles, and because the Lordship of the Son of Man covered all in his view. How did he and his readers understand that Lordship?

Vv. 6-11. *The withered hand* (Mt. xii. 9-14, Mk. iii. 1-6).—Ver. 6. ἐν ἐτέρῳ σαββάτῳ: simply intended to indicate that the following incident, like the one going before, happened on a Sabbath. Observe Lk. uses here, as in vi. 1, 5, the *singular* for the Sabbath.—τὴν συν.: the article here might point to a particular synagogue, as in Mt., or be generic.—διδάσκων, present, εἰσελθεῖν, aorist: the entering an act, the preaching continuous. He was preaching when the following happened.—καὶ ἡ χεὶρ: by comparison with Mt. and Mk. Lk. is here paratactic and Hebraistic in construction. But Palairer, against Grotius emphasising the Hebraism, cites from Aelian, *Hist. Anim.* (lib. xii., c. 24): ἐν τῇ θαλάττῃ τῇ Ἐρυθρᾷ ἰχθὺς γίνεταί, καὶ ὄνομα αὐτῷ ὑγρὸς φοινίξ.—ἡ δεξιὰ,



6. Ἐγένετο δὲ καὶ<sup>1</sup> ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος,<sup>2</sup> καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7. παρετήρουν<sup>3</sup> δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει<sup>4</sup>· ἵνα εὕρωσι κατηγορίαν<sup>5</sup> αὐτοῦ. 8. αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ<sup>6</sup> τῷ ξηρὰν ἔχοντι τὴν χεῖρα, “Ἐγειραι,<sup>7</sup> καὶ στήθι εἰς τὸ μέσον.” Ὁ δὲ<sup>8</sup> ἀναστὰς ἔστη. 9. Εἶπεν οὖν<sup>9</sup> ὁ Ἰησοῦς πρὸς αὐτούς, “Ἐπερωτήσω<sup>10</sup> ὑμᾶς, τί ἔξεστι τοῖς σάββασιν,<sup>11</sup> ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι;” 10. Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ,<sup>12</sup> “Ἐκτεινον τὴν χεῖρά σου.” Ὁ δὲ ἐποίησεν οὕτω.<sup>13</sup> καὶ ἀποκατεστάθη<sup>14</sup> ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.<sup>15</sup> 11. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιεν<sup>16</sup> τῷ Ἰησοῦ.

<sup>1</sup> Omit καὶ NBL min.    <sup>2</sup> ἀνθ. ἐκεῖ in NBL 33 al. (Tisch., W.H.).

<sup>3</sup> παρετηρουντο in ABDL 33 al. (Tisch., W.H.).

<sup>4</sup> θεραπευει in NADL (Tisch., W.H., text). T.R. = B (W.H. marg.).

<sup>5</sup> κατηγορειν αυτου in NB (D -γορησαι).

<sup>6</sup> ειπεν δε τω ανδρι in NBL 33 (Tisch., W.H.).

<sup>7</sup> εγειρε in very many uncials.

<sup>8</sup> For ο δε NBDL have καὶ.

<sup>9</sup> For ουν NBDL 33 al. have δε.

<sup>10</sup> επερωτω in NBL.

<sup>11</sup> NBDL have ει for τι, and τω σαββατω for τοις σαββασιν.

<sup>12</sup> αυτω in B and many other uncials. T.R. = NDL 33.

<sup>13</sup> Omit ουτω BLA 33.

<sup>14</sup> απεκατεσταθη in ADL al. pl., but B has αποκ.

<sup>15</sup> Omit υγιης . . . αλλη (from Mt.) with NBL.

<sup>16</sup> ποιησαιεν in BLA 33 al. pl. (Tisch., W.H.).

the right hand. This particular peculiar to Lk., with the Hebrew style, proves, some think (Godet, Hahn), a source distinct from Mt. or Mk. Not necessarily. It may be an inference by Lk., added to magnify the beneficence of the miracle. The right hand the working hand, the privation great, the cure the more valuable.—Ver. 7. παρετηροῦντο, they kept watching, in a sly, furtive manner, *ex obliquo et occulto*, Bengel on Mk.—εἰ θεραπεύει, whether He is going to heal, if that is to be the way of it.—Ver. 8. ᾗδει: a participle might have been expected here = He knowing their thoughts said, etc.—ἐγειρε καὶ στήθι, etc.: this command was necessary to bring the matter under the notice of the audience present, who as yet knew nothing of the thoughts of the Pharisees, and possibly were not aware that the man with the withered hand was present.—Ver. 9. ἀγαθοποιῆσαι, κακοποιῆσαι: on the meaning of these words and the

issue raised *vide* on Mk.—Ver. 10. περιβλεψάμενος. Lk. borrows this word from Mk., but omits all reference to the emotions he ascribes to Jesus: anger mixed with pity. He looks round merely waiting for an answer to His pointed question. None being forthcoming, He proceeds to heal: “qui tacet, consentit,” Bornemann.—Ver. 11. ἀνοίας: they were filled *with senseless anger*. They were “mad” at Jesus, because He had broken the Sabbath, as they conceived it, in a way that would make Him popular: humanity and preternatural power combined.—τί ἂν ποιήσαιεν: ἂν with the optative in an indirect question, in Lk. only, following classic usage. This combination of occasional classicism with frequent Hebraism is curious. It is noticeable that Lk. does not impute murderous intentions to the opponents of Jesus at this stage, nor combination with politicians to effect truculent designs (*vide* Mk. iii. 6).



12. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν<sup>1</sup> εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.  
 13. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,  
 14. Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον<sup>2</sup> καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, 15. Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ<sup>3</sup> Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16. Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ<sup>4</sup> ἐγένετο προδότης· 17. καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος<sup>5</sup> μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ

<sup>1</sup> ἐξελεῖν αὐτον in **NBDL**.

<sup>2</sup> **NBDL** have καὶ before Ἰακωβον, and there is MS. authority for καὶ before every name (Tisch., W.H.: καὶ in brackets before Ἰακ. Ἀλφ., omitted there only in B, probably by oversight).

<sup>3</sup> Omit τον του **NBL** 33.

<sup>4</sup> Omit καὶ **NBL**.

<sup>5</sup> ὄχλος πολὺς in **NBL**.

Vv. 12-19. *On the hill* (Mt. iv. 24-25, x. 2-4; Mk. iii. 7-19).—Ver. 12. ἐν ταῖς ἡμέραις ταύταις: a vague expression, but suggestive of some connection with foregoing encounters.—ἐξελεῖν, went out; whence not indicated, probably from a town (Capernaum?) into the solitude of the mountains.—εἰς τὸ ὄρος: as in Mt. v. i. and Mk. iii. 13, to the hill near the place where He had been.—προσεύξασθαι, to pray, not in Mk.; might be taken for granted. But Lk. makes a point of exhibiting Jesus as a devotional Model, often praying, and especially at critical times in His life. The present is viewed as a very special crisis, hence what follows.—ἦν διανυκτερεύων, etc., He was spending the whole night in prayer to God; διανυκτερεύων occurs here only in N. T.—τοῦ θεοῦ is genitive objective: prayer of which God is the object; but if προσευχῇ were taken as = a place for prayer in the open air, as in Acts xvi. 13, we should get the poetic idea of the *proseucha* of God—the mountains!—Ver. 13. τοὺς μαθητὰς, the disciples, of whom a considerable number have gathered about Jesus, and who have followed Him to the hill.—ἀποστόλους, Apostles, used by Lk. in the later sense, here and elsewhere. The word is more frequent in his Gospel than in Mt. and Mk. (six times in Lk., once in Mt., twice in Mk.).—Ver. 14. Σίμωνα: here follows the list much the same as in Mt. and Mk. Lk., though he has already called Simon, Peter (v. 8), here mentions that Jesus gave him the name.

In the third group of four Judas Jacobi takes the place of Thaddaeus in Mk. and Lebbaeus in Mt. and Simon the Kananite is called Simon the Zealot. Of Judas Iscariot it is noted that he became a traitor, "turned traitor" (Field, *Ot. Nor.*).—προδότης has no article, and therefore should not be rendered *the* traitor as in A. V. and R. V. When the verb is used it is always παραδιδόναι.—Ver. 17. καταβὰς, descending, with the Twelve, suggesting descent to the foot of the hills, the plain below. Yet the expression τόπον πεδινοῦ is peculiar; hardly what we should expect if the reference were to the plain beside the lake; rather suggestive of a flat space lower down the hill.—πεδινὸς, here only in N. T. The descent takes place in order to the delivery of a discourse which, with the choice of the Apostles, constitutes the occasion with reference to which Jesus had spent the night in prayer. The audience consists of three classes separately named (1) the Twelve, (2) the company of disciples described as an ὄχλος πολὺς, (3) a multitude (πλῆθος) gathered from a wide area. This is the same multitude from which in Mk.'s narrative Jesus *escaped* to the hill, taking His disciples with Him, to get rest, and presumably to devote some leisure time to their instruction. Of this desire to escape from the crowd, so apparent in Mk., there is no trace in Lk. In indicating the sources of this great human stream Lk. omits Galilee as superfluous, mentions Judaea and

πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἤλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν.  
 18. καὶ οἱ ὄχλουμένοι ὑπὸ<sup>1</sup> πνευμάτων ἀκαθάρτων, καὶ<sup>2</sup> ἐθεραπεύοντο.  
 19. καὶ πᾶς ὁ ὄχλος ἐξήτει<sup>3</sup> ἄπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

20. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, "Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 21. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22. μακάριοί ἐστε,

<sup>1</sup> ἐνοχλουμένοι ἀπο in **NA**BL (D has ἀπο).

<sup>2</sup> καὶ omitted in **NA**BDL 33.

<sup>3</sup> ἐζητούν in **NA**BL. T.R. a correction.

Jerusalem, passing over Idumaea and Peraea (Mk. iii. 8), and winds up with Tyre and Sidon, defining the territory there whence people came by the expression τῆς παραλίου (χώρας understood), the sea-coast. The people come from all these places to hear Jesus (ἀκοῦσαι αὐτοῦ) in the first place, as if in expectation of a great discourse, and also to be healed. The eagerness to get healing even by touch, of which Mk. gives so graphic a picture (iii. 10), is faintly indicated by ἐξήτουν (ἐξήτει, T. R.).—Ver. 19. δύναμις may be nominative both to ἐξήρχετο and to ἰᾶτο (A. V. and R. V.), or we may render: "power went forth from Him and He healed all".

Vv. 20-49. *The Sermon* (Mt. v.-vii.). That it is the same sermon as Mt. reports in chapters v.-vii. may be regarded as beyond discussion. How, while the same, they came to be so different, is a question not quite easy to answer. There probably was addition to the original utterance in the case of Mt., and there was almost certainly selection involving omission in the case of Lk.'s version, either on his part or on the part of those who prepared the text he used. Retouching of expression in the parts common to both reports is, of course, also very conceivable. As it stands in Lk. the great utterance has much more the character of a popular discourse than the more lengthy, elaborate version of Mt. In Mt. it is *didache*, in Lk. *kerygma*—a discourse delivered to a great congregation gathered for the purpose, with the *Apostles* and *disciples* in the front benches so to speak, a discourse exemplifying the "words of grace" (iv. 22) Jesus was wont to speak, the controversial antithesis (Mt. v. 17-

48) eliminated, and only the evangelic passages retained; a sermon serving at once as a model for "Apostles" and as a gospel for the million.

Vv. 20-26. *First part of the discourse: Beatitudes and Woes* (Mt. v. 1-12).—Ver. 20. ἐπάρας τ. ὀφ.: in Lk. the Preacher lifts up His eyes upon His audience (τ. μαθητὰς, who are themselves a crowd), in Mt. He opens His mouth; both expressions introducing a solemn set discourse. Lk.'s phrase suggests a benignant look, answering to the nature of the utterance.—μακάριοι: Lk. has only four *Beatitudes*, of which the *poor*, the *hungry*, the *weeping*, the *persecuted* are the objects; the sorrows not the activities of the children of the kingdom the theme.—πτωχοί, πεινῶντες, κλαίοντες are to be taken literally as describing the *social* condition of those addressed. They are characteristics of those who are supposed to be children of the kingdom, not (as in Mt.) conditions of entrance. The description corresponds to the state of the early Church. It is as if Jesus were addressing a church meeting and saying: Blessed are ye, my brethren, though poor, etc., for in the Kingdom of God, and its blessings, present and prospective, ye have ample compensation. Note the use of the second person. In Mt. Jesus speaks didactically in the third person. Christ's words are adapted to present circumstances, but it is not necessary to suppose that the adaptation proceeds from an ebionitic circle, ascetic in spirit and believing poverty to be in itself a passport to the kingdom, and riches the way to perdition.

Vv. 22, 23. In the corresponding passage in Mt. there is first an objective didactic statement about the persecuted.

ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23. χαίρετε<sup>1</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα<sup>2</sup> γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι,<sup>3</sup> ὅτι πεινάσετε. οὐαὶ ὑμῖν,<sup>4</sup> οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. 26. οὐαὶ ὑμῖν,<sup>5</sup> ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα<sup>6</sup> γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

27. “Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28. εὐλογεῖτε τοὺς καταρω-

<sup>1</sup> χαρτε in all uncials.

<sup>2</sup> τα αὐτα in BD (Tisch., W.H.).

<sup>3</sup> NBLΞ 33 *al.* add νυν to ἐμπεπλ.

<sup>4</sup> Omit ὑμιν in both places NBLΞ. Many more omit the second.

<sup>5</sup> τα αὐτα again in N<sup>a</sup>BDΞ 33.

then an expansion in the second person. Here all is in the second person, and the terms employed are such as suited the experience of the early Christians, especially those belonging to the Jewish Church, suffering, at the hands of their unbelieving countrymen, wrong in the various forms indicated—hatred, separation, calumny, ejection.—ἀφορίσωσιν may point either to separation in daily life (Keil, Hahn) or to excommunication from the synagogue (so most commentaries) = the Talmudic פְּטוּרָה. In the former case

one naturally finds the culminating evil of excommunication in the last clause—ἐκβάλωσιν τὸ ὄ. ὑ. = erasing the name from the membership of the synagogue. In the latter case this clause will rather point to the vile calumnies afterwards heaped upon the excommunicated. “Absentium nomen, ut improborum hominum, differre rumoribus,” Grotius.—Ver. 23. σκιρτήσατε, leap for joy; the word occurs in i. 41, 44, and this and other terms found in the sermon have led some to infer that Lk. uses as his source a version of the discourse emanating from a Jewish-Christian circle. *Vide* the list of words in J. Weiss, Meyer, note, p. 387. *Vide* also Feine, *Vork. Überlief.*

Vv. 24-26. πλὴν, but, used here adversatively, a favourite word with Lk., suggesting therefore the hypothesis that he is responsible for the “woes” following, peculiar to his version of the sermon.—ἀπέχετε, ye have in full; riches and

nothing besides your reward (*cf.* Mt. vi. 2).—Ver. 25. ἐμπεπλησμένοι, the sated, a class as distinct in character as the δειωγμένοι of Mt. v. 10, on whom *vide* remarks there. Readers can picture the sated class for themselves.—Ver. 26. This woe is addressed, not to the rich and full without, but to the disciples within, and points out to them that to be free from the evils enumerated in ver. 22 is not a matter of congratulation, but rather a curse, as indicative of a disloyalty to the faith and the Master, which makes them rank with false prophets.

Vv. 27-35. *The law of love* (Mt. v. 38-48).—Ver. 27. ὑμῖν λέγω: Lk. here uses the phrase with which Mt. introduces each *dictum* of Jesus in opposition to the *dicta* of the scribes. But of the many *dicta* of the Lord reported in Mt. he has preserved only one, that relating to the duty of loving (Mt. v. 44). The injunction to love enemies is much weakened in force by omission of the antithesis: love neighbours and hate enemies. As if to compensate Lk. gives the precept *twice*, (1) as a general head under which to collect sayings culled from the section of the discourse omitted (Mt. v. 17-42), (2) as a protest against limiting love to those who love us (ver. 35, *cf.* ver. 32).—τοῖς ἀκούουσιν, to you who hear; a phrase by which the discourse is brought back to the actual audience from the rich and the false disciples apostrophised in the preceding verses. It is an editorial phrase.—



α 1 1 c. 11. μένους ὑμῖν,<sup>1</sup> καὶ<sup>2</sup> προσεύχεσθε ὑπὲρ<sup>3</sup> τῶν ἐπηρεαζόντων ὑμᾶς,  
 16. 29. τῷ τύποντί σε ἐπὶ τὴν σιαγόνα, παρέχε καὶ τὴν ἄλλην· καὶ  
 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.  
 30. παντὶ δὲ τῷ<sup>4</sup> αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σά,  
 μὴ ἀπαίτει. 31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,  
 καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32. καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶν-  
 τας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς  
 ἀγαπῶντας αὐτοὺς ἀγαπῶσι. 33. καὶ<sup>5</sup> ἔὰν ἀγαθοποιήτε τοὺς  
 ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ<sup>6</sup> οἱ ἁμαρτωλοὶ  
 τὸ αὐτὸ ποιοῦσι. 34. καὶ ἔὰν δανείζετε<sup>7</sup> παρ' ὧν ἐλπίζετε ἀπολα-  
 βεῖν,<sup>8</sup> ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ<sup>9</sup> ἁμαρτωλοὶ ἁμαρτωλοῖς  
 δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35. πλὴν ἀγαπάτε τοὺς ἐχθροὺς  
 ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν<sup>10</sup> ἀπελπίζοντες· καὶ

<sup>1</sup> ὑμᾶς in  $\aleph$ BD $\Xi$  vet. Lat. 6. ὑμῖν is a correction to classical usage.

<sup>2</sup> Omit καὶ  $\aleph$ BD $\Xi$  al. <sup>3</sup> περὶ in  $\aleph$ BL $\Xi$ .

<sup>4</sup> Omit δε τῷ  $\aleph$ B.

<sup>5</sup>  $\aleph$ B have καὶ γὰρ εἰ (Tisch., W.H., in brackets).

<sup>6</sup> Omit γὰρ  $\aleph$ B.

<sup>7</sup> δανισθε in  $\aleph$ BE (Tisch., W.H.).

<sup>8</sup> λαβεῖν in  $\aleph$ BL $\Xi$ .

<sup>9</sup>  $\aleph$ BL $\Xi$  omit γὰρ, and many uncials omit οἱ.

<sup>10</sup> μηδεν is the best attested reading (ABL $\Delta$  al., W.H. in brackets); μηδενᾶ in  $\aleph$ EP (Tisch.).

καλῶς ποιεῖτε, etc.: Lk., in contrast with Mt. (true text), enlarges here, as if to say: you must love in every conceivable case, even in connection with the most aggravated evil treatment. In the clause enjoining prayer for such as have done wrong Lk. substitutes ἐπηρεαζόντων (ver. 28) for Mt.'s διωκόντων = those who *insult* you, the people it is hardest to pray for. Persecution may be very fierce, at the prompting of conscience, yet respectful.—Ver. 29 = Mt. v. 39, 40 with some changes: τύπτειν for ῥαπίζειν, παρέχειν for στρέφειν; αἵροντος suggests the idea of robbery instead of legal proceedings pointed at by Mt.'s κριθῆναι; ἱμάτιον and χιτῶνα change places, naturally, as the robber takes first the upper garment; for Mt.'s ἀφες Lk. puts μὴ κωλύσης = withhold not (for the construction τινὰ ἀπὸ τίνος κωλύειν, which Bornemann thought unexampled, vide Gen. xxiii. 6, Sept.).—Ver. 30. Lk. passes over Mt.'s instance of compulsory service (v. 41), perhaps because it would require explanation, or was not a practical grievance for his readers, and goes on to the duty of generous giving, which is to be carried the length of cheerfully resigning what is taken from us by force.—Ver. 31. Lk. brings in

here the law of reciprocity (Mt. vii. 12), hardly in its proper place, as the change from singular to plural shows, but in sympathy with what goes before, though not quite in line, and therefore inserted at this point as the best place to be found for the golden rule. It seems to be meant as a general heading for the particular hypothetical cases following = you would like men to love you, therefore love them whether they love you or not, etc.—Ver. 32. χάρις, here and in the following verses stands for Mt.'s μισθός, as if to avoid a word of legal sound and substitute an evangelical term instead. Yet Lk. retains μισθός in ver. 23.—χάρις probably means not "thanks" from men but *favour* from God. It is a Pauline word, and apparently as such in favour with Lk. Vide on iv. 22.—ἁμαρτωλοὶ here and in vv. 33, 34 for τελῶναι and ἰθνηκοὶ in Mt., a natural alteration, but much weakening the point; manifestly secondary.—Ver. 33. For Mt.'s salutation Lk. substitutes doing good (ἀγαθοποιήτε).—Ver. 34. This example is robbed of its point if it be supposed that Lk. had an ascetic bias. If a man despise money there is no merit in lending without expecting repayment.—Ver. 35. πλὴν, but, in



ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ<sup>1</sup> ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. 36. γίνεσθε οὖν<sup>2</sup> οἰκτίρμονες, καθὼς καὶ<sup>3</sup> ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. <sup>b here and Jas. v. 11</sup>  
37. καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· 38. δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, <sup>c here only in N. T. (Micah vi. 15).</sup> πεπιεσμένον καὶ<sup>4</sup> σessaλευμένον <sup>d here and in Joel ii. 24.</sup> καὶ<sup>4</sup> ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ <sup>ψ</sup> μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.”  
39. Εἶπε δὲ<sup>6</sup> παραβολὴν αὐτοῖς, “Μήτι δύναται τυφλὸς τυφλὸν

<sup>1</sup> Omit του ὩABDLΔΞ al. ρl.<sup>2</sup> Omit οὖν ὩBDLE 33 al.<sup>3</sup> Omit και ὩBLE.<sup>4</sup> ὩBL omit first και and ὩBDLE the second; more expressive without.<sup>5</sup> For τῷ γὰρ . . . Ὡ ὩBDLE 33 al. have Ὡ γὰρ μετρῷ (Tisch., W.H.).<sup>6</sup> δε και in ὩBCDLE 33.

opposition to all these hypothetical cases.—μηδὲν ἀπελπίζοντες, “hoping for nothing again,” A. V., is the meaning the context requires, and accepted by most interpreters, though the verb in later Greek means to despair, hence the rendering “never despairing” in R. V. The reading μηδένα ἀπ. would mean: causing no one to despair by refusing aid.—υἱοὶ Ὑψίστου, sons of the *Highest*, a much inferior name to that in Mt. In Lk. to be sons of the Highest is the reward of noble, generous action; in Mt. to be like the Father in heaven is set before disciples as an object of ambition.—χρηστός, kind; by generalising Lk. misses the pathos of Mt.’s concrete statement (ver. 45), which is doubtless nearer the original.

Vv. 36-38. *Mercifulness inculcated. God the pattern.*—Ver. 36 corresponds to Mt. v. 48, which fitly closes the promulgation of the great law of love = be ye *therefore* perfect, as your Father in heaven is perfect (*vide* notes there). Lk. alters the precept both in its *expression* (οἰκτίρμονες for τέλειοι), and in its *setting*, making it begin a new train of thought instead of winding up the previous one = be compassionate (οὖν omitted, ὩBDL, etc.) as, etc.—the precepts following being particulars under that general.—γίνεσθε, imperative, for the future in Mt.—οἰκτίρμονες: a legitimate substitution, as the perfection inculcated referred to loving enemies, and giving opportunity for setting forth the doctrine of God’s free grace.—καθὼς for Mt.’s ὡς, common in Lk. (twenty-eight times), witnessing to editorial revision.—ὁ πατὴρ ὕ.: without ὁ οὐράνιος, which is

implied in the epithet “the Highest” (ver. 35).—Ver. 37. In these special precepts it is implied throughout that God acts as we are exhorted to act. They give a picture of the gracious spirit of God.—καὶ, connecting the following precept as a special with a general. No καὶ in Mt. vii. 1, where begins a new division of the sermon. In Mt. the judging condemned is referred to as a characteristic Pharisaic vice. Here it is conceived of as internal to the disciple-circle, as in James iv. 12.—ἀπολύετε, set free, as a debtor (Mt. xviii. 27), a prisoner, or an offender (τῆς ἀμαρτίας ἀπολυθῆναι, 2 Macc. xii. 45).—Ver. 38. δίδετε: this form of mercy is suggested by Mt. vii. 2, ἐν ᾧ μέτρῳ μετρεῖτε, etc.: be giving, implying a constant habit, and therefore a generous nature.—μέτρον καλόν, good, generous measure; these words and those which follow apply to man’s giving as well as to the recompense with which the generous giver shall be rewarded.—πεπιεσμένον, etc., pressed down, shaken, and overflowing; graphic exegesis of good measure, all the terms applicable to dry goods, e.g., grain. Bengel takes the first as referring to dry (*in aridis*), the second to soft (*in mollibus*), the third to liquids (*in liquidis*).—κόλπον: probably the loose bosom of the upper robe gathered in at the waist, useful for carrying things (De Wette, Holtz., H. C., al.). It is implied that God gives so, e.g., “plenteous redemption” (Ps. cxxx. 7).

Vv. 39-45. *Proverbial lore.*—Ver. 39. εἶπε δὲ: the Speaker is represented here as making a new beginning, the connection of thought not being apparent.

ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται<sup>1</sup>; 40. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ<sup>2</sup>. κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42. ἦ<sup>3</sup> πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν<sup>4</sup> τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. 43. οὐ γὰρ ἔστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. 44. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σύκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.<sup>5</sup> 45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος<sup>6</sup> ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ<sup>6</sup> προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ<sup>7</sup> περισσεύματος τῆς<sup>7</sup> καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

<sup>1</sup> εμπεσ. in BDL; πεσ. in ΞCΔΞ 33.

<sup>2</sup> Omit αυτου ΞBDLE 33.

<sup>3</sup> B omits η. Ξ has πως δε. Most uncials = T.R.

<sup>4</sup> εκβαλειν at end of sentence in B 13, 69 al. (Tisch., W.H.).

<sup>5</sup> σταφ. τρυγ. in ΞBCDLE 13, 33, 69.

<sup>6</sup> ΞBDL omit ανθρωπος and θησ. της καρδιας αυτου (explanatory additions).

<sup>7</sup> ΞABDE omit both articles.

Grotius says plainly that there is no connection, and that Lk. has deemed it fitting to introduce here a *logion* that must have been spoken at another time. Mt. has a similar thought to that in ver. 39, not in the sermon but in xv. 14.—*τυφλὸς τυφλόν*: viewing the sermon as an ideal address to a church, this adage may apply to Christians trying to guide brethren in the true way (James v. 19), and mean that they themselves must know the truth.—Ver. 40. The connection here also is obscure; the adage might be taken as directed against the conceit of scholars presuming to criticise their teachers, which is checked by the reminder that the utmost height that can be reached by the fully equipped (*κατηρτισμένος*, a Pauline word, 1 Cor. i. 10, cf. 2 Tim. iii. 17, *ἐξηρτισμένος*) scholar is to be on a level with his teacher.—Ver. 41 introduces a thought which in Mt. stands in immediate connection with that in ver. 37 (Mt. vii. 1, 2, 3). If the view of ver. 40, above suggested, be correct, then this and the next verses may also be understood as referring still to the relations between teacher and taught in the Church, rather

than to the vices of the Pharisees, which in Lk.'s version of the sermon are very much left out of account. Censoriousness is apt to be a fault of young converts, and doubtless it was rife enough in the apostolic age. On the parable of the mote and the beam *vide* on Mt. vii. 3-5.—Ver. 42. οὐ βλέπων: this is one of the few instances in N. T. of participles negated by οὐ. The οὐ in such cases may = μή, which in classical Greek has the force of a condition, οὐ being used only to state a fact (*vide* Burton, § 485).—Vv. 43-45. In Mt. these parabolic sayings are connected with a warning against false prophets (Mt. vii. 15-19). Here the connection is not obvious, though the thread is probably to be found in the word *ὑποκριτά*, applied to one who by his censoriousness claims to be saintly, yet in reality is a greater sinner than those he blames. This combination of saint and sinner is declared to be impossible by means of these adages.—Ver. 44. For *τριβόλοι* in Mt., Lk. puts *βάτος* = thorn bush, *rubus*, and for *συλλέγουσιν* applied to both thorns and thistles in Mt., Lk. uses in connection with *βάτου τρυγῶσι*, the

46. "Τί δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω ;  
 47. πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν  
 αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοιος. 48. ὁμοίός ἐστιν ἀνθρώπῳ  
 οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἔβῃθνε, καὶ ἔθηκε θεμελίον Ch. xiii. 8,  
 ἐπὶ τὴν πέτραν· πλημμύρας<sup>1</sup> δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς f xvi. 3,  
 τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔσχυσε σαλευσάι αὐτήν· θεμελιώτω γὰρ here only  
 ἐπὶ τὴν πέτραν.<sup>2</sup> 49. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίός ἐστιν in N. T.  
 ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἥ  
 προσέρρηξεν ὁ ποταμός, καὶ εὐθέως ἔπεσε,<sup>3</sup> καὶ ἐγένετο τὸ ῥῆγμα  
 τῆς οἰκίας ἐκείνης μέγα."

VII. 1. ἘΠΕΙ δὲ<sup>4</sup> ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰ  
 ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ. 2. Ἐκατοντάρχου δὲ

<sup>1</sup> πλημμυρης in  $\mathfrak{N}BL\Xi$  33.

<sup>2</sup> For τεθ. γαρ . . . πετραν (from Mt.)  $\mathfrak{N}BL\Xi$  33 have δια το καλως οἰκοδομησ  
 (-εισ-)θαι αυτην (Tisch., W.H.).

<sup>3</sup> συνεπεσεν in  $\mathfrak{N}BDL\Xi$  33 *al.*, a stronger word = collapsed (Tisch., W.H.).

<sup>4</sup> ἐπειδη in ABC (Tisch., W.H., text); ἐπει δε in  $\mathfrak{N}L\Xi$  (W.H. marg.).

proper word for grape-gathering.—Ver.  
 45. θησαυροῦ τῆς καρδίας: either, the  
 treasure which is in the heart, or the  
 treasure which the heart is (Hahn). In  
 either case the sense is: as is the heart,  
 so is the utterance.

Ver. 46, introducing the epilogue,  
 rather than winding up the previous train  
 of thought, answers to Mt. vii. 21-23 ;  
 here direct address (2nd person), there  
 didactic (3rd person); here a pointed  
 question, and paratactic structure as of  
 an orator, in lively manner, applying his  
 sermon, there a general statement as to  
 what is necessary to admission into  
 the Kingdom of Heaven—οὐ πᾶς ὁ  
 λέγων, etc.

Vv. 47-49. *The epilogue* (Mt. vii.  
 24-27).—Ver. 47. πᾶς ὁ ἐρχόμενος,  
 etc.: the style of address here corre-  
 sponds to the idea of the discourse  
 suggested by Lk.'s presentation through-  
 out, the historical Sermon on the Mount  
 converted into an ideal sermon in a  
 church = every one that cometh to me  
 by becoming a Christian, and heareth  
 my words generally, not these words in  
 particular.—Ver. 48. ἔσκαψε καὶ  
 ἐβῃθνε, dug, and kept deepening. A  
 Hebraism, say Grotius and others = dug  
 deeply. But Raphael produces an example  
 from Xenophon of the same construction:  
 σαφηνίζει τε καὶ ἀληθεύει for ἀληθῶς  
 σαφηνίζει (*Oeconomici*, cap. xx.).—πλημ-  
 μύρης (from πίμπλημι, ἄπ. λεγ. in N.T.),  
 a flood, "the sudden rush of a spate,"

Farrar (C. G. T.); "Hochwasser,"  
 Weizsäcker.—προσέρρηξεν, broke against,  
 here and in ver. 49 only, in N. T.—  
 Ver. 49. χωρὶς θεμελίου, without a  
 foundation; an important editorial com-  
 ment. The foolish builder did not make  
 a mistake in choosing a foundation.  
 His folly lay in not thinking of a founda-  
 tion, but building at haphazard on the  
 surface. *Vide* notes on Mt. for the  
 characteristics of the two builders.—τὸ  
 ῥῆγμα (πτῶσις in Mt.), the collapse,  
 here only in N. T. This noun is used  
 to answer to the verb προσέρρηξεν.

The impression produced by the fore-  
 going study is that Lk's version of the  
 Sermon on the Mount, while faithfully  
 reproducing at least a part of our Lord's  
 teaching on the hill, gives us that teach-  
 ing, not in its original setting, but  
 readapted so as to serve the practical  
 purposes of Christian instruction, either  
 by Lk. or by some one before him.

CHAPTER VII. THE CENTURION OF  
 CAPERNAUM. THE WIDOW'S SON AT  
 NAIN. THE BAPTIST. IN THE HOUSE  
 OF SIMON.—Vv. 1-10. *The Centurion of*  
*Capernaum* (Mt. viii. 5-13).—Ver. 1.  
 εἰς τὰς ἀκοὰς, into the ears = εἰς τὰ ὦτα  
 in Sept. (Gen. xx. 8, l. 4, Ex. x. 2). To  
 show that it is not a Hebraism, Kypke  
 cites from Dion. Hal.: εἰς τὴν ἀπάντων  
 τῶν παρόντων ἀκοήν.—εἰσῆλθεν, entered,  
 not returned to, Capernaum.—Ver. 2.  
 ὃς ἦν αὐτῷ ἐντίμος, who was dear to  
 him; though a slave, indicating that he



<sup>a</sup> (Ch. xiv. 8.) Phil. ii. 29. 1 Pet. ii. 4, 6. τινος δούλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἄντιμος.

3. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐργατῶν αὐτόν, ὅπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ. 4. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν<sup>1</sup> αὐτὸν σπουδαίως, λέγοντες, "Ὅτι ἄξιός ἐστιν ᾧ παρέξει<sup>2</sup> τοῦτο. 5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν." 6. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ<sup>3</sup> τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν<sup>4</sup> ὁ ἐκατόνταρχος φίλους,<sup>5</sup> λέγων αὐτῷ,<sup>6</sup> "Κύριε, μὴ σκύλλου. οὐ γάρ εἰμι ἱκανὸς<sup>7</sup> ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. 7. διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν. ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται<sup>8</sup> ὁ παῖς μου. 8. καὶ γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται. καὶ ἄλλῳ, Ἔρχου, καὶ

<sup>1</sup> So in BC *al.* ηρωτων in  $\Sigma$ DL $\Xi$  minusc. (Tisch.). <sup>2</sup> παρεξη in  $\Sigma$ ABCDL $\Delta$  $\Xi$  *al.*

<sup>3</sup>  $\Sigma$ D min. omit απο (Tisch.).

<sup>4</sup> Omit προς αυτον  $\Sigma$ B.

<sup>5</sup> φίλους before ο εκ. in  $\Sigma$ BCL $\Xi$  33 *al.*

<sup>6</sup>  $\Sigma$  omits αυτω (Tisch.).

<sup>7</sup> ικ. ειμι in  $\Sigma$ B.

<sup>8</sup> ιαθητω in BL. T.R. is from Mt.

was a humane master. Lk. has also in view, according to his wont, to enhance the value of the benefit conferred: the life of a valued servant saved.—Ver. 3. ἀκούσας; reports of previous acts of healing had reached him.—ἀπέστειλε: there is no mention of this fact or of the second deputation (in ver. 6) in Mt.'s version. Lk. is evidently drawing from another source, oral or written.—πρεσβυτέρους τῶν Ἰουδαίων, elders of the Jews; the reference is probably to elders of the city rather than to rulers of the synagogue. From the designation "of the Jews" it may be inferred that the centurion was a Pagan, probably in the service of Antipas.—διασώσῃ, bring safely through the disease which threatened life.—Ver. 4. σπουδαίως, earnestly; though he was a Pagan, they Jews, for reason given.—ἄξιός ᾧ παρέξει, for ἄξιός ἵνα αὐτῷ π. παρέξη is the 2nd person singular, future, middle, in a relative clause expressing purpose instead of the more usual subjunctive (*vide* Burton, § 318).—Ver. 5. ἀγαπᾷ γὰρ, etc., he loveth our race; a philo-Jewish Pagan, whose affection for the people among whom he lived took the form of building a synagogue. Quite a credible fact, which could easily be ascertained. Herod built the temple. *Vide* Lightfoot on this.—Ver. 6. ἐπορεύετο: no hint of scruples on the part of Jesus, as in the case of the Syrophenician woman.—οὐ μακρὰν, not far, *i.e.*, quite

near. Lk. often uses the negative with adjectives and adverbs to express strongly the positive. Hahn accumulates instances chiefly from Acts.—φίλους: these also would naturally be Jews.—ἱκανὸς εἰμι ἵνα: here we have ἱκανὸς, followed by ἵνα with subjunctive. In iii. 16 it is followed by the infinitive.—Ver. 7. εἰπὲ λόγῳ, speak, *i.e.*, command, with a word.—Ver. 8. καὶ γὰρ ἐγὼ: here follows the great word of the centurion reported by Lk. much as in Mt. But it seems a word more suitable to be spoken *in propria persona* than by deputy. It certainly loses much of its force by being given second hand. Lk. seems here to forget for the moment that the centurion is not supposed to be present. Schanz conjectures that he did come after all, and speak this word himself. On its import *vide* at Mt. viii. 9.—τασσόμενος: present, implying a constant state of subordination.

Comparing the two accounts of this incident, it may be noted that Lk.'s makes the action of the centurion consistent throughout, as inspired by diffident humility. In Mt. he has the courage to ask Jesus directly, yet he is too humble to let Jesus come to his house. In Lk. he uses intercessors, who show a geniality welcome to the irenic evangelist. Without suggesting intention, it may further be remarked that this story embodies the main features of the kindred incident of the



ἔρχεται· καὶ τῷ δοῦλῳ μου, Ποίησον τοῦτο, καὶ ποιέι.<sup>9</sup> 9. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς θαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, “Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.” 10. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον<sup>1</sup> εὑρον τὸν ἀσθενοῦντα<sup>2</sup> δοῦλον ὑγιαίνοντα.

11. ΚΑΙ ἐγένετο ἐν τῇ<sup>3</sup> ἐξῆς, ἐπορεύετο<sup>4</sup> εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί,<sup>5</sup> καὶ ὄχλος πολὺς. 12. ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοῦ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς<sup>6</sup> τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς<sup>7</sup> σὺν αὐτῇ. 13. καὶ ἰδὼν αὐτὴν ὁ Κύριος

<sup>1</sup> εἰς τ. ο. before οἱ πεμφ. in  $\aleph$ BDL *al.* vet. Lat. (Tisch., W.H.).

<sup>2</sup> Omit ἀσθενουντα  $\aleph$ BL.

<sup>3</sup> ἐν τῷ ἐξῆς in many MSS., including BL (W.H.). T.R. =  $\aleph$ CD (Tisch.).

<sup>4</sup> ἐπορευθη in  $\aleph$ B 13, 69 (Tisch., W.H.).

<sup>5</sup> Omit ἱκανοὶ  $\aleph$ BDL $\Xi$  (W.H.).

<sup>6</sup> μον. υἱος in  $\aleph$ BL $\Xi$ .

<sup>7</sup> Add ἦν after ικ.  $\aleph$ BL 33.

Syrophenician woman, not reported by Lk. The excessive humility of the centurion = “we Gentile dogs”. The intercession of the elders = that of the disciples. The friendliness of the elders is an admonition to Judaists = this is the attitude you ought to take up towards Gentiles. All the lessons of the “Syrophenician woman” are thus taught, while the one unwelcome feature of Christ’s refusal or unwillingness to help, which might seem to justify the Judaist, is eliminated. How far such considerations had an influence in moulding the tradition followed by Lk. it is impossible to say. Suffice it to point out that the narrative, as it stands, does double duty, and shows us:—

1. Gentile humility and faith.
2. Jewish friendliness.
3. Christ’s prompt succour, and admiration of great faith.

Vv. 11-17. *The son of the widow of Nain.* In Lk. only.—ἐν τῷ ἐξῆς (καιρῷ), in the following time, thereafter; vague.—ἐν τῇ ἐ. would mean: on the following day (ἡμέρα, understood), i.e., the day after the healing of the centurion’s servant in Capernaum. Hofmann defends this reading on the negative ground that no usage of style on the part of Lk. is against it, and that it better suits the circumstances. “We see Jesus on the way towards the city of Nain on the north-western slope of the little Hermon, a day’s journey from Capernaum. It is expressly noted that His disciples, and, as ἱκανοί is well attested, in considerable numbers, not merely the Twelve,

were with Him, and many people besides; a surrounding the same as on the hill where He had addressed His disciples. Those of the audience who had come from Judaea are on their way home.” The point must be left doubtful. W. and H. have ἐν τῷ ἐ., and omit ἱκανοί.—Ναῖν: there is still a little hamlet of the same name (*vide* Robinson, *Palestine*, ii. 355, 361). Eusebius and Jerome speak of the town as not far from Endor. Some have thought the reference is to a Nain in Southern Palestine, mentioned by Josephus. But Lk. would hardly take his readers so far from the usual scene of Christ’s ministry without warning.—Ver. 12. καὶ ἰδοῦ, and lo! The καὶ introduces the apodosis, but is really superfluous; very Hebrew (Godet).—ἐξεκομίζετο, was being carried out (here only in N. T.); ἐκφέρειν used in the classics (Acts v. 6). Loesner cites examples of the use of this verb in the same sense, from Philo.—μονογενῆς, χήρα: these words supply the pathos of the situation, depict the woe of the widowed mother, and by implication emphasise the benevolence of the miracle, always a matter of interest for Lk.—Ver. 13. ὁ Κύριος, the Lord, first time this title has been used for Jesus in the narrative. Lk. frequently introduces it where the other synoptists have “Jesus”. The heavenly Christ, Lord of the Church, is in his mind, and perhaps he employs the title here because it is a case of raising from the dead. The “Lord” is Himself the risen One.—ἐσπλαγχνίσθη: express mention of sympathy, pity, as the

ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, "Μὴ κλαίε." 14. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, "Νεανίσκε, σοὶ λέγω, ἐγέρθητι." 15. Καὶ ἀνεκάθισεν<sup>1</sup> ὁ νεκρός, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες, "'Ὅτι προφήτης μέγας ἐγήγερται<sup>2</sup> ἐν ἡμῖν," καὶ "'Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ." 17. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν<sup>3</sup> πάσῃ τῇ περιχώρῳ.

18. Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψε πρὸς τὸν Ἰησοῦν,<sup>4</sup> λέγων, "Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον<sup>5</sup> προσδοκῶμεν;" 20. Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, "'Ιωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον<sup>6</sup> προσδοκῶμεν;" 21. Ἐν αὐτῇ δὲ<sup>6</sup> τῇ ὥρᾳ

<sup>1</sup> B has *εκαθισεν* (W.H. marg.).

<sup>2</sup> *ηγερθη* in *Σ*ABCL<sup>ε</sup> 33.

<sup>3</sup> *εν* omitted by *Σ*BLE 33.

<sup>4</sup> *κυριον* in BLE 13, 33, 69, the most likely word for Lk.

<sup>5</sup> *ετερον* in *Σ*BLE 33 (W.H.); in second place *ετερον* in *Σ*DLE 33, B has *αλλον* (W.H. text).

<sup>6</sup> *εν εκεινη τη ωρα* in *Σ*BL (Tisch., W.H.).

motive of the miracle. Cf. Mk. i. 41.—*μὴ κλαίε*, cease weeping, a hint of what was coming, but of course not understood by the widow.—Ver. 14. *σοροῦ*, the bier (here only in N. T.), probably an open coffin, originally an urn for keeping the bones of the dead.—*ἔστησαν*: those who carried the coffin stood, taking the touch of Jesus as a sign that He wished this.—Ver. 15. *ἀνεκάθισεν*, sat up: the *ἀνὰ* is implied even if the reading *ἐκάθισεν* be adopted; to sit was to sit up for one who had been previously lying; sitting up showed life returned, speaking, full possession of his senses; the reality and greatness of the miracle thus asserted.—Ver. 16. *φόβος*: the awe natural to all, and especially simple people, in presence of the preternatural.—*προφήτης μέγας*, a great prophet, like Elisha, who had wrought a similar miracle at Shunem, near by (2 Kings iv.).—*ἐπεσκέψατο*, visited graciously, as in i. 68, 78.—Ver. 17. *ὁ λόγος οὗτος*, this story. Lk. says it went out; it would spread like wildfire far and wide.—*ἐν ὅλῃ τῇ Ἰουδαίᾳ*, in all Judaea. Some (Meyer, Bleek, J. Weiss, Holtzmann) think Judaea means here not the province but the whole of Palestine. But Lk. is looking forward to the next incident (message from John); therefore, while the story

would of course spread in all directions, north and south, he lays stress on the southward stream of rumour (carried by the Judaeans part of Christ's audience, vi. 17) through which it would reach the Baptist at Machaerus.—*πάσῃ τῇ περιχώρῳ*, the district surrounding Judaea, Peraea, i.e., where John was in prison.

Vv. 18-35. *The Baptist's message* (Mt. xi. 2-19).—Ver. 18. *ἀπήγγειλαν*: John's disciples report to him. Lk. assumes that his readers will remember what he has stated in iii. 20, and does not repeat it. But the reporting of the disciples tacitly implies that the master is dependent on them for information, i.e., is in prison.—*περὶ πάντων τούτων*: the works of Jesus as in Mt., but *τούτων* refers specially to the two last reported (centurion's servant, widow's son).—Ver. 19. *δύο*, two; more explicit than Mt., who has *διὰ τ. μαθητῶν*. The *δύο* may be an editorial change made on the document, from which both drew.—*πρὸς τὸν κύριον* (Ἰησοῦν, T. R.): a second instance of the use of the title "Lord" in Lk.'s narrative.—*σὺ εἰ*, etc.: question as in Mk., with the doubtful variation, *ἄλλον* for *ἕτερον*.—Ver. 20. On their arrival the men are made to repeat the question.—Ver. 21. Lk. makes Jesus reply not merely by word, as in Mt. (xi.

ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων  
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ<sup>1</sup> βλέπειν. 22. καὶ  
ἀποκριθεὶς ὁ Ἰησοῦς<sup>2</sup> εἶπεν αὐτοῖς, “Πορευθέντες ἀπαγγεῖλατε  
Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι<sup>3</sup> τυφλοὶ ἀναβλέπουσι, χωλοὶ  
περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,  
πτωχοὶ εὐαγγελίζονται· 23. καὶ μακάριός ἐστιν, ὅς ἐάν μὴ σκαν-  
δαλισθῇ ἐν ἐμοί.” 24. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,  
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, “Τί ἐξεληλύθατε<sup>4</sup>  
εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
25. ἀλλὰ τί ἐξεληλύθατε<sup>4</sup> ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις  
ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες  
ἐν τοῖς βασιλείοις εἰσιν. 26. ἀλλὰ τί ἐξεληλύθατε<sup>4</sup> ἰδεῖν; προφή-  
την; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 27. οὗτός ἐστι  
περὶ οὗ γέγραπται, ‘Ἰδοὺ, ἐγὼ<sup>5</sup> ἀποστέλλω τὸν ἄγγελόν μου πρὸ  
προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.’  
28. Λέγω γὰρ<sup>6</sup> ὑμῖν, μεῖζων ἐν γεννητοῖς γυναικῶν προφήτης<sup>7</sup>  
Ἰωάννου τοῦ Βαπτιστοῦ<sup>7</sup> οὐδεὶς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ

<sup>1</sup> Omit το most uncials.<sup>3</sup> Omit ο I. NBDΞ.<sup>2</sup> Omit οτι NBL (W.H.).<sup>4</sup> ἐξηλθατε in all three places in NABDLΞ 69 (W.H.).<sup>5</sup> Omit ἐγω NBDLΞ minusc. verss. (Tisch., W.H.).<sup>6</sup> Omit γαρ omitted in BΞ 33 (Tisch., W.H.).<sup>7</sup> NBLΞ *al. pl. vet. Lat.* omit προφ. and του B. ADΔ *al.* have both.

5), but first of all by deeds displaying His miraculous power. That Jesus wrought demonstrative cures there and then may be Lk.'s inference from the expression ἀκούετε καὶ βλέπετε, which seems to point to something going on before their eyes.—ἐχαρίσατο: a word welcome to Lk. as containing the idea of grace = He granted the boon (of sight).—Ver. 22 contains the verbal answer, pointing the moral = go and tell your master what ye saw and heard (aorist, past at the time of reporting), and leave him to draw his own conclusion.—νεκροὶ ἐγείρονται: this refers to the son of the widow of Nain; raisings from the dead are not included in the list of marvels given in the previous verse. Lk. omits throughout the connecting καὶ with which Mt. binds the marvels into couplets. On the motive of John's message, *vide* notes of Mt., *ad loc.*

Vv. 24-30. *Encomium on the Baptist.*—Ver. 24. τί: if we take τί = what, the question will be: what went ye out to see? and the answer: “a reed, etc.”;

if=why, it will be: why went ye out? and the answer: “to see a reed, etc.”—ἐξεληλύθατε (T. R.): this reading, as different from Mt. (ἐξήλθατε), has a measure of probability and is adopted by Tischendorf, here and in vv. 25 and 26. But against this J. Weiss emphasises the fact that the “emendators” were fond of perfects. The aorists seem more appropriate to the connection as containing a reference to a past event, the visit of the persons addressed to the scene of John's ministry.—Ver. 25. ἰδοὺ οἱ: Lk. changes the expression here, substituting for οἱ τὰ μαλακὰ φοροῦντες (Mt.), οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες = those living in (clothed with) splendid apparel and luxury.—Vv. 26 and 27 are = vv. 9 and 10 in Mt., with the exception that Lk. inverts the words προφήτην, ἰδεῖν, making it possible to render: why went ye out? to see a prophet? or, what went ye out to see? a prophet? In Mt., only the former rendering is possible.—Ver. 28. λέγω ὑμῖν: here as elsewhere Lk. omits the Hebrew ἀμήν, and he other-

βασιλεία τοῦ Θεοῦ μέζων αὐτοῦ ἐστι." 29. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30. οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31. εἶπε δὲ ὁ Κύριος,<sup>1</sup> "Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; 32. ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν,<sup>2</sup> Ἠυλόσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐβρηγήσαμεν ὑμῖν,<sup>3</sup> καὶ οὐκ ἐκλαύσατε. 33. ἐλήλυθε γὰρ Ἰωάννης ὁ Βαπτιστὴς μῆτε ἄρτον

<sup>1</sup> εἶπε δὲ ὁ Κ. omitted in uncials, found in minusc.; a marginal direction in Lectionaries.

<sup>2</sup> NB I have the peculiar reading α λέγει, which W.H. adopt.

<sup>3</sup> Omit this second ὑμῖν (conforms to first) NBDLΞ 13, 346.

wise alters and tones down the remarkable statement about John, omitting the solemn ἐγγέρεται, and inserting, according to an intrinsically probable reading, though omitted in the best MSS. (and in W.H.), προφήτης, so limiting the wide sweep of the statement. Lk.'s version is secondary. Mt.'s is more like what Jesus speaking strongly would say. Even if He meant: a greater prophet than John there is not among the sons of women, He would say it thus: among those born of women there hath not arisen a greater than John, as if he were the greatest man that ever lived.—ὁ δὲ μικ. On this vide at Mt. —Vv. 29, 30 are best taken as a historical reflection by the evangelist. Its prosaic character, as compared with what goes before and comes after, compels this conclusion, as even Hahn admits. Then its absence from Mt.'s account points in the same direction. It has for its aim to indicate to what extent the popular judgment had endorsed the estimate just offered by Jesus. The whole people, even the publicans, had, by submitting to be baptised by John, acknowledged his legitimacy and power as a prophet of God, and so "justified" (ἐδικαίωσαν) God in sending him as the herald of the coming Messianic Kingdom and King, i.e., recognised him as the fit man for so high a vocation. To be strictly correct he is obliged, contrary to his wont, to refer to the Pharisees and lawyers as exceptions, describing them as making void, frustrating (ἠθέτησαν, cf. Gal. ii. 21) the counsel of God with reference to themselves. The two words ἐδικ. and ἠθέτ. are antithetic, and help to define each other. The latter meaning to treat

with contempt and so set aside, the former must mean to approve God's counsel or ordinance in the mission of the Baptist. Kypke renders: *laudarunt Deum*, citing numerous instances of this sense from the *Psalt. Solom.*—εἰς ἑαυτούς after ἠθέτησαν has been variously rendered = "against themselves" (A. V.) and = "for themselves," i.e., in so far as they were concerned (R. V.; "quantum ab eis pendebat," Bornemann). But the latter would require τὸ εἰς ἑαυτούς. The meaning is plain enough. God's counsel very specially concerned the Pharisees and lawyers, for none in Israel more needed to repent than they. Therefore the phrase = they frustrated God's counsel (in John's mission), which was for (concerned) the whole Jewish people, and its religious leaders very particularly.

Vv. 31-35. *The children in the market place.*—τοὺς ἀν. τ. γενεᾶς ταύτης. The pointed reference in the previous verse to the Pharisees and lawyers marks them out as, in the view of the evangelist, the "generation" Jesus has in His eye. This is not so clear in Mt.'s version, where we gather that they are the subject of animadversion from the characterisation corresponding to their character as otherwise known. Jesus spoke severely only of the religious leaders; of the people always pitifully.—Ver. 32. ὅμοιοί εἰσιν: referring to ἀνθρώπους, ὅμοια in Mt. referring to γενεάν. The variations in Lk.'s version from Mt.'s are slight: both seem to be keeping close to a common source—ἀλλήλοις for ἑτέροις, ἐκλαύσατε for ἐκόψασθε; in ver. 33 ἄρτον is inserted after ἐσθίω and οἶνον after πίνω;



ἐσθίων μήτε οἶνον πίνων,<sup>1</sup> καὶ λέγετε, Δαιμόνιον ἔχει. 34. ἔλθλυσεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοῦ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος<sup>2</sup> καὶ ἁμαρτωλῶν. 35. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων."<sup>3</sup>

36. Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν<sup>4</sup> τοῦ Φαρισαίου ἀνεκλίθη.<sup>5</sup> 37. Καὶ ἰδοῦ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν<sup>6</sup> ἁμαρτωλός, ἐπιγνοῦσα<sup>7</sup> ὅτι ἀνάκειται<sup>8</sup>

<sup>1</sup> In μητε αρτον . . . πινων ῬΒΞ have μη for first μητε, BD εσθων for εσθίων, ῬΒΛΞ αρτ. after εσθ. and οιν. after πινων. W.H. adopt all these changes.

<sup>2</sup> φίλος before τελων. in most uncials.

<sup>3</sup> παντων after απο in ῬΒ minusc. (W.H.).

<sup>4</sup> τον οικον in ῬΒDLΞ I, 33, 69 al.

<sup>5</sup> κατεκλιθη in BDLΞ I, 33.

<sup>6</sup> ητις ην εν τη πολει in ῬΒLΞ (Tisch., W.H.).

<sup>7</sup> και before επιγ. in ῬAB al. ῤl.

<sup>8</sup> κατακ. in ῬABDLΞ 33.

following a late tradition, think Meyer and Schanz. More probably they are explanatory editorial touches by Lk., as if to say: John did eat and drink, but not *bread* and *wine*.—For ἔλθλυσεν Lk. substitutes in vv. 33 and 34 ἔλθλυσεν = is come. Thus the two prophets have taken their place once for all in the page of history: the one as an ascetic, the other as avoiding peculiarity—influencing men not by the method of isolation but by the method of *sympathy*. The malignant caricature of this genial character in ver. 34—glutton, drunkard, comrade of publicans and sinners—originated doubtless in the Capernaum mission.—Ver. 35. καὶ, etc., and wisdom is wont to be justified by all her children; by all who are themselves wise, not foolish and unreasonable like the “generation” described. On this adage *vide* notes on Mt. xi. 19. Bornemann thinks that this verse is part of what the adverse critics said, of course spoken in irony = their conduct shown to be folly by results; what converts they made: the refuse of the population!

Vv. 36-50. *The sinful woman*. This section, peculiar to Lk., one of the golden evangelic incidents we owe to him, is introduced here with much tact, as it serves to illustrate how Jesus came to be called the friend of publicans and sinners, and to be calumniated as such, and at the same time to show the true nature of the relations He sustained to these classes. It serves further to exhibit Jesus as One whose genial, gracious spirit could bridge gulfs of social cleavage, and make Him the friend, not of one class only, but of all

classes, the friend of *man*, not merely of the degraded. Lk. would not have his readers imagine that Jesus dined only with such people as He met in Levi's house. In Lk.'s pages Jesus dines with Pharisees also, here and on two other occasions. This is a distinctive feature in his portraiture of Jesus, characteristic of his irenic cosmopolitan disposition. It has often been maintained that this narrative is simply the story of Mary of Bethany remodelled so as to teach new lessons. But, as will appear, there are original features in it which, even in the judgment of Holtzmann (H. C.), make it probable that two incidents of the kind occurred.

Vv. 36-39. *The situation*.—τις τῶν Φ.: when or who not indicated, probably not known, but of no consequence to the story; the point to be noted that one of the Pharisaic class was the inviter.—τοῦ Φαρισαίου: the class indicated a second time to make prominent the fact that Jesus did not hesitate to accept the invitation. Euthy. Zig. remarks: He did not refuse that He might not give excuse for saying that He ate with publicans and sinners and avoided the Pharisees (βδελυσσόμενος).—Ver. 37. γυνή, etc., a woman who was in the city, a sinner. This arrangement of the words (ἣτις ἦν ἐν τῇ πόλει, W.H.) represents her as a notorious character; how sinning indicated by expressive silence: a harlot. In what city? Various conjectures. Why not Capernaum? She a guest and hearer on occasion of the feast in Levi's house, and this what came of it! Place the two dinners side by side for an effective contrast.—ἐπιγνοῦσα,

<sup>b</sup> here only in sense of bearing or bringing to, in N. T. ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, <sup>b</sup> κομίσασα ἀλάβαστρον μύρου, 38. καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω<sup>1</sup> κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,<sup>2</sup> καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. 39. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, "Οὗτος, εἰ ἦν προφήτης,<sup>3</sup> ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἀπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστι."

40. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν, "Σίμων, ἔχω σοὶ τι εἰπεῖν." Ὁ δὲ φησι, "Διδάσκαλε, εἰπέ."<sup>4</sup> 41. "Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42. μὴ ἐχόντων δὲ<sup>5</sup> αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν εἰπέ,<sup>6</sup> πλεῖον αὐτὸν ἀγαπήσει;<sup>7</sup>"

<sup>1</sup> ὀπισω before παρα τ. π. in ΞBDLXΔ 1, 33 (Tisch., W.H.).

<sup>2</sup> τοις δακ. before ἤρξατο in ΞBDL 33, a very credible emphasis on the tears.

<sup>3</sup> BΞ have ο προφ. (W.H. in brackets).

<sup>4</sup> διδασκ. εἶπε φησιν in ΞBILΞ 1 (Tisch., W.H.). <sup>5</sup> Omit δε BDLE.

<sup>6</sup> Omit εἶπε ΞBDLE.

<sup>7</sup> αγαπ. αυτον in ΞBLE 33.

having learned, either by accident, or by inquiry, or by both combined.—ἐν τῇ οἰκίᾳ τ. φ.: the Pharisee again, *nota bene!* A formidable place for one like her to go to, but what will love not dare? —Ver. 38. στᾶσα ὀπίσω, standing behind, at His feet. The guests reclined on couches with their feet turned outwards, a posture learned by the Jews from their various masters: Persians, Greeks, Romans. In delicacy Jesus would not look round or take any notice, but let her do what she would.—κλαίουσα: excitement, tumultuous emotions, would make a burst of weeping inevitable.—ἤρξατο applies formally to βρέχειν, but really to all the descriptive verbs following. She did not wet Christ's feet with tears of set purpose; the act was involuntary.—βρέχειν, to moisten, as rain moistens the ground: her tears fell like a thunder shower on Christ's feet. Cf. Mt. v. 45.—ἐξέμασσε, she continued wiping. Might have been infinitive depending on ἤρξατο, but more forcible as an imperfect. Of late use in this sense. To have her hair flowing would be deemed immodest. Extremes met in that act.—κατεφίλει, kissed fervently, again and again. *Judas* also kissed fervently. *Vide* Mt. xxvi. 49 and remarks there.—ἤλειφε: this was the one act she had come of set purpose to do; all the rest was done impulsively under the rush of feeling.—Ver. 39. ὁ Φαρισαῖος, for the fourth time; this

time he is most appropriately so designated because he is to act in character.—εἰ ἦν προφήτης: not the worst thing he could have thought. This woman's presence implies previous relations, of what sort need not be asked: not a prophet, but no thought of impurity; simply ignorant like a common man.—ἐγίνωσκεν ἂν, indicative with ἂν, as usual in a supposition contrary to fact.—τίς καὶ ποταπὴ, who and what sort of a woman; known to everybody and known for evil.—ἀπτεται: touch of a man however slight by such a woman impossible without evil desire arising in her. So judged the Pharisee; any other theory of her action inconceivable to him.

Vv. 40-50. *Host and guest*.—ἀποκριθεὶς, answering, to his thought written on his face.—Σίμων: the Pharisee now is called by his own name as in friendly intercourse. The whole dialogue on Christ's part presents an exquisite combination of outspoken criticism with courtesy.—ἔχω σοὶ τι εἰπεῖν: *comis praeſatio*, Bengel.—Διδάσκαλε: Simon's reply equally frank and pleasant.—Ver. 41. The parable of the two debtors, an original feature in the story.—χρεωφειλέται: here and in xvi. 5, only, in N. T.—δανειστῇ (here only in N. T.): might mean a usurer, but his behaviour in the story makes it more suitable to think of him simply as a creditor.—ὁ εἰς ὧφειλε: even the larger sum was a petty debt,

43. Ἀποκριθεὶς δὲ ὁ<sup>1</sup> Σίμων εἶπεν, “Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον c Acto II. 15 ἐχαρίσατο.” Ὁ δὲ εἶπεν αὐτῷ, “Ὅρθως ἔκρινας.” 44. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, “Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου<sup>2</sup> οὐκ ἔδωκας. αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς<sup>3</sup> αὐτῆς ἐξέμαξε. 45. φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ’ ἧς εἰσῆλθον, οὐ διέλιπε<sup>4</sup> καταφιλοῦσά μου τοὺς πόδας. 46. ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.<sup>5</sup> 47. οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς<sup>6</sup> αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.” 48. Εἶπε δὲ αὐτῇ, “Ἀφένονται σου αἱ ἁμαρτίαι.” 49. Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, “Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;” 50. Εἶπε δὲ πρὸς τὴν γυναῖκα, “Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.”

<sup>1</sup> Omit δε BD, and ο BLΞ.

<sup>2</sup> μου before ἐπὶ τ. π. in BLΞ (Tisch., W.H., marg.). μοι ἐπὶ ποδας in B (W.H. text).

<sup>3</sup> Omit τῆς κεφ. BLΞBDILΞ vet. Lat. vulg. cop. al. (Tisch., W.H.).

<sup>4</sup> διέλιπε in BD (W.H. text); διέλειπεν in BLΞALΔΞ al. (Tisch., W.H., marg.)—a correction of style.

<sup>5</sup> μου τ. π. in BLΞ al., 1, 13, 69 al. (Tisch. = T.R.). τ. π. μου in BLΞ (W.H.).

<sup>6</sup> αὐτῆς before αἱ ἁμαρ. in BLΞ, etc. (Tisch.). T.R. = BLΞ al. mul. (W.H.).

whereby Simon would be thrown off his guard: no suspicion of a personal reference.—Ver. 42. ἐχαρίσατο: a warmer word than ἀφιέναι, welcome to Lk. as containing the idea of grace.—ὁρθῶς ἔκρινας, like the πάνυ ὁρθῶς of Socrates, but without his irony.—Vv. 44-46. στραφεὶς: Jesus looks at the woman now for the first time, and asks His host to look at her, the despised one, that he may learn a lesson from her, by a contrast to be drawn between her behaviour and his own in application of the parable. A sharply marked antithesis runs through the description.—ὕδωρ—δάκρυσιν; φίλημα—καταφιλοῦσα; ἐλαίῳ (common oil), μύρῳ (precious ointment); κεφαλὴν—πόδας. There is a kind of poetic rhythm in the words, as is apt to be the case when men speak under deep emotion.—Ver. 47. οὐ χάριν, wherefore, introducing Christ's theory of the woman's extraordinary behaviour as opposed to Simon's ungenerous suspicions.—λέγω σοι, I tell you, with emphasis; what Jesus firmly believes and what Simon very much needs to be told.—ἀφένονται (Doric perf. pas.) αἱ ἁμαρτίαι αὐτῆς, forgiven are her sins;

i.e., it is a case, not of a courtesan acting in character, as you have been thinking, but of a penitent who has come through me to the knowledge that even such as she can be forgiven. That is the meaning of this extraordinary demonstration of passionate affection.—αἱ πολλαί, the many, a sort of afterthought: many sins, a great sinner, you think, and so I also can see from her behaviour in this chamber, which manifests intense love, whence I infer that she is conscious of much forgiveness and of much need to be forgiven.—ὅτι ἡγάπησεν πολὺ: ὅτι introduces the ground of the assertion implied in πολλαί; many sins inferred from much love; the underlying principle: much forgiven, much love, which is here applied backwards, because Simon, while believing in the woman's great sin, did not believe in her penitence. The foregoing interpretation is now adopted by most commentators. The old dispute between Protestants and Catholics, based on this text, as to the ground of pardon is now pretty much out of date.—ᾧ δὲ ὀλίγον, etc.: this is the other side of the truth, as it applied to Simon: little (conscious)



a Acts xvii. VIII. 1. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς \*διώδευε κατὰ  
 1 (Gen.  
 xiii. 17). πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν  
 τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, 2. καὶ γυναῖκες τινες αἱ ἦσαν  
 τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ  
 καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξελήλυθει, 3. καὶ  
 Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι  
 b const. πολλάι, αἵτινες διηκόνουν αὐτῷ<sup>1</sup> ἀπὸ<sup>2</sup> τῶν ὕπαρχόντων ὡς αὐταῖς.  
 (with dat.)  
 Ch. xii. 4. Συνόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων  
 15. Acts πρὸς αὐτόν, εἶπε διὰ παραβολῆς, 5. "Ἐξῆλθεν ὁ σπεῖρων τοῦ  
 iv. 32. σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπεῖρειν αὐτόν, ὃ μὲν ἔπρεσε  
 παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατ-

<sup>1</sup> αὐτοῖς for αὐτῷ in BD *al.* *pl.*

<sup>2</sup> εκ for απο in SABDL I, 69 *al.* (Tisch., W.H., adopt both changes).

sin, little love. The doctrine here enunciated is another very original element in this story. It and the words in Lk. v. 31 and Lk. xv. 7 form together a complete apology for Christ's relations with the sinful.—Ver. 48. ἀφένται: direct assurance of forgiveness, for confirmation of her faith tried by an unsympathetic surrounding of frowning Pharisees.—Ver. 49. τίς οὗτος: again the stupid cavil about usurpation of the power to pardon (v. 21).—Ver. 50. Concerned only about the welfare of the heroine of the story, Jesus takes no notice of this, but bids her farewell with "thy faith hath saved thee, go into peace". J. Weiss (Meyer) thinks ver. 49 may be an addition by Lk. to the story as given in his source.

CHAPTER VIII. THE SOWER AND OTHER INCIDENTS.—Vv. 1-3. *Ministering women*; peculiar to Lk., and one of the interesting fruits of his industrious search for additional *memorabilia* of Jesus, giving us a glimpse into the way in which Jesus and His disciples were supported.—Ver. 1. ἐν τῷ καθεξῆς, "afterwards," A. V., not necessarily "soon afterwards," R. V. (= ἐν τῷ ἐξῆς, vii. 11). The temporal connection with the preceding narrative is loose, but the connection of thought and sentiment is close. Lk. would show how penitent, suffering, sorrowful women who had received benefit in body or soul from Jesus went into *peace* and blessedness. They followed Him and served Him with their substance, and so illustrated the law: much benefit, much love.—διώδευε: of this itinerant preaching ministry Lk. knows, or at least gives, no particulars. The one thing he knows or

states is that on such tours Jesus had the benefit of female devotion. Probably such service began very early, and was not limited to one tour of late date.—Ver. 2. Μαρία ἡ κ. Μαγδαληνὴ, Mary called the Magdalene, the only one of the three named who is more than a name for readers of the Gospel; since the fourth century, identified with the sinful woman of the previous chapter, the seven demons from which she is said to have been delivered being supposed to refer to her wicked life; a mistaken identification, as in the Gospels demoniacal possession is something quite distinct from immorality. Koetsveld, speaking of the place assigned in tradition and popular opinion to Mary as the patroness of converted harlots, remarks: "All the water of the sea cannot wash off this stain from Mary Magdalene," *De Gelijkenissen*, p. 366. The epithet Μαγδαληνὴ is usually taken as meaning "of the town of Magdala". P. de Lagarde interprets it "the hair-curler," *Haarkünstlerin* (*Nachrichten der Gesell. der Wissens.*, Göttingen, 1889, pp. 371-375).

Vv. 4-8. *Parable of the sower* (Mt. xiii. 1-9, Mk. iv. 1-9).—Ver. 4. ὄχλον: Lk., like the two other evangelists, provides for the parable discourse a large audience, but he makes no mention of preaching from a boat, which has been forestalled in a previous incident (chap. v. 3).—καὶ τῶν κατὰ πόλιν, etc.: this clause simply explains how the crowd was made up, by contingents from the various towns. This would have been clearer if the καὶ had been left out; yet it is not superfluous, as it gives an enhanced idea of the size of the crowd = *even*



ἔφαγεν αὐτό. 6. καὶ ἕτερον ἔπесεν<sup>1</sup> ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. 7. καὶ ἕτερον ἔπесεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφεύσαι αὐτὴν ἀκάνθαι ἀπέπνιξαν αὐτό. 8. καὶ ἕτερον ἔπесεν ἐπὶ<sup>2</sup> τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.<sup>3</sup> Ταῦτα λέγων ἐφώνει, “Ὁ ἔχων ὧτα ἀκούειν ἀκούετω.” 9. Ἐπηρεῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες,<sup>4</sup> “Τίς εἶη ἡ παραβολὴ αὕτη<sup>5</sup> ;” 10. Ὁ δὲ εἶπεν, “Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. 11. Ἔστι δὲ αὕτη ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· 12. οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες,<sup>6</sup> εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες

<sup>1</sup> So in **ND** = *parall.* κατεπέσεν in **BLRE** (Tisch., W.H.).

<sup>2</sup> εἰς for ἐπὶ in **NALE** *al.* *pl.*

<sup>3</sup> Omit λεγοντες **NBDLE** *verss.*, Orig.

<sup>4</sup> **NB** 33 have τις αὕτη εἶη ἡ (B om.) παρ., changed into the smoother reading in T.R.

<sup>5</sup> ἀκουσαντες in **NBI** **E**.

people from every city gathering to Him.—διὰ παραβολῆς : Lk. gives only a single parable in this place.—Ver. 5. τὸν σπόρον α. : an editorial addition, that could be dispensed with.—δ μὲν, one part, δ neuter, replied to by καὶ ἕτερον = ἕτερον δὲ in ver. 6.—Ver. 6. φυὲν, 2nd aorist participle, neuter, from ἐφύην (Alex. form), the Attic 2nd aorist being ἐφυν.—ἱκμάδα (ἱκμάς), moisture, here only in N. T.—Ver. 7. ἐν μέσῳ τ. α. : Mt. has ἐπὶ, Mk. εἰς. Lk.'s expression suggests that the thorns are already above ground.—Ver. 8. ἑκατονταπλασίονα, an hundredfold. Lk. has only one degree of fruitfulness, the highest, possibly because when 100 is possible 60 and 30 were deemed unsatisfactory, but an important lesson is missed by the omission. The version in Mt. and Mk. is doubtless the original. It was characteristic of Jesus, while demanding the undivided heart, to allow for diversity in the measure of fruitfulness. Therein appeared His “sweet reasonableness”. This omission seems to justify the opinion of Meyer that Lk.'s version of the parable is secondary. Weiss on the contrary thinks it comes nearest to the original.

Vv. 9-10. *Conversation concerning the parable* (Mt. xiii. 10-17, Mk. iv. 10-12).—Ver. 9. τίς εἶη, what this parable might be. The question in Lk. refers not to the parabolic method, as if they

had never heard a parable before, but to the sense or aim of this particular parable. It simply prepares for the interpretation following.—Ver. 10. The contrast between the disciples and others, as here put, is that in the case of the former the mysteries of the kingdom are given to be *known*, in that of the latter the mysteries are given, but only in *parables*, therefore so as to remain unknown. The sense is the same in Mt. and Mk., but the mode of expression is somewhat different.—τοῖς δὲ λοιποῖς, a milder phrase than the ἐκείνοις τοῖς ἔξω of Mk.; cf. ἄλλων in chap. v. 29.—ἵνα βλέποντες, etc. : this sombre saying is also characteristically toned done by abbreviation as compared with Mt. and Mk., as if it contained an unwelcome idea. *Vide* notes on Mt.

Vv. 11-15. *Interpretation of the parable* (Mt. xiii. 18-23, Mk. iv. 13-20).—Ver. 12. οἱ ἀκούσαντες : this is not a sufficient definition of the wayside hearers; all the classes described heard. The next clause, beginning with εἴτα, must be included in the definition = the wayside men are persons in whose case, so soon as they have heard, cometh, etc.—ὁ διάβολος : each gospel has a different name for the evil one; ὁ πονηρὸς, Mt., ὁ σατανᾶς, Mk.—ἵνα μὴ πιστεύσαντες σωθῶσιν, lest believing they should be saved; peculiar to Lk., and in expression an echo of St. Paul

σωθῶσιν. 13. οἱ δὲ ἐπὶ τῆς πέτρας,<sup>1</sup> οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι<sup>2</sup> ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς \*καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπίγνονται, καὶ οὐ τελεσφοροῦσι. 15. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

16. "Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν,<sup>3</sup> ἵνα οἱ εἰσπορευόμενοι

<sup>1</sup> ἐπὶ τῆς π. in BLD *al. pl.* (W.H. text). ἐπὶ τῇ π. in BD *al.* (Tisch., W.H., marg.).

<sup>2</sup> B has αὐτοὶ (W.H. marg.).

<sup>3</sup> BLD have the simple τίθησιν (D has τιθι, apparently an incomplete word = τιθισιν).

and the apostolic age.—Ver. 13. μετὰ χαρᾶς: common to the three reports, a familiar and important feature of this type—emotional religion.—πρὸς καιρὸν πιστεύουσι, believe for a season, instead of Mt.'s and Mk.'s, he (they) is (are) temporary.—ἐν καιρῷ πειρασμοῦ: a more comprehensive expression than that common to Mt. and Mk., which points only to outward trial, tribulation, or persecution. The season of temptation may include inward trial by deadness of feeling, doubt, etc. (Schanz).—Ver. 14. τὸ δὲ. There is a change here from the plural masculine to the neuter singular: from "those who" to "that which".—πορευόμενοι: the use of this word, which seems superfluous (Grotius), is probably due to Lk. having under his eye Mk.'s account, in which εἰσπορευόμενοι comes in at this point. Kypke renders: "illi a curis (ὑπὸ μεριμνῶν καὶ π. καὶ ἡ. τ. β.) occupati sive penetrati" = they being taken possession of by, etc., the passive form of Mk.'s "cares, etc., entering in and taking possession". This seems as good an explanation as can be thought of.—Bornemann takes ὑπὸ = μετὰ or σὺν, and renders, they go or live amid cares, etc., and are checked.—οὐ τελεσφοροῦσι, they do not bring to maturity (here only in N. T.). Examples of this use in Wetstein and Kypke from Strabo, Philo, Josephus, etc. Hesychius explains τελεσφόρος thus: ὁ τελεσφορῶν καθ' ὅραν τοὺς καρποὺς, ἢ ὁ τελείους αὐτοὺς φέρων.—Ver. 15. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, in a noble and generous heart, an important contribution by Lk. to the

explanation of the conditions of fruitfulness. The former epithet points to a lofty aim or ideal, the latter to enthusiastic whole-hearted devotion to the ideal, the two constituting a heroic character. The phrase was familiar to the Greeks, and Lk. may have been acquainted with their use of it to describe a man *comme il faut*, but he brings to the conception of the καλὸς κάγαθὸς new moral elements.—ἐν ὑπομονῇ, in patience, as opposed to πρὸς καιρὸν; and, it might be added, ἐν εὐλκρινείᾳ as opposed to the thorny-ground hearers. ὑπομ., again in xxi. 19, often in Epistles.

Vv. 16-18. *Those who have light must let it shine* (Mt. v. 15, x. 26, Mk. iv. 21-25). Lk. here seems to follow Mk., who brings in at the same point the parable of the lamp, setting forth the duty of those who are initiated into the mysteries of the kingdom to diffuse their light. A most important complement to the doctrine set forth in ver. 10, that parables were meant to veil the mysteries of the kingdom.—Ver. 16. ἄψας: Mt. has καίουσιν. ἄπτειν is the more classical word.—σκεύει: any hollow vessel instead of the more definite but less familiar μόδιον in Mt. and Mk.—κλίνης, bed or couch, as in Mt. and Mk. Nobody puts the lamp under a vessel or a couch, *as a rule*; it may be done occasionally when the light, which burns night and day in an eastern cottage, for any reason needs to be obscured for a while.—ἵνα οἱ εἰσπορευόμενοι, etc., that those *entering in* may see the light. The light is rather for

βλέπωσι τὸ φῶς. 17. οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται<sup>1</sup> καὶ εἰς φανερόν ἔλθῃ  
18. βλέπετε οὖν πῶς ἀκούετε· ὅς γὰρ ἂν<sup>2</sup> ἔχη, δοθήσεται αὐτῷ καὶ ὅς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.”

19. Παρεγένοντο<sup>3</sup> δὲ πρὸς αὐτὸν ἡ μήτηρ<sup>4</sup> καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο<sup>4</sup> συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20. καὶ ἀπηγγέλη<sup>d</sup> αὐτῷ, λεγόντων,<sup>e</sup> “Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θελόντες.”<sup>6</sup> 21. Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, “Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.”<sup>7</sup>

22. Καὶ ἐγένετο<sup>8</sup> ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς, “Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.” καὶ ἀνήχθησαν. 23. πλεόντων δὲ αὐτῶν ἠφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην,<sup>9</sup> καὶ<sup>e</sup>

<sup>1</sup> For ο ου γνωσθησεται found in many texts NBL<sup>3</sup> 33 have ο ου μη γνωσθη (Tisch., W.H.).

<sup>2</sup> For γαρ αν in D al. NBL<sup>3</sup> have αν γαρ.

<sup>3</sup> παρεγενετο in BDX 50, 71 cop. T.R. a grammatical correction.

<sup>4</sup> αυτου after μητηρ in ND 69 (Tisch.).

<sup>5</sup> For και απ. NBDL<sup>3</sup> have απ. δε, and omit λεγοντων (Tisch., W.H.).

<sup>6</sup> σε after θελ. in BE (W.H.).

<sup>7</sup> Omit αυτον NABDL<sup>3</sup> al.

<sup>8</sup> εγεν. δε in NABDL 1, 33, 69 al.

<sup>9</sup> Ba have ανεμου after λιμνην (W.H. marg.). J. Weiss suggests that εις τ. λ. may be a gloss.

the benefit of those who are within (τοῖς ἐν τῇ οἰκίᾳ, Mt. v. 15), the inmates. Is Lk. thinking of the Gentiles coming into the church?—Ver. 17. γενήσεται: predictive = nothing hidden which shall not some day be revealed.—γνωσθῇ, ἔλθῃ (NBL), the fut. ind. passes into aor. subj., with οὐ μὴ for οὐ = nothing hidden which is not bound to become known (Meyer).—Ver. 18 enforces the duty thence arising, to be careful hearers; hearing so as really to know; shortcoming here will disqualify for giving light. Jesus has inculcated the duty of placing the light so that it may illuminate; He now inculcates the prior duty of being lights.—ὃ δοκεῖ ἔχειν: the δοκεῖ may be an editorial explanatory comment to remove the apparent contradiction between μὴ ἔχη and δ ἔχει (Weiss, Mk.-evang., p. 157).

Vv. 19-21. *Mother and brethren* (Mt. xii. 46-50, Mk. iii. 31-35). Given in a different connection from that in Mt. and Mk. The connection here seems purely topical: the visit of the friends of Jesus gives Him occasion to indicate

who are they who represent the good, fruitful soil (ver. 21).—Ver. 19. διὰ τὸν ὄχλον: a crowd seems unsuitable here (though not in Mt. and Mk.), for just before, Jesus has been conversing with His disciples in private.—Ver. 21. Lk. omits the graphic touches—looking around, and stretching out His hands towards His disciples, concerned only to report the memorable word.—οἱ τὸν λόγον τοῦ Θεοῦ, those hearing and doing the word of God. The expression here is somewhat conventional and secondary as compared with Mt. and Mk. Cf. chap. vi. 47, and λόγος τοῦ Θεοῦ, viii. 11.

Vv. 22-25. *The tempest on the lake* (Mt. viii. 23-27, Mk. iv. 35-41). The voyage across the lake took place, according to Mk., on the day of the parables; it was an escape from the crowd, a very real and credible account. The whole situation in Lk. is different: no preaching from a boat, no escape when the preaching was over. It simply happened on one of the days (ἐν μιᾷ τῶν ἡμερῶν).—Ver. 22. τῆς

1 Cor. xv. συνεπληροῦντο, καὶ ἔκινδύνευον. 24. προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, "Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα." Ὁ δὲ ἐγερθεὶς<sup>1</sup> ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25. εἶπε δὲ αὐτοῖς, "Ποῦ ἐστίν<sup>2</sup> ἡ πίστις ὑμῶν;" φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, "Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;"

26. ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν,<sup>3</sup> ἥτις ἐστὶν ἀντιπέραν<sup>4</sup> τῆς Γαλιλαίας. 27. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις<sup>5</sup> ἐκ τῆς πόλεως, ὃς εἶχε<sup>6</sup> δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο,<sup>7</sup> καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 28. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ<sup>8</sup> ἀνακράζας, προσέειπεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, "Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ<sup>9</sup> τοῦ ὑψίστου; δέομαί σου, μὴ με

<sup>1</sup> διεγερθεὶς in  $\aleph$ BL 13, 33 *al.* (Tisch., W.H.).

<sup>2</sup>  $\aleph$ ABLX 1 *al.* omit ἐστίν.

<sup>3</sup> So in  $\aleph$ ΓΔΛΠ *al.* syr. verss. (including Sin.). Γεργεσηνῶν in  $\aleph$ LX $\Xi$  minusc. 6 memph., etc. (Tisch.). Γερασσηνῶν in BC\* $\Delta$  vet. Lat. vulg.; the most probable reading (W.H.).

<sup>4</sup> ἀντιπέρα in most uncials.

<sup>5</sup> Omit αὐτῳ  $\aleph$ BE $\Xi$  33. B has τις ἀνὴρ. D, while retaining αὐτῳ, omits τις

<sup>6</sup> For ὃς εἶχε  $\aleph$ B 157 cop. have ἔχων.

<sup>7</sup> For ἐκ χρόνων . . . ἐνεδιδύσκετο  $\aleph$ BL $\Xi$  1, 33, 131, 157 cop. *al.* have καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον (Tisch., W.H.). The true text is doubtful here, though I have assumed below that that adopted by Tisch. and W.H. is to be preferred.

<sup>8</sup> Omit καὶ  $\aleph$ BDLX $\Xi$  33 *al.*

<sup>9</sup> Omit τοῦ θεοῦ D $\Xi$  1 (W.H. in brackets).

λίμνης: no need for this addition in Mk., or even in Mt., where Jesus is represented as in *Capernaum*. Lk. does not tell us where Jesus was at the time.—Ver. 23. ἀφύπνωσε, went off to sleep, fatigued with heat and speaking; the storm implies sultry conditions; ἀφύπνωσιν means both to awake = ἀφύπνιζειν, and to go to sleep = καθύπνωσιν; *vide* Lobeck, *ad Phryn.*, p. 224.—κατέβη, came down, from the hills.—συνεπληροῦντο, they (*i.e.*, the boat) were getting full and in danger. Seamen would naturally say, "we were getting full," when they meant the boat. Examples of such usage in Kypke.—Ver. 24. ἐπιστάτα: Lk.'s word for master, answering to διδάσκαλε, Mk., and κύριε, Mt.—τῷ κλύδωνι τοῦ ὕδατος, the surge of the water.—Ver. 25. ποῦ, etc., where is your faith? a mild rebuke compared with Mt. and Mk. Note: Lk. *ever* spares the Twelve.

Vv. 26-39. *The demoniac of Gerasa* (Mt. viii. 28-34, Mk. v. 1-20).—Ver. 26. κατέπλευσαν εἰς τὴν χώραν, "they sailed down from the deep sea to the land, put in," Grimm; *appulerunt ad regionem*, Raphael, who gives numerous examples of the use of this verb (here only in N. T.) in Greek authors.—τ. Γερασσηνῶν, the Gerasenes, inhabitants of the town of Gerasa (Kersa, Thomson, *Land and Book*), near the eastern shore of the lake, a little south of the mouth of Wadi Semach (*Rob Roy on the Jordan*, chap. xxiii.).—ἥτις ἐστίν, etc.: this clause answers to Mk.'s εἰς τὸ πέραν τ. θ. By the relative clause Lk. avoids the double εἰς (J. Weiss in Meyer).—ἀντιπέρα τ. Γαλ., opposite Galilee, a vague indication; an editorial note for the benefit of readers little acquainted with the country.—Ver. 27. ἀνὴρ ἐκ τῆς πόλεως, a man of, or from, the city; *he* did not come



βασανίσης.<sup>κ</sup> 29. Παρήγγελλε<sup>1</sup> γὰρ τῷ πνεύματι τῷ ἀκαθάρτῃ ἐξελεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο<sup>2</sup> ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἡλαύνετο ὑπὸ<sup>3</sup> τοῦ δαίμονος<sup>4</sup> εἰς τὰς ἐρήμους. 30. ἐπρωῶτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,<sup>5</sup> “Τί σοι ἐστὶν ὄνομα<sup>6</sup>;” Ὁ δὲ εἶπε, “Λεγεών.” ὅτι δαιμόνια πολλά εἰσῆλθεν<sup>7</sup> εἰς αὐτόν. 31. καὶ παρεκάλει<sup>8</sup> αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων<sup>9</sup> ἐν τῷ ὄρει· καὶ παρεκάλουν<sup>10</sup> αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. 33. ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν<sup>11</sup> εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. 34. ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον<sup>12</sup> ἔφυγον, καὶ ἀπελθόντες<sup>13</sup> ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ’

<sup>1</sup> παρηγγεῖλεν in B<sup>E</sup> 69 (W.H. marg.).

<sup>2</sup> So in CD and other uncials.  $\aleph$ BLX<sup>E</sup> 33 have ἐδεσμευετο. δεσμεω and δεσμευεν are both rare (latter in Mt. xxiii. 4).

<sup>3</sup> So in most uncials. B<sup>E</sup> have απο (W.H. text).

<sup>4</sup> δαιμονιον in  $\aleph$ BCD<sup>E</sup> (Tisch., W.H.).

<sup>5</sup> Omit λεγων  $\aleph$ B 1 *al.* vet. Lat. (W.H.) against CDL (Tisch.).

<sup>6</sup> ονομα εστιν in  $\aleph$ B DL<sup>E</sup> 1, 33 *al.*

<sup>7</sup> εισηλθεν before δαιμ. in  $\aleph$ B.

<sup>8</sup> παρεκαλουν in  $\aleph$ BCDL minusc. T.R. a correction.

<sup>9</sup> So in very many uncials, but  $\aleph$ BD have βοσκομενη (W.H. text).

<sup>10</sup> παρεκαλεσαν in BCL<sup>E</sup> 1, 33 *al.*

<sup>11</sup> εισηλθον in most uncials.

<sup>12</sup> γεγονος in  $\aleph$ ABCDL<sup>E</sup> *al.* *pl.*

<sup>13</sup> Omit απελθ. all uncials.

out of the city to meet Jesus.— $\xi\chi\omega\nu$  δαιμ., having demons, a *plurality* with reference to ver. 30.— $\text{οὐκ ἐνεδύσατο}$ , etc.: the description begun here is completed in ver. 29. Mk. gives it all at once (v. 2-5). Lk. seems to follow Mk. but freely—unclothed, abode among the tombs, the two facts first mentioned.—Ver. 29. παρήγγελλεν γὰρ: the command caused the cry of fear, and the fear is explained in the clause following, introduced by a second γὰρ.—πολλοῖς χρόνοις, answers to πολλάκις in Mk. v. 4, therefore presumably used in the sense: oftentimes, frequently. So Erasmus and Grotius, and most recent commentators. Meyer and others take it = during a long time. Schanz combines the two senses. The disease was of an intermittent character, there were paroxysms of acute mania, and intervals of comparative quiet and rationality. When the paroxysms came on, the demon (one in ver. 29) was supposed to

seize him (συνηρπάκει). Then he had to be bound in chains and fetters, and kept under guard (φυλασσόμενος, cf. A. V. and R. V. here), but all to no purpose, the demoniac force bursting the bonds and driving the poor victim into the deserts. The madman feared the return of an attack, hence his alarmed cry.—Ver. 30. ὅτι εἰσῆλθεν, etc.: Lk. gives this explanation of the name Legion; in Mk. the demoniac gives it.—Ver. 31. εἰς τὴν ἄβυσσον, into the abyss (of Tartarus) instead of Mk.'s  $\xi\chi\omega$  τῆς χώρας, out of Decapolis.—Ver. 32. χοίρ. ἱκανῶν: for a large number, often in Lk.; his equivalent for Mk.'s 2000.

Vv. 34-39. *The sequel.* Lk. tells the second part of the story very much as it is given in Mk., with slight stylistic variations. In ver. 36 he substitutes the expression πῶς ἐσώθη ὁ δαιμονισθεὶς, how the demoniac was saved, for Mk.'s "how it happened to the demoniac, and concerning the swine," suggesting the

οὐ τὰ δαιμόνια ἐξεληλύθει,<sup>1</sup> ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. 36. ἀπήγγειλαν δὲ αὐτοῖς καὶ<sup>2</sup> οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. 37. καὶ ἡρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν<sup>4</sup> ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ<sup>5</sup> πλοῖον ὑπέστρεψεν. 38. ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς,<sup>6</sup> λέγων, 39. “Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι<sup>7</sup> ὁ Θεός.” Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40. ἘΓΕΝΕΤΟ δὲ ἐν<sup>8</sup> τῷ ὑποστρέψαι<sup>9</sup> τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

41. Καὶ ἰδοῦ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς<sup>10</sup> ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει

<sup>1</sup> ἐξηλθεν in **NB** (Tisch., W.H.).

<sup>2</sup> Omit καὶ **NBCDL** 33, 69 *al.*

<sup>3</sup> So in *DL al.*, and, as more difficult, preferable. **NBC al.** have the sing. (W.H.).

<sup>4</sup> *Vide at ver. 26.*

<sup>5</sup> Omit το **NBCL al.**

<sup>6</sup> **NBDL** omit ο ἰ., an explanatory addition. <sup>7</sup> σοὶ ἐποι. in **NBCDL** minusc.

<sup>8</sup> ἐγεν. δε εν in **NCD** and many other uncials (Tisch.). *BL* 33 *al.* have εν δε (W.H.).

<sup>9</sup> **NB** have υποστρεφειν (Tisch., W.H.). <sup>10</sup> *BD* have ουτος (W.H. text).

idea that the destruction of the swine was a part of the cure. They had to be drowned that he might be restored to sanity.—Ver. 37. *Lk.* is very careful to involve the whole population in the request that Jesus would leave the country—the whole multitude of the district of Gerasa, town and country, citizens and farmers. And he gives as the reason, ὅτι φόβῳ μεγάλῳ συνείχοντο, they were possessed with a great fear, panic-stricken.—Ver. 38. ἐδέετο, Ionic form of the imperfect of δέομαι. *W.* and *H.* prefer ἐδέϊτο, the reading of *BL*. The healed man's request, though not granted, would gratify Jesus, as a contrast to the unanimous petition of the Gerasenes that He would leave the place.—Ver. 39. ὑπόστρεφε: it was good for the man that he should return to his home and people, and tell them what had befallen him through the mercy of God (ὅσα ἐποίησεν ὁ Θεός). It was good for the people also. They needed a missionary greatly.—καθ' ὅλην τὴν πόλιν, over the whole city. *Mk.* says in Decapolis.

Ver. 40. *On the western side* (*Mk.* v. 21). *Lk.* still follows *Mk.* closely, mentioning the cordial welcome given Jesus on His arrival on the Galilean

shore, and proceeding to narrate the incidents of the woman with a flux, and Jairus' daughter.—ὁ ὄχλος, *the* crowd. This crowd is unexplained by *Lk.*, who says nothing of a crowd when he introduces his narrative of the voyage to the eastern shore (ver. 22). In *Mk.* the presence of a crowd is easily accounted for: Jesus had suddenly left the great congregation to which He had spoken in parables, and as His stay on the eastern side was cut short, when He returned to the western shore the crowd had hardly dispersed, or at least could reassemble on short notice. *Mk.* does not say *the* crowd, but a great crowd.—ἀπεδέξατο implies a cordial reception. Cf. Acts xv. 4. Raphael gives examples of this sense from Greek authors. Euthy. took it in this sense, giving as the reason for the welcome: ὡς εὐεργέτην καὶ σωτῆρα.—προσδοκῶντες: the parables, not to speak of recent healings, account for the expectation.

Vv. 41-42. *The story of Jairus' daughter begins* (*Mt.* ix. 18, 19, *Mk.* v. 21-24).—ἄρχων τῆς συναγωγῆς instead of ἀρχισυνάγωγος (*Mk.*), as more intelligible to Gentile readers. But after having explained its meaning by the use of this phrase he employs the other in ver. 49.

αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· 42. ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. 43. Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον<sup>1</sup> οὐκ ἴσχυσεν ὑπ'<sup>2</sup> οὐδενὸς θεραπευθῆναι, 44. προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45. καὶ εἶπεν ὁ Ἰησοῦς, “Τίς ὁ ἀψάμενός μου;” Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ,<sup>3</sup> “Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἀψάμενός μου<sup>4</sup>;” 46. Ὁ δὲ Ἰησοῦς εἶπεν, “Ἡψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν<sup>5</sup> ἀπ' ἐμοῦ.” 47. Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ<sup>6</sup> ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48. ὁ δὲ εἶπεν αὐτῇ, “Θάρσει,<sup>7</sup> θύγατερ,<sup>8</sup> ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.”

<sup>1</sup> From εἰς ἰατροὺς το βίον omitted in BD (W.H.); may be a gloss from Mk.

<sup>2</sup> απ in BBE.

<sup>3</sup> B some minusc. and verss. omit οἱ μετ. αὐτον (W.H.).

<sup>4</sup> Omit καὶ λέγεις . . . μου BBL minusc. verss. (Tisch., W.H.); comes from Mk.

<sup>5</sup> ἐξεληλυθιαν in BBL 33.

<sup>6</sup> αὐτω omitted in BBDLXΞ al.

<sup>7</sup> BBDLΞ minusc. verss. omit θαρσει, which may come from Mt.

<sup>8</sup> So in most uncials; BKL have θυγατηρ (W.H.).

—Ver. 42. *μονογενῆς* (as in vii. 12): peculiar to Lk. The name of the father, his rank, and the girl's age (all lacking in Mt.) Lk. has in common with Mk. This feature he adds after his wont to enhance the benevolence of Jesus.—*ἀπέθνησκεν*, was dying. Mk.'s phrase, *ἐσχάτως ἔχει*, is avoided as not good Greek. In Mt. she is already dead.—*συνέπνιγον*, were suffocating Him; a very strong expression. Mk.'s word is sufficiently strong (*συνέθλιβον*, thronged), and if there was to be exaggeration we should hardly have expected it from Lk. But he uses the word to make Christ's quick perception of the special touch from behind (ver. 45) the more marvellous.

Vv. 43-48. *The woman with an issue* (Mt. ix. 20-22, Mk. v. 25-34).—Ver. 43. *ἀπὸ*: indicating the *terminus a quo*. Mk. uses the accusative of duration.—*προσαναλώσασα* (here only in N. T.), having expended in addition: to loss of health was added loss of means in the effort to gain it back.—*βίον*, means of life, as in xv. 12, 30, xxi. 4.—*οὐκ ἴσχυσεν*, etc., was not able to get healing from

any (physician), a milder way of putting it than Mk.'s.—Ver. 44. *κρασπέδον*, the tassel hanging over the shoulder; this feature not in Mk., a curious omission in so graphic a writer.—*παραχρῆμα*: Lk.'s equivalent for *εὐθύς*.—*ἔστη*, the flow of blood (*ῥύσις*) stopped. *ἰσταναι*, the technical term for this experience.—Ver. 45. *ὁ Πέτρος*: Mk. says “the disciples,” but one would speak for the rest, and Lk. naturally makes Peter the spokesman.—*συνέχουσί σε*, hem thee in.—*ἀποθλίβουσιν*, squeeze, *like grapes* (Joseph., *Ant.*, ii., v. 2).—Ver. 46. *ἐγὼ ἔγνω*: Lk. puts into the mouth of Jesus what in Mk. is a remark of the narrator. *Vide* notes on this incident in Mt. and Mk.

Vv. 49-56. *Previous narrative resumed* (Mt. ix. 23-26, Mk. v. 35-43).—Ver. 49. *τις*: one messenger, several in Mk.; one enough for the purpose.—*παρὰ τ. ἀρχ.*, from the ruler = belonging to his house. *Vide* Mk. iii. 21: *οἱ παρ' αὐτοῦ*. Mk. has *ἀπὸ* here.—Ver. 50. *ἀκούσας*: Mk. has *παρακούσας*, the message being spoken not to Jesus but to Jairus: He overheard it.—*μόνον πίστευσον*, etc., only

49. Ἐτι αὐτοῦ λαλοῦντος, ἔρχεταιί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ,<sup>1</sup> “Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ<sup>2</sup> σκύλλε τὸν διδάσκαλον.” 50. Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων,<sup>3</sup> “Μὴ φοβοῦ· μόνον πίστευε,<sup>4</sup> καὶ σωθήσεται.” 51. Εἰσελθὼν<sup>5</sup> δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα,<sup>6</sup> εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην,<sup>7</sup> καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52. ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “Μὴ κλαίετε· οὐκ<sup>8</sup> ἀπέθανεν, ἀλλὰ καθεύδει.” 53. Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54. αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ<sup>9</sup> κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων, “Ἡ παῖς ἐγείρου.”<sup>10</sup> 55. Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

<sup>1</sup> Omit αὐτῷ (expletive) **BLX** 1, 33.

<sup>2</sup> μηκετι in **BD**.

<sup>3</sup> Omit λεγων with **BLXΛΞ** 1, 33 **al**.

<sup>4</sup> πιστευσον in **BE**.

<sup>5</sup> ελθων in most uncials and verss.

<sup>6</sup> For ουδενα **BCDLX** 33, 69 have *τινα συν αὐτῷ* (Tisch., W.H.).

<sup>7</sup> *Ιωαν.* before *Ιακ.* in **BCD** and many other uncials. T.R. = **NL** 33.

<sup>8</sup> For ουκ **BCDL** have *ου γαρ* (W.H.; Tisch. = T.R.).

<sup>9</sup> **BDLX** minusc. omit *εκβαλων . . . και*; imported from **Mk**.

<sup>10</sup> *εγειρε* in **BCDX** 1, 33 (W.H.).

*believe* and she shall be *saved*—Paulinism in the physical sphere.—Ver. 51. In **B** and other MSS. the usual order of the three disciples—Peter, James, John—is changed into Peter, John, James.—Ver. 53. *εἰδότες ὅτι ἀπέθανεν*: Lk. is careful to add this remark to exclude the idea that it was not a case of real death; his aim here, as always, to magnify the *power* as well as the benevolence of Jesus.—Ver. 55. *τὸ πνεῦμα*, her *spirit* returned = *ψυχῇ* in Acts xx. 10.—*φαγεῖν*: the order to give the resuscitated child food is not peculiar to Lk., but he places it in a more prominent position than **Mk**. to show that as she had been really dead she was now really alive and well; needing food and able to take it. Godet remarks on the calmness with which Jesus gave the order after such a stupendous event. “As simply as a physician feels the pulse of a patient He regulates her diet for the day.”

CHAPTER IX. THE CLOSE OF THE GALILEAN MINISTRY. SETTING THE FACE TOWARDS JERUSALEM.—Vv. 1-50

contain sundry particulars which together form the closing scenes of the Galilean ministry: the mission of the Twelve, the feeding of the thousands, the conversation on the Christ and the cross, the transfiguration, the epileptic boy, the conversation on “who is the greatest”. At ver. 51 begins the long division of the Gospel, extending to xviii. 14, which forms the chief peculiarity of Lk., sometimes called the Great Interpolation or Insertion, purporting to be the narrative of a journey southwards towards Jerusalem through *Samaria*, therefore sometimes designated the Samaritan ministry (Baur and the Tübingen school), but in reality consisting for the most part of a miscellaneous collection of didactic pieces. At xviii. 15 Lk. rejoins the company of his brother evangelists, not to leave them again till the tragic end.

Vv. 1-6. *The mission of the Twelve* (Mt. x. 1, 5-15, Mk. vi. 7-13).—Ver. 1. *συγκαλεσάμενος δὲ*: the *δὲ* turns attention to a new subject, and the part *συγκαλ.* implies that it is a matter of



IX. 1. ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ,<sup>1</sup> ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. 2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενούντας.<sup>2</sup> 3. καὶ εἶπε πρὸς αὐτούς, “Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους,<sup>3</sup> μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ<sup>4</sup> δύο χιτῶνας ἔχειν. 4. καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. 5. καὶ ὅσοι ἂν μὴ δέξωνται<sup>5</sup> ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ<sup>6</sup> τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε,<sup>7</sup> εἰς μαρτύριον ἐπ’ αὐτούς.” 6. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

<sup>1</sup> Many uncials (BD, etc.) omit μαθ. αὐτου. Some texts (NCLΞ *al.*) have ἀποστόλους.

<sup>2</sup> B syrr. cur. and sin. omit τοὺς ἀσθ. (Tisch., W.H.).

<sup>3</sup> ραβδον in NBCDLΞ 1, 33, 69 *al.*

<sup>4</sup> Omit ἀνα NBLCE; found in D and many other uncials.

<sup>5</sup> δέχωνται in NABCLΞ. T.R. = D *al.*

<sup>6</sup> Omit καὶ NBCDLXΞ 1, 33 *verss.*

<sup>7</sup> ἀποτινάσσετε in NB 1, 131, 157 (Tisch., W.H.). T.R. = parallels (aor.).

importance: calling together the *Twelve*, out of the larger company of disciples that usually followed Jesus, including the women mentioned in viii. 1-3.—*δύναμιν καὶ ἐξουσίαν*, power and right; power implies right. The man that *can* cast out devils and heal disease is entitled to do so, nay bound. This principle found an important application in St. Paul's claim to be an apostle, which really rested on fitness, insight. I *understand* Christianity, therefore I *am* entitled to be an apostle of it. Lk. alone has both words to express unlimited authority (Hahn). Mt. and Mk. have *ἐξουσίαν*.—*ἐπὶ πάντα*, etc., over all the demons, and (also power and authority) to heal diseases, the latter a subordinate function; thoroughly to quell the demons (*πάντα* emphatic) the main thing. Hence the Seventy on their return speak of that alone (x. 17).—Ver. 2. This might have been viewed as an incidental mention of preaching as another subordinate function, but for the reference to healing (*ἰᾶσθαι*), which suggests that this verse is another way of stating the objects of the mission, perhaps taken from another source.—Ver. 3. The instructions in this and the next two verses follow pretty closely the version in Mk.—*μηδὲν αἴρετε εἰς τὴν ὁδόν*: as in Mk., but in direct speech,

while Mk.'s is indirect (*ἵνα μ. αἴρωσιν*).—*μήτε ῥάβδον*: Lk. interprets the prohibition more severely than Mk. Not a staff (Mk. except a staff only).—*ἀργύριον*, silver, for Mk.'s *χαλκόν*: silver the common metal for coinage among the Greeks, copper among the Romans.—*δύο χιτῶνας*, two tunics each, one on and one for change.—*ἔχειν*: infinitive, after *αἴρετε*, imperative. It may be a case of the infinitive used as an imperative, of which one certain instance is to be found in Phil. iii. 16 (*στοιχεῖν* = walk), or it may be viewed as a transition from direct to indirect speech (so most commentators). Bengel favours the first view.—Ver. 4. Thus far of material wants. We now pass to social relations. The general direction here is: stay in the same house all the time you are in a place; pithily put by Lk. = *ἐκεῖ μένετε, ἐκεῖθεν ἐξέρχεσθε*, *there remain, thence depart*, both adverbs referring to *οἰκίαν*.—Ver. 5. By omitting the *ἀκούσωσιν ὑμῶν* of Mk. Lk. gives the impression that non-receiving refers to the missionaries not as *preachers* but as *guests* = If they will not take you into the house you select, do not try another house, leave the place (so Hahn). This would be rather summary action, and contrary to the spirit of the incident ix. 52-56.—Ver. 6. Brief statement, as in Mk., as

7. Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ<sup>1</sup> πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, “Ὅτι Ἰωάννης ἐγήγερται<sup>2</sup> ἐκ νεκρῶν.” 8. ὑπὸ τινων δέ, “Ὅτι Ἡλίας ἐφάνη.” ἄλλων δέ, “Ὅτι προφήτης εἰς<sup>3</sup> τῶν ἀρχαίων ἀνέστη.” 9. Καὶ εἶπεν ὁ<sup>4</sup> Ἡρώδης, “Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ<sup>5</sup> ἀκούω τοιαῦτα;” Καὶ ἐξήτει ἰδεῖν αὐτόν.

10. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης<sup>6</sup> Βηθσαϊδά. 11. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ὁ-ξάμενος<sup>7</sup> αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.

<sup>1</sup> Omit *υπ' αυτου* *℣BCDLE* 69 *al.*

<sup>2</sup> *ηγερθη* in *℣BCLE* *al.*

<sup>3</sup> *τις* in *℣BCLXΔΕ* 1, 13, 33.

<sup>4</sup> For *και ειπεν* *℣BCDLE* 1, 33 *al.* have *ειπεν δε* and *℣CD al. pl.* omit *ο* found in BL.

<sup>5</sup> *℣BCLE* omit *εγω*.

<sup>6</sup> For *εις τ. ερ. π. καλουμένης* *BLXE* 33 *sah. cop.* have *εις πολιν καλουμένην*, which seems inconsistent with retirement; hence the introduction of *τοπον ερημον* = the desert of the city (Tisch., W.H., follow BL, etc.).

<sup>7</sup> *αποδεξ.* in *℣BDLXE* 33 *al.*

to the execution of the mission, but wanting his reference to the use of oil in healing.

Hahn states that this mission was purely pedagogic, for the benefit of the Twelve, not of the people. This is a mere unfounded assertion. The training of the Twelve by no means appears a prominent aim of Jesus in the pages of Lk.; much less so than in Mt. and Mk.

Vv. 7-9. *Herod's interest in Jesus* (Mt. xiv. 1-2, Mk. vi. 14-16).—ὁ τετράρχης as in Mt., βασιλεὺς in Mk.—τὰ γινόμενα πάντα, all the things which were happening, most naturally taken as referring to the mission of the Twelve, though it is difficult to believe that Herod had not heard of Jesus till then.—διηπόρει, was utterly perplexed, in Lk.'s writings only.—διὰ τὸ λέγεσθαι ὑπὸ τινῶν. What Lk. represents as said by some, Mt. and Mk., doubtless truly, make Herod himself say. *Vide* notes on Mt. and Mk.—Ver. 8. ἐφάνη, appeared, the proper word to use of one who had not died, but been translated.—Ver. 9. Ἰ. ἐγὼ ἀπεκεφάλισα: the fact stated in the form of a confession by the criminal, but the grim story not told.—ἐγὼ, emphatic, the “I” of a guilty troubled conscience.—τις: he has no theory, but is

simply puzzled, yet the question almost implies suspicion that Jesus is John returned to life. Could there be two such men at the same period?—καὶ ἐξήτει ἰδεῖν αὐτόν: this points forward to xxiii. 8.

Vv. 10-17. *Feeding of the multitude* (Mt. xiv. 13-21, Mk. vi. 30-44, John vi. 1-14).—Ver. 10. The Twelve return from their mission and report what they had done; Mk. adds and taught.—ὑπεχώρησε, withdrew, here and in v. 16, only, in N. T. The reason of this retirement does not appear in Lk.'s narrative, nor whether Jesus with His disciples went by land or by sea.—Ver. 11. οἱ ὄχλοι: no particular multitude is meant, but just the crowds that were wont to gather around Jesus. In Mt. and Mk. Jesus appears as endeavouring (in vain) to escape from the people. In Lk. this feature is not prominent. Even the expression τόπον ἔρημον in ver. 10 is probably not genuine. What Lk. appears to have written is that Jesus withdrew privately into a city called Bethsaida.—ἀποδεξάμενος, the more probable reading, implies a willing reception of the multitude. *Vide* viii. 40.—Ver. 12. κλίνειν, the day began to decline; the fact is alluded to here, not

12. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, “Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες<sup>1</sup> εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν.” 13. Εἶπε δὲ πρὸς αὐτοὺς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.”<sup>2</sup> Οἱ δὲ εἶπον, “Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.” 14. Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Κατακλίνετε αὐτοὺς κλισίας ἀνὰ<sup>3</sup> πεντήκοντα.” 15. Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν<sup>4</sup> ἅπαντας. 16. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι<sup>5</sup> τῷ ὄχλῳ. 17. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.

18. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, “Τίνα

<sup>1</sup> πορευθεντες in  $\aleph$ ABDE *al.*

<sup>2</sup> φαγειν υμεις in B (Tisch., W.H., text), also with  $\aleph$  αρτοι before πεντε, and with  $\aleph$ AC *al.* ιχθυες before δυο.

<sup>3</sup> ωσει before ανα in  $\aleph$ BCDLR  $\Xi$  33 (W.H.).

<sup>4</sup> κατεκλιναν in  $\aleph$ BLE 1, 33, 69 *al.*

<sup>5</sup> παραθειναι in  $\aleph$ BCX 1. T.R. = DL *al.*

in a participial clause, but in an independent sentence, as bringing an unwelcome close to the beneficent labours of Jesus. He went on teaching and healing, *but* (δὲ) the day, etc.—καταλύσωσι: the disciples in Lk. are solicitous about the *lodging* as well as the feeding of the people.—ἐπισιτισμόν, provisions, here only in N. T., but often in classics, *e.g.*, with reference to the provisioning of an army (*commeatus*).—Ver. 13. πλεῖον ἢ: on the construction, *vide* Winer, § 58, 4 obs. 1.—εἰ μήτι . . . ἀγοράσωμεν, unless perhaps we are to buy, etc.; εἰ with subjunctive is one of the forms of protasis in N. T. to express a future supposition with some probability, εἰ takes also present and future indicative. *Vide* Burton, M. and T., § 252. That Lk. did not regard this proposal as, if possible, very feasible, appears from his mentioning the number present at this stage—ver. 14. Hence also he does not think it worth while to mention the amount of money at their disposal (200 denarii, Mk. vi. 37).—κλισίας, dining parties, answering to Mk.'s συμπόσια. Mk.'s πρασιαί, describing the appearance to the eye, like flower

beds, with their gay garments, red, blue, yellow, Lk. omits.—Ver. 16. εὐλόγησεν αὐτοὺς, He blessed them (the loaves), and by the blessing made them sufficient for the wants of all. In Mt. and Mk. εὐλόγησεν has no object. This is the only trait added by Lk. to enhance the greatness of the miracle, unless the position of πάντες after ἐχορτάσθησαν be another = they ate and were *filled*, *all*; not merely a matter of each getting a morsel.

Vv. 18-27. *The Christ and the cross* (Mt. xvi. 13-28, Mk. viii. 27-ix. 1). At this point occurs a great gap in Lk.'s narrative as compared with those of Mt. and Mk., all between Mt. xiv. 22 and xvi. 12 and between Mk. vi. 45 and viii. 27 being omitted. Various explanations of the omission have been suggested: accident (Meyer, Godet), not in the copy of Mk. used by Lk. (Reuss), mistake of the eye, passing from the second feeding as if it were the first (Beyschlag). These and other explanations imply that the omission was unintentional. But against this hypothesis is the fact that the edges of the opposite sides of the gap are brought together in Lk.'s

με λέγουσιν οἱ ὄχλοι<sup>1</sup> εἶναι;" 19. Οἱ δὲ ἀποκριθέντες εἶπον, "Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δέ, Ἥλιαν. ἄλλοι δέ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη." 20. Εἶπε δὲ αὐτοῖς, "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;" Ἀποκριθεὶς δὲ ὁ Πέτρος<sup>2</sup> εἶπε, "Τὸν Χριστὸν τοῦ Θεοῦ." 21. Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν<sup>3</sup> τοῦτο, 22. εἰπὼν, "Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι."<sup>4</sup>  
23. Ἐλεγε δὲ πρὸς πάντας, "Εἴ τις θέλει ὀπίσω μου ἔλθεῖν,<sup>5</sup> ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν,

<sup>1</sup> οἱ οχλοι λεγ. in NBL<sup>Ε</sup> 1, 131 sah. cop.

<sup>2</sup> Πέτρος δε αποκ. in NBL<sup>Ε</sup> 1 sah. cop.

<sup>3</sup> λεγειν in NABCDL<sup>Ε</sup> al. pl.

<sup>4</sup> So in most uncials. ACD minusc. have ἀναστῆναι (W.H. marg.).

<sup>5</sup> ἐρχεσθαι in NABCDL<sup>Ε</sup> al. The important authorities are divided between ἀπαρνησάσθω and the simple ἀρνησ. (W.H. former in margin, latter in text).

narrative at ix. 18: Jesus *alone* praying, as in Mt. xiv. 23, Mk. vi. 45-46, yet the disciples are with Him though alone (κατὰ μόνας συνῆσαν α. οἱ μαθηταί), and He proceeds to interrogate them. This raises the question as to the motives for intentional omission, which may have been such as these: avoidance of duplicates with no new lesson (second feeding), anti-Pharisaic matter much restricted throughout (ceremonial washing), Jewish particularism not suitable in a Gentile Gospel, not even the appearance of it (Syrophenician woman).—κατὰ μόνας, the scene remains unchanged in Lk.—that of the feeding of the 5000. No trace in this Gospel of Caesarea Philippi, or indeed of the great northerly journey (or journeys) so prominently recognised in Mk., the aim of which was to get away from crowds, and obtain leisure for intercourse with the Twelve in view of the approaching fatal crisis. This omission can hardly be without intention. Whether Lk. knew Mk.'s Gospel or not, so careful and interested an inquirer can hardly have been ignorant of that northern excursion. He may have omitted it because it was not rich in incident, in favour of the Samaritan journey about which he had much to tell. But the very *raison d'être* of the journey was the hope that it might be a quiet one, giving leisure for intercourse with the Twelve. But this private fellowship of Jesus with His disciples with a view to their instruction is just one of the things to which justice

is not done in this Gospel. Their need of instruction is not emphasised. From Lk.'s narrative one would never guess the critical importance of the conversation at Caesarea Philippi, as regards either Peter's confession or the announcement by Jesus of the coming passion.—Ver. 20. τὸν Χριστὸν τοῦ Θεοῦ: even the form of the confession, as here given, hides its significance. Peter speaks the language of the apostolic age, *the Christ of God*, a commonplace of the Christian faith. Mk.'s Thou art the *Christ*, laconic, emphatic, is original by comparison, and Mt.'s form still more sounds like the utterance of a fresh, strong conviction, a new revelation flashed into the soul of Peter.

Vv. 21-27. *The cross and cross-bearing.*—Ver. 22. εἰπὼν introduces reference to the coming sufferings of Jesus in a quite incidental way as a reason why the disciples should keep silence as to the Messiahship of their Master, just confessed. The truth is that the conversation as to the *Christ* was a mere prelude to a very formal, solemn, and plain-spoken announcement on a painful theme, to which hitherto Jesus had alluded only in veiled mystic language. Cf. the accounts in Mt. and Mk. (xvi. 21, viii. 31).—ὅτι δεῖ, etc., the announcement is given in much the same words as in Mk.—Ver. 23. ἔλεγε δὲ πρὸς πάντας: with this formula Lk. smoothly passes from Christ's statement concerning His own Passion to the kindred topic of cross-bearing as the law of



καὶ ἀκολουθεῖτω μοι. 24. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25. τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26. ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 27. Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε<sup>1</sup> ἐστηκότων, οἳ οὐ μὴ γεύσονται<sup>2</sup> θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.”

28. Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτώ, καὶ παραλαβὼν τὸν Πέτρον<sup>4</sup> καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29. καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς

<sup>1</sup> For ὧδε **NBL** I have αὐτου, doubtless the true reading. *Vide* below. The same authorities have ἐστηκότων, while CD and many others have ἐστωτων.

<sup>2</sup> γεύσονται in most texts, including **NBCDL**.

<sup>3</sup> **NB** some verss. omit καὶ (W.H. relegate to margin).

<sup>4</sup> Omit τον before Π. all uncials.

discipleship. The discourse on that theme is reproduced in much the same terms as in the parallel accounts. But it loses greatly in point by the omission of the Master's rebuke to Peter for his opposition to the Passion. That rebuke gives to the discourse this meaning: you object to my suffering? I tell you not only must I suffer; it is the inevitable lot of all who have due regard to the Divine interest in this world. Thus the first lesson Jesus taught the Twelve on the significance of His death was that it was the result of moral fidelity, and that as such it was but an instance of a universal law of the moral order of the world. This great doctrine, the ethical aspect of the Passion, is not made clear in Lk.—καθ' ἡμέραν, daily, in Lk. only, a true expegetical addition, yet restricting the sense, directing attention to the commonplace trials of ordinary Christian life, rather than to the great tribulations at crises in a heroic career, in which the law of cross-bearing receives its signal illustration. This addition makes it probable that πάντας refers not only to the disciples, but to a larger audience: the law applies not to leaders only but to all followers of Jesus.—Ver. 25. ἑαυτὸν ἀπολέσας ἢ ζημιωθείς = losing, or receiving damage in, his own self (Field, *Of. Nor.*). The idea expressed by the second participle seems to be that even though it does not come to absolute loss,

yet if gaining the world involve damage to the self, the moral personality—taint, lowering of the tone, vulgarising of the soul—we lose much more than we gain.—Ver. 26. ἐν τῇ δόξῃ, etc., in the glory of Father, Son, and holy angels, a sort of trinitarian formula.—Ver. 27. ἀληθῶς = ἀμὴν in parallels.—αὐτοῦ, here = ὧδε in parallels.—τῇ βασιλ. τ. Θ., the Kingdom of God, a simplified expression compared with those in Mt. and Mk., perhaps due to the late period at which Lk. wrote, probably understood by him as referring to the origination of the church at Pentecost.

Vv. 28-36. *The transfiguration* (Mt. xvii. 1-13, Mk. ix. 2-13).—Ver. 28. τοὺς λόγους τούτους: the words about the Passion and cross-bearing.—ὥσει ἡμέραι ὀκτώ: no real discrepancy between Lk. and the other evangelists (after six days).—Πέτρον, etc., Peter, *John* and *James*, same order as in viii. 51 (BC, etc.).—εἰς τὸ ὄρος: the mountain contiguous to the scene of the feeding, according to the sequence of Lk.'s narrative.—προσεύξασθαι: prayer again (*cf.* ver. 18). In Lk.'s delineation of the character of Jesus prayer occupies a prominent place.—Ver. 29. ἐν τῷ προσεύχεσθαι, while praying, and as the result of the exercise.—ἕτερον, different; a real objective change, not merely to the view of the three disciples. Lk. omits ἐμπροσθεν αὐτῶν.—Λευκὸς may be viewed as an

ἐξαστράπτων. 30. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ οἷτινες ἦσαν Μωσῆς καὶ Ἡλίας. 31. οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. 32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι· καὶ ποιήσωμεν σκηρὰς τρεῖς, μίαν σοί, καὶ Μωσεὶ μίαν,<sup>1</sup> καὶ μίαν Ἡλίᾳ." μὴ εἰδὼς ὃ λέγει. 34. ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν<sup>2</sup> αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν<sup>3</sup> εἰς τὴν νεφέλην. 35. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, "Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,<sup>4</sup> αὐτοῦ ἀκούετε." 36. Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ<sup>5</sup> Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.<sup>6</sup>

<sup>1</sup> μίαν before M. in all uncials.

<sup>2</sup> ἐπεσκίαζεν in ΞBL; aorist (T.R.) from Mt.

<sup>3</sup> ΞBCL cop. have εἰσελθεῖν αὐτοὺς, which Tisch. and W.H. adopt. T.R. = AΔΧΔ *al. sah.*

<sup>4</sup> ἐκλελεγμένους in ΞBLΞ *sah. cop.* (Tisch., W.H.). T.R. = CD *al. pl.*

<sup>5</sup> Omit ο very many uncials.

<sup>6</sup> ἑώρακαν in ΞABL *al. pl.* (Tisch., W.H.).

adverb in function, qualifying ἐξαστράπτων (De Wette), but there is no reason why it should not be co-ordinate with ἐξασ., καὶ being omitted = white, glistening.—ἐξαστράπτων: in N. T. here only, flashing like lightning.—Ver. 31. ἐν δόξῃ: this is peculiar to Lk.—ἔλεγον, were speaking about. Kypke thinks more is meant: speaking with praise (*cum laude aliquid commemorare*). One could have accepted this sense had Peter's opposition been reported.—τὴν ἔξοδον, decease, death; so in 2 Peter i. 15. Other words for death are ἐκβασίς (Heb. xiii. 7), ἀφίξις (Acts xx. 29), ἀνάλυσις (2 Tim. iv. 6). Perhaps the exodus here spoken of should be taken comprehensively as including death, resurrection and ascension. (So Kypke, also Godet.) πληροῦν in that case will mean "pass through all the stages". But against this wide sense is ἐν Ἱερουσαλὴμ.—Ver. 32. βεβαρ. ὕπνῳ: this particular, in Lk. only, implies that it was a night scene; so also the expression ἐν τῇ ἐξῇς ἡμέρᾳ, ver. 37. The celestial visitants are supposed to arrive while the disciples are asleep. They fell asleep while their Master prayed, as at Gethsemane.—διαγρηγορήσαντες, having

thoroughly awakened up, so as to be able to see distinctly what passed (here only in N.T.).—Ver. 33. While the two celestials were departing Peter made his proposal, to prevent them from going.—μὴ εἰδὼς, etc., not knowing what he said; an apology for a proposal to keep the two celestials from returning to heaven.—Ver. 34. It is not clear who were enveloped by the cloud. If the reading ἐκείνους before εἰσελθεῖν were retained it would imply that the three disciples were outside; αὐτοὺς, the reading of B, etc., implies that all were within.—Ver. 35. ἐκλελεγμένους, the reading of ΞBL, is to be preferred, because ἀγαπητός, T. R., is conformed to that in the parallels; here only in N. T.—Ver. 36. ἐσίγησαν, they were silent; "in those days," it is added, implying that afterwards (after the resurrection) they spoke of the experience. Lk. does not mention the injunction of Jesus to keep silence, nor the conversation on the way down the hill about Elijah and John the Baptist.

Vv. 37-43a. *The epileptic boy* (Mt. xvii. 14-21, Mk. ix. 14-29).—Ver. 38. ἐπιβλέψαι, to look with pity, as in i. 48.—μονογενής, only son, as in vii. 12, viii. 42, to bring out the benevolence of

37. Ἐγένετο δὲ ἐν<sup>1</sup> τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 38. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε,<sup>2</sup> λέγων, “Διδάσκαλε, δέομαί σου, ἐπιβλεψόν<sup>3</sup> ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι<sup>4</sup>. 39. καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἁφροῦ, καὶ μόγις<sup>5</sup> ἀποχωρεῖ ἀπ’ αὐτοῦ, συντρίβον αὐτόν. 40. καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν<sup>6</sup> αὐτό, καὶ οὐκ ἠδυνήθησαν.” 41. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.” 42. Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43. ἐξεπλήρουντο δὲ πάντες ἐπὶ τῇ<sup>a</sup> μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς<sup>a</sup> ἐποίησεν ὁ Ἰησοῦς,<sup>7</sup> εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, 44. “Θέσθε ὑμεῖς εἰς τὰ ὧτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.” 45. Οἱ δὲ ἡγνούον τὸ ῥήμα τούτο, καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνταὶ αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. 46. Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τό, τίς ἂν εἴη μείζων αὐτῶν.

<sup>1</sup> NBL omit εν.<sup>2</sup> εβοησεν in NBCDL.<sup>3</sup> επιβλεψαι in BCL. ND have -ον = T.R.<sup>4</sup> μοι εστι in NABCDLX 33 verss.<sup>5</sup> μοις in B (W.H.); μογις in NCD (Tisch.). Not found elsewhere in N.T.<sup>6</sup> εκβαλωσιν in most uncials.<sup>7</sup> For εποιο. o l. NBDLΞ have simply εποιοι (Tisch., W.H.).

the miracle.—Ver. 39. κράζει, he (the boy) crieth.—σπαράσσει, he (the demon) teareth him.—Ver. 42. προσερχομένου αὐτοῦ, while the boy was approaching Jesus, in accordance with His request that he should be brought to Him, the demon made a final assault on his victim, rending and convulsing him.—Ver. 43. ἐπὶ τῇ μεγαλειότητι τ. Θεοῦ, the people were astonished at the *majesty of God*, revealed in the power that could work such a cure. In Acts ii. 22 God is represented as working miracles through Jesus. So the matter is conceived here. But Lk. thinks of the majesty of God as immanent in Jesus.

Vv. 43b-45. *Second prediction of the Passion* (Mt. xvii. 22-23, Mk. ix. 30-32). —πάντων θαυμαζόντων, etc., while all were wondering at all the things which He did. The reference is to the cure of the epileptic, which led the multitude to

see in Jesus the bearer of the majesty or greatness of the Almighty.—εἶπε. Jesus spoke a second time of His approaching death, in connection with this prevailing wonder, and His aim was to keep the disciples from being misled by it. The setting in Mt. and Mk. is different. There Jesus speaks of His passion, while He with the Twelve is wandering about in Galilee, endeavouring, according to Mk., to remain unnoticed, and He speaks of it simply because it is the engrossing theme with which His mind is constantly preoccupied. Here, on the other hand, the second announcement is elicited by an external occasion, the admiration of the people.—Ver. 44. μέλλει παραδίδοσθαι, is about to be betrayed. Lk. gives the specialty of the second prediction as in the parallels. Where he fails in comparison with Mt. and Mk. is in grasping the *psychological* situation

47. ὁ δὲ Ἰησοῦς ἰδὼν<sup>1</sup> τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου,<sup>2</sup> ἔστησεν αὐτὸ παρ' ἑαυτῷ, 48. καὶ εἶπεν αὐτοῖς, "Ὅς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὡς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται<sup>3</sup> μέγας."

49. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, "Ἐπιστάτα, εἰδομέν τινα ἐπὶ<sup>4</sup> τῷ ὀνόματί σου ἐκβάλλοντα τὰ<sup>5</sup> δαιμόνια· καὶ ἐκωλύσαμεν<sup>6</sup>

<sup>1</sup> εἰδὼς in  $\aleph$ B *al.* (Tisch., W.H., text). ἰδὼν in CDL $\Xi$  (W.H. margin).

<sup>2</sup> So in  $\aleph$  and very many MSS. (Tisch.). BCD have παιδιον (W.H.).

<sup>3</sup> ἐστιν in  $\aleph$ BCLX $\Xi$  1, 33 *vet.* Lat. vulg. D has εσται.

<sup>4</sup> ἐν in  $\aleph$ BLXΔ $\Xi$  1, 33 *al.* (W.H.). ἐπι in CD, etc.

<sup>5</sup> Omit τα most uncials.

<sup>6</sup>  $\aleph$ BL $\Xi$  have ἐκωλυομεν, which may be conformed to Mk. (Tisch. aor. = T.R., W.H. imp.).

the emotional state of Christ's mind. Cf. remarks on Mk., *ad loc.* Lk.'s Christ is comparatively passionless.

Vv. 46-50. *Who might be the greatest* (Mt. xviii. 1-5, Mk. ix. 33-41).—Ver. 46. εἰσῆλθε διαλογισμὸς, now there entered in among them (the Twelve) a *thought*. Lk.'s way of introducing this subject seems to show a desire, by way of sparing the future Apostles, to make as little of it as possible. It is merely a thought of the heart (τῆς καρδίας, ver. 47), not a dispute as in Mk., and inferentially also in Mt. It came into their minds, how or why does not appear. Mk.'s narrative leads us to connect the dispute with Christ's foreboding references to His Passion. While they walked along the way (ἐν τῇ ὁδῷ), the Master thinking always, and speaking often, of His death, they, realising that a crisis of some sort was approaching but not knowing its nature, discussed the question τίς μείζων; so supplying the comic side of the tragic drama.—τὸ τίς, etc., this, *viz.*, who might be the greater of them, or, who might be greater than they. αὐτῶν may be taken either partitively, or as a genitive of comparison. It is ordinarily taken in the former sense, whereby Lk.'s account is brought into line with the parallels; but Weiss (Mk.-Evang., also J. Weiss in Meyer) contends for the latter. His idea is that the Twelve, in Lk.'s view, were all conscious of their common importance as disciples of Jesus, and wondered if anybody could be greater than they all were. He connects the "thought" of the Twelve with the exorcist incident (ver. 49) as evincing a similar self-im-

portance. This view cannot be negatived on purely exegetical grounds.—Ver. 47. παρ' ἑαυτῷ, beside Himself, not ἐν μέσῳ αὐτῶν, as in Mt. and Mk., as if to say, here is the greater one.—Ver. 48. τοῦτο τὸ παιδίον, this particular child—not such a child, or what such a child represents, the little and insignificant—as in Mt. and Mk. Yet Lk.'s expression practically means that = this child, for example.—δέξηται: in Lk. the receiving of the little child is placed first in the discourse of Jesus, whereas in Mk. the general maxim that the man who is willing to be last is first, comes first. This position favours the view that not internal rivalry but a common self-exaltation in relation to those without is the vice in the view of Lk. Jesus says in effect: Be not high-minded; an appreciative attitude towards those you are prone to despise is what I and my Father value.—(ἐν πᾶσιν ὑμῖν: this phrase, on the other hand, seems to point to internal rivalries. There had been a question among them as to greater and less, to which the Master's answer was: the least one is the great one. Lk.'s version of this important discourse is, as De Wette remarks, inferior in point and clearness to Mt.'s.—Ver. 49. ἐκωλύσαμεν (T. R.), aorist, instead of Mk.'s imperfect; the former implies successful repression, the latter an attempt at it. *Vide* notes on Mk., *ad loc.*—μὲθ' ἡμῶν: Phrynichus objects to this construction after ἀκολουθεῖν, and says it should be followed by the dative. But Lobeck gives examples of the former construction from good authors (*vide* p. 353).



αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν." 50. Καὶ εἶπε<sup>1</sup> πρὸς αὐτὸν ὁ Ἰησοῦς, "Μὴ κωλύετε· ὁς γὰρ οὐκ ἔστι καθ' ἡμῶν,<sup>2</sup> ὑπὲρ ἡμῶν<sup>3</sup> ἔστιν."

51. ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ<sup>4</sup> ἐστῆριξε<sup>4</sup> τοῦ πορεύεσθαι εἰς

<sup>1</sup> εἶπε δε in BCDLXΞ 33 *al.*

<sup>2</sup> ὑμῶν *dis* in BCDLΞ *vet. Lat. vulg. cop. syrr. cur. sin.* (Tisch., W.H.).

<sup>3</sup> BLΞ 1, 239 c omit αὐτον after προσωπον (W.H.).

<sup>4</sup> ἐστῆρισεν in BCLXΞ 33 (Tisch., W.H.). B<sup>D</sup> as in T.R.

Chapter ix., as Farrar remarks (C. T.), should have ended here, as with ver. 51 begins an entirely distinct, large, and very important division of Lk.'s Gospel.

Vv. 51-56. *Looking southward. Samaritan intolerance.*—Ver. 51 forms the introduction to the great division, ix. 51—xviii. 15. It makes all that follows up to the *terminus ad quem* stand under the solemn heading: *the beginning of the end.* From this time forth Jesus has the close of His earthly career in view. His face is fixedly set towards Jerusalem and—*heaven.* This conception of Jesus, as from this point onwards looking forward to the final crisis, suggests various reflections.

1. The reference to the last act of the drama comes in at a very early place in Lk.'s history.

2. The part of the story lying behind us does not adequately account for the mood of Jesus. We do not see why He should be thinking so earnestly of a final crisis of a tragic character, or even why there should be such a crisis at all. That the religious guides of Israel more or less disapproved of His ways has appeared, but it has not been shown that their hostility was of a deadly character. The dinner in Simon's house speaks to relations more or less friendly, and the omission of the sharp encounter in reference to hand-washing, and of the ominous demand for a sign from heaven, greatly tends to obscure the forces that were working towards a tragic end, and had the cross for their natural outcome. It does not seem to have entered into Lk.'s plan to exhibit Christ's death as the natural result of the opinions, practices, prejudices and passions prevalent in the religious world. He contemplated the event on the Godward, theological side, or perhaps it would be more correct to say on the side of fulfilment of O. T. prophecy. The necessity of

Christ's death, the *δαί* (ix. 22) = the demand of O. T. Scripture for fulfilment, *vide* xxiv. 26.

3. In the long narrative contained in the next eight chapters, Jesus does not seem to be constantly thinking of the end. In Mk. and Mt. it is otherwise. From the period at which Jesus began to speak plainly of His death He appears constantly preoccupied with the subject. His whole manner and behaviour are those of one walking under the shadow of the cross. This representation is true to life. In Lk., on the other hand, while the *face* of Jesus is set towards Jerusalem, His *mind* seems often to be thinking of other things, and the reader of the story forgets about the cross as he peruses its deeply interesting pages.

*συμπληροῦσθαι*, etc., when the days of His assumption were in course of accomplishment, implying the approach of the closing scenes of Christ's earthly experience; here and in Acts ii. 1, only, of *time*; in viii. 23 in the literal sense.—*ἀναλήψεως α.* His assumption into heaven, as in Acts i. 2. The substantive in this sense is a *ῥπ. λεγ.* in N. T. It occurs in the *Test., xii. Patr.* The verb occurs in a similar sense in various places in the Sept. The assumption into heaven includes the crucifixion in Lk.'s conception, just as the glorification of Jesus includes the Passion in the Johannine conception. "Instabat adhuc passio, crux, mors, sepulchrum; sed per haec omnia ad metam prospexit Jesus, cujus sensum imitatur stylus evangelistae," Bengel. The *ἀνάληψις* was an act of God.—*ἐστῆρισεν*, He made His face firm (from *στήριγξ*, akin to *στερεός*, Thayer's Grimm), as if to meet something formidable and unwelcome, the cross rather than what lay beyond, here in view. Hahn, who does not believe that Lk. is here referring to Christ's final journey to Jerusalem, tones down the force of this word so as to make it

Ἱερουσαλήμ. 52. καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην<sup>1</sup> Σαμαρειτῶν, ὥστε<sup>2</sup> ἐτοιμάσαι αὐτῷ. 53. καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ<sup>3</sup> Ἰάκωβος καὶ Ἰωάννης εἶπον, “Κύριε, θέλεις εἰπῶμεν πῦρ καταβῆναι

<sup>b</sup> Gal. v. 15 ἀπὸ τοῦ οὐρανοῦ, καὶ <sup>b</sup> ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε<sup>4</sup>;”  
 (2 Thess.  
 iii. 8).

55. Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, “Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς· 56. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.”<sup>5</sup> Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57. Ἐγένετο δὲ<sup>6</sup> πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἰπέ τις πρὸς αὐτόν, “Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.”<sup>7</sup> 58. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν

<sup>1</sup> πολιν in  $\aleph^*$  ΓΑ some minusc. (Tisch.).

<sup>2</sup> So in CDL *al.* *pl.* (Tisch.).  $\aleph$ B some vet. Lat. codd. have *ws* (W.H.).

<sup>3</sup>  $\aleph$ B some minusc. omit *αὐτοῦ*.

<sup>4</sup>  $\aleph$ BL $\epsilon$  minusc. vulg. syrr. cur. sin. memph. omit *ws* καὶ *H. ἐποίησε*, which is probably a gloss.

<sup>5</sup> From *καὶ εἶπεν* (ver. 55) to *ἀλλα σῶσαι* (ver. 56) is probably also a gloss (found in FKMΓΑ *al.* *pl.* D has *οὐκ οἶδ. οἱ. πν. εστε υμεῖς*; also in many verss.).

$\aleph$ ABCLΔ $\epsilon$  *al.* syt. sin., etc., omit the whole passage (Tisch., Trg., R.V., W.H.).

<sup>6</sup> For *γεν. δε*  $\aleph$ BCLX $\epsilon$  33 69 *al.* verss. have simply *καὶ*.

<sup>7</sup>  $\aleph$ BDL $\epsilon$  minusc. verss. omit *κύριε* (Tisch., W.H.); found in CΔ *al.* Fewer MSS. omit *κύριε* in ver. 59 (BDV 57, Orig.).  $\aleph$ CLE have it (Tisch. omits, W.H. put in margin).

express in Oriental fashion the idea of Jesus addressing Himself to a journey not specially momentous.

Vv. 52-56. *Samaritan intolerance.*—*εἰς κώμην Σαμαρειτῶν*: this indicates an intention to go southward through Samaritan territory. Not an unusual thing. Josephus (*Antiq.*, xx., vi. 1) states that it was the custom for Galileans going to Jerusalem to the feasts to pass through Samaria.—*ἐτοιμάσαι α.*, to prepare for Him, *i.e.*, to find lodgings for the night.—*ὥστε* in view of the sequel can only express tendency or intention.—*οὐκ ἐδέξαντο α.*: the aorist, implying “that they at once rejected Him,” Farrar (*C. G. T.*).—*ὅτι* introduces the reason: Christ’s face was, looked like, going to Jerusalem. In view of what Josephus states, this hardly accounts for the inhospitable treatment. Perhaps the manner of the messengers had something to do with it. Had Jesus gone Himself the result might have been

different. Perhaps He was making an experiment to see how His followers and the Samaritans would get on together. In that case the result would make Him change His plan, and turn aside from Samaria into Peraea. If so then Baur’s idea of a Samaritan ministry is a misnomer.—Ver. 54. *Ἰάκωβος καὶ Ἰωάννης*: their outburst of temper, revealed in their truculent proposal, probably indicated the attitude of the whole company. In that case journeying through Samaria was hopeless.—*καταβῆναι*, infinitive, instead of *ἵνα* with subjunctive as often after *εἰπεῖν*.—Ver. 55. *στραφεῖς*: an imposing gesture, as in vii. 9, 44.—Ver. 56. *εἰς ἑτέραν κώμην*, to another village, probably in Galilee; both in the borderland.

Vv. 57-62. *New disciples.*—*ἐν τῇ ὁδῷ*: the indication of time is not precise. It does not mean, on the way to the other village, mentioned just before (Meyer), but on the way to Jerusalem (ver. 51).

κεφαλὴν κλίνῃ.” 59. Εἶπε δὲ πρὸς ἕτερον, “Ἀκούσθαι μοι.” Ὁ δὲ εἶπε, “Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον<sup>1</sup> θάψαι τὸν πατέρα μου.” 60. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,<sup>2</sup> “Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.” 61. Εἶπε δὲ καὶ ἕτερος, “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.” 62. Εἶπε δὲ πρὸς αὐτὸν<sup>3</sup> ὁ Ἰησοῦς, “Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ<sup>4</sup> ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἐστὶν εἰς τὴν<sup>c</sup> here only in N<sup>1</sup> T, βασιλείαν<sup>5</sup> τοῦ Θεοῦ.”

<sup>1</sup> πρῶτον ἀπελθ. in **NBD**.

<sup>2</sup> Omit ο Ι. **NBDLΞ** 33 a **cop**.

<sup>3</sup> B omits πρὸς αὐτον (W.H. in brackets).

<sup>4</sup> B minusc. and some codd. of vet. Lat. omit αὐτον.

<sup>5</sup> For εἰς τὴν β. **NBLΞ** 1, 33 vet. Lat. codd. have τῇ βασιλείᾳ (Tisch., W.H.). D and some vet. Lat. codd. invert the order of the clauses = looking back and putting his hand to the plough.

Grotius thinks the connection is purely topical. “Visum est Lucae connectere τὰ ὁμογενέα.” The first two of the three cases are reported by Mt. (viii. 19-22).—**τις**: Mt. (viii. 19) designates this certain one a scribe.—ἀπέρχῃ implies a departure from a place. It would be a leaving of home for the disciple.—Ver. 58. This remarkable saying is given in identical terms by Mt. and Lk. Vide on Mt.

Vv. 59, 60. *The second case* (Mt. viii. 21-22).—ἀκούσθαι μοι. Jesus takes the initiative in this case. That He should not have done so in the first is intelligible if the aspirant was a scribe. Jesus did not look for satisfactory discipleship from that quarter.—σὺ δὲ, but *thou*, emphatic, implying that the man addressed is not among the dead, but one who appreciates the claims of the kingdom.—διάγγελλε, keep proclaiming on every side the Kingdom of God; that, thy sole business henceforth, to which everything else, even burying parents, must be sacrificed: seek first the kingdom.

Vv. 61, 62. *The third case*, peculiar to Lk., and setting forth a distinct type.—ἀκολουθήσω σοι, I will follow Thee, implying that he also has been asked to do so, and that he is ready, but on a condition.—ἐπίτρεψόν μοι: this is a type of man who always wants to do something, in which he is himself specially interested first (πρῶτον), before he addresses himself to the main duty to which he is called.—ἀποτάξασθαι: in this case it is to bid good-bye to friends, a sentimental business; that also characteristic.—τοῖς εἰς τὸν οἶκόν μου. The

verb ἀπ. is used in later Greek both with the dative of a person to denote “to take leave of,” and with the dative of a thing = to renounce (so in xiv. 33). Both senses are admissible here, as τοῖς may be either masculine or neuter, but the first sense is the only one suitable to the *character* (sentimental) and to the request, as property could be renounced on the spot; though this reason is not so conclusive, as some legal steps might be necessary to denude oneself of property.—Ver. 62. οὐδεὶς ἐπιβαλὼν, etc.: the necessity of self-concentration inculcated in proverbial language borrowed from agricultural life. Wetstein cites from Hesiod, *Ἔργ.*, ver. 443, the well-known lines: *ἰθεὶαν αὐλακ’ ἐλαύνου, Μηκέτι παπταίνων μεθ’ ὁμήλικας, ἀλλ’ ἐπὶ ἔργῳ Θυμὸν ἔχων*. The ambition to make a straight furrow has been common to ploughmen in all ages and countries, and it needs, like the highest calling, steady intention and a forward-cast eye. Furrer compliments the Palestine fellah on his skill in drawing a long straight furrow (*Wanderungen*, p. 149). His plough is a very inferior article to that used in this country.—εὐθετός, well fitted, apt; here and in chap. xiv. 35, Heb. vi. 7.—The first case is that of *inconsiderate impulse*, the second that of *conflicting duties*, the third that of a *divided mind*. The incidents are related by Lk., not so much possibly for their psychological interest as to show how Jesus came to have so many disciples as chap. x. 1-16 implies, and yet how particular He was.

X. 1. ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ<sup>1</sup> ἑτέρους ἑβδομήκοντα,<sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι." 2. Ἐλεγεν οὖν<sup>3</sup> πρὸς αὐτούς, "Ὁ μὲν θειρισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θειρισμοῦ, ὅπως ἐκβάλλῃ ἔργατας<sup>4</sup> εἰς τὸν θειρισμὸν αὐτοῦ. 3. Ὑπάγετε· ἰδοὺ, ἐγὼ<sup>5</sup> ἀποστελλῶ ὑμᾶς ὡς

<sup>1</sup> καί, found in  $\aleph$ CD *al.* *pl.* verss. (Tisch.), is omitted in BL $\Xi$  33 (W.H.).

<sup>2</sup> So in  $\aleph$ ACLD $\Xi$  *al.* b, f, q (Tisch.). BD a, c, e, l, g vulg. syrr. cur. sin. have  $\epsilon\beta\delta$ . δυο (W.H. in brackets).

<sup>3</sup> For οὖν  $\aleph$ BCDL $\Xi$  1, 33, 69 verss. have  $\delta\epsilon$ .

<sup>4</sup> ἔργατας  $\epsilon\kappa\beta$ .: this order in BD e.  $\epsilon\kappa\beta\alpha\lambda\eta$  (aor.) in  $\aleph$ ABCDL $\Xi$  *al.*

<sup>5</sup> Omit  $\epsilon\gamma\omega$  (from Mt.)  $\aleph$ AB.

CHAPTER X. THE SEVENTY. THE GOOD SAMARITAN. MARTHA AND MARY.—Vv. 1-12. *The Seventy sent forth*, peculiar to Lk. Many questions have been raised as to this narrative, *e.g.*, as to its historicity, as to the connection between the instructions to the new missionaries and those to the Twelve, and as to the time and place of their election, and the sphere of their mission. On these points only the briefest hints can be given here. As to the first, the saying about the paucity of labourers, found also in Mt. (ix. 38), implies that Jesus was constantly on the outlook for competent assistants, and that He would use such as were available. The cases mentioned in the closing section of last chapter confirm this inference. Whether He would send them out simultaneously in large numbers, twelve, or seventy, or piecemeal, one or more pairs now, and another small group then, is a matter on which it is precarious to dogmatise, as is done by W. Grimm when he says (*Das Proemium des Lucas-Evang.*) that Jesus did not send out twelve all at once, but two and two now and then, and besides the Twelve others of the second order, and that these piecemeal missions consolidated in the tradition into two large ones of twelve and seventy. As to the *instructions*: there would be such in every instance, and they would be substantially the same whether given once, twice, or twenty times, summed up in a few compact sentences, so racy and memorable as to be easily preservable even by oral tradition. It is, however, quite probable that versions of these instructions were to be found in documents, say in Mk. and in Mt.'s *Logia*; and Lk., as Weiss suggests, may have taken the instructions to the Twelve from

the former, and those to the Seventy from the latter. Finally, as to time, place, and sphere, nothing certain can be determined, and there is room for various conjectures. Hahn, *e.g.*, suggests, as the *place* of the appointment, *Jerusalem*; the *time*, the feast of tabernacles, mentioned in John vii. 2; and the *sphere* of the mission, the towns and villages of *Judaea* or southern Palestine. There was certainly need for a mission there. The mission of the Twelve was in *Galilee*.

Ver. 1. *μετὰ ταῦτα*, after what has been narrated in ix. 51-62, but not necessarily implying close sequence.—*ἀνέδειξεν* (*ἀναδείκνυμι*). The verb means (1) to lift up so as to show, *cf.* the noun in Lk. i. 80; (2) to proclaim as elected, *cf.* Acts i. 24; (3) to elect, appoint, as here = *designavit*, Vulgate.—ὁ Κύριος, the Lord, Jesus, here, as often in Lk. applied to Him in narrative.—*ἑτέρους*, others, the reference being not to ἀγγέλους, ix. 52 (Meyer), but to τοὺς δώδεκα, ix. 1 = others besides the Twelve.—*ἑβδομήκοντα*, seventy (seventy-two in B), representing the nations of the earth, the number consciously fixed by the evangelist to symbolise Christian universalism—according to Dr. Baur and the Tübingen School; representing in the mind of Jesus the seventy Sanhedrists, as the Twelve were meant to represent the tribes of Israel, the seventy disciples having for their vocation to do what the Sanhedrists had failed to do—prepare the people for the appearance of the Christ—according to Hahn.

Vv. 2-12. *The instructions*.—Ver. 2. ὁ μὲν θειρισμὸς: preliminary statement as to the need of men fit to take part in the work of preaching the kingdom, as in Mt. ix. 38, *vide* notes there; a true



ἄρνας ἐν μέσῳ λύκων. 4. μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσσησθε. 5. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε,<sup>1</sup> πρῶτον λέγετε, Εἰρήνῃ τῷ οἴκῳ τούτῳ. 6. καὶ ἂν μὲν ἡ ἐκεῖ<sup>2</sup> υἱὸς εἰρήνης, ἐπαναπαύσεται<sup>3</sup> ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες<sup>4</sup> καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί.<sup>5</sup> μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8. καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10. εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε,<sup>7</sup> καὶ μὴ δέχωνται ὑμᾶς, ἐξεληθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε, 11. Καὶ τὸν κοριορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν<sup>8</sup> ἀπομασσόμεθα ὑμῖν· πλην τοῦτο γινώσ-

<sup>a</sup> here only in N.T.

<sup>1</sup> εἰσελθῆτε in  $\aleph$ BCDLE 1, 13, 69.

<sup>2</sup>  $\mu\epsilon\nu$  is found only in minusc. B places  $\epsilon\kappa\epsilon\iota$  before  $\eta$  (W.H. text).

<sup>3</sup>  $\aleph$ B have  $\epsilon\pi\alpha\nu\alpha\pi\alpha\upsilon\sigma\epsilon\tau\alpha\iota$ , to be preferred as the rarer form.

<sup>4</sup> BD have  $\epsilon\sigma\theta\iota\omicron\nu\tau\epsilon\varsigma$  (Tisch., W.H.).

<sup>5</sup>  $\epsilon\sigma\tau\iota$  omitted in  $\aleph$ BDLXE.

<sup>6</sup>  $\delta\epsilon$  is wanting in  $\aleph$ BCDE  $\alpha$ l.

<sup>7</sup> εἰσελθῆτε in  $\aleph$ BCDLE 1, 33  $\alpha$ l.

<sup>8</sup> After  $\upsilon\mu\omega\nu$   $\aleph$ BD have  $\epsilon\iota\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\omicron\delta\alpha\varsigma$ , adopted by modern editors.

logion of Jesus, whensoever spoken.—Ver. 3. ὑπάγετε, go, whither? Mt.'s version of the instructions to the Twelve says: not to Samaria, but to the lost sheep of Israel only; this omitted by Lk. with the one word, "go," retained.—ὡς ἄρνας, etc., as lambs among wolves; sheep (πρόβατα) in Mt. x. 16; pathetic hint as to the helplessness of the agents and the risks they run; not imaginary, as the recent experience at the Samaritan village shows.—Ver. 4. βαλάντιον, a purse, in Lk. only, in N. T.; often in classics, spelt there, as in MSS. of N. T., variously with one or two  $\lambda$ s.—μηδένα ἀσπάσσησθε: salute no one, to be taken in the spirit rather than in the letter; hyperbolic for: be exclusively intent on your business: "negotio quod imposui vobis incumbite, praeterhabitis vel brevissimis obstaculis et moramentis," Pricaeus. Weiss (Mt.-Evang.) thinks the prohibition is directed against carrying on their mission on the way. It was to be exclusively a house-mission (vide Mt. x. 12, where ἀσπασσῆσθε occurs).—Ver. 5. πρῶτον λέγετε: the first word to be spoken, peace, speech on the things of the kingdom to be prepared for by courteous, kindly salutations. A sympathetic heart is the best guide in pastoral visitation. The first word should not be: how is it

with your soul?—Ver. 6. ἐπαναπαύσεται ( $\aleph$ B), a form of the 2nd fut. ind. passive, probably belonging to the spoken Greek of the period. Again in Rev. xiv. 13.—ἀνακάμψει: in any case the good wish will not be lost. If there be no "son of peace" in the house to receive it, it will come back with a blessing to the man who uttered it.—Ver. 7. ἐν αὐτῇ τῇ οἰκίᾳ: verbally distinct from ἐν τῇ αὐτῇ, etc., but really meaning the same thing = "in that same house," R. V.—τὰ παρ' αὐτῶν, eating and drinking the meat and drink which belong to them, as if they were your own: *libere et velut vestro jure*, Grotius.—ἄξιος γὰρ assigns the reason: your food is your hire; it belongs to you of right as wages for work done.—Ver. 8. ἐσθίετε τὰ παρατιθέμενα: not a repetition. It means, be contented with your fare: *contenti este quamvis frugali apparatu*, Bengel. Holtz. (H. C.) thinks Lk. has in view heathen houses, and that the meaning is: put aside Jewish scruples.—Ver. 9. The functions of the missionaries briefly indicated = heal the sick, and announce that the kingdom is at their doors (ἡγγικεν).—Vv. 10, 11. Direction how to act in case of churlish treatment.—ἐξεληθόντες εἰς τὰς πλατείας  $\alpha$ . Lk. expresses the action so as to make it vivid for Gentile readers to

κετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς<sup>1</sup> ἡ βασιλεία τοῦ Θεοῦ. 12. λέγω δὲ<sup>2</sup> ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. 13. Οὐαὶ σοι, Χωραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο<sup>3</sup> αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι<sup>4</sup> μετενόησαν. 14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. 15. καὶ σύ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθήσῃ.<sup>5</sup> 16. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με." 17. Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18. Εἶπε δὲ αὐτοῖς, "Ἐθεώ-

<sup>1</sup> NBDE 1, 13, 33 *al.* omit ἐφ ὑμᾶς.

<sup>2</sup> δε in NDΕ (Tisch.) is omitted in BCL *al.* *pl.* verss. (W.H.).

<sup>3</sup> ἐγενήθησαν in NBDE 13, 33, 69.

<sup>4</sup> καθήμενοι in NABCLE *al.* -αι in D with many others.

<sup>5</sup> For ἡ . . . ὑψωθείσα NBDE vet. Lat. 5 syr. cur. have μη . . . ὑψώθησιν; for καταβιβασθήσῃ (NCLÉ *al.* *pl.* Tisch.) BD have καταβῆσῃ (W.H.).

whom the symbolic significance of the act was not familiar = go out of the inhospitable houses into the streets, and then solemnly wipe off the dust that has been taken up by your feet since you entered the town; wiping off (ἀπομασσοῦμεθα) is more expressive than shaking off (ἐκτινάξετε, Mt. x. 14, Lk. ix. 5), it means more thorough work, removing every speck of dust.—πλὴν, for the rest. The solemn symbolic act is to wind up with the equally solemn declaration that the Kingdom of God has come to them with its blessings, and that it is their own fault if it has come in vain.

Vv. 13-16. *Woe to thee, Chorazin* (Mt. xi. 21-24).—While the terms in which the woes on the cities of Galilee are reported are nearly identical in Mt. and Lk., the connections in which they are given are different. In Mt. the connection is very general. The woes simply find a place in a collection of moral criticisms by Jesus on His time: on John, on the Pharisees, and on the Galilean towns. Here they form part of Christ's address to the Seventy, when sending them forth on their mission. Whether they properly come in here has been disputed. Wendt (L. J., p. 89) thinks they do, inasmuch as they indicate that the punishment for rejecting the disciples will be the same as that of the cities which were unresponsive to the ministry of the Master. J. Weiss (in Meyer), on the other hand, thinks the

woes have been inserted here from a purely external point of view, noting in proof the close connection between ver. 12 and ver. 16. It is impossible to be quite sure when the words were spoken, but also impossible to doubt that they were spoken by Jesus, probably towards or after the close of His Galilean ministry.—καθήμενοι, after σποδῷ, is an addition of Lk.'s, explanatory or pictorial.—Ver. 16 = Mt. x. 40, 41, only Mt. emphasises and expands the positive side, while Lk. with the positive presents, and with special emphasis, the negative (ὁ ἀθετῶν ὑμᾶς, etc.).

Vv. 17-20. *Return of the Seventy*. No such report of the doings of the Twelve, and of their Master's congratulations, is given in any of the Gospels (*cf.* Mk. vi. 30, 31). It seems as if Lk. attached more importance to the later mission, as Baur accused him of doing under the influence of theological tendency (Pauline universalism). But probably this report was one of the fruits of his careful research for *memorabilia* of Jesus: "a highly valuable tradition arising on Jewish-Christian soil, and just on account of its strangeness trustworthy" (J. Weiss in Meyer). Similarly Feine, and Resch, *Agrapha*, p. 414, note.—Ver. 17. καὶ τὰ δαιμόνια, even the demons, subject to our power; more than they had expected or been promised, hence their exultation (μετὰ χαρᾶς).—Ver. 18. ἐθεώρουν: their report was no news to

ρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19. ἰδοὺ, δίδωμι<sup>1</sup> ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ<sup>2</sup> ἀδικήσῃ<sup>2</sup>. 20. πλὴν ἐν τούτῳ μὴ χαίrete, ὅτι τὰ πνεύματα ὑμῖν<sup>b</sup> ὑποτάσσεται· χαίrete δὲ μᾶλλον<sup>3</sup> ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη<sup>4</sup> ἐν τοῖς οὐρανοῖς.” 21. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς,<sup>5</sup> καὶ εἶπεν, “Ἐξομολογούμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία<sup>6</sup> ἔμπροσθέν σου.” 22. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε,<sup>7</sup> “Πάντα παρεδόθη μοι<sup>8</sup> ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ,

<sup>1</sup> δέδωκα in  $\aleph$ BCLX 1, vet. Lat. vulg. (Tisch., W.H.). D has διδωμι.

<sup>2</sup> So in BCXΔ *al.* (W.H. margin). ἀδικήσῃ in  $\aleph$ DL 1, 13, 33 *al. mul.* (Tisch., W.H., text).

<sup>3</sup> Most uncials and verss. omit μᾶλλον.

<sup>4</sup> ἐνεγγραπται in  $\aleph$ BLX 1, 33; most uncials as in T.R.

<sup>5</sup>  $\aleph$ BDE omit ο ἱ, and  $\aleph$ BDLX $\Xi$  1, 33 *al.* add τῷ ἁγίῳ τῷ πνεύματι. Tisch. and W.H. adopt both changes.

<sup>6</sup> εὐδ. εγεν. in BCLX $\Xi$  33 some vet. Lat. codd.

<sup>7</sup> καὶ στραφεὶς . . . εἶπε omitted in  $\aleph$ BDL $\Xi$  1, 13, 22, 33 verss. (Tisch. retains with ACΔ *al. pl.*).

<sup>8</sup> μοι παρεδοθη in most uncials.

Jesus. While they were working He saw Satan falling. There has been much discussion as to what is meant by this fall, and why it is referred to. It has been identified with the fall of the angels at the beginning of the world, with the Incarnation, with the temptation of Jesus, in both of which Satan sustained defeat. The Fathers adopted the first of these alternatives, and found the motive of the reference in a desire to warn the disciples. The devil fell through pride; take care you fall not from the same cause (ver. 20).—ὡς ἀστραπὴν, like lightning; the precise point of the comparison has been variously conceived: momentary brightness, quick, sudden movement, inevitableness of the descent—down it must come to the earth, etc.—πεσόντα, aorist, after the imperfect (ἔπεσον), fallen, a fact accomplished. Pricæus refers to Acts xix. 20 as a historical exemplification of the fall—Satan's kingdom destroyed by the rapid spread of Christianity.—Ver. 19 reminds one of Mk. xvi. 18.—τοῦ ἐχθροῦ, the enemy, Satan.—οὐδὲν, may be either nominative or accusative = either, “nothing shall in

any wise hurt you,” R. V., or “in no respect shall he (the enemy) hurt you”.

—Ver. 20. πλὴν has adversative force here = yet, nevertheless. The joy of the Seventy was in danger of becoming overjoy, running into self-importance; hence the warning word, which is best understood in the light of St. Paul's doctrine of the Holy Spirit, which laid much more stress on the *ethical* than on the *charismatical* results of His influence = rejoice not so much in possessing remarkable spiritual gifts as in being spiritual men. This text may be put beside Mt. vii. 21-23 as bearing on the separability of gifts and graces (χαρίσματα and χάρις).

Vv. 21-24. *The exultation of Jesus* (Mt. xi. 25-27).—The setting in Mt. gives to this great devotional utterance of Jesus a tone of resignation in connection with the apparent failure of His ministry. Here, connected with the fall of Satan, it has a tone of triumph (ἡγαλλιάσατο).—ἐν τῷ πνεύματι τῷ ἁγίῳ; it was an inspired utterance, “a kind of glossolaly,” J. Weiss (Meyer).—Ver. 21 is almost *verbatim*, as in Mt. xi. 25, only that Lk. has ἀπέκρυψας for Mt.'s ἔκρυψας.—Ver.

εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλῶσαι.” 23. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, “Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.”

25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ<sup>1</sup> λέγων, “Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;” 26. Ὁ δὲ εἶπε πρὸς αὐτόν, “Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;” 27. Ὁ δὲ ἀποκριθεὶς εἶπεν, “Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας<sup>2</sup> σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.” 28. Εἶπε δὲ αὐτῷ, “Ὅρθῶς ἀπεκρίθης· τοῦτο ποιεῖ,

<sup>1</sup> καὶ, found in ACD *al.*, is omitted in  $\aleph$ BL $\Xi$  e syr. cur. cop.

<sup>2</sup> Instead of ἐξ with gen. in this and the two preceding phrases  $\aleph$ BD $\Xi$  minusc. have ἐν with dative (D has ἐν all through).  $\aleph$ BL $\Xi$  have ἐν with dative for ἐξ α. τ. διανοίας. D omits this clause.

22. This part of the devotional utterance, setting forth Christ's faith in the purpose of His Father and the intimate fellowship subsisting between Father and Son, appears in some texts of Lk. as a declaration made to the disciples (στραφεὶς πρὸς τ. μ. α., T. R.). The gesture implies that a solemn statement is to be made.—τίς ἐστιν ὁ υἱός, ὁ πατήρ: to know who the Son or the Father is = knowing the Son and the Father. The idea in Lk. is the same as in Mt., though the expression is different.—Ver. 23. στραφεὶς: a second impressive gesture, if that in ver. 22 be retained, implying that Jesus now more directly addresses the disciples. But the first στραφεὶς is altogether doubtful.—εἶπε: the word, spoken κατ’ ἰδίαν to the disciples, is substantially = Mt. xiii. 16, there referring to the happiness conferred on the disciples in being privileged to hear their Master's parabolic teaching.—βασιλεῖς: in place of Mt.'s δίκαιοι, which expresses an idea more intelligible to Jews than to Gentiles.

Vv. 25-37. *The lawyer's question, and the parable of the good Samaritan.* Many critics (even Weiss, Mk.-Evang., p. 400) think that Lk. or his source has got the theme of this section from Mt. xxii. 35 ff., Mk. xii. 28 ff., and simply enriched it with the parable of the good Samaritan, peculiar to him. Leaving this critical question on one side, it may be remarked that this story seems to be introduced on the principle of contrast, the νομικός representing the

σοφοὶ καὶ συνετοὶ, to whom the things of the kingdom are hidden as opposed to the νήπιοι, to whom they are revealed, i.e., the disciples whom Jesus had just congratulated on their felicity. Similarly in the case of the anecdote of the woman in Simon's house, vii. 36, *vide* notes there. J. Weiss remarks that this story and the following one about Martha and Mary form a pair, setting forth in the sense of the Epistle of James (ii. 8, 13, 14) the two main requirements of Christianity, love to one's neighbour and faith (*vide* in Meyer, *ad loc.*).—Ver. 25. ἀνέστη, stood up; from this expression and the present tense of ἀναγινώσκεις, how readest thou *now*? it has been conjectured that the scene may have been a synagogue.—τί ποιήσας: the νομικός, like the ἄρχων of xviii. 18, is professedly in quest of eternal life.—Ver. 26. τί γέγραπ., πῶς ἀναγιν., how stands it written? how readest thou? double question with a certain *empressment*.—Ver. 27. Lk. here puts into the mouth of the lawyer an answer combining as co-ordinate the religious and the ethical, which in the later incident reported in Mt. xxii. 34-40, Mk. xii. 28-34, is ascribed to Jesus. The unity of these interests is, as Holtz. (H. C.) remarks, the achievement and characteristic of Christianity, and one may legitimately doubt whether a man belonging to the clerical class in our Lord's time had attained such insight. Divorce of religion from morality was a cardinal vice of the righteousness of the time, and we



καὶ ζήσῃ.” 29. Ὁ δὲ θέλων δικαιοῦν<sup>1</sup> ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν,  
 “Καὶ τίς ἐστὶ μου πλησίον;” 30. \*Ὑπολαβὼν δὲ<sup>2</sup> ὁ Ἰησοῦς εἶπεν,  
 “Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχά, καὶ λησταῖς<sup>c</sup>  
<sup>d</sup> περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον,  
 ἀφέντες ἡμιθανῆ τυγχάνοντα.” 31. κατὰ \*συγκυρίαν δὲ ἱερεὺς τις<sup>e</sup>  
 κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἄντιπαρῆλθεν. 32.  
 ὁμοίως δὲ καὶ Λευΐτης, γενόμενος<sup>f</sup> κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν  
 ἀντιπαρῆλθε. 33. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ’ αὐτόν, καὶ

<sup>c</sup> here only  
in N.T.  
in sense of  
replying.  
<sup>d</sup> Acts xxvii.  
41. Jas. i.  
<sup>e</sup> here only  
in N.T.  
<sup>f</sup> here (bis)  
only in  
N. T.  
Wisd.  
xvi. 10.

<sup>1</sup> δικαιοῦσαι in BCDLXΞ.

<sup>2</sup> Omit δε BBC.

<sup>3</sup> Omit τυγχ. BBDLΞ 1, 33 αλ.

<sup>4</sup> Omit γεν BLXΞ 1, 38, 118.

see it exemplified in the following parable: priest and Levite religious but inhuman. In Lk.'s time the conception of religion and morality as one and inseparable had become a Christian commonplace, and he might have been unable to realise that there was a time when men thought otherwise, and so without any sense of incongruity made the lawyer answer as he does. But, on the other hand, it has to be borne in mind that even in our Lord's time there were some in the legal schools who emphasised the ethical, and Mk. makes the scribe (xii. 32, 33) one of this type.—ἀγαπήσεις, etc.: Deut. vi. 5 is here given, as in Mk. xii. 31, with a fourfold analysis of the inner man: heart, soul, strength, mind.—Ver. 29. δικαιοῦσαι εἶ., to keep up his character as a righteous man, concerned in all things to do his duty. Hence his desire for a definition of “neighbour,” which was an elastic term. Whether Lk. thinks of him as guilty of evasion and chicanery is doubtful. It was not his way to put the worst construction on the conduct even of scribes and Pharisees.—πλησίον, without article, is properly an adverb = who is near me? But the meaning is the same as if ὁ had been there.

Vv. 30-37. *The story of the good Samaritan*, commonly called a parable, but really not such in the strict sense of natural things used as vehicle of spiritual truth; an example rather than a symbol; the first of several “parables” of this sort in Lk.—ἄνθρωπός τις: probably a Jew, but intentionally not so called, simply a human being, so at once striking the keynote of universal ethics.—κατέβαινεν, was descending; it was a descent indeed.—λ. περιέπεσαν, “fell among” robbers, A. and R. VV.; better perhaps “fell in with” encountered, so Field (*Ot. Nor.*). The verb is often joined

with a noun singular (περιέπεσε χειμῶνι). Raphael cites from Polybius an instance in which robbers “fall in with” the party robbed: τούτους (legatos) λησταὶ τινες περιπεσόντες ἐν τῷ πελάγει διέφθειραν (*Reliquiae*, lib. xxiv. 11).—ἡμιθανῆ, half dead, *semivivo relicto*, Vulgate, here only in N. T.; he will soon be whole dead unless some one come to his help: cannot help himself or move from the spot.—Ver. 31. κατὰ συγκυρίαν (συγκυρία, from συν-κυρέω), rare, late Greek = κατὰ συντυχίαν (Hesychius, συγκυρία, συντυχία), by chance; the probabilities against succour being at hand just when sorely wanted; still more improbable that three possibilities of succour should meet just there and then. But the supposition, duly apologised for, is allowable, as the story must go on.—ἱερεὺς: Schanz infers from κατὰ συγ. that Jericho was *not* a sacerdotal city, as, since Lightfoot, has been usually taken for granted. But the phrase has its full meaning independently of this inference, *vide* above.—ἀντιπαρῆλθεν, variously rendered either = passed by simply, or = passed the opposite way (going up), Grotius; or passed with the wounded man in full view, staring him in the face, a sight fit to awaken compassion in any one (Hahn); or passed by on the other side of the road.—Ver. 32. ὁμοίως Λευΐτης ἀντιπ., likewise a Levite . . . passed by, the repetition of ἀντιπαρῆλθεν has a rhetorical monotony suggestive of the idea: such the way of the world—to pass by, “in nine cases out of ten that is what you may expect” (*The Parabolic Teaching of Christ*, p. 348).—Ver. 33. Σαμαρείτης, a Samaritan: will he *a fortiori* pass by? No, he does not, that the surprise and the point of the story. The unexpected happens.—ὁδεύων, here only in N. T., making a journey, pre-

g here only ἰδὼν αὐτὸν<sup>1</sup> ἐσπλαγχνίσθη· 34. καὶ προσελθὼν<sup>2</sup> κατέδησε τὰ  
 in N. T. h here only<sup>3</sup> τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν  
 in N. T. i Acts xxiii. ἐπὶ τὸ ἴδιον<sup>4</sup> κτήνος, ἤγαγεν αὐτὸν εἰς<sup>5</sup> πανδοχεῖον, καὶ ἐπεμελήθη  
 24. 1 Cor. αὐτοῦ. 35. καὶ ἐπὶ τὴν αὔριον ἐξελθὼν,<sup>6</sup> ἐκβαλὼν δύο δηνάρια  
 xv. 39. ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ,<sup>7</sup> Ἐπιμελήθητι αὐτοῦ· καὶ ὅτι  
 Rev. xviii. 13. j here only  
 in N. T. ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.  
 36. Τίς οὖν<sup>8</sup> τούτων τῶν τριῶν δοκεῖ σοι πλησίον<sup>9</sup> γεγονέναι τοῦ  
 ἐμπεσόντος εἰς τοὺς ληστάς; 37. Ὁ δὲ εἶπεν, “Ὁ ποιήσας τὸ  
 ἔλεος μετ’ αὐτοῦ.” Εἶπεν οὖν<sup>10</sup> αὐτῷ ὁ Ἰησοῦς, “Πορεύου, καὶ σὺ  
 ποίει ὁμοίως.”  
 k Ch. xix. 6. Acts xvii. 7. Jas. ii. 25. 38. ἘΓΕΝΕΤΟ δὲ ἐν<sup>11</sup> τῷ πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν  
 εἰς κώμην τινά· γυνή δὲ τις ὀνόματι Μάρθα<sup>12</sup> ὑπεδέξατο αὐτὸν εἰς

<sup>1</sup> Omit αὐτον ὩBLΞ 1, 33 vet. Lat. codd.

<sup>2</sup> Omit ἐξ. ὩBDLXΞ 1, 33 al. B places ἔδωκεν before δυο δην. (W.H. margin).

<sup>3</sup> BDLE 1, 33, 80 al. vet. Lat. codd. omit αὐτω.

<sup>4</sup> Omit οὖν ὩBLE 1 verss.

<sup>5</sup> πλησίον δοκεῖ σοι in ὩABCLE al. pl. D reads τινα οὖν δοκεῖς πλ. γεγονέναι.

<sup>6</sup> δε for οὖν in ὩBCDLXΔΞ al. verss.

<sup>7</sup> For εγεν. δε εν. ὩBLE 33 syrr. cur. sin. have simply εν δε, and omit καὶ after αὐτους.

sumably longer than from Jerusalem to Jericho, fully equipped for a long journey (Hahn), and so in possession of means for help, if he have the *will*.—ἐσπλαγχνίσθη, was touched with *pity*. That sacred feeling will keep *him* from passing by, though tempted by his own affairs to go on and avoid trouble and loss of time, as ships may pass by other ships in distress, so deserving ever after to have branded on them ΑΝΤΙΠΑΡΗΛΘΕΝ.—Ver. 34. κατέδησε, ἐπιχέων: both technical terms in medicine.—ἔλαιον καὶ οἶνον: not separately, but mixed; in use among Greeks and Romans as well as Jews (Wetstein).—κτῆνος = κτήμα from κτάομαι, generally a *property*, and specially a domestic animal: one's beast.—πανδοχεῖον (in classics πανδοκ.), a place for receiving all comers, an inn having a host, not merely a khan or caravanserai like κατάλυμα in ii. 7.—Ver. 35. ἐκβαλὼν, casting out (of his girdle or purse).—δύο δην., two “pence,” small sum, but enough for the present; will pay whatever more is needed; known in the inn, and known as a trusty man to the innkeeper (τῷ πανδοχεῖ).—ὅτι ἂν, etc.: the speech of a man who in turn trusts the host, and has no fear of being overcharged in the bill for the wounded man.—ἐγὼ: with a slight emphasis

which means: you know me.—ἐπανερχεσθαι: he expects to return to the place on his business, a regular customer at that inn. This verb, as well as προσδαπανάω, is used here only in N. T.—Ver. 36. Application of the story.—γεγονέναι: which of the three seems to you to have *become* neighbour by neighbourly action? neighbour is who neighbour does.—Ver. 37. ὁ ποιήσας, etc. If the lawyer was captious to begin with he is captious no longer. He might have been, for his question had not been directly (though very radically) answered. But the moral pathos of the “parable” has appealed to his better nature, and he quibbles no longer. But the prejudice of his class tacitly finds expression by avoidance of the word “Samaritan,” and the use instead of the phrase ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. Yet perhaps we do him injustice here, for the phrase really expresses the essence of neighbourhood, and so indicates not only *who* is neighbour but *why*. For the same phrase *vide* i. 58, 72. This story teaches the whole doctrine of neighbourhood: first and directly, what it is to be a neighbour, *viz.*, to give succour when and where needed; next, indirectly but by obvious consequence, who is a neighbour, *viz.*, any one who needs help and whom I

τὸν οἶκον αὐτῆς.<sup>1</sup> 39. καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ<sup>2</sup> ἤκουε τὸν λόγον αὐτοῦ. 40. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε, “Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε<sup>3</sup> διακονεῖν; εἰπέ<sup>4</sup> οὖν αὐτῇ ἵνα μοι συναντιλάβηται.” 41. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς,<sup>5</sup> “Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ<sup>6</sup> περὶ πολλά· 42. ἐνὸς δέ ἐστι χρεία<sup>7</sup>. Μαρία δὲ<sup>8</sup> τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ’<sup>9</sup> αὐτῆς.”

<sup>1</sup> NCL<sup>Ε</sup> 33 have εἰς τὴν οἰκίαν and NLE om. αὐτῆς (Tisch.). B has nothing after ὑπεδέξατο αὐτον (W.H. brackets).

<sup>2</sup> From *η καὶ* to *Ιησον* sundry variants occur: omit *η* NLE; NABCL<sup>Ε</sup> have παρακαθεσθείσα; for *παρα* NBDCL<sup>Ε</sup> have *προς*; and for *Ιησον* these with D have *κυρίου*.

<sup>3</sup> κατελείπεν in ABCLE *al. pl.*

<sup>4</sup> εἶπον in DL<sup>Ε</sup> 1, 33 (Tisch., W.H.); εἶπε in NABC *al. pl.*

<sup>5</sup> For ο *I.* NBL have ο *κυριος*.

<sup>6</sup> θυρμβαζῇ in NBDCL 1, 33.

<sup>7</sup> For *ενος δε εστι χρεια* (Tisch.) NBL 1, 33 have *ολιγων δε εστι χρεια η ενος*, which commends itself on reflection. *Vide* below. D omits the clause. Syr. sin. omits all between *Μαρθα* and *Μαρια*.

<sup>8</sup> γαρ in NBL.

<sup>9</sup> Omit *απ* NBDL.

have opportunity and power to help, no matter what his rank, race, or religion may be: neighbourhood coextensive with humanity.

Vv. 38-42. *Martha and Mary*.—Ver. 38. ἐν τῷ πορεύεσθαι, in continuation of the wandering whose beginning is noted at ix. 52; when, where, not indicated.—εἰς κώμην τινά: either not known, or the name deemed of no importance. When it is stated that He (αὐτὸς) (Jesus) came to this village it is not implied that He was alone, though no mention is made of disciples in the narrative.—Μάρθα = mistress, feminine of *μαρ*.—Ver. 39. Μαρία, socially sub-

ordinate (inferrible from the manner of reference), though the spiritual heroine of the tale.—ἡ καὶ: the force of the καὶ is not clear, and has been variously explained. Grotius regards it as simply an otiose addition to the relative. Bornemann takes it = *adeo* = to such an extent did Mary disregard the customary duty of women, that of serving guests, “quem morem adeo non observat M. ut docenti Jesu auscultet”. Perhaps it has something of the force of *δὴ* = who, observe! serving to counterbalance the social subordination of Mary; the less important person in the house, but the more important in the Kingdom of God.—παρα-

καθεσθείσα, first aorist passive participle, from παρακαθίζομαι, late Greek form = sitting at the feet of Jesus. Posture noted as significant of a receptive mind and devoted spirit.—τοῦ Κυρίου, the Lord, once more for *Jesus* in narrative (Ἰησοῦ in T. R.).—ἤκουε τὸν λόγον α., continued hearing His word, a conventional expression as in viii. 21.—Ver. 40. ἡ δὲ Μάρ., but Martha, δὲ as if μὲν had gone before where καὶ is = Mary on the one hand sat, etc., Martha on the other, etc.—περιεσπᾶτο, was distracted, over-occupied, as if the visit had been unexpected, and the guests numerous. In use from Xenophon down. In Polybius with τῇ διανοίᾳ added. Holtzmann (H. C.) points out the correspondence between the contrasted picture of the two sisters and the antithesis between the married and unmarried woman in 1 Cor. vii. 34, 35. The married woman caring for the world like Martha (μεριμνᾷς, ver. 41); the unmarried virgin: εὐπάρεδρον τ. κυρίῳ ἀπερισπάστως.—ἐπιστάσα, coming up to and placing herself beside Jesus and Mary: in no placid mood, looking on her sister as simply an idle woman. A bustling worthy housewife will speak her mind in such a case, even though a Jesus be present and come in for a share of the blame.—συναντιλάβηται, bid her take a hand

XI. 1. ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ." 2. Εἶπε δὲ αὐτοῖς, "Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,<sup>1</sup> ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ

<sup>1</sup> ἡμῶν . . . ουρανοῖς omitted in NBL 1, 22 *al.* Orig. Tert. syr. sin.; comes in doubtless from Mt.

along with me in the work (*cf.* Rom. viii. 26).—Ver. 41. θορυβάζῃ (from θόρυβος, an uproar; τυρβάζῃ T. R., from τύρβῃ, similar in meaning, neither form again in N. T.), thou art bustled, gently spoken and with a touch of pity.—περὶ πολλὰ: a great day in that house. Every effort made to entertain Jesus worthily of Him and to the credit of the house.—Ver. 42. ὀλίγων δὲ ἔστιν χρεία ἢ ἐνός. With this reading the sense is: there is need of few things (material); then, with a pause—or rather of one thing (spiritual). Thus Jesus passes, as was His wont, easily and swiftly from the natural to the spiritual. The notion that it was beneath the dignity of Jesus to refer to *dishes*, even as a stepping stone to higher things, is the child of conventional reverence.—τὴν ἀγαθὴν μερίδα, the good portion, conceived of as a share in a banquet (Gen. xliii. 34). Mary, having chosen this *good* portion, may not be blamed (γὰρ), and cannot be deprived of it, shall not with my sanction, in deference to the demands of a lower vocation.

CHAPTER XI. LESSON ON PRAYER. DISCOURSES IN SELF-DEFENCE.—Vv. 1-13 contain a lesson on prayer, consisting of two parts: *first*, a form of prayer suggesting the chief objects of desire (vv. 1-4); *second*, an argument enforcing perseverance in prayer (vv. 5-13). Whether the whole was spoken at one time or not cannot be ascertained; all one can say is that the instructions are thoroughly coherent and congruous, and might very well have formed a single lesson.

Vv. 1-4. *The Lord's Prayer with a historical introduction* (Mt. vi. 7-15).—ἐν τόπῳ τινί: neither the *place* nor the time of this incident is indicated with even approximate exactness. It is simply stated that it happened when Jesus was at a certain place, and when He was *praying* (προσευχόμενον). Why the narrative comes in here does not

clearly appear. I have suggested elsewhere (*The Parabolic Teaching of Christ*, Preface to the Third Edition) that the parable of the *Good Samaritan*, the story of *Martha and Mary* and the *Lesson on Prayer* form together a group having for their common heading: "at school with Jesus," exhibiting under three types the scholar's burden, the Teacher's meekness, and the rest-bringing lesson, so giving us Lk.'s equivalent for Mt.'s *gracious invitation* (chap. xi. 28-30). I am now inclined to think that *Schola Christi* might be the heading not merely for these three sections but for the whole division from ix. 51 to xviii. 14, the contents being largely didactic.—ΤΙΣ Τ. ΜΑΘ.: a *later* disciple, Meyer thinks, who had not heard the Teaching on the Hill, and who got for answer to his request a repetition of the Lord's Prayer, given by Mt. as part of the Sermon on the Mount. This conjecture must go for what it is worth.—καθὼς καὶ Ἰωάννης: the fact here stated is not otherwise known: no trace of a Johannine liturgy; but the statement in itself is very credible: prayer like fasting reduced to system in the Baptist's circle.—Ver. 2. λέγετε, say, but not implying obligation to repeat regularly the *ipsissima verba*. The divergence of Lk.'s form from that of Mt., as given in critical editions of the N. T., is sufficient evidence that the Apostolic Church did not so understand their Lord's will, and use the prayer bearing His name as a *formula*. Interpreters are not agreed as to which of the two forms is the more original. For my own part I have little doubt that Lk.'s is secondary and abbreviated from the fuller form of Mt. The very name for God—Father—without any added epithet is sufficient proof of this; for Jesus was wont to address God in fuller terms (*vide* x. 21), and was not likely to give His disciples a form beginning so abruptly. Lk.'s form as it stands in W.H. is as follows:



τῆς γῆς.<sup>1</sup> 3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4. καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν<sup>2</sup> παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσεστέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.”<sup>3</sup> 5. Καὶ εἶπε πρὸς αὐτούς, “Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7. κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους παρέχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,<sup>4</sup> διὰ γε τὴν ἀναίδειαν

<sup>1</sup> This petition, γεννηθῶ . . . ἐπὶ τῆς γῆς, omitted in BL 1, 22 vulg. syr. sin.

<sup>2</sup> ἀφίεμεν in Ξ<sup>2</sup>ABCD. T.R. as in Ξ<sup>2</sup>L.

<sup>3</sup> ἀλλὰ . . . πονηρον omitted in ΞBL 1, 22 *al.* *pl.* vulg. syr. sin. These abbreviations in Lk.'s version of the Lord's Prayer are accepted by most modern editors and scholars.

<sup>4</sup> φίλον αὐτου in ΞBCLX 33 *al.*

Father! Hallowed be Thy name.

Come Thy kingdom.

The bread of each day give us daily.

And forgive our sins, for we also forgive every one owing us.

And bring us not into temptation.

The third petition: Thy will be done, etc., and the second half of the sixth: but deliver us from evil, are wanting.—Ver. 3. τὸ καθ' ἡμέραν, daily, for Mt.'s σήμερον, this day, is an alteration corresponding to the καθ' ἡμέραν in the *Logion* concerning cross-bearing (ix. 23).—δίδου, for δίδς, is a change necessitated by the other.—Ver. 4. ἁμαρτίας: for Mt.'s ὀφειλήματα, but it is noticeable that the idea of sins is not introduced into the second clause. Lk. avoids making our forgiving and God's parallel: we forgive debts, God sins. Whether the debts are viewed as moral or as material is not indicated, possibly both.—On the whole, *vide* Mt.

Vv. 5-8. *The selfish neighbour.* This parable and that of the unjust judge (xviii. 1-8) form a couplet teaching the same lesson with reference to distinct spheres of life or experience: that men ought always to pray, and not grow faint-hearted when the answer to prayer is long delayed. They *imply* that we have to wait for the fulfilment of spiritual desires, and they *teach* that it is worth our while to wait: fulfilments

will come, God is good to them that wait upon Him.

Ver. 5. εἶπεν: the story is not *called* a parable, as the similar one in chap. xviii. is, but it *is* one. God's ways in the spiritual world are illustrated by men's ways in everyday life.—τίς ἐξ ὑμῶν, etc.: the whole parable, vv. 5-8, is really one long sentence in which accordingly the construction comes to grief, beginning interrogatively (as far as φίλον, ver. 5, or παραθήσω αὐτῷ, ver. 6) and continuing conditionally, the apodosis beginning with λέγω ὑμῖν, ver. 8, and taking the form of an independent sentence.—μεσονυκτίου, at midnight, a poetic word in classic Greek, a prose word in late Greek. Phryn. says: μεσονύκτιον ποιητικόν, οὐ πολιτικόν. In hot climates travelling was largely done during night, therefore the hour was seasonable from the traveller's point of view, while unseasonable from the point of view of people at home. This is a feature in the *felicity* of the parable.—χρήσον, 1st aorist active imperative, from κίχρημι, here only in N. T., to lend.—Ver. 6. οὐκ ἔχω: this does not necessarily imply poverty: bread for the day was baked every morning. It is rather to be wondered at that a man with a family of children (ver. 7) had any over.—Ver. 7. μὴ μοι, etc.: similar phrase in xviii. 5. Cf. Mt. xxvi. 10, Mk. xiv. 6. Here = don't bother me!—κέκλεισται, has been barred for the night, a thing done and not to be undone for a trifling cause.—

αὐτοῦ, ἐγερθεῖς δώσει αὐτῷ ὅσων χρήσει. 9. Καγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησете· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10. πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται.<sup>1</sup> 11. τίνα δὲ ὁμῶν<sup>2</sup> τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ<sup>3</sup> ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ<sup>4</sup>; 12. ἢ καὶ ἐὰν αἰτήσῃ<sup>5</sup> ὦν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα<sup>6</sup> διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν; ”

14. Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν<sup>7</sup> κωφόν· ἐγένετο δέ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ

<sup>1</sup> ἀνοιχθ. in many MSS. (Tisch.); ἀνοιγ. in ΞBCL *al.* *pl.* (W.H.) may have come from Mt. (so Tisch.). For the second ἀνοιγήσεται (ver. 10) BD have ἀνοίγεται (W.H. marg.).

<sup>2</sup> ἐξ ὑμῶν in ΞABCDL.

<sup>3</sup> From ἄρτον ὁ εἰ καὶ is omitted in B verss. Orig. (W.H. text).

<sup>4</sup> αὐτῷ before ἐπιδ. in BDL.

<sup>5</sup> ΞBL 1, 13, 33 omit εἰ, and with CD *al.* have αἰτήσῃ. BL also omit μὴ before ἐπιδ.

<sup>6</sup> δομ. αγ. in ΞABCDL *al.* *pl.*

<sup>7</sup> καὶ αὐτο ἦν omit ΞBL *al.* verss.

εἰς τὴν κοίτην: they have gone to bed and are now sleeping in bed, and he does not want to risk waking them (τίνα μὴ ἀφνύνησιν αὐτά, Euthym.).—οὐ δύναμαι: οὐ θέλω would have been nearer the truth.—Ver. 8. λέγω ὑμῖν: introducing a confident assertion.—διά γε τ. ἂν, yet at least on account of, etc. He may give or not give for friendship's sake, but he must give for his own sake.—ἀναίδειαν (here only in N.T.), the total disregard of domestic privacy and comfort shown by persistent knocking; very indecent from the point of view of the man in bed (ἀναίδειαν=τὴν ἐπιμονὴν τῆς αἰτήσεως, Euthym.).

Vv. 9-13. *The moral of the story* (cf. Mt. vii. 7-11).—καγὼ ὑμῖν, etc., and I (the same speaker as in ver. 8) say to you, with equal confidence. What Jesus says is in brief: you also will get what you want from God, as certainly as the man in my tale got what he wanted; therefore pray on, imitating his ἀναίδεια. The selfish neighbour represents God as He seems, and persistent prayer looks like a shameless disregard of His apparent indifference.—Vv. 9, 10 correspond almost exactly with Mt. vii. 7, 8. *Vide* notes there.—Ver. 11. τίνα δέ: δέ introduces a new parabolic saying: which of you, as a father, shall his son ask? etc. In the T.R. Lk. gives three

examples of possible requests—Mt.'s two: a loaf, and a fish, and a third, an egg. Cod. B omits the first (W.H. put it on the margin).—ὦν, σκορπίον: in the two first instances there is resemblance between the thing asked and supposed to be given: loaf and stone, fish and serpent; in Lk.'s third instance also, the σκορπίος being a little round lobster-like animal, lurking in stone walls, with a sting in its tail. The gift of things similar but so different would be cruel mockery of which almost no father would be capable. Hens were not known in ancient Israel. Probably the Jews brought them from Babylon, after which eggs would form part of ordinary food (Benziger, *Heb. Arch.*, p. 94).—Ver. 13. ὁ π. ὁ ἐξ οὐρανοῦ, this epithet is attached to πατὴρ here though not in the Lord's Prayer.—Πνεῦμα Ἅγιον instead of Mt.'s ἀγαθὰ. The Holy Spirit is mentioned here as the *summum donum*, and the supreme object of desire for all true disciples. In some forms of the Lord's Prayer (Marcion, Greg. Nys.) a petition for the gift of the Holy Spirit took the place of the first or second petition.

Vv. 14-16. *Brief historical statement introducing certain defensive utterances of Jesus.*—Vv. 14, 15 answer to Mt. ix. 33, 34, xii. 22-24, and ver. 16 to Mt.

ὄχλοι. 15. τινὲς δὲ ἐξ αὐτῶν εἶπον, “Ἐν Βεελζεβούλ ἄρχοντι<sup>1</sup> τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” 16. Ἕτεροι δὲ πειράζοντες σημεῖον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ<sup>2</sup>. 17. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ \*διανοήματα εἶπεν αὐτοῖς, “Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισ- <sup>a here only in N. T. (ls. lv. 9)</sup> θείσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. 18. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. 19. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ<sup>3</sup> ἔσονται. 20. εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσση τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔσθι τὰ ὑπάρχοντα αὐτοῦ. 22. ἐπὰν δὲ ὁ<sup>4</sup> ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ’ ἧς ἐπεποίθει, καὶ τὰ <sup>b here only in N. T.</sup> σκύλα αὐτοῦ διαδίδωσιν. 23. ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

<sup>1</sup> τω αρχ. in ΞABCL.    <sup>2</sup> ἐξ ουρ. ἐζητουν παρ αυτου in ΞABCDL 1, 33 al.

<sup>3</sup> αυτοι before κρ. υμ. in BD (W.H.).

<sup>4</sup> Omit ο ΞBDL.

xii. 38. The reproduction of these passages here is very summary: the reference to *Israel*, Mt. ix. 33, and the question “is not this the Son of David?” xii. 23, e.g., being omitted. Then, further, it is noticeable that the references to the Pharisees and scribes, as the authors of the malignant theory as to Christ’s cure of demoniacs and the persons who demanded a sign, are eliminated, the vague terms *τινὲς* (ver. 15) and *ἕτεροι* (ver. 16) being substituted. The historical situation in which Jesus spoke is wiped out, the writer caring only for *what* He said.

Vv. 17-23. *The Beelzebub theory* (Mt. xii. 25-30, Mk. iii. 23-27).—Ver. 17. *διαμερισθεῖσα*. Lk. has a preference for compounds; *μερισθεῖσα* in Mt.—*καὶ οἶκος ἐπὶ οἶκον πίπτει*, and house falls against house, one tumbling house knocking down its neighbour, a graphic picture of what happens when a kingdom is divided against itself. In Mt. kingdom and city are two co-ordinate illustrations of the principle. In Mk. a house takes the place of Mt.’s city. In Lk. the house is simply a feature in the picture of a kingdom ruined by self-division. Some (e.g., Bornemann and Hahn) render Lk.’s phrase: house upon house, one house after another falls. Others, in a harmonistic interest, interpret: a house being divided (*διαμερισθεῖς* understood) against itself (*ἐπὶ οἶκον = ἐφ’ ἑαυτὸν*)

falls.—Ver. 20. *ἐν δακτύλῳ Θεοῦ*: instead of Mt.’s *ἐν πνεύματι Θεοῦ*, which is doubtless the original expression, being more appropriate to the connection of thought. Lk.’s expression emphasises the immediateness of the Divine action through Jesus, in accordance with his habit of giving prominence to the miraculousness of Christ’s healing acts. But the question was not as to the fact, but as to the moral quality of the miracle. The phrase recalls Ex. viii. 9.—*ἔφθασεν*: *φθάνω* in classics means to anticipate, in later Greek to *reach*, the idea of priority being dropped out.—Ver. 21. *ὅταν*: introducing the parable of the strong man subdued by a stronger, symbolising the true state of the case as between Beelzebub and Jesus, probably more original in Lk. than in Mt. (xii. 29).—*καθωπλισμένος*, fully armed, here only in N.T.—*αὐλήν, court*, whose entrance is guarded, according to some; house, castle, or palace according to others (*οἰκίαν* in Mt.).—Ver. 22. *πανοπλίαν*, panoply, a Pauline word (Eph. vi. 11, 13).—*διαδίδωσιν*, distributes the spoils among his friends with the generosity and the display of victory, referring probably to the extensive scale of Christ’s healing ministry among demoniacs.—Ver. 23 = Mt. xii. 30.

Vv. 24-26. *The parable of the unclean spirit cast out and returning*: given by Mt. in connection with the demand for a

24. "Όταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον λέγει,<sup>1</sup> Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25. καὶ ἔλθον εὐρίσκει<sup>2</sup> σσσαρωμένον καὶ κεκοσμημένον. 26. τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,<sup>3</sup> καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων."

27. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ <sup>c here only in this sense.</sup> φωνήν<sup>4</sup> ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, "Μακαρία ἡ κοιλία ἡ ὁ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας." 28. Αὐτὸς δὲ εἶπε, "Μενοῦνγε<sup>5</sup> μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν."<sup>6</sup> <sup>d here only in N. T.</sup> 29. Τῶν δὲ ὄχλων<sup>d</sup> ἐπαθροισμένων ἤρξατο λέγειν, "Ἡ γενεὰ αὕτη<sup>7</sup> πονηρὰ ἐστὶ· σημεῖον ἐπιζητεῖ,<sup>8</sup> καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ

<sup>1</sup> BLX<sup>3</sup> 33 prefix *τοτε*, which implies that *καὶ μὴ ευρισκον* is to be joined to *αναπαυσιν* (W.H. marg.).

<sup>2</sup> BCL *al.* verss. insert *σχολαζοντα*, which may come in from Mt. (W.H. brackets).

<sup>3</sup> *επτα* after *εαυτον* in *NBL* 13, 69 *al.*; a most appropriate position of emphasis.

<sup>4</sup> *φωνην* before *γυνη* in *NBL*. A credible order, but apt to be altered by scribes into the smoother in T.R.

<sup>5</sup> *μενουν* in *NABLD*; *μενουνγε* in CDX *al.* There seems no reason why either should be changed into the other. The latter is found in Rom. ix. 20, x. 18.

<sup>6</sup> Omit *αυτον* in *NABCDLD*.

<sup>7</sup> *γενεα* follows as well as precedes *αυτη* in *NABDLX* (Tisch., W.H.).

<sup>8</sup> *ζητει* in *NABLE* *al.* T.R. from Mt.

sign (xii. 43 ff.). Lk.'s version differs from Mt.'s chiefly in minute literary variations. Two omissions are noticeable: (1) the epithet *σχολαζοντα* in the description of the deserted house (a probable omission, the word bracketed in W. and H.), (2) the closing phrase of Mt.'s version: *οὕτως ἔσται καὶ τῇ γενεᾷ τ. τ. πονηρᾷ*. On the import of the parable *vide* on Mt., *ad loc.*

Vv. 27-28. *The woman in the crowd*. In Lk. only, though reminding one of Mt. xii. 46-50, Mk. iii. 32-35. It reports an honest matron's blessing on the, to her probably unknown, mother of Jesus, who in this case, as in an earlier instance (viii. 19-21), treats the felicity of natural motherhood as entirely subordinate to that of discipleship.—Ver. 27. *κοιλία, μαστοί*: "Mulier bene sentit sed muliebriter loquitur" (Bengel).—Ver. 28. *μενοῦν* might be confirmatory (*utique*) or corrective (*imo vero*), or a little of both; the tone of voice would show which of the two the speaker meant to be the more prominent. Correction probably was uppermost in Christ's

thoughts. Under the appearance of approval the woman was taught that she was mistaken in thinking that merely to be the mother of an illustrious son constituted felicity (Schanz). Viger (Ed. Hermann), p. 541, quotes this text as illustrating the use of *μενοῦν* in the sense of *imo vero*, rendering: "Quin imo, vel imo vero, beati qui audiunt verbum Dei". Its position at the beginning of the sentence is contrary to Attic use: "reperitur apud solos Scriptores Maccronicos," Sturz, *De Dial. Mac. et Alex.*, p. 203.—*τὸν λόγον τ. Θ.*, those who hear and keep the *word of God*, the truly blessed. Cf. "His word" in x. 39; an established phrase.

Vv. 29-32. *The sign of Jonah* (Mt. xii. 38-42).—T. δ. *ἐπαθροισμένων*, the crowds thronging to Him. The heading for the following discourse has been anticipated in ver. 16; *ἕτεροι πειράζοντες*, instead of Mt.'s scribes and Pharisees, asking a sign. In Lk.'s narrative Jesus answers their question in presence of a gathering crowd supposed to be reiterated to in the expression *ἡ γενεὰ αὕτη*.



μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.<sup>1</sup> 30. καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευταῖς,<sup>2</sup> οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοῦ, πλεῖον Σολομῶντος ᾤδε. 32. ἄνδρες Νινευτῆ<sup>3</sup> ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοῦ, πλεῖον Ἰωνᾶ ᾤδε.

33. “Οὐδεὶς δὲ<sup>4</sup> λύχνον ἄψας εἰς κρυπτόν<sup>5</sup> τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος<sup>6</sup> βλέπωσιν. 34. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός<sup>7</sup>. ὅταν οὖν<sup>8</sup> ὁ ὀφθαλμός σου ἀπλοῦς ᾦ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὰν δὲ πονηρὸς ᾦ, καὶ τὸ σῶμά σου σκοτεινόν. 35. σκόπει

<sup>1</sup> Omit τ. προφ. (from Mt.) with  $\aleph$ BDL $\Xi$  codd. vet. Lat.

<sup>2</sup> σημ. after Niv. in  $\aleph$ BCL $\Xi$  33.

<sup>3</sup> Νινευταῖς in  $\aleph$ BL. D omits ver. 32.

<sup>4</sup> Omit δε  $\aleph$ BCD 33 verss.

<sup>5</sup> κρυπτήν in all uncials.

<sup>6</sup> For φέγγος in AL $\Gamma$ A *al.*  $\rho$ l. (Tisch.).  $\aleph$ BCDX *al.* have the more usual φως (W.H.).

<sup>7</sup>  $\aleph$ BCD have σου after οφθ. here also.

<sup>8</sup>  $\aleph$ BDL $\Delta$  verss. omit οὖν.

ἐπαθροίζω occurs here only in N.T.—ἡ γενεὰ αὕτη, etc., this generation is an evil generation; said in reference to the crowd supposed to sympathise with and share the religious characteristics of their leaders. The epithet *μοιχαλῖς* (Mt. xii. 39) is omitted as liable to be misunderstood by non-Hebrew readers.—Ver. 30. The sign of Jonah is not further explained as in Mt. (xii. 40), and it might seem that the meaning intended was that Jonah, as a prophet and through his preaching, was a sign to the Ninevites, and that in like manner so was Jesus to His generation. But in reference to Jesus Lk. does not say “is” but “shall be,” *ἔσται*, as if something else than Christ’s ministry, something future in His experience, was the sign. Something is obscurely hinted at which is not further explained, as if to say: wait and you will get your sign.—Vv. 31, 32 = Mt. xii. 41, 22, only that the men of Nineveh and the Queen of Sheba change places. Mt.’s order seems the more natural, the discourse so passing from the sign of Jonah to the Ninevites, who had the benefit of it.

Vv. 33-36 contain parabolic utterances concerning the placing of a light, and the conditions under which the eye sees the light.—Ver. 33 repeats viii. 16 in slightly varied language, and vv. 34-36

reproduce what Mt. gives in his version of the Sermon on the Mount (vi. 22, 23). The connection with what goes before is not apparent.—Ver. 33. *κρύπτην*, a hidden place: crypt, vault, cellar, or press, to put a lamp in which is to make it useless.—Ver. 34. ὁ λύχνος, etc., the lamp of the body is thine eye. This thought in connection with the foregoing one might lead us to expect some remark on the proper placing of the body’s lamp, but the discourse proceeds to speak of the *single* (ἀπλοῦς) and the *evil* (πονηρὸς) eye. The connection lies in the *effects* of these qualities. The single eye, like a properly placed lamp, gives light; the evil eye, like a lamp under a bushel, leaves one in darkness. On these attributes of the eye *vide* remarks on Mt. vi. 22, 23.—Ver. 35. A counsel to take care lest the light in us become darkness, answering to that suggested in the parable: see that the lamp be properly placed.—Ver. 36. This verse is very puzzling both critically and exegetically. As it stands in T.R. (and in W.H.) it appears tautological (De Wette), a fault which some have tried to surmount by punctuation, and some by properly placed emphasis—on ὅλον in the protasis and on φωτεινόν in the apodosis, giving this sense: if thy body be *wholly* lighted, having no part dark,

οὐν μὴ τὸ φῶς τὸ ἐν σοὶ σκοτός ἐστίν. 36. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.”<sup>1</sup>

37. Ἐν δὲ τῷ λαλήσαι, ἡρώτα<sup>2</sup> αὐτὸν Φαρισαῖός τις<sup>3</sup> ὅπως ἀριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39. εἶπε δὲ ὁ Κύριος πρὸς αὐτόν, “Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει

<sup>1</sup> On ver. 36 *vide* below, and W.H. (appendix) on vv. 35, 36.

<sup>2</sup> ἡρώτα in *NA*BM 69 *al.*

<sup>3</sup> Omit τις *NBL* 1, 13, 69 *al.* (Tisch., W.H.).

then will it be lighted indeed, as when the lamp with its lightning illumines thee (so Meyer). Even thus the saying seems unsatisfactory, and hardly such as Lk., not to say our Lord, could have been responsible for. The critical question thus forces itself upon us: is this really what Lk. wrote? Westcott and Hort think the passage contains “a primitive corruption,” an opinion which J. Weiss (in Meyer, p. 476, note) endorses, making at the same time an attempt to restore the true text. Such attempts are purely conjectural. The verse is omitted in D, some Latin codd., and in Syr. Cur. The new Syr. Sin. has it in a form which Mrs. Lewis thus renders: “Therefore also thy body, when there is in it no lamp that hath shone, is dark, thus while thy lamp is shining, it gives light to thee”—a sentence as dark as a lampless body.

Vv. 37-54. *In the house of a Pharisee; criticism of the religion of Pharisees and scribes* (Mt. xxiii.). This section contains a selection of the hard sayings of Jesus on the “righteousness of the scribes and Pharisees,” given with much greater fulness in Mt.’s great anti-pharisaic discourse, the severity of the attack being further mitigated by the words being thrown into the form of table talk. This is the second time Jesus appears as a guest in a Pharisee’s house in this gospel, speaking His mind with all due freedom but without breach of the courtesies of life. The effect and probable aim of these representations is to show that if it ultimately came to an open rupture between Jesus and the Pharisees it was their fault, not His.—Ver. 37. ἐν τῷ λαλήσαι, while He was speaking, as if it had been ἐ. τ. λαλεῖν. ἐν goes most naturally with the present infinitive, but Lk., who uses ἐν with infinitive much more frequently than any

other N.T. writer, has ἐν with the aorist nine times. *Vide* Burton (M. and T., § 109), who remarks in reference to such cases: “The preposition does not seem necessarily to denote exact coincidence (of time), but in no case expresses antecedence. In 1 Cor. xi. 21 and Heb. iii. 12 the action of the infinitive cannot be antecedent to that of the principal verb.”—ἀριστήσῃ: the meal was breakfast rather than dinner.—Ver. 38. ἐθαύμασεν: the cause of wonder was that Jesus did not *wash* (ἐβαπτίσθη) before eating. We have here Lk.’s equivalent for the incident in Mt. xv. 1 ff., Mk. vii. 1 ff., omitted by him. But the secondary character of Lk.’s narrative appears from this, that the ensuing discourse does not, as in Mt. and Mk., keep to the point in hand—neglect of ritual ablutions, but expatiates on Pharisaic vices generally.—Ver. 39. ὁ Κύριος, once more this title in narrative.—νῦν: variously taken as = *igitur* or = *ecce*, or as a strictly temporal particle = now “a silent contrast with a better πάλαι” (Meyer). Hahn affirms that νῦν at the beginning of a sentence can mean nothing else than “now”. But Raphel, in support of the second of the above senses (“*admiratorem quandam declarat*”), quotes from Arrian νῦν δύνатаί τις ὠφέλησαι καὶ ἄλλους, μὴ αὐτὸς ὠφελημένος (*Epict.*, lib. iii., cap. 23, 1). Bengel cites 2 Kings vii. 6, Sept., where νῦν in the first position is the equivalent for *ἰ. ἔ.* (*vide* Sweet’s

edition). *Lo! ecce!* seems best to suit the situation, which demands a lively emotional word. Godet happily renders: “Vous voilà bien! Je vous prends sur le fait.”—πίνακος for Mt.’s παροψίδος (xxiii. 25).—τὸ ἔσωθεν ὑμῶν, *your* inside, instead of the inside of the dishes in Mt. The idea is that the food they take

ἀρπαγῆς καὶ πονηρίας. 40. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; 41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. 42. ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, ἀκάκεια μὴ ἀφίναί.<sup>1</sup> 43. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. 44. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,<sup>2</sup> ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.” 45. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, “Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.” 46. Ὁ δὲ εἶπε, “Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις. 47. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν

<sup>1</sup> παρῆναι in BL 13 (Tisch., W.H.).

<sup>2</sup> γραμ. . . . υποκριται omitted in  $\aleph$ BCL *al.* Probably imported from Mt.

into their bodies is the product of plunder and wickedness (πονηρίας = ἀκρασίας, Mt.).—Ver. 40. ἄφρονες, stupid men! not so strong a word as *μωροὶ* (Mt. xxiii. 17).—οὐχ ὁ ποιήσας, etc.: either a question or an assertion. As an assertion = he that makes the outside (as it should be) does not thereby also make the inside: it is one thing to cleanse the outside, another, etc. On this view ποιήσας has a pregnant sense = *purgare*, which Kypke and others (Bornemann dissenting) claim for it in this place. As a question the reference will be to God, and the sense: did not the Maker of the world make the inside of things as well as the outside? Why therefore lay so exclusive stress on the latter? The outside and inside are variously taken as body and spirit (Theophy., Euthy., etc.), vessel and contents (Wolf, Hofmann), vessel and human spirit (Bengel).—Ver. 41. πλὴν, rather (instead of devoting such attention to the outside).—τὰ ἐνόντα, etc., give, as alms, *the things within the dishes*. Others render as if the phrase were κατὰ τ. ἐν.: according to your ability (Pricaeus, Grotius, etc.).

Vv. 42-44. To this criticism of the externalism of the Pharisees, the only thing strictly relevant to the situation as described, are appended three of Mt.'s “woes” directed against their will-worship in tithing (Mt. xxiii. 23), their love of prominence (Mt. xxiii. 6, not formally put as a “woe”), and their hypocrisy (Mt. xxiii. 27).—πῆγανον, rue,

instead of Mt.'s ἄνηθον, anise, here only in N.T.—πᾶν λάχανον, every herb, general statement, instead of Mt.'s third sample, κύμινον.—τὴν ἀγάπην τ. Θε., *the love of God*, instead of Mt.'s *mercy and faith*.—Ver. 43. Pharisaic ostentation is very gently dealt with here compared with the vivid picture in Mt. xxiii. 5-7, partly out of regard to the restraint imposed by the supposed situation, Jesus a guest, partly because some of the details (phylacteries, *e.g.*) lacked interest for Gentile readers.—Ver. 44. This “woe” is evidently adapted for Gentile use. In Mt. the sepulchres are made conspicuous by white-washing to warn passers-by, and the point is the contrast between the fair exterior and the inner foulness. Here the graves become invisible (ἀδηλα, in this sense here only in N.T.; *cf.* 1 Cor. xiv. 8) and the risk is that of being in the presence of what is offensive without knowing. Farrar (C. G. T.) suggests that the reference may be to Tiberias, which was built on the site of an old cemetery.

Vv. 45-52. *Castigation of the scribes present*; severe, but justified by having been invited.—Ver. 45. τις τῶν νομικῶν: a professional man, the Pharisees being laymen; the two classes kindred in spirit, hence the lawyer who speaks felt hit.—Ver. 46. Jesus fearlessly proceeds to say what He thinks of the class.—καὶ ὑμῖν, yes! to you lawyers also woes. Three are specified: *heavy burdens* (Mt.

προφητῶν, οἷδε <sup>1</sup> πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48. ἄρα μαρτυρεῖτε <sup>2</sup> καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.<sup>3</sup> 49. διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν<sup>4</sup>. 50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον<sup>5</sup> ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51. ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλειδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.” 53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς,<sup>6</sup> ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54. ἐνεδρεύοντες αὐτόν, καὶ ζητοῦντες<sup>7</sup> θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.<sup>8</sup>

<sup>1</sup> For οἱ δε NC have καὶ οἱ (Tisch.). *Vide* below.

<sup>2</sup> For μαρτυρεῖτε (ACDX *al. pl.*) NBL aeth. Orig. have μαρτυρες εστε.

<sup>3</sup> NBDL codd. vet. Lat. omit αὐτῶν τὰ μνημεῖα. *Vide* below.

<sup>4</sup> διώξουσιν in NBCLX *al.* (W.H.). <sup>5</sup> ἐκκεχυμενον in B 33, 69 (W.H. text).

<sup>6</sup> For λεγοντος . . . προς αυτους, found in the Western type of text, NBCL 33 have κακειθεν εξελθοντος αυτου: two quite distinct prefaces to the new section. Tisch., W.H., prefer that of B (2) to that of D (1).

<sup>7</sup> NBL I, 118, 131 *al.* omit καὶ ζητουντες (Tisch., W.H.). NX omit also αυτον after ενεδρευοντες (Tisch.).

<sup>8</sup> NBL cop. aeth. omit ινα . . . αυτου (a gloss imitating Mt. xii. 10).

xxiii. 3), *tombs of the prophets* (Mt. xxiii. 29-31), *key of knowledge* (Mt. xxiii. 14). —φορτίζετε (with two accusatives only in N.T.), ye lade men with unbearable burdens.—προσψάετε, ye touch, here only in N.T.—Ver. 47. καὶ οἱ πατέρες ὑ., and your fathers. This reading of NC is to be preferred on internal grounds to of δὲ, as implying that the two acts were not contrasted but kindred = they killed, you build, worthy sons of such fathers.—Ver. 48 points the moral.—ἄρα: perhaps with Schleiermacher we should write ἄρα, taking what follows as a question.—οἰκοδομεῖτε, ye build, absolutely (without object, *vide* note 3 above). Tomb-building in honour of dead prophets and killing of living prophets have one root: stupid superstitious reverence for the established order.—Ver. 49. ἡ σοφία τ. Θ.: *vide* notes on Mt. xxiii. 34.—ἀποστόλους, apostles, instead of wise men and scribes in Mt.—ἐκδιώξουσιν, they shall drive out (of the land), in

place of Mt.'s σταυρώσετε.—Ver. 50. ἐκζητηθῇ, “a Hellenistic verb used in the sense of the Latin *exquiro*,” Farrar (C. G. T.).—Ver. 51. τοῦ ἀπολομένου who perished, in place of the harsher whom ye slew of Mt.—τοῦ οἴκου = τοῦ ναοῦ in Mt., the temple.—Ver. 52. Final woe on the lawyers, a kind of anticlimax. Cf. Mt., where the pathetic apostrophe to Jerusalem follows and concludes the discourse.—τὴν κλειδα τῆς γνώσεως, the key which is knowledge (genitive of apposition) admitting to the Kingdom of God. Many take it = the key to knowledge.

Ver. 53. The foregoing discourse, though toned down as compared with Mt., was more than the hearers could stand. The result is a more hostile attitude towards the free-spoken Prophet than the classes concerned have yet shown, at least in the narrative of Lk. They began δεινῶς ἐνέχειν, to be sorely nettled at Him (*cf.* Mk. vi. 19). Euthy.



XII. 1. Ἐν οἷς ἐπισυναχθεῖσων τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, “Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις.<sup>1</sup> 2. οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. 3. ἀνθ’ ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. 4. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι.

<sup>1</sup> ἣτις . . . υποκ. before τ. Φαρ. in BL c (W.H.).

gives as equivalents ἐγκοτεῖν, ὀργίξεσθαι. The Vulgate has *graviter insistere*, to press hard, which A.V. and R.V. follow. Field (Ot. Nor.) decides for the former sense = the scribes and Pharisees began to be very angry.—ἀποστοματίζειν: Grimm gives three meanings—to speak from memory (ἀπὸ στόματος); to repeat to a pupil that he may commit to memory; to ply with questions so as to entice to offhand answers. In this third sense the word must be taken here as it is by Theophy. (and by Euthy.: ἀπαιτεῖν αὐτοσχέδιους καὶ ἀνεπισκέπτους ἀποκρίσεις ἐρωτημάτων δολερῶν = to seek offhand ill-considered answers to crafty questions).—Ver. 54 really gives the key to the meaning of ἀποστοματίζειν (here only in N.T.).

CHAPTER XII. MISCELLANEOUS DISCOURSES.—Vv. 1-12. *Exhortation to fearless utterance*, addressed to the disciples (cf. Mt. x. 17-33).—ἐν οἷς, in these circumstances, i.e., while the assaults of the Pharisees and scribes on Jesus were going on (xi. 53).—μυριάδων: a hyperbolical expression for an “innumerable multitude,” pointing, if the words are to be taken in earnest, to the largest crowd mentioned anywhere in the Gospels. Yet this immense gathering is not accounted for: it does not appear where or why it collected, but the ἐν οἷς suggests that the people had been drawn together by the encounter between Jesus and His foes.—πρῶτον from its position naturally qualifies προσέχετε, implying that hypocrisy was the first topic of discourse (Meyer). But it may also be taken with μαθητὰς, as implying that, while Jesus meant to speak to the crowd, He addressed Himself in the first place to His disciples (Schanz, J. Weiss, Holtzmann). Bornemann points out that while Mt. places πρῶτον after im-

peratives, Lk. places it also before, as in ix. 61, x. 5.—ἀπὸ τῆς ζύμης τ. Φ.: this is the *logion* reported in Mt. xvi. 6 and Mk. viii. 15, connected there with the demand for a sign; here to be viewed in the light of the discourse in the Pharisee's house (xi. 37 f.). In the two first Gospels the warning expresses rather Christ's sense of the deadly character of the Pharisaic leaven; here it is a didactic utterance for the guidance of disciples as witnesses of the truth.—ἣτις ἐστὶν ὑπόκρισις: not in Mt. and Mk.; might be taken as an explanatory gloss, but probably to be viewed as part of the *logion*. Hypocrisy, the leading Pharisaic vice = wearing a mask of sanctity to hide an evil heart; but from what follows apparently here to be taken in a wider sense so as to include dissimulation, hiding conviction from fear of man as in Gal. ii. 13 (so J. Weiss in Meyer). In Lk.'s reports our Lord's sayings assume a form adapted to the circumstances of the writer's time. Hypocrisy in the sense of Gal. ii. 13 was the temptation of the apostolic age, when truth could not be spoken and acted without risk.—Ver. 2 = Mt. x. 26, there connected with a counsel not to fear men addressed to persons whose vocation imposes the obligation to speak out. Here = dissimulation, concealment of your faith, is vain; the truth will out sooner or later.—Ver. 3. ἀνθ’ ὧν, either = *quare*, inferring the particular case following from the general statement going before, or = because, assigning a reason for that statement. This verse = Mt. x. 27, but altered. In Mt. it is Christ who speaks in the darkness, and whispers in the ear; in Lk. it is His disciples. In the one representation the whispering stage has its place in the history of the kingdom; in the latter it is conceived as illegitimate and futile.

5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἐξουσίαν ἔχοντα<sup>1</sup> ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν τοῦτοι φοβήθητε. 6. Οὐχὶ πέντε στρουθία πωλεῖται<sup>2</sup> ἄσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ· 7. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν<sup>3</sup> φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8. Λέγω δὲ ὑμῖν, Πᾶς ὃς ἀν' ὁμολογήσῃ<sup>4</sup> ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· 9. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. 10. καὶ πᾶς ὃς ἑρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. 11. ὅταν δὲ προσφέρωσιν<sup>5</sup> ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε<sup>6</sup> πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· 12. τὸ γὰρ Ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.”

<sup>1</sup> For ὁμολ. ἐν. side Mt. x. 32, with voice.

<sup>1</sup> ἔχοντα ἐξουσίαν in  $\aleph$ BDL, etc., verss.

<sup>2</sup> For πωλεῖται (a cor., as usual, neut. pl. nom.)  $\aleph$ B 13, 69, 346 have πωλονται.

<sup>3</sup> BLR 157 codd. vet. Lat. omit οὖν.

<sup>4</sup> So in  $\aleph$ L al. *pl.* (Tisch.). BDA al. have ὁμολογήσῃ (W.H.).

<sup>5</sup> εἰσφέρωσιν in  $\aleph$ BLX 1, 33 al.

<sup>6</sup> μεριμνήσητε in  $\aleph$ BLQRX 1, 13, 33, 69. D and codd. vet. Lat. syr. cur., etc., omit *τ*ι after πῶς (W.H. brackets).

What you whisper will become known to all, therefore whisper not but speak from the housetop.—Ver. 4. λέγω δὲ, introducing a very important statement, not a mere phrase of Lk.'s to help out the connection of thought (Ws., Mt.-Evang., 279).—τοῖς φίλοις μου, not a mere conventional designation for an audience, but spoken with emphasis to distinguish disciples from hostile Pharisees = my comrades, companions in tribulation.—μὴ φοβηθήτε, etc., down to end of ver. 5 = Mt. x. 28, with variations. For Mt.'s distinction between body and soul Lk. has one between now and hereafter (μετὰ ταῦτα). The positive side of the counsel is introduced not with a simple “fear,” but with the more emphatic “I will show ye whom ye shall fear”. Then at the end, to give still more emphasis, comes: “Yea, I say unto you, fear him”. Who is the unnamed object of fear? Surely he who tempts to unfaithfulness, the god of this world!—Ver. 6. πέντε, five, for two farthings, two for one in Mt. (x. 29); one into the bargain when you buy a larger number. They hardly have a price at all!—ἐπιλησμένον, forgotten,

for Mt.'s “falls not to the ground without”; the former more general and secondary, but the meaning plainer.—Ver. 7. ἡρίθμηνται, they remain numbered, once for all; number never forgotten, one would be missed.

Vv. 8-12. Another solemn declaration introduced by a λέγω δὲ = Mt. x. 32, 33.—ἔμπροσθεν τῶν ἀγγέλων τ. Θ.: in place of Mt.'s “before my Father in heaven”. In ver. 6 “God” takes the place of “your Father” in Mt. It seems as if the Christian circle to which Lk. belonged did not fully realise the significance of Christ's chosen designation for God.—Ver. 10. πᾶς ὃς ἑρεῖ, etc.: the true historical setting of the *logion* concerning blasphemy is doubtless that in Mt. (xii. 31), and Mk. (iii. 28), where it appears as a solemn warning to the men who broached the theory of Beelzebub-derived power to cast out devils. Here it is a word of encouragement to disciples (apostles) to this effect: blaspheming the Holy Spirit *speaking through you* will be in God's sight an unpardonable sin, far more heinous than that of prejudiced Pharisees speaking evil against me, the Son of Man, now.—

13. Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου,<sup>1</sup> “Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.” 14. Ὁ δὲ εἶπεν αὐτῷ, “Ἄνθρωπε, τίς με κατέστησε δικαστὴν<sup>2</sup> ἢ μεριστὴν ἐφ’ ὑμᾶς;” 15. Εἶπε δὲ πρὸς αὐτούς, “Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς<sup>3</sup> πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.”<sup>4</sup> 16. Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων, “Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· 17. καὶ διελογίζετο ἐν ἑαυτῷ,<sup>5</sup> λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 18. καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μέζοντας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά<sup>6</sup> μου, καὶ τὰ ἀγαθὰ μου, 19. καὶ ἔρω τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε,<sup>7</sup> εὐφραίνου. 20. εἶπε δὲ αὐτῷ ὁ Θεός, “Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν<sup>8</sup> ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21. οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.”<sup>9</sup>

<sup>1</sup> εκ τ. οχ. αυτω in  $\Sigma$ BL 33.<sup>2</sup> κριτην in  $\Sigma$ BDL 1, 13, 33 al.<sup>3</sup> For της πλ.  $\Sigma$ BDL al. verss. have πασης πλ. (Tisch., W.H.).<sup>4</sup> αυτω in BD preferred by Tisch., W.H., to αυτου (T.R. =  $\Sigma$ LD al. fl.).<sup>5</sup> εν αυτω in BL.<sup>6</sup> For τα γενηματα BL and some verss. have τον σιτον (W.H. text).<sup>7</sup> κειμενα . . . πие is wanting in D, codd. vet. Lat., and bracketed in W.H.<sup>8</sup> So in  $\Sigma$ DA, etc. (Tisch.). BLQT 33 have αιτουσιν (W.H.).<sup>9</sup> D a, b omit ver. 21, which is therefore bracketed in W.H.'s text.

Ver. 11. τὰς ἀρχὰς καὶ τὰς ἐξουσίας: a general reference to heathen tribunals in place of Mt.'s συνέδρια (x. 17). "Synagogues," representing Jewish tribunals, retained.—Ver. 12. τὸ Ἅγιον Πνεῦμα: their utterances always inspired by the Holy Ghost (hence to contradict their word blasphemy), and specially when they are on their defence.

Vv. 13-21. An interlude leading to a change of theme, in Lk. only.—Ver. 13. τις ἐκ τοῦ ὄχλου: the crowd now comes to the front, and becomes the audience for at least a few moments.—εἰπὲ here takes after it the infinitive, instead of ἵνα with subjunctive.—μερίσασθαι, to divide, presumably according to law, one-third to the younger, two-thirds to the elder (Deut. xxi. 17). The references to tribunals in ver. 11 may have suggested this application to Jesus.—Ver. 14. ἄνθρωπε, man! discouraging, no sympathy with the object (cf. Rom. ii. 1, ix. 20).—κριτὴν, a judge, deciding the right or equity of the case; μεριστὴν, an arbiter carrying out the judgment (here only in N.T.). The application was the less

blameworthy that appeals to Rabbis for such purposes seem to have been not infrequent (Schanz).—Ver. 15: the moral pointed = beware of covetousness!—οὐκ ἐν τῷ περισσεύειν, etc.: the expression here is peculiar and the meaning somewhat obscure, but apparently the idea is: not in the abundance enjoyed by any man is (consists) his life—not in (of) his possessions. Two ways of saying the same thing, the second a kind of afterthought. If life, true life, meant possessions, then the more the better, but it means something far higher.

Vv. 16-21. Parable of the rich fool, simply a story embodying in concrete form the principle just enunciated: teaching the lesson of Ps. xlix., and containing apparent echoes of Sirach xi. 17-19.—Ver. 16. εὐφόρησε, bore well; late and rare (here only in N.T.). Kypke gives examples from Josephus and Hippocrates.—χώρα, estate, farm = ἀγρός (ix. 12), so in John iv. 35.—Ver. 18. τὸν σίτον (or τὰ γενήματα): may refer to the fruits (καρπούς, ver. 17) of the season, τὰ ἀγαθὰ to the accumulated

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Διὰ τοῦτο ὑμὶν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,<sup>1</sup> τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσῃσθε. 23. ἡ<sup>2</sup> ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ<sup>3</sup> σπεύρουσιν, οὐδὲ<sup>4</sup> θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτοὺς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα,<sup>4</sup> 26. εἰ οὖν οὕτε<sup>5</sup> ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27. Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.<sup>6</sup> λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 28. εἰ δὲ τὸν χόρτον ἐν τῷ ἄργῳ σήμερον ὄντα,<sup>7</sup> καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσσι,<sup>8</sup> πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε,

<sup>1</sup> Omit ὑμῶν ᾠABDLQ *al.*      <sup>2</sup> η γαρ in ᾠBDLX (Trg., W.H.).

<sup>3</sup> ου, ουδε in B (W.H. text). ουτε, ουτε in ᾠDLQ c (Tisch., W.H., marg.).

<sup>4</sup> ᾠBD omit ενα (Tisch., W.H.). B places προσθεῖναι just before πηχυν (W.H. text).

<sup>5</sup> ουδε in ᾠBLQ 1, 33 *al.*

<sup>6</sup> For πῶς αὐξάνει . . . νήθει D a syrr. cur. sin. have πῶς ουτε νήθει ουτε υφαινει (Tisch., W.H., marg.; "worth considering," J. Weiss).

<sup>7</sup> ᾠBL have εν αργον τον χορ. οντα σημερον (Tisch., W.H.).

<sup>8</sup> ἀμφιζει (-αζει B) in BDLT.

possessions of bygone years.—Ver. 19. ἀναπαύου, etc., rest, eat, drink, be jolly: an epicurean *asyndeton*.—Ver. 20. εἶπε δὲ α., but God said to him, through conscience at the death hour (Euthy.).—ἀπαιτοῦσι, they ask thy life = thy life is asked.—τίνι ἔσται, whose? Not *thine* at all events.—Ver. 21. εἰς Θεὸν πλουτῶν, rich with treasure laid up with God. Other interpretations are: rich in a way that pleases God, or rich *in honorem Dei*, for the advancement of God's glory. The last sense implies that the riches are literal, the first implies that they are spiritual.

Vv. 22-31. *Dissuasives against earthly care* (Mt. vi. 25-33). The disciples again become the audience.—Ver. 23. ψυχὴ and σῶμα are to be taken in the physical sense, the suggestion being that God has given us these the *greater* things, and therefore may be expected to give us *food* for the one and *raiment* for the other, the *smaller* things.—Ver. 24. κόρακας, the ravens, individualising, for Mt.'s πετεινὰ.—ὁ Θεὸς for ὁ πατὴρ ὑμῶν in Mt.—Ver. 26. ἐλάχιστον: the application of this epithet to the act of adding a cubit ἐπὶ τὴν ἡλικίαν at first appears conclusive evidence that for

Lk. at least ἡλικία must mean length of life: as to add a cubit to one's *stature* is so great a thing that no one thinks of attempting it (Hahn, similarly Holtzmann, H. C.). But adding to one's stature a cubit or an inch is of minimum *importance* as compared with lengthening our days. Yet it must be owned that Lk.'s ἐλάχιστον puts us off the track of the idea intended, if we take ἡλικία = stature. The point is, *we* cannot do what God has done for all mature persons; added a cubit at least to the stature of their childhood, and this is the *greater* thing, not the least, greater than giving us the means of life now that we have reached maturity. *Vide* notes on Mt.—Ver. 29. μετewρίζεσθε: a ἄπ. λεγ. in N.T. and variously rendered. The meaning that best suits the connection of thought is that which finds in the word the figure of a boat tempest-tossed, but that which is best supported by usage points rather to high-mindedness, vain thoughts. The Vulgate renders *nolite in sublime tolli* = lift not yourselves up to lofty claims (Meyer); do not be ambitious, be content with humble things, a perfectly congruous counsel. Still the rendering: be not as



ἡ<sup>1</sup> τί πίητε • καὶ μὴ μετεωρίζεσθε. 30. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ<sup>2</sup>. ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων. 31. πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ,<sup>3</sup> καὶ ταῦτα πάντα<sup>4</sup> προστεθήσεται ὑμῖν. 32. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον. ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. 35. Ἔστωσαν

<sup>1</sup> καὶ in NBLT.

<sup>2</sup> For ἐπιζητεῖ (a cor., neut. pl. nom.) NBLT 13, 33, 69 *al.* have ἐπιζητοῦσιν.

<sup>3</sup> αὐτον for τ. θ. in NBDL.

<sup>4</sup> Omit πάντα NBL *al.* verss. (from Mt.).

tempest-tossed vessels, vexed with care, is a finer thought and more what we expect. Hahn renders: do not gaze with strained vision heavenwards, anxiously looking for help. Pricaeus: "ex futuro suspendi". Theophylact gives a paraphrase which in a way combines the two senses. He defines *meteorismus* as *distraktion* (περισπασμὸν), and a restless movement of the mind, thinking now of one thing now of another, leaping from this to that, and *always fancying higher things* (ἀεὶ τὰ ὑψηλότερα φανταζομένου).—Ver. 30. τ. ἔ. τοῦ κόσμου, the nations of the world; this addition is peculiar to Lk., the expression here only in N.T., but frequent with the Rabbis (Lightfoot, *ad loc.*); meaning with them the peoples of the outside world as distinct from the Jews; here probably all (Jews included) but Christians. On the thought *vide* on Mt.—Ver. 31. πλὴν, much rather (Schanz, Hahn).—ζητεῖτε, etc.: In his version of this great word of Jesus Lk. omits πρῶτον and τὴν δικαιοσύνην, so that it takes this simple and absolute form: *seek His* (the Father's) *kingdom*: very probably the original form. As temporal things are added (προστεθήσεται) they do not need to be sought. Mt.'s final word about not caring for to-morrow Lk. omits, either deeming it superfluous, or giving what follows as a substitute.

Vv. 32-34. *The little flock*, in Lk. only.—ποιμνιον (contracted from ποιμένιον), a flock (of sheep), a familiar designation of the body of believers in the apostolic age (Acts xx. 28, 1 Pet. v. 3); μικρὸν adds pathos. That Jesus applied this name to His disciples is very credible, though it may be that in the sense of

the source from which Lk. drew, the little flock is the Jewish-Christian Church of Palestine subject to persecution from their unbelieving countrymen (J. Weiss in Meyer). The counsel "fear not" is Mt.'s "take no thought for to-morrow," but the "to-morrow" refers not to temporal but to spiritual things; hence the declaration following. Paraphrased = Fear not future want of food and raiment, still less loss of the kingdom, the object of your desire. Your Father will certainly give it.—Ver. 33 counsels a heroic mood for which apprehension as to future temporal want has become an impossibility, such want being now viewed as a means of ensuring the one object of desire, eternal riches.—πωλήσατε, etc.: the special counsel to the man in quest of eternal life *generalised* (cf. xviii. 22).—βαλάντια, purses: *contingens pro contento* (De Wette).—παλαιούμενα: in Heb. viii. 13 applied to the Sinaitic covenant. Covenants, religions, wax old as well as *purses*.—ἀνέκλειπτον, unfailing. Cf. ἐκλίπη, xvi. 9, in reference to death: "vox rara, sed paris elegantiae cum altera ἀνεκλιπής, quam adhibet auctor libri Sapient., vii. 4, viii. 18, ubi habes θησαυρὸς ἀνεκλιπής et πλοῦτος ἀνεκλιπής," Wolf. There is poetry in this verse, but also some think *asceticism*, turning the poetry of Jesus into ecclesiastical prose. I prefer to believe that even Lk. sees in the words not a mechanical rule, but a law for the spirit.—Ver. 34 = Mt. vi. 21, with σου turned into ὑμῶν.

Vv. 35-38. *Loins girt, lamps burning*. Connection with what goes before is not apparent, but there is a latent affinity which makes the introduction of this *logion* here by Lk. or his source in-

ὁμῶν αἱ ὁσφύες περιεζωσμένοι, καὶ οἱ λύχνοι καιόμενοι· 36. καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσει<sup>1</sup> ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθὺς ἀνοίσωσιν αὐτῷ. 37. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς. 38. καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὐρῇ οὕτω,<sup>2</sup> μακάριοί εἰσιν οἱ δοῦλοι<sup>3</sup> ἐκεῖνοι. 39. τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ᾤρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν<sup>4</sup> ἀφήκε διορυγῆναι<sup>5</sup> τὸν οἶκον αὐτοῦ. 40. καὶ ὑμεῖς οὖν<sup>6</sup> γίνεσθε ἑτοιμοὶ· ὅτι ἡ ᾤρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.” 41. Εἶπε δὲ αὐτῷ<sup>7</sup> ὁ Πέτρος, “Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;”

<sup>1</sup> ἀναλυσι in **ABDL** and many others (Tisch., W.H.).

<sup>2</sup> For the words καὶ εἰν . . . οὕτω **NBLT** 33, 131 have καὶ εν τη δευτ. καν εν τη τριτ. φυλ. ελθη και ευρη ουτως (Tisch., Trg., W.H.).

<sup>3</sup> οἱ δούλοι omit **NaBDL** syrr. cur. sin., etc. (W.H.). **N\*** omits ἐκεῖνοι (Tisch.).

<sup>4</sup> For εγρηγ. . . . ουκ αν **ND c**, i syrr. cur. sin. have simply ουκ αν (Tisch., W.H., marg.).

<sup>5</sup> διορυχθῆναι in **NBL** 33 (Tisch., W.H.).

<sup>6</sup> Omit ουν **NBL** minusc. <sup>7</sup> Omit αὐτῷ (in **N** = Tisch.) **BDL** 33 (W.H.).

telligible. The kingdom the *summum bonum*; all to be sacrificed for it; its coming (or the King's) to be eagerly waited for.—Vv. 35, 36 contain the germ of the parable of the *Ten Virgins* (Mt. xxv. 1 f.). So De Wette, J. Weiss, Holtzmann, Schanz, etc.—ὁσφύες περιεζωσμένοι, loins girt, for service.—λύχνοι καιόμενοι, lamps burning, for reception of the master expected to return during the *night*. In the spiritual sphere the loins girt point to a noble purpose in life, and the burning lamp to the spirit of hope.—Ver. 36. ἀναλύσει, when (πότε = ὁπότε) he shall *return*; the figure is taken from sailors making the return voyage to the port whence they had sailed, Beza (*vide* Phil. i. 23, 2 Tim. iv. 6).—ἐλθόντος καὶ κρούσαντος: the participles in the genitive absolute, though the subject to which they refer, αὐτῷ, is in the dative.—Ver. 37. μακάριοι: here as always implying rare felicity the reward of heroic virtue.—ἀμὴν: the Hebrew word retained here contrary to custom, introducing a startling thought, the inversion of the relation of master and servants, lord and slaves, through joy over their fidelity. For the other side of the picture *vide* Lk. xvii. 7-10.—διακονήσει αὐτοῖς: the master, in genial

mood, turns servant to his own slaves; makes them sit down, throws off his caftan, girds his under-garments, and *helps them to portions of the marriage feast he has brought home with him*, as a father might do for his children (De Wette, Koetsveld, p. 244). There is not necessarily an allusion either to the last supper (xxii. 27) or to the Roman Saturnalia (Grotius, Holtzmann, H. C.).—Ver. 38. ἐν τῇ δευτέρᾳ, etc., second and third watches named as the times at which men are most apt to be overtaken with sleep (Hahn), the night being probably supposed to consist of *four* watches, and the first omitted as too early, and the last as too late for the return.

Vv. 39-40. *The thief* (Mt. xxiv. 43, 44). A new figure is now employed to give pictorial embodiment to the counsel: be ever ready. The master returning from a wedding is replaced by a thief whose study it is to come to the house he means to plunder at an unexpected time. This *logion* is reproduced by Lk. substantially as in Mt. with only slight stylistic variations.

Vv. 41-46. *A question by Peter and a reply* (Mt. xxiv. 45-51). Some look on Peter's question as a literary device of

42. Εἶπε δὲ<sup>1</sup> ὁ Κύριος, "Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ<sup>2</sup> φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδόναι ἐν καιρῷ τὸ<sup>3</sup> σιτομέτριον; 43. μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. 44. ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45. Ἐὰν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθιῖν τε καὶ πίνειν καὶ μεθύσκεσθαι· 46. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧρα ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσεται. 47. Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ,<sup>4</sup> καὶ μὴ ἐτοιμάσας μὴδὲ<sup>5</sup> ποιήσας πρὸς τὸ θέλημα

<sup>1</sup> καὶ εἶπεν in  $\aleph$ BDL 1, 13, 33, 69 *al.*

<sup>2</sup> For καὶ ( $\aleph$ L, etc.) read ο with BD, etc.

<sup>3</sup> BD 69 omit το (W.H. brackets).

<sup>4</sup> αὐτου in  $\aleph$ BDL.

<sup>5</sup> For μὴδε  $\aleph$ B 33 have η.

the evangelist either to connect his material (Weiss in Meyer; x. 29, xi. 45 cited as similar instances), or to give what follows a special relation to the Apostles and to Peter as their head (Holtzmann, H. C., the passage thus becoming in his view a substitute for Mt. xvi. 18, 19).—Ver. 41. Peter's question reminds us of Mk. xiii. 37: "What I say unto you, I say unto all, watch".—Ver. 42. ὁ Κύριος, the Lord, in narrative.—τίς ἄρα, etc.: in Mt. this is connected immediately with the thought in ver. 40, so that Peter's interpellation appears as an interruption of a continuous discourse. Some variations from Mt.'s text are noticeable in Lk.'s version: οἰκονόμος for δούλος, καταστήσει (future) for κατέστησεν (aorist), θεραπείας for οἰκετείας, σιτομέτριον for τροφήν. These changes, according to Weiss and Holtzmann (H. C.), are due to the parable being connected with the Apostles, and one can see some plausibility in the hypothesis so far as the first two variations are concerned. The question: who then, etc., is supposed to answer itself: who but each of you apostles, who especially but you Peter?—Ver. 42. σιτομέτριον, the due portion of food; a word of late Greek. Phryn., p. 383, forbids the use of σιτομετρεῖσθαι, and enjoins separation of the compound into its elements: σίτον, μετρεῖσθαι. The noun occurs here only; the verb in Gen. xlvii. 12 and occasionally in late Greek authors.—Ver. 44. ἀληθῶς

here, as usual, for ἀμὴν (ver. 37 an exception).—Ver. 45. ἐὰν δὲ: introducing supposition of an abuse of power, conceived possible even in the case of an apostle, of a Peter. Let no proud ecclesiastic therefore say, Is thy servant a dog?—χρονίζει: a delayed παρουσία, a prominent thought in our Lord's later utterances. The delay may possibly be long enough to allow time for the utter demoralisation of even the higher officials. Vide on Mt.—τοὺς παῖδας, etc., the men- and maidservants, instead of συνδούλους in Mt.—διχοτομήσει: the retention of this strong word by Lk., who seems to have it for one of his aims to soften harsh expressions, is noticeable, especially when he understands it as referring to the Apostles, and even to Peter. It makes for the hypothesis that the word means not to cut into two as with a saw, but either to lash unmercifully, to cut to pieces in popular parlance, or to separate from the household establishment (Beza, Grotius, etc.).—μετὰ τῶν ἀπίστων points to degradation from the confidential position of οἰκονόμος to a place among the *unfaithful*; dismissed, or imprisoned, or set to *drudging service*.

Vv. 47, 48. *Degrees of guilt and punishment*, in Lk. only, and serving as an apology for the severity of the punishment as described in ver. 46. That punishment presupposes anger. The statement now made is to the effect: penalty inflicted not as passion dictates

αὐτοῦ, δαρήσεται πολλάς· 48. ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. 49. Πῦρ ἦλθον βαλεῖν εἰς<sup>1</sup> τὴν γῆν, καὶ τί θέλω εἰ ἥδη<sup>2</sup> ἀνήφθῃ; 50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ<sup>3</sup> τελεσθῇ; 51. δοκεῖτε ὅτι εἰρήνην παρεγενόμενν δοῦναι ἐν<sup>4</sup> τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ<sup>5</sup> διαμερισμὸν. 52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ<sup>6</sup> διαμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί. 53. διαμερισθήσεται<sup>4</sup> πατὴρ ἐφ' υἱῶ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί,<sup>5</sup> καὶ θυγάτηρ ἐπὶ μητρί<sup>5</sup>. πενθερά ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.”<sup>6</sup>

<sup>1</sup> ἐπὶ in  $\Sigma$ ABL (εἰς in D).

<sup>2</sup> ἕως οὗ in  $\Sigma$ ABDL.

<sup>3</sup> ἐν οἴκῳ in  $\Sigma$ BDL.

<sup>4</sup> διαμερισθῆσονται in  $\Sigma$ BDL minusc.

<sup>5</sup>  $\Sigma$ BDL minusc. have θυγατερα, μητερα with or without the article.

<sup>6</sup> Omit αὐτῆς  $\Sigma$ BDL.

but as principle demands.—ὁ δοῦλος ὁ γνούς, etc.: describes the case of a servant who knows the master's will but does not do it (μὴδὲ ποιήσας), nay, does not even intend or try to do it (μὴ ἐτοιμάσας), deliberately, audaciously negligent.—δαρήσεται πολλάς (πληγὰς): many stripes justly his portion.—Ver. 48. ὁ δὲ μὴ γνούς: the opposite case is that of one who does not *know*. What he would do if he did know is another question; but it is not to be gratuitously supposed that he would neglect his duty utterly, like the other, though he does commit minor faults. He is a lower servant in the house to whom the master gave no particular instructions on leaving, therefore without special sense of responsibility during his absence, and apt like the average servant to take liberties when the master is away from home.—παντὶ δὲ ᾧ ἐδόθη, etc.: a general maxim further explaining the principle regulating penalty or responsibility (*cf.* Mt. xxv. 15 ff.).

Vv. 49-53. *Not peace but division* (Mt. x. 34-36). This section is introduced by no connecting particle. Yet there is a certain affinity of thought. Strict fidelity demanded under penalties, but fidelity not easy; times of fierce trial and conflict awaiting you. I forewarn you, that ye may be forearmed.—Ver. 49. πῦρ: the fire of a new faith, or religion, a burning enthusiasm in believers, creating fierce antagonism in unbelievers; deplorable but inevitable.—βαλεῖν, used by Mt. in reference to peace and war, where Lk. has δοῦναι.—τί θέλω

εἰ, etc., how much I wish it were already kindled; τί = ὥς and εἰ after θέλω to express the object of the wish, as in Sirach xxiii. 14 (θελήσεις εἰ μὴ ἐγεννήθης, you will wish you had not been born).—Ver. 50. βάπτισμα: before the fire can be effectually kindled there must come for the kindler His own baptism of blood, of which therefore Jesus naturally speaks here with emotion.—πῶς συνέχομαι, how am I pressed on every side, either with fervent desire (Euthy., Theophy., De Wette, Schanz, etc.), or with fear, shrinking from the cup (Meyer, J. Weiss, Holtzmann, Hahn).—Ver. 51. διαμερισμὸν: instead of Mt.'s μάχαιραν, an abstract prosaic term for a concrete pictorial one; exactly descriptive of the fact, however, and avoiding possible misapprehension as to Christ's aim = Jesus not a patron of war.—Ver. 52. τρεῖς ἐπὶ δυσὶν, etc.: three against two and two against three; five in all, not six though three pairs are mentioned, mother and mother-in-law (μήτηρ and πενθερά) being the same person. This way of putting it is doubtless due to Lk.—ἐπὶ with dative = *contra*, only here in N.T.; κατὰ with genitive in Mt.

Vv. 54-59. *A final word to the crowd* (*cf.* Mt. xvi. 2 f., v. 25 f.).—τοῖς ὄχλοις: in Mt. Jesus speaks to the Pharisees and Sadducees, in reply to their demand for a sign, which gives a more definite occasion. But the words might quite appropriately have been addressed to the people at large. The weather-skill ascribed to the audience is such as any one might possess, and all Jews needed



54. Ἐλεγε δὲ καὶ τοῖς ὄχλοις, “Ὅταν ἴδῃτε τὴν<sup>1</sup> νεφέλην ἀνατέλλουσαν ἀπὸ<sup>2</sup> δυσμῶν, εὐθέως λέγετε,<sup>3</sup> Ὁμβρος ἔρχεται· καὶ γίνεται<sup>d</sup> οὕτω. <sup>in N.T.</sup> 55. καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. 56. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε<sup>4</sup>; 57. τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58. ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ<sup>5</sup> τῷ<sup>e</sup> πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ<sup>5</sup> εἰς φυλακὴν. <sup>in N.T.</sup> 59. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ<sup>6</sup> καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.”

<sup>1</sup> Omit τὴν ὡς ABLXΔ ι, 33, 69 al.

<sup>2</sup> ἐπὶ in ὡς BL 64.

<sup>3</sup> οὕτω after λέγετε in ὡς ABL, etc.

<sup>4</sup> For δοκιμάζετε (ADD al.) ὡς BLT verss. have οὐκ οἶδατε δοκιμάζειν (W.H.).

<sup>5</sup> παραδωσει in ὡς BD minusc. (L = T.R.). The same authorities have βαλεῖ for βάλλῃ.

<sup>6</sup> Omit οὐ ὡς BL ι Orig.

the warning. The precise circumstances in which this *logion* was spoken are uncertain.—ἐπὶ δυσμῶν, in the west, the region of the setting sun, and of the Mediterranean. A cloud rising up from that quarter meant, of course, rain (1 Kings xviii. 44, 45).—Ver. 55. καύσων, the sirocco, a hot wind from the desert, blighting vegetation (Jas. i. 11), equally a matter of course.—Ver. 56. ὑποκριταί seems too strong a term to apply to the people, and more appropriate to a Pharisaic or professional audience (Mt. xvi. 3). Raphel, after Erasmus Schmidt, translates *harioli*, weather prophets, citing a passage from Lucian in support of this sense. This is certainly one meaning of the word (*vide* Passow), but, as Hahn remarks, the usage of the N.T. does not support it here.—Ver. 57. ἀφ’ ἑαυτῶν, from or of yourselves (*sua sponte*, Palaiet); without needing any one to tell you the right; implying that the persons addressed were destitute of the average moral insight (*cf.* Lk. xxi. 30).—Ver. 58. ὥς γὰρ: introducing a legal scene from natural life to illustrate a similar situation in the moral world. It is implied that if they had the necessary moral discernment they would see that a judgment day was at hand, and understand that the duty of the hour was to come to terms with their adversary by timely repentance. That is how they would all act if it were an ordinary case

of debtor and creditor.—δὸς ἐργασίαν (phrase here only): usually interpreted give diligence, give thine endeavour = *da operam*, a Latinism. Theophylact renders it: give interest (of the sum owed); Hofmann, offer work, labour, in place of money.—κατασύρῃ (here only in N.T.), lest he drag thee to the judge, stronger than Mt.’s παραδῶ (v. 25), realistic and not exaggerated.—τῷ πράκτορι, the man whose business it was to collect the debts after the judge had decreed payment, or to put the debtor in prison till the debt was paid. Kypke defines πράκτορες: “exactores qui multas violatorum legum a iudice irrogatas exigunt,” citing an instance of its use from Demosthenes.—Ver. 59. λεπτὸν, the half of a κοδράντης (Mt.’s word), making the necessity of full payment in order to release from prison still more emphatic.

#### CHAPTER XIII. JUDGMENT TO COME.

This chapter continues the sombre judicial strain of xii. 54-59. Beginning with a general reference to the impending doom of Israel, as foreshadowed by a reported tragedy which had befallen certain individuals, it ends with a specific prediction of the destruction of Jerusalem similar to that which closes the great anti-Pharisaic discourse in Mt. xxiii. The dramatic effect of the prediction there is entirely lost in Lk.’s narrative, which in subsequent chapters continues

XIII. 1. ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμξε μετὰ τῶν θουσιῶν αὐτῶν. 2. καὶ ἀποκριθεὶς ὁ Ἰησοῦς<sup>1</sup> εἶπεν αὐτοῖς, “Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα<sup>2</sup> πεπόνθασιν; 3. οὐχί, λέγω ὑμῖν· ἀλλ’ ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως<sup>3</sup> ἀπολείσθουσι. 4. ἡ ἐκεῖνοι οἱ δέκα καὶ<sup>4</sup> ὀκτώ, ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε, ὅτι οὗτοι<sup>5</sup> ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν<sup>6</sup> Ἱερουσαλὴμ; 5. οὐχί, λέγω ὑμῖν·

<sup>1</sup> NBLT verss. omit ο λ.

<sup>2</sup> ὁμοίως in NBDLT 1, 13, 33, 69 al.

<sup>3</sup> αὐτοί in NABKLT 33, 69 al.

<sup>2</sup> ταῦτα in NBDL.

<sup>4</sup> Omit καὶ NBDL.

<sup>6</sup> BDLX al. omit ἐν.

its report of the teaching of Christ as if the end were still a great way off.

Vv. 1-5. *The Galilean tragedy*, peculiar to Lk., as is the greater part of what follows, on to xviii. 14.—Ver. 1. *παρήσαν δέ*, etc.: The introduction to the gruesome story naturally implies a temporal connection between what follows and what goes before: *i.e.*, some present when Jesus spoke as reported in xii. 54-59 took occasion to tell Him this piece of recent news, recalled to their minds by what He had said about judgment and how to avert it. There is no good reason to suppose that the connection is merely topical, and that the preface is simply a literary device of Lk.—*τῶν Γαλ.*: the article implies that the story was current.—*ὧν τὸ αἷμα*, etc.: So the story was told among the horrified people: the blood of the poor Galilean victims ruthlessly shed by Pilate while they were in the very act of offering sacrifice. Perfectly credible in those times under such a ruler, and in reference to such victims, Galileans, free in spirit, restive under the Roman yoke. Similar incidents in Josephus, though not this precise occurrence.—Ver. 2. *ἀποκριθεὶς*: Jesus answered to an implied question. Those who told the story expected Him to make some remarks on it; not such doubtless as He did make.—*δοκεῖτε*, think ye; probably that was just what they did think. The fate of the Galileans awakened superstitious horror prone to impute to the victims special criminality.—*παρὰ πάντας τ. Γ.*, in comparison with all *Galileans*. To make the point more vivid the victims are compared with men of their own province, disposition, and temptations.—*ἐγένοντο*, became, were shown to be.—*πεπόνθασιν*,

have suffered, an irrevocable fact.—Ver. 3. *οὐχί*, an emphatic “no,” followed by a solemn “I say to you”. The prophetic mood is on the speaker. He reads in the fate of the few the coming doom of the whole nation.—*ὁμοίως*, in a similar way. *ὡσαύτως*, the reading in T.R., is stronger = in the *same* way. Jesus expresses Himself with greater intensity as He proceeds = ye shall perish likewise; nay, in the same way (ver. 5, *ὡσαύτως*), your towers and temples falling about your ears.—Ver. 4. Jesus refers to another tragic occurrence, suggesting that He was acquainted with both. His ears were open to all current news, and His mind prompt to point the moral. The fact stated, otherwise unknown to us.—*ὀφειλέται*, word changed, in meaning the same as *ἁμαρτωλοὶ*, moral debtors paying their debt in that dismal way.

The utterances of Jesus on this occasion do not bear on the general question: how far may lot be viewed as an index of character? which was not then before His mind. He assumed that the sufferers in the two catastrophes were sinners and even great sinners, so acquiescing in the popular view, because He wanted to point a lesson for the whole nation which He regarded as fast ripening for judgment. From the saying in the Teaching on the Hill concerning the Father in Heaven giving sunshine and rain to evil and good alike, it is evident that He had risen not only above popular current opinion, but even above the O.T. view as to the connection between physical and moral good and evil. That saying implies that there is a large sphere of Divine action within which moral distinctions among men are overlooked, that good may come to bad

ἀλλ' ἐὰν μὴ μετανοήτε,<sup>1</sup> πάντες ὁμοίως<sup>2</sup> ἀπολεισθε." 6. "Ἐλεγε δὲ ταύτην τὴν παραβολήν· "Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην<sup>3</sup>· καὶ ἦλθε καρπὸν ζητῶν<sup>4</sup> ἐν αὐτῇ, καὶ οὐχ εὗρεν. 7. εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἰδού, τρία ἔτη<sup>5</sup> ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρίσκω, ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; 8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν<sup>6</sup>. 9. κὰν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον<sup>7</sup> ἐκκόψεις αὐτήν."

10. Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

<sup>1</sup> μετανοήσῃτε in  $\mathfrak{N}$ DLT.

<sup>2</sup> ὁμοίως in  $\mathfrak{N}$ BLM 1, 33 *al.* (*vide below*)

<sup>3</sup> πεφυτ. before ἐν τῷ ἀμπ. in  $\mathfrak{N}$ BDLX. <sup>4</sup> ζητῶν καρπὸν in all uncials.

<sup>5</sup> After ἐτη  $\mathfrak{N}$ BDLT have ἀφ' οὗ (Tisch., W.H.).

<sup>6</sup> κοπρία in  $\mathfrak{N}$ ABLT *al.* *pl.* (Tisch., W.H.). D has κοφινὸν κοπριῶν (W.H. marg.).

<sup>7</sup> εἰς τὸ μέλλον before εἰ δὲ μήγε in  $\mathfrak{N}$ BLT 33, 69, a better arrangement.

men and evil to good men. To our Lord it would not have appeared impossible that some of the best men in Israel might be involved in the two calamities here mentioned.

Vv. 6-9. *Parable of the barren fig tree*, peculiar to Lk., probably extemporised to embody the moral of the preceding narratives; takes the place in Lk. of the cursing of the fig tree in Mt. and Mk.—Ver. 6. Συκὴν εἶχεν τις: a fig tree, quite appropriate and common in corners of a vineyard, yet not the main plant in such a place; selected rather than a vine to represent Israel, by way of protest against assumed inalienable privilege. "Perish," Jesus had said once and again (vv. 3 and 5). Some hearers might think: What! the Lord's elect people perish? Yes, replies Jesus in effect, like a barren fig tree cast out of a vineyard, where at best it has but a subordinate place.—Ver. 7. ἀμπελουργόν, the vine-dresser (ἄμπελος, ἔργον) here only in N.T.—Ἰδού, lo! as of one who has a right to complain.—τρία ἔτη, three years, reckoned not from the planting of the tree (it is three years after planting that it begins to bear fruit), but from the time that it might have been expected in ordinary course to yield a crop of figs. Three years is not a long period, but enough to determine whether it is going to be fruit-bearing, the one thing it is there for. In the spiritual sphere in national life that cannot be determined so soon. It may take as many thousand

years.—ἔρχομαι, I keep coming, the progressive present. The master comes not merely once a year, but again and again within the year, at the seasons when fruit may be found on a fig tree (Hahn). Cf. δουλεύω in xv. 29.—οὐχ εὗρίσκω, I do not find it. I come and come and am always disappointed. Hence the impatient ἔκκοψον, cut it out (from the root).—ἵνα τί καί: καί points to a second ground of complaint. Besides bearing no fruit it occupies space which might be more profitably filled.—καταργεῖ (here and in Paul's epistles), renders useless; Vulgate, *occupat*, practically if not verbally the right rendering. A barren fig tree renders the land useless by occupying valuable space.—Ver. 8. τοῦτο τὸ ἔτος, one year more; he has not courage to propose a longer time to an impatient owner.—κόπρια (neuter plural from adjective κόπριος), dung stuffs. A natural proposal, but sometimes fertility is better promoted by starving, cutting roots, so preventing a tree from running to wood.—Ver. 9. εἰς τὸ μέλλον: if it bear *the coming year*—well (εὖ ἔχει understood).—ἐκκόψεις, if not, *thou shalt cut it down*—thou, not I. It depends on the master, though the vine-dresser tacitly recognises that the decision will be just. He sympathises with the master's desire for fruit. Of course when the barren tree is removed another will be planted in its place. The parable points to the truth taught in ver. 29.

11. καὶ ἰδοῦ, γυνὴ ἦν<sup>1</sup> πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ<sup>2</sup> ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, “Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.” 13. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. 14. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ,<sup>3</sup> “Ἐξ ἡμέραι εἰσίν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις<sup>4</sup> οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.” 15. Ἀπεκρίθη οὖν<sup>5</sup> αὐτῷ ὁ Κύριος, καὶ εἶπεν, “Ὑποκριτὰ,<sup>6</sup> ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν<sup>7</sup> ποτίζει; 16. ταύτην δέ, θυγατέρα Ἀβραάμ οὖσαν, ἦν ἔδυσεν ὁ Σατανᾶς, ἰδοῦ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ

<sup>1</sup> Omit ἦν NBLT 33 *al.* verss.

<sup>2</sup> After οχλῳ NBL insert *οτι*.

<sup>3</sup> For οὖν NBDL 1, 69 *al.* have *δε*.

<sup>7</sup> NB have *απαγων* (W.H. text).

<sup>2</sup> Omit καὶ NBT 1, 209.

<sup>4</sup> *αυταις* in NABLT.

<sup>6</sup> *υποκριται* in NBLT, etc.

Vv. 10-17. *Cure in a synagogue on a Sabbath day*, peculiar to Lk.—Ver. 10. ἐν τοῖς σάββασι: may mean on Sabbaths (Hahn, who refers to the discriminating use of singular and plural in Lk.) and imply a course of instruction in a particular synagogue for weeks.—Ver. 11. πνεῦμα ἀσθενείας: the Jews saw the action of a foreign power in every form of disease which presented the aspect of the sufferer's will being overmastered. In this case the woman was bent and could not straighten herself when she tried.—συγκύπτουσα, bent together, here only in N.T.—εἰς τὸ παντελές goes with ἀνακύψαι, and implies either that she could not erect her head, or body *at all*, or *entirely*. The former is more in keeping with the idea of bondage to a foreign spirit (Schanz). Similar use of the phrase in Heb. vii. 25.—Ver. 12. προσεφώνησε: Jesus, ever prompt to sympathise, called her to Him when His eye lit upon the bent figure.—ἀπολέλυσαι: perfect for future, the thing as good as done; spoken to cheer the downcast woman while she approaches. The cure was consummated by touch when she came up to Jesus (ver. 13), whereupon the eighteen years' sufferer burst into praise: ἐδόξαζε τὸν Θεόν. A lifelike moving scene.—Ver. 14. But religious propriety in the person of the ruler of the synagogue is once more shocked: it is a *Sabbath* cure.

—ἔλεγε τῷ ὄχλῳ: He spoke *to* the audience *at* Jesus—plausibly enough; yet, as so often in cases of religious zeal, from mixed motives. Christ's power and the woman's praise annoyed him.—Ver. 15. ὑποκριταί: plural less personal than the singular (T.R.), yet severe enough, though directed against the class. The case put was doubtless according to the prevailing custom, and so stated as to make the *work* done prominent (λύει, looses, that one bit of work: ἀπάγων, leading the animal loosed to the water, that another, *vide* Bengel).—ποτίζει, gives him drink, at least to the extent of drawing water from the well, if not of carrying it to the animal's mouth (the former allowed, the latter disallowed in the Talmud, *vide* Lightfoot and Wünsche).—Ver. 16. The case of the woman described so as to suggest a parallel and contrast: a daughter of Abraham *versus* an ox or ass; bound by *Satan*, not merely by a chain round the neck; for eighteen years, not for a few hours. The contrast the basis of a strong *a fortiori* argument. The reply is thoroughly in the spirit of Jesus, and the whole incident, though peculiar to Lk., is a credible reminiscence of His ministry; whether placed in its true historical setting is a matter of minor moment.—Ver. 17. The religious leaders and the people behave according to their character; the former ashamed, not as



ἡμέρα τοῦ σαββάτου;” 17. Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

18. Ἐλεγε δέ,<sup>1</sup> “Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; 19. Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἡῤῥηξε, καὶ ἐγένετο εἰς δένδρον μέγα,<sup>2</sup> καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.” 20. Καὶ πάλιν εἶπε, “Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21. ὁμοία ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν<sup>3</sup> εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμῶθη ὅλον.”

22. ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ

<sup>1</sup> For δε NBL 1, 13, 69 *al.* have ουν.

<sup>2</sup> NBDLT codd. vet. Lat. syr. cur. omit μέγα, added by scribes in a spirit of exaggeration.

<sup>3</sup> ἐκρυψεν in BL minusc. (Tisch., W.H.).

convinced but as confounded, the latter delighted both by the works and by the words of Jesus.

Vv. 18-21. *The parables of the mustard seed and the leaven* (Mt. xiii. 31-33, Mk. iv. 30-32). Lk. may have introduced these parables here either because the joy of the people was in his view the occasion of their being spoken, Jesus taking it as a good omen for the future, or because he found in his source the two things, the cure and the parabolic speech, recorded together as incidents of the same meeting in the synagogue. In either case it is implied that the parables were spoken in a synagogue, in the latter case as a part of a regular synagogue address. This is the interesting feature in Lk.'s report of these parables. It is the only instance in which parables are connected with synagogue addresses as their occasion. The connection is every way credible, both from the nature of the two parables, and from the fact that Jesus was wont to speak to the people in parables. How many unrecorded parables He must have spoken in His synagogue addresses on His preaching tour through Galilee, *e.g.* (Mk. i. 39).—Ver. 19. κήπον, garden, more exact indication of place than in Mt. and Mk.—δένδρον, a tree; an exaggeration, it remains an herb, though of unusually large size.—Ver. 20. The parable of the leaven is given as in Mt. The point of both is that the Kingdom of Heaven, insignificant to begin with, will become great. In the mind of the evangelist both have probably a reference to Gentile Christianity.

Vv. 22-30. *Are there few that be saved?* This section is a mosaic of words found dispersed in the pages of Mt.: the strait gate (ver. 24) in Mt. vii. 14; the pleading for admission (vv. 26, 27) recalls Mt. vii. 21-23; the exclusion from the kingdom (vv. 28, 29) reproduces Mt. viii. 11, 12; the *apothegm* in ver. 30 = Mt. xix. 30, xx. 16. The parabolic word concerning the master of the house (ver. 25) seems to be an echo from the parable of the *ten virgins*. The question as to the number of the saved introducing the group need not be an artificial heading furnished by Lk. or the compiler of his source.

Ver. 22 is a historical notice serving to recall the general situation indicated in ix. 51. So again in xvii. 11. “Luke gives us to understand that it is always the same journey which goes on with incidents analogous to those of the preceding cycle,” Godet. Hahn, however, maintains that here begins a new division of the history and a new journey to Jerusalem, yet not the final one. This division extends from this point to xvii. 10, and contains (1) words of Jesus on the way to Jerusalem (xiii. 22-35), (2) words spoken probably in Jerusalem (xiv. 1-24), (3) words spoken after the return to Galilee.—διδάσκων, teaching; the main occupation of Jesus as He went from village to village. The long section from ix. 51 to xviii. 14 is chiefly didactic in contents, though an occasional healing is recorded.—καὶ πορ. ποι., the καὶ is epexegetic = and at the same time; His face set towards Jerusalem as He taught.

πορείαν ποιούμενος εἰς Ἱερουσαλήμ.<sup>1</sup> 23. εἶπε δέ τις αὐτῷ, "Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;" Ὁ δὲ εἶπε πρὸς αὐτούς, 24. "Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.<sup>2</sup> ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 25. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε,<sup>3</sup> ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· 26. τότε ἄρξεσθε<sup>4</sup> λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐποίημεν, καὶ ἐν ταῖς

<sup>1</sup> Ἱεροσολυμα in BBL.

<sup>2</sup> θυρας in BBDL 1, 131 Orig.

<sup>3</sup> Omit second κυρ. BBL 157 Lat. and Egypt. verss.

<sup>4</sup> B has ἀρξεσθε (Tisch., W.H., text), but BDLT and many more have ἀρξησθε (W.H. marg.).

Vv. 23-24. εἰ ὀλ. οἱ σωζ.: εἰ introduces a direct question as in Mt. xii. 10 and Lk. xxii. 49: are those who are being saved few?—πρὸς αὐτούς, to them, not to the questioner merely but to all present, as the reply was of general concern.—Ver. 24. ἀγωνίζεσθε εἰς.: stronger than Mt.'s εἰσελθεῖν, suggesting the idea of a struggle or prize-fight (1 Cor. ix. 25) in which only a few can win, so virtually answering the question in the affirmative.—διὰ τ. σ. θύρας, through the narrow door (πύλης, gate, in Mt.): no interpretation of the door here any more than in Mt. But the connection suggests *repentance* (vv. 23, 25). The Kingdom of Heaven is here conceived of as a house.—πολλοί: the idea is that many shall desire admission and shall not obtain it. The reason in the parable is the narrowness of the door, making it impossible for so many to get in in a short time. All are in earnest; no stress is to be laid on ζητήσουσιν, shall seek, as if it meant something less than ἀγωνίζεσθε (Godet). All strive, but success is for the strongest who can push the weaker aside. So in the parable. In the interpretation the one point to be insisted on is: be in dead earnest.

Vv. 25-27. Here begins a new parable and a new sentence, though some (Beza, Lachmann, W. and H.) connect with what goes before, putting a comma after ἰσχύσουσιν. Against this is not only the change from the third person to the second (ἄρξησθε), but the fact that the cause of exclusion is different: not the narrowness of the door, but *coming too late*. The case put now is that of the master of a house who is giving an entertainment. He

waits for a certain time to receive his guests. At length, deeming that all are, or ought to be, present, he rises and shuts the door, after which no one can be admitted. Some, however, come later, knock at the door, and are refused admission. The moral of this parable is distinct; of the former parable it was: be in earnest; of this it is: be not too late.—ἐστάναι καὶ κρούειν: both verbs depend on ἄρξησθε: ye begin to stand without and to knock. Some take ἐστάναι as = a participle, but it is better to take it as denoting a first stage in the action of those arriving late. At first they expect that the door will be opened soon as a matter of course, and that they have nothing to do but to step in. By-and-by they find it will be necessary to knock, and finally, being refused admission even when the door is opened, they are fain to plead (ver. 26).—καὶ ἀποκριθεὶς: the καὶ here has the force of *then*. The sense would have been clearer had it been omitted. Here properly begins the apodosis of the sentence and the close of the parable proper = then he answering will say: I do not know you.—πόθεν ἐστέ: these added words rather weaken than strengthen the laconic οὐκ οἶδα ὑμᾶς of Mt. xxv. 12 = you must be strangers, not of those invited.—Ver. 26. This verse is viewed by many as the apodosis of a long sentence beginning with ἀφ' οὗ (ver. 25), and the emotional character of the passage, in which parable and moral are blended, goes far to justify them. But it is better on the whole to find here a new start.—ἐνώπιόν σου, before thee, either, as thy guests or hosts (Capernaum feast, dinners in the houses of Pharisees), i.e., with thee; or, under thine eye—in-

πλατείαις ἡμῶν ἐδίδαξας. 27. καὶ ἔρεῖ, Λέγω<sup>1</sup> ὑμῖν, οὐκ οἶδα ὑμᾶς,<sup>2</sup> πόθεν ἐστὲ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ<sup>3</sup> ἐργάται τῆς<sup>3</sup> ἀδικίας. 28. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψήσῃ<sup>4</sup> Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· 29. καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 30. καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι.”

31. Ἐν αὐτῇ τῇ ἡμέρᾳ<sup>5</sup> προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, “Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀπο-

<sup>1</sup> For λέγω BT have λεγων (W.H.).

<sup>2</sup> Omit ὑμας BLRT minusc.

<sup>3</sup>  $\aleph$ BDL *al.* omit οἱ, and  $\aleph$ BLR omit τῆς. So D also, but with ἀνομίας.

<sup>4</sup> ὀψήσῃ in BDX 69 *al.*

<sup>5</sup> ὥρα in  $\aleph$ BDLX *al.* (Tisch., W.H.).

volving a claim simply of neighbourhood. The former is the more likely, because it puts the case more strongly in their favour.—Ver. 27. οὐκ οἶδα, etc.: the same answer, iteration *cum emphasi* (Bengel).—ἀπόστητε, etc.: nearly as in Mt. vii. 23. This answer goes entirely out of the parable into the moral sphere. In the parable exclusion is due to arriving too late; in the spiritual sphere to character.—ἀδικίας, Mt. has ἀνομίαν, lawlessness. Against the tendency-criticism Schanz remarks: “ἀνομία in Mt. is Jewish-Christian but not anti-Pauline, ἀδικία Pauline but not anti-Jewish”.

Vv. 28-30. *Concluding reflections.*—Ver. 28. ἐκεῖ, there; then, according to Euthy. Zig. (τότε, ἐν ἐκείνῳ τῷ καιρῷ). Kuinoel also takes it as an adverb of time in accordance with Hebraistic usage, and Bornemann cites instances from Greek authors of the same use of adverbs of place as adverbs of time. But *there* is not only verbally correct, but graphic: there, outside the door of the house where patriarchs and prophets feast, shall the excluded weep and gnash their teeth, all the more because they think they have a right, as belonging to the chosen race, to be within.—Ver. 29 points to an aggravation of the misery of the outcasts: men coming from every quarter of the globe to join the festive company and finding admission. The shut door and the too late arrival are now out of view, and for the private house of the parable is substituted the Kingdom of God which it represents. It is needless to ask whether Mt. or Lk. has given this saying in its true place. Perhaps neither has. The important

point is their joint testimony to the saying as a true utterance of Jesus.—Ver. 30. The same remark applies to this saying. As it stands here it refers to Jews as the first who become last, and to Gentiles as the last who become first, and the distinction between first and last is not one of degree, but absolute = within and without.

Vv. 31-33. *Warning against Herod by Pharisees*, peculiar to Lk., but Mk. (iii. 6, viii. 15) has prepared us for combined action of court and religious coteries against Jesus similar to that against Amos (vii. 10-13), both alike eager to be rid of Him as endangering their power.—Ver. 31. ἐξέλθε: xvii. 11 shows that Lk. did not attach critical importance to this incident as a cause of Christ's final departure from Galilee.—θέλει σε ἀποκτείνειν: was this a lie, an inference, a message sent by Herod in order to intimidate, or a fact which had somehow come to the knowledge of the reporters? It is impossible to ascertain. The answer of Jesus seems to imply that He regarded the Pharisees as messengers, and also innocent tools of the crafty king. But He answers according to the *ex facie* character of the message, that of friends warning against a foe, while probably having His own thoughts as to where the craft and the enmity lay. The one thing certain is that there was low cunning somewhere. The king was using the Pharisees, or the Pharisees the king, or perhaps they were both playing the same game. Possibly the evangelist viewed the Pharisees as friends.—Ver. 32. τῇ ἀλώπεκι ταύτῃ, this fox; the fox revealed in this business, ostensibly the

κτεῖναι.” 32. Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ<sup>1</sup> σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. 34. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησате. 35. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος<sup>2</sup>. ἀμὴν δὲ λέγω<sup>3</sup> ὑμῖν, ὅτι<sup>4</sup> οὐ μὴ με<sup>5</sup> ἴδῃτε ἕως ἂν ᾗξῃ, ὅτε<sup>5</sup> εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.”

<sup>1</sup> ἀποτελῶ in NBL 33, 124 (Tisch., W.H.).

<sup>2</sup> NABKL *al.* verss. omit ἐρημος, found in DXΔ 33 *al.*

<sup>3</sup> λεγῶ δε (for ἀμην δε λεγ. in minusc.) in BDΧ *al.* (W.H. with δε in brackets). Simply λεγῶ in NL (Tisch.).

<sup>4</sup> Omit ὅτι NBDL (W.H.).

<sup>5</sup> For με ἴδῃτε NB have ἴδῃτε με; for ἕως αν BDL have ἕως; NBL omit ἡξῇ ὅτε, which may be conformed to Mt.

king, but in a roundabout way the would-be friends may be hit at (Euthy. Zig.). The quality denoted by the name is doubtless cunning, though there is no clear instance of the use of the fox as the type of cunning in the Scriptures elsewhere.—*σήμερον*, etc.: this note of time is not to be taken strictly. Jesus is in the prophetic mood and speaks in prophetic style: to-day, to-morrow, and the third day symbolise a short time.—*τελειοῦμαι* as to form may be either middle or passive. If middle it will mean: finish my healing (and teaching) ministry in Herod's territory (Galilee and Peraea). This meaning suits the connection, but against it is the fact that the verb is never used in a middle sense in N.T., and very rarely in classics. Taken passively it will mean: I am perfected by a martyr's death (Heb. xi. 40, xii. 23). Commentators are much divided between these meanings.—Ver. 33. *πλὴν*, for the rest, or, on the other hand, introducing the other side of the case = I must work still for a little space, yet I must keep moving on southwards, as the proper place for a prophet to die is Jerusalem, not Galilee. The second note of time (*σήμερον*) coincides with the first: work and moving southwards go hand in hand.—*οὐκ ἐνδέχεται*, it is not fitting (here only in N.T., cf. xvii. 1). John was murdered in Machaerus, but that was an offence against the fitness of

things. The reply of Jesus is full of dignity and pathos. In effect He says: I am not to be driven out of Galilee by threats. I will work till the hour comes. Nevertheless keep your minds easy, princes and Pharisees! I must soon endure a prophet's fate, and not here. I go to meet it in the proper place, though not in fear of you.

Vv. 34, 35. *Apostrophe to Jerusalem* (Mt. xxiii. 37, 38), suitably introduced here as in sympathy with the preceding utterance, though not likely to have been spoken at this time and place, as indeed it is not alleged to have been. It is given nearly as in Mt.—*τὴν νοσσιὰν* (for *τὰ νοσσία* in Mt.) = a nest (*nidum suum*, Vulgate), hence the young in the nest. *Vide* remarks on Mt., *ad loc.*

CHAPTER XIV. TABLE TALK AND A CONCIO AD POPULUM.—Vv. 1-24 contain a digest of sayings of Jesus at the table of a Pharisee, this being the third instance in this Gospel of such friendly intercourse between Him and members of the Pharisaic party. The remaining part of the chapter consists of solemn words on self-sacrifice and on counting the cost represented as addressed to the people.

Vv. 1-6. *The dropsical man healed, with relative conversation*, in Lk. only (cf. Mt. xii. 9-14).—Ver. 1. *ἐν τῷ ἐλθεῖν*, etc.: the indication of place and time is very vague so as to lend plausibility to the suggestion that the introduction is



XIV. 1. ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2. καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὕδρωπικός ἐμπροσθεν αὐτοῦ. 3. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, “Εἰ<sup>1</sup> ἔξεστι τῷ σαββάτῳ θεραπεύειν<sup>2</sup>,” 4. Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. 5. καὶ ἀποκριθεὶς<sup>3</sup> πρὸς αὐτοὺς εἶπε, “Τίνος ὑμῶν ὄνος<sup>4</sup> ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται<sup>5</sup> καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ<sup>6</sup> ἡμέρᾳ τοῦ σαββάτου;” 6. Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ<sup>7</sup> πρὸς ταῦτα.

<sup>1</sup> NBDL 59 omit *ei*.

<sup>2</sup> NBDL 1, 13, 69 *al. codd. Lat. vet.* add *η ου* after *θεραπευειν* (Tisch., W.H.).

<sup>3</sup> BDL omit *αποκριθεις*.

<sup>4</sup> For *ονος* (N<sup>o</sup>LX 1, 33) B *al.* have *υιος*. D has *προβατον*. Syt. cur. has *all* three: *υιος η βους η ονος* (Baethgen). *Vide* below.

<sup>5</sup> *πεσειται* in N<sup>o</sup>ABL 1, 13, 69 *al.*

<sup>6</sup> Omit *τη* NB.

<sup>7</sup> Omit *αυτω* NBDL minusc.

extracted from the parabolic speeches, vv. 7-24 (Holtzmann, H. C.).—ἀρχόντων τ. Φ., the house is described as that of one of the *rulers* of the Pharisees, an inexact expression, as the Pharisees as such had no rulers, being all on a level. Omitting the article before *Φαρ.* (as in B) we might take this word as in apposition and render: one of the rulers, Pharisees; rulers meaning the Sanhedrists, and Pharisees denoting their religious tendency (so Grotius, who therefore thinks the scene was in Jerusalem).—σαββάτῳ φαγεῖν ἄρτον: feasting on Sabbath was common among the Jews, *ex pietate et religione* (Lightfoot), but the dishes were cold, cooked the day before.—καί, introducing the apodosis, and the main fact the suspicious observation of Jesus by those present at the meal (αὐτοὶ). Altogether a strange situation: Jesus the guest of a great man among the Pharisees, as if held in honour, yet there to be watched rather than treated as a friend; simple-hearted geniality on one side, insincerity on the other.

Vv. 2-6. ὕδρωπικός (ὕδρωψ): here only in N.T., a solitary instance of this disease among the healing acts of Jesus. No conceivable reason for its being mentioned except that it was a fact.—ἐμπροσθεν αὐτοῦ, before Him, so that He could not fail to see him; bow there—as guest, as brought by the Pharisees to tempt Jesus, come there of his own motion in hope to be cured, though not asking out

of reverence for the Sabbath and in fear of its strict guardians (Euthy. Zig.)—not indicated.—Ver. 3. ἀποκριθεὶς: Jesus addresses Himself to the double situation; on the one hand a sick man dumbly appealing for help, on the other jealous religionists aware of His free habit and expecting eccentric speech and action open to censure.—ἔξεστιν, etc.: first He asks a question as to the legality of Sabbath healing in a tone which amounts to an affirmative assertion, allowed to pass uncontradicted (ἡσύχασαν); then He proceeds to answer His own question by healing the man (ver. 4), and finally He offers an apology for the act.—Ver. 5. τίνος ὑμῶν, etc.: an awkward Hebraistic construction for *τις ὑμῶν οὐ*, etc.—νίδος ἢ βοῦς, a son or (even) an ox, in either case, certainly in the former, natural instinct would be too strong for artificial Sabbath rules.—φρέαρ, a well, or cistern, an illustration as apt to the nature of the malady as that of the ox loosed from the stall in xiii. 15 (Godet).—εὐθέως, at once, unhesitatingly, without thought of Sabbath rules. The emphasis lies on this word.—Ver. 6. οὐκ ἴσ. ἀνταποκριθῆναι (again in Rom. ix. 20): silenced but of course not convinced. The difference in the way of thinking too great to be overcome in a moment.

Luke has three Sabbath cures. The present one has no very distinctive features. The accumulation may point to a desire to help weak Christians to

<sup>a</sup> Acts iii. 5.  
<sup>1</sup> Tim. iv.  
16.

7. "Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, <sup>a</sup> ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, 8. "Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακληθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, 9. καὶ ἐλθὼν ὁ σέ καὶ αὐτὸν καλέσας ἔρεῖ σοι, Ἄδς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10. ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον <sup>1</sup> εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ <sup>2</sup> σοι, Φίλε, <sup>b</sup> προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον <sup>3</sup> τῶν συνανακειμένων σοί. 11. ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται."

<sup>b</sup> here only  
in N.T.

12. "Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτόν, "Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε

<sup>1</sup> ἀναπεσε in **NB** *al.*

<sup>2</sup> ερει in **NBLX** minusc.

<sup>3</sup> παντων after ἐνώπιον in **NABLX** verss.

get above their scruples by an appeal to the Master (Schanz). In the first and second cases the principle of Christ's defence is indicated: it is lawful to do good (vi. 9); you may do for a man, *a fortiori*, what it is lawful to do for a beast (xiii. 15). In the present case it is not indicated. It may be: you may do for another what you all do for your own, son or ox (Meyer, J. Weiss); or if need is a valid plea in any case, it is valid in all cases (Schanz).

Vv. 7-11. *Take the lowest seat.* Here begins the table talk of Jesus, consisting of three discourses. The first addressed to the guests in general is really a *parable* teaching the lesson of humility pointed in ver. 11. "Through the medium of a counsel of prudence relating to ordinary social life He communicates a lesson of true wisdom concerning the higher sphere of religion" (*The Parabolic Teaching of Christ*).—Ver. 7. ἐπέχων, observing. Euthy. renders: μεμφομένος, blaming, in itself a legitimate meaning but not compatible with πῶς. The practice observed—choosing the chief places—was characteristic of Pharisees (Mt. xxiii. 6), but it is a vice to which all are prone.—Ver. 8. γάμους, a marriage feast, here representing all great social functions at which ambition for distinction is called into play.—ἐντιμότερός σου: this does not necessarily denote one of known superior social standing, but may mean simply one held in more honour by the host (Hahn).—Ver. 9. ἐλθὼν ὁ, etc.: the guests are supposed to

have taken their places before the host comes in.—ἄρξῃ: the shame would be most acutely felt at the beginning of the movement from the highest to the lowest place (Meyer).—τ. ἔσχατον τ., the lowest place just vacated by the honoured guest, who is humble in spirit though highly esteemed, who therefore in his own person exemplifies the honour and glory of being called up by the host from the lowest to the highest place.—Ver. 10. προσανάβηθι ἀνώτερον: "go up higher," A.V. and R.V.; better "come up higher," which gives effect to the πρὸς. The master invites the host to come towards himself. So Field (*Ot. Nor.*).—Ver. 11: the moral of the parable; a great law of the Kingdom of God dear to the heart of the Pauline evangelist, recurring in xviii. 14.

Vv. 12-14. *A word to the host*, also parabolic in character in so far as it gives general counsel under a concrete particular form (Hahn), but not parabolic in the strict sense of teaching spiritual truth by natural examples.—Ver. 12. φωνεῖν used for καλεῖν in Hellenistic Greek (Farrar, C. G. T.), denoting formal ceremonious invitation as on a great occasion (Hahn).—τοὺς φίλους, etc.: four classes likely to be asked on ordinary social grounds are named—personal intimates, brethren, relations (these two form one category), and rich neighbours. The epithet πλουσίους belongs to the last class alone. Friends and relatives are called because they are such. Mere neighbours are called

ἀντικαλέσωσι,<sup>1</sup> καὶ γένηταί σοι ἀνταπόδομα.<sup>1</sup> 13. ἀλλ' ὅταν ποιῇς c Rom. xi. 9. δοχὴν,<sup>2</sup> κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς. 14. καὶ μακάριος ἔσῃ. ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι. ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.”

15. Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, “Μακάριος, ὃς<sup>3</sup> φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.” 16. Ὁ δὲ εἶπεν αὐτῷ, “Ἀνθρωπὸς τις ἐποίησε<sup>4</sup> δεῖπνον μέγα, καὶ ἐκάλεσε πολλοὺς. 17. καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστὶ<sup>5</sup> πάντα.<sup>6</sup> 18. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες.<sup>7</sup> ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ<sup>8</sup> ἰδεῖν αὐτόν. ἐρωτῶ σε, ἔχε με παρητημένον. 19. καὶ ἕτερος εἶπε, Ζεὺγῃ βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά. ἐρωτῶ σε, ἔχε με

<sup>1</sup> σε after ἀντικαλ. in BBDLR 1, 69 al., and σοι after ἀνταπ.

<sup>2</sup> NB have δοχην ποιης.

<sup>3</sup> οστις in BBLPRX 1, 13, 69 al.

<sup>4</sup> εποιει in NBR 1.

<sup>5</sup> εισι in NLR (Tisch., W.H., marg.); εστι (T.R.) in BDX (W.H. text).

<sup>6</sup> Omit παντα BBLR.

<sup>7</sup> παντες παραι. in BBDLRX 1 verss.

<sup>8</sup> For ἐξελθειν και BBDL have simply ἐξελθων.

only because they are rich, or, more generally, socially important.—μήποτε, lest, presenting return invitations (ἀντικαλεῖν, here only in N.T.) as an object of dread, a fear unknown to the world. (*Hic metus mundo ignotus*, Bengel.)—Ver. 13. δοχὴν, the same word used by Lk. in reference to the feast in Levi's house, which was a gathering of the sort here recommended by Jesus.—μακάριος, here and always denoting rare virtue and felicity = the pleasure of doing a kindness not to be repaid, except at the resurrection of the just, or by the joy that every really beneficent action brings now.—τῶν δικαίων: in specifying the righteous as the subjects of the resurrection the Speaker has no intention of indicating an opinion as to the unrighteous: whether they rise at all, or when.

Vv. 15-24. *The great feast* (cf. Mt. xxii. 1-14), very naturally introduced by the pious reflection of a guest whose religious sentiment had been touched by the allusion to the resurrection-felicity of the just. Like many other pious observations of the conventional type it did not amount to much, and was no guarantee of genuine godliness in the speaker. The parable expresses this truth in concrete form, setting forth that many care less for the Kingdom of God

and its blessings than they seem to care, and teaching that these will be offered to those who do care indeed.

Vv. 16-20. ἐκάλεσεν: it was a great feast and many were asked, with a long invitation.—Ver. 17. εἰπεῖν τοῖς κεκλημένοις: a second invitation according to Eastern custom still prevailing (Rosenmüller, *Morgenland*, v. 192; Thomson, *Land and Book*, vol. i. chap. ix.).—Ver. 18. ἀπὸ μιᾶς (supply γνώμης, ψυχῆς, ὥρας, or some such word implying with one mind, or at one time, or in the same manner, here only in Greek literature), with one consent.—παραιτεῖσθαι: not to refuse, but in courteous terms to excuse themselves.—ὁ πρῶτος, the first; of three, simply samples, by no means exhausting the list of possible excuses.—ἀγρὸν ἡγόρασα: a respectable excuse, by no means justifying absence, but excellently exemplifying preoccupation, the state of mind common to all. A man who has purchased a farm is for a while very much taken up with it and makes himself very busy about it; everything else for the moment secondary.—ἔχω ἀνάγκην: no fewer than three Latinisms have been found in this sentence; this, the use of ἐρωτῶ in the sense of *rogo*, and ἔχε με παρητημένον (Grotius). But parallels can be found in Greek authors for the first. Kypke cites an instance of

παρητημένον. 20. καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθειν. 21. καὶ παραγενόμενος ὁ δούλος ἐκείνος<sup>1</sup> ἀπηγγείλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, "Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς<sup>2</sup> εἰσάγαγε ὧδε. 22. Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς<sup>3</sup> ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, "Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.<sup>4</sup> 24. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου."

<sup>1</sup> Omit ἐκεῖνος *Σ*ABDL *al.*

<sup>2</sup> τυφ. καὶ χωλ. in *Σ*BDL, etc.

<sup>3</sup> For ὡς *Σ*BDLR i, e, etc., have ο.

<sup>4</sup> μου ο οἶκος in *Σ*ABDLX 157 e cop.

the second from Josephus. The third, if not a Latinism (Meyer and J. Weiss say no, Schanz and Hahn yes), is at least exactly = *excusatum me habeto*.—Ver. 19. ἕτερος, another; his excuse is also highly respectable, though nothing more than a decent excuse; the pre-occupation very real, though the apology lame. Five yoke of oxen a very important purchase in the owner's eyes.—Ver. 20. γυναῖκα ἔγημα: most presentable excuse of all, therefore offered *sans phrase*; pre-occupation this time intense, and surely pardonable? In the natural sphere these are likely forms of pre-occupation, but not necessarily either the only, or even the chief in the spiritual sphere, or those which kept the lawyers and Pharisees from accepting the teaching of Jesus. Their prepossessions were religious and theological.

Not only these three but *all* decline to come. In the natural sphere this is highly improbable and unexampled. Jesus, not a fault on His part as a parable artist, had to make improbable suppositions to exemplify the fact in the spiritual sphere, which in this instance was that the bulk of the Jewish people were indifferent to the Kingdom as He presented it. On the other hand, in the parables spoken in justification of His own conduct, the case put has the highest measure of probability. *Vide*, e.g., those in next chapter.

Vv. 21-24. *The sequel*.—Ver. 21. The servant has done his duty and returns to make his strange report.—ὀργισθεὶς, enraged; no wonder.—ἐξέλθε ταχέως, go out *quickly*; no time to be lost, as all things are ready; but the thing chiefly to be noted is how the word answers to the master's mood—πλατείας καὶ

ῥύμας, broad streets and narrow lanes (Mt. vi. 2, *q.v.*); all sorts of people to be met with there and many of them: invitation to be broadcast, no one to be shunned however poor or unsightly; the poor, maimed, blind, and halt rather to be preferred, therefore expressly named—such is the master's mood in his disgust at the behaviour of the well-to-do, propertied, happy classes—a violent but natural reaction.—Ver. 22. ἔτι τόπος ἐστί, yet there is room, places for more; many more, else the servant would hardly think it worth while to mention the fact, though he quite understands that the master wants the banquetting hall filled, were it only to show that he can do without those saucy recusants. Room after such a widespread miscellaneous invitation speaks to a feast on a grand scale, worthy emblem of the magnificence of Divine grace.—Ver. 23. ὁδοὺς καὶ φραγμοὺς, "highways and hedges"; the main roads and the footpaths running between the fields, alongside of the hedges (Hahn); these, in the *country*, answering to the streets and lanes in the *town*. The people to be found there are not necessarily lower down socially than those called within the city, perhaps not so low, but they are without, representing in the interpretation the *Gentiles*.—ἀνάγκασον, compel; reflects in the first place the urgent desire of the master to have an absolutely full house, in the second the feeling that pressure will be needed to overcome the incredulity of country people as to the invitation to them being meant seriously. They would be apt to laugh in the servant's face.—ἵνα γεμισθῇ: the house must be full, no excuse to be taken; but for a curious reason.—Ver. 24. ὅτι οὐδεὶς, etc.: to keep out the



25. Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, 26. "Εἴτις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ,<sup>1</sup> καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ<sup>2</sup> τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.<sup>3</sup> 27. καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ,<sup>4</sup> καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. 28. τίς γὰρ <sup>d Rev. xiii. 18 (to explain by counting).</sup> ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας <sup>a</sup> ψηφίζει

<sup>1</sup> So in BL *al.* (W.H.). NDX, etc., 1, 13, 69 *al.* have αὐτου (Tisch.).

<sup>2</sup> ἐτι δε και in ND (Tisch.); ἐτι τε και in BLRA (W.H.). *Vide* below.

<sup>3</sup> εἶναι μου μαθ. in NBLMRX (Tisch., W.H.). In ver. 27 NBL have the same order.

<sup>4</sup> So in NDL. B has εαυτου (Tisch., W.H.).

first invited in case they should change their minds. Of course this is spoken by the master, and is no comment of Jesus, though we read ὑμῖν where we expect σοι, the application to the hearers of the parable intruding itself at this one point. The reason of the master for wishing his house filled is not a high one. But the ethics of parables belong to this world. They must not be transferred into the spiritual sphere.

Vv. 25-35. *Concio ad populum*. Jesus now appears on the way, and followed by "many multitudes" (ὄχλοι πολλοί, ver. 25) to whom He speaks. Thus sayings which in Mt. and Mk. form part of disciple-instruction (διδασχὴ) assume the character of popular preaching, as in the case of the Sermon on the Mount (in Lk.), though the subject is the conditions of discipleship.

Vv. 26-27. *The requirements of true discipleship* (Mt. x. 37-39).—Ver. 26. ἔρχεται πρὸς με, cometh to me, with a view to close and permanent discipleship. —μισεῖ: a stronger word than that used in Mt., where it is a question of loving less; surprising in Lk., whose general habit is to soften hard sayings. But the *logion* is presented in different lights in the two Gospels. In Mt. it is a question of being a disciple *worthy* of the Master (ἄξιος); in Lk. of being an *effective* disciple (οὐ δύναται). Love of friends makes discipleship difficult or impossible; on the other hand, *hatred* makes it easy. It is easy to be devoted to a master or cause when you hate all rival masters or interests. Therefore "hates" is the appropriate *word* here, but the practical meaning is *love less*, which in experience signifies: hating other objects of affection in so far as they present themselves as hindrances to

the supreme love of the Master.—τὴν γυναῖκα, (not in Mt.): to be most "hated" just because most loved, and exercising the most entangling influence.—ἔτι τε καὶ, and moreover. The τε (BL) binds all the particulars named into one bundle of *renuncianda*.—ψυχὴν, life, oneself, most loved of all, therefore forming the climax, and also determining the sense of μισεῖ. The disciple is to hate friends as he can hate himself—"secundam eam partem, secundum quam se ipsum odisse debet, a Christo aversam" (Bengel). This last item in the list of things to be hated represents the idea contained in Mt. x. 39.—Ver. 27 = Mt. x. 38, with the idea of ability substituted for the idea of worth.

Vv. 28-33. *Parables illustrating the need of counting the cost*, peculiar to Lk., but intrinsically probable as sayings of Jesus, and thoroughly germane to the foregoing discourse. The connection is: It is a serious thing to be a disciple, therefore consider well before you begin—the renunciations required, the cross to be borne—as you would, if wise, consider before *building a tower or engaging in battle*.—Ver. 28. θέλων: conditional participle, "if he wish"; with the article it would = who wishes.—πύργον, a tower; need not be magnified into a grand house with a tower. Doubtless, as Bengel remarks, Christianity is a great and arduous affair, and is fitly compared *cum rebus magnis et arduis*. But the greatness of the undertaking is sufficiently represented by the second parable: the first emblem may be allowed to be less ambitious and more within the reach of ordinary mortals. A tower of observation in a vineyard (Mt. xxi. 33) or for refuge in danger, or for ornament in a garden may be thought of.—καθίσας:

τὴν δαπάνην, εἰ ἔχει τὰ πρὸς<sup>1</sup> ἀπαρτισμόν; 29. ἵνα μήποτε  
 e here only θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος \*ἐκτελέσαι, πάντες οἱ  
 in N.T. θεωροῦντες ἄρξονται ἐμπαίζειν αὐτῷ,<sup>2</sup> 30. λέγοντες, "Ὅτι οὗτος ὁ  
 (δὴς). ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31. "Ἡ τίς  
 f here only βασιλεὺς πορευόμενος 'συμβαλεῖν ἐτέρῳ βασιλεῖ<sup>3</sup> εἰς πόλεμον οὐχὶ  
 in N.T. καθίσας πρῶτον βουλευέται<sup>4</sup> εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν  
 of fighting. ἀπαντῆσαι<sup>5</sup> τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32. εἰ  
 δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ<sup>6</sup>  
 πρὸς εἰρήνην. 33. οὕτως οὖν πᾶς ἐξ ὑμῶν, ὅς οὐκ ἀποτάσσεται  
 πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι<sup>7</sup> μαθητής.  
 34. Καλὸν<sup>8</sup> τὸ ἅλας<sup>9</sup>. ἐὰν δὲ<sup>10</sup> τὸ ἅλας<sup>9</sup> μωρανθῇ, ἐν τίνι ἀρτυθη-  
 σεται; 35. οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν. ἔξω  
 βάλλουσιν αὐτό. 'Ὁ ἔχων ὦτα ἀκούειν ἀκούετω."

<sup>1</sup> For τα προς BDLR 225 have simply εἰς. <sup>2</sup> αὐτῷ ἐμπ. in NABLX al.

<sup>3</sup> ἐτέρῳ βασ. συμβ. in NABDLRX 33, 157 al.

<sup>4</sup> So in D; βουλευσεται in NB codd. vet. Lat. (Tisch., W.H.).

<sup>5</sup> So in L al. υπαντ. in NABDRXΔ 1, 33, 69, 346.

<sup>6</sup> B omits τα and reads εἰς. N omits τα and reads προς (W.H. προς in text with εἰς v. τα προς in marg.).

<sup>7</sup> εἶναι μου in NBLR.

<sup>8</sup> Add οὖν to καλὸν NBLX 69 al.

<sup>9</sup> ἅλας in BLR unc. and minusc. *pl*. ND have ἀλα (Tisch.).

<sup>10</sup> εἰδεν δε και in NBDLX al.

the attitude appropriate to deliberate, leisurely consideration.—δαπάνην, the cost, here only in N.T.—εἰ ἔχει εἰς ἄ., if he has what is necessary for (τὰ δέοντα understood).—ἀπαρτισμόν = for completion, here only in N.T. and in Dion. Halic.; condemned by Phryn., p. 447. Cf. ἐξηρτισμένος in 2 Tim. iii. 17.—Ver. 29. ἐμπαίζειν, to mock; an unfinished tower is specially ridiculous: height is essential.—οὗτος, etc., this man, contemptuously; "this" stands for a proper name. "Vulgo ponunt N. N.," Bengel. Jesus here appeals with characteristic tact to one of the most sensitive feelings of human nature—shrinking from ridicule. Who would care to be spoken of all his days as the man who commenced a tower and could not finish it?

Vv. 31-33. *The king going to fight.* This is the affair of the few, a parable to be laid to heart by men aspiring to, or capable of, a grand career.—συμβαλεῖν εἰς πόλεμον, to encounter in war (R.V.), or perhaps better "to fight a battle" (Field, Ot. Nor.). πόλεμον is so rendered in 1 Cor. xiv. 8, Rev. ix. 9, in A.V. (altered in R.V. into "war"). In Homer the idea of battle prevails, but in

later writers that of war.—ἐν δέκα, in, with, in the position of one who has only 10,000 soldiers at comma d.—μετὰ εἴκοσι: to beat 20,000 with 10,000 is possible, but it is an unlikely event: the chances are against the king with the smaller force, and the case manifestly calls for deliberation. The implied truth is that the disciple engages in a very unequal conflict. Cf. St. Paul, "we wrestle against principalities," etc., Eph. vi. 12. A reference in this parable to the relations between Herod Antipas (the "fox") and Aretas, his father-in-law, is possible (Holtzmann, H. C.).—Ver. 33 gives the applicatio of the parable. Hofmann, Keil, and Hahn divide the sentence into two, uttering a full stop after ὑμῶν and rendering: "So then every one of you! (do the same thing, i.e., consider). He who does not renounce all he hath is not able to be a disciple of mine." This is very effective; it may have been what Jesus actually said; but it is hardly how Lk. reports His words. Ha he meant the sentence to be read so he would have put γὰρ after ὅς. He runs the two supposed sentences into one, and so the counsel

XV. 1. ἦσαν δὲ ἐγγίζοντες αὐτῷ<sup>1</sup> πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκοῦειν αὐτοῦ. 2. καὶ διεγόγγυζον οἱ<sup>2</sup> Φαρισαῖοι <sup>a</sup> Ch. xix. 7. <sup>b</sup> Rom. xvi. καὶ οἱ γραμματεῖς, λέγοντες, "Ὅτι οὗτος ἁμαρτωλοὺς <sup>2</sup> Pbil. προσδέχεται, <sup>ii</sup> 29.

<sup>1</sup> αὐτῷ εγγ. in  $\aleph$ AB. D has εγγ. α.

<sup>2</sup> οἱ τε Φ. in  $\aleph$ BDL.

to deliberate is left out or latent in the requirement of renunciation, which is the reason for deliberation.

Vv. 34-35. *The saying concerning salt* (Mt. v. 13, Mk. ix. 50). This *logion* may have been repeatedly uttered by Jesus, but it does not seem to be so appropriate here as in its place in Mk. In this place the salt appears to denote disciples and the idea to be: genuine disciples are an excellent thing, valuable as salt to a corrupt world, but spurious disciples are as utterly worthless as salt which has lost its savour.—

Ver. 35. οὐτε εἰς γῆν οὐτε εἰς κοπρίαν, neither for land nor for dung (is it fit, εὐθετον as in ix. 62). The idea seems to be that savourless salt is neither *earth* nor *manure*.—ἐξω is emphatic = *out* they cast it, as worthless, good for nothing, mere refuse, a waste substance.

CHAPTER XV. PARABLES TEACHING THE JOY OF FINDING THINGS LOST. Nothing is gained by insisting anxiously on historical connection here. The introduction of these beautiful parables of grace at this point is a matter of tact rather than of temporal sequence, so far as the conscious motive of the evangelist is concerned. They are brought in as a set-off to the severe discourse in the closing section of the previous chapter, in which Jesus seems to assume a repellent attitude towards those who desired to follow Him. Here, in happy contrast, He appears as One who graciously received the sinful, regardless of unfavourable comments. The parables of the *Lost Sheep*, the *Lost Coin*, and the *Lost Son* are here given as a self-defence of Jesus against Pharisaic fault-finding. Whether they were first spoken in that connection, or uttered in that connection alone, cannot be determined. So far as their main drift is concerned they might have been spoken to any audience; to critical Pharisees, to disciples (the first is given in Mt. xviii. 12-14 as spoken to the Twelve), to synagogue audiences, or to a gathering of publicans and sinners like that in Capernaum (Lk. v. 29-32); controversial, didactic, or evangelic, as the case might be. Quite possibly the original setting of these parables was a synagogue dis-

course, or better still the address to the Capernaum gathering. That they are all three authentic utterances of Jesus need not be doubted. The first has synoptical attestation, being found in Mt. also; the second has value only as a supplement to the first, and was hardly worth inventing as an independent parable; the third is too good to have been an invention by Lk. or any other person, and can only have proceeded from the great Master. Wendt (L. J.) accepts all three as authentic, and taken from the *Logia* of Mt.

Vv. 1, 2. *Historic introduction*.—ἦσαν ἐγγίζοντες: either were in the act of approaching Jesus at a given time (Meyer), or were in the habit of doing so. The position of αὐτῷ before ἐγγίζοντες in  $\aleph$ B favours the latter (Schanz). On the other hand, it is not improbable that the reference is to the Capernaum gathering. We may have here, in fact, another version of that story taken from the *Logia*, the occasion slightly described, the words spoken carefully reported. In that case we may take πάντες following somewhat strictly, and not as a mere exaggeration of the evangelist's. There were *many* at the feast. The aim was to have all the outcasts of the town present (*vide* on Mt. ix. 9-13). True, they came to feast according to the other report, whereas here stress is laid on the *hearing* (ἀκούειν). The festive feature is referred to in the complaint of the Pharisees (συνεσθίει, ver. 2). Of course there would be hearing as well as eating, and probably what the guests heard was just these same parables in slightly different form. In that case they served first as a *gospel* and then as an *apologia*.—Ver. 2. διεγόγγυζον: the διὰ conveys the idea of a general pervasive murmuring. This is probably not an instance illustrating Hermann's remark (*ad Viger.*, p. 856) that this preposition in compound verbs often adds the notion of striving (διαπίπναι, *certare bibendo*).—οἱ τε Φ.: the τε ( $\aleph$ BL) binds Pharisees and scribes together as one: as close a corporation as "publicans and sinners" (equivalent to "sinners" in their conception. ἁμαρτωλοὺς, ver. 2). Note the order,



c Acts x. 41; καὶ ὁ συνεσθίει αὐτοῖς." 3. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν xi. 2. 1 Cor. v. 11. ταύτην, λέγων, 4. "Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα. καὶ ἀπολέσας ἓν ἐξ αὐτῶν,<sup>1</sup> οὐ καταλείπει τὰ ἑννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὑρῇ αὐτό; 5. καὶ εὐρὼν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ<sup>2</sup> χαίρων, 6. καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7. λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ<sup>3</sup> ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι

<sup>1</sup> For ἐν ἐξ α. NBD 1, 69 *al.* have ἐξ αὐτων ἐν.

<sup>2</sup> The texts are divided between ἑαυτου (AEMΔ, etc.) and αὐτου (NBDL; Tisch., W.H.).

<sup>3</sup> ἐν τ. ουρανῷ ἐσται in NBL 33, 157.

Pharisees and scribes; usually the other way. Pharisees answers to sinners, scribes to publicans; the two extremes in character and calling; the holiest and unholiest; the most reputable and the most disreputable occupations. And Jesus preferred the baser group!—προσδέχεται, receives, admits to His presence; instead of repelling with involuntary loathing.—καὶ συνεσθίει: not only admits but *also eats with them*. That was the main surprise and offence, and therefore just the thing done, because the thing which, while offending the Pharisees, would certainly gain the "sinners". Jesus did what the reputedly good would not do, so winning their trust.

Vv. 3-7. *The first parable* (cf. Mt. xviii. 12-14).—Ver. 3. τὴν παραβ. ταύτην: the phrase covers the second parable (*Lost Coin*) as well as the first. The two are regarded as virtually one, the second a duplicate with slight variations.—Ver. 4. ἐξ ὑμῶν, what man of you. Even the Pharisees and scribes would so act in temporal affairs. Every human being knows the joy of finding things lost. It is only in religion that men lose the scent of simple universal truths.—ἑκατὸν πρ.: a *hundred* a considerable number, making *one* by comparison insignificant. The owner, one would say, can afford to lose a single erring sheep. Yet not so judges the owner himself, *any* owner. Losing only *one* (ἐξ αὐτῶν ἓν) he takes immediate steps to recover it.—ἐν τῇ ἐρήμῳ, in the untilled, unfenced pasture land; but of course not so as to run the risk of losing the whole flock: it is left under the care of an assistant, the master taking the more arduous task to himself.—ἐπὶ after πορεύεται indicates not only direction but aim: goeth after in order to find.

(Schanz; Kypke remarks that ἐπὶ with verbs of going or sending often indicates "scopum itionis" and is usually prefixed to the thing sought. Similarly Pricaeus.)—ἕως εὑρῇ: the search not perfunctory, but thorough; goes on till the lost one be found, if that be possible.—Ver. 5. ἐπιτίθουσιν, etc., he places the found one on his shoulders; not in affection merely or in the exuberance of his joy, but from necessity. He must carry the sheep. It cannot walk, can only "stand where it stands and lie where it lies" (Koetsveld). This feature, probable in natural life, is true to the spiritual. Such was the condition of the mass of Jews in Christ's time (Mt. ix. 36, cf. "when we were without strength," Rom. v. 6).—χαίρων: the carrying necessary, but not done with a grudge, rather gladly; not merely for love of the beast, but in joy that a thing lost has been *found*, making the burden, in spite of the long way, light. He is a very poor shepherd that does not bear the sheep that stands still, unable to walk (*vide* Zech. xi. 16, margin).—Ver. 6. συγκαλεῖ: the point here is not the formal invitation of neighbours to sympathise, but the confident expectation that they will. That they do is taken for granted. Sympathy from neighbours and friends of the same occupation, fellow-shepherds, a matter of course in such a case. This trait hit the Pharisees, and may have been added to the original parable for their special benefit.—Ver. 7. ἐν τῷ οὐρανῷ, in heaven, that is, in the heart of God. Heaven is a synonym for God in vv. 18 and 21.—ἧ = more than, as if πλεον had preceded, so often in N.T. and in Sept. = Hebrew יֶזַע. The comparison in the moral sphere is bold,



μετανοίας. 8. Ἡ τίς γυνή <sup>4</sup>δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ <sup>d</sup> here only  
δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ <sup>in N.T.</sup>  
<sup>e</sup> ἐπιμελῶς, ἕως οὗ <sup>1</sup>εὕρῃ; 9. καὶ εὐρούσα συγκαλεῖται <sup>2</sup> τὰς <sup>e</sup> here only  
φίλας καὶ τὰς <sup>3</sup> γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν <sup>in N.T.</sup>  
δραχμὴν ἣν ἀπώλεσα. 10. οὕτω, λέγω ὑμῖν, χαρὰ γίνεται: <sup>4</sup> ἐνώπιον  
τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.”

<sup>1</sup> For οὗτον *NBLX al.* have *ου* (W.H.). D has simply *εως*.

<sup>2</sup> So in D. *συγκαλει* in *NBKLXΔ al.* (Tisch., W.H.).

<sup>3</sup> *NBL* omit this second *τας*.

<sup>4</sup> *γίνεται* *χαρα* in *NBLX 33*.

but the principle holds true there as in the natural sphere, even if the ninety-nine be truly righteous men needing no repentance. It is rational to have peculiar joy over a sinner repenting, therefore God has it, therefore Christ *might* have it. This saying is the third great word of Christ's apology for loving the sinful. For the other two *vide* on Mt. ix. 9-13 and Lk. vii. 36-50.

Vv. 8-10. *The second parable*, a pendant to the first, spoken possibly to the Capernaum gathering to bring the experience of joy found in things lost home to the poorest present. As spoken to Pharisees it is intended to exemplify the principle by a lost object as insignificant in value as a publican or a sinner was in their esteem. A sheep, though one of a hundred, was a comparatively precious object. A drachma was a piece of money of inconsiderable value, yet of value to a poor woman who owned only ten drachmas in all; its finding therefore a source of keen joy to *her*.—Ver. 8. *ἄπτει λ.*, lights a lamp. The verb used in this sense in N.T. only in Lk. No windows in the dwellings of the poor: a lamp must be lighted for the search, unless indeed there be one always burning on the stand.—*σαροῖ*: colloquial and vulgar for *σαίρει*, *vide* on Mt. xii. 44.—*ζητεῖ ἐπιμελῶς*: the emphasis in this parable lies on the seeking—*ἄπτει, σαροῖ, ζητεῖ*; in the *Lost Sheep* on the carrying home of the found object of quest.—Ver. 9. *συγκαλεῖ*: this calling together of friends and neighbours (feminine in this case, *τὰς φ. καὶ τὰς γ.*) peculiarly natural in the case of a woman; hence perhaps the reading of T.R., *συγκαλεῖται*, the middle being more subjective. The finding would appeal specially to feminine sympathies, if the lost drachma was not part of a hoard to meet some debt, but belonged to a string of coins worn as an ornament round the head, then as now, by married women in the

East, as Tristram suggests (*Eastern Customs in Bible Lands*, p. 76). This view, favoured by Farrar, is ignored by most commentators.—Ver. 10 repeats the moral of ver. 7, but without comparison which, with a smaller number, would only weaken the effect.—*ἐνώπιον τῶν ἀγγέλων τ. θ.*: the angels may be referred to as the neighbours of God, whose joy they witness and share. Wendt (*L. 7.*, i., 141) suggests that Luke uses the expression to avoid anthropopathism, and because God has no neighbours.

Vv. 11-32. *The third parable*, rather an example than a parable illustrating by an imaginary case the joy of recovering a *lost human being*. In this case care is taken to describe what loss means in the sphere of human life. The interest in the lost now appropriately takes the form of eager longing and patient waiting for the return of the erring one, that there may be room for describing the repentance referred to in vv. 7 and 10, which is the motive for the return. Also in the moral sphere the subject of the finding cannot be purely passive: there must be *self-recovery* to give ethical value to the event. A sinning man cannot be brought back to God like a straying sheep to the fold. Hence the beautiful picture of the sin, the misery, the penitent reflections, and the return of the prodigal peculiar to this parable. It is not mere scene-painting. It is meant to show how vastly higher is the significance of the terms “lost” and “found” in the human sphere, justifying increased interest in the finding, and so showing the utter unreasonableness of the fault-finding directed against Jesus for His efforts to win to goodness the publicans and sinners. Jesus thereby said in effect: You blame in me a joy which is universal, that of finding the lost, and which ought to be greater in the case of human beings just because it is a *man* that is found and not a *beast*. Does not the story as I tell it

11. Εἶπε δέ, "Ἀνθρώπος τις εἶχε δύο υἱούς· 12. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας.  
 f1 Cor. xii. καὶ<sup>1</sup> διείλεν αὐτοῖς τὸν βίον. 13. καὶ μετ' οὐ πολλὰς ἡμέρας  
 11. συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς<sup>2</sup> κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16. καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ<sup>3</sup> ἀπὸ<sup>4</sup> τῶν<sup>5</sup> κερατιῶν ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου  
 g here only in N.T. here and in ver. 19. αὐτῷ. 17. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε,<sup>5</sup> Πόσοι ἡμίσιοι τοῦ πατρὸς

<sup>1</sup> For καὶ (N<sup>5</sup>D, Tisch.) BL cop. have ο δὲ (W.H.).

<sup>2</sup> ἰσχυρά in N<sup>5</sup>ABDL 1, 33, 131.

<sup>3</sup> γεμίσαι . . . αὐτοῦ in APQXΓΔΛΠ, etc., codd. vet. Lat. vulg. syr. (Peshito) sin. (Tisch.). χορτασθῆναι in N<sup>5</sup>BDLR minusc. d e f syr. cur. (R.V., W.H., text).

<sup>4</sup> ἐκ in texts which have χορτασθῆναι.

<sup>5</sup> N<sup>5</sup>BL 13, 69 *al.* have ἐφθ.

rebuke your cynicism and melt your hearts? Yet such things are happening among these publicans and sinners you despise, every day.

Vv. 11-13. *The case put.* δύο υἱούς: two sons of different dispositions here as in Mt. xxi. 28-31, but there is no further connection between the two parables. There is no reason for regarding Lk.'s parable as an allegorical expansion of Mt.'s *Two Sons* (Holtzmann in H. C.).—Ver. 12. ὁ νεώτερος, the younger, with a certain fitness made to play the foolish part. The position of an elder son presents more motives to steadiness.—τὸ ἐπιβάλλον μέρος, the portion *falling or belonging to*, the verb occurs in this sense in late authors (here only in N.T.). The portion of the younger when there were two sons would be one third, the right of the first-born being two portions (Deut. xxi. 17).—διείλεν: the father complies, not as bound, but he must do it in the parable that the story may go on.—βίον = οὐσίαν, as in Mk. xii. 44, Lk. viii. 43.—Ver. 13. μετ' οὐ πολλὰς ἡμέρας: to be joined to ἀπεδήμησεν: he went away as soon as possible, when he had had time to realise his property, in haste to escape into wild liberty or licence.—μακράν: the farther away the better.—ἀσώτως (a pr. and σώζω, here only in N.T.), insalvably; the process of reckless waste, free rein given to every passion, must go on till nothing is left. This is what undisciplined freedom comes to.

Vv. 14-19. *The crisis:* recklessness leads to misery and misery prompts reflection.—Ver. 14. λιμὸς, a famine, an accident fitting into the moral history of the prodigal; not a violent supposition; such correspondences between the physical and moral worlds do occur, and there is a Providence in them.—ἰσχυρά: the most probable reading if only because λιμὸς is feminine only in Doric and late Greek usage.—ὑστερεῖσθαι: the result of wastefulness and prevalent dearth combined is dire want. What is to be done? Return home? Not yet; that the last shift.—Ver. 15. ἐκολλήθη, he attached himself (pass. with mid. sense). The citizen of the far country did not want him, it is no time for employing superfluous hands, but he suffered the wretch to have his way in good-natured pity.—βόσκειν χοίρους: the lowest occupation, a poor-paid pagan drudge; the position of the publicans glanced at.—Ver. 16. ἐπεθύμει, etc., he was fain to fill his belly with the horn-shaped pods of the carob-tree. The point is that he was so poorly fed by his new master (who felt the pinch of hard times, and on whom he had small claim) that to get a good meal of anything, even swine's food, was a treat. γεμίσαι τ. κ., though realistic, is redeemed from vulgarity by the dire distress of the quondam voluptuary. Anything to fill the aching void within!—οὐδεὶς ἐδίδου, no one was giving him; this his experience from day to day and week

μου περισσεύουσιν<sup>1</sup> ἄρτων, ἐγὼ δὲ λιμῶ<sup>2</sup> ἀπόλλυμαι; 18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἔρῳ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· 19. καὶ<sup>3</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου. 20. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21. εἶπε δὲ αὐτῷ ὁ υἱός,<sup>4</sup> Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ<sup>5</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.<sup>6</sup> 22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξελέγκατε<sup>7</sup> τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑπόδη-

<sup>1</sup> So in **NDL**, etc. (Tisch.). περισσεύονται in **ABP** 1, 94 (W.H.).

<sup>2</sup> After λιμῶ **NBL** have ὡδε.

<sup>3</sup> Omit καὶ **NABDL** and many others.

<sup>4</sup> ο υἱος before αὐτῶν in **BL** 1, 131 *al.*

<sup>5</sup> καὶ omitted here also in **NABDL**, etc.

<sup>6</sup> **NBD** add ποιήσον με ὡς ἓνα τῶν μισθίων σου (W.H. brackets). *Vide* below.

<sup>7</sup> **NBL** prefix the expressive ταχυ (D ταχεως) and omit τὴν before στολὴν.

to week. Giving what? Not the pods, as many think, these he would take without leave, but anything better. His master gave him little—famine rations, and no other kind soul made up for the lack. Neither food nor love abounded in that country. So there was nothing for it but swine's food or semi-starvation—or home!—Ver. 17. εἰς ἑαυτὸν ἐλθὼν = either, realising the situation; or, coming to his true self, his sane mind (for the use of this phrase *vide* Kypke, *Observ.*). Perhaps both ideas are intended. He at last understood there was no hope for him there, and, reduced to despair, the human, the filial, the thought of home and father revived in the poor wretch.—*περισσεύονται*: passive, with gen. of the thing; here only in N.T. = are provided to excess, have more given them than they can use.—Ver. 18. ἀναστὰς: a bright hope gives energy to the starving man; home! Said, done, but the motive is not high. It is simply the last resource of a desperate man. He will go home and confess his fault, and so, he hopes, get at least a hireling's fare. Well to be brought out of that land, under home influences, by any motive. It is in the right direction. Yet though bread is as yet the supreme consideration, foretokens of true ethical repentance appear in the premeditated speech:—Πάτερ: some sense of the claims that long-disused word implies—ἡμαρτον, I erred; perception that the whole past has been a mistake and folly—εἰς τὸν οὐρανόν, against heaven, God

—ἐνώπιόν σου, in thy sight, in thy judgment (Hahn)—he knows quite well what his father must think of his conduct; what a fool he must think him (Ps. lxxiii. 22)—οὐκέτι εἰμὶ, etc. (ver. 19), fully conscious that he has forfeited all filial claims. The omission of καὶ suits the emotional mood.

Vv. 20-24. *Return and reception.*—ἦλθεν, etc., he came to his father; no details about the journey, the fact simply stated, the interest now centring in the action of the father, exemplifying the joy of a parent in finding a lost son, which is carefully and exquisitely described in four graphic touches—εἶδεν: first recognition at a distance, implying, if not a habit of looking for the lost one (Göbel, Schanz, etc.), at least a vision sharpened by love—ἐσπλαγχνίσθη: instant pity awakened by the woful plight of the returning one manifest in feeble step, ragged raiment possibly also visible—δραμῶν, running, in the excitement and impatience of love, regardless of Eastern dignity and the pace safe for advancing years—κατεφίλησεν: kissing fervently and frequently the son folded in his arms (*cf.* Mt. xxvi. 49, Lk. vii. 38, 45). All signs these of a love ready to do anything to recover the lost, to search for him to the world's end, if that had been fitting or likely to gain the end.—Ver. 21. The son repeats his premeditated speech, with or without the last clause; probably with it, as part of a well-conned lesson, repeated half mechanically, yet not insin-



i here, three times. **ματα** εἰς τοὺς πόδας· 23. καὶ ἐνέγκαντες<sup>1</sup> τὸν μόσχον τὸν <sup>1</sup>σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· 24. ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν,<sup>2</sup> καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. 25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· j here only in N.T. καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε <sup>3</sup>συμφωνίας καὶ <sup>4</sup>χορῶν· k here only in N.T. 26. καὶ προσκαλεσάμενος ἓνα τῶν παίδων αὐτοῦ,<sup>5</sup> ἐπυνθάνετο τί<sup>4</sup> εἶη ταῦτα. 27. ὁ δὲ εἶπεν αὐτῷ, "Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28. Ὁργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν<sup>5</sup>

<sup>1</sup> φερετε in  $\aleph$ BLRX, more suitable to emotional speech.

<sup>2</sup> For καὶ απ. ην  $\aleph$ BL have ην απ. without καὶ, which D also omits.

<sup>3</sup> Omit αὐτοῦ all uncials.

<sup>4</sup> τι αν in B al. (W.H.).

<sup>5</sup> For ο ουν  $\aleph$ ABDLRX 1, 33 al. have ο δε.

cerely—as if to say: I don't deserve this, I came expecting at most a hireling's treatment in food and otherwise, I should be ashamed to be anything higher.—Ver. 22. δούλους: their presence conceivable, the father's running and the meeting noticed and reported by some one, so soon drawing a crowd to the spot, or to meet the two on the way to the house. To them the father gives directions which are his response to the son's proposed self-degradation. He shall not be their fellow, they shall serve him by acts symbolic of reinstatement in sonship.—ταχὺ, quick! a most probable reading ( $\aleph$ BL), and a most natural exclamation; obliterate the traces of a wretched past as soon as possible; off with these rags! fetch robes worthy of my son, dressed in his best as on a gala day.—ἐξενέγκατε, bring from the house—στολὴν τ. πρώτην, the first robe, not in time, formerly worn (Theophy.), but in quality; cf. the second chariot, Gen. xli. 43 (*currus secundus*, Bengel).—δακτύλιον (here only in N.T.): no epithet attached, golden, e.g. (Wolff, *golden ring for sons, iron ring for slaves*); that it would be a ring of distinction goes without saying.—ὑποδήματα, shoes; needed—he is barefoot and footsore; and worn by sons, not by slaves. Robe, ring, shoes: all symbols of filial state.—Ver. 23. τὸν μόσχον τὸν σιτευτὸν: always one fattening for high-tides; could not be used on a better occasion.—Ver. 24: reason for making this a festive day.—οὗτος, etc.: the father formally calls him his son, partly by way of recognition, and partly to introduce him to the attendants in case they might not know him.—νεκρὸς, dead, ethically? or as good as dead? the latter more probable in a speech to

slaves.—ἀπολωλὼς, lost; his whereabouts unknown, one reason among others why there was no search, as in the case of the sheep and the coin.

Vv. 25-32. The elder son, who plays the ignoble part of wet blanket on this glad day, and represents the Pharisees in their chilling attitude towards the mission in behalf of the publicans and sinners.—Ver. 25. ἐν ἀγρῷ, on the farm; of course there every day, doing his duty, a most correct, exemplary man, only in his wisdom and virtue so cold and merciless towards men of another sort. Being at his work he is ignorant of what has happened: the arrival and what followed.—ἐρχόμενος, coming home after the day's work is over, when the merriment is in full swing, with song and dance filling the air.—Ver. 26. τί ἂν εἶη ταῦτα, not contemptuous, "what all this was about" (Farrar, C. G. T.), but with the puzzled air of a man in the dark and surprised = what does this mean?—Ver. 27. In simple language the servant briefly explains the situation, showing in his words neither sympathy nor, still less, the reverse, as Hofmann thinks.—ὑγιαίνοντα, in good health; home again and well, that is the whole case as he knows it; no thought in his mind of a tragic career culminating in repentance, or if he has any suspicion he keeps it to himself; thoroughly true to nature this.—Ver. 28. Ὁργίσθη, he was angry, a very slight description of his state of mind into which various bad feelings would enter: disgust, chagrin that all this merriment had been going on for hours and they had not thought it worth while to let him know—an impolitic oversight; a sense of wrong and general unfair treat-



πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί,<sup>1</sup> Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον,<sup>2</sup> ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30. ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν<sup>3</sup> ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.<sup>4</sup> 31. ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν. 32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε<sup>5</sup>· καὶ ἀπολωλὼς ἦν,<sup>6</sup> καὶ εὐρέθη.”

<sup>1</sup> BD add αὐτον (W.H.), wanting in many copies (Tisch.).

<sup>2</sup> B has ἐριφίον (W.H. marg.).

<sup>3</sup> των πορ. in ADL (W.H. marg.). πορνων in NB (Tisch., W.H., text).

<sup>4</sup> τον σιτ. μοσχον for τ. μοσ τ. σιτ. in NBDLQR.

<sup>5</sup> ἐζησεν in BLRΔ. T.R. = D, etc.

<sup>6</sup> For καὶ ἀπολ. ἦν BD<sup>X</sup> 1, 13, 69, etc., have simply ἀπολωλως; with these BLR omit ἦν but retain καὶ before ἀπολ. (Tisch. has ἀπολ., W.H., καὶ ἀπολ.).

ment of which this particular neglect was but a specimen.—ὁ δὲ πατὴρ, etc.: the father goes out and presses him to come in, very properly; but why not send for him at once that he might stop working on the farm and join in the feasting and dancing on that glad day? Did they all fear he would spoil the sport and act accordingly? The elder son has got a chance to complain, and he makes the most of it in his bitter speech to his father.—Ver. 29. ἔριφον, a kid, not to speak of the fatted calf.—μετὰ τῶν φίλων μου: he would have been content if there had been any room made for the festive element in his life, with a modest meeting with his own friends, not to speak of a grand family demonstration like this. But no, there was nothing but work and drudgery for him.—Ver. 30. οὗτος: contemptuous, this precious son of yours.—μετὰ πορνῶν: hard, merciless judgment; the worst said and in the coarsest way. How did he know? He did not know; had no information, jumped at conclusions. That the manner of his kind, who shirk work and go away to enjoy themselves.—Vv. 31, 32. The father answers meekly, apologetically, as if conscious that the elder son had some right to complain, and content to justify himself for celebrating the younger son's return with a feast; not a word of retaliation. This is natural in the story, and it also fits well into the aim of the parable, which is to illustrate the joy of finding the lost. It would serve no purpose in that connection to disparage the object of the lesser joy. There is peculiar

joy over one sinner repenting even though the ninety-nine be truly righteous, and over a prodigal returned even though the elder brother be a most exemplary, blameless, dutiful son.

CHAPTER XVI. TWO ADDITIONAL PARABLES ON THE RIGHT USE OF WEALTH. These two parables, the *unjust steward* and *Dives*, bear such a foreign aspect when compared with the general body of Christ's teaching as to give rise to a doubt whether they have any claim to a place in an authentic record of His sayings. One at first wonders at finding them in such company, forming with the preceding three a group of five. Yet Luke had evidently no sense of their incongruity, for he passes from the three to the two as if they were of kindred import (ἐλεγε δὲ καὶ). Doubtless they appealed to his *social* bias by the sympathy they betray for the *poor* (cf. vi. 20, xi. 41), which has gained for them a place among the so-called *Ebionitic* sections of Luke's Gospel (*vide* Holtzmann in H. C.). In favour of the authenticity of the first of the two parables is its *apparently* low ethical tone which has been such a stumbling-block to commentators. Who but Jesus would have had the courage to extract a lesson of wisdom from conduct like that of the unrighteous steward? The literary grace of the second claims for it the same origin and author.

Vv. 1-7. *The parable of the unjust steward*.—Ver. 1. ἔλεγε δὲ καὶ: the same formula of transition as in xiv. 12. The καὶ connects with ἐλεγε, not with

XVI. 1. ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ,<sup>1</sup> “Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ<sup>2</sup> ἔτι οἰκονομεῖν. 3. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἁφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4. ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ<sup>3</sup> τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.<sup>4</sup> 5. Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ

<sup>1</sup> Rom. xi.  
27 (mid.)

<sup>1</sup> Omit αὐτου ὩBDLR.

<sup>2</sup> So in L and many others; ὩBDP have δυνῃ.

<sup>3</sup> ὩBD 1, 69 *al.* have ἐκ after μετασταθω.

<sup>4</sup> ἑαυτων in ὩBPRX. αὐτων in DL.

πρὸς τ. μαθητὰς, and points not to change of audience (disciples now, Pharisees before) but to continued parabolic discourse.—μαθητὰς, disciples, quite general; might mean the Twelve, or the larger crowd of followers (xiv. 25), or the publicans and sinners who came to Him (xv. 1, so Schleiermacher, etc.).—διεβλήθη, was accused, here only in N.T., often in classics and Sept.; construed with dative here; also with εἰς or πρὸς, with accusative. The verb implies always a hostile *animus*, often the accompaniment of false accusation, but not necessarily. Here the charge is assumed to be true.—ὡς διασκορπίζων, as squandering, that the charge; how, by fraud or by extravagant living, not indicated; the one apt to lead to the other.—Ver. 2. τί τοῦτο, etc. τί may be exclamatory = what! do I hear this of thee? or interrogatory: what is this that I hear of thee? the laconic phrase containing a combination of an interrogative with a relative clause.—τὸν λόγον: the reference may be either to a final account previous to dismissal, already resolved on (so usually taken), or to an investigation into the truth or falsehood of the accusation = produce your books that I may judge for myself (so Hahn). The latter would be the reasonable course, but not necessarily the one taken by an eastern magnate, who might rush from absolute confidence to utter distrust without taking the trouble to inquire further. As the story runs, this seems to be what happened.—Ver. 3. εἶπε ἐν ἑ.: a Hebraism, as in Mt. iii. 9, ix. 3. The steward deliberates on the situation. He

sees that his master has decided against him, and considers what he is to do next, running rapidly over all possible schemes.—σκάπτειν, ἐπαιτεῖν: these two represent the alternatives for the dismissed: manual labour and begging; digging naturally chosen to represent the former as typical of agricultural labour, with which the steward's position brought him much into contact (Lightfoot). But why these two only mentioned? Why not try to get another situation of the same kind? Because he feels that dismissal in the circumstances means degradation. Who now would trust him? ἐπαιτεῖν = προσαιτεῖν (Mk. x. 46, John ix. 8).—Ver. 4. ἔγνων: too weak to dig, too proud to beg, he hits upon a feasible scheme at last: I have it, I know now what to do.—ἔγνων is the dramatic or tragic aorist used in classics, chiefly in poetry and in dialogue. It gives greater vividness than the use of the present would.—δέξωνται: his plan contemplates as its result reception of the degraded steward into their houses by people not named; probably the very people who accused him. We are not to suppose that permanent residence in other people's houses is in view. Something better may offer. The scheme provides for the near future, helps to turn the next corner.—Ver. 5. ἕνα ἕκαστον: he sees them one by one, not all together. These debtors might be farmers, who paid their rents in kind, or persons who had got supplies of goods from the master's stores; which of the two of no consequence to the point of the parable.—τῷ πρώτῳ, the first, in the

κυρίῳ μου; 6. Ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ<sup>1</sup> εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα,<sup>2</sup> καὶ καθίσας ταχέως γράψον πεντήκοντα. 7. Ἐπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ<sup>3</sup> λέγει αὐτῷ, Δέξαι σου τὸ γράμμα,<sup>4</sup> καὶ γράψον ὀγδοήκοντα. 8. Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι ὁ φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι <sup>b here only in N.T.</sup>

<sup>1</sup> For καὶ *ΣABLR al.* have ο δε.

<sup>2</sup> τα γραμματα in *ΣBDLR 1* (Tisch., W.H.).

<sup>3</sup> Omit καὶ *BLR 13, 69 al.* (Tisch., W.H.).

<sup>4</sup> Again τα γραμματα in *ΣBDLR*.

parable = to one. Two cases mentioned, a first and a second (ἐτέρῳ), two, out of many; enough to exemplify the method. It is assumed that all would take advantage of the unprincipled concession; those who had accused him and those who had possibly been already favoured in a similar manner, bribed to speak well of him.—Ver. 6. τὰ γράμματα: literally, the letters, then a written document; here a bill showing the amount of indebtedness. The steward would have all the bills ready.—γράψον, write, *i.e.*, write out a new bill with fifty in place of a hundred; not merely change a hundred into fifty in the old bill.—ταχέως, no time left for reflection—"is this right?" Some think that the knavery had come in before, and that fifty was the true amount. That might be, but the steward would keep the fact to himself. The debtors were to take it that this was a *bona fide* reduction of their just debt.—Ver. 7. ὀγδοήκοντα, eighty, a small reduction as compared with the first. Was there not a risk of offence when the debtors began to compare notes? Not much; they would not look on it as mere arbitrariness or partiality, but as policy: variety would look more like a true account than uniformity. He had not merely to benefit them, but to put himself in as good a light as possible before his master.

Vv. 8-13. *Application of the parable.* There is room for doubt whether ver. 8 should form part of the parable (or at least as far as φρονίμως ἐποίησεν), or the beginning of the application. In the one case ὁ κύριος refers to the master of the steward, in the other to Jesus, who is often in narrative called Lord in Lk.'s Gospel. On the whole I now incline to the latter view (compare my *Parabolic Teaching of Christ*). It sins rather against natural probability to suppose

the steward's master acquainted with his new misconduct. The steward in his final statement, of course, put as fair a face as possible on matters, presenting what looked like a true account, so as to make it appear he was being unjustly dismissed, or even to induce the master to cancel his purpose to dismiss. And those who had got the benefit of his sharp practice were not likely to tell upon him. The master therefore may be supposed to be in the dark; it is the speaker of the parable who is in the secret. *He* praises the steward of iniquity, not *for* his iniquity (so Schleiermacher), but *for* his prudence in spite of iniquity. His unrighteousness is not glozed over, on the contrary it is strongly asserted: hence the phrase τὸν ο. τῆς ἀδικίας, which is stronger than τ. ο. τὸν ἀδικον. Yet however bad he still acted wisely for himself in providing friends against the evil day. What follows—ὅτι οἱ υἱοί, etc.—applies the moral to the disciples = go ye and do likewise, with an implied hint that in this respect they are apt to come short. The counsel would be immoral if in the spiritual sphere it were impossible to imitate the steward's prudence while keeping clear of his iniquity. In other words, it must be possible to make friends against the evil day by unobjectionable actions. The mere fact that the lesson of prudence is drawn from the life of an unprincipled man is no difficulty to any one who understands the nature of parabolic instruction. The comparison between men of the world and the "sons of light" explains and apologises for the procedure. If you want to know what prudent attention to self-interest means it is to men of the world you must look. Of course they show their wisdom *suo more*, in relation to men of their own kind, and in reference to worldly matters

ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. 9. Καὶ γὰρ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς<sup>1</sup> φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε,<sup>2</sup> δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεῦσει; 12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον<sup>3</sup> τίς ὑμῖν δώσει<sup>4</sup>; 13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.”

<sup>1</sup> *εαυτοῖς* before *ποιήσατε* in  $\aleph$ BLR.

<sup>2</sup> So in  $\aleph^{ca}$ FPUGA, etc., latt. (vet. vulg.) several Fathers;  $\aleph^*$ AB\*DLRX syr. cur. sin. have *εκλιπη* (Tisch., W.H., and modern editors generally).

<sup>3</sup> So in  $\aleph$ ADA *al.* verss. Fathers. BL have *ημετερον* (W.H. text).

<sup>4</sup> *δωσει* *υμιν* in  $\aleph$ DLR 33 a b c, etc. B as in T.R.

(this the sense of *εἰς τ. γενεάν*, etc.). Show ye your wisdom in your way and in reference to your peculiar generation (*εἰς τ. γενεάν*, etc., applicable to both parties) with equal zeal.

Ver. 9. *ἐγὼ*: the use of the emphatic pronoun seems to involve that here begins the comment of Jesus on the parable, ver. 8 being spoken by the master and a part of the parable. But J. Weiss (in Meyer) views this verse as a second application put into the mouth of Jesus, but not spoken by Him, having for its author the compiler from whom Lk. borrowed (Feine's *Vork. Lukas*). He finds in vv. 8-13 three distinct applications, one by Jesus, ver. 8; one by the compiler of precanonical Lk., ver. 9; and one by Lk. himself, vv. 10-13. This analysis is plausible, and tempting as superseding the difficult problem of finding a connection between these sentences, viewed as the utterance of one Speaker, the Author of the parable. Ver. 9 explicitly states what ver. 8 implies, that the prudence is to be shown in the way of making *friends*.—*φίλους*: the friends are not named, but the next parable throws light on that point. They are the *poor*, the Lazaruses whom Dives did *not* make friends of—to his loss. The counsel is to use wealth in doing kindness to the poor, and the implied doctrine that doing so will be to our eternal benefit. Both counsel and doctrine are held to apply even when wealth has been ill-gotten. Friends of value for the eternal world can be gained even by *the mammon of unrighteousness*. The more

ill-gotten the more need to be redeemed by beneficent use; only care must be taken not to *continue* to get money by unrighteousness in order to have wherewith to do charitable deeds, a not uncommon form of counterfeit philanthropy, which will not count in the Kingdom of Heaven. The name for wealth here is very repulsive, seeming almost to imply that wealth *per se* is evil, though that Jesus did not teach.—*ἐκλίπη*, when it (wealth) fails, as it must at death. The other reading, *ἐκλίπητε* (T.R.), means “when ye die,” so used in Gen. xxv. 8.—*αἰωνίους σκηνάς*, eternal tents, a poetic paradox = Paradise, the poor ye treated kindly there to welcome you! Believing it to be impossible that Jesus could give advice practically suggesting the doing of evil that good might come, Bornemann conjectures that an *οὐ* has fallen out before *ποιήσετε* (fut.), giving as the real counsel: do *not* make, etc.

Vv. 10-13. These verses contain not so much an application as a *corrective* of the parable. They may have been added by Lk. (so J. Weiss in Meyer, and Holtzmann, H. C.) to prevent misunderstanding, offence, or abuse, so serving the same purpose as the addition “unto repentance” to the saying, “I came not to call,” etc. (v. 32); another instance of editorial solicitude on the part of an evangelist ever careful to guard the character and teaching of Jesus against misunderstanding. So viewed, their drift is: “the steward was dishonest in money matters; do not infer that it does not matter whether you



14. Ἦκουον δὲ ταῦτα πάντα καὶ<sup>1</sup> οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15. καὶ εἶπεν αὐτοῖς, "Υμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδελυγμα ἐνώπιον τοῦ Θεοῦ ἐστίν<sup>2</sup>. 16. Ὁ νόμος καὶ οἱ προφῆται ἕως<sup>3</sup> Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. 17. Εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. 18. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς<sup>4</sup>

<sup>1</sup> Omit καὶ ᾤ BDLR 157.

<sup>2</sup> Omit ἐστίν ᾤABDL *al.*

<sup>3</sup> For ἕως (in D *al.*) ᾤBLRX 1, 13, 69 *al.* have μέχρι (Tisch., W.H.).

<sup>4</sup> Omit πᾶς here BDL 67, 69 *al.* verss.

be honest or not in that sphere. It is very necessary to be faithful even there. For faithful in little faithful in much, unfaithful in little unfaithful in much. He who is untrustworthy in connection with worldly goods is unworthy of being entrusted with the true riches; the unjust administrator of another's property will not deserve confidence as an administrator even of his own. In the parable the steward tried to serve two masters, his lord and his lord's creditors, and by so doing promoted his own interest. But the thing cannot be done, as even his case shows." This corrective, if not spoken by Jesus, is not contrary to His teaching. (Ver. 10 echoes Mt. xxv. 21, Lk. xix. 17; ver. 13 reproduces verbally the *logion* in Mt. vi. 24.) Yet as it stands here it waters down the parable, and weakens the point of its teaching. Note the epithets applied to money: the little or least, the unjust, and, by implication, the *fleeting*, that which belongs to another (τῷ ἄλλοτρίῳ). Spiritual riches are the "much," the "true" τὸ ἀληθινόν, in the Johannine sense = the ideal as opposed to the vulgar shadowy reality, "our own" (ἡμέτερον).

Vv. 14-18 form a "somewhat heavily built bridge" (H. C.) between the two parables, which set forth the right and the wrong use of riches.—Ver. 14. φιλάργυροι: an interesting and very credible bit of information concerning the Pharisees (2 Tim. iii. 2).—ἐξεμυκτήριζον (ἐκ and μύκτηρ, the nose), turned up the nose at, in contempt, again in xxiii. 35.—Ver. 15. ἐνώπιον τ. ἀ.: cf. the statements in Sermon on Mount (Mt. vi.) and in Mt. xxiii. 5.—ὅτι, etc.: a strong statement, but broadly true; conventional moral judgments are very often

the reverse of the real truth: the conventionally high, estimable, really the low; the conventionally base the truly noble.—Ver. 16 = Mt. xi. 12 and 13, inverted, introduced here in view of ver. 31.—Ver. 17 = Mt. v. 18, substantially. Ver. 18 = Mt. v. 32. Its bearing here is very obscure, and its introduction in a connection to which it does not seem to belong is chiefly interesting as vouching for the genuineness of the *logion*. J. Weiss suggests that its relevancy and point would have been more apparent had it come in after ver. 13. On the critical question raised by this verse, *vide* J. Weiss in Meyer.

Vv. 19-31. *Parable of the rich man and Lazarus*. This story is hardly a parable in the sense of illustrating by an incident from natural life a truth in the spiritual sphere. Both story and moral belong to the same sphere. What is the moral? If Jesus spoke, or the evangelist reported, this story as the complement of the parable of the unfaithful steward, then for Speaker or reporter the moral is: see what comes of neglecting to make friends of the poor by a beneficent use of wealth. Looking to the end of this second "parable," ver. 31, and connecting that with ver. 17, we get as the lesson: the law and the prophets a sufficient guide to a godly life. Taking the first part of the story as the main thing (vv. 19-26), and connecting it with the reflection in ver. 15 about that which is lofty among men, the resulting aim will be to exemplify by an impressive imaginary example the reversal of positions in this and the next world: the happy here the damned there, and *vice versa*. In that case the parable simply pictorially sets forth the *fact* of reversal, not its ground. If with

ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. 19. "Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ ὀβύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. 20. πτωχὸς δέ τις ἦν<sup>1</sup> ὀνόματι Λάζαρος, ὃς<sup>2</sup> ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ὁ ἡλκωμένος<sup>3</sup> 21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων<sup>4</sup> τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον<sup>5</sup> τὰ ἔλκη αὐτοῦ. 22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ<sup>6</sup> Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ

<sup>1</sup> τις without ἦν in **NBDLX** 33, 157, etc.

<sup>2</sup> Omit **ος** **NBDLX** 33, 157.

<sup>3</sup> εἰλκ. in **NABDL** and many more.

<sup>4</sup> Omit τῶν ψυχίων **NBL** verss. (Tisch., W.H.).

<sup>5</sup> ἐπέλειχον in **NABLX** 33.

<sup>6</sup> Omit του all uncials.

some (Weizsäcker, Holtzmann, Feine, J. Weiss) we cut the story into two, an original part spoken by Jesus and an addition by a later hand, it will have two morals, the one just indicated, and another connecting eternal perdition with the neglect of the law and prophets by a worldly unbelieving Judaism, and eternal salvation with the pious observance of the law by the poor members of the Jewish-Christian Church. On this view vide J. Weiss in Meyer.

Ver. 19. ἄνθρωπος δέ, etc.: either there was a certain rich man, or a certain man was rich, or there was a certain man—rich, this the first fact about him.—καὶ introduces the second, instead of **ὅς**, after the Hebrew manner.—πορφύραν καὶ ὀβύσσον: his clothing of the costliest: "purple without, Egyptian byssus underneath" (Farrar in C. G. T.).—λαμπρῶς (from λάμπω), splendidly, characterising his style of living; life a daily feast; here only in N.T.—Ver. 20. Λάζαρος gives the impression of a story from real life, but the name for the poor man is introduced for convenience in telling the tale. He has to be referred to in the sequel (ver. 24). No symbolic meaning should be attached to the name.—πρὸς τὸν πυλῶνα αὐτοῦ: Lazarus is brought into relation with the rich man. This favours the view that the moral is the folly of neglecting beneficence. If the story were meant to illustrate merely the reversals of lot, why not describe Lazarus' situation in this world without reference to the rich man? Is he placed at his 'door' simply that he may know him in the next world?—εἰλκωμένος: covered with ulcers, therefore needing to be carried to the rich man's gate; supposed to be a leper, hence the words

lazaretto, lazar, etc.—Ver. 21. ἐπιθυμῶν, desiring, perhaps not intended to suggest that his desire was not gratified. Suppose morsels did come to him from the rich man's table, not meant for him specially, but for the hungry without, including the wild street dogs, would that exhaust the duty of Dives to his poor brother? But the trait is introduced to depict the poor man's extreme misery rather than the rich man's sin.—ἀλλὰ καὶ: no ellipse implied such as that supplied by the Vulgate: *et nemo illi dabat*. Bornemann supplies: "not only was he filled with the crumbs," etc., but also, etc. (ὁ μόνον ἐχορτάσθη ἀπὸ τῶν ψυχίων—πλουσίου, ἀλλὰ, etc.).—ἀλλὰ simply introduces a new feature, and heightens the picture of misery (so Schanz) = he was dependent on casual scraps for his food, and moreover, etc.—ἐπέλειχον, licked (here only in N.T.); was this an aggravation or a mitigation? Opinion is much divided. Or is the point that dogs were his companions, now licking his sores (whether a benefit or otherwise), now scrambling with him for the morsels thrown out? The scramble was as much a fact as the licking. Furrer speaks of witnessing dogs and lepers waiting together for the refuse (*Wanderungen*, p. 40).—Ver. 22. The end comes to the two men.—ἀπενεχθῆναι: the poor man dies, and is carried by angels into the bosom of Abraham; the man, body and soul (so Meyer), but of course this is poetry. What really happened to the carcase is passed over in delicate reserve.—ἐτάφη: of course Dives was buried with all due pomp, his funeral worth mentioning. ("It is not said that the poor man was buried because of the meanness of poor men's burial, but it is

πλούσιος, καὶ ἐτάφη. 23. καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν<sup>1</sup> Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 24. καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου. ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25. Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ<sup>2</sup> τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ. νῦν δὲ ὅδε<sup>3</sup> παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26. καὶ ἐπὶ<sup>4</sup> πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν<sup>5</sup> πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ<sup>6</sup>

<sup>1</sup> Omit τον ἸΒΔΛΧ.

<sup>2</sup> Omit συ ἸΒΔΛ, etc., verss.

<sup>3</sup> ὁδε only in minusc. ὡδε is the approved reading.

<sup>4</sup> ἐν πασι τ. in ἸΒΛ b c d f and vulg. cop. (Tisch., R.V., W.H.).

<sup>5</sup> ἐνθεν in ἸΑΒΛΧ al. D omits.

<sup>6</sup> Omit οἱ before ἐκείθεν ἸΒΔ (W.H.).

said expressly of the rich man, διὰ τὸ πολυτελὲς τῆς τῶν πλουσιῶν ταφῆς." Euthy. Zig.)

Vv. 23-26. *In the other world.*—ἐν τῷ ἄδη: from the O.T. point of view Hades means simply the state of the dead. Thus both the dead men would be in Hades. But here Hades seems = hell, the place of torment, and of course Lazarus is not there, but in Paradise.—ἀπὸ μακρόθεν: Paradise dimly visible, yet within speaking distance; this is not dogmatic teaching but popular description; so throughout.—ἐν τοῖς κόλποις: plural here (cf. ver. 22); so often in classics.—Ver. 24. Πάτερ Ἀ.: the rich man, like Lazarus, is a Jew, and probably, as a son of Abraham, very much surprised that he should find himself in such a place (Mt. iii. 8, 9), and still hoping that the patriarch can do something for him.—καταψύξῃ (καταψύχω, here only in N.T.): surely that small service will not be refused! If the flames cannot be put out, may the pain they cause not be mitigated by a cooling drop of water on the tip of the tongue?—a pathetic request.—Ver. 25. τέκνον: answering to Πάτερ, introducing in a kindly paternal tone a speech holding out no hope, all the less that it is so softly and quietly spoken.—τὰ ἀγαθὰ σου, τὰ κακὰ: you got your good things—what you desired, and thought you had a right to—Lazarus got the ills, not what he desired or deserved, but the ills to be met with on earth, of which he had

a very full share (no αὐτοῦ after κακὰ).—νῦν δέ, but now, the now of time and of logic: the reversal of lot in the state after death a hard fact, and equitable. The ultimate ground of the reversal, character, is not referred to; it is a mere question of fairness or poetic justice.—Ver. 26. The additional reason in this verse is supplementary to the first, as if to buttress its weakness. For the tormented man might reply: surely it is pressing the principle of equity too far to refuse me the petty comfort I ask. Will cooling my tongue increase beyond what is equitable the sum of my good things? Abraham's reply to this anticipated objection is in effect: we might not grudge you this small solace if it were in our power to bring it to you, but unfortunately that is impossible.—ἐν (ἐπὶ, T.R.) πᾶσι τούτοις, in all those regions: the cleft runs from end to end, too wide to be crossed; you cannot outflank it and go round from Paradise to the place of torment. With ἐπὶ the phrase means, "in addition to what I have said".—χάσμα μέγα, a cleft or ravine (here only in N.T.), vast in depth, breadth, and length; an effectual barrier to intercommunication. The Rabbis conceived of the two divisions of Hades as separated only by a wall, a palm breadth or a finger breadth (vide Weber, *Lehre des Talmud*, p. 326 f.).—ὅπως implies that the cleft is there for the purpose of preventing transit either way; location fixed and final

ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. 27. Εἶπε δέ, Ἐρωτῶ οὖν σε,<sup>1</sup> πᾶτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, 28. ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· 29. λέγει αὐτῷ<sup>2</sup> Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. 30. Ὁ δὲ εἶπεν, Οὐχί, πᾶτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. 31. Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδέ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται."

<sup>1</sup> For οὖν σε (N LX, etc., Tisch.) ABD 69 *al.* have σε οὖν (W.H.).

<sup>2</sup> Many authorities (N BDL, etc.) add δε after λεγει, and NBL omit αυτω. D has ειπεν.

Vv. 27-31. *Dives intercedes for his brethren.*—Ver. 27. οὖν—if no hope for me, there may be for those still dear to me. Possibility of transit from Paradise to earth is assumed. That this is desired reveals humane feeling. No attempt to show that Dives is utterly bad. Is such a man a proper subject for final damnation?—Ver. 28. ἀδελφούς, brothers, in the literal sense. Why force on it an allegorical sense by finding in it a reference to the Pharisees or to the Jewish people, brethren in the sense of fellow-countrymen? *Five* is a random number, true to natural probability; a large enough family to make interest in their eternal well-being on the part of a deceased member very intelligible.—διαμαρτύρηται, urgently testify to, telling them how it looks beyond, how it fares with their brother, with the solemn impressiveness of one who has seen.—Ver. 29. Μωσέα, etc.: cf. xviii. 20, where Jesus refers the ruler to the commandments. Moses, or the law, and the prophets = the O.T., the appointed, regular means of grace.—Ver. 30. οὐχί, a decided negative = nay! that is not enough; so he knew from his own experience; the Scriptures very good doubtless, but men are accustomed to them.—τις ἀπὸ νεκρῶν: something unusual, the preaching of a dead man returned to life, that might do.—Ver. 31. εἶπε δέ: Abraham does not plead impossibility as in reference to the first request; he simply declares his unbelief in the utility of the plan for converting the five. The denizens of Paradise set little value on the unusual as a means of grace. Abraham does not say that a short-lived sensation could not be produced; he does say that they would not be persuaded (πεισθήσονται), i.e., to re-

pent (Hahn). By taking πεισθήσονται as meaning something less than μετανοήσουσιν, and emphasising the difference between ἐκ νεκρῶν ἀναστῇ and ἀπὸ νεκρῶν πορευθῇ (ver. 30), Trench (*Notes on the Parables*) makes this point: "A far mightier miracle than you demand would be ineffectual for producing a far slighter effect". It is doubtful if the contrast be legitimate in either case; certainly not as between "repent" and "be persuaded". In the other case there may be the difference between an apparition and a resurrected man. It may be noted that the resurrection of Christ and of Christians is spoken of as ἐκ νεκρῶν (*vide* Lk. xx. 35), while the general resurrection is ἡ ἀνάσ. τῶν νεκρῶν (*e.g.*, 1 Cor. xv. 42).

CHAPTER XVII. A COLLECTION OF SAYINGS, INCLUDING THE PARABLE OF EXTRA SERVICE. This chapter gives the impression of being a group of fragments with little connection in place, time, or topic, and nothing is gained for exegesis by ingenious attempts at logical or topical concatenation. If we view the group of parables in chaps. xv., xvi. as a mass which has grown around the parable of the *Lost Sheep* as its nucleus, and reflect that that parable with the sayings in xvii. 1-4 is found in Mt. xviii., we may with some measure of confidence draw the inference that the discourse on humility at Capernaum was the original *locus* of at least these elements of Luke's narrative. That they are mixed up with so much matter foreign to Mt.'s record speaks to extensive transformation of the tradition of our Lord's words by the time it reached Lk.'s hands (*vide* Weizsäcker, *Untersuchungen*, p. 177).



XVII. 1. ΕΙΠΕ δὲ πρὸς τοὺς μαθητάς,<sup>1</sup> “Ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα<sup>2</sup>. οὐαὶ δὲ<sup>3</sup> δι’ οὗ ἔρχεται. 2. λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς<sup>4</sup> περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση ἓνα τῶν μικρῶν τούτων.<sup>5</sup> 3. προσέχετε ἑαυτοῖς. ἔαν δὲ ἁμάρτη εἰς σέ<sup>6</sup> ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἔαν μετανοήσῃ, ἄφες αὐτῷ. 4. καὶ ἔαν ἐπτάκις τῆς ἡμέρας ἁμάρτη<sup>7</sup> εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας<sup>8</sup> ἐπιστρέψῃ ἐπὶ σέ,<sup>9</sup> λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.” 5. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, “Πρόσθες ἡμῖν πίστιν.”

<sup>1</sup>  $\aleph$ ABDL *al.* verss. add αὐτον.

<sup>2</sup> For μὴ ἐλ. τα σκ. (conformed to Mt.)  $\aleph$ BLX e have τα σκ. μὴ ἐλθ. του is omitted in minusc.

<sup>3</sup> πλην ουαι in  $\aleph$ BDL *al.* (W.H.).

<sup>4</sup> For μυλ. ονικος, the true reading in Mt. and Mk., read λιθος μυλικος with  $\aleph$ BDL *al.* verss. (Tisch., W.H.). *Vide* below.

<sup>5</sup> των μικρ. τουτων ενα in  $\aleph$ BL (Tisch., W.H.).

<sup>6</sup> εαν αμαρτη without δε and εἰς σε in  $\aleph$ BL (Tisch., W.H.). DX 33 omit δε, and A 1, 42; 131, etc., omit εἰς σε.

<sup>7</sup> αμαρτηση in ABDLXΔ *al.* (Tisch., W.H.). T.R. =  $\aleph$  *al.*

<sup>8</sup> Omit της ημερας  $\aleph$ BDLX verss.

<sup>9</sup> προς σε in  $\aleph$ ABDLX *al.* επι σε chiefly in minusc.

Vv. 1-4. *Concerning offences and forgiving of offences* (cf. Mt. xviii. 6, 7; 21, 22).—ἀνένδεκτον: here only in N.T. and hardly found in classics; with ἐστι = οὐκ ἐνδέχεται (xiii. 33), it is not possible.—τοῦ μὴ ἐλθεῖν: the infinitive with the genitive article may depend on ἀνένδεκτον viewed as a substantive = an impossibility of offences not coming exists (Meyer, J. Weiss), or it may be the subject to ἐστι, ἀνεν. being the predicate = that offences should not come is impossible (Schanz; Burton, M. and T., inclines to the same view, *vide* § 405).—Ver. 2. λυσιτελεῖ (λύω, τέλος), it profits or pays; here only in N.T. = συμφέρει in Mt. xviii. 6.—λίθος μυλικός, a millstone, not a great millstone, one driven by an ass (μύλος ὀνικός, T.R.), as in Mt.: the vehement emphasis of Christ's words is toned down in Lk. here as often elsewhere. The realistic expression of Mt. is doubtless truer to the actual utterance of Jesus, who would speak of the offences created by ambition with passionate abhorrence.—περικείται = perf. pass. of περιτίθημι in sense = has been placed; with ἔρριπται, another perfect, suggesting the idea of an action already complete—the miscreant with a stone round his neck thrown into the sea.—εἰς τὴν θάλασ-

σαν: here again a subdued expression compared with Mt.—ἢ ἵνα σκανδαλίση, than to scandalise; the subj. with ἵνα = the infinitive. *Vide* Winer, § 44, 8.—Ver. 3. προσέχετε ἑ, take heed to yourselves (lest ye offend), a reminiscence of the original occasion of the discourse: ambition revealing itself in the disciple-circle.—Ver. 4. ἐπτάκις τῆς ἡμέρας, seven times a day. The number recalls Peter's question (Mt. xviii. 21), and the phrase seven times *a day* states the duty of forgiving as broadly as Mt.'s seventy times seven, but not in so animated a style: more in the form of a didactic rule than of a vehement emotional utterance; obviously secondary as compared with Mt.

Vv. 5-6. *The power of faith* (cf. Mt. xvii. 20).—οἱ ἀπόστολοι instead of μαθηταί. Ver. 1. τῷ κυρίῳ: these titles for Jesus and the Twelve betray a narrative having no connection with what goes before, and secondary in its character.—πρόσθες ἡμῖν πίστιν, add faith to us. This sounds more like a stereotyped petition in church prayers than a request actually made by the Twelve. How much more life-like the occasion for the utterance supplied by Mt.: “Why could not we cast him out?”—Ver. 6. εἰ ἔχετε.

6. Εἶπε δὲ ὁ Κύριος, "Εἰ εἴχετε<sup>1</sup> πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων  
 a 1 Cor. ix. ἄροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἔρει,<sup>2</sup> Εὐθέως  
 b Ch. xxii. παρελθὼν ἀνάπεσαι<sup>3</sup>. 8. ἄλλ' οὐχὶ ἔρει αὐτῷ Ἐτοίμασον τί<sup>4</sup> βδειπ-  
 20. 1 Cor. νήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῶ· καὶ μετὰ  
 xi. 25. Rev. iii. 20. ταῦτα φάγεσαι καὶ πίσεις σύ; 9. Μὴ χάριν ἔχει<sup>5</sup> τῷ δούλῳ ἐκείνῳ,<sup>6</sup>  
 ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ,<sup>7</sup> οὐ δοκῶ.<sup>8</sup> 10. οὕτω καὶ ὑμεῖς,  
 ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Ὅτι δούλοι  
 ἀχρεῖοί ἐσμεν· ὅτι<sup>7</sup> ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν."

II. ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν<sup>8</sup> εἰς Ἱερουσαλήμ, καὶ

<sup>1</sup> εχετε in  $\mathfrak{N}$ ABLX $\Delta$  *al.*  $\phi$ l. (Tisch., W.H.). ειχετε in D *al.*

<sup>2</sup>  $\mathfrak{N}$ BDLX *al.* verss. add αὐτῷ.

<sup>3</sup> ἀναπσε in  $\mathfrak{N}$ BD *al.* T.R. = L *al.*

<sup>4</sup> εχει χαριν in  $\mathfrak{N}$ BDL 124.

<sup>5</sup> Omit εκεινω  $\mathfrak{N}$ <sup>a</sup>ABDLX, and  $\mathfrak{N}$ ABLD *al.* omit αὐτῷ after διαταχθέντα.

<sup>6</sup>  $\mathfrak{N}$ BLX 1, 28, 118, 131 *al.* verss. omit ου δοκω (Tisch., Trg., text, R.V., W.H.).

<sup>7</sup> Omit οτι here  $\mathfrak{N}$ ABDL *al.* verss.

<sup>8</sup> Omit αὐτον  $\mathfrak{N}$ BL.

εἰ with pres. in protasis, the imperf. in apodosis with ἂν. Possession of faith already sufficient to work miracles is here admitted. In Mt. the emphasis lies on the want of such faith. Another instance of Lk.'s desire to spare the Twelve.—συκαμίνῳ, here only in N.T. = *συκομορέα*, xix. 4, the fig mulberry tree (*vide* there). A tree here, a mountain in Mt.; and the miraculous feat is not rooting it out of the earth but replanting it in the sea—a natural impossibility. Pricæus cites a classic parallel: τὸ πέλαγος πρότερον οἶσει ἄμπελον.

Vv. 7-10. *The parable of extra service*, in Luke only. For this name and the view of the parable implied in it see my *Parabolic Teaching of Christ*. It is there placed among the theoretic parables as teaching a truth about the Kingdom of God, *viz.*, that it makes exacting demands on its servants which can only be met by a heroic temper. "Christ's purpose is not to teach in what spirit God deals with His servants, but to teach rather in what spirit we should serve God."—Ver. 7. εὐθέως: to be connected not with ἔρει but with παρελθὼν ἄ. = he does not say: Go at once and get your supper.—Ver. 8. ἄλλ' οὐχί: ἀλλὰ implies the negation of the previous supposition.—ἕως φάγω, etc., "till I have eaten," etc., A.V.; or, *while* I eat and drink.—Ver. 9. μὴ ἔχει χάριν, he does not thank him, does he? the service taken as a matter of course, all in the day's

work.—Ver. 10. οὕτως, so, in the Kingdom of God: extremes meet. The service of the Kingdom is as unlike that of a slave to his owner as possible in *spirit*; but it is like in the heavy demands it makes, which *we* have to take as a matter of course.—διαταχθέντα, commanded. In point of fact it is not commands but demands we have to deal with, arising out of special emergencies.—δούλοι ἀχρεῖοι: the words express the truth in terms of the parabolic representation which treats of a slave and his owner. But the idea is: the hardest demands of the Kingdom are to be met in a spirit of patience and humility, a thing possible only for men who are as remote as possible from a slavish spirit: heroic, generous, working in the spirit of free self-devotion. Such men are *not* unprofitable servants in God's sight; rather He accounts them "good and faithful," Mt. xxv. 21. Syr. Sin. reads simply "we are servants".

Vv. 11-19. *The ten lepers*.—Ver. 11. εἰς Ἱερ.: the note of time seems to take us back to ix. 51. No possibility of introducing historic sequence into the section of Lk. lying between ix. 51 and xviii. 15.—αὐτὸς, He without emphasis; not He, as opposed to other pilgrims taking another route, directly through Samaria (so Meyer and Godet).—διὰ μέσον = διὰ μέσον (T.R.), μέσον being used adverbially as in Philip. ii. 15 = through *between* the two provinces

αὐτὸς διήρχετο διὰ μέσου<sup>1</sup> Σαμαρείας καὶ Γαλιλαίας. 12. καὶ εἰσέρχόμενον αὐτοῦ εἰς τινα κώμην, ἀπήντησαν<sup>2</sup> αὐτῶν<sup>3</sup> δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν<sup>4</sup> πόρρωθεν. 13. καὶ αὐτοὶ ἦσαν φωνήν, λέγοντες, “Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.” 14. Καὶ ἰδὼν εἶπεν αὐτοῖς, “Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι.” Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. 15. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν. 16. καὶ ἔπescen ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν Σαμαρείτης. 17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Οὐχὶ<sup>5</sup> οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ<sup>6</sup> ἐννέα ποῦ; 18. οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;” 19. Καὶ εἶπεν αὐτῷ, “Ἀναστὰς πορεύου. ἡ πίστις σου σέσωκε σε.”

<sup>1</sup> δια μεσον in  $\mathfrak{B}$ BL (D μεσον alone) 1, 13, 69 *al.* ανα μεσον.

<sup>2</sup> So in ABX *al.* (W.H. text). υπηντ. in  $\mathfrak{B}$ L 1, 13, 69, 131 *al.* (Tisch., W.H., marg.).

<sup>3</sup> BL omit αυτω (W.H.).

<sup>4</sup> BF 157 have ανεστησαν (W.H. text).

<sup>5</sup> ουχ in BLS 131.

<sup>6</sup> Omit δε AD (Tisch., W.H., brackets), found in  $\mathfrak{B}$ BLX, etc.

named, on the confines of both, which explains the mixture of Jews and Samaritans in the crowd of lepers.—Ver. 12. δέκα λεπροί: *ten*, a large number, the disease common. Rosenmüller (*das A. and N. Morgenland*) cites from Dampier a similar experience; lepers begging alms from voyagers on the river Camboga, when they approached their village, crying to them from afar. They could not heal them, but they gave them a little rice.—Ver. 13. ἐπιστάτα: this word is peculiar to Lk., which suggests editorial revision of the story.—ἐλέησον: a very indefinite request compared with that of the leper in v. 12 f., whose remarkable words are given in identical terms by all the synoptists. The interest wanes here.—Ver. 14. ἐπιδείξατε ἑ.: the same direction as in the first leper narrative, but without reason annexed.—ἱερεῖσι: plural, either to the priests of their respective nationalities (Kuinoel, J. Weiss, etc.) or to the priests of the respective districts to which they belonged (Hahn).—ἐν τῷ ὑπάγειν, etc., on the way to the priests they were healed. Did they show themselves to the priests? That does not appear. The story is defective at this point (“negligently told,” Schleier.), either because the narrator did not know or because he took no interest in that aspect of the case. The priests might not be far off.

—Ver. 15. δοξάζων τ. Θ.: general statement, exact words not known, so also in report of thanksgiving to Jesus.—Ver. 16. Σαμαρείτης: *this*, with the comment of Jesus, the point of interest for Lk.—Ver. 17. οὐχ (οὐχι, T.R.): asking a question and implying an affirmative answer. Yet the fact of asking the question implies a certain measure of doubt. No direct information as to what happened had reached Jesus presumably, and He naturally desires explanation of the non-appearance of all but one. Were not all the ten (οἱ δέκα, now a familiar number) healed, that you come back alone?—ποῦ: emphatic position: the nine—*where?* expressing the suspicion that not lack of healing but lack of gratitude was the matter with the nine.—Ver. 18. οὐχ εὐρέθησαν, etc., best taken as another question (so R.V.).—ἀλλογενής, here only, in N.T.; also in Sept. = ἀλλόφυλος and ἀλλοεθνής in classics, an alien. Once more the Jew suffers by comparison with those without in respect of genuine religious feeling—faith, gratitude. It is not indeed said that all the rest were Jews. What is certain is that the one man who came back was *not* a Jew.—Ver. 19. ἀναστὰς πορεύου: that might be all that Jesus said (so in B), as it was the man's gratitude, natural feeling of thankfulness, not his faith, that was in evidence. But Lk., feeling that

20. Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, "Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ \* παρατηρήσεως· 21. οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ, ἰδοὺ<sup>1</sup> ἐκεῖ. ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν." 22. Εἶπε δὲ πρὸς τοὺς μαθητάς, "Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν

<sup>1</sup> The second ἰδου in D and many other uncials is omitted in NBL 157.

it was an abrupt conclusion, might add ἡ πίστις σ. σ. σ. to round off the sentence, which may therefore be the true reading.

Vv. 20-37. *Concerning the coming of the Kingdom and the advent of the Son of Man.* In this section the words of Jesus are distributed between Pharisees and disciples, possibly according to the evangelist's impression as to the audience they suited. Weiffenbach (*Wiederkunftsgedanke Jesu*, p. 217) suggests that the words in vv. 20, 21 were originally addressed to disciples who did not yet fully understand the inward spiritual character of the Kingdom of God. I am inclined to attach some weight to this suggestion. I am sure at any rate that it is not helpful to a true understanding of Christ's sayings to lay much stress on Lk.'s historical introductions to them.

Vv. 20, 21. μετὰ παρατηρήσεως: there is considerable diversity of opinion in the interpretation of this important expression. The prevailing view is that Jesus meant thereby to deny a coming that could be observed with the eye ("not with observation"). The older interpretation "not with pomp" (μετὰ περιφανείας ἀνθρωπίνης is the gloss of Euthy. Zig.) is closely related to this view, because such pomp alone would make the kingdom visible to the vulgar eye. J. Weiss (Meyer) contends that it is not visibility but *predictability* that is negated. Παρατήρησις, he remarks, "is used of the observation of the heavenly bodies, from whose movements one can calculate when an expected phenomenon will appear. In a similar way the apocalyptists sought to determine by signs the moment when the kingdom should be set up. That was what the Pharisees expected of Jesus with their πότε ἔρχεται. And it is just this that Jesus declines. The Kingdom of God comes not so that one can fix its appearing by observation beforehand." The assumption is that when it does come the kingdom *will* be visible. It does not seem possible by mere verbal interpreta-

tion to decide between the two views. Each interpreter will be influenced by his idea of the general drift of Christ's teaching concerning the nature of the kingdom. My own sympathies are with those who find in Christ's words a denial of vulgar or physical visibility. —Ver. 21. οὐδὲ ἐροῦσι, nor will they say; there will be nothing to give occasion for saying: *non erit quod dicatur*, Grotius.—ὧδε, ἐκεῖ, here, there, implying a visible object that can be located.—ἐντὸς ὑμῶν, within you, in your spirit. This rendering best corresponds with the non-visibility of the kingdom. The thought would be a very appropriate one in discourse to *disciples*. Not so in discourse to Pharisees. To them it would be most natural to say "*among you*" = look around and see my works: devils cast out (Lk. xi. 20), and learn that the kingdom is already here (ἐφθασεν ἐφ' ὑμᾶς). Kindred to this rendering is that of Tertullian (*c. Marcionem*, L. iv., 35): in your power, accessible to you: *in manu, in potestate vestra*. The idea "*among you*" would be more clearly expressed by ἥδη ἐν μέσῳ ὑμῶν. Cf. John i. 26. μέσος ὑ. στήκει, etc., one stands among you whom ye know not—cited by Euthy. to illustrate the meaning of our passage. Field (*Ot. Nor.*) contends that there is no clear instance of ἐντὸς in the sense of "*among*," and cites as an example of its use in the sense of "*within*" Ps. ciii. 1, πάντα τὰ ἐντὸς μου.

Vv. 22-25. *The coming of the Son of Man* (Mt. xxiv. 26-28).—πρὸς τ. μαθητάς: so in Mt., but at a later time and at Jerusalem; which connection is the more original cannot be decided.—ἐλεύσονται ἡμέραι, there will come days (of tribulation), ominous hint like that in v. 35.—μίαν τ. ἡ., etc., one of the days of the Son of Man; not past days in the time of discipleship, but days to come. Tribulation will make them long for the *advent*, which will put an end to their sorrows. *One* of the days; why not the first, the beginning of the Messianic period? Hahn actually takes μίαν as = first, Hebraistic fashion, as in



τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23. καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ<sup>1</sup>. μὴ ἀπελθῇτε, μὴ δὲ<sup>2</sup> διώξητε. 24. ὥσπερ γὰρ ἡ ἀστραπή ἡ<sup>3</sup> ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν<sup>4</sup> εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ<sup>5</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.<sup>6</sup> 25. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ<sup>7</sup> Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 27. ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο,<sup>8</sup> ἄχρι ἡς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας. 28. ὁμοίως καὶ ὡς<sup>9</sup> ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ἀκοδόμουν· 29. ἡ δὲ ἡμέρα ἐξηλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· 30. κατὰ ταῦτα<sup>10</sup> ἔσται

<sup>1</sup> For ἰδου ὧδε ἡ ἰδου ἐκεῖ some copies have ἰδου ὧδε ἰδου ἐκεῖ (DXΠ), some ἰδου ἐκεῖ ἰδου ὧδε (L). Some have this order of ἐκεῖ, ὧδε, but retaining ἡ (B). B has καὶ.

<sup>2</sup> Omit ἀπελθῇτε μὴ δὲ B 13, 69 (W.H. brackets).

<sup>3</sup> Omit this ἡ BBLXΓ 169 *al.*

<sup>4</sup> ὑπο τον ουρ. in BBD *al.*

<sup>5</sup> Omit καὶ BBLX *al.*

<sup>6</sup> BD 220 a b e i omit ἐν τῇ ἡμ. α. (W.H. text).

<sup>7</sup> Omit του all uncials.

<sup>8</sup> εγαμ. in BBDLX *al.*

<sup>9</sup> καὶ ὡς in D *al.* καθὼς in BBLRX 13, 69 *al.*

<sup>10</sup> κατὰ τα αὐτὰ in BDX *al.* T.R. = BLD *al.*

Mt. xxviii. 1, Mk. xvi. 2.—οὐκ ὄψεσθε, ye shall not see, not necessarily an absolute statement, but meaning: the vision will be deferred till your heart gets sick; so laying you open to temptation through false readers of the times encouraging delusive hope.—Ver. 23. ἐκεῖ, ὧδε: cf. the more graphic version in Mt. xxiv. 26, and notes thereon.—μὴ διώξητε, do not follow them, give no heed to them.—Ver. 24. ἐκ τῆς, χώρας understood, so also χώραν after εἰς τὴν = from this quarter under heaven to that. Here again Mt.'s version is the more graphic and original = from east to west.—Ver. 25. πρῶτον δὲ δεῖ, etc.; the Passion must come before the glorious lightning-like advent. What you have to do meantime is to prepare yourselves for that.

Vv. 26-30. *The advent will be a surprise* (Mt. xxiv. 37-41).—Ver. 27. ἦσθιον, etc.: note the four verbs without connecting particles, a graphic asyndeton; and note the imperfect tense: those things going on up to the very hour of

the advent, as it was in the days of Noah, or in the fateful day of Pompeii.—Ver. 28. ὁμοίως: introducing a new comparison = similarly, as it was in the days, etc.—so shall it be in the day of, etc. (ver. 30). Bornemann ingeniously connects ὁμοίως with ἅπαντας going before, and, treating it as a Latinism, renders *perdidit omnes pariter*.—ἦσθιον, etc.: again a series of unconnected verbs, and a larger, *sic*, and all in the imperfect tense. This second comparison, taken from Lot's history, is not given in Mt. The suddenness of the catastrophe makes it very apposite.—Ver. 29. ἔβρεξε (βρέχω): an old poetic word used in late Greek for *pluvium*, to rain. βροχή is the modern Greek for rain (*vide* Mt. v. 45).—Ver. 30. κατὰ τὰ αὐτὰ, etc., the apodosis of the long sentence beginning ver. 28.

Vv. 31-34. *Sauve qui peut* (Mt. xxiv. 17, 18; Mk. xiii. 15, 16). The saying in ver. 31 is connected in Mt. and Mk. with the crisis of Jerusalem, to which in this discourse in Lk. there is no allusion.

ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ<sup>1</sup> ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω. 32. μνημονεύετε τῆς γυναίκος Λῳτ. 33. ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι,<sup>2</sup> ἀπολέσει αὐτήν· καὶ ὃς ἐὰν<sup>3</sup> ἀπολέσῃ αὐτήν,<sup>4</sup> ζωογονήσει αὐτήν. 34. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς<sup>5</sup>· ὁ<sup>6</sup> εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35. δύο ἔσονται<sup>7</sup> ἀλθήθουσαι ἐπὶ τὸ αὐτό· μία<sup>8</sup> παραληφθήσεται, καὶ ἡ<sup>9</sup> ἑτέρα ἀφεθήσεται.” 37. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, “Ποῦ, κύριε;” Ὁ δὲ εἶπεν αὐτοῖς, “Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.”<sup>10</sup>

<sup>1</sup> Omit τῷ NBL 13, 69, 346.

<sup>2</sup> For σωσαι (N al.) BL vet. Lat. (4) have περιποιήσασθαι (Tisch., W.H.).

<sup>3</sup> ος δ αν in NBL 69 al.

<sup>4</sup> ἀπολεση in BD. ἀπολεσει in NL (Tisch., W.H.). NBD 1, 33, 131 omit αυτην after απολ.

<sup>5</sup> B omits μιᾶς (W.H. brackets).

<sup>6</sup> All uncials except B omit ο.

<sup>7</sup> ἔσονται δυο in N<sup>a</sup>BDL a cop. syr. cur.

<sup>8</sup> η μια in N<sup>a</sup>BDR 1, 69.

<sup>9</sup> For και η (D al.) N<sup>a</sup>BLR have η δε.

<sup>10</sup> For συναχ. οι αετοι NBL have και οι αετοι επισυναχθήσονται (Tisch., W.H.).

The connection in Mt. and Mk. seems the more appropriate, as a literal flight was then necessary.—Ver. 32. μνημονεύετε, etc.: the allusion to Lot's wife is prepared for by the comparison in ver. 28. It is not in Mt. and Mk., being inappropriate to the flight they had in view. No fear of looking back when an invading army was at the gates. Lk. has in view the spiritual application, as is shown by the next ver., which reproduces in somewhat altered form the word spoken at Caesarea Philippi concerning losing and saving life (ix. 24).—ζωογονήσει, will preserve alive, used literally in this sense in Acts vii. 19.

Vv. 34-37. *The final separation* (Mt. xxiv. 40, 41).—Ver. 34. τ. τ. νυκτὶ, on that night; day hitherto, the Jewish day began with night (Hahn), and the reference to night suits the following illustration. No need to take night metaphorically = *imago miseriae* (Kuinoel).—ἐπὶ κλίνης μ., in one bed; in the field in Mt.—Ver. 35. ἀλθήθουσαι ἐπὶ τὸ αὐτό, grinding at the same place; in the mill, Mt. Proximity the point emphasised in Lk.—near each other, yet how remote their destinies!—Ver. 37. σῶμα, the carcass =

πτῶμα, Mt. xxiv. 28; so used in Homer, who employs δέμας for the living body.

CHAPTER XVIII. 1-14. THE PARABLES OF THE UNJUST JUDGE AND THE PHARISEE AND THE PUBLICAN.—Vv. 1-8. *The unjust judge*, in Lk. only.—Ver. 1. παραβολὴν; the story is a parable in so far as it teaches by an incident in natural life the power of perseverance with reference to the spiritual life.—πρὸς, in reference to, indicating the subject or aim of the parable—*de* (so Kypke, with examples).—πάντοτε: not continuously, but *persistently* in spite of temptation to cease praying through delayed answer = keep praying, notwithstanding delay. The whole *raison d'être* of the parable is the existence of such delay. Some fail to see this and think that the difference between God and the judge is that He does not delay. It is not so. God is like the judge in this, only His delay has not the same cause or motive. The judge represents God as He *appears* in Providence to tried faith—ἐκκακεῖν: a Pauline word (Gal. vi. 9; 2 Thess. iii. 13, etc.). This introduction to the parable is probably due to Lk., who, it will be observed, takes care to make the lesson of general

XVIII. 1. "ΕΛΕΓΕ δὲ καὶ<sup>1</sup> παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι,<sup>2</sup> καὶ μὴ ἐκκακεῖν, 2. λέγων, "Κριτὴς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπον-  
 μενος. 3. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4. Καὶ οὐκ<sup>a</sup> ἠθέλησεν<sup>3</sup> ἐπὶ χρόνον· μετὰ δὲ ταῦτα<sup>4</sup> εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ<sup>b</sup> ἐντρέπομαι· 5. διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη<sup>b</sup> ὑπωπιάξῃ με." 6. Εἶπε δὲ ὁ Κύριος, "Ἀκούσατε<sup>b</sup>

Rom. xii.  
19. 2 Cor.  
x. 6. Rev  
vi. 10;  
xix. 2.

1 Cor. ix.  
27.

<sup>1</sup> Omit καὶ ᾤBLM 13, 69, 131 *al.* it. (4) *cop.*

<sup>2</sup> αὐτοὺς after προσευχ. in ᾤBL *al.*

<sup>3</sup> ἠθέλεν in ᾤABDLX *al.*

<sup>4</sup> μετὰ ταῦτα δε in BLQ (W.H.). T.R = ᾤD *al.* (Tisch.).

<sup>5</sup> For καὶ ανθ. ουκ (D *al. pl.*) ᾤBLX 157 it. (8) *vulg.* have ουδε ανθρωπον.

application, though the δὲ after ἔλεγε and the concluding reflection in ver. 8 imply that the special subject of prayer contemplated both by Lk. and by our Lord was the advent referred to in the previous context.

Vv. 2-5. *The parable.*—τὸν Θεόν, etc.: a proverbial description for a thoroughly unprincipled man (examples from classics in Wetstein).—ἐντρέπόμενος, having respect for, with accusative, as in late Greek; in earlier writers with genitive.—Ver. 3. χήρα, a widow, such a suppliant tests a man's character. Her weakness appeals to a generous, noble nature, and is taken advantage of by an ignoble.—ἤρχετο, presumably used in a frequentative sense = *ventitabat* (Grotius), though not necessarily meaning more than "began to come," with possibility of recurrence.—ἐκδίκησόν με, give me redress or satisfaction. "Avenge me" is too strong.—Ver. 4. ἐπὶ χρόνον, for a considerable time. *Per multum tempus* (Vulgate) may be too strong, but it is in the right direction. The scope of the parable and the use of the word χρόνος in a pregnant sense implying πολὺς (*vide* examples in Kypke) demand a time sufficient to test the temper of the parties.—ἐν ἑαυτῷ, within himself. The characters in Lk.'s parables are given to talking to themselves (Prodigal, Unjust Steward).—Ver. 5. διὰ γε, etc.: similar expression in xi. 8. The parable before us is a companion to that of the *Selfish Neighbour*. The two should be studied together—*vide The Parabolic Teaching of Christ*.—κόπον: the power of the petitioner in both parables lies in their ability and

determination to disturb the comfort of those they address. The neighbour and the judge are both selfish, care only for their own ease, and it is that very quality that gives the suppliants their opportunity. They can annoy the reluctant into granting their requests—success certain.—εἰς τέλος: interpreters differ as to the meaning of this phrase, and whether it should be connected with ἐρχομένη or with ὑπωπιάξῃ. The two ways of rendering the last clause of ver. 5 are: lest coming *continually*, she weary me to death, or lest coming and coming, she *at last* give me black eyes; of course meant in a humorous sense. The latter rendering does more justice to the humour of the situation, but the other seems more in harmony with the scope of the parable, which is to enforce *persistence* in prayer—*continual coming*. The present tense in participle and verb also seems to demand the first rendering: it points to a process in the coming and in its effect on the judge, the two keeping pace with each other. As she keeps coming, he gets more and more bored. If a final act, the use of fists (seriously or humorously meant) were pointed at by ὑπωπ., the aorist would have been more suitable. (So Field in *Ol. Nor.*) The philological commentators differ in regard to the sense of εἰς τέλος, some taking it = *perpetuo*, *indiesinenter* (Grotius, Kypke); others = *tandem* (Palaiet); others = *omnino* (Raphel); all citing examples.

Vv. 6-8. *The moral.*—κριτὴς τ. ἀδικίας, cf. οἰκονόμον τ. ἀ., xvi. 8.—Ver. 7. οὐ μὴ ποιήσῃ, etc., will not God avenge, etc., the question implying strongly that

τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7. ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ<sup>1</sup> τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν<sup>2</sup> ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν<sup>3</sup> ἐπ' αὐτοῖς; 8. λέγω ὑμῖν, ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσῃ τὴν πίστιν ἐπὶ τῆς γῆς;”

9. Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην· 10. “Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ δ' εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. 11. ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα<sup>4</sup> προσηύχετο, Ὁ Θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡςπερ<sup>5</sup> οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς

<sup>1</sup> So in L *al.* ποιήσῃ in  $\aleph$ BDQXΔ *al.* *pl.*

<sup>2</sup> αὐτῶ in  $\aleph$ BLQ.

<sup>3</sup> μακροθυμῇ in  $\aleph$ ABDLQXΠ 1, 157, 209 (modern editors).

<sup>4</sup> ο εἰς in  $\aleph$ ALQ, etc. (Tisch.). εἰς in BDRX (W.H. text and in marg.).

<sup>5</sup> ταῦτα before πρὸς ε. in BL 1, 131 e vulg. (W.H. text).  $\aleph$  and codd. Lat. vet. omit πρὸς ἑαυτὸν (Tisch.).

<sup>6</sup> So in  $\aleph$ AB *al.* (Tisch., W.H., text). DLQ *al.* *pauc.* have ὡς (W.H. marg.).

He will, but the emphasis is rendered necessary by appearances to the contrary, which strongly try men's faith in His good will—long delays in answering prayer which wear the aspect of indifference.—τῶν ἐκλεκτῶν *a.*, His elect: standing in a close relation, so named to support the previous assertion. But in the dark hour of trial it is difficult to extract comfort from the title. Then the doubt arises: is the idea of election not a delusion? What are we to the far-off Deity?—τῶν βοώντων: from these words down to the end of the sentence (ἐπ' αὐτοῖς) is a single clause meant to define the situation of “the elect”. They are persons who keep crying to God day and night, while He seems to pay no heed to them, but delays action in their case, and in their interest. The words down to νυκτός describe the *need* of Divine interference; those which follow describe the experience which tempts to doubt whether succour will be forthcoming.—μακροθυμῇ: this verb means to be slow, leisurely, unimpulsive in temper, whether in punishing or in succouring, or in any other form of action. Instances of the use of the verb in the first-mentioned occur in 2 Maccab. vi. 14 (cited by Pricaeus) and Sirach xxxv. 22 (οὐ μὴ βραδύνῃ οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς, frequently quoted). In James v. 7 it is applied to the husbandman waiting for harvest. Here it is applied

to God's leisureliness in coming to the help of tried saints. The construction καὶ μακροθυμῇ is of the Hebraistic type.—Ver. 8. ἐν τάχει, quickly, quite compatible with delay; quickly when the hour comes = suddenly.—πλὴν, yet; in spite of the alleged speed, the time will seem so long that, etc.—ἄρα, so to be taken (not ἄρα), as bearing a major force of reasoning, and interrogative. The two words are one in essence, but ἄρα has more emphasis in utterance, and therefore the first syllable is lengthened, and it stands at the beginning of a sentence, here before εὐρήσῃ; cf. Gal. ii. 17. On the two particles *vide* Klotz in *Dev.*, p. 180.—πίστιν: not absolutely, but in reference to the second coming, hope deferred making the heart sick.

Vv. 9-14. *The Pharisee and the publican.*—Ver. 9. πρὸς τινὰς, with reference to certain persons; *who* not indicated, *of what sort* definitely described. This introduction is doubtless an editorial heading extracted from the story. It is true, but not necessarily the whole truth. The story may have been spoken to publicans to encourage them to hope in God's mercy—at the Capernaum gathering, *e.g.*—παραβολὴν: it is not really a parable, but simply an imaginary incident within the sphere to which its moral belongs.—Ver. 11. σταθεῖς, having taken his stand; *fidenter loco solito* (Bengel); “a sign less of confidence



οὗτος ὁ τελώνης. 12. νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ<sup>1</sup> πάντα ὅσα κτῶμαι. 13. Καὶ ὁ<sup>2</sup> τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι<sup>3</sup>. ἀλλ' ἔτυπεν εἰς<sup>4</sup> τὸ στήθος αὐτοῦ, λέγων, Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. 14. Λέγω ὑμῖν, κατέβη οὗτος δειδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος,<sup>5</sup> ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

15. Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται."

<sup>1</sup> ἀποδεκατεῦω in **SB**.

<sup>2</sup> For καὶ ο (ADQX *al.*) **SBGL** 69 *al.* have ο δε.

<sup>3</sup> ἐπαραι εἰς τ. οὐρ. in **SBGLQX** 33 verss.

<sup>4</sup> Omit this εἰς **SBGLQX** *it.* vulg.

<sup>5</sup> For η ἐκεῖνος (found in minusc.) **APQXΔ** *al.* have η γὰρ εκ. (Tisch.). **NBL** 194 *al.* sah. cop. Orig. have παρ ἐκεῖνον (Alf., Trg., W.H.).

than of self-importance" (J. Weiss in Meyer). Probably both qualities are aimed at.—πρὸς ἑαυτὸν: whether these words should be taken with σταθεῖς or with προσηύχετο is disputed. If the position of ταῦτα before πρὸς ἐ. in BL be accepted, there is no room for doubt. Hahn contends that the proper meaning of πρὸς ἐ. προσηύχετο is "prayed to himself," and that there is no instance of the use of πρὸς ἐ. in the sense of "with himself". Godet takes the phrase as = to himself, and regards the so-called prayer as simply self-congratulation in God's presence.—οἱ λοιποὶ τ. ἀ.: not necessarily all mankind, rather all the Jewish world outside his coterie = *am haarez.*—ἄρπαγες, etc.: these hard words recall the elder brother's μετὰ πορνῶν (xv. 30).—ἡ καὶ, or even, the publican pointed at as the *ne plus ultra* of depravity: the best foil to Pharisaic exemplariness.—Ver. 12. δις τ. σ., twice in the week: voluntary fasts on Mondays and Thursdays, ultra-legal in his zeal.—ἀποδεκατῶ (-εύω, W. and H.) = δεκατεῦω in Greek writers: tithing a typical instance of Pharisaic strictness.—πάντα, all, great and small, even garden herbs, again ultra-legal.—κτῶμαι, all I get (R.V.).—Ver. 13. ὁ τελώνης: the demeanour of the publican is drawn in vivid contrast to that of the Pharisee; he stands aloof, not in pride but in acute consciousness of demerit, does not dare to lift his eyes towards the object of prayer, beats upon his breast in pungent grief for sin.—τῷ ἁμαρτωλῷ, the sinner; he thinks of himself only and of himself as the sinner, well known as such, the one fact worth mentioning about him, as

one might speak about the drunkard of the village. Koetsveld remarks: "The publican might see his own picture in the prodigal son; no doubt many a son out of a good house took to a publican's trade as a last resort".—Ver. 14. δειδικαιωμένος, justified (here only in Gospels), a Pauline word, but not necessarily used in a Pauline sense = pardoned.—παρ' ἐκεῖνον (ἢ ἐκεῖνος, T.R.), in comparison with that one (the Pharisee). The reading ἡ γὰρ ἐκεῖνος (QX) would have to be taken as a question—or was that one justified? The publican was the justified man; you would not say the other one was?—ὅτι, etc.: ὅτι introduces a moral maxim which we have met with already at xiv. 11. It stands here as the ethical basis of "justification". It is a universal law of the moral world, true both of God and of men, that self-exaltation provokes in others condemnation, and self-humiliation gentle judgment.

CHAPTER XVIII. 15-43. SOME SYNOPSIS INCIDENTS OF THE LATER TIME. Lk., who has for some time followed his own way, now joins the company of his brother evangelists. The section following is skillfully connected with what goes before, the link being the supreme value of *humility*.

Vv. 15-17. *The little ones brought to Jesus* (Mt. xix. 13-15, Mk. x. 13-16).—τὰ βρέφη: for παιδία in parallels = infants, sucklings, often in Lk.'s writings; the καὶ preceding naturally means "even," suggesting the notion of great popularity or great crowding, and perhaps hinting an apology for the Twelve. The article before βρέφη means the in

ιδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν<sup>1</sup> αὐτοῖς. 16. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν,<sup>2</sup> “Ἀφετε τὰ παῖδια ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά. τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 17. ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”

18. Καὶ ἐπρωτόησέ τις αὐτὸν ἄρχων, λέγων, “Διδάσκαλε ἀγαθε, τί ποιήσας ζῶν αἰώνιον κληρονομήσω;” 19. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ<sup>3</sup> Θεός. 20. τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.”<sup>4</sup> 21. Ὁ δὲ εἶπε, “Ταῦτα πάντα ἐφύλαξάμην<sup>5</sup> ἐκ νεότητός μου.”<sup>6</sup> 22. Ἀκούσας δὲ ταῦτα<sup>7</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἐτι ἐν σοὶ λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ<sup>8</sup>· καὶ δεῦρο, ἀκολούθει μοι.” 23. Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο<sup>9</sup>. ἦν γὰρ πλούσιος σφόδρα. 24. Ἰδὼν δὲ αὐτὸν

<sup>1</sup> ἐπετιμῶν in  $\Sigma$ BDGL 1, 13, 69 *al.*

<sup>2</sup>  $\Sigma$ BL a have προσκαλεσατο αὐτα λεγων.

<sup>3</sup> Omit ο  $\Sigma$ B (Tisch., W.H., brackets).

<sup>4</sup> Omit this second σου BDILX *al.*

<sup>5</sup> ἐφύλαξα in  $\Sigma$ ABL 1, 209.

<sup>6</sup> Omit μου BD.

<sup>7</sup> Omit ταῦτα  $\Sigma$ BDL 1, 33, 69, 131 *al.*

<sup>8</sup> ἐν οὐρανοῖς in  $\Sigma$ ABDLR *al.* a e cop. BD have also τοῖς after ἐν.

<sup>9</sup> ἐγενήθη in  $\Sigma$ BL.

infants of those who brought them = their infants.—Ver. 16. προσκαλέσατο, called, speaking to those who carried the infants. Lk. omits the annoyance of Jesus at the conduct of the Twelve, noted by Mk. Decorum controls his presentation not only of Jesus but of the Twelve. He always spares them (Schanz).—τῶν τοιούτων, of such; does this mean that children belong to the kingdom, or only that the childlike do so? Bengel, De Wette and Schanz take the former view, J. Weiss and Hahn the latter. Schanz says: “τοιούτοι with the article means not similarity but likeness with respect to something going before or following after. Therefore the children as such are recognised by Jesus as worthy of the kingdom.”—Ver. 17, as in Mk. x. 15. With this reflection Lk. ends, his interest being mainly in the didactic element, humility the door into the kingdom.

Vv. 18-23. *The young ruler* (Mt. xix. 16-22, Mk. x. 17-22). From a didactic point of view this narrative is closely connected with the two preceding. The three set forth conditions of entrance into the Kingdom of God—self-abase-

ment, childlikeness, and single-mindedness.—Ver. 18. ἄρχων, a ruler; this definite statement in Lk. only.—τί ποιήσας instead of τί ποιήσω.—Ver. 20. μὴ μοιχεύσης: the Seventh Com., first in Lk., the Sixth in Mt. and Mk. (W. H.). Mk.'s μὴ ἀποστερήσης and Mt.'s ἀγαπήσεις τ. πλησίον σου, etc., are not found in Lk.—Ver. 21. ἐν σοὶ λείπει: ἐν σ. ὑστερεῖ in Mk. λείπει = fails, so in Tit. iii. 13.—Ver. 23. πλούσιος σφόδρα, very rich. Lk.'s expression differs from that of Mt. and Mk. (ἦν ἔχων κτήματα πολλά). Lk. follows Mk. in the most important points—the words first spoken by the ruler to Jesus: *good Master*, etc., and the reply of Jesus to him: *why callest thou me good?* but he agrees with Mt. in omitting some vivid traits found in Mk.: the placing of the incident (“going forth into the way”), the action of the man as he approached Jesus (προσδραμών, γονυπετήσας), the title διδάσκαλε (Mk. x. 20), and, most remarkable feature of all, the statement in Mk. x. 21: ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, which so clearly excludes the notion entertained by many

ὁ Ἰησοῦς<sup>1</sup> περίλυπον γενόμενον<sup>2</sup> εἶπε, “Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται<sup>3</sup> εἰς τὴν βασιλείαν τοῦ Θεοῦ.

25. Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος<sup>4</sup> εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” 26.

Εἶπον δὲ οἱ ἀκούσαντες, “Καὶ τίς δύναται σωθῆναι;” 27. Ὁ δὲ εἶπε, “Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ.”<sup>5</sup>

28. Εἶπε δὲ ὁ Πέτρος, “Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ<sup>6</sup> ἠκολουθήσαμέν σοι.” 29. Ὁ δὲ εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν,

ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,<sup>7</sup> ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30. ὃς οὐ μὴ ἀπολάβῃ<sup>8</sup> πολλαπλάσιον ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.”

31. ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς, “Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα,<sup>9</sup> καὶ τελεσθήσεται πάντα τὰ γεγραμ-

<sup>1</sup> ο before L is wanting in B (W.H. in brackets).

<sup>2</sup> NBL 1, 131 *al.* omit περιλ. γεν. (a gloss); found in ADIA Δ.

<sup>3</sup> εἰσπορευονται in BL and after του θεου. NDR 124 *al.* have εἰσελευσονται, but in the same position.

<sup>4</sup> τρηματος βελονης in NBD 49. L has τρυπηματος with βελονης. Assimilation to parall. has been at work in producing the T.R.

<sup>5</sup> ἐστι after θεω in NBDL 1, 28, 131 *al.*

<sup>6</sup> For αφήκαμεν παντα και N<sup>c</sup>BDL 1, 13, 69 *al.* have αφεντες τα ιδια.

<sup>7</sup> NBL have this order: γυν. αδελφ. γονεις.

<sup>8</sup> ουχι μη in NBL 1 *al.*, and λαβη in BD *al.* (Tisch. adopts former W.H. both, but λαβη in text with απολ. in marg.).

<sup>9</sup> I... λημ in NBDLR.

that the man was a self-complacent Pharisee. I am glad to find Hahn decidedly repudiating this view (*vide* notes on Mt. and Mk.). *Vide* Mt.

Vv. 24-30. *Ensuing conversation* (Mt. xix. 23-30, Mk. x. 23-31).—Ver. 24. εἰσπορευονται; present, not future, as in parallels, indicating not what will happen but what is apt to happen from the nature of riches.—Ver. 25. τρήματος βελόνης: each evangelist has his own expression here.—τρήμα from τιτράω, τίτρημι (or τράω), to pierce, bore through; hence τρανής, penetrating, clear; βελόνη, the point of a spear.—Ver. 26. οἱ ἀκούσαντες, those hearing, a quite general reference to the company present. In Mt. and Mk. the words are addressed to the disciples.—καὶ τίς δ. σ.: as in Mk., *vide* notes there.—Ver. 27. τὰ ἀδύνατα, etc. Mk. and Mt. have first a particular then a general statement. Lk. gives the general truth only: the impossibles for men possible for God.

—Ver. 28. Peter's remark about leaving all, as in Mk., without the question, what shall we have? appended to it in Mt.—Ver. 29. γυναῖκα: as in xiv. 26, not in parallels.—γονεῖς: parents, for father and mother in parallels; the latter more impressive.—Ver. 30. πολλαπλάσιον, as in Mt. Mk. has the more definite ἑκατονταπλάσιον. The reading ἐπταπλάσιον (D, W.H., margin), though little supported, has intrinsic probability as toning down an apparent exaggeration (hundred fold! say seven fold). Cf. ἐπτάκις in xvii. 4.

Vv. 31-34. *Third prediction of the Passion* (Mt. xx. 17-19, Mk. x. 32-34). *Vide* notes on the account in Mk., which is exceptionally realistic.—Ver. 31. τελεσθήσεται, shall be fulfilled. With this verb is to be connected τῷ υἱῷ τ. ἀ. (not with γεγραμμένα). The sense is not “shall be fulfilled by the Son of Man”. So Bornemann (*Scholia*), “a dei filio perficientur, i.e., satisfiet pro-

μένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 32. παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισθήσεται, καὶ ἐμπυτυθήσεται, 33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” 34. Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35. Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχά, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.<sup>1</sup> 36. ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί<sup>2</sup> εἴη τοῦτο. 37. ἀπήγγειλαν δὲ αὐτῷ, “Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.” 38. Καὶ ἐβόησε, λέγων, “Ἰησοῦ, υἱὲ Δαβίδ, ἐλέησόν με.” 39. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ<sup>3</sup>. αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Υἱὲ Δαβίδ, ἐλέησόν

<sup>1</sup> ἐπαιτῶν in  $\mathfrak{N}$ BDL Orig.

• τι αν in DL (W.H. marg.).

<sup>3</sup> σιγήσῃ in BDLPX 245 al. T.R. conforms to parall.

phetarum vaticiniis a dei filio”. Nor is it necessary to insert ἐν before τ. ὕ. τ. α. The meaning is: all things shall happen to the Son of Man as written in the prophets.—τελείσθαι stands for γίνεσθαι, being used because of the prophetic reference (in Lk. only). So Pricæus: “τελείσθαι hic esse quod Marc. xi, 23, 24 εἶναι, quod 1 Cor. iv. 5 γίνεσθαι, quod 1 Pet. v. 9 ἐπιτελείσθαι”. In all these places the verb is followed by the dative.—Vv. 32, 33. The details of the Passion are the same as in Mk., except that no mention is made of the Jewish rulers, and that other particulars are given in a somewhat different order.—Ver. 34. This is peculiar to Lk. A similar statement in ix. 45 with the same curious repetition. “An emphatic prolixity” is Meyer’s comment. J. Weiss (Meyer) from the facts that this verse repeats ix. 45 and that Lk. avoids repetition infers that the words must have been in his source. I rather think that we have here an effort on Lk.’s part to compensate by a general statement about the ignorance of the Twelve for the instructive narrative about the two sons of Zebedee which comes in at this point in Mt. and Mk., and which Lk. omits, doubtless by way of sparing the disciples an exposure. The iteration (same thing said three times) is in Lk.’s manner (Acts xiv. 8), but it is significant here. The aim is by repetition of a general statement to convey the impression made by the concrete story—an utter impossibility. No wonder Lk. labours in expression, in view of that humiliating proof of ignorance and moral weakness! But

the attempt to express the inexpressible is interesting as showing that Lk. must have had the sons of Zebedee incident in his mind though he does not choose to record it. The omission of this incident carries along with it the omission of the second and most important saying of our Lord concerning the significance of His death. Lk.’s gospel contains hardly any basis for a doctrine on that subject (cf. Mt. xx. 28, Mk. x. 45).

Vv. 35-43. *The blind man at Jericho* (Mt. xx. 29-34, Mk. x. 46-52).—τυφλὸς τις: the blind man is not named, from which J. Weiss (Meyer) infers that the name cannot have been in Lk.’s source. A very precarious inference. Lk. deviates from the tradition in the parallels as to the place of the incident: connecting it with the entrance into Jericho instead of the exit from the town.—ἐπαιτῶν as in xvi. 3.—Ver. 36. ἀκούσας: in Lk. what he hears is the multitude passing through, which he would have seen if he had not been blind. In the parallels what is heard is that it was Jesus around whom the multitude had gathered, which even a seeing man might have had to learn by the ear. Lk. is careful to bring out the fact of blindness.—διαπορευομένου is an instance of a participle serving as the object of a verb. What was heard was the *passing* of the crowd.—τί εἴη τ., the optative without ἄν in an indirect question makes the question definite (cf. iii. 15, viii. 9, xv. 26).—Ver. 37. Ναζωραῖος: the usual form in Lk., an exception in iv. 34.—Ver. 38. ἐβόησεν: aorist, he cried out once.—Ver. 39. οἱ προάγοντες, those in front, nearest him.



με.” 40. Σταθεῖς δὲ ὁ<sup>1</sup> Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, 41. λέγων,<sup>2</sup> “Τί σοι θέλεις ποιήσω;” Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.” 42. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.” 43. Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. 1. ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἰεριχά· 2. καὶ ἰδοῦ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἄρχιτελώνης, καὶ<sup>a</sup> οὗτος ἦν<sup>b</sup> πλούσιος· 3. καὶ ἐζήτηι ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4. καὶ προδραμὼν ἔμπροσθεν<sup>4</sup> ἀνέβη ἐπὶ συκομοραίαν, ἵνα ἴδῃ αὐτόν·

<sup>1</sup> Omit ο BD (W.H.), found in  $\aleph$ L (Tisch.).

<sup>2</sup> Omit λεγων  $\aleph$ BDLX 57 c.

<sup>3</sup>  $\aleph$ L 245 omit οὗτος (Tisch.). B reads καὶ αὐτος without ἦν (W.H. text, with καὶ ἦν in marg.).

<sup>4</sup> εἰς το ἐμπρ. in  $\aleph$ BL.

He would hear the sound of the crowd before it came up to him; when it was close to him he would make inquiry τί εἶη.—σινγήση: only in Lk. and St. Paul, showing editorial overworking of the source.—ἐκραζεν: a stronger word than ἐβόησεν and imperfect, kept shouting louder than before.—Ver. 40. ἀχθῆναι, to be led to Him; Lk. again careful to bring out the fact of blindness, all the more noticeable when his narrative is compared with parallels. The omission of the interesting particulars in Mk., vv. 49, 50, has been remarked on (Hahn) as proving that Lk. did not know Mk. Again a precarious inference. It is Lk.'s habit to magnify the miracle, therefore he tells the story so as to bring out that it was a case of total blindness, which does not clearly appear in Mk., *vide* ver. 50.—Ver. 41. κύριε: in Mk. Ῥαββονί.—Ver. 43. αἶνον, praise, a poetical word in Greek writers = (1) a saying, (2) a word of praise, frequent in Sept. διδόναι αἶνον, instead of αἰνεῖν, is Hellenistic.

CHAPTER XIX. ZACCHAEUS. PARABLE OF THE POUNDS. ENTRY INTO JERUSALEM.—VV. 1-10. The story of Zacchaeus, in Lk. only, apparently derived from an Aramaic source—note the abundant use of καὶ to connect clauses—but bearing traces of editorial revision in the style (καθότι, ver. 9).—Ver. 1. διήρχετο: the incident occurred when Jesus was passing through Jericho, precisely where, not indicated.—ὀνόματι

καλούμενος, called by name, as in i. 61; a Hebraism, ὀνόματι superfluous.—Ζακ., ἀρχιτ., πλούσιος: name, occupation, social standing. Zacchaeus = the pure one, but not so intended; chief publican; probably a head man or overseer over the local collectors of taxes, of whom there might be a goodly number in Jericho, with its balsam trade, and traffic from the eastern to the western side of Jordan.—Ver. 3. ἐζήτηι: imperfect, implying continuous effort, for a while unsuccessful, because of (ἀπὸ) the crowd, too dense to penetrate, and not to be seen over by him, being short of stature (ἡλικία as in Mt. vi. 27).—ἰδεῖν τὸν Ἰ. τίς ἐστι = ἰδεῖν τίς ἐστιν ὁ Ἰησοῦς, to see who Jesus is = *de facie cognoscere* (Kuinoel); “*fama notum vultu noscere cupiebat*” (Grotius).—Ver. 4. εἰς τὸ ἔμπροσθεν, in front of the crowd, to make sure; stationed at any point opposite the crowd he might miss his chance.—συκομοραίαν, a fig mulberry tree, as many think = συκάμινος in xvii. 6; but why then not use the same word in both places, the only two places in N.T. where they occur, both used by the same writer? To this it has been replied: “Although it may be admitted that the *sycamine* is properly and in Lk. xvii. 6 the mulberry, and the *sycamore* the fig mulberry, or sycamore fig, yet the latter is the tree generally referred to in the O.T. and called by the Sept. *sycamine*, as 1 Kings x. 27, 1 Chron. xxvii. 28, Ps. lxxviii. 47, Am. vii. 14.

ὅτι δι' ἐκείνης<sup>1</sup> ἤμελλε διέρχεσθαι. 5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ<sup>2</sup> εἶπε πρὸς αὐτόν, "Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι." 6. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7. καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, "Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι." 8. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, "Ἰδοῦ, τὰ ἡμίση<sup>3</sup> τῶν ὑπαρχόντων μου,<sup>4</sup> κύριε, δίδωμι τοῖς πτωχοῖς<sup>5</sup>· 9. καὶ εἴ τι<sup>6</sup> τινός τι<sup>7</sup> ἐβουκόφάντησα, ἀποδίδωμι τετραπλοῦν." 10. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν." 10. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός."

b Ch. iii. 14.  
c here only  
in N.T.

<sup>1</sup> ἐκείνης without δι in  $\aleph$ ABLQR *al.*

<sup>2</sup> εἶδεν αὐτον καὶ omitted in  $\aleph$ BL 1, 131 *al.*

<sup>3</sup> This word variously spelt, ἡμισεία in  $\aleph$ BLO 382.

<sup>4</sup> μου before των υπ. in  $\aleph$ BLQ 1, 209 *al.*

<sup>5</sup> τοῖς (B omits) πτωχοῖς διδωμι in  $\aleph$ BDLQ 1, 33, 209.

<sup>6</sup> Omit ἐστιν  $\aleph$ LR (Tisch.); found in BDQ *al.* (W.H. brackets).

Dioscorides expressly says Συκόμορον, ἐνιοὶ δὲ καὶ τοῦτο συκάμινον λέγουσι, lib. i., cap. 180" (Smith's *Dictionary of the Bible*, s. v. *Sycamore*). This is in effect to say that through the influence of the Sept. and following common usage Lk. used the two words indifferently as synonyms.—ἐκείνης: supply ὁδοῦ, cf. ποίας, v. 19.—Ver. 5. Ζακχαῖε: Jesus knows his name, how not indicated.—σπεύσας, etc., uttered in cordial tone as if He were speaking to a familiar friend whom He is glad to see and with whom He means to stay that day. What a delightful surprise that salutation, and how irresistible its friendly frankness, ver. 6 shows.—Ver. 7. ἅπαντες: general muttered dissent (not even the Twelve excepted), which Jesus anticipated and disregarded. Note His courage, and how much prejudice the uncommon in conduct has to reckon with.—ἁμαρτωλῷ: no reason to think with some ancient and modern commentators that Zacchaeus was a Gentile, a son of Abraham only in a spiritual sense. They thought him unfit to be Christ's host because he was a "sinner" (Grotius). A sinner of *course* because a publican, a great sinner because a chief publican.—Ver. 8. σταθεὶς: like the Pharisees (xviii. 11) but in a different spirit—in self-defence, not self-laudation. J. Weiss thinks the word indicates the solemn attitude of a man about to make a vow (Meyer).—μ. τ. ὑπαρχόντων, the half of my *goods*, earnings, not of my

income (οἱ πρόσοδοι) as Godet suggests.—δίδωμι, ἀποδίδωμι: presents, probably expressing not past habit but purpose for the future. This is the regenerating effect of that generous, brave word of Jesus. It has made a new man of him. Yet the desire to see Jesus, of whom he had heard as the publicans' friend, shows that the germ of the new man was there before. A "sinner" doubtless in the way indicated, as the εἴ τι mildly admits, but by no means, even in the past, a type of the hard, heartless, unscrupulous publican.—τετραπλοῦν, four fold, as in cases of theft (Exodus xxii. 1, four or five fold).—Ver. 9. πρὸς αὐτόν, to him or with reference to him; probably both; the words meant for the ears of Zacchaeus and all who might be there to hear, or perhaps spoken half as a soliloquy.—καθότι, inasmuch as; a word of Lk.'s; in his writings only in N.T.—υἱὸς Ἀ., a son of Abraham in the natural sense, a Jew; a protest against popular prejudice, for which a publican was as a heathen. The more radical reason, unexpressed, but present doubtless to the mind of Jesus, was: because he also is a son of *man*, a human being.—Ver. 10. A great key-word to Christ's idea of His own mission—a Saviour.—τὸ ἀπολωλός, the lost, a pathetic name for the objects of Christ's quest; its shades of meaning to be learned from the parables in Lk. xv.: lost as a sheep, a coin, a foolish son may be lost. Here the term points

11. ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν,  
 διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ,<sup>1</sup> καὶ δοκεῖν αὐτοὺς ὅτι παρα- <sup>d Acts xxi. 5</sup>  
 χρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ <sup>e Acts xvii. 11. 1 Cor. i. 26.</sup> ἀναφαίνεσθαι. 12. εἶπεν οὖν,  
 “Ἀνθρωπὸς τις \*εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ <sup>f here (seven times) only in N.T.</sup>  
 βασιλείαν, καὶ ὑποστρέψαι. 13. καλέσας δὲ δέκα δούλους ἑαυτοῦ,  
 ἔδωκεν αὐτοῖς δέκα <sup>1</sup>μνᾶς, καὶ εἶπε πρὸς αὐτούς, Πραγματεύσασθε

<sup>1</sup> εγγυς ειναι 1. αυτον in BBL 157.

to the social degradation and isolation of the publicans. They were social lepers. With reference to the conduct of Jesus in this case Euthy. Zig. remarks: “It is necessary to despise the little scandal when a great salvation comes to any one and not to lose the great on account of the little” (χρὴ γὰρ τοῦ μικροῦ σκανδάλου καταφρονεῖν, ἔνθα μεγάλη σωτηρία τινὶ προσγίνεται, καὶ μὴ διὰ τὸ μικρὸν ἀπόλλειν (sic) τὸ μέγα). The significance of Christ choosing a publican for His host in a town where many priests dwelt has been remarked on. Art. “Publican” in Smith’s *Dictionary of the Bible*.

Vv. 11-27. *Parable of the pounds, or of the nobleman who goes to find a kingdom* (cf. Mt. xxv. 14-30). Into the vexed question of the connection between this parable and that of the talents in Mt. I cannot here go. That there is a resemblance between them is obvious, and the hypothesis that the one has grown out of the other in the course of tradition cannot be treated as a mere impertinence. Yet that they are two distinct parables in their main features, both spoken by Jesus, is not improbable. They serve different purposes, and their respective details suit their respective purposes, and the kindred features may only show that Jesus did not solicitously avoid repeating Himself. The parable before us suits the situation as described by Luke, in so far as it corrects mistaken expectations with regard to the advent of the Kingdom. It is a prophetic sketch in parabolic form of the real future before them, the fortunes of the King and the various attitudes of men towards him. It is more allied to allegory than most of the parables, and on this ground, according to J. Weiss (in Meyer), it cannot have proceeded from Jesus. One fails to see why Jesus might not occasionally use allegory as a vehicle of truth as well as other teachers.

Ver. 11. *The introduction*.—ταῦτα naturally suggests the words spoken to Zacchaeus by Jesus about salvation, as what was heard.—προσθεὶς εἶπε imitates

the Hebrew construction = He added and said, cf. Gen. xxxviii. 5, προσθεῖσα ἔτεκεν.—ἐγγὺς: about fifteen miles off.—παρὰχρῆμα: a natural expectation for friends of Jesus to entertain, and for all, friends and foes, to impute to Him, and a good occasion for uttering a parable to correct false impressions; comparable in this respect with the parable of *the Supper* in Lk. xiv.—saying in effect, “not so soon as you think, nor will all be as well affected to the king and his kingdom as you may suppose”.

Vv. 12-27. *The parable*.—εὐγενὴς, well-born, noble; of such rank and social position that he might legitimately aspire to a kingdom. The Herod family might quite well be in view. Herod the Great and his son Archelaus had actually gone from Jericho on this errand, and Archelaus had had the experience described in ver. 14. Since the time of Clericus and Wolf, who first suggested it, the idea that the Herod family was in Christ’s mind has been very generally accepted. Schanz thinks Jesus would not have selected so bad a man as Archelaus to represent Him. Yet He selected a selfish neighbour and an unjust judge to represent God as He appears, and an unjust steward to teach prudence!—εἰς χώραν μακράν: implying lapse of time; Rome, in the case of Archelaus.—ὑποστρέψαι: the desired kingdom is in the land of his birth; Palestine in case of Archelaus.—Ver. 13. δέκα δ., ten, a considerable number, pointing to an extensive household establishment.—δέκα μνᾶς, ten pounds, not to each but among them (ver. 16). A Greek pound = about £3 or £4; a Hebrew = nearly double; in either case a small sum compared with the amounts in Mt. xxv. The purpose in the two parables is entirely different. In *the Talents* the master divides his whole means among his servants to be traded with, as the best way of disposing of them during his absence. In *the Pounds* he simply gives a moderate sum, the same to all, with a view to test *fidelity* and *capacity*, as he desires to



ἔως<sup>1</sup> ἔρχομαι. 14. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέ-  
 g Ch. xiv. στείλαν <sup>2</sup> πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θελομεν τοῦτον  
 h Ch. x. 35. βασιλεῦσαι ἐφ' ἡμᾶς. 15. Καὶ ἐγένετο ἐν τῷ <sup>3</sup> ἐπαγγελθεῖν αὐτὸν  
 λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους  
 τούτους, οἷς ἔδωκε <sup>4</sup> τὸ ἀργύριον, ἵνα γνῶ<sup>5</sup> τίς τί διεπραγματεύσατο. <sup>6</sup>  
 16. παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσεირγάσατο  
 δέκα <sup>7</sup> μνᾶς. 17. Καὶ εἶπεν αὐτῷ, Εὐ<sup>8</sup>, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ  
 πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18. Καὶ  
 ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου <sup>9</sup> ἐποίησε πέντε μνᾶς.  
 19. Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω <sup>10</sup> πέντε πόλεων. 20.

<sup>1</sup> For εως **Σ**ABDL *al.* Orig. have **εν ω**. *Vide* below.

<sup>2</sup> δεδωκει in **Σ**BDL I, 25, 131.

<sup>3</sup> γνοι in **Σ**BDL 33.

<sup>4</sup> For τις τι διεπραγματεύσατο in **ΑΓΓΑΛΠ**, etc. (Tisch.), **Σ**BDL 157 c have **τε διεπραγματεύσαντο** (W.H.).

<sup>5</sup> δεκα προσεირγάσατο in **Σ**BL I, 131, 209 a c.

<sup>6</sup> **εν** in **Σ**ALRD *al. pl.* (W.H. marg. = Mt.). **ενγε** in BD 56, 58, 61 Orig. (Tisch., W.H., text).

<sup>7</sup> κυριε after **η μνα σου** in **Σ**BL. T.R. = D, etc.

<sup>8</sup> **επανου γινου** in **Σ**BL I, 131, 157, 209. D has **γεινου και συ επ**.

have tested men for higher service when the time comes. The amount may suit the master's finances, and though small it may just on that account the better test character and business talent.—**πραγματεύσασθε**, trade with, here only in the Scriptures, found in Plutarch.—**ἔρχομαι**: with **ἔως** (T.R.) = until I come back, with **ἐν ᾧ** (W.H.) = while I go (to the far country); perhaps it is used pregnantly to include going and returning.—Ver. 14. **πολῖται** = **συμπολῖται**, fellow-citizens of the aspirant to kingship while a private citizen (as in Gen. xxiii. 11, Sept., Heb. viii. 11, W.H.).—**ἐμίσουν**, hated habitually, showing something far wrong in him, or in *them*.—**πρεσβείαν**: this actually happened in the case of Archelaus, *on just grounds*; this, however, is no proof that he cannot have been in Christ's mind. The point is, hatred just or unjust, in the case both of Archelaus and of Jesus very real.—**οὐ θέλομεν**, we don't wish, an emphatic *nolimus*, stronger than **θέλομεν τοῦτον οὐ**, etc.

Vv. 15 ff. *After the return*.—**ἐν τῷ ἐπαγγελθεῖν**: **ἐν** with the aorist infinitive, usually with present, but frequently with aorist in Lk. = on his return, he takes action at once (*vide* Burton, *M. and T.*, § 109).—**εἶπε φωνηθῆναι** = commanded (*jussit*, Vulgate) to be called; **εἶπε** with infinitive, instead of **ἵνα** with subjunctive,

as in some places, *e.g.*, Mt. iv. 3.—**τίς τί διεπρ.** (T.R.) is two questions in one: who had gained anything and what—**τί διεπραγματεύσαντο** (W.H.), what they had gained.—Ver. 16. **ἡ μνᾶ σου**, thy pound, modestly, as if he had no hand or merit in the gain (Grotius).—**δέκα**: a considerable increase, implying proportional length of time, the kingdom not *near*.—Ver. 17. **ἀγαθὲ** without **πιστὲ**, as in Mt., but **πιστὸς** in next clause = noble, devoted.—**ἐν ἐλαχίστῳ**, in a very little. **ἐπὶ ὀλίγα** in Mt.—**ἐπάνω δέκα πόλεων**, over ten cities, or a *Decapolis* (Holtzmann, H. C.). This is what the king has had in view all along—to get capable and trusty governors. A new king needs to take special pains about this. The trial of character through *trade* is not unsuitable, as governors would have much to do with the provincial revenues.—Ver. 18. **πέντε**, five, half as much, implying less capacity, diligence, conscientiousness, or *luck* which, however, is not taken into account.—Ver. 19. **καὶ σὺ**: this man also deemed trustworthy, but of less capacity, therefore appointed to a governorship, but of less extent. Also, note, there is *no praise*. He was honest, but might have done better. The new king is thankful to have honesty even with respectable, though not admirable administrative qualities.



Καὶ ἕτερος<sup>1</sup> ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μὲν σου, ἣν εἶχον<sup>1</sup> ἀποκει-  
 μένην ἐν σκουδαρίῳ· 21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς  
 εἶ· αἵρεις ὁ οὐκ ἔθikas, καὶ θερίζεις ὁ οὐκ ἔσπειρας. 22. Λέγει  
 δὲ<sup>2</sup> αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἦδεις ὅτι  
 ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθικα, καὶ θερίζων ὁ οὐκ  
 ἔσπειρα· 23. καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου<sup>3</sup> ἐπὶ τὴν<sup>4</sup>  
 τράπεζαν, καὶ ἐγὼ ἔλθων σὺν τόκῳ ἂν ἔπραξα αὐτό<sup>5</sup>; 24. Καὶ τοῖς  
 παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μὲν, καὶ δότε τῷ τὰς δέκα  
 μνᾶς ἔχοντι. 25. (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.)  
 26. Λέγω γὰρ<sup>6</sup> ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ  
 μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.<sup>7</sup> 27. Πλὴν τοὺς  
 ἐχθροὺς μου ἐκείνους,<sup>8</sup> τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ'  
 αὐτούς, ἀγάγετε ὧδε, καὶ<sup>1</sup> κατασφάξατε<sup>9</sup> ἔμπροσθέν μου." 28. Καὶ<sup>1</sup> here only  
 εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

<sup>1</sup> ο ἕτερος in B<sup>c</sup>BDLR 69, 247.

<sup>2</sup> Omit δε B<sup>B</sup> al. 1, 28, 131 al. *pl.*

<sup>3</sup> μου το ἀργ. in B<sup>A</sup>BL 33. T.R. = D.

<sup>4</sup> Omit την B<sup>A</sup>BDLR al. *pl.*

<sup>5</sup> αὐτο ἔπραξα in B<sup>B</sup>BL.

<sup>6</sup> Omit γὰρ B<sup>B</sup>BL 1, 131, 209.

<sup>7</sup> Omit ἀπ αὐτοῦ B<sup>B</sup>BL 36, 53 al.

<sup>8</sup> For ἐκείνους (D, etc.) B<sup>B</sup>KLMP al. have τουντους.

<sup>9</sup> αὐτους after κατασφ. in B<sup>B</sup>FLR 33.

Vv. 20-27. *The useless servant.* If in any part the parable has borrowed from the parable in Mt., it is here. The story might well have wound up with a statement as to what was to be done with the disaffected.—Ver. 27. Yet this feature is not inapposite, for there were likely to be three classes of people to be dealt with by the king: the honest and capable, the incapable and useless, and the disaffected. The chief objection to the part referring to the second class is that it gives the parable a too didactic aspect, aiming at theoretic exhaustiveness rather than insisting on the main points: how the king will deal with his friends and how with his foes.—Ver. 20. ἐν σκουδαρίῳ, in a handkerchief; ἐν τῇ γῇ in Mt.—Ver. 21. αὐστηρὸς (here only in N.T.), harsh in flavour, then in disposition.—αἵρεις, etc., you lift what you did not deposit, and reap what you did not sow; accusing the master of an exorbitant demand for profit. He despaired of pleasing him in that respect, therefore did nothing—a pretext of course.—Ver. 23. ἐπὶ τράπεζαν = τοῖς τραπέζιταις in Mt.—ἔπραξα = ἐκομισάμην in Mt.—Ver. 24. ἄρατε, etc.: the pound given to him that had ten could only have the significance of a present, and a petty one, for he was no

longer to be a trader but a ruler, therefore not an important illustration of the principle stated in ver. 26, a sign that in this section of the parable Lk. is secondary.—Ver. 25. Possibly an utterance from the crowd interested in the parable, the "Lord" being Jesus, or an addition by Lk., or not genuine (wanting in D).—Ver. 26. Deprivation the only penalty here, no casting out into outer darkness as in Mt.; merciless severity reserved for the enemies of the king.—Ver. 27. πλὴν, for the rest, winding up the transactions at the commencement of the king's reign.—κατασφάξατε: barbarous, but true to Eastern life; the new king cannot afford to let them live. In the spiritual sphere the slaying will be done by the moral order of the world (destruction of the Jewish state), King Jesus weeping over their fate. Motive must not be transferred from the parable to the application.

Ver. 28. *On the way to Jerusalem* The Jericho incidents disposed of, the next centre of interest is the Holy City. Lk. connects the two parts of his narrative by a brief notice of the ascent from the smaller city at the foot of the pass to the larger and more famous at the top.—εἰπὼν ταῦτα refers naturally to the

29. ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,<sup>1</sup> 30. εἰπών,<sup>2</sup> “Υπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες<sup>3</sup> αὐτὸν ἀγάγετε. 31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ,<sup>4</sup> “Ὅτι ὁ Κύριος αὐτοῦ χρειάν ἔχει.” 32. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 33. λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, “Τί λύετε τὸν πῶλον;” 34. Οἱ δὲ εἶπον, “Ὁ Κύριος<sup>5</sup> αὐτοῦ χρειάν ἔχει.” 35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες ἑαυτῶν<sup>6</sup> τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. 36. πορευομένου δὲ αὐτοῦ<sup>7</sup> ὑπεστρώνυσον τὰ ἱμάτια αὐτῶν<sup>7</sup> ἐν τῇ ὁδῷ. 37. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν

<sup>1</sup> Omit αὐτον NBL minusc. (found in D al.).

<sup>2</sup> λεγών in NBDL 13, 69.

<sup>4</sup> Omit αὐτῷ NBDL minusc.

<sup>6</sup> αὐτῶν in NBDL 1, 13, etc.

<sup>3</sup> BDL 157 prefix καί.

<sup>5</sup> οτι before ο κυρ. in NABDL al. pl.

<sup>7</sup> So in NDL. B has here εαυτῶν.

parable. As a note of time the expression is sufficiently vague, for we do not know when or where the parable was spoken, nor how much time intervened between its utterance and the commencement of the ascent. It is simply one of Lk.'s formulæ of transition.—ἐμπροσθεν = εἰς τὸ ἐμπροσθεν, not before them, but forwards: *iter suum continuabat*, Kypke.—ἀναβαίνων, going up. A constant ascent, steep and rugged.

Vv. 29-38. *The triumphal entry into Jerusalem* (Mt. xx. 1-11, Mk. xi. 1-11).—Βηθφαγή. Following Lightfoot and Renan, Godet regards this as the name not of a village but of a suburban district included for passover purposes in the holy city, pilgrims to the feast finding quarters in it. The reference to the two places Bethphage and Bethany is obscure and confusing.—ἐλαιῶν, commentators dispute whether the word should be accentuated thus, making it genitive plural of ἐλαία, or ἐλαιῶν, making it nominative singular of a name for the place = Olivetum, olive grove. W. and H. print it with the circumflex accent, and Field (*Ot. Nor.*) and Hahn take the same view.—Vv. 31-34. The sending of two disciples for the colt is related as in Mt. and Mk., but with a little more of Greek in the style. The remark about the owners sending it (Mt.) or Jesus returning it (Mk.) is omitted. On the

other hand, Lk. alone states that the two disciples found matters as the Master had said (ver. 32). In ver. 33 οἱ κύριοι suggests a plurality of owners.—Ver. 35. ἐπιρρίψαντες: the participle is used to relieve the monotony of the paratactic construction (καί, καί, καί in Mt. and Mk.); the word occurs here only and in 1 Pet. v. 7, q.v.—ἐπεβίβασαν, helped to mount, as in Lk. x. 34, Acts xxiii. 24; a technical term, possibly used here to add pomp to the scene.—Ver. 36. τὰ ἱμάτια, their garments, but no mention of branches in Lk., possibly from a feeling that they would be an encumbrance.—Ver. 37. ἐγγίζοντος: Lk. is thinking of Jerusalem = when He was nearing the city. The next clause, πρὸς τῇ καταβάσει, is added to define more precisely the point reached = at the descent of the mount. They had got over the ridge to the western slope.—καταβάσει, here only in N.T.—ἅπαν τὸ πλῆθος: Mt. and Mk. divide the crowd into those going before and those following.—δυνάμεων: this reference to miracles as the occasion of praise is peculiar to Lk. That Galilean pilgrims should remember gratefully the healing ministry at that moment was very natural. Yet Lk.'s explanation of the popular enthusiasm, while true, may be far from exhaustive.—Ver. 38. A free reproduction of the popular acclaim as reported by Mt. and Mk., not without

φωνῇ μεγάλῃ περὶ πασῶν<sup>1</sup> ὧν εἶδον δυνάμεων, 38. λέγοντες “Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ,<sup>2</sup> καὶ δόξα ἐν ὑψίστοις.” 39. Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, “Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.” 40. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς,<sup>3</sup> “Λέγω ὑμῖν, ὅτι, ἐὰν οὗτοι σιωπήσωσιν,<sup>4</sup> οἱ λίθοι κεκραῶνται.”<sup>5</sup> 41. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ,<sup>6</sup> 42. λέγων, “Ὅτι εἰ ἔγνωσ καὶ σύ, καὶ γε<sup>7</sup> ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· 43. ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν<sup>8</sup> οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί

<sup>1</sup> παντων in BD, perhaps the true reading; πασων a correction to agree with δυναμεων.

<sup>2</sup> εν ουρ. ειρ. in NBL Orig. (Tisch., W.H.).

<sup>3</sup> NBL omit αυτοις.

<sup>4</sup> σιωπήσουσι in NABLR al.

<sup>5</sup> For this form, common in Sept., NBL Orig. have κραξουσιν.

<sup>6</sup> επ αυτην in NABDL, etc.

<sup>7</sup> και συ και γε is probably a conflate reading; some western texts have the one some the other. NBL (with D) omit και γε and read ει εγνωσ εν τη ημ. ταυτη (σου omitted) και συ, and omit σου after ειρηνην.

<sup>8</sup> So in B (W.H. marg.). παρεμβalousin in NCL 33 (Tisch., W.H., text).

variations even between them. The Hebrew Hosanna is omitted and translated into equivalents which recall the *gloria in excelsis* (Lk. ii. 14), “already become a church hymn” (Holtz., H. C.). Lk.’s version runs:

Blessed is He that cometh, the King, in the name of the Lord!

In heaven peace,

And glory in the highest.

In comparison with Mt. and Mk. this version seems secondary.

Vv. 39-44. *Pharisees murmur and Jesus weeps*, peculiar to Lk.—ἀπὸ τοῦ ὄχλου, from within the crowd, or on account of the crowd and what they had been saying = *prae turba* as in ver. 3. Loesner cites from Philo instances of the use of ἀπὸ in this sense (but in reference to ver. 3).—Ver. 40. ἐὰν σιωπήσωσιν: ἐὰν with future indicative instead of subjunctive as in classic Greek, one of the divergent ways in which the N.T. expresses a future supposition with some probability (*vide* Burton, *M. and T.*, §§ 250-256).—οἱ λίθοι κράξουσιν, the stones will cry out; possibly there is a reference to Hab. ii. 11, but the expression is proverbial (instances in Pricaeus, Wetstein, etc.) = the impossible will happen rather than the Messianic kingdom fail of recognition. Some, *e.g.*, Stier and Nösgen, find in the words a reference to the

destruction of the temple and the witness it bore to Jesus = if I receive not witness from the Jewish people the scattered stones of the ruined temple will witness for me. An attractive idea, not refuted by Hahn’s objection that if it had been in view we should have had ὅταν οὗτοι σιωπ. instead of ἐὰν, etc. ἐὰν with future may express a future supposition with some probability.

Vv. 41-44. *Jesus weeps at sight of the city and laments its doom*.—ὡς = when, as in many places in Lk.—ἔκλαυσεν ἐπ’ α., He wept aloud, like Peter (Mk. xiv. 72).—δακρύειν = to shed tears silently; for a group of synonyms with their distinctive meanings *vide* under κλαίω in Thayer’s Grimm.—Ver. 42. εἰ ἔγνωσ: εἰ with the aorist indicative in a supposition contrary to fact, the apodosis being omitted by an impressive aposiopesis.—ἐν τ. ἡμέρᾳ τ., in this (late) day, not too late yet.—καὶ σύ, thou too, as well as my disciples: their insight will save *them*, but not you and the nation; you must know for yourselves.—καὶ γε (T.R.): the combination καὶ σύ καὶ γε (*vide* critical notes) is suspicious. Coming before ἐν τ. ἡμέρᾳ, etc., as in T.R., it will mean: even at this late hour.—τὰ πρὸς εἰρήνην, the things tending to thy peace = thy salvation.—νῦν δὲ, but now as things stand; the day of grace there.

σε, καὶ συνέξουσὶ σε πάντοθεν, 44. καὶ ἑδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ<sup>1</sup>. ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.”

45. Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,<sup>2</sup> 46. λέγων αὐτοῖς, “Γέγραπται, ‘Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν’<sup>3</sup>. ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”

47. Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐξήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ.

1 here only  
in N. T. 48. καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας<sup>4</sup> ἐξεκρέματο<sup>4</sup> αὐτοῦ ἀκούων.

<sup>1</sup> λίθον ἐπὶ λίθον ἐν σοὶ in  $\aleph$ BDL (D with other texts have ἐν ὅλῃ σοὶ : e, in tota terra).

<sup>2</sup>  $\aleph$ BCL 1, 69, 209 *al.* omit ἐν αὐτῷ, and  $\aleph$ BL 1, 209 syr. sin. Orig. omit καὶ ἀγοράζοντας, which, in view of Lk.'s editorial peculiarities, is to be rejected.

<sup>3</sup>  $\aleph$ BLR 1, 13, 69 *al.* have καὶ ἐστὶν ὁ οἶκ. μ. οἶκ. προσευχῆς (Tisch., W.H.).

<sup>4</sup> ἐξεκρέματο in  $\aleph$ B (W.H., also Tisch., who remarks: a vulgari usu haud aliena videtur fuisse).

fore is already past.—ἐκρύβη: judicial blindness has set in, the penalty of a long course of moral perversity.—Ver. 43. **ὅτι**, for, because, introducing a prophetic picture of coming ruin, either to explain the εἰ ἔγνωσ = what you would have escaped had you but known; or to substantiate the assertion of judicial blindness = no hope of your seeing now; your fate sealed; judgment days will surely come (ἤξουσιν ἡμέραι). Then follows an awful picture of these judgment days in a series of clauses connected by a fivefold καὶ, the first being = when. The description recalls Isaiah xxix. 3 so closely that the use of such definite phrases before the event is quite conceivable, although many critics think the prophecy so certainly *ex eventu* as to use it for fixing the date of the Gospel.—**χάρακα**, a palisade (here only in N.T.). Titus did erect a palisaded mound around Jerusalem, and, after it was destroyed by the Jews in a sortie, he built a wall.—Ver. 44. ἑδαφιοῦσι: this verb (here only in N.T., Sept. several times) has both σε and τὰ τέκνα σ. for its objects and must have a meaning assigned to it suitable to each: (1) to raze to the ground—in reference to the city, (2) to dash to the ground—in reference to the children or population of the city. Here only in N.T., frequent in Sept.—τὸν καιρὸν τ. ἐπισκοπῆς σ., the season of thy gracious visitation.—ἐπισκοπή and its corresponding verb have this meaning in N.T. In

Sept. it is a *vox media* and is used with reference to visitations both in mercy and in judgment.

Vv. 45-48. *Jesus in the temple* (Mt. xxi. 12-17, Mk. xi. 15-19). We have here two tableaux: Jesus reforming temple abuses (45-46), and Jesus teaching in the temple to the delight of the people and the chagrin of their religious and social superiors. Of the former we have but a slight and colourless presentation from Lk., whose editorial solicitudes, now well known to us, here come into play. The story as told by Mt. and Mk. shows passion (of the true Divine prophetic type) and action bordering on violence. This disappears from Lk.'s page in favour of a decorous but neutral picture. J. Weiss thinks it incredible that Lk. should have given us so inadequate a statement had he had such an account as that in Mk. before him (Meyer, eighth edition, note, p. 584). It is perfectly intelligible, once we understand Lk.'s method of handling his material. Equally groundless, for the same reason, is the inference of Hahn from the omissions of Lk. between vv. 44 and 45 (Mt. xxi. 10, 11, Mk. xi. 11-14) that he cannot have known either Mt. or Mk.

Ver. 45. τοὺς πωλοῦντας, the sellers, no mention of the buyers in the true text (W.H. after  $\aleph$ BL).—Ver. 46. καὶ ἐστὶν the καὶ, a well-attested reading, does not occur in the text quoted (Is. lvi. 7). The



XX. 1. ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων,<sup>1</sup> διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2. καὶ εἶπον πρὸς αὐτόν, λέγοντες,<sup>2</sup> “Εἰπέ<sup>3</sup> ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;” 3. Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς, “Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα<sup>4</sup> λόγον, καὶ εἰπάτε μοι· 4. Τὸ βάπτισμα<sup>5</sup> Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;” 5. Οἱ δὲ συνελογίσαντο<sup>6</sup> πρὸς ἑαυτούς, λέγοντες, “Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει, Διατί οὖν<sup>7</sup> οὐκ ἐπιστεύσατε αὐτῷ; 6. ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς<sup>8</sup> καταλιθάσει ἡμᾶς· πεπεισμένους

<sup>1</sup> Omit ἐκεῖνων **NBDLQ** *al.*

<sup>2</sup> λεγοντες προς αυτον in **NBL** 1, 131, 209 *verss.*

<sup>3</sup> ειπον in **N<sup>a</sup>BLR** 1, 33.

<sup>4</sup> Omit ενα (from parall.) **NBLR** 1, 33, 69, etc.

<sup>5</sup> το before 1. in **NDLR** (Tisch.), not in B (W.H.).

<sup>6</sup> συνελογιζοντο (imperfect in Mt. and Mk.) in **NCD**. Tisch. and W.H. retain -σαντο.

<sup>7</sup> **NBL** *al.* *pl.* omit ουν.

<sup>8</sup> ο λαος απας in **NBDL** 1, 33 *al.*

words πᾶσιν τοῖς ἔθνεσιν, which do occur, are strangely omitted by Lk., the Gentile evangelist, perhaps to sharpen the contrast between the ideal—a house of prayer, and the reality—a den of robbers, i.e., of dishonest traders, or it may be because the temple was now in ruins. The last part of the saying is from Jerem. vii. 11.

Vv. 47-48. τὸ καθ' ἡμέραν, daily, as in xi. 3.—ἄρχιερεῖς καὶ γραμματεῖς, priests and scribes, Sadducees and Pharisees, lax and strict, united against the Man who had nothing in common with either.—καὶ οἱ πρῶτοι: added as a kind of afterthought = the socially important people who, though laymen, agreed with the professionals in their dislike of Jesus.—Ver. 48. τὸ τί ποιήσωσιν, “the what to do”; the will to kill there, but the way dark (*cf.* i. 62, xxii. 24).—ὁ λαὸς, the people, the common mass, with their inconvenient liking for a true, outspoken, brave, heroic man.—ἐξεκρέμετο α., hung upon Him (hearing), an expressive phrase, and classical; examples in Wetstein and Pricaeus and in Loesner from Philo. From the Latins they cite:

Pendentque iterum narrantis ab ore.—Virg., Aen., v. 79.

Narrantis conjux pendet ab ore viri.—Ovid., Her., 1, 30.

Pricaeus suggests that the metaphor is taken from iron and the magnet.

CHAPTER XX. IN THE TEMPLE. PREACHING, CONFLICTS, AND PARABLE OF THE VINEDRESSERS.—Vv. 1-8. *By what authority?* (Mt. xxi. 23-27, Mk. xi. 27-33).—ἐν μιᾷ τ. ἡ., on one of the days, referred to in xix. 47; vague note of time.—εὐαγγελιζομένου: Lk. wishes his readers to understand that Jesus was not engaged in heated controversy all the time, that His main occupation during these last days was preaching the good news, speaking “words of grace” there as in Galilee and in Samaria.—ἐπέστησαν, came upon, with perhaps a suggestion of suddenness (examples in Loesner from Philo), and even of hostility (*adorti sunt*, Erasmus, *Annot.*). In xxi. 34 Lk. uses a separate word along with the verb to express the idea of suddenness.—Ver. 2. εἰπὸν ἡμῖν: peculiar to Lk., makes the question pointed.—ταῦτα ought to refer to the preaching, not to the cleansing of the temple, which in Lk. is very slightly noticed.—τίς ἐστιν, etc.: a direct question introduced by ἦ, not dependent on εἰπὸν, not altogether distinct from the first question; an alternative form putting it more specifically and more pointedly than in parallels = who is it that gives, who can it be? Authority everything for the interrogants. Every Rabbi had his diploma, every priest his ordination (Farrar).—Ver. 3. λόγον: without the ἓνα of the parallels. *Vide* notes there.—Ver. 5. συνελογίσαντο:

γάρ ἐστιν Ἰωάννην προφήτην εἶναι." 7. Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ."

9. Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· "Ἀνθρωπὸς τις ἐφύτευσεν ἀμπελῶνα,<sup>1</sup> καὶ ἐξέδοτο<sup>2</sup> αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανοὺς. 10. καὶ ἐν<sup>3</sup> καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν<sup>4</sup> αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν<sup>5</sup> κενόν. 11. καὶ προσέθετο πέμψαι ἕτερον<sup>6</sup> δούλον· οἱ δὲ κακῆϊνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12. καὶ προσέθετο πέμψαι τρίτον<sup>7</sup>.

οἱ δὲ καὶ τοῦτον<sup>a</sup> τραυματίσαντες ἐξέβαλον. 13. εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·

<sup>1</sup> N<sup>BCDL</sup> omit τις, and N<sup>BL</sup> have εφυτ. αμπ. as in T.R. C has αμπ.ανθ. εφυτ. D αμπ. εφυτ. ανθ.

<sup>2</sup> ἐξεδοτο in N<sup>BCL</sup> = parall. Tisch. and W.H. both adopt it, but Trg. retains ἐξεδοτο found in D.

<sup>3</sup> Omit εν N<sup>BDL</sup> 33.

<sup>4</sup> δωσουσιν in N<sup>ABLMQ</sup> (Tisch., W.H.). CD have δωσιν.

<sup>5</sup> ἐξαπεστειλαν α. δειραντες in N<sup>BL</sup>.

<sup>6</sup> ἕτερον πεμψαι in N<sup>ABLU</sup>.

<sup>7</sup> τρίτον πεμψαι in N<sup>BL</sup>.

for the more usual διαλ.; here only in N.T.—πρὸς ἑαυτοὺς may be connected either with this verb or with λέγοντες.—Ver. 6. καταλιθάσει: in the parallels it is indicated generally that they feared the people; here it is explained why or what they feared: viz., that the people would stone them; to be taken *cum grano*. The verb is a *παῖς* λεγ.; synonyms are καταλιθοῦν (Joseph.), καταλιθοβολεῖν (Ex. xvii. 4).—πεπεισμένος points to a fixed permanent conviction, this the force of the perfect participle.—Ver. 7. μὴ εἰδέναι: the answer is given in dependent form = οὐκ οἶδαμεν in parallels.

Vv. 9-19. *The parable of the wicked vinedressers* (Mt. xxi. 33-46, Mk. xii. 1-12). Between the last section and this comes, in Mt., the parable of the *Two Sons*.

Ver. 9. ἤρξατο: this word is less appropriate here than in Mk., where it means: made a beginning in teaching by parables by uttering this particular parable. Here it may signify turning to the people again after disposing of the question of the Pharisees concerning authority.—ἐφύτευσεν ἀμπελῶνα: Lk. contents himself with this general statement, omitting the details given in parallels, which explain what planting a vineyard involves.—χρόνους ἱκανοὺς:

literally, "for long times," peculiar to Lk. here; similar phrases are of frequent occurrence in his writings. The "long times" cover the whole period of Israel's history. The absenteeism of God during these long ages represents the free scope given in providence to the will of man in the exercise of his moral responsibility.—Ver. 10. καιρῷ means the fruit season each year; many such seasons at which God sent demanding fruit.—ἵνα δώσουσιν: ἵνα with the future in a pure final clause; similar constructions occur in classic Greek, but with ὅπως, not with ἵνα.—δείραντες: the gradation in indignities is well marked in Lk.—beating, beating with shameful handling (ἀτιμάσαντες), ejection with wounding (τραυματίσαντες ἐξέβαλον), culminating in murder in the case of the son. In the parallels killing comes in sooner, which is true to the historical fact.—Ver. 12. προσέθετο πέμψαι, he added to send, a Hebraism, as in xix. 11.—Ver. 13. τί ποιήσω; deliberative subjunctive, serving to make the step next taken appear something extraordinary. In Mt. it appears simply as the next (final) step in common course. In Mk. the son is the only person left to send. He had yet one, a beloved son, "beloved" added to bring out the significance of

ἴσως τοῦτον ἰδόντες<sup>1</sup> ἐντραπήσονται. 14. Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς,<sup>2</sup> λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δευτέ,<sup>3</sup> ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.” Ἀκούσαντες δὲ εἶπον, “Μὴ γένοιτο.” 17. Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, “Τί οὖν ἐστὶ τὸ γεγραμμένον τοῦτο, ‘Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;’” 18. Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.” 19. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>4</sup> ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν ἁλόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.<sup>5</sup>

<sup>1</sup> Omit ἰδόντες in BCDLQ 1, 33, 131 verss.

<sup>2</sup> ἀλλήλους in BDLR 1, 33 al.

<sup>3</sup> Omit δευτε B and other uncials (Tisch., W.H.).

<sup>4</sup> οἱ γραμ. καὶ οἱ αρχ. in BL al. 1, 33 al. pl. verss. T.R. = ND.

<sup>5</sup> εἶπεν before τὴν παρ. in NB (D εἰρηκεν) L 13, 69, etc.

sending him. In Lk. the reference to the son has a theological colour: τὸν υἱόν μου τὸν ἀγαπητόν.—ἴσως: more than “perhaps” or “it may be” (A.V., R.V.), and less than “without doubt” (“sine dubio,” Wolf). It expresses what may naturally and reasonably be expected = τάχα (Hesychius), or οἶμαι (Bornemann) = I should think (they will reverence him). Here only in N.T.—Ver. 15. ἐκβαλόντες ἀπέκτειναν, casting out they killed him, inverting the order of the actions in Mk.; perhaps with prospective reference (on Lk.’s part) to the crucifixion, when Jesus was led outside the city and crucified “without the gate”.—Ver. 16. μὴ γένοιτο: here only in the Gospels, frequent in St. Paul’s Epistles (“a Pauline phrase,” Holtzmann, H. C.). Sturz (*De Dialecto Mac. et Alex.*) reckons it an Alexandrine usage, because found in the sense of deprecation only in Sept., N.T., and late Greek writers. Raphael cites an example from Herodotus. This μὴ γένοιτο is put by Lk. into the mouth of the people, as unable to contemplate the doom pronounced on the husbandmen as described by Jesus. In Mt. (xxi. 41) the people themselves pronounce the doom. The sentiment thus strongly expressed prepares the way for the reference to the “rejected stone”.

Vv. 17-19.—ἐμβλέψας, looking intently, to give impressiveness to what

He is going to say in reply.—τί οὖν, etc., what then is (means) this Scripture? the οὖν implying that the words point to the very doom they deprecate. Yet the oracle does not directly indicate the fate of the builders, but rather the unexpected turn in the fortunes of the rejected and despised Stone. In Mt. and Mk. the citation is introduced, without any binding connection with what immediately goes before, to state a fact concerning the future of the “Son” lying outside the parable. They give the citation in full. Lk. omits the last clause: παρὰ κυρίου, etc.—Ver. 18 points out the bearing of the turn in the fortunes of the “Stone” on the fate of those who rejected Him. The thought is based on Daniel ii. 35. It is not in Mk., and it is a doubtful reading in Mt. It may have been a comment on the oracle from the Psalter suggested to believing minds by the tragic fate of the Jews. They first stumbled on the stone, then the stone fell on them with crushing judicial effect.—Ver. 19 states the effect of the parabolic discourse of Jesus on the men whom it satirised. They desired to apprehend the obnoxious Speaker on the spot.—ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν, etc.: the καὶ here, as in Mk., is in effect = but; vide notes on Mk.—ἔγνωσαν, they, that is the Pharisees and scribes, knew.—πρὸς αὐτοὺς = with reference to themselves.

20. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους  
 ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ<sup>1</sup> παρα-  
 δοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21. καὶ  
 ἐπηρώτησαν αὐτόν, λέγοντες, "Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις  
 καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν  
 ὁδὸν τοῦ Θεοῦ διδάσκεις. 22. ἔξεστιν ἡμῖν<sup>2</sup> Καίσαρι φόρον δοῦναι,  
 ἢ οὐ;" 23. Κατανοήσας δὲ αὐτῶν τὴν<sup>3</sup> πανουργίαν, εἶπε πρὸς  
 αὐτοὺς, "Τί με πειράζετε<sup>4</sup>; 24. ἐπιδείξατέ<sup>5</sup> μοι δηνάριον· τίνας  
 ἔχει εἰκόνα καὶ ἐπιγραφὴν;" Ἀποκριθέντες δὲ εἶπον,<sup>6</sup> "Καίσαρος."  
 25. Ὁ δὲ εἶπεν αὐτοῖς,<sup>7</sup> "Ἀπόδοτε τοῖνυν<sup>8</sup> τὰ Καίσαρος Καίσαρι,  
 καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." 26. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ<sup>8</sup>  
 ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει  
 αὐτοῦ, ἐσίγησαν.

<sup>1</sup> For εἰς το ΝBCDL have *ὥστε* (Tisch., W.H.).

<sup>2</sup> ημας in ΝABL 13, 33, 69 *al.* CD have *ημιν*.

<sup>3</sup> Omit *τι με πειρ.* ΝBL minusc. e cop.

<sup>4</sup> *δειξατε* in ΝABDLMP *al.*

<sup>5</sup> For *αποκρ. δε ειπον* ΝBL 33 have *οι δε ε.* <sup>6</sup> *προς αυτους* in ΝBL 1, 13, 69.

<sup>7</sup> *τοινυν αποδοτε* in ΝBL 69.

<sup>8</sup> *του* for *αυτου* in ΝBL 433 (W.H.).

Vv. 20-26. *The tribute question* (Mt. xxii. 15-22, Mk. xii. 13-17).—Ver. 20. *παρατηρήσαντες*: used absolutely = watching, not Him, but their opportunity; so Grotius and Field (*Ot. Nor.*); watching with close cunning observation (*accurate et insidiose observare*, Kypke).—*ἐγκαθέτους*: some derive from *ἐν* and *κάθημαι* = sitters down, lying in wait (*subsessores*, Grotius), others from *κατατίθημι*. The most probable derivation is from *καθίημι*, to place in ambush (so Kypke, Schanz, etc.). Pricaeus cites Sirach viii. 11: *ἵνα μὴ ἐγκαθίσῃ ὡς ἐνεδρον τῷ στόματί σου*, as probably in the mind of Lk. Here only in N.T. = "spies" (A.V., R.V.), "Aufpasser" (Weizsäcker).—*ὑποκρινομένους* ἐ., passing themselves off as; that was the trick they had been put up to.—*δικαίους*, honest men, sincerely anxious to know and do their duty. They might pose as such with the better chance of success if they were as Mt. states "disciples"; scholars of the scribes = ingenuous young men.—*αὐτοῦ λόγου*: that they might lay hold either of a word of His, or of Him by a word (*eum in sermone*, Vulgate), or of Him, i.e., of a word spoken by Him; all three alternatives find support.—*ὥστε* (εἰς τὸ T.R.), indicating aim and tendency.—*τ. ἀρχῇ καὶ τ. ἐξουσίᾳ*: the repetition of the article raises a doubt whether both nouns refer

τὸ τοῦ ἡγεμόνος. So construed the clause will mean "to the rule and especially to the authority of the governor," rule being general, and authority a more special definition of it. Some take *ἀρχῇ* as referring to the Sanhedrim. The probability is that both refer to Pilate. On the aim thus said to be in view Grotius remarks: "When disputes about religion do not suffice to oppress the innocent, matters relating to the state are wont to be taken up".—Ver. 21. *ὀρθῶς*, rightly, as in vii. 43, pointing not to sincerity in speech (*λέγεις*) and teaching (*διδάσκεις*) but to sound judgment = you always say the right thing; the second clause points to impartiality = you say the same thing to all; the third to sincerity = you say what you think. They describe an ideal from which their own masters were as remote as possible.

Ver. 22 f. *The question*.—*φόρον* = *κῆνσον*, a Latinism, in the parallels.—Ver. 23. *πανουργίαν*, craft, cunning, as in 2 Cor. iv. 2, which possibly the evangelist had in his eye. Each synoptist has his own word here (*πονηρίαν* Mt., *ὑπόκρισιν* Mk.) as if trying to describe the indescribable.—Ver. 24. Lk. reports more briefly than Mt. and Mk., not thinking it necessary to state that the denarius asked for was handed to Jesus.—Ver. 25. *τοιῖνυν*, therefore, connecting



27. Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες<sup>1</sup> ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, 28. λέγοντες, “Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ,<sup>2</sup> ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30. καὶ<sup>3</sup> ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος<sup>4</sup>. 31. καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· 32. ὕστερον δὲ πάντων<sup>4</sup> ἀπέθανε καὶ ἡ γυνή. 33. ἐν τῇ οὖν ἀναστάσει,<sup>5</sup> τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.” 34. Καὶ ἀποκριθεὶς<sup>6</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται<sup>7</sup>. 35. οἱ δὲ καταξιώθεντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται<sup>8</sup>. 36. οὔτε γὰρ

<sup>1</sup>  $\aleph$ BCDL 1, 33 *al.* verss. have οἱ λεγοντες, which may be a conformation to parall. W.H. adopt this reading.

<sup>2</sup> For ἀποθάνῃ  $\aleph$ ABLP 1, 33 *al.* have η (Tisch., W.H.).

<sup>3</sup> For καὶ ἐλαβεν . . . ἀτεκνος  $\aleph$ BDL have simply καὶ ὁ δεύτερος (Tisch., W.H.).

<sup>4</sup> Omit παντων and place ἀπέθανε after γυνή  $\aleph$ BDL minusc.  $\aleph$ BD omit δε.

<sup>5</sup> For ἐν τῇ οὖν ἀναστάσει BL have η γυνή οὖν ἐν τῇ ἀναστ., γυνή thus occurring twice (Tisch., W.H.).

<sup>6</sup> Omit ἀποκριθεὶς  $\aleph$ BDL.

<sup>7</sup> γαμίσκονται in  $\aleph$ BL 33.

<sup>8</sup> γαμίζονται in  $\aleph$ DLQRA 1, 33 *al.* (Tisch., W.H., text). B has γαμίσκονται (W.H. marg.).

the dictum following with the fact stated before that the denarius bore Caesar's image, and implying that by the dictum Jesus pronounced in favour of paying tribute to the Roman ruler.—Ver. 26. The reply of Jesus, baffling in itself, was doubly so, because it had made a favourable impression on the people. Therefore the questioners deemed it best to make no attempt at criticism in presence of the people (ἐναντίον τοῦ λαοῦ).

Vv. 27-39. *The resurrection question. Sadducees speak* (Mt. xxii. 23-33, Mk. xii. 18-27).—οἱ ἀντιλέγοντες in strict grammar ought to refer to τινες, but doubtless it is meant to refer to the whole party. It is a case of a nominative in loose apposition with a genitive—“outside the construction of the sentence—interposed as a pendent word, so to speak,” Winer, G. N. T., p. 668.—μὴ εἶναι: literally denying that there is *not* a resurrection, the meaning being really the reverse. After verbs of denying the Greeks repeat the negation. The reading λέγοντες, though well attested, looks like a grammatical correction.—Ver. 28.

ἄτεκνος: here only in N.T. = μὴ ἔχων τ. in Mt. and μὴ ἄφῃ τ. in Mk.—Ver. 29. οὖν, therefore, carrying on the narrative (frequent in John) and implying that the law of Moses cited gave rise to the curious case stated and the difficulty connected with it.—Ver. 31. οὐ κατέλιπον τ. κ. ἀπέθανον, did not leave children and died, for died leaving no children. The emphasis is on the childlessness, therefore it is mentioned first. That the seven died in course of time was a matter of course, but that seven in succession should have no children was marvellous.—Ver. 34. In giving Christ's answer Lk. omits the charge of ignorance against the questioners found in Mt. and Mk.—γαμίσκονται = γαμίζονται in parallels, here only in N.T.—Ver. 35. οἱ δὲ καταξιώθεντες, etc., those deemed worthy to attain that world. The thought could have been expressed without τυχεῖν, for which accordingly there is no equivalent in the Vulgate: “qui digni habebuntur seculo illo,” on which account Pricaeus thinks it should be leit out of the Greek text. But the

ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοὶ εἰσι τοῦ<sup>1</sup> Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37. Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν<sup>2</sup> Θεὸν Ἰσαὰκ καὶ τὸν<sup>1</sup> Θεὸν Ἰακώβ. 38. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν.” 39. Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, “Διδάσκαλε, καλῶς εἶπας.” 40. Οὐκ ἔτι δὲ<sup>8</sup> ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

41. Εἶπε δὲ πρὸς αὐτοὺς, “Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι; 42. καὶ αὐτὸς<sup>4</sup> Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, ‘Εἶπεν ὁ<sup>5</sup> Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’ 44. Δαβὶδ οὖν κύριον αὐτὸν<sup>6</sup>

<sup>1</sup> Omit του NABL.

<sup>2</sup> Omit τον in second and third places NBDLR.

<sup>3</sup> ουκετι γαρ in NBL 33 al.

<sup>4</sup> εἶναι Δ. υιον in NBL, and αυτος γαρ for και αυτος.

<sup>5</sup> BD omit ο.

<sup>6</sup> αυτον κυριον in ABKL, etc. (W.H.). T.R. = ND (Tisch.).

use of this verb, even when it seems but an elegant superfluity, is common in Greek. Examples in Bornemann.—Ver. 36. ἀποθανεῖν; marriage, birth, death, go together, form one system of things, that of this world. In the next they have no place. Here Lk. expatiates as if the theme were congenial.—ἰσάγγελοι, angel-like, here only in N.T.—καὶ υἱοὶ εἰσιν, etc.: sons of God, being sons of the resurrection. This connection of ideas recalls St. Paul's statement in Rom. i. 4 that Christ was declared or constituted Son of God with power by the resurrection.—Ver. 37. καὶ Μ.: the same Moses who gave the Levirate law. It was important in speaking to Sadducees to show that even *Moses* was on the side of the resurrection.—ἐμήνυσεν, made known, used in reference to something previously hidden (John xi. 57).—ἐπὶ τῆς βάτου, as in Mk., *vide* notes there.—Ver. 38. θεὸς is predicate = Jehovah is not God of dead men.—δὲ has the force of the argumentative *nonne*.—πάντες γὰρ αὐτῷ ζῶσιν. “for all live unto Him” (A.V., R.V.), is probably an editorial explanatory gloss to make the deep thought of Jesus clearer (not in parallels). The gloss itself needs explanation. Is “all” to be taken without qualification?—αὐτῷ may be variously rendered “by Him,” *i.e.*, by His power: *quoad Dei potentiam* (Grotius), “in Him” (Ewald), “for Him,” *i.e.*, for His honour (Schanz), or for “His thought or judgment” = He accounts them as living (Hahn). The

sentiment in some measure echoes Rom. xiv. 7, 8.—Ver. 39. καλῶς εἶπας, Thou hast spoken well; complimentary, but insincere, or only half sincere. They are glad to have the *Sadducees* put down, but not glad that *Jesus* triumphed.—Ver. 40. οὐκέτι γὰρ: the γὰρ, if the true reading, must mean: The scribes could do nothing but flatter (ver. 39), *for* they were so conscious of His power that they dared no longer ask captious questions.

Vv. 41-44. *The counter question* (Mt. xxii. 41-46, Mk. xii. 35-37). Lk., who had given something similar at an earlier stage (x. 25-37), omits the question of the scribe concerning the great commandment, which comes in at this point in Mt. (xxii. 34-40) and Mk. (xii. 28-34), retaining only its conclusion (in Mk.), which he appends to the previous narrative (ver. 40).—Ver. 41. πρὸς αὐτούς, to them, *i.e.*, the representatives of the scribes mentioned in ver. 39. In Mt. the Pharisees are addressed, in Mk. the audience is the people, and the question is about the scribes as interpreters.—πῶς λέγουσι, how do they say? (not λέγετε). The controversial character of the question is not made clear in Lk.—Ver. 42. ἐν βίβλῳ ψ., in the book of Psalms, in place of ἐν τῷ πνεύματι τ. ἁγ. (in the Holy Spirit, Mk.), which one might have expected Lk. to retain if he found it in his source. But he probably names the place in O.T. whence the quotation is taken for the information of his readers. That what

καλεῖ, καὶ πῶς υἱὸς αὐτοῦ<sup>1</sup> ἔστιν ;” 45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,<sup>2</sup> 46. “Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις · 47. οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον κρίμα.”

XXI. 1. ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον<sup>3</sup> πλουσίους · 2. εἶδε δὲ καί<sup>4</sup> τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,<sup>5</sup> 3. καὶ εἶπεν, “Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη<sup>6</sup> πλείον<sup>7</sup> πάντων ἔβαλεν · 4. ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ,<sup>8</sup> αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.”

<sup>1</sup> αὐτον υἱος in  $\aleph$ B, etc. (Tisch., W.H.). T.R. =  $\aleph$ DL.

<sup>2</sup> Omit αὐτου BD.

<sup>3</sup> εἰς το γαζ. τα δωρα a. in  $\aleph$ BDLX 1, 33, 69 al. pl.

<sup>4</sup> Omit καὶ  $\aleph$ BKLMQ 33.

<sup>5</sup> So in D al. (Tisch.). λεπτα δυο in  $\aleph$ BLQX 33 (W.H.); conformed to Mk. ?

<sup>6</sup> αὕτη before η πτωχη in  $\aleph$ BDLQ (W.H. = Mk.). T.R. =  $\aleph$ ΓΔ, etc. (Tisch.).

<sup>7</sup> πλειω in DQX minusc. (Tisch.). T.R. = B = Mk. (W.H.).

<sup>8</sup> Omit του Θεου  $\aleph$ BLX minusc.

was written in the Psalms, was spoken by the Holy Spirit, was axiomatic for him.—ὑποπόδιον, as in the Psalms, for ὑποκάτω in Mt. and Mk. according to the approved readings. Lk. seems to have turned the passage up (Holtzmann, H. C.).

Vv. 45-47. *Warning against the scribes* (Mk. xii. 38-40).—Either a mere fragment of the larger whole in Mt. xxiii., or the original nucleus around which Mt. has gathered much kindred matter—the former more likely.—Ver. 46. φιλοῦντων: while following Mk. in the main, Lk. improves the construction here by introducing this participle before ἀσπασμούς, which in Mk. depends on θελόντων.—Ver. 47. Another improvement is the change of οἱ κατεσθίουτες (Mk. xii. 40) into οἱ κατεσθίουσι—vide notes on Mk.—μακρὰ, at length, an adverb. Bengel (in Mt.) suggests μακρὰ to agree with προφάσει (“ex orationibus suis fecere magnam πρόφασιν, praetextum comediendi domos viduarum”). Elsner adopts the same view.

CHAPTER XXI. THE WIDOW'S OFFERING. THE APOCALYPTIC DISCOURSE.—Vv. 1-4. *The widow's offering* (Mk. xii. 41-44), unfortunately placed at the begin-

ning of this chapter, which should have been devoted wholly to Christ's solemn discourse concerning the future. Yet this mal-arrangement corresponds to the manner in which Lk. introduces that discourse, by comparison with Mt. and Mk., markedly unemphatic.—Ver. 1. ἀναβλέψας, looking up, giving the impression of a casual, momentary glance taken by one who had been previously preoccupied with very different matters. Mk's narrative conveys the idea of deliberate, interested observation by one who took a position convenient for the purpose, and continued observing (καθίσας κατέναντι, ἐθεώρει).—τὰ δῶρα, instead of Mk's χαλκόν. Lk. has in view only the rich; Mk., in the first place, the multitude.—πλουσίους: the whole clause from τοὺς may be taken as the object of εἶδε, saw the rich casting in, etc., or πλ. may be in apposition with τοὺς βάλλοντας = saw those casting in, etc., being rich men (so Hahn and Farrar). The former (A.V., Wzs.) is to be preferred.—Ver. 2. πενιχρὰν, needy, from πένομαι or πένης; a poetic word rarely used, here only in N.T. πτωχῇ, Mk.'s word, is stronger = reduced to beggary.—δύο λεπτά. Lk. does not think it necessary to explain

5. ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι<sup>1</sup> κεκόσμηται, εἶπε, 6. "Ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,<sup>2</sup> ὃς οὐ καταλυθήσεται." 7. Ἐπηρώτησαν δὲ αὐτόν, λέγοντες, "Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;" 8. Ὁ δὲ εἶπε, "Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι<sup>3</sup> ἐγὼ εἰμι· καί, Ὁ καιρὸς ἤγγικε.

<sup>1</sup> So in BLQD *al.* (W.H.). ἀναθεμασιν in ΞAD<sup>X</sup> (Tisch.).

<sup>2</sup> ΞBL minusc. add ὡδε (W.H.).

<sup>3</sup> Omit οτι ΞBL<sup>X</sup>.

what the coin was or what the contribution amounted to. Mk. states its value in Roman coinage (κοδραντής).—Ver. 3. εἶπεν: to whom not indicated. The narrator is concerned alone about the saying—ἀληθῶς, for Mk.'s Hebrew ἀμήν, as nearly always.—πτωχή: Lk. does not avoid this word: the use of the other term in his preliminary narrative is a matter of style. πτωχή implies that the widow might have been expected to beg rather than to be giving to the temple treasury.—Ver. 4. ἅπαντες οὗτοι, all these, referring to the rich and pointing to them.—ὑστερήματος: practically = Mk.'s ὑστερήσεως, preferred possibly because in use in St. Paul's epistles: not so good a word as ὑστέρησις to denote the state of poverty out of which she gave. Lk.'s expression strictly means that she gave out of a deficit, a minus quantity ("ex eo quod deest illi," Vulg.), a strong but intelligible way of putting it.—τ. βίον, her living, as in xv. 12, 30 = means of subsistence. Lk. combines Mk.'s two phrases into one.

THE APOCALYPTIC DISCOURSE (vv. 5-38).—Vv. 5-7. *Introduction to the discourse* (Mt. xxiv. 1-3, Mk. xiii. 1-4).—καὶ τινων λεγόντων, and some remarking. A most unemphatic transition, as if what follows were simply a continuation of discourse in the temple on one of many topics on which Jesus spoke. No indication that it was disciples (any of the Twelve) who asked the question, or that the conversation took place outside. Cf. the narrative in Mk. The inference that Lk. cannot have known Mk.'s narrative (Godet) is inadmissible. Lk. omits many things he knew. His interest is obviously in the didactic matter only, and perhaps we have here another instance of his "sparing the Twelve". He may not have cared to show them filled with thoughtless admiration for a building (and a system) which was doomed to judicial

destruction.—λίθοις καλοῖς, beautiful stones: marble, huge; *vide* Joseph., B. J., v. 5, 2.—καὶ ἀναθήμασι, and votive or sacred gifts, in Lk. only; the reference implies that the spectators are within the building. These gifts were many and costly, from the great ones of the earth: a table from Ptolemy, a chain from Agrippa, a golden vine from Herod the Great. The temple was famous for its wealth. Tacitus writes: "illic immensae opulentiae templum," *Hist.*, vi. 8.—κεκόσμηται: perfect, expressing the permanent result of past acts of skilful men and beneficent patrons—a highly ornamented edifice, the admiration of the world, but marked for destruction by the moral order of the universe.—Ver. 6. ταῦτα ἂ θ. Some (Grotius, Pricaeus) take ταῦτα = τούτων: of these things which ye see a stone shall not be left. Most, however, take it as a nominative absolute = as for these things which ye see (*vide* Winer, § lxiii. 2 d). This suits better the emotional mood.—ἐλεύσονται ἡμέραι: cf. v. 35, where a similar ominous allusion to coming evil days occurs.—Ver. 7. διδάσκαλε, Master, suggesting its correlate, disciples, but not necessarily implying that the question proceeded from the Twelve; rather the contrary, for they would not be so formal in their manner of speaking to Jesus (cf. Mt. and Mk.).—πότε οὖν ταῦτα, etc.: the question refers exclusively to the predicted destruction of the temple = when, and what the sign? So in Mk. Cf. Mt.

Vv. 8-11. *Signs prelude of the end* (Mt. xxiv. 4-8, Mk. xiii. 5-11).—βλέπετε, etc., take heed that ye be not deceived. This the keynote—not to tell when, but to protect disciples from delusions and terrors.—ἐπὶ τῷ ὀνόματί μου, in my name, i.e., calling themselves Christs. *Vide* at Mt. on these false Messiahs.—ὁ καιρὸς ἤγγικε: the καιρὸς should naturally mean Jerusalem's fatal day.—Ver. 9.



μη οὖν<sup>1</sup> πορευθῆτε ὀπίσω αὐτῶν. 9. ὅταν δὲ ἀκούσητε πολέμους καὶ ἄκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, <sup>a 1 Cor. xiv. 33. 2 Cor. vi. 5; xii 20. Jas. iii. 16.</sup> ἀλλ' οὐκ εὐθέως τὸ τέλος." 10. Τότε ἔλεγεν αὐτοῖς, "Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· 11. σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ<sup>2</sup> λιμοὶ καὶ λοιμοὶ<sup>3</sup> ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12. Πρὸ δὲ τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς<sup>4</sup> καὶ φυλακάς, ἀγομένους<sup>5</sup> ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. 13. ἀποβήσεται δὲ<sup>6</sup> ὑμῖν εἰς μαρτύριον· 14. θέσθε οὖν εἰς τὰς καρδίας<sup>7</sup> ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· 15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνησονται ἀντειπεῖν

<sup>1</sup> Omit οὖν **NBDLX**.<sup>2</sup> καὶ before κατὰ τ. in **NBL** 33.<sup>3</sup> λιμ. καὶ λοιμ. in **NDL** (Tisch.). λοιμ. καὶ λιμ. in B (W.H. text).<sup>4</sup> τας before συναγ. in **NBD**.<sup>5</sup> ἀπαγομένους in **NBDL** minusc.<sup>6</sup> Omit δε **NBD**.<sup>7</sup> θετε οὖν ἐν ταῖς καρδίαις in **NABDLX** 33.

ἀκαταστασίας, unsettled conditions, for ἀκοάς πολέμων in Mt. and Mk., and perhaps intended as an explanation of that vague phrase. Hahn refers to the French Revolution and the Socialist movement of the present day as illustrating the meaning.—πτοηθῆτε = θροεῖσθε in parallels; here and in xxiv. 37.—δεῖ γὰρ, etc., cf. the laconic version in Mk. (W. and H.) and notes there.—πρῶτον, οὐκ εὐθέως: both emphasising the lesson that the crisis cannot come before certain things happen, and the latter hinting that it will not come even then.—Ver. 10. τότε ἔλεγεν points to a new beginning in discourse, which has the effect of dissociating the repeated mention of political disturbances from what goes before, and connecting it with apostolic tribulations referred to in the sequel. In Mt. and Mk. the verse corresponding is simply an expansion of the previous thought.—Ver. 11. καὶ κατὰ τόπους: the καὶ thus placed (**NBL**) dissociates κ. τ. from σεισμοὶ and connects it with λοιμοὶ καὶ λιμοὶ: not earthquakes, but pestilences and famines here, there, everywhere. λ. καὶ λ., a baleful conjunction common in speech and in fact.—φόβητρά, terrifying phenomena, here only in N.T. (in Is. xix. 17, Sept.). The τε connects the φόβητρά with the signs from heaven next mentioned. They are in fact the same thing (ἐν διὰ δυοῖν, Bengel).

Vv. 12-19. *Signs earlier still* (Mt. xxiv. 9-14, Mk. xiii. 9-13).—Ver. 12. πρὸ δὲ τούτων ἀπάντων: this phrase may be introduced here because Mk.'s account

lying under Lk.'s eye mentions the signs in the heaven at a later stage, ver. 24. Or it may be Lk.'s equivalent for "these things are the beginning of *birth pangs*" (Mt. ver. 8, Mk. ver. 9), a Hebrew idea which he avoids.—ἀπαγομένους: a technical term in Athenian legal language.—Ver. 13. ἀποβήσεται, it will turn out; as in Phil. i. 19.—ὑμῖν εἰς μαρτύριον, for a testimony to you = to your credit or honour; = εἰς μαρτυρίου δόξαν, Theophy. So also Bleek. J. Weiss (Meyer), following Baur and Hilgenfeld, renders: it will result in your *martyrdom*. This meaning is kindred to that of Theophy., but can hardly be intended here (Schanz). The idea belongs to a later time, and the sense is scarcely consistent with ver. 18.—Ver. 14. θέτε οὖν: not = consider, as in i. 66, but = resolve, as in Acts v. 4 ("settle it in your hearts," A.V.).—μὴ προμελετᾶν (here only in N.T.), not to study beforehand, with the inf.; not to be taken in the letter, as a rule, but in the spirit, therefore = Mk.'s προμεριμᾶτε which counsels abstinence from anxious thought beforehand.—Ver. 15. ἐγὼ, I, emphatic, the exalted Lord, instead of "the Holy Spirit" in Mk. and "the Spirit of the Father" in Mt. x. 20. The substitution bears witness to the inspiring effect of the thought of the Lord Jesus ruling in heaven on the minds of Christians enduring tribulation, at the time when Lk. wrote.—στόμα, a mouth = utterance.—σοφίαν: the wisest thing to say in the actual situation.—ἀντιστῆναι refers to στόμα, and ἀντειπεῖν to σοφίαν = "They will not be able to

οὐδὲ ἀντιστῆναι<sup>1</sup> πάντες οἱ ἀντικείμενοι ὑμῖν. 16. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν. 17. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. 18. καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε<sup>2</sup> τὰς ψυχὰς ὑμῶν. 20. Ὃταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν<sup>3</sup> Ἱερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη. καὶ οἱ ἐν μέσῳ αὐτῆς<sup>4</sup> ἐκχωρείτωσαν. καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22. ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ πληρωθῆναι<sup>4</sup> πάντα τὰ γεγραμμένα. 23. οὐαὶ δὲ<sup>5</sup> ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργῃ ἐν<sup>6</sup> τῷ λαῷ τούτῳ. 24. καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθῇσονται εἰς πάντα τὰ ἔθνη<sup>7</sup> καὶ Ἱερουσαλήμ ἔσται πατουμένη

<sup>5</sup> here only  
in N.T.

<sup>1</sup> ἀντιστῆναι ἢ ἀντεπεῖν in  $\aleph$ BL 13, 69 *al.* (Tisch., W.H.).

<sup>2</sup> κτήσεσθε in AB minusc. (W.H.). T.R. =  $\aleph$ DLRX, etc. (Tisch.).

<sup>3</sup> Omit τὴν  $\aleph$ BD.

<sup>4</sup> πλησθῆναι in  $\aleph$ ABDLRΔ *al.* (Tisch., W.H.).

<sup>5</sup> BDL codd. vet. Lat. omit δε; unsuitable to the prophetic style, which makes abrupt transitions.

<sup>6</sup> Omit ἐν  $\aleph$ ABCDKL *al.*  $\phi$ h.

<sup>7</sup> τὰ ἔθνη πάντα in  $\aleph$ BLR 124 cop. (Tisch., W.H.).

gainsay your speech nor to resist your wisdom" (Farrar, C. G. T.).—Ver. 16. καὶ, even, by parents, etc.: *non modo alienis*, Beng.—ἐξ ὑμῶν, some of you, limiting the unqualified statement of Mk., and with the facts of apostolic history in view.—Ver. 17. μισούμενοι ὑπὸ πάντων, continually hated (pres. part.) by all; dismal prospect! Yet—Ver. 18, θριξί, etc., a hair of your head shall not perish = Mt. x. 30, where it is said: "your hairs are all numbered". What! even in the case of those who die? Yes, Jesus would have His apostles live in this faith whatever betide; an optimistic creed, necessary to a heroic life.—Ver. 19. κτήσεσθε or κτήσασθε, ye shall win, or win ye; sense the same. Similar various readings in Rom. v. 1, ἔχωμεν or ἔχομεν.

Vv. 20-24. *Jerusalem's judgment day* (Mt. xxiv. 15-21, Mk. xiii. 14-19).—Ver. 20. κυκλουμένην, in course of being surrounded; pres. part., but not necessarily implying that for the author of this version of Christ's words the process is actually going on (J. Weiss—Meyer). Jesus might have so spoken conceiving Himself as present.—στρατοπέδων, camps, or armies, here only in N.T. This takes the place in Lk. of the βδέλυγμα in the

parallels, avoided as at once foreign and mysterious.—ἡ ἐρήμωσις α., her desolation, including the ruin of the temple, the subject of inquiry: when besieging armies appear you know what to look for.—Ver. 21. τότε, then, momentous hour, time for prompt action.—φευγέτωσαν, flee! The counsel is for three classes: (1) those in Judaea at some distance from Jerusalem, (2) those who happen to be in Jerusalem (ἐν μέσῳ αὐτῆς) when the armies appear, (3) those in the fields or farms round about Jerusalem (ἐν ταῖς χώραις) who might be tempted to take refuge within the city from the invaders, thinking themselves safe within its walls, and who are therefore counselled not to enter. The corresponding counsel in the parallels, vv. 17, 18 in Mt., 15, 16 in Mk., vividly sets forth the necessity of immediate flight.—Ver. 22: peculiar to Lk., and setting forth Jerusalem's fate as the fulfilment (πλησθῆναι, for the more usual πληρωθῆναι, here only in N.T.) of prophecy.—Ver. 23. οὐαί, etc.: as in parallels as far as ἡμέραις; then follow words peculiar to Lk. concerning the ἀνάγκη and ὄργῃ. The use of the former word in the sense of distress is mainly Hellenistic; here and in St. Paul's epistles. The latter

ὑπὸ ἐθνῶν, ἄχρι<sup>1</sup> πληρωθῶσι καιροὶ ἐθνῶν. 25. Καὶ ἔσται<sup>2</sup> σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς \* συνοχὴ ἐθνῶν ἐν c 2 Cor. ii. 4. ἀπορίε, ἡχοῦσης<sup>3</sup> θαλάσσης καὶ σάλου, 26. <sup>d here only</sup> ἀποψυχόντων ἀνθρώ- in N.T. πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28. “Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ \* ἀπολύτρωσις ὑμῶν.” <sup>e here only</sup> in Gospels.

<sup>1</sup> ἀχρι ου in  $\aleph$ BCDLR *al.*  $\rho l.$  B inserts after πληρωθῶσιν καὶ ἐσονται (W.H. in brackets).

<sup>2</sup> The singular with a plural neuter nominative as usual in T.R.; ἐσονται in  $\aleph$ BD.

<sup>3</sup> ἡχους in  $\aleph$ ABCLMRX *al.* (Tisch., W.H.). ηχουσης (D, etc.) an exegetical change.

word expresses the same idea as that in 1 Thess. ii. 16.—Ver. 24: the description here becomes very definite (slaughter and captivity) and may be coloured by the event.—πατουμένη: usually taken as = καταπατουμένη: trodden under foot in a contemptuous way, but it may mean simply “trodden” in the sense of being occupied by (Hahn).—καιροὶ ἐθνῶν: the meaning of this suggestive phrase is not clear. The connection of thought seems to require that it be taken = the times of Gentile action in execution of Divine judgment on Israel, or more generally the times of Gentile supremacy. Yet I strongly incline to side with those who find in the phrase a reference to a Gentile day of grace. The Jews had had their day of grace (*vide* xix. 44, τὸν καιρὸν τῆς ἐπισκοπῆς) and the Gentiles were to have their turn. Such an idea would be congenial to Lk., the Pauline evangelist, and in sympathy with St. Paul’s own thought in Rom. xi. 25. It would also be Lk.’s equivalent for the thought in Mt. xxiv. 14, Mk. xiii. 10. The expression may have become current and so be used here as a *vox signata*.

Vv. 25-28. *Signs of the advent* (Mt. xxiv. 29-31, Mk. xiii. 24-27).—Ver. 25. σημεῖα, etc.: the reference to the signs in heaven is very summary as compared with the graphic picture in the parallels. Lk. is more interested in the state of things on earth.—συνοχὴ ἐ., distress of nations, *cf.* συνέχομαι in xii. 50.—ἐν ἀπορίε may be connected with what follows or with ἐθνῶν = nations in perplexity, in which case the last clause—ἡχοῦς, etc.—will depend on συνοχὴ =

distress from the noise and billows (σάλος = wave-movement: ἡ τῆς θαλάσσης κλύδωνος κίνησις, Hesych.) of the sea (so Hahn). The main difficulty lies in the vagueness of the reference to the sea. Is it meant literally, or is it a metaphor for the disturbed state of the world? If the latter the force of the genitives ἡχοῦς, σάλου will be best brought out by supposing ὥς to be understood = in perplexity like the state of the sea in a storm. So Heinsius (*Exer. Sac.*): “ἀπορίαν illam et calamitatem mari fore similem, quoties horrendum tonat atque commovetur,” citing in support Tertullian’s *veluti a sonitu maris fluctuantis*. The mode of expression is very loose: the sound of the sea and the waves, instead of “the sounding waves of the sea”. Yet the crudeness of the construction suits the mood described. ἡχοῦς may be accented ἡχους (Tisch.) or ἡχοῦς (W.H.) according as it is derived from ἡχος (neuter like ἔλεος, νίκος, etc., in N.T.) or from ἡχώ.—Ver. 26. ἀποψυχόντων: literally, dying, probably meant tropically = ὥς νεκροί, Mt. xxviii. 4.—ἀπὸ φόβου καὶ προσδοκίας, from fear and expectation, instead of fearful expectation as in Heb. x. 27 (φοβερὰ ἐκδοχή). προσδοκία here and in Acts xii. 11.—Ver. 27. ἐν νεφέλῃ, in a cloud, sing., instead of the plural in parallels, making the conception more literal.—Ver. 28: instead of the graphic picture of the angels gathering the elect in Mt. and Mk., Lk. has a general statement that when these signs, terrible to the world, begin to appear the hour of redemption for believers is at hand. They may look up and raise their heads. *Cf.* 1 Thess. i. 5-10, Jas. v. 7.



29. Καὶ εἶπε παραβολὴν αὐτοῖς, “Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα. 30. ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ’ ἐαυτῶν γινώσκετε ὅτι ἤδη ἔγγυς τὸ θέρος ἐστίν. 31. οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 32. ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. 33. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.<sup>1</sup> 34. Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν<sup>2</sup> ὑμῶν αἱ καρδίαι<sup>3</sup> ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ’ ὑμᾶς ἐπιστῇ<sup>4</sup> ἡ ἡμέρα ἐκείνη. 35. ὥς παγὶς γὰρ ἐπελεύσεται<sup>5</sup> ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36. ἀγρυπνεῖτε οὖν<sup>6</sup> ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῇτε<sup>7</sup> ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.”

<sup>1</sup> παρελευσονται in ΞBDL 13, 33.

<sup>2</sup> βαρηνθωσι in ΞABCL *al.* ρl.

<sup>3</sup> υμ. αι καρ. in ΞCDL (Tisch.). αι καρ. υμ. in BX *al.* (W.H.).

<sup>4</sup> επιστη εφ υμ. αιφνιδιος in ΞBDLR (Tisch., W.H.).

<sup>5</sup> επεισελευσεται γαρ in ΞBD. *Vide below.* <sup>6</sup> δε for ουν (CL) in ΞBD.

<sup>7</sup> κατισχυσητε in ΞBLX 1, 33 *al.* (Tisch., W.H.). T.R. = CDA *al.*

Vv. 29-33. *Parabolic enforcement of the lesson* (Mt. xxiv. 32-35, Mk. xiii. 28-31).—Ver. 29. καὶ πάντα τὰ δένδρα: added by Lk., generalising as in ix. 23: “take up his cross daily”. The lesson is taught by all the trees, but parabolic style demands special reference to one particular tree.—προβάλῃσιν, put forth (their leaves, τὰ φύλλα understood). Similar phrases in Greek authors.—βλέποντες, etc., when ye look (as who does not when spring returns!) ye know of yourselves, need no one to tell you.—Ver. 31. ἡ βασιλεία τοῦ θεοῦ, explaining the elliptical but not obscure words in Mt. and Mk.: “(it) is near,” *i.e.*, the coming of the Son of man. For Lk. that is one with the coming of the Kingdom, which again = redemption in ver. 28.—Vv. 32, 33: with slight change as in parallels, even to the retention of ἀμὴν usually replaced by ἀληθῶς. Presumably ἡ γενεὰ αὕτη means for Lk., as it must have done for the Twelve to whom the words were spoken, the generation to which Jesus Himself belonged. Hahn holds that αὕτη refers to the generation within whose time the events mentioned in vv. 25, 26 shall happen (so also Klostermann).

Vv. 34-36. *General exhortation to watchfulness*, peculiar to Lk.; each evangelist having his own epilogue.—ἐν κραιπάλῃ καὶ μέθῃ: this seems to be a phrase similar to ἡχοῦς καὶ σάλου—

sound and wave for sounding wave (ver. 25) = in headache (from yesterday's intoxication) and drunkenness, for: in drunkenness which causes headache and stupidity. Pricaeus denies that κραιπάλη (here only in N.T.) means yesterday's debauch (χθεσινή μέθη), and takes it = ἀδηφαγία, gluttony. That is what we expect certainly. The warning he understands figuratively. So also Bleek.—μερίμναις βιωτικαῖς, cares of life, “what shall we eat, drink?” etc. (xii. 22).—Ver. 35. ὥς παγὶς, as a snare, joined to the foregoing clause in R.V. (“and that day come upon you suddenly as a snare”). Field objects that the verb following (ἐπείσελεύσεται) does not seem sufficiently strong to stand alone, especially when the verb ἐπιστῇ is doubly emphasised by “suddenly” and “as a snare”. He therefore prefers the T.R., which connects ὥς παγὶς with what follows, the arrangement adopted in all the ancient versions. The revisers, as if conscious of the force of the above objections, insert “so,” “for so shall it come,” etc., which virtually gives ὥς παγὶς a double connection. The figure of a snare, while expressive, is less apposite than that of a thief (xii. 39).—καθημένους ε. π., etc., sitting on the face of the earth; the language here has a Hebrew colouring.—Ver. 36. ἐν παντὶ καιρῷ, in every season.—κατισχύσητε,



37. Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων<sup>1</sup>. τὰς δὲ νύκτας ἐξερχόμενος ἡϋλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. 38. καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

f here only  
in N.T

XXII. 1. ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα· 2. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τό, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. 3. Εἰσῆλθε δὲ ὁ<sup>2</sup> Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον<sup>3</sup> Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· 4. καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς<sup>4</sup>

<sup>1</sup> διδ. ἐν τῷ ἱερ. in BK codd. vet. Lat. (W.H. marg.).

<sup>2</sup> Omit ο NABCDL, etc.

<sup>3</sup> καλούμενον in NBDLX 69.

<sup>4</sup> NABL, etc., omit this second τοῖς.

that ye may have power, "prevail" (R.V.).—καταξιώθητε (T.R.), "may be accounted worthy" (A.V.), also gives a very good meaning, even in some respects preferable.—σταθῆναι, to stand—in the judgment (so, many), or to be presented to, placed before. So most recent commentators. Either gives a good sense (Bleek).

Vv. 37-38. *Concluding notice as to how Jesus spent His last days.*—Ver. 37. ἐν τ. ἱερῷ διδάσκων, teaching in the temple. The statement covers all that is related in chapters xx., xxi., including the Apocalyptic discourse = Jesus made the most of His short time for the spiritual instruction of the people.—ἡϋλίζετο, lodged, imperfect, because done night after night. Some (e.g., Godet and Farrar) think Jesus with the Twelve slept in the open air. The word might mean this, though in Mt. xxi. 17 it appears to mean passed the night in a house in Bethany.—εἰς τ. ὄ.: the use of εἰς is probably due to the influence of ἐξερχόμενος. But Tobit xiv. 10 has a similar construction: μηκέτι αὐλισθῆτε εἰς Νινευῆ.—Ver. 38. ὠρθριζεν, came early, or sought Him eagerly (Meyer). ὀρθρεύω, the Greek form, always is used literally or temporarily.—δρβρίζω, its Hellenistic equivalent, seems sometimes to be used tropically, as in Ps. lxxviii. 34 ("early," R.V., "earnestly" in margin), Sirach iv. 12, vi. 36. The one meaning easily runs into the other: he who rises early to learn is in earnest. Earliness in the people implies earliness in Jesus, and corresponding devotion to the work.

CHAPTER XXII. THE PASSION HISTORY. The Passion history, as told by Lk., varies considerably from the narratives of Mt. and Mk. by omissions, additions, etc. J. Weiss (Meyer), following Feine, thinks that Lk. used as his

main source for this part of his Gospel not Mk. but the precanonical Lk., whose existence Feine has endeavoured to prove. Lk.'s narrative at some points resembles that of the Fourth Gospel.

Vv. 1-2. *Introductory* (Mt. xxvi. 1-5, Mk. xiv. 1-2).—ἡγγιζεν, drew near, for the more definite note of time in parallels.—ἡ ἑορτὴ, etc.: the Feast of Unleavened Bread and the Passover are treated as one. Mk. distinguishes them. Lk. writes for Gentiles; hence his "called" the passover (ἡ λεγομένη).—Ver. 2. τὸ πῶς, the how, that was the puzzle; that Jesus should be put out of the way by death (ἀνέλωσιν a.); some-how was a settled matter. Cf. xix. 48 (τὸ τί, etc.).—ἐφοβοῦντο γὰρ τ. λ.: their fear of the people explains why the how was so perplexing a matter. The popularity of Jesus was very embarrassing.

Vv. 3-6. *Judas* (Mt. xxvi. 14-16, Mk. xiv. 10, 11). At this point in Mt. (xxvi. 6-13) and Mk. (xiv. 3-9) comes in the anointing at Bethany omitted by Lk.—εἰσῆλθεν Σατανᾶς, Satan entered into Judas. Lk. alone of the synoptists thus explains the conduct of Judas. Cf. John xiii. 2. Lk.'s statement is stronger even than John's, suggesting a literal possession. Only so could he account for such behaviour on the part of a disciple towards such a Master. It was a natural view for a devout evangelist in the Apostolic Age, but, taken literally, it would be fatal to the moral significance of the act of the traitor, which, while presenting a difficult psychological problem, doubtless proceeded from conscious motives.—ἐκ τοῦ ἀριθμοῦ, of the number, but how far from the spirit which became that privileged body!—Ver. 4. στρατηγοῖς: a military term which might suggest the captains of Roman soldiers, but doubtless pointing

στρατηγοῖς, τό, πῶς αὐτὸν παραδῶ αὐτοῖς.<sup>1</sup> 5. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6. καὶ ἐξωμολόγησε, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.<sup>2</sup>

7. Ἦλθε δὲ ἡ ἡμέρα τῶν ἀξύμων, ἐν<sup>3</sup> ᾗ ἔδει θύεσθαι τὸ πάσχα· 8. καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών, “Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.” 9. Οἱ δὲ εἶπον αὐτῷ, “Ποῦ θέλεις ἐτοιμάσωμεν; 10. Ὁ δὲ εἶπεν αὐτοῖς, “Ἰδοῦ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ<sup>4</sup> εἰσπορεύεται· 11. καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12. Κἀκεῖνος ὑμῖν δείξει ἀνώγειον<sup>5</sup> μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.” 13. Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν<sup>6</sup> αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

<sup>1</sup> αὐτοῖς παραδω αὐτον in ΞBCL 116.

<sup>2</sup> αὐτοῖς after ατ. οχ. in ΞABCL. D omits αὐτοῖς.

<sup>3</sup> Omit ἐν BCDL, found in Ξ, etc. (Tisch.).

<sup>4</sup> For ου (in D and many uncials) ΞBC and codd. vet. Lat., etc., have εἰς ἡν.

<sup>5</sup> ἀναγαιον in ΞABDL, etc. (Tisch., W.H.).

<sup>6</sup> εἰρηκεῖ in ΞBCDL 69.

to the heads of the temple watches (Levites) who kept order during the feast. They would be necessary to the carrying out of Judas' plan. The Levites had to perform garrison duty for the temple (*vide* Numbers viii. 24, 25). In Acts iv. 2 we read of one *στρατηγὸς τ. ἱ.*, who was doubtless the head of the whole body of temple police.—τὸ πῶς: a second reference to the perplexing *how*.—Ver. 5. *ἐχάρησαν*, they were *glad*, emphatically; and how piously they would remark on the providential character of this unexpected means of getting out of the difficulty as to the πῶς!—Ver. 6. *ἐξωμολόγησε*, he agreed, *spondit*, for which the Greeks used the simple verb. The active of *ἐξομ.* occurs here only in N.T.—*ἄτερ ὄχλου*, without a crowd, the thing above all to be avoided. *ἄτερ* is a poetic word in Greek authors; here and in ver. 35 only in N.T.

Vv. 7-13. *Preparation for the paschal feast* (Mt. xxvi. 17-19, Mk. xiv. 12-16).—Ver. 7. ἦλθε, arrived. A considerable number of commentators (Euthy. Zig., Godet, Schanz, J. Weiss (Meyer)) render, *approached* (ἐπλησίασε, Euthy.), holding that Lk. with John makes Jesus anticipate the feast by a day, so finding here one of the points in which the third Gospel is

in touch with the fourth.—Ver. 8. *ἀπέσ- τελε*: in Lk. Jesus takes the initiative; in Mt. and Mk. the disciples introduce the subject. Various reasons have been suggested for this change. Lk. simply states the fact as it was (Schanz). He thought it unsuitable that Jesus should seem to need reminding (Meyer, seventh edition). The change of day, from 14th to 13th Nisan, required Jesus to take the initiative (J. Weiss, Meyer, eighth edition).—Πέτρον καὶ Ἰ.: the two disciples sent out not named in parallels.—Ver. 11. *οἰκοδεσπότη τῆς οἰκίας*: a pleonasm = the house-master of the house. Bornemann cites from Greek authors similar redundancies, *οικοφύλαξ δομῶν, αἰπόλια αἰγῶν, αἰπόλος αἰγῶν, συβόσια συνῶν*, and from Sept., τὰ βουκόλια τῶν βοῶν (Deut. vii. 13). In the remainder of ver. 11 and in vv. 12, 13 Lk. follows Mk. closely.

Vv. 14-18. *Prelude to the Lord's Supper* (Mt. xxvi. 20, Mk. xiv. 17).—Ver. 14. οἱ ἀπόστολοι, the *apostles*, for disciples in parallels. This designation for the Twelve, the initiative ascribed to Jesus (ver. 8), and the desire of Jesus spoken of in next ver. all fit into each other and indicate a wish on the part of the evangelist to invest what he here

14. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα<sup>1</sup> ἀπόστολοι σὺν αὐτῷ. 15. καὶ εἶπε πρὸς αὐτούς, “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν. 16. λέγω γὰρ ὑμῖν, ὅτι οὐκέτι<sup>2</sup> οὐ μὴ φάγω ἐξ αὐτοῦ,<sup>3</sup> ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.” 17. Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε, “Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς<sup>4</sup>. 18. λέγω γὰρ ὑμῖν, ὅτι<sup>5</sup> οὐ μὴ πῶ<sup>6</sup> ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου<sup>7</sup> ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.” 19. Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, “Τοῦτό ἐστι τὸ σῶμά μου,<sup>8</sup> τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.” 20. Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, “Τοῦτο τὸ ποτήριον, ἡ καὶ νῦν διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.” 21 Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.

<sup>1</sup> Omit δωδεκα  $\S$ B<sup>D</sup> (Tisch., W.H.). LX omit αποσ. T.R. = C, etc.

<sup>2</sup>  $\S$ ABL omit ουκετι (W.H.), found in D *al.* (Tisch.).

<sup>3</sup> For ἐξ αὐτου  $\S$ NBL minusc. have αὐτο.

<sup>4</sup> εἰς εαυτους in  $\S$ cBCLM 1, 13, 69 *al.* (Tisch., W.H.). D *al.* have εαυτοις = T.R.

<sup>5</sup> Omit οτι BCDGL *al.* (W.H.), found in  $\S$ XΓΔ *al.* (Tisch.).

<sup>6</sup> After πῶ  $\S$ BKLMΠ *al.* have απο του νυν. DG 1 have the phrase, but before ου μῃ.

<sup>7</sup> So in DX *al.* (Tisch.).  $\S$ NBL have ου (W.H.).

<sup>8</sup> From το υπερ u., ver. 19, to the end of ver. 20, found in nearly all Greek codd. and verss., is omitted in D a ff<sub>2</sub> i; b e syrr. cur. sin. more or less rearrange the matter referring to the Supper. Syr. cur. has ver. 19 before vv. 17, 18. Syr. sin. has this order: 19, 20 a, 17, 20 b, 18 (“And He took bread and gave thanks over it and brake, and gave unto them, saying, This is my body which I give for you: thus do in remembrance of me. And after they had supped He took the cup and gave thanks over it, and said, Take this, share it among yourselves. This is my blood, the new Testament. For I say unto you that henceforth I will not drink of this fruit, until the Kingdom of God shall come,” Mrs. Lewis).

narrates with great significance. He seems to write with the practice of the Apostolic Church in view in reference to the Holy Communion.—Ver. 15. πρὸ τοῦ με παθεῖν: the last passover He will eat with them is looked forward to with solemn, tender feeling.—Ver. 16. λέγω γὰρ: the words of Jesus here reported answer to words given in Mt. and Mk. at a later stage, i.e., at the close of their narrative of the institution of the Supper. At this point Lk.’s narrative follows a divergent course.—Ver. 17. δεξάμενος, having received from the hand of another (different from λαβὼν, ver. 19), handed to Him that He might drink.—εὐχαριστήσας, this solemn act gives to the handing round of the cup here mentioned the character of a prelude to the Holy Supper: (“quaedam quasi prolusio S.

Coenae,” Beng. in reference to vv. 15-18). If the reading of D and some Old Latin codd. which makes ver. 19 stop at σῶμά μου and omits ver. 20 be the true text (*vide* critical notes above), then Lk.’s account of the institution really begins in ver. 17, and what happened according to it was this: Jesus *first* sent round the cup, saying: take this and divide it among yourselves, then *took* bread, broke it, and gave it to the disciples, saying: this is my body. In this version two things are to be noted: first, the inversion of the actions; second, the omission of all reference to the blood in connection with the wine. The existence of such a reading as that of D and the Old Latin version raises questions, not only as to Lk.’s text, but as to church practice in the Apostolic age and afterwards; or, assum-



22. καὶ ὁ μὲν υἱὸς<sup>1</sup> τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον<sup>2</sup>. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται." 23. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τό, τίς ἄρα εἷη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. 24. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τό, τίς αὐτῶν δοκεῖ εἶναι μέζων. 25. ὁ δὲ εἶπεν αὐτοῖς, "Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. 26. ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μέζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. 27. τίς γὰρ μέζων, ὁ ἀνακεῖμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακεῖμενος; ἐγὼ δὲ εἰμι ἐν

<sup>1</sup> For καὶ ὁ μ. υ. ΞBDL have *οτι*, etc., and Ξ<sup>c</sup>BL ὁ υἱος μ<sup>ε</sup>ν.

<sup>2</sup> κατὰ τ. ω. πορεύεται in ΞBDGLT 13, 69, etc.

ing as a possibility that Lk. wrote as D represents, have we here another instance of editorial discretion—shrinking from imputing to Jesus the idea of drinking His blood? If with D we omit all that follows σῶμά μου, then it results that Lk. has left out *all* the words of our Lord setting forth the significance of His death uttered (1) at Caesarea Philippi; (2) on the occasion of the request of Zebedee's sons; (3) the anointing at Bethany; (4) the institution of the Supper. (2) and (3) are omitted altogether, and (1) is so reported as to make the lesson non-apparent.

Vv. 19-20. *The Supper*.—Ver. 19. τὸ σῶμά μου, my body, broken like the bread, implying blood-shedding, though that is passed over in silence if the reading of D be accepted. Note that in Acts ii. 46 the communion of the faithful is called breaking bread.—τὸ ὕ. ὕ. διδόμενον: what follows from these words to the end of ver. 20 resembles closely St. Paul's account in 1 Cor. xi. 23-25. This resemblance is one of the arguments of W. and H. against the genuineness of the passage. On the whole subject consult J. Weiss (Meyer, eighth edition) and Wendt, *L. J.*, i., 173, both of whom adopt the reading of D.

Vv. 21-23. *The traitor* (Mt. xxvi. 21-25, Mk. xiv. 18-21), placed after the Supper, instead of before, as in parallels.—πλὴν: making a transition to an incident presenting a strong moral contrast to the preceding.—ἡ χεὶρ, the hand, graphic and tragic; the hand which is to perform such opposite acts, now touching the Master's on the table, ere long to be the instrument of betrayal.—Ver. 22. πλὴν, adversative, nevertheless; the Son of Man destined to go (to death), but that does not relieve the in-

strument of his responsibility.—Ver. 23. πρὸς ἑαυτούς, to one another, or among themselves, without speaking to the Master; otherwise in parallels.—τοῦτο: in an emphatic position = this horrible deed.

Vv. 24-30. *Strife among the disciples*. Cf. on chap. ix. 46.—Ver. 24. φιλονεικία, a contention, here only in N.T. The juxtaposition of this strife among the eleven with the announcement of the traitor gives to it by comparison the aspect of a pardonable infirmity in otherwise loyal men, and it is so treated by Jesus.—τὸ τίς α., etc., as to the who of them, etc. The topic of the earlier dispute (ix. 46) *might* be: who outside their circle was greater than they all, but here it certainly is: which of them is greater than his fellow. It is usual to connect this incident with the feet-washing in John xiii.—δοκεῖ, seems, looks like, makes the impression of being (Bleek and Hahn).—Vv. 25, 26: borrowed from the incident of the two sons of Zebedee (Mt. xx. 25, 26, Mk. x. 42, 43), which Lk. omits and somewhat alters in expression.—Ver. 25. εὐεργέται: here only in N.T., either titular, like our "your highness," e.g., Ptolemy Euergetes (so, many), or = benefactors.—Ver. 26. ὑμεῖς δὲ, etc., but ye not so, elliptical, ἔσεσθε or ποιήσετε understood.—ὁ νεώτερος, the younger, "who in Eastern families fulfils mental duties, Acts v. 6" (Farrar).—ὁ ἡγούμενος, the leader or chief, the name of those in office in the Church in Heb. xiii. 7, also in the epistle of Clement; therefore viewed by some as a note of a late date, but without sufficient reason.—Ver. 27 adduces the example of Jesus to enforce the principle stated in ver. 26. He, the admittedly greater, had assumed the position



μέσῳ ὑμῶν<sup>1</sup> ὡς ὁ διακονῶν. 28. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29. κἀγὼ <sup>a</sup>διατίθεμαι ὑμῖν, <sup>a</sup> here only in Gospels. Acts iii. 25 and several times in Heb. <sup>b</sup>καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, 30. ἵνα ἐσθίητε<sup>2</sup> καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσητε<sup>3</sup> ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλάς<sup>4</sup> τοῦ Ἰσραήλ." 31. Εἶπε δὲ ὁ Κύριος,<sup>5</sup> "Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς <sup>b</sup>ἐξητήσατο ὑμᾶς, τοῦ <sup>b</sup> here only in N.T.

<sup>1</sup> εἰμι after ὑμῶν in  $\mathfrak{N}$ BLT.

<sup>2</sup> ἐσθίητε in BDT (Tisch., W.H.).

<sup>3</sup> καθίσσησθε in  $\mathfrak{N}$ AB<sup>5</sup>L al. (Tisch., W.H., marg.). καθήσθε in BTA (W.H. text).

<sup>4</sup> τὰς δωδ. φυλ. κρίνοντες in BT (W.H.).

<sup>5</sup> Omit εἶπε δὲ ο κ. BLT sah. cop. syr. sin. (Tisch., W.H.).

of the less by becoming the serving man, ὁ διακονῶν, instead of the guest at table (ὁ ἀνακείμενος). In what way Jesus had played the part of serving man Lk. does not indicate. The handing round of the cup might be viewed as service. By omitting the incident of the sons of Zebedee Lk. missed the supreme illustration of service through death (Mt. xx. 28, Mk. x. 45).—Ver. 28. ὑμεῖς δέ, but ye, the δέ making transition from words of correction to a more congenial style of address.—οἱ διαμεμενηκότες, who have continued all through; the perfect participle, pointing them out as in possession of a permanent character, a body of thoroughly tried, faithful men.—πειρασμοῖς, in my temptations, pointing to all past experiences fitted to try faith and patience, which were of daily occurrence: temptations even to the Master, but still more to the disciples (in view of their spiritual weakness) to lose confidence in, and attachment to, One so peculiar, so isolated, and so much disliked and opposed by the people of repute and influence.—Ver. 29. διατίθεμαι (διατίθημι, middle only in N.T.), "appoint," make a disposition of. The corresponding noun is διαθήκη. In Heb. ix. 17 we find ὁ διαθέμενος, a testator, and the verb may be used here in the sense of bequeathing, though that sense is inapplicable to God's gift of a kingdom to Jesus referred to in next clause.—Ver. 30. καθίσσησθε, ye shall sit, the judicial function the main thing, the feasting a subordinate feature; hence stated in an independent proposition (καθίσσησθε not dependent on ἵνα).—δώδεκα, twelve tribes, and twelve to rule over them, the defection of Judas not taken into account. The promise is given in that respect as if spoken on another occasion (Mt. xix.

28). This generous eulogy of the disciples for their fidelity has the effect of minimising the fault mentioned just before. Lk. was aware of the fact. It is another instance of his "sparing of the Twelve".

Vv. 31-34. *Peter's weakness foretold.* With John (xiii. 36-38) Lk. places this incident in the supper chamber. In Mt. and Mk. it occurs on the way to Gethsemane (Mt. xxvi. 31-35, Mk. xiv. 37-41). It is introduced more abruptly here than in any of the other accounts. The εἶπε δὲ ὁ κύριος of the T.R. is a natural attempt to mitigate the abruptness, but the passage is more effective without it. From generous praise and bright promises Jesus passes suddenly, with perhaps a slight pause and marked change of tone, to the moral weakness of His much-loved companions and of Peter in particular.—Ver. 31. Σίμων, Σίμων: one can imagine, though not easily describe, how this was said—with much affection and just enough of distress in the tone to make it solemn.—ὁ Σατανᾶς. The reference to Satan naturally reminds us of the trial of Job, and most commentators assume that the case of Job is in the view of Jesus or the evangelist. The coming fall of Peter could not be set in a more advantageous light than by being paralleled with the experience of the famous man of Uz, with a good record behind him and fame before him, the two connected by a dark but profitable time of trial.—ἐξητήσατο, not merely "desired to have" (A.V.) but, obtained by asking (R.V., margin). Careful Greek writers used ἐξαιτεῖν = to demand for punishment, and ἐξαιτεῖσθαι = to beg off, deprecari. Later writers somewhat disregarded this distinction. The aorist implies success in the demand. It is an instance of the "Resultative Aorist"

σινιάσαι ὡς τὸν σίτον· 32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ<sup>1</sup> ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήριξον<sup>2</sup> τοὺς ἀδελφούς σου.” 33. Ὁ δὲ εἶπεν αὐτῷ, “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.” 34. Ὁ δὲ εἶπε, “Λέγω σοι, Πέτρε, οὐ μὴ<sup>3</sup> φωνήσῃς σήμερον ἀλέκτωρ, πρὶν ἢ<sup>4</sup> τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με.”<sup>5</sup> 35. Καὶ εἶπεν αὐτοῖς, “Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε;” Οἱ δὲ εἶπον, “Οὐδένος.”<sup>6</sup> 36. Εἶπεν οὖν<sup>7</sup> αὐτοῖς, “Ἀλλὰ νῦν ὃ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὃ μὴ ἔχων πωλησάτω τὸ

κλειπῇ in **℣BDLT** *al.*

στηριξόν in **℣ABKL** **1** (Tisch., W.H.). T.R. = D, etc.

<sup>1</sup> ou without μὴ in **℣BLTX**.

<sup>4</sup> For πρὶν ἢ **℣BLT** 69 *al.* have εως (D εως οτου).

<sup>5</sup> For ἀπαρ . . . με **℣BLT** 13, 131 *al.* have με ἀπαρνησῇ εἰδέναι (W.H.).

<sup>6</sup> ουθενος in **℣BT** *al.* (Tisch., W.H.). T.R. = **℣DL**.

<sup>7</sup> For οὖν **℣cBLT** have δε. **℣**\*D have ο δε εἶπεν.

(*vide* on this and other senses of the aorist, Burton, *M. and T.*, § 35). Field (*Ot. Nor.*) cites from Wetstein instances of such use and renders ἐξήτ. ὅ. periphrastically “Satan hath procured you to be given up to him”.—ὕμᾶς, you, the whole of you (though not emphatic); therefore, Simon, look to yourself, and to the whole brotherhood of which you are the leading man. Bengel remarks: “Totus sane hic sermo Domini praesupponit P. esse primum apostolorum, quo stante aut cadente ceteri aut minus aut magis periclitarentur”.—σινιάσαι: a **ᾤπ.** λεγ., but of certain meaning. Hesychius gives as equivalent κοσκινεύσαι, from κόσκινον, a sieve. Euthy. Zig. is copious in synonyms = θορυβῆσαι, κυκῆσαι, ταράξαι. He adds, “what we call κόσκινον is by some called σινίον,” and he thus describes the function of the sieve: ἐν ᾧ δὲ σίτος τῇδε κἀκείσε μεταφερόμενος ταράσσεται. Sifting points to the result of the process anticipated by Jesus. Satan aimed at ruin.—Ver. 32. ἐγὼ δὲ ἐδεήθην, but I have prayed: I working against Satan, and successfully.—ἵνα μὴ ἐκλείπῃ ἡ π. σ., that thy faith may not (utterly) fail or die (xvi. 9), though it prove weak or inadequate for the moment. Job's faith underwent eclipse. He did not curse God, but for the time he lost faith in the reality of a Divine government in human affairs. So Peter never ceased to love Jesus, but he was overpowered by fear and the instinct of self-preservation.—

ἐπιστρέψας, having returned (to thy true self). Cf. στραφῆτε in Mt. xviii. 3. The word “converted,” as bearing a technical sense, should be allowed to fall into desuetude in this connection. Many regard ἐπιστρέψας as a Hebraism = *vicissim*: do thou in turn strengthen by prayer and otherwise thy brethren as I have strengthened thee. So, e.g., Grotius: “Da operam ne in fide deficient, nempe pro ipsis orans, sicut ego pro te oro”. Ingenious but doubtful.—στήρισον: later form for στήριξον; for the sense *vide* Acts xiv. 22 and 1 Pet. v. 10.—Ver. 33. εἰς φυλακὴν καὶ εἰς θάνατον: more definite reference to the dangers ahead than in any of the parallels.—Ver. 34. σήμερον, to-day, as in Mk., but without the more definite ταύτῃ τῇ νυκτὶ.—μὴ εἰδέναι: μὴ after a verb of denial as often in Greek authors, e.g., τὸν τὰμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη, Eurip., *Hippol.*, l. 1256.

Vv. 35-38. *Coming danger*, peculiar to Lk. There is danger ahead physically as well as morally. Jesus turns now to the physical side. What He says about a sword is not to be taken literally. It is a vivid way of intimating that the supreme crisis is at hand = the enemy approaches, prepare!—Ver. 35. ὅτε ἀπέστειλα: the reference is to ix. 3, or rather, so far as language is concerned, to x. 4, which relates to the mission of the seventy.—ἄτερ as in ver. 6.—Ver. 36. ἀλλὰ νῦν, but now, suggesting an emphatic contrast between past and present,

ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. 37. λέγω γὰρ ὑμῖν, ὅτι ἔτι<sup>1</sup> τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, 'Καὶ μετὰ ἀνόμων ἐλογίσθη.' καὶ γὰρ τὰ<sup>2</sup> περὶ ἐμοῦ τέλος ἔχει." 38. Οἱ δὲ εἶπον, "Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο." Ὁ δὲ εἶπεν αὐτοῖς, "Ἰκανόν ἐστι."

39. ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν. ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.<sup>3</sup> 40. γενόμενος δὲ

<sup>1</sup> Omit *ετι* **ABD**LTX.

<sup>2</sup> For *τα* **ABDLT** 1 have *το* (Tisch., W.H.).

<sup>3</sup> Omit *αυτου* **ABDLT** 1, 13, etc. (Tisch., W.H.). B omits *και* before *οι μαθ.* (W.H. brackets).

or near future.—**ἀράτω**, lift it: if he has a purse let him carry it, it will be needed, either to buy a sword or, more generally, to provide for himself; he is going now not on a peaceful mission in connection with which he may expect friendly reception and hospitality, but on a campaign in an enemy's country.—**δὲ μὴ ἔχων**, he who has not; either purse and scrip, or, with reference to what follows, he who hath not already such a thing as a sword let him by all means get one.—**πωλησάτω τὸ ἱμάτιον**, let him sell his upper garment, however indispensable for clothing by day and by night. A sword the one thing needful. This is a realistic speech true to the manner of Jesus and, what is rare in Lk., given without toning down, a genuine *logion* without doubt.—Ver. 37. **τὸ γεγραμμένον**: the words quoted are from Is. liii. 12, and mean that Jesus was about to die the death of a criminal.—**δεῖ**, it is necessary, in order that *Scripture might be fulfilled*. No other or higher view than this of the rationale of Christ's sufferings is found in Luke's Gospel. Cf. xxiv. 26. A Paulinist in his universalism, he shows no acquaintance with St. Paul's theology of the atonement unless it be in ver. 20.—**τὸ (τὰ T.R.) περὶ ἐμοῦ**, that which concerns me, my life course.—**τέλος ἔχει** is coming to an end. Some think the reference is still to the prophecies concerning Messiah and take **τέλος ἔχει** in the sense of "is being fulfilled," a sense it sometimes bears: *τελειοῦται ἤδη*, Euthy. Kypke renders: *rata sunt*, the phrase being sometimes used in reference to things whose certainty and authority cannot be questioned = "my doom is fixed beyond recall"—Ver. 38. **μάχαιραι δύο**: how did such a peaceable company come to have even so much as one sword? Were the two weapons really swords, fighting instruments, or

large knives? The latter suggestion, made by Chrysostom and adopted by Euthym., is called "curious" by Alford, but regarded by Field (*Ot. Nor.*) as "probable".—**Ἰκανόν**, enough! *i.e.*, for one who did not mean to fight. It is a pregnant word = "for the end I have in view more than enough; but also enough of misunderstanding, disenchantment, speech, teaching, and life generally," Holtzmann, H. C.

Vv. 39-46. *Gethsemane* (Mt. xxvi. 36-46, Mk. xiv. 32-42). Lk.'s narrative here falls far short of the vivid realism of the parallels. Mt. and Mk. allow the infirmity of the great High Priest of humanity so graphically described in the Epistle to the Hebrews to appear in its appalling naked truth. Lk. throws a veil over it, so giving an account well adapted doubtless to the spiritual condition of first readers, but not so well serving the deepest permanent needs of the Church. This statement goes on the assumption that vv. 43, 44 are no part of the genuine text, for in these, especially in ver. 44, the language is even more realistic than that of Mk., and is thus out of harmony with the subdued nature of Lk.'s narrative in general. This want of keeping with the otherwise colourless picture of the scene, which is in accord with Lk.'s uniform mode of handling the emphatic words, acts and experiences of Jesus, is, in my view, one of the strongest arguments against the genuineness of vv. 43, 44.

Ver. 39. **ἐξελθὼν**: no mention of the hymn sung before going out (Mt. ver. 30, Mk. ver. 26). Lk. makes prominent the outgoing of *Jesus*. The parallels speak in the plural of the whole company.—**κατὰ τὸ ἔθος**: for the form *vide* ii. 42, and for the fact xxi. 37 and John xviii. 2. This is another point of contact between



ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, "Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασ-  
c Acts xxi. 1.  
d here only  
in N.T. μόν." 41. Καὶ αὐτὸς ἄπεσπάζθη ἀπ' αὐτῶν ὥσει λίθου ἂ βολήν,  
καὶ θεῖς τὰ γόνατα προσηύχετο, 42. λέγων, "Πάτερ, εἰ βούλει  
παρενεγκεῖν<sup>1</sup> τὸ ποτήριον τοῦτο<sup>2</sup> ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα  
μου, ἀλλὰ τὸ σὸν γενέσθω."<sup>3</sup> 43. Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ'  
\* Acts xli. 5.  
1 Pet. i. 22. οὐρανοῦ ἐνισχύων αὐτόν. 44. καὶ γενόμενος ἐν ἀγωνίᾳ, ἔκτενέ-  
τερον προσηύχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος  
καταβαίνοντες ἐπὶ τὴν γῆν.<sup>4</sup> 45. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς,

<sup>1</sup> For παρενεγκεῖν **N**L, etc., have παρενεγκαί (Tisch.). BDT *al.* have παρενεγμε (W.H.).

<sup>2</sup> ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ in **N**BDLT.

<sup>3</sup> γιν-(ορ γενιν-)εσθω in **N**ABL *al.* *pl.* D has γεν. = T.R.

<sup>4</sup> Verses 43, 44 are found in **N**<sup>a</sup>DL and many other uncials, in codd. vet. Lat. vulg. Egypt. verss. Syr. (cur. Pesh. Hier., but not sin.) Eus. Canons, etc., etc. They are wanting in **N**<sup>a</sup>ABRT, and Epiph. Hil. and Hier. mention that they were wanting in many codd. known to them. W.H. give them in double brackets, and regard them as no part of Lk.'s text, though a true element of the Christian tradition. *Vide* their appendix. Cf. Blass' theory of two recensions in *Evang. sec. Lucam.*

these two Gospels. The reference to the habit of Jesus deprives this visit of special significance.—ἡκολούθησαν: the disciples followed, no talk by the way of their coming breakdown, as in Mt. ver. 31, and Mk. ver. 27.

Vv. 40-46. ἐπὶ τοῦ τόπου, at the place, of usual resort, not the place of this memorable scene, for it is not Lk.'s purpose to make it specially prominent. Cf. John xviii. 2, τὸν τόπον previously described as a κήπος across the brook Kedron.—προσεύχεσθε: Jesus bids the disciples pray against temptation. In Mt. and Mk. He bids them sit down while He prays. Their concern is to be wholly for themselves.—Ver. 41. ἄπεσπάζθη, He withdrew, *secessit*. Some insist on the literal sense, and render, "tore Himself away" = "avulsus est," Vulg., implying that Jesus was acting under strong feeling. But did Lk. wish to make that prominent? The verb does not necessarily mean more than "withdrew," and many of the philological commentators (Wolf, Raphel, Pricaeus, Palairct, etc.) take it in that sense, citing late Greek authors in support.—ἀπ' αὐτῶν, from them (all); no mention of three taken along with Him, a very important feature as an index of the state of mind of Jesus. The Master in His hour of weakness looked to the three for sympathy and moral support; *vide* Mt. xxvi. 40. But it did not enter into Lk.'s plan to make that apparent.—λίθου βολήν, a stone's cast, not too distant to be over-

heard. βολήν is the accusative of measure.—θεῖς τὰ γόνατα: the usual attitude in prayer was standing; the kneeling posture implied special urgency ("in genibus orabant quoties res major urgebat," Grot.), but not so decidedly as falling at full length on the ground, the attitude pointed at in the parallels.—Ver. 42. πάτερ, Father! the keynote, a prayer of faith however dire the distress.—εἰ βούλει, etc.: with the reading παρένεγκε the sense is simple: if Thou wilt, take away. With παρενεγκεῖν or παρενέγκαί we have a sentence unfinished: "apodosis suppressed by sorrow" (Winer, p. 750), or an infinitive for an imperative (Bengel, etc.). The use of παρ. in the sense of "remove" is somewhat unusual. Hesychius gives as synonyms verbs of the opposite meaning: παραθεῖναι, παραβαλεῖν. The ἀπ' ἐμοῦ leaves no doubt what is meant. In Lk.'s narrative there is only a single act of prayer. The whole account is mitigated as compared with that in Mt. and Mk. Jesus goes to the accustomed place, craves no sympathy from the three, kneels, utters a single prayer, then returns to the Twelve. With this picture the statement in vv. 43, 44 is entirely out of harmony.—Ver. 44. ἐν ἀγωνίᾳ, in an agony (of fear), or simply in "a great fear". So Field (*Ot. Nor.*), who has an important note on the word ἀγωνία, with examples to show that fear is the radical meaning of the word. Loesner supports the same view with examples from Philo. Here only in N.T.



ἐλθὼν πρὸς τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμωμένους<sup>1</sup> ἀπὸ τῆς λύπης, 46. καὶ εἶπεν αὐτοῖς, “Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.”

47. Ἔτι δὲ<sup>2</sup> αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν,<sup>3</sup> καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. 48. ὁ δὲ Ἰησοῦς<sup>4</sup> εἶπεν αὐτῷ, “Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;” 49. Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ,<sup>5</sup> “Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;” 50. Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως,<sup>6</sup> καὶ ἀφείλεν αὐτοῦ τὸ οὖς<sup>7</sup> τὸ δεξιόν. 51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἐάτε ἕως τούτου.” Καὶ ἀψάμενος τοῦ ὤτιου αὐτοῦ,<sup>8</sup> ἰάσατο αὐτόν. 52. Εἶπε δὲ ὁ<sup>9</sup> Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’<sup>10</sup> αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, “Ὡς

<sup>1</sup> κοιμωμένους αὐτοὺς in  $\Sigma$ BDLT 69 *al.* <sup>2</sup> Omit δὲ  $\Sigma$ ABLT, etc.

<sup>3</sup> αὐτοὺς in uncials. αὐτῶν in minusc.

<sup>4</sup> For ο δὲ I.  $\Sigma$ B LTX 157 have I. δε.

<sup>5</sup> Omit αὐτῷ  $\Sigma$ B LTX.

<sup>6</sup> του αρχ. τον δουλον in  $\Sigma$ BLT 69, 346.

<sup>7</sup> το οὖς αὐτου in  $\Sigma$ BLT 69, 346.

<sup>8</sup> Omit αὐτου  $\Sigma$ B LRT 1, 131.

<sup>9</sup> Omit ο before I.  $\Sigma$ ABT.

<sup>10</sup> πρὸς in  $\Sigma$ , etc. (Tisch.). ἐπὶ (= T.R.) in ABDL (W.H.).

From this word comes the name “The Agony in the Garden”.—*θρόμβοι*, clots (of blood), here only in N.T.

Vv. 45, 46. *Return of Jesus to His disciples.*—ἀπὸ τῆς προσευχῆς: rising up from the prayer, seems to continue the narrative from ver. 42.—ἀπὸ τῆς λύπης, asleep from grief, apologetic; Hebraistic construction, therefore not added by Lk., but got from a Jewish-Christian document, says J. Weiss (in Meyer). Doubtless Lk.’s, added out of delicate feeling for the disciples, and with truth to nature, for grief does induce sleep (“moestitia somnum affert,” Wolf).—Ver. 46. ἀναστάντες προσεύχεσθε: Jesus rose up from prayer. He bids His disciples rise up to prayer, as if suggesting an attitude that would help them against sleep.—ἵνα, etc.: again a warning against temptation, but no word of reproach to Peter or the rest, as in parallels.

Vv. 47-53. *The apprehension* (Mt. xvi. 47-56, Mk. xiv. 43-52).—Ver. 47. φιλήσαι α., to kiss Him; that the traitor’s purpose, its execution left to be inferred, also that it was the preconcerted signal pointing out who was to be apprehended.—Ver. 48. φιλήματι, etc.: the question of Jesus takes the place of, and explains, the enigmatical ἰφ’ ὃ πάρεi of Mt. The simple φίλημα,

unlike καταφιλέω, implies no fervour.—Ver. 49. οἱ περὶ αὐτόν, those about Him, i.e., the disciples, though the word is avoided.—τὸ ἐσόμενον, what was about to happen, i.e., the apprehension. The disciples, anticipating the action of the representatives of authority, ask directions, and one of them (ver. 50) not waiting for an answer, strikes out. In the parallels the apprehension takes place first.—Ver. 50. εἰς τις, etc., a certain one of them, thus vaguely referred to in all the synoptists. John names Peter.—τὸ δεξιόν, the right ear; so in Fourth Gospel. Cf. the right hand in vi. 6.—Ver. 51. ἔατε ἕως τούτου: an elliptical colloquial phrase, whose meaning might be made clear by intonation or gesture. It might be spoken either to the captors = leave me free until I have healed the wounded man, or to the disciples = let them apprehend me, or: no more use of weapons. For the various interpretations put upon the words, *vide* Hahn. Perhaps the most likely rendering is: “cease, it is enough,” *desinite, satis est*, as if it had stood, ἔατε, ἕως τούτου ἱκανόν ἐστι, the disciples being addressed.—Ver. 52. ἀρχιερεῖς καὶ, etc.: Lk. alone represents the authorities as present with the ὄχλος—priests, captains of the temple and elders—some of them might be. though it is

ἐπὶ ληστὴν ἐξεληλύθατε<sup>1</sup> μετὰ μαχαιρῶν καὶ ξύλων; 53. καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστίν<sup>2</sup> ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους."

54. ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν<sup>3</sup> εἰς τὸν οἶκον<sup>4</sup> τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55. ἀψάντων<sup>5</sup> δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν,<sup>6</sup> ἐκάθητο ὁ Πέτρος ἐν μέσῳ<sup>7</sup> αὐτῶν. 56. ἰδοῦσα δὲ αὐτὸν παιδίσκη

f Acts i. 10; τίς καθήμενος πρὸς τὸ φῶς, καὶ<sup>8</sup> ἀτενίσασα αὐτῷ, εἶπε, "Καὶ οὗτος  
iii. 4; vi.  
15, etc. 2  
Cor. iii.  
7, 13. 2  
οὐκ οἶδα αὐτόν." 57. Ὁ δὲ ἠρνήσατο αὐτόν,<sup>8</sup> λέγων, "Γύναι, οὐκ  
οἶδα αὐτόν." 58. Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, "Καὶ  
σὺ ἐξ αὐτῶν εἶ." 59. Ὁ δὲ Πέτρος εἶπεν,<sup>10</sup> "Ἄνθρωπε, οὐκ εἰμί." 59.

g Acts xii.  
15. Καὶ διαστάσης ὥσεί ὥρας μιᾶς, ἄλλος τις "διύσχυρίζετο, λέγων,  
"Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν."

<sup>1</sup> ἐξηλθατε in **ΣBDLRT**, etc. (W.H.).

<sup>2</sup> ἐστὶν ὑμῶν in **Σ<sup>c</sup>BDLT**, etc.

<sup>3</sup> Omit this αὐτον **ΣABDLT al.**

<sup>4</sup> εἰς τὴν οἰκίαν in **ΣBLT**, etc., 1, 124 *al.*

<sup>5</sup> περιψάντων in **ΣBLT**.

<sup>6</sup> Omit αὐτων **ΣBDLT**.

<sup>7</sup> μέσος for ἐν μέσῳ (**Σ**, etc.) in **BLT** 1, 209 (Tisch., W.H.).

<sup>8</sup> Omit αὐτον **ΣBD<sup>2</sup>LT** (W.H.).

<sup>9</sup> οὐκ οἶδα αὐτον γυναι in **ΣBLTX**. D omits γυναι.

<sup>10</sup> εἶφη in **ΣBLT al. pl.**

not likely. Farrar remarks: "these venerable persons had kept safely in the background till all possible danger was over"—ὥς ἐπὶ ληστὴν. Lk. gives the reproachful words of Jesus nearly as in the parallels.—Ver. 53. ἀλλ' αὕτη ἐστίν, etc.: the leading words in this elliptical sentence are τοῦ σκότους, which qualify both ὥρα and ἐξουσία. Two things are said: your hour is an hour of darkness, and your power is a power of darkness. There is an allusion to the time they had chosen for the apprehension, night, not day, but the physical darkness is for Jesus only an emblem of moral darkness. He says in effect: why should I complain of being captured as a robber in the dark by men whose whole nature and ways are dark and false?

Vv. 54-62. *Peter's fall* (Mt. xxvi. 57, 58, 69-75, Mk. xiv. 53, 54, 66-72).—Lk. tells the sad story of Peter's fall without interruption, and in as gentle a manner as possible, the *cursing* omitted, and the three acts of denial forming an *anticlimax* instead of a climax, as in parallels.—Ver. 54. ὁ δὲ Πέτρος ἠκολούθει, Peter followed. What the rest did is passed over in silence; *flight* left to be inferred.—Ver. 55. περιψάντων, more strongly than ἀψάντων (T.R.) suggests

the idea of a well-kindled fire giving a good blaze, supplying light as well as heat. Who kindled it did not need to be said. It was kindled in the open court of the high priest's house, and was large enough for the attendants to sit around it in the chilly spring night (συγκαθισάντων).—μέσος αὐτῶν. Peter sat *among* them. Was that an acted denial, or was he simply seeking warmth, and taking his risk?—Ver. 56. ἀτενίσασα (α intensive, and τείνω), fixing the eyes on, with dative here, sometimes with εἰς and accusative, frequently used by Lk., especially in Acts.—οὗτος, the maid makes the remark not *to* but *about* Peter in Lk. = this one also was with Him, of whom they were all talking.—Ver. 57. οὐκ οἶδα α. γ.: a direct denial = I do not *know* Him, woman, not to speak of being a *follower*.—Ver. 58. μετὰ βραχὺ, shortly after (here only in N.T.), while the mood of fear is still on him, no time to recover himself.—ἕτερος, another of the attendants, a man.—ἐξ αὐτῶν, of the notorious band, conceived possibly as a set of desperadoes.—ἄνθρωπε, οὐκ εἰμί, man, I am not, with more emphasis and some irritation = denial of *discipleship*. In one sense a stronger form of denial, but in another a weaker. Peter

60. Εἶπε δὲ ὁ Πέτρος, “Ἀνθρώπε, οὐκ οἶδα ὃ λέγεις.” Καὶ παρα-  
χρήμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ<sup>1</sup> ἀλέκτωρ· 61. καὶ  
στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος  
τοῦ λόγου<sup>2</sup> τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, “Ὅτι, πρὶν ἀλέκτορα  
φωνῆσαι,<sup>3</sup> ἀπαρνήσῃ με τρίς.” 62. Καὶ ἐξελθὼν ἔξω ὁ Πέτρος<sup>4</sup>  
ἔκλαυσε πικρῶς.

63. Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν<sup>5</sup> ἐνέπαιζον αὐτῷ,  
δέροντες· 64. καὶ περικαλύψαντες αὐτόν, ἔτυπτον αὐτοῦ τὸ πρόσ-  
ωπον, καὶ<sup>6</sup> ἐπηρώτων αὐτόν,<sup>7</sup> λέγοντες, “Προφήτευσον, τίς ἐστὶν ὁ  
παίσας σε;” 65. Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς  
αὐτόν.

<sup>1</sup> Omit ο **ABDL**, etc.

<sup>2</sup> ρηματος in **NBLTX** 124 *al.* (W.H.). T.R. = AD (Tisch.).

<sup>3</sup> Add σημερον after φωνῆσαι **NBKLMT** *al.*

<sup>4</sup> Omit ο Π. **NBDLT**, etc. Some codd. of vet. Lat. omit ver. 62 (W.H. in brackets).

<sup>5</sup> For τον Ι. **NBDLT**, etc., 157 *al.* have αυτον.

<sup>6</sup> ετυπτον . . . και omitted in **NBKLT** *al.* 1, 209.

<sup>7</sup> Omit this αυτον **BKLMTX**.

might have known Jesus without being a disciple. To deny all knowledge was the strongest form of denial. Besides it was less cowardly to deny to a man than to a woman.—Ver. 59. διαστάσης ὥρας, at the distance of an hour; the verb here used of time, in xxiv. 51 and Acts xxvii. 28 of place. This interval of an hour is peculiar to Lk. Peter in the course of that time would begin to think that no further annoyance was to be looked for.—δισχυρίζετο, ἐπ’ ἀληθείας: these expressions imply that the previous denials had partly served their purpose for a time, and put the attendants off the idea that Peter was of the company of Jesus. After watching Peter, and listening to his speech, a third gains courage to reaffirm the position = I am sure he is after all one of them, for, etc.—Ver. 60. ἀνθρώπε, etc., man, I don’t know what you are saying—under shelter of the epithet Γαλιλαῖος, pretending ignorance of what the man said—an *evasion* rather than a denial, with no cursing and protesting accompanying. A monstrous minimising of the offence, if Lk. had Mk.’s account before him, thinks J. Weiss; therefore he infers he had not, but drew from a Jewish-Christian source with a milder account. What if he had both before him, and preferred the milder?—ἐφώνησεν ἀλεκ., immediately after the cock crew; but in Lk.’s account

the reaction is not brought about thereby. In the parallels, in which Peter appears worked up to a paroxysm, a reaction might be looked for at any moment on the slightest occasion, the crowing of the cock recalling Christ’s words abundantly sufficient. But in Lk. there is no paroxysm, therefore more is needed to bring about reaction, and more accordingly is mentioned.—Ver. 61. στραφεὶς, etc., the Lord, turning, looked at Peter; that look, not the cock crowing, recalled the prophetic word of Jesus, and brought about the penitent reaction.—ὑπεμνήσθη, remembered, was reminded, passive here only in N.T.—Ver. 62 exactly as in Mt.

Vv. 63-65. *Indignities* (Mt. xxvi. 67-68, Mk. xiv. 65). In Mt. and Mk. these come after the trial during the night which Lk. omits. In his narrative the hours of early morning spent by Jesus in the palace of the high priest are filled up by the denial of Peter and the outrages of the men who had taken Jesus into custody (οἱ συνέχοντες αὐτόν).—Ver. 63. ἐνέπαιζον, mocked, in place of the more brutal spitting in parallels.—δέροντες, smiting (the whole body), instead of the more special and insulting slapping in the face (κολαφίζειν).—Ver. 64. περικαλύψαντες, covering (the face understood, τὸ πρόσωπον in Mk.)—προφήτευσον, τίς, etc.: Lk. here follows Mt., not Mk., who has simply the verb



66. Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον<sup>1</sup> αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν,<sup>2</sup> 67. λέγοντες, “Εἰ σὺ εἶ ὁ Χριστός, εἰπὲ<sup>3</sup> ἡμῖν.” Εἶπε δὲ αὐτοῖς, “Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· 68. ἐὰν δὲ καὶ<sup>4</sup> ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.<sup>5</sup> 69. ἀπὸ τοῦ νῦν<sup>6</sup> ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.” 70. Εἶπον δὲ πάντες, “Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;” Ὁ δὲ πρὸς αὐτοὺς ἔφη, “Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.” 71. Οἱ δὲ εἶπον, “Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας<sup>7</sup>; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.”

<sup>1</sup> ἀπηγαγον in ΞBDKT (Tisch., W.H.). T.R. = ALX al.

<sup>2</sup> αὐτῶν in ΞBDLT al.

<sup>3</sup> εἶπον in ΞBLT.

<sup>4</sup> Omit καὶ ΞBLT.

<sup>5</sup> ΞBLT omit μοι ἢ ἀπολύσητε (Tisch., W.H.).

<sup>6</sup> νῦν δὲ in ΞABDLTX.

<sup>7</sup> ἔχομεν μαρ. χρεῖαν in BLT (Tisch., W.H.).

προφ. without the question following.—Ver. 65. ἔτερα πολλά, many other shameful words, filling up the time, which Lk. would rather not report particularly, even if he knew them.

Vv. 66-71. *Morning trial*, the proceedings of which, as reported by Lk., correspond to those of the night meeting reported by Mt. and Mk. (Mt. xxvi. 59-66, Mk. xiv. 55-64), only much abridged. No mention of the attempt to get, through witnesses, matter for an accusation, or of the testimony concerning the word about destroying the temple. The Messiah question is alone noticed. Perhaps Lk. omitted the former because of their futility, though they were important as revealing the *animus* of the judges.—Ver. 66. εἰς τὸ συνέδριον, to the council chamber, in which the Sanhedrim met.—λέγοντες, introducing the proceedings, in a very generalising way. Cf. the graphic account of the high priest rising up to interrogate Jesus, after the first attempt to incriminate Him had failed, in parallels (Mt. xxvi. 62 f., Mk. xiv. 60 f.).—Ver. 67. εἰ σὺ εἶ ὁ Χ. εἰπὸν ἡμῖν: either, art Thou the Christ? tell us, or tell us whether Thou be the Christ. Christ *simpliciter* without any epithet as in parallels (Son of God, Son of the Blessed).—εἶπε δὲ α.: Jesus first answers evasively, saying in effect: it is vain to give an answer to such people. In parallels He replies with a direct “yes” (“thou sayst,” Mt.; “I am,” Mk.).—Ver. 69. What Jesus now says amounts to an affirmative answer.—ἀπὸ τοῦ νῦν ἔσται, etc.: Jesus points to a speedy change of position from humiliation to

exaltation, without reference to what they will see, or to a second coming.—Ver. 70. πάντες, all, eagerly grasping at the handle offered by Christ's words.—ὁ υἱὸς τ. Θε. This is supposed to be involved in the exalted place at the right hand.—ἐγὼ εἰμι, the direct answer at last.—Ver. 71. μαρτυρίας: instead of μαρτύρων, no mention having been previously made of witnesses.

J. Weiss (in Meyer, eighth edition) finds in this section clear evidence of the use of a Jewish-Christian source from the correspondence between the account it gives of the questions put to Jesus and His replies and the Jewish-Christian ideas regarding the Messiahship. These he conceives to have been as follows: In His earthly state Jesus was not Messiah or Son of Man; only a claimant to these honours. He became both in the state of exaltation (cf. Acts ii. 36: “God hath made Him both Lord and Christ”). He *was God's Son* in the earthly state because He was conscious of God's peculiar love and of a Messianic commission. So here: Jesus is to *become* (ἔσται) Messianic Son of Man with glory and power (δόξα and δύναμις); He is Son of God (ἐγὼ εἰμι). On this view Sonship is lower than Christhood. Was that Lk.'s idea? On the contrary, he evidently treats the Christ question as one of subordinate importance on which it was hardly worth debating. The wider, larger question was that as to Sonship, which, once settled, settled also the narrower question. If Son, then Christ and more; not only the Jewish Messiah, but Saviour of the world. The



XXIII. 1. ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν<sup>1</sup> αὐτὸν ἐπὶ τὸν Πιλάτον. 2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, "Τοῦτον εὖρομεν διαστρέφοντα τὸ ἔθνος,<sup>2</sup> καὶ κωλύοντα Καίσαρι φόρους<sup>3</sup> διδόναι, λέγοντα ἑαυτὸν<sup>4</sup> Χριστὸν βασιλέα εἶναι." 3. Ὁ δὲ Πιλάτος ἐπηρώτησεν<sup>5</sup> αὐτόν, λέγων, "Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, "Σὺ λέγεις." 4. Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, "Οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ."

5. Οἱ δὲ ἐπίσχυον, λέγοντες, "Ὅτι ἄνασεῖται τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας,<sup>6</sup> ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε."

6. Πιλάτος δὲ ἀκούσας Γαλιλαίαν<sup>7</sup> ἐπηρώτησεν εἰ ὁ ἄνθρωπος

a here and  
in Mk.  
xv. 11  
(διδασκ. in  
Ch. iii. 14).

<sup>1</sup> ἤγαγον in uncials, ἤγαγεν in minusc.

<sup>2</sup> Add ἡμῶν το ἐθνος BBDLT, etc.

<sup>3</sup> φόρους K. in BBLT, which also have καὶ before λέγοντα.

<sup>4</sup> So in BBDL (Tisch.). αὐτον in BGT.

<sup>5</sup> ἠρωτησεν in BBR. T.R. = DL, etc.

<sup>6</sup> καὶ before ἀρξάμενος in BBLT, not in D, etc., probably omitted because difficult.

<sup>7</sup> Omit Γαλ. BBLT.

<sup>8</sup> B and a few others omit ο (W.H. brackets).

account of the trial runs on the same lines as the genealogy, in which *Davidic* descent is dwarfed into insignificance by *Divine* descent (vidēs . . . τοῦ θεοῦ).

CHAPTER XXIII. THE PASSION HISTORY CONTINUED.—Vv. 1-5. *Before Pilate* (Mt. xxvii. 1, 2, 11-14, Mk. xv. 1-5). At the morning meeting of the Sanhedrim (in Mt. and Mk.) it had doubtless been resolved to put the confession of Jesus that He was the Christ into a shape fit to be laid before Pilate, i.e., to give it a political character, and charge Him with aspiring to be a king. To this charge Lk. adds other two, meant to give this aspiration a sinister character.—Ver. 1. ἅπαν τὸ πλῆθος, the whole number. The Jewish authorities go to Pilate in full strength to make as imposing an appearance as possible and create the impression that something serious was on hand.—ἤγαγεν: nothing is said about leading Jesus *bound*, as in Mt. and Mk.—Ver. 2. διαστρέφοντα, perverting, causing disaffection and disloyalty to Rome.—κωλύοντα, doing His best to prevent (people from paying tribute to Caesar); false, and they probably knew it to be so, but it was a serviceable lie.—βασιλέα: in apposition with Χριστὸν = saying that He was Christ—a *King!*—Ver. 3. σὺ εἶ, etc.: Pilate's question exactly as in Mt. and Mk.—σὺ λέγεις: this reply needs some

such explanation as is given in John; *vide* notes on Mt.—Ver. 4. αἴτιον, blameworthy, punishable (neuter of αἴτιος) = αἰτία. Pilate arrived at his conclusion very swiftly. A glance sufficed to satisfy him that Jesus was no dangerous character. Probably he thought him a man with a fixed idea.—Ver. 5. ἐπίσχυον (here only in N.T.), they kept insisting, used absolutely = "invalencebant," Vulg. —ἀνασεῖται, stirs up, a stronger word than διαστρέφειν.—διδάσκων, teaching, the instrument of excitement. Jesus did, in fact, produce a great impression on the people by His teaching, and one not favourable to the Pharisees, but He did not set Himself to stir up the people even against them.—καθ' ὅλης τ. ἰ.: κατὰ with the genitive of place as in iv. 14 = in the whole of Judaea. This, considering the purpose, should mean Judaea strictly, Pilate's province, and so taken it bears witness to more work done by Jesus in the south than is recorded in the Synoptists. But the testimony is of little value. The accusers said what suited their purpose, true or false.—καὶ ἀρξάμενος: the καὶ is a difficult reading, and just on that account probably correct. It gives the impression of an unfinished sentence, something left out = and beginning from Galilee He has spread His mischievous doctrine over the land even to this holy city. The

Γαλιλαῖός ἐστι· 7. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θελὼν ἐξ ἱκανοῦ<sup>1</sup> ἰδεῖν αὐτόν, διὰ τὸ ἀκοῦειν πολλὰ<sup>2</sup> περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10. εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. 11. ἐξουθενήσας δὲ αὐτὸν<sup>3</sup> ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν<sup>4</sup> ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12. ἐγένοντο δὲ φίλοι<sup>5</sup> οὗ τε Πιλάτος καὶ ὁ Ἡρώδης<sup>6</sup> ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.<sup>6</sup> 13. Πιλάτος δὲ συγ-

<sup>1</sup> ἐξ ἱκανῶν χρόνων θελὼν in  $\mathfrak{N}$ BT. D also has ἐξ ἱκανῶν χρ., but θελὼν in a different position. L omits θελὼν.

<sup>2</sup> Omit πολλὰ  $\mathfrak{N}$ B $\mathfrak{D}$ L $\mathfrak{T}$  1, 131 *al.*

<sup>3</sup> καὶ before ο H. in  $\mathfrak{N}$ L $\mathfrak{T}$ X 13, 69 (Tisch., W.H., marg.). BD omit.

<sup>4</sup> Omit αὐτὸν  $\mathfrak{N}$ BL $\mathfrak{T}$ .

<sup>5</sup> H $\mathfrak{p}$ . and Πιλ. change places in  $\mathfrak{N}$ BL $\mathfrak{T}$ .

<sup>6</sup> αὐτοὺς in  $\mathfrak{N}$ BL $\mathfrak{T}$ .

words from καὶ to Γαλιλαῖας are omitted in some MSS., and it is not inconceivable that they are an early gloss to explain ver. 6 (so Weiss in Meyer).

Vv. 6-12. *Before Herod*, peculiar to Lk.—Ver. 7. ἀνέπεμψεν, remitted Him = *remisit*, sent Him to, not the higher (Meyer), but the proper tribunal: a Galilean, to the tetrarch of Galilee; a technical term.—ἐν Ἱεροσ. Herod would be in Jerusalem to keep the Passover, though that is not stated.—Ver. 8. ἐχάρη λίαν, was much pleased, "exceeding glad" (A.V. and R.V.) is too grave a phrase to express the feeling of this worthless man, who simply expected from the meeting with Jesus a "new amusement" (Schanz), such as might be got from a conjurer who could perform some clever tricks (τι σημεῖον).—Ver. 9. ἐν λόγοις ἱκανοῖς: suggesting the idea of a desultory conversation, in which the king introduced topic after topic in a random, incoherent manner, showing no serious interest in any of his questions.—οὐδὲν ἀπεκρίνατο, answered nothing, which would greatly astonish and pique this kingling, accustomed to courtier-servility. The fact that Jesus said nothing, and that nothing of importance came out of the appearance before Herod, may explain its omission by the other evangelists.—Ver. 10. οἱ ἄρχιερεῖς, etc., priests and scribes, there too, having followed Jesus, afraid that the case

might take an unfavourable turn in their absence.—εὐτόνως, eagerly (Acts xviii. 28).—Ver. 11. ἐξουθενήσας: on this verb and kindred forms, *vide* at Mk. ix. 12. Herod, feeling slighted by Jesus, slights Him in turn, inciting his bodyguards (τοῖς στρατεύμασιν, which cannot here mean armies) to mock Him, and having Him invested with a costly robe, probably a cast-off royal mantle of his own, and so sending Him back a mock king to Pilate, a man to be laughed at, not to be feared or punished.—ἐσθῆτα λαμπράν, a splendid robe; of what colour, purple or white, commentators vainly inquire.—ἀνέπεμψεν, "sent Him again" (A.V.), or "back" (R.V.). The verb may mean here, as in ver. 7, sent Him to Pilate as the proper person to try the case. The two magnates compliment each other, and shirk unpleasant work by sending Jesus hither and thither from tribunal to tribunal, the plaything and sport of unprincipled men.—Ver. 12. ἐγένοντο φίλοι: that the one positive result of the transaction—two rulers, previously on bad terms, reconciled, at least for the time. Sending Jesus to Herod was a politic act on Pilate's part. It might have ended the case so far as he was concerned; it pleased a jealous prince, and it gave him a free hand in dealing with the matter: nothing to fear in that quarter.—μετ' ἀλλήλων for ἀλλήλοις (Euthy. Zig., who also sub-

καλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14. εἶπε πρὸς αὐτοὺς, “Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν<sup>1</sup> εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον, ὦν κατηγορεῖτε κατ’ αὐτοῦ· 15. ἀλλ’ οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν,<sup>2</sup> καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16. παιδεύσας οὖν αὐτὸν ἀπολύσω.” 17. Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.<sup>3</sup> 18. ἀνέκραξαν<sup>4</sup> δὲ παμπληθεῖ, λέγοντες, “Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·” 19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.<sup>5</sup> 20. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε,<sup>6</sup> θέλων ἀπολύσαι

<sup>1</sup> ουθεν in **ΣBT** 1.

<sup>2</sup> ανεπεμψε γαρ αυτον προς ημας in **ΣBKLM**T. T.R. = ADX is perhaps a correction by the scribes.

<sup>3</sup> Ver. 17 is omitted in **ABKLTΠ** (Tisch. W.H.).

<sup>4</sup> ανεκραγον in **ΣBLT** 124, 157. T.R. = ADX, etc.

<sup>5</sup> βληθείς εν τη φυλακη in **BLT** (Tisch., W.H.). **Σ**<sup>a</sup> has βεβλ. εν τ. φυλ.

<sup>6</sup> **ΣBLT** have παλιν δε ο Π. προσεφ. αυτοις.

stitutes πρὸς ἀλλήλους (πρὸς ἑαυτούς).—*δύτες* after προῦπῆρχον might have been omitted, as in Acts viii. 9, but it serves to convey the idea of continued bad relations.

Vv. 13-16. *Pilate proposes to release Jesus*.—Ver. 14. ἀποστρέφοντα, turning away (the people from their allegiance). In Acts iii. 26, of turning men from their iniquities.—ἐνώπιον ὃ ἀνακρίνας, having made an inquiry in your presence. In John, Pilate's inquiry is private. “He says this,” remarks Pricaeus, “lest they should think he was setting Jesus free by favour or intrigue” (*gratiā aut ambitu*). ἀνακρίνας is used absolutely here as in Acts xxiv. 8.—Ver. 15. αὐτῷ: some have taken this as referring to Herod = Herod did nothing in the case, implying that it was of a serious, capital nature. Most take it as referring to Jesus = behold, the result of sending to Herod is that in his judgment nothing has been done deserving death by the accused.—αὐτῷ instead of ὑπ’ αὐτοῦ; *vide* on this construction Winer, § xxxi., 10.—Ver. 16. παιδεύσας: doubtless used here in the Hellenistic sense of chastise, scourge—a mild name for an ugly thing. The policy of the proposal Euthy. thus explains: “a moderate flagellation (μετρίαν μαστιγῶσιν) to mitigate their wrath, that thinking they had gained their point they might cease from further

madness”. A weak, futile policy. “Hic coepit nimium concedere” (Bengel). Fanaticism grows by concession (Schanz).

Vv. 17-25. *Pilate finally succumbs* (Mt. xxvii. 15-26, Mk. xv. 6-15).—Ver. 17, which states that Pilate was under a necessity (why, not explained) to release one (prisoner) at least time, is almost certainly imported from the parallels by a later hand, though it fills up an obvious hiatus in Lk.'s meagre narrative.—Ver. 18. παμπληθεῖ: adverb, from παμπληθής (here only in N.T.)=in the whole-mob style, giving a vivid idea of the overpowering shout raised.—αἶρε τοῦτον, take away this one, i.e., to the cross.—ἀπόλυσον, release; if ye will release some one (ver. 16, ἀπολύσω) let it be Barabbas. Lk. makes this demand the voluntary act of the people. In the parallels (*vide* there) it is suggested to them by Pilate (Mt.), and urged on them by the priests. In Lk.'s narrative the behaviour of the people is set in a dark light, while both Pilate and the priests are treated with comparative mildness. In view of Israel's awful doom, Lk. says in effect: the people have suffered for *their own sin*.—Ver. 19. ὅστις seems to be = *ὅς* here, following the growing usage of later Greek (Schanz, *vide* Buttmann, *Gram.*, p. 115).—διὰ στάσιν . . . καὶ φόνον = διὰ φόνον ἐν στάσει πεποιημένον, Pricaeus.—ἦν βληθείς: instead of ἐβλήθη, the analytic form is unusual



τὸν Ἰησοῦν. 21. οἱ δὲ ἐπεφώνουν, λέγοντες, "Σταύρωσον, σταύρωσον<sup>1</sup> αὐτόν." 22. Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, "Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω." 23. Οἱ δὲ ἐπέκειντο φωναῖς μενάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.<sup>2</sup> 24. Ὁ δὲ<sup>3</sup> Πιλάτος ἐπέκρινε γενέσθαι τὸ αἷμα αὐτῶν· 25. ἀπέλυσε δὲ αὐτοῖς<sup>4</sup> τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν<sup>5</sup> φυλακὴν, ὃν ᾗτούντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

26. Καὶ ὡς ἀπήγαγον<sup>6</sup> αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου<sup>7</sup> ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέρειν ὅπισθεν τοῦ Ἰησοῦ. 27. Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ,

<sup>1</sup> σταυρου, σταυρον in  $\mathfrak{N}$ BD. T.R. = ALX, etc.

<sup>2</sup> Omit καὶ των αρχ.  $\mathfrak{N}$ BL (Tisch., W.H.).

<sup>3</sup> For ο δε  $\mathfrak{N}$ BL have καὶ.

<sup>4</sup> Omit αυτοῖς  $\mathfrak{N}$ ABDX, etc.

<sup>5</sup> Omit τὴν  $\mathfrak{N}$ BD 69 al.

<sup>6</sup> ἀπηγον in B (W.H. marg.).

<sup>7</sup> Σίμωνα τινα Κ—ον ἐρχ—ον in  $\mathfrak{N}$ BCDLX 13, 33 al. (Tisch., W.H.).

with the aorist (here only in N.T.), hence probably the reading of T.R., βεβλημένος.—Ver. 20. πάλιν, again, a second time. Lk. carefully enumerates the friendly attempts of Pilate, hence τρίτον in ver. 22. The first is in ver. 16.—Ver. 21. ἐπεφώνουν, shouted (βοᾷ κράζει, Hesych.), in Lk. only, and in reference to the people (Acts xii. 22).—σταύρου (active, not middle = σταυροῦ), "crucify," repeated, with passion; thoughtless, foolish, impulsive mob!—Ver. 22. τρίτον: third and final attempt, showing some measure of earnestness on Pilate's part.—τί γὰρ κακόν: the γὰρ answers to the hostile mood of the people = I cannot respond to your demand for, etc.; the "why, what evil," etc., of the A.V. is a happy rendering. In this final appeal, Pilate states most distinctly his opinion that Jesus is innocent.—Ver. 23. ἐπέκειντο, "they were instant," A.V. The verb is used absolutely.—κατίσχυον, were overpowering; "ecce gentis ingenium!" Pricaeus.—Ver. 24. ἐπέκρινεν, decided, gave judgment; here only in N.T. and in 2 Maccab. iv. 47, 3 Maccab. iv. 2. It was not a condemnation but simply a sentence to death under pressure.—αἷτημα, desire, here and in Phil. iv. 6 in this sense.—Ver. 25. τὸν διὰ σ.: the repetition of this description, instead of giving the name, is very expressive.—τῷ θελήματι α., to their will. Weak man and wicked people!

Vv. 26-32. *On the way to the cross* (Mt. xxvii. 31-34, Mk. xv. 21).—Ver. 26. ἀπήγαγον: who led Jesus away is not indicated. It might seem it was the mob, to whose will Jesus had just been delivered. But Lk. does not mean that. He simply continues the story, as in Mk., omitting the mockery of the soldiers (Mk. xv. 16-20), who, that brutal sport ended, led Him out (ἐξάγουσιν, Mk. xv. 20). Lk. omits also the scourging, which even Mt. and Mk. hurry over (φραγελλώσας).—ἐπιλαβόμενοι: a Greek word substituted for the foreign technical ἀγγαρεύειν in the parallels (usually takes the genitive in the Gospel, here also in T.R., accusative in W. and H.'s text, vide Acts xvii. 19, xviii. 17).—ὅπισθεν τοῦ Ἰησοῦ does not mean that Simon helped Jesus to bear the cross, carrying the end behind Jesus. They laid the whole cross on him.

V. 27 f. This incident of the women following in the crowd is peculiar to Lk.—καὶ γυναικῶν, and of women; they are the part of the crowd in which the story is interested. They were mainly women of Jerusalem (ver. 28).—αἱ ἐκόπτοντο, etc.: they indulged in demonstrative grief by gesture and voice (ἐθρήνουν), contrary to rule it would appear ("non planxerunt eductum ad supplicium, sed interius luxerunt in corde," Lightfoot on Mt. xxvii. 31), but great grief heeds not rules.—Ver. 28. ἐπ' ἐμέ, ἐφ' ἐαυτὰς are brought close together to emphasise the



καὶ γυναικῶν, αἱ καὶ<sup>1</sup> ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28. στραφεὶς δὲ πρὸς αὐτάς ὁ<sup>2</sup> Ἰησοῦς εἶπε, "Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι<sup>3</sup> αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.<sup>4</sup> 30. τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς<sup>5</sup> βουνοῖς, c Lk. lll. 5  
Καλύψατε ἡμᾶς. 31. ὅτι, εἰ ἐν τῷ<sup>6</sup> ὑγρῷ ξύλῳ ταῦτα π. ιουῖσιν, ἐν d here only  
τῷ ξηρῷ τί γίνονται; 32. Ἦγοντο δὲ καὶ ἕτεροι, δύο<sup>7</sup> κακοῦργοι σὺν e here, vv.  
αὐτῷ ἀναιρεθῆναι. 33. Καὶ ὅτε ἀπῆλθον<sup>8</sup> ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ  
ἔσταυρώσαν αὐτόν, καὶ τοὺς κακοῦρους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ  
ἀριστερῶν. 34. ὁ δὲ Ἰησοῦς ἔλεγε, "Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ  
οἶδας τί ποιοῦσι."<sup>7</sup> Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον  
2 Tim. ii. 9.

<sup>1</sup> Omit καὶ ABCDLX 28.

<sup>2</sup> Omit ο NBL.

<sup>3</sup> αἱ κοιλίαι in NBCX 1, 28, 69, etc.

<sup>4</sup> ἐθρεψαν in NBCL 131. D has ἐξεθρεψαν.

<sup>5</sup> Omit τῶ BC (W.H. text).

<sup>6</sup> ἡλθον (-αν) in NBCL (W.H.).

<sup>7</sup> Ver. 34, from ο δε Ι. το ποιουσι, is omitted in N<sup>a</sup>BD minusc. (2) a b d Egypt. verss. syr. sin. Tisch. retains, but W.H. only in double brackets, regarding this as one of D's non-interpolations, i.e., where the interpolation is on the side of those who have the clause. Vide their appendix.

contrast = weep not for *me*, but for *yourselves* weep, hinting at the tragedies of Jerusalem's fatal day. At such times the greatest joy, that of motherhood, is turned into the greatest misery (Holtzmann, H. C.). The mothers ever have the worst of it (J. Weiss in Meyer).—Ver. 29. μακάριαι, etc.: blessed the women that have no children, barren, or unmarried: nobody to care for but themselves. The reflection implies keen sympathy with human feeling.—Ver. 30. τοῖς ὄρεσι, τοῖς βουνοῖς: the reference is to Palestine, a land of mountains and hills, and the prayer of the miserable that a hill may fall on them and bury them under its ruins (quoted from Hosea x. 8).—Ver. 31. The sense of this proverbial phrase is obscure, but the connection demands this general idea: what is happening to me now is nothing to what is going to happen to this people. The green tree represents innocence, the dry tree guilt, ripe for the fire of judgment. Vide Ezekiel xx. 47, xxi. 3. Pricaeus cites as a parallel from Catullus: "quid facient crines quum ferro talia cedant?" The Rabbinical proverb, "si duo fuerint ligna arida et unum viride, arida illud lignum viride exurunt," does not seem to bear the

same meaning.—ἐν ὑγρῷ ξύλῳ, in the wet tree, in *ligno humido*, Grotius. ξύλον χλωρὸν = *lignum viride*, in Ezekiel.—Ver. 32. ἕτεροι δύο κακοῦργοι, other two malefactors, as if Jesus was one also. But this is not meant. "It is a negligent construction, common to all languages, and not liable to be misunderstood," remarks Field (*Ot. Nor.*), who gives an example from the Communion service. "If he require further comfort or counsel let him come to me, or to some other discreet and learned minister of God's word." If κακοῦργοι were meant to include Jesus it would be used in reference to what men thought, δοξαστικῶς (Κυρκε) = *pro tali habitus* in reference to Jesus (Kuinoel). On this use of ἕτερος and ἄλλος, vide Winer, p. 665.

Vv. 33-38. *Crucifixion* (Mt. xxvii. 35-38, Mk. xv. 24-27).—κρανίον, a skull, for the Hebrew Γολγοθά in Mt. and Mk.—Ver. 34. Πάτερ, etc.: a prayer altogether true to the spirit of Jesus, therefore, though reported by Lk. alone, intrinsically credible. It is with sincere regret that one is compelled, by its omission in important MSS., to regard its genuineness as subject to a certain amount of doubt. In favour of it is its

1 here and κληρον.<sup>1</sup> 35. καὶ εἰστήκει ὁ λαὸς θεωρῶν. <sup>14</sup> "Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,<sup>2</sup> λέγοντες, "Ἄλλους ἔσωσε, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός."<sup>3</sup> 36. Ἐνέπαιζον<sup>4</sup> δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ<sup>5</sup> ὄξος προσφέροντες αὐτῷ, 37. καὶ λέγοντες, "Εἰ σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν." 38. Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη<sup>6</sup> ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς,<sup>7</sup> "Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων."<sup>8</sup> 39. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων,<sup>9</sup> "Εἰ<sup>10</sup> σὺ εἰ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς." 40. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων,<sup>11</sup> "Οὐδὲ φοβῆ σὺ τὸν

<sup>1</sup> κληρους in AX 1, 33 *al.* (Tisch., who thinks κληρον an assimilation to parall.).

<sup>2</sup> Omit σὺν αὐτοῖς NBCLDQX 33, 69, etc. (Tisch., W.H.).

<sup>3</sup> In NBL 1, 118, 209 the last clause stands thus: εἰ οὗτος ἐστὶν ὁ Χ. τοῦ Θεοῦ ὁ ἐκλεκτός.

<sup>4</sup> ἐνεπαίζαν in NBL.

<sup>5</sup> Omit καὶ NABCL.

<sup>6</sup> Omit γεγρ. NBL.

<sup>7</sup> All after ἐπ' αὐτῷ is omitted in BCL a sah. cop. syrr. cur. sin. It comes from John (Tisch., W.H. omit).

<sup>8</sup> ὁ βασιλ. τῶν Ι. οὗτος in NBL a.

<sup>9</sup> Omit λεγων BL.

<sup>10</sup> οὐχι in NBCL.

<sup>11</sup> ἐπιτιμων αὐτῷ ἐφη in NBCLX.

conformity with the whole aim of Lk. in his Gospel, which is to exhibit the graciousness of Jesus.—διαμεριζόμενοι, etc., and parting His garments they cast lots = they divided His garments by casting lots.—Ver. 35. θεωρῶν: the people are now mere spectators. Have they begun to rue already when they see what their demand has come to? Observe the words θεωρίαν and θεωρήσαντες in ver. 48. When they had gazed long enough it came to decided poignant regret. Fickle mob!—οἱ ἄρχοντες: they alone, the rulers of the people, mock and sneer. The σὺν αὐτοῖς (T.R.) is a badly attested reading and clearly contrary to the spirit of the narrative.—ὁ ἐκλεκτός, the Elect One, and come to this? Incredible? No! thus all the truest sons and elect of God have fared in this evil world.—Ver. 36. οἱ στρατιῶται, the soldiers; first mention of them, whether there as executioners or as keeping order does not appear in Lk.'s narrative. They too mock in their own rough way, offering the sufferer vinegar by way of grim joke (Meyer). So Lk. understands the matter. Note how he hurries over these brutalities. Cf. Mt. and Mk.—Ver. 37. The taunt put into the mouth of the soldiers is a pointless echo of the sneers of the rulers. The crucified one might be a King, yet be

unable to save Himself. The Christ, elect of God, might be conceived endowed with supernatural power.—Ver. 38. ἐπ' αὐτῷ, over Him, *i.e.*, above His head; or in reference to Him (Bleek). The ἐπιγραφὴ is viewed by Lk. as also an insult, crowning the others (ἦν δὲ καὶ), to which answers its form as in W. and H.: ὁ βασιλεὺς τ. Ι. οὗτος = the King of the Jews *this* (crucified person).

Vv. 39-43. *The penitent malefactor*, peculiar to Lk. and congenial to the spirit of the Gospel of the sinful.—Ver. 39. ἐβλασφήμει: the wretched man caught up the taunt of the rulers and, half in coarse contempt, half by way of petition, repeated it, with καὶ ἡμᾶς added, which redeemed the utterance from being a gratuitous insult.—Ver. 40. οὐδὲ φοβῆ σὺ τ. θ.: οὐδὲ may be connected with, and the emphasis may fall on, either φοβῆ, σὺ, or θεόν = (1) dost thou not even *fear* God, not to speak of any higher religious feeling? (2) dost thou not even *thou*, in contrast to these mockers of misery, fear, etc.? (3) dost thou not *fear God*, at least, if thou hast no regard for men? The position of οὐδὲ just before φοβῆ, casts the scale in favour of (1).—Ver. 41. ἀποπον (a pr. and τόπος): primarily out of place, unfitting, absurd, often in Plato; in later usage bearing a moral sense—wrong, wicked (ἀτοπα

Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41. καὶ ἡμεῖς μὲν δικαίως. ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.”

42. Καὶ ἔλεγε τῷ<sup>1</sup> Ἰησοῦ, “Μνήσθητί μου, Κύριε,<sup>2</sup> ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ<sup>3</sup> σου.” 43. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς,<sup>4</sup> “Ἀμὴν λέγω σοι,<sup>5</sup> σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”

44. Ἦν δὲ ὁ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης. 45. καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη<sup>7</sup> τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, “Πάτερ, εἰς χεῖράς σου παραθήσομαι<sup>8</sup> τὸ πνεῦμά μου.” Καὶ ταῦτα<sup>9</sup> εἰπὼν ἐξέπνευσεν. 47. Ἰδὼν δὲ ὁ ἑκατόνταρχος<sup>10</sup> τὸ γινόμενον ἐδόξασε<sup>11</sup> τὸν Θεόν, λέγων, “Ὅντως ὁ ἄνθρωπος οὗτος

<sup>1</sup> NBL omit τῷ; based on mistaken interpretation. *Vide* below.

<sup>2</sup> Omit κυριε NBCDLM.

<sup>3</sup> εἰς τὴν β. in BL (W.H. text).

<sup>4</sup> Omit ο l. NBL.

<sup>5</sup> σοι λεγῶ in BCL.

<sup>6</sup> For ἡν δε NBC\*DL 255 have καὶ ἡν, to which BC\*L add ἡδη.

<sup>7</sup> For καὶ εσχ. ο ἡλ. καὶ εσχ. NBC\*L minusc. have του ἡλιου εκλιποντος εσχισθη δε.

<sup>8</sup> παρατιθεμαι in NABC, etc.

<sup>9</sup> For καὶ ταυτα NBC\*D have τουτο δε.

<sup>10</sup> εκατονταρχης in NB 1, 131, 209.

<sup>11</sup> εδοξαεν in NBDL.

πονηρὰ, αἰσυχρὰ, Hesych.); of persons 2 Thess. iii. 2, in the sense of physically hurtful in Acts xxviii. 6.—Ver. 42. καὶ ἔλεγεν· Ἰησοῦ, and he said: Jesus! not *to* Jesus as T. R. signifies.—ἐν τῇ βασιλείᾳ σ.: when Thou comest in Thy kingdom = when Thou comest as King to earth again, the petition meaning: may I be among those whom Thou shalt raise from the dead to share its joys! The reading of BL, εἰς τὴν β. σ., might point to an immediate entering into the Kingdom of Heaven, the prayer meaning: may I go there to be with Thee when I die!—Ver. 43. σήμερον: to be connected with what follows, not with λέγω = *to-day*, as opposed to a boon expected at some future time (which makes for the reading ἐν τῇ β. in ver. 42). Or the point may be: this very day, not tomorrow or the next day, as implying speedy release by death, instead of a slow lingering process of dying, as often in cases of crucifixion.—ἐν τῷ παραδείσῳ, in paradise; either the division of Hades in which the blessed dwell, which would make for the *descensus ad inferos*, or heaven; *vide* at xvi. 23, and *cf.* 2 Cor. xii. 4, where it is a synonym for heaven, and Rev. ii. 7, where it denotes the perfected Kingdom of God, the ideal state of bliss realised. The use of “paradise” in this sense is analogous to the various representations in Hebrews

of the perfect future drawn from the primeval condition of man: lordship in the world to come, deliverance from the fear of death, a Sabbatism (Heb. ii. 8, 14; iv. 9). The use of the term παράδεισος by St. Paul makes its use by our Lord credible.

Vv. 44-49. *After crucifixion* (Mt. xxvii. 45-56, Mk. xv. 33-41).—Ver. 44. ἐφ’ ὅλην τὴν γῆν: though Lk. writes for Gentiles this phrase need not mean more than over the whole land of Israel.—Ver. 45. τοῦ ἡλίου ἐκλιπόντος: this phrase (a well-attested reading as against the T.R. ἐσκοτίσθη ὁ ἥ.) ought to mean the sun being eclipsed, an impossibility when the moon is full. If all that was meant was the sun’s light totally failing, darkened, *e.g.*, by a sand storm, the natural expression would be ἐσκοτίσθη.—Ver. 46. φωνῇ μεγάλῃ: this expression is used in Mt. and Mk. in connection with the “My God, My God,” which Lk. omits. In its place comes the “Father, into Thy hands”. Here as in the agony in the garden Lk.’s account fails to sound the depths of Christ’s humiliation. It must not be inferred that he did not know of the “Eli, Eli”. Either he personally, or his source, or his first readers, could not bear the thought of it.—παρατιθεμαι τ. π. μ.: an echo of Psalm xxxi. 6, and to be understood in a similar sense, as an expression

δίκαιος ἦν." 48. Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες<sup>1</sup> τὰ γενόμενα, τύπτοντες ἑαυτῶν<sup>2</sup> τὰ στήθη ὑπέστρεφον. 49. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ<sup>3</sup> μακρόθεν,<sup>4</sup> καὶ γυναῖκες αἱ συνακολουθήσασαι<sup>5</sup> αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50. Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51. (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς<sup>6</sup> τὴν βασιλείαν τοῦ Θεοῦ, 52. οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53. καὶ καθελὼν αὐτὸ<sup>7</sup> ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ<sup>8</sup> ἐν μνήματι λαξευτῷ,

<sup>1</sup> θεωρησαντες in  $\aleph$ BCDL 33.

<sup>2</sup> Omit εαυτων  $\aleph$ ABCDL minusc.

<sup>3</sup> αυτω in  $\aleph$ BLP 33, 64.

<sup>4</sup> απο μακ. in  $\aleph$ BDL *al.*

<sup>5</sup> συνακολουθουσai in  $\aleph$ BCLRX *al.* T.R. = AD, etc. B has αι before γυναικες.

<sup>6</sup>  $\aleph$ BCDL 69 verss. have ος προσεδεχετο without και before προσεδ., ογ και αυτος after it.

<sup>7</sup> αυτο omitted in  $\aleph$ BCDL 13, 33, 69, etc.

<sup>8</sup> αυτον in  $\aleph$ BCD.

of trust in God *in extremis*. Various shades of meaning have been put on the words, among which is that Jesus died by a free act of will, handing over His soul to God as a deposit to be kept safe (Grotius, Bengel, Hahn, etc.).—Ver. 47. ὁ ἑκατοντάρχης, the centurion, in command of the soldiers named in ver. 36.—δίκαιος, righteous, innocent; in the parallels he confesses that Jesus is a Son of God. Lk. is careful to accumulate testimonies to Christ's *innocence*: first the robber, then the centurion, then the multitude (ver. 48) bears witness.—Ver. 48. θεωρίαν, sight, here only (3 Macc. v. 24).—τὰ γενόμενα, the things that had happened; comprehensively, including the crucifixion and all its accompaniments. They had looked on and listened, and the result was regret that they had had anything to do with bringing such a fate on such a man.—τύπτοντες τ. σ., beating their breasts. Lk. has in mind Zechariah's "they shall look on me whom they have pierced and mourn" (xii. 10).—ὑπέστρεφον, kept going away, in little groups, sad-hearted.—Ver. 49. οἱ γνωστοί, His acquaintances, Galileans mostly, who stood till the end, but far away. Mt. and Mk. do not mention this. No word of the eleven.—καὶ γυναῖκες: warm-hearted Galileans they too, and women, therefore bolder where the heart was concerned; nearer presumably, therefore "seeing" predicted of them specially (ὁρῶσαι). The men stood at a

safe distance, the women cared more for seeing than for safety.

Vv. 50-56. *The burial* (Mt. xxvii. 57-61, Mk. xv. 42-47).—Ver. 50. καὶ ἰδού: introducing the bright side of the tragic picture, a welcome relief after the harrowing incidents previously related: the Victim of injustice honourably buried by a good man, who is described with greater fulness of detail than in Mt. and Mk.—ἀνὴρ ἀγαθὸς καὶ δίκαιος, a man generous or noble and just. Instead of the epithets εὐσχήμων (Mk. xv. 43) and πλούσιος (Mt. xxvii. 57), indicative of social position, Lk. employs words descriptive of moral character, leaving βουλευτῆς to serve the former purpose. ἀγαθὸς has reference to the generous act he is going to perform, δίκαιος to his past conduct in connection with the trial of Jesus; hence the statement following: οὗτος οὐκ ἦν, etc., which forms a kind of parenthesis in the long sentence.—Ver. 51. οὐκ ἦν συγκατατεθειμένος, was not a consenting party, here only in N. T. Alford thinks the meaning is that he absented himself from the meeting. Let us hope it means more than that: present at the meeting, and dissenting from its proceedings.—τ. βουλῇ καὶ τ. πράξει, their counsel and their subsequent action in carrying that counsel into effect.—ὃς προσεδέχετο, etc.: this describes his religious character. Thus we have first *social* position, a counsellor; next *ethical* character, generous and just:



οὐ οὐκ ἦν οὐδέπω οὐδεὶς<sup>1</sup> κείμενος. 54. καὶ ἡμέρα ἦν παρασκευή,<sup>2</sup> καὶ σάββατον ἐπέφωσκε.

55. Κατακολουθήσασαι δὲ καὶ<sup>3</sup> γυναῖκες, αἵτινες ἦσαν συνελθου-  
θῆναι αὐτῷ ἐκ τῆς Γαλιλαίας,<sup>4</sup> ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη  
τὸ σῶμα αὐτοῦ. 56. ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ  
μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν, XXIV.

1. τῇ δὲ μιᾷ τῶν σαββάτων ὁρθρου βαθέως,<sup>5</sup> ἦλθον ἐπὶ τὸ μνήμα,<sup>6</sup> a Acts v. 21.  
φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.<sup>7</sup>

2. EYPON δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3. καὶ

<sup>1</sup> οὐδεις ουδεπω in ΞC (Tisch.); οὐδεις ουπω in ΞBL (W.H.).

<sup>2</sup> παρασκευης in ΞBC\*L 13, 346.

<sup>3</sup> Omit καὶ ΞAC al. (Tisch.). For δε καὶ BLPX 33 al. have δε αὶ (W.H. text).  
D codd. Lat. vet. have δε δυο (W.H. marg.).

<sup>4</sup> αυτω after Γαλ. in ΞBL.

<sup>5</sup> βαθews in ΞABCDL, etc.

<sup>6</sup> επι το μνημα ηλθαν in ΞBL.

<sup>7</sup> καὶ τ. συν αυταις omitted in ΞBCL 33 Lat. vet. vulg. cop.

finally *religious* character, one who was waiting for the Kingdom of God.—Ver. 53. λαξευτῷ, cut out of stone, here only, and in Deut. iv. 49.—οὐκ, οὐδέπω, οὐδεὶς, an accumulation of negatives to emphasise the honour done to Jesus by depositing His body in a previously unused tomb.—Ver. 54. ἐπέφωσκε, was about to dawn, *illucescebat*, Vulgate. The evening is meant, and the word seems inappropriate. Lk. may have used it as if he had been speaking of a natural day (as in Mt. xxviii. 1) by a kind of inadvertence, or it may have been used with reference to the candles lit in honour of the day, or following the Jewish custom of calling the night *light* justified by the text, Ps. cxlviii. 3, "Praise Him, all ye stars of *light*" (*vide* Lightfoot, *Hor. Heb.*). Or it may be a touch of poetry, likening the rising of the moon to a dawn. So Casaubon, *Exercit. anti-Baroniana*, p. 416.—Ver. 55. αἵτινες: possibly = αἱ, but possibly meant to suggest the idea of distinction: Galilean women, and such in character as you would expect them to be: leal-hearted, passionately devoted to their dead Friend.—ἀρώματα, spices, dry.—μύρα, ointments, liquid.—Ver. 56. κατὰ τὴν ἐντολήν: they respected the Sabbath law as commonly understood. The purchase of spices and ointments is viewed by some as a proof that the day of Christ's crucifixion was an ordinary working day.

CHAPTER XXIV. THE RESURRECTION. In this narrative Lk. diverges

widely from Mt. and Mk. both as to the appearances of the Risen Christ he reports and as to the scene of these. Specially noticeable is the limitation of the Christophanies to the neighbourhood of Jerusalem, Galilee being left out of account.

Vv. 1-11. *The women at the tomb* (Mt. xxviii. 1-10, Mk. xvi. 1-8).—Ver. 1. τῇ δὲ μ. τ. σ.: the δὲ answers to the μὲν in the preceding clause (xxiii. 56) and carries the story on without any break. The T.R. properly prints the clause introduced by τῇ δὲ as part of the sentence beginning with καὶ τὸ μὲν, dividing the two clauses by a comma.—ὁρθρου βαθέως (βαθέος, T. R., a correction), at deep dawn = very early. βαθέως is either an adverb or an unusual form of the genitive of βαθύς. This adjective is frequently used in reference to time. Thus Philo says that the Israelites crossed the Red Sea περὶ βαθὺν ὁρθρον. The end of the dawn was called ὁρθρος ἔσχατος, as in the line of Theocritus: ὁρνιχες τρίτον ἄρτι τὸν ἔσχατον ὁρθρον αἶδον (*Idyll* xxiv., v., 63).—ἀρώματα: the μύρα omitted for brevity.—Ver. 2. τὸν λίθον, the stone, not previously mentioned by Lk., as in Mt. and Mk.; nor does he (as in Mk.) ascribe to the women any solicitude as to its removal: enough for him that they found it rolled away.—Ver. 3. εἰσελθεῖσαι δὲ: this is obviously a better reading than καὶ εἰσ. (T.R.), which implies that they found what they expected, whereas the empty grave was a surprise.—Ver. 4. ἄνδρες, two men in appearance, but with

εἰσελθούσαι<sup>1</sup> οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.<sup>2</sup> 4. καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι<sup>3</sup> αὐτὰς περὶ τοῦτου, καὶ ἰδοὺ, δύο ἄνδρες<sup>4</sup> ἐπέστειλαν αὐταῖς ἐν ἐσθῆσιν ἀστραπτούσαις.<sup>5</sup> 5. ἑμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον<sup>6</sup> εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, “Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6. οὐκ ἔστιν ὧδε, ἀλλ’ ἡγέρθη<sup>7</sup>. μνησθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7. λέγων, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου<sup>8</sup> παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.” 8. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. 9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου,<sup>9</sup> ἀπήγγειλαν ταῦτα πάντα<sup>10</sup> τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. 10. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου,<sup>11</sup> καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ<sup>12</sup> ἑλεγον

<sup>1</sup> εἰσελθ. δε in  $\aleph$ BCDL I, 33 *al.*

<sup>2</sup> του κυριου I. is found in  $\aleph$ ABCL *al.* *pl.* (Tisch.). D and some codd. vet. Lat. omit the whole; f. syrr. cur. sin. omit κυριου. W.H. count this one of the “Western non-interpolations,” remarking that the combination ο κυριος Ιησους is not found in the genuine text of the Gospels.

<sup>3</sup> απορεισθαι in  $\aleph$ BCDL.

<sup>4</sup> ανδρες δυο in  $\aleph$ ABCL. T.R. = D.

<sup>5</sup> εν εσθητι αστραπτουση in  $\aleph$ BD.

<sup>6</sup> τα προσωπα in  $\aleph$ BCDL, 33, etc.

<sup>7</sup> ουκ εστιν ωδε αλλα ηγερθη wanting in D a b e ff., a “Western non-interpolation”; “comes from Mt. xxviii. 6 = Mk. xvi. 6 thrown into an antithetic form,” W.H. App.

<sup>8</sup> οτι δει after ανθρωπον in  $\aleph^*$ BC\*L (Tisch., W.H.).

<sup>9</sup> D a b c e ff. 1 omit απο. τ. μν. (W.H. brackets).

<sup>10</sup> So in BL (W.H.). παντα ταυτα in  $\aleph$ D (Tisch.).

<sup>11</sup> η Ιακ. in  $\aleph$ ABD *al.* *pl.*

<sup>12</sup> Omit αι  $\aleph$ ABDL, etc.

angelic raiment (ἐν ἐσθῇτι ἀστραπτούσῃ).—Ver. 5. ἐμφόβων, fear-stricken, from ἔμφοβος, chiefly in late writers, for ἐν φόβῳ εἶναι. *Vide Hermann, ad Viger.*, p. 607.—τὸν ζῶντα, the living one, simply pointing to the fact that Jesus was risen: no longer among the dead.—μετὰ τῶν νεκρῶν, among the dead. The use of μετὰ in the sense of among, with the genitive, is common in Greek authors, as in Pindar's line (*Pythia*, v., 127): μάκαρ μὲν ἀνδρῶν μέτα ἔναιεν. Wolf mentions certain scholars who suggested that μετὰ τ. νεκρῶν should be rendered “with the things for the dead,” *i.e.*, the spices and *mortuaria*. But of this sense no example has been cited.—Ver. 6. μνησθητε, etc.: the reference is to what Jesus told the disciples in the neighbourhood of Caesarea Philippi (ix.). There is no indication elsewhere that women were present on that occasion.—ὡς: not merely “that,” but “how,” in what terms.—ἐν τῇ Γαλιλαίᾳ: this reference to Galilee suggests that Lk. was aware of another

reference to Galilee as the place of rendezvous for the meeting between the disciples and their risen Master (Mt. xxvi. 32, Mk. xiv. 28, to which there is nothing corresponding in Lk.).—Ver. 7. τὸν υἱὸν τ. ἀ.: standing before ὅτι δεῖ may be taken as an accusative of reference = saying as to the Son of Man that, etc.—ἀνθρώπων ἁμαρτωλῶν, sinful men, not necessarily Gentiles only (Meyer, J. Weiss, etc.), but men generally (Hahn) Jesus actually expressed Himself in much more definite terms.—Ver. 9. ἀπήγγειλαν, etc.: *cf.* the statement in Mk. xvi. 8, according to which the women said nothing to any person.—Ver. 10: here for the first time Lk. gives names, adding to two of those named by Mk. (xv. 47, xvi. 1) Joanna, mentioned in viii. 3. Mary Magdalene is here called the Magdalene Mary.—καὶ αἱ λοιπαί, etc., also the other women with them. The emphasis must lie on the persons named as those who took the chief hand in informing the Apostles.—σὺν αὐταῖς describes the other

πρὸς τοὺς ἀποστόλους ταῦτα. 11. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα αὐτῶν,<sup>1</sup> καὶ ἠπίστουν αὐταῖς. 12. ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.<sup>2</sup>

13. Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ<sup>3</sup> εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαούς. 14. καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ

<sup>1</sup> ταῦτα for αὐτῶν in  $\mathfrak{N}$ BDL codd. vet. Lat.

<sup>2</sup> Ver. 12 is another "Western non-interpolation," wanting in D a b e l (Tisch. omits, W.H. double brackets).  $\mathfrak{N}$ B omit κείμενα, and BL have πρὸς αὐτὸν for π. αὐτὸν.

<sup>3</sup> ἦσαν πορ. after ἐν α. τ. ημ. in  $\mathfrak{N}$ B.

women as, in a subordinate way, joint-informants. The αὐ before ἔλεγον in T. R. makes the construction easier, and just on that account may be regarded as a correction by the scribes.—Ver. 11. ἐφάνησαν: plural with a neuter pl. nom. (τὰ ῥήματα), denoting things without life (*vide* John xix. 31), because the "words," reports, are thought of in their separateness (*vide* Winer, § lviii., 3 a).—λήρος: here only in N.T. = idle talk, not to be taken seriously.

Ver. 12. *Peter runs to the sepulchre.* This verse, omitted in D and some copies of the old Latin version, is regarded by some as an interpolation. For Rohrbach's theory *vide* notes on the appendix to Mark's Gospel (xvi. 9-20).—ἀναστὰς, rising up, suggesting prompt action, like the man; as if after all he at last thought there might be something in the women's story.—παρακύψας may mean: stooping down so as to look in, but in many passages in which the verb is used the idea of stooping is not suggested, but rather that of taking a stolen hasty glance with outstretched neck. Kypke gives as its meaning in profane writers *exserto capite prospicere* (examples there). Field (*Ot. Nor.*) quotes with approval these words of Casaubon against Baronius (p. 693): "Male etiam probat *humilitatem* sepulchri ex eo quod dicitur Joannes *se inclinasse*; nam Graeca veritas habet παρακύψαι, quod sive de fenestra sumatur sive de janua, nullam inclinationem corporis designat, qualem sibi finxit B., sed protensionem colli potius cum modica corporis incurvatione".—μόνα, alone, without the body.—πρὸς ἑαυτὸν (or αὐτὸν): most connect this with ἀπῆλθεν =

went away to his home, as in John xx. 10 (πρὸς τὴν ἑαυτοῦ διαγωγὴν, Euthy. Zig.). The Vulgate connects with θαυμάζων = *secum mirans*, and is followed by not a few, including Theophyl. and Grotius; Wolf also, who lays stress on the fact that the ancient versions except the Coptic so render.—θαυμάζων, wondering; for, remarks Euthy., he knew that the body had not been carried off, for then the clothes would have been carried off also.

Vv. 13-35. *On the way to Emmaus:* in Lk. only, and one of the most beautiful and felicitous narratives in his Gospel, taken, according to J. Weiss (in Meyer), from Feine's precanonical Luke. Feine, after Holtzmann, remarks on the affinities in style and religious tone between it and Lk. i. and ii.

Vv. 13 ff. δύο ἐξ αὐτῶν, two of them. The reference ought naturally to be to the last-named subject, the Apostles (ver. 10); yet they were evidently not Apostles. Hence it is inferred that the reference is to τοῖς λοιποῖς in ver. 9. Feine (also J. Weiss) thinks the story had been originally given in a different connection.—Ἐμμαούς: now generally identified with Kalonieh, the Emmaus of Josephus, B. J., vii. 6, 6, lying to the north-west of Jerusalem (*vide* Schürer, Div. I., vol. ii., p. 253, note 138, and Furrer, *Wanderungen*, pp. 168-9).—Ver. 15. συζητεῖν. This word, added to ὁμιλεῖν to describe the converse of the two disciples, suggests lively discussion, perhaps accompanied by some heat. One might be sceptical, the other more inclined to believe the story of the resurrection.—Ver. 16. ἐκρατοῦντο, their eyes were held, from

συζητεῖν, καὶ αὐτὸς δ<sup>1</sup> Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. 17. Εἶπε δὲ πρὸς αὐτούς, “Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποὶ<sup>2</sup> ;” 18. Ἀποκριθεὶς δὲ ὁ εἰς,<sup>3</sup> ὃ ὄνομα<sup>4</sup> Κλεόπας, εἶπε πρὸς αὐτόν, “Σὺ μόνος παροικεῖς ἐν<sup>5</sup> Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;” 19. Καὶ εἶπεν αὐτοῖς, “Ποῖα ;” Οἱ δὲ εἶπον αὐτῷ, “Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου,<sup>6</sup> ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· 20. ὅπως τε παρέδωκαν αὐτόν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· 21. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρώσθαι τὸν Ἰσραήλ. ἀλλὰ γε<sup>7</sup> σὺν πᾶσι τούτοις

<sup>1</sup> **MSBL** omit **ο**. **D** retains **ο** but omits **αὐτος**.

<sup>2</sup> καὶ ἐσταθησαν σκ. in **MSB** e sah. cop. **D** has simply σκυθρωποί.

<sup>3</sup> For **ο** εἰς **MSBDL** 1, 13 *al.* have εἰς.

<sup>4</sup> For **ω** ὄνομα (**AD**, etc., Tisch.) **MSBLNX** have **ονοματι** (**W.H.**).

<sup>5</sup> Omit **ἐν** **MSBDIL** and many others. <sup>6</sup> Ναζαρηνοῦ in **MSBIL**.

<sup>7</sup> ἀλλὰ γε καὶ in **MSBDL** 1, 33 (Tisch., **W.H.**).

recognising Him (here only in this sense). Instances of the use of the verb in this sense in reference to the bodily organs are given by Kypke. It is not necessary, with Meyer, to suppose any special Divine action or purpose to prevent knowledge of Jesus.—Ver. 17. ἀντιβάλλετε : an expressive word (here only in **N.T.**), confirming the impression of animated and even heated conversation made by συζητεῖν. It points to an exchange of words, not simply, but with a certain measure of excitement. As Pricaeus expresses it: “fervidius aliquanto et commotius, ut fieri amat ubi de rebus novis mirisque disserentes nullamque expediendi nos viam invenientes, altercamur”. The question of the stranger quietly put to the two wayfarers is not without a touch of kindly humour.—καὶ ἐστάθησαν, σκυθρωποί: this well-attested reading gives a good graphic sense = “they stood still, looking sad” (**R.V.**). A natural attitude during the first moments of surprise at the interruption of their talk by an unknown person, and in a puzzling tone.—Ver. 18. ἀποκριθεὶς δὲ: at last after recovering from surprise one of them, Cleopas, finds his tongue, and explains fully the subject of their conversation.—Σὺ μόνος, etc.: he begins by expressing his surprise that the stranger should need to be told. What could they be

talking about but the one supreme topic of the hour? The verb παροικεῖς might mean: live near, and the point of the question be: dost thou live near Jerusalem (in the neighbourhood of Emmaus, a few miles distant), and not know, etc. So Grotius, Rosenmüller, Bleek, etc. The usual meaning of the verb in Sept. and **N.T.** (**Heb.** xi. 9) is to sojourn as a stranger, and most take it in that sense here = art thou a stranger sojourning in Jerusalem (at passover time), and therefore ignorant? The μόνος implies isolation over and above being a stranger. There were many strangers in Jerusalem at passover season; the two friends might be among them; but even visitors from Galilee and other places knew all about what had happened = do you live alone, having no communication with others—a stranger in Jerusalem so as to be the only man who does not know? (μόνος qualifies ἔγνως as well as παροικεῖς).—Ver. 19. ποῖα, what sort of things? with an affected indifference, the feigning of love—οἱ δὲ εἶπον: both speak now, distributing the story between them.—ἀνὴρ προφήτης, a prophetic man, a high estimate, but not the highest.—ἀνὴρ may be viewed as redundant—“elegantèr abundat,” Kypke.—Ver. 20. ὅπως τε, and how; ὅπως here = πῶς, used adverbially with the indicative, here



τρίτην ταύτην ἡμέραν ἄγει σήμερον,<sup>1</sup> ἂφ' οὗ ταῦτα ἐγένετο. 22. ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῖαι<sup>2</sup> ἐπὶ τὸ μνημεῖον· 23. καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. 24. καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καὶ<sup>3</sup> αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.” 25. Καὶ αὐτὰς εἶπε πρὸς αὐτοὺς, “Ὁ ἄνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῖν<sup>f</sup> ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26. οὐχὶ ταῦτα ἔδε<sup>g</sup>.”

<sup>f</sup> here only in Gospels.  
<sup>g</sup> Jas. i. 19.

<sup>1</sup> Omit σήμερον NBL 1. <sup>2</sup> ὀρθρῖαι in NABDL *al.* <sup>3</sup> Omit καὶ BD (W.H.).

only in N.T. The τε connects what follows with what goes before as together constituting one complete tragic story: the best of men treated as the worst by the self-styled good.—καὶ ἐσταύρωσαν: this confirms the idea suggested in the previous narrative of the crucifixion that Lk. regarded that deed as the crime of the Jewish people, and even as executed by them.—Ver. 21. ἡμεῖς δὲ, but *we*, on the other hand, as opposed to the priests and rulers.—ἐλπίζομεν, were hoping; the hope dead or in abeyance now. But how wide asunder these disappointed ones from the rulers, ethically, in that they could regard such an one as Jesus as the Redeemer of Israel! λυτροῦσθαι is to be taken in the sense of i. 68, 74.—ἀλλὰ γε: these two particles stand together here contrary to the ordinary usage of Greek writers, who separate them by an intervening word. It is not easy to express the turn of feeling they represent. Does the ἐστὶν in the previous clause mean that they think of Him as still living, hoping against hope on the ground of the women's report, mentioned in the following clause, and does the ἀλλὰ γε express a swing of feeling away in the opposite direction of hopelessness? = we hoped, we would like to hope still; yet how can we? He is dead three days, and yet again on the other hand (ἀλλὰ καὶ, ver. 22) there is a story going that looks like a resurrection. How true to life this alternation between hope and despair! σὺν πᾶσι τούτοις, in addition to all these things, *i.e.*, all that caused them to hope: prophetic gifts, marvellous power in word and work, favour with the people: there is the hard fact making hope impossible.—ἄγει: probably to be taken impersonally = *agitur*, one lives this third day since. So Grotius and many others. Other suggestions are that χρόνος or ὁ Ἰησοῦς is

to be understood (*cf.* Acts xix. 38).—Ver. 22. ἀλλὰ καὶ γ. τ.: introducing another hope-inspiring phase of the story.—ἐξέστησαν ἡ., astonished us.—ὀρθρῖαι: ὀρθρινός is a late form for ὀρθριος, and condemned by Phryn.; the adjective instead of the adverb = early ones, a common classical usage.—Ver. 23. μὴ εὐροῦσαι, etc.: that part of the women's story—the body gone—is accepted as a fact; their explanation of the fact is regarded as doubtful, as appears from the cautious manner of expression.—λέγουσαι, etc., they came saying that they had also seen a vision of angels who say. Yet the use of the present indicative, λέγουσιν, in reporting what the angels said, shows a wish to believe the report.—Ver. 24. τινες τῶν σὺν ἡμῖν: a general reference to the Apostles, though the phrase covers all the lovers of Jesus. The τινες were Peter and John (John xx. 3).—αὐτὸν δὲ οὐκ εἶδον, but Him they saw not, as surely, think the two friends, they ought to have done had He really been alive from the dead.

Ver. 25 f. *Jesus speaks*.—ἀνόητοι, “fools” (A.V.) is too strong, “foolish men” (R.V.) is better. Jesus speaks not so much to reproach as by way of encouragement. As used by Paul in Gal. iii. 1 the word is harder. “Stupid” might be a good colloquial equivalent for it here.—πιστεύειν ἐπὶ π.: ἐπὶ with dative of person after πιστεύειν is common, with dative of the thing only here.—Ver. 26. ἔδει: here as always in Lk. pointing to the necessity that O.T. prophecy should be fulfilled. Accordingly Jesus is represented in the next verse as going on to show that prophecy demanded the course of experience described: first the passion, then entrance into glory.—καὶ εἰσελθεῖν: the passion is past, the entering into glory is still to come, therefore it seems unfit to make εἰσελ. dependent with

παθεῖν τὸν Χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν<sup>1</sup> αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ. 28. Καὶ ἤγγισαν εἰς τὴν κώμην οὐ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο<sup>2</sup> πορρωτέρω πορεύεσθαι. 29. καὶ παρεβιάσαντο αὐτόν, λέγοντες, “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστί, καὶ κέκλικεν ἡ ἡμέρα.”<sup>3</sup> Καὶ εἰσῆλθε τοῦ μέναι σὺν αὐτοῖς. 30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. 31. αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32. Καὶ εἶπον πρὸς ἀλλήλους, “Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν,<sup>4</sup> ὥς ἐλάλει ἡμῖν ἐν τῇ

<sup>1</sup> διερμήνευσεν in BL (Tisch., W.H. text). D has ἡν before ἀρξάμενος with ἐρμήνευσεν (W.H. marg.).

<sup>2</sup> προσεποιήσατο in  $\aleph$ ABDL 1; for πορρωτέρω (in  $\aleph$ DL) AB 382 have πορρωτερον (W.H.).

<sup>3</sup> ἡδη before ἡ μ., in  $\aleph$ BL 1, 33 al.

<sup>4</sup> So in  $\aleph$ ALX al. pl. BD omit ἐν ἡμ. (W.H.). For καιομένη D has κεκαλυμμένη (W.H. marg.).

παθεῖν on εἶδει. Meyer supplies δεῖ, Bornemann ταῦτα παθόντα, the Vulgate οὕτω = *et ita intrare*.—Ver. 27. καὶ ἀρξάμενος ἀπὸ, etc.: there is a grammatical difficulty here also. He might begin from Moses, but how could He begin from Moses and all the prophets? Hahn, after Hofmann, suggests that Moses and the prophets together are set in contrast to the rest of the O.T. But Lk. seems to have in mind not so much *where* Jesus began as *what* He began to do, *viz.*, teach = beginning (to instruct them) from Moses, etc.—Ver. 28. προσεποιήσατο, He assumed the air of one going farther. The verb in the active means to bring about that something shall be acquired by another, in middle, by oneself = “*meum aliquid facio*” (Alberti, *Observe. Phil.*, ad loc.). Jesus wished to be invited to stay.—Ver. 29. παρεβιάσαντο, they constrained by entreaty, again in Acts xvi. 15, found in Gen. xix. 9.—μεθ’ ἡμῶν, with us, presumably in their home or lodgings. If they were but guests they could not well invite another.—πρὸς ἐσπέραν, κέκλικεν ἡ ἡ.: two phrases where one was enough, by way of pressing their fellow-traveller. They make the most of the late hour, which is not their real reason.—Ver. 30. λαβὼν τ. α., etc.: Jesus possibly by request assumes the position of host, prepared for by the previous exercise of the function of Master. By this time a suspicion of who

He was had dawned upon the two disciples. While He spoke old impressions of His teaching were revived (Pricaeus).—Ver. 31. διηνοίχθησαν οἱ ὀφ., their eyes were at length opened, a Divine effect, but having its psychological causes. Euthy. suggests the use of the well-known blessing by Jesus as aiding recognition. The opening of the mind to the prophetic teaching concerning Messiah’s suffering was the main preparation for the opening of the eyes. The wonder is they did not recognise Jesus sooner.—ἄφαντος: an early poetical and late prose word = ἀφανής, not in Sept., here only in N.T. After being recognised Jesus became invisible, ἀπ’ αὐτῶν, not to them (αὐτοῖς) but from them, implying departure from the house. Some take ἄφαντος adverbially as qualifying the departure = He departed from them in an invisible manner.

Vv. 32-35. After *Jesus’ departure*.—Ver. 32. ἡ καρδιά καιομένη, the heart burning, a beautiful expression for the emotional effect of new truth dawning on the mind; common to sacred writers (*vide* Ps. xxxix. 4, Jerem. xx. 9) with profane. Their heart began to burn while the stranger expounded Scripture, and kept burning, and burning up into ever clearer flame, as He went on—“*valde et diu*,” Bengel. It is the heart that has been dried by tribulation that burns so. This burning of the heart experienced by the two disciples was

ὁδῷ, καὶ <sup>1</sup> ὡς διήνοιγεν ἡμῖν τὰς γραφάς;” 33. Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον συνηθροισμένους <sup>2</sup> τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34. λέγοντας, “Ὅτι ἡγέρθη ὁ Κύριος ὄντως, <sup>3</sup> καὶ ὤφθη Σίμωνι.” 35. Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36. Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς <sup>4</sup> ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνῃ ὑμῖν. <sup>5</sup> 37. Πτοηθέντες <sup>6</sup> δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38. καὶ εἶπεν αὐτοῖς, “Τί τεταραγμένοι ἐστέ; καὶ διατὶ διαλογισμοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις <sup>7</sup> ὑμῶν; 39. Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι <sup>8</sup>. <sup>b</sup> ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα <sup>h</sup> σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.” 40. Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>9</sup> 41. ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, “Ἐχετε τι βρώσιμον ἐνθάδε;” 42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος

Acts xvii  
27. Heb  
xii. 18. <sup>a</sup>  
John i. 1

<sup>1</sup> **NSBDL** 33 omit καὶ

<sup>2</sup> ἡθροισμένους in **NSBD** 33.

<sup>3</sup> ὄντως ηγερ. ο K. in **NSBDL** 1, 131.

<sup>4</sup> Omit ο I. **NSBDL** 61 *al.*

<sup>5</sup> καὶ λέγει αὐτοῖς εἰρ. ὑμῖν wanting in D a b e ff<sup>2</sup> 1; a “Western non-interpolation,” W.H. App. Omitted also by Tisch.

<sup>6</sup> B has πτοηθέντες (W.H. marg.).

<sup>7</sup> τῇ καρδίᾳ in BD.

<sup>8</sup> ἐγὼ εἰμι αὐτός in **NSBL** 33.

<sup>9</sup> D a b e ff<sup>2</sup> syr. cur. omit ver. 40. A “Western non-interpolation,” W.H.

typical of the experience of the whole early Church when it got the key to the sufferings of Jesus (Holtzmann, H. C.). Their doubt and its removal was common to them with many, and that is why the story is told so carefully by Lk.—ὡς ἐλάλει, ὡς διήνοιγεν (without καὶ), as He spoke, as He opened, etc.; first the general then the more specific form of the fact.—Ver. 33. αὐτῇ τῇ ὥρᾳ: no time lost, meal perhaps left half finished, no fear of a night journey; the eleven must be told at once what has happened. “They ran the whole way from overjoy” (ὑπὸ περιχαρείας), Euthy. Zig.—Ver. 34. λέγοντας: the apostolic company have their story to tell: a risen Lord seen by one of their number. The two from Emmaus would not be sorry that they had been forestalled. It would be a welcome confirmation of their own experience. On the other hand, the company in Jerusalem would be glad to hear their tale for the same reason. So they told it circumstantially (τὰ ἐν τῇ ὁδῷ, ver. 35).

Vv. 36-43. *Jesus appears to the eleven* (cf. Mk. xvi. 14, John xx. 19-23).—Ver.

36. ἔστη ἐν μέσῳ a. suggests an appearance as sudden as the departure from the two brethren.—Ver. 37. πνεῦμα, a spirit, i.e., a form recognisable as that of Jesus, but of Jesus not risen but come from the world of the dead disembodied or only with an apparent body; therefore they were terrified at the sight, notwithstanding what they had heard.—Ver. 38. τί τεταραγμένοι ἐστέ; why are ye disturbed? or *about what* are ye disturbed? taking τί as object of τεταρ. (Schanz).—Ver. 39. τὰς χεῖράς μου, etc.: Jesus shows His hands and feet with the wounds to satisfy them of His identity (ὅτι ἐγὼ εἰμι αὐτός). Then He bids them touch Him (ψηλαφήσατέ με) to satisfy themselves of His substantiality.—ἴδετε, see with the mind; with the eye in case of the preceding ἴδετε.—ὅτι: either *that*, or *because*.—Ver. 40. Very nearly John xx. 20 and possibly an interpolation. It seems superfluous after ver. 39.—Ver. 41. ἀπὸ τῆς χαρᾶς, a psychological touch quite in Lk.'s manner. Cf. xxii. 45: there asleep from grief, here unbelievers from joy. Hahn takes χαρά objectively. —τι βρώσιμον, anything eatable, here

ὅπου μέρος, καὶ ἀπὸ μελισσίου κηρίου.<sup>1</sup> 43. καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44. Εἶπε δὲ αὐτοῖς,<sup>2</sup> "Οὗτοι οἱ λόγοι,<sup>3</sup> οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις<sup>4</sup> καὶ ψαλμοῖς περὶ ἐμοῦ." 45. Τότε διηνοῖξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· 46. καὶ εἶπεν αὐτοῖς, "Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει<sup>5</sup> παθεῖν τὸν Χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ<sup>6</sup> ἄφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον<sup>7</sup> ἀπὸ Ἱερουσαλὴμ. 48. ὑμεῖς δέ ἐστε<sup>8</sup>

<sup>1</sup> καὶ ἀπο μελ. κηρ. omitted in  $\Sigma$ ABDL (Tisch.; W.H., text, with the words in marg.). A Syrian and Western interpolation.

<sup>2</sup> πρὸς αὐτοὺς in  $\Sigma$ BLX 33.

<sup>3</sup> Add μου ABDL 33.

<sup>4</sup> B has τοῖς προφ. (W.H.).

<sup>5</sup> καὶ οὕτως εἶδει omitted in  $\Sigma$ BCDL a b c e ff<sup>2</sup>; an explanatory addition.

<sup>6</sup> εἰς in  $\Sigma$ B (Tisch., W.H., text). CD have καὶ (W.H. marg.).

<sup>7</sup> ἀρξάμενοι in  $\Sigma$ BCLNX 33 (Tisch., W.H.).

<sup>8</sup>  $\Sigma$ BCL have ὑμεῖς without δε, and BD omit ἐστε.

only in N.T.—Ver. 42. ἀπὸ μελισσίου κηρίου, of a bee-comb. The adjective μελ. occurs nowhere else. κηρίον is the diminutive of κηρός. The words are probably a gloss.—Ver. 43. That Jesus ate is carefully stated. The materiality thus evinced seems inconsistent with the pneumatic nature of Christ's body as suggested by sudden appearing and departure, and with the immortal form of embodied life generally. Hahn suggests that the materiality was assumed by Jesus for the moment to satisfy the disciples that He had a body, and that He was risen. Euthy. Zig. expresses a similar view, stating that Jesus ate and digested supernaturally (ὑπερφῶς), and that what He did to help the faith of the disciples was exceptional in reference to the immortal condition of the body, which can have nothing to do with wounds or food (οὐδεὶς γὰρ ἕτερος μετὰ τὴν ἀφθαρσίαν τοῦ σώματος ὠτειλὰς ἔξει, ἢ βρώσιν προσήσεται).

Vv. 44-49. *Parting words.*—εἶπε δὲ αὐτοῖς: it is at this point, if anywhere, that room must be made for an extended period of occasional intercourse between Jesus and His disciples such as Acts i. 3 speaks of. It is conceivable that what follows refers to another occasion. But Lk. takes no pains to point that out. His narrative reads as if he were still relating the incidents of the same meeting. In his Gospel the post-resurrection scenes seem all to fall within a single day, that of the resurrection.—οὗτοι οἱ

λόγοι, etc., these are the words. With Euthy. Zig. we naturally ask: which? (οὗτοι· ποῖοι; and there he leaves it). Have we here the concluding fragment of a longer discourse not given by Lk., possibly the end of a document containing a report of the words of Jesus generally (so J. Weiss in Meyer)? As they stand in Lk.'s narrative the sense must be: these events (death and resurrection) fulfil the words I spoke to you before my death. If that be the meaning the mode of expression is peculiar.—ἐν τ. ν. Μωσέως, etc.: Moses, Prophets, Psalms, a unity (no article before προφήταις or ψαλμοῖς) = the whole O.T. canon. So most. Or, these three *parts* of the O.T. the main sources of the Messianic proof (Meyer, Hahn, etc.). The latter the more likely.—Ver. 45 points to detailed exposition of Messianic texts, generally referred to in ver. 44, as in the case of the two brethren.—Ver. 46 gives the conclusion of the expository discourse in Christ's own words (καὶ εἶπεν, ὅτι) = the gist of prophecy is: the suffering and resurrection of the Christ, and the preaching in the name of the Risen One, to all nations, of repentance unto the remission of sins.—Ver. 47. ἀρξάμενοι: this well-approved reading gives a satisfactory sense. We have to suppose a pause and then Jesus resuming says to the eleven—"beginning," the implied though not expressed thought being: this preaching of repentance to the nations is to be your work; or go ye



μάρτυρες τούτων. 49. καὶ ἰδοὺ, ἐγὼ ἀποστέλλω<sup>1</sup> τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ,<sup>2</sup> ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους."<sup>3</sup>

50. Ἐξήγαγε δὲ αὐτοὺς ἔξω<sup>4</sup> ἕως εἰς<sup>5</sup> Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. 51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.<sup>6</sup> 52. καὶ αὐτοὶ προσκυνήσαντες αὐτόν,<sup>7</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53. καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες<sup>8</sup> τὸν Θεόν. Ἀμήν.<sup>9</sup>

<sup>1</sup> καὶ ἰδου ἐγω in ABC al. (W.H.); omit ἰδου ΞDL (Tisch.). Ξ<sup>8</sup>BLXΔ 33 have ἐξαποστέλλω (Tisch., W.H.).

<sup>2</sup> Omit ἱερ. ΞBCDL codd. vet. Lat.

<sup>3</sup> ἐξ ὑψους δύναμιν in ΞBCL 33.

<sup>4</sup> Omit ἐξω ΞBCL 1, 33.

<sup>5</sup> For εἰς ΞBCDL 1, 33 have πρὸς.

<sup>6</sup> καὶ ανεφ. εἰς τ. οὐρ. is wanting in Ξ<sup>8</sup>D a b c e l ff<sup>2</sup>. A "Western non-interpolation," W.H. App.

<sup>7</sup> προσκυν. αὐτον wanting in D a b e ff<sup>2</sup>. A "Western non-interpolation," W.H. App.

<sup>8</sup> αἰνουντες only in D a b e ff<sup>2</sup> (Tisch.). ΞBC<sup>\*</sup>L have εὐλογουντες only (W.H. text).

<sup>9</sup> Ἀμήν is wanting in ΞC<sup>\*</sup>DL 1, 33 al.

and do this—beginning at Jerusalem.—Ver. 48. μάρτυρες τ., the witnessing function refers mainly to the resurrection, not exclusively as i. 2 shows.—Ver. 49. τὴν ἐπαγγελίαν τ. π.: the promise is the Spirit spoken of in prophetic oracles (Is. xlv. i., Joel ii. 28, etc.).—καθίσατε, sit still, patiently but with high hope.—ἕως οὗ: without ἄν, because the power is expected to come without fail.—ἐνδύσησθε: till ye be *invested*, a natural figure, and no mere Hebraism. Cf. Rom. xiii. 14, Gal. iii. 27. There may be a reference to warlike armour (δίκην πανοπλίας, Euthy. Zig.).

Vv. 50-53. Farewell! (cf. Mk. xvi. 19, 20, Acts i. 9-12).—Ver. 50. ἐξήγαγε: does this imply that Jesus walked through the streets of Jerusalem towards Bethany visible to all? Assuming that it does, some (e.g., Holtz. in H. C.) find here a contradiction of the statement in Acts x. 41 that Jesus was manifested after His resurrection only to chosen witnesses.—ἔξω: the best MSS. leave this out, and it seems superfluous after ἐξήγ.; but such repetitions of the preposition are by no means uncommon in Greek (examples in Bornemann).—ἕως πρὸς (εἰς T.R.): this reading adopted by the revisers they render: "until they were over against," which brings the indication of place into harmony with that in Acts i. 12. Possibly harmonistic

considerations influenced transcription, leading, e.g., to the adoption of πρὸς instead of εἰς (in AC<sup>8</sup>X, etc.). Bethany lay on the eastern slope of Olivet, about a mile beyond the summit.—Ver. 51. διέστη, parted; taken by itself the verb might point merely to a temporary separation, but even apart from the next clause, referring to the ascension, it is evidently meant to denote a final leave-taking.—καὶ ἀνεφέρετο, etc.: the absence of this clause from ΞD and some old Latin codd. may justify suspicion of a gloss, meant to bring the Gospel statement into line with Acts. But on the other hand, that the author of both books should make a distinct statement concerning the final departure of Jesus from the world in the one as well as in the other was to be expected.—Ver. 52. μετὰ χαρᾶς μεγάλης, with great joy, the joy of men convinced that their Lord was risen and gone up to glory, and that great events were impending in connection with the promise of the Spirit.—Ver. 53. διὰ παντός (χρόνον understood), continually, i.e., at the hours of worship when the temple was open. By frequenting the temple the disciples remained faithful to the programme "beginning at Jerusalem". To the Jew first, and *with* the Jew as far and as long as possible: such was Lk.'s habitual attitude; manifest throughout in the Gospel and in Acts.



THE GOSPEL

ACCORDING TO

JOHN





## INTRODUCTION.

**AUTHORSHIP.** The importance of ascertaining the authorship of the Fourth Gospel can hardly be exaggerated. In no other Gospel have we the direct testimony of an eye-witness. Luke expressly informs us that his information, although carefully sifted, is at second hand. If in Mark we have the reminiscences of the Apostle Peter, these are related not by himself but by his companion and interpreter John Mark. In the first Gospel we probably have in a more or less original form the collection of our Lord's sayings which Papias tells us was made by Matthew; but certainly the original work of Matthew did not exactly coincide with our present Gospel, and to what extent alteration has been made upon it, it is not easy to say. But the Fourth Gospel professes to be the work of an eye-witness, and of an eye-witness who enjoyed an intimacy with our Lord allowed to none besides. If this claim be true, and if the Gospel be indeed the work of the Apostle John, then we have not only the narrative of one who saw and was a part of what he records, but we have a picture of our Lord by one who knew Him better than any one else did.

On examination the contents of this Gospel are found to be of such a character as to make it imperative that we should know whether we can trust its statements or not. The author of the Gospel not only expresses his own belief in our Lord's divinity, but he puts words into the mouth of Jesus which even on close scrutiny seem to many to form an explicit claim to pre-existence and thus to imply a claim to divinity. If these claims and statements merely reflect the belief and opinion of the third or fourth generation and not the very mind of Christ Himself, then they are important mainly as historical evidence of a growing tradition and not as giving us the firm basis on which the Church may build. But if an apostle was responsible for the Gospel, then the probability is that the utterances which are referred to Christ nearly, if not absolutely, represent His very words, and that the doctrinal position of the author himself is not one we can lightly set aside. For, although apostolic author-

ship does not guarantee absolute accuracy in detail, and although we cannot determine the relation of the record to the words actually spoken by Jesus until we have ascertained the object and point of view of the writer, yet apostolic authorship not only fixes the date within certain limits, but also determines to a considerable extent the probable spirit, attitude, means, and object of the writer.

Critics who find themselves unable to admit apostolic authorship lay stress upon the value of the Gospel as exhibiting the faith of the Church in the early part of the second century and the grounds on which that faith rested. Thus Weizsäcker declares that the debates regarding the divinity of Christ are a mere reflex of the time in which the evangelist lived—a time when, according to Pliny, Christians were accustomed to sing hymns to Christ as God and were creating a fuller dogma of His divinity. The Johannine Christ occupies no relation to the Law, because for the Church of the evangelist's day the Law was no longer of present interest as it had been in a former generation. The strife exhibited in the Gospel did not belong to the life of Christ, but is a strife of the Epigoni.

Holtzmann is of the same opinion. The Gospel has value as a mirror of the times in which the writer lived and of the experiences through which the Church had reached that period; but when we proceed to use the Gospel as a record of our Lord's life we must bear in mind that the author meant to portray the image of Christ as that image lived in his own soul and in the Church for which he wrote; and as, in his view, it should live in the Church of all times as the image of the Godhead. Oscar Holtzmann (*Das Johannes-evangelium*, 1887, p. 137) believes that the writer sought to write a life of Jesus which should be in keeping with the thought of his time; and with this object he used the material furnished by the Synoptists and by the oral tradition of his day, correcting and amplifying to suit his purpose.

Schürer (*Vorträge d. theol. Konferenz zu Giessen*, 1889, *Über d. gegenwärtigen Stand d. Johanneischen Frage*) maintains that the worth of the fourth Gospel lies, not in its historical narrative, but in its expression of the conviction that in Jesus Christ God revealed Himself. This is the essence of Christianity; and this is the fundamental thought of the Gospel. Nowhere in the New Testament is it presented with such clearness, with such ardent faith, with such victorious confidence. Accordingly, though this Gospel as a source of history must take a lower place than the synoptic Gospels, it must always have its worth as a witness of the Christian faith.

Doubtless the Gospel has a value, whoever is its author, and

whatever its date. But if it is not historically reliable and if the utterances attributed to our Lord were not really uttered by Him but are merely the creation of the writer and ascribed to the Founder of the Church to account for and justify some of its developments, plainly its value is widely different from that which attaches to a reliable record of the words and actions of Jesus. The faith and life of the Church of the second century is not normative; and if in this Gospel all that we have is a reflex of that life given in terms of the life of Christ, we have, no doubt, a very interesting document, but not a document on which we can build our knowledge of our Lord. Nay, professing, as this record does, to be historically reliable, the Church has been throughout its history gravely in error regarding the claims of its Founder, and this error lies at the door of the author of the Gospel. It is of the first importance, therefore, that we ascertain whether the writer had the means of being historically trustworthy, whether he was an eye-witness or was entirely dependent on others for his information.

1. *External evidence in favour of Johannine authorship.* In examining the Christian literature of the second century with a view to ascertain the belief of the Church regarding the authorship of the Fourth Gospel, it must be borne in mind that there are many instances in which the classical writers of antiquity were not quoted for some centuries after their works were published. The character and position of the New Testament writings, however, made it likely that they would at once and frequently be referred to. But although the second century was prolific of Christian writings, their extant remains are unfortunately scanty. We might have expected definite information from the exegetical writings of Papias and Basileides, and possibly some allusions in the histories of Hegesippus, but of these and other important documents only the names and a few extracts survive. It is also to be borne in mind that the mode of quotation in vogue at that time was different from our own. Books were not so plentiful, and they were more cumbrous. Accordingly there was more quotation from memory and little of the exactness which in our day is considered desirable. It was a common practice with early writers to weave Scriptural language into their own text without pausing to say whence these allusions were derived. The consequence is that while such allusions may seem to one reader to carry evidence that the writer is making use of such and such a book of Scripture, it is always open to a more sceptical reader to say that the inexactness of the allusion is rather a proof that the book of Scripture had not been seen, and that some traditional

saying was the source of the quotation. And even where explicit quotations occur, no light may be thrown on the authorship of the book quoted, except in so far as they indicate the date of its composition.

It is not questioned that in the last quarter of the second century the Fourth Gospel was accepted by the Church as the work of the Apostle John, and was recognised as canonical. This is a fact not questioned, but its importance may easily be underrated and its significance missed. Opponents of the Johannine authorship have declared it to be "totally unnecessary to account" for this remarkable consent of opinion. But the very fact that a Gospel so obviously different from the synoptic Gospels should have been unanimously received as Apostolic is a weighty testimony. Its significance has been admirably summarised by Archdeacon Watkins (*Bampton Lectures*, p. 47): "It is not that the Fourth Gospel was known and read as the work of St. John in the year A.D. 190 or 180 or 170; but that it was known and read through all the extent of Christendom, in churches varying in origin and language and history, in Lyons and Rome, in Carthage and Alexandria, in Athens and Corinth, in Ephesus and Sardis and Hierapolis, in Antioch and Edessa; that the witness is of Churches to a sacred book which was read in their services, and about which there could be no mistake, and of individuals who had sacrificed the greatest good of temporal life, and were ready to sacrifice life itself as a witness to its truth; that these individual witnesses were men of culture and rich mental endowment, with full access to materials for judgment, and full power to exercise that judgment; that their witness was given in the face of hostile heathenism and opposing heresy, which demanded caution in argument and reserve in statement; and that this witness is clear, definite, unquestioned".

To this universal consent the sole exceptions were Marcion and the Alogi, and possibly Gaius.<sup>1</sup> During the decade A.D. 160-170 there existed in Asia Minor some persons who discovered in the Gospel traces of Gnostic and Montanistic teaching. They held their place in the Christian Church, but discarded the Johannine writings and ascribed them to Cerinthus. Epiphanius gives them the name of ἄλογοι [unreasonable, irrational] because they did not accept the Logos proclaimed by John.<sup>2</sup> Harnack justly maintains that this is

<sup>1</sup> See Rendel Harris' *Hermas in Arcadia and other Essays*, 1896.

<sup>2</sup> Epiphanius, *Haeres.*, 51, 3, defines this heresy as ἀποβάλλουσιν Ἰωάννου τὰς βίβλους. Ἐπεὶ οὖν τὸν λόγον οὐ δέχονται τὸν παρὰ Ἰωάννου κεκηρυγμένον, ἄλογοι κληθήσονται. See Harnack, *Das N. Test. um d. Jahr 200*, pp. 58-70;



"of the highest significance" for the history of the Canon; but it has little or no significance for the criticism of the Gospel, because the rejection of the Gospel proceeded wholly on dogmatic grounds. Its ascription to Cerinthus, an impossible author, betrays the recklessness of the judgment pronounced; while the naming of a contemporary and fellow-townsmen of the Apostle may be accepted as an indication of the true date of the Gospel. Some of the scholars who are best informed regarding the second century, such as Hilgenfeld and Salmon, are inclined to believe that no such sect as the Alogi ever existed, although one or two individuals may have held the opinions identified with that nickname. If they existed, their rejection of the writings of John demonstrates that previous to their time these writings had been accepted as Apostolic and authoritative.<sup>1</sup> Marcion's neglect of the Johannine books is equally unimportant for the criticism of the Gospel.

In the writings of Irenaeus, who was born, according to Lipsius, about A.D. 130, and whose great work against Gnosticism may be dated between 180-185, the Fourth Gospel is referred to the Apostle John and is regarded as canonical. In a well-known passage (*Contra Haer.*, III., xi., 8) this representative writer even argues that in the nature of things there can be neither more nor fewer than four Gospels, as there are four zones of the world in which we live, and four principal winds. In accordance with this natural fourfoldness the Word who designs all things has given us the Gospel under four aspects but united and unified by one Spirit. Additional importance has been given to this statement by the suggestion of Dr. Taylor of Cambridge that Irenaeus borrowed this idea from Hermas. This writer, who belongs to a much earlier period than Irenaeus, in speaking of the Church says: "Whereas thou sawest her seated on a couch, the position is a firm one; for the couch has four feet and standeth firmly, for the world too is upheld by means

Watkins' *B. L.*, p. 123; Salmon's *Introd.*, p. 229; Sanday's *B. L.*, p. 64; and *cf.* Irenaeus, *Haer.*, III., xi., 9.

<sup>1</sup> Dr. Plummer, after discussing the rejection of the Gospel by Marcion and the Alogi, proceeds: "All this tends to show that if the Fourth Gospel was rejected in certain quarters for a time, this tells little or nothing against its genuineness. Indeed it may fairly be said to tell the other way; for it shows that the universal recognition of the Gospel, which we find existing from A.D. 170 onwards, was no mere blind enthusiasm, but a victory of truth over baseless, though not unnatural, suspicion. Moreover, the fact that these overwary Christians assigned the Gospel to Cerinthus is evidence that the Gospel was in their opinion written by a contemporary of St. John. To concede this is to concede the whole question" (*Cambridge Greek Test. ; Gospel acc. to St. John*, n. 24).

of four elements".<sup>1</sup> If we could accept Dr. Taylor's view and believe that the four Gospels are here alluded to, we should have the earliest testimony to our four canonical Gospels; but it may so reasonably be doubted whether the reference is to four Gospels that the passage cannot be appealed to without hesitation.

But it is the connection of Irenaeus with Polycarp which has always been considered the significant element in his testimony. Eusebius (*H. E.*, v., 20) has preserved a letter written by Irenaeus to Florinus, in which he reminds him how they had together listened to Polycarp in their youth: "I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it; so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life and his personal appearance, and the discourses which he held before the people; and how he would describe his intercourse with John and with the rest who had seen the Lord, and how he would relate their words. And what were the accounts he had heard from them about the Lord, and about His miracles, and about His teaching, how Polycarp, as having received them from eye-witnesses of the life of the Word [τῆς ζωῆς τοῦ λόγου], used to give an account harmonising on all points with the Scriptures."<sup>2</sup> The Scripture in which "the life of the Word" can be traced is the Fourth Gospel. Polycarp does not refer his hearers to that Gospel, because having himself been a pupil of John, he preferred to relate what he had heard from him. But Irenaeus recognised that Polycarp's oral tradition was in harmony with the Gospel. Besides, John lived to the times of Trajan, whose reign began in A.D. 98, while Polycarp was born not later than A.D. 70, and was put to death in 156, so that the first thirty years of his life coincided with the last years of John's, and the last thirty years with the youth of Irenaeus. This being so, can it fairly be said to be likely that after such intimacy with Polycarp as Irenaeus claims, he should not know whether John had written a Gospel or not? Is it conceivable that a young man of an intelligent and inquiring turn of mind should have been in daily communication with a pupil of the Apostle's, and should never have discovered the origin of the most remarkable document of primitive Christianity?

But Irenaeus is not the earliest writer who ascribes the Fourth

<sup>1</sup> See Taylor's *Hermas and the Four Gospels*. Cambridge, 1892.

<sup>2</sup> This argument is put in an interesting and conclusive form by Dr. Dale in his *Living Christ and the Four Gospels*, pp. 149-151, 281-284.

Gospel to the Apostle John. This distinction belongs to Theophilus of Antioch. His treatise, *Ad Autolyicum*, was probably of an earlier date than Irenaeus' great work, and in this treatise, speaking of inspired men, he says: "one of whom, John, says, In the beginning was the Word".

The date of the Muratorian Canon is so much debated that it cannot be cited as a witness anterior to Irenaeus. But it records an interesting tradition of the origin of the Gospel. "The fourth of the Gospels is by the disciple John. He was urged by his fellow disciples and bishops and said, 'Fast with me this day and for three days and whatever shall be revealed to any of us let us relate it'. The same night it was revealed to the Apostle Andrew that John should write the whole in his own name, and that all the rest should revise it." Whatever may be thought of this tradition, it is at all events evidence that for some considerable time prior to the publication of the Muratorian Canon the Fourth Gospel had been accepted as the work of John.

The esteem in which the Fourth Gospel was held about the middle of the second century is evinced by the place it holds in the *Diatessaron* of Tatian. This harmony of the four Gospels opens with a portion of the Fourth Gospel. What may reasonably be gathered from the existence of such a work is fairly stated by Harnack in his article on Tatian in the *Encyc. Brit.*: "We learn from the *Diatessaron* that about A.D. 160 our four Gospels had already taken a place of prominence in the Church, and that no others had done so; that in particular the Fourth Gospel had already taken a fixed place alongside of the three synoptics". But this is too modest an inference. Prof. Sanday has shown that the text used in the composition of the *Diatessaron* does not represent the original autograph of the Gospel, nor a first copy of it, but that several copyings must have intervened between the original and Tatian's text; that in fact this text was derived "from a copy that is already very corrupt, a copy perhaps farther removed (if every aberration is taken into account) from the original text than the text which was committed to print in the sixteenth century. This is a fact of the very highest significance, and it is one that the negative critics in Germany have, to the best of my belief, entirely overlooked."<sup>1</sup> The date of the Gospel is thus pushed back considerably.

With the writings of Tatian's master, Justin, we pass from the second into the first half of the second century. Dr. Hort places his

<sup>1</sup> See also Harris' *Preliminary Study, etc.*, p. 56.

martyrdom in the year A.D. 149, and his writings may, with Lightfoot, be dated in the fifth decade of the century. That he made use of the Fourth Gospel, although hotly contested a few years ago, is now, since the investigations of Drummond and Abbot, scarcely denied.<sup>1</sup> And indeed several passages in Justin's writings are indisputable echoes of the Gospel. In the *Dialogue with Trypho* (c. 105) he expressly states that his knowledge of Jesus as the only begotten of the Father and as the Logos was derived from the Gospels, that is, from the Fourth Gospel, for none of the synoptics speak of the Logos. In his *First Apology* (c. 63) he says of the Jews: "They are justly upbraided by Christ Himself as knowing neither the Father nor the Son". In the same *Apology* (c. 61), in explaining baptism, he says: "For Christ also said, Except ye be born again ye shall in no wise enter into the Kingdom of Heaven". Other passages have a similar bearing.

In the Apostolic Fathers we find no express references to the Fourth Gospel, but there are not wanting echoes which indicate a familiarity with its teaching. Thus in the epistles of Ignatius written in the year A.D. 110 while the writer was on his way to martyrdom, are found such expressions as "the Spirit . . . knoweth whence it cometh and whither it goeth," an obvious reminiscence of our Lord's conversation with Nicodemus. And when we find Ignatius speaking of Jesus as "the door of the Father," "the Shepherd," "the Son who is His Word," the probability is that these expressions were derived from the Gospel.

Polycarp's one epistle dates from the same year A.D. 110. It is a brief letter, and no reference to the Fourth Gospel occurs in it. But he quotes from the First Epistle of John, and as no one doubts that the Gospel and the Epistle are from the same hand, it can at any rate be concluded that the writer of the Gospel "flourished before Polycarp wrote".

Papias of Hierapolis, although not usually numbered among the Apostolic Fathers, was a contemporary of Polycarp, and his life overlapped that of the Apostle John by about twenty-five years. He wrote the earliest known commentary, entitled *An Exposition of our Lord's Oracles*. Most unfortunately this book is lost, and among the many rich discoveries which modern research is making none could be more valuable than the discovery of this work of Papias. The fact remains that he did write it, and therefore had some written material to proceed upon. And significant allusion is

<sup>1</sup> See Abbot's *Critical Essays*; Purves, *Test. of Justin*; Norton, *Genuineness of the Gospels*.



made to this work in an old Latin argument prefixed to the Gospel in a MS. of the ninth century, which says: "The Gospel of John was revealed and given to the churches by John while he still remained in the body, as one named Papias of Hierapolis, a beloved disciple of John, related in his five books of expositions".

The testimony of heretics is equally decisive. From the decade A.D. 160-170 we receive a significant witness in the commentary on the Gospel of John by Heracleon, a pupil or companion of Valentinus,<sup>1</sup> (γνώριμον is Origen's word). Mr. Brooke, who edited the extant portions of this commentary for Armitage Robinson's *Texts and Studies*, arrives at the conclusion that it must be dated shortly after the death of Valentinus, that is to say, not much later than A.D. 160. "The rise of commentaries shows an advanced stage in the history of the text of the Fourth Gospel" (Lightfoot, *Bibl. Essays*, p. 111). And the reason for Heracleon's choosing this Gospel as the subject of a commentary is that Valentinus and his school borrowed from it much of their phraseology, and hoped by putting their own interpretation on it to gain currency for their views. We have, then, this remarkable circumstance that shortly after the middle of the second century the Fourth Gospel occupied such a position of authority in the Church that the Gnostics considered it of importance to secure its voice in favour of their views. No wonder that even Volkmar should exclaim: "Ah! Great God! if between A.D. 125 and 155 a commentary was composed on John's Gospel such as that of which Origen has preserved considerable extracts, what yet remains to be discussed? It is very certain that it is all over with the critical thesis of the composition of the Fourth Gospel in the middle of the second century."<sup>2</sup>

But there is evidence that even an earlier Gnostic teacher made use of this Gospel. Hippolytus (*Philos.*, vii., 22), in giving an account of the opinions of Basileides, who flourished at Alexandria about the year A.D. 125, quotes him in the following terms: "This," says he (*i.e.*, Basileides), "is that which is said in the Gospels, 'That was the true light which lighteth every man that cometh into the world'". The words are cited precisely as they stand in the Fourth Gospel, and as they are not words of Jesus, which might have been handed down through some other channel, but words of the evangelist himself, they prove that the Gospel existed before the year A.D. 125. The attempt to evade this conclusion by the suggestion that

<sup>1</sup> Valentinus himself used "integro instrumento," the whole N.T. as Tertullian received it. Tert., *Praescr.*, 38.

<sup>2</sup> See Reynolds, *Pulpit Com.*, p. 29.

Hippolytus is quoting the followers of Basileides rather than himself has been finally disposed of by Matthew Arnold (*God and the Bible*, 268-9). But even Basileides was not the earliest Gnostic who used this Gospel. Hippolytus gives an account of the previously existing sects, the Naasseni and Peratae, which proves that they made large use of this Gospel. Already in the earliest years of the second century the Fourth Gospel was an authoritative document.

What must necessarily be inferred from this use of the Gospel by the Gnostics of the second century? The conclusion drawn by Ezra Abbot is as follows: "It was then generally received both by Gnostics and their opponents between the years A.D. 120 and 130. What follows? It follows that the Gnostics of that date received it because they could not help it. They would not have admitted the authority of a book, which could be reconciled with their doctrines only by the most forced interpretation, if they could have destroyed its authority by denying its genuineness. Its genuineness could then be easily ascertained. Ephesus was one of the principal cities of the Eastern world, the centre of extensive commerce, the metropolis of Asia Minor. Hundreds, if not thousands, of people were living who had known the Apostle John. The question whether he, the beloved disciple, had committed to writing his recollections of his Master's life and teaching, was one of the greatest interest. The fact of the reception of the Fourth Gospel as his work at so early a date, by parties so violently opposed to each other, proves that the evidence of its genuineness was decisive."<sup>1</sup>

The *Clementine Homilies* and the *Testaments of the Twelve Patriarchs*, which respectively represent the Ebionite and Nazarene branches of Judaistic Christianity, betray familiarity, if not with the Fourth Gospel, certainly with its teaching and phraseology.

In the face of this external evidence, it has been found impossible to maintain the late date which was ascribed to the Gospel by several eminent critics of the last generation. There can be no doubt that the Gospel existed in the earliest years of the second century, and that it was even then esteemed authoritative. That the Apostle John was its author, is nowhere explicitly stated before the middle of the century; but that this was from the first believed, may legitimately be inferred both from the esteem in which it was held, and from the fact that no other name was ever connected with the Gospel until the impossible Cerinthian authorship was suggested by the insignificant and biassed sect of the Alogi. Schürer, indeed, says

<sup>1</sup> *Critical Essays*, p. 91.

that "the utmost one can admit in an unprejudiced way, is that the external evidence is evenly balanced *pro* and *con*, and leads to no decision. Perhaps, however, it would be truer to say it is more unfavourable than favourable to the authenticity." Such a conclusion can only excite astonishment.

2. *Internal evidence of Johannine authorship.* The internal evidence has usually been grouped under four heads, showing respectively that the author was (1) a Jew, (2) a Palestinian, (3) an eye-witness, (4) the Apostle John.

(1) That the writer was a Jew is proved by his Hebraistic style, by his knowledge of Hebrew and Aramaic, and by his familiarity with Jewish traditions, ideas, modes of thought, expectations, customs. Although written in Greek which is neither awkward nor ungrammatical, the Gospel uses a small number of words and only such as are familiar in ordinary conversation. The vocabulary is much more limited than that of the well-educated Paul, and the style reveals none of the nicety found in the Epistle to the Hebrews. One chief distinction between Hebrew and Greek style is that the Greek writer by means of multitudinous particles exhibits with precision the course of thought by which each clause is connected with that which goes before it · the Hebrew writer contents himself with laying thought alongside of thought and leaving it to the reader to discover the connection. The most casual reader of the Fourth Gospel speedily finds that the difficulty of understanding it is the difficulty of perceiving the sequence of the clauses. Any one accustomed to a Greek style would on reading the Fourth Gospel conclude that its author was not familiar with Greek literature.<sup>1</sup>

It would also naturally be concluded that the writer was a Jew from his inserting translations of Aramaic names, as in i. 38, i. 41, i. 42, ix. 7, xix. 13, xix. 17, xx. 21 ; and especially from his familiarity with Jewish customs, ideas, and institutions. Thus he knows that it is a Jewish custom to sit under the fig tree, i. 49 ; to have water-pots for purposes of purification, ii. 6 ; to embalm the dead, xix. 40 ; to wash the feet before meals, xiii. 4. He is familiar with Jewish ideas, as that it is wrong for a Rabbi to speak with a woman, iv. 27 , that disease is the result of sin, ix. 2 ; that Elias was to come before the Messiah, i. 21 ; that it defiles a Jew to enter a Gentile dwelling, xviii. 29. So intimate an acquaintance with the Jewish Messianic ideas as is shown in chap. vii. cannot easily be ascribed to any but a Jew. Jewish institutions are also well known : Levites and priests

<sup>1</sup> See further in Lightfoot's *Bibl. Essays*, p. 16 ff. Weiss, *Introd.*, ii., 359.

are distinguished, i. 19; the composition and action of the Sanhedrim is well understood; the less frequented feasts (ἑγκαίνια, x. 22) are known. He is also aware of the chief point in dispute between Jews and Samaritans, iv. 20; the length of time the Temple has been in building, ii. 21; that synagogue and temple are the favourite resort of teachers, xviii. 20.<sup>1</sup>

Two objections, however, have been raised. 1st. It is said that the author throughout his Gospels betrays a marked antipathy to the Jews. He uses the name as a recognised designation of the enemies of Jesus; "the Jews" sought to kill Him; "no man spake openly of Him for fear of 'the Jews'". They are spoken of as "the children of the devil". This objection, however, is baseless. In the synoptic Gospels Jesus, Himself a Jew, is represented as pronouncing invectives against the leaders of the people quite as strong as any to be found in the Fourth Gospel. In John all the apostles are Jews, and it is in this Gospel the great saying is preserved that "salvation is of the Jews". 2nd. Matthew Arnold and the author of *Supernatural Religion* have maintained that the Jews and their usages are spoken of in this Gospel as if they belonged to a race different from the writer's. "The water-pots at Cana are set '*after the manner of purifying of the Jews*'; . . . '*now the Jews' passover was nigh at hand*'. . . . It seems almost impossible to think that a Jew born and bred—a man like the Apostle John—could ever have come to speak so. . . . A Jew talking of the *Jews' passover* and of a dispute of some of John's disciples *with a Jew about purifying*. It is like an Englishman writing of the Derby as *the English people's Derby*, or talking of a dispute between some of Mr. Cobden's disciples and *an Englishman about free trade*. An Englishman would never speak so."<sup>2</sup> An Englishman who had for many years been resident abroad and who was writing for foreigners would use precisely such forms of expression.

(2) The author was a Palestinian. A Jew of the dispersion, a Hellenist, would probably betray himself, not only by writing a freer Greek style, but by showing a less intimate knowledge of the localities of the Holy Land, and by using the LXX., and not the original Hebrew, in quoting from the Old Testament. In regard to the evidence afforded by a knowledge of localities, Professor Ramsay lays down the following: "It is impossible for any one to invent a tale, whose scene lies in a foreign land, without betraying in slight

<sup>1</sup> The best statement of this part of the evidence will be found in Oscar Holtzmann's *Johan.*, pp. 188-191.

<sup>2</sup> *God and the Bible*, p. 251.



details his ignorance of the scenery and circumstances amid which the event is described as taking place. Unless the writer studiously avoids details, and confines himself to names and generalities, he is certain to commit numerous errors. Even the most laborious and minute study of the circumstances of the country, in which he is to lay his scene, will not preserve him from such errors. He must live long, and observe carefully in the country, if he wishes to invent a tale which will not betray his ignorance in numberless details. Allusions of French or German authors to English life supply the readiest illustration of this principle." Now the author of the Fourth Gospel betrays that intimate acquaintance with the localities of Palestine, which could only be possessed by a resident. He describes Bethany as "nigh unto Jerusalem, about fifteen furlongs off". Who, but one who had often walked it, would be likely to let that exact indication drop from his pen? It is the unconscious gratuitousness of full knowledge. In chap. vi. he has before his mind's eye the movements round the Sea of Galilee, which he describes. He is familiar with the Temple, with its porches and cloisters, and he knows the side of the building which people chose in cold weather. He passes from Jerusalem to the villages around, crossing brooks, and visiting gardens without once stumbling in his topographical details. This sure sign of a resident he constantly betrays, he adds to the name of a town the additional specification by which it might be distinguished from others of the same name: "Bethany beyond Jordan," "Aenon near to Salim," "Bethsaida the city of Andrew and Peter," and so forth.

In a matter of this kind few are more qualified to judge than Bishop Lightfoot, who spent so much of his own life in archæological research. Here is his judgment: "Let us place ourselves in the position of one who wrote at the middle of the second century, after the later Roman invasion had swept off the scanty gleanings of the past which had been spared from the earlier. Let us ask how a romancer so situated is to make himself acquainted with the incidents, the localities, the buildings, the institutions, the modes of thought and feeling which belonged to this past age, and (as we may almost say) this bygone people. Let it be granted that here and there he must stumble upon a historical fact, that in one or two particulars he might reproduce a national characteristic. More than this would be beyond his reach. For, it will be borne in mind, he would be placed at a great disadvantage, compared with a modern writer; he would have to reconstruct history without these various appliances, maps and plates, chronological tables, books of travel,

by which the author of a historical novel is so largely assisted in the present day " (*Expositor*, Jan., 1890, p. 13).

A few years ago the writer's ignorance of the localities he mentioned was insisted upon. But since the Palestinian Survey the tables are turned. It is now admitted that competent knowledge of the localities is shown. Schürer, *e.g.*, says: "Among serious difficulties we need no longer reckon at the present day the supposed ignorance of Palestinian and Jewish matters from which Bretschneider and Baur inferred that the author was neither a Palestinian nor in any sense a Jew. The geographical errors and ignorance of things Jewish have more and more shrunk to a *minimum*." The argument now is, "admitting that the writer shows local knowledge, this does not prove that he was a native of Palestine. He may have derived his knowledge from books, or from occasional residence in the country." Professor Sanday has been at pains to show that any knowledge which could have been derived from such geographers as Pomponius Mela, Ptolemy, or Strabo, was of the scantiest possible description. Holtzmann, though strongly opposed to the Johannine authorship, admits that the topographical knowledge indicates that the author had visited the holy places, but not that he was a Palestinian. He had then been a resident in Palestine, knew the places he spoke about, and so far was not romancing.

One distinction of the Jew of the dispersion was his use of the LXX., instead of the Hebrew Bible. What Old Testament then does the writer of the Fourth Gospel use? He is found to depart from the LXX., and to use language more closely representing the Hebrew. Until a very few years ago, this was accepted as proof that he read the Hebrew, and used it. But recently there has been a growing conviction that during the Apostolic Age other versions of the Old Testament, or of some books and portions of it, were extant in Greek. And it is argued that John might have used some of these. But when it is found that in some of his quotations his language is closer to the original than that of the LXX., or than the versions of Aquila, Symmachus, and Theodotion, it is certainly reasonable to conclude that he used the Hebrew, and translated for himself, and was, therefore, a native Palestinian.<sup>1</sup>

(3) There is reason to believe that the author was an eye-witness of the events he relates. In the first place, the writer claims to be an eye-witness. This is surely of some account. The expression

<sup>1</sup> See this handled with his usual fairness by Professor Sanday, *Expositor*, March, 1892.

"we beheld His glory" (i. 14) need not be pressed, although considering the analogous statement of 1 John i. 1, it may very well be maintained that the writer had with his bodily eyes seen the manifestation of his Lord's glory. But in xix. 35 we have an explicit claim: "He that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe". The words "he knoweth that he saith true" could hardly have been inserted by any other hand than that of the eye-witness himself. In xxi. 24 we read: "This is the disciple which testifieth of these things, and wrote these things". Whether this note was added by the writer himself, or by another hand, certainly the intention is to identify the writer with an eye-witness and participator of the events recorded. We are thus confronted with the alternative: either an eye-witness wrote this Gospel, or a forger whose genius for truth and for lying are alike inexplicable. As Renan says (*Vie*, xxvii.): "L'auteur y parle toujours comme témoin oculaire; il veut se faire passer pour l'Apôtre Jean. Si donc cet ouvrage n'est pas réellement de l'apôtre, il faut admettre une supercherie que l'auteur s'avouait à lui-même."

This claim is abundantly confirmed by the character of the Gospel. For we find in it such a multitude of detail as gratuitously invites the detection of error. Not only are individuals named, and so described that we seem to know them, but frequently there are added specifications of time and place which obviously are the involuntary superfluity of information which flows almost unconsciously from a full memory. Such details are: the hour at which Jesus sat on the well, the number and size of the water-pots at the marriage at Cana, the weight and value of the ointment, the number of fish at the last cast, the hour at which the nobleman's son began to amend, the hour at which Jesus took the two inquirers into His own lodging.

Circumstantiality can, no doubt, be given to a narrative by a Defoe or a Swift. But among the Jews the writing of fiction was not cultivated; and besides, the circumstantial detail of this Gospel does not belong to the world of imagination, but attaches to real objects and events, and can in many instances be verified. If in these instances the detail is found to be accurate, the presumption is that accuracy characterises those also which cannot so easily be checked; and that, therefore, the circumstantiality is due to the fact that the writer was an eye-witness of what he records.

(4) This Palestinian Jew who was himself an eye-witness of the ministry of Jesus was the Apostle John. In xxi. 24 the writer of the Gospel is identified with the disciple whom Jesus loved. This disciple

was certainly one of the seven named in xxi. 2, who appear as the actors in the scene there recorded. Of these seven there were three who frequently appear in the other Gospels as the intimates of Jesus. These are Peter, James, and John. But Peter cannot have been the disciple in question, for in this chapter Peter and that disciple are spoken of separately. Neither can James be the person meant, for his early death precludes the idea of his being the author of the Gospel. It remains that John was the disciple whom Jesus loved,<sup>1</sup> the author of the Fourth Gospel. And however we interpret the intention of John in using this circumlocution to designate himself, it must not be overlooked that its employment is evidence of the Johannine authorship. In the other Gospels John is frequently spoken of by name. In this Gospel John is not once named, although from no Gospel do we gather such vivid descriptions of the Apostles. Certainly it is a most natural and sufficient explanation of this fact to suppose that John was the author of the Gospel.

*Objections.* But to this conclusion many critics demur. Since Bretschneider it has been continually asserted that this does not exhaust the internal evidence, and that there is that in the Fourth Gospel which makes it impossible to refer it to the Apostle John. There are evidences of dependence on the synoptists, inconsistent with the hypothesis that it was written by an Apostle who himself had been an eye-witness; of a universalism inconsistent with the fact that the Apostle John was a pillar of the Jewish Christian Church; and of a philosophical colouring which does not favour the idea that the author was a Galilean fisherman.<sup>2</sup>

The two latter objections are not formidable. Schürer shows with considerable force that up to the time of the Apostolic convention in Jerusalem John was a Jewish Christian and an upholder of the law, whereas the author of this Gospel knows the law only as the law of the Jews. Is it likely, he asks, that one who during the first twenty years of his ministry maintained the law would in his latter years so entirely repudiate it? "If during this long period the influence of the preaching of Jesus had not made John a liberal, was such a transformation probable at a still later time?" That such a transformation was very probable will be the answer of those who consider that between the earlier and the later period the Jewish

<sup>1</sup> "There is no trace that in Christian antiquity this title ever suggested any one but John" (Ezra Abbot, *Critical Essays*, p. 73).

<sup>2</sup> For a brief but conclusive answer to these objections, see Dale's *Living Christ and the Four Gospels*, 149-152.



economy had come to an end and that John had become the successor of Paul in a thoroughly Greek city.

The traces of philosophical colouring have been exaggerated and misinterpreted. In the Platonic dialogues the circumstances, the speakers, and their utterances are all either created by the writer or employed to proclaim his own philosophy. To suppose that the Gospel was composed in some analogous manner is to misconceive it. No doubt in Ephesus John was brought into contact with forms of thought and with speculations which were little heard of in Palestine. And in so far as the ideas then prevalent were true, an intelligent Christian mind would necessarily bring them into relation with the manifestation of God in Christ. This process would bring to the surface much of the significance both of the life and teaching of Jesus which hitherto had been unnoticed and unused. The process is apparent in the epistles of Paul as well as in the Fourth Gospel. The idea of the Logos was a Jewish-Alexandrian idea, and that the author sought to attach his Gospel to this idea is unquestionable, but it is a very long and insecure step from this to conclude that he was himself trained in the Hellenistic philosophy of Alexandria. The Logos idea is not essential to the Fourth Gospel; it is rather the Sonship idea that is essential. But the term and the idea of the Logos are used by the author to introduce his subject to the Greek readers. As Harnack says: "The prologue is not the key to the understanding of the Gospel, but is rather intended to prepare the Hellenistic reader for its perusal".<sup>1</sup> After the introduction the Logos is never again referred to. The philosophy one finds in the Gospel is not the metaphysics of the schools, but the insight of the contemplative, brooding spirit which finds in Christ the solvent of all problems.

The originality of the author of the Fourth Gospel has recently been vigorously assailed.<sup>2</sup> It has been shown that, in certain passages, he is dependent for his phraseology on the Synoptic Gospels; and it has been urged that an Apostle and eye-witness would not thus derive from others an account of what he had himself seen. As a general rule it is of course true that an eye-witness would depend on his own reminiscences; but, presumably, no one denies that John knew and used the Synoptic Gospels; and that phrases which occur in them should have remained in his memory is not surprising. Even in the passages where these borrowings occur,

<sup>1</sup> *Zeitschrift f. T. und K.*, 2nd Jahrg., p. 230.

<sup>2</sup> See especially Oscar Holtzmann, *Johannesevang.*, p. 6 ff.

there are divergences so considerable as to indicate an original witness. For, to interpret these divergences, as Oscar Holtzmann does, as misunderstandings of his sources, is rather, if it may without offence be said, a misunderstanding of John. It may rather be said that, in several instances, we find additions and corrections which are requisite for the understanding of the Synoptists. From the first three Gospels the reader might gather that our Lord's ministry extended over only one year; the Fourth Gospel definitely mentions three Passovers (ii. 13; vi. 4; xiii. 1), with a possible fourth (v. 1). The probabilities here are certainly in favour of the representation of the Fourth Gospel, and it may be shown that even in the Synoptic narratives a longer ministry is implied than that which they expressly mention. Again, the ministry in Jerusalem, as recounted in the Fourth Gospel, alone enables us to understand the lament which finds a place in the Synoptics, "O Jerusalem, Jerusalem, *how often*," etc. The call of those who afterwards became Apostles, the arrival in Galilee of scribes from Jerusalem to watch Jesus, and other incidents recorded by the Synoptists, only become fully intelligible when read in the light of the narrative given in the Fourth Gospel. Evidently the author of this Gospel had, at least on some points, access to more accurate and complete information than that which was accessible to the other evangelists.

The independence of the Fourth Gospel is further shown by its omission of such remarkable scenes as the Temptation, the Transfiguration, the Agony in the Garden, and by its introduction of places and persons unnamed in the other Gospels; as, Aenon, Salim, Sychar, Bethany beyond Jordan, Nicodemus, Nathanael, the Samaritan woman, the man born blind, the dead Lazarus, Annas. The most natural way to account for this is to suppose that we have here the additional information which an Apostle would necessarily possess. The alternatives are that we must refer it to the creative imagination of the writer, or to the tradition of our Lord's life which had been handed down irrespective of the Synoptic Gospels, the "Johanneisches vor Johannes". But why deny this tradition to the Apostle John? In whom could it find a more suitable repository? Unquestionably there underlies this Gospel a full and significant tradition, but there seems no good reason for allotting the tradition to one source and the Gospel to another. Much more probable is the account of Eusebius,<sup>1</sup> who tells us "that John, having spent all

<sup>1</sup> H. E., iii., 24: ἰωάννην φασὶ τὸν πάντα χρόνον ἀγράφῳ κεκρημένον κηρύγματι τέλος καὶ ἐπὶ τὴν γραφὴν ἐλθεῖν.

his life in proclaiming the Gospel orally, at the last committed it to writing".

Suspicion has been cast on the historicity of the Fourth Gospel by the omission from the others of all reference to the raising of Lazarus. As related by John, this event was not only remarkable in itself, but materially contributed to the catastrophe. It is difficult to suppose that so surprising an event should not be known to the Synoptists. It is true John omits incidents as remarkable; but he knew that they were already related. It is possible that at the first, while the life of Lazarus was still in danger from the authorities, reference to the miracle may have been judged unadvisable, especially as similar raisings from the dead had been recorded. Probably, however, Professor Sanday's solution is right: "Considering that the Synoptists knew nothing of events in Jerusalem before the last Passover, we cannot be surprised that they should omit an event which is placed at Bethany".<sup>1</sup>

But that which has driven many open-minded critics to a disbelief in the Apostolic authorship of the Gospel is the character of the conversations and addresses which are here attributed to our Lord. Some pronounce these discourses to be entirely fictitious, ascribed to Jesus for the sake of illustrating and enforcing opinions of the author. Others suppose that a small modicum of historical truth is to be found in them; while critics who are branded as "Apologists" almost entirely eliminate from the discourses ascribed to our Lord any subjective element contributed by the Evangelist. Is there then any test we can apply to this record, any criterion by which these discourses may be judged? The reports in the Synoptic Gospels at once suggest themselves as the required criterion. Doubts there may be regarding the very words ascribed to our Lord in this or that passage of the Synoptists, doubts there must be, whether we are to follow Matthew or Luke, when these two differ; but practically there is no doubt at all, even among extreme critics, that we may gather from those Gospels a clear idea both of the form and of the substance of our Lord's teaching.

Now it is not to be denied that the comparison of the Fourth Gospel with the first three is a little disconcerting. For it is obvious that in the Fourth Gospel the discourses occupy a different position, and differ also both in style and in matter from those recorded in the Synoptical Gospels. They occupy a different position, bulking much more largely in proportion to the narrative. Indeed, the

<sup>1</sup> *Authorship of Fourth Gospel*, p. 185.

narrative portion of the Gospel of John may be said to exist for the sake of the verbal teaching. The miracles which in the first three Gospels appear as the beneficent acts of our Lord without ulterior motive, seem in the Fourth Gospel to exist for the sake of the teaching they embody, and the discussions they give rise to. Similarly, the persons introduced, such as Nicodemus, are viewed chiefly as instrumental in eliciting from Jesus certain sayings, and are themselves forgotten in the conversation they have suggested.

In form the teachings recorded in John conspicuously differ from those recorded by the other evangelists. They present our Lord as using three forms of teaching, brief, pregnant apophthegms, parables, and prolonged ethical addresses. In John, it is alleged, the parable has disappeared, the pointed sayings suitable to a popular teacher have also disappeared, and in their place we have prolonged discussions, self-defensive explanations, and stern invectives. As Renan says: "This fashion of preaching and demonstrating without ceasing, this everlasting argumentation, this artificial get-up, these long discussions following each miracle, these discourses, stiff and awkward, whose tone is so often false and unequal, are intolerable to a man of taste alongside the delicious sentences of the synoptists".

Even more marked is the difference in the *substance* of the discourses. From the synoptists we receive the impression that Jesus was a genial ethical teacher who spent His days among the common people exhorting them to unworldliness, to a disregard of wealth, to the humble and patient service of God in love to their fellow-men, exposing the hollowness of much that passed for religion, and seeking to inspire all men with firmer trust in God as their Father. In the Gospel of John His own claims are the prominent subject. He is the subject matter taught as well as the teacher. The Kingdom of God no longer holds the place it held in the synoptists: it is the Messiah rather than the Messianic kingdom that is pressed upon the people.

Again it has been urged that the style ascribed to our Lord in this Gospel is so like the style of John himself as to be indistinguishable; so that it is not always possible to say where the words of Jesus end and the words of John begin (see chap. xii. 44, iii. 18-21). This difficulty may, however, be put aside, and that for more reasons than one. The words of Jesus are translated from the vernacular Aramaic in which He probably uttered them, and it was impossible they should not be coloured by the style of the translator. Besides, there are obvious differences between the style of John and that of Jesus. For example, the Epistle of John is singularly abstract and devoid of



illustration. James abounds in figure, and so does Paul; but in John's epistles not a single simile or metaphor occurs. Is it credible that their writer was the author of the richly figurative teachings in the tenth and fifteenth chapters of the Gospel [the sheepfold and the vine] ?

But turning to the real differences which exist between the reports of the first three and the Fourth Gospel, several thoughts occur which at least take off the edge of the criticism and show us that on a point of this kind it is easy to be hasty and extreme. For, in the first place, it is to be considered that if John had had nothing new to tell, no fresh aspect of Christ or His teaching to present, he would not have written at all. No doubt each of the synoptists goes over ground already traversed by his fellow-synoptist, but it has yet to be proved that they knew one another's work. John did know of their Gospels, and the very fact that he added a fourth prepares us to expect that it will be different; not only in omitting scenes from the life of Christ with which already the previous Gospels had made men familiar, but by presenting some new aspect of Christ's person and teaching. That there was another aspect essential to the completeness of the figure was, as the present Bishop of Derry has pointed out, also to be surmised. The synoptists enable us to conceive how Jesus addressed the peasantry and how He dealt with the scribes of Capernaum; but, after all, was it not also of the utmost importance to know how He was received by the authorities of Jerusalem and how He met their difficulties about His claims? Had there been no record of those defences of His position, must we not still have supposed them and supplied them in imagination?

That we have here, then, a *different* aspect of Christ's teaching need not surprise us, but is it not even *inconsistent* with that already given by the synoptists? The universal Christian consciousness has long since answered that question. The faith which has found its resting-place in the Christ of the synoptists is not unsettled or perplexed by anything it finds in John. They are not two Christs but one which the four Gospels depict: diverse as the profile and front face, but one another's complement rather than contradiction. A critical examination of the Gospels reaches the same conclusion. For while the self-assertiveness of Christ is more apparent in the Fourth Gospel, it is implicit in them all. Can any claim be greater than that which our Lord urges in the Sermon on the Mount to be the supreme lawgiver and judge of men? Or than that which is implied in His assertion that He only knows the Father and that only through Him can others know Him; or can we conceive any

clearer confidence in His mission than that which He implies when He invites all men to come to Him and trust themselves with Him, or when He forgives sin, and proclaims Himself the Messiah, God's representative on earth?

Can we then claim that all that is reported in this Gospel as uttered by our Lord was actually spoken as it stands? This is not claimed. Even the most conservative critics allow that John must necessarily have condensed conversations and discourses. The truth probably is that we have the actual words of the most striking sayings, because these, once heard, could not be forgotten. And this plainly applies especially to the sayings regarding Himself which were most likely to astonish or even shock and startle the hearers. These at once and for ever fixed themselves in the mind. In the longer discussions and addresses we have the substance but cannot at each point be sure that the very words are given. No doubt in the last resort we must trust John. But whom could we more reasonably trust? He was the person of all others who entered most fully into sympathy with Christ and understood Him best, the person to whom our Lord could most freely open His mind. So that although, as Godet says, we have here "the extracted essence of a savoury fruit," we may be confident that this essence perfectly preserves the flavour and peculiarity of the fruit.

Neither ought it to be forgotten that there occur in the Gospel passages which strikingly illustrate the desire of the author to preserve the very words of our Lord. In chap. xii. 33, *e.g.*, we find an interpretation given of the saying recorded in verse 32. This is unintelligible on the hypothesis that the author was himself composing the discourses which he attributes to Christ. Any author who is expressing his own ideas, and writing freely out of his own mind, even although he is using another person as his mouthpiece, will at once deliver his meaning. To suppose that John first put his own words in the mouth of Jesus, and then interpreted them, is to suppose an elaborateness of contrivance which would reduce the Gospel to a common forgery. *Cf.* vii. 39.

While, then, it cannot be affirmed that the internal evidence uniformly points to the Johannine authorship, neither can it be said that it is decisively against it. There are difficulties on either alternative. But when to the internal evidence the weight of external attestation is added, by far the most probable conclusion is that the Fourth Gospel is the work of the Apostle John, and that it is historically trustworthy.

Between the affirmation and denial of the Johannine authorship

there has been interposed a third suggestion. The Gospel may have been (1) partly or (2) indirectly the work of the Apostle: parts of it may be from the hand of John, while the remainder is the work of an unknown editor; or, the whole may be from the school of John, but not directly from his own hand. The most distinguished advocate of the former of these two suggestions is Dr. Wendt, whose theory is that the Apostle John made a collection of our Lord's discourses, which was used by some unknown editor as the basis or nucleus of a Gospel. This theory ruthlessly sacrifices many of the most valuable and characteristic portions of the Gospel, such as the scene between the Baptist and the deputation, the examination before Annas (or Caiaphas), and many of those historical touches which lend life to the narrative. But the fatal objection to this theory is the solidarity of the Gospel. Holtzmann does not accept the Fourth Gospel as Johannine, but he says: "All attempts to draw a clearly distinguishable line of demarcation, whether it be between earlier and later strata, or between genuine and not genuine, historical and unhistorical elements, must always be wrecked against the solid and compact unity which the work presents, both in regard to language and in regard to matter. Apart from the interpolations indicated by the history of the text (v. 4, vii. 53, viii. 11), and from the last chapter added by way of supplement, the work is both in form and substance, both in arrangement and in range of ideas, an organic whole without omissions or interpolations, the 'seamless coat,' which cannot be parted or torn, but only by a happy cast allotted to its rightful owner." Certainly, if this Gospel is not from one hand, then there is no possibility of proving unity of authorship by unity of design and execution.

The second alternative, that the Gospel proceeded rather from the circle of John's disciples than from his own hand, has more in its favour and has enlisted great names in its support. Thus Renan says (*Vie de J.*, xxv.): "Can it indeed be John who has written in Greek these abstract metaphysical discourses, which find no analogy either in the Synoptists or in the Talmud? This is a heavy tax on faith, and for myself I dare not say I am convinced that the Fourth Gospel was entirely from the pen of an old Galilean fisherman; but that the Gospel as a whole proceeded, towards the close of the first century, from the great school of Asia Minor whose centre was John." "One is sometimes tempted to believe that some precious notes made by the Apostle were employed by his disciples."

The other great literary critic of our own day, Matthew Arnold, held the same opinion regarding the origin of the Gospel. In *God*

and the Bible, 256-7, he writes: "In his old age St. John at Ephesus has 'logia,' sayings of the Lord, and has incidents in the Lord's story which have not been published in any of the written accounts that were beginning at that time to be handed about. The elders of Ephesus, whom tradition afterwards makes into apostles, fellows of St. John, move him to bestow his treasure on the world. He gives his materials, and the presbytery of Ephesus provides a redaction for them and publishes them. The redaction with its unity of tone, its flowingness and connectedness, is by one single hand; the hand of a man of literary talent, a Greek Christian, whom the Church of Ephesus found proper for such a task. A man of literary talent, a man of soul also, a theologian. A theological lecturer perhaps, as in the Fourth Gospel he so often shows himself, a theological lecturer, an earlier and a nameless Origen, who in this one short composition produced a work outweighing all the folios of all the Fathers, but was content that his name should be written in the Book of Life." Schürer and Weizsäcker<sup>1</sup> are both advocates of this theory.

That this is an inviting theory is not to be denied. But, after all, little is gained by it; and there are grave objections to it. The Jew and the eye-witness appear on every page; so that the utmost that can be allowed is that some younger man may in quite a subordinate function have collaborated with the Apostle. That the Gospel was composed after the Apostle's death, mainly from reminiscences of his teaching, is a hypothesis which seems at once needless and inadequate.

*Object of the Gospel.* The object of the writer reflects some light on the nature of his work. In xx. 31 it is said: "these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in His name". The writer has no intention of composing a full biography of Jesus. He means to select from His life such material as will most readily convince men that He is the Christ, the Son of God. If not a dogmatic treatise [a "lehrschrift"], it is at any rate a history with a dogmatic purpose. This is always a dangerous form of literature, tempting the author to exaggeration, concealment, misrepresentation. But that this temptation invariably overcomes an author is of course not the case. A certain limitation, however, nay, a certain amount of distortion, do necessarily attach to a biography which aims at presenting only one aspect of its subject—distortion, not in what is actually presented, but in the implication that this is the whole. Where only a part of

<sup>1</sup> *Apost. Zeit.*, 531-538.



the life is given and certain aspects of the character are exclusively depicted, there is a want of perspective and so far a misleading element. But this gives us no ground for affirming that the actual statements of the book are erroneous or unhistorical.

The circumstance that John wrote a Gospel with the express purpose of proving that Jesus was the Christ, the Son of God, implies that he considered that this truth needed confirmation; that in the Christian circle in which he moved there was some more or less pronounced tendency towards a denial of the Messiahship or Divinity of Jesus. Whether the teaching of Cerinthus was or was not the immediate occasion of the publication of the Gospel, it is a happy circumstance that the author did not confine himself to what was controversial, or throw his work into a polemic and doctrinal form, but built up a positive exhibition of the Person and claims of our Lord as stated by Himself.

The object in view, therefore, reflects light on the historicity of the contents of the Gospel. The writer professes to produce certain facts which have powerfully influenced the minds of men and have produced faith. If these pretended facts were fictions, then the writer is dishonest and beneath contempt. He wishes to produce the conviction that Jesus is the Messiah, and to accomplish his purpose invents incidents and manipulates utterances of Jesus. A writer of romance who merely wishes to please, even a preacher whose aim is edification, might claim a certain latitude or negligence of accuracy, but a writer whose object it is to prove a certain proposition stands on a very different platform, and can only be pronounced fraudulent if he invents his evidence.

*Method and Plan of the Gospel.* The method adopted by the writer to convince men that Jesus is the Christ is the simplest possible. He does not expect that men will believe this on his mere word. He sets himself to reproduce those salient features in the life of Jesus which chiefly manifested His Messianic dignity and function. He believes that what convinced himself will convince others. One by one he cites his witnesses, never garbling their testimony nor concealing the adverse testimony, but showing with as exact truthfulness how unbelief grew and hardened into opposition, as he tells how faith grew till it culminated in the supreme confession of Thomas, "My Lord and my God". The plan of the Gospel is therefore also the simplest. Apart from the Prologue (i. 1-18), and the Epilogue (chap. xxi.), the work falls into two nearly equal parts, i. 19-xii. and xiii.-xx. In the former part the evangelist relates with a singular felicity of selection the scenes in which

Jesus made those self-revelations which it was essential the world should see. These culminate in the raising of Lazarus related in chap. xi. The twelfth chapter therefore holds a place by itself, and in it three incidents are related which are intended to show that the previously related manifestations of Jesus had sufficed to make Him known (1) to His intimates (xii. 1-11), (2) to the people generally (12-19), and (3) even to the Gentile world (20-36). Jesus may therefore now close His self-revelation. And the completeness of the work He has done is revealed not only in this widely extended impression and well-grounded faith, but also in the maturity of unbelief which now hardens into hatred and resolves to compass His death. Between the first and second part of the Gospel there is interposed a paragraph (xii. 37-50), in which it is pointed out that the rejection of Jesus by the Jews, who had been trained to receive the Messiah, had been predicted and reflects no suspicion on the sufficiency of the preceding manifestations. In the second part of the Gospel the glory of Christ is manifested (1) in His revealing Himself as the permanent source of life and joy to His disciples (xiii.-xvii.), and (2) in His triumph over death (xviii.-xx.).

The Gospel, therefore, falls into these parts :—

THE PROLOGUE, i. 1-18.

I. PART FIRST. 1. Manifestation of Christ's glory as the Joy, Life, Light, Nourishment, Saviour of Men : or as the Son of God among men, i. 19-xi.

2. Summary of results, xii. 1-35.

PAUSE in the Gospel for review of Christ's teaching and its consequences, xii. 36-56.

II. PART SECOND. 1. Jesus declares Himself to be the permanent source of life and joy to His disciples, xiii.-xvii.

2. His victory over death, xviii.-xx.

THE EPILOGUE, xxi.

## LITERATURE.

A vast literature has grown up around the Fourth Gospel. A full list of critical treatises on the Authorship, published between 1792 and 1875, is given by Dr. Caspar Gregory in an appendix to the translation of Luthardt's *St. John, the Author of the Fourth Gospel*. To this list may now be added Thoma, *Die Genesis d. Joh. Evang.*, 1882; Jacobsen, *Untersuchungen über d. Joh. Evang.*, 1884; Oscar Holtzmann, *Das Joh. evangelium*, 1887. The Introductions of H. Holtzmann, Weiss, Salmon, and Gloag may also be consulted. The fullest history of the criticism of the Gospel is to be found in Watkins' *Bampton Lectures* for 1890.

Full lists of commentaries are given in the second volume of the translation of Meyer on John, and in Luthardt. The most valuable are the following :—

HERACLEON. *The Fragments of Heracleon* have been collected out of Origen's Commentary on John, and edited for Armitage Robinson's *Texts and Studies* by A. E. Brooke, M.A.

CRIGEN. *Commentary on St. John's Gospel*; originally only extending to the thirteenth chapter, and even of this original much has been lost. The best edition is that of A. E. Brooke, M.A., Cambridge University Press. 1896.

Portions of this Commentary are translated in the additional volume of Clark's Ante-Nicene Library

CHRYSOSTOM [347-407 A.D.]. *Homilies on the Gospel*, etc. The most convenient edition is Migne's. The Commentary on John is translated in the *Oxford Library*, and in the *American Nicene and Post-Nicene Fathers*.

AUGUSTINE [354-430]. *Tractatus in Joan. Evan.* In third volume of Migne's edition; translated in Oxford series and Clark's translation.

CYRIL OF ALEXANDRIA [ob. 444]. *In D. Joannis Evangelium*. Best edition by P. E. Pusey, A.M., Clarendon Press. Three vols. 1872.

THEOPHYLACT and EUTHYMIUS (see p. 58) both wrote on this Gospel. The commentary of the latter is especially excellent.

Among post-reformation works, the *Paraphrases* of Erasmus, the *Commentary* of Calvin, and the *Annotationes Majores* of Beza are to be recommended. The *Annotationes* of Melancthon are frequently irrelevant. Besides the collections of illustrative passages mentioned on pp. 58, 59, and the commentaries of Grotius, Bengel, and others which cover the whole New Testament, there may be named the following which deal especially with this Gospel: Lampe, *Com. Analytico-Exegeticus*, 3 vols., 4to, Amstel., 1724, an inexhaustible mine. More recent commentaries are those of Lücke, 1820-24; Tholuck, 1827 [translated in Clark's F. T. Lib., 1860]; Meyer, 1834 [translated 1875], edited by Weiss, 1893; Luthardt, 1852-3 [translated in Clark's F. T. Lib., 1876], Alford, 1849; 4th edition, 1859; Godet, 1864-5 [translated in Clark's F. T. L., 1876-7], Westcott, 1882; Reith, in Clark's *Hand-books for Bible-classes*; Whitelaw, 1888; Reynolds, in *Pulpit Com.*, 1888; Watkins, in *Ellicott's Com.*, n. d.; Holtzmann, in *Hand-commentar*, 1890; Plummer, in *Cambridge Greek Testament*, 1893. In Oscar Holtzmann's *Das Johannesevangelium untersucht und erklärt*, 1887, there are a hundred pages of commentary.





# ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

## ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.<sup>1</sup>

Ι. 1. \*Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν ἡ πρὸς τὸν Θεόν, καὶ ὁ λόγος ἦν ὁ Θεός. 2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3. <sup>1</sup>Πάντα <sup>1</sup>Ch. xvii. <sup>1</sup>Jo. i. 1, 2. <sup>5</sup>Heb. i. 2. <sup>1</sup>Jo. i. 2. Prov. viii. 30. c xx. 28; x. 30. Phil. ii. 6. d v. 17. Col. i. 16.

<sup>1</sup> κατὰ Ἰωαννὴν in  $\aleph$  a b e q; κατὰ Ἰωαννὴν in B; εὐαγγέλιον κατὰ Ἰωαννὴν in ACEFG; T.R. in minusc.

CHAPTER I.—Vv. 1-18. *The prologue.* The first eighteen verses contain a preface, or as it is usually called, the prologue to the Gospel. In this prologue the writer identifies the person, Jesus Christ, whom he is about to introduce on the field of history, with the Logos. He first describes the Logos in His relation to God and to the world, and then presents in abstract the history of His reception among men, which he is about to give in detail. That the Eternal Divine Word, in whom was the life of all things, became flesh and was manifested among men; that some ignored while others recognised Him; that some received while others rejected Him—that is what John means to exhibit in detail in his Gospel, and this is what he summarily states in this prologue.

The prologue may be divided thus: Vv. 1-5, The Logos described; vv. 6-13, The historic manifestation of the Logos and its results in evoking faith and unbelief; vv. 14-18, This manifestation more precisely defined as incarnation, with another aspect of its results. Cf. Westcott's suggestive division; and especially Falconer in *Expositor*, 1897.

Vv. 1-5. *The Logos described.* The first five verses describe the pre-existence, the nature, the creative power of the Logos, who in the succeeding verses is spoken of as entering the world, becoming man, and revealing the Father; and this description is given in order that we may at once grasp a continuous history

which runs out of an unmeasured past, and the identity of the person who is the subject of that history.

Ver. 1. In the first verse three things are stated regarding the Logos, the subject ὁ λόγος being repeated for impressiveness. Westcott remarks that these three clauses answer to the three great moments of the Incarnation declared in ver. 14. He who was (ἦν) in the beginning, became (ἐγένετο) in time; He who was with God, tabernacled among men; He who was God, became flesh.

(1) ἐν ἀρχῇ ἦν ὁ λόγος. ἐν ἀρχῇ is here used relatively to creation, as in Gen. i. 1 and Prov. viii. 23, ἐν ἀρχῇ τοῦ τὴν γῆν ποιῆσαι; cf. 1 John i. 1. Consequently even in the time of Theophylact it was argued that this clause only asserts that the Logos was older than Adam. But this is to overlook the ἦν. The Logos did not then begin to be, but at that point at which all else began to be He already *was*. In the beginning, place it where you may, the Word already existed. In other words, the Logos is before time, eternal. Cf. Col. i. 18 (the article is absent because ἐν ἀρχῇ is virtually an adverbial expression).—ὁ λόγος. The term Logos appears as early as Heraclitus to denote the principle which maintains order in the world (see passages in Ritter and Preller). Among the Stoics the word was similarly used, as the equivalent of the *anima mundi* (cf. Virgil, *Æn.*, vi., 724). Marcus Aurelius (iv. 14-21) uses

ε. v. 21; xi. δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.<sup>1</sup>  
 25.  
 f xii. 36. 13 4. ἐν αὐτῷ ὡς ἡ ἡν, καὶ ἡ ἡν τὸ φῶς τῶν ἀνθρώπων, 5. καὶ τὸ  
 times in  
 John  
 Elsewhere  
 only in Mt. x. 27. Lk. xii. 3.

<sup>1</sup> Almost all ante-Nicene Fathers join ο γέγονεν to ver. 4 with AC<sup>2</sup>DG<sup>2</sup>L. Chrysostom declares this reading heretical and argues against it. T.R. is found in C<sup>8</sup>EG<sup>2</sup>HK vet. Lat. Brixianus.

<sup>2</sup> ην in ABCL, vulg.; εστιν in ND vet. Lat., arising out of above punctuation.

the term σπερματικός λόγος to express the generative principle or creative force in nature. The term was familiar to Greek philosophy. In Hebrew thought there was felt the need for some term to express God, not in His absolute being, but in His manifestation and active connection with the world. In the O. T. "the Angel of the Lord" and "the wisdom of God" are used for this purpose. In the Apocryphal books and the Targums "the word of Jehovah" is similarly used. These two streams of thought were combined by Philo, who has a fairly full and explicit doctrine of the Logos as the expression of God or God in expression (see Drummond's *Philo*; Siegfried's *Philo*; Reville, *Doctrine du Logos*; Bigg's *Bampton Lec.*; Hatch's *Hibbert Lec.*). The word being thus already in use and aiding thoughtful men in their efforts to conceive God's connection with the world, John takes it and uses it to denote the Revealer of the incomprehensible and invisible God. Irrespective of all speculations which had gathered around the term, John now proceeds to make known the true nature of the Logos. (Cf. The Primal Will, or Universal Reason of the Babis; Sell's *Faith of Islam*, 146.)

(2) If the Word was thus in the beginning, what relation did He hold to God? Was He identical or opposed? ὁ λόγος ἦν πρὸς τὸν θεόν. πρὸς implies not merely existence alongside of but personal intercourse. It means more than μετά or παρὰ, and is regularly employed in expressing the presence of one person with another. Thus in classical Greek, τὴν πρὸς Σωκράτην συνουσίαν, and in N. T. Mk. vi. 3, Mt. xiii. 56, Mk. ix. 19, Gal. i. 18, 2 John 12. This preposition implies intercourse and therefore separate personality. As Chrysostom says: "Not in God but with God, as person with person, eternally".

(3) The Word is distinguishable from God and yet Θεὸς ἦν ὁ λόγος, the Word

was God, of Divine nature; not "a God," which to a Jewish ear would have been abominable; nor yet identical with all that can be called God, for then the article would have been inserted (cf. 1 John iii. 4). "The Christian doctrine of the Trinity was perhaps before anything else an effort to express how Jesus Christ was God (Θεός) and yet in another sense was not God (ὁ θεός), that is to say, was not the whole Godhead." Consult Du Bose's *Ecumenical Councils*, p. 70-73. Luther says "the Word was God" is against Arius: "the Word was with God" against Sabellius.

Ver. 2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Not a mere repetition of what has been said in ver. 1. There John has said that the Word was in the beginning and also that He was with God: here He indicates that these two characteristics existed contemporaneously. "He was in the beginning with God." He wishes also to emphasise this in view of what He is about to tell. In the beginning He was with God, afterwards, in time, He came to be with man. His pristine condition must first be grasped, if the grace of what succeeds is to be understood.

Ver. 3. Πάντα δι' αὐτοῦ ἐγένετο. The connection is obvious: the Word was with God in the beginning, but not as an idle, inefficacious existence, who only then for the first time put forth energy when He came into the world. On the contrary, He was the source of all activity and life. "All things were made by Him, and without Him was not even one thing made which was made."

The double sentence, positive and negative, is characteristic of John and lends emphasis to the statement.—πάντα, "grande verbum quo mundus, i.e., universitas rerum factarum denotatur" (Bengel). The more accurate expression for "all things" taken as a whole and not severally is τὰ πάντα (Col. i. 16) or τὸ πᾶν; and, as the negative clause of this verse indicates,

6. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ γ Cp. Gen. xi. 29. Lk. i. 5.  
Ἰωάννης.<sup>1</sup> 7. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ <sup>h</sup> περὶ τοῦ <sup>h</sup> μαρτυρ.  
περὶ freq. in Jo., not elsewhere in N. T.

<sup>1</sup> Ιωαννης in Tr.W.H., here and at every recurrence of the name.

created things are here looked at in their variety and multiplicity. Cf. Marcus Aurelius, iv. 23, ὡ φύσις, ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα.—δι' αὐτοῦ. The Word was the Agent in creation. But it is to be observed that the same preposition is used of God in the same connection in Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα; and in Col. i. 16 the same writer uses the same prepositions not of the Father but of the Son when he says: τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται. In 1 Cor. viii. 6 Paul distinguishes between the Father as the primal source of all things and the Son as the actual Creator. (In Greek philosophy the problem was to ascertain by whom, of what, and in view of what the world was made; ὑφ' οὗ, ἐξ οὗ, πρὸς δ. And Lücke quotes a significant sentence from Philo (*De Cherub.*, 35): εὐρήσεις αἵτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεὸν, ὑφ' οὗ γέγονεν· ὕλην δὲ τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη· ὄργανον δὲ λόγον θεοῦ δι' οὗ κατασκευάσθη.)

Ver. 4. ἐν αὐτῷ ζωὴ ἦν. "In Him was life"; that power which creates life and maintains all else in existence was in the Logos. To limit "life" here to any particular form of life is rendered impossible by ver. 3. In John ζωὴ is generally eternal or spiritual life, but here it is more comprehensive. In the Logos was life, and it is of this life all things have partaken and by it they exist. Cf. Philo's designation of the Logos as πηγὴ ζωῆς.—καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, "and the life was the light of men"; the life which was the fountain of existence to all things was especially the light of man (Lücke). It was not the Logos directly but the life which was in the Logos which was the light of men. O. Holtzmann thinks this only means that as men received life from the Logos they might be expected in the gift to recognise the Giver. Godet says: "The Logos is light; but it is through the mediation of life that He must become so always; this is precisely the relation which the Gospel restores. We recover through the new creation in Jesus Christ an inner light which springs up from the life." Stevens

says: "The Word represents the self-manifesting quality of the Divine life. This heavenly light shines in the darkness of the world's ignorance and sin." The words seem to mean that the life which appears in the variety, harmony, and progress of inanimate nature, and in the wonderfully manifold yet related forms of animate existence, appears in man as "light," intellectual and moral light, reason and conscience. To the Logos men may address the words of Ps. xxxvi. 9, παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτὶ σου ὁψόμεθα φῶς.—Ver. 5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, "and the light shineth in the darkness". Three interpretations are possible. The words may refer to the incarnate, or to the pre-incarnate experience of the Logos, or to both. Holtzmann and Weiss both consider the clause refers to the incarnate condition (cf. 1 John ii. 8). De Wette refers it to the pre-incarnate operation of the Logos in the O. T. prophets. Meyer and others interpret φαίνει as meaning "present, i.e., uninterruptedly from the beginning until now". The use of the aorist κατέλαβεν seems to make the first interpretation impossible; while the second is obviously too restricted. What "shining" is meant? This also must not be limited to O. T. prophecy or revelation but to the light of conscience and reason (cf. ver. 4).—ἐν τῇ σκοτίᾳ, in the darkness which existed wherever the light of the Logos was not admitted. Darkness, σκότος or σκοτία, was the expression naturally used by secular Greek writers to describe the world's condition. Thus Lucian: ἐν σκότῳ πλανώμενοις πάντες εἰόκαμεν. Cf. Lucretius:

"Qualibus in tenebris vitae, quantisque periclis,

Degitur hoc aevi quodcunque est".

καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. The A. V. renders this "and the darkness comprehended it not"; the R. V. has "apprehended" and in the margin "overcame". The Greek interpreters understood the clause to mean that the darkness did not conquer the light. Thus Theophylact says: ἡ σκοτία . . . ἐδίωξε τὸ φῶς, ἀλλ' εὐρὲν ἀκαταμάχτην καὶ ἀήττητον. Some modern interpreters,



φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9. ἦν τὸ φῶς τὸ ἀληθινόν, δ

and especially Westcott, adopt this rendering. "The whole phrase is indeed a startling paradox. The light does not banish the darkness; the darkness does not overpower the light." This rendering is supposed to find support in chap. xii. 35, where Christ says, "Walk while ye have the light," ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ; and καταλαμβάνειν is the word commonly used to denote day or night overtaking any one (see Wetstein). But the radical meaning is "to seize," "to take possession of," "to lay hold of"; so in Rom. ix. 30, 1 Cor. ix. 24, Phil. iii. 12. It is also used of mental perception, as in the *Phaedrus*, p. 250, D. See also Polybius, iii. 32, 4, and viii. 4, 6, δυσχερὲς καταλαβεῖν, difficult to understand. This sense is more congruous in this passage; especially when we compare ver. 10 (ὁ κόσμος αὐτὸν οὐκ ἔγνω) and ver. 11 (οἱ ἴδιοι αὐτὸν οὐ παρέλαβον).

Vv. 6-13. *The historic manifestation of the Logos and its results.*—Ver. 6. In this verse John passes to the historical; and like the other evangelists begins with the Baptist. So Theodore Mops: μετεληλυθὼς ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἄν εὗρεν ἄρχην ἐτέραν ἢ τὰ κατὰ τὸν Ἰωάννην;—ἐγένετο ἄνθρωπος, "not there was (chap. iii. 1), but denoting the appearing, the historical manifestation," Meyer. Cf. Lk. i. 5. The testimony of John is introduced not only as a historical note but in order to bring out the aggravated blindness of those who rejected Christ. This man was ἀπεσταλμένος παρὰ θεοῦ. Holtzmann says "an historical appearance is characterised as Godsent". It might rather be said that an historical appearance sent to fulfil a definite Divine purpose is so characterised. There is no designation our Lord more frequently applies to Himself. In the prayer of chap. xvii. some equivalent occurs six times. And in the epistle to the Hebrews He is called "the Apostle of our confession". No distinguishing title is added to the common name "John". Westcott says: "If the writer of the Gospel were himself the other John of the Gospel history, it is perfectly natural that he should think of the Baptist, apart from himself, as John only". Watkins says: "The writer stood to him in the relation of disciple to teacher. To him he was *the* John." Afterwards the disciple became *the* John.—Ver. 7.

οὗτος ἦλθεν εἰς μαρτυρίαν . . . δι' αὐτοῦ. "The same (or, this man) came for witness," etc. "John's mission is first set forth under its generic aspect: he came for witness; and then its specific object (ἵνα μαρτ. περὶ τ. φ.) and its final object (ἵνα παντ. πιστ.) are defined co-ordinately," Westcott. John was not to do a great work of his own but to point to another. All his experience, zeal, and influence were to be spent in testifying to the true Light. This he was to do "that all might believe through him". The whole of this Gospel is a citing of witnesses, but John's comes first and is of most importance. At first sight it might seem that his mission had failed. All did not believe. No; but all who did believe, speaking generally, believed through him. The first disciples won by Jesus were of John's training; and through them belief has become general.—Ver. 8. οὐκ ἦν ἐκεῖνος . . . φῶς, the thought of the previous verse is here put in a negative form for the sake of emphasis; and with the same object οὐκ ἦν is made prominent that it may contrast with the ἵνα μαρτυρήσῃ. He (or, that man) *was* not the light, but he appeared that he might bear witness regarding the light. Why say this of John? Was there any danger that he should be mistaken for the light? Some did think he was the Christ. See vv. 19, 20.—Ver. 9. ἦν τὸ φῶς . . . εἰς τὸν κόσμον. ἦν stands first in contrast to the οὐκ ἦν of ver. 8. The light was not . . . : the light was . . . In this verse the light is also further contrasted with John. The Baptist was himself a light (ver. 35) but not τὸ φῶς τὸ ἀληθινόν. This designation occurs nine times in John, never in the Synoptists. It means that which corresponds to the ideal; true not as opposed to false, but to symbolical or imperfect. The light is further characterised as δ φωτίζει πάντα ἄνθρωπον. This is the text on which the Quakers found for their doctrine that every man has a day of visitation and that to every man God gives sufficient grace. Barclay in his *Apology* says: "This place doth so clearly favour us that by some it is called 'the Quakers' text,' for it doth evidently demonstrate our assertion". It was also much used by the Greek Fathers, who believed that the Logos guided the heathen in their



φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. **ΙΟ.** ἐν τῷ <sup>1</sup> xvii. 25; 1  
κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, <sup>2</sup> καὶ ὁ κόσμος αὐτὸν οὐκ <sup>3</sup> Acts xxiv.  
ἔγνω. **ΙΙ.** εἰς τὰ ἴδια ἦλθε, καὶ <sup>4</sup> οἱ ἴδιοι αὐτὸν οὐ <sup>5</sup> παρέλαβον. <sup>6</sup> Col. ii. 6.

philosophical researches (see Justin's *Dial.*, ii., etc., and Clement, *passim*).—ἐρχόμενον has been variously construed, with ἄνθρωπον, with τὸ φῶς, or with ἦν. (1) The first construction is favoured by Chrysostom, Euthymius, the Vulgate, and A. V., “that was the true light which lighteth every man that cometh into the world”; or with Meyer, “the true light which lightens every man coming into the world was present” (ἦν = aderat). To the objection that ἐρχόμ. . . . κόσμον is thus redundant, Meyer replies that there is such a thing as a *solemn* redundancy, and that we have here an “epic fulness of words”. But the “epic fulness” is here out of place, emphasising πάντα ἄνθρωπον. Besides, in this Gospel, “coming into the world” is not used of human *birth*, but of appearance in one's place among men. And still further ἐρχόμενον of this verse is obviously in contrast with the ἐν τῷ κόσμῳ ἦν of the next, and the subject of both clauses must be the same. (2) The second construction, with τὸ φῶς, was advocated by Grotius (“valde mihi se probat expositio quae apud Cyrillum et Augustinum exstat, ut hoc ἐρχόμενον referatur ad τὸ φῶς,” *cf.* iii. 19, xii. 46, xviii. 37), and has been adopted by Godet, who renders thus: “(That light) was the true light which lighteth every man, *by coming* (itself) into the world”. If this were John's meaning, it is difficult to see why he did not insert οὗτος as in the second verse or τοῦτο. (3) The third construction, with ἦν, has much to recommend it, and has been adopted by Westcott, Holtzmann, and others. The R. V. margin renders as if ἦν ἐρχόμενον were the periphrastic imperfect commonly used in N. T., “the true light which enlighteneth every man was coming into the world,” *i.e.*, at the time when the Baptist was witnessing, the true light was dawning on the world. Westcott, however, thinks it best to take it “more literally and yet more generally as describing a coming which was progressive, slowly accomplished, combined with a permanent being, so that both the verb (*was*) and the participle (*coming*) have their full force and do not form a periphrasis of an imperfect”. And he translates: “There was the light, the true light which lighteth every man;

that light was, and yet more, that light was coming into the world”.—Ver. 10. ἐν τῷ κόσμῳ . . . οὐκ ἔγνω. Vv. 10 and 11 briefly summarise what happened when the Logos, the Light, came into the world. John has said: “The Light was coming into the world”; take now a further step, ἐν τῷ κόσμῳ ἦν, and let us see what happened. Primarily rejection. The simplicity of the statement, the thrice repeated κόσμος, and the connecting of the clauses by a mere καί, deepens the pathos. The Logos is the subject, as is shown by both the second and the third clause.

Westcott thinks that the action of the Light which has been comprehensively viewed in ver. 9 is in vv. 10, 11 divided into two parts. “The first part (ver. 10) gathers up the facts and issues of the manifestation of the Light as immanent. The second part (ver. 11) contains an account of the special personal manifestation of the Light to a chosen race.” That is possible; only the obvious advance from the ἐρχόμενον of ver. 9 to the ἦν of ver. 10 is thus obscured. Certainly Westcott goes too far when he says: “It is impossible to refer these words simply to the historical presence of the Word in Jesus as witnessed to by the Baptist”.

Ver. 11. εἰς τὰ ἴδια ἦλθεν, “He came to His own”. In the world of men was an inner circle which John calls τὰ ἴδια, His own home. (For the meaning of τὰ ἴδια *cf.* xix. 27, xvi. 32, Acts xxi. 6, 3 Macc. iv. 27-37, Esther v. 10, Polybius, *Hist.*, ii. 57, 5.) Perhaps in this place “His own property” might give the sense as accurately. Israel is certainly signified; the people and all their institutions existed only for Him. (See Exod. xix. 5, Deut. vii. 6, “The Lord thy God hath chosen thee to be a special people, a *peculium*, unto Himself”; also Mt. xxi. 33.)—οἱ ἴδιοι, those of His own home (His intimates, *cf.* xiii. 1), those who belonged to Him, αὐτὸν οὐ παρέλαβον “gave Him no reception”. The word is used of welcoming to a home, as in xiv. 3, πάλιν ἐρχομαι καὶ παραλήμφομαι ὑμᾶς πρὸς ἑμὰντόν. Even those whose whole history had been a training to know and receive Him rejected Him. It is not said of “His own” that they did not “know” Him, but that they did

- 1 v. 45. 12. ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ  
 18. γενέσθαι, τοῖς "πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ." 13. οἱ οὐκ ἐξ  
 18. αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ "τελήματος ἀνδρὸς,  
 18. αἱμάτων, οὐδὲ ἐκ Θεοῦ \* ἐγεννήθησαν.  
 18. With 18.  
 18. Mt. i. 5, 6, ἀλλ' ἐκ Θεοῦ \* ἐγεννήθησαν.  
 18. Ch. iii.  
 3, 6. 1 Jo. passim.

not receive Him. And in the parable of the Wicked Husbandmen our Lord represents them as killing the heir not in ignorance but because they knew him. —Ver. 12. But not all rejected Him. ὅσοι δὲ ἔλαβον . . . ὄνομα αὐτοῦ. ὅσοι, as many as, as if they were a countable number (Holtzmann), or, rather, suggesting the individuality of exceptional action on the part of those who received Him. —ἔδωκεν αὐτοῖς, to them (resuming ὅσοι by a common construction) He gave ἔξουσίαν, not equivalent to δύναμις, the inward capacity, nor just equivalent to saying that He made them sons of God, but He gave them title, warrant, or authorisation, carrying with it all needed powers. Cf. v. 27, x. 18, xix. 10, Lk. ix. i., Mk. vi. 7, where ἐξουσία includes and implies δύναμις. —τέκνα Θεοῦ γενέσθαι, to become children of God. Weiss (*Bibl. Theol.*, § 150) says: "To those who accept Him by faith Christ has given not sonship itself, but the power to become sons of God; the last and highest realisation of this ideal, a realisation for the present fathomless, lies only in the future consummation".

Rather, with Stevens, "to believe and to be begotten of God are two inseparable aspects of the same event or process" (*Johan. Theol.*, p. 251). John uses τέκνα rather than the Pauline υἱοὺς τ. θ., because Paul's view of sonship was governed by the Roman legal process of adopting a son who was not one's own child: while John's view is mystical and physical, the begetting of a child by the communication of the very life of God (1 John, *passim*). This distinction underlies the characteristic use of υἱός by the one writer and τέκνον by the other (cf. Westcott, *Epistles of St. John*, p. 123). By the reception of Christ as the Incarnate Logos we are enabled to recognise God as our Father and to come into the closest possible relation to Him. Those who thus receive Him are further identified as τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, "those who believe (believers, present participle) in His name". —πιστεύειν εἰς τινα is the favourite construction with John, and emphasises the object on which the

faith rests. Here that object is τὸ ὄνομα αὐτοῦ, the sum of all characteristic qualities which attach to the bearer of the name: "quippe qui credant esse eum id ipsum, quod nomen declarat" (Holtzmann). It is impossible to identify this "name" with the Logos, because Jesus never proclaimed Himself under this name. Other definite names, such as Son of God or Messiah, can here only be proleptic, and it is probably better to leave it indefinite, and understand it in a general sense of those who believed in the self-manifestation of Christ, and were characterised by that belief. —Ver. 13. οἱ οὐκ ἐξ αἱμάτων . . . ἐγεννήθησαν. This first mention of τέκνα Θεοῦ suggests the need of further defining how these children of God are produced. The ἐκ denotes the source of the relationship. First be negatives certain ordinary causes of birth, not so much because they could be supposed in connection with children of God (although thoughts of hereditary rights might arise in Jewish minds) as for the sake of emphasising by contrast the true source. —οὐκ ἐξ αἱμάτων; that is, not by ordinary physical generation. αἷμα was commonly used to denote descent; Acts xvii. 26, Odys. iv. 611, αἵματος εἰς ἀγάθοιο. This is rather a Greek than a Hebrew expression. The plural αἱμάτων has given rise to many conjectural explanations; and the idea currently received is that it suggests the constituent parts of which the blood is composed (Godet, Meyer). Westcott says: "The use of the plural appears to emphasise the idea of the element out of which in various measures the body is formed". Both explanations are doubtful. The plural is used very commonly in the Sept., 2 Sam. xvi. 8, ἀνὴρ αἱμάτων σῦ; Ps. xxv. 9, μετὰ ἀνδρῶν αἱμάτων; 2 Chron. xxiv. 25, etc.; and especially where much slaughter or grievous murder is spoken of. Cf. Eurip., *Iph. in Taur.*, 73. It occurs in connection with descent in Eurip., *Ion.*, 693, ἄλλων τραφεὶς ἐξ αἱμάτων (Lücke). The reason of John's preference for the plural in this place is not obvious; he may perhaps have wished to indicate that all family

14. Καὶ ὁ λόγος ὁ σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ὁ 1 Tim. iii. 16. Heb. ἑθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς ἡ παρὰ πατρός), il. 14. q Zech. ii. 10, 11. Rev. vii. u iv. 24.

πλήρης χάριτος καὶ ἁληθείας.

15; xxi. 3, etc.

r 1 Jo. i. 1.

s Mt. vii. 29.

t vi. 45; x. 18; xv. 26.

histories and pedigrees were here of no account, no matter how many illustrious ancestors a man could reckon, no matter what bloods united to produce him.—οὐδὲ . . . ἄνδρος. The combination of these clauses by οὐδὲ . . . οὐδὲ and not by οὔτε . . . οὔτε excludes all interpretations which understand these two clauses as subdivisions of the foregoing. οὐδέ adds negation to negation: οὔτε divides a single negation into parts (see Winer, p. 612). "Nor of the will of the flesh," i.e., not as the result of sexual instinct; "nor of the will of a man," i.e., not the product of human purpose ("Fortschritt von Stoff zum Naturtrieb und zum persönlichen Thun," Holtzmann). Cf. Delitzsch, *Bibl. Psych.*, p. 290, note E. Tr.—ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. The source of regeneration positively stated. Human will is repudiated as the source of the new birth, but as in physical birth the life of the child is at once manifested, so in spiritual birth the human will first manifests regeneration. In spiritual as in physical birth the origination is from without, not from ourselves; but just because our spiritual birth is spiritual the will must take its part in it. Nothing is spiritual into which the will does not enter.

Vv. 14-18. *The manifestation of the Logos defined as Incarnation.*—Ver. 14. καὶ ὁ λόγος σὰρξ ἐγένετο, "and the Word became flesh". This is not a mere repetition. John has told us that the Logos came into the world, but now he emphasises the actual mode of His coming and the character of the revelation thus made, καὶ "simply carrying forward the discourse" (Meyer) and now introducing the chief statement (Luthardt). It is this great statement to which the whole prologue has been directed; and accordingly he names again the great Being to whom he at first introduced us but whom he has not named since the first verse. As forcibly as possible does he put the contrast between the prior and the subsequent conditions, ὁ λόγος σὰρξ ἐγένετο; he does not even say ἄνθρωπος but σὰρξ. He wishes both to emphasise the interval crossed, λόγος, σάρξ; and to direct

attention to the visibility of the manifestation. Cf. 1 Tim. iii. 16, ἐφανέρωθη ἐν σαρκί; 1 John iv. 2, ἐν σαρκὶ ἠληλυθώς; also Heb. ii. 14. "Flesh expresses here human nature as a whole regarded under the aspect of its present corporal embodiment, including of necessity the 'soul' (xii. 27) and the 'spirit' (xi. 33, xiii. 21) as belonging to the totality of man" (Westcott). The copula is ἐγένετο, and what precisely this word covers has been the problem of theology ever since the Gospel was written. The Logos did not become flesh in the sense that He was turned into flesh or ceased to be what He was before; as a boy who becomes a man ceases to be a boy. By his use of the word ἐκένωσεν in connection with the incarnation Paul intimates that something was left behind when human nature was assumed; but in any case this was not the Divine essence nor the personality. The virtue of the incarnation clearly consists in this, that the very Logos became man. The Logos retaining His personal identity, "became" man so as to live as man.—καὶ ἐσκήνωσεν ἐν ἡμῖν, "and tabernacled among us"; not only appeared in the flesh for a brief space, manifesting Himself as a Being apart from men and superior to human conditions, but dwelt among us ("non tantum momento uno apparuisse, sed versatum esse inter homines," Calvin). The "tent," σκηνή, suggests no doubt temporary occupation, but not more temporary than human life. Cf. 2 Cor. v. 1, 2 Pet. i. 13. And both in classical and N.T. Greek σκηνοῦν had taken the meaning "dwell," whether for a long or a short time. Cf. Rev. vii. 15, xii. 12, and Raphael, *Annot. in loc.* From the use of the word in Xenophon to denote living together and eating together Brentius would interpret in a fuller sense: "Filius ille Dei carne indutus, inter nos homines vixit, nobiscum locutus est, nobiscum convivatus est". But the association in John's mind was of course not military, but was rather with the Divine tabernacle in the wilderness, when Jehovah pitched His tent among the shifting tents of His people, and shared even in their thirty-eight years of punishment.



v ver. 7.  
w Const  
viii. 55; x.  
36.  
x Col. i. 19.

15. Ἰωάννης μαρτυρεῖ ὅτι περὶ αὐτοῦ, καὶ κέκραγε λέγων, "Οὗτος ἦν ὃν εἶπον,<sup>1</sup> 'Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν'·  
x Col. i. 19. ὅτι πρῶτός μου ἦν'." 16. Καὶ<sup>2</sup> ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς

<sup>1</sup> T.R. in  $\Sigma^c$ AB<sup>3</sup>DL, etc.; οὗτος ἦν ὁ εἶπον, as a parenthesis, in  $\Sigma^a$ B<sup>3</sup>C<sup>3</sup>.

<sup>2</sup> T.R. in AC<sup>3</sup>EF; οὗτι in  $\Sigma$ BC<sup>3</sup>DL 33.

Whether there is an allusion to the  $\text{הַשְׁכִּינָה}$  has been doubted, but it is probable. The Shekinah meant the token of God's presence and glory, and among the later Jews at all events it was supposed to be present not only in the temple but with individuals. See Schoettgen in loc. and Weber, *Die Lehren des Talmud*, § 39. What the tabernacle had been, the dwelling of God in the midst of the people, the humanity of the Logos now was.—καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, we, among whom He lived, beheld by our own personal observation the glory of the incarnate Logos. "Beheld," neither, on the one hand, only by spiritual contemplation (Baur), nor, on the other, merely with the bodily eye, by which the glory could not be seen. This "beholding" John treasured as the wealth and joy of his life. The "glory" they saw was not like the cloud or dazzling light in which God had manifested His glory in the ancient tabernacle. It was now a true ethical glory, a glory of personality and character, manifesting itself in human conditions. It is described as something unique, δόξαν ὡς μονογενοῦς παρὰ πατρός, "a glory as of an only begotten from a father".—ὡς introduces an illustrative comparison, as is indicated by the anarthrous *μονογενοῦς*. Holtzmann expands thus: "The impression which the glory made was of so specific a character that it could be taken for nothing less than such a glory as an only son has from a father, that is, as the only one of its kind; for besides the *μονογενὴς* a father has no other sons". But the expression is no doubt suggested by the immediately preceding statement that as many as received Christ were born of God. The glory of the Incarnate Logos, however, is unique, that of an only begotten. In the connection, therefore, the application of the relation of Father and Son to God and Christ is close at hand and obvious, although not explicitly made. "The thought centres in the abstract relation of Father and Son, though in the actual connection this

abstract relation passes necessarily into the relation of the Son to the Father." Westcott.—παρὰ πατρός more naturally follows δόξαν than *μονογενοῦς*. The glory proceeds from the Father and dwells in the only begotten *wholly*, as if there were no other children required to reflect some rays of the Divine glory. Accordingly He is πλήρης. With what is πλήρης to be construed? Erasmus thinks with Ἰωάννης following. Codex Bezae reads πλήρη and joins it to δόξαν. Many interpreters consider it to be one of those slight irregularities such as occur in Mk. xii. 40 and Phil. iii. 19 and in the Apoc., and would unite it either with αὐτοῦ or *μονογενοῦς*. But (*pace* Weiss) there is no good reason why we should not accept it as it stands and construe it in agreement with the nominative to ἐσκήνωσε.—*χάριτος καὶ ἀληθείας*. His glory consisted in the moral qualities that appeared in Him. What these qualities were will appear more readily from ver. 17.—Ver. 15. Ἰωάννης μαρτυρεῖ . . . πρῶτός μου ἦν. At first sight this verse seems an irrelevant interpolation thrust in between the πλήρης of ver. 14 and the πληρῶμα of ver. 16. Euthymius gives the connection; εἰ καὶ μὴ ἐγώ, φησι, δοκῶ τισιν ἵσως ἀξιοπιστος, ἀλλὰ πρὸ ἐμοῦ ὁ Ἰωάννης μαρτυρεῖ περὶ τῆς θεότητος αὐτοῦ· Ἰωάννης ἐκείνος οὗ τὸ ὄνομα μέγα καὶ περιβόητον παρὰ πᾶσι τοῖς Ἰουδαίοις. "John witnesses and cries, saying οὗτος ἦν ὃν εἶπον. This was He of whom I said ὁ ὀπίσω μου ἐρχόμενος," etc. This testimony was given to Andrew and John, ver. 30; but when the previous "saying" occurred we do not know, unless it be referred to the answer to the authorities, ver. 27. The meaning of the testimony will be considered in the next section of the Gospel, which is entitled "The Testimony of John".—Ver. 16. ὅτι ἐκ τοῦ πληρώματος . . . χάριτος, "because out of His fulness have we all received". The ὅτι does not continue the Baptist's testimony, but refers to πλήρης in ver. 14. In Col. ii. 9 Paul says that in Christ dwelleth all the πληρῶμα of the Godhead, meaning to repudiate the



πάντες ἐλάβομεν καὶ χάριν ἡ ἀντὶ χάριτος. 17. ὅτι ὁ νόμος διὰ τὸ <sup>CP. Ia. lvi. 19.</sup> Μωσέως ἐδόθη, ἡ ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>Rom. iii. 24.</sup> 18. ὁ θεὸς οὐδεὶς ἑώρακε πώποτε. ὁ μονογενὴς υἱός, <sup>viii. 38; xiv. 6.</sup> ὁ ὢν εἰς τὸν αἰῶνα. <sup>b Exod. xxxiii. 20. Eccles. xliii. 31.</sup>

<sup>1</sup> Instead of the reading of the T.R., ο μονογενὴς υἱος, several modern editors read μονογενὴς θεος. For the T.R. the authorities are AC<sup>8</sup>X and some other uncials; of versions the old Latin and the Vulgate, Curetonian Syriac, Armenian and Ethiopic; almost all the cursives and the great body of the Fathers—all the Latin Fathers after the fourth century. For μονογενὴς θεος the uncials  $\aleph$ BC<sup>8</sup>L and cursive 33; the Peshito and Harklean Syriac in margin, and the Memphitic; and of the Greek Fathers Clement of Alexandria, Valentinus in Irenaeus, Epiphanius, Basil, etc. These authorities and the text they witness to have been discussed by the late Dr. Hort in his *Two Dissertations*, and by Ezra Abbot in his *Critical Essays*, pp. 241-285. The MS. authority favours the reading θεος; while the versions and the Fathers weigh rather in the opposite scale. Internal evidence is on the whole in favour of the T.R. The reading θεος is rejected by Scrivener, Wordsworth, McLellan, Tischendorf, Meyer, Godet, Lücke, Holtzmann, and Weizsäcker. It should be noted, as brought out by Ezra Abbot, that the Arians were quite willing to call the Son ο μονογενὴς θεος, because in their view this appellation happily distinguished Him from the Father who alone was God in the highest sense, unbegotten, uncaused, and without beginning.

Gnostic idea that this pleroma was distributed among many subordinate beings or æons. But what John has here in view is that the fulness of grace in Christ was communicable to men. By ἡμεῖς πάντες he indicates himself and all other Christians. He had himself experienced the reality of that grace with which Christ was filled and its inexhaustible character. For he adds καὶ χάριν ἀντὶ χάριτος, "grace upon grace". Beza suggests the rendering: ("ut quidam vir eruditus explicat," he says): "Gratiam supra gratiam; pro quo eleganter dixeris, gratiam gratia cumulatam," but he does not himself adopt it. It is, however, adopted by almost all modern interpreters: so that ever and anon fresh grace appears over and above that already received. This rendering, as Meyer points out, is linguistically justified by Theognis, *Sent.*, 344, ἀντ' ἀνιῶν ἄντας, sorrows upon sorrows; and it receives remarkable illustration from the passage quoted by Wetstein from Philo, *De Poster. Cain.*, where, speaking of grace, he says that God does not allow men to be sated with one grace, but gives ἐτέρας ἀντ' ἐκείνων (the first) καὶ τρίτας ἀντὶ τῶν δευτέρων καὶ ἀεὶ νέας ἀντὶ παλαιωτέρων. Harnack (*Hist. of Dogma*, i., 76, E. Tr.) asks: "Where in the history of mankind can we find anything resembling this, that men who had eaten and drunk with their Master should glorify Him, not only as the Revealer of God, but as the Prince of Life, as the Redeemer and Judge of the

world, as the living power of its existence, and that a choir of Jews and Gentiles, Greeks and barbarians, wise and foolish, should along with them immediately confess that out of the fulness of this one man they have received grace for grace?"—Ver. 17. ὅτι ὁ νόμος . . . ἐγένετο. What is the connection? His statement that the Incarnate Logos was the inexhaustible supply of grace might seem to disparage Moses and the previous manifestations of God. He therefore explains. And he seems to have in view the same distinction between the old and the new that is so frequently emerging in the Pauline writings. Through Moses, here taken as representing the pre-Christian dispensation, was given the law, which made great demands but gave nothing, which was a true revelation of God's will, and so far was good, but brought men no ability to become like God. But through Jesus Christ (here for the first time named in the Gospel, because we are now fully on the ground of history) came grace and truth. In contrast to the inexorable demands of a law that brought no spiritual life, Jesus Christ brought "grace," the unearned favour of God. The Law said: Do this and live; Christ says: God gives you life, accept it. "Truth" also was brought by Christ.—ἀλήθεια here means "reality" as opposed to the symbolism of the Law (cf. iv. 23). In the Law was a shadow of good things to come: in Christ we have the good things themselves. Several good critics

• Deut. xiii.<sup>o</sup> κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. 19. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν, “Σὺ τίς εἶ;” 20. Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, “Ὅτι οὐκ εἰμί

find a contrast between ἐδόθη and ἐγένετο; the law being “given” for a special purpose, “grace and truth” “coming” in the natural course and as the issue of all that had gone before.—Ver. 18. θεὸν οὐδεὶς ὥρακεν . . . ἐξηγήσατο. This statement, “God no one has ever seen,” is probably suggested by the words διὰ Ἰησοῦ Χριστοῦ. The reality and the grace of God we have seen through Jesus Christ, but why not directly? Because God, the Divine essence, the Godhead, no one has ever seen. No man has had immediate knowledge of God: if we have knowledge of God it is through Christ.

A further description is given of the Only Begotten intended to disclose His qualification for revealing the Father in the words ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. Meyer supposes that John is now expressing himself from his own present standing point, and is conceiving of Christ as in His state of exaltation, as having returned to the bosom of the Father. But in this case the description would not be relevant. John adds this designation to ground the revealing work which Christ accomplished while on earth (ἐξηγήσατο, aorist, referring to that work), to prove His qualification for it. It must therefore include His condition previous to incarnation. ὁ ὢν is therefore a timeless present and εἰς is used, as in Mk. xiii. 16, Acts viii. 40, etc., for ἐν. εἰς τὸν κόλπον, whether taken from friends reclining at a feast or from a father's embrace, denotes perfect intimacy. Thus qualified, ἐκεῖνος ἐξηγήσατο “He” emphatic, He thus equipped, “has interpreted” what? See viii. 32; or simply, as implied in the preceding negative clause, “God”. The Scholiast on Soph., *Ajax*, 320, says, ἐξήγησις ἐπὶ θείων, ἐρμηνεία ἐπὶ τῶν τυχόντων, Wetstein.

Ver. 19. With this verse begins the Gospel proper or historical narrative of the manifestation of the glory of the Incarnate Logos.

Vv. 19-42. *The witness of John and its result.*—Vv. 19-28. The witness of John to the deputation from Jerusalem, entitled αὕτη ἐστὶν . . . Λευίτας. The witness or testimony of John is placed first, not only because it was that which

influenced the evangelist himself, nor only because chronologically it came first, but because the Baptist was commissioned to be the herald of the Messiah. The Baptist's testimony was of supreme value because of (1) his appointment to this function of identifying the Messiah, (2) his knowledge of Jesus, (3) his own holiness, (4) his disinterestedness.—αὕτη, which follows, is the testimony given on a special occasion ὅτε ἀπέστειλαν . . . Λευίτας, “when the Jews sent to him from Jerusalem priests and Levites”.—Ἰουδαῖοι [Ἰουδαίῃ], originally designating the tribes of Judah and Benjamin which formed the separate kingdom of Judah, but after the exile denoting all Israelites. In this Gospel it is used with a hostile implication as the designation of the “entire theocratic community as summed up in its official heads and as historically fixed in an attitude of hostility to Christ” (Whitelaw). Here “the Jews” probably indicates the Sanhedrim, composed of priests, presbyters, and scribes.—ἱερεῖς καὶ Λευίτας, the higher and lower order of temple officials (Holtzmann). Why were not scribes sent? Possibly because John's father was himself a priest. The priests were for the most part Sadducees, but John tells us this deputation was strong in Pharisees (ver. 24). Lampe says: “Custodibus Templi incumberebat, Dominum Templi, cujus adventum expectabant, nosse”. They were sent ἵνα ἐρωτήσωσιν αὐτόν, “that they might interrogate him,” not captiously but for the sake of information. Lk. tells us (iii. 15) that the people were on the tiptoe of expectation, and were discussing whether John were not the Christ; so it was time the Sanhedrim should make the inquiry. “The judgment of the case of a false prophet is specially named in the Mishna as belonging to the council of the Seventy One” (Watkins). “This incident gives a deep insight into the extraordinary religious life of the Jews—their unusual combination of conservatism with progressive thought” (Reynolds' *John the Baptist*, p. 365).—Σὺ τίς εἶ, “Who art thou?” Not, what is your name, or birth, but, what personage do you claim to be,

ἐγὼ ὁ Χριστός." 21. Καὶ ἠρώτησαν αὐτὸν, "Τί οὖν, ἡλίας εἶ δ Mal. iv. 5. σύ;" Καὶ λέγει, "Οὐκ εἰμί." "Ὁ προφήτης εἶ σύ;" Καὶ ε Deut. xviii. 18. ἀπεκρίθη, "Οὐ." 22. Εἶπον<sup>1</sup> οὖν αὐτῷ, "Τίς εἶ; ἵνα ἀποκρισιν<sup>xix. 9. Job xxxiii. 3.</sup> δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;" 23. Ἐφη, "Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου." g Is. xl. 3.

<sup>1</sup> T.R. in ἄC<sup>1</sup>L; εἶπαν in BC<sup>o</sup>D.

what place in the community do you aspire to?—with an implied reference to a possible claim on John's part to be the Christ. This appears from John's answer, ὠμολόγησεν καὶ οὐκ ἠρνήσατο καὶ ὠμολόγησεν. Schoettgen says the form of the sentence is "judaico more," citing "Jethro confessus, et non mentitus est". Cf. Rom. ix. 1 and 1 Tim. ii. 7. The iteration serves here to bring out the earnestness, almost horror, with which John disclaimed the ascription to him of such an honour. His high conception of the office emphasises his acknowledgment of Jesus.—δτι, here, as commonly, "recitative," serving the purpose of our inverted commas or marks of quotation.—ἐγὼ οὐκ εἰμί ὁ Χριστός, the reading adopted by Tisch. and W.H., bringing the emphasis on the "I": "I am not the Christ," but another is. The T.R. οὐκ εἰμί ἐγὼ ὁ Χριστός, by bringing the ἐγὼ and ὁ Χριστός together, accentuates the incongruity and the Baptist's surprise at being mistaken for the Christ. This straightforward denial evokes another question (ver. 21), τί οὖν; which Weiss renders, "What then art thou?" Better "what then?" "what then is the case?" *quid ergo, quid igitur?*—ἡλίας εἶ σύ; If not the Christ Himself, the next possibility was that he was the fore-runner of the Messiah, according to Mal. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord". [Among the Fathers there seems to have been a belief that Elias would appear before the second Advent. Thus Tertullian (*De anima*, 50) says: "Translatum est Enoch et Elias, nec mors eorum reperta est, dilata scilicet. Caeterum morituri reservantur, ut Antichristum sanguine suo exstinguant." Other references in Lampe.] But to this question also John answers οὐκ εἰμί, because the Jews expected Elias in person, so that although our Lord spoke of the Baptist as Elias (Mt. xvii. 10-13), John could not admit that identity without misleading them. If people need

to question a great spiritual personality, replies in their own language will often mislead them. Another alternative presented itself: ὁ προφήτης εἶ σύ; "art thou the prophet?" viz., the prophet promised in Deut. xviii. 15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me". Allusion is made to this prophet in four places in this Gospel, the present verse and ver. 25 of this chapter; also in vi. 14 and vii. 40. That the Jews did not see in this prophet the Messiah would appear from the present verse, and also from vii. 40: "Some said, Of a truth this is the prophet; others said, This is the Christ". The Jews looked for "a faithful prophet" (1 Macc. xiv. 41) who was to terminate the prophetic period and usher in the Messianic reign. But after Peter, as recorded in Acts iii. 22, applied the prophecy of Deut. to Christ, the Christian Church adopted this interpretation. The use of the prophecy by Christ Himself justified this. But the different interpretations thus introduced gave rise to some confusion, and as Lightfoot points out, none but a Jew contemporary with Christ could so clearly have held the distinction between the two interpretations. (See Deane's *Pseudepigr.*, p. 121; Wendt's *Teaching of Jesus*, E. Tr., i., 67; and on the relation of "the prophet" to Jeremiah, see Weber, p. 339.) To this question also John answered "No"; "quia Prophetis omnibus erat praestantior" (Lampe). This negation is explained by the affirmation of ver. 23. Thus baffled in all their suggestions the deputies ask John to give them some positive account of himself, that they might not go back to those who sent them without having accomplished the object of their mission. To this second τίς εἶ; τί λέγεις περὶ σεαυτοῦ; (ver. 23) he replies in words made familiar by the Synoptists, ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ . . . ὁ προφήτης; John applies to himself the words of Is. xl. 3, blending the two clauses ἐτοιμάσατε τὴν ὁδὸν Κυρίου and εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν into one: εὐθύνετε τὴν



καθὼς εἶπεν Ἡσαίας ὁ προφήτης.” 24. Καὶ οἱ <sup>1</sup> ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25. καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;”

o Mt. iii. 11. 26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, “Ἐγὼ βαπτίζω <sup>2</sup> ἐν ὕδατι·

l.k. iii. 16.

1 Mt. xiv. 24. <sup>1</sup> μέσος δὲ ὑμῶν ἔστηκεν,<sup>2</sup> ὃν ὑμεῖς οὐκ οἴδατε. 27. αὐτὸς ἐστὶν ὁ

A rare constr., usually infin. or gen. ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.” 28. Ταῦτα ἐν Βηθαβαρᾷ <sup>3</sup> ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>1</sup> T.R. in  $\Sigma^{\text{ch}}\text{A}^2\text{C}^3$ , etc.; without article in  $\Sigma^*\text{A}^*\text{BC}^*$ .

<sup>2</sup> T.R. in ACX, etc.;  $\sigma\tau\eta\kappa\epsilon\iota$  in BL, adopted by W.H.R.

<sup>3</sup> βηθανια in  $\Sigma^*\text{ABC}^*\text{EFG}$ , etc., adopted by Tr.T.W.H.R.

ἀδὸν Κυρίου. By appropriating this prophetic description John identifies himself as the immediate precursor of the Messiah; and probably also hints that he himself is no personage worthy that inquiry should terminate on him, but only a voice. [Heracleon neatly graduates revelation, saying that the Saviour is ὁ λόγος, John is φωνή, the whole prophetic order ἡχος, a mere noise; for which he is with some justice rebuked by Origen.] “The desert,” a pathless, fruitless waste fitly symbolises the spiritual condition of the Messiah's people. For the coming of their King preparation must be made, especially by such repentance as John preached. “If Israel repent but for one day, the Messiah will come.” Cf. Weber, p. 334.—Ver. 24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. This gives us the meaning “And they had been sent from,” which is not so congruous with the context as “And they who were sent were of the Pharisees”; because apparently this clause was inserted to explain the following question (ver. 25): τί οὖν βαπτίζεις . . . ὁ προφήτης; Founding on Zech. xiii. 1, “In that day there shall be a fountain opened for sin and for uncleanness,” and on Ezek. xxxvi. 25, “then will I sprinkle clean water upon you,” they expected a general purification before the coming of the Messiah. Hence their question. If John was not the Messiah, nor the prophet, nor Elias in close connection with the Messiah, why did he baptise? Lightfoot (*Hor. Heb.*, p. 965) quotes from Kiddushin “Elias venit ad immundos distinguendum et ad purificandum”. See also Ammonius and Beza quoted in Lampe. In reply to this objection of the Pharisees (ver. 26) John says: ἐγὼ βαπτίζω . . . τοῦ ὑποδήματος, “I for my part baptise with water”; the emphatic “I” leading us

to expect mention of another with whom a contrast is drawn. This contrast is further signified by the mention of the element of the baptism, ἐν ὕδατι; a merely symbolic element, but also the element by baptism in which preparation for the Messiah was to be made. And John's administration of this precursory baptism is justified by the fact he immediately states, μέσος ὑμῶν στήκει δν ὑμεῖς οὐκ οἴδατε. Had they been aware of this presence (ὑμεῖς emphatic) as John was aware of it, they could not have challenged the baptism of John, because it was the divinely appointed preparation for the Messiah's advent. This scarcely amounts to what Lampe calls it, “nova exprobratio ignorantiae Pharisaeorum” (ls. xlii. 19, xxix. 14), because as yet they had had no opportunity of knowing the Christ.—μέσος ὑμῶν. There is no reason why the words should not be taken strictly. So Euthymius, ἦν γὰρ ὁ Χριστὸς ἀναμειγμένος τότε τῷ λαῷ.—ὀπίσω μου ἐρχόμενος, denoting the immediate arrival of the Messiah and John's close connection with Him. He is further described relatively to John as inconceivably exalted above him, οὐ οὐκ εἰμὶ . . . ὑποδήματος. The grammatical form admitting both the relative and pers. pronoun is Hebraistic. ἄξιος ἵνα also stands instead of the classical construction with the infinitive. Talmudists quote the saying: “Every service which a servant will perform for his master, a disciple will do for his Rabbi, except loosing his sandal thong.”—Ver. 28. ταῦτα ἐν Βηθανίᾳ . . . βαπτίζων. The place is mentioned on account of the importance of the testimony thus borne to Jesus, and because the evangelist himself in all probability was present and it was natural to him to name it. But where was it? There is no doubt that



29. Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, "Ἴδε, ὁ ἄμνός τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν.  
Exod. xii. 3. 1 Cor. v. 7. 1 Heb. i. 3. 1 Jo. ii. 2. 1 Pet. i. 19.

the reading *Βηθανία* is to be preferred. The addition *πέραν τοῦ Ἰορδάνου* confirms this reading; as the existence of Bethany near Jerusalem rendered the distinguishing designation necessary.

Bethany = *בֵּית הַנַּחֲלָה* meaning "boat-house," and Bethabara having the same meaning [*עֲבָרָה* a ferry boat] is it not

possible that the same place may have been called by both names indifferently? Henderson (*Palestine*, p. 154) suggests that possibly the explanation of the doubtful reading is that the place referred to is Bethabara which led over into Bethania, that is, Bashan. Similarly Conder (*Handbook*, p. 320) says Bethania beyond Jordan is evidently the province of Batanea, and the ford Abārah now discovered leads into Batanea. At this place "John was baptising," rather than "John was baptising".

Vv. 29-34. *The witness of John based on the sign at the baptism of Jesus.*—Ver. 29. *τῇ ἐπαύριον*, the first instance of John's accurate definition of time. Cf. 35, 43, ii. 1. The deputation had withdrawn, but the usual crowd attracted by John would be present. "The inquiries made from Jerusalem would naturally create fresh expectation among John's disciples. At this crisis," etc. (Westcott).—*βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν*. Jesus had quite recently returned from the retirement in the wilderness, and naturally sought John's company. Around John He is more likely to find receptive spirits than elsewhere. And it gave His herald an opportunity to proclaim Him, *ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*. The article indicates that a person who could thus be designated had been expected; or it may merely be introductory to the further definition of the succeeding clause.—*τοῦ θεοῦ*, provided by God; cf. "bread of God," vi. 33; also Rom. viii. 32. It is impossible to suppose with the author of *Ecce Homo* that by this title "the lamb of God" the Baptist merely meant to designate Jesus as a man "full of gentleness who could patiently bear the ills to which He would be subjected" (cf. Aristoph., *Pax*, 935). The second clause forbids this interpretation. He is a lamb *αἴρων τὴν ἁμαρτίαν*,

and there is only one way in which a lamb can take away sin, and that is by sacrifice. The expression might suggest the picture of the suffering servant of the Lord in Is. liii., "led as a lamb to the slaughter," but unless the Baptist had previously been speaking of this part of Scripture, it is doubtful whether those who heard him speak would think of it. In Isaiah it is as a symbol of patient endurance the lamb is introduced; here it is as the symbol of sacrifice. It is needless to discuss whether the paschal lamb or the lamb of daily sacrifice was in the Baptist's thoughts. He used "the lamb" as the symbol of sacrifice in general. Here, he says, is the reality of which all animal sacrifice was the symbol.—*ὁ αἴρων*, the present participle, indicating the chief characteristic of the lamb. *αἴρω* has three meanings: (1) to raise or lift up, John viii. 59, *ἤραν λίθους*; (2) to bear or carry, Mt. xvi. 24, *ἀράτω τὸν σταυρὸν αὐτοῦ*; (3) to remove or take away, John xx. 1, of the stone *ἠρμένον* from the sepulchre; and 1 John iii. 5, *ἵνα τὰς ἁμαρτίας ἄρῃ*, that He might take away sins. In the LXX *φέρειν*, not *αἶρειν*, is regularly used to express the "bearing" of sin (see Leviticus, *passim*). In 1 Sam. xv. 25 Saul beseeches Samuel in the words *ἄρον τὸ ἀμάρτημά μου*, which obviously means "remove" (not "bear") my sin. So in 1 Sam. xxv. 28. But a lamb can remove sin only by sacrificially bearing it, so that here *αἶρειν* includes and implies *φέρειν*.—*τοῦ κόσμου*, cf. 1 John ii. 2, *αὐτὸς ἱλασμός ἐστι . . . περὶ ὅλου τοῦ κόσμου*, and especially Philo's assertion quoted by Wetstein that some sacrifices were *ὑπὲρ ἁπαντὸς ἀνθρώπων γένους*.

In this verse Holtzmann finds two marks of late date. (1) The Baptist was markedly a man of his own people, whose eye never ranged beyond a Jewish horizon; yet here he is represented as from the first perceiving that the work of Jesus was valid for all men. And (2) the allusion to the sacrificial efficacy of Christ's death could not have been made till after that event. Strauss stated this difficulty with his usual lucidity. "So foreign to the current opinion at least was this notion of the Messiah that the disciples of Jesus, during the whole

τοῦ κόσμου. 30. οὗτός ἐστι περὶ<sup>1</sup> οὐ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

31. κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ  
 m Mk. i. 10. τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων." 32. Καὶ ἐμαρτύρησεν  
 Ml. iii. 16.  
 Lk. iii. 22. Ἰωάννης λέγων, "Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ

<sup>1</sup> ὡπερ in NBC, Origen. Cp. 2 Thess. ii. 1, and 2 Cor. i. 8. This use common in late Greek prose. Cp. Holden's note in Plutarch, *Demosth.*, p. 181.

period of their intercourse with Him, could not reconcile themselves to it; and when His death had actually taken place their trust in Him as the Messiah was utterly confounded." Yet Strauss himself admits that "a penetrating mind like that of the Baptist might, even before the death of Jesus, gather from the O.T. phrases and types the notion of a suffering Messiah, and that his obscure hints on the subject might not be comprehended by his disciples and contemporaries". The solution is probably to be found in the intercourse of John with Jesus, and especially after His return from the Temptation. These men must have talked long and earnestly on the work of the Messiah; and even though after his imprisonment John seems to have had other thoughts about the Messiah, that is not inconsistent with his making this statement under the direct influence of Jesus. We must also consider that John's own relation to the Messianic King must have greatly stimulated his thought; and his desire to respond to the cravings he stirred in the people must have led him to consider what the Messiah must be and do.

Ver. 30. οὗτος . . . πρῶτός μου ἦν. Pointing to Jesus he identifies Him with the person of whom he had previously said ὀπίσω μου, etc. Cf. ver. 15. "After me comes a man who is before me because He was before me." The A.V. "which is before me" is preferable though not so literal as the R.V. "which is become before me". The words mean: "Subsequent to me in point of time comes a man who has gained a place in advance of me, because He was eternally prior to me".—ὀπίσω μου ἔρχεται refers rather to space than to time, "after me," but with the notion of immediacy, close behind, following upon. As certainly, ἔμπροσθέν μου γέγονεν refers to position or dignity; He has come to be in front of me, or ahead of me. So used sometimes in classic writers; as ἔμπροσθ. τοῦ δικαίου, preferred before justice. Dem., 1297, 26.

—ὅτι πρῶτός μου ἦν, assigning the ground of this advanced position of Jesus: He was before me. For πρῶτός μου see chap. xv. 18, "If the world hateth you, ye know ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν," and Justin Martyr, 1 *Apol.*, 12. It is difficult to escape the impression that something more is meant than πρότερος would have conveyed, some more absolute priority. As οἱ πρῶτοι στρατοῦ are the chief men or leaders, it might be supposed that John meant to say that Christ was his supreme, in virtue of whom he himself lived and worked. But it is more probable he meant to affirm the pre-existence of the Messiah, a thought which may have been derived from the Apocalyptic books (see Deane's *Pseud.* and Drummond's *Jewish Mess.*).—Ver. 31. κἀγὼ οὐκ ᾔδειν αὐτόν, i.e., I did not know Him to be the Messiah. Mt. iii. 14 shows that John knew Jesus as a man. This meaning is also determined by the clause added: ἀλλ' ἵνα . . . ἐν ὕδατι βαπτίζων. The object of the Baptist's mission was the manifestation of the Christ. It was the Baptist's preaching and the religious movement it initiated which summoned Jesus into public life. He alone could satisfy the cravings quickened by the Baptist. And it was at the baptism of Jesus, undergone in sympathy with the sinful people and as one with them, that the Spirit of the Messiah was fully imparted to Him and He was recognised as the Messiah. How John himself became convinced that Jesus was the Messiah he explains to the people, vv. 32-4.—Ver. 32. τεθέαμαι τὸ πνεῦμα . . . ἐπ' αὐτόν. "I have seen the Spirit coming down like a dove out of heaven, and it remained upon Him." "I have seen, perfect, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood." Alford. τεθέαμαι is used (as in ver. 14) in its sense of seeing with intelligence, with mental or spiritual observation and inference (cf. Aristoph., *Clouds*, 363,

περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33. καὶ γὰρ οὐκ ἦδεν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι π. ver. 26. εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἀγίῳ. 34. καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ."

"Have you ever seen it rain without clouds?"). In what sense did the Baptist "see" the Spirit descending? Origen distinctly declared that these words οἰκονομίας τρόπῳ γέγραπται οὐχ ἱστορικὴν διήγησιν ἔχοντα ἀλλὰ θεωρίαν νοητὴν, ii. 239. The ὡς περιστερὰν ἐξ οὐρανοῦ does not necessarily involve that an actual dove was visible. It was not the dove which was to be the sign; but, as the Baptist affirms in ver. 33, the descent and abiding of the Spirit. John was scarcely the type of man who would be determined in an important course of action by the appearance of a bird. What he saw was the Spirit descending. This he can best have seen in the demeanour of Jesus, in His lowliness and sympathy and holiness, all of which came to their perfect bloom at and in His baptism. It was the possession of this spirit by Jesus that convinced John that He could baptise with the Holy Spirit. That this conviction came to him at the baptism of Christ with a clearness and firmness which authenticated it as divine is guaranteed by the words of this verse. It was as plain to him that Jesus was possessed by the Spirit as if he had seen the Spirit in a visible shape alighting upon Him. To a mind absorbed in this one idea it may have actually seemed as if he saw it with his bodily eyes. Ambrose, *De Sacram.*, i, 5, "Spiritus autem sanctus non in veritate columbae, sed in specie columbae descendit de coelo". The dove was in the East a sacred bird, and the brooding dove was symbolic of the quickening warmth of nature. In Jewish writings the Spirit hovering over the primeval waters is expressly compared to a dove: "Spiritus Dei ferebatur super aquas, sicut columba, quae fertur super pullos suos nec tangit illos". Cf. also Noah's dove as symbol of the new creation. (See Suicer, s.v., περιστέρα, and Strauss, i., 362.) Such a symbol of the Spirit would scarcely have been imagined by the Baptist, who was all for stern and violent methods.—Ver. 33. καὶ γὰρ οὐκ ἦδεν . . . ἐκεῖνός μοι εἶπεν. Because of the importance of the identification of the Messiah the Baptist reiterates that

his proclamation of Jesus was not a private idea for which he alone was responsible. On the contrary, He who had sent him to baptise had given him this sign by which to recognise the Christ.—ἐφ' ὃν ἂν ἴδῃς . . . πνεύματι ἁγίῳ. Lk. (iii. 16) adds καὶ πυρί, which occasions the well-known utterance in *Ecce Homo*: "Baptism means cleansing, and fire means warmth. How can warmth cleanse? The answer is that moral warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. And such an enthusiastic virtue Christ was to introduce." In affirming that the Christ baptises with the Holy Spirit, and that this is what distinguishes the Christ, the Baptist steps on to ground where his affirmations can be tested by experience. This is the fundamental article of the Christian creed. Has Christ power to make men holy? History gives the answer. The essence of the Holy Spirit is communication: Jesus being the Christ, the anointed with the Spirit, must communicate it.—Ver. 34. καὶ γὰρ ἑώρακα . . . ὁ υἱὸς τοῦ Θεοῦ. "And I have seen and have testified that this is the Son of God." The Synoptists tell us that a voice was heard at the baptism declaring "this is my beloved Son"; and in the Temptation Satan uses the title. Nathanael at the very beginning of the ministry, and the demoniacs very little later, use the same designation. This was in a rigidly monotheistic community and in a community in which the same title had been applied to the king, to designate a certain alliance and close relation between the human representative and the Divine Sovereign. Whether the Baptist in his peculiar circumstances had begun to suspect that a fuller meaning attached to the title, we do not know. Unquestionably the Baptist must have found his ideas of the Messianic office expanding under the influence of intercourse with Jesus, and must more than ever have seen that this was a unique title setting Jesus apart from all other men. The basis of the application of the title to the Messiah is to be found in 2 Sam. vii. 14, "I will be to him a Father



35. τῇ ἑπαύριον πάλιν<sup>1</sup> εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. 36. καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, "Ἴδε ὁ ἄνθρωπος τοῦ Θεοῦ." 37. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦν-  
 ■ P<sup>a</sup>. xxvii. τος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38. στραφεῖς δὲ ὁ Ἰησοῦς, καὶ  
 ■ Lk. xi. 9. θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, 39. "Τί ζητεῖτε;"

<sup>1</sup> For the two forms εἰστηκει and ἰστηκει see Veitch.

and he will be to me a Son". In the second and eighty-ninth Psalms the term is seen passing into a Messianic sense, and that it should appear in the N.T. as a title of the Messiah is inevitable.

Vv. 35-42. *Witness of John to two of his disciples and first self-manifestation of Jesus as the Christ.* Bengel entitles the section, vv. 35-52, "primae origines Ecclesiae Christianae"; but from the evangelist's point of view it is rather the blending of the witness of John with the self-manifestation of Jesus. His kingly lordship over men He reveals (1) by making Himself accessible to inquirers: Andrew and John; (2) by giving a new name, implying new character: Simon becomes Peter; (3) by summoning men to follow Him: Philip; (4) by interpreting and satisfying men's deepest desires and aspirations: Nathanael.—Ver. 35. τῇ ἑπαύριον . . . αὐτοῦ δύο. On the morrow John was again standing (ἰστήκει, pluperfect with force of imperfect) and two of his disciples. [Holtzmann uses this close riveting of day to day as an argument against the historicity of this part of the Gospel. He says that no room is left for the temptation between the baptism and the marriage in Cana. But these repeated "morrrows" take us back, not to the baptism, which is nowhere in this Gospel directly narrated, but to the Baptist's conversation with the deputation from Jerusalem, in which it is implied that already the baptism of Jesus was past; how long past this Gospel does not state, but, quite as easily as not, six weeks may be inserted between the baptism of Jesus and the deputation.]—πάλιν looks back to ver. 29. Then no results followed John's testimony: now results follow. Two of his disciples stood with him, Andrew (ver. 41) and probably John.—Ver. 36. The Baptist, ἐμβλέψας τῷ Ἰησοῦ, having gazed at, or contemplated (see Mt. vi. 26, ἐμβλέψατε εἰς τὰ πετεινά, and especially Mk. xiv. 67, καὶ ἰδοῦσα τὸν Πέτρον . . . ἐμβλέψασα) Jesus as He walked, evidently not towards John as on the previous day, but away from him.—λέγει Ἴδε ὁ ἄνθρωπος τοῦ Θεοῦ without the added clause of ver. 29.—Ver. 37. καὶ

ἤκουσαν . . . τῷ Ἰησοῦ. "And the two disciples heard him speaking"—possibly implying that the day before they had not heard him—"and they followed Jesus"; the Baptist does not bid them follow, but they feel that attraction which so often since has been felt.—Ver. 38. στραφεῖς δὲ . . . τί ζητεῖτε; Jesus, hearing their steps behind Him, turns. To all who follow He gives their opportunity. Having turned and perceived that they were following Him, He asks τί ζητεῖτε; the obvious first inquiry, but perhaps with a breath in it of that Fan which the Baptist had warned them to expect in the Messiah; as if, Are you seeking what I can give? They reply Παῖς . . . μένεις; Lightfoot (*Hor. Heb.*) tells us that "Rabbi" was a new title which had not been used long before the Christian era, and possibly arose during the rivalries of the schools of Hillel and Shammai. The word means "my greatness". Cf. His Majesty, etc., and for the absorption of the pronoun cf. monsieur or madame. See Lampe. As it occurs here for the first time John translates it, and renders by διδάσκαλε, Teacher; so that as yet they were scarcely prepared to give Him the greater title Lord, or Messiah. Unready with answer to His question they put another which may stand for an answer, ποῦ μένεις; where are you staying, where are you dwelling? So used in N.T., Lk. xix. 5, and in later Greek, Polybius, 30, 4, 10, and 34, 9, 9, of dwelling for a short time in a place; not so much implying, as Holtzmann suggests, that they wished to go to His lodging that they might have more uninterrupted talk with Him; for that scarcely fits Oriental habits; but rather implying that they were shy of prolonging intercourse and wished to know where they might find Him another time. From this unsatisfactory issue they are saved by His frank invitation (ver. 40) ἔρχεσθε καὶ ὄψεσθε. "Come and ye shall see." Use the opportunity you now have. Christ's door is ever on the latch: He is always accessible.—ἤλθαν οὖν . . . ὡς δεκάτη. The two men remained in con-



Οἱ δὲ εἶπον αὐτῷ, “Ραββί,” (ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε,) “ποῦ μένεις;” 40. λέγει αὐτοῖς, “Ἔρχεσθε καὶ ἴδετε.” Ἦλθον καὶ εἶδον ὃν ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη. 41. Ἦν ὁ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. 42. εὕρισκει οὗτος πρῶτος<sup>1</sup> τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, “Εὕρηκαμεν τὸν Μεσσίαν,” (ὃ ἐστὶ μεθερμηνευόμενον, ὁ Χριστός·) 43. καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, “Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνᾳ<sup>2</sup>· σὺ κληθήσῃ Ἐκφᾶς·” ὃ ἑρμηνεύεται Πέτρος.

Constr. vide Burton, M. and T., 341. Mk. i. 16. vi. 45.

Acts x. 38. Mt. xvi. 18. Here only in John. 8 times in Paul.

<sup>1</sup> πρῶτον in B<sup>2</sup>ABM.

<sup>2</sup> T.R. in AB<sup>3</sup>, etc.; Ἰωανου in B<sup>2</sup>L 33.

versation with Jesus during the remainder of the day [but Grotius gives the sense as “ibidem pernctarunt, quia jam serum erat”], a day so memorable to John that he recalls the very hour when they first approached Jesus, four o'clock in the afternoon. It seems that at this time throughout the Græco-Roman world one system of reckoning the hours prevailed. There is indisputable evidence that while the Romans calculated their civil day, by which leases and contracts were dated, as extending from midnight to midnight, the hours of each day were reckoned from sunrise to sunset. Thus on the Roman sun-dials noon is marked VI. (see Becker's *Gallus*, p. 319). Martial's description of the manner in which each hour was spent (*Ep.*, iv., 8) leads to the same conclusion; and for proof that no different method was followed in the provinces, see Prof. Ramsay's paper “On the Sixth Hour” in the *Expositor*, 1893. Cf. also paper by Mr. Cross in *Classical Review*, June, 1891.—Ver. 41. ἦν ὁ Ἀνδρέας . . . Σίμωνος. One of the two who thus first followed Christ was Andrew, known not so much in his own name as being the brother of Simon.—Πέτρον is here proleptic. We are left to infer that the other disciple was the evangelist.—Ver. 42. εὕρισκει οὗτος πρῶτος. If with T. R. and Tischendorf we read πρῶτος, the meaning is that Andrew, before John, found his brother; if with W. H. we read πρῶτον the meaning is that before Andrew did anything else, and perhaps especially before the other men afterwards named were called, he first of all finds his own brother. Reading πρῶτον, we cannot gather that John went in search also of his brother, and as there is no mention of him at this time the probability is that

he was not at hand. πρῶτον is the note of warning that this was but the beginning of a series of calls.—εὕρηκαμεν τὸν Μεσσίαν. “We have found,” perhaps, as Weiss suggests, with reference to the expectations produced by the Baptist's teaching. The result of their conversation with Jesus is summed up in these words. They were now convinced that He was the Christ. In Jewish lips “we have found the Messiah” was the most comprehensive of all Eureka's. That John gives the actual words, though he has immediately to translate one of them for his Greek readers, is not without significance in regard to his accuracy in reporting.—Ver. 43. καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. He was not content to allow his report to work in his brother's mind, but induced him there and then, though probably on the following day, as now it must have been late, to go to Jesus.—ἐμβλέψας . . . Πέτρος. Jesus may have known Simon previously, or may have been told his name by Andrew. “Thou art Simon, Jonah's son, or better, John's son. Thou shalt be called Kephas.” This name, Kephas or Peter, stone or mass of rock, Simon did receive at Caesarea Philippi on his confession of Jesus as the Christ (Mt. xvi. 17, 18); a confession prompted not by “flesh and blood,” that is, by his brother's experience, but by his own inwrought and home-grown conviction. The reason of this utterance to Simon is understood when it is considered that the name he as yet bore, Simon Barjona, was identified with a character full of impulsiveness; which might well lead him to suppose he would only bring mischief to the Messiah's kingdom. But, says Christ, thou shalt be called Rock. Those who enter Christ's kingdom believing in

- Freq. in John.  
 v Is. lxxv. 1. καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ, "Ἀκολουθεῖ μοι." 45.  
 v xii. 21.  
 x xxi. 2. \*Ὦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ  
 y Gen. xlix.  
 10. Deut. Πέτρου. 46. Εὕρισκει Φίλιππος τὸν \*Ναθαναὴλ, καὶ λέγει αὐτῷ,  
 xviii. 18.  
 Is. ix. 6. "Ἵ\*Ον ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν,  
 Mic. v. 2.  
 Constr. vide Rom. x. 5.

Him receive a character fitting them to be of service.

Vv. 44-52. *Further manifestations of Jesus as Messiah.*—Vv. 44. τῇ ἐπαύριον . . . Γαλιλαίαν. "The day following He would go forth," that is, from the other side of Jordan, into Galilee, probably to His own home.—καὶ εὕρισκει Φίλιππον, "and He finds," "lights upon," Philip (*cf.* vi. 5, xii. 21, xiv. 3). To him He utters the summons, ἀκολουθεῖ μοι, which can hardly have the simple sense, "accompany me," but must be taken as the ordinary call to discipleship (Lk. ix. 59, Mt. xix. 21, etc.).—Ver. 45. ἦν δὲ ὁ Φίλιππος . . . Πέτρου. This is inserted to explain how Jesus happened to meet Philip: he was going home also; and to explain how Philip's mind had been prepared by conversation with Andrew and Peter. The exact position of Bethsaida is doubtful. There was a town or village of this name (Fisher-Home) on the east bank of Jordan, slightly above its fall into the Sea of Galilee. This place was rebuilt by Philip and named Julius, in honour of the daughter of Augustus. Many good authorities think that this was the only Bethsaida (see Dr. G. A. Smith's *Hist. Geog. of Palestine*, p. 457). Others, however, are of opinion that the manner in which Bethsaida, here and in xii. 21, is named with an added note of distinction, "the city of Andrew," "of Galilee," requires us to postulate two Bethsайдas. This is further confirmed by the movements recorded in vi. 16-22. *Cf.* Mk. vi. 45. Those who accept two Bethsайдas locate the one which is here mentioned either opposite Bethsaida Julius and as a kind of suburb of it or farther south at Ain Tabigha (see *Rob Roy on the Jordan*, 342-392).—Ver. 46. εὕρισκει . . . Ναζαρέτ. Philip in turn finds Nathanael, probably on the road from the Bethany ford homewards. Nathanael is probably the same person as is spoken of in the Synoptical Gospels as Bartholomew, i.e., Bar Tolmai, son of Ptolemy. This is usually inferred from the following: (1) Both here and in

chap. xxi. 2 he is classed with apostles; (2) in the lists of apostles given in the Synoptical Gospels Bartholomew is coupled with Philip; (3) while Nathanael is never mentioned by the Synoptists, Bartholomew is not mentioned by John. The two names might quite well belong to one man, Bartholomew being a patronymic. Nathanael means "God's gift," Theodore, or, like Augustine's son, Adeodatus. Philip announces the discovery in the words *ὃν ἔγραψεν . . . Ναζαρέτ*. On which Calvin remarks: "Quam tenuis fuerit modulus fidei in Philippo hinc patet, quod de Christo quatuor verba profari nequit, quin duos crassos errores permisceat. Facit illum filium Joseph, et patriam Nazareth falso illi assignat." This is too stringent. He draws the conclusion that where there is a sincere purpose to do good and to proclaim Christ, success will follow even where there is error. Nazareth lies due west from the south end of the Sea of Galilee, and about midway between it and the Mediterranean.—Ver. 47. Philip's announcement is received with incredulity.—*ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι*; "Can anything good be from Nazareth." *Cf.* viii. 52, "out of Galilee ariseth no prophet". Westcott, representing several modern interpreters, explains: "Can any blessing, much less such a blessing as the promised Messiah, arise out of a poor village like Nazareth, of which not even the name can be found in the O.T.?" But probably Nathanael was influenced by the circumstance that he himself was of Cana (xxi. 2), only a few miles from Nazareth, and with the jealousy which usually exists between neighbouring villages (inter accolat odium) found it hard to believe that Nazareth could produce the Messiah (*cf.* Is. liii. 2, "a root out of a dry ground"). From this remark of Nathanael's light is reflected on the obscurity and unobtrusiveness of the youth of Jesus. Though living a few miles off, Nathanael never heard of Him. To his incredulity Philip wisely replies, *ἔρχου καὶ ἴδε*; as

'Ιησοῦν τὸν υἱὸν τοῦ 'Ιωσήφ τὸν ἀπὸ Ναζαρέτ." 47. Καὶ εἶπεν αὐτῷ Ναθαναήλ, "Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;" Λέγει αὐτῷ Φίλιππος, "Ἔρχου καὶ ἴδε." 48. Εἶδεν ὁ 'Ιησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, "Ἴδε ἄληθώς <sup>Gen. xiv 26</sup> Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι." 49. Λέγει αὐτῷ Ναθαναήλ, "Πόθεν με γινώσκεις;" Ἀπεκρίθη ὁ 'Ιησοῦς καὶ εἶπεν αὐτῷ, "Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν, εἰδόν σε." 50. Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, "Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ

Bengel says, "optimum remedium contra opiniones praeconceptas". And Nathanael shows himself to be willing to have his preconceptions overcome. He goes with Philip.—Ver. 48. εἶδεν . . . δόλος οὐκ ἔστιν. The honesty shown in his coming to Jesus is indicated as his characteristic. He had given proof that he was guileless. In Gen. xxvii. 35 Isaac says to Esau, "Thy brother has come and μετὰ δόλου ἔλαβε τὴν εὐλογίαν σου". And it was by throwing off this guile and finding in God his dependence that Jacob became Israel. So that in declaring Nathanael to be a guileless Israelite, Jesus declares him to be one who does not seek to win blessing by earthly means but by prayer and trust in God.—Ver. 49. The significance of this utterance is further shown by what follows. Naturally Nathanael is surprised by this explicit testimony from one with whom he has had no acquaintance and who has notwithstanding truly described him, and he asks, πόθεν με γινώσκεις; "how do you know me?" perhaps imagining that some common friend had told Jesus about him. But Jesus ascribes it to another cause: πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἶδόν σε, I saw thee under the fig tree before Philip called thee (not, I saw thee somewhere else before Philip called thee when you were under the fig tree). "Under the fig tree" is obviously significant. Such trees were planted by the wayside (Mt. xxi. 19), and the large thick leaf afforded shade. It was the favourite garden tree of the Jews, so that "sitting under one's fig tree" meant being at home (Micah iv. 4, Zech. iii. 10). The tree formed a natural harbour affording shade and privacy. Thus Schoettgen quotes that it is related of Rabbi Jose and his disciples, "solebant summo mane surgere et sedere et studere sub ficu". And Lightfoot (*Hor. Heb., in loc.*) says that Nathanael was "aut orans, aut

legens, aut meditans, aut aliquid religiosum praestans, in secessu sub aliquâ ficu et extra conspectum hominum". But evidently Nathanael understood that Jesus had not only seen him when he thought he was unobserved, but had penetrated his thought in retirement, and understood and sympathised with his prayer under the fig tree, for the impression made upon him by this knowledge of Jesus is profound.—Ver. 50. Ῥαββεί, he exclaims, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ 'Ισραήλ. Nathanael had been praying for the manifestation of the Messiah: now he exclaims *Thou art He*. That Nathanael used both expressions, Son of God, and King of Israel, we may well believe, for he found both in the second Psalm. And it is probable that he used both as identifying Jesus with the Messiah (see chap. xi. 27, xii. 13-15). It is not likely that he would pass from a higher designation to a lower; more probable that by the second title he means more closely to define the former. *Thou art the Son of God*, fulfilling the ideal of sonship and actually realising all that prophecy has uttered regarding the Son of God: *Thou art the ideal, long-expected King of Israel*, in whom God's reign and kingdom are realised on earth. "The words are an echo of the testimony of the Baptist. Nothing can be more natural than to suppose that the language of John had created strange questionings in the hearts of some whom it had reached, and that it was with such thoughts Nathanael was busied when the Lord 'saw' him. If this were so, the confession of Nathanael may be an answer to his own doubts" (Westcott).—Ver. 51. ἀπεκρίθη . . . ὄψη. In accordance with the habit of this evangelist, who calls attention to the moving cause of faith in this or that individual, the source of Nathanael's faith is indicated with some surprise that it should have proved sufficient: and with the announcement that his nascent



- <sup>a</sup> Rarely  
act. =  
stand  
open, *vide*  
Veitch.  
<sup>b</sup> Gen.  
xxviii. 12.  
<sup>c</sup> Josh. xix.  
28.  
<sup>d</sup> Esth. v.  
12. 1 Cor.  
x. 27.  
Mt. xxii.  
3.
- Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.” 51. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὅτι εἰπὼν σοι, Εἰδόν σε ὑποκάτω τῆς σукῆς, πιστεύεις; μεῖζω τούτων ὄψει.” 52. Καὶ λέγει αὐτῷ, “Ἀμήν ἀμήν λέγω ὑμῖν, ἀπ’ ἄρτι<sup>1</sup> ὄψεσθε τὸν οὐρανὸν ἄνευ γότα, καὶ<sup>b</sup> τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.”
- II. I. ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Ἐκκλησίᾳ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2. Ἐκλήθη δὲ καὶ ὁ

<sup>1</sup> ἀπ’ ἀρτι rejected by Tr. T. W. H. R. on authority of NBL vet. Lat. vulg., etc.

faith will find more to feed upon: μεῖζω τούτων ὄψει.—Ver. 52. What these things are is described in the words ὄψεσθε . . . ἀνθρώπου, introduced by the emphatic ἀμήν, ἀμήν λέγω ὑμῖν, used in this double form twenty-five times in this Gospel (always single in Synop.) and well rendered “verily, verily”. Christ as the Faithful and True Witness is Himself called the Amen in Rev. iii. 14. The words ἀπ’ ἄρτι are omitted by recent editors. The announcement describes the result of the incarnation of Christ as a bringing together of heaven and earth, a true mediation between God and man, an opening of what is most divine for the satisfaction of human need. It is made in terms of Jacob’s dream (Gen. xxviii. 10 ff.). In his dream Jacob saw a ladder fixed on earth with its top in heaven, οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ’ αὐτῇ. What Jacob had dreamt was in Christ realised. The Son of Man, the Messiah or actual representative of God on earth, brings God to man and makes earth a Bethel, and the gate of heaven. What Nathanael under his fig tree had been longing for and unconsciously preparing, an open communication with heaven, a ladder reaching from the deepest abyss of an earth submerged in sin to the highest heaven of purity, Jesus tells him is actually accomplished in His person. “The Son of Man” is the designation by which Jesus commonly indicates that He is the Messiah, while at the same time He suggests that His kingdom is not founded by earthly power or force, but by what is especially human, sympathy, reason, self-sacrifice.

CHAPTER II.—Vv. I-II. *The marriage at Cana. The first manifestation of Christ’s glory to His disciples.*—Ver. 1. As usual John specifies time and place and circumstance. The time was τῇ ἡμέρᾳ τῇ τρίτῃ. The Greeks reckoned σήμερον, αὔριον, τῇ τρίτῃ ἡμέρᾳ. So

Lk. xiii. 32, ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. The “third day” was therefore what we call “the day after to-morrow”. From what point is this third day calculated? From i. 41 or i. 44? Probably the latter. Naturally one refers this exact specification of time to the circumstance that the writer was present. The place was ἐν Κανᾷ τῆς Γαλιλαίας, “of Galilee” to distinguish it from another Cana, as in all countries the same name is borne by more than one place (Newcastle; Tarbet; Cleveland, Ohio, and Cleveland, N.Y.; Freiburg). This other Cana, however, was not the Cana of Josh. xix. 28 in the tribe of Asher (Weiss, Holtzmann); but more probably Cana in Judaea (*cf.* Henderson’s *Palestine*, p. 152; Josephus, *Antiq.*, xiii., 15, 1; and Lightfoot’s *Disq. Chorog. Joh. præmissa*). Opinion is now in favour of identifying “Cana” with Keft Kenna, five miles north-east of Nazareth on the road to the Sea of Galilee. Robinson (*Researches*, iii., 108 and ii., 346) identified it with Khurbet Kâna, three hours north of Nazareth, because ruins there were pointed out to him as bearing the name Kâna el Jelil, Cana of Galilee. Dr. Zeller, however, who resided at Nazareth, declares that Khurbet Kâna is not known to the natives as Kâna el Jelil. Major Conder (*Tent Work*, i., 153), although not decided in favour of Keft Kenna, shows that the alteration in the form of the name can be accounted for, and that its position is in its favour (Henderson’s *Palestine*, 151-3).—γάμος ἐγένετο, a marriage took place. Jewish marriage customs are fully described in Trumbull’s *Studies in Oriental Social Life*.—καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. This is noticed to account for the invitation given to Jesus and His disciples. Joseph is not mentioned, probably because already dead. Certainly he was dead before the crucifixion.—Ver. 2. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν



Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3. καὶ ὑστερήσαντος οἴνου,<sup>1</sup> λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, "Οἶνον οὐκ ἔχουσι." <sup>c</sup> Jod. xi. 12  
4. Λέγει αὐτῇ ὁ Ἰησοῦς, "Τί ἐμοὶ καὶ σοί, ὦ γύναι; <sup>2</sup> οὐπω ἦκει <sup>d</sup> xvi. 10.  
ἡ ὥρα μου." 5. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, "Ὅ τι ἀρ<sup>e</sup> <sup>d</sup> xix. 26.  
<sup>e</sup> vii. 6.

<sup>1</sup> T.R. in  $\aleph$  ABL vulg. cop. syr.; but  $\aleph^*$  and some vet. Lat. read οἶνον οὐκ εἶχον οτι συνετελεσθη ο οἶνος του γαμου, εἰτα, "they had no wine because the wine of the marriage was finished; then . . .".

γάμον. "And both Jesus was invited and His disciples to the marriage." To translate ἐκλήθη as a pluperfect "had been invited" is grammatically possible, but it is impossible that the disciples should have been previously invited, because their existence as disciples was not known. They were invited when they appeared. The collective title οἱ μαθηταὶ αὐτοῦ is anticipatory: as yet it could not be in use. The singular verb (ἐκλήθη) with a plural nominative is too common to justify Holtzmann's inference that it indicates, what of course was the fact, that the disciples were asked only in consequence of Jesus being asked. Cf. Lk. ii. 33. In this instance Jesus "came unto His own" and His own received Him, at any rate as a friend.—Ver. 3. Through this unexpected addition to the number of guests the wine began to fail, ὑστερήσαντος οἴνου. ὑστερέω, from ὑστερος, signifies "to be late," and hence "to come short of," "to lack," and also "to be wanting". Cf. Mt. xix. 20, τί ἐτι ὑστερῶ; and Mk. x. 21, ἐν σοὶ ὑστερεῖ. Here the meaning is "the wine having failed," or "given out". Consequently λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι. Bengel supposes she wished him to leave "velim discedas, ut ceteri item discedant, antequam penuria patefiat". Calvin suggests "feri potest, ut [mater] tale remedium [miraculum] non expectans eum admonuerit, ut pia aliqua exhortatione convivis tedium eximeret, ac simul levaret pudorem sponsi". Lampe says: "Obscurum est". Lücke thinks Jesus had given proof of His miracle-working previously. The Greek commentators and Godet suppose that when she saw Him recognised as Messiah the time for extraordinary manifestation of power had arrived. The words show that she was on terms of intimacy with the family of the bridegroom, that she knew of the failure of the wine and wished to relieve the embarrassment. She naturally turns to her oldest son, who had always in past emergencies proved

helpful in counsel and practical aid. But from the words of Jesus in reply, "Mine hour is not yet come," it certainly would seem as if she had suggested that He should use Messianic powers for the relief of the wedding guests.—Ver. 4. His complete reply is, τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου. γύναι is a term of respect, not equivalent to our "woman". See chap. xix. 26, xx. 13, Lk. xiii. 12. In the Greek tragedians it is constantly used in addressing queens and persons of distinction. Augustus addresses Cleopatra as γύναι (Dio, quoted by Wetstein). Calvin goes too far when he says that this term of address was used to correct the superstitious adoration of the Virgin which was to arise. But while there is neither harshness nor disrespect, there is distance in the expression. Wetstein hits the point when he says: "Non poterat dicere: quid mihi tecum est, mater?"—τί ἐμοὶ καὶ σοί

represents the Hebrew מַהֲלִי לָךְ (Judges xi. 12), and means: What have we in common? Trench gives the sense: "Let me alone; what is there common to thee and me; we stand in this matter on altogether different grounds". Or, as Holtzmann gives it, Our point of view and interests are wholly diverse; why do you mingle them?—οὐπω ἦκει ἡ ὥρα μου. not as Bengel, "discedendi hora," but, mine hour for bringing relief. This implies that He too had observed the failure of the wine and was waiting a fitting opportunity to interfere. That the same formula is more than once used by Jesus of His death (see chap. vii. 30, viii. 20) merely indicates that it could be used of any critical time. Euthymius says it here means "the hour of miracle working". Wetstein quotes from R. Sira "non quavis hora fit miraculum". Especially true is this of the first miracle of the Messiah, which would commit Him to a life of publicity ending in an ignominious death. That Mary found hope in the οὐπω is obvious from ver. 5. She did not find His reply wholly refusal.

1 iv. 28. 1 λέγει ὑμῖν, ποιήσατε." 6. Ἦσαν δὲ ἐκεῖ ὑδρίαί \*λίθιναι ἐξ ἡ κείμεναι  
King's  
xviii. 23. κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, ἡ χωροῦσαι ἄνὰ μετρητὰς δύο  
2 a Cor. iii.  
3. ἡ τρεῖς. 7. λέγει αὐτοῖς ὁ Ἰησοῦς, "Γεμίσατε τὰς ὑδρίας ὕδατος."  
h Mk. vii. 3.  
i 2 Chron. Καὶ ἐγένισαν αὐτὰς ἕως ἄνω. 8. Καὶ λέγει αὐτοῖς, "Ἀντλήσατε  
iv. 5.  
j Rev. iv. 8. Winer, p. 496. k 2 Chron. xxvi. 8.

She therefore says to the servants (ver. 5), ὁ τι ἂν λέγει ὑμῖν ποιήσατε. The διακόνοι, or servants waiting at table, might not otherwise have obeyed an unimportant guest. His orders might perhaps be of an unusual kind.—Ver. 6. There were there, hard by or in the feast-room, there were ὑδρίαί λίθιναι ἐξ κείμεναι, "six stone water jars standing". Stone was believed to preserve the purity and coolness of the water. [According to Plutarch, *Tib. Gracchus*, these jars were sometimes used for drawing lots, wooden tablets being put in the jars and shaken.] Similar stone jars are still used in Cana and elsewhere. They were κείμεναι, set; "in purely classical Greek κείμεναι is the recognised passive perfect of τίθεμαι" (Holden, Plutarch's *Themist.*, p. 121).—κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων. For the washing of hands and vessels. Cf. Mk. vii. "Abluendi quidem ritum habebant ex Lege Dei, sed ut mundus semper nimius est in rebus externis, Judaei praescripta a Deo simplicitate non contenti continuis aspersionibus ludebant: atque ut ambitiosa est superstitio, non dubium est quin hoc etiam pompae serviret, quemadmodum hodie in Papatu videmus, quaecunque ad Dei cultum pertinere dicuntur, ad meram ostentationem esse composita," Calvin. The number and size are given that the dimensions of the miracle may appear. There were six χωροῦσαι ἄνὰ μετρητὰς δύο ἢ τρεῖς, "holding two or three firkins each".—ἄνὰ is here distributive, a classical use; cf. also Mt. xx. 9, 10, Mk. vi. 40. Accordingly the Vulgate translates "capientes singulae metretas binas". The Attic μετρητής held about nine gallons, so that averaging the jars at twenty gallons the six would together contain 120 gallons. The English translation has *firkin*, that is, *vierkin*, the fourth of a barrel, a barrel being thirty imperial gallons. It is difficult to assign any reason for giving the number and capacity of these jars, except that the writer wished to convey the idea that their entire contents were changed into wine. This prodigality would bring the miracle into closer resemblance to the

gifts of nature. Also it would furnish proof, after the marriage was over, that the transformation had been actual. The wedding guests had not dreamt it. There was the wine. It was no mesmeric trick. Holtzmann, in a superior manner, smiles at the prosaic interpreters who strive to reduce the statement to matter of fact.—Ver. 7. The first order Jesus gives to the διακόνους is one they may unhesitatingly obey.—Γεμίσατε τὰς ὑδρίας ὕδατος, "Fill the water jars with water," the water being specified in view of what was to follow.—καὶ ἐγένισαν αὐτὰς ἕως ἄνω, "and they filled them up to the brim". The corresponding expression, ἕως κάτω, is found in Mt. xxvii. 51. ἕως ἔσω and ἕως ἔξω are also found in N.T. to indicate more precisely the *terminus ad quem*. In this usage ἕως is not perceptibly different from a preposition. "Up to the brim" is specified not so much to indicate the abundant supply as to suggest that no room was left for adding anything to the water. The servants did all their part thoroughly, and left no apparent room for Jesus to work. Thus they became instrumental to the working of a miracle.—Ver. 8. The second order might stagger them more, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. The ἀρχιτρικλίνος was originally the person who had charge of the triclinium or triple couch set round a dining table: "praeffectus cui instruendi ornamdique triclinii cura incumbit"; a butler or head waiter whose duty it was to arrange the table and taste the food and wine. Petron. Arb. 22, "Jam et Tricliniarches expectrectus lucernis occidentibus oleum infuderat". But apparently the person indicated in this verse is rather the συμποσιάρχης or συμποσιάρχος, the chairman elected by the company from among the guests, sometimes by lot. Cf. Horace's "Arbiter bibendi," Od., ii., 7. The requirements in such an official are described in Ecclus. xxxii. 1; Plato, *Laws*, p. 640; see also Reid's edition of Cicero, *De Senect.*, p. 131. In general he regulated the course of the feast and the conduct of the guests. [Holtzmann and Weiss both retain the proper meaning of

νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.” Καὶ ἤνεγκαν. 9. ὃς δὲ ἐγεύσατο <sup>Constr. see i. 40.</sup>  
 ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει <sup>m i. 49.</sup> ἵπθην <sup>n Here</sup>  
 ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ·) <sup>only, but</sup> φωνεῖ τὸν <sup>cp. Bel</sup>  
 νυμφίον ὁ ἀρχιτρικλίνος, 10. καὶ λέγει αὐτῷ, “Πᾶς ἄνθρωπος πρῶτον <sup>and the</sup>  
 τὸν καλὸν οἶνον <sup>Dragon,</sup> τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν <sup>ver 14.</sup> ἐλάσσω· σὺ <sup>o Inferior,</sup>  
<sup>cp. Wisd. ix. 5.</sup>

ἀρχιτρικλίνος.] Westcott suggests that the ἀντλήσατε νῦν may refer to drawing from the well, and that “the change in the water was determined by its destination for use at the feast”. “That which remained water when kept for a ceremonial use became wine when borne in faith to minister to the needs, even to the superfluous requirements of life,” a suggestive interpretation, but it evacuates of all significance the clause “they filled them up to the brim”. The servants obeyed, possibly encouraged by seeing that what they had poured in as water flowed out as wine; although if the words in the end of the ninth verse are to be taken strictly, it was still water when drawn from the water jars. But some refer the οἱ ἡντληκότες to drawing from the well. It is, however, more natural to refer it to the ἀντλήσατε νῦν of the eighth verse. Besides, drawing water from the well would be the business rather of the women than of the διάκονοι.—Ver. 9. The architriklinos, then, when he had tasted the water which had now become wine, and did not know whence it had been procured, and was therefore impartially judging it merely as wine among wines, φωνεῖ τὸν νυμφίον, “calls the bridegroom,” or simply “addresses the bridegroom,” and says to him πᾶς ἄνθρωπος... The usage referred to was natural: and is illustrated by the ἐωλοκρασία, the mixture of all the heeltaps with which the harder heads dosed the drunken at the end of a debauch.—ὅταν μεθυσθῶσι, “when men have drunk freely,” R.V. The Vulgate more accurately has “cum inebriati fuerint”. And if the word does not definitely mean “when men are intoxicated,” it at least must indicate a condition in which they are unfit to discriminate between good wine and bad. The company then present was not in that condition, because they were able to appreciate the good wine; but the words of the architriklinos unquestionably imply that a good deal had already been drunk. The ἕως ἄρτι involves this. The significance of the remark consists in the certificate thus given to the quality

of the wine. Bengel felicitously says: “Ignorantia architriclini comprobatur bonitatem vini: scientia ministrorum veritatem miraculi”. Judging it by his natural taste and comparing it with the wine supplied by the host, the architriklinos pronounces this fresh supply better. What Christ introduces into the world will stand comparison with what is already in it. Christian grace must manifest itself not in sanctimonious and unpractical displays, but must stand comparison with the rough natural virtues, the courage, generosity, and force which are called for in the practical affairs of life.—Ver. 11. No answer of the bridegroom is recorded, nor any detail of the impression made, but John notes the incident as “the beginning of signs”.—ταύτην ἐποίησεν ἀρχήν, deleting the article with Tisch. and W.H., and rendering “This as a beginning of signs did Jesus,” from which it can scarcely be gathered that no insight mentioned in the first chapter was considered by John to be supernatural. It is characteristic of this Gospel that the miracles are viewed as signs, or object lessons. The feeding of the five thousand presents Jesus as the bread of God; the strengthening of the impotent man exhibits Him as the giver of spiritual life; and so forth. So that when John here says that by this miracle Jesus ἐφάνέρωσε τὴν δόξαν αὐτοῦ, we are prompted to ask what particular aspect of His glory was manifested here. What was there in it to elicit the faith and reverence of the disciples? (1) He appears as King in physical nature. He can use it for the furtherance of His purposes and man's good. He is, as declared in the Prologue, that One in whom is life. (2) A hint is given of the ends for which this creative power is to be used. It is, that human joy may be full. These disciples of the Baptist perceive a new kind of power in their new Master, whose goodness irradiates the natural joys and domestic incidents of human life. (3) When John recorded this miracle he saw how fitly it stood as the first rehearsing as it did the entire



τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι." 11. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν ὁσημέων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12. META τούτου κατέβη εἰς Καπερναοὺμ,<sup>1</sup> αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἄδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν

p John  
passim,  
and freq.  
in Synopt.

q Mt. xii.  
46.

<sup>1</sup> Καφαρναοὺμ in NBX, adopted by T. Tr. W. H.

work of Christ, who came that human happiness might not untimely close in shame. Wine had become the symbol of that blood which brought reconciliation and renewal. Seeing this sign and the glory manifested in it ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. "Testimony (i. 36) directs those who were ready to welcome Christ to Him. Personal intercourse converts followers into disciples (ii. 2). A manifestation of power, as a sign of divine grace, converts discipleship into personal faith" (Westcott). "Crediderunt amplius" (Bengel). The different grades, kinds, and types of faith alluded to in this Gospel are a study. Sanday remarks on the unlikelihood of a forger making such constant allusion to the disciples. That *they* believed would seem a truism. If they had not, they would not have been disciples. It would have been more to the point to tell us the effect on the guests, and a forger would hardly have failed to do so. But John writes from the disciples' point of view. Not happy are the attempts to interpret this seeming miracle as a cleverly prepared wedding jest and gift (Paulus); or as a parable (Weisse), or as a hastened natural process (Augustine, Olshausen). Holtzmann finds here an artistic *Lehrdichtung*, an allegory rich in suggestion. Water represents all that is mere symbol as contrasted with spirit and reality. The period of symbolism is represented by the water baptism of John: this was to find its realisation in Jesus. The jars which had served for the outward washings of Judaism were by Jesus filled with heart-strengthening wine. The O.T. gift of water from the rock is superseded by the gift of wine. Wine becomes the symbol of the spiritual life and joy of the new kingdom. With this central idea the details of the incident agree: the helplessness of the old oecconomy, "they have no wine"; the mother of the Messiah is the O.T. community; and so forth. The historical truth consists simply in the joyful character ascribed to the beginning of Christ's ministry. (1) Against all these

attempts it is the obvious intention of John to relate a miracle, a surprising and extraordinary manifestation of power. (2) Where allegory exists he directs attention to it; as in this chapter, ver. 21; also in chapters x., xv., etc. (3) That the incident can be allegorised is no proof that it is only allegory and not history. All incidents and histories may be allegorised. The life and death of Caesar have been interpreted as a sun myth.

Few, if any, incidents in the life of Jesus give us an equal impression of the width of His nature and its imperturbable serenity. He was at this juncture fresh from the most disturbing personal conflict, His work awaited Him, a work full of intense strife, hazard, and pain; yet in a mind occupied with these things the marriage joy of a country couple finds a fit place.

Ver. 12. *From Nazareth to Capernaum and thence to Jerusalem.* At ver. 12, as Calvin says, "transit Evangelista ad novam historiam". This new section runs to the end of the fourth chapter, and gives an account of the first great series of public manifestations on the part of Christ (1) in Jerusalem, (2) in Judaea, (3) in Samaria, (4) in Galilee. These are introduced by the note of time. μετὰ τούτο, commonly used by John when he wishes merely to denote sequence without definitely marking the length of the interval. The interval in the present case was probably long enough at any rate to allow of the Nazareth family returning home, although this is not in the text. The motive for a fresh movement was probably the desire of the fishermen to return home. Accordingly κατέβη εἰς Καφαρναοὺμ, down from the higher lands about Nazareth to the lake side, 680 feet below sea level. His destination was Καφαρναοὺμ, the site of which is probably to be found at Khan Minyeh (Minia), at the north end of the plain of Gennesareth, where the great road to Damascus leaves the lake side and strikes north. [The most valuable comparison of the two competing sites,



οὐ πολλὰς ἡμέρας. 13. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἔ-  
 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς  
 πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς  
 καθημένους. 15. καὶ ποιήσας φραγέλιον ἐκ σχοινίων, πάντα  
 ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας. καὶ τῶν  
 κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε.

Exod. xii.  
 14. Ch. v  
 1; vi. 4;  
 xi. 55.

*Tell Hum* and *Khan Minyeh*, will be found in the *Rob Roy on the Jordan*. Mr. Macgregor spent several days sounding along the shore, measuring distances, comparing notes, and making careful examination, and concluded in favour of *Khan Minyeh*. *Tell Hum* was thought to represent *Kefr Nahum* (*Nahumston*); which, when it ceased to be a town and became a heap of ruins, might have been called *Tell Nahum*, and hence *Tell Hum*. Authoritative opinion is, however, decidedly in favour of *Khan Minyeh*.] With Jesus there went to Capernaum ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ . . . αὐτοῦ. From the manner in which His brothers are here mentioned along with His mother the natural inference is that they were of the same father and probably of the same mother. At Capernaum no long stay was made, the reason being given in ver. 13, ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, the Passover was approaching, here called "of the Jews." either for the sake of Gentile readers or because the Christian Easter was sometimes called πάσχα, and John wished to distinguish it.—καὶ ἀνέβη . . . ὁ Ἰησοῦς, the disciples also went, as appears from ver. 17. "Went ἡ" because Jerusalem was the capital, and because of its height (2500 feet) above sea level. On these movements Prof. Sanday (*Fourth Gospel*, p. 53) makes the remark: "If it is all an artificial composition with a dogmatic object, why should the author carry his readers thus to Capernaum—for nothing? The apparent aimlessness of this statement seems to show that it came directly from a fresh and vivid recollection and not from any floating tradition."—Ver. 14. On reaching Jerusalem Jesus as a devout Jew visited the Temple καὶ εὗρεν ἐν τῷ ἱερῷ, that is, in the outer court of the Temple, the court of the Gentiles.—τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, cattle and sheep and doves, the sacrificial animals. It was of course a great convenience to the worshippers to be able to procure on the spot all requisites for sacrifice. Some of them might not know what sacrifice

was required for their particular offence, and though the priest at their own home might inform them, still the officiating examiner in the Temple might reject the animal they brought as unfit; and probably would, if it was his interest to have the worshippers buying on the spot. That enormous overcharges were sometimes made is shown by Edersheim, who relates that on one occasion Simeon, the grandson of Hillel, interfered and brought down the price of a pair of doves from a gold denar, 15s. 3d., to half a silver denar, or 4d. This Temple tyranny and monopoly and these exorbitant charges naturally tended to make the Temple worship hateful to the people; and besides, the old charm of sacrifice, the free offering by a penitent of what he knew and cherished, the animal that he valued because he had watched it from its birth, and had tested its value in the farm work—all this was abolished by this "convenient" abuse. That the abuse was habitual is shown by John Lightfoot, who quotes: "Veniens quadam Bava Ben Buta in atrium, vacuum pecoribus illud reperit," as an extraordinary thing. It was not the presence of oxen and sheep which was offensive, for such animals must pass into the Temple with their usual accompaniments. But it was an aggravation to have these standing all day in the Temple, and to have the haggling and chaffering of a cattle market mingling with the sounds of prayer. But especially was it offensive to make the Temple service a hardship and an offence to the people of God. Not only were there those who provided sacrificial animals but also τοὺς κερματιστὰς καθημένους, money changers seated, at their tables, for a regular day's business—not a mere accidental or occasional furnishing with change of some poor man who had hitherto not been able to procure it.—κέρμα is a small coin, from κείρω, to cut short.—τὸ κέρμα used collectively in the next verse would be in Attic τὰ κέρματα.—κερματιστής is one who gives small change, a money changer (such as may be seen sitting on the open street at a table in Naples or elsewhere). In the

- With obj. 16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, “Ἄρατε ταῦτα ἐντεῦθεν”  
 in gen.,  
 Rom. x. 2. μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.” 17. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, ‘Ὁ ζῆλος τοῦ

fifteenth verse they are called κολλυβισταί, from κόλλυβος, a small coin, this again from κολοβός, docked, snipped short. Maimonides, quoted by Lücke, says the κόλλυβος was the small coin given to the money changer for exchanging a shekel into two half-shekels. The receiver of the change “dat ipsi aliquid superabundans,” gives the changer something over and above, and this aliquid superabundans vocatur collybus. In fact the word was transliterated, and in the Hebrew characters was read “kolbon”. This kolbon was about 2d., which was pretty high for providing the sacred half-shekel, which could alone be received into the Temple treasury and which every Jew had to pay. It was not only on the exchange of foreign money brought up to Palestine by Jews of the dispersion these money changers must have made a good percentage; but especially by exchanging the ordinary currency of Galilee and Judaea into the sacred half-shekel, which was the poll-tax or Temple tribute exacted from every Jew. This tax was either paid a week or two before Passover in the provinces or at the Passover in the Temple itself. To Jesus the usage seemed an intolerable abuse. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων. φραγέλλιον is the Latin *flagellum*. Many commentators represent the matter as if Jesus made a whip of the *litter*; but John does not say ἐκ σχοινίων, “of rushes,” but ἐκ σχοινίων, of ropes made of rushes. In the account of Paul’s shipwreck (Acts xxvii. 32) σχοίνια are the ropes which held the boat to the ship; so that it is impossible on this ground to say with Dr. Whitelaw that “the whip could only have been designed as an emblem of authority”. It is quite probable it was not used; as Bengel says: “neque dicitur hominibus ictum inflixisse; terrore rem perfect”.—πάντας ἐξέβαλεν. Holtzmann and Weiss consider that the following clause is exegetical of the πάντας, as, grammatically, it is; and that πάντας therefore refers to the sheep and oxen, not to the men. In the Synoptical Gospels πάντας ἐξέβαλεν certainly refers to the men, and as the masculine is here retained it is difficult to refer it to the πρόβατα. After driving out the oxen and their owners, ἐξέχεε τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν, or

as W.H. read ἀνέτρεψεν.—τραπέζας were specifically “bankers’ tables,” hence τραπέζιται, bankers, so that we might translate “counters”. These He overturned, and poured the coin on the ground. We cannot evacuate of forcible meaning these plain terms. It was a scene of violence: the traders trying to protect their property, cattle rushing hither and thither, men shouting and cursing, the money changers trying to hold their tables as Jesus went from one to another upsetting them. It was indeed so violent a scene that the disciples felt somewhat scandalised until they remembered, then and there, not afterwards, that it was written: ‘Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με, words which are found in the sixty-ninth Psalm, the aorist of the LXX being changed into the future. In ordinary Greek ἐσθίω has for its future ἔδομαι, but in Hellenistic Greek it has φάγομαι for its future. See Gen. iii. 3, Lk. xvii. 8. The disciples saw in their Master’s act a consuming zeal for God’s house. It was this zeal which always governed Christ. He could not stand by and wash His hands of other men’s sins. It was this which brought Him to this world and to the cross. He had to interfere. It might have been expected that the words of Malachi would rather have been suggested to them, “The Lord whom ye seek shall suddenly come to His temple: but who may abide the day of His coming? for He shall sit as a refiner and purifier of silver”. Their interpretation of His act was suggested by His words: μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. At His first visit to the Temple He had called it His Father’s house. There is, no doubt, in the μόν an appropriation from which others are excluded. He does not say “your Father’s house” nor “our Father’s,” but “my Father’s”. In this word and in His action His Messiahship was implied, but *directly* the act and even the word were no more than a reforming prophet might have felt to be suitable. Weiss (*Life of Jesus*, ii., 6) says: “He felt Himself to be the Son of Him who in a unique way had consecrated this place for His temple, and He exercised the authority of a Son against the turmoil which defiled His Father’s house. Those

οἴκου σου κατέφαγέ<sup>1</sup> με.' 18. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, "Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;"<sup>t vi. 30. Mt. xii. 38 and xvi. 1. 1 Cor. i. 22.</sup>  
 19. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Λύσατε τὸν ναὸν τοῦτον,

<sup>1</sup> καταφάγεται in all uncials.

who looked deeper must ultimately have seen that the Messiah alone had a right to feel Himself in this sense the Chosen of Jehovah. As yet, however, there were no such observers. The followers by whom He was already surrounded did not require to deduce His Messiahship from this: they knew He was the Messiah." Make not my Father's house οἶκον ἐμπορίου. In Mk. xi. 17 the words are given as running, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves"; which seems to be a combination of Is. lvi. 7, "Mine house shall be called a house of prayer for all people," and Jer. vii. 11, "Is this house which is called by my name become a den of robbers in your eyes?" In the οἶκος ἐμπορίου there may be a reminiscence of Zech. xiv. 21.

At ver. 18 the cleft begins to open between faith and unbelief. In the act in which the disciples had seen the fulfilment of a Messianic Psalm, the Jews see only an unauthorised interference and assumption of authority. Characteristically they ask for a sign.—οἱ Ἰουδαῖοι, as frequent in John, means "the Jewish authorities"; and ἀπεκρίθησαν is used as elsewhere of a reply to what has been suggested or affirmed not by word but by deed.—τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; ὅτι is used similarly in ix. 17 = εἰς ἐκεῖνο ὅτι. The blindness of the Jews is enough to put external evidence for ever out of repute. They never will see the sign in the thing itself. The fact that Jesus by one blow accomplished a much needed reform of an abuse over which devout men must often have sighed and which perhaps ingenuous Levites had striven to keep within limits, the fact that this unknown youth had done what none of the constituted authorities had been able to do, was surely itself the greatest σημεῖον. Might they not rather have said: Here is one who treats things radically, who does not leave grievances to mend themselves but effectively puts His hand to the work? But this blindness is characteristic. They never see that Jesus Himself is the great sign, but are always craving for some extraneous testimony. This Gospel

throughout is an exhibition of the comparative value of external and internal evidence. To their request Jesus could not answer, "I am the Messiah". He wished that to be the people's discovery from their knowledge of Him. He therefore answers (ver. 19), Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἔγερῶ αὐτόν. The saying was meant to be enigmatical. Jesus spoke in parables when He wished to be understood by the spiritual and to baffle the hostile. Those who cross-question Him and treat Him as a subject to be investigated find no satisfaction. John tells us (ver. 21) that here He spoke of the "temple of His body". Bengel suggests that He may have indicated this, "adhibito nutu gesture"; others suggest that He may have given such an emphasis to τοῦτον as to suggest what He intended; but this is excluded by ver. 22, which informs us that it was only after the resurrection that the disciples themselves understood what was meant. Those who heard considered it an idle challenge which He knew could not be put to the proof. He knew they would not destroy their unfinished Temple. His words then had one meaning for Himself; another for those who heard. For Himself they meant: "Destroy this body of mine in which dwells the Father and I will raise it in three days". He said this, knowing they would not now understand Him, but that this would be the great sign of His authority. Paul refers the resurrection of Christ to the Father or to the Spirit; John here, as in x. 17, 18, refers it directly to Christ Himself.

Holtzmann suggests, as had previously been suggested by others, that "to do anything in three days" merely meant to do it quickly. Reference is made to Hos. vi. 2, Mt. xiii. 40. This may be. Holtzmann further maintains that such an announcement as Jesus is here represented as making was impossible at so early a period of the ministry, that it must have been uttered on some other occasion and have been inserted here to suit John's purpose. The origin of the expression he finds in the Pauline-Alexandrian conception of the body as the temple of God. If this was believed



- ▮ Of build-  
 ing; see  
 Kypke, in  
 loc.  
 ▮ Col. ii. 9.  
 1 Cor. iii.  
 16. καὶ ἐν τρισὶν ἡμέραις ἔγερῶ αὐτόν." 20. Εἶπον οὖν οἱ Ἰουδαῖοι,  
 "Τεσσαράκοντα καὶ ἕξ ἔτισιν ᾧκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν  
 τρισὶν ἡμέραις ἐγερεῖς αὐτόν;" 21. Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ  
 ναοῦ τοῦ σώματος αὐτοῦ. 22. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν  
 οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς<sup>1</sup>. καὶ ἐπίστευσαν τῇ  
 γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. 23. ὥς δὲ ἦν ἐν Ἱεροσο-  
 λύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν ὡς τὸ ὄνομα

<sup>1</sup> Omit αυτοῖς with SABL it. vulg.

of ordinary men much more must that body be the temple in which dwelt all the fulness of the Godhead bodily (Col. ii. 9).

That the saying itself was historical is put beyond doubt by its quotation at the trial of Jesus, Mk. xiv. 58; cf. xv. 29. There were those who had heard Him say that He would destroy the Temple; which gives this saying with just the kind of misunderstanding and perversion one would expect. But if the saying itself is historical, can Jesus have meant anything else by it than John tells us He meant? That He considered His body the Temple of God goes without saying.

It is indeed extremely unlikely that Jesus should at the very beginning of His ministry have spoken of His death and resurrection *openly*. Hence even Weiss seems to think that the words meant: Destroy this Temple, as you are doing by allowing such abuses in it, prohibit me from those reforms on the Temple which can alone save it, and eventually this Temple must be completely destroyed, its purpose gone, and its services extinct. But I will in its place raise a spiritual temple, the living Church. But if already Jesus had thought out the Messianic career, then He already was sure both that He would die and that He would rise again. Being in perfect fellowship with the living God He knew that He must be hated of men, and He knew that He could never fall from that fellowship but must conquer death. At no time then after His baptism and temptation could it be impossible to Him to speak covertly as here of His death and resurrection. On this point see Schwartzkopff, *Die Weissagungen Christi*.

Ver. 20. The Jews naturally saw no reference to His own body or to its resurrection, and replied to the letter of His words, τεσσαράκοντα. . . . The Temple was begun to be rebuilt in the eighteenth year of Herod's reign that is the autumn

of 734-735. In Jewish reckoning the beginning of a year was reckoned one year. Thus forty-six years might bring us to the autumn of 779 and the Passover of 780, i.e., 27 A.D. would be regarded as forty-six years from the rebuilding; and this is Edersheim's calculation. But several accurate chronologists think the following year is meant.

The Synoptical Gospels insert a similar incident at the close of Christ's ministry, and there alone. Harmonists accordingly understand that the Temple was twice cleansed by Him. "Bis ergo Christus templum . . . purgavit" (Calvin). It is easy to find reasons for such action either at the beginning or at the close of the ministry. On the whole it seems more appropriate at the beginning. The Messiah might be expected to manifest Himself at the Temple.

The next paragraph extends from ii. 23 to iii. 21, and contains (1) a brief description of the general result of Christ's manifestation in Jerusalem (ii. 23-25), and (2) a longer description of an instance of the kind of faith and inquiry which were produced by this manifestation and of the manner in which Christ met it.—Ver. 23. Time, place, and circumstance are again given, ὥς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ. The last clause is added with a reference to ver. 13. Then the feast was near, now it had arrived. We are to hear what happened while Jesus resided in Jerusalem *during the feast*.—πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, which can scarcely mean less than that they believed He was the Messiah. Nicodemus, however, seems willing only to admit He is "a teacher come from God". Their belief was founded on the miracles they saw.—θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει, seeing day by day the signs He was doing, and of which John relates none. This faith, resting on miracles, is in this Gospel never commended as the highest kind of faith,



αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24. αὐτὸς δὲ ὁ <sup>x</sup> Lk. xvi. 11, etc.  
 Ἰησοῦς οὐκ <sup>x</sup> ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας <sup>y</sup> xvi. 30;  
 25. καὶ ὅτι οὐ χρεῖαν εἶχεν <sup>z</sup> ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου <sup>see Bur-</sup>  
 αὐτὸς γὰρ <sup>x</sup> ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ. <sup>ton, 216.</sup>

III. 1. ἮΝ δὲ <sup>a</sup> ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος <sup>b</sup> ὄνομα <sup>x</sup> 1 Sam. xvi. 7. <sup>z</sup>  
 αὐτῷ, ἀρχων τῶν Ἰουδαίων. 2. οὗτος ἦλθε πρὸς τὸν Ἰησοῦν <sup>1</sup> <sup>a</sup> <sup>νυκτὸς</sup>, <sup>a</sup> = <sup>τῆς</sup>, Mt xvi. xiv 17. Mt. ix. 4.  
 καὶ εἶπεν αὐτῷ, “<sup>a</sup> Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσ-  
 καλος.” <sup>a</sup> οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, <sup>etc.; with</sup>  
<sup>τῆς</sup>, Mt. xvi. xiv. 12. Jo. v. 5; 31; ix. 31.

cp. Thayer.

b Job i. 1; cp. Ch. i. 6.

c vii. 50; xix. 39.

d vii. 31; ix. 31.

<sup>1</sup> T.R. in EFGH. αὐτον in  $\Sigma$ ABKL, etc.

although it is by no means despised. It is what Luther calls “milk faith” and may grow into something more trustworthy. Accordingly, although Jesus had at once committed Himself to the men who were attracted without miracle by His personality and the testimony of the Baptist, to these αὐτὸς Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν, “Jesus on His part did not commit Himself”. It is necessary to consider not only whether we have faith in Christ but whether Christ has faith in us. Thoroughgoing confidence must always be reciprocal. Christ will commit Himself to the man who thoroughly commits himself to Him. The reason of this reserve is given in a twofold expression: positive, διὰ τὸ αὐτὸν γινώσκειν πάντας, “because He Himself knew all men”; negative, καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, “and because He had no need that any one should witness concerning man”. Holtzmann, following Winer, thinks that the article is inserted because reference is made to the individual with whom Jesus had on each occasion to do. This seems quite unnecessary. ὁ ἄνθρωπος is here, as in A.V., “man,” the ordinary generic use of the article. The reason for this again is given in the closing words, αὐτὸς γὰρ . . . “For He Himself knew what was in man,” knew human nature, the motives, governing ideas, and ways of man. This knowledge was not supernatural. Westcott has an important note on this point, in which he points out that John describes the knowledge of Jesus “both as relative, acquired (γινώσκειν) and absolute, possessed (εἰδέναι)”. Each constitutes a higher degree of the kind of knowledge found among men. Reynolds says: “There are many other indications of this thought mastery, which the evangelists appear to regard as proofs of divine power; so that I think the real significance of the passage is an ascrip-

tion to Jesus of Divine power. The supernatural in mind, the superhuman mental processes of Jesus, are part of the proof we have that though He was man He created the irresistible impression that He was more than man.”

CHAPTER III. Vv. 1-21. *A specimen is given of the kind of belief produced in the Jews of Jerusalem and of the manner in which Jesus dealt with it.*—*ἦν δὲ ἄνθρωπος*, the Syriac adds “there,” i.e., at Jerusalem. ἄνθρωπος is simply equivalent to *τις*, and does not point back to the ἄνθρωπος of the preceding verse. He is described as ἐκ τῶν Φαρισαίων that we may the better understand what follows. He belonged to that party which with all its bigotry contained a salt of true patriotism and could rear such cultured and high-toned men as Gamaliel and Paul. It is a mistake to suppose that all who belong to a mischievous party in a Church are themselves mischievous: it is also a mistake to ascribe without inquiry the goodness of individuals to the influence of their party.—*Νικόδημος ὄνομα αὐτῷ*. Many Jews had now Greek names. Lightfoot quotes from the Talmud passages which show that a certain Bonai surnamed Nicodemus was a disciple of Jesus, and that he lived through the destruction of Jerusalem, but lost in it all his wealth. He is, however, very doubtful whether this is the Nicodemus of this passage. He is further described as ἀρχων τῶν Ἰουδαίων, a member of the Sanhedrim. See vii. 50, where he appears in the Sanhedrim. Lk. xiv. 1 speaks of one τῶν ἀρχόντων τῶν Φαρισαίων. See also Lk. xviii. 18, viii. 41; Mt. ix. 18.—Ver. 2. οὗτος ἦλθε πρὸς αὐτὸν. The pronoun instead of the name Jesus, as Holtzmann remarks, shows the close connection with the closing verses of the last chapter. Nicodemus came to the fountain head, dissatisfied with the way in which his colleagues were dealing with Jesus, and

c Acts vii. ἔὰν μὴ ᾗ ὁ Θεὸς •μετ' αὐτοῦ." 3. Ἀπεκρίθη δ' Ἰησοῦς καὶ εἶπεν  
 9; x. 38. αὐτῷ, "Ἀμὴν ἀμὴν λέγω σοι, ἔὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ  
 1 Kings x. 10. f Gal. vi. 15. 1 Pet. i. 23.

resolved to judge for himself. Nothing could be more hopeful than such a state of mind. When a man says, I will see for myself what Jesus is, not influenced by what other men say; before I sleep I will settle this matter, the result is fairly certain to be good. See chap. vii. 50, xix. 39. He came νυκτὸς, certainly with the purpose of secrecy, and yet for a man in his position to come at all was much. No timidity is shown in vii. 50. In xix. 39 John still identifies him as "he that came to Jesus by night," but adds "at the first" in contrast to the courage he afterwards showed. Similarly, as Grotius tells us, Euclid of Megara visited Socrates by night when Athens was closed by edict against the Megarians. Modestly and as if not presuming to speak as an individual but as representing a party however small (ii. 32), he says, "Ραββεὶ οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος," "Rabbi, we know that Thou art come from God as a teacher". We need not see in the words anything either patronising or flattering, but merely the natural first utterance of a man wishing to show the state of his mind. He was convinced that Jesus was a divinely commissioned teacher. He came to hear what He had to teach. His teaching, in the judgment of Nicodemus, was divinely authenticated by the miracles; but to Nicodemus at any rate the teaching was that for which the miracles existed. They were σημεῖα, and though not recorded, they must have been of a kind to strike a thoughtful mind τὰυτὰ τὰ σημεῖα ἃ σὺ ποιεῖς, the emphatic pronoun, as if other miracles might not have been so convincing. At the same time the reply of Jesus shows that behind this cautious designation of "teacher" there lay in the mind of Nicodemus a suspicion that this might be the Messiah. Nicodemus may have taken to heart the Baptist's proclamation. Grotius supposes the conversation is abridged, and that Nicodemus had intimated that he wished to learn something about the kingdom which formed the subject of our Lord's teaching. "Responsio tacite innuit, quod adjectum a Nicodemo fuerat, nempe, velle se scire, quandoquidem Jesus Regni coelestis inter docendum mentionem saepe faceret, quae ratio esset eo perveniendi." But

with the introduction to this incident (ii. 23-25) in our mind, it seems gratuitous to suppose that part of the conversation is here omitted. Jesus speaks to the intention and mental attitude of His interlocutor rather than to his words. He saw that Nicodemus was conceiving it as a possible thing that these miracles might be the signs of the kingdom; and in this visit of Nicodemus He sees what may be construed into an overture from the Pharisaic party. And so He cuts Nicodemus remorselessly short. As when the Pharisees (Lk. xvii. 20) demand of Him when the Kingdom of God should come, He replied: The Kingdom of God cometh *not with observation*, not with signs which the natural man can measure, it comes within you; so here in strikingly similar language He says, ἔὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. This allusion to the kingdom, which is not a favourite idea of John's, is one of the incidental marks of his historical trustworthiness. —ἄνωθεν is sometimes local = ἐξ οὐρανοῦ, from above; sometimes temporal = ἐξ ἀρχῆς, *de novo*. The former meaning is advocated here by Baur, Lücke, Meyer, and others. But the use of παλιγγενεσία and the difficulty stated by Nicodemus in ver. 4 rather indicate that the Syriac and Vulgate [nisi quis renatus fuerit], Augustine, Calvin, and among many others Weiss are right in adopting the temporal meaning and rendering with R.V. "anew". [Wetstein, in proof of this meaning, quotes from Artemidorus, who tells of a father who dreamt that there was born to him a child exactly like himself; "he seemed," he says, "to be born a second time," ἄνωθεν. And in the touching story which gave rise to the *Domine quo vadis* Church at Rome where Peter met Christ, the words of the Lord, as given in the Acta Pauli, are ἄνωθεν μέλλω σταυρωθῆναι.] The answer of Nicodemus might seem to indicate that he had understood ἄνωθεν as equivalent to his own δεύτερον. But it is impossible to determine with certainty which is the correct meaning. A man must be born again, says our Lord, because otherwise οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. Is ἰδεῖν here to be taken in the sense of "seeing" or of "enjoying," "partaking"? Meyer and Weiss, resting on

δύναται ἰδεῖν τὴν "βασιλείαν τοῦ Θεοῦ." 4. Λέγει πρὸς αὐτὸν ὁ Νικόδημος, "Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;" 5. Ἀπεκρίθη ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ <sup>36.</sup> ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς <sup>37.</sup> τὴν βασιλείαν τοῦ Θεοῦ." <sup>38.</sup> <sup>39.</sup> <sup>40.</sup> <sup>41.</sup> <sup>42.</sup> <sup>43.</sup> <sup>44.</sup> <sup>45.</sup> <sup>46.</sup> <sup>47.</sup> <sup>48.</sup> <sup>49.</sup> <sup>50.</sup> <sup>51.</sup> <sup>52.</sup> <sup>53.</sup> <sup>54.</sup> <sup>55.</sup> <sup>56.</sup> <sup>57.</sup> <sup>58.</sup> <sup>59.</sup> <sup>60.</sup> <sup>61.</sup> <sup>62.</sup> <sup>63.</sup> <sup>64.</sup> <sup>65.</sup> <sup>66.</sup> <sup>67.</sup> <sup>68.</sup> <sup>69.</sup> <sup>70.</sup> <sup>71.</sup> <sup>72.</sup> <sup>73.</sup> <sup>74.</sup> <sup>75.</sup> <sup>76.</sup> <sup>77.</sup> <sup>78.</sup> <sup>79.</sup> <sup>80.</sup> <sup>81.</sup> <sup>82.</sup> <sup>83.</sup> <sup>84.</sup> <sup>85.</sup> <sup>86.</sup> <sup>87.</sup> <sup>88.</sup> <sup>89.</sup> <sup>90.</sup> <sup>91.</sup> <sup>92.</sup> 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<sup>714.</sup> <sup>715.</sup> <sup>716.</sup> <sup>717.</sup> <sup>718.</sup> <sup>719.</sup> <sup>720.</sup> <sup>721.</sup> <sup>722.</sup> <sup>723.</sup> <sup>724.</sup> <sup>725.</sup> <sup>726.</sup> <sup>727.</sup> <sup>728.</sup> <sup>729.</sup> <sup>730.</sup> <sup>731.</sup> <sup>732.</sup> <sup>733.</sup> <sup>734.</sup> <sup>735.</sup> <sup>736.</sup> <sup>737.</sup> <sup>738.</sup> <sup>739.</sup> <sup>740.</sup> <sup>741.</sup> <sup>742.</sup> <sup>743.</sup> <sup>744.</sup> <sup>745.</sup> <sup>746.</sup> <sup>747.</sup> <sup>748.</sup> <sup>749.</sup> <sup>750.</sup> <sup>751.</sup> <sup>752.</sup> <sup>753.</sup> <sup>754.</sup> <sup>755.</sup> <sup>756.</sup> <sup>757.</sup> <sup>758.</sup> <sup>759.</sup> <sup>760.</sup> <sup>761.</sup> <sup>762.</sup> <sup>763.</sup> <sup>764.</sup> <sup>765.</sup> <sup>766.</sup> <sup>767.</sup> <sup>768.</sup> <sup>769.</sup> <sup>770.</sup> <sup>771.</sup> <sup>772.</sup> <sup>773.</sup> <sup>774.</sup> <sup>775.</sup> <sup>776.</sup> <sup>777.</sup> <sup>778.</sup> <sup>779.</sup> <sup>780.</sup> <sup>781.</sup> <sup>782.</sup> <sup>783.</sup> <sup>784.</sup> <sup>785.</sup> <sup>786.</sup> <sup>787.</sup> <sup>788.</sup> <sup>789.</sup> <sup>790.</sup> <sup>791.</sup> <sup>792.</sup> <sup>793.</sup> <sup>794.</sup> <sup>795.</sup> <sup>796.</sup> <sup>797.</sup> <sup>798.</sup> <sup>799.</sup> <sup>800.</sup> <sup>801.</sup> <sup>802.</sup> <sup>803.</sup> <sup>804.</sup> <sup>805.</sup> <sup>806.</sup> <sup>807.</sup> <sup>808.</sup> <sup>809.</sup> <sup>810.</sup> <sup>811.</sup> <sup>812.</sup> <sup>813.</sup> <sup>814.</sup> <sup>815.</sup> <sup>816.</sup> <sup>817.</sup> <sup>818.</sup> <sup>819.</sup> <sup>820.</sup> <sup>821.</sup> <sup>822.</sup> <sup>823.</sup> <sup>824.</sup> <sup>825.</sup> <sup>826.</sup> <sup>827.</sup> <sup>828.</sup> <sup>829.</sup> <sup>830.</sup> <sup>831.</sup> <sup>832.</sup> <sup>833.</sup> <sup>834.</sup> <sup>835.</sup> <sup>836.</sup> <sup>837.</sup> <sup>838.</sup> <sup>839.</sup> <sup>840.</sup> <sup>841.</sup> <sup>842.</sup> <sup>843.</sup> <sup>844.</sup> <sup>845.</sup> <sup>846.</sup> <sup>847.</sup> <sup>848.</sup> <sup>849.</sup> <sup>850.</sup> <sup>851.</sup> <sup>852.</sup> <sup>853.</sup> <sup>854.</sup> <sup>855.</sup> <sup>856.</sup> <sup>857.</sup> <sup>858.</sup> <sup>859.</sup> <sup>860.</sup> <sup>861.</sup> <sup>862.</sup> <sup>863.</sup> <sup>864.</sup> <sup>865.</sup> <sup>866.</sup> <sup>867.</sup> <sup>868.</sup> <sup>869.</sup> <sup>870.</sup> <sup>871.</sup> <sup>872.</sup> <sup>873.</sup> <sup>874.</sup> <sup>875.</sup> <sup>876.</sup> <sup>877.</sup> <sup>878.</sup> <sup>879.</sup> <sup>880.</sup> <sup>881.</sup> <sup>882.</sup> <sup>883.</sup> <sup>884.</sup> <sup>885.</sup> <sup>886.</sup> <sup>887.</sup> <sup>888.</sup> <sup>889.</sup> <sup>890.</sup> <sup>891.</sup> <sup>892.</sup> <sup>893.</sup> <sup>894.</sup> <sup>895.</sup> <sup>896.</sup> <sup>897.</sup> <sup>898.</sup> <sup>899.</sup> <sup>900.</sup> <sup>901.</sup> <sup>902.</sup> <sup>903.</sup> <sup>904.</sup> <sup>905.</sup> <sup>906.</sup> <sup>907.</sup> <sup>908.</sup> <sup>909.</sup> <sup>910.</sup> <sup>911.</sup> <sup>912.</sup> <sup>913.</sup> <sup>914.</sup> <sup>915.</sup> <sup>916.</sup> <sup>917.</sup> <sup>918.</sup> <sup>919.</sup> <sup>920.</sup> <sup>921.</sup> <sup>922.</sup> <sup>923.</sup> <sup>924.</sup> <sup>925.</sup> <sup>926.</sup> <sup>927.</sup> <sup>928.</sup> <sup>929.</sup> <sup>930.</sup> <sup>931.</sup> <sup>932.</sup> <sup>933.</sup> <sup>934.</sup> <sup>935.</sup> <sup>936.</sup> <sup>937.</sup> <sup>938.</sup> <sup>939.</sup> <sup>940.</sup> <sup>941.</sup> <sup>942.</sup> <sup>943.</sup> <sup>944.</sup> <sup>945.</sup> <sup>946.</sup> <sup>947.</sup> <sup>948.</sup> <sup>949.</sup> <sup>950.</sup> <sup>951.</sup> <sup>952.</sup> <sup>953.</sup> <sup>954.</sup> <sup>955.</sup> <sup>956.</sup> <sup>957.</sup> <sup>958.</sup> <sup>959.</sup> <sup>960.</sup> <sup>961.</sup> <sup>962.</sup> <sup>963.</sup> <sup>964.</sup> <sup>965.</sup> <sup>966.</sup> <sup>967.</sup> <sup>968.</sup> <sup>969.</sup> <sup>970.</sup> <sup>971.</sup> <sup>972.</sup> <sup>973.</sup> <sup>974.</sup> <sup>975.</sup> <sup>976.</sup> <sup>977.</sup> <sup>978.</sup> <sup>979.</sup> <sup>980.</sup> <sup>981.</sup> <sup>982.</sup> <sup>983.</sup> <sup>984.</sup> <sup>985.</sup> <sup>986.</sup> <sup>987.</sup> <sup>988.</sup> <sup>989.</sup> <sup>990.</sup> <sup>991.</sup> <sup>992.</sup> <sup>993.</sup> <sup>994.</sup> <sup>995.</sup> <sup>996.</sup> <sup>997.</sup> <sup>998.</sup> <sup>999.</sup> <sup>1000.</sup> <sup>1001.</sup> <sup>1002.</sup> <sup>1003.</sup> <sup>1004.</sup> <sup>1005.</sup> <sup>1006.</sup> <sup>1007.</sup> <sup>1008.</sup> <sup>1009.</sup> <sup>1010.</sup> <sup>1011.</sup> <sup>1012.</sup> <sup>1013.</sup> <sup>1014.</sup> <sup>1015.</sup> <sup>1016.</sup> <sup>1017.</sup> <sup>1018.</sup> <sup>1019.</sup> <sup>1020.</sup> <sup>1021.</sup> <sup>1022.</sup> <sup>1023.</sup> <sup>1024.</sup> <sup>1025.</sup> <sup>1026.</sup> <sup>1027.</sup> <sup>1028.</sup> <sup>1029.</sup> <sup>1030.</sup> <sup>1031.</sup> <sup>1032.</sup> <sup>1033.</sup> <sup>1034.</sup> <sup>1035.</sup> <sup>1036.</sup> <sup>1037.</sup> <sup>1038.</sup> <sup>1039.</sup> <sup>1040.</sup> <sup>1041.</sup> <sup>1042.</sup> <sup>1043.</sup> <sup>1044.</sup> <sup>1045.</sup> <sup>1046.</sup> <sup>1047.</sup> <sup>1048.</sup> <sup>1049.</sup> <sup>1050.</sup> <sup>1051.</sup> <sup>1052.</sup> <sup>1053.</sup> <sup>1054.</sup> <sup>1055.</sup> <sup>1056.</sup> <sup>1057.</sup> <sup>1058.</sup> <sup>1059.</sup> <sup>1060.</sup> <sup>1061.</sup> <sup>1062.</sup> <sup>1063.</sup> <sup>1064.</sup> <sup>1065.</sup> <sup>1066.</sup> <sup>1067.</sup> <sup>1068.</sup> <sup>1069.</sup> <sup>1070.</sup> <sup>1071.</sup> <sup>1072.</sup> <sup>1073.</sup> <sup>1074.</sup> <sup>1075.</sup> <sup>1076.</sup> <sup>1077.</sup> <sup>1078.</sup> <sup>1079.</sup> <sup>1080.</sup> <sup>1081.</sup> <sup>1082.</sup> <sup>1083.</sup> <sup>1084.</sup> <sup>1085.</sup> <sup>1086.</sup> <sup>1087.</sup> <sup>1088.</sup> <sup>1089.</sup> <sup>1090.</sup> <sup>1091.</sup> <sup>1092.</sup> <sup>1093.</sup> <sup>1094.</sup> <sup>1095.</sup> <sup>1096.</sup> <sup>1097.</sup> <sup>1098.</sup> <sup>1099.</sup> <sup>1100.</sup> <sup>1101.</sup> <sup>1102.</sup> <sup>1103.</sup> <sup>1104.</sup> <sup>1105.</sup> <sup>1106.</sup> <sup>1107.</sup> <sup>1108.</sup> <sup>1109.</sup> <sup>1110.</sup> <sup>1111.</sup> <sup>1112.</sup> <sup>1113.</sup> <sup>1114.</sup> <sup>1115.</sup> <sup>1116.</sup> <sup>1117.</sup> <sup>1118.</sup> <sup>1119.</sup> <sup>1120.</sup> <sup>1121.</sup> <sup>1122.</sup> <sup>1123.</sup> <sup>1124.</sup> <sup>1125.</sup> <sup>1126.</sup> <sup>1127.</sup> <sup>1128.</sup> <sup>1129.</sup> <sup>1130.</sup> <sup>1131.</sup> <sup>1132.</sup> <sup>1133.</sup> <sup>1134.</sup> <sup>1135.</sup> <sup>1136.</sup> <sup>1137.</sup> <sup>1138.</sup> <sup>1139.</sup> <sup>1140.</sup> <sup>1141.</sup> <sup>1142.</sup> <sup>1143.</sup> <sup>1144.</sup> <sup>1145.</sup> <sup>1146.</sup> <sup>1147.</sup> <sup>1148.</sup> <sup>1149.</sup> <sup>1150.</sup> <sup>1151.</sup> <sup>1152.</sup> <sup>1153.</sup> <sup>1154.</sup> <sup>1155.</sup> <sup>1156.</sup> <sup>1157.</sup> <sup>1158.</sup> <sup>1159.</sup> <sup>1160.</sup> <sup>1161.</sup> <sup>1162.</sup> <sup>1163.</sup> <sup>1164.</sup> <sup>1165.</sup> <sup>1166.</sup> <sup>1167.</sup> <sup>1168.</sup> <sup>1169.</sup> <sup>1170.</sup> <sup>1171.</sup> <sup>1172.</sup> <sup>1173.</sup> <sup>1174.</sup> <sup>1175.</sup> <sup>1176.</sup> <sup>1177.</sup> <sup>1178.</sup> <sup>1179.</sup> <sup>1180.</sup> <sup>1181.</sup> <sup>1182.</sup> <sup>1183.</sup> <sup>1184.</sup> <sup>1185.</sup> <sup>1186.</sup> <sup>1187.</sup> <sup>1188.</sup> <sup>1189.</sup> <sup>1190.</sup> <sup>1191.</sup> <sup>1192.</sup> <sup>1193.</sup> <sup>1194.</sup> <sup>1195.</sup> <sup>1196.</sup> <sup>1197.</sup> <sup>1198.</sup> <sup>1199.</sup> <sup>1200.</sup> <sup>1201.</sup> <sup>1202.</sup> <sup>1203.</sup> <sup>1204.</sup> <sup>1205.</sup> <sup>1206.</sup> <sup>1207.</sup> <sup>1208.</sup> <sup>1209.</sup> <sup>1210.</sup> <sup>1211.</sup> <sup>1212.</sup> <sup>1213.</sup> <sup>1214.</sup> <sup>1215.</sup> <sup>1216.</sup> <sup>1217.</sup> <sup>1218.</sup> <sup>1219.</sup> <sup>1220.</sup> <sup>1221.</sup> <sup>1222.</sup> <sup>1223.</sup> <sup>1224.</sup> <sup>1225.</sup> <sup>1226.</sup> <sup>1227.</sup> <sup>1228.</sup> <sup>1229.</sup> <sup>1230.</sup> <sup>1231.</sup> <sup>1232.</sup> <sup>1233.</sup> <sup>1234.</sup> <sup>1235.</sup> <sup>1236.</sup> <sup>1237.</sup> <sup>1238.</sup> <sup>1239.</sup> <sup>1240.</sup> <sup>1241.</sup> <sup>1242.</sup> <sup>1243.</sup> <sup>1244.</sup> <sup>1245.</sup> <sup>1246.</sup> <sup>1247.</sup> <sup>1248.</sup> <sup>1249.</sup> <sup>1250.</sup> <sup>1251.</sup> <sup>1252.</sup> <sup>1253.</sup> <sup>1254.</sup> <sup>1255.</sup> <sup>1256.</sup> <sup>1257.</sup> <sup>1258.</sup> <sup>1259.</sup> <sup>1260.</sup> <sup>1261.</sup> <sup>1262.</sup> <sup>1263.</sup> <sup>1264.</sup> <sup>1265.</sup> <sup>1266.</sup> <sup>1267.</sup> <sup>1268.</sup> <sup>1269.</sup> <sup>1270.</sup> <sup>1271.</sup> <sup>1272.</sup> <sup>1273.</sup> <sup>1274.</sup> <sup>1275.</sup> <sup>1276.</sup> <sup>1277.</sup> <sup>1278.</sup> <sup>1279.</sup> <sup>1280.</sup> <sup>1281.</sup> <sup>1282.</sup> <sup>1283.</sup> <sup>1284.</sup> <sup>1285.</sup> <sup>1286.</sup> <sup>1287.</sup> <sup>1288.</sup> <sup>1289.</sup> <sup>1290.</sup> <sup>1291.</sup> <sup>1292.</sup> <sup>1293.</sup> <sup>1294.</sup> <sup>1295.</sup> <sup>1296.</sup> <sup>1297.</sup> <sup>1298.</sup> <sup>1299.</sup> <sup>1300.</sup> <sup>1301.</sup> <sup>1302.</sup> <sup>1303.</sup> <sup>1304.</sup> <sup>1305.</sup> <sup>1306.</sup> <sup>1307.</sup> <sup>1308.</sup> <sup>1309.</sup> <sup>1310.</sup> <sup>1311.</sup> <sup>1312.</sup> <sup>1313.</sup> <sup>1314.</sup> <sup>1315.</sup> <sup>1316.</sup> <sup>1317.</sup> <sup>1318.</sup> <sup>1319.</sup> <sup>1320.</sup> <sup>1321.</sup> <sup>1322.</sup> <sup>1323.</sup> <sup>1324.</sup> <sup>1325.</sup> <sup>1326.</sup> <sup>1327.</sup> <sup>1328.</sup> <sup>1329.</sup> <sup>1330.</sup> <sup>1331.</sup> <sup>1332.</sup> <sup>1333.</sup> <sup>1334.</sup> <sup>1335.</sup> <sup>1336.</sup> <sup>1337.</sup>



1: Cor. ii. τὴν βασιλείαν τοῦ Θεοῦ. 6. <sup>1</sup> τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ  
 12. Gal. ἔστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι. 7. μὴ  
 v. 16. θαυμάσης ὅτι εἰπόν σοι, Δεῖ ὡμὰς γεννηθῆναι ἄνωθεν. 8. τὸ πνεῦμα  
 jiv. 27. Lk. ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν  
 xi. 38. ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἔστι πᾶς ὁ γεγεννημένος ἐκ τοῦ  
 Gal. i. 6; πνεύματος." 9. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, "Πῶς δύναται  
 with εἰ  
 Mk. xv. Burton,  
 44 and 1  
 Jo. iii. 13.  
 k pres.indic.  
 Burton,  
 313.

will I cleanse you. A new heart *also* will I give you, and a new spirit will I put within you." The water, then, is considered as that which cleanses from sin: the Spirit as the principle of the new life.—Ver. 6. The necessity of the new birth is further exhibited by a comparison of the first and second birth: τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἔστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι. The neuter is used because the speaker "wishes to make His statement altogether general" (Winer, 27, 5), whatever is born. The law is laid down in Aristotle (Eth. Maj., i., 10), "Every nature generates its own substance," flesh, flesh; spirit, spirit.—Ver. 7. Therefore it was no cause for wonder that a new birth was required for entrance into the spiritual kingdom. The argument implies that natural birth produces only σὰρξ, not spirit. By his natural birth man is an animal, with a nature fitting him to live in the material world in which he finds himself and with capacities for spiritual life in a spiritual world. These capacities may or may not be developed. If they are developed, the Spirit of God is the Agent, and the change wrought by their development may fitly be called a new birth, because it gives a man entrance into a new world and imparts new life to live in it. (Cf. the second birth and second life of many insects.)—Ver. 8. τὸ πνεῦμα ὅπου θέλει πνεῖ. Two renderings of these words are possible: "The wind bloweth where it listeth," as in A.V.; "The Spirit breatheth where He will," as in margin of R.V. By the one rendering a comparison is instituted between the unseen but powerful operation of the Spirit in regeneration and the invisible but mighty power of the wind. You hear the voice of the wind but cannot see where it comes from nor where it goes to. So in the new birth the Spirit moves and works unseen. Similarly Socrates (Xen., *Mem.*, iv., 3) says: The thunder as it comes and goes is not seen: the winds also are invisible though their effects are manifest; the

soul of man is itself unseen, therefore despise not the unseen but honour God. In favour of the other rendering it may be urged that there is nothing to warn us that we are now to understand that by the word πνεῦμα "wind" is meant. It occurs about 370 times in the N.T., and never means "wind" except once in a quotation from the O.T. The Vulgate renders "Spiritus ubi vult spirat," and if we could not only say "expire," "inspire," but also "spire," the best translation might be "the Spirit spires". As this cannot be, we may render: "The Spirit breathes where He will," that is to say, there is no limitation of His power to certain individuals, classes, races. Cf. v. 21, ὁ υἱὸς οὗς θέλει ζωοποιεῖ. The thought here is similar: there need be no despair regarding the second birth: the Spirit breathes where He will. So Bengel, "*Spiritus*, proprie, nam huic, non vento voluntas et vox est".—καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, the Spirit makes Himself audible in articulate and intelligible sounds. The breathing of the Spirit is like man's breath, not mere air, but articulated and significant voice. The Spirit works intelligible results. He does not roar like the wind and toss men in unavailing contortions as the wind tosses the trees. It is a voice and the result is full of reason, in harmony with human nature and vivifying it to higher life. But for all this, οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει, you cannot observe and regulate the Spirit's approach and departure.—οὕτως ἔστι πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος, thus it is in the case of every one who is born of the Spirit. You cannot see the process of regeneration; the process is secret and invisible, the results are apparent.—Ver. 9. This explanation did not satisfy Nicodemus. He falls back upon his bewilderment, πῶς δύναται ταῦτα γενέσθαι; This question stirs Jesus to a fuller explanation, which is reported in vv. 10-15.—Ver. 10. He opens with an exclamation of surprise, Σὺ εἰ δὲ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; perhaps there is more of



ταῦτα γενέσθαι;” 10. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “Σὺ εἶ <sup>1 Rom. ii. 20.</sup>  
 ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11. ἀμὴν <sup>m 1 Cor. xv.</sup>  
 ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν· <sup>40. 2 Cor.</sup>  
 καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12. εἰ τὰ ἐπίγεια εἶπον <sup>v. 1. Phil.</sup>  
 ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύ- <sup>iii. 19.</sup>  
 σετε; 13. καὶ ὁ οὐδείς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ <sup>n 1 Cor. xv.</sup>  
 οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ <sup>48. Phil.</sup>  
 ὁ <sup>ii. 10.</sup>  
 οὐρανῷ <sup>Deut. xxx.</sup>  
 οὐρανῷ <sup>12. Baruch</sup>  
 οὐρανῷ <sup>iii. 29.</sup>  
 οὐρανῷ <sup>Prov.</sup>  
 οὐρανῷ <sup>xxx. 4.</sup>  
 οὐρανῷ <sup>p vi. 33, 38.</sup>

<sup>1</sup> ο <sup>ων</sup> εν τῷ οὐρανῷ is found in ΑΓΔ vet. Lat. vulg. syr., but is omitted in NBL 33 memph. Cyr.-Alex.

sadness than either of indignation or irony in the words. Is this the state of matters I have to confront? If the teacher is so obtuse what must the taught be? The presence of the article is usually taken as indicating that Nicodemus was recognised as a great teacher, perhaps held the official position of Chakam in the Sanhedrim. But Westcott is right: “the definite article marks the official relation of Nicodemus to the people generally”. It is used to bring out sharply, not the relation he held to other teachers, but the relation he held to the people. “Art thou the teacher of Israel and knowest not these things?” Bad enough for an Israelite to be blind to such things, but how much worse for one who teaches! But should a teacher of Israel have known these things? Westcott overleaps the difficulty by saying that γινώσκεις refers to the knowledge of perception, and that Jesus is surprised that Nicodemus should not have been able during this conversation to apprehend what was said.—Ver. 11. ἀμὴν, ἀμὴν . . . οὐ λαμβάνετε. From this point dialogue ceases, and we have now an unbroken utterance of Jesus. It starts with a certification of the truth of what Nicodemus had professed himself unable to understand.—ὁ οἶδαμεν λαλοῦμεν. Why plural? Were the disciples present and are they included? Or does it mean Jesus and the prophets, or Jesus and the Baptist, or Jesus and the Father, or is it the rhetorical “we”? Possibly it is merely an unconscious transition to the plural, as in this same verse the σοι of the first clause becomes a plural in λαμβάνετε in the last clause. Or there may be an indefinite identification of Himself with all who had apprehended the nature of the new birth—the Baptist and the best of his disciples. Jesus does not wish to represent Himself as alone able to testify of such matters. Weiss’

view is peculiar. He thinks that the contents of the μαρτυροῦμεν consist of what John and Jesus saw at the Baptism, when the Spirit’s descent indicated Jesus as the Baptist with the Spirit.—Ver. 12. εἰ τὰ ἐπίγεια . . . πιστεύετε; The reference of τὰ ἐπίγεια is fixed by the εἶπον ὑμῖν. They are such things as Jesus had been speaking of: things verified in human, earthly experience, the necessity of a spiritual birth and the results of it. Regeneration was a change made in this earthly life. The kingdom of regenerate men was to be established on earth, as apprehensible in certain of its aspects as the kingdom Nicodemus was proposing to found. The ἐπουράνια are matters not open to human observation, matters wholly in the unseen, the nature and purposes of God. Cf. the remarkable parallel in Wisd. ix. 16. —Ver. 13. καὶ οὐδείς ἀναβέβηκεν . . . καταβάς. The connection is: You have not believed earthly things, much less will you believe those which are heavenly; for not only are they in their own nature more difficult to understand, but there is none to testify of them save only that One who came down out of heaven. The sentence may be paraphrased thus: No one has gone up to heaven and by dwelling there gained a knowledge of the heavenly things: One only has dwelt there and is able to communicate that knowledge—He, viz., who has come down from heaven. “Presence in heaven” is considered to be the ground and qualification for communicating trustworthy information regarding “heavenly things”. Direct knowledge and personal experience of heavenly things alone justify authoritative declarations about them; as in earthly things one may expect to be believed if he can say, “we speak that we do know and testify that we have seen”. But this “presence in heaven” Jesus declares to be the qualification exclusively of one

q Num. xxi. 14. καὶ <sup>9</sup>καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως  
 r viii. 28; ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· 15. ἵνα πᾶς ὁ πιστεύων εἰς  
 xii. 32. αὐτὸν μὴ ἀπόληται, ἀλλ' <sup>1</sup>ἔχῃ ζωὴν αἰώνιον. 16. οὕτω γὰρ  
 ἡγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ  
 ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' <sup>2</sup>ἔχῃ ζωὴν

<sup>1</sup> μὴ ἀποληται ἀλλ omitted in NBL 1, 33 vet. Lat.

person. This person He describes as "He that came down out of heaven," adding as a further description "the Son of Man" [who is in heaven]. This description identifies this person as Jesus Himself. He claims therefore to have a unique qualification for the declaration of truth about heavenly things, and this qualification consists in this, that He and He alone has had direct perception of heavenly things. He has been in heaven. By "heaven" it is not a locality that is indicated, but that condition which is described in the prologue as πρὸς τὸν θεόν. And when He speaks of coming down out of heaven He can only mean manifesting Himself to those who are on that lower level from which they had not been able to ascend to the knowledge of heavenly things. In short, we have here the basis in Christ's own words of the statement in the prologue that the Word was in the beginning with God, and became flesh to be a light to men. Why is ὁ υἱὸς τοῦ ἀνθρώπου introduced? It identifies the person spoken of, and it suggests that He who alone had the knowledge of heavenly things now wore human nature, was accessible, and was there for the purpose of communicating this knowledge. The words added in the T.R., ὁ ὢν ἐν τῷ οὐρανῷ, affirm that although He had come out of heaven He was still in it, and they show that a condition of being, not a locality, was meant by "heaven".—Ver. 14. If the Son of Man alone has this knowledge, how is it to be disseminated and become a light to all men? This is answered in the words, καὶ καθὼς Μωσῆς . . . τοῦ ἀνθρώπου [modern editors read Μωσῆς; so also in LXX]. The emphatic word is ὕψωσε. When Moses made the brazen serpent, he did not secrete it in his tent and admit a few selected persons to view it, but ὕψωσε τὸν ὄφιν, gave it an elevation at which all might see it. So must the Son of Man, the bearer of heavenly light and healing, ὕψωθῆναι, that all may see Him. The "lifting up" of the Son of Man is interpreted in xii. 33 to mean His lifting up on the cross. It was this

which drew human observation and human homage. The cross is the throne of Christ. In the phrase δεῖ ὕψωθῆναι the aorist is used in accordance with Greek usage by which an aorist infinitive is employed to express the action of the verb even though future after verbs signifying to hope, to expect, to promise, and such like. Thus *Iph. in Aul.*, 462, οἶμαι γὰρ νιν ἰκετεύσαι, where Markland needlessly changes the aorist into the future. Nicodemus could not see the significance with which these words were filled by the crucifixion. What would be suggested to him by the comparison of the Messiah with the brazen serpent might be something like this: The Son of Man is to be lifted up. Yes, but not on a throne in Herod's palace. He was to be conspicuous, but as the brazen serpent had been conspicuous, hanging on a pole for the healing of the people. His elevation was certain, but it was an elevation by no mere official appointment, or popular recognition, or hereditary right, but by plumbing the depths of human degradation in truest self-sacrifice. There is no royal road to human excellence, and Jesus reached the height He attained by no blare of heralds' trumpets or flaunting of banners or popular acclaim, but by being subjected to the keenest tests by which character can be searched, by passing through the ordeal of human life in this world, and by being found the best, the one only perfectly faithful servant of God and man.—Ver. 15. The words μὴ ἀπόληται ἀλλ' of the T.R. are omitted by Tisch., W.H., and R.V. Further, the same editors replace the words εἰς αὐτὸν by ἐν αὐτῷ, and the R.V. translates "that whosoever believeth may in Him have eternal life," in accordance with Johannine usage, which does not support the rendering "believeth in Him". This is the object to be accomplished by the "elevation" of the Son of Man, viz., that whoever, Jew or Gentile, believes that there is life in Him that is thus exalted, may have life eternal.—Ver. 16. Several conservative theologians,

αἰώνιον. 17. οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι \*μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19. αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς·

<sup>s</sup> Excep-  
tional  
constr.;  
see Bur-  
ton, 474.  
Winer,  
594, 602.  
† J. o. v. 11.

Neander, Tholuck, Westcott, are of opinion that the words of Jesus end with ver. 15, and that from vv. 16-21 we have an addition by the evangelist. There is much to be said in favour of this idea. The thoughts of these verses are explanatory rather than progressive. Vv. 16 and 17 repeat the object of Christ's mission, which has already been stated. Vv. 18 and 19 declare the historic results in faith and unbelief, results which at the date of the conversation were not conspicuous. Vv. 20 and 21 exhibit the causes of faith and unbelief. The tenses also forbid us to refer the passage directly to Jesus. In His lips the present would have been more natural. To John looking back on the finished story aorists and perfects are natural. Also, the designation "only begotten son" is not one of the names by which Jesus designates Himself, but it is used by the evangelist, i. 18 and 1 John iv. 9.—οὕτω γὰρ ἡγάπησεν . . . ζωὴν αἰώνιον. The love of God for the world of men is the source of Christ's mission with all its blessings. It was this which prompted Him to "give," that is, to give not solely to the death of the cross alluded to in ver. 14, but to all that the world required for salvation, His only begotten Son. "The change from the aorist (ἀπόληται) to the present (ἔχει) is to be noted, the utter ruin being spoken of as an act, the possession of life eternal as an enduring experience" (Meyer, Weiss, Holtzmann).—Ver. 17. οὐ γὰρ ἀπέστειλεν . . . δι' αὐτοῦ. For whatever the result of Christ's coming has been, in revealing a love of sin and bringing heavier judgment on men, this was not God's purpose in sending His Son. The Jewish idea was that the Messiah would come "to judge," i.e., to condemn the world.—κρίνω and κατακρίνω, though originally distinct, are in the N.T. sometimes identical in meaning, the result of judgment so commonly being condemnation; cf. *crime*. But although the result is judgment, the bringing to light a distinction among men and the resulting condemnation of many, yet the object was ἵνα σωθῇ ὁ

κόσμος. John repeats his favourite word κόσμος three times in this verse that there may be no possibility of missing his point, that so far as God's purpose was concerned, it was one of unmixed love, that all men might be saved. The emphasis was probably due to the ordinary Messianic expectation which limited and misrepresented the love of God. Westcott remarks on this verse: "The sad realities of present experience cannot change the truth thus made known, however little we may be able to understand in what way it will be accomplished". It might on similar grounds be argued that because God wills that all men be holy in this life, all men are holy.—Ver. 18. ὁ πιστεύων . . . τοῦ Θεοῦ. Expansion of previous verse. God sent His Son not to judge but to save; and whoso accepts the Son and His revelation is not judged. It is no longer "every Jew," nor "every one chosen by God," but every one that believeth. All here is spiritual. Although judgment was not the object it is the necessary result of Christ's presence in the world. But it is a judgment very different from that which the Jews expected. It is determined by the attitude towards Christ, and this again, as afterwards shown, is determined by the moral condition of the individual.—ὁ μὴ πιστεύων ἤδη κέκριται, "he that believeth not is already judged": not only is left under the curse of his own evil actions; but, as the next clause shows, lies under the condemnation of not believing.—ἤδη κέκριται, he is already judged: it is not some future assize he doubtfully awaits and which may or may not convict. He is judged, and on a ground which to John seems to indicate monstrous depravity, ὅτι μὴ πεπίστευκεν . . . τοῦ Θεοῦ. Not to perceive the glory of this august Being whom John so adored, not to receive the revelation made by the Only Begotten, is proof not merely of human infirmity and passion, but of wickedness chosen and preferred in presence of revealed goodness.—Ver. 19. This is further explained in the following, αὕτη . . . τὸ φῶς. The ground of the con-



- u Prov. xxii. ἦν γὰρ ποιητὰ αὐτῶν τὰ ἔργα. 20. πᾶς γὰρ ὁ "φαῦλα πρᾶσσειν  
8. Eph.  
v. 13. μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα  
v Tobit xiii. αὐτοῦ. 21. ὁ δὲ "ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, να  
6. φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα."

damnation lies precisely in this, that since the coming of Christ and His exhibition of human life in the light of the holiness and love of the Father, human sin is no longer the result of ignorance, but of deliberate choice and preference. Nothing can be done for a man who says, "Evil, be thou my good". The reason of this preference of darkness and rejection of Christ is that the life is evil, ἦν γὰρ κ. τ. λ.—Ver. 20. The principle is explained in this verse. Underlying the action of men towards Christ during His historical manifestation was a general law: a law which operates wherever men are similarly invited to walk in the light. The law which governs the acceptance or refusal of light is given in the words πᾶς γὰρ ὁ φαῦλα . . . ἔργα αὐτοῦ. φαῦλος, originally "poor," "paltry," "ugly"; οἱ φαῦλοι, "the vulgar," "the common sort". In Polybius, φαῦλα πλοῖα, πολιτεία φαῦλα, badly constructed; φαῦλος ἡγεμὼν, a foolish general, and in xvii. 15, 15 it is opposed to deliberate wickedness. Dull, senseless viciousness seems to be denoted. Here and in ver. 29 πρᾶσσειν is used with φαῦλα, and ποιεῖν in the next verse with ἀλήθειαν, on which Bengel remarks: "Malitia est irrequieta; est quiddam operosius quam veritas. Hinc verbis diversis notantur". Where a distinction is intended, πρᾶσσειν expresses the reiterative putting forth of activities to bring something to pass, ποιεῖν the actual production of what is aimed at. Hence there is a slight hint of the busy fruitlessness of vice. Paul, as well as John, uses πρᾶσσειν, in certain passages, of evil actions. The person thus defined μισεῖ τὸ φῶς, "hates the light," instead of delighting in it, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, and does not bring himself within its radiance, does not seek to use it for his own enlightenment; ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ, "lest his works be convicted" and so put to shame. According to John there is moral obliquity at the root of all refusal of Christ. Obviously there is, if Christ be considered simply as "light". To refuse the ideal he presents is to prefer darkness.—Ver. 21. ὁ δὲ ποιῶν . . . "On the other hand, he who does the truth" . . . This is one of John's com-

prehensive phrases which perhaps lose by definition. "To do the truth" is at any rate to live up to what one knows; to live an honest, conscientious life. John implies that men of this type are to be found where the light of Christ has not dawned; but when it dawns they hail it with joy. He that doeth the truth comes to the light that his deeds may be manifested, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα. Is ὅτι expressive of a fact or declarative of a reason? Must we translate "manifested, that they are," etc., or "manifested, because they are," etc.? The R.V. has "that" in the text, and "because" in the margin. Godet and Westcott prefer the former; Lücke, Meyer, Weiss and Weizsäcker the latter. It is not easy to decide between the two. On the whole, the latter interpretation is to be preferred. This clause gives the reason of the willingness shown by the man to have his deeds made manifest: and thus it balances the clause ἦν γὰρ ποιητὰ αὐτῶν τὰ ἔργα, which gives the reason for evil doers shunning the light. He who does the truth is not afraid of the light, but rather seeks increased light because his deeds have been done ἐν Θεῷ; that is, he has not been separated from God by them, but has done what he has done because he conceived that to be the will of God. Where such light as exists has been conscientiously used, more is sought, and welcomed when it comes. "Plato was like a man shut into a vault, running hither and thither, with his poor flickering Taper, agonizing to get forth, and holding himself in readiness to make a spring forward the moment a door should open. But it never did. 'Not manie wise are called.' He had clomb a Hill in the Darke, and stood calling to his companions below, 'Come on, come on, this way lies the East: I am avised we shall see the sun rise anon'. But they never did. What a Christian he would have made. Ah! he is one now. He and Socrates, the veil long removed from their eyes, are sitting at Jesus' feet. Sancte Socrates, ora pro nobis" (Erasmus to More in Sir T. More's Household). Holtzmann quotes from Hausrath: "As a magnet attracts the metal while the dead stone lies unmoved: so are the children of God drawn



22. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν  
 "Ιουδαίαν γῆν. καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. <sup>w Adj. with  
γῆ here  
and in  
Mk. i. 5  
only. Cp  
Acts xvi.  
1; xxiv.  
24.  
x Ps. xxxii.  
6. Nah.  
i. 12. Rev  
i. 15.  
y Mt. iv. 12  
xiv. 3.</sup>  
 23. ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι  
 ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24. οὕτω  
 γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 25. Ἐγένετο οὖν  
 ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων<sup>1</sup> περὶ καθαρισμοῦ.  
 26. καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ, "Ραββί, ὃς ἦν  
 μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος

<sup>1</sup> Ἰουδαίου in  $\aleph^c$  ABL, adopted by T.Tr.W.H.R.

by the Logos and come to the Light". Cf. chap. xviii. 37.

Vv. 22-36. *The ministry of Jesus in Judaea after He left Jerusalem.* This falls into three parts: (1) a brief account of the movements and success of Jesus and the Baptist which provoked a comparison between them, 22-26; (2) the Baptist's acceptance of the contrast and final testimony to Jesus, 27-30; (3) the expansion by the evangelist of the Baptist's words, 31-36.—Ver. 22. μετὰ ταῦτα, subsequent to the ministry in Jerusalem Jesus and His disciples came εἰς τὴν Ἰουδαίαν γῆν, "into the Judæan country," the rural parts in contradistinction to the metropolis. "Nam quum ex Judæae metropoli exiret Jesus, non poterat simpliciter dici proficisci in Judæam; . . . maluimus ergo territorium convertere quam terram," Beza. So in Josh. viii. 1 (Codex Ambrosianus), "I have given into thy hand the King of Gai καὶ τὴν πόλιν αὐτοῦ καὶ τὴν γῆν αὐτοῦ". Cf. also John xi. 54.—καὶ εἰκ διέτριβεν, "and there He spent some time with them"; whether weeks or months depends on the interpretation of iv. 35.—καὶ ἐβάπτιζεν, that is, His disciples baptised, iv. 2.—Ver. 23. ἦν δὲ καὶ . . . ἐκεῖ. And John also was baptising, although he had said that he was sent to baptise in order that the Messiah might be identified; which had already been done. But John saw that men might still be prepared for the reception of the Messiah by his preaching and baptism. Hence, however, the questioning which arose, ver. 25. The locality is described as Αἰνῶν ἐγγὺς τοῦ Σαλείμ. "The Salim of this place is no doubt the Shalem of Genesis xxiii. 18, and some seven miles north is 'Ainūn [= Springs], at the head of the Wādy Fār'ah, which is the great highway up from the Damieh ford for those coming from the east by the way of Peniel and

Succoth" (Henderson's *Palestine*, p. 154). The reason for choosing this locality was ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, "because many waters were there," or much water; and therefore even in summer baptism by immersion could be continued. It is not "the people's refreshment" that is in view. Why mention this any more than where they got their food?—καὶ παρεγίνοντο, the indefinite third plural, as frequently in N.T. and regularly in English, "they continued coming".—Ver. 24. οὕτω γὰρ . . . ὁ Ἰωάννης, "for not yet had John been cast into prison": a clause inserted for the sake of those who might have gathered from the synoptic narrative that John was cast into prison immediately after the temptation of Jesus, Mk. i. 14, Mt. iv. 12. John having been present with Jesus through all this period can give the sequence of the events with chronological precision.—Ver. 25. ἐγένετο οὖν ζήτησις . . . There arose therefore—that is, in consequence of the proximity of these two baptisms—on the part of John's disciples (ἐκ, cf. Herod. v. 21 and Dionys. Hal. viii. p. 556) a questioning, or discussion, with a Jew about purifying, that is, generally, including the relation of those two baptisms to one another, and to the Jewish washings, and the significance of each. The trend of the discussion may be gathered from the complaint to the Baptist, ver. 26. As the discussion was begun by the disciples of John, it would seem as if they had challenged the Jew for seeking baptism from Jesus. For their complaint is (ver. 26) Ῥαββί . . . πρὸς αὐτόν. That Jesus should baptise as well as John they could not understand. Really, the difficulty is that Jesus should have allowed John to go on baptising, and that John should not himself have professed discipleship of Jesus. But so long as John saw that men were

βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν." 27. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, "Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος  
 \* ii. 9. Is. εἰμὶ ἔμπροσθεν ἐκείνου. 29. ὁ ἔχων τὴν νύμφην, "νυμφίος ἐστίν."  
 liv. 5.  
 Eph. v. 25. ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. 30. αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.

led by his preaching to accept the Messiah he might well believe that he served Christ better thus than by following in His train.—Ver. 27. His answer sufficiently shows that it was not rivalry that prompted him to continue his baptism.—οὐ δύναται . . . οὐρανοῦ. The general sense is obvious (cf. Ps. lxxv. 6, 7, cxxvii. 1; Jas. i. 17; 1 Cor. iii. 7), but did John mean to apply the principle directly to himself or to Jesus? Wetstein prefers the former: "non possum mihi arrogare et rapere, quae Deus non dedit". So Calvin, Beza ["quid conamini meae conditioni aliquid adicere?"], Bengel ["quomodo audeam ego, inquit, homines ad me adstringere?"], and Lücke. But, as Weiss points out, it is a justification of Jesus which the question of the disciples demands, and this is given in John's statement that His popularity is God's gift. But John avails himself of the opportunity to explain the relation he himself holds to Jesus.—Ver. 28. αὐτοὶ ὑμεῖς . . . ἐκείνου. John's disciples should have been prepared for what they now see happening. He had emphatically declared that he was not the Christ, but only His forerunner (i. 19-27, 30).—Ver. 29. ὁ ἔχων τὴν νύμφην . . . The bride is the familiar O.T. figure expressive of the people in their close relation to God (Is. liv. 5, Hos. ii. 18, Ps. xlv.). This figure passes into N.T. Cf. Mt. xxii. 2, Eph. v. 32, Jas. iv. 4.—ὁ ἔχων, he that has and holds as a wife. Cf. Mk. vi. 18, Is. liv. 1. lxii. 5.—νυμφίος ἐστίν, it is the bridegroom, and no one else, who marries the bride and to whom she belongs. There is only one in whom the people of God can find their permanent joy and rest; one who is the perennial spring of their happiness and life.—ὁ δὲ φίλος τοῦ νυμφίου, the friend, *par excellence*, the groomsman, *παρὰνυμφίος*, *νυμφάγωγος*, or in Hebrew Shoshben, who was employed to ask the hand of the bride and to arrange the marriage. For the standing and duties of the Shadchan and Shoshben see Abraham's *Jewish Life in*

the Middle Ages, pp. 170, 180. The similar function of the Hindu go-between or *ghatak* is fully described in *The City of Sunshine*. The peculiar and intense gratification [χαρὰ χαίρει, intensely rejoices, see especially Lücke, who renders "durch und durch"; Weizsäcker, "freut sich hoch"; R.V., "rejoiceth greatly"] of this functionary was to see that his delicate task was crowned with success; and of this he was assured when he stood and heard the bridegroom directly welcoming his bride ["voice of bridegroom" as symbol of joy, Jer. vii. 34, xvi. 9].—αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. This is the joy which John claims for himself, the joy of the bridegroom's friend, who arranges the marriage, and this joy is attained in Christ's welcoming to Himself the people whom John has prepared for Him and directed to Him. Cf. 2 Cor. xi. 2, where Paul uses similar language. It is not John's regret that men are attracted to Jesus: rather it is the fulfilment of his work and hope. This was the God-appointed order.—Ver. 30. ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Paley translates, "it is for Him to go on growing and for me to be ever getting less," and adds, "the language seems to be solar". In the Church Calendar, no doubt, John the Baptist's day is Midsummer Day, while our Lord's "natalitia" is midwinter, but scarcely founded on solar considerations of the day's increase after Christmas and decrease after 24th June. Rather John is the morning star "fidelis Lucifer" whose light is eclipsed in that of the rising sun (cf. Bernard's "Lucet ergo Johannes, tanto verius quanto minus appetit lucere," and Euthymius, ἐλαττοῦσθαι ὡς ἡλίου ἀνατελάντος ἐωσφόρον). If the style of the following verses is any clue to their authorship we must ascribe them to the evangelist. Besides, some of the expressions are out of place in the Baptist's lips: e.g., τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει could scarcely have been said at the very time when crowds were

ἐκεῖνον δεῖ \* αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31. <sup>b</sup> ὁ ἄνωθεν ἐρχόμενος, <sup>a</sup> intrans. in Mt. vi. 28; <sup>a</sup> ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ xiii. 32, etc.; trans. in 1 Cor. i. 1, 6, 7. 32. καὶ ὁ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν <sup>b</sup> αὐτοῦ \* οὐδεὶς λαμβάνει. 33. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, <sup>b</sup> 1 Cor. xv 47. Phil ii. 6. ἐσφράγισεν ὅτι <sup>c</sup> ὁ Θεὸς ἀληθὴς ἐστιν. 34. ὃν γὰρ ἀπέστειλεν ὁ <sup>c</sup> Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς <sup>c</sup> 2 Lk. xix. 17, 19; in local sense freq. Rom. iii. 3.

in Gosp. d xvi. 28. e i. 11. Is. liii. 1. f vii. 18.

<sup>1</sup> ἐπάνω πάντων ἐστι omitted in  $\aleph$ D vet. Lat., etc., but found in  $\aleph$ CABL. The words are omitted by W.H., but are almost necessary as a balance to ἐκ τῆς γῆς ἐστι.

<sup>2</sup> ο θεος omitted in  $\aleph$ BC\*L 1, 33, and therefore by Tisch., W.H. and Weiss; T.R. in AC<sup>2</sup>D vet. Lat.

flocking to Him. The precise point in the Baptist's language to which the evangelist attaches this commentary or expansion ["theils erklärende, theils erweiternde Reflexion," Lücke] is his affirmation of the Messiah's superiority to himself. To this John adds (ver. 31): He is superior not only to the Baptist but to all, ἐπάνω πάντων ἐστίν, the reason being that He comes from above, ἄνωθεν; which is the equivalent of ἐκ τοῦ οὐρανοῦ in the latter part of the verse. These expressions are contrasted with ἐκ τῆς γῆς, the ordinary earthly origin of men, and they refer Christ's origin to a higher and unique source: unique because the result of this origin is that He is supreme over all, ἐπάνω πάντων. His origin is superior to that of all, therefore His supremacy is universal (cf. ver. 13). The results of origin, whether earthly or heavenly, are traced out in a twofold direction: in the kind of life lived and in the words spoken. On the one hand ὁ ἐκ τῆς γῆς . . . ἐστι. The first ἐκ expresses origin: the second moral connection, as in xviii. 37, xv. 19: he whose origin is earthly is an earthly person, his life rises no higher than its source, his interests and associations are of earth. Another result is given in the words ἐκ τῆς γῆς λαλεῖ, from the earth his ideas and his utterance of them spring. A man's talk and teaching cannot rise above their source. So far as experimental knowledge goes he is circumscribed by his origin. In contrast to persons of earthly origin stands ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος; ἐρχ. is added that not only his origin but his transition to his present condition may be indicated. His origin in like manner determines both his moral relationships and his teaching. The one is given in

ἐπάνω πάντων ἐστίν. He lives in a higher region than all others and is not limited by earthly conditions.—Ver. 32. The result is ὁ ἐώρακε . . . μαρτυρεῖ. Seeing and hearing are equivalent to having direct knowledge. The man who is of earth may be trusted when he speaks of earth: he who is from heaven testifies to that of which he has had experimental knowledge (cf. ver. 13), and might therefore expect to be listened to, but τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. The καὶ which connects the clauses implies the meaning "and yet". This statement could not have been made when crowds were thronging to Jesus' baptism. They are the reflection of the evangelist, who sees how sporadically the testimony of Christ has been received. Yet it has not been universally rejected: ὁ λαβὼν . . . ἀληθὴς ἐστιν. He who received His testimony sealed that God is true. σφραγ. means to stamp with approval, to endorse, to give confirmation. Wetstein quotes from Aristides, *Platonic*, i., p. 18: Αἰσχίνης μαρτυρεῖ Πλάτωνι . . . καὶ τὴν τοῦδε μαρτυρίαν ὥσπερ ἐπισφραγίζεται. But he who believes Christ not only confirms or approves Christ's truthfulness, but God's. ὃν γὰρ ἀπέστειλεν . . . λαλεῖ. For Christ is God's ambassador and speaks God's words. This is a thought which pervades this Gospel, see viii. 26, 28; xv. 5, etc. "He that sent me," or "the Father that sent me," is a phrase occurring over twenty times in the Gospel and is characteristic of the aspect of Christ presented in it, as revealing the Father.—Ver. 34. The reason assigned for the truth and trustworthiness of Christ's words is scarcely the reason we expect: οὐ γὰρ . . . Πνεῦμα. John has told us that Christ is to be believed because He



g v. 20; xiii. τὸ Πνεῦμα. 35. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἔν  
 h<sup>3</sup> Jud. iii. 28. τῇ χειρὶ αὐτοῦ. 36. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ  
 i Ps. xlix. 19; δὲ ἀπειθὼν τῷ υἱῷ οὐκ ὀφείτῃ ζῶν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει  
 j Rom. i. 18. ἐπ' αὐτόν."

testifies of what He hath seen and heard: now, because the Spirit is given without measure to Him. The meaning of the clause is contested. The omission of ὁ θεός does not materially affect the sense, for ὁ θεός would naturally be supplied as the nominative to δίδωσι from τοῦ θεοῦ of the preceding clause. There are four interpretations. (1) Augustine, Calvin, Lücke, Alford, suppose the clause means that God, instead of giving occasional and limited supplies of the Spirit as had been given to the prophets, gives to Christ the fulness of the Spirit. (2) Meyer thinks that the primary reference is not to Christ but that the statement is general, that God gives the Spirit freely and abundantly, and does thus dispense it to Christ. (3) Westcott, following Cyril, makes Christ the subject and understands the clause as meaning that He proves His Messiahship by giving the Spirit without measure. (4) Godet makes τὸ πνεῦμα the subject, not the object, and supposes the meaning to be that the Spirit gives to Christ the words of God without measure. The words of ver. 35 seem to weigh in favour of the rendering of A.V.: "God giveth not the Spirit by measure unto Him". The R.V. is ambiguous. ἐκ μέτρου, out of a measure, or, by measure, that is, sparingly. So ἐν μέτρῳ in Ezek. iv. 11. Wetstein quotes: "R. Achan dixit: etiam Spiritus S. non habitavit super Prophetas nisi mensura quadam: quidam enim librum unum, quidam duos vaticiniorum ediderunt". The Spirit was given to Jesus not in the restricted and occasional manner in which it had been given to the O.T. prophets, but wholly, fully, constantly. It was by this Spirit His human nature was enlightened and guided to speak things divine; and this Spirit, interposed as it were between the Logos and the human nature of Christ, was as little cumbrous in its operation or perceptible in consciousness as our breath which is interposed between the thinking mind and the words which utter it.—Ver. 35. ὁ πατὴρ . . . αὐτοῦ. These absolute expressions, "the Father," "the Son," are more naturally referred to the evangelist than to the Baptist. This absolute use of "the Son" as a designation of Christ certainly suggests, if it

does not prove, the proper Divinity of Christ. It is the favourite designation in this Gospel. The love of the Father for the Son is the reason for His giving to Him the Spirit: nay, it accounts for His committing all things to His hand; πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, that is, to possess and to rule. "Facit hic amor, quo Filium amplexus nos quoque in eo amplectitur, ut per illius manum nobis bona sua omnia communicet"—Calvin. But Calvin does not make the mistake of supposing that the words signify "by means of His hand"; cf. Beza. God has made Christ His plenipotentiary for this world and has done so because of His love. It was a boon then to Christ to come into this world and win it to Himself. There is no history, movement, or life of God so glorious as the history of God incarnate.—Ver. 36. ὁ πιστεύων . . . ἐπ' αὐτόν. Christ has been represented as Sovereign, commissioned with supreme powers, especially for the purpose of saving men and restoring them to God. Hence "he that believeth on the Son hath eternal life". He who through the Son finds and accepts the Father has life in this very vision and fellowship of the Supreme; cf. xvii. 3. But "he that refuses to be persuaded," lit. "he that disobeyeth". Beza points out that in N.T. there is a twofold ἀπειθεια, one of the intellect, dissenting from truth presented, as here and in Acts xiv. 2; the other of the will and life, see Rom. xi. 30. But will enters into the former as well as the latter. ἡ ὀργὴ τοῦ θεοῦ, the wrath of God denotes "the fixed and necessary hostility of the Divine nature to sin"; what appears in a righteous man as indignation; and also the manifestation of that hostility in acts of retributive justice. This is the only place in the Gospel where it occurs; but in Rev. vi. 16, we have "the wrath of the Lamb"; also xvi. 19, "the wine of the fury of His wrath"; also xiv. 10, xi. 18, xix. 15. In Paul "the coming wrath" is frequently alluded to; as also "the day of wrath," "the children" or "vessels" of wrath. On the refuser of Christ the wrath of God, instead of removing from him, abides, μένει; not, as Theophylact reads, μενεῖ, "will abide".



IV. 1. Ὡς οὖν ἔγνω \*ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι α <sup>vi. 23; xi</sup> Ἰησοῦς πλείονας <sup>2, etc.,</sup> μαθητὰς <sup>freq. in</sup> ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης. 2. (\*καί- <sup>Lk.</sup> τοιγε Ἰησοῦς <sup>Cp. Acts</sup> αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ.) 3. <sup>ii. 36.</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε <sup>Constr.</sup> πάλιν εἰς τὴν Γαλιλαίαν. <sup>cp. i. 40.</sup> 4. ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.<sup>1</sup> 5. ἔρχεται <sup>Acts xiv.</sup> οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, <sup>17; xvii.</sup> πλησίον τοῦ <sup>27 only.</sup> <sup>d 1 Cor. i.</sup> <sup>Josh. xii. 9.</sup>

13. e Mk. i. 14. f Num. xxxiii. 37.

<sup>1</sup> Σαμαρίας Tisch. and W.H.

CHAPTER IV. Vv. 1-42. *Jesus leaves Salim and the south for Galilee, and is received by the Samaritans on His way.*

—Vv. 1-4 account for His being in Samaria; 5-26 relate His conversation with a Samaritan woman; 27-38 His consequent conversation with His own disciples; 39-42 the impression He made upon the Samaritans. The circumstances which brought our Lord into Samaria seem to be related as much for the sake of maintaining the continuity of the history and of exhibiting the motives which guided His movements as for the sake of introducing the incident at Sychar.—Ver. 1. The first verse gives the cause of His leaving Judaea, to wit, a threatened or possible collision with the Pharisees, who resented His baptising.—Ὡς οὖν ἔγνω . . . ἢ Ἰωάννης. οὖν continues the narrative with logical sequence, connecting what follows with what goes before; here it connects what is now related with the popularity of Jesus' baptism, iii. 22, 26.—ὁ κύριος, so unusual in this Gospel that some editors read Ἰησοῦς, for which there is scant authority. But where the evangelist is not reporting contemporary speech but speaking for his own person κύριος is natural.—ἔγνω rightly rendered in the modern Greek translation by ἔμαθεν; the knowledge that comes by information is meant.—ὅτι ἤκουσαν, that the Pharisees had heard, the aorist here, as frequently elsewhere, representing the English pluperfect. What they had heard is given in direct narration under an introductory ὅτι, and hence not the pronoun but Ἰησοῦς appears as subject: "Jesus is making and baptising more disciples than John".—μαθητὰς ποιεῖ (cf. μαθητεύσατε βαπτίζοντες, Mt. xxviii. 19), "disciples" being here used in the wider sense and not involving permanent separation from their employments. The Pharisees had resented John's baptising, much more that of Jesus, because more popular.—Ver. 2. Here John inserts a clause corrective of one impres-

sion which this statement would make: καίτοιγε . . . αὐτοῦ. καίτοιγε is slightly stronger than "although," rather "although indeed". Hoogeveen (*De Particulis*, p. 322) renders "quamquam re vera"; see also Paley, *Greek Particles*, pp. 67-8. τοι is the old form of τῷ, "hereby," "truly," "in fact". The clause is inserted to remind us, as Bengel says, that "baptizare actio ministralis (cf. Paul's refusal to baptise). Johannes minister suâ manu baptizavit, discipuli ejus, ut videtur, neminem; at Christus baptizat spiritu sancto." So too Nonnus, who says that the king did not baptise with water. "By leaving the baptism of water to the apostles, He rendered the rite independent of His personal presence, and so provided for the maintenance of it in His Church after His departure," Godet.—Ver. 3. On this coming to the ears of Jesus ἀφῆκε τὴν Ἰουδαίαν, He forsook or abandoned Judaea. The verb is used of neglecting or dismissing from thought, hence of forgiving sin; but there is here no ethical sense in the word, and it may be translated "left".—καὶ ἀπῆλθε πάλιν, "again" in reference to the visit to Galilee already narrated, i. 44, ii. 1. Jesus feared a collision with the Pharisees at this early stage, because it could only mar His work. He refuses to be hurried, and remains master of the situation throughout. He therefore retired to Galilee, where He thought He would be hidden. Cf. ver. 44.—Ver. 4. ἔδει . . . Σαμαρείας. The ἔδει is explained by the position of Samaria interposed between Judaea and Galilee. Only the very sensitive Jews went round by Peraea. The Galileans were accustomed to go through Samaria on their way to the feasts at Jerusalem (Josephus, *Antiq.*, xx. 6, 1). Samaria took its name from the city Samaria or Shomron, built by Omri as the capital of the kingdom of Israel (1 Kings xvi. 24). After being destroyed by Hyrcanus, the city was rebuilt by Herod and called Sebaste in honour

ε Gen. xxxiii. 19; χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6. ἦν δὲ ἐκεῖ  
 xlviii. 22; πηγῇ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς ἡ κεκοπιακὸς ἐκ τῆς ὁδοπορίας  
 h Is. xl. 31; ἡ ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥστε ἔκτε. 7. ἔρχεται  
 i 1 Mac. vi. 41. 2 Cor. xi. 26. γυνὴ ἐκ τῆς Σαμαρείας ἠντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,  
 Heb. ii. 17. j Exod. ii. 15. k Gen. xxiv. 20. Exod. ii. 16.

of Augustus. The territory of Samaria in the time of Christ was included in the tetrarchy of Archelaus and was under the procurator Pontius Pilate. Herod Antipas' domain marched with it north and east.—Ver. 5. ἔρχεται οὖν . . . τῷ υἱῷ αὐτοῦ. "So He comes to a city of Samaria called Sychar." λεγομένην, cf. xi. 16, xi. 54, xix. 13, etc. In the *Itinerary of Jerusalem* (A.D. 333) Sychar is identified with 'Askar, west of Salim and near Shechem, the modern Nablûs. The strength of the case for 'Askar, according to Prof. G. A. Smith (*Hist. Geog.*, p. 371), is this: "That in the fourth century two authorities independently describe a Sychar distinct from Shechem; that in the twelfth century at least three travellers, and in the thirteenth at least one, do the same, the latter also quoting a corrupt but still possible variation of the name; that in the fourteenth the Samaritan Chronicle mentions another form of the name; and that modern travellers find a third possible variation of it not only applied to a village suiting the site described by the authorities in the fourth century, but important enough to cover all the plain about the village". The difficulty regarding the initial Ayin in the name 'Askar is also removed by Prof. Smith. See further Conder's *Tent-work*, i. 71. Sychar is described as *πλησίον* . . . αὐτοῦ, near the "parcel of ground" (particella, little part; the Vulgate has "praedium," estate) which Jacob gave to Joseph his son; according to Gen. xlviii. 22, where Jacob says, "I have given thee one portion (Shechem) above thy brethren"; cf. Gen. xxxiii. 19. Shechem in Hebrew means "the shoulder," and some have fancied that the shoulder being the priest's portion, the word came to denote any allotment. Gesenius, however, is of opinion that the word was transferred to a portion of land, on account of the shape resembling the back across the shoulders.—Ver. 6. ἦν δὲ ἐκεῖ πηγῇ τοῦ Ἰακώβ. Both πηγῇ and φρέαρ are used in this context; the former meaning the spring or well of water, the latter the dug and built pit or well. In ver. 11 φρέαρ is necessarily

used. Whether in this verse 6 ἐπὶ τῇ πηγῇ is to be rendered "at," keeping πηγῇ in its strict sense, or "on" as if for φρέατι is doubted; but the former is certainly the more natural rendering; cf. Aristoph., *Frogs*, 191, where ἐπὶ with accus. gives rise to misunderstanding of sitting "on" an oar instead of "at" it. Jacob's well lies ten minutes south of the present village 'Askar, and a good spring exists in 'Askar. This has given rise to the difficulty: Why should a woman have come so far, passing good sources of water supply? Most probably the reason is that this well was Jacob's, and special virtue was supposed to attach to it; or because in the heat of summer other wells and streams were dry. The real difficulty is: Why was there a well there at all, in the neighbourhood of streams? Possibly Jacob may have dug it that he might have no quarrelling with his neighbours about water-rights. As a stranger with a precarious tenure he might find this necessary. Travellers agree in accepting as Jacob's well here mentioned the Ain-Jakub, or Bir-et-Jakub, some twenty minutes east of Nablûs.—ὁ οὖν Ἰησοῦς . . . ἔκτε. It was "about," ὥς (Theophylact calls attention to this as a mark of accuracy), the sixth hour, that is, midday (the Jews dined on Sabbath at the sixth hour, see Josephus, *Vita*) (see on c. i. 40); and they had probably been walking for several hours, and accordingly Jesus was tired, κεκοπιακὸς (κόπος, excessive toil), fatigued (Wetstein quotes οὐ γὰρ ἐξ ὁδοπορίας τὰς φλέβας κοπιᾷ ἀλλὰ τὰ νεῦρα), and was sitting thus, tired as He was (οὕτως, in the condition in which He was, that is, tired as He was. Elsner thinks it only indicates consequence [nihil aliud quam consequentiam significat] and should be omitted in translating. So Kypke, who cites instructive instances, concludes: "solemne est Graecis, praecedente participio, voculam οὕτως pleonastice ponere". But in all his instances οὕτως precedes the verb), at the well (cf. Josephus, *Ant.*, v. 1: στρατοπεδευσάμενους ἐπὶ τινὶ πηγῇ). As to the hour, two circumstances confirm the opinion that it was midday

“ Δός μοι πιεῖν. <sup>1</sup> 8. οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν <sup>1</sup> Gen. xxiv. πόλιν, ἵνα <sup>m</sup> τροφὰς ἀγοράσωσι. 9. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμα- <sup>43.</sup> <sup>m</sup> Pl. here ρεῖτις, “ <sup>n</sup> Πῶς σὺ Ἰουδαῖος ὢν ὁ παρ’ ἐμοῦ πιεῖν αἰτεῖς, οὕσης only; cp. 2 Chron. γυναικὸς Σαμαρείτιδος; ” οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. <sup>2</sup> <sup>n</sup> xi. 23. 10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, “ Εἰ ᾔδεις τὴν <sup>p</sup> δωρεὰν τοῦ <sup>n</sup> viii. 48. Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, <sup>o</sup> <sup>n</sup> viii. 9. <sup>2</sup> Kings <sup>24.</sup> <sup>o</sup> Only in Acts iii. 2; <sup>2</sup> Here only in Gospp.

ix. 2. Jas. i. 5. [1 Jo. v. 15. Mt. xx. 20.] p Here only in Gospp.

<sup>1</sup> πιεῖν in Tisch., W.H.; πιν in Lachmann.

<sup>2</sup> This clause, a supposed gloss, omitted in  $\aleph^a D$ , found in  $\aleph^a ABCL$ .

First, that apparently there was no intention of halting here for the night, as there would have been had it been evening. And, second, while it is truly urged that evening is the common time for drawing water, it is obvious that only one woman had come at this time, and accordingly the probability is it was not evening. See also Josephus, *Ant.*, ii. 11, 1, where he describes Moses sitting at the well at *midday* wearied with his journey, and the women coming to water their flocks.—Ver. 7. ἔρχεται . . . ὕδωρ, apparently this clause is prepared for by the preceding, “There comes a woman of Samaria,” that is, a Samaritan woman, not, of course, “from the city Samaria,” which is two hours distant from the well, ἀντλήσαι ὕδωρ, infinitive and aorist, both classical; cf. Rebecca in Gen. xxiv. 11, etc., having her ὕδρια on her shoulder or on her head, ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσα, Herod., v. 12; and Ovid’s “*Ponitur e summa ficitilis urna coma*”. [Elsner] ἀντλος is the hold of a ship where the bilge settles: ἀντλέω, to bale a ship; hence, to draw water. To her Jesus says, Δός μοι πιεῖν, the usual formula; cf. δώσω πιεῖν, Pherecrates, *Frag.*, 67, and Aristoph., *Pax*, 49.—Ver. 8. οἱ γὰρ μαθηταὶ . . . ἀγοράσωσι. This gives the reason for the request. Had the disciples been present they would have made the request: an indication of the relations already subsisting between the disciples and the Lord. Probably the five first called were still with Him. That the disciples had gone to buy in Sychar, shows either that the law allowed trading with Samaritans, or that Jesus and His disciples ignored the law. But the woman is surprised at the request of Jesus.—Ver. 9. πῶς σὺ Ἰουδαῖος ὢν. How did she know He was a Jew? Probably there were slight differences in dress, feature and accent. Edersheim says “the fringes on the Tallith of the Samaritans are blue, while those worn by the Jews are white”. He also ex-

poses the mistake of some commentators regarding the words uttered by Jesus: “*Teni li lishtoth*”. The reason of the woman’s surprise is given by the Evangelist in the words οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. “For Jews have no dealings with Samaritans.” Συγχρᾶσθαι literally signifies “to use together with,” so that the sense here might be that the woman was surprised that Jesus should use the same vessel she used; rather it has the secondary meaning “to have intercourse” or “dealings with”; similarly to the Latin *utor*, see Hor., *Ep.*, i. xii. 22, “*utere Pompeio Grospho*,” and xvii. 13, “*regibus uti*,” to make a friend of, or “be on terms of intimacy with”. The classical phrase is οἷσιν οὐκ ἐπι-τροφαί, Eurip., *Helena*, 440. The later tradition said: “Samaritanis panem comedere aut vinum bibere prohibitum est”. Of course the hostile feeling ran back to the days of Nehemiah. And see Ecclus. i. 25, 26. “With two nations is my soul vexed, and the third is no nation: they that sit upon Mount Seir and the Philistines, and that foolish people that dwelleth in Sichem.” For the origin of the Samaritans see 2 Kings xvii., and cf. Farrar’s *Life of Christ* in loc. Tristram, *Land of Israel*, 134.—Ver. 10. Ἀπεκρίθη . . . ὕδωρ ζῶν. “If thou knewest;” the pathos of the situation strikes Jesus. The woman stands on the brink of the greatest possibilities, but is utterly unconscious of them. Two things she did not know: (1) τὴν δωρεὰν τοῦ θεοῦ, the free gift of God. This is explained in the last words of the verse to be “living water”; but in its first occurrence it is indefinite: “If thou knewest the freeness of God’s giving, and that to each of His children He has a purpose of good”. But in God’s direction the woman cherished no hope. (2) She did not know τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν. So long as she thought Him an ordinary Jew she could expect nothing from Him. Had she known that Jesus



- q Gen. xxvi. καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν." 11. Λέγει αὐτῷ ἡ γυνή, "Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἔξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;" 13. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, "Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· 14. ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ<sup>1</sup> εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλο-  
 ■ Ver. 16. μένου εἰς ζωὴν αἰώνιον." 15. Λέγει πρὸς αὐτὸν ἡ γυνή, "Κύριε, six times in Lk. and Mt. xxvi. 27. ἄς μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι<sup>2</sup> ἐνθάδε ἀντλεῖν." 16. Λέγει αὐτῇ ὁ Ἰησοῦς, "Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ

<sup>1</sup> διψήσει in SABDL.

<sup>2</sup> διέρχωμαι in Tisch., W.H., R.V.

was the bearer of God's free gift to men, she would have asked of Him. σὺ ἂν ᾔτησας αὐτόν, σὺ is emphatic. You would have anticipated my request by a request on your own behalf. And instead of creating difficulties I would have given thee living water.—ὕδωρ ζῶν, by which the woman understood that He meant spring water. What He did mean appears immediately. Ver. 11. λέγει αὐτῷ . . . τὸ ζῶν; She addresses Him with κύριε, perhaps fancying from His saying, "If you had known who it is that says to you," that He was some great person in disguise. But her answer breathes incredulity: οὔτε ἀντλημα ἔχεις. She began her sentence meaning to say, "You neither have a bucket, nor is the well shallow enough for you to reach the water without one," but she alters its construction and puts the second statement in a positive form. The depth of the well is variously given. Conder found it 75 feet.—πόθεν . . . She is mystified. μὴ σὺ μείζων . . . θρέμματα αὐτοῦ. Jesus had spoken as if independently of the well He could procure living water: but even Jacob (claimed by the Samaritans as their father, and whose bones lay in their midst), great as he was, used this well.—θρέμματα. "What is nourished." Kypke adduces several instances in which it is used of "domestics". Plato, *Laws*, 953 E, uses it of "nurslings of the Nile," the Egyptians. But Wetstein adduces many instances of its use in the sense of "cattle". Theophylact thinks this points to the abundant supply of water.—Vv. 13, 14. Jesus in reply, though He does not quite

break through the veil of figure, leads her on to think of a more satisfying gift than even Jacob had given in this well.—πᾶς ὁ πίνων . . . ζῶν αἰώνιον. He contrasts the water of the well with the water He can give; and the two characteristic qualities of His living water are suggested by this contrast. The water of Jacob's well had two defects: it quenched thirst only for a time, and it lay outside the town a weary distance, and subject to various accidents. Christ offers water which will quench thirst lastingly, and which will be "in" the person drinking, ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. For this figure put to another though similar use, see Marcus Aurelius, vii. 59, and viii. 51, with Gataker's notes. The living water lastingly quenches human cravings and is within the man, inseparable from him, and always energetically and afresh shooting up.—Ver. 15. The woman, with her mind still running on actual water, says Κύριε . . . ἀντλεῖν. She is attracted by the two qualities of the water, and asks it (1) ἵνα μὴ διψῶ, (2) μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.—Ver. 16. To this request Jesus replies Ὑπαγε, φώνησον . . . ἐνθάδε. His purpose in this has been much debated. Calvin thinks He meant to rebuke her scurrility in mockingly asking for the water. This does not show Calvin's usual penetration. Westcott says that in the woman's request "she confessed by implication that even the greatest gift was not complete unless it was shared by those to whom she was bound. If they thirsted, though she might not thirst, her toilsome labour must be con-



ἐλθὲ ἐνθάδε." 17. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, "Οὐκ ἔχω ἄνδρα." Λέγει αὐτῇ ὁ Ἰησοῦς, "Καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω." 18. πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας." 19. Λέγει αὐτῇ ἡ γυνὴ, "Κύριε, θεωρῶ ὅτι <sup>t Mt. xii. 19; xvi. 13, etc.; i. 49.</sup> προφήτης εἶ σύ. 20. οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν." 21. Λέγει αὐτῇ ὁ Ἰησοῦς, "Γύναι, πιστευσόν μοι,<sup>1</sup> ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις

<sup>1</sup> T.R. in AC<sup>3</sup>, but πιστεψε μοι γυναὶ in <sup>8</sup>BC\*DL.

tinued still." Jesus, reading this thought, bids her bring the man for whom she draws water. The gift is for him also. But this meaning is too obscure. Meyer thinks the request was not seriously intended: but this detracts from the simplicity of Christ. The natural interpretation is that in response to her request Jesus gives her now the first draught of the living water by causing her to face her guilty life and bring it to Him. He cannot give the water before thirst for it is awakened. The sure method of awaking the thirst is to make her acknowledge herself a sinful woman (*cf.* Alford).—Ver. 17. The woman shrinks from exposure and replies οὐκ ἔχω ἄνδρα, "I have no husband". A literal truth, but scarcely honest in intention. Jesus at once veils her deceit, καλῶς εἶπας, etc., and disposes of her equivocation by emphasising the ἄνδρα. Thou hast well said, I have no husband.—πέντε γὰρ . . . εἶρηκας. "He whom thou now hast is not thy husband: in this [so far] you said what is true." In Malachi's time facility for divorce was producing disastrous consequences, and probably many women, not only in Samaria but among the poorer Jews, had a similar history to relate. The stringency with which our Lord speaks on this subject suggests that matters were fast approaching the condition in which they now are in Mohammedan countries. Lane tells us that "there are certainly not many persons in Cairo who have not divorced one wife if they have been long married," and that there are many who have in the course of ten years married twenty or thirty or more wives (*cf.* Lecky's *European Morals* for the state of matters in the Roman world). Jerome, *Ep. ad Ageruch*, 123, mentions a Roman woman who had had twenty-two husbands. Serious attention need scarcely be given

to the fancy of "the critical school" that the woman with her five husbands is intended as an allegorical representation of Samaria with the [seven] gods of the five nations who peopled the country. See 2 Kings xvii. 24-31. Consistently the man with whom the woman now lived would represent Jehovah. Holtzmann, shrinking from this, suggests Simon Magus. Heracleon discovered in the husband that was not a husband the woman's guardian angel or Pleroma (*Bigg's Neoplatonism*, 150).—Ver. 19. The woman at once recognises this knowledge of her life as evidence of a supernatural endowment.—Κύριε θεωρῶ ὅτι προφήτης εἶ σύ. *Cf.* ver. 29 and ii. 24. θεωρῶ is used in its post-classical sense. It is not unnatural that the woman finding herself in the presence of a prophet should seek His solution of the standing problem of Samaritan religion. His answer would shed further light on his prophetic endowment, and would also determine whether He had any light and hope to give to a Samaritan. Josephus (*Antiq.*, xiii. 3, 4) narrates that a disputation on this point before Ptolemy Philometor resulted in the death according to contract of the two Samaritan advocates, they not being able to prove their position.—Ver. 20. οἱ πατέρες . . . δεῖ προσκυνεῖν. Our fathers worshipped in this mountain, Gerizim, at whose base we are standing, etc. On Gerizim were proclaimed the blessings recorded Deut. xxviii. Sanballat erected on it a rival temple (but see the *Bible Dict.* and Josephus) which was rased by John Hyrcanus, B.C. 129. A broad flat surface of rock on the top of Gerizim is still held sacred by the few Samaritans who now represent the old race and customs. Especially consult G. A. Smith's *Hist. Geog.*, p. 334, who shows that Shechem is the natural centre of Palestine, and adds: "It was

- With acc. "προσκυνήσετε τῷ πατρί. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·  
ver. 23, etc., and in older writers; sec Thayer. ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι ἡ ὡστηρία ἐκ τῶν Ἰουδαίων  
2 Kings xvii. 27. ἐστίν. 23. ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-  
Here only in John. Lk. i. 69, 71, 77; xix. 9, only in Gosp. κυνηταὶ προσκυνήσουσι τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ  
x Here and i. 42 only. ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. 24. Πνεῦμα ὁ  
 Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ, δεῖ  
 προσκυνεῖν." 25. Λέγει αὐτῷ ἡ γυνὴ, "Οἶδα ὅτι ὁ Μεσσίας  
 ἔρχεται." (ὁ λεγόμενος Χριστός·) "ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ

by this natural capital of the Holy Land, from which the outgoings to the world are so many and so open, that the religion of Israel rose once for all above every geographical limit, and the charter of a universal worship was given". ἐν Ἱερουσαλήμοις may either mean that the place of worship, the temple, is in Jerusalem, or that Jerusalem is itself the place—more probably the latter.—Ver. 21. Γύναι, πιστευσόν μοι . . . τῷ πατρί. One of the greatest announcements ever made by our Lord; and made to one sinful woman, cf. xx. 16.—ἔρχεται ὥρα a time is coming; in ver. 23 καὶ νῦν ἐστίν is added. A great religious revolution has arrived. Localism in worship is abolished, οὔτε ἐν τῷ ὄρει τούτῳ, etc., "neither in this mountain nor in Jerusalem," exclusively or preferentially, "shall ye worship the Father". What determines inis "hour"? The manifestation of God in Christ, and the principle announced in ver. 24 and implied in τῷ πατρί; for God being absolutely "the Father" all men in all places must have access to Him, and being of a like nature to man's He can only receive a spiritual worship. Cf. Acts xvii. 29.—Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε. The distinction between Jewish and Samaritan worship lies not in the difference of place, but of the object of worship. The neuter refers abstractly to the object of worship. "You do not know the object of your worship;" suggested by the τῷ πατρί of the preceding clause. Cf. Acts xvii. 23. ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν. The Jews worshipped a God who had made Himself known to them in their history by His gracious and saving dealings with them. That it is this knowledge which is meant appears in the following clause: ὅτι ἡ ὡστηρία ἐκ τῶν Ἰουδαίων ἐστίν, that is to say, God has manifested Himself as Saviour to the Jews, and through them to all. "A powerful repudiation of the theory

which makes the author of this Gospel a Gentile of the second century with a Gnostic antipathy to Judaism and Jews." Reynolds.—Ver. 23. There is this great distinction between Jew and Samaritan, ἀλλ' ἔρχεται ὥρα . . . καὶ ἀληθείᾳ, but notwithstanding that it is to the Jews God has especially revealed Himself as Saviour, the hour has now come when the ideal worshippers, whether Jew or Samaritan, shall worship the one universal Father in *spirit*, not in either Gerizim or Jerusalem, and in *truth*, not in the symbols of Samaritan or Jewish worship, ἐν πνεύματι καὶ ἀληθείᾳ. Two defects of all previous worship are aimed at; all that was local and all that was symbolic is to be left behind. Worship is to be (1) ἐν πνεύματι [on ἐν here, see Winer, 528], in the heart, not in this place or that. The essential thing is, not that the right place be approached, but that the right spirit enter into worship. And (2) it is to be ἐν ἀληθείᾳ, in correspondence with reality, both as regards the object and the manner of worship. The Samaritans had not known the object of their worship: the Jews had employed symbolism in worship. Both these defects were now to be removed. καὶ γὰρ ὁ πατὴρ . . . αὐτόν. καὶ γὰρ is not merely equivalent to γάρ, but must be rendered, "For of a truth". The characteristics of the ideal worshippers have been declared; and now, in confirmation, Jesus adds, "For of a truth the Father seeks such for His worshippers".—Ver. 24. The reason of all this is found in the determining statement πνεῦμα ὁ θεός, God is Spirit. Cf. God is Light; God is Love. The predication involves much; that God is personal, and much else. But primarily it here indicates that God is not corporeal, and therefore needs no temple. Rarely is the fundamental fact of God's spirituality carried to *all* its conclusions. Cf. James i. 27; Rom. xii. 1.—Ver. 25. This

ἡμῖν πάντα.” 26. Λέγει αὐτῇ ὁ Ἰησοῦς, “Ἐγὼ εἰμι, ὁ λαλῶν σοι.” 27. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν <sup>1</sup> Cp. Phil. i. 3; ii. 17. etc. Thayer, p. 233. Gen. xxxvii. 15 ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, “Τί ζητεῖς;” ἢ, “Τί λαλεῖς μετ’ αὐτῆς;”

28. Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29. “Δεῦτε, ἴδετε ἄνθρωπον, ὃς

<sup>1</sup> εθαυμαζον in ΞABCDGKL; T.R. in ESU.

great statement rather overwhelms and bewilders the woman. Ἰλιγγίασε πρὸς τὸ πῶν ῥηθέντων ὕψος, Euthymius, after Chrysostom. Somewhat helplessly she appeals to the final authority, οἶδα ὅτι Μεσσίας . . . πάντα. The Samaritan expectation of a Messiah was based on their knowledge of Deut. xviii., and other allusions in the Pentateuch, and on their familiarity with Jewish ideas. He was known as Hashab or Hathab, the Converter, or as El Muhdy, the Guide. For the sources of information, see Westcott's *Introd. to Gospels*, chap. ii., note 2. “It appears from Josephus (*Ant.*, xviii. 4, 1) that in the later years of the procuratorship of Pilate, there was an actual rising of the Samaritans, who assembled on Mount Gerizim, under the influence of these Messianic expectations. Who can say that they may not have been originally set in motion by the event recorded in the Fourth Gospel?” Sanday. It was His prophetic endowment which this woman especially believed in, “He will tell us all”; and for Him she was willing to wait.—Ver. 26. The woman's despairing bewilderment is at once dissipated by the announcement ἐγὼ εἰμι, ὁ λαλῶν σοι. “I that speak to thee am He.” This declaration He was free to make among a people with whom He could not be used for political ends. “I think, too, there will be felt to be something not only very beautiful, but very characteristic of our Lord, in His declaring Himself with greater plainness of speech than He had Himself hitherto done even to the Twelve, to this dark-minded and sin-stained woman, whose spiritual nature was just awakening to life under His presence and His words” (Stanton, *Jewish and Christian Messiah*, p. 275).—Ver. 27. But just at this critical juncture, ἐπὶ τούτῳ, “on this,” came His disciples καὶ ἐθαύμασαν. The imperfect better suits the sense; “they were wondering”: the cause of wonder being ὅτι μετὰ γυναικὸς ἐλάλει, “that He was speaking with a woman”; this being forbidden to Rabbis. “Samuel dicit: non salutant feminam omnino.” “The wise

have said, Each time that the man pro-longs converse with the woman [that is, his own wife] he causes evil to himself, and desists from words of Thorah and in the end inherits Gehinnom” (Taylor, *Pirke Aboth*, p. 29; see also Schoettgen *in loc.*). But although the disciples wondered οὐδεὶς μέντοι εἶπε, “no one, however, said” τί ζητεῖς, “what are you seeking?” nor even the more general question τί λαλεῖς μετ’ αὐτῆς, “why are you talking with her?” Their silence was due to reverence. They had already learned that He had reasons for His actions which might not lie on the surface.—Ver. 28. ἀφῆκεν οὖν . . . ἢ γυνή. “The woman accordingly,” that is, because of the interruption, “left her pitcher,” forgetting the object of her coming, in the greater discovery she had made; and also unconsciously showing that she meant to return.—καὶ ἀπῆλθεν . . . ὁ Χριστός; and went to the city and says to the men, easily accessible because lounging in groups at the hottest hour of the day, “Come, see a man who told me all I ever did”. The woman's absorption in the thought of the prophet's endowment causes her to forget the shame of the declaration which had convinced her. She does not positively affirm that He is the Christ, but says μήτι οὗτός ἐστιν ὁ Χριστός; This is what grammarians call the “tentative” use of μήτι. The A.V. “Is not this the Christ?” is not so correct as R.V. “Can this be the Christ?” The Syriac has “Is not this perhaps the Christ?” The Vulgate has “Numquid ipse est Christus?” In some passages of the N.T. (Mt. vii. 16, Acts x. 47) μήτι is used in questions which expect a more decided and exclusive negative than the simple μῆ, “certainly not,” “not at all”. But here and in Mt. xii. 23 mere doubt expresses itself, doubt with rather a leaning to an affirmative answer (*cf.* Hoogeveen, *Doctrina Partic.*, under μήτι; and Pape's *Lexicon*, where it is rendered “ob etwa”). The Greek commentators unite in lauding the skill with which the woman excites the curiosity of the men and leads without seeming to



- a xviii 35. εἰπέ μοι πάντα ὅσα ἐποίησα· \*μήτι οὗτός ἐστιν ὁ Χριστός;”  
 30. Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.  
 b Only here with ἐν; 31. Ἐν δὲ τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες,  
 cp. Acts “Ραββὶ, φάγε.” 32. Ὁ δὲ εἶπεν αὐτοῖς, “Ἐγὼ βρώσιν ἔχω  
 xiii. 42. Constr. 33. Ἐλεγον οὖν οἱ μαθηταί πρὸς  
 ver. 7. ἀλλήλους, “Μήτις ἤνεγκεν αὐτῷ φαγεῖν;” 34. Λέγει αὐτοῖς ὁ  
 d Constr. xv. 12. Ἰησοῦς, “Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός  
 Lk. i. 43, etc., Bur- με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35. οὐχ ὑμεῖς λέγετε, ὅτι \*ἔτι  
 ton, 213. ἐτι... καί, τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν,  
 c ἐτι... καί, Gen. vii. ἔτι.  
 f vi. 5. Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι

lead. [Euthymius says: τὸ δὲ μήτι οὗτός ἐστιν ὁ Χριστός; ἀντὶ τοῦ, μήποτε οὗτός ἐστιν; ὑποκρίνεται γὰρ, οἷον ἐπιδιστάζειν, ὥστε παρ' αὐτῶν γενέσθαι τὴν κρίσιν.]—Ver. 30. ἐξῆλθον οὖν . . . πρὸς αὐτόν. The men, moved by the woman's question, left the city and were coming to Jesus.—Ver. 31. But meanwhile ἐν τῷ μεταξύ, between the woman's leaving the well and the men's return to it, the disciples, having brought the purchased food, and observing that notwithstanding His previous fatigue Jesus does not share with them, say Ῥαββὶ φάγε. But in His conversation with the woman His fatigue and hunger had disappeared, and He replies (ver. 32) ἐγὼ βρώσιν . . . οὐκ οἶδατε. John does not distinguish between βρώσις and βρῶμα, eating and the thing eaten, cf. ver. 34; Paul uses both words in their proper sense, 1 Cor. viii. 4, vi. 13. Weiss and others, strangely enough, maintain that βρώσις has here its proper meaning “an eating”. The pronouns are emphatic: I am refreshed by nourishment hidden from you. The proof of which they at once gave by asking one another Μήτις ἤνεγκεν αὐτῷ φαγεῖν; “Surely no one can have brought Him anything to eat?” Winer, p. 642, adds “especially here in Samaria”. Perhaps evidence that Jesus had such an appearance as would not forbid any one offering Him food. But we must keep in view the easier manners of Oriental life.—Ver. 34. Jesus answers their question though not put to Him: Ἐμὸν βρῶμα . . . τὸ ἔργον. Westcott thinks the telic use of ἵνα can be discerned here; “the exact form of the expression emphasises the end and not the process, not the doing and finishing, but that I may do and finish”. Lücke acknowledges that it is not always easy to distinguish between the construction of

αὕτη or τοῦτο with ἵνα and with ὅτι, but that here it is possible to discriminate; and translates “Meine Speise besteht in dem Bestreben,” etc. It is much better to take it as the Greek commentators and Holtzmann and Weiss take it, as equivalent to τὸ ποιῆσαι. See especially 3 John 4. [“Sometimes, beyond doubt, ἵνα is used where the final element in the sense is very much weakened—sometimes where it is hard to deny that it has altogether vanished.” Simcox, *Grammar*, 177.] The idea that mental or spiritual excitement acts as a physical stimulant is common. Cf. Plato's λόγων ἐστίασις, *Tim.*, 27 B; Thucydides, i. 70, represents the Corinthian ambassadors as saying of the Athenians μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι. See also Soph., *Electra*, 363, and the quotations in Wetstein; also Browning's *Fra Lippo Lippi*, “to find its [the world's] meaning is my meat and drink”. Jesus does not say that His meat is to bring living water to parched souls, but “to do the will of Him that sent me, and to accomplish His work”. First, because throughout it is His aim to make Himself a transparency through which the Father may be seen; and second, because the will of God is the ultimate stability by fellowship with which all human charity and active compassion are continually renewed.—Ver. 35. οὐχ ὑμεῖς λέγετε, etc. These words may either mean “Are you not saying?” or “Do you not say?” that is, they may either refer to an expression just used by the disciples, or to a common proverb. If the former, then the disciples had probably been speaking of the dearthness of the provisions they had bought, and congratulating themselves that harvest would lower them. Or sitting by the well and looking round, some of them



λευκαί εἰσι ἑπρὸς θερισμὸν ἤδη. 36. Καὶ ὁ θερίζων μισθὸν <sup>Acts iii. 10. Col. ii. 23. h Lk. x. 7. i Cor. ix. 18. 2 Tim ii. 6. i Mic. vi. 15. xix. 35. 2 Chron. ix. 5. k ἐπὶ in Josh. xxiv. 13.</sup> λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἄληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὅ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.” 39. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, “Ὅτι εἶπέ μοι πάντα ὅσα

may have casually remarked that they were four months from harvest. In this case the time of year would be determined. Harvest beginning in April, it would now be December. But the phrase οὐχ ὑμεῖς λέγετε is not the natural introduction to a reference to some present remark of the disciples; whereas it is the natural introduction to the citation of a proverb (Matt. xvi. 2). That it is a proverb is also favoured by the metrical form *ἐτι τετράμηνον ἐστι καὶ ὁ θερισμὸς ἔρχεται*. No trace of such a proverb has been found, but that some such saying should be current was inevitable, the waiting of the husbandman being typical of so much of human life. (Wetstein quotes from Ovid (*Heroid.*, xvi. 263), “adhuc tua messis in herba est,” and many other parallels.) If this was a proverbial expression to give encouragement to the sower, we cannot infer from its use here that the time was December. Our Lord quotes it for the sake of the contrast between the ordinary relation of harvest to seed-time, and that which they can recognise by lifting their eyes.—*ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν*. . . . Your harvest is already here. What the disciples see when they lift their eyes from their food is the crowd of Samaritans ripe for the kingdom and now approaching them. In Samaria a long time might have been expected to elapse between sowing and reaping; but no!—*λευκαί εἰσι*. . . . the fields are already ripe for cutting. [*λευκαί* Wetstein illustrates from Ovid, “*maturis albescit messis aristas*.”]—Ver. 36. *καὶ ὁ θερίζων*. . . . W.H. close ver. 35 with *θερισμὸν* and begin 36 *ἤδη ὁ θερίζων*. Already, and not after four months waiting, the harvester has his reward and gathers fruit to life eternal. The reaper has not to wait, but even now and in one and the same action finds his reward (*cf.* 1 Cor. ix. 17) and gathers the great product of this world which nourishes not merely through one winter till next year's crop is gathered but to

life eternal.—*ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων*, “that sower and reaper may rejoice at one and the same time”. Here among the Samaritans this extraordinary spectacle was seen, Jesus the Sower and the disciples the reapers working almost simultaneously. So quickly had the crop sprung that the reapers trod on the heels of the Sower.—Ver. 37. *ἐν γὰρ τούτῳ*. For in this, *i.e.*, in the circumstances explained in the following verse, namely, that I have sent you to reap what others sowed, is the saying verified, “one soweth and another reapeth”.—*ὁ λόγος*, “the saying”; *cf.* 1 Tim. i. 15, iii. 1, etc.—*ἀληθινός* without the article is the predicate and scarcely expresses that the saying receives in the present circumstances its ideal fulfilment, rather that the saying is shown to be genuine; and the saying is *ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων*, various forms of which are given by Wetstein; as, *ἄλλοι μὲν σπείρουσιν, ἄλλοι δ' αὖ ἀμῆσουσιν*, “sic vos non vobis”; *cf.* Job xxxi. 8; Micah vi. 15; Deut. vi. 11. [“It was objected to Pompey that he came upon the victories of Lucullus and gathered those laurels which were due to the fortune and valour of another,” Plutarch.]—Ver. 38. The exemplification in our Lord's mind is given in ver. 38, where the pronouns *ἐγὼ* and *ὑμᾶς* are emphatic. “I sent you to reap.” When? Holtzmann thinks the past tenses can only be explained as spoken by the glorified Lord looking back on His call of the twelve as Apostles. That is, the words were not spoken as John relates. But may not the reference be to the baptising of many by the disciples in the preceding months? This would be quite a natural and obvious reference. The work in Judaea which justifies the preterites was now alluded to, because now again the same division of labour is apparent. The Samaritans come not because of anything the disciples had said while making purchases in the town, but because of their Master's

1 Lk. v. 3. ἐποίησα." 40. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων  
 m i. 40. αὐτὸν <sup>m</sup> μείναι παρ' αὐτοῖς· καὶ <sup>n</sup> ἔμεινεν ἐκεῖ δύο ἡμέρας. 41. καὶ  
 n 1 Mac. xi. 40. πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42. τῇ τε γυναικὶ  
 ἔλεγον, "Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ  
 ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου,  
 ὁ Χριστός." <sup>1</sup>

o Mk. i. 14. 43. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ <sup>o</sup> ἀπῆλθεν <sup>2</sup> εἰς  
 Mt. iv. 12. τὴν Γαλιλαίαν. 44. αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης

<sup>1</sup> ο Χριστος omitted in  $\aleph$ BC vulg. and Memph.; found in AC<sup>2</sup>DL.

<sup>2</sup> Omit καὶ ἀπῆλθεν with  $\aleph$ BCD, T., Ti., W.H.

talk with the woman.—Vv. 39-42 briefly sum up the results of the Lord's visit.—Ver. 39. Out of Sychar many of the Samaritans believed on Him. This faith was the result of the woman's testimony, διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσῆς; her testimony being, εἰπέ μοι πάντα ὅσα ἐποίησα.—Ver. 40. Their faith showed itself in an invitation to Him to remain with them; in compliance with which invitation, impressive as coming from Samaritans, He remained two days.—Ver. 41. The result was that πολλῶ πλείους, a far larger number than had believed owing to the woman's report now believed διὰ τὸν λόγον αὐτοῦ, on account of what they heard from Jesus Himself. This is a faith approved by John, because based not on miracles but on the word of Christ.—οὐκέτι . . . καὶ οἶδαμεν. No longer do we believe on account of your talk [λαλίαν, not λόγον], for we ourselves have heard and know. This could only be said by those who went out first from the city, not by those many more who afterwards believed. They felt that their faith was now firmer and stronger, more worthy to be called faith. This mature belief expressed itself in the confession οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός. The title "Saviour of the World" was of course prompted by the teaching of Jesus Himself during His two days' residence. To suppose, with several interpreters, that it is put into the mouth of the Samaritans by the evangelist is to suppose that during these two days Jesus did not disclose to them that He was the Saviour of the World, ["It probably belongs not to the Samaritans but to the evangelist. At the same time it is possible that such an epithet might be employed by them merely as synonymous with 'Messiah'" —Sanday.]

Doubt has been cast on the historicity

of this narrative by Baur, who thinks the woman is a type of susceptible heathendom; and by Strauss, who thinks it was invented for the purpose of showing that Jesus personally taught not only in Galilee, Judaea, and Perea, but also in Samaria. "How natural the tendency to perfect the agency of Jesus, by representing Him to have sown the heavenly seed in Samaria, thus extending His Ministry through all parts of Palestine; to limit the glory of the apostles and other teachers to that of being the mere reapers of the harvest in Samaria; and to put this distinction, on a suitable occasion, into the mouth of Jesus!" Holtzmann's idea of this section of the Gospel is similar. The fictitious character of the narrative seems to be mainly based on its great significance for the life of Christ. As if the actual events of His life were not significant. Stress too is laid on the circumstance that among simple peoples all striking incidents, conversations, recognitions, take place at wells. In other words, wells are common meeting-places, therefore this meeting at a well cannot have taken place.

Vv. 43-54. *Jesus passes into Galilee and there heals the son of a nobleman.*—Ver. 43. Μετὰ δὲ τὰς δύο ἡμέρας. "And after the two days," see ver. 40.—ἐξῆλθεν ἐκεῖθεν, "He departed thence," i.e., from Sychar.—εἰς τὴν Γαλιλαίαν, "into Galilee," carrying out the intention which had brought Him to Sychar, iv. 3.—Ver. 44. The reason for His proceeding to Galilee is given in ver. 44.—αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, "for Jesus Himself testified". The evangelist would not have presumed to apply to Jesus the proverbial expression, προφήτης . . . οὐκ ἔχει, but Jesus Himself used it. The saying embodies a common observation. Montaigne complained that

ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45. <sup>ρ</sup>Οτε οὖν ἦλθεν εἰς τὴν ρ Lk. iv. 24. Γαλιλαίαν, <sup>ε</sup>ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποί- q i. 11. ησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46. Ἦλθεν οὖν ὁ Ἰησοῦς <sup>ε</sup>πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου <sup>ii. 1.</sup> <sup>s</sup>Here only as subst. ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις <sup>ε</sup>βασιλικός, οὗ ὁ υἱὸς ἡσθένει ἐν

in his own country he had to purchase publishers: while elsewhere publishers purchased him. The difficulty lies in the present application of the saying. If Galilee was His "fatherland," how can He use this proverb as a reason for His going there? To escape the difficulty Cyril, followed by Calvin, Grotius, and many more, says Nazareth was His πατρίς, and here [ἀναγκαίαν ποιεῖται τὴν ἀπολογίαν τῆς παραδρομῆς] he assigns the reason for His passing by Nazareth. πατρίς can be used of a town as in Philo's *Leg. ad Caium*, Agrippa says *ἔστι δέ μοι Ἱεροσόλυμα πατρίς* (Kypke). See also Achilles Tat., 22; Lk. iv. 23. But the objection is that Lk. tells us He did go to Nazareth. Origen says Judaea was the πατρίς τῶν προφητῶν; and Lücke, Westcott, Reith, and others believe that Judaea is here meant; and that Jesus, by citing the proverb, gives the reason for His rejection in Jerusalem. But this is out of place, as He had long since left Jerusalem. Meyer thinks the meaning is that Jesus left Galilee in order to substantiate His Messianic claim in Jerusalem, and this having been accomplished, He returns with His credentials to His own country. This agrees with ver. 45, "having seen the miracles which He had done in Jerusalem". Weiss interprets the words as meaning that Jesus leaves Samaria, where honour had come unbidden, in order to evoke faith and honour where as yet He had none: thus continuing the hard work of sowing and leaving to the disciples the glad harvesting. This is ingenious; but the obvious interpretation is that which finds in the statement (vv. 43, 44) a resumption of the narrative of vv. 1-3, which had been interrupted by the account of the Lord's experience in Samaria. That narrative had assigned as the reason for our Lord's leaving Judaea and making for Galilee, His own over-popularity, which threatened a collision with the Pharisees. To avoid this He goes to Galilee, where, as He Himself said, there was little risk of His being too highly honoured.—Ver. 45. Neither is οὖν of ver. 45 inconsistent

with this interpretation. It merely continues the narration: "when, then, He came into Galilee". The immediate result of His coming was not what He anticipated, and therefore ἐδέξαντο is thrust into the emphatic place, "a welcome was accorded to Him by the Galileans". And this unexpected result is accounted for by the fact stated, πάντα ἑωρακότες . . . εἰς τὴν ἑορτήν; they had been at the Passover at Jerusalem, and had seen all He had done there. "They received Him . . . on account of His fame in Jerusalem, the metropolis, which set them the fashion in their estimate of men and things" (Alford). According to John's usual method of distinguishing various kinds of faith, this note is inserted to warn the reader that the reception was after all not deeply grounded, and to prepare for the statement of ver. 48. [ἦλθον, and even ἐποίησεν, may be rendered by pluperfects].—Ver. 46. ἦλθεν οὖν ὁ Ἰησοῦς. May we conclude from the circumstance that no mention is made of the disciples until vi. 3, "that they had remained in Samaria, and had gone home"? πάλιν ἐλθεῖν means "to return"; here with a reference to ii. 1. The further definition of Κανᾶ, ὅπου ἐποίησε τὸ ὕδωρ οἶνον, is to identify the place, to prepare for ver. 54, and to remind us He had friends there. Weiss and Holtzmann suppose the family of Jesus was now resident at Cana. That we have no reason to suppose. From the period of the ministry in Galilee now beginning, the Synoptists give many details: John gives but one. ἦν τις βασιλικός. Euthymius gives the meanings of βασιλικός thus: βασιλικός ἐλέγγο, ἢ ὡς ἐκ γένους βασιλικοῦ, ἢ ὡς ἀξίωμα τι κεκτημένος, ἀφ' οὐπερ ἐκαλεῖτο βασιλικός, ἢ ὡς ὑπέρτης βασιλικός. Kypke gives examples of its use by writers of the period to denote soldiers or servants of a king, or persons of royal blood, or of rank and dignity, and thinks it here means "vir nobilis, clarus, in dignitate quadam constitutus". Lampe thinks it may imply that this man was both in the royal service and of royal blood. Lightfoot suggests that this may



Καπερναούμ. 47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ εἰς Μακ. vii. καὶ ἰάσῃται αὐτοῦ τὸν υἱόν. Ἥμελλε γὰρ ἀποθνήσκειν. 48. εἶπεν 18. οὖν ὁ Ἰησοῦς πρὸς αὐτόν, "Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε." 49. Λέγει πρὸς αὐτόν ὁ βασιλικὸς, "Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου." 50. Λέγει αὐτῷ ὁ Ἰησοῦς, "Πορεύου· ὁ υἱὸς σου ζῇ." Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51. ἦδη δὲ αὐτοῦ v With acc. here and Acts xxiii. 20 only. καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήγγησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, "Ὅτι ὁ παῖς σου ζῇ." 52. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, "Ὅτι χθὲς ὥραν

<sup>1</sup> υπηγγησαν (always used in John, xi. 20, 30; xii. 18) found in  $\aleph$ BCDKL.

have been Chuza, Herod's chamberlain. Most probably he was an officer of Herod's court, civil or military. His prominent characteristic at this time is given in the words, οὐ ὁ υἱὸς ἡσθάνει ἐν Καφαρναούμ. The place is named because essential to the understanding of what follows.—Ver. 47. Having heard ὅτι Ἰησοῦς ἦκει, "that Jesus has come into Galilee," he traces Him to Kana, and begs Him not simply to heal his son, but pointedly ἵνα καταβῇ, to go to Capernaum for the purpose. He considered the presence of Jesus to be necessary ["non putat verbo curare posse," Melancthon] (contrast the centurion of Matt. viii.); and, being a person of standing, did not scruple to trouble Jesus. Jesus neither refuses nor grants the request at once, but utters the reflection: Ver. 48. ἐὰν μὴ σημεῖα . . . πιστεύσητε. Not as a prophet uttering truth, but as a miracle worker He is sought in His own country; Samaria had received Him without miracle, as a Prophet. To seek for a sign, says Melancthon, "est velle certificari alio modo quam per verbum". τέρατα here only in John, though frequent in Acts. Faith rooted in "marvels" Jesus put in an inferior place. But the father in his urgent anxiety can only repeat his request (ver. 49) κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. "Duplex imbecillitas rogantis, quasi Dominus necesse haberet adesse, nec posset aeque resuscitare mortuum" (Bengel). But Jesus, unable to prolong his misery, says πορεύου· ὁ υἱὸς σου ζῇ. He did not go with him. His cures are independent of material media and even of His presence.—Ver. 50. And now the man believed τῷ λόγῳ ᾧ [or ὃν] εἶπεν αὐτῷ ὁ Ἰησοῦς. His first immature faith has

grown into something better. The evident sincerity of Jesus quickens a higher faith. On Christ's word he departs home, believing he will find his son healed.—Ver. 51. And while already on his way down [ἦδη showing that he did not remain with Christ until from some other source he heard that his son was healed], his servants met him and gave him the reward of his faith.—ὁ παῖς σου ζῇ, an echo, as Weiss remarks, of the words of Jesus, ver. 50. The servants seeing the improvement in the boy and not ascribing it to miracle, set out to save their master from bringing Jesus to Capernaum.—Ver. 52. ἐπύθετο οὖν . . . κομψότερον ἔσχε. "Amoenum verbum, de convalescente, puero praeferim"—Bengel. Theophylact explains by ἐπὶ τὸ βέλτιον καὶ εὐρωστότερον μετῴθην ὁ παῖς: Euthymius by τὸ ῥαρότερον, τὸ κουφότερον, as we speak of a sick person being "easier," "lighter". The best illustration is Raphael's from Epictetus (*Diss.*, 3, 10), who bids a patient not be too much uplifted if the physician says to him κομψῶς ἔχεις, you are doing well. The servants name the seventh hour, i.e., 1 p.m. of the previous day, as the time when the fever left him. [Accus. of time when, rare; Winer explains as if it meant the approximate time with a περί or ὥσεί understood; Acts x. 3; Rev. iii. 3.] And this the father recognised as the time at which Jesus had said "Thy son liveth". The distance between Cana and Capernaum is about twenty-five miles, so that it would appear as if the father had needlessly delayed on the road. But he may have had business for Herod or for himself on the road, or the beast he rode may have been unequal to the double



ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.” 53. Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱός σου ζῇ.” Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54. Ὁ τοῦτο πάλιν w ii. 1-12. δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. 1. ΜΕΤΑ ταῦτα ἦν ἑορτὴ<sup>1</sup> τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς

<sup>1</sup> ἡ εορτὴ NCEFHL Memph. Theb. Cyr.-Alex. Tisch. εορτὴ without article ABDGK Orig. Chrys. Tr.W.H.R.

journey. At any rate it seems illegitimate to say with Weiss that “yesterday” means before sundown; or to ascribe the father’s delay to the confidence he had in Jesus’ word. The discovery of the coincidence in point of time produces a higher degree of faith, ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. The cure brings into prominence this distinctive peculiarity of a miracle that it consists of a marvel which is coincident with an express announcement of it.—Ver. 54. τοῦτο πάλιν . . . τὴν Γαλιλαίαν. πάλιν δευτέρον a common pleonasm, “again a second”; cf. xxi. 16. In Mt. xxvi. 42, πάλιν ἐκ δευτέρου; and Acts x. 15. By this note John connects this miracle with that at the wedding, ii. 1-10, of which he said (ii. 11) ταύτην ἐποίησε ἀρχὴν τῶν σημείων ὁ Ἰησοῦς. It does not mean that this was the second miracle after this return to Galilee, although the words might bear that interpretation. Why this note? Bengel thinks that attention is called to the fact that John relates three miracles wrought in Galilee and three in Judaea. Alford supposes that John wishes to note that as the former miracle had called forth the faith of the disciples, so this elicited faith from a wider circle.

Not only Strauss, Baur, and Keim but also Weiss and Sanday suppose that this is the same healing as is recorded in Mt. viii. 5-13. But the differences are too great. In the one it is a Gentile centurion whose servant is paralysed; in the other it is the son of a (probably Jewish) court official who is at the point of death from fever. In the one the centurion insists that Jesus shall not come under his roof; in the other the supplicant beseeches Him to do so. The half-faith of the father is blamed; the extraordinary faith of the centurion is lauded.

Chapters v.-xi. depict the growth of the unbelief of the Jews. In this part of the Gospel three Judæan miracles and

one in Galilee are related in full, and the impulse given by each to the hatred of the Jews is pointed out. These miracles are the healing of the impotent man (chap. v.), the miraculous feeding (chap. vi.), the cure of the man born blind (chap. ix.), and the raising of Lazarus (chap. xi.). This section of the Gospel may be divided thus:—

1. Chaps. v. and vi., Christ manifests Himself as the Life first in Judaea, then in Galilee, but is rejected in both places.

2. Chaps. vii. to x. 21, He attends the Feast of Tabernacles and manifests Himself by word and deed but is threatened both by the mob and by the authorities.

3. Chaps. x. 22 to xi., Jesus withdraws from Jerusalem but returns to raise Lazarus, in consequence of which the authorities finally determine to slay Him.

CHAPTER V. *Jesus in Jerusalem manifests Himself as the Life by communicating strength to an impotent man.*

—Ver. 1. μετὰ ταῦτα, “after this”; how long after does not concern the narrative.—ἦν ἑορτὴ τῶν Ἰουδαίων. See critical note. Even if the article were the true reading, this would not, as Lücke has shown, determine the feast to be the Passover. Rather it would be Tabernacles, see W.H. ii. 76. We are thrown upon general considerations; and that these yield a very uncertain result is shown by the variety of opinion expressed by commentators. The feasts we have to choose from are: Purim in March, Passover in April, Pentecost in May, Tabernacles in October, Dedication in December. It is chiefly between Purim and Passover that opinion is divided, because some feast in spring is supposed to be indicated by iv. 35. Against Passover it is urged that in chap. vi. another Passover is mentioned; but this is by no means decisive, as John elsewhere passes over equally long intervals of time. Lampe, Lightfoot, Grotius, Whitelaw, and Wordsworth argue for Passover: Tischendorf, Meyer,

- <sup>a</sup> Neh. iii. 1. εἰς Ἱεροσόλυμα. 2. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ Ἀπροβατικῇ κολυμβήθρα, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθεσδα,<sup>1</sup> πέντε  
<sup>b</sup> Mk. i. 30. Acts ix. 33. στοὰς ἔχουσα. 3. ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.<sup>2</sup>  
 4. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴναραχὴν τοῦ ὕδατος, ὑγίης ἐγένετο, ὥς δὴποτε κατείχετο νοσήματι.<sup>3</sup> 5. Ἦν δέ  
<sup>c</sup> iii. 1. d viii. 57; xi. 17. \*τις ἄνθρωπος ἐκεῖ τριακονταοκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.  
 6. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἥδη

<sup>1</sup> Βηθεσδα ACI Syr. Cur. Pesh. Orig. Chrys. Βηζαθα (or Βηζαθα) NL 33. Βηθαδα B vulg. Memph. Theb. Syr. Harcl.

<sup>2</sup> ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν in A<sup>2</sup>C<sup>2</sup>DI vet. Lat. codd. plur. syrr. (Pesh. Harcl. Hier.); omitted from SA<sup>2</sup>BC<sup>2</sup>L and by recent editors.

<sup>3</sup> Ver. 4 found in AC<sup>2</sup>EFHGHIKL vet. Lat., etc., but omitted from NBC<sup>2</sup>D vulg. Memph. Theb. Arm. and by recent editors. But Oscar Holtzmann pronounces it necessary for the understanding of the narrative; and it is quite in keeping with the Jewish conception of the ministry of angels.

Godet, Farrar, Weiss, and others strongly favour Purim; while Lücke seems to prove that no sure conclusion can be reached. [For a full and fair presentation of opinions and data see Andrew's *Life of our Lord*, p. 189 sqq.] The feast, whatever it was, is mentioned here to account for Jesus being again in Jerusalem.—Ver. 2. ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις. From the use of the present tense Bengel concludes that this was written before the destruction of Jerusalem ["Scripsit Johannes ante vastationem urbis"]. But quite probably John considered the pool one of the permanent features of the city. Its position is more precisely defined in the words ἐπὶ τῇ προβατικῇ, rendered in A.V. "by the sheep market" and in R.V. "by the sheep gate". Others read κολυμβήθρα, and render "by the sheep-pool a pool"; Weiss, adopting this reading, supplies οἰκία or some such word: "there is by the sheep-pool a building". But this does some violence to the sentence; and as the "sheep gate" is mentioned in Neh. iii. 32, xii. 39, the reading, construction, and rendering of R.V. are to be preferred.—ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθεσδα. The pool has recently been identified. M. Clermont Ganneau pointed out that its site should not be far from the church of St. Anne, and in 1888 Herr Shick found in that locality two sister pools, one fifty-five and the other sixty feet long. The former was arched in by five arches, while five corresponding porches ran alongside the pool. By the crusaders a church had

been built over this pool, with a crypt framed in imitation of the five porches and with an opening in the floor to get down to the water. That they regarded this pool as that mentioned here is shown by their having represented on the wall of the crypt the angel troubling the water. [Herr Shick's papers are contained in the *Palestine Quarterly*, 1888, pp. 115-134, and 1890, p. 19. See also St. Clair's *Buried Cities*, Henderson's *Palestine*, p. 180.] The pool had five porches. Bovet describes the bath of Ibrahim near Tiberias: "The hall in which the spring is found is surrounded by several porticoes in which we see a multitude of people crowded one upon another, laid on couches or rolled in blankets, with lamentable expressions of misery and suffering". Here lay πλήθος τῶν ἀσθενούντων, and these were of three kinds, τυφλῶν, χωλῶν, ξηρῶν.—Ver. 3. ἐκδεχομένων . . . νοσήματι. See critical note.—Ver. 5. ἦν δέ τις ἄνθρωπος . . . ἀσθενείᾳ. "And there was a certain man there who had spent thirty-eight years in his infirmity:" ἔτη ἔχων, cf. v. 6 and viii. 57; and Achil. Tat., 24. How long he had lain by the water is not said. To find in the man's thirty-eight years' imbecility a symbol of Israel's thirty-eight years in the wilderness is itself an imbecility.—Ver. 6. Jesus when He saw the man lying and had ascertained (γνοὺς, having learned from the man or his friends) that already he had passed a long time (in that infirmity) says: θέλεις ὑγίης γενέσθαι; "Do you wish to become whole

χρόνον ἔχει, λέγει αὐτῷ, "Θέλει; ὑγιὲς γενέσθαι;" 7. ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, "Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ἔταραχθῇ τὸ ἐν ὕδαρι, βάλλῃ με εἰς τὴν κολυμβήθραν· ἔν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος <sup>Ezek. xxxii. 2. Mk. ii. 19.</sup> πρὸ ἐμοῦ καταβαίνει." 8. Λέγει αὐτῷ ὁ Ἰησοῦς, "Ἔγειραι, <sup>Mk. ii. 11</sup> ἄρον <sup>g</sup> τὸν <sup>h</sup> κράββατόν σου, καὶ περιπάτει." 9. Καὶ εὐθέως ἐγένετο ὑγιὲς <sup>h</sup> ὁ ἄνθρωπος, καὶ ἦρε τὸν <sup>h</sup> κράββατον αὐτοῦ, καὶ περιεπάτει. <sup>Mk. ii. 4.</sup> ἦν <sup>i</sup> δὲ <sup>9</sup> σάββατον <sup>1</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10. Ἐλεγον οὖν οἱ Ἰουδαῖοι <sup>Josh. vi. 26.</sup> τῷ τεθεραπευμένῳ, "Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν <sup>9</sup> κράββατον." 11. Ἀπεκρίθη αὐτοῖς, "Ὁ <sup>k</sup> ποιήσας με <sup>9</sup> ὑγιῆ, <sup>k</sup> ver. 15; ἐκεῖνός μοι εἶπεν, Ἄρον τὸν <sup>9</sup> κράββατόν σου, καὶ περιπάτει." <sup>vii. 13.</sup> 12. Ἠρώτησαν οὖν αὐτόν, "Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν <sup>9</sup> κράββατόν σου, καὶ περιπάτει;" 13. Ὁ δὲ ἰαθεὶς οὐκ <sup>i</sup> ᾔδει τίς <sup>1</sup> ἐστιν· ὁ γὰρ <sup>1</sup> Ἰησοῦς <sup>1</sup> ἐξένευσε, <sup>i</sup> ὅχλου ὄντος ἐν τῷ τόπῳ. <sup>i</sup> 14.

<sup>1</sup> ἐγειρε as in **ABCD**; restored by modern editors in all places of its occurrence. Intrans. in Eph. v. 14, etc.; *vide* Thayer, *cp.* ver. 21.

(healthy)?” This question was put to attract the man’s attention and awaken hope. But the man is hopeless: it is not a question of will, he says, but of opportunity. His very weakness enabled others to anticipate him; ἐν ᾧ ἔρχομαι ἐγὼ, “while I am coming,” he could, then, move a little, but not quickly enough. At each bubbling up of the water, apparently only one could be healed. The ἄλλος πρὸ ἐμοῦ καταβαίνει was a great aggravation of his case.—Ver. 8. The impotent man having declared his helplessness, Jesus says to him, Ἔγειρε, a command to be obeyed on the moment by faith in Him who gave it. Cf. vi. 63, and Augustine’s “Da quod jubes, et jube quod vis”. ἄρον τὸν κράββατόν σου, “take up your pallet”. κράββατος is the Latin *grabatus*, and is late Greek; see Rutherford’s *New Phryn.*, 137; and McLellan’s *Greek Test.*, p. 106, for references and anecdote. He was commanded to take up his bed that he might recognise that the cure was permanent. No doubt many of the cures at the pool were merely temporary. περιπάτει “walk,” ability was given not merely to rise, but to walk. The cures wrought by Christ are perfect, and do not only give some relief.—Ver. 9. καὶ εὐθέως . . . Immediately on Christ’s word he became strong, and took up his bed and walked; ἦρε aorist of one act, περιεπάτει imperfect of continued action. Ver. 10 should begin with the words ἦν δὲ σάββατον, as this is the starting-point for what follows.—Ver. 10. “It was a Sabbath on that day,” the Jews there-

fore said to him that had been healed, Σάββατόν ἐστιν, “It is Sabbath”. οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. The law is laid down in Exod. xxiii. 12; Jer. xvii. 21. “Take heed to yourselves and bear no burden on the Sabbath day;” cf. Neh. xiii. 15. The rabbinical law ran: “Whosoever on the Sabbath bringeth anything in, or taketh anything out from a public place to a private one, if he hath done this inadvertently, he shall sacrifice for his sin; but if wilfully, he shall be cut off and shall be stoned” (Lightfoot *in loc.*).—Ver. 11. The man’s reply reveals a higher law than that of the Sabbath, the fundamental principle of all Christian obedience: Ὁ ποιήσας . . . περιπάτει. He that gives life is the proper authority for its use.—Ver. 12. As the healed man transferred the blame to another, ἠρώτησαν . . . περιπάτει. “Who is the man,” rather, “the fellow?” ὁ ἄνθρωπος used contemptuously. As Grotius says: “Quaerunt non quod mirentur, sed quod calumniatur”.—Ver. 13. But the man could give them no information. He did not know the name of his healer. ὁ γὰρ Ἰησοῦς ἐξένευσε, “for Jesus had withdrawn” or “turned aside”. ἐκνέω, from νεύω, to bend the head, rather than ἐκνέω, to swim out. Cf. Judges iv. 18 (where, however, Dr. Swete reads ἐκκλινον), xviii. 26. See also Thayer and Wetstein. The reason why Jesus took Himself away, and the explanation of His doing so without observation, are both given in ὅχλου ὄντος ἐν τῷ τόπῳ. He did not wish observation and it was easy to escape in the crowd.—Ver. 14.



14. Μετὰ ταῦτα εὕρσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, "Ἴδε ὑγίης γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται." 15. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὑγίῃ.

l i. 40.  
k ver. 15;  
vii. 13.

16. Καὶ διὰ τοῦτο ἐδίδωκεν τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐξήτουν αὐτὸν ἀποκτείνειν,<sup>1</sup> ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17. ὁ δὲ Ἰησοῦς

n ii. 10.  
o vii. 23; x.  
35. Mi.  
v. 19.

ἀπεκρίνατο αὐτοῖς, "Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καγὼ ἐργάζομαι." 18. Διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα

<sup>1</sup> The clause καὶ . . . ἀποκτείνειν is found in A, but not in  $\aleph$ BCDL, and is supposed to have been derived from ver. 18. But μᾶλλον in ver. 18 is pointless unless this clause be read.

Though the healed man had failed to keep hold of Jesus, Jesus does not lose hold of him, but εὕρσκει αὐτὸν ἐν τῷ ἱερῷ, "finds him," as if He had been looking out for him, cf. i. 44, 46, "in the temple," where he may have gone to give God thanks. Jesus says to him "Ἴδε ὑγίης γέγονας . . . γένηται. μηκέτι ἀμάρτανε, present imperative, "continue no longer in sin". χεῖρον. There is then some worse consequence of sin than thirty-eight years' misery and uselessness. Apparently Jesus feared that health of body might only lead the man to further sin. His physical weakness was seemingly the result of sin, cf. Mark ii. 5-10. Jesus is not satisfied with giving him physical health. Oscar Holtzmann observes that we have here the two leading Pauline ideas, that the Saviour frees from many O.T. precepts, and yet that His emancipation is a call to strive against sin (*Johan.*, p. 60).—Ver. 15. ἀπῆλθεν ὁ ἄνθρωπος. "The man went off and reported to the Jews that the person who healed him was Jesus. He had asked His name, and perhaps did not consider that in proclaiming it he was endangering His benefactor.—Ver. 16. The consequence however was that "the Jews persecuted Jesus," ἐδίδωκεν, not in the technical sense; but, as the imperfect also suggests, they began from this point to meditate hostile action; cf. Mark iii. 6. καὶ ἐξήτουν αὐτὸν ἀποκτείνειν, on the ground that He was a Sabbath-breaker, and therefore worthy of death; ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. The plural and the imperfect show that the cure of the impotent man was not the only case they had in view. Their allies in the provinces had made them acquainted with similar cases. It would almost seem as if He was in the habit of

thus signalling the Sabbath.—Ver. 17. In some informal way these accusations were brought to the ears of Jesus, and His defence was: 'Ὁ πατήρ μου . . . ἐργάζομαι. "My Father until now works, and I work"; as if the work of the Father had not come to an end on the seventh day, but continued until the present hour. Nay, as if the characteristic of the Father were just this, that He works. Philo perceived the same truth; *παύεται οὐδέποτε ποιεῖν ὁ θεὸς ἀλλ' ὥσπερ ἴδιον τὸ καίειν πυρὸς καὶ χιόνος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν*. God never stops working, for as it is the property of fire to burn and of snow to be cold so of God to work (*De allegor.*, ii. See Schoettgen *in loc.*). Jesus means them to apprehend that there is no Sabbath, such as they suppose, with God, and that this healing of the impotent was God's work. The Father does not rest from doing good on the Sabbath day, and I as the Father's hand also do good on the Sabbath. In charging Him with breaking the Sabbath (ver. 18), it was God they charged with breaking it. But this exasperated them the more "because He not only was annulling (ἐλυε, 'laws, as having binding force, are likened to bonds, hence λύνει is to annul, subvert, deprive of authority,' Thayer) the Sabbath, but also said that God was His own Father, making Himself equal to God". The Jews found in ὁ πατήρ μου (ver. 17) and the implication in καγὼ ἐργάζομαι a claim to some peculiar and exclusive (ἴδιον) sonship on the part of Jesus; that He claimed to be Son of God not in the sense in which other men are, but in a sense which involved equality with God. Starting from this, Jesus took occasion to unfold His relation to the Father so far as it concerned men to know it.



Ἰδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. 19. ἀπεκρίνατο ὁ υἱὸς τοῦ Θεοῦ. 32. 1 Cor vii. 2. οὐν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδὲν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα. 4; x. 18. ὁ υἱὸς ὁμοίως ποιεῖ. 20. ὁ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 21. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ. καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. 22. οὐδὲ γὰρ ὁ πατὴρ κρίνει

The passage 19-30 divides itself thus: vv. 19, 20 exhibit the ground of the Son's activity in the Father's activity and love for the Son; vv. 21-23, the works given by the Father to the Son are, generally, life-giving and judging; vv. 24-27, these works in the spiritual sphere; vv. 28-29, in the physical sphere; and ver. 30, reaffirmation of unity with the Father.—Ver. 19. The fundamental proposition is οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδὲν. “The Son can do nothing of Himself.” This is not, as sometimes has been supposed, a general statement true of all sons, but is spoken directly of Jesus. δύναται is moral not physical ability—though here the one implies the other; but cf. ver. 26. So perfect is the Son's sympathy with the Father that He can only do what He sees the Father doing. He does nothing at His own instance. That is to say, in healing the impotent man He felt sure He was doing what the Father wished done and gave Him power to do.—ἃ γὰρ . . . ποιεῖ, as Holtzmann observes, the force of the repetition lies in ὁμοίως, *pariter*, “in like manner”.—Ver. 20. And the Son is enabled to see what the Father does, because He loves the Son and shows Him all that He Himself does. The Father is not passive in the matter, merely allowing Jesus to discover what He can of the Father's will; but the Father δείκνυσιν, shows Him, inwardly and in response to His own readiness to perceive, not mechanically but spiritually, all that He does; πάντα apparently without limitation, for ποιεῖ is habitual present as φιλεῖ in previous clause, and cannot be restricted to the things God was *then* doing in the case of the impotent man. Besides, a merely human sonship scarcely satisfies the absolute ὁ πατὴρ and ὁ υἱὸς of this passage.—καὶ μεῖζονα . . . θαυμάζετε, the Father through the Son will do greater works than the healing of the impotent man; cf. xiv. 12; “that ye may marvel”;

this seems an inadequate motive, but ver. 23 explains it. In the following passage, spiritual quickening is meant in vv. 21-27, while in vv. 28, 29, it is the bodily resurrection that is in view.—Ver. 21. ὥσπερ γὰρ . . . ζωοποιεῖ. This is one of the “greater works” which the Father shows to the Son. The Jews believed in the power of God to give life and to raise the dead; see Deut. xxxii. 39; 1 Sam. ii. 6; Is. xxvi 19. In our Lord's time there was in use the following prayer: “Thou, O Lord, art mighty for ever; Thou quickenest the dead; Thou art strong to save; Thou sustainest the living by Thy mercy; Thou quickenest the dead by Thy great compassion; Thou makest good Thy faithfulness to them that sleep in the dust; Thou art faithful to quicken the dead. Blessed art Thou, O Lord, who quickenest the dead.” There is therefore no need to ask, what quickening of the dead is here meant? What was meant was that the power which they all believed to be in God was likewise in the Son. He quickens οὓς θέλει, *i.e.*, no matter how dead the person is; even though he has lain as long useless as the impotent man. The question of the human will is not touched here, but it may be remarked that the will of the impotent man was consulted as the prime requisite of the cure.—Ver. 22. But not only does the Son quicken whom He will, but He also judges; οὐδὲ γὰρ . . . κρίνει. “For not even does the Father judge any one, but has given all judgment to the Son.” “For since He knows Himself to be the sole mediator of true life for men, He can also declare that all those who will not partake through Him of this blissful life, just therein experience judgment whereby they sink into death.” Wendt, ii. 211; and cf. ver. 27. οὐδὲ γὰρ introduces the fresh statement, that He judges, not only as the reason for what goes before, but on its own account also, as an additional fact to be noticed. It would seem an astonishing thing that

οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. 23. ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ ἔμεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 25. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται<sup>1</sup> τῆς φωνῆς

<sup>1</sup> ἀκούσονται in ADΓ; ἀκουσουσιν in B, adopted by T.Tr.W.H.R. So in ver. 28.

even "judgment," the allotting of men to their eternal destinies, should be handed over to the Son. But so it is: and without exception, τὴν κρίσιν πᾶσαν, "all judgment," of all men and without appeal.—Ver. 23. This extreme prerogative is given to the Son ἵνα πάντες τιμῶσι τὸν υἱόν . . . This is one purpose, though not the sole purpose, of committing judgment to the Son; that even those supremely and inalienably Divine prerogatives of giving life and judging may be seen to be in Him, and that thus Deity may be honoured in and through Him. The great peril threatening the Jews was that they should deny honour to the Son, and hereby incur the guilt of refusing honour to the Father. In denouncing Him for breaking the Sabbath they were really dishonouring the Father. ὁ μὴ τιμῶν . . . αὐτόν. μὴ τιμῶν a supposed case, therefore μὴ: οὐ τιμᾷ actual negation. To dishonour the Father's messenger is to dishonour the Father. Having explained the relation of His work to the Father's, and having declared that life-giving and judging are His prerogatives, Jesus now, in vv. 24-30, more definitely shows how these powers are to be exercised in the spiritual regeneration, and in the resurrection and final judgment of men. Vv. 24-26. The voice of Jesus gives life eternal. ἀμὴν, ἀμὴν, however incredible what I now say may seem.—Ver. 24. ὁ τὸν λόγον μου ἀκούων; it was through His word Jesus conveyed life to the impotent man, because that brought Him into spiritual connection with the man. And it is through His claims, His teaching, His offers, He brings Himself into connection with all. It is a general truth not confined to the impotent man. But to hear is not enough: καὶ πιστεύων τῷ πέμψαντί με, belief on Him that sent Jesus must accompany hearing. Not simply belief on Jesus but on God. The word of Jesus must be recognised as a Divine message, a word with power to

fulfil it. In this case, by the very hearing and believing, ἔχει ζωὴν αἰώνιον. As the impotent man had, in his believing, physical life, so whoever believes in Christ's word as God's message receives the life of God into his spirit. Faith has also a negative result; εἰς κρίσιν οὐκ ἔρχεται [cf. οὐκ ἐθελόντων ὑμῶν ἐλθεῖν εἰς κρίσιν, quoted from Demosthenes by Wetstein. Herodotus also uses the expression]. Literally this means "he does not come to trial"; but has it not the fuller meaning "come under condemnation"? Meyer says "yes": Godet says "no". Meyer is right. This clause is the direct negative of the former: to come to judgment is to come under condemnation, cf. iii. 19, αὕτη δὲ ἐστὶν ἡ κρίσις, etc. ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. The perfect shows (1) that the previous ἔχει is an actual present, and does not merely mean "has in prospect" or "has a right to"; and (2) that the result of the transition continues. Had the impotent man not believed and obeyed, he would have remained in his living death, in now a self-chosen and self-fixed condemnation: but accepting the life that was in Christ's command, he passed there and then from death to life.—Ver. 25. Ἀμὴν . . . introducing a confirmation of the preceding statement, in the form of an announcement of one characteristic of the new dispensation; ἔρχεται ὥρα καὶ νῦν ἐστίν, cf. iv. 3. In this already arrived "hour" or epoch, the message of God is uttered by the voice of Jesus, τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ and οἱ νεκροί, they who have not made the transition spoken of in the preceding verse, ἀκούσονται, shall hear it; καὶ οἱ ἀκούσαντες ζήσονται [or ζήσουσιν], not "and having heard shall live," nor "and when they hear shall live"; but "and those who have heard [or hear] shall live". The insertion of the article indicates that not all, but only a certain class of the νεκροί are meant: all the

τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.<sup>1</sup> 26. ὥσπερ γὰρ ὁ <sup>x i. 12.</sup> πατὴρ ἔχει <sup>Wisd.</sup> ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ <sup>xvii. 2.</sup> ζωὴν ἔχειν ἐν <sup>y Gen. xviii 25.</sup> ἑαυτῷ. 27. καὶ ἔξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς

<sup>1</sup> Modern editors read ζήσουσι with  $\aleph$ BDL 1, 22, 33.

dead hear but not all give ear (Weiss). ἀκουσούσιν in the former clause means hearing with the outward ear, ἀκούσαντες hearing with faith. The question, how can the spiritually dead hear and believe? is the question, how could the impotent man rise in response to Christ's word? Perhaps psychologically inexplicable, it is, happily, soluble in practice.—Ver. 26. The 26th verse partly explains the apparent impossibility.—ὥσπερ γὰρ . . . ἔχειν ἐν ἑαυτῷ. "The particles mark the *fact* of the gift and not the *degrees* of it" (Westcott). As the Father has in Himself, and therefore at His own command, life which He can impart as He will: so by His gift the Son has in Himself life which He can communicate directly to whom He will.—ἐν ἑαυτῷ [similarly used Mk. iv. 17, John iv. 14, etc.] excludes dependence for life on anything external to self. From this it follows that what is so possessed is possessed with uninterrupted fullness, and can at will be imparted.—ἔδωκε, "the tense carries us back beyond time," says Westcott. This is more than doubtful; although several interpreters suppose the eternal generation of the Son is in view. That is precluded both by the word "gave" [which "denotat id quod non per naturalem generationem, sed per benevolam Patris voluntatem est concessum," Mt. xxviii. 18 Lk. i. 32; John iii. 34, vi. 37, Lampe] and by the context, especially by the last clause of ver. 27. The opinions of the Fathers and Reformers are cited in Lampe. See further Stevens, *Johan. Theol.*, p. 60.—Ver. 27. Not only has the Father given to the Son this great prerogative, but καὶ ἐξουσίαν . . . ἀνθρώπου ἐστὶ. κρίσιν ποιεῖν, like *judicium facere*, and our *do judgment*, is used by Demosthenes, Xenophon, Polybius, etc., in the sense "to judge," "to act as judge". This climax of authority [although καὶ is omitted before κρίσιν by recent editors on good authority] is based upon the fact ὅτι υἱὸς ἀνθρώπου ἐστὶ. [Strangely enough, Chrysostom ascribes this punctuation to Paul of Samosata, and declares it to be an inconsequence. He himself begins ver. 28 with this clause, and reads "marvel not at this, that He is the Son of Man".] The absence of

the article condemns all interpretations which render these words "the Son of Man" and understands that Jesus claims the prerogative of judgment as the Messiah. Where "the Son of Man" means the Messiah the articles regularly appear. Besides, direct allusion to the Messianic functions would here be out of place. The words must be rendered "because He is a son of man," that is, a man. How is this a reason for His being Judge of men? Various explanations are given: the Judge must be visible since the judgment is to take place with human publicity (Luther. Maldonatus, Witsius), because as man the Son carries out the whole work of redemption (Meyer, etc.), because men should be judged by the lowliest and most loving of men (Stier), because the Judge must share the nature of those who are brought before Him (Westcott), because only as man could Jesus enter into the sphere in which the judicial office moves or have the compassion which a judge of men should possess (Baur), because the judgment of humanity is to be a homage rendered to the holiness of God, a true act of adoration, a worship; and therefore the act must go forth from the bosom of humanity itself (Godet). But undoubtedly Beyschlag is right when he says: "The eternal love condemns no one because he is a sinner; as such it does not at all condemn; it leaves it to men to judge themselves, through rejection of the Saviour who is presented to them. The Son of Man is the judge of the world, just because He presents the eternal life, the kingdom of heaven to all, and urges all to the eternal decision, and thus urges those who continue unbelieving to a continuing self-judgment" (*Neutest. Theol.*, i. 290). By His appearing in human form as God's messenger, and by His offer of life eternal, He necessarily judges men. As His offer of life to the impotent man tested him and showed whether he would abide in death or pass into life: so are all men judged precisely by that appearance among them in human form which stumbles them and tempts them to think His claims absurd, and which yet as the em-



z Acc. of obj. in Lk. vii. 9; xxiv. 12. Jude 16. Acts vii. 31. Commonly with ἐπί. a iii. 20. b Dan. xii. 2. c ver. 19. vii. 18; viii. 50.

ἀνθρώπου ἐστί. 28. μὴ <sup>a</sup>θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, 29. καὶ ἐκπορεύονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ <sup>a</sup>φάυλα πράξαντες, <sup>b</sup>εἰς ἀνάστασιν κρίσεως. 30. οὐ δύναμαι ἐγὼ ποιεῖν ὅ ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ <sup>d</sup>ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.<sup>1</sup> 31. Ἐὰν ἐγὼ μαρτυρῶ περὶ

<sup>1</sup> Modern editors omit πατρός in accordance with  $\aleph$ ABDK.

bodied love and life of God necessarily judges men. Therefore μὴ θαυμάζετε τοῦτο.—Ver. 28. And another reason for restraining surprise is ὅτι ἔρχεται ὥρα, etc. It has been proposed to render this as if ὅτι were explanatory of τοῦτο, do not wonder at this, that an hour is coming. But (1) τοῦτο usually, though not invariably, refers to what precedes; and (2) when John says "Do not wonder that" so and so, he uses μὴ θαυμάσης ὅτι without τοῦτο; and (3) the ordinary rendering suits the passage better: Marvel not at this [that my voice gives life] because a time is coming when there will result from my voice that which if not really greater will strike you more sensibly. The bodily resurrection may be said to be greater than the spiritual as its consummation, completion, and exhibition in results. Besides, the Jews of our Lord's time looked upon the resurrection as the grand demonstration of God's power. But here the οἱ ἐν τοῖς μνημείοις shows that the surprise is to be occasioned by the fact that even the physically dead shall hear.—πάντες . . . κρίσεως. That the resurrection is alluded to is shown by the change from οἱ νεκροί of ver. 25 to οἱ ἐν τοῖς μνημείοις. Some rise to life, some to κρίσιν, which from its opposition to ζωὴν must here be equivalent to κατακρίσιν. If it is asked with regard to the righteous, With what body do they come? much more may it be asked of the condemned. The entrance into life and into condemnation are determined by conduct; how the conduct is determined is not here stated. For the expressions defining the two types of conduct see on chap. iii. 20, 21. That the present reception of life is the assurance of resurrection is put strikingly by Paul in 2 Cor. v. 5. The fact that some shall rise to condemnation discloses that even those who have not the Spirit of God in them have some kind of continuous life which maintains them in

existence with their personal identity intact from the time of death to the time of resurrection. Also, that the long period spent by some between these two points has not been utilised for bringing them into fellowship with Christ is apparent. In what state they rise or to what condition they go, we are not here told. Beyond the fact of their condemnation their future is left in darkness, and was therefore probably meant to be left in darkness.—Ver. 30. This judgment claimed by Jesus is, however, engaged in, not in any spirit of self-exaltation or human arbitrariness, nor can it err, because it is merely as the executor of the Father's will He judges.—οὐ δύναμαι . . . οὐδέν. The first statement of the verse is a return upon ver. 19, "The Son can do nothing of Himself"; but now it is specially applied to the work of judgment.—καθὼς ἀκούω κρίνω. As He said of His giving life, that He was merely the Agent of God, doing what He saw the Father do: so now He speaks what He hears from the Father. His judgment He knows to be just, because He is conscious that He has no personal bias, but seeks only to carry out the will of the Father. In vv. 31-40 Jesus substantiates these great claims which He has made in the foregoing verses. He refers to the μαρτυρία borne by John the Baptist, by the works given Him by the Father, and by the Father in Scripture.—Ver. 31. Ἐὰν ἐγὼ μαρτυρῶ . . . ἀληθῆς. Jesus anticipates the objection, that these great claims were made solely on His own authority [ἐγὼ τοὺς Ἰουδαίους ἐνθυμωμένους ἀντιθέειναι, Euthym.]. The Jewish law is given by Wetstein, "Testibus de se ipsis non credunt," or "Homo non est fide dignus de se ipso," and cf. Deut. xix. 15. The same law prevailed among the Greeks, μαρτυρεῖν γὰρ οἱ νόμοι οὐκ ἐῶσιν αὐτὸν εἰναι (Demosth., *De Cor.*, 2), and among the Romans, "more majorum comparatum est, ut in minimis



ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32. \* ἄλλος ἐστὶν <sup>δ</sup> <sup>ε</sup> <sup>viii.</sup> 18.  
μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν  
μαρτυρεῖ περὶ ἐμοῦ.

33. “Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε <sup>τῇ</sup> <sup>xviii.</sup> 37.  
ἀληθείᾳ. 34. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, <sup>3</sup> <sup>Jo. 6.</sup>  
ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35. ἐκεῖνος ἦν <sup>g</sup> <sup>Ps. cxxxi</sup>  
καί οὐκ ἦν <sup>17.</sup> <sup>Mk.</sup>  
καί οὐκ ἦν <sup>vi. 20.</sup>  
καί οὐκ ἦν <sup>h</sup> <sup>Phil. ii. 15.</sup>  
καί οὐκ ἦν <sup>Mt. ii. 7.</sup>

<sup>1</sup> ἀγαλλιασθῆναι in **ΞAD**; T.R. in **BL**.

rebus homines amplissimi testimonium de sua re non dicerent” (Cicero, *pro Roscio*, 36, Wetstein). Grotius says: “Romani dicunt neminem idoneum testem esse in re sua”. But how can Jesus say that if His witness stands alone it is not true? Chrysostom says He speaks not absolutely but with reference to their suspicion [πρὸς τὴν ἐκείνων ὑπόνοιαν]. And on occasion He can maintain that His testimony of Himself is true, chap. viii. 13, where He says “Though I witness of myself my witness is true,” and demands that He be considered one of the two witnesses required. Here the point of view is different, and He means: Were I standing alone, unauthenticated by the Father, my claims would not be worthy of credit. But ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ (on the definite predicate with indefinite subject *vide* Winer, p. 136). “It is another that beareth witness of me,” namely, the Father [σημαίνει τὸν ἐν τοῖς οὐρανοῖς ὄντα θεὸν καὶ Πατέρα, Cyril, Melancthon, and the best modern interpreters, Holtzmann, Weiss, Westcott]. Grotius, following Chrysostom and Euthymius, says “facillimum est ut de Johanne sumamus, quia de eo sunt quae proxime sequuntur”. Against this is (1) the disclaimer of John’s testimony, ver. 34; (2) and especially the accentuated opposition of ὑμεῖς, ver. 33, and ἐγώ, ver. 34. For other reasons, see Lücke. Of this witness Jesus says οἶδα ὅτι . . . ἐμοῦ. Why this addition? Is it an overflow of satisfaction in the unassailable position this testimony gives Him? Rather it is the offset to the supposition made in ver. 31, “my witness is not true”. [Cyril’s interpretation is inexact, but suggestive: μονονουχὶ τοῦτο διδάσκων, ὅτι Θεὸς ὢν ἀληθινὸς, οἶδα, φησὶν, ἐμαυτὸν, κεχαρισμένον δὲ οὐδὲν ὁ Πατὴρ ἔρει περὶ ἐμοῦ.]—Ver. 33. Before exhibiting the Father’s testimony Jesus meets them on their own ground: ὑμεῖς, ye yourselves, ἀπεστάλκατε πρὸς

Ἰωάννην, sent, by the deputation mentioned chap. i., to John; which they would not have done had they not thought him trustworthy (Euthymius). The perfect is used, indicating that the result continued; as the perfect μεμαρτύρηκε indicates that “the testimony preserves its value notwithstanding the disappearance of the witness”.—τῇ ἀληθείᾳ to the truth, especially of the Messianic dignity of Jesus.—Ver. 34. ἐγὼ δὲ οὐ . . . but for my part I do not depend upon a man’s testimony. In what sense is this to be taken? In iii. 11 λαμβάνειν τὴν μαρτυρίαν means “to credit testimony,” but this sense does not satisfy the present use. Grotius says, “Hic λαμβάνω est *requiro*, ut infra 41, 44, ubi in opposito membro ponitur ζητεῖν ut idem valens”. So too Lücke. Godet and Westcott prefer to emphasise the article, “the testimony,” “the only real, infallible, unexceptionable testimony,” I do not accept from man. The sense is: You sent to John and he testified to the truth; but the testimony which I for my part accept and rely upon is not that of a man. The testimony which confirms Him in the consciousness that He is God’s messenger is not a human but a Divine testimony.—ἀλλὰ ταῦτα λέγω but this I say, that is, this regarding the truth of John’s testimony I now mention ἵνα ὑμεῖς σωθῆτε, for your sakes, not for my own, that even on a man’s testimony you may be induced to believe.—Ver. 35. ἐκεῖνος ἦν ὁ λύχνος ὁ καί οὐκ ἦν ὁ φαῖνων, “He was (suggesting that now the Baptist was dead) the lamp that burneth and shineth”—ὁ λύχνος; for the difference between λύχνος a lamp and λαμπάς a torch, see Trench, *Synonymys*, p. 154, and cf. λαμπάδην-δρομία the Athenian torch-race. The article “simply marks the familiar piece of household furniture” (Westcott). “The article simply converts the image into a definition” (Godet). “The article points him out as the definite light which

- i Constr. cp. ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μέζω τοῦ  
 Mt. v. 20. Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκε<sup>1</sup> μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ,  
 αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με  
 ἀπέσταλκε· 37. καὶ ὁ πέμψας με πατήρ, αὐτὸς<sup>2</sup> μεμαρτύρηκε περὶ  
 j Exod. ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε<sup>3</sup> εἶδος αὐτοῦ  
 xxvii. 17. ἑώρακάτε. 38. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν,  
 i Ps. cxix. 2. ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39. <sup>k</sup>Ἐρευ-  
 l Mt. iii. 9. νάτε<sup>3</sup> τὰς γραφὰς, ὅτι ὑμεῖς<sup>1</sup> δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν,

<sup>1</sup> δέδωκεν in NBL 1, 33.

<sup>2</sup> ἐκεῖνος in NBL. The difference here is slight.

<sup>3</sup> εραυνατε in NB\*; Tr. Ti. W. H.

could have shown them the way to salvation, ver. 34" (Weiss). Others find a reference to Ps. cxix. 17, ἡτοιμάσα λύχρον τῷ Χριστῷ σου. Grotius and Lücke think the reference is to Ecclus. xlviii. 1, καὶ ἀνέστη Ἑλίας προφήτης ὡς πῦρ καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἔκαετο. In the mediæval Latin Hymns the Baptist is "non Lux iste, sed lucerna". [Cicero, *pro Milone*, 21, and elsewhere, calls certain illustrious citizens "lumina," but with a somewhat different significance.]—ὁ καίμενος, "burning and shining are not two different properties," Meyer; a lamp must burn if it is to shine.—ὕμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ; the expression seems intended to suggest the thoughtless and brief play of insects in the sunshine or round a lamp. ["Wie die Mücken im Sonnenschein spielen," Hausrath in Holtzmann.] Like children following in a bridal procession, dancing in the torchlight: the type of sentimental religionists revelling in their own emotions.—Ver. 36. ἐγὼ δὲ "But I" in contrast to the ὑμεῖς of ver. 33, ἔχω τὴν μαρτυρίαν μέζω, "have the witness which is greater," i.e., of greater weight as evidence than that of John.—τὰ γὰρ ἔργα . . . ἀπέσταλκε, "the works which the Father ἔδωκε [or as modern editors read δέδωκεν] to Him" comprise all that He was commissioned to do, but with a more special reference to His miracles. Lücke well says, "He who looked at the miracles as separate and individual displays of supernatural power and did not view the entire manifestation of Christ in its solidarity, was bound to find the miracles without significance and the latter incomprehensible". The ἔργα are cited as evidence, chaps. x. 25, 38, and xiv. 11; evidence as here to the fact that the Father had sent Him.—Ver. 37. But over and above the evidence

of the works καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκε, "And the Father who sent me has Himself also testified". Where and how this testimony of the Father's separate from the works has been given, is explained, vv. 38 and 40. But, first, Jesus states how it has not been given: οὔτε φωνὴν αὐτοῦ . . . ἑώρακάτε. It is not by coming into your midst in a visible form and speaking as I speak that the Father has testified. "His voice you have never heard: His form you have never seen." It is not by sensible sights and sounds the Father has given His testimony. [This interpretation is however ignored by most: by Meyer, who thinks the reference is to their insensibility to the revelation of God in Scripture; by Westcott, who says "the Jews by their disbelief of Christ failed to hear and see Him"; by Godet, who finds "a declaration of man's natural impotence to rise to the immediate and personal knowledge of God". Reference to the baptism is put out of the question by πώποτε. The reference to the two chief forms of prophetic revelation (Weiss) is too remote.]—Ver. 38. καὶ τὸν λόγον . . . you have not heard His voice—as you have heard mine (ver. 25)—and His word which you have heard, and which has been coming to you through all these centuries, you do not admit to an abiding and influential place within you.—τὸν λόγον αὐτοῦ is God's revelation, which the Jews were conscious they had received; but though the word of God had come to them, they did not have it "abiding in" them; cf. 1 John iii. 15; a phrase which in John denotes permanent possession and abiding influence. God's message does no good until it inwardly possesses those to whom it comes. The proof that the Jews had not thus received it is: ὅτι ὃν ἀπέστειλεν . . . "whom God

καὶ ἡ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40. καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε. 41. Ὁ δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· 42. ἀλλ' ἔγνων καὶ ὑμᾶς, ὅτι ὁ τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψετε.<sup>1</sup> 44. πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ ἁγίου Θεοῦ οὐ ζητεῖτε; 45. μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. 46. εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47. εἰ δὲ τοῖς ἐκείνου ᾠγράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε; ”

<sup>1</sup> ληψέσθε in **ABDL**, adopted in modern editions.

hath sent, Him ye believe not". Had the revelation or word of God in law and prophets possessed them, they would inevitably have recognised Jesus as from the same source, and as the consummation of the message, the fulfilment of the promise. Not that the Jews held their Scriptures in no esteem, no, (ver. 39), ἐρευνᾶτε τὰς γραφάς; the indicative is to be preferred, "Ye search the Scriptures"; the reason being ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, "because you suppose that in them you have life eternal"—already it is hinted, by the emphatic ὑμεῖς implicitly opposed to a contrasted ἐγὼ, and by the emphatic ἐν αὐταῖς suggesting another source, that eternal life was not to be had in the Scriptures, but in something else. But it is of me these Scriptures themselves into which you search testify. καὶ ἐκεῖναί . . . ἐμοῦ. "They testify that in me is life eternal; and yet you will not come to me that you may have life."—Ver. 40. καὶ οὐ . . . ἔχητε. The true function of Scripture is expressed in the words, ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ: they do not give life, as the Jews thought; they lead to the life-giver. God speaks in Scripture with a definite purpose in view, to testify to Christ; if Scripture does that, it does all. But to set it on a level with Christ is to do both it, Him, and ourselves grave injustice.

This closes the description of the three-fold witness to Christ, and in vv. 41-47, He exposes the source of their unbelief. This exposure is introduced by a disclaimer on His part of any chagrin at the want of homage and acceptance He received.—Ver. 41. Δόξαν παρὰ

ἀνθρώπων οὐ λαμβάνω, not "glory from men I am not receiving," not quite "glory from men I do not seek," but rather, that which is in my judgment glory, I do not receive from men: not what men yield me is my glory. Ambition is not my motive in making these claims.—Ver. 42. ἀλλ' ἔγνων καὶ . . . but I know you, etc.; that is, I know why you do not receive me; the reason is that you have not the love of God in yourselves, and therefore cannot appreciate or understand one who acts in concert with God; if therefore they did offer Him homage, it could not be God in Him they worshipped (Holtzmann). [The motive of Jesus in making His claims is a subject inviting inquiry and full of significance.]—Ver. 43. ἐγὼ ἐλήλυθα . . . It is just because I have come in the Father's name that you do not receive me. Not really loving God, they could not appreciate and accept Jesus who came in God's name, that is, who truly represented God. But ἐὰν ἄλλος ἔλθῃ . . . λήψετε, "if another come in his own name," and therefore seeking only such glory as the Jews could give, him ye will receive; cf. Matt. xxiv. 5, 23, 24. "He did not say, 'If I had come in my own name,' because the thing was so inconceivable." Mason, *Conditions of our Lord's Life*, etc., p. 90. Possibly Jesus had here in view Antichrist (see Bousset's *Antichrist*, 133); but neither Bar Cochba nor any other definite Pseudo-Christ. Schudt mentions sixty-four.—Ver. 44. The Jewish inability to believe arose from their earthly ambition: πῶς δύνασθε . . . οὐ ζητεῖτε. The root of their unbelief was their earthly idea of



<sup>a</sup> Deut. xxx. **VI. 1. META ταῦτα ἀπῆλθεν ὁ Ἰησοῦς ἄπέραν τῆς θαλάσσης τῆς**  
<sup>13; cp.</sup> **Πέρα** and Γαλιλαίας τῆς Τιβεριάδος. **2. καὶ ἠκολούθει αὐτῷ ὄχλος πολλός,**  
<sup>see</sup> Sophocles ὅτι ἐώρων<sup>1</sup> αὐτοῦ<sup>2</sup> τὰ σημεῖα ἃ ἐποίει <sup>b</sup> ἐπὶ τῶν ἀσθενούντων.  
<sup>Lxx.</sup>  
<sup>b</sup> Here only. **3. ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν**

<sup>1</sup> εωρων in ΞΓΔ Chrys.; θεωρου in BDL.

<sup>2</sup> αὐτου omitted in ΞABD it. vulg. syr.

glory, what they could win or bestow. This incapacitated them from seeing the glory of Christ, which was divine and heavenly, which men could not give or remove. The glory *παρὰ ἀλλήλων* is contrasted with that *παρὰ τοῦ μόνου Θεοῦ* from the only God, the only source, arbiter, and dispenser of praise. Seeking credit as religious men from one another, they necessarily habituated themselves to current ideas, and blotted out Divine glory from their mind.—Ver. 45. *μὴ δοκεῖτε . . .* These words bear in them the mark of truth. They spring from Jesus' own consciousness of His intimacy with the Father. To suppose that the Jews feared He would accuse them, is to suppose that they believed Him to have influence with God. Chiefly in view is the fact that Moses will accuse them. They thought they were defending Moses' law in accusing Christ for Sabbath-breaking: but, on the contrary, they were themselves open to the accusation of Moses; *εἰς ὃν ὑμεῖς ἠλπικατε*, in Vulgate "Moses in quo vos speratis".—Ver. 46. They will be accused by Moses because their unbelief in Christ convicts them of unbelief in Moses, *εἰ γὰρ . . . ἐμοί*. Had they believed the revelation made by Moses and understood it, they would necessarily have believed in Christ. "Disbelief in me is disbelief in him, in the record of the promises to the patriarchs, in the types of the deliverance from Egypt, in the symbolic institutions of the Law, in the promise of a prophet like to himself; for *it was of me* (the order is emphatic) he wrote," Westcott.—Ver. 47. The converse is true, and true with an *a fortiori* conveyed by the contrast between *γράμμασιν* and *ῥήμασι*. If the writings you have had before you for your study all your life, and which you have heard read in the Synagogues Sabbath after Sabbath, have not produced faith in you, and enabled you to see God and appreciate His glory, how shall ye believe the once heard words of one whose coming was prepared for, and His identification made easy by all that Moses wrote?

**CHAPTER VI.** *Jesus miraculously furnishes a meal for 5000 men with women and children, and thus manifests Himself as the Bread from heaven. This provokes the crisis in Galilee.*—Vv. 1-13. *The miracle narrated.*—Ver. 1. *μετὰ ταῦτα*, John's indefinite note of time. The interval between chap. v. and chap. vi. depends on the feast alluded to, v. 1. If it was Purim, only a month had elapsed; if it was Passover, a year. In any case Jesus had left Jerusalem, the reason being that the Jews sought to slay Him (vii. 1).—*ἀπῆλθεν ὁ Ἰησοῦς*, "Jesus departed," but whence? Evidently from Capernaum and the neighbourhood; cf. Mt. xiv. 13, Mk. vi. 30, Lk. ix. 10.—*πέραν . . . Τιβεριάδος*, "to the other side of the Sea of Galilee, of Tiberias". In xxi. 1 it is called simply *τῆς Τιβεριάδος*. The second title may here be a gloss, either by the evangelist himself or by a later hand, to distinguish the lake from Merom, or possibly because the latter name was more familiar to some of John's readers than the former. [Pausanias, v. 7, 3, calls it *λίμνη Τιβερις*.] Grotius, followed by Meyer, says: "Proprius denotat lacus partem quae ab adsito oppido, ut fieri solet, nomen habet proprium". Consequently he thinks of Jesus as crossing the Jordan below the lake. This is groundless. The town Tiberias was only built by Herod about the year 20 A.D. (Smith's *Hist. Geog.*, 448). The exact locality where the following scene is laid seems to have been at the north-east corner of the lake, not far from Bethsaida Julias.—*καὶ ἠκολούθει . . . ἀσθενούντων*. "A great crowd followed Him," out of Galilee into Gaulanitis, the reason being *ὅτι ἐώρων* [plural although *ἠκολούθει* is singular], "because they had seen the miracles which He was doing [imperfect of continuous action] on the sick".—*ἐπὶ* with genitive denotes the object towards which action is directed, *ἐπ' οἴκου*, homewards, etc. Meyer, Weiss (and Holtzmann) take it as meaning "among".—*ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς*, "and Jesus went up," from the



μαθητῶν αὐτοῦ. 4. ἦν δὲ ἐγγὺς ἡ τοῦ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. c. 13.  
 5. ἡ ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολλὸς δ ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, “ἐπὶ πόθεν ἀγοράσομεν<sup>1</sup> ἄρτους, ἵνα φάγωσιν οὗτοι;” 6. Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. 7. ἀπεκρίθη αὐτῷ Φίλιππος, “Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν<sup>2</sup> βραχὺ τι λάβῃ.” 8. Λέγει αὐτῷ εἰς ἕκ τῶν

<sup>1</sup> ἀγορασόμεν feebly authenticated; ἀγορασωμεν in  $\Sigma$ ABDEFG, etc.

<sup>2</sup>  $\Sigma$ ABL 33 omit αὐτῶν.

level of the Jordan and the lake, to the higher ground on the hill; καὶ ἐκεῖ . . . αὐτοῦ, “and there sat down with His disciples,” having apparently left the crowd behind, for the sitting down with the disciples indicated that rest and peace were expected.—Ver. 4. But another crowd was to be accounted for, as ver. 4 intimates, ἦν δὲ ἐγγὺς . . . Ἰουδαίων, “now the Passover, the Jewish feast, was at hand”. [Grotius says: “Hoc ideo interjicit, ut intelligatur tempus fuisse opportunum ad eliciendam multitudinem, et quo melius cohaereat quod de herba sequitur”. Godet’s account of the insertion of this clause, that it was meant to show that the nearness of the Passover suggested to Jesus the idea “we will keep a Passover here,” is plainly out of the question.]—ἐπάρας οὖν . . . Jesus *therefore* (or better, “accordingly”; οὖν connects what He saw with the foregoing statement).—Ver. 5. πολλὸς ὄχλος ἔρχεται, not the same crowd as was mentioned in ver. 2, else the article would have been inserted, but a Passover caravan coming from some other direction, and probably guided to Jesus’ retirement by some of those who had followed in the first crowd. Seeing the crowd approaching, He initiates the idea of giving them a meal. The synoptic account is different.—λέγει πρὸς τὸν Φίλιππον. Why to Philip? The question was put to Philip not because he happened at the moment to be nearest to Jesus (Alford); nor, as Bengel suggests, because he had charge of the commissariat, “fortasse Philippus rem alimentariam curabat inter discipulos”; nor “because he knew the country best”; nor only, as Euthymius says, ἵνα τὴν ἀπορίαν ὁμολογήσας, ἀκριβέστερον καταμάθῃ τοῦ μέλλοντος γενέσθαι θαύματος τὸ μέγεθος; but Cyril is right who finds the explanation in the character of Philip and in the word πειράζων of

ver. 6 [γυμνάζων εἰς πίστιν τὸν μαθητήν]. Philip was apparently a matter-of-fact person (xiv. 8), a quick reckoner and good man of business, and therefore perhaps more ready to rely on his own shrewd calculations than on unseen resources. This weakness Jesus gives him an opportunity of conquering, by putting the question πόθεν ἀγοράσομεν ἄρτους; “Whence are we to buy bread?” [lit. loaves]. πόθεν may either mean “from what village,” or “from what pecuniary resources”. Cf. πόθεν γὰρ ἔσται βιοτά; Soph., *Philoct.*, 1159.—Ver. 7. Philip swiftly calculating declares it impossible to provide bread for so vast a multitude, Διακοσίων . . . λάβῃ. “Two hundred denarii worth of loaves are not enough for them that each should receive a little.” “Denarius” means containing ten; and originally the denarius contained ten asses. The as was originally an ingot of copper, *aes*, weighing one lb.; but long before imperial times it had been reduced to one ounce, and the denarius was reckoned as equal to sixteen asses or four sesterces, and taking the Roman gold piece like our sovereign as the standard, the denarius was equivalent to about 9½d., which at that time was the ordinary wage of a working man; sufficient therefore to support a family for a day. If half was spent in food, then, reckoning the family at five persons, one denarius would feed ten persons, and 200 would provide a day’s rations for 2000; but as Philip’s calculation is on the basis not of food for a whole day, but only for one meagre meal, a short ration (βραχὺ τι), it is approximately accurate. There were between five and ten thousand mouths. See *Expositor*, Jan., 1890.—Ver. 8. With the same matter-of-factness as Philip εἰς . . . Πέτρου, “one of His disciples, Andrew, the brother of Simon Peter,” a description apparently inserted in forget

μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9. "Ἔστι  
 h 2 Kings <sup>b</sup> παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια.  
 iv. 43. 1 Sam. xxi.  
 7. Tob. ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;" 10. Εἶπε δὲ ὁ Ἰησοῦς,  
 vi. 2.  
 i Tob. ii. 1. "Ποιήσατε τοὺς ἀνθρώπους ἁναπεσεῖν." ἦν δὲ χόρτος πολὺς ἐν  
 Judith  
 xii. 15. τῷ τόπῳ. ἀνέπεσον<sup>1</sup> οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ<sup>2</sup> πεντακισ-  
 j Mt. xv. 36;  
 xxvi. 27.  
 Rom. xiv.  
 6, etc. χίλιοι. 11. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ ἑὺχαριστήσας  
 διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ<sup>8</sup> τοῖς ἀνακειμένους ὁμοίως

<sup>1</sup> ανεπεσαν in all good MSS.

<sup>2</sup> ὡσει in AΓΔ Cyr.; ὡς in NBDL.

<sup>8</sup> T.R. in N<sup>c</sup>D, but τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ omitted in N<sup>a</sup>ABL 1, 33. The words apparently were added from the Synoptical Gospels.

fulness that it has already been given, i. 41, supplementing Philip's judgment, cf. xii. 22, λέγει αὐτῷ, "says to Him" [the dative still holds its place after λέγει, and has not quite given way, as in modern Greek, to πρὸς with accusative, cf. ver. 5]. "Ἔστι παιδάριον ἐν ᾧδε. "There is here one little boy." [ἐν is rejected by modern editors. May it not have been rejected because unnecessary? At the same time it must be borne in mind that although in Mt. (viii. 19 and xxvi. 69) εἰς is used as an indefinite article—as in German, French, etc.—it is not so used in John. The Vulgate has "est puer unus hic". Meyer thinks it is inserted to bring out the meagreness of the resources, "but one small boy".]—Ver. 9. ὃ ἔχει . . . ὀψάρια. The Synoptic account speaks of these provisions as already belonging to the disciples.—κριθίνους, the cheapest kind of bread; see Ezek. xiii. 19, and the extraordinary profusion of illustrations in Wetstein, among which occurs one from the Talmud: "Jochanan dixit, hordeum factum est pulchrum. Dixerunt ei: nuncia equis et asinis"; and from Livy, "Cohortibus, quae signa amiserant, hordeum dari jussit".—καὶ δύο ὀψάρια, in Mt. xiv. 17, ἰχθύας, see also John xxi. 10.—ὀψάριον is whatever is eaten with bread as seasoning or "kitchen," hence, pre-eminently, fish. So Athenaeus, cited by Wetstein. In Numbers xi. 22 we have τὸ ὕψος τῆς θαλάσσης.—ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; exhibiting the helplessness of the disciples and inadequacy of the means, as the background on which the greatness of the miracle may be seen.—Ver. 10. The moral ground for the miracle being thus prepared Jesus at once says, ποιήσατε τοὺς ἀνθρώπους ἁναπεσεῖν. [For the form of speech cf. Soph., *Philoct.*, 925, κλύειν . . . με . . . ποιεῖ.] This order was

given for two reasons: (1) that there might be no unseemly crowding round Him and crushing out of the weaker; and (2) that they might understand they were to have a full meal, not a mere bite they could take in their hand in passing. Obedience to this request tested the faith of the crowd. They trusted Jesus.—ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, "now there was much grass in the place," contrasting with the corn-lands and olive-yards of the opposite shore, where the large crowd could not easily have found a place to lie down. Mark rather brings out the contrast between the colours of the dresses and the green grass (vi. 39): ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ πρασιαί, like beds of flowers.—ἀνέπεσον [better ἀνέπεσαν] οὖν οἱ ἄνδρες . . . the men reclined, not counting women and children (χωρὶς γυναικῶν καὶ παιδίων, Mt. xiv. 21), in number about five thousand; the women, though not specified, would take their places with the men. Some of the children might steal up to Jesus to receive from His own hand.—Ver. 11. Facing the vast and hungry crowd Jesus took up and gave thanks for the slender provision, ἔλαβε δὲ [better ἔλαβεν οὖν] τοὺς ἄρτους, the loaves already mentioned, καὶ εὐχαριστήσας [Phrynichus says εὐχαριστεῖν οὐδεὶς τῶν δοκίμων εἶπεν, ἀλλὰ χάριν εἰδέναι; and Rutherford says Polybius is the first writer who uses the word in the sense of "give thanks"]. Pagans, by libation, or by throwing a handful on the household altar, gave thanks before a meal; Jews pronounced a blessing, ἁγιασμός or εὐλογία. (Luke xxiv. 30, Mt. xiv. 19, and especially 1 Tim. iv. 4. See also Grotius' note on Mt. xxvi. 27.) Having given thanks Jesus διέδωκε . . . τοῖς ἀνακειμένοις. The words added from the Synoptists give a fuller account

καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12. ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, “Συναγάγετε τὰ περισσεύσαντα <sup>k</sup> κλάσματα, <sup>k</sup> Ezek. xiii. 19. ἵνα μὴ τι ἀπόληται.” 13. Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα <sup>12</sup> Kings iv. 42. κοφίνους κλασμάτων ἐκ τῶν πέντε <sup>1</sup> ἄρτων τῶν κριθίνων, <sup>a</sup> ἐπερίσ- <sup>m</sup> Tob. iv. 22. σευσε τοῖς βεβρωκόσιν. 14. οἱ οὖν ἄνθρωποι ἰδόντες δὲ ἐποίησε σημεῖον ὁ Ἰησοῦς, <sup>1</sup> ἔλεγον, “Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον.” 15. Ἰησοῦς οὖν γνοὺς ὅτι <sup>a</sup> μέλλουσιν <sup>n</sup> i. 40, etc. ἔρχεσθαι καὶ ὁ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, <sup>o</sup> Acts viii. 39. <sup>p</sup> ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. <sup>Exod. ii. 15. Hos. xii. 12. Mk. vi. 46. Only in Gospp. in N.T. Judith xiii. 1.</sup>

16. Ὡς δὲ ὁψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17. καὶ ἐμβάντες εἰς τὸ <sup>2</sup> πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ <sup>3</sup> ἐληλύθει

<sup>1</sup> ο Ἰησοῦς omitted in  $\aleph$ BD.

<sup>2</sup> το omitted in  $\aleph$ BL 33.

<sup>3</sup> οὐπω in modern editions as in  $\aleph$ BDL 33.

of what actually happened. But curiosity as to the precise stage at which the multiplication occurred, or whether it could distinctly be seen, is not satisfied. They all received ὅσον ἤθελον, not the βραχύ τι of Philip; and even this did not exhaust the supply; for (ver. 12) ὡς δὲ ἐνεπλήσθησαν, when no one could eat any more, there were seen to be κλάσματα περισσεύσαντα, pieces broken off but not used. These Jesus directs the disciples to gather ἵνα μὴ τι ἀπόληται, “that nothing be lost”. The Father’s bounty must not be wasted. Infinite resource does not justify waste. Euthymius ingeniously supposes the order to have been given ἵνα μὴ δόξη φαντασία τις τὸ γεγόμενον; but of course those who had eaten already knew that the provision was substantial and real.—Ver. 13. Συνήγαγον οὖν . . . βεβρωκόσιν, the superabundance, the broken pieces of the five loaves which were in excess of the requirements, <sup>a</sup> ἐπερίσσευσε, filled δώδεκα κοφίνους, that is to say, far exceeded the original five loaves.—κόφινους [French, *Coffin*, petit panier d’osier; cf. our “coffin” and “coffer”], a large wicker basket or hamper used in many countries by gardeners for carrying fruit, vegetables, manure, soil; and identified with the Jew by Juvenal (iii. 14), “Judaëis quorum cophinus foenumque supellex”. (See further Mayor’s note on the line, and *Sat.*, vi. 541.) This gives colour to the idea that each of the apostles may have carried such a basket, which would account for the twelve. But why they should have had the

baskets with nothing to carry in them does not appear.

Vv. 14-25. *The immediate impression made by the miracle and the consequent movements of Jesus and the crowd.*—Ver. 14. The conclusion drawn from the miracle by those who had witnessed it, was that this was “the beginning of that reign of earthly abundance, which the prophets were thought to have foretold”. See Lightfoot, *Hor. Heb.*, 552. This at once found expression in the words οὗτός ἐστιν . . . κόσμον. “This is indeed,” or “of a truth,” as if the subject had been previously debated by them, or as if some had told them He was “the prophet who should come into the world,” ὁ ἐρχόμενος, used of the Messiah by the Baptist (Matt. xi. 3) without further specification; but John adds his favourite expression εἰς τὸν κόσμον. That the people meant the Messiah (cf. Deut. xviii. 14-19) is shown by the action they were prepared to take.—Ver. 15. For Jesus perceived that they were on the point of coming and carrying Him off to make Him king. ἀρπάζειν, to snatch suddenly and forcibly (derived from the swoop of the falcon, the ἄρπη; hence, the Harpies). This scene throws light on the use of ἀρπάζουσιν in Matt. xi. 12. Their purpose was to make Him king. Their own numbers and their knowledge of the general discontent would encourage them. But Jesus ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος, “withdrew again (cf. ver. 3) to the mountain,” from which He may have come down some distance to meet the



πρὸς αὐτοὺς ὁ Ἰησοῦς, 18. ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος  
 r Cr. Joa. i. διηγήρετο. 19. ἡλιθακότες οὖν ὡς σταδίου εἰκοσιπέντε ἢ  
 13. Mk. vi. 48. τριάκοντα ἑωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης,  
 Lk. viii. 29. Jas. καὶ ἑγγὺς τοῦ πλοίου γινόμενον καὶ ἑφοβήθησαν. 20. ὁ δὲ  
 iii. 4. Mk. vi. 49. λέγει αὐτοῖς, "Ἐγὼ εἰμι· μὴ φοβεῖσθε." 21. ἠθελον οὖν λαβεῖν  
 u Job ix. 8. v With gen. αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς  
 iii. 23; xl. 18; cp. iv. ἦν ὑπὸ γον.  
 5. w Lk. xxiv. 22. Τῇ ἑπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν<sup>1</sup>  
 37. ὅτι πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ  
 μαθηταὶ αὐτοῦ,<sup>2</sup> καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς

<sup>1</sup> εἶδον read by T.Tr.W.H.R. as in ABL vet. Lat., etc.

<sup>2</sup> The clause ἐκεῖνο . . . αὐτοῦ is deleted by modern editors with  $\aleph$  ABL.

crowd. Now He detached Himself even from His disciples. [μὴ παρέχων μηδὲ τούτοις ἀφορμὴν, Origen.] The Synoptic account is supplementary. The disciples remained behind with fragments of the crowd, but, when it became late, they went down to the sea, and having got on board a (not "the") boat, they were coming across to Capernaum [Mark says Jesus told them to go to Bethsaida, but that is quite consistent, as they may have meant to land at the one place and walk to the other] on the other side, and it had already become dark, and Jesus had not, or "not yet," come to them, and the sea was rising owing to a strong wind blowing.—Ver. 19. ἡλιθακότες οὖν ὡς σταδίου εἰκοσιπέντε ἢ τριάκοντα. The Vulgate renders "cum remigassent ergo," and modern Greek ἐκωπηλάτησαν, rightly; see Aristoph., *Frogs*, 195; and other passages in Elsner. The stadium was about 194 (Rich gives 202) yards, so that nine rather than eight would go to a mile. The disciples had rowed about three miles. [The best discussion of the direction they were taking is in the *Rob Roy on the Jordan*, p. 374.] θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης "they see Jesus walking on the sea". It has been suggested that this may only mean that Jesus was walking "by" the sea, ἐπὶ being used in this sense in xxi. 1. But that ἐπὶ can mean "on" the sea is of course not questioned (see Lucian's *Vera Historia*, where this incident is burlesqued; also Job ix. 8, where, to signalise the power of God, He is spoken of as ὁ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης). Besides, why should the disciples have been afraid had they merely seen Jesus walking on the shore? They manifested their fear in

some way, and He says to them, Ἐγὼ εἰμι, I am He, or It is I.—Ver. 20. Hearing this, ἠθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, by which Lücke, Holtzmann, Weiss, Thayer, and others suppose it is meant, that they merely wished to take Him into the boat, but did not actually do so. The imperfect tense favours this sense; and so do the expressions ἠθελον πιάσαι αὐτόν, vii. 44; and ἠθελον αὐτὸν ἔρωτᾶν, xvi. 19; whereas two of the passages cited against this meaning by Alford are in the aorist, a tense which denotes accomplished purpose. On the other hand, the imperfect may here be used to express a continuous state of feeling, and accordingly the A.V., following the Geneva Bible, against Wiclif and Tindale, rendered "they willingly received Him". So Grotius "non quod non receperint, sed quod cupide admodum". So, too, Sanday: "The stress is really on the willingness of the disciples, 'Before they shrank back through fear, but now they were glad to receive Him'". And this seems right. The R.V. has "they were willing therefore to receive Him into the boat". The καὶ with which the next clause is introduced is slightly against the supposition that Jesus was not actually taken into the boat (but see Weiss *in loc.*); and the Synoptic account represents Jesus as getting into the boat with Peter. The immediate arrival at the shore was evidently a surprise to those on board. Sanday thinks that the Apostle was so occupied with his devout conclusions that he did not notice the motion of the boat.

Vv. 22, 23, and 24 form one sentence, in which John describes the observations made by the crowd the following morning and their consequent



εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23. ἀλλὰ δὲ<sup>1</sup> ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου· 24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ x l. 40, etc. εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. 25. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, “Ραββί, πότε ὦδε ὧ γέγονας;” 26. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, γ Lk. x. 32. “Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ s iv. 48.

<sup>1</sup> δε omitted in BL 33.

action. The observations they made are described under ἰδών, which never finds its verb, but is resumed in ὅτε οὖν εἶδεν of ver. 24; and their consequent action is described in the main verbs of the sentence ἐνέβησαν (ver. 24) καὶ ἦλθον. With the unconscious but accurate observation of a fishing population in such matters, the crowd had noticed that there was only one boat lying on the beach at that point, and further that the disciples had gone away in it and had not taken Jesus with them. But in the morning, having presumably passed the night in the open air, and having gathered at the lake-side below the scene of the miracle, they found that neither Jesus nor His disciples were there. Apparently they expected that the disciples would have returned for Jesus, and that they might find both Him and them on the shore. Disappointed in this expectation, and concluding that Jesus had returned by land as He had come, or had left in one of the Tiberias boats, they themselves entered the boats from Tiberias, which had been driven ashore by the gale of the previous night, and crossed to Capernaum. This account of the movements and motives of the crowd seems to give each expression its proper force. The fact parenthetically introduced, ver. 23, that boats from Tiberias had put in on the east shore, is an incidental confirmation of the truth that a gale had been blowing the night before. What portion of the belated crowd went back to Capernaum in these Tiberias boats we do not know.—εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, having found Him on the other side of the lake, that is, on the Capernaum side, εἶπον . . . γέγονας, “they said to Him, Rabbi, when camest thou hither?” “Quaestio de tempore includit quaestionem de modo” (Bengel). For this use of γέγονας cf. ver. 19; and Cebes, *Tabula*, πρὸς τὸν λατρὸν γινόμενος,

and Lucian, *Asinus*, ἐπεὶ δὲ πλησίον τῆς πόλεως ἐγενόμεμεν (Kypke). They came seeking Him, but were surprised to find Him. To their question Jesus makes no direct reply. He does not tell them of His walking on the water.

In vv. 26-65 we have the conversation arising out of the miracle. The first break in it is at ver. 41. From ver. 26-40 *Jesus explains that He is the Bread of Life*.—Ver. 26. Ἀμὴν . . . ἐχορτάσθητε. In this pursuing crowd Jesus sees no evidence of faith or spiritual hunger, but only of carnality and misunderstanding. Ye follow me οὐχ ὅτι εἴδετε σημεῖα, “not because you saw signs,” not because in the feeding of the 5000 and other miracles you saw the Kingdom of God and glimpses of a spiritual world, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε, but because you received a physical satisfaction. This gave the measure of their Messianic expectation. He was the true Messiah who could maintain them in life without toil. Sense clamours and spirit has no hunger.—χορτάζειν, from χόρτος, means “to give fodder to animals,” and was used of men only “as a depreciatory term”. In later Greek it is used freely of satisfying men; see Kennedy's *Sources of N.T. Greek*, p. 80; Lightfoot on Phil. iv. 12.—Ver. 27. ἐργάζεσθε . . . ὑμῖν δώσει. “Work not for the meat which perisheth.” ἐργάζομαι means “I earn by working,” “I acquire,” see passages cited by Thayer *in voc*. The food which He had given them the evening before He called βρῶσιν ἀπολλυμένην: they were already hungry again, and had toiled after Him for miles to get another meal. Rather must they seek τὴν βρῶσιν . . . αἰώνιον, the food which abides εἰς ζωὴν αἰώνιον, that is, which is not consumed in the eating but rather grows as it is enjoyed. Cf. iv. 14. This food ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει. He does not call Himself “the Prophet,”

- Mt. v. 6; ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε. 27. ἔργαζέσθε μὴ  
xiv. 20.  
Jas. ii. 16. τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς  
Rev. xix.  
21. ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ  
b 2 Jo. 8  
only; cp. πατὴρ ἑσφράγισεν ὁ Θεός." 28. Εἶπον οὖν πρὸς αὐτὸν, "Τί  
Weinstein  
on Mt. ποιοῦμεν,<sup>1</sup> ἵνα ἔργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;" 29. Ἀπεκρίθη  
xv. 16.  
c iii. 33. ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα  
Exod.  
xxxvi. 39. πιστεύσητε<sup>2</sup> εἰς ὃν ἀπέστειλεν ἐκείνος." 30. Εἶπον οὖν αὐτῷ, "Τί  
d Num. viii.  
11. οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσώμεν σοι; τί ἐργάζῃ;  
e iv. 34; xv.  
12. Bur- 31. οἱ πατέρες ἡμῶν τὸ ἑμάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι  
ton, M.  
and T., γεγραμμένον, Ἐφ' ἃρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν." 32.  
213.  
f Exod. xvi. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς  
15. Heb.  
ix. 4. δέδωκεν<sup>3</sup> ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν  
g Ps. lxxviii.  
24.

<sup>1</sup> ποιῶμεν in all modern editions as in **NABL**.

<sup>2</sup> T.Tr.W.H.R. read πιστενεητε following **NABL** i, 33.

<sup>3</sup> ἔδωκεν in **BDL**; δεδ. in **NAT**.

as they had called Him yesterday, because this would have excited false expectations; but in calling Himself the Son of Man He suggests His sympathy with all human wants and at the same time indicates to the initiated that He claims the Messiahship. The guarantee is given in the words *τοῦτον γὰρ . . . ὁ θεός*, "For Him hath the Father, God, sealed". By giving the Son the miracle of the previous day and other signs to do, the Father has sealed or authenticated Him as the Giver of that which nourishes life everlasting. [For the idea, approved by Delitzsch, that the seal refers to the stamping of loaves with the name of the maker, see *O. T. Student*, Sept., 1883, and *Expositor*, 1885. Elsner with more reason cites passages showing that a person ordering a banquet gave his seal to the slave or steward commissioned to provide it: and thus that Christ here declares "se a Patre constitutum esse ad suppeditandum Ecclesiae salutarem cibum". The various meanings of the word are given by Suicer.] Some at least of the crowd are impressed; and conscious that their toil was, as Jesus said, commonly misdirected, they ask Him (ver. 28) *τί ποιοῦμεν* [better, *ποιῶμεν*] *ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ*; that is, how can we so labour as to satisfy God? What precisely is it that God waits for us to do, and will be satisfied with our doing? To which Jesus, always ready to meet the sincere inquirer, gives the explicit answer (ver. 29) *τοῦτό ἐστι*

. . . *ἐκεῖνος*. If God has sent a messenger it is because there is need of such interposition, and the first duty must be to listen believingly to this messenger. To this demand that they should accept Him as God's ambassador they reply (ver. 30) *τί οὖν ποιεῖς . . .* "Judaeis proprium erat signa quaerere," 1 Cor. i. 22, Lampe. Grotius and Lücke think this asking for a sign could not have proceeded from those who saw the miracle of the previous day. But Lampe rightly argues that they were the same people, and that they did not consider either the miracle of the previous day or the ordinary cures wrought by Jesus to be sufficient evidence of His present claim.—Ver. 31. This is proved by the suggestion added in ver. 31. *οἱ πατέρες . . . φαγεῖν*; they demanded that He as Messiah should make good His claim by outdoing Moses. Schoettgen and Lightfoot quote from Rabbinical literature a relevant and significant saying: "Qualis fuit redemptor primus (Moses) talis erit redemptor ultimus (Messias). Redemptor prior descendere fecit pro iis Manna, sic et Redemptor posterior descendere faciet Manna, sicut scriptum est," Ps. lxxiii. 16. See other instructive passages in Lightfoot. According to this expectation that the Messiah would feed His people supernaturally the crowd now insinuate that though Jesus had given them bread He had not fulfilled the expectation and given them bread from heaven. (For the expression "bread of

ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἁ ἀληθινόν. 33. ὁ γὰρ ἄρτος τοῦ h i. 9, etc. Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδούς τῷ iiii. 13. κόσμῳ." 34. Εἶπον οὖν πρὸς αὐτὸν, "Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον." 35. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ ὁ οὐ μὴ διψήσῃ ἡρώποτε. 36. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ j iv. 14. με, καὶ οὐ πιστεύετε. 37. ὁ πάν ὁ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ k ver. 39; xvi. 2.

<sup>1</sup> διψήσει in T.Tr.W.H.R. following  $\Sigma$ AB\*D.

heaven" see Exod. xiv. 4 and Ps. lxxviii. 23, 24.) To this challenge to fulfil Messianic expectation by showing Himself greater than Moses Jesus replies (ver. 32), οὐ Μωσῆς . . . ἀληθινόν. A double denial; not Moses, but "my Father" is the giver, and although the manna was in a sense "bread from heaven" it was not "the true bread from heaven," τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. This my Father is now giving to you; ὁ γὰρ ἄρτος . . . τῷ κόσμῳ.—Ver. 33. Moses therefore could not give this bread, since it comes down out of heaven—not, as Godet renders, "He who cometh down from heaven"; at least the request of ver. 34 shows that those who heard the words did not take them in this sense; (2) the other characteristic of the bread of God is that it giveth life to the world; a fuller life-giving power than that of the manna is implied; and it is of universal application and not merely to their fathers. Hearing this description of "the bread of God" the crowd exclaim (ver. 34) Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον, precisely as the woman of Samaria had exclaimed Κύριε δὸς μοι τοῦτο τὸ ὕδωρ, when Jesus had disclosed to her the properties of the living water. And as in her case the direct request brought the conversation to a crisis, so here it elicits the central declaration of all His exposition of the bearing of the miracle: Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. [It is not impossible that some of them may have had a glimmering of what He meant and uttered their request with some tincture of spiritual desire; for among the Rabbis there was a saying, "In seculo venturo neque edunt neque bibunt, sed justi sedent cum coronis suis in capitibus et aluntur splendore majestatis divinae."] "I am the bread of life," "I am the living bread" (ver. 51, in a somewhat different sense), "I

am the bread which came down from heaven" (ver. 41), or, "the true bread from heaven"—all these designations our Lord uses, and that the people may quite understand what is meant, He adds ὁ ἐρχόμενος . . . ἡρώποτε. The repetition of the required action ὁ ἐρχόμενος, and ὁ πιστεύων, and of the result οὐ μὴ πεινάσῃ, and οὐ μὴ διψήσῃ, is for clearness and emphasis, not for addition to the meaning. The "believing" explains the "coming"; and the "quenching of thirst" more explicitly conveys the meaning of "never hungering," that all innocent and righteous cravings and aspirations shall be gratified. The "coming" was not that physical approach which they had adopted in pursuing Him to Capernaum, but such a coming as might equally well be called "believing," a spiritual approach, implying the conviction that He was what He claimed to be, the medium through which God comes to man, and man to God.—Ver. 36. But although God and this perfect satisfaction were brought so near them, they did not believe: ἀλλ' εἶπον . . . πιστεύετε. Beza, Grotius, Bengel, Godet, Weiss, etc., understand that εἶπον refers to ver. 26. Euthymius, preferably, says εἰκὸς τοῦτο ῥηθῆναι μὲν, μὴ γραφῆναι δέ. Lampe gives the alternatives without determining. Undoubtedly, although the reference may not be directly to ver. 26, the ἐωράκατε means seeing Jesus in the exercise of His Messianic functions, doing the works given Him by the Father to do. But seeing is not in this case believing. It was found very possible to be in His company and to eat the provision He miraculously provided, and yet disbelieve. If so, what could produce belief? Might not His entire manifestation fail to accomplish its purpose?—Ver. 37. No; for πάν ὁ δίδωσι . . . ἤξει. "Everything which the Father gives"; the neuter is used as being more universal than the masculine and including everything

ἦξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· 38. ὅτι κατα-  
 βέβηκα ἐκ τοῦ οὐρανοῦ, <sup>1</sup> οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ  
 θέλημα τοῦ πέμψαντός με. 39. τοῦτο δέ ἐστι τὸ θέλημα τοῦ  
 πέμψαντός με πατρὸς, <sup>2</sup> ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ  
 αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν <sup>3</sup> τῇ ἐσχάτῃ ἡμέρᾳ. 40. τοῦτο δέ  
 ἐστι τὸ θέλημα τοῦ πέμψαντός με, <sup>3</sup> ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ  
 πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ <sup>2</sup> τῇ  
 ἐσχάτῃ ἡμέρᾳ.” 41. Ἐγὼ γυγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι

<sup>1</sup> πατρός omitted in  $\Sigma^* \text{ABCD}$ , etc.

<sup>2</sup> All authorities read γὰρ.

<sup>3</sup> τοῦ πέμψαντός με in AEGH; τοῦ πατρὸς μου in  $\Sigma \text{BCD}$ .

which the Father determines to save from the world's wreck, viewed as a totality. Cf. ver. 39, ἀναστήσω αὐτό; and the collective neuter, as in Thucyd., iii. 16, τὸ ἐπιόν for τοὺς ἐπιόντας. Lampe thinks the neuter is used, “quia hae personae spectantur ut reale peculium, haereditas, merces, genus, semen, sacerdotium, sanctuarium Domini”. What is meant by δίδωσι? It is an act on God's part prior to the “coming” on man's part; the coming is the result of the giving. Calvinistic interpreters have therefore identified the giving with election. “Donandi verbum perinde valet ac si dixisset Christus, quos elegit Pater, eos regenerat”—Calvin. “Patrem dare filio est eligere”—Melancthon; and similarly Beza and Lampe. On the other hand, Reynolds represents a number of interpreters when he says, “It is the present activity of the Father's grace that is meant, not a foregone conclusion”. This identifies the Father's “giving” with His “drawing,” ver. 44. It would rather seem to be that which determines the drawing, the assigning to Jesus of certain persons who shall form His kingdom. This perhaps involves election but is not identical with it. Cf. xvii. 6. Euthymius replies, from a Semi-Pelagian point of view, to the objections which arise from an Augustinian interpretation of the words. The purpose of the verse is to impart assurance that Christ's work will not fail. καὶ τὸν ἐρχόμενον . . . ἔξω. Grotius thinks the “casting out” refers to the School of Christ; Lücke thinks the kingdom is referred to. It is scarcely necessary to think of anything more than Christ's presence or fellowship. This strong asseveration οὐ μὴ ἐκβάλω, and concentrated Gospel which has brought hope to so many, is here grounded on the will of the Father.—Vv. 38, 39. ὅτι καταβέβηκα . . . ἡμέρᾳ. Everywhere

Jesus forestalls the idea that He is speaking for Himself, and is uttering merely human judgments, or is in any way regulated in His action by what is arbitrary: it is the Supreme Will He represents. And this will requires Him to protect and provide for all that is committed to Him. ἵνα πᾶν ὃ δέδωκέ μοι, on this nominative absolute, see Lücke or Raphel, who justify it by many instances. The positive and negative aspects of the Redeemer's work, and the permanence of its results, are indicated. On ἀναστήσω . . . ἡμέρᾳ, Bengel says: “Hic finis est ultra quem periculum nullum,” and Calvin finely: “Sit ergo hoc animis nostris infixum porrectam esse nobis manum a Christo, ut nos minime in medio cursu deserat, sed quo ejus ductu freti secure ad diem ultimum oculos attollere audeamus”. It is a perfect and enduring salvation the Father has designed to give us in Christ.—Ver. 40. In ver. 40 Jesus describes the recipients of salvation from the human side, πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, the latter, “believing,” being necessary, as already shown, to complete the former. The neuter πᾶν necessarily gives place to the masculine. καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. This promise recurs like a refrain, vv. 39, 40, 44, 54; each time the ἐγὼ is expressed and emphatic, “I, this same person who here stands before you, I and no other”. Christ gives His hearers the assurance that in this respect He is superior to Moses, that the life He gives is not confined to this present time. In itself it is a stupendous declaration.

Vv. 41-51. In this paragraph we are first told how the Jews were staggered by our Lord's affirming that He had come down from heaven; second, how Jesus explains that in order to understand and receive Him they must be



εἶπεν, “Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.” 42. καὶ ἔλεγον, “Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;” 43. Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Μὴ γογγύζετε μετ’ ἀλλήλων. 44. οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 45. ἔστι γεγραμμένον ἐν τοῖς προφήταις, ‘Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ.’ Πᾶς οὖν ὁ

p xii. 32; in  
phys.  
sense,  
xviii. 10;  
xli. 6, 11  
Acts xvi.  
19.  
vv. 40, 44  
54; vii.  
37, etc.  
1 Cor. ii.  
13.

taught of God; and third, how He reiterates His claim to be the Bread of Life, adding now the explanation that it is His flesh which He will give for the life of the world.—Ver. 41. Ἐγὼ γινώσκω . . . οὐρανοῦ. “The Jews,” not as we might expect, “the Galileans,” probably because John identifies this unbelieving crowd with the characteristically unbelieving Jews. ἐγὼ γινώσκω in Exod. xvi. 7-9, 1 Cor. x. 10, etc., has a note of malevolence, but in John vii. 32 no such note. “Murmur” thus corresponds to it, as carrying both meanings. The ground of their murmuring was His asserting Ἐγὼ εἰμι . . . οὐρανοῦ. Cf. ver. 33, ὁ καταβαίνων, and ver. 38, καταβέβηκα. Lücke says: “When John makes the descent from heaven the essential, inherent predicate of the bread, he uses the present: when the descent from heaven is regarded as a definite fact in the manifestation of Christ, the aorist”. They not merely could not understand how this could be true, but they considered that they had evidence to the contrary (ver. 42), καὶ ἔλεγον, Οὐχ . . . καταβέβηκα; the emphatic ἡμεῖς more clearly discloses their thought. We ourselves know where He comes from. The road from heaven, they argued, could not be through human birth. This was one of the real difficulties of the contemporaries of Jesus. The Messiah was to come “in the clouds,” suddenly to appear; but Jesus had quietly grown up among them. From this passage an argument against the miraculous birth of our Lord has been drawn. The murmureis represent the current belief that He had a father and mother, and in His reply Jesus does not repudiate His father. But He could not be expected to enter into explanations before a promiscuous crowd. As Euthymius says: He passes by His miraculous birth, “lest in removing one stumbling block He interpose another”. To explain is hopeless.—Ver. 43. Therefore He merely says Μὴ γογγύζετε μετ’

ἀλλήλων. That was not the way to light. Nor could He expect to convince all of them, for οὐδεὶς . . . ἐλκύσῃ αὐτόν, “no one can come to me unless the Father who hath sent me draw him”. ἐλκύειν has the same latitude of meaning as “draw”. It is used of towing a ship, dragging a cart, or pulling on a rope to set sails. But it is also used, xii. 32, of a gentle but powerful moral attraction; “I, if I be lifted up, ἐλκύσω, will draw, etc.”. Here, however, it is an inward disposing of the soul to come to Christ, and is the equivalent of the Divine teaching of ver. 45. And what is affirmed is that without this action of God on the individual no one can come to Christ. In order to apprehend the significance of Christ and to give ourselves to Him we must be individually and inwardly aided by God. [Augustine says: “Si trahitur, ait aliquis, invitatus venit. Si invitatus venit, non credit, si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo, nec motu corporis, sed voluntate cordis accedimus. Noli te cogitare invitum trahi: trahitur animus et amore.” And Calvin says: “Quantum ad trahendi modum spectat, non est ille quidem violentus qui hominem cogat externo impulsu, sed tamen efficax est motus Spiritus Sancti, qui homines ex nolentibus et invitatis reddit voluntarios”. All that Calvin objects to is that men should be said “proprio motu” to yield themselves to the Divine drawing. Cf. a powerful passage from Luther’s *De libero Arbitrio* quoted in Lampe; or as Beza concisely puts it: “Verum quidem est, neminem credere invitum, quum Fides sit assensus. Sed volumus quia datum est nobis ut velimus.”]—Ver. 45. In confirmation of His assertion in ver. 44, Jesus, as is His wont, cites Scripture: ἔστι γεγραμμένον ἐν τοῖς προφήταις, that is, it is written in that part of Scripture known as “the Prophets”. The passage cited is Is. liv. 13, where, in describing Messianic times, the prophet says, “Thy

- r i 18. ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με· 46. \* οὐχ  
 vii. 29 ix. ὅτι τὸν πατέρα τις ἑώρακεν· εἰ μὴ \* ὃ ὢν παρὰ τοῦ Θεοῦ, οὗτος  
 16. ἑώρακε τὸν πατέρα. 47. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ,  
 i i Cor. x. 5. ἔχει ζωὴν αἰώνιον. 48. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49. οἱ  
 πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον·  
 u vv. 26, 51. 50. οὗτος ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις \* ἐξ  
 αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. 51. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ  
 viii. 16, 17.  
 Mt. x. 18. οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται<sup>1</sup> εἰς  
 Acts iii.  
 24. τὸν αἰῶνα. \* καὶ ὁ ἄρτος \* δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν

<sup>1</sup> Here and in v. 58 ζῆσει is read in  $\Sigma$ DL 33.

children shall all be taught of God," ἔσονται πάντες διδασκτοὶ τοῦ Θεοῦ, and what this being taught of God means He more fully explains in the words πᾶς οὖν . . . μαθὼν, "every one who has heard from the Father and has learned comes to me". Both the hearing and the learning refer to an inward spiritual process. The outward teaching of Scripture and of Christ Himself was enjoyed by all the people He was addressing; but they did not come to Him. It is therefore an inward and individual illumination by the special operation of God that enables men to come to Christ. Whether these verses teach "irresistible grace" may be doubted. That they teach the doctrine which Augustine asserted against Pelagius, *vis.*, that power to use grace must itself be given by God, is undeniable. That is affirmed in the statement that no one can come to Christ unless the Father draw him. But whether it is also true that every one whom God teaches comes is not here stated; the καὶ μαθὼν introduces a doubtful element. [Wetstein quotes from Polybius διαφέρει τὸ μαθεῖν τοῦ μόνον ἀκοῦσαι].—Ver. 46. Lest His hearers should suppose that in Messianic times direct knowledge of God was to be communicated, He adds, οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, it is not by direct vision men are to learn of God. One alone has direct perception of the Father, ὁ ὢν παρὰ τοῦ Θεοῦ, He whose origin is Divine; not ὁ ἀπεσταλμένος παρὰ Θεοῦ, a designation which belonged to all prophets, but He whose Being is directly derived from God. Similarly, in vii. 29, we find Jesus saying ἐγὼ οἶδα αὐτόν ὅτι παρ' αὐτοῦ εἰμὶ καὶ ἐκεῖνός με ἀπέστειλεν, where the source of the mission and the source of the being are separately mentioned. To refer this exclusive vision of the Father

to any earthly experience seems out of the question. No one who was not more than man could thus separate himself from all men. See i. 18. Having thus explained that they could not believe in Him without having first been taught of God, He returns (ver. 47) to the affirmation of ver. 40, ἀμὴν . . . ζωῆς. Their unbelief does not alter the fact, nor weaken His assurance of the fact. This consciousness of Messiahship was so identified with His spiritual experience and existence that nothing could shake it. But now He adds a significant confirmation of His claim.—Vv. 49, 50. οἱ πατέρες . . . μὴ ἀποθάνῃ, "Your fathers ate the manna in the desert and died: this is the bread which comes down out of heaven, that a man may eat of it and not die". In other words: The manna which was given to your fathers to maintain them in physical, earthly life, could not assert its power against death, and maintain them continually in life. Your fathers died physically. The bread which comes down from heaven does not give physical life; it is not sent for that purpose, but the life which it is given to maintain, it maintains in continuance and precludes death. Taken in connection with the context, the words interpret themselves. Godet however says: "Jesus, both here and elsewhere, certainly denies even physical death in the case of the believer. Cf. viii. 51. That which properly constitutes death, in what we call by this name, is the total cessation of moral and physical existence. Now this fact does not take place in the case of the believer at the moment when his friends see him die." This seems to misrepresent the fact of death for the sake of misrepresenting the present passage.—Ver. 51. In ver. 51 Jesus adds two fresh terms in explanation of the living bread, which, however, through

ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.<sup>1</sup> 52. Ἐμάχοντο οὖν ᾠ πρὸς ᾠ πρὸς in II. xvii. 98, ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν etc., ἐπὶ σάρκα φαγεῖν;” 53. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν also used; λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ commonly the simple πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54. \* ὁ τρώγων x xiii. 18 and Mt. μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ xxiv. 38 only.

<sup>1</sup> Instead of *ἡ σαρκὸς μου . . . ζωῆς* BCDL 33 read *ἡ σαρκὸς μου ἐστὶν ὑπὲρ τ. τοῦ κοσμοῦ ζωῆς*, adopted by W.H.R. Tisch. adopts the reading of *ἡ, ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, ἡ σαρκὸς μου ἐστὶν*. Weiss is too positive in saying, “Die Worte sind unbedingend und zu streichen”. T.R. gives the most intelligible sentence.

their want of apprehension, increased their difficulty. The first is ἐγὼ εἰμι . . . ζωῆς. In giving this explanation He slightly alters the designation of Himself as the Bread: He now claims to be not “the bread of life,” but ὁ ἄρτος ὁ ζῶν, “the living bread”. Godet says: “The manna, as not itself living, could never impart life. But Jesus, because He Himself lives, can give life.” That is correct, but is not the full meaning. ὁ ζῶν contrasts the bread with the βρώσις ἀπολλυμένη; and as “living water” is water running from a fountain in perpetual stream, and not a measured quantity in a tank, so “living bread” is bread which renews itself in proportion to all needs like the bread of the miracle. The second fresh intimation now made is ὁ ἄρτος ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν . . . This intimation is linked to the foregoing by a double conjunction καὶ ὁ ἄρτος δέ, “and besides” indicating, according to classical usage, a new aspect or expansion of what has been said. The new intimation is at first sight an apparent limitation: instead of “I am the bread,” He now says “My flesh is the bread”. Accordingly some interpreters suppose that by “flesh” the whole manifestation of Christ in human nature is meant. Cf. ὁ λόγος σὰρξ ἐγένετο. Thus Westcott says: “The life of the world in the highest sense springs from the Incarnation and Resurrection of Christ. By His Incarnation and Resurrection the ruin and death which sin brought in are overcome. The thought here is of support and growth, and not of Atonement.” To this there are two objections. (1) If σὰρξ is equivalent to the whole manifestation of Christ in the flesh, this is not a new statement, but a repetition of what has already been said. And (2) the δώσω compels us to think of a giving yet future. Besides, the turn taken by the con-

versation, vv. 53-57, seems to point rather to the atoning sacrifice of Christ. [So Euthymius: τὴν σταύρωσιν αὐτοῦ προσημαίνει. τὸ δέ, ἣν ἐγὼ δώσω, τὸ ἐκούσιον ἐμφαίνει τοῦ τοιοῦτου πάθους. So too Cyril: Ἀποθνήσκω, φησὶν, ὑπὲρ πάντων, ἵνα πάντας ζωοποιήσω δι' ἑμαντοῦ, καὶ ἀντίλυτρον τῆς ἀπάντων σαρκὸς τῇ ἐμῇ ἐποιησάμην. Bengel says: “Tota haec de carne et sanguine Jesu Christi oratio passionem spectat”. Beza even finds in δώσω the sense “offeram Patri in ara crucis”.] The giving of His flesh, a still future giving which is spoken of as a definite act, is, then, most naturally referred to the death on the cross. This was to be ὑπὲρ τῆς τοῦ κόσμου ζωῆς, “for the sake of the life of the world”. ὑπὲρ when used in connection with sacrifice tends to glide into ἀντὶ; see the *Alcestis* of Eurip. *passim* and Lampe's note on this verse. Here, however, the idea of substitution is not present. It is only hinted that somehow the death of Christ is needed for the world's life. This statement, however, only bewilders the crowd; and the next paragraph, vv. 52-59, gives expression to and deals with this bewilderment.—Ver. 52. Ἐμάχοντο . . . The further explanations sprang from a fresh question put not directly to Jesus, but to one or other of the crowd. They differed in their judgment of Him. Some impatiently denounced Him as insane; others suggesting that there was truth in His words. The discussion all tended to the question πῶς δύναται . . . φαγεῖν. He had only spoken of “giving” His flesh for the life of the world: but they not unreasonably concluded that if so, it must be eaten. Their mistake lay in thinking of a physical eating.—Vv. 53, 54. εἶπεν οὖν . . . ἡμέρα. Instead of explaining the mode Jesus merely reiterates the statement. The reason of this is that



n vv. 40, 44. ἀναστήσω αὐτὸν ὡς τῇ ἐσχάτῃ ἡμέρᾳ. 55. ἡ γὰρ σὰρξ μου ἀληθῶς ἵ  
 54; vii.  
 57, etc.  
 y Dan. i. 10. ἔστι βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἔστι πόσις. 56. ὁ τρώγων  
 z Freq. in μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ὅτι ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ.  
 John.  
 a Heb. iii. 57. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα.  
 12, 1  
 Thess. i. καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ. 58. οὗτός ἐστιν ὁ ἄρτος  
 10. Rom. ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὕμῶν τὸ  
 ix. 26. μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν  
 b Gen. xxi. αἰῶνα." 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.  
 11. Deut. i. 17. Jer. 60. Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, "β Σκλη-  
 vi. 10.

<sup>1</sup> For αληθως in both occurrences αληθης is read in  $\aleph^c$ BC.

their attention was thus more likely to be fixed on the necessity of using Him as the living bread. The difficulty of the statement disappears when it is perceived that the figure of speech is not to be found in the words "flesh" and "blood," but in the words "eating" and "drinking". The actual flesh and blood, the human life of Christ, was given for men; and men eat His flesh and drink His blood, when they use for their own advantage His sacrifice, when they assimilate to their own being all the virtue that was in Him, and that was manifested for their sakes. As Lücke points out, the *σὰρξ καὶ αἷμα* form together one conception and are equivalent to the *με* of ver. 57. If *αἷμα* stood alone it might refer especially to the death of Christ, but taken along with *σὰρξ* it is more natural to refer the double expression to the whole manifestation of Christ; and the "eating and drinking" can only mean the complete acceptance of Him and union with Him as thus manifested. [τρώγων, originally the munching of herbivorous animals, was latterly applied to ordinary human eating.]—Vv. 55, 56. This is further shown in vv. 55, 56. ἡ γὰρ σὰρξ μου ἀληθῶς [better ἀληθής] ἔστι βρώσις, "For my flesh is a genuine food and my blood is a genuine drink"; with an implied contrast to those things with which men ordinarily endeavour to satisfy themselves. The satisfying, genuine character of Christ as the bread consists especially in this, that ὁ τρώγων . . . ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. He becomes as truly assimilated to the life of the individual as the nourishing elements in food enter into the substance of the body. The believer abides in Christ as finding his life in Him (Gal. ii. 20); and Christ abides in the believer, continually imparting to him what con-

stitutes spiritual life. For in Christ man reaches the source of all life in the Father (ver. 57), καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ . . . δι' ἐμέ. The living Father has sent Christ forth as the bearer of life. He lives διὰ τὸν πατέρα, not equivalent to διὰ τοῦ πατρός, through or by means of the Father, but "because of," or "by reason of the Father". The Father is the cause of my life; I live because the Father lives. [Beza quotes from the *Plutus* of Aristoph., 470, the declaration of Penia that μόνην Ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμέ ὕμῳ, δι' ἐμέ τε ζῶντας ὕμας.] The Father is the absolute source of life; the Son is the bearer of that life to the world; cf. v. 26, where the same dependence of the Son on the Father for life is expressed. The second member of the comparison, introduced by καὶ (see Winer, p. 548; and the *Nic. Ethics, passim*), is not, as Chrys. and Euthymius suggest, καὶ γὰρ ζῶ, but καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται (better ζήσκει) δι' ἐμέ. (For the form of the sentence cf. x. 14.) Every one that eateth Christ will by that connection participate in the life of God.—Ver. 58. οὗτός ἐστιν . . . αἰῶνα. These characteristics, now mentioned, identify this bread from heaven as something of a different and superior nature to the manna.—Ver. 59. With his usual exact specification of time and place John adds ταῦτα . . . ἐν Καπερναούμ. Lampe says: "Colligi etiam inde potest, quod haec acciderint in Sabbato"; but the synagogue was available for teaching on other days, and it is not likely that on a Sabbath so many persons would have followed Him across the lake.

Vv. 60-71. *The crisis in Galilee.*—Ver. 60. Πολλοὶ οὖν . . . ἀκούειν; many of His disciples [*i.e.*, of the larger and more loosely attached circle of His followers, as distinct from the Twelve, ver.



ρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν;” 61. \*Εἰδὼς <sup>c xlii. i.</sup> δὲ ὁ Ἰησοῦς ἐν \*ἑαυτῷ, ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, <sup>Lk. xi. 17.</sup> εἶπεν αὐτοῖς “Τοῦτο ὑμᾶς σκανδαλίζει; 62. ἐὰν οὖν θεωρῇτε τὸν <sup>Mk. v. 30.</sup> υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; 63. τὸ <sup>Gen. xviii.</sup> πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα <sup>12.</sup> ἃ ἐγὼ λαλῶ<sup>1</sup> ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν. 64. ἄλλ’ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν.” \*Ἥιδει γὰρ <sup>d xvi. 4. only.</sup> ἐξ ἀρχῆς ὁ Ἰησοῦς, <sup>ἀπ’ ἀρχῆς</sup> τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. <sup>freq.</sup>

<sup>1</sup> λελαληκα in  $\Sigma$ BCD it. vulg., etc.

67] having heard the foregoing utterances, said Σκληρός ἐστιν οὗτος ὁ λόγος. Σκληρός is rather “hard to receive” than “hard to understand”. Abraham found the command to cast out Hagar σκληρός, Gen. xxi. 11. Euripides opposes σκληρὸν ἀληθῆ, distasteful, uncompromising truths to μαλθακὰ ψευδῆ, flattering falsehoods (*Frag.*, 75, Wetstein). The λόγος referred to was especially, ver. 58, οὗτος ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς as is proved by vv. 61, 62. But this must be taken together with His statement in ver. 51, that He would give His flesh, and the development of this idea in vv. 53, 54, τίς δύναται αὐτοῦ ἀκοῦειν; “who can listen to Him?”—Ver. 61. This apparently was said out of the hearing of Jesus, for ver. 61 says εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, “Jesus knowing in Himself,” that is, perceiving that they were murmuring, He intuitively understood what it was they were stumbling at, and said τοῦτο ὑμᾶς . . . πρότερον; “Does this saying stumble you? If then ye see the Son of Man ascending where He was before——” What are we to supply? Either, Will you not be much more scandalised? Or, Will you not then be convinced? According to the former, the sense would be: If now you say, how can this Man give us His flesh to eat? much more will you then say so when His flesh wholly disappears. But the second interpretation gives the better sense: You will find it easier to believe I came down from heaven, when you see me returning thither. Cf. iii. 13; xiii. 3. You will then recognise also in what sense I said that you must eat my flesh. τὸ πνεῦμα ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. It was therefore the spirit animating the flesh in His giving of it which profited; not the external sacrifice of His body, but the spirit which prompted it was efficacious. The acceptance of God’s judgment of

sin, the devotedness to man and perfect harmony with God, shown in the cross, is what brings life to the world; and it is this Spirit men are invited to partake of. It is therefore not a fleshly but a spiritual transaction of which I have been speaking to you. [Bengel excellently: “Non sola Deitas Christi, nec solus Spiritus sanctus significatur, sed universe Spiritus, cui contradistinguitur caro”.] τὰ ῥήματα . . . ἐστιν, His entire discourse at Capernaum, and whatever other sayings He had uttered, were spirit and life. It was through what He said that He made Himself known and offered Himself to them. To those who believed His words, spirit and life came in their believing. By believing they were brought into contact with the life in Him.—Ver. 64. But τινες οὐ πιστεύουσιν, and therefore do not receive the life. This Jesus said ἥδει γὰρ . . . αὐτόν, for Jesus knew from the first who they were that believed not, and who it was who should betray Him. “Hoc ideo addidit Evangelista, ne quis putet temere judicasse Christum de suis auditoribus,” Calvin. Euthymius says it illustrates His forbearance. ἐξ ἀρχῆς, from the beginning of His connection with individuals. Weiss supposes it means from the beginning of their not believing. He gave utterance to this knowledge in ver. 26. He even knew who it was who should betray Him. This is said in anticipation of vv. 70, 71. This declaration raises the question, Why then did Jesus call Judas to the Apostolate? Holtzmann indeed supposes that this intimation is purely apologetic and intended to show that Jesus was not deceived in appointing Judas. It is unnecessary to increase the difficulty by supposing the ἐξ ἀρχῆς to refer to the time previous to his call. Jesus saw in Judas qualities fitting him to be an Apostle; but seeing him among the others He recognised that he was an

65. Καὶ ἔλεγε, "Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν  
 e Cp. iii. 27. πρὸς με, ἢ ἀνὰ μὴν ἢ δεδομένον αὐτῷ "ἐκ τοῦ πατρὸς μου." 66. Ἐκ  
 f xix. 12; viii. 31. τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ "εἰς τὰ ὀπίσω, καὶ οὐκέτι  
 g Heb. x. 38. μετ' αὐτοῦ περιεπάτουν. 67. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, "Μὴ  
 xx. 14. καὶ ὑμεῖς θέλετε ὑπάγειν;" 68. Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος,  
 Mk. xiii. 16. "Κύριε, πρὸς τίνα ἀπελευσόμεθα; ἢ ῥήματα ζωῆς αἰωνίου ἔχεις."  
 xix. 17. 69. καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ  
 h Acts v. 20. υἱὸς τοῦ Θεοῦ τοῦ ζῶντος."<sup>1</sup> 70. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,  
 i xv. 16; xiii. 18. "Ὁὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἰς διάβολός

<sup>1</sup> ο Χριστος . . . ζωντος only in inferior authorities; ο αγιος του Θεου (without τ. ζωντος) in  $\Sigma$ BC<sup>2</sup>DL. Cp. Mk. i. 24; Acts iii. 14.

unfaithful man. To suppose that He called him in the clear knowledge that he would betray Him is to introduce an unintelligible or artificial element into the action of Christ. [Neither Calvin nor Beza makes any remark on the clause. Bruce, *Training of the Twelve*; and Reith, *in loc.*, should be consulted.] Jesus already recognised in what manner His death would be compassed: by treachery. The fact stated in ver. 64, that some of His own disciples could yet not believe in Him, illustrates the truth of what He had said, ver. 44, that no one can come to Him except the Father draw him.—Ver. 65. He therefore points this out, διὰ τοῦτο . . . πατρός μου. All that brings men to Christ is the Father's gift.—Ver. 66. ἐκ τούτου, "on this"; neither exclusively "from this time" ἔκτοτε (Euthymius), "from this moment onwards" (Lücke), nor exclusively "on this account," but a combination of both. Cf. xix. 12. Here the time is in the foreground, as is shown by the οὐκ ἔτι following. Lampe has: "Qui ab illo tempore Iesum deserebant, clare indicabant, quod propter hunc sermonem istud fecerint". πολλοὶ ἀπῆλθον εἰς τὰ ὀπίσω . . . περιεπάτουν. Many of those who had up to this time been following Him and listening to His teaching, returned now to their former ways and no longer accompanied Jesus. (ὀπίσω δὲ νόει μοι, καὶ τὸν πρότερον βίον αὐτῶν, εἰς ὃν πάλιν ὑπέστρεψαν, Euthymius.) εἰς τὰ ὀπίσω occurs xviii. 6, xx. 14; also Mk. xiii. 16. But the most instructive occurrence is in Ps. xlv. 18, οὐκ ἀπέστη εἰς τὰ ὀπίσω ἡ καρδία ἡμῶν, where the literal sense passes into the spiritual meaning, apostasy, abandonment of God.—Ver. 67. This giving up of their adherence to Christ was probably manifested in an

immediate and physical withdrawal from His presence. For He turned to the Twelve with the words: μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; "Sciebat id non facturos," Lampe, who adds six reasons for the question, of which the most important are: "ut confessionem illam egregiam eliceret, qua se genuinos discipulos Jesu esse mox probaturi erant"; and "ut edoceret, se nonnisi voluntarios discipulos quaerere". Probably also that they might be confirmed in their faith by the expression of it, and that He might be gladdened.—Ver. 68. Simon Peter answered in name of all, Κύριε . . . ζῶντος. He gives a threefold reason why they remained faithful while others left. (1) πρὸς τίνα ἀπελευσόμεθα; "To whom shall we go away?" implying that they must attach themselves to some one as a teacher and mediator in divine things. They cannot imagine that any one should be to them what already Jesus had been. (2) Especially are they bound to Him, because He has words of eternal life, ῥήματα ζωῆς αἰωνίου ἔχεις. They had experienced that His words were spirit and life, ver. 63. In themselves a new life had been quickened by His words, a life they recognised as the true, highest, eternal life. To have received eternal life from Christ makes it impossible to abandon Him. (3) καὶ ἡμεῖς (ver. 69), "we for our part," whatever others think, πεπιστεύκαμεν καὶ ἐγνώκαμεν "have believed and know," cf. 1 John iv. 16, ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν, which shows we cannot press the order [cf. Augustine's "credimus ut intelligamus"] but must accept the double expression as a strong asseveration of conviction: we have believed and we know by experience ὅτι σὺ εἶ . . .

ἐστιν;” 71. “Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

VII. 1. ΚΑΙ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. 2. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, “Μετάβηθι ἐντεῦθεν, καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου

a xi. 54.  
Mk. xi. 27.  
v. 16.  
Exod. ii.  
15. Jer.  
xxii. 21.  
Deut. xvi.  
16. Lev.  
xxiii. 34.  
1 Macc. x.  
21.

ὁ ἄγιος τοῦ Θεοῦ occurs in Mk. i. 24, Lk. vi. 34; cf. Acts iii. 14, iv. 27, 30; Rev. iii. 7. The expression is not Johannine; but the idea of the Messiah as consecrated or set apart is found in x. 36, ὃν ὁ Πατὴρ ἡγίασε. Peter's confession here is equivalent to his confession at Caesarea Philippi, recorded in the Synoptic Gospels.—Ver. 70. ἀπεκρίθη . . . ἐστίν; this reply of Jesus to Peter's warm-hearted confession at first sight seems chilling. Peter had claimed for himself and the rest a perfect loyalty; but this confidence of Peter's carried in it a danger, and must be abated. Also it was well that the conscience of Judas should be pricked. Therefore Jesus says: Even in this carefully selected circle of men, individually chosen by myself from the mass, there is not the perfect loyalty you boast.—ἐξ ὑμῶν εἰς διάβολός ἐστιν. Even of you one is a devil. Lücke, referring to Esth. vii. 4 and viii. 1, where Haman is called ὁ διάβολος, as being “the slanderer,” or “the enemy,” suggests that a similar meaning may be appropriate here. But Jesus calls Peter “Satan” and may much more call Judas “a devil”. Besides in the present connection “traitor” is quite as startling a word as “devil”.—Ver. 71. Using the knowledge brought by subsequent events John explains that Judas was meant, ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην [better Ἰσκαριώτου, which shows that the father of Judas was also known as Iscariot], ἔλεγε with the accusative, meaning “He spoke of,” is classical, and see Mk. xiv. 71. The word “Iscariot” is generally supposed to be equivalent to קִרְיֹת שֹׁאֵל, Ish Keriyoth, a man of Kerieth in the tribe of Judah (Josh. xv. 25). Cf. Ishtob, a man of Tob (Joseph., *Ant.*, vii. 6, 1, quoted in Smith's *Dict.*). The name Judas now needs no added surname.

CHAPTERS VII.-X. 21. *Jesus at the Feast of Tabernacles, and subsequently in Jerusalem.*

CHAPTER VII. *At the Feast.*—Vv. 1-13. *The circumstances of His visit to*

*Jerusalem.*—Vv. 14-36. *He teaches, and discussions regarding Him are evoked.*—V. 37-end. *His manifestation on the last day of the Feast, and the consequent action of the Sanhedrim.*—Ver. 1. Having described the crisis in Galilee the evangelist proceeds to describe the various opinions and discussions held regarding Jesus in Jerusalem. See Sanday, p. 144. In chap. vi., a Passover was said to be at hand; but Jesus did not go to it, but continued to go about teaching in Galilee, περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ. Although appropriate to a single school, περιπάτειν denoted generally the going about of a teacher with his disciples; hence, “to dispute,” or “to discourse”. περίπατος in Aristoph., *Frogs*, 907 and 918, means “a philosophical discussion or argumentation”. John assigns a reason for Jesus remaining in Galilee; this, according to Holtzmann and Weiss, proves that he considered the Judaean ministry the rule, the Galilean the exception. But the assigning of a reason may be accounted for by the unlikelihood of Jesus remaining in Galilee after what was recorded in chap. vi. His reason for remaining in Galilee, even after His rejection there, was the active hostility of the Jews, ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. See ver. 18. Things were not yet ripe for His exposing Himself to the hostility of the authorities.—Ver. 2. But occasion arose for His abandoning His purpose to remain in Galilee. ἦν δὲ . . . σκηνοπηγία. In Hebrew פֶּסַח (Lev. xxiii. 34), the Feast of Succoth, or Booths, in Greek σκηνοπηγία, the fixing of tents; so called because in this Feast the Jews commemorated how their fathers had dwelt in tents, and been fed and cared for as if in a settled condition. It was one of the great Feasts, and as it fell in October and Jesus had not attended the previous Passover, it might seem desirable that He should go up to Jerusalem now.—Ver. 3. The desirableness of doing so is urged by His brothers. εἶπον . . . τῷ κόσμῳ. The reason they

σκηνοπηγία. In Hebrew פֶּסַח (Lev. xxiii. 34), the Feast of Succoth, or Booths, in Greek σκηνοπηγία, the fixing of tents; so called because in this Feast the Jews commemorated how their fathers had dwelt in tents, and been fed and cared for as if in a settled condition. It was one of the great Feasts, and as it fell in October and Jesus had not attended the previous Passover, it might seem desirable that He should go up to Jerusalem now.—Ver. 3. The desirableness of doing so is urged by His brothers. εἶπον . . . τῷ κόσμῳ. The reason they



d Fut. indic. <sup>4</sup> θεωρήσωσι <sup>1</sup> τὰ ἔργα σου ἃ ποιεῖς · 4. οὐδεὶς γὰρ \* ἐν κρυπτῷ τι never in classics ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, alter <sup>17a</sup>; freq. in N. φανέρωσον σεαυτὸν τῷ κόσμῳ." 5. Οὐδὲ γὰρ \* οἱ ἀδελφοὶ αὐτοῦ T., Bur- 100, 199. ἐπίστευον εἰς αὐτόν. 6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, "b Ὁ καιρὸς δ e xviii. 20; commonly ἐμὸς οὕτω πάρεστιν · ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν <sup>1</sup> ἔτοιμος. <sup>1</sup> εν τῷ κ. xi. 54. Col. 7. <sup>1</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς · ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ ii. 15. g Mk. iii. 21. περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 8. ὑμεῖς <sup>1</sup> ἀνάβητε h ii. 4; viii. 20. εἰς τὴν ἑορτὴν ταύτην <sup>2</sup>. ἐγὼ οὕτω <sup>3</sup> ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, i 1 Pet. i. 5. j iii. 19; xv. ὅτι ὁ καιρὸς ὁ ἐμὸς οὕτω <sup>1</sup> πεπλήρωται." 9. Ταῦτα δὲ εἰπὼν αὐτοῖς, k Zech. xiv. ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς l Mk. i. 15.

<sup>1</sup> θεωρησουσι in N<sup>c</sup>B<sup>c</sup>DL.

<sup>2</sup> ταυτην deleted in modern editions on authority of N<sup>c</sup>aBDKL.

<sup>3</sup> ουκ is read in N<sup>c</sup>DKM vet. Lat. vulg. Memph. Arm. Tr. Ti. Meyer, Weiss; οὕτω in BLT syr. Theb. Goth. vulg. codd. aliq. W.H. R.V.

advanced was "that Thy disciples also may see Thy works which Thou doest". καὶ οἱ μαθηταὶ σου seems to imply that since the Feeding of the Five Thousand in April, Jesus had been living in comparative retirement, perhaps at Nazareth. At Jerusalem, all who were attached to Him would be found at the Feast; and the brothers recognise that He would then have an opportunity of putting His claims to the proof. "No one," they say, "who seeks public recognition confines his activities to a hidden and private corner." ἐν παρρησίᾳ, as in xi. 54, means "openly" or "in public," and is in direct contrast to ἐν κρυπτῷ. Having laid down the general law, they then apply it to Him, "if (or 'since,' not expressing doubt) Thou doest these things, show Thyself to the world". Lücke, following Euthymius, thinks doubt is implied in εἰ; but this implies an ignorance on the part of the brothers which is inconceivable.—Ver. 5. It is indeed added οὐδὲ γὰρ . . . αὐτόν, "For not even did His brothers believe in Him"; but this does not mean that they did not believe He wrought miracles, but that they had not submitted to His claim to be Messiah. They required to see Him publicly acknowledged before they could believe. Therefore this clause is introduced to explain why they urged Him to go to Jerusalem.—Ver. 6. His answer was ὁ καιρὸς ὁ ἐμὸς οὕτω πάρεστιν . . . ἔτοιμος. The time for my manifestation to the authorities as Messiah is not yet come; but no time is inappropriate or

unsafe for you to show yourselves.—Ver. 7. The reason of the different procedure lies in the different relation to the world held by Jesus and His brothers. οὐ δύναται . . . ἐστίν. There is no danger of your incurring the world's hatred by anything you do or say; because your wishes and actions are in the world's own spirit. But me the world hates, and I cannot at random or on every occasion utter to it my claims and purpose, because the very utterance of these claims causes it to be conscious that its desires are earthly (see chap. vi. *passim*). This hatred of the world compelled Him to choose His time for manifesting Himself.—Ver. 8. ὑμεῖς . . . πεπλήρωται "Go ye up to the feast. I go not up yet to this Feast, for my time is not yet fulfilled." His time for manifesting Himself publicly was not yet come, and therefore He did not wish to go up to the feast with His brothers, who were eager for some public display. Had He gone in their company He would have been proclaimed, and would have appeared to be the nominee of His own family. It was impossible He should go on any such terms.—Ver. 9. He therefore remained where He was.—Ver. 10. Ὡς δὲ ἀνέβησαν . . . κρυπτῷ. "But when His brothers had gone up, then He also went up to the Feast, not openly, but, as it were, in secret." That is to say, He went up, but not at His brothers' instigation, nor with the publicity they had recommended. [Of course if we read in ver. 8 ἐγὼ οὐκ ἀναβαίνω a change



τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. 11. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, "Ποῦ ἐστὶν ἐκεῖνος;" 12. Καὶ ἡ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν 11x. 16. ἔλεγον, "Ὅτι ἀγαθὸς ἐστίν." ἄλλοι δὲ ἔλεγον, "Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον." 13. Ὁὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ 11x. 22. τὸν φόβον τῶν Ἰουδαίων.

14. Ἦδη δὲ τῆς ἑορτῆς ἡ μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, ὃ Exod. xii. 29; xxxiv. 22. καὶ ἐδίδασκε. 15. καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, "Πῶς οὗτος ἡ Dan. i. 4. 1s. xxix. 12. 2 Tim. iii. 15. ῥ γράμματα οἶδε, μὴ μεμαθηκώς;" 16. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, "Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με·

of mind must be supposed, although not the "inconstantia" alleged by Porphyry.]

Vv. 11-13. *Disappointment at Jesus' non-appearance.*—Ver. 11. Οἱ οὖν Ἰουδαῖοι . . . ἐκεῖνος; "the Jews," possibly, as usual in John, the authorities (so Meyer, Weiss, etc.), and thus in contrast to the ὄχλοι of ver. 12; but ver. 15 rather indicates that the term is used more generally. They looked for Him, expecting that He would appear at least at this third feast. They asked ποῦ ἐστὶν ἐκεῖνος; which Luther, Meyer, etc., think contemptuous; but ἐκεῖνος cannot thus be pressed. Cf. 1 John *passim*.—Ver. 12. Among the masses (ἐν τοῖς ὄχλοις) there was γογγυσμὸς πολὺς regarding Him; not "murmuring," as R.V., but rather "whispering," suppressed discussion in low tones, in corners, and among friends; "halblaute Mittheilung entgegengesetzter Ansichten" (Holtzmann), "viel im Volke über ihn herumgeredet" (Weizsäcker). Specimens of this talk are given: οἱ μὲν . . . ὄχλον. "Some said, He is a good man," ἀγαθός, pure in motive and seeking to do good. "But others said, No: but He misleads the multitude" (Mt. xxvii. 63, Lk. xxiii. 5), that is, seeks to ingratiate Himself with the people to serve His own ends.—Οὐδεὶς . . . Ἰουδαίων. "No one, however, talked openly about Him, for fear of the Jews." Until the Jews, the authorities, gave their decision, neither party dared to utter its opinion openly.

Vv. 14-36. *The teaching of Jesus at the Feast of Tabernacles.* [Spitta supposes that the original place of paragraph vv. 15-24 was at the end of chap. v.] So far as reported this teaching is found in three short statements: (1) in justification of His authority as a teacher; (2) in assertion of His Divine origin; and (3) of His approaching departure. This threefold teaching elicited

expressions of opinion from three parties: (1) from "the Jews" (15-24); (2) from inhabitants of Jerusalem (25-31); (3) from the officers sent to apprehend Him (32-36).—Ver. 14. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης. "But when it was now mid-feast," i.e., the fourth day. μεσοῦν is commonly used in this sense: ἡμέρα μεσοῦσα, midday; θέρος μεσοῦν, mid-summer.—ἀνέβη . . . ἐδίδασκε. "Jesus went up to the temple and taught"; see xviii. 20; He did not go to Jerusalem to seclude Himself and worship in private, nor did He go to proclaim Himself explicitly as Messiah. He went and taught. His teaching astonished the Jews, and they asked Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; It is not His wisdom that astonishes them, for even uneducated men are often wise; but His learning or knowledge. γράμματα (Acts xxvi. 24) "included the whole circle of rabbinical training, the sacred Scriptures, and the comments and traditions which were afterwards elaborated into the Mishna and Gemara" (Plumptre, *Christ and Christendom*). But it cannot be supposed that Jesus made Himself acquainted with these comments. His skill in interpreting Scripture and His knowledge of it is what is referred to. What the scribes considered their prerogative, He, without their teaching, excelled them in.—Ver. 16. But though not received from them, it was a derived teaching. He is not self-taught. Ἡ ἐμὴ διδαχὴ . . . με. The teaching which I give has not its source in my knowledge but in Him that sent me. "Der Autodidakt in Wahrheit ein Theodidakt ist," Holtzmann. The truest self-renunciation is the highest claim. That this claim was true He proceeds to show (1) from the conviction of every one who desired to do God's will, ver. 17; and (2) from His own character, ver. 18.—Ver. 17. ἐάν τις . . . λαλῶ. "If any

- q Mt. vii. 21. 17. ἂν τις θελῇ τὸ ᾠθημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς  
Wisd I.  
25 διδαχῆς, ᾠότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.  
r Here only  
in N.T.,  
freq. in  
Job. 18. ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν  
δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἔστι, καὶ ἀδικία ἐν αὐτῷ  
οὐκ ἔστιν. 19. οὐ Μωσῆς δέδωκεν<sup>1</sup> ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ  
■ Rom. ii.  
14, etc.  
t viii. 48. ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνειν; 20. Ἄπεκρίθη  
ὁ ὄχλος καὶ εἶπεν, "Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν;"  
21. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα, καὶ

<sup>1</sup> ἔδωκεν in BD; δέδωκεν in  $\aleph$ LT.

man willeth to do His will, he shall know concerning the teaching, whether it is of God (or from God) or I speak from myself." As Jesus everywhere asserts (v. 46, xviii. 37), he who thirsts for God will recognise Him as God's messenger; he who hungers for righteousness is filled in Jesus; he who is of the truth hears His voice. The teaching of Jesus is recognised as Divine by those whose purpose and desire it is to be in harmony with God.—Ver. 18. There are also two different kinds of teachers: the one ἀφ' ἐαυτοῦ λαλῶν, speaks his own mind, teaches his own ideas, does not represent God and reveal His mind; because he τὴν δόξαν τὴν ἰδίαν ζητεῖ, "seeks his own glory," which of course cannot be reached by representing himself to be merely the herald of another's glory. The other style of teacher is described in the words ὁ δὲ ζητῶν . . . ἔστιν. Plainly He who seeks the glory of Him whose ambassador He is, has no interest in falsifying matters to advance His own interests. If His aim is to advance the glory of Him who has sent Him, He will truthfully deliver His message; ἀληθὴς ἔστι, καὶ ἀδικία . . . and injustice, dishonesty, is not in Him. The application of this general principle to Jesus was obvious.—Ver. 19. οὐ Μωσῆς . . . ἀποκτείνειν. The connection is not obvious, but seems to be this: You reject my teaching, but that is not surprising, for you reject Moses' also (cf. v. 39, 45-47). "Did not Moses give you the law?" or, "Hath not Moses given you the law?" [the point of interrogation should be after the first νόμον; none after the second]. "Yet none of you keeps it. If you did you would not seek to kill me." Was there not a former revelation of God which should have prevented you from thus violently rejecting my teaching?—Ver. 20. This, some of the crowd think

mere raving. He is a monomaniac labouring under a hallucination that people wish to kill Him.—Δαιμόνιον . . . ἀποκτείνειν; This question, repudiating the idea that any one seeks to slay Him, needs no answer and gets none.—Ver. 21. Jesus prefers to expose the unjustifiable character of the hostility which pursued Him (ver. 16). Referring to the miracle wrought at Bethesda, and which gave occasion to this hostility, He says ἐν ἔργον . . . σαββάτω. One single work I did and ye all marvel [are horrified or scandalised]; for this same object, of imparting health, Moses gave you circumcision, an ordinance that continues through all the generations and regularly sets aside the Sabbath law. If circumcision is performed, lest the law of Moses be broken, are ye angry at me for making a man every whit whole [or rather, for making an entire or whole man healthy] on the Sabbath day? The argument is obvious; and its force is brought out by the antithetical form of the sentence: the ἐν ἔργον of the healing of the impotent man is contrasted with the continuous ordinance of circumcision, and so the aorist is used of the one, the perfect of the other. In ver. 23 περιτομὴν λαμβάνει is contrasted with ὅλον ἄνθρωπον ὑγιή, the partial and symbolic with the complete and actual soundness. The argument is all the more telling because a "vis medicatrix," as well as a ceremonial purity (but *vide* Meyer), was ascribed to circumcision ["praepitium est vitium in corpore"]. Wetstein quotes from a Rabbi a singularly analogous argument: "Si circumcisio, quae fit in uno membrorum 248 hominis, pellit Sabbatum, quanto magis verum est, conservationem vitae Sabbatum pellere?" The parenthesis in ver. 22, οὐχ ὅτι . . . πατέρων, is apparently thrown in for accuracy's sake, lest some captious persons should divert





- y xii. 44. οὐδεὶς γινώσκει πόθεν ἐστίν." 28. Ὑ"Εκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων  
 E.xod. xxii. 23. ὁ Ἰησοῦς καὶ λέγων, "Κάμ' οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἅπ'  
 z v. 19. ἔμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ὁ ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς  
 a Heb. x. 22. οὐκ οἴδατε· 29. ἐγὼ δὲ οἶδα αὐτὸν, ὅτι ὁ παρ' αὐτοῦ εἰμι, κακείνός  
 Rev. iii. 14. με ἀπέστειλεν." 30. Ἐξήτουν οὖν αὐτὸν ὁ πιάσαι· καὶ οὐδεὶς  
 b vi. 46, etc. ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι ὁ οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.  
 c Freq. in John; also Acts iii. 7; xii. 4. 2 31. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον,  
 d ii. 4; viii. 20, etc. ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι<sup>1</sup> πλείονα σημεῖα τούτων<sup>2</sup> ποιήσει  
 e Attrac. cp. ὧν οὗτος ἐποίησεν;" 32. Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου  
 Zeph. iii. 11. γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ  
 f ver. 30. οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα ῥησάσωσιν αὐτόν. 33. εἶπεν οὖν αὐτοῖς  
 g Is. liv. 7. ὁ Ἰησοῦς, "Ἐτι ὀλίγον χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν

<sup>1</sup> μῃ in  $\Sigma$ BDL.

<sup>2</sup> τούτων omitted in  $\Sigma$ BDL.

*Messiah*, 279 ff. Different sections of the community may have had different expectations. The surmises of the Jerusalemites came to the ears of Jesus, and stirred Him to further and more emphatic statements, "Ἐκραξεν οὖν ἐν τῷ ἱερῷ. From the repetition of the words "in the Temple," Westcott gathers that a break occurred between this scene and the last; but this idea seems to be precluded by the continuity of the conversation. Jesus takes up the words of the doubters, Κάμ' οἴδατε . . . Some interpreters think there is a touch of irony in the first clauses; thus Weizsäcker translates: "So? mich kennet ihr und wisset wo ich her bin? Und doch bin ich," etc. Similarly Lücke and Godet. But this is unnecessary. Jesus concedes their ability to identify Him as the carpenter of Nazareth. This knowledge they had; but the knowledge which they had not was of far greater importance. To know my native place and to be able to recognise me as Jesus is not enough; for I am not come at my own prompting. To deduce from your knowledge of my origin that I am a self-constituted prophet and therefore not the Messiah, is to mistake; for I am not come of myself. To know me apart from Him that sent me is empty knowledge. He that sent me has a real existence, and is not a fancy of mine. You indeed do not know Him; but I know Him because from Him I have my being and He has sent me. Weiss rightly observes that ὅτι (ver. 29) does not include κακείνος με ἀπέστειλεν under its government. Jesus knew the Father because He was from Him; but His being sent was the

result, not the cause, of His knowledge. These statements exasperated the Jews, (ver. 30) Ἐξήτουν οὖν αὐτὸν πιάσαι. They sought to seize or apprehend Him. πιάζω, Doric and Hellenistic for πείζω, "I press"; in later Greek "I catch" (xxi. 3), "I arrest," ver. 32, etc. But οὐδεὶς ἐπέβαλεν "no one laid hands [or, 'his hand,' R.V.] upon Him, for His hour was not yet come"; the immediate cause being that they were not all of one mind, and feared resistance on the part of some of the people.—Ver. 31. For, πολλοὶ . . . Here as usual alongside of the hostility evoked by the deeds and words of Jesus faith also was evoked; faith which suggested covertly that He might be the Messiah. ὁ Χριστὸς ὅταν ἔλθῃ, "When the Christ comes will He do more signs than this man has done?"

Vv. 32-36. *The Sanhedrim takes action regarding Jesus.*—Ver. 32. Ἦκουσαν . . . αὐτόν. The Pharisees, perceiving that many of the people were coming under the influence of Jesus, determined to put a stop to His teaching, and persuaded the Sanhedrim [οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι] to send officers to apprehend Him.—Ver. 33. εἶπεν οὖν αὐτοῖς [αὐτοῖς omitted by modern editors] ἔτι ὀλίγον χρόνον . . . πέμψαντά με. Seeing the servants of the Sanhedrim [οὖν], Jesus said to the crowd: "Yet a little while am I with you, and then I go to Him that sent me". The "little while" is prompted by the actively hostile step taken by the Sanhedrim. The utterance was a word of warning. ὑπάγω does not convey any sense of secrecy, as has been alleged. [It has been supposed that τὸν πέμψαντά



πέμψαντά με. 34. <sup>h</sup>ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμί *h Hos. v. 6*  
 ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.” 35. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς  
 αὐτοὺς, “Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν  
 αὐτόν; μὴ εἰς τὴν ἰδιασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, *i Jas. i. 1. 1*  
 καὶ διδάσκειν τοὺς Ἕλληνας; 36. τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε, *Pet. i. 1.*  
 ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ, ὅπου εἰμί ἐγώ, ὑμεῖς οὐ *xxiii. 26.*  
 δύνασθε ἐλθεῖν;” *xii. 20. 1a*  
*ix. 12.*

37. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ <sup>k</sup>τῇ μεγάλῃ τῆς ἐορτῆς εἰστίηκει ὁ *xix. 31.*  
 Ἰησοῦς, καὶ ἔκραξε λέγων, “Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ *Exod. xii.*  
*16.*

με is a Johannine addition; chiefly because of ver. 35. But this misunderstanding proves nothing; for the people never apprehended who was meant by “Him that sent Him”.]—Ver. 34. In ver. 34 He views with pity (*cf.* “O Jerusalem, Jerusalem,” etc.) their too late awakening to a sense of their need: ζητήσετέ με καὶ οὐκ εὐρήσετε. “The tragic history of the Jewish people since their rejection of Jesus as Christ is condensed into these words,” Reith. *Cf.* Lk. xvii. 22, “The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it”; also Lk. xix. 43, 44; and Is. lv. 6. εἰκὸς γὰρ πολλοὺς . . . ζητεῖν αὐτὸν βοηθὸν καὶ μᾶλλον ἀλτισκομένων Ἱεροσολύμων, Euthymius. Even though they may then know where He has gone, they cannot follow Him, ὅπου εἰμί ἐγώ ὑμεῖς οὐ δύνασθε ἐλθεῖν, “where I am” [not εἰμι, “I will go”, *i.e.*, in the presence of Him that sent me, “ye cannot,” as ye now are and by your own strength, “come”. For the full meaning see chap. viii. 21-24.—Ver. 35. This was quite unintelligible to the Jews, εἶπον οὖν . . . ἐλθεῖν. The only meaning they could put upon His words was that, finding no reception among the Jews of Judaea and Galilee, He intended to go to the Jews of the Dispersion and teach them and the Greeks among whom they lived. The διασπορὰ τῶν Ἑλλήνων does not mean, as Chrysostom and Euthymius suppose, the Gentiles διὰ τὸ διεσπάρθαι πανταχοῦ, but the Jews dispersed among the Gentiles, see Deut. xxviii. 25, Jer. xxxiv. 17, 1 Pet. i. 1, Jas. i. 1 (*cf.* Schürer, Div. II., vol. ii., and Morrison, *Jews under Roman Rule*). But the following clause, καὶ διδάσκειν τοὺς Ἕλληνας, indicates that they supposed He might teach the Greeks themselves; thus ignorantly anticipating the course Christianity took; what seemed unlikely and impossible to them became

actual.—τίς ἐστὶν οὗτος ὁ λόγος . . . The saying has impressed itself on their memory, though they find it unintelligible. How they could not go where He could, they could not fathom. *Cf.* Peter’s “Lord, why can I not follow Thee now?” and the whole conversation, chap. xiii. 33-xiv. 6, “No one comes to the Father but through me”.

Vv. 37-44. Jesus proclaims His ability to quench human thirst with living water.—Ver. 37. ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ . . . This exact specification of time is given that we may understand the significance of the words uttered by Jesus. The Feast of Tabernacles lasted for seven days (Lev. xxiii. 34, Neh. viii. 18), and on the eighth day was “an holy convocation,” on which the people celebrated their entrance into the holy land, abandoning their booths, and returning to their ordinary dwellings. On each of the seven feast days water was drawn in a golden pitcher from the pool of Siloam, and carried in procession to the Temple, in commemoration of the water from the rock with which their fathers in the desert had been provided. On the eighth day, which commemorated their entrance into “a land of springs of water,” this ceremony was discontinued. But the deeper spirits must have viewed with some misgiving all this ritual, feeling still in themselves a thirst which none of these symbolic forms quenched, and wondering when the vision of Ezekiel would be realised, and a river broad and deep would issue from the Lord’s house. Filled with these misgivings they suddenly hear a voice, clear and assured, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω: that is, whatever natural wants and innocent cravings and spiritual aspirations men have, Christ undertakes to satisfy them every one. To this general invitation are added words so enigmatical that John finds it necessary

πινέτω· 38. ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ  
 1 Ezech. iii. 3. <sup>1</sup> ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.” 39. Τοῦτο δὲ  
 Zech. xiv.  
 3. Prov. εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς  
 xviii. 4.  
 m xii. 16; αὐτόν· οὐπω γὰρ ἦν Πνεῦμα Ἅγιον,<sup>1</sup> ὅτι ὁ Ἰησοῦς οὐδέπω ἔδοξάσθη.  
 xiii. 31;  
 xvii. 1. 40. πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον,<sup>2</sup> ἔλεγον, “Οὗτός  
 ἐστὶν ἀληθῶς ὁ προφήτης.” 41. Ἄλλοι ἔλεγον, “Οὗτός ἐστιν ὁ  
 n Ps. cxxxii.  
 11. ἔρχεται; 42. οὐχὶ ἡ γραφή εἶπεν, ὅτι <sup>a</sup> ἐκ τοῦ σπέρματος Δαβὶδ,  
 o Heb. xiii.  
 24. καὶ ὁ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;”

<sup>1</sup> πνευμα ἅγιον δεδομενον in B Syr. (Harcl.-Hier). πνευμα without addition in  
 ΝΚΤΠ Memph. Arm. Aeth. Cyr.-Alex. adopted by T.Tr.W.H.

<sup>2</sup> των λογων in all modern editions with ΝBDL it. vulg.

to explain their reference.—Ver. 38. ὁ πιστεύων . . . ζῶντος. [The nominative absolute is common.] No Scripture gives the words *verbatim*. Is. lviii. 11 has: “The Lord shall satisfy thy soul in drought: and thou shalt be like a watered garden, and like a spring of water whose waters fail not”. Cf. John iv. 14. The words seem to intimate that the believer shall not only have his own thirst quenched, but shall be a source of new streams for the good of others (O. Holtzmann). A remarkably analogous saying is quoted by Schoettgen from the Talmud: “Quando homo se convertit ad Dominum suum, tanquam fons aquis vivis impletur, et fluentia ejus egrediuntur ad omnis generis homines et ad omnes tribus”. At the same time it is not easy to see the relevancy of the saying if this meaning be attached to it, and the saying of John iv. 14 is so similar that it seems preferable to understand it in the same sense, of the inseparableness and inwardness of the living water. Those who advocate the other meaning can certainly find confirmation for their view in the explanation added by John.—Ver. 39. τοῦτο . . . ἔδοξάσθη, for these words apparently refer to Pentecost, the initial outpouring of the Spirit, when it once for all became manifest that the Spirit's presence did not turn men's thoughts in upon themselves, and their own spiritual anxieties and prospects, but prompted them to communicate to all men the blessings they had received. From the little group in the upper room “rivers” did flow to all. But the appended clause, οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, is difficult. The best attested reading (see critical note) gives the meaning: “The Spirit was not yet, because Jesus was not yet [οὐπω, not οὐδέπω] glorified”. ἔδοξάσθη

with John signifies the entire process of glorification, beginning with and including His death (see chap. xii. 23, 32, 33); but especially indicating His recognition by the Father as exalted Messiah (see chap. xvii. 1, 5, xiii. 31). Until He thus became Lord the Spirit was not given: and the gift of the Spirit at Pentecost was recognised as the grand proof and sign that He had reached the position of supremacy in the moral universe. (See especially Acts ii. 32, 33.) The Spirit could not be given before in His fulness, because until Christ no man could receive Him in His fulness. Christ was the lens in whom all the scattered rays were gathered. And it is always and only by accepting Christ as perfect humanity, and by finding in Him our norm and ideal, that we receive the Spirit. It is by the work of the Spirit on the human nature of Christ that we are made aware of the fulness and beauty of that work. It is there we see what the Spirit of God can make of man, and apprehend His grace and power and intimate affinity to man.—Ver. 40. The immediate results of this declaration were twofold. In some faith was elicited: many of the crowd said: “This is of a truth the prophet”; others, going a step further, said: “This is the Christ”. On the relation of “the prophet” to “the Christ,” see on i. 21.—Ver. 41. But others, either honestly perplexed, or hostile to Christ, and glad to find Scripture on their side, objected, μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; “But does the Christ come out of Galilee?” [Hoogveen explains the γὰρ by resolving the sentence into a double statement: “Others said this is not the Christ: for Christ will not come out of Galilee.” The γὰρ assigns the reason for the denial

43. Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44. τινὲς δὲ ᾔθελον  
 ἐξ αὐτῶν <sup>p ver. 30.</sup> πιάσαι αὐτόν, ἀλλ' οὐδεὶς <sup>q Gen. xxii.</sup> ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. 12.  
 45. ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους.  
 καὶ εἶπον αὐτοῖς ἐκεῖνοι, "Διατί οὐκ ᾔγάγετε αὐτόν;" 46. <sup>r xviii. 28.</sup> Ἀπεκρίθησαν οἱ ὑπηρέται, "Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,  
 ὥς οὗτος ὁ ἄνθρωπος." 47. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι,  
 "Μὴ καὶ ὑμεῖς πεπλάνησθε; 48. μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν <sup>s ver. 26; iii.</sup> εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49. ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ <sup>1.</sup>

already hinted in the ἄλλοι δὲ introducing a contrary opinion to that already expressed.] They knew that Jesus was a Galilean, and this clashed with their idea that the Christ was to be born of the seed of David and in Bethlehem; an idea founded on Micah v. 2; Is. xi. 1; Jer. xxiii. 5. Bethlehem is here called the *κώμη δπου ἦν Δαβὶδ* [or *Δαυεὶδ*, which gives the same pronunciation], because there David spent his youth; 1 Sam. xvi. 1, 4, etc.—Vv. 43, 44. *Σχίσμα . . . χεῖρας*. On this verse Calvin has the following pertinent remark: "quaecunque dissidia emergunt quum praedicatur Evangelium, eorum causa et semen prius in hominibus latebant; sed tunc demum quasi ex somno expergefacti se movere incipiunt, qualiter vapores aliunde quam a sole procreantur, quamvis nonnisi ex oriente sole emergant". To this divided state of opinion He owed His immunity on this occasion.

Vv. 45-52. *Anger of the Sanhedrim on receiving the report of their officers.*—Ver. 45. ἦλθον οὖν . . . αὐτόν. It now appears that the οὐδεὶς of the preceding clause applies even to the officers sent by the Sanhedrim. They returned empty-handed πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, that is, as the single article shows, to the Sanhedrim, or at any rate to these parties acting together and officially. What follows indicates rather that they were met as a court. They [ἐκεῖνοι] regularly refers to the more remote noun; but here, although in the order of the sentence the ὑπηρέται are more remote, they are nearer in the writer's mind, and he uses ἐκεῖνοι of the priests and Pharisees] at once demand the reason of the failure, Διατί οὐκ ᾔγάγετε αὐτόν; "Why have ye not brought Him?" Apparently they were sitting in expectation of immediately questioning Him.—Ver. 46. The servants frankly reply: οὐδέποτε . . . ἄνθρωπος. The testimony is notable, because the officers of a court are apt to be entirely

mechanical and leave all responsibility for their actions with their superiors. Also it is remarkable that the same result should have found place with them all; for in view of the divided state of public feeling, probably five or six at least would be sent.—Ver. 47. But their apology only rouses the indignation of those who had sent them, μὴ καὶ ὑμεῖς πεπλάνησθε; *Are ye also, of whom better things might have been expected, deluded?*—μὴ τις . . . Φαρισαίων; What right have subordinates to have a mind of their own? Wait till some of the constituted authorities or of the recognised leaders of religious opinion give you the cue. Here the secret of their hostility is out. Jesus appealed to the people and did not depend for recognition on the influential classes. Power was slipping through their fingers.—ἀλλ' ὁ ὄχλος . . . εἰσι. "But this mob [these masses] that knows not the law are cursed." This Pharisaic scorn of the mob [or "am-haarets," which is here represented by ὄχλος] appears in Rabbinic literature. Dr. Taylor [*Sayings of the Jewish Fathers*, p. 44] quotes Hillel as saying: "No boor is a sin-fearer; nor is the vulgar pious". To the Am-haarets are opposed the disciples of the learned in the law; and Schoettgen defines the Am-haarets as "omnes illi qui studio sacramentorum literarum operam non dederunt". The designation, therefore, ὁ μὴ γινώσκων τὸν νόμον, was usual. That it was prompted here by the popular recognition as Messiah of one who came out of Galilee, in apparent contradiction of the law and of the opinion of the Pharisees, is also probable. People so ignorant as thus to blunder ἐπικατάρσιν εἰσι.—Ver. 50. To this strong expression one of their own number (and therefore to their great surprise), Nicodemus, the same person who had visited Jesus under cover of night, takes exception and makes a protest. [Tisch. deletes



γινώσκων τὸν νόμον, ἐπικατάρατοί<sup>1</sup> εἰσι.” 50. Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἔλθων νυκτὸς<sup>2</sup> πρὸς αὐτὸν, εἰς ὧν ἐξ αὐτῶν, 51. “Μὴ ἰ Mt. xv. 11 ὁ νόμος ἡμῶν κρίνει ‘τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον,<sup>3</sup> καὶ γινῶ τί ποιεῖ;” 52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, u 2 Kings x. 23. “Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;” Ἐρευνήσον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται.”<sup>4</sup> 53. Καὶ<sup>5</sup> ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

<sup>1</sup> ἐπικατάρατοι adopted by T.Tr.W.H.R. as in **SB** 1, 33, and as the word appears in the classics; but T.R. gives the word as used by the Sept. and in Gal. iii. 14.

<sup>2</sup> νυκτὸς omitted by Tr.W.H.R.; W.H. read ο ἔλθων πρὸς αὐτον πρότερον; Tisch. omits the clause altogether; MS. authority is divided.

<sup>3</sup> πρῶτον in **SB**DKL 1, 33.

<sup>4</sup> ἐγγίγεται read by T.Tr.W.H.R. after **SB**DK it. vulg. Pesh. syr. Aegypt. Goth. Arm. Aeth.

<sup>5</sup> The closing words of the chapter, καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ, belong to the next paragraph, which is rejected by recent editors, and ends with ver. 11 of chap. viii. at the words μηκέτι ἀμαρτανε. The entire paragraph is wanting in **SABCL** (A and C are imperfect at this part, but a calculation of space required shows they cannot have contained the passage); about seventy cursives; a, f, q, Theb. Goth., best Pesh. MSS., Memph., Arm.; Chrys., Cyr.-Alex. The paragraph is first found in Codex Bezae, after which it appears in several uncials and more than 300 cursives, in b\*, c, e; Vulg., Syr.-Hier., Aeth., etc. The Greek commentators, Origen, Theodor. Mops., Chrysostom, Cyril, Theophylact, pass it by, and Euthymius, although he comments on it, expressly says that in accurate MSS. η οὐχ ευρηται η ωβελισται. It rather interrupts the narrative at this point, and besides contains several words not elsewhere found in John: ορθρον, ο λαος, οι γραμματεεις, αναμαρτητος. At the same time the incident may well be a genuine tradition, and, as Calvin says, “nihil apostolico spiritu indignum continet,” and therefore “non est cur eam in usum nostrum accommodare recusemus”. See further in Spitta, *Zur Gesch. d. Urchristentums*, i. 194; Conybeare’s article in *Expositor*, 5th series, ii. 405.

the clause ὁ ἔλθων νυκτὸς πρὸς αὐτόν, and no doubt it has quite the appearance of a gloss. At the same time it is John’s manner thus to identify persons named. And at xix. 39 the similar clause is not deleted.] This was a bold step. For he must have known it was useless; and he might have persuaded himself to evade all risk by silence. His remonstrance is based on their implied claim to know the law: μὴ ὁ νόμος . . . ποιεῖ; their own action is suspiciously like a violation of the law. “Does our law pass judgment on the suspected person before it first hears him and knows what he is guilty of doing?” For the law regarding trials see Deut. i. 16 and Stapfer’s *Palestine*, p. 108, on the administration of justice. The construction is simple; “the law” which the Sanhedrim administered is the nominative throughout.—Ver. 52. This remonstrance is exasperatingly true, and turns the bitterness of the Pharisaic party on Nicodemus, μὴ καὶ . . .

ἐγγίγεται. “Art thou also, as well as Jesus, from Galilee, and thus disposed to befriend your countryman?” Cf. Mk. xiv. 70. By this they betray that their own hostility was a merely personal matter, and not founded on careful examination. “Search and see, because [or ‘that’] out of Galilee there arises no prophet.” That is, as Westcott interprets, “Galilee is not the true country of the prophets: we cannot look for Messiah to come from thence”. They overlooked the circumstance that one or two exceptions to this rule existed.

CHAPTER VIII.—Ver. 1. καὶ ἐπορεύθη ἕκαστος . . . The position of these words almost necessitates the understanding that the members of the Sanhedrim are referred to. But in this case the contrast conveyed in the next clause, Ἰησοῦς δὲ ἐπορεύθη, is pointless.—εἰς τὸ ὄρος τῶν ἐλαιῶν, to the Mount of Olives. Cf. Mt. xxiv. 3, xxvi. 30; Mk. xiii. 3. Lodging probably in the house of



VIII. 1. ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν. 2. ὁ ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3. ἀγροῦσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4. λέγουσιν αὐτῷ, "Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἑαυτοφώρῳ μοιχευομένην. 5. ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λίθοβολεῖσθαι. σὺ οὖν τί λέγεις;" 6. Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ

f Num. v. 13. g 1 Sam. xxx. 6. Deut. xxii. 24. h xvi. 12. 2 Jo. 12.

<sup>1</sup> κατελιπται is read by W.H.R., κατεληφθη by early editors. In the classics both forms occur; see Kypke and Veitch.

<sup>2</sup> λιθαζειν in Tr. W.H.R.

Lazarus, He returned to the city before dawn (ver. 2) ὁ ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Plato, *Protag.*, 310 A, reckons ὁ ὄρθρος a part of the night.—καὶ πᾶς ὁ λαὸς ἤρχετο, i.e., those designated ὁ ὄχλος in the preceding chapter.—καὶ καθίσας, and He sat down and began to teach them. But this quiet and profitable hour was broken in upon.—Ver. 3. ἀγροῦσι δὲ οἱ γραμματεῖς . . . κατελημμένην. The scribes and the Pharisees, who in the synoptics regularly appear as the enemies of Jesus, bring to Him a woman taken in adultery. In itself an unlawful thing to do, for they had a court in which the woman might have been tried. Obviously it was to find occasion against Him that they brought her; see ver. 6. They knew He was prone to forgive sinners.—καὶ στήσαντες . . . τί λέγεις; "And having set her in the midst," where she could be well seen by all; a needless and shameless preliminary, "they say to Him, Teacher," appealing to Him with an appearance of deference, "this woman here has been apprehended in adultery in the very act". ἐπ' αὐτοφώρῳ is the better reading. Originally meaning "caught in the act of theft" (φῶρ), it came to mean generally "caught in the act," red-hand. But also, as the instances cited by Kypke show, it frequently meant "on incontrovertible evidence," "manifestly". Thus in Xen., *Symp.*, iii. 13, ἐπ' αὐτοφώρῳ εἵλημμαι πλουσιώτατος ὢν, I am evidently convicted of being the richest. See also Wetstein and Elsnor.—Ver. 5. ἐν δὲ τῷ νόμῳ . . . λιθοβολεῖσθαι. In Lev. xx. 10 and Deut. xxii. 22 death is fixed as the penalty of adultery; but "stoning" as the form of death is only

specified when a betrothed virgin is violated, Deut. xxii. 23, 24. And the Rabbis held that where death simply was spoken of, strangling was meant ["omnis mors dicta in Lege simpliciter non est nisi strangulatio"]. It is supposed therefore that by τὰς τοιαύτας the accusers refer to the special class to which this woman belonged. The words themselves do not suggest that; and it is better to suppose that these lawyers who had brought the woman understood "stoning" when "death" without further specification was mentioned. See further in Lightfoot and Holtzmann.—σὺ οὖν τί λέγεις; "What then sayest Thou?" as if it were possible He might give a decision differing from that of the law.—Ver. 6. τοῦτο δὲ . . . αὐτοῦ. "And this they said tempting Him," hoping that His habitual pity would lead Him to exonerate the woman. ["Si Legi subscriberet, videri poterat sibi quodammodo dissimilis," Calvin. προσεδόκων ὅτι φείσεται αὐτῆς, καὶ λοιπὸν ἔξουσι κατηγορίαν κατ' αὐτὸν ὡς παρανόμως φειδομένου τῆς ἀπὸ τοῦ νόμου λιθαζομένης, Euthymius.] The dilemma supposed by Meyer is not to be thought of. See Holtzmann. Their plot was unsuccessful; Jesus as He sat (ver. 2), κάτω κύψας . . . γῆν, "bent down and began to write with His finger on the ground," intimating that their question would not be answered; perhaps also some measure of that embarrassment on account of "shame of the deed itself and the brazen hardness of the prosecutors" which is overstated in *Ecce Homo*, p. 104. The scraping or drawing figures on the ground with a stick or the finger has been in many countries a common

δακτύλῳ ἔγραφεν εἰς τὴν γῆν· 7. ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἡ ἀνακύψας εἶπε πρὸς αὐτοὺς, “Ὁ ἀναμάρτητος ὑμῶν, ἡ πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.” 8. καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν· 9. οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς <sup>κ</sup>συνειδήσεως ἡ ἐλεγχόμενοι, ἐξήρχοντο <sup>μ</sup>εἰς καθείς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. 10. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, “Ἡ γυνή, <sup>1</sup> ποῦ εἰσιν ἐκεῖνοι οἱ κατηγοροὶ σου <sup>2</sup>; οὐδεὶς σε κατέκρινεν;” 11. Ἡ δὲ εἶπεν, “Οὐδεὶς, κύριε.” Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, “Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ <sup>α ν. 14.</sup> <sup>η</sup>μηκέτι ἁμάρτανε.”

<sup>1</sup> γυναῖ Tr.W.H.

<sup>2</sup> ἐκεῖνοι οἱ κατηγοροὶ σου omitted by W.H.R.

expression of deliberate silence or embarrassment. [ὅπερ εἰώθασιν πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀποκρίνεσθαι πρὸς τοὺς ἐρωτῶντας ἄκαιρα καὶ ἀνάξια, Euthymius.] Interesting passages are cited by Wetstein and Kypke, in one of which Euripides is cited as saying: τὴν σιωπῇ τοῖς σοφοῖς ἀποκρίσιν εἶναι. —Ver. 7. The scribes, however, did not accept the silence of Jesus as an answer, but “went on asking Him”. For this use of ἐπιμένω with a participle cf. Acts xii. 16, ἐπέμενον κρούων; and see Buttmann’s *N.T. Gram.*, 257, 14. And at length Jesus lifting His head, straightening Himself, said to them: Ὁ ἀναμάρτητος . . . βαλέτω, “let the faultless one among you first cast the stone at her”. ἀναμάρτητος only here in N.T. In Sept. Deut. xxix. 19, ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον. It can scarcely have been used on this occasion generally of all sin, but with reference to the sin regarding which there was present question; or at any rate to sins of the same kind, sins of unchastity. They are summoned to judge themselves rather than the woman. —Ver. 8. Having shot this arrow Jesus again stooped and continued writing on the ground, intimating that so far as He was concerned the matter was closed. —Ver. 9. οἱ δὲ . . . ἐσχάτων. “And they when they heard it went out one by one, beginning from the elders until the last.” [The words which truly describe the motive of this departure, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, are deleted by Tr.W.H.R.] πρεσβυτέρων refers not to the elders by office but by age. They naturally took the lead, and the younger men deferentially allowed them to pass and then followed. Thus

κατελείφθη μόνος . . . ἐστῶσα. Jesus was left sitting and the woman standing before Him. But only those would retire who had been concerned in the accusation: the disciples and those who had previously been listening to Him would remain.—Ver. 10. ἀνακύψας . . . Jesus, lifting His head and seeing that the woman was left alone, says to her: Ἡ γυνή . . . κατέκρινεν; “Woman,” nominative for vocative, as frequently, but see critical note, “where are they? Did no man condemn thee?” That is, has no one shown himself ready to begin the stoning?—Ver. 11. And she said: “No one, Lord.”—Εἶπε . . . ἁμάρτανε. “Neither do I condemn thee,” that is, do not adjudge thee to stoning. That He did condemn her sin was shown in His words μηκέτι ἁμάρτανε. Therefore Augustine says: “Ergo et Dominus damnavit, sed peccatum, non hominem”.

Vv. 12-20. *Jesus proclaims Himself the Light of the World.*—Ver. 12. Πάλιν οὖν. “Again therefore Jesus spake to them”; “again” refers us back to vii. 37. Lucke and others suppose that the conversation now reported took place on some day after the feast: but there is no reason why it should not have been on the same day as that recorded in chap. vii. The place, as we read in ver. 20, was ἐν τῷ γαζοφυλακίῳ, “in the Treasury,” which probably was identical with the colonnade round the “Court of the Women,” or γυναικωνίς, “in which the receptacles for charitable contributions, the so-called *Shopharoth* or ‘trumpets,’ were placed” (Edersheim, *Life of Christ*, ii. 165). Edersheim supposes that here the Pharisees would alone venture to speak. This seems

12. Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, “Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει<sup>1</sup> ἐν τῇ σκοτίᾳ, ἀλλ’ ἐξεῖ τὸ φῶς τῆς ζωῆς.” 13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, “Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.” 14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Κὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω· 15. ὑμεῖς ὁ κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. 16. ο 2 Cor. xi καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής<sup>2</sup> ἐστίν· ὅτι μόνος οὐκ

<sup>1</sup> περιπατησι in ΞBFGKL; T.R. in DEHM.

<sup>2</sup> ἀληθινή in BDL 33; ἀληθής in Ξ.

scarcely consistent with the narrative. The announcement made by Jesus was, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. Notwithstanding Meyer and Holtzmann it seems not unlikely that this utterance was prompted by the symbolism of the feast. According to the Talmud, on every night of the feast the Court of the Women was brilliantly illuminated, and the night, according to Wetstein and others, was spent in dancing and festivity. This brilliant lighting was perhaps a memorial of the Pillar of Fire which led the Israelites while dwelling in tents. This idea is favoured by the words which follow and which describe how the individual is to enjoy the light inherent in Jesus: ὁ ἀκολουθῶν ἐμοί, “he that follows me”. Like the basket of fire hung from a pole at the tent of the chief, the pillar of fire marked the camping ground and every movement of the host. And those who believe in Christ have not a chart but a guide; not a map in which they can pick out their own route, but a light going on before, which they must implicitly follow. Thus οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, “shall not walk in the dark”; cf. Mt. iv. 16. The Messiah was expected to scatter the darkness of the Gentiles, “Lux est nomen Messiae” (Lightfoot), ἀλλ’ ἐξεῖ τὸ φῶς τῆς ζωῆς, but shall have light sufficient for the highest form of life. The analogous ὁ ἄρτος τῆς ζωῆς, τὸ ὕδωρ τ. ζ. show that the light of life means the light which is needful to maintain spiritual life.—Ver. 13. To this the Pharisees, seeing only self-assertion, reply: Σὺ . . . ἀληθής. A formal objection; cf. v. 31. But the attempt to apply it here only shows how far the Pharisees were from even conceiving the conditions of a true revelation. They

were still in the region of pedantic rules and external tests.—Ver. 14. Jesus replies: κὰν . . . ὑπάγω, “even if I witness of Myself, My witness is true”. The difference between καὶ εἰ and εἰ καὶ is clearly stated by Hermann on Viger, 822; Klotz on Devarius, 519; and is for the most part observed in N.T. On the law regulating testimony, which was meant merely for courts of law, see ver. 31. The expressed ἐγὼ indicates that He is an exception to the rule; the reason being because He knows whence He comes and whither He goes, ὅτι οἶδα . . . ὑπάγω. He knows His origin and His destiny. He knows Himself, and therefore the rule mentioned has no application to Him.—πόθεν ἦλθον cannot of course be restricted to His earthly origin. He knows He is from God, so ὑπάγω refers to His going to God. Cf. xiii. 3. Moreover, He is compelled to witness to Himself, because ὑμεῖς οὐκ οἴδατε . . . ὑπάγω. He alone knew the nature of His mission, yet it behoves to be known by all men; therefore He must declare Himself. They would no doubt have replied, as formerly, vii. 27, Mk. vi. 3, that they did know whence He was. Therefore He reminds them that they judge by appearances only: ὑμεῖς κατὰ τὴν σάρκα κρίνετε. They had constituted themselves His judges, and they decided against Him, because “according to the flesh” He was born in Galilee, vii. 52. “For my part,” He says, “I judge (condemn) no one”; ἐγὼ οὐ κρίνω οὐδένα. As if He said, “I confine myself (ver. 16) to witnessing, and do not sit in judgment,” cf. iii. 17. “But even if I do judge (as my very appearance among you results in judgment, iii. 18-19, v. 22), my judgment is true; there is no fear of its being merely superficial



εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17. καὶ ἐν τῷ νόμῳ δὲ τῷ  
 ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστιν.  
 18. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ  
 πέμψας με πατήρ." 19. Ἐλεγον οὖν αὐτῷ, "Ποῦ ἐστιν ὁ πατήρ  
 σου;" Ἀπεκρίθη ὁ Ἰησοῦς, "Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα  
 μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν." 20. Ταῦτα τὰ  
 ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ ᾠγαθοφυλακίῳ, διδάσκων ἐν τῷ  
 ἱερῷ· καὶ οὐδεὶς ἔπιασεν αὐτὸν, ὅτι ὁ οὐκ ἔληλύθει ἡ ὥρα αὐτοῦ.  
 21. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ ὑπάγω, καὶ ζητήσετέ  
 με, καὶ ἐν τῇ ἀμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς  
 οὐ δύνασθε ἐλθεῖν." 22. Ἐλεγον οὖν οἱ Ἰουδαῖοι, "Μῆτι ἀποκτενεῖ  
 ἑαυτὸν, ὅτι λέγει, "Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;"

or prejudiced, because I am not alone, but I am inseparably united to the Father who sent me." Cf. v. 30, "as I hear I judge". In *Pirge Aboth*, iv. 12, R. Ishmael is cited: "He used to say, judge not alone, for none may judge alone save One".—Ver. 17. καὶ ἐν τῷ νόμῳ . . . πατήρ. He returns from "judging" to "witnessing," and He maintains that His witness (ver. 18) satisfies the Mosaic law (Deut. xvii. 6, xix. 15) because what He witnesses of Himself is confirmed by the Father that sent Him. The nature of this witness was given fully at v. 37-47.—ἐγὼ εἰμι ὁ μαρτυρῶν . . . Field maintains the A.V. "I am one that beareth witness," against the R.V. "I am He that beareth witness"; ἐγὼ εἰμι being equivalent to "There is I" or "It is I". Misled perhaps by the Lord's use of ἀνθρώπων (ver. 17), the Pharisees ask (ver. 19): Ποῦ ἐστιν ὁ πατήρ σου; "Patrem Christi carnaliter acceperunt" (Augustine), therefore they ask where He is that they may ascertain what He has to say regarding Jesus; as if they said: "It is all very well alleging that you have a second witness in your Father; but where is He?" The idea of Cyril that it was a coarse allusion to His birth is out of the question, and Cyril himself does not press it. Jesus replies: Οὔτε . . . ᾔδειτε ἄν [or ἄν ᾔδειτε]. They ought to have known who He meant by His Father and where He was; and their hopeless ignorance Jesus can only deplore. They professed to know Jesus, but had they known Him they would necessarily have known the Father in whom He lived and whom He represented. Their ignorance of the Father proves their ignorance of Jesus.—Ταῦτα . . . ἱερῷ. On γαθοφ., see ver. 12. Euthymius, as usual, hits the nail on the head:

"Ταῦτα" τὰ παρρησιαστικά. ἐπεση-  
 μήνατο γὰρ τὸν τόπον, δεικνύων τὴν  
 παρρησίαν τοῦ διδασκάλου. "But no one  
 apprehended Him, because not yet was  
 His hour come." His immunity was all  
 the more remarkable on account of the  
 proximity to the chamber where the  
 Sanhedrim held its sittings, in the south-  
 east corner of the Court of the Priests.  
 See Edersheim's *Life of Christ*, ii. 165,  
 note.

Vv. 21-30. Further conversation with  
 the Jews, in which Jesus warns them  
 that He will not be long with them,  
 and that unless they believe they will die  
 in their sins. They will know that His  
 witness is true after they have crucified  
 Him.—Ver. 21. Εἶπεν οὖν πάλιν. On  
 another occasion, but whether the same  
 day (Origen) or not we do not know,  
 although, as Lücke points out, the  
 αὐτοῖς favours Origen's view, Jesus said:  
 Ἐγὼ ὑπάγω . . . ἐλθεῖν. This re-  
 peats vii. 34, with the addition "and ye  
 shall die in your sin"; i.e., undelivered  
 by the Messiah, in the bondage of sin  
 and reaping its fruit. He adds the  
 reason why they should not find Him  
 (cf. vii. 34): ὅπου . . . ἐλθεῖν. He goes  
 to His Father and thither they cannot  
 come, if they do not believe in Him.—  
 Ver. 22. As before, so now, the Jews  
 fail to understand Him, and ask: Μῆτι  
 . . . ἐλθεῖν; "Will He kill Himself,  
 etc.?" They gathered from the ὑπάγω  
 that the departure He spoke of was His  
 own action, and thought that perhaps  
 He meant to put Himself by death  
 beyond their reach. Many interpreters,  
 even Westcott and Holtzmann, suppose  
 that the hell of suicides is meant by the  
 place where they could not come. This  
 is refuted by Edersheim (ii. 170, note);  
 and, besides, the meaning obviously is,



23. Καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24. εἶπον οὖν ὑμῖν ὅτι ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.” 25. Ἐλεγον οὖν αὐτῷ, “Σὺ τίς εἶ;” Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Τὴν ἀρχὴν ὃ τι<sup>1</sup> καὶ λαλῶ ὑμῖν. 26. \*πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστι, καὶ γὰρ ὁ

v Gen. xliii.  
20. Dan.  
viii. 1.  
a xvi. 12.

<sup>1</sup> W.H. read **οτι** as one word and place point of interrogation at the end of the clause.

that as they had no intention of dying, His supposed death would put Him beyond their reach.—Ver. 23. But disregarding the interruption, and wishing more clearly to show why they could not follow Him, and what constituted the real separation in destiny between Him and them, He says: Ὑμεῖς . . . τούτου, “You belong to the things below, I to the things above: you are of this world, I am not of this world”. The two clauses balance and interpret one another: “things below” being equivalent to “this world”. It was because this gulf naturally separated them from Him and His destiny and because their destiny was that of the world that He had warned them.—Ver. 24. εἶπον οὖν . . . ὑμῶν. “Therefore said I unto you, ye shall die in your sins.” The emphatic word is now ἀποθανείσθε (cf. ver. 12); the destruction is itself put in the foreground (Meyer, Holtzmann). “For unless ye believe that I am He, ye shall, etc.” What they were required to believe is not explicitly stated (see their question, ver. 15), it is ὅτι ἐγὼ εἰμι “that I am,” which Westcott supposes has the pregnant meaning “that I am, that in me is the spring of life and light and strength”; but this scarcely suits the context. Meyer supposes that He means “that I am the Messiah”. But surely it must refer directly to what He has just declared Himself to be, “I am not of this world but of the things above” [“nämlich der ἄνωθεν Stammen; die allentscheidende Persönlichkeit,” Holtzmann]. This belief was necessary because only by attaching themselves to His teaching and person could they be delivered from their identification with this world.—Ver. 25. This only adds bewilderment to their mind, and they, not “pertly and contemptuously” (Meyer, Weiss, Holtzmann), but with some shade of impatience, ask: Σὺ τίς εἶ; “Who art

Thou?” To this Jesus replies: τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. These words are rendered in A.V. “Even the same that I said unto you from the beginning”; and in R.V. “Even that which I have also spoken unto you from the beginning”. The Greek Fathers understood τὴν ἀρχὴν as equivalent to ὅλως, a meaning it frequently bears; and they interpret the clause as an exclamation, “That I should even speak to you at all!” [ὅλως, ὅτι καὶ λαλῶ ὑμῖν, περιττόν ἐστιν. ἀνάξιοι γὰρ ἐστέ παντὸς λόγου, ὡς πειρασταί, Euthymius.] With this Field compares Achilles Tatius, vi. 20, οὐκ ἀγαπᾷς ὅτι σοι καὶ λαλῶ; Art thou not content that I even condescend to speak to thee? In support of this rendering Holtzmann quotes from Clem., Hom. vi. 11, εἰ μὴ παρακολουθεῖς οἷς λέγω, τί καὶ τὴν ἀρχὴν διαλέγομαι; He even supposes that this is an echo of John, so that we have here an indication of the earliest interpretation of the words. This meaning does no violence to the words, but it is slightly at discord with the spirit of the next clause and of Jesus generally (although cf. Mk. ix. 19). Another rendering, advocated at great length by Raphael (*Annot.*, i. 637), puts a comma after τὴν ἀρχὴν and another after ὑμῖν, and connects τὴν ἀρχὴν with πολλὰ ἔχω; “omnino, quia et loquor vobis, multa habeo de vobis loqui”. Raphael’s note is chiefly valuable for the collection of instances of the use of τὴν ἀρχὴν. A third interpretation is that suggested by the A.V., and which finds a remarkable analogue in Plautus, *Capituli*, III. iv. 91, “Quis igitur ille est? Quem dudum dixi a principio tibi” (Elsner). But this would require λέγω, not λαλῶ. There remains a fourth possible interpretation, that of Melanchthon, who renders “plane illud ipsum verbum sum quod loquor vobiscum”. So Luther (see Meyer); and Winer translates “(I am)

- ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.” 27. Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. 28. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, x iii. 14. “Ὅταν ὁ ὑψώσῃτε τὸν υἱὸν τῷ ἀνθρώπῳ, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. 29. καὶ ὁ πέμψας με, μετ’ ἐμοῦ ἔστιν· οὐκ ἀφήκέ y Exod. xv. 26. Gen. xvi. 6. Acts vi. 2. z ii. 11. a xv. 9. 10. b 2 Mac. i. 27. Rom. vi. 18. με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.” 30. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. 31. Ἐλεγε οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ.” 32. καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ὁ ἑλευθερώσει ὑμᾶς.”

altogether that which in my words I represent myself as being". To this Meyer and Moulton (see his note on Winer) object that τὴν ἀρχὴν only means "omnino" "prorsus" when the sentence is negative. Elsner, however, admitting that the use is rare, gives several examples where it is used "sine addita negativa". The words, then, may be taken as meaning "I am nothing else than what I am saying to you: I am a Voice; my Person is my teaching".—Ver. 26. πολλὰ ἔχω . . . "many things have I to speak and to judge about you," some of which are uttered in the latter part of this chapter.—ἀλλ' ὁ πέμψας . . . But—however hard for you to receive—these things are what are given me to say by Him that sent me, and therefore I must speak them; and not to you only but to the world εἰς τὸν κόσμον.—Ver. 27. His hearers did not identify "Him that sent me" with "the Father": Οὐκ ἔγνωσαν . . . ἔλεγεν.—Ver. 28. Therefore (οὖν) Jesus said to them, "Ὅταν . . . εἰμι, "when ye have lifted up the Son of Man, then shall ye know that I am He". ὑψώσῃτε has the double reference of elevation on the cross and elevation to the Messianic throne, cf. iii. 14. The people were thus to elevate Him and then they would recognise Him, Acts ii. 37, etc.—ὅτι ἐγὼ εἰμι "that I am He," i.e., "the Son of Man". What follows is not dependent on ὅτι (against Meyer, Holtzmann, Westcott); the καὶ ἀπ' ἐμαυτοῦ begins a new statement, as the present, ποιῶ, shows. The sequence of thought is: ye shall know that I am Messiah: and indeed I now act as such, for of myself I do nothing, but as my Father has taught me, so I speak. This is the present proof that He was Messiah.—Ver. 29. καὶ ὁ πέμψας . . . πάντοτε. His fidelity to the purpose of the Father that sent Him secured His perpetual presence

with Him. By His entire self-abnegation and freedom from self-will He gave room to the Spirit of the Father. Or, as Westcott supposes, the ὅτι clause may give the evidence or sign of the preceding rather than its cause; and the meaning may be that the result of the Father's presence is seen in the perfect correspondence of the conduct of the Son with the will of the Father.—Ver. 30. ταῦτα . . . αὐτόν. "As He spake these things many believed on Him," not only believed what He said, but accepted Him as the Messenger of God. The statement closes one paragraph and prepares for the next, in which it is shown what this faith amounted to (Holtzmann).

Vv. 31-59. Discussion between Jesus and the Jews regarding their paternity.—Ver. 31. To those who have just been described as believing on Him Jesus went on to say, Ἐὰν ὑμεῖς . . . ὑμᾶς. "If you"—ὑμεῖς emphasised in distinction from those who had not believed—"abide in my word"—not content with making this first step towards faith and obedience—"then"—but not till then—"are ye really my disciples."—Ver. 32. καὶ γνώσεσθε . . . ὑμᾶς. By abiding in Christ's word, making it the rule of their life and accepting Him as their Guide and Teacher, they would come to that knowledge of the truth which only experimental testing of it can bring; and the truth regarding their relation to Him and to God would turn all service and all life into liberty. Freedom, a condition of absolute liberty from all outward constraint, is only attained when man attains fellowship with God (who is absolutely free) in the truth: when that prompts man to action which prompts God. [Cf. the striking parallel in Epictetus, iv. 7. εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει· ἡλευθερῶμαι ὑπὸ τοῦ θεοῦ, ἐγνώκα αὐτοῦ τὰς ἐντολάς, οὐκέτι οὐδεὶς δουλα-

33. Ἀπεκρίθησαν αὐτῷ, “<sup>c</sup>Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ <sup>d</sup>δε- c v. 37, 39.  
 δουλεύκαμεν πώποτε· πῶς σὺ λέγεις, “Οτι ἐλεύθεροι γενήσεσθε;” <sup>d</sup> Gal. iii. 16.  
 34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι <sup>e</sup>πᾶς e 2 Pet. ii.  
 ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας. 35. ὁ δὲ δοῦλος <sup>14</sup>.  
 οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. f Gen. xxi.  
 36. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. <sup>10</sup>. Gal.  
 37. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ <sup>19</sup>ζητεῖτέ με ἀποκτείνειν, g v. 44.  
 ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38. <sup>h</sup>ἐγὼ ὁ ἐώρακα παρὰ τῷ h v. 19; xii.  
 πατρὶ μου,<sup>1</sup> λαλῶ· καὶ ὑμεῖς οὖν ὁ ἐώρακατε<sup>2</sup> παρὰ τῷ πατρὶ<sup>3</sup> <sup>49</sup>.  
 ὑμῶν,<sup>3</sup> ποιεῖτε.” 39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Ὁ πατὴρ

<sup>1</sup> μου omitted in BCL.<sup>2</sup> α ηκουσατε with B<sup>c</sup>BCKL 1, 33.<sup>3</sup> του πατρος without υμων in T.Tr.W.H.R.

γαγγῆσαι με δύναται.]—Ver. 33. But this announcement, instead of seeming to the Jews the culmination of all bliss, provokes even in the πεπιστευκότες (ver. 31) a blind, carping criticism: Σπέρμα . . . γενήσεσθε; we are the seed of Abraham, called by God to rule all peoples, and to none have we ever been slaves. “The episodes of Egyptian, Babylonian, Syrian, and Roman conquests were treated as mere transitory accidents, not touching the real life of the people, who had never accepted the dominion of their conquerors or coalesced with them,” Westcott. Sayings such as “All Israel are the children of kings” were current among the people. How then could emancipation be spoken of as yet to be given them?—Ver. 34. The answer is: ἀμὴν . . . ἁμαρτίας [τῆς ἁμαρτίας is bracketed by W.H.]. The liberty meant is inward, radical, and individual. “Every one who lives a life of sin is ‘a slave.’” Cf. Rom. vi. 16, 20; 2 Pet. ii. 19; Xen., *Mem.*, iv. 5, 3; Philo’s tract “Quod omnis probus sit liber,” and the Stoic saying “solus sapiens est liber”. The relations subsisting ἐν τῇ οἰκίᾳ in the house of God, the Theocracy to which they boasted to belong, must be determined by what is spiritual, by likeness to the Head of the house; “this servitude would lead to national rejection,” Edersheim. It behoves them therefore to remember this result of the generally recognised principle that sin masters the sinner and makes him a slave (ver. 35), viz., “that the slave does not abide in the house,” does not permanently inherit the promises to Abraham, and the blessedness of fellowship with God; it is the Son who abides for ever. Cf. Heb. iii.

6. The slave has no permanent footing in the house: he may be dismissed or sold. The transition which Paul himself had made from the servile to the filial position coloured his view of the Gospel, Gal. iv. 1-7; but here it is not the servile attitude towards God but slavery to sin that is in view. From this slavery only the Son emancipates, ἐὰν οὖν . . . ἔσεσθε. This implies that they were all born slaves and needed emancipation, and that only One, Himself the Son, could give them true liberty.—ὄντως ἐλεύθεροι in contrast to the liberty they boasted of in ver. 33. How the Son emancipates is shown in Gal. iv. 1-7. The superficial character of the liberty they enjoyed by their birth as Jews is further emphasised in ver. 37.—Ver. 37. οἶδα . . . ὑμῖν. “I know that you are Abraham’s seed; it is your moral descent which is in question, and your conduct shows that my word, which gives true liberty (vv. 31, 32), does not find place in you.”—οὐ χωρεῖ ἐν ὑμῖν. The Greek Fathers all understand these words in the sense of A.V., “hath no place in you”. Cyril has διὰ τὴν ἐνοικήσασαν ἐν ὑμῖν ἁμαρτίαν δηλαδὴ καὶ τόπον ὥσπερ οὐκ ἔωσαν, etc. So Euthymius and Theophylact. Beza renders “non habet locum,” citing a passage from Aristotle, which Meyer disallows, because in it the verb is used impersonally. But Field has found another instance in Alciphron, *Epist.*, iii. 7, in which χωρεῖν is used in the sense of “locum habere” (*Otium Norvic.*, p. 67). The common meaning of χωρεῖν, “to advance,” is also quite relevant and indeed not materially different. It is frequently used for prosperous, successful progress. See Aristoph., *Pax*, 694, and other passages



ἡμῶν Ἀβραάμ ἐστι.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Εἰ τέκνα τοῦ Ἀβραάμ ἦτε,<sup>1</sup> τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν. 40. νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα ἵπαρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.” Εἶπον οὖν αὐτῷ, “Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα<sup>2</sup>. ἓνα πατέρα ἔχομεν, τὸν Θεόν.” 42. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε j Num. xvi. 28. κιν. 42. Mt. ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε. 43. διατὶ τὴν ἑλπίδα κιν. 73. τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

<sup>1</sup> Instead of *ἦτε* . . . *ἐποιεῖτε ἄν* W.H. read *εἰστε* . . . *ποιεῖτε*. *εἰστε* is found in *ℵBDL*; *ἐποιεῖτε* without *ἄν* in *ℵ<sup>2</sup>BDEFG*, with *ἄν* in *ℵ<sup>2</sup>CKL*. Certainly the intrinsically probable reading is that of T.R., especially when the *νῦν δε* of ver. 40 is considered.

<sup>2</sup> T.R. in *CD*, but *οὐκ ἐγεννηθῆμεν* in *BD*, adopted by Tr.W.H.R.

in Kypke; and cf. 2 Thess. iii. 1, ἵνα ὁ λόγος τρέχη. “My word meets with obstacles and is not allowed its full influence in you.”—Ver. 38. “And yet the word of Christ justly claimed acceptance, for it was derived from immediate knowledge of God,” Westcott.—ἐγὼ δ [or ἂ ἐγὼ, as recent editors read] . . . ποιεῖτε. “What I have seen with my Father I speak; and what ye have seen with your father ye do.” He makes the statement almost as if it were a necessary principle that sons should adopt their fathers’ thoughts. The οὖν might be rendered “and so”; it was because Jesus uttered what He had learned by direct intercourse with His Father that the Jews sought to slay Him. See vv. 16-19. The ἑώρακα (cp. iii. 31, 32) might seem to indicate the knowledge He had in His pre-existent state, but the next clause forbids this.—ποιεῖτε, if it is to balance λαλῶ, must be indicative.—Ver. 39. To this ambiguous but ominous utterance the Jews reply: Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι, thereby meaning to clear themselves of the suspicion of having learned anything evil from their father. To which Jesus retorts: Εἰ τέκνα . . . ἐποιεῖτε ἄν. “If ye were Abraham’s children ye would do the works of Abraham”; according to the law of ver. 38. If their origin could be wholly traced to Abraham, then their conduct would resemble his.—νῦν δὲ . . . ἐποίησεν. “But now—as the fact really is—you seek to kill me; and this has not only the guilt of an ordinary murder, but your hostility is roused against me because I have spoken to you the truth

I heard from God. It is murder based upon hostility to God. This is very different from the conduct of Abraham.”—ἄνθρωπον seems to be used simply as we might use “person”—a person who: certainly, as Lampe says, it is used “sine praejudicio deitatis”. Bengel thinks it anticipates ἀνθρωπόκτονος in ver. 44, and Westcott says it “stands in contrast with of God . . . and at the same time suggests the idea of human sympathy, which He might claim from them (*a man*), as opposed to the murderous spirit of the power of evil.”—Ver. 41. ὑμεῖς . . . ὑμῶν. You do not the works of Abraham: you do the works of your father. And yet (ver. 37) He had acknowledged them to be the children of Abraham. The only possible conclusion was that besides Abraham some other father had been concerned in producing them. This idea they repudiate with indignation: Ἡμεῖς . . . Θεόν. “We were not born of fornication: we have one father, God”; not “Abraham,” as might have been expected, but “God”: i.e., they claim to be the children of the promise, within the Theocracy, children of God’s house (ver. 35).—Ver. 42. But this claim Jesus explodes by the same argument: Εἰ ὁ θεὸς . . . ἀπέστειλε. Were God your Father you would love me, for I am from God.—ἐξῆλθον ἐκ τοῦ θεοῦ expresses “the proceeding forth from that essential pre-human fellowship with God, which was His as the Son of God, and which took place through the incarnation,” Meyer. The meaning of the expression is fixed by that with which it is contrasted in xiii. 3, xvi. 28. ἦκω is



44. ὑμεῖς <sup>1</sup> ἐκ <sup>m</sup> πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ <sup>1</sup> <sup>iii. 5, 6, 31.</sup> πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος <sup>n</sup> ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς, <sup>m</sup> <sup>Gen. iv.</sup> καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. <sup>n</sup> <sup>1</sup> <sup>Jo. iii.</sup> ὅταν λαλῇ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ὁ ψεύστης ἐστὶ καὶ ὁ <sup>15.</sup> <sup>Gen.</sup> πατὴρ αὐτοῦ. 45. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεуетέ μοι. <sup>iii. 3.</sup> <sup>Prov. xix.</sup> <sup>22. 1 Jo.</sup> <sup>10, etc.</sup> <sup>Gen. iii. 5.</sup>

added, as ἐγγλυθα εἰς τὸν κόσμον in xvi. 28, almost in the sense in which it is used in the Dramatists, announcing the arrival of one of the "personae" on the stage, "I am come from such and such a place and here I am". The coming itself was the result of God's action rather than of His own: οὐδὲ . . . ἀπέστειλε. This is His constant argument, that as He came forth from God and was sent by Him, they must have welcomed Him had they been God's children. Their misunderstanding had a moral root.—διατί . . . ἐμὸν. They did not recognise His speech as Divine, because they were unable to receive the message He brought. "In λαλεῖν (= loqui) the fact of uttering human language is the prominent notion; in λέγειν (= dicere) it is the words uttered, and that these are correlative to reasonable thoughts within the breast of the utterer" (Trench, *Synonyms*, 271). All His individual expressions and the very language He used were misunderstood, because there was in them a moral incapacity to receive the truth He delivered.—Ver. 44. This was the result and evidence of their paternity: ὑμεῖς . . . [τοῦ πατρὸς is read by all recent editors]. "Ye are of the father who is the devil." The translation, "of the father of the devil," i.e., the (Gnostic) God of the Jews, is, as Meyer says, thoroughly un-Johannine. Perhaps a slight pause before the culminating words τοῦ διαβόλου would emphasise them and show that this had been in His mind throughout the conversation. Being of this parentage they deliberately purpose (θέλετε) and not merely unintentionally are betrayed into the fulfilment of his desires. Their origin is determined by the fact that "from the first the devil was a man-slayer". To what does ἀπ' ἀρχῆς refer? Since the beginning of the human race, or since men first were killed; not since the devil's beginning. Cyril and some others think it is the first murder, that of Abel, that is in view (cf. 1 John iii. 15), but far more probably it is the introduction of death through the first sin (Wisd. ii. 23, 24). So almost all recent commentators. Some think both references

are admissible (see Lücke).—καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, "and stands not in the truth". R.V. has "and stood not"; so the Vulgate "et in veritate non stetit". W.H. adopt the same translation, reading οὐκ ἔστηκεν, the imperfect of στήκω, I stand; but good reasons against this reading are given by Thayer s.v. ἔστηκεν is the usual perfect of ἵστημι with the sense of a present. The reference therefore is not to the fall of the angels, but to the constant attitude of the devil; οὐκ ἐμμένει, Euthymius. "The truth is not the domain in which he has his footing," Meyer, Weiss. He does not adhere to the truth and live in it. The reason being, ὅτι . . . αὐτῷ, "because truth is not in him". There is not in him any craving for the truth. He is not true to what he knows. His nature is so false that ὅταν λαλῇ τὸ ψεύδος ἐκ τῶν ἰδίων λαλεῖ, "whenever he speaks what is false, he speaks of his own". "But the article may mean 'the lie that is natural to him,' 'his lie'" (Plummer).—ἐκ τῶν ἰδίων means that he speaks out of that which is characteristically and peculiarly his (cf. Mt. xii. 34); "because he is"—this is his character and description—"a liar and his father," i.e., he is himself a liar and the father of all liars. This is added to reflect light on the first statement of this verse. So Holtzmann and most recent interpreters. But Weiss rightly defends the reference of αὐτοῦ to ψεύδος as in A.V. Westcott proposes to translate: "Whenever a man speaketh a lie, he speaketh of his own, for his father also is a liar". Paley renders: "When (one) utters . . . he is speaking from his own, because he is a liar, and (so is) his father". Westcott's translation makes excellent sense and suits the context and gives a good meaning to the ἰδίων, but, as he himself owns, the omission of the subject (ὅταν λαλῇ) is certainly harsh; it may be said, impossible.—Ver. 45. ἐγὼ δὲ. "But I"—in contrast to the devil—"because I speak the truth you do not believe me." Had I spoken falsehood you would have believed me, because it is your nature to live in what is false (cf. Euthymius).—Ver. 46. τίς

- p xvi. 8-11. 46. τίς ἐξ ὑμῶν ἔλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; 47. ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.” 48. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ ἡ δαιμόνιον ἔχεις;”  
 q vii. 20. 49. Ἀπεκρίθη Ἰησοῦς, “Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν  
 r Deut. xxvii. 16. πατέρα μου, καὶ ὑμεῖς ἁτιμάζετε με. 50. ἐγὼ δὲ οὐ ζητῶ τὴν  
 Prov. xxviii. 7, etc. Rom. ii. 23. Lk. δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51. ἀμὴν ἀμὴν λέγω ὑμῖν,  
 xx. 11. ὅτι ἂν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ ἰθεωρήσῃ εἰς τὸν  
 s Here only; cp. ver. 52 and Ps. lxxxix. 48. αἰῶνα.” 52. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “Νῦν ἐγνώκαμεν ὅτι  
 i Sam. xv. δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις,  
 11. ὅτι ἂν τις τὸν λόγον μου ἰτηρήσῃ, οὐ μὴ ἰγεύσεται ἰ θανάτου εἰς τὸν  
 u Heb. ii. 9.

<sup>1</sup> γενησται in **NA**CDL.

. . . ἁμαρτίας; Alford, who represents a number of interpreters, says: “The question is an appeal to His *sinlessness of life*, as evident to them all, as a pledge for His truthfulness of word”. Calvin is better: “Haec defensio ad circumstantiam loci restringi debet, ac si quicquam sibi posse obici negaret, quominus fidus esset Dei minister”. Similarly Bengel.—εἰ δὲ . . . μοι; “If I speak truth, why do you not believe me?” It follows from their inability to convict Him of sin, that He speaks what is true: if so, why do they not believe Him?—Ver. 47. He is believed by those who have another moral parentage, ὁ ὢν . . . ἐστέ. “He that is of God listens to the words of God,” implying that the words He spoke were God’s words. Their not listening proved that they were not of God. At this point the Jews break in: Οὐ . . . ἔχεις; “Say we not well that Thou art a Samaritan and hast a demon?” “In the language in which they spoke, what is rendered into Greek by ‘Samaritan’ would have been either *Cuthi*, which, while literally meaning a Samaritan, is almost as often used in the sense of ‘heretic,’ or else *Shomroni*. The latter word deserves special attention. Literally, it also means ‘Samaritan’; but the name *Shomron* is also sometimes used as the equivalent of Ashmedai, the prince of the demons. According to the Kabbalists, *Shomron* was the father of Ashmedai, and hence the same as *Sammael* or Satan. That this was a widespread Jewish belief appears from the circumstance that in the Koran Israel is said to have been seduced into idolatry by *Shomron*, while

in Jewish tradition this is attributed to Sammael. If therefore the term applied by the Jews to Jesus was *Shomroni*—and not *Cuthi*, ‘heretic’—it would literally mean ‘Child of the Devil,’” Edersheim. The ordinary interpretation of “Samaritan” yields, however, quite a relevant meaning. To His refusal to own their true Abrahamic ancestry they retort that He is no pure Jew, a Samaritan.—Ver. 49. *δαιμόνιον ἔχεις*, possessed, or crazed. Cf. x. 20. To this Jesus replies: *Ἐγὼ . . . αἰῶνα*. The *ἐγὼ* is emphatic in contrast to the expressed *ὑμεῖς* of the last clause; “I am not out of my mind, but all I do and say springs from my desire to honour my Father, while you for your part and on this very account dishonour me”. This dishonour does not stir His resentment, because (ver. 50) *ἐγὼ . . . μου*, “I am not seeking my own glory”. Cf. v. 41. Nevertheless His glory is not to be carelessly slighted and turned into reproach (Ps. iv. 2) for *ἐστὶν ὁ ζητῶν καὶ κρίνων*, “there is who seeketh it and judgeth” (vv. 22, 23).—Ver. 51. Therefore the emphasis in the next verse, precisely as in ver. 24 of chap. v., is on “my word”.—*ἐάν τις . . . αἰῶνα*, “if any one keeps my word, he shall never see death”. For *τηρεῖν* see xiv. 15-23, xv. 10-20, xvii. 6, 1 John and Rev. *passim*; it is exactly equivalent to “keep”. *θεωρεῖν θάνατον* occurs only here. It is probably stronger than the commoner *ιδεῖν θάνατον* (Lk. ii. 26, Heb. xi. 5), “expressing fixed contemplation and full acquaintance” (Plummer); although in John this fuller meaning is sometimes not apparent.—Ver. 52. This

αἰῶνα. 53. ὃ μὴ σὺ μέλῳν εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ὡς ἐν 12. ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;” w Eccles.iii. 19. 1 Cor. vii. 19. 54. Ἀπεκρίθη Ἰησοῦς, “Ἐὰν ἐγὼ δοξάζω<sup>1</sup> ἑμαυτὸν, ἢ δόξα μου οὐδέν ἐστιν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃς ὑμεῖς λέγετε, y With gen. here only; cp. Herod iii. 37. 217. 2 Burion, Ps. xxxiv 12. Lam. ii. 16. Gen. xxii. 18. 55. καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν<sup>3</sup> εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· z 56. Ἀβραάμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ὅτι ἰδὼν<sup>a</sup> τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.” 57. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, “Πεντήκοντα ἔτη

<sup>1</sup> δοξασω in N\*cbBC\*D.<sup>2</sup> T.R. in NBD, ἡμων in ACL.<sup>3</sup> καὶ Tr.Ti.W.H.

confirms the Jews in their opinion that He is not in His right mind, Νῦν ἐγνώκαμεν . . . they seem to have now got proof of what they had suspected; “antea cum dubitatione aliqua locuti erant,” Bengel. Their proof is that whereas Jesus says that those who keep His word shall never die, Abraham died and the prophets; therefore Jesus would seem to be making Himself greater than those most highly revered personages.—Ver. 53. What did He expect them to take Him for?—τίνα σεαυτὸν σὺ ποιεῖς; For the μὴ σὺ μέλῳν cf. iv. 12.—Ver. 54. To their question Jesus, as usual, gives no categorical answer, but replies first by repelling the insinuation contained in their question and then by showing that He was greater than Abraham (see Plummer).—Ἐὰν ἐγὼ δοξάζω. “If I shall have glorified myself, my glory is nothing; my Father is He who glorifieth me.” He cannot get them to understand that it is not self-assertion on His part which prompts His claims, but fulfilment of His Father’s commission. This “Father” of whom He speaks and who thus glorifies Him is the same ὃν ὑμεῖς λέγετε ὅτι . . . “of whom you say that He is your God”. His witness therefore you ought to receive; and the reason why you do not is this, οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν, “you have not learned to know Him, but I know Him”. The former verb denotes knowledge acquired, by teaching or by observation; in contrast to the latter, which denotes direct and essential knowledge.—καὶ ἐὰν εἶπω . . . τηρῶ. So far from the affirmations of Jesus regarding His connection with the Father being false, He would be false, a liar and like them, were He to deny that He enjoyed direct knowledge of God. “But, on the contrary, I know Him and all I do, even that which offends you, is the

fulfilment of His commission, the keeping of His word.”—Ver. 56. And as regards the connection they claim with Abraham, this reflects discredit on their present attitude towards Jesus; for Ἀβραάμ ὁ πατήρ ὑμῶν, “Abraham in whose parentage you glory,” ἡγαλλιάσατο ὅτι ἰδὼν τὴν ἡμέραν τὴν ἐμήν, “rejoiced to see my day”. The day of Christ is the time of His earthly manifestation; τῆς ἐπιδημίας αὐτοῦ τῆς μετὰ σαρκός, Cyril. See Lk. xvii. 22-26; where the plural expresses the same as the singular here. “To see” the day is “to be present” at it, “to experience” it; cf. Eurip., *Hecuba*, 56, δούλειον ἡμᾶρ εἶδες, and the Homeric νόστιμον ἡμᾶρ ἰδέσθαι. ἰδὼν cannot here have its usual Johannine force and be epexegetical (Burton, *Moods*, etc.), nor as Holtzmann says = ὅτι ὅψοιτο, because in this case the εἶδε καὶ ἐχάρη would be tautological. Euthymius gives the right interpretation: ἡγαλλ., ἡγουν, ἐπεθύμησεν (similarly Theophylact), and the meaning is “Abraham exulted in the prospect of seeing,” or “that he should see”. This he was able to do by means of the promises given to him.—καὶ εἶδε, “and he saw it,” not merely while he was on earth (although this seems to have been the idea the Jews took up from the words, see ver. 57); for this kind of anticipation Jesus uses different language, Mt. xiii. 17, and at the utmost the O.T. saints could be described as πύρρωθεν ἰδόντες, Heb. xi. 13; but he has seen it in its actuality. This involves that Abraham has not died so as to be unconscious, ver. 52, and cf. Mk. xii. 26.—Ver. 57. This, however, the Jews completely misunderstand. They think that by asserting that Abraham saw His day, Jesus means to say that His day and the life of Abraham on earth were contemporaneous.—Πεντήκοντα . . . ἑώρακας;



- b v. 5 οὕτω ὅχεις, καὶ Ἀβραὰμ ἑώρακας; 58. Εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
 “Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.” 59.  
 c v. 9. Rev. xviii. 21. ὅταν οὖν λίθους ἴνα βάλῃσιν ἐπ’ αὐτόν. Ἰησοῦς δὲ ἐκρύβη,  
 d xii. 36. καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν  
 a Mk. i. 16; οὕτως.<sup>1</sup>  
 ii. 14. Mt. ix. 9.  
 b Lev. xxv. 47. IX. 1. Καὶ ἡ παράγων εἶδεν ἄνθρωπον τυφλὸν ὅτι γενετῆς. 2.  
 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, “Ραββί, τίς

<sup>1</sup> Omit διελθὼν . . . οὕτω as in  $\aleph$ BD vet. Lat. vulg. T.R. is found in  $\aleph$ ACL.

“Fifty years” may be used as a round number, sufficiently exact for their purpose and with no intention to determine the age of Jesus. But Lightfoot (*Hor. Heb.*, 1046) thinks the saying is ruled by the age when Levites retired, see Num. iv. 3, 39: “Tu non adhuc pervenisti ad vulgarem annum superannuationis, et tunc vidisti Abrahamum?” Irenaeus (ii. 22, 5) records that the Gospel (presumably this passage) and the Presbyters of Asia Minor who had known John, testified that Jesus taught till He was forty or fifty. This idea is upheld by E. v. Bunsen (*Hidden Wisdom of Christ*), and even Keim is of opinion that Jesus may have lived to His fortieth year.—Ver. 58. The misunderstanding of His words elicits from Jesus the statement: πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. “Before Abraham was born I am.” “Antequam Abraham fieret, Ego sum,” Vulgate. Plummer aptly compares Ps. xc. 2, πρὸ τοῦ ὅρη γεννηθῆναι . . . σὺ εἶ. Before Abraham came into existence I am, eternally existent. No stronger affirmation of pre-existence occurs, and Beyschlag’s subtle attempt to evade the meaning is unsuccessful.—Ver. 59. What the Jews thought of the assertion appeared in their action: ἤσαν . . . αὐτόν. Believing that He was speaking sheer blasphemy and claiming equality with the great “I Am,” they sought to stone Him. For this purpose there was material ready to hand even in the Temple court, for, as Lightfoot reminds us, the building was still going on. “A stoning in the temple is mentioned by Josephus, *Ant.*, xvii. 9, 3,” Meyer.—Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν. “But Jesus went out unperceived”; on this usage *vide* Winer, and *cf.* Thayer. Why it should be supposed that there is anything miraculous or doketic in this (Holtzmann and others) does not appear. Many in the crowd would favour the escape of Jesus. The remaining words of the chapter are omitted by recent editors

CHAPTER IX. 1—X. 22. *The healing of a man born blind and the discussions arising out of this miracle.*

Vv. 1-7. *The cure narrated.*—Ver. 1. Καὶ παράγων. “And as He passed by,” possibly, as Meyer and Holtzmann suppose, on the occasion just mentioned (viii. 59), and as He passed the gate of the Temple where beggars congregated; but the definite mention that it was a Sabbath (ver. 14) rather indicates that it was not the same day. See on x. 22.—εἶδεν . . . γενετῆς. “He saw a man blind from birth,” an aggravation which plays a prominent part in what follows. And first of all it so impresses the disciples that they ask τίς . . . γεννηθῆ; Their question implies a belief, repudiated by Jesus here and in Lk. xiii. 1-5, that each particular sickness or sorrow was traceable to some particular sin; see *Job passim* and Weber’s *Lehren d. Talmud*, p. 235. Their question seems also to imply that they supposed even a natal defect might be the punishment of the individual’s own sin. This has received five different explanations: (1) that the pre-existence of souls had been deduced from Wisd. viii. 20, “being good, I came into a body undefiled”; (2) that metempsychosis was held by some Jews (so Calvin, Beza, and see Lightfoot, p. 1048); or (3) that the unborn babe might sin, see Gen. xxv. 26, Lk. i. 41-44; or (4) that the punishment was anticipatory of the sin; or (5) that the question was one of sheer bewilderment, putting all conceivable possibilities, but without attaching any very definite meaning to the one branch of the alternative. A combination of the two last seems to fit the mental attitude of the disciples. The alternative that the man suffered for his parents’ sin was an idea which would naturally suggest itself. See Exod. xx. 5, etc.—ἴνα τυφλὸς γεννηθῆ; ἴνα expresses result, not purpose; and the form of expression is “the product of false analogy, arising from



ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ὅτι τυφλὸς γεννηθῇ ;” 3. Ἀπ- c Burton, εκρίθη ὁ Ἰησοῦς, “Οὕτε οὗτος ἡμαρτεν οὕτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα <sup>d</sup> φανερωθῇ τὰ ἔργα τοῦ Θεοῦ <sup>d</sup> ἐν αὐτῷ. 4. ἐμέ<sup>1</sup> δεῖ ἐργάζεσθαι <sup>i Jo. iv. 9. Ps. xlvii 8.</sup> τὰ ἔργα τοῦ πέμψαντός με ὅτι ἕως ἡμέρα ἐστίν· ἔρχεται νῦν, ὅτε <sup>e Burton, 328.</sup> οὐδεὶς δύναται ἐργάζεσθαι. 5. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ <sup>f Lk. xi. 34.</sup> κόσμου.” 6. Ταῦτα εἰπὼν, ἔπτυσε ἡμαί, καὶ ἐποίησε πηλὸν ἐκ <sup>g xviii. 6.</sup> τοῦ πτύσματος, καὶ ἐπέχρισε <sup>2</sup> τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, 7. καὶ εἶπεν αὐτῷ, “Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,” ὃ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

<sup>1</sup> ημας in BBD, adopted by recent editors.

<sup>2</sup> ἐπεθηκεν in BC. W.H.R. add αὐτου with BABL and delete τοῦ τυφλου, which may have been introduced to make the sense clearer.

imitation of a construction which really expresses purpose” (Burton, *Moods*, 218, 219).—Ver. 3. Both alternatives are rejected by Jesus, Οὕτε . . . αὐτοῦ. And another solution is suggested, ἵνα . . . αὐτῷ. Evil furthers the work of God in the world. It is in conquering and abolishing evil He is manifested. The question for us is not where suffering has come from, but what we are to do with it. Ver. 4. The law which is binding on all men Jesus enounces.—ἐμέ δεῖ ἐργάζεσθαι . . . Work, active measures to remove suffering, are more incumbent on men than resentful speculation as to the source of suffering. As to God’s connection with evil, the practical man need only concern himself with this, that God seeks to abolish it. The time for doing so is limited, it is ἕως ἡμέρα ἐστίν, “so long as it is day,” that is, as the next clause shows, so long as life lasts. [On ἕως in N.T. see Burton, *Moods*, 321-330.]—ἔρχεται νῦν, suggested by the threats (vii. 59, etc.) and by the presence of the blind man.—Ver. 5. ὅταν . . . κόσμου. We should have expected ἕως and not ὅταν, and the Vulgate renders “quamdiu”. But the “when” seems to be used to suggest a time when He should not be in the world: “when I am in the world, I am the Light of the World,” as He immediately illustrated by the cure of the blind man.—Ver. 6. Ταῦτα εἰπὼν, i.e., “in this connection,” ἔπτυσε ἡμαί . . . “He spat on the ground and made clay of the spittle,” “quia aqua ad manum non erat,” says Grotius; but that spittle was considered efficacious Lightfoot proves by an amusing anecdote and

Wetstein by several citations. Tacitus (*Hist.*, iv. 81) relates that the blind man who sought a cure from Vespasian begged “ut . . . oculorum orbes dignaretur respergere oris excremento”. Probably the idea was that the saliva was of the very substance of the person. Tylor (*Prim. Culture*, ii. 400) is of opinion the Roman Catholic priest’s touching with his spittle the ears and nostrils of the infant at baptism is a survival of the custom in Pagan Rome in accordance with which the nurse touched with spittle the lips and forehead of the week-old child. Virtue was also attributed to clay in diseases of the eye. A physician of the time of Caracalla prescribes “turgentes oculos vili circumline coeno”. That Jesus supposed some virtue lay in the application of the clay is contradicted by the fact that in other cases of blindness He did not use it. See Mk. x. 46. But if He applied the clay to encourage the man to believe, as is the likely solution, the question of accommodation arises (see Lücke). The whole process of which the man was the subject was apparently intended to deepen his faith.—Ver. 7. The application of the clay was not enough. Jesus further said: Ὑπαγε . . . ἀπεσταλμένος. Elsnor shows that “wash into,” νίψαι εἰς, is not an uncommon construction. But ver. 11, which gives the same command in a different form, shows that the man understood that εἰς followed ὕπαγε and not νίψαι. The pool of Siloam, supplied from the Virgin’s fountain (Is. viii. 6), lay at the south-east corner of Jerusalem in the Kidron Valley. On the opposite side of the valley lies a village *Silwan*

8. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, "Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;" 9. Ἄλλοι ἔλεγον, "Ὅτι οὗτός ἐστιν." ἄλλοι δέ, "Ὅτι ὁμοῖος αὐτῷ ἐστιν." Ἐκεῖνος ἔλεγεν, "Ὅτι ἐγὼ εἰμι." 10. Ἐλεγον οὖν αὐτῷ, <sup>b Mt. ix. 30.</sup> "Πῶς <sup>b</sup> ἀνεψχθησάν σου οἱ ὀφθαλμοί;" 11. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, "Ἀνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα." 12. Εἶπον οὖν αὐτῷ, "Ποῦ ἐστιν ἐκεῖνος;" Λέγει, "Οὐκ οἶδα." 13. Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 14. ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. 15. πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, "Πηλὸν ἐπέθηκεν

<sup>1</sup> Considerable variety of reading occurs in this clause; W.H.R. adopt *αλλοι ελεγον Ουχι, αλλα ομοιος αυτω εστιν.*

<sup>2</sup> *ηνεωχθησαν* read by Tr.Ti.W.H.R. with *BCDEF.*

representing the old name. The name is here interpreted as meaning "Sent"

[*תְּשִׁלָּה*, *missus*; not *תְּשִׁלָּה*, *missio* sc. *aquarum*, Meyer]. The word *ἀπεσταλμένος* is so frequently used by Jesus of Himself that, notwithstanding what Meyer says, we naturally apply it here also to Himself, as if the noiseless Stream which their fathers had despised (Is. vii. 6) and which they could trace to its source, was a fit type of Him whom the Jews rejected because they knew His origin and because he had no external force. His influence consisted in this, that He was ἀπεσταλμένος. The blind man obeyed and received his sight. Cf. Elisha and Naaman. From the succeeding γείτονες several interpreters conclude that *ἦλθε* means "came" home. Needlessly.

Vv. 8-12. *The people discuss the man's identity.*—Ver. 8. Οἱ οὖν γείτονες . . . προσαιτῶν; "The neighbours, then," who might or might not be at that time near the man's home, "and those who formerly used to see him, that he was blind" [but *προσαίτης* is read instead of *τυφλὸς* by recent editors], "said, Is not this he that sits and begs?"—Ver. 9. "Others" but evidently of the same description "said, This is he". Besides those who were doubtful and those who were certain of his identity there was a third opinion uttered: "He is like him". Naturally the opened eyes would alter his appearance. The doubts as to his

identity were scattered by the man's decisive ἐγὼ εἰμι.—Ver. 10. This being ascertained the next question was, Πῶς ἀνεψχθησάν σου οἱ ὀφθαλμοί; In reply the cured man relates his experience. He had ascertained Jesus' name from some bystander; and it is noticeable that he speaks of Him as one not widely known: ἄνθρωπος λεγόμενος Ἰησοῦς. ἀνέβλεψα, "I recovered sight". The man, who now saw for the first time, "uses the ordinary language of men, though in strictness it was not applicable to his own case," Watkins.

Vv. 13-34. *The man is examined by the Pharisees, who eventually excommunicate him.*—Ver. 13. Ἀγουσιν . . . τυφλόν. "They," some of the neighbours and others already mentioned, "bring him who had formerly been blind to the Pharisees," not to the Sanhedrim, but to an informal but apparently authoritative (ver. 34) group of Pharisees, who were members of the court.—Ver. 14. The reason of this action was that the cure had been wrought on a Sabbath. ["Prohibitum erat sputum oculo illinere Sabbato, sub notione aliquâ medicinali," Lightfoot.]—Ver. 15. πάλιν . . . ἀνέβλεψεν. πάλιν looks back to the same question put by the people, ver. 10; the καὶ serving the same purpose. Their first question admits the man's original blindness. The man's reply is simple and straightforward.—Ver. 16. And then the Pharisees introduce their charge and its implication, Οὗτος . . .

ἐπὶ τοὺς ὀφθαλμοὺς μου, καὶ ἐνψάμην, καὶ βλέπω.” 16. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, “Ὁὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τὸν Θεοῦ, ὅτι τὸ σάββατον οὐ ἵτηρεῖ.” Ἄλλοι ἔλεγον, “Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;” Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17. Λέγουσι τῷ τυφλῷ πάλιν, “Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡγοιζέ σου τοὺς ὀφθαλμούς;” Ὁ δὲ εἶπεν, “Ὅτι προφήτης ἐστίν.” 18. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, 19. καὶ ἠρώτησαν αὐτοὺς λέγοντες, “Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, \*ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι κ βλέπει;” 20. Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21. πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἡγοῖεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.” 22. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. 23. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, “Ὅτι ἡλικίαν ἔχει,

1 v. 16.  
Cp. Lev.  
xxvi. 2.

1 Eph. iv. 13.  
m viii. 57;  
cp. Job  
xxix. 18.  
Dan. ii. 9.  
Lk. xxii.  
5. Acts  
xxiii. 20,  
xxiv. 9.

τηρεῖ. The miracle is not denied, rather affirmed, but it cannot be a work of God, for it has been done on Sabbath. Cf. iii. 2 and v. 16. Some of their party, however, inclined to a different conclusion, Πῶς . . . ποιεῖν; How can such a work be done at all, whether on Sabbath or any other day, by a sinner? This breach of the Sabbath law must admit of explanation. It cannot arise from opposition to God.—καὶ σχίσμα ἦν ἐν αὐτοῖς, as before among the people, vii. 43, so now among the authorities a pronounced and permanent cleft was apparent.—Ver. 17. Differing among themselves, they refer the question to the man, Σὺ τί λέγεις . . . “You, what do you say about Him, on account of His opening your eyes?” The question is not one of fact, but of inference from the fact; the ὅτι means “in that,” “inasmuch as,” and the Vulgate simply renders “Tu quid dicis de illo, qui aperuit oculos tuos?” Promptly the man replies, προφήτης ἐστίν.—Ver. 18. It now appears that their previous admission of the fact of the miracle was disingenuous and that they suspected fraudulent collusion between Jesus and the man; Οὐκ ἐπίστευσαν, “they did not believe” his account (ver. 19), ἕως ὅτου . . . βλέπει; “until they summoned his parents”.—Ver. 20. To them they put virtually three questions:

Is this your son? Was he born blind? (for though you say this of him, ὑμεῖς emphatic, we do not believe it). How does he now see? The first two questions they unhesitatingly answer: This is our son who was born blind. This answer explodes the idea of collusion.—Ver. 21. The third question they have not the means of answering, or as ver. 22 indicates, they shammed ignorance to save themselves; and refer the examiners to the man himself.—ἡλικίαν ἔχει, his parents are no longer responsible for him. Examples of the Greek phrase are given by Kypke and Wetstein from Plato, Aristophanes, and Demosthenes. αὐτὸς περὶ αὐτοῦ [better εαυτοῦ] λαλήσει.—Ver. 22. Ταῦτα . . . ἐρωτήσατε. The reluctance of the parents to answer brings out the circumstance that already the members of the Sanhedrim had come to an understanding with one another that any one who acknowledged Jesus as the Messiah should be excommunicated, ἀποσυνάγωγος γένηται. Of excommunication there were three degrees: the first lasted for thirty days; then followed “a second admonition,” and if impenitent the culprit was punished for thirty days more; and if still impenitent he was laid under the *Cherem* or *ban*, which was of indefinite duration, and which entirely cut him off from intercourse with others. He was treated



o ver. 18.  
p Zech. iv.  
12; six  
times in  
N.T.

αὐτὸν ἐρωτήσατε.” 24. Ἐφώνησαν οὖν ἓκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, “Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.” 25. Ἀπεκρίθη οὖν ἐκείνος καὶ εἶπεν, “Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.” 26. Εἶπον δὲ αὐτῷ πάλιν, “Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;” 27. Ἀπεκρίθη αὐτοῖς, “Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;” 28. Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, “Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί. 29. ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.” 30. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, “Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ,

q Jas. iv. 3; καὶ ἀνέψξέ μου τοὺς ὀφθαλμούς. 31. ὁ οἶδαμεν δὲ ὅτι ἁμαρτωλὸν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῇς ἢ, καὶ τὸ θέλημα αὐτοῦ

r Here only; ποιῇ, τούτου ἀκούει. 32. ἓκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 33. εἰ μὴ ἦν οὗτος παρὰ

as if he were a leper. This, to persons so poor as the parents of this beggar, would mean ruin and death (see Edersheim, *Life of Christ*, ii. 183-4).—Ver. 24. Baffled by the parents the Pharisees turn again, ἐκ δευτέρου, a second time to the man and say: Δὸς δόξαν τῷ Θεῷ . . . ἐστίν. They no longer deny the miracle, but bid the man ascribe the glory of it to the right quarter; to God: not to Jesus, because they can assure him on knowledge of their own, ἡμεῖς οἶδαμεν, that He is a sinner.—Ver. 25. But they find in the man a kind of independence and obstinacy they are not used to. Εἰ ἁμαρτωλὸς . . . βλέπω. He does not question their knowledge, and he draws no express inferences from what has happened, but of one thing he is sure, that he was blind and that now he sees.—Ver. 26. Thwarted by the man's boldness and perceiving that it was hopeless to deny the fact, they return to the question of the means used. Τί ἐποίησέ σοι; At this the man loses patience. Their crafty and silly attempt to lead him into some inconsistent statement seems to him despicable, and he breaks out (ver. 27): Εἶπον . . . γενέσθαι. No more galling gibe could have been hurled at them than this man's “Are you also wishing to become His disciples?”—Ver. 28. It serves its purpose of exasperating them and bringing them to the direct expression of their feelings. Ἐλοιδόρησαν . . . ἐστίν. “They reviled him.” On ἐκείνου Bengel has: “Hoc vocabulo remouent Jesum a sese”.—Ver. 29. We know that

Moses was a prophet, commissioned by God to speak for Him (for λελάληκεν see Heb. i. 1); and if this man is commissioned He must show proof of His being sent from God, and not leave us in ignorance of His origin.—Ver. 30. This, in the face of the miracle, seems to the man a surprising statement: Ἐν γὰρ τούτῳ, “why, herein is that which is marvellous”. τὸ θαυμαστόν is the true reading. For the use of γὰρ in rejoinders see Winer, p. 559, and Klotz, p. 242. It seems to imply an entire repudiation of what has just been said: “You utter an absurdity, for . . .” The marvel was that they should hesitate about the origin of one who had such power as was manifest in the cure wrought on him.—Ver. 31. This is elaborated in ver. 31: οἶδαμεν . . . ἀκούει. They themselves had owned it a work of God, ver. 24; but God is not persuaded or induced to give such power to sinners, but only to those who do His will. This man therefore, were He a sinner, would have been unable to do anything, not to speak of such a work as has never before been done. Watkins expresses it as a syllogism. (1) God heareth not sinners but only those who worship Him and do His will; (2) That God heareth this man is certain, for such a miracle could be performed only by divine power; (3) This man, therefore, is not a sinner but is from God.—Ver. 32. ἐκ τοῦ αἰῶνος, rather “from of old” than “since the world began”. Cf. Lk. i. 70, τῶν ἀπ’ αἰῶνος προφητῶν, and Acts. iii. 21, xv. 18. To





<sup>a</sup> Mac. i. 7. X. 1. "ἈΜΗΝ ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας  
<sup>b</sup> Ubald. 5. εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων \* ἑλλαχόθεν, ἐκείνος  
<sup>c</sup> Gen. iv. 2. ἡ κλέπτῃς ἐστὶ καὶ ληστὴς. 2. ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας,  
<sup>d</sup> 1 Pet. ii. 25. ποιμὴν ἐστὶ τῶν προβάτων. 3. τοῦτ' ὁ θυρωρὸς ἀνοίγει, καὶ τὰ  
<sup>e</sup> xviii. 16, 17. πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ \* κατ'  
<sup>f</sup> 3 Jo. 15. ἑξεκ. xx. ὄνομα, καὶ ἑξάγει αὐτά. 4. καὶ ὅταν τὰ ἴδια πρόβατα 1 ἑκβάλη,  
<sup>g</sup> 6. Cf. Zech. ix. 16. ἔμπροσθεν αὐτῶν πορεύεται. καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι  
<sup>h</sup> Mk. i. 12. οἶδασι τὴν φωνὴν αὐτοῦ. 5. ἂλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν.  
<sup>i</sup> Job xix. 13; 1 Kings viii. 41, etc. ἀλλὰ φεύξονται ἀπ' αὐτοῦ. ὅτι οὐκ οἶδασι τῶν ἄλλοτρίων τὴν φωνήν."

<sup>1</sup> T.R. in ΑΓΔ, but πάντα in <sup>h</sup>caBDLX 1, 33.

proved their truth by saying with indignance: μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; To which Jesus, taking them on their own ground, replies: Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν. If ye were ignorant, as this blind man was, aware of your darkness and anxious to be rid of it, your ignorance would excuse you; but now by all your words and actions you proclaim that you are satisfied with the light you have, therefore you cannot receive that fuller light which I bring and in which is deliverance from sin, and must therefore remain under its bondage. Cf. viii. 21.

CHAPTER X.—Vv. 1-21. *The Good Shepherd and the hirelings*. This paragraph is a continuation of the conversation which arose out of the healing of the blind man. Instead of being introduced by any fresh note of time, it is ushered in by ἀμὴν ἀμὴν, which is never found in this Gospel at the commencement of a discourse. The subject also is directly connected with the miracle and its consequences. Jesus explains to the excommunicated man who it is that has power to give entrance to the true fold or to exclude from it. As usual, the terms and tenor of the teaching are interpreted by the incident which gave rise to it.—Ver. 1. Ἀμὴν . . . ληστὴς. The αὐλή, or sheepfold, into which the sheep were gathered for safety every night, is described as being very similar to folds in some parts of our own country; a walled, unroofed enclosure. The θύρα, however, is not as with us a hurdle or gate, but a solid door heavily barred and capable of resisting attack. This door is watched by a θυρωρὸς [door-guard, for root "or" vide Spratt's *Thucyd.*, iii. p. 132], who in the morning opened to the shepherd. He who does not appeal to the θυρωρὸς but climbs up over the wall by some other way (lit.

from some other direction: ἑλλαχόθεν, which is used in later Greek for the Attic ἄλλοθεν) is κλέπτῃς καὶ ληστὴς, a "thief" who uses fraud and a "robber" who is prepared to use violence. That is to say, his method of entrance, being illegitimate, declares that he has no right to the sheep.—Ver. 2. On the other hand, ὁ δὲ εἰσερχόμενος . . . προβάτων, "but he that entereth by the door is shepherd of the sheep". The shepherd is known by his using the legitimate mode of entrance. What that is, He does not here explicitly state. The shepherd is further recognised by his treatment of the sheep, τὰ ἴδια πρόβατα καλεῖ [better φωνεῖ] κατ' ὄνομα, "his own sheep he calls by name". ἴδια perhaps as distinguished from others in the same fold; perhaps merely a strong possessive. As we have names for horses, dogs, cows, so the Eastern shepherds for their sheep. ["Many of the sheep have particular names," Van Lennep, *Bible Lands*, i. 189. It was also a Greek custom to name sheep, and Wetstein quotes from Longus, ὁ δὲ Δάφνις ἐκάλεσέ τινας αὐτῶν ὀνομαστί.]—ὅταν . . . αὐτοῦ. When he has put all his own out of the fold, they follow him, because they know his voice: the shepherd walking in front as is still the custom in the East. This method cannot be adopted by strangers "because the sheep know not the voice of strangers". "There is a story of a Scotch traveller who changed clothes with a Jerusalem shepherd and tried to lead the sheep; but the sheep followed the shepherd's voice and not his clothes." Plummer. So that the shepherd's claim is justified not only by his method of entrance but by his knowledge of the names of the individual sheep and by their knowledge of him and confidence in him. The different methods are illustrated in Andrewes and Laud, the former saying:

6. Ταύτην τὴν <sup>1</sup>παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει αὐτοῖς. xvi. 25. 2  
Pet. ii. 22

7. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. 8. πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Num.  
xxvii. 17  
9. ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, Acts x. 17;  
xi. 7. Lk  
xv. 23. 1  
καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. 10. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ <sup>2</sup>θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον Mac. vii.  
19.

“Our guiding must be mild and gentle, else it is not *duxisti*, but *traxisti*, drawing and driving and no leading”; the latter, of whom it was said that he “would never convince an opponent if he could suppress him”. See Ottley’s *Andrewes*, 159.—Ver. 6. The application of the parable was sufficiently obvious; but ταύτην . . . αὐτοῖς. παροιμία [παρά, οἶμος, out of the way or wayside] seems more properly to denote “a proverb”; and the Book of Proverbs is named in the Sept. αἱ παροιμίαι or παροιμίαι Σαλωμώντος; and Aristotle, *Rhetor.*, 3, 11, defines παροιμίαι as μεταφοραὶ ἀπ’ εἰδους ἐπ’ εἶδος. But παροιμία and παραβολή came to be convertible terms, both meaning a longer or shorter utterance whose meaning did not lie on the surface or proverbial sayings: the former term is never found in the Synoptic Gospels, the latter never found in John. [Further see Hatch, *Essays in Bibl. Greek*, p. 64; and Abbot’s *Essays*, p. 82.] This parable the Pharisees did not understand. They might have understood it, for the terms used were familiar O.T. terms; see Ezek. xxxiv., Ps. lxxx. But as it had been spoken for their instruction as well as for the encouragement of the man whom they had cast out of the fold, (ver. 7) εἶπεν οὖν πάλιν, Jesus therefore began afresh and explained it to them.—ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. I, and no other, am the door of the sheep. [Cf. the Persian reformer who proclaimed himself the “Bâb,” the gate of life.] Through me alone can the sheep find access to the fold. Primarily uttered for the excommunicated man, these words conveyed the assurance that instead of being outcast by his attachment to Jesus he had gained admittance to the fellowship of God and all good men. Not the Pharisees but Jesus could admit to or reject from the fold of God.—Ver. 8. In contrast to Jesus, πάντες . . . λησταί, “all who came before

me,” i.e., all who came before me, claiming to be what I am and to give to the sheep what I give. The prophets pointed forward to Him and did not arrogate to themselves His functions. Only those could be called “thieves and robbers” who had come before the Shepherd came, as if in the night and without His authority. It must have been evident that the hierarchical party was meant. [The inexactness of contrasting the “door” rather than the Shepherd with the “thieves and robbers” who came before Jesus, only emphasises the fact that the reality was more prominent than the figure in the mind of the speaker.] Those, however, who had tried to assume the functions of the Shepherd had failed; because οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα, the people of God had not listened to them. They no doubt assumed authority over the people of God and compelled obedience, but the true children of God did not find in their voice that which attracted and led them to pasture.—Ver. 9. ἐγὼ . . . εὐρήσει. With emphasis He reiterates: “I am the door: through me, and none else, if a man enter he shall be saved, and shall go in and out and find pasture”. Meyer and others supply “any shepherd” as the nominative to εἰσέλθῃ, which may agree better with the form of the parabolic saying, but not so well with the substance. Jesus is the Door of the sheep, not of the shepherd; and the blessings promised, σωθήσεται, κ. τ. λ., are proper to the sheep. These blessings are three: deliverance from peril, liberty, and sustenance. For the phraseology see the remarkable passage Num. xxvii. 15-21, which Holtzmann misapplies, neglecting the twenty-first verse. To “go out and in” is the common O.T. expression to denote the free activity of daily life, Jer. xxxvii. 4, Ps. cxxi. 8, Deut. xxviii. 6.—Ver. 10. The tenth verse introduces a new contrast, between the good



1 νν. 15, 17. ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν. 11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ  
 18; xiii.  
 37; xv. 13. καλὸς ὁ ποιμὴν ὁ καλὸς τὴν ἡ ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν  
 m Gen. xlix. 27. προβάτων. 12. ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ  
 Ecclus. xiii. 17. πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσει τὰ πρόβατα,  
 n Jer. x. 21. καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ ὁ σκορπίζει τὰ πρόβατα.  
 1 Mac. vi. 54. Jer. xiii. 1. 13. ὁ δέ ὁ μισθωτὸς φεύγει,<sup>1</sup> ὅτι μισθωτὸς ἐστὶ, καὶ οὐ ἔμελει αὐτῷ  
 Mt. xii. 30; and see Thayer. o Exod. xii. 45. Lev. xxii. 10, etc. Mk. i. 20. p Wisd. xii. 13. Tob. x. 5.

<sup>1</sup> The verse closes at σκορπίζει, the following six words being deleted in **NBDL** 1, 33, but the clause must at any rate be mentally supplied.

shepherd and the thieves and hirelings. —ὁ κλέπτης . . . ἀπολέσῃ. The thief has but one reason for his coming to the fold: he comes to steal and kill and destroy; to aggrandise himself at the expense of the sheep. θύσῃ has probably the simple meaning of "kill," as in Acts x. 13, Mt. xxii. 4; cf. Deut. xxii. 1. With quite other intent has Christ come: ἐγὼ ἦλθον . . . ἔχωσιν, that instead of being killed and perishing the sheep "may have life and may have abundance". This may mean abundance of life, but more probably abundance of all that sustains life. περιττὸν ἔχειν in Xen., *Anab.*, vii. 6, 31, means "to have a surplus". "The repetition of ἔχωσιν gives the second point a more independent position than it would have had if καὶ alone had been used. Cf. ver. 18; Xen., *Anab.*, i. 10, 3, καὶ ταύτην ἔσωσαν καὶ ἄλλα . . . ἔσωσαν," Meyer. Cf. Ps. xxiii. 1.—Vv. 11-18. In these verses Jesus designates Himself "the Good Shepherd" and emphasises two features by which a good shepherd can be known: (1) his giving his life for the sheep, and (2) the reciprocal knowledge of the sheep and the shepherd. These two features are both introduced by the statement (ver. 11) ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, "the good shepherd"; "good" probably in the sense in which we speak of a "good" painter or a "good" architect; one who excels at his business. The definite article claims this as a description applicable to Himself alone. Cf. Ps. xxiii., Is. xl. 11, Ezek. xxxiv., etc. For other descriptions of the ideal shepherd, see Plato's *Repub.*, p. 345, and the remarkable passage in the *Politicus*, 271-275, and Columella (in Wetstein), "Magister autem pecoris acer, durus, strenuus, laboris patientissimus, alacer atque audax esse debet; et qui per rupes, per solitudines atque vepres facile vadat".—ὁ ποιμὴν ὁ καλός,

the good shepherd, whoever he is, τὴν ψυχὴν . . . προβάτων, "lays down his life for the sheep". τινέσθαι τὴν ψυχὴν is not a classical phrase, but in Hippocrates occurs a similar expression, Μαχάων γέ τοι ψυχὴν κατέθετο ἐν τῇ Τρωάδι, Kypke. *Ponere spiritum* occurs in Latin. Of the meaning there is no doubt. Cf. xiii. 37.—ὑπὲρ τῶν προβάτων, "for the good of the sheep," that is, when the welfare of the sheep demands the sacrifice of life, that is freely made. Here it is evident Jesus describes "the good shepherd" as revealed in Himself. —Ver. 12. ὁ μισθωτὸς δέ [δὲ is omitted by recent editors] . . . πρόβατα. In contrast to the good shepherd stands now not the robber but a man in some respects better, a hireling or hired hand (Mark i. 20), not a shepherd whose instincts would prompt him to defend the sheep, and not the owner to whom the sheep belong. So long as there is no danger he does his duty by the sheep for the sake of his wages, but when he sees the wolf coming he abandons the sheep and flees. "The wolf" includes all that threatens the sheep. In Xen., *Mem.*, ii. 7, 14, the dog says to the sheep: ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μὴτε ὑπ' ἀνθρώπων κλέπτεσθαι, μὴτε ὑπὸ λύκων ἀρπάζεσθαι.—καὶ ὁ λύκος . . . σκορπίζει, "and the wolf carries them off and scatters them"; cf. Mt. ix. 36; a general description careless of detail. Bengel says "lacerat quas potest, ceteras dispergit".—Ver. 13. ὁ δὲ μισθωτὸς φεύγει, not, as in ver. 12, ὁ μισθ. δέ, "because the antithesis of the hireling was there first brought forward and greater emphasis was secured by that position". Meyer. Klotz, p. 378, says that δέ is placed after more words than one "ubi quae praeposita particulae verba sunt aut aptius inter se conjuncta sunt aut ita comparata, ut summum pondus in ea sententia obtineant". He flees ὅτι μισθωτὸς ἐστὶ, his nature is



περὶ τῶν προβάτων. 14. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,<sup>1</sup> 15. καθὼς γινώσκει με ὁ πατήρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων. 16. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ<sup>2</sup> ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσ- q Is. lx. 9. ουσι· καὶ γενήσεται μία ποίμνη, <sup>Ezek. xxxvii. 24.</sup> εἰς ποιμὴν. 17. διὰ τοῦτο ὁ<sup>3</sup> πατήρ με ἀγατᾷ, ὅτι ἐγὼ τίθῃμι τὴν ψυχὴν μου, ἵνα πάλιν λάβω

<sup>1</sup> T.R. is authenticated by AXΓΔ 33, syr., etc.; the active γινωσκουσιν με τα εμα is the reading of BL, it. vulg. "cognoscent me meae". This gives a better balanced sentence, though the sense is the same.

betrayed by his conduct. He does not care for the sheep but for himself. He took the position of guardian of the sheep for his own sake, not for theirs; and the presence of the wolf brings out that it is himself, not the sheep, he cares for.—Ver. 14. The second mark of the good shepherd is introduced by a repetition of the announcement: ἐγὼ . . . καλός. And this second mark is not stated in general terms applicable to all good shepherds, but directly of Himself: ἐγὼ εἰμι . . . καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. There is a mutually reciprocal knowledge between Jesus and His sheep. And the existence of this knowledge is the proof that He is the Shepherd. The shepherd's claim is authenticated by his knowledge of the marks and ways of the sheep, and by its knowledge of him as shown in its coming to his voice and submission to his hand. Augustine says: "They sometimes do not know themselves, but the shepherd knows them".—Ver. 15. This reciprocal knowledge is so sure and profound that it can only be compared to the mutual knowledge of the Father and the Son: καθὼς . . . πατέρα. He then applies to Himself what had been stated in general of all good shepherds in ver. 11; and ver. 16 might suitably have begun with the words "And my life I lay down for the sheep". This statement is, however, prompted by His reference to His knowledge of the Father. He knows it is the Father's will that He should lay down His life. See vv. 17 and 18.—Ver. 16. But the mention of His death suggests to Him the wide extent of its consequences. ἄλλα πρόβατα ἔχω, "other sheep I have"; not that they are already believers in Him, but "His" by the Father's design and gift. Cf. xvii. 7 and Acts xviii. 10. They are only negatively described: ἃ οὐκ ἔστιν ἐκ τῆς

αὐλῆς ταύτης; "this fold" is evidently that which contained the Jews who already had received Him as their Shepherd; and the other sheep which are not "of" (ἐκ, as frequently in John, "belonging to"; not as Meyer renders) this fold are the Gentiles.—κἀκεῖνα . . . ποιμὴν "those also I must bring and they shall listen to my voice, and they shall so amalgamate with the Jewish disciples that there shall be one flock, one shepherd". The listening to Christ's voice brings the sheep to Him, and this being what constitutes the flock, the flock must be one as He is one. But nothing is said of unity of organisation. There may be various folds, though one flock.—μία ποίμνη, εἰς ποιμὴν, the alliteration cannot be quite reproduced in English. For the emphasis gained by omitting καὶ cf. Eurip., *Orestes*, 1244, τρισσοῖς φίλοις γὰρ εἰς ἄγῶν, δίκη μία. The A.V. wrongly translated "one fold," following the Vulgate, which renders both αὐλῆς and ποιμὴν by "ovile" ["qua voce non grex ipse sed ovium stabulum declaratur; quod unum vix unquam fuit, et non modo falso, sed etiam stulte impudenter Romae collocatur". Beza]. This is corrected in R.V. The old Latin versions had "unus grex"; see Wordsworth's and White's *Vulg.*—Ver. 17. At this point the exposition of the functions of the good shepherd terminates; but as a note or appendix Jesus adds διὰ τοῦτο, "on this account," i.e., because I lay down my life for the sheep (ver. 15 and following clause) does my Father love me. The expressed ἐγὼ serves to bring out the spontaneity of the surrender. And this free sacrifice or death is justified by the object, ἵνα πάλιν λάβω αὐτήν. He dies, not to remain in death and so leave the sheep defenceless, but to live again, to resume life in pursuance of the object for which He had given it. The freedom of the sacrifice is proved by His taking

- αὐτήν. 18. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν \* ἀπ' ἐμαυτοῦ. \* ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου." 19. "Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. 20. ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, " \* Δαιμόνιον ἔχει καὶ \* μαίνεται· τί αὐτοῦ ἀκούετε;" 21. Ἄλλοι ἔλεγον, "Ταῦτα τὰ ῥήματα οὐκ ἔστι \* δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;" 22. ἘΓΕΝΕΤΟ δὲ <sup>1</sup> τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν. 23. καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ \* στοᾷ τοῦ Σολομῶντος. 24. \* ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, " \* Ἐως πότε τὴν ψυχὴν ἡμῶν \* αἶρες; εἰ σὺ εἰ ὁ Χριστὸς, εἰπέ \* Mt. xv. 19. Num. xvi. 29. i. 12. Wisd. xvi. 13. ix. 16. v. 11. 20. viii. 48. Wisd. v. 4. Mk. iii. 21. Acts xxvi. 24. Wisd. xiv. 28. Mt. iv. 24. Acts iii. 11; v. 12. Lk. xxi. 20. Acts xiv. 20. Mt. xvii. 17. Rev. vi. 10. only in N.T. b Ezek. xxiv. 25.

<sup>1</sup> *τοτε* is read instead of *δε* by W.H. on the authority of BL 33 and some versions. This reading would connect this paragraph with the foregoing, and the interval of two months between the Feast of Tabernacles and Dedication would be placed between chs. viii. and ix. It has been suggested that *τα ἐγκαίνια* may here mean the Dedication of *Solomon's Temple*, which coincided with the Feast of Tabernacles. This is not likely. The reading of T.R. is strongly authenticated, being found in *MSAD* and most other uncials, vulg. goth. syr., etc.

His life again. He was not compelled to die.—Ver. 18. οὐδεὶς . . . ἐμαυτοῦ. He did not succumb to the machinations of His foes. To the last He was free to choose another exit from life; Mt. xxvi. 53. He gave His life freely, perceiving that this was the Father's will: ἐξουσίαν . . . μου. Others have only power to choose the time or method of their death, and not always that: Jesus had power absolutely to lay down His life or to retain it. Others have no power at all to resume their life after they had laid it down. He has. This freedom, as Weiss remarks, does not clash with the instrumentality of the Jews in taking His life, nor with the power of God in raising Him again.—ταύτην τὴν ἐντολὴν. "This commandment" thus to dispose of His life and to resume it He has received from the Father. In this as in all else He is fulfilling the will and purpose of God.

Vv. 19-21. *The result of this discourse briefly described.*—Ver. 19. As usual, diverse judgments were elicited, and once more a division of opinion appeared, Σχίσμα οὖν πάλιν ἐγένετο . . . Many thought Him possessed and mad, as in Mk. iii. 21; cf. οὐ μαίνομαι of Paul, Acts xxvi. 24. Others took the more sensible view. These words they had heard were not the wild exclamations and ravings they usually heard from

demoniacs; and His acts, such as opening the blind man's eyes, were not within the compass of a demon.

Vv. 22-39. *Sayings of Jesus at the Feast of Dedication.*—Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια. The ἐγκαίνια (Ezra vi. 16) was the annual celebration of the re-consecration of the Temple by Judas Maccabaeus after its defilement by Antiochus Epiphanes (1 Macc. i. 20-60, iv. 36-57).—ἐν Ἱεροσολύμοις. The feast might be celebrated elsewhere, and the place may be specified because Jesus had been absent from Jerusalem and now returned.—χειμῶν ἦν, not "it was stormy weather" (Plummer) but "it was winter"; inserted for the sake of Gentile readers and to explain why Jesus was teaching under cover. The feast was held in December, the 25th, Chisleu. See Edersheim, *Life of Jesus*, ii. 226.—καὶ περιεπάτει . . . Σολομῶντος [better Σολομώντος].—Ver. 23. For the sake of shelter Jesus was walking with His disciples [περιεπάτει] in Solomon's Porch, a cloister on the east side of the Temple area (Joseph., *Antiq.*, xx. 9, 7) apparently reared on some remaining portions of Solomon's building.—Ver. 24. Here the Jews ἐκύκλωσαν αὐτόν, "ringed Him round," preventing His escape and with hostile purpose; cf. Plutarch's *Them.*, xii. 3. Their attitude corresponded to the peremptory

ἡμῖν "παρρησίᾳ." 25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Εἶπον ὑμῖν, <sup>c xi. 14; xvi. 25.</sup> καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 26. ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. 27. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ· καὶ ἀκολουθοῦσί μοι, 28. κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ <sup>d Ps. vii. 2. 2 Sam. xxiii. 21. Jo. vi. 15.</sup> ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. 29. ὁ πατήρ μου ὃς δέδωκέ μοι, μεῖζων <sup>1</sup> πάντων ἐστί· καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρὸς μου. 30. ἐγὼ

<sup>1</sup> Instead of *ος* and *μεῖζων* of T.R. *ο* and *μεῖζον* are read by Tr.Ti.W.H. following [for *ο*] *ℵBL* and [for *μεῖζον*] *AB* and versions. This reading seems exegetically impossible. See Weiss. It gives a sense irrelevant to the passage. "That which my Father has given me is greater than all." Very possibly *μεῖζον* was originally read, cp. Mt. xii. 6, and *ος* may have been changed into *ο* through a misunderstanding of *μεῖζον*.

character of their demand: "Ἔως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; Beza renders αἰρεῖς by "suspendis, i.e., anxiam et suspensam tenes?" For which Elsner blames him and prefers "why do you kill us with delay?" But αἰρῶ occurs not infrequently in the sense of "disturb". Soph., *Oed. Tyr.*, 914, αἰρεῖ θυμὸν Οἰδίπους, Oedipus excites his soul; Eurip., *Hecuba*, 69, τί ποτ' αἰρομαι ἐννυχος οὕτω δέμασι; cf. Virgil, *Aeneid*, iv. 9, "quae me suspensam insomnia terrent?" "Why do you keep us in suspense?" is a legitimate translation. "If Thou art the Christ tell us plainly." —παρρησίᾳ, in so many words, devoid of all ambiguity; cf. xvi. 29. This request has a show of reasonableness and honesty, as if they only needed to hear from Himself that He was the Christ. But it is never honest to ask for further explanation after enough has been given. Nothing more surely evinces unwillingness to believe. Besides, there was always the difficulty that, if He categorically said He was the Christ, they would understand Him to mean the Christ of their expectation.—Ver. 25. Therefore He replies: "I told you and ye believe not. The works which I do in my Father's name, these witness concerning me." These works tell you what I am. They are works done in my Father's name, that is, wholly as His representative. These show what kind of Christ He sends you and that I am He.—Ver. 26. "But you on your part do not believe"—the reason being that you are not of the number of my sheep. Had you been of my sheep you must have believed; because my sheep

have these two characteristics, (ver. 27) they hear my voice and they follow me: (ver. 28) and these characteristics meet a twofold response in me, "I know them" and "I give them life eternal." κἀγὼ in each case emphatically exhibits the response of Christ to believers. They acknowledge Him by hearing His voice; He acknowledges them, "knows them". Cf. ver. 14. They follow Him, and He leads them into life eternal. "*Sequela et vita arcte connectuntur*," Bengel. This mention of the gift of life leads Him to enlarge on its perpetuity and its security.—οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, "they shall never perish" (cf. ver. 10), but shall enjoy the abundant life I am come to bestow.—καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου, "and no one shall carry them off (ver. 12) out of my hand" or keeping. Throughout He uses the phraseology of the "Shepherd" parable.—Ver. 29. These strong assertions He bases, as always, on the Father's will and power. ὁ πατήρ μου . . . ἴσμεν. "My Father who has given me these sheep is greater than all: and therefore no one can snatch them out of my Father's hand. But this is equivalent to my saying no one can snatch them out of my hand, for I and the Father are one."—ἐγὼ καὶ ὁ Πατήρ ἓν ἴσμεν. Cf. xvii. 21, 22, 23, ἵνα πάντες ἓν ᾤσι. Bengel says: "*Unum, non solum voluntatis consensu, sed unitate potentiae, adeoque naturae. Nam omnipotentia est attributum naturale; et sermo est de unitate Patris et Filii. In his verbis Jesu plus videntur caeci Judaei, quam hodie vident Antitrinitarii.*" But Calvin is right when



- e xviii. 21. καὶ ὁ πατὴρ \*ἐν ἑσμεν." 31. Ἐβάστασαν οὖν πάλιν λίθους οἱ  
f viii. 59; Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,  
xi. 8.  
g Mt. v. 16. "Πολλὰ \*καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ τοῖον  
h vide  
Thayer. αὐτῶν ἔργον λιθάζετέ με;" 33. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι  
i viii. 53; v. λέγοντες, "Ἐπεὶ καλοῦ ἔργου οὐ λιθαζόμεν σε, ἀλλὰ \*περὶ βλασ-  
18. φημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ἵποις σεαυτὸν Θεόν." 34.  
j Ps. lxxii. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἔστι ἡ γεγραμμένη ἐν τῷ νόμῳ  
k vi. 25. ἡμῶν, 'Εγὼ εἶπα, θεοὶ ἐστε;" 35. Εἰ ἐκείνους εἶπε θεοὺς, πρὸς  
l Mt. v. 19. οὓς ὁ λόγος τοῦ Θεοῦ \*ἐγένετο, καὶ οὐ δύναται ἡ λυθῆναι ἡ γραφή·  
m Wisd. xlix. 7. 36. ὃν ὁ πατὴρ ἡγάγιασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε,  
Ch. xvii. 17. Mk. i. 24.

he denies that the words carry this sense: "Abusi sunt hoc loco veteres ut probarent Christum esse Patri ὁμοούσιον. Neque enim Christus de unitate substantiae disputat, sed de consensu quem cum Patre habet: quicquid scilicet geritur a Christo Patris virtute confirmatum iri." An ambassador whose demands were contested might quite naturally say: "I and my sovereign are one"; not meaning thereby to claim royal dignity, but only to assert that what he did his sovereign did, that his signature carried his sovereign's guarantee, and that his pledges would be fulfilled by all the resources of his sovereign. So here, as God's representative, Jesus introduces the Father's power as the final guarantee, and claims that in this respect He and the Father are one. Whether this does not involve metaphysical unity is another question. Cf. Tertullian, *adv. Praxeam*, 22; Hippolytus, *c. Noetum*, 7, δύο πρόσωπα ἔδειξεν, δύναμιν δὲ μίαν.—Ver. 31. Ἐβάστασαν οὖν . . . αὐτόν. In chap. viii. 59, ἦραν λίθους, so now once more, πάλιν, they lifted stones to stone Him.—Ver. 32. Jesus anticipating them says: Πολλὰ . . . με; "Many excellent works ['praeclara opera,' Meyer] have I shown you from my Father; for what work among these do ye stone me?" Which of them deserves stoning? (Holtzmann). As it could only be a work differing in character from the καλὰ ἔργα which deserved stoning, τοῖον is used, although in later Greek its distinctive meaning was vanishing. Wetstein quotes from Dionys. Halicar., viii. 29, an apposite passage in which Coriolanus says: οἱ με ἀντὶ πολλῶν καὶ καλῶν ἔργων, ἐφ' οἷς τιμᾶσθαι προσήκειν . . . αἰσχυρῶς ἐξήλασαν ἐκ τῆς πατρίδος.—Ver. 33. The irony is as much in the situation as in the words. The answer is honest enough, blind as it is: Περὶ . . . Θεόν. "For a praiseworthy work

we do not stone Thee, but for blasphemy, and because Thou being a man makest Thyself God." For *περὶ* in this sense cf. Acts xxvi. 7. The καὶ ὅτι does not introduce a second charge, but more specifically defines the blasphemy. On the question whether it was blasphemy to claim to be the Christ see Deut. xviii. 20, Lev. xxiv. 10-17, and Treffry's *Eternal Sonship*. It was blasphemy for a man to claim to be God. And it is noteworthy that Jesus never manifests indignation when charged with making Himself God; yet were He a mere man no one could view this sin with stronger abhorrence.—Ver. 34. On this occasion He merely shows that even a man could without blasphemy call himself "Son of God"; because their own judges had been called "gods".—Οὐκ ἔστι γεγραμμένη ἐν τῷ νόμῳ ἡμῶν, "Is it not written in your law, I said 'ye are Gods'?" In Ps. lxxxii. the judges of Israel are rebuked for abusing their office; and God is represented as saying: "I said, Ye are gods, and all of you are children of the Most High."—"The law" is here used of the whole O.T. as in xii. 34, xv. 25, Rom. iii. 19, I Cor. xiv. 21.—Εἰ ἐκείνους . . . "If it [that ὁ νόμος is the nominative to εἶπε is proved by the two following clauses, although at first sight it might be more natural to suppose the nearer and more emphatic ἐγὼ supplied the nominative] called them gods, to whom the word of God came," that is, who were thus addressed by God at their consecration to their office and by this word lifted up to a new dignity—"and that they were so called is certain because Scripture cannot be denied or put aside—then do you, shutting your eyes to your own Scriptures, declare Him whom the Father consecrated and sent into the world to be a blasphemer because He said, I am God's Son?"



“Οτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; 37. εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι. 38. εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε,<sup>1</sup> ὅτι ἐν ἔμοι ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.” 39. Ἐξήτουν οὖν πάλιν αὐτὸν

“πιάσαι· καὶ ὁ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν. 40. ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης ὁ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. 41. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, “Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.” 42. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

n vii. 30.  
o “escaped”  
vide  
Thayer,  
223.  
p iii. 23;  
q xii. 16;  
xix. 39.

<sup>1</sup> For πιστεύσητε BLX, cursives and versions read γινώσκητε, “that ye may attain to knowledge and *permanently know*”. The T.R. is read in SA.

The *a fortiori* element in the argument lies in this, that the judges were made “gods” by the coming to them of God’s commission, which found them engaged otherwise and itself raised them to their new rank, whereas Jesus was set apart by the Father and sent into the world for the sole object of representing the Father. If the former might be legitimately called “gods,” the latter may well claim to be God’s Son. The idea of the purpose for which Christ was sent into the world is indicated in the emphatic use of ὁ πατήρ; and this is still further accentuated in ver. 37.—Vv. 37, 38. εἰ οὐ ποιῶ . . . πιστεύσατε. “If I do not the works of my Father, do not believe me: but if I do them, even though you do not believe me, believe the works.” That is, if you do not credit my statements, accept the testimony of the deeds I do. And this, not to give me the glory but “that ye may know and believe [cf. vi. 69] that the Father is in me, and I in the Father” [for αὐτῷ read τῷ πατρὶ].—Ver. 39. Ἐξήτουν . . . αὐτῶν. His words so far convinced them that they dropped the stones, but they sought to arrest Him. The πάλιν refers to vii. 30, 44. But He escaped out of their hand, and departed again beyond Jordan to the place where John at first was baptising, i.e., Bethany. Cf. i. 28, also iv. 1. Holtzmann considers that the πρῶτον is intended to differentiate the earlier from the later ministry of the Baptist. It might rather seem to point to the beginning of the ministry of Jesus, especially as following πάλιν.—καὶ ἔμεινεν ἐκεῖ, “and He remained there” until xi. 7, that is, for a little more than three months.—Ver. 41. There He was still busy; for πολλοὶ

ἦλθον πρὸς αὐτόν, “many came to Him and said,” that is, giving this as their reason for coming, that “although John himself had done no miracle, all he had said of Jesus was found to be true”. The reference to John is evidently suggested by the locality, and probably means that the “many” alluded to as coming to John belonged to the district and had been impressed by John. The correspondence between what they had heard from the Baptist and what they saw in Jesus, as well as the intrinsic evidence of the works He did, engendered belief in Him (ver. 42) Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

CHAPTER XI.—Vv. 1-16. *Lazarus’ death recalls Jesus to Judaea.*—Ver. 1. Ἦν δέ τις ἀσθενῶν. “Now a certain man was ill;” δέ connects this narrative with the preceding, and introduces the cause of our Lord’s leaving His retirement in Peraea. “Lazarus,” the Greek form of Eleazar = God is my Help (cf. Lk. xvi. 20), “of Bethany”. ἀπό is commonly used to designate residence or birthplace, see i. 45, Heb. xiii. 24, etc.; ἐκ is used similarly, see Acts xxiii. 34. Bethany lay on the south-east slope of Olivet, nearly two miles from Jerusalem, ver. 18; it is now named El-Aziriyyeh, after Lazarus; “from the village of Mary and Martha her sister,” a description of Bethany added not so much to distinguish it from the Bethany of i. 28 (cf. x. 40) as to connect it with persons already named in the evangelic tradition, Lk. x. 38.—Ver. 2. In order further to identify Lazarus it is added: “Now it was (that) Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was ill”. This act of Mary’s has not yet

- a Lk. x. 38. XI. 1. Ἦν δέ τις ἀσθενῶν Ἰάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης  
 b xii. 3. Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2. ἦν δὲ Μαρία<sup>1</sup> ἡ ἀλεί-  
 c Lk. vii. 38. ψιασα τὸν Κύριον μύρῳ, καὶ ἑκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν  
 Ch. xiii. αὐτῆς, ἧς ὁ ἀδελφὸς Ιάζαρος ἡσθένει. 3. ἀπέστειλαν οὖν αἱ  
 5. Wisd. xii. 11. ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, "Κύριε, ἶδε ὃν φιλεῖς ἀσθενεῖ."  
 d iv. 35. Cp. 4. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, "Αὕτη ἡ ἀσθένεια οὐκ ἔστι<sup>a</sup> πρὸς  
 2 Kings xx. 1. θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ  
 e ix. 3. Θεοῦ δι' αὐτῆς." 5. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν  
 f i. 40. ἀδελφὴν αὐτῆς καὶ τὸν Ιάζαρον. 6. ὥς οὖν ἤκουσεν ὅτι ἄσθενεῖ,  
 g ver. 15. τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7. Ἐπειτα μετὰ τοῦτο  
 Mk. i. 38. Mt. xxvi. λέγει τοῖς μαθηταῖς, "Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν." 8.  
 h With im- perf. here only. Λέγουσιν αὐτῷ οἱ μαθηταί, "Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ

<sup>1</sup> Recent editors read *Μαριαμ* instead of *Μαρία*, but, as Meyer remarks, the genitive presupposes the form *Μαρία*, and while in some versions *Μαριαμ* is well supported, in others it is poorly authenticated. Generally T.R. is supported by *ΣΑΔ*, *Μαριαμ* by BC.

been narrated by John (see xii. 3), but it was this which distinguished her at the time John was writing; cf. Mt. xxvi. 13.—Ver. 3. The sisters were so intimate with Jesus that they naturally turn to Him in their anxiety, and send Him a notice of the illness, which is only a slightly veiled request that He would come to their relief: "Lord, behold, he whom Thou lovest is ill." "Sufficit ut noveris. Non enim amas et deseris." Augustine.—Ver. 4. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν. "And Jesus when He heard said," i.e., to His disciples. It was not the reply sent to the sisters. "This illness is not to death," πρὸς θάνατον, death is not the end towards which it is making. But that Jesus knew that death had already taken place (ver. 6 and ver. 17) or was imminent is evident from the following clause, but He knew what He would do (vi. 6) and that death was not to be the final result of this illness. The illness and death were ὑπὲρ τῆς δόξης τοῦ Θεοῦ, for the sake of glorifying God (cf. ix. 3), "gloriae divinae illustrandae causa," Winer, p. 479. This is further explained in the clause "that the Son of God may be glorified by means of it," i.e., by means of this illness; cf. xiii. 31. "In two ways; because the miracle (1) would lead many to believe that He was the Messiah; (2) would bring about His death. Δοξάζεσθαι is a frequent expression of this Gospel for Christ's death regarded as the mode of His return to glory (vii. 39, xii. 16, xiii. 31), and this glorification of the Son involves the glory of the

Father (v. 23, x. 30-38)." Plummer, Bengel.—Ver. 5. Ἠγάπα δὲ ὁ Ἰησοῦς . . . It is quite true that φιλεῖν denotes the more passionate love, and ἀγαπᾶν the more reasoning; but it is doubtful whether this distinction is observed in this Gospel. Passages proving the distinction are given by Wetstein.—Ver. 6. Jesus loved the family, ὥς οὖν ἤκουσεν . . . τότε μὲν ἔμεινεν. We expect another consequence: "Jesus loved them, therefore He immediately went to Bethany". But the consequence indicated in οὖν is found in λέγει, ver. 7, and the whole sentence should read: "When, therefore, He had heard that he was ill, for the present indeed [τότε μὲν = tum quidem], He remained for two days where He was; then after this He says to His disciples, Let us go into Judaea again". The μὲν after τότε suggests a δέ after ἔπειτα and unites the two clauses. For the dropping of δέ after ἔπειτα or its absorption see Winer, 720; and for the pleonastic ἔπειτα μετὰ τοῦτο and for ἀγωμεν in the sense "let us go" see Kypke, who gives instances of both from post-Macedonian authors. Jesus remained two days inactive, not to test the faith of the sisters, which Holtzmann justly characterises as "grausam"; but, as Godel, Holtzmann, and Weiss agree, because He awaited the prompting of the Father, cf. ii. 4, vii. 1-10.—Ver. 8. The announcement of His intention is received with astonishment: Ῥαββί . . . ἐκεῖ. "Rabbi, the men of Judaea were but now seeking to stone

Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ ;” 9. Ἀπεκρίθη ὁ Ἰησοῦς, “Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας ; ἔάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ <sup>i Burton, 240, 260.</sup> προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.” 10. ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.” 11. Ταῦτα εἶπε, καὶ μετὰ τούτου λέγει αὐτοῖς, “Λάζαρος ὁ φίλος ἡμῶν <sup>1</sup>κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.” 12. Εἶπον <sup>i Kings xv. 8. I Thess. iv 13.</sup> οὖν οἱ μαθηταὶ αὐτοῦ, “Κύριε, εἰ κεκοίμηται, σωθήσεται.” 13. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνους δὲ ἔδοξαν ὅτι περὶ τῆς <sup>k Wisd. xvii. 14. xvi. 29. m iv. 25; xix. 13. Mt. xxvii 17. n xx. 24; xxi. 2.</sup> κοιμήσεως τοῦ ὑπνου λέγει. 14. τότε οὖν εἶπεν αὐτοῖς ὁ <sup>k Wisd. xvii. 14. xvi. 29. m iv. 25; xix. 13. Mt. xxvii 17. n xx. 24; xxi. 2.</sup> Ἰησοῦς <sup>1</sup>παρρησίᾳ, “Λάζαρος ἀπέθανε· 15. καὶ χαίρω δι’ ὑμᾶς, ἵνα <sup>1</sup>πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.” 16. Εἶπεν οὖν Θωμᾶς, <sup>m</sup> ὁ λεγόμενος <sup>2</sup>Δίδυμος, τοῖς συμμαθηταῖς, “Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.”

Thee, and goest Thou thither again?” “They think of the danger to Him, and are not without thought of the danger to themselves (ver. 16).” Watkins. The νῦν shows that they had not been long in Peraea. To this remonstrance Jesus replies, as in ix. 4, that while His day, appointed to Him by the Father, continued, He must work, and nothing could hinder Him.—Ver. 9. Οὐχὶ . . . ἡμέρας, i.e., each man’s day, or term of work, is a defined quantity. [τὰ δώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον Ἑλληνες, Herod., ii. 109; and see Rawlinson’s *Appendix* to his *Translation*.]—ἐάν τις . . . βλέπει. So long as this day lasts, a man may go confidently forward to the duties that call him; οὐ προσκόπτει “he does not stumble,” he can walk erect and straight on amid dangers, cf. Mt. iv. 6, “because he sees the light of the world”; as the sun makes all causes of stumbling manifest and saves the walker from them, so the knowledge of God’s will, which is man’s moral light, guides him; and to follow it is his only safety.—Ver. 10. On the other hand, ἐὰν δέ τις . . . ἐν αὐτῷ, if a man prolongs his day beyond God’s appointment, he stumbles about in darkness, having lost his sole guide, the will of God. His prolonged life is no longer a day but mere night.—Ver. 11. Ταῦτα εἶπε . . . αὐτόν. “These things spake He, and after this,” how long after we do not know; but ver. 15, “let us go to him,” indicates that the two days here intervened. There is, however, difficulty introduced by this supposition. He now makes the definite announcement: “Our friend Lazarus is fallen asleep, but I go to awake him”.—κεκοίμηται cf. Mt. ix.

24, xxvii. 52, Acts. vii. 60, 1 Thess. iv. 13, 1 Cor. xv. 6. “Mortuos dormientes appellat Scripturae veracissima consuetudo, ut cum dormientes audimus, evigilatos minime desperemus.” Augustine. The heathen idea of the sleep of death is very different, cf. Catullus, “Nox est perpetua una dormienda”. ἐξυπνίσω is later Greek: ἐξυπνισθῆναι οὐ χρὴ λέγειν, ἀλλ’ ἀφυπνισθῆναι, Phrynichus (Rutherford, p. 305). The disciples misunderstood Him, and said: Κύριε . . . σωθήσεται. “Lord, if he sleep, he will recover,” implying that in this case they need not take the dangerous step of returning to Judaea [cf. Achilles Tatius, iv., ὕπνος γὰρ πάντων νοσημάτων φάρμακον]. How He knows that Lazarus sleeps they do not inquire, accustomed as they are to His exercise of gifts they do not understand. σωθήσεται, cf. Mk. v. 28, 34, vi. 56, etc. Their misunderstanding was favoured by His having said (ver. 4) that the illness was “not to death”; naturally when Jesus spoke of Lazarus sleeping they understood Him to speak (ver. 13) περὶ τῆς κοιμήσεως τοῦ ὑπνου, “of the κοιμήσις of sleep”.—Ver. 14. τότε οὖν. “At this point, accordingly, Jesus told them plainly,” παρρησίᾳ “without figure or ambiguity,” “expressly in so many words,” cf. x. 24, removing all possibility of misunderstanding, “Lazarus is dead,” but instead of grieving (ver. 15) καὶ χαίρω δι’ ὑμᾶς, “I am glad for your sakes,” although grudging the pain to Lazarus and his sisters, ὅτι οὐκ ἦμην ἐκεῖ, “that I was not there,” implying that had He been there Lazarus would not have died. This gives us a glimpse into the habitual and absolute confidence of Jesus in the



o v. 5; viii. 57; ix. 21. 17. Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη  
 p iii. 23; vi. 23. ἔχοντα ἐν τῷ μνημείῳ. 18. ἦν δὲ ἡ Βηθανία ἑγγὺς τῶν Ἱεροσολύ-  
 q xxi. 8. μων, ὡς ἀπὸ σταδίων δεκαπέντε. 19. καὶ πολλοὶ ἐκ τῶν Ἰουδαίων  
 Rev. xiv. 20. ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας,<sup>1</sup> ἵνα παραμυθίσωνται  
 r i. 40. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ  
 s Gen. xxxviii. 11, 2 Sam. vii. 1. Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ. Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθεζετο.  
 21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, "Κύριε, εἰ ἦς ὥδε, ὁ

<sup>1</sup> T.R. is supported by AC<sup>3</sup>ΓΔ; but ΞBC<sup>3</sup>LX 33, it. vulg., read *προς την Μαρθαν κ. τ. λ.* Tisch. retains T.R. W.H.R. adopt the other and better authenticated reading, although it is the easier, while the T.R. might naturally present difficulty. Wetstein's examples show that *τας περι κ. τ. λ.* would in classical Greek mean "Martha and Mary and those with them"; in later Greek it might mean "Martha and Mary". In Acts xiii. 13 the older usage obtains: here *αδελφου αυτων* seems to point to the later usage.

presence with Him of an almighty power, ἵνα πιστεύσῃτε "that ye may believe," go on to firmer faith. "Faith can neither be stationary nor complete. 'He who is a Christian is no Christian,' Luther," Westcott.—Ver. 16. Εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος Θωμᾶς is the transliteration and Δίδυμος the translation of

ΔΩΔ, a twin. He is the pessimist among the disciples, and now takes the gloomy, and, as it proved, the correct view of the result of this return to Judaea, but his affectionate loyalty forbids the thought of their allowing Jesus to go alone. "To his mind there is nothing left for Jesus but to die. But now comes the remarkable thing. He is willing to take Jesus at the lowest, uncrowned, unseated, disrobed, he loves Him still." Matheson. If Thomas is stiff and obstinate in his incredulity, he is also stiff and obstinate in his affection and allegiance. "In him the twins, unbelief and faith, were contending with one another for mastery, as Esau and Jacob in Rebecca's womb." Trench. *συμπαθηταῖς* occurs only here.—ἵνα ἀποθάνωμεν μετ' αὐτοῦ, i.e., with Jesus. The expression is well illustrated by Wetstein.

Vv. 17-44. *The raising of Lazarus.*—Ver. 17. Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν. "When, then, Jesus came, He found," implying that He did not know before, but learned from some in Bethany, αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ "that he had been four days already in the tomb". Raphael and Wetstein give instances of this construction, and see v. 5. According to Jewish custom burial took place on the day of death, so that, allowing somewhat more

than one day for the journey from the one Bethany to the other, it seems probable that Lazarus died about the time the messenger reached Jesus. At ver. 39 the time which had elapsed since death is mentioned for a different reason. Here it seems to be introduced to account for ver. 19; as also is the statement ἦν δὲ Βηθανία [ἡ deleted by Tisch. and W.H.] ἑγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε, within easy walking distance of Jerusalem, about fifteen furlongs off. The form is a Latinism, used in later Greek instead of ὡς σταδίου δεκαπέντε ἀπὸ τῶν Ἱεροσολύμων; cf. xii. 1, xxi. 8, Rev. xiv. 20. The nearness of Bethany accounts for the fact that πολλοὶ . . . αὐτῶν, "many of the Jews had come out to Martha and Mary". Of visits of condolence we have a specimen in Job. "Deep mourning was to last for seven days, of which the first three were those of 'weeping'. During these seven days it was, among other things, forbidden to wash, to anoint oneself, to put on shoes, to study, or to engage in any business. After that followed a lighter mourning of thirty days." Edersheim, *Jewish Social Life*, an interesting chapter on *In Death and after Death*. Cf. Gen. 1. 3; Num. xx. 29; 1 Sam. xxviii. 13. Specimens of the manifestations of grief in various heathen countries and of the things said ὑπὸ τῶν παραμυθουμένων are given by Lucian in his tract *Concerning Grief*.—Ver. 20. ἡ οὖν Μάρθα . . . ἐκαθέζετο. Martha as the elder sister and mistress of the house (Lk. x. 38-40) goes out to meet Jesus, while Mary remained seated in the house. "After the body is carried out of the house all chairs and couches are reversed, and the mourners sit on the ground on a low stool." Edersheim, *loc. cit.* On



ἀδελφός μου οὐκ ἂν ἐτεθνήκει.<sup>1</sup> 22. ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός." 23. Λέγει αὐτῇ ὁ Ἰησοῦς, "Ἄναστήσεται ὁ ἀδελφός σου." 24. Λέγει αὐτῷ Μάρθα, "Οἶδα τ<sup>19</sup> ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ." 25. <sup>19</sup> <sup>2</sup> <sup>Mac. vii.</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς, "Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. <sup>9; 14-</sup> <sup>vi. 39</sup> <sup>reff.</sup> οὐ πιστεύων εἰς ἐμὲ, κἀν ἀποθάνῃ, ζήσεται. 26. καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;" 27. Λέγει αὐτῷ, "Ναὶ, κύριε. ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἔρχόμενος." 28. Καὶ ταῦτα <sup>2</sup> <sup>v Mt. xi. 3</sup> εἰπούσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα,

<sup>1</sup> οὐκ ἂν ἀπεθάνεν ο ἀδελφος μου is the reading of  $\aleph$ BCDKL 33.

<sup>2</sup> Instead of ταῦτα  $\aleph$ BCL read τουτο.

sitting as an attitude of grief see Doughty, *Analecta Sacra*, on Ezek. viii. 14.—Ver. 21. Martha's first words to Jesus, Κύριε . . . ἐτεθνήκει, "hadst Thou been here my brother had not died," are "not a reproach but a lament," Meyer. Mary uses the same words (ver. 32), suggesting that this had been the burden of their talk with one another; and even, as Bengel says, *before the death* "utinam adesset Dominus Jesus".—Ver. 22. But Martha not only believed that Jesus could have prevented her brother's death but also that even now He could recall him from the grave: καὶ νῦν οἶδα . . . "Even now I know that what thing soever you ask of God, God will give you." Cf. ix. 31. Jesus referred all His works to the Father, and spoke as if only faith were required for the working of the greatest miracles. See Mt. xiv. 31, xvii. 20. On the use of αἰτεῖν and ἐρωτᾶν see Ezra Abbot's *Critical Essays*, in which Trench's misleading account of their difference is exposed.—Ver. 23. λέγει . . . σου. "Thy brother shall rise again." "The whole history of the raising of Lazarus is a parable of life through death. . . . Here, then, at the beginning the key-note is struck." Westcott. Whether the words were meant or not to convey only the general truth of resurrection, and that death is not the final state, Martha did not find in them any assurance of the speedy restoration of Lazarus.—Ver. 24. "I know," she says, "that he will rise again, in the resurrection at the last day." On the terms used see v. 28, vi. 39, 40, 54. Belief in the resurrection had been promoted through Dan. xii. 2, and, as Holtzmann remarks, Martha must have heard more than enough about it during

the last four days, and fears perhaps that even Jesus is offering the merely conventional consolation. To one who yearns for immediate re-union the "last day" seems invisible. It was small consolation for Martha to know that her brother would lie for ages in the tomb, no more to exchange one word or look till the last day.—Ver. 25. Nor does this faith satisfy Jesus, who at once replaces it by another in the words, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. Resurrection and life are not future only, but present in His person; she is to trust not in a vague remote event but in His living person whom she knew, loved, and trusted. Apart from Him there was neither resurrection nor life. He carried with Him and possessed there and then as He spoke with her all the force that went to produce life and resurrection. Therefore ὁ πιστεύων εἰς ἐμὲ . . . αἰῶνα (ver. 26), "He that believeth on me, even though he die, shall live; and every one who liveth and believeth on me shall never die". Belief in Him or acceptance of Him as the source of true spiritual life, brings the man into vital union with Him, so that he lives with the life of Christ and possesses a life over which death has no power.—Ver. 27. Martha believed this, as implicitly included in her belief in Jesus as the Messiah, Ναὶ, Κύριε . . . ἐρχόμενος. Resurrection and life were both Messianic gifts, but it is doubtful whether Martha fully understood what our Lord had said. Rather she falls back on what she did understand and believe. She will not claim to believe more than she is sure of; but if His statement is only an elaboration of His Messianic function, then she can truly say: Ναὶ, Κύριε.—

w 1. 49; ll. εἰποῦσα, "Ὁ διδάσκαλος πάρεστι καὶ ὡφανεῖ σε." 29. Ἐκείνη ὡς  
 10. ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται<sup>1</sup> πρὸς αὐτόν. 30. οὐπω δὲ  
 x 1. ἐληλύθει ὁ Ἰησοῦς εἰς τὴν <sup>2</sup>κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου  
 y ver. 20. ὕπνῃνησεν αὐτῷ ἡ Μάρθα. 31. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς  
 z Mk. xii. 34. ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν <sup>3</sup>ὅτι  
 ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες,<sup>2</sup> "Ὅτι  
 ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ." 32. Ἡ οὖν Μαρία ὡς  
 a Here only. ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν <sup>4</sup>εἰς<sup>8</sup> τοὺς πόδας  
 Gcn. πρὸς  
 of ἐπὶ.  
 b ver. 38.  
 Mk. i. 43.  
 Lam. ii. 6.  
 αὐτοῦ, λέγουσα αὐτῷ, "Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου  
 ὁ ἀδελφός." 33. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ  
 τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας <sup>5</sup>ἐνεβριμήσατο τῷ

<sup>1</sup> NBCLX 33 read *ἠγερθη ταχυ και ηρχετο*, "rose quickly and went," aorist and imperfect.

<sup>2</sup> For *λεγοντες* W.H. read *δοξαντες*, "having supposed," with NBC\*DL 1, 33.

<sup>3</sup> *προς* is read in NBCLX.

ἐγὼ πεπίστευκα, I have come to believe, I have reached the belief.—Ver. 28. καὶ ταῦτα εἰποῦσα ἀπῆλθε, "and when she had said this," and when some further conversation had taken place (*cf.* *φωνεῖ σε*), "she went and called Mary her sister, secretly saying to her: The Teacher is here and asks for you". The secrecy was due not so much to the presence of Jesus' enemies as to Martha's desire that Mary should meet Jesus alone, unaccompanied even by friends. For the same purpose Jesus remained in the place where He had met Martha.—Ver. 29. On the delivery of His message Mary springs up from her attitude of broken-hearted grief and comes to meet Him.—Ver. 31. But she was not allowed to go alone: οἱ οὖν . . . ἐκεῖ. The Jews who were with her in the house comforting her interpreted her sudden movement as one of those urgent demands of grief which already, no doubt, they had seen her yield to, and in sincere sympathy (*ver.* 33) followed her.—Ver. 32. Consequently when she reaches Jesus she has only time to fall at His feet and exclaim, in Martha's words, Κύριε . . . ἀδελφός. The sight of Jesus, ἰδοῦσα αὐτόν, produced a more vehement demonstration of grief than in Martha. *Cf.* Cicero, in *Verrem*, v. 39. "Mihi obviam venit et . . . mihi ad pedes misera jacuit, quasi ego excitare filium ejus ab inferis possem." Wetstein.—Ver. 33. Ἰησοῦς οὖν . . . αὐτόν. "Jesus, then, when He saw her weeping [*κλαίειν* is stronger than *δακρύνειν* and might be rendered 'wailing'. It is

joined with ἀλαλάζειν, Mk. v. 38; ὀλολύζειν, Jas. v. 1; θορυβεῖν, Mk. v. 39; πενθεῖν, Mk. xvi. 10. *Cf.* Webster's *Synonyms*] and the Jews who accompanied her wailing," ἐνεβριμήσατο τῷ πνεύματι, "was indignant in spirit". The word ἐμβριμάσθαι occurs again in *ver.* 38 and in three other passages of the N.T., Mt. ix. 30, Mk. i. 43, and xiv. 5. In those passages it is used in its original sense of the expression of feeling, and might be rendered "sternly charged"; and it is in each case followed by an object in the dative. In Mt. ix. 30 Jesus sternly charged or with strong feeling charged the healed blind man not to make Him known. In Mk. i. 43 the leper is similarly charged. In Mk. xiv. 5 the bystanders express strong feeling [of indignation, ἀγανακτοῦντες] against Mary for her apparent extravagance. In all three passages it is used of the expression of strong feeling; but no indignation enters into its meaning in the former two passages. Here in John it is not feeling expressed, but τῷ πνεύματι, inwardly felt; and with only such expression as betrayed to observers that He was moved (*cf.* Mk. viii. 12, ἀναστενάξας τῷ πνεύματι), for τῷ πνεύματι cannot be the object, for this does not give a good sense and it is contradicted by πάλιν ἐμβριμ. ἐν ἑαυτῷ of *ver.* 38. It would seem, then, to mean "strongly moved in spirit". This meaning quite agrees with the accompanying clause, <sup>6</sup>ταραξεν ἑαυτόν, "and disturbed Himself"; precisely as we speak a man "distressing himself," or "troubling

πνεύματι, καὶ \*ἐτάραξεν ἑαυτὸν, 34. καὶ εἶπε, “Ποῦ <sup>a</sup> τεθείκατε αὐτόν;” 35. Λέγουσιν αὐτῷ, “Κύριε, \*ἔρχου καὶ ἴδε.” <sup>d</sup> Ἐδάκρυσεν <sup>xx. 15.</sup> αὐτόν. 36. ἔλεγον οὖν οἱ Ἰουδαῖοι, “Ἰδε πῶς ἐφίλει αὐτόν.” 37. Τινὲς δὲ ἐξ αὐτῶν εἶπον, “Οὐκ ἡδύνατο <sup>1</sup> οὗτος <sup>2</sup> ὁ ἀνοίξας τοὺς <sup>fix. 10.</sup> ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι <sup>g</sup> ἵνα καὶ οὗτος μὴ ἀποθάνῃ;” <sup>Not m̃h simply; see Burton, 206. h ver. 33. i xxi. 9. j Exod. viii. 14. Ps. xxxviii. 5.</sup> 38. Ἰησοῦς οὖν <sup>h</sup> πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος <sup>1</sup> ἐπέκειτο ἐπ’ αὐτῷ. 39. λέγει ὁ Ἰησοῦς, “Ἀρατε τὸν λίθον.” λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθηγκότος <sup>2</sup> Μάρθα, “Κύριε, ἥδη ὄζει· τεταρταῖος γὰρ ἐστὶ.”

<sup>1</sup> ἐδυνατο in BCDK.

<sup>2</sup> τετελευτηκοτος in ΞABC\*DKLP 33.

himself,” or “making himself anxious”. To say that the active with the reflexive pronoun indicates that this was a voluntary act on Christ's part is to introduce a jarring note of Doketism. His sympathy with the weeping sister and the wailing crowd caused this deep emotion. To refer His strong feeling to His indignation at the “hypocritical” lamentations of the crowd is a groundless and unjust fancy contradicted by His own “weeping” (ver. 34) and by the remark of the Jews (ver. 35).—Ver. 34. His intense feeling prompts Him to end the scene, and He asks, Ποῦ τεθείκατε αὐτόν; He asks because He did not know. They reply, but probably with no expectation of what was to happen, ἔρχου καὶ ἴδε. As He went ἔδάκρυσεν, “He shed tears”. To assert that such tears could only be theatrical because He knew that shortly Lazarus would live, is to show profound ignorance of human nature. And it also shows ignorance of the true sympathy requisite for miracle. “It is not with a heart of stone that the dead are raised.”—Ver. 36. These tears evoked a very natural exclamation, “Ἰδε πῶς ἐφίλει αὐτόν,” “see how He loved him”.—Ver. 37. But this again suggested to the more thoughtful and wary the question, Οὐκ . . . ἀποθάνῃ; The tears of Jesus, which manifest His love for Lazarus, puzzle them. For if He opened the eyes of a blind man, He was able to prevent the death of His friend. The question with οὐκ expects an affirmative answer. Euthymius and the Greek interpreters in general think the question was ironical and scoffing. Thus Cyril, Ποῦ ἡ ἰσχὺς σου ὧ θαυματουργέ; But there is nothing in the words to justify this.—Ver. 38. Ἰησοῦς οὖν πάλιν ἐμβριμώμενος. “Jesus, then, being again deeply moved.” “Quia non accedit Christus ad sepulcrum tanquam otiosus spectator, sed athleta

qui se ad certamen instruit, non mirum est si iterum fremat.” Calvin. To refer the renewed emotion to the sayings of the Jews just reported is to take for granted that Jesus heard them, which is most unlikely. The tomb ἦν σπήλαιον . . . αὐτῷ, “was a cave,” either natural, as that which Abraham bought, Gen. xxiii. 9, or artificial, hewn out of the rock, as our Lord's, Mt. xxvii. 60.—λίθος ἐπέκειτο ἐπ’ αὐτῷ, “a stone lay upon it,” i.e., on its mouth to prevent wild animals from entering. The supposed tomb of Lazarus is still shown and is described by several travellers.—Ver. 39. The detail, that Jesus said, “Ἀρατε τὸν λίθον,” is mentioned because it was an unexpected step and quickened inquiry as to what was to follow, but also because it gave rise to practical Martha's quick objection, ἥδη ὄζει. [“He employed natural means to remove natural obstructions, that His Divine power might come face to face with the supernatural element. He puts forth supernatural power to do just that which no less power could accomplish, but all the rest He bids men do in the ordinary way.” Laidlaw, *Miracles*, p. 360.]—ἥδη ὄζει shows that Lazarus had not been embalmed or even wrapped in spiced grave-clothes; which, some suppose, sheds light on xii. 3. The fact is mentioned, however, to show how little Martha expected what Jesus was going to do: evidently she supposed He wished to take a last look at His friend, and she [ἡ ἀδελφὴ τοῦ τετελευτηκότος] the sister of the deceased, and therefore jealous of any exposure, interposes, knowing what He would see.—τεταρταῖος γὰρ ἐστὶ, “for he is four days [dead]”. Herodotus, ii. 89, tells us that the wives of men of rank were not at death given to the embalmers at once, ἀλλ’ ἐπὶ τριταῖαι ἡ τεταρταῖαι γίνονται. Lightfoot quotes a remarkable tradition of Ben Kaphra:



40. Λένει αὐτῇ ὁ Ἰησοῦς, "Οὐκ εἰπὸν σοι, ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ Θεοῦ;" 41. Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθηγκὼς <sup>α. 35. P. κείμενος.<sup>1</sup></sup> <sup>xxi. 1.</sup> Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, "Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42. ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας." 43. Καὶ ταῦτα εἰπὼν, φωνῇ <sup>John. xii. 9. Acts vii. 34.</sup> μεγάλη ἐκραύγασε, "Λάξαρε, ἰδεῦρο ἔξω." 44. Καὶ ἐξῆλθεν ὁ τεθηγκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας <sup>γ. Prov. vii. 16 only.</sup> με κειρίαις, καὶ ἡ <sup>Jer. iii. 3. Song ii. 14. Rev. i. 16.</sup> ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, "Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν." 45. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θαεσάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. 46. τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ

\* The clause **οὐκ εἰπὸν σοι** . . . **κείμενος** is obviously a gloss and is not found in **℣BC\*DL 33**.

"Grief reaches its height on the third day. For three days the spirit hovers about the tomb, if perchance it may return to the body. But when it sees the fashion of the countenance changed, it retires and abandons the body."—Ver. 40. But Martha's incredulity is mildly rebuked, **Οὐκ εἰπὸν σοι . . . Θεοῦ**; "Did I not say to you, that if you believed, you would see the glory of God?" recalling rather what He had said (ver. 4) to the disciples than what He had said to Martha (vv. 23-26); but the conversation is, as already noted, abridged.—Ver. 41. Accordingly, notwithstanding her remonstrance, and because it was now perceived that Jesus had some end in view that was hidden from them, they lifted the stone, **ἦραν οὖν τὸν λίθον**.—**Ὁ δὲ Ἰησοῦς . . . ἀπέστειλας**. "But Jesus lifted His eyes upwards and said, Father, I thank Thee that Thou hast heard me." No pomp of incantation, no wrestling in prayer even; but simple words of thanksgiving, as if already Lazarus was restored. [Origen thinks that the spirit of Lazarus had already returned. **Ἀντὶ εὐχῆς ἡὐχαρίστησε, κατανοήσας τὴν Λαζάρου ψυχὴν εἰσελθοῦσαν εἰς τὸ σῶμα**.] The prayer which He thanks the Father for hearing had been offered during the two days in Peraea. And the thanksgiving was more likely to impress the crowd now than in the excitement following the resurrection of Lazarus. Therefore He thanks the Father because it was essential that the miracle should be referred to its real source, and that all should recognise that it was the Father who had sent this power among men.—

Ver. 43. Having thus turned the faith of the bystanders to the Father, **φωνῇ μεγάλῃ ἐκραύγασε**, "He cried with a great voice," "that all might hear its authoritativeness" (Euthymius). "Talis vox opposita est omni magico murmuri, quale incantatores in suis praestigiiis adhibere solent." Lampe. More probably, as Lampe also suggests, it was the natural utterance of His confidence, and of the authority He felt. **κραυγάζω** is an old word, see Plato, *Rep.*, 607 B, but is principally used in late Greek (Rutherford's *New Phryn.*, 425).—**Λάξαρε δεῦρο ἔξω**. "Lazarus, come forth," or as Weiss renders, "hier heraus," "huc foras," "hither, out"; but on the whole the E.V. is best. Sometimes an imperative is added to **δεῦρο**, as **χώρει σὺν δεῦρο** (Paley's *Com. Frag.*, p. 16).—Ver. 44. **Καὶ ἐξῆλθεν ὁ τεθηγκὼς**, "And out came the dead man," **δεδεμένος . . . περιεδέδετο**, "bound feet and hands with grave-bands," **κειρίαις**, apparently the linen bandages with which the corpse was swathed. Opinions are fully given in Lampe. "And his face was bound about with a napkin." Cf. xx. 7. "The trait marks an eye-witness," Westcott.—**λέγει . . . ὑπάγειν**. "Jesus says to them, 'Loose him and let him go away'." He did not require support, and he could not relish the gaze of the throng in his present condition.

Vv. 45-54. *The consequences of the miracle*.—Ver. 45. **Πολλοὶ οὖν . . . αὐτόν**. "Many therefore of the Jews, viz., those who had come to Mary and seen what Jesus did, believed on Him." That is to say, all the Jews who thus



ἐποίησεν ὁ Ἰησοῦς. 47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
 ὁ συνέδριον, καὶ ἔλεγον. “Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ὁ  
 σημεῖα ποιεῖ. 48. ἐὰν ᾠκώμεν αὐτὸν οὕτω, πάντες πιστεύουσιν  
 εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν  
 τόπον καὶ τὸ ἔθνος.” 49. Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς  
 ὦν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, “Ὑμεῖς οὐκ οἴδατε οὐδέν·  
 50. οὐδὲ διαλογίζεσθε,<sup>1</sup> ὅτι συμφέρει ἡμῖν,<sup>2</sup> ἵνα εἰς ἄνθρωπος

Jer. xv. 17  
 See  
 Thayer.  
 p Mt. xv. 14,  
 xxvii. 49.

xvi. 7.  
 Mt. v. 29.  
 Lk. xvii.  
 2. 1 Cor.  
 iv. 3.

<sup>1</sup> λογίσεσθε in *ABDL* 1, 22. T.R. poorly authenticated.

<sup>2</sup> ὡμιν in *BDLM*. ἡμιν in *AEGHP*.

came and saw believed.—Ver. 46. But of this number [it may be “of the Jews” generally, and not of those who had been at Bethany] some went away to the Pharisees and told them, His recognised enemies, what He had done. Whether they did this in good faith or not does not appear.—Ver. 47. The Pharisees at once acted on the information, *συνήγαγον* . . . *συνέδριον*. The chief priests, who were Sadducees, and the Pharisees, their natural foes, but who together composed the supreme authority, “called together a meeting of the Sanhedrim”. The keynote of the meeting was struck in the words *τί ποιοῦμεν*; “What are we doing?” i.e., why are we doing nothing? The indicative, not the deliberative subjunctive. The reason for shaking off this inertia is *ὅτι* . . . *ποιεῖ*. The miracles are not denied, but their probable consequence is indicated.—Ver. 48. *ἐὰν ᾠκώμεν* . . . *ἔθνος*. “If we let Him thus alone,” i.e., if we do no more to put an end to His miracles than we are doing, “all will believe on Him; and the Romans will come and take away both our place and our nation”. *ἡμῶν* emphatic. The raising of Lazarus and the consequent accession of adherents to Jesus made it probable that the people as a whole would attach themselves to Him as Messiah; and the consequence of the Jews choosing a king of their own would certainly be that the Romans would come and exterminate them.—*τὸν τόπον* one would naturally render “our land” as co-ordinate with *τὸ ἔθνος* [“Land und Leute,” Luther], and probably this is the meaning; although in 2 Macc. v. 19 in a very similar connection *ὁ τόπος* means the Temple: *οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ Κύριος ἐξελέξατο*. Others, with less warrant, think the holy city is meant.—Ver. 49. *Εἰς δέ τις ἐξ αὐτῶν Καϊάφας*.  
 \*But a certain one of them, Caiaphas.”

Winer (p. 146) says that *τις* does not destroy the arithmetical force of *εἰς*. This may be so: but the use of *εἰς* in similar forms is a peculiarity of later Greek. Caiaphas (Mt. xxvi. 3) is a surname = Kephaz, added to the original name of this High Priest, Joseph. He held office from A.D. 18 to 36, when he was deposed by Vitellius.—*ἀρχιερεὺς ὦν τοῦ ἐνιαυτοῦ ἐκείνου*, “being High Priest that year,” not as if the writer supposed the high priesthood was an office held for a year only, but desiring to emphasise that during that marked and fatal year of our Lord’s crucifixion Caiaphas held the position of highest authority: as if he said “during the year of which we speak Caiaphas was High Priest”. “Non vocat anni illius pontificem, quod annum duntaxat esset munus, sed quum venale esset transferretur ad varios homines praeter Legis praescriptum.” Calvin. And Josephus (*Ant.*, xx. 10) reminds us that there were twenty-eight high priests in 107 years.—*Ὑμεῖς οὐκ οἴδατε οὐδέν*. “Ye [contemptuous] know nothing at all,” *οὐδὲ λογίζεσθε*, “nor do ye take account that it is expedient for you that one man die for the people, and the whole nation perish not”. The *ἵνα* clause is the subject of the sentence, “that one man die for the people is expedient”; as frequently, cf. Mt. x. 25, xviii. 6, John xvi. 7, 1 Cor. iv. 3. On the use of *ἵνα* in this Gospel see Burton’s *Moods and Tenses*, 211-219. Caiaphas enounced an unquestionably sound principle (see Wetstein’s examples); but nothing could surpass the cold-blooded craft of his application of it. He saw that an opportunity was given them of at once getting rid of an awkward factor in their community, a person dangerous to their influence, and of currying favour with Rome, by putting to death one who was claiming to be king of the Jews. “Why!” he says, “do you not see that

ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόλῃται.” 51. Τοῦτο δὲ ἄφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν<sup>1</sup> ὅτι ἔμελλεν<sup>2</sup> ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ<sup>3</sup> εἰς ἓν. 53. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλευσάντο<sup>4</sup> ἵνα ἀποκτείνωσιν αὐτόν. 54. Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν χώραν Ἐγγύς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε<sup>5</sup> μετὰ τῶν μαθητῶν αὐτοῦ. 55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγίσωσιν ἑαυτούς.

† Not μὴ  
μονον.  
See Acts  
xxi. 13. 2  
Cor. viii.  
10. Bur-  
ton, 481.  
• Mt. xxvi.  
31.  
† Is. lvi. 8.  
u xvii. 23.  
v vii. 1.  
† ver. 18.  
x Acts xxi.  
24; xxiv.  
18.

<sup>1</sup> ἐπροφητευσεν in **NBDLX** 33. The usage is given in Winer, p. 84.

<sup>2</sup> ἔμελλεν in **ABDL** 1, 33. See Winer, p. 82.

<sup>3</sup> ἐβουλευσάντο in **NBD** 13, 69.

<sup>4</sup> ἐμεινεν in **NBL**; cp. iii. 22.

this man with His *eclat* and popular following, instead of endangering us and bringing suspicion on our loyalty, is exactly the person we may use to exhibit our fidelity to the empire? Sacrifice Jesus, and you will not only rid yourselves of a troublesome person, but will show a watchful zeal for the supremacy of Rome, which will ingratiate you with the imperial authorities.”—Ver. 51. Τοῦτο δὲ ἄφ’ ἑαυτοῦ οὐκ εἶπεν . . . προεφῆτευσεν. ἄφ’ ἑαυτοῦ, “at his own instigation,” is contrasted with “at the instigation of God” implied in ἐπροφητευσεν [Kypke gives interesting examples of the use of ἄφ’ ἑαυτοῦ in classical writers]. “None but a Jew would be likely to know of the old Jewish belief that the high priest by means of the Urim and Thummim was the mouth-piece of the Divine oracle.” Plummer. Calvin calls him “bilingual,” and compares his unconscious service to that of Balaam. John sees that this unscrupulous diplomatist, who supposed that he was moving Jesus and the council and the Romans as so many pieces in his own game, was himself used as God’s mouth-piece to predict the event which brought to a close his own and all other priesthood. In the irony of events he unconsciously used his high-priestly office to lead forward that one sacrifice which was for ever to take away sin and so make all further priestly office superfluous. He prophesied “that Jesus was to die for the nation, and not for the nation only, but that also the children of God who were scattered in various places should be gathered into one”. ὅτι is

rendered “because” by Weiss and others. Jesus was to die ὑπὲρ τὸ ἔθνος, although not in Caiaphas’ sense; and His death had the wider object of bringing into one whole, of truer solidarity than the nation, all God’s children wherever at present scattered. Cf. x. 16, Eph. ii. 14. The expression τὰ τέκνα τοῦ Θεοῦ is used proleptically of the Gentiles who were destined to become God’s children. So Euthymius. For the phrase συναγαγεῖν εἰς ἓν Meyer refers to Plato, *Phileb.*, 378, C, and Eurip., *Orestes*, 1640.—Ver. 53. This utterance of Caiaphas brought sudden light to the members of the Sanhedrim, and so influenced their perplexed mind that ἀπ’ ἐκείνης ἡμέρας συνεβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν. This was the crisis: what hitherto they had desired (v. 16, 18, vii. 32, x. 39) they now determined in council.—Ver. 54. Jesus accordingly, Ἰησοῦς οὖν, not to precipitate matters, οὐκ ἔτι αὐτοῦ, “no longer went about openly among the Jews, but departed thence (*i.e.*, from Bethany or Jerusalem and its neighbourhood) to the country near the desert (χώραν in contrast to the city; the particular part being the wilderness of Bethaven, a few miles north-east of Jerusalem) to a city called Ephraim (now Et-Taiyibeh, anciently Ophrah, see Smith’s *Hist. Geog.*, 256, 352; ‘perched on a conspicuous eminence and with an extensive view, thirteen miles north of Jerusalem,’ Henderson’s *Palestine*, p. 161), and there He spent some time with His disciples”.

Vv. 55-57. Approach of the Passover.—Ver. 55. ἦν δὲ ἑαυτοῦς. “Now

56. ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, "Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;"

57. Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν,<sup>1</sup> ἵνα ἐάν τις γνῶ πού ἐστι, μνηύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. 1. Ὁ ΟΥΝ Ἰησοῦς \*πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς <sup>a</sup>Amos i. 1. Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς,<sup>2</sup> ὃν ἤγειρεν ἐκ νεκρῶν. <sup>2</sup>Mac. xv. 36.  
2. <sup>b</sup>ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ <sup>b</sup>Dan. v. 1. Λάζαρος εἰς τὴν τῶν συνανακειμένων<sup>3</sup> αὐτῷ. <sup>3</sup>Mk. vi. 21.  
3. Ἡ οὖν Μαρία λαβοῦσα ᾠλίτραν μύρου νάρδου πιστικῆς πολυτίμου, <sup>c</sup>ἤλειψε τοὺς <sup>c</sup>Ex. 39. πόδας τοῦ Ἰησοῦ, καὶ <sup>d</sup>ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ. <sup>d</sup>xi. 2.

\* ἐντολὴν in ADL, it. vulg., etc.; ἐντολὰς in ΞB 1.

<sup>2</sup> ο τεθνηκως omitted by Ti.W.H.R. with ΞBLX. T.R. in ADIGΔ. The words have some appearance of a gloss for greater perspicuity.

<sup>3</sup> ανακειμένων συν in ΞABDILΠ.

the Passover of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover to purify themselves." Cf. xviii. 28, Num. ix. 10, 2 Chron. xxx. 17. Some purifications required a week, others consisted only of shaving the head and washing the clothes. See Lightfoot in *loc.*—Ver. 56. ἐζήτουν . . . ἑορτήν; Jesus was one main topic of conversation among those who stood about in groups in the Temple when their purifications had been got through; and the chief point discussed was whether He would appear at this feast. Cf. vii. 10-13.—Ver. 57. There was room for difference of opinion, for Δεδώκεισαν . . . αὐτόν, "the Sanhedrim had issued instructions that if any knew where He was he should intimate this, that they might arrest Him".

CHAPTER XII.—Vv. 1-11. *Jesus embalmed in the love of His intimates.*—Ver. 1. Ὁ οὖν Ἰησοῦς . . . Βηθανίαν. οὖν takes us back to xi. 55; the Passover being at hand, Jesus therefore came to Bethany.—πρὸ ἐξ ἡμερῶν τοῦ πάσχα, not, as Vulgate, "ante sex dies Paschae," but with Beza "sex ante Pascha diebus". So Amos i. 1, πρὸ δύο ἐτῶν τοῦ σεισμοῦ. Josephus, *Antiq.*, xv. 14, πρὸ μῖας ἡμέρας τῆς ἑορτῆς. Other examples in Kypke; cf. x. 18, xxi. 8, and see Viereck's *Sermo Graecus*, p. 81. Six days before the Passover probably means the Sabbath before His death. According to John Jesus died on Friday, and six days before that would be a Sabbath. But it is difficult to ascertain with exactness what day is intended. Bethany is now described as the place ὅπου ἦν Λάζαρος ὁ

τεθνηκώς. This description is given to explain what follows.—Ver. 2. ἐποίησαν . . . αὐτῷ. ἐποίησαν is the indefinite plural: "they made Him" a supper; δεῖπνον, originally any meal, came to be used invariably of the evening meal.—καὶ ἡ Μάρθα διηκόνει, "and Martha waited at table," which was her peculiar province (Lk. x. 40).—ὁ δὲ Λάζαρος . . . αὐτῷ. This is mentioned, not to show that Lazarus was still alive and well, but because the feast was not in his house but in that of Simon the leper (Mk. xiv. 3, Mt. xxvi. 6). That this was the same feast as that mentioned by the Synoptists is apparent; the only discrepancy of any consequence being that the Synoptists seem to place the feast only two days before the Passover. But they introduce the feast parenthetically to present the immediate motive of Judas' action, and accordingly disregard strict chronology.—Ver. 3. Ἡ οὖν Μαρία . . . The third member of the Bethany family appears also in character, λαβοῦσα ᾠλίτραν μύρου νάρδου πιστικῆς πολυτίμου. ᾠλίτρα (Lat. libra), the unit of weight in the Roman empire, slightly over eleven ounces avoirdupois. μύρον (from μύρω, to trickle, or from μύρρα, myrrh, the juice of the Arabian myrtle) is any unguent, more costly and luxurious than the ordinary ἔλαιον. Cf. Lk. vii. 46, and Trench, *Synonyms*. νάρδος, "the head or spike of a fragrant East Indian plant belonging to the genus *Valeriana*, which yields a juice of delicious odour which the ancients used in the preparation of a most precious ointment". Thayer. πιστικῆς is sometimes derived from



ε With ἐκ here only. ἡ δὲ οἰκία \*ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4. λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν  
 f Mk. xiv. 5. παραδιδόναι, 5. "Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη ἑτριάκοσίαν  
 g x. 13. δηναρίων, καὶ ἐδόθη πτωχοῖς;" 6. Εἶπε δὲ τοῦτο, οὐχ ὅτι \*περὶ  
 h xiii. 29. τῶν πτωχῶν \*ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ ὁ γλωσσόκομον  
 2 Chron. xxxiv 10.

πίστις, and rendered "genuine," γνήσιος, δόκιμος. Thus Euthymius, ἀκράτου καὶ καταπεπιστευμένης εἰς καθαρότητα, unadulterated and guaranteed pure. But πιστός is the common form; cf. Θηρικλέους πιστὸν τέκνον, Theopomp. in *Com. Frag.* Some suppose it indicates the name of the place where the nard was obtained. Thus Augustine: "Quod ait 'pistici,' locum aliquem credere debemus, unde hoc erat unguentum pretiosum". Similarly some modern scholars derive it from Opis (sc. Opistike), a Babylonian town. In the *Classical Review* (July, 1890) Mr. Bennett suggests that it should be written πιστακῆς, and that it refers to the *Pistacia Terebinthus*, which grows in Cyprus, Chios, and Palestine, and yields a turpentine in such inconsiderable quantities as to be very costly. The word is most fully discussed by Fritzsche on Mk. xiv. 3, who argues at great length and with much learning for the meaning "drinkable". He quotes Athenaeus in proof that some ointments were drunk, mixed with wine. πιστός is the word commonly used for "potable," as in Aesch., *Prom. Vinc.*, 480, where Prometheus says man had no defence against disease οὔτε βρώσιμον, οὐ χρυστὸν, οὔτε πιστόν. And Fritzsche holds that while πιστός means "qui bibi potest," πιστικός means "qui facile bibi potest". The weight and nature of the ointment are specified to give force to the added πολυτίμον; see ver. 5.—ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, Mt. and Mk. say "the head," which was the more natural but less significant, and in the circumstances less convenient, mode of disposing of the ointment.—καὶ ἐξέμαξε . . . αὐτοῦ, "and wiped His feet with her hair". Holtzmann thinks this an infelicitous combination of Mk. xiv. 3 and Lk. vii. 38; infelicitous because the anointing of the feet which was appropriate in the humbled penitent was not so in Mary's case; and the drying with her hair which was suitable where tears had fallen was unsuitable where anointing had taken place, for the unguent should have been allowed to remain. This, however, is infelicitous

criticism. In Aristoph., *Wasps*, 607, the daughter anoints her father's feet: ἡ θυγάτηρ . . . τῷ πόδι' ἀλείφῃ; and if, as Fritzsche supposes, the ointment was liquid, there is nothing inappropriate but the reverse in the wiping with the hair.—ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου, at once attracting attention and betraying the costliness of the offering.—Ver. 4. Hence the οὖν in ver. 4, λέγει οὖν εἰς . . . πτωχοῖς; "one" of His disciples. Matthew (xxvi. 8) leaves all the disciples under the reproach, which John transfers to Judas alone. On the designation of Judas see vi. 71. Westcott, however, with a harmonising tendency, says "Judas expressed what others felt". But this is contradicted by the motive which John ascribes to Judas, ver. 6.—Διατί . . . δηναρίων. Three hundred denarii would equal a day labourer's wage for one year.—Ver. 6. Εἶπε δὲ τοῦτο . . . ἐβάσταζεν. "This he said, not because he cared for the poor, but because he was a thief." Before John could make this accusation, he must have had proof; how or when we do not know. But the next clauses, being in the imperfect, imply that his pilfering was habitual.—τὸ γλωσσόκομον, "the bag," better "the purse," or "box," "loculus habens," Vulgate. In the form γλωσσόκομεῖον (which Phrynichus declares to be the proper form, see Rutherford, p. 181) the word occurs in the *Bacchae* of Lysippus to denote a case for holding the tongue pieces of musical instruments (γλῶσσαι, κομέω). Hence it came to be used of any box, chest, or coffer. In Sept. it occurs in 2 Sam. vi. 11 (Codd. A, 247, and Aquila) of the Ark of the Lord; in 2 Chron. xxiv. 8 of the chest for collections in the Temple. This chest had a hole in the lid, and the people cast in (ἐνέβαλον, cf. τὰ βαλλόμενα here) their contributions. (Further see Hatch, *Essays in Biblical Greek*, p. 42, and Field's *Œtium Norvic.*, 68.)—τὰ βαλλόμενα ἐβάσταζεν. The R.V. renders "took away what was put therein". Certainly, to say that Judas had the money box and carried what was put therein is flat and tautological. And that ἐβάσταζεν can bear the sense of "take



εἶχε, καὶ<sup>1</sup> τὰ βαλλόμενα<sup>2</sup> ἐβάσταζεν. 7. εἶπεν οὖν ὁ Ἰησοῦς, i xx. 15.  
 "Ἰ"Αφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν<sup>2</sup> j x. 48. Mt  
 αὐτό. 8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' <sup>xxvii. 49.</sup> ἐαυτῶν, ἐμὲ δὲ οὐ <sup>See Sim-</sup> <sup>cox, Gram.</sup> πάντοτε ἔχετε." p. 63.

9. Ἐγὼ οὖν ὄχλος<sup>3</sup> πολλὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ<sup>1</sup> ἐστι· καὶ i i. 40.  
 ἦλθον <sup>m</sup> οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν m xi. 52.  
 ἔγειρεν ἐκ νεκρῶν. 10. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, <sup>n</sup> ἵνα καὶ τὸν <sup>Burton,</sup> <sup>205.</sup> Λάζαρον ἀποκτείνωσιν· 11. ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων,  
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>1</sup> For εἶχε, καὶ **BD** 33 read ἐχω.

<sup>2</sup> T.R. in AIGΔ; ἵνα (inserted after αὐτήν) . . . τηρησῇ in **BBDKL** 33, it. vulg. Aegypt. Arm. Goth. So Ti.W.H.R. T.R. gives the better meaning; the difficulty invited alteration.

<sup>3</sup> **B<sup>\*</sup>L** insert ο; adopted by Ti.W.H.R.

away" or "make away with" is beyond dispute. The passages cited by Kypke and Field (Soph., *Philoct.*, 1105; Josephus, *Antiq.*, ix. 2; Diog., *Laert.*, iv. 59) prove that it was used of "taking away by stealth" or "purloining"; and cf. the use of φέρειν in Eur., *Hec.*, 792. Liddell and Scott aptly compare the Scots use of "lift" in "cattle-lifting" and so forth. Mary found a prompt champion in Jesus: "Αφες αὐτήν, "let her alone". R.V. renders: "Suffer her to keep it against the day of my burying"; and in margin: "Let her alone: *it was* that she might keep it". This Westcott understands as meaning "suffer her to keep it—this was her purpose, and let it not be disturbed—for my preparation for burial". But, however we understand it, there is a palpable absurdity in our Lord's requesting that which had already been poured out to be kept for His burial. On the other hand, if the reading of A adopted in T.R. τετήρηκεν was the original reading, it might naturally be altered owing to the scribe's inability to perceive how this day of anointing could be called the day of His ἐνταφιασμός, and how the ointment could be said to have been kept till that day (cf. Field, *Ottum Norvic.*, p. 69). τετήρηκεν is opposed to ἐπράθη (ver. 5); she had not sold, but kept it; and she kept it, perhaps unconsciously, against the day of His entombment or preparation for burial. ἐνταφιασμός is rather the preparation for burial than the actual interment. *Vide* especially Kypke on Mk. xiv. 8. This anointing was His true embalming. Mary's love was representative of the love of His intimate

friends in whose loyal affection He was embalmed so that His memory could never die. The significance of the incident lies precisely in this, that Mary's action is the evidence that Jesus may now die, having already found an enduring place for Himself in the regard of His friends. It is possible that Mary herself, enlightened by her love, had a presentiment that this was the last tribute she could ever pay her Lord.—Ver. 8. As for Judas' suggestion, He disposes of it, τοὺς πτωχοὺς . . . ἔχετε. "For the poor ye have always with you," and every day, therefore, have opportunities of considering and relieving them, "but me ye have not always," and therefore this apparent extravagance, being occasional only, finds justification. Occasional lavish expenditure on friends is justified by continuous expenditure on the real necessities of the poor.—Ver. 9. Ἐγὼ οὖν ὄχλος πολλὺς ἐκ τῶν Ἰουδαίων. "A great crowd of the Jews"; ὄχλος is generally used by John in contrast to the Jewish authorities, and R.V. renders "the common people". When they knew that Jesus was in Bethany they went out from Jerusalem to see Him and Lazarus: an easily accessible and undoubted sensation. The result was that many of the Jews, on identifying Lazarus, believed on Jesus. Accordingly ἐβουλεύσαντο . . . ἀποκτείνωσιν. The high priests, being Sadducees, could not bear to have in their neighbourhood a living witness to the possibility of living through death, and a powerful testimony to the power of Jesus. And so, to prevent the people believing on Jesus, they made the monstrous proposal to put Lazarus,

12. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13. ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον,<sup>o Ps cxviii. 25, 26.</sup> "Ὁ Ὡσαννὰ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ." 14. Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτό, <sup>p Zech. ix. 9.</sup> καθὼς ἔστι γεγραμμένον, 15. 'Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.' 16. ταῦτα δὲ <sup>q x. 40. r vii. 39 reff.</sup> οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἔδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε <sup>s ver. 1.</sup> τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν·

<sup>1</sup> ἐκραυγάζον in **S<sup>B</sup>DL**.

an entirely innocent person, to death. In Mary John has shown faith and devotion at their ripest: in this devilish proposal the obduracy of unbelief is exhibited in its extreme form.

Vv. 12-19. *The triumphal entry into Jerusalem.*—Ver. 12. Τῇ ἐπαύριον, i.e., probably on Sunday, called Palm Sunday in the Church year [κυριακὴ τῶν βατῶν, dominica palmarum, or, in ramis palmarum]. Four days before the Passover the Jews were required to select a lamb for the feast.—ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, and therefore not Jerusalemites, ἀκούσαντες . . . ἔλαβον τὰ βατὰ τῶν φοινίκων "took the fronds of the palms," the palms which every one knew as growing on the road from Jerusalem to Bethany. The βατὰ (from Coptic βαί) were recognised as symbols of victory or rejoicing. Cf. 1 Macc. xiii. 51, μετὰ αἰνέσεως καὶ βατῶν. So Pausanias (viii. 48), ἐς δὲ τὴν δεξιάν ἐστι καὶ πανταχοῦ τῷ νικῶντι ἐστιθέμενος φοινίξ. Cf. Hor., *Odes*, I. i. 5, "palma nobilis". This demonstration was evidently the result of recent events, especially, as stated in ver. 18, of the raising of Lazarus.—Ver. 13. εἰς ὑπάντησιν αὐτῷ. "Substantives derived from verbs which govern a dative are sometimes followed by this case, instead of the ordinary genitive." Winer, 264. They left no doubt as to the meaning of the demonstration, ἔκραζον Ὡσαννὰ . . . Ἰσραὴλ. These words are taken from Ps. cxviii. 25, 26; written as the Dedication Psalm of the second Temple. Ὡσαννὰ is the Hebrew נָצַחְנָה, "save now".

The words were originally addressed to approaching worshippers; here they designate the Messiah; but that no

mistake might be possible as to the present reference, the people add, ὁ βασιλεὺς τοῦ Ἰσραὴλ.—Ver. 14. Jesus being thus hailed as king by the people, εὐρὼν ὀνάριον . . . ὄνου, i.e., He accepted the homage and declared Himself king by adopting the prediction of Zech. ix. 9 (ver. 15), "Rejoice greatly, O daughter of Zion (χαῖρε σφόδρα instead of μὴ φοβοῦ), proclaim it aloud, O daughter of Jerusalem; behold the king is coming to thee, just and saving, He is meek and riding on a beast of burden and a young foal". The significance of the "ass" is shown in what follows: "He shall destroy the chariots out of Ephraim and the horse out of Jerusalem, and the war-bow shall be utterly destroyed: and there shall be abundance and peace". By riding into Jerusalem as king but on an ass, not on a war horse, He continued to claim to be Messiah but ruling by spiritual force for spiritual ends.—Ver. 16. The significance of His action was not at that time perceived by the disciples: ταῦτα . . . πρῶτον, but when Jesus had been glorified, then they remembered that this had been written concerning Him and that the people had made this demonstration in His favour, καὶ ταῦτα ἐποίησαν αὐτῷ.—Ver. 17. In verses 17 and 18 this demonstration is carefully traced to the raising of Lazarus: "the crowd which was with Him when He summoned Lazarus from the tomb, and raised him from the dead, testified [that He had done so], and on this account the crowd went out to meet Him, because they had heard this testimony". The demonstration is thus rendered intelligible. In the Synoptists it is not accounted for. He is represented as

18. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποικέναι τὸ σημεῖον. 19. οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, “<sup>1</sup>Θεω- <sup>1</sup>iv 19. ρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος <sup>2</sup> ὀπίσω αὐτοῦ ἀπῆλθεν.” u Mk. i. 20

20. Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἁναβαινόντων, ἵνα προσκυνή- <sup>16</sup> ν Zech. xiv. σωσιν ἐν τῇ ἑορτῇ. 21. οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ

Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, “Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.” 22. Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23. ὁ δὲ Ἰησοὺς ἀπεκρίνατο <sup>1</sup> αὐτοῖς λέγων, “Ἐλήλυθεν ἡ ὥρα <sup>2</sup> ἵνα <sup>3</sup> δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24. ἀμὴν ἀμὴν λέγω ὑμῖν, <sup>4</sup> εἰ μὴ ὁ <sup>5</sup> κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25. ὁ φιλῶν τὴν <sup>6</sup> ψυχὴν αὐτοῦ ἀπολέσει <sup>7</sup> αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν <sup>8</sup> w i. 27; ii. 25, etc. See Burton, 216. x ver. 16. Mt. xiii. 31. 1 Cor. xv. 37.

<sup>1</sup> αποκρίνεται in **BLX** 33.

<sup>2</sup> T.R. in ADX, it. vulg.; ἀπολλυει in **BL** 33.

entering the city with the pilgrims, and no reason is assigned for the sudden outburst of feeling. See Mk. xi. 1, etc.—Ver. 19. The effect on the Pharisees is, as usual, recorded by John; they said one to another, *Θεωρεῖτε . . . ἀπῆλθεν*. “Do you see how helpless you are? The world is gone after Him.” For ὁ κόσμος see 4 Macc. xvii. 14 and French “tout le monde”. For ὀπίσω αὐτοῦ see 2 Sam. xv. 13.

Vv. 20-36. *The Greeks inquire for Jesus*.—Ver. 20. Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων . . . Among the crowds who came up to worship in the feast were some Greeks; not Hellenists, but men of pure Greek extraction; proselytes belonging to Decapolis, Galilee, or some country more remote.—Ver. 21. οὗτοι οὖν προσῆλθον Φιλίππῳ, “these came therefore to Philip,” probably because they had learned that he knew their language; or, as indicated in the addition, τῷ . . . Γαλιλαίας, because they had seen him in Galilee. Their request to Philip was, Κύριε . . . ἰδεῖν. “Sir, we would see Jesus”; not merely to see Him, for this they could have managed without the aid of a disciple, but to interview the person regarding whom they found all Jerusalem ringing. Philip does not take the sole responsibility of this introduction on himself, because, since they, as Apostles, had been forbidden to go to the Gentiles, Philip might suppose that Jesus would decline to see these Greeks. He therefore tells Andrew (cf. i. 44; vi. 7, 8), his fellow-townsmen, and together they venture to make known to Jesus the request.—Ver.

23. ὁ δὲ Ἰησοὺς ἀπεκρίνατο αὐτοῖς, “Jesus answers them,” i.e., the two disciples, but probably the Greeks had come with them and heard the words: Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἔρχεται ὥρα is followed by ὅτε in iv. 21, v. 25, and by ἐν τῇ in v. 28. Burton calls it “the complementary” use of ἵνα. “The hour is come that the Son of Man should be glorified.” Directly the glorification of the Son of Man or Messiah consisted in His being acknowledged by men; and this earnest inquiry of the Greeks was the evidence that His claims were being considered beyond the circle of the Jewish people.—Ver. 24. But second to the thought of His enthronement as Messiah comes the thought of the way to it: ἀμὴν . . . φέρει, “except the grain of wheat fall into the ground and die, it abides itself alone; but if it die, it bears much fruit”. The seed reaches its full and proper development by being sown in the ground and dying. It is this process, apparently destructive, and which calls for faith in the sower, which disengages the forces of the seed and allows it to multiply itself. To preserve the seed from this burial in the ground is to prevent it from attaining its best development and use. The law of the seed is the law of human life.—Ver. 25. ὁ φιλῶν . . . αὐτήν, he that so prizes his life [φιλοῦν ἑαυτὸν] is used in the classics of excessive love of life. See Kypke] that he cannot let it out of his own hand or give it up to good ends checks its growth and it withers and dies: whereas he who treats his life as if he hated it, giving it up freely to the needs of other men, shall



τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26. ἐὰν ἐμοὶ  
 z Mt xxv. ἡ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ  
 11· διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ  
 πατήρ.

a Gen. xli. 8. 27. “Νῦν ἡ ψυχὴ μου <sup>a</sup>τετάρακται· καὶ τί εἶπω; πάτερ, σῶσόν  
 b Heb. v. 7. με <sup>b</sup>ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.  
 Jas. v. 20. 28. πάτερ, δόξασόν σου τὸ ὄνομα.” Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,  
 “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” 29. Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ  
 ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον, “Ἄγγελος αὐτῷ  
 λελάληκεν.” 30. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, “Οὐ δι’ ἐμὲ αὕτη  
 ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς. 31. νῦν κρίσις ἐστὶ τοῦ κόσμου

keep it to life eternal. φυλάξει, “shall guard,” suggested by the apparent lack of guarding and preserving in the *μισῶν*. He has not guarded it from the claims made upon it in this world, but thus has guarded it to life eternal.—Ver. 26. This law is applicable not to Jesus only, but to all: ἐὰν ἐμοὶ . . . ἀκολουθείτω. The badge of His servants is that they adopt His method and aim and truly follow Him. The result of following necessarily is that ὅπου . . . ἔσται, “where I am, as my eternal state, there shall also my servant be”. διάκονος is especially a servant in attendance, at table or elsewhere; a δούλος may serve at a distance: hence the appropriateness of διάκονος in this verse. The office of διάκονος may seem a humble and painful one, but ἐάν τις [omit καὶ] . . . πατήρ, to be valued or honoured by the Father crowns life.—Ver. 27. The distinct and near prospect of the cross as the path to glory which these Greeks called up in His thoughts prompts Him to exclaim: Νῦν ἡ ψυχὴ μου τετάρακται, “Now is my soul troubled”. ψυχὴ is, as Weiss remarks, synonymous with πνεῦμα, see xiii. 21. A conflict of emotions disturbs His serenity. “Concurrebat horror mortis et ardor obedientiae.” Bengel. καὶ τί εἶπω; “And what shall I say?” This clause certainly suggests that the next should also be interrogative, “Shall I say, Father, save me from this hour? But for this cause (or, with this object) came I to this hour.” That is, if He should now pray to be delivered from death this would be to stultify all He had up to this time been doing; for without His death His life would be fruitless. He would still be a seed preserved and not sown.—Ver. 28. Therefore He prays: Πάτερ δόξασόν σου τὸ ὄνομα. “Father, glorify Thy name.” Complete that

manifestation of Thy holiness and love which through me Thou art making; complete it even at the cost of my agony.—Ἦλθεν οὖν φωνὴ . . . δοξάσω. “There came, therefore, a voice out of heaven: I have both glorified it and will again glorify it.” However Jesus might seem in the coming days to be tossed on the sea of human passions, the Father was steadily guiding all to the highest end. The assurance that His death would glorify God was, of course, that which nerved Jesus for its endurance. He was not throwing His life away.—Ver. 29. Ὁ οὖν ὄχλος . . . λελάληκεν. The mass of the people which was standing by and heard the voice did not recognise it as a voice, but said it thundered. Others caught, if not the words, yet enough to perceive it was articulate speech, and said that an angel had spoken to Him.—Ver. 30. Ἀπεκρίθη ὁ Ἰησοῦς. Jesus, hearing these conjectures, explained to them that not on His account but on theirs this voice had been uttered. It was of immense importance that the disciples, and the people generally, should understand that the sudden transition from the throne offered by the triumphal acclamation of the previous day to the cross, was not a defeat but a fulfilment of the Divine purpose. The voice furnished them against the coming trial.—Ver. 31. It was a trial not so much of Him as of the world: νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου. In the events of the next few days the world was to be judged by its treatment of Jesus. Cf. iii. 18, v. 27. Calvin, adopting the fuller meaning given to the Hebrew word “judge,” thinks that the restoration of the world to its legitimate rule and order is signified. A fuller explanation follows in the clauses, νῦν ὁ ἄρχων . . . ἰμαυτόν.



τούτου· νῦν \*ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· 32. <sup>c xiv. 30;</sup>  
 καὶ γὰρ ἐὰν <sup>d</sup> ὑψωθῶ ἐκ τῆς γῆς, πάντας \*ἐλκύσω πρὸς ἑμαυτόν.” <sup>xvi. 11.</sup>  
 33. Τοῦτο δὲ ἔλεγε, <sup>e</sup> σημαίνων ποῖω θανάτῳ ἤμελλεν αποθνήσκειν. <sup>d iii. 14; viii.</sup>  
 34. ἀπεκρίθη αὐτῷ ὁ ὄχλος, “Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ <sup>28.</sup>  
 Χριστὸς <sup>f</sup> μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, “Ὅτι δεῖ ὑψωθῆναι <sup>g</sup> <sup>e vi. 14</sup>  
 τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;” <sup>f xviii. 32;</sup>  
 35. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἔτι μικρὸν χρόνον τὸ φῶς μεθ’ <sup>xxi. 19.</sup>  
 ὑμῶν <sup>1</sup> ἐστι. περιπατεῖτε ἕως <sup>2</sup> τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς <sup>g viii. 35.</sup>  
<sup>b</sup> καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. <sup>Ps. x. 16.</sup>  
 36. ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα <sup>1</sup> υἱοὶ φωτὸς γέννησθε.” <sup>v. 4.</sup>  
 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν <sup>1</sup> ἐκρύβη ἀπ’ αὐτῶν. <sup>v. 5.</sup>  
j viii. 59.

<sup>1</sup> ἐν ὑμῖν in  $\aleph$ BDKL.

<sup>2</sup> For  $\epsilon\omega\varsigma$  ABDKLΠ 33 read  $\omega\varsigma$ , translating “walk as ye have the light”. So in ver. 36.  $\epsilon\omega\varsigma$  is supported by  $\aleph$  and several versions, and gives the better sense.

Two rulers are represented here as contending for supremacy, the ruler who is spoken of as in possession and Jesus. The ruler in possession, Satan, shall be ejected from his dominion by the cross, but Jesus by the cross shall acquire an irresistibly attractive power. “Si quis roget, quomodo dejectus in morte Christi fuerit Satan, qui assidue bellare non desinit, respondeo ejectionem hanc non restringi ad exiguum aliquod tempus, sed describi in signum illum mortis Christi effectum qui quotidie apparet.” Calvin. The πάντας is a general expression looking to the ultimate issue of the contention between the rival rulers. ἐλκύσω Hellenistic for Attic ἔλξω.—Ver. 32. ὑψωθῶ ἐκ τῆς γῆς is explained as indicating or hinting, σημαίνων, “by what death He was to die,” i.e., that He was to be raised on the cross. Cf. iii. 14. It was the cross which was to become His throne and by which He was to draw men to Him as His subjects. In ὑψωθῶ therefore, although the direct reference is to His elevation on the cross, there is a sub-suggestion of being elevated to a throne. “σημαίνειν notat aliquid futurum vaticinando cum ambiguitate quadam atque obscuritate innuere.” Kypke. So Plutarch says of the Oracle, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει.—Ver. 34. The crowd apparently understood the allusion to His death, for they objected: Ἡμεῖς ἠκούσαμεν . . . ἀνθρώπων; “we have heard out of the law,” i.e., out of Scripture (cf. x. 34, xv. 25, and Schechter, *Studies in Judaism*, p. 15: “under the word Torah were comprised not only the Law, but

also the contributions of later times expressing either the thoughts or the emotions of holy and sincere men”), “that the Christ abides for ever”; this impression was derived from Ps. cx. 4, Is. ix. 7, Ezek. xxxvii. 25, Dan. vii. 14. A different belief was also current. Their belief regarding the Messiah seemed so to contradict His allusion to death that it occurred to them that after all “the Son of Man” might not be identical with “the Messiah” as they had been supposing. So they ask, τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; This among other passages shows that the “Son of Man” was a title suggestive of Messiahship, but not quite definite in its meaning and not quite identical with “Messiah”.—Ver. 35. Εἶπεν οὖν ὁ Ἰησοῦς. In replying Jesus vouchsafes no direct solution of their difficulty. It is as if He said: Do not entangle yourselves in sophistries. Do not seek such logical proofs of Messiahship. Allow the light of truth and righteousness to enter your conscience and your life. “Yet a little while is the light with you.” “Walk while ye have the light, lest darkness overtake you” (cf. 1 Thess. v. 4), that is, lest Jesus, the light of the world, be withdrawn.—καὶ ὁ περιπατῶν . . . ὑπάγει, cf. xi. 10.—Ver. 36. In ver. 36 it becomes evident that under τὸ φῶς He refers to Himself. He urges them to yield to that light in Him which penetrates the conscience. Thus they will become υἱοὶ φωτός, see 1 Thess. v. 5, “children of light,” not “of the Light”. The expression is the ordinary form used by the Hebrews to indicate

κ Cr. xi. 30. 37. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποικηκότος ἔμπροσθεν αὐτῶν,  
Mt. v. 16. οὐκ ἐπίστευον εἰς αὐτόν· 38. ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου  
1 Is. liii. 1. πληρωθῇ, ὃν εἶπε, 'Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ  
βραχίων Κυρίου τίνοι ἀπεκαλύφθη;' 39. Διὰ τοῦτο οὐκ ἠδύναντο  
πιστεῦν, ὅτι πάλιν εἶπεν Ἰσαΐας, 40. 'Τετύφλωκεν αὐτῶν τοὺς  
ὀφθαλμοὺς, καὶ πεπώρωκεν<sup>1</sup> αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς  
ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι  
αὐτούς.' 41. Ταῦτα εἶπεν Ἰσαΐας, ὅτε<sup>2</sup> εἶδε τὴν δόξαν αὐτοῦ, καὶ  
ἐλάλησε περὶ αὐτοῦ· 42. ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων  
m Here only. πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολό-  
n iii. 1; vii. 48.

<sup>1</sup> For πεπώρωκεν recent editors read επωρωσεν with ABKL 33; στραφωσιν with NBD\* 33, although επιστραφωσι is well supported; and ιασμαι with NABDP.

<sup>2</sup> οτι in NABL 33. The words of Isaiah were uttered not only "when," but "because he saw the glory".

close connection; see Mt. viii. 12, ix. 15, Mk. iii. 17, Lk. xvi. 8, etc. To be νιοὶ φωτός is to be such as find their truest life in the truth, recognising and delighting in all that Christ reveals. "These words Jesus spoke and departed and was hidden from them." His warning that the Light would not always be available for them was at once followed by its removal. Where He was hidden is not said.

Vv. 37-43. In the verses which follow, 37-43, John accounts for the unbelief of the Jews. This fact that the very people who had been appointed to accept the Messiah had rejected Jesus needed explanation. This explanation is suitably given at the close of that part of the Gospel which has described His manifestation.—Ver. 37. Τοσαῦτα . . . αὐτόν. The difficulty to be solved is first stated. "Although He had done so many signs before them, yet they did not believe on Him." A larger number of miracles is implied than is narrated, vii. 31, xi. 47, xxi. 25. The quality of the miracles is also alluded to once and again, iii. 2, ix. 32. They had not been done "in a corner," but ἔμπροσθεν αὐτῶν, cf. ἐνώπιον xx. 30. Yet belief had not resulted. The cause of this unbelief was that the prediction of Is. liii. 1 had to be fulfilled. Certainly this mode of statement conveys the impression that it was not the future event which caused the prediction but the prediction which caused the event. The form of expression might in some cases be retained although the natural order was perceived. The purpose of God was always in the foreground of the Jewish mind. The prophecy of Isaiah

was relevant; the "arm of the Lord" signifying the power manifested in the miracles, and τῇ ἀκοῇ referring to the teaching of Jesus. In the time of Jesus as in that of Isaiah the significance of Divine teaching and Divine action was hidden from the multitude.—Ver. 39. Διὰ τοῦτο seems to have a double reference, first to what precedes, second to the οτι following, cf. viii. 47.—οὐκ ἠδύναντο, "they were not able," irrespective of will; their inability arose from the fulfilment in them of Isaiah's words, vi. 10 (ver. 40), Τετύφλωκεν . . . αὐτούς. τετύφλωκεν refers to the blinding of the organ for perceiving spiritual truth, ἐπώρωσεν (from πῶρος, a callus) to the hardening of the sensibility to religious and moral impressions. This process prevented them from seeing the significance of the miracles and understanding with the heart the teaching of Jesus. By abuse of light, nature produces callousness; and what nature does God does.—Ver. 41. John's view of prophecy is given in the words Ταῦτα . . . αὐτοῦ. "The Targum renders the original words of Isaiah 'I saw the Lord' by 'I saw the Lord's glory'. St. John states the truth to which this expression points, and identifies the Divine Person seen by Isaiah with Christ." Westcott. This involves that the Theophanies of the O.T. were mediated by the pre-existent Logos.—Ver. 42. Although unbelief was so commonly the result of Christ's manifestation, ὅμως μέντοι, cf. Herodot., i. 189, "nevertheless, however, even of the rulers many believed on Him, but on account of the Pharisees they did not confess Him

γουν, ἵνα μὴ ὁ ἀποσυνάγωγοι γένωνται. 43. ἡγάπησαν γὰρ τὴν

δόξαν τῶν ἀνθρώπων μᾶλλον ἢ ἥπερ τὴν δόξαν τοῦ Θεοῦ.

p 2 Mac. xiv  
42.

44. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, “Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει

εἰς ἐμέ, ἀλλ’ εἰς τὸν πέμψαντά με· 45. καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ

τὸν πέμψαντά με. 46. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ

πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47. καὶ ἐάν τις μου

ἀκοῦσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ,<sup>1</sup> ἐγὼ οὐ κρίνω αὐτόν·<sup>2</sup> οὐ γὰρ

ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. 48. ὁ

ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα

αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἑσχάτῃ

ἡμέρᾳ. 49. ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα· ἀλλ’ ὁ πέμψας με

πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω· 50. καὶ

οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς

εἶρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.”

<sup>1</sup> φυλαξῇ in  $\Sigma$ ABDKLP 33 and most versions. See Mt. xix. 20, Lk. xi. 28.

(ὡμολόγουν, imperfect, their fear to confess Him was continued) lest they should be put out of the synagogue”. The inherent truth of the teaching of Jesus compelled response even in those least likely to be influenced. Westcott says: “This complete intellectual faith (so to speak) is really the climax of unbelief. The conviction found no expression in life.” This is true of the bulk of those referred to (see ver. 43), but cannot apply to all (see vii. 50, xix. 38, 39). For ἀποσυνάγωγοι see ix. 22, xvi. 2.—ἡγάπησαν . . . Θεοῦ. As in v. 44 an excessive craving for the glory which men can bestow is noted as the cause of unbelief.

Vv. 44-50. A summary of the teaching of Jesus regarding the nature and consequences of faith and unbelief.—Ver. 44. Ἰησοῦς δὲ ἔκραξε, “but Jesus cried aloud”. δὲ suggests that this summary is intended to reflect light on the unbelief and the imperfect faith which have just been mentioned. ἔκραξε would of itself lead us to suppose that Jesus made the following statement at some particular time, but as ver. 36 has informed us, He had already withdrawn from public teaching. It is therefore natural to suppose that we have here the evangelist’s reminiscences of what Jesus had publicly uttered at a previous time.—Ὁ πιστεύων . . . με. This sums up the constant teaching of Jesus that He appeared solely as the ambassador of the Father (see v. 23, 30, 43, vii. 16, viii. 42); and that therefore to believe on

Him was to believe on the Father.—Ver. 45. Here He adds καὶ ὁ θεωρῶν ἐμέ θεωρεῖ τὸν πέμψαντά με: “he who beholds me, beholds Him that sent me”; so xiv. 9; cf. vi. 40. Jesus was the perfect transparency through whom the Father was seen: the image in whom all the Father was represented.—Ver. 46. ἐγὼ φῶς . . . μείνῃ. “I am come into the world as light,” and in the connection, especially as light upon God and His relation to men. The purpose of His coming was to deliver men from their native darkness: ἵνα . . . ἐν τῇ σκοτίᾳ μὴ μείνῃ, “should not abide in the darkness”; cf. i. 9, viii. 12; iii. 18, 19, ix. 41; also i John ii. 9, 11.—Ver. 47. But “if any one should hear my words and not keep them I do not judge him, for I came not to judge,” etc. See iii. 17.—Ver. 48. Not on that account, however, is the unbeliever scatheless: ὁ ἀθετῶν . . . ἡμέρᾳ, “he that rejecteth me”; ἀθετεῖν here only in John but used in a similar connection and in the same sense in Lk. x. 16; cf. i Thess. iv. 8. For the sense cf. i. 11. The rejecter of Christ “has one to judge him; the word which I spake, it will judge him in the last day”. Nothing personal enters into the judgment: the man will be judged by what he has heard, by his opportunities and light.—Ver. 49. This word will judge him, “because” though spoken here on earth it is divine “I have not spoken at my own instance nor out of my own resources”; ἐξ ἑμαυτοῦ, not as in v. 30, vii. 16-18, ἀπ’

- a ii. 13, 23; vi. 4, xi. 55.  
 b xii. 23.  
 c vii. 3.  
 d i. 11.  
 e Mt. x. 22.  
 f Job i. 6.  
 g Philo, de Abrahamo, p. 377.
- XIII. 1. ΠΡΟ δὲ τῆς ἑορτῆς τοῦ <sup>a</sup>πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν <sup>1</sup>αὐτοῦ ἡ ὥρα, <sup>b</sup>ἵνα <sup>c</sup>μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς <sup>d</sup>ἰδίους τοὺς ἐν τῷ κόσμῳ, <sup>e</sup>εἰς τέλος ἡγάπησεν αὐτούς. 2. καὶ δείπνου γενομένου, <sup>f</sup>τοῦ διαβόλου ἦδη <sup>g</sup>βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν

<sup>1</sup> ἦλθεν in **ΣΑΒΚΛΠ**.

<sup>2</sup> γενομένου in **Σ<sup>α</sup>ΔΠ**, vet. Lat. vulg. (coena facta) Pesh.; **γινόμενον** in **BLX**, four times in Origen. **Σ<sup>α</sup>** has **γείνομ**. The present participle is adopted by Tr. Ti. W. H., but the reasons assigned by Holtzmann and Weiss are insufficient. T. R. gives the better sense.

ἐμαντοῦ, but indicating somewhat more strictly the origin of the utterances. He did not create His teaching, ἀλλ' ὁ πέμψας . . . λαλήσω, "but the Father who sent me Himself gave me commandment what I should say and what I should speak". The former designates the doctrine according to its contents, the latter the varying manner of its delivery. Meyer and Westcott.—Ver. 50. καὶ οἶδα . . . ἐστίν. "And I know that His commandment is life eternal," that is, the commandment which Jesus had received (ver. 49) was to proclaim life eternal. This was His commission; this was what He was to speak. He was to announce to men that the Father offered through Him life eternal. "Therefore whatever I speak, as the Father hath said to me, so I speak."

CHAPTER XIII. Here commences the closing part of the gospel. It exhibits the manifestation of Christ's glory in suffering and death. The first division embraces xiii.-xvii., in which the faith of the believing is confirmed and unbelief [Judas] cast out.

Vv. 1-20. *Jesus washes the disciples' feet and explains His action.*—Ver. 1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, "before the feast of the Passover," and therefore it was not the Paschal supper which is now described. According to John, though not in agreement with the Synoptists, Jesus suffered as the Paschal Lamb on the day of the Passover, which in all Jewish households was terminated by the Paschal supper. How long before the Feast the supper here mentioned occurred is not explicitly stated, but the narrative shows it was the eve of the Passover. The note of time has an ethical rather than an historical intention. It is meant to mark that this was the last night of Jesus' life. Therefore it is followed up by a full description of the

entire situation and motives. The main action is expressed in ἐγείρεται of the fourth verse; but to set his reader in the right point of view for perceiving the significance of this action the Evangelist points out three particulars regarding the mind and feeling of Jesus, and two external circumstances. (1) εἰδὼς . . . αὐτούς, "Jesus, knowing that the hour had come that He should pass [for the construction ὥρα ἵνα see xii. 23; μεταβῇ emphasises the change in condition implied] out of this world to the Father, having loved His own who were in the world [τοὺς ἰδίους, a more restricted and more sympathetic class than the οἱ ἱδιοὶ of i. 11. His especial and peculiar friends. The designation τοὺς ἐν τῷ κόσμῳ is added in contrast to ἐκ τοῦ κόσμου which described His future condition, and it suggests the difficulties they are left to cope with and the duties they must do. They are to represent Him in the world: and this appeals to Him], He loved them" εἰς τέλος, which is translated "in the highest degree" by Chrys., Euthymius [σφόδρα], Cyr.-Alex. [τελειοτάτην ἀγάπην], Godet, Weiss; but Godet is wrong in saying that εἰς τέλος never means "unto the end," see Mt. x. 22. Melancthon renders "perduravit donec pateretur". He loved them through all the sufferings and to all the issues to which His love brought Him. The statement is the suitable introduction to all that now looms in view. His love remained steadfast, and was now the ruling motive. The statement is further illustrated by the disappointing state of the disciples. [Weiststein quotes from Eurip., *Troad.*, 1051, οὐδὲς ἐράστης ὅστις οὐκ ἀεὶ φιλεῖ; and from the *Anthol.*, τούτους ἐξ ἀρχῆς μέχρι τέλους ἀγαπᾷ, and cf. Shakespeare's *Sonnets*, cxvi., "Love . . . bears it out even to the edge of doom".] (2) καὶ δείπνου γενομένου,



παραδῶ, 3. εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, 4. <sup>h</sup> ἐγεί- h xi. 39. ρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον <sup>1</sup> διέζωσεν ἑαυτόν. 5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο i Cr. xxi. 7 <sup>1</sup> νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ <sup>h</sup> ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν j Gen. xliii. διεζωσμένος. 6. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ k xii. 3.

"supper having arrived," "supper having been served," cf. γενομένου σαββάτου, the Sabbath having come, πρώτας γενομένης, Mt. xxvii. 1, morning having dawned. In x. 22 the phrase ἐγένετο τὰ ἐγκαίνια means "the Dedication had arrived". So here the meaning is "supper having come," and not "supper being ended," or "while supper was proceeding". If we read γινόμενον the meaning is substantially the same, "supper arriving," "at supper time". This also is essential to the understanding of the incident. Feet-washing, pleasant and customary before a meal, would have been disagreeable and out of place in the course of it. [The custom is abundantly illustrated by Wetstein, Doughty and others. See especially Becker's *Charicles*.] The feet, either bare, or sandalled, or with shoes, were liable to be heated by the fine dust of the roads, and it was expected that the host would furnish means of washing them, see Lk. vii. 44. When our Lord and His disciples supped together, this office would be discharged by the youngest, or by the disciples in turn; but this evening the disciples had been disputing which of them was the greatest, Lk. xxii. 24, and consequently no one could stoop to do this menial office for the rest. (3) τοῦ διαβόλου . . . παραδῶ [or παραδοῖ], "the devil having now put into the heart," etc. For the expression βεβληκότος εἰς τὴν καρδίαν see especially Pindar, *Olymp.*, xiii. 16, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον Ὠραὶ κ. τ. λ. Similar expressions are frequent in Homer. It is perhaps rather stronger than "suggest," "the devil having already put in the heart"; the idea had been entertained, if we cannot say that the purpose was already formed. His presence was another disturbing element in the feast. But had Jesus unmasked him before such fiery spirits as John and Peter, Judas would never have left that room alive. Peter's sword would have made surer work than with Malchus. Judas therefore is included in the feet-washing. "Jesus at the feet of the traitor, what a picture, what lessons for us" (Astie).—Ver. 3. (4) εἰδὼς . . . χεῖρας, this

consciousness on the part of Jesus is mentioned to bring out the condescension of the action to be related. (5) So too is the accompanying consciousness, ὅτι ἀπὸ Θεοῦ . . . ὑπάγει. It was not in forgetfulness of His true dignity but because conscious that He was supreme and God's ambassador that He did what He did. ["All things," says Melancthon, "condere testamentum promissum in Scripturis": "omnia, adeoque peccatum et mortem".]—Ver. 4. This person, and in this mood and in these circumstances, on the brink of His own passion, is free to attend to the wants of unworthy men, and ἐγείρεται . . . διεζωσμένος. "He rises," having reclined at the table in expectation that one or other of the disciples would do the feet-washing.—καὶ τίθησι τὰ ἱμάτια, "and lays aside His garments," i.e., His Tallith, appearing in His χιτῶν, similar to our "in His shirt sleeves". τίθημι is similarly used in τίθημι τὴν ψυχὴν, x. 11, etc. [See also Kyrie on Lk. xix. 21.]—καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν, "and having taken a *linteum*," a towel or long linen cloth, "He girt Himself," tying the towel round Him. Cf. ἐγκομβώσασθε, 1 Pet. v. 5. The middle διεζώσατο is used in xxi. 7; the expression here more emphatically indicates that He was the sole Agent. The condescension is understood in the light of what Suetonius tells of Caligula (Cal. 26), that he was fond of making some of the senators wait at his table "succinctos linteo," that is, in the guise of waiters.—Ver. 5 εἶτα . . . νιπτῆρα. Each step in the whole astounding scene is imprinted on the mind of John. "Next He pours water into the basin," the basin which the landlord had furnished as part of the necessary arrangements. [νιπτῆρα is only found here; but ποδανιπτῆρ is not so rare; see Plut., *Phocion*, 20, where ποδανιπτῆρες filled with wine were provided for the guests.]—καὶ ἤρξατο νίπτειν . . . "nihil ministerii omittit" (Grotius). [Plutarch says of Favonius that he did for Pompey ὅσα δεσπότης δοῦλοι μεχρὶ νίψεως ποδῶν.] He "began" to wash the feet of the disciples; "began,"

ἐκεῖνος, “Κύριε, σύ μου νίπτεις τοὺς πόδας;” 7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ ἑμετὰ ταῦτα.” 8. Λέγει αὐτῷ Πέτρος, “Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.” 9. Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.” 10. Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὁ λελουμένος οὐ χρεῖαν ἔχει ὅτι τοὺς πόδας νίψασθαι, ἀλλ’ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἔστε, ἀλλ’ οὐχὶ πάντες.” 11. Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, “Οὐχὶ πάντες καθαροὶ ἔστε.”

<sup>1</sup> **N** omits *ἡ τοὺς πόδας*, but these words are found in ABCEGKL.

perhaps because, as Meyer suggests, the washing was interrupted, but this is not certain.—Ver. 6. *ἔρχεται οὖν, apparently* in the order in which they happened to be sitting, and having first washed some of the other disciples, He comes to Simon Peter, who draws up his feet out of reach and exclaims, Κύριε, σύ μου νίπτεις τοὺς πόδας; The σύ μου are brought together for the sake of the contrast.—Ver. 7. This was a right impulse and honourable to Peter; and therefore Jesus treats it tenderly. ὁ ἐγὼ ποιῶ . . . μετὰ ταῦτα, “what I am doing thou dost not at present comprehend, but thou shalt learn as soon as I am finished”. The pronouns are emphatic, that Peter may understand that Jesus may have much to do which the disciple cannot comprehend. The first requisite in a disciple or follower is absolute trust in the wisdom of his Master. μετὰ ταῦτα refers to the immediate future; see ver. 12, where the explanation of the action is given. [οὐκ εἰς μακρὰν ἔρεϊ, Euthymius.]—Ver. 8. Peter, however, cannot accept the disciple's attitude, but persists, Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα, “never shalt Thou wash my feet”. The εἰς τὸν αἰῶνα was prompted by the μετὰ ταῦτα. No future explanation can make this possible. Peter's humility is true enough to allow him to see the incongruity of Jesus washing his feet: not deep enough to make him conscious of the incongruity of his thus opposing and dictating to his Master. To this characteristic utterance Jesus, waiting with the basin, replies, ἔὰν μὴ νίψω σε . . . ἐμοῦ. Superficially these words might mean that unless Peter allowed Jesus to wash him, he could not sit at table with Him. But evidently Peter found in them a deeper significance, and

understood them as meaning: Unless I wash you, you are outcast from my fellowship and cease to share in my kingdom and destiny. Here the symbolic significance of the eating together and of the washing begins dimly to appear. That Peter saw that this deeper meaning was intended appears from the eagerness of his answer.—Ver. 9. Κύριε . . . κεφαλὴν. A moment ago he told his Master He was doing too much: now he tells Him He is doing too little. Self-will gives place slowly. Yet this was the unmistakable expression of devotion. If washing is any requirement for fellowship with Thee, wash me wholly. [“Non pedes solum, quos soli ministri vident; sed manus et caput, quod conviviae adspiciunt.” Wetstein.] He is still in error.—Ver. 10. Ὁ λελουμένος . . . ὅλος. “He that has been in the bath has no need to wash save his feet, but is all clean.” His feet may be soiled by walking from the public bath to the supper chamber, and it is enough that they be washed. “Ad convivium vocati solebant prius in balneo lavari; in domo vero convivoris nonnisi pedes, quibus in via pulvis aut sordes adhaeserant, a servis abluebantur, ne lecti, super quibus accumbebant, macularentur.” Wetstein. He supports the statement by many references. The added clause discloses that a spiritual sense underlies the symbol: ὑμεῖς καθαροὶ ἔστε, ἀλλ’ οὐχὶ πάντες, “ye are clean, but not all”. All had been washed: the feet of Judas were as clean as those of Peter. But Judas was not clean.—Ver. 11. That Judas was meant is at once said in ver. 11. Ἦιδει . . . ἔστε. Jesus thus shows that He distinguishes between the offence of the rest and the sin of Judas. All that they required was to have the soil of

12. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, q 1. 17, 18.  
 ἄναψεσὼν<sup>1</sup> πάλιν, εἶπεν αὐτοῖς, “Γινώσκετε τί πεποίηκα ὑμῖν; r Lk. xi. 37.  
 13. ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς s iv. 17; viii.  
 λέγετε, εἰμὶ γάρ. 14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος 48.  
 καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·  
 15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἔποίησα ὑμῖν, καὶ i Jas. v. 10.  
 ὑμεῖς ποιήτε. 16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος ἢ μείζων u 2 Pet. ii. 6.  
 τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. v Exod. xiv.  
 17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. 18. οὐ περὶ 11.  
 πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς<sup>2</sup> ἔξελεξάμην· ἄλλ’ ἵνα ἡ γραφὴ x Mt. x. 24.  
 πληρωθῇ, Ὁ ὁ τρώγων μετ’ ἐμοῦ<sup>3</sup> τὸν ἄρτον, ἐπῆρεν ἐπ’ ἐμέ τὴν y Lk. vi. 40.  
 ψα. xli. g. w vi. 70.  
 x Constr. i.  
 8.

<sup>1</sup> καὶ ανεπεσεν in N\*BC\*.

<sup>2</sup> Better τινας with NBCL 33.

<sup>3</sup> μετ’ ἐμοῦ in NAD vet. Lat. vulg.; μου in BCL, adopted by W.H. The clause is thus closer to the Hebrew.

their present evil temper and jealousy removed: they were true in heart, they had been in the bath and had only contracted a slight stain. But Judas had not been in the bath: he had no genuine and habitual loyalty to Christ.—Ver. 12. Ὅτε . . . ὑμῖν: “when, then, He had washed their feet and taken His garments [cf. τίθησι τὰ ἱμάτια of ver. 4] and reclined again He said to them: Know ye what I have done to you?” Do you perceive the meaning of this action? By washing their feet He had washed their heart. By stooping to this menial service He had made them all ashamed of declining it. By this simple action He had turned a company of wrangling, angry, jealous men into a company of humbled and united disciples.—Ver. 13. ὑμεῖς φωνεῖτέ με, “ye call me,” in addressing me (φωνεῖν, not καλεῖν), ὁ διδάσκαλος καὶ ὁ Κύριος, “Teacher” and “Lord”; the *nominativus tituli*, see Winer, 226. Perhaps “Rabbi” would convey better the respect involved in διδάσκαλος. καὶ καλῶς λέγετε, εἰμὶ γάρ. Jesus, humble and self-suppressing as He was, clearly recognised His own dignity and on occasion asserted it. Here the point of the lesson lay in His consciousness of being their Lord.—Ver. 14. Hence the *a fortiori* argument: εἰ οὖν ἐγὼ ἔνιψα . . . πόδας, “if I then, Lord and Teacher, washed your feet, ye also ought (ὀφείλετε denoting moral obligation) to wash one another’s feet”. “It is not the act itself, but its moral essence, which after His example He enjoins upon them to exercise.” Meyer. This has sometimes

been considered a command enjoining the literal washing of the feet of poor saints: and was practised in England until 1731 by the Lord High Almoner, and is still practised by the Pope on Maundy Thursday (*Dies Mandati*), the day before Good Friday. See also Church’s *Anselm*, p. 49. The ancient practice is discussed in Augustine’s *Letters*, 55, to Januarius, c. 33. It at once took its place as symbolic of all kindly care of fellow-Christians, see 1 Tim. v. 10.—Ver. 15. ὑπόδειγμα . . . ποιήτε. ὑπόδειγμα is condemned by Phrynichus, who recommends the Attic παράδειγμα. See Rutherford’s interesting note, *New Phryn.*, p. 62. The purpose, ἵνα, of His action was that they might act in the same humble, loving spirit, in *all* their conduct to one another.—Ver. 16. And as confirmatory of this example and in rebuke of their pride, He adds: οὐκ ἔστι δοῦλος . . . αὐτόν. In Mt. x. 24 a similar saying occurs; cf. also Lk. vi. 40, and Lk. xxii. 27. The slave whose function it is to serve is not “greater,” μείζων, than his lord, who may expect to receive service, and therefore the slave may well stoop to the offices which the lord himself discharges and count on no exemptions the lord does not claim.—Ver. 17. These are obvious first principles in Christian discipleship, but the mere knowledge of them is not enough: εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. ταῦτα refers to what Jesus had just declared to be the significance of His action. εἰ οἴδατε, “if ye know,” as you do know; ἐὰν ποιήτε, a supposition. “The knowing is objectively granted,



z xiv. 7. πέρναν αὐτοῦ.' 19. 'ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα  
 Rev. xiv. 13. Cp. ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20. ἀμὴν ἀμὴν λέγω ὑμῖν,  
 Mt. xxvi. 64. 'Ὁ ὡ λαμβάνων ἑάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων,  
 a iv. 26; viii. 24; xviii. 5, 8. λαμβάνει τὸν πέμψαντά με.'

b i. 12. 21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ὁ ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε  
 c xii. 27. καὶ εἶπεν, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με."  
 d Acts i. 17.

22. Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος  
 e Lk. xvi. 22. λέγει. 23. ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ

the doing subjectively conditioned." Meyer. On the double protasis see Burton, 268. μακάριοι is usually translated "blessed," Mt. v. 3, John xx. 29, and should be so here.—Ver. 18. This blessedness, He knew, could not attach to all of them: οὐ περὶ πάντων ὑμῶν λέγω, "I speak not of you all," I do not expect all of you to fulfil the condition of blessedness. ἐγὼ οἶδα οὓς ἐξελεξάμην, "I for my part (in contrast to the disciples who were in ignorance) know the men whom I have chosen as Apostles," and am therefore not taken by surprise by the treachery of one of them. For the choice of Judas see vi. 70, where the same word ἐξελεξάμην is used. ἀλλ' ἵνα . . . The simplest construction is: "but I chose Judas in order that," etc. This may not, however, involve that Jesus *consciously* chose Judas for this purpose. That is not said, and can scarcely be conceived. The Scripture which waited for fulfilment is Ps. xl. 9, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερινισμόν. Eating bread together is in all countries a sign, and in some a covenant or pledge of friendship. Cf. Kypke on ὁμοτράπεζος and Trumbull's *Blood Covenant*, p. 313, and *Oriental Life*, p. 361. Here the fact of Judas' eating bread with Jesus is introduced as aggravating his crime. "To lift the heel" is to kick, whether originally used of a horse or not; and expresses violence and contempt.—Ver. 19. This grave announcement was made at this point and not previously, ἀπ' ἄρτι, "from henceforth" (as if the knowledge resulting from the announcement rather than the announcement itself were dictating the expression) "I tell you before it happens, that when it has happened you may know that I am He," i.e., the Messiah in whom these predictions were destined to be fulfilled.—Ver. 20. But lest this announcement should weaken their confidence in one another and in their own call to the Apostolate ("probabile est voluisse Christum offendiculo

mederi". Calvin) He hastens to add: ἀμὴν . . . πέμψαντά με [ἂν τινα better than ἑάν τινα]. He gives the assurance that those whom He sends as His apostles will be identified with Himself and with God.

Vv. 21-30. *Judas is eliminated from the company.*—Ver. 21. Ταῦτα εἰπὼν . . . παραδώσει με. Two elements in the company had prevented Jesus from freely uttering His last counsels to the Twelve. (1) They had manifested dissension which would prevent them from acting together when He was gone, and a temper which would prevent them from receiving His words. And (2) there was among them a traitor. The first element of discord had been removed by the feet-washing. He now proceeds to eliminate the second. But to have at once named the traitor would have been fatal. Peter and the rest would have taken steps to defeat, if not to put an end to Judas. Therefore He merely says, εἰς ἐξ ὑμῶν παραδώσει με. This it was which troubled His spirit, that one of the Twelve whom He had so cherished should turn traitor, using the familiarity and knowledge of intimacy to betray Him.—Ver. 22. The disciples had no idea who was meant. "Ἐβλεπον . . . λέγει, Judas could scarcely be "at a loss to know of whom He spoke".—Ver. 23. ἦν . . . Ἰησοῦς, the disciple whom Jesus loved lay next Him, ἐν τῷ κόλπῳ. Two arrangements of guests at a table were in vogue. They either lay at right angles to the table and parallel to one another, each resting on his left elbow and having his right hand free (see Rich's *Dict.*, s. v. *Triclinium*, *Lectus*, *Accubo*); or they lay obliquely, the second reaching with his head to "the sinus of the girdle (κόλπος)" of the first, and with the feet of the first at his back; while the third occupied the same posture relatively to the second (see the engraving in Becker's *Charicles*, 327, and Lightfoot, p. 1095, who says that this second arrangement prevailed in Palestine in the time of Christ). John



τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς· 24. ὁ νεύει οὖν τούτῳ Σίμων Πέτρος f xix. 26; xx. 2; xxi. 7. πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. 25. ἐπιπεσὼν<sup>1</sup> δὲ ἐκείνος ἐπὶ τὸ γ Acts xxiv 10. στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, “Κύριε, τίς ἐστιν;” 26. Ἀποκρίνεται ὁ Ἰησοῦς, “Ἐκεῖνός ἐστιν ᾧ ἐγὼ<sup>2</sup> βάψας τὸ ψωμίον ἐπιδώσω.”<sup>2</sup> h Ruth ii. 14 Καὶ ἔμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. 27. καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, “Ὁ ποιεῖς, ποιήσον τάχιον.” 28. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. 29. τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ ἁλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, 1 xii. 6 “Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν.” ἢ τοῖς πτωχοῖς ἵνα τι δῶ. 30. λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν<sup>3</sup>. ἦν δὲ νύξ,<sup>4</sup> ὅτε οὖν ἐξῆλθε.

<sup>1</sup> ἀναπεσων in  $\mathfrak{H}^c$ BC\*KL. οὕτως added after ἐκείνος in BCEF 33, “as he was”.

<sup>2</sup> T.R. in  $\mathfrak{H}^c$ AD, it. vulg.; βαψω καὶ δώσω αὐτῷ in BCL copt. arm. aeth. adopted by Tr.Ti.W.H.R.

<sup>3</sup> ἐξῆλθεν ευθυς in  $\mathfrak{H}^c$ BCD.

<sup>4</sup>  $\mathfrak{H}^c$ BCD 1, 33, it. vulg. place full stop after νύξ, and commence next paragraph with οτε ουν ἐξῆλθεν λεγει. So Tisch. and W.H.

was lying, then, next to Jesus, his position being inside that of Jesus. To him Peter νεύει, “beckons” (cf. νεύσω μὲν τοι ἐγὼ κεφαλῇ, Od., xvi. 283), taking the initiative as usual, but not himself asking, perhaps because he had made so many mistakes that evening already, perhaps because a private matter might better be transacted in a whisper from John.—Ver. 25. That disciple, ἐκείνος, when thus appealed to, ἀναπεσὼν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, “having leant back towards the breast of Jesus” so as to speak more directly to Him and to be heard only by Him. On the difference between ἀνακείμενος and ἀναπεσὼν see Origen in *Evang. Jo.*, ii. 191, Brooke.—Ver. 26. But even in answer to John’s question, τίς ἐστιν; Jesus does not name Judas, but merely gives a sign by which John may recognise the traitor: Ἐκεῖνός . . . ἐπιδώσω, “he it is for whom I shall dip the sop and give it him”. Some argue from the insertion of the article τὸ ψωμίον that this was the sop made up of a morsel of lamb, a small piece of unleavened bread, and dipped in the bitter sauce, which was given by the head of the house to each guest as a regular part of the Passover; and that therefore John as well as the Synoptists considered this to be the Paschal Supper. But not only is the article doubtful, see W.H., but it is an ordinary Oriental custom for the host to offer such a *rid-bit* to any favoured guest; and we

are rather entitled to see in the act the last appeal to Judas’ better feeling. The very mark Jesus chooses to single him out is one which on ordinary occasions was a mark of distinctive favour. At any rate he is thus all the more effectually screened from the others.—Ver. 27. But instead of moving Judas to compunction μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. μετὰ “after,” not “with,” “non cum offula,” Bengel and Cyril, who also says, οὐ γὰρ ἐτι σύμβουλον ἔχει τὸν σατανάν, ἀλλ’ ὅλης ἤδη τῆς καρδίας δεσπότην. On ἐκείνον Bengel also has: “Jam remote notat Judam”. Morally he is already far removed from that company. But what was it that thus finally determined Judas? Perhaps the very revulsion of feeling caused by taking the sop from Jesus: perhaps the accompanying words, “Ὁ ποιεῖς, ποιήσον τάχιον,” “what thou doest, do quickly”. τάχιον: “to Attic writers θάσσων (θάπτων) was the only comparative, and τάχιστος the only superlative”. Rutherford, *New Phryn.*, p. 150. The idea in the comparative is “with augmented speed,” see Donaldson’s *Greek Gram.*, p. 390.—Ver. 28. Τοῦτο . . . αὐτῷ. All heard the command given to Judas, but none of them knew its object, not even John; for although he was now aware that Judas was the traitor he did not connect the command “Do it quickly” with the actual work of betrayal.—Ver. 29. τινὲς

j vii. 39; xii. 16. 31. Λέγει ὁ Ἰησοῦς, "Νῦν ἡ δοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἡ δοξάσθη ἐν αὐτῷ. 32. εἰ ὁ Θεὸς ἡ δοξάσθη ἐν αὐτῷ,<sup>1</sup> καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33. \*Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. 34. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. 35. ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπη

<sup>1</sup> This clause omitted in  $\aleph^a$ BC<sup>2</sup>DL (and by W.H.R.); found in  $\aleph^c$ AC<sup>2</sup>Γ and many versions.

γὰρ ἰδοῦν. Some supposed that Judas being treasurer of the company had been sent to buy what they needed for the feast, or to give something to the poor. That it was possible at so late an hour to make purchases appears from Mt. xxv. 9-11 (Holtzmann).—Ver. 30. Judas on his part, having accepted the sop, ἐξῆλθεν εὐθὺς, the εὐθὺς answering to τάχιον, ver. 27; he went out immediately, taking the purse with him no doubt. ἦν δὲ νύξ, "and it was night". The sudden darkness succeeding sunset in the East suddenly fell on the room, impressing John's sensitive spirit and adding to the perturbation of the company. The note of time may however only result from John's desire to keep his narrative exact.

Ver. 31—XIV. 31 comprise one continuous conversation, introduced by Jesus' announcement (vv. 31-35) of His speedy departure.—Ver. 31. Ὅτε οὖν ἐξῆλθεν. As soon as Judas had gone out, the spirit of Jesus rose, and with a note of triumph He explains the situation to the disciples. Two points He emphasises: His work is done, and He must leave them. The former He announces in the words Νῦν ἡ δοξάσθη . . . αὐτῷ. "This 'now' with which the Lord turns to the faithful eleven, expresses at once the feeling of deliverance from the traitor's presence and His free acceptance of the issues of the traitor's work." Westcott. ἡ δοξάσθη the aorist is used because the traitor is considered to have "as it were already completed his deed". Winer, p. 346. The Son of Man is "glorified" by accomplishing the work of His life by being accepted as the manifestation of God, and by being acknowledged by the Father as having revealed Him; see xvii. 1, 4, 5, xii. 23, xi. 4. Cf. Milligan's *Ascension of our Lord*, p. 79.—Ver. 32. Necessarily therefore when He is glorified

ὁ Θεὸς ἡ δοξάσθη ἐν αὐτῷ. καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ. God is more definitely named as the source of the glorification of the Son of Man; and as God was glorified "in" Jesus, so shall Jesus be glorified "in" God. It is not only παρὰ σεαυτῷ, as in xvii., 5, but ἐν ἑαυτῷ, which does not merely mean that He will be taken up into the eternal blessedness of God, but that His glory will be the Divine glory itself.—Ver. 33. This result was to be forthwith achieved: εὐθὺς δοξάσει αὐτόν, which at once is interpreted to the disciples in the explicit statement Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Τεκνία is frequent in 1 John; here only in the Gospel. Lightfoot (p. 1098) says: "Discipulus cujusvis vocatur ejus filius"; but here there is a tenderness in the expression not so accounted for. ἔτι μικρὸν, "yet a little," i.e., it is only for a little longer; cf. vii. 33. This announcement, formerly made to the Jews (vii. 33, viii. 21, 24), He now, ἄρτι, makes to the disciples; arousing their attention to what follows, as His last injunctions. In view of the temper they had that evening displayed and the necessity for united action and unanimous testimony He first lays upon them the commandment to love one another.—Ver. 34. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους: "one another," not "all men," which is a different commandment. So, rightly, Grotius: "Novum autem dicit quia non agit de dilectione communi omnium . . . sed de speciali Christianorum inter se qua tales sunt," and Holtzmann: "Es ist die φιλαδελφία im Unterschied von der allgemeinen ἀγάπη". The necessity of love among those who were to carry on Christ's work had that night become apparent. It was "new," because the love of Christ's friends for Christ's sake was a new thing in the world. There-

ἔχητε \* ἐν ἀλλήλοις.” 36. Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, ποῦ ὁ Rom. i. 12  
 ὑπάγεις;” ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ὅπου ὑπάγω, οὐ δύνασαι and xv. 5  
 μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.” 37. Λέγει  
 αὐτῷ ὁ Πέτρος, “Κύριε, διατί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; p x. 11, 17.  
 τὴν ψυχὴν μου ὑπὲρ σοῦ ὅθσω.” 38. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, q Mk. xiv.  
 “Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ a xi. 33. Ps.  
 ἀλέκτωρ ὁ φωνήσει<sup>1</sup> ἕως οὗ ἀπαρνήσῃ με τρίς. ii. 14.  
 b Cp. ii. 16;  
 2 Cor. v. 1.  
 c Cp. i Mac.  
 vii. 38.  
 d Gen. xxx.  
 i.

XIV. 1. “Μὴ \*ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν  
 Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. 2. ἐν τῇ ὁικίᾳ τοῦ πατρὸς μου μοναὶ  
 πολλαὶ εἰσιν· ὁ εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι<sup>2</sup> ἐτοιμάσαι

<sup>1</sup> φωνῇ in NABG.

<sup>2</sup> ὅτι is inserted before πορεύομαι in NABC\*DKL.

fore the *kind* rather than the *degree* of love is indicated in the clause καθὼς ἡγάπησα ὑμᾶς κ. τ. λ.—Ver. 35. And this Christian love is to be the sole sufficing evidence of the individual's Christianity: ἐν τούτῳ (emphatic) γινώσκονται . . . ἀλλήλοις. Cf. Acts iv. 32, 1 John iii. 10; also Tertull., *Apol.*, 39, “vide, inquit, ut invicem se diligant”; Clem. Alex., *Strom.*, ii. 9; Min. Felix, *Octavius*, 9.—Ver. 36. On this announcement of Jesus that He was shortly to leave them follow four characteristic utterances of the disciples. First as usual, λέγει αὐτῷ Σίμων Πέτρος, Κύριε ποῦ ὑπάγεις; “Lord, where are you going?” referring to ver. 33. The Vulgate renders “Domine, quo vadis?” the words which the legend ascribes to Peter when withdrawing from persecution in Rome he met Jesus entering the city. Jesus does not needlessly excite them by plainly telling them of His death, for He has much to say to them which He wishes them to listen to undisturbed. He assures Peter that though he cannot now accompany his Master, he will afterwards follow, and so rejoin Him; cf. xxi. 19.—Ver. 37. This does not satisfy Peter. He sees it is some dangerous enterprise Jesus is undertaking, and he feels his courage discredited by the refusal to be allowed to accompany Him. Κύριε διατί . . . ὅθσω. “Putasne ulla itineris molestia me terri?” Grotius. “In the zeal of love he mistakes the measure of his moral strength.” Meyer. Mt. and Mk. represent all the disciples as making the same declaration (Mt. xxvi. 35, Mk. xiv. 31); which made it all the more necessary to expose its unconscious hollowness, painful as it must have been to Jesus to do so. Τὴν ψυχὴν σου . . . τρίς. “Wilt

thou lay down . . . ? So far from that, you will deny me thrice before the morning.” οὐ μὴ ἀλέκτωρ φωνήσει. “Cock-crow” was used among the Jews as a designation of time (Lightfoot on Mt. xxvi. 34); cf. Mk. xiii. 35, where the night is divided into ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρῶτῃ. At the equinox cock-crow would be between 2 and 4 A.M. See Greswell's *Dissert.*, iii. 216. This was incomprehensible; how the night could bring circumstances so appalling as to tempt any of them, and compel the hardest to deny Jesus, they could not conceive.—CHAPTER XIV. Ver. 1. But as they sat astounded and perplexed, He continues, Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά. Let not your heart be tossed and agitated like water driven by winds; cf. Liddell and S. and Thayer. He not only commands them to dismiss their agitation, but gives them reason: πιστεύετε . . . πιστεύετε. “Trust God, yea, trust me.” Trust Him who overrules all events, He will bring you through this crisis for which you feel yourselves incompetent; or if in your present circumstances that faith is too difficult, trust me whom you see and know and whose word you cannot doubt. It is legitimate to construe the first πιστεύετε as an indicative, and the second as imperative: but this gives scarcely so appropriate a sense.—Ver. 2. As an encouragement to this trust, He adds, ἐν τῇ οἰκίᾳ . . . ὑμῖν. He is going home to His Father's house, but had there been room in it only for Himself He would necessarily have told them that this was the case, because the very reason of His going was to prepare a place for them. ὅτι assigns the reason for the necessity of explanation: the reason being that His purpose or plan



τόπον ὑμῖν. 3. καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν  
 e Mt. xvii. ἔρχομαι καὶ ἑ παραλήψομαι ὑμᾶς πρὸς ἑμαυτὸν· ἵνα ὅπου εἰμι ἐγώ,  
 11. Acts καὶ ὑμεῖς ᾗτε. 4. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν  
 i. 11 οἴδατε.”<sup>1</sup> 5. Λέγει αὐτῷ Θωμᾶς, “Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις·  
 f Song viii. 2. Mt. καὶ πῶς δυνάμεθα<sup>2</sup> τὴν ὁδὸν εἰδέναι;” 6. Λέγει αὐτῷ ὁ Ἰησοῦς,  
 xvii 1. “Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς

<sup>1</sup> Omit καὶ before and οἴδατε after τὴν ὁδὸν with NBLX. The words occur in AD, probably inserted for clearness.

<sup>2</sup> Instead of δυνάμεθα εἰδέναι Tr. Ti. W. H. R. read οἶδαμεν with BC\* D.

for His future would require to be entirely altered had there been no room for them in His Father's house. "My Father's house" is used in ii. 16 of the Temple: here of the immediate presence of the Father and of that condition in which His love and protection are uninterrupted and directly experienced. This is most naturally thought of as a place, but with the corrective that "it is not in heaven one finds God, but in God one finds heaven". Cf. Godet. In this house, as in a great palace, cf. *Iliad*, vi. 242, *μοναὶ πολλαὶ εἰσιν. μονὴ (μένειν)*, only here and in ver. 23, means a place to abide in, and was used of a station on a journey, a resting place, quarters for the night, and in later ecclesiastical Greek a monastery. See Soph., *Lexicon*. "Mansions" reproduces the Vulgate "mansiones". See further Wright's *Bible Word-Book*. εἰ δὲ μὴ . . . "were it not so, I would have told you," "ademissem vobis spem inanem," Grotius. Had there been no such place and no possibility of preparing it, He necessarily would have told them, because the very purpose of His leaving them was to prepare a place for them. ἐτοιμάσαι τόπον, a figure derived from the custom of sending forward one of a party to secure quarters and provide all requisites. Cf. the *Alcestis*, line 363: ἀλλ' οὖν ἐκέισε προσδόκα μ', ὅταν θάνω, καὶ δῶμ' ἐτοίμαζ', ὥς συνοικήσουσά μοι. What was involved in the preparation here spoken of is detailed in Hebrews. Cf. Selby's *Ministry of the Lord*, 275. —Ver. 3. Neither will He prepare a place and leave them to find their own way to it.—καὶ ἐὰν πορευθῶ . . . ᾗτε. "If I go"; that is, the commencement of his work as their forerunner was the pledge of its completion. And its completion is effected by His coming again and receiving them to Himself, or "to His own home," πρὸς ἑμαυτόν. Cf. xx. 10.—πάλιν ἔρχομαι καὶ παραλήψομαι, "I

come again and will receive". The present is used in ἔρχομαι as if the coming were so certain as to be already begun, cf. v. 25. For παραλήψομαι see Cant. viii. 2. The promise is fulfilled in the death of the Christian, and it has changed the aspect of death. The personal second coming of Christ is not a frequent theme in this Gospel. The ultimate object of His departure and return is ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾗτε. Cf. 1 Thess. iv. 17, 2 Cor. v. 8, Phil. i. 23. The object of Christ's departure is permanent reunion and the blessedness of the Christian.

Vv. 4-7. *A second interruption occasioned by Thomas*.—Ver. 4. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν. The ἐγὼ is emphatic: the disciples knew the direction in which He was going.—Ver. 5. But this statement bewilders the despondent Thomas, who gloomily interjects: Κύριε . . . εἰδέναι; Thomas' difficulty is that not knowing the goal they cannot know the way. In the reply of Jesus both the goal and the way are disclosed.—Ver. 6. ἐγὼ εἰμι . . . ἐμοῦ. "I am the way and the truth and the life: no one comes to the Father save through me." I do not merely point out the way and teach the truth and bestow life, but I am the way and the truth and the life, so that by attachment to me one necessarily is in the way and possesses the truth and the life. "The way" here referred to is the way to the Father. He is the goal of all human aspiration: and there is but one way to the Father, "no one comes," etc.—καὶ ἡ ἀλήθεια, "and the truth," primarily about God and the way to Him, but also as furnishing us with all knowledge which we now require for life. Thomas craved knowledge sufficient to guide him in the present crisis. Jesus says: You have it in me.—καὶ ἡ ζωὴ, "and the life"; the death which casts its shadow over the eleven and Himself is itself to be swallowed up in life. Those who



τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 7. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν<sup>1</sup>. καὶ ἂπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν." g xiii. 19  
8. Λέγει αὐτῷ Φίλιππος, "Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἂρκεῖ ἡ ῥέff.  
ἡμῖν." 9. Λέγει αὐτῷ ὁ Ἰησοῦς, "Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, xxx. 16.  
καὶ οὐκ ἐγνωνκάς με Φίλιππε; ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν πατέρα·  
καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; 10. οὐ πιστεύεις ὅτι  
ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ  
λαλῶ ὑμῖν, ἂπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, i v. 19 reff.  
αὐτὸς ποιεῖ τὰ ἔργα. 11. πιστεῦτέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ j vi. 56, etc.  
πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12.  
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ,  
καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν k Mt. xxi.  
21.

<sup>1</sup> Instead of ἐγνώκειτε ἂν W.H. read ἂν ἦδειτε with BCL 33.

are one with Jesus cannot die. They are possessed of the source of life. Further see Hort's *The Way*, etc., and Bernard's *Central Teaching*.—οὐδεὶς ἔρχεται, "no one comes to the Father save through me" as the way, the truth, the life. It is not "through believing certain propositions regarding me" nor "through some special kind of faith," but "through me".—Ver. 7. He is the essential knowledge, εἰ ἐγνώκειτέ με . . . Some press the distinction between ἐγνώκειτε and ἦδειτε, "the first representing a knowledge acquired and progressive; the second a knowledge perceptive and immediate". But this discrimination is here inappropriate. The clause explains the foregoing. The Father is in Jesus, and to know Him is to know the Father. They had unconsciously been coming to the Father and living in Him. Now they were to do so consciously: ἀπ' ἄρτι γινώσκετε . . . αὐτόν. The repeated αὐτόν brings out the point, that it was the Father that was henceforth to be recognised by them when they saw and thought of Jesus: "ye know Him and have seen Him".

Vv. 8-14. A third interruption by Philip; to which Jesus replies, appending to His answer a promise which springs out of what He had said to Philip.—Ver. 8. Λέγει . . . ἡμῖν. Philip, seizing upon the ἑωράκατε αὐτόν of ver. 7, utters the universal human craving to see God, to have the same indubitable direct knowledge of Him as we have of one another. Perhaps Philip supposed some appearance visible to the eye would be granted. Always there persists the feeling that more might be done to

make God known than has been done.—Ver. 9. Jesus corrects the error, and guides the craving to its true satisfaction. Τοσοῦτον χρόνον . . . πατέρα [τοσοῦτον χρόνον may be a gloss for the dative which is found in NDL]. The manifestation which Philip craves had been made, and made continuously for some considerable time; for so long that it was matter of surprise and regret to Jesus that Philip needed still to be taught that he who saw Jesus saw the Father. It is implied that not to see the Father in Jesus was not to know Him.—Ver. 10. οὐ πιστεύεις . . . ἐστι; This unbelief was involved in Philip's question, but when the question of the mutual indwelling of the Father and Jesus was thus directly put to him, he would have no doubt as to the answer. cf. x. 38. The fact of the union is indisputable; the mode is inexplicable; some of the results are indicated in the words: τὰ ῥήματα . . . τὰ ἔργα. See vii. 16-18 and v. 19. The mutual indwelling is such that everything Jesus says or does is the Father's saying or doing. This was so obvious that Jesus could appeal to the works He did in case His assertion was disbelieved.—Ver. 11. πιστεῦτέ μοι . . . πιστεύετε. "Believe me," i.e., my assertion, not my manifestation, "or if you find that difficult, believe on account of the works themselves". The mention of His works and the evidence they afford that He is in the Father suggests to Him a ground of comfort for His disciples in view of His departure. And from this point onwards in this chapter it is to the comforting of the disciples our Lord addresses Him—

I xv. 16. πατέρα μου πορεύομαι. 13. καὶ ὁ τι ἂν αἰτήσητε <sup>1</sup> ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. 14. ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

m Burtoa, 15. "Ἐὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς <sup>m</sup> τηρήσατε.<sup>1</sup> 16. <sup>250.</sup> καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον <sup>n</sup> παράκλητον δώσει ὑμῖν, <sup>xv. 26;</sup> ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17. <sup>xvi. 7;</sup> ὁ τὸ πνεῦμα τῆς ἀληθείας, ὁ ὁ <sup>Jo. ii. 1.</sup> κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· <sup>xv. 26;</sup> <sup>xvi. 13.</sup> ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει,<sup>2</sup> καὶ ἐν ὑμῖν ἔσται.<sup>8</sup> <sup>Jo. iv. 6.</sup>

<sup>1</sup> τηρήσατε is read in BL 54, 73, "ye will keep". This is adopted by Tr. Ti. W. H. R. τηρήσατε, "keep," is found in ADQ, it. vulg. and other versions.

<sup>2</sup> The vulg. has "manebit," having read μενεῖ. So Arm. and Aeth. versions.

<sup>3</sup> T. R. supported by  $\Sigma$ AD<sup>2</sup>LP 33.  $\epsilon\sigma\tau\iota\nu$  by BD<sup>2</sup> 1, 22, and is adopted by Tr. and W. H.

self. First, in vv. 12-14; second, in vv. 15-17; third, in vv. 18-21. The mention of the Paraclete in connection with this third item of encouragement gives rise to a fourth interruption, this time by Judas, vv. 22-24; and at ver. 25 Jesus resumes His explanation of the Paraclete's function, and closes with several considerations calculated to remove their fears.—Ver. 12. ἀμὴν . . . ποιήσει. The first encouragement is the assurance that through Christ's absence the disciples would be enabled to do greater works than Jesus Himself had done. These "greater" works were the spiritual effects accomplished by the disciples, especially the great novel fact of conversion. See this developed in Parker's *The Paraclete*. Such works were to be possible ὅτι . . . πορεύομαι. It was by founding a spiritual religion and altering men's views of the spiritual world Christ enabled His followers to do these greater works. Here this is explained on the plane of the disciples' thoughts and in this form: "I go to my Father, the source of all power, and whatever you ask in my name I will do it".—Ver. 13. τοῦτο ποιήσω, so what they do is still His doing; one condition being attached to their prayers, that they ask ἐν τῷ ὀνόματί μου. The name of a person can only be used when we seek to enforce his will and further his interests. This gives the condition of successful prayer: it must be for the furtherance of Christ's kingdom. For the end of all is ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ, that is, that the fulfilment of God's purpose in sending forth His Son may be manifest in Christ's people and in their beneficent work in the world.—Ver. 14. In ver. 14 the promise is repeated, as

Euthymius says, for confirmation: τὸ αὐτὸ λέγει βεβαιῶν μάλιστα τὸν λόγον. Perhaps, too, additional significance is given to His agency by introducing ἐγὼ. Cf. Bengel and Meyer.

Vv. 15-17. The second encouragement: the promise of another Paraclete.—Ver. 15. ἐὰν . . . τηρήσατε. The fulfilment of the promise He is about to give depends upon their condition of heart and life. This therefore He announces as the preamble to the promise. On their side there would be a constant endeavour to carry out His instructions: on His side καγὼ ἐρωτήσω . . . During His ministry Jesus has said little of the Spirit. Now on the eve of His departure He directs attention to this "alter ego". He designates Him ἄλλον παράκλητον, implying that Jesus Himself was a Paraclete. See i John ii. 1. παράκλητος is literally *advocatus*, called to one's aid, especially in a court of justice. [Cf. παραστάτης in Arist., *Thesm.*, 369; *Ecl.*, 9.] See especially Hatch, *Essays in Bibl. Greek*, p. 82, and Westcott's "Additional Note". "Comforter" in A.V. is used in its original sense of "strengtheners" (con, fortis); as in Wicliff's version of Phil. iv. 13, "I may all things in him that comforteth me" (see Wright's *Bible Word-Book*). This Paraclete should remain with them for ever, and He is specifically designated (ver. 17) τὸ πνεῦμα τῆς ἀληθείας, cf. xvi. 13, 14; He would enable them to understand the new truths which were battling with their old conceptions, and to readjust their beliefs round a new centre. He would explain the departure of Christ, and the principles of the new economy under which they were henceforth to live. This spirit was to be peculiarly

18. οὐκ ἀφῆσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19. ἔτι παρ. i. 27  
 μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι <sup>q ver. 3.</sup>  
 ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς  
 ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν. 21. ὁ  
 ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκείνός ἐστιν ὁ ἀγαπῶν με·  
 ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ

theirs, ὁ ὁ κόσμος οὐ δύναται λαβεῖν, the characteristically worldly cannot receive that which can only be apprehended by spiritually prepared persons. It has been proposed to render λαβεῖν, "seize" or "apprehend," as if a contrast to the world's apprehension and dismissal of Jesus were intended. But λαμβάνειν τὸ πνεῦμα is regularly used in N.T. to express "receiving the Spirit," Gal. iii. 2; 1 Cor. ii. 12. The world cannot receive the Spirit ὅτι οὐ θεωρεῖ αὐτό, . . . Outward sense cannot apprehend the invisible Spirit; and the world has no personal experience of His presence and power; but ye, ὑμεῖς, have this experimental knowledge, "because He is even now abiding with you (has already begun His ministry; or, rather, has this for His characteristic that He remains with you, making you the object of His work), and shall be within you". With the entire statement cf. 1 Cor. ii. 8-14.

Vv. 18-21. *The third encouragement: that Jesus Himself will come to them and make Himself known to them.*—Ver. 18. Great as was the promise of this other helper, this spirit of truth, it did not seem to compensate for the departure of Jesus. "Another," any other, was unable to fill the blank; it was Himself they craved. Therefore He goes on, οὐκ ἀφῆσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς, "I will not abandon you as orphans," ὀρφανός (orbus) "bereaved," used of fathers bereft of children (1 Thess. ii. 17, Dionys. Hal., i.); as well as of children bereft of parents. See Elsner. πατρικῆς εὐσπλαχνίας τὸ ῥῆμα, Euthymius. Cf. Ps. ix. 14, ὀρφανῶ σὺ ἦσθα βοηθός. Wetstein quotes Rabbi Akiba as lamenting the death of Rabbi Eleazar, "Vae mihi . . . quia totam hanc generationem reliquisti orphanam". The utter helplessness of the disciples without their Master is indicated. ἔρχομαι πρὸς ὑμᾶς. From the absence of ἐγὼ it may be gathered that Jesus means to point out not so much that it is He who is coming through the spirit to them, as that His apparent departure is really a nearer approach.—Ver. 19. In a short time, ἔτι μικρόν, the

world would no longer see Him, but His disciples would be conscious of His presence, ὑμεῖς δὲ θεωρεῖτέ με, present for immediate future. His presence would be manifested in their new life which they would trace to Him, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. This is confirmed by Paul's "No longer I, but Christ liveth in me". Gal. ii. 20. The grand evidence of Christ's continued life and presence is the Christian life of the disciple.—Ver. 20. ἐν ἐκείνῃ τῇ ἡμέρᾳ, "in that day," which does not mean Pentecost, but the new Christian era which was to be characterised by these experiences. Cf. Holtzmann. The sense of a new life produced by Christ would compel the conviction ὅτι ἐγὼ ἐν τῷ πατρὶ . . . "that I am in the Father" in vital union with the source of all life, "and that you are in me," vitally connected with me so as to receive that life that I live, "and I in you," filling you with all the fulness that is in myself, living out my own life in and through you, and finding in you room for the output of all I am.—Ver. 21. The conditions on which depended the manifestation of the departed Christ are then exhibited, ὁ ἔχων . . . ἐμμαντόν. The love to which Christ promises a manifestation of Himself is not an idle sentiment or shallow fancy, but a principle prompting obedience, ὁ ἔχων τὰς ἐντολάς μου, cf. 1 John ii. 7, iv. 21, 2 John 5; it means more than "hearing," and is yet not equivalent to τηρῶν; it seems to point to the permanent possession of the commandments in consciousness. This finds its appropriate expression in τηρῶν αὐτάς—"keeping them," observing them in the life. This is the expression and proof of love, and this love finds its response and reward in the love of the Father and of the Son, and in the manifestation of the Son to the individual. The appropriateness of introducing the Father and His love appears in ver. 24. The love of Christ is that which prompts the manifestation. ἐμφανίσω, the word is used by Moses in Exodus xxxiii. 13. Reynolds says: "This remarkable word implies that the scene or place of the higher manifestation



ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν." 22. Δέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, "Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις  
 r Exod. xxxiii. 13. Mt. xxvii. 53. Heb. ix. 24. s ver. 2. ἔμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;" 23. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἔλευσόμεθα, καὶ ὁ μόνῃ παρ' αὐτῷ ποιήσομεν.<sup>1</sup> 24. ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.  
 t ver. 16. 25. "Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26. ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

<sup>1</sup> ποιησόμεθα has the stronger attestation, being read in BBLX 33.

will be in (ἐν) the consciousness of the soul". The word however is currently used for outward manifestation; although here the manifestation alluded to is inward. Cf. Judas' words. The nature of the manifestation has already been explained, ver. 19.

Vv. 22-24. *A fourth interruption, by Judas.*—Ver. 22. All that Jesus has said has borne more and more clearly in upon the mind of the disciples the disappointing conviction that the manifestation referred to is not to be on the expected Messianic lines. Accordingly Judas, not Iscariot, but Thaddaeus or Lebbaeus (Mt. x. 3; Lk. vi. 16), says: *τί γέγονεν κ. τ. λ.* "What has happened that," etc. ? or, "What has occurred to determine you," etc.? Kypke quotes from Arrian apposite instances of the use of this expression. Judas expresses, no doubt, the thought of the rest. Was there to be no such public manifestation of Jesus as Messiah, as would convince the world?—Ver. 23. To this Jesus replies *ἐάν τις . . . ποιήσομεν*. The answer explains that the manifestation, being spiritual, must be individual and to those spiritually prepared. "It contemplates not a public discovery of power, but a sort of domestic visitation of love." Bernard. *πρὸς αὐτὸν ἔλευσόμεθα*, "to him we will come"; Jesus without scruple unites Himself with the Father. *μονὴν . . . ποιήσόμεθα*, a classical expression see Thuc., i. 131, *μονὴν . . . ποιούμενος*. "We will make our abode with him, will be daily his guests, yea, house and table companions." Luther in Meyer. *μονή* is here used in a sense different from that of ver. 2, where it means a place to abide in.—Ver. 24. The necessity of love as a condition of

this manifested presence is further emphasised by stating the converse, ὁ μὴ ἀγαπῶν με . . . πατρός. The κόσμος of ver. 22 is here more closely defined by ὁ μὴ ἀγαπῶν μὲ. See Holtzmann.

Vv. 25-31. *The conversation closed by bequest of peace.* The genuineness of this report of the last words of Jesus is guaranteed by the frequency with which He seems to be on the point of breaking off. The constant resumption, the adding of things that occur on the moment, these are the inimitable touch of nature. At this point the close seems imminent.—Ver. 25. *Ταῦτα λελάληκα . . . μένων*, implying that this abiding and teaching were now at an end.—Ver. 26. But His teaching would be continued and completed by the Paraclete: ὁ δὲ παράκλητος . . . ὑμῖν. The Paraclete is now identified with τὸ πνεῦμα τὸ ἅγιον, and His connection with Christ is further guaranteed by the clause ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, "which the Father will send in my name," that is, as representing me and promoting my interests. And this He will accomplish by teaching: ἐκεῖνος "He," and no longer the visible Christ, "will teach you all things," πάντα in contrast to the ταῦτα (ver. 25) with which Christ had to be satisfied; but πάντα must itself be limited by the needs and capacities of the disciples.—καὶ ὑπομνήσει . . . "and will bring to your remembrance all that I said to you," that is, the teaching of the Spirit should so connect itself with the teaching of Christ as to revive the memory of forgotten words of His, and give them a new meaning. Cf. especially xvi. 12-14.—Ver. 27. *εἰρήνην ἀφήμι ὑμῖν*, "peace I bequeath to you". The usual farewell was given with the word



27. εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. "μὴ ταρασσέσθω ὑμῶν ἡ καρδία, ἡ ver. 1. μηδὲ \*δειλιάτω. 28. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μου μέζων μου ἐστί. 29. καὶ νῦν εἶρηκα ὑμῖν \*πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. w Is. xlv. 10. Ecclus. xlviii. 25. v Deut. i. 21 Is. xlii. 7. x xii. 31 ref.

30. "Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ \*ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 31. ἀλλ' ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, \*ἀγώμεν ἐντεῦθεν. y xi. 7

"peace". And Jesus uses the familiar word, but instead of uttering a mere wish He turns it into a bequest, intimating His power not only to wish but to give peace in the further description εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, "my peace I give unto you"; the peace which He had attained by means of all the disturbance and opposition He had encountered. Leaving them His work, His view of life, His Spirit, He necessarily left them His peace.—οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν, "not as the world gives give I to you". This is referred by Grotius to the difference between the empty form of salutation and Christ's gift of peace. ("Mundus, i.e., major pars hominum, salute alios impertit sono vocis, nihil saepe de re cogitans; et si cogitet, tamen id alteri nihil prodest.") So too Holtzmann and Bernard. Meyer considers this "quite out of relation to the profound seriousness of the moment," and understands the allusion to be to the treasures, honours, pleasures which the world gives. There is no reason why the primary reference should not be to the salutation, with a secondary reference to the wider contrast. This gift of peace, if accepted, would secure them against perturbation, and so Jesus returns to the exhortation of ver. 1, μὴ ταρασσέσθω . . . "Observing that the opening sentence of the discourse is here repeated and fortified, we understand that all enclosed within these limits is to be taken as a whole in itself, and that the intervening words compose a divine antidote to that troubling and desolation of heart which the Lord's departure would suggest." Bernard. He now adds a word, μηδὲ δειλιάτω, which carries some reproach in it. Theophrastus (*Char.*, xxvii.) defines δειλία as ὑπειξίς τις ψυχῆς ἔμφοβος, a shrinking of the soul through fear. With this must be taken Aristotle's description, *Nic. Eth.*, iii. 6, 7, ὁ δὲ τῷ ἀοβείσθαι

ὑπερβάλλον δειλός. It may be rendered "neither let your heart timidly shrink".—Ver. 28. On the contrary quite other feelings should possess them: joy in sympathy with Him in His glorification and in expectation of the results of His going to the Father: ἠκούσατε . . . πατέρα. "If ye loved me," an almost playful way of reproaching their sadness. There was no doubt of their love, but it was an unintelligent love. They failed to consider the great joy that awaited Him in His going to the Father. This going to the Father was cause for rejoicing, ὅτι ὁ πατήρ μου [μου is not well authenticated and should be deleted] μέζων μου ἐστί, "because the Father is greater than I"; and can therefore fulfil all the loving purposes of Christ to His disciples. "The life which He has begun with them and for them will be raised to a higher level." They had seen the life He had lived and were disturbed because it was coming to an end: but it was coming to an end because absorbed in the greater life He would have with the Father. The theological import of the words is discussed by Westcott, who cites patristic opinions and refers to Bull and Pearson. In all that Jesus did, it was the Father's will He carried out, and with powers communicated by the Father: the Father is the Originator and End of all His work in the world. Throughout the ministry of Jesus the Father is represented as "greater" than the Son. That it should require to be explicitly affirmed, as here, is the strongest evidence that He was Divine.—Ver. 29. καὶ νῦν . . . πιστεύσητε. "I have told you now before it came to pass," i.e., He has told them of His departure, that they might not be terrified or depressed by its occurrence, but might recognise it as foretold by Him as the consummation of His work and so might have their faith increased.

- a Ps. lxxx.  
 8. Jer. ii.  
 21.  
 b Rom. xi.  
 17.
- XV. 1. "Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστὶ. 2. πῶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, <sup>b</sup> αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.

Cf. xiii. 19.—Ver. 30. οὐκ ἔτι . . . ὑμῶν. "I will no longer speak much with you"; "temporis angustiae abripiunt verba," Grotius.—ἐρχεται . . . οὐδέν. "The ruler of this world" is Satan, see xii. 31. He "comes" in the treachery of Judas (xiii. 27) and all that followed. But this coming was without avail, because ἐν ἐμοὶ οὐκ ἔχει οὐδέν, "in me he hath nothing," nothing he can call his own, nothing he can claim as his, and which he can use for his purposes. He is ruler of the world, but in Christ has no possessions or rule. A notable assertion of sinlessness.—Ver. 31. Jesus goes to death not crushed by the machinations of Satan, "but that the world may know that I love the Father and as the Father has commanded me," οὕτω ποιῶ, "thus I do," applies to His whole life, which was throughout ruled by regard to the Father's commandment, but in the foreground of His thought at present is His departure from the disciples, His death.—ἐγείρεσθε, ἄγωμεν ἐντεῦθεν, "arise, let us go hence," similar to the summons in Mt. xxvi. 46, but the idea of referring so common an expression to a reminiscence of the Synoptic passage is absurd. On the movement made in consequence of the summons, see on xv. 1.

In chapters xv. and xvi. Jesus (1) explains the relation He holds to those who continue His work, xv. 1-17; (2) the attitude the world will assume to His followers, xv. 18-25; (3) the conquest of the world by the Spirit, 26-xvi. 11; and (4) adds some last words, encouragements and warnings, xvi. 12-33. In this last conversation, which extends from chap. xiii. to chap. xvi. inclusive, the closing words of chap. xiv., ἐγείρεσθε ἄγωμεν ἐντεῦθεν, form the best marked division. At this point Jesus and His disciples rose from table. Whether the conversation was continued in the house or after they left it may be doubtful; but probabilities are certainly much in favour of the former alternative. A party of twelve could not conveniently talk together on the street. In xviii. 1 we read that when Jesus had uttered the prayer recorded in xvii. ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων. This, however, may refer to their leaving the city, not the house.

Bengel thinks they may have paused in the courtyard of the house.

CHAPTER XV.—Vv. 1-17. *The relation between Jesus and His disciples represented by the relation of the vine and its branches.*—Ver. 1. Ἐγὼ εἶμι ἡ ἄμπελος ἡ ἀληθινή, "I am the true vine." ἡ ἀληθινή suggests a contrast to other vines to which this title could not be applied; but not to a vine trailing across the window of the room where they were, nor to the golden vine on the Temple gate, nor to the vines on the slopes of Olivet; but to Israel, the stock which God had planted to bring forth fruit to Him, see Ps. lxxx., Is. v., Jer. ii. 21. ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον πάσαν ἀληθινήν. The vine was a recognised symbol also of the Messiah, see Delitzsch in *Expositor*, third series, iii., p. 68, and in his *Iris*, pp. 180-190, E. Tr. On the Maccabean coinage Israel was represented by a vine. It was the present situation which here suggested the figure. As Jesus rose to depart the disciples crowd round Him with anxiety on every face. Their helplessness and trouble appeal to Him, and He encourages them by reminding them that, although left to do His work in the world, they would still be united to Him as truly as the branches to the vine. He and His together are the true Vine of God. καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστὶ, "and my Father is the vine-dresser". What is now happening is the Father's doing, and, therefore, tends to the well-being and fruitfulness of the vine. ["Pater qui cum diligit me, certe servabit totum fruticem."] Melancthon.—Ver. 2. The function of the vine-dresser is at once described: πᾶν κλῆμα . . . φέρῃ. κλῆμα, or more fully as in Xen., *Oecon.*, xix. 8, κλῆμα ἄμπελον, is the shoot of the vine which is annually put forth. It is from κλάω, "I break," as also is κλάδος, but Wetstein quotes Pollux to show that κλάδος was appropriated to the shoots of the olive, while κλῆμα signified a vine-shoot. Of these shoots there are two kinds, the fruitless, which the vine-dresser αἶρει: "Inutilesque falce ramos amputans," Hor. *Epod.*, ii. 13; the fruitful, which He καθαίρει ["suavis rhythmus," Bengel]. The full meaning of αἶρει is described in ver. 6: καθαίρει here denotes

3. ἤδη ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. c xiii. 10, 11; xvii. 17.  
 4. μέναιτε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοί μένῃτε. 5. ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6. ἐὰν μὴ τις μένῃ<sup>1</sup> ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη, καὶ d Mt. iii. 10 and vii. 19. iv. 36. Mt. xiii. 47.  
 \* συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. 7. ἐὰν e μένῃτε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε

<sup>1</sup> *μενῃ* is better authenticated, being found in  $\aleph^a$  ABD.

especially the pruning requisit *e* for concentrating the vigour of the tree on the one object, ἵνα πλείονα καρπὸν φέρῃ, that it may continually surpass itself, and yield richer and richer results. The vine-dresser spares no pains and no material on his plants, but all for the sake of fruit. [Cf. Cicero, *De Senec.*, xv. 53.] The use of καθαίρει was probably determined by the καθαροί of ver. 3.—Ver. 3. ἤδη ὑμεῖς καθαροὶ ἐστε: "Already ye are clean". καθαροί here means "in a condition fit to bear fruit"; in xiii. 10, 11, it is suggested by the feet-washing, and means "free from inward stain". It is similarly used even in classical writers. διὰ τὸν λόγον ὃν λελάληκα ὑμῖν, "on account of the word which I have spoken unto you". For διὰ in this sense as indicating the source, see vi. 67. The word which Jesus had spoken to them, i.e., the whole revelation He had made, had brought spiritual life, and, therefore, cleansing. But this condition they must strive to maintain, μέναιτε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. μένω must be understood after καὶ γὰρ. Maintain your belief in me, your attachment to me, your derivation of hope, aim, and motive from me: and I will abide in you, filling you with all the life you need to represent me on earth. All the divine energy you know to be in me will now pass through you.—Ver. 4. It is in and through you I live henceforth. καθὼς τὸ κλήμα . . . μένῃτε [or μένητε]; illustrating by the figure the necessity of the foregoing injunction. A branch that falls to the ground, and no longer abides in the vine as a living part of it, cannot bear fruit, so neither can ye except ye abide in me. That is, ye cannot bear the fruit my Father, the vine-dresser, looks for, and by which He will be glorified, ver. 8.—Ver. 5. ἐγὼ . . . κλήματα—"I am the Vine, ye are the branches," together forming one tree and

possessed by one common life. The stock does not bear fruit, but only the branches; the branches cannot live without the stock. Therefore it follows ὁ μένων . . . οὐδέν. The one thing needful for fruit-bearing is that we abide in Christ, and He in us; that the branch adhere to the vine, and the life of the vine flow into the branch. χωρὶς ἐμοῦ, "in separation from me". See Eph. ii. 12. Grotius gives the equivalents "seorsim," "separatim," κατὰ μονάς, κατ' αὐτό. οὐ δύνασθε ποιεῖν οὐδέν, "ye cannot do anything," absolutely nothing according to i. 3, 4; but here the meaning is, "ye cannot do anything which is glorifying to God, anything which can be called fruit-bearing," ver. 8.—Ver. 6. ἐὰν μὴ τις μένῃ, "if any one shall not have abided in me". ἐβλήθη . . . ἐξηράνθη, the gnomic aorist, cf. 1 Peter i. 24; and see Burton, *M. and T.*, 43, and Grotius: "Hi aoristi sine designatione temporis significant quid fieri solet, pro quo et praesens saepe usurpatur". The whole process undergone by the fruitless branch is described in these six verbs, αἶρει ver. 2, ἐβλήθη, ἐξηράνθη, συνάγουσιν, βάλλουσι, καίεται, and each detail is thus given for the sake of emphasising the inevitableness and the completeness of the destruction. ἐβλήθη ἔξω ὡς τὸ κλήμα, "is cast out," i.e., from the vineyard, as the next words show; here this means hopeless rejection. The result is ἐξηράνθη, the natural capacity for fruit-bearing is destroyed. The figure derived from the treatment of the fruitless branch is continued in συνάγουσιν . . . καίεται, cf. Mt. xiii. 49, 50; and 41, 42. On καίεται, Euthymius remarks οὐ μὴ κατακαίονται "but are not consumed". And in Exod. iii. 2, the bush καίεται, but οὐ κατεκαίετο "burns, but was not consumed". But this only shows that without the



αἰτήσεσθε,<sup>1</sup> καὶ γενήσεται ὑμῖν. 8. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε· καὶ γενήσεσθε<sup>2</sup> ἐμοὶ μαθηταί. 9. Καθὼς ἡγάπησέ με ὁ πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς· ἵνα μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 11. ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν μείνῃ,<sup>3</sup> καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12. αὕτη ἡ ἐντολὴ ἣ ἐστὶν ἡ ἀγάπη, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα

<sup>1</sup> αἰτησεσθε, although supported by  $\aleph$  and  $\Pi$ , must give place to the imperative αἰτησασθε found in ABDL.

<sup>2</sup> T.R. in  $\aleph A$ . γενησθε in BDLM adopted by Tr.W.H., "and that ye be my disciples".

<sup>3</sup> ἡ in ABD 33; μείνη in  $\aleph L X \Pi$ .

miraculous interposition it would have been consumed.—Ver. 7. From the fate of those who do not abide in Him, Jesus turns to the results of faithful adherence—ἐὰν μείνητε . . . ὑμῖν. The expression is altered from that of vv. 3 and 5, instead of "and I in you," we now have "and my words abide in you"; it is by means of His teaching and His commandments that Christ abides in His people, ἀνὰ by His word they are fitted for fruit-bearing, ver. 3. Not that His words are a substitute for His personal presence, but its medium. But His presence is not to energise in them as if they were machines; they are to consider the exigencies that arise, and, giving play to judgment and conscience, are to ask for appropriate manifestations of grace: ὃ ἐὰν θέλητε αἰτήσασθε, "ask what ye will". Petitions thus prompted by the indwelling word of Christ will necessarily be answered: καὶ γενήσεται ὑμῖν.—Ver. 8. Further assurance of an answer is given in the fact that the γεωργός is glorified in the fruit-bearing branches: ἐν τούτῳ, "in this pre-eminently," i.e., in your bearing much fruit, cf. vi. 29, 30, 40. So, rightly, Weiss and Holtzmann. For construction with ἵνα see Burton on Subject, Predicate and Appositive clauses introduced by ἵνα.—ἐδοξάσθη ὁ πατήρ μου, ἵνα, etc. ἐδοξάσθη, proleptic; cf. xiii. 31. The Father is glorified in everything which demonstrates that through Christ His grace reaches and governs men.—καὶ γενήσεσθε ἐμοὶ μαθηταί, "and ye shall become my disciples". The ἐμοὶ μαθηταί seems to mean: This is the relation you will hold to me, viz., that of discipleship. "A Christian never 'is,' but always 'is becoming' a Christian.

And it is by his fruitfulness that he indicates his claim to the name." Westcott.

Vv. 9-17. *The disciples are urged to fulfil Christ's purposes in the world, and are assured that if they abide in the love of Christ they will receive all they need for fruit-bearing.*—Ver. 9. Καθὼς ἡγάπησε . . . ἐμῇ. Love is the true bond which gives unity to the moral world, and inspires discipleship. All that Christ experiences is the result of the Father's love: all that the disciples are called to be and to do is the outcome of Christ's love. This love of Christ was to be retained as their possession by their conforming themselves to it: μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, "abide in my love," no longer "abide in me," but specifically "in my love". Abide in it, for there is a possibility of your falling away from its enjoyment and possession.—Ver. 10. That possibility is defeated, ἐὰν τὰς ἐντολάς μου τηρήσητε. To encourage them in keeping His commandments He reminds them that He also has been subject to the same conditions, and by keeping the Father's commandments has remained in His love.—Ver. 11. The great joy of His life had been found in the consciousness of the Father's love and in the keeping of His commandments: this joy He desires that they may inherit, ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν μείνῃ, "my joy," i.e., the joy I have enjoyed, the joy which I habitually feel in accomplishing the Father's will. This joy is not an incommunicable monopoly.—καὶ ἡ χαρὰ ὑμῶν πληρωθῇ, "and your joy be full," which it could not be until they, like Him, had the spring of full joy in the consciousness of His love, and perfect obedience to Him; standing in



ὡμᾶς. 13. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ᾗ ὑπὲρ τῶν φίλων αὐτοῦ. 14. ὑμεῖς ὡ φίλοι μου ἔστε, ἐὰν ποιήτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. 15. οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν. 16. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὁ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. 17. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

the same relation to Him as He to the Father.—Ver. 12. And that they might know definitely what His commandment (ver. 10) is, He says, αὕτη . . . ὑμᾶς. "This is my commandment, that ye love one another as I have loved you." Perhaps they expected minute, detailed instructions such as they had received when first sent out (Matt. x.). Instead of this, love was to be their sufficient guide. καθὼς ἡγάπησα ὑμᾶς.—His love was at once the source and the measure of theirs. In His love for them they were to find the spring of love to one another, and were to become transparencies through which His love would shine.—Ver. 13. And that they might not underrate the measure of this exemplary love, He says, μείζονα ταύτης ἀγάπην . . . αὐτοῦ. Ταύτης is explained by ἵνα . . . αὐτοῦ as in ver. 8; and does not directly mean "than this which I have shown and still show," as understood by Westcott and White-law. It is a general statement, the application of which is suggested in ver. 14. Self-sacrifice is the high water mark of love. Friends can demand nothing more: there is no more that love can do to exhibit devotedness to friends, cf. Rom. v. 6, 8, 10.—Ver. 14. Then comes the application: ὑμεῖς . . . ὑμῖν. "Ye are my friends, if ye do what I command you." You may expect of me this greatest demonstration of love, and therefore every minor demonstration of it which your circumstances may require, "if ye do," etc. This condition was added not to chill and daunt, but to encourage: when you find how much suffering the completion of my work entails upon you, assure yourselves of my love. It is copartnery in work that will give you assurance that you are my friends.—Ver. 15. "Friends" who may expect all the good offices of their Friend, not "slaves," is the character in which alone you can carry on my work:

οὐκέτι ὑμᾶς λέγω δούλους . . . ὑμῖν. The designation "slave" is no longer (οὐκέτι) appropriate, cf. xiii. 16 and Jas. i. 1, Phil. i. 1, etc. It is not appropriate, because ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος "the slave knows not what his lord is doing," he receives his allotted task but is not made acquainted with the ends his master wishes to serve by his toil ("servus tractatur ut *organon*". Bengel). He is animated by no sympathy with his master's purpose nor by any personal interest in what he is doing. Therefore "friends" is the appropriate designation, ὑμᾶς δὲ εἵρηκα φίλους, "but I have called you friends". Schoettgen quotes from Jalkut Rubeni, r64, "Deus Israelitas prae nimio amore primo vocat servos, deinde filios, Deut. xiv. 1". Other remarkable passages on God's calling the Israelites "friends" are also cited by him in *loc.* For the peculiar use of εἵρηκα, cf. x. 35 and 1 Cor. xii. 3; and for parallels in the classics, see Rose's *Parkhurst's Lexicon*. ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν. Jesus had opened to them the mind of the Father in sending Him to the world, and as this purpose of the Father had commended itself to Jesus, and fired Him with the desire to fulfil it, so does He expect that the disciples will intelligently enter into His purposes, make them their own, and spend themselves on their fulfilment.—Ver. 16. οὐχ ὑμεῖς . . . ὑμῖν. This is added to encourage them in taking up and prosecuting the work of Jesus. Euthymius says it is ἄλλο τεκμήριον τοῦ ἔχειν αὐτοὺς φίλους ἑαυτοῦ; but it is more. They are invited to depend on His will, not on their own. They had not discovered Him, and attached themselves to Him, as likely to suit their purposes. "It is not ye who chose me." But "I chose you," as a king selects his officers, to fulfil my purposes. καὶ ἔθηκα ὑμᾶς, "and I set (or, appointed) you," cf. 1 Cor. xii. 28, Acts xx. 28, etc., see Con-

n 1. 15. 18. "Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ ἁπῶτον ὑμῶν  
 o 1 Jo. iv. 5. μέμισεν. 19. ° εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.  
 Jas. iv. 4. 20. ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ  
 p v. 41; ix. 16; xxi. 13, etc.; κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20. μνημονεύετε τοῦ λόγου  
 ἐνεκεν Mt. οὐ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δούλος μέζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ  
 xix. 29. ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν  
 Lk. xxi. 12, etc. 21. ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν ὅτι διὰ  
 q ix. 41; xix. 11. 1 Jo. 22. ὁ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22. εἰ μὴ ἦλθον  
 i. 8. καὶ ἐλάλησα αὐτοῖς, ἡ ἁμαρτίαν οὐκ ἔρχον<sup>δ</sup>. νῦν δὲ ἡ πρόφασιν οὐκ

cordance. The purpose of the appointment is ἵνα ὑμεῖς ὑπάγητε, "that you may go away" from me on your various missions, and thus (resuming the original figure of the vine and branches) καρπὸν φέρητε, may bear fruit in my stead, and supplied by my life. Or to express this purpose in a manner which reveals the source of their power to bear fruit, ἵνα ὅτι ἂν αἰτήσητε . . . δῶ ὑμῖν, see ver. 7, and xiv. 13.—Ver. 17. ταῦτα ἐντέλλομαι ὑμῖν. "These things" which I have now spoken "I enjoin upon you," ἵνα ἀγαπᾶτε ἀλλήλους, "in order that ye may love one another".

Vv. 18-25. *The relation of the disciples to the world.*—Ver. 18. Εἰ ὁ κόσμος . . . μέμισεν, "If the world hates you," as it does (indicative); "the world" is contrasted with "one another" of ver. 17, with the disciples who were to love. γινώσκετε, "ye know," or, if it be taken as an imperative, "know ye," that it has hated me, πρῶτον ὑμῶν, "before you," and, as in i. 15 where also the superlative is found, not only "before" in point of time, but as the norm or prototype.—Ver. 19. εἰ ἐκ . . . ἐφίλει, "If ye were of the world, the world would love [that which is] its own"; not always the case, but generally. ὅτι δὲ . . . ὁ κόσμος, "but because ye are not of the world," do not belong to it, and are not morally identified with it, "but I have chosen you out of the world, therefore the world hates you". So that the hatred of the world, instead of being depressing, should be exhilarating, as being an evidence and guarantee that they have been chosen by Christ.—Ver. 20. μνημονεύετε τοῦ λόγου . . . αὐτοῦ. μνημονεύετε (from μνήμων, mindful), "be mindful of," sometimes used pregnantly, as in 1 Thess. i. 3; Gal. ii. 10; "the words which I said to you," viz., in xiii. 16, and Mt. x. 24, 25. The outcome of the principle is seen in 2 Tim. ii. 11, and 1 Peter iv. 13. That He should speak of them as

"servants" so shortly after calling them "friends," shows how natural and appropriate both designations are, how truly service characterises His friends, and how He must at all times be looked upon as Supreme Lord. εἰ ἐμὲ ἐδίωξαν . . . τηρήσουσιν. "If they persecuted me, you also will they persecute; if they kept my word, yours too will they keep." In so far as they are identified with Him, their experience will be identical with His. The attitude of the world does not alter. Bengel takes ἐτήρησαν in a hostile sense, "infirmis modis observare," referring to Mt. xxvii. 36, but in John τὸν λόγον τηρεῖν is regularly used of "observing" in the sense of "keeping," practising, see viii. 51, ix. 16, xiv. 23; 1 John ii. 3, 4, 5, etc.; Apoc. i. 3, iii. 8, etc.—Ver. 21. ἀλλά. "But" be not dismayed at persecution, for "all these things they will do to you for my name's sake". ταῦτα πάντα seems to involve that details had been given (cf. Mt. x. 16 ff.) which were omitted by the reporter; or that xvi. 2 had been already uttered; or that John, writing when the persecutions of the Christians were well known, uses "all these things" from his own point of view. διὰ τὸ ὄνομά μου. The efficacy of this consolation appears everywhere in the Apostolic age; Acts v. 41; Phil. i. 29, and cf. Ramsay's *Church in the Roman Empire*. The "name" of Christ was hateful to the world, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. They did not believe He was sent, because they did not know the sender. Had they known God, they would have recognised Christ as sent by Him. Cf. vii. 28, v. 38, εἰ μὴ ἦλθον . . . αὐτῶν.—Ver. 22. "If I had not come and spoken to them," as the revealer of the Father, "they would not have sin," they would still be ignorant of the Father, but would not have incurred the guilt which attaches to ignorance maintained in the presence of light. ἔχιν ἁμαρτίαν is Johannine, see ver. 24.

ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. 23. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. 24. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἀ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον<sup>1</sup>. νῦν δὲ καὶ ἑώρακασιν, καὶ μεμισή- s xiv. 9. κασι καὶ ἐμὲ καὶ τὸν πατέρα μου. 25. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, "Ὅτι ἐμίσησάν με δωρεάν." 26. t Ps. xxxv. "Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, u xiv. 16. τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος v More freq. μαρτυρήσει περὶ ἐμοῦ. 27. καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς cp. xvi. 28. μετ' ἐμοῦ ἔστε.

<sup>1</sup> ειχουσαν in  $\Sigma$ B; ειχον in AD<sup>3</sup>.

xix. 11; i John i. 8. νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. "But now," as I have come, "they have no excuse for," etc., πρόφασιν, cf. Ps. cxl. 4: "Incline not my heart προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις".—Ver. 23. In hating me, they hate my Father whom I represent, ὁ ἐμὲ μισῶν . . . μισεῖ. In hating and persecuting me, it is God they hate.—Ver. 24. εἰ τὰ ἔργα . . . οὐκ εἶχον. This repeats in a slightly varied form the statement of ver. 22. He had not only come and spoken, but had done works which none other had done, cf. iii. 2; ix. 32; vii. 31. The miracles wrought by Christ were themselves of a kind fitted to produce faith. In them men were meant to see God, v. 17, 19, 20. So that He could say, νῦν δὲ καὶ ἑώρακασιν . . . μου. This is their guilt, that they have both seen and hated both me and my Father. This does not imply that they had been conscious of seeing the Father in Christ, but only that in point of fact they had done so. Cf. xiv. 9; i. 18.—Ver. 25. This almost incredible blindness and obduracy is accounted for, as in xii. 37, by the purpose of God disclosed in O.T. Scripture. "Their law" is here, as in x. 34, etc., used of O.T. Scripture as a whole. αὐτῶν is inserted, as ὑμετέρῳ in viii. 17, to suggest that the very Scripture in which they had prided themselves would condemn them; see also v. 45, v. 39. The words ἐμίσησάν με δωρεάν do not occur in O.T.; but similar expressions are found in Ps. xxxiv. 19, οἱ μισοῦντές με δωρεάν, and cviii. 3, ἐπολέμισαν με δωρεάν. Entirely gratuitous was their hatred and rejection of Christ, so that they were inexcusable.

Ver. 26—xvi. 11. *The conquest of the world by the Spirit.*—Ver. 26. But the work of the Apostles was not to be wholly fruitless, nor was their experience

to be wholly comprised in fruitless persecution. "Ὅταν δὲ ἔλθῃ . . . περὶ ἐμοῦ. The Spirit of Truth will witness concerning me. The Spirit is here designated, as in xiv. 16, "the Paraclete," and the Spirit of Truth. There, and in xiv. 26, it is the Father who is to give and send Him in Christ's name: here it is ὃν ἐγὼ πέμψω παρὰ τοῦ πατρὸς, as if the Spirit were not only dwelling with the Father, but could only be sent out from the Father as the source of the sending. This is still further emphasised in the added clause, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται. To define the mode of being of the Spirit, or His essential relation to the Father, would have been quite out of place in the circumstances. These words must be understood of the mission of the Spirit. What the disciples needed to know was that He came out from the Father, and of this they are here assured. ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ, "He," that person thus elaborately described, who is truth and who comes out from Him who sent me, "will witness concerning me".—Ver. 27. καὶ ὑμεῖς δὲ μαρτυρεῖτε, "and do ye also witness," or, if indicative, "and ye also witness". Most prefer the indicative. "The disciples were already the witnesses which they were to be in the future." Meyer. This agrees with the ἔστε following. They were able to act as witnesses ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε, "because from the beginning," of the Messianic activity, "ye are with me". The present, ἔστε, is natural as Jesus is looking at their entire fellowship with Him, and that was still continuing. Cf. Mk. iii. 14, ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ; also Acts i. 21, iv. 13.—CHAPTER XVI. ver. 1. Ταῦτα λελάληκα ὑμῖν, I have warned you of persecution, and have told you of the encouragements you will have, ἵνα μὴ σκανδαλισθῇτε, "that ye be not



- Mt. xi. 6. XVI. 1. "Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ \*σκανδαλισθῇτε. 2. b ix. 22; xii. ἡ ἀποσυναγωγὸς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ὅτι πᾶς ὁ c xii. 23 \* cp. ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. 3. καὶ ταῦτα v. 25 ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 4. ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι d vi. 64 only; ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ὁ ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν cp. xv. 27. ἤμην. 5. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν e xiii. 36. ἐρωτᾷ με, ὅπου ὑπάγεις; 6. ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7. ἀλλ' ἐγὼ τὴν ἀλήθειαν f xi. 50; λέγω ὑμῖν, ὅτι συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, xviii. 14. ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω

staggered," or stumbled, i.e., that the troubles that fall upon you may not induce you to apostatise. See Thayer and Parkhurst, and Wetstein on Mt. v. 29. Cf. also Mt. xi. 6.—Ver. 2. ἀποσυναγωγὸς ποιήσουσιν ὑμᾶς. For the word ἀποσυν. see ix. 22, xii. 42; "they will put you out of their synagogues," they will make you outcasts from their synagogues. ἀλλ', "yea," or "yea more"; used in this sense Rom. vii. 7, 2 Cor. vii. 11, where it occurs six times. Cf. Acts xix. 2.—ἔρχεται . . . Θεῷ. ἔρχεται ὥρα ἵνα, cf. xii. 23, ἐλήλυθεν ἡ ὥρα ἵνα . . . and Burton, *Moods and Tenses*, 216, on the complementary limitation by ἵνα of nouns signifying set time, etc. And for πᾶς ὁ ἀποκτείνας, the aorist indicating those "who once do the act the single doing of which is the mark of the class," see Burton, 124, cf. 148.—δόξῃ λατρεῖαν προσφέρειν, "may think that he offers sacrificial service". λατρεία is used in Exod. xii. 25, etc., of the Passover; apparently used in a more general sense in 1 Macc. ii. 19, 22; and defined by Suicer "quicquid fit in honorem et cultum Dei," and by Theophylact as θεάρεστον ἔργον, a work well pleasing to God. Cf. Rom. xii. 1. Meyer and others quote the maxim of Jewish fanaticism, "Omnis effundens sanguinem improborum aequalis est illi qui sacrificium facit".—Ver. 3. This fanatical blindness is traced to its source, as in xv. 21, to their ignorance of God and of Christ: καὶ ταῦτα . . . ἐμέ. And He forewarns them that they might not be taken unawares.—Ver. 4. ἀλλὰ ταῦτα . . . ὑμῖν. This repeats ver. 1, but He now adds an explanation of His silence up to this time regarding their future: ταῦτα δὲ ὑμῖν . . . ἤμην. ἐξ ἀρχῆς=ἀπ' ἀρχῆς of xv. 27, Holtzmann. If there is a difference, ἐξ ἀρχῆς indicates rather

the point of time (cf. its only other occurrence, vi. 64) while ἀπ' ἀρχῆς indicates continuity. The fact of the silence has been disputed: but no definite and full intimations have hitherto been given of the future experience of the Apostles, as representing an absent Lord. The reason of His silence was ὅτι μεθ' ὑμῶν ἤμην, "because I was with you". While He was with them they leant upon Him and could not apprehend a time of weakness and of persecution. See Mt. ix. 15.—Ver. 5. νῦν δὲ, "but now," in contrast to ἐξ ἀρχῆς, ὑπάγω, "I go away," in contrast to μεθ' ὑμῶν ἤμην, πρὸς . . . με, "to Him that sent me," as one who has discharged the duty committed to Him. καὶ οὐδεὶς ἐξ ὑμῶν . . . ὑπάγεις, "and no one of you asks me, Where are you going?" They were so absorbed in the thought of His departure and its consequences of bereavement to themselves that they had failed to ascertain clearly where He was going. ἀλλ' ὅτι . . . καρδίαν. The consequence of their absorption in one aspect of the crisis which He had been explaining to them was that grief had filled their heart to the exclusion of every other feeling. Cf. xiv. 28.—Ver. 7. ἀλλ' ἐγὼ . . . ἀπέλθω. "But," or "nevertheless I tell you the truth," I who see the whole I tell you "it is to your advantage" and not to your loss "that I go away". This statement, incredible as it seemed to the disciples, He justifies: ἐὰν γὰρ μὴ ἀπέλθω . . . ὑμᾶς. The withdrawal of the bodily presence of Christ was the essential condition of His universal spiritual presence.—Ver. 8. καὶ ἐλθὼν ἐκείνος . . . "and when He" (with some emphasis, "that person") "has come, He will reprove," or as in R.V., "convict the world" "Reprove," reprobate, to rebut or refute, as in Henry VI., iii., l. 40, "Reprove no



αὐτὸν πρὸς ὑμᾶς· 8. καὶ ἔλθων ἐκεῖνος ἔλεγξε τὸν κόσμον περὶ <sup>viii. 46. 1</sup> ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9. περὶ ἁμαρτίας <sup>Cor. xiv. 24.</sup> μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10. περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με. 11. περὶ δὲ <sup>xii. 31.</sup> κρίσεως, ὅτι <sup>i Rev. ii. 2.</sup> ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>Mt. xx. 12</sup>

12. “Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε <sup>i Cor. iii 2.</sup> βασιτάζειν <sup>xiv. 26.</sup> ἄρτι· 13. ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, <sup>Acts viii. 31.</sup> ὁδηγήσει <sup>Mt. xv. 14.</sup> ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν<sup>1</sup>. οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’

<sup>1</sup> ἐν τῇ ἀληθείᾳ παση in **NDL**, possibly originating in the common occurrence of *οδηγειν* with dative in Sept., see Ps. xxv. 5.

allegation if you can,” is no longer used in this sense. The verb *ἐλέγξει* expresses the idea of pressing home a conviction. The object of this work of the Spirit is “the world” as opposed to Christ; and the subjects regarding which (περὶ) the convictions are to be wrought are “sin, righteousness and judgment”. Regarding these three great spiritual facts, new ideas are to be borne in upon the human mind by the spirit.—Ver. 9. In detail, new convictions περὶ ἁμαρτίας are to be wrought, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. Each of the three clauses introduced by ὅτι is in apposition with the foregoing substantive, and is explanatory of the ground of the conviction, “Concerning sin, because they do not believe on me”. Unbelief will be apprehended to be sin. The world sins “because” it does not believe in Christ, *i.e.*, the world sins inasmuch as it is unbelieving, *cf.* iii. 18, 19, 36; xv. 22. περὶ δικαιοσύνης δέ . . . “And concerning righteousness, because I go to my Father and ye see me no longer.” The world will see in the exaltation of Christ proof of His righteousness [δικαίου γὰρ γνῶρισμα τὸ πορεύεσθαι πρὸς τὸν θεόν καὶ συνεῖναι αὐτῷ, Euthymius] and will accordingly cherish new convictions regarding righteousness. The clause καὶ οὐκ ἔτι θεωρεῖτέ με is added to exhibit more clearly that it was a spiritual and heavenly life He entered upon in going to the Father; and possibly to remind them that the invisibility which they lamented was the evidence of His victory.—Ver. 11. περὶ δὲ κρίσεως, “and concerning judgment (between sin and righteousness, and between Christ and the prince of this world, xii. 31, xiv. 30), because the ruler of this world has been judged,” or “is judged”. The distinction between sin and righteousness was, under the Spirit’s teaching, to

become absolute. In the crucifixion of Christ the influences which move worldly men—ὁ ἄρχων τοῦ κόσμου—were finally condemned. The fact that worldliness, blindness to the spiritually excellent, led to that treatment of Christ, is its condemnation. The world, the prince of it, is “judged”. To adhere to it rather than to Christ is to cling to a doomed cause, a sinking ship.

Vv. 12-15. *The Spirit will complete the teaching of Jesus.*—Ver. 12. “Ἐτι πολλὰ ἔχω λέγειν ὑμῖν,” “I have yet many things to say to you”; after all I have said much remains unsaid. There is, then, much truth which it is desirable that Christians know and which yet was not uttered by Christ Himself. His words are not the sole embodiment of truth, though they may be its sole criterion. ἀλλ’ οὐ δύνασθε βασιτάζειν ἄρτι, “but you cannot bear them now,” therefore they are deferred; truth can be received only by those who have already been prepared for its reception. “Tis the taught already that profit by teaching” (Ecclus. iii. 7; 1 Cor. iii. 1; Heb. v. 11-14). The Resurrection and Pentecost gave them new strength and new perceptions. βασιτάζειν, similarly used in 2 Kings xvii. 14, δ ἐὰν ἐπιθῇς ἐπ’ ἐμέ, βασιτάσω. To those who wish to become philosophers Epictetus gives the advice, “Ἀνθρώπε, σκέψαι τί δύνασαι βασιτάσαι (Diss. iii. 15, Kypke).—Ver. 13. What was now withheld would afterwards be disclosed, ὅταν . . . ἀλήθειαν. The Spirit would complete the teaching of Christ and lead them “into all the truth”. ὁδηγήσει ὑμᾶς “shall lead you,” “as a guide leads in the way, by steady advance, rather than by sudden revelation”. Bernard. This function of the Spirit He still exercises. It is the Church at large He finally leads into all truth through centuries of error. οὐ γὰρ

- ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14.  
 k i. 16. ἐκεῖνος ἐμὲ δοξάσει, ὅτι <sup>k</sup> ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.  
 15. πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον, ὅτι <sup>k</sup> ἐκ τοῦ  
 I vii. 33;  
 xiii. 33. ἐμοῦ λήψεται,<sup>1</sup> καὶ ἀναγγελεῖ ὑμῖν. 16. <sup>1</sup>Μικρὸν καὶ οὐ <sup>2</sup>θεωρεῖτέ  
 με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.”<sup>3</sup>  
 17. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, “Τί ἐστὶ τοῦτο  
 ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ

<sup>1</sup> λαμβανει in BDEG adopted by Tr.Ti.W.H.R.

<sup>2</sup> ουκετι in SBD 33.

<sup>3</sup> This clause *ὅτι . . . πατέρα* is not found in SBDL, and is deleted by Tr.Ti.W.H.R. It seems to have been inserted because of ver. 17, last clause; but this may be a reminiscence of ver. 10.

λαλήσει . . . ὑμῖν, “for He shall not speak from Himself, but whatever He shall have heard He will speak, and the things that are coming He will announce to you”. This is the guarantee of the truth of the Spirit’s teaching, as of Christ’s, vii. 17, xiv. 10. What the Father tells Him, He will utter. Particularly, τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, “the things that are coming He will declare to you”. τὰ ἐρχόμενα means “the things that are now coming,” not “the things which at any future stage of the Church’s history may come”. It might include the events of the succeeding day, but in this case ἀναγγελεῖ could not be used; for although these events might require to be explained, they did not need to be “announced”. The promise must therefore refer to the main features of the new Christian dispensation. The Spirit would guide them in that new economy in which they would no longer have the visible example and help and counsel of their Master. It is not a promise that they should be able to predict the future. [“Maxime huc spectat apocalypsis, scripta per Johannem.” Bengel.] In enabling them to adapt themselves to the new economy the centre and norm would be Christ.—Ver. 14. ἐκεῖνος ἐμὲ δοξάσει, “He will glorify me”. The fulfilment of this promise is found in every action and word of the Apostles. Under the Spirit’s guidance they lived wholly for Christ: the dispensation of the Spirit was the Christian dispensation. This is further explained in ὅτι ἐκ τοῦ ἐμοῦ λήψεται . . . “because He shall take of that which is mine, and declare it unto you”. The Spirit draws from no other source of information or inspiration. It is always “out of that which is Christ’s” He furnishes the Church.

So only could He glorify Christ. Not by taking the Church beyond Christ, but by more fully exhibiting the fulness of Christ, does He fulfil His mission.—Ver. 15. There is no need that the Spirit go beyond Christ and no possibility He should do so, because πάντα ὅσα ἔχει ὁ Πατήρ ἐμὰ ἐστὶ, “all things whatsoever the Father has are mine,” cf. xvii. 10 and xiii. 3; 1 Cor. xv. 24-28; Heb. ii. 8. The Messianic reign involved that Christ should be truly supreme and have all things at His disposal. So that when He said that the Spirit would take of what was His, that was equivalent to saying that the Spirit had the unlimited fulness of the Godhead to draw upon.

Vv. 16-22. *The sorrow occasioned by Christ’s departure turned into joy at His return.*—Ver. 16. Μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὤψεσθέ με. The first “little while” is the time till the following day; the second “little while,” the time till the resurrection, when they would see Him again. The similar expression of xiv. 19 has induced several interpreters to understand our Lord as meaning, “Ye shall see me spiritually”; thus Bernard says: “The discrimination in the verbs employed affords sufficient guidance, and leads us to interpret as follows. A little while (it was but a few hours), and then ‘ye behold me no longer’ (οὐκέτι θεωρεῖτέ με); I shall have passed from the visible scene, and from the observation of spectators (that is the kind of seeing which the verb intends). ‘Again, a little while’ (of but little longer duration), and ‘ye shall see me’ (ὤψεσθέ με), with another kind of seeing, one in which the natural sight becomes spiritual vision.” This distinction, however, is not maintained in xiv. 19.—Ver. 17. Εἶπον οὖν ἐκ τῶν

ὄψεσθέ με ; καὶ, "Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ;" 18. "Ἐλεγον οὖν, "Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν ; οὐκ οἶδαμεν τί λαλεῖ." 19. "Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, "Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με ; 20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι <sup>m</sup> κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται <sup>10.</sup> ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν <sup>n</sup> εἰς χαρὰν γενήσεται. <sup>Acts v. 36.</sup> 21. ἡ γυνὴ ὅταν τέκτῃ, λύπην ἔχει, ὅτι <sup>Rev. viii.</sup> ὡρᾷ αὐτῆς ὅταν <sup>11.</sup> γενήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν <sup>o ii. 4.</sup> χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22. καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει <sup>1</sup> ἀφ' ὑμῶν. 23. καὶ ἐ

<sup>1</sup> αρει, future, in BD\*Γ, vulg. "tollet". αρει in ΞACD<sup>2</sup>LP.

μαθητῶν αὐτοῦ. A pause is implied ; during which some of the disciples (τινὲς understood, as in vii. 40 ; see Simcox, *Gram. of N.T.*, p. 84) expressed to one another their bewilderment. They were alarmed, but could not attach their alarm to any definite object of dread.—Ver. 19. Jesus, perceiving their embarrassment, and that they wished to interrogate Him—ὅτι ἤθελον αὐτὸν ἐρωτᾶν—said to them : Περὶ τούτου . . . "Are you inquiring among yourselves?"—μετ' ἀλλήλων, not as in ver. 17, πρὸς ἀλλήλους, "about this that I said," etc. ? —Ver. 20. ἀμὴν . . . ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, "ye shall weep and lament"; θρηνέω is commonly used of lamentation for the dead, as in Jer. xxi. 10, μὴ κλαίετε τὸν τεθνήκοντα, μηδὲ θρηνεῖτε αὐτόν ; 2 Sam. i. 17 ; Mt. xi. 17 ; Lk. vii. 32. Here it is weeping and lamentation for the dead that is meant. ὃ δὲ κόσμος χαρήσεται, but while you mourn, the world shall rejoice, as achieving a triumph over a threatening enemy. ὑμεῖς δὲ λυπηθήσεσθε, "and ye shall be sorrow-stricken, but your sorrow shall become joy". Cf. ἀπὸ πένθους εἰς χαρὰν, Esth. ix. 22, and especially xx. 20, ἐχάρησαν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.—Ver. 21. He adds an illustration of the manner in which anxiety and dread pass into joy : ἡ γυνὴ "the woman," the article is generic, cf. ὁ δοῦλος, xv. 15, Meyer, ὅταν τέκτῃ, "when she brings forth," λύπην . . . αὐτῆς, "hath sorrow because her hour"—the critical or appointed time of her delivery—"is come". The woman in travail is the common figure for terror-stricken anguish in O.T. : Ps. xlviii. 6 ; Jer. iv. 31 ; vi. 24, etc. ὅταν

δὲ γενήσῃ τὸ παιδίον . . . "but when the child is born, she no longer remembers the distress, for the joy that a man is born into the world". The comparison, so far as explicitly used by our Lord in ver. 22, extends only to the sudden replacement of sorrow with joy in both cases. But a comparison of Is. lxvi. 7-9, Hos. xiii. 13, and other O.T. passages, in which the resurrection of a new Israel is likened to a difficult and painful birth, warrants the extension of the metaphor to the actual birth of the N.T. church in the resurrection of Christ. Cf. Holtzmann. —Ver. 22. καὶ ὑμεῖς . . . ὑμῶν, "and you accordingly," in keeping with this natural arrangement conspicuous in the woman's case, "have at present sorrow". This is the time when the results are hidden and only the pain felt : "but I will see you again and your heart shall rejoice and your joy no one takes from you". This joy was felt in the renewed vision of their Lord at the Resurrection. "All turns on the Resurrection ; and without the experiences of that time there would have been no beholding Christ in the Spirit." Bernard.

Vv. 23-28. *Future accessibility of the Father.*—Ver. 23. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ, "and in that day" of the Resurrection and the dispensation it introduces, see xiv. 20, in contrast to this present time when you wish to ask me questions, ver. 19, "ye shall not put any questions to me". Cf. xxi. 12. He was no longer the familiar friend and visible teacher to whom at any moment they might turn. But though this accustomed intercourse terminated, it was only that they might learn a more direct communion with the

ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.<sup>1</sup>

p II. 10. Mt. 24. ὥς ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου ὡς αἰτεῖτε, καὶ  
xi. 12.  
q Mt. vii. 7. λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πληρωμένη. 25. ταῦτα ἐν παροι-  
r ii. 7-10.  
s ver. 29. μίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις  
Prov. i. 1.  
Ecclus.  
xlvii. 17.  
Cp. Haich, 26. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω  
Essays, p.  
64.  
v. 25. ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27. αὐτὸς γὰρ ὁ  
x. 24. πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι

<sup>1</sup> Δώσει ὑμιν before ἐν τῷ ὀνόματί μου in  $\Sigma$ BC\*LX. T.R. in AC<sup>3</sup>D, it. vulg. Cp. *iv.* 13, 14.

<sup>2</sup> For the ἀναγγελῶ of EGH ἀπαγγελῶ is read in ABC\*D, while  $\Sigma$  reads ιπαγγελῶ.

Father: ἀμὴν . . . δώσει ὑμῖν. The connection is somewhat obscure. The words may either be taken in connection with those immediately preceding, in which case they intimate that the information they can no longer get from a present Christ they will receive from the Father: or they may begin a distinct paragraph and introduce a fresh subject, the certainty of prayer being heard.—Ver. 24. ὥς ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τ. . . . “Until now ye have asked nothing in my name.” They had not yet realised that it was through Christ and on the lines of His work all God’s activity towards man and all man’s prayer to God were to proceed.—αἰτεῖτε . . . πληρωμένη, “ask and ye shall receive, that your joy may be full,” or “fulfilled,” or “completed”. The joy they were to experience on seeing their Lord again, ver. 22, was to be completed by their continued experience of the efficacy of His name in prayer. Prayer must have been rather hindered by the visible presence of a sufficient helper, but henceforth it was to be the medium of communication between the disciples and the source of spiritual power.—Ver. 25. Another great change would characterise the economy into which they were passing. Instead of dark figurative utterances which only dimly revealed things spiritual, direct and intelligible disclosures regarding the Father would be made to the disciples: ταῦτα ἐν παροιμίαις . . . ὑμῖν. παροιμία. See x. 6; “dark sayings” or “riddles” expresses what is here meant. It is opposed to παρρησία, open, plain, easily intelligible, meant to be understood. He does not refer to particular utterances, such as xv. 1, xvi. 21, etc.

but to the reserved character of the whole evening’s conversation, and of all His previous teaching. “The promise is that the reserve imposed by a yet unfinished history, by a manifestation in the flesh, by the incapacity of the hearers, and by their gradual education, will then be succeeded by clear, full, unrestricted information, fitted to create in those who receive it that ‘full assurance of understanding’ which contributes so largely to the ‘full assurance of faith’.” Bernard. περὶ τοῦ πατρός, the Father is the central theme of Christ’s teaching, both while on earth and above.—Ver. 26. ἐν ἐκείνῃ τῇ ἡμέρᾳ. “In that day,” in which I shall tell you plainly of the Father (ver. 25, ἔρχεται ὥρα), “ye shall ask in my name”; this is the natural consequence of their increased knowledge of the Father. καὶ οὐ λέγω . . . ἐξηλθόν “And I do not say to you that I will ask the Father concerning you”—περί, almost equivalent to ὑπέρ, here and in Matt. xxvi. 28; 1 John iv. 10, “in relation to,” almost “in behalf of”—(ver. 27) “for the Father Himself loves you, because ye have loved me, and have believed that I came forth from God”. The intention of the statement is to convey fuller assurance that their prayers will be answered. The Father’s love needs no prompting. Yet the intercession of Christ, so emphatically presented in the Epistle to the Hebrews and in Rom. viii. 34, is not ignored. Jesus says: “I do not base the expectation of answer solely on my intercession, but on the Father’s love, a love which itself is quickened and evoked by your love for me”. “I do not say that I will ask” means “I do not press this,” “I do not bring this forward as the sole reason why you



ἐγὼ<sup>1</sup> ὑπὸ τοῦ Θεοῦ<sup>1</sup> ἐξῆλθον. 28. ἐξῆλθον ὑπὸ τοῦ πατρὸς,<sup>2</sup> v See crit. note.  
καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ὑ ἀφήμι τὸν κόσμον, καὶ ἔτι<sup>3</sup> πορεύομαι πρὸς τὸν πατέρα.”

29. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ἴδε νῦν<sup>3</sup> παρρησίᾳ λαλεῖς, καὶ ἡ παροιμίαν οὐδεμίαν λέγεις. 30. νῦν οἶδαμεν ὅτι οἶδας πάντα, x ver. 25. y ii. 25. 1  
καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. Ἐν τούτῳ πιστεύομεν ὅτι Jo. ii. 27. Cp. Heb.  
ἀπὸ Θεοῦ ἐξῆλθες.” 31. Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἄρτι πισ- v. 12. z i Jo. iii. 19;  
τεύετε; 32. ἰδοὺ, ἔρχεται ὥρα καὶ νῦν<sup>4</sup> ἐλήλυθεν, ἵνα<sup>5</sup> σκορπισ- iv. 2. a ver. 2.  
θῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμι b x. 12. c xix. 27.  
μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἐστι. 33. ταῦτα λελάληκα ὑμῖν, ἵνα d vii. 16, 29. e i Jo. v. 4.  
ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε<sup>5</sup>. ἀλλὰ θαρσείτε, s. Rev. iii. 21.  
ἐγὼ ἡ νενίκηκα τὸν κόσμον.”

<sup>1</sup> πατρός is read by W.H.R. following N<sup>ca</sup>BC<sup>d</sup>. Θεου is found in N<sup>a</sup>AC<sup>2</sup>, it, vulg.

<sup>2</sup> T.R. in NAC<sup>2</sup>, εκ in BC<sup>a</sup>\*L 33. εκ follows ἐξῆλθον in viii. 42; απο in ver. 30, xiii. 3, xvi. 30; παρα in ver. 27 and in xvii. 8. εκ conveys the idea of origin, παρα of starting point, απο of the agency of the sender.

<sup>3</sup> εν with NBCD nowhere else in John with λαλειν, but in Ep. μετα is used in Acts.

<sup>4</sup> νυν deleted by Tr. Ti. W.H.R. following NABC<sup>d</sup>\*L 33.

<sup>5</sup> εχετε in NABCL, etc.

may expect to be heard”. The mediation of Christ has here its incidence at an earlier stage than in the Apostolic statements. The love of God is represented as intensified towards those who have accepted Christ as the revealer of the Father.—Ver. 28. ἐξῆλθον . . . πατέρα. “I came forth from the Father and am come into the world; again (reversing the process) I leave the world and go to the Father.” There is a sense in which any man can use these words, but it is a loose not an exact sense. The latter member of the sentence —“I leave the world and go to the Father”—gives us the interpretation of the former—“I came forth,” etc. For to say “I leave the world” is not the same as to say “I go to the Father”; this second expression describes a state of existence which is entered upon when existence in this world is done. And to say “I came forth from the Father” is not the same as to say “I am come into the world”: it describes a state of existence antecedent to that which began by coming into the world.

Vv. 29-33. Last words.—Ver. 29. The Lord’s last utterance, vv. 25-28, the disciples find much more explicit than His previous words: “Ἴδε νῦν παρρησίᾳ λαλεῖς, “Behold, now (at length) Thou speakest plainly,” explicitly, καὶ παροιμίαν οὐδεμίαν λέγεις, “and utterest no ob-

scure saying,” ver. 25. Almost universally νῦν, in vv. 29, 30, is understood to denote the present time in contrast to the future promised in ver. 25. As if the disciples meant: “Already Thou speakest plainly; we do not need to wait for that future time”. It seems simpler to take it as signifying a contrast to the past time in which He had spoken in dark sayings. — Ver. 30. νῦν οἶδαμεν . . . ἐρωτᾷ. The reference is to ver. 19, where they manifested dissatisfaction with the obscurity of His utterances. Here in ver. 30 two things are stated, that Jesus has perfect knowledge, οἶδας πάντα, and that He knows how to communicate it, οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. Convinced that He possessed these qualifications, they felt constrained to accept Him as a teacher come from God, ἐν τούτῳ (“herein,” or “by this,” ἐκ τούτου in modern Greek version) πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες, cf. iii. 2.—Ver. 31. To this enthusiastic confession Jesus makes the sobering and pathetic reply: “Ἄρτι πιστεύετε; Do ye now believe that I am God’s Representative? Is this your present attitude? ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, “Behold, the hour is coming and is come,” so imminent is it that the perfect may be used.—ἵνα σκορπισθῇτε . . . ἀφήτε. Cf. i Macc. vi. 54.

■ xi. 41. 1 XVII. 1. ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ \* ἐπῆρε<sup>1</sup> τοὺς ὀφθαλ-  
Chron.  
μοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε, "Πάτερ, ἐλήλυθεν ἡ ὥρα·  
xvi. 16. Is. xiv. 14. δόξασόν σου τὸν υἱόν, ἵνα καὶ<sup>2</sup> ὁ υἱός σου δοξάσῃ σε· 2. καθὼς  
b Witi gen. of  
obj. here  
and Mt.  
x. 1, Mk. vi. 7: usually with infin. or ἐπὶ with gen. or acc. c vi. 39.

<sup>1</sup> T.R. in AC<sup>3</sup> and most versions, except vulg. *επαρας*, without *καὶ* before *εἶπε*, in NBC\*DL 33. Lücke says this is "offenbar eine stylistische correctur".

<sup>2</sup> Omit *καὶ* with NABC\*D.

ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ. In x. 12 the wolf σκορπίζει τὰ πρόβατα. Cf. especially Mk. xiv. 27. εἰς τὰ ἴδια frequently of one's own house, cf. xix. 27; Acts xxi. 6; Esth. v. 10, vi. 12. Here perhaps it is somewhat less definite, "to his own" is better than "to his own house". It includes "to his own interests," or "pursuits," or "familiar surroundings," or "private affairs," or all these together. Those whom He had gathered round Him and who believed in Him were yet destined to fail Him in the critical hour, and were to scatter each to his own, for the time abandoning the cause and Person who had held them together, leaving their loved Master (ver. 27) alone.—καὶ οὐκ εἰμὶ μόνος . . . ἐστί, "and (yet) I am not alone, because the Father is with me". This presence supplies the lack of all other company. He was destined to lose for a time the consciousness even of this presence, Mt. xxvii. 46.—Ver. 33. ταῦτα . . . κόσμον. ταῦτα embraces the whole of the consolatory utterances from xiv. 1 onwards. His aim in uttering them was "that in me" (cf. Paul's use of "in Christ") "ye may have peace". ἐν ἐμοί and ἐν τῷ κόσμῳ are the two spheres in which at one and the same time the disciples live, xvii. 15, Col. iii. 1 and 5. So long as they "abode in Christ" and His words abode in them, xv. 7, they would have peace, xiv. 27. So long as they were in the world they would have tribulation, θλίψιν ἔχετε, "in the world ye have tribulation".—ἀλλὰ θαρσεῖτε, "but be of good courage". Cf. θάρσει τέκνον, Mt. ix. 2, xiv. 27.—ἐγὼ νενίκηκα τὸν κόσμον. νικᾶν occurs only here in the Gospel, but twenty-two times in the Johannine Epistles and Apocalypse; only four times in the other N.T. writings; cf. especially 1 John v. 4, 5. "I (emphatic) have overcome the world," have proved that its most dangerous assaults can be successfully resisted; and in me you are sharers in my victory; in me you also overcome.

CHAPTER XVII.—Vv. 1-26. *The closing prayer of Jesus* ["*precatio summi sacerdotis*," Chytraeus]. Vv. 1-5, with reference to Himself; vv. 6-19, for His disciples; vv. 20-26, for all who should afterwards believe on Him.—Ver. 1. Ταῦτα ἐλάλησεν . . . καὶ ἐπῆρε. The connection of ἐλάλησεν with ἐπῆρε by καὶ shows that the prayer followed immediately upon the discourse, and was, therefore, uttered in the hearing of the disciples. ἐπῆρε . . . οὐρανόν, so 1 Chron. xxi. 16. ἥρα τ. ὀφθ., Ps. cxxi. 1, and cxxiii. 1. From οὐρανόν it cannot be argued that they were in the open air. "Für das Auge des Geistes ist der freie Himmel überall." Lücke. "The eye of one who prays is on all occasions raised toward heaven." Meyer. Πάτερ, ἐλήλυθεν ἡ ὥρα, "Father," the simplest and most intimate form of address, cf. xi. 41, xii. 27. "The hour is come," i.e., the hour appointed for the glorification of the Son; cf. ii. 4, xii. 23. That this hour is meant is shown by the petition which follows: δόξασόν σου τὸν υἱόν, "glorify Thy Son". σου, in position of emphasis. This glorification embraced His death, resurrection, and session at God's right hand, as accredited Mediator, cf. vii. 39, xii. 16, 23. But this glorification itself had an object, ἵνα ὁ υἱὸς δοξάσῃ σε, "that the Son may glorify Thee". The Father is glorified by being known in His love and holiness.—Ver. 2. This is the object of Christ's manifestation and reign. This glorification of the Son, which is now imminent, is in accordance with the purpose of the Father in giving the Son power over men: καθὼς ἔδωκας αὐτῷ ἐξουσίαν . . . αἰώνιον. Only by His being glorified could the Son give this eternal life, and so fulfil the commission with which He was entrusted. ἐξουσίαν ἔδωκας is explained in ver. 27 and the verses preceding: Mt. xi. 27; Heb. i. 2. πάσης σαρκὸς represents רַבְרַבָּא, Gen. vi. 12, Is. xl. 6, etc., and denotes the human race as possessed

δόσῃ<sup>1</sup> αὐτοῖς ζωὴν αἰώνιον. 3. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, <sup>a</sup> ἵνα δ vi. 29 reff. e 1 Thess. i. γινώσκωσί σε τὸν μόνον \* ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν 9. Heb. Χριστόν. 4. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον <sup>1</sup> ἐτελείωσα <sup>2</sup> ὁ ix. 14 (A) δέδωκάς μοι <sup>3</sup> ἵνα ποιήσω. 5. καὶ νῦν <sup>b</sup> δόξασόν με σὺ, πάτερ, <sup>1</sup> παρὰ cp. 1 Jo. v. σεαυτῷ, τῇ δόξῃ ἣ εἶχον <sup>1</sup> πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 20. Rev. f Neh. vi. 16. g v. 36. h xiii. 33. i Prov. ii. 1; iii. 13. j Prov. viii. 24. Ps. lxxi. 5

<sup>1</sup> For δωση and γινώσκωσι some read δώσει and γινώσκουσι, but *vide* Simcox, *Gram.*, p. 109, and W.H., Appendix, p. 171.

<sup>2</sup> τελειώσας in ὩABCLΠ 33 adopted by Tr.Ti.W.H.R.

of a frail, terrestrial existence, lacking ζωὴν αἰώνιον. ἵνα πᾶν ὁ δέδωκάς αὐτῷ, the neuter, as in vi. 39, resolved into the individuals in αὐτοῖς; and on the nominative absolute, see Buttmann's *N.T. Gram.*, 379; and Kypke in *loc.*—Ver. 3. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα . . . On ἵνα in this construction, see Burton, 213, and *cf.* xv. 8; ὅτι in iii. 19 is not quite equivalent. In Is. xxxvii. 20 God is designated ὁ Θεὸς μόνος; and in Exod. xxxiv. 6 ἀληθινός; *cf.* 2 Thess. i. 10. He is the only true God in contrast to many that are "called gods," 1 Cor. viii. 5, 6. But *cf.* especially 1 John v. 20. It was by making known to them this God, and thus glorifying the Father, that Christ "gave men eternal life". The life He gave consisted in and was maintained by this knowledge. But to the knowledge of the Father, the knowledge of "Him whom Thou didst send, Jesus Christ," was necessary, i. 18, xiv. 6. As in i. 17, so here, Ἰησοῦν Χριστόν is the double name which became common in Apostolic times, and not (as Meyer and others) "an appellative predicate," "Jesus as the Messiah". Whether Jesus' naming of Himself as a third person can be accounted for by the solemnity of the occasion ("der feierliche Gebetstyl," Lücke), or is to be ascribed to John, is much debated. Westcott seems justified in saying that "the use of the name 'Jesus Christ' by the Lord Himself at this time is in the highest degree unlikely. . . . It is no derogation from the truthfulness of the record that St. John has thus given parenthetically, and in conventional language (so to speak), the substance of what the Lord said at greater length."—Ver. 4. ἐγὼ σε . . . ποιήσω. This is a fresh ground for the petition of ver. 1 renewed in ver. 5: "glorify Thou me". The ground is "I have glorified Thee on the earth; having finished perfectly accomplished, *cf.* τετέλεσται

of the cross] the work which Thou gavest me to do". But it is not the idea of reward that is prominent here, although that idea is found in Phil. ii. 6-11; Heb. ii. 9-11; v. 4-10; the immediate thought here is of the necessary progress which the hour demanded. There remained no longer any reason for His continuance on earth. He did not desire, and did not need, any prolongation of life below. Beyschlag's objection (*N.T. Theol.*, i. 254) is therefore baseless, as also is Grotius' "ostendit, non iniquum se petere".—Ver. 5. καὶ νῦν δόξασόν . . . σοί. The precise character of the glorification He looks for is here presented. It is παρὰ σεαυτῷ, and it is a restoration to the glory He had enjoyed πρὸ τοῦ τὸν κόσμον εἶναι. By παρὰ σεαυτῷ it is rendered impossible to understand παρὰ σοί of an "ideal" pre-existence; because these two expressions are here equivalents, and Christ cannot be supposed to have prayed for an "ideal" glory when He asked that God would glorify Him παρὰ σεαυτῷ. "There is, consequently, here, as in vi. 62, viii. 58, a continuity of the consciousness of the historical Christ with the Logos." Tholuck. On this verse Beyschlag remarks (i. 254): "The possibility of such a position was first won by Jesus through His life and death on earth, so that, in point of fact, it forms the divine reward of that life and death; how then could He have possessed it *realiter* before the world was?" But the representation given by Paul in Phil. ii. is open to the same objection. Christ is represented as leaving a glory He originally enjoyed and returning to it when His work on earth was done and as the result of that work. The humanity was now to share in and to be in some way the organ of that divine glory; and this it could not be until it had been perfected by the experience of a human life. Wendt (*Teaching of Jesus*, ii. 169) says: "Ac-

6. Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς<sup>1</sup> μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου ἐτέθηράκι. 7. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σου ἐστίν<sup>2</sup>. 8. ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σου ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι. 10. καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν

<sup>m</sup> 1 Chron. xxix. 14.

<sup>1</sup> For δέδωκας in both occurrences in ver. 6 εδωκας is read in  $\aleph$ ABDK. In ver. 7 δεδωκας is found in  $\aleph$ CDDL, εδωκας in AB. In ver. 8 δέδωκας in  $\aleph$ L, εδωκας in ABCD.

<sup>2</sup> εἰσιν in  $\aleph$ BCL 33.

cording to the mode of speech and conception prevalent in the N.T., a heavenly good, and so also a heavenly glory, can be conceived and spoken of as existing with God, and belonging to a person, not because this person already exists, and is invested with glory, but because the glory of God is in some way deposited and preserved for this person in heaven". The passages, however, on which he depends for this principle do not sustain it. Such expressions as i. 14, ii. 11, which indicate that already while on earth a divine glory was manifest in Christ, in no degree contradict but rather confirm such statements as the present.

Vv. 6-19. *Prayer for the disciples.*—Ver. 6. Ἐφανερώσά σου. . . κόσμου. Ver. 4 is resumed and explained. "I have glorified Thee and finished my work by manifesting," etc. To manifest the name here means to make God known as the holy and loving Father. This had been accomplished by Christ not in the case of all, but of those whom the Father had given Him; cf. vi. 37-44. Out of the world some were separated by the Father and allotted to Christ as His disciples. σοὶ ἦσαν, "Thine they were," before they attached themselves to Jesus they already belonged to God in a special sense; as, e.g., Nath. i. 48.—Holtzmann. καὶ τὸν λόγον σου τετήρηκας, "and they have kept Thy word," the revelation of God which has come to them through various channels; in contrast to those mentioned in v. 38.—Ver. 7. As the result of this keeping of God's truth, νῦν ἔγνωκαν. . . ἐστίν, "they have now"—in presence of this final revelation—"known that all things whatsoever Thou hast given

me are from Thee". The object of the manifestation in Christ has been attained: the Father has been seen in and through Him. All the wisdom and power of Christ have been recognised as from God.—Ver. 8. ὅτι τὰ ῥήματα. . . ἀπέστειλας. The result achieved, ver. 7, was due to the fidelity of the messenger, τὰ ῥήματα. . . δέδωκα αὐτοῖς, and to the receptiveness of those prepared by God, αὐτοὶ ἔλαβον, etc. cf. xvi. 30. ἐγὼ περὶ αὐτῶν ἐρωτῶ. He desires solemnly to commit to the Father's keeping those who have believed. He prays for them in distinction from the world, and for the present sets the world aside, οὐ περὶ τοῦ κόσμου. The petitions now presented are only applicable to disciples, not to the world. Melancthon says: "Vide horrendum iudicium Christi de mundo, cum negat se orare pro mundo, damnatque quicquid est mundi, quantumvis speciosum". But Luther more justly says: "To pray for the world, and not to pray for the world, must both be right and good. For soon after He says Himself: 'Neither pray I for those alone, but for them also who shall believe on me'." He prayed too for His crucifiers, Lk. xxiii. 34. His reason for praying for those who have received Him is ὅτι σοὶ εἰσι, "because they are Thine". God's interest in them and work upon them have already been manifested, and are the promise of His further operation.—Ver. 10. καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ, the community of property and therefore of interest is unlimited, absolute; extending not only to the persons of the disciples, but to all that Christ has spoken and done on earth. καὶ δεδόξασμαι ἐν αὐτοῖς, "and I have been glorified in them," i.e., in the dis-



αὐτοῖς. 11. καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ  
 εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πᾶτερ ἅγιε, \*τήρησον αὐτοὺς ἐν  
 τῷ ὀνόματί σου, οὓς<sup>1</sup> δέδωκάς μοι, ἵνα ὡσιν ἔν, καθὼς ἡμεῖς.  
 12. ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ,<sup>2</sup> ἐγὼ ἑτήρουν αὐτοὺς ἐν τῷ  
 ὀνόματί σου· οὓς<sup>3</sup> δέδωκάς μοι ἑφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν  
 ἀπώλετο, εἰ μὴ ὁ \*υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφῇ, πληρωθῇ.  
 13. νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα  
 ἔχωσι \*τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. 14. ἐγὼ  
 δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ  
 εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15. οὐκ  
 ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἔκ

<sup>1</sup> οὓς D<sup>2</sup> and a few cursives; ο in D\*XU and a few cursives; ω in NABCL, etc., Syrr. Theb. Arm. Tr.Ti.W.H.R.

<sup>2</sup> Omit ἐν τῷ κόσμῳ with NCB\*DL.

<sup>3</sup> ω read here also by BC\*L, and καὶ inserted before ἐφυλάξα.

ciples. In them it had been manifested that Christ was the messenger of God and had the words of eternal life.—Ver. 11. καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ. The circumstances necessitating the prayer are now stated. Jesus is no longer in the world, already He has bid farewell to it, but the disciples remain in it, exposed without His accustomed counsel and defence. πᾶτερ ἅγιε, “Holy Father”; this unique designation is suggested by the Divine attribute which would naturally assert itself in defending from the world’s corruptions those who were exposed to them. τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ὃ δέδωκάς μοι, “preserve them in [the knowledge of] Thy name, which Thou gavest me”. ὃ is attracted into dative by ὀνόματι. This was the fundamental petition. The retention of the knowledge which Christ had imparted to them of the Father would effect ἵνα ὡσιν ἐν καθὼς ἡμεῖς. Without harmony among themselves, so that they should exist as a manifest unity differentiated from the world, their witness would fail; xv. 8, 12. καθὼς ἡμεῖς is explained by xv. 9, 10.—Ver. 12. The protection now asked had been afforded by Christ so long as He was with the disciples. ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτήρουν . . . “when I was with them, I kept them in Thy name which Thou hast given me: and I guarded them, and not one of them perished, but the son of perdition, that the Scripture might be fulfilled”. On the detail of educative care spent on the disciples, and covered by ἐτήρουν, see Bernard,

*Central Teaching*, p. 370. ὁ υἱὸς τῆς ἀπωλείας, cf. 2 Thess. ii. 3, in accordance with the usual Hebrew usage, the person identified with perdition, closely associated with it. Cf. Is. lvii. 4; xxxiii. 2; Mt. xxiii. 15. Rāphel quotes from Herodotus, viii., ὕβριος υἱόν, with the remark, “nec Graecis plane ignotus est hic loquendi modus”. The Scripture referred to is Ps. xli. 10, as in xiii. 18.—Ver. 13. As He Himself goes to the Father, He utters this petition aloud, and while yet with the disciples—ταῦτα λαλῶ ἐν τῷ κόσμῳ—that they might recognise that the power of God was engaged for their protection, and might thus have repeated and perfected in themselves the same joy with which Christ had overcome all the trials and fears of life. Cf. xv. 11, xvi. 24.—Ver. 14. ἐγὼ δέδωκα . . . κόσμου. Additional reason for soliciting in behalf of the disciples the protection of the Father consists in this, that the world hates them because they have received the revelation of God in Christ, and are thereby separated from the world as their Teacher was not of the world. Cf. ver. 6.—Ver. 15. The simplest escape from the anger of the world was removal from it, but for this He would not ask: οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου. They had a work to do which involved that they should be in the world. It also involved the fulfilment of the petition, ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Luther, Calvin, etc., take πονηροῦ as neuter; recent interpreters in general consider it to be masculine, “from the evil one,” as in 1 John ii. 13, iv. 4, v. 18; cf. Mt. vi.

τοῦ πονηροῦ. 16. ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ  
 κόσμου οὐκ εἰμί. 17. ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου<sup>1</sup>. ὁ λόγος  
 ὁ σὸς ἀλήθειά ἐστι. 18. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,  
 καγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19. καὶ ὑπὲρ αὐτῶν ἐγὼ  
 ἁγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὣσιν ἡγιασμένοι ἐν ἀληθείᾳ. 20.  
 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων<sup>2</sup>

<sup>1</sup> σου omitted in  $\Sigma^a$  ABC<sup>a</sup> D, it. vulg.

<sup>2</sup> πιστευόντων in  $\Sigma$  ABCD.

13. "The evil one" as the prince of this world and "a murderer from the beginning" (viii. 44) was the instigator of persecution.—Ver. 16. For *τηρεῖν ἐκ* see Rev. iii. 10. The reason of the world's hatred and persecution is given here, as in xv. 19, ἐκ τοῦ κόσμου. . . . "They do not belong to the world, as I am out of the world."—Ver. 17. But besides this negative qualification for representing Christ, they must possess also a positive equipment, ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. "Consecrate them by thy truth." ἁγιάζω is to render sacred, to set apart from profane uses; as in Exod. xiii. 1, ἁγιασόν μοι πᾶν πρωτότοκον; Exod. xx. 8, ἀγ. ἡμέραν; Exod. xxviii. 37, ἁγιάσεις αὐτοὺς ἵνα ιερατεύσιν μοι; Mt. xxiii. 17; Heb. ix. 13. In x. 36 it is used of the Father's setting apart of Christ to His mission. Here it is similarly used of the setting apart or consecration of the disciples as Christ's representatives. Meyer includes their "equipment with Divine illumination, power, courage, joyfulness, love, inspiration, etc., for their official activity". Wetstein's definition is good; "Sanctificare est aliquem eligere ad certum munus obeundum, eumque prae-parare atque idoneum reddere". "The truth," as the element in which they now lived, was to be the efficient instrument of their consecration, cf. xiv. 16, xvi. 7-13; the truth specifically which became theirs through the revelation of the Father, ὁ λόγος ὁ σὸς ἀλήθειά ἐστι, "the word which is Thine," ver. 14, but here emphatically distinguished as being the Word of the Father and no other. The article is absent before ἀλήθεια, as in iv. 24, because ἀλήθ. is abstract. "Thy word is" not only "true" but "truth".—Ver. 18. καθὼς ἐμέ ἀπέστειλας. . . . "As Thou didst send me into the world, I also sent them into the world." καθὼς seems to imply "in prosecution of the same purpose and therefore with similar equipment". εἰς τὸν κόσμον is not otiose, but suggests that as Christ's presence in the world

was necessary for the fulfilment of God's purpose, so the sphere of the disciples' work is also "the world," cf. v. 15. ἀπέστειλα, aorist, because already they had served as apostles, see iv. 38 and Mark iii. 14.—Ver. 19. The crowning plea is that it was for this end, their consecration, Jesus consecrated Himself: καὶ ὑπὲρ αὐτῶν, "and in their behalf, that they may be consecrated in truth, do I consecrate myself". "Ἀγιάζω in the present with ὑπέρ can only be understood of Christ's self-consecration to His sacrificial death." Tholuck. ἐγὼ ἐκουσίως θυσιάζω ἑμαυτὸν, Euthymius; so Meyer, Reynolds and others. This however is needlessly to limit the reference and to introduce an idea somewhat alien to this context and to x. 36. Calvin is right: "Porro sanctificatio haec quamvis ad totam Christi vitam pertineat, in sacrificio tamen mortis ejus maxime illustris fuit". ἵνα. . . . The object of Christ's consecration to His work was the severance of His disciples from the world and their inspiration with the same spirit of self-sacrifice and devotedness to sacred uses. ἐν ἀλήθειᾳ, understood by the Greek commentators as "real" in contrast to what is symbolic, cf. iv. 23. Thus Euthymius, ἵνα καὶ αὐτοὶ ὡς τεθυμένοι ἐν ἀληθινῇ θυσίᾳ, ἥ γὰρ νομικὴ θυσία τύπος ἦν, οὐκ ἀλήθεια. "Discernit a sanctificationibus legis." Melancthon. Similarly Godet. Meyer renders "truly" and remarks: "As contrasted with every other ἀγιότης in human relations, that wrought through the Paraclete is the true consecration". But is it possible to neglect the reference to ἀλήθεια, ver. 17? As Lücke points out, John (3 John 3, 4) does not always distinguish between ἀλήθεια and ἡ ἀλήθεια. The object of Christ's consecration was to bring the truth by and in which the disciples might be consecrated.

Vv. 20-26. *Prayer for future believers.*—Ver. 20. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον. . . . The consecration of the disciples and His sending them forth natu-

διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· 21. ἵνα πάντες ἐν ᾧσι· καθὼς σὺ, πᾶτερ,<sup>1</sup> ἐν ἐμοὶ, καὶ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν<sup>2</sup> ᾧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. 22. καὶ ἐγὼ ὡς τὴν δόξαν <sup>w i. 14. Num. xxii. 20. x. 30. Zech x v 1.</sup> ἣν, δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς <sup>ῥ ἐν ἐσμεν·</sup> 23. ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας. 24. Πᾶτερ,<sup>3</sup> οὓς<sup>4</sup> δέδωκάς μοι, θέλω ἵνα ὅπου εἶμι ἐγὼ, καὶ οἱ ᾧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με <sup>ῥ πρὸ καταβολῆς κόσμου.</sup> 25. Πᾶτερ <sup>ῥ δίκαιε,</sup> καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας· 26. καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾧ, καὶ ἐν αὐτοῖς.” <sup>y πρὸ only here and Eph. i. 4. 1 Pet. i. 20; ἀπὸ seven times. Here only with πᾶτερ, but cp. 1 Jo. i. 9; ii. 29. Rev. xvi. 5.</sup>

<sup>1</sup> πατερ in  $\mathfrak{N}$ ACL; πατηρ in BD. <sup>2</sup> ἐν omitted in BC<sup>\*</sup>D, read in  $\mathfrak{N}$ AC<sup>3</sup>L.

<sup>3</sup> πατηρ in AB, πατερ  $\mathfrak{N}$ CDL. So in ver. 25. <sup>4</sup> οὓς in ACL, it.; ο in  $\mathfrak{N}$ BD.

rally suggests the enlargement of the Church and of His care.—Ver. 21. For those who through their preaching believe on Him He prays that they may be one. Naturally the extension of the Church imperils its unity, the ἐνότης τοῦ πνεύματος, Eph. iv. 3. “This unity is infinitely more than mere unanimity, since it rests upon unity of spirit and life.” Tholuck. This unity of all believers finds its ideal in the unity of the Father and the Son: καθὼς σὺ, πᾶτερ κ. τ. λ., and not only its ideal but its unifying principle and element, ἐν ἡμῖν. This unity of all believers is to result in the universal belief in Christ’s mission, ἵνα ὁ κόσμος . . . ἀπέστειλας.—Ver. 22. That the unity of believers in the Father and the Son might be perfect, it was needful that even the glory which Christ possessed by the Father’s gift (ver. 5) should be given to His people. The perfect tense is used, because the gift had already been determined. The nature of the glory spoken of is interpreted both by ver. 5 and by ver. 24. It could not be completely and actually bestowed until the point indicated in ver. 24 was reached.—Ver. 23. ἵνα ᾧσιν ἐν of ver. 22 becomes in ver. 23 ἵνα ᾧσι τετελειωμένοι εἰς ἐν, “that they may be perfected into one”. They are perfected by being wrought to a Divine unity. The work of Christ is accomplished when men are one by Christ dwelling in them. God is in Him, He is in each believer, and thus a true and final unity is formed. One result is the conviction wrought in the world, ὅτι σὺ με ἀπέστειλας . . . ἡγάπησας. The

mission of Christ and its results prove not only the Father’s love of the Son but His love for men.—Ver. 24. Πᾶτερ, ὁ δέδωκάς μοι, “that which Thou hast given me,” i.e., the community of believers; θέλω, “I will,” no longer, ἐρωτῶ, “that where I am, there they may be also”; ὁ resolved into individuals. To share in the destiny of Christ has already been promised to His followers, x. 26; cf. xiv. 3. This is the consummation of Christian blessedness. They are not only in the same condition as their Lord, but enjoy it in fellowship with Him, μετ' ἐμοῦ.—ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν. To see Christ honoured and supreme must ever be the Christian’s joy. But this glory of Christ resulting from the eternal love of the Father is not only seen but shared in by the disciples in the measure of their capacity, v. 22, 2 Tim. ii. 12, Rev. iii. 21.—Ver. 25. Πᾶτερ δίκαιε, “Righteous Father”. The appeal is now to God’s justice; “ut tua bonitas me miserat servandis si qua fieri potuisset, omnibus; ita tui, justitia non patietur ob quorundam incredulitatem frustrari vota credentium”. Erasmus. The Father’s justice is appealed to, that the believing may not share the fate of the unbelieving world καὶ ὁ κόσμος Elsner translates “quamvis,” and Lampe says all difficulty thus disappears. But Elsner’s examples are irrelevant. Meyer renders “Righteous Father—(yea, such Thou art!) and (and yet) the world knew Thee not”. Simcox suggests that the first καὶ is correlative not to the immediately follow-



## XVIII. 1. ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς

- a vi. 1. αὐτοῦ ἠέραν τοῦ ἡχειμάρρου τῶν Κέδρων,<sup>1</sup> ὅπου ἦν κήπος, εἰς ὃν  
 b 2 Kings εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2. ἦδει δὲ καὶ Ἰουδᾶς, ὁ  
 xxiii. 6.  
 c Mt. παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλὰκις ἠσυνήχθη ὁ Ἰησοῦς ἐκεῖ  
 xxviii. 12.  
 J vii. 32. μετὰ τῶν μαθητῶν αὐτοῦ. 3. ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν, καὶ  
 ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ἠυπηρέτας, ἔρχεται ἐκεῖ μετὰ

<sup>1</sup> τῶν Κέδρων in  $\Sigma^B$ CLXΓ, Orig. Chrys. Cyr.-Alex. Tr.W.H.R. [cp. 2 Sam. xv. 23]. τὸν Κέδρον in  $\Sigma^D$ , Ti.; τὸν Κέδρων in A(S)Δ, vet. lat. vulg. Meyer, Weiss, Holtzmann, who understand it as =  $\text{קִדְרֹן}$  *black*, a name frequently given to streams. "If the original reading was τὸν Κέδρων it is easy to understand how each of the two corruptions came to be substituted for it by copyists knowing only Greek." Sanday.

ing δέ, but to the second καί, the effect being something like: "While the world knew Thee not, though I knew Thee, these on their part knew". . . . Similarly Westcott; "it serves to co-ordinate the two main clauses. . . . The force of it is as if we were to say: Two facts are equally true; it is true that the world knew Thee not; it is true that these knew that Thou didst send me." May the καί not be intended to connect this clause with the preceding ὅτι . . . κόσμῳ, and to mark the contrast between the love that was in God before the foundation of the world and the world's ignorance of Him, and especially of His love? But "I knew Thee and these knew," etc. They did not know God directly as Christ did, but they knew they could accept Him as the Revealer of God. And to them who were willing to receive my message, because they knew I was sent by Thee, I made known Thy name and will make it known by my death (Weiss) and by sending the Spirit of truth (Westcott). The end in view in this manifestation by Christ was that the love with which the Father had loved the Son might rest on the disciples.  $\text{ὅτι ἡ ἀγάπη ἣν ἠγάπησάς με}$ . The construction is found in Eph. ii. 4, and is frequent in the classics; ἡ κρίσις ἣν ἐκρίθη, Lysias; τῇ νίκῃ ἣν ἐνίκησε, Arrian.—See Kypke.  $\text{ἀγὼν ἐν αὐτοῖς}$ . This is the end and crown of all. That He should desire this intimate communion with men, and should seek above all else to live in and through His disciples, is surprising proof of His love.

CHAPTER XVIII. — Friedrich Spitta (*Zur Geschichte und Litteratur des Urchristentums*, i. 157 ff.) believes that the second section of this chapter has been accidentally dislocated, and that its original order was as follows: (1) 12, 13, Jesus

is brought to Annas; (2) 19-23, He is examined before the high priest; (3) 24, 14, He is passed on to Caiaphas; (4) 15-18, 25b-27, the triple denial of Peter; (5) 28, Jesus is sent to the Praetorium.

But this arrangement also has its difficulties. It requires us to suppose that Caiaphas had come to the house of Annas and conducted the examination recorded in 19-23, and that when it is said that Annas sent the prisoner to Caiaphas, after this examination, it is only meant that he sent Him to the house or palace of Caiaphas where the Sanhedrim sat.

Vv. 1-12. *The arrest of Jesus*.—Ver. 1. Having finished His prayer and His discourse, Jesus ἐξῆλθε, "went out" from the city, as is suggested by  $\text{πέραν τοῦ χειμάρρου}$ , "to the other side of the torrent," cf. vi. 1.  $\text{χειμάρρος}$  sc.  $\text{χειμάρρος ποταμός}$ , a stream that flows in winter, a torrent; of Jabbok, Gen. xxxii. 35; of Kidron, 2 Sam. xv. 23. τῶν Κέδρων, "the Kidron," described in Henderson's *Palestine*, 90. ὅπου ἦν κήπος "where was a garden," in Mark xiv. 32, described as  $\text{χωρίον}$  (a country place, or estate), and called  $\text{Γεθσημανή}$ . The owner was probably a friend of Jesus. Into this garden He went with His disciples.—Ver. 2. ἦδει δὲ καὶ Ἰουδᾶς. "And Judas also knew the place, because Jesus and His disciples had frequently assembled there" on previous visits to Jerusalem, Lk. xxi. 37. This is inserted to account for what follows, and to remind the reader of the voluntariness of the surrender. There was no attempt to escape or hide.—Ver. 3. ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπείραν καὶ . . . ὑπηρέτας. σπείρα (Spira, anything rolled up or folded together), a Roman cohort (Polyb., xi. 23, 1) or tenth



φανῶν καὶ λαμπάδων καὶ ὀπλῶν. 4. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἑρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, "Τίνα ζητεῖτε;" 5. <sup>e xvi. 13. Cp. Is. xlv. 7.</sup> Ἀπεκρίθησαν αὐτῷ, "Ἰησοῦν τὸν Ναζωραῖον." Λέγει ὑτοῖς ὁ Ἰησοῦς, "Ἐγώ εἰμι." Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. 6. Ὡς οὖν εἶπεν αὐτοῖς, "Ὅτι ἐγώ εἰμι," ἀπῆλθον <sup>f iv. 26; viii. 24. vi. 66; xx. 14. 2 Pet. ii. 21. 2 Kings xx. 11. h ix. 6. Job i. 20. i xi. 44; xii. 7. Acts v. 38, etc.</sup> εἰς τὰ ὀπίσω, καὶ ἔπεσον <sup>1 b</sup> χαμαί. 7. πάλιν οὖν αὐτοὺς ἐπηρώ- <sup>g</sup> τησε, "Τίνα ζητεῖτε;" Οἱ δὲ εἶπον, "Ἰησοῦν τὸν Ναζωραῖον." 8. Ἀπεκρίθη ὁ Ἰησοῦς, "Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν." 9. ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, "Ὅτι οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα." 10. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσε αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον <sup>2</sup> τὸ δεξιόν,

<sup>1</sup> ἀπῆλθον, εἶπεν in SBD.

<sup>2</sup> ὠταριον in SBC\*<sup>L</sup>, vulg. "auriculum".

part of a legion, and therefore containing about 600 men. The cohort denotes the garrison of the castle Antonia, which, during the Passover, was available to assist the Sanhedrim in maintaining order. Part of it was now used in case "the servants of the Sanhedrim," ἐκ τῶν . . . ὑπῆρέτας, should not prove sufficient. A considerable body of troops would obviate the risk of a popular rising, vii. 32-49, xii. 42; especially Mk. xiv. 2. They were furnished with φανῶν καὶ λαμπάδων καὶ ὀπλῶν. φανός was a link or torch, consisting of strips of resinous wood tied together, and in late Greek was used for λυχνούχος, a lantern; λαμπάς was the open torch. See Rutherford's *New Phryn.*, p. 131, and Wetstein. Both open lights and lanterns were in use in the Roman army, and would be at hand. "The soldiers rushed out of their tents with lanterns and torches." Dion. Hal., xi. 5. It was new moon, but it might be cloudy, and it would certainly be shady in the garden.—Ver. 4. Jesus, then, not with the boldness of ignorance, but knowing πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, "all that was coming upon Him," cf. Lk. xiv. 31, ἐρχομένῳ ἐπ' αὐτόν, "went out" from the garden, or more probably, ver. 26, from the group of disciples, "and says, Whom seek ye?" to concentrate attention on Himself and prevent a general attack.—Ver. 5. Ἰησοῦν τὸν Ναζωραῖον "Jesus the Nazarene," cf. Acts xxiv. 5. Ναζαρηνός occurs Mk. xiv. 67, etc. ἐγώ εἰμι, "I am He". He had already been identified by Judas' kiss, Mt. xxvi. 47, but Jesus wished to declare Himself as one who did not fear identification. That the kiss was super-

fluous is, however, no proof that it was not given. Εἰστήκει δὲ καὶ Ἰούδας . . .

This remark is inserted not to bring out that Judas fell to the ground with the rest (Holtzmann), but to point out that Judas had not only given directions, but had actually come, and now confronted his Lord and companions.—Ver. 6. The immediate effect of His calm declaration was: ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί, "they went backwards and fell to the ground". Job i. 20, πρὸς ὀπίσω χαμαί; similarly used by Homer, etc., as = χαμάζε. This might have been considered a fulfilment of Ps. xxvii. 2, οἱ θλίβοντές με . . . ἔπεσαν. The recoil, which necessarily causes stumbling and falling in a crowd, was natural, especially if the servants here employed were the same as those who had been sent to take Him on a former occasion, vii. 46. No one wished to be the first to lay hands on Him. Similar effects were produced by Mohammed (when Durthur stood over him with drawn sword), Mark Antony, Marius, Coligny. But the object in narrating the circumstance may have been to illustrate the voluntariness of Christ's surrender.—Ver. 7. Declaring His identity a second time, Jesus explicitly reminds the officials that by their own acknowledgment they are instructed to arrest none but Himself. εἰ οὖν ἐμὲ ζητεῖτε . . . οὐδένα. In thus protecting His companions, Jesus, according to John, fulfils xvii. 12; although here the fulfilment is more superficial than that which was intended. (Cf. 2 Sam. xxiv. 17).—Ver. 10. Peter did not wish to be thus dissociated from the fate of his Master, xiii. 38, and thinks a rescue

- ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ,  
 j Ezek. "Βάλε τὴν μάχαιράν σου<sup>1</sup> εἰς τὴν θήκην. τὸ ποτήριον δὲ δέδωκε  
 xxiii. 31.  
 Ps. xvi. 5. μοι ὁ πατήρ, οὐ μὴ πῶ αὐτό;"  
 Mt. xx.  
 23, etc. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων  
 k Acts i. 16. <sup>k</sup> συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, 13. καὶ ἀπήγαγον<sup>2</sup> αὐτὸν  
 2 Kings πρὸς Ἀνναν πρῶτον· ἦν γὰρ ἰπενθερός τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς  
 x. 14. τοῦ ἐνιαυτοῦ ἐκείνου. 14. ἦν δὲ Καϊάφας ὁ <sup>m</sup> συμβουλευσας τοῖς  
 l Gen. <sup>m</sup> Ἰουδαίοις, ὅτι συμφέρεי ἔνα ἄνθρωπον ἀπολέσθαι<sup>3</sup> ὑπὲρ τοῦ λαοῦ.  
 xxxviii. 13.  
 m xi. 49. 15. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ<sup>4</sup> ἄλλος μαθητής.  
 o Ps. ὁ δὲ μαθητής ἐκείνος ἦν <sup>o</sup> γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ

<sup>1</sup> σου omitted in  $\aleph$  ABCDLΠ.

<sup>2</sup> ἡγαγον without αὐτον in  $\aleph^*$  BD. So in Tr. Ti. W. H. R.

<sup>3</sup> ἀποθανεῖν in  $\aleph$  BC<sup>\*</sup> D 33.

<sup>4</sup> ο omitted in  $\aleph^*$  ABD, inserted in  $\aleph^b$  CLΠ. The article is out of place here, though appropriate in xx. 3, 4.

possible, as only the Sanhedrim officials would enter the garden, leaving the soldiers outside. ἔχων μάχαιραν, "having a sword," "pro more peregrinantium in iis locis," Grotius, and cf. Thucyd., i. 6; Luke xxii. 36. He struck τὸν τοῦ ἀρχιερέως δούλον, "the high priest's servant". The δούλοι are distinguished from the ὑπηρέται, ver. 18. John, being acquainted with the high priest's household, both identified the man and knew his name, which was a common one, see Wetstein, and cf. Neh. x. 4; also, Porphyry, *Life of Plotinus*, 17. "In my native dialect I (Porphyry) was called Malchus, which is interpreted, king." ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. In Mark xiv. 47 ἀφείλεν τὸ ὠτίριον. τὸ δεξιόν indicates eye-witness or subsequent intimate knowledge. Peter meant, no doubt, to cleave the head.—Ver.

11. Peter's action, however, was not commended. βάλε . . . θήκην. "Res evangelica non agitur ejusmodi praesidiis." Erasmus. θήκη, a receptacle; sometimes ξιφοθήκη; usually κολεός. τὸ ποτήριον . . . αὐτό. For the figure of the cup, see Ezek. xxiii. 31-34; Mt. xx. 22, and xxvi. 39. Shall I refuse the lot appointed me by the Father?—Ver. 12. Ἡ οὖν σπεῖρα . . . αὐτόν. The Roman soldiers, ἡ σπεῖρα, under the orders of their Chiliarch (Tribune, Colonel), abetted the officers of the Sanhedrim, ὑπηρέται τῶν Ἰουδαίων, in the apprehension of Jesus. As a matter of course and following the universal practice ἔδησαν αὐτόν, "they bound Him," with His hands shackled behind His back.

Vv. 13-24. *Examination before Annas.*

—Ver. 13. καὶ ἀπήγαγον αὐτόν, "and they led Him to Annas first". πρῶτον refers to the subsequent examinations, vv. 24, 28. The reason for taking Him to Annas first was that he was father-in-law of the actual high priest, Caiaphas, and was a man of commanding influence. He had himself been high priest from A.D. 7-14, while five of his sons occupied the office in succession. Caiaphas held office till 37 A.D. On ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου see xi. 49.—Ver. 14. The attitude Caiaphas was likely to assume towards the prisoner is indicated by his identification with the person who uttered the principle, xi. 50, ὅτι συμφέρει . . . ἀπολέσθαι.—Ver. 15. Ἠκολούθει . . . μαθητής. "There followed Jesus Simon Peter"—with whom the narrative is now concerned—"and another disciple," in all probability John. He is mentioned to explain how Peter found access to the high priest's residence. "That disciple was known to the high priest," i.e., probably to Caiaphas, and accordingly went in with Jesus εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, "into the palace (or court) of the high priest". αὐλή, originally the court or quadrangle round which the house was built, was used of the residence itself. Apparently, and very naturally, Annas had apartments in this official residence now occupied by Caiaphas.—Ver. 16. Peter, not being known to the household, was excluded and stood outside at the door, πρὸς τῇ θύρᾳ ἔξω, cf. xx. 11. John, missing him, spoke to the doorkeeper and introduced

Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως · 16. ὁ δὲ Πέτρος εἰσῆλκε πρὸς  
 τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ  
 ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον. 17. λέγει  
 οὖν ἡ ° παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν ο <sup>Gal. iv. 22.</sup>  
 εἰ τοῦ ἀνθρώπου τούτου;” Λέγει ἐκεῖνος, “Οὐκ εἰμί.” 18 Εἰστή- <sup>Gen. xx. 17.</sup>  
 κεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται <sup>p</sup> ἄνθρακιὰν πεποιηκότες, ὅτι <sup>xxi. 9.</sup>  
 ψύχος ἦν, καὶ ἐθερμαίνοντο · ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἐστὼς καὶ <sup>Ecclus. xi.</sup>  
 θερμαινόμενος. 19. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν <sup>32. 4</sup>  
 μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20. ἀπεκρίθη αὐτῷ ὁ <sup>Macc. ix.</sup>  
 Ἰησοῦς, “Ἐγὼ <sup>q</sup> παρηρσία ἐλάλησα <sup>1</sup> τῷ κόσμῳ · ἐγὼ πάντοτε <sup>q vii. 4</sup> <sup>teff.</sup>  
 ἐδίδαξα ἐν τῇ <sup>2</sup> συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε <sup>3</sup> οἱ Ἰουδαῖοι  
 συνέρχονται, καὶ <sup>ε</sup> ἐν κρυπτῷ ἐλάλησα οὐδέν. 21. Τί με ἐπερωτᾷς; <sup>r vii. 4.</sup>  
 ἐπερωτήσον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς; ἴδε οὗτοι οἶδασιν  
 ἃ εἶπον ἐγώ.” 22. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν  
 παρεστηκὼς <sup>ε</sup> ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, “Οὕτως ἀποκρίνη <sup>s</sup> <sup>xix. 3.</sup> <sup>Is.</sup>  
 τῷ ἀρχιερεῖ;” 23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Εἰ κακῶς ἐλάλησα, <sup>1. 6.</sup>

<sup>1</sup> λελαληκα in  $\Sigma ABC^*L$ .

<sup>2</sup> Omit  $\tau\eta$  with  $\Sigma$ ABCD.

<sup>3</sup> πάντες in  $\Sigma$ ABC\*L and most versions.

him. τῇ θυρῳρῳ, female doorkeepers appear 2 Sam. iv. 6, Acts. xii. 13, and see Wetstein.—Ver. 17. Naturally he concluded from John's introducing him that Peter was also a disciple, and as a mere innocent and purposeless remark says: Μὴ καὶ σὺ . . . τούτων; "Are you also one of this man's disciples?" He says, οὐκ εἰμί, "I am not".—Ver. 18. Εἰστήκεισαν . . . θερμαινόμενοι. The household servants and the Sanhedrim servitors had made a fire in the open court of the house and were standing round it warming themselves. Peter, unabashed by his lie, joined himself to this group and stood in the light of the fire. Cf. Lk. xxii. 56, πρὸς τὸ φῶς. Jerusalem, lying 2500 feet above sea-level, is cold at night in spring.—Ver. 19. Ὁ οὖν ἀρχιερεὺς ῥώτησε . . . "The high priest then interrogated Jesus about His disciples and about His teaching," apparently wishing to bring out on what terms He made disciples, whether as a simple Rabbi or as Messiah. But Jesus answered: Ἐγὼ παρηγοία ἐλάλησα . . . οὐδέν. The high priest's question was useless. Jesus had nothing to tell which He had not publicly and frequently proclaimed. Similarly Socrates replied to his judges (Plato, *Apol.*, 33), "If any one says that he has ever learned or heard anything from me in private which the world has not heard,

be assured he says what is not true". **παρησίᾳ** "without reserve," *rückhaltslos*, Holtzmann. **τῷ κόσμῳ**, "to everybody," to all who cared to hear; *cf.* Socrates' **δημοσίᾳ**. "I always taught in synagogue and in the temple"; the article dropped as we drop it in the phrase "in church"; "where," *i.e.*, in both synagogue and temple, **πάντες** "all the Jews assemble".—Ver. 21. "Why do you interrogate me? Ask those who have heard, what I said to them." Similarly Socrates appeals to his disciples. The **οὔτοι** might be construed as if Jesus looked towards some who were present.—Ver. 22. **Ταῦτα . . . ἀρχιερεὶ ῥάπισμα**. The older meaning of **ῥάπισμα** was "to strike with a rod" *sc.* **ῥαβδίσειν**; but in later Greek it meant "to give a blow on the cheek with the open hand". This is put beyond doubt by Field, *Otium Norv.*, p. 71; *cf.* Rutherford's *New Phryn.*, p. 257. R.V. marg. "with a rod" is not an improvement on R.V. text.—Ver. 23. The calmness and reasonableness of Jesus' retort to this blow impressed it on the memory of John, whose own blood would boil when he saw his Master struck by a servant.—Ver. 24. As nothing was to be gained by continuing the examination, Jesus is handed on to Caiaphas, **Ἀπέστειλεν . . . ἀρχιερέα**.

Ver. 25 resumes the narrative inter-

- <sup>1</sup> Heb. v. 14. μαρτύρησον περὶ τοῦ ἑκακοῦ· εἰ δὲ ἑκαλῶς, τί με δέρεῖς;” 24  
<sup>2</sup> Ch. iv. 17. Ἀπέστειλεν<sup>1</sup> αὐτὸν ὁ Ἄννας δεδεμένος πρὸς Καϊάφαν τὸν ἀρχιερέα.  
<sup>3</sup> Exod. xlii. 28. 25. Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;” Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν, “Οὐκ εἰμί.” 26. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, <sup>4</sup> Lk. i. 36. “συγγενὴς ὢν οὐ ἀπέκοψε Πέτρος τὸ ὥτιον, “Οὐκ ἐγὼ σε εἶδον ἐν τῷ <sup>5</sup> Rom. xvi. κήπῳ μετ’ αὐτοῦ;” 27. Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως <sup>6</sup> v. xiii. 38. ἀλέκτωρ ἔφώνησεν.  
<sup>7</sup> w. xix. 9. 28. ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον.  
<sup>8</sup> Acts xxi. 35. ἦν δὲ πρῶτα<sup>2</sup>· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ <sup>9</sup> x. i. 13. ἡμιανθώσιν, ἀλλ’ ἵνα φάγωσι τὸ πᾶσχα. 29. ἐξῆλθεν οὖν ὁ Πιλάτος<sup>3</sup> <sup>10</sup> Heb. xii. 15. πρὸς αὐτοὺς, καὶ εἶπε, “Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώ- <sup>11</sup> i. 15. που τούτου;” 30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Εἰ μὴ ἦν οὗτος <sup>12</sup> Acts xxv. 18. 2 Pet. ii. 11. κακοποιός,<sup>4</sup> οὐκ ἂν σοι παρεδώκαμεν αὐτόν.” 31. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, “Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.” Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “Ἡμῖν οὐκ ἔστιν ἀποκτείνειν

<sup>1</sup> οὖν inserted in BC\*L 33, which compels the translation “Annas therefore sent Him,” and forbids the meaning “Annas had sent Him”.

<sup>2</sup> Better πρῶι as in SABCD.

<sup>3</sup> Πειλάτος in ABC, Πιλάτος in BD. It represents the Latin *pilatus*, “armed with a javelin”. ἐξω is added in NBC\*L 33.

<sup>4</sup> κακὸν ποιῶν read by Tr.Ti.W.H. on the authority of N<sup>c</sup>BL 33. The Vulgate has “malefactor”.

rupted at vv. 18-19, and resumes by repeating the statement that Simon Peter was standing and warming himself. While he did so the servants and officers, ver. 18, who were round the fire said, Μὴ καὶ σὺ . . . “Are you also of His disciples?”—Ver. 26. Λέγει εἰς ἐκ τῶν δούλων . . . ὥτιον, “one of the servants of the high priest, who was a kinsman of him,” etc., “a detail which marks an exact knowledge of the household (ver. 15),” Westcott.—Ver. 27. Πάλιν οὖν . . . ἐφώνησεν . . . A cock crew, the dawn approaching, and the warning of xiii. 38 was fulfilled. See on xiii. 38.

Vv. 28—xix. 16. *Jesus before Pilate*.—Ver. 28. Ἀγούσιν, “They lead,” i.e., the Sanhedrists who had assembled lead: in Luke xxiii. 1, ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν. ἀπὸ τοῦ Καϊάφα. Field prefers translating “from the house of Caiaphas,” cf. Mark v. 35; Acts xvi. 40. πραιτώριον, *praetorium*, lit. “the general’s tent”; here probably the governor’s quarters in Antonia, but possibly the magnificent palace of Herod used by the Roman governor while in Jerusalem; see especially Keim, *Jesus of Nazareth*, vi.

79 E. Tr. ἦν δὲ πρῶτα καὶ αὐτοὶ οὐκ εἰσῆλθον . . . “It was early morning (the fourth watch, from 3 to 6 A.M., see Mark xiii. 35; see on xiii. 38) and they themselves entered not into the palace that they might not be defiled but might eat the passover.” The dawning of the day seems to have reminded them of its sacred character. To enter a house from which all leaven had not been removed was pollution. Probably too the mere entrance into the house of a Gentile was the gnat these men strained at. The plain inference from the word is that the Paschal Supper was yet to be eaten. But see Edersheim’s *Life of Jesus*, ii. 566.—Ver. 29. ἐξῆλθεν οὖν ὁ Πιλάτος . . . The examination began therefore in the open air in front of the building; cf. xix. 13. Pilate opened the case with the formal inquiry, Τίνα κατηγορίαν κ. τ. λ.; To this reasonable demand the Sanhedrists evasively and insolently reply (ver. 30): “Had He not been a κακοποιός we should not have delivered Him to you”. It appears therefore that having already condemned Him to death (see Mt. xxvi. 61. ὄνοχος



οὐδένα·” 32. ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε ἁ σημαίνων 2 xli. 33. ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἠέφωνε τὸν Ἰησοῦν, καὶ εἶπεν a i. 49; ii. 10. αὐτῷ, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” 34. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐφ’ ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ b v. 19. ἐμοῦ;” 35. Ἀπεκρίθη ὁ Πιλάτος, “Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ c iv. 29. ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· ἂ τί ἐποίησας;” d 1 Sam. xx. 36. Ἀπεκρίθη ὁ Ἰησοῦς, “Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἕκ τοῦ e iii. 32. κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπῆρται ἂν οἱ ἐμοὶ ἀγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις·

θανάτου ἐστὶ. Mk. xiv. 64) they handed Him over—παρεδώκαμεν—to Pilate, not to have their judgment revised, but to have their decision confirmed and the punishment executed. *κακοποιός* is found in Arist., *Eth.*, iv. 9, Polybius, and frequently in 1 Peter.—Ver. 31. This does not suit Roman ideas of justice; and therefore Pilate, ascribing their reluctance to lay a definite charge against the prisoner and to have the case reopened to the difficulty of explaining to a Roman the actual law and transgression, bids them finish the case for themselves, *λάβετε αὐτὸν ὑμεῖς . . . cf. Acts xviii. 14.*—Ver. 32. This, however, they decline to do, because it is the death penalty they desire, and this they have no right to inflict: *ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα*. In the Roman provinces the power of life and death, the *jus gladii*, was reserved to the governor. See Arnold's *Roman Prov. Administration*, pp. 55, 57; and Josephus, *Bell. Jud.*, ii. 8, 1, who states that when the territory of Archelaus passed to the provincial governor, Coponius, the power of inflicting capital punishment was given to him, *μέχρι τοῦ κτείνειν λαβὼν παρὰ τοῦ Καίσαρος ἐξουσίαν*. See also Stapfer's *Palestine*, p. 100. By being thus handed over to the Roman magistrate it came about that Jesus was *crucified*, a form of capital punishment which the Jews never inflicted even when they had power; and thus the word of Jesus was fulfilled which He spake intimating that He would die by crucifixion, xii. 32, 33.

Vv. 33-37. *Jesus examined by Pilate in private.*—Ver. 33. Pilate, being thus compelled to undertake the case, withdraws within the Praetorium to conduct it apart from their prejudices and clamours. He calls Jesus and says to Him, *Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων*; How did Pilate know that this was the κατηγορία against Jesus? John omits the

information given in Lk. xxiii. 2 that the Sanhedrists definitely laid this accusation. And the answer of Jesus implies that He had not heard this accusation made in Pilate's presence. The probability therefore is that Pilate had privately obtained information regarding the prisoner. There is some contempt as well as surprise in Pilate's *Σύ*. “Art Thou,” whose appearance so belies it, “the king of the Jews?”—Ver. 34. Jesus answers by asking: *Ἀφ’ ἑαυτοῦ σὺ τοῦτο λέγεις . . .*; Pilate's reply, “Am I a Jew?” precludes all interpretations, however inviting (see especially Alford and Oscar Holtzmann), but the simple one: “Do you make this inquiry from any serious personal interest and with any keen apprehension of the blessings attached to the Kingdom of God, or are you merely echoing a formal charge brought against me by others?”—Ver. 35. To this Pilate with some heat and contempt replies: *Μῆτι ἐγὼ Ἰουδαῖός εἰμι*; “Am I a Jew?” How can you suppose that I have any personal interest in such a matter?—*τὸ ἔθνος τὸ σὸν . . . ἐμοί*. “Your own nation and the chief priests handed you over to me.” It is their charge I repeat. *τί ἐποίησας*; “what hast Thou done?” He scouts the idea that he should take any interest in the Jewish Messiah, and returns to the practical point, “what have you done?”—Ver. 36. But Jesus accepts the allegation of the Jews and proceeds to explain in what sense He is king: *Ἡ βασιλεία ἡ ἐμὴ κ. τ. λ.* My kingdom is not of a worldly nature, nor is it established by worldly means. Had it been so, my servants would have striven to prevent my being surrendered to the Jews. But as things are, *νῦν*, since it is indisputable that no armed resistance or rescue has been attempted, it is put beyond question that my kingdom is not from hence. “The substitution of ‘hence’ for ‘of this world’ in the last

ῶν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” 37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, “Οὐκοῦν βασιλεὺς εἶ σύ;” Ἀπεκρίθη ὁ Ἰησοῦς, “Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.” 38. Λέγει αὐτῷ ὁ Πιλάτος, “Τί ἐστὶν ἀλήθεια;” Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, “Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 39. ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;” 40. Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, “Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν.” ἦν δὲ ὁ Βαραββᾶς ληστής.

clause appears to define the idea of the world by an immediate reference to the representatives of it close at hand.” Westcott. Perhaps this rather limits the reference. Jesus uses ἐντεῦθεν as one who has other worlds than this in view.—Ver. 37. Pilate understands only so far as to interrupt with Οὐκοῦν . . . σύ; “So then you are a king?” On οὐκοῦν see Klotz’s *Devarius*, p. 173. To which Jesus replies with the explicit statement: Σὺ λέγεις . . . ἐγώ. “Thou sayest.” This, says Schoettgen (Mt. xxvi. 25), is “solennis adfirmantium apud Judaeos formula”; so that ὅτι must be rendered with R.V. marg. “because” I am a king. Erasmus, Westcott, Plummer, and others render, “Thou sayest that I am a king,” neither definitely accepting nor rejecting the title. But this interpretation seems impossible in the face of the simple σὺ λέγεις of the synoptists, Mt. xxvii. 11, Mark xv. 2, Luke xxiii. 3. We must then render, “Thou art right, for a king I am”. In what sense a king, He explains: ἐγὼ εἰς τοῦτο γεγέννημαι κ. τ. λ. “For this end have I been born, and for this end am I come into the world;” the latter expression, by being added to the former, certainly seems to suggest a prior state. Cf. i. 9. The end is expressed in ἵνα μαρτυρήσω τῇ ἀληθείᾳ, “that I might witness to the truth,” especially regarding God and His relation to men. The consequence is that every one who belongs to the truth (moral affinity expressed by ἐκ) obeys Him, ἀκούει in a pregnant sense, cf. x. 8-16. They become His subjects, and form His kingdom, a kingdom of truth. For which Pilate has only impatient scorn: τί ἐστὶν ἀλήθεια;—“Tush, what is Aletheia?” It was a kingdom which could not injure the empire. What have

I to do with provinces that can yield no tribute, and threaten no armed rebellion?

Vv. 38-40. *Pilate declares the result of his examination.*—Ver. 38. Pilate waited for no reply to his question, but τοῦτο εἰπὼν, πάλιν ἐξῆλθε. The noting of each movement of Pilate suggests the eye-witness, and brings out his vacillation. Ἐγὼ οὐδεμίαν αἰτίαν . . . “I for my part find no fault, or ground of accusation in Him.” Naturally, therefore, Pilate will acquit and dismiss Him; but no. He attempts a compromise: ἔστι δὲ συνήθεια ὑμῖν “You have a custom,” of which we have no information elsewhere; although Josephus (*Antiq.*, xx. 9, 3) relates that at a passover Albinus released some robbers. Analogies in other countries have been produced. This custom Pilate fancies they will allow him to follow in favour of Jesus: βούλεσθε . . . Ἰουδαίων; ἀπολύσω, aorist subjunctive; cf. Mt. xiii. 28, θέλεις συλλέξωμεν; Lk. ix. 54, θέλεις εἰπῶμεν; βούλεσθε καλῶμεν; βούλεσθε εἰπῶ, etc., commonly occur in Aristophanes and other classical writers. Ἐκραύγασαν . . . Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν, “They shouted,” showing their excitement: πάλιν, previous shoutings have not been mentioned by John, but this word reflects light on the manner in which the accusations had been made. ἦν δὲ ὁ Βαραββᾶς ληστής. Bar-Abbas, son of a father, or of a Rabbi, διδασκάλου υἱός. In Mt. xxvii. 16, Origen read Ἰησοῦν τὸν Βαρ., but added “in multis exemplaribus non continetur”. He found a mystery in the circumstance that both prisoners were called “Jesus, the Son of the Father”. Barabbas is designated ληστής, or, as Luke (xxiii. 19) more definitely says, he had been imprisoned for sedition in the city and for murder. John does not bring out the irony of the Jews’ choice, which freed

XIX. 1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστί-<sup>a</sup> Mt. xiii. γωσε. 2. καὶ οἱ στρατιῶται \*πλέξαντες στέφανον ἐξ ἀκανθῶν,<sup>31</sup> b Is. i. 6. ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν<sup>d</sup> περιέβαλον αὐτὸν,<sup>1</sup> c Is. xxviii. 3. καὶ ἔλεγον, “Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων.” καὶ ὁ ἐδίδουν<sup>d</sup> Mt. xv. 5. αὐτῷ ῥαπίσματα. 4. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, “Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν<sup>e</sup> xviii. 38. αἰτίαν εὐρίσκω.” 5. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, ἡ φορῶν τὸν ἀκάν-<sup>g</sup> Ecclus. xi. θινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, “Ἴδε<sup>2</sup> 4. ὁ ἄνθρωπος.” 6. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, “Σταύρωσον, σταύρωσον.” λέγει αὐτοῖς ὁ Πιλάτος, “Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ

<sup>1</sup> Insert καὶ ἤρχοντο πρὸς αὐτὸν with NBL 33, omitted in AD by homoioteleuton.

<sup>2</sup> Ἴδου in NBL 33.

the real and crucified the pretended mover of sedition.

CHAPTER XIX.—Vv. 1-6. *Pilate, after scourging Jesus, again pronounces Him guiltless.*—Ver. 1. Τότε οὖν . . . ἔμαστίγωσε. Keim (vi. 99) thinks that Pilate at this point pronounced his “condemno” and “ibis in crucem,” and that the scourging was preparatory to the crucifixion. This might seem to be warranted by Mark’s very condensed account, xv. 15. φραγελλώσας ἵνα σταυρωθῇ (according to the Roman law by which, according to Jerome, it was decreed “ut qui crucifigeretur, prius flagellis verberaretur”; so Josephus, *B. J.*, v. 11, and Philo, ii. 528). But according to John the scourging was meant as a compromise by Pilate; as in Lk. xxiii. 22: “what evil hath He done? I found in Him nothing worthy of death; I will therefore scourge Him and let Him go.” Neither, then, as part of the capital punishment, nor in order to elicit the truth (quaestio per tormenta); but in the ill-judged hope that this minor punishment might satisfy the Jews, Pilate ordered the scourging. The victim of this severe punishment was bound in a stooping attitude to a low column (column of the Flagellation, now shown in Church of Holy Sepulchre) and beaten with rods or scourged with whips, the thongs of which were weighted with lead, and studded with sharp-pointed pieces of bone, so that frightful laceration followed each stroke. Death frequently resulted. καὶ οἱ στρατιῶται . . . ῥαπίσματα, “and the soldiers plaited a crown of thorns” in mockery of the claim to royalty (for a similar instance, see Keim, vi. 121). Of the suggestions regarding

the particular species of thorn, it may be said with Bynaeus (*De Morte Christi*, iii. 145) “nemo attulit aliquid certi”. ἱμάτιον πορφυροῦν, “a purple robe,” probably a small scarlet military cloak, or some cast-off *sagum*, or *paludamentum*, worn by officers and subject kings.—Ver. 3. καὶ ἤρχοντο πρὸς αὐτόν, “and they went on, coming to Him,” imperfect of continued action; “and hailing Him king,” χαίρε κ. τ. λ., as they were accustomed to shout “Ave, Caesar”. At the same moment they struck Him on the face with their hands.—Ver. 4. Pilate, judging that this will content the Jews, brings Jesus out that they may see Him and ἵνα γνῶτε . . . εὐρίσκω, that Pilate may have another opportunity of pronouncing Him guiltless.—Ver. 5. Still wearing (φορῶν) the mocking symbols of royalty, an object of derision and pity, Jesus is led out, and the judge pointing to Him says, “Ἴδε ὁ ἄνθρωπος, Ecce Homo, “Lo! the man,” as if inviting inspection of the pitiable figure, and convincing them how ridiculous it was to try to fix a charge of treason on so contemptible a person. ὁ ἄνθρωπος is used contemptuously, as in Plutarch, *Them.*, xvi. 2, “the fellow,” “the creature”. Other instances in Holden’s note in Plut., *Them.* The result is unexpected.—Ver. 6. Instead of allowing him to release the prisoner, “the chief priests and their officers,” not “the people,” who were perhaps moved with pity (Lücke), “roared” (ἐκραύγασαν) “Crucify, crucify”; “To the cross”. To this demand Pilate, “in angry sarcasm” (Reynolds), but perhaps rather merely wishing strongly to assert, for the third time, that he



- εὐρίσκω ἐν αὐτῷ αἰτίαν." 7. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι,  
 h xiii. 14. "Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὁφείλει ἀποθανεῖν,  
 i v. 18. ὅτι ἔαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν."  
 8. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,  
 j xviii. 28. 9. καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ,  
 k vii. 27; "Κόθεν εἶ σύ;" Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.  
 i i. 22. 10. λέγει οὖν αὐτῷ ὁ Πιλάτος, "Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι  
 m xviii. 39. ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;"  
 11. Ἀπεκρίθη ὁ Ἰησοῦς, "Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ,  
 n iii. 27. ἢ εἰ μὴ ἦν σοι δεδομένον ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς ἡ μέ σοι

<sup>1</sup> παραδους in  $\mathfrak{N}$ BE, it. vulg.

for his part would not condemn Jesus to death, "If He is to be crucified, it is you who must do it," retorts, *Λάβετε . . . αἰτίαν*, "Take ye Him and crucify Him, for I find no fault in Him".

Vv. 7-12a. *Second private examination by Pilate.*—Ver. 7. The Jews are as determined that Pilate shall condemn Jesus as he is resolved not to condemn Him, and to his declaration of the prisoner's innocence they reply, *Ἡμεῖς νόμον ἔχομεν . . . ἐποίησεν*. He may have committed no wrong of which your Roman law takes cognisance, but "we have a law (Lev. xxiv. 16), and according to our law He ought to die, because He made Himself God's Son". For the construction see v. 18. The occasion they refer to is His profession to the Sanhedrim recorded in Mk. xiv. 62. υἱὸν Θεοῦ here means more than "Messiah," for the claim to be Messiah was not apparently punishable with death (see Trefry's *Eternal Sonship*), and, moreover, such a claim would not have produced in Pilate the state of mind suggested by (ver. 8) *μᾶλλον ἐφοβήθη*, words which imply that already mingling with the governor's hesitation to condemn an innocent man there was an element of awe inspired by the prisoner's bearing and words. The words also imply that this awe was now deepened, and found utterance in the blunt interrogation (ver. 9), *Πόθεν εἶ σύ*; "Whence art Thou?" What is meant by your claim to be of Divine origin? To this question Jesus ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ, "did not give him an answer". Pilate had no right to prolong the case; because already he had three times over pronounced Jesus innocent. He needed no new material, but only to act on what he had. Jesus recognises this and

declines to be a party to his vacillation. Besides, the charge on which He was being tried was, that He had claimed to be King of the Jews. This charge had been answered. Legal procedure was degenerating into an unregulated wrangle. Jesus therefore declines to answer.—Ver. 10. At this silence Pilate is indignant; *Ἐμοὶ οὐ λαλεῖς*; "To me do you not speak?" It is intelligible that you should not count it worth your while to answer the charges of that yelling mob; but do you not know that I have power to crucify you and have power to release you?—Ver. 11. Jesus answered, *Οὐκ εἶχες . . . ἐχει. ἄνωθεν*, "from above," i.e., from God. Pilate must be reminded that the power he vaunts is not inherently his, but is given to him for God's purposes. From this it follows, *διὰ τοῦτο*, that ὁ παραδιδούς μέ σοι, "he that delivered me unto thee," to wit, Caiaphas (although the designation being that which is constantly used of Judas it has not unnaturally been referred to him), *μεῖζονα ἁμαρτίαν ἔχει*, "hath greater sin," not than you, Pilate (as understood by most interpreters), but greater than in other circumstances it would have been. Had Pilate been a mere irresponsible executioner their sin would have been sufficiently heinous; but in using the official representative of God's truth and justice to fulfil their own wicked and unjust designs, they involve themselves in a darker criminality. So Wetstein: "Comparatur ergo, nisi fallor, peccatum Judaeorum cum suis circumstantiis, cum eodem peccato sine istis circumstantiis: hoc Judaeos aggravat, eosque atrocioris delicti reos agit, quod non per tumulum sed per Praesidem, idque specie juris, me quaerunt de medio tollere".—Ver. 12. In consequence of



μείζονα ἁμαρτίαν ἔχει." 12. Ὁ ἔκ τούτου ἔζητει ὁ Πιλάτος ὁ ἰσ. 41.  
 ἁπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον<sup>1</sup> λέγοντες, "Ἐὰν τοῦτον<sup>p vi. 66 reff.</sup>  
 ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν<sup>q v. 16.</sup>  
 ποιῶν, ἀντιλέγει τῷ Καίσαρι." 13. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον<sup>r ver. 7.</sup>  
 τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος,<sup>s Is. xxii. 22;</sup>  
 εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. 14. ἦν<sup>l. 5. Hos.</sup>  
 δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεϊ ἔκτη.<sup>iv. 4. Lk.</sup>  
 15. ἦν<sup>ii. 34.</sup>  
 δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεϊ ἔκτη.<sup>v. 2; vv.</sup>  
 16. ἦν<sup>17, 20.</sup>  
 δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεϊ ἔκτη.<sup>Rev. ix.</sup>  
 17. ἦν<sup>11; xvi.</sup>  
 δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεϊ ἔκτη.<sup>16.</sup>

<sup>1</sup> ἐκραυγάζον is adopted by Tisch. after AIL; ἐκραυγασαν by W.H. after BD 33.

<sup>2</sup> Ti. W.H. read ὥρα ἣν ὥς with NAB. τριτῇ is found NcDsupplX and some cursives.

this and from this point, ἐκ τούτου, as in vi. 66, "upon this," with a causal as well as a temporal reference, ἐζητει ὁ Πιλάτος ἁπολύσαι αὐτόν, Pilate sought (ineffectually, imperfect) to set Him free.

Vv. 12b-16. *Fresh assault upon Pilate and his final surrender.*—Ver. 12. οἱ δὲ Ἰουδαῖοι, "but the Jews," a new turn was at this point given to the case by the cunning of the Sanhedrists, who cried out, ἔκραζον λέγοντες Ἐὰν . . . Καίσαρι. φίλος τοῦ Καίσαρος. Wetstein says: "Legati, praesides, praefecti, consilarii, amici Caesaris dicebantur," but it is not in this titular sense the expression is here used. The meaning is: Thou dost not show thyself friendly to Caesar. The reason being that every one who makes himself a king, ἀντιλέγει τῷ Καίσαρι, "speaks against Caesar". Euthymius, Field, Thayer, etc., prefer "setteth himself against Caesar," "resisteth his authority". And as Jesus made Himself a king, Pilate would aid and abet Him by pronouncing Him innocent. This was a threat Pilate could not despise. Tiberius was suspicious and jealous. ["Judicia majestatis . . . atrocissime exercuit." Suetonius, *Tib.*, 58. Treason was the makeweight in all accusations. Tacitus, *Annals*, iii. 38.]—Ver. 13. Pilate therefore, when he heard this, brought Jesus out, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος. In the Gospel according to Peter, ἐκάθισεν is understood transitively: καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες Δικαίως κρίνε, βασιλεῦ τοῦ Ἰσραήλ. Similarly in Justin, *I. Apol.*, i. 35. This rendering presents a strikingly dramatic scene, and admirably suits the "behold your king" of ver. 14. (See *Expositor* for 1893, p. 296 ff., and Robinson and James' *Gospel according to Peter*, p. 18.) But it is extremely unlikely that Pilate should thus have degraded his seat of justice, and much more natural to suppose that ἐκάθισεν

is used intransitively, as in xii. 14, etc. (Joseph., *Bell. Jud.*, ii. 9, 3, ὁ Πιλάτος καθίσας ἐπὶ βήματος), and that Pilate's taking his seat is mentioned to indicate that his mind was now made up and that he was now to pronounce his final judgment. The βῆμα was the *suggestum* or *tribunal*, the raised platform (Livy, xxxi. 29; Tac., *Hist.*, iv. 25) or seat (Suet., *Aug.*, 44) on which the magistrate sat to administer justice. See 2 Macc. xiii. 26.—εἰς τόπον λεγόμενον Λιθόστρωτον, "at a place called Lithostroton," i.e., lit. Stone pavement, or Tessellated pavement (of which see reproductions in Rich's *Antiq.*). Cf. 2 Chron. vii. 3, Joseph., *Bell. Jud.*, vi. 1, 1. Pliny (xxxvi. 15) defines Lithostrota as mosaics, "parvulis certe crustis," and says they were a luxury introduced in the time of Sulla and found in the provinces rather than in Rome (see Krebs in *loc.*). The space in front of the praetorium where the βῆμα stood was thus paved and therefore currently known as "Lithostroton": Ἑβραϊστὶ δὲ Γαββαθᾶ, "but in Hebrew," i.e., in the popular Aramaic, "Gabbatha," which is not a translation of Lithostroton, but a name given to the same place from its being raised, from

גב, a ridge or elevation. The tribunal was raised as a symbol of authority and in order that the judge might see and be seen (see Lücke).—Ver. 14. ἦν δὲ παρασκευὴ τοῦ πάσχα, "now it was the preparation of the Passover". παρασκευὴ was the usual appellation of Friday, the day of preparation for the weekly Sabbath. Here the addition τοῦ πάσχα shows that it is used of the day preceding the Passover. This day was, as it happened, a Friday, but it is the relation to the feast, not to the ordinary Sabbath, that is here indicated. Cf. ver. 42. ὥρα δὲ ὥσεϊ ἔκτη. "It was about the sixth hour," i.e., about 12 o'clock. But Mark

- i. 29, etc. Ἰουδαίοις, “<sup>1</sup> Ἴδε ὁ βασιλεὺς ὑμῶν.” 15. Οἱ δὲ ἐκραύγασαν, “Ἄρον, ἄρον, σταύρωσον αὐτόν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τὸν βασιλέα ὑμῶν σταυρώσω;” Ἀπεκρίθησαν οἱ ἀρχιερεῖς, “Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.” 16. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
- 2 Kings xviii. 14. Mt. iii. 11. Mk. xiv. 13. Acts xv. 10. Dan xii. 5. Rev. xxi. 2. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον<sup>1</sup>. 17. καὶ ἑβαστάζων τὸν σταυρὸν αὐτοῦ<sup>2</sup> ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ. 18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἔντευθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>1</sup> Tr. Ti. V. H. R. omit καὶ ἀπηγαγον following BLX 33.

<sup>2</sup> Instead of the genitive ἑαυτοῦ read εαυτω, BX 33 αὐτω.

(xv. 25) says: “It was the third hour and they crucified Him”. The various methods of reconciling the statements are given in Andrew’s *Life of Our Lord*, p. 545 ff. Meyer leaves it unsolved “and the preference must be given to the disciple who stood under the cross”. But if the crucifixion took place midway between nine and twelve o’clock, it was quite natural that one observer should refer it to the former, while another referred it to the latter hour. The height of the sun in the sky was the index of the time of day; and while it was easy to know whether it was before or after midday, or whether the sun was more or less than half-way between the zenith and the horizon, finer distinctions of time were not recognisable without consulting the sun-dials, which were not everywhere at hand. Cf. the interesting passages from rabbinical literature in Wetstein, and Professor Ramsay’s article in the *Expositor*, 1893, vol. vii., p. 216. The latter writer found the same conditions in Turkish villages, and “cannot feel anything serious” in the discrepancy between John and Mark. “The Apostles had no means of avoiding the difficulty as to whether it was the third or the sixth hour when the sun was near mid-heaven, and they cared very little about the point.” καὶ λέγει . . . ὑμῶν, “and he says to the Jews: Behold your king!” words uttered apparently in sarcasm and rage. If he still wished to free Jesus, his bitterness was impolitic.—Ver. 15. They at once shouted, Ἄρον, ἄρον, σταύρωσον αὐτόν. To this Pilate could offer only the feeble opposition of more sarcasm, Τὸν βασιλέα ὑμῶν σταυρώσω; where, of course, the emphasis is on the first words, John with his artistic perception exhibits their final rejection of

Christ in the form in which it appeared as a reckless renunciation of all their national liberties and hopes: Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Even yet Pilate will take no active part, but hands Jesus over to the Sanhedrists with the requisite authorisation; παρέδωκεν, used in a semi-technical sense, cf. Plut., *Dem.*, xiv. 4, and the passages cited in Holden’s note.

Vv. 17-30. *The crucifixion*.—Ver. 17. The Jewish authorities on their part “received” Jesus, καὶ ἀπήγαγον. καὶ ἑβαστάζων . . . Γολγοθᾶ. “And carrying the cross for Himself, He went out to the place called Kranion (of a skull), which in Hebrew is called Golgotha.” The condemned man carried at least part of the cross, and sometimes the whole. ὁ μέλλων σταυρῶ προσηλοῦσθαι πρότερον αὐτὸν βαστάζει, Artemid., *Oneir.*, ii. 56. Other passages in Keim, vi. 124. Since Tertullian (*adv. Jud.*, 10) a type of this has been found in Isaac’s carrying the wood for the sacrifice. ἐξῆλθεν, it was usual both in Jewish and Roman communities to execute criminals outside the city. In Athens the gate through which they passed to the place of punishment was called χαρώνεια θύρα. Cf. Bynaeus, *De Morte Christi*, 220; Pearson, *On the Creed* (Art. iv.); Heb. xiii. 12; Lev. xxiv. 14. The place of execution at Jerusalem was a small knoll just beyond the northern wall, which, from its bare top and two hollow caves in its face, bears a rough resemblance to a skull, and was therefore called κρανίον, Calvaria, Skull. “Golgotha” is the Aramaic form of Gulgoeth, which is found in 2 Kings ix. 35. It is described in Conder’s *Hand-book*, p. 355; Henderson’s *Palestine*, pp. 163, 164.—Ver. 18. ὅπου . . . Ἰησοῦν. All information regarding the cross has been collected by Lipsius in his treatise

19. Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον, “Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.”  
 20. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἔγγυς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ x vi. 19 <sup>reff.</sup>  
 ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. 21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, “Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ’ ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.”  
 22. Ἀπεκρίθη ὁ Πιλάτος, “Ὁ γέγραφα, γέγραφα.” 23. Οἱ οὖν y <sup>Gen. xliii</sup>  
 στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, <sup>14.</sup>  
 καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν <sup>z Mk. xv. 38.</sup>  
 χιτῶνα. ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου. a <sup>Exod. xxviii. 28.</sup>  
 24. εἶπον οὖν πρὸς ἀλλήλους, “Μὴ ὁ σχίσωμεν αὐτὸν, ἀλλὰ ὁ λάχωμεν b <sup>xxi. 11.</sup>  
 περὶ αὐτοῦ, τίνος ἔσται.” ἵνα ἡ γραφή πληρωθῇ ἡ λέγουσα, <sup>Is. xxxvii. 1.</sup>  
 ‘Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου <sup>Lk. v. 36.</sup>  
 ἔβαλον κλῆρον.’ <sup>Mk. xv. 38.</sup>  
 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· 25. εἰστήκεισαν δὲ παρὰ <sup>c Here only in this sense, see Thayer.</sup>  
 τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς <sup>d Ps. xxii. 18.</sup>

*De Cruce*, Antwerp, 1595; Amstel., 1670; and in vol. ii. of his collected works, published at Lugduni, 1613. With Jesus were crucified “other two,” in Mt. xxvii. 38, called “robbers,” probably of the same class as Barabbas. Jesus was crucified between them; possibly, to identify Him with the worst criminals. “The whole of humanity was represented there: the sinless Saviour, the saved penitent, the condemned impenitent.” Plummer.—Ver. 19. Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος. “And Pilate wrote a ‘title,’ also, and set it on the cross.” The “title,” αἰτία, was a board whitened with gypsum (σανίς, λεύκωμα) such as were commonly used for public notices. Pilate himself, meaning to insult the Jews, ordered the precise terms of the inscription. καὶ τίτλον, “a title also,” in addition to all the other insults he had heaped on them during the trial.—Ver. 20. This title was read by “many of the Jews,” because the place of crucifixion was close to the city, and lay in the road of any coming in from the north; also it was written in three languages so that every one could read it, whether Jew or Gentile.—Ver. 21. Naturally the chief priests remonstrated and begged Pilate so to alter the inscription as to remove the impression that the claim of Jesus was admitted.—Ver. 22. But Pilate, “by nature obstinate and stubborn” (Philo, ii. 589), peremptorily refused to make

any alteration. δ γέγραφα γέγραφα.—Ver. 23. “The soldiers, then, when they had crucified Jesus, took His garments”—the executioner’s perquisite (Apuleius has the comparison “naked as a new-born babe or as the crucified”)—and as there were four soldiers, τετράδιον, Acts xii. 4, they divided the clothes into four parts. This was the more easily done because the usual dress of a Jew consisted of five parts, the head-dress, the shoes, the chiton, the outer garment, and the girdle. The χιτῶν remained after the four other articles were distributed. They could not divide it into four without spoiling it, and so they cast lots for it. It was seamless, ἄρραφος, unsewed, and woven in one piece from top to bottom.—Ver. 24. The soldiers therefore said, Μὴ σχίσωμεν αὐτόν ἀλλὰ λάχωμεν, “let us not rend it but cast lots”. λαγχάνειν is, properly, not “to cast lots,” but “to obtain by lot”. See Field, *Otium Norv.*, 72. In this John sees a fulfilment of Ps. xxii. 18, the LXX. version of which is here quoted verbatim.—Ver. 25. This part of the scene is closed (that another may be introduced) with the common formula, οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. (“Graeci . . . saepissime hujusmodi conclusiunculis utuntur.” Raphael *in loc.*) οἱ μὲν . . . εἰστήκεισαν δὲ . . . The soldiers for their part acted as has been related, but there were others beside the cross who were very differently



αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῇ. 26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα δὴ ἡγάπα, λέγει τῇ μητρὶ αὐτοῦ, "Γύναι, ἰδοὺ ὁ υἱός σου." 27. Εἶτα λέγει τῷ μαθητῇ, "Ἰδοὺ ἡ μήτηρ σου." Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. 28. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, "Διψῶ." 29. Σκεῦος οὖν ἔκειτο ὁ ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ἰ Prov. vii. 3. ὁ ὄξους, καὶ ὑσώψω ἑ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

affected. ἡ μήτηρ . . . Μαγδαληνῇ. It is doubtful whether it is meant that three or that four women were standing by the cross; for Μαρία ἡ τοῦ Κλωπᾶ may either be a further designation of ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, or it may name the first member of a second pair of women. That four women are intended may be argued from the extreme improbability that in one family two sisters should bear the same name, Mary. The Synoptists do not name the mother of Jesus among those who were present, but Matthew (xxvii. 56) and Mark (xv. 40) name Mary Magdalene, Mary the mother of James, and Salome the mother of John. Two of these three are mentioned by John here, and it is natural to infer that the unnamed woman (ἡ ἀδελφὴ κ. τ. λ.) is the third, Salome; unnamed possibly because of this writer's shyness in naming himself or those connected with him. But the fact that Luke (xxiv. 10) names Joanna as the third woman reflects some uncertainty on this argument. If Salome was Mary's sister, then Jesus and John were cousins, and the commendation of Mary to John's care is in part explained. ἡ τοῦ Κλωπᾶ may mean the mother, daughter, sister, or wife of Klopas; probably the last. According to Mt. xxvii. 56, Mk. xv. 40, Lk. xxiv. 10, the Mary here mentioned was the mother of James and Josés. But in Mt. x. 3 we learn that James was the son of Alphaeus. Hence it is inferred that Klopas and Alphaeus are two slightly varying forms of the same name κλωπᾶ.—Ver. 26. John's interest in naming the women is not obvious except in the case of the first. Ἰησοῦς . . . ἡ μήτηρ σου. Jesus when He saw His mother, and the disciple whom He loved standing beside her (the relevancy of the designation, τὸν μαθητὴν δὴ ἡγάπα, is here obvious, and the most convincing proof of its truth and significance is now given), says to His mother, "Woman, behold thy son"; i.e., turning His eyes towards John, There is

your son. Me you are losing, so far as the filial relation goes, but John will in this respect take my place.—Ver. 27. And this trust He commits to John in the simple words, Ἰδοὺ ἡ μήτηρ σου, although his natural mother, Salome, was also standing there. [Cf. the bequest of Eudamidas: "I leave to Aretaeus the care of nourishing and providing for my mother in her old age". Lucian's *Toxaris*.] John at once accepted the charge, "from that hour (which cannot be taken so stringently as to imply that they did not wait at the cross to see the end) the disciple took her to his own home"; εἰς τὰ ἴδια, see i. 11, xvi. 32. The circumstances of the Nazareth home which made this a possible and desirable arrangement are not known. That Mary should find a home with her sister and her son is in itself intelligible, and this close intimacy of the two persons whose hearts had been most truly the home of Jesus must have helped to cherish and vivify all reminiscences of His character and words.—Ver. 28. Μετὰ τοῦτο . . . Διψῶ. "After this, Jesus knowing that all things are now finished, that the scripture might be completely fulfilled, saith, I thirst." Jesus did not feel thirsty and proclaim it with the intention of fulfilling scripture—which would be a spurious fulfilment—but in His complaint and the response to it, John sees a fulfilment of Ps. lxi. 22, εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. Only when all else had been attended to (εἰδὼς κ. τ. λ.) was He free to attend to His own physical sensations.—Ver. 29. Σκεῦος . . . μεστόν—"There was set a vessel full of vinegar"; the mention of the vessel betrays the eye-witness. "The Synoptists do not mention the σκεῦος, but John had stood beside it." Plummer. ὄξος, the vinegar used by soldiers. [Ulpian says: "vinum atque acetum milites nostri solent percipere, uno die vinum, alio die acetum". Keim, vi. 162.] Here it seems to have been provided for the crucified, for as Weiss and Plummer



30. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, “Τετέλεσται.” καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

31. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ ἡμέρα ἐκείνου <sup>vii. 37. Is i. 13.</sup> τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον, ἵνα <sup>Jer. xxxi. 25.</sup> κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθώσιν. 32. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· 33. ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34. ἀλλ’ εἰς τῶν στρατιωτῶν λόγχῃ

observe, there were a sponge and a hyssop-reed also at hand. οἱ δὲ, *i.e.*, the soldiers, but *cf.* Mk. xv. 36; *πλήσαντες*. . . They filled a sponge, because a cup was impracticable, and put it round a stalk of hyssop, and thus applied the restorative to His mouth. The plant called “hyssop” has not been identified. All that was requisite was a reed (*cf.* *περιθéis καλάμῳ*, Mt. xxvii. 48, Mk. xv. 36) of two or three feet long, as the crucified was only slightly elevated.—Ver. 30. ὅτε οὖν . . . πνεῦμα. The cry, *τετέλεσται*, “it is finished,” was not the gasp of a worn-out life, but the deliberate utterance of a clear consciousness that His work was finished, and all God’s purpose accomplished (xvii. 4), that all had now been done that could be done to make God known to men, and to identify Him with men. *παρέδωκε τὸ πνεῦμα*, “gave up His spirit,” according to Luke xxiii. 46, with an audible commendation of His spirit to the Father. *ἀφῆκε πνεῦμα* in Eurip., *Hecuba*, 569; *ἀφῆκε τὴν ψυχὴν* Plut., *Dem.*, xxix. 5.

Vv. 31-37. *The piercing of Jesus’ side.*—Ver. 31. “The Jews, therefore, since it was the preparation,” *i.e.*, Friday, the day before the Sabbath, “and as the day of that Sabbath was great,” being not only an ordinary Sabbath but the Passover, “that the bodies might not hang on the cross on the Sabbath” and so defile it, “they asked Pilate that their legs might be broken, and that they might be removed”. The law of Deut. xxi. 23 was that the body of a criminal should “not remain all night upon the tree”. This law seems not to have been in view; but rather the fear of polluting their great feast. The Roman custom was to leave the body to birds and beasts of prey. To secure speedy death the *crurifragium*, breaking of the legs with a heavy mallet or bar, was sometimes resorted to: as without such means the crucified might in some cases linger for thirty-six hours. Neander

(*Life of Christ*, p. 473) has an interesting note on *crurifragium*; and *cf.* the Gospel according to Peter on *σκέλοκοπία*, with the note by the Author of *Supernat. Religion.*—Ver. 32. The two robbers were thus despatched. *ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες*, but when the soldiers who were carrying out Pilate’s orders came to Jesus and saw that He was already dead, they refrained from breaking His legs.—Ver. 34. But one of the soldiers *λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνύξε*, “pierced His side with a spear”. But Field prefers “pricked His side” to keep up the distinction between *ἐνύξε* (the milder word) and *ἐξεκέντησε* (ver. 37). He favours the idea of Loesner that the soldier’s intention was to ascertain whether Jesus was really dead, and he cites a very apt parallel from Plutarch’s *Cleomenes*, 37. But *ἐγχεῖ νύξ* occurs in Homer (*Il.*, v. 579), where death followed, and as the wound inflicted by this spear thrust seems to have been a hand-breadth wide (xx. 25) it may be presumed the soldier meant to make sure that Jesus was dead by giving Him a thrust which itself would have been fatal. The weapon with which the blow was inflicted was a *λόγχῃ*, the ordinary Roman *hasta*, which had an iron head, egg-shaped, and about a hand-breadth at the broadest part. Following upon the blow *εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ*. Dr. Stroud (*Physical Cause of the Death of Christ*) advocates the view that our Lord died from rupture of the heart, and thus accounts both for the speedy cessation of life and for the effusion of blood and water. Previous literature on the subject will be found in the *Critici Sacri* and select passages in Burton’s *Bampton Lec.*, 468-9. Without physiological knowledge John records simply what he saw, and if he had an eye to the Docetae, as Waterland (v. 190) supposes, yet his main purpose was to certify the real death of Jesus. The symbolic signifi-

1 Rev. xlv. αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἔξηλθεν αἷμα καὶ ὕδωρ. 35.  
 20. 1 Jo. καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἡ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία,  
 v. 6. καὶ οὐδεὶς οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36. ἐγένετο  
 m iv. 37. γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, ὅσοι οὐ συντριβήσεται  
 n Exod. xii. αὐτοῦ. 37. Καὶ πάλιν ἑτέρα γραφὴ λέγει, ὅσοι οὐ συντριβήσεται  
 46. Ps. αὐτοῦ. 37. Καὶ πάλιν ἑτέρα γραφὴ λέγει, ὅσοι οὐ συντριβήσεται  
 xxxiv. 20. αὐτοῦ. 37. Καὶ πάλιν ἑτέρα γραφὴ λέγει, ὅσοι οὐ συντριβήσεται  
 o Zech. xii. αὐτοῦ. 37. Καὶ πάλιν ἑτέρα γραφὴ λέγει, ὅσοι οὐ συντριβήσεται  
 10. ἐξεκέντησαν.

p Here only. 38. META δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμα-  
 q 1 Kings θαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, ὁ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν  
 xiii. 29. θάλας, ὃν μαθητὴς τοῦ Ἰησοῦ, ὁ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν  
 r x. 40; xii. 16. Ἰουδαίων, ἵνα ᾄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος.  
 s Here only ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. 39. ἦλθε δὲ καὶ Νικοδήμιος  
 in N.T. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. 39. ἦλθε δὲ καὶ Νικοδήμιος  
 Ecclus. ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης  
 xxxviii. 8. ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης

cance of the blood and water so abundantly insisted on by the Fathers (see Burton, *B. L.*, 167-72, and Westcott's additional note) is not within John's horizon.—Ver. 35. When he goes on to testify, ὁ ἑωρακὼς . . . it is not the phenomenon of the blood and water he so emphatically certifies, but the veritable death of Christ. To one who was about to relate a resurrection it was a necessary preliminary to establish the *bona-fide* death. That John here speaks of himself in the third person is quite in his manner. Here, as in chap. xx., he shows that he understood the value of an eye-witness's testimony. It is that which constitutes his μαρτυρία as ἀληθινή, it is adequate. Besides being adequate, its contents are true, ἀληθῆ. "Testimony may be sufficient (*e.g.*, of a competent eye-witness) but false; or it may be insufficient (*e.g.*, of half-witted child) but true. St. John declares that his testimony is both sufficient and true." Plummer. The reason of his utterance, or record of these facts, is ἵνα ὑμεῖς πιστεύσητε, "that ye might believe," first, this record, and through it in Jesus and His revelation.—Ver. 36. ἐγένετο γὰρ ταῦτα. He records these things, contained in this short paragraph, because they further identify Jesus as the promised Messiah. Ὅσοι οὐ συντριβήσεται αὐτοῦ. The law regarding the Paschal lamb ran thus (Exod. xii. 46): ὅσοι οὐ συντριβήσεται ἀπ' αὐτοῦ, cf. Ps. xxxiv. 20. Evidently John identified Jesus as the Paschal Lamb, cf. 1 Cor. v. 7. καὶ πάλιν . . . ἐξεκέντησαν. Another Scripture also here found its fulfilment, Zech. xii. 10. The original is: "They shall look upon me whom they pierced". The Sept. renders: ἐπιβλέψονται πρὸς με ἄνθ' ὃν κατωρχήσαντο: "They shall look towards me because they insulted me".

John gives a more accurate translation: Ὅψονται εἰς ὃν ἐξεκέντησαν: "They shall look on Him whom (ἐκείνον ὃν) they pierced". The same rendering is adopted in the Greek versions of Aquila, Theodotion and Symmachus, and is also found in Ignatius, *Ep. Trall.*, 10; Justin, *I. Apol.*, i. 77; and cf. Rev. i. 7, and Barnabas, *Ep.*, 7. In the lance thrust John sees a suggestive connection with the martyr-hero of Zechariah's prophecy.

Vv. 38-42. The entombment.—Ver. 38. Μετὰ δὲ ταῦτα, "But after these things". In ver. 31 the Jews asked that the bodies might be removed. Had this request been fulfilled by the soldiers, they would have cast the three bodies together into some pit of refuse, cf. Josh. viii. 29; but before this was done Joseph of Arimathea—a place not yet certainly identified—who was a rich man (cf. Is. liii. 9) and a member of the Sanhedrim (Mt. xxvii. 57; Mk. xv. 43; Lk. xxiii. 50), but also "a disciple of Jesus," though "a hidden one, κεκρυμμένος, through fear of the Jews, asked Pilate that he might remove the body of Jesus". This required some courage on Joseph's part, and Mark therefore uses the word *τολμήσας*. Reynolds says that ἠρώτησεν "implies something of claim and confidence on his part. The Synoptists all three use *ᾐτήσατο*, which rather denotes the position of a supplicant for a favour." The reason, however, why *ᾐτήσατο* is used in the Synoptists is that it is followed by an accusative of the object asked for; while ἠρώτησε is used in John because it introduces a request that something may be done. With Joseph's request Pilate complied. ἦλθεν . . . Ἰησοῦ. For ἦρε τὸ σῶμα, cf. 1 Kings xiii. 29. Another member of Sanhedrim countenanced and aided Joseph.—Ver. 39. ἦλθε δὲ καὶ Νικό-

καὶ ἁλόης ὡσεὶ λίτρας ἑκατόν. 40. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἁρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41. ἦν δὲ τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42. ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. 1. ΤΗΙ ΔΕ ΜΙᾚ ΤΩΝ ΣΑΒΒΑΤΩΝ ΜΑΡΙΑ ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. 2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, “<sup>a</sup>Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.” 3. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής,

δημος. “Thus Jesus by being lifted up is already drawing men unto Him. These Jewish aristocrats first confess Him in the hour of His deepest degradation.” Plummer. Nicodemus is identified as ὁ ἐλθὼν . . . τὸ πρῶτον, “he who came to Jesus by night at the first”; iii. 1, in contrast to the boldness of his coming now. φέρων μίγμα . . . ἑκατόν. μίγμα, a “confection” or “compound,” cf. Eccclus. xxxviii. 8. σμύρνης καὶ ἁλόης, “of myrrh and aloes”. Myrrh was similarly used by the Egyptians, see Herod., ii. 83. Cf. Ps. xiv. 9. ὡσεὶ λίτρας ἑκατόν. The λίτρα (libra) was rather over eleven ounces avoirdupois. The enormous quantity has been accounted for as a rich man's expression of devotion, or as required if the entire body and all the wrappings were to be smeared with it, and if the grave itself was to be filled with unguents as in 2 Chron. xvi. 14.—Ver. 40. ἔλαβον . . . ἐνταφιάζειν. They wrapped the body in strips of linen along with the aromatic preparations (2 Chron. xvi. 14, ἁρωμάτων), as is the custom (ὡς ἔθος ἐστὶ, 1 Macc. x. 89) with the Jews (other peoples having other customs) to prepare for burial.—Ver. 41. ἐνταφιάζειν, see Gen. i. 1-3. ἦν ἐν τῷ τόπῳ, “There was in the place,” i.e., in that neighbourhood, κήπος, a garden, which, according to Mt. xxvii. 60, must have belonged to Joseph. μνημεῖον καὶνόν, a tomb, rock-hewn according to Synoptists, which had hitherto been unused, and which was therefore fresh and clean.—Ver. 42. “There, accordingly, on account of the preparation of the Jews, because the tomb was at hand, they laid Jesus.” The Friday was so nearly at an end that they had not time to go to any

distance, and therefore availed themselves of the neighbouring tomb as a provisional, if not permanent, resting-place.

CHAPTER XX.—*The resurrection and subsequent manifestations.*—Vv. 1-10. *The empty tomb.*—Ver. 1. ΤΗΙ ΔΕ ΜΙᾚ ΤΩΝ ΣΑΒΒΑΤΩΝ: “And on the first day of the week”. Mk. (xvi. 2) and Lk. (xxiv. 1) have the same expression. Mt. (xxviii. 1) has ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάταν. [In the suspected ninth verse of Mk. xvi. πρώτη appears instead of μιᾶ.]—ΜΑΡΙΑ ἡ Μαγδαληνὴ ἔρχεται, Mary of Magdala, now Mejdal, a fishing village north of Tiberias; she is further described in Mk. xvi. 9 as παρ’ ἧς ἐκβεβλήκει ἐπὶ δαιμόνια (cf. Lk. viii. 2), which lends significance both to her being at the tomb and to her being the first to see the Lord. She alone of the three women present is here named, because she alone is required in John's account. The time is more exactly described as πρῶτῃ, σκοτίας ἔτι οὔσης. Mk. (xvi. 2) has λίαν πρῶτῃ, but adds ἀνατείλαντος τοῦ ἡλίου, apparently having chiefly in view, not the first arrival of the women, but the appearance of Jesus to Mary. Luke's ὄρθρου βαθείας agrees with John's expression. Phrynichus defines ὄρθρος as the time before the day began while a lamp was still needed. [Cf. Plato's *Crito* at the beginning, and Roger's note on Aristoph., *Wasps*, 215.] The darkness is noticed by John to account for her seeing nothing of what Peter and John afterwards saw. She could not, however, fail to see τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου; the slab closing the sepulchre had been removed. Seeing this she naturally concluded that the tomb had been violated, possibly that



εἰν. 36; xxi. καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4. ἔτρεχον δὲ οἱ δύο \* ὁμοῦ \* καὶ ὁ  
 2. ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς  
 τὸ μνημεῖον, 5. καὶ \* παρακύψας βλέπει \* κείμενα τὰ ὀθόνια, οὐ μέντοι  
 f ver. 11. εἰσῆλθεν. 6. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ  
 Jas. i. 25. εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια \* κείμενα, 7. καὶ τὸ  
 g xix. 28. σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον,  
 h Adv. here ἄλλὰ <sup>h</sup> χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. 8. τότε οὖν εἰσῆλθε  
 only. καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ  
 i Lk. xxiv. 7. ἐπίστευσεν. 9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι <sup>i</sup> δεῖ αὐτὸν ἐκ

the authorities for purposes of their own had removed the body.—Ver. 2. *τρέχει οὖν . . . αὐτόν*. She therefore runs, disregarding unseemliness, and comes to those who would be most interested, and without preface, breathless and anxious, exclaims: *ἦραν . . .* “they have removed the Lord from the tomb, and we know not where they have laid Him”. Evidently she had no idea that a resurrection had taken place. The plural *οἶδαμεν* may naturally be accepted as confirming Mark’s account that she was not alone.—Ver. 3. At once the two men *ἐξῆλθεν . . . καὶ ἤρχοντο*, singular and plural as frequently, aorist and imperfect, the one referring to the passing beyond the city wall, the other to the whole course from the house to the tomb.—Ver. 4. *ἔτρεχον δὲ οἱ δύο ὁμοῦ*, “and the two ran together”: equally eager; but ὁ ἄλλος μαθητὴς *προέδραμε τάχιον τοῦ Πέτρου*, “the other disciple ran on before more quickly than Peter”; probably John was the younger man. [Lampe suggests two other reasons: either Peter’s steps were slower “ob conscientiam culpae,” or “forte via Joanni magis nota erat.”] Consequently John *ἦλθε πρῶτος . . .* “came first to the tomb”. —Ver. 5. *καὶ παρακύψας . . .* The R.V. renders *παρακύψας* by “stooping and looking in,” A.V. has merely “stooping down”; the Vulgate “cum se inclinasset,” Weizsäcker “beugte sich vor”. Field (*Otium Norvic.* on Luke xxiv. 12) prefers “looking in,” although, he says, “peep in” would more accurately define the word *παρακύπτειν*. He quotes Casaubon’s opinion that the word implies “pro-tensionem colli cum modica corporis incurvatione”. See also Kypke on Luke xxiv. 12, and Lid. and Scott Lex. *ὀθόνια* are the strips of linen used for swathing the dead; the cerecloths. *ὀθόνη* is frequent in Homer (*Il.*, 3, 141; 18, 595) to denote the fine material of women’s

dress; in Lucian and Herodian of sails; in Acts x. 11 of a sheet. *σινδών* is the word used by Luke (xxiii. 53); so Herodotus, ii. 86. *οὐ μέντοι εἰσῆλθεν*, “he did not however enter,” withheld by dread of pollution, according to Wetstein; by terror, according to Meyer. It is enough to suppose that it did not occur to John to enter the tomb, or that he was withheld by a feeling of reverence or delicacy.—Ver. 6. Peter is not so withheld. He enters *καὶ θεωρεῖ τὰ ὀθόνια . . . τόπον*. *θεωρεῖ* is probably used here in its stricter sense of seeing so as to draw conclusions.—Ver. 7. What he saw was significant; the linen wrappings lying, and the napkin which had been on His head not lying with the linen cloths, but separately folded up in a place by itself. The first circumstance was evidence that the body had not been hastily snatched away for burial elsewhere. Had the authorities or any one else taken the body, they would have taken it as it was. The second circumstance gave them even stronger proof that there had been no hurry. The napkin was neatly folded and laid “into one place,” the linens being in another. They felt in the tomb as if they were in a chamber where one had divested himself of one set of garments to assume another. [Euthymius is here interesting and realistic.] *σουδάριον*, sudarium, from *sudo*, I sweat.—Ver. 8. On Peter reporting what he saw *τότε οὖν . . . ἐπίστευσεν*. “then entered accordingly the other disciple also, who had first arrived at the tomb, and he saw and believed”. Standing and gazing at the folded napkin, John saw the truth. Jesus has Himself risen, and disencumbered Himself of these wrappings. Cf. xi. 44. It was enough for John; *ἐπίστευσεν*. He visited no other tomb; he questioned no one.—Ver. 9. The emptied and orderly grave convinced him, *οὐδέπω γὰρ ᾔδεισαν . . . ἀναστήναι*; it was not an expectation founded on



νεκρῶν ἀναστήναι. 10. ἀπῆλθον οὖν πάλιν <sup>1</sup> πρὸς ἑαυτοὺς οἱ μαθηταί. <sup>j 1 Sam. xxvi. 11. Num. xxiv. 25. Lk. xxiv. 12. k ver. 5. l Pl. Exod. xxxiii. 4. m xix. 38; and ver. 2. n xix. 41. o xviii. 6. p i. 40. q Gen. xxxvii. 15. cp. xviii. 7.</sup>  
 11. Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὥς οὖν ἔκλαιε, <sup>k</sup> παρέκυσεν εἰς τὸ μνημεῖον, 12. καὶ θεωρεῖ δύο ἀγγέλους ἐν <sup>k</sup> λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, <sup>l</sup> ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, <sup>m</sup> "Γύναι, τί κλαίεις;" Ἀλεγει αὐτοῖς, <sup>n</sup> "Ὅτι <sup>o</sup> ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ <sup>p</sup> ἔθηκαν αὐτόν." 14. Καὶ ταῦτα εἰπούσα ἐστράφη <sup>q</sup> εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ <sup>r</sup> Ἰησοῦς <sup>s</sup> ἔστι. 15. λέγει αὐτῇ ὁ Ἰησοῦς, <sup>t</sup> "Γύναι, τί κλαίεις; <sup>u</sup> τίνα ζητεῖς;" Ἐκεῖνη δοκοῦσα ὅτι ὁ <sup>v</sup> κηπουρός ἐστι, λέγει αὐτῷ, <sup>w</sup> "Κύριε, εἰ σὺ <sup>x</sup> ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν <sup>y</sup> ἔθηκεας· <sup>z</sup> ἀγὼ αὐτόν <sup>aa</sup> ἄρῶ." 16. λέγει αὐτῇ ὁ Ἰησοῦς, <sup>ab</sup> "Μαρία." Στρα- <sup>ac</sup> φείσα ἐκεῖνη λέγει αὐτῷ, <sup>ad</sup> <sup>ae</sup> "Ῥαββουνί." ὁ λέγεται, διδάσκαλε. <sup>af</sup>

<sup>1</sup> Insert Εβραϊστί with **BDLOX** 33 Syrr. Aegypt. Arm. Aeth., omitted in AEGK vulg. Cyr.-Alex.

scripture which prompted belief in the resurrection; but only those matter-of-fact observations, the empty grave and the folded napkin.—Ver. 10. Satisfied in their own minds ἀπῆλθον οὖν . . . οἱ μαθηταί. πρὸς ἑαυτούς or αὐτούς or αὐτοὺς = home; "chez eux," Segond's French version; εἰς τὰ ἴδια, modern Greek. Kypke gives examples of a phrase which he says is "trita profanis".

Vv. 11-18.—*Jesus reveals Himself to Mary.*—Ver. 11. Μαρία δὲ εἰστήκει . . . ἔξω. Hitherto John has told us simply what he himself saw: now he reports what Mary told him, see ver. 18. She had come to the tomb after the men, but could not share in their belief. She remained outside the tomb helplessly and hopelessly weeping. She herself had told the disciples that the tomb was empty, and she had seen them come out of it; but again παρέκυσεν εἰς τὸ μνημεῖον "she peered into the tomb"; an inimitably natural touch. She could not believe her Lord was gone. καὶ θεωρεῖ . . . Ἰησοῦ. This, says Holtzmann, is a mere reminiscence of Luke xxiv. 4. But even the description of the angels differs. They were "seated one at the head and one at the feet where the body of Jesus lay"; sitting, says Bengel, "quasi opera quapiam perfunctos, et expectantes aliquem, quem docerent". Lampe has little help to give here; and Lücke is justified in saying that neither the believing nor the critical inquirer can lift the veil that hangs over this appearance of angels. In Mary's case it was wholly without result; for no

sooner does she answer the angels' question than she turns away, probably hearing a footstep behind her.—Ver. 14. ἐστράφη εἰς τὰ ὀπίσω . . . "And she sees Jesus standing and did not know that it was Jesus"; not merely because her eyes were dim with tears, but because He was altered in appearance; as Mark (xvi. 12) says, ἐν ἑτέρᾳ μορφῇ. So little was her ultimate recognition of Jesus the result of her expectation or her own fancy embodied.—Ver. 15. λέγει . . . ζητεῖς; That she was searching for some one she had lost was obvious from her tears and demeanour. But not even the voice of Jesus sounds familiar. Ἐκεῖνη . . . ἄρῶ. She supposed Him to be the gardener (or garden-keeper) not because He had on the gardener's clothes—for probably He wore merely the short drawers in which He had been crucified (see Hug and Lücke)—nor because He held the spade as represented in some pictures, but because no one else was likely to be there at that early hour and to question her as to her reason for being there. Her answer shows that she thought it possible that it had been found inconvenient to have the body of Jesus in that tomb and that it had been removed to some other place of sepulture. In this case she will gladly relieve them of the encumbrance. It is none to her.—Ver. 16. λέγει . . . Διδάσκαλε. His uttering her name, Μαριάμ, revealed that He was a friend who knew her; and there was also that in the tone which made her instantly turn fully round to search Him with her gaze. Surprise, recognition,

v iii. 13; vi. 17. λέγει αὐτῇ ὁ Ἰησοῦς, “Μὴ μου ἄπτου, οὕτω γὰρ ἵ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἵ Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.” 18. Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

x ver. 1.  
x xviii. 2.  
x Esth. ix.  
15.  
y ver. 26.  
z Jud. vi. 23.  
Dan. x. 19.  
a xix. 34.  
b Esth. ix.  
15.  
19. Οὕσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ ἡμῇ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ ἑσυναγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη ἑῖς τὸ μέσον, καὶ λέγει αὐτοῖς, “Εἰρήνῃ ὑμῖν.” 20. Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν ἁ πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ

relief, joy, utter themselves in her exclamation, ῥαββουνί, which Buxtorf renders “Domine mi”; but probably the pronominal suffix had ceased to have significance, as in “Monsieur,” etc. Lampe quotes the saying; “Majus est Rabbi quam Rabh, et majus est Rabban quam Rabbi,” cf. Mk. x. 51. With the exclamation Mary made a forward movement as if to embrace Him. But this is forbidden.—Ver. 17. Μὴ μου ἄπτου, “noli me tangere,” not because it was indecorous (Lk. vii. 38); nor because she wished to assure herself by touch that the appearance was real, a test which He did not prevent His disciples from applying; nor because her embrace would disturb the process of glorification through which His body was passing; nor, following Kypke’s note, can we suppose that Jesus forbids Mary to *worship* Him [although K. proves that ἀπτεσθαι is used of that clinging to the knees or feet which was adopted by suppliants], because He accepts Thomas’ worship even before His ascension; but, as He Himself says, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου, “for I have not yet ascended to my Father,” implying that this was not His permanent return to visible fellowship with His disciples. Mary, by her eagerness to seize and hold Him, showed that she considered that the μικρόν, the “little time,” of xvi. 16, was past, and that now He had returned to be for ever with them. Jesus checks her with the assurance that much had yet to happen before that. His disciples must at once be disabused of that misapprehension. Therefore, πορεύου . . . ὑμῶν, “Go to my brothers [ἀδελφούς μου, here for the first time; in anticipation of the latter part of the sentence, cf. Mk. iii. 35] and tell them, I ascend to my Father and your Father, and my God and your God.” He thus forms a relationship which bound Him to them

more closely than His bodily presence. His place by right is with God. But His love binds Him as certainly to His people on earth as His rights carry Him to God. The form of the expression is dictated by His desire to give them assurance. They had no doubt God was His God and Father. He teaches them that, if so, He is their God and Father. ἔρχεται . . . αὐτῇ, Mary carries forthwith the Lord’s message to the disciples, cf. Mk. xvi. 10; Mt. xxviii. 10; Lk. xxiv. 10.

Vv. 19-29. Manifestations of the risen Lord to the disciples, first without Thomas, then with Thomas.—Ver. 19. The time of the manifestation is defined, it was τῇ ἡμέρᾳ . . . σαββάτων “on that day, the first of the week,” and during the evening, οὕσης οὖν ὀψίας, which agrees with Luke’s account, from which we learn that when Jesus and the two disciples reached Emmaus, two hours from Jerusalem, the day was declining. The evening was chosen, probably because then the disciples could be found together. The circumstance that the doors were shut seemed to John significant regarding the properties of the risen body of Jesus. τῶν θυρῶν κεκλε μένων, “the doors having been shut,” i.e., securely fastened so that no one could enter, because the precaution was taken διὰ τὸν φόβον τῶν Ἰουδαίων. So soon had the disciples begun to experience the risks they ran by being associated with Jesus. Calvin supposes Jesus opened the doors miraculously; but that is not suggested in the words. Rather it is indicated that His glorified body was not subject to the conditions of the natural, earthly body, but passed where it would. Suddenly ἔστη εἰς τὸ μέσον (cf. Lk. xxiv. 36). “Phrasis notat se in publico omnium conspectu sistere.” Kypke. Not only as the ordinary salutation, but to calm their perturbation at this sudden

μαθηταὶ ἰδόντες τὸν κύριον. 21. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν,  
 “Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.” <sup>z Jud. vi. 23</sup>  
 22. Καὶ τοῦτο εἰπὼν ὁ ἐνεφύσησε καὶ λέγει αὐτοῖς, “<sup>dan. x. 19</sup> Λάβετε Πνεῦμα <sup>Here only</sup>  
 Ἅγιον. 23. ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται <sup>in N.T.</sup> αὐτοῖς· ἂν <sup>Gen. ii. 7.</sup>  
 τινων κρατῆτε, κεκρατῆνται.” 24. Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα ὁ <sup>d vii. 39.</sup>  
 λεγόμενος ὁ Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25. <sup>e xi. 16</sup>  
 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, “Ἐωράκαμεν τὸν κύριον.” Ὁ δὲ  
 εἶπεν αὐτοῖς, “Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον <sup>2</sup> τῶν  
 ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον <sup>2</sup> τῶν ἥλων, καὶ  
 βάλῃ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.”  
 26. Καὶ μεθ’ ἡμέρας ὁκτὼ πάλιν ἦσαν <sup>1</sup> ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ <sup>f Ezek. ix. 6.</sup>  
 Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ <sup>Acts v. 23.</sup>

<sup>1</sup> ἀφενονται with **Σ**<sup>c</sup>ADL.

<sup>2</sup> **τυπον** in its first occurrence in this verse is rendered in the Vulgate by “fixuram,” which may mean “the spot where the nail was fixed”; “figuram,” “fissuram,” and “locum” are also read. See Wordsworth and White *in loc.* **τοπον** is read by Tisch. instead of **τυπον** in its second occurrence on the authority of A only, some old Lat. and Syr. versions.

apparition (*cf.* Lk. xxiv. 37), He greets them with Εἰρήνῃ ὑμῖν, and to assure them of His identity ἔδειξεν . . . αὐτοῦ.—Ver. 20. His body, therefore, however changed in its substance, retained its characteristic marks. The fear of the disciples was replaced by joy, ἐχάρησαν . . . Κύριον. In this joy the promise of xvi. 22 is fulfilled (Weiss).—Ver. 21. When they recognised Him and composed themselves, He naturally repeated His greeting, εἰρήνῃ ὑμῖν, but now adds, καθὼς . . . ὑμᾶς. “As the Father hath sent me, so send I you.” In these words (*cf.* xvii. 18) He gives them their commission as His representatives. And in confirmation of it, (ver. 22) τοῦτο εἰπὼν . . . Ἅγιον. “He breathed on them,” ἐνεφύσησε; the same word is used in Gen. ii. 7 to describe the distinction between Adam’s “living soul,” breathed into him by God, and the life principle of the other animals. The breathing upon them was meant to convey the impression that His own very Spirit was imparted to them.—Ver. 23. The authorisation of the Apostles is completed in the words: ἂν τινων . . . κεκρατῆνται. “Whosoever sins ye forgive, they are forgiven to them: whosoever ye retain, they are retained.” The meaning of κεκρατῆνται is determined by the opposed ἀφένονται [the better reading]. The announcement is unexpected. Yet if they were to represent Him, they must be empowered to continue a function which He constantly

exercised and set in the forefront of His ministry. They must be able in His name to pronounce forgiveness, and to threaten doom. This indeed formed the main substance of their ministry, and it was by receiving His Spirit they were fitted for it. The burden was laid upon them of determining who should be forgiven, and who held by their sin. *Cf.* Acts iii. 26, v. 4.—Ver. 24. Θωμᾶς δὲ . . .

Ἰησοῦς. Θωμᾶς [**ΘΙΝΑ** or **ΘΙΝ** a twin, from **ΘΙΝΑ** to be double; of which Δίδυμος from δύο is the Greek equivalent]. εἰς ἐκ τῶν δώδεκα “one of the twelve,” the familiar designation still used of the eleven, οὐκ ἦν . . . “was not with them when Jesus came,” why, we do not know.—Ver. 25. The rest accordingly, when first they met him, possibly the same evening, said, Ἐωράκαμεν τὸν Κύριον; which he heard with incredulity, not because he could mistrust them, but because he concluded they had been the victims of some hallucination. Nothing would satisfy him but the testimony of his own senses: Ἐὰν μὴ ἴδω . . . πιστεύσω. The test proposed by Thomas shows that he had witnessed the crucifixion and that the death and its circumstances had deeply impressed him. To him resurrection seemed a dream. But he still associated with those who believed in it.—Ver. 26. Καὶ μεθ’ ἡμέρας . . . αὐτῶν. μεθ’ ἡμέρας ὁκτὼ πάλιν. Probably he had been with



- g ver. 19. "ἔσθι εἰς τὸ μέσον, καὶ εἶπεν, "ἡ Εἰρήνη ὑμῖν." 27. Εἶτα λέγει τῷ  
b ver. 21. Θωμᾷ, "Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου καὶ  
φέρει τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου  
i Gal. iii. 9. ἄπιστος, ἀλλὰ πιστός." 28. Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν  
Acts xvi. αὐτῷ, "Ὁ κύριός μου καὶ ὁ Θεός μου." 29. Λέγει αὐτῷ ὁ Ἰησοῦς,  
Thayer. "Ὅτι ἑώρακάς με, Θωμᾷ, πεπίστευκας μακάριοι οἱ μὴ ἰδόντες,  
καὶ πιστεύσαντες."  
j xii. 37; 30. Ὑπολήψεις μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἵνα ἐνώπιον  
xxi. 25. τῶν μαθητῶν αὐτοῦ,<sup>1</sup> ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.  
k i. 34; ii. 31. ταῦτα δὲ γέγραπται, ἵνα πιστεῦσητε<sup>2</sup> ὅτι ὁ Ἰησοῦς ἐστίν ὁ  
23. vi. 69. Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε<sup>1</sup> ἐν τῷ  
l Acts iii. 6; iv. 10. 1 ὀνόματι αὐτοῦ.  
Cor. vi. 11.

<sup>1</sup> αὐτου deleted in N<sup>B</sup>.

<sup>2</sup> πιστευητε in N<sup>B</sup>.

them every day during the interval, but as Bengel remarks, "interjectis diebus nulla fuerat apparitio". On the first day of the second week the disciples were "again," as on the previous Sunday, "within," in the same convenient place of meeting, and now Thomas is with them. As on the previous occasion (ver. 19), the doors were shut and Jesus suddenly appeared among them and greeted them with the customary salutation.—Ver. 27. Εἶτα λέγει . . . πιστός. He does not need to be informed of Thomas' incredulity; although it is quite possible that, as Lücke supposes, the others had mentioned it to Him. Still, this is not in the text. Cf. Weiss, who also quotes Bengel's characteristic note: "Si Pharisaeus ita dixisset, Nisi videro, etc., nil impetrasset; sed discipulo pridem probato nil non datur". Weiss supposes the hands were seen (ἴδε), the side only touched under the clothes. Some suppose that as the feet are not mentioned in this passage, they had not been nailed but only bound to the cross. See Lücke's interesting note. καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός, "Incredulitas aliquid habet de voluntario".—Ver. 28. Grotius, following Tertullian, Ambrose, Cyril and others, is of opinion that Thomas availed himself of the offered test: surely it is psychologically more probable that the test he had insisted on as alone sufficient is now repudiated, and that he at once exclaims, "Ὁ Κύριός μου καὶ ὁ Θεός μου." His faith returns with a rebound and utters itself in a confession in which the gospel culminates. The words are not a mere exclamation of surprise. That is for-

bidden by εἶπεν αὐτῷ; they mean "Thou art my Lord and my God". The repeated pronoun lends emphasis. In Pliny's letter to Trajan (112 A.D.) he describes the Christians as singing hymns to Christ as God. Our Lord does not reject Thomas' confession; but (ver. 29) reminds him that there is a higher faith than that which springs from visual evidence: "Ὅτι ἑώρακάς με . . . καὶ πιστεύσαντες. Jesus would have been better pleased with a faith which did not require the evidence of sense: a faith founded on the perception that God was in Christ, and therefore He could not die; a faith in His Messiahship which argued that He must live to carry on the work of His Kingdom. The saying is cited as another instance of the care with which the various origins and kinds of faith are distinguished in this gospel.

Vv. 30-31. First conclusion of the gospel.—Ver. 30. πολλὰ μὲν οὖν . . . τούτῳ. That this was the original or intended conclusion of the gospel is shown by the use of the words "in this book," which indicate that the writer was now looking back on it as a whole (Holtzmann). Perhaps τούτῳ is emphatic, contrasted with the Synoptic gospels in which so many other signs were recorded. The expression πολλὰ μὲν οὖν καὶ ἄλλα is necessarily of frequent occurrence and is illustrated by Kypke. Beza says these particles in the usage of John "proprie conclusionibus adhibentur". "Many other signs therefore" (R.V.) is not an improvement on A.V. "And many other signs truly." "Many other signs indeed did Jesus" is sufficient. Why ἐνώπιον τῶν μαθητῶν?



XXI. 1. META ταῦτα \* ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς α. i. 31. ii. 11. μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς ὁ Τιβεριαδος. \* ἐφάνερωσε δὲ οὕτως. b vi. 1.  
 2 ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος ὁ Δίδυμος, καὶ c xx. 4 reff. d xx. 24. Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ e i. 46. ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος, f Once only in LXX., Jer. xvi. 16. “Υπάγω ἁλιεύειν.” Λέγουσιν αὐτῷ, “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.” Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθύς,<sup>1</sup> καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἔπιασαν οὐδέν. 4. πρῶτας δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς g ver. 10. Rev. xix. 20. h xx. 19, 26. i. 40. ὁ εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστί. h xx. 19, 26. i. 40. 5. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Παιδιά, μὴ τι ὑποσφάγιον ἔχετε;” j Here only.

<sup>1</sup> εὐθύς omitted in NBC\*DL 1, 33.

<sup>2</sup> γενομένης is read by Tr. Ti. W. H. R. following ABC\*EL; γενομ. in NC<sup>2</sup>DXΔ, it. vulg. “mane autem facta”.

Probably because they are viewed as the cause of faith. ταῦτα δὲ γέγραπται, “but these have been written,” these, viz., which have been included in this book, ἵνα . . . αὐτοῦ, with an object, and this object has determined their selection: “that ye may believe that Jesus is the Christ, the Son of God”. The use of the 2nd pers. suggests that the writer had in view some special class. But his object was of universal significance. See the Introduction.

CHAPTER XXI.—*Supplementary chapter in which Jesus again manifests Himself after the resurrection.*

[There is no reason why this chapter should be ascribed to a different hand. The style is the same as that of the gospel, and although the gospel closed at the end of chap. xx., this supplementary chapter must have become an integral part of the gospel at a very early period. No trace exists of a gospel without it. It is by no means so certain that ver. 25 is Johannine. It seems an inflated version of xx. 30. The twenty-fourth verse is also rejected by several critics on the ground of οἶδαμεν. This may be valid as an objection; but it is in the manner of the Apostle to testify to his own truthfulness, xix. 35; and the use of the plural instead of the singular is not decisive.]

Ver. 1. Μετὰ ταῦτα, John's usual indefinite note of time, ἐφάνερωσεν ἑαυτὸν, cf. vii. 4, xiii. 4; Mark xvi. 12; πάλιν, over and above the manifestations in Jerusalem, at the Sea of Tiberias; see vi. 1.—Ver. 2. ἦσαν ὁμοῦ, seven of the disciples had kept together, Simon Peter, Thomas, Nathanael, further designated as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, not to remind us of the miracles wrought there

(Reynolds), nor “without any special design” (Meyer), but to emphasise the ὁμοῦ by showing that even though not belonging to the lake-side Nathanael remained with the rest. John indicates his own presence with his usual reserve, οἱ τοῦ Ζεβεδαίου.—Ver. 3. As the disciples stand together and see boat after boat put off, Simon Peter can stand it no longer but suddenly exclaims, “Υπάγω ἁλιεύειν,” “I am off to fish”. This is a relief to all and finds a ready response, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. At once they embark, and as we watch that boat's crew putting off with their whole soul in their fishing, we see in how precarious a position the future of Christianity hung. They were only sure of one thing—that they must live. But ἐν ἐκείνῃ τῇ νυκτὶ ἔπιασαν οὐδέν, “during that night they took nothing”. Ἀλίσκονται δὲ μάλιστα οἱ ἰχθύες πρὸ ἡλίου ἀνατολῆς καὶ μετὰ τὴν δύσιν—Aristotle, *Hist. Animal.*, viii. 19, quoted by Lampe. [On ἔπιασαν, see vii. 30 and Rev. xix. 20.] —Ver. 4. πρῶτας δὲ ἦδη γενομένης, “but early morning having now arrived,” i.e., when all hope of catching fish was past, ἔστη ὁ Ἰησοῦς εἰς [or ἐπὶ] τὸν αἰγιαλόν, “Jesus stood upon the beach”; for ἔστη, cf. xx. 19, 26. It seems to indicate the suddenness of the appearance. οὐ μέντοι . . . ἐστί, “the disciples, however, were not aware that it was Jesus”. —Ver. 5. λέγει οὖν . . . ἔχετε; The οὖν is not merely continuative, but indicates that what Jesus said was in some respect prompted by their ignorance of His identity. This is neglected by Lücke when he says that παιδία is not Johannine, and that τέκνια is the regular term used by Jesus in addressing the

k Mk. i. 16. Ἀπεκρίθησαν αὐτῷ, “Οὐ.” 6. Ὁ δὲ εἶπεν αὐτοῖς, “<sup>k</sup> Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” <sup>k</sup> Ἐβαλον  
 l Hab. i. 15. οὖν, καὶ οὐκ ἔτι αὐτὸ ἔλκυσαι <sup>m</sup> ἴσχυσαν <sup>1</sup> ἀπὸ τοῦ πληθους τῶν  
 m Mk. v. 4. ἰχθύων. 7. λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὅτι ἡγάπα ὁ Ἰησοῦς τῷ  
 n xiii. 23; Πέτρῳ, “Ὁ κύριός ἐστι.” Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός  
 o i Sam. ἐστι, τὸν ὁ ἐπενδύτην διελώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν  
 xviii. 4. αὐτὸν εἰς τὴν θάλασσαν. 8. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ  
 p Cp. xiii. 4. ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὥς <sup>a</sup> ἀπὸ πηχῶν  
 q xi 18.

<sup>1</sup> ἰσχυον in  $\aleph$ BCDL.

disciples. Yes, when He openly addresses them; but here He uses the word any stranger might use, and the rendering “children” retained even in R.V. is wrong. It should be “lads”; παιδίον being the common term of address to men at work, see Aristophanes, *Clouds*, 137, *Frogs*, 33; Euthymius, ἔθος γὰρ τοὺς ἐργατικούς οὕτως ὀνομάζειν. Jesus appeared as an intending purchaser and cries, μή τι προσφάγιον ἔχετε; “Have you taken any fish?” (R.V.: “have ye anything to eat?” misapprehends both the words and the situation). προσφάγιον, as its composition shows, means anything eaten as seasoning or “kitchen” to bread; being the Hellenistic word used instead of the Attic ὄψον or προσόψημα. Athenaeus and Plutarch both tell us that fish was so commonly used in this way that προσφάγιον came to mean “fish”. ἔχετε has its quasi-technical sense, “have ye caught?” For this sense, see Aristophanes, *Clouds*, 705 (723, 731), where Socrates asks Strepsiades under the blanket, ἔχεις τι; on which the Scholiast remarks, χαριέντως τὸ ἔχεις τι, τῇ τῶν ἀγρευτῶν λέξει χρώμενος· τοῖς γὰρ ἀλιεύσιν ἢ ὀρνιθαγρευταῖς οὕτω φασίν, ἔχεις τι. So that the words of Jesus are: “Lads, have ye caught no fish?” ἀπεκρίθησαν αὐτῷ, “Οὐ.” They answered Him, “No,” without any Κύριε or Διδάσκαλε.—Ver. 6. Ὁ δὲ εἶπεν . . . καὶ εὐρήσετε. “Cast your net on the right side of the boat, and you will find.” They supposed the stranger had been making observations from the shore, had seen a shoal or some sign of fish, and unwilling to come in empty, ἔβαλον οὖν . . . ἰχθύων. “They cast therefore, and were no longer (as they had been before) able to draw it [ἐλκύσαι, not ἐλκύσαι, see Veitch’s *Irreg. Verbs*, seems here to be used as we use ‘draw’ in connection with a net, meaning to draw over the

side of the boat so as to secure the fish. Contrast σύροντες in ver. 8] for the multitude of fishes”; ἀπό often means “on account of” in Dionysius Hal., Plutarch, and even in Thucydides and Sophocles as shown by Kypke.—Ver. 7. This sudden change of fortune John at once traced to its only possible source, Ὁ Κύριός ἐστι. “Vita quieti citius observat res divinas quam activa.” Bengel. Σίμων οὖν . . . θάλασσαν. The different temperaments of the two Apostles as here exhibited have constantly been remarked upon; as by Euthymius, “John had the keener insight; Peter the greater ardour”. Peter τὸν ἐπενδύτην διελώσατο. Some writers identify the ἐπενδύτης with the inner garment or χίτων, others suppose it was the outer garment or ἱμάτιον. And the reason assigned, ἦν γὰρ γυμνός, they say, is that he had only the χίτων. That one who was thus half-dressed might be called γυμνός is well known (see Aristoph., *Clouds*, 480); but it was not the outer garment round which the belt was girt, but the inner. And besides, Peter must often have appeared before Jesus in their boat expeditions without his upper garment. And to put on his Tallith when about to plunge into the sea was out of the question. He was rowing, then, with as little on as possible, probably only a subligaculum or loin-cloth, and now picks up his ἐπενδύτης, a garment worn by fishers (Theophylact), and girds it on, and casts himself into the sea.—Ver. 8. The rest came in the little boat, οὐ γὰρ ἦσαν . . . ἰχθύων. Bengel correctly explains the γάρ, “Celeriter hi quoque venire poterant”. They were not far from the land, ἀλλ’ ὥς ἀπὸ πηχῶν διακοσίων, “about one hundred yards”. πηχῶν, says Phrynichus, is δεινῶς ἀνάτικον; we must use the form πηχέων. Observe the unconscious exactness of the eye-witness. For the Hellenistic con-

διακοσίων, <sup>2</sup>σύροντες τὸ δίκτυον τῶν ἰχθύων. 9. Ὡς οὖν ἀπέβησαν <sup>2</sup> Sam. xvi. 13. εἰς τὴν γῆν, βλέπουσιν <sup>2</sup> ἀνθρακιὰν <sup>2</sup> κειμένην καὶ ὀψάριον ἐπικείμενον, Acts viii καὶ ἄρτον. 10. λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐνέγκατε ἀπὸ τῶν <sup>3</sup> s xviii. 18. ὀπαρίων ὧν <sup>2</sup> ἐπιάσατε νῦν.” 11. Ἀνέβη Σίμων Πέτρος, καὶ <sup>4</sup> t xix. 28. εἰλκυσε <sup>5</sup> u ver. 3. τὸ δίκτυον ἐπὶ τῆς γῆς, <sup>6</sup> v ver. 6. μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντα- <sup>7</sup> w xix. 24. γριῶν· καὶ τοσούτων ὄντων, οὐκ <sup>8</sup> ἔσχίσθη τὸ δίκτυον.

12. λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, “Σὺ τίς εἶ;” εἰδότες ὅτι ὁ κύριός <sup>9</sup> ἔστιν. 13. ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ <sup>10</sup> x i. 40. δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14. τοῦτο ἤδη <sup>11</sup> τρίτον <sup>12</sup> y 2 Cor. xii. 14; xiii. 1. ἐφανερῶθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>1</sup> εἰς τὴν γῆν in **ABCL**.

struction with ἀπό. cf. xi. 18. The others came σύροντες . . . ἰχθύων, “hauling the net of the fishes,” or “netful of the fishes”; genitive of contents, like δέπας οἶνου, a cup of wine. It is needless, with Lücke, to complete the construction with μεστόν, cf. ver. 11.—Ver. 9. Ὡς οὖν . . . ἄρτον. “When, then, they got out upon the land, they see a fire (or heap) of coals laid and fish laid thereon, and bread”; or, possibly, “a fish” and “a loaf,” but see ver. 13. For ἀνθρακιά, see xviii. 18. The disciples were evidently surprised at this preparation.—Ver. 10. But miracle is not gratuitously wrought; indeed, Weiss maintains there is neither miracle nor the appearance of one in this preparation. Accordingly Jesus says, Ἐνέγκατε . . . νῦν. And in compliance ἀνέβη . . . δίκτυον. “Simon Peter went on board and drew the net on shore full of large fishes, 153, and though there were so many the net was not torn.” Mysteries have been found in this number. In Hebrew characters Simon Iona is equivalent to 118 + 35, i.e., 153. Some of the Fathers understood that 100 meant the Gentiles, 50 the Jews, 3 the Trinity. Jerome cites the authority of naturalists to prove that there were exactly 153 species of fish, and he concludes that the universality of the Gospel take was thus indicated. Calvin, with his usual robust sense, says: “quantum ad piscium numerum spectat, non est sublime aliquid in eo quaerendum mysterium”. Peter never landed a haul of fish without counting them, and John, fisherman as he was, could never forget the number of his largest takes. The number is given, because it was large, and because they were all surprised that the net stood the

strain. The only significance our Lord recognises in the fish is that they were food for hungry men.—Ver. 12. λέγει . . . ἀριστήσατε, Jesus takes the place of host and says, “Come, breakfast,” make your morning meal. οὐδεὶς . . . Κύριός ἔστιν, not one of the disciples ventured to interrogate Him; ἐξετάσαι is “to examine by questioning”. Each man felt convinced it was the Lord, and a new reverence prevented them from questioning Him.—Ver. 13. When they had gathered round the fire, ἔρχεται . . . ὁμοίως. “Jesus approaches and takes the bread and gives to them, and the fish” (used here collectively) “in like manner.” Evidently there was something solemn and significant in His manner, indicating that they were to consider Him as the Person who supplied all their wants. If they were to be free from care as His Apostles, they must trust Him to make provision for them, as He had this morning done.—Ver. 14. A note is added, perhaps indicating no more than John’s orderliness of mind, explaining that this was the third manifestation given by Jesus to His disciples after rising from the dead. For the form of expression, τοῦτο ἤδη τρίτον, see 2 Cor. xiii. 1.

Vv. 15-18. *Jesus evokes from Peter a confession of love, and commissions him as shepherd of His sheep.*—Ver. 15. Ὅτε οὖν ἡρίστησαν, “when, then, they had broken their fast,” a note of time essential to the conversation following. Peter had manifested the most ardent affection, by abandoning on the instant the net of fish for which he had been toiling all night, and by springing into the sea to greet his Lord. But was not that a mere impulsive demonstration,



15. Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,  
 τ. i. 42. "Σίμων Ἰωᾶ,<sup>1</sup> ἀγαπᾷς με πλείον τούτων;" Λέγει αὐτῷ, "Ναὶ  
 α. x. 1-5. κύριε· σὺ οἶδας ὅτι φιλῶ σε." Λέγει αὐτῷ, "Βόσκει τὰ ἀρνία  
 Rev. v. 6. μου." 16. Λέγει αὐτῷ πάλιν δεύτερον, "Σίμων Ἰωᾶ, ἀγαπᾷς με;"  
 Λέγει αὐτῷ, "Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε." Λέγει αὐτῷ,  
 b. Is. xl. 11. Song i. 8. "Ἰοίμαινε τὰ πρόβατά μου." 17. Λέγει αὐτῷ τὸ τρίτον, "Σίμων

<sup>1</sup> Better *Iωανου* with *ΣBC\*DL*. So in 16, 17.

<sup>2</sup> *προβατια* in *BC*; *προβατα* in *ΣAD*. Some have thought there was a climax, *αρνια, προβατια, προβατα*. "Pasce agnuculos meos, pasce agnos meos, pasce oviculas meas."

"the wholesome madness of an hour"? Therefore He lets Peter settle down, He lets him breakfast and then takes him at the coolest hour of the day, and, at last breaking silence, says, Σίμων Ἰωᾶ [better, Ἰωάνου] ἀγαπᾷς με πλείον [better, πλέον] τούτων; "Simon, son of John, lovest thou me more than these?" So far as grammar goes, this may either mean "Lovest thou me more than the other disciples love me?" or "Lovest thou me more than this boat and net and your old life?" It may either refer to Peter's saying, "Though all should forsake Thee, yet will not I," or to his sudden abandonment of the boat and fishing gear. If the former were intended, the second personal pronoun would almost necessarily be expressed; but, as the words stand, the contrast is not between "you" and "these," but between "me" and "these". Besides, would the characteristic tact and delicacy of Jesus have allowed Him to put a question involving a comparison of Peter with his fellow-disciples? The latter interpretation, although branded by Lücke as "eine geistlose lächerliche Frage," commends itself. Difference of opinion also exists about the use of ἀγαπᾷς and φιλῶ, most interpreters believing that by the former a love based on esteem or judgment is indicated, by the latter the affection of the heart. The Vulgate distinguishes by using "diligis" and "amo". Trench (*Synonymys*, 38) uses this distinction for the interpretation of this passage, and maintains that Peter in his reply intentionally changes the colder ἀγαπᾷς into the warmer φιλῶ. It is very doubtful whether this is justifiable. The two words are used interchangeably to express the love of Jesus for John, see xiii. 23, and xx. 2; also for His love for Lazarus, xi. 3, 5, 36. And that the distinction cannot be maintained at any

rate in this conversation is obvious from ver. 17; for if the words differed in meaning, it could not be said that "Peter was grieved because Jesus a third time said, φιλεῖς με"; because Jesus had not used these words three times. The words seem interchanged for euphony, as in Aelian, *Var. Hist.*, ix. 1, where Hiero is said to have lived with his three brothers, πάντῳ σφόδρα ἀγαπήσας αὐτοὺς καὶ ὑπ' αὐτῶν φιληθεῖς ἐν τῷ μέρει. In Peter's answer there is no sense of any discrepancy between the kind of love demanded and the love felt. It comes with a ναί, Κύριε. Why need He ask? σὺ οἶδας. . . . In this appeal to Christ's own knowledge there is probably, as Weiss suggests, a consciousness of his own liability to be deceived, as shown in his recent experience.—Ver. 16. To this confession, the Lord responds, Βόσκει τὰ ἀρνία μου, "Feed my lambs," showing that Jesus could again trust him and could leave in his hands those whom He loved. "Lambs" is used instead of "sheep" to bring out more strongly the appeal to care, and the consequent complete confidence shown in Peter. λέγει . . . μου. The second inquiry is intended to drive Peter back from mere customary or lip-profession to the deep-lying affections of his spirit. But now no comparison is introduced into the question, which might be paraphrased: "Are you sure that love and nothing but love is the bond between you and me?" This test Peter stands. He replies as before; and again is entrusted with the work in which his Lord is chiefly interested, Ποίμαινε τὰ πρόβατά μου. No different function is intended by ποίμαινε: it repeats in another form the commission already given.—Ver. 17. But to him who had uttered a threefold denial, opportunity is given of a threefold confession, although Peter at first resented the



ἰωᾶ, φιλεῖς με ;” Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ ὁ τὸ τρίτον, c ver. 14. “φιλεῖς με ;” καὶ εἶπεν αὐτῷ, “Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Βόσκει τὰ πρόβατά μου. 18. ἄμην ἄμην λέγω σοι, ὅτε ἡς νεώτερος, <sup>d</sup> ἐξώνυες σεαυτὸν, d ver. 7. καὶ περιεπάτεις ὅπου ἡθελες· ὅταν δὲ γηράσῃς, <sup>e</sup> ἐκτενεῖς τὰς χεῖράς e Eccus. σου, καὶ ἄλλος σε ζώσει, καὶ οἶσει ὅπου οὐ θέλεις.” 19. Τοῦτο δὲ xv. 16. εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, “Ἀκολουθεῖ μοι.” 20. Ἐπιστραφεὶς δὲ <sup>1</sup> ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ <sup>f</sup> ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, “Κύριε, τις f xiii. 12 reff. ἔστιν ὁ παραδιδούς σε ;” 21. Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, g 1 Tim. iv. “Κύριε, οὗτος δὲ τί ;” 22. Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐὰν αὐτὸν 13. Bur- θέλω μένειν ἕως ἔρχομαι, <sup>h</sup> τί <sup>h</sup> πρὸς σε ; σὺ ἀκολουθεῖ μοι.” <sup>h</sup> Mt. xxvii. 4.

<sup>1</sup> δε omitted in ABC 33 ; inserted in NDX.

reiterated inquiry : Ἐλυπήθη . . . He was grieved because doubt was implied, and he knew he had given cause for doubt. His reply is therefore more earnest than before, Κύριε . . . φιλῶ σε. He is so conscious of deep and abiding love that he can appeal to the Lord's omniscience. The σὺ πάντα οἶδας [or πάντα σὺ οἶδας with recent editors] reflects a strong light on the belief which had sprung up in the disciples from their observation of our Lord. And again he is commissioned, or commanded to manifest his love in the feeding of Christ's sheep. The one qualification for this is love to Christ. It is not for want of time no other questions are asked. There was time to put this one question three times over ; and it was put because love is the one essential for the ministry to which Peter and the rest are called.—Ver. 18. To this command our Lord unexpectedly adds a reflection and warning emphasised by the usual ἄμην ἄμην λέγω σοι. It had been with a touch of pity Jesus had seen the impulsive, self-willed Peter gird his coat round him and plunge into the sea. It suggested to Him the severe trials by which this love must be tested, and what it would bring him to : ὅτε ἡς νεώτερος, “when thou wert younger” (the comparative used not in relation to the present, but to the γηράσεως following) “thou girdedst thyself and walkedst whither thou wouldest,” i.e., your own will was your law, and you felt power to carry it out. The “girding,” though suggested by the scene, ver. 7, symbolises all vigorous preparation for arduous work. ὅταν δὲ γηράσῃς . . . θέλεις. The in-

terpretation of these words must be governed by the succeeding clause, which informs us that by them Jesus hinted at the nature of Peter's death. But this does not prevent us from finding in them, primarily, an intimation of the helplessness of age, and its passiveness in the hands of others, in contrast to the self-regulating activity and confidence of youth. The language is dictated by the contrasted clause, and to find in each particular a detail of crucifixion, is to force a meaning into the words. ἐκτενεῖς τὰς χεῖρας σου is not the stretching out of the hands on the cross, but the helpless lifting up of the old man's hands to let another gird him. δοξάσει τὸν θεόν. “Magnificus martyrii titulus.” Grotius. “Die conventionelle Sprache der Märtyrerkirche klingt an in δοξ. τὸν θεόν : weil der Zeugentod zu Ehren Gottes erlitten wird.” Holtzmann. The expression has its root in xii. 23, 28. καὶ τοῦτο . . . μοι. It is very tempting to refer this to xiii. 36, ἀκολουθήσεις δὲ ὕστερον, and probably there is a latent reference to this, but in the first instance it is a summons to Peter to accompany Jesus as He retires from the rest. This is clear from what follows.—Ver. 20. Ἐπιστραφεὶς . . . σε. Peter had already followed Jesus some distance, but hearing steps behind him he turns and sees John following. The elaborate description of John in this verse is, perhaps almost unconsciously, introduced to justify his following without invitation. On the word ἀνέπεσεν, see Origen, in Joan., ii. 191 (Brooke's edition).—Ver. 21. Peter, however, seeks an explanation, Κύριε

- i Dan. ii. 13. 23. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἰδελφούς, “Ὅτι ὁ μαθητὴς  
Mt. ix. 26. ἐκεῖνος οὐκ ἀποθνήσκει.” καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ  
j Here only in Gospp., freq. in Ep. and Acts. ἀποθνήσκει· ἀλλ’, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς  
k xx. 30. 24. ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας  
l Cor. xiv. ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. 25. ἐστὶ  
xxi. 19. δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται  
Eph. v. 33. m ii. 6. 1 καθ’ ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα  
Gen. xiii. 6. 2 βιβλία. Ἀμήν.<sup>1</sup>  
Chron. iv. 5.

<sup>1</sup> Tisch. omits this verse with Ν\*. For οσα of AC<sup>2</sup>D α is read in NBC\* X. For χωρησαι of AC<sup>2</sup>D χωρησειν is found in NBC\*. Αμην is omitted in NABCD 1, 33

. . . τί; “Lord, and this man, what of him?”—Ver. 22. To which Jesus replies with a shade of rebuke, Ἐὰν . . . μοι. Peter, in seeking even to know the future of another disciple, was stepping beyond his province, τί πρὸς σε; σὺ ἀκολούθει μοι. Your business is to follow me, not to intermeddle with others. Cf. A Kempis’ description of the man who “neglects his duty, musing on all that other men are bound to do”. *De Imit. Christi*, ii. 3. Over-anxiety about any part of Christ’s Church is to forget that there is a chief Shepherd who arranges for all. This part of the conversation might not have been recorded, but for a misunderstanding which arose out of it. —Ver. 23. Ἐξῆλθεν . . . πρὸς σε; “There went forth this saying among the brethren, that that disciple should not die”. John himself, however, has no such belief, because he remembers with exactness the hypothetical form of the Lord’s words, Ἐὰν αὐτὸν θέλω μένειν . . . Another instance of the precision with which John recalled some, at least, of the words of Jesus.

In ver. 24, the writer of the gospel is identified with the disciple whom Jesus

loved, and a certificate of his truth is added. The whole verse has a strong resemblance to xix. 35, and it seems impossible to say with certainty whether they were or were not written by the evangelist himself. The οἶδαμεν might seem to imply that several united in this certificate. But who in John’s old age were there, who could so certify the truth of the gospel? They could have no personal, direct knowledge of the facts; and could merely affirm the habitual truthfulness of John. Cf. too the οἶμαι of ver. 25 where a return to the singular is made; but this may be because in the former clause the writer speaks in the name of several others, while in the latter he speaks in his own name. Who these others were, disciples, Ephesian presbyters, friends, Apostles, it is vain to conjecture. τούτων and ταῦτα refer to the whole gospel, including chap. xxi. Besides the things narrated ἐστὶ δὲ . . . Ἀμήν. The verse re-affirms the statement of xx. 30, adding a hyperbolic estimate of the space required to recount all that Jesus did, if each detail were separately told, ἐὰν γράφηται καθ’ ἑν.

# THE EXPOSITOR'S GREEK TESTAMENT

EDITED BY THE REV.

W. ROBERTSON NICOLL, M.A., LL.D.

EDITOR OF "THE EXPOSITOR," "THE EXPOSITOR'S BIBLE," ETC.

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THE ACTS  
OF THE  
APOSTLES.



## INTRODUCTION.

THE AUTHOR OF THE BOOK. Whoever wrote the Acts wrote also the Gospel which bears the name of St. Luke. We find writers far removed in standpoint from each other, *e.g.*, H. Holtzmann, *Einleitung*<sup>3</sup>, p. 391, and Zöckler, *Greifswalder Studien*, p. 128, agreeing in this conviction, and appealing to the same work, Friedrich's *Das Lukas Evangelium und die Apostelgeschichte, Werke desselben Verfassers* (1890; see commentary), in support of it. In recent years the philologist Gercke seems to be almost the only convert to the opposite view who, with Sorof, regards the author of Acts as the reviser of the δεύτερος λόγος of Luke; but his efforts in promulgating his views cannot be said to have met with any success (see Zöckler, *u. s.*; *Theologische Rundschau*, pp. 50, 129: 1899; and Wendt, *Apostelgeschichte*, p. 4, 1899).

Friedrich's pamphlet, which contains a useful summary of the whole evidence on the subject, much of which had been previously collected by Zeller and Lekebusch (although their readings, like those too of Friedrich, sometimes require careful testing), gives instances of language, style, and treatment of various subjects which place the identity of authorship beyond reasonable doubt (see instances noted in commentary).<sup>1</sup> At the same time it would be misleading to say that recent critics have been unmindful of the linguistic differences which the two books present, although a candid examination shows that these differences are comparatively slight (*cf.* Hawkins, *Horæ Synopticæ*, p. 140; Zahn, *Einleitung*, ii., p. 381, 1899). In earlier days Zeller had not lost sight of those peculiarities which are entirely linguistic, and he maintains that they are not of a nature to prove anything against the same origin of the two writings, *Acts*, vol. ii., p. 243, E.T.

<sup>1</sup> Amongst recent writers, Blass, in his Index ii., *Acta Apostolorum*, marks fifty-six words as peculiar to St. Luke's Gospel and the Acts; *cf.* also the list in Plummer's *St. Luke*, lii., liii. The instances of words and phrases characteristic of St. Luke's Gospel in Sir J. Hawkins' *Horæ Synopticæ*, 1899, pp. 29-41, will enable any one to see at a glance by the references how far such words and phrases are also characteristic of, or peculiar to, Acts: see also in commentary.

Who is the early Christian writer thus able to give us not only such an account of the Life of our Lord that Renan could describe it as the most beautiful book in the world (*Les Evangiles*, p. 283), but also an account of the *origines* of the Christian Church which Jülicher regards as an ideal Church history, *Einleitung*, p. 270, and of which Blass could write "hunc libellum non modo inter omnes Novi T. optima compositione uti, sed etiam eam artem monstrare, quæ Græco Romanove scriptore rerum non indigna sit"? One thing seems certain, that the writer, whoever he was, represents himself in four passages, xvi. 10-17, xx. 5-15, xxi. 1-18, xxvii. 1-xxviii. 16 inclusive, *cf.* also Acts xi. 28, Codex D (on which see below, and *in loco*), as a companion of St. Paul. If we examine the phraseology of these sections (ninety-seven verses in all), we find that it is in many respects common to that employed in the rest of the book (Klostermann, *Vindiciæ Lucanæ*, p. 46 ff.; Nösgen, *Apostelgeschichte*, pp. 15, 16; Blass, *Acta Apostolorum*, p. 10; Vogel, *Zur Charakteristik des Lukas nach Sprache und Stil*, p. 41; Hawkins, *u. s.*, p. 149; Spitta, *Apostelgeschichte*, pp. 235, 257).<sup>1</sup>

Those who deny this identity of authorship are not only obliged to face the difficulty of accounting for this similarity of style and language, but also to account for the introduction of the "We" sections at all. If the writer of the rest of the book had wished to palm himself off at a later period as a companion of St. Paul, he would scarcely have sought to accomplish this on the strength of the insertion of these sections alone, as they stand. It may be fairly urged that he would at least have adopted one of the unmistakable

<sup>1</sup> Sir J. Hawkins not only gives us, p. 151, seventeen words and phrases found only in the "We" sections and in the rest of Acts; twenty-seven words and phrases found in the "We" sections and Luke, with or without the rest of Acts also; thirty-seven words and phrases found in the "We" sections, and also used predominantly, though not exclusively, in the rest of Acts or Luke or either of them; but he remarks that out of the eighty-six Matthæan words and phrases, ten, or rather less than *one eighth* occur in the "We" sections; out of the thirty-seven Marcan words and phrases, six, or about *one sixth*; out of the 140 Lucan words and phrases, less than *one third*, p. 14, ff.: "Is it not utterly impossible," he asks, p. 150, "that the language of the original writer of the 'We' sections should have chanced to have so very many more correspondences with the language of the subsequent compiler than with that of Matthew or Mark?" The expressions peculiar to the "We" sections are for the most part fairly accounted for by the subject-matter, p. 153, *e.g.*, εὐθυδρομέω, κατάγεσθαι, παραλέγομαι, πλός, ὑποπλέω. Part iii., C, Section iv., of the same book should also be consulted where the identity of the third Synoptist with a friend and companion of St. Paul is further confirmed by the similarities between his Gospel and St. Paul's Epistles.



methods of which a Thucydides, a Polybius, a Josephus availed themselves to make their personal relation to the facts narrated known to their readers (Zahn, *Einleitung*, ii., pp. 387, 426, 435).

This unknown author of Acts, moreover, whoever he was, was a man of such literary skill that he was able to assimilate the "We" sections to the rest of his book, and to introduce cross references from them to other parts of his work, e.g., xxi. 8 and vi. 5; and yet, with all this, he is so deficient in literary taste as to allow the first person plural in the "We" sections to remain, a blunder avoidable by a stroke of his pen.

The German philologist, Vogel, who cannot be accused of speaking with a theological bias, states the common-sense view of the matter in pointing out that when an author of such literary skill as the author of Acts undoubtedly possessed passes without a break from the third to the first person in his narrative, every unprejudiced reader will explain it on the ground that the author thus wished modestly to intimate his own personal presence during certain events. This is the one natural explanation, and to this Vogel determines to adhere, until it is shown to be untenable; and he justly pours ridicule upon the notion that the author of Acts would have interwoven into a work written in such a delicate and finished style the travel-diary of some other person without altering the pronouns (*Charakteristik des Lukas nach Sprache und Stil*, pp. 12, 13).

If we are asked to believe that this first person plural was introduced from time to time merely for the purpose of giving an air of verisimilitude to the narrative (or in imitation of certain passages in Ezra and Nehemiah, or Tobit),<sup>1</sup> why should we not find it in the account, e.g., of St. Peter's escape from prison, chap. xii., where Wendt maintains that the author probably had possession of a narrative full of details, derived probably from John Mark himself? There can be no doubt that the "We" sections are introduced for the definite purpose of marking the writer's presence with St. Paul; we cannot, e.g., conclude that there is any other reason for the circumstance that the "We" section of chap. xvi. breaks off at Philippi, and that the following "We" section, chap. xx., commences again at Philippi. But if this is so, how again could a later unknown writer have gained possession of a document of such high value as that comprising or embodying these "We" sections? A day-journal

<sup>1</sup> See Weiss, *Einleitung*, p. 583, and Overbeck (De Wette, 4th edition), p. xliv., who both point out that the cases are not analogous, although, on the other hand, Hilgenfeld and Wendt have recently pressed them into service.

left behind by an intimate companion of St. Paul must have been preserved long enough for this unknown writer to have incorporated it, or at least some of it, into his own work, and it must then have vanished altogether out of sight, although one would have supposed that a treasure so valuable would have been preserved and guarded in some Christian circle with the greatest care.<sup>1</sup>

But if we further ask who amongst the companions of St. Paul speaks to us in these "We" sections, the testimony of critics of various schools—of critics who draw a distinction between the authorship of the "We" sections and the rest of the book—may be quoted in favour of St. Luke as the author of the former, if not, as we believe, of the latter also. Thus Holtzmann, *Einleitung*<sup>3</sup>, pp. 394, 395, examines the question, and decides in favour of St. Luke as against the claims of Timothy, Silas, or Titus (so Overbeck (De Wette, 4th edit.), pp. 1., li.; Mangold, *Einleitung* (Bleek), p. 445; Spitta, *u. s.*, p. 312). Acts xx. 5, 6 may be fairly quoted as decisive against Timothy, to say nothing of the impossibility that the author of Acts should assume the character of a person in the "We" sections, and by naming this same person elsewhere should thus distinguish him from himself (Overbeck). For Silas nothing can be said, and the advocacy of his claims is the most groundless of any of the three. He appears nowhere in the third missionary journey, an absence which would be fatally inconsistent with his presence in the "We" sections, and he is nowhere named in any of the letters of the First Imprisonment, whereas the narrator of xxvii. 1-xxviii. 16 would naturally be found amongst the companions of the Apostle during that period (of course, if xi. 27, 28 in  $\beta$ -text be taken into account, both Timothy and Silas are thereby excluded, Zahn, *Einleitung*, ii., p. 425). The same objection may be made to Titus, since there is no hint that he was with St. Paul at Rome (even if we allow that he may have been included in the ἡμεῖς at Antioch, xi. 27, and that, as he is not mentioned at all in Acts, the difficulties which are presented by the names of Timothy and Silas do not occur in his case). Moreover, the travel-journey of Silas would have commenced rather with xv. 1, as Holtzmann urges; nor is there any reason to suppose that Silas was at Philippi during the time required (Holtz-

<sup>1</sup> This, no doubt, presents less difficulty to advanced critics who find it apparently easy to credit that the Pastoral Epistles contain fragments of genuine letters of St. Paul, and that these letters having supplied the fragments to the Pastorals were themselves no longer cared for or regarded (McGiffert, *Apostolic Age*, pp. 407, 408, and, on the other hand, Dr. Salmon. *Introd.*, p. 408).



mann, *u. s.*, p. 395). See further Zahn, *u. s.*, pp. 351, 388, 425; Lightfoot, B.D.<sup>2</sup>, i., 32.

But if the author of these sections is to be found amongst the intimate companions of St. Paul, and amongst those who were with him in Rome, no one fulfils the conditions better than St. Luke. Even Jülicher, who declines to decide positively which of the four companions, Silas, Timothy, Titus, Luke, was the author, considers that if it was St. Luke, we have in that fact the best explanation that his name remained attached to the Third Gospel and Acts alike, *Einleitung*, p. 269. The writer of Acts xxvii. 1-xxviii. 16 evidently accompanied St. Paul to Rome, and that St. Luke was with the Apostle at the time of his first captivity we learn on the authority of two Epistles which very few of the best critics would now care to dispute, Col. iv. 14, Philem. ver. 24.

But the writer of Acts has not felt the need of using the Epistles of St. Paul as sources for his work, although they were the most weighty documents for the history which he professes to describe. There are numbers of undesigned coincidences between the letters and the history, and Paley, in his *Horæ Paulinæ*, has done invaluable service in drawing attention to them. But still Acts is written independently of the Epistles, and it cannot be said that any one letter in particular is employed by the writer. Yet this would be inconceivable if the former work was composed 100-120 A.D., especially when we remember the knowledge of the Epistles displayed by the writer of the Epistle of Barnabas, by St. Ignatius or St. Polycarp (Harnack, *Chron.*, i., 249). Moreover the writer, whoever he was, was beyond all doubt intensely interested in St. Paul, and it is strange that he should not have made use of his letters, when we remember the impression which they made upon those contemporary with the great Apostle, cf. 2 Cor. x. 10, 2 Pet. iii. 15 (Zahn, *u. s.*, p. 412).

But this relation between Acts and the Pauline Epistles not only shows that the former was written before the close of the first century, but that the author stood sufficiently near to St. Paul to be able to write without enriching his knowledge by references to the Apostle's letters. This, however, becomes natural enough on the supposition that the writer was a Timothy, or a Titus, or a Luke. If, however, the two former are excluded, probabilities again point to Luke (Zahn). (For recent writers who deny the acquaintance of the author of Acts with St. Paul's Epistles we may refer to Wendt, Felten, McGiffert, Harnack, Zahn, Jülicher, Rackham.) And we thus come into line with early Church tradition which referred the third

Gospel and the Acts to Luke, the beloved physician, the friend of St. Paul, *cf. Frag. Murator.*, and *Iren., Adv. Hær.*, iii., 14.

But Luke, we have been recently reminded, was not an uncommon name, and many Christians may have borne it in the latter part of the first century (McGiffert, *Apostolic Age*, p. 435). But not only is the above tradition precise in its mention of Luke as a physician; the writings attributed to him bear upon the face of them indications of the hand of a medical man. No reference, however, to the possibility of this is made by Dr. McGiffert. He tells us, p. 239, that nowhere is the source used by the author of Acts marked by anything like the vividness, preciseness, and fulness of detail that characterise the "We" sections.<sup>1</sup> The writer of these sections was not Silas or Timothy, but "the unknown author of the 'We' passages," p. 239. This unknown author was evidently the intimate companion of St. Paul, and of his other companions in Rome none is more likely to have written the personal notes of travel than Luke, who seems indeed to have been the nearest and dearest to the Apostle of all his friends (pp. 434, 435). The inference from all this, coupled with the tradition of

<sup>1</sup> "If there is one narrative of the N.T. which more than another contains internal proof of having been related by an eye-witness, it is the account of the voyage and shipwreck of St. Paul," Salmon, *Introd.*, p. 5, and this judgment based upon the valuable monograph of James Smith (himself a Fellow of the Royal Society) of Jordan Hill, *Voyage and Shipwreck of St. Paul*, 4th edit., revised and corrected, 1880, has received fresh and remarkable confirmation, not only from English but from German and French sources of a technical and professional kind: *e.g.*, Dr. Breusing, Director of the Seefahrtsschule in Bremen, published in 1886 his *Die Nautik der Alten* with a close examination verse by verse of the narrative in Acts xxvii., and he has been followed precisely on the same lines by J. Vars, Professor in the Lycée of Brest in his *L'Art Nautique dans l'antiquité*, 1887. Both writers make constant reference to Smith's work, although they often differ from him in *technical* details, and references to Breusing will be found in Blass and Wendt (1899). The latter writer also refers to a thoughtful article with a similar testimony to St. Luke's accuracy by Von Goerne in the *Neue Kirchliche Zeitschrift*, p. 352, 1898, and allusions will be found to this, as to the above-mentioned works, in the commentary. Breusing's testimony is very striking, p. xiii.: "The most valuable nautical document of antiquity which has come down to us is the account of the voyage and shipwreck of the Apostle Paul. Every one can see at a glance that it could only have been composed by an eye-witness." The strangest exception perhaps to this almost universal recognition of the value of the narrative in Acts xxvii. (*cf.*, *e.g.*, the remarkable testimony in its favour by Weizsäcker, *Apostolic Age*, ii., p. 126 ff., E.T.) is Mommsen's attack upon it in *Sitzungsber. d. berl. Ak.*, 1895, p. 503; but, as Zahn justly remarks, Mommsen has not increased his reputation by alleging that "Luke speaks of the Adriatic Sea by Crete and of the barbarians of Malta"; see answers to these objections in Zahn, *Einleitung*, ii., p. 421, and also in commentary, Acts xxvii. 27, and xxviii. 2.



the Church, would seem to be quite plain, but Dr. McGiffert declines to draw it, and falls back upon the belief that some other person named Luke was the writer of the third Gospel and Acts, p. 433. But if there had been such a person there would have been no need for tradition to identify him with Luke the beloved physician, since his own intrinsic merits as an author and historian would have been amply sufficient to secure him an undying recognition.

Here comes in the value of the argument from the medical language employed in the third Gospel and the Acts. The Church in identifying the writer with St. Paul's beloved friend was not following some fanciful or unreliable tradition, but a tradition amply supported by an examination of the language of the books in question; language which not only witnesses to the truth of the tradition, but also to the unity of Acts, since this medical phraseology may be traced in every part, and not in the "We" sections alone. The present Introduction, which must of necessity be brief, does not allow of any lengthy examination of this important subject (to which the writer hopes to return), but in a large number of passages in the commentary notes are given with special reference to indications of medical phraseology. But one or two remarks may be added here. In the first place, it is well to bear in mind that St. Luke's medical phraseology was fully recognised before Dr. Hobart's interesting and valuable book, *The Medical Language of St. Luke*, 1882 (*cf.*, *e.g.*, Dr. Belcher's *Our Lord's Miracles of Healing*, 1st edit., with Preface by Archbishop Trench, 1871, 2nd edit., 1890). The *Gentleman's Magazine*, June, 1841, containing a short article of some two and a half pages, pp. 585-587, is often referred to as a kind of starting-point for this inquiry, but it should not be forgotten that the great names of Wetstein and Bengel may be quoted as fully recognising the hand of a medical writer; thus in commenting not only on Luke xiv. 2, but also on Acts xxviii. 8, Wetstein makes the same remark: "Lucas qui medicus fuerat morbos accuratius describere solet," *cf.* Bengel on Acts iii. 7, "Proprie locutus est *medicus* Lucas," and Luke viii. 43, where the disputed reading does not interfere with the force of the comment: "Lucas medicus ingenue scribit". Indeed it is not too much to say that the main position taken up by Hobart has been abundantly recognised both in France and Germany, and not always in quarters where such a recognition might have been anticipated, *cf.*, *e.g.*, Renan, *Saint Paul*, p. 133, 12th edit.; J. Weiss, *Evangelium des Lukas*, 1892, with reference to Dr. Hobart's book, and with quotations from it, although with the qualification that many of the instances require careful sifting,

p. 274 ff. More recently the German philologist Vogel, 1897, *Zur Charakteristik des Lukas nach Sprache und Stil*, p. 17, draws attention to the fact that a large number of words peculiar to the Acts are found in Luke's contemporary, the physician Dioscorides of Anazarbus in Cilicia, not far from Antioch, and he speaks of the use of Dioscorides by the Evangelist as highly probable. But the fullest recognition of Dr. Hobart's work comes to us even more recently by Zahn: "Dr. Hobart has proved for every one for whom anything can be proved, that the author of the Lucan work (by which Zahn means both the third Gospel and Acts) is a Greek physician, acquainted with the technical terms of the medical art," *Einleitung*, ii., pp. 427, 435 (1899). The language is strong, and it may perhaps be fairly contended that some of the instances cited by Dr. Zahn may well have been subjected to the cross-examination instituted so carefully and fully by Dr. Plummer, *St. Luke*, pp. lii., lxiii.-lxvi., in his inquiry into the validity of Dr. Hobart's position.<sup>1</sup> The evidence in favour of this position must be cumulative, but it depends not merely upon the occurrence of technical medical terms in St. Luke's writings, but also upon his *tendency* to employ medical language more frequently than the other Evangelists, upon the passages in his Gospel in which we come across medical terms which are wanting in the parallel passages in St. Matthew and St. Mark, upon the account which he gives of miracles of healing not only in comparison with the other Evangelists, but also of the miracles peculiar to his own narratives; upon the way in which he *abstains from using* in a medical sense words which medical writers abstain from so using, although employed in this sense elsewhere in the Gospels; upon the frequency with which he uses medical language and phraseology in a secondary sense. Illustrations of some of these characteristic peculiarities are noted in the commentary, and a passing reference (space allows this only) may be made to two others. Each of the Synop- tists gives our Lord's comparison between the passage of a camel through the eye of a needle and the entrance of a rich man into the kingdom of heaven, St. Matt. xix. 24, St. Mark x. 25, St. Luke xviii. 25. St. Matthew and St. Mark have the same word for

<sup>1</sup> Whatever strictures may be passed upon Dr. Hobart's book, it must not be forgotten that the following authorities amongst others are persuaded that the author's main thesis has been abundantly proved: Bishop Lightfoot, "Acts," B.D.<sup>3</sup>, i., p. 31; Dr. Salmon, *Introd.*, p. 129; Professor Ramsay, *St. Paul*, p. 205; Dr. Plummer, *St. Luke*, u. s. (cf. Sir J. Hawkins, *Horæ Synoptica*, p. 154, 1899); and it is significant that Dr. B. Weiss in the 3rd edit. of his *Einleitung* refers to the book, and no longer speaks of the argument as mere "trifling".



needle *ραφίδος*: διὰ τρυπήματος ραφίδος, Matt., T.R.; but W.H. τρήματος in text, τρυπήματος in margin, διὰ (τῆς) τρυμαλίας (τῆς) ραφίδος, Mark. But when we turn to St. Luke, he introduces at least one different word (if we adopt W.H. for St. Matt.), and a combination peculiar to himself, διὰ τρήματος βελόνης (W.H. and R.V.). It cannot be said that the words used by St. Luke occur in LXX, since neither of them is found there (although St. Mark's τρυμαλία occurs in LXX possibly six and at least three times). But both words used by St. Luke were in technical medical use, τρήμα being the great medical word for a perforation of any kind, βελόνη being the surgical needle; and not only so but the two words are found combined as here by Galen: διὰ τοῦ κατὰ τὴν βελόνην τρήματος and again τοῦ διατρήματος τῆς βελόνης (*cf.* Hobart, p. 60, J. Weiss, *u. s.*, p. 567, Zahn, *u. s.*, p. 436, and Nestle, *Einführung in das G. N. T.*, p. 228).

Dr. Plummer points out that τρήμα is not peculiar to St. Luke (see W.H. above), but the combination is peculiar to St. Luke, and the force of this fact and of the combination of undoubted medical terms is not lessened by Grimm's description of βελόνη as a more classical word than ραφίς.

Once again: St. Luke's characteristic medical style shows itself in abstention as well as in employment. In three passages, *e.g.*, μαλακία is used by St. Matthew to denote disease, but in medical language it is used as in its primary classical sense of delicacy, effeminacy, and St. Luke never uses it in St. Matthew's sense, although he employs the cognate adjective μαλακός of "soft" raiment in vii. 25. But this non-usage of the noun by the medical Luke is all the more significant, since in the LXX it is found at least a dozen times to denote sickness and disease.

In St. Matt. iv. 24, viii. 6, both βασανίζειν and βάσανος are used of bodily sickness, but in medical writers the words are not employed in this sense, and St. Luke refrains from so employing them (Hobart, p. 63, and Zahn, *u. s.*, p. 435). But here again significance is added to this non-usage by St. Luke when we remember that βάσανος is not only used of the torments after death in Wisd. iii. 1, 4 Macc. iii. 15, *cf.* Luke xvi. 23, 28, but also of the pain of bodily disease, 1 Macc. ix. 56.

THE AIM OF THE BOOK. Not only the aim but the purpose and contents of the book are set forth, according to Lightfoot, in the Preface, chap. i. 1-8. The prophetic words of the Lord in ver. 8 implicitly involve a table of contents: "Ye shall receive power when the Holy Ghost," etc., ii. 1-13; "witnesses unto me" (1) "in Jerusalem," ii. 14-viii. 1, and (2) "in all Judæa and Samaria," viii. 2-xi. 18, (3) "and to the uttermost part of the earth," xi. 19-xxviii.

31 (on the latter expression see comment. *in loco* and reference to *Psalms of Solomon*, viii. 16). The writer closes with the event which his aim required, the preaching of the Gospel in Rome, the capital of the world, the metropolis of the human race, without hindrance; and the fulfilment of the third section mentioned above is thus given, not actually, but potentially, while an earnest is afforded of its ultimate accomplishment; *Philippians*, p. 3; B.D.<sup>2</sup>, i., p. 26; cf. also Weiss, *Einleitung*, p. 562, Blass, *Acta Apost.*, Proleg., p. 3: "At hic liber non est imperfectus, cum longi cursus evangelii Roma terminus sit". But starting from the distinction which Lightfoot himself thus draws between the potential and actual, is it not quite possible that there may thus be room for the *τρίτος λόγος* for which Lightfoot, it is true, saw no conceivable place, cf. Harnack, *Chron.*, i., p. 248, but for the purpose of which Professor Ramsay, *St. Paul*, p. 380, and others, notably Zahn, *Einleitung*, ii., p. 380, have so strongly argued (see list of earlier advocates in Bleek-Mangold, *Einleitung*, p. 462, and note in comment. on xxviii. 31)? It is perhaps worth noting that Bengel, to whom we owe the oft-quoted words, *Victoria verbi Dei, Paulus Romæ, apex evangelii, Actorum Finis*, reminds us on the same page of the words of Estius: "Fortasse Lucas meditabatur *tertium librum*, in quo repeteret acta illius biennii; sicut, *Act. i.*, quædam exposuit tacita ultimo capite evangelii". Moreover, if we take Acts i. 8 as giving us in outline the programme of the book, it seems that its purpose would have been fulfilled not so much in the triumph of the Gospel, but in the bearing witness to Christ in Jerusalem, Samaria, and to the end of the earth: the Apostles were to be witnesses, i. 8; St. Paul was told that he was "to bear witness" in Rome, *μαρτυρήσαι* xxiii. 11, cf. xxviii. 23; the triumph would succeed the witness, and the keynote of victory is struck in the word *ἀκωλύτως*.

Nothing, it is true, is said in Acts of the beginnings of Christianity in Rome, or as to how the Church was first founded in that city; but when we consider the importance that St. Paul plainly attached to his seeing for himself the metropolis of the world, cf. xix. 21, and when his Epistle addressed to the Roman Church indicates how clearly he foresaw the importance which that Church would have for Gentile Christianity in the future, it is quite conceivable that the universalist Luke would draw his second treatise to a fitting close by showing that blindness in part had happened to Israel that the fulness of the Gentiles might come in. "We are not told," says Holtzmann, quoting Overbeck, "how the Gospel came to Rome, but how Paul came to Rome": but this objection, which



Overbeck considered the greatest against the view that the contents of Acts were summed up in chap. i. 8, is obviated by the above considerations; St. Paul was to bear witness in Rome as he had at Jerusalem, but the result of his final witness in Jerusalem, xxiii. 1 ff., resulted in a division among the Jews, and a similar result followed his first testimony in Rome. The Gospel had come to Rome already, but those who accepted it were only a sect everywhere spoken against; now its foremost representative gains it a hearing from the Gentiles, and that too without interruption or prohibition.

But this recognition of the importance of St. Paul's witness and work in Rome, and of their subsequent development, by no means excludes other purposes which may have been present to the mind of St. Luke. "No other N.T. writer," says Zahn, "mentions a Roman emperor by name," and he proceeds to point out the significance of this fact in connection with the whole design of St. Luke to show that Christianity was an historical religion; how the edicts of Augustus, Luke ii. 1, and of Claudius, Acts xviii. 2, had their influence on the new faith (*cf.* Luke iii. 1), how in comparison with the other Evangelists St. Luke constantly introduces the names of those who were connected indirectly as well as directly with political events (*Einleitung*, ii., p. 375, and *cf.* Ramsay, *St Paul*, p. 385, Friedrich, *u. s.*, p. 53 ff.). Not only would notices of this kind impress a reader of the type of Theophilus with a sense of the certainty of those things in which he had been instructed, but they are also of importance in that they indicate that a writer, who thus took pains to gain accurate information with regard to events in the Roman world, would naturally be interested in tracing carefully the relations between the empire and the infant Church, and all the more so if it was important to show his readers that Christianity stood in no hostile relationship to the imperial government (*cf.* Zahn, *u. s.*, p. 379).

But it is one thing to describe one of the objects of the book in this way, *viz.*, as an attempt to reassure those who had been already instructed in the *origines* of the Christian Faith, and to emphasise its evident power and rectitude at the bar of the rulers of this world, and to maintain that all this was done with a political-apologetic aim, regardless of truthfulness to fact, and only concerned with representing Christianity in a favourable light before magistrates and kings. No doubt we are repeatedly told how St. Paul took shelter in an appeal to Roman law and Roman authority, and how much more justly and calmly the Roman authorities judged of his case than the fanatical and insensate Jews; "but," says Wendt with

admirable candour (*Apostelgeschichte*, p. 17), "there is no reason to doubt that this representation simply corresponded to historical truth" (see the whole paragraph in Wendt, 1899, and *cf.* Weiss, *u. s.*, p. 569 as against Overbeck and Mangold, *u. s.*, p. 427, following Schneckenburger and Zeller). Moreover, when we remember that the writer of Acts deliberately enters upon a field of history "where perhaps beyond all others there was room for mistake and blunder, the administration of the Roman Empire and its provinces," nothing is more surprising than the way in which his accuracy is confirmed by every fresh and searching investigation.<sup>1</sup>

But if there is no reason to attribute a political tendency (see further below) to the writer, still less is there room for the attribution of a doctrinal tendency. The earlier representatives of this latter view of the book, Baur and Zeller, started with insisting upon the fundamental opposition which prevailed between the view of the relationship of St. Paul with the primitive Apostles as set forth in those Epistles which these critics accepted, and in the Acts: to St. Paul a Judaising tendency was ascribed in the latter which was not in harmony with his statements in his own writings, whilst, on the other hand, to St. Peter especially a liberal standpoint was ascribed, which was not to be expected in view of the utterances of St. Paul in his Epistles, a standpoint which would make Peter, not Paul, the originator of Gentile Christianity. On the whole the Acts represented an idealised and harmonising view of the relation of parties in the primitive Church, and its object as the work of a Pauline Christian was to reconcile the Jewish and Pauline parties. Schneckenburger had previously emphasised the supposed parallel in Acts between Peter and Paul (see further below), and had represented the book as written with the apologetic aim of defending Paul against the misrepresentation of the Judaisers; but it must always be remembered that Schneckenburger, although emphasising the apologetic tendency of St. Luke, never denied

<sup>1</sup> *Cf.*, e.g., the notes on xvii. 6, xxviii. 7, etc., the references to the invaluable and epoch-making works of Professor Ramsay, and Vogel, *Zur Charakteristik des Lukas nach Sprache und Stil*, p. 28, 1897, on the remarkable degree of confidence with which military, political, and judicial terms are employed in Acts. Professor Schmiedel in his review of Professor Ramsay's *St. Paul* describes it as the work on the whole not of the historian or archæologist, but of the narrow apologist, *Theologische Literaturzeitung*, 1897, No. 23, and more recently, Professor H. Holtzmann, characterises Professor Ramsay's description and illustration of the scene, Acts xvi. 25-34, as "humbug"! *Theologische Literaturzeitung*, 1899, No. 7; such remarks are ill calculated to promote candid and respectful criticism.



his historical truthfulness, whilst Baur fastened upon Schneckenburger's view, and further developed his own previous attack on the historical character of Acts (Zahn, *u. s.*, p. 393, Lightfoot, B.D.<sup>2</sup>, i., 41). But Baur's theory in its extreme form could not maintain its ground, and various modifications of it took place within his own school. Certainly, to take an illustration, it must always remain a strange fact that, if Acts was written with the conciliatory tendency alluded to, only one indirect mention in it is found, xxiv. 17, of the collection for the poor Saints at Jerusalem, which played so prominent a part in St. Paul's work and writings, and which was in itself such a palpable proof of the Apostle's love for his Jewish brethren. The tendency view adopted by some of the writers succeeding Baur, *e.g.*, Reuss, Keim, Weizsäcker, regards the author of Acts as not intentionally departing from the historical relations between the two parties, but as forming his judgment of the relations between them from the standpoint of his own time. One of the most recent attempts to represent the conciliatory tendency of Acts as an apology for the Christian religion before Gentiles, *i.e.*, before a heathen public, against the charges of the Jews, and to show how Judaism, through Christianity, broke up into its world-wide mission, is that of J. Weiss, *Über die Absicht und den literar. Charakter der A. G.*, 1897 (see further below); but whatever amount of correctness there may be in this view we may frankly adopt, without committing ourselves to the very precarious explanations and deductions of the writer; St. Luke's own prologue, and the dedication of his two writings to the Gentile Theophilus, are in themselves sufficient to lead us to expect that the design accentuated by J. Weiss would not be altogether absent from his mind in composing his history (see the remarks of Zahn, *u. s.*, ii., p. 393).

But if there is no satisfaction in the more recent attempts to represent Acts as written mainly with a conciliatory "tendency," still less can satisfaction be found in the view, older in its origin, of a supposed *parallelism* between St. Peter and St. Paul, drawn out by a writer who wished in this way to reconcile the Petrine and Pauline parties in the Church, by placing the leaders of each in a position of equal authority. That there are points of similarity in the life and work of the two Apostles may be readily admitted, but these likenesses are of the most general kind, and only such as we might expect in cases where two men work in the same calling at the same period and under the same conditions, *cf.* to this effect Clemen, *Die Chronologie der Paulinischen Briefe*, pp. 17, 18, and Feine, *Eine vorkanonische Überlieferung des Lukas*, p. 214. The parallel can

only be extended to a few instances such as the healing of the lame man by Peter at Jerusalem, iii. 2, and by Paul at Lystra, xiv. 8, but there is no real ground for the institution of a parallel between the worship paid to Peter by Cornelius, x. 25, and by the inhabitants of Lystra to St. Paul, xiv. 11, or between the judgment inflicted on Ananias and Sapphira by Peter, v. 1, and on Elymas by St. Paul, xiii. 6. The position thus advocated by Clemen is taken up by B. Weiss, *Einleitung*, p. 540, 3rd edit., 1897, no less than by earlier writers like Lekebusch and Nösger (cf. too Sanday, *Bampton Lectures*, p. 327, and Salmon, *Introduction*, p. 310). But whether we consider that the parallel was instituted to place Paul on an equality with Peter, or, as Van Manen has recently urged, *Paulus I.: De handeligen der Apostelen*, p. 126, 1890, that the writer wished to represent Peter in accordance with the delineation of Paul, there is one fact fatal to both points of view, viz., that if either of these purposes had been in the mind of the author of Acts, we cannot account for his omission of the crowning point to the parallel between the two Apostles, viz., their martyrdom in the same city, and in the same persecution. An already discredited theory can scarcely survive the ridicule of Dr. Blass, *Proleg.*, p. 8, and of Dr. Salmon, *u. s.*, pp. 310, 311: in all true history we may expect to find parallelisms, and these parallels exist in the lives of nations no less than of individuals. When we consider the various attempts which have been made to describe the aim of Acts, it is something to find that a critic who does not hesitate to regard the book as written to some extent with an idealising and harmonising purpose, should nevertheless be constrained to reckon it, on account of its many trustworthy traditions, as an historical work of invaluable worth, see Wendt, *Apostelgeschichte*, p. 33, 1899.

SOURCES. If St. Luke is acknowledged as the writer of Acts, we can understand the remark of Blass that in this case the question of sources for the greater part of the book need not be raised, Blass, *Acta Apost.*, *Proleg.*, p. 10; cf. Zahn, *u. s.*, pp. 404, 412; Knabenbauer, *Actus Apostolorum*, p. 8, 1899. It is plain from the narrative that a man in St. Luke's position would be brought into contact with many persons from whom he could have obtained rich and varied information, and in many cases the details of his narrative point unmistakably to the origin of the information. A good example may be seen in chap. xii. (see commentary), in which the vivid and circumstantial details of St. Peter's escape from prison are best accounted for on the supposition that the narrative comes from John Mark: to the house of the mother of Mark St. Peter makes his



way, ver. 12, and not only does later history associate St. Mark with St. Peter, but also with St. Luke and St. Paul, inasmuch as he is with the latter in Rome, Col. iv. 10, Philem., ver. 24 (*cf.* 2 Tim. iv. 11), to say nothing of an earlier association, *cf.* Acts xiii. (Ramsay, *St. Paul*, p. 385; Blass, *u. s.*, p. 11; Belser, *Theologische Quartalschrift*, p. 62, 1895); and even Wendt, p. 31 (1899), sees no other way of accounting for the contrast between the brief notice of the death of St. James, xii. 1, and the lengthy account of the liberation of St. Peter than the probability that the latter was derived from John Mark, whilst more exact information was wanting for the former.

But John Mark was not the only member of the Jerusalem Church from whom, or through whom, St. Luke could have obtained information as to the origin of the Christian community. Barnabas, the cousin of John Mark, was in a position to know accurately the same events, in some of which he had shared, iv. 36, and if St. Luke was a member of the Church at Antioch when Barnabas settled there (*cf.* note on xi. 28) he would have learnt from the lips of Barnabas the early history of the Jerusalem Church; and it would have been strange if amongst the men of Cyprus and Cyrene who fled from Judæa to Antioch, xi. 19, there had been none who were baptised at the first Christian Pentecost, *cf.* ii. 10, 41 (Zahn, *u. s.*, p. 414).

For the same series of events St. Luke had access also to the information preserved by Mnason, a disciple ἀρχαῖος, *i. e.*, from the first Pentecost, *cf.* xi. 15, xxi. 16, from whom likewise he may have learnt the account given in ix. 31-43. In chap. xxi. we are also told how Luke was a guest for several days in the house of Philip the Evangelist, vv. 8-12, an intercourse which could have furnished him with the information narrated not only in viii. 4-40, but in vi. 1-viii. 3, x. 1-xi. 18. And from Jerusalem itself, no less than from Cæsarea, information might have been acquired, for Luke, xxi. 18, had intercourse not only with the elders but with no less a person than St. James, the head of the Church at Jerusalem, and at an earlier period he must have shared at Philippi, xvi. 19 ff., the company of Silas, who is mentioned as one of the chief among the brethren of the mother city, xv. 22. In this connection we may note that St. Luke alone gives us two incidents connected with Herod Antipas, Luke xiii. 31-33, xxiii. 6-12, 15, *cf.* Acts iv. 27, which are not narrated by the other Evangelists, but this intimate acquaintance of St. Luke with the court of Herod is in strict harmony with the notice of Manaen the foster-brother of Herod, Acts xiii. 1, *cf.* Luke viii. 3, a teacher of the Church at Antioch when St. Luke may

himself have been there, and from whom the Evangelist may at all events have learnt much of the information about other members of the Herodian family which comes to us from him only (Plumptre, Zahn, Belser, Feine). It may no doubt be contended, with considerable plausibility, that St. Luke must have had at his command written documents as well, *e.g.*, in his account of the speeches of St. Peter and St. Stephen, and it is quite possible that he might have obtained such documents from the Church at Jerusalem. One thing is quite certain, that these addresses like all others throughout the book are in striking harmony with the circumstances and crises to which they relate (see further below): "quo intentius has orationes inspexeris," writes Blass, "eo plura in eis reperies, quæ cum sint temporibus personisque egregie accommodata, ad rhetoricam licentiam scriptoris referri se vetent" (*Proleg.*, p. 11). But at the same time it requires no great stretch of imagination to conclude with Zahn (ii., p. 412) that such a man as Luke required no other sources of information for the composition of Acts, or at least for a great portion of that work, than his own recollections, partly of the narratives of St. Paul, partly of the events in which he himself had shared, *cf.* vi. 8-viii. 3, ix. 1-30, xiii.-xxviii. There is abundant proof in St. Paul's Epistles that the Apostle must have constantly referred to his earlier experiences in way of conversation, or in the delivery of his discourses, *cf.* 2 Cor. i. 8-10, xi. 22, xii. 9, Gal. i. 11-ii. 14, Phil. iii. 3-7, Rom. xv. 16-32, xvi. 7, and during periods of enforced inactivity, while Luke was with him at Cæsarea, or during the winter months at Malta, or later in Rome, nothing was more natural, as Zahn urges, than that the great missionary should communicate to his beloved friend the records of his work and experience in great heathen centres of commercial or intellectual life, like Corinth, Ephesus, Athens. After his return from his travels, and on many other occasions, Zahn points out that it was St. Paul's habit to relate minutely καθ' ἐν ἑκάστον, xxi. 19, what God had wrought by him, xiv. 27, xv. 3, 12, 26, Gal. ii. 2, 7-9, and there is no reason whatever to suppose that such recitals were withheld from St. Luke. No doubt it may be urged that the style in the second part of the book is less Hebraistic than in chaps. i.-xii., but this may be fairly accounted for if we remember that St. Luke would often obtain his information for the earlier events from Jewish Christians, and on the soil of Palestine, and that he may have purposely retained the Hebraistic colouring in his embodiment of these narratives, *cf.* Plummer, *St. Luke*, p. xlix.; Zahn, *u. s.*, ii.,



pp. 414, 423; Dalman, *Die Worte Jesu*, p. 31, 1898.<sup>1</sup> If it be maintained that the earlier chapters of Acts, i.-v., were incorporated from some earlier document, it is admitted that this was of Jewish-Christian origin, derived from the Jewish Church through an eye-witness (*cf.* B. Weiss, *Einleitung*, p. 549, 3rd edit.; Feine, *u. s.*, p. 233). Thus in these chapters, *e.g.*, the Sadducees appear as the chief opponents of the new faith, *cf.* note on iv. 1, and the members of the hierarchy are represented as in the main members of the same sect, a fact which strikes us as strange, but which is in strict accordance with the testimony of Josephus. A careful consideration of the speeches and of their appropriateness to their various occasions tends more and more surely to refute the notion that they are fictitious addresses, the work of a writer of the second century. The testimony of Dr. McGiffert may be cited as bearing witness to the primitive character of the reports of the speeches of St. Peter in the early chapters of Acts, and for the truthful manner in which they represent a very early type of Christian teaching (see comment., p. 119), and *cf.* also the remarks of Schmiedel, *Enc. Bibl.*, i., 48, 1899.

At the delivery of St. Stephen's speech Paul himself was present, xxvi. 10, *cf.* vi. 12, and there is good reason for thinking that the speech made a deep impression upon him (see, *e.g.*, Felten, *Apostelgeschichte*, p. 31), while the many Lucan expressions and turns of thought which it contains (*cf.* Zeller, *Acts*, ii., p. 313, E.T., and Overbeck, *Apostelgeschichte*, p. 93) are natural enough if the address comes to us through the medium of a translation (see commentary for the speech and its meaning).

For the second part of the book we perceive that St. Luke might have easily obtained accurate reports of the speeches even in cases where he was not present; *e.g.*, the speech at the Pisidian Antioch, chap. xiii., gives us what we may well regard as a familiar example of St. Paul's teaching on many similar occasions (*cf.* also in commentary the striking resemblances recently noted by Professor Ramsay between this speech and the Galatian Epistle). The addresses at Lystra and at Athens delivered to heathen, so wonderfully adapted to the audience in each place, in the one instance appealing to a more popular and ruder, in the latter to a more learned and philosophic class of hearers ("ita sunt omnia et loco et

<sup>1</sup> Dr. Dalman's sharp distinction between Aramaisms and Hebraisms should be noted, p. 16 ff., whilst he allows that the pure Hebraisms in the Gospels are almost exclusively peculiar to that of St. Luke, and that by these peculiarities of diction Acts is also marked, p. 29; see further in commentary.

audientibus accommodata," says Blass); in both cases starting from truths which some of the Greek philosophers might themselves have pressed home, but in each case leading up to and insisting upon the need and necessity of repentance for wise and simple alike; were eminently characteristic of a man who became as a Jew to the Jews, as without law to those without law, as a Greek to the Greeks, and such discourses in the brief form in which they have reached us in Acts may well have expressed the actual teaching delivered by St. Paul in Lystra and in Athens (see for these speeches especially Ramsay, *St. Paul*, p. 146 ff., and for the speech at Athens, Curtius, "Paulus in Athen," *Gesammelte Abhandlungen*, ii., pp. 527-543, and references in commentary<sup>1</sup>): "there is no reason," writes McGiffert, "for questioning the trustworthiness of the discourse at Athens as a whole . . . in fact such a discourse as that ascribed to Paul is exactly what we should expect from him under the circumstances" (*u. s.*, p. 260).

The speech to the Ephesian elders at Miletus, xx. 18-35, is constantly marked by St. Paul's characteristic words and phrases, and its teaching is strikingly connected with that of the Ephesian Epistle (see notes in commentary, and *cf.* Page, *Acts*, p. xxxvi.; Lock, "Ephesians," Hastings' B.D.; Cook, *Speaker's Commentary*, p. 342, and also Lekebusch, *Apostelgeschichte*, pp. 336-339; Nösgen, *u. s.*, p. 53; Felten, *u. s.*, p. 33). No one has affirmed the historical truthfulness of this address more strongly than Spitta, and in this instance also we may again conclude with McGiffert, p. 339, that "we shall be safe in assuming that the account of Paul's meeting with the elder brethren of Ephesus, and the report of the words which he uttered are substantially accurate". We may well feel this security when we recall that St. Luke would be himself a hearer of St. Paul's pathetic farewell.

The three remaining speeches contain three ἀπολογίαι of St. Paul, one before the Jews and the chiliarch in Jerusalem, xxii. 1-21, the second before Felix, xxiv. 10-21, and the third before Festus and Agrippa, xxvi. The first reaches us through the medium of a Greek translation, and it is noticeable that the speech in this form contains no Pauline words or expressions, although some words remind us of him, *e.g.*, ἀπολογία, ἀπολοῦειν, παρα-

<sup>1</sup> Hilgenfeld blames Curtius because he has not explained the source of information for St. Paul's address, since the Apostle was at Athens alone, but Knabenbauer writes, *Actus Apostolorum*, p. 308, "Probabilissime is cum aliis id plane superfluum reputavit, quia Paulus post eam orationem neque memoriam neque loquelam amisit; unde ipse potuit narrare quid Athenis egerit".



δέχομαι, ἐπικαλεῖσθαι and τὸ ὄνομα (Nösgen, Felten), while it contains several peculiar to St. Luke. But if the Evangelist was present at the delivery of the defence, he would have been able to reproduce the speech himself, or at least its substance, and we have an explanation of the fact just mentioned (see Salmon, *Introd.*, pp. 317, 318; Page, *Acts*, p. xxxvi.; Alford, *Proleg.*, pp. 13-15).

The vivid description, xxi. 30-40, and especially the local details, vv. 34, 35, point to the presence of an eye-witness, who was in possession of information which he could use with accuracy, and at the same time with discrimination, limiting himself to the requisites of his narrative (Bethge, *Die Paulinischen Reden*, p. 174). It is difficult to understand why Blass should say that although Luke may have heard the speech, it is doubtful if he understood it. In his *Præf.* to his *Evangelium secundum Lucam*, pp. xxi.-xxiii., he not only adopts Nestle's theory that an Aramaic document underlies the first part of Acts, i.-xii., but amongst the few Aramaisms from chap. xiii. onwards he notes especially, p. xxi., two from the chapter before us, xxii., viz., ver. 19, ἡμὴν φυλακίζων "periphrasis illa aramaica imperfecti futurique, quæ fit per participium et verbum ἡμὴν (ἔσομαι)," and ver. 14, φωνὴν ἐκ τοῦ στόματος αὐτοῦ, cf. i. 16, iii. 18, 21 for στόμα. We must also bear in mind the strictures of Dalman upon Blass in this connection: cf. *Die Worte Jesu*, p. 28, 1898.

In the apology before Felix, xxiv. 10-21, we have traces of St. Paul's diction (see commentary, and cf. Nösgen, *u. s.*, p. 54, Felten, *u. s.*, p. 34), and although it would be rash to affirm that St. Luke was present at the delivery of this defence, yet, if he was with St. Paul during any of the time of the Apostle's imprisonment at Cæsarea, it is surely not difficult to suppose that he would have received from the prisoner's own lips a summary of his ἀπολογία before Felix. The same remark might account for St. Luke's information as to the longer ἀπολογία before Agrippa, chap. xxvi., and it is specially noteworthy that in this speech, which may easily have been reproduced exactly as it was delivered, cf. Blass, *Grammatik*, p. 5, and *Proleg.*, p. 13, we have Greek phrases and words of a more cultured and literary style, such as would be more suited to the most distinguished audience before which the Apostle had yet pleaded (see commentary). At the same time we may note that while the speech has many points of contact with St. Paul's peculiar language and favourite words, there are other expressions which may be described as Lucan, to which we may appeal as justifying the belief that if St. Luke was present at the hearing, he reproduced the speech not immediately, but after an interval, when it had passed through his

own mind, Bethge, *Die Paulinischen Reden*, pp. 259, 260. That the speeches in Acts bear the impress of St. Luke's own style and revising hand is freely admitted by conservative critics (*cf.* Lightfoot, B.D.<sup>2</sup>, i., p. 36; Headlam, "Acts," Hastings' B.D., i., p. 34; Salmon, *Introd.*, p. 317), and we may thus unhesitatingly account for the combination in them of peculiar Pauline expressions with those which may be classed as Lucan or Lucan-Pauline. These linguistic phenomena by no means destroy the substantial accuracy of the report; rather they are exactly what we should expect to find. It is admitted on all sides that by comparing the language of St. Paul's speeches in Acts with the language of his Epistles a striking amount of similarity is evident. But if the writer of Acts was not acquainted with St. Paul's Epistles, we cannot account for this similarity of diction on the ground of literary dependence. If, however, the writer of Acts was a constant and frequent companion of St. Paul the explanation is easy enough, and we can readily believe that whilst in his report or revision of a speech words of the disciple might sometimes be found side by side with those of the master, yet the influence of the latter would nevertheless make itself felt in the disciple's thoughts and language (*cf.* Salmon, *u. s.*, p. 315 ff., and Felten, *u. s.*, p. 32). In many cases it is perfectly obvious that the account of the speeches in Acts is an abridged account—the longest of them would not take more than some five or six minutes in delivery—and therefore, as a matter of necessity, such an abridgment would bear upon it, in a sense, the impress of St. Luke's own style. Blass, *Acta Apostolorum*, p. 191, in speaking of St. Paul's address at Athens expresses the belief that it has come down to us "fideliter etsi brevissime: ita sunt omnia et loco et audientibus accommodata," and he adds a remark applicable to all the Apostle's speeches: "Tum quilibet qui paullo recentiore ætate orationes Pauli conficturus esset, usurus erat Pauli epistolis; quarum in hac non magis quam in ceteris orationibus (*c.* 13, 20, 22, 24, 26) ullus usus comparet".

It cannot be said that the recent and frequent attempts to multiply and differentiate sources in Acts, to assign them to various revisers or redactors, have met with any degree of real success. If Holtzmann and Wendt (see also a description of these attempts in *Theologische Rundschau*, Feb., March, April, 1899) contend that they have done so, and that with regard to the first few chapters of Acts some consensus of opinion has been gained, we may set against such contentions not only the opinion of Zahn, *Einleitung*, ii., pp. 414, 424, who maintains that none of these repeated attempts



has attained any measure of probability (so too Zöckler, *Apostelgeschichte*, p. 154, 2nd edit., and Knabenbauer, *Actus Apostolorum*, p. 9 ff., 1899), but also the opinion of Wendt, who, after a careful and on the whole sympathetic review, is obliged to confess that one must limit oneself in any attempt to discover the sources of the book to what is attainable and provable in the circumstances, and that the more complicated the hypothesis suggested, the more difficult it is to make it intelligible to others, *Apostelgeschichte*, p. 17, 1899. In his own examination of the problem he limits himself to one great source, p. 30, and plainly declares that it does not seem to be possible to discover others, although he enumerates various passages in which old and trustworthy traditions were combined; but whether these were derived from written documents or from one and the same source he declines to say, and he is evidently inclined to admit that in many cases oral tradition may also have been at work. Thus whilst iv. 1-22, v. 17-42, are regarded as parallel pieces of information of what was in reality the same event, or whilst again the liberation of St. Peter in chap. xii. is a parallel to the release of the Apostle in chap. v. 18-20, the work of St. Philip and the death of St. James rest upon good and trustworthy tradition. The source to which Wendt attaches such importance includes the "We" sections, and the whole of the book from xiii. onwards, with the exception of xv. 1-33, the source continuing with ver. 35, whilst it can be traced further back to xi. 19, 27, and to viii. 1-4. But this large source is full of traces of revision and redaction, which mark not only the narratives but also the addresses. Its interest centred chiefly in the person of St. Paul and in his work, and it gave no history of the *origines* of the Church or of the missionary journeys of the other Apostles, although it introduced its account of St. Paul by tracing the foundation of the Church in Antioch from the mother Church in Jerusalem as a result of the death of St. Stephen and the subsequent persecution, and by showing how that same Church of Antioch became the starting-point for St. Paul's missionary labours.

This view of the sources adopted by Wendt contrasts favourably with some of the extraordinary and complicated theories which from time to time have been advocated in Germany, more especially during the last few years.

As early as 1845 Schleiermacher's published lectures referred the authorship of the "We" sections not to Luke but to Timothy, and some two years before this E. M. Mayerhoff had suggested that the same hypothesis might be extended to all parts of Acts, not

however without the opposition of Bleek and Ulrich, the former of whom supported Schleiermacher. But Schleiermacher's view of the part played by Timothy had already met with the strong opposition of Schneckenburger, 1841, and Swanbeck, 1847, attacked it by means of his own more complicated and more hazardous attempt to solve the sources of Acts. According to Swanbeck, the book is made up of a biography of Peter, a source containing the death of Stephen, a biography of Barnabas, the memoirs of Silas including the "We" sections. But the theory gained no acceptance, and most critics will probably agree with Lekebusch (*Apostelgeschichte*, p. 188) that Swanbeck in his attempt to avoid the misleading theory as to Timothy involved himself in a still greater error by his advocacy of Silas.

For the Tübingen school the question of sources occupied a less important place than the question of "tendency," and more weight was attached to the imaginative power of the author than to the possibility of his possession of any reliable tradition; and consequently for a time the attempts to discriminate and estimate various sources sank into abeyance. It was, however, supposed by some critics that in the first part of Acts either a pentateuch source or an Hellenistic history of Stephen had been worked up (Zeller, Overbeck), or that some old *πράξεις Παύλου* formed a foundation for the narrative. Hilgenfeld (see also below) maintained the probable existence of this latter document, and Holsten thought that he could discover traces of a Judaistic source in the speeches of the first part of the book. B. Weiss, as long ago as 1854, had referred the speeches of St. Peter to a written source, but the speeches were closely connected with the historical episodes, and so in his *Einleitung*, 2nd and 3rd editions, Weiss has attempted to trace throughout the whole first part of the book, *i.e.*, from i. 15-xv., a Jewish-Christian source, whilst Feine, 1891, has maintained that the Jewish-Christian source already employed in the third Gospel was also the source of the history of the Jerusalem Church in Acts i.-xii., and he gives, *n. s.*, p. 236 ff., many verbal likenesses between this source in St. Luke's Gospel and in the earlier portion of Acts. Feine's handling of the whole question is much more conservative than that of the other attempts to which allusion will be made, especially as he regards St. Luke as the author of the third Gospel and the Acts, and claims a high historical value for the episodes and speeches in the source.

But the interest in the hypothesis of a source or sources chiefly centres around the second rather than the first part of Acts. For here the "We" sections are concerned, and when the view was



once started that these sections, although not the work of St. Luke, were the work of an eye-witness (since their vividness and circumstantiality could not otherwise be accounted for), and so derived from a source, the whole question of the authorship of this source was revived, and the claims of Timothy, Silas, Titus, again found advocates; and not only so, but the further question was debated as to how far this source extended. Was it limited to the "We" sections only? But the view which prevailed (and which still prevails, *cf.*, *e.g.*, Holtzmann, *Einleitung*<sup>3</sup>, p. 393, and see above) makes Luke the author of the "We" sections, although not of the whole book, which was referred to the close of the first, and even to the second century. This latter date (amongst the supporters of which may be included H. Holtzmann, Pfleiderer, Jülicher (100-105), Weizsäcker, to say nothing of earlier critics, or of those mentioned below) finds no support in the general character of the book, and it depends upon other very precarious arguments, *e.g.*, the dependency of the author upon Josephus. But if it cannot be substantiated, it is in itself fatal to the partition theories put forward by Van Manen (125-150), Clemen (60-140), and Jüngst (110-125).

With Van Manen we mark one of the earliest of the many complicated attempts, to which reference has been already made, in proof of the use of sources throughout the whole of Acts. According to him, *Acta Petri* and *Acta Pauli* form the two sources, of which the final redactor, writing about the middle of the second century, availed himself. In the *Acta Pauli*, H. Pa., which fill the second half of the canonical book of Acts, with the exception of xv. 1-33 and some other passages due to the reviser (although some of the incidents of these *Acta* which refer to Barnabas, Stephen, Paul, find a place in the first half of the book), a Gentile Christian, the first redactor, writing at the end of the first, or beginning of the second century, has embodied the Lucan Travel-Document, probably written by Luke himself, consisting of the "We" sections and the bare recital of one of Paul's voyages from Jerusalem to Rome. This document is, however, much revised, and according to it the Apostle travels to Rome not as a prisoner, but as a free man. The final redactor, moreover, seems to have forgotten that such a document had ever existed, and to have depended upon the Epistles of St. Paul and the notices of Josephus. The second source, *Acta Petri*, H. Pe., chaps. i.-xii., is of very small historical value; it was composed later than the *Acta Pauli*, and aimed at placing Peter on a level with Paul. It is not perhaps to be wondered at that Van Manen himself seems to hesitate about the exact details of his

partitions, that even Heitmüller cannot give anything but modified commendation to his theory, *Theol. Rundschau*, p. 87, 1899, and that a still severer condemnation is inflicted by Zöckler, *Greifswalder Studien*, p. 114, cf. Knabenbauer, p. 11.

In the same year, 1890, Sorof published his *Die Entstehung der Apostelgeschichte*. He too has his two written sources. Of the first the physician Luke was the author; this source runs through the book, and has for its purpose to represent the missionary spread of Christianity from Jerusalem to Rome, making prominent the figure of Paul. But this source was revised by another disciple of Paul, Timothy, who as the son of a Jewish mother stood nearer than Luke to Jewish-Christian interests. Timothy, to magnify Peter, introduced much legendary matter relating to him in the first portion of St. Luke's account, and also revised and corrected the record of St. Paul's missionary activity on the strength of his authorship of the "We" sections and his own eye-witness. (It is no wonder that Heitmüller, *u. s.*, p. 85, again welcomes this theory with qualified praise, and considers the division of the parts of the book assigned to Luke and Timothy as improbable, if not impossible.) Another attempt in the succeeding year by Spitta gained much more notice than that of Sorof. He also has his two sources—A, an older source including the "We" sections, probably the work of Paul's companion, Luke: a very valuable and erudite source containing the speeches of the book (see references in commentary); and B, a secondary source, unhistorical, depending on popular traditions, with a great tendency to introduce miraculous embellishments. B is the work of a Jewish Christian who writes with a desire to magnify Peter by miracles which equal those of the great Gentile Apostle. Spitta has further to suppose that these two sources, the one Pauline-Lucan and the other Jewish-Christian, were combined by a Catholic-Christian redactor R, with some additions of his own. Here again Heitmüller, p. 91, sees no hope of a satisfactory solution of the problem under investigation, and can only wonder at the manner in which two sources of a directly opposite tendency can be so simply interwoven by the redactor; the part played by the latter is altogether unsatisfactory, as he does little else than effect this combination of the two sources, with an occasional interpolation of his own. Spitta's attempt was also sharply criticised by Jülicher, *Einleitung*, p. 270, and by Von Soden, *Theologische Literaturzeitung*, 26, 1892, and its value will be seen by references in the commentary.

The most complicated of all these recent attempts at the



reconstruction of Acts is that of Dr. C. Clemen. His three chief sources (with which he closely connects other shorter sources, *e.g.*, a source for vi. 1-6) are named (1) *Historia Hellenistarum*, H.H., vi. 9, 10, vii. 1-36, 35-58<sup>a</sup>, 59<sup>b</sup>, viii. 1<sup>b</sup>, xi. 19-21, 24<sup>a</sup>, 26: this source Clemen regards as very old and trustworthy; (2) *Historia Petri*, H.Pe., consisting chiefly of i.-v., and of some passages inserted in H.H., *viz.*, vi. 7, 8, 11-15, vii. 37, 60, viii. 2, viii. 4-13, 18-24, the account of Simon Magus; viii. 26-40, the conversion of the Ethiopian; (3) *Historia Pauli*, H.Pa., xiii. 1-xxviii. 30, 31, a source which may have originated in a diary kept by Luke on a journey to Rome called (4) *Itinerarium Pauli*, I.Pa., containing the "We" sections, and combined with (3) by the first of the three redactors. The first redactor is simply R., and to him are attributed other additions besides the "We" sections to the *Historia Pauli*, although no "tendency" can be assigned to him, *cf.*, *e.g.*, xiv. 8-18, xvi. 23<sup>b</sup>-34, xvii. 19-33, the Athenian discourse, etc. The two other redactors are much more pronounced: one, Redactor Judaicus, R.J., writing 93-117 A.D., compiled and revised the above sources, making many additions, *e.g.*, the miracles at Lydda and Joppa, ix. 23-43, and for the most part the Cornelius history, x. 1-xi. 18; xvi. 1-3, xxi. 20<sup>b</sup>-26, etc.; and finally, the third redactor, Redactor Antijudaicus, R.A., writing probably in the time of Hadrian, with the object of counterbalancing the wrong tendencies of his predecessor; to him we owe, before all, ix. 1-31, Paul's conversion, xii. 1-25, xv. 5-12, 19, 23-33, 41, and additions to the speech at Miletus, xx. 19<sup>b</sup>, 25-35, 38<sup>a</sup>. Other instances will be found in the commentary of the manner in which the additions of "these two antipodes," R.J. and R.A., are given precisely by Clemen, even to parts of verses, and it is no unfriendly critic (Heitmüller, *u. s.*, p. 128) who points out that of the five journeys of Paul to Jerusalem mentioned in Acts no less than four are referred by Clemen to his redactors, which is fatal to the historical character of these visits: ix. 26, R.A.; xi. 30, R.A.; xv. 1-33, R.J. and R.A.; and xviii. 22<sup>b</sup>, R.; the last journey, xxi., is found in the source H.Pa., and this according to Clemen is a journey identical with Gal. ii. 1. There is indeed no occasion to look to a conservative critic like Zöckler for a sharp criticism of the ingenious but purely subjective theory of Clemen; the latter's immediate successor in the same attempt to split up Acts into its component parts not only describes Clemen's theory as over-ingenious, but speaks of the somewhat mechanical way in which his Redactor Judaicus brings Paul into the synagogue, only to allow the Apostle to be at once expelled therefrom by the

Redactor Antijudaicus, Jüngst, *Die Quellen der Apostelgeschichte*, p. 9. Whether we view it from its critical or from its chronological standpoint, Clemen's theory has not gained favour in England; for the former, see Ramsay, *St. Paul*, p. 11, and for the latter, Sanday and Headlam, *Romans*, p. xxxviii. But further, it cannot be said that Jüngst's own theory is likely to find wider acceptance than that of his predecessor. To say nothing of the difficulties of the date which he proposes, and his advocacy of St. Luke's dependence on Josephus, in which he is at one with Clemen (see further below), we find ourselves, as in dealing with Spitta's theory, face to face with two sources, A and B. The Paulinist of the second half of Acts is A, and the simplest and most natural view, according to Jüngst himself, is to identify this A with the beloved physician Luke, Col. iv. 14, Philem. ver. 24, 2 Tim. iv. 11, who was with Paul during his imprisonment at Cæsarea and Rome; B represents the Petrine-Jewish Christian mainly of the first half, but whose hand may be seen in xiii. 40 f., xv. ver. 13 ἀπεκρίθη to ver. 19 κρίνω, and in ver. 20 ἐπιτεῖλαι το αἵματος, whose name and date remain unknown, and whose narrative is full of miraculous events and legendary stories. Jüngst's redactor has an important part to play, and whilst on the one hand he advocates the abrogation of the Mosaic law (Jüngst does not hesitate to attribute to him ver. 39, xiii.), on the other hand he allows Paul to circumcise Timothy, xvi. 2, to undertake a Nazarite vow, xxi. 20<sup>b</sup>-26, and to acknowledge himself a Pharisee, xxiii. 6. The redactor's aim was to represent Christianity as a *religio licita*, and he thus endeavours to bring it by a conciliatory process into close connection with the Jewish religion. It would be difficult to find in the range of criticism anything more purely arbitrary than Jüngst's arrangement of his sections chronologically, see Table, p. 225, at the end of his book (and notes in commentary), and the instances given above are sufficient to show how he does not hesitate to split up a verse amongst his various sources: we cannot be surprised that Clemen retorted upon him the charge of over-ingeniousness with which Jüngst had greeted Clemen's own subtle endeavours.

In the same year as Jüngst's publication, the veteran Hilgenfeld explained his own views of the sources of Acts, *Zeitschrift für wissenschaftliche Theologie*, 1895, 1896, following partly the lines upon which he had previously worked twenty years before in his *Einleitung*, but also taking into account either adversely or with different degrees of agreement, the theories since propounded. According to him the sources are three in number: (1) πράξεις Πέτρου,



A, a Jewish-Christian source, i. 15-v. 42, describing the origin and development of the mother-Church; from it were also derived ix. 31-42, xi. 2, Cod. D, a passage relating a missionary circuit, xii. 1-23; (2) *πράξεις τῶν ἑπτὰ*, a Jewish-Christian document hellenised, commencing with vi. 1, and continuing to viii. 40, including the choice of the Seven, and describing what was known of two of them, St. Stephen and St. Philip; (3) *πράξεις Παύλου*: this C source commences with (vii. 58<sup>b</sup>, viii. 1<sup>a</sup>, 3) ix., and includes nearly the whole of that chapter, xi. 27-29, and the greater portion of xiii.-xxviii., with the "We" sections. But it will be noticed that, according to Hilgenfeld, we owe this source C probably to one of the early Christians of Antioch (xi. 28 D), and that it affords us a trustworthy account, and partly that of an eye-witness, of the missionary work of St. Paul begun at Antioch and spread over the heathen world. Each of the three sources is revised and added to by the "author to Theophilus," who as a unionist-Pauline makes it his chief aim to represent the origin of the Gentile Church as essentially dependent upon the mother-Church of Jerusalem, and Paul as in full agreement with the primitive Apostles, and as acting after the precedent of St. Peter; thus to C is referred the whole episode of Cornelius and the account of the Church in Antioch, x. 1-xi. 18 (except xi. 2 β text), xi. 19-26, 30, xii. 24, 25. Hilgenfeld is not only often greatly dependent upon the Western text (see below and in commentary), but it will be seen that the reference of large sections to his "author to Theophilus" is often quite arbitrary (*cf.* notes in comment.).

One more well-known name follows that of Hilgenfeld—the name of J. Weiss. In 1893, *Studien und Kritiken*, Weiss had already to some extent given in his adhesion to Spitta's theory, and had treated Clemen's redactors R.J. and R.A., one of whom always follows the other to undo the effects of his working, with little ceremony; but in opposition to Spitta he sees in i.-v. only source B, a strong Jewish-Christian document, and in this respect he approaches more nearly to B. Weiss and Feine, although he does not attach equal weight to the historical value of the document in question. Unlike Spitta, he refers the speech of Stephen (upon the unity of which Spitta so strongly insists) not to A, but to B. In 1897 J. Weiss admits only A as the source for the second half of Acts, except in some passages in which he cannot refrain from introducing a redactor, *Über die Absicht und den literarischen Charakter der A. G.*, 1897, p. 38. The view taken by J. Weiss certainly has the merit of appearing less complicated than that of Jüngst and Clemen.

Heitmüller, *u. s.*, pp. 94, 139, highly commends the service rendered by J. Weiss in insisting upon the fact that, even if it is derived from sources, the book of Acts forms a whole, written with a definite purpose and aim, and it is no doubt true that the more we recognise this, the more readily shall we recognise parts or sources which are inconsistent with a unity of aim, whether we derive them from oral or written traditions. But what kind of man must the final reviser have been in that he was entirely unaware of the discrepancies and difficulties which the sharp eyes of modern critics have discovered, and allowed them to remain instead of dismissing or explaining them with a few strokes of his pen? Or if he was so skilful as to be able to combine together sources often so unlike, how is it that he was notwithstanding so unskilful as to leave such patent and glaring discrepancies? And if the final revision took place in the second century, how is it that we have no colouring, not even in the speeches, of second-century ideas? (See especially Ramsay, *St. Paul*, p. 10.) In other respects it will be noticed that these theories, far from possessing even the recommendation of novelty, are nothing but a rehabilitation of the exploded "tendency" theories of Baur and Zeller, or of the discredited "parallelism" between Peter and Paul (see above); in numberless cases one critic flatly contradicts another in the details of his confident partition of sources into verses, or even portions of verses. At the same time hardly any of the writers in question seem able to separate themselves entirely from the traditional view that Luke, the companion of Paul, was more or less concerned in the composition of the book, which, as we believe, is so justly ascribed to him.

Before we pass from this question of sources, a few words must be said as to the alleged dependence of St. Luke upon Josephus. A century and a half ago points of contact between the two historians were collected by Ott and Krebs (see Wendt, *u. s.*, p. 36, and Krenkel, *Josephus und Lucas*, p. 1). But only in comparatively recent times has the question been seriously discussed as to whether the author of the third Gospel and of Acts was dependent in a literary sense upon Josephus. At the outset it is well to bear in mind that both men were historians, writing at the same period, and often of necessity referring to the same events. A certain amount, therefore, of parallel description and even of similarity of diction might fairly be expected.<sup>1</sup> But that the author of Acts often showed a know-

<sup>1</sup> Amongst recent critics who have rejected the idea of St. Luke's dependence on Josephus may be mentioned Reuss, Schürer, Gloël, Harnack, Belser, Bousset, and in England, Salmon, Sanday, Plummer (in his review of the latter's *St. Luke* Weiss, however, now inclines to the opposite view).



ledge of independent tradition is admitted even by those who maintain the dependence in question; see, *e.g.*, Krenkel, *u. s.*, p. 207, Clemen, *Die Chronologie der Paulinischen Briefe*, p. 68 (see further in commentary, v. 36, xii. 19, xxi. 38, and Zahn's instances of this independent knowledge of events and persons, *Einleitung*, ii., p. 416).

But more extraordinary than the variations of certainty and uncertainty in these critics is the position taken up by Wendt in his latest edition (1899) of Meyer's Commentary. In his former edition (1888) he maintained that the points of contact between Josephus and Luke were too general in their character to justify the notion of literary dependence, and that the author of Acts would naturally possess independent knowledge of contemporary events and personalities, and he still admits this general similarity and the want of proof in many of the dependencies alleged by Krenkel in his lengthy examination of the question: *e.g.*, the fact that both writers speak of Porcius Festus as the *διάδοχος* of Felix is no proof of literary dependence (Acts xxiv. 27, Jos., *Ant.*, xx., 8, 9). But Wendt fastens on the one passage, v. 36, *cf.* Jos., *Ant.*, xx., 5, 1, as proving a real dependence (see notes in commentary), and argues that if this is so, the same dependence may be naturally expected in other places. Thus, in what appears to be quite an arbitrary manner, he asserts that some notices in Acts are dependent upon Josephus, whilst some may be taken by the author of the book out of his own chief source, *e.g.*, the account of the Egyptian, xxi. 38, and of the high priest Ananias, xxiii. 2, xxiv. 1, etc. But having said all this, Wendt proceeds to point out that we must not measure too highly the influence of Josephus on Acts; even the passage v. 36, in which that influence is most marked, proves to us at the same time the nature of the influence in question: it did not consist in an exact familiarity with the words of Josephus, and in a careful employment of his material, but in a superficial reminiscence of an earlier reading of the Jewish historian; thus the deviations side by side with the likenesses are explained. But the most conservative critic might allow as much as this.

Wendt further admits that this dependence cannot extend to the later works of Josephus, *c. Apion.* and his *Vita*. This last work, which must have been written after the year 100 A.D. (see "Josephus" (Edersheim), *Dict. of Chr. Biog.*, iii., p. 448), contains the expression, c. 29, *θανεῖν μὲν, εἰ δίκαιόν ἐστιν, οὐ παραιτοῦμαι*, and Krenkel maintains that there is a clear trace of dependence upon this in the words used in Acts xxiv. 11 (pp. 255, 256, so Holtzmann and Steck). But in the first place the supposed dependency is not admitted by Wendt,

and not only may parallels be found to a similar use of the verb παραιτοῦμαι in other Greek writers (Wetstein), but it is also noticeable that in the same speech of St. Paul Krenkel discovers, xxv. ver. 9, what he calls "the most striking reference" to the language of Josephus in the phrase χάριτα, χάριν κατατίθεσθαι τινι (*cf.* also xxiv. 27, Jos., *B. J.*, vi., 3, and commentary, *in loco*). But the phrase is distinctly classical, *cf.* Thuc., i., 33, 138, and if Josephus was acquainted with Thucydides (see Kennedy, *Sources of N.T. Greek*, p. 56) why not St. Luke? (*Cf.* Belser, *Theol. Quartalschrift*, p. 653, 1895.)

But what can we think of these supposed dependencies upon a book of Josephus written in the early years of the second century, when we read further that St. Paul's account of his dream, xxiii. 11, is modelled upon the dream in Josephus, *Vita*, 42? In the former passage we read σε δεῖ καὶ εἰς ῥώμην μαρτυρῆσαι, and in the latter ὅτι καὶ Ῥωμαίοις δεῖ σε πολεμῆσαι, in each case the dream takes place in the night, and in each case some one stood over the dreamer (ἐπιστάς) (see Bousset's review of Krenkel, *Theol. Literaturzeitung*, p. 392, 1895, No. 15). The alleged similarity between the introduction to the third Gospel and the Acts, and the introduction to the *Ant.* of Josephus and to his book, *c. Apionem*, is of the slightest when compared with the likeness between the language of St. Luke in his preface to his Gospel and the introduction of Dioscorides of Anazarbus to his *Materia Medica*, *cf.* Bousset, *u. s.*, Vogel, *Zur Charakteristik des Lukas*, p. 17, and J. Weiss, Meyer's Commentary, *Evangelium des Lukas*, p. 286; indeed much more might be said for an imitation by St. Luke in his preface of the introduction to the history of Thucydides (*cf.* Belser, *u. s.*, pp. 642, 658, 659, etc.). It would have been very advantageous if Krenkel in his long list of words common to Josephus and Luke, p. 304 ff., had not only given us references in classical writers to the use of the words which he adduces (*e.g.*, the phrase πυρετῷ συνέχεσθαι, Luke iv. 38, *Ant.*, xiii., 15, 5, finds frequent parallels in Plato and Thucydides), but also to the authors whose books form the Apocrypha, and especially to 1 Macc. and 2 Macc. It is also noteworthy that no mention whatever is made of Polybius (Zahn, *u. s.*, p. 414). The whole list requires revision, and it is preposterous to class amongst literary dependencies technical terms like ἀνθύπατος, κολωνία, νεωκόρος, ναύκληρος, σικάριος, στρατοπεδάρχης, τετραρχέω, or ordinary words which since Homer had been common to all Greek literature, *e.g.*, ἐκεῖσε, μόγις, πλοῦς, παροίχομαι, παραπλέω. So far as language is concerned, what is more improbable,



as Zahn points out, than that the man who wrote Luke i. 1-4 should go to school and learn from Josephus? (*Cf. C. Apion.*, i., 9; *Ant.*, xx., 12.) But again what can we expect from an author who can find a parallel between Luke ii. 42 and Jos., *Vita*, 2? (See Gloël, *Die jüngste Kritik des Galaterbriefes*, p. 65.) The "We" sections equally with the other parts of the book contain many points of contact with Josephus, and Krenkel is somewhat puzzled to explain this, p. 281; but when we consider that Josephus has given us a long description of his own voyage to Rome, and of his shipwreck on the way, *Vita*, 3, it was only to be expected that similar nautical terms would be found in the two narratives, and some similarity of description, and the two accounts help to show us how easily and naturally two writers narrating the same experiences would express themselves in the same style and language.

But this question of the author's relation to Josephus is also important in its bearing upon the date of Acts.

The *Antiquities* of Josephus are placed at 93, 94 A.D., and if it could be proved that traces of dependence on the Jewish historian may be found in the third Gospel, those who maintain that a considerable period of time elapsed between the writing of that book and of Acts would be obliged to place the latter work some few years later still. But here again we may see the uncertainty which prevails when conclusions are built upon such *data*. Wendt (p. 40) can find no sure traces of any acquaintance with Josephus in the third Gospel, and so he inclines to date Acts in the interval between 95 and 100 A.D. (although he admits the possibility of a later date still). But 95, 96 A.D. would place the book under Domitian, and the question arises as to whether it can be said with any certainty that Acts was composed at a time when the Christians had gone through such a period of persecution as marked the close of that emperor's reign. Harnack decides without hesitation in the negative, *Chron.*, i., pp. 248-250, and whilst he gives 93 as the *terminus ad quem*, it is satisfactory to find that he holds that the book may have been composed between 80 and 93 A.D. The limit which he thus fixes Harnack regards as in approximate agreement with his other argument (see above) against the later date of Acts, *viz.*, its non-use of St. Paul's Epistles, a fact which alone would prevent us from dating the book in the second century (p. 249). So far as date is concerned, Ramsay would seem to occupy to some extent the same position, at least approximately, for he maintains that the book could not possibly have been written as late as the reign of Trajan, when the Church had long suffered persecution from the State, or even by

a writer who had passed through the reign of Domitian, *St. Paul*, p. 387, and he dates its publication in the year immediately following 81 A.D., *i.e.*, in the early years of Domitian. But whilst Harnack's language might be employed by one who even dated the book *before* the persecution of Nero, Ramsay maintains that there runs through the entire work a purpose which could hardly have been conceived before the State had begun to persecute on political grounds (p. 388). But *when* did this kind of persecution begin? The evidence for the origin of a definite State policy against the Christians points presumably to Nero, and not to Vespasian, *cf.* Hardy, *Christianity and the Roman Government*, p. 80 (1890), Mommsen's letter, *Expositor*, July, 1893, Hort, *First Epistle of St. Peter*, p. 3, Pullan, *Early Christianity*, p. 106 ff., 1898. Professor Ramsay speaks of the Flavian policy as declaring Christianity illegal and proscribing the Name, but the first of the three Flavian emperors was Vespasian, and there is no positive evidence to refer the adoption of a definite State policy against the new religion to him (*cf.* Ramsay, *Church in the Roman Empire*, p. 256).

But if, from this point of view, there is nothing in the book itself to militate against an earlier date even than that mentioned by Ramsay and Harnack, are we justified in placing it, with Blass, before the fall of Jerusalem? Blass indeed would place it as early as 57-59 A.D., following St. Jerome, and the Gospel in 56, *Evangelium secundum Lucam*, p. lxxix., *Philology of the Gospels*, p. 33 ff. But however this may be, Blass has done invaluable service by pointing out that there is nothing in St. Luke's words, Luke xxi. 20 ff., which can give colour to the theory which regards them as a mere *vaticinium post eventum*, by showing that Daniel ix. 36 ff. already contained much which Luke is alleged to have added from his own knowledge of events already fulfilled, and by adding from modern history at least one remarkable prophecy and its fulfilment. Savonarola foretold as early as 1496 the capture of Rome, which happened in 1527, and he did this not merely in general terms but in detail; his words were realised to the letter when the sacred Churches of St. Peter and St. Paul became, as the prophet had foretold, stables for the conquerors' horses. The difficulties of foreseeing this capture of the Holy City at all by an army which would not have refrained from such an act of sacrilege are vividly depicted by Blass, *Philology of the Gospels*, p. 42 ff.<sup>1</sup>

<sup>1</sup> Cf. *Evangelium secundum Lucam*, p. viii., where he adds: "Major utique Christus propheta quam Savonarola; hujus autem vaticinium longe difficilior fuit quam illius; nam hostis Romanus prævideri poterat, exercitus Lutheranus non poterat".



But if on other grounds, *e.g.*, on account of the prologue to St. Luke's Gospel (Harnack, *u. s.*, p. 248, Sanday, *B.L.*, p. 278, Page, *Acts*, p. xviii.), we are asked to place that book after the destruction of Jerusalem, it is further maintained by Harnack that some considerable interval must have elapsed after that event before Acts was written; for if it had been composed immediately after the destruction, the writer would have mentioned it as useful for his aim; and so the book must have been composed at a time, *c.* 80, when the overthrow of the Holy City no longer stood, as it were, in the foreground of events. But it may be doubted if this is a very convincing argument, for the Epistle of Barnabas, written, as Harnack holds, between the wide limits of 80 and 132 A.D., does refer to the destruction, and for the writer of this Epistle equally as for the writer of Acts the event would have been a *fait accompli*. It is doubtful whether, in fact, anything can be gained as to the fixture of date from this omission of any reference to the fate of the Holy City; if anything, the omission would point to the years *before* the destruction for the composition of the book, as Harnack himself allows, if we were not obliged, according to the same writer, by the date of the Gospel to place Acts also after the overthrow. Both in England and in Germany representative writers can be named in support of the earlier and of the later date, Dr. Salmon maintaining that Acts was written a little more than two years after St. Luke's arrival in Rome (*cf.* also Rackham, *Journal of Theol. Studies*, i., p. 77), whilst Dr. Sanday would apparently place Acts about 80 A.D., and the Gospel 75-80, *B. L.*, p. 279, so too Dr. Plummer, *St. Luke*, p. xxxi., both being influenced to a great extent by the presumption that the Gospel followed the fall of Jerusalem. In this the English critics are in interesting agreement with Zahn in his recent volume, *Einleitung*, ii., pp. 433, 434, so far as date is concerned, in that he too regards 80 A.D. as the *terminus ad quem* for both Gospel and Acts, assigning them probably to 75 A.D., but unable to find a place for them before the fall of Jerusalem.<sup>1</sup>

<sup>1</sup> Sir J. Hawkins in his valuable *Horæ Synopticæ*, p. 143, has recently drawn attention to the *difference* of vocabulary between the third Gospel and Acts, and whilst maintaining that it is quite insufficient to destroy the argument for the identity of authorship, he thinks that it points to a considerable lapse of time between the two works. But we are dealing with a versatile author acquainted apparently with many writers, Vogel, *Zur Charakteristik des Lucas nach Sprache und Stil*, pp. 15, 17, 38, and the differences in question cannot have weighed with Blass, inasmuch as he places the completion of Acts three years after the Gospel, and still less with Zahn, who still maintains that the two books were published

It would appear then that the date of Acts must be determined to a great extent by the date assigned to the third Gospel; and this apparently was the view of Bishop Lightfoot (*cf.* Plummer, *St. Luke*, p. xxix., and Zöckler, *Apostelgeschichte*, p. 163, 2nd edit.), inasmuch as he leaves the question of the date of Acts undetermined, and refers for its solution to the date assigned to St. Luke's Gospel; although it should be noted that he does not attach any weight to the argument which finds in Luke xxi. 20-24 a proof that the Gospel was written after Jerusalem had fallen (*cf.* also Headlam, "Acts," Hastings' B.D., p. 30, and Wendt, *Apostelgeschichte*, p. 40, for various dates).

As in the case of the Gospel, so in that of the Acts, it is impossible to say at what *place* it was written. The traditional view since the days of St. Jerome, *De Vir. Illust.*, 7, has favoured Rome (although elsewhere Jerome refers the writing of the Gospel to parts of Achaia and Boeotia, *Præf. to Comm. in Matt.*), *cf.* Schneckenburger, Lekebusch, Godet, Felten, Blass, amongst others (Wendt, 1899, although rejecting the traditional account of St. Jerome, adds that he knows of no decisive grounds *against* Rome, p. 40). Lekebusch, *Apostelgeschichte*, pp. 393, 429, in supporting the claims of Rome argues for the probability that St. Luke, like many medical men at the time, would be likely to find in Rome a good field for his professional work. Achaia, Macedonia, Asia Minor, Alexandria have all been mentioned, and Lightfoot also mentions Philippi. Pfeiderer has supported Ephesus on the ground that the writer manifests a special interest in that city, whilst Zöckler thinks that something may be said for Antioch in Syria, owing to St. Luke's traditional connection with the place, *Eus., H. E.*, iii., 4; Jerome, *De Vir. Illust.*, 7, *cf.* Acts xi. 28, D., if there was the slightest ground for supposing that Luke at the period when the book was written had any residence in the Syrian town. On the whole it seems best with Nösgen, *Apostelgeschichte*, p. 42; Lightfoot, *u. s.*, p. 40; Zahn, *Einleitung*, ii., pp. 337, 439, to leave the locality undetermined; see especially the latter as to the bearing on the question of the mention of insignificant places such as Tres Tabernæ, Appii Forum, in the

in the same year, 75. It is remarkable no doubt that *τε* is used so often in Acts in all parts of the book: nevertheless it occurs also in the third Gospel nine or ten times, but in St. Mark not at all, and in St. Matthew and St. John only three times in each; *μὲν οὖν*, although no doubt frequent in Acts, does not occur at all in St. Matthew and St. Mark, although it is found once in St. Luke, iii. 18 (twice in St. John); and *καὶ αὐτός*, although occurring very frequently in the third Gospel, is not dropped in Acts, although proportionately it is rarely found (eight times).



neighbourhood of Rome, and on the evident ignorance of Theophilus as to the localities of Palestine, and apparently also in some respects, and in comparison with the author, of Macedonia and Greece (*cf.* xvi. 12; xvii. 19, 21).

If we turn to external testimony in favour of the book we find it full and satisfactory (*cf.* Zöckler, *Apostelgeschichte*, 2nd edit., p. 160, Headlam, "Acts," Hastings' B.D., i., p. 26, and Gore on the points of contact between the earlier chapters and the *Didache*; see *Church and the Ministry*, p. 416). To Wendt in his latest edition, p. 41 (1899), we again owe much that is of value, both in what he allows, and in what he declines to recognise. One very important point calls for determination at the outset. The likeness between the language of Acts xiii. 22 and Clem. Rom., *Cor.*, xviii., 1, in relation to Ps. lxxxviii. 20 (LXX) cannot, as both Clemen and Wendt admit, be accidental. Indeed Wendt is of opinion that it is no more probable that Clement depends upon Acts than Acts upon Clement, while at the same time he holds that a third alternative is possible, *viz.*, that both writings may be dependent on some common third source. But there is no evidence forthcoming as to the existence of this common source, and Lightfoot rightly presses the significance of the threefold coincidence between the language of Acts and Clement, which cannot easily be explained away (*u. s.*, p. 120). In Acts we have three features introduced which are not found in the original of the Psalm, *viz.*, the mention of the "witness," and the addition (*a*) of "a man after my heart," *cf.* 1 Sam. xiii. 14, and (*b*) of "the son of Jesse," but all these are also found in the passage in St. Clement. So again Wendt with many other critics would explain the words ἡδίων διδόντες ἢ λαμβάνοντες, Clem. Rom., *Cor.*, ii., 1, *cf.* Acts xx. 35, not by dependence upon Acts, but by a common tradition of the words of the Lord. But Wendt admits, although very guardedly, the use of Acts in Polycarp, *Phil.*, i., 2, *cf.* Acts ii. 34, Ignat., *Ad Smyrn.*, 3, Acts x. 41, and he does not deny the connection between Ignat., *Ad Magn.*, 5, and Acts i. 25, whilst he admits that in Justin Martyr the references become more clear and frequent (see, for a full and good estimate of the references to Ignatius and Polycarp, Headlam, "Acts," Hastings' B.D., i., p. 26).

But it is most important to observe that Wendt fully recognises the influence of the Canonical Acts upon the Apocryphal Acts of the second century, although he points out that of this literature we only possess a small portion, and he expects great things from the recently discovered fragments of the *Acta Pauli* of the middle of

the second century; cf. *Acta Pauli et Theclæ* (apparently a part of the *Acta Pauli*), which are frequently dependent upon our Acts for their notices of persons and places, and also *Acta Petri* dependent again upon our Acts, as in the notice of the meeting of Peter and Simon Magus, cf. Zöckler, *Apostelgeschichte*, p. 159, and Harnack, *Chron.*, i., pp. 498 and 554 (although Harnack places the *Acta Petri* as late as the middle of the third century, whilst Zahn takes 170 as the *terminus ad quem*). From other writings and documents of the second century the testimony to our book is clear, cf. *Epist. ad Diognetum*, 3, cf. Acts xvii. 24; the *Epistle of Vienne and Lyons*, cf. Acts vii. 59 ff. (Euseb., *H.E.*, v., 2; *Didache*, iv. 8, Acts iv. 32), and two other references to St. Paul's address at Athens, in Tatian, *Orat. ad Græc.*, 4, and Athenagoras, *Legat.*, 13 (Wendt) (cf. possibly Dionysius of Corinth, Euseb., *H.E.*, iv., 23); so too in Justin Martyr, references to the book are found in *Apol.*, i. and ii., and *Dial. cum Tryph.*, cf., e.g., Acts i. 8, 9, ii. 2, *Apol.*, i., 50; Acts xvii. 23, *Apol.*, ii., 10; Acts xxvi. 22 f., *Dial.*, 36 (Wendt, Zöckler, Headlam); and not only so, but it is definitely assigned to St. Luke and treated as Scripture in the Muratorian Fragment, l. 34; cf. Iren., *Adv. Hær.*, iii., 14, 15, Tertull., *C. Marcion.*, v., 2; *De Jejuniis*, 10; Clem. Alex., *Strom.*, v., 12. Moreover, we must not lose sight of the fact that "all the evidence which testifies to the authorship of the third Gospel is available also for Acts, and conversely, and that the early testimony in favour of St. Luke as the author of the third Gospel is absolutely unbroken and undisputed for nearly eighteen centuries," Lightfoot, *u. s.*, p. 30; Plummer, *St. Luke*, pp. xiv., xvi.

Space forbids us to enter into the many vexed questions which surround the *chronology* of Acts, but an attempt is made to discuss some of them in the pages of the commentary. A glance at the various tables given us in Meyer-Wendt (1888), p. 31, or in Farrar's *St. Paul*, ii., p. 624, is enough in itself to show us the number and complexity of the problems raised. But fresh interest has been aroused not only by Professor Ramsay, but by the recent return of Harnack and O. Holtzmann (cf. also McGiffert, *Apostolic Age*, p. 359; Blass, *Proleg.*, p. 22) to the earlier chronology of Eusebius (although O. Holtzmann does not mention him, *Neutestamentliche Zeitgeschichte*, pp. 128, 132), formerly advocated by Bengel. According to Eusebius the recall of Felix must be dated between October 55 and 56. Harnack places the entry of Festus upon office in the summer of 56, since Paul embarks for Rome some few months after the arrival of Festus in the autumn, *Chron.*, i., p. 237. The



Apostle would thus arrive in Rome in the spring of 57, and his release follows in 59. (O. Holtzmann from other *data* places the arrival of Festus in Palestine in the summer of 55, and both he and McGiffert place Paul's arrival in Rome in 56, and his imprisonment 56-58.)

This chronology has been severely criticised by Wendt, *Apostelgeschichte*, p. 57 (1899), and it fails to commend itself to Ramsay, *Expositor*, March, 1897, as also more recently to Zahn, *Einleitung*, ii., p. 626. It has been objected to it, *inter alia*, that its supporters, or at all events Harnack and O. Holtzmann, place the conversion of Paul so soon after the death of our Lord that it is doubtful whether sufficient time is allowed for the events recorded in Acts i.-vi. (*cf.* xxvi. 10), although Holtzmann, p. 133, sees no difficulty in placing the conversion in 29, the date of the death of Jesus, as the events in Acts i.-viii. in his view follow quickly upon one another. (Ramsay thinks that the interval before Stephen's murder was short, but he allows two and a half or three years for the event after the great Pentecost; see notes in commentary for the difficulties connected with the martyrdom.) Harnack places the date of the conversion in 30, *i.e.*, according to him, either in the year following, or in the year of, the death of Jesus. On the other hand the chronology in question allows some considerable time for Paul's release from his first captivity (a release admitted by Harnack and Spitta, as earlier by Renan), and for his subsequent journeys east and west, if Mr. Turner, "Chronology," Hastings' B.D., i., 420, is right in placing the death of both Peter and Paul in 64-65 (Harnack placing the death of St. Paul in 64 and of St. Peter in 67, Eusebius, however (so Blass), from whom Harnack here departs, placing the former event in 67 (68)). The received chronology, making 60, 61, the date for the arrival of Festus in Judæa, allows but little interval between the close of St. Paul's first imprisonment and his death, if his martyrdom was in 64. The difficulty is met by Mr. Turner, *u. s.*, p. 421, by assigning 58 (Ramsay 59) as the precise year for the accession of Festus to office, placing the close of the Acts, after the two years' captivity in Rome, early in 61, and so allowing an interval of three years between St. Paul's first and second imprisonment. Unfortunately it must be admitted that we cannot positively fix 58 as the year for the event in question, and this uncertainty sadly interferes with the adoption of any precise chronology for Acts, although on all sides the importance of the date of Festus' arrival is recognised—"the crucial date," Mr. Turner calls it; all depends upon ascertaining it, says Harnack (*cf.* also Wendt, *u. s.*, p. 56;

Page, *Acts*, xxxviii.; Zahn, *Einleitung*, ii., p. 639; Lightfoot, B.D.<sup>2</sup>, i., 42).

If we adopt Mr. Turner's date for Festus—a date intermediate between the earlier and later dates assigned above—and work back, we get 56 as the date for St. Paul's arrest in Jerusalem and imprisonment in Cæsarea, 55 for his leaving Ephesus, 52 for the commencement of his third missionary journey (for he stayed at Ephesus considerably over two years; Lewin, *Fasti Sacri*, p. 310, says three), 50 for his reaching Corinth (late in the year), where he sojourned eighteen months, 49 for Council at Jerusalem and second missionary journey. But if we identify the Council at Jerusalem, Acts xv., with the second visit to Jerusalem according to Gal. ii. 1, but the third visit according to Acts, the question arises as to whether the notices in Gal. i. 18 and ii. 1 involve seventeen years as an interval between the Conversion and the Council (with Lightfoot, Harnack, Zahn), or whether the fourteen years, Gal. ii. 1, should be reckoned from the Conversion, *i.e.*, eleven years from the first visit of St. Paul to Jerusalem, including the three in the fourteen (with Ramsay, Turner, McGiffert).<sup>1</sup>

Against the former view Mr. Turner urges the objection that in this case the first visit to Jerusalem would be carried back to 35-36, whereas in all probability Aretas was not ethnarch of Damascus until 37 (2 Cor. xi. 32, Acts ix. 25, 26; see commentary), and he therefore includes the three years in the fourteen, and thus gets 35-36 for the conversion, and 38 (under Aretas) for the first visit. As Mr. Turner places the Crucifixion 29 A.D., his scheme is thus free from the objection referred to above as against Harnack and O. Holtzmann, since it allows some six or seven years for the events in the early chapters of Acts (see further on the whole question of chronology Mr. Turner's full and valuable article already mentioned; Zahn, *u. s.*, ii.; *Excursus*, ii.; Professor Ramsay, "Pauline Chronology," *Expositor*, March, 1897; Professor Bacon (Yale), "Criticism of the New Chron. of Paul," *Expositor*, February, 1898; Wendt, *u. s.* (1899), p. 53 ff.; *Biblical World*, November, 1897; Mr. Vernon Bartlet's article on "Pauline Hist.

<sup>1</sup> But Professor Ramsay, it must be remembered, identifies Gal. ii. with Acts xi. 30, xii. 25 (see notes in commentary), and an interval of fourteen years between St. Paul's conversion and the famine would be more probable than an interval of seventeen, which would throw the conversion back too early, and Dr. McGiffert identifies the accounts of both visits in Acts xi. and xv.—the former for famine relief and the latter for the settlement of the controversy with the Judaisers—with the visit mentioned in Gal. ii. 1, *Apostolic Age*, p. 208.



and Chron.," *Expositor*, October, 1899, written too late for more than a brief mention here, as also Professor Bacon's more recent contribution, *Expositor*, November, 1899).

But although there are so many points of contact between secular history and the Acts, it seems that we must still be content with what Harnack describes as a relative rather than an absolute Chronology. We cannot say, *e.g.*, that we can fix precisely the date of the famine, or the edict of Claudius, or the proconsulship of Gallio, or the reign of Aretas, to take the four events mentioned by Lightfoot, "Acts," B.D.<sup>2</sup>, i., p. 4, as also by Harnack, *Chron.*, i., p. 236, *cf.* Zahn, *u. s.*, ii.; *Excursus* ii. But in this respect no blame attaches to St. Luke as an historian. His object was to connect the history of the rise and progress of the Christian Faith with the course of general imperial history around him, and if his chronological sense seems deficient to modern judgment, it was a deficiency in which he was by no means peculiar, but which he shared with his contemporaries and his age, *cf.* Ramsay, *St. Paul*, pp. 18, 23, and *Was Christ born at Bethlehem?* pp. 204, 256.

STATE OF THE TEXT. It is not too much to say that during the last fifteen years chief interest has centred around the Western text and its relative importance (*cf.* Blass, *Studien und Kritiken*, p. 86 ff., 1894; *Acta Apostolorum*, 1895, and *Acta Apostolorum*, 1896, also *Evangelium secundum Lucam*, 1897, both edited *secundum formam quæ videtur Romanam*; see also Dräseke, *Zeitschrift für wissenschaft. Theol.*, p. 192 ff., 1894).<sup>1</sup>

Codex D, its most important representative, contains an unusually large number of variations from the received text in Acts (see for the number Zöckler, *Apostelgeschichte*, 2nd edit., p. 165; he reckons, *e.g.*, some 410 additions or interpolations), and it is no wonder that attempts should have been made to account for this diversity. Bornemann's endeavour some half-century ago (1848) to represent D as the original text, and the omissions in the common text as due to the negligence or ignorance of copyists, found no acceptance, and whilst in one sense Blass may be said to have returned to the position of Bornemann, he has nevertheless found his predecessor's solution totally inadequate, *Philology of the Gospels*, p. 105. Joannes Clericus, Jean Leclerc, the Dutch philologist (born 1657), had already suggested that St. Luke had made two

<sup>1</sup> The main division of MSS. of Acts into three groups, with references to W. H. and Blass, is well given in *Old Latin Biblical Texts*, iv., pp. xvii., xviii. (H. J. White, Oxon., 1897).

editions of Acts, and is said by Semler to have published his opinion, although under an assumed name (Zahn, *Einleitung*, ii., p. 348; see also on the same page Zahn's interesting acknowledgment that he was himself in 1885-6 working on much the same lines as Blass). Meanwhile Tisch., W. H., B. Weiss have sought to establish the text of Acts essentially on the basis of  $\aleph$ ABC, and it was left for Blass to startle the world of textual criticism by boldly claiming a fresh originality for Codex D. But this originality was not exclusive; St. Luke has given us two originals, first a rough copy  $\beta$ , R(omana), in Blass, and then a fair copy  $\alpha$ , and A(ntiochena), for the use of Theophilus; the rough copy remained in Rome and became the foundation of the Western text, copies of it having reached Syria and Egypt in the second century, while the latter abridged by Luke reached Theophilus in Antioch (so Blass), and was thence propagated in the East.<sup>1</sup>

But Codex D is by no means the sole witness, although a very weighty one, upon which Blass depends for his  $\beta$  text. He derives help from Codex E (Laudianus), from the minuscule 137 (M) in Milan, especially for the last chapters in which D is deficient, and in some passages also from Codex Ephraem, C; from the Philoxenian Syriac version with the marginal annotations of Thomas Harkel (unfortunately we have no Old Syriac text as for the Gospels), the Sahidic version, the Latin text in D, d, and E, e, the Fleury palimpsest (Samuel Berger, 1889), Flor. in Blass; the so-called "Gigas" Latin version in Stockholm (Belsheim, 1879), Gig. in Blass; the Codex Parisinus, 321 (S. Berger, 1895), Par. in Blass; a Latin version of the N.T., fifteenth century, in Wernigerode, Wernig., w., in Blass, and a Latin version of the thirteenth century, "in linguam provinciæ Gallicæ Romanæ facta," Prov. in Blass.<sup>2</sup>

In addition to these MSS. and versions Blass also appeals to the

<sup>1</sup> On the difference between the circulation of the two copies in the case of the third Gospel see *Philology of the Gospels*, p. 103. In England Bishop Lightfoot had previously conjectured that the Evangelist might himself have issued two separate editions of both Gospel and Acts, *On a Fresh Revision of the N.T.*, p. 29. For similar instances of the issue of a double edition in classical and other literature see Dräseke, *u. s.*, p. 194; Zöckler, *Greifswalder Studien*, p. 132, and Blass, *Proleg.*, p. 32.

<sup>2</sup> To these may be added fragments of an old Latin translation of Acts in the *Anonymi de prophetis et prophetiis* containing six passages, notably Acts xi. 27, 28, in agreement with Codex D, cf. *Miscellanea Cassinese*, 1897, and Harnack, *Theol. Literaturzeitung*, p. 171, No. 6, 1898; the Greek Codex Athous, derived according to Blass, *Philology of the Gospels*, p. 250, from an old and very valuable original, and taken into some account by Hilgenfeld, *Acta Apostolorum*, p. ix. (1899), and cf.



text employed by Irenæus, which contains many resemblances to D; to the text of St. Cyprian, which shows the same peculiarity; to the text of St. Augustine, especially in his treatises against the Manicheans, containing Acts i.-ii. 13, x. 13, 15, parts which are not found in the Fleury palimpsest: *cf.* also Tertullian, whose text, although it contains few quotations from Acts, resembles that of Irenæus (add to these the work *De promissionibus et prædicationibus Dei*, referred, but wrongly, to Prosper, *Prom. in Blass*; and the *Contra Varimadum* of Vigilius, *Vigil. in Blass*: works not valued so highly by Hilgenfeld in his list of authorities for the Western text, *Acta Apostolorum*, p. xiii., 1899). By these aids Blass constructs his β text, even for those portions where D is wanting, *viz.*, from viii. 29, πρόσελθε to x. 14, ἔφαγον; from xxi. 2, ἐπιβάντες to ver. 10, ἀπὸ τῆς; xxii. 10, ὡν τέτακται to ver. 20, συνευδοκῶν, and from xxii. 29, οἱ μέλλοντες to the end of the book, and his aim is to restore the Western text as it existed about the time of Cyprian, *cf.* *Evangelium secundum Lucam*, p. xxxi. The merit of his work in showing how widespread and interesting was the Western form of text is acknowledged even by those who do not accept his conclusions, see, *e.g.*, Wendt, *Apostelgeschichte* (1899), p. 46, and Bousset, *Theol. Rundschau*, p. 413, 1898, although both object that Blass does not rightly estimate his different witnesses.

But Blass is able to refer in support of his use of some of the authorities mentioned to the important investigation of Dr. P. Corssen in his *Der Cyprianische Text der Acta Apostolorum*, 26 pp., 1892. This Latin text carries us back at least to the middle of the third century (and earlier still according to Harris, *Four Lectures*, etc., p. 53 ff., who thinks that the text might be called Tertullianic equally as well as Cyprianic; but see on the other hand Blass, *Acta Apost.*, edit. m., p. xxxi.), as Corssen shows by comparing the readings of the Fleury palimpsest (sixth century) (1) with St. Cyprian's quotations from Acts, (2) with similar quotations in the works of St. Augustine referred to above, *De Actis cum Felice Manichæo* and *Contra epistolam Manichæi*, (3) with the quotations in the work mentioned above as that of Prosper (Harris, *u. s.*, p. 53). Behind these various texts Corssen concludes that there was a common Latin primitive, *i.e.*, the Cyprian text, as he calls it. Moreover, this Cyprian text is a Western witness superior in value

Acts xv. 20, 29. Hilgenfeld also adds to the Latin versions, Codex Vindobonensis s. (probably sixth century), *cf.* xxviii. 20, and see *Old Latin Biblical Texts*, iv. (H. J. White, Oxon., 1897).

even to the Greek of Codex Bezae, since it has in Corssen's opinion an internal unity and sequence wanting in the latter, although it agrees in many peculiarities with the Greek of that Codex (Harris, *u. s.*, p. 53; Salmon, *Introd.*, p. 594). Corssen thus helps materially to prove the antiquity of the Western Latin.

But Dr. Blass further acknowledges that Corssen has done most valuable service in proving the composite nature of Codex D, and that in it we have not  $\beta$  in its purity, but in a state of frequent mixture and conflation with  $\alpha$ . Whilst, however, Blass regards the  $\beta$  text as the older, Corssen regards  $\alpha$  in that light, and  $\beta$  as revealing the character of a later revision (*Göttingische gelehrte Anzeigen*, pp. 433, 436, 446: 1896); in  $\beta$  he somewhat strangely maintains that we have the hand of a Montanist reviser at work (*cf.* Blass's strictures, *Evang. secundum Lucam*, p. xxiv. ff.), a theory formerly adopted by Professor Harris, but afterwards abandoned by him.

But how far do the variations between the two forms of text justify the hypothesis of Blass that both may be referred to one author,  $\beta$  as the primary,  $\alpha$  as the secondary text? <sup>1</sup>

In the *apparatus criticus* of the following pages, in which the variations for the most part in the two texts are stated and examined, it cannot be claimed for a moment that any definite conclusion is reached, simply because the matter is one which may be said to call for suspension of judgment. Certainly there are many difficulties in the way of accepting the theory of Blass in its entirety. There are passages, *e.g.*, of which it may be said that the more detailed form is the original, which was afterwards shortened, while it may be maintained often with equal force that the shortened form may well have been the original; there are passages where a local knowledge or an exact knowledge of circumstances is shown, *e.g.*, xii. 10, xix. 9, xx. 15, xxi. 1, but such passages do not prove the priority of the  $\beta$  text, for if both  $\alpha$  and  $\beta$  are referred to the same author, the same hand which omitted in a revision could also have added, although such instances may be cited for the originality of the  $\beta$  text in comparison with  $\alpha$  (see notes *in loco* for each passage). To these may be added the famous addition in xi. 28 (see *in loco*), which Blass makes the starting-point for his inquiry, and to which Hilgenfeld, Zahn, Zöckler, Salmon, as against Harnack and B. Weiss, attach so much importance. There are again other passages in which it may be

<sup>1</sup> Blass still maintains, as against Corssen, that the language of the additions, and generally in the variants of  $\beta$ , is Lucan, *Philology of the Gospels*, p. 113 ff., and *Evangelium secundum Lucam*, p. xxvii. ff.



maintained that if  $\alpha$  is original we can understand the smoothness of  $\beta$ , but not *vice versâ*, and it must always be remembered that this love of paraphrase and simplification has been urged on high authority as a marked characteristic of the Western readings in general, *cf.* W. H., p. 122 ff., and B. Weiss, *Der Codex D in der Apostelgeschichte*, pp. 52, 105: 1897. There are, moreover, other passages in which Blass seems to assimilate  $\alpha$  and  $\beta$ , although the witnesses would differentiate them, *cf.* v. 28, 34, xv. 33, or in which there is a manifest blunder, not only in D but in other Western witnesses, which Blass corrects by  $\alpha$ , although such blunders really belong to the  $\beta$  text, *cf.* v. 31, xiii. 48, xv. 15. There are cases in which D affords weighty support to readings otherwise testified to only by B, *e.g.*, xix. 8, xxi. 25, or only by  $\aleph$ , *cf.* ii. 20 (Wendt).

But a careful consideration of the whole of the instances justifies the attachment of far greater importance to the Western text than formerly (*cf.*, *e.g.*, Holtzmann's review of Blass's edit. min. of Acts, *Theol. Literaturzeitung*, p. 350, 1897, No. 13), and goes some way to break down the former prejudice against Codex Bezae: not only is it allowed that one revising hand of the second century may be the main source of the most important readings, but that these readings may contain original elements, since they must be based upon a text which carries us back very near to the date of the composition of the book of Acts (Wendt, *u. s.*, p. 52; Bousset, *Theol. Rundschau*, p. 414, 1898). The same tendency to attach more importance to the Western text is observable in Professor Ramsay, for although he regards the most vivid additions of the Western text in Acts as for the most part nothing but a second-century commentary, and while he refuses to introduce xi. 27, 28, D, into his own text, yet he speaks of the high value of D in that it preserves with corruptions a second-century witness to the text, and he places the home of the revision on the line of intercourse between the Syrian Antioch and Ephesus, arguing from xi. 28 that the reviser was acquainted with Antioch (*Church in the Roman Empire*, p. 151; *St. Paul*, p. 27, and review of Professor Blass, *Expositor*, 1895, and *cf.* Zöckler, *Greifswalder Studien*, pp. 131, 140).

On the other hand the most thorough advocates of Dr. Blass's theory support his view of the priority and originality of  $\beta$  by reference to three classes of passages: (1) those in which the later  $\alpha$  has abbreviated the reading of  $\beta$ , *cf.* iii. 1, iv. 1, 3, 24, 32, vii. 29, ix. 5-8, x. 23, xi. 2, xiv. 1-20, xvi. 19, xvii. 12, 15, xxi. 39, xxii. 26; (2) those in which  $\beta$  contains exact and specific notices of time which are wanting in  $\alpha$ , *cf.* xv. 30, xvi. 11, xvii. 19, xviii. 19, xix. 9,

xx. 18, xxvii. 1, etc.; (3) those in which exact information appears to characterise the references of  $\beta$  to places, circumstances, persons, *cf.*, in addition to passages of this character already noticed under (1), xi. 28, xii. 1, 10, xvi. 35, xviii. 18, 27, xix. 14, xx. 15, xxi. 16, xxiv. 27, xxviii. 16, 19 (see for these passages Zöckler, *Greifswalder Studien*, p. 134 ff., and notes in *apparatus criticus*, and in opposition to the view of Zöckler Mr. Page's detailed list of passages in D, all of which he regards as bearing traces of being subsequent corrections of the text by a second-rate hand, *Classical Review*, p. 319, July, 1897, and Blass's reply, *Philology of the Gospels*, p. 123).<sup>1</sup>

If an examination of these passages, which vary considerably in value and importance, and the proofs of the existence of a second-century Latin text convince us that the readings in  $\beta$  are not to be hastily rejected as the glosses of a careless or blundering scribe, it cannot be said that we are in a position to account for the origin of the Western readings, or that a solution of the problem is yet attained. The hypothesis of Blass, tempting as it is, and simple as it is, wants verification, and the very simplicity which commends it to its supporters is often a sore stumbling-block to its acceptance, inasmuch as it does not seem to account for all the facts of the case. But at the present stage of the controversy it is of interest to note that the honoured name of Theodor Zahn, *Einleitung*, ii., 340, 1899, may be added to those who accept in the main Blass's position, amongst whom may be mentioned Nestle, Belser, Zöckler, Salmon.<sup>2</sup> Zahn makes some reservations, *e.g.*, with regard to xv. 29 (see in

<sup>1</sup> In 1891 Professor Harris regarded the readings of Codex D (see Blass, edit. min., p. xx.) as the result of their adaptation to the Latin version of a bilingual MS. which carries us back to the middle of the second century, a view which he has somewhat modified in 1894, *Four Lectures*, etc., p. viii., although still maintaining a certain amount of Latinisation. Schmiedel, *Enc. Bibl.*, i., 52, 1899, recently supports Harris, and maintains that the Greek of D rests partly on retranslation from the Latin. In his later book Dr. Harris examines the theory of Dr. Chase, that the peculiarities of Codex D are due to retranslation from an old Syriac version, pp. 14, 68, and maintains that whilst Dr. Chase's position is justified in so far that we possess evidence of an old Syriac text of Acts, yet his explanation of the Western variants as due to a Syriac glossator cannot be sustained, see also Zöckler, *u. s.*, p. 131, and Headlam, "Acts," Hastings' B.D.

<sup>2</sup> Amongst the keenest attacks upon the theory may be noted that of B. Weiss in *Codex D in der Apostelgeschichte*, 1897; Page, *Classical Review*, July, 1897, and more recently, Harnack, see notes on xi. 28 and xv. 29; Schmiedel in *Enc. Bibl.*, 50-56, 1899. Wendt's examination of the question, *Apostelgeschichte* (1899), pp. 43-53, should also be carefully considered, whilst Blass has replied to the strictures of Harnack and Zahn in *Studien und Kritiken*, i., 1900.



loce, and Harnack, *Sitzungsberichte d. königl. Preuss. Akad. d. Wissenschaften zu Berlin*, xi., 1899), whilst he lays stress upon xi. 28, and maintains the genuine Lucan character of the words used, e.g., ἀγαλλίασις, συστρέφειν.

Still more recently Hilgenfeld, *Acta Apostolorum*, 1899, has again, and more fully, expressed his conviction of the priority of the  $\beta$  text (although he differs from Blass and Zahn in not referring  $\alpha$  and  $\beta$  to the same original author<sup>1</sup>), and he has reconstructed it much on the same lines as Blass, and somewhat more boldly. References to the text adopted by Hilgenfeld will be frequently found in the *apparatus criticus* (as also to his annotations which deal largely with the criticisms of B. Weiss in his *Codex D*). In his *Proleg.* Hilgenfeld divides the authorities for the Western text as against  $\aleph$ ABC into various groups: (1) Græco-Latin MSS.: Codex D and E; (2) Latin versions: Flor., Gig., Par., Wernig., Prov., as Blass calls them, see above on p. 42; (3) Oriental versions: especially the marginal readings of Thomas Harkel in the Philoxentan Syriac; also the Sahidic version; (4) the Fathers: especially Irenæus, Cyprian, Tertullian (with reference to Corssen's pamphlet, see above); (5) some readings even in the four great MSS.  $\aleph$ ABC. Hilgenfeld evidently attaches some weight (as Blass) to 137 (M), and to Codex Athous Lauræ, p. ix. (see Blass, *Philology of the Gospels*, p. 250; and further, *Studien und Kritiken*, i., 1900).

For *Literature* bearing on Acts see the valuable lists in Headlam, "Acts," Hastings' B.D., pp. 34, 35, and Wendt, *Apostelgeschichte*, pp. 1-4, 1899. The present writer would venture to add to the former: (1) *Commentaries*: Felten, *Apostelgeschichte*, 1892; Knabenbauer, *Actus Apostolorum* (Paris, 1899), two learned and reverent works by Romanists, the latter dealing with the most recent phase of modern problems of text, chronology and sources; Wendt, *Apostelgeschichte* (Meyer-Wendt), 1899, with a full Introduction, pp. 1-60, discussing all recent problems, with constant reference in the text to Professor Ramsay's writings, and altogether indispensable for the study of Acts; Matthias, *Auslegung der Apostelgeschichte*, 1897, a compendium useful in some respects, based chiefly upon Wendt's earlier edition; Zöckler, *Apostelgeschichte*, 2nd edit., 1894; to these constant reference is made. (2) *Introductions*: Zahn, *Einleitung*, ii.,

<sup>1</sup> "Blassio debemus alterum Actorum app. textum non ortum ex jam fere recepto, sed hinc ab ipso Actorum app. auctore postea breviante et emendante in chartam puram scriptum esse minime demonstravit, lima ita potitus est, ut etiam genuina et necessaria non pauca sublata sint," p. xiv.

1899; B. Weiss, *Einleitung*, 3rd edit., 1897; Jülicher, *Einleitung*, 1894; (3) *Special Treatises*: Hilgenfeld, *Acta Apostolorum*, Græce et Latine, 1899; J. Weiss, *Über die Absicht und den literarischen Charakter der Apostelgeschichte*, 1897; Bethge, *Die Paulinischen Reden der Apostelgeschichte*, 1887, a reverent and in many respects valuable treatment of the text and sources of St. Paul's addresses; Bishop Williams of Connecticut, *Studies in Acts*, 1888; Gilbert, *Student's Life of St. Paul*, 1899: with appendix on Churches of Galatia; Luckock, *Footprints of the Apostles as traced by St. Luke in the Acts*, 1897; (4) *Early Church History*: McGiffert, *Apostolic Age*; Hort, *Ecclesia*; Nösgen, *Geschichte d. Neut. Offenbarung*, ii., 1892; (5) *Monographs on Special Points*: E. H. Askwith, *Epistle to the Galatians*, 1899 (an enlargement of the Norrisian Prize Essay on *The Locality of the Churches of Galatia*); Vogel, *Zur Charakteristik des Lukas nach Sprache und Stil*, 1897; Nestle, *Philologica Sacra* (*Bemerkungen über die Urgestalt der Evangelien und A.G.*), 1896, and his *Einführung in das Griechische N.T.*, 2nd edit., 1899, frequently referred to by Zahn and Dalman; Blass, *Philology of the Gospels*, and *Præf. to Evangelium secundum Lucam*, 1897; Klostermann, *Probleme im Aposteltexte*, 1883, and *Vindiciæ Lucanæ*, 1866; Hawkins, *Horæ Synopticæ*, pp. 140-158, on the *Linguistic Relations between St. Luke's Gospel and Acts*; Bousset, *Der Text des N.T.*, 1898 (*Theol. Rundschau*, p. 405 ff.); B. Weiss, *Der Codex D*, 1897, dealing with the hypothesis of Dr. Blass; Harnack, *Sitzungsberichte der königlich Preussischen Akad. der Wissenschaften zu Berlin*, xi. and xvii., 1899; Curtius, "Paulus in Athen" (*Gesammelte Abhandlungen*, ii., pp. 528-543, 1894); see also Ramsay, various articles of great value in *Hastings' B.D.*, i., ii., "Ephesus," "Galatia," "Corinth," etc., and Schmiedel, "Acts," in *Enc. Bibl.*, 1899, which appeared too late for more than a few references here. For literature connected with special points, and the text and sources of Acts, see above, pp. 8, 22, 41, and for grammatical questions and syntax see references in commentary to Simcox, *Language of the N.T.*; Blass, *Grammatik des Neutestamentlichen Griechisch*, 1896; Viteau, *Le Grec du N.T.*, 1893 and 1896; and to the numbers of Winer-Schmiedel, *Grammatik des Neutestamentlichen Sprachidioms*, now in course of publication.<sup>1</sup>

<sup>1</sup> In the preparation of the textual criticism my best thanks are due to the kind and valuable help of the Rev. Harold Smith, M.A., St. John's College, Cambridge, sometime Lecturer in King's College, London.



## ΠΡΑΞΕΙΣ<sup>1</sup> ΑΠΟΣΤΟΛΩΝ.

I. 1. ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε,  
ὣν ἤρξατο ὁ<sup>2</sup> Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2. ἄχρι ἣς ἡμέρας

<sup>1</sup> B and also the subscription of **Ξ**; so Lach., W.H., Wendt. D has **πραξις** **αποστολων**. **Ξ** merely **πραξεις**, so Tisch. **πραξεις των αποστολων** 31, 61; so Griesb., Meyer, whilst **των αγιων** before **αποστολων** is found in subscription of EGH. Clem. Alex., *Strom.*, v., 12, has **πραξεις των αποστ.** Tertullian, *Adv. Marc.*, v., 1, 2, has *Acta Apostolorum*. Cf. Iren., *Adv. Hær.*, iii., 13, 3, and also lat. title as in Clem. Alex., *Adumbr.*, 1 Pet., v., 13, *Actus Apostolorum*; sometimes simply *Acta* or *Actus*; see further Zahn, *Einleitung in das N. T.*, ii., 334, 388 (1899).

<sup>2</sup> ὁ **Ξ**AE, Orig. and Blass in **β**, so also Weiss. Omit. BD, W.H. (see Blass, *Grammatik*, p. 148).

CHAPTER I.—Ver. 1. τὸν μὲν πρῶτον λόγον, a reference beyond all reasonable doubt to St. Luke's Gospel. Not merely the dedication of both writings to Theophilus, but their unity of language and style is regarded by critics of all schools as convincing proof of the identity of authorship of Acts and the third Gospel; see *Introd.* and Zöckler, *Greifswalder Studien*, p. 128 (1895). In the expression **πρῶτος λόγος** Ramsay finds an intimation from St. Luke's own hand that he contemplated a third book at least, otherwise we should have had **πρότερος λόγος**, *St. Paul the Traveller*, pp. 23, 27, 28; see to the same effect Zahn, *Einleitung in das N. T.*, ii., 371 (1899), Rendall, *Acts of the Apostles*, *in loco*, and *cf.* comment. on Acts xxviii. 31. So, too, *primus* is used in Latin not simply as former but as first in a series, Cicero, *De Invent.*, ii., 3. On the other hand, Blass, *Grammatik des N. G.*, p. 34, *Acta Apost.*, p. 16, and more recently *Philology of the Gospels*, p. 38, maintains that **πρῶτος** simply = **πρότερος** (so also Holtzmann and Felten). But Ramsay, whilst pointing out instances in which St. Luke apparently uses **πρῶτος** differently from this, p. 28 (*cf.* also Zahn, *u. s.*, p. 389), admits that we cannot attain to any absolute certainty in the passage before us, since no instance occurs of the use of

**πρότερος** by St. Luke.—**λόγον**: frequently used by classical writers in the sense of a narrative or history contained in a book; see instances in Wetstein. The passage in Plato, *Phædo*, p. 61, B., is valuable not only for the marked contrast between **λόγος** and **μῦθος**, **ποιεῖν μύθους ἄλλ' οὐ λόγους**, but also for the use of **ποιεῖν** (Wendt). Amongst other instances of the phrase **ποιεῖν λόγον** *cf.* Galen, *De Usu Part.*, ii., **περὶ πρώτων τῶν δακτύλων ἐποιησάμην τὸν λόγον**. St. Chrysostom sees in the phrase a proof of the unassuming character of the author: St. Luke does not say "The former Gospel which I preached." For the anomalous **μὲν**, "solitarius," without the following **δέ**, frequent in Luke, see Blass, *Grammatik des N. G.*, p. 261, *cf.* Luke viii. 5, Acts iii. 21, xxviii. 22, etc., and several times in St. Paul. **μὲν** occurs thus six times in the Acts without **οὖν**—on **μὲν οὖν** see ver. 6.—ὦ Θεόφιλε: the interjection used here simply in address, as common in Attic Greek, *cf.* xviii. 14, xxvii. 21, 1 Tim. vi. 11; without the epithet **κράτιστε**, as in Luke i. 3, and without ὦ, Θεόφ. alone would have seemed too bold, Winer-Schmiedel, p. 258. It has been suggested that the omission of the epithet **κράτιστε**, Luke i. 3, denotes that St. Luke's friendship had become less ceremonious, just as a similar change has been noted



ἐντειλόμενος τοῖς ἀποστόλοις διὰ Πνεύματος Ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.<sup>1</sup> 3. οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν

<sup>1</sup> ἀνελήφθη B<sup>3</sup> and probably all cursives, but -λημφθη ζ<sup>AB</sup>\*CDE, so Tisch., W.H., Weiss (see Blass, *Gram.*, pp. 24, 55). αχρης . . . ἀνεληφ. Aug., Vig. read "in die quo Apostolos elegit per Spiritum Sanctum," omitting ἀνεληφ. altogether, and continuing with D, Lux., Syr. Harcl. mg., Sah. καὶ ἐκελευσεν κηρυσσεῖν τὸ εὐαγγέλιον (*et praecepit praedicare evangelium*). This reading of Aug. Blass adopts (so Corssen, *Der Cyprianische Text der Acta Apost.*, p. 18, and Graefe, *Stud. und Krit.*, p. 136 (1898)) and therefore refers the day mentioned to Luke vi. 12, the day of the choice of the Apostles. But Belser well points out that St. Luke's Gospel (quite apart from chaps. i. and ii.) does not begin with the choice of the Twelve, but with the public appearance of the Baptist and that of Jesus Himself, and with His public teaching. Nor is there anything said, as Blass himself admits, in St. Luke's account of the choice of the Twelve, vi. 12, as to any commission given to them at that time to preach the Gospel (although in his edition of St. Luke's Gospel Blass compares Mark iii. 14, but even then the expression used, κηρυσσεῖν τὸ εὐαγγέλιον, cannot be called Lucan, see Weiss on Codex D, p. 53). Further, D contains ἀνεληφθη, after ἡμέρας, apparently to simplify the structure; there is no Greek authority for its omission, and it is contained in Codex Parisinus (which in many respects approaches so closely to D), where we find it at the end of the verse: *assumptus est*. Blass, *Philology of the Gospels*, p. 132 ff., contends for the reading which he had previously adopted in β, and sees in it the original draft of Luke who in α "has encumbered the clause in order to bring in the Ascension without leaving out the choice of the Apostles" (p. 136).

in the dedication of Shakespeare's two poems to the Earl of Southampton; cf. also Zahn, *Einleitung*, ii. 360. The way in which the epithet **κράτιστε** is employed elsewhere in the book in addressing Roman officials, xxiii. 26, xxiv. 3, xxvi. 25, has been thought to indicate that Theophilus held some high official post, or that he was at least of equestrian rank (Ramsay, *St. Paul the Traveller*, pp. 388, 389, and his inferences as to the date of Acts). Ramsay is of opinion that the name was given at baptism, and that it was used or known only among Christians, and he infers that this baptismal name is used in Acts because the book was probably written at a time when it was dangerous for a Roman of rank to be recognised as a Christian. But Theophilus was by no means uncommon as a Jewish name; cf. B. D.<sup>2</sup> i., p. 25, and also article "Theophilus," B. D.<sup>1</sup> (see also Deissmann, *Bibelstudien*, p. 19). The epithet **κράτιστος** was peculiarly appropriated to Romans holding high office, and actually became during the second century a technical title to denote equestrian rank; and from its use here Zahn maintains not only that Theophilus was a man of some social position, but that he was, when Luke wrote his gospel, not a member of the Christian Church, since there is no instance in the first two centuries of a Christian addressing his fellow-Christians in a title corresponding

as it were to "your Excellency" (*Einleitung in das N. T.*, ii., 360, 383). The instance of the address of the *Epist. ad Diognetum*, **κράτιστε Διόγνητε**, is alleged by Blass as an instance that the epithet is not always used in the technical sense mentioned; but to this Ramsay replies that if Diognetus was the friend and teacher of Marcus Aurelius, the emperor might well raise his teacher to equestrian rank; Septimius Severus raised his sons' tutor to the high dignity of the consulship. Ramsay discusses **κράτιστος** at length in *Was Christ born at Bethlehem?* (1898), pp. 65, 71, 72, as against Blass, *Philology of the Gospels*, p. 19. Blass fully recognises that Theophilus held a high position, and that the title in question would naturally occur in a book dedicated to a patron; but it must be borne in mind that Blass regards Theophilus as of Greek extraction, possibly a fellow-citizen with Luke of Antioch, whilst Ramsay sees in him a citizen of Rome and a resident in the imperial city. Theophylact asks why Luke should have cared to write to one man only and to value him so highly, and makes answer that it was because the Evangelist was a guardian of the words spoken by the Lord: "It is not the will of my Father that one of these little ones should perish". There seems no great reason to doubt that Theophilus was a real personage, and the epithet **κράτιστε**, at all events in its

αὐτόν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα <sup>1</sup> ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 4. Καὶ συναλιζό-

<sup>1</sup> τεσσαράκοντα, so B<sup>3</sup>E 1, 13, Meyer; but τεσσερακοντα ΞAB\*CD 61, so Tisch., W.H., Weiss. D omits δια, so Blass in β.

technical significance, is hardly consistent with any other supposition (see Sanday, *Inspiration*, p. 319, note). The recent attempt to identify Theophilus with Seneca, referred to by Zöckler, *Apostelgeschichte*, p. 163, must be dismissed as equally groundless and fanciful as the former conjecture that he was no other than Philo.—περὶ πάντων ὧν: the use of πᾶς (mostly after a prep., as here) followed by an attracted relative may be classed amongst the mannerisms of St. Luke (Simcox, *Writers of the N. T.*, p. 24, where other instances are given); see also Friedrich, *Das Lucasevangelium*, pp. 1, 2.—ὧν: in St. Luke's Gospel and in the Acts the frequency of the attraction of the relative again specially characterises him amongst the N.T. writers, Friedrich, *u. s.*, pp. 36 and 100.—ἤρξατο: often regarded as simply pleonastic, but sometimes as emphatic, to intimate that the work which Jesus began on earth He continued in heaven, or that He began the work of the Gospel and committed its continuance to His followers; Zahn, *u. s.*, p. 366 ff. In Winer's view to regard ἀρξεσθαι as pleonastic is a mere subterfuge to avoid a difficulty, and he renders the passage "what Jesus began both to do and to teach, and continued to do until," etc. (see also Grimm-Thayer, *sub v.*), treating it as an example of breviloquence (Winer-Moulton, lxvi., 1). On the whole it is perhaps best to consider the phrase ἤρξε ποιεῖν with Bengel (*in loco*) as equivalent to *fecit ab initio*, although no doubt there is a sense in which, with every Christian for nineteen centuries, St. Luke would regard the whole earthly life of Jesus as a beginning, a prelude to the glory and mighty working to be revealed and perfected in the ascended Lord. The verb is of frequent use in St. Luke's writings (Friedrich, Zeller, Lekebusch), although in St. Mark's Gospel it is also constantly found. In the LXX it is often found like

לִּלְחַם hi., and also in Apocr. ποιεῖν τε καὶ διδάσκειν, "Scilicet prius fecit, deinde docuit; prius docuit exemplo, deinde verbo. Unde prius non docuit, quod prius ipse non fecit" (Corn. à Lap.).

Ver. 2. ἄχρι ἧς ἡμέρας. In Matt. ἄχρι occurs once or twice, in Mark and

and John not at all, in Luke four times, and in Acts sixteen; whilst the commoner μέχρι is found only once in the Gospels and twice in the Acts (Winer-Schmiedel, p. 227, and on the use of the form ἄχρι or ἄχρις see Grimm-Thayer, *sub v.*). It is seldom used in the LXX, but in 2 Macc. xiv. it occurs twice, vv. 10 and 15; cf. also Symm., 2 Kings xxi. 16; Theod., Job xxxii. 11.—διὰ πνεύματος ἁγίου. The older commentators, and Wendt, Holtzmann, Zöckler, Hilgenfeld, amongst moderns, connect the words with ἐξελέξατο, the reference to the choice of the Apostles through the Holy Ghost standing significantly at the opening of a book in which their endowment with the same divine power is so prominent. On the other hand, it is urged that there is no need to emphasise further the divine choice of the Apostles (*cf.* Luke vi. 13, and see below on ver. 25), but that it was important to show that the instructions to continue the work and teaching of Jesus were a divine commission (Weiss), and to emphasise from the commencement of the Acts that Jesus had given this commission to His Apostles through the same divine Spirit Whom they received shortly after His Ascension (Felten). Spitta (who refers i. 1-14 to his inferior source B), whilst he connects διὰ πνεύμ. ἁγ. with ἐντελέμενος, curiously limits the latter to the command to the Apostles to assemble themselves on the Mount of Olives (so too Jüngst). For other connections of the words see Alford *in loco*.—ἐξελέξατο, always in N.T. ἐκλέγομαι, middle (except, perhaps, in Luke ix. 35, but see R.V. and W.H.). Another verb very frequent in LXX, used constantly of a divine choice: of God's choice of Israel, of Jacob, Aaron, David, the tribe of Judah, Zion, and Jerusalem. The verb is also found in the same sense in the middle voice in classical Greek.—ἀνελήμφθη: the verb is used of Elijah's translation to heaven in the LXX, 2 Kings ii. 9-11, also in Ecclesiasticus xlviii. 9 and 1 Macc. ii. 58, and perhaps of Enoch in Ecclesiasticus xlix. 14 (A, μετετέθη). In addition to the present passage (*cf.* vv. 11, 12) it is also used in Mark xvi. 9 and 1 Tim. iii. 16 (where it probably forms part of an early Christian Hymn or confession of faith)



μενος<sup>1</sup> παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου<sup>2</sup>. 5. ὅτι

<sup>1</sup> συναλιζόμενος, some good cursives συναλιζόμενος. Aug. prefixes ως to συναλ.; so β (see also Belser). D reads συναλισκομένος (-σγομ. D<sup>2</sup>). D, Gig., Par.<sup>1</sup>, Sah. add μετ' αὐτῶν, perhaps explanatory addition, Syriac (Chase), or Latin, to bring out force of συν. retained by Blass in β. R.V. omits μετ' αὐτῶν; so W.H., Wendt, and Weiss.

<sup>2</sup> ἡν ἠκούσατέ μου; in place of this, D, Par.<sup>2</sup>, Vulg. (Clem.), Hil., Aug. read ἡν ἠκούσατε φησιν δια τοῦ στοματός μου, so Blass in β and Hilgenfeld (see also Belser), may be mere amplification of μου in T.R., possibly assimilated to xv. 7 (Chase). Harris ascribes it to a Montanist. ἡκουσα in D<sup>1</sup>.

of our Lord's Ascension; cf. also *Gospel of Peter*, 19, in a doubtfully orthodox sense. It is to be noted that the word is here used absolutely, as of an event with which the Apostolic Church was already familiar. On the cognate noun ἀνάληψις, used only by St. Luke in N.T., and absolutely, with reference to the same event, in his Gospel, ix. 51, see *Psalms of Solomon*, iv., 20, ed. Ryle and James, p. 49. In the latter passage the word is apparently used for the first time in extant Greek literature, but its meaning is very different from its later technical use with reference to the Assumption of the Blessed; see instances, p. 49, *ubi supra*. St. Irenæus, i., 10, 1, whilst using the noun of our Lord's Ascension, is careful to say τὴν ἑνσαρκον εἰς τοὺς οὐρανοὺς ἀνάληψιν; see especially Swete, *The Apostles' Creed*, pp. 70-72, and below on verse 11.

Ver. 3. οἷς καὶ παρέστησεν, "he also showed himself," R.V., but margin "presented himself" (cf. ix. 41), *præbuit se*, Vulg. In ix. 41 *monstravit*, h. l. *magis demonstravit* (Blass). The verb is used thirteen times in Acts (once in a quotation, iv. 26), both transitively and intransitively. St. Luke in his Gospel uses it three times, and as in Acts both transitively and intransitively. In this he is alone amongst the Evangelists. In the Epistles it is found only in St. Paul, and for the most part in a transitive sense.—μετὰ τὸ παθεῖν, "after his passion," so in A. and R.V.; *post passionem suam*, Vulg.; "too sacred a word to be expunged from this the only place where it occurs in the Bible," Humphry, *Commentary on R.V.*; cf. iii. 18, xvii. 3, xxvi. 23.—ἐν πολλοῖς τεκμηρίοις—τεκμήριον only here in N.T.—twice in Wisdom v. 11, xix. 13, and 3 Macc. iii. 24. The A.V. followed the Genevan Version by inserting the word "infallible" (although the latter still retained "tokens" instead of "proofs"). But R.V. simply "proofs"

expresses the technical use of the word τεκμήριον, convincing, certain evidence. Although in a familiar passage, Wisdom v. 11, τεκμήριον and σημεῖον are used as practically synonymous, yet there is no doubt that they were technically distinguished, e.g., Arist., *Rhet.*, i., 2, τῶν σημείων τὸ μὲν ἀναγκαῖον τεκμ. This technical distinction, it may be observed, was strictly maintained by medical men, although St. Luke may no doubt have met the word elsewhere. Thus it is used by Josephus several times, as Krenkel mentions, but he does not mention that it is also used by Thucydides, ii., 39, to say nothing of other classical writers. Galen writes τὸ μὲν ἐκ τηρήσεως σημεῖον τὸ δὲ ἐξ ἐνδείξεως τεκμήριον, and the context states that rhetoricians as well as physicians had examined the distinction; Hobart, *Medical Language of St. Luke*, p. 184. The word also occurs in the Proem of Dioscorides to his *De Materia Medica*, p. 3, which Vogel and Meyer-Weiss hold that Luke imitated in the Prologue to his Gospel (but see Zahn, *Einleitung*, ii., 384).—δι' ἡμερῶν τεσσαράκοντα. St. Chrysostom comments οὐ γὰρ εἶπε τεσσαράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαράκοντα· ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν. To this interpretation of the genitive with διὰ Blass refers, and endorses it, *Grammatik des Neutestamentlichen Griechisch*, p. 129, following the Scholiast. The meaning, if this interpretation is adopted, would therefore be that our Lord did not remain with His disciples continuously (οὐ διηνεκῶς, Schol.) as before, but that He appeared to them from time to time; *non perpetuo, sed per intervalla*, Bengel. But cf. also Simcox, *Language of the N.T.*, p. 140. Men have seen in this period of forty days, mentioned only by St. Luke in N.T., what we may reverently call a symbolical fitness. But in a certain sense the remark of Blass seems justified: *Parum ad rem est quod idem (numerus)*



Ἰωάννης<sup>1</sup> μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἀγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.<sup>2</sup> 6. Οἱ μὲν οὖν συνελθόντες

<sup>1</sup> Ἰωάννης; in D almost throughout Ἰωανης, see W.H., *Notes on Orthography*, p. 166, on authority of B and D. Nestle (*Expository Times*, Nov., 1897, p. 93) points out that in D *vv* prevails in Matt., Mk., John (*vv* 66, *v* 7), while in Luke and Acts the reverse is the case (*vv* 3, *v* 48); but see also Winer-Schmiedel, p. 57.

<sup>2</sup> After *ἡμέρας* D, Sah. insert *ὥς της πεντηκοστής*. Blass sees in the addition an intimate knowledge of the facts (see also Belser); *cf.* ii. 1, but *cf.* on the other hand Weiss on Codex D, p. 54.

*alias quoque occurrit.* The parallels in the histories of Moses and Elijah to which Holtzmann and Spitta refer are really no parallels at all, and if it be true to say that there was nothing in contemporary Jewish ideas to suggest our Lord's Resurrection as it is represented as taking place, it is equally true to maintain that there was nothing to suggest the after sojourn of the forty days on earth as it is represented as taking place; see Edersheim, *Jesus the Messiah*, ii., 624.—ὀπτανόμενος: if we could call this a frequentative verb with some scholars, it would in itself give the meaning "appearing from time to time," but it is rather a late Hellenistic present, formed from some parts of ὀρᾶν; Blass, *Grammatik des N. G.*, pp. 57, 181. But it certainly does not mean that our Lord's appearances were merely visionary. The verb is found only here in N.T., but also in LXX 1 Kings viii. 8 and in Tobit xii. 19 (not in S.). In these two passages the word cannot fairly be pressed into the service of visionary appearances. In 1 Kings the reference is to the staves of the ark which were so long that the ends were seen from the holy place before the oracle, but they were not seen from without, *i.e.*, from the porch or vestibule. In Tobit it is not the appearance of the angel which is represented as visionary, quite the contrary; but his eating and drinking are represented as being only in appearance. But even if the word could be pressed into the meaning suggested, St. Luke's view of our Lord's appearances must be judged not by one expression but by his whole conception, *cf.* Luke xxiv. 39-43 and Acts x. 41. That he could distinguish between visions and realities we cannot doubt; see note below on xii. 12.—τὰ περὶ τῆς βασιλείας τοῦ θ.: "speaking the things concerning," R.V., not "speaking of the things," A.V., but speaking the very things, whether truths to be believed, or commands to be obeyed (Humphry, *Commentary on R.V.*). On St. Luke's fondness for τὰ περὶ τίνος in his writings

see Friedrich, *Das Lucasevangelium*, pp. 10 and 89 (so also Zeller and Lekebusch). The exact phrase is only found in *Acts*, where it occurs twice (in T.R. three times); *cf.* xix. 8 (viii. 12), and see also xx. 25 and xxviii. (23), 31. The expression ἡ βασ. τοῦ θ., instead of τῶν οὐρανῶν of the Hebrew Evangelist St. Matthew, is characteristic of St. Luke's writings, although it is found frequently in St. Mark and once in St. John. In St. Luke's Gospel it occurs more than thirty times, and six times in *Acts* (only four times in St. Matt.). Possibly the phrase was used by St. Luke as one more easily understood by Gentile readers, but the two terms ἡ βασ. τοῦ θ. and τῶν οὐρ. were practically synonymous in the Gospels and in Judaism in the time of our Lord (Schürer, *Jewish People*, div. ii., vol. ii., p. 171; E. T. and Taylor, *Sayings of the Jewish Fathers* (second edit.), p. 67; Edersheim, *Jesus the Messiah*, i., 267; and Dalman, *Die Worte Jesu*, p. 76 ff.). Dr. Stanton, *Jewish and Christian Messiah*, p. 226, draws attention to the important fact that the preaching of the original Apostles after the Ascension is not described as that of the preaching of the kingdom of God, but that the phrase is only used of the preaching of St. Paul, and of St. Philip the associate of St. Stephen. But in view of the fact that the original Apostles heard during the Forty Days from their Master's lips τὰ περὶ τῆς βασιλ. τοῦ θεοῦ, we cannot doubt that in deed and in word they would proclaim that kingdom. On the question as to whether they conceived of the kingdom as present, or future, or both, see Wendt, *Teaching of Jesus*, i., 409, E. T., and *Witness of the Epistles* (Longmans), p. 309 ff., and on the conception of the kingdom of God in the Theology of A. Ritschl and his school see Orr, *Ritschlian Theology*, p. 258 ff. For the relation of the Church and the Kingdom see also Moberly, *Ministerial Priesthood*, pp. 28, 36 ff., "Church," Hastings, B.D., p. 425; Hort, *Ecclesia*, p. 5 ff.

ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίσ-  
τάνεις τὴν βασιλείαν τῷ Ἰσραήλ; 7. εἶπε δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν

Ver. 4. συναλλίζομενος: a strong array of modern commentators renders "eating with them," following the Vulgate *convescens illis* (so both A. and R.V. in margin, and Wycl. and Rhem.). It is thus rendered by Overbeck (as against De Wette), Wendt, Holtzmann, Felten, Weiss, Matthias, Knabenbauer, and Blass, who adopts the reading ὡς συναλ., and regards the participle as showing that the recapitulation is continued of the events already mentioned in Luke xxiv. 42 ff. It is evidently taken in the same sense by Spitta, Feine, Jüngst. If we so translate it, we must derive it from ἅλς (salt), so Schol. κοινωνῶν ἁλῶν, τραπέζης, in the sense given to the expression by Chrys., Theophyl., Œcum. In Ps. cxl. 4 LXX, to which Wendt refers, μὴ συν-δυσάσω (although the reading is somewhat doubtful—the word is used by Symmachus, 1 Sam. xxvi. 19) is also rendered συναλισθῶ (Alius) as an equivalent of the Hebrew סָּחַח, μὴ συμφάγοιμι, Symmachus. Blass gives no classical references, but points out that the word undoubtedly exists in the sense referred to in *Clem. Hom.*, xiii., 4 (but see Grimm-Thayer, *sub v.*). Hilgenfeld (*Zeitschrift für wissenschaft. Theol.*, p. 74 (1894)) contends that the use of the word in the psalm quoted and in the passage from the Clementines refers not to the use of salt at an ordinary meal, but rather to the sacrificial and symbolical use of salt in the Old and New Testaments. Thus in the passage *Clem. Hom.*, xiii., 4, τότε αὐτοῖς συναλιζόμεθα, τότε means "after the Baptism"; cf. also Ignatius, *ad Magnes.*, x., ἁλισθητε ἐν αὐτῷ, "be ye salted in him". Wendt takes the word quite generally as meaning that the sharing in a common meal with His disciples, as on the evening of the Resurrection, was the habitual practice of the Lord during the Forty Days; cf. Acts x. 41 and Luke xxiv. 36 ff. Feine similarly holds that the word presupposes some such incidents as those mentioned in Luke xxiv., and that Luke had derived his information from a source which described the final instructions to the disciples as given at a common meal. On the other hand it must be borne in mind that in classical Greek, as in Herodotus and Xenophon (Weststein) (as also in Josephus, *B. J.*, iii., 9, 4), συναλίζω = to assemble, cf. Hesy-

chius, συναλίζ. = συναλισθεῖς, συναχθεῖς, συναθροισθεῖς, and it is possible that the preceding present participles in the immediate context may help to account for the use of the same participle instead of the aorist συναλισθεῖς. The verb is then derived from σύν and ἅλης (ἅ), meaning lit., close, crowded together. Mr. Rendall (*Acts of the Apostles*, p. 32) would derive it from Ἀλήη (-α), a common term for a popular assembly amongst Ionian and Dorian Greeks, and he supposes that the verb here implies a general gathering of believers not limited to the Twelve; but the context apparently points back to Luke xxiv. 49 to a command which was certainly given only to the Twelve.—παρήγγειλεν, "he charged them," R.V., which not only distinguishes it from other verbs rendered "to command," but also gives the emphatic meaning which St. Luke often attaches to the word. It is characteristic of his writings, occurring four times in his Gospel and ten or eleven times in Acts, and it is very frequent in St. Paul's Epistles (Friedrich, Lekebusch).—Ἱεροσολύμων: a neuter plural (but cf. Matt. ii. 3 and Grimm *sub v.*). St. Luke most frequently uses the Jewish form Ἱερουσαλὴμ—twenty-seven times in his Gospel, about forty in Acts—as against the use of Ἱεροσόλυμα four times in his Gospel and over twenty in Acts (Friedrich, Lekebusch). Blass retains the aspirate for the Greek form but not for the Jewish, cf. *in loco* and *Grammatik des N. G.*, pp. 17, 31, but it is very doubtful whether either should have the aspirate; W.H., ii., 313; Plummer's *St. Luke*, p. 64; Winer-Schmiedel, p. 93. Grimm points out that the Hebrew form is used in the N.T.: "ubi in ipso nomine tanquam sancta vis quædam reponitur ut, Gal. iv. 25; ita in compellationibus, Matt. xxiii. 37, Luke xiii. 34;" see further *sub v.* Ἱεροσόλυμα.—μὴ χωρῖς: it was fitting that they should not depart from Jerusalem, not only that the new law as the old should go forth from Zion and the word of the Lord from Jerusalem, Isa. ii. 3 (Felten), but that the Apostles' testimony should be delivered not to men unacquainted with the facts, but to the inhabitants of the city where Jesus had been crucified and buried. Εἰ δὲ εὐθὺς ἐχωρίσθησαν Ἱεροσολύμων, καὶ τοῦτον οὐδὲν ἐπηκολούθησεν, ὑποπτος ἂν ἡ ἀνάστασις ὑπῆρξεν, Œcumenius, *in loco*; see also Theophyl.—περιμένειν: not else-



ἐστι γινῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

8. ἀλλὰ λήψετε δύναμιν, ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς,

where in N.T. (but see x. 24, D), but used in classical Greek of awaiting a thing's happening (Dem.). The passage in LXX in which it occurs is suggestive: τὴν σωτηρίαν περιμένων κυρίου, Gen. xlix. 18 (cf. Wisd. viii. 12). On the tradition that the Apostles remained in Jerusalem for twelve years in obedience to a command of the Lord, and the evidence for it, see Harnack, *Chronologie*, i., p. 243 ff. Harnack speaks of the tradition as very old and well attested, and maintains that it is quite in accordance with Acts, as the earlier journeys of the Apostles are there described as missionary excursions from which they always returned to Jerusalem.—τὴν ἐπαγγελίαν: Bengel notes the distinction between ὑποσχέσθαι and ἐπαγγέλλομαι, the former being used of promises in response to petitions, the latter of voluntary offers (Ammonius): "quæ verbi Græci proprietates, ubi de divinis promissionibus agitur, exquisitè observanda est". It is therefore remarkable that in the Gospels the word ἐπαγγελία is never used in this technical sense of the divine promise made by God until Luke xxiv. 49, where it is used of the promise of the Holy Spirit, as here. But in Acts and in St. Paul's Epistles and in the Hebrews the word is frequent, and always of the promises made by God (except Acts xxiii. 21). See Sanday and Headlam on *Romans* i. 2, and Lightfoot on *Gal.* iii. 14, and *Psalms of Solomon*, xii., 8 (cf. vii., 9, and xvii., 6), ed. Ryle and James, p. 106. "The promise of the Father," cf. Luke xxiv. 49, is fulfilled in the baptism with the Holy Ghost, and although no doubt earlier promises of the gift of the Spirit may be included, cf. Luke xii. 11, as also the promise of the Spirit's outpouring in Messianic times (cf. Joel ii. 28, Isaiah xlv. 3, Ezek. xxxvi. 26), yet the phraseology may be fairly said to present an undesigned coincidence with the more recent language of the Lord to the Twelve, John xiv. 16, xv. 26, xvi. 14. On the many points of connection between the opening verses of Acts and the closing verses of St. Luke's Gospel see below.

Ver. 5. ἐν πνεύματι: the omission of ἐν before ὕδατι and its insertion before πνεύμ. may be meant to draw a distinction between the baptism with water and the baptism in the Spirit (R.V. margin "in"). But in Matt. iii. 11 we have the preposition ἐν in both parts of the verse; cf.

John i. 31. On ἐν with the instrumental dative see Blass, *Grammatik des N. G.*, p. 114, and Grotius, *in loco*; cf. the

Hebrew **בְּ**.—οὐ μετὰ πολλὰς ταύτας ἡμέρας: not after many, i.e., after few. This use of οὐ with an adjective or adverb is characteristic of St. Luke, cf. Luke xv. 13, Acts xxvii. 14, in which places οὐ πολὺς = ὀλίγος as here; cf. οὐ μετρίως, Acts xx. 12; οὐ μακράν, Luke vii. 6, Acts xvii. 27; οὐκ ἄσημος, Acts xxi. 39; οὐχ ὁ τυχών, Acts xix. 11, xxviii. 2, cf. Hawkins, *Horæ Syn.*, p. 153. No doubt μετ' οὐ would be more correct, but the negative is found both before and after the preposition, so in Luke xv. 13; cf. Josephus, *Ant.*, i., 12, and xiii., 7, 1, for similar changes of allocation in the same words. ταύτας closely connects the days referred to with the current day; cf. also Winer-Schmiedel, p. 221. οὐ μετὰ πολλὰς, φησὶν ἵνα μὴ εἰς ἀθυρίαν ἐμπέσωσιν· ὀρισμένους δὲ πότε, οὐκ εἶπεν, ἵνα αἱ ἐκρηγορήσων ἐκδεχόμενοι, Theophylact, *in loco*.

Ver. 6. οἱ μὲν οὖν: the combination μὲν οὖν is very frequent in Acts in all parts, occurring no less than twenty-seven times; cf. Luke iii. 18. Like the simple μὲν it is sometimes used without δέ in the apodosis. Here, if δέ is omitted in ver. 7 after εἶπεν, there is still a contrast between the question of the Apostles and the answer of Jesus. See especially Rendall, *Acts of the Apostles*, Appendix on μὲν οὖν, p. 160 ff.; cf. Weiss *in loco*.—συνελθόντες: the question has often been raised as to whether this word and μὲν οὖν refer back to ver. 4, or whether a later meeting of the disciples is here introduced. For the former Hilgenfeld contends (as against Weiss) and sees no reference to any fresh meeting; the disciples referred to in the αὐτοῖς of ver. 4 and the ὑμεῖς of ver. 5 had already come together. According to Holtzmann there is a reference in the words to a common meal of the Lord with His disciples already mentioned in ver. 4, and after this final meal the question of ver. 6 is asked on the way to Bethany (Luke xxiv. 50). The words οἱ μὲν οὖν συνελθ. are referred by Felten to the final meeting which formed the conclusion of the constant intercourse of ver. 3, a meeting thus specially emphasised, although in reality only one out of many, and the question which follows in ver. 6 was asked, as Felten also supposes



καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ  
καὶ Σαμαρείᾳ<sup>1</sup> καὶ ἕως ἑσχάτου τῆς γῆς. 9. Καὶ ταῦτα εἰπών,

<sup>1</sup> Σαμαρείᾳ, but **ΝΑΔΕ** Σαμαρίᾳ (but Blass in β, -ειᾳ); so Tisch., W.H. although -εια is given as alternative; see also Winer-Schmiedel, p. 45.

(see too Rendall on vv. 7 and 8), on the way to Bethany. But there is no need to suppose that this was the case (as Jüngst so far correctly objects against Holtzmann), and whilst we may take **συνελθ.** as referring to the final meeting before the Ascension, we may place that meeting not in Jerusalem but on the Mount of Olives. Blass sees in the word **συνελθ.** an assembly of all the Apostles, *cf.* ver. 13 and 1 Cor. xv. 7, and adds: "Aliunde supplendus locus ubi hoc factum, ver. 12, Luke xxiv. 50".—**ἐπηρώτων**: imperfect, denoting that the act of questioning is always imperfect until an answer is given (Blass, *cf.* iii. 3), and here perhaps indicating that the same question was put by one inquirer after another (see on the force of the tense, as noted here and elsewhere by Blass, *Hermathena*, xxi., pp. 228, 229).—**εἰ**: this use of **εἰ** in direct questions is frequent in Luke, Blass, *Grammatik des N. G.*, p. 254; *cf.* vii. 1, xix. 2 (in Vulgate *si*); it is adopted in the LXX, and a parallel may also be found

in the interrogative **נ** in Hebrew (so Blass and Viteau).—**ἐν τῷ χρόνῳ τούτῳ**: such a promise as that made in ver. 5, the fulfilment of which, according to Joel ii. 28, would mark the salvation of Messianic times, might lead the disciples to ask about the restoration of the kingdom to Israel which the same prophet had foretold, to be realised by the annihilation of the enemies of God and victory and happiness for the good. As in the days of old the yoke of Pharaoh had been broken and Israel redeemed from captivity, so would the Messiah accomplish the final redemption, *cf.* Luke xxiv. 21, and set up again, after the destruction of the world-powers, the kingdom in Jerusalem; Weber, *Jüdische Theologie*, pp. 360, 361 (1897). No doubt the thoughts of the disciples still moved within the narrow circle of Jewish national hopes: "totidem in hac interrogatione sunt errores quot verba," writes Calvin. But still we must remember that with these thoughts of the redemption of Israel there mingled higher thoughts of the need of repentance and righteousness for the Messianic kingdom (*Psalms of Solomon*, xvii., xviii.; ed. Ryle and James, p. lvii.), and that the

disciples may well have shared, even if imperfectly, in the hopes of a Zacharias or a Simeon. Dr. Edersheim notes "with what wonderful sobriety" the disciples put this question to our Lord (*ubi supra*, i., p. 79); at the same time the question before us is plainly too primitive in character to have been invented by a later generation (McGiffert, *Apostolic Age*, p. 41).—**ἀποκαθιστάνεις**: **ἀποκαθιστάνω**, a form of **ἀποκαθίστημι** which is found in classical Greek and is used of the restoration of dominion as here in 1 Macc. xv. 3; see also below on iii. 21 and Malachi LXX iv. 5. On the form of the verb see W.H., ii., 162, and on its force see further Dalman, *u. s.*, p. 109. "Dost thou at this time restore . . . ?" R.V.; the present tense marking their expectation that the kingdom, as they conceived it, would immediately appear—an expectation enhanced by the promise of the previous verse, in which they saw the foretaste of the Messianic kingdom.

Ver. 7. **χρόνους ἢ καιρούς**: Blass regards the two as synonymous, and no doubt it is difficult always to maintain a distinction. But here **χρόνους** may well be taken to mean space of time as such, the duration of the Church's history, and **καιρούς** the critical periods in that history: **ὁ μὲν καιρὸς δηλοῖ ποιότητα χρόνου, χρόνος δὲ ποσότητα** (Ammonius). A good instance of the distinction may be found in LXX Neh. x. 34: **εἰς καιροὺς ἀπὸ χρόνων**, "at times appointed"; *cf.* 1 Thes. v. 1. So here Weiss renders: "zu kennen Zeiten und geeignete Zeitpunkte". In modern Greek, whilst **καιρός** means *weather*, **χρόνος** means *year*, so that "in both words the kernel of meaning has remained unaltered; this in the case of **καιρούς** is changeableness, of **χρόνων** duration" (Curtius, *Etym.*, p. 110 sq.); *cf.* also Trench, *N. T. Synonyms*, ii., p. 27 ff.; Kennedy, *Sources of N. T. Greek*, p. 153; and Grimm-Thayer, *sub v. καιρός*.—**ἐξουσία**, *authority*, R.V.—either as delegated or unrestrained, the liberty of doing as one pleases (**ἐξουσι**); **δύναμις**, *power*, natural ability, inherent power, residing in a thing by virtue of its nature, or, which a person or thing exerts or puts forth—so **δύναμις** is ascribed to Christ, now in one sense, now in another, so also

βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν  
ὀφθαλμῶν αὐτῶν.<sup>1</sup> 10. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν,

<sup>1</sup> For T.R. καὶ ταῦτα . . . οφθ. αὐτῶν D, Sah., Aug., with var. καὶ ταῦτα εἰπόντος αὐτοῦ νεφ. υπελ. αὐτον καὶ απηρθη απ' αὐτῶν. Chase explains from Syriac, but καὶ απηρ. κ.τ.λ. may be an assimilation to Matt. ix. 15. Omission of βλεπ. αὐτῶν and ἀπο τῶν οφθαλ. in Western texts curious; may to some extent support Blass's view or may have been intentional omissions. Vulg. and Flor. retain both omissions. Weiss regards the whole in D as secondary; Hilgenfeld follows D.

to the Holy Spirit as in ver. 8; cf. x. 38, Luke iv. 14, Rom. xv. 13; Bengel, Luke iv. 36, and Grimm-Thayer, *Synonyms*. Sub v. δύναμις.

Ver. 8. ἐσεσθέ μου μάρτυρες, "my witnesses," R.V., reading μου instead of μοι, not only witnesses to the facts of their Lord's life, cf. i. 22, x. 39, but also His witnesses, His by a direct personal relationship; Luke xxiv. 48 simply speaks of a testimony to the facts.—ἐν τε ἱερουσαλὴμ κ.τ.λ.: St. Luke on other occasions, as here, distinguishes Jerusalem as a district separate from all the rest of Judæa (cf. Luke v. 17, Acts x. 39), a proof of intimate acquaintance with the Rabbinical phraseology of the time, according to Eder-sheim, *Sketches of Jewish Social Life*, pp. 17, 73. In this verse, see *Introduction*, the keynote is struck of the contents of the whole book, and the great divisions of the Acts are marked, see, e.g., Blass, p. 12 in *Prologue to Acts*—Jerusalem, i. vii.; Judæa, ix., 32; xii., 19; Samaria, viii.; and if it appears somewhat strained to see in St. Paul's preaching in Rome a witness to "the utmost parts of the earth," it is noteworthy that in *Psalms of Solomon*, viii., 16, we read of Pompey that he came ἀπ' ἐσχάτου τῆς γῆς, i.e., Rome—the same phrase as in Acts i. 8. This verse affords a good illustration of the subjective element which characterises the partition theories of Spitta, Jüngst, Clemen and others. Spitta would omit the whole verse from his sources A and B, and considers it as an interpolation by the author of Acts; but, as Hilgenfeld points out, the verse is entirely in its place, and it forms the best answer to the "particularism" of the disciples, from which their question in ver. 6 shows that they were not yet free. Feine would omit the words ἔως ἐσχάτου τῆς γῆς because nothing in the conduct of the early Church, as it is described to us in the Jewish-Christian source, Acts i. xii., points to any knowledge of such a commission from the Risen Christ. Jüngst disagrees with both Spitta and Feine, and thinks that the hand of the redactor is visible in prominence given to the little Samaria.

Ver. 9. ἐπήρθη: the word in ver. 2 is different, and ἐπήρθη seems not merely to denote our Lord's first leaving the ground (as Weiss, Overbeck), but also to be more in accordance with the calm and grandeur of the event than ἀπήρθη; this latter word would rather denote a taking away by violence.—καὶ νεφέλη ὑπέλαβε: the cloud is here, as elsewhere, the symbol of the divine glory, and it was also as St. Chrysostom called it: τὸ δῶμα τὸ βασιλικόν; cf. Ps. civ. 3. In 1 Tim. iii. 16 we read that our Lord was received up ἐν δόξῃ, "in glory," R.V.

Ver. 10. ἀτενίζοντες ἦσαν: this periphrasis of ἦν or ἦσαν with a present or perfect participle is very frequently found in St. Luke's writings (Friedrich, pp. 12 and 89, and compare the list in Simcox, u. s., pp. 130-134). The verb is peculiar to St. Luke and St. Paul, and is found ten times in Acts, twice in St. Luke's Gospel, and twice in 2 Cor.; it denotes a fixed, steadfast, protracted gaze: "and while they were looking steadfastly into heaven as he went," R.V., thus expressing more clearly the longing gaze of the disciples watching the Lord as He was going (πορευομένου αὐτοῦ, the present participle denoting that the cloud was still visible for a considerable time), as if carrying their eyes and hearts with Him to heaven: "Ipse enim est amor noster; ubi autem amor, ibi est oculus et cor" (Corn. à Lapide). The word is also found in LXX 1 Esdr. vi. 28 and 3 Macc. ii. 26 (cf. Aquila, Job vii. 8), and also in Josephus, B. J., v., 12, 3, and Polybius. Ramsay, *St. Paul*, 38, 39, gives a most valuable account of the use of the word in St. Luke, and concludes that the action implied by it is quite inconsistent with weakness of vision, and that the theory which makes Paul a permanent sufferer in the eyes, as if he could not distinctly see the persons near him, is hopelessly at variance with St. Luke; cf. too the meaning of the word as used by St. Paul himself in 2 Cor. iii. 7, 13, where not weak but strong sight is implied in the word. The verb thus common in St. Luke is frequently employed by medical writers



πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν<sup>1</sup> αὐτοῖς ἐν ἐσθῇτι λευκῇ,<sup>2</sup> 11. οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀνάληφθεις ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθαύσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12. τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ

<sup>1</sup> παρειστηκεισαν; W.H. read παρισ., but see also Winer-Schmiedel, p. 100.

<sup>2</sup> ἐσθῇτι λευκῇ C<sup>3</sup>DE Syr. Harcl., Aeth., Orig.-int., Chrys., so Hilgenfeld; but in R.V. ἐσθησεῖ λευκαῖς ABC and good cursives, Vulg., Syr. Pesh., Arm., Sah. Boh., Tisch., W.H., Weiss; so also Blass in β.

to denote a peculiar fixed look (Zahn); so in Luke xxii. 56, where it is used for the servant-maid's earnest gaze at St. Peter, a gaze not mentioned at all by St. Matthew, and expressed by a different word in St. Mark xiv. 67; Hobart, *Medical Language of St. Luke*, p. 76. In LXX, as above, it is employed in a secondary sense, but by Aquila, *u. s.*, in its primary meaning of gazing, beholding. —καὶ ἰδοὺ: καὶ at the commencement of the apodosis is explained as Hebraistic, but instances are not wanting in classical Greek; cf. Blass, *Grammatik des N. G.*, p. 257, and see also Simcox, *ubi supra*, p. 160 ff. For the formula καὶ ἰδοὺ cf.

the Hebrew הִנֵּה, and on St. Luke's employment of it in sudden interpositions, see Hort, *Ecclesia*, p. 179. The use of καὶ (which in the most Hebraic books of the N.T. is employed much more extensively than in classical Greek) is most frequent in Luke, who also uses more frequently than other writers the formula καὶ ἰδοὺ to introduce an apodosis; cf. Friedrich, *ubi supra*, p. 33.—παρειστήκεισαν αὐτοῖς: in the appearance of angels which St. Luke often narrates there is a striking similarity between the phraseology of his Gospel and the Acts; cf. with the present passage Acts x. 30, xii. 7, and Luke xxiv. 4, ii. 9. The description in the angels' disappearances is not so similar, cf. Acts x. 7 and Luke ii. 15, but it must be remembered that there is only one other passage in which the departure of the angels is mentioned, Rev. xii. 2; Friedrich, *ubi supra*, pp. 45, 52, and Zeller, Acts ii., p. 224 (E. T.). For the verb cf. Luke i. 19, xix. 24, Acts xxiii. 2, 4, and especially xxvii. 23.—ἐν ἐσθῇτι λευκῇ: in R.V. in the plural, see critical notes and also Deissmann, *Neue Bibelstudien*, p. 90.

Ver. 11. ἄνδρες Γαλ.: the ἄνδρες in similar expressions is often indicative of respect as in classical Greek, but as ad-

dressed by angels to men it may denote the earnestness of the address (Nösgen). St. Chrysostom saw in the salutation a wish to gain the confidence of the disciples: "Else, why needed they to be told of their country who knew it well enough?" Calvin also rejects the notion that the angels meant to blame the slowness and dullness of apprehension of Galilæans. At the same time the word Γαλ. seems to remind us that things which are despised (John vii. 52) hath God chosen. *Ex Galilæa nunquam vel certe raro fuerat propheta; at omnes Apostoli* (Bengel); see also below.—οὗτος ὁ Ἰησοῦς: if the mention of their northern home had reminded the disciples of their early choice by Christ and of all that He had been to them, the personal name Jesus would assure them that their master would still be a human Friend and divine Saviour; *Hic Jesus: qui vobis fuit eritque semper Jesus, id est, Salvator* (Corn. à Lap.). —πορευόμενον: on the frequency of the verb in St. Luke as compared with other N.T. writers, often used to give effect and vividness to the scene, both Friedrich and Zeller remark; St. Peter uses the same word of our Lord's Ascension, 1 Peter iii. 22. As at the Birth of Christ, so too at His Ascension the angels' message was received obediently and joyfully, for only thus can we explain Luke xxiv. 52.

Ver. 12. τότε: frequent in Acts and in St. Luke's Gospel, but most frequent in St. Matthew; on its use see Grimm-Thayer, and Blass, *Gramm. des N. G.*, p. 270.—ὑπέστρεψαν: a word characteristic of Luke both in his Gospel and in Acts, occurring in the former over twenty times, in the latter ten or eleven times. Only in three places elsewhere, not at all in the Gospels, but see Mark xiv. 40 (Moulton and Geden, *sub v.*); Friedrich, *ubi supra*, p. 8. On the Ascension see additional note at end of chapter.—τοῦ καλ. Ἑλαῖωνος: *ubi captus et vincus fuerat*. Wetstein. Although



ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν.

13. Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν οὐ ἦσαν καταμέ-  
νοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης<sup>1</sup> καὶ Ἀνδρέας, Φίλιππος

<sup>1</sup> Ιακωβος και Ιωαννης, so E, Syr. Harcl., Arm. Zoh., Chrys., Theodrt.; but in inverse order in  $\Sigma$  ABCD 61, Vulg. and good versions, so Tisch., W.H., R.V., Wendt. Weiss.

St. Matthew and St. Mark both speak of the Mount of Olives they do not say τοῦ καλ. (neither is the formula found in John viii. 1). It is therefore probable that St. Luke speaks as he does as one who was a stranger to Jerusalem, or, as writing to one who was so. Blass, *ubi supra*, pp. 32, 84, contends that Ἐλαιῶνος ought to give place to ἔλαιων, which he also reads in Luke xix. 29, xxi. 37 (W.H. Ἐλαιῶν, and in Luke xix. 37, xxii. 39, τῶν Ἐλαιῶν, in each case as genitive of ἔλαια), the former word being found only here and in Josephus, *Ant.*, vii., 9, 2. But it is found in all the MSS. in this passage, although *falso D. cum cæt.*, says Blass. Blass would thus get rid of the difficulty of regarding Ἐλαιῶν as if used in Luke xix. 29, xxi. 37 as an indeclinable noun, whilst here he would exchange its genitive for ἔλαιων. Deissmann, however, is not inclined to set aside the consensus of authorities for Ἐλαιῶνος, and he regards ἔλαιων in the two passages above as a lax use of the nominative case. As the genitive of ἔλαιων it would correspond to the Latin *Olivetum* (so Vulgate), an olive-orchard; cf. ἄμπελος and ἄμπελῶν in N.T., the termination ῶν in derivative nouns indicating a place set with trees of the kind designated by the primitive. For instances cf. Grimm-Thayer, *sub* Ἐλαιῶν, but see on the other hand Deissmann, *Neue Bibelstudien*, p. 36 ff. With regard to the parallel between our verse and Josephus, *Ant.*, vii., 9, 2, it is evident that even if St. Luke had read Josephus he was not dependent upon him, for he says here τοῦ καλ. just as in his Gospel he had written τὸ καλ., probably giving one or more popular names by which the place was known; Gloël, *Galaterbrief*, p. 65 (see also on the word W.H., ii., Appendix, p. 165; Plummer, *St. Luke*, p. 445; and Winer-Schmiedel, p. 93).—σαββάτου ἔχον ὁδόν, not ἀπέχον: the distance is represented as something which the mountain has, Meyer-Wendt; cf. Luke xxiv. 13. There is no real discrepancy between this and the statement of St. Luke's Gospel

that our Lord led His disciples *ἕως πρὸς Βηθανίαν*, xxiv. 50, a village which was more than double a sabbath day's journey, fifteen furlongs from Jerusalem. But if the words in St. Luke, *l. c.*, mean "over against Bethany," *ἕως πρὸς* (so Feine, *Eine vorkanonische Überlieferung des Lucas*, p. 79, and Nösgen, *Apostelgeschichte*, p. 80; see also Rendall, *Acts*, p. 171—Blass omits *ἕως* and reads only *πρὸς* and remarks *neque vero πρὸς est eis*; cf. also Belser, *Theologische Quartalschrift*, i., 79 (1895)), the difficulty is surmounted, for St. Luke does not fix the exact spot of the Ascension, and he elsewhere uses the Mount of Olives, Luke xxi. 37, as the equivalent of the Bethany of Matthew (xxi. 17) and Mark (xi. 1). Nor is it likely that our Lord would lead His disciples into a village for the event of His Ascension. It should be remembered that Lightfoot, *Hor. Heb.*, says that "the Ascension was from the place where that tract of the Mount of Olives ceased to be called Bethphage and began to be called Bethany". The recent attempt of Rud. Hoffmann to refer the Ascension to a "Galilee" in the Mount of Olives rests upon a tradition which cannot be regarded as reliable (see *Galilæa auf dem Oelberg*, Leipzig, 1896), although he can quote Resch as in agreement with him, p. 14. On Hoffmann's pamphlet see also *Expositor* (5th series), p. 119 (1897), and *Theologisches Literaturblatt*, No. 27 (1897). This mention of the distance is quite characteristic of St. Luke; it may also have been introduced here for the benefit of his Gentile readers; Page, *Acts*, in *loco*, and cf. Ramsay's remarks, *Was Christ born at Bethlehem?* pp. 55, 56.

Ver. 13. τὸ ὑπερῶν: "the upper chamber," R.V., as of some well-known place, but there is no positive evidence to identify it with the room of the Last Supper, although here and in Mark xiv. 15, as also in Luke xxii. 12, the Vulgate has *cenaculum*. Amongst recent writers Hilgenfeld and Feine see in this definite mention of a room well known to the readers a reference to

καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος,<sup>1</sup> Ἰάκωβος Ἀλφαίου<sup>2</sup> καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. 14. οὗτοι πάντες ἦσαν

<sup>1</sup> Ματθαῖος AB<sup>3</sup>CE, Boh. Μαθθαῖος ΞB<sup>3</sup>D, Sah.; so Tisch., W.H., Weiss; see Winer-Schmiedel, pp. 60, 61. For Ἰακ. Αλφαίου D, Sah. read Ἰακ. ο του Αλφ., may be assimilation to Matt. x. 3 and Mc. iii. 18 (not Lc.); Chase explains by Syriac idiom; retained by Blass in β.

<sup>2</sup> καὶ τῇ δεήσει C<sup>3</sup>, Chrys. Omitted by ΞABC\*DE 61, and others, Vulg., Sah., Boh., Arm., Aeth., Chrys.; so Tisch., W.H., R.V., Wendt, Weiss, Hilgenfeld. συν γυναιξιν, D adds καὶ τέκνοις, so Hilgenfeld, but rejected by Blass ("male D"), for which see criticism of Weiss, Codex D, p. 54; probably occasioned by mention of the women, cf. xxi. 5. οὗτοι πάντες omit. Aug., Cyr. Μαρία ΞACD, Boh., Chrys.

the author's first book, Luke xxii. 11, 12. But the word used in St. Mark and in St. Luke's Gospel is different from that in the passage before us—ἀνάγειον, but here ὑπερῶν. If we identify the former with the κατάλυμα, Luke xxii. 11, it would denote rather the guest-chamber used for meals than the upper room or loft set apart for retirement or prayer, although sometimes used for supper or for assemblies (ὑπερῶν). Both words are found in classical Greek, but only the latter in the LXX, where it is frequent. In the N.T. it is used by St. Luke alone, and only in Acts. Holtzmann, following Lightfoot and Schöttgen, considers that an upper room in the Temple is meant, but this would be scarcely probable under the circumstances, and a meeting in a private house, ii. 46, iv. 23, v. 42, is far more likely.—δ τε Π.: in a series of nouns embraced under one category only the first may have the article, Winer-Schmiedel, pp. 154-157. In comparing this list of the Apostles with that given by the Synoptists we notice that whilst St. Peter stands at the head in the four lists, those three are placed in the first group who out of the whole band are prominent in the Acts as also in the Gospels, viz., Peter, John, and James; all the Synoptists, however, place St. James as the elder brother before St. John. In St. Luke's first list, as in St. Matthew's list, the brothers Peter and Andrew stand first, followed by another pair of brothers James and John; but in Acts Andrew gives place, as we might expect, to the three Apostles who had been admitted to the closest intimacy with Jesus during His earthly life, and St. John as St. Peter's constant companion in the Gospel narrative makes a pair with him. The list in Acts agrees with that given by St. Luke in his Gospel in two particulars (see Friedrich, *ubi supra*, p. 50, and so too Zeller): (1) Simon the Zealot is called not ὁ Κανα-

αῖος, as in Matthew and Mark, but ὁ Ζηλωτής, cf. Luke vi. 15; (2) instead of Thaddæus (or Lebbaeus) we have "Judas of James," cf. Luke vi. 16.—Ἰούδας Ἰακώβου, "the son of James," R.V. (so too above Ἰάκωβος Ἀλφαίου, "James the son of Alphæus"), placing the words "or, brother, see Jude i.," in the margin, so too in Luke vi. 16. The rendering of the words as Jude the brother of James was probably caused by Jude i., and it is difficult to believe, as Nösgen argues (see also Winer-Schmiedel, p. 262), that in the same list and in such close proximity these two meanings "the son of" and "the brother of" should occur for the genitive, although no doubt it is possible grammatically; see Nösgen and Wendt, *in loco*. On the other hand, see Felten, note, p. 66. But Winer, to whom the latter refers, is by no means positive, and only expresses the opinion that ἀδελφός is perhaps to be supplied here and in Luke vi. 16 if the same Apostle is referred to in Jude i. (Winer-Moulton, p. 238). But the identification with the latter is very improbable, as he was most likely the brother of James, known as "the Lord's brother" (see Plummer on Luke, vi., 16, and Salmon, *Introduction to N. T.*, pp. 473, 474, fifth edit.). It is also noteworthy that St. Luke uses ἀδελφός where he means "brother," cf. Luke iii. 1, vi. 14; Acts xii. 2. Blass, *Grammatik des N. G.*, gives the same reference to *Alciph.*, ii., 2, as Winer, Τιμοκράτης ὁ Μητροδώρου, sc. ἀδελφός, but at the same time he declines to commit himself as to the passage in Acts and Luke vi. The list, it has been thought, is given here again by St. Luke to show the recovery of the Apostolic band from their denial and flight—so St. Chrysostom remarks that Luke did well to mention the disciples, for since one had betrayed Christ and another had been unbelieving, he hereby shows that, except the first, all were preserved (so to the same effect



προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν  
γυναιξὶ καὶ Μαρίας<sup>1</sup> τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

<sup>1</sup> Μαρία BE (some very good cursives), Sah., Aeth., Chrys.; so Tisch., W.H., Weiss—the latter is said to be put always for the Virgin, but here evidence seems equally divided (see Winer-Schmiedel, pp. 90, 91).

Æcumenius, *in loco*). There may also have been the desire of the author to intimate that although only the works of a few on the list would be chronicled, yet all alike were witnesses to Christ and workers for Him (Lumby).

Ver. 14. καὶ ἦσαν προσκαρτεροῦντες: on the construction see ver. 10. In N.T. found only in St. Luke and St. Paul (except once in St. Mark iii. 9); most frequently with the dative of the thing, of continuing steadfast in prayer; *cf.* vi. 4, Rom. xii. 12, Col. iv. 2, and *cf.* also ii. 42 or ii. 46 of continuing all the time in (ἐν) a place; in Acts viii. 13, x. 7, it is used with the dative of the person, and in Rom. xiii. 6 with εἰς τι. It is found in Josephus with the dative of the thing, *Ant.*, v., 2, 6, and in Polybius, who also uses it with the dative of the person. In LXX it is found in Numbers xiii. 21 and in Susannah ver. 6, Theod., also in Tobit v. 8, S.—ὁμοθυμαδὸν, a favourite word of St. Luke: *Luca in Actis in deliciis est* (Blass)—used ten or eleven times in Acts, only once elsewhere in N.T., Rom. xv. 6, where it has the same meaning, *Vulgate unanimiter*. In the LXX it is oftener found as the equivalent of Hebrew words meaning simply “together,” and Hatch, *Essays in B. G.*, p. 63, would limit it to this meaning in the N.T., but the word cannot be confined to mere outward assembling together; *cf.* Dem., *Phil.*, iv., 147, ὁμοθυμαδὸν ἐκ μιᾶς γνώμης (Meyer-Wendt); so Luther *einmüthig*. It was very natural that St. Luke should lay stress upon the absolute unanimity of the early believers, and the word is used with reference to the Twelve, to the hundred-and-twenty, to the whole number of believers; truly the Holy Ghost was “amator concordiae” (Corn. à Lapide). —τῇ προσευχῇ καὶ τῇ δεήσει: the latter noun cannot be supported by MS. authority; the two words mark the difference between general and specific prayer; *cf.* Bengel on 1 Tim. ii. 1, and *cf.* Luke, v., 33. It is very doubtful whether we can confine προσευχῇ here to the Temple prayers; rather the article, *cf.* vi. 4 and ii. 42, seems to point to a definite custom of common prayer as a bond of Christian fellowship (Hort, *Ecclesia*, p. 43, so *Speaker's Commentary, in loco*). As in his Gospel, so

here and elsewhere in Acts, St. Luke lays stress upon frequency in prayer, and that too in all parts of the book (Friedrich, pp. 55-60).—σὺν γυναιξί: it is natural to include the women already mentioned in St. Luke's Gospel, *cf.*, e.g., viii. 2, 3, xxiii. 55, “with the women,” R.V., or the expression may be quite indefinite as in margin R.V. In this mention of the presence of women, as in the stress laid upon prayer, there is another point of unity between the book and the third Gospel, “The Gospel of Womanhood” (see also Ramsay, *Was Christ born at Bethlehem?* p. 50). (The mention of women would certainly indicate a private house rather than the Temple.) Erasmus and Calvin both interpret the words *cum uxoribus*, probably not without desire to make a point against celibacy. J. Lightfoot allows that this meaning may be correct, since the Apostles and disciples who had wives took them with them, “but,” he adds, “it is too strait”.—Μαρίας (for Μαρίας), so always according to W.H. of the Blessed Virgin, nominative, vocative, accusative, dative, except twice in a few of the best MSS. (Matt. i. 20, and Luke ii. 19). *Cf.* Appendix, p. 163. See also Simcox, *Language of the N. T.*, p. 28, and Winer-Schmiedel, p. 91, note. The καί may be taken either to comprehend her under the other women, or as distinguishing her from them. This is the last mention of her in the N.T., and the Scripture leaves her “in prayer”.—σὺν τοῖς ἀδελφοῖς αὐτοῦ: they are previously mentioned as unbelieving (John vii. 5, and compare Mark vi. 4), but not only the Resurrection of the Lord but also that of Lazarus may well have overcome their unbelief. St. Chrysostom (so too Æcumenius) conjectures that Joseph was dead, for it is not to be supposed, he says, that when the brethren had become believers Joseph believed not. As the brethren are here distinguished from the Eleven, it would seem that they could not have been included in the latter (see, however, “Brethren,” B.D.<sup>2</sup> pp. 13, 14). But whatever meaning we give to the word “brethren” here or in the Gospels, nothing could be more significant than the fact that they had now left their



15. ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν<sup>1</sup> εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν),

<sup>1</sup> μαθητῶν; but **ABC\***, Vulg., Tisch., W.H., R.V., so Weiss, Wendt ἀδελφῶν.

settled homes in Galilee to take part in the lot of the disciples of Jesus, and to await with them the promise of the Father (Felten). It may have been that James, "the Lord's brother," was converted by the Resurrection, 1 Cor. xv. 5, and that his example constrained the other "brethren" to follow him.

Ver. 15. καὶ ἐν ταῖς ἡμέραις ταύταις: St. Luke often employs such notes of time, used indefinitely like similar expressions in Hebrew—e.g., 1 Sam. xxviii. 1, both in his Gospel and in Acts. Friedrich, p. 9, Lekebusch, p. 53.—ἀναστὰς: it is very characteristic of St. Luke to add a participle to a finite verb indicating the posture or position of the speaker. This word is found in St. Luke's Gospel seventeen times, and in Acts nineteen times, only twice in Matthew, six or seven times in Mark; cf. also his use of σταθεῖς, three times in Gospel, six times in Acts, but not at all in the other Evangelists.—Πέτρος: that St. Peter should be the spokesman is only what we should naturally expect from his previous position among the Twelve, but, as St. Chrysostom observes, he does everything with the common consent, nothing imperiously. The best fruits of his repentance are here seen in the fulfilment of his commission to strengthen his brethren. ἐν μέσῳ: another favourite expression of St. Luke both in his Gospel and in the Acts, in the former eight times, in the latter five times (four times in St. Matthew, twice in St. Mark).

Blass compares the Hebrew בְּתוֹךְ, *Grammatik des N. G.*, p. 126, and *in loco*. —μαθητῶν: Blass retains and contends that ἀδελφ. has arisen from either ver. 14 or ver. 16; but there is strong critical authority for the latter word; cf. vi. 1. In LXX it is used in three senses; a brother and a neighbour, Lev. xix. 17; a member of the same nation, Exod. ii. 14, Deut. xv. 3. In the N.T. it is used in these three senses, and also in the sense of fellow-Christians, who are looked upon as forming one family. The transition is easily seen: (1) member of the same family; (2) of the same community (national), of the same community (spiritual). Kennedy, *Sources of N.T. Greek*, pp. 95, 96. On its use in religious as-

sociations in Egypt see Deissmann, *Bibelstudien*, i., 82, 140, 206.—τε: here for the first time *solitarium*. On the frequent recurrence of this word in Acts in all parts, as compared with other books of the N.T., see Blass, *Grammatik des N. G.*, pp. 257, 258.—ὀνομάτων: R.V., "persons". Lightfoot compares the use of the word in Rev. iii. 4, xi. 13 (so too Wendt), where the word is used to signify any persons without distinction of sex, so that the word may have been used here to include the women also. But he considers that it rather means men as distinct from women, and so, as he says, the Syriac and Arabic understand it here. Its use in the sense of persons reckoned up by name is Hebraistic שְׁמוֹת LXX, Numb.

i. 2, 18, 20; iii. 40, 43; xxii. 53 (Grimm-Thayer, *sub v.*), but see also for a similar use on the Egyptian papyri, Deissmann, *Neue Bibelstudien*, p. 24 (1897).—ἐπὶ τὸ αὐτὸ, "gathered together," R.V.; cf. Matt. xxii. 34, Luke xvii. 35, Acts ii. 1, 44, 47 (so W.H., R.V., see *in loco*, Wendt, Weiss), 1 Cor. xi. 20, xiv. 23. Holtzmann, *in loco*, describes it as always local, and it is no doubt so used in most of the above passages, as also in LXX Psalm ii. 2 (cf. Acts iv. 26), 2 Sam. ii. 13, 3 Macc. iii. 1, Sus. v. 14, and in classical Greek. But when we remember the stress laid by St. Luke in the opening chapters of the Acts upon the unanimity of the believers, it is not unlikely that he should use the phrase, at all events in ii. 44, 47, with this deeper thought of unity of purpose and devotion underlying the words, even if we cannot render the phrase in each passage in Acts with Rendall (*Acts*, p. 34), "with one mind," "of one mind".—ὡς ἑκατὸν εἴκοσιν. Both Wendt and Feine reject the view that the number is merely mythical (Baur, Zeller, Overbeck, Weizsäcker), and would rather see in it a definite piece of information which St. Luke had gained. It is quite beside the mark to suppose that St. Luke only used this particular number because it represented the Apostles multiplied by 10, or 40 multiplied by 3. If he had wished to emphasise the number as a number, why introduce the ὡς?

16. Ἄνδρες ἀδελφοί, ἔδει<sup>1</sup> πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προείπε τὸ Πνεῦμα τὸ Ἅγιον διὰ στόματος Δαβίδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· 17. ὅτι καθριζομένης ἦν σὺν

<sup>1</sup> εδει NABCD<sup>2</sup>E, Origen, Eus., Ath., W.H., Weiss. δει D\*, Vulg., Boh.; so Gig., Par., Aug. (Iren., Vig.), Hilgenfeld. Blass, p. xvii., in his Preface to β, argues that as Irenæus omits 17a-20 and elsewhere seems to be ignorant of the death of Judas, so his text also omitted from καθρ. εν ημιν to γεννητω. In his revised edition Luke added 17a-20 and also substituted εδει for the original δει: "ut significaretur ex parte jam esse ratum factum vetus vaticinium, exitu nempe Judæ". But the omission of Irenæus may be accidental, or it has been suggested that he too may have regarded 17a-20 as a parenthesis and not actually part of Peter's speech. Δαβιδ; but in NBD, so W.H., Weiss Δαυειδ. ACE read ΔΑΔ; see Winer-Schmiedel, p. 65, Blass, Proleg. (*Acta Apost.*), p. 34.

Ver. 16. Ἄνδρες ἀδελφοί: a mode of address indicating not only respect but also the solemnity of the occasion and the importance of the subject. There is nothing unclassical in this use of the vocative without ὦ at the beginning of speeches. Demosthenes, at least on some occasions, used the phrase Ἄνδρες Ἀθηναῖοι without ὦ. Simcox, *ubi supra*, p. 76, note, and see also Winer-Schmiedel, p. 258, note.—ἔδει: very frequent in St. Luke's Gospel and the Acts; in the former nineteen, in the latter twenty-five times, and in all parts of the book, Friedrich, *ubi supra*, p. 22 (Lekebusch). It expresses a divine necessity, and is used by all the Evangelists, as by St. Peter here, and by St. Paul (1 Cor. xv. 25), of the events connected with and following upon the Passion.—δεῖ, *oportet*, expresses logical necessity rather than personal moral obligation ὀφείλεν, *debiuit*, or the sense of fitness, *εἴπεται*, *decebat*. The three words are all found in Heb. ii. 1, 17, 10, on which see Westcott, *Hebrews*, p. 36, and Plummer's *St. Luke*, p. 247. St. Peter's speech falls into two parts, one introduced by ἔδει, and the other introduced by δεῖ, ver. 21.—τὴν γραφὴν: the reference is undoubtedly to the particular passages in the O.T. which follow, *cf.* Luke iv. 20, Acts viii. 35; see Lightfoot on Galatians iii. 22. There is no reference to Psalm xli. 9, or this passage would have been quoted, but to the passages in ver. 20.—πληρωθῆναι, *cf.* Luke xxiv. 44, 45. πληρῶ (which is very frequently used by St. Luke, Friedrich, *ubi supra*, p. 40) means more than "fulfil" in the popular acceptance of the word; it implies "to fill up to the full"; "Not only is our Lord the subject of direct predictions in the Old Testament, but His claims go to the full extent of affirming that all the truths which are imperfectly, and frequently very

darkly shadowed forth in the pages, are realised in Him as the ideal to which they pointed" (Row, *Bampton Lectures*, pp. 202, 203).—τὸ πνεῦμα τὸ ἅγιον. St. Luke uses this, or a similar expression, πνεῦμα ἅγιον or τὸ ἅγιον πνεῦμα, about forty times in Acts alone, whilst in St. Luke's Gospel alone it is used about as many times as in the three other Evangelists together (Lekebusch, *Apostelgeschichte*, p. 65, and Plummer, *St. Luke*, p. 14).—ὁδηγοῦ τοῖς συλλ. τὸν Ἰησοῦν. St. Peter simply states a fact, but does not heap scorn or abuse upon Judas (Chrysostom, *Hom.*, iii., *cf.* Theophylact). St. Matthew, St. Mark, St. John simply say of Judas ὁ παραδιδούς, "he who delivered Him up," or employ some similar expression; he is never called "the traitor" (St. Luke vi. 16, ἐγένετο προδότης, "became a traitor," see Plummer, *in loco*). This self-restraint is remarkable on the part of men who must have regarded their Master's Death as the most atrocious of murders (see Row, *Bampton Lectures*, pp. 179, 180, note). At the same time the word ὁδηγός seems to bring before us the scene in Gethsemane, how Judas went before the multitude, and drew near to Jesus to kiss Him (Luke xxii. 47), and to show us how vividly the memories of the Passion were present to St. Peter; *cf.* 1 Peter ii. 21 ff.).

Ver. 17. ὅτι καθριζομένης ἦν κ.τ.λ. For the construction see ver. 10. ὅτι introduces the ground upon which the Scripture to be cited, which speaks of the vacancy in the Apostolic office, found its fulfilment in Judas; "he was numbered," "triste est numerari non manere," Bengel.—καὶ ἔλαχεν τὸν κλῆρον: lit., "and obtained by lot the lot": κλῆρος, a lot, that which is assigned by lot, the portion or share so assigned; so amongst the Greeks, and somewhat similarly in English, *cf.* in LXX Wisdom ii. 9, v. 5, Ecclesiasticus



ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. 18. οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ<sup>1</sup> μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενό-

<sup>1</sup> του om. **ABCDE**, Tisch., W.H., R.V., Weiss, Wendt, Hilgenfeld. After **αδικίας** **D** inserts **αυτου**; so Syr. Harcl., Sah., Aug., so Blass in **β**, and Hilgenfeld. Blass added at first, but see Hilg., note, p. 4, καὶ κατέδωκεν αὐτοῦ τὸν τραχήλον.

xxv. 19. The word is used elsewhere in Acts three times, i. 26, viii. 21, xxvi. 18; cf. with the last passage its use by St. Paul elsewhere, Col. i. 12. Here the word no doubt may be used by St. Peter with reference to the actual selection by lot which was about to follow. The same word is used elsewhere by the same Apostle, 1 Peter v. 3, "neither as lording it over *the charge allotted to you*," τῶν κληρῶν. Tyndale and Cranmer render the word here "parishes," which really gives a good interpretation of it = the "lots" assigned to the elders as their portions in God's heritage; and so we have by an easy transition *clerici* = clergy, those to whom such "lots" are assigned: Humphry, *Commentary on R. V.*, p. 446, Lightfoot, *Philippians*, p. 246 ff.—ἐλάχεν: here and in 2 Peter i. 1 with an accusative, as in classical Greek, "received his portion" R.V. On the construction of the verb with the genitive, cf. Blass, *Grammatik des N. G.*, pp. 100, 230, and Plummer's *St. Luke*, p. 11; with Luke i. 9, cf. 1 Sam. xiv., 47. In classical Greek it is used as the opposite of χειροτονηθῆναι, to be elected, more commonly with the infinitive.—διακονίας: "Apostleship the highest form of ministration is repeatedly designated thus," Hort, *Ecclasia*, p. 204, e.g., ver. 25, xx. 24, xxi. 19, 2 Cor. iv. 1, v. 18, vi. 3, Rom. xi. 13, and see further on the word, chap. vi. below. It would be difficult to find in such a general term, or in any part of the speech, any reference to a hierarchical constitution of the Church (Zeller, Overbeck). Jüngst cannot derive any such view from this verse, although he sees in the description of διακονία as ἀποστολή, ver. 25, the mark of a later period than that of the delivery of the speech (so too Wendt).

Ver. 18. οὗτος μὲν οὖν κ.τ.λ. This verse and the next are regarded in R.V. as a parenthesis (compare also W.H.), μὲν οὖν making the transition from St. Peter's own words to the explanatory statement of St. Luke; see Rendall's Appendix on μὲν οὖν, although he would place ver. 20 also in a parenthesis, *Acts*, p. 160 ff. For this frequent use of μὲν οὖν in Acts, see also Blass, who regards μὲν as used here, as in other

places, without any following antithesis expressed by δέ, *Grammatik des N. G.*, pp. 261, 267, see also Hackett's note *in loco*. Spitta, Feine, Weiss, see in these two verses an editorial interpolation.—ἐκτήσατο χωρίον. To harmonise this with Matt. xxvii. 5, an explanation has been often used to this effect, that although Judas did not purchase the field, it was purchased by his money, and that thus he might be called its possessor. This was the explanation adopted by the older commentators, and by many modern. Theophylact, e.g., describes Judas as rightly called the κύριος of the field for the price of it was his. It is no doubt quite possible that St. Peter (if the words are his and not St. Luke's) should thus express himself rhetorically (and some of his other expressions are certainly rhetorical, e.g., ἐλάκησε μέσος), or that Judas should be spoken of as the possessor of the field, just as Joseph of Arimathæa is said to have hewn his own tomb, or Pilate to have scourged Jesus, but possibly Dr. Edersheim's view that the blood-money by a fiction of law was still considered to belong to Judas may help to explain the difficulty, *Jesus the Messiah*, ii., 575. Lightfoot comments, "Not that he himself bought the field, for Matthew resolves the contrary—nor was there any such thing in his intention when he bargained for the money," and then he adds, "But Peter by a bitter irrision showeth the fruit and profit of his wretched covetise:" *Hor. Heb.* (see also Hackett's note). Without fully endorsing this, it is quite possible that St. Peter, or St. Luke, would contrast the portion in the ministry which Judas had received with the little which was the result of the price of his iniquity.—ἐκ τοῦ μισθοῦ τῆς ἀδικίας pro τοῦ ἀδίκου μισθοῦ, a Hebraism, Blass, *in loco*, see also Winer-Schmiedel, p. 268. The phrase only occurs again in 2 Peter ii. 13, 15; on this use of ἐκ see Simcox, *Language of the N. T.*, p. 146. Combinations of words with ἀδικία are characteristic of St. Luke (Friedrich). In the other Evangelists the word is only found once, John vii. 18.—καὶ πρηνὴς γενόμεν. Wendt (following Zeller and Overbeck) and others maintain



μενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· 19.  
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ, ὥστε  
κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά,<sup>1</sup>

<sup>1</sup> Ἀκελδαμα, so C, Syr. Harcl., Chrys., Vulg.; Ἀχελδαμαχ NA 40, 61, Tisch.; Ἀκελδαμαχ B, so W.H., Weiss; Ἀκελδαιμαχ D (Blass in β-δεμαχ), so Hilg., and other variants; in Gig., Par. -emac(h). Final χ (-ακ) seems certain—see comment below.

that St. Luke here follows a different tradition from St. Matthew, xxvii. 6 ff., and that it is only arbitrary to attempt to reconcile them. But Felten and Zöckler (so too Lumby and Jacobson) see in St. Luke's description a later stage in the terrible end of the traitor. St. Matthew says καὶ ἀπελθὼν ἀπήγατο: if the rope broke, or a branch gave way under the weight of Judas, St. Luke's narrative might easily be supplementary to that of St. Matthew. Blass, *in loco*, adopts the former alternative, and holds that thus the narrative may be harmonised with that of St. Matthew, *rupto fune Iudam in terram procidisse*. It is difficult to see (as against Overbeck) why *πρηνὴς γεν.* is inconsistent with this. The words no doubt mean strictly "falling flat on his face" opposed to ὑπτιος, not "falling headlong," and so they do not necessarily imply that Judas fell over a precipice, but Hackett's view that Judas may have hung himself from a tree on the edge of a precipice near the valley of Hinnom, and that he fell on to the rocky pavement below is suggested from his own observation of the locality, p. 36, *Acts of the Apostles* (first English edition), see also Edersheim, *ubi supra*, pp. 575, 576. At all events there is nothing disconcerting in the supposition that we may have here "some unknown series of facts, of which we have but two fragmentary narratives": "Judas," B.D.<sup>2</sup>, and see further Plummer *sub v.* in Hastings' B.D. ἐλάκησε: here only in the N.T. λάσσω: a strong expression, signifying bursting asunder with a loud noise, Hom., *Iliad*, xiii., 616; cf. also *Acta Thomæ*, 33 (p. 219, ed. Tdf.): ὁ δράκων φυσηθεὶς ἐλάκησε καὶ ἀπέθανε καὶ ἐξεχύθη ὁ ἰσὺς αὐτοῦ καὶ ἡ χολή, for the construction cf. Luke xxiii. 45.

Ver. 19. καὶ γνωστὸν . . . πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ: the words have been taken to support the view that we have here a parenthesis containing the notice of St. Luke, but if St. Peter was speaking rhetorically he might easily express himself so. But many critics, who refuse to see in the whole of the two verses any parenthetical remarks of the

historian, adopt the view that τῇ διαλέκτῳ αὐτῶν and τοῦτ' ἔστιν χωρίον αἵματος are explanations introduced by St. Luke, who could trust to his Gentile readers to distinguish between his words and those of St. Peter (Wendt, Holtzmann, Zöckler, Nösgen, Jüngst, Matthias).—τῇ διαλέκτῳ: only in Acts in the N.T., where it is used six times in all parts; it may mean dialect or language, but here it is used in the latter sense (R.V.) to distinguish Aramaic from Greek (cf. its use in Polybius).—αὐτῶν, i.e., the dwellers of Jerusalem, who spoke Aramaic—unless the whole expression is used rhetorically, it would seem that it contains the words, not of St. Peter, who himself spoke Aramaic, but of the author (see Blass, *in loco*).—Ἀκελδαμά: the Aramaic of the

Field of Blood would be אַקֶּלְדָּמָא, and it is possible that the χ may be added to represent in some way the guttural א, just as Σιράχ = סִרְיָא, cf. Blass, *in loco*, and *Grammatik des N. G.*, p. 13. W.H. (so Blass) read Ἀκελδαμάχ (and Ἀχελδαμάχ, Tisch. and Treg.); see also on the word Winer-Schmiedel, pp. 60 and 63. A new derivation has been proposed by Klostermann, *Probleme in Aposteltexte*, p. 6 ff., which has gained considerable attention (cf. Holtzmann, Wendt, Felten, Zöckler, *in loco*), viz.: אַקֶּלְדָּמָא, so that the word = κοιμητήριον, cf. Matt. xxvii. 8. This is the derivation preferred by Wendt, and it is very tempting, but see also *Enc. Bibl.*, I., 32, 1899, *sub v.*

It is true that the two accounts in St. Matthew and St. Luke give two reasons for the name *Field of Blood*. But why should there not be two reasons? If the traitor in the agony of his remorse rushed from the Temple into the valley of Hinnom, and across the valley to "the potter's field" of Jeremiah, the old name of the potter's field might easily become changed in the popular language into that of "field of blood," whilst the reason given by St. Matthew for the name might still hold good, since the blood-money, which by a fiction of law was

τούτέστι χωρίον αἵματος. 20. γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, “Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ.” καὶ, “Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.” 21. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ

still considered to belong to Judas, was employed for the purchase of the accursed spot as a burial ground for strangers. See Edersheim, *Jesus the Messiah*, ii., 574, 575. Whatever may be alleged as to the growth of popular fancy and tradition in the later account in Acts of the death of Judas, it cannot be said to contrast unfavourably with the details given by Papias, *Fragment*, 18, which Blass describes as “insulsissima et foedissima”.

Ver. 20. The quotation is twofold, the first part from Psalm lxi. 26 (LXX, lxviii.); in the LXX we have αὐτῶν, changed here into αὐτοῦ with reference to Judas, whilst ἐν τοῖς σκηνώμασιν is omitted and the words ἐν αὐτῇ, referring to ἔπαυλις, are added. The omission would make the application of the words more general than in the original, which related to the desolation of the encampment and tents of a nomadic tribe. The other part of the quotation is *verbatim* from Psalm cviii. 8 (cix.), called by the ancients the Iscariot Psalm. With the exception of Psalm xxii., no Psalm is more frequently quoted in the N.T. than lxi.; cf. ver. 9 with John ii. 17; ver. 21 with Matt. xxvii. 34, and with John xix. 28; ver. 22 and 23 with Rom. xi. 9, 10; and ver. 9 with Rom. xv. 3. In these Psalms, as in the twenty-second Psalm, we see how the history of prophets and holy men of old, of a David or a Jeremiah, was typical of the history of the Son of man made perfect through suffering, and we know how our Lord Himself saw the fulfilment of the words of the suffering Psalmist (xli. 9) in the tragic events of His own life (John xiii. 18). So too St. Peter in the recent miserable end of the traitor sees another evidence, not only of the general truth, which the Psalmists learnt through suffering, that God rewarded His servants and that confusion awaited the unrighteous, but also another fulfilment in the case of Judas of the doom which the Psalmists of old had invoked upon the persecutors of the faithful servants of God. But we are not called upon to regard Psalm cix. as the Iscariot Psalm in all its details (see Perowne, *Psalms*, p. 538 (smaller edition)), or to forget, as Delitzsch reminds us, that the spirit of Elias is not that of the N.T.

St. Peter, although he must have regarded the crime of Judas as a crime without a parallel, does not dwell upon his punishment, but passes at once to the duty incumbent upon the infant Church in view of the vacant Apostleship.—ἔπαυλις: by many commentators, both ancient and modern (Chrys., Oecum., so too Nösgen, Overbeck, Wendt, Blass, Holtzmann, Zöckler, Jüngst), this is referred to the χωρίον, which was rendered desolate by the death of Judas in it, on the ground that γάρ thus maintains its evident relation to what precedes. But if the two preceding verses are inserted by St. Luke, and form no part of St. Peter's words, it would seem that ἔπαυλις must be regarded as parallel to ἐπισκοπή in the second quotation.—ἐπισκοπὴν: “his office,” R.V. (“overseership,” margin), so for the same word in LXX, Ps. cix. 8, from which the quotation is made. In the LXX the word is used, Num. iv. 16, for the charge of the tabernacle. St. Peter uses the word ἐπίσκοπος in 1 Peter ii. 25, and it is significant that there the translators of 1611 maintain the use of the word “bishop,” as here “bishoprick” (so R.V., “overseer,” margin), whilst they use “overseer” and “oversight” (ἐπισκοπή, Acts xx. 28 and 1 Peter v. 2, where the reference is to the function of the elders or presbyters. The word ἐπισκοπή, of course, could not have its later ecclesiastical force, but the Apostolic office of Judas might well be described as one of oversight, and care of others; and it is significant that it is so described, and not only as a διακονία (see below on ver. 25, and on ἐπίσκοπος, xx. 28, note): “St. Peter would not have quoted the Psalm containing the expression ἐπισκοπή unless he had instinctively felt the word to be applicable to Judas' position” (Canon Gore in *Guardian*, 16th March, 1898).

Ver. 21. δεῖ οὖν, see ver. 16. As the one prophecy had thus already been fulfilled, so for the fulfilment of the other it was imperative upon the Church to elect a successor to Judas.—εἰσῆλθε καὶ ἐξῆλθεν: a Hebraistic formula expressing the whole course of a man's daily life; ix. 28; cf. LXX Deut. xxviii. 6, 1 Sam. xxix. 6, Psalm cxx. 8, and for other instances, Wetstein, *in loco*. There is no occasion



ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22. ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως<sup>1</sup> τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἓνα τούτων. 23. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν,<sup>2</sup> ὃς ἐπεκλήθη Ἰούστος, καὶ

<sup>1</sup> εως BCDE, so W.H., Wendt doubtful, Weiss; ἀχρι ΞΑ 61—both εως and ἀχρι, as Wendt points out, are frequent in Luke.

<sup>2</sup> Βαρσαβαν C, Vulg. clem., Syrr.; Βαρσαββαν, so ΞΑΒΕ, Tisch., W.H., R.V., Weiss, Wendt; Βαρναβαν D, Gig., Par. tol., Aeth.—but Blass reads = W.H. in his β text—Wendt thinks that D may have been a confusion with iv. 36—see also Winer-Schmiedel, p. 56, on the spelling.

to render ἐφ' ἡμᾶς, "over us," R.V., margin, for in full the phrase would run: ἐισήλθεν ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἀφ' ἡμῶν. The formula shows that St. Peter did not shrink from dwelling upon the perfect humanity of the Ascended Christ, whilst in the same sentence he speaks of Him as ὁ Κύριος.

Ver. 22. ἀρξάμενος, cf. note on verse i. The word need not be restricted to our Lord's own baptism, but would include the time of the baptism preached by John, as his baptism and preaching were the announcement of, and a preparation for, the Christ. If St. Mark's Gospel, as there is every reason to believe, was closely connected with St. Peter, its opening verses give us a similar date for the commencement of the Apostolic testimony; cf. Schmid, *Biblische Theologie des N. T.*, p. 436.—ἕως τῆς ἡμέρας ἧς: according to Wendt and Weiss, the relative is not attracted for ἧ, but is to be regarded as a genitive of time, but cf. Lev. xxiii. 15, Haggai ii. 18, Bar. i. 15; Winer-Schmiedel, p. 226; Blass, *ubi supra*, p. 170.—μάρτυρα τῆς ἀναστάσεως. It has been noted as remarkable that St. Peter here lays down experience of matters of fact, not eminence in any subjective grace or quality, as one of the conditions of Apostleship, but it is evident that from the first the testimony of the Apostles was not merely to the facts, but to their spiritual bearing, cf. chap. v. 32: "On the one side there is the historical witness to the facts, on the other, the internal testimony of personal experience" (Westcott's St. John, xv., 27), and the appeal to Him "Who knew the hearts," showed that something more was needed than intellectual competency. Spitta and Jüngst (so Weiss) regard the whole clause ἐν παντὶ χρόνῳ . . . ἀφ' ἡμῶν as introduced by a reviser, but on the other hand Hilgenfeld considers the words to be in their right place. He also rebukes Weiss for maintaining that the whole passage,

vv. 15-26, could not have been composed by the author of the book, who gives no intimation of the number of the Apostles, with whom the Twelve as such play no part, and who finds his hero outside their number. But Hilgenfeld points out that the Twelve have for his "author to Theophilus" a very important place; cf. ii. 14, 22, iv. 33, v. 12, 40, viii. 1, 14, ix. 27.

Ver. 23. ἔστησαν, not ἔστησεν: the latter reading, "nimium Petro dat, nihil concilio relinquit" (Blass). "They put forward," R.V., not "appointed," A.V., for the appointment had not yet been made.—Ἰωσήφ τὸν καλ. Βαρσαβάν, "Joseph called Barsabbas". We cannot identify him with Joseph Barnabas (iv. 36), or with Judas Barsabbas (xv. 22). Barsabbas may have been a patronymic "son of Sabba," but cf. *Enc. Bibl.*, I., 487, 1899. It is only a conjecture that he was the brother of Judas Barsabbas just mentioned. The name Justus is probably a Roman surname, as Ἰούστος indicates, adopted after the custom of the time, just as the second Evangelist took the Roman name Marcus in addition to the Hebrew John. Nothing more is said of him in the N.T. Eusebius ranks him with Matthias as one of the Seventy, *H.E.*, i., 12, and Papias is said to have related concerning him that he drank deadly poison but escaped all harm, Euseb., *H.E.*, iii., 39. On the connection of this tradition with Aristion see Nestle, *Einführung in das G. N. T.*, p. 240, and Zahn, *Einleitung*, ii., p. 231. If the reading of Blass in β, supported by the Latin, τὸν καὶ Ἰούστων (*qui et Justus*) may claim acceptance, it affords, as Belser notes, an interesting parallel with the Σαῦλος ὁ καὶ Παῦλος of xiii. 8. On the spelling of the word, see W.H. Appendix p. 166, and also Winer-Schmiedel, pp. 56, 57.—Μαθθ(αν). Nothing more is known of him with certainty than that he must have fulfilled the qualifications required



Μαθίαν.<sup>1</sup> 24. καὶ προσευξάμενοι εἶπον, Σὺ Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω, 25. λαβεῖν τὸν

<sup>1</sup> Μαθίαν; but Μαθ. in B\*D, Sah., so T., W.H., Hilg. (see Winer-Schmiedel, p. 60; W.H., App., pp. 162, 166).

by St. Peter. Both Eusebius and Epiphanius rank him in the Seventy, and he is said to have suffered martyrdom in Ethiopia. An apocryphal Gospel was ascribed to him, Euseb., *H.E.*, iii., 25, and from Clem. Alex., *Strom.*, iv., 6, 35, we find that the words of Zacchæus, Luke xix. 8, were supposed to be his; so too Hilgenfeld, *Actus Apost.*, p. 202, 1899.

Ver. 24. Κύριε καρδιογνώστα . . . ὃν ἐξελέξω. The words may well have been addressed to Christ: St. Peter had just spoken of Him as the Lord, his own experience and that of his fellow-disciples must have taught him that Jesus was One Who knew the hearts of all men (John ii. 25, xxi. 17), and he had heard his Master's claim to have chosen the Apostles (*cf.* Luke vi. 13, and v. 2 above, where the same verb is used). On the other hand Wendt regards as decisive against this view that St. Peter himself in xv. 7 says ἐξελέξατο ὁ θεός and then in ver. 8 calls God καρδιογνώστης (*cf.* Jeremiah xvii. 10, where Jehovah is said to search the heart). But the passage in Acts xv. is much too general in its reference to consider it decisive against any special prerogative ascribed to Jesus here (*viz.*, the choice of His own Apostles), and the references to 2 Cor. i. 1, Ephes. ii. 1, where St. Paul refers his Apostleship to God, may be fairly met by Acts ix. 17 and xxvi. 16. It is quite true that in iv. 29 Κύριε is used in prayer plainly addressed to the Lord Jehovah, but it is equally certain that prayer was directed to Christ in the earliest days of the Church (Zahn, *Skizzen aus dem Leben der alten Kirche*, pp. 1-38 and notes), see also below on ii. 21 (and *cf.* 1 Thess. iii. 11, 12, and 2 Thess. ii. 16; Archbishop of Armagh in *Speaker's Commentary*, iii., 690).—ἀνάδειξον: in Luke x. 1 the only other passage in the N.T. where the word is used, it is applied to our Lord's appointment of the Seventy, and is rendered "appointed," A. and R.V. But here R.V. renders "show" as A.V. (Rendall, "appoint"). The verb however may be used in the sense of showing forth or clearly, and hence to proclaim, especially a person's appointment to an office (*cf.* the noun ἀνάδειξις also used by St. Luke only in his Gospel, i. 80); *cf.* for the former meaning, 2 Macc. ii. 8, *cf.*

v. 6, and for the latter, 2 Macc. ix. 14, 23, 35; x. 11; xiv. 12, 26; 1 Esdras i. 35, viii. 23; so too the use of the word in Polybius and Plutarch (see Grimm-Thayer, *sub v.*, and Weiss, *in loco*).

Ver. 25. τὸν κλῆρον: R.V. τόπον marking the antithesis between the place in the Apostleship and "his own place" to which Judas had gone, Vulg. *locum*.—τῆς διακονίας ταύτης καὶ ἀποστολῆς: as above we have not only the word διακονία used but also ἐπισκοπή, v. 17 and 20, so here too we have not only διακονία but also ἀποστολή, although no doubt there is a sense in which we may truly say with Dr. Hort (*Ecclesia*, p. 204) that Apostleship is the highest form of ministration. On the word ἀπόστολος see xiii. 2, 3; the term was undoubtedly used in N.T. to include others besides the Twelve, although there is no reason to suppose that the qualification of having "seen the Lord" was in any case invalidated (*cf.* Gwatkin, "Apostle," Hastings' B.D., p. 126). The whole narrative before us which relates the solemn appeal of the Church to her Ascended Lord, and the choice determined upon in immediate sequence to that appeal, is clearly at variance with any conception of Apostleship as other than a divine commission received directly from Christ Himself (Moberly, *Ministerial Priesthood*, p. 130).—παρέβη, "fell away," R.V. *cf.* LXX Exod. xxxii. 8, ἐκ τῆς ὁδοῦ, so Deut. ix. 12, xvii. 20, ἀπὸ τῶν ἐντολῶν

(*cf.* xxviii. 14, A.), so the Heb. נָפַד

followed by נָפַד. A.V. following Tyn-dall renders "by transgression fell," which lays too much stress upon "fell," which is not the prominent notion of the Greek verb, elsewhere "transgressed" (Humphry on *Revised Version*, p. 188).—εἰς τὸν τόπον τὸν ἴδιον: ὁ τόπος in the sense of social position, dignity, see *Ecclesiasticus*, xii., 12, and also Deissmann, *Neue Bibelstudien*, p. 95, of succeeding to the vacant place caused by death in a religious community. Here the phrase is usually explained as the place of punishment, Gehenna, *cf.* Baal-Turim on Numb. xxiv. 25 (and Gen. xxxi. 55) "Balaam ivit in locum suum," i.e., Gehenna, Lightfoot, *Hor. Heb.*, while

κληρον<sup>1</sup> τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ<sup>2</sup> ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26. καὶ ἔδωκαν κλήρους αὐτῶν,<sup>3</sup>

<sup>1</sup> κληρον  $\aleph^c$ E, Syrr., Arm., Eus., Bas., Chrys. τοπον ABC\*D, Vulg., Sah., Boh.; so Tisch., W.H., R.V., Weiss, Wendt, Hilg. (κληρον probably gloss ver. 17).

<sup>2</sup> ἐξ; but αφ' in  $\aleph$ ABCD 61, Bas., Aug., so Tisch., W.H., R.V., Weiss, Wendt, Hilg.

<sup>3</sup> αὐτῶν D\*E, Syr. Harcl., Arm.; so Blass in β with Gig. and Par.<sup>1</sup>, so Hilg. αυτοῖς  $\aleph$ ABCD<sup>2</sup>, Vulg., and good versions; so Tisch., W.H., R.V., Weiss, Wendt (probably the dative was misunderstood, see comment.).

on the other hand Schöttgen sees no need to explain the expression in this way. In each of the passages in the O.T. the word ἴδιος does not occur in the LXX, although in the still more fanciful comment of the Rabbis on Job ii. 11, we have ἐκ τῆς ἰδίας χώρας. That the phrase ἴδιος τόπος may be used in a good or bad sense is plain from Ignat., *Magn.*, v., in a passage which is naturally referred to the verse before us, where a man's "own place" denotes the place of reward, or that of punishment, *cf.*, *e.g.*, εἰς τὸν ὀφειλόμενον τόπον, Polycarp, *Phil.*, ix., where the words refer to the martyrs who were with the Lord, and εἰς τὸν ὀφειλ. τόπον τῆς δόξης said of St. Peter, Clem. Rom., *Cor.* v. Nösgen argues, *Apostelgeschichte*, pp. 88, 89, that we are not justified in concluding from a few Rabbinical passages which contain such fanciful interpretations of simple words (*cf.* the comment on Job ii. 11, quoted by Wetstein) that St. Peter must have meant "Gehenna". In his wilful fall from the place chosen for him by God, Judas had chosen in self-will ἴδιος τόπος, and this wilful and deliberate choice St. Peter would emphasise in contrast to the τόπος ἀποστολῆς about to be bestowed, ver. 25 (see also Rendall, *Acts*, p. 174). But however this may be, the words may well indicate a reserve on the part of St. Peter in speaking of the fate and destiny of Judas, characteristic of his reference to him *cf.* note on ver. 16. None of the other explanations offered can be deemed satisfactory, as, *e.g.*, that the word πορευθῆναι κ.τ.λ. refers to the successor of Judas; that Matthias should undertake the Apostolic circuit assigned to Judas (so Oecumenius, and amongst English commentators, Hammond); or, that the words refer to the house or home of Judas, or to his association with the Pharisees, or to his suicide and dishonoured burial, or to the χώριον mentioned above. Spitta, amongst recent commentators, stands almost alone in referring the words back to ver. 16, and

holds that they refer to the position of Judas as the guide to those who took Jesus. The sense of the passage is expressed in the reading of A δίκαιον instead of ἴδιον.

Ver. 26. καὶ ἔδωκαν κλήρους αὐτῶν, "they gave forth their lots," A.V. But R.V. reads αὐτοῖς, "they gave lots for them". R.V. margin, "unto them". It is difficult to decide whether the expression means that they gave lots unto the candidates themselves or whether they cast lots for them—*i.e.*, on their behalf, or to see which of the two would be selected. How the lot was decided we cannot positively say. According to Hamburger (*Real-Encyclopädie des Judentums*, i., 5, p. 723) the Bible does not tell us, as the expressions used point sometimes to a casting, sometimes to a drawing out, of the lots; *cf.* Proverbs xvi. 33: "Quo modo et ratione uti sunt Apostoli incertum est. Certum est Deum per eam declarasse Mathiam tum dirigendo sortem ut caderet in Mathiam juxta illud Prov. xvi. 33" (Corn. à Lapede). For the expression *cf.* Lev. xvi. 8. *Hebraismus* (Wetstein), so Blass. καὶ ἔπεισεν, *i.e.*, through shaking the vessel, Jonah i. 7; *cf.* Livy, xxiii., 3; so in Homer and Sophocles πάλλειν, *cf.* Josephus, *Ant.*, vi., 5.—συγκατεψηφίσθη: only here in N.T. "he was numbered with the eleven Apostles," *i.e.*, as the twelfth. The verb is used in the middle voice for condemning with others, Plut., *Them.*, 21, but as it occurs nowhere else we have no parallels to its use here. Grimm explains it "deponendo (κατά) in urnam calculo, *i.e.*, suffragando assigno (alicui) locum inter (σύν)". But here it is used rather as an equivalent of συγκαταριθμεῖσθαι; *cf.* ver. 17 (and also xix. 19), (Blass and Wendt, *in loco*) = ἐναριθμῖος, συμψηφισθεῖς, καταριθμηθεῖς, Hesiychius. Wendt as against Meyer maintains that it is not proved that recourse was never again had to lots, because no other instance of such an appeal is recorded in



καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη<sup>1</sup> μετὰ τῶν ἑνδεκα ἀποστόλων.

<sup>1</sup> συγκατεψηφίσθη; but συν—ABCE 61, so W.H., Weiss;  $\aleph^*$  has κατεψηφ. (cf. *Const. Apost.*, vi., 12, 1); D has συν(νε)ψηφ.; probably variants caused by the unusual word. τῶν ενδεκα, D reads ιβ' = δωδεκα, δωδεκατος Aug., so Blass in  $\beta$  (see p. xx., Pref.); both readings are probably due to taking μετὰ τῶν ενδεκα in an inclusive sense.

Acts. But it is most significant that this one instance should be recorded between the departure of the Lord and the outpouring of the Spirit on the Day of Pentecost, and that after Pentecost no further reference is made to such a mode of decision. Cf., e.g., x. 19, xvi. 6. With regard to the historical character of the election of Matthias, Wendt sees no ground to doubt it in the main, although he is not prepared to vouch for all the details, but he finds no reason to place such an event at a later date of the Church's history, as Zeller proposed. To question the validity of the appointment is quite unreasonable, as not only is it presupposed in ii. 14, vi. 2, but even the way in which both St. Paul (1 Cor. xv. 5) and the Apocalypse (xxi. 14) employ the number twelve in a technical sense of the Twelve Apostles, makes the after choice of Matthias as here described very probable (so Overbeck, *in loco*). No mention is made of the laying on of hands, but "non dicuntur manus novo Apostolo impositæ; erat enim prorsus immediate constitutus," Bengel. See also on ver. 25, and xiii. 3.

*Ascension of our Lord.*—Friedrich in his *Das Lucasevangelium*, p. 47 ff., discusses not only similarity of words and phrases, but similarity of contents in St. Luke's writings. With reference to the latter, he examines the two accounts of the Ascension as given in St. Luke's Gospel and in the Acts. There are, he notes, four points of difference (the same four in fact as are mentioned by Zeller, *Acts of the Apostles*, i., 166, E. T.): (1) Bethany as the place of the Ascension, Luke xxiv. 30; Acts i. 12, the Mount of Olives; (2) the time of the Ascension; according to Acts the event falls on the fortieth day after the Resurrection, i. 3; according to the Gospel on the Resurrection day itself; (3) the words of Jesus before the Ascension are not quite the same in the two narratives; (4) in the Gospel the words appear to be spoken in Jerusalem, in the Acts at the place of the Ascension. Friedrich points out what Zeller fully admitted, that (1) has no importance, for Bethany lay on the Mount of Olives, and the neighbourhood of Bethany might be

described quite correctly as ὁρος ἐλαιῶνος; (3) is not of any great importance (as Zeller also admitted), since Luke xxiv. 47-49 and Acts i. 4-8 agree in the main. With regard to (4), Friedrich is again in agreement with Zeller in holding that the difficulty might easily be solved by supposing some slight inaccuracy, or that the words in question were uttered on the way from Jerusalem to the Mount of Olives; but he agrees also with Zeller in maintaining that the time of the Ascension as given in Luke's Gospel and in Acts constitutes the only definite contradiction between the two writings. But even this difficulty presents itself to Friedrich as by no means insuperable, since the author has not attempted to avoid apparent contradictions in other places in the Acts, and therefore he need not have felt himself called upon to do so in the passage before us, where the book seems at variance with his Gospel (see pp. 48, 49).

But Friedrich proceeds to emphasise the many points in which the history of the Ascension in Acts reminds us of the close of the Gospel (see also Zeller, *u. s.*, ii., pp. 226, 227, E. T., and also Feine). Only St. Luke knows of the command of Jesus, that the Apostles should not leave Jerusalem, and of the promise of the Holy Spirit associated with it, Luke xxiv. 49, and Acts i. 4-8. So also Luke xxiv. 47 reminds us unmistakably of Acts i. 8; also Luke xxiv. 52 and Acts i. 12, Luke xxiv. 53 and Acts i. 14 (ii. 14) (cf. also Acts i. 5 and Luke iii. 16). But there is no need to adopt Friedrich's defence of the supposed contradiction with regard to the time of the Ascension. Certainly in the Gospel of St. Luke nothing is said of any interval between the Resurrection and the Ascension, but it is incredible that "the author can mean that late at night, vv. 29, 33, Jesus led the disciples out to Bethany and ascended in the dark!" Plummer, *St. Luke*, p. 569, see also Felten, *Apostelgeschichte*, p. 59, and Blass, *Acta Apostolorum*, p. 44. It is of course possible that St. Luke may have gained his information as to the interval of the forty days between the writing of his two works, but



II. 1. ΚΑΙ ἐν τῷ συμπληροῦσθαι<sup>1</sup> τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες<sup>2</sup> ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. 2. καὶ<sup>3</sup> ἐγένετο ἄφῃν ἐκ τοῦ

<sup>1</sup> συμπληροῦσθαι B<sup>3</sup>; συνπλ. AB<sup>\*</sup>CDE, so Tisch., W.H., Weiss.

<sup>2</sup> ἅπαντες cursives; παντες B<sup>c</sup>ABC 61, so Tisch., W.H., R.V. (omit in B<sup>E</sup>). ὁμοθυμαδὸν C<sup>3</sup>E, Chrys.; ὁμον B<sup>3</sup>ABC<sup>\*</sup> 61, e, Vulg., Ath., so Tisch., W.H., R.V., Weiss, Wendt; ὁμοθ. very common in Acts, ὁμον only elsewhere in John (3 times). D instead of καὶ ἐν τῷ συνπλ. reads καὶ ἐγένετο ἐν ταῖς ἡμέραις ἐκείναις τοῦ συνπλ., very likely as Blass says in notes on β text, "ut in principio lectionis". d, e, Gig., Par., Vulg., Aug. read τας ἡμερας (e.g., Par., "et dum complerentur dies"—ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν is now read by Blass in β, see comment.). (See Page, *Classical Review*, July, 1897, p. 319, and cf. also Weiss, *Codex D*, p. 55, note.) D also reads before ἐπὶ τὸ αὐτὸ the words ὄντων αὐτῶν πάντων. Hilg. follows D.

<sup>3</sup> After καὶ D inserts ἰδου (cf. Syriac characteristic, Chase).

however this may be (cf. Plummer, but against this view Zöckler, *Apostelgeschichte*, p. 173), it becomes very improbable that even if a tradition existed that the Ascension took place on the evening of the Resurrection, and that Luke afterwards in Acts followed a new and more trustworthy account (so Wendt), that the Evangelist, the disciple of St. Paul, who must have been acquainted with the continuous series of the appearances of the Risen Christ in 1 Cor. xv., should have favoured such a tradition for a moment (see Zöckler, *u. s.*). On the undue stress laid by Harnack upon the famous passage in Barnabas, *Epist.*, xv., see Dr. Swete, *The Apostle's Creed*, p. 68, Plummer, *u. s.*, p. 564, and on this point and also the later tradition of a lengthy interval, Zöckler, *u. s.* For the early testimony to the fact of the Ascension in the Apostolic writings, and for the impossibility of accounting for the belief in the fact either from O.T. precedents or from pagan myths, see Zahn, *Das Apostolische Symbolum*, pp. 76-78, and *Witness of the Epistles* (Longmans), p. 400 ff. The view of Steinmeyer that St. Luke gives us a full account of the Ascension in the Acts rather than in his Gospel, because he felt that the true position of such an event was to emphasise it more as the beginning of a new period than as a conclusion of the Gospel history, *Die Auferstehungsgeschichte des Herrn*, pp. 226, 227, deserves attention, and may be fitly compared with W.H., *Notes on Select Readings*, p. 73.

CHAPTER II.—Ver. 1. ἐν τῷ συμπληροῦσθαι, lit., "when the day of Pentecost was being fulfilled" (filled up). R.V. renders "was now come," and a question arises as to whether the words mean this, or that the day was only being filled up, and not fully come. Blass interprets the expression to mean

a short time before the day of Pentecost, not the day itself. Weiss and others suppose that the expression refers to the completing of the interval of time between the Paschal Feast and Pentecost. Vulgate (cf. Syriac) reads "cum complerentur dies Pentecostes," and so all English versions have "days" except A. and R.V. The verb is only used by St. Luke in the N.T., twice in his Gospel, viii. 23, and in the same sense as here, ix. 51, and once more in the passage before us. We have the noun συμπλήρωσις in the same sense in LXX 2 Chron. xxxvi. 21, Dan. (Theod.) ix. 2, 1 Esdras i. 58; see Friedrich, *ubi supra*, p. 44. The mode of expression is Hebraistic, as we see also from Exod. vii. 25, Jeremiah xxxvi. 10 (LXX). St. Luke may be using the expression of a day which had begun, according to Jewish reckoning, at the previous sunset, and which thus in the early morning could not be said to be either fulfilled or past, but which was in the process of being fulfilled (Hilgenfeld, *Zeitschrift für wissenschaftl. Theol.*, p. 90, 1895; Knabenbauer, *in loco*). The parallel passage in Luke ix. 51 cannot be quoted to support the view that the reference here is to a period preceding the day of Pentecost, since in that passage we have ἡμέρας, not ἡμέραν as here, and, although the interpretation of the word as referring to the approach of the Feast is possible, yet the circumstances and the view evidently taken by the narrator point decisively to the very day of the Feast (see Schmid, *Biblische Theol.*, p. 283). On the construction ἐν τῷ with the infinitive, see Blass, *Grammatik des N. G.*, pp. 232, 234, and Dalman, *Die Worte Jesu*, p. 27. It is quite in the style of St. Luke, who frequently employs it; cf. the Hebrew use of בְּ, Fried-

οὐρανοῦ ἤχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.<sup>1</sup> 3. καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι

<sup>1</sup> καθήμενοι; CD read καθεζόμενοι, so Lach., Meyer, Hilg.; but reading in text NABE, minusc., Ath., Cyr.-Jer., Cyr.-Al., Theodrt., Wendt (as against Meyer), W.H., Weiss.

rich, p. 13, *ubi supra*, Lekebusch, *Apostelgeschichte*, p. 75). On Spitta's forced interpretation of the word, see p. 100. —τῆς Πεντηκοστῆς: no occasion to add ἡμέρα, as the word was used as a proper name (although as an adjective ἡμέρα would of course be understood with it); cf. 2 Macc. xii. 32 (Tob. ii. 1), μετὰ δὲ τὴν λεγομ. Πεντηκοστήν.—ἅπαντες, i.e., the hundred-and-twenty as well as the Apostles (Chrysostom, Jerome), and the expression may also have included other disciples who were present in Jerusalem at the Feast (so Hilgenfeld, Wendt, Holtzmann). This interpretation appears to be more in accordance with the wide range of the prophecy, ii. 16-21.—ὁμοθυμαδὸν, see above on ver. 14. ἐπὶ τὸ αὐτό may simply = "together," so that of the two expressions ὁμοῦ, R.V., and this phrase "alterum abundat" (Blass, Weiss); but the reference may be to the room in which they were previously assembled; cf. i. 15.

Ver. 2. ἄφνω: only in Acts, here, and in xvi. 26, xxviii. 6; Klostermann's *Vindicia Lucanæ*, p. 55; several times in LXX, but also in classical Greek in Thuc., Dem., Eur.—ἤχος ὥσπερ φερόμ. πν. βιαίας, lit., "a sound as if a violent gust were being borne along". St. Chrysostom rightly emphasises the ὥς, so that the sound is not that of wind, but as of the rushing of a mighty wind (so too the tongues are not of fire, but as of fire). The words describe not a natural but a supernatural phenomenon, as Wendt pointedly admits. Wind was often used as a symbol of the divine Presence, 2 Sam. v. 24, Psalm civ. 3, 1 Kings xix. 11, Ezekiel xliii. 2, etc.; cf. Josephus, *Ant.*, iii., 5, 2; vii., 4; here it is used of the mighty power of the Spirit which nothing could resist. St. Luke alone of the N.T. writers uses ἤχος—Heb. xii. 19 being a quotation, and it is perhaps worth noting that the word is employed in medical writers, and by one of them, Aretæus, of the noise of the sea (cf. ἤχους θαλάσσης, Luke xxi. 25).—ὅλον τὸν οἶκον. If the Temple were meant, as Holtzmann and Zöckler think, it would have been specified, iii. 2, 11, v. 21.

Ver. 3. διαμεριζόμε. γλῶσσαι: the audible σημεῖον is followed by a visible: γλῶσσαι the organs of speech by which the wonderful works of God were to be proclaimed, so that the expression cannot be explained from Isaiah v. 24, where the tongue of fire is represented as an organ of destruction (Wendt, note, *in loco*). ὥσεί πυρός in their appearance and brightness. The words themselves therefore forbid reference to a natural phenomenon, to say nothing of the fact of the spiritual transformation of the Apostles which followed. Fire like wind was symbolic of the divine Presence, Exod. iii. 2, and of the Spirit who purifies and sanctifies, Ezekiel i. 13, Malachi, iii. 2, 3 (see Wetstein for classical instances of fire symbolical of the presence of the deity; cf., e.g., Homer, *Iliad*, xviii., 214; Virgil, *Æn.*, ii., 683). διαμεριζ., lit., dividing or parting themselves off. R.V. "tongues parting asunder," so that originally they were one, as one mighty flame of fire. This rendering is strictly in accordance with the meaning of the verb. Vulgate *dispertitæ* (the word used by Blass). διαμερίζω is used once again in Acts ii. 45 in the active voice, and once only by St. Matthew and St. Mark (once by St. John as a quotation) in the middle voice, but six times by St. Luke in his Gospel; frequently in the LXX.—ἐκάθισε (not -av), sc., γλῶσσα (not πῦρ or πνεῦμα ἅγιον), although the latter is advocated by Chrysostom, Theophylact, Bengel: "it sat," R.V. The singular best expresses the result of the tongues parting asunder, and of the distribution to each and all. So too ἐφ' ἑνα ἕκαστον αὐτῶν, "upon each one of them," R.V., cf. ver. 6 εἰς ἕκαστος (and ver. 8). The resting of a flame of fire upon the head as a token of the favour of Heaven may be illustrated from classical sources (see above and instances in Wetstein), but the thought here is not so much of fire as the token of divine favour, as of the tongue (as of fire) conferring a divine power to utter in speech divine things.

Ver. 4. ἀποφθέγγεσθαι—a word peculiar to Acts, cf. v. 14 and xxvi. 25; in the LXX used not of ordinary conversation, but of the utterances of prophets; cf. Ezek. xiii. 9, Micah v. 12, 1 Chron. xxv.



γλώσσαι ὡσεὶ πυρὸς, ἐκάθισέ<sup>1</sup> τε ἐφ' ἓνα ἕκαστον αὐτῶν, 4. καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. 5. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6. γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ

<sup>1</sup> ἐκάθισαν N<sup>\*</sup>D, probably emendation from γλώσσαι, but overwhelming evidence for -σεν.

1, so fitly here: (cf. ἀποφθέγματα, used by the Greeks of the sayings of the wise and philosophers, and see also references in Wendt).—ἐτέραις γλώσσαις, see additional note.

Ver. 5. κατοικοῦντες, probably used not merely of temporary dwellers for the Feast, but of the devout Jews of the Diaspora, who for the purpose of being near the Temple had taken up their residence in Jerusalem, perhaps for the study of the Law, perhaps to live and to die within the city walls (see St. Chrysostom's comment on the word). They were not proselytes as is indicated by Ἰουδαῖοι, but probably devout men like Symeon, Luke ii. 25, who is described by the same word εὐλαβής, waiting for the consolation of Israel. The expression, as Zöckler points out, is not quite synonymous with that in ver. 14 (or with Luke xiii. 4), and he explains it as above. There is certainly no need to consider the word, with Spitta and Hilgenfeld, as an epithet added by a later editor, or to omit Ἰουδαῖοι, as Blass strongly urges (while Hilgenfeld desires to retain this word). The word may fairly be regarded as contrasted with Γαλιλαῖοι (ver. 7). The same view of it as applied here to foreign Jews who had their stated residence in Jerusalem is maintained by Schürer, *Jewish People*, div. ii., vol. ii., p. 291 (note) E.T.—κατοικεῖν is used generally of taking up a permanent abode as in contrast to παροικεῖν used of temporary sojourn, and on the frequent use of the word in St. Luke, Friedrich, *ubi supra*, p. 39. But here it is followed most probably by εἰς not ἐν, *constructio pragnans*, cf. Wendt and Weiss as against W.H. (T.R. ἐν and so Blass in β). Weiss, *Apostelgeschichte*, p. 36, regards this frequent use of εἰς as characteristic of the style of Acts, cf. ix. 21, xiv. 25, and considers it quite inconceivable that ἐν would be changed into εἰς, although the reverse is likely enough to have happened (Wendt).—εὐλαβεῖς, see viii. 2.—ἀπὸ

παντὸς ἔθνους: "from every nation," so R.V.; "out of," A.V., but this would represent ἐκ rather than ἀπὸ, and would imply that they belonged to these different nations, not that they were born Jews residing among them and coming from them (Humphry, *Commentary on R.V.*).—τῶν ὑπὸ τὸν οὐρανόν, sc. ἔθνων. The phrase is used frequently in LXX, cf. Deut. ii. 25, and in classical literature by Plato and Dem. If κατοικοῦντες includes the Jews who had come up to the Feast as well as those who had settled in Jerusalem from other countries, this expression is strikingly illustrated by the words of Philo, *De Monarchia*, ii., 1, p. 223. The Pentecost would be more largely attended even than the Passover, as it was a more favourable season for travelling than the early spring (see Wetstein, *in loco*), and cf. Schürer, *Jewish People*, div. ii., vol. ii., pp. 291, 307, E.T.

Ver. 6. φωνῆς ταύτης: "when this sound was heard," R.V. "Hic idem quod ἦχος comm. 2," so Wetstein, who compares for φωνῇ in this sense Matt. xxiv. 31, 1 Cor. xiv. 7, 8 (2 Chron. v. 13), and so most recent commentators (cf. John iii. 8); if human voices were meant, the plural might have been expected. But the word in singular might refer to the divine voice, the voice of the Spirit, cf. Matt. iii. 17, xvii. 5. The A.V., so too Grotius, following Erasmus, Calvin, render the word as if φήμη, but the two passages quoted from LXX to justify this rendering are no real examples, cf., e.g., Gen. xlv. 16, Jer. xxvii. 46.—τὸ πλῆθος: a characteristic word of St. Luke, occurring eight times in his Gospel, seventeen in Acts, and only seven times in rest of the N.T.; on the frequency with which St. Luke uses expressions indicative of fulness, see Friedrich, *Das Lucasevangelium*, pp. 40, 102. In inscriptions the word seems to have been used not only of political but of religious communities, see Deissmann, *Neue Bibel-*



διαλέκτῳ λαλούντων αὐτῶν.<sup>1</sup> 7. ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ<sup>2</sup> ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8. καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, 9. Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται,<sup>3</sup> καὶ οἱ

<sup>1</sup> τῇ ἰδίᾳ διαλ. λαλούντων; in D λαλουντας ταις γλωσσαις αυτων, Syr. Harcl., (Aug. conflata), but not received by Blass in β although retained by Hilg.; may be retranslation from Syriac (Chase), but see Weiss, Codex D, p. 56.

<sup>2</sup> ουκ AC; ουχ BDE 61, so Tisch., W.H. marg.; ουχι B, so W.H. text, Weiss (Wendt doubtful); see further Winer-Schmiedel, p. 39.

<sup>3</sup> Ελαμιται B<sup>3</sup>EIP, but Ελαμειται A(B)(C)D (B omits), so Tisch., W.H., Weiss; Blass in β reads Αιλαμιται, cf. B.

*studien*, pp. 59, 60 (1897), and see below on xv. 30.—*συνεχῶς*—from *συνχύνω* (*συνχέω*), only found in Acts, where it occurs five times (cf. also *σύγχυσις*, Acts xix. 29), see Moulton and Geden, *sub v.* For its meaning here cf. Gen. xi. 7, 9, 1 Macc. iv. 27, 2 Macc. xiii. 23, xiv. 28; Vulg., *mente confusa est.*—*διαλέκτῳ*: only in the Acts in N.T. The question has been raised as to whether it meant a dialect or a language. Meyer argued in favour of the former, but the latter rendering more probably expresses the author's meaning, cf. i. 19, and also xxi. 40, xxii. 2, xxvi. 14. The word is apparently used as the equivalent of *γλῶσσα*, ver. 11, A. and R.V. "language". As the historian in his list, vv. 9, 10, apparently is following distinctions of language (see Rendall, *Acts*, p. 177, and Appendix, p. 359), this would help to fix the meaning of the word *διάλεκτος* here. Wendt in revising Meyer's rendering contends that the word is purposely introduced because *γλῶσσα*, vv. 3, 4, had just been employed not in the sense of language but tongue, and so might have been misunderstood if repeated here with *λαλεῖν*. On the other hand it may be urged that some of the distinctions in the list are those of dialect, and that St. Luke intentionally used a word meaning both language and dialect.

Ver. 7. *ἐξίσταντο*: frequent in St. Luke, three times in his Gospel, eight in the Acts, elsewhere once in St. Paul, once in St. Matthew, four times in St. Mark. The word is often found in the LXX in various senses; cf. for its meaning here Gen. xliii. 33, Judith xiii. 17, xv. 1, 1 Macc. xv. 32, xvi. 22. *πάντες*—Γαλιλαῖοι: there is no need to suppose with Schöttgen (so Grotius, Olshausen) that the term implies any reference to the want of culture among the Galileans, as if in this way to emphasise the surprise of the questioners,

or to explain the introduction of the term because the Galileans were "magis ad arma quam ad litteras et linguas idonei" (Corn. à Lapede). But if there is a reference to the peculiar dialect of the Galileans this might help to explain the introduction of *Ἰουδαίαν* in ver. 9 (Wetstein followed by Weiss, but see below). Weiss sees here, it is true, the hand of a reviser who thinks only of the Apostles and not of the hundred-and-twenty who could not be supposed to come under the term *Γαλιλαῖοι*. But whilst no doubt *Γαλ.* might be considered a fitting description of the Apostolic band (except Judas), Hilgenfeld well asks why the hundred-and-twenty should not have been also Galileans, if they had followed Jesus from Galilee to Jerusalem.

Ver. 8. τῇ ἰδίᾳ διαλ. . . ἐν ᾗ ἐγεννήθημεν—used distributively as ver. 11 ταῖς ἡμετ. γλώσσαις shows—and hence cannot be taken to mean that only one language common to all, *viz.*, Aramaic, was spoken on the outpouring of the Spirit.

Vv. 9-11. The list which follows has been described as showing the trained hand of the historian, whilst it has also been regarded as a distinctly popular utterance in Greek style (Ramsay, *Church in the Roman Empire*, p. 149; but see also Rendall, *Acts*, Introd., p. 13). But, as Dean Plumptre well remarks, the omission of many countries which one might have expected shows that the list was not a made up list after the event, but that St. Luke had accurately mentioned the nations present at the Feast. The reference throughout is of course to Jews of the Dispersion, and Schürer (see too Schöttgen) well parallels the description given here of the extent of the Diaspora with the description in Agrippa's letter to the Emperor Caligula given by Philo (*Legat. ad Caium*, 36.

κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ἰο. Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες

Mang., ii., 587). All commentators seem to be agreed in regarding the list as framed to some extent on geographical lines, beginning from Parthia the furthest east. Mr. Page holds that the countries named may be regarded as grouped not only geographically but historically. Of the Jews of the Dispersion there were four classes: (1) *Eastern* or *Babylonian* Jews, corresponding in the list to Parthians, Medes, Elamites; (2) *Syrian* Jews, corresponding to Judæa, Cappadocia, Pontus and Asia, Phrygia and Pamphylia; (3) *Egyptian* Jews, corresponding to Egypt and the parts of Libya over against Cyrene; (4) *Roman* Jews. (1) Parthia, mentioned here only in the N.T., is placed first, not only because of the vast extent of its empire from India to the Tigris, but because it then was the only power which had tried issues with Rome and had not been defeated, "Parthia" B.D. (Rawlinson). In Mesopotamia, Elam, and Babylonia were to be found the descendants of the kingdom of the Ten Tribes and of the kingdom of Judah, transported thither by the Assyrians and Chaldeans, now and until the reign of Trajan the subjects of the Parthians, but always of political importance to Rome from their position on the eastern borders of the Empire (Schürer, *ubi supra*, div. ii., vol. ii., pp. 223, 224 E.T.). At the head of (2), Ἰουδαίαν is placed by Mr. Page, *i.e.*, at the head of the group with which in his view it is geographically connected. Of Asia, as of Syria, it could be said that Jews dwelt in large numbers in every city, and the statement that Jews had settled in the most distant parts of Pontus is abundantly confirmed by the Jewish inscriptions in the Greek language found in the Crimea. Seleucus Nicator granted to the Jews in Syria and Asia the same privileges as those bestowed upon his Greek and Macedonian subjects (Jos., *Ant.*, xii., 31); and to Antiochus the Great was due the removal of two thousand Jewish families from Mesopotamia and Babylonia to Lydia and Phrygia (Schürer, *l.c.*, and "Antiochus III.," B.D.<sup>2</sup>; Jos., *Ant.*, xii., 3, 4). Mr. Page uses the word Ἰουδαία as equivalent to the land of the Jews, *i.e.*, Palestine and perhaps also to some part of Syria. In the former sense the word could undoubtedly

be employed (Hamburger, "Judæa," *Real-Encyclopädie des Judentums*, i., 5; so too by classical writers and by Strabo, "Judæa," B.D.). But it is very doubtful how far the term can be extended to include any part of Syria, although Josephus (B.J., iii., 3, 5) speaks of the maritime places of Judæa extending as far as Ptolemais. It may well be that Syria was regarded as a kind of outer Palestine, intermediate between it and heathendom (Edersheim, *Sketches of Jewish Social Life*, pp. 16-19, 71, 73). St. Jerome reads Syria instead of Judæa, a reading to which Blass apparently inclines. Tertullian conjectured Armenia, *c. Jud.*, vii., and Idumæa (so again Spitta), Bithynia and India have been proposed. It is often very difficult to say exactly what is meant by Asia, whether the term refers to the entire Roman province, which had been greatly increased in the first century B.C. since its formation in 133 B.C., or whether the word is used in its popular sense, as denoting the Ægean coast lands and excluding Phrygia. Here the term is used with the latter signification (Ramsay, *Church in the Roman Empire*, p. 150, and also "Asia" in Hastings, B.D.). At the head of (3) stands Egypt, where the Jewish Dispersion, especially in Alexandria, played so important a part in the history of civilisation. The greatest prosperity of the Jews in Egypt began with Alexander the Great, but long before his time, in the seventh century B.C., Jewish immigrants were in the country (Schürer, *ubi supra*, pp. 226, 227, and "Alexandria," B.D.<sup>2</sup>). From Egypt the Dispersion penetrated further westward (Schürer, *u. s.*, pp. 230, 231, and note), and in Libya Cyrenaica or Pentapolitana, the modern *Tripoli*, the Jews were very numerous; *cf.* for their history in Cyrene 1 Macc. xv. 23; 2 Macc. ii. 23; Jos., *Ant.*, xvi., 6, 1, 5, and Acts vi. 9, xi. 30, xiii. 1; Schürer, *u. s.*, p. 232, and Merivale, *Romans under the Empire*, pp. 364, 365. The expression used here, τὰ μέρη τῆς Ἀ. τῆς κατὰ Κ., affords a striking parallel to that used by Dio Cassius, ἡ πρὸς Κυρήνην Λιβύη, liii., 12; *cf.* also Jos., *Ant.*, xvi., 16; "Cyrene," B.D.<sup>2</sup>, and Hastings' B.D. In (4) we have οἱ ἐπιδ. Ῥωμαῖοι. There is no ground for supposing that any Jews dwelt permanently in Rome before the



Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, II. Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα

time of Pompey, although their first appearance there dates from the days of the Maccabees (1 Macc. viii. 17, xiv. 24, xv. 15 ff.). Of the numerous Jewish families brought to Rome by Pompey many regained their freedom, and settled beyond the Tiber as a regular Jewish community with the rights of Roman citizenship. In 19 A.D., however, the whole Jewish population was banished from the imperial city, Jos., *Ant.*, xviii., 3, 5; but after the overthrow of Sejanus it may be safely assumed that Tiberius allowed their return to Rome (Schürer, *u. s.*, p. 232 ff.).—οἱ ἐπιδημοῦντες Ῥωμαῖοι, "Sojourners from Rome," R.V., *i. e.*, the Jews who live at Rome as sojourners—Roman Jews. Others take ἐπιδ. as referring to the Roman Jews who were making a temporary sojourn in Jerusalem for the Feast, or for some other purpose, the word being thus in a certain degree opposed to the κατοικοῦντες (of permanent dwelling) in ver. 5. Others again apparently take the expression as describing Roman Jews who, born in Rome, had taken up their dwelling in Jerusalem, and who are thus distinguished from those Jews who, born in Jerusalem, were Romans by right of Roman citizenship. The only other passage in which ἐπιδημοῦντες occurs is Acts xvii. 21 (but cf. xviii. 27, D and β (Blass)), and it is there used of the ξένοι sojourning in Athens, and so probably thus making a temporary sojourn, or who were not Athenians by birth or citizenship, as distinct from the regular inhabitants of Athens. Cf. Athenæus, viii., p. 361 F.—οἱ Ῥώμην κατοικοῦντες, καὶ οἱ ἐνεπιδημοῦντες τῇ πόλει, which passage shows that ἐπιδ. "minus significat quam κατοικεῖν" (Blass), and other instances in Wetstein. Hilgenfeld, whose pages contain a long discussion of recent views of the words in question, argues that according to what precedes we should expect καὶ οἱ κατοικοῦντες Ῥώμην, and according to what follows we should expect simply Ῥωμαῖοι, and he solves the difficulty by the arbitrary method of omitting καὶ οἱ ἐπιδ. before Ῥωμαῖοι, and Ἰουδ. τε καὶ προσήλυτοι after it, *Zeitschrift für wissenschaft. Theol.*, p. 93 ff. (1895); see further *Actus Apost.*, p. 260, 1899.—Ἰουδαῖοί τε καὶ προσήλυτοι. Not only would St. Luke in writing to a Roman convert of social rank like Theophilus be likely to mention

the presence of Roman Jews at the first Christian Pentecost, but he would also emphasise the fact that they were not only Jews, or of Jewish origin, but that proselytes from heathendom were also included (Felten, Belser). In thus explaining the words Felten refers them, with Erasmus and Grotius, to οἱ ἐπιδ. Ῥωμαῖοι only, whilst Overbeck, Weiss, Holtzmann, Wendt, Belser, so Page, Hackett, refer them to the whole of the preceding catalogue. It is evident that Schürer takes the same view, for in speaking of the large offerings contributed by proselytes to the Temple at Jerusalem he mentions that in stating the number of Jews of every nationality living in Jerusalem the *Acts* does not forget to mention the proselytes along with the Jews, ii. 10 (*u. s.*, p. 307).

Ver. 11. Κρήτες καὶ Ἀραβες: both names seem to have been added to the list as an after-thought. Even if we cannot accept Nösgen's idea that St. Luke is repeating *verbatim* the account which he had received orally from an eyewitness who had forgotten the Arabians and Cretans in going through the list geographically, yet the introduction of the two names in no apparent connection with the rest ought to show us that we are not dealing with an artificial list, but with a genuine record of the different nations represented at the Feast. Belser, who endorses this view, supposes that St. Luke obtained his information from an eyewitness who added the Cretans and Arabians supplementarily, just as a person might easily forget one or two names in going through a long list of representative nations at a festival. It is possible, as Belser suggests, that the Cretans and Arabians were thinly represented at the Pentecost, although the notices in Josephus and Philo's letter mentioned above point to a large Jewish population in Crete. The special mention of the Cretans is strikingly in accordance with the statement of the Jewish envoys to Caligula, *viz.*, that all the more noted islands of the Mediterranean, including Crete, were full of Jews, "Crete," B.D.,<sup>2</sup> and Schürer, *u. s.*, p. 232. In R.V. "Cretans"; which marks the fact that the Greek Κρήτες is a dissyllable; in A.V. "Cretes" this is easily forgotten (*cf.* Titus i. 12).—μεγαλεῖα only found here



τοῦ Θεοῦ; 12. ἐξίσταντο δὲ πάντες καὶ διηπόρουν,<sup>1</sup> ἄλλος πρὸς ἄλλον λέγοντες, τί ἂν θέλοι τοῦτο εἶναι; 13. ἕτεροι δὲ χλευάζοντες<sup>2</sup> ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

<sup>1</sup> διηπορουν CDEI, Bas., Chrys., so Lach.; διηπορουντο HAB, so Tisch., Weiss, W.H., R.V. After πρὸς ἄλλον D adds ἐπὶ τῷ γεγονοτι, so Blass in β, and Hilg. (Syr. Harcl., Aug.); cf. iii. 10, iv. 21, and Weiss, Codex D, p. 56.

<sup>2</sup> χλευάζοντες, but διαχλευαῖ. R.V., W.H., Weiss, Wendt, beyond doubt to be read.

in N.T.; the reading of T.R., Luke i. 49, cannot be supported; cf. Psalm lxx. (lxxi.) 19, where the word occurs in LXX.

(Hebrew, תִּלְבֵּן) Ecclesiasticus xvii.

9, xviii. 4, xxxiii. (xxxvi.) 8, xlii. 21, 3 Macc. vii. 22, R. The word is found in Josephus, and also in classical Greek: used here not only of the Resurrection of the Lord (Grotius), but of all that the prophets had foretold, of all that Christ had done and the Holy Ghost had conferred.

Ver. 12. διηπόρουν: not found in LXX (only in Psalm lxxvi. 5, and Dan. ii. 3, Symmachus), and peculiar to St. Luke in the N.T., once in his Gospel, ix. 7 (xxiv. 4 ἀπορεῖσθαι, W.H. and R.V.), and three times in Acts, cf. v. 24, x. 17. διηποροῦντο in R.V. "were perplexed"; A.V. "were in doubt," although in Luke xxiv. 4 this or a similar word is rendered as in R.V., "were (much) perplexed". The Greek conveys the thought of utter uncertainty what to think, rather than doubt as to which opinion of several is right (Humphry). The word no doubt is frequently found in classical writers, and is found also in Philo (not in Josephus), but it may be worth noting that ἀπορία, εὐπορία, διαπορεῖν, εὐπορεῖν are all peculiar to St. Luke, and were terms constantly employed by medical writers (Hobart, *Medical Language*, etc., p. 163). τί ἂν θέλοι τοῦτο εἶναι—θέλω was constantly used in this sense in classical writers, see instances in Wetstein. On the popular use of θέλω instead of βούλομαι in later Greek, cf. Blass, *Acta Apostolorum*, p. 15. Blass points out that St. Luke's employment of βούλομαι is characteristic of his culture, although it must be remembered that the Evangelist uses θέλω (as here) very frequently.

Ver. 13. ἕτεροι δὲ: although the word is ἕτεροι, not ἄλλοι, it is doubtful how far it indicates a distinct class from those mentioned as speaking in vv. 7-12. At the same time not only πάντες, ver. 12, but also the behaviour of the ἕτεροι, seems to separate them from the εὐλαβεῖς in

ver. 5.—χλευάζοντες: but stronger with the intensifying διὰ than the simple verb in xvii. 32; used in classical Greek, Dem., Plato, and in Polybius—here only in N.T., not found in LXX, although the simple verb is used (see below).—γλεύκους: if the rendering R.V. "new wine" is adopted, the ridicule was indeed ill-timed, as at the Pentecost there was no new wine strictly speaking, the earliest vintage being in August (cf. Chrysostom and Oecumenius, who see in such a charge the excessive folly and the excessive malignity of the scoffers). Neither the context nor the use of the word elsewhere obliges us to suppose that it is used here of unfermented wine. Its use in Lucian, *Ep., Sat.*, xxii. (to which reference is made by Wendt and Page), and also in LXX, Job xxxii. 19, ὥσπερ ἀσκὸς γλεύκους ζῶν δεδεμένος, points to a wine still fermenting, intoxicating, while the definition of Hesychius, τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆναι, refers its lusciousness to the quality of its make (from the purest juice of the grape), and not of necessity to the brevity of its age, see B.D. "Wine". It would therefore be best to render "sweet wine," made perhaps of a specially sweet small grape, cf. Gen. xlix. 11. "The extraordinary candour of Christ's biographers must not be forgotten. Notice also such sentences as 'but some doubted,' and in the account of Pentecost, 'these men are full of new wine'. Such observations are wonderfully true to human nature, but no less wonderfully opposed to any 'accretion' theory": Romanes, *Thoughts on Religion*, p. 156.

Ver. 14. σταθεῖς δὲ Πέτρος: St. Chrysostom rightly remarks on the change which had passed over St. Peter. In the place where a few weeks before he had denied with an oath that he knew "the man," he now stands forth to proclaim him as the Christ and the Saviour. It is quite characteristic of St. Luke thus to introduce participles indicating the position or gesture of the speaker (cf. Friedrich, Zöckler, Overbeck); cf. St.

14. Σταθεῖς δὲ Πέτρος σὺν τοῖς ἔνδεκα,<sup>1</sup> ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15. οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· 16. ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,<sup>2</sup> 17. “Καὶ<sup>3</sup> ἔσται ἐν ταῖς ἐσχάταις ἡμέραις,

<sup>1</sup> ἐνδεκα D, Gig., Par., Syr., Pesh., Aug. add ἀποστολοῖς; cf. i. 20. D reads δεκα for ἐνδεκα, perhaps through carelessness (Weiss). After ἐπῆρεν D, Par.<sup>2</sup> insert πρῶτος; E has προτερον after τὴν φωνὴν αὐτοῦ; πρῶτος retained by Blass in β, and by Hilg.; it seems a needless addition as it is implied in the verse (see also Harris, *Four Lectures*, p. 58).

<sup>2</sup> Ἰωήλ ḲABCEIP, Vulg., Bas., Chrys., Cyr.-Jer.; so W.H., R.V., Weiss. Om. D, Iren., Aug., Hil. “Rebapt.,” so Hilg. Blass regards it as an interpolation even in a text.

<sup>3</sup> καὶ om. by D, Gig., Par., Ir., Aug., Sah., Boh.; but in LXX.

Luke xviii. 11, 40, xix. 8, Acts v. 40, xi. 13, xvii. 2, xxv. 18, xxvii. 21.—σὺν τοῖς ἔνδεκα, and so with Matthias; cf. v. 32, and i. 22.—ἐπῆρε τὴν φωνὴν αὐτοῦ: this phrase is only found in St. Luke's Gospel (xi. 29) and the Acts (xiv. 11, xxii. 22), but it is quite classical, so in Demosthenes, and in LXX it occurs several times.—ἀπεφθέγγατο: “spake forth,” R.V., cf. xxvi. 25, expressive of the solemnity of the utterance, see above in ver. 4, and showing that St. Peter's words were inspired no less than the speaking with tongues (Weiss).—ἄνδρες Ἰουδαῖοι: no word of reproach, but an address of respect; the words may be taken quite generally to indicate not only those previously present, but also those who were attracted by the noise. There is no need to suppose that St. Peter addressed the inhabitants of Jerusalem and the Jews as if they had been the only scoffers as distinct from the pilgrims from other lands. It is no doubt possible that the first part of the speech was addressed to the native home-bred residents, and that in ver. 22 St. Peter in the word Ἰσραηλίται includes all the Jews whether resident in Jerusalem or not.—ἐνωτίσασθε: only here in N.T., but frequent in LXX, especially in the Psalms. It usually translates Hebrew יִשְׁמְעוּ from Hebrew שָׁמַע = ear; cf.

*inaurire*; Kennedy, *Sources of N. T. Greek*, p. 130. “Give ear unto my words,” R.V. *Auribus percipite*, Vulg.

Ver. 15. ὥρα τρίτη τῆς ἡμέρας: if the words refer to the hour of early prayer, 9 A.M., the Jews previously did not partake of food, and on festal days

they abstained from food and drink until the sixth hour (twelve o'clock). But if Schürer (see on iii. 1, and Blass, *in loco*) is right in specifying other hours for prayer, the expression may mean that St. Peter appeals to the early period of the day as a proof that the charge of drunkenness was contrary to all reasonable probability.

Ver. 17. ἐν ταῖς ἐσχ. ἡμέρ., i.e., the time immediately preceding the Parousia of the Messiah (Weber, *Jüdische Theologie*, p. 372). The expression is introduced here instead of μετὰ ταῦτα, LXX, to show that St. Peter saw in the outpouring of the Spirit the fulfilment of Joel's prophecy, ii. 28-31 (LXX), and the dawn of the period preceding the return of Christ in glory, Isaiah ii. 2, Micah iv. 1 (2 Tim. iii. 1, James v. 3, Heb. i. 1).—λέγει ὁ Θεός: introduced possibly from Joel ii. 12, although wanting in LXX and Hebrew.—ἐκχεῶ: Hellenistic future, Blass, *Grammatik des N. G.*, pp. 41, 42, 58, cf. x. 45, Titus iii. 6. In LXX the word is used as here, not only in Joel, but in Zach. xii. 10, Eccclus. xviii. 11, xxiv. 33, but very often of pouring forth anger.—ἀπὸ τοῦ πνεύμ. μου, “I will pour forth of my Spirit,” R.V., so in LXX, but in Heb., “I will pour out my Spirit”. The participle ἀπὸ may be accounted for by the thought that the Spirit of God considered in its entirety remains with God, and that men acquire only a certain portion of its energies (so Wendt, Holtzmann). Or the participle force of the word may be taken as signifying the great diversity of the Spirit's gifts and operations. See also Viteau, *Le Grec du N. T.*, p. 151 (1893).—πᾶσαν σάρκα, i.e., all men; but this ex-



λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν<sup>1</sup> καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια<sup>2</sup> ἐνυπνιασθήσονται, 18. καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις<sup>3</sup> ἐκχεῶ ἀπὸ τοῦ πνεύματός μου,

<sup>1</sup> For υἱων . . . υμων D, Gig., Tert., "Rebapt." Hil. read αυτων (referred by Harris to a Montanistic application).

<sup>2</sup> ἐνυπνια EP, Tert., Chrys. (cf. LXX, but AS<sup>3</sup> has -ιοις); but ἐνυπνιοις ΞABCD<sup>3</sup> 13, 27, 61, Epiph., so Tisch., W.H., R.V., Wendt, Weiss, Hilg.

<sup>3</sup> ἐν ταῖς ἡμέραις ἐκείναις om. D, Gig. (Cyp.), *Acta Perpetua*. καὶ προφητεύσουσιν om. D, Par.<sup>1</sup>, Tert. (Cyp.), *Acta Perpetua* (not in LXX). The two clauses come together in Syriac and may have been omitted together (Chase).

pression in itself suggests a contrast between the weakness and imperfection of humanity and the all-powerful working of the divine Spirit. The expression is Hebraistic, cf. Luke iii. 6, John xvii. 2, and Eccles. xlv. 4, and often in LXX. In Joel's prophecy the expression only included the people of Israel, although the divine Spirit should be no longer limited to particular prophets or favoured individuals, but should be given to the whole nation. If we compare ii. 39, the expression would include at least the members of the Diaspora, wherever they might be, but it is doubtful whether we can take it as including the heathen as such in St. Peter's thoughts, although Hilgenfeld is so convinced that the verse ii. 39 can only refer to the heathen that he refers all the words from καὶ πᾶσι to the end of the verse to his "author to Theophilus". Spitta on the other hand regards the expression as referring only to the Jews of the Diaspora; if the Gentiles had been intended, he thinks that we should have had τοῖς εἰς μακρὰν ἔθνεσιν as in xxii. 21. Undoubtedly we have an analogous expression to ii. 39 in Eph. ii. 13, οἱ ποτε ὄντες μακρὰν, where the words evidently refer to the heathen, but we must not expect the universalism of St. Paul in the first public address of St. Peter: for him it is still ὁ Θεὸς ἡμῶν, "our God," ver. 39, and even the expression, πρῶτον, iii. 26, in which Holtzmann sees a reference to the extension of the Messianic blessings to the Jew first and then to the Gentile, need only mean that in St. Peter's view these blessings could only be secured by the Gentile through becoming a proselyte to the faith of Israel. It is thus only that St. Peter's subsequent conduct becomes intelligible. The reading αὐτῶν instead of ὑμῶν in the next clause before both υἱοὶ and

θυγατέρες if it is adopted (Blass β) would seem to extend the scope of the prophecy beyond the limits of Israel proper.—θυγατέρες: as Anna is called προφήτις, Luke ii. 36, so too in the Christian Church the daughters of Philip are spoken of as προφητεύουσαι, xxi. 9.—νεανίσκοι: in LXX and Hebrew the order is reversed. It may be that Bengel is right in drawing the distinction thus: "Apud juvenes maximi vigent sensus externi, visionibus opportuni: apud senes sensus interni, somniis accommodati". But he adds "Non tamen adolescentes a somniis, neque sensus a visionibus excluduntur" (see also Keil, *in loco*), and so Overbeck, Winer, Wendt see in the words simply an instance of the Hebrew love of parallelism.—καὶ γε (in LXX) = Hebrew וְגַם!—only here in

N.T. and in xvii. 27 W.H. (and possibly in Luke xix. 42) = "and even," Blass, *Grammatik des N. G.*, p. 255. The only good Attic instance of καὶ γε with an intervening word is to be found in Lysias, *in Theomn.*, ii., 7, although not a strict parallel to the passage before us, Simcox, *Language of the N. T.*, p. 168.

Ver. 18. As there was to be no limit of sex or age, so too there was no limit of condition. The word μου is not in the Hebrew, only in the LXX, but as it is found in the latter and in Acts it is argued that the words δούλους and δούλας do not mean those of servile rank, but are applied in a general sense to those who are worshippers, and so servants of God. But in retaining the word μου we are not obliged to reject the literal meaning "bond-servants," just as St. Peter himself, in addressing household servants and slaves, commands them to act ὡς δούλοι θεοῦ (1 Peter ii. 16): "Intelligentur servi secundum carnem, diversi a liberis.



καὶ προφητεύσουσι. 19. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,<sup>1</sup> αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20. ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα,<sup>2</sup> πρὶν ἢ

<sup>1</sup> αἷμα καὶ πῦρ καὶ ἀτμίδα καπνον om. D, Gig., Par.<sup>1</sup>, Hilg.

<sup>2</sup> πρὶν ἢ BP, Chrys., so W.H., marg.; retained by Weiss (Wendt doubtful). ἢ omitted in  $\Sigma$  ABCDE 13, 61; so Tisch., W.H., Hilg. text, R.V. (omitted also in LXX). τὴν ἡμέραν, article omitted by  $\Sigma^*$  BD; so Tisch., W.H., Weiss, Wendt, Hilg.

ver. 17, sed iidem servi Dei," Bengel. According to Maimonides, no slave could be a prophet, but as in Christ there was neither Jew nor Gentile, neither male nor female, so in Him there was neither bond nor free (see also Keil, *in loco*).—καὶ προφητεύσουσι: an explanatory addition of the speaker, or an interpolation from ver. 17, not found either in Hebrew or LXX.

Ver. 19. The word σημεῖα is wanting in the Hebrew and the LXX, but the co-ordination of the two words τέρας and σημεῖον is frequent in the N.T. (John iv. 48, Acts iv. 30, Rom. xv. 19, 2 Cor. xii. 12), and even more so in the LXX (Exod. vii. 3, 9, Deut. iv. 34, Neh. ix. 10, Dan. vi. 27), so also in Josephus, Philo, Plutarch, Polybius. For the distinction between the words in the N.T., see below on ver. 22. τέρας is often used of some startling portent, or of some strange appearance in the heavens, so here fitly used of the sun being turned into darkness, etc. But God's τέρατα are always σημεῖα to those who have eyes to see, and significantly in the N.T. the former word is never found without the latter. It is no doubt true to say that St. Peter had already received a sign from heaven above in the ἡχος ἐκ τοῦ οὐρανοῦ, and a sign upon the earth below in the λαλεῖν ἑτέραις γλώσσαις (Nösgen), but the whole context, vv. 19-21, shows that St. Peter's thoughts had passed from the day of Pentecost to a period of grace and warning which should precede the Parousia. No explanation, therefore, of the words which limits their fulfilment to the Pentecostal Feast (see Keil, *in loco*), and also his reference to the interpretation of the Rabbis) is satisfactory.—σημεῖα is probably introduced into the text to emphasise the antithesis, as also are ἄνω and κάτω.—αἷμα καὶ πῦρ: if we see in these words σημεῖα ἐπὶ τῆς γῆς κάτω, there is no need to refer them to such startling phenomena as rain of blood, or fiery meteors, or pillars of smoke rising from the earth (so De Wette, Overbeck), but rather

to the bloodshed and devastation of war (so Holtzmann, Wendt, Felten); cf. our Lord's words, Matt. xxiv. 6, 29. Dean Plumptre thinks of the imagery as drawn from one of the great thunderstorms of Palestine, and cf. Weber, *Jüdische Theologie*, pp. 350, 351 (1897).

Ver. 20. For similar prophetic imagery taken from the startling phenomena of an eclipse in Palestine, cf. Isaiah xiii. 10, Ezek. xxxii. 7, Amos viii. 9.—πρὶν ἢ ἔλθεῖν. The LXX omit ἢ, and Weiss contends that this is the reason of its omission here in so many MSS. Weiss retains it as in vii. 2, xxv. 16; cf. also Luke ii. 26 (but doubtful). Blass omits it here, but retains it in the other two passages cited from Acts: "Ionicum est non Atticum"; cf. Viteau, *Le Grec du N. T.*, p. 130 (1893).—τὴν ἡμέραν Κυρίου. It is most significant that in the Epistles of the N.T. this O.T. phrase used of Jehovah is constantly applied to the Coming of Jesus Christ to judgment; cf. 1 Thess. v. 2, 1 Cor. i. 8, 2 Cor. i. 14, Phil. i. 10; Sabatier, *L'Apôtre Paul*, p. 104.—καὶ ἐπιφανῆ: if the word is to be retained, it means a day manifest to all as being what it claims to be, Vulgate *manifestus*, "clearly visible"; Luke xvii. 24; also 1 Tim. vi. 14, 2 Thess. ii. 8, where the word ἐπιφάνεια is used of the Parousia (cf. Prayer-Book, "the Epiphany or Manifestation of Christ to the Gentiles").

But in the Hebrew the word הַנּוֹרָא = "terrible," not "clearly visible," and the LXX here, as elsewhere, Hab. i. 7, Mal. i. 14 (Judges xiii. 6, A.), etc., has failed to give a right derivation of the word which it connects with רָאָה, to see, instead of with יָרָא, to fear (Niph. הִנָּחַ and Part., as here, "terrible"). Zöckler holds that the LXX read not הַנּוֹרָא, but הִנָּחַ.

ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῇ.<sup>1</sup> 21. καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται." 22. "Ἄνδρες Ἰσραηλίται,<sup>2</sup> ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι

<sup>1</sup> ἐπιφανῇ ABCEP, Vulg., Chrys., W.H., Weiss, R.V.; but om.  $\Sigma$ D, Gigg., so Tisch., Wendt, Hilg., Blass, who adds "del. igitur et in a, et fort. omnino per locum 4-14 (i.e., vv. 17-20) forma a male interpolata".

<sup>2</sup> Ἰσραηλίται P; Ἰσραηλεῖται  $\Sigma$ ABCDE, so Tisch., W.H., Weiss.

Ver. 21. ἐπικαλέσῃται τὸ ὄνομα, the usual LXX rendering of a common Hebrew phrase. The expression is derived from the way in which prayers addressed to God begin with the invocation of the divine name, Psalm iii. 2, vi. 2, etc., and a similar phrase is found in classical writers, ἐπικαλεῖσθαι τοὺς θεούς, Xen., Cyr., vii., i., 35; Plat., *Tim.*, p. 27, c.; Polyb., xv., 1, 13. From this it was an easy step to use the phrase as meaning the worshippers of the one God, Gen. iv. 26, xii. 8, 2 Kings v. 4. It is therefore significant that the Christian converts at Corinth are described by the same phrase, 1 Cor. i. 2. But just as in Rom. x. 12 this same prophecy of Joel is beyond all doubt referred by St. Paul to the Lord Jesus, so here the whole drift of St. Peter's speech, that the same Jesus who was crucified was made both Lord and Christ, points to the same conclusion, ii. 36. In Joel Κύριος is undoubtedly used of the Lord Jehovah, and the word is here transferred to Christ. In its bearing on our Lord's Divinity this fact is of primary importance, for it is not merely that the early Christians addressed their Ascended Lord so many times by the same name which is used of Jehovah in the LXX—although it is certainly remarkable that in 1 Thess. the name is applied to Christ more than twenty times—but that they did not hesitate to refer to Him the attributes and the prophecies which the great prophets of the Jewish nation had associated with the name of Jehovah, Zahn, *Skizzen aus dem Leben der alten Kirche*, pp. 8, 10, 16 (1894), and for the force of the expression, ἐπικ. τὸ ὄνομα, in 1 Cor. i. 2, see Harnack, *History of Dogma*, i., p. 29, E.T.—ὃς ἂν ἐπικ., "whosoever": it would seem that in St. Peter's address the expression does not extend beyond the chosen people; cf. v. 36.—σωθήσεται: to the Jew salvation would mean safety in the Messianic kingdom, and from the penalties of the Messianic judgment; for the Christian there would

be a partial fulfilment in the flight of the believers to Pella for safety when the Son of Man came in the destruction of Jerusalem; but the word carries our thoughts far beyond any such subordinate fulfilment to the fulness of blessing for body and soul which the verb expresses on the lips of Christ; cf. Luke vii. 50. And so St. Luke places in the forefront of Acts as of his Gospel the thought of Jesus not only as the Messiah, but also as the Σωτήρ, Luke ii. 14; cf. *Psalms of Sol.*, iv., 2 (Ryle and James).

Ver. 22. Ἰσραηλίται: the tone of St. Peter throughout is that of a man who would win and not repulse his hearers, cf. v. 29, and so he commences the second part of his speech, in proof that Jesus was both Lord and Christ, with a title full of honour, reminding his hearers of their covenant relation with God, and preparing them for the declaration that the covenant was not broken but confirmed in the person of Jesus.—ἰ. τὸν Ναζ., "the Nazarene," the same word (not Ναζαρηνός) formed part of the inscription on the Cross, and it is difficult to believe with Wendt that there is no reference to this in St. Peter's words (cf. προσπήξαντες, vv. 23 and 36), although no doubt the title was often used as a description of Jesus in popular speech, iv. 10, xxvi. 9. No contrast could be greater than between Ἰησοῦς the despised Nazarene (ὁ Ν. οὗτος, vi. 14) dying a felon's death, and Ἰησοῦς Χριστός, v. 38, ὑψωθείς, v. 33, no longer upon the Cross, but at a seat on the right hand of the Father (cf. John xii. 12); again the marvellous change which had passed over St. Peter is apparent: "If Christ had not risen," argues St. Chrysostom, "how account for the fact that those who fled whilst He was alive, now dared a thousand perils for Him when dead? St. Peter, who is struck with fear by a servant-maid, comes boldly forward" (so too Theophylact).—ἄνδρα ἀποδεδειγ. ἀπὸ τοῦ Θεοῦ εἰς ὑμᾶς, "a man approved of God unto you,"



καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ<sup>1</sup>  
αὐτοὶ οἶδατε, 23. τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ

<sup>1</sup> καὶ αὐτοὶ; but καὶ om. in **NABC\*DE**, Vulg. versions (Syr. Pesh.), Irlat., so Tisch., W.H., R.V., Weiss, Wendt.

R.V. The word, only used by St. Luke and St. Paul in the N.T. (*cf.* xxv. 7, 1 Cor. iv. 9, 2 Thess. ii. 4) = demonstrated, and "approved" in its old meaning would be a good equivalent; so in classical Greek, in Plato and Aristotle, shown by argument, proved, *cf.* xxv. 7. The sense of the word is given by the gloss in D **δεδοκιμασμένον**. It occurs in Esther ii. 9, AB, and iii. 13 (LXX), and several times in the Books of the Maccabees (see Hatch and Redpath, *sub v.*).—**ἄνδρα**: Erasmus commendem the wisdom of Peter, "qui apud rudem multitudinem Christum magnifice laudat, sed *virum* tantum nominat, ut ex factis paullatim agnoscant Divinitatem".—**ἀπό**: probably here not simply for **ὑπό** (as Blass, and Felten, and others). The phrase means "a man demonstrated to have come unto you from God by mighty works," etc. If the words may not be pressed to mean our Lord's divine origin, they at least declare His divine mission (John iii. 2), *divinitus* (Wendt in *loco*).—**δυνάμεσι καὶ τέρασι καὶ σημείοις**: *cf.* 2 Cor. xii. 12, Heb. ii. 4, and 2 Thess. ii. 9; *cf.* Rom. xv. 19.—**σημεῖα καὶ τέρατα**: no less than eight times in Acts.—**δυνάμεις** is often rendered in a way which rather obscures its true form and meaning. Lit. = "powers," and so here in R.V. margin, where in the text we have "mighty works," so in Heb. ii. 4. St. Luke is fond of using **δύναμις** of the power inherent in Christ, and so the plural might well be used of the outward manifestations of this power in Christ, or through Him in His disciples. The word therefore seems in itself to point to the new forces at work in the world (Trench, *N. T. Synonyms*, ii., p. 177 ff.).—**τέρατα**: the word is never used in the N.T. alone as applied to our Lord's works or those of His disciples, and this observation made by Origen is very important, since the one word which might seem to suggest the prodigies and portents of the heathen world is never used unless in combination with some other word, which at once raises the N.T. miracles to a higher level. And so whilst the ethical purpose of these miracles is least apparent in the word **τέρατα**, it is brought

distinctly into view by the word with which **τέρατα** is so often joined—**σημεῖα**, a term which points in its very meaning to something beyond itself. Blass therefore is not justified in speaking of **σημεῖα** and **τέρατα** as synonymous terms. The true distinction between them lies in remembering that in the N.T. all three words mentioned in this passage have the same denotation but a different connotation—they are all used for miracles, but miracles regarded from different points of view (see Sanday and Headlam, *Romans*, p. 406).—**οἷς ἐποίησεν . . . ὁ Θεός**. The words, as Alford points out against De Wette, do not express a low view of our Lord's miracles. The favourite word used by St. John for the miracles of Christ, **ἔργα**, exactly corresponds to the phrase of St. Peter, since these **ἔργα** were the works of the Father Whom the Son revealed in them (*cf.* St. John v. 19, xiv. 10).—**καθὼς καὶ αὐτοὶ οἶδατε**: Weiss rightly draws attention to the emphatic pronoun. The fact of the miracles was not denied, although their source was so terribly misrepresented; *cf.* "Jesus Christ in the Talmud," Laible, E.T. (Streane), pp. 45-50 (1893).

Ver. 23. **τοῦτον**, emphatic, **ἐκδοτον** delivered up, by Judas, not by God; only here in the N.T., but see instances from Josephus, also from classical Greek, in Wetstein. In Dan., Theod., Bel and the Dragon ver. 22.—**ὀρισμένη βουλή**: both favourite words of St. Luke: **ὀρισ.** used by him five times in the Acts, x. 42, xi. 29, xvii. 26, 31; once by St. Paul, Rom. i. 4; once in Hebrews, iv. 7, and only in St. Luke amongst the Evangelists, xxii. 22, where our Lord Himself speaks of the events of His betrayal by the same word, **κατὰ τὸ ὀρισμένον** (*cf.* xxiv. 26).—**βουλή**: Wendt compares the Homeric **Διὸς δ' ἐτελείετο βουλή**. The phrase **βουλή τοῦ Θ.** is used only by St. Luke; once in his Gospel, vii. 30, and three times in Acts, xiii. 36, xx. 27 (whilst **βουλή** is used twice in the Gospel, eight times in the Acts, and only three times elsewhere in the N.T., 1 Cor. iv. 5, Ephes. i. 11, Heb. vi. 17), but *cf.* Wisdom vi. 4, ix. 13, and often **ἡ βουλή Κυρίου** in LXX.—**προγνώσει**: the word is only found again in 1 Peter i. 2. and its



Θεοῦ ἔκδοτον λαβόντες,<sup>1</sup> διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·

24. ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου,<sup>2</sup> καθότι οὐκ

<sup>1</sup> λαβόντες om. N<sup>1</sup>ABC 61, Vulg., Sah., Boh., Syr. Pesh., Arm., Aeth., Ath., Irint., Victorin.; so Tisch., W.H., R.V., Weiss—but omitted by Blass in β although found in D<sup>1</sup>EC<sup>3</sup>P, Syr. Harcl., Eus., Chrys.; Hilg. retains. χειρῶν; but χειρὸς in N<sup>1</sup>ABC<sup>2</sup>D 13, 15, 61, Syr. Harcl., Aeth., Eus., Ath., Cyr., so Tisch., W.H., R.V., Weiss, Wendt, Hilg. (plural probably out of the following ἀνομῶν). ἀνείλετε minusc., but ἀνείλατε N<sup>1</sup>ABCDEP, so Tisch., W.H., Weiss—see W.H., Appendix, p. 172, and Winer-Schmiedel, p. 112.

<sup>2</sup> θανάτου N<sup>1</sup>ABCEP, Syr. Harcl., Sah., Arm., Aeth., Eus., Ath., Cyr., Theodrt.; so Tisch., W.H., Wendt, Weiss. φθου D, Vulg., Syr. Pesh., Boh., Gig., Par., Polyc., Epiph., Irenint.—similar var. l. in 1 Cor. xv. 55, cf. Ps. xvii. (xviii.) 5, 6; φθου out of ver. 27, 31 (Wendt).

occurrence in that place, and the thoughts which it expresses, may be classed amongst the points of contact between Acts and 1 Peter (see at end of chap. iii.). In the Passion and Resurrection of Christ, which at one time seemed to Peter impossible, cf. Matt. xvi. 22, he now sees the full accomplishment of God's counsel, cf. iii. 20, and 1 Peter i. 20 (Nösgen, *Apostelgeschichte*, p. 53, and also 48-52). In this spiritual insight now imparted to the Apostle we see a further proof of the illuminating power of the Holy Ghost, the gift of Pentecost, which he himself so emphatically acknowledges in his first epistle (i. 1-12).—διὰ χειρῶν, best explained as a Hebraism. Cf. for the frequent use of this Hebraistic expression, Blass, *Grammatik des N. G.*, pp. 126, 127; and Simcox, *Language of the N. T.*, p. 141. In the LXX, cf. 2 Kings xiv. 27, 1 Chron. xi. 3, xxix. 5. St. Luke is very fond of these paraphrases with πρόσωπον and χεῖρ, see Friedrich, *Das Lukasevangelium*, pp. 8, 9, and Lekebusch, *Apostelgeschichte*, p. 77; cf. v. 12, vii. 25, xi. 30, xiv. 3, xv. 23, xix. 11, so ἐν χειρὶ, εἰς χεῖρας.—ἀνόμων: "lawless," R.V., generally taken to refer to the Roman soldiers who crucified our Lord, i.e., Gentiles without law, as in 1 Cor. ix. 21, Rom. ii. 14. In Wisdom xvii. 2 the same word is used of the Egyptians who thought to oppress the holy nation—they are described as ἄνομοι.—προσπήξαντες, sc., τῷ σταυρῷ: a graphic word used only here, with which we may compare the vivid description also by St. Peter in v. 29-32, x. 39, cf. 1 Peter ii. 24—the language of one who could justly claim to be a witness of the sufferings of Christ, 1 Peter v. 1. The word is not found in LXX, cf. Dio Cassius.—ἀνείλατε: an Alexandrian form, see for similar instances, Kennedy,

*Sources of N. T. Greek*, pp. 159, 160. The verb is a favourite with St. Luke, nineteen times in Acts, twice in the Gospel, and only once elsewhere in the Evangelists, viz., Matt. ii. 16, and the noun ἀναίρεσις is only found in Acts viii. 10 (xxii. 20), cf. its similar use in classical Greek and in the LXX. The fact that St. Peter thus describes the Jewish people as the actual murderers of Jesus is not a proof that in such language we have an instance of anti-Judaism quite inconsistent with the historical truth of the speech (Baur, Renan, Overbeck), but the Apostle sees vividly before his eyes essentially the same crowd at the Feast as had demanded the Cross of Jesus before the judgment-seat of Pilate, Nösgen, *Apostelgeschichte*, p. 103.—ὃν ὁ Θεὸς ἀνέστησε, "est hoc summum orationis," Blass, cf. v. 32, and i. 22.

Ver 24. λύσας τὰς ὠδῖνας τοῦ θαν.: R.V. "pangs" instead of "pains" (all previous versions) approaches nearer to the literal form of the word—"birth-pangs," the resurrection of Christ being conceived of as a birth out of death, as the Fathers interpreted the passage. The phrase is found in the Psalms, LXX xvii. 4, cxiv. 3, but it is most probable that the LXX has here mistaken the

force of the Hebrew בָּל which might mean "birth-pangs," or the cords of a hunter catching his prey. In the Hebrew version the parallelism, such a favourite figure in Hebrew poetry, decides in favour of the latter meaning, as in R.V. Ps. xviii. 4, 5 (LXX xvii.), Sheol and Death are personified as hunters lying in wait for their prey with nooses and nets (Kirkpatrick, *Psalms, in loco*, the word

מִקְשָׁיִם meaning snares by which birds or beasts are taken (Amos iii. 5)). In

ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25. Δαβὶδ γὰρ λέγει εἰς αὐτὸν, "Προωρώμην<sup>1</sup> τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῶ. 26. διὰ τοῦτο εὐφράνθη ἡ καρδιά

<sup>1</sup> προωρώμην B<sup>3</sup>P; προορ. ΞAB<sup>3</sup>CDE, so Tisch., W.H., Weiss, Wendt, Hilg. (see Winer-Schmiedel, p. 101).

the previous verse the parallelism is also maintained if we read "the waves of death" (cf. 2 Sam. xxii. 5) "compassed me, the floods of ungodliness made me afraid". It is tempting to account for the reading ὠδίνας by supposing that St. Luke had before him a source for St. Peter's speech, and that he had given a mistaken rendering of the word **לָחַץ**. But it would certainly seem that λύσας and κρατεῖσθαι are far more applicable to the idea of the hunter's cords, in which the Christ could not be bound, since He was Himself the Life. A similar mistake in connection with the same Hebrew word **לָחַץ** may possibly occur in 1 Thess. v. 3 and Luke xxi. 34. There is no occasion to find in the word any reference to the death-pains of Christ (so Grotius, Bengel), or to render ὠδίνες pains and snares (Olshausen, Nösgen), and it is somewhat fanciful to explain with St. Chrysostom (so Theophylact and Occumenius) ὁ θάνατος ὠδινε κατέχων αὐτὸν καὶ τὰ δεινὰ ἔπασχε.—καθότι: only found in St. Luke, in Gospel twice, and in Acts four times (Friedrich); generally in classical Greek καθ' ὃ τι (cf. Tobit i. 12, xiii. 4).—οὐκ ἦν δυνατόν . . . γὰρ: the words primarily refer to the proof which St. Peter was about to adduce from prophecy, and the Scripture could not be broken. But whilst Baur sees in such an expression, as also in iii. 15, a transition to Johannine conceptions of the Person of Jesus, every Christian gladly recognises in the words the moral impossibility that the Life could be holden by Death. On the impersonal construction, see Viteau, *Le Grec du N. T.*, p. 151 (1893).—κρατεῖσθαι . . . ὑπ', cf. Luke xxiv. 16 (John xx. 23), only in these passages in passive voice in N.T., but cf. for similar use of the passive voice, 4 Macc. ii. 9, and so in Dem. Schmid compares this verse where the internal necessity of Christ's resurrection is thus stated with 1 Peter iii. 18, showing that the πνεῦμα in Him possessed this power of life (*Biblische Theologie des N. T.*, p. 402).

Ver. 25. Δαυεὶδ γὰρ λέγει: the words which follow are quoted by St. Peter

from Psalm xvi.; and it has been said that the Apostle's argument would be the same if the Psalm were the work of some other author than David. But if the following Psalm and the Psalm in question may with considerable reason be attributed to the same author, and if the former Psalm, the seventeenth, may be referred to the period of David's persecution by Saul, then David's authorship of Psalm sixteen becomes increasingly probable (Kirkpatrick). In Delitzsch's view whatever can mark a Psalm as Davidic we actually find combined here, e.g., coincidences of many kinds which he regards as undoubtedly Davidic (cf. v. 5 with xi. 6, v. 10 with iv. 4, v. 11 with xvii. 15), and he sees no reason for giving up the testimony afforded by the title. But it is plain that David's experience did not exhaust the meaning of the Psalm, and St. Peter in the fullness of the gift of Pentecost interprets the words εἰς αὐτὸν, "with reference to Him," i.e., the Messiah (cf. St. Paul's interpretation of the same Psalm in xiii. 35). On the application of the Psalm as Messianic, cf. Edersheim, *Jesus the Messiah*, ii., p. 717.—Προωρώμην: not "I foresaw," but "I beheld the Lord always before my face," LXX; Heb., "I have set the Lord always before me".—Κύριον = Jehovah.—ἐκ δεξιῶν μου: as a defence and helper. Cf. παραστάτης, Xen., *Cyr.*, iii., 3, 21. The imagery may be taken from that of the trials in which advocates stood at the right hand of their clients (Psalm cix. 31), or there may be a reference to a champion who, in defending another, would stand on his right hand; cf. Psalm cx. 5, cxxi. 5 (Kirkpatrick, and Robertson Smith, *Expositor*, 1876, p. 351).—ἵνα μὴ σαλευθῶ: although the verses which follow contain the chief Messianic references in St. Peter's interpretation, yet in the fullest sense of the words the Christ could say προορ. κ.τ.λ. (see Felten, *in loco*). But because the Father was with Him, He could add διὰ τοῦτο εὐφράνθη ἡ καρδιά μου: "the heart" in O.T. is not only the heart of the affections, but the centre of the man's whole moral and intellectual nature (Oehler, *Theol. des A. T.*, p. 71).—εὐφράνθη



μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· 27. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς

refers rather to a joyous state of mind, "was glad," R.V., ἡγαλλιάσατο used of outward and active expression of joy is rendered "rejoiced," R.V. (in A.V. the meaning of the two verbs is transposed). At the same time εὐφράνθη is sometimes used in LXX and N.T., as in modern Greek of festive enjoyment, Kennedy, *Sources of N. T. Greek*, p. 155.—ἡ γλῶσσά μου: in Hebrew יְרֵבָבָה

"my glory," i.e., my soul, my spirit (cf. Gen. xlix. 6, Schöttgen). The Arabs use a similar expression for the eye, the hand, or any member of the body held in special honour (cf. Lumby on Psalm cviii. 1).—ἔτι δὲ καὶ ἡ σὰρξ: *flesh* does not here mean the dead corpse but the living body (Perowne, Kirkpatrick).—κατασκηνώσει, "shall dwell in safety," R.V., "confidently," margin (O.T.); the expression is used frequently of dwelling safely in the Promised Land. In N.T. the R.V. translates "shall dwell," "tabernacle" margin, shall dwell as in a tent, a temporary abode. In its *literal* meaning, therefore, there is no reference to the rest of the body in the grave, or to the hope of resurrection from the grave, but the words must be understood of *this life* (Perowne); cf. Deut. xxxiii. 12, 28, Psalm iv. 8, xxv. 13, Jer. xxiii. 6, xxxiii. 16. For the hope of the Psalmist, expressed in the following words, is primarily for preservation from death: "Thou wilt not give up my soul to Sheol [i.e., to the underworld, so that one becomes its prey], neither wilt thou suffer thy beloved one [singular] to see the pit" (so Delitzsch and Perowne, as also R. Smith and Kirkpatrick).

Ver. 27. In LXX and N.T. rightly εἰς ᾧδην. W.H.; cf. also Briggs, *Messianic Prophecies*, p. 24; although in T.R. as usually in Attic, εἰς ᾧδον, sc., δόμον. Blass regards εἰς as simply usurping in the common dialect the place of ἐν, but we can scarcely explain the force of the preposition here in this way. ἐγκαταλείψεις used of utter abandonment, cf. Psalm xxii. 1 (cf. 2 Tim. iv. 10, 16).—εἰς ᾧδην: whilst it is true that the Psalmist "says nothing about what shall happen to him *after* death" (Perowne), he expresses his conviction that his soul would not be given up to the land of gloom and forgetfulness, the abode of the dead, dark and cheerless,

with which the Psalmist cannot associate the thought of life and light (see also on ver. 31).—οὐδὲ δώσεις: in R.V. (O.T.) the word "suffer" is retained, but in R.V. (N.T.) we find "thou wilt not give," the

Hebrew נתן being used in this sense to

permit, to suffer, to let, like δίδωμι and dare, Viteau, *Le Grec du N. T.*, p. 156 (1893).—τὸν θσιόν σου: the Hebrew *Chāsīd* which is thus sometimes translated in the LXX (Vulgate, *Sanctus*) is often rendered "thy beloved one," and the word denotes not only one who is godly and pious, but also one who is the object of Jehovah's loving-kindness. The word might well be used of Him, Who was not only the Holy One of God, but ὁ ἀγαπητὸς υἱός, "the beloved Son". On the word *Chāsīd* see Kirkpatrick, *Psalms*, Appendix, p. 221.—ιδεῖν διαφθοράν: "corruption" or "the pit," margin R.V. (O.T.), but in the N.T. simply "corruption" (A. and R.V.), Vulgate, *corruptio*. In the

LXX the Hebrew תַּחַשׁ is often rendered διαφθορά, "corruption," as if derived from תַּחַשׁ דיאφθέρειν, "to corrupt"; not, however, in the sense of corruption, putridity, but of destruction. The

derivation however is probably from תַּחַשׁ,

to sink down, hence it means a pit, and sometimes a sepulchre, a grave, Psalm xxx. 10, lv. 24, so here "to see the grave," i.e., to die and be buried, cf. Psalm xlix. 10 (see Robinson's *Gesenius*, p. 1053, note, twenty-sixth edition). Dr. Robertson Smith maintains that there are two Hebrew words the same in form but different in origin, one masculine = *putrefaction* or *corruption*, the other feminine = the *deep* or the *pit*. So far he agrees with the note in *Gesenius*, u.s., that the word διαφθορά should here be rendered by the latter, the *pit*, but he takes the rendering, the *deep* or the *pit*, as an epithet not of the grave but of Sheol or Hades (see *Expositor*, p. 354, 1876, the whole paper on "The Sixteenth Psalm," by Dr. R. Smith, should be consulted, and p. 354 compared with the note in *Gesenius*), and this view certainly seems to fit in better with the parallelism



ἄδου,<sup>1</sup> οὐδὲ δώσεις τὸν ὄσιν σου ἰδεῖν διαφθοράν. 28. ἐγνώρισάς μοι ὁδοὺς ζωῆς · πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.” 29. Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα

<sup>1</sup> ἄδου EP, Chrys. (in LXX A); ἄδην NABCD, Clem., Epiph., so Tisch., W.H., Weiss, Wendt (so in LXX B—τον ἄδην S<sup>1</sup>).

Ver. 28. ἐγνώρισάς μοι ὁδοὺς ζωῆς: St. Peter quotes from the LXX, which has the plural ὁδοὺς—so in Proverbs v. 6, where Hebrew has the same word as here in the singular, the LXX translates ὁδοὺς ζωῆς.—μετὰ τοῦ προσώπου σου, “with thy countenance” = “in thy presence,” margin; = Hebrew, “in thy presence”. The LXX πρόσωπον is a literal translation of the Hebrew פָּנֶיךָ, *face* or *countenance*, in the O.T. The expression is a common one in the O.T., “in God’s presence”; cf. Psalm iv. 6, xvii. 15, xxi. 6, cxl. 13. Grimm-Thayer explains (με) ὄντα μετὰ, *sub*, “being in thy presence” (see *sub* μετά, i. 2 b). The force of the expression is strikingly seen in its repeated use in Numbers vi. 25; cf. Exodus xxxiii. 14; Oehler, *Theologie des A. T.*, pp. 46, 56, 62, and Westcott, *Hebrews*, p. 272. And so the Psalm ends as it had begun with God; cf. ver. 2, and ver. 11. The Psalmist’s thoughts carried him beyond mere temporal deliverance, beyond the changes and chances of this mortal life, to the assurance of a union with God, which death could not dissolve; while as Christians we read with St. Peter a deeper and a fuller meaning still in the words, as we recall the Life, Death, Resurrection, and Ascension of Him, of Whom it was written: ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

Ver. 29. ἄνδρες ἀδελφοί: an affectionate form of address as compared with vv. 14 and 22 (cf. vii. 2, xxii. 1), but still much more formal than iii. 17, where we have ἀδελφοί alone in St. Peter’s pity for those who crucifying the Saviour knew not what they did.—ἐξὸν, *sc.*, ἐστι (with infinitive), cf. 2 Cor. xii. 4, only in N.T. Viteau, *Le Grec du N. T.*, p. 200 (1893), cf. LXX Esther iv. 2; 4 Macc. v. 18; not “may I speak unto you,” but “I may say unto you,” R.V., not ἐστῶ, but ἐστὶ (ἐξεστι), Wendt, *in loco*.—μετὰ παρρησίας: on the phrase, see below, iv. 13, and its repeated use by St. Luke; cf. Heb. iv. 16; Lat., *cum fiducia*, Westcott, *Hebrews*, p. 108. In the LXX

the phrase is found, Lev. xxvi. 13, Esther viii. 12, 1 Macc. iv. 18, 3 Macc. iv. 1, vii. 12. St. Peter will first of all state facts which cannot be denied, before he proceeds to show how the words used of David are fulfilled in “great David’s greater Son”. He speaks of David in terms which indicate his respect for his name and memory, and as Bengel well says, “est igitur hoc loco προθεραπεία, prævía sermonis mitigatio” (“est hæc προθερ. ut aiunt rhetores,” Blass, *in loco*). —τοῦ πατριάρχου, the name is emphatically used in the N.T. of Abraham; cf. Heb. vii. 4 (properly the ἄρχων (*auctor*), πατριᾶς), and of the sons of Jacob, Acts vii. 8, 9, and cf. 4 Macc. vii. 19, used of Abraham, Isaac and Jacob. In the LXX it is used of the “heads of the fathers’ houses,” 1 Chron. ix. 9, xxiv. 31, in a comparatively lower sense. Here used, as a term of high honour, of David, regarded as the ancestor of the kingly race. See on the word and its formation, Kennedy, *Sources of New Testament Greek*, p. 114.—ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη: “that he both died and was buried,” R.V. St. Peter states notorious facts, and refers to them in a way which could not wound the susceptibilities of his hearers, whilst he shows them that David’s words were not exhausted in his own case. The argument is practically the same as that of St. Paul in xiii. 36 from the same Psalm.—καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν, *i.e.*, in Jerusalem, the mention of the tomb emphasises the fact and certainty of the death of David, and implies that *his* body had seen corruption. That David’s tomb was shown in the time of Nehemiah we know from Neh. iii. 16. From Jos., *Ant.*, vii., 15, 3; xiii., 8, 4; *B. J.*, i., 2, 5, we learn that Solomon had buried a large treasure in the tomb, and that on that account one of its chambers had been broken open by Hyrcanus, and another by Herod the Great. According to Jos., *Ant.*, xvi., 7, 1, Herod, not content with rifling the tomb, desired to penetrate further, even as far as the bodies of David and Solomon, but a flame burst

αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30. προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,<sup>1</sup> καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31. προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη<sup>2</sup> ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ

<sup>1</sup> το κατὰ σ. . . . τον Χ. om.  $\Sigma$ ABCD<sup>2</sup> 61, Vulg., good versions, Eus., Cyr., Irenint., so Tisch., W.H., R.V., Weiss, Wendt (rejects as a marginal gloss, so Alford); but although a similar reading is found in DE Blass does not receive it in his  $\beta$  text (see Weiss on Codex D, p. 57). ὁσφυος, D reads καρδιας; Gig., Par., Syr. Pesh., so Hilg., Iren. κοιλίας (*ventris*); so in  $\beta$  (LXX Ps. cxxxi. 11, S<sup>2</sup>R).

<sup>2</sup> εγκατελειφθη  $\Sigma$ BCDE, Eus., Chrys., Theodrt., so Tisch., W.H., Weiss, Wendt, εν. A (alt. in W.H.), too well testified to suppose that it is simply derived from ver. 27 (Wendt). ᾄδου ACDEP, Chrys., Lach.; ἄδην  $\Sigma$ B, Eus., Thaum., so Tisch., W.H., Wendt, Weiss. ἡ ψυχὴ αὐτοῦ om.  $\Sigma$ ABC<sup>2</sup>D 61, 81, Syr. Pesh., Boh., Sah., Aeth., Eus., Irenint., Didint., Victorin. so Tisch., W.H., R.V., Weiss, Wendt (from ver. 27, so also ου . . . ουδε, instead of ουτε . . . ουτε. ουδε; but ουτε  $\Sigma$ ACD, Eus., Chrys., Cyr., so Tisch., W.H., Wendt; but Weiss ουτε . . . ουδε, following B).

forth and slew two of his guards, and the king fled. To this attempt the Jewish historian attributed the growing troubles in Herod's family. In the time of Hadrian the tomb is said to have fallen into ruins. Whatever its exact site, it must have been within the walls, and therefore could not correspond with the so called "tombs of the kings" which De Saulcy identified with it. Those tombs are outside the walls, and are of the Roman period (Schürer, *Jewish People*, div. i., vol. i., p. 276, E.T., "David," B.D.<sup>2</sup>). Wetstein, *in loco*, quotes the testimony of Maundrell as to the sepulchres of David and his family being the only sepulchres within the walls. St. Jerome, *Epist.*, xli., writing to Marcella, expresses a hope that they might pray together in the mausoleum of David; so that at the end of the fourth century tradition must still have claimed to mark the spot.

Ver. 30. προφῆτης: as David could not have spoken this Psalm of himself, he spoke it of some other, who was none other than the Messiah—here the word is used in the double sense of one declaring God's will, and also of one foretelling how that will would be fulfilled.—ὑπάρχων: another favourite word of St. Luke, in his Gospel, and especially in Acts; in the former it is found seven times, and in the latter no less than twenty-four times, and in all parts (excluding τὰ ὑπάρχοντα), Friedrich, *Das Lucasevangelium*, p. 7. It is not used by the other Evangelists. In the N.T., as in later Greek, it is often weakened into an equivalent of εἶναι; Blass, *Gram-*

*matik des N. G.*, p. 239. Here it may indicate that David was a prophet, not only in this one instance, but constantly with reference to the Messiah.—ὅρκῳ ὤμοσεν, Hebraistic; cf. ver. 17. Viteau, *Le Grec du N. T.*, p. 141 (1896); for the oath cf. Ps. cxxii. 11, 2 Sam. vii. 16.—ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ, i.e., of his offspring. It is a common Hebraistic form of expression—ὁσφύς read here, but κοιλία in Ps. cxxxi. 11 (LXX); cf. Gen. xxxv. 11 and 2 Chron. vi. 9 (Heb. vii. 5). With regard to the human element in the Person of Jesus, Peter speaks of him as a descendant of David according to prophecy, as in the Synoptists and Rom. i. 3 (Schmid). The exact expression, καρπὸς τῆς ὁσφύος, is not found in the LXX, but καρ. τῆς κοιλίας is found, not only in the Psalm quoted but in Mic. vi. 7 (Lam. ii. 20), where the same Hebrew words are used as in the Psalm: ὁσφύς in the LXX is several times a trans-

lation of another Hebrew word הַלְצִי (dual). This partitive construction (supply τινα) is also a Hebraistic mode of expression, and frequent in the LXX; cf. ii. 18, v. 2. See Viteau, *Le Grec du N. T.*, p. 151 (1896).

Ver. 31. προῖδων, cf. Gal. iii. 8. The word ascribes prophetic consciousness to David in the composition of the Psalm, but, as we learn from St. Peter himself, that prophetic consciousness did not involve a distinct knowledge of the events foretold (1 Pet. i. 10-12); that which the Holy Ghost presigned was only in part clear to the prophets, both as to the date of fulfilment and also as



αὐτοῦ εἶδε διαφθοράν. 32. τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ Ἀγίου Πνεύματος<sup>1</sup> λαβὼν παρὰ τοῦ

<sup>1</sup> του Αγ. Πν.; but τον πν. τον αγ. ABCE 13, 61, 130, Vulg., Chrys., so W.H., Weiss; but TR. in DP, Irint., and accepted by Blass in β and by Hilg.

to historical shaping (Schmid, *Biblische Theol. des N. T.*, p. 395, and Alford, *in loco*).—δτι: introducing the words which follow as a fuller explanation, or simply as expressing a well-known fact.—ἐγκατελείφθη . . . εἶδεν: aorists, not futures, because from St. Peter's standpoint the prophecy had been already fulfilled (Felten, Wendt). With this verse we naturally compare the mention of Christ's descent into Hades and His agency in the realms of the dead in St. Peter's First Epistle, iii. 19 (*cf.* Phil. ii. 10, Ephes. iv. 9, Rom. x. 7; Zahn, *Das Apost. Symbolum*, pp. 71-74; but see also Schmid, *ubi supra*, p. 414). Thus while the words bore, as we have seen, a primary and lower reference to David himself, St. Peter was led by the Holy Ghost to see their higher and grander fulfilment in Christ.—εἰς ἄδου: on the construction see above on ver. 27, and on the Jewish view of Sheol or Hades in the time of our Lord as an intermediate state, see Charles, *Book of Enoch*, p. 168 and p. 94, and compare also the interesting although indirect parallel to 1 Pet. iii. 19, which he finds in *The Book of the Secrets of Enoch*, p. xlv. ff.; Weber, *Jüdische Theologie*, pp. 163, 341.

Ver. 32. οὗ: may be masculine = Christ, *cf.* xiii. 31, but is taken as neuter by Blass (so too Overbeck, Holtzmann, Weiss, Wendt, Felten). Bengel remarks "nempe Dei qui id fecit," and compares v. 32, x. 41, and 1 Cor. xv. 15.

Ver. 33. οὖν: the Ascension is a necessary sequel to the Resurrection, *cf.* Weiss, *Leben Jesu*, iii., 409 ff. and *in loco*. Or the word may mark the result of the assured and manifold testimony to the Resurrection, to which the Apostle had just appealed: "Confirmata resurrectione Christi, ascensio non potest in dubium vocari," Bengel.—τῇ δεξιᾷ τοῦ Θεοῦ: best to take the words as an instrumental dative, so in v. 31, with the majority of recent commentators. On grammatical grounds it would be difficult to justify the rendering "to the right hand" (although taken in connection with v. 34 it would give very good sense), since such a combination of the dative alone is found only in the poets,

and never in prose in classical Greek. The only other instances adduced, Acts xxi. 16 and Rev. ii. 16, can be otherwise explained, *cf.* Winer-Moulton, xxxi., p. 268. On Judg. xi. 18 (LXX) quoted in support of the local rendering by Fritzsche, see Wendt's full note *in loco*. The instrumental meaning follows naturally upon ver. 32—the Ascension, as the Resurrection, was the mighty deed of God, Phil. ii. 9. There is therefore no occasion to regard the expression with De Wette as a Hebraism, see Wetstein, *in loco*.—ὑψωθείς, *cf.* especially John xii. 32, and Westcott's note on John iii. 14. The word is frequently found in LXX. As Lightfoot points out, in our Lord Himself the divine law which He Himself had enunciated was fulfilled, ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται (Luke xiv. 11, xviii. 14).—τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος κ.τ.λ., see above on i. 4 (Gal. iii. 14). The language of St. Peter is in agreement with, but yet independent of, that in St. John, whilst it calmly certifies the fulfilment of our Lord's promise.—ἐξέχεε: "hath poured forth," R.V. All previous English versions except Rhem. = A.V. The verb is used in the LXX in the prophecy cited above, Joel ii. 28, 29 (*cf.* also Zech. xii. 10), although it is not used in the Gospels of the outpouring of the Spirit.—τοῦτο: either the Holy Ghost, as the Vulgate takes it, or an independent neuter "this which ye see and hear," *i.e.*, in the bearing and speech of the assembled Apostles. St. Peter thus leads his hearers to infer that that which is poured out is by its effects nothing else than the Holy Ghost. It is noteworthy that just as Joel speaks of God, the Lord Jehovah, pouring out of His Spirit, so the same divine energy is here attributed by St. Peter to Jesus. See above on ver. 17.

Ver. 34. St. Peter does not demand belief upon his own assertion, but he again appeals to the Scriptures, and to words which could not have received a fulfilment in the case of David. In this appeal he reproduces the very words in which, some seven weeks before, our Lord Himself had convicted the scribes of error in their interpretation of this



πατὴρς, ἐξέχεε<sup>1</sup> τοῦτο δὲ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 35. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” 36. Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ<sup>2</sup> Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ἡμεῖς ἐσταυρώσατε.

<sup>1</sup> After ἐξέχεε and before τοῦτο D (Par.) insert ὑμιν, and E, Syrr. (Pesh. and Harc), Sah. tol. demid., Ir., Did., Ambr., Par. *hoc donum*. Harris ascribes this second addition, though dubiously, to a Montanist; but *cf.* ver. 38, x. 45, xi. 17, although in these passages δωρεα, not δωρον, is used.

<sup>2</sup> καὶ K.; καὶ in all uncials, also Vulg., Syr. H., W.H., R.V., Weiss; *om.* by many cursives, also Syr. Pesh. καὶ X. αὐτον EP 61, Ath., Epiph.; αὐτον καὶ X. **ABCD**<sup>2</sup> 15, 18, 61, 130, Vulg., Arm., Bas., Irml, so Tisch., W.H., R.V., Weiss.

same Psalm (Matt. xxii. 44, Mark xii. 35, Luke xx. 41), and, “unlearned” in the eyes of the scribes, had answered the question which they could not answer, how David’s Son was also David’s Lord. No passage of Scripture is so constantly referred to in the N.T. as this 110th Psalm, *cf.* references above, and also 1 Cor. xv. 25, Heb. i. 13, v. 6, vii. 17, 21, x. 13. The Psalm was always regarded as Messianic by the Jews (Weber, *Jüdische Theologie*, p. 357 (1897); Edersheim, *Jesus the Messiah*, ii., 720 (Appendix); Cheyne, *Origin of the Psalter*, p. 35; Driver, *Introduction to O. T.*, pp. 362, 363; and if it had not been so in the time of our Lord, it is obvious that His argument would have missed its point if those to whom He addressed His question “What think ye of the Christ?” could have answered that David was not speaking of the coming Messiah. For earlier interpretations of the Psalm, and the patristic testimony to its Messianic character, see *Speaker’s Commentary*, iv., 427, and on the authorship see Gifford, *Authorship of the 110th Psalm*, with Appendix, 1895 (SPCK), and Delitzsch, *Psalms*, iii., pp. 163-176, E.T.—κάθου ἐκ δεξιῶν μου: κάθου contracted for καθήσο (*cf.* also Mark xii. 36, Heb. i. 13); this “popular” form, which is also found in the Fragments of the comic writers, is the present imperative of καθήμαι in modern Greek, Kennedy, *Sources of N. T. Greek*, p. 162. In the LXX it is frequently used (see Hatch and Redpath, *sub. v.*).—ἕως: the word does not imply that Christ shall cease to reign subsequently: the word here, as elsewhere, does not imply that what is expressed will only have place up to a certain time (*cf.* Gen. xxxiii. 15, Deut. vii. 4, 2 Chron. vi. 23; *cf.* 1 Tim. iv. 13), rather is it

true to say that Christ will only then rightly rule, when He has subjugated all His enemies.—ἂν with ἕως as here, where it is left doubtful *when* that will take place to which it is said a thing will continue (Grimm-Thayer, and instances *sub* ἕως, i., 1 b).—ὑποπόδιον, *cf.* Josh. x. 24, referring to the custom of conquering kings placing their feet upon the necks of their conquered enemies (so Blass, *in loco*, amongst recent commentators).

Ver. 36. ἀσφαλῶς: used here emphatically; the Apostle would emphasise the conclusion which he is about to draw from his three texts; *cf.* xxi. 34, xxii. 30, and Wisdom xviii. 6 (so in classical Greek).—πᾶς οἶκος Ἰσρ., without the article, for οἶκος Ἰ. is regarded as a proper name, *cf.* LXX, 1 Sam. vii. 2, 1 Kings xii. 23, Neh. iv. 16, Ezek. xlv. 6, or it may be reckoned as Hebraistic, Blass, *Grammatik des N. G.*, pp. 147, 158.—καὶ Κύριον καὶ Χριστόν: the Κύριος plainly refers to the prophetic utterance just cited. Although in the first verse of Ps. cx. the words τῷ Κυρίῳ μου are not to be taken as a name of God, for the expression is Adoni not Adonai (“the LORD saith unto my Lord,” R.V.), and is simply a title of honour and respect, which was used of earthly superiors, *e.g.*, of Abraham, Moses, Elijah, Sisera, Naaman, yet St. Peter had called David a Prophet, and only in the Person of the Risen and Ascended Christ Who had sat down with His Father on His Throne could the Apostle see an adequate fulfilment of David’s prophecy, or an adequate realisation of the anticipations of the Christ. So in the early Church, Justin Martyr, *Apol.*, i., 60, appeals to the words of “the prophet David” in this same Psalm as foretelling the Ascension of Christ and His reign

37. Ἀκούσαντες<sup>1</sup> δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς<sup>2</sup> ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί;

<sup>1</sup> ακουσαντες; before this word D (so Syr. Harcl. mg.) reads *τοτε παντες οι συνελθοντες και*, and after *κατενυγ. την καρδ.* D adds *και τινες εξ αυτων (ειπαν)*, so Hilg. According to Blass's theory this would show more account and detailed information, . . . all were pricked, etc., but only some inquired—but on the other hand it may have been inserted to explain an apparent difficulty. According to Weiss, Codex D, p. 57, this and the following addition in D, *υποδειξατε ημιν*, are emendations of a kind similar to those which we find in ii. 45. In *τοτε κ.τ.λ.* in D, Harris sees either a lectionary preface or reader's expansion. Others find a case of assimilation, e.g., to Luke xxiii. 48 (Chase points out that similar words occur in the Syriac of the two passages). In *τοτε* Weiss can only see one of the frequent ways in which the characteristic alterations of D are introduced.

<sup>2</sup> λοιπους om. by D, Gig., Aug.—Hilg., and Blass, who omits it in β also, say "recte fort. et in α"; cf. v. 29. *ποιήσωμεν* ΞABCEP, Epiph., Chrys.; so Tisch., W.H., R.V., Weiss, Wendt (as against Meyer), so also Blass in β; but Hilg. follows T.R. *αδελφοι*; after this word D adds *υποδειξατε ημιν*, so E, Gig., Par., Wer. tol., Syr. Harcl. mg., Aug., Prom.; so Hilg. The word could be well connected with the *και τινες* as indicating their earnestness and willingness; cf. Luke iii. 7, Matt. iii. 7 (to which Chase sees an assimilation), Acts ix. 16, xx. 35.

over His spiritual enemies. On the remarkable expression *Χριστὸς Κύριος* in connection with Ps. cx. 1, see Ryle and James, *Psalms of Solomon*, pp. 141-143, cf. with the passage here x. 36, 42. In 1 Peter iii. 15 we have the phrase *Κύριον δὲ Χριστὸν ἁγιάσατε κ.τ.λ.* (R.V. and W.H.), "sanctify in your hearts Christ as Lord" (R.V.), where St. Peter does not hesitate to command that Christ be sanctified in our hearts as Lord, in words which are used in the O.T. of the LORD of hosts, Isa. viii. 13, and His sanctification by Israel. If it is said that it has been already shown that in Ps. cx. 1 Christ is referred to not as the LORD but as "my lord," it must not be forgotten that an exact parallel to 1 Peter iii. 15 and its high Christology may be found in this first sermon of St. Peter, cf. note on vv. 18-21 and 33.—*τοῦτον τὸν Ι. ὃν ὑμεῖς ἐσταυρώσατε*, "hath made Him both Lord and Christ, this Jesus whom ye crucified," R.V., so Vulgate. The A.V., following Tyndale and Cranmer, inverts the clauses, but fails to mark what Bengel so well calls *aculeus in fine*, the stinging effect with which St. Peter's words would fall on the ears of his audience, many of whom may have joined in the cry, Crucify Him! (Chrysostom). Holtzmann describes this last clause of the speech as "ein schwerer Schlusstein zur Krönung des Gebäudes".

Ver. 37. *κατενύγησαν τὴν καρδίαν*: no word could better make known that the sting of the last word had begun to work (see Theophylact, *in loco*) = *compungo*, so in Vulg. The word is not

used in classical Greek in the same sense as here, but the simple verb *νύσσειν* is so used. In LXX the best parallels are Gen. xxxiv. 7, Ps. cviii. 16 (cix.): cf. Cicero, *De Orat.*, iii., 34. "Hoc poenitentiae initium est, hic ad pietatem ingressus, tristitiam ex peccatis nostris concipere ac malorum nostrorum sensu vulnerari . . . sed compunctioni accedere debet promptitudo ad parendum," Calvin, *in loco*.—*τί ποιήσωμεν*; conj., delib., cf. Luke iii. 10, 12, 14, Mark xii. 14, xiv. 12, John xii. 27, Matt. xxvi. 54, Burton, *Moods and Tenses of N. T. Greek*, pp. 76, 126, and Viteau, *Le Grec du N. T.*, p. 28 ff. (1893).—*ἄνδρες ἀδελφοί*: indicating respect and regard—St. Peter's address had not been in vain—"non ita dixerant prius" Bengel; but now the words come as a response to St. Peter's own appeal, v. 29, cf. also Oecumenius, (so too Theophylact), *καὶ οἰκειωτικῶς αὐτοὺς ἀδελφούς καλοῦσιν, οὓς πρῶην ἐχλεύαζον*.—*μετανοήσατε*, Luke xxiv. 47. The Apostles began, as the Baptist began, Matt. iii. 2, as the Christ Himself began, Matt. iv. 17, Mark i. 15, with the exhortation to repentance, to a change of heart and life, not to mere regret for the past. On the distinction between *μετανοεῖν* and *μεταμέλομαι*, see Trench, *N. T. Synonyms*, i., 208. Dr. Thayer remarks that the distinction drawn by Trench is hardly sustained by usage, but at the same time he allows that *μετανοεῖν* is undoubtedly the fuller and nobler term, expressive of moral action and issues, as is indicated by the fact that it is often employed in the imperative (*μεταμέλομαι* never), and



38. Πέτρος δὲ ἔφη πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθίτω ἕκαστος ὑμῶν<sup>1</sup> ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος. 39. ὑμῖν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους

<sup>1</sup> ἐπὶ **NAEP**, Bas., Chrys., so Tisch. and Weiss; but **en** in BCD, Cyr.-Jer., Epiph., Cyr., Theodrt., so W.H., R.V.; both expressions seem to be equally common in Luke and Acts.

by its construction with ἀπό, ἐκ, *cf.* also Acts xx. 31, ἡ εἰς θεὸν μετάνοια (Synonyms in Grimm-Thayer, *sub* μεταμέλομαι). Christian Baptism was not admission to some new club or society of virtue, it was not primarily a token of mutual love and brotherhood, although it purified and strengthened both, *cf.* ver. 44 ff.

Ver. 38. βαπτισθίτω: "Non satis est Christocredere, sed oportet et Christianum profiteri, Rom. x. 10, quod Christus per baptismum fieri voluit," Grotius. John's baptism had been a baptism of repentance for the remission of sins, but the work of St. Peter and of his fellow-Apostles was not mere continuation of that of the Baptist, *cf.* xix. 4, 5. Their baptism was to be ἐπὶ (ἐν) τῷ ὀνόματι Ἰ. Χ. St. Peter's address had been directed to the proof that Jesus was the Christ, and it was only natural that the acknowledgment of the cogency of that proof should form the ground of admission to the Christian Church: the ground of the admission to baptism was the recognition of Jesus as the Christ. The reading ἐπὶ (see especially Weiss, *Apostelgeschichte*, pp. 35, 36) brings this out more clearly than ἐν. It is much better to explain thus than to say that baptism in the name of one of the Persons of the Trinity involves the names of the other Persons also, or to suppose with Bengel (so Plumptre) that the formula in Matt. xxviii. 19 was used for Gentiles, whilst for Jews or Proselytes who already acknowledged a Father and a Holy Spirit baptism in the name of the Lord Jesus sufficed; or to conjecture with Neander that Matt. xxviii. 19 was not at first considered as a formula to be adhered to rigidly in baptism, but that the rite was performed with reference to Christ's name alone. This difficulty, of which so much has been made, does not appear to have pressed upon the early Church, for it is remarkable that the passage in the *Didache*, vii. 3, which is rightly cited to prove the early existence of the Invocation of the Holy Trinity in baptism, is closely followed by another

in which we read (ix. 5) μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου, *i.e.*, Christ, as the immediate context shows.—εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν: εἰς, "unto" R.V., signifying the aim. It has been objected that St. Peter lays no stress upon the death of Christ in this connection, but rather upon His Resurrection. But we cannot doubt that St. Peter who had emphasized the fact of the crucifixion would have remembered his Master's solemn declaration a few hours before His death, Matt. xxvi. 28. Even if the words in this Gospel εἰς ἄφεσιν ἁμαρτιῶν are rejected, the fact remains that St. Peter would have connected the thought of the forgiveness of sins, a prerogative which, as every Jew was eager to maintain, belonged to God and to God alone, with the (new) covenant which Christ had ratified by His death. Harnack admits that however difficult it may be to explain precisely the words of Jesus to the disciples at the Last Supper, yet one thing is certain, that He connected the forgiveness of sins with His death, *Dogmengeschichte*, i., pp. 55 and 59, see also "Covenant," Hastings, B.D., p. 512.—ὑμῶν: the R.V. has this addition, so too the Vulgate (Wycl. and Rheims). As each individual ἕκαστος was to be baptised, so each, if truly penitent, would receive the forgiveness of his sins.—τὴν δωρεὰν, not χάρισμα as in 1 Cor. xii. 4, 9, 28, for the Holy Ghost, the gift, was a personal and abiding possession, but the χαρίσματα were for a time answering to special needs, and enjoyed by those to whom God distributed them. The word is used specially of the gift of the Holy Ghost by St. Luke four times in Acts, viii. 20, x. 45, xi. 17, but by no other Evangelist (*cf.*, however, Luke xi. 13), *cf.* Heb. vi. 4 (John iv. 10).

Ver. 39. ὑμῖν γὰρ: the promise was made to the very men who had invoked upon themselves and upon their children, St. Matt. xxvii. 25, the blood of the Crucified. See *Psalms of Solomon*, viii., 39 (Ryle and James' edition, p. 88).—



δὲν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν. 40. ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41. Οἱ μὲν οὖν ἀσμένως<sup>1</sup> ἀποδεξάμενοι τὸν

<sup>1</sup> ασμένως EP, Syrr. (Pesh. and Harcl.), Arm., Chrys.; but om. by  $\Sigma$  ABCD 61, Vulg., Sah., Boh., Aeth., Clem., so Tisch., W.H., R.V., Weiss, Wendt. For ἀποδεξάμενοι D substitutes πιστευσαντες, and Syr. Harcl. mg. Aug. add καὶ πιστευσαντες. (Harris sees a Montanist addition, necessity of faith for baptism.)

πᾶσι τοῖς εἰς μακράν: no occasion with Wendt and others to limit the words to the Jews of the Diaspora. It must not be forgotten that the Apostles were not surprised that the Gentiles should be admitted to the Christian Church, but only that they should be admitted without conforming to the rite of circumcision. If we compare iii. 26, and Ephes. ii. 13, 17 (cf. Rom. x. 13), it would seem that no restriction of race was placed upon the declaration of the Gospel message, provided that it was made to the Jew *first* (as was always Paul's custom). Hilgenfeld interprets the words as referring beyond all doubt to the Gentiles, since ἡμῶν . . . ἡμῶν had already expressed the Diaspora Jews. But he contends that as ver. 26 plainly intimates that the address was delivered only to Israelites, the words in question are added by "the author to Theophilus". He therefore places them in brackets. Jüngst in the same way thinks it well to refer them to the Redactor, and Feine refers them to Luke himself as Reviser. Weiss sees in the words an allusion to an O.T. passage which could only have been applied at first to the calling of the Gentiles, but which (in the connection in which it is here placed by the narrator) must be referred to the Jews of the Diaspora. It may well have been that (as in Holtzmann's view) St. Peter's audience only thought of the Jews of the Diaspora, but we can see in his words a wider and a deeper meaning, cf. Isaiah v. 26, and cf. also Isaiah ii. 2, Zech. vi. 15. Among the older commentators Oecumenius and Theophylact referred the words to the Gentiles.—*δσους δὲν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν*. Wendt presses the ἡμῶν to favour his view that St. Peter thinks only of the Jews and not of the Gentiles, since he speaks of "our God," but Blass catches the meaning much better in his comment: "ἡμῶν Israelitarum, qui idem gentes ad se vocat". This gives the true force of *προσκαλ.*, "shall call unto him" (so R.V.). Oecumenius also comments on the words as revealing the true peni-

tence and charity of Peter, *ψυχὴ γὰρ ὅταν ἐαυτὴν καταδικάσῃ, οὐκ ἔτι φθονεῖν δύναται*.

Ver. 40. *ἐτέροις τε λόγοις πλείοσιν τε* (not δὲ), as so frequent in Acts; "inducit quæ similia cognataque sunt, δέ diversa," Blass, *in loco*, and *Grammatik des N. G.*, p. 258.—*διεμαρτύρατο*: the translation "testified," both in A. and R.V., hardly gives the full form of the word. Its frequent use in the LXX in the sense of protesting solemnly, cf. Deut. iv. 26, viii. 19, 1 Sam. viii. 9, Zech. iii. 7 (6), seems more in accordance with St. Peter's words, who here as elsewhere (x. 42, xliii. 5, xx. 21) was not simply acting as a witness *μαρτυρεῖν*, but was also protesting against the false views of those he was addressing. It must not, however, be forgotten that in other passages in the LXX the verb may mean to bear witness (see Hatch and Redpath, *sub v.*). In the N.T., as Wendt notes, it is used by St. Paul in the former sense of protesting solemnly in 1 Tim. v. 21, 2 Tim. ii. 14, iv. 1. With this Mr. Page rightly compares its use in Acts xx. 23 (cf. also v. 20, *μαρτύρομαι*), and Luke xvi. 28. So too in classical writers.—*παρεκάλει*: the imperfect suggests the continuous exhortation which followed upon the Apostles' solemn protest (Weiss, *in loco*).—*τῆς γενεᾶς τῆς σκολιᾶς ταύτης*: the adjective is used to describe the rebellious Israelites in the wilderness, LXX, Deut. xxxii. 5 (and Ps. lxxvii. 8), a description used in part by our Lord Himself, Matt. xvii. 17, Luke ix. 41, and wholly by St. Paul, Phil. ii. 15. The correct translation "crooked," R.V. (which A.V. has in Luke iii. 5, Phil. ii. 15), signifies perversity in turning off from the truth, whilst the A.V. "untoward" (so Tyndale) signifies rather backwardness in coming to the truth (Humphry, *Commentary on R. V.*), Hort, *Judaistic Christianity*, pp. 41, 42.

Ver. 41. *Οἱ μὲν οὖν*: a truly Lucan formula, see i. 6. There is no anacoluthon, but for the answering δέ see v. 43. The words therefore refer to those mentioned in v. 37; in contrast to the three

λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν<sup>1</sup> τῇ ἡμέρᾳ ἐκείνῃ  
ψυχαὶ ὥσει τρισχίλιαι.

42. Ἦσαν δὲ προσκατερούντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ

<sup>1</sup> προσετέθησαν; after the verb *εν* inserted by  $\aleph$  ABCD 15, 18, 61, Vulg., so T W.H., R.V., Weiss, Wendt, Hilg.

thousand fear came upon every person, *ψυχῇ*, so Mr. Page, on *μὲν οὖν*, *in loco*. Mr. Rendall finds the answering *δέ* in v. 42; two phases of events are contrasted; three thousand converts are added in one day—they clave stedfastly to the Christian communion. See also his Appendix on *μὲν οὖν*, p. 162.—*ἀποδεξάμενοι τὸν λόγον αὐτοῦ*: used in classical Greek, especially in Plato, of receiving a teacher or his arguments with acceptance, and in the N.T. of receiving with approval; *cf.* xxiv. 3. The verb is only found in St. Luke in the N.T. with varying shades of meaning, twice in his Gospel, and five times in Acts in all parts. Only found in LXX in Apocryphal books, Tob. vii. 17, Judith xiii. 13 (but see Hatch and Redpath, *sub v.*), and in the Books of the Maccabees; *cf.* xviii. 27, xxi. 17, xxiv. 3, xxxviii. 30, see below.—*ἐβαπτίσθησαν*. There is nothing in the text which intimates that the Baptism of the three thousand was performed, not on the day of Pentecost, but during the days which followed. At the same time it is not said that the Baptism of such a multitude took place at one time or in one place on the day of the Feast, or that the rite was performed by St. Peter alone. Felten allows that others besides the Twelve may have baptised. See his note, *in loco*, and also Zöckler, *Apostelgeschichte*, p. 183.—*προσετέθησαν*, *cf.* ver. 47, and v. 14, xi. 24. In the LXX the same verb is used, Isa. xiv. 1, for a proselyte who is joined to Israel, so too Esth. ix. 27.—*ψυχαι*, “souls,” *i.e.*, persons. See on ver. 43.—*ὥσει τρισχίλιαι*: the adverb is another favourite word of St. Luke (Friedrich)—it is not found in St. John, and in St. Mark only once, in St. Matthew three times, but in St. Luke’s Gospel eight or nine times, and in Acts six or seven times. As in i. 15 the introduction of the adverb is against the supposition that the number was a fictitious one. We cannot suppose that the influence and the recollection of Jesus had vanished within a few short weeks without leaving a trace behind, and where the proclamation of Him as the Christ followed upon the wonderful gift of tongues, in which many of the people

would see the inspiration of God and a confirmation given by Him to the claims made by the disciples, hearts and consciences might well be stirred and quickened—and the movement once begun was sure to spread (see the remarks of Spitta, *Apostelgeschichte*, p. 60, on the birthday of the Church, in spite of the suspicion with which he regards the number three thousand).

Ver. 42. The growth of the Church not merely in numbers but in the increase of faith and charity. In R.V. by the omission of *καὶ* before *τῇ κλάσει* two pairs of particulars are apparently enumerated—the first referring to the close adherence of believers to the Apostles in teaching and fellowship, the second expressing their outward acts of worship; or the first pair may be taken as expressing rather their relation to man, the second their relation to God (Nösgen). Dr. Hort, while pointing out that the first term *τῇ διδαχῇ τῶν ἀποστόλων* (“the teaching,” R.V., following Wycliffe; *cf.* Matt. vii. 28, “doctrine,” A.V., which would refer rather to a definite system, unless taken in the sense of the Latin *doctrina*, *teaching*) was obviously Christian, so that the disciples might well be called scribes to the kingdom, bringing out of their treasures things new and old, the facts of the life of Jesus and the glory which followed, facts interpreted in the light of the Law and the Prophets, takes the next words *τῇ κοινωνίᾳ* as separated altogether from *τῶν ἀποστόλων*, “and with the communion”: *κοινωνία*, in Dr. Hort’s view by parallelism with the other terms, expresses something more external and concrete than a spirit of communion; it refers to the help given to the destitute of the community, not apparently in money, but in public meals, such as from another point of view are called “the daily ministration” (*cf.* Acts vi. 2, *τραπέζαις*). There are undoubtedly instances of the employment of the word *κοινωνία* in this concrete sense, Rom. xv. 26, 2 Cor. viii. 4, ix. 13, Heb. xiii. 26, but in each of these cases its meaning is determined by the context (and Zöckler, amongst recent commentators, would so



κοινωνία<sup>1</sup> καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43. ἐγένετο δὲ πάση ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποσ-

<sup>1</sup> καὶ τῇ κλάσει; om. καὶ  $\aleph^* \text{ABCD}^* 61$ , so Tisch., W.H., R.V., Weiss, Wendt, Hilg., so Alford. κοινωνία τῆς κλάσεως τοῦ ἄρτου, so d, Vulg., Sah. (so in Gigg., Par. του αρ. της κλ.), of which Blass says "recte, nisi delenda τ. κλ.". But the Western readings look like attempts to remove a difficulty.

restrict its meaning here). But, on the other hand, there are equally undoubted instances of κοινωνία referring to spiritual fellowship and concord, a fellowship in the spirit; cf. 2 Cor. vi. 4, xiii. 14, Phil. ii. 1, Gal. ii. 9, 1 John i. 3, 6, 7; cf. also in classical writers, Arist., *Ethic.*, viii., 9, 12, ἐν κοινωνίᾳ ἡ φιλία ἐστὶ. Here, if the word can be separated from ἀποσ., it may be taken to include the inward fellowship and its outward manifestation, ver. 44. May not a good parallel to this signification of the word be found in Phil. i. 5, where κοινωνία, whilst it signifies co-operation in the widest sense, including fellowship in sympathy, suffering and toil, also indicates the special and tangible manifestation of this fellowship in the ready almsgiving and contributions of the Philippian Church; see Lightfoot, *Philippians*, in loco. The word naturally suggests the community of goods, as Weizsäcker points out, but as it stands here without any precise definition we cannot so limit it, and in his view Gal. ii. 9 gives the key to its meaning in the passage before us—the bond which united the μαθηταί was the consciousness of their belief in Christ, and in the name ἀδελφοί the relationship thus constituted gained its complete expression.—τῇ κλάσει τοῦ ἄρτου: no interpretation is satisfactory which forgets (as both Weizsäcker and Holtzmann point out) that the author of Acts had behind him Pauline language and doctrine, and that we are justified in adducing the language of St. Paul in order to explain the words before us, cf. 1 Cor. x. 16, xi. 24, Acts xx. 7 (and xxvii. 35, Weizsäcker). But if we admit this, we cannot consistently explain the expression of a mere common meal. It may be true that every such meal in the early days of the Church's first love had a religious significance, that it became a type and evidence of the kingdom of God amongst the believers, but St. Paul's habitual reference of the words before us to the Lord's Supper leads us to see in them here a reference to the commemoration of the Lord's death, although we may admit that it is altogether

indisputable that this commemoration at first followed a common meal. That St. Paul's teaching as to the deep religious significance of the breaking of the bread carries us back to a very early date is evident from the fact that he speaks to the Corinthians of a custom long established; cf. "Abendmahl I." in Hauck's *Real-Encyclopädie*, heft i. (1896), p. 23 ff., on the evidential value of this testimony as against Jülicher's and Spitta's attempt to show that the celebration of the Lord's Supper in the early Church rested upon no positive command of Jesus. Weizsäcker's words are most emphatic: "Every assumption of its having originated in the Church from the recollection of intercourse with Him at table, and the necessity felt for recalling His death is precluded—the celebration must rather have been generally observed from the beginning" *Apostolic Age*, ii., p. 279, E.T., and cf. *Das apostol. Zeitalter*, p. 594, second edition (1892), Beyschlag, *Neutestamentliche Theol.*, i., p. 155. Against any attempt to interpret the words under discussion of mere benevolence towards the poor (Isaiah lviii. 7) Wendt regards xx. 6, 7 (and also xxvii. 35) as decisive. Weiss refers to Luke xxiv. 30 for an illustration of the words, but the act, probably the habitual act of Jesus, which they express there, does not exhaust their meaning here. Spitta takes vi. 2, διακονεῖν τραπέζαις as = κλάσις ἄρτου, an arbitrary interpretation, see also below. The Vulgate connects τῇ κλάσει τοῦ ἄρτου with the preceding κοινωνία, and renders in *communicatione fractionis panis*, a rendering justified in so far as the κοινωνία has otherwise no definite meaning, and by the fact that the brotherly intercourse of Christians specially revealed itself in the *fractio panis*, cf. 1 Cor. x. 16, and Blass, in loco, and also β where he reads καὶ τῇ κοινωνίᾳ τῆς κλάσεως τοῦ ἄρτου. But whilst Felten refers to the evidence of the Vulgate, and also to that of the Peshitto, which renders the words before us "in the breaking of the Eucharist" (so too in xx. 7), it is worthy of note that he refuses to follow the usual Roman



τόλων ἐγίνετο.<sup>1</sup> 44. πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον<sup>2</sup> ἅπαντα κοινὰ, 45.<sup>3</sup> καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασ-

<sup>1</sup> In ver. 43 **ΣΑ**CE 13, many cursives, Vulg., Syr. Pesh., Boh. add *ἐν ἱερουσαλῇ* (which is added by D to *των αποστ.* in ver. 42); so Tisch., R.V. marg. But the addition is not found in BD 1, 31, 61, Sah., Syr. Harcl., Arm., Aeth., Chrys.; so W.H., R.V. text, Weiss, Wendt. **ΣΑ**C 40, Vulg., Boh. add also *φοβος τε τῇ μεγας ἐπὶ παντας*, so Tisch.; but omitted by BDE, Sah., Syrr. (P. and H.), Arm., Aeth., Chrys.—perhaps assimilation to iv. 33, v. 5; it has been already expressed in the first clause of the verse, and as the authorities for its retention are mainly the same as for *ἐν ἱερ.*, it would seem that the former addition may also be rejected.

<sup>2</sup> ἦσαν ἐπὶ τὸ αὐτο καὶ εἶχον, so Tisch., Hilg.; but B 57, Orig., so W.H., Weiss, Wendt have only *ἐπὶ τὸ αὐτο εἶχον—ἦσαν* and *καὶ* might easily be added, but their falling out is difficult to imagine.

<sup>3</sup> D (*cf.* Pesch.) reads *καὶ οσοι κτήματα εἶχον ἡ υπαρξεις επιπρασκον*; so Hilg. Before *πασι* D, Gig., Par. insert *καθ' ἡμεραν*. For *καθοτι . . . εἶχε* D reads *τοῖς αν τις χρεϊαν εἶχεν (τοῖς χρεϊαν εχουσιν in β)*; *cf.* iv. 35. The remarks of Belser and Weiss on the passage should be compared—the former sees in β a more precise account and, at the same time, a more moderate account of the “community of goods” at Jerusalem than is sometimes derived from this passage (see comments), whilst here Weiss sees in D nothing but fruitless and even senseless emendations.

interpretation, *viz.*, that the words point to a communion in one kind only, *Apostelgeschichte*, p. 94. It is possible that the introduction of the article before at least one of the words *τῇ κλάσει* (*cf.* R.V.) emphasises here the Lord's Supper as distinct from the social meal with which it was connected, whilst ver. 46 may point to the social as well as to the devotional bearing of the expression (*cf.* Zöckler, note *in loco*), and this possibility is increased if we regard the words *τῶν ἀποστόλων* as characterising the whole sentence in ver. 42. But unless in both verses some deeper meaning was attached to the phrases *τῇ κλάσει τοῦ ἄρτου—κλώντες ἄρτον*, it seems superfluous, as Schöttgen remarked, to introduce the mention of common food at the time of a community of goods. No doubt St. Chrysostom (so Oecum., Theophyl.) and Bengel interpret the words as simply = *victus frugalis*, but elsewhere St. Chrysostom speaks of them, or at least when joined with *κοινωνία*, as referring to the Holy Communion (see Alford's note *in loco*), and Bengel's comment on ver. 42 must be compared with what he says on ver. 46. —*καὶ ταῖς προσευχαῖς*, “and [in] the prayers” R.V. Dr. Hort suggests that the prayers may well have been Christian prayers at stated hours, answering to Jewish prayers, and perhaps replacing the synagogue prayers (not recognised in the Law), as the Apostles' “teaching” had replaced that of the scribes (*Judaistic Christianity*, p. 44, and *Ecclesia*, p. 45). But the words may also be taken

to include prayers both new and old, *cf.* iv. 24, James v. 13 (Eph. ii. 19, Col. iii. 16), and also Acts iii. 1, where Peter and John go up to the Temple “at the hour of prayer,” *cf.* Wendt, *Die Lehre Jesu*, ii., p. 159.

Ver. 43. *πάσῃ ψυχῇ, i.e.*, every person, and so iii. 23, Hebraistic, *cf.* *שְׁלֵשָׁלָה*, Lev. vii. 17, xvii. 12, etc., and *cf.* i Macc. ii. 38. In ver. 41 the plural is used rather like the Latin *capita* in enumerations, *cf.* Acts vii. 14, xxvii. 37, and LXX, Gen. xlii. 15, Exod. i. 5, Num. xix. 18, etc. But Winer-Moulton (p. 194, xxii. 7) would press the meaning of *ψυχῇ* here, and contends that the fear was produced in the *heart*, the seat of the feelings and desires, so that its use is no mere Hebraism, although he admits that in Rom. xiii. 1 (1 Peter iii. 20) the single *πᾶσα ψυχῇ* = every person, but see *l.c.* —*φόβος, cf.* iii. 10, *i.e.*, upon the non-believers, for “perfect love casteth out fear”. Friedrich notes amongst the characteristics of St. Luke that in his two books one of the results of miraculous powers is fear. Here the *φόβος* means rather the fear of reverential awe or the fear which acted *quasi freno* (Calvin), so that the early growth of the Church was not destroyed prematurely by assaults from without. There is surely nothing inconsistent here with ver. 47, but Hilgenfeld ascribes the whole of ver. 43 to his “author to Theophilus,” partly on the ground of this supposed inconsistency, partly be-

κον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· 46.<sup>1</sup> καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ'

<sup>1</sup> D omits καθ' ἡμέραν (see previous note) and reads πάντες τε προσκαρτεροῦν, perhaps for additional clearness, or perhaps some confusion (see also Weiss's comments). D reads also καὶ κατοικοῦσαν ἐπὶ το αὐτο—D<sup>2</sup> del. αν, and so Blass corrects καὶ κατ οἴκους ἦσαν; so too Hilg. Belser sees in κατ' οἴκους an answer to the objection that κατ' οἶκον in a text refers to the house of assembly of the Christians, and that as the number 3000 could not assemble in a single dwelling it must be an exaggeration—no doubt if Luke had meant one house of assembly he would have written κατὰ τον οἶκον, but the reading κατ' οἴκους puts the matter beyond a doubt, and shows how κατ' οἶκον must be taken as = vicissim per domos.

cause the mention of miracles is out of place. But it is nowhere stated, as Hilgenfeld and Weiss presuppose, that the healing of the lame man in iii. 1 ff. was the first miracle performed (see note there, and Wendt and Blass).

Ver. 44. πάντες δε κ.τ.λ., cf. iii. 24, all, i.e., not only those who had recently joined, ver. 41.—ἐπὶ τὸ αὐτό, see note on i. 15; here of place. Theophylact takes it of the unanimity in the Church, but this does not seem to be in accordance with the general use of the phrase in the N.T. = ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον (Hesychius). Blass points out that ἐπὶ τὸ αὐτό demands ἦσαν, and if we omit this word (W.H.) we must supply ὄντες with ἐπὶ τὸ αὐτό, as ἐπὶ τὸ αὐτό εἶχον could not stand (W.H.). The difficulty raised by Hilgenfeld, Wendt, Holtzmann, Overbeck, in this connection as to the number is exaggerated, whether we meet it or not by supposing that some of this large number were pilgrims who had come up to the Feast, but who had now returned to their homes. For in the first place, ἐπὶ τὸ αὐτό cannot be taken to mean that all the believers were always assembled in one and the same place. The reading in β, ver. 46, may throw light upon the expression in this verse καὶ κατ' οἴκους ἦσαν ἐπὶ τὸ αὐτό, or the phrase may be referred to their assembling together in the Temple, ver. 46, and v. 12 may be quoted in support of this, where all the believers apparently assemble in Solomon's Porch. It is therefore quite arbitrary to dismiss the number here or in iv. 4 as merely due to the idealising tendency of the Apostles, or to the growth of the Christian legend.—εἶχον ἅπαντα κοινά, "held all things common," R.V. Blass and Weiss refer these words with ἐπὶ τὸ αὐτό to the assembling of the Christians together for common meals and find in the statement the exact antithesis to the selfish conduct in 1 Cor. xi. 20, 21. But the words also

demand a much wider reference. On the "Community of Goods," see additional note at end of chapter.

Ver. 45. τὰ κτήματα . . . τὰς ὑπάρξεις: according to their derivation, the former word would mean that which is acquired, and the latter that which belongs to a man for the time being. But in ordinary usage κτήματα was always used of real property, fields, lands, cf. v. 1, whilst ὑπάρξεις was used of personal property (= τὰ ὑπάρχοντα in Heb. x. 34). This latter word, τὰ ὑπάρχοντα, was a favourite with St. Luke, who uses it eight times in his Gospel and in Acts iv. 32. No doubt κτήμα is used in LXX for field and vineyard, Prov. xxiii. 10, xxxi. 16, but the above distinction was not strictly observed, for τὰ ὑπάρχοντα, ὑπαρξεις, are used both of movable and immovable property (see Hatch and Redpath, *sub v.*).—ἐπίπρασκον: all three verbs are in the imperfect, and if we remember that this tense may express an action which is done often and continuously without being done universally or extending to a complete accomplishment (cf. iv. 34, xviii. 8, Mark xii. 41), considerable light may be thrown upon the picture here drawn (see Blass, *Grammatik des N. G.*, p. 186, on the tense and this passage): "And kept getting . . . and distributing to all, as any man [τις] [not 'every man,' A.V.] had need". See Rendall, *Acts, in loco*, and on iv. 32, and *Expositor*, vii., p. 358, 3rd series.—καθότι: peculiar to St. Luke; in Gospel twice, and in Acts four times. ἂν makes the clause more indefinite: it is found in relative clauses after ὅς, ὅστις, etc., with the indicative—here it is best explained as signifying "accidisse aliquid non certo quodam tempore, sed quotiescumque occasio ita ferret," quoted by Wendt from Herm., *ad Vig.*, p. 820; cf. Mark vi. 56, Blass, *in loco*, and Viteau, *Le Grec du N. T.*, p. 142 (1893). Grimm renders καθότι ἂν here "in so far," or



"so often as," "according as". Spitta refers vv. 45-47 to the Apostles only, but to justify this he is obliged to refer ver. 44 to his reviser. Hilgenfeld brackets the whole verse, referring it to his "author to Theophilus," retaining ver. 44, whilst Weiss also refers the whole verse to a reviser, who introduced it in imitation of St. Luke's love of poverty as indicated in his Gospel. But by such expedients the picture of the whole body of the believers sharing in the Apostles' life and liberality is completely marred.

Ver. 46. ὁμοθυμαδόν, see note on i. 14.—προσκαρτεροῦντες, cf. i. 14.—ἐν τῷ ἱερῷ: we are not told how far this participation in the Temple extended, and mention is only made in one place, in xxi. 26, of any kind of connection between the Apostles or any other Christians and any kind of sacrificial act. But that one peculiar incident may imply that similar acts were not uncommon, and their omission by the Christians at Jerusalem might well have led to an open breach between them and their Jewish countrymen (Hort, *Judaistic Christianity*, pp. 44, 45). No doubt the Apostles would recommend their teaching to the people by devout attendance at the Temple, cf. iii. 1, v. 20, 42, like other Jews.—κατ' οἶκον, R.V. "at home" (so in A.V. margin). But all other English versions except Genevan render the words "from house to house" (Vulgate, *circa domos*), and this latter rendering is quite possible, cf. Luke viii. 1, Acts xv. 21, xx. 20. If we interpret the words of the meeting of the believers in a private house (*privatim* in contrast to the ἐν τῷ ἱερῷ, *palam*), cf. Rom. xvi. 3, 5, 1 Cor. xvi. 19, Col. iv. 15, Philemon 2, it does not follow that only one house is here meant, as Wendt and Weiss suppose by referring to i. 13 (see on the other hand Blass, Holtzmann, Zöckler, Spitta, Hort)—there may well have been private houses open to the disciples, e.g., the house of John Mark, cf. Dr. Edersheim, *Sketches of Jewish Social Life*, pp. 259, 260. Hilgenfeld, with Overbeck, rejects the explanation given on the ground that for this κατ' οἶκους, or κατὰ τοὺς οἴκους, would be required—an argument which does not however get over the fact that κατὰ may be used distributively with the singular—according to him all is in order if ii. 42 follows immediately upon 41a, i.e., he drops 41b altogether, and proceeds to omit also the whole of vv. 43 and 45.—κλῶντες ἄρτον: the question has been raised as to whether this expression has the same meaning here as

in ver. 42, or whether it is used here of merely ordinary meals. The additional words μετελάμβανον τροφῆς have been taken to support this latter view, but on the other hand if the two expressions are almost synonymous, it is difficult to see why the former κλῶντες ἄρτον should have been introduced here at all, cf. Knabenbauer *in loco*. It is not satisfactory to lay all the stress upon the omission of the article before ἄρτον, and to explain the expression of ordinary daily meals, an interpretation adopted even by the Romanist Beelen and others. In the *Didache* the expression κλάσσετε ἄρτον, chap. xiv. 1, certainly refers to the Eucharist, and in the earlier chap. ix., where the word κλάσμα occurs twice in the sense of broken bread, it can scarcely refer to anything less than the *Agape* (Salmon, *Introd.*, p. 565, and Gore, *The Church and the Ministry*, p. 414, on the value of the Eucharistic teaching in the *Didache*).—μετελ.: the imperf. denotes a customary act, the meaning of the verb with the gen. as here is frequently found in classical Greek; cf. LXX, Wisdom xviii. 9, 4 Macc. viii. 8, AR., and xvi. 18.—ἐν ἀγαλλιάσει: exulting, bounding joy; Vulgate, *exultatione*, "extreme joy," Grimm, used by St. Luke twice in his Gospel, i. 14, 44—only twice elsewhere in the N.T., Heb. i. 9, quotation, and in Jude, ver. 24. The word, though not occurring in classical Greek, was a favourite in the LXX, where it occurs no less than eighteen times in the Psalms alone. This "gladness" is full of significance—it is connected with the birth of the forerunner by the angel's message to Zacharias, Luke i. 14; the cognate verb ἀγαλλιᾶω, -άομαι, common to St. Luke's Gospel and the Acts, denotes the spiritual and exultant joy with which the Church age after age has rejoiced in the Song of the Incarnation, Luke i. 47.—ἀφελότητι καρδίας: rightly derived from a priv. and φελλεύς, *stony ground* = a smooth soil, free from stones (but see Zöckler, *in loco*, who derives ἀφέλεια, the noun in use in Greek writers, from φέλα, πέλλα, Macedon. *a stone*). The word itself does not occur elsewhere, but ἀφέλεια, ἀφελής, ἀφελῶς are all found (Wetstein), and just as the adj. ἀφελής signified a man ἀπλοῦς ἐν τῷ βίῳ, so the noun here used might well be taken as equivalent to ἀπλότης (Overbeck) "in simplicity of heart," *simplicitate*, Bengel. Wendt compares the words of Demosthenes, ἀφελής καὶ παρρησίας μεστός.

Ver. 47. αἰνούντες τὸν Θεόν: a favourite expression with St. Luke, cf. Gospel



οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47. αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν

ii. 13, 20, xix. 37, Acts iii. 8, 9, elsewhere only in Rom. xv. 11 (a quotation), and Rev. xix. 5, with dative of person, W.H. The praise refers not merely to their thanksgivings at meals, but is characteristic of their whole devotional life both in public and private; and their life of worship and praise, combined with their liberality and their simplicity of life, helped to secure for them the result given in the following words, and an unmolested hearing in the Temple "Hunc invenium (favorem) qui Deum laudant" Bengel. αἰνέω is very frequent in the LXX, and nearly always of the praise of God, but cf. Gen. xlix. 8, Prov. xxxi. 28, 30, 31, Eccus. xlv. 1, etc.—ἔχοντες χάριν: if the life of the Church at this stage has been compared with that of her divine Master, inasmuch as it increased in wisdom and stature, another point of likeness may be found in the fact that the Church, like Christ, was in favour with God and man.—χάρις: very frequent in St. Luke's Gospel and the Acts (Friedrich), only three times in the Gospel of St. John, and not at all in St. Matthew or St. Mark. In the O.T. it is often used of finding favour in the sight of God, and in the N.T. in a similar sense, cf. Luke i. 30, Acts vii. 46. It is also used in the O.T. of favour, kindness, goodwill, especially from a superior to an inferior (Gen. xviii. 3, xxxii. 5, etc.), so too in the N.T., here, and in Acts vii. 10. See further note on Acts xiv. 3. In Luke's Gospel eight times, in Acts seventeen times. See also Plummer's full note on Luke iv. 22, Sanday and Headlam's *Romans*, p. 10, and Grimm-Thayer, *sub v.* Rendall would render "giving Him thanks before all the people," and he refers to the fact that the phrase is always so rendered elsewhere (though once wrongly translated, Heb. xii. 28). But the phrase is also found in LXX, Exodus xxxiii. 12, 1 Esdras vi. 5 (see also Wetstein, *in loco*) in the sense first mentioned.—ὁ δὲ κύριος προσετίθει, i.e., the Lord Christ, cf. ver. 36 (as Holtzmann, Wendt, Weiss, amongst others). The pure and simple life of the disciples doubtless commended them to the people, and made it easier for them to gain confidence, and so converts, but the growth of the Church, St. Luke reminds us, was not the work of any human agency or attractiveness.—τοὺς σωζομένους: natur-

ally connected with the prophecy in ver. 21 (cf. v. 40), so that the work of salvation there attributed to Jehovah by the Old Testament Prophet is here the work of Christ the inference is again plain with regard to our Lord's divinity. The expression is rightly translated in R.V. (so too in 1 Cor. i. 18, 2 Cor. ii. 15. See Burton, *Moods and Tenses in N. T. Greek*, pp. 57, 58). It has nothing to do, as Wetstein well remarks, with the secret counsels of God, but relates to those who were obeying St. Peter's command in ver. 40. An apt parallel is given by Mr. Page from Thuc., vii., 44.

*Gift of Tongues*, ii. 4. λαλεῖν ἑτέραις γλώσσαις.—There can be no doubt that St. Luke's phrase (cf. γλώσσαις καιναῖς, Mark xvi. 17, W.H., margin, not text), taken with the context, distinctly asserts that the Apostles, if not the whole Christian assembly (St. Chrysostom, St. Jerome, St. Augustine, including the hundred-and-twenty), received the power of speaking in foreign languages, and that some of their hearers at all events understood them, vv. 8, 11 (ἡμετέραις). (On the phrase as distinguished from those used elsewhere in Acts and in 1 Cor., see Grimm-Thayer, *sub v.*, γλῶττα 2, and Blass, *Acta Apost.*, p. 50, "γλῶττα etiam ap. att. per se est lingua peregrina vel potius vocabulum peregrinum".) Wendt and Matthias, who have recently given us a lengthy account of the events of the first Christian Pentecost, both hold that this speaking with tongues is introduced by St. Luke himself, and that it is a legendary embellishment from his hand of what actually took place; the speaking with tongues at Pentecost was simply identical with the same phenomenon described elsewhere in x. 46, xix. 6, and in 1 Cor. xii. 14. This is plain from St. Peter's own words in xi. 15, 17; so in xix. 6, the speaking with tongues is the immediate result of the outpouring of the Spirit. So too Wendt lays stress upon the fact that St. Paul says λαλεῖν γλώσσαις or γλώσση, but not λαλ. ἑτέρ. γλ. The former was evidently the original mode of describing the phenomenon, to which Luke recurs in his own description in x. 46 and xix. 6, whereas in the passage before us his language represents the miraculous enhancement of the events of Pentecost. M'Giffert, in the same way, thinks that the writer of Acts, far re-

moved from the events, could hardly avoid investing even the common phenomena of the *Glossolalia* with marvel and mystery. Wendt however admits that this embellishment was already accomplished by Christian tradition before Luke. But if St. Luke must have had every means of knowing from St. Paul the character of the speaking with tongues at Corinth, it does not seem unfair to maintain that he also had means of knowing from the old Palestinian Christians, who had been in union with the Church at Jerusalem from the beginning, e.g., from a John Mark, or a Mnason (ἀρχαῖος μαθητής, xxi. 16), the exact facts connected with the great outpouring of the Spirit on the day of Pentecost (Schmid, *Biblische Theologie*, pp. 278, 279). But it is further to be noted that Wendt by no means denies that there was a miraculous element, as shown in the outpouring of the Spirit, in the events of the Pentecostal Feast, but that he also considers it quite unlikely that Luke's introduction of a still further miraculous element was prompted by a symbolising tendency, a desire to draw a parallel between the Christian Pentecost and the miraculous delivery of the Law, according to the Jewish tradition that the one voice which proceeded from Sinai divided into seventy tongues, and was heard by the seventy nations of the world, each in their mother tongue (so Zeller, Pfeiderer, Hilgenfeld, Spitta, Jüngst and Matthias, and so apparently Clemen in his "Speaking with Tongues," *Expository Times*, p. 345, 1899). But in the first place there is no convincing evidence at the early date of the Christian Pentecost of any connection in Jewish tradition between the Feast of Pentecost and the giving of the Law on Sinai (cf. Schmid, *Biblische Theologie*, p. 286; Hamburger, *Real-Encyclopädie des Judentums*, i., 7, 1057, and Holtzmann, *Apostelgeschichte*, p. 330), and it is significant that neither Philo nor Josephus make any reference to any such connection; and in the next place it is strange, as Wendt himself points out, that if Luke had started with the idea of the importance of any such symbolism, no reference should be made to it in the subsequent address of Peter, whereas even in the catalogue of the nations there is no reference of any kind to the number seventy; the number actually given, vv. 9, 11, might rather justify the far-fetched notice of Holtzmann (*u. s.*, p. 331), that a reference is meant to the sixteen grandsons of Noah, Gen. x. 1, 2,

6, 21. Certainly Heb. ii. 2-4 cannot, as Schmid well points out against Holtzmann, lead to any such connection of ideas as the *μερίσματα πνεύμ. ἁγ.* are evidently the distribution of the gifts of the Spirit. We may readily admit that the miracle on the birthday of the Christian Church was meant to foreshadow the universal progress of the new faith, and its message for all mankind without distinction of nation, position, or age. But even if the Jewish tradition referred to above was in existence at this early date, we have still to consider whether the narrative in Acts could possibly be a copy of it, or dependent upon it. According to the tradition, a voice was to be expected from Heaven which would be understood by different men in their mother tongues, but in our narrative the Apostles themselves speak after the manner of men in these tongues. For to suppose that the Apostles all spoke one and the same language, but that the hearers were enabled to understand these utterances, each in his own language, is not only to do violence to the narrative, but simply to substitute one miraculous incident for another. Nor again, as Wendt further admits, is there any real ground for seeing in the miraculous event under consideration a cancelling of the confusion of tongues at Babel which resulted from rebellion against God, for the narrative does not contain any trace of the conception of a unity of language to which the Jewish idea appears to have tended as a contrast to the confusion of Babel (Test. xii., Patr., *Jud.*, xxv.). The unity is not one of uniformity of speech but of oneness of Spirit and in the Spirit. At the same time there was a peculiar fitness in the fact that the first and most abundant bestowal of this divine gift should be given at a Feast which was marked above all others by the presence of strangers from distant lands, that a sign should thus be given to them that believed not, and that the firstfruits of a Gentile harvest should be offered by the Spirit to the Father (Iren., *Adv. Haer.* iii., 17), an assurance to the Apostles of the greatness and universality of the message which they were commissioned to deliver. But there is no reason to suppose that this power of speaking in foreign languages was a permanent gift. In the first place the Greek language was known throughout the Roman Empire, and in the next place Acts xiv. 11 (see *in loco*) seems to forbid any such view. The speaking



λαόν.<sup>1</sup> ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.<sup>2</sup>

<sup>1</sup> τον λαον; D has τον κοσμον. Nestle and Chase point out Syriac as probable source; the former, with Blass, thinking that St. Luke first of all translated the word wrongly, κοσμον, and corrected it in later edition to λαον, whilst Chase gives the variation a much later origin. Harris supposes that the translator first introduced "mundum" (cf. "tout le monde") and thence it crept into the Greek. Belser finds no need for Syriac influence, as St. Luke in revising might easily substitute "people" for the more general term "world". Some Syriac influence may have been at work, or possibly a corruption of the Greek may be suggested. Hilg. also has κοσμον. See further Dalman, *Die Worte Jesu*, p. 54.

<sup>2</sup> τῇ ἐκκλησίᾳ. ἐπὶ το αὐτο (iii.) EP, Syrr. (P. and H.); but for omitting τῇ ἐκκλ. and concluding ii. with ἐπὶ το αὐτο ᾤABCG 61, Vulg., Sah., Boh., Arm., Aeth., so Bengel, Tisch., W.H., R.V., Weiss, Wendt. The T.R. was followed by Meyer, De Wette, Nösgen, on account of the extreme difficulty of the proposed correction, but the latter is too well attested. Hilg. has ἐπὶ το αὐτο ἐν τῇ ἐκκλησίᾳ, so D.

with tongues in Acts ii. and in other passages of the N.T. may be classed as identical in so far as each was the effect of the divine Πνεῦμα, each a miraculous spiritual gift, marking a new epoch of spiritual life. But in Acts we have what we have not elsewhere—the speaking in foreign tongues—this was not the case in Corinth; there the speaking with tongues was absolutely unintelligible, it could not be understood without an interpreter, i.e., without another gift of the divine Spirit, viz., interpretation, 1 Cor. xii. 10, 30 (the word *unknown* inserted in A.V. in 1 Cor. xiv. is unfortunate), and the fact that the Apostle compares the speaking with tongues to a speaking in foreign languages shows that the former was itself no speaking in foreign tongues, since two identical things do not admit of comparison (Schmid, *u. s.*, pp. 288, 289).

Peter might well express his belief that Cornelius and those who spoke with tongues had also received the Holy Ghost, cf. x. 44, xi. 17, 24, *in loco*; but it does not follow that the gift bestowed upon them was identical with that bestowed at Pentecost—there were diversities of gifts from the bounty of the One Spirit. Felten, *Apostelgeschichte*, p. 78; Evans in *Speaker's Commentary* on 1 Cor., p. 334; Plumptre, B.D.<sup>1</sup> "Tongues, Gift of"; Weizsäcker, *Apostolic Age*, ii., pp. 272, 273, E.T., and Feine, *Eine Vorkanonische Ueberlieferung des Lukas*, n., p. 167; Zöckler, *Apostelgeschichte*, p. 177; Page, *Acts of the Apostles*, note on chap. ii., 4; and A. Wright, *Some N. T. Problems*, p. 277 ff.

The objection urged at length by Wendt and Spitta that foreign languages could not have been spoken, since in that case there was no occasion to

accuse the Apostles of drunkenness, but that ecstatic incoherent utterances of devotion and praise might well have seemed to the hearers sounds produced by revelry or madness (cf. 1 Cor. xiv. 23), is easily met by noting that the utterances were not received with mockery by all but only by some, the word ἑτεροὶ apparently denoting quite a different class of hearers, who may have been unacquainted with the language spoken, and hence regarded the words as an unintelligible jargon.

Spitta attempts to break up Acts ii. 1-13 into two sources, i.<sup>a</sup>, 4, 12, 13, belonging to A, and simply referring to a *Glossolalia* like that at Corinth, whilst the other verses are assigned to B and the Redactor, and contain a narrative which could only have been derived from the Jewish tradition mentioned above, and introducing the notion of foreign tongues at a date when the *Glossolalia* had ceased to exist, and so to be understood. Spitta refers συμπληροῦσθαι ii. 1 to the filling up of the number of the Apostles in chap. i., so that his source A begins καὶ ἐν τῷ συμπλ. . . ἐπλήσθησαν πάντες π. ἀγ., *Apostelgeschichte*, p. 52. It is not surprising that Hilgenfeld should speak of the narrative as one which cannot be thus divided, upon which as he says Spitta has in vain essayed his artificial analysis.

*Community of Goods*.—The key to the two passages, ii. 42 ff. and iv. 32 ff., is to be found in the expression in which they both agree, occurring in ii. 45 and iv. 35, καθότι ἂν τις χρεῖαν εἶχεν. Such expressions indicate, as we have seen, not reckless but judicious charity (see also Ramsay, *St. Paul*, etc., p. 373, and



reading in D, ii., 45); they show wise management, as in early days St. Chrysostom noted in commenting on the words, so that the Christians did not act recklessly like many philosophers among the Greeks, of whom some gave up their lands, others cast great quantities of money into the sea, which was no contempt of riches, but only folly and madness (*Hom.*, vii.). Not that St. Luke's glowing and repeated description (on St. Luke's way of sometimes repeating himself as here, see Harris, *Four Lectures on the Western Text*, p. 85) is to be confined to the exercise of mere almsgiving on the part of the Church. Both those who had, and those who had not, were alike the inheritors of a kingdom which could only be entered by the poor in spirit, alike members of a family and a household in which there was one Master, even Christ, in Whose Name all who believed were brethren. In this poverty of spirit, in this sense of brotherhood, "the poor man knew no shame, the rich no haughtiness" (Chrys.).

But whilst men were called upon to give ungrudgingly, they were not called upon to give of necessity: what each one had was still his own, τὰ ὑπάρχοντα αὐτῷ, iv. 32, although not even one (οὐδὲ εἷς) of them reckoned it so; the daily ministrations in vi. 1 seems to show that no equal division of property amongst all was intended; the act of Barnabas was apparently one of charity rather than of communism, for nothing is said of an absolute surrender of all that he had; the act of Ananias and Sapphira was entirely voluntary, although it presented itself almost as a duty (Ramsay, *u. s.*); Mark's mother still retains her home at Jerusalem, xii. 12, and it would seem that Mnason too had a dwelling there (see on xxi. 16). At Joppa, ix. 36, 39, and at Antioch, xi. 29, there was evidently no absolute equality of earthly possessions—Tabitha helps the poor out of her own resources, and every man as he prospered sent his contributions to the Church at Jerusalem.

It is sometimes urged that this enthusiasm of charity and of the spirit (ἐνθουσιασμός, as Blass calls it), which filled at all events the Church at Jerusalem, was due to the expectation of Christ's immediate return, and that in the light of that event men regarded lands and possessions as of no account, even if ordinary daily work was not neglected (O. Holtzmann, *Neutest. Zeitgeschichte*, p. 233). But it is strange that if this is the true account of the

action of the Church at Jerusalem, a similar mode of life and charity should not have found place in other Churches, *e.g.*, in the Church at Thessalonica, where the belief in Christ's speedy return was so overwhelmingly felt (Felten). No picture could be more extraordinary than that drawn by O. Holtzmann of the Christian Church at Jerusalem, driven by the voice of Christian prophets to enjoin an absolutely compulsory community of goods in expectation of the nearness of the Parousia, and of Ananias and Sapphira as the victims of this tyrannical product of fanaticism and overwrought excitement. It is a relief to turn from such a strange perversion of the narrative to the enthusiastic language in which, whilst insisting on its idealising tendency, Renan and Pfeiderer alike have recognised the beauty of St. Luke's picture, and of the social transformation which was destined to renew the face of the earth, which found its pattern of serving and patient love in Jesus the Friend of the poor, whose brotherhood opened a place of refuge for the oppressed, the destitute, the weak, who enjoyed in the mutual love of their fellows a foretaste of the future kingdom in which God Himself will wipe all tears from their eyes. Whatever qualifications must be made in accepting the whole description given us by Renan and Pfeiderer, they were at least right in recognising the important factor of the Person of Jesus, and the probability that during His lifetime He had Himself laid the foundations of the social movement which so soon ennobled and blessed His Church. It is far more credible that the disciples should have continued the common life in which they had lived with their Master than that they should have derived a social system from the institutions of the Essenes. There is no proof of any historical connection between this sect and the Apostolic Church, nor can we say that the high moral standard and mode of common life adopted by the Essenes, although in some respects analogous to their own, had any direct influence on the followers of Christ. Moreover, with points of comparison, there were also points of contrast. St. Luke's notice, ii. 46, that the believers continued steadfastly in the Temple, stands out in contrast to the perpetual absence of the Essenes from the Temple, to which they sent their gifts (*Jos.*, *Ant.*, xviii. 2, 5); the common meals of the Essene brotherhood naturally present a likeness to St. Luke's description of the

III. 1.<sup>1</sup> ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. 2. καὶ<sup>2</sup> τις ἀνὴρ

<sup>1</sup> D begins *εν δε ταις ημεραις ταυταις*, so Par. Blass (so Harris) regards the phrase as addition "in principio novæ lectionis," but the addition is characteristic of Luke; Hilg. retains. After *ιερὸν* D also inserts *το δελινον* (the acc. of time, like *τὸ πρῶτῳ*, v. 21—defended by Belser (and by Zöckler), who argues that it is more likely to have been struck out on revision than added by a later hand); Hilg. retains.

<sup>2</sup> After *καὶ* D, Par.<sup>2</sup>, Syr. Pesh. insert *ιδου. νπαρχων* om. D, Gig., Par.

early Christian Church, but whilst the Essenes dined together, owing to their scrupulosity in avoiding all food except what was ceremonially pure, the Christians saw in every poor man who partook of their common meal the real Presence of their Lord. Of all contemporary sects it may no doubt be said that the Christian society resembled most nearly the Essenes, but with this admission Weizsäcker well adds: "The Essenes, through their binding rules and their suppression of individualism, were, from their very nature, an order of limited extent. In the new Society the moral obligation of liberty reigned, and disclosed an unlimited future," *Apostolic Age*, i., 58 (E.T.). It is often supposed that the after-poverty of the Church in Jerusalem, Rom. xv. 26, Gal. ii. 10, etc., was the result of this first enthusiasm of love and charity, and that the failure of a community of goods in the mother city prevented its introduction elsewhere. But not only is the above view of the "communism" of the early Christians adverse to this supposition, but there were doubtless many causes at work which may account for the poverty of the Saints in Jerusalem, *cf.* Rendall, *Expositor*, Nov., 1893, p. 322. The collection for the Saints, which occupies such a prominent place in St. Paul's life and words, may not have been undertaken for any exceptional distress as in the earlier case of the famine in Judæa, Acts xi. 26, but we cannot say how severely the effects of the famine may have affected the fortunes of the Jerusalem Christians. We must too take into account the persecution of the Christians by their rich neighbours; the wealthy Sadducees were their avowed opponents. From the first it was likely that the large majority of the Christians in Jerusalem would possess little of this world's goods, and the constant increase in the number of the disciples would have added to the difficulty of maintaining the disproportionate number of poor. But we cannot shut our eyes to the fact that there was another and a fatal cause at work—love itself had grown

cold—the picture drawn by St. James in his Epistle is painfully at variance with the golden days which he had himself seen, when bitter jealousy and faction were unknown, for all were of one heart and one soul, Zahn, *Skizzen aus dem Leben der alten Kirche*, p. 39 ff.; Zöckler, *u.s.*, pp. 191, 192; Wendt, *in loco*; M'Giffert, *Apostolic Age*, p. 67; Conybeare, "Essenes," Hastings' B.D.; Kaufmann, *Socialism and Communism*, p. 5 ff.

CHAPTER III.—Ver. 1. St. Luke selects out of the number of *τέρατα καὶ σημεῖα* the one which was the immediate antecedent of the first persecution. "Non dicitur primum hoc miraculum fuisse, sed fuit, quanquam unum e multis, ipso loco maxime conspicuum," Blass, as against Weiss, Hilgenfeld, Feine.—*ἀνέβαινον*, *cf.* Luke xviii. 10. "Two men went up into the Temple to pray," *i.e.*, from the lower city to Mount Moriah, the hill of the Temple, "the hill of the house," on its site see "Jerusalem," B.D.<sup>2</sup>. The verb is in the imperfect, because the Apostles do not enter the Temple until ver. 8. St. Chrysostom comments: Πέτρος καὶ Ἰωάννης ἦσαν καὶ τὸν Ἱησοῦν εἶχον μέσον, Matt. xviii. 20.—*ἐπὶ τὴν ὥραν τῆς προσευχῆς*, not *during* or *about*, but marking a definite time, *for the hour*, *i.e.*, to be there during the hour—sometimes the words are taken to mean "towards the hour": see Plummer on Luke x. 35 (so apparently Weise). Page renders "for, *i.e.*, to be there at the hour" (so Felten, Lumby). In going thus to the Temple they imitated their Master, Matt. xxvi. 55.—*τὴν ἐνάτην*, *i.e.*, 3 P.M., when the evening sacrifice was offered, Jos., *Ant.*, xiv., 4, 3. Edersheim points out that although the evening sacrifice was fixed by the Jews as "between the evenings," *i.e.*, between the darkness of the gloaming and that of the night, and although the words of Psalm cxxxiv., and the appointment of Levite singers for night service, 1 Chron. ix. 33, xxiii. 30, seem to imply an evening service, yet in the time of our Lord



χολὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν  
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ

the evening sacrifice commenced much earlier, *The Temple; its Ministry and Services*, pp. 115, 116. According to Schürer, followed by Blass who appeals to the authority of Hamburger, there is no ground for supposing that the third, sixth, and ninth hours of the day were regular stated times for prayer. The actual times were rather (1) early in the morning at the time of the morning sacrifice (see also Edersheim, *u. s.*, p. 115); (2) in the afternoon about the ninth hour (three o'clock), at the time of the evening sacrifice; (3) in the evening at sunset (*Jewish People*, div. ii., vol. i., 290, E.T.). The third, sixth, and ninth hours were no doubt appropriated to private prayer, and some such rule might well have been derived from Psalm lv. 7; cf. Dan. vi. 11. This custom of prayer three times a day passed very early into the Christian Church, *Didache*, viii. 3. To Abraham, Isaac and Jacob the three daily times of prayer are traced back in the *Berachoth*, 26 b; Charles, *Apocalypse of Baruch*, p. 99.

Ver. 2. τῆς, by its position as in Luke xi. 27 directs attention to this man, "the man was conspicuous both from the place and from his malady" Chrys., *Hom.*, viii.—χολὸς . . . ὑπάρχων: "a certain man that was lame" R.V., otherwise ὑπάρχων is not noticed, fittingly used here in its classical sense expressing the connection between the man's present state and his previous state, see on ii. 30.—ἐβαστάζετο: imperf., expressing a customary act, the man was being carried at the hour of worship when the Temple would be filled with worshippers (Chrysostom); or the verb may mean that he was being carried in the sense that the bearers had not yet placed him in the accustomed spot for begging, cf. 2 Kings xviii. 14, Ecclesiasticus vi. 25, Bel and the Dragon, ver. 36; Theod.—ὃν ἐτίθουν: the imperfect used of customary or repeated action in past time, Burton, *Syntax of Moods and Tenses*, etc., p. 12, on the form see Winer-Schmiedel, p. 121; Blass, *Grammatik des N. G.*, p. 48: in Acts there are several undoubted instances of the way in which the imperfect 3rd plural of verbs in μι was often formed as if from a contract verb, cf. iv. 33, 35, xxvii. 1.—πρὸς τὴν θύραν: R.V. "door," although in ver. 10 we have not θύρα but πύλη.—τὴν λεγ. Ὠραίαν: it may have been the

gate of Nicanor (so called because Judas Maccabæus had nailed to the gate the hand of his conquered foe, 1 Macc. vii. 47). The description given of it by Josephus, *B. J.*, v., 5, 3, marks it as specially magnificent, cf. also Hamburger, *Real-Encycl.*, ii., 8, p. 1198. This view was held by Wetstein, see, *in loco*, Nicanor's gate. Another interpretation refers the term to the gate Shushan, which was not only close to the Porch of Solomon, but also to the market for the sale of doves and other offerings, and so a fitting spot for a beggar to choose (Zöckler). The gate may have been so called because a picture of the Persian capital Susa was placed over it (Hamburger, *u. s.*), i.e., Town of Lilies. Cf. Hebrew Shushan, a lily, the lily being regarded as the type of beauty. Wendt suggests that the title may be explained from the decoration on the pillars of lily work יָצְחָן יָצְחָן.

Mr. Wright, *Some N.T. Problems*, 1898, has recently argued that the eastern gate of the Court of the Women is meant, p. 304 ff. (so too Schürer, *Jewish People*, div. ii., vol. i., p. 180, E.T.). This court was the place of assembly for the services, and a beggar might naturally choose a position near it. The decision as to which of these gates reference is made to is rendered more difficult by the fact that, so far as we know, no gate bore the name "Beautiful". But the decision apparently lies between these alternatives, although others have been proposed, cf. John Lightfoot, *Hor. Heb.*, *in loco*, and Wright, *u. s.* In such notices as the mention of the Beautiful Gate, Solomon's Porch, Feine sees indications of a true and reliable tradition.—τοῦ αἰτεῖν: genitive of the purpose, very frequent in this form, genitive of the article with the infinitive both in the N.T. and in the LXX, cf. Gen. iv. 15, 1 Kings i. 35, Ezekiel xxi. 11; Luke xxiv. 16, see especially Burton, *Syntax of Moods and Tenses*, p. 159. It is very characteristic of St. Luke, and next to him of St. Paul—probably indicates the influence of the LXX, although the construction is found in classical Greek, cf. Xen., *Anab.*, iii., 5, see Viteau, *Le Grec du N. T.*, p. 172 (1893). It was a common thing for beggars amongst the Jews as amongst the Christians (just as amongst the Romans, Martial, i., 112) to frequent the Temple



αἰτεῖν ἐλεημοσύνην <sup>1</sup> παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3. ὃς ἰδὼν <sup>2</sup> Πέτρον καὶ Ἰωάννην μέλλοντας εἰσέναι εἰς τὸ ἱερόν ἡρώτα <sup>3</sup> ἐλεημοσύνην λαβεῖν. 4. <sup>4</sup> ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, <sup>5</sup> Βλέψον εἰς ἡμᾶς. 5. <sup>6</sup> ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν

<sup>1</sup> For παρα των εισπ. εις το ιερον D has παρ' αυτων εισπορ. αυτων εις το ιερ., but not received by Blass in β (Chase sees in first part exact reproduction of Syriac αυτων being carelessly repeated).

<sup>2</sup> For ος ιδων D, Flor. read ουτος (so Gig., Par.) ατενισας τοις οφθαλμοις αυτου και ιδων (Chase: interpolation arose in Syriac). Belser again sees the longer form which Luke abbreviated in α.

<sup>3</sup> After ηρωτα D, Flor., Par.<sup>1</sup> insert αυτους. λαβειν (ΣABCE, b, 13, 61, Vulg., Boh., Arm., Chrys.) om. by DP, h, Fl., Gig., Par.<sup>1</sup>, Syr. Harcl., Lucif.—Blass "recte ut vid."—added by T.R., W.H.. Weiss.

<sup>4</sup> For ατενισας D, Flor., Par.<sup>2</sup> read εμβλεψας (εμβλεπειν not uncommon in the Gospels); (συν Ιωαννην in D is attributed by Chase to Syriac influence, cf. Aquila, συν τον ουρανον και συν την γην); Hilg. follows D.

<sup>5</sup> For ειπε Flor. has "(ad)stans dixit ei"; so in β επιστας ειπεν αυτω, in which Belser sees the simpler form of Luke's own revision. For βλεψ. εις ημας D, Flor. ατενισεν εις εμε (ημας D); εμε is curious, but may be earlier edition, or introduced later because John here says nothing. Throughout the passage D, as compared with T.R. or with W.H., introduces different synonyms for "see". Thus T.R. ιδων . . . ατενισας . . . βλεψον, D ατενισας (τους οφθ. και ιδων) . . . εμβλεψας . . . ατενισον, or from Belser's point of view, we must see in the T.R. three words for "see" which may be introduced by Luke in revising his rough draft. But it is difficult to account even in a rough draft for ατενισας in ver. 5 instead of ητενισεν, and for the και introduced before ειπεν without any construction in ver. 4.

<sup>6</sup> επειχεν αυτοις; D reads ατενισας; Flor. represents ητενισεν εις αυτον (so β), see above. But in the fact that D reads αυτοις instead of εις αυτους (ον), as we might expect after ατεν., Weiss sees a further proof of the secondary character of the reading.

and Churches for alms. St. Chrysostom notes the custom as common as it is to-day in continental cathedrals or modern mosques.—ἐλεημοσύνην: common in the LXX but not classical, sometimes used for the feeling of mercy (ἐλεος), Prov. iii. 3, xix. 22, and constantly through the book; and then for mercy showing itself in acts of pity, almsgiving, Tobit i. 3, xii. 8, cf. Acts ix. 36, x. 2, where it is used in the plural, as often in the LXX. Our word *alms* is derived from it and the German *Almosen*, both being corruptions of the Greek word.

Ver. 3. ἡρώτα λαβεῖν: "asked to receive," R.V., as other English versions except A.V. The expression is quite classical, αἰτῶν λαβεῖν, Aristoph., *Plut.*, 240, cf. Mark i. 17, and LXX, Exodus xxiii. 15, for similar instances of a redundant infinitive. The verb is in the imperfect, because the action of asking is imperfect until what is asked for is granted by another, Blass, *in loco*, and *Grammatik des N. G.*, pp. 187, 236, and Salmon, *Hermathena*, xxi. p. 228.

Ver. 4. ἀτενίσας, cf. i. 10. βλέψον εἰς ἡμᾶς: it has sometimes been thought that the command was given to see whether the man was a worthless beggar or not (Nösgen), or whether he was spiritually disposed for the reception of the benefit, and would show his faith (as in our Lord's miracles of healing), or it might mean that the man's whole attention was to be directed towards the Apostles, as he evidently only expects an alms, ver. 5. At the same time, as Feine remarks, the fact that the narrative does not mention that faith was demanded of the man, forms an essential contrast to the narrative often compared with it in xiv. 9.

Ver. 5. ὁ δὲ ἐπέειχεν, sc., νοῦν (not τοὺς ὀφθαλμούς); cf. Luke xiv. 7, 1 Tim. iv. 16, Ecclesiasticus xxxi. (xxxiv.) 2, 2 Macc. ix. 25 (Job xxx. 26, A.S.<sup>2</sup> al.) with dative *rei*; so in Polybius.

Ver 6. ἀργύριον καὶ χρυσίον: the words do not suggest the idea of a complete communism amongst the believers, although Oecumenius derives from them a proof of the absolute poverty of the Apostles.

τι παρ' αὐτῶν λαβεῖν. 6. εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, <sup>1</sup> ἔγειραι καὶ περιπάτει. 7. καὶ πιάσας

<sup>1</sup> ἐγειραι καὶ περιπάτει; AEGP 61 ead ἐγειρε, found in ACEGP 61, Vulg., Boh., Syrr. (P. and H.), Arm., Aeth., Irint.; but omitted by  $\Sigma$ BD, Sah., so Tisch., W.H., R.V., Weiss, Hilg., Wendt (who sees in the preceding words assimilation to passages in the Gospels). *ἀναστα* Epiph.

They may perhaps be explained by remembering that if the Apostles had no silver or gold with them, they were literally obeying their Lord's command, Matt. x. 9, or that whatever money they had was held by them in trust for the public good, not as available for private charity. Spitta, who interprets ii. 45 of the Apostles alone (pp. 72-74), sees in St. Peter's words a confirmation of his view, and a further fulfilment of our Lord's words in Luke xii. 33, but if our interpretation of ii. 44 ff. is correct, our Lord's words were fully obeyed, but as a principle of charity, and not as a rule binding to the letter. St. Chrysostom (*Hom.*, viii.) justly notes the unassuming language of St. Peter here, so free from boasting and personal display. Compare 1 Peter i. 18 (iii. 3), where the Apostle sharply contrasts the corruptible gold and silver with higher and spiritual gifts (Scharfe).—ὁ δὲ ἔχω: the difference between this verb and ὑπάρχει may be maintained by regarding the latter as used of worldly belongings, ἔχω of that which was lasting and most surely held.—ἐν τῷ ὀνόματι: no occasion to prefix such words as λέγω σοι for the expression means "in the power of this name" (*cf.* Matt. vii. 22, Luke x. 17, Acts iv. 10, xvi. 18, James v. 14, Mark xvi. 17). So too the Hebrew  $\text{בְּשֵׁם}$

in the name of any one, *i.e.*, by his authority, Exodus v. 23, and thus "in the name of Jehovah," *i.e.*, by divine authority, Deut. xviii. 22, 1 Chron. xxii. 19, Jer. xi. 21, and frequently in the Psalms, *cf.* also *Book of Enoch*, xlvi. 7 (Charles, p. 48). On the use, or possible use, of the phrase in extra-biblical literature, see Deissmann, *Bibelstudien*, p. 145, and also *Neue Bibelstudien*, p. 25 (1897). When Celsus alleged that the Christians cast out demons by the aid of evil spirits, Origen claims this power for the name of Jesus: τοσοῦτον γὰρ δύναται τὸ ὄνομα τοῦ Ἰησοῦ, *cf.* also Justin Martyr, *Dial. c. Tryph.*, 85.—1. Χ. τοῦ Ναζωραίου: the words must n themselves have tested

the faith of the lame man. His part has sometimes been represented as merely passive, and as if no appeal of any kind were made to his faith contrasted with xiv. 9 (ver. 16 in this chapter being interpreted only of the faith of the Apostles), but a test of faith was implied in the command which bade the man rise and walk in the power of a name which a short time before had been placed as an inscription on a malefactor's cross, but with which St. Peter now bids him to associate the dignity and power of the Messiah (see Plumptre, *in loco*). It is necessary from another point of view to emphasise this implied appeal to the man's faith, since Zeller and Overbeck regard the omission of faith in the recipient as designed to magnify the magic of the miracle. Zeller remarks: "Our book makes but one observation on his state of mind, which certainly indicates a receptivity, but unfortunately not a receptivity for spiritual gifts". But nothing was more natural than that the man should at first expect to receive money, and his faith in St. Peter's words is rather enhanced by the fact that the Apostle had already declared his utter inability to satisfy his expectations. St. Luke much more frequently than the other Evangelists names our Lord from His early home Nazareth in which frequency Friedrich sees another point of likeness between St. Luke's Gospel and the Acts, *Das Lucas-evangelium*, p. 85. Holtzmann attempts to refer the whole story to an imitation of Luke v. 18-26, but see as against such attempts Feine, *Eine vorkanonische Überlieferung des Lukas*, pp. 175, 199, 200.

Ver. 7. πιάσας, *cf.* xii. 4: so in LXX, Cant. ii. 15, Ecclesiasticus xxiii. 21, A. al. χεῖρὸς very similar to, if not exactly, a partitive genitive, found after verbs of touching, etc., inasmuch as the touching affects only a part of the object (Mark v. 30), and so too often after verbs of *taking hold of*, the part or the limit grasped is put in the genitive, Mark v. 41 (accusative being used when the whole person is



αὐτὸν τῆς δεξιᾶς χειρὸς <sup>1</sup> ἤγειρε· παραχρῆμα δὲ ἑσπερεύθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά, <sup>2</sup> 8. καὶ <sup>3</sup> ἐξαλλόμενος ἔστη καὶ περιπατεῖ, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ

<sup>1</sup> ἠγειρε  $\Sigma$ ABCG 15, 18, 61, Syr. (P. and H.), Arm., Sah., Boh., Aeth., Bas., Cypr., Lucif. insert αὐτον; so Tisch., W.H., R.V., Weiss, Wendt (but omitted by Meyer) —omitted in DEP.

<sup>2</sup> αὐτου αἱ βάσεις DEGP, Chrys.; but αἱ β. αὐτου  $\Sigma$ ABC 61, Vulg., Bas., Tert., Lucif., so Tisch., W.H., Weiss. σφυρα  $\Sigma^2$ B<sup>3</sup>C<sup>2</sup>DEGP, so Hilg.; but σφυδρα  $\Sigma^2$ B<sup>3</sup>C<sup>2</sup>, so Tisch., W.H., Weiss, Blass (Winer-Schmiedel, p. 64).

<sup>3</sup> καὶ ἐξαλλόμενος ἔστη omit Flor. περιπατεῖ, after this word D inserts χαίρομενος (χαίρων E), Flor. *gaudens et exultans* = χαίρων καὶ ἐξαλλόμενος in β, so Hilg. περιπατῶν καὶ ἀλλ. καὶ omitted by D, Flor. It is difficult to determine the precise order of events—possibly “leaping” is not mentioned at all in Western text, and in it the healed man does not at all events “leap” in the Temple. It is again difficult to believe that in this passage the common text comes from a revision of the author, and not rather through corruption and confusion.

seized, Matt. xiv. 3), Blass, *Grammatik des N. G.*, p. 100, cf. classical use in Eurip., *Hec.*, 523. The meaning of πιάζω in N.T. and in the LXX has passed into modern Greek = πιάνω = seize, apprehend (Kennedy). For a similar use see also 2 Cor. xi. 32, Rev. xix. 20, and John vii. 30, 32, 33, 44, viii. 20, x. 39, xi. 57, xxi. 3, 10.—παραχρῆμα, i.e., παρὰ τὸ χρῆμα, forthwith, immediately, *auf der Stelle*, on the spot, specially characteristic of St. Luke, both in Gospel and Acts (cf. εὐθύς of St. Mark). It is found no less than ten times in the Gospel, and six to seven times in Acts, elsewhere in N.T. only twice, Matt. xxi. 19, 20; several times in LXX, Wisdom xviii. 17, Tobit viii. 3, S., 2 Macc. iv. 34, 38, etc., 4 Macc. xiv. 9, Bel and the Dragon, ver. 39, 42, Theod., and in Num. vi. 9, xii. 4, AB<sup>2</sup>R., Isaiah xxix. 5, for Hebrew, דָּחַף; frequent in

Attic prose; see also Dalman, *Die Worte Jesu*, pp. 22, 29. But as the word is so manifestly characteristic of St. Luke it is noteworthy that in the large majority of instances it is employed by him in connection with miracles of healing or the infliction of disease and death, and this frequency of use and application may be paralleled by the constant employment of the word in an analogous way in medical writers; see, e.g., Hobart, *Medical Language of St. Luke*, and instances in Hippocrates, Galen, Dioscorides. — ἑσπερεύθησαν: στερεώω = to make firm or solid; it cannot by any means be regarded only as a technical medical term, but as a matter of fact it was often employed in medical language (so also the adjective στερεός),

and this use of the word makes it a natural one for a medical man to employ here, especially in connection with βάσεις and σφυρά. It is used only by St. Luke in the N.T. (ver. 16 and xvi. 5), but very frequently in the LXX. The nearest approach to a medical use of the word is given perhaps by Wetstein, *in loco*, Xen., *Pad.*, viii.—αἱ βάσεις, “the feet” (βαῖνω). The word is constantly used in LXX, but for the most part in the sense of something upon which a thing may rest, but it is found in the same sense as here in Wisdom xiii. 18; cf. also Jos., *Ant.*, vii., 3, 5, so in Plato, *Timæus*, 92, A. It was in frequent use amongst medical men, and its employment here, and here only in the N.T., with the mention of the other details, e.g., the more precise σφυρά, “ankle-bones,” also only found in this one passage in N.T., has been justly held to point to the technical description of a medical man; see not only Hobart, p. 34 ff., u. s., and Belcher’s *Miracles of Healing*, p. 41, but Bengel, Zöckler, Rendall, Zahn.

Ver. 8. ἐξαλλόμενος: not leaping out of his couch (as has sometimes been supposed), of which there is no mention, but leaping up for joy (cf. Isaiah lv. 12, Joel ii. 5) (on the spelling with one λ see Blass, p. 51); cf. also Isaiah xxxv. 6. This seems more natural than to suppose that he leaped because he was incredulous, or because he did not know how to walk, or to avoid the suspicion of hypocrisy (Chrys., *Hom.*, viii., so too Oecumenius). St. Chrysostom remarks that it was no less than if they saw Christ risen from the dead to hear Peter saying: “In the name,” etc., and if Christ is not



αἰνῶν τὸν Θεόν. 9. καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· 10. ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραΐα πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ <sup>1</sup>ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

<sup>1</sup> ἐκστάσεως, before this word Flor., Par.<sup>1</sup> insert παντες. For θαμβ. καὶ ἐκστασ. Flor., Par.<sup>1</sup> read ἐκστασ. καὶ εθαμβουντο ἐφ' ᾧ αὐτῷ συμβεβηκεν ιαοις; but D with α accepts γεγενημενω instead of συμβεβ., cf. iv. 22; so Hilg.

raised, how account for it, he asks, that those who fled whilst He was alive, now dared a thousand perils for Him when dead?—*ἔστη καὶ περιπάτει*: "he stood and began to walk" R.V., thus marking the difference between the aorist and the imperfect. Such vivid details may have been derived from St. Peter himself, and they are given here with a vividness characteristic of St. Mark's Gospel, of which St. Peter may reasonably be regarded as the main source. If St. Luke did not derive the narrative directly from St. Peter, he may easily have done so from the same Evangelist, John Mark, see on chap. xii., and Scharfe, *Die petrinische Strömung der N. T. Literatur*, pp. 59, 60 (1893).—*αἰνῶν τὸν Θεόν*: commentators from the days of St. Chrysostom have noted that by no act or in no place could the man have shown his gratitude more appropriately; characteristic of St. Luke, to note not only fear, but the ascription of praise to God as the result of miraculous deeds; cf., e.g., Luke xix. 37, xxiv. 53, Acts iii. 9, iv. 21, xi. 18, and other instances in Friedrich (*Das Lucasevangelium*, pp. 77, 78). On the word see further, p. 97. Spitta regards ver. 8 as modelled after xiv. 10, a passage attributed by him to his inferior source B. But on the other hand both Feine and Jüngst regard the first part of ver. 8 as belonging to the original source.

Ver. 10. *ἐπεγίνωσκόν τε*: "took knowledge of him" or perhaps better still "recognised". The word is so used of recognising any one by sight, hearing, or certain signs, to perceive who a person is (Grimm), cf., e.g., Luke xxiv. 16, 31, Matt. xiv. 35, Mark vi. 54.—*ὁ . . . καθήμενος*: imperfect, may refer to the customary action of the man: or may be equivalent here to an imperfect, a force of the imperfect usual in similar cases when reference is made to a time before the actual time of recognition, Blass, *Grammatik des N. G.*, p. 188.—*ἐπὶ*: for the local dative cf. v. 9, Matt. xxiv. 33, Mark xiii. 29, John v. 2, Rev. ix. 14.—*θάμβους*, cf. Luke iv. 36 and v. 9. A

word peculiar to St. Luke in the N.T. (so St. Luke alone uses *ἐθαμβος*, ver. 11); used from Homer downwards, of amazement allied to terror or awe, cf. LXX, Ezek. vii. 18, Cant. iii. 8, vi. 3 (4), 9 (10).—*ἐκστάσεως*: for the word in a similar sense, Mark v. 42, xvi. 8, Luke v. 26. Its use in ordinary Greek expresses rather distraction or disturbance of mind caused by a shock. The word is very common both in Hippocrates and Aretaeus. In the LXX it is employed in various senses, cf. Deut. xxviii. 28, *ἐκστάσει διανοίας*; elsewhere it is used of agitation, trouble, 2 Chron. xxix. 8, and most frequently of terror, fear, 1 Sam. xi. 7, Ezek. xxvi. 16. See further on. Here the word expresses more than simple astonishment as its collocation with *θάμβος* shows (Wendt, *in loco*), rather "bewilderment," cf. Mark v. 42. See on ii. 43 for this characteristic of St. Luke. But there is no occasion to conclude with Weiss that these strong expressions as to the effect of the miracle show that it must have been the first which the disciples performed. It was the unique nature of the miracle which affected the beholders so powerfully.

Ver. 11. *κρατοῦντος*: in his joy and gratitude, "holding them" in a physical sense, although it is possible that it signifies that the healed man joined himself to the Apostles more closely as a follower (iv. 14), fearing like the demoniac healed by Christ (Luke viii. 38) lest he should be separated from his benefactors, cf. Cant. iii. 4.—*ἐπὶ τῇ στοᾷ τῇ καλ.* Σ.: better "portico," R.V. margin; colonnade, or cloister (John x. 23). It derived its name from Solomon, and was the only remnant of his temple. A comparison of the notices in Josephus, *B. J.*, v., 5, 1; *Ant.*, xv., 11, 5 and xx., 9, 7, make it doubtful whether the foundations only, or the whole colonnade, should be referred back to Solomon. Ewald's idea that the colonnade was so called because it was a place of concourse for the wise in their teaching has not found any support: Stanley's *Jewish Church*, ii.,

11. Κρατοῦντος δὲ<sup>1</sup> τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἑκθαμβοί. 12. ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε,<sup>2</sup> ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποικηκόσι τοῦ περιπατεῖν αὐτόν;

<sup>1</sup> του ἱαθέντος; but αυτου in  $\aleph$ ABCDE 61, Vulg., Syrr. P. H., Sah., Boh., Arm., so Tisch., W.H., R.V., Weiss; Rec.=prob. beginning of a church lectionary. But in ver. 11 Western text quite different. D, Flor. εκπορευομενου (Fl. -ων) δε του Π. και ιω. συνεξορευετο κρατων αυτους, and D continues (not Flor. = α) οι δε θαμβηθεντες εστησαν εν τη στοα τη καλ. Σ. εκθαμβοι (but in  $\beta$  Blass brackets the last word); Hilg. follows D. There is a distinction evidently drawn between the area of the Temple and Solomon's Porch, "nam porticus illa extra aream sacram fuit," Blass; and ιερων might perhaps be so used as distinct from the outer court or cloisters. If so, the Western text may contain the more precise account of a writer who wishes to bring the Apostles and the lame man from the one into the other, in accordance with the topography with which he was familiar. But if, as Weiss admits, εκπορ. . . . συνεξορευετο is implied in the κρατων and change of locality, cf. vv. 8 and 11, we may have another case in which the theory of Blass may hold good, and Luke himself may have revised for shortness (see Belser's retention of the  $\beta$  reading, and Blass, *Acta Apost., in loco*). Σολομῶντος  $\aleph$ (A)BCP 1, 13, 31, 61; so Tisch., W.H., Weiss (but see Winer-Schmiedel, p. 93).

<sup>2</sup> D, Flor., Par. begin αποκριθεις δε ο Π. ειπεν προς αυτους—ο λαος και πας ο λαος both omitted. ως ἰδια . . . περιπ. αυτον, for this D, Flor., Gig., Severian. read ως ημων τη ἰδια δυν. η ευσεβ. πεποικηκων του περιπ. αυτον, so Hilg.—gen. abs. characteristic of the Western text (see Weiss, *Codex D*, p. 60); cf. ii. 1, 15; may be careless transcription or through translation. D has *τουτο* both before and after πεποικηκων (Harris, Latinising; Chase, due to Syriac); but see iv. 7—the second *τουτο* perhaps confusion with *του* or *το*.

184; Edersheim, *Temple and its Services*, pp. 20, 22, and Keim, *Geschichte Jesu*, iii., 161. It was situated on the eastern side of the Temple, and so was sometimes called the Eastern Cloister, and from its position it was a favourite resort.—τῇ καλ.: the present participle is used just as the present tense is found in the notice in St. John's Gospel, chap. v. 2 (see Blass, *Philology of the Gospels*, pp. 241, 242), and if we cannot conclude from this that the book was composed before the destruction of the Temple, the vividness of the whole scene and the way in which Solomon's Porch is spoken of as still standing, points to the testimony of an eye-witness. Nösgen argues that this narrative and others in the early chapters may have been derived directly from St. John, and he instances some verbal coincidences between them and the writings of St. John (*Apostelgeschichte*, p. 28). But if we cannot adopt his conclusions there are good reasons for referring some of these Jerusalem incidents to St. Peter, or to John Mark, see introduction and chap. xii. Feine rightly insists upon this notice and that in ver. 2 as bearing the stamp of a true and trustworthy tradition.

Ver. 12. This address of St. Peter divides itself into two parts, 12-16, 17-26, and although it covers much of the same ground as in chap. ii., there is no need to regard it with Overbeck and Holtzmann as unhistorical: see Blass, *in loco*, and Feine; the latter points out that St. Peter would naturally, as in chap. iii., take the incident before him as his text, place it in its right light, and draw from it an appeal to repentance and conversion. But whilst we may grant the common and identical aim of the two discourses, to proclaim the Messiahship of Jesus before the Jews, none can fail to see that in chap. iii. the Messianic idea becomes richer and fuller. Jesus is the prophet greater than Moses: Jesus is the fulfilment of the Abrahamic covenant, through which the blessing of Abraham is to extend to all the earth, Matt. viii. 11. And more than this: St. Peter has learnt to see in the despised Nazarene not only the suffering servant of Jehovah (παις), but in the servant the King, and in the seed of David the Prince of Life. And in the light of that revelation the future opens out more clearly before him, and he becomes the first prophet in the Messianic age—the spirit-



13.<sup>1</sup> ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς<sup>2</sup> παρεδώκατε, καὶ

<sup>1</sup> ὁ Θ. Αβρ. καὶ Ἰσ. καὶ Ἰακ. BEP 61, Sah., Syr. (Pesh. Harcl.); so W.H., Weiss, R.V., T.R.; Wendt, who explains the reading in Tisch., Hilg. introducing (ο) Θεος (ΞACD) before Ἰσ. and before Ἰακ. as out of LXX, Exod. iii. 6 (cf. Matt. xxii. 32).

<sup>2</sup> παρεδώκατε; D adds εἰς κρίσιν, so Hilg.; E εἰς κριτήριον (cf. also Flor., Par.<sup>1</sup>, Syr. Harcl. mg., Iren., cf. Luke xxiv. 30; see also Chase, *in loco*).

ual presence which the believers now enjoyed, and by which those mighty deeds are wrought, is only a foretaste of a more visible and glorious Presence, when the Messiah should return in His glory; and for that return repentance and remission of sins must prepare the way (see Briggs, *Messiah of the Apostles*, pp. 31, 32). On St. Peter's discourses see additional note at end of chapter.—ἀπεκρίνατο: cf. Luke xiii. 14, xiv. 3, answered, *i.e.*, to their looks of astonishment and inquiry. The middle voice as here, which would be the classical usage, is seldom found in the N.T., but generally the passive aorist, ἀπεκριθῆ, and so in the LXX. "In Biblical Greek the middle voice is dying, in modern Greek it is dead," Plummer. Thus in modern Greek, ὑποκρίνομαι in the passive = to answer, Kennedy, *Sources of N. T. Greek*, p. 155, and Blass, *Grammatik des N. G.*, p. 44.—ὡς πεποιηκόσιν τοῦ περιπατεῖν: this use of the infinitive with the genitive of the article, instead of the simple infinitive with or without ὥστε, to express a purpose, or result as here: "non de consilio sed de eventu" (Blass), may be illustrated from the LXX, Gen. xxxvii. 18, 1 Chron. xlv. 6, Isaiah v. 6.—εὐσεβεία: "godliness," R.V., as always elsewhere in A.V., *i.e.*, by our piety towards God, as always in the Bible, although εὐσέβεια may be used like the Latin *pietas* of piety towards parents or others, as well as of piety towards God. It is frequently used in the LXX of reverence towards God, εἰς, so too in Josephus, πρὸς τὸν Θεόν, cf. Prov. i. 7, xiii. 11, Isaiah xi. 2, Wisdom x. 12, and often in 4 Macc. In Trench, *N. T. Synonyms*, ii., p. 196, and Grimm-Thayer, *sub v.* In the N.T. the word is used, in addition to its use here, by St. Paul ten times in the Pastoral Epistles, and it is found no less than four times in 2 Peter, but nowhere else. St. Chrysostom, *Hom.* ix., comments: "Do you see how clear of all ambition he is, and how he repels the honour paid to him?" so too Joseph: Do not interpretations belong to God?

Ver. 13. ὁ Θεὸς Ἀβραὰμ κ.τ.λ.: the

words were wisely chosen, not only to gain attention and to show that the speaker identified himself with the nation and hope of Israel, but also because in Jesus St. Peter saw the fulfilment of the promise made to Abraham.—ἐδόξασε, John viii. 54, xi. 4. Again we mark the same sharp contrast as in St. Peter's former address—God hath glorified . . . but you put to an open shame. The objections of Weiss, who traces a reviser's hand in the double mention of the glorification of Jesus in ver. 13 and in 15, fail to secure the approval of Spitta, Feine, Jüngst, who all hold that ἐδόξασε refers to the power of the Risen Jesus, shown in the healing of the lame man, which Peter thus expressly emphasises. But the glorification was not, of course, confined to this miracle: "auxit gloria hoc quoque miraculo" (Blass).—τὸν παῖδα: "his Servant," R.V. (margin, "Child"). Vulgate has *filium*, which all other English versions (except A.V., "Child") seem to have followed. But the rendering "Servant" is undoubtedly most appropriate, cf. ver. 26, and iv. 27, 30 (employed in the Messianic sense of Isa. xlii. 1, lii. 13, liii. 11), where the LXX has παῖς, Hebrew עַבְדִּי. In Matt. xii.

18 the Evangelist sees the fulfilment of the first passage in Jesus as the Christ, the Servant of Jehovah. Wendt rightly emphasises the fact that no Apostle ever bears the name παῖς Θεοῦ, but δούλος; cf. iv. 29. In the LXX Moses is called both παῖς and δούλος. The rendering of R.V. is generally adopted, and by critics of very varying schools, *e.g.*, Overbeck, Nösgen, Holtzmann, Felten, Hilgenfeld. Zöckler, whilst he adopts the rendering "Servant," still maintains that Luther's translation, *Kind Gottes*, cannot be regarded as incorrect (cf. the double meaning of the word in classical literature). Certainly he seems justified in maintaining that in the numerous parallels in the sub-apostolic writings the conception of the Servant by no means always excludes that of the Son, *e.g.*, *Epist. ad Diogn.*, viii., 11 and 9, where of





ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15. τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν.

2 Cor. x. 1—the expression need not be explained as a Hebraism, it is found several times in Polybius; see Dalman, *Die Worte Jesu*, p. 23. In the LXX it is frequent in various senses, and sometimes simply in the sense of before, in the presence of, a person, 1 Sam. xvii. 8, 1 Kings i. 23, 1 Chron. xvii. 25, Ecclesiasticus xlv. 3, Jer. lii. 12, 33, Judith x. 23, xi. 5, etc. Rendall takes the words as usually denoting open encounter with an opposite party face to face, cf. xxv. 16, Gal. ii. 11, and so here; the Jews met Pilate's proposal to free the prisoner with a point-blank denial. 13<sup>b</sup> is referred by Hilgenfeld to the revising hand of "the author to Theophilus," and he sees in its introduction a proof of the anti-Judaism of the reviser, whilst Jünger prefers to regard the first part of ver. 14 as an insertion, but this Hilgenfeld will not accept, as thus the antithesis in ver. 15 is not marked.—κρίναντος: "when he had determined," R.V., not a purpose only, but a decision, Luke xxiii. 16.—ἐκείνου, not αὐτοῦ, emphasising the antithesis between what Pilate had determined and what *they* had done: ἡμεῖς ἐκείνου θελήσαντος οὐκ ἠθελήσατε (Chrys.).

Ver. 14. τὸν ἅγιον καὶ δίκαιον: both epithets are used of John the Baptist, Mark vi. 20, ἄνδρα δίκαιον καὶ ἅγιον, but Jesus is emphatically "the Holy and Righteous One" R.V. Not only is the sinlessness of His human character emphasised, but also associated with the language of prophecy. St. Peter had already spoken of Jesus as God's Holy One, ii. 27, and if the word used here means rather one consecrated to God's service, it is the thought involved in the παῖς Θεοῦ (ἅγιος, e.g., ἐκλεκτός Θεοῦ, see Grimm, *sub v.*, and cf. Isaiah xlii. 1 LXX). The word was used by the demoniacs as they felt the power of the unique holiness of Christ, Mark i. 34, Luke iv. 34, and in St. John's Gospel vi. 69, it is the title given to Jesus by St. Peter in his great confession.—τὸν δικ.: the reference to the language of prophecy is unmistakable. The suffering Servant of Jehovah was also the righteous Servant, Isaiah liii. 11 (cf. xi. 5, and Jer. xxiii. 5), see Acts vii. 52, xxii. 14. Later, in the *Book of Enoch*, the title is applied to the Messiah as the *Righteous One*, xxxviii. 2, liii. 6, xlv. 3 (Charles' edition, pp. 48, 112, 144). In Acts vii. 52, 56, the

title is found on the lips of St. Stephen, and in xxii. 14, Ananias, a Jewish Christian, announces to Paul that God had chosen him to see the *Righteous One*. When we remember too that this title is used again in the writings of each of the Apostles, who now appealed to it, 1 Peter iii. 18, 1 John ii. 1, cf. ver. 20 (Rev. iii. 7), it would seem that it was not only a favourite one amongst these early believers, but that it affords in itself a marvellous proof of the impression made by the human life of Jesus upon those who knew Him best, or who at all events, like St. Stephen, had ample opportunities of learning the details of that life of holiness and righteousness, cf. also Matt. xxvii. 19, 24, Luke xviii. 47.—ἄνδρα φονέα: nearly all commentators dwell upon the marked contrast between this description of Barabbas and that just given of Jesus. Both St. Mark, xv. 7, and St. Luke, xxiii. 19, notice that Barabbas was not only a robber but a murderer. The addition, ἄνδρα, common in Luke, makes the expression stronger than the simple φονέα; cf. Soph., *O. C.*, 948, ἄνδρα πατροκτόνον, *O. R.*, 842, ἄνδρας ληστὰς. No crime was more abhorrent to the Christian life, as St. Peter himself indicates, 1 Peter iv. 15.—χαρισθῆναι: to be granted to you as a χάρις or favour, as if St. Peter would recall the fact that Pilate had given them a gratification! The verb is used several times in Luke, three times in his Gospel, vii. 21, 42, 43, and four times in Acts, cf. xxv. 11, 16, xxvii. 24, elsewhere only in St. Paul's Epistles, where it is found fifteen times. In the LXX, cf. Esther viii. 7, Ecclus. xii. 3, and several times in the Books of the Maccabees, cf. 2 Macc. iii. 31, 33, and other instances in Hatch and Redpath, *sub v.* St. Chrys. writes: "Peter shows the great aggravation of the act. As he has them under his hand, he strikes hard; while they were hardened he refrained from such language, but when their minds are most moved then he strikes home, now that they are in a condition to feel it" (*Hom.*, ix.).

Ver. 15. τὸν δὲ ἀρχηγὸν τῆς ζωῆς: again the words stand in marked contrast not only to φονέα but also to ἀπεκτείνετε; magnificent antitheton, Bengel. The word is rendered "Author" in the margin of R.V. (Vulgate, *auctorem*) but "Prince" in the text and so in v. 31 (Vulgate, *principem*). In the two other passages in



16. καὶ <sup>1</sup> ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν θεωρεῖτε καὶ οὔδατε, ἑσπερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν

<sup>1</sup> ἐπὶ Ἰ<sup>8</sup>ACDEP, Vulg., Sah., Boh., Irnt., so Tisch., and so Weiss; but om. Ἰ<sup>8</sup>B 61, Arm., so W.H. (Lachmann and Blass punctuate ἑσπερέωσεν· τὸ ὄνομα.)

which the word occurs in the N.T., viz., Heb. ii. 10, xii. 2, R.V. renders "Author," "the author of their salvation," "the author and perfecter of our faith," margin "captain" (Vulgate, *auctorem*); see Westcott, *Hebrews*, pp. 49, 395. Christ is both the Prince of life and the Source (*auctor*) of life: "Vitam aliis dat Christus, opp. φονεύς qui adimit" (Blass). Grimm and others draw a distinction between the meaning attaching to the word here and in v. 31. The use of the word in the LXX may help to justify such a distinction, for whilst it is found in the sense of a leader or a captain (Num. xiv. 4, Judith xiv. 2), or the chief of a family or tribe (R.V. renders it "every one a prince" in Num. xiii. 2, but in the next verse "heads of the children of Israel"), it is also used to signify the author, or beginner, the source, cf. 1 Macc. ix. 61, x. 47, Micah i. 13 (although it was never used for a prince or to describe kingly attributes); but in many respects the rendering "Prince" may be compared with the Latin *princeps*, which signifies the first person in order, a chief, a leader, an originator, the founder of a family (in the time of the emperors it was used of the heir to the throne). So in classical Greek the word was used for a leader, a founder, Latin *auctor*, for the first cause, author, so God τῶν πάντων, Plat., and also for a prince, a chief, and, especially in later Greek, of the person from whom anything good or bad first proceeds in which others have a share, e.g., ἀρχηγός καὶ αἷτιος combined (*antesignanus et auctor*), Polyb., i., 66, 10; Hadian., ii., 6, 22, and as Alford points out in Heb. ii. 10, this later usage throws a light upon its meaning in Acts iii. 15, cf. Chrys. on Heb. ii. 10, ἀρχηγὸν τῆς σωτηρίας τοῦτέστι τὸν αἷτιον τῆς σωτηρίας. Christ is the source of life, a life in which others share through Him; in this very place where St. Peter was speaking our Lord had spoken of Himself as the giver of eternal life, John x. 28, although doubtless the expression may include the thought that in Him was life in its fullest and widest sense — physical, intellectual, moral, spiritual. St. Chrysostom comments on the words "Prince of Life," *Hom.*, ix.:

"It follows that the life He had was not from another, the Prince or Author of Life must be He who has life from Himself". Theophylact and Oecumenius see in the words a contrast to the φονέα, in that Christ gives life, while the murderer takes it away—a contrast deepened by the words of St. Peter's fellow-disciple whom he here associates with himself in his appeal to the people, cf. 1 John iii. 15. In ver. 31 ἀρχ. in its rendering "Prince" of kingly dignity may be compared with the use of the word in Thuc., i., 132, Æsch., *Agam.*, 259. Rendall sees in the expression both here and Acts v. 31 a reference to Jesus (the name used by St. Peter) as the second Joshua. As Joshua was the captain of Israel and led them across the Jordan into the land of promise, so Jesus was the Captain of the living army of the Resurrection; and for Saviour, v. 31, he compares Matt. i. 21. Such associations may be included in St. Peter's words, but they seem much more applicable to v. 31. In modern Greek the word ἀρχηγός = leader, in the ordinary sense, Kennedy, *Sources of N. T. Greek*, p. 153; see Grimm, *sub v.*—οὗ may refer to ὃν, cf. i. 8, xiii. 31, or to the fact of the Resurrection, cf. ii. 32, v. 32, x. 39. R.V. reads "of whom" in the margin.

Ver. 16. ἐπὶ: so T.R., and so Weiss and Wendt; "on the ground of faith in His name;" R.V. margin; cf. Luke v. 5 (not expressing the aim as if it meant with a view to faith in His name). But the name is no mere formula of incantation, see xix. 13, nor is it used as, in Jewish tradition, the name of God, inscribed on the rod of Moses, was said to have given him power to work his miracles in Egypt and the wilderness, see above on ver. 5. On the use of ὄνομα in formulæ of incantation, see Deissmann, *Bibelstudien*, pp. 25-54.—ἡ πίστις ἡ δι' αὐτοῦ: "the faith which is through Him," not by it, i.e., the name—not only the healing power is through Christ, but also the faith of the Apostles as of the man who was healed, cf., especially, 1 Pet. i. 21. τοὺς δι' αὐτοῦ πιστοὺς εἰς Θεόν, i.e., his converts who through Christ are believers in God: He is the object and the author of our faith,



αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17. καὶ νῦν, ἀδελφοί,<sup>1</sup> οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18. ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν

<sup>1</sup> Before ἀδελφοί DE, Flor., Par.<sup>1</sup> insert *ἄνδρες*. For οἶδα ὅτι D, Flor. read *ἐπισταμεθα ὅτι ὑμεῖς μὲν*, perhaps for emphasising contrast (*cf.* vv. 13, 14) with *ver.* 18, οὐδε Θεός (Chase, Syriac). *ἐπράξατε*, D, Fl., Gig., Par., Syr. H. mg., Irint, Aug., Ambrst. add *το πονηρον*, so Hilg., a gloss to explain *επράξ.* since it is not in accordance with the exculpatory tone of the context (Weiss).

*Cf.* also Nestle, *Expository Times*, Feb., 1899, p. 238, and the connection of this phrase with Codex D, xviii. 8, and xx. 21 (see Blass, *i. c.*).—*ὀλοκληρίαν*: only here in N.T., *integram sanitatem*, Vulgate, but the adjective *ὀλόκληρος* in an ethical sense, 1 Thess. v. 23, James i. 4. The noun is only used once in the LXX, and there in a physical sense, Isaiah i. 6. The adjective is used by Josephus of a sacrifice complete in all its parts (*integer*), *Ant.*, iii., 12, 2, *cf.* its use in Philo., but in LXX, Zach. xi. 16, its use in a physical sense is a very doubtful rendering of the Hebrew, see further Trench, *N. T. Synonyms*, i., 85, and Mayor's *St. James*, p. 34. *Cf.* Plato, *Tim.*, 44.—*ὀλόκληρος ὕγις τε παντελῶς*. In Plutarch the noun is joined with *ὕγεια*, and also with *τοῦ σώματος* (Grimm), but whilst the noun does not seem to be used by the strictly medical writers, *ὀλόκληρος* is frequently used of complete soundness of body (Hobart, Zahn).

*Ver.* 17. καὶ νῦν: favourite formula of transition, *cf.* vii. 35, x. 5, xx. 25, xxii. 16, 1 John ii. 28, 2 John 5. See Wendt and Page, *in loco*. Bengel describes it as "formula transeuntis a præterito ad præsens". Blass, "i.e., quod attinet ad ea quæ nunc facienda sunt, *ver.* 19".—*ἀδελφοί*: affectionate and conciliatory, *cf.* *ver.* 12, where he speaks more formally because more by way of reproof: "One of the marks of truth would be wanting without this accordance between the style and the changing mental moods of the speaker" (Hackett).—*κατὰ ἄγνοιαν*: the same phrase occurs in LXX, Lev. xxii. 14 (*cf.* also Lev. v. 18, Eccles. v. 5). On *κατὰ* in this usage, see Simcox, *Language of the N. T.*, p. 149, who doubts whether it is quite good Greek. It is used in Polybius, and Blass compares *κατ' ἀνάγκην* (Philem., *ver.* 14), which is found in Xen., *Cyr.*, iv., 3. Their guilt was less than if they had slain the Messiah *κατὰ πρόθεσιν*, *κατὰ προαίρεσιν*, or *ἐν χειρὶ ὑπερφανίας*, Num. xv. 30, and there-

fore their hope of pardon was assured on their repentance (*cf.* 1 Pet. i. 14, ἐν ἀγνοίᾳ, and *Psalms of Solomon*, xviii., 5, for the same phrase). St. Peter speaks in the spirit of his Master, Luke xxiii. 34. See instances in Wetstein of the antithesis of the two phrases *κατ' ἄγνοιαν* and *κατὰ πρόθεσιν* (*προαίρεσιν*) in Polybius.—οἱ ἄρχοντες ὑμῶν, *cf.* 1 Cor. ii. 8. The guilt of the rulers was greater than that of the people, but even for their crime St. Peter finds a palliation in the fact that they did not recognise the Messiah, although he does not hold them guiltless for shutting their eyes to His holiness and innocence.

*Ver.* 18. δὲ: a further mitigation; whilst they were acting in their ignorance, God was working out His unerring counsel and will.—*πάντων τῶν προφητῶν*: not to be explained by simply calling it hyperbolic. The prophets are spoken of collectively, because the Messianic redemption to which they all looked forward was to be accomplished through the death of Christ, *cf.* x. 43. The view here taken by St. Peter is in striking harmony with his first Epistle, i. 11, and ii. 22-25.—*παθεῖν τὸν Χ. αὐτοῦ*, R.V., "his Christ," *cf.* Luke xvii. 25, xxiv. 26. The phrase, which (W.H.) is undoubtedly correct, is found in Psalm ii. 2, from which St. Peter quotes in iv. 26, and the same expression is used twice in the Apocalypse, but nowhere else in the N.T.; xi. 15, xii. 10 (*cf.* also Luke ii. 26, ix. 20). See also the striking passage in *Psalms of Solomon*, xviii., 6 (and *ver.* 8), ἐν ἀνάξει Χριστοῦ αὐτοῦ, and Ryle and James on *Psalm* xvii. 36. The paradox that the suffering Messiah was also the Messiah of Jehovah, His Anointed, which the Jews could not understand (hence their ἀγνοία), was solved for St. Peter in the Passion, Death, and Resurrection of Jesus. On the suffering Messiah, see note xxvi. 23.—*ἐπλήρωσεν οὗτω*: "He thus fulfilled," i.e., in the way described, vv. 14, 15. On *πληρώω*, see i. 16. "In the gardens of the Carthusian Convent . . .

προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. 19. μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

near Dijon . . . is a beautiful monument. . . . It consists of a group of Prophets and Kings from the O.T., each holding in his hand a scroll of mourning from his writings—each with his own individual costume and gesture and look, each distinguished from each by the most marked peculiarities of age and character, absorbed in the thoughts of his own time and country. But above these figures is a circle of angels, as like each to each as the human figures are unlike. They, too, as each overhangs and overlooks the Prophet below him, are saddened with grief. But their expression of sorrow is far deeper and more intense than that of the Prophets, whose words they read. They see something in the Prophetic sorrow which the Prophets themselves see not: they are lost in the contemplation of the Divine Passion, of which the ancient saints below them are but the unconscious and indirect exponents:” Stanley’s *Jewish Church*, pref. to vol. ii.

Ver. 19. ἐπιστρέψατε: “turn again,” R.V.; cf. also Matt. xiii. 15, Mark iv. 12, and Acts xxviii. 27 (Luke xxii. 32), in each of these passages, as in the text, A.V., “should be converted,” following the Vulgate, *convertantur*. But the verb is in the active voice in each of the passages mentioned; cf. LXX, 1 Kings viii. 33, 2 Chron. vi. 24, 37, Isaiah vi. 10 (“turn again,” R.V.), Tobit xiii. 6—ἐπιστρέψατε ἁμαρτωλοὶ: this passive rendering in the Vulgate and A.V. testifies to the unwillingness in the Western Church to recognise the “conversion” to God as in any degree the spontaneous act of the sinner himself—men have enlarged upon Lam. v. 21, but have forgotten James iv. 8 (Humphry, *Commentary on the R. V.*, pp. 31, 32).—πρὸς τὸ ἐξαλειφθῆναι: in the LXX the verb is found in the sense of obliterating ἀνομίας, Ps. l. (li.) 1, 9; Isaiah xliii. 25, Ecclesiasticus xlv. 20, Jer. xviii. 23, with ἁμαρτίας, 2 Macc. xii. 42, with ἁμαρτήματα (cf. 3 Macc. ii. 19, ἀπαλείφειν with ἁμαρτίας), and in N.T.; cf. Col. ii. 14. For other instances of its use in the N.T., cf. Rev. iii. 5, with Deut. ix. 14, Ps. ix. 5, etc., and see also Rev. vii. 17, xxi. 4. In *Psalms of Solomon* it is used twice—once of blotting out the memories of sinners from off the earth, Psalm ii. 19; cf. Exod. xvii. 14, etc., and once of blotting out the transgressions of Saints

by the Lord, Psalm xiii. 9. Blass speaks of the word as used “de scriptis proprie; itaque etiam de debita pecunia”; cf. Dem., 791, 12 (Wendt), and see also Wetstein, *in loco*. The word can scarcely be applied here to the Baptism (as Meyer), for which a word expressing washing would rather be required, cf. xxii. 16, although no doubt, as in ii. 38, Baptism joined with Repentance was required for the remission of sins.—ὅπως ἄν: not “when” (as if ὅπως = ὅτε), but “that so there may come,” R.V., ἄν with ὅπως indicates that the accomplishment of the purpose is dependent upon certain conditions; here dependent upon the repentance. In the N.T. there are only four instances of this use of ὅπως ἄν, all in pure final clauses, viz., in the text, Luke ii. 35, and in two quotations from the LXX, Acts xv. 17 (where ἄν is wanting in LXX, Amos ix. 12), and Rom. iii. 4 = LXX, Ps. l. (li.) 4, so that this usage is practically peculiar to St. Luke in the N.T. Viteau, *Le Grec du N. T.*, p. 80 (1893); Blass, *Grammatik des N. G.*, p. 207, and Burton, *N.T. Moods and Tenses*, p. 85.—καίροι ἀναψύξεως: the word ἀνάψυξις, used only by St. Luke, means refreshing or refreshment. In the LXX it occurs in Exod. viii. 15 (but cf. Aq. on Isaiah xviii. 12, and Sym. on Isaiah xxiii. 15), where it is translated “respite,” although the same Hebrew word רַחֵץ, in the only other place in which it occurs, Lam. iii. 56, may have the sense of “relief” (see Dr. Payne Smith, *in loco*, *Speaker’s Commentary*, vol. v.). In Strabo ἀνάψυξις is found in the sense of recreation, refreshment, x., p. 459; see also Philo, *De Abr.*, 29, and cf. the verb ἀναψύχω in 2 Tim. i. 16 (cf. Rom. xv. 32, ἀναψύξω μεθ’ ὑμῶν, DE, *refrigerer vobiscum*, Vulgate, and Nösgen on Acts iii. 19). Rendall would render it here “respite,” as if St. Peter urged the need of repentance that the people might obtain a respite from the terrible visitation of the Lord. But the καίροι ἀναψ. are identified by most commentators with the ἀποκατα. πάντων, and ἀναψ. need by no means be rendered “respite”. Nösgen, connecting the words with the thought of ἀνάπαυσις (cf. the various renderings in Rom. xv. 32), would see here a fulfilment of Christ’s promise, καὶ γὰρ ἀναπαύσω ὑμᾶς, Matt. xi. 28, to those who turned to Him in true re-



ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, 20. καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν, 21. ὃν δεῖ

penitance, and so in his view the expression applies to the seasons of spiritual refreshment which may be enjoyed by the truly penitent here and now, which may occur again and again as men repent (Isaiah lvii. 16); so J. Lightfoot, *Hor. Heb.*, interprets the word of the present refreshing of the Gospel, and God's present sending of Christ in His ministry and power, and in the same manner ἀποστείλῃ, i.e., not at the end of the world, when Christ shall come as Judge, but in the Gospel, which is His voice. But the context certainly conceives of Christ as enthroned in Heaven, where He must remain until His Second Advent, although we may readily admit that there is a spiritual presence of the enthroned Jesus which believers enjoy as a foretaste of the visible and glorious Presence at the Parousia, Briggs, *Messiah of the Apostles*, p. 31 ff.—ἀπὸ προσώπου τοῦ Κ. πρόσωπ., lit., face, often used as here for "the presence"; cf. Hebrew, יְהוָה, frequently in LXX, and see above

on ii. 28, here of the refreshment which comes from the bright and smiling presence of God to one seeking comfort (so Grimm). The phrase occurs three times in Acts v. 41, vii. 45, elsewhere in 2 Thess. i. 9, and three times in Apoc. On St. Luke's fondness for phrases with πρόσωπον (ἀπό, πρό, κατά), see Friedrich (*Das Lucasevangelium*, pp. 8, 9, 89). The Lord is evidently God the Father, the καιροί are represented as present before God, already decreed and determined, and as coming down from His presence to earth (Weiss, Wendt). Christ speaks, i. 6, of the seasons which the Father hath set in His own power, and so St. Chrysostom speaks of God as αἴτιος of the seasons of refreshment.

Ver. 20. καὶ ἀποστείλῃ, i.e., at His Parousia. The construction is still ὅπως ἂν with the verb. ἀποστ. is here used as in Luke iv. 18, 43, expressing that the person sent is the envoy or representative of the sender (πέμπω is also used of the mission of our Lord).—τὸν προκεκηρυγμένον, T.R., see on ver. 18; but W.H., Blass, Weiss, τὸν προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν: "the Christ who hath been appointed for you, even Jesus". So R.V. This verb is found with accusative of the person in the sense of choosing, appointing, in Acts xxii. 14, xxvi. 16, and nowhere else in the N.T.; cf. Josh.

iii. 12, 2 Macc. iii. 7, viii. 9, Exod. vi. 13 (cf. its use also in Dem., Polyb., Plut., and instances in Weststein); Latin *eligere, destinare*. The expression here refers not only to the fact that Jesus was the appointed Christ, inasmuch as the covenant with Abraham was fulfilled in Him, ver. 25, but also to the return of Jesus as the Christ, the Messianic King, at His Parousia, in accordance with the voices of the Prophets. This is more natural than to suppose that the expression means foreordained, i.e., from eternity, although St. Peter's words elsewhere may well be considered in connection with the present passage, 1 Pet. i. 20.

Ver 21. μὲν: no answering δέ expressed, but the antithesis is found in the ἄχρι χρόνων ἀποκ., "quasi dicat: ubi illud tempus venerit, ex coelo in terras redibit," Grotius (so Weiss, Blass).—ὃν δεῖ οὐρανὸν δέξασθαι: the words have been rendered in three ways: (1) "whom the heaven must receive," i.e., as the place assigned to Him by God until the Parousia, Phil. iii. 20, Col. iii. 4. In this case δεῖ is not used for εἰδει, as if St. Luke were referring to the past historical fact of the Ascension only, but Christ's exaltation to heaven is represented as a fact continually present until His coming again; or (2) the words have been taken as if ὃν were the subject, "who must possess the heaven". But the former seems the more natural rendering, so in A.V. and R.V., as more in accordance with the use of δέχασθαι, and κατέχειν would be rather the word in the second rendering (see Wendt's note). Zöckler takes the words to mean "who must receive heaven," i.e., from the Father. Here St. Peter corrects the popular view that the Messiah should remain on earth, John xii. 34, and if we compare the words with the question asked in i. 6, they show how his views had changed of his Master's kingdom (see Hackett's note).—ἄχρι χρόνων ἀποκαταστάσεως: the latter noun is not found either in LXX or elsewhere in N.T., but it is used by Polybius, Diodorus, Plutarch. In Josephus, *Ant.*, xi., 3, 8, 9, it is used of the restoration of the Jews to their own land from the captivity, and also in Philo, *Decal.*, 30, of the restoration of inheritances at the Jubilee. The key to its meaning here is found not in the question of the disciples in i. 6, but in our Lord's own saying, Matt. xvii. 11, Mark ix. 12, "Elias truly



οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος<sup>1</sup> πάντων ἁγίων αὐτοῦ προφητῶν ἀπ'

<sup>1</sup> ἁγίων, prefix των instead of παντων NABCD 27, 61, Vulg. verss., Irint., Chrys., Orig.; so Tisch., W.H., R.V., Weiss, Wendt. αὐτοῦ προφ. ἀπ' αἰωνος; but N<sup>2</sup>AB<sup>2</sup>C 61, 69 read ἀπ' αἰωνος αὐτοῦ προφητῶν, so Tisch., W.H., R.V., Weiss, Wendt. In D, Flor., Gig., Par., Iren., Tert., so Arm. ἀπ' αἰωνος omitted; so in Hilg.

first cometh, and shall restore all things," καὶ ἀποκαταστήσει πάντα, and cf. LXX, Mal. iv. 6, where the same verb is found (ἀποκαταστήσει). It was the teaching of the Scriptures that Elias should be the forerunner of the Messiah, Mal. iv. 5, and Matt. xvii. 11, and xi. 14. But his activity embraced both an external and an internal, i.e., a moral restoration, Ecclesiasticus xlvi. 10. He is said καταστήσαι φυλὰς Ἰακώβ, to enable those who had been illegally excluded from the congregation to attain their inheritance. But he is eager also for the moral and religious renewal of his people. All disputes would be settled by him at his coming, and chiefly and above all he conducts the people to a great repentance, which will not be accomplished before he comes, Luke i. 16, 17 (Mal. iv. 6, LXX). This is the inward and moral side of the ἀποκατάστασις, Matt. xvii. 11, Mark ix. 12. But as in Acts i. 6 our Lord had corrected the ideas of the disciples as to an external restoration of the kingdom to Israel, so in the Gospels He had corrected their ideas as to the coming of Elias, and had bidden them see its realisation in the preaching of John the Baptist in turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just. And so the ἀποκατάστασις πάντων had already begun, in so far as men's hearts were restored to obedience to God, the beginning of wisdom, to the purity of family affection, to a love of righteousness and a hatred of iniquity. Even when the thoughts of the N.T. writers embrace the renewal of the visible creation, the moral and spiritual elements of restoration were present and prominent; cf. 2 Pet. iii. 13, Rom. viii. 19-21, Rev. xxi. 5. So too the παλιγγενεσία, in Matt. xix. 28, is joined with the rule which the disciples would share with their Lord, and involved great moral issues. A renewal of all things had no doubt been foretold by the prophets, Is. xxxiv. 4, li. 6, lxxv. 17; it was dwelt upon in later Jewish writings, and often referred to by the Rabbis (cf., e.g., *Book of Enoch*, xlv., 2; lxii., 1; xci., 16, 17; *Apocalypse of*

*Baruch*, xxxii., and instances in Eder-sheim, *Jesus the Messiah*, ii., p. 343); but even amongst pious Israelites there was always a danger lest their hopes for the future should be mainly associated with material prosperity and national glorification. It is perhaps significant that Josephus uses the two terms ἀποκατάστασις and παλιγγενεσία in close conjunction of the restoration of the Jews to their own land after the exile. How this restoration of all things was to be effected, and what was involved in it, St. Peter does not say, but his whole trend of thought shows that it was made dependent upon man's repentance, upon his heart being right with God, see Weber, *Jüdische Theologie*, p. 352 ff. (1897); Edersheim, *Jesus the Messiah*, ii., pp. 343, 706; Hauck's *Real-Encyclopädie*, "Apokatastasis," p. 616 ff. (1896).—ὃν refers to χρόνων, so R.V. "whereof," i.e., of which times. Holtzmann and Wendt on the other hand refer ὃν to πάντων. But the words of our Lord in Matt. xvii. 11 certainly point to the former reference, and the words are so taken by Weiss, Page, Hackett. In the article from Hauck quoted above, the writer speaks of the reference to χρόνων as the more correct, and points out that if ὃν is the relative to πάντων, the restoration spoken of would no longer be a restoration of all things, but only of those things of which the prophets had spoken. On the prophecies referred to see above. All the words from πάντων to προφητῶν are ascribed by Hilgenfeld to his "author to Theophilus"; the thought of the prophets existing ἀπ' αἰώνος (Luke i. 70) belongs in his opinion to the Paulinism of this reviser, just as in Luke's Gospel he carries back the genealogy of Jesus not to Abraham but to Adam. To a similar Pauline tendency on the part of the same reviser, Hilgenfeld refers the introduction in vv. 25, 26 of the promise made to Abraham embracing all the nations of the earth (Gal. iii. 16), and also the introduction of the word πρῶτον (Rom. i. 16, ii. 9), to show that not only upon the Jews, but also upon the Gentiles had

αἰῶνος. 22.<sup>1</sup> Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, “Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.  
23. ἔσται δέ, πᾶσα ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου,

<sup>1</sup> Μωσῆς, so ΞEP; but Μωυσης in ABCD, so Tisch., W.H., Weiss, Hilg., so Winer-Schmiedel, p. 51. μὲν γὰρ; but only μὲν in ΞABCDE, vers., Iren., Chrys., so Tisch., W.H., R.V., Weiss, Wendt. πρὸς τοὺς πατέρας om. ΞABC 15, 18, 61, Vulg., Syr. Pesh., Boh.; so Tisch., W.H., R.V., Weiss, Wendt.

God conferred the blessings of the Christ; cf. ii. 39, where the same revising hand is at work. But St. Peter's "universalism" here is in no way inconsistent with that of a pious Jew who would believe that all nations should be blessed *through Israel*, so far, i.e., as they conformed to the covenant and the law of Israel. Spitta sees no difficulty in referring both the passage before us and ii. 39 to the Jewish Diaspora (so too Jüngst).—διὰ στόματος τῶν ἁγ. προφ.: cf. Luke i. 70, a periphrasis of which St. Luke is fond (Plummer), cf. i. 16, iii. 18, iv. 25, 30, xv. 7, not found in the other Evangelists except once in St. Matthew in a quotation, iv. 4.—ἀπ' αἰῶνος: in the singular the phrase is only used by St. Luke in the N.T., Luke i. 70, Acts iii. 21, and xv. 18, but the plural ἀπ' αἰώνων is used twice, Col. i. 26, Ephes. iii. 9 (Friedrich), cf. in LXX, Gen. vi. 4, Isaiah xlii. 9, Jer. xxxv. (xxviii.) 8. The phrase here may be taken simply = "of old time," cf. Tobit iv. 12.

Ver. 22. μὲν: answered by, or rather connected with, καὶ πάντες δὲ (ver. 24), "Moses indeed, yea and all the Prophets from Samuel"—not "truly" as in A.V., as if μὲν were an adverb. The quotation is freely made from Deut. xviii. 15. On the Messianic bearing of the passage see Weber, *Jüdische Theologie*, p. 364 (1897), and Lumby, *Acts*, in loco. Wetstein sees no necessity to refer the word προφήτην, ver. 22, to Jesus, but rather to the succession of prophets who in turn prophesied of the Coming One. But "similitudo non officit excellentiæ" (Bengel, so Wendt), and the words in Deuteronomy were fulfilled in Christ alone, the new Law-giver; the Revealer of God's will, of grace and truth, "Whom the Lord knew face to face," Who was from all eternity "with God". But the N.T. gives us ample reason for referring the verse, if not to the Messiah, yet at least to the Messianic conceptions of the age. To say nothing of St. Stephen's significant reference to the same pro-

phesy, vii. 37, it would certainly seem that in the conversation of our Lord with the Samaritan woman, John iv. 19 ff., the conception of the Messianic prophet is in her mind, and it was upon this prediction of a prophet greater than Moses that the Samaritans built their Messianic hopes (Briggs, *Messiah of the Gospels*, p. 272, and see also for Deut. xviii. 15, and its Messianic fulfilment, *Messianic Prophecy*, p. 110 ff.). On other allusions in St. John's Gospel to the anticipation in Deut. xviii. 15 see Bishop Lightfoot, *Expositor*, i. (fourth series), pp. 84, 85; there are, he thinks, four passages, John i. 21, 25, vi. 14, vii. 40, in all of which "the prophet" is mentioned (so R.V. in each place). But whilst in St. John the conception is still Jewish (that is to say, St. John exhibits the Messianic conceptions of his countrymen, who regard the Christ and the prophet as two different persons), in Acts it is Christian. St. Peter identified the prophet with the Christ (and so inferentially St. Stephen). (But see also Alford's note on St. John vi. 14, and also Weber, *ubi supra*, p. 354, for the view that Jeremiah was ὁ προφ., in John i. 21, 25, vii. 40 (cf. 2 Macc. xv. 14), whilst Wendt's *Teaching of Jesus*, i., pp. 67-69, E.T., should also be consulted.)—ὡς ἐμέ: rendered by A.V. and R.V. "like me" (the meaning of the Hebrew, in loco), but in margin R.V. has "as he raised up me," a rendering adopted as the only admissible one of the Greek by Page and Rendall; as no doubt it is, if we read ὡςπερ, as in LXX, Deut. xviii. 18. But ὡς is found in the LXX in v. 15. Certainly the rendering in A.V. and R.V. could not be applied to any one prophet so truly as to Christ, and the ὡς ἐμέ is a rendering of the familiar Hebrew וְ (Lumby), which is so frequent in the LXX; see also Grimm-Thayer, *sub v.*, and Delitzsch, *Messianische Weissagungen*, p. 46 ff., second edition (1899).

Ver. 23. ἔσται δέ, cf. ii. 17. The expression, which is not in the Hebrew.



ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ." 24. καὶ πάντες δὲ οἱ προφῆται  
ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς,<sup>1</sup> ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν

<sup>1</sup> ὅσοι, D has δ ἐλάλησεν—Harris accounts for as *quodquod* of *d*, read as *quod*, and so δ. T.R. has the support of  $\aleph$ BC<sup>2</sup>EP; so W.H., Weiss. οἱ in  $\aleph$ C<sup>2</sup>D<sup>3</sup>, Vulg., Gig., Par.<sup>2</sup>

seems to call attention to what follows.—ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ: "shall be utterly destroyed" (ἐξ), R.V. In the LXX, Deut. xviii. 19, following the Hebrew, the words are ἐγὼ ἐκδικήσω ἐξ αὐτοῦ, "I will require it of him". But the phrase which St. Peter uses was a very common one, from Gen. xvii. 14, for the sentence of death, cf. also Exod. xii. 15, 19, Lev. xvii. 4, 9, Num. xv. 30. Here again the quotation is evidently made freely or from memory. The strong verb, although frequent in the LXX, is found only here in the N.T. It is used by Josephus and by Philo, but not in classical Greek. The warning is evidently directed against wilful disobedience, and is expressed in terms signifying the utterness of the destruction from the people. But in their original meaning in the O.T. they need not refer to anything more than the penalty of the death of the body, and it is not necessary to see in them here any threat of eternal punishment in Gehenna (so Wendt, Holtzmann, Felten). If the word has any eschatological bearing it would support the theory of annihilation more easily. Grotius explains ἐξολεθ., "morte violenta aut immatura," and he adds "mystice etiam Rabbinii hoc ad poenas post hanc vitam referunt," but this is quite apart from the primary meaning of the word.

Ver. 24. Σαμουὴλ: On Samuel as the founder of the prophetic schools and the pattern of all later prophets, see Hamburger, *Real-Encyclopädie des Judentums*, i., 6, p. 854; "Prophet," cf. *Midrash Shemuel*, c. 24, where Samuel is called the Rabban, the chief and teacher of the prophets (Wetstein, *in loco*, and Lumby), cf. also Heb. xi. 32, Δαυεὶδ τε καὶ Σ. καὶ τῶν προφητῶν.—καὶ τῶν καθεξῆς: an unmistakable tautology. Wendt considers the expression as inaccurate, see his note, and for a full discussion cf. Winer-Moulton, lxvii. 2, who compares Luke xxiv. 27, = "all the series of prophets beginning from Samuel" (Page); "longa tamen successione, uno tamen consensu" (Calvin). καθεξ. used by St. Luke alone, Luke i. 3, viii. 1, Acts xi. 4, xviii. 23. In Greek writers =

ἐφεξῆς, not found in LXX.—καὶ κατήγγ. τὰς ἡμέρας ταύτας: "have also told of these days," i.e., the present days, cf. v. 36, Luke xxiv. 18. This interpretation does not prevent the identification of "these days" with the χρόνοι τῆς ἀποκαταστάσεως, since in one sense the restoration had already begun with the coming of the forerunner and of the Christ, and in the acceptance of the repentance which they had preached. Rendall renders "yea, so said all the prophets from Samuel . . . as many as have spoken and told of these days," as if the fact which St. Peter wished to emphasise was that all the prophets had spoken threats of utter destruction like Moses. But the Greek does not by any means of necessity bear this construction (Viteau, *Le Grec du N. T.*, p. 55 (1896), and such an interpretation seems too harsh. As Wendt admits, the reference is not merely to the prophetic sayings relating to the last judgment, but also to the promises of salvation and to all which is connected with the χρόνοι ἀποκατ. Moreover the reference to Samuel is made because of Nathan's prediction, "the fundamental prophecy respecting the seed of David," 2 Sam. vii. 12 ff., in which it is foretold that mercy shall not be taken away even in the midst of punishment. Blass explains the expression τὰς ἡμέρ. ταύτ. "regni felicitis Messianici"; but we must remember that it does not follow that the popular views of the Messianic kingdom and judgment were still held by St. Peter.

Ver. 25. ὑμεῖς, as in ver. 26, emphatic, "obligat auditores" Bengel, cf. ii. 39, Rom. ix. 4, xv. 8; their preference and destiny ought to make them more sensible of their duty in the reception of the Messiah; υἱοί, "sons" as in Matt. viii. 12, R.V. The rendering "disciples" (Matt. xii. 2), even if υἱοί could be so rendered with προφητῶν (J. Lightfoot, Kuinoel), could not be applied to τῆς διαθήκης. The expression is Hebraistic, see Grimm-Thayer, *sub υἱός*, 2, and on many similar expressions Deissmann, *Bibelstudien*, p. 163 ff.—διαθ. διέθετο, cf. Heb. viii. 10, x. 16, Gen. xv. 18, i Macc. i. 11, for a similar construction in LXX



τὰς ἡμέρας ταύτας. 25. ὑμεῖς ἐστε<sup>1</sup> υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας<sup>2</sup> ἡμῶν, λέγων πρὸς

<sup>1</sup> υἱοι, prefix οἱ NABCE 61, Boh., Sah.; so Tisch., W.H., R.V., Weiss.

<sup>2</sup> ἡμων N\*CDP 1, 13, 31, Vulg., Boh., Sah., Syrr. (P. and H.), Arm., Aeth., so Tisch., W.H. margin, Hilg.; ἡμων N<sup>3</sup>ABE, Sahwol., Armcodd., Chrys., so W.H. text, Weiss, Wendt.

in more than seventy places, so also frequently in classical writers.—*διαθήκης*: on the word, see below, vii. 8.—*ἐν τῷ σπέρματι σου*, cf. Gen. xxii. 18, xii. 3. For the application of the prophecy to the Messiah as the seed of Abraham by the Rabbinical writers, see Weststein on Gal. iii. 16 (and Edersheim, *Jesus the Messiah*, ii., p. 712); so by St. Luke, although the words of the prophecy were first uttered in a collective sense.—*πατριαί*: “families,” R.V., Luke ii. 4, Eph. iii. 15; “kindreds,” A.V., is the rendering of other words, iv. 5, vii. 3. *πατριά* is found in LXX (and in Herodotus); in Gen. xii. 3 *φυλαί* is used, and in xviii. 18 *ἐθνη*, but in Ps. xxii. 27 and in 1 Chron. xvi. 28 we have the phrase *αἱ πατριαὶ τῶν ἐθνῶν* (but see Nösgen, *in loco*). In this quotation, cf. Gal. iii. 8, 16, and in the *πρῶτον* of the next verse we may see a striking illustration of the unity of Apostolic preaching, and the recognition of God’s purpose by St. Peter and St. Paul alike (Rom. i. 16, ii. 9, 10).—*ἐνευλογηθήσονται*: *ἐν* of the instrument as often: the verb is not used in classical writers, but Blass gives several instances of verbs similarly compounded with *ἐν*, cf. *ἐνευδαιμονεῖν*, *ἐνευδοκιμεῖν*. The compound verb is found several times in LXX.

Ver. 26. *ὑμῖν πρῶτον*—*ὑμῖν*: again emphatic. In the words of St. Peter we may again note his agreement with St. Paul, xiii. 46, Rom. i. 16 (x. 11), although no doubt St. Peter shared the views of his nation in so far that Gentiles could only participate in the blessings of the Messianic kingdom through acceptance of Judaism.—*ἀναστήσας*, cf. ver. 22, *τὸν παῖδα*, “his servant,” R.V., see above on ver. 13. *ἀπέστειλεν* also shows that *ἀνασ.* here refers not to the Resurrection but to the Incarnation.—*εὐλογῶντα*: as in the act of blessing, present participle; the present participle expressing that the Christ is still continuing His work of blessing on repentance, but see also Burton, *N. T. Moods and Tenses*, p. 171.—*ἐν τῷ*: this use of *ἐν* governing the dative with the infinitive is most commonly temporal, but it is used to

express other relations, such as manner, means, as here (cf. iv. 30, where the attempt to give a temporal sense is very far-fetched, Hackett, *in loco*); see Burton, *u. s.*, p. 162, and Blass, *Grammatik des N. G.*, p. 232. This formula of *ἐν* with the dative of the article and the infinitive is very common in St. Luke, both in his Gospel and in the Acts, and is characteristic of him as compared with the number of times the same formula is used by other writers in the N.T., Friedrich, *Das Lucasevangelium*, p. 37, and also Zeller, *of the Apostles*, ii., p. 196, E. *of the* LXX the same construction is found, cf. Gen. xix. 16, xxxiv. 15, etc.—*ἀποστρέφειν*: probably intransitive (Blass, Grimm, and so often in LXX, although the English A. and R.V. may be understood in either sense). Vulgate renders “*ut convertat se unusquisque*,” but the use of the verb elsewhere in Luke xxiii. 14 (cf. also Rom. xi. 26, Isa. lix. 20) makes for the transitive sense (so Weiss, *in loco*). The argument from ver. 19 (as Alford points out) does not decide the matter either way (see also Holtzmann).—*πονηριῶν*, cf. Luke xi. 39, and adjective *πονηρός* frequent both in the Gospel and in the Acts; in LXX both words are very common. The word may denote miseries as well as iniquities, as Bengel notes, but the latter sense is demanded by the context. *πρῶτον* according to Jüngst does not mark the fact that the Jews were to be converted first and the Gentiles afterwards, but as belonging to the whole clause, and as referring to the first and past sending of Jesus in contrast to the second (ver. 20) and future sending in glory. But to support this view Jüngst has no hesitation in regarding 25<sup>b</sup> as an interpolation, and so nothing is left but a reference to the *διαθήκη* of God with the fathers, i.e., circumcision, which is quite in place before a Jewish audience.

*St. Peter’s Discourses*.—More recent German criticism has departed far from the standpoint of the early Tübingen school, who could only see in these discourses the free composition of a later

Ἀβραάμ, “Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.” 26. ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ

age, whilst Dr. McGiffert, in spite of his denial of the Lucan authorship of Acts, inclines to the belief that the discourses in question represent an early type of Christian teaching, derived from primitive documents, and that they breathe the spirit of St. Peter and of primitive Jewish Christianity. Feine sees in the contents of the addresses a proof that we have in them a truthful record of the primitive Apostolic teaching. Just the very points which were of central interest in this early period of the Church's life are those emphasised here, *e.g.*, the proof that Jesus of Nazareth, the Crucified One, is the Messiah, a proof attested by His Resurrection, the appeal to Israel, the chosen people, to repent for the remission of sins in His name. Nor is there anything against the speeches in the fact of their similarity; in their first and early preaching, as Feine urges, the Apostles' thoughts would naturally move in the same circle, they would recur again and again to the same facts, and their addresses could scarcely be otherwise than similar. Moreover we have an appeal to the facts of the life of Jesus as to things well known in the immediate past: “Jesus of Nazareth” had been working in the midst of them, and Peter's hearers were witnesses with him of His signs and wonders, “as ye yourselves know,” ii. 23; we become conscious in such words and in their context of all the moral indignation and the deep pain of the Apostles at the crucifixion of their Master, just as in iii. 13 we seem to listen to another personal reminiscence of the Passion history (see Beyschlag, *Neutest. Theol.*, i., pp. 304, 305; Scharfe, *Die Petrinische Strömung*, 2 c., pp. 184, 185).

The fact that no reference is made to, or at all events that no stress is laid upon, the doctrinal significance of the death of Christ, as by St. Paul, is again an intimation that we are dealing with the earliest days of Apostolic teaching—the death of the Cross was in itself the fact of all others which was the insuperable offence to the Jew, and it could not help him to proclaim that Christ died for his sins if he had no belief in Jesus as the Christ. The first and necessary step was to prove to the Jew that the suffering of the Messiah was in accordance with the counsels of God and with the voices of the prophets (Lechler, *Das Apostolische Zeitalter*, pp.

230, 231). But the historical fact accepted, its inner and spiritual significance would be imparted, and there was nothing strange in the fact that disciples who had themselves found it so difficult to overcome their repugnance to the mention of their Master's sufferings, should first direct their main efforts to remove the like prejudice from the minds of their countrymen. But we cannot adduce from this method that the Apostles had never heard such words as those of Christ (Matt. xx. 28, Mark x. 45, *cf.* 1 Peter i. 18) (*cf.* the striking passage in Beyschlag, *u. s.*, pp. 306, 307), or that they were entirely ignorant of the atoning significance of His Death. St. Paul, 1 Cor. xv. 1-3, speaks of the tradition which he had received, a tradition in which he was at one with the Twelve, ver. 11, *viz.*, that Christ died for our sins according to the Scriptures (Feine, *Die vorkanonische Ueberlieferung des Lukas*; see p. 230).

When we pass to the consideration of St. Peter's Christology, we again see how he starts from the actual experience of his hearers before him: “Jesus of Nazareth, a man,” etc.—plainly and fearlessly St. Peter emphasises the manhood of his Lord—the title which is never found in any of the Epistles leads us back to the Passion and the Cross, to the early records of the Saviour's life on earth, Acts xxiv. 9, xxii. 8. And yet the Crucified Nazarene was by a startling paradox the Prince or Author of Life (see note on ἀρχηγός); by a divine law which the Jews could not discern He could not save Himself—and yet—another paradox—there was no other Name given amongst men whereby they must be saved.

St. Paul could write of Him, Who took upon Him the form of a servant, Who humbled Himself, and became obedient to the death of the Cross, Phil. ii. 6; and St. Peter, in one familiar word, which so far as we know St. Paul never used, brings before his hearers the same sublime picture of obedience, humility, death and glory; Jesus is the ideal, the glorified “Servant” of God (see note on iii. 13). But almost in the same breath St. Peter speaks of the Servant as the Holy and Righteous One, iii. 14; holy, in that He was consecrated to the service of Jehovah (ἅγιος, iv. 27, 30, see note, and ii. 27); righteous, in that He was



Ἰησοῦν,<sup>1</sup> ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν  
ἕκαστον ἀπὸ τῶν ποτηριῶν ὑμῶν.

<sup>1</sup> Ἰησοῦν om.  $\aleph$ BCDE 61, Vulg.; so Tisch., W.H., R.V., Weiss, Hilg.  $\nu\mu\omega\nu$   
 $\aleph$ AC<sup>3</sup>DEP 1, 31, 61, Syrr. (P. and H.), Arm., Aeth., so Tisch. [W.H.], Weiss; in  
B, Chrys., Theophyl. omitted; C<sup>3</sup> 13, Vulg., Sah., Boh., Irlat. read *αὐτῶν*.

also the impersonation of righteousness, a righteousness which the Law had proclaimed, and which Prophets and Kings had desired to see, but had not seen (Isaiah liii. 11). But whilst we note these titles, steeped each and all of them in O.T. imagery, whilst we may see in them the germs of the later and the deeper theology of St. Paul and St. John (see Dr. Lock, "Christology of the Earlier Chapters of the Acts," *Expositor*, iv. (fourth series), p. 178 ff.), they carry us far beyond the conception of a mere humanitarian Christ. It is not only that Jesus of Nazareth is set before us as "the very soul and end of Jewish Prophecy," as Himself the Prophet to whom the true Israel would hearken, but that He is associated by St. Peter even in his earliest utterances, as none other is associated, with Jehovah in His Majesty in the work of salvation, ii. 34; the salvation which was for all who called upon Jehovah's Name, ii. 21, was also for all in the Name, in the power of Jesus Christ, iv. 12 (see notes, l. c, and cf. the force of the expression *ἐπικαλεῖσθαι τὸ ὄνομα* in 1 Cor. i. 2, Schmid, *Biblisches Theologie*, p. 407); the Spirit which Joel had foretold would be poured forth by Jehovah had been poured forth by Jesus raised to the right hand of God, ii. 18, 33 (see further notes in chap. x. 36, 42, 43).

One other matter must be briefly noticed—the correspondence in thought and word between the St. Peter of the early chapters of the Acts and the St. Peter of the First Epistle which bears his name. A few points may be selected. St. Peter had spoken of Christ as the Prince of Life; quite in harmony with this is the thought expressed in 1 Pet. i. 3, of Christians as "begotten again" by the resurrection of Jesus Christ from the dead. St. Peter had spoken of Christ as the Holy and Righteous One, so in the First Epistle he sets forth this aspect of Christ's peculiar dignity, His sinlessness. As in Acts, so also in 1 Pet. the thought of the sufferings of Christ is prominent, but also that of the glory which should follow, chap. i., ver. 11. As in Acts, so also in 1 Pet. these

sufferings are described as undeserved, but also as foreordained by God and in accordance with the voices of the Prophets, 1 Pet. i. 11 and ii. 22-25. As in Acts, so in 1 Pet. it is the special task of the Apostles to be witnesses of the sufferings and also of the resurrection of Christ, chap. v. 1. As in Acts, so in 1 Pet. we have the clearest testimony to the *δόξα* of Christ, 1 Pet. i. 21 and iv. 11. As in Acts stress is laid not only upon the facts of the life of Christ, but also upon His teaching, x. 34 ff., so also in 1 Pet., while allusions are made to the scenes of our Lord's Passion with all the force of an eye-witness, we have stress laid upon the word of Christ, the Gospel or teaching, i. 12, 23, 25, ii. 2, 8, iii. 19, iv. 6. As in Acts, so in 1 Pet. we have a reference to the agency of Christ in the realm of the dead, 1 Pet. iii. 19, iv. 6. As in Acts, x. 42, so in 1 Pet. Christ is Himself the judge of quick and dead, iv. 6, or in His unity with the Father shares with Him that divine prerogative, cf. i. 17. As in Acts, so in 1 Pet. the communication of the Holy Spirit is specially attributed to the exalted Christ, cf. Acts ii. 33, 1 Pet. i. 11, 12. As in Acts, so in 1 Pet. Christ is the living corner-stone on which God's spiritual house is built, Acts iv. 12 and 1 Pet. ii. 4-10. As in Acts, so in 1 Pet. not only the details but the whole scope of salvation is regarded in the light and as a fulfilment of O.T. prophecy, cf. Acts iii. 18-25, 1 Pet. ii. 22, 23, and i. 10-12. But this correspondence extends to words, amongst which we may note *πρόγνωσις*, Acts ii. 23, 1 Pet. i. 2, a word found nowhere else in the N.T., and used in each passage in the same sense; *προσωπολήμπτως*, 1 Pet. i. 17, and only here in N.T., but cf. Acts x. 34, *οὐκ ἔστιν προσωπολήμπτως*. *ξύλον* twice used by St. Peter in Acts v. 30, x. 39 (once by St. Paul), and again in 1 Pet. ii. 24; *ἀθέμιτος* only in the Cornelius history, Acts x. 28, by St. Peter, and in 1 Pet. iv. 3; *μάρτυς* with the genitive of that to which testimony is rendered, most frequently in N.T. used by St. Peter, cf. Acts i. 22, vi. 32, x. 39, and 1 Pet. v. 1; and further, in



IV. 1. ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς<sup>1</sup> καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2. διαπονού-

<sup>1</sup> ἱερεῖς NADEP 1, 31, 61, Vulg., Sah., Boh., Syrr. (P. and H.), Lucif., Chrys., so Tisch., W.H. margin, R.V. text, Weiss, Hilg.; ἀρχιερεῖς BC 4, Arm., Aeth., so W.H. text, R.V. margin, Wendt; ο στρατ. του ιερου om. by D, but accepted by Blass in β.

Acts iv. 11 = 1 Pet. ii. 7, Acts x. 42 = 1 Pet. iv. 5, the verbal correspondence is very close.

See on the whole subject Nösgen, *Apostelgeschichte*, p. 48; Lechner, *Das Apost. Zeitalter*, p. 428 ff.; Scharfe, *Die Petrinische Strömung*, 2 c., p. 122 ff.; Lumby, *Expositor*, iv. (first series), pp. 118, 123; and also Schmid, *Biblische Theologie*, p. 389 ff. On the striking connection between the *Didache*, and the language of St. Peter's sermons, and the phraseology of the early chapters of Acts, see Gore, *Church and the Ministry*, p. 416.

CHAPTER IV.—Ver. 1. λαλούντων δὲ αὐτῶν: the speech was interrupted, as the present participle indicates, and we cannot treat it as if we had received it in full. It is no doubt possible to infer from αὐτῶν that St. John also addressed the people.—ἐπέστησαν αὐτοῖς: commonly used with the notion of coming upon one suddenly, so of the coming of an angel, xii. 7, xxiii. 11, Luke ii. 9, xxiv. 4, sometimes too as implying a hostile purpose, cf. vi. 12, xvii. 5, and St. Luke (x. 40), xx. 1. For its use in the LXX cf. Wisdom vi. 5, 8, xix. 1.—οἱ ἱερεῖς: "the priests," so A. and R.V., but the latter, margin, "the chief priests," see critical note. ἀρχιερεῖς would comprise probably the members of the privileged high-priestly families in which the high-priesthood was vested (Schürer, *Jewish People*, div. ii., vol. i., pp. 203-206, E.T.), Jos., *B. J.*, vi., 2, 2. That the members of these families occupied a distinguished position we know (cf. iv. 6), and there is nothing improbable in the supposition that the description ἀρχιερεῖς would include them as well as the ex-high-priests, and the one actually in office; this seems justified from the words of Josephus in the passage referred to above (Derenbourg, *Histoire de la Palestine*, p. 231).—ὁ στρατηγὸς τοῦ ἱεροῦ: the captain of the Temple (known chiefly in Jewish writings as "the man of the Temple Mount"). He had the chief superintendence of the Levites and priests who were on guard in and around the Temple, and under him were στρατηγοί, who were also captains of the Temple police,

although subordinate to the στρατηγός as their head. The στρατ. τοῦ ἱεροῦ was not only a priest, but second in dignity to the high-priest himself (Schürer, *u. s.*, pp. 258, 259, 267, and Edersheim, *u. s.*, and *History of the Jewish Nation*, p. 139), Acts v. 24, 26, Jos., *Ant.*, xx., 6, 2, *B. J.*, vi., 5, 3. For the use of the term in the LXX, see Schürer, *u. s.*, p. 258. In 2 Macc. iii. 4 the "governor of the Temple" is identified by some with the officer here and in v. 24, but see Rawlinson's note in *loco* in *Speaker's Commentary*.—καὶ οἱ Σαδδουκαῖοι: at this time, as Josephus informs us, however strange it may appear, the high-priestly families belonged to the Sadducean party. Not that the Sadducees are to be identified entirely with the party of the priests, since the Pharisees were by no means hostile to the priests as such, nor the priests to the Pharisees. But the Sadducees were the aristocrats, and to the aristocratic priests, who occupied influential civil positions, the Pharisees were bitterly opposed. Jos., *Ant.*, xvii., 10, 6, xviii., 1, 4, xx., 9, 1. Schürer, *u. s.*, div. ii., vol. ii., pp. 29-43, and div. ii., vol. i., p. 178 ff. The words of Σαδδ. and ἡ οὐσα αἵρεσις τῶν Σ., ver. 17, are referred by Hilgenfeld to his "author to Theophilus," as also the reference to the preaching of the Resurrection as the cause of the sore trouble to the Sadducees; but the mention of the Sadducees at least shows (as Weizsäcker and Holtzmann admit) that the author of Acts had correct information of the state of parties in Jerusalem: "The Sadducees were at the helm, and the office of the high-priest was in Sadducean hands, and the Sadducees predominated in the high-priestly families" (Weizsäcker, *Apostolic Age*, i., 61, E.T.).

Ver. 2. διαπονούμενοι, cf. xvi. 18, only in Acts in the N.T., not, as often in classical Greek, referring to the exertions made by them, but to the vexation which they felt, "being sore troubled," R.V. (πόνος, *dolor*, Blass), cf. LXX, Eccles. x. 9, used of pain caused to the body, and 2 Macc. ii. 28, R. (A. α. ἀτονούντες), but cf. Aquila, Gen. vi. 6, xxxiv. 7, 1 Sam. xx. 3, 34, of mental grief.—ἐν τῷ ἱησοῦ:

μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ<sup>1</sup> καταγγέλλειν ἐν τῇ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν· 3. καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας,<sup>2</sup> καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. 4. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ

<sup>1</sup> D reads ἀναγγέλλειν τον Ι. ἐν τη ἀναστάσει των νεκρων, but Blass rejects (Chase contends for Syriac); τὴν ἐκ νεκρῶν NABCE, Vulg., Boh., Syrr. (P. and H.); των νεκρων DP, h, 31, Flor., Gig., Par., Sah., Arm., Aeth., Lucif., Ir., Chrys.

<sup>2</sup> χεῖρας; after this word Flor. inserts ἐκρατῆσαν αὐτους (which Zöckler and Belser regard as original); for ἐπέβαλον D reads ἐπιβαλοντες.

not "through," but as in R.V., "in Jesus," i.e., "in persona Jesu quem resurrexisset dicebant" (Blass). Others render it "in the instance of Jesus" (so Holtzmann, Wendt, Felten, Zöckler).—τὴν ἀνάστασιν τὴν ἐκ νεκρῶν: on the form of the expression see Plummer on St. Luke, xx. 35, and Lumby's note, *in loco*. It must be distinguished from (ἡ) ἀνάστασις τῶν νεκρῶν. It is the more limited term implying that *some* from among the dead are raised, while others as yet are not; used of the Resurrection of Christ and of the righteous, *cf.* with this passage 1 Peter i. 3 (Col. i. 18), but see also Grimm-Thayer, *sub* ἀνάστασις. It was not merely a dogmatic question of the denial of the Resurrection which concerned the Sadducees, but the danger to their power, and to their wealth from the Temple sacrifices and dues, if the Resurrection of Jesus was proclaimed and accepted (see Wendt and Holtzmann, *in loco*, and Plummer on Luke xxiii. 1-7, note). Spitta agrees with Weiss, Feine, Jüngst, in regarding the mention of the distress of the Sadducees at the preaching of the Apostles as not belonging to the original source. But it is worthy of notice that in estimating the positive value of his source, A., he decides to retain the mention of the Sadducees in iv. 1—it would have been more easy, he thinks, for a forger to have represented the enmity to the Church as proceeding not from the Sadducees but from the Pharisees, as in the Gospels. But the Sadducees, as Spitta reminds us, according to Josephus, included the high-priestly families in their number, and it was by this sect that at a later date the death of James the Just was caused. Only once in the Gospels, John xii. 10, the chief priests, rather than the Pharisees, take the initiative against our Lord, but this was in the case of what was essentially a question for the Sadducees (as here in Acts iv. 2), the advisability of getting rid of Lazarus, a living witness to the truth

which the Sadducees denied. It is no unfair inference that the chief priests in St. John occupy the place of the Sadducees in the Synoptists, as the latter are never mentioned by name in the fourth Gospel; and if so, this is exactly in accordance with what we should expect from the notices here and in Acts v. 17, and in Josephus; see on the point Lightfoot in *Expositor*, 1890, pp. 86, 87.

Ver. 3. ἐπέβαλον αὐτοῖς τὰς χεῖρας: the verb is always as here joined with the same noun in Acts, and twice in the Gospel; the phrase is found once in Matthew and Mark, and twice in John; see Luke xx. 19, xxi. 12, Acts iv. 3, v. 18, xii. 1, xxi. 27, *cf.* in LXX, Gen. xxii. 12, 2 Sam. xviii. 12; Esther vi. 2, so also in Polybius.—τήρησιν, *cf.* v. 18, only used elsewhere in N.T. by St. Paul, 1 Cor. vii. 19; in Thuc., vii., 86 (Wendt), it denotes not only the act of guarding, but also a place of custody. Five times in LXX, but in the former sense. For another instance of its meaning as a place of custody (see Deissmann, *Neue Bibelstudien*, p. 55), on papyrus in Egypt, second or third century after Christ.—ἦν γὰρ ἑσπέρα ἤδη, *cf.* iii. 1, the judicial examination must therefore be postponed until the next day, see Jer. xxi. 12, on which it appears that the Rabbis founded this prohibition against giving judgment in the night (Lumby and Felten, *in loco*).—ἑσπέρα: only in St. Luke in the N.T., Luke xxiv. 29, Acts iv. 3 (xx. 15, W.H. margin) and xxviii. 23.

Ver. 4. ἐγενήθη: "came to be" R.V., only here in St. Luke, except in the quotation in i. 20 (see also vii. 13, D., and Blass in β—hellenistic, frequently in LXX; in N.T. *cf.* 1 Thess. ii. 14, Col. iv. 11; also Jos., *Ant.*, x., 10, 2, Winer-Schmiedel, p. 108, note).—ἀνδρῶν. This word here appears to be used of *men* only (so Weststein, Blass), *cf.* Matt. xiv. 21, Mark vi. 40, for although we cannot argue with Weiss from v. 14, that women in great



ἀριθμὸς<sup>1</sup> τῶν ἀνδρῶν ὥσει χιλιάδες πέντε. 5. Ἐγένετο δὲ ἐπὶ τὴν αὐριον<sup>2</sup> συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, 6. καὶ Ἄνναν<sup>3</sup> τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.

<sup>1</sup> ὁ ἀριθμός, so AEP 31, 61, Chrys.; but article om. ΞBD, so Tisch., W.H., R.V., Weiss. ὥσει EP, Chrys.; ὡς BD, so W.H., Weiss, Hilg.; om. ΞA 61, Vulg. verss., so Tisch., Wendt (who compares ii. 41 and regards ὡς or ὥσει as added accordingly).

<sup>2</sup> After αὐριον D, Flor. add ἡμεραν, so Hilg.; Chase by assim. to Syriac, Harris by assim. to Bezan Latin—*crastinum diem*. But cf. σημερον ἡμερα in N.T., Acts xx. 26, Rom. xi. 8, 2 Cor. iii. 14. εἰς ἑρ. ΞP 1, 31, Syr. Harcl., so Tisch., Wendt; εν ABDE 61, Chrys., so W.H., R.V., Weiss, Hilg.; Flor., Syr. Pesh. omit. συναχθῆναι, D, Flor. change constr. συνηχθησαν οἱ αρχ.

<sup>3</sup> Annan, acc., EP 1, 31, 61, Chrys.; Anvas, nom. (and so all the proper names), ΞBD 15, 18, 36, 61, so Tisch., W.H., R.V., Weiss, Wendt (who holds, as against Meyer, that the noms. are not derived from συνηχθησαν in D, but that the latter was occasioned by the noms.). Ιωαννην, D, Gig., Par.<sup>1</sup> read Ιωναθας. Blass contends for the correctness of D, so Hilg., Ιωναθας = Jonathan, son of Annas, who succeeded Caiaphas, Josephus, *Ant.*, xviii., 4, 3 (see Blass, *Acta Apost.*, 72 and 35), Ιωαννης being a common name and an unknown man. But we cannot conceive that Luke would himself have altered Ιωναθας into Ιωαννης, so Blass regards the former as the reading in α and β—Iωαννης a later blunder.

numbers did not join the Church until a later period (cf. also ii. 41, where women may well have been included), yet it seems that St. Luke, by his use of one word, ἀνδρῶν, here refers to the additional number of *men*. St. Luke does not say that five thousand of St. Peter's hearers were converted, in addition to those already converted at Pentecost (although Dr. Hort, following Chrys., Aug., Jer., takes this view, *Judaistic Christianity*, p. 47), or that five thousand were added, but his words certainly mark the growing expansion of the Church in spite of threatening danger, as this is also evident on the view that five thousand represent the total number of believers. The instances above from the Gospels are generally quoted to confirm the view here taken, but Wendt, *in loco*, curiously quotes the same passages in proof that ἀνδρῶν here includes women. The numbers are regarded by him as by Weizsäcker as artificial, but see above on i. 15.

Ver. 5. ἐγένετο δὲ: the formula is another characteristic of St. Luke's style, Friedrich, *Das Lucasevangelium*, p. 13, also Dalman, *Die Worte Jesu*, p. 26, 29. Compare for the type of construction, according to which what takes place is put in the infinitive mood, depending upon ἐγένετο, ix. 32, 37, 43, xi. 26, xiv. 1, and other instances in Dr. Plummer's exhaustive note, *St. Luke*, p. xlv.—ἐπὶ τὴν αὐριον: here only and in Luke x. 35, in N.T. For the tem-

poral use of ἐπὶ iii. 1.—συναχθῆναι, i.e., the Sanhedrim. ἄρχοντας here = ἀρχιερεῖς, who are mentioned first as a rule, where the N.T. enumerates the different orders of the Sanhedrim, whilst οἱ ἄρχοντες is an interchangeable expression, both in the N.T. and in Josephus (see, for instance, Schürer, *Jewish People*, div. ii., vol. i., pp. 177, 205, E.T.), although there are two instances in which both words occur together, Luke xxiii. 13 and xxiv. 20. Whatever may have been the precise significance of the term ἀρχιερεῖς, Schürer, *u. s.*, pp. 203-206, E.T., it included, beyond all doubt, the most prominent representatives of the priesthood, belonging chiefly, if not entirely, to the Sadducean party.—πρεσβυτέρους: those members were known simply by this title who did not belong to either of the two special classes mentioned.—γραμματεῖς: the professional lawyers who adhered to the Pharisees, Jos., *Ant.*, xvii., 6, 2. Even under the Roman government the Sanhedrim possessed considerable independence of jurisdiction, both civil and criminal. Not only could it order arrests to be made by its own officers, but it could dispose, on its own authority, of cases where the death penalty was not involved, Schürer, *u. s.*, p. 187, E.T., and Edersheim, *History of the Jewish Nation*, p. 103 ff.—εἰς Ἱερουσαλὴμ: Weiss would restrict ἐν Ἱερ. to the scribes of Jerusalem to distinguish them



7. καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8. Τότε Πέτρος, πλησθεὶς Πνεύματος Ἁγίου, εἶπε πρὸς αὐτοὺς, Ἀρχοντες τοῦ λαοῦ καὶ πρεσ-

from the scribes of Galilee, but it is doubtful whether the words can bear this (see also Rendall, who favours the same view as Weiss). Holtzmann and Wendt, on the other hand, defend εἰς, and suppose that the members of the Sanhedrim were obliged to hurry into the city from their country estates. Zöckler applies ἐν ἴερ. not only to γραμματεῖς, but also to the other members of the Sanhedrim, and sees in the words an intimation that the sitting was hurriedly composed of the members actually present in Jerusalem.

Ver. 6. Ἄννας: Caiaphas, the son-in-law of Annas, was the high priest actually in office, but like other retired high priests, the latter retained not only the title, but also many of the rights and obligations of the office. Josephus certainly appears to extend the title to ex-high priests, and so in the N.T. where ἀρχιερεῖς appear at the head of the Sanhedrim as in this passage (ἀρχόντες), the ex-high priests are to be understood, first and foremost, as well as the high-priest actually in office. The difficulty here is that the title is given to Annas alone, and this seems to involve that he was also regarded as president of the Sadducees, whereas it is always the actual ἀρχιερεὺς who presides, cf. Acts v. 17, vii. 1, ix. 1, xxii. 5, xxiii. 2, 4, xxiv. 1. But not only is the laxity of the term to be considered, but also the fact that Annas on account of his influence as the head of the γένος ἀρχιερατικόν may have remained the presiding ἀρχιερεὺς in spite of all the rapid changes in the tenure of the high-priestly office under the Romans. These changes the Jews would not recognise as valid, and if the early chapters of Acts came to St. Luke as seems probable from Jewish Christian sources, Annas might easily be spoken of as high-priest. His relationship to Caiaphas helps to explain the influence and power of Annas. On Hamburger's view (*Real-Encyclopädie des Judentums*, ii., 8, p. 1151, "Synhedrion"), that a Rabbi and not the high-priest presided over the Sadducees, see Edersheim, *History of the Jewish Nation*, p. 522, and Schürer, *u. s.*, p. 180. For Annas, see Jos., *Ant.*, xviii., 2, 12, xx., 9, 1, and see further "Annas" in B.D.<sup>2</sup> and Hastings' B.D.—Ἰωάννης: identified by J. Lightfoot (cf. also Wetstein) with

the famous Johanan ben Zacchai, president of the Great Synagogue after its removal to Jamnia, who obtained leave from Vespasian for many of the Jews to settle in the place. But the identification is very uncertain, and does not appear to commend itself to Schürer; see critical note above.—Ἀλέξανδρος: of him too nothing is known, as there is no confirmatory evidence to identify him with the brother of Philo, alabarch of Alexandria, and the first man of his time amongst the Jews of that city, Jos., *Ant.*, xviii., 8, 1, xix., 5, 1, xx., 5, B.D.<sup>2</sup> and Hastings' B.D., "Alexander".

Ver. 7. ἐν τῷ μέσῳ: according to the Mishnah the members of the court sat in a semicircle, see Hamburger, *u. s.*, to be able to see each other. But it is unnecessary to press the expression, it may be quite general, cf. Matt. xiv. 6, Mark iii. 3, John viii. 3. On the usual submissive attitude of prisoners, see Jos., *Ant.*, xiv., 9, 4. In this verse R.V. supplies "was there" as a verb, Annas being its subject. Various attempts to amend the broken construction—all the proper names are in the nominative (not in accusative as T.R.), so W.H., R.V., Wendt, Weiss; D. reads συνήχθησαν, so Blass in β.—ἐν ποίᾳ: by what kind of power; or may = τίς, xxiii. 34.—ἐν ποίῳ ὀνόματι: in virtue of what name? "nomen hic vis ac potestas" Grotius and Wetstein, *in loco*. They ask as if they would accuse them of referring to some magical name or formula for the performance of the miracles, xix. 13 (on ὄνομα see iii. 16), cf. LXX, Exodus v. 23. Probably they would like to bring the Apostles under the condemnation pronounced in Deut. xiii. 1. "So did they very foolishly conceit that the very naming of some name might do wonders—and the Talmud forgeth that Ben Sadha wrought miracles by putting the unutterable name within the skin of his foot and then sewing it up," J. Lightfoot.—ὁμοῖς: as if in scorn, with depreciatory emphasis at the close of the question, so Wendt, and Blass, *Grammatik des N. G.*, p. 160.—ταῦτο: not this teaching (Olshausen), but the miracle on the lame man.

Ver. 8. πλησθεὶς πνεύ. ἁγ.: the whole phrase is characteristic of St. Luke, who employs it in the Gospel

βύτεροι τοῦ Ἰσραὴλ,<sup>1</sup> 9. εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται· 10. γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ

<sup>1</sup> του Ἰσραηλ om. NAB, Vulg., Sah., Boh., Aeth., Cyr., so Tisch., W.H., R.V., Weiss; but retained in DEP, Flor., Par., Syrr. (P. and H.), Irint., Chrys., Cyr., so Meyer, Blass, Hilg. D adds ἐν ἀλλῷ δε οὐδενι to this verse, so E, Flor., Syr. Harcl. mg., Cyr.; but see Weiss, Codex D, p. 64, and, on the other hand, Belser.

three times and in Acts five (Friedrich, Lekebusch, Zeller). Acts has sometimes been called the Gospel of the Holy Spirit, and the number of times St. Luke uses the title "Holy Spirit" justifies the name, see above also p. 63. All three expressions, πνεῦμα ἅγιον, τὸ ἅγιον πνεῦμα, and τὸ πνεῦμα τὸ ἅγιον are found in the Gospel and Acts, though much more frequently in the latter, the first expression (in the text) occurring quite double the number of times in Acts as compared with the Gospel, cf. in the LXX, Ps. l. (li.) 11, Isa. lxiii. 10, 11, Wisdom i. 5, ix. 17; and with 1 Cor. ii. 10, 12, cf. Wisdom ix. 17, and Isa. lxiii. 10, 11. On the omission of the article see Simcox, *Language of N. T. Greek*, p. 49. πλησθεῖς—the verb πίμπλημι common both in Gospel and in Acts, only found twice elsewhere in N.T., as against thirteen times in Gospel and nine times in Acts (Friedrich, Lekebusch). The word was also very frequent in LXX, cf. Ecclesiasticus xlviii. 12, A. The phrase πλησθῆναι πνεύμ. ἁγ. is peculiar to St. Luke, in Gospel three times, i. 15, 41, 67, and Acts ii. 4, iv. 31, ix. 17, xiii. 9, cf. Luke xii. 12, and xxi. 14; see also Matt. x. 20, Mark xiii. 11. St. Peter's courage in thus openly proclaiming the Crucified for the first time before the rulers of his people might well be significantly emphasised, as in ver. 13. St. Chrysostom comments (*Hom.*, x.) on the Christian wisdom of St. Peter on this occasion, how full of confidence he is, and yet how he utters not a word of insult, but speaks with all respect.

Ver. 9. εἰ: chosen not without oratorical nicety, *if, as is the case = ἐπεὶ ἡμεῖς*, expressing at the same time the righteous indignation of the Apostles in contrast to the contemptuous ὑμεῖς of ver. 7, and their surprise at the object of the present inquiry; so too in ἐπ' εὐεργεσίᾳ St. Peter again indicates the unfairness of such inquisitorial treatment ("cum alias dijudicari debeant, qui malum fecerunt," Bengel).—ἀνακρινόμεθα: used

here of a judicial examination, see xii. 19 and Luke xxiii. 14, and cf. Acts xxiv. 8, xxviii. 18, and 1 Cor. ix. 3, although the strictly technical sense of ἀνάκρισις as a preliminary investigation cannot be pressed here.—ἐπ' εὐεργ. ἁ. ἀσθενοῦς: "concerning a good deal done to an impotent man"—the omission of the articles in both nouns adds to St. Peter's irony; "he hits them hard in that they are always making a crime of such acts, finding fault with works of beneficence," Chrys., *Hom.*, x.; ἀνθρώπου on the objective genitive, Winer-Schmiedel, pp. 260 and 267.—ἐν τίνι: "by what means," R.V.; "in whom," margin. The neuter instrumental dative, cf. Matt. v. 13, is supported by Blass, Weiss, Holtzmann, and others, as if the expression embraced the two questions of ver. 7. Rendall, following the older commentators, regards the expression as masculine.—οὗτος: the healed man is thought of as present, although nothing is said of his summons; "this man," R.V.—σέσωσται: the word familiar to us in the Gospels, Luke vii. 50, Mark x. 52, with the pregnant meaning of health for body and soul alike.

Ver. 10. St. Peter does not hesitate to refer his judges to the same passage of Scripture which a few short weeks before Jesus of Nazareth had quoted to a deputation of the Sanhedrim. In that case too the question put to Jesus had been as to the authority by which He acted, Matt. xxi. 42, Mark xii. 10, Luke xxi. 17. It is possible that the words from Ps. cxviii. 22 were already regarded as Messianic, from the fact that the people had welcomed Jesus at His public entry into Jerusalem with part of a verse of the same Psalm, ver. 26, Edersheim, *Jesus the Messiah*, ii., 368. Moreover, the passage, Isa. xxviii. 16, which forms the connecting link between the Psalm and St. Peter's words, both here and in his First Epistle (1 Pet. ii. 7, cf. Rom. ix. 33, x. 11), was interpreted as Messianic, apparently by the Targums, and un-



νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγίης. 11. οὗτος ἐστὶν ὁ λίθος ὃ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενόμενος εἰς κεφαλὴν γωνίας. 12.<sup>1</sup> καὶ οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

<sup>1</sup> καὶ οὐκ . . . ἡ σωτηρία omit Flor., Ir., Cypr., Aug.; D and Par.<sup>1</sup> omit also ἡ σωτηρία.

doubtedly by Rashi in his Commentary, cf. also Wetstein on Matt. xxi. 42; Eder-sheim, u. s., ii., 725. In the original meaning of the Psalm Israel is the stone rejected by the builders, i.e., by the heathen, the builders of this world's empires, or the expression may refer to those in Israel who despised the small beginnings of a dawning new era (Delitzsch); but however this may be, in the N.T. the builders are the heads and representatives of Israel, as is evident from our Lord's use of the verse, and also by St. Peter's words here, "*you the builders*," R.V. But that which the Psalmist had spoken of the second Temple, that which was a parable of the history of Israel, had its complete and ideal fulfilment in Him Who, despised and rejected of men, had become the chief corner-stone of a spiritual Temple, in whom both Jew and Gentile were made one (1 Cor. iii. 11, Eph. ii. 20).—*ἐσταυρώσατε*: mentioned not merely to remind them of their fault, cf. ii. 36, but perhaps also that they might understand how vain it was to fight against God (Calvin).—*ἐν τούτῳ*: "in him," or "in this name" R.V. margin. For the former Wendt decides, although in the previous verse he takes *ἐν τίνι* as neuter; so too Page and Holtzmann. On the other hand Rendall (so De Wette, Weiss) adopts the latter rendering, while admitting that the reference to Jesus Himself is quite possible, as in ver. 12.—*ἐνώπιον*: Hebraism, characteristic of St. Luke in his Gospel and in the Acts. The expression is never used in Matthew and Mark, and only once in John, xx. 30, but thirty-one times in the Hebraistic Apocalypse—frequent in LXX, but not found in classical or Hellenistic Greek, although τὰ ἐνώπια in Homer, Blass, *in loco*, and *Grammatik des N. G.*, p. 125. The word is also found on papyri twice, so Deissmann, *Neue Bibelstudien*, p. 40.

Ver. 11. οὗτος: "He," as in R.V. All E.V. previously translated it "this," referring it to ὁ λίθος, but in the next verse a person is directly spoken of, not under the metaphor of a stone, and the

pronoun finds its subject better in the *ἐν τούτῳ*, masculine of ver. 10. See Winer-Schmiedel, p. 216.—ὃ ἐξουθενηθεὶς: in the LXX and in the Gospels the word used is ἀπεδοκίμασαν. St. Peter, quoting apparently from memory, used a word expressing still greater contempt. It is used, e.g., very significantly by St. Luke in his Gospel, xxiii. 11, and again in xviii. 9. The word is found in none of the other Gospels, and is characteristic of St. Luke and of St. Paul (cf. Rom. xiv. 3, 10, 1 Cor. i. 28, 1 Cor. vi. 4, etc.). It occurs several times in the LXX; cf. Wisdom, iii. 11, iv. 18, Ecclesiasticus xix. 1, 2 Macc. i. 27, and *Psalms of Solomon*, ii. 5. In classical writers it is not found at all.—ὃ γενόμενος, "which was made," R.V. Blass compares the

Hebrew phrase לְיָדָהּ and finds parallels in v. 36, Luke xiii. 19, but γίνεσθαι εἰς, while common in the LXX, is a correct expression in classical Greek, although the places in the N.T. in which the formula is found in O.T. quotations are undoubtedly Hebraisms (see below on v. 36), Winer-Schmiedel, p. 257, and with this may be connected the frequency of its occurrence in the Apocalypse (see Simcox on the phrase, *Language of the N. T.*, p. 143).—κεφαλὴν γωνίας: not "the topmost pinnacle-stone," but a corner-stone uniting two walls, on which they rested and were made firm, cf. the meaning of ἀκρογωνιαίος (Isa. xxviii. 16), 1 Pet. ii. 6-8, Eph. ii. 20, which is used here by Symmachus instead of κεφ. γων. The Hebrew קַנְיָן elsewhere always refers not to the upper part of the building, but to the lower (Isa. xxviii. 16, Jer. li. 26, Job xxxviii. 6, ὁ βαλὼν λίθον γωνιαῖον, Delitzsch). Probably therefore the expression here refers to a foundation-stone at the base of the corner. On the occurrence of the phrase from Ps. cxviii. 22 in St. Peter's First Epistle, and in his speech here, see p. 119, and also Scharfe, *Die Petrinische Strömung*, 2 c, p. 126.



13. θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύ-

Ver. 12. ἡ σωτηρία, cf. v. 31, xvii. 11, i.e., κατ' ἐξοχήν, the Messianic salvation. The interpretation which would limit ἡ σωτ. to bodily healing is less satisfactory; infinitely higher than the healing of one man, ver. 9, stands the Messianic salvation, for which even the Sanhedrists were hoping and longing, but see also Rendall's note, *in loco*. A parallel to the expression is found in Jos., *Ant.*, iii., 1, 5, but there are many passages in the O.T. which might have suggested the words to St. Peter, cf. Isa. xii. 2, xlix. 6-8, lii. 10.—οὔτε γὰρ ὄνομα, see on i. 15, ii. 21. οὐδὲ is the best reading, Winer-Moulton, liii. 10, "for not even is there a second name"—the claim develops more precisely and consequently from the statement ἐν ἄλλῳ οὐδενὶ· ἕτερος μὲν, ἐπὶ δυοῖν· ἄλλος δὲ, ἐπὶ πλείων (cf. 1 Cor. xii. 8, 2 Cor. xi. 1, Gal. i. 6, 7), Ammonius, quoted by Bengel.—τὸ δεδομένον: on the force of the article with the participle, see Viteau, *Le Grec du N. T.*, pp. 183, 184 (1893) = τοῦτο γὰρ τὸ ὄνομα, τὸ δεδομ. ἐν ἀνθρώποις, μόνον ἐστὶν ἐν ᾧ δεῖ . . . and Blass, *Grammatik des N. G.*, p. 238; cf. Luke xviii. 9, Gal. i. 7, Col. ii. 8.—φ δεῖ σωθῆναι: "Jesus when He spoke of the rejection as future, predicted that the stone would be a judgment-stone to destroy the wicked builders. But Peter takes up the other side, and presents the stone as the stone of Messianic salvation; this name is the only name under heaven that is a saving name. Here Peter apprehends the spiritual significance of the reign of the Messiah," Briggs, *Messiah of the Apostles*, p. 34, and the whole passage.

Ver. 13. θεωροῦντες δὲ, cf. iii. 16, not merely βλέπ., as in ver. 14, but "inest notio contemplandi cum attentione aut admiratione," Tittm., *Synon. N. T.*, p. 121. The present participle marks this continuous observation of the fearless bearing of the Apostles during the trial (Rendall).—παρρησίαν: either boldness of speech, or of bearing; it was the feature which had characterised the teaching of our Lord; cf. Mark viii. 32, and nine times in St. John in connection with Christ's teaching or bearing; and the disciples in this respect also were as their Master, c. iv. 29, 31 (ii. 29); so too of St. Paul, xxviii. 31, and frequently used by St. Paul himself in his Epistles; also by St. John four times in his First Epistle

of confidence in approaching God: "urbem et orbem hac parrhesia vicerunt," Bengel. Cf. παρρησιάζεσθαι used of Paul's preaching, ix. 27, 28, and again of him and Barnabas, xiii. 46, xiv. 3, of Apollos, xviii. 26, and twice again of Paul, xix. 8, xxvi. 26; only found in Acts, and twice in St. Paul's Epistles, Eph. vi. 20, 1 Thess. ii. 2, of speaking the Gospel boldly. For παρρησία, see LXX, Prov. xiii. 5, 1 Macc. iv. 18, Wisdom v. 1 (of speech), cf. also Jos., *Ant.*, ix., 10, 4, xv., 2, 7.—Ἰωάννου: even if St. John had not spoken, that "confidence towards God," which experience of life deepened, 1 John iv. 17, v. 14, but which was doubtless his now, would arrest attention; but it is evidently assumed that St. John had spoken, and it is quite characteristic of St. Luke's style thus to quote the most telling utterance, and to assume that the reader conceives the general situation, and procedure in the trial, Ramsay's *St. Paul*, pp. 371, 372.—καὶ καταλαβόμενοι: "and had perceived" R.V., rightly marking the tense of the participle; either by their dress or demeanour, or by their speech (cf. x. 34, xxv. 25, Eph. iii. 18, Blass, *Grammatik des N. G.*, p. 181).—ὅτι . . . εἰσι . . . ὅτι σὺν τῷ ἴ. ἦσαν in dependent clauses where English usage would employ a past tense and a pluperfect, N.T. usage employs a present and an imperfect "perceived that they were . . . that they had been . . .," Blass, and see Salmon on Blass's Commentary, *Hermathena*, xxi., p. 229.—ἄνθρωποι: Wendt sees in the addition something depreciatory.—ἀγράμματοι: lit., unlettered, i.e., without acquaintance with the Rabbinic learning in τὰ ἱερὰ γράμματα (2 Tim. iii. 15), the Jewish Scriptures (lit., letters, hence γραμματεῖς), cf. John vii. 15, Acts xxvi. 24, where the word is used without ἱερὰ, so that it cannot be confined to the sacred Scriptures of the O.T., and includes the Rabbinic training in their meaning and exposition. In classical Greek the word = "illiterati," joined by Plato with ἄρειος, ἄμουσος, see also Xen., *Mem.*, iv., 2, 20; by Plutarch it is set over against the μεμουςμένος, and elsewhere joined with ἄγροικος, Trench, *N. T. Synonyms*, ii., p. 134, and Wetstein, *in loco*, cf. Athenæus, x., p. 454 B., βοτήρ δ' ἐστὶν ἀγράμματος.—ἰδιῶται: the word properly signifies a private person (a man occupied with τὰ ἴδια), as opposed to any one who

μαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· 14. τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν

holds office in the State, but as the Greeks held that without political life there was no true education of a man, it was not unnatural that ἰδιώτης should acquire a somewhat contemptuous meaning, and so Plato joins it with ἀπράγμων, and Plutarch with ἀπρακτος and ἀπαίδευτος (and instances in Wetstein). But further: in Trench, *u. s.*, p. 136, and Grimm, *sub v.*, the ἰδιώτης is "a layman," as compared with the ἱατρός, "the skilled physician," Thuc. ii. 48, and the word is applied by Philo to the whole congregation of Israel as contrasted with the priests, and to subjects as contrasted with their prince, *cf.* its only use in the LXX, Prov. vi. 8 (*cf.* Herod., ii., 81, vii., 199, and instances in Wetstein on 1 Cor. xiv. 16). Bearing this in mind, it would seem that the word is used by St. Paul (1 Cor. xiv. 16, 23, 24) of believers devoid of special spiritual gifts, of prophecy or of speaking with tongues, and in the passage before us it is applied to those who, like the ἀγράμματοι, had been without professional training in the Rabbinical schools. The translation "ignorant" is somewhat unfortunate. ἰδιώτης certainly need not mean ignorant, *cf.* Plato, *Legg.*, 830, A., ἀνδρῶν σοφῶν ἰδιωτῶν τε καὶ συνετῶν. St. Paul uses the word of himself, ἰδιώτης ἐν λόγῳ, 2 Cor. xi. 6, in a way which helps us to understand its meaning here, for it may well have been used contemptuously of him (as here by the Sadducees of Peter and John) by the Judaizers, who despised him as "unlearned" and a "layman": he would not affect the Rabbinic subtleties and interpretations in which they boasted. Others take the word here as referring to the social rank of the Apostles, "plebeians" "common men" (Kuinoel, Olshausen, De Wette, Bengel, Hackett), but the word is not so used until Herodian, iv., 10, 4. See also Dean Plumptre's note on the transition of the word through the Vulgate *idiota* to our word "idiot": Tyndale and Cranmer both render "laymen".—ἐπεγίνωσκόν τε: if we take those words to imply that the Sanhedrim only recognised during the trial that Peter and John had been amongst the disciples of Jesus, there is something unnatural and forced about such an interpretation, especially when we remember that all Jerusalem was speaking of them, vv. 16, 21, and that one of them was personally known to the high priest (John xviii. 15).

In Codex D (so β) an attempt is apparently made to meet this difficulty by reading *τινες δὲ ἐξ αὐτῶν ἐπεγίνωσκον αὐτοὺς*. Others have pointed out that the same word is used in iii., 10 of the beggar who sat for alms, and that here, as there, ἐπεγίν. implies something more than mere recognition (see especially Lumby's note on the force of ἐπί); thus the revisers in both passages render "took knowledge of". But here as elsewhere Professor Ramsay throws fresh light upon the narrative, *St. Paul*, p. 371. And however we interpret the words, St. Chrysostom's comment does not lose its beauty: ἐπεγίν. τε . . . ἦσαν, *i. e.*, in His Passion, for only those were with Him at the time, and there indeed they had seen them humble, dejected—and this it was that most surprised them, the greatness of the change; *Hom.*, x.—The τε after ἐπεγίν., and its repetition at the commencement of ver. 14 (so R.V., W.H., Weiss), is very Lucan (see Ramsay's paraphrase above); for this closely connecting force of τε *cf.* Weiss's commentary, *passim*. With σὺν κ.τ.λ. Weiss compares Luke viii. 38, xii. 56.

Ver. 14. ἐστῶτα: standing, no longer a cripple, *firmiter talo* (Bengel), and by his presence and attitude affording a testimony not to be gainsaid.—σὺν αὐτοῖς, *i. e.*, with the disciples. We are not told whether the man was a prisoner with the disciples, but just as the healed demoniac had sought to be with Jesus, so we may easily imagine that the restored cripple, in his gratitude and faith, would desire to be with his benefactors: "great was the boldness of the man that even in the judgment-hall he had not left them: for had they (*i. e.*, their opponents) said that the fact was not so, there was he to refute them," St. Chrysostom, *Hom.*, x. On St. Luke's fondness for the shorter form, ἐστὼς not ἐστηκώς, both in Gospel and Acts, see Friedrich, *Das Lucasevangelium*, p. 8.—οὐδὲν εἶχον ἄντ.: this meaning of εἶχω with the infinitive is quite classical; *cf.* the Latin *habeo dicere*; on St. Luke's fondness for phrases with εὐρίσκειν and εἶχειν see Friedrich, *u. s.*, pp. 11, 12.—ἀντειπεῖν: only used by St. Luke in the N.T., Luke xxi. 15. The miracle, as St. Chrysostom says, spoke no less forcibly than the Apostles themselves, but the word may be taken, as in the Gospel, of contradicting personal adversaries, *i. e.*,



εἶχον ἀντεπεῖν.<sup>1</sup> 15. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, 16. λέγοντες, Τί ποιήσομεν<sup>2</sup> τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,<sup>3</sup> καὶ οὐ δυνάμεθα ἀρνήσασθαι· 17. ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ<sup>4</sup> ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ

<sup>1</sup> ἀντεπεῖν; D, Flor. insert before, ποιῆσαι η. D also omits last clause of ver. 13, and puts in altered form at end of ver. 14 τινες δε εἰς αὐτῶν κ.τ.λ. The τινες δε would follow naturally enough if we read with Flor. ἀκουσαντες δε παντες at the beginning of ver. 13; but see connection of passage in comment.

<sup>2</sup> ποιήσομεν DP, Flor., Gig., Par., Vulg., Bas., Chrys., so Meyer and Hilg.; ποιήσωμεν ΞABE, so Tisch., W.H., R.V., Weiss, Wendt, and so Blass in β.

<sup>3</sup> φανερόν, D reads φανερώτερον, according to Blass (in β retained), for superl. defended by Belser and Hilg.

<sup>4</sup> ἀπειλῇ om. ΞABD vers., Lucif., Bas., so Tisch., W.H., R.V., Hilg.; but retained by EP, Syr. Harcl., Chrys., so by Meyer and Weiss (Wendt doubtful but on the whole against retention); cf. v. 28, Blass retains: "optime".

here, the Apostles, so Weiss, and cf. Rendall, *in loco*.

Ver. 15. συνέβαλον πρὸς ἀλλήλους, sc., λόγους: only in St. Luke's writings, in different significations; cf. for the construction here, Eurip., *Iphig. Aul.*, 830, and Plutarch, *Mor.*, p. 222, C.—see on xvii. 18.

Ver. 16. τί ποιήσομεν: for the deliberative subjunctive, which should be read here, cf. ii. 37; it may express the utter perplexity of the Sanhedrists (so Rendall); in questions expressing doubt or deliberation, the subjunctive would be more usual in classical Greek than the future indicative, Blass, *u. s.*, p. 205.—ὅτι μὲν: μὲν answered by ἀλλὰ in ver. 17 (omitted by D.), cf. Mark ix. 12, see Simcox, *Language of the N. T.*, p. 168, and for other instances of μὲν similarly used, see also Lekebusch, *Apostelgeschichte*, pp. 74, 75.—γνωστὸν, that which is a matter of knowledge as opposed to δοξαζόν, that which is matter of opinion (so in Plato). The word is characteristic of St. Luke, being used by him twice in the Gospel, ten times in Acts, and elsewhere in N.T. only three times (Friedrich).

Ver. 17. ἐπὶ πλείον may be taken as = *latius* (2 Tim. ii. 16, iii. 9) or = *diutius* (Acts xx. 9, xxiv. 4), but the context favours the former. The phrase is quite classical, and it occurs several times in LXX, cf. Wisdom viii. 12; 3 Macc. v. 18.—διανεμηθῇ: only here in N.T. but frequently used in classical writers in active and middle—to divide into portions, to distribute, to divide

among themselves — here = lest it should spread abroad (or better perhaps in D (β)) It has been taken by some as if it had a parallel in ὡς γάγραйна νομὴν ἔξει, 2 Tim. ii. 17, and expressed that the report of the Apostles' teaching and power might spread and feed like a cancer (see Bengel, Blass, Zöckler, Rendall), but although νέμω in the middle voice (and possibly ἐπινέμω) could be so used, it is very doubtful how far διανέμω could be so applied. At the same time we may note that διανέμω is a word frequently used in medical writers, Hobart, *Medical Language of St. Luke*, pp. 196, 197, and that it, with the two other great medical words of similar import, διασπείρειν and ἀναδιδόναι, is peculiar to St. Luke. In the LXX διανέμω is only found once, Deut. xxix. 26 (25), in its classical sense

as a translation of the Hebrew לָחֵץ.

—ἀπειλῇ ἀπειλησώμεθα: if we retain the reading in T.R., the phrase is a common Hebraism, cf. v. 28, xxiii. 14, ii. 17, 30, Luke xxii. 15, cf. John vi. 29, James v. 7, and from the LXX, Matt. xiii. 14, xv. 4. The form of the Hebrew formula giving the notion of intenseness is rendered in A.V. by "straitly," as by the revisers (who omit ἀπειλῇ here) in v. 28. Similar expressions are common in the LXX, and also in the Apocrypha, cf. Eccclus. xlviii. 11, Judith vi. 4, and occasionally a similar formula is found in Greek authors, see especially Simcox, *Language of the N. T.*, p. 83, and Blass, *Grammatik des N. G.*, pp. 116, 117.—



μηδενὶ ἀνθρώπων. 18.<sup>1</sup> καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. 20. οὐ δυνάμεθα γὰρ ἡμεῖς ἃ<sup>2</sup> εἶδομεν καὶ ἠκούσαμεν μὴ

<sup>1</sup> At begin. of ver. D, Flor., Syr. Harcl. mg., Lucif., Hilg. add *συγκατατιθεμένων δε αὐτῶν τῇ γνώμῃ*. Belser sees here the hand of Luke who omitted the clause in revision, as he thinks no one could have added it (*so τα ρήματα αὐτῶν* after *λαόν* in ver. 17, see β); but, on the other hand, Weiss, Codex D, p. 61. *καλεσαντες*, D has *φωνησαντες*. *αὐτοῖς* om. *ABDE* 13, Vulg., Syr. Harcl., Arm., Chrys., so Tisch., W.H., R.V., Wendt, Weiss; so *το* before *καθόλου* *B*\*B, Tisch., W.H., Weiss, Wendt.

<sup>2</sup> *εἶδομεν* B<sup>3</sup>EP, Chrys., Cyr.; *εἶδαμεν* *AB*\*D 4, Chrys., so Tisch., W.H., Weiss, Hilg.; see W.H., *Abb.*, p. 171 (so for *ειπαν* above), Winer-Schmiedel, p. 112.

*ἐπὶ τῷ ὀνόματι*: on the name, *i.e.*, resting on, or with reference to, this name, as the basis of their teaching, Winer-Moulton, xlviii. c., *cf.* v. 28, and Luke xxiv. 47, ix. 48, xxi. 8. The phrase has thus a force of its own, although it is apparently interchangeable with *ἐν*, ver. 10 (Simcox, see also Blass, *in loco*); Rendall takes it = "about the name of Jesus," *ἐπὶ* being used as often with verbs of speech.—*τούτῳ*: "quem nominare nolunt, v. 28, vid. tamen 18," Blass; (on the hatred of the Jews against the name of Jesus and their periphrastic titles for him, *e.g.*, *otho ha'ish*, "that man," "so and so," see "Jesus Christ in the Talmud," H. Laible, pp. 32, 33 (Streane)).

Ver. 18. *καθόλου*: only here in N.T. The word which had been very common since Aristotle (previously *καθ' ὅλου*) is quite classical in the sense in which it is used here, and it is also found a few times in the LXX (see Hatch and Redpath for instances of its use without and with the art., as here in T.R.). It is frequently used by medical writers, Hobart, *Medical Language of St. Luke*, p. 197.—*μὴ φθέγγεσθαι*: "not to utter a word," so Rendall, *ne muttire quidem* (Blass). The word seems to indicate more than that the disciples should not speak, "ne hiscerent aut ullam vocem ederent," Erasmus. In contrast to *διδάσκειν* we might well refer it to the utterance of the name of Jesus in their miracles, as in iii. 6; only found twice elsewhere in N.T., and both times in 2 Peter, ii. 16, 18, but its use is quite classical, and it is also found several times in LXX.

Ver. 19. Parallel sayings may be quoted from Greeks and Romans, and from Jewish sources, see instances in

Wetstein, *cf.* Plato, *Apol.*, 29, D., the famous words of Socrates: *πεισόμεθα τῷ θεῷ μᾶλλον ἢ ὑμῖν*, and Livy, xxxix., 37; Jos., *Ant.*, xvii., 6, 3; xviii. 8, 2; on *ἐνώπιον* see ver. 10; *ἀκούειν* = *πειθαρχεῖν*, v. 29, and *cf.* iii. 22, Luke x. 16, xvi. 31; *μᾶλλον* = *potius*, *cf.* Rom. xiv. 13, 1 Cor. vii. 21.—*κρίνατε*: this appeal to the Sadducees could only be justified on the ground that the Apostles were sure of the validity of their own appeal to a higher tribunal. No man could lay down the principle of obedience to every ordinance of man for the Lord's sake, whether to the king or to governors, more plainly than St. Peter (1 Pet. ii. 13, *cf.* Rom. xiii. 1), and he and his fellow-disciples might have exposed themselves to the charge of fanaticism or obstinacy, if they could only say *οὐ δυν. . . μὴ λαλεῖν*; but they could add *ἃ εἶδομεν καὶ ἠκούσ.*, *cf.* Acts i. 8. The same appeal is made by St. John, both in his Gospel (i. 14) and in his First Epistle (i. 1, 2), in vindication of his teaching; and here the final answer is that of St. John and St. Peter jointly.

Ver. 20. *οὐ . . . μὴ*: on the two negatives forming an affirmative *cf.* 1 Cor. xii. 15; Viteau, *Le Grec du N. T.*, p. 220 (1893). Winer-Moulton, lv., 9, compares Aristoph., *Ran.*, 42; see also Burton, *N. T. Moods and Tenses*, p. 184.

Ver. 21. *προσαπειλησάμενοι*: "when they had further threatened them" R.V., or the word may mean "added threats to their warning" ver. 18 ("prius enim tantum præceperunt," Erasmus). So Wendt as against Meyer; *cf.* in LXX, Eccclus. xiii. 3, S., and Dem., p. 544, 26.—*ἀπέλυσαν*: "dimiserunt [iii. 13] non absolverunt," Blass; see St. Chrysostom's striking contrast between the boldness of the Apostles and the fear of their judges (*Hom.*, xi.).—

λαλεῖν. 21. οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς,<sup>1</sup> μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. 22. ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα<sup>2</sup> ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24. οἱ δὲ ἀκούσαντες,<sup>3</sup> ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον,

<sup>1</sup> D seems to read *μη εὐρισκοντες αιτιαν*, so Hilg., see Harris (p. 90).

<sup>2</sup> *τεσσαρ.*, see on i. 3.

<sup>3</sup> After *ακουσαντες* D adds *καὶ ἐπιγινοντες την του θεου ενεργειαν*, so Hilg.—Belser and Zöckler hold that the clause cannot be a later addition, but Weiss objects that no reference is found to the words in *ver.* 29 which follows. *ἐπιγινωσκω* is used more frequently by St. Luke than by the other Evangelists, but *ενεργεια* is entirely confined to St. Paul in the N.T.

τὸ πῶς: finding nothing, namely (τὸ), how they might, etc.; this use of the article is quite classical, drawing attention to the proposition introduced by it and making of it a compound substantive expressing one idea, most commonly with an interrogation; it is used by St. Luke and St. Paul, and both in St. Luke's Gospel and in the Acts, *cf.* Luke i. 62, ix. 46, xix. 48, xxii. 2, 4, 23, 24, Acts xxii. 30, Rom. viii. 26, 1 Thess. iv. 1, *cf.* Mark ix. 23. So here the Sanhedrists are represented as asking themselves τὸ πῶς κολ. (Friedrich and Lekebusch both draw attention to this characteristic of St. Luke's writings). See Viteau, *Le Grec du N. T.*, pp. 67, 68 (1893). κολ. only here and in 2 Pet. ii. 9 in N.T.; *cf.* 3 Macc. vii. 3, where it is also used in middle, expressing to cause to be punished, *cf.* 1 Macc. vii. 7, AS.—διὰ τὸν λαόν belongs not to ἀπέλυσαν, but rather to μὴ εὐρίσκ. κ.τ.λ.—ἐδόξαζον: see on ii. 46; *cf.* Luke ii. 20, 2 Cor. ix. 13, for the construction; the verb never has in Biblical Gr. mere classical meaning of *to think, suppose, entertain an opinion* (but *cf.* Polyb., vi., 53, 10; *δεδοξασμένοι ἐπ' ἀρετῇ*); in the LXX very frequently of glory ascribed to God, see Plummer's note on Luke ii. 20.

*Ver.* 22. Characteristic of St. Luke to note the age, as in the case of Æneas, ix. 33, and of the cripple at Lystra, xiv. 8, *cf.* also Luke viii. 42 (although Mark also here notes the same fact), xiii. 11. The genitive with εἶναι or γίνεσθαι, instead of the accusative, in reference to the question of age, is noted by Friedrich as characteristic of St. Luke; *cf.*

Luke ii. 42 (iii. 23), viii. 42, and here; but *cf.* Mark v. 42.—ἐγεγόνει: in this episode "with its lights and shades" Overbeck (so Baur) can only see the idealising work of myth and legend, but it is difficult to understand how a narrative which purports to describe the first conflict between the Church and the Sanhedrim could be free from such contrasts, and that some collision with the authorities took place is admitted to be quite conceivable (Weizsäcker, *Apostolic Age*, i., 46, E.T.); we should rather say that St. Luke's power as an historian is nowhere more visible than in the dramatic form of this narrative (Ramsay, *St. Paul*, u. s.).

*Ver.* 23. τοὺς ἰδίους: not necessarily limited to their fellow-Apostles (so Meyer, Blass, Weiss), but as including the members of the Christian community (so Overbeck, Wendt, Hilgenfeld, Zöckler), *cf.* xxiv. 23, John xiii. 1, 1 Tim. v. 8, and also of one's fellow-countrymen, associates, John i. 11, 2 Macc. xii. 22.

*Ver.* 24. ὁμοθυμαδόν, see above on i. 14. The word must not be pressed to mean that they all simultaneously gave utterance to the same words, or that they were able to do so, because they were repeating a familiar Hymn; it may mean that the Hymn was uttered by one of the leaders, by St. Peter, or St. James (Zöckler), and answered by the responsive Amen of the rest, or that the words were caught up by the multitude of believers as they were uttered by an inspired Apostle (so Felten, Rendall).—ἤραν φωνήν: the same phrase is used in Luke xvii. 13, so in Acts ii. 14, xiv. 11,



Δέσποτα, σὺ<sup>1</sup> ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25.<sup>2</sup> ὁ διὰ στόματος Δαβὶδ τοῦ παιδὸς σου εἰπὼν, “Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν.

<sup>1</sup> ο Θεός DEP, Gig., Par., verss., Irnt., Luc., so Meyer, so Hilg.; but om. **ΣΒΑ**, best MS. of Vulg., Boh., so Tisch., W.H., R.V., Weiss, Wendt (who refers the construction of the words to Isaiah xxxvii. 16).

<sup>2</sup> ο δια στοματος Δαβιδ του παιδους σου ειπων P 1, 31, Chrys., so Meyer; but του omitted by **ΣΑΒΔΕΡ**. ο του πατρος ημων δια πνευματος αγιου στοματος Δαυειδ παιδους σου ειπων, so **ΣΑΒΕ** 13, 15, 27, 29, 36, 38; so Lach., Treg., Tisch., W.H., R.V., Alford. ο δια πν. αγ. δια στομ., του πατρος ημων Δ., so Vulg., Iren., apparently for improvement in order. D reads δια πν. αγ. δια του στοματος λαλησας Δ., omit. του πατρος ημων; so apparently Syr. Pesch., Boh. P, Hil., and Aug. omit πνευματος αγιου—Syr. Harcl., Arm. place δια πν. αγ. after παιδους σου; so Par. Blass in β omits του πατρος ημων and brackets πν. αγ., practically agreeing with T.R. (see also *Acta Apost.*, p. 77). W.H. mention the extreme difficulty of the text and hold that it contains a primitive error (so also Holtzmann), and each makes an attempt at solution, App., *Select Readings*, p. 92. Felten follows the solution offered by Westcott. Weiss, *Apostelgeschichte*, pp. 39, 40 (1893), speaks of πνευματος αγιου as perfectly senseless (so too Zöckler, who follows T.R.) and regards the expression as an old gloss for στομα Δ., but which afterwards came into the text with the latter words; or some scribe, as he thinks, may have introduced δια πν. αγ. expected by him from i. 2, 16 (see also Blass, *in loco*), and then continued the text lying before him. Weiss therefore follows P although it omits του πατρος ημων, which Weiss retains and reads ο του πατρος ημων δια στομ. Δ. παιδους σου ειπων. Wendt and Alford maintain that the more complicated readings could scarcely have arisen through additions to the simpler text of T.R. and that the contrary is more probable.

xxii. 22, ἐπαίρειν, and also in Luke xi. 27. Both phrases are peculiar to St. Luke, but both are found in the LXX, and both are classical (Friedrich, *Das Lucasevangelium*, p. 29, and Plummer on Luke xi. 27).—Δέσποτα κ.τ.λ.: the words form the earliest known Psalm of Thanksgiving in the Christian Church. In its tenor the Hymn may be compared with Hezekiah's Prayer against the threats of Assyria, Isa. xxxvii. 16, 20. It begins like many of the Psalms (xviii., xix., liii.) with praising God as the Creator, a thought which finds fitting expression here as marking the utter impotence of worldly power to withstand Him. The word Δέσποτα, thus used in the vocative in addressing God here and in Luke ii. 29 only (found nowhere else in Gospels, although several times in the Epistles), expresses the absolute control of a Master over a slave, cf. also Luke ii. 29, where τὸν δούλον σου answers to it, as here τοῖς δούλοις in ver. 29. It also expresses here as often in the LXX the sovereignty of God over creation, cf. Job v. 8, Wisdom vi. 7, Judith ix. 12. So Jos., *Ant.*, iv., 3, 2, puts it into the mouth of Moses. It is very rarely used in the N.T. as a name of God or of Christ, but cf. Rev.

vi. 10 of God, and 2 Pet. ii. 1 of Christ (where the metaphor of the master and slave is retained), and see Jude ver. 4, R.V. (although the name may refer to God); and so in writings ascribed to men who may well have been present, and have taken part in the Hymn. The word is also used of the gods in classical Greek; but the Maker of heaven and earth was no “despot,” although His rule was absolute, for His power was never dissociated from wisdom and love, cf. Wisdom xi. 26, Δέσποτα φιλόφρονε. On the use of the word in *Didache*, x., 3, in prayer to God, see Biggs' note.

Ver. 25. The words form an exact quotation from the LXX (Psalm ii. 1). Ἵνα τί, again in quotation, vii., 26; cf. Luke xiii. 7, 1 Cor. x. 29; twice in Matt. ix. 4, xxvii. 46, quotation; W.H., Blass (Weiss, *ἰνατί*), sc., γέννηται, Blass, *Grammatik des N. G.*, p. 14, and Winer-Schmiedel, p. 36.—ἐφρύαξαν: in the active form the verb occurs once in LXX, viz., in this passage, as a translation of שָׁחַח, φρυάσσομαι, primarily of the snorting and neighing of a high-spirited horse, then of the haughtiness and insolence of men; twice it is used as a dep. in LXX, 2 Macc. vii. 34, R.; iii. 2,



κενά; 26. παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.”  
 27. συνήχθησαν γὰρ<sup>1</sup> ἐπ’ ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος<sup>2</sup> Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς

<sup>1</sup> ἐπ’ ἀληθείας; Ὡ ABDE, Vulg., Syr. P. H., verss., Eus., Ir., Tert.; so Tisch., W.H., R.V., Weiss, Wendt, Hilg. add ἐν τῇ πολει ταυτῇ (wanting in the Psalm).

<sup>2</sup> Πιλάτος; but B\* Πειλάτος, so Tisch., W.H.; see on iii. 13.

2, and so in profane writers.—ἔθνη, i.e., the Gentiles, see on ver. 27. λαός might be used, and is used of any people, but it is used in Biblical Greek specially of the chosen people of God, cf. Luke ii. 32, Acts xxvi. 17, 23, Rom. xv. 10, and it is significant that the word is transferred to the Christian community, which was thus regarded as taking the place of the Jewish theocracy, Acts xv. 14, xviii. 10, Rom. ix. 25, 1 Peter ii. 10; Hort, *Ecclesia*, pp. 11, 12, Grimm, *sub v.*, λαός; so too in the LXX, ἔθνος in the plural is used in an overwhelming number of instances of other nations besides Israel, cf. Psalm lvi. (lvii.) 9, Zech. i. 15; in N.T., ἔθνη = pagans, Rom. iii. 29, and Roman Christians, Rom. xv. 27, cf. *populus*, the Roman people, as opposed to *gentes*, Lucan, *Phars.*, i., 82, 83 (Page); Kennedy, *Sources of N. T. Greek*, p. 98.

Ver. 26. παρέστησαν: not necessarily of hostile intent, although here the context indicates it; R.V., “set themselves in array,” lit. “presented themselves,” an exact rendering of the Hebrew **בָּרָא**, which sometimes implies rising up against as here, Psalm ii. 2, and cf. 2 Sam. xviii. 13 (R.V. margin). Of the generally accepted Messianic interpretation of the Psalm, and of the verses here quoted, there can be no doubt, cf. Edersheim, *Jesus the Messiah*, ii., 716 (appendix on Messianic passages), and Wetstein, *in loco*. The Psalm is regarded as full of Messianic references (Briggs, *Messianic Prophecy*, pp. 132-140, and 492, 493), cf., e.g., the comment on this verse of the Psalm in the *Mechilta* (quoted in the *Yalkut Shimeoni*, ii., f. 90, 1 Sch. p. 227), Perowne, *Psalms* (small edition), p. 16; and Edersheim, *u. s.* The Psalm carries us back to the great Davidic promise in 2 Sam. vii. 11-16, and it reflects the Messianic hopes of the Davidic period. That hope the N.T. writers who quote this Psalm very frequently or refer to it, cf. xiii. 33, Heb. i. 5, v. 5, see fulfilled in Christ, the antitype of David and

of Solomon. Thus the gathering together of the nations and their fruitless decrees find their counterpart in the alliance of Herod and Pilate, and the hostile combination of Jew and Gentile against the holy Servant Jesus, the anointed of God, and against His followers; although the words of the Psalm and the issues of the conflict carry on our thoughts to a still wider and deeper fulfilment in the final triumph of Christ's kingdom, cf. the frequent recurrence of the language of the Psalm in Rev. xii. 5, xix. 15, and cf. i. 5, ii. 26, 27.

Ver. 27. γάρ: confirms the truth of the preceding prophecy, by pointing to its historical fulfilment, and does not simply give a reason for addressing God as ὁ εἰπών—to emphasise this fulfilment συνήχ. is again quoted, and placed first in the sentence.—ἐπ’ ἀληθείας, of a truth, i.e., assuredly, Luke iv. 25, xx. 21, xxii. 59, Acts x. 34; so too in LXX, Job ix. 2, and also in classical Greek. The phrase is characteristic of St. Luke, and is only used elsewhere in N.T. in Mark xii. 14, 32, the usual expression being ἐν ἀληθείᾳ, never used by St. Luke (Friedrich).—παῖδα, see on iii. 13.—ὃν ἔχρισας: showing that Jesus = τοῦ Χριστοῦ named in the quotation just made, cf. Luke iv. 18, and Isa. lxi. 1 and Acts x. 38. Nösgen compares also John x. 36, and refuses to limit the reference to iii. 21. The words may no doubt be referred to the Baptism, but they need not be confined to that.—Ἡρώδης = βασιλεῖς of the Psalm, Π. Πειλάτος = ἄρχοντες, but Nösgen, referring to iii. 17, regards the ἄρχ. as included in the λαοί. Ἡρ. instead of Ἡρωίδης, Blass, *in loco*, and *Grammatik des N. G.*, pp. 7, 8, the iota subscript W.H. thus accounted for; Winer-Schmiedel, p. 41.—ἔθνεσιν καὶ λαοῖς ‘I.: the first word = the centurion and soldiers, those who carried out the orders of Pilate; λαοί the plural (quoted from the Psalm) does not refer with Calvin to the different nationalities out of which the Jews

Ἰσραὴλ, 28. ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου<sup>1</sup> προώρισε γενέσθαι. 29. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30. ἐν τῷ τὴν χεὶρά σου ἐκτείνειν σε εἰς Ἰασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.

<sup>1</sup> σου omit A\*B, Arm., Lucif. (Cod. Am. of Vulg.), so W.H., Weiss, Wendt; retained by  $\aleph$ A\*DEP, Vulg., vers., Irint, so Tisch. Here, as commonly, Tisch. follows  $\aleph$ , W.H., B—and difficult, as often, to decide; insertion appears more obvious than omission.

who came up to the Feast were gathered, but possibly to the tribes of Israel, Grimm-Thayer, *sub*, λαός, like  $\text{עַמִּי}$ , Gen. xlix. 10, Deut. xxxii. 8, Isa. iii. 13, etc., R.V., "the peoples of Israel". St. Luke's Gospel alone gives us the narrative of Herod's share in the proceedings connected with the Passion, xxiii. 8-12; see Plumptre, *in loco*, and Friedrich, *Das Lucasevangelium*, pp. 54, 55.

Ver. 28. ποιῆσαι, infinitive of purpose, see on iii. 2; but even this purpose was overruled by God to the accomplishment of His will, *cf.* Luke xxii. 22, xxiv. 26, συνῆλθον μὲν γὰρ ἐκείνοι ὡς ἐχθροὶ . . . ἐποιοῦν δὲ ἃ σὺ ἐβούλου, Oecum.—ἡ χεὶρ σου, a common expression to signify the controlling power of God, *cf.* in the N.T. (peculiar to St. Luke's Gospel and the Acts) the phrases χεὶρ Κυρίου, Luke i. 66, Acts xi. 21, xiii. 11.—ἡ βουλή: only used by St. Luke, *cf.* Luke vii. 30, Acts ii. 23, xiii. 36, xx. 27.—προώρισε: only in St. Luke and St. Paul, but never in LXX or Apocrypha, Rom. viii. 29, 30, 1 Cor. ii. 7, Ephes. i. 5, 11, but the thought which it contains is in striking harmony with St. Peter's words elsewhere; *cf.* ii. 23, x. 42, and 1 Pet. i. 2, 20, ii. 4-6—see above on Peter's speeches—*cf.* Ignat., *Ephes.*, tit.—ἡ χεὶρ connected with β. by Zeugma, since only βουλή directly suits the verb; *cf.* 1 Cor. iii. 2, and Luke i. 64. (The two verses (27, 28) are referred by Hilgenfeld to the "author to Theophilus". In his view there is a want of fitness in introducing into the Church's prayer the words of the Psalm, and their reference to the closing scenes of the life of Jesus; he thinks with Weiss that in the αὐτῶν of ver. 29 there is quite sufficient reference to the words of the Psalm.)

Ver. 29. τὰ νῦν (*cf.* iii. 17) only used in the Acts v. 38, xvii. 30, xx. 32, xxvii. 22, but frequently found in classical writers (Wetstein), *cf.* also 1 Macc. vii.

35, ix. 9; 2 Macc. xv. 8, Klostermann, *Vindicia Lucanae*, p. 53. As elsewhere St. Peter's words have a practical bearing and issue, ii. 16, iii. 12 (Felten).—ἔπιδε: only used here and in Luke i. 25, and both times of God; so in Homer, of the gods regarding the affairs of men (and so too in Dem. and Herod.), *cf.* the use of the simple verb ἰδεῖν in Gen. xxii. 14, and also of ἐπιθεῖν in Gen. xvi. 13, 1 Chron. xvii. 17, Ps. xxx. (xxxii. 7), 2 Macc. i. 27, and viii. 2.—τὸν λόγον σου: a characteristic phrase in St. Luke, *cf.* his use of ὁ λόγ. τοῦ Θεοῦ, ver. 31, four times in his Gospel, and twelve times in Acts, as against the use of it once in St. Mark, St. John and St. Matthew, xv. 6 (W.H.). The phrase is of frequent occurrence in St. Paul's Epistles, and it is found several times in the Apocalypse.—μετὰ παρρησίας, see above on iv. 13. There is an antithesis in the Greek words, for boldness of speech was usually the privilege, not of slaves, but of freemen—but it is the duty of those who are in the service of Christ (Humphry, *Acts, in loco*).

Ver. 30. ἐν τῷ κ.τ.λ., iii. 26: a Hebraistic formula; for similar expressions used of God *cf.* Exodus vii. 5, Jeremiah xv. 6, Ezek. vi. 14, etc., most frequently in the act of punishment; but here the context shows that it is for healing, Luke v. 13, vi. 10; "while thou stretchest forth thine hand"—the construction is very frequent in Luke and the Acts, see Burton, *N. T. Moods and Tenses*, p. 162, and Friedrich, p. 37. Commenting on the prayer, St. Chrysostom writes: "Observe they do not say 'crush them, cast them down,' . . . let us also learn thus to pray. And yet how full of wrath one would be when fallen upon by men intent upon killing him, and making threats to that effect! how full of animosity! but not so these saints."—γίνεσθαι: A. and R.V. make γγ. to depend upon δός, but better to regard it



31. Καὶ δεηθέντων αὐτῶν ἔσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.<sup>1</sup>

<sup>1</sup> At end of ver. D (E, Ir., Aug.) adds παντι τω θελοντι πιστευσεν (last word omitted by Aug.); so Hilg. Chase points out that Syriac often inserts "will" when nothing corresponding in Greek, but see Harris on a primitive Latin redaction, *Four Lectures*, etc., pp. 89, 90.

as infinitive of purpose, subordinate to ἐν τῷ κ.τ.λ. (see Wendt and Page). Weiss regards from καὶ σημ. το γιν. as the reviser's insertion.—εἰς ἱασιν: St. Luke alone employs the good medical word ἱασις, see ver. 22, and Luke xiii. 32, so whilst ἰασθαι is used only three or four times by St. Matthew, two or three times by St. John, and once by St. Mark, it is used by St. Luke eleven times in his Gospel, and three or four times in the Acts. The significant use of this strictly medical term, and of the verb ἰασθαι in St. Luke's writings, comes out by comparing Matt. xiv. 36, Mark vi. 56, and Luke vi. 19, see Hobart. ἱασιν—Ἰησοῦ, paronomasia; Wordsworth. In this ver., 30, Spitta, agreeing with Weiss as against Feine, traced another addition in the reviser's hand through the influence of source B, in which the Apostles appear, not as preachers of the Gospel, but as performers of miraculous deeds.

Ver. 31. δεηθέντων, cf. xvi. 26, where a similar answer is given to the prayer of Paul and Silas: the verb is characteristic of St. Luke and St. Paul, and is only used by these two writers with the exception of one passage, Matt ix. 38; in St. Luke's Gospel it is found eight times, and in Acts seven times, and often of requests addressed to God as here, cf. x. 2, viii. 24, Luke x. 2, xxi. 36, xxii. 32, 1 Thess. iii. 10. See on αἰτέω, Grimm-Thayer (Synonyms). This frequent reference to prayer is characteristic of St. Luke both in his Gospel and the Acts, cf. Acts i. 14, ii. 42, iv. 31, vi. 4, x. 2, xiii. 3, xiv. 23, xvi. 13, 25, xxviii. 8; Friedrich, *Das Lucasevangelium*, pp. 59, 60.—ἔσαλεύθη, xvi. 26; Luke (vi. 38, 48, vii. 24) xxi. 26; Heb. xii. 26, 27; in the O.T. we have similar manifestations of the divine Presence, cf. Ps. cxiv. 7, Amos ix. 5, where the same word is used; cf. also Isa. vi. 4, Hag. ii. 6, Joel iii. 16, Ezek. xxxviii. 19. For instance of an earthquake regarded as a token of the presence of a deity, see Wetstein, *in loco*; Virgil, *Æneid*, iii., 90; Ovid, *Met.*, xv., 672, and so amongst the Rabbis,

Schöttgen, *Hor. Heb.*, *in loco*. In the Acts it is plainly regarded as no chance occurrence, and with regard to the rationalistic hypothesis that it was merely a natural event, accidentally coinciding with the conclusion of the prayer, Zeller admits that there is every probability against the truth of any such hypothesis; rather may we see in it with St. Chrysostom a direct answer to the appeal to the God in whose hands were the heaven and the earth (cf. Iren., *Adv. Haer.*, iii., 12, 5). "The place was shaken, and that made them all the more unshaken" (Chrysostom, Theophylact, Oecumenius).—συνηγμένοι, "were gathered," so in ver. 27; the aorist in the former verse referring to an act, but here the perfect to a state, but impossible to distinguish in translation, Burton, *N. T. Moods and Tenses*, p. 45. That the shaking is regarded as miraculous is admitted by Weiss, who sees in it the reviser's hand introducing a miraculous result of the prayer of the Church, in place of the natural result of strengthened faith and popular favour.—καὶ ἐπλήσθησαν, ver. 8. So here the Holy Ghost inspired them all with courage: He came *comfortari*, to strengthen; they had prayed that they might speak the word μετὰ παρρ. and their prayer was heard and fulfilled to the letter (ver. 31) as Luke describes "with simple skill".—ἐλάλουν: mark the force of the imperfect. ἐπλήσθ. (aorist), the prayer was immediately answered by their being filled with the Holy Ghost, and they proceeded to speak, the imperfect also implying that they continued to speak (Rendall); there is no need to see any reference to the speaking with tongues. Feine sees in the narrative a divine answer to the Apostles' prayer, so that filled with the Holy Ghost they spoke with boldness. And he adds, that such divine power must have been actually working in the Apostles, otherwise the growth of the Church in spite of its opposition is inexplicable—a remark which might well be considered by the deniers of a miraculous Christianity. It is in reality the same



32. ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία<sup>1</sup>· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 33. καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις

<sup>1</sup> After *μία* DE, Cypr., Amb., Zeno. insert *καὶ οὐκ ἦν διακρισις (χωρισμος, E) ἐν αὐτοῖς οὐδεμία (τις, E)*; so Hilg. Belser (so too Zöckler) again sees an original reading which, beautiful as it is, was sacrificed to brevity; but Weiss objects that the words are no explanation of the preceding words, which point, as the context shows, to a fulness of love rather than to the mere absence of division. But it is possible that the words may at first have been written in close connection with what follows as a fuller picture of the *ψυχὴ μία* and afterwards abbreviated. Chase suggests Syriac—assim. to John ix. 16, where Greek has *σχίσμα*—see further on this and other points in connection with parallel passage in ii. 44 ff., Harris, *Four Lectures, etc.*, pp. 57, 85.

argument so forcibly put by St. Chrysostom: "If you deny miracles, you make it all the more marvellous that they should obtain such moral victories—these illiterate men!" Jüngst refers the whole verse to a redactor, recording that there was no one present with reference to whom the *παρρησία* could be employed. But the distinction between the aorist *ἐπλήσθ.* and the imperfect *ἐλάλουν* shows that not only the immediate but the continuous action of the disciples is denoted.

Ver. 32. *δέ* marks no contrast between the multitude and the Apostles; it introduces a general statement of the life of the whole Christian community, *cf.* xv. 12, 30. On St. Luke's frequent use of words expressing fulness, see iv. 32. Deissmann, *Neue Bibelstudien*, p. 59 (1897), points out that in the inscriptions *πλήθος* with a genitive has a technical significance, not only in official political life, but also in that of religious communities, *cf.* Luke i. 10, xix. 37, Acts ii. 6, but especially xv. 30; so too iv. 32, vi. 2, 5, xv. 12, xix. 9, xxi. 22, where the word = not *Menge* or *Masse*, but *Gemeinde*. —*καρδιά καὶ ψυχὴ μία*: it is difficult to distinguish precisely between the two words, but they undoubtedly imply entire harmony in affection and thought according to a common Hebrew mode of expression; *cf.* passages in the LXX in which both *ψυχὴ* and *καρδιά* occur as here with *μία*, 1 Chron. xii. 38, 2 Chron. xxx. 12 (Wetstein); but in each passage the

Hebrew word is the same, *לב*, and it would include not only affection and emotion, but also understanding, intelligence, thought; *cf.* Phil. i. 27, ii. 2, 20. "Behold heart and soul are what make the together!" Chrys. *δύο φίλοι, ψυχὴ μία*, Plutarch, *cf.* instances in Blass, *in loco*, from Aristotle and Cicero. Grotius

comments "erant ut Hebræi loquuntur

·*ἓν ὡς ἓν*", —*καὶ οὐδὲ εἰς*, "and not one of them said," R.V., *i.e.*, not one among so many; *cf.* John i. 3. *οὐδὲ ἓν*, "not even one thing"; *cf.* Rom. iii. 10; see above on ii. 45 and J. Lightfoot, *Hor. Heb.*, *in loco*. On the difference between the classical and N.T. use of the infinitive after verbs of declaring, see Viteau, *Le Grec du N. T.*, pp. 51, 52, 153, 155 (1896); except in Luke and Paul the infinitive tends to disappear, whilst these two writers retain the more literary usage.

Ver. 33. *ἀπεδίδουν τὸ μαρτύριον*, "gave the Apostles their witness," R.V. See ver. 12. *τὸ μαρτ.*, prop., "res quæ testimonio est," but sometimes in N.T. pro *μαρτυρία* (Blass). *ἀπεδ.*, however, implies paying or rendering what is due; it suggests that there is a claim in response to which something is given (Westcott on Heb. xiii. 11); *cf.* Matt. xii. 36, Luke xii. 59, xvi. 2, xx. 25, Rom. xiii. 7, 1 Cor. vii. 3, etc. This was its first and strict significance in classical Greek, *cf.* also its use in LXX, frequently. The Apostles therefore bear their witness as a duty to which they were pledged, *cf.* i. 8, 22, iv. 20; *καὶ ὡς περὶ ὀφλήματος λέγει αὐτό, Oecum.*—*δυνάμει μεγάλῃ*: the words may include miraculous powers, as well as steadfast witness. But the *τε* must not, as Weiss maintains, be so taken as to indicate that *χάρις μεγάλη* was the result, as in ii. 47. For if we regard *χάρις* as referring to the favour of the people (as in the former narrative in ii.), the *γάρ* in ver. 34 seems to point to the love and liberality of the Christians as its cause. But many commentators prefer to take *χάρις* as in vi. 8 (and as in Luke ii. 40, Hilgenfeld), of the grace of God, since here as there it is used absolutely, and ver. 34 would thus be a proof of the efficacy of this grace, *cf.* 2 Cor. ix. 14.

τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς. 34. οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν<sup>1</sup> ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασσομένων, 35. καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото<sup>2</sup> δὲ ἑκάστῳ καθότι ἂν τις χρείαν εἶχεν.

<sup>1</sup> τις ὑπῆρχεν DEP, Chrys.; τις ἦν ΞΑΓ<sup>3</sup> 15, 69, so Tisch., W.H., R.V., Weiss; ἦν τις B. D reads ὅσοι κτήτορες ἦσαν οἰκ. ἢ χωρ. ὑπῆρχον πωλοῦντες καὶ φερόντες combination, so Hilg.; Harris thinks *erant* Lat. brought in ἦσαν out of place, while Chase refers to fusion of true Greek text with Syr. trans. Whatever theory we adopt it seems that both ἦσαν and ὑπῆρχον got into the text, and that alteration was made so as to include them both. Blass's theory seems difficult to accept although St. Luke, with whom *ὑπαρχειν* is such a favourite word, might conceivably have written *ὑπῆρχον πωλόντες καὶ φερόντες* in a rough draft.

<sup>2</sup> διεδίδото B<sup>3</sup>P; διεδίδετο ΞΑΒ<sup>1</sup>DE, so Tisch., W.H., Weiss, Winer-Schmiedel, p. 121; Blass, *Grammatik*, p. 48; Kennedy, *Sources of N. T. Greek*, p. 159.

χάρις, as Bengel maintains, may include grace, favour with God and man, as in our Lord Himself, *Gratia Dei et favor populi*.

Ver. 34. οὐδὲ γὰρ ἐνδεής: cf. Deut. xv. 4, where the same adjective occurs; cf. xv. 7, 11, xxiv. 14, Isa. xli. 17. No contradiction with vi. 1, as Holtzmann supposes; here there is no ideal immunity from poverty and want, but distribution was made as each fitting case presented itself: "their feeling was just as if they were under the paternal roof, all for a while sharing alike," Chrys., *Hom.*, xi.—ὅσοι γὰρ . . . ὑπῆρχον, "non dicitur: omnes hoc fecerunt [aorist] ut jam nemo vel fundum vel domum propriam haberet, sed: vulgo [saepe] hoc fiebat [imperfect] ad supplendum fiscum communem pauperibus destinatum; itaque nunquam deerat quod daretur," Blass, *in loco*, cf. remarks on ii. 47.—τὰς τιμὰς τῶν πιπρασκομένων, "the prices of the things which were being sold". The language shows that we are not meant to infer that the men sold all that they had (cf. Wetstein, especially Appian, *B. Civ.*, v., p. 1088, τιμὰς τῶν ἐτι πιπρασκ.). πωλοῦντες et πιπρασκ. both imperfect (Blass), and see also Burton, *N. T. Moods and Tenses*, p. 58.—κτήτορες in N.T. only here, rarely elsewhere, see instances in Wetstein; not in LXX, but cf. Symmachus, Joel i. 11.

Ver. 35. The statement marks, it is true, an advance upon the former narrative, ii. 44, but one which was perfectly natural and intelligible. Here for the first time we read that the money is brought and laid at the Apostles' feet. As the community grew, the responsibilities of distribution increased, and to

whom could the administration of the common fund be more fittingly committed than to the Apostles? The narrative indicates that this committal of trust was voluntary on the part of the Ecclesia, although it was marked by an act of reverence for the Apostles' authority. The fact that Barnabas is expressly mentioned as laying the value of his field at the Apostles' feet, may be an indication that the other members of the community were acting upon his suggestion; if so, it would be in accordance with what we know of his character and forethought, cf. ix. 27, xi. 22-24, Hort, *Ecclesia*, pp. 47, 48. There is no reason to reject this narrative as a mere repetition of ii. 44, 45. The same spirit prevails in both accounts, but in the one case we have the immediate result of the Pentecostal gift, in the case before us we have the permanence and not only the vitality of the gift marked—the Christian community is now organised under Apostolic direction, and stress is laid upon the continuance of the "first love," whilst the contrast is marked between the self-sacrifice of Barnabas and the greed of Ananias and Sapphira, see Rendall, *Acts*, p. 196, and also Zöckler, *Apostelgeschichte*, p. 198, in answer to recent criticisms.—παρὰ τοὺς πόδας: the Apostles are represented as sitting, perhaps as teachers, xxii. 3, cf. Luke ii. 46, and also as an indication of their authority: the expression in the Greek conveys the thought of committal to the care and authority of any one, cf. v. 2, vii. 58, xxii. 20, so Matt. xv. 30, or that of reverence and thankfulness. Oecumenius sees in the words an indication of the great honour of the Apostles, and the



36. Ἰωσῆς<sup>1</sup> δὲ δ' ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων (δ' ἐστι μεθερμηνευόμενον, γίδς παρακλήσεως), λευίτης, Κύπριος τῷ γένει,

<sup>1</sup> Ἰωσῆς P 1, 13, 31, Sah., Syr. Harcl., Chrys., Theophy., Meyer, Alford; Ἰωσηφ ABDE, Vulg., Boh., Syr. Pesh., Arm., Aeth., Epiph., so Tisch., W.H., R.V., Weiss, Wendt, Hilg.—see Blass, *Grammatik*, p. 30.

reverence of those who brought the money. Friedrich notes the expression as characteristic of St. Luke's style, since it is used by him five times in the Gospel, six times in Acts, and is found in the N.T. only once elsewhere, see above, cf. Cicero, *Pro Flacco*, 28, and instances in Wetstein.—**διδέδοτο**: impersonal, or τὸ ἀργύριον may be supplied, Viteau, *Le Grec du N. T.*, p. 57 (1896), and in St. Luke's Gospel twice, xi. 22, xviii. 22; only once elsewhere in N.T., John vi. 11; on the abnormal termination ετο for οτο, cf. LXX, Kennedy, *Sources of N. T. Greek*, p. 159, cf. Exodus v. 13, **ἐδίδοτο**, but A -ετο; Jer. lii. 34, **ἐδίδοτο**, but AB'S -ετο; 1 Cor. xi. 23, Winer-Schmiedel, p. 121.—**καθότι**: only found in St. Luke in N. T., twice in Gospel, four times in Acts; Luke i. 7, xix. 9, Acts ii. 24, 45, iv. 35, xxii. 31; on the imperfect with **ἀν** in a conditional relative clause, Burton, *N. T. Moods and Tenses*, pp. 13, 125, and Viteau, *Le Grec du N. T.*, p. 142 (1893), cf. ii. 45. 33<sup>b</sup>-35 are ascribed by Hilgenfeld to his "author to Theophilus," but this reviser must have been very clumsy to introduce a notice involving a general surrender of all landed property, as Hilgenfeld interprets the verse, which could not be reconciled with St. Peter's express words in v. 4—words which, on Hilgenfeld's own showing, the reviser must have had before him.

Ver. 36. Ἰωσῆς δὲ: δὲ introduces the special case of Barnabas after the general statement in ver. 34.—**δ' ἐπικ.**, cf. i. 23. On what occasion this surname was conferred by the Apostles nothing certain is known (ἀπό as often for ὑπό, ii. 22), although the fact that it was conferred by them may indicate that he owed his conversion to them. Possibly it may not have been bestowed until later, and reference may here be made to it simply to identify him (Nösgen).—**βαρνάβας**: most commonly derived from **בְּרַבְנָא** ("quod neque ad sensum neque ad litteras prorsus convenit," Blass) = properly **υἱὸς προφητείας**. But St. Luke, it is argued, renders this **υἱὸς παρακλήσεως**, because under the threefold uses of prophecy,

1 Cor. xiv. 3, the special gift of **παρακλήσις** distinguished Barnabas, cf. Acts xi. 23. So Harnack (whose full article "Barnabas" should be consulted, *Real-Encyclopädie für prot. Theol. und Kirche*, xv., 410) explains it as indicating a prophet in the sense in which the word was used in the early Church, Acts xv. 32 (xi. 23), **παρακλήσις** = edifying exhortation. But not only is **בְּרַבְנָא** an Aramaic word, whilst **נְבוֹנָא** is Hebrew, but the above solution of St. Luke's translation is by no means satisfactory (see Zöckler, *in loco*). In 1 Cor. xiv. 3 **παρακ.** might equally mean consolation, cf. 2 Cor. i. 3-7, and it is translated "comfort" (not "exhortation") in the R.V. In St. Luke's Gospel the word is used twice, ii. 25, vi. 24, and in both passages it means comfort, consolation, cf. the cognate verb in xvi. 25. Another derivation has been suggested by Klostermann, *Probleme im Aposteltexte*, pp. 8-14. He maintains that both parts of the word are Aramaic, **בְּרַ** and **נְבוֹנָא**,

**solatium**, and that therefore St. Luke's translation is quite justified. Blass however points out that as in the former derivation so here there is a difficulty in the connection between **βαρνάβας** and the somewhat obscure Aramaic word. In the conversion of Barnabas, the first man whose heart was so touched as to join him, in spite of his Levitical status and culture, to ignorant and unlettered men, the Apostles might well see a source of hope and comfort (cf. Gen. v. 29), Klostermann, p. 13. It is also worthy of note that the LXX frequently uses **παρακλήσις** as a translation of the common Hebrew words for comfort or consolation; cf. Job xxi. 2, Ps. xciii. 19, Isa. lvii. 8, Jer. xvi. 17, etc., and cf. *Psalms of Solomon* xiii., title, **παρακλήσις τῶν δικαίων**. On the whole question, Deissmann, *Bibelstudien*, p. 175 ff., should be consulted. Deissmann, referring to an inscription recently discovered in Northern Syria, in the old Nicopolis, probably of the third or fourth century A.D., explains the word as follows: The inscription contains the



37. ὑπάρχοντος αὐτῷ ἀγροῦ,<sup>1</sup> πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ<sup>2</sup> τοὺς πόδας τῶν ἀποστόλων.

<sup>1</sup> αγρου; D has χωριου, but αγρος only here in Acts. 'For χωριον cf. iv. 34, v. 3, 8.

<sup>2</sup> παρὰ BP, Chrys., so W.H. (so Lach.); προς NE 15, 18, 37, so Tisch., Weiss, Wendt; cf. ver. 35 and v. 2.

name βαρνεβούν, which D. considers rightly = Son of Nebo; cf., e.g., Symmachus, Isa. xlv. 1, who renders נְבוֹ, Nebo (transcribed by the LXX, Aquila and Theodotion, Ναβώ), by Νεβούς. The view of the connection or identity of βαρνάβας with βαρνεβούς is facilitated by the fact that in other words the ε sound in Nebo is replaced by α; cf. Nebuchadnezzar = LXX Ν α βουχοδοנוσορ, so Nebuzaradan = LXX Ν α βουζαρδαν. Very probably therefore βαρνεβούς will occur instead of βαρνεβούς—and the Jews themselves might easily have converted βαρνεβούς into βαρναβās—as being the constant termination of Greek names. In his *Neue Bibelstudien*, p. 16, Deissmann is able to refer to an Aramaic inscription from Palmyra, dating 114 A.D., with the word Barnebo, and cf. also *Enc. Bibl.*, i., 484.—Λευεΐτης: although the Levites were not allowed to hold possessions in land, since God Himself was their portion (Num. xviii. 20, Deut. x. 9), yet they could do so by purchase or inheritance, cf. Jer. xxxii. 7-12, or it is possible that the field of Barnabas may not have been in Palestine at all (see Bengel, but, on the other hand, Wendt, *in loco*), and that the same Messianic regulations may not have applied to the Levites in other countries (Wetstein). It would also seem that after the Captivity the distribution of land, according to the Mosaic Law, was no longer strictly observed (Overbeck, Hackett (Hastings' B.D.), "Barnabas," e.g., Josephus, a Levite and Priest, has lands in the vicinity of Jerusalem, and gains others in exchange for them from Vespasian, *Vita*, 76.—Κύπριος τῷ γένει: soon after the time of Alexander, and possibly before it, Jews had settled in Cyprus, and 1 Macc. xv. 23 indicates that they were there in good numbers. This is the first mention of it in the N.T.; see also xi. 19, 20, xiii. 4-13, xv. 39, xx. 16, and the geographical notices in xxi. 3, xxvii. 4. From the neighbouring island, Cyprus, Barnabas might well have been sent to the famous University of Tarsus, and so have made the acquaintance of Saul. In this way the

previous acquaintance between the two men goes far to explain succeeding events, ix. 27: see "Cyprus," B.D. (Hastings), Hamburger, *Real-Encyclopädie des Judentums*, i. 2, 216.—γένει, "a man of Cyprus by race," R.V. not "of the country of Cyprus": γένει refers to his parentage and descent, cf. xviii. 2, 24.

Ver. 37. ἀγροῦ, better "a field" R.V.; the possession was not great, but if the field lay in the rich and productive island of Cyprus, its value may have been considerable.—τὸ χρῆμα: rarely in this sense in the singular, only here in the N.T., and never in Attic Greek, but cf. Herod., iii., 38, and instances in Wetstein, and see Blass, *in loco*. The money, i.e., the proceeds, the money got (German *Erlös*). Lumby suggests that the word may be used here to indicate the entirety, the sum without deduction, in contrast to the action of Ananias and Sapphira, v. 2. The same unselfish spirit manifested itself in Barnabas at a later date, when he was content to live from the produce of his hands, 1 Cor. ix. 6. Possibly at Tarsus, so near his own home, he may have learnt with Saul in earlier days the craft of tent-making, for which the city was famous (Plumptre). In connection with this passage, and ix. 26, see Renan's eulogy on the character of Barnabas. In him Renan sees the patron of all good and liberal ideas, and considers that Christianity has done him an injustice in not placing him in the first rank of her founders, *Apostles*, p. 191, E.T.

CHAPTER V.—Ver. 1. Ἀνὴρ δέ τις: in striking contrast to the unreserved self-sacrifice of Barnabas, St. Luke places the selfishness and hypocrisy of Ananias and Sapphira. It is in itself no small proof of the truth of the narrative, that the writer should not hesitate to introduce this episode side by side with his picture of the still unbroken love and fellowship of the Church. He makes no apology for the facts, but narrates them simply and without comment.—Ἀνανίας—written in W.H. (so Blass) 'A., prob. Hebrew

הַנַּנְיָהּ = Hananiah = to whom Jehovah

V. 1. Ἀνὴρ δὲ τις Ἀνανίας<sup>1</sup> ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3. εἶπε δὲ<sup>2</sup> Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4. οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου

<sup>1</sup> Av. ονοματι NBEP, so Tisch., W.H., Weiss, Winer-Schmiedel, p. 256; ov. Av. AD, Vulg., Chrys. Σαπφείρῃ AP, so Tisch., W.H., so Blass in β; Σαπφείρῃ B, so Weiss. Many variations: N Σαμφίρῃ, D σαφύρα, corr. Σαφφίρα (so Hilg.); E has Σαφφίρῃ; see comment.

<sup>2</sup> Πέτρος DP; but ὁ Π. NABE, Chrys., so Tisch., W.H., Wendt, Weiss.

has been gracious (the Hebrew name of Shadrach, Dan. i. 6, LXX, Jer. xxviii. 1, Tob. v. 12, (Song of the Three Children, ver. 66) (Lumby, but see also Wendt, note, *in loco*).—Σαπφείρῃ, so also W.H., either from σάπφειρος (σάμφ., so here Σαμφ., N\*, Blass), a sapphire, or from the Aramaic ܣܦܝܪܐ, beautiful. The latter derivation is adopted by Blass (*Grammatik des N. G.*, p. 8), and Winer-Schmiedel, p. 76. It is declined like σπείρα, μάχαιρα, Acts x. 1, xii. 2, etc., in N.T., and so makes dative η, Winer-Schmiedel, pp. 80, 93, and Blass, u. s. —κτῆμα = χωρίον, ver. 3: but may mean property of any kind. It is used in the singular several times in the LXX, as a possession, heritage, etc., Job xx. 29, Prov. xii. 27, xxxi. 16, Wisdom viii. 5, Eccles. xxxvi. 30, li. 21, etc.

Ver. 2. ἐνοσφίσατο: may merely mean from its derivation, to set apart νόσφι. But both in LXX and N.T. it is used in a bad sense of appropriating for one's own benefit, purloining, Josh. vii. 1, of Achan, 2 Macc. iv. 32, so here and in ver. 3, and Tit. ii. 10, cf. also a similar use of the word in Jos., *Ant.*, iv., 8, 29 (so in Greek authors, Xen., Polyb., Plut.). —ἀπό: the same combination in Josh. vii. 1 (cf. ii. 17 above, ἐκχεῶ ἀπό, cf. Hebrew ִיָּס). See Bengel's note, *in loco*, on the sin of Achan and Ananias).—συνειδυίας: it was thus a deliberate and aggravated offence. On the irregular form, instead of -υίας, cf. the LXX, Exod. viii. 21, 24, 1 Sam. xxv. 20; and see also Winer-Schmiedel, p. 81, note, and Blass on instances from the papyri, *in loco*.—παρὰ τοὺς πόδας: a further aggravation (iv. 35), since the money was brought ostentatiously to gain a reputation for the

donors. Blass well comments: "in conventu ecclesiae hoc liberalitatis documentum editum"; cf. Calvin, who in marking the ambition of Ananias to gain a reputation for liberality adds: "ita fit ut pedes Apostolorum magis honoret quam Dei oculus".

Ver. 3. διὰ τί: not simply "why?" but "how is it that?" R.V., cf. Luke ii. 49; the force of the Greek seems to emphasise the fact that Ananias had it in his power to have prevented such a result, cf. James iv. 7, 1 Peter v. 9.—ἐπλήρωσεν, occupavit (cf. John xvi. 6), so that there is room for no other influence, Eccles. ix. 3. On the Vulgate, tentavit, which does not express the meaning here, see Felten's note.—ψεύσασθαι, sc., ὥστε, often omitted; cf. Luke i. 54, the infinitive of conceived result, see Burton, *N. T. Moods and Tenses*, pp. 148, 154. The verb with the accusative of the person only here in N.T., but in LXX, Deut. xxxiii. 29, Psalm lxxv. 3, Isa. lvii. 11, Hos. ix. 2, 4 Macc. v. 34, etc., and frequently in classical writers.

Ver. 4. οὐχί, "id quaerit quod sic esse nemo negat," Grimm, "while it remained, did it not remain thine own?" R.V. Very frequent in Luke as compared with the other Evangelists, see also vii. 50. This rendering better retains the kind of play upon the word μένω, to which Weiss draws attention, and compares 1 Macc. xv. 7 for the force of ἔμενε. —πραθὲν, i.e., the price of it when sold (*rectius* πραθέντος τὸ ἀργύριον, cf. Viteau, *Le Grec du N. T.*, p. 57 (1896)); so αὐτά in ii. 45 is used for the prices of the possessions and goods sold. The whole question, while it deprived Ananias of every excuse, also proves beyond doubt that the community of goods in the Church of Jerusalem was not compulsory



τὸ πρᾶγμα τοῦτο<sup>1</sup>; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. 5. ἀκούων  
δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος

<sup>1</sup> το πρᾶγμα τουτο; but D, Par., Sah. read ποιησαι (το) πονηρον τουτο—πραγμα once elsewhere in Luke's Gospel i. 1, once in St. Matt., four times in St. Paul. Av. ὡς ABEP, Chrys. prefix article, so Tisch., W.H., Weiss, Wendt. πεσων; D, Par., so Hilg., prefix παραχημα—and Par. also adds after πεσ. επι την γην, cf. ix. 4, read by Blass in β. ταυτα om. ὡς\* ABD, verss., Orig., Lucif., so Tisch., W.H., R.V., Wendt, Weiss; cf. ver. 11 end.

but voluntary.—ἐξουσία, power or right (ἐξουσι): "The Ecclesia was a society in which neither the community was lost in the individual, nor the individual in the community," Hort, *Ecclesia*, p. 48.—τί ὅτι, sc., τί ἔστιν ὅτι, cf. Luke ii. 49, and Viteau, *Le Grec du N. T.*, p. 101 (1893), Blass, *Grammatik des N. G.*, p. 173.—ἐθου ἐν τῇ καρδίᾳ σου, xix. 21, and Luke xxi. 14. The phrase is rightly described as having a Hebraistic colouring, cf. LXX, 1 Sam. xxi. 12, Dan. i. 8, Hag. ii. 16, 19, Mal. i. 1, and the Homeric θέσθαι ἐν φρεσὶ, ἐν θυμῷ βάλλεσθαι.—τὸ πρᾶγμα τοῦτο: so frequently in LXX, Gen. xlv. 15, Exod. i. 18, Josh. ix. 24, 1 Chron. xxi. 8; Viteau, *Le Grec du N. T.*, p. 149 (1896).—οὐκ ἐψεύσω: the words do not here of course mean that Ananias had not lied unto men, but an absolute negative is employed in the first conception, not to annul it, but rhetorically to direct undivided attention to the second, cf. Matt. x. 20, Mark ix. 37, 1 Thess. iv. 8, Winer-Moulton, lv. 8, 6. The dative of the person is found after ψεύδεσθαι in the LXX, but not in classical Greek. The sin of Ananias was much more than mere hypocrisy, much more than fraud, pride or greed—hateful as these sins are—the power and presence of the Holy Spirit had been manifested in the Church, and Ananias had sinned not only against human brotherhood, but against the divine light and leading which had made that brotherhood possible. In the words there lies an undeniable proof of the personality and divinity of the Holy Ghost, and a refutation of Macedonius long before he was born (see Bede's note *in loco*, and on patristic authorities, Felten). We cannot satisfactorily explain the words by supposing that offence against the public spirit of that Church is meant, and that the sin against the Holy Ghost may be identified with this.

Ver. 5. ἀκούων, "as he heard these words" = μεταξὺ ἀκούων, so Weiss, Blass, Rendall.—ἐξέψυξεν: only found here, in ver. 10 of Sapphira, and xii. 23 of the

death of Herod, in the N.T.; not found in classical writers, and only twice in the LXX, Judg. iv. 21 where A reads it to describe the death of Sisera, but = a Hebrew word which may only mean to faint, to faint away; Ezek. xxi. 7 (12) where it translates a Hebrew word הִתַּפ meaning

to be faint-hearted, to despond, to be dim. But as Blass points out it is used by Hippocrates; indeed it would seem that its use is almost altogether confined to medical writers (Hobart, Zahn). It is therefore a word which may probably be referred to St. Luke's employment of medical terms; Hobart, *Medical Language of St. Luke*, p. 37, for instances of its use not only in Hippocrates but in Galen and Aretaeus (Lumby refers to *Acta Andr. et Matth. Apocr.*, 19, where the word is also used of men suddenly falling down dead). In classical Greek ἀποψύχειν (βίον), or ἀποψ. absolutely is the term employed. There can be no doubt that the narrative implies the closest connection between the guilt of Ananias and his sudden death. It therefore cannot be regarded as a narrative of a chance occurrence or of the effect of a sudden shock caused by the discovery of guilt in St. Peter's words. No one has shown more clearly than Baur (*Paulus*, i., 27-33, especially against Neander) that all such explanations are unsatisfactory (see also Zeller and De Wette). In the early history of the Church, Origen, *Tract. ix. in Matt.*, had espoused the view that Ananias had died overcome by shame and grief at the sudden detection of his sin. But no such explanation could account for the death of Sapphira which Peter foretells as about to follow without delay. That the narrative is not without historical foundation is frankly admitted by Wendt, and also by Baur, Zeller, Overbeck, and most recently by Weizsäcker, Holtzmann, Spitta. But this stern condemnation of any attempt to lie unto God is a stumbling-block even to those who with Wendt recognise not only some historical fact underlying the



μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6. ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7. Ἐγένετο

narrative, but also the danger and culpability of the action of Ananias and his wife. It may however be justly observed that our Lord Himself had condemned no sin so severely as that of hypocrisy, and that the action of Ananias and Sapphira was hypocrisy of the worst kind, in that they sought by false pretences to gain a reputation like the Pharisees for special sanctity and charity; the hypocrisy of the leaven of the Pharisees had entered the Church (Baumgarten), and if such a spirit had once gained ground in the Christian community, it must have destroyed all mutual affection and all brotherly kindness, for how could men speak the truth, every one with his neighbour, unless their love was without hypocrisy? Rom. xii. 9; how could they claim to be citizens of a city, into which none could enter who "made a lie"? Rev. xxi. 27, xxii. 15. The sin before us was not one sin but many (Chrys., *Hom.*, xii., on ver. 9), and in its deliberateness it came perilously near that sin against the Holy Ghost which, whatever else it may mean, certainly means a wilful hardening against divine guidance. For further considerations on the necessity of this unhesitating condemnation of such a sin at the outset of the life of the Church, see St. Chrysostom's remarks. We must guard against supposing that St. Peter had imprecated the death-penalty upon Ananias (as Porphyry asserted, see against such a view, Jerome, *Epist.*, 130). St. Jerome speaks of Ananias and Sapphira as not only deceitful, but also as timid stewards, keeping back a part of the price "through fear of famine which true faith never fears". On his judgment that the avenging stroke was inflicted, not in cruelty to them, but as a warning to others, see below.—καὶ ἐγένετο φόβος μέγας κ.τ.λ., *i.e.*, upon all who were present, as distinct from ver. 11—but see Page's note. Overbeck, with De Wette, regards the remark as proleptical, as if the writer hurried to describe the impression made—but why should the words not include the judgment uttered by St. Peter? for the construction see Luke i. 65, iv. 36. On the characteristic reference to φόβος as following upon the exhibition of divine miraculous power both in St. Luke's Gospel and the Acts, see Friedrich, *Das Lucasevangelium*, p. 77, and above on ii. 43.

Ver. 6. ἀναστάντες, see on ii. 14.—οἱ νεώτεροι: the fact that they are called simply νεανίσκοι in ver. 10 seems decisive against the view that reference is made to any definite order in the Church. Nor is it certain that we can see in the fulfilment of such duties by the νεώτεροι the beginnings of the diaconate, although on the natural distinction between πρεσβύτεροι and νεώτεροι it may well have been that official duties in the Church were afterwards based, *cf.* 1 Tim. v. 1, Tit. ii. 1-6, 1 Pet. v. 5, Clem. Rom., i., 3; iii., 3; xxi., 6; Polycarp, *Epist.*, v., 3 (*cf.* Luke xxii. 26). In comparatively early days it belonged to the duties of the deacons to provide for the burial of the strangers and the poor, but it seems hardly probable that οἱ νεώτεροι were appointed as a separate body to bury the dead, before any attempt had been made to relieve the Apostles of the more pressing duty of distributing the public funds, vi. 1. On the other hand it is possible that the company of public "buriers" whom the prophet saw in vision, Ezek. xxxix. 12-16, may have become quite customary in N.T. days. R.V. margin renders simply "the younger men".—συνέστειλαν, "wrapped him round," R.V., probably in their own mantles (for no formal laying-out in robes can be supposed by the context), for which περιστέλλω would be the usual word, *cf.* Eur., *Troad.*, 378 (see Grimm, Blass, Weiss). But Meyer on the other hand is against the parallel, and argues, following Grotius, that the word should be rendered "placed him together," *i.e.*, laid out or composed his limbs, so that he might be carried out more conveniently (so too Overbeck, Holtzmann, Zöckler). Vulgate, *amoverunt*, followed by Luther, Erasmus, Beza, cannot be said to be supported by any parallel use of the word (Par.<sup>2</sup> also same verb as Vulg.). The word is frequently used by medical writers in various senses, one of which, to bandage, to compress by bandaging, is that which seems to afford a possible parallel to its use here, Hobart, *Medical Language*, etc., pp. 37, 38. The use of the word by Josephus, *Ant.*, xviii., 3; xix., 4, is not sufficient to justify us in taking it here to express all the preparations for burial.—ἐξενέγκαντες: outside the walls of the city, the usual place for graves—only prophets and kings had their graves in the city—Hamburger,

δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν. 8. ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος,<sup>1</sup> Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναί, τοσούτου. 9. ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι συνεφωνήθη<sup>2</sup> ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θανάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. 10. ἔπρεσε δὲ παραχρήμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες

<sup>1</sup> For εἶπε μοι εἰ . . . ἀπεδ. D reads ἐπερωτησῶ σε εἰ ἀρα το σ. ἀπεδ., so Hilg.; cf. Sah.

<sup>2</sup> συνεφωνήθη, D has συνεφωνήσεν, so Hilg.; but in β Blass has T.R. (see Chase on retrans. from Syriac—possibly active may be a retranslation of Latin *convenit*, Harris).

*Real-Encyclopädie des Judentums*, i., 4, 475, "Grab"; Edersheim, *Jewish Social Life*, p. 169, cf. the use of ἐκφέρω and ἐκκομίζω in classical Greek, Latin, *efferre*.—ἔθαψαν: partly for sanitary reasons, partly to avoid defilement; the interval between death and burial was very brief, especially in Jerusalem (Numb. xix. 11, Deut. xxi. 23; Hamburger, *u. s.*, i., 2, 161, "Beerdigung," with reference to this passage, Edersheim, *u. s.*, p. 168; for the existing custom in Jerusalem of speedy burial, see Hackett, *in loco*, and Schneller, *Kennst du das Land?* (eighth edition), p. 188).

Ver. 7. ἐγένετο δὲ . . . καί, cf. for construction Luke v. 1, 17, viii. 1, 22, ix. 51, xiv. 1, etc. Hebraistic, if not strictly a Hebraism; on καί thus uniting two co-ordinate statements with ἐγένετο see Plummer's valuable note, p. 45; *St. Luke*, first edition; and on the use of καί see Simcox, *Language of the N. T.*, pp. 161, 162; Blass, *Grammatik des N. G.*, pp. 256, 257.—διάστημα: as if a nominative absolute, here parenthetical from ὥς, cf. Luke ix. 28. Cf. Viteau, *Le Grec du N. T.*, p. 83 (1896). St. Luke alone uses διάστημα (only here in N.T.), cf. Polyb., ix. 1, 1; διάστημα τετραετής, and the verb διόσσημι, cf. Luke xxii. 59, xxiv. 51, Acts xxvii. 28. In *Apocryph. Act. Andree*, 14, we have ἡμῶν διόσσημι (Lumby), and in LXX, cf. Ecclesiast., *prol.*, 24, 3 Macc. iv. 17.—ὥς = ὥσπερ, cf. i. 15, ii. 4, etc.—ὥρων τριῶν: Nösgen supposes the approach of the next hour of prayer in this mention of the time, μὴ *pro* οὐ (Blass), see also Lumby's note.

Ver. 8. τοσούτου, *monstrat pecuniam*, Blass, so Zöckler, Holtzmann, Felten, Weiss, and others: genitive of the price. The position of the word in the question is emphatic, cf. Luke xv. 29. Blass

would render *non pluris* (Bornemann, *tantilli*), but this is implied rather than expressed by the word here (see Wendt's note for classical instances). The question of St. Peter and the emphatic reply of Sapphira show that opportunity was given her by the inquiry to retract, and that she wilfully persisted in her sin (Chrys.; so Calvin, "tempus illi ad resipiscendum datur").

Ver. 9. τὶ ὅτι, ver. 4. συνεφωνήθη: only here in the N.T. in the passive, for its use in the active, xv. 15. Blass maintains that this passive usage συμφωνεῖται τισι is Latin rather than Greek (*convenit inter aliquos*), and that it may have arisen from the intercourse between Greeks and Romans, see *in loco*, and *Grammatik des N. G.*, pp. 112, 235; in LXX only in the active. Cf. also Viteau, *Le Grec du N. T.*, p. 155 (1893). "The aggravation was that they committed the deed as with one soul, just as upon a settled compact between them," Chrys., *Hom.*, xii.; cf. the plural ἀπέδοσθε.—πειράσαι: the rendering "to tempt," does not seem to express the idea so well as "to try," to make trial whether the Holy Ghost would discover their deception, whether He knew all things: cf. xv. 10, and in LXX, Exod. xvii. 2, 7, Ps. lxxvii. (lxxviii.) 41, 56, etc. (in Rev. ii. 2 the same verb as here = "try," A. and R.V.).—ἰδοὺ, see on i. 10. οἱ πόδες, cf. Luke i. 79, Rom. iii. 15, x. 15. A Hebraistic expression—the whole description is full of dramatic intensity—the returning steps of the νεῖτοροι are heard ἐπὶ τῇ θύρᾳ. But Alford thinks that they were probably bare-footed, and that the words mean that the time was just at hand for their return, cf. James v. 9.—ἐξοίσουσίν σε, see on ver. 6.

Ver. 10. παραχρήμα, see on iii. 7. The introduction of the word shows that



ἔθαψαν<sup>1</sup> πρὸς τὸν ἄνδρα αὐτῆς. 11. καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

12. Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· (καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες<sup>2</sup> ἐν τῇ στοᾷ Σολομῶντος· 13. τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,

<sup>1</sup> ἐξενεγκαντες, D reads συστειλαντες ἐξηνεγκαν; so Hilg.

<sup>2</sup> ἅπαντες, D, Sah., Aeth. add ἐν τῷ ἱερῷ—Ε ἐν τῷ ναῷ συνηγμένοι. But the words ἐν τῷ ἱερῷ are not received by Blass in β; *Acta Apost. in loco*, he says: "cf. ii. 43, videtur interpolatio esse; nam sec. iii. 10, hæc porticus extra τὸ ἱερόν erat, cf. ver. 21". Σολομῶντος, see above, iii. 11.

the writer regarded the death as supernatural, see above on ver. 5. πρὸς, by, beside her husband = παρὰ with dative, Blass, *Grammatik des N. G.*, p. 135, note; Winer-Moulton, xlix. h. Although the whole narrative shows that in each case the death was caused by the judgment of God, yet nothing whatever is said as to the world beyond the grave: "As it is, both the man himself is benefited, in that he is not left to advance further in wickedness, and the rest, in that they are made more earnest," Chrys., *Hom.*, xii. Wendt points out that the punishment inflicted by St. Paul, 1 Cor. v. 5, was of a wholly different kind, because it had the avowed aim of saving the spirit of the sinner in the day of the Lord by delivering him over to Satan for the destruction of the flesh; but it should not be forgotten that St. Peter himself speaks of a judgment according to men in the flesh, which has its issue in a life according to God in the spirit (1 Pet. iv. 6). St. Augustine's words may fairly be quoted not against but in favour of applying to the cases before us the principle of judgment employed by St. Paul: "Credendum est autem quod post hanc vitam eis pepercerit Deus. . . . Corrupti sunt mortis flagello, ne supplicio puniantur æterno," *Serm., de Verbis Act.* v., 4, cf. Origen, *Tract.* viii., in *Matth.*, and Jerome, *Epist.*, cxxx. See *Speaker's Commentary*, in *loco*, and Bengel, Felten, Zöckler, Plumptre. Felten's reverent thoughts, p. 124, may well be compared with the remarks of Dr. Pusey on the case of Ananias, *What is of Faith? etc.*, p. 14.

Ver. 11. φόβος μέγας: evidently one purpose in the infliction of this stern penalty was at once obtained, see above on ver. 5.—ἐφ' ὅλην τὴν ἐκκλησίαν: St. Luke, as it seems, uses the word ἐκκλησία here for the first time. Dr. Hort thinks that he may employ it by anti-

cipation, and that we cannot be sure that it was actually in use at this early date (*Ecclesia*, p. 49), but, as the same writer reminds us, our Lord's saying to St. Peter, Matt. xvi. 18, must have had its influence upon the minds and teaching of the Apostles. Moreover, we can see a special fitness in the employment here, after the preceding description, not only of the growth, but of the organisation of the Christian community, iv. 32 ff., and of the judgment which followed upon the attempt to challenge its powers and to violate its harmony, cf. Bengel's note, in *loco*. The context too probably marks a distinction between the members of the ἐκκλησία and those without (Weiss, Hort, Blass).

Ver. 12. δέ: merely transitional; ἐγένετο marking the continuance of the miracles; διὰ τῶν χειρῶν characteristic of St. Luke in Acts, cf. ii. 23, vii. 25, xi. 30, xiv. 3, xv. 23, xix. 11. On Luke's fondness for this and similar phrases with χεῖρ, see Friedrich, *Das Lucasevangelium*, p. 8; Lekebusch, *Apostelgeschichte*, p. 77. Such phrases, cf. διὰ στόματός τινος, are thoroughly Hebraistic; so also in iii. 13, Luke iii. 21, κατὰ πρόσωπον, and for other instances, Blass, *Grammatik des N. G.*, pp. 126, 147.—Στοᾷ Σολ., iii. 11.—ἅπαντες, cf. ii. 1, including other believers as well as the Apostles, see below. ὁμοθυμαδὸν, see i. 14.

Ver. 13. τῶν δὲ λοιπῶν: variously interpreted (1) of the rest of the believers in contrast to the Apostles, but this is unnatural, as the Apostles are not elsewhere regarded as objects of fear to their fellow-believers, and ἅπαντες above certainly need not = ἀπόστολοι as Hilgenfeld interprets it. See, however, Alford, in *loco*, and Gore, *Church and the Ministry*, p. 256, note. J. Lightfoot applies ἅπαντες to the hundred-and-eight (the Apostles making up the hundred-and-twenty), who durst not join themselves



ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14. μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·) 15. ὥστε κατὰ<sup>1</sup> τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ

<sup>1</sup> κατὰ (τας) D\*P 1, Chrys., Theoph., so Meyer; καὶ εἰς τας B<sup>3</sup>ABD<sup>2</sup>(E), Tisch., W.H., R.V., Weiss, Wendt. κλινῶν EP, Chrys., Theodrt.; κλινῶν B<sup>3</sup>ABD, Cyr.-Jer., so Tisch., W.H., R.V., Weiss, Wendt, Hilg. κραββάτων B<sup>3</sup>EP; κραββάτων B<sup>3</sup>AB<sup>2</sup>D, so W.H., Weiss, Hilg.; but see Blass, *Grammatik*, p. 12, who reads in β, κραββάτος (*grabatus*), and Winer-Schmiedel, p. 56. ἐπισκιάσῃ B<sup>3</sup>ADEP, so Tisch. (W.H. alt.), Weiss, Hilg.; ἐπισκιάσει B 13, 31, W.H. following B, Wendt (probable). At end of verse D, Par. (Gig.<sup>1</sup>, Wern.) add ἀπηλλασσόντο γὰρ ἀπο πάσης ἀσθενείας ἣν εἶχε ἕκαστος αὐτῶν, whilst E (Vulg., Lucif.) adds καὶ ρυσθῶσιν ἀπο πάσης ἀσθενείας ἣς εἶχον. Variations between D and E may be due to retranslation from Latin, see Harris; Chase from assim. of Acts xix. 12, through Syriac; an explanatory addition of the result of Peter's shadow falling upon them according to Weiss, Codex D, p. 64; but Belser sees in vv. 15 and 16 in β original, revised in α.

in the dignity and office of Apostleship, properly so called, having seen the judgment that one of the Twelve had brought upon Ananias, one of their own number (as Lightfoot ranks Ananias amongst the hundred-and-twenty); (2) of non-believers as contrasted with πάντες; this is adopted by Blass, but it obliges him to translate κολλᾶσθαι, *se eis immiscere* = *interpellare, vexare*, whereas the word is more often used, as he admits, both in the Acts and in the LXX of friendly intercourse קָרַב, Deut. x. 20, 2 Sam. xx.

2, 2 Kings xviii. 6, Ps. cxviii. (cxix.) 31, cf. Acts viii. 29, ix. 26, x. 28, xvii. 34; (3) of the rest including ὁ λαός, who stood aloof from joining their lot, but at the same time regarded them with respect; (4) of the rest, i.e., rulers, scribes, priests, men of position, as contrasted, ἀλλά, with the λαός, the populace, cf. iv. 21, where the same contrast is marked (so Hort, Page, Rendall), see also Luke xxi. 38. For κολλᾶσθαι see further on ver. 36.

Ver. 14. μᾶλλον δὲ προσετίθεντο: the favour of the people which still protected the Church (cf. ver. 17) resulted in further increase of believers, "were the more added," *um so mehr*; imperfect, signifying the continuous growth of the Church; on the verb see ii. 41. πλήθη, plural (only here in N.T.), because not only men as in iv. 4, but women also (Weiss), but Bengel "pluralis grandis; jam non initur numerus, uti 4, 4," to the same effect Blass, "sæpe fiebat ut magnus numerus accederet, inde plur. hic tantum N.T.". On St. Luke's characteristic fondness for this and similar words see iv. 32. γυναικῶν: this mention of women forms as it were an introduction to the further

mention in vi. 1 ff., cf. viii. 3, where women are again mentioned amongst the victims in the general persecution of the Church (see Plumptre's note, *in loco*). This constant reference to the share of women in the ministry of the Gospel and the life of the Church is characteristic of St. Luke in both his writings.

Ver. 15. ὥστε καὶ εἰς, "insomuch that they even," R.V.—κατὰ, T.R., so Alford, Meyer, "all down the streets," as if the streets were entirely beset with sick folk (see Holtzmann, *in loco*).—πλατείας, feminine of the adjective πλατύς, sc., ὁδός, a broad way, so here, the open streets, in classical Greek, and frequently in LXX, chiefly for Hebrew, בִּרְחֵי, Tobit xiii. 17, Judith i. 14, vii.

14, 22, 1 Macc. i. 55, ii. 9, 3 Macc. i. 18, used by St. Luke three times in his Gospel, x. 10, xiii. 26, xiv. 21, but only here in Acts, see below on ix. 11. For κλινῶν read κλινᾶριων, which is found only here in N.T., not at all in LXX, and very rarely in other Greek authors, Aristoph., *Frag.*, 33, d, and Arrian, *Epict. Diss.*, iii., 5, 13, where it is used for the couch of a sick person; Artem., *Oneir.*, ii., 57. As Dr. Hobart points out, St. Luke employs no less than four different words for the beds of the sick, two in common with the other Evangelists, viz., κλίνη (not in John), and κράβατος (not in Matthew). But two are peculiar to him, viz., κλινίδιον (Luke v. 19, 24), and κλινάριον only here. Neither word is found in the LXX, but κλινίδιον, although rare elsewhere, is used in Artem., also in Plutarch, and Dion. Hal. (*Antiq. Rom.*, vii., 68), for a litter for carrying the sick, Hobart, *Medical*

αὐτῶν. 16. συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περίε πόλεων εἰς ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.<sup>1</sup>

<sup>1</sup> εἰς DEP demid., Arm., Chrys., so Meyer; om. NAB vers., so Tisch., W.H., R.V., Weiss, Wendt. οἵτινες ἐθεραπεύοντο ἅπαντες, D, Par. (Gig., Lucif.) read καὶ ἰωὺντο ἅπαντες; both verbs almost equally common. At end of verse "duo codices Bergeri" add *et magnificabant Dominum* J. C., added by Blass in β (Greek); cf. Acts xix. 17.

Language, etc., pp. 116, 117. Dr. Kennedy sees in κλινίδιον an instance of rare words used by the comic poets, especially Aristophanes, found also in the N.T., and almost nowhere else, and hence a proof of the "colloquial" language of the N.T. writers (*Sources of N. T. Greek*, pp. 76-79). But the fact remains that the word in question is found only in St. Luke, and that both it and κλινάριον were employed for the couch of a sick person.—ἐρχομένου Πέτρου, genitive absolute, "as Peter came by," R.V. (very frequent in Luke), it does not mean, as Felten admits, that none of the other Apostles possessed such powers.—κάν = καὶ ἴάν — even if it were only his shadow, "at the least his shadow," R.V., cf. Mark v. 28, vi. 56, 2 Cor. xi. 16; the usage is not unclassical, Soph., *Elect.*, 1483; Simcox, *Language of the N. T.*, p. 170; Viteau, *Le Grec du N. T.*, p. 118 (1893).—ἐπισκιάσει with dative, Luke i. 35, Mark ix. 7; B so W.H., future indicative σεί, a construction common with ὅπως in classical Greek (Page); for other examples of the future indicative with ἵνα see Viteau, *Le Grec du N. T.*, p. 81 (1893), of which several are found in the N.T., although not in classical Greek; cf. Luke xiv. 10, xx. 10, 1 Cor. ix. 18, 1 Pet. iii. 1, Acts xxi. 24, W.H.; John vii. 3, Gal. ii. 4, etc.; Burton, *u. s.*, p. 86. Undoubtedly this action of the people showed the lively power of their faith (Chrys., Theod., Aug.), but the further question arises in spite of the severe strictures of Zeller, Overbeck, Holtzmann, as to how far the narrative indicates that the shadow of Peter actually produced the healing effects. Ver. 16 shows that the sick folk were all healed, but Zöckler maintains that there is nothing to show that St. Luke endorses the enthusiastic superstition of the people (so J. Lightfoot, Nösgen, Lechler, Rendall). On the other hand we may compare Matt. ix. 20, Mark vi. 56, John ix. 5, Acts xix. 12; and Baumgarten's comment should be considered that, although it is not actually said that a miraculous

power went forth from Peter's shadow, it is a question why, if no such power is implied, the words should be introduced at all into a narrative which evidently purports to note the extraordinary powers of the Apostles. The parallels just instanced from the Gospels could, of course, have no weight with critics who can only see in such comparisons a proof that the Acts cannot rise above the superstitious level of the Gospels, or who start like Renan with "an absolute rule of criticism," viz., the denial of a place in history to all miraculous narratives. β adds ἀπηλλάσσοντο γὰρ κ.τ.λ.: but even here, as Blass says, Luke does not distinctly assert that cures were wrought by the shadow of Peter, although there is no reason to deny that the Evangelist had this in mind, since he does not hesitate to refer the same miraculous powers to St. Paul. Hilgenfeld refers vv. 14-16 to his "author to Theophilus," and sees in the expressions used in ver. 16 a reminiscence of Luke vi. 17.

Ver. 16. δὲ καὶ: very common in St. Luke, Luke ii. 4, iii. 9, v. 10, ix. 61, xiv. 12, etc., and also nine times in Acts. St. John uses it frequently, but seldom in Matt. and Mark; used for the sake of giving emphasis.—περίε only here, strengthened for περί, not in LXX, but see Hatch and Redpath, found in *Acta Andr. et Matth. Apocr.*, 26 (see Lumby's note), in classics from Æschylus.—τῶν π. πόλεων, "the cities round about Jerusalem," omitting εἰς before ἱερουσαλὴμ.—ὀχλουμένους: only here in N.T., cf. Luke vi. 18, οἱ ἐνοχλούμενοι (W.H., R.V.) ὑπὸ πν. ἀκαθ. Both verbs are peculiar to St. Luke in the N.T. in connection with disease (ἐνοχλεῖν is used in Heb. xii. 15 in a different sense), and both were often used by medical writers. In Tobit vi. 8, ὀχλῇ the simple verb is used of the vexing and disturbing of an evil spirit, and ἐνοχλεῖν is used several times in the LXX, of being troubled with sicknesses, Gen. xlviii. 1, 1 Sam. xix. 14, xxx. 13, Mal. i. 13. So J. Weiss, who is by no means inclined to overrate Dr.



17. Ἀναστὰς<sup>1</sup> δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18. καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει

<sup>1</sup> *αναστας*, Par. reads *Αννας*, "cod. Dubl. ap. Berger" (Blass); so also Prov. after *αναστ.* δε—Blass follows Par. in β. *αναστας* is no doubt a very common word, but it is quite characteristic of St. Luke. Western reading may have possessed the true text, cf. iii. 6, but if *Αννας* is original then *αναστας* is a corruption, not a revision.

Hobart's work, regards the use of the two verbs just mentioned as the employment in St. Luke of technical medical terms, *Evangelium des Lukas*, pp. 273, 274 (1892); found in Hipp., Galen, Dioscorides, cf. in the latter, *Mat. Med.*, iii., 116, τοὺς ὑπὸ ξηρᾶς βηχὸς καὶ ὀρθοπνοίας δχλουμένους θεραπεύει, see also Luke vi. 19, viii. 46, for a like effect following on the manifestation of the miraculous powers of Christ.

Ver. 17. ἀναστὰς, see on i. 15, cf. vi. 9: it may denote a hostile intention (but need not force this), Mark iii. 26, Luke x. 35, Matt. xii. 41, in LXX, Job xvi. 8; see Overbeck, Blass, Weiss; ὁ ἀρχ., i.e., Annas not Caiaphas, iv. 6.—πάντες οἱ σὺν αὐτῷ: the context seems to imply that more are included than referred to in iv. 6.—ἡ οὐσα αἵρεσις (= οἱ εἰσιν αἵρεσις), a rare employment of the relative in the N.T., but found in Luke and Paul, most of all in the latter; cf. Acts xvi. 12, 1 Cor. iii. 17, Gal. iii. 16, Ephes. iii. 13, vi. 2, Phil. i. 28, etc. (cf. Rev. iv. 5, v. 9); Viteau, *Le Grec du N. T.*, p. 192 (1896).—αἵρεσις: (1) a choosing, choice, so in classical writers, cf. also LXX, Lev. xxii. 18, 21, 1 Macc. viii. 30; (2) that which is chosen, a chosen method of thought and action; (3) later, a philosophic principle; those who have chosen certain principles, a school, a sect, so six times in Acts. It is used thrice elsewhere in N.T., 1 Cor. xi. 29, Gal. v. 20, 2 Pet. ii. 1 in the plural, of factions or parties *within* the Church; in its later ecclesiastical use, applied to doctrines, "heresies," which tended to cause separation from the Church. The word need not therefore be used in a bad sense, although it is so used of the Nazarenes, cf. xxiv. 5, 14, xxviii. 22, whilst on the other hand St. Paul uses it of the Pharisees, xxvi. 5 (cf. xv. 5), in no depreciatory sense (cf. its use by Josephus of the Sadducees, *Ant.*, xx., 9, 1). Lumby gives a disparaging use of the word in *Apocr. Act. Phil. in Hellad.*, 10, see his note. It is not expressly said by St. Luke that Annas was a Sadducee, although he seems to imply it. But this

is not in itself inconceivable (see iv. 1) in spite of the strictures of Zeller and Overbeck; Josephus distinctly says, *u. s.*, that the son of Annas who bore his father's name was of the sect of the Sadducees, and if he mentions this as something peculiar, and as showing why the younger Annas was so bold and insolent (Zeller, cf. Nösgen's note, *in loco*), yet there is no difficulty in supposing that the elder Annas was at least associated with the Sadducees if only for political reasons.—ζήλον: jealousy, R.V., so rightly A.V. in xiii. 45; Wycliffe "envy," cf. Rom. xiii. 13, 1 Cor. iii. 3, 2 Cor. xi. 2, Gal. v. 20, James iii. 14, 16, Clem. Rom., Cor., iii., 4 and iv.-vi. (cf. Numb. xxv. 10, 11, 1 Macc. viii. 16, οὐκ ἔστι φθόνος οὐδὲ ζήλος ἐν αὐτοῖς, and ii. 54, 58, *Psalms of Solomon*, ii., 27), and in some places of the jealousy which God has, as in 2 Cor. xi. 2, Numb. xxv. 10, 11, and cf. *Psalms of Solomon*, ii., 27, iv., 2, 1 Macc. ii. 54. But φθόνος is capable only of an evil signification. By Aristotle ζήλος is used in its nobler sense (*Rhet.*, ii., 11), as opposed to τὸ φθονεῖν, but it seems to be used by other writers as = φθόνος or coupled with it. The meaning is defined by the context. Trench, *N. T. Synonyms*, i., 99. Here the envy and jealousy of the Sanhedrim was provoked by the popular favour shown to the disciples, and hence to their doctrine of the resurrection.

Ver. 18. ἐπέβαλον τὰς χεῖρας: a phrase used twice in St. Luke's Gospel, and three times in the Acts, cf. Gen.

xxii. 12. Cf. Hebrew לָחַץ יָד בְּיָד.  
—ἐν τηρήσει δημόσιᾳ, "in public ward," R.V. δημ. used here as an adjective, only found in N.T. in Acts, in the three other passages used as an adverb, xvi. 37, xviii. 28, xx. 20 (2 Macc. vi. 10, 3 Macc. ii. 2), cf. Thuc., v., 18, where τὸ δημόσιον = the public prison. See note above on iv. 3. Hilgenfeld is so far right in pointing out that the two imprisonments, iv. 3 and v. 18, are occasioned by two different causes, in the first case by the preaching of the Apostles



δημοσίᾳ.<sup>1</sup> 19. ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας  
τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, 20. Πορεύεσθε, καὶ σταθέντες

<sup>1</sup> αὐτῶν om.  $\aleph$ ABD 15, Vulg., Syr. Pesh., Arm., Lucif., so Tisch., W.H., R.V., Weiss, Wendt; but retained by EP, verss., Bas., Chrys., Meyer. At end of verse D adds καὶ ἐπορεύθη εἰς ἑκαστος εἰς τὰ ἴδια, so Hilg.; cf. John vii. 55; see Harris and Chase, who both think that the gloss comes from John, *l. c.*, but the resemblance is not verbal. εἰς τὰ ἴδια is characteristic of St. John, but it is also found in Acts xxi. 6.

to the people, and in the second by the reverence which their miracles gained from the people.

Ver. 19. ἄγγελος δὲ K.: the narrative must be accepted or rejected as it stands. As Wendt, following Zeller in earlier days, candidly admits, every attempt to explain the narrative by referring the release of the prisoners to some natural event, such as an earthquake or lightning, or to some friendly disposed person, who with the assistance of the gaoler opened the prison doors, and who was mistaken by the Apostles for an angel in the darkness and excitement of the night, is shattered at once against the plain meaning of the text. Nor can it be deemed satisfactory to believe that St. Luke has unconsciously given us two narratives of the liberation of St. Peter, here and in xii., and that the former is merely an echo of the later deliverance transferred to an earlier date (Weiss, Sorof, Holtzmann). But St. Luke had the best means of knowing accurately the events narrated in xii. from John Mark (see below on chap. xii., and Ramsay, *St. Paul*, etc., p. 385), *Introd.*, p. 17, and there is no ground whatever for supposing that xii. is simply an embellished version of this former incident. Attempts have been made to show that St. Luke introduces the same doubling of narratives in his Gospel (Wendt, Holtzmann), *e.g.*, the sending forth of the disciples in ix. 3 and x. 1, but the former chapter is concerned with the mission of the Twelve, and the latter with that of the Seventy. Further objections have been made as to the uselessness of the miracle—the disciples are found, to be imprisoned again! But not only was the miracle a source of fresh strength and faith to the disciples, but—as Hilgenfeld notes—their release can scarcely be described as purposeless, since it called forth a public transgression of the command of silence imposed upon the two chief Apostles, iv. 17-21. Moreover, the deliverance was another indication to the Sadducees, if they would have accepted it, that it was useless for them to attempt to stay the movement. “Quis ergo usus

angeli?” asks Blass; and he answers: “Sed est aliquis: augetur enim apostolorum audacia (21), tum ira adversariorum magis accenditur; nihilominus Deus suos perire non patitur”. That the Sadducees should ignore the miracle (ver. 28) is surely not strange, although it may well have influenced their subsequent deliberations; that the action of the Sadducees should now be more coercive than on the former occasion was only natural on the part of men who feared that vengeance would be taken on them for the death of Jesus by an uprising of the people (vv. 28 and 26).—διὰ νυκτὸς = νυκτός, νύκτωρ (cf. Luke ii. 8) in classical Greek. The phrase is used four times by St. Luke in Acts, cf. xvi. 19, xvii. 10, xxiii. 31, and cf. Luke v. 5 (and ix. 37, D, διὰ τῆς ἡμέρας): nowhere else in N.T. In all the passages Meyer thinks that the expression means *throughout the night*, but such a meaning would be inconsistent with the context at all events here and in xvi. 19; and xvii. 10 is doubtful.—See Blass, *Grammatik des N. G.*, p. 129, “by night” (*nachts*). Simcox speaks of this expression in Acts as an “almost adverbial phrase,” *Language of N. T.*, p. 140.

Ver. 20. Πορεύεσθε: characteristic of St. Luke both in Gospel and Acts. The word appears here in Acts for the first time, and it is found in St. Luke's Gospel about fifty times, and in this book nearly forty (Friedrich, Lekebusch).—σταθέντες, ii. 14, on this pictorial use of the word, see Page's note, and Friedrich, *Das Lucasevangelium*, p. 42; so also ἀναστάς, ἐπιστάς, ἐγερθείς, καθίσας, στραφείς—here it intimates the boldness with which the Apostles were to proclaim their message.—ἐν τῷ ἑρῶ: they were to speak not only boldly but publicly.—τῆς ζωῆς ταύτης (cf. xiii. 26, τῆς σωτηρίας ταύτης, and Rom. vii. 24), *i.e.*, the life to which the whole Apostolic preaching referred, the life which the Sadducees denied, bestowed by Him who was Himself the Resurrection and the Life, cf. iii. 15, iv. 12. This or a similar explanation is accepted by Holtzmann,

λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον.<sup>1</sup> παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν<sup>2</sup> τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν

<sup>1</sup> ἀκουσαντες δε, E, Pesh. read ἐξεληνθοντες δε εκ της φυλακης, received by Blass in β; but cf. xvi. 40; may have been omitted on revision, or added for exactness. After ἐδιδασκον Prov., Wern. add εν τω ονοματι K. I.; cf. iv. 18, ix. 27.

<sup>2</sup> For συνεκαλεσαν D has εγερθεντες το πρωι και συγκαλεσαμενοι (so also Hilg.); may be addition for sake of clearness, or omitted in revision; assim. to our Lord's trial and the Jewish authorities seems unnecessary.

Wendt, Weiss, Zöckler, Blass. On the attempt to explain the words as simply = these words of life, see Winer-Moulton, xxxiv. 3, b., and see also Grimm, *sub v. ῥήμα*.

Ver. 21. ὑπὸ τὸν ὄρθρον, "about day-break," R.V., i.e., without delay they obeyed the angel's command (Weiss). The words may also indicate the customary usage of Palestine where the heat was great in the daytime. The people rose early and came to our Lord to hear Him, Luke xxi. 38 (John viii. 2). ὑπὸ = *sub, circa* (of time), so in classical Greek, Blass, *Grammatik des N. G.*, p. 132. The first sacrifice took place in the Temple very early, Edersheim, *Temple and its Services*, p. 132, and it may be that the Apostles went to catch the people at the hour of their early devotions (Plumptre).—ὑπὸ is used nowhere else in the N.T. with an accusative in this sense, cf. Tobit vii. 11, S, *al*; ὑπὸ τὴν νύκτα, 3 Macc. v. 2.—παραγενόμενος: having come, i.e., to the place where the Sadducees met, not merely pleonastic; the verb may fairly be regarded as characteristic of St. Luke in both his writings—it occurs eight times in his Gospel and thirty in the Acts, and frequently absolutely as here—elsewhere in N.T. only eight or nine times, frequent in LXX.—τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν: does γερουσία represent an assembly or body in addition to the συνέδριον, or do the two words represent the same Court? The word γερ. appears nowhere else in the N.T., but in the LXX it is used in several places of the Jewish Sanhedrim, 1 Macc. xii. 6, 2 Macc. i. 10, iv. 44, xi. 27, Jud. iv. 8, xiv. 4, xv. 8. In the N.T. the Sanhedrim is also called πρεσβυτέριον, Luke xxii. 66, Acts xxii. 5. If the two words denote the same body καὶ must be regarded as merely explicative (so Wendt as against Meyer) to emphasise the solemn importance and representative nature of the assembly (so

Grimm-Thayer to signify the full Sanhedrim *sub v. γερ.* and so apparently Blass). If we adopt Rendall's view καὶ may still be explicative, but in another way, specifying the comprehensive character of this meeting as compared with the hasty and informal gathering in iv. 5, 6 (cf. Kuinoel's view, *in loco*). The difficulty has caused others to suggest that γερ. refers to men of age and experience who were asked to join the Council as assessors, or to some other assembly larger than the Sanhedrim and only summoned on special occasions. For the former view, Lumby and Plumptre (see also Page's note) refer to Mishna, *Ḥoma*, i., 1, where mention is made of "the chamber of the assessors," *parhedrin* = πάρεδροι. Further we may note, Schürer, *Jewish People*, div. ii., vol. i., p. 172, E.T., in a note on this passage points out that as there can be no doubt as to the identity of the two conceptions συνᾶριον and γερουσία (so too Zöckler and Weiss, *in loco*), καὶ must be taken as explanatory, or St. Luke makes a mistake in assuming that the συνέδριον was of a less comprehensive character than the γερουσία, "the Sanhedrin and all the elders of the people together". Schürer prefers the latter alternative, but the former may reasonably be maintained not only from the Greek text but also because St. Luke's information admittedly derived from a Jewish-Christian source is not likely to have been inaccurate. Hilgenfeld agrees with Weiss that in the source the O.T. expression γερουσία, Exod. iii. 16, iv. 29, xii. 21, stood alone, but that the reviser prefixed the usual expression συνέδριον which in v. 27 and 34 is found without any addition. On "Synhedrion," see Hamburger, *Real-Encyclopädie des Judentums*, ii., 8, 1149, and "Aelteste," i., 1, pp. 59, 60, and O. Holtzmann, *Neutestamentliche Zeitgeschichte*, pp. 175, 176 (1895).—δεσμωτήριο, xvi. 26; Thuc.



εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. 22. οἱ δὲ ὑπηρεταὶ παρα-  
γενόμενοι<sup>1</sup> οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ  
ἀπήγγειλαν, λέγοντες, 23. Ὅτι τὸ μὲν δεσμωτήριον εὗρομεν κεκλεισ-  
μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἕξω<sup>2</sup> ἐστῶτας πρὸ τῶν  
θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα εὗρομεν. 24. ὥς δὲ ἤκουσαν  
τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς<sup>3</sup> τοῦ ἱεροῦ καὶ οἱ  
ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25. παρα-  
γενόμενος δέ τις ἀπήγγειλεν αὐτοῖς λέγων, Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς  
ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν

<sup>1</sup> After παραγενόμενοι D adds καὶ ἀνοίξαντες τὴν φυλακὴν, so Par., Vulg., Syr.  
H. mg.; cf. ver. 23, assimilation or revision?

<sup>2</sup> ἐξω om. SABDEP, Vulg., verss., Chrys., Lucif., so Tisch., W.H., R.V., Weiss,  
Wendt, Hilg. πρὸ EP, Vulg.-Clem., Boh., Syr. Harcl., Chrys.; ἐπὶ SABD, so  
"ad" d, e, am. fu. demid., Sah., Syr. Pesh., so Tisch., W.H., R.V., Weiss, Wendt.

<sup>3</sup> ο τε ἱερεὺς καὶ ο στρατηγος P 13, 31 (E), so Meyer; ο τε στρατηγος, om. ἱερεὺς  
καὶ ο SABD, Vulg., Sah., Boh., Arm., Syr. Pesh., Aeth., so Tisch., W.H., R.V.,  
Weiss, Wendt, Alford, Hilg. (other variations in Wendt and Alford).

vi. 60 and LXX, Gen. xxxix. 20-23, xl.  
3-5. On the jurisdiction of the Sanhe-  
drim and its right to order arrests by its  
own officers, and to dispose of cases not  
involving capital punishment, Schürer,  
*Jewish People*, div. ii., vol. i., 187, 188,  
E.T., O. Holtzmann, *u. s.*, p. 173.

Ver. 22. ὑπηρεταί: apparently some  
of the Temple guard, ver. 26; see above  
on ὁ στρατηγός, iv. 1, and Edersheim,  
*Temple and its Services*, pp. 119, 120. In  
the N.T. the word is not used of the  
military.—ἀναστρέψαντες: used only  
here in this sense (xv. 16 is not strictly  
a parallel), cf. LXX, Gen. viii. 9, 1  
Kings xxi. (xx.) 5, and frequently.

Ver. 23. ἐν πάσῃ ἀσφαλείᾳ, "in all  
safety," R.V. (not *cum omni diligentia*,  
Vulgate); "in omni firmitate," Flor.;  
in LXX generally μετὰ with genitive;  
cf. 2 Macc. iii. 22, xv. 1, μετὰ πάσης  
ἀσφ. The Vulgate is misleading; the  
words mean not that the prison had been  
carefully shut, but that it was found in a  
state of perfect security.

Ver. 24. ὁ τε ἱερεὺς καὶ ὁ στρατηγός  
τοῦ ἱεροῦ καὶ οἱ ἀρχ.: if we retain ὁ  
ἱερεὺς it must mean the high priest, ver.  
27, cf. 1 Macc. xv. 1; Jos., *Ant.*, vi.,  
12, 1. But Weiss and Wendt both fol-  
low W.H. and R.V., and omit ἱερεὺς καὶ  
ὁ (so Blass β). ὁ στρατ. and οἱ ἀρχ. are  
thus closely united by the τε καί, inasmuch  
as the former in the flight of the prisoners  
had the greatest responsibility, and the  
ἀρχ. had occasioned the imprisonment,  
ver. 17. The στρατ. τοῦ ἱερ. was pre-

sent at the meetings of the Sanhedrim,  
and assisted in their deliberations.—  
ἀρχιερεῖς: see on iv. 1. The word is  
probably used as including the heads of  
the twenty-four courses, those who had  
been high priests and still retained the  
title, and also those referred to in iv. 6.  
Schürer, *Jewish People*, div. ii., vol. i.,  
203-206; O. Holtzmann, *Neutestament-  
liche Zeitgeschichte*, p. 142.—διηπόρουν,  
ii. 12, "were much perplexed," R.V.—See  
on περὶ αὐτῶν, sc., λόγοι: not the Apostles,  
as Alford and Meyer.—τί ἂν γένοιτο  
τοῦτο, "whereunto this might grow," so  
A. and R.V. Blass interprets *quomodo  
hoc factum esse posset*, cf. x. 17; *Gram-  
matik des N. G.*, p. 173. St. Luke alone  
uses the optative with ἂν in the N.T.,  
cf. Luke i. 62, vi. 11, ix. 46, Acts v. 24,  
viii. 31, x. 17, xvii. 18 (Luke xv. 26, xviii.  
36, Acts xxvi. 29, doubtful text); Burton,  
*N. T. Moods and Tenses*, pp. 80 and 133;  
see also Viteau, *Le Grec du N. T.*, p. 66  
(1893).

Ver. 25. ἰδοὺ . . . εἰσὶν: on the  
characteristic use of the verb εἶναι after  
ἰδοὺ or ἴδε in St. Luke's writings as  
compared with other N.T. writers and  
the LXX, see Viteau, *Le Grec du N. T.*,  
pp. 200, 205 (1896); cf. ii. 7, xvi. 1, and  
Luke ii. 25, vii. 25, xi. 41, etc.—παραγεν.,  
see on ver. 22.—ἐστῶτες, cf. ver. 20.  
antitheton: *posuistis* (Bengel).

Ver. 26. ἤγαγεν: but imperfect with  
W.H. and Weiss, so Blass "quia modus  
quo res gesta est describitur; perfecta  
res indicatur, ver. 27, ἀγαγόντες."—οὗ



λαόν. 26. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν.<sup>1</sup> 27. ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,<sup>2</sup> λέγων, 28. Οὐ<sup>3</sup> παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε<sup>4</sup> τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ

<sup>1</sup> ἤγαγεν AEP, Vulg., Chrys., Lucif.; D\* ἤγαγον; ηγεν ΞBD<sup>2</sup>, so Tisch., W.H., Weiss. ἐφοβοῦντο . . . λιθασθῶσιν, Flor. om., represents φοβούμενος μηποτε λιθασθῇ υπο του λαου; D φοβούμενος γαρ. ινα om. ΞBDE 5, 13, 40, 96, so Tisch., W.H., R.V., Wendt, Weiss, Hilg.; but ins. AP, Chr., Theophyl., T.R., Meyer.

<sup>2</sup> ἀρχιερεὺς; D, Gig., Par., Lucif. have ιερεις, Flor. *praetor* = *στρατηγος*, instead; other additions in Flor., but no difference in sense.

<sup>3</sup> ου Ξ<sup>3</sup>DEP, Flor., Par., Sah., Syrr. P. and H., Arm., Aeth., Ath., Bas.; but om. Ξ<sup>3</sup>B 13, Gig., Vulg., Boh., Ath., Cyr., Lucif., so Tisch., W.H., R.V., Weiss, Wendt (who thinks with Alford that it was suggested by ἐπηρώτησεν); Blass retains the negative, so Hilg.

<sup>4</sup> πεπληρώκατε BDEP, Bas., Tisch., Weiss, W.H., Hilg.; ἐπληρώσατε ΞA 15, Chrys., Cyr. In Western text Flor., Pesh. insert υμεις δε instead of και before ιδου, and D\*, Flor., Gig., Sah. read *εκεινου* for *τουτου*, emphasis.

μετὰ βίας, "but without violence," R.V. Weiss compares with the whole phrase ἤγεν . . . βίας (Exod. xiv. 25); βία three or four times in Acts only, xxi. 35, xxiv. 7 (omit W.H., R.V.), xxvii. 41; used in the LXX in the same sense as here and with the genitive, cf. Exod. xiv. 25 (cf. i. 14), 3 Macc. iv. 7; classical usage more frequently has βίᾱ, ἐκ βίας, etc.—ἐφοβοῦντο γὰρ: the favour of the people which the Apostles so fully enjoyed at this time might well have caused an outbreak of fanaticism as later in the case of Stephen. The subjects to ἐφοβ. and to ἔστησαν (27) are ὁ στρατ. and οἱ ὑπηρέται. St. Chrysostom well comments on those who would thus fear—not God, but the people. On the Greek of the verse, see Viteau, *Le Grec du N. T.*, p. 116 (1896).—ἵνα μὴ λιθασθῶσιν: the reading μὴ undoubtedly correct, so W.H., Wendt, Weiss, Blass.—τὸν λαόν: denoting the persons feared, and μὴ λιθασ., the thing feared, so that the meaning is as in R.V., "for they were afraid that they should be stoned by the people," or ἐφοβοῦντο γὰρ τὸν λαόν may be taken as parenthetical (so Weiss), and μὴ λιθασ. as limiting ἤγεν . . . βίας. In the N.T. after verbs of fearing the subjunctive only is used where after secondary tenses we should have expected the optative, or sometimes the subjunctive is explained as implying more certainty of a result. Burton, *N. T. Moods and Tenses*, pp. 95, 96.—λιθασ.: very seldom in Attic Greek,

where we should expect καταλεύειν; only twice in LXX, 2 Sam. xvi. 6, 13, where usually λιθοβολέω (not used in classical writers, but six or seven times in N.T.); but λιθάζειν is found eight or nine times in N.T.

Ver. 27. ἔστησαν, cf. iv. 7, during the investigation the judges would sit, vi. 15, xxiii. 3, the accused, the witnesses, and those speaking, stood, Mark xiv. 57, 60, Acts iv. 7, v. 27, 34, vi. 13, xxiii. 9, O. Holtzmann, *Neutestamentliche Zeitgeschichte*, p. 177.

Ver. 28. παραγγελία παρηγγείλαμεν: for the Hebraism cf. iv. 17, "we straitly," etc., R.V. (and A.V.), expressing intensity—"commanding, we commanded you," Wycliffe. The T.R. makes the clause a question, commencing with οὐ, but the evidence is too strong against it, evidently it was occasioned by the ἐπηρώτησεν, but St. Chrysostom adopts it, see *Hom.*, xiii., 1. Bengel remarks on παραγγελία, "pudet dicere minando, iv. 17, nam non poterant punire". But St. Chrysostom rightly notes that they ought to have asked πῶς ἐξήλθετε, i.e., from the prison, but they ask as if nothing had happened.—ἐπὶ τῷ ὀνόματι τούτῳ, iv. 17, here as there the Council do not mention the name of Jesus, perhaps because they disdained it; in sharp contrast stands not only St. Peter's mention of the name, but his glorying in it, ver. 30, 31.—τὴν Ἱερουσαλήμ: fem. here and elsewhere, cf. Gal. iv. 25, Rev. iii. 12, so in Matt.

αἷμα τοῦ ἀνθρώπου τούτου. 29.<sup>1</sup> ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. 30. ὁ Θεὸς τῶν πατέρων ἡμῶν ἡγείρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε

<sup>1</sup> ο Π., article om. **ΞΑΒΕΗΡ**, Bas., Chrys., so W.H., Weiss; **εἶπον**, but **-αν ΞΑΒΕ**, so Tisch., W.H., Weiss. At the commencement of the verse **αποκ. . . προς αυτον** is omitted in D, and the words **πειθαρχειν δει** (δε in D) follow as part of the high priest's remarks; but Blass in β, following Flor., Gig., Lucif., adds to **αποκ. δε Πετρος** the words **ειπεν προς αυτον**, and proceeds "**τινι πειθαρχειν δει Θεω η ανθρωποις;**" making these words a question asked by Peter of the high priest, who replies, according to a further addition of Flor., Gig., **ο δε ειπεν "Θεω"**. Weiss, Codex D, p. 64, thinks that the emendator took offence at the repetition of iv. 19, and thereupon places the words **πειθαρχειν δε** (not **δει**) **κ.τ.λ.** on the lips of the high priest as if he thus took up their own words contemptuously in addressing the Apostles, and the whole from **βουλεσθε** might thus originally have formed a question: "You wish to bring this man's blood upon us—but thus, indeed, to obey God rather than man? Such blood revenge cannot surely be the command of God;" but see further Blass, *in loco*, and Weiss, u. s. D, Flor., Gig. all add at the end of ver. 29, as introductory to ver. 30, **ο δε Πετρος ειπεν προς αυτους**.

ii. 3, Blass, *Grammatik des N. G.*, p. 32; Winer-Schmiedel, p. 153.—**διδαχῆς**, "teaching," R.V., cf. Matt. vii. 28.—**βούλεσθε**: the charge was untrue—the wish was their own, not that of the Apostles, cf. Matt. xxvii. 25. St. Peter's earnest desire was that they should be saved.—**ἐπαγαγεῖν**, xviii. 6, xxii. 20, and 2 Sam. i. 16, cf. 2 Peter ii. 1, 5; nowhere else in N.T.—**ἐφ'** ἡμᾶς: to bring His blood upon us, *i.e.*, the vengeance of the people for His murder. **αἷμα** pro **φόνον**, Hebraistic—no thought of divine punishment from their point of view; cf. LXX. Gen. xx. 9, Exod. xxxii. 34, Judges ix. 24, and cf. Josh. xliii. 15 (in N.T., Matt. xxiii. 35, Rev. xviii. 24).

Ver. 29. St. Peter as the spokesman, *primus inter pares*; the Apostles as a body are associated with him in his answer: "but Peter and the Apostles," R.V. A.V. renders "Peter and the other Apostles," and we may understand an ellipse of **ἄλλοι** or **λοιποὶ** before **οἱ ἀπόστολοι**, Blass, *Grammatik des N. G.*, p. 286.—**ἀποκ.**, cf. Viteau, *Le Grec du N. T.*, p. 112 (1896).—**πειθαρχεῖν**: only used by St. Luke and St. Paul; cf. ver. 32, xxvii. 21, Titus iii. 1; in this chapter and in St. Paul, in its classical use, obeying one in authority, or **τοῖς νόμοις**, etc. The word is used in Polybius, and Josephus, and frequently in Philo, but only three times in the LXX; cf. 1 Esd. viii. 94, of obeying the law of the Lord. The reply of St. Peter, who speaks for all the Apostles, is practically the same as in iv. 19, but still more decisive in its tone as was natural after the recent command, ver. 20.

Ver. 30. **ὁ Θεὸς τῶν πατέρων ἡμῶν**, cf. iii. 13. St. Peter, as before, will not dissociate himself from the commonwealth of Israel, or his hearers from the message and works of the Christ.—**ἡγείρεν**: does this word refer to the Resurrection, or to the sending of Jesus into this world, and His raising up by God as the Messiah? The former is the view taken by St. Chrysostom, Oecumenius, Erasmus, and amongst moderns by Meyer-Wendt, Nösgen, Alford, Overbeck, Felten, Blass, Holtzmann, Weiss, Hilgenfeld; but in iii. 15, iv. 10, the phrase is **ἡγείρεν ἐκ νεκρῶν** (cf. Ecclesiast. xlviii. 5: **ὁ ἐγείρας νεκρὸν ἐκ θανάτου**), although in x. 40, xiii. 37, the word evidently refers to the Resurrection. Others interpret the word as **ἀνίστημι** in iii. 22, and as in xiii. 22, **ἡγείρεν αὐτοῖς τὸν Δαυεὶδ** (cf. Luke i. 69, vii. 16), so Calvin, Bengel, De Wette, Lechler, Hackett, Page. One of the chief arguments for the former interpretation is the contrast marked in the next clause between the death of the Cross and the Resurrection, but this contrast would still be marked by the following verb. Is it not possible that, as in the days of old God had raised up a Saviour, or Saviours, for Israel, cf. Jud. ii. 18, **ἡγείρε Κ. αὐτοῖς κριτάς**, Jud. iii. 9, 15, **ἡγείρε Κ. σωτῆρα τῷ Ἰ.**, St. Peter may now speak of Him as raising up Ἰησοῦς, *i.e.*, a Saviour? see further, ver. 31.—**διεχειρίσασθε**, cf. xxvi. 21, "whom ye slew, hanging Him on a tree," R.V., not as in A.V., "whom ye slew and hanged on a tree," which would make the words refer to a Jewish mode of punishment, for, according to Jewish



κρεμάσαντες ἐπὶ ξύλου· 31. τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32. καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες<sup>1</sup> τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ Ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

<sup>1</sup> ἐσμεν αὐτοῦ μάρτυρες D<sup>2</sup>EHP, Syr. Harcl., Aeth., Chrys.; ἐσμεν μαρτ., om. αὐτοῦ N<sup>2</sup>D\*, Vulg., Sah., Boh., Arm., Did., Chrys., so Tisch., W.H. text, R.V. text, Hilg.; εν αὐτῷ μαρτ., so B, W.H. marg., Wendt (crit. note, p. 141) om. ἐσμεν αὐτοῦ; ἐσμεν εν αὐτῷ μαρτ. R.V. marg.; ἐσμεν αὐτῷ μάρτυρες Weiss, see comment. δε D<sup>2</sup>EHP, Syr. Harcl., Chrys.; om. N<sup>2</sup>ABD\* 31, Did. Chrys., so Vulg., d, Syr. Pesh., Arm., Aeth., Irint., so Tisch., W.H., R.V., Weiss, Wendt. After μάρτυρες D, Flor., Par. add παντῶν; Par. omits τῶν ῥημάτων, Blass brackets in β. ο N<sup>2</sup>AD<sup>2</sup>HP, so Weiss; om. B 17, Ægypt., so W.H. marg., R.V. marg.; ον DE—Harris refers to Latin *quem*, but if article originally omitted possibly the ον of ἅγιον may have been repeated, and = an after-correction.

law, only those were hanged who were already dead (Deut. xxi. 22, Josh. x. 26). The word which means in middle to lay hands upon, and so to slay, to kill, is only used by St. Luke (not in LXX), and forcibly represents the guilt of the Jews in the murder of Jesus, as if they had perpetrated it with their own hands (cf. xxvi. 24), "made away with violently," Page; cf. instances in Wetstein (*trucidastis*).—κρεμάσαντες ἐπὶ ξύλου, LXX, Gen. xl. 19, Deut. xxi. 22, 23, Josh. x. 26, Esth. v. 14, vi. 4 (Gal. iii. 13). Although St. Luke uses κρεμασθεὶς of crucifixion, Luke xxiii. 39, St. Peter alone uses the exact phrase of the text given in x. 39, and so he too has ξύλον, 1 Pet. ii. 24, for the Cross (although St. Paul uses the same word, Acts xiii. 29). The word may therefore have a place amongst the many coincidences between St. Peter's addresses and the language of his Epistles, see above on pp. 121 ff. The fact that their victim was thus accursed in the eyes of the law aggravated their guilt, and at the same sharply contrasted their act and that of God; for a similar contrast see iii. 14, 15.

Ver. 31. ἀρχηγὸν καὶ σωτῆρα: the former word as it is used here without any qualification, cf. iii. 15, may imply, like σωτῆρα, a reference to the earlier days of Israel's history, when God raised up for them from time to time judges of whom the title ἀρχηγός, Jud. xi. 6, 11, might be used no less than σωτήρ. In Jesus of Nazareth, the Christ, St. Peter saw the true Leader and Saviour. For St. Peter no less than for St. Paul the ascended Jesus had led captivity captive and received gifts for men, cf. Luke xxiv. 47-49.—ὑψώσεν τῇ δεξιᾷ αὐτοῦ, cf. ii. 33: "exalt with his right hand," R.V.,

"at" margin. Here as elsewhere Briggs interprets τῇ δεξιᾷ as local not instrumental, and prefers R.V. margin, *Messiah of the Apostles*, p. 37, note; but see note on ii. 33 above. The verb is used also by St. John, iii. 14, viii. 28, xii. 32, and also by St. Paul, Phil. ii. 9 (see Westcott on St. John iii. 14). But in the passive (as twice in St. John) it is employed in the LXX of the high exaltation of the Servant of God, in the picture which had evidently passed before the eyes of St. Peter, Isaiah lii. 13; and he sees in the ascension of his Lord, and His spiritual sovereignty, a fulfilment of the prophecy of the suffering Servant, who is also a Prince and a Saviour.

Ver. 32. "And we are witnesses of these things," R.V. (W.H.), but in margin, "witnesses in Him," εν αὐτῷ (cf. Luke xxiv. 47); "nos in eo testes sumus," Iren., see also above critical notes. For an explanation of the reading in T.R. and the two genitives, see Simcox, *Language of the N. T.*, p. 84, note, and compare 2 Cor. v. 1, Phil. ii. 30, 1 Thess.

i. 3.—ῥημάτων: here = Hebrew רִבְרָה, cf.

x. 37 (Grotius, Blass), the words standing for their contents, i.e., the things, the facts. Meyer understood the facts to be the Resurrection and Ascension of Jesus, but Wendt understands them to be the gifts of the Messianic salvation mentioned in ver. 31, and compares ver. 20. But the use of the word in ver. 20 need not limit its use here: the Apostles were called above all things to witness to the facts of Christ's life, x. 37, and the ζωὴ in ver. 20 depended upon the Resurrection. In Luke i. 37 R.V. has "no word," ῥήμα, where A.V. has "no thing," cf. Luke i. 65, where A.V. has "things" in the margin



33. Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.  
 34. ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ<sup>1</sup> Φαρισαῖος, ὀνόματι Γαμαλιήλ,

<sup>1</sup> ἐν τῷ συνεδρίῳ; DE, Flor., Pat. read (τις) ἐκ τοῦ συνεδρίου, E adds αὐτῶν.

(ῥήματα), and R.V. reads "sayings" in text: Luke ii. 15, where R.V. has "this thing" (ῥήμα) in the text, and "saying" in margin; in ii. 19, 51, R.V. has "sayings" in the text, "things" in the margin—so in LXX, the same uncertainty, cf. Gen. xv. 1, xviii. 14, Exod. ii. 14, 15. ῥήμα is used frequently by St. Luke in his writings, and much more so than by the other Evangelists; although it is found in all parts of the Acts, it is noticeable that it is employed more frequently in the earlier chapters, as in the first two chapters of the Gospel.—καὶ τὸ πνεῦμα τὸ ἅγιον δέ: on the expression see iv. 8. The Holy Ghost συμμαρτυρεῖ with the Apostles, Rom. viii. 16 (cf. Acts xv. 28). We may well compare with these words of St. Luke our Lord's parting words in John xv. 26, 27. Here we have also the twofold witness—the historical witness borne to the facts—and the internal witness of the Holy Ghost in bringing home to men's hearts the meaning of the facts (see Westcott on St. John, *in loco*).—τοῖς πειθαρχοῦσιν αὐτῷ: not to be limited to the Apostles, although by repeating this verb used at the opening of the speech St. Peter intimates that the ὑπακοή τῆς πίστεως (Rom. i. 5) was the first requisite for the reception of the divine gift. In their own case the witness of the Spirit had been clearly shown, not only in the miracles which the Apostles had done, but also in the results of their preaching, in the enthusiasm of their charity, and we need not limit with Nösgen the thought of the gift of the Holy Spirit to the events of Pentecost. If this short speech of St. Peter, 29-32, reads like a summary of much which he is represented as saying on former occasions, we have no warrant for dismissing it as unhistorical, or even for supposing that St. Luke has only given us a summary of the address. It is rather "a perfect model of concise and ready eloquence," and a striking fulfilment of the Lord's promise, Matt. xi. 19. Nothing was more natural than that St. Peter and his fellow-Apostles, like men whose minds were finally made up, should thus content themselves with an emphatic reassertion of the main issues involved in teaching which was already widely known, and with a justification of their

disobedience to man by an appeal to the results which accompanied their obedience to God.

Ver. 33. διεπρίοντο: lit., were sawn asunder (in heart), *dissecabantur*, Vulgate (cf. use of *findo* in Persius and Plautus), cf. vii. 54 (Luke ii. 35), Euseb., *H. E.*, v., i., 6 (see Grimm, *sub v.*). The word is used in its literal sense in Aristoph., *Equites*, 768, Plato, *Conv.*, p. 193 a, and once in the LXX, 1 Chron. xx. 3. The rendering "sawed their teeth" would certainly require τοὺς ὀδόντας as in other cases where the verb (and the simple verb also) has any such meaning. Dr. Kennedy, *Sources of N. T. Greek*, pp. 72, 73, also refers to its use in the comic poet Eubulus (Meineke), 3, 255, and classes it among the words (colloquial) common to the comic poets (including Aristophanes) and the N.T. Here we have not the pricking of the heart, ii. 37, which led to contrition and repentance, but the painful indignation and envy which found vent in seeking to rid themselves of the disciples as they had done of their Master.—ἀνελεῖν: the verb is found no less than nineteen times in Acts, twice in St. Luke's Gospel, and only two or three times in the rest of the N.T., once in Matt. ii. 16, Heb. x. 9 (2 Thess. ii. 8); often used as here in LXX and classical Greek; it is therefore not one of those words which can be regarded as distinctly medical terms, characteristic of St. Luke (so Hobart and Zahn), although it is much used in medical writers. The noun ἀναίρεσις, viii. 1, is only found in St. Luke, and is also frequent in medical writers, Hobart, *Medical Language of St. Luke*, pp. 209, 210; but this word is also used in LXX of a violent death or destruction, cf. Numb. xi. 15, Judith xv. 4, 2 Macc. v. 13. At the same time it is interesting to note that ἐπιχειρεῖν, another medical word characteristic of St. Luke, and used by him in the sense of attempting, trying, is found with ἀνελεῖν in Acts ix. 29, cf. Zahn, *Einleitung*, ii., p. 384, with which Hobart compares ὁ μὲν γὰρ ἱατρὸς ἀνελεῖν ἐπιχειρεῖ τὸ νόσημα (Galen), see *in loco*.

Ver. 34. ἀναστὰς, see ver. 17.—συνεδρίῳ: the word is used here and in ver. 27 above, without γερουσία, and

νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους<sup>1</sup> ποιῆσαι, 35. εἶπέ τε πρὸς αὐτούς,<sup>2</sup> "Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν.

<sup>1</sup> τὶ HP (put by many before ποιῆσαι); om.  $\Sigma$ ABDE, vers., Chrys., so Tisch., W.H., R.V., Weiss, Wendt, Hilg. τοὺς ἀποστόλους DEHP, Par., Flor., Gig. (Vulg. am. corr. tol.), Sah., Syrr. P. and H., Aeth., Chrys.; τοὺς ἀνθρώπους  $\Sigma$ AB (Vulg.), Boh., Arm., Chrys., so Tisch., W.H., R.V., Wendt, Weiss, so also Blass in  $\beta$ ; cf. vv. 35, 38, but here in narrative ἀνθρώπ. seemed undignified word.

<sup>2</sup> αὐτούς; D (Flor.), Sah. has τοὺς ἀρχοντας καὶ τοὺς συνέδρους (-ίους), d has "concilium," Flor. "ad totum concilium". Ἰσραηλίται, see above.

this seems to indicate that in ver. 21 the Sanhedrim is meant, and no additional council.—Γαμαλιήλ: it has sometimes been urged that Saul, the persecutor, could not have been the pupil of such a man as is here described—a man who was so liberal in his religious opinions, and so adverse to political agitation. But whatever may have been the extent of his liberality, Gamaliel remained firmly attached to the traditions of the fathers, and whilst we may see in his recorded principle his abhorrence of wrangling and over-scrupulosity, we may also see in it a proof of his adherence to traditionalism: "Procure thyself a teacher, avoid being in doubt; and do not accustom thyself to give tithes by guess" (Edersheim, *History of the Jewish Nation*, p. 128). But in itself there is nothing strange in the fact that Saul should surpass the zeal of Gamaliel, for not only does history often show us how one side of the teaching of a master may be exaggerated to excess by a pupil, but also the specific charge against Stephen of destroying the Temple and of changing the customs of Moses had not been formulated against St. Peter and his brother-Apostles, who still attended the Temple worship, and whose piety gained them the regard of the people. That charge against the first martyr was nothing less than the charge brought against Jesus of Nazareth: the burning words and scathing denunciations of Stephen could only be answered, as those of Jesus had been answered, by the counter charge of blasphemy, and the punishment of death (see Sabatier's *L'Apôtre Paul*, 21 ff.).

Gamaliel appears as an ordinary member, and there can be no reasonable doubt that the high priest was always the President during the Roman-Herodian period. Not until after the destruction of Jerusalem, when the priesthood had lost its importance, was a Rabbi chosen as President of a reconstituted Sanhedrim.

For a summary of the views for and against the Rabbinic tradition that this Gamaliel was the President of the Sanhedrim, see Appendix iii., "The President of the Sanhedrim," by the late Rev. H. A. White, in Dr. Edersheim's *History of the Jewish Nation*, p. 522 ff. The influence of Gamaliel may easily be understood (1) when we remember that whilst the ἀρχιερεῖς belonged chiefly if not exclusively to the Sadducees, the Pharisees who also had seats in the Sanhedrim (cf. Acts xxiii. 6, and Jos., *B. J.*, ii., 17, 3, *Vita*, 38, 39, *C. Apion*, ii., 22) possessed practically a predominating influence in the Council. The remark of Jos., *Ant.*, xviii., 1, 4, gives us, as Schürer says, "a deep insight into the actual position of matters," Schürer, *Jewish People*, div. ii., vol. i., p. 178 ff., E.T., and O. Holtzmann *Neutest. Zeitgeschichte*, p. 175. (2) But we have also to take into account the personal influence of the man, which was no doubt at its height about the time described in Acts v.—he died A.D. 57-58. Not only was he the first teacher of the seven to whom the title Rabban was given (higher than that of Rab or Rabbi), but Jewish tradition respecting him shows the dignity and influence which attached to his name, Hamburger, *Real-Encyclopädie des Judentums*, ii., 2, 236, and see on the titles given to Gamaliel, Derenbourg, *Histoire de la Palestine*, pp. 239-246, and Schürer, *u. s.*, p. 364. We may see a further proof of his influence in the fact that a certain proviso with regard to the determining leap year, which was passed in the Sanhedrim in his absence, was only to come into force if it received the confirmation of Gamaliel (*Edajoth*, vii., 7). So far then St. Luke's account of the weight which would be carried by Gamaliel in the assembly is amply justified, and Schürer's description of the constitution of the Sanhedrim, *u. s.*, p. 174 ff., is sufficient reply to the strictures of Jüngst



36. πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεودᾶς, λέγων εἶναί τινα ἑαυτόν,<sup>1</sup> ᾧ προσεκολλήθη<sup>2</sup> ἀριθμὸς ἀνδρῶν ὥσπερ τετρακοσίων· ὃς ἀνηρέθη,<sup>3</sup> καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο

<sup>1</sup> εαυτον B\*ACHP, Vulg., Sah., Boh., Syr. Harcl., Arm., Eus., Chrys., so Tisch., W.H., R.V.; εαυτον μεγαν (or μεγαν εαυτον) A<sup>2</sup>DE tol., Flor., Gig., Syr. Pesh., Cyr., Or., Hier.

<sup>2</sup> προσεκολλήθη 13, Chrys., Cyr.; προσεκλιθη BABC<sup>2</sup> 17, 31, Cyr., so Tisch., W.H., R.V., Weiss, Wendt (Blass in β), Hilg.; προσεκλήθη C\*D\*EHP—προσεκλιθη orig. only here in N.T., others = interpretations of it. ὡσει BHP, Cyr.; but ως B<sup>2</sup>ABCDE, Chrys., so Tisch., W.H., R.V., Weiss, Hilg.

<sup>3</sup> ἀνηρέθη, instead D has διελυθη δι' αὐτου (διελυθησαν omitted below). Eus. and Par. read κατελυθη (the latter *dissolutus est* = διελ. or κατελ.); see Blass, who maintains with Belser that this word rather than ἀνηρέθη is required by Gamaliel's argument, but why? αὐτω, after this word διελ. omitted by D, και om. in d, and και ἐγεν. in Par.<sup>1</sup> but διελ. (*dissoluti sunt*) retained. (Weiss holds that the corrector refers ως the subject of κατελυθη not to Θεودᾶς but to ἀριθμος.)

against Gamaliel's appearance as a member of the Council, cf. Derenbourg, *u. s.*, pp. 201, 213. On the words attributed to Gamaliel see below.—νομοδιδάσκαλος: only in St. Luke and St. Paul, cf. Luke v. 17, 1 Tim. i. 7, almost = γραμματεὺς, νομικός, not found in LXX.—βραχύ (τι): = "a little while," R.V., Luke xxii. 58, "a little space," A.V.; ambiguous, in classical Greek the word might be used as either βραχύ, a short distance, Xen., *Anab.*, iii., 3, 7, or ἐν βραχεῖ, "in a short time," Herod., v., 24, cf. Thuc., vi., 12. In Acts xxvii. 28 the word may be taken either of space or time (see Blass). In the LXX it is used of space in 2 Sam. xvi. 1, and 2 Sam. xix. 36, and most likely of degree in Psalm viii. 6 (although the expression may be taken of time, cf. Heb. ii. 7, 9, R.V.), and of time in Psalm xciii. 17, and in Isa. lvii. 17 (Weiss, Westcott; but see Hatch and Redpath, doubtful). But whether we take the word of space or time in this passage, it is noteworthy that St. Luke alone of the N.T. writers can be said to use βραχύ temporally (in Hebrews it is a quotation), Friedrich, and so Klostermann, *Vindiciae Lucanae*, p. 54.—ἔξω ποιεῖν (*hinausthun*): only here in this sense, cf. Blass, *in loco*, for classical instances, and cf. Psalm cxli. 8 (Symmachus)—Weiss, Wendt.

Ver. 35. ἄνδρες Ἰσραηλῆται, see on ii. 22. προσέχετε ἑαυτοῖς: phrase only found in St. Luke, cf. Luke xii. 1, xvii. 3, xxi. 34, and Acts xx. 28. προσέχειν without the pronoun is found six times in Matthew alone of the Evangelists, but in LXX frequently used in the phrase πρόσχε σεαυτῷ. The phrase may be connected with ἐπὶ τοῖς ἀνθρώποις τού-

τοις, "as touching these men, what you are about to do," R.V., hence the reading ἀπὸ τῶν, etc., E. Or we may take it with μέλλετε πράσσειν, "what you are about to do to these men". In favour of the latter it may be said that the construction πράσσειν τι ἐπὶ τινι is very common, whereas προσέχειν ἑαυτοῖς is never found in construction with ἐπὶ, and that this rendering rightly marks the evidently emphatic position of τοῖς ἀνθρώποις (so Weiss, Wendt, Holtzmann, Hackett).—τί μέλλετε πράσσειν, *quid acturi sitis*, Vulgate. Burton, *N. T. Moods and Tenses*, p. 36, μέλλειν never found with future infinitive except in the phrase μέλλειν ἔσεσθαι used in Acts, almost always has a present infinitive, although its force is akin to that of the future (Grimm-Thayer); also Simcox, *Language of the N. T.*, p. 120. μέλλειν is used over thirty times in Acts in all its parts, and is found very often in St. Luke's Gospel.

Ver. 36. πρὸ γὰρ τούτων τῶν ἡμερῶν: Gamaliel appeals to the experience of the past—the phrase is placed first with emphasis, cf. xxi. 38; on St. Luke's fondness for phrases with ἡμέρα see above, and Friedrich, pp. 9, 89. But whilst Gamaliel appeals to the past, his appeal is not to a remote but to a near past which was still fresh in the memories of his generation, perhaps because, as St. Chrysostom urges, such recent examples μάλιστα πρὸς πίστιν ἦσαν ἰσχυρά.—ἀνέστη, cf. vii. 18, like the Hebrew דָּרַךְ, and so constantly in LXX, Exod. i. 8, Deut. xiii. 1, xxxiv. 10, Judg. ii. 10, iv. 9, v. 7, etc.—Θεὸς: St. Luke evidently places Theudas before Judas. But



εἰς οὐδέν. 37. μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν<sup>1</sup> ὅπισω αὐτοῦ.

<sup>1</sup> ἱκανον om. **NA**\*B 81, d, Vulg., Eus., Cyr.; so Tisch., W.H., R.V., Weiss, Wendt. πολλυν in CD, so Hilg., but not retained by Blass in **β**. ἀπώλετο, Par. reads κατελυθη; "recte," says Blass, who receives κατέλ. in **β**. This will be only consistent with the former rejection of ἀνηρέθη.

a difficulty arises from the fact that the only Theudas of this period known to us is placed by Josephus in the reign of Claudius, about the year 44, 45. He gave himself out as a false prophet, gathered round him "a great part of the people," and persuaded them to follow him to the Jordan with a promise that its waters should miraculously divide before him as in the days of Moses. But the Roman procurator, Cuspius Fadus, sent a troop of horse to meet him, some of his followers were slain, others taken captive, whilst he himself was made prisoner and beheaded, and his head sent to Jerusalem, Jos., *Ant.*, xx., 5, 1. But a serious chronological discrepancy must be faced if the Theudas of Josephus is the Theudas of St. Luke. Gamaliel speaks of a Theudas who arose before the days of the enrolment, R.V., which marked the attempt of Judas, *i.e.*, about 6-7 A.D. But are they the same? As early as the days of Origen their identity was denied (*c. Cels.*, i., 57), see "Acts," B.D.<sup>2</sup>, Bishop Lightfoot, p. 40, and in comparing the two accounts in Josephus and Acts there is no close resemblance beyond the name, see Nösgen, *in loco*, and Belser, *Theol. Quartalschrift*, i., p. 70 (1896). St. Luke speaks definitely of 400 followers; Josephus evidently considers that the pretender was much more successful, so far as numbers were concerned, for he writes: *πείθει τὸν πλείστον ὄχλον*. These and similar discrepancies are also well insisted upon by Zahn in his recent *Introduction*, ii., 416, 417 (1899), and his own conclusion is that only such ordinary words are common to the two accounts as Luke, ἀνηρέθη; Jos., ἀνέειλε; Luke, ἐπέθοντο; Jos., ἐπέπειθε; and that we cannot get beyond the bounds of possibility that the two authors refer to the same fact (on Zahn's criticism of Krenkel's view of the dependence of Luke on Josephus in the narrative, see *u. s.*). In referring to the appearance of the many false Messiahs, such as the Theudas of Josephus, *Ant.*, xx., 5, 1, Dr. Edersheim, *Sketches of Jewish Social Life*, p. 66, remarks: "Of course this could not have been the

Theudas of Acts v. 36, 37, but both the name and the movement were not solitary in Israel at the time"; see also Ramsay, *Was Christ born in Bethlehem?* p. 259. And no testimony could be stronger than that of Josephus himself to the fact that at the time of the Advent Judæa was full of tumults and seditions and pretenders of all kinds, *Ant.*, xvii., 10, 4, 8; *B. J.*, ii., 4, 1. The view has been maintained by many commentators that the Theudas of Josephus may reasonably be supposed to be one of the many false teachers and leaders mentioned by the Jewish historian and not always by name, who pandered to the feverish hopes of the people and gave themselves out as of kingly rank—(so recently Belser, Felten, Page, Plumpton, Knabenbauer). The name Theudas contracted from Theodorus may not have been so common as that of Simon or Judas (although on the other hand, see Nösgen, *Apostelgeschichte*, p. 147)—"Josephus describes four men bearing the name of Simon within forty years, and three that of Judas within ten years, all of whom were instigators of rebellion"—but it was the Greek equivalent to several familiar Hebrew names, *e.g.*, Jonathan, Matthias; and Bishop Lightfoot allows that there is something to be said for Wieseler's suggestion that on the ground of the name the Theudas here may be identified with Matthias, the son of Margalothus, an insurgent in the time of Herod, prominent in the pages of Josephus, *Ant.*, xvii., 6, 2 (see also Zöckler on the whole question, *Apostelgeschichte*, p. 197, 2nd edit.). We must admit the objection of Wendt that this and other identifications of names and persons cannot be proved (and some of them certainly are very precarious, as Alford pointed out), but we cannot suppose that St. Luke could have made the gross blunder attributed to him in the face of his usual accuracy (see Blass, *Acta Apostolorum*, p. 90), or endorse with Schürer what he calls "the slight authority of the Acts in such matters" (*Jewish People*, div. i., vol. ii., p. 169). If it is hardly possible that Josephus can have been mistaken, although some writers

κακέϊνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.

38. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ

have held that it is by no means impossible that even here he may have been (*cf.* Alford, Rendall, Belser, and compare the remarks of Zahn, *ubi supra*), we may at least claim the same probability of freedom from error for St. Luke, "temporum bene memorem se scriptor monstrat: quo minus est probabile eum de Theuda tam graviter errasse quam plerique putant" (Blass), and see the recent remarks of Ramsay, *Was Christ born at Bethlehem?* p. 252 ff. It cannot be said that some recent attempts at a solution of the difficulty are very promising; for whilst H. Holtzmann severely blames Blass for maintaining that some Christian had interpolated the name Theudas in the text of Josephus (see Blass, *in loco*, and p. xvi., edit. min.), he himself is prepared to endorse the view recently maintained amongst others by Clemen that the writer of Acts in his mention of Theudas gives us a vague but yet recognisable recollection of Jos., *Ant.*, xx., 5, 1; see *in loco* and *Theol. Literaturzeitung*, 3, 1896, and 13, 1897. B. Weiss thinks that the notorious difficulty may easily be got rid of by supposing that the reviser inserted the example of Theudas in the wrong place, *Einleitung in das N. T.*, p. 574.—*λέγων εἶναι τινα ἑαυτὸν*: of consequence, really "somebody," *cf.* viii. 9 (and R.V.); "ein grosser Mann," Blass, *Grammatik des N. G.*, p. 76; so we have its opposite, οὐδεὶς, *cf.* instances in Wetstein in classical Greek; so in Latin *quidam*, *aliquis*, Juvenal, i., 74; Cicero, *ad Atticum*, iii., 15; and *cf.* also 1 Cor. iii. 7, Gal. ii. 6, vi. 3; Viteau, *Le Grec du N. T.*, p. 148 (1893). And yet the jealous eye of the Pharisees was blind to the difference between such a man as Theudas, whom Gamaliel so contemptuously described, and the Apostles who sought not their own honour (Nösgen); *cf.* Vulgate, "dicens se esse aliquem," so Rhem. and Wycl., "saying that he was somebody".—*προσεκολληθῇ*: better reading *προσεκλήθη*, a word not found elsewhere in N.T., *cf.* 2 Macc. xiv. 24; and so also in LXX, *cf.* Ps. xxxix. (xl.) 2, Symmachus; *cf.* Polyb., iv., 51, 5; so also *πρόσκλησις*; for its further use see Clem. Rom., *Cor.*, xlvii., 4.—*ὥστέ (ὥς) τετρακοσίων*, see above on "Theudas".—*ἀνηρέθη*, see also on *ἀναιρέω*, ver. 33, often of violent death in Acts. The two clauses stand in sharp contrast—the

one emphasises the large number which joined Theudas, the other the fact that notwithstanding he was slain; *cf.* iv. 10.—*διελύθησαν κ.τ.λ.*: nowhere else in N.T., but its use is quite classical, *cf.* Thuc., ii., 12; Xen., *Cyr.*, v., 5, 43; Polyb., iv., 2. Blass remarks that the whole phrase "apte de secta quæ paulatim dilabatur, minus apte de multitudinem per vim disjecta".—*ἐγένοντο εἰς οὐδέν*: phrase only here in N.T. (*cf.* xix. 27), but see in LXX, Job xxiv. 25, Isa. xl. 17, Wisd. iii. 17, xx. 16. *γίνομαι εἰς* in LXX and also in classics; in N.T. *cf.* Luke xiii. 19, xx. 17, Acts iv. 11, and *cf.* 1 Thess. iii. 5. In the first passage it is Hebraistic; in the passage before us and in 1 Thess. the phrases are quite possibly Greek, *cf.* especially Simcox, *Language of the N. T.*, p. 143. The phrase is more frequent in St. Luke's writings than in any other books of the N.T., except the Apocalypse.

Ver. 37. *Ἰούδας ὁ Γαλ.*: here too an inaccuracy might have been charged against St. Luke, but it is to be noted that while Josephus speaks of Judas as a Gaulonite in one passage, Jos., *Ant.*, xviii., 1, 1, he frequently, as both Belser and Wendt point out, speaks of him as a Galilean, *cf.* *Ant.*, xviii., 1, 6; xx., 5, 2; *B.* 7., ii., 8, 1, and 17, 8. But the name Galilean might easily be given to him because Galilee was the scene of his exploits, or because Gamala, his home, belonged to Lower Gaulonitis, which was reckoned as part of Galilee. The accuracy of St. Luke in the account of Judas is remarkable, for Gamaliel speaks of his insurrection as coming to nothing. He could so speak, say in 34 or 35 A.D., but not some ten years later, when the followers of Judas had again gathered together, and formed a kind of school or party, to say nothing of the rebellion of his three sons, James, Simon, and later, Menahem; see Belser, *u. s.*, p. 61, so Lightfoot, *u. s.*, Nösgen, and Alford's note.

As we consider the characteristics of such men as Theudas and Judas, it is difficult to suppose that the age which produced them could have produced the Messiah of the Gospels. He is, in truth, the Anti-Christ of Judaism. Instead of giving Himself out to be somebody, Jesus is meek and lowly of heart; instead of stirring revolt in Galilee, a burning furnace of sedition, His blessing is upon



ἐάσατε αὐτούς<sup>1</sup>· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον  
τούτου, καταλυθήσεται· 39. εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλύσαι

<sup>1</sup> After αφετ. αὐτοὺς (W.H., R.V.) DE, Flor. insert *μη μιαναντες τας χειρας* (E has *μολυνοντες*), d *non coinquinatas manus*, e *non coinquantes manus*, Flor. *non maculetis manus vestras*. Blass and Hilg. follow D. Chase thinks that the gloss arose in Syriac by assim. of O.T. passages, cf. Isa. lix. 3; but see Harris, *Four Lectures*, etc., p. 79 ff., as against this, and for the possible deriv. from Syriac through the trans. of *δυνήσεσθε* (W.H., R.V.), and for theories that the gloss has moved away (as in other instances according to H.) from its right place. Belser sees in each word of the β recension in vv. 38 and 39 "the stamp of originality". Mr. Harold Smith suggests that there was a gloss on *εάσατε* (αφετε) αὐτοὺς from ver. 33: *μη αναρουντες*—*ΜΗΑΝΑΙΡΟΥΝΤΕC*—then *μη* became repeated—*ΜΗΜΗΑΝΑΙΡΟΥΝΤΕC*—the second *μη* became *ΜΙ* (by itacism), while *ΑΙΡ* dropped out after *ΑΝ*. This produces *ΜΗΜΙΑΝΟΥΝΤΕC* which would easily be read *μη μιαναντες*—*τας χειρας* being added for sense. *ἀναιρεῖν* is very common in *Acts*.

the peace-makers; instead of seeking a kingly crown, like Judas the Gaulonite, He withdraws from those who would take Him by force, and make Him a king; instead of preaching revolt and licence in the name of liberty for merely selfish ends, He bade men render unto Caesar the things that are Caesar's; instead of defiantly bidding His followers to be in subjection to no man, and inaugurating a policy of bloodshed and murder, He bade them remember that whilst One was their Master and Teacher, they all were brethren. Schürer, *Jewish People*, div. ii., vol. iii., p. 80, E.T., well points out that we have a literary memorial of the views and hopes of the Zealots in the *Assumption of Moses*, which goes so far as to prophesy that Israel will tread on the neck of the eagle, i.e., the Romans, x. 8; but see also edition of *Assumption of Moses* by Prof. Charles, p. 42.

Ver. 37. ἐν ταῖς ἡμέραις τῆς ἀπογ., see Blass, *in loco*, on St. Luke's accuracy. We must be careful to distinguish this from Luke ii. 1. The tribal method of numbering which forms an essential part of St. Luke's story in the Gospel may explain why no such serious disturbance followed as resulted from the Roman numbering and valuation which marked Quirinius' second Roman administration, "the great census," ἡ ἀπογ. (in 6-8 A.D.), taken when Judæa had just become a part of the Roman province of Syria. This "great census," taken after the Roman method, involved the imposition of a tax, Jos., *Ant.*, xviii., 1, 1, and it was this impost which roused the indignation of Judas. To pay tribute to a foreign power was to violate an Israelite's allegiance to Jehovah: "We have no Lord and Master

but God," was the watchword of Judas and his followers. For the whole subject see Ramsay, *Expositor*, April and June, 1897, and *Was Christ born at Bethlehem?* (1898), e.g., pp. 107, 108, 127, 139.—καὶ ἀπέστησε λαόν: used here transitively, and here only in the N.T., cf. Deut. vii. 4, and in classical writers, Herod., i., 76. The verb ἀφίστημι is not found in any of the Gospels except St. Luke's, where it occurs four times, and in the Acts six times. It is not only one of the words characteristic of the two books, but also of St. Luke and St. Paul (so also μεθίστημι, see on xix. 26), as it is only found once outside St. Paul's Epistles (in which it is employed four times), viz., Heb. iii. 12; "drew away some of the people." R.V. There is no word which actually expresses this as in T.R., where we have ἱκανόν = "much," A.V.—ὀπίσω αὐτοῦ: this prepositional use of ὀπ. is not found in classical writers, where the word is always an adverb. In the N.T. and LXX the prepositional use is derived from Hebrew *אֲחֵרָיו*, cf. xx. 30, Luke

ix. 23, xxi. 8. Blass, *Grammatik des N. G.*, p. 126.—διεσκορπίσθησαν: it is true that the sect revived under the name of Zealots, and played an active part in the Jewish wars, but there is no reason for charging St. Luke's account with inaccuracy (so Overbeck following De Wette). The fate of the leader and the dispersion of his followers was quite sufficient to point the moral which Gamaliel wished to draw.

Ver. 38. καὶ τὰ νῦν, cf. also in iv. 29, xvii. 30, xx. 32, xxvii. 22. τὰ neuter accusative absolute—as respects the present, now, cf. 2 Macc. xv. 8; thus in all parts of Acts, *Vindicia Lucana*, Klostermann, p. 53, so Zeller, *Leke-*



αὐτό,<sup>1</sup> μήποτε καὶ θεομάχοι εὐρεθῆτε. 40. Ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν

<sup>1</sup> αὐτο C\*HP, Vulg. (clem. and demid.), Sah., Boh., Syr. Pesh., Chrys.; αὐτους ABC<sup>2</sup>DE, Vulg. (am. fu.), Syr. Harcl., Arm., Aeth., Bede, so Tisch., W.H., R.V., Weiss, Wendt, Hilg.—αὐτο may have come in from το εργον τουτο. Flor. apparently paraphrases latter part of verse, see Blass β. After αὐτους E, Gig., Wern. add οὐτε υμεις οὐτε οι αρχοντες υμων; D, Flor., Syr. Harcl. mg. demid. add οὐτε υμεις οὐτε βασιλεις οὐτε τυραννοι, so Hilg. Belser lays special stress on these words, whilst Weiss only sees here and in the following words of D unfortunate attempts at emending; cf. Wisd. xii. 14, οὐτε βασιλευς η τυραννος, and see also below on vi. 10. D, Syr. Harcl. mg., Flor. demid., 33 mg., 180 add απεχεσθε ουν απο των ανθρωπων των. Weiss sees an empty repetition of ver. 38, but Belser finds in απεχ. that which tables the construction of the following μήποτε και κ.τ.λ. to run quite smoothly.

buch, Friedrich. The expression is quite classical.—ἐάσατε: ἐάω characteristic of Luke, and is only used once elsewhere in the Gospels, Matt. xxiv. 43 (also 'n 1 Cor. x. 13), but twice in St. Luke's Gospel, and seven times in Acts—ἀφίημι occurs only thrice in Acts; viii. 22, xiv. 17.—καταλυθήσεται, "will be overthrown," R.V. *evertere*, Blass, so Rendall. This rendering gives the proper force of the word; it is not διαλύομαι as in ver. 36, which might be rendered "will be dissolved," but κατὰ indicates subversion, cf. Rom. xiv. 20, Acts vi. 14, Gal. ii. 18; cf. 2 Macc. ii. 22, 4 Macc. iv. 16, and frequently *ibid.*, Vulgate, "dissolvetur".

Ver. 39. ἐάν . . . εἰ δέ: it has sometimes been thought that the change of mood from subjunctive to indicative, "but if it is of God," as if indicating that the second supposition were the more probable (cf. Gal. i. 8, 9), indicates sympathy on the part of Gamaliel. It is of course possible that he may have been rendered favourably disposed towards the Christians by their strict observance of the Law, and by their appeal to a doctrine which widely divided Pharisees and Sadducees. Others have attributed the change in mood, not to Gamaliel at all, but to the author (so Overbeck, Holtzmann), and have maintained (so Blass, Weiss, cf. Winer-Moulton, xli. 2) that the indicative may be used because the second is the case with which the Council had actually to deal, the assertion, *i.e.*, of the Apostles. There may also be an underlying contrast between the transitoriness of all mere human schemes, all of which would be overthrown, and the certainty of that which is "of God," and which has Him for its Author. There cannot be the least ground for supposing that Gamaliel's counsel was in its tenor a mere invention, as it bears the impress

of a thorough Rabbinical wise saying, cf. *Sayings of the Jewish Fathers*, v., 24 (Taylor, p. 93, second edition). See too Herod., ix., 16; Eur., *Hippol.*, vi., 76; for the construction, cf. Burton, *N. T. Moods and Tenses*, p. 96, and Viteau, *Le Grec du N. T.*, pp. 103, 113 (1893), who compares LXX, Gen. xlv. 23, 26.—οὐ δύνασθε: R.V. and W.H., *δυνήσεσθε*. καταλύσαι with accusative of person in Xen., *Cyr.*, viii., 5, 24; Plato, *Legg.*, iv., p. 714, C., cf. 4 Macc. iv. 16. But without this addition it is usual to refer back to προσέχετε in ver. 35 (cf. Luke xxi. 34) for the construction of μήποτε; but μήποτε . . . εὐρεθῆτε may be explained on the principle that a verb of fearing is sometimes unexpressed, the idea of fear being supplied by the context (in clauses where μή with the subjunctive is found), Burton, *u. s.*, p. 96.—μήποτε, "lest haply," its use in later Greek, Blass, *Grammatik des N. G.*, p. 208. καὶ sometimes interpreted (so Alford, Wendt, Holtzmann), as if it meant not only against man but also against God. θεομάχοι: not found elsewhere, but cf. LXX, Job xxvi. 5, Symm., and in Prov. ix. 18, xxi. 16, applying the word to the Rephaim (see B.D.<sup>2</sup> "Giants"); in 2 Macc. vii. 19 we have θεομαχεῖν ἐπεχειρήσας. In classical Greek the same verb is found, see Grimm and Wendt for instances; θεομαχία, Plato, *Rep.*, 378, D. (as certain books of the *Iliad* were called, especially the xix.). The tolerance of the sentiments here attributed to Gamaliel is undoubtedly in perfect accordance with what we know of his character and opinions; the decisions attributed to him, *e.g.*, that relating to the law of the Sabbath (Hamburger, *Real-Encyclopädie des Judentums*, ii., 2, 237; see also Derenbourg, *Histoire de la Palestine*, pp. 239-246, and cf. also Renan, *Apostles*, p. 153, E.T.), are marked by a

ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41. Οἱ μὲν οὖν<sup>1</sup>  
ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ

<sup>1</sup> μὲν οὖν (Flor. δε), D, Par. add ἀποστολοι, so Hilg.; Flor. adds ἀπολυθέντες, cf. iv. 23; Blass in β combines both.

tendency to mildness and liberality; and perhaps a still more remarkable illustration of the same tendency is afforded by the enactment so often referred to him (Hamburger, *u. s.*) to allow to the poor of the heathen, as well as of Israel, the gleanings and a participation in the corn left standing in the corner of the fields, to inquire after the welfare of the Gentile poor, to maintain them, to visit their sick, to bury their dead (the prayer against heretics belonged not to this Gamaliel, but to Gamaliel II.). But the decision of Gamaliel was not prompted by any sympathy with the Christians; it was the judgment of toleration and prudence, but certainly nothing more, although it scarcely falls under the head of "cynical"; it was rather, as Ewald called it, that of an ordinary politician. No credence whatever can be attributed to the tradition that Gamaliel became a Christian, or that he was secretly a Christian, although we may sympathise with St. Chrysostom's words, "it cannot be that he should have continued in unbelief to the end". The Talmud distinctly affirms that he died a Jew, and, if he had betrayed his faith, we cannot understand the honour which Jewish tradition attaches to his name, "Gamaliel," B.D.<sup>2</sup>; Schürer, *Jewish People*, div. ii., vol. i., p. 364. Wendt, while he refuses to admit the historical character of the speech of Gamaliel, is evidently puzzled to discover any definite grounds for St. Luke's wilful introduction of the famous Rabbân into the scene (so too Feine). He therefore supposes that the decision in ver. 38, in which he sees a wise saying similar to those attributed to other Rabbis, was assigned by tradition to Gamaliel, and that St. Luke, who was in possession of the further tradition that Gamaliel had given a decisive judgment in the trial of the Apostles, introduces this saying into the speech which he attributes to Gamaliel as fitting to the occasion. But there is no indication in our authorities that the sentiment thus attributed to Gamaliel was in any way different from what might have been expected of him (see Schürer, *Jewish People*, *u. s.*). The chief objection to the speech, viz., the alleged anachronism involved in the mention of Theudas, really begs the

question as to its authenticity, and even on the supposition of an inaccuracy in the point mentioned, we cannot get rid of the fact that the attitude of Gamaliel in itself betrays no inconsistency. It was this alleged anachronism which caused Spitta to refer the incident of Gamaliel in this chapter to his inferior source B., and to refuse to adopt the solution of Weiss and Feine, who solved the difficulty involved in the mention of Theudas by introducing the hand of a reviser.

Ver. 40. ἐπεισθήσαν δὲ αὐτῷ: whatever scruples Gamaliel may have had in pressing matters against the Apostles, or even if the teaching of Christ, as some have conjectured, with much of which he might have sympathised as a follower of Hillel, had influenced his mind, or if, like Joseph of Arimathea, he too had not consented to the counsel and will of his fellow-Sanhedrists, there is no reason to suppose (see above) that he ever advanced beyond the compromise here suggested. It may be that Neander was right in his judgment that Gamaliel was too wise a man to render a fanatical movement more violent still by opposing it. Others however see in his words a mere *laissez-aller* view of matters, or a timid caution which betokened a mere waiter upon Providence. But at the same time there are occasions when Gamaliel's advice may not be out of place, see Bengel on ver. 38, and Farrar, *St. Paul*, i., 110 ff.—δεῖραντες, Deut. xxv. 3, 2 Cor. xi. 24: the punishment was for minor offences, and it was now inflicted upon the Apostles because they had transgressed the command enjoined upon them previously, iv. 18. The Pharisees, probably by their superior number in the Sanhedrim (Jos., *Ant.*, xiii., 10, 6), were able to secure the following of Gamaliel's advice, and to prevent extreme measures against the Apostles, but they were not prepared to disregard the previous injunction of the Council which bade the Apostles refrain from uttering a word in the name of Jesus. But the Apostles themselves must have seen in the punishment a striking fulfilment of their Lord's words, as in the closing hours of His earthly life He foretold their future sufferings for His Name. The



δνόματος αὐτοῦ<sup>1</sup> κατηξιώθησαν ἀτιμασθῆναι· 42. πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι ἰησοῦν τὸν Χριστόν.<sup>2</sup>

<sup>1</sup> After *ονοματος* a few cursives read *αυτον*; but om. *ἈΒCΔHΡ*, Tisch., W.H., R.V., Weiss, Wendt.

<sup>2</sup> Flor., Gig. add *Jesus*, Par. adds *Christi* (see for variations Alford and Wendt). R.V., W.H., Weiss have *τον Χριστον Ιησουν*; D, Flor., Par. *τον κυρον Ι. Χ.*, so Hilg.

penalty which must have been a very painful one, although the command not to exceed forty stripes often led to its mitigation, was often inflicted by the synagogues, and not only by the great Sanhedrim, for all kinds of offences as against heretics and others. These verses 40-42, with the exception of the words *ἐπεισθησαν δὲ αὐτῷ*, were referred by Jüngst to the redactor on the ground that they do not fit in well after Gamaliel's speech, and that the Apostles would have been at once released, but the Apostles were punished for a transgression of the command previously laid upon them in iv. 18. According to Jüngst, who here follows Spitta, the original conclusion of the narrative is to be found in inserting after ver. 39, chap. vi. 7! Here we are told is a notice, which is quite out of place where it now stands, that a great number of the priests were obedient to the faith: this was the result of the speech of Gamaliel, and his warning not to be found "fighting against God"; a speech delivered in the Sanhedrim in the midst of the priests!

Ver. 41. *οἱ μὲν οὖν*: no answering δέ as after i. 6, ii. 41, but explained because immediately upon *ἐπορεύοντο* (which answers to *ἀπέλυσαν*) follows *χαίροντες*, marking the attitude of the Apostles, and showing how little they proposed to obey the injunction from fear of further punishment. But see also Mr. Rendall's note, and also his Appendix on *μὲν οὖν*, *Acts*, p. 163, in which he examines this view at length; according to him there is an answering δέ, but it is found in the antithesis to this sentence in chap. vi. 1, the connection being that the Apostles now became more absorbed in their spiritual work, and a murmuring arose in consequence of their neglect of the distribution of the common funds. But this antithesis does not seem natural, and a censure on the Apostles is not necessarily contained in vi. i. ff.—*ἐπορεύοντο χαίροντες*: "imperf. quia describitur modus" (Blass, *Grammatik des N. G.*, p. 186; if one prophecy of their Lord had

been already fulfilled, another was fulfilled in the sequel, Matt. v. 11, 12, Phil. i. 29.—*κατηξιώθησαν . . . ἀτιμασθῆναι*: oxymoron, cf. 2 Cor. vi. 8-10; cf. Bengel's note—he calls it "eximium oxy.". The verb *καταξ.* is used by St. Luke in his Gospel, xx. 35 (xxi. 36, T.R., but not W.H. or R.V.), and here; only found once elsewhere, 2 Thess. i. 5, in a passage where the thought of Christian suffering and inheritance is combined; 2 Macc. xiii. 12, 3 Macc. iii. 21, iv. 11, 4 Macc. xviii. 3. *ἀτιμασθῆναι* only used once elsewhere by St. Luke, cf. Luke xx. 11, where it is also found in connection with *δέρω*.—*ὑπὲρ τοῦ ὀνόμ.*, "the Name"—i.e., the Name *κατ' ἐξοχὴν*, cf. 3 John 7, and James v. 14 (ii. 7) (*τοῦ Κ.* doubtful), cf. also Clem. Rom., 2 Cor. (so called), xiii. 4, Ignat., *Ephes.*, iii., 1, used here as the absolute use of *Ω* in Lev. xxiv. 11, 16,

by which the Jews understood Jehovah. See Grimm, Mayor's *St. James* above, and Taylor, *Pirke Aboth*, p. 67, second edition; cf. *τῆς ὁδοῦ*, "the Way," ix. 2, etc.—*πᾶσάν τε ἡμέραν*: the *τε* joins the imperfect *ἐπαύοντο* closely to the preceding, indicating the continuance of the work of the Apostles in spite of threats and blows, and of their resolve to welcome suffering for Christ as an honour = *κατὰ πᾶσαν ἡμέραν*. This use of *παύεσθαι* with the participle almost entirely in Luke and Paul may be regarded as a remains of literary usage, Luke v. 4, Col. i. 9, Ephes. i. 16 (Heb. x. 2); Viteau, *Le Grec du N. T.*, p. 193 (1893).—*ἐν τῷ ἱερ. καὶ κατ' οἶκον*: the words may mark a contrast between the public preaching which was not discontinued, cf. ver. 21, and the teaching continued at home in a household assembly, or *κατὰ* may be taken distributively, and refer to the Christian assemblies met together in various houses in the city, as in ii. 46. See Zöckler's note, and Edersheim, *Jewish Social Life*, pp. 259, 260.—*τὸν Χρ. ἰ.*: "Jesus as the Christ," R.V. The contents of the first Apostolic preaching, the sum and substance of the Apostles'



VI. 1. ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρε-

message to their fellow-countrymen. This is allowed and insisted upon by Schwegler, Renan, and others, but in the statement what an intimate knowledge of the life of Jesus is presupposed, and how great must have been the impression made by Him upon His daily companions!

CHAPTER VI.—Ver. 1. δὲ; cf. i. 15, and see above in v. 41. There seems no occasion to regard δὲ as marking a contrast between v. 41 and the opening of this chapter, or as contrasting the outward victory of the Church with its inward dissensions (as Meyer, Holtzmann, Zechler, see Nösgen's criticism *in loco*); simply introduces a new recital as in iii. 1. It may refer back to the notice in v. 14 of the increase of the disciples, and this would be in harmony with the context. On the expression ἐν ταῖς ἡμέρ. ταύτ., as characteristic of Luke, see above, and Friedrich, *Das Lucasevangelium*, p. 9; in both his Gospel and the Acts expressions with ἡμέρα abound. Harnack admits that in passing to this sixth chapter "we at once enter on historical ground," *Expositor*, v., p. 324 (3rd series). For views of the partition critics see Wendt's summary in new edition (1899), p. 140, Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, p. 390 ff. (1895), and also in commentary below. Wendt sees in vi. 1-7 the hand of the redactor, the author of Acts ii. 5; others suppose that we have in vi. the commencement of a new Hellenistic source; so Feine, J. Weiss, Hilgenfeld. Clemen refers vi. 7, 8 to his *Historia Petri*, whilst ver. 9 commences his *Historia Hellenistarum* (vv. 1-6 belong to a special source); others again see in chap. vi. the continuance of an earlier source or sources.—πληθυνόντων, when the number of the disciples was multiplying (present part.); verb frequent in LXX, sometimes intrans. as here, Exod. i. 20, etc., and see *Psalms of Solomon*, x., 1, and note in Ryle and James' edition; cf. also its classical use in its more correct form, πληθύνω, in the Acts: vi. 7, vii. 17, ix. 31, xii. 24. On St. Luke's fondness for this and similar words (Friedrich) see p. 73. Weiss calls it here a very modest word, introduced by one who knew nothing of the conversions in many of the preceding chapters. But the word, and especially its use in the present participle, rather denotes that the numbers went on increasing, and so

rapidly that the Apostles found the work of relief too great for them.—μαθητῶν, the word occurs here for the first time in the Acts (surely an insufficient ground for maintaining with Hilgenfeld that we are dealing with a new source). The same word is found frequently in each of the Gospels, twenty-eight times in Acts (μαθήτρια once, ix. 36), but never in the Epistles. It evidently passed into the ancient language of the early Church from the earthly days of the ministry of Jesus, and may fairly be regarded as the earliest designation of the Christians; but as the associations connected with it (the thought that Jesus was the διδάσκαλος and His followers His μαθηταί) passed into the background it quickly dropped out of use, although in the Acts the name is still the rule for the more ancient times and for the Jewish-Christian Churches; cf. xxi. 16. In the Acts we have the transition marked from μαθηταί to the brethren and saints of the Epistles. The reason for the change is obvious. During the lifetime of Jesus the disciples were called after their relationship to Him; after His departure the names given indicated their relation to each other and to the society (Dr. Sanday, *Inspiration*, p. 289). And as an evidential test of the date of the various N.T. writings this is just what we might expect: the Gospels have their own characteristic vocabulary, the Epistles have theirs, whilst Acts forms a kind of link between the two groups, Gospels and Epistles. It is, of course, to be remembered that both terms ἀδελφοί and ἄγιοι are also found in Acts, not to the exclusion of, but alongside with, μαθηταί (cf., e.g., ix. 26, 30, xxi. 4, 7, 16, 17): the former in all parts of the book, and indeed more frequently than μαθηταί, as applied to Christians; the latter four times, ix. 13, 32, 41, xxvi. 10. But if our Lord gave the charge to His disciples recorded in St. Matt. xxviii. 19, bidding them make disciples of all the nations, μαθητεύσατε (cf. also Acts xiv. 21 for the same word), then we can understand that the term would still be retained, as it was so closely associated with the last charge of the Master, whilst a mutual discipleship involved a mutual brotherhood (Matt. xxiii. 8). St. Paul in his Epistles would be addressing those who enjoyed through Christ a common share with himself in a holy fellowship and calling, and whom

he would therefore address not as μαθηταί but as ἀδελφοί and ἅγιοι. They were still μαθηταί, yet not of man but of the Lord (only in one passage in Acts, and that a doubtful one, ix. 43, is the word μαθηταί or μαθητής used of any human teacher), and the word was still true of them with that significance, and is still used up to a period subsequent (we may well believe) to the writing of several of Paul's Epistles, Acts xxi. 16. How the word left its impress upon the thought of the Church, in the claim of the disciple to be as his Master, is touchingly evidenced by the expressions of St. Ign., *Ephes.* i. 2; *Magn.*, ix., 2; *Rom.* iv. 2; *Tral.*, v., 2 (St. Polyc., *Martyr*, xvii., 3, where the word is applied to the martyrs as disciples of the Lord, and the prayer is offered: ὡν γένοιτο καὶ ἡμᾶς συγκοινωνούς τε καὶ συμμαθητάς γενέσθαι). — γογγυσμός and γογγύζειν are both used by St. Luke (*cf.* Luke v. 30), by St. John, and also by St. Paul, Phil. ii. 14, and 1 Cor. x. 10, the noun also by St. Peter, i. 4, 9. The noun is found seven times in the LXX of Israel in the wilderness (*cf.* 1 Cor. x. 10); so in Phil. ii. 14 it is probable that the same passage, Exod. xvi. 7, was in the Apostle's mind, as in the next verse he quotes from the Song of Moses, Deut. xxxii. 5, LXX; so γόγγυσις is also found in LXX with the same meaning, Numb. xiv. 27. γογγυσμός is also found in Wisd. i. 10, Eccles. xlvi. 7, with reference to Numb. xiv. 26, 27, and twice in Psalms of Solomon v. 15, xvi. 11. In Attic Greek τυνθυρισμός would be used (so τυνθρίω and τυνθυρίζω). Phrynichus brands the other forms as Ionian, but Dr. Kennedy maintains that γογγυσμός and γογγύζειν from their frequent use in the LXX are rather to be classed amongst "vernacular terms" long continued in the speech of the people, from which the LXX drew. Both words are probably onomatopoeic.—Kennedy, *Sources of N. T. Greek*, pp. 38-40, 72, 73, 76; see also Rutherford, *New Phrynichus*, p. 463; Deissmann, *Bibelstudien*, p. 106. Here the word refers rather to *indignatio clandestina*, not to an open murmuring. — Ἑλληνιστῶν. The meaning of the term, which was a matter of conjecture in St. Chrysostom's day, cannot be said to be decided now (Hort, *Judaistic Christianity*, p. 48). The verb Ἑλληνίζειν, to speak Greek (Xen., *Anab.*, vii., 3, 25), helps us reasonably to define it as a Greek-speaking Jew (so also Holtzmann and Wendt). The term occurs again in ix. 29 (and xi. 20? see

*in loco*), and includes those Jews who had settled in Greek-speaking countries, who spoke the common Greek dialect in place of the vernacular Aramaic current in Palestine, and who would be more or less acquainted with Greek habits of life and education. They were therefore a class distinguished not by descent but by language. This word "Grecians" (A.V.) was introduced to distinguish them from the Greeks by race, but the rendering "Grecian Jews" (R.V.) makes the distinction much plainer. Thus in the Dispersion "the cultured Jew was not only a Jew but a Greek as well"; he would be obliged from force of circumstances to adapt himself to his surroundings more or less, but, even in the more educated, the original Jewish element still predominated in his character; and if this was true of the higher it was still more true of the lower classes amongst the Hellenists—no adoption of the Greek language as their mode of speech, no separation of distance from the Holy City, no defections in their observances of the law, or the surrender as unessential of points which the Pharisees deemed vital, could make them forget that they were members of the Commonwealth of Israel, that Palestine was their home, and the Temple their pride, see B.D.<sup>3</sup>, "Hellenist," Schürer, *Jewish People*, div. ii., vol. ii., p. 282, E.T.; Hamburger, *Real-Encyclopädie des Judentums*, ii., 3, "Griechenthum". But bearing this description in mind, we can the more easily understand the conflict with Stephen, and his treatment by those who were probably his fellow-Hellenists. If as a cultured Hellenist St. Stephen's sympathies were wider and his outlook less narrow than that of the orthodox Jew, or of the less educated type of Hellenist, such a man, who died as St. Stephen died with the prayer of Jesus on his lips (see Feine's remarks), must have so lived in the spirit of his Master's teaching as to realise that in His Kingdom the old order would change and give place to new. But the same considerations help us to understand the fury aroused by St. Stephen's attitude, and it is not difficult to imagine the fanatical rage of a people who had nearly risen in insurrection because Pilate had placed in his palace at Jerusalem some gilt shields inscribed with the names of heathen gods, against one who without the power of Pilate appeared to advocate a change of the customs which Moses had delivered (see Nösgen, *Apostelgeschichte*, p. 69). — Ἑβραῖοι—in W.H. with smooth breath-



θεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.<sup>1</sup> 2. προσκαλεσάμενοι δὲ<sup>2</sup> οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ

<sup>1</sup> At end D adds ἐν τῇ διακονίᾳ τῶν Ἑβραίων, according to Flor. οτι ἐν τ. καθ. διακ. αἱ χ. τῶν Ἑλλ. ὑπο τῶν διακονῶν τῶν Ἑβρ. παρεθεωρ. Blass in β reads simply after αἱ χ. αὐτῶν the words ὑπο τῶν διακ. τῶν Ἑβραίων.

<sup>2</sup> οὐν CEHP, Vulg.; δε B, so Tisch., W.H. text, R.V. marg., Weiss, Wendt; δη A, so Lach., W.H. marg. D reads τι οὐν ἐστὶν ἀδελφοί; ἐπισκεψ., so Flor., Par.; cf. xxi. 22 (Weiss).

ing, see W.H., Introduction, p. 313, and Winer-Schmiedel, p. 40; here those Jews in Palestine who spoke Aramaic; in the Church at Jerusalem they would probably form a considerable majority, cf. Phil. iii. 5, and Lightfoot's note. In the N.T. Ἰουδαῖος is opposed to Ἕλλην (Rom. i. 16), and Ἑβραῖος to Ἑλληνιστής, Acts vi. 1. In the former case the contrast lies in the difference of race and religion; in the latter in the difference of customs and language. A man might be called Ἰουδαῖος, but he would not be Ἑβραῖος in the N.T. sense unless he retained in speech the Aramaic tongue; the distinction was therefore drawn on the side of language, a distinction which still survives in our way of speaking of the Jewish nation, but of the Hebrew tongue. See Trench, *Synonyms*, i., p. 156 ff. In the two other passages in which Ἑβρ. is used, Phil. iii. 5 and 2 Cor. xi. 22, whatever difficulties surround them, it is probable that the distinctive force of the word as explained above is implied. But as *within* the nation, the distinction is not recognised by later Christian writers, and that it finds no place at all in Jewish writers like Philo and Josephus, or in Greek authors like Plutarch and Pausanias (Trench, *u. s.*).—πρὸς, cf. St. Luke v. 30, ἐγγύς τ. μαθητῶν αὐτοῦ.—παρεθεωροῦντο: not found elsewhere in N.T. and not in LXX, but used in this sense in Dem. (also by Diodorus and Dion. Hal.) = παρορᾶν, Attic: imperfect, denoting that the neglect had been going on for some time; how the neglect had arisen we are not told—there is no reason to suppose that there had been previously Palestinian deacons (so Blass in β, critical notes), for the introduction of such a class of deacons, as Hilgenfeld notes, is something quite new, and does not arise out of anything previously said, although it would seem that in the rapidly growing numbers of the Church the Hebrew Christians regarded their Hellenist fellow-Christians as having only a secondary claim on their care. Possibly the supply for the Hellenists fell short, simply be-

cause the Hebrews were already in possession. The Church had been composed first of Galileans and native Jews resident in Jerusalem, and then there was added a wider circle—Jews of the Dispersion. It is possible to interpret the incident as an indication of what would happen as the feeling between Jew and Hellenist became more bitter, but it is difficult to believe that the Apostles, who shared with St. James of Jerusalem the belief that *θηρσκέια* consisted in visiting the fatherless and widows in their affliction, could have acted in a spirit of partiality, so that the neglect, if it was due to them, could be attributed to anything else than to their ignorance of the greatness of the need.—διακονία, see below on ver. 2.—καθημερινῇ: not found elsewhere in N.T. or in LXX, only in Judith xii. 15. It is a word only used in Hellenistic Greek, cf. Josephus, *Ant.*, iii., 10, 1; but it may be noted that it is also a word frequently employed by medical writers of a class of fevers, etc. See instances in Hobart, pp. 134, 135, and also in Wetstein, *in loco*.—αἱ χήραι αὐτῶν: not merely a generic term for the poor and needy—under the Mosaic dispensation no legal provision was made for widows, but they would not only receive the privileges belonging to other distressed classes, but also specific regulations protected them—they were commended to the care of the community, and their oppression and neglect were strongly condemned—it is quite possible that the Hellenistic widows had previously been helped from the Temple Treasury, but that now, on their joining the Christian community, this help had ceased. On the care of the widow in the early Church, see James i. 27 (Mayor's note); Polycarp, *Phil.*, vi., 1, where the presbyters are exhorted to be εὐσπλαγχνοὶ μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος, and cf. iv. 3. The word χήρα occurs no less than nine times in St. Luke's Gospel, three times in the Acts, but elsewhere in the Evangelists only three times in St. Mark (Matt. xxiii. 14, omitted by W.H. and R.V.), and two



of these three in an incident which he and St. Luke alone record, Mark xii. 42, 43, and the other time in a passage also peculiar to him and St. Luke (if we are justified in omitting Matt. xxiii. 14), *viz.*, Mark xii. 40.

Ver. 2. *προσκαλεσάμενοι δὲ οἱ δώδεκα*: whatever may have been the irritation caused by the pride or neglect of the Hebrews, the Apostles recognised that there was ground for complaint, and thus showed not only their practical capacities, but also their freedom from any partiality. *οἱ δώδε.*: only here in Acts, but *cf.* 1 Cor. xv. 5, where St. Paul uses the title as if it were well and widely known, and required no explanation from him. It is found six times in St. Luke's Gospel, and no less than ten in St. Mark's. See also above i. 26, ii. 14. — *τὸ πλῆθος* = the whole Church, not the hundred-and-twenty, as J. Lightfoot. The expression is a general one, and need not imply that every single member of the Church obeyed the summons. For the word *πλῆθος* and the illustration of its use in religious communities on the papyri by Deissmann, see p. 73. The passage has been quoted in support of the democratic constitution of the Apostolic Church, but the whole context shows that the government really lay with the Apostles. The Church as a whole is under their direction and counsel, and the Apostles alone determine what qualification those chosen should possess, the Apostles alone lay hands upon them after prayer: "The hand of man is laid upon the person, but the whole work is of God, and it is His hand which toucheth the head of the one ordained, if he be duly ordained" (Chrys., *Hom.*, xiv.). The dignity of the Apostles, and their authority as leaders of the Church and ordainers of the Seven, is fully recognised by Feine, but he considers that their position is so altered, and the organisation of the Church so much more developed, that another source and not the Jerusalem *Quellenschrift* must be supposed; but if, as Feine allows, such passages as iv. 34, v. 2, belong to the Jerusalem source, it would appear that the authority of the Apostles in the passage before us was a very plain and natural development.—*καταλείψαντας*: on the formation of the first aorist see Blass, *Grammatik*, p. 43, and also Deissmann, *Neue Bibelstudien*, p. 18; Winer-Schmiedel, p. 109.—*διακονεῖν τραπέζαις*: there seems to be an intentional antithesis between these words and *τῇ διακονίᾳ τοῦ λόγου* in ver.

3. The Twelve do not object to the work of ministering, but only to the neglect of ministering to the higher sustenance for the sake of the lower (Hort, *Ecclesia*, p. 206); thus Bengel speaks of the expression as used with indignation, "Antitheton, *ministerium verbi*". *διακονία* and *διακονεῖν* are used for ministrations to man, although more usually of man to God; *cf.* Acts xix. 22, of service to St. Paul, *διακονία*, Acts xi. 29, xii. 25, of service to the brethren of Judæa in the famine, Rom. xv. 25, 31, 2 Cor. viii. 4, ix. 1, 12, 13, of the Gentile collections for the same purpose, so too probably in Rom. xvi. 1 of the service rendered by Stephanas to travelling Christians, *cf.* Heb. vi. 10, and its use of the verb in the Gospels of ministering to our Lord's earthly wants, Luke viii. 3, x. 40 (both noun and verb), John xii. 2; *cf.* also Luke xii. 37, xxii. 27, Matt. iv. 11, Luke iv. 39; see further on the use of the word in classical Greek, Hort, *Ecclesia*, p. 203. The word had a high dignity conferred upon it when, in contrast to the contemptuous associations which surrounded it for the most part in Greek society, Epictetus remarks that it is man's true honour to be a *διάκονος* of God (*Diss.*, iii., 22, 69; 24, 65; iv. 7, 20; *cf.* iii. 26, 28), and a dignity immeasurably higher still, when the Son of Man could speak of Himself as in Matt. xx. 28, Mark x. 45; *cf.* Luke xxii. 27. "Every clergyman begins as a deacon. This is right. But he never ceases to be a deacon. The priest is a deacon still. The bishop is a deacon still. Christ came as a deacon, lived as a deacon, died as a deacon: *μὴ διακονῆθῃναι, ἀλλὰ διακονῆσαι*" (Lightfoot, *Ordination Sermons*, p. 115). In the LXX the verb does not occur at all, but *διάκονος* is used four times in Esther i. 10, ii. 2, vi. 3, 5, of the king's chamberlains and of the servants that ministered to him, and once in 4 Macc. ix. 17; *διακονία* is also found in two of the passages in Esther just quoted, vi. 3 and 5, where in A we read *οἱ ἐκ τῆς διακονίας* (BS *διάκονοι*), and once in 1 Macc. xi. 58, of the service of gold sent by Jonathan to Antiochus. What is meant by the expression here? does it refer to distribution of money or in kind? The word in itself might include either, but if we were to limit *διακονία* to alms, yet the use of the word remarked upon above renders the service higher than that of ordinary relief: "*ministration*," says St. Chrysostom (although he takes it of alms, *Hom.*, xiv.), "extolling by this at once the doers and

ἀρεστὸν ἐστὶν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. 3. ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυροῦ-

those to whom it was done". But *τραπέζαις* presents a further difficulty; does it refer to the tables of exchange for money, a rendering which claims support from Matt. xxi. 12, xxv. 27, Luke xix. 23, John ii. 15, or to tables for food, Luke xvi. 21, xxii. 21, 30? Possibly the use of the word in some passages in the N.T., and also the fact that the *διακονία* was *καθημερινή*, may indicate the latter, and the phrase may refer to the actual serving and superintending at the tables at which the poor sat, or at all events to the supplying in a general way those things which were necessary for their bodily sustenance. Zöckler, *Apostelgeschichte* (second edition), refers the word to the ministration of the gifts of love offered at the Eucharist in the various Christian houses (so Scaliger understood the expression of the *Agapæ*). Mr. Humphry reminds us that the words were quoted by Latimer (1548) in a sermon against some bishops of his time who were controllers of the mint.

Ver. 3. *ἐπισκέψασθε οὖν*: the verb, though frequently used by St. Luke in both his writings, is not elsewhere used in the sense of this verse, "look ye out," cf. *σκέπτεσθαι* in Gen. xli. 33.—*μαρτυροῦμένους*, cf. Heb. xi. 2, 39, and cf. 4, 5, and 1 Tim. v. 10, Acts x. 22, xxii. 12, also xvi. 2; cf. its use also in Clem. Rom., *Cor.*, xvii. 1; xviii. 1, etc.; Ignat., *Phil.*, xi. 1; *Ephes.*, xii. 2. See also the interesting parallels in Deissmann, *Neue Bibelstudien*, p. 93. In Jos., *Ant.*, iii. 2, 5, and xv. 10, 5, it is used as here, but of hostile testimony in Matt. xxiii. 31, John xviii. 23.—*ἐπτά*: why was the number chosen? Various answers have been given to the question: (1) that the number was fixed upon because of the seven gifts of the Spirit, Isa. xi. 2, Rev. i. 4; (2) that the number was appointed with regard to the different elements of the Church: three Hellenists, three Hebrews, one Proselyte; (3) that the number was regulated by the fact that the Jerusalem of that day may have been divided into seven districts; (4) that the number was suggested by the Hebrew sacred number—seven; (5) Zöckler thinks that there is no hypothesis so probable as that the small Jerusalem *ἐκκλησίαι κατ' οἶκον* were seven in number, each with its special worship, and its special business connected with alms-giving and distribu-

tion—alms-giving closely related to the Eucharist or to the Love-Feasts; (6) the derivation of the number from Roman usage on the analogy of the *septemviri epulones* advocated by Dean Plumptre, officials no doubt well known to the *Libertini* (see also B.D.<sup>2</sup> "Deacon," and the remarks of Ramsay, *St. Paul*, p. 375, on Roman organisation and its value). This is far more probable than that there should be any connection between the appointment of the Seven and the two heathen inscriptions quoted by Dr. Hatch (*Bampton Lectures*, p. 50, note 56), in which the word *διάκονος* is used of the assistants in the ritual of sacrificial and temple feasts at Anactorium in Acarnania and Metropolis in Lydia (see on the other hand, Hort, *Ecclesia*, p. 210), for in the incident before us the word *διάκονος* is not used at all, and later in the history, xxi. 8, Philip is described not by that title but as one of the Seven. Nor is there any real likeness to be found between the office assigned to the Seven and that of the Chazzan or officer of the Jewish synagogue (*ὑπηρέτης*, Luke iv. 20), who corresponded rather to our parish-clerk or verger, and whose duties were confined to the synagogue; a nearer Jewish parallel is to be found in the

*גבאי הקהילה*, collectors of alms, but these officers would rather present a parallel to the tax-gatherers than to those who ministered to the poor (see "Deacon" in Hastings, B.D.). Whilst, however, these analogies in Jewish offices fail us, we stand on much higher ground if we may suppose that as our Lord's choice of the Twelve was practically the choice of a number sacred in its associations for every Israelite, so the number Seven may have been adopted from its sacredness in Jewish eyes, and thus side by side with the sacred Apostolic College there existed at this period another College, that of the Seven. What was the nature of the office? Was it the Diaconate in the modern sense of the term? But, as we have noted above, the Seven are never called Deacons, and therefore it has been thought that we have here a special office to meet a special need, and that the Seven were rather the prototypes of the later archdeacons, or corresponded to the elders who are mentioned in xi. 30 and xiv. 23. On the other hand St. Luke,



μένους ἑπτά, πλήρεις Πνεύματος <sup>1</sup> Ἁγίου καὶ σοφίας, οὓς καταστήσω-  
μεν <sup>2</sup> ἐπὶ τῆς χρείας ταύτης · 4. ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ

<sup>1</sup> ἁγιον om.  $\aleph$ BC<sup>2</sup>D 137, 180 (Vulg. am. fu. lux), Syr. Harcl., Chrys.; so Tisch., W.H., R.V., Weiss, Wendt.

<sup>2</sup> καταστήσομεν  $\aleph$ ABCDE, Bas., Chrys., Wendt, Weiss, W.H; καταστήσωμεν HP (d, e, Vulg.).

from the prominence given to the narrative, may fairly be regarded as viewing the institution of the office as establishing a new departure, and not as an isolated incident, and the emphasis is characteristic of an historian who was fond of recording "beginnings" of movements. The earliest Church tradition speaks of Stephen and Nicolas as ordained to the diaconate, Iren., *Adv. Haer.*, i., 26; iv., 15, and the same writer speaks of Stephen as "the first deacon," iii., 12; cf. also the testimony of St. Cyprian, *Epist.*, 3, 3, and the fact that for centuries the Roman Church continued to restrict the number of deacons to seven (Cornelius, ap. *Euseb. H. E.*, vi., 43). It is quite true that the first mention of *διάκονοι* in the N.T. (although both *διακονία* and *διακονεῖν* are used in the passage before us) is not found until *Phil.* i. 1, but already a deaconess had been mentioned in writing to the Church at Rome (xvi. 1, where Phœbe is called *διάκονος*), in the Church at Philippi the office had evidently become established and familiar, and it is reasonable to assume that the institution of the Seven at Jerusalem would have been well known to St. Paul and to others outside Palestine, "and that analogous wants might well lead to analogous institutions" (Hort, and to the same effect, Gore, *The Church and its Ministry*, p. 403). But if the Seven were thus the prototypes of the deacons, we must remember that as the former office though primarily ordained for helping the Apostles in distribution of alms and in works of mercy was by no means confined to such duties, but that from the very first the Seven were occupied in essentially spiritual work, so the later diaconate was engaged in something far different from mere charity organisation; there were doubtless qualifications demanded such as might be found in good business men of tact and discretion, but there were also moral and spiritual qualities which to a great extent were required of the *διάκονοι* no less than of the *πρεσβύτεροι* and *ἐπισκοποι*: there was the holding the mystery of the faith in a pure conscience, there was the

moral and spiritual courage which would enable the *διάκονοι* to gain even in the pursuit of their *διακονία* "great boldness in the faith which is in Christ Jesus," 1 Tim. iii. 13 (Moberly, *Ministerial Priesthood*, p. 138 ff.); see also on the whole subject, Felten, *Apostelgeschichte*, p. 139 ff.; Zöckler, *Apostelgeschichte*, p. 206 ff.; Lightfoot, *Philippians*, "Dissertation on the Christian Ministry," and *Real-Encyclopädie für protest. Theol. und Kirche* (Hauck), "Diakonen" (Heft 38, 1898). —*σοφίας*: practical wisdom, *prudentia*, cf. 1 Cor. vi. 5 (Blass, so Grimm); in ver. 10 the use of the word is different, but in both places *σοφία* is referred to the Spirit, "it is not simply spiritual men, but full of the Spirit and of wisdom . . . for what profits it that the dispenser of alms speak not, if nevertheless he wastes all, or be harsh and easily provoked?" Chrys., *Hom.*, xiv.—*οὓς καταστήσομεν* (on the reading *whom ye*, which was exhibited in some few editions of A.V., see *Speaker's Commentary*, *in loco*): the appointment, the consecration, and the qualifications for it, depend upon the Apostles—the verb implies at all events an exercise of authority if it has no technical force, cf. Titus i. 5. The same shade of meaning is found in classical writers and in the LXX in the use of the verb with the genitive, with *ἐπί*, sometimes with a dative, sometimes with an accusative: Gen. xxxix. 4, xli. 41, Exod. ii. 14, xviii. 21, Num. iii. 10, Neh. xii. 44, Dan. ii. 48, 49, 1 Macc. vi. 14; cf. its use in Luke xii. 14, 42, 44. The opposite is expressed by *μεταστήσασθαι ἀπὸ τῆς χρ.*, Polyb., iv., 87, 9; 1 Macc. xi. 63 (Wendt).—*χρείας*: the word might mean need in the sense of necessity, Latin *opus*, want, 2 Chron. ii. 16, Wisdom xiii. 16, 1 Macc. iii. 28, or it might mean business, Latin *negotium*, *officium*. In the LXX it seems to be employed in both senses, as also in classical writers, but here both A. and R.V. render "business" (so in Polybius), cf. Judith xii. 10 AB., 1 Macc. x. 37, xi. 63, xii. 45 (*χρεῖα* is found no less than eight times in 1 Macc., seven times in 2 Macc., once in 3 Macc.); see Wetstein



τοῦ λόγου προσκατερήσομεν.<sup>1</sup> 5. καὶ ἤρесе<sup>2</sup> ὁ λόγος<sup>3</sup> ἐνώπιον παντὸς τοῦ πληθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη<sup>3</sup> πίστεως καὶ Πνεύματος Ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ Νικάνορα, καὶ

προσκατερησομεν; D, Flor., Gig., Par., Vulg. read εσομεθα . . . προσκατερουντες. This participial construction with the substantive verb is characteristic of St. Luke, and occurs with the same verb as here in i. 14, ii. 42, viii. 13.

<sup>2</sup> ο λογος; D, Flor. (Gig.) add ουτος; Harris refers to retrans. from Latin, παντος του πληθους; D adds των μαθητων, so Hilg.; Flor. substitutes παντων των μαθητων, so Blass in β.

<sup>3</sup> πληρη BC corr., T.R.; so Weiss, Wendt, W.H., R.V.; πληρης B<sup>7</sup>C<sup>2</sup>\*DEHP so Lach. See further below.

for uses of the word in Philo and Josephus.

Ver. 4. ἡμεῖς δὲ: in marked contrast to the service of tables, etc., but still every work in the Church, whether high or low, was a διακονία.—τῇ διακ. τοῦ λ., see above.—προσκατερήσομεν, "will continue steadfastly," R.V., see above on i. 14.—τῇ προσ., "the prayer" (Hort); the article seems to imply not only private prayer and intercession, but the public prayer of the Church.

Ver. 5. ἤρесе<sup>2</sup> ἐνώπιον: phrase not usual in classical Greek; but ἐνώ. in this sense, so κατενώπιον ἐναντι κατέναντι, derived from the LXX (ἐναντίον frequent in LXX, is also classical); cf., e.g., Deut. i. 23 A, 2 Sam. iii. 36, 1 Kings iii. 10, xx. (xxi.) 2, Jer. xviii. 4, Ju. vii. 16, xiii. 20, 1 Macc. vi. 60, viii. 21 (ἐναντίον, S), where the whole phrase occurs. Blass, *Grammatik*, p. 125, and see on iv. 10.—πλήθους, cf. Deissmann, *Neue Bibelstudien*, p. 60, and above on p. 73.—ἐξελέξαντο, see above, cf. xv. 22, 25, always in the middle in N.T. (Luke ix. 35 doubtful), so in LXX. Blass, *Grammatik*, p. 181, nearly always =  $\epsilon\lambda\epsilon\chi\alpha\mu\epsilon\tau\alpha$ . On the import-

ance of the step thus taken as marking a distinct stage in the organisation of the Church, and in the distribution of work amongst the members of what was now a true body politic, see Ramsay, *St. Paul*, p. 372; Hort., *Ecclesia*, p. 52, and on its further importance in the emancipation of the Church, see Lightfoot's "Paul and the Three". The choice of the names has often been held to indicate the liberal spirit in which the complaint of the Hellenists was met, since the Seven bear purely Greek names, and we infer that the bearers were Hellenists, "elegant ergo Graecos non Hebraeos, ut magis satisfacerent murmuri Graecorum" Cornelius à Lapide. But the inference is not altogether certain, however pro-

bable (see Wendt, Felten), for Greek names, e.g., Philip, Didymus, Andrew, were also found amongst the Palestinian Jews. Bengel holds that part were Hebrew, part Hellenist, whilst Gieseler hazarded the opinion that three were Hebrews, three Hellenists, and one a proselyte. But we cannot conclude from the fact that they were probably Hellenists, that the Seven were only charged with the care of distribution amongst the Hellenist section of the Church, as there is nothing in the narrative to warrant this. We cannot say that we know anything of the Seven except Stephen and Philip—Stephen the preacher and martyr of liberty, Philip the practical worker (Lightfoot, "Paul and the Three"). Baronius hazarded the fanciful conjecture that Stephen as well as Saul was a pupil of Gamaliel. Both Stephen and Philip were said to have been amongst the Seventy, Epiphanius, *Haer.*, xx., 4 (but see Hooker, v., lxxviii., 5). If so, it is possible that they may have been sent to labour in Samaria as our Lord had laboured there, Luke ix. 52, xvii. 11; and possibly the after work of Philip in that region, and possibly some of the remarks in St. Stephen's speech, may be connected with a mission which had been committed to Hellenistic Jews. See further on his name and work, Dean Plumptre, *in loco*, and also below, notes on chap. vii. He may well be called not only the proto-martyr, but also the first great Christian Ecclesiastic (B.D.<sup>1</sup> "Stephen").—The description given of Stephen (as of Barnabas, so closely similar, xi. 24, cf. Numb. xxvii. 18 of Joshua) shows that the essential qualifications for office were moral and spiritual; see also below on Φίλιππον.—πλήρη: in some MSS. the word appears as indeclinable, W.H. margin, so in ver. 3, xix. 28, Mark viii. 19, 2 John 8. Blass, *Grammatik*, p. 81. St. Luke uses the adjective twice in his

Τίμωνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, 6. οὗς  
ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς

Gospel, and eight times in the Acts; on his fondness for such words, see p. 73.—*πίστεως*: not in the lower sense of honesty or truthfulness, but in the higher sense of religious faith, cf. xi. 24, "non modo fidelitate sed fide spirituali," Bengel.—*Φίλιππον*, cf. viii. 5, xxi. 8: we may probably trace his work also along the coasts of Palestine and Phœnicia, cf. viii. 40, xv. 3, xxi. 3, 7 (Plumptre's notes on these passages), and no doubt St. Luke would have learnt from him, when he met him at Cæsarea, xxi. 8, much that relates to the early history of the Church, *Introd.*, 17. It would appear both in his case and in that of St. Stephen that the duties of the Seven could not have been confined to service of the tables. In the deacons M. Renan saw a proclamation of the truth that social questions should be the first to occupy the attention of man, and the deacons were, for him, the best preachers of Christianity; but we must not forget that they did not preach merely by their method and works of charity, but by a proclamation of a Saviour and by the power of the Holy Ghost. In the reference to Philip in xxi. 8 as simply "one of the Seven" we may fairly see one of the many proofs of the unity of the authorship of *Acts*, see Salmon, *Introd.*, chapter xviii., and Lightfoot, "Acts," B.D.<sup>2</sup>, and see further, Salmon in the same chapter, on the proof which is afforded in the account of Philip of the antiquity of the *Acts*; see below also on xxi. 8.—*Πρόχορον*: tradition says that he was consecrated by St. Peter Bishop of Nicomedia, and a fabulous biography of John the Evangelist had his name attached to it, as a companion of the Apostle in Asia, and his biographer—but we cannot attach any credence to any such professed information; see Blass, *in loco*, Hilgenfeld, *Zeitschrift für wissenschaftl. Theol.*, 1895, p. 426; B.D.<sup>1</sup> iii. *sub v.* Of Simon, Parmenas, Nicanor, it cannot be said that anything is known, as is frankly admitted by the Romanist commentator Felten.—*Νικόλαον προσήλυτον* 'A.: that the name proselyte is given to him has been held by many to mark him out as the only proselyte among the Seven; otherwise it is difficult to see why he alone is so designated (so Ramsay, *St. Paul*, p. 375, Lightfoot, Hort, Weiss, Felten, and amongst earlier writers, De Wette and Ewald). No doubt he was a proselyte of the higher and more com-

plete type (a "proselyte of the gate," the lower type—as distinct from a "proselyte of righteousness"—is always in Acts *φοβούμενος* or *σεβόμενος τὸν θεόν*), but Ramsay sees in his election to office another distinct step in advance: "the Church is wider than the pure Jewish race, and the non-Jewish element is raised to official rank," although, as Ramsay himself points out, there was nothing in this step out of harmony with the principle of the extreme Judaistic party (*St. Paul*, p. 375, cf. 157). The case of Cornelius was of a different kind, see below on chap. x. But the notice is all the more interesting because it contains the first mention of the Church afterwards so important, the Mother Church of the Gentiles, Antioch in Syria, and this may point to the reason of the description of Nicolaus as a proselyte of Antioch. It was a notice of special interest to St. Luke if his own home was at Antioch, but we cannot say positively that the notice means that Nicolaus was the *only* proselyte among the Seven. That the Jews were numerous at Antioch and had made many proselytes we learn from Jos., *B. J.*, vii., 3, 3: of the supposed connection between this Nicolaus and the sect of the Nicolaitans, Rev. ii. 6, 14, we may hesitate to say with Blass that it is worthy of no more credit than the notice which attaches to Prochorus, although we may also well hesitate to accept it, but it has been advocated by Lightfoot, *Galatians*, p. 297, and recently by Zöckler, *Apostelgeschichte*, p. 199. Zöckler goes so far as to see in the list of the Seven a copy of the list of the Apostles, inasmuch as the most distinguished is placed first, the traitor last. But Nicolaus would be fitly placed last if he were the only proselyte. The Patristic evidence in support of the connection in question is by no means conclusive, see Ritschl, *Alt-katholische Kirche*, p. 135 and note (second edition), Felten, *Apostelgeschichte*, p. 140, and Wendt, *in loco*, Hilgenfeld, *Zeitschrift für wissenschaftl. Theol.*, p. 425 (1895). Holtzmann on Rev. ii. 6 holds that the Nicolaitans, who are not to be connected with Nicolaus the deacon, may = symbolically, the Bileamites, ver. 14; so Grimm, *sub v.* *Νικολαΐτης*, if we take the latter as coinciding with the Hebrew

מְחַלֵּל = destruction of the people.



τὰς χεῖρας. 7. καὶ ὁ λόγος τοῦ Θεοῦ<sup>1</sup> ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων<sup>2</sup> ὑπήκουον τῇ πίστει.

<sup>1</sup> Θεοῦ  $\aleph$  ABCHP; but DE 180, Vulg., Par., Syr. Harcl., Chrys., Orint. read Κυρίου.

<sup>2</sup> ἱερέων; but  $\aleph^*$  Syr. Pesh., Theophyl. read Ιουδαίων. (See below.)

Ver. 6. ἔστησαν, *cf.* i. 23; for ἐνώπιον, see above.—καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας: change of subject. This is the first mention of the laying on of hands in the Apostolic Church. No doubt the practice was customary in the Jewish Church, Num. xxvii. 18, Deut. xxxiv. 9; see also Edersheim, *Jewish Social Life*, p. 281, and *Jesus the Messiah*, ii., 382, and Hamburger, *Real-Encyclopädie*, ii., 6, pp. 882-886, "Ordinierung, Ordination"; Hort, *Eccllesia*, p. 216; Gore, *Church and the Ministry*, pp. 187, 382; but the constant practice of it by our Lord Himself was sufficient to recommend it to His Apostles. It soon became the outward and visible sign of the bestowal of spiritual gifts in the Apostolic Church, *cf.* Acts viii. 15, xiii. 3, 1 Tim. iv. 14, v. 22, 2 Tim. i. 6, and every convert was instructed in its meaning as one of the elementary teachings of the faith, Heb. vi. 2. That the act was a means of grace is evident from St. Paul's words, for he reminds Timothy of the grace thus bestowed upon him, 1 Tim. iv. 14, 2 Tim. i. 6, and from the narrative of St. Luke in viii. 15, 17, and passages below. But that it was not a mere outward act dissociated from prayer is evident from St. Luke's words in the passage before us, in viii. 17, xiii. 3, and xix. 6. See especially Hooker, v., lxvi., 1, 2; see below in viii. and xiii., and Gore, *Church and the Ministry*, especially note G. Holtzmann would draw a distinction between the laying on of hands here and in viii. 17, xix. 6. Here, he contends, it only corresponds to the customary usage at the ordination of a Rabbi, as the Seven had already received the Holy Ghost, ver. 3, 5, *cf.* xiii. 1. But ver. 8 undoubtedly justifies us in believing that an accession of power was granted after the laying on of hands, and now for the first time mention is made of St. Stephen's τέρατα καὶ σημεῖα μεγάλα (see St. Chrysostom's comment).

Ver. 7. τῶν ἱερέων: the reading Ἰουδαίων is advocated by Klostermann, *Probleme in Aposteltexte*, pp. 13, 14, but not only is the weight of critical evidence overwhelmingly against it, but we can

scarcely doubt that St. Luke would have laid more stress upon the first penetration of the Christian faith into districts outside Jerusalem—this is represented as the result of the persecution about Stephen, viii. 4; *cf.* John xii. 42 (see also Wendt, 1899, p. 145, note). The whole verse shows that the γογγυσμός had not interfered with the growth of the Church. The conjecture that in the word ὄχλος reference is made to the priests of the *plebs* in contrast to the learned priests is in no way satisfactory; if this had been the meaning, the words would have been πολλοὶ τε ἱερεῖς τοῦ ὄχλου, and no such distinction of priests is anywhere noticed in the N. T., see further below.—ἐν Ἱερουσαλὴμ: Hilgenfeld (so Weiss) considers that, as this notice implies that there were disciples outside Jerusalem, such a remark is inconsistent with the statements of the after-spread of the Church in this chapter and in viii., and that therefore the words ἐν Ἰ. are to be referred to the "author to Theophilus". But so far from the words bearing the interpretation of Hilgenfeld, the historian may have introduced them to mark the fact that the growth of the Church continued in Jerusalem, in the capital where the hierarchical power was felt, and that the growth included the accession of priests no less than of laymen.—ὑπήκουον τῇ πίστει: the imperfect may denote repetition—the priests kept joining the new community, Blass, *in loco*; *cf.* Rom. i. 5, ii. 16, 17, x. 16, 2 Thess. i. 8—the verb (very frequent in LXX) is only used in Acts in this place in the sense given, but often in St. Paul's Epistles. No doubt when the number of Jewish priests was so large (according to Josephus, twenty thousand) both poor and wealthy would have been included in the statement, and we cannot limit it to the Sadducees. It must be borne in mind that the obedience of these priests to the Christian faith need not of necessity have interfered with the continuance of their duties in the Temple (so Felten), especially when we remember the attitude of Peter and John; but the words certainly seem to mark their complete obedience to the



8. ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως<sup>1</sup> καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9. ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συνα-

<sup>1</sup> πίστεως HP, Syr. Harcl., Chrys.; cf. ver. 5. χάριτος NABD, Vulg., Sah., Boh., Syr. Pesh., Arm., Bas., Did.; so Tisch., W.H., R.V., Weiss, Hilg. After λαῷ D (Syr. H. mg.), Par. (E, Flor., Gig.), so Hilg., add δια τοῦ ονόματος κυρίου I. X.; cf. iv. 30 (and in *Classical Review*, July, 1897, p. 319).

faith (see Grimm-Thayer, *sub v. πίστις*, i. b, α), and in face of the opposition of the Sadducees and the more wealthy priestly families, an open adherence to the disciples of Jesus may well have involved a break with their former profession (Hort, *Judaistic Christianity*, p. 49, and *Ecclesia*, p. 52). May there not have been many among the priests waiting for the consolation of Israel, men righteous and devout like the Pharisee priest or priests, to whom perhaps we owe that expression of the hopes of the pious Jew in the *Psalms of Solomon*, which approach so nearly in style and character to the Hymns of the priest Zacharias and the devout Symeon in the early chapters of St. Luke's Gospel? see Ryle and James's edition, *Psalms of Solomon*, Introd., lix., lx. Spitta refers the whole verse to his source B, as a break in the narrative, without any connection with what follows or precedes. Clemen assigns vi. 1-6 to his special source, *H(istoria) H(ellenistarum)*; vi. 7 to his *H(istoria) Pe(tri)*. Jüngst assigns vi. 1-6. 7b, c, to his source B, 7a to his R(edactor). The comment of Hilgenfeld on ver. 7 is suggestive (although he himself agrees with Spitta, and regards the verse as an interpretation), "Clemen und Jüngst nicht einmal dieses Verstein ungeteilt".

Ver. 8. πλήρης πίστεως, but χάριτος, R.V. Vulgate, *gratia* = divine grace, xviii. 27, not merely favour with the people—the word might well include, as in the case of our Lord, the λόγοι χάριτος which fell from his lips (Luke v. 22). On the word as characteristic of St. Luke and St. Paul, see Friedrich, *Das Lucasevangelium*, pp. 28, 96; in the other Gospels it only occurs three times; cf. John i. 14, 16, 17. See Plummer's note on the word in *St. Luke*, l. c.—δυνάμεις: not merely power in the sense of courage, heroism, but power to work miracles, supernatural power, cf. viii. 13 and Luke v. 17. That the word also means spiritual power is evident from ver. 10.—ἐποίει, "was doing," imperfect, during Stephen's career of grace and power the attack was made; notice

imperfect combined with aorist, ἀνέστησαν, see Rendall's note. In ver. 8 Spitta sees one of the popular legendary notices of his source B. St. Stephen is introduced as the great miracle-worker, who is brought before the Sanhedrim, because in v. 17, a parallel incident in B, the Apostles were also represented as miracle-doers and brought before the same assembly; it would therefore seem that the criticism which can only see in the latter part of the Acts, in the miracles ascribed to St. Paul, a repetition in each case of the miracles assigned in the former part to St. Peter, must now be further utilised to account for any points of likeness between the career of St. Stephen and the other leaders of the Church. But nowhere is it said that Stephen was brought before the Sanhedrim on account of his miracles, and even if so, it was quite likely that the ζῆλος of the Sanhedrim would be stirred by such manifestations as on the former occasion in chap. v.

Ver. 9. ἀνέστησαν: in a hostile sense, cf. Luke x. 25, Mark xiv. 57, and see above on v. 17.—τῆς συναγωγῆς: in Jerusalem, Alexandria, Rome and the larger towns there was no doubt a considerable number of synagogues, but the tradition that assigned no less than four hundred and eighty to Jerusalem alone is characterised by Schürer as a Talmudic myth (*Jewish Temple*, div. ii., vol. ii., p. 73, E.T.), so too Edersheim, *Jewish Social Life*, pp. 83, 252, but see also Renan, *Apostles*, p. 113, E.T.). The number four hundred and eighty was apparently fixed upon as the numerical equivalent of the Hebrew word for "full," in Isa. i. 21, a city "full of judgment". The names which follow have been variously classified, but they have always proved and still prove a difficulty. Ramsay considers that the bad form of the list is due to the fact that St. Luke is here dependent on an authority whose expressions he either translated *verbatim* or did not understand, *Expositor* (1895), p. 35. One thing seems certain, viz., that Λιβερτίνων does not refer to any town Libertum in the neighbourhood of

·ωγῆς τῆς λεγομένης<sup>1</sup> Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων,  
καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας,<sup>2</sup> συζητοῦντες τῷ Στεφάνῳ · 10. καὶ

τῆς λεγομένης BCDEHP, Vulg. Syrr. P.H., Arm., Aeth. (Chrys.), so Lach., W.H., Weiss, Wendt; τῶν λεγομένων ῥΑ 13, 47, Gig., Sah., Boh., Chrys., so Tisch.

<sup>2</sup> Ἀσίας om. AD<sup>3</sup> d, so Lach., Hilg. brackets; may easily have dropped out after Κιλικίας. συζητοῦντες, B<sup>3</sup>HP.

Carthage, which has been urged as an explanation of the close juxtaposition of Cyrene, also in Africa. The existence of a town or region bearing any such name is merely conjectural, and even if its existence could be demonstrated, it is improbable that many Jews from such an obscure place should have been resident in Jerusalem. There is therefore much probability that St. Chrysostom was correct in referring the word to the Libertini, Ῥωμαῖοι ἀπελεύθεροι. The Libertini here were probably Roman "freedmen" who were formerly captive Jews brought to Rome by Pompey, B.C. 63 (Suet., *Tib.*, 36; Tac., *Ann.*, ii., 85; Philo., *Legat. ad Gaium*, 23), and afterwards liberated by their Roman masters. These men and their descendants would enjoy the rights of Roman citizenship, and some of them appear to have returned to Jerusalem, where they had their own community and a synagogue called συναγ. Λιβερτίνων (according to Grimm-Thayer, *sub v.* Λιβερτ., some evidence seems to have been discovered of a "synagogue of the Libertines" at Pompeii), see Schürer, *Jewish Temple*, div. ii., vol. ii., pp. 57, 276, 277; O. Holtzmann, *Neutest. Zeitgeschichte*, p. 89; and Zöckler, *Apostelgeschichte*, p. 201 (second edition). But a further question arises as to the number of synagogues intended. Thus it has been maintained that they were five in number. This is Schürer's decided view, Weiss, Meyer (in earlier editions), so Hackett, so Matthias, *Handbuch zum N. T.*, V. *Apostelgeschichte*, 1897. By other writers it is thought that reference is made to two synagogues. This is the view advocated by Wendt as against Meyer. Wendt admits that as in the places named there were undoubtedly large numbers of Jewish inhabitants, so it is possible that in Jerusalem itself they may have been sufficiently numerous to make up the five synagogues, but his own view is based upon the ground that τῶν before ἀπὸ Κ. καὶ Ἀ. is parallel with the τῶν after τινες (so Holtzmann, *Fel-*ten). So too Zöckler, who depends upon the simple καὶ before Κυρηναίων and

Ἀλεξ. as pointing to one group with the Libertines; τῶν ἀπὸ Κ. καὶ Ἀσίας forming a second group. Dr. Sanday, *Expositor*, viii., p. 327 (third series), takes the same view of two synagogues only, as he considers that it is favoured by the Greeks (so too Dean Plumptre and Winer-Moulton, xix., 5a, note, but see also Winer-Schmiedel, p. 158; cf. critical note above). Mr. Page is inclined to think that three synagogues are intended: (1) i.e., of the Libertini, (2) another of the men of Alexandria and Cyrene, (3) another of the men of Cilicia and Asia; whilst many writers from Calvin, Bengel and others to O. Holtzmann and Rendall hold that only one synagogue is intended; so Dr. Hort maintains that the Greek suggests only the one synagogue of the Libertines, and that the other names are simply descriptive of origin—from the south, Cyrene, and Alexandria; from the north, Cilicia, and Proconsular Asia. On the whole the Greek seems to favour the view of Wendt as above; καὶ Κυρην. καὶ Ἀλεξ. seem to form, as Blass says, a part of the same appellation with Λιβερτίνων. Blass himself has recently, *Philology of the Gospels*, p. 49 ff., declared in favour of another reading, Λιβυστίνων, which he regards as the correct text, Λιβερτίνων being corrupt although differing only in two letters from the original. In the proposed reading he is following Oecumenius and Beza amongst others; the same reading is apparently favoured also by Wetstein, who gives both the passages to which Blass refers, one from Catullus, lx., 1, "Leana montibus Libystinis," and the other from the geographical Lexicon of Stephanus Byzantinus. Λιβυστίνων would mean Jews inhabitants of Libya, not Libyans, and the synagogue in question bore the name of Λιβυσ. καὶ Κυρηναίων καὶ Ἀλεξ., thus specifying the African Jews in the geographical order of their original dwelling-places.—Κυρηναίων, see on ii. 9, and below, xi. 20, xiii. 1.—Ἀλεξ.: probably there was no city, next to Jerusalem and Rome, in which the Jewish population was so numerous and influential as in Alexan-



οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ<sup>1</sup> καὶ τῷ πνεύματι ᾧ ἐλάλει.<sup>2</sup> 11. τότε<sup>3</sup>  
ὕπεβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα

<sup>1</sup> After σοφία DE, Flor. add τῇ οὐσῃ ἐν αὐτῷ, so Hilg., and after πνεύματι DE, Flor., Gig., Par. add τῷ ἁγίῳ. (Harris regards as Montanist additions.)

<sup>2</sup> At end of verse 10 D (E), Syr. Harcl. mg., Flor., Wern. add δια το ελεγεσθαι ὑπ' αὐτου μετα πασης παρρησιας; (11) μὴ δυναμενοι οὖν ἀντοφθαλμεῖν τῇ ἀληθείᾳ so Hilg., Blass. E, διοτι ηλεγχοντο . . . ἐπειδὴ οὐκ ἠδυναντο ἀντιλεγειν τῇ ἀληθείᾳ, possible influence of Luke xxi. 15, 2 Tim. iii. 8 (see Chase); Harris refers to Latin and regards as Montanistic. μετα π. παρρησιας characteristic of Luke and Paul, iv. 29, etc.; ἀντοφθαλμεῖν Acts xxvii. 15. Blass refers to Wisdom xii. 14 (also in Polyb.); cf. also v. 39 with Wisdom l.c.

<sup>3</sup> Both οὖν and τότε are retained by Blass in β, but see Weiss, Codex D, p. 66, Flor. reads τότε οὖν μὴ δυν.

dria. In his new city Alexander the Great had assigned the Jews a place: their numbers rapidly grew, and, according to Philo, two of the five districts of the town, named after the first five letters of the alphabet, were called "the Jewish," from the number of Jews dwelling in them, one quarter, Delta, being entirely populated by them. Julius Caesar and Augustus confirmed their former privileges, and they retained them for the most part, with the important exception described by Philo, during subsequent reigns. For some time, until the reign of Claudius, they had their own officer to represent them as ethnarch (alabarch), and Augustus appointed a council who should superintend their affairs according to their own laws, and the Romans evidently recognised the importance of a mercenary race like the Jews for the trade and commerce of the city. Here dwelt the famous teacher Philo, B.C. 20-A.D. 50; here Apollos was trained, possibly under the guidance of the famous philosopher, and here too St. Stephen may have belonged by birth and education (Edersheim, *Jewish Social Life*, p. 253). St. Paul never visited Alexandria, and it is possible that the Apostle may have felt after his experience at Corinth, and the teaching of Apollos (1 Cor. i. 12), that the simplicity of his own message of Christ Crucified would not have been acceptable to hearers of the word of wisdom and the lovers of allegory. On the causes which tended to produce a distinct form of the Jewish character and faith in the city, see B.D.<sup>2</sup> "Alexandria," and Hastings, B.D., *sub v.*; Stanley's *Jewish Church*, iii., xlvii.; Hamburger, *Real-Encyclopädie des Judentums*, ii., 1, 47. We know that Alexandria had, as was only likely, a synagogue at Jerusalem, specially gorgeous (Edersheim, *Jewish Social Life*, p. 253); on the history

of the place see, in addition to literature already mentioned, Schürer, *Jewish People*, div. ii., vol. ii., pp. 73, 228, 229, 244, E.T.; Jos., *Ant.*, xiv., 7, 2; x., 1; xix., 5, 2.—Κιλικίας: of special interest because Saul of Tarsus would probably be prominent amongst "those of Cilicia," and there is no difficulty in supposing with Weiss and even Spitta (*Apostelgeschichte*, p. 115) that he belonged to the members of the Cilician synagogue who disputed with Stephen. To the considerable Jewish community settled in Tarsus, from the time of the Seleucidæ, Saul belonged. But whatever influence early associations may have had upon Stephen, Saul by his own confession was not merely the son of a Pharisee, but himself a Pharisee of the Pharisees in orthodoxy and zeal, Gal. i. 14, Phil. iii. 5. It would seem that there was a synagogue of the Tarsians at Jerusalem, *Megilla*, 26a (Hamburger, *u. s.*, ii., 1, 148); see also B.D.<sup>2</sup> "Cilicia," Schürer, *u. s.*, p. 222; O. Holtzmann, *Neutest. Zeitgeschichte*, p. 100. The "Jews from Asia" are those who at a later date, xxi. 27, are again prominent in their zeal for the sacredness of the Holy Place, and who hurl against Paul the same fatal charge which he now directs against Stephen (Plumptre, *in loco*; Sabatier, *L'Apôtre Paul*, p. 20).—συνζητοῦντες: not found in LXX or other Greek versions of the O.T., or Apocrypha, although it may occur, Neh. ii. 4, in the sense of request, but the reading is doubtful (see Hatch and Redpath). In the N.T. it is used six times by St. Mark and four times by St. Luke (twice in his Gospel), and always in the sense of questioning, generally in the sense of disputatious questioning. The words of Josephus in his preface (sect. 5), B. 7., may help us to understand the characteristics of the Hellenists. The same verb is used by



βλάσφημα<sup>1</sup> εἰς Μωσὴν<sup>2</sup> καὶ τὸν Θεόν. 12. συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν

βλάσφημα **Σ**ABCEHP, so Tisch., W.H., Weiss; βλασφημίας **Σ**<sup>\*</sup>D, Vulg., Flor., Gig., so Blass in **β**, and Hilg.

<sup>1</sup> Μωσὴν; but Μουσην **Σ**ABCDH, so Tisch., W.H., Weiss, Hilg. (See esp. Winer-Schmiedel, pp. 51, 52, and note 43.)

St. Paul himself, as in this same Jerusalem he disputed, possibly in their synagogue, with the Hellenists on behalf of the faith which he was now seeking to destroy, Acts ix. 29. In modern Greek the verb has always the meaning to *dis-*cuss, to *dispute* (Kennedy).

Ver. 10. καὶ οὐκ ἴσχυον ἀντιστῆναι: the whole phrase is an exact fulfilment of Luke xxi. 15, *cf.* 1 Cor. i. 17, ii. 6. πνεῦμα, as Wendt points out, was the Holy Spirit with which Stephen was filled, *cf.* 3, 5. Vulgate renders "Spiritus Sancto qui loquebatur," as if it read *δ*; see critical notes.

Ver. 11. ὑπέβαλον: only found here in N.T., not in LXX in this sense; *subornaverunt*; Vulgate, *submiserunt* (Suet., *Ner.*, 28), *cf.* Appian, *B. C.*, i., 74, ὑπεβλήθησαν κατήγοροι, and Jos., *B. J.*, v., 10, 41, μηνυτὴς τις ὑπόβλητος.—*ῥήματα βλασφημίας* = βλάσφημα, Hebraism, *cf.* Rev. xiii. 1, xvii. 3, Winer-Schmiedel, p. 266.—*εἰς Μωσὴν καὶ τὸν Θεόν*: Rendall draws a distinction between λαλῶντος . . . εἰς and λαλῶν ῥήματα κατὰ in ver. 13, the former denoting charges of blasphemy *about* Moses, and the latter *against*, etc., *cf.* ii. 25, Heb. vii. 14, but it is doubtful whether this distinction can be maintained, *cf.* Luke xii. 10 and xxii. 65. The R.V. renders both prepositions *against*: *cf.* Dan., LXX, vii., 25, and iii. 29 (96; LXX and Theod.).

Ver. 12. συνεκίνησαν: not found in LXX or other Greek versions of O.T., or in the Apocrypha, *cf.* Polyb., xv., 17, 1, so too in Plutarch. As this word and συνήρπασαν are found only in St. Luke it is perhaps worth noting that they are both frequent in medical writers, see below.—τὸν λαόν: a crafty design to gain the people first, not only because they had hitherto favoured the Nazarenes, but because the Sanhedrim would be more inclined to take action if they felt that the people were with them, *cf.* iv. 26.—ἐπιστάντες, see on iv. 1.—συνήρπασαν, "seized him," R.V.; "caught," A.V., signifies rather capture after pursuit than a sudden seizure (Humphry);

only in St. Luke in the N.T., once in his Gospel, viii. 29, and Acts xix. 29, xxvii. 15. In the first passage it is used of the demoniac of the country of the Gerasenes; many times the evil spirit *συνήρπάκει αὐτόν*; see 2 Macc. vii. 27, Prov. vi. 25, 2 Macc. iv. 41, 4 Macc. v. 4. The word is also quite classical, see Hobart, *Medical Language*, pp. 204, 243; on the hostility against Stephen and its causes, see above. At this word *συνήρπ.* Hilgenfeld would stop, and the rest of the verse, ἤγαγον to vii. 2, is referred by him to his "author to Theophilus". The leading Stephen before the Sanhedrim is thus excluded by Hilgenfeld, because nothing is said of the previous summoning of the Council as in iv. 5, 6! and the introduction of false witnesses and their accusation is something quite different from the charge of blasphemous words against Moses and God! In somewhat the same manner Spitta refers vi. 1-6, 9-12a, to his source A, and sees so far a most trustworthy narrative, no single point in which can fairly be assailed by criticism, *Apostelgeschichte*, p. 115, whilst vi. 7 f., 12b-15 constitute B, a worthless document on account of its legendary and fictitious character—instituting a parallel between the death of Stephen and that of Christ, and leaving nothing historical except the fact that Stephen was a conspicuous member of the early Church who died as a martyr by stoning. But whilst Hilgenfeld and Spitta thus treat the passage beginning with καὶ ἤγαγον, Jüngst refers these verses and the rest of the chapter as far as ver. 14 to his source A, whilst the previous part of ver. 12, συνεκίνησαν—αὐτόν, is in his view an insertion of the Redactor. Clemen regards the whole incident of the bringing before the Sanhedrim as a later addition, and as forming part of his *Historia Petri*, the revolutionary nature of Stephen's teaching being placed in the mouth of false witnesses, and the fanaticism of the Jews being lessened by their susceptibility at any rate to the outward impression made by their opponents (ver. 15).

αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον, 13. ἔστησάν τε μάρτυρας ψευδεῖς<sup>1</sup> λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα<sup>2</sup> λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου· 14. ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον

<sup>1</sup> ψευδεῖς; D, Flor. add κατὰ αὐτοῦ, so Hilg.; ΞABCD om.

<sup>2</sup> βλασφημα, om. Tisch., W.H., R.V., Weiss, Wendt, Hilg.

Ver. 13. οὗτος: here and in ver. 14 used contemptuously, *iste*, so Vulgate; cf. vii. 40, xviii. 18, xix. 26, ὁ Παῦλος οὗτος.—οὐ παύεται λαλῶν: the words in themselves are sufficient to indicate the exaggerated and biased character of the testimony brought against Stephen—"invidiam facere conantur," Bengel, βλάσφημα omitted, see above.—μάρτυρας ψευδεῖς, "false," inasmuch as they perverted the meaning of Stephen's words, which were no blasphemy against Moses or against God, although no doubt he had taught the transitory nature of the Mosaic law, and that the true worship of God was not confined to the Temple (see Weizsäcker, *Apostolic Age*, i., 64, 83, E.T., and Wendt, p. 148 (1899)). So also in the very same manner Christ's words had been perverted (John ii. 21, cf. Mark xiv. 56, Matt. xxvii. 63), and it is likely enough that the spirit of His teaching as to the Sabbath, the laws of purifying, the fulfilling of the law, breathed again in the words of His disciples. But such utterances were blasphemous in the eyes of the Jewish legalists, and Stephen's own words, vii. 48, 49, might well seem to them an affirmation rather than a denial of the charges brought against him.—κατὰ τοῦ τόπου τοῦ ἁγίου τούτου: if τούτου is retained (W.H.), phrase could refer not only to the Temple as the holy place, but also to the place of assembly of the Sanhedrim, where according to ver. 15 the charge was brought, which was probably situated on the Temple Mount on the western side of the enclosing wall, Schürer, *Jewish People*, div. ii., vol. i., p. 190, E.T., so Hilgenfeld and Wendt, and also Blass, who adds "itaque etiam τούτου (B. cf. 14) recte se habet," although he omits the word in his own text. Weiss thinks that the word dropped out because it could have no reference to a scene in the Sanhedrim.

Ver. 14. ὁ Ναζ. οὗτος: not part of the words of Stephen, but of the witnesses—see however Blass, *in loco*.—καὶ καταλύσει: the closest similarity

to the words in Mark xiv. 58 (cf. Matt. xxvi. 61), and in both passages the same verb καταλύειν is used. It is also found in all three Synoptists in our Lord's prophecy of the destruction of the Temple, Matt. xxiv. 2, Mark xiii. 2, Luke xxi. 6, and we find it again in the bitter scorn of the revilers who passed beneath the cross (Mark xv. 29, Matt. xxvii. 40). The prophecy, we cannot doubt, had made its impression not only upon the disciples, but also upon the enemies of Jesus, and if St. Stephen did not employ the actual words, we can easily understand how easily and plausibly they might be attributed to him.—ἀλλάξει τὰ ἔθνη, cf. Ezra vi. 11, Isaiah xxiv. 5. ἔθνος is used by St. Luke seven times in Acts, three times in his Gospel, and it is only found twice elsewhere in the N.T., John xix. 40, Heb. x. 25; in the Books of the Maccabees it occurs three or four times, in Wisdom iv. 16 (but see Hatch and Redpath), in Bel and the Dragon v. 15, in the sense of custom, usage, as so often in the classics. Here it would doubtless include the whole system of the Mosaic law, which touched Jewish life at every turn, cf. xv. 1, xxi. 21, xxvi. 3, xxviii. 17. For the dignity which attached to every word of the Pentateuch, and to Moses to whom the complete book of the law was declared to have been handed by God, see Schürer, *Jewish People*, div. ii., vol. i., p. 307, E.T., and Weber, *Jüdische Theologie*, p. 378 (1897). We have moreover the testimony of Jewish literature contemporary with the N.T. books, cf., e.g., *Book of Jubilees*, placed by Edersheim about 50 A.D., with its ultra-legal spirit, and its glorification of Moses and the Thorah, see too *Apocalypse of Baruch*, e.g., xv., 5; xlviii., 22, 24; li., 3; lxxiv., 2, 5.

Ver. 15. ἀνένισαντες, see above on i. 10.—ὥσει πρόσωπον ἀγγέλου, cf. LXX, Esth. v. 2, where Esther says to the king in reverence εἰδὼν σε κύριε, ὡς ἄγγελον Θεοῦ; in 2 Sam. xiv. 17, 20, the reference is not to outward appearance, but to inward discernment (see Wetstein,



τοῦτον, καὶ ἀλλάξει τὰ ἔθῃ ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15. καὶ ἀτενίσαντες εἰς αὐτὸν<sup>1</sup> ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.<sup>2</sup>

<sup>1</sup> ΑΤΕΝΙΣΑΝΤΕΣ ΕΙΣ ΑΥΤΟΝ, but in D ἡτενίζον δε αὐτῷ; and at the end of verse D, Flor. add ΕΣΤΩΤΟΣ ΕΝ ΜΕΣΦ ΑΥΤΩΝ; cf. iv. 7, etc. (and see below).

<sup>2</sup> On the words in Flor., "stantis inter illos," see esp. Harris, *Four Lectures*, etc., p. 70 ff. Blass regards the words as favourable to his theory and as part of Luke's own text. Hilg. retains them. Harris sees in them an instance (amongst many in D) of a wrongly inserted gloss from vii. 1; cf. Mark xiv. 60.

who refers also to Gen. xxxiii. 10, and quotes other instances from the Rabbis, e.g., Dixit R. Nathanael: parentes Mosi viderunt pulchritudinem ejus tanquam angeli Domini: and we have the same expression used by St. Paul in *Acta Pauli et Thekla*, 2; ἀγγέλου πρόσωπον εἶχεν. See too Schöttgen, *in loco*. R. Gedalja speaks of Moses and Aaron when they came to Pharaoh as angels ministering before God). At such a moment when Stephen was called upon to plead for the truth at the risk of his life, and when not only the calmness and strength of his convictions, but also the grace, the beauty of his Master, and the power of His spirit rested upon him, such a description was no exaggeration, cf. a striking passage in Dr. Liddon's *Some Elements of Religion*, p. 180. It was said of the aged Polycarp, as he faced a martyr's death: τὸ πρόσωπον αὐτοῦ χάριτος ἐπληροῦτο, and "to have lived in spirit on Mount Tabor during the years of a long life, is to have caught in its closing hours some rays of the glory of the Transfiguration". But if the brightness on the face of St. Stephen is represented by St. Luke as supernatural (as Wendt admits), we are not called upon to conclude that such a description is due to the glorification of the Saint in Christian legend: "the occasion was worthy of the miracle," the ministration of the Spirit, ἡ διακονία τοῦ πνεύματος, in which St. Stephen had shared, might well exceed in glory; and a brightness like that on the face of Moses, above the brightness of the sun, might well have shone upon one who like the angels beheld the face of the Father in heaven, and to whom the glory of the Lord had been revealed: "As if in refutation of the charge made against him, Stephen receives the same mark of divine favour which had been granted to Moses" (Humphry). St. Chrysostom speaks of the face of Stephen as being terrible to the Jews, but lovable and

wonderful to the Christians (cf. Theophylact, *in loco*). But although St. Stephen's words must afterwards have proved terrible to his opponents, we scarcely associate the thought of terror with the verse before us; we may speak of such faces as that of the proto-martyr as αἰδέσιμα but scarcely as φοβερά. It is possible that the representation of St. Stephen in sacred art as a young man may be due to this comparison of his face to that of an angel, angels being always represented as in the bloom of youth (Dr. Moore, *Studies in Dante*, first series, p. 84).

CHAPTER VII.—Ver. 1. The question of the high priest breaks in upon the silence (Holtzmann). St. Chrysostom, *Hom.*, xv., thought that the mildness of the inquiry showed that the assembly was overawed by St. Stephen's presence, but the question was probably a usual interrogation on such occasions (Felden, Farrar).—On εἰ see i. 6, and Blass, *Grammatik*, p. 254.

Ver. 2. Ἀνδρες ἀδελφοὶ καὶ πατέρες, cf. St. Paul's address, xxii. 1, and also note on xxiii. 1. On St. Stephen's speech see additional note at the end of chapter.—ὁ Θεὸς τῆς δόξης: lit., "the God of the glory," i.e., the glory peculiar to Him, not simply ἑνδοξος, a reference to the Shechinah, Exod. xxiv. 16, 17, Ps. xxix. 3, Isa. vi. 3, and in the N.T. cf. 1 Cor. ii. 8, and James ii. 1 (John i. 14). The appearances to Abraham and Moses were similar to those later ones to which the term Shechinah was applied. Such words were in themselves an answer to the charge of blasphemy; but Stephen proceeds to show that this same God who dwelt in the Tabernacle was not confined to it, but that He appeared to Abraham in a distant heathen land. ὥφθῃ: there was therefore no need of a Temple that God might appear to His own (Chrys., *Hom.*, xv.; see Blass, *in loco*).—τῷ πατρὶ ἡμῶν: emphatic, cf. vv. 19, 38, 39, 44, 45; St. Stephen



VII. 1. Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει; 2. ὁ δὲ ἔφη, "Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ<sup>1</sup> ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι

<sup>1</sup> vii. 2-4. For T.R. Blass reads (2) (ὄντι ἐν τῇ Μεσοποταμίᾳ ἐν Χαρραν μετὰ το ἀποθανεῖν τὸν πατέρα αὐτοῦ); (3) καὶ εἶπεν πρὸς αὐτοὺς "Ἐξελθε ἀπὸ . . . δεῖξω"; (4) καὶ μετῴκησεν αὐτοὺς. In Par. we read "cum esset in Mesopotamia in Charran postquam mortuus est pater ipsius, et dixit . . . monstravero, et inde transtulit eum," etc. This reading agrees almost entirely with that adopted by Blass, but it contains the word bracketed by him in ver. 2, and also apparently κακειθεν (*et inde*) (see below). The difficulties in these verses are attributed by Blass and Belser to Alexandrian copyists. An explanatory note was added very early to ver. 2 οτε Α. ἐξελθεν ἐκ γῆς Χαλδαιῶν καὶ κατῴκησεν ἐν Χαρραν κακει ἦν μετὰ το ἀποθανεῖν τὸν πατέρα αὐτοῦ. These words (which may easily have been derived from the narrative in Genesis) were thought by the Alexandrian copyists to be the additional words of Luke himself, and they inserted them (*inferserunt in ver. 4*, Blass) in ver. 4 as they could not add them at the end of ver. 2, οτε being changed into τοτε, Αβρααμ being omitted, and κακειθεν being substituted for κακει, whilst the words μετὰ το ἀποθ. τὸν πατέρα αὐτοῦ, originally belonging to ver. 2 (so Par. above), were then omitted altogether and added in the text after κακειθεν; then between the words Μεσοπ. and ἐν Χαρραν, which are joined together in Par., these copyists (*audacissimum*, Blass) inserted πρὶν ἢ κατοικῆσαι αὐτοὺς, no doubt with the view of showing that Stephen referred not only to the later injunction from Haran to Canaan but to the earlier one from Ur to Haran. But there is no need to suppose that the text was thus tampered with (see Wendt's note, p. 154, edit. 1899), and whatever difficulties this part of the speech contains, they may be easily explained on the supposition that Stephen in these verses, as elsewhere, was expressing himself in accordance with well-known traditions. In support of his view Blass (so Belser) appeals to Irenæus, iii. 12, who quotes the whole passage from vii. 2, ὁ θεὸς τῆς δ., to ver. 8, τὸν Ἰσαάκ, omitting what Par. omits, and thus being in agreement with it on the whole in Belser's judgment. But Blass admits that Irenæus (who apparently leaves out all not in LXX) also omits words which occur in ver. 2, partly in all authorities and partly in Par. (Gig.): ὄντι ἐν τῇ Μ. ἐν Χαρραν μετὰ το ἀποθ. τὸν πατέρα αὐτοῦ: "delenda igitur hæc quoque" (see above) "neque ea quidquam desiderabit," Blass, *Praef.* xv. (*Acta Apost. secundum formam quae videtur Romanam*). Belser is not prepared to go so far as this, but he sees in the original text of Luke a much simpler version of Stephen's speech; no reference is made to the original dwelling-place of Abraham in Ur, and only the call given to him in Mesopotamia (in Haran) is specified. According to Belser the original text reads thus: (Ver. 2) ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Α. ὄντι ἐν τῇ Μ. μετὰ το ἀποθανεῖν τὸν πατέρα αὐτοῦ, (Ver. 3) καὶ εἶπεν πρὸς αὐτοὺς· ἐξελθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας σου, καὶ δευρο εἰς τὴν γῆν, ἣν ἀν σοὶ δεῖξω. (Ver. 4) καὶ μετῴκησεν αὐτοὺς εἰς τὴν γῆν ταυτήν, etc. (*Beiträge zur Erklärung der Apostelgeschichte*, p. 48). See further on Gen. xii. 1-3 and the quotation here, in the passages in Philo, and in Clem. Rom., *Cor.*, x., 2, Hatch, *Essays in Biblical Greek*, p. 154.

thus closely associates himself with his hearers. Wetstein comments: "Stephanus ergo non fuit proselytus, sed Judæus natus," but it would seem from Wetstein himself that a proselyte might call Abraham father; cf. his comment on Luke i. 73, and cf. *Ecclus.*, xlv., 21; *Speaker's Commentary*, [Apocrypha], vol. ii.; see also Lumby's note, *in loco*, and cf. Schürer, *Jewish People*, div. ii., vol. ii., p. 326, note, E.T.—*Μεσοποταμίᾳ*: a difficulty at once arises in comparing this statement with the Book of Genesis. Here the call of Abraham is said to have come to him *before*

he dwelt in Haran, but in Gen. xii. 1, *after* he removed thither. But, at the same time Gen. xv. 7, cf. Josh. xxiv. 3, Neh. ix. 7, distinctly intimates that Abraham left "Ur of the Chaldees" (see "Abraham," Hastings' B.D., p. 14, and Sayce, *Patriarchal Palestine*, pp. 166-169, as to its site) in accordance with the choice and guidance of God. St. Stephen applies the language of what we may describe as the second to the first call, and in so doing he was really following on the lines of Jewish literature, e.g., Philo, *De Abrah.*, ii., 11, 16, Mang., paraphrases the divine counsel,

αὐτὸν ἐν Χαρρὰν, 3. καὶ εἶπε πρὸς αὐτόν, “Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω.” 4. τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατῴκησεν ἐν Χαρρὰν· κάκειθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν

and then adds διὰ τοῦτο τὴν πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαιῶν γῆς εἰς τὴν Χαρρὰν λέγεται ποιεῖσθαι. Moreover the manner of St. Stephen's quotation seems to mark the difference between the call in Ur and the call in Haran (R.V., not Charran, Greek form, as in A.V.). In Gen. xii. 1 we have the call to Abraham in Haran given as follows: ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου. But the call in Ur, according to St. Stephen's wording, is one which did not involve the sacrifice of his family, for Abraham was accompanied by them to Haran, and so the clause ἐκ τοῦ οἴκου κ.τ.λ. is omitted because inappropriate. Of course if we omit ἐκ before τῆς συγγενείας (see critical notes), St. Stephen's words become more suitable still to the position of Abraham in Ur, for we should then translate the words, “from thy land and the land of thy kindred” (Rendall, *cf.* Lightfoot, *Hor. Heb.*). St. Stephen may naturally have referred back to Abraham's first migration from Ur to Haran, as desiring to emphasise more plainly the fact that since the call of God came to him before he had taken even the first step towards the Holy Land by settling in Haran, that divine revelation was evidently not bound up with any one spot, however holy.—Χαρρὰν, Gen. xi. 31, xii. 5, xxvii. 43, LXX, in the old language of Chaldea = road (see Sayce, *u. s.*, pp. 166, 167, and “Haran” Hastings' B.D., and B.D.<sup>2</sup>, i. (Pinches)), in Mesopotamia; little doubt that it should be identified with the *Carra* of the Greeks and Romans, near the scene of the defeat of Crassus by the Parthians, B.C. 53, and of his death, Lucan, i., 104; Pliny, N.H., v., 24; Strabo, xvi., p. 747. In the fourth century *Carra* was the seat of a Christian bishopric, with a magnificent cathedral. It is remarkable that the people of the place retained until a late date the Chaldean language and the worship of the Chaldean deities, B.D.<sup>2</sup>, “Haran,” and see Hamburger, *Real-Encyclopädie des Judentums*, i., 4, p. 499, and references cited by him for identification with *Carra* (*cf.* Winer-Schmiedel, p. 57).

Ver. 4. μετὰ τὸ ἀποθανεῖν: St. Stephen apparently falls into the same chronologi-

cal mistake as is made in the Pentateuch and by Philo (*De Migr. Abrah.*, i., 463, Mang.). According to Gen. xi. 26 Terah lived seventy years and begat Abraham, Nahor, Haran; in xi. 32 it is said that Terah's age was 205 years when he died in Haran; in xii. 4 it is said that Abraham was seventy-five years old when he left Haran. But since 70 + 75 = 145, it would seem that Terah must have lived some sixty years after Abraham's departure. Perhaps the circumstance that Terah's death was mentioned, in Gen. xi. 32, before the command to Abraham to leave Haran, xii. 1, may be the cause of the mistake, as it was not observed that the mention of Terah's death was anticipatory (so Alford). Blass seems to adopt a somewhat similar view, as he commends the reading in Gigas: “priusquam mortuus est pater ejus,” for the obedience of the patriarch, who did not hesitate to leave even his father, is opposed to the obstinacy of the Jewish people (see Blass, *in loco*). Other attempts at explanation are that reference is made to *spiritual* death of Terah, who is supposed to have relapsed into idolatry at Haran, a view which appears to have originated with the Rabbis, probably to get rid of the chronological difficulty (Lightfoot, *Hor. Heb.*; Meyer-Wendt, *in loco*), but for which there is absolutely no justification in the context; or that Abraham need not have been the eldest son of Terah, but that he was mentioned first because he was the most famous, a view adopted with more or less variation by Wordsworth, Hackett, and recently by Felten (see too B.D.<sup>2</sup>, p. 16, note), but apparently in opposition to the authority of Hamburger, who states that Terah was seventy years old when Abraham was born, that he was alive when Abraham departed at the age of seventy-five, being released from the duty of caring for his father by the more imperative command to obey the call of God. Lumby quotes from *Midrash Rabbah*, on Genesis, cap. 39, that God absolved Abraham from the care of his father, and yet, lest Abraham's departure from Terah should lead others to claim the same relaxation of a commandment for themselves, Terah's death is mentioned in Holy Scripture before Abra-



ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε<sup>1</sup>. 5. καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ<sup>2</sup> ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 6. ἐλάλησε δὲ αὐτῶς ὁ Θεός, "Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ<sup>3</sup> καὶ κακώσουσιν,

<sup>1</sup> After κατοικεῖτε DE, Syr. Harcl. mg., Aug. add καὶ οἱ πατέρες ὑμῶν (ἡμῶν) προ ὑμῶν (ἡμῶν); Weiss (Codex D, p. 67) points out that the addition demands κατωκῆσαν; the words might have been easily added, cf. O.T. phraseology.

<sup>2</sup> For καὶ ἐπηγ. D, Gig., Vulg. read ἀλλ' ἐπηγ., so Hilg.

<sup>3</sup> αὐτο; D, Gig., Vulg. read αὐτους, so Hilg.; cf. LXX, Gen. xv. 13.

ham's departure, cf. Gen. xi. 32, and xii. 1. One other solution has been attempted by maintaining that μετώκισεν does not refer to the removal, but only to the quiet and abiding settlement which Abraham gained after his father's death, but this view, although supported by Augustine and Bengel, amongst others, is justly condemned by Alford and Wendt. The Samaritan Pentateuch reads in Gen. xi. 32, 145 instead of 205, probably an alteration to meet the apparent contradiction. But it is quite possible that here, as elsewhere in the speech, Stephen followed some special tradition (so Zöckler).—μετά with infinitive as a temporal proposition frequent in Luke (analogous construction in Hebrew), cf. Luke xii. 5, xxii. 20, etc., cf. LXX, Baruch i. 9; Viteau, *Le Grec du N. T.*, p. 165 (1893).—μετώκισεν, subject ὁ Θεός: cf. for a similar quick change of subject vi. 6. Weiss sees in this the hand of a reviser, but the fact that Stephen was speaking under such circumstances would easily account for a rapid change of subject, which would easily be supplied by his hearers; verb only in ver. 43 elsewhere, in a quotation—found several times in LXX, and also in use in classical Greek.

Ver. 5. κληρονομίαν: the field which Abraham bought, Gen. xxiii. 9-17, could not come under this title—the field was Abraham's purchase, not God's gift as κληρονομία (see Meyer - Wendt, and Westcott, Heb. vi. 12, additional note, also Bengel, *in loco*); ver. 16 sufficiently shows that Stephen was fully acquainted with Abraham's purchase of the field.—οὐδὲ βῆμα ποδός, cf. Deut. ii. 5, xi. 24, same Hebrew (cf. Heb. xi. 9), "spatium quod planta pedis calcatur" (Grimm); cf. also its use in Xen. It may have been a kind of proverbial expression, cf. Gen. viii. 9 (Schöttgen).—καὶ ἐπηγγείλατο, cf. Gen. xii. 7 (xvii. 8, xlviii. 4), so that here again God appeared unto Abraham

in what was a strange and heathen land. See also for verb, James i. 12, ii. 5. On the force of the word see p. 54.—εἰς κατάσχεσιν: "in possession," R.V., the A.V. renders the word in its secondary or derivative sense, which is found in ver. 45.—οὐκ ὄντος αὐτῷ τέκνου: the faith of Abraham "tecte significatur" (Blass), first because nothing was given—there was only a promise—and secondly because the promise was made while yet he had no child.

Ver. 6. δέ: not in contrast to the fact just mentioned that Abraham had no child, but introducing a fuller account of God's promise. The quotation is from LXX, Gen. xv. 13, with a few alterations; in LXX and Heb., the second person, not the third, is used; instead of οὐκ ἰδίᾳ in LXX, ἄλλοτρίᾳ, cf. Heb. xi. 9; and instead of αὐτοῦς, αὐτό corresponding to σπέρμα. Wendt takes ὅτι as "recitantis," and not with Meyer as a constituent part of the quotation itself, LXX: Γινώσκων γνῶση ὅτι κ.τ.λ.—πάροικον in LXX as a stranger or sojourner in a country not one's own, several times in combination with ἐν γῇ ἄλλοτρίᾳ, cf. Gen. xxi. 23, 34, xxvi. 3, and in N.T. cf. this passage and ver. 29. In Eph. ii. 19, 1 Pet. ii. 11, the word is also used, but metaphorically, although the usage may be said to be based on that of the LXX; cf. *Epist. ad Diognet.* v., 5, and Polycarp, *Phil.*, inscript. See Kennedy, *Sources of N. T. Greek*, p. 102.—ἐτη τετρακόσια: so too Gen. xv. 13. The period named belongs not only to κακῶσουσιν but also to ἔσται, as Meyer rightly observes. But in Exod. xii. 40 four hundred and thirty years are mentioned as the sojourning which Israel sojourned in Egypt, and in both passages the whole space of time is so occupied; or, at all events it may be fairly said that this is implied in the Hebrew text in both Gen. xv. 13 and Exod. xii. 40:



ἐτη τετρακόσια. 7. καὶ τὸ ἔθνος, ᾧ ἔαν<sup>1</sup> δουλεύσωσι, κρινῶ ἐγώ," εἶπεν ὁ Θεός· "καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ." 8. καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ·

<sup>1</sup> εαν NACEHP, so Tisch., W.H. alt., Weiss; an BD, so W.H. δουλευσωσι NBEHP, d, Vulg., Chrys., Lach., Weiss, Wendt, so in LXX, Gen. xv. 14; δουλευσουσι ACD 26, 96, Sah., Ir., so Tisch., Alford, W.H., R.V., so Blass in β (see his Proleg. to *Acta Apost.*, p. 35, and *Grammatik*, p. 212). In vii. 3 on the contrary the LXX has ἡν αν σοι δεῖξω; only ζζ reads εαν, perhaps anticipating the reading in vv. before us (Weiss). Winer-Schmiedel, p. 52, points out that δουλευσουσιν, though well attested, is open to suspicion.

cf. also for the same mode of reckoning Philo, *Quis rer. div. her.*, 54, p. 511, Mang. But neither here nor in Gal. iii. 17 is the argument in the least degree affected by the precise period, or by the adoption of one of the two chronological systems in preference to the other, and in a speech round numbers would be quite sufficient to mark the progressive stages in the history of the nation and of God's dealings with them. For an explanation of the point see Lightfoot, Gal. iii. 17, who regards the number in Genesis as given in round numbers, but in Exodus with historical exactness (to the same effect Wendt, Felten, Zöckler). But in the LXX version, Exod. xii. 40, the four hundred and thirty years cover the sojourn both in Egypt and in Canaan, thus including the sojourn of the Patriarchs in Canaan before the migration, and reducing the actual residence in Egypt to about half this period, the Vatican MS. reading four hundred and thirty-five years after adding καὶ ἐν γῇ Χαναὰν (the word *five*, however, πέντε, being erased), and the Alexandrian MS. reading after ἐν Χαναὰν the words αὐτοὶ καὶ οἱ πατέρες αὐτῶν, making the revision in the chronology more decisive. This is the chronology adopted in Gal. iii. 17, and by Josephus, *Ant.*, ii., 15, 2; but the latter writer in other passages, *Ant.*, ii., 9, 1, and *B. J.*, v., 9, 4, adopts the same reckoning as we find here in Acts. But see also Charles, *Assumption of Moses*, pp. 3, 4 (1897).

Ver. 7. The *oratio recta* is introduced by the words εἶπεν ὁ Θεός . . . κρινῶ ἐγώ emphatic, cf. Rom. xii. 19. In this verse the quotation is a free rendering of Gen. xv. 14, the words ὡδε μετὰ ἀποσκευῆς πολλῆς being omitted after ἐξελ., and the latter part of the verse being apparently introduced from Exod. iii. 12. And so at length, after so long a time, God appointed for Himself a "holy

place," cf. vi. 13 (Blass).—ᾧ ἔαν δουλεύσωσι, cf. LXX, Gen. xv. 14, and see critical note above, cf. also Burton, *N. T. Moods and Tenses*, p. 123.

Ver. 8. διαθήκην, *fædus* (Grimm, Blass), the same word is used in LXX, Gen. xvii. 10, and with two or three exceptions uniformly in LXX for "covenant," so too in the Apocrypha with apparently two exceptions. The ordinary word for "covenant," συνθήκη, is very rare in LXX (though used by the later translators, Aquila, Sym., Theod., for תַּרְכָּה, but see also Ramsay, *Expositor*, ii., pp. 322, 323 (1898)). But the word διαθ. would be suitably employed to express a *divine* covenant, because it could not be said that in such a case the contractors are in any degree of equal standing (συνθήκη). In the N.T. the sense of "covenant" is correct (except in Gal. iii. 15 and Heb. ix. 16). But in *classical* writers from the time of Plato διαθήκη generally has the meaning of a will, a testament, a disposition of property, and in the Latin renderings of the word in the N.T. we find uniformly *testamentum* in cases where the sense of "covenant" is beyond dispute (Luke i. 72, Acts iii. 25 d. *dispositionis*; and here d. has *dispositionem*, also in Rom. xi. 27), cf., e.g., in this verse, Vulgate and Par. No doubt the early translators would render διαθήκη by its ordinary equivalent, although in the common language it is quite possible that *testamentum* had a wider meaning than the classical sense of *will*, see Westcott, *Hebrews*, additional note on ix. 16; Lightfoot on Gal. iii. 15; A. B. Davidson, *Hebrews*, p. 161; and "Covenant" in Hastings' B.D. and Grimm-Thayer, *sub v.*; Hatch, *Essays in Biblical Greek*, pp. 47, 48; and more recently Ramsay, *Expositor*, ii., pp. 300 and 321 ff. (1898).

Ver. 9. ἁγιάσαντες, cf. Gen. xxvii.

καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. 9. καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· 10. καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11. ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν. 12. ἀκούσας δὲ Ἰακώβ ὄντα σῖτα<sup>1</sup> ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· 13. καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ

<sup>1</sup> σῖτα HP, Chrys.; σῖτια Ξ ABCDE 5, 8, so Tisch., W.H., R.V., Weiss, Wendt, Hilg. (see Wendt, crit. note, p. 168, and Field, *Otium Norvic.*, iii., 76).

11, and so in Gen. xxvi. 14, xxx. 1, Isa. xi. 13, Eccus. xxxvii. 10; used also in a bad sense in Acts xvii. 5, 1 Cor. xiii. 4, James iv. 2, and so in classical writers. It may be used here absolutely, as in A.V. (see Grimm, Nösgen), or governing Ἰωσήφ, as in R.V.—ἀπέδ. εἰς, cf. for construction Gen. xlv. 4.

Ver. 10. ἦν ὁ Θεὸς μετ' αὐτοῦ, cf. Gen. xxxix. 2, 21, 23 (cf. Luke i. 28, 66).—ἐξείλετο . . . ἐκ: the same construction in Gen. xxxii. 11, Exod. iii. 8, and in N.T., Acts xii. 11, xxvi. 17, Gal. i. 4; so in classical Greek. The middle force of the verb in the sense of causing to be saved is lost.—χάρις, cf. ii. 41. The word means primarily, as the context shows, favour with man, cf. Gen. xxxix. 21; but this χάρις was also a divine gift: ἔδωκεν. It is significant also that Pharaoh speaks of Joseph, Gen. xli. 38, as a man in whom the spirit of God is, although no doubt the expression refers primarily to Joseph's skill in foretelling and providing against the famine.—σοφίαν: in interpreting the king's decree, Gen. xli. 25 ff.—ἐναντίον, so in Gen. xxxix. 21.—βασ. Αἰγ.: without the article as in Hebrew (Blass), cf. Gen. xli. 46; see also Winer-Schmiedel, p. 185.—καὶ κατέστησεν, sc., Pharaoh, cf. change of subject as in ver. 4, in which Weiss also sees the hand of a reviser, but see above. The same word is used in Gen. xli. 43, and cf. for ἡγούμενον the same chap., ver. 41, where the sense of the title is shown—the exact word is used of Joseph in Eccus. xlix. 15 (ἡγούμενος ἀδελφῶν); in N.T. four times in Luke, see Luke xxii. 26, Acts vii. 10, xiv. 12, xv. 22; elsewhere only in Hebrews, cf. xiii. 7, 17, 24.

Ver. 11. λιμὸς, cf. Luke iv. 25, where

ἐπί follows.—χορτάσματα: sustenance, R.V., fodder, provender for their cattle, cf. Gen. xxiv. 25, 32, xlii. 27, Judg. xix. 19; only here in N.T., cf. Polyb., ix., 43. The want of it would be a most pressing need for large owners of flocks. Blass takes it as meaning *frumentum*, corn, food for man as well as for beasts, since χορτάζειν, both in LXX and N.T. (Mark viii. 4, cf. vii. 27, 28), is used of the food of man, cf. Kennedy, *Sources of N. T. Greek*, pp. 82, 156.

Ver. 12. σῖτα, but σῖτια in R.V. (Blass follows T.R.), cf. LXX, Prov. xxx. 22 = properly food made of corn opposed to χόρτος (σῖτα not elsewhere in N.T., but in LXX τὰ σῖτα, corn, *frumenta*). In Gen. xlii. 2 we have σῖτος. But as Wendt points out in the words which follow: πρίασθε ἡμῖν μικρὰ βρώματα we have what may well correspond to σῖτια.—ὄντα: on the participle after verbs of sense, e.g., ὀρῶ, ἀκούω, οἶδα, in classical Greek, construction same as here—especially in Luke and Paul in N.T., cf. Viteau, *Le Grec du N. T.*, p. 196 (1893).—πρῶτον = "the first time," R.V. = τὸ πρότερον opposed to ἐν τῷ δευτέρῳ, ver. 13, which is only found here in N.T.: generally δεύτερον (cf. ἐκ δευτέρου, 1 Macc. ix. 1 and Dan. ii. 7 (LXX)).

Ver. 13. ἀνεγνωρίσθη: the compound verb apparently from LXX, Gen. xlv. 1.—φανερόν ἐγέν., cf. Luke viii. 17, iv. 36, i. 65, vi. 49, etc.; on Luke's fondness for periphrasis with γίνομαι, see Plummer on Luke iv. 36.—τὸ γένος τοῦ Ἰ.: R.V. "race," so ver. 19, cf. iv. 36, because wider than συγγένειαν, "kindred," in ver. 14. R.V. "became manifest" strictly; the captain of the guard, Gen. xli. 12, had previously mentioned that Joseph was a Hebrew, but the fact which



Φαραὼ τὸ γένος τοῦ Ἰωσήφ.<sup>1</sup> 14. ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο  
τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς  
ἑβδομηκονταπέντε.<sup>2</sup> 15. κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον,<sup>3</sup> καὶ ἔτε-

<sup>1</sup> τὸ γένος τοῦ Ἰωσήφ DHP, Chrys., so Hilg.; om. Ἰωσήφ BC 47, so Lach., W.H., Wendt, Weiss. τὸ γένος αὐτοῦ NA<sup>2</sup>E 40, Vulg., Arm., so Tisch., Blass; τὴν συγγ. αὐτοῦ—αὐτοῦ om. NA<sup>2</sup>BCHP, Vulg. (am. fu. demid.), Syr. Harcl., Arm., Chrys., so Tisch., W.H., R.V., Weiss, Wendt.

<sup>2</sup> DH, Gig. read ἐν ἐβδ. καὶ πέντε ψυχαῖς (cf. Deut. x. 22), so Blass and Hilg.

<sup>3</sup> εἰς Αἴγυπτον om. B (W.H. in brackets)—Wendt regards as an addition from LXX—but retained in NA<sup>2</sup>CDEHP, Vulg., Syrr. (P.H.), etc.; so Weiss and Hilg.

had been only mentioned incidentally "became manifest" when Joseph's brethren came, and he revealed himself to them, so that Pharaoh and his household were aware of it, ver. 16. It was not until later that five of Joseph's brethren were actually presented to Pharaoh, xlvii. 1 ff. (Hackett).

Ver. 14. μετεκαλέσατο: four times in Acts, and nowhere else in N.T., cf. x. 32, xx. 17, xxiv. 25, only once in LXX, H. and R., cf. Hosea xi. 2, A; so εἰσκαλέομαι, only once in N.T., cf. Acts x. 23; not in LXX or Apocrypha. Both compounds are peculiar to St. Luke in N.T., and are frequent in medical writers, to "send for" or to "call in" (although Polyb. in middle voice, xxii. 5, 2, in same sense) a physician, Hobart, *Medical Language*, etc., p. 219. In Attic Greek we should have μεταπέμπεσθαι.—ἐν ψυχαῖς ἑβδομήκοντα πέντε: ἐν = Hebrew לְ, cf. Deut.

x. 22, in (consisting in) so many souls, cf. Luke xvi. 31. Here in Deut., LXX, as also in Hebrew, we have the number given as seventy (although in A, seventy-five, which seems to have been introduced to make the passage similar to the two others quoted below) who went down into Egypt. But in Gen. xlvii. 27, and in Exod. i. 5, LXX, the number is given as seventy-five (the Hebrew in both passages however giving seventy as the number, although in Gen. xlvii. 26 giving sixty-six, making up the seventy by adding Jacob, Joseph, and his two sons). For the curious Rabbinical traditions current on the subject, see Lumby, *Acts*, p. 163. In Gen. xlvii. 27 the LXX make up the number to seventy-five by adding nine sons as born to Joseph while in Egypt, so that from this interpolation it seems that they did not obtain their number by simply adding the sons and grandsons, five in all, of Ephraim and Manasseh from Gen. xlvii. 20 (LXX) to the seventy mentioned in the Hebrew

text, as Wetstein and others have maintained. But there is nothing strange in the fact that Stephen, as a Hellenist, should follow the tradition which he found in the LXX. Josephus in *Ant.*, ii., 7, 4; vi., 5, 6, follows the Hebrew seventy, and Philo gives the two numbers, and allegorises about them. See Meyer-Wendt, p. 174, note, Hackett, Lumby, *in loco*, and Wetstein. Nothing in the argument is touched by these variations in the numbers.

Ver. 15. The frequent mention of Egypt may perhaps indicate that Stephen meant to emphasise the fact that there, far away from the land of promise, God's Presence was with the chosen race (who were now all in a strange land) and His worship was observed.—μετετέθησαν: only here in this sense in N.T. Some have supposed that only οἱ πατέρες and not αὐτός is the subject; this would no doubt avoid the first difficulty of the verse, viz., that Jacob was buried in Shechem, whereas according to Gen. i. 13 he was laid to rest in the cave of Machpelah. But a further difficulty must be met. Joseph is the only son of the Patriarch who is expressly stated to have been buried in Shechem, Josh. xxiv. 32, and of the removal of the bodies from Egypt nothing is said. But the silence as to the latter fact need not trouble us, as whether we accept the tradition mentioned by Josephus or by St. Jerome, they both presuppose the removal of the bodies of the Patriarchs to the promised land, cf. the discussion on Exod. xiii. 19. *Mechilta* (Lumby, p. 164), Wetstein, *in loco*, and see also the tradition in the *Book of Jubilees*, chap. xlv., that the children carried up the bones of the sons of Jacob, and buried them in Machpelah, except those of Joseph. But another tradition is implied in *Sol.* 7 b. According to Josephus, who probably repeats a local tradition, *Ant.*, ii., 8, 2, they were buried at Hebron. But according to



λεύτησεν αὐτοὺς καὶ οἱ πατέρες ἡμῶν · 16. καὶ μετετέθησαν<sup>1</sup> εἰς Συχέμ,  
καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο<sup>2</sup> Ἀβραὰμ τιμῆς ἀργυρίου παρὰ  
τῶν υἱῶν Ἑμμόρ<sup>3</sup> τοῦ Συχέμ. 17. Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς  
ἐπαγγελίας ἣν ὤμοσεν<sup>4</sup> ὁ Θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ  
ἐπληθύνθη ἐν Αἰγύπτῳ, 18. ἄχρις<sup>5</sup> οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ

<sup>1</sup> μετετέθησαν; but in D μετηχθησαν, so Hilg. and Blass, who thinks μετετεθ suggested by ετεθ. below—but D stands alone.

<sup>2</sup> ο ὠνησ. HP, Chrys.; φ ΝABCDE, so Tisch., W.H., Weiss, Wendt, Hilg.

<sup>3</sup> εν for του is read by Ν<sup>1</sup>BC, and so Tisch., Blass (α and β), Weiss.

<sup>4</sup> ὤμοσεν HP 31, 61, Syrr. Pesh. Harcl. text, Boh., Chrys.; ὡμολογησεν ΝABC 15, 36, Vulg., Sah., Arm. (Syr. Harcl. mg.), Aeth., so Tisch., W.H., R.V., Weiss, Wendt (gloss, after LXX), rare in sense of "promised," and so ἐπηγγελιατο DE tol. (Syr. Harcl. marg.), also Hilg., gloss for ὡμολ. corrupted into ὡμοσε.

<sup>5</sup> ἀχρις ΝAB<sup>3</sup>EHP; ἀχρι B\*CD, so Tisch., W.H., Weiss, Hilg. (see Grimm-Thayer, *sub v.*, on the two forms and Winer-Schmiedel, p. 63). After ετερ. ΝABC, so W.H., R.V., Weiss, add επ' Αιγυπτον.

St. Jerome their tombs were shown at Shechem, and the Rabbinical tradition mentioned by Wetstein and Lightfoot places their burial there, a statement supported by a Samaritan tradition existing to this day (*Palestine Exploration Fund*, December, 1877, see Felten and Plumptre, *in loco*). When we consider the prominent position of Shechem as compared with Hebron in the time of Joshua, there is nothing strange in the fact that the former place rather than Machpelah should have been chosen as the resting-place not only of Joseph but also of his brethren. Plumptre has ingeniously contended that St. Stephen might have followed the Samaritan tradition, *cf.* Acts vi. 5, and see *Expositor*, vol. vii., first series: "The Samaritan element in the Gospels and Acts," p. 21 ff., although we need not suppose that in this reference to the hated Samaritans Stephen proposed to show that not even they had been rejected by God. There is certainly no difficulty in supposing that here and elsewhere Stephen might easily have adopted some popular tradition, and at all events the fact that the mistake, if it is one, is left unnoticed by the historian is a plain proof of the truthfulness of the record. But a further difficulty. Abraham purchases the cave of Machpelah, but from Ephron the Hittite, Gen. xxiii. 16. The sons of Hamor sell a field, but to Jacob—a field at Shechem, Gen. xxxiii. 19, Josh. xxiv. 32. How can we explain this with reference to the statement in the text? Shechem was the earliest settlement of Abraham when he entered Canaan, and there he built an altar, Gen.

xii. 6, 7. But no devout Hebrew worshipper, with all his reverence for holy places, would be content to see the altar so consecrated belonging to others, and so exposed to desecration; the purchase of the ground on which an altar stood would therefore seem to follow as a kind of corollary from the erection of an altar on that ground. This is at all events a more satisfactory solution than omitting the word Ἀβραάμ or exchanging it for Ἰακώβ (see Hackett). Of course the reading of R.V., W.H. (as above), prevents a further difficulty as to the rendering of τοῦ Συχέμ if the reading τοῦ Συχέμ is retained, *cf.* Wendt, critical note, p. 157 (edition 1899), who follows A.V. in supporting "the father of Sichem," so Hackett, but see on the other hand Plumptre, *Acts, in loco*, and Felten, *in loco*. For the way in which the two purchases and the two burials may have been confused in popular tradition, see Zöckler, *Apostelgeschichte*, p. 302, 2nd edit. (*cf.* Bengel, Stier, Nösgen).

Ver. 17. καθὼς: not "when" as in A.V., but "as" R.V., *prout, quemadmodum, cf.* Mark iv. 33: "in the degree that": Felten thinks that it is temporal, as in 2 Macc. i. 31.—τῆς ἐπαγγελίας, *cf.* ii. 33.—ἥς: Attic attraction.—ὤμοσεν: but if we read with R.V., etc., ὡμολόγησεν "vouchsafed," so in classical Greek, *cf.* Jer. li. 25 (LXX), Matt. xiv. 7 (ὤμοσεν, a gloss from the LXX according to Wendt).—ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη, *cf.* Exod. i. 7, so in a strange land the blessing was continued (Weiss).

Ver. 18. *Cf.* Exod. i. 8, and Jos., *Ant.*, ii., 9, 1. After ἕτερος add επ' Αιγ., see

ἦδει τὸν Ἰωσήφ. 19. οὗτος<sup>1</sup> κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. 20. Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς,<sup>2</sup> καὶ ἦν ἀστείος τῷ

<sup>1</sup> οὗτος, D reads καί, so Hilg.

<sup>2</sup> Μωσῆς AEP; Μωυσης BCDH, W.H., Weiss.

above. ἕτερος not ἄλλος, probably meaning the native sovereign after the expulsion of the Shepherd Kings, "Joseph," B.D.<sup>2</sup>; "Egypt," B.D.<sup>2</sup>, pp. 886, 887; Hamburger, *Real-Encyclopädie des Judentums*, i., 5, pp. 759, 760; Sayce, *Higher Criticism and the Monuments*, p. 237.—ἄχρις οὖ: only in Luke amongst the Evangelists, Luke xxi. 24, Acts vii. 18, xxvii. 33. Sayce, following Dr. Naville, argues in favour of Ramses II. as the Pharaoh of the Oppression, see *u. s.* and *Expository Times*, January and April, 1899, but see on the other hand the number of February, p. 210 (Prof. Hamond), and *Expositor*, March, 1897, Prof. Orr on the Exodus. Joseph settled under the Hyksos or Shepherd Kings, but the words "who knew not Joseph" should apparently refer, according to Dr. Sayce, not to the immediately succeeding dynasty, *i. e.*, the eighteenth, in which a Canaanite might still have occupied a place of honour, but rather to the nineteenth, which led to the overthrow of the stranger, and to a day of reckoning against the Hebrews. But it becomes difficult to speak with absolute confidence in the present state of Egyptological research, see *Expositor*, *u. s.*, p. 177. οὐκ ᾔδει: in Robinson's *Gesenius*, p. 380, the word is taken literally, or it may mean "who does not know Joseph's history or services"; others take it "who had no regard for his memory or services". Hamburger understands by it that Joseph was quite forgotten under the new national dynasty, whilst Nösgen refers to the use of οἶδα in Matt. xxv. 12.

Ver. 19. κατασοφισάμενος: in Exod. i. 10 we have the same verb "let us deal wisely with them" here translated "deal subtilly"; Vulgate, "circumveniens," *cf.* Rhemish version: "circumventing our stock" (γένος, as in iv. 36); *cf.* Judith v. 11, x. 19, in both passages the same verb is used, translated (R.V.), v. 11, "dealt subtilly"—the Syriac, probably nearest to the Hebrew, "dealt wisely with them." *i. e.*, the Egyptians dealt so with the Hebrews. In the second passage, R.V., word is rendered "might deceive"; same verb in Syriac as in Exod. i. 10, Heb.;

*Speaker's Commentary*, "Apocrypha," i., p. 290. Josephus and Philo use verb in same sense as in text; see for the force and meaning of κατά here, Page and Rendall. —ἐκάκωσε, *cf.* Exod. i. 11, where the same word is used of task-masters afflicting the people with burdens. For other ways in which Pharaoh is said to have afflicted the people, see Jos., *Ant.*, ii., 9, 1.—τοῦ ποιεῖν κ.τ.λ., "that they [*or he, margin*] should cast out their babes," R.V. But a comparison with Exod. i. 22 (LXX) justifies us in taking these words, as in R.V. margin, as describing the tyranny of Pharaoh, not as declaring that the parents themselves exposed their children. For the construction see Blass, *Grammatik*, p. 231; *cf.* 1 Kings xvii. 20, etc., genitive of result, see Page on iii. 12, and in *loco*, and Burton, *N. T. Moods and Tenses*, p. 157.—ἐκθετα: only here in N.T. and not in LXX, but used with γένος in Eur., *Andr.*, 70.—εἰς τὸ: expressing the purpose, *cf.* Luke v. 17.—ζωογονεῖσθαι: in the active the verb is used three times, in Exod. i., of the midwives saving the Hebrew children alive, ver. 17, 18, 22 (*cf.* Judg. viii. 19, etc.), *vivum conservare*. In the N.T. the word is only used by St. Luke here and in his Gospel, chap. xvii. 33, and once by St. Paul, 1 Tim. vi. 13 (see R.V. margin). St. Chrysostom comments on the thought that where man's help was despaired of, and the child was cast forth, then God's benefit did shine forth conspicuous, *Hom.*, xvi.

Ver. 20. ἐν ᾧ καιρῷ, *cf.* i. 7, iii. 19, characterising the time, comp. Bengel, *tristi, opportuno*: on the name Μωσῆς see Blass, *Grammatik*, p. 10, and Hamburger, *Real-Encyclopädie des Judentums*, i., 5, p. 768, and critical notes.—ἀστείος τῷ Θεῷ: if we render the expression as in A. and R.V., "exceeding fair," the dative τῷ Θεῷ is used as an equivalent of the Hebrew expression employed almost in a superlative sense, אֱלֹהִים, Jonah iii. 3. πόλις μεγ. τῷ Θεῷ. Or the expression may be rendered "fair to God," *i. e.*, in the judgment of God; *cf.* δυνατὰ τῷ Θεῷ, 2 Cor. x. 4 and James ii. 5, τοὺς πτωχοὺς τῷ κόσμῳ. Page and Wendt



θεῶ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. 21. ἐκτεθέντα δὲ αὐτὸν,<sup>1</sup> ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22. καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ

<sup>1</sup> DE, Syr. Harcl. mg. add παρα (E eis) τον ποταμον after εκτ. . . . αυτον, Blass in β, so Hilg. ανειλετο; but -ατο in ΞABCDE (H) 61, so Tisch., W.H., Weiss, Hilg., Winer-Schmiedel, p. 112.

compare Æsch., *Agam.*, 352, and see also Simcox, *Language of the N. T.*, p. 81. ἀστείος, lit., belonging to the city (opposite to ἀγροϊκος), witty, clever; then, elegant, pretty; Vulgate, *elegans*, used as a general word of praise: applied to Moses here, in Exod. ii. 2, and Heb. xi. 23, and also by Philo, cf. also Jos., *Ant.*, ii., 97, and see Hamburger, *u. s.*, i., 5, p. 773; *Ḥalkut Rubeni*, f. 75, 4. For other instances of the use of the word see LXX, Num. xxii. 32, Judges iii. 17, and Judith xi. 23, Susannah, ver. 7; in the last two passages used of physical fairness, prettiness (cf. Arist., *Eth. Nic.*, iv., 3, 5, and instances in Wetstein). In 2 Macc. vi. 23 it is also used, and ἀστείως in 2 Macc. xii. 43 in the general sense of right and good, honestly.—ἀνετράφη μῆνας τρεῖς, cf. Exod. ii. 2, verb used only by St. Luke, twice in this chapter, and in xx. 3, once in Luke iv. 16, but cf. margin, W.H.—not used in LXX, but in Wisdom vii. 4 (where A has ἀνεστρ.), and see also 4 Macc. x. 2 and xi. 15 (but A.R., τραφ.). The word is used in classical Greek, as in Wisdom vii. 4 and here, of a child nourished to promote its growth (although sometimes with the idea of improving the mind, cf. Acts xx. 3). In the N.T. it is peculiar to St. Luke, and it is just the word which a medical man would use, frequently found in medical writings, opposed to *σχηναίνω*; see L. and S., *sub v.*, and Hobart, *Medical Language*, p. 207.

Ver. 21. ἐκτεθ.: the regular word for exposure of children in classical Greek; see also Wisdom xviii. 5, peculiar to Luke in N.T., and only here in this sense; cf. Exod. ii. 3, and β critical note above.—ἀνείλετο—same word in Exod. ii. 5. The verb, though very frequent in Luke in the sense of *to kill*, is only used here in the sense of A. and R.V., Vulgate, *sustulit*—but cf. Aristoph., *Nub.*, 531; Epict., *Diss.*, i. 23, 7. ἑαυτῇ: as in contrast to the child's own mother. According to tradition, Pharaoh's daughter designed him for the throne, as the king had no son, Jos., *Ant.*, ii., 9, 7.—εἰς υἱόν, Exod. ii. 10; cf. xiii. 22, 47; Simcox, *Language of N. T.*, p. 80.

Ver. 22. ἐπαιδεύθη, cf. xxii. 3 here with instrumental dative, or, better, dative of respect or manner; not mentioned in Exodus, but see Philo, *Vita Moys.*, ii., 83, Mang., and also Schürer, *Jewish People*, div. ii., vol. i., p. 343, E.T.; cf. the knowledge of magic ascribed to Pharaoh's wise men in Exod. vii. 11, and "Jannes and Jambres," B.D.<sup>2</sup>, and also 1 Kings iv. 30, and Isa. xix. 2, 11, 12; Hamburger, *Real-Encyclopädie des Judentums* "Zauberei," i., 7, 1068, and references in Wetstein, *in loco*. παιδεύω, both in LXX and N.T., used in the sense of *training*; cf. Prov. v. 13 (Jos., *C. Apion*, i., 4), 1 Tim. i. 20, Titus ii. 12, and also in the sense of *chastising*, so often in LXX and in N.T., and also similarly used in classical Greek. The passage is also important because it helped to fix the attention of cultivated early Christian writers upon the wisdom of Greek poets and philosophers, and to give a kind of precedent for the right pursuit of such studies; cf. Clem. Alex., *Strom.*, i., 5, 28; vi., 5, 42; Justin Martyr, *Dial. c. Tryph.*, c., 1-4; see Dean Plumptre's note, *in loco*.—ἦν δὲ δυνατὸς, cf. xviii. 24, and especially Luke xxiv. 19; see also Eccles. xxi. 7, Judith xi. 8. If αὐτοῦ is retained, the mode of expression is Hebraistic (Blass). There is no contradiction with Exod. iv. 10, and no need to explain the expression of Moses' writings, for Stephen has in his thoughts not so much, as we may believe, the oratorical form as the powerful contents of Moses' words (e.g., his prophetic teaching, Hamburger, "Moses," *Real-Encyclopädie des Judentums*, i., 5, 772). Josephus speaks of him as πλῆθει ὁμιλεῖν πιθανώτατος, *Ant.*, iii., 1, 4 (see also Jos., *Ant.*, ii., 10, 1, for the traditional exploits of Moses, and Hamburger, *u. s.*, p. 771).

Ver. 23. ὧς, cf. i. 10, Lucan. The exact age is not mentioned in O.T., but it was traditional (Weiss refers its mention to the reviser, perhaps introduced as a parallel to ver. 30). According to the tradition, which Stephen apparently followed, Moses lived forty years in Pharaoh's palace, but some accounts



Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. 23. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακοναετῆς<sup>1</sup> χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραὴλ. 24. καὶ ἰδὼν τινα ἀδικούμενον<sup>2</sup> ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ

<sup>1</sup> τεσσαρακοναετῆς B<sup>3</sup>EHP, so Hilg.; but τεσσαρακον. N<sup>3</sup>AB<sup>3</sup>C, so Tisch., W.H., Weiss (Winer-Schmiedel, pp. 45, 54).

<sup>2</sup> After ἀδικούμενον, DE, Gig., Syr. Harcl. mg. read ἐκ του γένους αυτον, so Hilg.

give twenty years; his dwelling in Midian occupied forty years, and he governed Israel for the same period, xiii. 18. See *Midrash Tanchuma* on Exod. ii. 6 (Wetstein, with other references, so too Lumby).—ἐπληροῦτο, "but when he was well-nigh," etc., R.V., lit. "when the age of forty years was being fulfilled to him" (imperf. tense), cf. Luke xxi. 24, Acts ii. 1, ix. 23, xxiv. 27, and ver. 30 below; so repeatedly in LXX.—ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, cf. 1 Cor. ii. 9 for the expression, probably taken from LXX, Isa. lxxv. 17, cf. Jer. iii. 16, xxxii. 35, Ezek. xxxviii. 10, and 2 Kings xii. 4. The phrase is an imitation of the Hebrew. Gesenius compares the phrase before us with Heb., Ezek. xiv. 3, 4; see also Viteau, *Le Grec du N. T.*, p. 66 (1896).—ἐπισκέψασθαι, cf. Luke i. 68, 78, and vii. 16, cf. Exod. iv. 31, of God visiting His people by Moses and Aaron (Acts xv. 14). In each of these passages the verb is used of a divine visitation, and it is so used by St. Luke only amongst N.T. writers, except Heb. ii. 6 = Ps. viii. 5, LXX. It is used elsewhere in Matt. xxv. 36, 43, James i. 27, Acts vi. 3, xv. 36 (cf. Judg. xv. 1). The word is used of visits paid to the sick, cf. Eccus. vii. 35, and so in classical Greek (see Mayor on James i. 27), often in medical writings and in Plutarch (Grimm, *sub v.*, and Kennedy, *Sources of N. T. Greek*, p. 105); mostly in the LXX, as always in the N.T., in good sense (Gen. xxi. 1, Ps. viii. 4, lxxix. 14, Eccus. xlvi. 14, Judith viii. 33, but also with reference to divine punishment, Ps. lxxviii. 31, 32, Jer. ix. 9, 25, xi. 22, xxxiv. (xxvii.) 8, etc.), cf. its use in *Psalms of Solomon*, where it is generally employed with reference to divine visitation, either for purposes of punishment or deliverance. In modern Greek = *to visit*, same sense as in LXX and N.T.; Kennedy, *u. s.*, p. 155. For its old English sense of *visit*, as looking upon with kindness, Lumby compares Shaks., *Rich. II.*, i. 3, 275: "All places that the eye of heaven *visits*".—τοὺς

ἀδελφοὺς αὐτοῦ: though in a king's palace, and far removed in one sense from his people, Moses remembers that he is an Israelite, and that he has brethren; while others forgot their brotherhood he reminded them of it: "motivum amoris quod Moses etiam aliis adhibuit ver. 26," Bengel, cf. Exod. ii. 10, and Heb. xi. 24, 25.

Ver. 24. ἀδικούμενον, "wronged," i.e., by blows, Exod. ii. 11.—ἡμύνατο: only here in N.T. (sc., τὸν ἀδικούντα); in active the verb means to defend, "debat scribere ἡμυνε," says Blass, but in the middle it means defence of oneself, or of a friend, with the collateral notion of requital or retaliation on an enemy (see Rendall). In the middle it has also the meaning of avenging, and therefore might mean here "he took vengeance on" or "he repulsed" (cf. Josh. x. 13, 2 Macc. x. 17, Wisdom xi. 3, and Jos., *Ant.*, ix., 1, 2), although this is expressed in the next words.—ἐποίησεν ἐκδίκησιν, cf. Luke xviii. 7, 8, xxi. 22; lit., "wrought an avenging," Rom. xii. 19 (cf. Heb. x. 30), 2 Cor. vii. 11, 2 Thess. i. 8, 1 Pet. ii. 14. This and similar expressions are common in LXX, Judg. xi. 36, Ps. cxlix. 7, Ezek. xxv. 17, 1 Macc. iii. 15, vii. 9, 24, 38; ἐκδ. in Polybius with ποιεῖσθαι, iii., 8, 10.—καταπονούμενος: only here and in 2 Pet. ii. 7; cf. 2 Macc. viii. 2 (R has καταπατούμενος, of the Jews oppressed, trodden down, in the days of Judas Maccabæus), 3 Macc. ii. 2, 13; used in Polyb. and Josephus, etc. The exact word is found in *Didache*, v., 2.—πατάξας: lit., to strike, hence to kill, in Biblical language only, cf. Exod. ii. 12 and 14, and ver. 28 below: so also in Matt. xxvi. 31, Mark xiv. 27 (Zech. xiii. 7, LXX). The verb is very frequent in LXX. "Smiting the Egyptian," R.V.—τὸν Αἴγ.: not previously mentioned, but implied in ἀδικ., which involves an oppressor; as in ver. 26 the facts are regarded by St. Stephen as known to his audience.

Ver. 25. ἐνόμισε δὲ: a comment by St. Stephen, but we are not told upon

καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.<sup>1</sup> 25. ἐνόμιζε δὲ συνίναί τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. 26. τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν<sup>2</sup> αὐτοὺς εἰς εἰρήνην, εἰπών, “Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς<sup>3</sup>· ἵνατί ἀδικεῖτε ἀλλήλους;” 27. ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτόν, εἰπών, “Τίς σε κατέστησεν ἄρχοντα καὶ

<sup>1</sup> After Αἰγυπτίον, D (Wer.) add καὶ ἐκρυσεν αὐτον ἐν τῇ ἀμμῷ; cf. Exodus ii. 12 (Blass rejects, Hilg. retains).

<sup>2</sup> συνήλασεν AEP, Chrys., some verss., so Meyer, Alford; συνήλασεν ἤBCD e, Vulg., Syrr. (P. and H.), Sah., so Tisch., W.H., R.V., Weiss, Wendt, Hilg. After μαχομένοις D adds εἶδεν αὐτους ἀδικούντας (not retained by Blass but by Hilg.).

<sup>3</sup> ὑμεῖς HP, Boh., Syr. Harcl., Aeth.; om. ἤABCDE 27, 61, Vulg., Sah., Arm., Chrys., so Tisch., W.H., R.V., Weiss, Wendt. For ἀνδρες ἀδελφοί ἐστε, D, Prom. read τι ποιεῖτε, ἀνδρες ἀδελφοί;

what grounds Moses based his expectation (see however Lumby's note, *in loco*). The verb is found in Luke ii. 44, iii. 23, and seven times in Acts, but elsewhere in the Gospels only three times in St. Matthew; it is used three times by St. Paul. It is frequently found in ii. and iv. Macc., twice in Wisdom and once in Ecclesiasticus.—διὰ χειρὸς αὐτοῦ, ii. 23. δίδωσι, “was giving them,” R.V. (not “would give,” A.V.), as if the first step in their deliverance was already taken by this act, so συνιέναι, “understood,” R.V. (not “would understand,” A.V.). In Jos., *Ant.*, ii. 9, 2, 3, reference is made to the intimation which was said to have been vouchsafed by God to Amram the father of Moses that his son should be the divine agent who was expected to arise for the deliverance of the Hebrews, and whose glory should be remembered through all ages. It has been sometimes thought that St. Stephen had this tradition in mind.—οἱ δὲ οὐ συνήκαν: Mr. Page notes the rhetorical power in these words, cf. ver. 53 καὶ οὐκ ἐφύλαξατε.

Ver. 26. ὤφθη: Wendt commends Bengel, who sees in the word the thought that he appeared *ultra, ex improviso*, cf. ii. 3, vii. 2, Heb. ix. 28.—συνήλασεν: but if we read συνήλασεν, see critical note = imperfect, *de conatu*, cf. Matt. iii. 14, Luke i. 59, xvi. 14, Acts xxv. 11, see Burton, *N. T. Moods and Tenses*, p. 12, from συναλλάσσω, only found here in N.T., not in LXX or Apocrypha, but in classical Greek, cf. Thuc., i. 24.—ἵνατί = ἵνα τί γίνηται; cf. iv. 25, and Luke xiii. 7 (Matt. ix. 4, xxvii. 46, 1 Cor. x. 29), and with the words

ἵνατί ἀδικεῖτε ἀλλήλους; Exod. ii. 13 (Moulton and Geden); used several times in LXX, also by Aristoph. and Plato. Like the Latin *ut quid?* see Grimm, *sub v.*, and for spelling; and comp. also Blass, *Gram.*, p. 14, and Winer-Schmiedel, p. 36.—ἄνδρες, ἀδελφοί ἐστε: the fact of their brotherhood aggravated their offence; it was no longer a matter between an Egyptian and a Hebrew as on the previous day, but between brother and brother—community of suffering should have cemented and not destroyed their sense of brotherhood. Hackett and Alford take ἄνδρες as belonging to ἀδελφοί (not as = κύριοι, ‘Sirs’ in A. and R.V.), *men* related as *brethren are ye*, cf. Gen. xiii. 8.

Ver. 27. ἀπώσατο for Attic ἀπέωσατο (see also ver. 45), not found in the O.T. parallel, but added by Stephen, cf. ver. 38, compare LXX, Jer. iv. 30. The word may be introduced to emphasize the contumaciousness of the people, which in Stephen's narrative is the motive of the flight of Moses; in Exodus, Moses flees from fear of Pharaoh, and the answer of the Hebrew demonstrates to him that his deed of yesterday was known—but there is no contradiction in the two narratives. The matter would become known to Pharaoh, as the words of the Hebrew intimated; it could not be hidden; and in spite of the attempt at concealment on the part of Moses by hiding the body in the sand, his life was no longer safe, and so he fled because he had nothing to hope for from his people. Stephen's words would be quite consistent with the narrative in Exodus (Nösgen, *Apostelgeschichte*, p. 163, as against Overbeck).



δικαστὴν ἐφ' ἡμᾶς<sup>1</sup>; 28. μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες  
χθές<sup>2</sup> τὸν Αἰγύπτιον;” 29.<sup>3</sup> ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ  
ἐγένετο πάροικος ἐν τῇ Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο. 30. Καὶ  
πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους

<sup>1</sup> ἡμας DE, Chrys., so Meyer, Hilg.; ἡμων NABCHP 13, 61, so Tisch., W.H., R.V., Weiss, Wendt.

<sup>2</sup> χθες AEHP, Chrys; εχθες NB\*CD 34, so Tisch., W.H., Weiss (Winer-Schmiedel, p. 54).

<sup>3</sup> D reads οὕτως καὶ ἐφυγαδενσεν Μωσῆς (καὶ οὕτως d), so Hilg.; E reads ἐφυγαδενσεν δε Μωσῆς; Gig. has *fugatus est autem M.*; and Par. *effugavit autem se M.* Weiss (Codex D, p. 67) inclines to consider φυγαδ. as the original reading (so Zöckler), and to take it trans., understanding ο ἀδικῶν as the nom. φυγαδεύω nowhere else in N.T.; in LXX found both trans. and intrans. but gen. the latter; commoner ἐφυγεν may be corruption of it here; φυγαδεύω frequent in Letters of Pseudo-Heraclitus.

Ver. 28. Cf. Exod. ii. 14.

Ver. 29. ἐν τῷ λόγῳ τούτῳ. Weiss points out that Moses fled on account of this word, because he saw that his people would not protect him against the vengeance of Pharaoh. Jos., *Ant.*, ii., 11, 1, makes the cause of the flight of Moses not the words which told him that his deed was known, but the jealousy of the Egyptians, who represented to the king that he would prove a seditious person. — Μαδιάμ: generally taken to mean or to include the peninsula of Sinai (Exod. ii. 15, and iii. 1), and thus agrees with the natural supposition that his flight did not carry Moses far beyond the territory of Egypt (cf. Exod. xviii. 1-27). The name Midianites would be applied to the descendants of Abraham's fourth son by Keturah, who in various clans, some nomadic, some mercantile (e.g., those to whom Joseph was sold), may be described as Northern Arabs. (Dr. Sayce, *u. s.*, p. 270, maintains that Moses to get beyond Egyptian territory must have travelled further than to the S. peninsula of our modern maps, and places Sinai in the region of Seir, with Midian in its close neighbourhood.) Amongst one of these tribes Moses found a home in his flight, Hamburger, "Midian," *Real-Encyclopädie des Judentums*, i., 5, 755. Hackett, *Acts*, p. 104, "Midian," B.D.<sup>1</sup>. — οὗ ἐγένν., cf. Exod. ii. 22, iv. 20, xviii. 3. Weiss thinks the notice due to a reviser, who wished to show that Moses had given up his people, and made himself a home in a strange land.

Ver. 30. πληρωθέντων, see ver. 23, cf. Exod. vii. 7, "fulfilled," R.V. ὥφθη, ver. 2, so the second fundamental re-

velation of God to Israel took place in the wilderness far away from the Promised Land (Weiss), see also ver. 33.— τεσσαράκοντα, cf. i. 3.—Σινᾶ: there is no contradiction between this and Exod. iii. 1, where the appearance is said to take place in Horeb, for whilst in the N.T. and Josephus Sinai only is named for the place of the law-giving, in the O.T. the two names are interchanged, cf. also Eccles. xlviii. 7. According to Hamburger the two names are identical, signifying in a narrower sense only one mountain, the historical mountain of the giving of the law, but in a wider sense given to a whole group of mountains. Thus Hamburger declines to accept the view that Horeb was the name of the whole ridge of mountain-cluster, whilst Sinai specially denotes the mountain of the law-giving, since Horeb is also used for the same event (cf. Exod. iii. 1, xvii. 6, xxxiii. 6), *Real-Encyclopädie des Judentums*, i., 7, 940. See also B.D.<sup>1</sup>, "Sinai," Wendt, edition (1899), *in loco*; Schaff-Herzog, *Encyclopædia*, iv., "Sinai" (also for literature); and Grimm-Thayer, *sub v.* According to Sayce, *Higher Criticism and the Monuments*, p. 263 ff., Sinai is a mountain of Seir, rather than of the Sinaitic peninsula so called. The same writer lays stress upon the fact that Sinai is associated with Seir and Edom, Deut. xxxiii. 2, Judg. v. 4, 5, and maintains that it is nowhere in the O.T. transported to the Sinaitic peninsula of our modern maps. The word Σινᾶ is an indeclinable noun τὸ (sc., ὄρος); Josephus τὸ Σιναιὸν and τὸ Σιναιδὸν ὄρος; Grimm-Thayer, Winer-Schmiedel, p. 91, Blass, *Gram.*, 8, 32; and see also Sayce, *u. s.*, p. 268, 269, and *Patriarchal Palestine*, p. 259, who renders as adjective "(the mountain)



Σινᾷ ἄγγελος Κυρίου<sup>1</sup> ἐν φλογὶ πυρὸς<sup>2</sup> βάτου. 31. ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε<sup>3</sup> τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν, 32. “Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.” ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι. 33. εἶπε δὲ αὐτῷ ὁ Κύριος, “Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ

<sup>1</sup> Κυρίου om. **N**ABC 61, 81, Vulg., Sah., Boh.; so Tisch., W.H., R.V., Blass (α and β, although found in D), Weiss, Wendt (prob. added from Exod. iii. 2); Hilg. retains.

<sup>2</sup> ἐν φλογὶ πυρὸς **N**BDHP, Sah., Boh., Syr. Harcl., Arm., Aeth., Chrys., so W.H., R.V., Weiss, Wendt, and Hilg.; ἐν πυρὶ φλογος ACE, Vulg., Syr. Pesh. (so LXX, Exod. iii. 2, varies: ἐν πυρὶ φλογος in B; ἐν φλογὶ πυρὸς AF).

<sup>3</sup> ἐθαύμασε ABC 13, Vulg., Chrys., so Lach., Meyer, W.H., R.V.; ἐθαυμάζειν **N**DEHP 1, 31, 61, Aug., so Tisch., Weiss (Wendt doubtful), Hilg. Blass and Hilg. both read ἀκηκοα (D) for ἡκουσα; cf. Exod. iii. 7.

which belongs to Sin,” i.e., like desert which it overlooked, to the worship of the Babylonian Moon-God Sin in that region.—ἄγγελος: in Exod. iii. 2 “the angel of the Lord,” but in ver. 7 “the Lord said,” so here in ver. 31 “the voice of the Lord said,” cf. ver. 33. For the same mode of expression cf. Acts xxvii. 23 with xxiii. 11. In this Angel, the Angel of the Lord, cf. Exod. iii. 2 with vv. 6, 14, and Gen. xxii. 11 with ver. 12; the Angel of the Presence, Exod. xxxiii. 11, cf. Isa. lxiii. 9 (ver. 38 below), although Jewish interpreters varied, the Fathers saw the Logos, the Eternal Word of the Father. See references in Felten, *in loco*, and Liddon, *Bampton Lectures*, Lect. ii., and “Angel,” B.D.<sup>8</sup>. Otherwise we can only say that Jehovah Himself speaks through the Angel (Weiss, Blass, *in loco*).—ἐν φλογὶ πυρὸς βάτου: words interchanged as in LXX A, Exod. iii. 2; according to Hebrew πυρὸς ἐκ τοῦ βάτου—πυρός here = an adjective, *rubus incensus* (Blass, Weiss); cf. 2 Thess. i. 8, ἐν πυρὶ φλογός. For gender of βάτος see ver. 35.

Ver. 31. κατανοῆσαι: this careful observation is implied in the narrative of Exodus though the word is not employed. It is a favourite word with St. Luke, and is used by him four times in his Gospel and four times in Acts, elsewhere in Gospels only in Matt. vii. 3 (five times in Epistles). On its force see Westcott on Heb. iii. 1: “oculos vel mentem defigere in aliquo” Grimm; properly = to take notice of, so in classical Greek; it is used also in the sense of observing, looking at, cf. James i. 27; and in a general sense, to see, cf. LXX, Ps.

xciii. 9, cf. xc. 8; and also, to consider, Heb. x. 24. (Mayor, note on James i. 27). In the LXX, where it is frequent, it is used with both shades of meaning.

Ver. 32. ἔντρομος γεν. (cf. x. 4, ἔμφοβος γεν.), xvi. 29, cf. Exod. iii. 6, expression used only in Acts in these two passages (Heb. xii. 21, quotation from LXX). ἔμφοβος is found five times in Luke, in Gospel xxiv. 5, 37, in Acts x. 4, xxiv. 25 (only once elsewhere, in Rev. xi. 33, with ἐγένοντο), and in each passage with γενόμενος. ἔντρομος, Dan. (Theod.) x. 11, Wisdom xvii. 10, 1 Macc. xiii. 2, and in Ps. xvii. (xviii.) 7, lxxvi. (-vii.) 18, ἔντρομος ἐγενήθη ἡ γῆ—the word is also used by Plutarch.

Ver. 33. λῦσον, cf. Josh. v. 15, λῦσον A., cf. Exod. iii. 5; in classical Greek, λῦσαι, omitting σου. On the custom of worshipping bare-footed, as the priests when actually engaged in the Temple, or as the Arabs enter their mosques with bare feet, or the Samaritan the holiest place on Gerizim, see instances, both classical, Juvenal, *Sat.*, vi., 158, and from Josephus and others, Wetstein and Wendt, *in loco*. The latter refers to an Egyptian custom the order of Pythagoras ἀνυπόδητος θῆε καὶ προσκύνει, Jamblich., *Vit. Pyth.*, 23, and cf. 18 in Wetstein.—τὸ ὑπόδημα, cf. xiii. 25, and John i. 27, where in each passage the singular is used. Both Weiss and Wendt note the significance of the verse—a strange land is consecrated (cf. vi. 13, τόπος ἅγιος) by the presence of God—the Jews thought that the Temple was the only holy place, cf. add. note for significance in connection with the aim

ἐστηκες γῇ ἁγία ἐστίν. 34. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ<sup>1</sup> σε εἰς Αἴγυπτον.” 35. τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, “Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν<sup>2</sup> ;” τοῦτον ὁ Θεὸς ἄρχοντα<sup>3</sup> καὶ λυτρωτὴν ἀπέστειλεν<sup>4</sup> ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάρῃ. 36. οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν Ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.

<sup>1</sup> ἀποστελῶ HP.; ἀποστειλῶ NABCD E 61, Chrys., so Tisch., Alford, W.H., R.V., Wendt, Weiss, Hilg.

<sup>2</sup> δικαστήν, NCD 61, Gig., Par., Syr. Harcl. mg. add ἐφ' ἡμῶν (ἐφ' ἡμᾶς in E and Chrys.), so Hilg., but text in ABHP, Vulg., Syr. Harcl. text, so Tisch., W.H., R.V., Blass, Weiss.

<sup>3</sup> ἄρχοντα, before this word καὶ inserted by NABDE 15, 18, 61, Syr. Harcl.; so Tisch., W.H., R.V., Blass, Wendt, Weiss, Hilg.

<sup>4</sup> ἀπεστείλεν CHP, Chrys., so Blass; ἀπεσταλκεν NABDE, so Tisch., W.H., R.V., Weiss, Wendt, Hilg.; ἐν NHP d, Syr. Pesh., Boh., Arm., Aeth., Meyer; συν ABCDE, Vulg., Sah., Syr. Harcl., Chrys., so Tisch., Alford, W.H., R.V., Weiss, Wendt, Hilg.; ἐν probably from confusion with last syll. in ἀπεσταλκεν. συν χειρὶ only here in N.T.; ἐν χειρὶ not uncommon.

of St. Stephen's speech, and St. Chrysostom's comment *in loco*.

Ver. 34. ἰδὼν εἶδον: Hebraism, so LXX, Exod. iii. 7, and so frequently, e.g., Ps. xl. 1, cf. Matt. xiii. 14, Heb. vi. 14 (Gen. xxii. 17), the participle with the verb emphasising the assurance. But similar collocations are not wanting in classical Greek, see Page, *in loco*, and Wendt, who compares 1 Cor. ii. 1. The phrase ἰδὼν εἶδον occurs in Lucian, *Dial. Mar.*, iv., 3 (Wetstein). “I have surely seen,” R.V., so in A. and R.V., Exod. iii. 7, see Simcox, *Language of N. T.*, p. 130, and Viteau, *Le Grec du N. T.*, p. 217 (1896).—καὶ νῦν δεῦρο ἀποστελῶ, but cf. Exod. iii. 10; ἀποστειλῶ; see critical notes. On the hortatory subj. in first person singular with δεῦρο or ἄφες prefixed, see Burton, *N. T. Moods and Tenses*, p. 74, cf. Matt. vii. 4, Luke vi. 42, but translated by the revisers, “I will send,” with an imperative force as of a divine command (see Rendall's note, *in loco*). For classical instances cf. Wendt, *in loco*.

Ver. 35. τοῦτον: followed by the triple οὗτος, a significant and oratorical repetition—*anaphora* or repetition of the pronoun, cf. ii. 23, v. 31 (so Bengel, Blass, Viteau, see also Simcox, *Language of the N. T.*, pp. 65, 66). It plainly appears to be one of the purposes, although we cannot positively say the chief purpose, of the speech to place Moses in typical comparison to Jesus and the be-

haviour of the Jews towards Him, ver. 25.—(καὶ) ἄρχοντα καὶ λυτρωτὴν: Moses was made by God a ruler and even more than a judge—not δικαστής but λυτρωτής. But just as the denial of the Christ is compared with the denial of Moses, cf. ἠρνήσαντο and ἠρνήσασθε in Acts iii. 13, so in the same way the λύτρωσις wrought by Christ is compared with that wrought by Moses, cf. Luke i. 68, ii. 38, Heb. ix. 12, Tit. ii. 14 (so Wendt, *in loco*) “omnia quæ negaverant Judæi Deus attribuit Moysi” (Blass). λυτρωτής in LXX and in Philo, but not in classical Greek. In the Sept. the word is used of God Himself, Ps. xix. 14, lxxviii. 35 (cf. Deut. xiii. 5, and *Psalms of Solomon*, ix. 1).—ἐν χειρὶ, cf. xi. 21, but σύν is closer to the classical σύν θεοῖς with the helping and protecting hand, ἐν χειρὶ =

ἡ, cf. Gal. iii. 19.—τῇ βάρῃ: ὁ Attic, ἡ Hellenistic, but in N.T. it varies, in Luke xx. 37 feminine, in Mark xii. 26 (and in LXX) masculine (W.H.); Blass, *Gram.*, p. 26; Grimm-Thayer, *sub v*.

Ver. 36. On οὗτος see ver. 35.—ἐξήγαγεν, Exod. iii. 10, καὶ ἐξάξεις τὸν λαόν μου.—Ἐρυθρᾷ θαλάσσῃ in LXX frequent, הַיָּם הַהוּא sometimes with, sometimes without the article, here as in the Heb. without: cf. the parallel in *Assumption of Moses*, iii., 11 (ed. Charles), and see below on ver. 38.



37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, “Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν<sup>1</sup> ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.”<sup>2</sup> 38. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ<sup>3</sup> λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ

<sup>1</sup> Κύριος CEHP, Boh., Syr. Harcl., Aeth., Chrys., so LXX, Deut. xviii. 15; om.  $\mathfrak{N}$ ABD 61, Vulg., Sah., Aeth., so Tisch., W.H., R.V., Weiss, Wendt, Hilg.  $\mu\omega\nu$  (1) om.  $\mathfrak{N}$ ABCD 61, Vulg. verss., Chrys.; so Tisch., W.H., R.V., Weiss.

<sup>2</sup> αὐτου ακουσεσθε CDE, Gig., Par., Wern., Vulg., Syrr. (P. and H.), Boh., Arm., Aeth.; om.  $\mathfrak{N}$ ABHP 61, Sah., Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt (cf. Deut. xviii. 15, and Acts iii. 22).

<sup>3</sup> αγγελου του om. Gig., “recte ut videtur,” according to Blass, cf. ver. 44—Blass brackets in  $\beta$ .

Ver. 37. οὗτός, cf. ver. 35, cf. Deut. xviii. 15, and iii. 22, above. The introduction of the prophecy may mean that St. Stephen wished in this as in the preceding and following verse to emphasise the position and the work of Moses, and to mark more strongly the disobedience of the people. Blass regards οὗτός ἐστιν ὁ Μ. κ.τ.λ. as intended to show that Moses, whom the Jews accused, Stephen of injuring, was himself by his own words a supporter of the claims of Christ: “hic est ille M. qui dixit”.

Ver. 38. οὗτός: again emphatic use. —ἐκκλησίᾳ: “in the congregation,” R.V. margin: held in the wilderness for the giving of the law, although the word does not occur in Exod. xix., but cf. Deut. xxxi. 30, Josh. viii. 35 (ix. 2). By Wycliffe the word was translated “Church” here, but afterwards “congregation,” so in Tynd., Cranm., Gen., until A.V. again rendered “Church,” cf. Heb. ii. 12, and on the word see above on v. 11, Hort, *Ecclesia*, p. 3 ff., and B.D.<sup>2</sup> “Church”. In Heb. ii. 12, R.V. reads “congregation” in text (but “Church” in margin), following Tynd. and Cranm., and Ps. xxii. 22 from which the quotation is made (where both A. and R.V. have “congregation”). Schmiedel would dismiss the word as a later gloss, which has been inserted here in a wrong place, see Wendt (edit. 1899), p. 160, note.—γενόμε. . . . μετὰ, cf. ix. 19, xx. 18 (Mark xvi. 10); no Hebraism, cf. σύν in Luke ii. 13.—τοῦ ἀγγέλου τοῦ λαλ., but in Exodus Moses is said to speak with God, cf. ver. 30 above, and see also ver. 53, “who was with the angel . . . and with our fathers,” i.e., who acted as the mediator between the two parties, who had relations with them both, cf. Gal. iii. 19, and Philo, *Vit. Moys.*, iii., 19, where Moses is called μεσίτης καὶ διαλλακ-

τής, cf. also Heb. ii. 2, and Jos., *Ant.*, xv., 5, 3; the latter passage represents Herod assaying that the Jews learned all that was most holy in their law δι’ ἀγγέλων παρὰ τοῦ Θεοῦ (see Westcott *Hebrews*, and Wetstein on Gal. iii. 19). On the title μεσίτης as given to Moses, see further *Assumption of Moses*, i., 14, and Charles’ note and introd. lxiii., but it does not follow that the inference is justified that the Apocryphal Book in question was known to the writer of St. Stephen’s speech. Dr. Charles maintains this on the ground of three passages, but of (1) it may be said that the term μεσίτης evidently could have been known from other sources than Acts, (2) the parallel between ver. 36 and *Assumption of Moses*, iii., 11, is, as Dr. Charles admits, an agreement verbally “for the most part,” but the words “Egypt, the Red Sea, and the wilderness for forty years” might often be used as a summary of the history of Israel at a particular period, whilst the context with which the words are here associated is quite different from that in *Assumption of Moses*, i.c., and (3) there is no close resemblance between the prophecy from Amos quoted in ver. 43 below and the prophecy in *Assumption of Moses*, ii., 13; in both the phraseology is quite general. Perhaps the omission of the word μετὰ before τῶν πατέρων gives emphasis to the privilege of “our fathers,” when one can speak of being with the angel and with them, Simcox, *Language of the N. T.*, p. 159. Thus Moses prefigures the Mediator of the new covenant, cf. Heb. viii. 15, ix. 15, xii. 24, and the mention of this honour bestowed upon Moses emphasises still more fully the indignity which he received from his countrymen, cf. St. Chrysostom on the force of οὗτος in this verse.—λόγια, cf. Rom. iii. 2, as in LXX.



τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν.<sup>1</sup> 39. ᾧ οὐκ ἠθέλησαν ὑπῆκοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ'<sup>2</sup> ἀπώσαντο, καὶ ἐστράφησαν<sup>3</sup> ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40. εἰπόντες τῷ Ἀαρών, "Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν<sup>4</sup> αὐτῷ." 41. καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42. Ἔστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, "Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαρά-

<sup>1</sup> ἡμιν; but **NB** read **υμιν**, so W.H. text, Weiss.

<sup>2</sup> ἀλλ'; but **αλλα** in **NA**BCDEH, so Tisch., W.H., Weiss, Hilg.

<sup>3</sup> ἐστραφήσαν, D reads ἀπεστραφήσαν, so Hilg. ταῖς καρδίαις DE, Vulg., Arm., Syr. Pesh., Chrys., Irenint.; so Meyer; **en** pref. in **NA**BC, so W.H., R.V., Weiss.

<sup>4</sup> ἐγενετο **NA**BC, so W.H., R.V., Blass (*cf.* Exod. xxxii. 1, pr. R.V.).

of the words of God, *cf.* Numb. xxiv. 4, 16, and chiefly for any utterance of God whether precept or promise, only once of human words (Ps. xviii. (xix.) 14); so Philo speaks of the decalogue as τὰ δέκα λόγια, and Jos., *B. J.*, vi., 5, 4, of the prophecies of God in the O.T., and Philo writes τὸ λόγιον τοῦ προφήτου (*i.e.*, Moses), *Vit. Moys.*, iii., 35, see Grimm-Thayer, *sub v.*, λόγιον, lit., a little word, from the brevity of oracular responses.—ζῶντα: "vim vitale habentia," Blass, *cf.* Heb. iv. 12, 1 Pet. i. 23, *cf.* Deut. xxxii. 47. The words again show how far St. Stephen was from despising the Law of Moses, *cf.* Heb. iv. 12, "living," R.V. ("quick," A.V.); 1 Pet. i. 3, and ii. 5, where R.V. has "living" instead of "lively"; in Ps. xxxviii. 19 "lively" is retained in R.V. (see also in Exod. i. 19, in contrast to feeble, languid), *cf.* Spenser, *Faerie Queene*, iii., 8, 5. Here the word has the sense of living, *i.e.*, enduring, abiding, *cf.* "thy true and lively [living] word" in prayer for the Church Militant, *cf.* 1 Pet. i. 23, R.V.

Ver. 39. ἐστράφησαν, *i.e.*, in their desires after the Egyptian gods, *cf.* ver. 40, not "turned back again," but simply "turned" (Rendall, *in loco*). The words cannot be taken literally (as Corn. à Lap. and others), or we should have to render "who may go before us in our return to Egypt," which not only is unsupported by the Greek, but *cf.* Exod. xxxii. 4, 1 Kings xii. 28; see also on this verse, Exod. xvi. 3, Num. xi. 4, 5, but the desires there expressed marked a later date.

Ver. 40. προπορεύονται (Exod. xvi. 3, Num. xi. 4, 5), only elsewhere in N.T., in Luke i. 76, with which *cf.* Deut. xxxi. 3. The words in Acts are taken from Exod. xxxii. 1, 23; frequent in LXX, 1 Macc. ix. 11 (but see H. and R.), and also in Xen. and Polyb.—οὗτος, *iste*, *cf.* vi. 14, the same anacoluthon as in LXX, Exod. xxxii. 23, so in the Heb., "who brought us up": no mention of God—they ascribed all to Moses (Chrysostom); see Viteau, *Le Grec du N. T.*, p. 135 (1896).

Ver. 41. ἔμοσχοποίησαν: not in LXX or in classical Greek; in Exod. xxxii. 2, ἐποίησαν μόσχον.—ἀνήγαγον θυσίαν, *cf.* 1 Kings iii. 15 (and 2 Sam. vi. 17, A.), for similar use of the word, "quia victima in aram tollitur," Grimm.—εὐφραίνοντο, *cf.* Exod. xxxii. 6 and 18; the word is very frequent in LXX, and several times with ἐν, *cf.*, *e.g.*, 2 Chron. vi. 41, Ecclesiast. xiv. 5, 1 Macc. iii. 7; χαίρειν ἐν, Luke x. 20; used only by St. Luke amongst the Evangelists, six times in his Gospel, twice in Acts (but ii. 26 is a quotation). Bengel points out that God rejoices in the works of His own hands, and men in the work of God's hands, but not as here—half irony in the words.

Ver. 42. ἔστρεψε: properly intransitive. Weiss takes it transitively: God turned them from one idol worship to another; but here probably means that God turned away from them, in the sense that He cared no longer for them as before; so Grimm, *sub v.*; or that He actually changed so as to be opposed to them; *cf.* Josh. xxiv. 20, Heb., so Wet

κοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43. καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν,<sup>1</sup> τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα<sup>2</sup>

<sup>1</sup> ὑμῶν ῬACEHP, Vulg., Boh., Syr. Harcl., Aeth., Chrys. (so LXX, Amos v. 26), so Blass; om. BD 15, 18, Syr. Pesh., Sah., Arm., Ir., Or., Philast., so Tisch., W.H., R.V., Weiss, Wendt, Hilg. Ῥεμφάν 1, 31, Or., Chrys.; Ῥεμφαμ D, Flor., Gig., Par., Wern., Vulg., Iren., so Blass in β, and Hilg.; Ῥεφαν Ῥ<sup>3</sup>ACE, Syrr. (P. and H.), Boh., Sah., so R.V.; Ῥομφαν Ῥ<sup>3</sup> 3, so Tisch.; Ῥομφα B, so W.H., Weiss. In LXX Ραιφαν or Ρεφαν. Wendt prefers Ρομφαν or Ρομφα.

<sup>2</sup> ἐπέκεινα; D<sup>1</sup>, Gig., Par. read ἐπὶ τα μέρη, so Blass in α and β, so Hilg., cf. LXX; originality of Western reading not imposs., or ἐπὶ τα μέρη may have been substituted for a phrase unique in N.T. (see also Wendt, p. 163, edit. 1899).

stein "Deus se ab iis avertit," and cf. LXX, Isa. lxiii. 10.—παρέδωκεν, cf. Rom. i. 24, and εἶασε in xiv. 16; Ephes. iv. 19, "gave themselves up". εἰαυτοὺς παρέδωκαν, from the side of man.—λατρεύειν τῇ στρατιᾷ τοῦ οὐρ., cf. Deut. xvii. 3, 2 Kings xvii. 16, xxi. 3, 2 Chron. xxxiii. 3, 5, Jer. viii. 2, xix. 13, a still grosser idolatry: "antiquissima idolatria, ceteris speciosior" Bengel. The created host was worshipped in place of Jehovah Sabaoth, "the Lord of Hosts". The word, though used always in the N.T. of religious service, is sometimes applied to the worship of idols, as well as of the One God; cf. Rom. i. 25 (LXX, Exod. xx. 5, xxiii. 24, Ezek. xx. 32), so λατρεία is used of the worship of idols in 1 Macc. i. 43; see Trench, *Synonyms*, i., p. 142 ff.—ἐν βίβλῳ τῶν προφ.: here part of the Hebrew Scriptures which the Jews summed up under the title of "the Prophets," as a separate part, the other two parts being the Law and the Hagio-grapha (the Psalms, Luke xxiv. 44); or Twelve Minor Prophets which probably formed one book.—Μὴ σφάγια κ.τ.λ.: a quotation from Amos v. 25-27, with little variation—the quotation in ver. 42 is really answered by the following verse. The question does not mean literally that no sacrifices were ever offered in the wilderness, which would be directly contrary to such passages as Exod. xxiv. 4, Num. vii. 9. The sacrifices no doubt were offered, but how could they have been real and effectual and acceptable to God while in their hearts the people's affections were far from Him, and were given to idol deities? μὴ, expecting a negative answer = *num* (see Zöckler's note, *in loco*).—οἶκος: nominative for vocative, as often, as if in apposition to the ὑμεῖς contained in προσηγέκατε (Blass). Some emphasise μοι = *mihī soli*, or

suppose with Nösgen that the question is ironical.

Ver. 43. The answer of God to His own question: καὶ should be explained "ye actually took up" ("yea," R.V., in Amos v. 26); ἀνελάβετε, "ye took up," i.e., to carry in procession from one halting place to another. τὴν σκηνὴν, properly σκηνή = *תִּבְנָה*, which has sometimes

been explained as the tent or tabernacle made by the idolatrous Israelites in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, but R.V. renders "Siccuth your king" (margin, "the tabernacle of your king"), Amos v. 26, see below.—τοῦ Μολόχ; s in LXX, but in Hebrew, מֹלֶכֶת, i.e., your king (as A.V. in margin, Amos v. 26). The LXX, either as explanatory, or perhaps through another reading מֹלֶכֶת, 2 Kings xxiii. 13, here render by the name of the idol. Sayce also (*Patriarchal Palestine*, p. 258) renders "Sikkuth your Malik," i.e., the Babylonian god Sikkuth also represents "Malik," the king, another Babylonian deity (= Moloch of the O.T.). Most commentators maintain that ver. 26 (Amos v.) is not in the original connected with ver. 25 as the LXX render, referring the latter verse back to Mosaic times. The LXX may have followed some tradition, but not only does the fact that the worship of Moloch was forbidden in the wilderness seem to indicate that its practice was a possibility, but there is also evidence that long before the Exodus Babylonian influence had made itself felt in the West, and the statement of Amos may therefore mean that the Babylonian god was actually worshipped by the Israelites in the wilderness (Sayce, *u. s.*, p. 259). In margin of R.V. we have "shall take up," i.e.,



Βαβυλῶνος." 44. Ἡ σκηνὴ τοῦ ἀρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαὸς τῷ Μωσῇ, ποιῆσαι

carry away with you into exile (as a threat), while others take the verb not in a future but in a perfect sense, as referring to the practice of the contemporaries of the prophet: "de suo tempore hæc dicit Amos" (Blass). *Siccuth* or rather *Saccuth* is probably a proper name (a name given to Nin-ip, the warlike sun-god of Babylonia (Sayce)), and both it and *Kewan* (*Kaiwan*), כִּיּוֹן, represent

Babylono-Assyrian deities (or a deity), see Schrader, *Cun. Inscript. and the O. T.*, ii., 141, 142, E.T.; Sayce, *u. s.*, Art. "Chiun" in Hastings' B.D., and Felten and Wendt, *in loco*. For the thought expressed here that their gods should go into captivity with the people, cf. Isa. xlv. 2.—καὶ τὸ ἄστρον . . . Ῥεμφάν, T.R.—but R.V. Ῥεφάν, on the reading see critical notes, and Wendt, p. 177.

For the Hebrew (Amos v. 26) כִּיּוֹן

*Chiun*, the LXX has Ῥαιφάν. How can we account for this? Probably LXX read the word not *Chiun* but *Kewan*

כִּיּוֹן (so in Syr. Pesh., *Kewan* = Saturn your idol), of which Ῥαιφάν is a corruption through *Καιφάν* (cf. similar change of כ into ר in Nah. i. 6, כַּאֲשֶׁר in LXX ἀρχάς as if ראש, Robinson's *Gesenius*, p. 463). *Kewan* = Ka-ai-va-nu, an Assyrian name for the planet Saturn, called by the same name in Arabic and Persian (Hamburger, *Real-Encyclopædie des Judentums*, i., 2, 216, and Art. "Chiun," *u. s.*); and this falls in perfectly with the Hebrew, "the star of

your god" (your star-god) — אֱלֹהֶיכֶם

כִּוְכָב, the previous word, אֱלֹהֶיכֶם,

"your images," being placed after the two Hebrew words just quoted, cf. LXX (but see also Sayce, *u. s.*, who renders "Chiun, your Zelem," Zelem denoting another Babylonian deity = the image or disc of the sun). It seems plain at all events that both in the Hebrew and in the LXX reference is made to the divine honours paid to the god Saturn. In the words "ye took up the star," etc., the meaning is that they took up the star or image which represented the god Saturn—your god with some authorities

(so in LXX, see Blass, *in loco*). ὁ θεὸς, *i. e.*, the deity whom these Israelites thus placed on a level with Jehovah. If we

take כִּיּוֹן *Chiun* = the litter, or pedestal,

of your gods, *i. e.*, on which they were carried in procession, as if from כְּוִן (a meaning advocated by Dr. Robertson Smith), and not as a proper name at all: "the shrines of your images, the star of your God," R.V. margin, Amos v. 26, we may still infer from the mention of a star that the reference is to the debasement of planet worship (so Jerome conjectured Venus or Lucifer). It is to be noted that the vocalisation of *Siccuth* and *Chiun* is the same, and it has been recently suggested that for the form of these two names in our present text we are indebted to the misplaced zeal of the Massoretes, by the familiar trick of fitting the pointing of one word to the consonant skeleton of another—here the pointing is

taken from the word שְׁקִיץ, "abomination," see Art., "Chiun," *u. s.*—τοὺς τύπους, *simulacra*: in LXX, in opposition to σκηνὴ and ἄστρον. If the σκηνὴ is to be taken as meaning the tent or tabernacle containing the image of the god, it might be so described. τύποι is used, Jos., *Ant.*, i., 19, 11; xv. 9, 5, of the images of Laban stolen by Rachel.—προσκυνεῖν αὐτοῖς: not in LXX, where we read τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς.—ἐπέκεινα βαβυλῶνος: in LXX and Hebrew "Damascus". ἐπέκ. only here in N.T., but in classical authors, and in LXX, Gen. xxxv. 16 (21), Jer. xxii. 19 (and Aquila on passage in Genesis). "Babylon" may have been due to a slip, but more probably spoken designedly: "interpretatur vaticinium Stephanus ex eventu" (as the Rabbis often interpreted passages), see Wendt, *in loco*, and Lightfoot. It may be that St. Stephen thus closes one part of his speech, that which shows how Israel, all through their history, had been rebellious, and how punishment had followed. If this conjecture is correct, we pass now to the way in which Stephen deals with the charge of blasphemy against the temple.

Ver. 44. Here again we notice that the first sanctuary of the fathers was not the temple, nor was it erected on holy ground, but ἐν τῇ ἐρήμῳ according to



αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακε· 45. ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῶσεν<sup>1</sup> ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβὶδ· 46. ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾗτήσατο εὐρεῖν σκῆνωμα

<sup>1</sup> ἐξῶσεν  $\aleph^3$  ABCDHP, Chrys., so W.H., Weiss, Hilg.; ἐξέωσεν  $\aleph^*E$  5, Tisch., so Blass, *Grammatik*, p. 37.

God's direct command.—ἡ σκηνὴ τοῦ μαρτ.: it is possible that there was in the speaker's mind a contrast to the σκηνὴ in ver. 43, but the connection is not clearly drawn out, ἀσυνδέτως, "ut in oratione concitatore" (Blass).—ἡ σ. τοῦ μαρτυρίου, "the tabernacle of the testimony". The same phrase in LXX is used (incorrectly as Meyer noted) to translate the Hebrew tabernacle of the congregation or tabernacle of meeting, i.e., of God with His people, cf. Exod. xxvii. 21. But the tabernacle was justly called μαρτυρίου, because it contained "the ark of the testimony," LXX, Exod. xxv. 9 (10), κιβωτὸς μαρτυρίου, and so frequently in the rest of the book, and xxxi. 18, τὰς δύο πλάκας τοῦ μαρτυρίου. The tabernacle might properly be so called as a witness of God's presence, and a testimony to the covenant between God and His people. See also Westcott on Heb. viii. 5, additional note.—διετίξατο, cf. xx. 13, xxiv. 23; only in St. Luke and St. Paul in N.T., except once in Matt. xi. 1; in Gospel four times, in Acts four or five times, and frequent in LXX. Grimm compares *disponere* (verordnen).—καθὼς δ. ὁ λαλῶν: "even as he appointed who spake," R.V.; "per reverentiam appellatio siletur" Blass; cf. Exod. xxv. 40, Heb. viii. 5.—κατὰ τὸν τύπον, cf. Wisdom ix. 8, where the command is given to Solomon.—μίμημα σκηνῆς ἀγίας ἣν προητοίμασας: "according to the figure,"  $\tau^1$ . V., i.e., pattern, likeness, cf. ver. 43 and Rom. v. 14. Again we see how far Stephen was from denying the divine sanction given to Moses for the tabernacle. In the thought thus implied lies the germ of Hooker's great argument, *Eccles. Pol.*, iii., 11 (Plumptre).

Ver. 45. διαδεξάμενοι: having received in their turn, i.e., from Moses, only here in N.T., cf. 4 Macc. iv. 15; so also in classical Greek, in Dem. and in Polyb., cf. διαδοχῆς, "in their turn," Herod., viii., 142: (on the technical meaning of διάδοχος, to which in the LXX διαδεχόμενος is akin to the term of a deputy, or of one next to the king, see Deissmann,

*Bibelstudien*, pp. 111, 112).—μετὰ Ἰησοῦ, cf. Heb. iv. 8, where Syr. Pesh. has "Jesus the son of Nun" (but not here).—ἐν τῇ κατασχέσει τῶν ἐθνῶν: "when they entered on the possession of the nations," R.V., lit., in the taking possession of the nations, i.e., of the land inhabited by the nations (Wendt). A.V. follows Vulgate; frequent in LXX, cf. Jos., *Ant.*, ix., 1, 2, and *Test. xii. Patr.*, x., used by Philo in the sense of a portion given to keep (Grimm-Thayer).—ὧν: Attic attraction, cf. i. 1.—ἀπὸ προσώπου: for a similar phrase cf. Deut. xi. 23, xii. 29, 30, etc., and frequently in LXX, Hebrew עֲנִיָּה,—ἕως τῶν ἡμ. Δ.: to be connected with the first part of the verse, "which also our fathers brought in . . . unto the days of David" (inclusively), see Wendt, *in loco*, i.e., "et mansit tabernaculum usque ad tempora Davidis" (Blass). Rendall takes the words as closely joined to ὧν ἐξῶσεν, but the clause ὧν ἐξῶσεν . . . ἡμῶν is rather subordinate.

Ver. 46. ὃς εὗρε χάριν, cf. Luke i. 30, Hebraistic, cf. Gen. vi. 8; it may be tacitly implied that had the temple been so important as the Jew maintained, God would have allowed the man who found favour before him to build it; on the phrase ἐνώπ. K. or Θεοῦ see above on iv. 10.—ᾗτήσατο εὐρεῖν, i.e., σκῆνωμα, cf. iii. 3; ἡρώτα λαβεῖν, and instances in Wetstein, "asked to find," not only "desired," LXX, 2 Sam. vii. 2 ff., 1 Chron. xxii. 7, Ps. lxxxi. 5.—σκῆνωμα: perhaps used by David (as in the Psalm quoted) in his humility (Meyer); used of the temple in 1 Esdras i. 50. David of course desired to build not a σκηνή, which already existed.—τῷ Θεῷ ἰακώβ, see critical notes.

Ver. 47. Σολομῶν, see above on iii. 11.—δὲ: "But" or "And"—δὲ, adversative as in A. and R.V., cf. 2 Chron. vi. 7-9, where Solomon is represented as claiming God's promise that he should build the house—a favour denied to his father David.

Ver. 48. ἀλλ' οὐχ: But the presence of the Most High (in contrast to the

τῷ Θεῷ<sup>1</sup> Ἰακώβ· 47. Σολομῶν<sup>2</sup> δὲ ὠκοδόμησεν<sup>3</sup> αὐτῷ οἶκον. 48. Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς<sup>4</sup> κατοικεῖ, καθὼς ὁ προφήτης λέγει, 49. "Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἡ τίς<sup>5</sup> τόπος τῆς

<sup>1</sup> Θεῷ **N**<sup>3</sup>ACEP, Vulg., Syrr. (P. and H.), Sah., Boh., Arm., Aeth., Chrys.; οἰκῷ **N**<sup>1</sup>BDH, so Weiss (*Apostelgeschichte*, p. 7), so also Hilg. W.H. (Appendix, 92) think that although Θεῷ is a very ancient correction of οἰκῷ the latter can hardly be genuine and that there is apparently a primitive error, and with this judgment Wendt agrees. Hort suggests κυριῷ, and concludes that τωοικῷ may have come from τωκῷ (so too Wendt), and refers to LXX, Ps. cxxxi. 5; but we have still to ask if the expression "Lord of Jacob" ever occurred, whilst no doubt "God of Jacob," "House of Jacob" are familiar expressions. In LXX, Ps. cxxxi. 3, we have σκηνῶμα οἶκον, and a similar expression may have been the orig. reading here; again, in Ps. xxiv. 6, Heb., we have "Jacob" = "the God of Jacob" (see LXX), and it has been suggested that some such abbreviation or mode of speech lies at the bottom of the difficulty here. Blass holds that οἰκῷ comes from the next verse "corrupte" (orig. a gloss on σκηνῶμα).

<sup>2</sup> Σολομῶν BDEHP, so Blass in β, Weiss; Σολομών W.H., Hilg.; Σαλωμων AC, so Tisch.; Σαλομων **N**. (See Winer-Schmiedel, p. 93; Blass, *Gram.*, p. 29.)

<sup>3</sup> ὠκοδόμησεν **NAB**<sup>3</sup>CEHP, so Tisch.; οἰκοδομησεν BD, so W.H., Weiss, Blass in β, Hilg., but see W.H., App., 170. (Winer-Schmiedel, p. 100; Blass, *Gram.*, p. 37.)

<sup>4</sup> ναοῖς om. **NABCDE**; so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. (*cf.* xvii. 24).

<sup>5</sup> τις; D, Flor. read ποιος, so Blass in β, and Hilg.—assim. either to preceding ποιον or to LXX.

smallness of any building made by hands) was not so confined—the previous words must not be misunderstood by Stephen's hearers. Solomon's οἶκος might have given the idea of greater permanency, but still Isaiah had taught, lxvi. 1, 2, and even the builder of the temple, Solomon himself, had acknowledged that God was not confined to any single place of worship, 1 King viii. 27, 2 Chron. vi. 18 (Hackett), *cf.* also David's prayer, 1 Chron. xxix. 10-19.—ἐν χειροποιήτοις ναοῖς κατοικεῖ—omit ναοῖς, probably an exegetical addition, *cf.* xvii. 24, where the word is found. The omission makes the contrast with οἶκος still more emphatic. "But Solomon . . . a house, howbeit the Most High dwelleth not in houses made with hands" (R.V.). For χειροποίητος and ἄχειρ. see Westcott on Heb. ix. 11, 24. Both words occur in Mark xiv. 58, in the charge of the false witness against our Lord. In the LXX χειροποίητος is used several times of idols made with hands, and occasionally found in classical Greek. Weiss compares as a parallel with its use here Isa. xvi. 12 (see R.V.), but the meaning is doubtful.—ὁ ὕψιστος, emphatic—Solomon's building a house must not be

misunderstood—see too ver. 49. ὁ ὕψ., xvi. 17, used here absolutely (*cf.* Luke i. 32, 35, 76, vi. 35, without the article), so often in LXX, 2 Sam. xxii. 14, Ps. xvii. 13, and often in Psalms, Isa. xiv. 14, Ecclus. xii. 6, etc. R.V. writes "Most High," instead of A.V. "most High," thus making the proper name of God more emphatic, *cf.* Winer-Schmiedel, p. 172—so in classical Greek Ζεὺς ὕψιστος; ὁ ὕψιστος θεός in Greek inscriptions of Asia Minor; for the Hebrew equivalents, see Grimm-Thayer, *sub v.* St. Stephen's word's apparently impressed at least one of his hearers, for the same thought is reproduced in the words of St. Paul at Athens, where he asserts the same truth, and makes St. Stephen's words as it were his text to emphasise the real power and worship of God: "atque similiter hic Judæi atque illic Græci castigantur" (Blass), *cf.* the teaching of our Lord in John iv. 21 (and see Plumptre's note on this passage in Acts).—καθὼς ὁ προφ., Isa. lxvi. 1, 2 (LXX). The quotation is almost identical with few slight changes, as *e.g.*,

Ver. 49. τίς τόπος for ποῖος, and οὐχὶ introducing the conclusion instead of γάρ.—Although Solomon had expressed this



καταπαύσεώς μου; 50. οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα<sup>1</sup>;

51. Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ<sup>2</sup> καὶ τοῖς ὦσιν, ὑμεῖς δὲ τῷ Πνεύματι τῷ Ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.<sup>3</sup> 52. τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν<sup>4</sup>; καὶ ἀπέκτειναν τοὺς προκαταγγεῖλانتας περὶ τῆς ἐλεύσεως τοῦ δικαίου,

<sup>1</sup> Flor. omits whole verse, but Blass and Hilg. retain it. Variation from LXX decisive for retention.

<sup>2</sup> (τῇ) καρδίᾳ BHP 61, Flor., Gig., Syr. Pesh., Sah., Boh., Eus., Lucif., so Blass, Meyer, Alford; καρδιαῖς (Σ)ACD 7, 14 (Chrys.), Cyr. (Vulg., Syr. Harcl., Arm., Aeth.), so Tisch., W.H., R.V., Weiss, Wendt, Hilg.; καρδιας B, W.H. marg. Meyer and Alford retain καρδίᾳ because (they think) καρδιαῖς was introduced to suit plural subject, but cf. Ezek. xlv. 7. καρδιας in LXX, Jer. ix. 26, but the reading can scarcely be original here on account of the following dat. τοῖς ὦσιν (Wendt). But on the whole W.H.'s decision is best.

<sup>3</sup> καὶ ὑμεῖς om. D<sup>2</sup>, Flor., Gig., but Blass retains; Hilg. omits.

<sup>4</sup> οἱ πατέρες ὑμῶν; D, Flor. read ἐκεῖνοι.

same truth in the dedicatory prayer of his temple, St. Stephen appeals to the great Messianic prophet. It is not, as some have thought, the worthlessness of the temple, but rather its relative value upon which Stephen insists. Those who take the former view of the words must suppose that St. Stephen had forgotten that Solomon had given utterance to the same thought at the moment when he was consecrating the temple (so Wendt, Felten, McGiffert, *in loco*). Weiss sees in the question another proof of the thought running through the whole address, that God's presence, with the blessings which He confers and the revelations which He imparts, is not confined to the temple: cf. the use of the same quotation as here against the Jews, *Epist. Barn.*, xvi., 2, after the destruction of the temple.

Ver. 51. σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ, cf. Exod. xxiii. 3, 5, xxxiv. 9, Deut. ix. 6, Baruch ii. 30, etc., Ecclus. xvi. 11 (cf. Cicero, *Verr.*, iii., 95, "tantis cervicibus est"). Both adjectives had been used to describe the sins of Israel in former days. On this reading see above and Wendt, critical note, p. 190, cf. Kennedy, *Sources of N. T. Greek*, p. 116. For the expression ἀπερ., cf. Deut. x. 16, Jer. iv. 4, and ἀπερ. τὰ ὦτα, Jer. vi. 10. In the N.T. cf. Rom. ii. 25, 29 (which sounds like another echo of St. Stephen's teaching), cf. also *Epist. Barn.*, ix. (Jer. iv. 4). Similar expressions occur in Philo and the Rabbis, and also 1 Macc. i. 48, ii. 46, and see further Deissmann, *Bibelstudien*, pp. 150, 151. Many writers have maintained that St. Stephen's sharp and abrupt declaration

marks the increasing impatience of his hearers at this point, as if the speaker felt that the murmurs of his audience would not allow him much more speech. But on the other hand St. Stephen's whole speech led up to this point, and his words were not so much an interruption, but a continuance and a summary of what had gone before. No doubt the speech was left unfinished: "cujus cursus ad Iesum tendebat" (Blass); since in His rejection the obstinacy of the people which had marked and marred their history had reached its climax; and the indignant words of St. Stephen bring to mind the indignation of a greater than he against the hypocrisy and wilfulness of the nation—"the wrath of the Lamb" against the Pharisees and the oppressors (Briggs, *Messiah of the Apostles*, p. 68). —ἀεὶ: "summa tractationis — semper quotiescumque vocamini" Bengel.—ἀντιπίπτετε, cf. Num. xxvii. 14, of Israel striving against God, and also in Polyb. and Plut.

Ver. 52. τίνα τῶν προφ.—ἀσυνδέτως, to mark the vehemence of the speech, as above, verse 51: cf. 2 Chron. xxxvi. 16 for the general statement, and for individual cases, Jeremiah, Amos, and probably Isaiah, the prophet just quoted. We may compare the words of our Lord, Matt. v. 12, Luke xiii. 34, and also Luke xi. 49, Matt. xxiii. 29-37 where the same words ἐδίωξαν and ἀπέκτειναν are used of the treatment of the prophets.—καὶ ἀπέκ.: "they even slew"—perhaps the force of καὶ (Wendt), "they slew them also" (Rendall).—ἐλεύσεως: only here in the N.T., not in LXX or Apocrypha, or



οὗ νῦν ὑμεῖς προδοταὶ καὶ φονεῖς γεγέννησθε<sup>1</sup>. 53. οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφύλαξατε. 54. Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρουχον τοὺς ὀδόντας

<sup>1</sup> γεγέννησθε HP, Chrys.; ἐγενεσθε  $\Sigma$ ABCDE, Orig., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

in classical writers, but found in *Acta Thomæ* 28, and in Iren., i., 10, in plural, of the first and second advent of Christ (see also Dion. Hal., iii., 59).—τοῦ δικαίου, see Acts iii. 14 and note. It has been suggested that it is used here and elsewhere of our Lord from His own employment of the same word in Matt. xxiii. 29, where He speaks of the tombs τῶν δικαίων whom the fathers had slain whilst the children adorned their sepulchres. But it is more probable that the word was applied to our Lord from the LXX use of it, cf. Isa. liii. 11. Even those Jews who rejected the idea of an atoning Messiah acknowledged that His personal righteousness was His real claim to the Messianic dignity, Weber, *Jüdische Theologie*, p. 362; Taylor, *Sayings of the Jewish Fathers*, p. 185, second edition. We cannot forget that one of those present who heard St. Stephen's burning words was himself to see the Just One and to carry on the martyr's work, cf. xxii. 14, ἰδεῖν τὸν δίκαιον κ.τ.λ.—νῦν ἐγένεσθε: "of whom ye have now become," R.V., the spirit of their fathers was still alive, and they had acted as their fathers had done; ὑμεῖς again emphatic.

Ver. 53. οἵτινες, *quippe qui* ("ye who," R.V.), as often in Acts and Epistles not simply for identification, but when as here the conduct of the persons already mentioned is further enlarged upon (Alford), cf. viii. 15, ix. 35, x. 41, 47, and Winer-Schmiedel, p. 235, but see also Blass, *Grammatik*, p. 169.—εἰς διαταγὰς ἀγγέλων: "as it was ordained by angels," R.V. εἰς: at the appointment of, cf. its use in Matt. xii. 41, or better εἰς as in ver. 21 = received the law as ordinances of angels (νόμον being regarded as an aggregate of single acts and so with plural "ordinances"), so Rendall, who takes εἰς = ὥς, and Page, cf. Heb. xi. 8, i.e., it was no human ordinance. But see on the other hand Wendt's note, p. 192, where he points out that the law was not received as commands given by angels but by God. This was undoubtedly the case, but St. Stephen was here probably referring to the current tradition in Philo

and Josephus, and LXX, Deut. xxxiii. 2. ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ, cf. Ps. lxvii. 17; Philo, *De Somn.*, p. 642 Mang., so Jos., *Ant.*, xv., 5, 3, and also *Book of Jubilees*, chap. i. (see Weststein and Lightfoot (J. B.) on Gal. iii. 19). Others again take εἰς = ἐν, "acceptistis legem ab angelis promulgatam" = διατασσόντων ἀγγέλων, so Blass. Certainly it does not seem possible to take διαταγή = διάταξις = *agmen dispositum* (cf. Judith i. 4, viii. 36), and to render "præsentibus angelorum ordinibus," so that here also εἰς = ἐν (Meyer and others). Lightfoot (J.) takes the "angels" as = Moses and the Prophets; Surenhusius as = the elders of the people, whilst St. Chrysostom sees a reference to the angel of the burning bush. It must not be thought that St. Stephen is here depreciating the Law. From a Christian standpoint it might of course be urged that as Christ was superior to the angels, so the introduction of angels showed the inferiority of the Law to the Gospel (cf. Heb. ii. 2, Gal. iii. 19), but St. Stephen's point is that although the Law had been given with such notable sanctions, yet his hearers had not kept it, and that therefore they, not he, were the real law-breakers.—οὐκ ἐφύλαξατε: "cum omnibus phylacteriis vestris," Bengel. Note the rhetorical power of the words cf. ver. 25 (Page).

Ver. 54. No charge could have been more hateful to such an audience, cf. our Lord's words, John vii. 19; see Schürer, *Jewish People*, vol. ii., div. ii., p. 90 ff., E.T. Schürer twice quotes St. Paul's words, pp. 96, 124, ἡ ἄλῃον Θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν; no words could better characterise the entire tendency of the Judaism of the period.—διεπρίοντο, cf. v. 33.—ἔβρουχον: not elsewhere in N.T., in LXX, Job xvi. 10 (9), Ps. xxxiv. (v.) 16, xxxvi. (vii.) 12, cf. cxi. (xii.) 10; Lam. ii. 16, cf. Plutarch, *Pericles*, 33 (without ὀδόντας, intransitive). The noun βρύχη is found in the same sense, *Ap. Rh.*, ii., 83, of brute passion, not the despair so often associated with the cognate noun; cf. Matt. viii. 12, xii. 42, etc.

ἐπ' αὐτόν. 55.<sup>1</sup> Ὑπάρχων δὲ πλήρης Πνεύματος Ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν<sup>2</sup> ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,<sup>3</sup> 56. καὶ εἶπεν, Ἰδοί, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ. 57. κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν.

<sup>1</sup> ὑπαρχων δε πλήρης Π. Α., Flor. represents *ὁ δε υπαρχων* (or *ων*) *ἐν πνευματι* *αγιῳ*; possibly assim. to Apoc. i. 10, iv. 2, as it has been thoughtfully suggested that to be “in the spirit” would account for his vision, whereas the expression in T.R. would not seem to account for it.

<sup>2</sup> Ἰησουν; D, Flor., Gig. add *τον Κυριον*, so Hilg.

<sup>3</sup> For *του θεου* Par., Wern. read *virtutis Dei*; Const. Apost. *της δυναμεως*, “recte ut videtur” Blass, so in β; cf. Matt. xxvi. 64, Luke xxii. 69.

Ver. 55. ἀτενίσας, cf. i. 10, εἰς τὸν οὐρανόν, cf. John xvii. 1, “ubi enim est oculus, ibi est cor et amor”. In the power of the Holy Ghost, with which Stephen is represented as being full, as in life so in death, he saw δόξαν Θεοῦ, in which He had appeared to Abraham, cf. ver. 2, πλήρης, “crescente furore hostium, in Stephano crescit robor spiritus, omnisque fructus Spiritus,” Bengel.—Ἰησοῦν ἑστῶτα: elsewhere He is represented as sitting, ii. 34. If St. Luke had placed this saying in the mouth of St. Stephen in imitation of the words of Jesus, Matt. xxi. 64, Mark xvi. 19, Luke xxii. 69, he would, without doubt, have described Him as sitting, cf. also the expression “Son of Man,” only here outside the Gospels, and never in the Epistles (Rev. i. 13, a doubtful instance), a noteworthy indication of the primitive date and truthfulness of the expression and the report. See especially Wendt's note on p. 194 (1888). Standing, as if to succour and to receive His servant, ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς αὐτόν (Oecum., and so Chrys.); “quasi obvium Stephano,” Bengel, so Zöckler, and see Alford's note and Collect for St. Stephen's day. St. Augustine represents Christ as standing: “ut Stephano stanti, patienti, et reo, ipse quoque stans, quasi patiens et reus compatiatur”. Alford supposes reference in the vision to that of Zech. iii. 1.—ἐκ δεξιῶν: as the place of honour, cf. 1 Kings ii. 19, Matt. xx. 21. The Sanhedrin would recall the words “the Son of Man,” as they had been spoken by One Who was Himself the Son of Man, and in Whom, as in His follower, they had seen only a blasphemer. On the expression “Son of Man” cf. Charles, *Book of Enoch*, Appendix B, p. 312 ff., and *Witness of the Epistles*, p. 286 (1892).

Ver. 57. κράξαντες: so as to silence him.—συνέσχον τὰ ὦτα αὐτῶν: in order that the words which they regarded as so impious should not be heard, cf. Matt. xxvi. 65. Blass compares the phrase LXX, Isa. lii. 15, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν.—ὤρμησαν . . . ἐπ' αὐτόν, cf. 2 Macc. x. 16, and in several places in 2 Macc. the verb is found with the same construction (although not quite in the same sense).

Ver. 58. ἔξω τῆς πόλεως: according to the law, Lev. xxiv. 14, so in Luke iv. 29, our Lord is cast out of Nazareth to be stoned.—ἐλιθοβόλουν: as guilty of blasphemy. St. Stephen's closing remarks were in the eyes of his judges a justification of the charge; imperf. as in ver. 59, see note below. The judicial forms were evidently observed, at least to some extent (Weiss attributes the introduction of the witnesses to a reviser), and whilst the scene was a tumultuous one, it was quite possible that it was not wholly bereft of judicial appearances.—μάρτυρες: whose part it was to throw the first stone, cf. Deut. xvii. 7 (John viii. 7).—ἀπέθεντο τὰ ἱμάτια αὐτῶν: to perform their cruel task with greater ease and freedom, cf. xxii. 20.—νεανίου: only used in Acts, where it occurs three or four times, xx. 9, xxiii. 17 (18), several times in LXX. It has been thought (Wendt) that the term could not have been used of Saul if he had been married, or if he was at this time a widower, but if νεανίας might be used to denote any man of an age between twenty-four and forty, like Latin *adulescens* and the Hebrew נַעַר, Gen. xli. 12 (Grimm-Thayer), Saul might be so described. Josephus applies the term to Agrippa I. when he was at least forty. Jos.-Ant., xviii., 6, 7. See further on



58. καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες<sup>1</sup>  
ἀπέθεντο τὰ ἱμάτια αὐτῶν<sup>2</sup> παρὰ τοὺς πόδας νεανίου καλουμένου

<sup>1</sup> μαρτυρες, Gig., Par. *falsi testes*; cf. vi. 12. Blass rejects in β.

<sup>2</sup> αὐτῶν; B has εαντων, so Weiss, but W.H. as in T.R.

xxvi. 10.—Σαῦλον: "If the Acts are the composition of a second-century writer to whom Paul was only a name, then the introduction of this silent figure in such a scene is a masterpiece of dramatic invention" (Page, *Acts*, Introd., xxxi.); for the name see below on xiii. 9, and also on its genuineness, Zahn, *Einleitung in das N. T.*, ii., 49, as against Krenkel. Of Saul's earlier life we gather something from his own personal notices, see notes on xxii. 3, xxiii. 6, xxiv. 14, xxvi. 4, and cf. ix. 13. He was a Hebrew sprung from Hebrews, Phil. iii. 5; he was a Roman citizen, and not only so, but a Tarsian, a citizen of no mean city; cf. for the two citizenships, xxi. 39 (ix. 11) and xxii. 27, "Citizenship," Hastings' B.D.; Zahn, *u. s.*, p. 48; Ramsay, *St. Paul*, p. 30. Zahn, *u. s.*, pp. 35, 49, maintains that Saul's family had only recently settled in Tarsus (but see Ramsay, *u. s.*), and defends the tradition that his parents had come there from Gischala, their son being born to them in Tarsus. On Saul's family and means see notes on xxiii. 16 and xxiv. 26. But whatever his Roman and Tarsian citizenship may have contributed to his mental development, St. Paul's own words clearly lead us to attach the highest and most significant influence to the Jewish side of his nature and character. Paul's Pharisaism was the result not only of his training under Gamaliel, but also of the inheritance which he claimed from his father and his ancestors (xxiii. 6, **Φαρισαίων** not **Φαρισαίου**, cf. Gal. i. 14). His early years were passed away from Jerusalem, xxvi. 4 (the force of **τε** (R.V.) and the expression **ἐν τῷ ἔθνεϊ μου**, Zahn, *u. s.*, p. 48), but his home-training could not have been neglected (cf. 2 Tim. i. 3), and when he went up to the Holy City at an early stage to study under Gamaliel (xxii. 3, **ἀνατεθραμμένος**, on its force see Sabatier *L'Apôtre Paul*, p. 30) he "lived a Pharisee," and nothing else than his well-known zeal is needed to account for his selection to his dreadful and solemn office at St. Stephen's martyrdom. As a Pharisee he had been "a separated one," and had borne the name with pride, not suspecting that a day was at hand when he would speak of

himself as **ἀφωρισμένος** in a far higher and fuller sense, Rom. i. 1, Gal. i. 15 (Zahn, *u. s.*, p. 48); as a Pharisee he was "separated from all filthiness of heathenism" around (Nivdal), but he was to learn that the Christian life was that of the true "Chasid," and that in contrast to all Pharisaic legalism and externalism there was a cleansing ourselves from all filthiness of the flesh and spirit, a perfecting holiness in the fear of God—God Who chooseth before all temples the upright heart and pure (Edersheim, *Jewish Social Life*, p. 231). On the question whether St. Paul ever saw our Lord in the flesh, see Keim, *Geschichte Jesu*, i., 35, 36, and references, and for the views of more recent writers, *Witness of the Epistles* (Longmans), chaps. i. and ii.

Ver. 59. καὶ ἐλιθ. τὸν Σ. ἐπικ.: imperf., as in ver. 58, "quia res morte demum [60] perficitur." Blass. **ἐπικ.**, present participle, denoting, it would seem, the continuous appeal of the martyr to his Lord. Zeller, Overbeck and Baur throw doubt upon the historical truth of the narrative on account of the manner in which the Sanhedrists' action is divided between an utter absence of formal proceedings and a punctilious observance of correct formalities; but on the other hand Wendt, note, p. 195 (1888), points out with much force that an excited and tumultuous crowd, even in the midst of a high-handed and illegal act, might observe some legal forms, and the description given by St. Luke, so far from proceeding from one who through ignorance was unable to distinguish between a legal execution and a massacre, impresses us rather with a sense of truthfulness from the very fact that no attempt is made to draw such a distinction of nicely balanced justice, less or more. The real difficulty lies in the relations which the scene presupposes between the Roman Government and the Sanhedrim. No doubt at this period the latter did not possess the power to inflict capital punishment (Schürer, *Jewish People*, div. ii., vol. i., p. 187, E.T.), as is evident from the trial of our Lord. But it may well be that at the time of Stephen's murder Roman authority was



somewhat relaxed in Judæa. Pilate had just been suspended from his functions, or was on the point of being so, and he may well have been tired of refusing the madness and violence of the Jews, as Renan supposes, or at all events he may well have refrained, owing to his bad odour with them, from calling them to account for their illegal action in the case before us (see McGiffert, *Apostolic Age*, p. 91). It is of course possible that the stoning took place with the connivance of the Jewish authorities, as Weizsäcker allows, or that there was an interval longer than Acts supposes between the trial of Stephen and his actual execution, during which the sanction of the Romans was obtained. In the absence of exact dates it is difficult to see why the events before us should not have been transacted during the interregnum between the departure of Pontius Pilate, to answer before Tiberius for his misgovernment, and the arrival of Marcellus, the next Procurator. If this was so, we have an exact historical parallel in the illegal murder of James the Just, who was tried before the high priest, and stoned to death, since Ananias thought that he had a good opportunity for his violence when Festus was dead, and Albinus was still upon his road (Jos., *Ant.*, xx., 9, 1). But if this suggestion of an interregnum is not free from difficulties, we may further take into consideration the fact that the same Roman officer, Vitellius, prefect of Syria, who had caused Pilate to be sent to Rome in disgrace, was anxious at the same time to receive Jewish support, and determined to effect his object by every means in his power. Josephus, *Ant.*, xviii., 4, 2-5, tells us that Vitellius sent a friend of his own, Marcellus, to manage the affairs of Judæa, and that, not content with this, he went up to Jerusalem himself to conciliate the Jews by open regard for their religion, as well as by the remission of taxation. It is therefore not difficult to conceive that both the murder of Stephen and the persecution which followed were connived at by the Roman government; see, in addition to the above references, Rendall's *Acts*, Introd., p. 19 ff.; Farrar, *St. Paul*, i., p. 648 ff., and note, p. 649. But this solution of the difficulty places the date of Saul's conversion somewhat late—A.D. 37—and is entirely at variance with the earlier chronology adopted not only by Harnack (so too by McGiffert), but here by Ramsay, *St. Paul*, 376, 377, who places St. Stephen's martyrdom in A.D. 33 at

the latest. In the account of the death of Stephen, Wendt, following Weiss, Sorof, Clemen, Hilgenfeld, regards vii. 58b, viii. 1a, 3, as evidently additions of the redactor, although he declines to follow Weiss and Hilgenfeld in passing the same judgment on ver. 55 (and 56, according to H.), and on the last words of Stephen in ver. 59b. The second ἐλιθοβολουν in 59b, which Hilgenfeld assigns to his redactor, and Wendt now refers to the action of the witnesses, as distinct from that of the whole crowd, is repeated with dramatic effect, heightened by the present participle, ἐπιεκ., "ruthless violence on the one side, answered by continuous appeals to heaven on the other"; see Rendall's note, *in loco*.—ἐπιεκ.: "calling upon the Lord," R.V. ("calling upon God," A.V.), the former seems undoubtedly to be rightly suggested by the words of the prayer which follow—on the force of the word see above, ii. 21.—Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου: a direct prayer to our Lord, cf. for its significance and reality, Zahn, "Die Anbetung Jesu" (*Skizzen aus dem Leben der alten Kirche*, pp. 9, 288), Liddon, *Our Lord's Divinity*, lect. vii.; cf. Luke xxiii. 46. (Weiss can only see an imitation of Luke, and an interpolation here, because the kneeling, and also another word follow before the surrender of the spirit; but see on the other hand the remarks of Wendt, note, p. 196.)

Ver. 60. θεὸς δὲ τὰ γόνατα: a phrase not used in classical writers, but Blass compares Ovid, *Fasti*, ii., 438; five times in St. Luke's writings, Luke xxii. 41, Acts ix. 40, xx. 36, xxi. 5; only once elsewhere in N.T., Mark xv. 19. The attitude of kneeling in prayer would no doubt commend itself to the early believers from the example of their Lord. Standing would seem to have been the more common attitude among the Jews, but cf. instances in the O.T. of kneeling in prayer, LXX, 1 Kings viii. 54, Ezra ix. 5, Dan. vi. 10, and also the expression used twice by St. Paul, κάμπτειν τὰ γόνατα, 1 Chron. xxix. 20, 1 Esdras viii. 73, Isa. xlv. 23, etc., Ephes. iii. 14, and Phil. ii. 10 (Rom. xi. 4, xiv. 11). See Friedrich, *Das Lucasevangelium*, p. 42.—φωνῇ μεγάλῃ, cf. Luke xxiii. 46. The last final effort of the strong love which showed itself also in the martyr's bended knees (see Wendt, *in loco*). Eusebius, *H. E.*, v., 2, tells us how the martyrs of Vienne and Lyons took up St. Stephen's words in their own prayer for their persecutors (cf. the famous instance of the last words of Sir Thomas More before

Σαύλου, 59. καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60. θεῖς δὲ τὰ γόνατα,

his judges, and Dante, *Purgatorio*, xv., 106 ff., on the dying Stephen): μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην: the negative expression best corresponds to the positive ἀφιέναι τὴν ἁμαρτίαν (Wendt), cf. 1 Macc. xiii. 38, 39, xv. 5, 8, where the contrast marked between ἱσθάναι and ἀφιέναι seems to favour this explanation. Blass takes it as marking a contrast like that between ἱσθάναι and ἀναιρεῖν, cf. Heb. x. 9. Weiss lays stress upon ταύτην, and regards the prayer as asking that their present sin might not be weighed out to them in an equivalent punishment, cf. Grotius on the Hebrew לָרִשֵׁת, 1 Kings xx. 39, whilst De Wette (so Felten) takes it as simply "reckon it not," i.e., "weigh it not," cf. Zech. xi. 12. Schöttgen sees a reference to the Rabbinical notion "si quis bonum aut malum opus facit, hoc sequitur eum, et stat juxta eum in mundo futuro," Rev. xiv. 13, and cf. a similar view quoted by Farrar, *St. Paul*, i., 167. Rendall regards it as a judicial term, as if Stephen appealed to Christ as *Judge* not to impute their sin to the murderers in condemnation (Rom. x. 3). The words of St. Stephen again recall the words of his Master, Luke xxiii. 34, words which (Eusebius, *H. E.*, cf. ii., 20) also formed the dying prayer of James, "the Lord's brother". In James as in Stephen we may see how the true Christian character, whilst expressing itself in righteous indignation against hypocrisy and wrong, never failed to exhibit as its counterpart the meekness and gentleness of Christ.—ἐκοιμήθη (cf. 1 Cor. xv. 18), a picture-word of rest and calmness which stands in dramatic contrast to the rage and violence of the scene. The word is used of death both in LXX and in classical Greek, cf., e.g., Isa. xiv. 8, 18, xliii. 17, 1 Kings xi. 43, 2 Macc. xii. 45, etc.; Homer, *Il.*, xi., 241; Soph., *Elect.*, 509. Blass well says of this word, "sed nullo loco æque mirandum," and describes the reference in Homer, *κοιμήσατο χάλκεον ὕπνον*, as "et simile et dissimile": Christians sleep in death, but no "brazen sleep"; they sleep ἐν Χριστῷ; simple words which formed the epitaph on many a Christian grave—in Him, Who is Himself "the Resurrection and the Life". Page notes the cadence of the word expressing rest and repose, cf. Farrar, *St. Paul*, i., 167, note, and ἀκαλύτως, xxviii. 31.

*St. Stephen's Speech.*—Many and varied explanations have been given of the drift and purpose of St. Stephen's address. But the various explanations need not be mutually exclusive, and St. Stephen, like a wise scribe instructed unto the kingdom, might well bring out of his treasury things new and old. It is often said, e.g., that the address is no reply to the charges alleged, that it would be more intelligible how the charges were framed from a perversion of the speech, than how the speech could be framed out of the charges; whilst, on the other hand, it is possible to see from the opening to the closing words an implicit repudiation of the charges of blasphemy against God and contempt of the law. The speech opens with a declaration of the divine majesty of Jehovah; it closes with a reference to the divine sanction of the law, and with the condemnation of those who had not kept it. This implicit repudiation by Stephen of the charges brought against him is also contained in St. Chrysostom's view of the purpose of the martyr, *viz.*, that he designed to show that the covenant and promises were before the law, and sacrifice and the law before the temple. This view, which was adopted by Grotius and Calvin, is in some degree retained by Wendt (so also Felten), who sums up the chief aim of the speech as a demonstration that the presence of God is not confined to the holy place, the temple, but that long before the temple was built, and before the people had settled in the promised land, God had given to the fathers a share in the proofs of this revelation, and that too in strange countries (although there is no reason to suppose that Stephen went so far as to contend that Jew and Gentile were on a precisely equal footing). But Wendt is conscious that this view does not account for the whole of the speech, and that it does not explain the prominence given in it to the obstinacy of Israel against the revelation of God vouchsafed to Moses, with which the counter accusation against Stephen is so closely connected (see Spitta's severe criticism, *Apostelgeschichte*, pp. 111, 112, and Weizsäcker's evident failure to maintain the position that the climax of the whole address is to be found in the declaration about Solomon's temple, which he is obliged to explain as a later thought belonging to a later time, *Apostolic Age*,



i., pp. 68-71, E.T.). Thus in his last edition, p. 151 (1899), he points out that in section vv. 35-43, as also in vv. 25 and 27, the obstinacy of the people against Moses, sent to be their deliverer, is evidently compared with their obstinacy in rejecting Jesus as the Messiah, and in vv. 51-53 the murder of Jesus is condemned as a fresh proof of the opposition of the people to God's revelation to them: here is a point of view which in Wendt's judgment evidently had a share in the composition of the address. Wendt urges his view against the older one of Meyer and to some extent at all events that of Baur, Zeller and Overbeck, that the central point of the speech is to be found in ver. 51, to which the whole preceding sketch of the history of the people led up: however great had been the benefits bestowed by God upon His people, on their part there had been from the beginning nothing in return but a corresponding thanklessness and resistance to this purpose. McGiffert, *Apostolic Age*, pp. 87, 88, also recognises that the theme of the address is to be found in vv. 51-53, but he also admits the double purpose of St. Stephen, *viz.*, not only to show (as Meyer and others) that at all stages of their history Israel had been stiffnecked and disobedient, but also (as Wendt) to draw a parallel between their conduct and the treatment of Jesus by those whom he is addressing.

This leads us to a consideration of the view of Spitta as to the main purpose of St. Stephen's speech. Whatever may be thought of its merits, it gives a unity to the speech which is wanting in many earlier and more recent expositions of it, as Hilgenfeld recognises, although he himself holds a different view, and one essentially similar to that of Baur. According to Spitta, in vv. 2-16 we have an introduction to the chief section of the address which begins with ver. 17, *καθὼς δὲ ἤγγικεν ὁ χρόνος τῆς ἐπαγ.* Moses, ver. 20, was the person through whom God would save His people, and lead them to His true service in the promised land, vv. 7, 35, 38, 44. If we ask why Moses occupies this important place in the speech, the answer is found in ver. 37, which forms the central point of the description of Moses, and divides it into two parts (a verse in which Clemens and Hilgenfeld can only see an interpolation of a redactor, and in which Weiss finds something suspicious, see Zöckler's note, *in loco*). In the first part, 17-36, we are told how Moses by divine and miraculous guidance grows up

to be the deliverer of Israel. But when he would commence his work of deliverance his brethren will not understand his aim and reject him, 23-28. In the wilderness he receives a fresh commission from God to undertake the delivery of the people, 29-34. But *this* Moses (*οὗτος*) who was thus repulsed God had sent to be a ruler and deliverer—*this* man was he who led these people forth—and it was *this* Moses who said to the children: "A prophet" etc., v. 37. Why is this prophecy introduced except to support the inference that as Moses, a type of the Messiah, was thus repulsed, and afterwards raised to be a ruler and deliverer, so must, according to Moses' own words, the Messiah of Israel be first rejected by His people? In the next division, vv. 38-50, the same parallel is again instituted between Moses and the Messiah. The former had delivered a law which consisted of "living oracles," but instead of receiving it, Israel had given themselves up to the worship of idols, 35-43; instead of establishing a worship well-pleasing to God, those who came after Moses, not content with the tabernacle, which was not confined to one place, and which represented the heavenly archetype, had built a temple which called forth the cutting words of the prophet, 47-50. In his explanation of these last verses there lies at least one weakness of Spitta's explanation, for he does not seem in his disapproval of the temple to allow that it had even a relative value, and that Solomon was well aware that God did not dwell only in temples made with hands. But Spitta's main point is to trace again a connection with the verse which forms his centre, ver. 37 (Deut. xviii. 15). As Moses in vain communicated a spiritual law and a corresponding worship to a people whose heart turned after idols and the service of a temple, so the Messiah must also experience that the carnal mind of the people would oppose His revelation of the divine will in relation to a rightful service. Thus the whole speech becomes a proof of the Messiahship of Jesus as against those who appealed to the authority of Moses, and saw in Jesus a twofold cause of offence: (1) that He was rejected by His people and crucified; (2) that He had treated with impiety that which they held most sacred—the law and the temple.

In all this Spitta sees no direct answer to the false witnesses; but the speech, he maintains, is much rather an answer to the two causes of offence which must



ἐκραξε φωνῇ μεγάλῃ,<sup>1</sup> Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην.  
καὶ τοῦτο εἰπὼν ἐκοιμήθη.<sup>2</sup> Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει  
αὐτοῦ.

<sup>1</sup> D, Vulg., Gig. (not Flor.) add λεγὼν, so Blass in β, and Hilg.; prob. assim. to more usual λεγὼν after κραζειν where the words are given.

<sup>2</sup> κοιμήθη, Par., Wern., Vulg. add in Domino, but not Blass.

have been discussed in every synagogue, and which the infant Church must have been obliged to face from the first, especially as it took its stand upon the proof that Jesus was the Christ. Stephen in his disputations, vi. 9, must have often faced opponents who thus sought to invalidate the Messianic claims of Jesus; what more natural than that he should now repeat before the whole assembly the proofs which he had before given in the synagogue, where no one could resist the spirit and the wisdom with which he spake? In this way Spitta maintains that the charges in vv. 52, 53 occupy their proper place; the Jews had rejected the prophets—Moses and his successors—finally they rejected the Messiah, whom the prophets had foretold (*Apstel-geschichte*, p. 105 ff.). Whatever strictures we may be inclined to pass upon Spitta (see, e.g., Wendt in new edition, 1899, pp. 150, 151), it is not unlikely that he has at all events grasped what others have failed to see, viz., that in the nature of the case, Stephen in his ἀπολογία, or counter-accusation—whichever it was—could not have been unmindful of the Prophet like unto Moses, whom Moses had foretold: his dying prayer revealed the Name, not uttered in the speech, which was enshrined in his inmost heart; Jesus was the Christ—He came οὐ καταλῦσαι ἀλλὰ πληρῶσαι, whether that fulfilment was made by a spiritual temple or a spiritual law. In thus keeping the thought of Jesus of Nazareth prominent throughout the speech, whilst not actually uttering His Name, in thus comparing Moses and Christ, Stephen was answering the charges made against him. "This Nazarene" (so it was said in the charge made against Stephen) "would destroy this place and change the customs," etc.—the prophet Moses had given the people living oracles, not a law which should stifle the spirit in the letter; the prophet Isaiah had spoken of a presence of God far transcending that which filled any earthly temple; and if these prophets had pointed on to the Messiah, and if

the Nazarene were indeed the Christ thus foretold, what wonder that He should reveal a commandment unto life, and a worship of the Father in spirit and in truth? Nor must it be forgotten that if Stephen was interrupted before his speech was concluded, he may well have intended to drive home more closely the manifest fulfilment in Christ of the deliverance dimly foreshadowed in the work of Moses and in the freedom from Egyptian bondage. This was the true parallel between Moses and the Messiah on which the Rabbis were wont to dwell. Thus the Messiah, in comparison with Moses, was the second, but in comparison with all others the great, deliverer; as Moses led Israel out of Egypt, so would the Messiah accomplish the final deliverance, and restore Israel to their own land (Weber, *Jüdische Theologie*, pp. 359, 364 (1897)). It is to be observed that Spitta warmly supports the historical character of the speech, which he ascribes without interpolations to his source A, although in vv. 55-60 he refers some "insertions" to B. His criticism as against the tendency critics, especially Overbeck, is well worth consulting (pp. 110-123), and he quotes with approval the judgment of Gfrörer—"I consider this speech unreservedly as the oldest monument of Gospel history". So too Clemen, pp. 97, 288, allows that the speech is essentially derived, with the exception of ver. 37, as also the whole chapter with the exception of ver. 60, from an old written source, H.H., *Historia Hellenistarum*; and amongst more recent writers, McGiffert holds that whilst many maintain that the author of the Acts composed the speech and put it into the mouth of Stephen, its contents are against such a supposition, and that Luke undoubtedly got the substance of the discourse from an early source, and reproduced it with approximate accuracy (p. 89 and note). So Weiss refers the speech to his Jewish-Christian source, and refuses to admit that with its profound knowledge of the O.T. it could have been composed by the author of

VIII. 1. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς

the book. The attempt of Feine (so also Holtzmann and Jüngst) to split up the speech into two distinct parts is based upon the idea that in one part an answer is made to the charge that Stephen had spoken against God, and that the other part contains an answer to the charge that he had spoken against the temple. The first part is contained in vii. 2-21, 29-34, 44-50, and the second part in vii. 22-28, 35-43, 51-53. The latter sections are taken from Feine's Jerusalem source; they are then added to those which belong to a new source, and finally combined by the canonical Luke. Hilgenfeld may well ask how it is possible to break up in this manner the narrative part of the speech relating to Moses, so as to regard vv. 22-28 as a section alien from what precedes and what follows! (see especially Hilgenfeld's criticism on Feine, *Zeitschrift für wissenschaftl. Theol.*, p. 396 (1895) and Knabenbauer, p. 120); on the truthful record of the speech see Lightfoot's striking remarks "Acts," B.D.<sup>2</sup>, i., p. 33. Whatever may be said as to the various difficulties which the speech contains, two things are apparent: (1) that these difficulties do not touch the main drift of the argument; (2) that the fact of their presence, where their removal was easy, bears witness to the accuracy of the report.

CHAPTER VIII.—Ver. 1. Σαῦλος δὲ κ.τ.λ., R.V. joins these words to the conclusion of the previous chapter, and thus brings them into a close and fitting connection with vii. 58. So too Wendt, Blass, Nösgen, Zöckler.—*ἦν συνενδοκῶν*: for this characteristic Lucan use of the imperfect of the substantive verb with a participle, see chap. i. 10. The formula here indicates the lasting and enduring nature of Saul's "consent". The verb *συνενδοκέω* is peculiar to St. Luke and St. Paul, and is used by the former in his Gospel as well as in Acts, cf. Luke xi. 48, Acts xxii. 20 (by St. Paul himself with reference to his share in the murder of St. Stephen), Rom. i. 32, 1 Cor. vii. 12, 13. The word is also found in 1 Macc. i. 57 (iv. 28), 2 Macc. xi. 24, 35, signifying entire approval; it is also twice used by St. Clement, *Cor.*, xxxv., 6; xlv., 3: "consent" does not express the force of the word—"was approving of his death" (Rendall).—*ἀναίρεται*: used only here in N. T. (on St. Luke's favourite

word *ἀναιρέω*, see Friedrich, *Das Lucas-evangelium*, p. 22); both verb and noun were frequent in medical language (Hobart, Zahn), see below on ix. 29, but the noun in LXX, Num. xi. 15, Judith xv. 4, 2 Macc. v. 13, and in classical Greek, e.g., Xen., *Hell.*, vi., 3, 5.—*ἐγένετο δὲ*: another characteristic formula in St. Luke, Friedrich, *u. s.*, p. 13; here introduces a new section of the history.—*ἐν ἐκείνῃ τῇ ἡμέρᾳ*: R.V. "on that day" (A.V. "at that time"), cf. ii. 41; the persecution broke out at once, "on that very day" (so Wendt, Rendall, Hort, Hackett, Felten, Zöckler, Holtzmann), the signal for it being given by the tumultuous stoning of the first martyr (but see on the other hand Alford, *in loco*). Weiss draws attention to the emphatic position of *ἐκείνῃ* before *τῇ ἡμέρᾳ*.—*ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰ.*: hitherto as, e.g., v. 11, the Church has been thought of as one, because limited in fact to the one city Jerusalem, but here we have a hint that soon there would be new Ecclesiae in the one Ecclesia, as it spread throughout the Holy Land (Hort, *Ecclesia*, pp. 53-56, 227, and Ramsay, *St. Paul*, etc., pp. 41, 127, 377).—*πάντες τε*: "ridiculum est hoc mathematica ratione accipere" (Blass)—it is evident from ver. 3 that there were some left for Saul to persecute. In ix. 26 we have mention of a company of disciples in Jerusalem, but there is no reason to suppose (Schneckenburger, Zeller, Overbeck) that Luke has made a mistake in the passage before us, for there is nothing in the text against the supposition that some at least of those who had fled returned again later.—*διεσπάρησαν*: only in St. Luke in N. T., here and in ver. 4, and in xi. 19. This use of the word is quite classical, and frequent in LXX, e.g., Gen. ix. 19, Lev. xxvi. 33, 1 Macc. xi. 47. Feine remarks that even Holtzmann allows that the spread of Christianity throughout Judæa and Samaria may be regarded as historical.—*χώρας*: here rendered "regions": Blass takes the word as almost = *κόμης*, and see also Plummer on Luke xxi. 21, *ἐν ταῖς χώραις* "in the country," R.V. The word is characteristic of St. Luke, being used in his Gospel nine times, and in Acts eight; it is used thrice by St. Matthew and by St. John, four times by St. Mark, but elsewhere in N. T. only once, James v. 4.



χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.<sup>1</sup> 2.  
 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο

<sup>1</sup> Σαμαρείας ABCHP, so W.H. alt. App., p. 160, Blass, Weiss, Hilg.; Σαμαρίας NDE, so Tisch., W.H., see Winer-Schmiedel, p. 45. After διωγμός D, Flor., Sah. καὶ θλίψις, assim. to Matt. xiii. 21, 2 Thess. i. 4, so Hilg. The same addition occurs in Western text in xiii. 50. After ἀποστόλων D<sup>1</sup>, Flor., Gig., Prov., Sah., Aug. add οἱ ἐμείναν ἐν Ἱερ., retained by Blass in β, so Belser, *Beiträge*, p. 49, and Hilg.

It is found frequently in LXX and in i, 2, 3 Macc.—τῆς Ἰουδαίας καὶ Σαμαρείας: thus the historian makes another step in the fulfilment of the Lord's command, i. 8, and see also Ramsay, *St. Paul*, etc., p. 41. St. Chrysostom remarks ὅτι οἰκονομίας ὁ διωγμός ἦν, since the persecution became the means of spreading the Gospel, and thus early the blood of the martyrs became the seed of the Church.—πλὴν τῶν ἀποστόλων—πλὴν: characteristic of St. Luke, sometimes as an adverb, sometimes as a preposition with genitive as here and in xv. 28, xxvii. 22; elsewhere it is only found once as a preposition with genitive, in Mark xiii. 32, although very frequent in LXX. The word occurs at least thirteen times in the Gospel, four times in Acts, in St. Matthew five times, in St. Mark once, and in John viii. 10; see Friedrich, *Das Lucasevangelium*, pp. 16, 91. This mention of the Apostles seems unlikely to Schneckenburger, Schleiermacher, and others, but, as Wendt points out, it is quite consistent with the greater steadfastness of men who felt themselves to be πρωταγωνισταί, as Eucumenius calls them, in that which concerned their Lord. Their position too may well have been more secure than that of the Hellenists, who were identified with Stephen, as they were held in favour by the people, v. 13, and as regular attendants at the temple services would not have been exposed to the same charges as those directed against the proto-martyr. There was, too, a tradition (very old and well attested according to Harnack, *Chronologie*, i., 243) to the effect that the Apostles were commanded by Christ not to depart from Jerusalem for twelve years, so that none should say that he had not heard the message, Euseb., *H. E.*, v., 18, 14; nor is there anything inconsistent with this tradition in the visit of St. Peter and St. John to Samaria, since this and other journeys are simply missionary excursions, from which the Apostles always returned to Jerusalem (Harnack). The passage in Clem. Alex., *Strom.*, vi., 5, 43, limited the Apostles'

preaching for the time specified not to Jerusalem, but to Israel.—Σαμαρείας: our Lord had recognised the barrier between the Samaritan and the Jew, Matt. x. 5; but now in obedience to His command (i. 8) both Samaritan and Jew were admitted to the Church, for although the Apostles had not originated this preaching they very plainly endorsed it, ver. 14 ff. (cf. Hort, *Judaistic Christianity*, p. 54). Possibly the very fact that Philip and others were flying from the persecution of the Jewish hierarchy would have secured their welcome in the Samaritan towns.

Ver. 2. Spitta connects ver. 2 with xi. 19-21, and all the intermediate section, viii. 5-xi. 19; forms part of his source B (so also Sorof, Clemen, who joins his H.H., viii. 1 to xi. 19; but on the other hand see Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, p. 501 (1895), and Jüngst, *Apostelgeschichte*, p. 79). According to Spitta the whole narrative of Philip's ministry in viii. ought not to be connected so closely with the death of Stephen, but should fall after ix. 31. The only reason for its earlier insertion is the desire to connect the second deacon with the first (but Hilgenfeld, *u. s.*, pp. 413, 414 (1895), as against both Spitta and Clemen, regards the account of Philip and that of Stephen as inseparable). Spitta strongly maintains that Philip the Apostle, and not the deacon, is meant; and if this be so, he would no doubt help us to answer the objection that in viii. 14-17, and indeed in the whole section 9-24 we have an addition of the sub-Apostolic age inserted to show that the Apostles alone could bestow the Holy Spirit. But it cannot be said that Spitta's attempt at the identification of Philip in viii. with the Apostle is in any way convincing, see, e.g., Zöckler, *Apostelgeschichte*, p. 212; Hilgenfeld, *u. s.*, p. 416 (note), and Jüngst, *u. s.*, p. 81. Feine's objection to viii. 14-17 leads him, whilst he admits that the meeting with Simon Magus is historical, to regard the conversion of the sorcerer as doubtful, because the whole passage presupposes



κοπετὸν μέγαν ἐπ' αὐτῷ. 3. Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας

(vv. 18-24) that the laying on of the Apostles' hands bestowed the Spirit; so Clemen refers the whole representation in its present form of the communication of the Spirit, not through Baptism, but through the laying on of the Apostles' hands, to his Redactor Antijudaicus (*cf.* xix. 6), and to the same hand he attributes the πλὴν τῶν ἀποστόλων, ver. 1, and *cf.* ver. 25, introduced for the purpose of showing that the Apostles Peter and John sanctioned the Samaritan mission from the central home of the Christian Church.—*συνεκόμισαν*: in its primary sense the verb means to carry or bring together, of harvest; to gather in, to house it; so also in LXX, Job v. 26; in a secondary sense, to help in burying; so Soph., *Ajax*, 1048; Plut., *Sull.*, 38. The meaning is not "carried to his burial," as in A.V., but rather as R.V., "buried," for, although the Greek is properly "joined in carrying," the word includes the whole ceremony of burial—it is used only here in the N.T., and in LXX only in *l. c.*—*εὐλαβεῖς*: only found in St. Luke in N.T., and used by him four times, once in Luke ii. 25, and in Acts ii. 5, xxii. 12 (*εὐσεβής*, T.R.). The primary thought underlying the word is that of one who handles carefully and cautiously, and so it bears the meaning of cautious, circumspect. Although *εὐλάβεια* and *εὐλαβεῖσθαι* are both used in the sense of caution and reverence towards the gods in classical Greek, the adjective is never expressly so used. But Plato connects it closely with *δικαίος* (*cf.* Luke ii. 25), *Polit.* 311 A and 311 B (so *εὐσεβῶς* and *εὐλαβῶς* are used together by Demosthenes). In the LXX all three words are found to express reverent fear of, or piety towards, God; *εὐλαβεῖσθαι*, frequently, *εὐλάβεια* in Prov. xxviii. 14, where *σκληρὰς τὴν καρδίαν* in the second part of the verse seems to point to the religious character of the *εὐλαβ.*, whilst *εὐλαβής* is found in Micah vii. 2 as a rendering of *יָרֵךְ* (*cf.* *Psalms of Solomon*, p. 36, Ryle and James' edition); *cf.* also Ecclus. xi. 17 (but see for both passages, Hatch and Redpath); in Lev. xv. 31 we find the word *εὐλαβεῖς ποιήσετε τοὺς υἱοὺς* 'I. ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν, *רָחַץ* hi. The adverb *εὐλαβῶς* is found once, 2 Macc. vi. 11. St. Luke uses the word

chiefly at all events of O.T. piety. In Luke ii. 45 it is used of Simeon, in Acts ii. 5 of the Jews who came up to worship at the feasts in Jerusalem, and in xxii. 12, although Ananias was a Christian, yet the qualifying words *εὐλ. κατὰ τὸν νόμον* point again to a devout observance of the Jewish law. Trench, *N. T. Synonyms*, i., pp. 38, 198 ff.; Westcott, *Hebrews*, on v. 7; Grimm-Thayer, *sub v.*, and *sub v. δειλία*.—*ἄνδρες εὐλ.*: much discussion has arisen as to whether they were Jews or Christians. They may have been Christians who like the Apostles themselves were still Jews, attending the temple services and hours of prayer, some of whom were doubtless left in the city. But these would have been described more probably as *ἀδελφοί* or *μαθηταί* (so Felten, Page, Hackett). Or they may have been devout Jews like Nicodemus, or Joseph of Arimathea, who would show their respect for Stephen, as Nicodemus and Joseph for Jesus (so Holtzmann, Zöckler). Wetstein (so too Renan and Blass) explains of Gentile proselytes, men like Cornelius, who rendered the last offices to Stephen out of natural respect for the dead, and who stood outside the jurisdiction of the Sanhedrim, so that the funeral rites need not have been performed in secret. But St. Luke as a rule uses other words to denote Gentile proselytes, and the Sanhedrim would probably not have interfered with the burial, not only on account of the known Jewish care for the dead, but also because devout Jews would not have been obnoxious in their eyes to the charges brought against Stephen, vi. 14 (so Nösgen). The word might therefore include both devout Jews and Jewish Christians who joined together in burying Stephen.—*κοπετὸν μέγαν*, from *κόπτω*, *κόπτομαι*, *cf.* *planctus* from *plango*, to beat the breast or head in lamentation. Not used elsewhere in N.T., but frequent in LXX; *cf.*, e.g., Gen. i. 10, 1 Macc. ii. 70, iv. 39, ix. 20, xiii. 26, for the same allocation as here, and for *ποιῆσαι κοπετόν*, Jer. vi. 26, Mic. i. 8, and *cf.* also Zech. xii. 10. In classical Greek *κομός* is found, but see Plut., *Fab.*, 17, and Kennedy, *Sources of N. T. Greek*, p. 74, for reference to the comic poet Eupolis (*cf.* also Blass), and Grimm-Thayer, *sub v.* For the Jewish customs of mourning *cf.* Matt. ix. 23, Hamburger, *Real-Encyclo-*

παρεδίδου εἰς φυλακήν. 4. οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.<sup>1</sup>

<sup>1</sup> διήλθον; for this word Gig., Par., Wern. seem to have read *επορευοντο*, *ibant*. After *λογον* Par., Wern. and other Latin authorities add "circa (per) civitates et castella Judææ," *κατα τας πολεις και κωμας της Ι.*, Blass in *β*, evidently for the sake of clearness, as also in previous *επορ.*, *cf.* Wendt. After *λογον* E, Vulg., Par<sup>2</sup>, Wern. add *του θεου*, again addition apparently for clearness (if not omission). Blass rejects in *β*; where *ὁ λόγος* is used in Acts in this sense we almost always have this addition or *του Κυριου*.

*pädie des Judentums*, i., 7, 996, "Trauer"; Edersheim, *Jesus the Messiah*, i., p. 616, and *Sketches of Jewish Social Life*, p. 172 ff. If the mourners included Jews as well as Jewish Christians, it may well have been that the lamentation was not only a token of sorrow and respect, but also in the nature of a protest on the part of the more moderate section of the Pharisees (see also Trench's remarks, *u. s.*, p. 198). According to the tradition accepted by St. Augustine, it is said that both Gamaliel and Nicodemus took part in the burial of Stephen, and were afterwards laid in the same grave (Felten, *Apostelgeschichte*, p. 167, and Plumptre *in loco*).

Ver. 3. *ἐλμαίνετο*: deponent verb, used in classical Greek of personal outrage (*λύμη*), of scourging and torturing, of outraging the dead, of the ruin and devastation caused by an army (Wetstein). In the LXX it is found several times, *cf.* especially Ps. lxxix. (lxxx.) 13, of a wild boar ravaging a vineyard, and *cf.* also Ecclus. xxviii. 23. As the word is used only by St. Luke it is possible that it may have been suggested by its frequent employment in medical language, where it is employed not only of injury by wrong treatment, but also of the ravages of disease, Hobart, *Medical Language*, pp. 211, 212. R.V. renders "laid waste," A.V. (so Tyndale) "made havoc of," but the revisers have rendered *πορθέω* by the latter, *cf.* Acts ix. 21, Gal. i. 3. St. Paul's description of himself as *ὕβριστής*, 1 Tim. i. 13, may well refer to the infliction of personal insults and injuries, as expressed here by *λυμαίνομαι* (*cf.* Paley, *Horæ Paulinæ*, xi., 5).—*τὴν ἐκκλησίαν*, *i.e.*, the Church just mentioned at Jerusalem—Saul's further persecution, even to Damascus, probably came later (Hort, *Ecclesia*, p. 53).—*κατὰ τοὺς οἴκους εἰσπορ.*: the expression may denote "entering into every house," R. and A.V., or perhaps, more specifically, the houses known as places of Christian assembly, the *ἐκκλησίαι κατ' οἶκον*, see on ii. 46.

In any case the words, as also those which follow, show the thoroughness and relentlessness of Saul's persecuting zeal.—*σύρων*: haling, *i.e.*, hauling, dragging (*schlappend*), *cf.* James ii. 6. The word is used by St. Luke three times in Acts (only twice elsewhere in N.T.), and he alone uses *κατασύρω*, Luke xii. 58, in the same sense as the single verb (where St. Matthew has *παραδῶ*). For its employment in the Comic Poets see Kennedy, *Sources of N. T. Greek*, p. 76, and also Arrian, *Ἐπίκτ.*, i. 29, 22, and other instances in Wetstein; *cf.* LXX, 2 Sam. xvii. 13, 4 Macc. vi. 1, *ἐσυραν ἐπὶ τὰ βασανιστήρια τὸν Ἑλ.*—*γυναῖκας*: repeated also in ix. 2, and xxii. 4, as indicating the relentless nature of the persecution. Some of the devout and ministering women may well have been included, Luke viii. 2, 3, Acts i. 14.

Ver. 4. *οἱ μὲν οὖν*: marking a general statement, *δὲ* in following verse, introducing a particular instance (so Rendall, Appendix on *μὲν οὖν*, *Acts*, p. 162, and see also p. 64).—*διήλθον*: the word is constantly used of missionary journeys in *Acts*, *cf.* v. 40, xi. 19, ix. 32 (Luke ix. 6), *cf.* xiii. 6, note.—*εὐαγγελιζόμενοι*: it is a suggestive fact that this word is only used once in the other Gospels (Matt. xi. 5 by our Lord), but no less than ten times in St. Luke's Gospel, fifteen in Acts, and chiefly elsewhere by St. Paul; truly "a missionary word," see ver. 12. Simcox, *Language of the N. T.*, p. 79, speaks of its introduction into the N.T. with "such a novel force as to be felt like a new word". It is used several times in LXX, and is also found in *Psalms of Solomon*, xi., 2 (*cf.* Isa. xl. 9, lli. 7, and Nah. i. 15). On its construction see Simcox, *u. s.*, p. 79, and Vogel, p. 24.

Ver. 5. *Φίλιππος δὲ*: the Evangelist, *cf.* xxi. 8, and note on vi. 5.—*εἰς πόλιν*: if we insert the article (see above on critical notes), the expression means "the city of Samaria," *i.e.*, the capital of the district (so Weiss, Wendt,



5. ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας,<sup>1</sup> ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6. προσεῖχόν τε<sup>2</sup> οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. 7.<sup>3</sup> πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα μεγάλη φωνῇ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ

<sup>1</sup> εἰς Σ. την πόλιν Par. ("Samaria in civitate," again for clearness (Wendt)), so Blass in β; Σαμαρείας ABHP, so Blass; -τας N<sup>3</sup>DE, so Tisch., W.H., see on ver. 1. (See on the reading Winer-Schmiedel, p. 266.)

<sup>2</sup> προσεῖχον τε EHP, Chrys.; but δε N<sup>3</sup>ABCD<sup>2</sup> 61, e, Vulg., Sah., Boh., Syr. Harcl., so Tisch., W.H., R.V., Blass, Wendt, Weiss. In D this verse begins *ὡς δε ηκουον παν(τες) οι οχλοι προσεχον τοις λεγ. παν (omnis turbæ, d)*, but Blass rejects; Hilg. retains. Weiss, Codex D, p. 68, expresses surprise at this rejection by Blass, as the reading is not more superfluous than countless additions in D; the words already lay in the following *εν τω ακουειν αυτους*. Chase refers to Syriac with considerable probability.

<sup>3</sup> πολλων HP, Boh., Arm., Chrys. (D<sup>1</sup> παρα πολλοις, D<sup>2</sup> απο πολλοι, *a multis, d*); πολλοι N<sup>3</sup>ABCD<sup>2</sup>E 18, 36, 40, 61, Vulg., Sah. Syr., Aeth., so Tisch., W.H., R.V., Blass, Wendt, Weiss, Hilg. Blass inserts α after ακαθαρτα, so Hilg., "bene" Blass (see below and Wendt, note, p. 172, eighth edition).

Zöckler, see Blass, *in loco*), or *Sebaste*, so called by Herod the Great in honour of Augustus, *Σεβαστή* (Jos., *Ant.*, xv., 7, 3; 8, 5; Strabo, xvi., p. 860), see Schürer, *Jewish People*, div. ii., vol. 1, p. 123 ff., E.T., and Ö. Holtzmann, *Neuest. Zeitgeschichte*, p. 93.—ἐκήρυσσεν: the revisers distinguish between this verb and εὐαγγελ. in ver. 4, the latter being rendered "preaching," or more fully, preaching the glad tidings, and the former "proclaimed" (see also Page's note on the word, p. 131), but it is doubtful if we can retain this full force of the word always, e.g., Luke iv. 44, where R.V. translates *κηρύσσω*, "preaching".—αὐτοῖς, i.e., the people in the city mentioned, see Blass, *Grammatik*, p. 162, and cf. xvi. 10, xx. 2.

Ver. 6. προσεῖχον . . . τοῖς λεγ., cf. xvi. 14, 1 Tim. i. 4, Tit. i. 14, 2 Pet. i. 9, see note on v. 35, used in classical Greek sometimes with *νοῦν*, and sometimes without as here; frequent in LXX, cf. with this passage, Wisdom viii. 12, 1 Macc. vii. 12.—ὁμοθυμαδόν, see above on i. 14.

Ver. 7. πολλῶν γὰρ κ.τ.λ.: if we accept reading in R.V. (see critical notes above), we must suppose that St. Luke passes in thought from the possessed to the unclean spirits by which they were possessed, and so introduces the verb ἐξήρχοντο (as if the unclean spirits were themselves the subject), whereas we should have expected that *θεραπεύθησαν* would have followed after the first πολλοί, as after the second, in the second

clause of the verse. Blass conjectures that α should be read before βοῶντα, which thus enables him, while retaining ἐξήρχοντο, to make πολλοί in each clause of the verse the subject of *θεραπ.* One of the most striking phenomena in the demonised was that they lost at least temporarily their own self-consciousness, and became identified with the demon or demons, and this may account for St. Luke's way of writing, as if he also identified the two in thought, Ederheim, *Jesus the Messiah*, i., 479, 647, ff. As a physician St. Luke must have often come into contact with those who had unclean spirits, and he would naturally have studied closely the nature of their disease. It is also to be noted that πολλοί with the genitive, τῶν ἐχόντων (not πολλοὶ ἔχοντες), shows that not all the possessed were healed, and if so, it is an indication of the truthfulness of the narrative. Moreover, St. Luke not only shows himself acquainted with the characteristics of demoniacal possession, cf. his description in Luke viii. 27, ix. 38, 39, but he constantly, as in the passage before us, distinguishes it from disease itself, and that more frequently than the other Evangelists. Hobart draws special attention to Luke vi. 17, viii. 4, xiii. 32, which have no parallels in the other Gospels, and Acts xix. 12. To which we may add Luke iv. 40, Acts v. 16 (Wendt); see further on xix. 12.—βοῶντα, cf. Mark i. 26, Luke iv. 33.—παραλελυμένοι: St. Luke alone of the Evangelists uses the participle of παρα-



θεραπεύθησαν.<sup>1</sup> 8. καὶ ἐγένετο χαρὰ μεγάλη<sup>2</sup> ἐν τῇ πόλει ἐκείνῃ.  
9. Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπήρχεν<sup>3</sup> ἐν τῇ πόλει μαγεύων καὶ

<sup>1</sup> θεραπευθησαν; D reads *θεραπευοντο*, so Hilg., perhaps assim. to *ἐξηρχοντο*, Blass in β rejects.

<sup>2</sup> χαρὰ μεγάλη DEHP, Vulgclm., Syr. Harcl., Arm., Chrys.; πολλή χαρὰ BABC 47, 61, so Tisch., W.H., R.V., Weiss, Wendt; χαρὰ τε μεγάλη ἐγενετο, so Gig., Par., Syr. Pesh., Blass in β, and Hilg. χαρὰ often joined with *μεγ.* elsewhere in N.T.; cf. Luke ii. 10, xxiv. 52, Acts xv. 3.

<sup>3</sup> προϋπήρχεν . . . ἐξισταν; D reads *προϋπαρχων* . . . *ἐξιστανεν*; Par., Vulg., Iren. also read *προυπαρχων*, so Hilg. *Σαμαρειας*, see on ver. 1. *μεγαν*, "delevi," so Blass on the authority of some codices of Iren. see comment. below.

λύειν, instead of *παρालυτικός*, the more popular word; and here again his usage is exactly what we should expect from a medical man acquainted with technical terms (Hobart, Zahn, Salmon), cf. ix. 33 and Luke v. 18, 24 (*παρालυτικῷ*, W.H. margin). Dr. Plummer, *St. Luke*, Introd., lxx., points out that Aristotle, a physician's son, has also this use of *παρालελυμένος* (*Eth. Nic.*, i., 13, 15), but he adds that its use in St. Luke may have come from the LXX, as in *Heb.* xii. 12, where we have the word in a quotation from Isa. xxxv. 3 (cf. also *Ecclesiast.* xxv. 23). It may be added that the participle is also found in 3 Macc. ii. 22, καὶ τοῖς μέλεσι παρालελυμένον, and cf. 1 Macc. ix. 15, where it is said of Alcimus, καὶ παρελύθη. But the most remarkable feature in St. Luke's employment of the word is surely this, that in parallel passages in which St. Matthew and St. Mark have *παρालυτικός* he has *παρालελυμένος*, cf. Luke v. 18, Matt. ix. 2, Mark ii. 3; in Luke v. 24 this same distinction is also found in the Revisers' text (but see W.H. above), when this verse is compared with Matt. ix. 6 and Mark ii. 10.

Ver. 8. This detail, and indeed the whole narrative, may have been derived by St. Luke from the information of St. Philip himself, cf. xxi. 8, xxiv. 27, or from St. Paul as he travelled through Samaria, xv. 3.

Ver. 9. Σίμων: very few of the most advanced critics now dismiss Simon as an unhistorical character, or deny that the account before us contains at least some historical data; see McGiffert's note, *Apostolic Age*, p. 100. Hilgenfeld and Lipsius may be reckoned amongst those who once refused to admit that Simon Magus was an historical personage, but who afterwards retracted their opinion. But it still remains almost unaccountable that so many critics should have more or less endorsed, or developed, the theory first advocated by Baur that the

Simon Magus of the Clementine Homilies is none other than the Apostle Paul. It is sufficient to refer for an exposition of the absurdity of this identification to Dr. Salmon "Clementine Literature" (*Dict. of Christ. Biog.*, iii., pp. 575, 576; see also Ritschl's note, *Die Entstehung der altkatholischen Kirche*, p. 228 (second edition)). This ingenuity outdid itself in asking us to see in Simon's request to buy the power of conferring the Holy Ghost a travesty of the rejection of Paul's apostolic claims by the older Apostles, in spite of the gift of money which he had collected for the poor Saints in Jerusalem (Overbeck). No wonder that Spitta should describe such an explanation as "a perfect absurdity" (*Apostelgeschichte*, p. 149). Before we can believe that the author of the Acts would make any use of the pseudo-Clementine literature in his account of Simon, we must account for the extraordinary fact that an author who so prominently represents his hero as triumphing over the powers of magic, xiii. 6-12, xix. 11-19, should have recourse to a tradition in which this same hero is identified with a magician (see Spitta, *u. s.*, p. 151; Salmon, "The Simon of Modern Criticism," *Dict. of Christian Biog.*, iv., p. 687; Zöckler, *Apostelgeschichte*, p. 212, and Wendt's note, p. 201). In Acts xxi. 8 we read that St. Luke spent several days in the house of Philip the Evangelist, and if we bear in mind that this same Philip is so prominent in chap. viii., there is nothing impossible in the belief that St. Luke should have received his narrative from St. Philip's lips, and included it in his history as an early and remarkable instance of the triumph of the Gospel—we need not search for any more occult reason on the part of the historian (see Salmon, *u. s.*, p. 688). Simon then is an historical personage, and it is not too much to say that to all the stories which have gathered round his name the narrative of

ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν·  
 18. ᾧ προσεῖχον πάντες<sup>1</sup> ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός

<sup>1</sup> πάντες  $\aleph$  ABCDE 61, Vulg., many other verss., Chrys., so all edd.; om. HP, Aethpp., Iren.; Blass brackets: "nec opus".

Acts always stands in a relation of priority—the two facts mentioned in Acts, that Simon was a magician, and that he came into personal antagonism with St. Peter, always recur elsewhere—but Acts tells us nothing of the details of Simon's heretical preaching, and it draws the veil entirely over his subsequent history. But "the hero of the romance of heresy" comes into prominence under the name of Simon in Justin Martyr, *Apol.*, i., 26, Irenæus, i., 23 (who speaks of Simon the Samaritan, from whom all heresies had their being), and in the Clementine literature. But there is good reason for thinking that St. Irenæus, whilst he gives us a fuller account, is still giving us an account dependent on Justin, and there is every reason to believe that the Clementine writers also followed the same authority; see further, Salmon, "Simon Magus," *u. s.*, iv., p. 681 ff., and for a summary of the legends which gathered round the name of the Samaritan magician Plumptre's note, *in loco*, may be consulted. To the vexed question as to the identification of the Simon of Justin with the Simon of the Acts Dr. Salmon returns a decided negative answer, *u. s.*, p. 683, and certainly the Simon described by Justin seems to note rather the inheritor and teacher of a Gnostic system already developed than to have been in his own person the father of Gnosticism. Simon, however, was no uncommon name, e.g., Josephus, *Ant.*, xx., 7, 2, speaks of a Simon of Cyprus, whom there is no valid reason to identify with the Simon of the Acts (although famous critical authorities may be quoted in favour of such an identification). On the mistake made by Justin with reference to the statue on the Tiberine island with the words *Semoni Sanco Deo Fidio* inscribed (*cf.* the account of the marble fragment, apparently the base of a statue, dug up in 1574, marked with a similar inscription, in Lanciani's *Pagan and Christian Rome*) in referring it to Simon Magus, *Apol.*, i., 26, 56, Tertullian, *Apol.*, c. xiii., and Irenæus, i., 23, whilst in reality it referred to a Sabine god, Semo Sancus, the Sabine Hercules, see further, Salmon, *u. s.*, p. 682, Rendall,

*Acts*, p. 220. (Van Manen, followed by Feine, claims to discover two representations of Simon in Acts—one as an ordinary magician, viii. 9, 11, the other as a supposed incarnation of the deity, ver. 10—so too Jüngst, who refers the words from μαγεύων to Σαμαρίας to his Redactor; but on the other hand Hilgenfeld and Spitta see no contradiction, and regard the narrative as a complete whole.) —μαγεύων: only here in N.T., not found in LXX (but *cf.* μάγος in Dan. i. 20, ii. 2), though used in classical Greek. The word μάγος was used frequently by Herodotus of the priests and wise men in Persia who interpreted dreams, and hence the word came to denote any enchanter or wizard, and in a bad sense, a juggler, a quack like γόης (see instances in Wetstein). Here (*cf.* xiii. 6) it is used of the evil exercise of magic and sorcery by Simon, who practised the charms and incantations so extensively employed at the time in the East by quacks claiming supernatural powers (Baur, *Paulus*, i., p. 107; Neander, *Geschichte der Pflanzung*, *cf.* i., 84, 85 (fifth edit.); Wendt, *Apostelgeschichte*, p. 202; Blass, *in loco*; Deissmann, *Bibelstudien*, p. 19, and see below on xiii. 6.—ἐξιστῶν, from ἐξιστάω (ἐξίστημι); so ἐξιστάνων, W. H. from ἐξιστάνω (hellenistic), see Blass, *Grammatik*, pp. 48, 49, transitive in present, future, first aorist active, *cf.* Luke xxiv. 22—so ἐξεστακέναι, ver. 11, perfect active, hellenistic form, also transitive; see Blass, *u. s.* (also Winer-Schmiedel, p. 118, and Grimm-Thayer, *sub v.*) (in 3 Macc. i. 25 ἐξιστάνειν also occurs).—ἵσταμαι, intransitive, ver. 13, Blass, *u. s.*, p. 49—the revisers have consistently rendered the verb by the same English word in the three verses 9, 11, 13, thus giving point and force to the narrative, see on ver. 13.—λέγων κ.τ.λ., *cf.* v. 36 Blass, *Grammatik*, p. 174, regards μέγαν as an interpolation, and it is not found in the similar phrase in v. 36 (so too Winer-Schmiedel, p. 243), *cf.* Gal. ii. 6, and vi. 3, and the use of the Latin *aliquis*, Cicero, *Att.*, iii., 15, so too vii. 3, etc. It may be that Simon set himself up for a Messiah (see Ritschl's note, p. 228, *Die Entstehung der altkatholischen Kirche*, second edition), or a Prophet, Jos.,



ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.<sup>1</sup> 11. προσείχον δὲ αὐτῷ, διὰ  
τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις<sup>2</sup> ἐξεστακέναι αὐτούς. 12. Ὅτε δὲ

<sup>1</sup> ἡ μεγάλη HLP, Sah., Syr. Pesh., Aethpp., Chrys.; ἡ καλουμένη μεγάλη ᾤABCDE, Vulg., Boh., Syr. Harcl., Arm., Aethr., Irint, Orig., so Tisch., W.H., R.V., Blass, Weiss, Hilg.

<sup>2</sup> μαγείαις BLP, so Blass, Weiss, Hilg.; μαγίαις ᾤACDEH, so Tisch., W.H. (see Winer-Schmiedel, p. 44).

*Ant.*, xviii., 4, 1, but ver. 14 points to a definite title, and it is likely enough that the people would repeat what Simon had told them of himself. His later followers went further and made him say, "Ego sum sermo Dei, ego sum speciosus, ego paracletus, ego omnipotens, ego omnia Dei" Jerome, *Commentar. in Matt.*, c. xc., 24 (Neander, *Geschichte der Pflanzung*, cf. i., 85, note).—*ἐαυτὸν*: contrast Philip's attitude; he preached Christ, not himself (cf. Rev. ii. 20).

Ver. 10. ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη: in R.V. the power of God which is called (καλουμένην) Great, see above, critical notes. T.R. may have omitted the word because it appeared unsuitable to the context; but it could not have been used in a depreciatory sense by the Samaritans, as if to intimate that the person claimed was the so-called "Great," since they also gave heed to Simon. On the other hand it has been argued that the title "Great" is meaningless in this relation, for every divine power might be described by the same epithet (so Wendt, *in loco*, and Blass: "mirum maxime ἡ καλ. quasi δύναμις Θ. μικρά quoque esse possit"). This difficulty leads Blass in his notes to introduce the solution proposed by Klostermann, *Probleme im Aposteltexte*, pp. 15-20 (1883), and approved by Wendt, Zöckler, Spitta, and recently by Zahn, *Einleitung in das N. T.*, ii. 420; see also Salmon's remarks in *Hermathena*, xxi., p. 232), viz., that μεγάλη is not a translation of the attribute "great" רב, but rather a transcription of the Samaritan word מגלי or מגלא meaning *qui revelat* (cf. Hebrew גָּלָה, Chaldean גָּלָה גָּלָה, to reveal). The explanation would then be that in contrast to the hidden essence of the Godhead, Simon was known as its revealing power. Nestle however (see Knabenbauer *in loco*) objects on the ground that καλουμένη is not read at all in many MSS. But apart from Klostermann's explanation

the revised text might fairly mean that amongst the "powers" of God (cf. the N.T. use of the word δυνάμεις in Rom. viii. 38, 1 Peter iii. 22, and cf. *Book of Enoch* lxi. 10) Simon was emphatically the one which is called great, i.e., the one prominently great or divine. The same title was assigned to him in later accounts, cf. Irenæus, i., 23 (Clem. *Hom.*, ii., 22; Clem. *Recog.*, i., 72; ii., 7; Tertullian, *De Præscr.*, xlii.; Origen, *c. Celsum*, v.). But whatever the claims made by Simon himself, or attributed to him by his followers, we need not read them into the words before us. The expression might mean nothing more than that Simon called himself a great (or revealing) angel of God, since by the Samaritans the angels were regarded as δυνάμεις, powers of God (cf. Edersheim, *Jesus the Messiah*, i., 402, note 4, and De Wette, *Apostelgeschichte*, p. 122, fourth edition). Such an explanation is far more probable than the attribution to the Samaritans of later Gnostic and philosophical beliefs, while it is a complete answer to Overbeck, who argues that as the patristic literature about Simon presupposes the emanation theories of the Gnostics so the expression in the verse before us must be explained in the same way, and that thus we have a direct proof that the narrative is influenced by the Simon legend. We may however readily admit that Simon's teaching may have been a starting-point for the later Gnostic developments, and so far from ver. 10 demanding a Gnostic system as a background, we may rather see in it a glimpse of the *genesis* of the beliefs which afterwards figure so prominently in the Gnostic schools (Nösgen, *Apostelgeschichte*, *in loco*, and p. 186, and see McGiffert, *Apostolic Age*, p. 99, and "Gnosticism," *Dict. of Christ. Biog.*, ii., 680). On the close connection between the Samaritans and Egypt and the widespread study of sorcery amongst the Egyptian Samaritans see Deissmann, *Bibelstudien*, pp. 18, 19. In Hadrian's letter to Servianus we find the Samaritans in Egypt described, like the Jews and Christians there, as all astrologers, sooth-



ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ <sup>1</sup> περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας, ἐξίστατο. 14. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν

<sup>1</sup> τα omit W.H., R.V., Blass, Weiss.

sayers and quacks (Schürer, *Jewish People*, div. ii., vol. ii., p. 230 E.T.): no doubt an exaggeration, as Deissmann says, but still a proof that amongst these Egyptian Samaritans magic and its kindred arts were widely known. In a note on p. 19 Deissmann gives an interesting parallel to Acts viii. 10, ἐπι-καλοῦμαι σε τὴν μεγίστην δύναμιν τὴν ἐν τῷ οὐρανῷ (ἄλλοι· τὴν ἐν τῇ ἄρκτῳ) ὑπὸ Κυρίου Θεοῦ τεταγμένην (*Par. Par. Bibl. nat.*, 1275 ff.; Wessely, i., 76) (and he also compares *Gospel of Peter*, ver. 19, ἡ δύναμις μου (2)). The expression according to him will thus have passed from its use amongst the Samaritans into the *Zauber-litteratur* of Egypt.

Ver. 11. ἱκανῷ χρόνῳ: dative for accusative, cf. xiii. 20, and perhaps Luke viii. 29, Rom. xvi. 25—the usage is not classical, Blass, *Grammatik*, p. 118, but see also Winer-Moulton, xxxi. 9 a. St. Luke alone uses ἱκανὸς with χρόνος, both in his Gospel and in Acts (Vogel, *Klostermann*).—μαγεῖαις: only here in N.T., not found in LXX or Apocryphal books, but used in Theophrastus and Plutarch, also in Josephus. It is found in a striking passage in St. Ignatius (*Ephes.*, xix., 3) in reference to the shining forth of the star at the Incarnation, ὅθεν ἔλθeto πᾶσα μαγεία καὶ πᾶς δεσμός, and it is also mentioned, *Didache*, v., 1, amongst the things comprised under “the way of death,” and so in ii. 1 we read οὐ μαγεύσεις οὐ φαρμακεύσεις.—ἐξ-εστακέναι, see above on ver. 9.

Ver. 12. εὐαγγέλ. περὶ: only here with περὶ, cf. Rom. i. 3 (Jos., *Ant.*, xv., 2). Amongst the Samaritans Philip would have found a soil already prepared for his teaching, cf. John iv. 25, and a doctrine of the Messiah, in whom the Samaritans saw not only a political but a religious renewer, and one in whom the promise of Deut. xviii. 15 would be fulfilled (Edersheim, *Jesus the Messiah*, i., 402, 403; Westcott, *Introduction to the Study of the Gospels*, pp. 162, 163).—ἄνδρες τε καὶ γυναῖκες, cf. v. 14:

“etiam mulieres quae a superstitionibus difficiliter abstrahuntur,” Wetstein, cf. John iv. 35 ff.

Ver. 13. καὶ αὐτὸς: characteristic of St. Luke, see Friedrich, *Das Lucas-evangelium*, p. 37.—βαπτισθεὶς—ἐβαπτίσθη ἀλλ’ οὐκ ἐφωτίσθη (St. Cyril).—ἦν προσκαρτερῶν: on ἦν with a participle as characteristic of St. Luke see on i. 10, and Friedrich, *u. s.*, p. 12; on προσκαρτ. see on i. 14. Here with dative of the person (cf. x. 7); the whole expression shows how assiduously Simon attached himself to Philip.—θεωρῶν: the faith of Simon rested on the outward miracles and signs, a faith which ended in amazement, ἐξίστατο—but it was no permanent abiding faith, just as the amazement which he had himself inspired in others gave way before a higher and more convincing belief. The expression δυνάμεις μεγάλας may have been purposely chosen; hitherto men had seen in Simon, and he himself had claimed to be, ἡ δύν. ἡ μεγάλη (Weiss).—ἐξίστατο: “Simon qui alios obstupesciebat, jam ipse obstupescit,” Wetstein. ἐξίσταμαι, intransitive, Blass, *Grammatik*, p. 49. Irenæus speaks of him as one who pretended faith, i. 23 (so too St. Cyril, St. Chrysostom, St. Jerome, St. Ambrose): he may have believed in the Messianic dignity of Christ, and in His Death and Resurrection, constrained by the miracles which Philip wrought in attestation of his preaching, but it was a belief about the facts, and not a belief in Him whom the facts made known, a belief in the power of the new faith, but not an acceptance of its holiness, ver. 18 (see further, Rendall’s note *in loco*, and on the Baptism of Simon, “Baptism,” in Hastings’ B.D.).

Ver. 14. ἡ Σαμ.: here the district; Weiss traces the revising hand of St. Luke (but see on the other hand Wendt, *in loco*). There is nothing surprising in the fact that the preaching of the Gospel in the town should be regarded by the Apostles at Jerusalem as a proof that the

πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην· 15. οἷτινες καταβάντες  
προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα Ἅγιον. (16. οὐπω  
γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι

good news had penetrated throughout the district, or that the people of the town should themselves have spread the Gospel amongst their countrymen (*cf.* John iv. 28).—δέδεκται τὸν λόγον τοῦ Θ.: the phrase is characteristic of St. Luke, as it is used by him, Luke viii. 13, Acts xi. 1, xvii. 11, but not by the other Evangelists—it is found once in St. Paul, 1 Thess. i. 6 (*cf.* ii. 13 and James i. 21). In the mention of John here, as in iii. 4, Weiss can only see the hand of a reviser, since the beloved disciple is mentioned with Peter in a way for which, as Weiss alleges, no reason can be assigned, iii. 4, 11, iv. 13; but nothing was more likely than that Peter and John should be associated together here as previously in the Gospels, see Plumptre's note on Acts iii. 1.

Ver. 15. οἷτινες: on this form of the relative see Rendall, *in loco*; Blass however regards it as simply = οἱ, *Grammatik*, p. 169, *cf.* xii. 10.—καταβάντες, *cf.* xxiv. 1 (Luke ii. 42), xi. 2, xxi. 12, 15. Wendt defends the historical character of this journey to Samaria as against Zeller and Overbeck.—προσηύξαντο περὶ: here only with περὶ; the verb is characteristic of St. Luke, and he alone has the construction used in this verse, *cf.* Luke vi. 28, W.H. The exact phrase is found in St. Paul's Epistles four or five times (and once in Hebrews), but often in LXX, and *cf.* Baruch i., 11, 13; 2 Macc. i. 6, xv. 14. The laying on of hands, as in vi. 7 and xiii. 3, is here preceded by prayer, see Hooker, *Eccles. Pol.*, v., chap. lxvi., 1-4.—ὅπως λάβωσι Πν. Ἅγιον: the words express the chief and highest object of the Apostles' visit: it was not only to ascertain the genuineness of the conversions, or to form a connecting link between the Church of Samaria and that of Jerusalem, although such objects might not have been excluded in dealing with an entirely new and strange state of things—the recognition of the Samaritans in a common faith. It has been argued with great force that the expression Holy Spirit is not meant here in its dogmatic Pauline sense; Luke only means to include in it the ecstatic gifts of speaking with tongues and prophecy. This view is held to be supported by ἰδὼν in ver. 18, intimating that outward manifestations which meet the eye must have shown

themselves, and by the fact that the same verb, ἐπέτεσε, is used in cases where the results which follow plainly show that the reception of the Holy Ghost meant a manifestation of the outward marvellous signs such as marked the day of Pentecost, x. 44, 46, xi. 15 (*cf.* xix. 6). In the case of these Samaritans no such signs from heaven had followed their baptism, and the Apostles prayed for a conspicuous divine sanction on the reception of the new converts (Wendt, Zöckler, Holtzmann, and see also Hort, *Ecclesia*, pp. 54, 55). But even supposing that the reception of the Holy Ghost could be thus limited, the gift of tongues was no mere magical power, but the direct result of a supernatural Presence and of a special grace—of that Presence speaking with tongues, prophesyings, and various gifts, 1 Cor. xiv. 1, 14, 37, were no doubt the outward manifestations, but they could not have been manifested apart from that Presence, and they were outward visible signs or an inward spiritual grace. In a book so marked by the working of the Holy Spirit that it has received the name of the "Gospel of the Spirit" it is difficult to believe that St. Luke can mean to limit the expression λαμβάνειν here and in the following verse to anything less than a bestowal of that divine indwelling of the spirit which makes the Christian the temple of God, and which St. Paul speaks of in the very same terms as a permanent possession, Gal. iii. 2, Rom. viii. 15 (Gore, *Church and the Ministry*, p. 258). St. Paul's language, 1 Cor. xii. 30, makes it plain that the advent of the Holy Spirit was not of necessity attested by any peculiar manifestations, nor were these manifestations essential accompaniments of it: "Do all speak with tongues?" he asks, "Are all prophets?" See further on ver. 17.

Ver. 16. ἐπιπεπτωκός: the verb is characteristic of St. Luke, and used by him both in his Gospel and in Acts of the occurrence of extraordinary conditions, *e.g.*, the sudden influence of the Spirit, *cf.* Luke i. 12, Acts x. 44, xi. 15, xix. 17, *cf.* Rev. xi. 11 (Acts x. 10 cannot be supported, and in xiii. 11 read ἔπρεσεν). Similar usage in LXX, Exod. xv. 16, 1 Sam. xxvi. 12, Ps. liv. 4, Judith ii. 28, xi. 11, etc. Friedrich, *Das Lucasevangelium*, p. 41



ὁπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.) 17. τότε ἐπετίθουν<sup>1</sup> τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον Πνεῦμα Ἅγιον. 18. Θεασάμενος<sup>2</sup> δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται

<sup>1</sup> ἐπετίθουν, see Winer-Schmiedel, p. 121; Blass, *Gram.*, p. 48.

<sup>2</sup> θεασάμενος HLP, Chrys.; ἰδων ABCDE, so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

For the word as used by St. Luke in another sense also characteristic of him, see below on xx. 37, and Plummer on xv. 20. On the formula of baptism see above p. 91, and "Baptism," B.D.<sup>2</sup>, p. 352, and Hastings' B.D.—ὁπῆρχον here perhaps = "made a beginning," took the first step (Lumby).

Ver. 17. There cannot be any reason to doubt the validity of St. Philip's baptism, and it is therefore evident that the laying on of hands (*cf.* xix. 6) is here distinct from baptism, and also from the appointment to any Church office (as in vi. 6, xiii. 3), or the bestowal of any special power of healing as in the person of Ananias, ix. 12, 17, although gifts of healing might no doubt accompany it. But both here and in xix. 6 (*cf.* Heb. vi. 2) it follows closely upon baptism, and is performed by Apostles, to whom alone the function belongs, although it is reasonable to suppose that the prophets and teachers who were associated with them in their Apostolic office, and who could lay on hands in Acts xiii. 1-3, could do so in other cases also for the reception of the Holy Ghost (Gore, *Church and the Ministry*, p. 258). The question why St. Philip did not himself "lay hands" upon his converts has been variously discussed, but the narrative of Acts supplies the answer, inasmuch as in the only two parallel cases, *viz.*, the verse before us and xix. 6, the higher officers alone exercise this power, and also justifies the usual custom of the Church in so limiting its exercise ("Confirmation," *Dict. of Christian Antiq.* (Smith & Cheetham), i., p. 425; B.D.<sup>1</sup>, iii., *App.*; and Hooker, *Eccles. Pol.*, v., ch. lxvi. 5, and passage cited; Jerome, *Advers. Lucif.*, c. 4, and St. Cyprian, *Epis.* 73, *ad Jubaianum* (reference to the passage before us)). Undoubtedly there are cases of baptism, Acts iii. 41, xvi. 15, 33, where no reference is made to the subsequent performance of this rite, but in these cases it must be remembered that the baptiser was an Apostle, and that when this was the case its observance might fairly be assumed. For the special

case of Cornelius see below on x. 44, see further "Confirmation," B.D.<sup>2</sup>, i., 640. Weizsäcker contrasts this account in viii., v. 16, which he describes as this crude conception of the communication of the Spirit solely by the imposition of the Apostles' hands (*Apostolic Age*, ii., 254 and 299, E.T.), and which represents baptism as being thus completed, with the account of baptism given us by St. Paul in 1 Cor. i. 14-17. But in the first place we should remember that Acts does not describe baptism as being completed by the laying on of hands; the baptism was not invalid, the Samaritan converts became by its administration members of the Church; and the laying on of hands was not so much a completion of baptism as an addition to it. And, in the next place, Heb. vi. 2 certainly indicates that this addition must have been known at a very early period (see Westcott, *in loco*). It may also be borne in mind that 2 Cor. i. 21 is interpreted of confirmation by many of the Fathers (*cf.* too Westcott's interpretation of 1 John ii. 20, 27), and that St. Paul is writing a letter and not describing a ritual.—ἐλάμβανον: Dr. Hort, who holds that the reception of the Holy Spirit is here explained as in x. 44 by reference to the manifestation of the gift of tongues, etc., points out that the verb is not ἔλαβον, but imperfect ἐλάμβανον, and he therefore renders it "showed a succession of signs of the Spirit" (see also above). But this interpretation need not conflict with the belief in the gift of the Spirit as a permanent possession, and it is well to remember that ἐπετίθεσαν (ἐπετίθουν) is also imperfect. Both verbs may therefore simply indicate the continuous administration of the laying on of hands by the Apostles, and the continuous supernatural result (not necessarily external manifestation) which followed upon this action; *cf.* ἐβαπτίζοντο in ver. 12, imperfect, and so in xviii. 8.

Ver. 18. θεασάμενος: the word would seem to point on (so ἰδών, see critical notes) to some outward manifestation of



τὸ Πνεῦμα τὸ Ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,<sup>1</sup> λέγων, 19. Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνη Πνεῦμα Ἅγιον. 20. Πέτρος δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ

<sup>1</sup> D, Gig. Par. read παρακαλῶν καὶ λέγων (cf. ver. 24 where παρακαλῶ is also found in D), so Hilg.; combination not infrequent, Matt. viii. 5, Acts ii. 40, xvi. 9, to strengthen the request. After ἵνα D, Par. Const. apost. insert καὶ. εἰς ABCELP, so Tisch., W.H., Weiss; an DH 36, Const. apost., Bas., Chrys., Cyr.-Jer. (so Blass in β, and Hilg.).

the inward grace of the Spirit, so Weiss, Wendt, Zöckler; so Felten, although he does not of course limit the reception of the Holy Spirit to such outward evidences of His Presence. The word may further give us an insight into Simon's character and belief—the gift of the Spirit was valuable to him in its external manifestation, in so far, that is, as it presented itself to ocular demonstration as a higher power than his own magic.—διὰ τῆς ἐπιθ. τῶν χ. τῶν ἀποστ., see above on ver. 17, cf. διά, “the laying on of hands” was the instrument by which the Holy Ghost was given in this instance: “Church,” Hastings' B.D., i., 426.—προσήνεγκεν αὐτοῖς χρήματα: Simon was right in so far as he regarded the gift of the Spirit as an ἐξουσία to be bestowed, but entirely wrong in supposing that such a power could be obtained without an inward disposition of the heart, as anything might be bought for gold in external commerce. So De Wette, *Apostelgeschichte*, p. 124 (fourth edition), and he adds: “This is the fundamental error in ‘Simony,’ which is closely connected with unbelief in the power and meaning of the Spirit, and with materialism” (see also Alford *in loco*). (See further on “Simony,” Luckock, *Footprints of the Apostles as traced by St. Luke*, i., 208.) Probably Simon, after the manner of the time, cf. xix. 19, may already have purchased secrets from other masters of the magical arts, and thought that a similar purchase could now be effected.

Ver. 19. ἵνα ὡς ἐὰν ἐπιθῶ: “that on whomsoever I lay my hands,” i.e., quite apart from any profession of faith or test of character; no words could more plainly show how completely Simon mistook the essential source and meaning of the power which he coveted.

Ver. 20. τὸ ἀργύριόν σου κ.τ.λ.: the words are no curse or imprecation, as is evident from ver. 22, but rather a vehement expression of horror on the

part of St. Peter, an expression which would warn Simon that he was on the way to destruction. Rendall considers that the real form of the prayer is not that Simon may perish, but that as he is already on the way to destruction, so the silver may perish which is dragging him down, to the intent that Simon himself may repent and be forgiven: so Page, “thy money perish, even as thou art now perishing,” cf. Eucumenius, *in loco* (and to the same effect St. Chrys.): οὐκ ἐστὶ ταῦτα ἀρωμένον ἀλλὰ παιδεύοντος, ὡς ἂν τις εἴποι· τὸ ἀργύριόν σου συναπόλοιτό σοι μετὰ τῆς προαιρέσεως. But see also on the optative of wishing, Burton, *N. T. Moods and Tenses*, p. 79, where he speaks of Mark xi. 14 and Acts viii. 20 as peculiar, being imprecations of evil, and cf. also Blass, *Grammatik*, p. 215.—εἴη εἰς ἀπώλειαν: a frequent construction, “go to destruction and remain there,” see Felten, Wendt, Page, and cf. ver. 23, εἰς χολὴν . . . ὄντα. The noun occurs no less than five times in St. Peter's Second Epistle, cf. also 1 Peter i. 7. εἰς ἀπώλ. occurs five times elsewhere, Rom. ix. 22, 1 Tim. vi. 9, Heb. x. 39, Rev. xvii. 8, 11, and it is frequent in LXX; cf. 1 Chron. xxi. 17, Isa. xiv. 23, liv. 16, Dan. iii. 29, and ii. 5, Theod., etc.; 1 Macc. iii. 42, Bel and the Dragon, ver. 29, and several times in Ecclus.—τὴν δωρεὰν: and so, not to be bought, cf. Matt. x. 8, and our Lord's own words in Samaria, John iv. 10, εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ κ.τ.λ.—ὅτι . . . ἐνόμισας διὰ χ. κτᾶσθαι: “because thou hast thought to obtain,” to acquire, gain possession of, κτᾶσθαι, deponent verb, so in classical Greek, not passive as in A.V., see Matt. x. 9, and elsewhere twice in St. Luke's Gospel, xviii. 12, xxi. 19, and three times in Acts, i. 18, viii. 20, xxii. 28, and once in St. Paul, 1 Thess. iv. 4, frequent in LXX, and in same sense as here of acquiring by money.—ἐνόμ.: it was not a mere error of judgment, but a sinful intention, which

χρημάτων κτῶσαι. 21. οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ  
τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον<sup>1</sup> τοῦ Θεοῦ. 22.  
μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ,<sup>2</sup> εἰ  
ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· 23. εἰς<sup>3</sup> γὰρ χολὴν

<sup>1</sup> ἐνώπιον EHL P; ἐναντι NABD 15, 36, so Tisch., W.H., R.V., Blass, Hilg. (cf. Luke i. 8, a rarer word).

<sup>2</sup> Θεοῦ HLP, Vulg., Syr. Pesh., Irint., Blass in β (prob. after ver. 21); Κυρίου ABCDE, Sah., Boh., Syr. Harcl., Arm., Const. apost., Bas., so Tisch., W.H., R.V., Weiss, Wendt, so Hilg.

<sup>3</sup> D<sup>1</sup> has ἡν (=εν (?)) γὰρ πικρίας χολή και συνδεσμῷ αδικ., so Blass and Hilg., prob. caused by the difficult εἰς. ορω—DE read θεωρω, so Const. apost., Chrys.; "recte" Blass, so in α and β, and Hilg.; but there seems no real reason why ορω should not occur here.

had come from a heart not right before God, ver. 21; cf. Matt. xv. 19.

Ver. 21. μερίς οὐδὲ κλήρος, cf. Deut. xii. 2, xiv. 27, 29, xviii. 1, Isa. lvii. 6, and instances in Wetstein, see on i. 17.—λόγῳ τούτῳ: both A. and R.V. "in this matter," i.e., in the power of communicating the Holy Spirit, but Grotius, Neander, Hackett, Blass, Rendall and others refer it to the Gospel, i.e., the word of God which the Apostles preached, and in the blessings of which the Apostles had a share. λόγος is frequently used in classical Greek of that *de quo agitur* (see instances in Wendt). Grimm, *sub v.*, compares the use of the noun in classical Greek, like ῥῆμα, the thing spoken of, the subject or matter of the λόγος, Herod., i., 21, etc.—ἡ γὰρ καρδιά . . . εὐθεία, cf. LXX, Ps. vii. 10, x. 3, xxxv. 1, lxxvii. 37, etc., where the adjective is used, as often in classical Greek, of moral uprightness (cf. εὐθύτης in LXX, and *Psalms of Solomon*, ii., 15, ἐν εὐθύτητι καρδίας), so also in Acts xiii. 10, where the word is used by St. Paul on a similar occasion in rebuking Elymas; only found once in the Epistles, where it is again used by St. Peter, 2 Pet. ii. 15.

Ver. 22. κακίας: not used elsewhere by St. Luke, but it significantly meets us twice in St. Peter, cf. 1 Pet. ii. 1, 16.—ἀφεθ.: if we read above, Κυρίου, the meaning will be the Lord Jesus, in whose name the Apostles had been baptising, ver. 16, and ἀφεθ. may also point to the word of the Lord Jesus in Matt. xii. 31 (so Alford, Plumptre).—εἰ ἄρα, Mark xi. 13 (Acts xvii. 27). R. and A.V. both render "if perhaps," but R.V. "if perhaps . . . shall be forgiven thee"; A.V. "if perhaps . . . may be forgiven thee". St. Peter does not throw

doubt on forgiveness after sincere repentance, but the doubt is expressed, because Simon so long as he was what he was (see the probable reading of the next verse and the connecting γάρ) could not repent, and therefore could not be forgiven, cf. Gen. xviii. 3. "If now I have found favour in thine eyes," εἰ ἄρα (אִי-אָרָא), which I hope rather than venture to assume; see also Simcox, *Language of N. T. Greek*, pp. 180, 181, and compare Winer-Moulton, xli., 4 c., and liii., 8 a; and Viteau, *Le Grec du N. T.*, p. 62 (1893).—ἐπίνοια: only here in N.T.; cf. Jer. xx. 10, Wisdom vi. 16, etc., 2 Macc. xii. 45, 4 Macc. xvii. 2, and often in classical Greek.

Ver. 23. εἰς γὰρ χολήν: The passages in LXX generally referred to as containing somewhat similar phraseology are Deut. xxix. 18, xxxii. 32, Lam. iii. 15. But the word χολή is found in LXX several times, and not always as the equivalent of the same Hebrew. In Deut. xxix. 18, xxxii. 32, Ps. lxxix. 21, Jer. viii. 14, ix. 15, Lam. iii. 19, it is used to translate רִאשׁ (רוֹשׁ, Deut. xxxii. 32), a poisonous plant of intense bitterness and of quick growth (coupled with wormwood, cf. Deut. xxix. 18, Lam. iii. 19, Jer. ix. 15). In Job xvi. 14 (where, however, AS<sup>2</sup> read ζωήν for χολήν) it is used to translate מֶרְרָה, *bile, gall*

in xx. 14 of the same book it is the equivalent of מֶרְרָה in the sense of the gall of vipers, i.e., the poison of vipers, which the ancients supposed to lie in the gall. In Prov. v. 4 and Lam. iii. 15 it is the rendering of לַעֲנָה.



πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24. ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε.<sup>1</sup> 25. Οἱ μὲν οὖν διαμαρτυρούμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν<sup>2</sup> εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

<sup>1</sup> Before δεήθητε D, Gig., Syr. Harcl. mg., Const. apost. prefix παρακαλῶ; cf. ver. 19, so Hilg. For ὧν D has τούτων των κακῶν, and adds μοι after εἰρήκατε, so Hilg. At end of verse D adds ος πολλὰ κλαιὼν οὐ διελιμπάνει, so Syr. H. mg. without ος—so Blass in β, but και for ος; Hilg. follows D; see Belser, *Beiträge*, p. 4, who refers to xx. 27, xvii. 13, for διαλιμπάνειν, διαλειπειν, constr. with participle as here, instances which he regards as beyond doubt Lucan; cf. Luke vii. 45, where διαλειπω, used only by Luke, is found with a similar constr., διαλιμπανῶ only found elsewhere in Tobit x. 7 (but S al.), but also in Galen, cf. Grimm, *sub v.*, and L. and S. But in spite of the Lucan phraseology it seems difficult to suppose that Luke would himself have struck out the words, unless, indeed, he had gained further information about Simon which led him to conclude that the repentance was not sincere. Such an omission could scarcely be made for the sake of brevity. Weiss, *Codex D*, p. 68, evidently regards the words as added by a later hand, not as omitted by Luke himself; see also Wendt, edit. 1899, p. 177, note.

<sup>2</sup> ὑπέστρεψαν CEHLP, several verss., Chrys.; ὑπεστρεφον ΞABD 15, 61, Vulg., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. Σαμαρειτῶν ABCDHLP, so W.H. (and see App., p. 161), Hilg.; Σαμαριτῶν ΞE, so Tisch., Blass. εὐηγγελίσαντο HLP, Boh., Syr. Pesh., Aeth., Chrys.; εὐηγγελίζοντο ΞABCD, Vulg., Sah., Syr. Harcl., Arm., Aug., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

wormwood; and in the former passage we have πικρότερον χολῆς. If we take the most usual signification of χολή in the LXX, viz., that of the gall plant (see R.V., margin, *in loco*, gall, or a gall root), the thought of bitterness would naturally be associated with it (in the passage which presents the closest parallel to the verse before us, Deut. xxix. 18, ἐν χολῇ καὶ πικρίᾳ, πικρία is a translation of the Hebrew word for wormwood); ἐν χολῇ πικρίας might therefore denote the intense malignity which filled the heart of Simon. (On the word χολή in its sense here, and in Matt. xxvii. 34, see Meyer-Weiss, *Matth.*, p. 546.) The preposition εἰς is generally taken as = ἐν in this passage; but Rendall suggests that here, as is sometimes elsewhere, it = ὡς, and he therefore renders: "I see that thou art as gall of bitterness," denoting the evil function which Simon would fulfil in the Church if he continued what he was. Westcott's note on Heb. xii. 15 should also be consulted.—σύνδεσμον ἀδικίας: R.V. translates "thou art . . . in the bond of iniquity". But if the passage means that Simon "will become . . . a bond of iniquity," R.V., margin, or that he is now as a bond of iniquity (Rendall), the expression denotes, not that Simon is bound, but that he binds others in iniquity. Blass refers to

Isa. lviii. 6, where a similar phrase occurs, σύνδ. ἀδικ., and explains: "improbitate quasi vinculus es"; so Grimm, while pointing out that the phrase in Isa. lviii. 6 is used in a different sense from here, explains "vinculum improbitatis, i.e., quod ab improbate nequitia ad constringendos animos". Others again take the expression to denote a bundle, fasciculus (Weststein) (cf. Hdian., iv., 12, 11), Simon being regarded "quasi ex improbate concretum," cf. especially Cicero, *in Pison.*, ix., 21; but such a rendering is rejected by Grimm, as no examples can be adduced of this tropical use of the noun, and by Wendt, on the ground that ἀδικία is not in the plural, but in the singular. Combinations with ἀδικία are characteristic of St. Luke; cf. Luke xiii. 27, xvi. 8, 9, xviii. 6; cf. Act i. 18; the word only occurs once elsewhere in the Gospels, John vii. 18; Friedrich, *Das Lucasevangelium*, p. 23.

Ver. 24. Δεήθητε: the verse is often taken (as by Meyer and others) as a further proof of the hollowness of Simon's belief, and his ignorance of the way of true repentance—he will not pray for himself, and he only asks for deliverance from fear of the penalty and not from hatred of the sin (so Bengel). But on the other hand Wendt, in criticising Meyer, objects to this further condemna-



26. Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ

tion of Simon as not expressed in the text. So far as the petition for the Apostles' prayers is concerned, it is of course possible that it may have been prompted by the belief that such prayers would be more efficacious than his own (so Blass, Wendt, see also conclusion of the story in D); he does not ask them to pray instead of himself but ὑπέρ, on his behalf.—ἐπέλθῃ: not used by the other Evangelists, but three times in St. Luke's Gospel and four times in Acts, with ἐπί and accusative both in Gospel (i. 35, cf. xxi. 35) and Acts.

Ver. 25. οἱ μὲν οὖν: the μὲν οὖν and δέ in ver. 26 may connect the return of the party to Jerusalem and the following instructions to Philip for his journey, and so enable us to gather for a certainty that Philip returned to Jerusalem with the Apostles, and received there his further directions from the Lord; see Rendall's Appendix on μὲν οὖν, *Acts*, p. 164, but cf. on the other hand, Belser, *Beiträge*, pp. 51, 52. On the frequent and characteristic use of μὲν οὖν in Luke, see above on i. 6, etc.—ὑπέστρεψαν: if we read the imperfect, we have the two verbs in the verse in the same tense, and the sense would be that the Apostles did not return at once to Jerusalem, but started on their return (imperfect), and preached to the Samaritan villages on the way (as Belser also allows)—the τε closely unites the two verbs (Weiss). The verb is characteristic of St. Luke: in his Gospel twenty-one or twenty-two times; in Acts, eleven or twelve times; in the other Evangelists, only once, Mark xv. 40, and this doubtful; only three times in rest of N.T. (Lekebusch, Friedrich).

Ver. 26. ἄγγελος: on the frequency of angelic appearances, another characteristic of St. Luke, see Friedrich, *Das Lucasevangelium*, pp. 45 and 52 (so Zeller, *Acts*, ii., 224, E.T.), cf. Luke ii. 9 and Acts xii. 7, Luke i. 38 and Acts x. 7, Luke xxiv. 4 and Acts i. 10, x. 30. There can be no doubt, as Wendt points out, that St. Luke means that the communication was made to Philip by an angel, and that therefore all attempts to explain his words as meaning that Philip felt a sudden inward impulse, or that he had a vision in a dream, are unsatisfactory.—ἀνάστηθι, as Wendt remarks, does not support the latter supposition, cf. v. 17, and its frequent use in Acts and in O.T. see below.—δε may be taken as above,

see ver. 25, or as simply marking the return of the narrative from the chief Apostles to the history of Philip. As in vv. 29, 39, πνεῦμα and not ἄγγελος occurs; the alteration has been attributed to a reviser, but even Spitta, *Apostelgeschichte*, p. 153, can find no reason for this, and sees in the use of πνεῦμα and ἄγγελος here nothing more strange than their close collocation Matt. iv. i, 11.—ἀνάστηθι καὶ πορεύου, words often similarly joined together in LXX.—κατὰ μεσημβρίαν: towards the south, i.e., he was to proceed "with his face to the south," cf. xxvii. 12 (Page).—ἐπὶ τὴν ὁδὸν (not πρὸς), on, i.e., along the road (not "unto," A.V.). R.V. margin renders κατὰ μεσ. "at noon"; so Rendall, cf. xxii. 6, as we have κατὰ not πρὸς; so Nestle, *Studien und Kritiken*, p. 335 (1892) (see Felten's note, *Apostelgeschichte*, p. 177; but as he points out, the heat of the day at twelve o'clock would not be a likely time for travelling, see also Belser, *Beiträge*, p. 52, as against Nestle). Wendt, edition 1899, p. 177, gives in his adhesion to Nestle's view on the ground that in LXX, cf. Gen. xviii. 1, etc., the word μεσημβρ. is always so used, and because the time of the day for the meeting was an important factor, whilst there would be no need to mention the direction, when the town was definitely named (see also O. Holtzmann, *Neutest. Zeitgeschichte*, p. 88).—αὕτη ἐστὶν ἔρημος: opinion is still divided as to whether the adjective is to be referred to the town or the road. Amongst recent writers, Wendt, edition 1899, p. 178; Zahn, *Einleitung in das N. T.*, ii., 438 (1899); Belser, Rendall, O. Holtzmann, u. s., p. 88, Knabenbauer (so too Edersheim, *Jewish Social Life*, p. 79; Conder in B.D.<sup>2</sup> "Gaza," and Grimm-Thayer) may be added to the large number who see a reference to the route (in Schürer, *Jewish People*, div. ii., vol. i., p. 71, E.T., it is stated that this view is the more probable). But, on the other hand, some of the older commentators (Calvin, Grotius, etc.) take the former view, and they have recently received a strong supporter in Prof. G. A. Smith, *Historical Geog. of the Holy Land*, pp. 186-188. O. Holtzmann, although referring αὕτη to ὁδός, points out that both Strabo, xvi., 2, 30, and the Anonymous Geographical Fragment (*Geogr. Græc. Minores*, Hudson, iv., p. 39) designate Gaza as ἔρημος. Dr.

Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. 27. καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς<sup>1</sup> βασιλείσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει

<sup>1</sup> τῆς HLP, Chrys.; om. NABC(D)E δι, so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.; D adds τινος, but Blass rejects in β, Hilg. retains. ος (2) N<sup>2</sup>BC<sup>2</sup>D<sup>2</sup>EHL<sup>2</sup>P, Syr. Harcl., Arm., Chrys., so Weiss (see comment. below), [W.H.]; om. N<sup>1</sup>AC<sup>1</sup>D<sup>1</sup>, Vulg., Sah., so Tisch., Blass, Hilg. Blass suggests orig. reading was οὗτος, which might easily fall out after αὐτῆς—οὗτος in Gig., Boh. For αὐτῆς D reads αὐτου, but Blass rejects, so Hilg.—suggested as due from retrans. of Latin, or unpunctuated Syriac. εἰς om. in D<sup>1</sup>, εν in D<sup>2</sup>.

Smith strengthens these references, not only by Jos., *Ant.*, xiv., 4, 4, and Diodorus Siculus, xix., 80, but by maintaining that the New Gaza mentioned in the Anonymous Fragment was on the coast, and that if so, it lay off the road to Egypt, which still passed by the desert Gaza; the latter place need not have been absolutely deserted in Philip's time; its site and the vicinity of the great road would soon attract people back, but it was not unlikely that the name ἔρημος might still stick to it (see also ver. 36 below). If we take the adjective as referring to the road, its exact force is still doubtful; does it refer to one route, specially lonely, as distinguished from others, or to the ordinary aspect of a route leading through waste places, or to the fact that at the hour mentioned, noon-day (see above), it would be deserted? Wendt confesses himself unable to decide, and perhaps he goes as far as one can expect to go in adding that at least this characterisation of the route so far prepares us for the sequel, in that it explains the fact that the eunuch would read aloud, and that Philip could converse with him uninterruptedly. Hackett and others regard the words before us as a parenthetical remark by St. Luke himself to acquaint the reader with the region of this memorable occurrence, and αὕτη is used in a somewhat similar explanatory way in 2 Chron. v. 2, LXX, but this does not enable us to decide as to whether the explanation is St. Luke's or the angel's. Hilgenfeld and Schmiedel dismiss the words as an explanatory gloss. The argument sometimes drawn for the late date of Acts by referring ἔρημος to the supposed demolition of Gaza in A.D. 66 cannot be maintained, since this destruction so called was evidently very partial, see G. A. Smith, *u. s.*, and so Schürer, *u. s.*

Ver. 27. καὶ ἀναστὰς ἐπορεύθη: immediate and implicit obedience.—καὶ ἰδοὺ, see on i. 11; cf. Hort, *Ecclesia*,

p. 179, on the force of the phrase; used characteristically by St. Luke of sudden and as it were providential interpositions, i. 10, x. 17, xii. 7, and see note on xvi. 1.—εὐνοῦχος: the word can be taken literally, for there is no contradiction involved in Deut. xxiii. 1, as he would be simply "a proselyte of the gate" (Hort, *Judaistic Christianity*, p. 54). The instances sometimes referred to as showing that the exclusion of eunuchs from the congregation of the Lord was relaxed in the later period of Jewish history can scarcely hold good, since Isa. lvi. 3 refers to the Messianic future in which even the heathen and the eunuchs should share, and in Jer. xxxviii. 7, xxxix. 15 nothing is said which could lead us to describe Ebed Melech, another Ethiopian eunuch, as a Jew in the full sense. On the position and influence of eunuchs in the East, both in ancient and modern times, see "Eunuch," B.D.<sup>2</sup>, and Hastings' B.D. St. Luke's mention that he was a eunuch is quite in accordance with the "universalism" of the Acts; gradually the barriers of a narrow Judaism were broken down, first in the case of the Samaritans, and now in the case of the eunuch. Eusebius, *H. E.*, ii., 1, speaks of him as πρῶτος ἐξ ἐθνῶν, who was converted to Christ, and even as a "proselyte of the gate" he might be so described, for the gulf which lay between a born Gentile and a genuine descendant of Abraham could never be bridged over (Schürer, *Jewish People*, div. ii., vol. ii., p. 326, E.T.). Moreover, in the case of the Ethiopian eunuch, descended from the accursed race of Ham, this separation from Israel must have been intensified to the utmost (cf. Amos ix. 7). No doubt St. Luke may also have desired to instance the way in which thus early the Gospel spread to a land far distant from the place of its birth (McGiffert, *Apostolic Age*, p. 100).—δυνάστης: noun in apposition to ἀνὴρ Αἰθ., only used by St. Luke here and in



προσκυνήσων εἰς Ἱερουσαλὴμ, 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.<sup>1</sup> 29. εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι

<sup>1</sup> τον προφ. Ησ. EHLP 61, Boh., Syr. Harcl.; Ησ. τον προφ. NABC 13, 69 Vulg., Syr. Pesh., Sah., Arm., Aeth., so Tisch., W.H., R.V. See for this note v. 30

his Gospel, i. 52, and once again by St. Paul, 1 Tim. vi. 15. In LXX frequent (used of God, Ecclus. xlv. 5, 2 Macc. xv. 3, 23, etc.; so too of Zeus by Soph.), for its meaning here cf. Gen. i. 4, Latin, *aulicus*.—Κανδάκης: not a personal name, but said to be a name often given to queens of Ethiopia (cf. Pharaoh, and later Ptolemy, in Egypt), Pliny, *N. H.*, vi., 35, 7. In the time of Eusebius, *H. E.*, ii., 1, Ethiopia is said to be still ruled by queens, Strabo, xvii., I., 54; Bion of Soli, *Ethiopica* (Müller, *Fragm. Hist. Græc.*, iv., p. 351). According to Brugsch the spelling would be Kanta-ki: cf. "Candace," B.D.<sup>2</sup>, and "Ethiopia," Hastings' B.D.—γάλης: a Persian word found both in Greek and Latin (cf. Cicero, *De Off.*, ii., 22; Virg., *Æn.*, i., 119; and see Wetstein, *in loco*). In LXX, Ezra vi. 1 (Esth. iv. 7), *treasures*; v. 17, vii. 20, *treasury*; vii. 21, *treasurers*; cf. also Isa. xxxix. 2, and γαζοφυλάκιον in LXX, and in N.T., Luke xxi. 1, Mark xii. 41 (2), 43, John viii. 20. "Observat Lucas, et locum, ubi præfectus Gazæ Philippo factus est obviam, Gazam fuisse vocatum" Wetstein; see also on the *nomen et omen* Felten and Plumptre, and compare on the word Jerome, *Epist.*, cviii., 11. If the second δς is retained (R.V.) it emphasises the fact that the eunuch was already a proselyte Weiss).—προσκυνήσων: proves not that (he was a Jew, but that he was not a heathen (Hackett). The proselytes, as well as foreign Jews, came to Jerusalem to worship. We cannot say whether he had gone up to one of the feasts; St. Chrysostom places it to his credit that he had gone up at an unusual time.

Ver. 28. ἄρματος: the chariot was regarded as a mark of high rank: very frequent word in LXX, but in N.T. only here, and in Rev. ix. 9, cf. xviii. 13. "Chariot," Hastings' B.D., properly in classics a war-chariot, but here for ἄρμαμαξα, a covered chariot (Blass), Herod., vii., 41.—ἀνεγίνωσκεν: evidently aloud, according to Eastern usage; there is no need to suppose that some slave was reading to him (Olshausen, Nösgen, Blass). As the following citation proves, he was

reading from the LXX, and the widespread knowledge of this translation in Egypt would make it probable *a priori* (Wendt), cf. Professor Margoliouth, "Ethiopian Eunuch," Hastings' B.D. It may be that the eunuch had bought the roll in Jerusalem "a pearl of great price," and that he was reading it for the first time; ver. 34 is not quite consistent with the supposition that he had heard in Jerusalem rumours of the Apostles' preaching, and of their reference of the prophecies to Jesus of Nazareth: Philip is represented as preaching to him Jesus, and that too as good news. "The eunuch came to worship—great was also his studiousness—observe again his piety, but though he did not understand he read, and after reading, examines," Chrys., *Hom.*, xix., and Jerome, *Epist.*, liii., 5. See also Corn. à Lapede, *in loco*, on the diligence and devotion of the eunuch.

Ver. 29. τὸ πνεῦμα εἶπεν: nothing inconsistent with the previous statement that an angel had spoken to him, as Weiss supposes by referring the angel visit to a reviser. There was no reason why the angel should accompany Philip, or reappear to him, whilst the inward guidance of the Spirit would be always present, as our Lord had promised.—κολλήθητι, cf. v. 13, in Acts five times, and in each case of joining or attaching oneself closely to a person, of social or religious communion with a person, twice in Luke's Gospel, cf. xv. 15 for its sense here, and elsewhere only once in the Evangelists, Matt. xix. 5, and that in a quotation, Gen. ii. 24, cf. its use three times in St. Paul, Rom. xii. 9, 1 Cor. vi. 16, 17. In classical Greek similar usage, and cf. LXX, Ruth ii. 8, Ecclus. ii. 3, xix. 2, 1 Macc. iii. 2, vi. 21, etc. Hebrew קָרַב, see Wetstein on x. 28.

Ver. 30. προσδραμὼν δὲ: rightly taken to indicate the eagerness with which Philip obeyed.—Ἀρὰ γε—the γε strengthens the ἀρα, dost thou really understand? *num igitur?* ἀρα without γε is only found elsewhere in Luke xviii. 8, and in Gal. ii. 17 (W.H., and also Lightfoot, *Galatians*, l.c.), see Blass, *in*



τούτω. 30. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφῆτην Ἡσαΐαν, καὶ εἶπεν, Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; 31. ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ<sup>1</sup> με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. 32. ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος<sup>2</sup> αὐτὸν ἄφρων, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. 33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη,<sup>3</sup> τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται

<sup>1</sup> ὁδηγήσῃ AB<sup>3</sup>HLP, Chrys., so Blass, Weiss; ὁδηγήσει ΞB<sup>1</sup>CE 13, so Tisch., W.H., R.V., Wendt, Hilg.

<sup>2</sup> κείροντος BP, Orig., so Lach., W.H. text, Blass, Weiss; κειραντος ΞACEHL, Chrys., so Tisch., W.H. marg., Hilg. But as Wendt points out, readings vary as in LXX.

<sup>3</sup> ἐν τῇ ταπει. . . . ἦρθη D, Par., Iren. omit. Blass brackets in β; may have been a “Western non-interpolation,” or the omission may have been for shortness. αὐτου CEHL, Syrr. (P. and H.), several verss., Chrys.; om. ΞAB, Vulg., Irint, so Tisch., W.H., R.V., Blass, so LXX.

*loco*, and *Grammatik*, p. 254. In LXX very rare, see Hatch and Redpath, *sub v.*, and Viteau, *Le Grec du N. T.*, p. 22 (1893).—γιν. ἃ ἀναγ.: for *paronomasia*, see Blass, *Gram.*, p. 292, where other instances in N.T. are given, and also Wetstein, *in loco*. Julian's well-known saying with reference to the Christian writings, and the famous retort, are quoted by Alford, Plumptre, Page, Meyer-Wendt, *in loco*.

Ver. 31. γὰρ; “*elegans particula hoc sensu quid quaeris?*” implies, Why do you ask? for how should I be able? (*cf.* Matt. xxvii. 23, Mark xv. 14, Luke xxiii. 22); see Simcox, *Language of N. T. Greek*, p. 172; Grimm-Thayer, *sub v.*, I.—ἂν δυναίμην: optative with ἂν; occurs only in Luke, both in his Gospel and Acts, expressing what would happen on the fulfilment of some supposed condition: see, for a full list of passages, Burton, *N. T. Moods and Tenses*, p. 80; Simcox, *u. s.*, p. 112: twice in direct questions, here and in xvii. 18, but only in this passage is the condition expressed, *cf.* also Viteau, *Le Grec du N. T.*, pp. 33 and 66 (1893).—δδηγῆσῃ, see critical notes, and Blass, *Grammatik*, p. 210; if we read future indicative it will be an instance of a future supposition thus expressed with more probability, Burton, *u. s.*, pp. 104, 105, 109, and see also Simcox, note on the passage, *u. s.*, p. 112. Burton compares Luke xix. 40 (W.H.), see also Viteau, *u. s.*, pp. 4, 111, 226, whilst Blass maintains that there is no one certain example of this usage of

εἰάν with future indicative. The word used here (“*insignis modestia eunuchi*,” Calvin) is used also by our Lord Himself for the Holy Spirit's leading and guidance, John xvi. 13, and also in the LXX, as in the Psalms, of divine guidance.—παρεκάλεσέν: “he besought,” R.V. (“desired” A.V.), the word is rightly taken to denote both the humility and the earnestness of the eunuch (Bengel): a verb frequent both in St. Luke and St. Paul, six or seven times in Gospel, twenty-two or twenty-three times in Acts.—τε: note the closing connecting particle, showing the necessary result of the question (Weiss).

Ver. 32. περιοχὴ τῆς γραφῆς “the contents of the passage of Scripture” *i.e.*, the one particular passage, Isa. liii. 7, 8 (so Meyer-Wendt, Holtzmann, Hackett), *cf.* i. 16, and 1 Pet. ii. 6: περιέχει ἐν τῇ γραφῇ and ταύτης in ver. 35 below; περιοχῇ has been taken to mean a *section*, as in Cicero, *Epist. ad Att.*, xiii., 25 (so in Codex A, before the Gospel of St. Mark, its περιχαί, *i.e.*, *sectiones*, are prefixed), but in Cicero also Meyer-Wendt take the word to mean the *contents* of a passage, *cf.* notes, edit. 1888 and 1899; see also Felten and Plumptre, *in loco*. St. Chrysostom apparently takes γραφῇ here as αἱ γραφαί, “totum corpus scripturae sacræ,” see Blass, *in loco*, but if so, the plural would be used as always; see above references and Lightfoot on *Gal.*, iii., 22. The fact that the eunuch was reading Isaiah is mentioned by St. Chrysostom as another indication

ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.” 34. ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τούτου; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; 35. ἀνοίξας δὲ ὁ Φιλίππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ

of character, since he had in hand the prophet who is more sublime than all others, *Hom.*, xix.

Ver. 33. ἐν τῇ ταπεινώσει κ.τ.λ., cf. Isa. liii. 7, 8, “in his humiliation his judgment was taken away” (LXX), so A. and R.V., generally taken to mean by his humbling himself his judgment was cancelled, cf. Phil. ii. 6, 7, so Wendt in seventh and eighth editions: cf. Grimm-Thayer, *sub v.*, κρίσις, the punishment appointed for him was taken away, *i.e.*, ended, and so *sub v.*, αἶρω = to cause to cease, Col. ii. 14. But the words “in his humiliation” etc., may also fairly mean that in the violence and injustice done to him his judgment, *i.e.*, the fair trial due to him, was withheld, and thus they conform more closely to the Hebrew “by oppression and by (unjust) judgment he was taken away,” so Hitzig, Ewald, Cheyne and R.V. So to the same effect Delitzsch takes the words to mean that hostile oppression and judicial persecution befel him, and out of them he was removed by death (cf. R.V. margin). (The words have been taken to mean that by oppression and judgment he was hurried off and punished, *raptus est ad supplicium.*)—τὴν (δὲ) γενεὰν αὐτοῦ ὅς τις διηγήσεται; (LXX), “his generation who shall declare?” R.V., the words may mean “who shall declare the wickedness of the generation in which he lived?” (see Grimm-Thayer, *sub v.*, γενεά)—their wickedness, *i.e.*, in their treatment of him; so De Wette (and Meyer in early editions), and to the same effect, Lumby, Rendall, cf. our Lord’s own words, Matt. xii. 39-42, etc. In Meyer-Wendt (seventh and eighth edition) the words are taken to mean “who can fitly declare the number of those who share his life?” *i.e.*, his posterity, his disciples, so Felten (but see on the other hand, Delitzsch, *in loco*). The Hebrew seems to mean, as in R.V. text, “and as for his generation who among them considered that he was cut off out of the land of the living? for the transgression of my people” etc., see Cheyne, *in loco*; Briggs, *Messianic Prophecy*, p. 358, and Delitzsch, *Isaiah*, pp. 523, 524, fourth edition (see also Page’s note, and Wendt, edition 1899). The references by the

Fathers (cf. Bede and Wordsworth) to the eternal generation of the Son, and the mystery of His Incarnation, do not seem to find support in the Hebrew or in the Greek rendering. On the oldest Jewish interpretations of Isaiah liii., see Dalman’s *Der leidende und der sterbende Messias*, pp. 21-23, 27-35, 89, 91; and see also in connection with the passage before us, Athanasius, *Four Discourses against the Arians*, i., 13, 54, and Dr. Robertson’s note; see also above on St. Peter’s Discourses in chap. iii., and below on xxvi. 23.—ἀρεται ἀπὸ τῆς γῆς: “is taken,” *i.e.*, with violence (here =

Hebrew נָשָׁא), cf. use of αἶρω, LXX, Acts xxii. 22, xxi. 36, Matt. xxiv. 39, Luke xxiii. 18, John xix. 15.

Ver. 34. ἀποκ., see above iii. 12, v. 8. It has been sometimes supposed that the eunuch was acquainted with the tradition that Isaiah had been sawn asunder by Manassch—Felten, see Wetstein on Heb. xi. 37.

Ver. 35. ἀνοίξας τὸ στ. αὐτοῦ: the phrase is used to introduce some weighty and important utterance, cf. x. 34, xviii. 14, and Luke i. 64, so too Matt. v. 2, 2 Cor. vi. 11, also frequent in LXX; “aperire os in Scriptura est ordiri longum sermonem de re gravi et seria. Significat ergo Lucas coepisse Philippum pleno ore disserere de Christo,” Calvin,

cf. Hebrew phrase פִּתְחֵה־אֶת־פִּי, in various senses.—ἀρξάμενος, see on i. 22, cf. Luke xxiv. 27.—ταύτης, see above on ver. 32.—εὐηγγελίσατο: used with an accusative both of the person addressed, as in vv. 25, 40, and of the message delivered, cf. Luke viii. 1, Acts v. 42, viii. 4, 12, etc., but when the two are combined the person is always expressed by the dative, cf. Luke i. 19, ii. 10 (Acts xvii. 18), Simcox, *Language of the N. T.*, p. 79. From the sequel it is evident that Philip not only preached the glad tidings of the fulfilment of the prophecies in Jesus as the ideal and divine Sufferer, but that he also pointed out to the eunuch the door of admission into the Church of Jesus; cf. Jerome, *Epist.*, liii., 5.

Ver. 36. ἰδοὺ ὕδωρ: “intus fides, foris aqua præsto erat” Bengel. According



τὸν Ἰησοῦν. 36. ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τὸ ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; 37.<sup>1</sup> εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. 38. καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν

<sup>1</sup> The whole verse as it stands in T.R. is read in one form or another, with varying variations, also in Patristic quotations, by E (D is wanting from viii. 29b—x. 14), 15, and other good cursives, G<sup>ig</sup>., Par., Wern., Vulg. (clem. + am.<sup>xx</sup> demid. tol.), Arm., Syr. Harcl. mg., Iren., Cypr., R.V. marg., and by Hilg.; *om.* by  $\Sigma$ ABCHLP 13, 61, Vulg. (am.<sup>x</sup> fu.), Syr. Pesh. Harcl. text, Sah., Boh., Aeth., Chrys., so Tisch., W.H., Weiss, Wendt, R.V. text. The verse is strongly defended by Belser, *Beiträge*, p. 50, as originally Lucan, but omitted by Luke for brevity as in many other cases—but on the other hand Wendt, edit. 1899, p. 180, note, justly points out that it is difficult to see any reason for its omission, whilst it is easily conceivable that the words would have been inserted perhaps originally as a marginal note, since otherwise the belief of the eunuch is nowhere expressly stated in the text; *cf.* Rom. x. 9 (but *cf.* ii. 41, xvi. 33). But they were evidently known as early as Irenæus, *Adv. Hær.*, iii., 12, as also to Oecumenius and Theophylact, and they may well have expressed what actually happened, as the question in ver. 36 evidently required an answer. Augustine did not question its genuineness, although he refused to shorten the profession at Baptism on account of it, *De Fide et Operibus*, ix. (see W.H., *App.*, p. 93; Felten, *crit. notes*, p. 177; *Speaker's Comm.*, in *loco*).

to Jerome (*Epist.*, ciii.) and Eusebius (*περὶ τόπων*), the site of the baptism was placed at Bethsura (Bethzur, Josh. xv. 28, 2 Chron. xi. 17, Neh. iii. 16, etc.), about twenty miles from Jerusalem, and two from Hebron. Robinson (*Biblical Researches*, ii., 749) thinks that the place is more probably to be found on the road between Eleutheropolis (Beit-Jibrin) and Gaza, whilst Professor G. A. Smith (see above on ver. 26) considers that the fact that Philip was found immediately after at Azotus suggests that the meeting and baptism took place, not where tradition has placed them, among the hills of Judæa, but on the Philistine plain (*Hist. Geog. of the Holy Land*, pp. 186, 240). But as he finds it impossible to apply the epithet "desert" to any route from Jerusalem to Gaza, whether that by Beit-Jibrin, or the longer one by Hebron, he does not hesitate to apply the epithet to Gaza itself, and as the meeting (according to his view) took place in its neighbourhood, the town would naturally be mentioned. Gaza and Azotus, ver. 40, are the only two Philistine towns named in the N. T.—τί κωλύει με βαπτισθῆναι; "mark the eager desire, mark the exact knowledge . . . see again his modesty; he does not say Baptise me, neither does he hold his peace, but he utters somewhat betwixt strong desire and reverent fear" Chrys., *Hom.*, xix.

Ver. 38. εἰς τὸ ὕδωρ: even if the words are rendered "unto the water" (Plumptre), the context ἀνέβησαν ἐκ indicates that the baptism was by immersion, and there can be no doubt that this was the custom in the early Church. St. Paul's symbolic language in Rom. vi. 4, Col. ii. 12, certainly seems to presuppose that such was the case, as also such types as the Flood, the passage of the Red Sea, the dipping of Naaman in Jordan. But the *Didaché* is fairly quoted to show that at an early period immersion could not have been regarded as essential, *cf.* vii. 3. See also "Teaching of the Apostles," iv., 807, in *Dict. of Christ. Biog.* (Smith & Wace), "Apostellehre" in *Real-Encyclopädie für protestant. Theol. und Kirche* (Hauck), p. 712; "Baptism" in B.D.<sup>2</sup> "Mutavit Æthiops pellem suam" is the comment of Bede, "id est sorde peccatorum abluta, de lavacro Jesu dealbatus ascendit."

Ver. 39. Πνεῦμα Κ. ἤρπασε: although the expression is simply Πνεῦμα Κ. the reference is evidently to the same divine power as in ver. 29, and cannot be explained as meaning an inward impulse of the Evangelist, or as denoting a hurricane or storm of wind (as even Nösgen and Stier supposed). The article is omitted before Πνεῦμα Κ. in Luke iv. 18, so also in LXX, Isa. lxi. 1, and we



αὐτόν. 39. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε  
τὸν Φίλιππον<sup>1</sup>. καὶ οὐκ εἶδεν αὐτὸν οὐκέτι εὐνοῦχος, ἐπορεύετο γὰρ

<sup>1</sup> Πνεῦμα Κ. ἤρπασε τὸν Φ.; instead of this A<sup>2</sup>, Par., Wern., Syr. H. mg., Jer., Aug. read πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον, ἀγγελος δὲ Κ. ἤρπασεν τὸν Φ. Wendt regards as interpolation partly according to ver. 26 and partly according to ver. 44. Hilg. retains and Belser, p. 51, defends as Lucan. It is fitting that in Scripture the Holy Ghost is not represented as given after Philip's Baptism, because his work was to be completed by the advent of Peter and John; but in the case before us no Apostle was present, and so the Holy Spirit came down miraculously after Philip had baptised the eunuch. So, too, Hilgenfeld leans towards the reading *l. c.*, and regards it as just possible that the ordinary text is a set-off against the contradiction involved with viii. 15-18, in accordance with which the Holy Spirit was only bestowed through the laying on of the hands of the Apostles. Blass rejects, and follows T.R. (see below). After Φίλιππον Par., Syr. H. mg. (no other authorities) add "ab eo"; so Hilg., and so Blass in β, ἀπ' αὐτου, which seems somewhat strange in the case of the latter writer.

cannot therefore conclude anything from its omission here. ἤρπασε, *abripuit*, the disappearance, as the context shows, was regarded as supernatural, *cf.* LXX, 1 Kings xviii. 12, 2 Kings ii. 16 (Ezek. iii.

14, Hebrew only פָּרַח). Thus Hilgenfeld recognises not only a likeness here to the O.T. passages quoted, but that a miraculous transference of Philip to another place is implied. No doubt, as Hilgenfeld points out, πνεῦμα may mean *wind*, John iii. 8, but this by no means justifies exclusion of all reference here to the Holy Spirit. No doubt we may see with Blass a likeness in the language of the narrative to the O.T. passages just cited, and St. Luke's informants may have been the daughters of Philip, who were themselves προφήτιδες (see Blass, *in loco*); but there is no reason why he should not have heard the narrative from St. Philip himself, and the rendering πνεῦμα by *ventus* is not satisfactory, although Blass fully recognises that Philip departed by the same *divine* impulse as that by which he had come. Holtzmann endorses the reference to the O.T. passages above, but specially draws attention to the parallel which he supposes in Bel and the Dragon, ver. 34 ff. But this passage should be contrasted rather than compared with the simple narrative of the text, so free from any fantastic embellishment, while plainly implying a supernatural element: *cf.* for the verb ἄρπάζω, 1 Thess. iv. 17, 2 Cor. xii. 2, 4 (a reference to which as explaining Philip's withdrawal is not to the point, since the narrative cannot imply that Philip was ἐκτὸς τοῦ σώματος), Rev. xii. 5, used of a snatching or taking up due to divine agency, *cf.* Wisdom iv. 11, where it is

said of Enoch ἡρπάγη. Both in classical Greek and in the LXX the word implies forcible or sudden seizure (John vi. 15). —καὶ οὐκ εἶδεν . . . ἐπορεύετο γὰρ κ.τ.λ. If these two clauses are closely connected as by R.V., they do not simply state that the eunuch went on *his own way* (Rendall), (in contrast with Philip who went *his way*), rejoicing in the good news which he had heard, and in the baptism which he had received; and R.V. punctuation surely need not prevent the disappearance of Philip from being viewed as mysterious, even if the words καὶ οὐκ εἶδον αὐτὸν οὐκέτι do not imply this. Moreover αὐτοῦ may rather emphasise the fact that the eunuch went *his way*, which he would not have done had he seen Philip, but would perhaps have followed him who had thus enlightened his path (so Weiss, *in loco*, reading αὐτοῦ τὴν ὁδὸν—αὐτοῦ emphatic: see also St. Chrysostom's comment *in loco*).—χαίρων: "the fruit of the Spirit is . . . joy," Gal. v. 22 (the word at the end of a clause is characteristic of Luke; Luke xv. 5, xix. 6, see Vogel, p. 45). Eusebius describes the eunuch, to whom he gives the name of Indich, as the first preacher to his countrymen of the tidings of great joy, and on the possible reception in the earliest Christian times of the Gospel message in the island of Meroë at least, see "Ethiopian Church," *Dict. of Christ. Biog.*, ii., 234 (Smith & Wace). In the conversion of the Ethiopian eunuch men have seen the first fulfilment of the ancient prophecy, Ps. lxxviii. 31 (Luckock, *Footprints of the Apostles as traced by St Luke*, i., 219, and C. and H., p. 66).

Ver. 40. εὐρέθη εἰς Ἀ.: *constructio pragnans* = was borne to and found at,

τὴν ὁδὸν αὐτοῦ χαίρων. 40. Φίλιππος δὲ εὗρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθεῖν αὐτὸν εἰς Καισάρειαν.<sup>1</sup>

<sup>1</sup> Καισάρειαν BCHLP, so Blass, Weiss, Hilg.; Καισαριαν NAE 61, so Tsch., W.H. (see W.H., *Arb.*, p. 160, and Winer-Schmiedel, p. 45).

cf. xxi. 13; or, as εἰς means more than ἐν, implying that he had come *into* the city and was staying there, cf. Esth. i. 5; marg. Hebrew "found," A.V., εὗρίσκω, נָשָׂא, is very often found in the LXX in similar phrases, e.g., 1 Chron. xxix. 17, 2 Chron. xxxi. 1, 1 Sam. xiii. 15, etc. The word may imply, however, much more than the fact that Philip *was present* at Azotus, and Alford sees in it a probable reference to 2 Kings ii. 17 (cf. passages in O.T. above), where the same word is used, εὐρέθη. Blass takes it to mean "vento quasi ibi dejectus," but see above on ver. 39.—Ἄζωτον, ΤΙΤΩΝ: only mentioned here in N.T., but in LXX Ashdod, Josh. xi. 22, xiii. 3, xv. 46, 1 Sam. v. 5, 2 Chron. xxvi. 6, Neh. iv. 7, xiii. 20, Jer. xx. 20, xlvii. 5, Amos i. 8, Zeph. ii. 4, Zech. ix. 6; Azotus in 1 Macc. v. 18, x. 84; Herod., ii., 157: Herod. speaks of the siege of the twenty-nine years under Psammetichus as the longest in history (ζ = σδ, as in Ὠρομάτης, *Ahuramazda*, Blass, *in loco*). An old Philistine town, and one of the five chief cities—it might be regarded as the half-way station on the great road between Gaza and Joppa. Schürer holds that the population was Jewish to a considerable extent, as we find that Vespasian was obliged to place a garrison there (Jos., *B.* ȳ., iv., 3, 2); it is now a mere village of no importance, and still bearing the name *Esdūd*. Schürer, *Jewish People*, div. ii., vol. i., pp. 62, 67 ff., E.T.; G. A. Smith, *Hist. Geog. of the Holy Land*, pp. 192, 193; *Hamburger Real-Encyclopädie des Judentums*, i., 1, 124, "Ashdod," B.D.<sup>1</sup>, "Azotus," and also Col. Conder *sub v.*, Hastings' B.D.—διερχόμενος εὐηγγελ., see above on ver. 4 and also xiii. 6, and cf. Luke ix. 6 for a similar combination of the two verbs.—τὰς πόλεις πάσας: from their position between Azotus and Cæsarea, Lydda and Joppa may well have been included, cf. ix. 32, 36, in which we may see something of the effects of St. Philip's preaching, "hic quoque, uti in urbe Samaritæ, Apostolis auditores præparavit," Bengel.—Καισαρείαν (mentioned no less than fifteen

times in Acts): its full name was Καισαρεία Σεβαστή, so named by Herod the Great in honour of Augustus (Jos., *Ant.*, xvi., 5, 1); sometimes also Παράλιος or ἡ ἐπὶ θαλάττῃ (Jos., *B.* ȳ., iii., 9, 1; vii., 1, 3); it was also called "Straton's Tower" (cf. Κ. ἡ Στράτωνος, *Apost. Const.*, vi., 12), although it was virtually a fresh site. Schürer derives this latter name from Straton, the name of one or more of the last kings of Sidon, who towards the end of the Persian period were probably in possession of the strip of coast upon which the tower was built (Schürer, *u. s.*, div. ii., vol. i., p. 84 ff.). Herod's lavish expenditure and enlargement gave it such importance that it came to be called *Caput Judææ*, Tacitus, *Hist.*, ii., 79, i.e., of the Roman Province, for it never could be called truly Judæan. For its magnificence, see Jos., *Ant.*, xv., 9; *B.* ȳ., i., 21, cf. *Ant.*, xvi., 5. It was a seaport suited to his taste, which Herod wanted, and in Cæsarea he found it—"Joppa, Jerusalem's port, was Jewish, national, patriotic; Cæsarea, Herodian, Roman in obedience, Greek in culture". The buildings were magnificent—a temple with its two statues of Augustus and of Rome, a theatre, an amphitheatre; but above all, the haven was the chief work of art, Sebastos Limen, so large and important that the name of the city was even dwarfed beside it (see especially Dr. G. A. Smith, *u. s.*, p. 140). Here the Roman procurators had their abode, both before and after Agrippa's reign; here, too, was the chief garrison of the troops of the province. The population was chiefly heathen, but with a considerable mixture of Jews, and so both Gentile and Jew had equal rights, while each claimed exclusive powers. In the time of Felix things came to such a pass that bloodshed ensued, and Felix exasperated the Jews by leaving the sole direction of the town in the hands of the heathen party. It was this which in the first place provoked the great rising of the Jews, A.D. 66 (Jos., *Ant.*, xx., 8, 7, 9; *B.* ȳ., ii., 13, 7; 14, 4, 5). The war broke out, and, according to Josephus, all the Jewish in-



IX. 1. Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, 2. ᾗτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινες εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς

habitants, twenty thousand in number, were massacred in an hour. Here the famous Rabbi Akiba met a martyr's death, here Eusebius of Cæsarea and Procopius were born, and hither Origen fled. See Schürer, *u. s.*; Hamburger, *Real-Encyclopädie des Judentums*, ii., 1, 123; G. A. Smith, *u. s.*, pp. 138, 143 ff., B.D.<sup>2</sup>; Ederseheim, *History of the Jewish Nation*, pp. 21, 23, 156, 199, 251, 265, etc. Among the Jews Cæsarea was called by the same name by which we know it, but sometimes from its fortifications, Migdal Shur, or after its harbour, Migdal Shina, or after both, and once by its ancient name, "Straton's Tower" (*cf.* also *Strabo*, xvi., p. 758), but as the seat of the Roman power, and for its preponderating heathen population, it was specially hated; and so it was designated "the daughter of Edom," although the district, so rich and fertile, was still called "the land of life". Ederseheim, *Jewish Social Life*, pp. 24, 72, 202, and Hamburger, *u. s.* Cæsarea is mentioned in the verse before us not because of its political and commercial importance, but because it became the after home of Philip, xxi. 8. But it also might be named here as marking a further and interesting stage in the progress of the Gospel (see also below on chap. x.). We cannot say whether at the time of the narrative in chap. x. Philip had already settled and worked in Cæsarea.

CHAPTER IX.—Ver. 1. Ὁ δὲ Σαῦλος: takes up and continues the narrative from viii. 3; the resumptive use of δέ.—ἔτι: "Sic in summo fervore peccandi ereptus et conversus est" Bengel.—ἐμπνέων: only here in N.T., not "breathing out," A.V., but rather "breathing of," lit., "in" (R.V. simply "breathing"), *cf.* LXX, Josh. x. 40; πᾶν ἐμπνέον ζωῆς (*cf.* Ps. xvii. 15)—threatening and murdering were as it were the atmosphere which he breathed, and in and by which he lived, *cf.* Stobæus, *Flor.*, 85, 19, ὁδμῆς ἐμπνέοντα, L. and S. and Blass, *in loco* (*cf.* also Aristoph., *Eq.*, 437, οὗτος ἤδη κακίας καὶ συκοφαντίας πνέει, and Winer-Moulton, xxx., 9).—τῷ ἀρχιερεῖ: probably Joseph Caiaphas, who continues thus to persecute the Church, see on iv. 6 (v. 17); he held office until 36 A.D., see Zöckler's note, *in loco*, and

"Caiaphas," B.D.<sup>2</sup>, and Hastings' B.D. "Saul as a Pharisee makes request of a Sadducee!" says Felten.

Ver. 2. ᾗτήσατο, see on iii. 2, with παρά, in iii. 3, we have the imperfect, but "inest in aoristo quod etiam accepit," Blass; on the use of the verb in N.T., see also Blass, *Gram.*, p. 182, and Grimm-Thayer, *sub v.*—ἐπιστολὰς, *cf.* xxii. 5, xxvi. 12; on the jurisdiction of the Sanhedrim, see above on iv. 5; Weber, *Jüdische Theol.*, p. 141 (1897); O. Holtzmann, *Neutest. Zeitgeschichte*, pp. 174, 175; and Schürer, *Jewish People*, div. ii., vol. i., p. 185, E.T.: only within the limits of Judæa had the Sanhedrim any direct authority, although its orders were regarded as binding over every Jewish community. But the extent to which this obligation prevailed depended on the disposition of the Jewish communities towards the Sanhedrim.—Δαμασκὸν: "In the history of religion," writes Dr. G. A. Smith, "Damascus was the stage of two great crises. She was the scene of the conversion of the first Apostle of Christianity to the Gentiles; she was the first Christian city to be taken by Islam. It was fit that Paul's conversion, with his first sense of a mission to the Gentiles, should not take place till his journey had brought him to Jewish soil." If Damascus was not the oldest, it may at all events be called the most enduring city in the world. According to Josephus, *Ant.*, i., 6, 4, it was founded by Uz, the grandson of Shem, whilst a Moslem tradition makes Eliezer its founder, and Abraham its king (see also Jos., *Ant.*, i., 7, 2). Here, too, was the traditional scene of the murder of Abel (Shakespeare, 1 *King Henry VI.*, i., 3). Damascus was situated some seventy miles from the seaboard (about six or eight days' journey from Jerusalem), to the east of Anti-Lebanon in a great plain, watered by the river Abana with her seven streams, to which the city owes her beauty and her charm. Travellers of every age and of every nationality have celebrated the gardens and orchards, the running waters and the fountains of Damascus, and as the Arab passes from the burning desert to its cooling streams and rich verdure, it is not surprising that he hails it as an earthly paradise. From



Ἱερουσαλήμ. 3. ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξιν τῇ Δαμασκῷ, καὶ ἐξαίφνης<sup>1</sup> περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ.

<sup>1</sup> ἐξαίφνης—in **N<sup>B</sup>CE 13** ἐξεφνης, so W.H., but see **xxii. 6.**; see Winer-Schmiedel, p. 47.

a commercial point of view Damascus has been called the meeting-place and mart of the nations, and whilst the armies of the ancient world passed through her streets, she was also the great avenue of communication for the wealth of north and south, east and west (*cf.* the significant passage, Ezek. xxvii. 16, 18, and Amos iii. 12, R.V., from which it seems that the city was known at an early date for her own manufactures, although the passing trade of the caravans would be its chief source of income). For its political position at the period of Acts, see below on ver. 24, and for its history in the O.T., its after struggles, and its present position as still the chief city of Syria, see G. A. Smith, *Hist. Geog.*, p. 641 ff.; Hamburger, *Real-Encyclopädie des Judentums*, i., 2, p. 220, B.D.<sup>2</sup>; and Hastings' B.D., Conybeare and Howson (smaller edition, p. 67 ff.); Schürer, *Jewish People*, div. ii., vol. i., p. 96, E.T.—πρὸς τὰς συναγωγάς, *cf.* vi. 9, as at Jerusalem—the number of Jews dwelling in Damascus was so numerous that in a tumult under Nero ten thousand were put to death, Jos., *B. J.*, vii., 8, 7; ii., 20, 2; as at Jerusalem, the Christians of Damascus may not as yet have formally separated from their Jewish brethren; *cf.* the description of Ananias in xxii. 12; but as communication between Damascus and the capital was very frequent, refugees from Jerusalem would no doubt have fled to Damascus, and it is difficult to believe that the views advocated by Stephen had in him their sole representative. There is no reason to question with Overbeck the existence in Damascus of a community of believers in the claims of Jesus at this early date; but whilst those Christians who devoutly observed the law would not have aroused hostility hitherto, Saul came armed with a commission against all who called on the name of Christ, and so probably his object was not only to bring back the refugees to Jerusalem, but also to stir up the synagogue at Damascus against their own fellow-workshippers who acknowledged that Jesus was the Christ.—ἐάν τις εὐρῇ: the phrase does not mean that the exist-

ence of Christians was doubtful, but whether Saul would succeed in finding them out (Weiss).—ὄντες τῆς ὁδοῦ: the genitive with εἶναι or γίγνεσθαι, very common in N.T. (as in classical Greek); may be explained as the genitive of the *class* to which a man belongs, or as the genitive of the property in which any one participates, expressed by the genitive singular of an abstract noun, and also, as here, of a concrete noun, Winer-Moulton, xxx., 5, c. (and Winer-Schmiedel, pp. 269, 270). "The Way," R.V., all E.V., "this way," except Wycliff, who has "of this life," apparently reading *vita* instead of *via* in the Vulgate; see Humphry on the R.V., *in loco*. (In xviii. 25 we have τὴν ὁδὸν τοῦ K. of the instruction given to Apollos, *cf.* the common metaphorical use of the word in LXX.) In the text (as in xix. 9, xxii. 4, xxiv. 14, 22) the noun is used absolutely, and this use is peculiar to St. Luke (*cf.* ὁ λόγος, *sc.*, τοῦ θ., x. 44, xiv. 25, etc., and τὸ ὄνομα, v. 41). The term may have originated amongst the Jews who saw in the Christians those who adopted a special way or mode of life, or a special form of their own national belief, but if so, the Christians would see in it *nomen et omen*—in Christ they had found the Way, the Truth, the Life, John xiv. 6 (so Holtzmann points out the parallel in St. John, and thus accounts for the article τῆς ὁδοῦ—there is only one way of salvation, *viz.*, Christ). Chrysostom (so Theophylact) thinks that the believers were probably so called because of their taking the direct way that leads to heaven (*Hom.*, xix.): see also Dean Plumptre's interesting note. The expression seems to point to the early date of Acts. As it is used thus, absolutely, and with no explanation in the context, Hilgenfeld sees in chap. ix. the commencement of a third source C (see *Introd.*, p. 29).—γυναῖκας, see above on viii. 3. Although no doubt the women referred to were Jewesses, yet it is of interest to note the remark of Josephus, *B. J.*, ii., 20, 2, *viz.*, that the women of Damascus were addicted to the Jewish religion. Their mention also indicates the violence of Saul. "quod nullum sexus respectum habuit,

4. καὶ πεσὼν ἐπὶ τὴν γῆν,<sup>1</sup> ἤκουσε φωνὴν λέγουσαν αὐτῷ, Σαούλ, Σαούλ, τί με διώκεις; 5. εἶπε δέ, Τίς εἰ, Κύριε<sup>2</sup>; ὁ δὲ Κύριος εἶπεν,

<sup>1</sup> After γῆν Par. (Flor.) add "cum magna mentis alienatione"; μετα μεγάλης εκστασεως, so Blass; cf. rendering of εκστασις in x. 10. Hilg. adds the words αληθως και after γῆν. After διωκεις E. Syr. Harcl. mg. add σκληρον σοι κ.τ.λ., but cf. xxvi. 14—Blass rejects.

<sup>2</sup> Κύριος εἶπεν HLP, Syrr. (P. and H.), Sah.; om. ABC, Vulg., so Tisch., W.H., R.V., Blass, Weiss; om. K., reading ο δε εἶπεν, B, Boh., Arm.

cui etiam armati hostes in medio belli ardore parcere solent" Calvin.

Ver. 3. ἐν δὲ τῷ πορεύεσθαι, ἐγένετο: on the frequency of the infinitive as here, and of ἐγένετο in St. Luke, see Friedrich, *Das Lucasevangelium*, p. 13, but whilst St. Luke, even more than the other Evangelists, connects his narratives by more or less Hebraistic formulæ, so he often tones down the Hebraism by changes of order or other modifications, cf. Luke i. 8, 9, v. 17, vi. 1, Acts iv. 5, and ix. 3, etc., see especially Simcox, *Writers of the N. T.*, p. 19, cf. also Blass, *Gram.*, pp. 232, 234.—ἐγγίλειν τῇ Δ.: for a recent description of the three roads which lead from Jerusalem to Damascus, see Luckock, *Footprints of the Apostles as traced by St. Luke*, i., pp. 223, 224. We may well believe that Saul in his haste and passion would choose the quickest and best frequented route which ran straight to Shechem, and after inclining to the east, by the shores of the lake of Galilee, leads straight to Damascus, with an entrance on the south; possibly he may have been stirred to "exceeding madness" by seeing in the Samaritan villages indications of the spread of the faith which it was his purpose to destroy (Plumptre, *Expositor*, p. 28 (1878)). Ramsay, *Expositor*, p. 199, note (1898), follows the old tradition as to the locality (following Sir C. Wilson). But, as he points out, this locality fixed at Kaukab (so Luckock, also *u. s.*), some ten or twelve miles from Damascus, was changed in modern times for a site nearer the city (so the Romanist commentator Felten, p. 185, laying stress on ἐγγίλειν); but the spot so chosen seems an impossible one from the fact that it is on the east side of the city, not on the south; see also "Damascus" Hastings' B.D., i., 548. Moreover the tradition for this site (one out of four selected at different times) does not appear to have existed for more than some two hundred years, and although we can well understand the action of the Christians in Damascus who, on St.

Paul's Day, walk in procession to this traditional site, and read the narrative of the Apostle's wonderful conversion, it seems that there is no adequate evidence in support of the spot selected. "It was a true instinct that led the Church to take the Conversion as the day of St. Paul. For other saints and martyrs their day of celebration was their *dies natalis*, the day on which they entered their real life, their day of martyrdom. But the *dies natalis* of St. Paul, the day on which his true life began, was the day of his Conversion," Ramsay, *Expositor*, p. 28 (1898).—ἐξαίφνης: the word is used by St. Luke twice in his Gospel and twice in the Acts—only once elsewhere, Mark xiii. 36. Hobart and Zahn claim it as a medical term, and it was no doubt frequent amongst medical writers, as in Hippocrates and Galen (Hobart, *Medical Language of St. Luke*, pp. 19, 20), but the word is also used in LXX several times in same sense as here.—περιήσ-τραπεν: only twice in N.T.—not found at all in classical Greek, but see 4 Macc. iv. 10. The simple verb occurs in Luke xvii. 24, xxiv. 4. The word is used in St. Paul's own account of the event (xxii. 6), (and περιλάμπαν in his second account xxvi. 13); noun in classical Greek of flashing like lightning. In xxii. 6 the time is fixed "about noon," and in xxvi. 13 it is said that the light was "above the brightness of the sun," and shone round about those who journeyed with Paul. But St. Luke states the general fact, and St. Paul, as was natural, is more explicit in his own account. But St. Paul's mention of the time of day, when an Eastern sun was at its brightest, and of the exceeding glory of the light, evidently indicates that no natural phenomenon was implied.

Ver. 4. καὶ πεσὼν ἐπὶ τὴν γῆν, cf. xxii. 7, both expressions show the overwhelming impression made by the sudden bright light. In xxvi. 14 all fall to the ground, but there is no contradiction with ix. 7, see below on verse 7. Lewin, Farrar (so Hackett, and some early interpreters)



Ἐγὼ εἶμι Ἰησοῦς<sup>1</sup> ὃν σὺ διώκεις<sup>2</sup>· σκληρόν σοι πρὸς κέντρα λακτίζειν.  
6. τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ

<sup>1</sup> Ἰησοῦς NABLP, Vulg., Sah., Boh., Syr. Harcl. text, Arm., Orig., so Tisch., W.H., Blass, Weiss; I. ο Ναζ. ACE 25, Par., Flor. (Vulg. demid.), Syr. (Pesh. and Harcl.), Aeth., Hil., but cf. xx. 8—Blass rejects; Hilg. retains.

<sup>2</sup> After διώκεις Flor., Gig., Par., Wern., Vulg. (fu. demid.), Syr. Harcl. mg. read σκληρόν σοι I. κ.τ.λ. So, too, the same authorities (— Gig., Wer. + Hil.) read also ο δε τρεμων τε και θαμβων ειπε, Κυριε . . . αυτον—Blass receives, so too Hilg. For all this between διωκ. and αναστηθι the true reading appears to be αλλα (all else omitted), NABCEHLP, Vulg. (am.), Syr. P. and H. text, Sah., Boh., Arm., Tisch., Chrys.; evidence for insertions purely Western—inserted under influence of xxii. and xxvi. After θαμβων all these Western authorities except Vulg. add επι τω γεγονοτι αυτω; this is a clear case of assimilation to iii. 10. There seems no Greek authority for the whole insertion; apparently a retranslation by Erasmus from the Latin.

have held that Saul and some at least of his companions were mounted, since Saul was the emissary of the high priest, and the journey would occupy some days. On the other hand Felten (following Corn. à Lapidé) holds that the text makes no suggestion of this, and that the expression "they led him by the hand" and the command "rise and enter into the city" are against it; but the near neighbourhood of Damascus might easily account for the fact that his companions led Saul by the hand for the remaining distance, which could not have been long, although the immediate proximity of the traditional site cannot be maintained (see above on ver. 3). As the strict Jews, like the Pharisees, seldom used horses, Felten may be right in conjecturing that Saul rode upon an ass or a mule (p. 186, note).—ἤκουσε φωνὴν λέγουσαν: in St. Paul's own account we have ἤκουσα φωνῆς λεγούσης, xxii. 7, and ἤκουσα φωνὴν λέγ., as here, in xxvi. 14. It would seem therefore that the distinction between ἀκούειν with (1) accusative, and (2) genitive; (1) to hear and understand, (2) to hear, merely, cannot be pressed (so Alford, *in loco*, and Simcox, *Language of N. T.*, p. 90, and Weiss on xxii. 7; but see on the other hand Rendall on ix., ver. 7). Thus in the passage before us it has been usual to explain ἀκούειν with φωνήν, ver. 4, as indicating that Saul not only heard but understood the voice, cf. xxii. 14, whilst ἀκούειν with φωνῆς, ver. 7, has been taken to show that his comrades heard, but did not understand (so Weiss, *in loco*, and also on xxii. 9). But there is (1) no contradiction with xxii. 9, for there it is said of Paul's companions: τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι—they heard the utterance, ix. 7, xxii.

7, but did not hear definitely, or understand who it was that spoke, μηδένα δὲ θεωροῦντες. But (2) on comparing the passages together, it appears that in ix. 4 and 7 a distinction is drawn between the contents of the utterance and the mere sound of the voice, a distinction drawn by the accusative and genitive; in xxii. 7 the same distinction is really maintained, and by the same cases, since in xxii. 7 Paul, in speaking of himself, says that he heard a voice, i.e., was conscious of a voice speaking to him (genitive, φωνῆς), (Simcox, *u. s.*, p. 85), whilst in ver. 9 (accusative φωνήν) the contents of the utterance are referred to, cf. ver. 14 in the same chapter; in xxvi. 14 the accusative is rightly used for the contents of the utterance which are given there more fully than elsewhere.—Σαούλ, Σαούλ: in each of the three narratives of the Conversion it is significant that the Hebrew form is thus given, and it is also found in the address of Ananias, probably himself a Hebrew, ver. 17, to the new convert. On the emphatic and solemn repetition of the name cf. Gen. xxii. 11, and in the N.T., Luke x. 41, xxii. 31, Matt. xxiii. 37, and on the frequency of this repetition of a name as characteristic of Luke in Gospel and Acts see Friedrich, pp. 75, 76, cf. Luke viii. 24, x. 41, xxii. 31, cf. xxiii. 21 (see also Deissmann's note *Bibelstudien*, p. 184, on the introduction of the Hebrew name).—τί με διώκεις; cf. vii. 52, and 1 Cor. xv. 9, Gal. i. 13. "Saul's first lesson was the mystical union between Christ and His Church" cf. Matt. x. 40, xxv. 40, 45, John x. 16, etc. No wonder that Felten sees "an ineffable pathos" in the words; Wendt quotes St. Augustine: "caput pro membris clamabat," cf. also Corn. à Lapidé: "corpus enim myst-



Κύριος πρὸς αὐτόν, Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθή-  
σεται σοι τί σε δεῖ ποιεῖν. 7. οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ  
εἰστήκεισαν ἔννεοι,<sup>1</sup> ἀκούοντες μὲν τῆς φωνῆς, μηδὲνα δὲ θεωροῦντες.  
8. ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων δὲ τῶν ὀφθαλμῶν  
αὐτοῦ, οὐδὲνα ἔβλεπε, χειραγωγούντες δὲ αὐτὸν εἰσάγαγον εἰς

<sup>1</sup> εννεοι L; but ενεοι NABCEHP 61, Syr. Harcl. mg., so Tisch., W.H., Blass, Hilg.; see Winer-Schmiedel, p. 55. Blass reconstructs the conclusion of ver. 7 and the first half of ver. 8; Flor. (and partly Gig., Par., Wern.) μηδὲνα δε θεωρ. μεθ' ου ελαλει· εφη δε προς αυτους· εγειρατε με απο της γης και εγειραντων δε αυτον ουδεν εβλ. ανεωγμ. τ. οφθ. χειραγωγ. τε—probably these additions arose partly from the wish to explain the μηδὲνα standing absolutely in ver. 7 (cf. xxii. 9), partly to represent the blindness as coming on Saul at once (and not after he had risen), and thus making him need immediate help.

cum Christi est ecclesia, membra sunt fideles”.

Ver. 5. Τίς εἶ, Κύριε; the title is here used in reverent and awestruck response to the question of a speaker, in whose voice, accompanied as it was by the supernatural light, Saul recognised a divine utterance—it is therefore more than a mere word of respect, as in xvi. 30, xxv. 26; it indicates, as St. Chrysostom noted, a purpose to follow the voice, whether it was that of an angel or of God Himself (Felten), “Jam parat se ad obediendum, qui prius insaniebat ad persequendum,” Augustine.—Ἐγὼ . . . σὺ: both pronouns are emphatic, and contrasted: Ἰησοῦς, cf. xx. 8, and note. For rest of verse see critical notes.

Ver. 6. For this verse see critical notes and also xxii. 10. Ἀνάστηθι: verb characteristic of St. Luke, see on v. 7. Here, if we compare xxvi. 16 (xiv. 10), it is evidently used in a literal sense.—καὶ λαληθήσεται σοι, see note on xxvi. 15.

Ver. 7. οἱ συνοδεύοντες: probably riding in company with him; not found in classical Greek, but used in the same sense as here in Plutarch—not elsewhere in N. T.; but see Wisdom vi. 23, and Tobit v. 16 S (AB *al.*), so according to S<sup>1</sup> in Zech. viii. 21 (ABS<sup>2</sup> *al.*), cf. also Symm. in Gen. xxxiii. 12.—εἰστήκεισαν ἔννεοι. The form ἔννεοι is incorrect, see critical notes: in LXX, cf. Prov. xvii. 28, Isa. lvi. 10, Epist. of Jer. 41 (Symm. in Hos. ix. 7); see critical notes. It is frivolous to find a contradiction here with xxvi. 14. No stress is laid upon εἰστήκ., which may be used like εἶναι, and even if there is, it does not preclude a previous falling. We have merely to suppose that the sight and sound had affected Saul's companions in a less degree than Saul, and that they rose from the ground before

him, to make the narratives quite consistent (see Felten, p. 193, Hackett, *in loco*; B.D.<sup>1</sup>, iv., “Paul” p. 733). Or it is quite possible, as Weiss points out on xxvi. 14, that here the narrative emphasises the impression made by the hearing of the voice, and in xxvi. 14 the immediate result produced by the light, and that the narrator is quite unconscious of any contradiction in his recital (see notes below on xxii., xxvi.).—μηδὲνα δὲ θεωροῦντες: there is no contradiction between this statement and xxii. 9, where it is said that they saw the light—here it is not denied that they saw a light, but only that they saw no person. Holtzmann apparently forgets this, and says that whilst in xxix. 9 they see the light, in ix. 7 they see nothing; but the pronoun is not neuter, but masculine; μηδὲνα (see critical notes and reading in β). The inference is that Saul saw Jesus, but although this is not stated in so many words here, it is also to be inferred from the words of Ananias in ver. 17, and xxii. 14, and from St. Paul's own statement in 1 Cor. xv. 8, and ix. 1. St. Chrysostom refers ἀκούοντες μὲν τῆς φ. to the words of Saul, but this is certainly not natural, for τῆς φ. evidently refers back to ἤκουσα φωνήν in ver. 4.

Ver. 8. ἀνεωγμένων; see critical notes.—οὐδὲνα ἔβλεπε: his eyes, which he had closed mechanically, as he fell overwhelmed with the dazzling brightness of the light, and of the appearance of Jesus, he now opens, but only to find that he saw nothing (οὐδέν) (see critical note)—he had become blind (so Weiss and Wendt, cf. xxii. 11). This blindness was the clearest proof that the appearances vouchsafed to him had been a reality (Felten), see also ver. 18.—χειραγωγούντες: the necessary result of

Δαμασκόν. 9. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι, Ἀνανία. ὁ δὲ εἶπεν, Ἴδού

his blindness, *cf.* Judg. xvi. 26 and Tob. xi. 16, but in each case the reading is varied (see H. and R.); in N.T. only in Acts, *cf.* xxii. 11 (and see xiii. 11); it is also found in the Apocryphal *Gospel of Peter*, x. (ver. 40 in Harnack's edition). "He who would strike others was himself struck, and the proud Pharisee became a deeply humbled penitent—a guide of the blind" he was himself to be guided by others (Felten).

Ver. 9. ἦν . . . μὴ βλέπων: on ἦν with participle, characteristic, see above on chap. i. 10. Wendt (in seventh edition, not in eighth), and so Felten, Alford, Hackett, distinguish between μὴ and οὐ with ἔφαγεν and ἔπιεν, and see especially Winer-Moulton, iv., 5. οὐ β. would have simply meant *blind*; μὴ β. is *not seeing* (*not able to see*)—said of one who had been, and might appear to be again, possessed of sight; the not eating and not drinking are related simply as matters of fact; see the whole section. Blass regards μὴ with participle as simply = οὐ, so in ver. 7 μὴδὲνα with participle = οὐδὲνα, *ut alias* (see also Lumby's note).—οὐκ ἔφαγ. κ.τ.λ.: there is no reason why the words should not be taken literally, in spite of Wendt's objection as against Meyer *in loco*, as an expression of penitential sorrow and contrition for his perversity (so Weiss and Holtzmann, no less than Felten): "with what fervour must he then have prayed for 'more light'" (Felten). On Saul's blindness and its possibly lasting effects, see Plumptre, *in loco*, Felten, p. 196, and on the other hand Lightfoot on Gal. vi. 11, and Ramsay, *St. Paul the Traveller*, etc., pp. 38, 39.

Ver. 10. Ἀνανίας: *nomen et omen*, "Jehovah is gracious" (*cf.* xxii. 12). No doubt a Jewish Christian (he is supposed by some, as by St. Augustine, to have been the presbyter to whose care the Church at Damascus was committed). For more details and traditions concerning him, see Dr. James, "Ananias," Hastings' B.D., and Felten, *in loco*. The objections raised against the historical character of the meeting between Ananias and Saul, by Baur, Zeller, Overbeck, are considered by Wendt as quite insufficient. Weizsäcker regards the narrative of the blindness and its cure by Ananias as transparently symbolical,

and adds that in any case it is suggestive that Paul, Gal. iv. 15, seems, at least in later days, to have had a severe ailment in his eyes (see however on this point ver. 9 above). But the weakness, if it existed, might have been caused by the previous blindness at Damascus, and this suggestion, if it is needed, has at all events more probability than the supposition that the narrative in the text was due to the fact that in after years Saul's eyes were affected! (so Weizsäcker, *Apostolic Age*, i., 72). Zeller indeed admits, *Acts*, i., 289, E.T., that the connection of Saul with Ananias, "irrespective of the visions and miracles," may have been historical, and he falls back upon Schneckenburger's theory that the author of Acts had a special aim in view in introducing a man so avowedly pious in the law (xxii. 12) to introduce Paul to Christianity. But Schneckenburger does not seem to deny the main fact of the meeting between the two men (*Ueber den Zweck der Apostelgeschichte*, pp. 168, 169), and St. Paul would scarcely have spoken as he did later (xxii. 12) before a Jewish crowd, in a speech delivered when the capital was full of pilgrims from all parts, and at a time when the constant communication between Damascus and Jerusalem would have exposed him to instant refutation, had his statements with regard to Ananias been incorrect. It is evident that the supernatural element in the narrative is what really lay at the root of Zeller's objections.—ὁ Κύριος, *i.e.*, Jesus, as is evident from a comparison of vv. 13, 14, 17.—ἐν ὁράματι: critical objections have been raised by Baur and others against the double vision narrated here of Saul and Ananias, as against the double vision of Cornelius and St. Peter in x. 3 and xi., but see Lumby's note, *in loco*, and reference to Conybeare and Howson, quoted also by Felten. The idea of the older rationalists that Saul and Ananias had previously been friends, and that thus the coincidence of their visions may be accounted for, is justly regarded by Wendt as entirely arbitrary. The vision, as narrated by Luke, is evidently regarded as something objective, *cf.* vv. 10, 13.

Ver. 11. ἀναστās: the word as has been previously remarked is characteristic of Luke (*cf.* its use in O.T.), and does



ἐγώ, Κύριε. 11. ὁ δὲ Κύριος πρὸς αὐτόν, Ἀναστὰς<sup>1</sup> πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰοῦδα Σαῦλον ὀνόματι,<sup>2</sup> Ταρσέα. ἰδοὺ γὰρ προσεύχεται, 12.<sup>3</sup> καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα,

<sup>1</sup> Αναστὰς NACEHLP, Vulg. (am. demid. tol.), so Tisch., W.H. marg., Weiss, Hilg. (cf. x. 13, 20); but ἀναστα in B and most verss., so Lach., W.H. text, Wendt.

<sup>2</sup> Before Ταρσέα Flor. and Par. have γενεῖ, not an unusual word with adjectives of nationality.

<sup>3</sup> Blass in β, following Flor., omits the whole verse, Hilg. brackets; but there seems no reason for its insertion if not genuine, as it is not influenced by any parallel passage (cf. long discussion in Corssen, *Der Cyprianische Text*, p. 21 ff.). Wendt (edit. 1899) decides for its retention, but another and a further question arises as to the original reading if the verse is retained. ἐν ὁράματι om. N A 61, Vulg., Sah., Boh., Aeth., so Tisch. R.V., Wendt. The words may be an explanatory gloss. In BC 163, so Blass [W.H.] Weiss ἐν ὁράμ. follow ἄνδρα. Instead of χεῖρα the plural χεῖρας is found in NABCE, Vulg., Boh., Arm., so W.H., R.V., Weiss, Wendt, but the art. τας is doubtful, probably to be omitted (Wendt) with N\*AC 61, so Tisch., Weiss; but retained by NcBE, R.V. [W.H.].

not in the least support the idea that the vision was a dream of the night, cf. viii. 26.—ἐπὶ τὴν ῥύμην τ. κ. Εὐθείαν: ῥύμη, cf. xii. 10, Matt. vi. 2. In Luke xiv. 21 it seems to be used in contrast to πλατεῖα, but in LXX at least in one passage it is used as its equivalent, Isa. xv. 3, cf. R.V., "broad places," חֲבֵרָה. It is found also in Ecclus. ix. 7 (perhaps twice) and in Tobit xiii. 18, where in the previous ver., 17, we have πλατεῖαι, although it is very doubtful whether we can press a contrast here, and ῥύμη, ver. 18, might perhaps be taken as meaning a city-quarter, Latin vicus, see *Speaker's Commentary*, in loco. On the stages in the history of the word, and its occurrence in Attic Greek, e.g., in the comic writers Antiphanes (380 B.C.) and Philippides (323 B.C.), see Kennedy, *Sources of N. T. Greek*, pp. 15, 16; Rutherford, *New Phrynichus*, p. 488.—Εὐθείαν: "the street called Straight" may be traced from the eastern to the western gate, and it still bears the name, *Derb el-Mustakim*, Schneller, *Apostelfahrt*, pp. 254, 255, "Damascus," Hastings' B.D. The "house of Judas," also that of Ananias, are still pointed out, but considerable uncertainty attaches to the attempts at identification, see "Damascus," u.s., also Felten, in loco.—Ταρσέα: Tarsus was the capital of the Roman Province of Cilicia. Curtius has called it the Athens of Asia Minor, and Strabo emphasises its celebrity for the production of men famous in all branches of science and

art. As a celebrated university town it may have ranked amongst its students not only St. Paul but his companion St. Luke, attracted it may be by the renown of its medical school; and if this be so, the acquaintance of the two men may date from their student days. To Tarsus, moreover, and to a country where Stoicism was cradled, St. Paul may have been indebted for his evident familiarity with the ideas and tenets of the Stoic philosophy. From Cyprus came Zeno and Persæus, from Soli, Chrysippus and Aratus, whilst Anazarba in Cilicia was the birthplace of the physician Dioscorides, contemporary of St. Luke as of St. Paul. It is indeed possible to enumerate at least six Stoic teachers whose home was Tarsus. See notes on St. Paul at Athens and at Ephesus, and see J. Lightfoot, *Hor. Heb.*, on Acts vi. 9; Curtius, *Gesammelte Abhandlungen*, ii., p. 538 ff.; Zahn, *Einleitung* i., pp. 37, 50; Lightfoot, *Philippians*, p. 303 ff.; Salmon, *Introd.*, p. 317.—ἰδοὺ γὰρ προσεύχεται: "orantes videt Jesus" Bengel; present tense, continuous prayer, 1 Thess. v. 17.

Ver. 12. ἐν ὁράματι, see critical notes.—ἄνδρα Ἀ. ὀνόμ.: the words would certainly indicate, as Wendt points out (seventh edition, not eighth), that Saul was previously unacquainted with Ananias. Jesus communicates the contents of the vision, and speaks as it were from the standpoint of Saul (see Felten's note, p. 190).—ἐπιθέντα κ.τ.λ., see above on viii. 17.



ὅπως ἀναβλέψῃ. 13. ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἀκήκοα<sup>1</sup> ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. 14. καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δησαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15. Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον<sup>2</sup> ἐθνῶν καὶ βασιλέων, υἱὸν τε Ἰσραήλ.

<sup>1</sup> ἀκηκοα HLP, Chrys.; ηκουσα NABCE, so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> ἐθνῶν, but art. τῶν prefixed in BC\*, so Lach., R.V. (W.H.), Weiss, Wendt (probably); but τῶν apparently does not suit the context.

Ver. 13. Ananias naturally hesitates to go to a man who had undoubtedly inflicted harm upon the Christians, and had come to Damascus with the same intent. But there is nothing inconsistent in the fact that Ananias should not be acquainted with Saul personally, whilst he knew of his persecuting zeal.—τοῖς ἁγίοις σου: used here for the first time as a name for the Christians; cf. vv. 32, 41, xxvi. 10. Every Israelite was ἅγιος by the mere fact of his membership in the holy Ecclesia of Israel, and Ananias, himself a Jew, does not hesitate to employ the same term of the members of the Christian Ecclesia (see Hort, *Ecclesia*, pp. 56, 57, and Grimm, *sub v.*, 2). Its use has therefore a deep significance: "Christus habet sanctos, ut suos: ergo est Deus," says Bengel. The force of the words can be more fully appreciated in connection with the significance of the phrase in ver. 14, τοῖς ἐπικ. τὸ ὄνομά σου. In xxvi. 10 it is noticeable that the word occurs on St. Paul's own lips as he stood before Agrippa "in the bitterness of his self-accusation for his acts of persecution, probably in intentional repetition of Ananias's language respecting those same acts of his. It was a phrase that was likely to burn itself into his memory on that occasion." And so we find St. Paul addressing at least six of his Epistles to those who were "called to be Saints," indicating that every Christian as such had this high calling. If Christians individually had realised it, the prophetic vision of the *Psalms of Solomon* (xvii. 36) would have been fulfilled in the early Church of Christ: ὅτι πάντες ἅγιοι, καὶ βασιλεῖς αὐτῶν Χριστὸς Κύριος (see Ryle and James' edition, p. 141).—ἐν Ἱερ. belongs to ἐποίησε, and so points back to viii. 3, and to Saul as the soul of the persecution which broke out in Jerusalem, cf.

Paul's own language before Agrippa, xxvi. 10.

Ver. 14. ᾧδε hic et huc (Blass), ver. 21.—τοῖς ἐπικ. τὸ ὄνομά σου—note the repeated pronoun and compare 1 Cor. i. 28 where ἐπικ. is closely joined with ἅγιοι. and on the whole phrase see above ii. 21

Ver. 15. σκευὸς ἐκλογῆς, cf. St. Paul's own language in Gal. i. 15, genitive of quality; common Hebraistic mode of expression (cf. viii. 23) = ἐκλεκτόν, see Blass, *Gram.*, p. 96; cf. Luke xvi. 8, xviii. 6, etc. For σκευὸς similarly used see Jer. xxii. 28, Hosea vii. 8, and Schöttgen, *Horæ Hebraicæ, in loco*; and in N.T. Rom. ix. 22, 23, 1 Thess. iv. 4. Grimm and Blass both compare σκ. de homine in Polyb., xiii., 5, 7; xv., 25, 1. *Vas electionis*: the words are written over what is said to be St. Paul's tomb in the church dedicated to him near the city of Rome.—τοῦ βαστάσαι, genitive of purpose; verb as used here continues the metaphor of σκευὸς; may mean simply to bear, to carry, or it may denote to bear as a burden; cf. 2 Kings xviii. 14, Eccclus. vi. 25; cf. Luke xiv. 27, Acts xv. 10, Rom. xv. 1, etc.—ἐθνῶν καὶ βασιλέων—ἐθν., placed first because Saul's special mission is thus indicated.—βασιλ., cf. xxvi. 12, 2 Tim. i. 16; also before the governors of Cyprus, Achaia, Judæa.—υἱὸν τε Ἱ., see critical notes above, again the closely connecting τε, all three nouns being comprehended under the one article τῶν—the Apostle's work was to include, not to exclude, his brethren according to the flesh, whilst mission to the Gentiles is always emphasised; cf. xxii. 15 and 21, xxvi. 17; cf. Rom. i. 13, 14.

Ver. 16. ἐγὼ γὰρ: he is a chosen vessel unto me, and therefore ὑποδ. Wendt disagrees with Meyer, who finds the showing in the experiences of the sufferings (so Hackett and Felten), and

16. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

17.<sup>1</sup> Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ᾗ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος Ἁγίου. 18. καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε παραχρῆμα,<sup>2</sup> καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφήν ἐνίσχυσεν.<sup>3</sup> 19. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν

<sup>1</sup> Blass, following Flor., reconstructs (so very simil. Hilg.) τότε ἐγερθεῖς (as if the vision came in sleep; cf. Corssen, *G. G. A.*, p. 437 (1896), who thinks that the expression is an interpolation and compares β text in xvi. 9 ff., p. 436, u. s.) Ἀν. ἀπῆλθεν καὶ εἰσ. εἰς τὴν οἰκ.; so again Flor. has ἐπέθηκε αὐτῷ τὴν χεῖρα ἐν τῷ ὀνομ. l. X. λεγών.

<sup>2</sup> παραχρῆμα om. NABCHP, Vulg., Boh., Syr. Pesh., Arm., so Tisch., W.H., R.V., Weiss, Wendt. N<sup>2</sup> 40, Boh. read δε instead of τε.

<sup>3</sup> ἐνίσχυσεν, so Tisch., Blass, Weiss, Hilg.; ἐνίσχυθη BC\*, so W.H., Wendt (probably). ὁ Σαῦλος om. NABCE 13, 61, Vulg., many vers., so Tisch., W.H., R.V.; beginning, perhaps, of a Church lectionary. Flor. reads "dies autem plurimos et in civitate. D cum discentibus transegit," perhaps some influence of xvi. 12, xiv. 28, xxv. 14. Blass suspects Δαμασκῷ and brackets in β. Blass places St. Paul's visit to Arabia before this period, a visit which St. Luke omits.

refers the word with De Wette, Overbeck, to a revelation or to some directing counsel of Christ, cf. xiii. 2, xvi. 6, 9, xx. 20, so too Blass—cf. 2 Cor. xi. 25-28. Either interpretation seems better than that of Weiss, who refers the γάρ back to πορεύου, as if Christ were assuring Ananias that Saul would not inflict suffering upon others, but I will show him how much *he* (αὐτόν, with emphasis) must suffer, etc., cf. also Bengel's comment.

Ver. 17. ἐπιθείς ἐπ' αὐτὸν τὰς χ.: not as bestowing the Holy Ghost (for see context), but as recovering from his blindness, cf. Mark xvi. 18. Σαοὺλ, see on ver. 4, perhaps too the word used by Jesus would reassure Saul.—ἀδελφέ: as a Christian brother, and not merely as a brother in nationality, ii. 29, xxii. 1, xxviii. 17—for the word see further, Kennedy, p. 95, and see on i. 15.—ὁ Κ. . . . Ἰησοῦς: the words must have further reassured Saul—the title by which he had himself addressed Jesus is more than justified.

Ver. 18. καὶ εὐθέως: as the immediate result of the laying on of hands the recovery of sight is given, but the baptism follows for the reception of the Holy Ghost, cf. xxii. 13 ff.—ἀπέπεσον . . . ὥσπερ λ.: the words cannot be taken as merely figurative with Weiss or Zöckler, or with Blass as merely indicating the speediness of the cure—some scaly

substance had formed over the eyes, probably as the result of the dazzling brightness which had struck upon them, cf. Tobit iii. 17, xi. 13, and ii. 10 (cf. vi. 8), λευκώματα = white films (see H. and R., *sub v.*, λεύκωμα). St. Chrysostom's comment is also to be noted: καὶ ἵνα μὴ νομίσῃ φαντασίαν τις εἶναι τὴν πῆρσιν, διὰ τοῦτο αἱ λεπίδες. Here, as elsewhere, we may see traces of St. Luke's accuracy as a physician. Both ἀποτίπτειν and λεπίς are used only by St. Luke in N.T. (λεπίς, although found six times in LXX, does not occur in the sense before us), and both words are found conjoined in medical writers, the former for the falling off of scales from the cuticle and particles from the diseased parts of the body or bones, etc., and λεπίς as the regular medical term for the particles or scaly substances thrown off from the body (see instances in Hobart, p. 39, and Felten, *in loco*), and cf. also Zahn, *Einleitung in das N. T.*, ii., p. 436 (1899).—ἀναστὰς, see above on viii. 26; the word may here be taken literally (although not necessarily so), as of Saul rising from a sitting or reclining position (so Weiss).—ἐβαπτίσθη: no doubt by Ananias—there was no reception into the Church without this.—λαβὼν τροφήν, see on ver. 9.—ἐνίσχυσεν: here used intransitively (1 Macc. vii. 25, 3 Macc. ii. 32), if we adopt reading of T.R. which is



Δαμασκῷ μαθητῶν ἡμέρας τινάς· 20.<sup>1</sup> καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστόν,<sup>2</sup> ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. 21. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22. Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε<sup>3</sup> τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

<sup>1</sup> Flor., Par., Wern. read καὶ εἰσελθὼν εἰς τὰς συναγωγὰς τῶν Ι., cf. xiii. 5, xiv. 1, xix. 8, so Hilg. The phrase "synagogue of the Jews" usually implies contrast between Jews and Gentiles, which is hardly the case here, but the writer might wish to emphasize the boldness of Saul: Flor., Iren. read μετὰ πάσης παρρησίας, so Hilg. ο Χριστος after ἐστι 68, Flor., Irenlat. (Irenk. after Θεου), retained by Blass and by Hilg., perhaps from ver. 22 (cf. John xx. 31).

<sup>2</sup> Χριστόν HLP, Chrys.; Ἰησοῦν ΞABCE 61, Iren., Vulg., so Tisch., W.H., R.V., Blass, Weiss, Wendt; Hilg. has τὸν κυρίον Ἰησοῦν with Flor.; οὗτος in ver. 22 seems to demand a preceding Ἰησοῦν.

<sup>3</sup> συνέχυνε AB<sup>3</sup>HLP, so Blass; συνεχύνε ΞB<sup>3</sup>C, Tisch., W.H., App., p. 172, and see also Winer-Schmiedel, p. 111; Hilg. has συνεχεῖν. τοὺς Ιουδ., but τοὺς om. by Ξ<sup>3</sup>B, so W.H., R.V., Weiss, Wendt, Blass. At end of verse Flor., Gig., Par. add εἰς ὃν εὐδοκῆσεν ὁ Θεός—retained by Blass and Hilg.

retained by Weiss. We have the verb, in the N.T. peculiar to St. Luke, used in the transitive sense (cf. Luke xxii. 43 and 44, W. H., *Abb.*, 67, and Plummer, *in loco*), and in *this sense* its use outside the LXX is confined to Hippocrates and St. Luke, Hobart, p. 80 (cf. 2 Sam. xxii. 40, Eccclus. i. 4); but cf. *Psalms of Solomon*, xvi. 12. The reading here to which Wendt apparently inclines is ἐνισχύθη (see critical notes), as this would be in accordance with the transitive use of the verb in Luke xxii. 43, and other instances.

Ver. 19. ἡμέρας τινάς: used here apparently, as in x. 48, xvi. 12, xxiv. 24, etc., of a short period; see note on ver. 23, and cf. critical notes, Blass in β, and see ver. 23.

Ver. 20. ἐν ταῖς συναγωγαῖς—publicly in the Jewish Assemblies: οὐκ ἤσχύνετο (Chrys.).—ὁ υἱὸς τοῦ Θεοῦ: only here in Acts. As the preaching was in the synagogue the term would be used in its Messianic sense (cf. John i. 49), according to the early Messianic interpretation of Psalm ii. 7; cf. xiii. 33 and St. Paul's reference to the Psalm in another address to Jews, in the Pisidian Antioch. For the use of the term as applied to the Messiah by the Jews see further *Book of Enoch*, cv., 2, and Dr. Charles' note.

Ver. 21. περθίσας: same word used by St. Paul of himself in Gal. i. 13, 23; nowhere else in N.T., but see 4 Macc. iv. 23, xi. 4; used often in classical Greek.

Blass draws attention to the coincidence between this passage and the use of the word in Gal., and adds: "ut a Paulo hoc ipsum verbum scriptorem accepisse dicas". Wendt (1899) dismisses the point of connection in the use of the word by the two authors Luke and Paul as accidental. He bases his objection, p. 35, upon the view that St. Paul's Epistles and Acts are independent of each other; but this would not prevent St. Luke from receiving the narrative of the events at Damascus from the lips of Paul himself.—τοὺς ἐπικ., see above on ver. 14.—ἐληλύθει, pluperfect: "inest indicatio voluntatis mulctæ," Blass, cf. also Burton, *N. T. Moods and Tenses*, p. 44, and Blass, *Gramm.*, p. 197. On the jurisdiction of the Sanhedrim and their commissions to their officers see iv. 5, and Lewin, *St. Paul*, i., 52 (smaller edition). For ἵνα followed by the conjunctive after a past tense in preference to the optative cf. v. 26, xxv. 26, in Winer-Moulton, xli. b. 1 a.

Ver. 22. ἐνεδυναμοῦτο: only used here by St. Luke, and elsewhere only by St. Paul (five or six times), and always of religious and spiritual strength; used also three times in the LXX; twice with reference to the power of the Spirit, Judg. vi. 34, 1 Chron. xii. 18; in Psalm li. 7, perhaps the simple verb δυναμῶ.—συνέχυνε: "confounded," so A. and R.V., or rather, "continued to confound," imperfect active, cf. ii. 6, "were con-



23. ὥς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλευσάντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 24. ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. παρε-

founded," passive, see also xix. 32, xxi. 31 (critical notes above): from *συνχύνω* (*συνχύνω*), nowhere used except in Acts, as above (see Moulton and Geden). *συνχύνω*: not found in classical Greek nor in LXX, a later form of *συγχέω*, *συνχέω* T. W. H. (*cf.* *ἐκχύνομαι* from *ἐκχέω*, three times in Acts, also two or three times in Luke's Gospel; in Matthew twice, in Mark once, also Rom. v. 5, Jude ver. 11; not found in LXX, but see Theod., 2 Sam. xiv. 14); in Acts, xxi. 27. *συνέχεον* from *συνχέω* (but see *in loco*), Moulton and Geden. According to the best MS., Tisch., W. H., read the double *v*, but elsewhere we have only one *v*, Winer-Schmiedel, p. 132, Blass, *Gram.*, p. 41.—*συμβιβάζων*: only used by St. Luke and St. Paul, *cf.* xvi. 10, xix. 33, see especially for this last passage, Grimm-Thayer, *sub v.*, *cf.* 1 Cor. ii. 16. In the LXX the word is used in the sense of teaching, instructing, Exod. iv. 12, 15, xviii. 16, Isa. xl. 13, etc., this usage is purely Biblical (in Attic Greek rather *προσβ.* in this sense): lit., (1) to bring together; (2) then like *συμβάλλω*, to put together, to compare, to examine closely; (3) so to deduce, to prove; thus here the word may well imply that Saul compared Messianic passages of the O.T. with the events of the life of Jesus of Nazareth, and hence deduced the proof that He was the Christ, *cf.* *παραιθέμενος* in xvii. 3. So Theophylact explains *διδάσκων καὶ ἐρμηνεύων* out of the Scriptures which the Jews themselves knew.

Ver. 23. *ἡμέρας ἱκανάς*: whether the period thus described was meant to cover the definite period in Gal. i. 16, *i.e.*, as including St. Paul's visit to Arabia, it is difficult to decide. Lightfoot holds that *ἱκανός* in St. Luke's language is connected rather with largeness than with smallness, Luke vii. 12, Acts xx. 37, and that the Hebrew phrase *ימים* which St. Luke is copying admits of almost any extension of time (*Galatians*, p. 89, note). Paley, *Horæ Paulinæ*, v., 2, pointed out in the Hebrew of 1 Kings ii. 38, 39, an instance of the use of the phrase "many days" = a period of three years (so Lewin, Felten). It is therefore possible that St. Luke might employ an indefinite, vague expression, an expression which at all events is characteristic of him. On the other hand, Wendt (1899), whilst seeing here a longer period than in ver.

19, compares ver. 43, xviii. 18, xxvii. 7, and decides that the phrase cannot denote time measured by years (so Blass). A reason for St. Luke's indefiniteness may perhaps be that St. Paul's visit to Arabia was not within the scope and purpose of his narrative; or Belser, *Beiträge* (p. 55), and others may be right in maintaining that the visit may lie between vv. 22 and 23, and that, as such intervals are not wanting in Luke's Gospel, it is not strange that they should occur in Acts, but that it does not at all follow that the historian was unacquainted with St. Luke's Arabian journey, as Wendt maintains: "sed aliquid omittere non est idem atque illud negare" Knabenbauer, *in loco*. But if we take the expression, ver. 19, *certain* days to indicate the first visit to Damascus, and the expression, ver. 23, *many* days to indicate a second visit, the visit to Arabia, Gal. i. 19, may lie between these two (Knabenbauer), and if we accept the reading *ἡσούν* in ver. 20, it may be that Saul first preached that Jesus was the Son of God, and then after his first retirement in Arabia he was prepared to *prove* on his return to Damascus that He was also the Christ, ver. 22 (see Mr. Barnard's article, *Expositor*, April, 1899).

Ver. 24. *ἐπιβουλὴ*: "plot"; N.T. only used in Acts; in three other passages, xx. 3, 19, xxiii. 30. It is used in the same sense in LXX, Esth. ii. 22 (for other instances of the word see H. and R.), and frequently in classical Greek.—*παρετήρουν*: if we follow R.V., see critical notes, we have the middle for the active, *cf.* Luke xiv. 1, vi. 7, Gal. iv. 10. There is no contradiction involved with 2 Cor. xi. 32. The ethnarch acted as the instrument of the Jews, at their instigation, or they acted by his permission, or possibly as the Jews were the actual originators of the persecution of Saul, St. Luke for brevity speaks of them as carrying it out, *cf.* ii. 23, xxviii. 27. See to this effect, Blass, Zöckler, Felten, Wendt.—*τε*: if we add *καὶ* R.V., see critical notes, the two words *τε καὶ* signify that they not only laid wait for him, but also watched the city gates day and night, to secure the success of their design; "and they watched the gates also," R.V. In 2 Cor. xi. 32, according to Paul's own statement, the ethnarch under Aretas the king guarded the walls to prevent his escape. But this seems

τήρουν<sup>1</sup> τε τὰς πόλεις ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσιν·  
25. λαβόντες δὲ αὐτὸν οἱ μαθηταὶ<sup>2</sup> νυκτός, καθήκαν διὰ τοῦ τείχους,

<sup>1</sup> παρρηρουν HLP, Chrys.; παρρηρουντο NABCFa 61, Vulg., Or., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. Instead of τε, NABCFa 61, Vulg., Or., Tisch., W.H., R.V., Blass, Weiss, Hilg. read δε και—Alford supposes that το in παρρηρουντο became mistaken for τε, and then δε και was struck out, no other copula being wanted.

<sup>2</sup> οἱ μαθηται, after these words NABCFa 61, Vulg. (am. fu. demid. tol.), Or. read αὐτον, so Tisch., W.H., R.V., Weiss, Wendt, Zöckler, Holtzmann; perhaps omitted because in vv. 19 and 26 μαθηται is used absolutely. σπυριδι—but in NC σφρ., so W.H. (but not Weiss, who follows AB, etc.), although with σπ. as alternative, App., pp. 155, 156, and Winer-Schmiedel, pp. 59, 60; see also Deissmann, *Bibelstudien*, p. 157, and *Neue Bibelstudien*, p. 13.

strange, as Damascus was part of the Roman province of Syria. The difficulty is met by a large number of modern writers by the assumption that Caligula, whose reign began in 37 A.D., gave Damascus to Aretas, to whose predecessors it had belonged (Jos., *Ant.*, xiii., 5, 2). On the accession of Caligula a great change of policy occurred—Antipas, the old foe of Aretas, who was indignant with him for the divorce of his daughter, was shortly after deposed, and his kingdom was added to that of Herod Agrippa, who had already received from the emperor the tetrarchy of Philip and Lysanias (Jos., *Ant.*, xviii., 6, 10). But this latter grant was one of the first acts of Caligula's reign, and there is nothing improbable in the supposition that the new ruler should also bestow some gift of territory on the great foe of the Herodian house, who apparently reigned until 40 A.D. Added to this there is the fact that we have no coins of Damascus with the imperial superscription from 34-62 A.D. In 62-63 the image of Nero begins, but there are no coins marked with that of Caligula or Claudius. The latter emperor died in 54 A.D., and in a few years Damascus must have passed again into Roman hands, if the above theory is correct. Certainly this theory is more feasible than that which supposes that Aretas had actually seized Damascus himself in 37 A.D., when upon the death of Tiberius (who had supported Antipas), Vitellius, the governor of Syria, had withdrawn his troops and the expedition which the emperor had despatched against Aretas. But whether this forcible taking possession of the city is placed before, during, or after the expedition of Vitellius, we should expect that it would have met with energetic punishment at the hands of the governor of Syria, but of this there is no mention or trace (P. Ewald). McGiffert,

who favours an earlier chronology, and dates Paul's conversion in 31 or 32 A.D., contends that the flight from Damascus may have occurred as well in the year 35, i.e., in the reign of Tiberius, as in 38, when no change had taken place in the status of Damascus; the city was subject to Rome, but Aretas may have had control over it, just as Herod had control over Jerusalem. There is at all events no ground for supposing that the term ethnarch denotes that Aretas was only head of the Arabian colony in Damascus (so O. Holtzmann, following Keim, Nösgen, etc.), or that he was only a chance visitor who exercised his authority to the detriment of Paul (Anger); any such suggestion utterly fails to account for the fact that he is represented as guarding Damascus. It has been suggested that the wife of Aretas may well have been a proselyte, but the fact that the Jews of Damascus were both numerous and powerful is quite sufficient to explain the attitude of the governor, Jos., *B. J.*, ii., 20, 2; vii., 8, 7. See "Aretas" in Hastings' B.D., and B.D.<sup>2</sup> McGiffert, *Apostolic Age*, pp. 164, 165; G. A. Smith, *Hist. Geog.*, pp. 619, 620; O. Holtzmann, *Neutest. Zeitgeschichte*, p. 97; Schürer, *Jewish People*, div. i., vol. ii., p. 356, and div. ii., vol. i., p. 98, E.T.; *Real-Encyclopädie für protestant. Theol.* (Hauck), i., pp. 795-797, by P. Ewald. See further on the title ἰθναρχης Schürer, *Studien und Kritiken*, 1899 (1), which he explains by the conditions of the Nabatean kingdom, in which tribes not cities were concerned—the head of such a tribe being actually so called in more than one inscription.

Ver. 25. οἱ μαθηται—if we add αὐτοῦ, see critical notes, the words would apparently refer to Jews converted by Saul, so Chrysostom: "but his disciples" R.V. Alford, who reads αὐτοῦ, supposes that we have here an unusual government of



χαλάσαντες ἐν σπυρίδι. 26. Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλήμ, ἐπειρώτο<sup>1</sup> κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. 27. Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ

<sup>1</sup> ἐπειράτο—but **ABC** 61, 81 read *ἐπειραζεν*, so Tisch., W.H., R.V., Weiss, Wendt (against Meyer); latter verb much more common in N.T., but elsewhere is used in a different sense from this passage, and so *ἐπειράτο* introduced. Hilg. has this latter verb here.

the genitive by λαβόντες, and compares Luke viii. 54 and classical instances, see *in loco*.—*διὰ τοῦ τείχους*: "through the wall," R.V., cf. 2 Cor. xi. 33, where we read *διὰ θυρίδος . . . διὰ τοῦ τείχους*, perhaps a window in the external face of the wall opening into the house on the inside, rather than simply a window of a house overhanging the wall; cf. Josh. ii. 16, 1 Sam. xix. 12. Blass takes it of a window made "in ipso muro scil. ad tormenta mittenda," but there is no need for this explanation; see Hackett's note on his own observations at Damascus of two or three windows built in the wall as above.—*χαλάσαντες ἐν σπυρίδι*: "lowering him," R.V., not expressed in A.V.; on spelling of *σπυρ.* see critical note. In 2 Cor. xi. 33 Paul uses the word *σαργάνη*, a basket of wickerwork, *σπυρ.* a basket larger than the *κόφινος*, the small hand-basket of the Jew, *Ἰου.*, iii., 14; vi., 541, probably a provision basket of considerable size, used as by the Paeonians for fishing, *Herod.*, v., 16. *σαργάνη* too is used of a fish basket by Timokles, *Ληθ.*, i., see further, "Basket," Hastings' B.D., and Plummer on Luke ix. 17. Neither word is met with in the LXX or Apocrypha. For the naturalness of the incident according to the present customs of the country see Hackett, *in loco*. The traditional spot of its occurrence is still shown, but we can only say of it as of the "house of Judas," see above on ver. ii. Wendt, p. 35 (1899), thinks that here we have a coincidence with the account in 2 Cor., which cannot be accounted for except by the acquaintance of the author of Acts with the Epistle.

Ver. 26. *παραγενόμενος*: on its frequency in St. Luke's Gospel and Acts see v. 21; apparently presupposes that Saul betook himself immediately to Jerusalem, so that the stay in Arabia cannot be inserted here (Weiss. *in loco*),

a stay which Weiss holds was unknown to the author of Acts, see his note on ver. 19. *παραγ.* is found four times in Acts with *εἰς*, c. acc. loci, elsewhere only in Matt. ii. 1 (cf. John viii. 2).—*ἐπειρώτο*: the verb *πειράσμαι* only found once in N.T., viz., xxvi. 21, and the true reading here is *ἐπείραζε*, which is used in a similar sense in xvi. 7, xxiv. 6, only in the active in this sense = Attic *ἐπιρώμαι*, according to Blass, *in loco*, and *Gram.*, 56, 221; "he assayed," R.V. = to essay, attempt, try, Deut. iv. 34, 2 Macc. ii. 23.—*κολλᾶσθαι*, cf. v. 13, x. 28, and also Matt. xix. 5, Luke xv. 5, 1 Cor. vi. 16—evidently means that he sought to join himself to them intimately.—*καὶ πάντες ἐφοβ.* αὐτόν—*καὶ* "and," R.V., not "but," A.V.; it is not adversative, but simply introduces the unfavourable result of Saul's endeavour. This does not necessarily require that the conversion should have been recent, as Weiss maintains. If three years had elapsed, Gal. i. 16, during a portion of which at all events Saul had been in retirement, the Christians in Jerusalem might very naturally still feel apprehensive when their former persecutor was thus for the first time since his conversion actually present amongst them, and the memory of his former fierce hatred could not have been effaced. If it seems unlikely that this should have been their attitude had they known of Saul's profession of faith at Damascus, there are critics who would have expressed great surprise if the Apostle had been received with open arms, and without any credentials: "*credo si contrarium exstaret, hoc rursus mirarentur*" (Blass).

Ver. 27. *Βαρνάβας*, cf. iv. 36. Saul and Barnabas may have been previously acquainted, see J. Lightfoot, *Hor. Heb.*, and note on iv. 36. St. Chrysostom, *Hom.*, xxi. (so Theophylact and Oecumenius), sees here a proof of the kindly



πῶς ἐν Δαμασκῷ ἐπαβήσινάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ· καὶ παβήσινάζομενος<sup>1</sup> ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, 29. ἐλάλει τε

<sup>1</sup> ἐν ι. καὶ π.—but εἰς ι. παρρησ. H<sup>4</sup>ABCELP 61, so Tisch., W.H., R.V., Blass, Weiss, Wendt; εἰς perhaps not understood. Blass takes εἰς = ἐν ut *alias*.

nature of Barnabas, so truly called "Son of Consolation". For an appreciative notice of the goodness and generosity of Barnabas, from a very different standpoint, see Renan, *Apostles*, p. 191 E.T.—ἐπιλ., cf. xxiii. 19; so as to disarm fear: on the force of this characteristic word of St. Luke see Ramsay, *St. Paul*, p. 245, Friedrich, p. 27, and below xvii. 19; generally constructed with genitive, but here αὐτὸν is probably governed by ἡγάγε; cf. xvi. 19, and xviii. 17, where also the accusative is found in cases of a finite transitive verb following the participle, ἐπιλ. Blass, *Gram.*, p. 100, note 2, refers αὐτὸν to ἡγάγε, and understands αὐτοῦ with ἐπιλ.—πρὸς τοὺς ἀποστόλους, cf. Gal. i. 19; there is no contradiction, although St. Paul's own narrative confines Saul's introduction to Peter and James: "though most of the Apostles were absent, yet the two real leaders were present" (Ramsay), and this was the point which St. Luke would emphasise. Wendt (1899) rejects the narrative of Acts as indistinct when compared with Gal. i., but see Lightfoot, *Galatians*, p. 91, and Drummond, *Galatians*, p. 67; see below on ver. 30 also.—διηγίστατο, *exposuit*, i.e., Barnabas (but Beza and Meyer make Saul the subject, although unlikely from construction and context); verb twice in Luke's Gospel, viii. 39, ix. 10, and three times in Acts, viii. 33 (quotation), xii. 17; cf. Heb. xi. 32, and Mark v. 16, ix. 9; and nowhere else in N.T.; frequent in LXX to recount, narrate, declare, cf. 1 Macc. v. 25, viii. 2, x. 15, xi. 5, and several times in Ecclesiasticus. Similarly used in classical Greek; Grimm compares figurative use of German *durchführen*.—πῶς εἶδε K.: while it is not said in any part of the three accounts of the Conversion that Saul *saw* Jesus, it is distinctly asserted here in a statement which Barnabas may well have received from Saul himself, and also in the two expressions of Ananias, cf. ver. 17, xxii. 14; cf. also the Apostle's own words, 1 Cor. ix. 1, xv. 8.—ἐπαβήσινάσατο, cf. the verb with the expression μετὰ παρρησίας λαλεῖν, see above on iv. 13, and of

the preaching of the other Apostles and of the Church, cf. xxviii. 31 (of Paul). Verb only used by Luke and Paul, and always of speaking boldly the truths of the Gospel; so seven times in Acts, and also in 1 Thess. ii. 2, Ephes. vi. 20.

Ver. 28. ἦν . . . εἰσπ.: for characteristic construction see i. 10, etc. εἰς καὶ ἐκπ., cf. i. 21. Hebraistic formula to express the daily confidential intercourse with the Apostles; cf. 1 Sam. xviii. 13, 2 Chron. xxiii. 7 (1 Macc. xiii. 49, xv. 14, 25, for somewhat similar expressions, but see H. and R.). —ἐν: if we read εἰς, see critical note. Weiss connects closely with ἐκπ. and takes it to signify that Saul was not only associated with the Apostles privately, but openly in the town, so Wendt and Holtzmann, *privatim* and *publice*. Page connects ἦν εἰς together, and thinks εἰς probably due to the intervention of the verbs expressing motion. Zöckler compares xxvi. 20, and takes εἰς as referring to Jerusalem and its neighbourhood (but see critical notes).

Ver. 29. συνεζήτει, cf. vi. 9.—πρὸς τοὺς Ἕλληνας, of whom Saul himself was one; see critical notes. Saul's visit was a short one (Gal. i. 18), and although we must not limit his opportunities of disputation to the two Sabbaths with Blass (note the two imperfects), yet it is evident that the Hellenists were at once enraged against the deserter from their ranks. There is no contradiction with xxii. 17, as Zeller and Overbeck maintained—it is rather a mark of truth that Luke gives the outward impulse, and Paul the inner ground (Hackett, Lightfoot, Lumby); but see on the other hand Ramsay, *St. Paul*, p. 62, against the identification of xxii. 17 with Paul's first visit; according to Ramsay, xxii. 17, 18 refer to the close of the Apostle's second visit. Wendt (1899) still identifies xxii. 18 with the passage before us, ix. 29; in seventh edition he speaks more fully of the fulfilment of the negative prophecy in xxii. 18, by the positive fact here narrated.—ἐπιχειροῦν: only used by St. Luke; St. Luke i. 1, Acts xix. 13; it is used in same sense in

καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς<sup>1</sup>. οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.  
30. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ

<sup>1</sup> Ἑλληνιστάς *ΣΑΒCΕΗLP*; but *A* has Ἑλληνας, and *Vulg.* (not *am.* *demid.*) has “loquebatur quoque gentibus et disputabat cum Græcis,” see *Felten's* note, *in loco*.

classical Greek; and it also occurs in *Esther* ix. 25, i *Esd.* i. 28, 2 *Macc.* ii. 29, vii. 19, ix. 2, etc., and 3 *Macc.* vii. 5, where it occurs as here with ἀνελεῖν (see also below), and for other instances *cf.* *Hatch* and *Redpath*. The word was frequently employed in medical language, sometimes in its literal sense “to apply the hand to,” but generally as in *N.T.* Both *Hippocrates* and *Galen* use the verb as *St. Luke* does, with γράφειν—ἐπιχειρήσαν γράφειν. *Hobart*, pp. 87 and 210, points out that *Galen* also employs the verb with ἀνελεῖν, as here. It is true that the word is also used in the same sense by *Josephus*, *c. Apion*, ii., with συγγράφειν, but the medical use of the term is so striking in *Hippocrates* that its use here is noted by *J. Weiss*, *Evangelium des Lukas*, p. i., as a probable reminiscence by the writer, and still more positively so by *Zahn*, *Einleitung in das N. T.*, ii., p. 384 (1899).

*Ver.* 30. ἐπιγνόντες: the preposition may signify here as elsewhere accurate and certain knowledge or information—a favourite word with *St. Luke*, in the *Gospel* seven times, in *Acts* thirteen times; it was also a favourite word with *St. Paul*, *cf.*, *e.g.*, i *Cor.* xiii. 12, 2 *Cor.* vi. 9; frequent in *LXX*, or it may simply mean to find out, to ascertain (*Grimm*); see *Blass in loco* on its force in *LXX*. 5.—οἱ ἀδελφοί: the expression seems expressly used to imply that the disciples at *Jerusalem* recognised *Saul* as a brother. *Wendt* (1899) rejects all the narrative in *Acts* as unhistorical, and compares with the statement here *Gal.* i. 22; but there mention is only made of the “Churches of *Judæa*,” whilst the inference that *Paul* could scarcely fail to have been known to the members of the Church in *Jerusalem* seems quite justifiable, *Lightfoot*, *Galatians*, p. 86.—κατήγαγον, *i.e.*, brought him down to the sea coast, *ad mare deduxerunt*, word used only by *Luke* and *Paul*; but by *St. Luke* only as a nautical expression, *cf.* *xxvii.* 3, *xxviii.* 12 (*xxi.* 3), and *Luke* v. 11; so in classical writers.—εἰς *K.* as in *viii.* 40 (not *Cæsarea Philippi* which is always so called); if he found *Philip* there (*xxi.* 8), the friend and the accuser of the proto-martyr would meet

face to face as brethren (*Plumptre*).—ἐξαπέστειλαν: the word might mean by sea or by land, but the former is supported amongst recent commentators by *Blass*, so too *Page* (*cf.* *Lightfoot* on *Gal.* i. 21, p. 85), *Knabenbauer*, p. 174. But if so, there is no contradiction with *Gal.* i. 21, where *Paul* speaks of coming into the regions of *Syria* and *Cilicia*, as if he went to the latter through the former. The expressions in *Galatians* have sometimes been explained on the supposition that the two countries, *Syria* and *Cilicia*, are named there as elsewhere in that order, *Acts* xv. 23, 41, as a kind of general geographical expression (*Felten*), the most important country being mentioned first, so *Lightfoot*, *Nösgen*, *Conybeare* and *Howson*; or that as *Paul* would remain at *Syrian* ports on the way to *Cilicia*, he might fairly speak as he does, or that he went first to *Tarsus*, and thence made missionary excursions into *Syria*. If neither of these or similar explanations are satisfactory, we can scarcely conclude with *Blass* that *Gal.* i. 21 is accounted for “*inverso per incuriam ordine*”. *Ramsay* has lately argued with much force that here as elsewhere *Paul* thinks and speaks of the *Roman* divisions of the empire (*cf.* *Zahn*, *Einleitung in das N. T.*, i., p. 124 (1897)), and that here the two great divisions, *Syria* and *Cilicia*, of the *Roman* province are spoken of; and he accordingly reads, with the original text of *Σ*, τὰ κλίματα τῆς *Σ.* καὶ *Κ.*, the article used once, and thus embracing the two parts of the one province (sometimes three parts are enumerated, *Phœnicia* being distinguished from *Syria*). There is apparently no example of the expression *Prov. Syria et Cilicia*, but *Ramsay* points to the analogy of *Bithynia-Pontus*; see *Expositor*, p. 29 ff., 1898, and “*Cilicia*” and “*Bithynia*” (*Ramsay*) in *Hastings' B.D.* *Ramsay* therefore concludes that *Gal.* i. 21 simply implies that *Paul* spent the following period of his life in various parts of the province *Syria-Cilicia*.—*Ταρσόν*, see above, *ver.* 11; on the years of quiet work at *Tarsus* and in its neighbourhood, see *Ramsay*, *St. Paul*, pp. 46, 47, and below on xi. 25.



ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. 31. Αἱ μὲν οὖν ἐκκλησίαι <sup>1</sup> καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας <sup>2</sup> καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ Ἁγίου Πνεύματος ἐπληθύνοντο.

<sup>1</sup> αἱ ἐκκλησίαι; but sing. ἡ ἐκκλη.  $\aleph$  ABC, Vulg., Syr. Pesh., Sah., Boh., Arm., Aeth., 30 Tisch., W.H., R.V., Blass, Wendt, Weiss, Hilg.; see Ramsay, *St. Paul*, p. 128.

<sup>2</sup> καὶ Γαλιλαίας, Blass brackets in  $\beta$  because om. by Chrys., Cassiod., perhaps because nothing has been said of the Church in Galilee, but it obviously must have existed there, though never actually mentioned in Acts (see Plumptre's note, *in loco*), see also below.

Ver. 31. αἱ ἐκκλησίαι—if we read the singular ἡ ἐκκλ. with the great MS. the word shows us that the Church, though manifestly assuming a wider range, is still one: Hort, *Ecclesia*, p. 55, thinks that here the term in the singular corresponds by the three modern representative districts named, *viz.*, Judæa, Galilee, Samaria, to the ancient Ecclesia, which had its home in the whole land of Israel; but however this may be, the term is used here markedly of the unified Church, and in accordance with St. Paul's own later usage of the word; see especially Ramsay, *St. Paul*, pp. 126, 127, and also p. 124.—καθ' ὅλης: the genitive in this sense is peculiar to St. Luke, and always with the adjective ὅλος; Luke iv. 14, xxiii. 5, Acts ix. 42, x. 37, the phrase, although not the best classically, seeming to "sound right," because καθόλου, only in Acts iv. 18 in N.T., had come into common use since Aristotle (Simcox, *Language of the N. T.*, p. 148; Vogel, p. 45).—οὖν connects with the preceding narrative; so Bengel, Weiss, Wendt, Blass, Zöckler; the Church had rest because the persecutors had become converted; but see also Rendall, Appendix, on μὲν οὖν, p. 164, and Hackett, Felten.—οἰκοδομοῦμεναι: "being edified," R.V. (see critical notes) (not "and were edified," A.V.)—as an accompaniment of the peace from persecutors. The term may refer primarily to the organisation of the Church as a visible institution, but would also indicate the spiritual edification which is so often expressed by the word in St. Paul's Epistles, where both the verb and its cognate noun are so frequent; cf. xx. 32, and note. The fact that the verb is employed only once in the Gospels, Matt. xvi. 18, of the Church, as here in a non-literal sense, as compared with its constant use by St. Paul as above, is a striking indication of the early date of the Synoptic Gospels or

their source (see Page, *in loco*). For the metaphorical use of the word in the O.T. of good fortune and prosperity, cf. LXX, Ps. xxvii. (xxviii.) 5, Jer. xii. 16, xl. (xxxiii.) 7, xxxviii. (xxxi.) 4, xlix. (xlii.) 10. (Hilgenfeld refers the whole section ix. 32-42 to the same source A from which his "author to Theophilus" derived the founding, and the first incidents in the history, of the early Church, i. 15-iv. 42, although the "author to Theophilus" may have added the words καὶ τῇ παρακ. . . ἐπληθύνοντο. But if we desire a good illustration of the labyrinth (as Hilgenfeld calls it) through which we have to tread, if we would see our way to any coherent meaning in ix. 31-xii. 25, it is sufficient to note the analysis of the sources of the modern critics given us by Hilgenfeld himself, *Zeitschrift für wissenschaft. Theol.*, pp. 481, 482; 1895.)—οἰκοδ.: may refer to the inward spiritual growth, ἐπληθ. to the outward growth in numbers; a growth attributed not to human agency but to the power of the Holy Ghost. παρακλήσις only here in Acts of the Holy Ghost. Hort renders "and walking by the fear of the Lord and by the invocation [παρακ.] of the Holy Spirit [probably invoking His guidance as Paraclete to the Ecclesia] was multiplied" (*Ecclesia*, p. 55), and it is not strange that the working of the Παράκλητος should be so described; while others connect the word with the divine counsel or exhortation of the prophets in opening hearts and minds; others again attach παρακ. to ἐπληθ. as expressing increase of spiritual strength and comfort (see Blass, Rendall, Felten, and cf. Col. i. 11, 1 Pet. i. 2). On the verb and its frequency in Acts see p. 73.

Vv. 32-35. *Healing of Aeneas*.—Ver. 32. ἐγένετο δὲ Π. διερχ.: on the formula and its frequency in Luke see Friedrich, p. 13, and above on p. 124. We have here a note of what may fairly be



32. ἜΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων,<sup>1</sup> κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. 33. εὗρε δὲ ἐκεῖ ἄνθρωπὸν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακειμένον ἐπὶ

<sup>1</sup> δια παντων, instead of this Par. and Wern. read "per omnes civitates et regiones," accepted by Blass; no doubt to explain δια παντων, which is difficult, see below.

taken as a specimen of many similar missionary journeys, or rather journeys of progress and inspection, mentioned here perhaps more in detail because of the development which followed upon it, cf. with chap. x. New congregations had been formed, and just as Peter and John had gone down to Samaria to the Christians converted by Philip, so it became necessary that the congregations which had grown up in many towns (viii. 14, 25, 40) should be visited and kept in touch with the centre at Jerusalem (see Ramsay, *St. Paul*, pp. 41, 42; Felten and Plumptre, *in loco*).—διερχ. διὰ πάντων, see note on xiii. 6, and for the construction Luke ix. 6, xi. 24.—κατελθεῖν, i.e., probably from Jerusalem, cf. viii. 5, Luke iv. 31 *devenire*, cf. Plummer's note on Luke iv. 31. On the frequent use of διέρχομαι and κατέρχομαι in Luke, see Friedrich, p. 7.—διὰ πάντων, sc., ἁγίων, so Meyer-Wendt, Weiss, Bengel, Alford, Hackett, De Wette, Holtzmann; cf. for similar construction 2 Cor. i. 16, and cf. Acts xx. 25, Rom. xv. 28, or it may mean "through all parts," R.V., so Belser, *Beiträge*, p. 58 (see critical notes). Hort seems to take it of the whole land (*Ecclesia*, p. 56).—ἁγίους, see on ver. 13.—Λύδδαν, Hebrew לוד, Lod, perpetuated in the modern Ludd; on the word see critical notes, cf. 1 Chron. viii. 2, Ezra ii. 23, Neh. vii. 37, xi. 35, 1 Macc. xi. 34; "a village not less than a city" Jos., *Ant.*, xx., 6, 2; three hours from Joppa in the plain of Sharon: its frontier position often involved it in battle, and rendered it a subject of treaty between Jews and Syrians, and Jews and Romans. At this period not only Jerusalem but Joppa and Lydda were centres of Jewish national feeling, and were singled out by Cestius Gallus as the centres of the national revolt. On its importance as a place of refuge and a seat of learning after the destruction of Jerusalem, see Hamburger, *Real-Encyclopädie des Judentums*, i., 5, p. 721; Edersheim, *History of the Jewish People*, pp. 155, 215, 479, 512, and also *Jewish Social Life*, pp. 75-78; G. A. Smith, *Hist. Geog. of the Holy Land*, pp. 141, 160 (and his interesting remarks on

the connection of St. George of England with Lydda); Schürer, *Jewish People*, div. ii., vol. i., p. 159, E.T. As the place lay on the route from Azotus to Caesarea the planting or at any rate the strengthening of its Christianity may be referred to Philip the Evangelist, viii. 40. But on the other hand the close proximity to Jerusalem, within an easy day's journey, may induce us to believe that Lydda had its congregation of "saints" almost from the first, Edersheim, *Jewish Social Life*, p. 75. On the curious Talmudical notices with reference to our Lord and the Virgin Mother, e.g., that He was condemned at Lydda, see Edersheim, *u. s.*, p. 76. Such passages perhaps indicate a close connection between Lydda and the founding of Christianity.

Ver. 33. Αἰνέαν: the name in this form is found in Thuc., Xen., Pindar. and is not to be identified with that of the Trojan Αἰνείας, although in a fragment of Sophocles we have for the sake of the verse Αἰνέας instead of Αἰνείας; see Wendt, seventh edition, and Wetstein, *in loco*. The name is also used of a Jew, Jos., *Ant.*, xiv., 10, 22. Probably a Hellenistic Jew; but although he is not expressly named a disciple (as in the case of Tabitha), yet as Peter visited him, and he knew the name of Jesus Christ, he may have become a Christian (so Blass); the fact that Peter went to the "saints" may imply this; but see Alford's note, and so too Hilgenfeld.—ἐξ ἐτῶν ὀκτὼ: characteristic of Luke as a medical man; in the cases of disease which he alone mentions, St. Luke frequently gives their duration, e.g., xiii. 11, Acts iii. 2, iv. 22, xiv. 8, see Hobart, p. 40, Zahn, *Einleitung in das N. T.*, ii., p. 427.—κραββάτω, see above on v. 15, and spelling.—παρὰλελυμένος, see above on viii. 7, and cf. also Zahn, *Einleitung in das N. T.*, ii., p. 436 (1899).

Ver. 34. ἰάται σε ἰ. l.: perhaps a *paronomasia*, iv. 30 (see Page, *in loco*); present tense, indicating that the healing was immediately effected, Burton, *N. T. Moods and Tenses*, p. 9; Blass, *Gram.*, p. 183; verb much more frequent in St. Luke than in the other N.T. writers; in Gospel eleven times, in Acts three times,

κραββάτω, ὃς ἦν παραλελυμένος. 34. καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰάταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθὺς ἀνέστη. 35. καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα,<sup>1</sup> οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

36. Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά,<sup>2</sup> ἥ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυῶν

<sup>1</sup> Λύδδαν: but in **Λ**AB, so Tisch., W.H., Blass, Weiss, Λυδδα; see Winer-Schmiedel, p. 93, Blass, *Gram.*, pp. 25, 31 (so for ver. 25). Σαρωνα **Λ**ABCE, so Tisch., W.H., Weiss, Blass, Hilg., but with varying accent; Blass, *Gram.*, p. 31. **Λ** has Σαρρωνα.

<sup>2</sup> Ταβιθα; but BC Ταβεῖθα, so W.H., Weiss, but in W.H., alt., see App., p. 162.

and one quotation; in St. Matthew three times, and same quotation; in St. John twice, and same quotation; in St. Mark only once; in Epistles three times, but perhaps only figuratively; so in Deut. xxx. 3, of the diseases of the soul. The term is used by St. Luke in a passage where a similar statement is made by St. Matthew and St. Mark, in which they employ another verb, less precise, σώζειν, διασώζειν, and not so strictly medical, cf. Matt. xiv. 36, Mark vi. 56, Luke vi. 19, Hobart, p. 9. ἱασις: the cognate noun, only in St. Luke, Luke xiii. 32, Acts iv. 32, and see further also Hobart, pp. 23, 24. Both noun and verb are also frequent in LXX, and cf. Plummer on Luke v. 19, who points out that ἰασθαί in its active significance is peculiar to St. Luke, except in the quotations from LXX (Matt. xiii. 15, John xii. 40, both figurative), and in John iv. 47.—στρώσον σεαυτῷ, cf. xxii. 12, where, as here, the context must be supplied. The aorist denotes performance without delay—now and at once make thy bed for thyself—an act which hitherto others have done for thee.—καὶ εὐθ. ἀνέστη corresponds to ἀνάστηθι and indicates the completeness of the healing.

Ver. 35. τὸν Σάρωνα, on accentuation see critical notes: “at Lydda and in Sharon,” R.V. In Sharon, because it was not a town as Lydda, but rather a level tract, the maritime plain between Carmel and Joppa, so called in Hebrew (with article), meaning “the Level”; in Greek, the Forest, δρυμός, LXX, because it was once covered by a great oak forest; full of quiet but rich beauty; cf. 1 Chron. xxvii. 29, Isa. xxxiii. 9, xxxv. 2, xxxvii. 24, lxx. 10, celebrated for its pasturage, Cant. ii. 1. “The masculine article doth show that it is not named of a city, and so doth the

LXX article in Isa. 33, 9,” J. Lightfoot, *Hor. Heb.* There is no ground for supposing that it meant a village in the neighbourhood, as no place bearing the name Saron can be satisfactorily cited, but cf. Nösgen, *in loco*; see G. A. Smith, *Hist. Geog. of the Holy Land*, pp. 52, 147, 148; Eidersheim, *Jewish Social Life*, p. 74; Hamburger, *Real-Encyclopädie des Judentums*, i., 6, p. 897.—πάντες: the expression may be taken to mean that a general conversion of the inhabitants followed. Rendall renders “and all that dwelt, etc., who had turned to the Lord, saw Him,” i.e., attested the reality of the miracle, Acts, pp. 72 and 232. But it might fairly be urged that many would see the man besides those who had become Christians. It helps us to understand the passage if we remember with Nösgen (so Bengel) that the expression ἐπὶ τὸν K. applies not to God the Father, but to Jesus Christ, so that we learn that a conversion of the Jewish population at Lydda to the claims of Jesus as the Messiah was the result of the miracle (see also Hackett’s useful note). On the use of οἵτινες see Alford’s note on vii. 53, quoted by Page (Winer-Schmiedel, p. 235). For the phrase ἐπιστ. ἐπὶ τὸν K. cf. xiv. 15.

Vv. 36-43. *Tabitha raised from the dead.*—Ver. 36. Ἰόππη, on the spelling, Winer-Schmiedel, p. 56; and below on ver. 43.—μαθήτρια: only here in N.T.: the word occurs in the Apocryphal *Gospel of Peter*: Mary Magdalene is described as μ. τοῦ Κυρίου: it is also used by Diod., ii., 52; Diog. Laert., iv., 2; viii., 2. The form μαθητρίς is found in Philo.—Ταβιθά, see critical notes. תַּבִּי־תָא, Aramaic,

= צְבִי, Hebrew: (1) splendour, beauty;

(2) Greek Δορκάς, specially prized by



ὧν ἐποίει· 37. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. 38. ἐγγὺς δὲ οὔσης Λύδης<sup>1</sup> τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνῆσαι<sup>2</sup> διελθεῖν ἕως αὐτῶν. 39. ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ

<sup>1</sup> Λυδης; but Tisch., Blass, W.H. -as, see on ver. 35, and W.H., App., p. 163.

<sup>2</sup> δυο ανδρας NABCE; om. HLP, Chrys. οκνησαι; but οκνησης NABC<sup>1</sup>E 40, 61, 81, Vulg., Sah., Boh., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

the Orientals for its elegance, Cant. ii. 9,—so called from the large bright eyes of the animal (δέρκομαι). The name was found as a feminine name amongst both Greek and Jews, see instances in Wetstein (*e.g.*, Jos., B. J., iv., 3, 5), Plumptre, Wendt, seventh edition, *sub v.*, and more recently Deissmann, *Neue Bibelstudien*, p. 17. This Greek equivalent (found several times in LXX) may not have been actually borne by Tabitha as a name, for St. Luke may only mean to interpret the Aramaic word for his Gentile readers; but she may have been known by both names. Like Æneas, she may have been an Hellenist. There is nothing to indicate that she should be called a deaconess, nor can we tell from the narrative what was the state of this true Sister of Charity, whether she was a widow, whether married or unmarried (Weiss); see further, "Dorcas," Hastings' B.D., and Eder-sheim, *Jewish Social Life*, p. 78. On the phrase here see Winer-Schmiedel, p. 232.—ἐλεημοσυνῶν in singular, iii. 2; in plural x. 2, as here; "species post genus ut, 41," Blass, but by the former term also ἀγαθ. ἔργων works of charity may be more especially intended; see Weber, *Jüdische Theol.*, p. 284 (1897); cf. Eclus. xx. 16, τὰ ἀγαθὰ μου (and xviii. 15; Tobit xii. 13); "Dorcas" and "Alms-giving," Hastings' B.D.—ὧν, see on i. 1.

Ver. 37. ἐγέν. δέ: on the frequency of the formula in Luke see above p. 124, and Plummer, *St. Luke*, p. 45, on the use of ἐγένετο.—ἀσθενήσασαν: aorist, marking the time when she fell sick (Weiss).—λούσαντες: after the manner of the Jews as well as of the Greeks, cf. instances in Wetstein and Hamburger, *Real-Encyclopädie des Judentums*, i., 2, 162, "Beerdigung".

Outside Jerusalem three days might elapse between the death and burial, but in Jerusalem no corpse lay over night, see Hamburger, *u. s.*, p. 161; in the case of Ananias and Sapphira we may note the accuracy of this distinction.—ἐθηκαν: burial did not take place until the danger of an apparent death was considered past; in uncertain cases a delay as above might be allowed, or for other special reasons, and children were forbidden to hasten the burial of their parents, Hamburger, *u. s.*, p. 161; and further for burial and mourning customs, Eder-sheim, *Jewish Social Life*, p. 168, and *History of the Jewish Nation*, p. 311.—ἐν ὑπερώῳ: the body was usually laid in an upper chamber when burial was delayed; see Hackett's note and also on ver. 39, and Alford on the article.

Ver. 38. Λύδης, on the form see above on ver. 35; nine miles from Joppa.—παρακαλοῦντες; the only passage in which the *oratio recta* follows if we read μὴ ὀκνήσης, see critical notes; this also best represents the urgency of the message (cf. John xi. 3), as in R.V.—μὴ ὀκν.: "fides non tollit civilitatem verborum," Bengel. Verb only here in N.T., cf. LXX, Num. xxii. 16, of Balak to Balaam, a phrase almost identically similar.—διελθεῖν, cf. Luke ii. 15, and ver. 32 above, and below xi. 19. Like other compounds of ἐρχομαι very frequent in Luke, as compared with other writers (Friedrich, p. 7).—ἕως αὐτῶν: use of ἕως locally, common in St. Luke (Friedrich, p. 20); ἕως with genitive of the person as here, cf. Luke iv. 42, 1 Macc. iii. 26; not so used in classical writers (Plummer).

Ver. 39. It is not said that they sent for St. Peter to work a miracle, but his near presence at Lydda would naturally make them turn to him in a time of sorrow.



ἱμάτια <sup>1</sup> ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. 40. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θείς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ταβιθά,<sup>2</sup> ἀνάστηθι. ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς

<sup>1</sup> After ἱμάτια Par., Ps.-Aug. add διηγουντο αὐτῷ, accepted by Blass. Belser supports, pp. 58, 59, as being clearer, and showing that the widows not only pointed to the garments with them in proof of the charity of Dorcas, but also showed how much good work she had down besides.

<sup>2</sup> After ἀναστηθι Syr. Harcl., Sah., Gig., Par., Cypr., Ps.-Aug., Cassiod. add "in nomine domini nostri Jesu Christi". Cypr. and Cassiod. omit "domini nostri". Blass accepts this latter form, Hilg. the former. Belser, *u. s.*, thinks that the words might easily be omitted on revision by an author who was not afraid of any obscurity arising after ver. 34

—παρεγενόμενον: a characteristic Lucan expression (Weiss), see above v. 21.—τὸ ὑπερ.: here the article would naturally be used on referring to the chamber, *cf.* ver. 37, in which the body lay.—αἱ χῆραι: they may have been the poor of the Church, vi. 1, whom Dorcas had befriended, or those who had been associated with her in good works (see also Plumptre's suggestive note). In connection with St. Luke's marked sympathy with women, we may note that the word χῆρα is used by him no less than nine times in his Gospel, three in Acts.—κλαίονσαι, *cf.* Luke vii. 13, viii. 52, Hamburger, *u. s.* (ver. 37).—ἐπιδεικ.: only here in middle voice, perhaps as pointing to the garments which they were themselves wearing (so Blass, Wendt, Felten, Grimm-Thayer), which Dorcas had given them.—χιτῶνας: "coats," close-fitting undergarments; the word was used in classical Greek of men and women, more perhaps like a dressing-gown or cassock; "Coat," "Dress," Hastings' B.D.—ἱμάτια, the long flowing outer robes.—ὅσα: "all which," *i. e.*, so many (Blass, Page, Hackett, Knabenbauer); see reading in β (Blass), critical notes.—ἐποίει: imperfect as denoting her customary mode of action.

Ver. 40. ἐκβαλὼν δὲ ἔξω πάντας: nothing could be more natural than this action of St. Peter as a reminiscence of his Master's action, when He was about to perform a similar miracle, *cf.* Matt. ix. 25, Mark v. 40 (*cf.* 2 Kings iv. 33, and vv. 4, 5 in same chapter), but in Luke viii. 54 it is noteworthy that the similar words are omitted by W.H. and the revisers, see above. In St. Matthew the multitude ὁ ὄχλος is put out, but in St. Mark (and St. Luke), whilst all are described as put out (the same verb), Peter, James and John, with the parents,

are allowed to be present at the miracle. Weiss points out the reminiscence of Mark v. 40, but this we might expect if St. Mark's Gospel comes to us through St. Peter. St. Chrysostom marks the action of St. Peter as showing how entirely free he was from any attempt at display.—θείς τὰ γόνατα, see note on vii. 60, "hoc Dominus ipse non fecerat" Blass. St. Peter had been present on each of the three occasions recorded in the Gospels when his Master had raised the dead, but he does not venture at once to speak the word of power, but like Elijah or Elisha kneels down in prayer (see Rendall's note).—Τ. ἀνάστηθι, *cf.* Mark v. 41. Here again we note the close agreement with St. Mark's narrative—the words to the damsel are not given at all by St. Matthew ix. 25, and by St. Luke in Greek, viii. 54, not in Aramaic as by Mark. On the absurdity of identifying the Ταβιθά here with the Ταλιθά of Mark v. 41 see Nösgen and Zöckler, *in loco*. It may suffice to note with Lumby that in each case an interpretation of the word used is given.—ἀνεκάθισε: not found in LXX, and used only by St. Luke in this passage and in his Gospel, vii. 15 (but B has ἐκάθισεν, which W.H. reads only in margin), in both cases of a person restored to life and sitting up. In this *intransitive* sense it is almost entirely confined to medical writers, to describe patients sitting up in bed. It occurs in Plato, *Phædo*, 60 B, but in the middle voice, and with the words ἐπὶ τὴν κλίνην expressed; in Xen., *Cyr.*, v., 7, it is also used, but in a different sense (to sit down again), *cf.* Hobart, pp. 11, 40, 41, who also notices that the circumstantial details of the gradual recovery of Tabitha are quite in the style of medical description. τὸ σῶμα, Luke xvii. 37, the word is quite

αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. 41. δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. 42. γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης,<sup>1</sup> 43. καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον· ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν<sup>2</sup> ἐν Ἰόππῃ παρὰ τινὶ Σίμωνι βυρσεῖ.

<sup>1</sup> τῆς Ἰοππῆς, on spelling see Winer-Schmiedel, p. 56. Art. om. by W.H. after BC<sup>1</sup>, but retained here by Weiss.

<sup>2</sup> αὐτον om. B<sup>1</sup>B, so Tisch., W.H. (Weiss); and there are various other readings but none possessing such strong support.

classical for a dead body, so too in LXX, cf. Deut. xxi. 23, 1 Kings xiii. 24, 1 Macc. xi. 4, 2 Macc. ix. 29. Everything, as Wendt admits (1888), points to the fact that no apparent death, or a raising by natural means, is thought of by the narrator. Holtzmann and Pfeiderer can only find a parallel here with xx. 9-12, but none can read the two narratives without seeing their independence, except in the main fact that both narrate a similar miracle.—ἤνοιξε τοὺς ὀφθ.: to this there is nothing corresponding in the details given by the Gospel narratives, as Blass points out.

Ver. 41. δοὺς δὲ αὐτῇ χ.: here for help to her to rise, after she had been restored to life, but in the Gospels Christ takes the damsel by the hand *before* she is restored, Mark v. 41, Luke viii. 54. Thus, while retaining a close resemblance, as we might surely expect, to our Lord's action in St. Mark's narrative, there is yet sufficient independence of detail to show that one description is not a slavish imitation of the other.—τὰς χήρας: Rendall sees in the words reference to an organised body, 1 Tim. v. 11-16, engaged in the service of the Church, but the context only points to the widows who had been previously mentioned, *species post genus*, as in ver. 36 (Blass).

Ver. 42. καθ' ὅλης, see above on ver. 31.

Ver. 43. ἐγένετο δὲ, see on ver. 37, Plummer, *St. Luke*, p. 45, on the use of ἐγένετο. The phrase also marks (as often in Luke) a transition to the following narrative (Nösgen).—ἡμέρας ἱκανὰς, see on viii. 11, and xxvii. 7. Kennedy speaks of the adjective as used in the vernacular sense of "long," "many," Aristoph., *Pax*, 354.—βυρσεῖ, in classics βυρσοδέψης: it is difficult to suppose that the common estimate of the work of a tanner amongst the Jews as unclean, on account of their constant contact with dead animals, has here no significance. At least the mention of the trade seems to show

that St. Peter was already in a state of mind which would fit him for the further revelation of the next chapter, and for the instructions to go and baptise the Gentile Cornelius. On the detestation in which this trade was held by the Jews, see Wetstein, *in loco*; Edersheim, *Jewish Social Life*, p. 158; cf. Mishna, *Khethuboth*, vii., 10. It does not in any way militate against the historical character of the narrative, as Overbeck maintains, to admit that the description is meant to introduce the "universalism" of the following incident. Both Chrysostom and Theophylact (so too Erasmus) dwell upon this incident in St. Peter's life as illustrating his unassuming conduct.—Ἰόππῃ, see on ver. 36. Heb. יָפָה, "beauty," *Yaffa*;

see for references Josh. xix. 46, 2 Chron. ii. 16, Jonah i. 3, Ezra iii. 7; the port of Jerusalem from the days of Solomon (from which it was distant some thirty-five miles), situated on a hill so high that people affirmed, as Strabo mentions, that the capital was visible from its summit. It was *comparatively* (Schürer) the best harbour on the coast of Palestine (although Josephus, *B. J.*, iii., 9, correctly describes it as dangerous), and in this lay its chief importance. The Maccabees were well aware of this, and it is of Simon that the historian writes: "With all his glory he took Joppa for an haven, and made an entrance to the isles of the sea" 1 Macc. xiv. 5 (about 144 B.C.). The Judaising of the city was the natural result of the Maccabean occupation, although the Syrians twice retook Joppa, and twice Hyrcanus regained it for the Jews. Taken by Pompey B.C. 63, restored to the Jews by Cæsar 47, Jos., *Ant.*, xiv., 4, 4; *B. J.*, i., 7, 7, and *Ant.*, xiv., 10, 6, and at length added to the kingdom of Herod the Great, *Ant.*, xv., 7, 3; *B. J.*, i., 20, 3, Joppa remained Jewish, imbued with all the fanatic patriotism of the mother-city, and in



X. 1. ἌΝΗΡ ΔΕ ΤΙΣ ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος,  
2. ἑκατοντάρχης ἐκ σπείρης<sup>1</sup> τῆς καλουμένης Ἰταλικῆς, εὐσεβῆς καὶ  
φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας

<sup>1</sup> σπειρης NACEL, so Tisch., W.H., Blass, Weiss, Hilg.; but σπειρας in BP, Chrys., W.H., alt., App., p. 164.

the fierce revolt of 66 A.D. Joppa still remained alone in her undivided allegiance to Judaism, and against Joppa the first assault of Cestius Gallus was directed. On the Joppa which St. Peter entered, Acts x., and its contrast to the neighbouring Cæsarea, see viii. 40 and G. A. Smith, *Hist. Geog.*, p. 136 ff.; see also Schürer, *Jewish People*, div. ii., vol. i., p. 79 ff. E.T.; Hamburger, *Real-Encyclopädie des Judentums*, i., 4, 601; B.D.<sup>2</sup>, "Joppa".

CHAPTER X. *Baptism of Cornelius and his friends.*—Ver. 1. ἄνθρωπος: on the expression see Ramsay, *St. Paul*, p. 202.—ἐν Κ., see viii. 40.

Ver. 2. ἑκατοντάρχης: form general in N.T., and so in later Greek, although χιλιάρχος is always retained in N.T., and ἑκατόνταρχος is also found, Matt. viii. 5, 8 (W.H.), Luke vii. 2, Acts xxii. 25 (W.H.); so πατριάρχης, πολιτάρχης, ἐθνάρχης, see Winer-Schmiedel, p. 82, and note on forms employed in Josephus and LXX; W.H., Appendix, p. 163; Blass, *Gram.*, pp. 28, 68; and Grimm-Thayer, *sub v.*, for various authorities.—ἐκ σπείρης τῆς Ἰ.: the word σπείρα here = *cohors*, although used in the N.T. in a more general way as of the band which arrested Jesus, and so also of Jewish troops in Judith xiv. 11, 2 Macc. viii. 23, xii. 20, 22. Each legion was subdivided into ten cohorts, but besides the legionary cohorts there were auxiliary cohorts, and Josephus mentions that five of these cohorts were stationed at Cæsarea at the time of the death of Herod Agrippa, composed to a great extent at all events of the inhabitants of Cæsarea and Sebaste, *Ant.*, xix., 9, 2; xx., 8, 7. There were in the provinces Italic cohorts composed of volunteer Roman citizens born in Italy, and in answer to the strictures of Schürer, who contends that there was no Italic cohort in Cæsarea at this time, Blass, *in loco*, asks why one of the five cohorts mentioned by Josephus may not have been composed of Roman citizens who had made their home at Cæsarea or Sebaste, a cohort known by the name mentioned. But Ramsay has given great

interest to the subject by his account of a recently discovered inscription at Carnuntum—the epitaph of a young Roman soldier, a subordinate officer in the second Italic cohort, who died at Carnuntum while engaged on detached service from the Syrian army. He sees reason to infer that there was an Italic cohort stationed in Syria in A.D. 69, and although the new discovery does not prove anything with certainty for the period in Acts x., say 40-44 A.D., yet it becomes in every way probable that at that date, when Cornelius is described as in x. 1, an Italic cohort recruited from the east was stationed in the province Syria. But even if it could be shown that no Italic cohort was stationed at Cæsarea from A.D. 6-41, or again from 41-44 in the reign of Herod, it by no means follows that a centurion belonging to the cohort may not have been on duty there. He may have been so, even if his cohort was on duty elsewhere, and it would be a bold thing to deny such a possibility when the whole subject of detached service is so obscure; Ramsay, *Expositor*, September, 1896, also *Expositor*, December, 1896 (Schürer's reply), and January, 1897 (Ramsay); Schürer, *Jewish People*, div. i., vol. ii., p. 53 ff. E.T.; Ramsay, *Was Christ born at Bethlehem?* pp. 260-269; O. Holtzmann, *Neutest. Zeitgeschichte*, p. 108; and Wendt, *in loco*, (1899).—εὐσεβῆς καὶ φ. τὸν Θεόν: the adjective is only used here and in ver. 7 (xxii. 12), and once again in 2 Peter ii. 9 in the N.T. In the LXX it is found four times in Isaiah, thrice as an equivalent of צַדִּיק, xxiv. 16, xxvi. 7 (2), righteous, upright, cf. also Prov. xii. 12, once as an equivalent of לְבָרִי, liberal, generous, see on viii. 2 above; frequent in Ecclus. and Macc., see also Trench, *N.T. Synonyms*, i., p. 196. Taken by itself the word might denote goodness such as might characterise a Gentile, cf. xvii. 23, and its classical use (like the Latin *pietas*); but construed with φ. τὸν Θεόν it certainly seems to indicate that Cornelius was "a God-fearing proselyte" (not to



πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διὰ παντός. 3. εἶδεν ἐν  
ὁράματι φανερώς,<sup>1</sup> ὥστε ὦραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ

<sup>1</sup> ἐν ὁραματι φαν. om. by Iren.; Blass brackets, and see Pref. to β text, p. xviii. ὡσεὶ add περι, so ῬABCE, many min., Syr. (P. and H.), Boh., Irint., Dam., so Tisch., W.H., R.V., Weiss, Wendt, Hilg.; Blass omits in β; evidence for the addition seems conclusive, and περι may have dropped out as superfluous after ὡσεὶ. ἐννάτην; ῬABCEP have ἐνάτην, and Tisch., W.H., Blass, Hilg., see Winer-Schmiedel, p. 55.

be identified it would seem with "proselytes of the gate," although the confusion is common (Schürer, *Jewish People*, div. ii., vol. ii., p. 316 E.T.). In Acts this class of proselyte is always so described (or σεβόμενοι τὸν Θεόν) "they that fear God," i.e., the God of the Jews, cf. x. 22, 35, xiii. 16, 26, etc. All the incidents of the story seem to point to the fact that Cornelius had come into relations with the synagogue, and had learned the name and the fear of the God of Israel, cf. x. 2, 22, 25, without accepting circumcision, see especially Ramsay, *Expositor*, p. 200 (1896), where he corrects his former remarks in *St. Paul*, p. 43; Hamburger, *Real-Encyclopädie des Judentums*, "Fremder," i., 3, p. 382; Hort, *Ecclesia*, p. 58; O. Holtzmann, *Neutest. Zeitgeschichte*, pp. 184, 185; Weizsäcker, *Apostolic Age*, i., 103 E.T.; McGiffert, *Apostolic Age*, p. 101, note, and for a further explanation of the distinction between the σεβόμενοι and the "proselytes of the gate" cf. Muirhead *Times of Christ* (T. & T. Clark), pp. 105, 106.—σὺν παντὶ τῷ οἴκῳ αὐτοῦ: the centurions of the N.T. are always favourably represented, cf. Matt. viii. 5, Luke vii. 9, xxiii. 47, Acts xxvii. 3. οἶκος here includes not only the family but the whole household, cf. vii. 10, xi. 14, xvi. 31, xviii. 8, etc.; Luke i. 27, x. 5, xix. 9, thus the soldier "who waited on him continually" is also called εὐσεβής. οἶκος (cf. πᾶς ὁ οἶκ. ὅλος ὁ οἶκ.), favourite word with St. Luke in the sense of "family" (Lekebusch, Friedrich) as compared with the other Evangelists, but often found in St. Paul (cf. Hebrews), so also LXX, Gen. vii. 1, xlvii. 12. St. Peter uses the word so in xi. 14, and in 1 Peter ii. 18 we have οἰκῆτος. St. Chrysostom well says: "Let us take heed as many of us as neglect those of our own house" (*Hom.*, xxii.). Cf. too Calvin, *in loco*.—ποιῶν ἑλεμν. τῷ λαῷ, see note on ix. 36; the word occurs frequently in Ecclus. and Tobit, and its occurrence here and elsewhere in Acts illustrates the Jewish use of the term; but although it is true to say that it

does not occur in Acts in any Christian precept, St. Paul applies the word to the collection made from the Christian Churches for his nation at Jerusalem, xxiv. 17, a collection to which he attached so much importance as the true outcome of Christian love and brotherhood, see *l.c.* How highly almsgiving was estimated amongst the Jews we may see from the passages referred to in Hastings' B.D. and B.D.<sup>2</sup>; Uhlhorn's *Christian Charity in the Ancient Church*, p. 52 ff. E.T.; but it should be remembered that both in Ecclus. and Tobit there are passages in which both almsgiving and fasting are also closely connected with prayer, Ecclus. vii. 10, Tob. xii. 8.—τῷ λαῷ, i.e., Israel, as always in Luke, see above on iv. 25. Both this and his continuous prayer to God, ver. 30, characterise him as half a Jew (Weiss).—διὰ παντός: Luke xxiv. 53, and three times in Acts (once in a quotation, ii. 25), but only used once in Matthew and Mark, and not at all by St. John; on St. Luke's predilection for πᾶς and its compounds see Friedrich, pp. 5, 6. The description of the centurion no doubt reminds us of the description of another centurion in Luke vii. 5 (so Weiss), but we are not obliged to conclude that the centurion here is merely pictured after the prototype there; but the likeness may possibly point to the same source for both narratives, as in some respects the language in the two cases is verbally alike, see Feine.—δεόμενος: "preces et liberalitas commendantur hic; accedit jejunium, ver. 30"; so Bengel, and he adds, "Benefici faciunt, quod Deus vult; precantes iidem quod volunt, Deus facit".

Ver. 3. εἶδεν: there is no ground for explaining away the force of the words by assuming that Cornelius had formerly a longing to see Peter. —φανερώς: "openly," R.V.; *manifeste*, Vulgate. The words plainly are meant to exclude any illusion of the senses, not in a trance as in ver. 10, cf. xxii. 17; only here in Luke's writings, cf. 2 Macc. iii. 28.—ὥστε

εἰσελθόντα πρὸς αὐτόν, 4. καὶ εἰπόντα αὐτῷ, Κορνήλιε. ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι, Κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυον ἐνώπιον τοῦ Θεοῦ. 5. καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετὰπεμψαι Σίμωνα<sup>1</sup> ὃς ἐπικαλεῖται Πέτρος. 6. οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.<sup>2</sup> 7. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνήλιῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ

<sup>1</sup> After Σίμωνα add τινι W.H., R.V., Blass, Weiss.

<sup>2</sup> οὗτος λαλήσει . . . δεῖ ποιεῖν, whole clause om. NABCELP 13, 61, Vulg. (am. fu. tol.), Syr., P. and H., etc., so W.H., R.V., Hilg., retained by Blass in β on the authority of Vulgcl., Par.<sup>2</sup>, and a few min., evidently case of insertion, cf. ix. 6, xi. 14.

(περὶ): the ὡσεὶ, as Blass points out, intimates the same as περὶ—the dative which is read here by Chrysostom (omit περὶ) is sometimes confused with the accusative in the sense of duration of time, see Blass on ver. 30, and viii. 11 (for the accusative see John iv. 52, Rev. iii. 3), and *Gram.*, p. 93. Cornelius observed without doubt the Jewish hours of prayer, and the vision is represented as following upon, or whilst he was engaged in, prayer, and in answer to it.

Ver. 4. Κορνήλιε, cf. ix. 10 (1 Sam. iii.). Of Cornelius the words of the Evangelical Prophet were true, xliii. 1, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine".—ἀτενίσας, see above on i. 10.—ἔμφοβος: four times in St. Luke, twice in Gospel, twice in Acts, and always with second aorist participle of γίγνομαι as here, only once elsewhere in N.T., Rev. xi. 13 (with ἐγένοντο); cf. Eccclus. xix. 24 (21), of the fear of God; and in 1 Macc. xiii. 2 both ἐντρομος and ἔμφοβος are apparently found together, cf. Acts vii. 32 and xvi. 29, but in classical Greek the word is used properly actively, *formidolosus*.—τί ἐστι, Κύριε; the words, similar to those used by Paul at his conversion, reveal the humility and the attentive attitude and readiness of Cornelius.—αἱ προσ., cf. ii. 22, with article: of regular prayers.—ἀνέβησαν: *tanquam sacrificia*, cf. Ps. cxli. 2, Phil. iv. 18, Heb. xiii. 15, and for the word, 2 Kings iii. 20, Job xx. 6, Ezek. viii. 11, 1 Macc. v. 31.—εἰς μνημόσυον: in Lev. ii. 2, 9, 16, vi. 12, vi. 15, Num. v. 26 (cf. Eccclus. xxxviii. 11, xlv. 16), the word is used as a translation of the Hebrew

הַזֶּה, "a name given to that portion of the vegetable oblation which was

burnt with frankincense upon the altar, the sweet savour of which ascending to heaven was supposed to commend the person sacrificing to the remembrance and favour of God," a *remembrance offering*. The words at all events express the thought that the prayers and alms of Cornelius had gained the favourable regard of God, and that they would be remembered, and are remembered accordingly (see notes by Wendt, Felten and Holtzmann), the alms being regarded by zeugma as ascending like the prayers. With this passage cf. Tob. xii. 12, 15, and Mr. Ball's note in *Speaker's Commentary*, i., p. 231. "O quam multa in terram cadunt, non ascendant" Bengel, and cf. *Hamlet*, Act iii., Sc. 3: "My words fly up," etc.: see *Book of Enoch*, xlix., 3, for a striking parallel to the thought of raising prayers as a memorial to God, Charles' edition, pp. 70, 284.

Ver. 5. μετὰπεμψαι: middle, his messengers were to perform his wishes; only in Acts in N.T., where it occurs nine times, but found twice in LXX and in Maccabees; so too mostly in the middle in classical writers, although the active is also found in same sense.—Σίμωνα (τινι), see critical notes; as unknown to Cornelius, marked out by his surname as the one of the many who were called Simon.

Ver. 6. ξενίζεται, see ver. 33.—παρὰ θάλασσαν: perhaps to secure water for the purpose of his trade, perhaps because it seems that a tanner was not allowed to carry on his business unless outside the walls of a town, see on ix. 43, at a distance of fifty cubits, see Wendt, *in loco*; Hackett, p. 135.

Ver. 7. οἰκετῶν: one related to the οἶκος, a milder and a narrower term than δοῦλος, which would simply de-



τῶν προσκαρτερούντων αὐτῷ, 8. καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9. Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἑκτῇ. 10. ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν<sup>1</sup> ἐπ' αὐτὸν ἑκστασις, 11. καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαίνον ἐπ' αὐτὸν σκευὸς τι ὡς δόβην μεγάλην, τέσσαρσιν ἀρχαῖς<sup>2</sup> δεδεμένον, καὶ

<sup>1</sup> ἐπέπεσεν, but ἐγενετο in  $\mathfrak{NABC}$  40, 61, Boh., Or., Did., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> δεδεμένον καὶ om.  $\mathfrak{NABC}^2E$  40, Vulg., Boh., Aeth., Or., so Tisch., W.H., R.V., Weiss, Blass (but see crit. below), Wendt (as against Meyer). d, Gig., Par. (Syr. Harcl.), Apost. Const. (Hilg.) read τεσσ. ἀρχαῖς δεδ. σκευος τε ως οθονην λαμπραν καθ. ἐπὶ τῆς γῆς, so Blass in  $\beta$ , "recte fort." (*cf.*, xi. 5).

note ownership; more closely associated with the family than other servants, οἰκέτας τε καὶ δούλους, *cf.* Rom. xiv. 4, 1 Pet. ii. 18.—εὐσεβῆ: not of itself showing that the soldier had entered into any relationship with the Jews, but in connection with ver. 2 it can scarcely imply less than in the case of Cornelius; of each it might be said, as of St. Paul in his service of Christ, δουλεύον τῷ Κ. μετὰ πάσης ταπεινοφροσύνης (xx. 19), and both master and servant were about to become οἰκέται of a nobler household: οἰκεῖν τοῦ Θεοῦ and συμπολιταὶ τῶν ἁγίων; see xi. 14.—προσκαρτερούντων, see above on chap. i. 14. A good reference is given by Wendt to Dem., 1386, 6, θεραπεῖν τὰς Νεαῖρα τότε προσκαρτερούσας (so too Polyb., xxiv., 5, 3); but see on the other hand Blass, *in loco*. Kuinoel supposes that they acted as house-sentries, but there is no need to limit the service to that; *cf.* viii. 13, and LXX, Susannah, ver. 6.

Ver. 8. ἐξηγησάμενος ἅπαντα: only in Luke in N.T., except once in John i. 18, *cf.* Luke xxiv. 35, Acts xv. 12, 14, xxi. 19, and in LXX, Judg. vii. 13, 1 Chron. xvi. 24, 2 Kings viii. 5, etc. The word plainly suggests the mutual confidence existing between Cornelius and his household (ἅπαντα, as if nothing were forgotten in the communication), Weiss.

Ver. 9. δδοι.: the distance was thirty miles; only here in N.T., not LXX; but ὁδοιπορία is found in N.T. and LXX; ὁδοιπόρος in LXX and Ecclus., but not in N.T.: all three words are found in classical Greek. It is perhaps to be noted that the word here used was also much employed in medical

language (Hobart).—δῶμα: sometimes taken here to mean a room on the roof, or an upper room, but the idea of prayer under the free canopy of heaven is better fitting to the vision; see Kennedy, *Sources of N. T. Greek*, p. 121; = flat roof in N.T. and LXX; in modern Greek = terrace.—περὶ ὧραν ἑκτῇ: about twelve o'clock, midday; see G. A. Smith, *Hist. Geog.*, pp. 138-142.

Ver. 10. πρόσπεινος: only here, not found in LXX or classical Greek, probably intensive force in πρὸς, see Grimm-Thayer, *sub v.*, although not in R.V.—ἤθελε γεύσασθαι: there is no mention of any long period of previous fasting, as if that would account for the vision; Peter was about to partake of his ordinary meal.—ἐπέπεσεν, see critical notes.—ἑκστασις: represented in such a way as to distinguish it from the δρᾶμα of Cornelius in ver. 3; a trance, an ecstasy in which a person passes out of himself, always in connection with "visions," in what may be called its technical use; sometimes it is used as expressing simple astonishment, *cf.* Acts iii. 10, etc.; for a good account of the word and its various significations in N.T. and LXX, see Kennedy, *Sources of N. T. Greek*, pp. 121, 122; on the distinction between ἑκστ. and δρ. see Alford, note, *in loco*.

Ver. 11. θεωρεῖ: "beholdeth," historic present, giving vividness.—ὡς δόβν. μεγ. Both words, δόβνη and ἀρχή (in this sense), are peculiar to St. Luke in N.T.—the phrase ἀρχαὶ δόβνης is medical, so that the expression here rendered ends or corners of a sheet is really technical medical phraseology, see Hobart, p. 218, Plummer, *Introd. to St. Luke*, lxx., Zahn, *Einleitung*, ii., 436. ἀρχαί is also used



καθιέμενον ἐπὶ τῆς γῆς · 12. ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία<sup>1</sup> καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13. καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς,<sup>2</sup> Πέτρε, θύσον καὶ φάγε. 14. ὁ δὲ Πέτρος εἶπε,<sup>3</sup> Μηδαμῶς, Κύριε · ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15. καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ἄ<sup>4</sup> ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 16. τοῦτο δὲ ἐγένετο ἐπὶ τρίς · καὶ πάλιν<sup>5</sup> ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

<sup>1</sup> According to **ΣΑΒ** 61 the words **τα θηρια** and the articles before **ερπετα** and **πετεινα** are to be omitted, and **της γης** to be inserted after **ερπετα** according to **ΣΑΒ**CE, etc.; see R.V., W.H., Wendt, Weiss.

<sup>2</sup> For **αναστας Π.**: Aug. has **Πετρε παν ὃ εν τῷ σκευει βλεπεις**, see **β** text (Blass).

<sup>3</sup> For **μηδαμῶς . . . ἀκαθαρτον** Aug. has **Κυριε κοινου και ἀκαθαρτου ουχ αψομαι** (see **β**).

<sup>4</sup> For **ἄ ὁ Θ.** . . . **κοινου** Aug. has **ὃ εγω ηγιασα ἀκαθαρτον μη λεγε** (see **β**). These three readings are preferred by Belser, p. 59, as clearer, and more characteristic in Peter's answer. **εκ δευτερου** om. Gig., Aug., Apost., Const. Blass brackets, and *cf.* xi. 9.

<sup>5</sup> **παλιν**, *cf.* xi. 10; but **ευθυς** is supported by **ΣΑΒ**CE 61, Vulg., Boh., Syr. Harcl. mg., so Tisch., W.H., R.V., Weiss, Wendt. In **β** Blass omits, for which there is some authority, but evidence for **ευθυς** strongest; Hilg. reads **παλιν**.

in LXX, Exod. xxxvi. 24 (xxxix. 17), **δόδονη** not at all in LXX, but both words are found in classical writers in senses approaching their meaning here; but here as elsewhere in St. Luke it is the combination which arrests attention, for **ἀρχή** and **ἄρχαί** are found again and again in medical language with **δόδονη** or **δόδονιον**.—**τέσσαρσιν ἄρχαῖς**: "by four corners," R.V. No article; there might have been many ends or corners. It is doubtful how far we can therefore press the imagery as referring to the four regions of the world, or that men would come from the north, south, etc., to share the kingdom.

Ver. 12. **τετράποδα κ.τ.λ.**: fish are not mentioned, perhaps because the vessel was not represented as containing water (so Blass, Weiss, Wendt), although fish also were divided into clean and unclean, Lev. xi. 9, Deut. xiv. 9.

Ver. 13. **ἀναστάς**, see above on v. 17: he may have been, as St. Chrysostom says, on his knees.—**θύσον**: the beasts are represented as living—not here in a sacrificial sense, *cf.* Luke xv. 23.

Ver. 14. **Μηδαμῶς**: *absit* (LXX for **ἡλιή**), 1 Sam. xx. 2, xxii. 15 (Weiss).—**Κύριε**: Weiss refers to i. 24, and takes it as meaning Jehovah, but others refer the expression here to Christ; the next

verse shows us that there was still the same element of self-will in the Apostle which had misled the Peter of the Gospels.—**οὐδέποτε . . . πᾶν**: the words of strong negation, characteristic of the vehement and impulsive Peter—Hebraistic, *cf.* Exod. xx. 10, Judg. xiii. 4, and in N.T., Matt. xxiv. 22, Luke i. 37, Rom. iii. 12, 1 Cor. i. 29; Simcox, *Language of the N. T.*, pp. 72, 73, and Blass, *Gram.*, p. 174.—**κοινὸν = βέβηλος**; 1 Macc. i. 62, opposed to **ἅγιος**, Lev. x. 10, *cf.* Ezek. xxii. 26, often used in N.T. for unclean, *cf.* Mark vii. 2.—**ἀκάθαρτος**, Lev. xx. 25, of clean and unclean animals; **κοινός** in 1 Macc. above is used, as ver. 63 shows, for defilement from meats.

Ver. 15. The last word of ver. 14 carries us back to the thought of the teaching of his Master, which St. Peter had evidently not yet realised, *cf.* Mark vii. 19. Mark alone draws the inference, "*this He said*, making all meats clean," which, compared with this verse, makes another link of interest between St. Mark and St. Peter.—**ἐκ δευρ. . . ἐπὶ τρίς** (only here and in xi. 10, in classics **εἰς τρίς**), to emphasise the command, *cf.* Gen. xli. 32, "ad confirmationem valuit" Calvin.—**ἐκαθάρισε**, declarative: "de coelo enim nil nisi purum demittitur" Bengel.—**κοίνου**: "make not thou common," R.V., "as though man by his harsh verdict actually created unclean-

17. Ὡς δὲ ἐν ἑαυτῷ<sup>1</sup> διηπόρει ὁ Πέτρος, τί ἂν εἶη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοῦ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα · 18. καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19. Τοῦ δὲ Πέτρου ἐνθυμουμένου<sup>2</sup> περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοῦ, ἄνδρες τρεῖς<sup>3</sup> ζητοῦσί σε · 20. ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος · διότι ἐγὼ ἀπέσταλκα αὐτούς. 21. καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν, εἶπεν, Ἰδοῦ, ἐγὼ εἰμι ὃν

<sup>1</sup> After εαυτῷ D, Par., Aug., add εγενετο, "when P. came to himself, he doubted . . .," so Hilg., cf. xii. 11.

<sup>2</sup> ἐνθυμουμένου, but ΞABCDELP have διενθ., so all edd. αὐτῷ το Πν. om. B, Boh., so W.H. text, Weiss, Wendt (probably). Par. prefixes ἐτι before διεν., and Par., Syr. Harcl. καὶ διαπορουντος before περὶ.

<sup>3</sup> τρεῖς ΞACE 13, 61, many verss.; Lach. [W.H. marg.], R.V., Hilg.; δυο B, W.H. text, Weiss; om. DHLP, Syr. H., Apost. Const., Cyr.-Jer., Chrys., Aug., Amb.; so Tisch., Blass, Wendt. Those who favour omission contend that τρεῖς comes from xi. 11, δυο from ver. 7. But Weiss maintains that δυο is quite correct, as in ver. 7, the soldier is regarded as a guard for the two servants who convey the message: this was overlooked, and δυο was either allowed to drop out, or was changed into τρεῖς, cf. xi. 11. It is possible that if τρεῖς was original it fell out after ἄνδρες (-ΔΡΕCΤΡΕΙC).

ness where God had already bestowed His cleansing mercy in Christ" (Rendall). We cannot limit the words, as has been attempted, to the single case of Cornelius, or refer them only to the removal of the distinction between clean and unclean meats.

Ver. 16. πάλιν: if we read εὐθύς, see critical notes, we have St. Mark's characteristic word (used by St. Luke only here in Acts, and once in Luke vi. 49), a suggestive fact in a section of the book in which the pen or the language of St. Peter may fairly be traced.

Ver. 17. διηπόρει: "was much perplexed," R.V., cf. ii. 12, v. 24; see Page's note, *Acts*, p. 145.—τί ἂν εἶη: on the optative in indirect questions used by St. Luke only, with or without ἂν, see Simcox, *Language of the N. T.*, p. 112; Burton, *N. T. Moods and Tenses*, pp. 80, 133.—διερωτήσαντες: only here in N.T., but in LXX, but in classical Greek for asking constantly or continually; preposition intensifies. Here it may imply that they had asked through the town for the house of Cornelius (Weiss).—πυλῶνα, cf. xii. 13 (and Blass, *in loco*). R.V. renders not "porch," as in Matt. xxvi. 71, but "gate," as if it were θύρα. The πυλὼν was properly the passage which led from the street through the front part of the house to the inner court. This was closed next the street

by a heavy folding gate with a small wicket kept by a porter (see Alford on Matt., *u. s.*, and Grimm-Thayer, *sub v.*).

Ver. 18. φωνήσαντες: "having called out some one of the servants" (Blass, Alford, Kuinoel), but = "called" simply, R.V.; "vocantes portæ curatorem," Wetstein.

Ver. 19. ἐνθυμουμένου: compound verb best, see critical notes: "pondered on the vision," Rendall; διενθ. verb = to weigh in the mind, only here, not found in LXX or elsewhere, except in ecclesiastical writers.—ἄνδρες τρεῖς, so A. and R.V., see critical notes.

Ver. 20. μηδὲν διακ.: "nothing doubting," *i.e.*, without hesitation as to its lawfulness, cf. Matt. xxi. 21, Rom. xiv. 23, Mark xi. 23, James i. 6; the verb is not so used in classical Greek. See Mayor's note on James i. 6, apparently confined in this sense to N.T. and later Christian writings. For the active voice see xi. 12, xv. 9. If we read a stop after διακ. and διότι or ὅτι immediately following, we may translate, "nothing doubting; for I have sent them," R.V.; but if no punctuation (so Rendall, Weiss) translate, "nothing doubting that I have sent them," *i.e.*, the fact that I have sent them. In either case ἐγὼ emphatic. Nothing had been spoken to him of his journey, but in the path of unhesitating obedience he was led to the meaning of the revelation (cf. John xiii. 7).



ζητεῖτε<sup>1</sup>. τίς ἡ αἰτία δι' ἣν πάρεστε; 22. οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23. εἰσκαλεσάμενος<sup>2</sup> οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς<sup>3</sup> Ἰόππης συνήλθον αὐτῷ. 24. καὶ τῇ ἐπαύριον εἰσῆλθον<sup>4</sup> εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοῦς, συγκαλεσάμενος

<sup>1</sup> After ζητεῖτε D, Syr. Harcl. add τι θελετε; (ἤ) κ.τ.λ. looks like an anticipatory gloss of τις ἡ αἰτία.

<sup>2</sup> For εἰσκαλεσαμενος D, Par. read εἰσαγαγων, a fairly common word (six times in Acts), but εἰσκ. "απ. λεγ." in N.T.

<sup>3</sup> The art. before I. should be omitted, on the evidence of ΞABCDEHLP; Tisch., W.H., Weiss, Wendt, Hilg.

<sup>4</sup> εἰσηλθον—but BD 47, 61, Vulg., Syr. Harcl. text, Aeth. εἰσηλθεν, so W.H., R.V., marg., Weiss, Hilg.—but plural AEHLP (εἰσηλθαν in ΞC), and several vers., Chrys., Tisch., Blass. Alford thinks sing. a corr. to suit ἐξῆλθεν above; but, on the other hand, as the sing. lies between several plurals, transcriptional prob. seems to favour it. Καισάρειαν, see on viii. 40. D, Syr. Harcl. Par.<sup>1</sup> add περιεμενεν at the end of verse retained by Blass and Hilg., see Weiss, Codex D, p. 68, on its possible force here.

Ver. 22. δίκαιος: "sensu Judaico" (Blass), cf. Luke i. 6, ii. 25, xxiii. 50.—μαρτ., see on vi. 3. τε closely joins it, as confirming the judgment. On construction with ὑπὸ in inscriptions, Deissmann, *Neue Bibelstudien*, p. 95.—ἔθνους τῶν Ἰ.: ἔθνος in the mouth of Gentiles, cf. Luke vii. 5 and see above on iv. 25.—ἐχρηματίσθη: "was warned of God," R.V., Matt. ii. 12, 22, Luke ii. 26, cf. Heb. viii. 5, xi. 7, and Jos., *Ant.*, iii., 8, 8; see Westcott, *Hebrews*, p. 217. For use of the active in LXX, see Jer. xxxiii. (xxvi.) 2, cf. also xi. 26.—ἁγίου: only here with ἀγγέλου, expressing the reverence of these pious men (Weiss).

Ver. 23. εἰσκ.: only used here in N.T., so μετακ. in ver. 32; both verbs are also frequent in medical writers, as Hobart urges, but both are found in classical Greek, and the latter three times in LXX, although the former not at all.—ἐξένισε, *recepit hospitio*, Vulgate, cf. Heb. xiii. 2, and Westcott, *l.c.*; verb used six times in Acts in this sense, but nowhere else in N.T.; cf. *Ecclus.* xxix. 25. In this Christian hospitality to Gentile strangers Peter had taken another step towards understanding what the will of the Lord was.—τινες τῶν ἀδελφῶν = xi. 12.

Ver. 24. On the route see Edersheim,

*Jewish Social Life*, p. 27; and on this and the following verse in β text as specially supporting his theory, see Blass, *Philology of the Gospels*, pp. 116 ff. and 127.—ἦν προσδοκῶν: characteristic Lucan construction, see above i. 10; cf. Luke i. 21. προσδ., favourite with St. Luke; six times in Gospel, five in Acts, elsewhere in Gospels only twice in Matthew.—συγκ., i.e., on the day on which he expected the advent of Peter and the returning messengers as to a feast; they were probably also fearers of the true God, and of a like mind with Cornelius.—ἀναγκαίους, *necessarios* cf. Jos., *Ant.*, vii., 14, 4; xi., 6, 4; xiii., 7, 2, etc., and instances in Wetstein.

Ver. 25. ὡς δὲ ἐγέν. (τοῦ) εἰσ.: for τοῦ see critical notes; "and when it came to pass that Peter entered," R.V., i.e., into the house, see Burton, *N. T. Moods and Tenses*, p. 139. It may be regarded as an extension of τοῦ beyond its usual sphere, see Viteau, *Le Grec du N. T.*, for instances in LXX, pp. 166, 170 (1893). Simcox regards the sense as much the same as in the common (and specially Lucan), ἐγένετο τὸν Π. εἰσελθεῖν.—προσεκύνησεν (cf. xiv. 15): expressive of lowliest humiliation, but not of necessity involving divine worship, cf. LXX, Gen. xxiii. 7, 12, etc. Weiss thinks that as the verb is used here absolutely, as in viii. 27, the act was



τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25.<sup>1</sup> Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορινθίος, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26. ὁ δὲ Πέτρος αὐτὸν ἤγειρε λέγων, Ἀνάσθητι.<sup>2</sup> καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. 27. καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὗρίσκει συνεληλυθότας πολλούς, ἔφη τε πρὸς αὐτούς, 28. Ὑμεῖς<sup>3</sup> ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἔμοι ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· 29. διὸ καὶ ἀναντιρρήτως<sup>4</sup> ἤλθον μετα-

<sup>1</sup> For the whole verse D, Syr. Harcl., Gig. read *προσεγγίζοντος δε του Π. (εις την Κ.) προδραμων εις των δουλων δισαφησεν παραγεγονεναι αυτον.* D, Syr. Harcl. read also ο δε Κ. *εκπηδησας και συναντησας αυτω.* Hilg. reads as above and Belser strongly supports β text, p. 60; so Harris, *Four Lectures*, etc., p. 63, who calls these details "as lifelike as anything we could wish," but see also Corssen, *G. G. A.*, p. 437, Weiss, *Codex D*, p. 68, and Wendt, *in loco*, edit. 1899, where he refers the expansion in Western text to a misunderstanding of *εἰσελθεῖν* in a text. After *εγεν.* ΞABCELP, Tisch, Weiss., W.H. read *του.*

<sup>2</sup> D, Syr. Harcl., Par., Wern. read *τι ποιεις;* (*cf.* Acts xiv. 15); whilst D omits *αναστηθι*, the others read it after *ποιεις.* Par.<sup>2</sup>, Wern. add *τον Θεον προσκυνει,* *cf.* Apoc. xix. 10, xxii. 9, so after *ειμι* DE, Gig., Par., Wern. add *ως και συ.*

<sup>3</sup> After *υμεις* D, Aug. insert *βελτιον*, so Hilg. (*cf.* compar. in iv. 16, β).

<sup>4</sup> *αναντιρρητως*, so Tisch., Blass, Weiss; but *αναντιρητως* BD, 61, W.H., Hilg.

one of worship towards one regarded after the vision as a divine being; but on the other hand the language of the vision by no means involved such a belief on the part of Cornelius (see ver. 5), and as a worshipper of the one true God he would not be likely to pay such divine worship.

Ver. 26. The conduct of Christ may be contrasted with that of His Apostles, so Blass: "illi (Petro) autem is honor recusandus erat, *cf.* Apoc., 19, 10; 22, 8; quem nunquam recusavit Jesus, Luc., 4, 8; 8, 41" (see Hackett's note and Knabenbauer *in loco*).

Ver. 27. *καὶ συνομιλῶν αὐτῷ*: "and as he talked with him," R.V.; only here in N.T., not in LXX (but *συνόμιλος*, Symm. Job xix. 19), *cf.* xx. 11 for similar use of the simple verb *ὁμιλέω*, which is also used in a similar sense in LXX and in Josephus (so too in Xen.), and also in modern Greek (Kennedy).—*εἰσῆλθε*, *i.e.*, into the room, in distinction to ver. 25 of entrance into the house, or it may signify the *completion* of his entering in (so De Wette, Weiss).

Ver. 28. *ἀθέμιτον*: only once again in N.T., and significantly in 1 Pet. iv. 3, but *cf.* for a similar sense to its use here 2 Macc. vi. 5, vii. 1. On the extent to which this feeling was carried see Edersheim, *Jewish Social Life*, pp. 26-28; Taylor's *Sayings of the Jewish Fathers*, pp. 15, 26, 137 (second edition); Weber, *Jüdische*

*Theologie*, p. 68; so too Jos., *c. Apion*, ii., 28, 29, 36; Juvenal, xiv., 103; Tacitus, *Hist.*, v., 5.—*κολλᾶσθαι*, see on v. 13 and Lightfoot, *Hor. Heb.*, *in loco*.—*προσερχεσθαι*: objected to by Zeller and Overbeck, because we know of instances where Jews went without scruple into the houses of Gentiles (*cf.* Jos., *Ant.*, xx., 2, 3); but here the whole context plainly shows what kind of intercourse was intended (see also Wetstein). Hilgenfeld too regards the notice as unhistorical, but an answer may be found to his objections in the references above and in Feine, pp. 202, 204, although his language seems inconsistent with that on p. 205.—*ἄλλοφύλῳ*: in the LXX and Apocrypha, so in Philo and Josephus as here; nowhere else in N.T. but here with a certain delicate touch, avoiding the use of the word "heathen"; in xi. 3 no such delicacy of feeling.—*καὶ*: not "but," A.V., but as in R.V., "and yet," *i.e.*, in spite of all these prohibitions and usages.—*ὁ Θεός*: emphatic, preceding *ἔδειξε* (Weiss). How fully Peter afterwards lived and preached this truth his First Epistle shows, *cf.* 1 Pet. ii. 17.

Ver. 29. *ἀναντιρρήτως*: only here in N.T., but see xix. 36; on spelling see critical notes; used also by Polyb. "sanctum fidei silentium" (Calvin).—*μεταπεμφθεῖς*: only here in passive in N.T., see ver. 22.

πεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; 30. Καὶ ὁ Κορινθίλ. εἶπε, Ἄπο τετάρτης ἡμέρας<sup>1</sup> μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔσται ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, 31. καὶ φησι, Κορινθίλιε, εἰσηκούσθη σου ἢ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ· 32. πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς<sup>2</sup> παραγενόμενος λαλήσει σοι. 33. ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ· σύ τε καλῶς ἐποίησας παραγενόμενος.<sup>3</sup> νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.<sup>4</sup>

<sup>1</sup> ἀπο τ. ἡμέρας; Blass emends: τετάρτην ἡμέραν ταυτην, a more usual construction, but β emendation has no support. τετάρτης—D reads της τριτης, due, perhaps, to diff. modes of calculation, so Hilg. For ταυτης της ωρας D reads της αρτι ωρας (cf. 1 Cor. iv. 11), so Hilg. νηστευων και om. NABC 61, Vulg., Boh., Arm., Aeth., so Tisch., W.H., R.V., Blass, Weiss, Wendt (against Meyer). ἐνατην, on spelling see above. ωραν om. NABCD 40, 61, so Tisch., W.H., Blass, Hilg.

<sup>2</sup> ὃς παραγεν. . . . σοι om. NAB 3, 15, 18, 61, Vulg., Boh., Aethro, so Tisch., W.H., R.V., Weiss, Wendt; retained by Blass in β and by Hilg., following CDEHLP, Syr. P. and H., Sah., Gig. and Par.

<sup>3</sup> παραγενόμενος, D inserts εν ταχει before (ix. 38), and so Hilg. Instead of ἐνώπιον του Θ. Blass (so Hilg.) reads σου ("verum puto"), so D, d, Vulg., Syr. Pesh., Sah., Aeth., Par.—here Western reading may be correct, as ἐνωπ. του Θ. is so common in N.T., and might easily creep in, but see also Weiss, Codex D, p. 69.

<sup>4</sup> Θεου DHLP, Par., Syr. Pesh., Sah., Chrys., so Hilg.; but Κυριου NABCE, Vulg., Boh., Syr. Harcl., Arm., so Tisch., W.H., R.V., Weiss, Wendt, and so too Blass.

Ver. 30. For readings see critical notes. "Four days ago, until this hour, I was keeping the ninth hour of prayer," R.V., this hour, *i.e.*, the present hour, the hour of Peter's visit; four days ago reckoned from this present hour, *lit.*, "from the fourth day," "quarto abhinc die". The four days according to the Jewish mode of reckoning would include the day of the vision and departure of the messengers, the day they reached Joppa, the day of their return with Peter, and the day of their reaching Cæsarea. Cornelius wishes to signify two things: (1) that the vision occurred, even to the hour, four days before Peter's arrival; (2) that this period of time when it occurred was the ninth hour.—ἐν ἐσθῇτι λαμπρᾷ, see on i. 11, "cur illum contemneremus et fugeremus cui angeli ministrant?" Wetstein.

Ver. 31. εἰσηκούσθη: perhaps "was heard" or "has been heard" is best (see Rendall and Hackett). ἢ προσ. may refer to his present prayer, as it is in the singular, but the burden of all his past prayers had doubtless been the same, *cf.* ver. 33 for God's guidance into truth.—

ἐμνήσθησαν, *cf.* LXX, Ps. xix. 3, Ezek. xviii. 22, 24; Rev. xvi. 19.

Ver. 33. ἐξαυτῆς, *sc.*, ὥρας: four times in Acts, otherwise only once in Mark vi. 25 and once in Phil. ii. 23, not in LXX; for instances in Polyb., Jos., see Wetstein, *sub* Mark *l.c.*—καλῶς ἐποίησας, *cf.* Phil. iv. 14, 2 Pet. i. 19, 3 John ver. 6, 1 Macc. xii. 18, 22. In some instances it may be described as a formula of expressing thanks, see Page's note.—ἀκοῦσαι: as in iv. 20, *i.e.*, to obey.—ἐνώπ. τοῦ Θ.: this is the way we ought to attend to God's servants, Chrys., *Hom.*, xxii.

Ver. 34. ἀνοίξας κ.τ.λ.: a solemn formula, *cf.* viii. 35, xviii. 14, Matt. v. 2, xiii. 35; Hort, *Judaistic Christ.*, p. 57.—ἐπ' ἀληθ.: used in Luke's Gospel three times, iv. 25, xx. 21, xxii. 59, and in Acts twice, iv. 27, x. 34, elsewhere only twice in N.T., Mark xii. 14, 32; the customary ἐν ἀληθείᾳ is altogether wanting in Luke.—καταλαβ.: three times in Acts, not found in Luke's Gospel; here=*mente comprehendendo*, *cf.* Eph. iii. 15, similar sense; so in Plato, Polybius, and Philo.—προσωπολήπτης, see Mayor on James



34. Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, 35. ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστι. 36. τὸν λόγον ὃν<sup>1</sup> ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων Κύριος,) 37. ὑμεῖς οἴδατε τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον<sup>2</sup> ἀπὸ

<sup>1</sup> ὃν  $\Sigma^* \text{CDEHLP}$ , Syr. Chrys., Weiss; but wanting in  $\Sigma^a \text{AB}$  61, W.H., R.V. marg. Blass rejects  $\text{Κυριος}$ : the word which God sent, this (word) applies to, appertains to, all men. But it has been not unfairly said that almost as good result follows by omitting *ὃν* on good authority, as by omitting *K*. on no authority. Blass parallels for his explanation xxvii. 23, Luke iv. 7, but it may be questioned whether these are quite exact. See also below. Clemen (p. 108) regards the whole verse as marg. note of his R. Antijud., which crept into the text by mistake with 37<sup>a</sup>.

<sup>2</sup> ἀρξάμενον LP 31, 61, and so Weiss, Wendt; ἀρξάμενος  $\Sigma \text{ABCDEH}$  40, so Lach., Tisch., W.H., R.V., see below. Blass regards  $\alpha\rho\varsigma$ . . . . Gal. as interpolated after Luke xxiii. 5, and brackets in  $\beta$ . See also Wendt, note edit. 1899. Clemen, p. 108, refers the whole of 37<sup>b</sup> to his R. Antijud.; cf. i. 22. After  $\alpha\rho\varsigma$ . DA, Par., Vulg., Iren. add  $\gamma\alpha\rho$ , so Hilg.; Blass rejects.

ii. 1,  $\pi\rho\sigma\omega\pi\omega\kappa\text{-}\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu$ . The actual word is not found in LXX (or in classical Greek), but for the thought of God as no respecter of persons see Deut. x. 17, Lev. xix. 15, Mal. ii. 9, etc., etc., and Luke xx. 21, Gal. ii. 16 (so too  $\pi\rho\sigma\omega\pi\omega\lambda\eta\mu\psi\iota\alpha$  in N.T. three times). The expression  $\pi\rho\sigma\omega\kappa\text{-}\lambda\alpha\mu\beta$ . is Hebraistic, not necessarily in a bad sense, and in the O.T. more often in a good one, but in the N.T. always in a bad sense, since  $\pi\rho\sigma\omega\pi\omega\kappa\omega\varsigma$  acquired the meaning of what was simply external (through its secondary signification *a mask*) in contrast to a man's real intrinsic character, but the noun and adj. always imply favouritism: see Lightfoot on Gal. ii. 6 and Plummer on Luke xx. 21. Even the enemies acknowledged our Lord's God-likeness at least in this respect, Matt. xxii. 16, Mark xii. 14, Luke xx. 21.

Ver. 35. ἀλλ' ἐν παντὶ ἔθνει κ.τ.λ. The words are taken by Ramsay to mean that Cornelius was regarded as a proselyte by Peter, and that only on that condition could he be admitted to the Christian Church, i.e., through Judaism; so apparently St. Paul, pp. 42, 43. On the other hand the general expression  $\epsilon\rho\gamma\alpha\zeta\text{-}\delta\iota\kappa\alpha\iota$ . inclines Weiss to refer all the words to the piety attainable by a heathen, who need not be a proselyte. Bengel's words should always be borne in mind: "non indifferentissimus religionum sed indifferentia nationum hic asseritur," see also below, and Knabenbauer, p. 193.—δεκτὸς: "acceptable to him," R.V., and this is best, because it better expresses the thought that fearing God and working righteousness place a

man in a state preparatory for the salvation received through Christ, a reception no longer conditioned by nationality, but by the disposition of the heart. St. Peter does not speak of each and every religion, but of each and every nation, and ver. 43 plainly shows that he by no means loses sight of the higher blessedness of the man whose sin is forgiven through conscious belief in Christ; cf. the language of St. Paul, Rom. x. 9-14. δεκτὸς only in Luke and Paul in N.T., in LXX frequently, and once in the recently discovered *Sayings of Jesus*, No. 6, which agrees remarkably with St. Luke iv. 24.

Ver. 36. For readings see critical notes; translate: "the word he sent unto" R.V., cf. Ps. cvii. 20.—λόγον, cf. for use of the word as a divine message iv. 31, viii. 14, 25, xiii. 26, xiv. 3, xvi. 32; here it may mean the Gospel message sent to Israel as distinct from the τὸ ῥῆμα, i.e., the previous teaching of John the Baptist (see Rendall); but R.V. like A.V. regards ῥῆμα and ἰ. τὸν ἀπὸ N. as in apposition to λόγον, but Rendall and Weiss place a full stop after  $\text{Κύριος}$ , and begin a new sentence with ὑμεῖς.—εὐαγγελ. εἰρήνην with the accusative as signifying the contents of the glad tidings, cf. v. 42.—οὗτός ἐστι πάντων K.: the parenthetical turn given to the words seem to express the way in which the speaker would guard against the thought that Jesus of Nazareth was simply on a level with those who were spoken of as ἀπόστολοι, as the ἀπέστειλε might perhaps suggest to his hearers (see Nösgen). The words are simply the natural ex-



τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὁ ἐκήρυξεν Ἰωάννης· 38. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· 39. καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνεῖλον<sup>1</sup> κρεμάσαντες ἐπὶ ξύλου. 40. τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ,<sup>2</sup> καὶ ἔδωκεν αὐτὸν ἐμφανῇ

<sup>1</sup> ανεῖλον; in ΞABCDE καὶ ανεῖλαν, so Tisch., W. H., Blass, R. V., Weiss, Hilg., see Kennedy, p. 160, and Winer-Schmiedel, p. 112. After on Blass inserts ἀπεδοκίμασαν οἱ Ἰουδαῖοι, but no Greek MS., quite insuff.

<sup>2</sup> τῇ τρίτῃ ἡμέρᾳ ΞCABD<sup>2</sup>EHL P, so W. H., Blass; with prep. ἐν prefixed Ξ<sup>2</sup>C 31, so Tisch., Weiss (Wendt doubtful). Hilg. follows D and reads the phrase in the acc.

pression of the divine power and authority already assigned by St. Peter to our Lord, cf. ii. 33, 36 (cf. Rom. x. 12); on their explanation by St. Athanasius and their place in the Arian controversy, see *Four Discourses against the Arians*, iv., 30, E. T. (Schaff and Wace edition). On Blass's "brilliant suggestion" to omit K., see Blass, *in loco* (he seems to think that κοινός is possible), and Page, *Classical Review*, p. 317, July, 1897.

Ver. 37. τὸ ῥῆμα: so far Peter has referred to a message which would be unknown to Cornelius, the message of peace through Christ, but he now turns to what Cornelius probably did know by report at all events; τὸ ῥ. not the λόγος of ver. 36, but only the "report".—καθ' ὅλης τῆς Ἰ., i. e., all Palestine including Galilee, cf. ii. 9, xi. 1, 29, St. Luke i. 5 (iv. 44), vii. 17, xxiii. 5, see on ix. 31, 42 above.—ἀρξάμενον, see critical notes; cf. i. 22 and Luke xxiii. 5. If we read the accusative it agrees with ῥῆμα (see above); if the nominative, cf. for a similar construction Luke xxiv. 47, and see Blass, *Gram.*, p. 81. The abruptness of the construction is quite in accordance with that elsewhere marked in St. Peter's speeches, cf. ii. 22-24, iii. 14 ff.

Ver. 38. Ἰησοῦν τὸν ἀπὸ N.: in apposition to ῥῆμα, the person in Whom all else was centred, and in Whom Peter had found and now preached "the Christ"; or may be treated as accusative after ἔχρισεν.—ὡς ἔχρ.: taken by St. Ambrose, St. Cyril of Jerusalem (so by Bede) to refer to the Incarnation, by St. Athanasius to the Baptism only. But the expression may also be connected with the entrance of our Lord upon His ministry at Nazareth, cf. Luke iv. 14; cf. in this passage the mention of Nazareth and Galilee.—εὐεργετῶν: our Lord

was really εὐεργέτης, cf. Luke xxii. 25 (only in St. Luke); "far more truly used of Christ than of Ptolemy the king of Egypt," Cornelius à Lapide.—καταδυναστευομένους: only elsewhere in James ii. 6 in N. T., but cf. Wisdom ii. 10, xv. 14, Eccclus. xlviii. 12, Jos., *Ant.*, xii., 2, 3. No doubt other diseases besides those of demoniacal possession are included, cf. especially Luke xiii. 11, 16; but a special emphasis on the former exactly corresponds to the prominence of a similar class of disease in Mark i. 23.—ὁ Θεὸς ἦν μετ' αὐτοῦ, cf. vii. 9, John iii. 2, so also Luke i. 28, 66, and in LXX, Judg. vi. 16. We cannot see in the expression a "low" Christology; St. Peter had first to declare that Jesus was the Christ, and it is not likely that he would have entered upon a further exposition of His Person in his introductory discourse with a Gentile convert; but vv. 42 and 43 below, to say nothing of St. Peter's public addresses, certainly do not point to a humanitarian Christ.

Ver. 39. ἀνεῖλον, see above, p. 155.—κρεμάσαντες, p. 154.

Ver. 40. ἐν τῇ τ. ἡμ.: only alluded to here in Acts, but a positive testimony from St. Peter to the resurrection appearances on the third day, 1 Cor. xv. 4; the expression is specially emphasised by St. Luke in his Gospel, where it occurs some six times.—ἐμφανῇ γεν.: a phrase only found here and in Rom. x. 20, in a quotation from Isa. lvi. 1, "to be made manifest," R. V., *viz.*, that He was the same Person as before His Passion, not "openly showed," A. V., which gives an idea not in accordance with the present context.

Ver. 41. οὐ παντὶ τῷ λαῷ, and therefore Cornelius could not have known the details fully. Theophylact well remarks,

γενέσθαι, 41. οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν<sup>1</sup> αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. 42. καὶ παρήγγειλεν<sup>2</sup> ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43. τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. 44. Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε<sup>3</sup> τὸ Πνεῦμα τὸ Ἅγιον ἐπὶ πάντας

<sup>1</sup> After συνεπ. αὐτῷ D, Par., Syr. H. (cf. Wern.) add καὶ συναεστραφημεν; D<sup>1</sup> has συστραφημεν, cf. Matt. xvii. 22; συστρεφομενων, W.H.; αναστρεφομενων in CD, etc. St. Luke himself never uses συστρεφω in this sense, nor αναστρεφω at all; but Hilg. συνεστραφημεν, and compares D xi. 28, and xvi. 39; see, however, note on xi. 28. After νεκρων D, Sah. (Wern.), Apost. Const. (Syr. H. mg.) (cf. E also) add ημερας τεσσαρακοντα, so Hilg., see Harris, *Four Lectures*, etc., p. 44; Ephrem's commentary implies such a reading of the old Syriac. Par. also adds καὶ ανεβη εἰς τὸν οὐρανόν, see Harris, u. s., for addition in Ephrem.

<sup>2</sup> παρηγγειλε, D has ενετειλατο; but παραγγελλω is also a favourite word with Luke; an instance where D seems to be a reminiscence of i. 2. τῷ λαῷ om. Par., Blass brackets, see below. αὐτος but οὗτος BCDE, Syrr. P. and H., Sah., Boh., Lach., W.H., Hilg., Wendt, Weiss, R.V.; Tisch. and Meyer follow ᾧ AHP 61, Vulg., Aeth., Iren., Chrys., and read αὐτος, see Wendt's note in 1899, and also former edit. in favour of οὗτος.

<sup>3</sup> επεπεσε ᾧ BEHLP; all edd. επεσε AD.

"If even the disciples were incredulous, and needed touch and talk, what would have happened in the case of the many?"—προκεχειροτονημένοις, i.e., by God; only here, not used in LXX or Apocrypha; in classical Greek in same sense as here, see xiv. 23 for the simple verb. The preposition points back to the choice of the disciples with a view to bearing their testimony, i. 18, so that their witness was no chance, haphazard assertion.—συνεφάγ., cf. Luke xxiv. 41, 43 (John xxi. 13), see also Ignat., *ad Smyrn.*, iii., 3 (*Apost. Const.*, vi., 30, 5).—συνεπίομεν: it is surely a false method of criticism which cavils at this statement, because in St. Luke's Gospel nothing is said of drinking, only of eating (see Plummer, *in loco*). Bede comments: "here Peter mentions what is not in the Gospel, unless intimated when He says 'until I drink it new'" etc.

Ver. 42. παρήγγειλεν: charged us, see on i. 4.—διαμαρτύρ., see above on ii. 40, viii. 25.—ὁ ὀρισμένος, see ii. 23, cf. xvii. 31, in a strikingly similar statement by St. Paul at Athens. St. Peter and St. Paul are both at one in their witness to the Resurrection of the Christ on the third day, and also in their witness to His appointment as the future Judge of mankind. This startling claim made

by St. Peter with reference to Jesus of Nazareth, with Whom he had lived on terms of closest human intimacy, and in Whose death he might well have seen the destruction of all his hopes, is a further evidence of the change which had passed over the Apostle, a change which could only be accounted for by the belief that this same Jesus was risen and declared to be the Son of God with power; cf. Enoch xli. 9, edition Charles; *Witness of the Epistles*, p. 403.—κριτὴς ζ. καὶ ν., cf. 1 Pet. iv. 5; the words point back to the universal lordship of Christ over Jew and Gentile alike, ver. 36, cf. Rom. xiv. 9.

Ver. 43. πάντα τὸν πιστεύοντα, cf. Rom. x. 11, whether Jew or Gentile; the phrase emphatic at the close of the verse, cf. Rom. iii. 22. There is no occasion to refer the words to a reviser in their Pauline meaning (Weiss); St. Peter in reality says nothing more than he had already said and implied, ii. 38, iii. 16, 26.

Ver. 44. ἔτι λ.: the Apostle is apparently interrupted (cf. xi. 15); but in this instance we can agree with Overbeck that the concluding phrase, in its relation to ver. 34 and its proof that God was no respecter of persons, gives to the whole speech a perfect completeness (so



τοὺς ἀκούοντας τὸν λόγον. 45. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι <sup>1</sup> συῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ Ἀγίου Πνεύματος ἐκκέχυται. 46. ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις,<sup>2</sup> καὶ μεγαλυνόντων τὸν Θεόν. 47. τότε ἀπεκρίθη ὁ Πέτρος, Μήτι τὸ ὕδωρ κωλύσαι δύναταί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ Ἅγιον ἔλαβον καθὼς <sup>3</sup> καὶ ἡμεῖς; 48. προσέταξε τε αὐτοὺς <sup>4</sup> βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου.<sup>5</sup> τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

<sup>1</sup> ὅσοι retained by Tisch., W.H. marg., Blass, Hilg., and even Weiss with **NADEHLP**; but Lach., W.H. text, Wendt follow B, d, Vulg.

<sup>2</sup> γλώσσαις, D<sup>1</sup> prefixes *καιναις*, d *prævaricatis* (= *ποικιλαις*, so Hilg.), Sah., *aliis*, see below.

<sup>3</sup> καθὼς EHLP; *ὡς* **NA**B, Iren., Chrys., Epiph., so Tisch., W.H., R.V., Blass, Weiss. Hilg. has *ὡσπερ* with D.

<sup>4</sup> αὐτοὺς BDEHLP, Cyr.-Jer., Chrys., so W.H., Blass, Weiss, Wendt, Hilg.; αὐτοῖς, Tisch. following **NA** 33.

<sup>5</sup> του K. **NA**BE verss. have instead *Ἰησον Χριστου*, so all edd., so also Blass in β; but D has *του κ. ι. Χ.*, so Hilg.; Meyer retains T.R.

Zöckler).—*ἐπέπεσε*, cf. x. 44, xi. 15, and for the frequency of the word in Acts and its use in Luke's Gospel, see Friedrich, p. 41. By this wonderful proof St. Peter and his Jewish brethren with him saw that, uncircumcised though they were, Cornelius and his household were no longer "common or unclean": "The Holy Ghost," said the Jews, "never fell upon a Gentile". Bengel comments, "Alias baptismus susceptus est ante adventum Spiritus Sancti . . . Liberum gratia habet ordinem".—*ἀκούοντας*, as in ver. 33.

Ver. 45. οἱ ἐκ π., see ver. 23, cf. Rom. iv. 12, and for the phrase as describing St. Paul's most bitter and narrow opponents, see Gal. ii. 12, Col. iv. 11, Tit. i. 10. The fact was thus fully testified, even by those who were not in sympathy with it.—*καὶ ἐπὶ τὰ ἔθνη*: "nam uno admissio jam nulli clausa est janua" Bengel. Cf. ii. 38, a gift which they thought did not appertain to the Gentiles; see on ver. 44, and Schöttgen, *Hor. Heb.*, in loco.

Ver. 46. λαλούντων γλώσσαις, see on ii. 13; here no speaking in different languages is meant, but none the less the gift which manifested itself in jubilant ecstatic praise was a gift of the Spirit, and the event may well be called "the Gentile Pentecost"; see on xi. 15 and Plumptre, in loco; Wendt, edition 1899. The words of ver. 47 need not mean that this gift of tongues

was manifested precisely as the Pentecostal gift.

Ver. 47. μήτι τὸ ὕ. . . τοῦ μὴ βαπτισθῆναι, cf. xiv. 18: on construction, Burton, p. 159; so also in LXX and classical Greek, Blass, *Gram.*, p. 230; Viteau, *Le Grec du N. T.*, p. 172 (1893).—*οἵτινες, quiŕŕe qui*, so Blass in this passage.—*τὸ ὕδωρ*: "the water" R.V., not simply "water" as A.V., as Bengel admirably says, "Non dicit: jam habent Spiritum, ergo aqua carere possunt". In baptism both the water and the Spirit were required, xi. 16. The greater had been bestowed; could the lesser be withheld? See the striking passage in Moberly, *Ministerial Priesthood*, p. 108, on the fact that Cornelius and his companions, even after they had first received the presence of the Holy Ghost, were nevertheless ordered to be baptised.

Ver. 48. προσέταξε, cf. St. Paul's rule, 1 Cor. i. 17. If Philip the Evangelist was at Cæsarea at the time, the baptism may have been intrusted to him.—*ἐπιμεῖναι*: *diutius commorari*, Blass, so *manere amplius*, Bengel, cf. xxi. 4, 10, xxviii. 12, 14, and xv. 34 β (Blass); only in Luke and Paul, frequent in Acts, not found in Luke's Gospel, cf. John viii. 7; only once in LXX, Exod. xii. 39, in classics as in text.—*ἡμέρας τινάς*, no doubt spent in further instruction in the faith: *aurei dies*, Bengel.

CHAPTER XI.—Ver. 1. For Western readings see critical notices.—*κατὰ τὴν*



XI. 1. ἮΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2.<sup>1</sup> καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέγοντες, 3. Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες,<sup>2</sup> καὶ συνέφαγες αὐτοῖς. 4. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο

<sup>1</sup> The Western text is here considerably expanded. Blass, following D, Syr. Harcl., Par., Wern. (with differences in particulars), reads in β: ο μὲν οὖν Π. δια ἱκανοῦ χρόνου ἠθελήσεν πορευθῆναι εἰς Ι. καὶ προσφώνησας τοὺς ἀδελφούς καὶ ἐπιστηριξας (αὐτοὺς) ἐξηλθεν, πολὺν τε χρόνον ποιούμενος (ἐπορευετο) δια τῶν χωρῶν διδασκῶν αὐτοὺς. ὅτε δὲ κατήγγισεν εἰς Ι. καὶ ἀπηγγείλεν αὐτοῖς τὴν χάριν τοῦ Θεοῦ οἱ ἐκ περιτομῆς ἀδελφοὶ διεκρίνοντο πρὸς αὐτὸν, λέγοντες. This, according to Belser, is an irrefutable proof that β gives us the original text of Luke, p. 63, and see also Blass, *Phil. of the Gospels*, p. 129, and cf. xxi. 16. It is true that in the first part of the addition all the words and clauses are Lucan (although if we read with D ος καὶ κατήγγισεν αὐτοῖς instead of ὅτε δὲ κατήν. εἰς Ι. we have no instance in Luke of καταντάω in construction with a dative). But Weiss, Codex D, takes a very opposite view from Belser (see also Wendt (1899)), p. 206, and it is, of course, quite possible that the additions were made on account of the apparent abrupt ending of the passage about Cornelius, and to show that Peter, too, did not break off his missionary work hurriedly, etc.

<sup>2</sup> εἰσῆλθες καὶ συνεφαγες; W.H., following BL, Syrr., Arm., has the 3rd person sing., but Weiss has the 2nd person sing., as in TR (so Tisch.).

1.: not simply *in* but *throughout* Judæa, "all about Judæa," Hort, *Ecclesia*, p. 57, cf. viii. 1.

Ver. 2. διεκρίνοντο, cf. Jude, ver. 9, with dative of the person (Polyb., ii., 22, 11). For similar construction as here see LXX, Ezek. xx. 35, 36, see Grimm-Thayer, *sub v.* Otherwise in x. 20.—οἱ ἐκ περιτομῆς, cf. Gal. ii. 12; we can scarcely confine the term here to those mentioned in x. 45 (although Dr. Hort takes this view as most probable), but how far there was a section of the Church at Jerusalem who could thus be described at this time it is difficult to say, see Ramsay, *St. Paul*, p. 44.

Ver. 3. ἀκροβυστίαν ἔχοντας: the expression intimates the bitterness of the opposition. Bengel curiously comments "benigne loquuntur". On ἀκροβ. see especially Kennedy, *Sources of N. T. Greek*, p. 111.—καὶ συνέφαγες αὐτοῖς: this was the real charge, the violation of the ceremonial law, cf. x. 28; see on the intolerant division between Pharisaical Jews and Gentiles, Weber, *Jüdische Theol.*, pp. 59, 60; Edersheim, *Jewish Social Life*, pp. 26-28. There is therefore nothing in the statement to justify the objection raised by Zeller and others against the whole narrative of the baptism of Cornelius (so Wendt, edition 1888 and 1899). But if the complaint against Peter was based not upon the fact that he had baptised Cornelius but

had eaten with him, then we can see a great difference between the narrative here and that of the Ethiopian eunuch in chap. viii. In the latter case there was no question of the obligations of the ceremonial law—the baptism was administered and Philip and the eunuch separated, but here the whole stress of the narrative lies in the fact referred to in ver. 3, so that if the eunuch and Cornelius both belonged to the class of "half-proselytes" their cases are not parallel. But even if they were, in other respects there would still remain a distinction between them. It was one thing for the Ethiopian to be received into the Church of Christ by the Hellenist Philip, but it was another thing—and a marked advance—when the principle asserted by Philip was ratified by the Apostles of the circumcision in the case of Cornelius. Wendt, edition 1899, pp. 181, 198, and Lightfoot, *Galatians*, p. 300.

Ver. 4. ἀρξ. δὲ ὁ Π. "But Peter began, and expounded the matter": ἀρξ. may be pleonastic, i. 4, cf. καθέξης, or may be used graphically, or because the reproaches of οἱ ἐκ περιτ. gave the first incentive to St. Peter's recital.—καθ. only in Luke, Gospel and Acts, see iii. 24.—ἐξετίθετο, xviii. 26, xxviii. 23, Jos., *Ant.*, i., 12, 2, so also in Polyb., x., 9, 3. Perhaps used here by St. Luke from its use by Dioscorides; familiar word to him also as a physician, see Vogel, p. 17.

αὐτοῖς καθεξῆς λέγων, 5. Ἐγὼ ἤμην ἐν πόλει ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει δράμα, καταβαῖνον σκευὸς τι ὡς θόνην μεγάλην<sup>1</sup> τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ. 6. εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7. ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε. 8. εἶπον δέ, Μηδαμῶς, Κύριε<sup>2</sup>. ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9. ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου<sup>3</sup> ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 10. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνеспάσθη ἅπαντα εἰς τὸν οὐρανόν. 11. καὶ ἰδοῦ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην,<sup>4</sup> ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. 12. εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον<sup>5</sup>. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ

<sup>1</sup> μεγάλην, but λαμπραν in Syr. Harcl., Par.<sup>1</sup> has μεγάλην λαμπραν. Blass rejects (cf. x. 11).

<sup>2</sup> Orig. has κυριε συ οισθα οτι, Blass rejects.

<sup>3</sup> ἐκ δευτέρου D omits, as also some Western authorities in x. 15, and Blass in β.

<sup>4</sup> ἤμην EHLP, Vulg., Syrr. (P. and H.), Boh., Sah., Aeth., Chrys., so Blass, W.H. marg.—assim. apparently to ver. 5. ἤμεν  $\Sigma$ ABD 40, Tisch., W.H. text, R.V., Wendt, Weiss, Hilg.

<sup>5</sup> διακρινόμενον HLP, Chrys. (cf. x. 20, Meyer, who suspects it here). διακριναντα  $\Sigma$ cAB 13, 40, 61, so Tisch., W.H., Weiss, Wendt, R.V.; διακρινοντα  $\Sigma$ \*E 15, 18\*, 36. Blass rejects altogether, so Hilg., with D, Syr. H. (text and margin), Par.<sup>1</sup>. But cf. Acts xv. 9, where act. occurs in similar context.

Evidently St. Luke by the two accounts attaches great significance to this first reception, exceptional case as it was, of a Gentile proselyte like Cornelius into the Christian Church, but it was an isolated case, and moreover a case within Palestine, not beyond its borders, so that the great questions of a mission to the Gentiles of the heathen world, and of the conditions for their reception as Christians, were not matter for consideration as afterwards in chap. xv., see Wendt, edition 1899, p. 211; Hort, *Ecclesia*, pp. 58, 59; and see below on ver. 12.

Ver. 6. κατενόουν, cf. vii. 31, 32, Matt. vii. 3, Luke vi. 41, R.V., etc., the seeing is the result of the considering—"contemplabar singula, effectus comprehenditur aoristo" εἶδον.—θηρία: not specially mentioned in x. 12 (see critical notes), but there πάντα precedes τετράποδα.

Ver. 8. εἰσῆλθεν, cf. Matt. xv. 11, 17. Blass sees in the phrase "locutio hebraismum redolens," cf. viii. 35; on the other hand the Hebraistic πᾶν of x. 14 is omitted (Weiss).

Ver. 10. ἀνеспάσθη: only found in

Luke xiv. 5 in N.T., another touch of vividness as in vv. 5, 6. In LXX three times, and possibly once in Bel and the Dragon, ver. 42, of drawing up Daniel from the den (but reading may be the simple verb, see H. and R.).

Ver. 12. μηδὲν διακρινόμενον, cf. x. 20, but if we read (see critical notes) μ. διακριναντα, "making no distinction," R.V.—οἱ ἕξ ἀδελφοὶ οὗτοι: who had been with Peter at Cæsarea, and had returned with him to Jerusalem, see x. 45. Hilgenfeld would regard them as constant companions of St. Peter on his Apostolic journeys. Differences such as these between the narrative here and that in x. 23 where the brethren are mentioned without their number constrain Feine to regard xi. 1-18 as derived like the earlier narrative in x. from one and the same source, not as added by a reviser (although he excludes vv. 1 and 18 in xi. from the original narrative). Spitta agrees with Feine in this view of xi. 2-17; a forger writing with a "tendency" would have smoothed away any apparent discrepancies, as Zöckler well points out. With regard to the whole Cornelius



ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13. ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14. ὃς λαλήσει ῥήματα πρὸς σέ, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15. ἐν δὲ τῷ ἄρξασθαι με λαλεῖν, ἐπέπεσε<sup>1</sup> τὸ Πνεῦμα τὸ Ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἄρχῃ. 16. ἐμνήσθη δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν, "Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ." 17. εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἡμῖν δυνατὸς κωλύσαι τὸν Θεόν;<sup>2</sup> 18. Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον<sup>3</sup> τὸν Θεόν, λέγοντες, Ἀραγε<sup>4</sup> καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

<sup>1</sup> ἐπέπεσε, but D reads simple verb, which Blass rejects here, although he accepts it in x. 44 (AD). Hilg. has simple verb.

<sup>2</sup> ο Θεός om. D, Aug., so Hilg., but Blass retains. D, Syr. Harcl. mg., Par. Aug. (Hilg. follows D) add *τον μη δουναι αυτοις π. αγ.*, and D further adds *τοις πιστευσασιν επ' αυτω* and Syr. Harcl. *πιστ. εις τον Κ. Ι. Χ.* Blass omits these last two additions (with Aug.), but places *πιστευσασιν επ' αυτω* in brackets; additions apparently to explain of what the *κωλ. τον Θ.* consisted, described by Weiss as quite superfluous, see Codex D, p. 71, and note.

<sup>3</sup> ἐδοξαζον AEHL P, Arm., so Meyer; Blass (see force of imperf. in his comment.), Wendt, Weiss. *ἐδοξασαν* BDB, Vulg., Sah., Boh., Syr. P. and H., Aeth., so Gig., Par.; Tisch., W.H., Hilg. But aor. manifestly conformed to aor. *ησυχασαν* (so Weiss, Wendt).

<sup>4</sup> *αραγε*, but *αρα* only in NABD 40, 61, 65, 133; so Tisch., W.H., R.V., Weiss, Blass, Wendt (against Meyer). D omits *την* before *μετανοιαν*.

episode, Spitta and Feine (so Weiss and Wendt), inasmuch as they regard St. Luke's narrative as containing at least a genuine historical kernel, and as marking a special exceptional case, and not a general rule as existing at such an early time, are much less radical than Weizsäcker, Holtzmann, and Clemen. For a good review of the relation of modern criticism to the narrative see Wendt (1899) on x. 1 and Zöckler, *Apostelgeschichte*, pp. 226, 227 (second edition).

Ver. 13. *σταθέντα—σταθεῖς*: used only by St. Luke, in Gospel and Acts: Luke xviii. 11, 40, xix. 8, Acts ii. 14, v. 20, xi. 13, xvii. 22, xxv. 18, xxvii. 21, found therefore in *all* parts of Acts (Friedrich, Vogel).

Ver. 14. *ἐν οἷς σωθ. σὺ καὶ πᾶς ὁ οἶκ. σου*: words not found in x., but may be fairly taken as implied; the prayers of Cornelius we can scarcely doubt had been that he might see the salvation of God, and his household were devout like himself, cf. x. 2-6.

Ver. 15. *ἄρξασθαι*: somewhat more precisely stated than in x. 44. The speech has there no abruptness, but St. Peter may well have intended to say much more; if this was so, the notice here is quite natural, Winer-Moulton, lxxv. 7 d.—*ἐν ἄρχῃ*, i.e., at the great Pentecost.

Ver. 16. Words not found in the Gospels, but in Acts i. 5, quoted here with the omission of *οὐ μετὰ πολλὰς ταύτας ἡμέρας*, showing that St. Peter regarded the baptism of the Holy Ghost received by Cornelius as equally decisive of the Spirit's presence as the bestowal upon himself and others at Pentecost.—*ὡς ἔλεγεν*: not merely pleonastic, cf. Luke xxii. 61; Winer-Moulton, lxxv. 1 a, Wendt, Felten.

Ver. 17. *πιστεύσασιν*, see R.V., best to take participle as referring both to *αὐτοῖς* and to *ἡμῖν*; in each case the Holy Spirit was bestowed, and in each case as a result of the preceding belief, not as a result of circumcision, or of



19. Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ,<sup>1</sup> διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20. ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστάς,<sup>2</sup> εὐαγγελιζόμενοι τὸν

<sup>1</sup> ἐπὶ Στεφάνῳ B<sup>2</sup>BHLP 61, Bas., Chrys, Theophl., best supported; ἐπὶ Στεφάνου perhaps a gloss since ἐπὶ was taken temporally; ἀπο τοῦ Στεφάνου D, so Hilg. (but not Blass in β). Κυπρου, Par. reads Τυρου; Blass rejects.

<sup>2</sup> Ἑλληνιστάς BD<sup>2</sup>EHL P 61, W.H., R.V. marg., so Sanday (cf. Shirley, *Apostolic Age*, pp. 27, 28; Wordsworth, and Hastings' B.D., art. "Christian," p. 384); Ἑλληνας B<sup>2</sup>A (discounted by reading Ἑλληνας wrongly in ix. 27), D<sup>1</sup>, Arm., Eus., Chrys., Tisch., Weiss, Blass, R.V. text. B<sup>2</sup> εὐαγγελιστάς claimed as supporting Ἑλληνιστάς, but see Sanday, *u. infra*. Lightfoot and a large number of recent writers (Page, Ramsay, Zöckler, Holtzmann, Felten, Rendall, G. A. Smith, McGiffert) accept Ἑλληνας (although, in some cases, admitting that MS. authority is adverse), because demanded as antithetical to the preceding Ἰουδαίῳ. It is urged that Ἑλληνιστ. are included under Ἰουδ., but whilst in one sense this is so, it is also possible to draw a distinction between the two, Ἰουδ. may be used as = Εβραῖοι in vi. 1, or as in xiv. 1, xviii. 4 where evidently Jews and proselytes (not heathen) are distinguished, so that whilst as far as Antioch *Jews only* had been addressed, now the Cyprians and Cyrenians addressed Hellenists, God-fearers (like Cornelius), "Greeks who came into relations with the Jews," whilst not addressing as yet those who were entirely heathen. In view of the great importance and future position of the Church of Antioch, it is not unlikely that Luke should carefully note the elements of which it was originally composed. The real turning-point in the sphere of Peter and Paul is not yet, but in xiii. 46. See W.H., *Select Readings*, p. 94; Hort, *Judaistic Christianity*, pp. 59, 60; *Ecclesia*, p. 61; Sanday, *Expositor*, pp. 60-62, and Ramsay, p. 47 (1896).

uncircumcision; sometimes referred to ἡμῶν, so Bengel, Nösgen, Wendt, sometimes to αὐτοῖς, so Weiss, Blass.—τίς ἡμῶν δ., cf. Exod. iii. 11, 2 Kings viii. 13, Blass, *Gram.*, p. 173; in reality two questions: Who was I? Was I able to withstand God? Winer-Moulton, lxi., 5.—ἐγὼ, emphatic, "merum organon," Bengel.

Ver. 18. ἡσύχασαν, cf. xxi. 14 and Luke xiv. 3, so in LXX, Neh. v. 8 (Job xxxii. 6, Hebrew different); also in a different sense in Luke xxiii. 56, 1 Thess. iv. 11, only in Luke and Paul in N.T.—ἐδίδασκον, see critical notes, imperfect of continuous action—the writer about to pass to other things thus depicts the state of things which he leaves, cf. viii. 3 (Blass).—Ἀραγε, see critical notes.

Vv. 19-26. Further spread of the Gospel to Antioch.

Ver. 19. οἱ μὲν οὖν, cf. viii. 4. μὲν οὖν introduces a general statement, whilst δέ (ver. 20) marks a particular instance.—ἐπὶ Σ.: "about Stephen" A. and R. V. (best); some render "against Stephen," and others "post Stephanum". See also critical note.

Ver. 20. ἄνδρες Κύπ. καὶ Κυρ., cf. iv. 36, xxi. 16; ii. 10, vi. 9.—Ἑλληνιστάς,

see critical notes.—εὐαγγελιζόμενοι τὸν K. 1.: on construction with accusative of the message, Simcox, *Language of the N. T.*, p. 79. We can scarcely take the phrase given here, instead of "preaching that Jesus was the Christ," as a proof that the word was preached not to Jews but to Gentiles.—Ἀντιόχειαν: on the Orontes, distinguished as Ἀ. ἡ πρὸς, or ἐπὶ Δάφνῃ, and bearing the title μητρό-πολις. There appear to have been at least five places in Syria so called under the Seleucids. For the Arabs Damascus was the capital, but the Greeks wanted to be nearer the Mediterranean and Asia Minor. The city built in 500 B.C. by Seleucus Nicator I. became more and more beautiful, whilst all the trade of the Mediterranean was connected with it through its harbour Seleucia. All the varied elements of the life of the ancient world found a home there. From the first there were Jews amongst its inhabitants. But in such a mixed population, whilst art and literature could gain the praise of Cicero, vice as well as luxury made the city infamous as well as famous. Josephus calls it the third city of the empire, next to Rome and Alex-

Κύριον Ἰησοῦν. 21. καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἄριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. 22. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν<sup>1</sup> ἕως Ἀντιοχείας. 23. ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν<sup>2</sup> τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ· 24. ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος Ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. 25.<sup>3</sup> Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.

<sup>1</sup> διελθεῖν om. ΞAB 61, Vulg., Syr. Pesh., Boh., Arm., Aeth., so Tisch., W.H., R.V., Weiss, Wendt (against Meyer); but retained by Blass and Hilg., so in D, Syr. Harcl., Chrys.—perhaps added from xi. 19.

<sup>2</sup> χάριν τὴν τοῦ Θεοῦ, so ΞAB, so Tisch., W.H., R.V., Blass, Weiss, Wendt om. τὴν in T.R., so DEHLP, Chrys., Hilg.

<sup>3</sup> Blass (cf. Hilg.) reconstructs according to D, Gig., Par., Syr. Harcl. mg.: ακουσας δε οτι Σαυλος εστιν εις Ταρσον εξηλθεν αναζητων αυτον και συντυχων παρεκαλεσεν ελθειν εις Α. οιτινες παραγενομενοι ενιαυτον ολον συνηχθησαν τη εκκ. κ. εδιδξαν οχλον ικανον (D has ενι. ολ. συνεχυθησαν οχλ. ικ., omits και εδιδ.). It is difficult to see why this should have been shortened if original; perhaps added to definitely show why Barnabas went to Tarsus, and to mark that Saul was not brought to Tarsus but "besought to come". συνεχυθησαν, D (Par.), evident mistake, Blass emends; see Weiss, Codex D, pp. 71, 72. Hilg. has συνεχυσαν.

andria, but Ausonius hesitates between Antioch and Alexandria, as to the rank they occupied in eminence and *vice*. The famous words of Juvenal: "in Tiberim defluxit Orontes," *Sat.*, iii., 62, describe the influences which Antioch, with its worthless rabble of Greeks and parasites, with its quacks and impostors, its rivalries and debaucheries, exercised upon Rome. Gibbon speaks of the city in the days of Julian as a place where the lively licentiousness of the Greek was blended with the hereditary softness of the Syrian. Yet here was the μητρό-πολις, not merely of Syria, but of the Gentile Christian Churches, and next to Jerusalem no city is more closely associated with the early history and spread of the Christian faith. See "Antioch" (G. A. Smith) in Hastings' B.D.; Gibbon, *Decline and Fall of the Roman Empire*, chaps. xxiii., xxiv.; Renan, *Les Apôtres*, chaps. xii., xiii. — ἐλάλουν: "used to speak," so Ramsay.

Ver. 21. χεὶρ K., cf. iv. 28, 30, xiii. 11, Luke i. 66; frequent in O.T. τὴν closely connects the two clauses, showing that the result of "the hand of the Lord" was that a great number, etc. (Weiss).

Ver. 22. τῆς ἐκκ. τῆς ἐν Ἱ.: in contrast here to Antioch, in which the existence of an Ecclesia was not yet formally recognised; but cf. ver. 26, Hort, *Ecclesia*,

pp. 59-61. — περὶ αὐτῶν: "concerning them" R.V., i.e., the persons who had believed and turned to the Lord. Meyer takes it of the preachers, Felten of both preachers and converts.

Ver. 23. τὴν χάριν: if we add τὴν, see critical notes, "the grace that was of God" Hort, *Ecclesia*, p. 60, so Alford. — παρεκάλει: a true son of encouragement, exhortation—see on iv. 36, imperfect because Barnabas remained at Antioch, and the result is indicated in ver. 24, προσετέθη. This mention of Barnabas and the part played by the primitive Church is referred by Clemens to his Redactor Antijudaicus, p. 109. If we read ἐν τῷ K. with R.V. margin we could render "to abide by the purpose of their heart in the Lord," so Hort, *u. s.*, p. 60; Rendall; cf. 2 Tim. iii. 10; and Symmachus, Ps. x. 17 (Weiss). τῷ K., i.e., Christ; with this verse cf. xv. 32, where St. Luke similarly insists upon the due qualification of divine gifts; Ramsay, *St. Paul*, p. 45.

Ver. 25. Luke gives no reason why Barnabas goes to seek Saul, but Barnabas who had already vouched for Saul's sincerity before the Church of Jerusalem, ix. 27, could scarcely be ignorant that the sphere of his friend's future work was to be the Gentile world. In ix. 30 Saul was sent away to Tarsus, and now Bar-



26. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν<sup>1</sup> ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὅχλον ἰκανόν, χρηματίσαι τε πρῶτον<sup>2</sup> ἐν Ἀντιοχείᾳ τοῦς

<sup>1</sup> αὐτοὺς, but αὐτοῖς NABE 13, 61, so Tisch., W.H., R.V., Wendt. ἐνιαυτον NAB 13, Syr. Harcl., Did., Ath.; Tisch., W.H., R.V., Weiss, Wendt prefix καί, but see Blass's comment on β, *in loco*, p. 136.

<sup>2</sup> πρῶτον NBD<sup>2</sup> 36, 163, so Tisch., W.H., Blass, Weiss, Wendt; πρῶτος, see also Alford's note on its force; D, Gig., Par. read καὶ τότε πρῶτον, so Hilg. Harnack regards the τότε as secondary, and introduced by the Western reviser to mark that the disciples were then called Christians, which in Harnack's opinion was very improbable, see *Sitzungsberichte d. Königl. preuss. Akad. d. Wissenschaften zu Berlin*, xvii., p. 4, 1899. Χριστιαν. N<sup>1</sup> has Χρηστιανοί, "recte," Blass (so 61), but there is no reason to suppose that this was the original, although it may well have been a corrupted form, *cf.* the testimony of Tert., Just. Mar., Lactant.; D has Χριστ.

nabas goes to Tarsus to seek him; each statement is the complement of the other, and a long period intervenes not marked by any critical event in Saul's history. So also Paul's own statement, Gal. i. 21, 22, marks the same period, and the two writers complete each other. Ramsay, *St. Paul*, pp. 45, 46, on Luke's style and reading in D above.—ἀναζητῆσαι, *cf.* Luke ii. 44, 45, nowhere else in N.T., a word therefore not only common to, but peculiar to Luke's writings.—ἀνά: giving idea of thoroughness; it was not known at what precise spot Saul was prosecuting his work, so the word implies effort or thoroughness in the search; εὐρὼν implies the same uncertainty. In LXX, *cf.* Job iii. 4, x. 6, 2 Macc. xiii. 21. Calvin comments on the fresh proof of the "simplicitas" of Barnabas; he might have retained the chief place at Antioch, but he goes for Paul: "videmus ergo ut sui oblitus nihil aliud spectat, nisi ut emineat unus Christus".

Ver. 26. ἐγένετο δὲ αὐτοῖς, see critical notes, if dative αὐτοῖς = *accidit eis*, see Plummer, *St. Luke*, p. 45, on the use of ἐγένετο.—ἐνιαυτὸν ὅλον: "even a whole year" R.V.—συναχθῆναι ἐν τῇ ἐκκλ.: "they were gathered together in the Church," so R.V. margin. Rendall holds that ἐν is fatal to the A.V. and R.V. text, and renders "they [*i.e.*, Barnabas and Saul] were brought together in the Church," an intimate association of inestimable value. Hort adopts as "the least difficult explanation of this curious word" "were hospitably received in the Church," so Wendt, Weiss, Nösgen, *cf.* Matt. xxv. 35; Deut. xxii. 2, Josh. ii. 18, Judg. xix. 18, 2 Sam. xi. 27.—διδάξαι . . . χρηματίσαι: both infinitives depend upon ἐγένετο, "and that the disciples," etc., suggesting that the name "Christian" followed as result upon the widespread

teaching of the Apostles amongst the Gentiles. If St. Luke, as Eusebius states, was himself a native of Antioch, it has been well noted that he might well record such a distinction for his city as the origin of the name "Christian".—χρηματίσαι: prim. to transact business (χρῆμα), passes into the meaning of taking a name from one's public business, so to receive a name, to be called, *cf.* Rom. vii. 3, so in Josephus and Philo, and instances in Grimm-Thayer. See also x. 22 for another shade of meaning, and so elsewhere in N.T.; and for its use to express a reply or information by a king or those in authority to inquiry, see Deissmann, *Bibelstudien*, p. 118.—πρῶτον, see critical notes.—Χριστιανούς: in the N.T. the Christians always named themselves μαθηταί, ἀδελφοί, ἄγιοι, πιστοί, etc., but on no occasion "Christians," whilst the Jews not only refused to recognise that Jesus had any claim to be the Christ, but also called His followers Ναζωραῖοι (xxiv. 5), or spake of them as ἡ αἵρεσις αὕτη (xxviii. 22, *cf.* xxiv. 14). On the probably contemptuous use of the word in 1 Peter iv. 16 and Acts xxvi. 28 as not inconsistent with the above statements, see Wendt, edition 1899, *in loco*, and "Christian" in Hastings' B.D. But whilst it is difficult to find an origin for the title amongst Christians or amongst Jews, there is no difficulty in attributing it to the keen-witted populace of Antioch, already famous for their bestowal of nick-names, although perhaps the possibility that the name may have originated amongst the Latin-speaking official retinue of the *legatus* at Antioch should not be excluded (though there is no evidence whatever that it became at this early date an official name). But there is no need to suppose that the name



μαθητὰς Χριστιανούς. 27. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.<sup>1</sup> 28. ἀναστὰς δὲ εἰς ἔξ

<sup>1</sup> At end of verse and commencement of ver. 28 we have the remarkable reading in β: *ἦν δὲ πολλὰ ἀγαλλίασις. συνεστραμμένων δὲ ἡμῶν ἐφῆ εἰς ἐξ αὐτῶν*, so D, Aug., Par., Wern., and also, a new witness, Fragment of the Old Latin translation of Acts in the *Miscellanea Cassinese*, 1897 (see Harnack's note in *Theol. Literaturzeitung*, p. 172, 1898). *ἀγαλλίασις* is quite Lucan, cf. ii. 46, and the solutions of Weiss and Corssen are not sufficient to weaken the view that here, at least, we may have an original draft. If it is said that the words are introduced to show the impression made by the visit of the prophets (so Weiss), we must remember that they stand in strange contrast to the announcement of the coming famine, and that it would have been a bold thing for an emendator to introduce them here. The circumstances in viii. 8 are quite different. Blass sees in the following words, p. 137, "luculentissimum testimonium, quo auctor sese Antiochenum fuisse monstrat," see also *Philology of the Gospels*, p. 131; we get by these three words, *συνεσ. δὲ ἡμῶν*, a fresh *we*-section; to the same effect Zöckler, *Greifswalder Studien*, p. 137; Salmon, *Introd.*, pp. 597, 602; Belser, p. 64; see also Harnack, *u. s.*, and Zahn, *Einleitung in das N. T.*, ii., pp. 341, 350. Wendt (1898), p. 216, note, inclines to accept the reading as original, and even Weiss, *Codex D*, p. 111, thinks it not impossible; so too Hilgenfeld, *Zeitschrift für wissenschaftl. Theol.*, p. 505 (1895); and cf. Jülicher, *Einleitung in das N. T.*, p. 271. Harnack, *u. s.*, admits, p. 6, that the language is not un-Lucan, but he regards the other passages in which *συστρεφ.* occurs as Western interpolations, and *ἦν δὲ πολλὰ ἀγαλλ.* as a mere amplification, as in viii. 24, xiii. 8.

was of Roman origin, although we may readily concede that the Latin termination *-ianus* was common enough at this period. There is ample proof of the use of the same termination not only in Latin but in Greek, even if we do not regard *-ιανός* with Wendt as a termination of a native "Asiatic type". The notice in Tacitus, *Ann.*, xv., 44 (cf. Suetonius, *Nero*, 16), who was probably in Rome during Nero's persecution, A.D. 64, is very significant, for he not only intimates that the word was commonly and popularly known, but also that the title had been in vogue for some time: "quos vulgus Christianos appellabat," note the imperfect tense. Against the recent strictures of Weizsäcker and Schmiedel we may place the opinion of Spitta, and also of Zahn, *Einleitung*, ii., 158. How soon the title given in mockery became a name of honour we may gather from the Ignatian Epistles, cf. *Rom.*, iii., 3; *Magn.*, iv.; *Ephes.*, xi., 2, and cf. *Mart. Polyc.*, x. and xii., 1, 2. See further Lightfoot, *Phil.*, p. 16; Lechler, *Das Apostolische Zeitalter*, p. 129 ff.; Smith, B.D.<sup>2</sup> "Christian," Conybeare and Howson, p. 100 (smaller edition), and *Expositor*, June, 1898.

Ver. 27. Antioch sends relief to Jerusalem.—*ἐν ταύταις δὲ ταῖς ἡ.*, cf. i. 15, vi. 1. *ταύταις* emphatic, by its position and also by its significance, days full of importance for Barnabas and Saul, who were still at Antioch (Weiss). —*προφῆται*: the coming of the prophets gave an additional sanction to the work

at Antioch. There is no reason in the uncertainty of the dates to suppose that they had been driven from Jerusalem by persecution. For the position of the Christian prophets in the N.T. cf. Acts xiii. 1, where Barnabas and Saul are spoken of as prophets and teachers; afterwards as Apostles, xiv. 4; xv. 32, where Judas and Silas are described as prophets, having been previously spoken of, ver. 22, as *ἡγούμενοι* amongst the brethren at Jerusalem (while Silas later bears the name of Apostle); cf., further, 1 Cor. xii. 28, xiv. 29-33, 39, Ephes. iv. 11, where in each case the Prophet is placed next to Apostles (although in 1 Cor. he may have been merely a member of a local community), perhaps because "he belonged to the same family as the great prophets of the Old Testament," for whilst foreknowledge of events was not necessarily implied by the word either in the O.T. or in the N.T., the case of Agabus, both here and in xxi. 10, 11, shows that predictiveness was by no means excluded. The Christian prophets, moreover, as we see them in Acts, combine the duty of "ministering to the Lord" with that of preaching the word; they are not only foretellers, but forth-tellers of God's will, as in the case of a Samuel or an Elijah, Gore, *Church and the Ministry*, pp. 240, 261, 393, etc.; Moberly, *Ministerial Priesthood*, p. 160 ff.; and for *Sub-Apostolic Age*, p. 179 ff.; Bigg, *Doctrine of the Twelve Apostles*, p.

αὐτῶν, ὀνόματι Ἀγαθος, ἐσήμανε<sup>1</sup> διὰ τοῦ Πνεύματος, λιμὸν μέγαν<sup>2</sup> μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου<sup>3</sup> Καίσαρος. 29. τῶν δὲ μαθητῶν<sup>4</sup> καθὼς ἡτύπορέϊτό τις,

<sup>1</sup> ἐσημανε ΞΑΕΗLP, most verss., so Tisch., W.H. marg.; but B, d, Vulg., Chron., Aug., so Lach., W.H., Weiss read imperf. ἐσημαίνε—Wendt undecided.

<sup>2</sup> μέγαν D<sup>1</sup>EHLP, Chrys., Chron.; but ΞABD<sup>3</sup> 61, so Tisch., W.H., Blass, Weiss, Wendt, Hilg. have μεγάλην (ἤτις).

<sup>3</sup> Καίσαρος om. ΞABD 13, 61, Vulg., several verss., so Tisch., W.H., R.V., Blass, Weiss, Wendt, so Hilg.

<sup>4</sup> τῶν δὲ μαθητῶν, D, Par., Vulg. (Gig.) read οἱ δὲ μαθηταί, and so D καθὼς ἐντύπουντο instead of ἐντ. τις.

28 (1898); Harnack, "Apostellehre" in *Real-Encyclopädie für Protestant. Theol.* (Hauck), p. 716, and see, further, on xiii. 1.

Ver. 28. Ἀγαθος: on derivation see W.H., ii., 313, from לָוַי "to love";

or from לָוַי "a locust," Ezra ii. 45, Neh. vii. 48, with rough breathing Ἄγ. W.H. follow Syriac and read the former as in T.R., so Weiss; Blass doubtful; Klostermann would connect it with Ἀγαυός, *Probleme im Aposteltexte*, p. 10. As a Jewish prophet he would naturally use the symbolic methods of a Jeremiah or an Ezekiel, see on xxi. 10, 11. On insertion in D see critical notes.

—μέλλειν ἔσεσθαι: future infinitive only used in N.T. with μέλλειν in this one phrase, and only so in Acts, cf. xxiv. 15, xxvii. 10. In xxiii. 30 μέλλειν omitted (although in T.R.), and in xxiv. 25 ἔσεσθαι omitted (although in T.R.). Klostermann, *Vindiciae Lucanae*, p. 51, Simcox, *Language of the N. T.*, p. 120, and Viteau, *Le Grec du N. T.*, p. 158 (1893).—λιμὸν: masculine in Luke iv. 25, and so in common usage, but in Doric usage, as it is called, feminine, and so also in later Greek; feminine in Luke xv. 14 and here; see critical notes; Blass, *Gram.*, p. 26.—ἐφ' ὅλην τὴν οἰκ.—the civilised world, i.e., the Roman Empire. Cf. xxiv. 5, and Luke ii. 1, see Plummer's note on Luke iv. 5 (and Hackett's attempt, *in loco*, to limit the expression), and Ramsay, *Was Christ born at Bethlehem?* p. 118. We have ample evidence as to a widespread dearth over various parts of the Roman Empire, to which Suetonius, Dion Cassius, Tacitus, and Eusebius all bear witness, in the reign of Claudius; and in no other reign do we find such varied allusions to periodical famines, "assiduae sterilitates,"

Suetonius, *Claudius*, xviii., cf. Dion Cassius, lx., 11; Tac., *Ann.*, xii., 43, etc. These and other references are given by Schürer, *Jewish People*, div. i., vol. ii., p. 170, E.T. (so also by O. Holtzmann, *Neutest. Zeitgeschichte*, p. 124), but instead of drawing from these varied references the inference that the author of Acts had ample justification for his statement as to the prevalence of famine over the Roman Empire, he takes him to task for speaking of a famine "over the whole world". See Ramsay, *St. Paul*, pp. 48, 49, and also *Was Christ Born at Bethlehem?* pp. 251, 252, cf. vv. 29 and 30. At least there is no ground to suppose, with Clemen and others, that the writer of Acts was here dependent on Josephus for the mention of the famine which that historian confined to Judæa, but which the writer of Acts, or rather Clemen's Redactor Antijudaicus, magnified according to his usual custom.

Ver. 29. καθὼς ἡτύπορέϊτό τις: only here in N.T., and the cognate noun in xix. 25, but in same sense in classical Greek; cf. Lev. xxv. 26, 28, 49, and Wisdom x. 10 (but see Hatch and Redpath on passages in Lev.). "According to his ability," so A. and R.V., i.e., as each man prospered, in proportion to his means. The expression intimates that the community of goods, at least in a communistic sense, could not have been the rule, cf. 1 Cor. xvi. 2, but a right view of "the community of goods" at Jerusalem invokes no contradiction with this statement, as Hilgenfeld apparently maintains, *Zeitschrift für wissenschaft. Theol.*, p. 506, 1895. On the good effect of this work of brotherly charity and fellowship, this practical exhibition of Christian union between Church and Church, between the Christians of the mother-city and those of the Jewish dispersion, see Hort, *Ecclesia*, p. 62; Ram-



ᾠρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ  
 Ἰουδαίᾳ ἀδελφοῖς· 30. ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς  
 πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

say, *u. s.*, p. 52; Baumgarten (Alford, *in loco*).—εἰς διακονίαν: "for a ministry," R.V. margin, *cf.* Rom. xv. 31, 2 Cor. ix. 1, etc., *Acta Thomæ*, 56; "contributions for relief" Ramsay, see further below; on the construction and complexity of the sentence see especially Page's note, and Wendt.—ἀδελφοῖς: not merely as fellow-disciples, but as brethren in the One Lord.

Ver. 30. ὁ καὶ ἐποίησαν κ.τ.λ.: a question arises as to whether this took place during, or at a later date than, Herod's persecution in 44 A.D.—the year of his death. Bishop Lightfoot (with whom Dr. Sanday and Dr. Hort substantially agree) maintains that Barnabas and Saul went up to Jerusalem in the early months of 44, during Herod's persecution, deposited their διακονία with the elders, and returned without delay. If we ask why "elders" are mentioned, and not Apostles, the probability is suggested that the Apostles had fled from Jerusalem and were in hiding. Against this view Ramsay strongly protests, not only on account of the part assigned to the leading Apostles, but also because of the meaning which he attaches to the διακονία of Barnabas and Saul (see on xii. 25). The elders, not Apostles, are mentioned because the embassy was of a purely business kind, and it was not fit that the Apostles should serve tables. Moreover, Ramsay places the visit of Barnabas and Saul to Jerusalem in 45, or preferably in 46, at the commencement of the great famine in Judæa—not in 44, but in 45. Still, as Dr. Sanday urges, the entire omission of any reference to the Apostles is strange (*cf.* Blass on xi. 30, xii. 17, who holds that the Apostles had fled), especially as elsewhere Apostles and elders are constantly bracketed together as a single body (xv. 2, 4, 6, 22, 23, xvi. 4, *cf.* xxi. 18). Nor does it follow that because James, presumably "the brother of the Lord," is mentioned as remaining in Jerusalem during the persecution (but see Lightfoot, *Gal.*, p. 127, note), which his reputation for sanctity amongst his countrymen might have enabled him to do, that the other Apostles could have done so with equal safety. But Ramsay at all events relieves us from the difficulty involved in the entrance of Paul into Jerusalem at a

time of persecution, and the more so in view of the previous plots against his life, a difficulty which is quite unsatisfactorily met by supposing that Paul did not enter the city at all for some unknown reasons, or more unsatisfactorily still by attributing to the author of Acts a mistake in asserting that any visit of Paul to Jerusalem was made at this time. On the chronological order involved in accordance with the two views mentioned, see Ramsay, *St. Paul*, pp. 48 ff., 68, 69; Lightfoot, *Gal.*, p. 124, note; and, as space forbids more, for the whole question *Expositor* for February and March, 1896; Lightfoot, *Gal.*, p. 123 ff.; Hort, *Judaistic Christianity*, p. 61, and *Ecclesia*, p. 62; Wendt, p. 265 (1888) and p. 218 (1899).—τοὺς πρεσβυτέρους, see previous verse. It is also noticeable that St. Luke gives no account of the appointment of the elders; he takes it for granted. These Christian elders are therefore in all probability no new kind of officers, but a continuation in the Christian Church of the office of the

זְקֵנִי, πρεσβύτεροι, to whom probably the government of the Synagogue was assigned—hence we may account for St. Luke's silence (Moberly, *Ministerial Priesthood*, p. 141; Hort, *Ecclesia*, p. 62; Lightfoot, *Phil.*, pp. 191-193; "Bishop" (Gwatkin), Hastings' B.D.). In the Christian συναγωγή (James ii. 2) there would naturally be elders occupying a position of trust and authority. There is certainly no reason to regard them as the Seven under another name (so Zeller, Ritschl), although it is quite conceivable that if the Seven represented the Hellenists, the elders may have been already in existence as representing the Hebrew part of the Church. But there is need to guard against the exaggeration of the Jewish nature of the office in question. In the N.T. we find mention of elders, not merely so on account of age, not merely as administrative and disciplinary officers (Hatch, *Bampton Lectures*, pp. 58, 61), as in a Jewish synagogue, but as officers of the Christian Church with spiritual functions, *cf.* James v. 14, 1 Pet. v. 2, Acts xx. 17, Tit. i. 5, and also 1 Thess. v. 12-14, Heb. xiii. 7 (see Mayor, *St. James*, p. cxxviii; Gore, *Church and the Ministry*, pp. 253, 263, and note



XII. 1. ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.<sup>1</sup> 2. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. 3. καὶ ἰδὼν ὅτι ἀρεστὸν ἐστὶ τοῖς Ἰουδαίοις,<sup>2</sup> προσέθετο συλλαβεῖν καὶ Πέτρον· (ἦσαν δὲ

<sup>1</sup> After ἐκκλησίας D, Syr. Harcl. mg., Par., Wern. add τῆς ἐν τῇ Ἰουδαίᾳ—if the words were original it seems difficult to account for their omission; but see Belser's defence, p. 64, of this and β in vv. 3 and 5.

<sup>2</sup> After Ἰουδαίοις D, Syr. H. mg., Par., so Hilg., add ἡ ἐπιχειρήσις αὐτοῦ ἐπὶ τοὺς πιστοὺς—this again may be an explanatory gloss, defining what pleased the Jews—but ἐπιχ. and πιστ. are used by Luke in his writings.

K). At the same time there is nothing to surprise us in the fact that the administration of alms should be connected *in loco* with the office of elders. If they were representing the Apostles at the time in Jerusalem, it is what we should expect, since the organisation of almsgiving remained part of the Apostolic office, Gal. ii. 10, 2 Cor. viii., etc.; and if in a passage from Polycarp (quoted by Dr. Hatch) we find the two connected—the presbyterate and what looks like the administration of alms, Polycarp, *Phil.*, vi., xi.—this again need not surprise us, since not only in the N.T., but from the passage referred to in Polycarp, it is evident that the elders, whilst they exercised judicial and administrative functions, exercised also spiritual gifts, and discharged the office of teachers, functions to which there was nothing analogous in the Jewish presbyters (see Gore, *u. s.*, note K, and Gwatkin, *u. s.*, p. 302). *To turn back the sheep that are gone astray* (ἐπιστρέφοντες τὰ ἀποπεπλανημένα) is one of the first commands laid by Polycarp in his Epistle upon the Christian Presbyters (vi., quoted by Hatch), and from this alone it would appear that a familiar title in the Jewish Church passed into the Church of Christ, gaining therein a new and spiritual power. See further on xx. 17, and for the use of the word in inscriptions, Deissmann, *Bibelstudien*, p. 153, and *Neue Bibelstudien*, p. 160.

CHAPTER XII. *Persecution by Herod; St. Peter's deliverance.*—Ver. 1. κατ' ἐκείνον τὸν καιρὸν: "about that time," or more precisely "at that time," Rendall, *cf.* Rom. ix. 9, so in Gen. xviii. 10, 2 Macc. iii. 5: in the early part of 44 A.D.—Ἡρώδης ὁ β., Herod Agrippa I.: only in this chapter in the N.T.: on his character and death, see below xii. 3, 23. Born in B.C. 10 and educated in his early life in Rome, he rose from a rash adventurer to good fortune and high position first through

the friendship of Caligula and afterwards of Claudius. He united under his own sway the entire empire of his grandfather, Herod the Great, while his Pharisaic piety and also his attachment to the Roman supremacy found expression in the titles which he bore, βασιλεὺς μέγας φιλόκαισαρ εὐσεβὴς καὶ φιλορώματος. On the pathetic story told of him in connection with the Feast of Tabernacles (A.D. 41) see Hamburger, *Real-Encyclopädie des Judentums*, ii., 1, p. 28, and the whole article; Schürer, *Jewish People*, div. i., vol. ii., p. 150 ff., E.T.; Farrar, *The Herods*, p. 179 ff. (1898).—ἐπέβαλεν τὰς χεῖρας, Luke xx. 19, xxi. 12, and *cf.* Acts iv. 3, v. 18, xxi. 27, once in Matthew and Mark, in John twice; Friedrich, p. 39, *cf.* LXX, Gen. xxii. 12, 2 Sam. xviii. 12 (so in Polyb.), *cf.* for similar construction of the infinitive of the purpose xviii. 10, not in the sense of ἐπεχειρήσε, *conatus est*, but to be rendered quite literally; *cf.* also the context, ver. 3.—κακῶσαι: five times in Acts, only once elsewhere in N.T., 1 Peter iii. 13, "to afflict," R.V., A.V. "vex," so Tyndale.—τῶν ἀπὸ τῆς ἐκ., for the phrase *cf.* vi. 9, xv. 5, Grimm-Thayer, *sub v.*, ἀπό, ii., but see also Blass, *Gram.*, p. 122 and *in loco*.

Ver. 2. ἀνείλε, characteristic word, see on v. 33.—Ἰάκωβον τὸν ἀ. ἰ.: St. Chrysostom reminds us of our Lord's prophecy in Mark x. 38 ff. (Matt. xx. 23), distinguished thus from the James of i. 13. Possibly his prominent position, and his characteristic nature as a son of Thunder marked him out as an early victim.—μαχαίρα: so in the case of John the Baptist. This mode of death was regarded as very disgraceful among the Jews (J. Lightfoot, Wetstein), and as in the Baptist's case so here, the mode of execution shows that the punishment was not for blasphemy, but that James was apprehended and killed by the political power. For the touching account of his

ἡμέραι τῶν ἀζύμων·) 4. ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ<sup>1</sup>. προσευχὴ δὲ ἦν ἐκτενὴς<sup>2</sup> γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

<sup>1</sup> After φυλακῇ Syr. H. mg., Par. add *ὑπο τῆς σπειρῆς τοῦ βασιλεως*—here, again the words may be a gloss to explain *ἐτηρεῖτο*, unnecessary after ver. 4.

<sup>2</sup> ἐκτενὴς A<sup>2</sup>EHLP 61, Bas., Chrys., so Meyer; ἐκτενῶς B<sup>4</sup>A<sup>1</sup>B 13, 40, 81, Vulg., Lucif., so Tisch., W.H., Weiss, Wendt, R.V.; D has *ἐν ἐκτενείᾳ* (cf. xxvi. 7), so Hig.

martyrdom narrated by Clement of Alexandria, see Eus., *H. E.*, ii., 9. Whatever St. Luke's reason for the brevity of the account, whether he knew no more, or whether he intended to write a third book giving an account of the other Apostles besides Peter and Paul, and so only mentioned here what concerned the following history (so Meyer, but see Wendt, p. 267 (1888)), his brief notice is at least in striking contrast (ἀπλῶς καὶ ὡς ἔτυχεν, Chrys.) with the details of later martyrologies.

Ver. 3. ἀρεστόν . . . τοῖς ἰ.: exactly what we should expect from the character and policy of Herod in his zeal for the law, and from the success with which during his short reign he retained the favour of Jews and Romans alike. Holtzmann, p. 370, seems inclined to doubt the truth of this description of Herod, and lays stress upon the mention of the king's mild disposition in Josephus, *Ant.*, xix., 7, 3. But Josephus also makes it quite plain how zealous Agrippa was, or pretended to be, for the laws and ordinances of Judaism, *u. s.* and xx., 7, 1, and see Schürer, *u. s.*, and Feine, p. 226. Nor is it at all certain that Agrippa's reputed mildness and gentleness would have kept him from rejoicing in the persecution of the Christians, cf. the description of his delight in the bloody gladiatorial games, Jos., *Ant.*, xix., 9, 5.—προσέβητο συλλ.: a Hebraism, cf. Luke xix. 11, xx. 11: LXX, Gen. iv. 2, viii. 12, xxv. 1, Exod. xiv. 13, etc., peculiar to St. Luke in N.T., Viteau, *Le Grec du N. T.*, p. 209 (1893).—αἱ ἡ. τῶν ἀζύμων, and therefore a large number of Jews would be in Jerusalem, and Herod would thus have a good opportunity of gaining wide popularity by his zeal for the law.

Ver. 4. ὃν καὶ πιάσας, iii. 7, really Doric form of *πιέζω* (cf. Luke vi. 38, nowhere else in N.T.), used in this sense also in LXX, and elsewhere in N.T., cf. Cant. ii. 15, Eccclus. xxiii. 21 (not A).

Modern Greek *πιάνω* = seize, apprehend.—καί: "when he had taken him, indeed," so Rendall, as if a delay had taken place, before the arrest was actually made.—τέσσαρσι τετραδ.: the night was divided by the Romans—a practice here imitated by Herod—into four watches, and each watch of three hours was kept by four soldiers, *quaternio*, two probably guarding the prisoner within the cell, chained to him, and two outside. τετραδ., cf. Philo, in *Flaccum*, 13; Polyb., xv., 33, 7, and see for other instances, Wetstein.—μετὰ τὸ πάσχα, "after the Passover," R.V., i.e., after the whole festival was over: Herod either did not wish, or affected not to wish, to profane the Feast: "non judicant die festo" (*Moed Katon.*, v., 2).—ἀναγαγεῖν: only here in this sense (in Luke xxii. 66, ἀπήγαγον, W.H.), probably means to lead the prisoner up, i.e., before the judgment tribunal (John xix. 13), to sentence him openly to death before the people.

Ver. 5. ὁ μὲν οὖν . . . προσευχὴ δὲ: both A. and R.V. regard *προσ.* δὲ in the same verse as the antithesis, but see Page's note, where the antithesis is found in ver. 6, *ὅτε δέ*. If we retain the former interpretation, ver. 5 may be regarded as a kind of parenthesis, the *ὅτε δέ* in ver. 6 forming a kind of antithesis to ver. 4.—ἐκτενής, see critical notes; if we read *ἐκτενῶς* = "earnestly," R.V. (Latin, *intente*), adverb is Hellenistic, used (by St. Luke xxii. 44, and) once elsewhere in 1 Peter i. 22 (cf. the adjective in 1 Peter iv. 8), so of prayer in Clem. Rom., *Cor.*, xxxiv., 7. In LXX cf. the use of the word in Joel i. 14 (but see H. and R.), Jonah iii. 8, Judith iv. 12 (see H. and R.), 3 Macc. v. 9. The adjective is also found in 3 Macc. iii. 10 and v. 29. Their praying shows "non fuisse animis fractos," Calvin. The word passed into the services of the Church, and was often repeated by the deacon: *δεηθῶμεν ἐκ. or ἐκτενέστερον*.



ὁ. Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν<sup>1</sup> ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύσεισι δυσί, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. 7. καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη,<sup>2</sup> καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. καὶ ἐξέπεσον<sup>3</sup> αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. 8. εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν, Περιῖξαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ

<sup>1</sup> προάγειν DEHLP, Chrys., so Meyer, Blass, and Hilg.; προαγαγεῖν A 8, 15, 61, so Tisch., W.H., marg., Weiss; προσαγεῖν N 5, 29; προσαγαγεῖν B 13, 57, so W.H. text, Wendt. Compounds in προ and προς often interchanged (see Weiss, p. 20).

<sup>2</sup> Western text, β, adds τῷ Πέτρῳ after ἐπέστη, for ἐλαμψεν reads ἐπελαμψεν, adds ἀπ' αὐτοῦ (the angel), and instead of τῷ οἰκ. reads τῷ τοπῷ ἐκεῖνῳ. πατάξ., instead D, Gig. read νύξας, so Hilg., cf. John xix. 34.

<sup>3</sup> ἐξεπεσον, but -εσαν NABDE 61, Tisch., W.H., Blass, Hilg., Weiss, W.H., App., p. 171, and Kennedy, p. 169.

Ver. 6. τῇ νυκτὶ ἐκείνῃ: "that very night," i.e., the night before the trial.—κοιμώμενος, cf. 1 Peter v. 7 and Ps. cxxvii. 2: "for so He giveth His beloved sleep": "and there too it is beautiful that Paul sings hymns, whilst here Peter sleeps," Chrys., *Hom.*, xxvi: cf. xvi. 25. τὸ πᾶν ῥίψας ἐπὶ τὸν Κύριον, Oecumenius (cf. Blass, *in loco*).—ἀλύσεισι δυσί, cf. xxi. 33; on the usual Roman custom see Jos., *Ant.*, xviii., 6, 7, in the account of Herod's own imprisonment by Tiberius; cf. Pliny, *Epist.*, x., 65; Seneca, *Epist.*, i., 5, "eadem catena et custodiam (vincum) et militem copulabat," perhaps most natural to suppose that Peter was bound on either hand to each of the soldiers, the two chains being used perhaps for greater security on account of the former escape.—φύλακες, i.e., the other two of the quaternion to make escape impossible.

Ver. 7. ἐπέστη: often as here with the notion of coming suddenly, in classical Greek it is often used of dreams, as in Homer; or of the coming of heavenly visitors, very frequent in Luke, and with the same force as here, Friedrich, pp. 7 and 87, and almost always in second aorist, see also Plummer on Luke ii. 9.—οἰκήματι: only here in N.T., used in Wisdom xiii. 15 (and perhaps in Tobit ii. 4), but not in same sense. Dem. and Thuc. use it for a prison: R.V. "the cell," lit., the chamber.—πατάξας δὲ τὴν πλευρὰν: to rouse him, an indication of the sound and quiet sleep which the prisoner slept in spite of the fateful morrow (so Weiss); cf. vii. 24, and ver. 23).

Ver. 8. περιῖξαι, but simple verb in R.V., W.H., Weiss, Wendt; bind thy tunic with a girdle: during the night the long flowing undergarment was loosened, but fastened up by day, so as not to impede the movements. Wetstein, Weiss, Page, and others contrast Hor., *Sat.*, i., 2, 132. "Colligit sarcinulas nec festinat" (Wetstein), simple verb only twice elsewhere in N.T., and there also of St. Peter, cf. John xxi. 18.—σανδάλιά: Mark vi. 9, elsewhere ὑποδήματα. St. Peter still observed his Master's rule to be shod with sandals (Mark, u. s.), i.e., the shoes of the poor as distinguished from those of the more wealthy: dim. of σάνδαλον, a wooden sole. In LXX cf. Josh. ix. 5, Isa. xx. 2; in Judith x. 4, xvi. 9, of the sandals of the richer class.—περιβαλοῦ, only here in Acts; Luke xii. 27, xxiii. 11, often elsewhere in N.T., and in LXX.—τὸ ἱμάτιον: the outer garment worn over the χιτῶν, and laid aside at night with the sandals. Lumby compares *Didache*, i., 4. Mark the distinction between the aorist and present tense, περιῖξαι . . . ὑπόδ. . . περιβ., but ἀκολουθεῖ (cf. John ii. 16). "Præsens propter finem non indicatum" Blass; Simcox, *Language of N. T.*, p. 114.

Ver. 9. ἐδόκει δὲ δράμα βλέπειν: even those who regard the narrative as unhistorical can scarcely say that the writer cannot understand how to distinguish between an actual fact and a vision; moreover, this same writer describes visions such as that of Peter, x. 10, and of Paul, xxii. 17, as ecstasies; once in xxvi. 19 Paul speaks of the appearance of Christ vouchsafed to him before Damascus as a



μοι. 9. καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. 10. διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιχθῇ<sup>1</sup> αὐτοῖς· καὶ ἐξελθόντες<sup>2</sup> προῆλθον ῥύμην μίαν, καὶ εὐθὺς ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων·

<sup>1</sup> ἠνοιχθῇ EHLP, Chrys.; ἠνοιγῇ A, so Tisch., W.H., Blass, Weiss, Hilg.; see Winer-Schmiedel, p. 103; Deissmann, *Neue Bibelstudien*, p. 17.

<sup>2</sup> After ἐξελθόντες D, Par. add κατεβησαν τους επτα βαθμους και. Both Weiss (p. 110) and Corssen (p. 441) (see too Harris, p. 63, *Four Lectures*, etc.) regard this as possibly original, so Wendt (p. 221, edit. 1899), whilst Belser (p. 65), Zahn (ii., 350), Salmon (pp. 600, 601), Zöckler incline still more strongly to its acceptance, and Blass and Hilg. retain. The addition has been referred to the mention of the seven steps in Ezek. xl. 22 (cf. 26, 31) as its source (so Chase), but, on the other hand, Zahn can see no explanation of the present passage in the seven or the eight (ver. 31) steps of Ezekiel. It is quite possible, he thinks, that the writer might introduce a detail of the kind into his first draft, but omit it afterwards as unnecessary for distant readers. In xxi. 35, 40, the steps lead not into the street, but from Antonia into the Temple, and there is no connection between them and the definite seven steps here, which are evidently presupposed (note the article) to be well known to the reader.

vision, ὀπτασία, but this word is not confined to appearances which the narrators regard as visions, cf. Luke i. 22, xxiv. 23, cf. Beyschlag, *Studien und Kritiken*, p. 203, 1864; *Witness of the Epistles* (Longmans, 1892).

Ver. 10. φυλακὴν: "ward," perhaps the best translation here with διελθόντες so often used of traversing a place. The first ward might be the place outside the cell where the other soldiers of the quaternion were on guard, and the second ward might refer to some other part of the prison or fortress Antonia (see Blass *in loco*) where sentinels were stationed. Weiss apparently takes the expression to refer to the two φύλακες, ver. 6, cf. 1 Chron. xxvi. 16.—σιδηρᾶν: specially noted since such a gate, when shut, would effectually bar their way; but it opened αὐτομάτῃ, only here in N.T. and in Mark iv. 28, cf. Lev. xxv. 5, 11, 2 Kings xix. 29, Wisdom xvii. 6, and in classical writers the striking parallel, Hom., *Iliad*, v., 749 (Wendt, Blass); Virgil, *Aeneid*, vi., 81 (Wetstein).—φέρουσιν εἰς: only here in N.T., but quite usual in classical Greek. If the narrative means that immediately they were out of the prison they were in the street (so Weiss), evidently the prison was in the city, and εἰς τὴν π. would simply mean the open town, in contrast

to the confined prison-house (so Weiss and Wendt, 1899). Blass decides for the tower of Antonia on account of D.—ἠνοιχθῇ, see critical notes.—ἐξελθόντες: for remarkable addition in D see critical notes.—εὐθὺς: used several times in Acts, but εὐθὺς only once, see x. 16.—ἀπέστη: when there were no further hindrances to the Apostle's flight, then the angel departed (Chrys.).

Ver. 11. γενόμενος ἐν ἑαυτῷ, cf. Luke xv. 17, and compare instances of similar phrases in Greek and Latin classical writers in Wetstein and Blass.—Κύριος, see critical notes, if without the article Nösgen (so Weiss) takes it of God, Jehovah.—ἐξαπέστειλε: a compound only found in Luke and Paul; four times in Luke's Gospel, six or seven times in Acts, and Gal. iv. 4, 6; very frequent in LXX, and used also in active voice by Polybius.—ἐξείλετο ἐκ χ.: close parallels in LXX, cf. Exod. iii. 8, 2 Sam. xxii. 1, Isa. xliii. 13, Baruch iv. 18, 21, etc.—ἐκ χειρὸς: Hebraism, cf. Luke i. 74. The expression is also classical, Blass, *Gram.*, p. 127, for close parallel.—προσδοκία: only in Luke here and in Luke xxi. 26, cf. Gen. xlix. 10, but more allied to its sense here Ps. cxix. 116, Wisdom xvii. 13, Eccles. xl. 2, and in 2 and 3 Macc. (see H. and R.), and *Psalms of Solomon*, Tit. xi.; frequently in classics. Ho-

12. συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν<sup>1</sup> Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. 13. Κρούσαντος δὲ τοῦ Πέτρου<sup>2</sup> τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· 14. καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν εἶσθαι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

<sup>1</sup> Μαρ., but with art. τῆς preceding  $\aleph$ ABD 33, 61, Tisch., W.H., Weiss, Wendt—Blass omits.

<sup>2</sup> Instead of τοῦ Π., great preponderance of authorities for αὐτοῦ  $\aleph$ ABDLP 61, maj. of vers., W.H., R.V., etc.

bart claims as a medical word, especially as the verb προσδοκᾶν is also so frequent in Luke; so too Zahn, *Einleitung in das N. T.*, p. 436; but see Plummer on Luke xxi. 36. Both verb and noun are also frequent in classical use.

Ver. 12. συνιδὼν, cf. xiv. 6; so several times in Apocrypha, so in classical writers, and also in Josephus. It may also include a consideration of the future (Bengel and Wetstein), but the aorist refers rather to a single act and not to a permanent state (so Alford).—Μαρίας: as no mention is made of Mark's father, she may well have been a widow, possessed of some wealth like Barnabas; see below.—Ἰωάννου τοῦ ἐπικ., i. 23; iv. 36; x. 5, 18, 32; xi. 13; and below, xiii. 9. As in the case of Paul, his Roman name is used most frequently, cf. xv. 39, 2 Tim. iv. 11, Philem. 24, although in xiii. 5, 13 he is spoken of as John. No reason to doubt the identity of this John Mark with the second Evangelist: the notice of Papias that Mark was the ἑρμηνευτής of Peter, Eusebius, *H. E.*, iii., 39, is quite in accordance with the notice here of the Apostle's intimacy with the family of Mark, and with his mention in 1 Pet. v. 13. Blass comments on Μάρκου, "quasi digito monstratur auctor narrationis," and similarly Proleg., p. 11; *Philology of the Gospels*, pp. 192, 193. In Col. iv. 10 the A.V. calls him "sister's son to Barnabas," ὁ ἀνεψιός, but ἀνεψ. properly means "first cousin"; so R.V. the cousin of Barnabas (cf. LXX, Num. xxxvi. 11, Tob. vii. 2), Lightfoot on Col. iv. 10; see on xv. 39.—προσευχόμενοι, cf. James v. 16; "media nocte," Bengel; they betook them to prayer, "to that alliance which is indeed invincible," Chrys., *Hom.*, 26. On ἦσαν with participle as characteristic of St. Luke, see i. 10. As in the former miraculous deliverance, v. 16, all at-

tempts to get rid of the supernatural in St. Luke's narrative are unsuccessful. This is frankly admitted by Wendt, although he also maintains that we cannot discern the actual historical conditions owing to the mingling of legend and history. But he does not deny that St. Peter was liberated, and the same fact is admitted by Weizsäcker, see Wendt (1899), p. 219; and Zöckler, *Apostelgeschichte*, p. 230, and Wendt (1888), pp. 269, 270, for an account of the different attempts to explain the Apostle's liberation. In contrast to all such attempts the minute circumstantiality and the naturalness of the narrative speak for themselves, and we can hardly doubt (as Wendt is inclined to admit in some details) that John Mark has given us an account derived partly from St. Peter himself, cf. vv. 9, 11, and partly from his own knowledge, cf. the peculiarly artless and graphic touches in vv. 13, 14, which could scarcely have come from any one but an inmate of the house, as also the mention of the name of the servant; cf. Ramsay, *St. Paul*, p. 385; Blass, *Acta Apostolorum*, p. 142; Belser, *Theol. Quartalschrift*, Heft ii. (1895), p. 257; Zahn, *Einleitung*, ii., 244.

Ver. 13. τὴν θ. τοῦ πυλῶνος: the door of the gateway, cf. x. 17. πυλῶν as in Matt. xxvi. 71, of the passage leading from the inner court to the street, so that strictly the door in the gateway opening upon this passage would be meant, cf. εἰσδ., ver. 14 (and προσῆλθε, ver. 13).—κρούσαντος: to knock at a door on the outside, cf. Luke xiii. 25, but elsewhere in Luke without τὴν θύραν, Luke xi. 9, 10, xii. 36 (Matt. vii. 7, Rev. iii. 20); so too in classical Greek, Xen., *Symp.*, i., 11, see Rutherford, *New Phrynichus*, p. 266; in LXX, Judg. xix. 22, Cant. v. 2, Judith xiv. 14.—παιδίσκη, i.e., the portress, cf. John xviii. 17, see Rutherford, *u. s.*, p. 312; Kennedy, *Sources of N. T. Greek*,



15. οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίρη. ἡ δὲ διῴσχυρίζετο οὕτως ἔχειν. οἱ δ' ἔλεγον,<sup>1</sup> Ὁ ἄγγελος αὐτοῦ ἐστιν. 16. ὁ δὲ Πέτρος<sup>2</sup> ἐπέμενε κρούων·<sup>3</sup> ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν. 17. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν,<sup>4</sup> διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξηγάγεν ἐκ τῆς φυλακῆς. εἶπε δέ, Ἀπαγγείlate Ἰακώβῳ καὶ τοῖς

<sup>1</sup> Before ο αγγ. D (Pesh.) prefix *τυχον*, so Blass, Hilg. (as if only a possible solution, see Weiss, p. 72). (*τυχον* only occurs in N.T. in 1 Cor. xvi. 6, but in classical Greek adv.)

<sup>2</sup> D omits Π. with Par., but all edit. retain except Blass in β and Hilg.

<sup>3</sup> D reads *εξανοίξαντες δε και ιδοντες αυτον εξεστ.*, a graphic touch perhaps orig., but if so, hardly corrected for brevity.

<sup>4</sup> For *σιγαν* D (Vulg., Gig., Par.) *ινα σιγησωσιν*, and D, Syr. H. mg., Par. *εισηλθεν και*—may be explanatory by reviser; Belser defends as orig., p. 65.

p. 40.—*ὑπακοῦσαι*, R.V., “to answer,” cf. above, Xen., *Symp.*, i., 11 (so in Plato, *Phaedo*, 59 e, etc.).—*Ρόδη*: a rose, cf. Dorcas and other names of the same class. The name occurs in myths and plays, see Blass’s note.

Ver. 14. *τῆς χαρᾶς*: with article, the joy which she felt at the voice of Peter, cf. Luke xxiv. 41 for the same emphatic expression.—*εἰσδ.*: see above on ver. 10, only here in N.T., cf. 2 Macc. v. 26.

Ver. 15. *Μαίρη*: used as in a colloquial expression, not meaning literal insanity, see Page’s note on xxvi. 24, so in 2 Kings ix. 11, *ἐπιληπτος* seems to be used.—*διῴσχυρίζετο*: only here and in Luke xxii. 59 (cf. xv. 2 β). In Luke, A.V. renders “confidently affirmed” as it should be here, and as it is in R.V.; found in classical Greek, and so also in Jos., *Ant.*, ii., 6, 4, but not in LXX; cf. also its use in *Acta Petri et Pauli Apocryph.*, 34, 39 (Lumby). Both *ισχυρίζεσθαι* and its compound here are used in medical language, and both in the same way as in this passage. If we compare the parallel passages, Matt. xxvi. 73, Mark xiv. 70, Luke xxii. 59, in Matthew we have *εἶπον*, in Mark *ἔλεγον*, but in Luke the strong word in the passage before us; Hobart, p. 77, and see also a similar change in parallel passages on p. 76.—*Ὁ ἄγγελος αὐτοῦ ἐστιν*, cf. Matt. xviii. 10, Heb. i. 14. According to Jewish ideas they would believe that Peter’s guardian angel had assumed his form and voice, and stood before the door, see Edersheim, *Jesus the Messiah*, ii., 748-755, especially 752; *“Apocrypha”* (“Speaker’s Commentary”) “Angelology,” i., 171 ff.; Weber, *Jüdische Theol.*, pp. 170, 171 (1897); “Angels,” B.D., i<sup>3</sup>, Blass, Nösgen, J.

Lightfoot, *in loco*. We may contrast the reserve of the canonical books of the Jews with the details of their later theology, “Engel,” Hamburger, *Real-Encyclopädie des Judentums*, i., 2 and 3.

Ver. 16. *ἐπέμενε*, cf. John viii. 7, with a participle as here; only found elsewhere in N.T. in Luke and Paul; see on x. 48.—*ἀνολξ.*, another natural touch; those assembled went to the door themselves.

Ver. 17. *κατασείσας . . . σιγᾶν*: only in Acts xiii. 16, xix. 33, xxi. 40, prop. to shake down (as fruit from trees), thus to shake up and down (the hand), to beckon with the hand for silence, used with accusative, and later with dat. instrument. *χειρὶ*: so in classical Greek and Josephus, cf. Ovid, *Met.*, i., 206; *Aeneid*, xii., 692, and instances in Wetstein; not in LXX as parallel to this; on the phrase, and also on *σιγᾶν*, as characteristic of Luke, see further Friedrich, pp. 26, 79.—*διηγήσατο*, ix. 27, only in Luke and Mark (except Heb. xi. 32).—*Ἀπαγγείlate*: “tell,” R.V., characteristic of Luke, eleven times in his Gospel, thirteen or fourteen in Acts.—*Ἰακώβῳ*: “the Lord’s brother,” Gal. i. 19, ii. 9, 1 Cor. xv. 7 (from Mark vi. 3 it has been inferred that he was the eldest of those so called). This James may have become more prominent still since the murder of James the son of Zebedee. On his position in the Church at Jerusalem see below on xv. 13, and also on xi. 30. For arguments in favour of the identification of this James with James the son of Alphæus, see B.D., i<sup>3</sup>, p. 1512; Felten, *Apostelgeschichte*, p. 239; and, on the other hand, Mayor, *Introductio to Epistle of*



ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. 18. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος<sup>1</sup> ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν<sup>2</sup> ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

<sup>1</sup> οὐκ ὀλίγος om. D, Gig., Par., so Blass in β, and Hilg., may be "Western non-interpolation," and for ordinary reading cf. xx. 23. At end of verse β adds ἡ πως ἐξηλθεν, cf. Par.<sup>2</sup> "aut quomodo exisset"; cf. Blass, p. ix., for defence, so Belser, p. 65.

<sup>2</sup> ἀπαχθ., D<sup>1</sup> reads ἀποκτανθῆναι, so Hilg., but Blass rejects—certainly looks like a gloss.

St. James; Zahn, *Einleitung in das N. T.*, i., 72; Lightfoot, *Galatians*, pp. 252 ff. and 364; Hort, *Ecclesia*, pp. 76, 77. In this mention of James, Feine points out that a knowledge as to who he was is evidently presupposed, and that therefore we have another indication that the "Jerusalem tradition" is the source of St. Luke's information here.—εἰς ἕτερον τόπον: all conjectures as to the place, whether it was Antioch, Rome, Cæsarea, are rendered more arbitrary by the fact that it is not even said that the place was outside Jerusalem (however probable this may have been); ἐξελθὼν need not mean that he went out of the city, but out of the house in which he had taken refuge, cf. ver. 9. For all that can be said in support of the view that he went to Rome, see Felten, *u. s.*, pp. 240-244, Knabenbauer, p. 214. Harnack, *Chronol.*, i., p. 243, apparently is prepared to regard the visit to Rome in the reign of Claudius, A.D. 42, as not impossible, although unprovable. But see the whole question treated from the opposite side by Zöckler, *Apostelgeschichte*, pp. 233, 234 (second edition). The notice is so indefinite that we cannot build anything upon it, and we can scarcely go beyond Wendt's view that if Peter left Jerusalem at all, he may have undertaken some missionary journey, cf. 1 Cor. ix. 5.

Ver. 18. τάραχος (generally ταραχή): only in Acts xix. 23, although several times in LXX.—οὐκ ὀλίγος: only found in Acts, where it occurs eight times (litotes), cf. xix. 11, xx. 12, xxvii. 14, and for similar expressions Luke xv. 13 (Acts i. 5), vii. 6: see Klostermann, *Vindicia Lucanæ*, p. 52, and Page, *in loco*. The guards would answer for the escape of the prisoner by suffering a like penalty, cf. *Cod. Just.*, ix., 4, 4.—τί ἄρα (cf. Luke i. 66), Peter has disappeared, what, then, has become of

him? (Grimm, *sub v. ἄρα* (i.), and Winer-Moulton, liii. 8); it thus marks the perplexity of the soldier as to what had become of Peter.—ἐγέν.: Blass, *quid Petro* (ablat.) *factum sit*.

Ver. 19. μὴ for οὐ, as often with a participle. Simcox, *Language of the N. T.*, p. 188.—ἀνακρίνας, Acts iv. 9, xxiv. 8, xxviii. 18, Luke xxiii. 14, of a judicial investigation, cf. also 1 Cor. ix. 3 for this judicial use by St. Paul, see Grimm *sub v.*—ἀπαχθῆναι, "to be put to death," R.V., only here in this sense in N.T. absolutely; so Latin *duci* in Pliny, *ad Traj.*, 96 (Page); Nestle, *Philologia Sacra* (1896), p. 53, cf. Gen. xxxix. 22, xl. 3, xlii. 16, LXX, use of the same verb of carrying off to prison.—κατελθὼν: Herod was wont to make his residence for the most part at Jerusalem, Jos., *Ant.*, xix., 7, 3, and we are not told why he went down to Cæsarea on this occasion. Josephus, xix., 8, 2, tells us that the festival during which the king met his death was appointed in honour of the emperor's safety, and the conjecture has been made that the thanksgiving was for the return of Claudius from Britain (see Farrar, *St. Paul*, i., 315), but this must remain uncertain; he may have gone down to Cæsarea "propter Tyros," Blass, see also B.D., i., p. 135.

Ver. 20. θυμομαχῶν: lit., "to fight desperately" Polyb., ix., 40, 4; xxvii., 8, 4, and it might be used not only of open warfare, but of any violent quarrel; here almost=ὀργιζεσθαι. There could be no question of actual warfare, as Phœnicia was part of the province of Syria, and Herod had no power to wage war against it. Probably the cause of this θυμομαχία lay in commercial interests. The word is not found in LXX, or elsewhere in N.T.—ὀμοθυμαδόν, i. 14.—πείσαντες, cf. Matt. xxviii. 14, possibly with bribes, as Blass and Wendt suggest.—τὸν ἐπὶ τοῦ

20. Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις<sup>1</sup>. ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾗτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἔδημηγόρει πρὸς αὐτούς. 22. ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23. παραχρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἄνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ<sup>2</sup>. καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

<sup>1</sup> ομοθ., D, Syr. H. mg. (Par. Vulg.), so Blass and Hilg. read οἱ δε ομοθ. ἐξ ἀμφοτέρων τῶν πολέων παρήσαν., may be a gloss on ομοθ. meaning that the two cities made common cause, cf. τὰς χώρας for τὴν χώραν in same verse (Western). D, Par.<sup>2</sup> (Wern.) add at end of ver. 21 καταλλαγέτος δε αὐτοῦ τοῖς Τ. καὶ τοῖς Σ. D omits καὶ τοῖς Σ. Syr. H. mg. has κατηλλαγή δε αὐτοῖς. But this appears to introduce a fresh connection into the narrative, and to divert attention from the main point, viz., the speech. So Weiss, p. 73, thinks φωναὶ (β), for φωνῇ, ver. 22, is introduced to indicate he contents of the speech.

<sup>2</sup> D reads καταβας ἀπο τοῦ βήματος after Θεῷ καὶ. After σκωλ. D adds ἐτι ζῶν καὶ οὕτως, so Blass and Hilg. Blass in β reads εγεν. for γενομ.; insertions avoid possible misunderstandings, see comment.

κοιτῶνος, "chamberlain," perhaps best. κοιτῶν will imply that he was over the king's bed-chamber. Exod. viii. 3, cf. 2 Sam. iv. 7, 2 Kings, vi. 12, 1 Esd. iii. 3=Latin *cubicularius*. κοιτῶν, in Dio Cassius, lxi., 5, is used of the king's treasury, but the ordinary usage is as above. In Attic Greek δωμάτιον, not κοιτῶν.—τρέφεσθαι, i.e., with corn (cf. 1 Kings v. 9, Ezra iii. 7, Ezek. xxvii. 17; Jos., *Ant.*, xiv., 10, 6), and see Blass, note *in loco*.

Ver. 21. τακτῇ: only here in N.T.; cf. Jos., *Ant.*, xix., 8, 2 (cf. xviii., 6, 7), δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ. It is quite true that Josephus says nothing directly of the Tyrians and Sidonians, but the audience was evidently granted to them on the second day of the public spectacle; cf. for the expression, Polyb., iii., 34, 9. The description of Josephus evidently implies some special occasion, and not the return of the ordinary Quinquennialia; see on ver. 19 and also below. Josephus does not mention Blastus, or those of Tyre and Sidon, but this is no reason against the narrative, as Krenkel maintains. Belser, much more reasonably, contends that Luke's narrative supplements and completes the statement of Josephus.—ἐνδ. ἐσθῆτα βασιλικήν, cf. Jos., *Ant.*, xix., 8, 2, στολὴν ἐνδυσάμενος ἐξ ἀργυρίου πεποιτημένην πᾶσαν.; on ἐσθ. see i. 10.—βήματος: Josephus speaks of the event happening in the theatre, and the βῆμα here = rather "the throne," R.V. (margin, "judgment-seat"), the

royal seat in the theatre from which the king saw the games and made his harangues to the people (so of an orator's pulpit, Neh. viii. 4, 2 Macc. xiii. 26), see Blass and Grimm-Thayer, *sub v.*—ἐδημηγόρει: only here in N.T. In 4 Macc. v. 15 = *contionari*, frequent in classical Greek.—πρὸς αὐτούς, i.e., to the Tyrian and Sidonian representatives, but the word ἔδημ. might well be used of what was in any case an address, *ad populum*, cf. ver. 22.

Ver. 22. δῆμος: only in Acts, xvii. 5, xix. 30, 33, but in the same signification in classical Greek.—ἐπεφώνει: later Greek in this sense (cf. the flatterers in the description of Josephus, *u. s.*, ἀνεβόων, that Herod was θεός, and so in the words εὐμενῆς εἵης). In N.T. only in Luke, cf. Luke xxiii. 21, Acts xxi. 34, xxii. 24; cf. 2 Macc. i. 23, 3 Macc. vii. 13, 1 Esd. ix. 47. The imperfect quite corresponds to the description of Josephus: ἄλλος ἄλλοθεν φωνῆς ἀνεβ. θ. φωνῇ; for instances of similar flattery see Wetstein, and cf. Josephus, *u. s.*

Ver. 23. παραχρήμα, see above, p. 106.—ἐπάταξεν, cf. Exod. xi. 23, 2 Sam. xxiv. 17, 2 Kings xix. 35, 1 Chron. xxi. 15, Isa. xxxvii. 36, 1 Macc. vii. 41. See p. 188. On the confusion in the reading of Eusebius, *H. E.*, ii., 10, where for the owl whom Josephus describes as appearing to Herod as ἄγγελος κακῶν we have the reading "the angel" of the Acts, the unseen minister of the divine will, see B.D. i<sup>2</sup>, p. 1345, and Eusebius, Schaff and Wace's



24. Ὁ δὲ λόγος τοῦ Θεοῦ ἤρξαντο καὶ ἐπληθύνετο. 25. Βαρνάβας δὲ καὶ Σαῦλος<sup>1</sup> ὑπέστρεψαν ἐξ Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

<sup>1</sup> After Σαῦλος Syr. H. mg., Par. add ὁ ἐπικαλούμενος Παῦλος. Par. also reads Παῦλος in xiii. 1, 2. This seems a mere anticipation of xiii. 9. Blass in β follows Par. (p. ix.), and regards Παῦλος as original. So Belser, pp. 65, 66, warmly defends, as showing that there is no need to see in xiii. 9 a sudden introd. of the name Paul, but that Luke, at least in the first draft of his work, had already spoken of him here as bearing a double name, like John Mark. *υπέστρεψαν ἐξ* l. A 13, 27, Syr. P. and H., Sah., Boh., Arm., Aeth., Chrys., so Tisch., Weiss, W.H. marg., R.V.; but *SBHLP* 61, Syr. H. mg., Aethro.; W.H., Wendt, R.V. marg. read *εἰς* l., and DE 15, 180, Vulg., Chrys. read *απο*, so Blass in β, and so Hilg. Tisch. maintains that scribe began to write *απο* but turned it into *εἰς*. The latter prep. would not be understood if taken with *υπέστρεψαν*, as it would have no meaning, and so *ἐξ* and *απο* substituted. E, Syr. Pesh., Sah., and so Par. and Blass in β, added *εἰς Ἀντιοχείαν* (but see Weiss, *Introd. to Apostelgeschichte*, p. 37). But the reading *εἰς* l. can be fairly explained if the words are connected with *πληρ. τὴν διακ.*, so Wendt and W.H. (*App.*, p. 94), and Zöckler, *Apostelgeschichte*, p. 232. Ramsay, *St. Paul*, p. 64, holds that *εἰς* was a deliberate alteration of an editor who thus brought the text into conformity with xxii. 17 because the two passages referred to the same visit.

edition, *in loco*; see also Bengel's impressive note on this verse on the difference between human history and divine. —*ἀνθ' ὧν* = *ἀντὶ τούτων ὅτι*, cf. Luke i. 20, xix. 44, see also xii. 3; only once outside St. Luke's writings in N.T., 2 Thess. ii. 10; see Simcox, *Language of N. T.*, p. 137; Plummer on Luke i. 20 and xii. 3; quite classical and several times in LXX.—*ἔδωκε τὴν δ.*: *debitum honorem*, cf. Isa. xlviii. 11, Rev. xix. 7; article elsewhere omitted (cf. Luke xvii. 18); a Hebrew phrase. How different the behaviour of St. Peter and of St. Paul, x. 26, xiv. 14. Josephus expressly says that the king did not rebuke the flatterers or reject their flattery.—*καὶ γενόμεν.* *σκ.*: see below. St. Luke does not say that Herod died on the spot, but simply marks the commencement of the disease, *παραχρῆμα*; Josephus describes the death as occurring after five days. Wendt (1899 edition) admits that the kind of death described may well have been gradual, although in 1888 edition he held that the *ἐξέψυξεν* meant that he expired immediately; see also Zöckler and Hackett, as against Weiss. *ἐξέψ.*, see on v. 5, 10.—*σκολ.*: only here in N.T.; no contradiction with Josephus, but a more precise description of the fatal disease, cf. 2 Macc. ix. 5, 9, with which detailed and strange account the simple statement of the fact here stands in marked contrast. The word cannot be taken metaphorically, cf. Herod., iv., 205; and Jos., *Ant.*, xvii., 6, 5, of the death of Herod the Great. Such a death was regarded as a punishment for pride; in 2 Macc. and Herod., Farrar, *St. Paul*,

i., 318. The term itself was one which we might expect from a medical man, and St. Luke may easily have learnt the exact nature of the disease during his two years residence in Cæsarea (Belser). See Hobart, pp. 42, 43, Knabenbauer *in loco*. The word was used of a disease of plants, but Luke, no less than his contemporary Dioscorides, may well have been acquainted with botanical terms (Vogel). To think with Baur and Holtzmann of the gnawing worm of the damned is quite opposed to the whole context. If we place the two narratives, the account given by Josephus and that given by St. Luke side by side, it is impossible not to see their general agreement, and none has admitted this more unreservedly than Schürer. On reasons for the silence of Josephus as to the death as a punishment of the king's impiety in contrast with the clear statement of St. Luke; and also on the whole narrative as against the strictures of Spitta, see Belser, *Theologische Quartalschrift*, p. 252 ff., 2<sup>e</sup> Heft, 1895; for a full examination; cf. also Nösgen to the same effect, *Apostelgeschichte*, p. 242, Zahn, *Einleitung*, ii., 417. Belser should also be consulted as against Krenkel, *Josephus und Lucas*, p. 203 ff. It should be noted that Krenkel does not affirm that Luke derived his material from Josephus in xii. 1-23, but only that he was influenced by the Jewish historian, and that with regard to the hapaxlegomenon, *σκοληκόβρωτος*, he can only affirm that Josephus affords us an analogous expression, B. 7., vii., 8, 7.

Ver. 24. *δε*, marking the contrast, not



XIII. 1. ἦσαν δέ τινες<sup>1</sup> ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε<sup>2</sup> Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου

<sup>1</sup> τινες om. **ABD** 61, Vulg., Syr. Pesh., Sah., Boh., Aeth., so Tisch., W.H., R.V., Weiss, Wendt.

<sup>2</sup> For ο τε **D**, Vulg. read ἐν οἷς, and before Κυρ. **D** omits ο—Blass, "recte," but there may have been some other Lucius from whom this one was distinguished. Σαῦλος, Par. reads Παῦλος, so in ver. 2, and Blass in β; see on xii. 25.

only between the death of the persecutor and the growth of the Word, but also between the persecution and the vitality of the Church.—ἡύξανε καὶ ἐπληθ. imperfects, marking the continuous growth in spite of all obstacles; cf. Luke viii. 11, Matt. xiii. 32, 2 Cor. ix. 10.

Ver. 25. ὑπέστρεψαν ἐξ ἰ., see critical notes, and Ramsay, *St. Paul*, pp. 63, 64, and note on xxii. 17, below.—πληρ. τὴν διακ.; if the visit extended over as long a period as Ramsay believes, viz., from the time when the failure of harvest in 46 turned scarcity into famine until the beginning of 47 (u. s., pp. 51, 63), no doubt the delegates could not have simply delivered a sum of money to the elders, but would have administered the relief (not money), and carried a personal message of cheer to the distressed (Ramsay, p. 49 ff., u. s.), and so have "fulfilled" their ministry. But the word διακονία does not of necessity involve this personal and continuous ministration, e.g., cf. Rom. xv. 31, where St. Paul uses the word of the money collection brought by him to Jerusalem for the poor, a passage in which the Western gloss is δωροφορία, cf. Rom. xv. 25, 2 Cor. viii. 4, ix. 1, 12, 13. Grimm writes that the word is used of those who succour need by either collecting or bestowing benefactions; see further, *Expositor*, March and July, 1896 (Ramsay), April, 1896 (Sanday), also Hort, *Ecclesia*, p. 206, and above on xi. 29.—Σαῦλος, see critical notes for Western addition.—συμπαράλαβόντες, cf. xv. 37, 38, of bringing as a companion in N.T., only once elsewhere in same sense, Gal. ii. i. (cf. 3 Macc. i. 1). This incidental notice of John Mark may well emphasise the fact that he was taken with Paul and Barnabas as a supernumerary, and to mark his secondary character as compared with them. In view of subsequent events, it would be important to make this clear by introducing him in a way which showed that he was not essential to the expedition, Ramsay, *St. Paul*, pp. 71, 170, 177; cf. xv. 37, 40.

CHAPTERS XIII.-XIV. *First Missionary*

*Journey of St. Paul.*—On the unity of xiii. and xiv. with the rest of the book see additional note at end of chap. xiv.—Ver. 1. κατὰ τὴν οὖσαν ἐκκ.: the word οὖσαν may well be used here, as the participle of εἰμί is often used in Acts to introduce some technical phrase, or some term marked out as having a technical force, cf. v. 17, xiv. 13, xxviii. 17, so that a new stage in the history of the Christians at Antioch is marked—no longer a mere congregation, but "the Church that was there" (Ramsay, *Church in the R. E.*, p. 52). So also Weiss, *in loco*; οὖσαν stands in contrast to xi. 21-26: there was no longer a mere company of believers at Antioch, but a Church.—ἐν Ἀ.: Blass maintains that the order of words as compared with the mention of the Church in Jerusalem, xi. 22, emphasises the fact that Antioch is the starting-point of the succeeding missionary enterprise, and is named first, and so distinctively set before men's eyes.—προφῆται καὶ διδάσκαλοι, see above on xi. 27. From 1 Cor. xii. 28 it would seem that in Corinth at all events not all teachers were prophets, although in a sense all prophets were teachers, in so far as they edified the Church. The two gifts might be united in the same person as in Paul himself, Gal. ii. 2, 2 Cor. xii. 1 (Zöckler). In Ephes. iv. 11, as in 1 Cor. xii. 28, Apostles stand first in the Church, Prophets next, and after them Teachers. But whilst it is quite possible to regard the account of the gift of προφητεία in 1 Cor. xii.-xiv. as expressing "inspiration" rather than "official character," this does not detract from the pre-eminent honour and importance assigned to the prophets and teachers at Antioch. Their position is such and their powers are such in the description before us that they might fairly be described as "presbyters," whose official position was enhanced by the possession of a special gift, "the prophecy" of the New Testament, "presbyters" who like those in 1 Tim. v. 17 might also be described as κοπιῶντες ἐν διδασκαλίᾳ, Moberly, *Ministerial Priest-*

σύντροφος, καὶ Σαῦλος. 2. λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ Ἅγιον, Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

hood, pp. 159, 160, 166, 208. See further on the relation of the prophets and teachers in the *Didaché* "Church," Hastings' B.D., i. 436, Bigg, *Doctrine of the Twelve Apostles*, p. 27; and on the relation of prophecy and teaching in the N.T., McGiffert, *Apostolic Age*, p. 528, Zöckler, *in loco*.—*τε . . . καὶ*: a difficulty arises as to the force of these particles. It is urged that two groups are thus represented, the first three names forming one group (prophets), and the last two another group (teachers), so Ramsay (p. 65), Weiss, Holtzmann, Zöckler, Harnack, Knabenbauer, and amongst older commentators Meyer and Alford; but on the other hand Wendt, so Nösgen, Felten, Hilgenfeld think that there is no such separation intended, as Paul himself later claims the prophetic gift (1 Cor. xiv. 6), to which Zöckler would reply that at this time Paul might well be described as a teacher, his prophetic gift being more developed at a later date. Amongst recent English writers both Hort and Gore regard the term "prophets and teachers" as applying to all the five (so Page).—*Συμεὼν*: nothing is known of him. Spitta would identify him with Simon of Cyrene, Matt. xxvii. 32, but the epithet Nigér may have been given to distinguish him from others of the same name, and possibly from the Simon to whom Spitta refers.—*Λούκιος ὁ Κ.*: Zöckler describes as "quite absurd" the attempt to identify him with Luke of the Acts. The names are quite different, and the identification has been supported on the ground that Cyrene was a famous school of medicine. This Lucius may have been one of the men of Cyrene, xi. 20, who first preached the Gospel at Antioch. Others have proposed to identify him with the Lucius of Rom. xvi. 21.—*Μαναήν*: of the three names, as distinct from Barnabas and Paul, Blass says *ignoti reliqui*, and we cannot say more than this. For although Mark is described as *σύντροφος* of Herod the Tetrarch (Antipas), the description is still very indefinite. A.V. "brought up with," R.V. "foster-brother," *collectaneus*, Vulgate. For an ingenious study on the name and the man see Plumptre, *in loco*, cf. also Wetstein and Zöckler. The name occurs in 1 Macc. i. 6, but the reading must apparently give place to

*συνέκτροφος*. It is also found in 2 Macc. ix. 29, and once in the N.T. in the present passage. Deissmann, from the evidence of the inscriptions, regards it as a court title, and quotes amongst other places an inscription in Delos of the first half of the second century B.C., where Heliodorus is described as *σύντροφος τοῦ βασιλέως Σελεύκου Φιλοπάτορος*. So Manaen also might be described as a confidential friend of Herod Antipas, *Bibelstudien*, pp. 173, 178-181.—*Σαῦλος*, placed last probably because the others were older members of the Church. The position certainly does not mark the list as unhistorical; if the account came from the Apostle himself, the lowest place was eminently characteristic of him.

Ver. 2. *λειτουργούντων*: "as they ministered to the Lord," A. and R. V., *ministrantibus Domino*, Vulgate. It would be difficult to find a more appropriate rendering. On the one hand the word is habitually used in the LXX of the service of the priests and Levites (cf. Heb. viii. 2, x. 11), although it has a wider meaning as, e.g., when used to describe the service of Samuel to God, 1 Sam. ii. 18, iii. 1, or of service to man, 1 Kings i. 4, 15, 2 Chron. xvii. 19, Ecclus. x. 25. So too in the N.T. it is used in the widest sense of those who aid others in their poverty, Rom. xv. 27 (cf. 2 Cor. ix. 12), Phil. ii. 25, 27, and also *λειτουργία τῆς πίστεως ὑμῶν*, Phil. ii. 17, of the whole life of the Christian Society. But here the context, see on ver. 3 (cf. xiv. 23), seems to point to some special public religious service (Hort, *Ecclesia*, p. 63, but see also Ramsay's rendering of the words, and Zöckler, *in loco*). In this early period *λειτουργία* could of course not be applied to the Eucharist alone, and the Romanist commentator Felten only goes so far as to say that a reference to it cannot be excluded in the passage before us, and in this we may agree with him. At all events it seems somewhat arbitrary to explain *Didaché*, xv. 1, where we have a parallel phrase, of the service of public worship, whilst in the passage before us the words are explained of serving Christ whether by prayer or by instructing others concerning the way of salvation; so Grimm-Thayer. In each passage the verb should certainly be taken as referring to the



3. τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.<sup>1</sup> 4. Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος

<sup>1</sup> ἀπέλυσαν D omits, Blass retains, so Hilg.; its omission ruins the construction. (τον Β. καὶ) τον Σ., om. τον Ξ<sup>a</sup>ABCDE, Tisch., W.H., Blass, Weiss, Hilg.; cf. Ramsay, "Forms of Classif. in Acts," *Expositor*, July, 1895.

ministry of public worship. In the N.T. the whole group of words, *λειτουργέω*, *λειτουργία*, *λειτουργός*, *λειτουργικός*, is found only in St. Luke, St. Paul, and Hebrews. See further on the classical and Biblical usage Westcott, *Hebrews*, additional note on viii. 2. Deissmann, *Bibelstudien*, p. 137, from pre-Christian papyri points out that *λειτουργία* and *λειτουργέω* were used by the Egyptians of the sacred service of the priests, and sometimes of a wider religious service. —αὐτῶν: not the whole Ecclesia, but the prophets and teachers: "prophetarum doctorumque qui quasi arctius sunt concilium," Blass.—*νηστεύοντων*, cf. x. 30, xiv. 23, xxvii. 9, and in O.T. 1 Sam. vii. 5, 6, Dan. ix. 3, on the union of fasting and prayer. In *Didachē*, viii., 1, while the fasts of the "hypocrites" are condemned, fasting is enjoined on the fourth day of the week, and on Friday, i.e., the day of the Betrayal and the Crucifixion. But *Didachē*, vii., 4, lays it down that before baptism the baptiser and the candidate should fast. The conduct therefore of the prophets and teachers at Antioch before the solemn mission of Barnabas and Saul to their work is exactly what might have been expected, cf. Edersheim, *Temple and its Services*, p. 66.—εἶπε τὸ Π.: we may reasonably infer by one of the prophets; it may have been at a solemn meeting of the whole Ecclesia held expressly with reference to a project for carrying the Gospel to the heathen (Hort, Felten, Hackett). Felten sees in *δὴ* an indication of an answer to a special prayer. But it does not follow that the "liturgical" functions should be assigned to the whole Ecclesia. —Ἀφορίσατε, cf. the same word used by St. Paul of himself, Rom. i. 1, Gal. i. 15, LXX, Lev. xx. 26, Numb. viii. 11. μοι. Such words and acts indicate the personality of the Holy Ghost, cf. *δὴ* emphatic, signifying the urgency of the command (cf. use of the word in classical Greek). A. and R.V. omit altogether in translation. In Luke ii. 15 both render it "now," in Matt. xiii. 23, R.V. "verily," Act xv. 36, "now," 1 Cor. vi. 20, A. and R.V. "therefore," to emphasise a demand as here. With this force the word is

thus peculiar to Luke and Paul (in other passages, reading contested). The translation of the word may have been omitted here, since the rendering "now" would have been taken in a temporal sense which *δὴ* need not suggest.—δ for εἰς δ, cf. i. 21, Luke i. 25, xii. 46. Grimm-Thayer, Winer-Moulton, l. 7 b, so in Greek writers generally.—προσκέκλημαι, cf. ii. 39, xvi. 10. Grimm-Thayer, *sub v. δ*. Winer-Moulton, xxxix. 3.

Ver. 3. τότε probably indicating a new and special act of fasting and prayer. But is the subject of the sentence the whole Ecclesia, or only the prophets and teachers mentioned before? Ramsay maintains that it cannot be the officials just mentioned, because they cannot be said to lay hands on two of themselves, so that he considers some awkward change of subject takes place, and that the simplest interpretation is that the Church as a whole held a meeting for this solemn purpose (cf. πάντες in D). But if the whole Church was present, it does not follow that they took part in every detail of the service, just as they may have been present in the public service of worship in ver. 2 (see above) without *λειτουργῶν*. τῷ Κ. equally with the prophets and teachers (cf. Felten and also Wendt). There is therefore no reason to assume that the laying on of hands was performed by the whole Church, or that St. Luke could have been ignorant that this function was one which belonged specifically to the officers of the Church. The change of subject is not more awkward than in vi. 6. Dr. Hort is evidently conscious of the difficulty, see especially *Ecclesia*, p. 64. No doubt, on the return of the two missionaries, they report their doings to the whole Church, xiv. 27, but this is no proof that the laying on of hands for their consecration to their mission was the act of the whole Church. That prophets and teachers should thus perform what is represented in Acts as an Apostolic function need not surprise us, see Gore, *u. s.*, pp. 241, 260, 261. A further question arises as to whether this passage conflicts with the fact that St. Paul



τοῦ Ἀγίου,<sup>1</sup> κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. 5. καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον

<sup>1</sup> ἐκπεμφ. ὑπο τοῦ Π., Par. has *egressi e sanctis* = οἱ μὲν οὖν ἐξεληθόντες ἀπο τῶν ἁγίων, Blass in β, and for ἀπηλθον D has καταβαίντες (so Blass and Hilg.).

was already an Apostle, and that his Apostleship was based not upon his appointment by man, or upon human teaching, but upon a revelation from God, and upon the fact that he had seen the Lord. It is certainly remarkable that both Barnabas and Saul are called Apostles by St. Luke in connection with this first missionary journey, and that under no other circumstance does he apply the term to either, xiv. 4, 14, and it is possible that the title may have been given here in a limited sense with reference to their special mission; see Hort, *Ecclesia*, pp. 28, 64, 65. But at the same time we must remember that in the N.T. the term ἀπόστολος is never applied to any one who may not very well have satisfied the primary qualification of Apostleship, *viz.*, to have seen the Lord, and to bear witness to His Resurrection, see Lightfoot, *Galatians*, p. 95 ff. (as against the recent statements of McGiffert, *Apostolic Age*, p. 653): "We have no reason to suppose that this condition was ever waived, unless we throw forward the *Teaching* into the second century," Gwatkin, "Apostle," Hastings' B.D.: see further, Lightfoot, *Philippians*, p. 350, additional note on the *Didaché*. This we may accept, except in so far as it bears upon the *Didaché*, in which the Apostles (only mentioned in one passage, xi. 3-6) may be contrasted rather than compared with the Apostles of the N.T., inasmuch as they are represented as wandering missionaries, itinerating from place to place, in days of corruption and gross imposture, and inasmuch as the picture which the *Didaché* reveals is apparently characteristic of a corner of Church life rather than of the whole of it; Moberly, *Ministerial Priesthood*, p. 176; Bright, *Some Aspects of Primitive Church Life*, p. 34, and the strictures of Bigg, *Doctrine of the Twelve Apostles*, pp. 27, 40 ff. It may of course be urged that we know nothing of Barnabas and of the others, to whom Lightfoot and Gwatkin refer as to their special call from Christ, whilst in the case of St. Paul we have his own positive assertion. But even in his case the laying on of hands recognised, if it did not bestow, his Apostolic commission, and "the

ceremony of Ordination when it was not the channel of the grace was its recognition," Gore, *u. s.*, pp. 257-267, 383, 395, etc., and see especially the striking passage in Moberly, *Ministerial Priesthood*, pp. 107, 108.

Ver. 4. μὲν οὖν answered by δέ in ver. 5, so Weiss and Rendall, Appendix on μὲν οὖν, p. 161. Page takes διελ. δέ in ver. 6 as the antithesis, see his note on ii. 41.—ἐκπεμφ., cf. ver. 2; only in N.T. in xvii. 10, cf. 2 Sam. xix. 31, where it denotes personal conduct. Mr. Rendall's note takes the verb here also of the personal presence of the Holy Spirit conducting the Apostles on their way.—κατήλθον: "went down," R.V., of a journey from the interior to the coast, cf. xv. 30; Vulgate, *abierunt*, and so A.V. "departed," which fails to give the full force of the word.—Σελεύκειαν: the port of Antioch, built by the first Seleucus, about sixteen miles from the city on the Orontes; *Seleucia ad mare* and ἡ ἐν Περσίᾳ to distinguish it from other places bearing the same name, see Wetstein for references to it. On its mention here and St. Luke's custom see Ramsay, *St. Paul*, p. 70.—Κύπρον, cf. iv. 36. Although not expressly stated, we may well believe that the place was divinely intimated. But it was natural for more reasons than one that the missionaries should make for Cyprus. Barnabas was a Cypriote, and the nearness of Cyprus to Syria and its productive copper mines had attracted a large settlement of Jews, cf. also xi. 19, 20, and the Church at Antioch moreover owed its birth in part to the Cypriotes, xi. 20 (xxi. 16).

Ver. 5. Σαλαμῖνι: the nearest place to Seleucia on the eastern coast of Cyprus. A few hours' sail in favourable weather would bring the traveller to a harbour convenient and capacious. The Jewish colony must have been considerable since mention is made of synagogues.—κατήγγελλον: "they began to proclaim" . . . ἐν ταῖς συν., it was St. Paul's habitual custom to go to the synagogues first, cf. ix. 20, xiv. 1, etc.—Ἰωάννην: the marked silence about him previously seems to emphasise the fact that he was not selected by the Holy Ghost in the same solemn way as Barnabas and Saul,—

τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.<sup>1</sup> 6. διελθόντες<sup>2</sup> δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον

<sup>1</sup> ὑπηρέτην, D, Par., Syr. Harcl. mg. read *υπηρετουντα αυτοις* (E reads *eis diaconian*). Weiss considers that this is in order to avoid describing Mark as *υπηρετης*.

<sup>2</sup> διελθόντες δε, D<sup>1</sup> reads *και περιελθοντων αυτων*, and so Blass and Hilg., and D<sup>2</sup> *διελθοντων δε αυτων*. *περι* may have been changed into *δια*, as the latter prep. may have been thought to mean that they went straight through, instead of going about the island; see also Weiss, Codex D, p. 73. *ολην την νησον*, so  $\Sigma$ ABCDE 61, Vulg., several vers., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.—perhaps fell out, as in T.R., because the situation of Paphos was not known, and *ολην* seemed to contradict *αχρι Π.* (Wendt). D reads *ονοματι καλουμενον*;  $\psi$  *ονομα* is common in Gospels but not elsewhere in Acts, *ονοματι* and *καλου.* are both common; cf. also Luke xix. 1. *Βαριησους* BCE 13, Sah., Chrys., so W.H., Weiss; *Βαριησουν* AD<sup>2</sup>HLP, Syr. H. mg.; *Βαριησου*  $\Sigma$  40, Vulg., Boh., Syr. H. text, Arm., Tisch.; *Βαριησουνα* D, so Blass, Hilg. with *v* or *u* added (D<sup>2</sup>)—other variations. E, Gig., Wer., Lucif. add *ο μεθερμηνευεται Ετοιμας* (see on ver. 8) according to Blass in  $\beta$  (E reading *Ελυμας*, Gig., Wer., Lucif. reading *paratus* = *Ετοιμος*). In ver. 8 almost all authorities read *Ελυμας*, but D, Lucif. have *Ετοιμας* (not Gig., Par.). This reading is defended by Klostermann, *Prob. im Aposteltexte*, p. 21, and adopted by Blass (although he is not satisfied with Klostermann's derivation) and also by Ramsay. Blass holds that this name *Ετοιμας*, whatever it is, must be interpretation of *Βαριησους*—not *μαγος* of it. It is possible that some desire may have been at work to avoid any connection between the name of the Magian and the name of Jesus, and thus the words *ουτος γαρ μεθ. . . . αυτου* in ver. 8, which are omitted by Blass without any authority, simply because of the reading in ver. 6 in E, etc., may have crept into ver. 6 as more appropriate. See also "Barjesus," Hastings' B.D. Weiss, Codex D, p. 74, points out that *Ετοιμας* may be an old corruption for *Ελυμας*, and this seems very probable. See further, Schmiedel, *Enc. Bibl.*, i., 478 ff.

ὑπηρέτην, cf. Luke iv. 20, and many writers give it here a kind of official sense (although the word may be used of any kind of service), "*velut ad baptizandum*," cf. x. 48 (1 Cor. i. 14), Blass; so Alford, Felten, Overbeck, Weiss. But the word may express the fact that John Mark was able to set the Apostles more free for their work of evangelising.

Ver. 6. *διελθόντες δὲ (ὅλην) τὴν ν.*: "and they made a missionary progress through the whole island," Ramsay, *St. Paul*, pp. 72 and 384, and "Words denoting Missionary Travel in Acts," *Expositor*, May, 1896; on *ὅλην*, see critical notes. Ramsay gives nine examples in Acts of this use of *διέρχασθαι* or *διελθεῖν* with the accusative of the region traversed, the only other instance in the N.T. being 1 Cor. xvi. 5. In each of these ten cases the verb implies the process of going over a country as a missionary, and it is remarkable that in i.-xii. this construction of *διέρχομαι* never occurs, though there are cases in which the idea of a missionary tour requires expression. Ramsay therefore sees in the use of the word in the second part of the book a quasi technical term which the writer had caught from St. Paul himself, by whom alone it is also employed.—

Πάφον: Nea Paphos—the chief town and the place of residence of the Roman governor—some little distance from the old Paphos (Παλαιάπαφος, Strabo) celebrated for its Venus temple. The place still bears the name of *Baffa*, Renan, *St. Paul*, p. 14; O. Holtzmann, *Neueste Zeitgeschichte*, p. 101; C. and H., smaller edition, p. 125.—*μάγον*, cf. viii. 9; "sorcerer," A. and R.V. margin, cf. Matt. ii. 1, but word used here as among the Greeks and Romans in a bad sense. Wycl. has "witch," and this in its masculine form "wizard" has been suggested as an appropriate rendering here. On the absurd attempt to show that the whole narrative is merely introduced as a parallel to St. Peter's encounter with Simon, chap. viii., see Nösgen, p. 427; Zöckler, *in loco*, and Salmon, *Introduction*, p. 310. The parallel really amounts to this, that both Peter and Paul encountered a person described under the same title, a magician—an encounter surely not improbable in the social circumstances of the time (see below)! For other views see Holtzmann, who still holds that the narrative is influenced by viii. 14 ff. The word is entirely omitted by Jüngst, p. 120, without any authority whatever. Elymas, according



ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαρῖησοῦς, 7. ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον,<sup>1</sup> ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

<sup>1</sup> Σαυλον, so in all auth. Blass says "even by Par."—to distinguish him from Sergius Paulus—see above on ver. 1; Blass, p. ix., and Wendt (1899), p. 230, note.

to the narrative, says Jüngst, was either a magician or a false prophet. But the proconsul is styled ἀνὴρ συνετός, and this could not have been consistent with his relation with a magician: Elymas was therefore a kind of Jewish confessor. But neither supposition does much to establish the wisdom of Sergius Paulus. —ψευδοπροφήτην like ψευδόμαντις in classical writers, here only in Acts; and Luke vi. 26, by St. Luke. But frequently used elsewhere in N.T., and in the LXX, and several times in *Didaché*, xi. On the "Triple beat," Magian, false prophet, Jew, see Ramsay, *St. Paul*, p. 415.—Βαρῖησοῦς, on the name see critical notes.

Ver. 7. ὃς ἦν σὺν τῷ ᾧ, cf. iv. 13. Nothing was more in accordance with what we know of the *personnel* of the strange groups which often followed the Roman governors as *comites*, and it is quite possible that Sergius Paulus may have been keenly interested in the powers or assumed powers of the Magian, and in gaining a knowledge of the strange religions which dominated the East. If the Roman had been completely under the influence of the false prophet, it is difficult to believe that St. Luke would have described him as συνετός (a title in which Zöckler sees a distinction between Sergius Paulus and another Roman, Felix, over whom a Jewish Magian gained such influence, Jos., *Ant.*, xx., 7, 2), although magicians of all kinds found a welcome in unexpected quarters in Roman society, even at the hands of otherwise discerning and clear-sighted personages, as the pages of Roman writers from Horace to Lucian testify. It was not the first time in the world's history that credulity and scepticism had gone hand in hand: Wetstein, *in loco*; Farrar, *St. Paul*, i., pp. 351, 352; Ramsay, *St. Paul*, p. 74 ff.—ἐπέζητησεν; perhaps means, as in classical Greek, "put questions to them". The typical Roman is again marked by the fact that he was thus desirous to hear what the travellers would say, and it is also indicated that he was not inclined to submit himself entirely to the Magian.—τῷ ἀνθυπάτῳ: "the proconsul," R.V., "deputy," A.V.

In the reign of James I. the Lord Lieutenant of Ireland was called "the deputy" (cf. Shakespeare, *Measure for Measure*, i., 2, 161). Under Augustus, B.C. 27, the Roman provinces had been divided into two classes: (1) imperial and (2) senatorial, the former being governed by *proprætors* or generals, and the latter by *proconsuls*. But as the first kind of government would often be required when a province was unruly, it frequently happened that the same province might be at one time classed under (1) and at another time under (2). Cyprus had been originally an imperial province, Strabo, xiv., but in 22 B.C. it had been transferred by Augustus to the Senate, and was accordingly, as Luke describes it, under a *proconsul*, Dio Cassius, liii., 12, liv., 4. Under Hadrian it appears to have been under a *proprætor*; under Severus it was again under a *proconsul*. At Soloi, a town on the north coast of Cyprus, an inscription was discovered by General Cesnola, *Cyprus*, 1877, p. 425 (cf. Hogarth, *Devia Cypria*, 1889, p. 114), dated ἐπὶ Παύλου (ἀνθ)υπάτου, and the probable identification with Sergius Paulus is accepted by Lightfoot, Zöckler, Ramsay, Knabenbauer, etc.; see especially amongst recent writers Zahn, *Einkleitung*, ii., Excurs. ii., p. 632, for a similar view, and also for information as to date, and as to another and more recent inscription (1887), bearing upon the connection of the Gens Sergia with Cyprus; see also McGiffert, *Apostolic Age*, p. 175, note, and Wendt, edition 1899.—συνετῷ: R.V., "a man of understanding," cf. Matt. xi. 25. A.V. and other E.V. translate "prudent," Vulgate, *prudens*, but see Genevan Version on Matt., u. s.; frequent in LXX in various significations: σύνεσις, practical discernment, intelligence, so συνετός, one who can "put things together" (συνιέναι): σοφία, the wisdom of culture (Grimm-Thayer); on "prudent," see Humphry, Commentary on R.V., p. 28.

Ver. 8. ἀντίστατο: because he saw that his hope of gain was gone, cf. xvi. 19, xix. 27, and the hope of retaining influence with the proconsul; see reading in D, cf. 2 Tim. iii. 8, where St. Paul



8. ἀνθίστατο δὲ αὐτοῖς Ἑλύμας, ὁ μάγος, (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέφαι τὸν ἀνθρώπου ἀπὸ τῆς πίστεως.<sup>1</sup>  
 9. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος Ἁγίου, καὶ ἀτεινίας εἰς αὐτόν, εἶπεν, 10. Ὡ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφω τὰς

<sup>1</sup> After πιστεως D, Syr. Harcl. mg. add ἐπειδὴ ἡδιστα ἠκουεν αὐτῶν (cf. E). We may compare Mark vi. 20; see also Ramsay, *St. Paul*, p. 81.

uses the same verb of the magicians with-standing Moses.—Ἑλύμας, see critical notes in answer to Klostermann, who finds in Ἑ. a translation of Bar-Jesus; Wendt points out (1899) that in this case οὕτω γὰρ μεθ. would follow immediately after Ἑ., but as οὕτω κ.τ.λ. follows immediately upon ὁ μάγος, Ἑ. can only be a translation of that word; see also MS. authority, so Blass in β, where he adds to βαρῆσοῦς the words δ μεθ. Ἑτοιμάς. In Ἑλύμας we have the Greek form either of Aramaic *Alimā*, strong, or more probably of an Arab word *alim*, wise; we cannot arrive at any derivation closer than this, cf. "Bar-Jesus," Hastings' B.D., and for a similar explanation Zöckler, *in loco*; and Wendt (1899), Grimm-Thayer, *sub v.*, Ramsay, *St. Paul*, p. 74, and so Blass, *in loco*, read Ἑτοιμάς, and render "Son of the Ready".—διαστρέφαι, Exod. v. 4, same construction with ἀπό; 1 Kings xviii. 17, 18, Matt. xvii. 17, Luke ix. 41, Phil. ii. 15; see also critical notes.

Ver. 9. Σαῦλος δέ, ὁ καὶ Παῦλος: since the days of St. Jerome (*De Vir. Ill.*, chap. vi., cf. Aug., *Confess.*, viii., 4, etc., cf. amongst moderns Bengel, Olshausen, Ewald, Meyer) it has been thought that there is some connection here emphasised by the writer between the name Sergius Paulus and the assumption of the name Paul by the Apostle at this juncture. (Wendt (1899) inclines to the view that the name Paul was first used in ver. 1. See *in loco* and critical notes.) So too Baur, Zeller, Hausrath, Overbeck, Hilgenfeld are of opinion that Luke intended some reference to the name of the proconsul, although they regard the narrative of his conversion as unhistorical. But Wendt rightly maintains (1899) that the simple δ καὶ without the addition of ἀπὸ τότε would not denote the accomplishment of a change of name at this juncture, and that if the change or rather addition of name had been now effected, the mention of it would naturally have followed after the mention of the conversion of the pro-

consul in ver. 13. The connection seemed so strained and artificial to many that they abandoned it, and regarded the collocation of the two names as a mere chance incident, whilst Zöckler (whose note should be consulted, *Apostelgeschichte*, *in loco*, second edition), who cannot thus get rid of the striking similarity in the names of the two men, thinks that the narrative of St. Luke is too condensed to enable us fully to solve the connection. But since it was customary for many Jews to bear two names, a Hebrew and a Gentile name, cf. Acts i. 23, xii. 25, xiii. 1, Col. iv. 11, Jos., *Ant.*, xii., 9, 7, and frequent instances in Deissmann, *Bibelstudien*, pp. 182, 183, cf. Winer-Schmiedel, p. 149 note, it may well be that Luke wished to intimate that if not at this moment, yet during his first missionary journey, when the Apostle definitely entered upon his Gentile missionary labours, he employed not his Jewish but his Gentile name to mark his Apostleship to the Gentile world (, Seit 13. 1. ist der jüdische Jünger Σαῦλος Weltapostel," Deissmann); by a marvellous stroke of historic brevity the author sets before us the past and the present in the formula δ καὶ Π.—a simple change in the order of a recurring pair of names: see Ramsay's striking remarks, *St. Paul*, p. 83 ff., with which however, *mutatis mutandis*, his more recent remarks, *Was Christ born at Bethlehem?* p. 54, should be carefully compared. See also Deissmann, *u. s.*, Nösgen, Wendt, Hackett, Felten, and Zöckler, *in loco*, and McGiffert, *Apostolic Age*, p. 176. This preference by St. Luke of the Gentile for the Hebrew name has its analogy in St. Paul's own use in his Epistles (and in his preference for Roman provincial names in his geographical references, cf. 1 Cor. xvi. 1, 2 Cor. viii. 1, ix. 2, Rom. xv. 26, Phil. iv. 15).

Ver. 10. πλήρης: for an interesting parallel in Plato cf. Weststein, *in loco*, Plato, *Legg.*, 908 D.—ῥαδιουργίας: only here in N.T., cf. xviii. 14, hellenistic, R.V. "villainy," A.V. "mischief" (so Genevan),

δοὺς Κυρίου<sup>1</sup> τὰς εὐθείας; 11. καὶ νῦν ἰδοὺ χεὶρ τοῦ Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ ἐπέπεσεν<sup>2</sup> ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζητεῖ χειραγωγούς. 12. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν,<sup>3</sup> ἐκπλησσομένης ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

<sup>1</sup> Κυρίου, but **Ν**\*B του Κ., so W.H. text, cf. Hos. xiv. 9 (10) (but see *var. lec.*), so Weiss, Wendt.

<sup>2</sup> ἐπέπεσεν, but ἐπεσεν **Ν**ABD 61, Tisch., W.H., R.V., Blass, Wendt, Hilg.; see, on the other hand, Weiss, *Apostelgeschichte*, Introd., pp. 19, 20.

<sup>3</sup> ἐπίστευσεν—DE prefix εθανυμασεν και; after επισ. D adds τῷ Θεῷ, so Blass and Hilg.

but other E.V. "deceit"; the idea of deceit, however, is more properly contained in δόλου R.V., "guile". ῥᾶδ., lit., ease in doing, so easiness, laziness, and hence fraud, wickedness, cf. πανουργία, frequently used, although not necessarily so, in a bad sense.—*οὐκ διαβόλου*, John viii. 44, the expression may be used in marked and indignant contrast to the name "Son of Jesus," cf. iii. 25, iv. 36. But without any reference to ver. 6 the expression would describe him as the natural enemy of the messengers of God. On the phrase and its use here see Deissmann, *Bibelstudien*, p. 163. Note the thrice πάντος—πάσης—πάσης, "ter repetitur emphatic" Wetstein.—*διαστρέφων*, cf. LXX, Prov. x. 9, and Isa. lix. 8, Micah iii. 9.—*τὰς δόους . . . τὰς εὐθείας*: similar expressions frequent in LXX, so of the ways of the Lord in contrast to the ways of men, Ezek. xxxiii. 17, Ecclesiast. xxxix. 24, Song of the Three Children, ver. 3.

Ver. 11. καὶ νῦν ἰδοὺ, cf. Hort, *Eccllesia*, p. 179.—*μὴ βλέπων τὸν ἥλιον*: emphasising the punishment, as it would imply that he should be stone-blind (Weiss).—*ἄχρι καιροῦ*: "until a season," R.V. margin, "until the time" (Rendall), i.e., the duly appointed time when it should please God to restore his sight, cf. Luke iv. 13, xxi. 24 (Acts xxiv. 25). The exact expression is only found here and in Luke iv. 13. Wendt (1899) asks if the ceasing of the punishment is conceived of as ceasing with the opposition in ver. 8. See his earlier edition, 1888, and the comment of Chrys., so Oecumenius: οὐκ ἄρα τιμωρία ἦν ἀλλ' ἄσπις: so too Theophylact.—*παραχρῆμα*, see above on p. 106.—*ἐπέπεσεν*, see critical notes. If we retain T.R. with Weiss, the word may be called characteristic of St. Luke, see above on p. 216 its use as denoting an attack of disease

is quite medical, Hobart, p. 44.—*ἀχλὺς*: only here in N.T., not in LXX. Galen in describing diseases of the eye mentions ἀχλὺς amongst them. So Dioscorides uses the word of a cataract, and Hippocrates also employs it, Hobart, p. 44. The word is no doubt frequent in Homer, sometimes of one deprived of sight by divine power, and it also occurs in Polyb. and Josephus. But here it is used in conjunction with other words which may also be classed as medical, παραχ., σκότος, to say nothing of (ἐπ)έπεσεν.—*σκότος*: marks the final stage of blindness—the word is no doubt a common one, but it is used, as also some of its derivatives, by medical writers in a technical sense, and Dioscorides in one place connects σκοτώματα and ἀχλὺς together.—*περιάγων*: only absolutely here in N.T., so sometimes in classical Greek, and sometimes with acc. loci, as also in N.T. (cf. Matt. iv. 23, ix. 35, etc.).—*ἐζητεῖ*, imperf., he sought but did not find.—*χειραγωγούς*: only here in N.T., not in LXX, cf. the verb in ix. 8, xxii. 11, and in LXX, Judg. xvi. 26 A, Tobit xi. 16 (but not A, B); used by Plutarch, etc.

Ver. 12. ἐπίστευσεν: "the blindness of Elymas opened the eyes of the proconsul" (Felten). If the verb is understood in its full sense, viz., that Sergius Paulus became a convert to the faith, ver. 48, ii. 44, iv. 4, xi. 21, baptism would be implied, viii. 12.—*ἐκπλησσομένης*, Matt. vii. 28, Mark i. 22, xi. 18, Luke iv. 32, ix. 43, etc., so in classical Greek with ἐπί. The verb is also found in Eccl. vii. 17 (16), Wisdom xiii. 4, 2 Macc. vii. 12, 4 Macc. viii. 4, xvii. 16. Bengel's comment is suggestive, "miraculo acuebatur attentio ad doctrinam": the conversion is not represented as the result of the miracle alone. The conversion of a Roman proconsul is regarded as absolutely incredible by Renan (so more recent critics). But if



13. Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα. 14. αὐτοὶ δέ, διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας,<sup>1</sup> καὶ εἰσελθόντες

<sup>1</sup> τῆς Πισιδίας, DEHLP but acc. in  $\aleph$ ABC, so Tisch., W.H., Weiss, Wendt. Blass (so Hilg.) retains gen. on the ground that the adj. Πισίδιος "non exstat," but see Ramsay, and Wendt (1899), p. 231; also Grimm-Thayer, *sub v.* and *sub Ἀντιόχεια*, 2.

the narrative had been a mere fiction to magnify Paul's powers in converting such an important personage in his first encounter with the powers of heathenism, the forger would not have contented himself with the brief Σαῦλος ὁ καὶ Π. of ver. 9; see Zöckler's *Apostelgeschichte*, p. 245, second edition, on this and other objections against the narrative. See *Introd.* for the favourable light in which St. Luke describes the relations between the Roman government and Christianity.

Ver. 13. Ἀναχθέντες, "set sail," R.V. So in classical use, here in its technical nautical sense—so too, in opposite sense, *κατάγεισθαι*. In this sense thirteen times in Acts, and once in Luke's Gospel, viii. 22, but not in the other Gospels at all; it is only used once, in another sense, by St. Matthew among the Evangelists, *cf.* iv. 1. ἄγειν and its compounds with ἀνά, κατά, εἰς, are characteristic of Luke's writings, Friedrich, p. 7.—οἱ περὶ τὸν Π.: Paul now taking the first place as the leader of the company, see Ramsay, *St. Paul*, p. 84, the order henceforth is Paul and Barnabas, with two significant exceptions, xv. 12, 25, and xiv. 12, see *in loco*. —Ἰ. δὲ . . . ὑπέστρεψεν: Ramsay refers St. Mark's withdrawal to the above circumstances, inasmuch as he disapproved of St. Paul's change of place, which he regarded as an abandonment of the work. But the withdrawal on the part of Mark is still more difficult to understand, if we are to suppose that he withdrew because Paul and Barnabas made, as it were, a trip to Antioch for the recovery of the former; and xv. 38 seems to imply something different from this. Various reasons may have contributed to the desertion of Mark, perhaps the fact that his cousin Barnabas was no longer the leader, or Paul's preaching to the Gentiles may have been too liberal for him, or lack of courage to face the dangers of the mountain passes and missionary work inland, or affection for his home at Jerusalem and anxiety for the coming famine (he withdrew, says Holtzmann,

"zu seinem Mutter"). See Deissmann's striking note, *Bibelstudien*, p. 185, on the fact that here, where John Mark leaves Paul for Jerusalem, he is simply "John," his Jewish name; in xv. 39 he goes with Barnabas to Cyprus, and on that occasion only he is described by his Gentile name "Mark" alone. On the "perils of rivers, and perils of robbers," see Ramsay, *Church in the Roman Empire*, p. 23, and in connection with the above, pp. 62, 65, also C. and H. (smaller edition), p. 129, Hausrath, *Neutest. Zeitgeschichte*, iii., 133.

Ver. 14. διελθόντες: in this journey northwards to Antioch the Apostles would probably follow the one definite route of commerce between Perga and that city; the natural and easy course would lead them to Adada, now *Kara Bavlö*, and the dedication there of a church to St. Paul may point to the belief that he had visited the place on his way to Antioch (Ramsay, *Church in the Roman Empire*, p. 21, and Zöckler, *in loco*, who agrees here with Ramsay's view). Although disagreeing with C. and H. in bringing the Apostles to Adada, Ramsay fully agrees with them in emphasising the dangers of the journey across the Pisidian highlands, and in referring to his travels from Perga across Taurus to Antioch and back his perils of rivers, and perils of robbers, 2 Cor. xi. 26 (see too Wendt, *in loco* (1899), in agreement with Ramsay, whose instances of the dangers of the way, from the notices of the inscriptions, should be consulted, *u. s.*).—Ἀντιόχειαν τῆς Πισιδίας, see critical notes. If we adopt with R.V., etc., Ἀ. τὴν Πισιδίαν = an adjective, τὴν Πισιδίην, "Pisidian Antioch," or, as it was also called, Antioch towards Pisidia, or on the side of Pisidia, to distinguish it from Antioch on the Maeander, or Carian Antioch. At this period Antioch did not belong to Pisidia at all (Strabo, pp. 557, 569, 577), but later the term Pisidia was widened, and so the expression "Antioch of Pisidia" came into vogue. Ptolemy, v., 4, 11, employs it



εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. 15. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος

and so some MSS. in the passage before us; see critical notes, and Ramsay, "Antioch in Pisidia," in Hastings' B.D., *Church in the Roman Empire*, p. 25, and Wendt (1899), *in loco*; see further on xvi. 6. On the death of Amyntas, B.C. 25, Antioch became part of the Roman province Galatia, and a little later, some time before 6 B.C., it was made a *colonia* by Augustus, with Latin rights, and as such it became an administrative and military centre in the protection of the province against the Pisidian robbers in their mountain fortresses, Ramsay, *u. s.* There can be no doubt that Paul would also find there a considerable Jewish population, as the Jews were trusty supporters of the Seleucid kings, and found a home in many of the cities which they founded.—

ἀπὸ τῆς Πέργης: Ramsay supposes that the travellers hurried on from Perga (chief town of Pamphylia on the Cestrus, and an important place of commerce) to Antioch, without any evangelisation on their way, because in Perga the Apostle had been smitten with an attack of malarial fever, which obliged him to seek the higher ground of Antioch. In Gal. iv. 13 Ramsay finds a corroboration of this view, a passage in which Paul himself states that an illness occasioned his first preaching to the Churches of Galatia, *i. e.*, of the Roman province Galatia. The suggestion has much to recommend it, see *St. Paul*, p. 92. McGiffert's remarks, however, should be consulted in support of the view that the illness overtook the Apostle at Antioch rather than at Perga, *Apostolic Age*, p. 177, and Weizsäcker, *Apostolic Age*, i., 275, E.T.—εἰς τὴν συναγωγὴν, "to the Jew first," was Paul's primary rule, and here amongst those φοβ. τὸν Θεόν he would find, perhaps, the best soil for his labours, *cf.* xvi. 14, and also xiii. 5, xiv. 1, xvi. 13, xvii. 2, 10, 17, xviii. 4, xix. 8. Against the doubts raised by the Tübingen School as to the historical character of the notice, see especially Wendt, 1888 and 1899 editions. It is inconceivable, as he says, that Paul, who could express himself as in Rom. i. 16, ix. 32, x. 16, xi. 30, should entirely disregard the Jews in his missionary efforts. The notice in xvi. 13, from a "We-source," of St. Paul's first Sabbath at Philippi enables us to form

a correct judgment as to his probable course in other places.—τῇ ἡμέρᾳ τῶν σαβ. ; not necessarily the first Sabbath after their arrival; some time may have been spent previously in mission work before a critical event took place, Ramsay, *St. Paul*, pp. 99, 100.—ἐκάθισαν: the word may mean that they sat down in the seat of the Rabbis, so J. Lightfoot, *in loco*, as intimating that they expected to be called upon to preach, or we may infer, ver. 15, that they were called upon on the present occasion because they were well known in the city as men who claimed to have a message to deliver, and the rulers of the synagogue could invite whom they would, Edersheim, *Jewish Social Life*, p. 281; Lumby, p. 252, "on the Jewish Manner of reading the Scriptures".

Ver. 15. τὴν ἀνάγ. τοῦ ν. καὶ τῶν π. : the first and second lesson, Edersheim, *u. s.*, p. 278, *History of the Jewish Nation*, p. 443; Schürer, *Jewish People*, div. ii., vol. ii., p. 79 ff., E.T., the first from the Pentateuch, and the second a paragraph from the Prophets, including the older historical books. As there is no evidence that the lectionary of the Prophets existed in the time of our Lord, it is precarious to attempt to fix the particular Sabbath for St. Paul's address. It is however significant that he uses two remarkable words from the LXX, Deut. i. 31: ἐτροφ. (see critical notes), in ver. 18, and from Isa. i. 2: ὑψώσεν in ver. 17, and that in the present table of Jewish lessons that from the Law for the forty-fourth Sabbath in the year is Deut. i.-iii. 22, while the corresponding lesson from the Prophets is Isa. i. 1-22; see Bengel on ver. 18, and Farrar, *St. Paul*, i., pp. 368, 369; Plumtree, *in loco*. But we cannot safely go beyond the view of Ramsay, *St. Paul*, p. 100, who points out that the present list of Jewish lessons is of decidedly later origin, but adds that "probably it was often determined by older custom and traditional ideas of suitable accompaniment".—ἀπέστειλαν: the words seem hardly consistent with Lumby's view that St. Paul was himself the Haphtarist.—οἱ ἀρχισυνάγωγοι; generally only one, Luke xiii. 14, but *cf.* Mark v. 22 (Weiss, *in loco*), and the passage before us; the office was specially concerned with the care of public worship,

ἐν ὑμῖν παρακλήσεως<sup>1</sup> πρὸς τὸν λαὸν λέγετε. 16. ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. 17. ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὕψηλου ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς·

<sup>1</sup> D reads *λογος σοφίας ἐν ὑμῖν παρακλήσεως*. Blass inserts *ἡ* before *παρακ.*; cf. 1 Cor. xii. 8.

and the name was given to those who conducted the assemblies for that purpose. They had to guard against anything unfitting taking place in the synagogue (Luke xiii. 14), and to appoint readers and preachers, Schürer, *Jewish People*, div. ii., vol. ii., p. 65, E.T.; Edersheim, *Jewish Social Life*, p. 281, and on the present passage, *Jesus the Messiah*, i., 434, and for the title in inscriptions, Grimm-Thayer, *sub v.*; see also below on xiv. 2. —*ἄνδρες ἀδελφοί*: courteous address, ii. 37, "Gentlemen, brethren" (Ramsay).

Ver. 16. *κατασείσας*, see above on xii. 17, and cf. xix. 33, xxi. 40 (xxvi. 1), "made a gesture with his hand," a gesture common to orators, "nam hoc gestu olim verba facturi pro conatione silentium exigebant," and here a graphic touch quite characteristic of Acts. The speech which follows may well have remained in the memory, or possibly may have found a place in the manuscript diary of one of Paul's hearers (Ramsay, *St. Paul*, p. 100), or St. Paul may himself have furnished St. Luke with an outline of it, for the main sections, as Ewald suggested, may have formed part of the Apostle's regular mode of addressing similar audiences; and if not St. Paul himself, yet one of those who are described as *οἱ περὶ Παῦλον*, ver. 13 (Zöckler), may have supplied the information. On the other hand it is maintained that the speech in its present form is a free composition of the author of Acts, since it is so similar to the early addresses of St. Peter, or to the defence made by St. Stephen, and that St. Luke wished to illustrate St. Paul's method of proclaiming the Messianic salvation to Jews. But considering the audience and the occasion, it is difficult to see how St. Paul could have avoided touching upon points similar to those which had claimed the attention of a St. Peter or a St. Stephen: "non poterat multum differre vel a Petri orationibus, vel a defensione Stephani . . . hæc igitur non magis in Paulum cadunt quam in quemvis novae salutis praeconem" (Blass), while at the

same time it is quite possible to press this similarity too far and to ignore the points which are confessedly characteristic of St. Paul, cf., e.g., vv. 38, 39 (Bethge, *Die Paulinischen Reden der Apostelgeschichte*, pp. 19-22; Zöckler, *Apostelgeschichte*, pp. 244, 245; Lechler, *Das Apostolische Zeitalter*, p. 272; Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, i., p. 46 (1896)); see further, Farrar, *St. Paul*, i., p. 369, note, and Alford references for the several Pauline expressions, and the remarkable list of parallels drawn out recently by Ramsay between the speech at Pisidian Antioch and the thoughts and phrases of the Epistle to the Galatians, *Expositor*, December, 1898 (see below on pp. 295, 297); also Nösgen's list of Pauline expressions, *Apostelgeschichte*, p. 53, in this and in other speeches in Acts.—*ἄνδρες Ἰ.*, cf. ii. 22, iii. 12, v. 35, a mode of address fitly chosen as in harmony with the references to the history of Israel which were to follow.—*οἱ φ. Θεόν*, cf. x. 2, xiii. 43, 50, xvi. 14, etc.

Ver. 17. *τούτου*: this points back to *Ἰσρ.*: an appeal to the national pride of the people in their theocratic privileges and names, cf. 2 Cor. xi. 22, Rom. ix. 6.—*ἐξελ.* so often in LXX of God's choice of Israel.—*ὑψώσεν*: "exalted," A. and R.V. Weiss and Wendt, with Bethge and Blass, restrict its meaning to increase in numbers, Gen. xlviii. 19, Acts vii. 17, so also Overbeck; whilst others refer it to the miraculous events connected with their sojourn as well as to their increase in numbers (so St. Chrysostom), others take it of the exaltation of the people under Joseph. But the word may certainly mean something more than numerical increase, and include increase in strength and power (so Hackett, Page). It is used once by St. Paul elsewhere, 2 Cor. xi. 7, in contrast with *ταπεινώω*, cf. its similar use in Luke i. 52. Rendall refers its use here to 2 Kings xxv. 27, "lifted up," i.e., at the end of a miserable state of bondage, a passage where the verb is closely joined with *ἐξήγαγεν*. In Isaiah i. 2 and xxiii.



18. καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροποφόρησεν<sup>1</sup> αὐτοὺς ἐν τῇ ἐρήμῳ · 19.<sup>2</sup> καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, κατεκληροδότησεν αὐτοῖς<sup>3</sup> τὴν γῆν αὐτῶν. 20.<sup>4</sup> καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις

<sup>1</sup> ἐτροπ.  $\aleph B^2 D H L P$  36, 61, Vulg., Syr. Harcl. mg., so W.H., Blass, R.V. text, Rendall, Weiss; ἐτροφ.  $\Lambda C^* E$  13, d, Gig., Sah., Boh., Syrr. Pesh: Harcl. text, so Tisch., R.V. marg., and Hilg. Wendt cannot decide, although he considers ἐτροφ. as more fitting here, while he regards ἐτροπ. as the more original reading in LXX Deut. i. 31 (B\*, Orig.). Tischendorf, however, regards ἐτροφ. as best attested in Deut. i. 31 and as best suited to the context both there and here. W.H., *App.*, p. 94, maintain that τροπ. is the more obvious rendering of  $\aleph \psi$ , but that when the orig. meaning was forgotten, the context in Deut. i. 31 led to the change to τροφοφ. This corruption in LXX was doubtless widely current in the Apostolic age, and might have been followed here. W.H. conclude that there can be no reason to question a reading supported by  $\aleph B$  61, Vulg., and many good cursives, a reading which they regard as best authenticated in the LXX and as agreeing with the Heb., especially when it was liable to be changed by the influence of the common and corrupt text of the LXX. They add that both here and in Deut. either reading gives excellent sense.

<sup>2</sup> καὶ om. B 61, Sah., W.H. text, Wendt—but Blass, Hilg. and Weiss retain. W.H. take *as* in ver. 18 as “when,” not “about”.

<sup>3</sup> κατεκληροδοτήσεν, but κατεκληρονομήσεν  $\aleph A B C D E H L P$  13, 61, Chrys., Tisch., W.H., Blass, Weiss, Wendt, Hilg. -δοτ- arose from missing active use of κληρονομ. Similar instances of confusion between the two verbs in LXX; cf. H. and R. αυτοῖς om.  $\aleph B D^* 13$ , 40, 61, Sah., Boh., so Tisch., W.H., R.V., Weiss, Wendt. For αὐτῶν D, Syr. Harcl. read τῶν αλλοφυλῶν, so Blass and Hilg.

<sup>4</sup> The words ὡς ἔτεσιν τετρ. κ. πεντ. are to be placed before καὶ μετὰ ταῦτα—so  $\aleph A B C$ , Vulg., Sah., Boh., Arm., Tisch., W.H., R.V., Weiss. Wendt thinks with Meyer and Holtzmann that the transposition may have been made to meet a difficulty; see also Farrar, *St. Paul*, i., 370. D, Sah., Syr. Harcl. mg. omit μετὰ ταῦτα altogether, so Blass and Hilg.

4 it is used of bringing up children.—παροικία, cf. vii. 6, and for the noun as here, LXX, 2 Esdras viii. 35, Wisdom xix. 10. Prologue of Eccclus., ver. 26, Ps. cxx. 5.—μετὰ βραχίονος ὑψ., cf. Exod. vi. 1, 6, Deut. v. 15, etc., Ps. cxxxvii. 12, Baruch ii. 11, etc. Hebraistic, cf. Luke i. 51, where we have ἐν as in Hebrew, but in LXX μετὰ as of the accompanying the arm of God, and not merely of his power as bringing the people out.

Ver. 18. ἐτροποφόρησεν, see critical notes. ἐτροπ., “suffered he their manners,” so A. and R.V. ἐτροφ., “bare he them as a nursing father,” R.V. margin. This latter rendering is supported by Bengel, Alford, Bethge, Nösgen, Hackett, Page, Farrar, Plumptre, etc., as more agreeable to the conciliatory drift of the Apostle’s words, but see above, cf. 2 Macc. vii. 27.

Ver. 19. καθελὼν, cf. Deut. vii. 1. In LXX the stronger verb εξαίρειν is used, but καθαιρεῖν in LXX often means to destroy, Jer. xxiv. 6, Ps. xxviii. 5, and so

in classical Greek. Weiss prefers the force of the verb as in Luke i. 52, to cast down, i.e., from their sovereignty.—κατεκληροδότησεν, see critical notes. If we adopt reading of R.V. W.H.: “he gave them their land for an inheritance”.

Ver. 20. If we follow the best attested reading, see critical notes, we may connect the dative of time ἔτεσι, cf. viii. 11, closely with the preceding words as signifying the period within which an event is accomplished. The κληρονομία was already assured to the fathers as God’s chosen, vii. 5, and the four hundred years of the people’s sojourn in a strange land, Acts vii. 6, Gen. xv. 13, forty years in the wilderness, and some ten years for the actual conquest of the land made up the four hundred and fifty years (so Weiss, Felten, see Wendt, *in loco*). If reading in T.R. is accepted (strongly defended by Farrar, *St. Paul*, i., p. 370), although it is at variance with 1 Kings vi. 1, according to which Solomon began his Temple in the 480th (LXX 440th) year after the Exodus, we



καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· 21. κακέειθεν ἡτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα· 22. καὶ μεταστήσας αὐτόν, ἡγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, “Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.” 23. Τοῦτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν ἡγειρε<sup>1</sup> τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24. προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. 25. ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, “Τίνα με<sup>2</sup> ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ’ ἰδοὺ, ἔρχεται μετ’ ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν

<sup>1</sup> ἡγειρε, *cf.* ver. 22; but **ἡγαγε** NABEHL 61, Vulg., Boh., Aeth., Ath., Chrys., Tisch., W.H., R.V., Blass, Weiss, Wendt.

<sup>2</sup> τίνα με, but **τι ἐμε** NAB 61, Sah., Aeth., so Tisch., W.H., R.V., Weiss, Wendt; Blass follows T.R. with CDEHLP, Vulg., Boh., Syrr. P. and H., so Hilg., but in Blass punctuation differs from T.R.

have merely to suppose that the Apostle followed the popular chronology adopted by Josephus, *Ant.*, viii., 3, 1; x., 8, 5, especially when we remember that speaking in round numbers (ὡς) that chronology tallies very fairly with that of the Book of Judges. See Meyer-Wendt, Alford, and *cf.* also the almost similar reckoning in Wetstein, and Bethge, *Die Paulinischen Reden*, pp. 30, 31. Another explanation is given by Rendall, *in loco*, where ἔτεσι is taken as marking not duration of time (which would require the accusative), but the limit of time within which, etc.

Ver. 21. **κακέειθεν**: only here of time in N.T. as in later Greek. Weiss even here interprets the expression to mean that they asked for a king from him, *i.e.*, Samuel, in his character as prophet.—**ἔτη τεσσαράκοντα**: not mentioned in O.T., but *cf.* Jos., *Ant.*, vi., 14, 9. The period does not seem much too long for Saul's reign when we remember that Ishbosheth was forty years old at his father's death, when he was placed on the throne by Abner, 2 Sam. ii. 10.—**Σαοὺλ κ.τ.λ.**, *cf.* Paul's description of himself in Phil. iii. 5.

Ver. 22. **μεταστήσας**, Luke xvi. 4: refers here to Saul's deposition from the throne, 1 Sam. xv. 16, *cf.* Dan. ii. 21, 1 Macc. viii. 13, not as Bethge thinks to his removal from the presence of God, *cf.* 2 Kings xvii. 23, nor to his death, 3 Macc. iii. 1, vi. 12. Saul therefore could not have been the bringer of the promised salvation.—**εὗρον κ.τ.λ.**: a combination

of two passages, Ps. lxxxix. 20 and 1 Sam. xiii. 14, and freely referred to as a saying pronounced by God Himself, but the latter part was pronounced by Samuel in God's name.—**τὸν τοῦ Ἰεσσαί**, but in LXX **τὸν δοῦλόν μου**. **ἄνδρα** to mark the dignity (Bethge).—**κατὰ τὴν καρδίαν**, *cf.* Jer. iii. 15.—**ὃς ποιήσει**, *cf.* Isa. xlv. 28, Ps. xl. 8. The fact that these quotations are thus left in their present shape with no attempt to correct them justifies the belief that we have here St. Paul's own words. With the first part of the quotation *cf.* Clem. Rom., *Cor.*, xviii., 1, a striking agreement; see on the one hand as against its dependence on Acts, Wendt, p. 41 (1899), and on the other hand, Bethge, *in loco*, and *Introd.*, p. 37.

Ver. 23. **κατ’ ἐπαγγελίαν**: phrase only found in Gal. iii. 29, 2 Tim. i. 1: the Messianic promises generally, or more specifically 2 Sam. vii. 12, Ps. cxxii. 11, Isa. xi. 1, 10, Jer. xxiii. 5, 6, Zech. iii. 8. In the last prophecy the LXX read the verb **ἄγω** which is found in the verse before us, see critical notes.—**Ἰησοῦν**: emphatic at the end of the clause, as **τούτου** at the beginning of the verse.

Ver. 24. **προκηρύξ.** not in LXX or Apocrypha, but in classical Greek, *cf.* also Josephus, *Ant.*, x., 5, 1, and also in Plut., Polyb.—**πρὸ προσώπου τῆς εἰσόδου**: “before the face of his entering in,” R.V. margin, *cf.* Luke i. 76; here used temporally, really a Hebraistic pleonasm, *cf.* Mal. iii. 1, an expression used as still under the influence of that passage, Simcox, *Language of the*

λύσαι." 26. "Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.<sup>1</sup> 27. οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν,<sup>2</sup> τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν· 28. καὶ μηδεμίαν αἰτίαν

<sup>1</sup> ὑμῖν CEHLP, Vulg., Syrr. P. and H. (text), Boh., Arm., Aeth., Chrys., so Blass; ἡμῖν NABD 13, 61, Sah., Syr. Harcl. mg.; so Tisch., W.H., R.V., Weiss, Wendt, so Hilg. ἀπεσταλὴ EHL P; ἐξαπεσ. NABCD 13, 61, Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg.

<sup>2</sup> For τοῦτον αγν. . . . των προφ. τας D has μη συνιεντες τας γραφας των π. τας . . ., cf. Luke xxiv. 45. D also reads καὶ κριναντες ἐπληρ., so Hilg. Par. reads *reprobaverunt* for ἐπλήρωσαν, so Blass τοῦτον ἀπεδοκιμασαν (omitting κριναντες ἐπλήρ.), reading κριναντες in the next verse; see on ver. 29.

N. T., p. 154, and also Dalman, *Die Worte Jesu*, p. 23.—εἰσόδον: the entry of Jesus upon His public Messianic ministry, a word which may also have been suggested by Mal. iii. 2, LXX.

Ver. 25. ἐπλήρουν: "i.e., non multo ante finem vitæ," Blass, cf. vii. 23.—δρόμον: "Paulum sapit," cf. xx. 24, 2 Tim. iv. 7, Gal. ii. 2.—ὑπονοεῖτε: three times in Acts, cf. xxv. 18, xxvii. 27; nowhere else in N.T., but see Judith xiv. 14, Tob. viii. 16, Ecclus. xxiii. 21. Note this free reproduction of the words of the Evangelists—essentially the same but verbally different.—οὐκ εἰμι ἐγώ, I am not he, i.e., the Messiah; best to punctuate as in A. and R.V., so Wendt; but see on the other hand Bethge and Weiss, and the reading they adopt: τί ἐμὲ ὑπον. εἶναι, οὐκ εἰμι ἐγώ; the gloss δ XC. after ἐγώ, old enough to have crept into the text, shows that the punctuation in A.V. was a natural one, Simcox, *u. s.*, p. 70.

Ver. 26. ἄνδρες ἀδελφοί: the address of ver. 16 is here renewed in more affectionate tones, and here as in ver. 16 both Jews and proselytes are two classes, here both regarded by Paul as ἀδελφοί.—ὑμῖν, see critical notes. Some take it as marking a sharp antithesis between the Jews of Antioch and those of Jerusalem (an antithesis not removed by ἡμῖν), as if the Jews at Antioch and of the Dispersion were contrasted with the Jews of the capital. But γὰρ need not mark a contrast, it may rather confirm the implication in σωτ. ταύτης that Jesus was the Saviour, for He had suffered and died, and so had fulfilled the predictions relating to the Messiah. Nor indeed was it true that those who crucified the Saviour had excluded themselves from the offer of the Gospel: ὁ λόγος τῆς σ., cf. Ephes. i. 13, Phil. ii. 16, 1 Thess. ii. 13, etc.—

ἀπεστάλη: if we read the compound ἐξαπ., critical notes, R.V. "is sent forth," i.e., from God, cf. x. 36. Weiss takes the verb as simply referring to the sending forth of the word from the place where it was first announced. But cf. on the other hand Gal. iv. 4, 6, and ver. 23 above, where God is spoken of as the agent in the Messianic salvation, and on the possible force of ὁ λόγος τῆς σωτ. and ἐξαπεστάλη here see Ramsay, *Expositor*, December, 1898.

Ver. 27. Both A. and R.V. take ἀγνοήσαντες as governing τοῦτον and τὰς φωνάς. But καὶ may be not copulative but intensive—not only did they not recognise the Christ, but even condemned Him to death; so Rendall. Meyer rendered καὶ = "also," and makes τὰς φωνάς the direct object of ἐπλήρ. Wendt renders as A. and R.V., see critical notes.—ἀγνοήσαντες, cf. iii. 14, it is very doubtful how far we can see in the expression an excuse in the former passage, and guiltiness here. Paul speaks of himself as acting ἀγνοῶν and yet obtaining mercy, 1 Tim. i. 13, cf. also for the use of the word by Paul xvii. 23, and frequently in his Epistles.

Ver. 29. ὡς δὲ ἐτέλεσαν ἅπαντα: St. Paul was evidently acquainted with the details of the Passion as well as with the main facts of the death and burial, cf. 1 Cor. xi. 23; and for the verb used here Luke xviii. 31, xxii. 37, John xix. 28, 30; only here in Acts, Weiss regards the subject of ἐτέλ., καθέλ., ἔθηκαν as presupposed as known in accordance with the Gospel history, but St. Paul may have been speaking in general terms of the action of the Jews, although not the enemies of Christ but His friends actually took Him down and buried Him. Taken literally, St. Paul's statement agrees with



θανάτου εὐρόντες, ᾗτήσαντο <sup>1</sup> Πιλάτον ἀναιρεθῆναι αὐτόν. 29. ὥς δὲ ἐτέλεσαν <sup>2</sup> ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, <sup>3</sup> καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30. ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, 31. ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες <sup>4</sup> εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, 33. ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, <sup>5</sup> ἀναστήσας Ἰησοῦν. ὥς καὶ ἐν τῷ ψαλμῷ τῷ

<sup>1</sup> ᾗτήσαντο—**Σ** reads ᾗτησαν, so W.H. marg., but mid. better, "asked for themselves". D reads κρινάμενος αὐτον παρεδωκεν Πιλάτῳ ἵνα εἰς ἀναίρεσιν; Blass and Hilg. omit ἵνα; see ver. 29.

<sup>2</sup> ἐτέλεσαν, in D ἐτελούν.

<sup>3</sup> D reads after γεγρ.: ᾗτουντο τον Π. τουτον μεν σταυρωσαι και επιτυχοντες παλιν . . . The reason of these insertions, as has been suggested, seems the same as in the previous verses—to gain a complete, although summary, account according to the Gospels. Syr. Harcl. mg. after γεγρ. *postquam crucifixus esset, petierunt a Pilato ut de ligno detraherent eum. Impetraverunt* . . . Blass combines the two in **β** (cf. also Hilg.). But one seems rather a corruption of the other, although the same motive mentioned above might lead to the insertion of either.

<sup>4</sup> After οἵτινες **Σ**AC 13, 15, 18, 61, Sah., Boh., Syrr. P. (H.), Arm., Aeth. read νυν, so Tisch., R.V., [W.H.]; but om. BEHLP, Chrys., so Blass, Weiss, [W.H.]. Perhaps it fell out because the Apostles not only now first, but for a long time past, were witnesses. D, Vulg., Syr. Harcl. read ἀχρι νυν, so Blass in **β**, and Hilg.

<sup>5</sup> αὐτῶν ἡμῖν C<sup>8</sup>EHLP 61, Syr. P. and H., Arm., Chrys., Weiss, Hilg.; ἡμῶν (om. αὐτῶν) **Σ**ABC<sup>8</sup>D, Vulg., Aeth., Hil., Tisch., W.H., R.V., Wendt; αὐτῶν (om. ἡμῶν) Sah., Gig., Amb., Blass. Wendt (1899) attaches great prob. to W.H. explanation, see *App.*, p. 95; ἡμῖν alone being the orig. reading. DE, Gig., Vulg., so Blass and Hilg., add ἡμῶν after πατέρας, which shows how easily additions would follow **ΤΕΚΝΟΙΣ**.

the *Gospel of Peter*, 21-24, as Hilgenfeld noted. But Joseph of Arimathæa and Nicodemus were both Jews and members of the Council.—τοῦ ξύλου, cf. v. 30, x. 39. Jüngst, without any ground, as Hilgenfeld remarks, refers ver. 29 partly on account of this expression to a reviser, and so 34-37. On ξύλον, significant here and in Gal. iii. 13, see Ramsay, *Expositor*, December, 1898.—εἰς μν., cf. 1 Cor. xv. 4, the death followed by the burial, and so the reality of the death, "ἐκ νεκρῶν," was vouched for.

Ver. 31. ὤφθη, see Milligan's note on the word, *Resurrection of our Lord*, p. 265; *Witness of the Epistles* (1892), pp. 369, 377, 386; and Beyschlag, *Leben Jesu*, i., p. 434 (second edition), cf. Luke xxiv. 34, 1 Cor. xv. 5 ff.—ἐπὶ: with accusative of duration of time, cf. xvi. 18, xviii. 20, xix. 8, 10, 34, xxvii. 20, cf. Luke iv. 25, xviii. 4; in classical writers, but only in St. Luke in N.T., except Heb. xi. 30, *Vindictæ Lucanæ*, p. 53.—οἵτινες: if we add νυν, see critical notes, the word

intimates that this announcement of Jesus as the Messiah was not first made by Paul, as some new thing, but that His Apostles were still bearing the same witness to the Jews (λαόν) as a living message in the same city in which Jesus had been crucified.

Ver. 32. καὶ ἡμεῖς, cf. 1 Cor. xv. 11, "whether it were I or they," etc., "ut illi illis, sic nos vobis".—εὐαγγελ., see above on p. 210, and Simcox, *u. s.*, pp. 78, 79.—τὴν πρὸς τοὺς π. ἐπαγγελίαν γεν., cf. Rom. xv. 8, Acts xxvi. 6.

Ver. 33. ἐκπεπλήρωκε: "hath fulfilled to the utmost," cf. 3 Macc. i. 2, 22, Polyb., i., 67, 1, τὰς ἐπαγγελίας ἐκπ.—τοῖς τέκνοις αὐτῶν ἡμῖν, see critical notes.—ἀναστήσας: "in that he raised up Jesus," R.V.; "in that he hath raised up Jesus again," A.V. The former rendering is quite compatible with the view that the reference of the word here is not to the resurrection of Jesus, but to the raising up of Jesus as the Messiah, cf. iii. 22, vii. 37, Deut. xviii. 15. The



δευτέρῳ<sup>1</sup> γέγραπται, "Υἱός μου εἶ σύ· ἐγὼ σήμερον γεγέννηκά σε."

34. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, "Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά." 35. διὸ<sup>2</sup> καὶ ἐν ἐτέρῳ λέγει, "Οὐ δώσεις τὸν ὀσιόν σου εἰδὲν διαφθοράν."

36. Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε

<sup>1</sup> τῷ ψαλμῷ τῷ δευτέρῳ γεγ. ELP, Vulg., Syr. H., R.V. (T.R.); τῷ ψ. γεγ. τῷ δευτ. NAB 13, 61, Arm., W.H. But in D (τῷ) πρωτῷ ψ. γεγ., cf. Or., Hil., Gig., Latin MS. known to Bede, Tisch., Meyer, Blass. The δευτ. and πρωτ. is the only important var., and the authority for the latter is almost entirely Western. According to Origen the Jews frequently combined Ps. i. and ii. (cf. also Justin, *Apol.*, i., 40; Tert., *adv. Marc.*, iv., 22; Cypr., *Testim.*, i., 13), "so that a 'Western' scribe, being probably accustomed to read the two Psalms combined, would be under a temptation to alter δευτ. to πρωτ. and not *vice versa*," W.H., *App.*, p. 95. In D, Syr. Harcl. marg. the quotation also comprises Ps. ii. 5 (cf. Blass in β, and Hilg.); see Wendt (1899), note, p. 241; Belser, p. 69. Wern. omits ἐν τ. πρ. ψ. altogether; "fort. recte," Blass.

<sup>2</sup> ἐν ἐτέρῳ, D, Gig., Vulg., Hilg. read ἐτέρως—may have been changed into ἐν ἐτερ. διότι, so NAB, R.V., W.H., under influence of Heb. v. 6, but more probably corruption.

first prophecy, ver. 33, would be fulfilled in this way, whilst in vv. 34 and 35 the prophecy would be fulfilled by the resurrection from the dead, ἀνασ. ἐκ νεκρῶν (see Knabenbauer *in loco*, p. 233 ff.). Wendt argues that Heb. i. 5, where the same prophecy is quoted as in ver. 33, also refers to the raising up as the Messiah, but see on the other hand Westcott, *Hebrews*, *in loco*.

Ver. 34. μηκέτι μ. ὑποσ. εἰς διαφθ., cf. Rom. vi. 9, "no more to return to corruption," does not of course mean that Christ had already seen corruption, so that there is no need to understand διαφθ. of the place of corruption, *sepulchrum*, with Beza, Kuinoel. Hilgenfeld refuses to follow Jüngst, Sorof, Clemen in referring vv. 34-37 to a reviser, for he justly remarks that the speech which was intended to move the Israelites to a recognition of Jesus as the promised Saviour of the seed of David, would have been imperfect, unless it had set forth His sufferings and after-resurrection.—Δώσω κ.τ.λ.: "I will give you the holy and sure blessings of David". This rendering makes the connection with the next verse more evident, cf. Isa. lv. 3, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον τὰ ὅσια Δαβὶδ τὰ πιστά. "By David was understood the Messiah, which yet the Rabbis themselves have well observed:" J. Lightfoot, *Hor. Heb.* (so Schöttgen), *in loco*. "The everlasting covenant," what was it but the holy and sure blessings promised to David? But these blessings, ὅσια, *sancta promissa Davidi data*, are connected with the resurrection of

Christ because ("διότι not διὸ, T.R., see critical notes, stating the cause, not the consequence") only in the triumph of God's Holy One (τὸν ὅσιον) are these blessings ratified and assured. Just as Peter (ii. 47), so here Paul applies the passage in Ps. xvi. directly to Christ, Briggs, *Messianic Prophecy*, p. 151.

Ver. 36. γὰρ: David is contrasted with Christ by St. Paul as by St. Peter, ii. 29.—ἰδίᾳ γενεᾷ ὑπηρετ.: "after he had in his own generation served the counsel of God, fell on sleep," R.V., but in margin the rendering of A.V. is practically retained. It seems best to take ἰδίᾳ γενεᾷ as a dative of time, cf. ver. 20, Ephes. iii. 5 (so Blass, Wendt, Zöckler, Felten), and not as *dat. commodi*. St. Paul's point seems to be (1) the contrast between the service of David which extended only for a generation, and the service of Christ which lasted through all ages permanently. But this contrast would be also marked if we adopt R.V. margin rendering and govern ἰδίᾳ γεν. by ὑπηρετ. (see Weiss). (2) The second point of contrast is between the corruption which David saw, and the incorruption of the Holy One of God. Weiss still connects τῇ Θεοῦ βουλῇ with ἐκοιμήθη; see margin (2) in R.V.; but this does not seem so significant as the contrast drawn between David serving the counsel or purpose of God for one, or during one generation, whilst in Christ the eternal purpose of God was realised.—προσετέθη πρὸς τοὺς π. αὐτοῦ: Hebraistic expression, lit., "was added," i.e., in Sheol, cf. Gen. xxvi. 8, Judg. ii. 10, 1 Macc. ii. 69.

διαφθοράν. 37. ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. 38. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου<sup>1</sup> ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. 39. καὶ<sup>2</sup> ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.

<sup>1</sup> διὰ τούτου  $\Sigma$ AB<sup>3</sup>CDLP, so all edd.; διὰ τούτο B\* 15, 18, 180—Weiss here follows above authorities.

<sup>2</sup> καὶ BC<sup>3</sup>(D)ELP, Sah., Boh., Syrr. P. and H., Arm., Aethro., Chrys., W.H., Weiss, R.V. (T.R.); om.  $\Sigma$ AC, Vulg. (am. fu. demid.), Aethpp., Tisch., Blass; καὶ might easily drop out after TAI (Weiss). D 137, Syr. H. mg. add παρα θεῷ after δικαί.

Ver. 37. ἤγειρεν: more than resurrection from the dead, "hic non notatur resuscitatio ex mortuis; quippe quæ ipsa in conclusione evincitur: sed quem Deus suscitavit est Sanctus Dei, ver. 35, ut hæc Subjecti descriptio contineat ætiologiam," Bengel.

Ver. 38. γνωστὸν οὖν: "incipit adhortatio quæ orationem claudit," Blass.—ἄφεσις ἁμαρ.: the keynote of St. Paul's preaching, cf. xxvi. 18, as it had been of St. Peter's, ii. 38, v. 31, x. 43; and as it had been of the preaching of the Baptist, and of our Lord Himself.—διὰ τούτου, i.e., Christ—through Him Who died, and was risen again—the phrase is characteristically Pauline, cf. x. 43.

Ver. 39. So far the words represent the entire harmony between the preaching of St. Peter and St. Paul, and there is no reason to attribute this verse, as also x. 43, with Jüngst, to any reviser; δικαιῶσθαι ἀπὸ only elsewhere in Rom. vi. 7. But if St. Paul's next words seem to imply that within certain limits, i.e., so far as it was obeyed, the law of Moses brought justification, they affirm at the same time the utter inefficacy of all legal obedience, since one thing was certain, that the law exacted much more than Israel could obey; complete justification must be found, if anywhere, elsewhere. Can we doubt that St. Paul is here giving us what was really his own experience? (See Briggs, *Messiah of the Apostles*, p. 76.) In spite of all his efforts to fulfil the law, there was still the feeling that these efforts were hopelessly deficient; there was an area of transgression in which the law, so far from justifying, condemned. But in the Messiah, the Holy One of God, he saw a realisation of that perfect holiness to which in the weakness of the flesh he could not attain, and in Him, Who died, and rose again, for us—that Righteous One, Whom he saw, not only on the road to Damascus, but ever on his right hand by the eye of faith—he found complete and full justi-

fication. That this forgiveness of sins is not connected specially with the Death of Christ, but with His Resurrection, or rather with His whole Messianic character, to which the Resurrection put the final seal, is certainly not to be regarded as an indication of a non-Pauline view, cf. Romans iv. 25, viii. 34, 2 Cor. v. 15. Moreover, if we consider the connection of the whole address, the Resurrection is not regarded apart from the Death of Christ: vv. 26-29 show us that the Message of Salvation starts from the Death of Christ, and is based upon that, cf. Bethge, *Die Paulinischen Reden*, p. 54. It is unreasonable to complain that St. Paul's conception of justification in this address falls below his characteristic and controlling idea of it (McGiffert, p. 186). We could not justly expect that the Apostle's utterances, thus summarised by St. Luke, would contain as full and complete a doctrinal exposition as his Galatian and Roman Epistles. To the former Epistle McGiffert points as giving us what Paul actually taught in Galatia; but there is no contradiction between the teaching given us in St. Luke's account of the address in Pisidian Antioch and St. Paul's account of his teaching to his converts in his letter "the coincidences between the two are so striking as to make each the best commentary on the other . . . and there is no such close resemblance between the Epistle and any other of Paul's addresses reported in Acts," Ramsay, *Expositor*, December, 1898. "Historical Commentary on Gal." see below, and also Lightfoot, on Gal. iii. 11. St. Paul's teaching is essentially the same in the synagogue at Antioch as when he is writing to his Galatian converts: only in Christ is justification, and in the law as such there is no forgiveness of sins. He does not say in so many words that there was no sin from which men could be freed under the law of Moses, but it is evident that the most solemn warning with which the Apostle



40. βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,  
 41. "Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι  
 ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε,  
 ἐάν τις ἐκδιηγῇται ὑμῖν.<sup>1</sup>"

42. Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων,<sup>2</sup> παρεκάλουν τὰ  
 ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

<sup>1</sup> At end D adds καὶ εἰσησαν, Syr. Harcl. mg. καὶ εἰσησεν. In the former case points to the impression the speech made; in the latter, merely to the fact that he finished it; cf. xv. 12, 13. Blass reads εἰσησεν (β), so Hilg.; see Weiss, Codex D, p. 76.

<sup>2</sup> ἐκ τῆς σ. των Ι., but αὐτων only in ΞABCDEI 13, 61, Vulg., Sah., Boh., Syr. (Pesh.) and Harcl., Arm., Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. τα ἔθνη, but om. ΞA(B)CD(E), Syr. P. and H., Sah., Boh., Arm., Aeth., Chrys., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg. Evidence overwhelming for R.V.; the subject of the verbs not being clear the sentence was interpreted wrongly. BE (81) omit παρεκάλουν—B inserting ηξιουν after σαβ., while Chrys. substitutes ηξιουν for παρεκ. W.H., *Abb.*, p. 95, suspect primitive corruption, probably in opening words, and see Hort's suggestion. μεταξυ—D reads ἐξῆς, Hilg. retains; Blass rejects, although he thinks it good as an explanation.

follows up his declaration could only be justified on the ground that some essential principle was involved in the acceptance or rejection of the work of Christ. On δικαίω in classical literature, in LXX, and in N.T., see Kennedy, *Sources of N. T. Greek*, pp. 104, 105, and Sanday and Headlam, *Romans*, pp. 30, 31.

Ver. 40. ἐν τοῖς προφ., cf. Luke xxiv. 44, and Acts xxiv. 14; John vi. 45.—ἐπέλθῃ: quite Lucan in this sense, cf. viii. 24, Luke xi. 22, xxi. 26 (James v. 1).

Ver. 41. Hab. i. 5, but here slightly different from the Hebrew "behold, ye among the nations," in LXX through the possible mistake of reading the Hebrew noun as if = deceitful ones (with the idea perhaps of impudence, shamelessness). On βλέπ. μὴ ἐπέλ. see Burton, pp. 85, 89; Viteau, p. 83 (1893).—ἀφανίσθητε: added by LXX to the "wonder marvellously" of Heb. and LXX: "perish," "vanish away," R.V. margin, an idea involved in Heb. though not expressed: verb frequent in LXX, in N.T. three times, in Matt. vi., and nowhere else except James iv. 14, see Mayor's note, *in loco*. The Apostle here transfers the prophecies of the temporal judgments following on the Chaldean invasion to the judgment of the nation by the Romans, or to the punishment which would fall upon the Jews by the election of the Gentiles into their place. Perhaps the latter is more probable before his present audience. The πᾶς ὁ πιστ. naturally leads him to the warning for those who disbelieved (ἔργον ᾧ οὐ μὴ

πιστεύσητε). It is tempting to regard the words with Ramsay (*Expositor*, December, 1898), as insisting upon the marvellous and mysterious nature of God's action in the sending forth of His Son, but the context (cf. ἐπέλθῃ) here, and the O.T. prophecy, both point to the imminence of judgment and penalty.—ἐργάζομαι: the present (so in LXX), because the result was so certain that it was regarded as actually in process. With true rhetorical force St. Paul concludes his speech, as at Athens, by an appeal to awaken all consciences, cf. St. Peter's closing words, ii. 36, iii. 26—possibly, as at the close perhaps of St. Stephen's speech, signs of impatience had begun to manifest themselves in his audience (Plumptre).

Ver. 42. ἐξιόντων: "and as they went out," i.e., the Apostles, before the synagogue broke up the congregation of Jews and proselytes besought them—not "when they had gone out," which would introduce a confusion of time; see critical notes. Wendt refers to ver. 15, and takes ἀρχισυ. as the subject of παρεκάλουν.—εἰς τὸ μ. Σ.: "the next Sabbath," A. and R.V., cf. for εἰς iv. 3. μὲρ. here an adverb, later Greek, cf. Barn., *Epist.*, xiii. 5; Clem. Rom., *Cor.*, i. 44, and so in Josephus; ver. 44 apparently decides for the rendering above. Others take it of the days during the intervening week, between the Sabbaths, cf. J. Lightfoot, *in loco*, and Schöttgen.

Ver. 43. λυθ. δὲ: Paul and Barnabas



43. λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ<sup>1</sup>. οὕτως προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

44. Τῷ δὲ ἐρχομένῳ<sup>2</sup> σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 45.<sup>3</sup> ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. 46. παῖρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ<sup>4</sup> ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους κρίνετε

<sup>1</sup> Βαρναβᾶ, 137, Syr. Harcl. mg. add ἀξιουντες βαπτισθῆναι, so Blass in β. Belser supports, p. 69, and thinks that it explains context, but if thus important it seems curious that it should have been omitted. At end of verse D, Syr. H. mg., Prov. add εγεν. καθ' ὅλης τῆς πόλεως διελθεῖν τὸν λόγον (cf. E, Wern.), so Blass in β., and Hilg. επιμενειν, but προσμ. ΞABCDE 61, Chrys., Tisch., W.H., Blass, R.V., Weiss Wendt, Hilg.

<sup>2</sup> ἐρχομένῳ ΞBC\*DE<sup>2</sup>LP 61, Chrys., Tisch., W.H., Wendt, Weiss, Hilg; ἐχομένῳ AC<sup>2</sup>E\* 13, 40, W.H. marg., Blass (ἡ ἐχομένη several times in Luke). For τὸν λόγον τοῦ Θ. (K.) D reads only Παύλου; so Blass and Hilg. Belser defends (with addition in previous verse) as marking exactly what the people would be likely to say, p. 69. But as D reads τὸν λόγον τοῦ Θ. in previous verse, probably the change may have been made here merely to avoid repetition, Weiss, Codex D, p. 76.

<sup>3</sup> D commences πολὺν τε λόγον ποιησαμένου περὶ τοῦ κυρίου (all this following upon Παύλου at close of previous verse): may be meant to mark that the opposition showed itself after Paul had spoken at length. ἀντλ. καὶ DIP 40, Syr. Harcl., Chrys., Theophyl., Par.<sup>1</sup>, Tisch., Wendt, Hilg.; om. ΞABCL 13, 61, Vulg., Syr. Pesh., Sah., Boh., Arm., Aeth., W.H., Blass, R.V., Weiss. ἐναντιομενοι (sic) καὶ E, Gig.; Blass in β ἀντιτασσομενοι (cf. xviii. 6).

<sup>4</sup> ἐπειδὴ δε, but δε om. Ξ\*BD\* 180, Syr. H., Sah., Boh., Tisch., W.H., R.V., Wendt (Weiss retains, so Blass and Hilg.). ἀπωθ. . . κρίνετε . . ., Gig., Par., Wern., Cypr., Prom., so Blass in β, read ἀπώσασθε . . . ἐκρίνατε, marking that the opportunity was past and gone.

had gone out before the synagogue was formally broken up; δὲ marks the contrast in the case of those who followed them to hear more.—τῶν σεβ. προσ.: only here. σεβ. τὸν Θεόν or φοβ. τὸν Θεόν: used elsewhere of the uncircumcised Gentiles who joined the Jewish synagogue, whilst προσήλυτοι means those who became circumcised and were full proselytes: "devout," R.V., referring rather to the outward worship, "religious," A.V., rather to inward feelings (but in ver. 50, "devout," A.V.).—οὕτως (ix. 35, xi. 28) refers to the Apostles, but see on the other hand Rendall's note, pp. 92, 165, referring it to the people (so apparently Calvin). The Apostles thought by the eager following of the people that the grace of God had found an entrance into their souls, see critical notes for D.—προσλαλοῦντες: in N.T. only elsewhere in xxviii. 20, cf. Wisdom xiii. 17 (Exod. iv. 16, A B<sup>2</sup>).

Ver. 44. ἐρχ., see critical notes.—σχεδόν, cf. xix. 26, Heb. ix. 22, each time before πᾶς, and in 2 Macc. v. 2, 3 Macc. v. 14, 45. In classical use as in text, often with πᾶς.—συνήχθη, i.e., in the synagogue, not, as some have thought, before the lodging of the Apostles.

Ver. 45. οἱ Ἰ.: not the proselytes with them (Ramsay, St. Paul, p. 101).—τοὺς ὄχλους, cf. ver. 48, τὰ ἔθνη.—ἀντλ. καὶ, see critical notes; if retained, participle emphasises finite verb: "not only contradicting but blaspheming"; see Simcox, *Language of the N. T.*, p. 130.—βλασ.: nomen Christi, xviii. 6, xxvi. 11.

Ver. 46. παῖρρησιασάμενοι, see on ix. 27.—ἦν ἀναγκαῖον, cf. on ver. 14.—ἐπειδὴ δε, see critical notes. δε marks the contrast, but its omission emphasises it even more vividly and sternly.—ἀπωθεῖσθε: "ye thrust it from you," R.V.; repellitis, Vulgate; only in Luke and

ἐαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47. οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, “Τέθεικά<sup>1</sup> σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.” 48. ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον<sup>2</sup> τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49. διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. 50. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας<sup>3</sup> καὶ τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν,

<sup>1</sup> DE, Cypr. prefix ἰδου to quot., so LXX. D, Cypr., Gig. read φως τοῦ σε τοις ἔθν., so Blass and Hilg., but here variance from LXX.

<sup>2</sup> ἐδοξαζον, D, Gig., Aug. read ἐδεξαντο, so Hilg.—rejected by Blass in β, but see also his Commentary, *in loco*; for the phrase cf. 2 Thess. iii. 1. του Κυριου, but του Θ. BD\*E 180, Boh., Arm., Aug., W.H. text, R.V. text, Blass, Hilg.—Weiss retains τον Κ., so Tisch., W.H. mg. following ᾠACL P 61, Vulg., Sah., Chrys.

<sup>3</sup> καὶ (1) om. ᾠcABCD 61, 180, Sah., Boh., Syrr. P. and H., Arm., Tisch., W.H., R.V., Weiss, Hilg. Gig. τινας των σεβ. (τον θεον) γυναικας ευσχημονας. DE (Ephraem, Harris, *Four Lectures*, p. 23) read θλιψιν μεγ. και διωγμον, cf. viii. 11, Western text, and Phil. i. 16; see also Ramsay, *St. Paul*, p. 106.

Paul, cf. 1 Tim. i. 19, Rom. xi. 1, Acts vii. 27, 39; frequent in LXX, cf., e.g., Ps. xciii. 14, Ezek. xliii. 9, and 3 Macc. iii. 22, vi. 32, 4 Macc. ii. 16.—οὐκ ἀξίους, cf. Matt. xxii. 8.

Ver. 47. γὰρ: this action of the Apostles in turning to the Gentiles was not arbitrary.—Τέθεικα, cf. Isa. xlix. 6 (Luke ii. 32). In LXX B reads δέδωκα instead of Τέθ., and inserts after it εἰς διαθήκην γένους; not in Hebrew.—σε really refers to the Servant of the Lord, the Messiah; cf. Delitzsch, *Das Buch Jesaia*, p. 486, fourth edition; but the Apostles speak of an ἐντολή given to them, because through them the Messiah is proclaimed to the Gentiles; see note on i. 8.

Ver. 48. ἐδόξ. τὸν λ. τοῦ Κ.: δοξ. τὸν Θ.; frequent in Luke and Paul, cf. 2 Thess. iii. 1 for the nearest approach to the exact phrase here.—ὅσοι ἦσαν τεταγ.: there is no countenance here for the *absolutum decretum* of the Calvinists, since ver. 46 had already shown that the Jews had acted through their own choice. The words are really nothing more than a corollary of St. Paul's ἀναγκαῖον: the Jews as a nation had been ordained to eternal life—they had rejected this election—but those who believed amongst the Gentiles were equally ordained by God to eternal life, and it was in accordance with His divine appointment that the Apostles had turned to them. Some take the word as if middle, not passive: “as many as had set themselves unto

eternal life,” and in support of this Rendall refers to 1 Cor. xvi. 15, ἔταξαν ἑαυτοὺς (see also Blass, *in loco*). The rendering here given by Rendall may be adopted without pressing the military metaphor in the verb, as has sometimes been done; see Wendt's note, p. 308 (1888). St. Chrysostom takes the expression (rightly as Wendt thinks): ἀφωρισμένοι τῷ Θεῷ. Mr. Page's note, *in loco*, should be consulted.

Ver. 49. διεφέρετο; *divulgabatur*, “was spread abroad,” R.V.; not only by the preaching of the Apostles themselves, but by small knots of Christians in other towns, see Ramsay, *St. Paul*, p. 105, and so Blass, *in loco*; only here in N.T. in this sense, so in (Wisdom xviii. 10) Plut.; Lucian; imperfect, a certain lapse of time is implied, see Ramsay, *St. Paul*, p. 105.—ὅλης τῆς χώρας: the phrase, “the whole *Region*,” indicates that Antioch was the centre of a *Region*, a notice which introduces us to an important fact of Roman imperial administration. Antioch, as a Roman colony, would be the natural military and administrative centre of a certain *Regio*, and there is evidence that in Southern Galatia there were also other distinct *Regiones*, *χῶραι*, Ramsay, *St. Paul*, pp. 102-104, 109, 110-112.

Ver. 50. παρώτρυναν: “urged on,” R.V.; only here in N.T., not in LXX or Apocrypha; so in Pind., Lucian, and so too in Josephus, *Ant.*, vii. 6, 1,



καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51. οἱ δὲ ἐκτιναξάμενοι τὸν κοριορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτούς, ἤλθον<sup>1</sup> εἰς Ἰκόνιον. 52. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος Ἁγίου.

XIV. 1. ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι

<sup>1</sup> ἤλθον, D reads *κατηντησαν*, so Blass and Hilg., a common word in Acts but not necessary here.

and also in Hippocrates and Aretaeus.—*ἐπήγειραν*, cf. xiv. 2; nowhere else in N.T., several times in LXX, and also frequently in Hippocrates and Galen, Hobart, pp. 225, 226. On the addition in Codex D see critical notes, and Ramsay, *St. Paul*, pp. 105, 106.—*τὰς εὐσχ.*: "of honourable estate," R.V.; not of character, but of position, cf. Mark xv. 43. This influence assigned to women at Antioch, and exerted by them, is quite in accordance with the manners of the country, and we find evidence of it in all periods and under most varying conditions. Thus women were appointed under the empire as magistrates, as presidents of the games, and even the Jews elected a woman as an Archisynagogos, at least in one instance, at Smyrna, Ramsay, *St. Paul*, p. 102; *Church in the Roman Empire*, p. 67; C. and H., p. 144; "Antioch," Hastings' B.D.; Loening, *Die Gemeindeverfassung des Urchristentums*, p. 15.—*τοὺς πρῶτους*: perhaps approaching them through their wives. On the addition of women to the Jewish religion cf. Jos., *B. J.*, ii., 20, 2; Strabo, vii., 2; Juvenal, vi., 542; see Blass, Felten, Plumptre, *in loco*, and instances in Wetstein.—*ἐξέβαλον αὐτούς*, see xiv. 21.

Ver. 51. *ἐκτιναξάμενοι*, cf. Matt. x. 14, Luke x. 11, Mark vi. 11. The symbolic act would be understood by the Jews as an intimation that all further intercourse was at an end. There is no reason to see in the words a late addition by the author of Acts to the source; the disciples mentioned in ver. 52 need not have been Jews at all, but Gentiles, and in xiv. 21 nothing is said of any intercourse except with those who were already disciples.—*Ἰκόνιον*, see on xiv. 1.

Ver. 52. *χαρᾶς*, cf. 1 Thess. i. 6, Rom. xiv. 17, 2 Tim. i. 4.

CHAPTER XIV.—Ver. 1. ἐν Ἰκονίῳ (*Konia*), sometimes regarded as a Roman colony towards the end of the reign of Claudius, thus dignified on account of the title conferred upon the frontier town, Claudio-Derbe. But Hadrian, not Claudius, constituted it a colony. In ver. 6 the Apostles flee from Iconium to the

cities of Lycaonia, Lystra and Derbe, and the inference from this statement is that Iconium was not itself Lycaonian. But this inference justifies the local accuracy of the historian, as it would appear that the people of Iconium regarded themselves as Phrygian even after Iconium had been united with Lycaonia in one district of Roman administration: cf. Ramsay, *Church in the Roman Empire*, p. 37 ff., and the testimony of the Christian Hierax, 163 A.D., before his Roman judge: "I have come hither (*i.e.*, as a slave), torn away from Iconium of Phrygia": on the road travelled by the Apostles see also Ramsay, *u. s.*, p. 27 ff. Strictly speaking, Lystra and Derbe were cities of Lycaonia-Galatia, while Iconium reckoned itself as a city of Phrygia-Galatia, all three being comprised within the Roman province of Galatia. See also Rendall, *Acts*, p. 262. On the place and its importance, situated with a busy trade on the principal lines of communication through Asia Minor, see C. and H., smaller edition, p. 145, B.D.<sup>2</sup>. Iconium is the scene of the famous *Acts of Paul and Thekla*, forming a part of the *Acts of Paul*, C. Schmidt's translation of which we must await with interest. See Harnack, *Chronol.*, i., p. 493, Wendt (1899), p. 42, Ramsay, *Church in the Roman Empire*, p. 375, and "Iconium," Hastings' B.D.—*κατὰ τὸ αὐτὸ*, "together," so R. and A.V., cf. LXX, 1 Sam. xi. 11, or it may mean "at the same time". Blass however (so Ramsay, Weiss, Rendall) renders "after the same fashion," *i.e.*, as at Antioch. But for this meaning cf. xvii. 2, where a different phrase is used.—*Ἑλλήνων*: on the whole best taken as referring to the *σεβ.* or *φοβ.* τὸν Θεόν, because in ver. 2 we have *ἔθνη*, which would signify the Gentiles generally, as opposed to those devout persons who as proselytes had joined the Jewish synagogue.

Ver. 2. *ἀπειθοῦντες*, see critical notes. If we read *ἀπειθήσαντες*, "that were disobedient," R.V., but cf. John iii. 36, and Page's note *in loco*. Lumby quotes



Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2. οἱ δὲ ἀπειθοῦντες<sup>1</sup>  
Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν  
ἀδελφῶν. 3. ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρῆρσιζόμενοι ἐπὶ

<sup>1</sup> απειθουντες, but aor. απειθησαντες BABC 13, 61, Tisch., W.H., R.V., Weiss, Wendt. D, Syr. Harcl. mg., cf. Blass in β, and Hilg., read οἱ δε αρχισυναγωγοι των Ιουδαιων και οι αρχοντες της συναγωγης (τ. σ. om. by Syr. H.), and for επηγειραν DE, Gig., Wern., Syr. H. read επηγαγον (αυτοις om. by Syr. H.) διωγμον κατα των δικαιων. These readings may have arisen from the seeming inconsequence of vv. 1-3 as they stand in the ordinary text. We read of the opposition of the Jews, and yet the Apostles abode a long time, etc. Ramsay therefore maintains that there is some corruption, and is prepared to follow Spitta in omitting ver. 3 (although for a different reason). But as the text stands it is quite possible to suppose that the effect of the preaching in the synagogue would be twofold, ver. 2 thus answering to the last clause of ver. 1, and that the disciples continued to speak boldly, encouraged by success on the one hand and undeterred by opposition on the other, the consequence being that the division in the city was still further intensified. Ramsay sees in the reading at the commencement of the verse which marks the distinction between αρχοντες and αρχισυναγωγοι a proof that the Bezan reading here cannot be an original first century one, although in its carefulness to enumerate the different classes of Jews it may embody an actual popular tradition (see his article on "The Rulers of the Synagogue," *Expositor*, April, 1895, and compare *C. R. E.*, p. 46). On κατα των δικαιων see also Ramsay, *C. R. E.*, p. 46; δικαιοι is not used by Luke of Christians, rather αγιοι or αδελφοι. At the end of the verse D(E), Gig., Par., Wern., Syr. H. mg. add ο δε κυριος εδωκεν ταχυ ειρηνην, which seem introduced to make an easy transition from ver. 2 to ver. 3, a second tumult being referred to in ver. 5; see crit. notes. Cf. εκ δευτερου, Blass in β. See further Weiss, *Codex D*, p. 77; Wendt (1899), pp. 247, 248; Harris, *Four Lectures*, etc., pp. 23, 69; and for decided support of β, Belser, p. 70 ff.; Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, i., pp. 52, 53, 1896, and *Acta Apost.*, p. 245, 1899; and especially Blass, *Philology of the Gospels*, pp. 121, 127; Zöckler, *Greifswalder Studien*, p. 135; see also Salmon, *Introd.*, p. 598; but on the other hand Schmiedel, *Encycl. Bibl.*, i., p. 53.

Baruch i. 19, and regards the expression here as stronger than "unbelieving," rather unbelief breaking forth into rebellion, as in the case of these Jews at Iconium and elsewhere. Ramsay renders "the disaffected".—ἐκάκωσαν: "exasperated," Ramsay; only here in N.T. in this sense, five times in Acts, once in quotation; only once elsewhere in N.T., 1 Pet. iii. 13, cf. for its use here Jos., *Ant.*, xvi., 1, 2; vii., 3; viii., 6. It is used several times in LXX, but not in this sense, the nearest approach to it is Ps. cv. (LXX) 32. The same phrase occurs twice, Num. xxix. 7, xxx. 14, but with a different meaning or reading in D. See critical notes.

Ver. 3. ἱκανὸν μὲν οὖν χ. οὖν: as a result from the two previous verses, the accession to their numbers and the disaffection. Blass sees in the aorists ἐπήγ. and ἐκάκ. a proof that the disaffected Jews succeeded in their attempts, and he asks if this was so, how were the Apostles able to remain? The answer is to be found, he thinks, in D, see

above, so Hilgenfeld, who holds that this reading makes it conceivable how Paul and Barnabas could continue their work. On ἱκανός with χρόνος, peculiar to St. Luke, see p. 215. Ramsay sees the same force in the aorists, and therefore ver. 3 seems so disconnected that he can only regard it as an early gloss similar to many which have crept into the Bezan text. He thus inclines to adopt here Spitta's hypothesis, and to regard vv. 1, 2, 4, 5, 6, 7 as a primitive document. The Bezan text is to him simply an attempt to remedy the discrepancy which was felt to exist between vv. 2 and 3, and it presupposes two tumults: one in ver. 2, and the other in vv. 4 and 5. But there seems nothing unnatural in taking οὖν as marking a result from the events of the two previous verses, not from the second alone, or in the extended stay of the Apostles in the divided city. (Wendt (1899) supposes that in the original source ver. 3 preceded ver. 2, which makes the sequence quite easy. Clemen is much more drastic in his

τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ· τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4. ἐσχίσθη<sup>2</sup> δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5.<sup>3</sup> Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,

<sup>1</sup> Wendt (1899), p. 248, maintains that ver. 3 preceded ver. 2 in the source, thus simplifying, as he thinks, the order of thought. τῷ λόγῳ, in  $\aleph$ A, Syr. Pesh. *ἐπι* precedes, so Tisch., Wendt, and Weiss; *cf.* Heb. xi. 4, but prep. om. by  $\aleph$ <sup>c</sup>BCDELP, Chrys., so W.H., Blass, Hilg. καὶ διδ., om. καὶ ABDEP, Chrys., so W.H., Blass, R.V., Wendt, Weiss, Hilg.; διδόντος so  $\aleph$  4, 21, 133, Tisch.

<sup>2</sup> ἐσχίσθη, D, Syr. Pesh. *ἡν ἐσχισμένον*, and for *οἱ δε* D reads *ἄλλοι δε*, so Hilg.; Harris regards these as cases of Latinisation, so Corssen, p. 43. At end of verse, D, Syr. Harcl. mg. add *κολλώμενοι δια τον λογον του Θεου* (so Blass in  $\beta$  and so Hilg.), the verb is Lucan, but we cannot say that it is original.

<sup>3</sup> Syr. Harcl. mg. has "et iterum excitaverunt persecutionem secundo Judæi cum Gentibus et lapidantes eos eduxerunt eos ex civitate," so Blass in  $\beta$ ; *cf.* also Ephrem; Harris, *Four Lectures*, etc., p. 23. Hilg. follows T.R. Harris also quotes "et iniuriaverunt et lapidaverunt eos," d, which he suspects to be more archaic than its Greek. It is difficult to see how this can agree with *συνιδόντες* in the next verse, which could not be used of an assault actually committed, but Syr. Harcl. omits *συνιδ.*

methods, and refers ver. 2 and vv. 4-6<sup>a</sup> to his Redactor Antijudaicus.)—παῖδες: speaking boldly in spite of the opposition of the Jews, see above on the verb, p. 242. —ἐπὶ, *cf.* iv. 17, 18 (elsewhere with ἐν), the Lord being the ground and support of their preaching; Calvin notes that the words may mean that they spoke boldly in the cause of the Lord, or that relying on His grace they took courage, but that both meanings really run into each other. —τῷ Κυρίῳ: difficult to decide whether the reference is to Jesus; Nösgen takes it so, not only on account of St. Luke's usual way of giving Him this title, but also because the Acts speak expressly of the miracles of the Apostles as works of Christ, iii. 16, *cf.* iv. 30. On the other hand Meyer-Wendt appeals to iv. 29, xx. 24, 32 (but for last passage see var. lect.), Heb. ii. 4.

Ver. 4. ἐσχίσθη δὲ, better "and the multitude" (see Page's note on ver. 3), *cf.* xxiii. 7, John vii. 43. There is no such marked success in ver. 3 as in Ramsay's view. In Thessalonica, xvii. 4, 5, a similar division, *cf.* Luke xii. 51.—ἀποστόλοις: the note of Weiss here takes the word, not in its technical sense at all, but only as missionaries; but see above on xiii. 1.

Ver. 5. The real contrast is marked in this verse, ὡς δὲ ἐγέν. Hitherto the evil results indicated in ver. 2 had not resulted in an open combination of Jews and Gentiles to injure Paul and Barnabas,

but now the Jews and their rulers were prepared to act in concert with the Gentiles, so that the opposition assumed a public shape, and a definite accusation of blasphemy could be formulated against the Apostles.—ὁρμὴ, "onset," R.V.; "assault," A.V., but neither word seems appropriate, since neither onset nor assault actually occurred. It seems therefore better to take the word as expressing the inclination, or hostile intention, or instigation, and to connect it with the infinitives. In classical Greek the word is used of eagerness (joined with ἐπιθυμία), of impulse, of eager desire of, or for, a thing, *cf.* Thuc. iv. 4, Plat., *Phil.*, 35 D, although it is also used of an assault or attack. The only other place in the N.T. in which it occurs is James iii. 4 (R.V. renders "impulse"). Hesychius regards it as equivalent to βουλή, ἐπιθυμία, but see also for its use as expressing attack, violence, 3 Macc. i. 16, 23; iv. 5.—σὺν τοῖς ἄρχουσιν αὐτῶν, i.e., of the Jewish synagogues, as αὐτῶν shows. Hackett and Lumby take it of the heathen magistrates. On the distinction between these and the ἀρχισυνάγωγος, see Schürer, div. ii., vol. ii., pp. 64, 250, E.T. The magistrates of the city could not have participated in an act of mob-violence, and the plot to stone the Apostles seems to point to Jewish instigation for enforcing the punishment of blasphemy.—ὑβρίσαι, "to entreat them shamefully," so A. and R.V., indicating



6.<sup>1</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστρην καὶ Δέρβην, καὶ τὴν περίχωρον, 7. ἀκεῖ ἦσαν εὐαγγελιζόμενοι.<sup>2</sup>

<sup>1</sup> Syr. Harcl. mg. (cf. Flor.) reads "et fugientes pervenerunt in Lycaoniam, in civitatem quandam, quæ vocatur Lystra, et Derben," so Blass in β; in *civit. quandam* does not sound Lucan. After περιχώρον DE (Flor., Vulg.) add ὁλην, so Blass and Hilg., but see Ramsay, *St. Paul*, p. 113.

<sup>2</sup> At end of verse D(E), Flor., Wern., Prov. add ἐκινήθη ὁλον το πλῆθος ἐπὶ τῇ διδαχῇ, and also apparently by way of transition to the following narrative ὁ δε Π. καὶ Β. διέτριβον ἐν Λύστροις, so Blass and Hilg., but see Ramsay, *u. s.*, and Weiss, *Codex D*, p. 78. E has ἐξεπλησσετο πασα ἡ πολυπληθεια ἐπὶ τῇ διδαχῇ αὐτων, and Harris thinks that the gloss arose in Latin and points out the closeness of d and e here (see also Blass, *Proleg.*, p. 28). But it has been pointed out that the Latin of d and Flor. also differ.

outrage, insolence in act, cf. Matt. xxii. 6, Luke xviii. 32, 2 Macc. xiv. 42, 3 Macc. vi. 9; in Luke xi. 45 of insulting words. St. Paul uses the same word of treatment at Philippi, 1 Thess. ii. 2, and he describes his own conduct towards the Christians by the cognate noun ὑβριστής, 1 Tim. i. 13.

Ver. 6. συνιδόντες, cf. xii. 12, v. 2, only in Luke and Paul, 1 Cor. iv. 4; 1 Macc. iv. 21; 2 Macc. iv. 41, xiv. 26, 30; 3 Macc. v. 50.—κατέφυγον, cf. Matt. x. 23: "We ought not to run into danger, but to flee from it if needful, like these leaders of the Church wishing to extend their preaching, and to multiply by persecution" Oecumenius; only elsewhere in N.T., Heb. vi. 18; see Westcott, *l.c.*, cf. Deut. iv. 42, Numb. xxxv. 26; 1 Macc. v. 11, etc. So in classical Greek with εἰς, ἐπὶ, πρὸς.—εἰς τὰς πόλεις τῆς Λ. Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον: in these words Ramsay sees a notable indication of St. Luke's habit of defining each new sphere of work according to the existing political divisions of the Roman Empire: "Lystra and Derbe and the surrounding Region"; in going from Antioch to Iconium the travellers entered no new Region (χώρα), but in ver. 6 another Region is referred to, comprising part of Lycaonia, consisting of two cities and a stretch of cityless territory; and if this is so, we see also in the words an indication of St. Paul's constant aim in his missionary efforts, viz., the Roman world and its centres of life and commerce; when he reached the limit of Roman territory (Derbe) he retraced his steps. The position of Lystra, about six hours south-south-west from Iconium, near the village *Khatyn Serai*, is now considered as established by Professor Sterrett's evidence based on an inscription; and from similar evidence of inscriptions it appears that Lystra had been a Roman

colonia since Augustus, Ramsay, *Church in the Roman Empire*, p. 47 ff., and Wendt (1899), p. 248; O. Holtzmann, *Neutestamentliche Zeitgeschichte*, p. 102. The site of Derbe cannot be quite so satisfactorily determined, but probably near the village Losta or Zosta; about three miles north-west of this place, a large mound, by name Gudelissin, is marked by evident traces of the remains of a city, "Derbe," Hastings' B.D.; Ramsay, *Church in the Roman Empire*, p. 54 ff., and Wendt (1899), p. 249. From 41-72 A.D. Derbe was the frontier city of the Roman province on the south-east. But if St. Paul thus found in Lystra and Derbe centres of Roman commercial life, we must modify our view of the wild and uncivilised nature of the region into which the Apostles penetrated after leaving Antioch and Iconium, cf. C. and H., p. 147, with Ramsay, *Church in the Roman Empire*, pp. 56, 57. If Paul had gone to the ruder parts of Lycaonia, it is very doubtful whether the inhabitants could have understood him, or any one addressing them in Greek (see also Rendall, *Acts*, p. 263).

Ver. 7. See critical notes for reading in D.—ἀκεῖ; found in four other places in Acts, but not at all in Luke's Gospel.—εὐαγγελ. ἦσαν: "they were engaged in preaching the Gospel," Ramsay; on participate with ἦν or ἦσαν see i. 10.

Ver. 8. ἐν Λύστροις: here neuter plural, and not as in vv. 6 and 21; feminine. Clemen, p. 115, and Jüngst, p. 131, see a proof in this that 8-18, or 21a, was interpolated by a redactor. But Hilgenfeld points out that the same interchange of feminine singular and neuter plural recurs in xvi. 1, 2; cf. also 2 Tim. iii. 11. The miracle which follows has often been compared with those narrated in iii. 1 ff., and it has been alleged that this second miracle is a mere imitation of the first, to



8. Καί τις ἀνὴρ ἐν Λύστροις <sup>1</sup> ἀδύνατος τοῖς ποσὶν ἐκάθητο, χυλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, <sup>2</sup> ὃς οὐδέποτε περιεπεπατήκει. <sup>3</sup> 9. οὗτος ἤκουε <sup>4</sup> τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, 10. εἶπε μεγάλῃ τῇ φωνῇ, Ἀνάστηθι

<sup>1</sup> ἐν Λυστροῖς, D omits (so Hilg. and Blass in β, where he reads καὶ (ἐκεῖ))—attractive, although probably due to the previous interpolation, because it would do away with the perplexity of the two readings ἐν Λ. αδυν. (so Weiss) and αδυν. ἐν Λ. (W.H.).

<sup>2</sup> ἐκ κ. μητρός Blass thinks out of iii. 2, so apparently Wendt—χυλός om. D, Gig., but see Ramsay, *St. Paul*, p. 114.

<sup>3</sup> περιεπεπατήκει, but περιεπατήσεν ΞABC 61, so Tisch., W.H., Weiss, Wendt, R.V., Blass. At end of verse Flor. reads ὑπαρχων ἐν φόβῳ τοῦ θεοῦ, so Blass in β; D omits τοῦ θεοῦ and puts the clause after λαλοῦντος in ver. 9; so Hilg. ὑπαρχ. omitted above, where it seems clearly an interpolation in T.R. out of iii. 2. According to Flor. the man would be a proselyte, see Ramsay, *St. Paul*, p. 116, Hilgenfeld, Blass; but Weiss, Codex D, p. 78, regards the reading in Flor. as quite secondary, and it is to be noticed that D omits entirely the words τοῦ θεοῦ after φόβῳ.

<sup>4</sup> ἤκουε BCP, Sah., Syr. Harcl., so W.H., R.V., Blass, Wendt, Weiss; ἤκουσεν ΞADEHL 13, 61, Syr. Pesh., Boh., Arm., Æth., Chrys., so Tisch. Flor. adds "libenter," and Gig. adds ἐπιστευσεν, so Blass in β.

keep up the parallel between Peter and Paul. But whilst there are, no doubt, features in common in the two narratives—no great matter for surprise in similar healings, where a similarity of expressions would fitly recur, especially in the literary usage of a medical writer (see Zöckler, p. 240)—the differences are also marked: e.g., in the Petrine miracle the man is a beggar, and asks only for alms; in the Pauline nothing is said of all this, even if the first fact is implied—in the Petrine miracle nothing is said of the man's faith, although it is implied (see notes, *in loco*); here it is distinctly stated—in the earlier miracle Peter is represented as taking the man and raising him up; here nothing of the kind is mentioned (see further on the two miracles, and the different motive in their performance, Nösgen, *Apostelgeschichte*, p. 267). On St. Paul's own claim to work miracles see 2 Cor. xii. 12, Rom. xv. 19, Gal. iii. 5. If the latter passage occurs in an Epistle addressed amongst other Churches to Christians in Lystra, in accordance with the South Galatian theory, the assertion of miraculous powers is the more notable; see also McGiffert, *Apostolic Age*, p. 189.—ἀδύν. τοῖς π.: adjective only here in N.T. in this sense, cf. LXX, S. Tobit ii. 10, v. 9, ἀδύν. τοῖς ὀφθαλμοῖς. It is used frequently in a similar sense by medical writers, Hobart, p. 46.—ἐκάθητο; not "dwelt" Hebraistic; but simply "used to sit," cf. Luke xviii. 35, John ix. 8; probably in the

forum, cf. ver. 11 (Blass).—ἐκ κοιλ. μητρὸς α.; "no mendicant pretender, but one whose history from infancy was well known". See Ramsay on the "triple beat," *St. Paul*, p. 115.

Ver. 9. οὗτος; a genuine Lucan mark of connection, Friedrich, p. 10.—ἤκουε; "used to hear," or "was listening to," i.e., was an habitual hearer of Paul's preaching, see critical notes on D. Ramsay, *St. Paul*, pp. 114, 116, regards the man as a proselyte, cf. additions in Bezan text, but for another view of the additions here and in ver. 10, Page, *Classical Review*, July, 1899.—ἀτεν., see above, i. 10.—τοῦ σ., Burton, *Moods and Tenses*, p. 158.

Ver. 10. ἀνάσ. . . . ὀρθός: verb, as elsewhere, ix. 34, 40, but only here with ἐπὶ τοὺς π., hitherto they had been too weak to support him, ὀρθός signifying that he was entirely whole, cf. reading in D. On ὀρθός see Hobart, p. 46: it was frequently used by medical writers, so by Hippocrates and Galen, with ἵστημι; only elsewhere in N.T. in a figurative sense and in a quotation, Heb. xi. 13. The collocation is also found in classical Greek, and cf. 1 Esdras ix. 46 (see also Hatch and Redpath), but cf. also ἀνορθώ, Luke xiii. 13, and the combination in Galen of ὀρθός and τὸ ἀδύνατον κῶλον.—ἤλατο καὶ περιεπ., see also reading in D. If we read ἤλατο, note aorist and imperfect, he sprang up with a single bound, whilst the walking is a continuous action, or inceptive: "he began to walk".





Ἐρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.<sup>1</sup> 13. ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως<sup>2</sup> αὐτῶν, ταύρους καὶ στέμματα

<sup>1</sup> Flor. om. ἐπειδὴ αὐτος . . . του λ., and Blass brackets, comparing xvii. 18, xviii. 3, where some Western authorities omit explanatory clause. Ramsay also rejects clause, *St. Paul*, p. 117, but Hilg. retains. It is quite possible that in these cases the Western reading may be original, and the explanation may have been added later.

<sup>2</sup> D reads του οντος Διος προ πολεως (Blass accepts, so Hilg., adding τῆς before πολ.), and D, Gig. read οι ιερεις, so Hilg. (Blass rejects), so D reads επιθυειν, so Hilg. (not Blass). Ramsay, *C. R. E.*, p. 51, and *St. Paul*, p. 118, defends all these readings as indications of local accuracy; see notes. Perhaps he forces too much his rendering of επιθυειν.

the Galatians: "Ye received me as a messenger of God," Ramsay, *St. Paul*, p. 117.

Ver. 13. ὁ δὲ ἱερεὺς. Plural in D; strongly rejected by Blass, with other details. Ramsay defends D (p. 118), and points out that at each of the great temples in Asia Minor a college of priests would be in regular service: see also *Church in the Roman Empire*, pp. 52, 53.—τοῦ Διὸς τοῦ ὄντος πρὸ τῆς π. αὐτῶν, see critical notes. R.V., omitting αὐτῶν, renders "whose temple was before the city," i.e., enshrined in the temple outside the gate as the protecting deity. Zöckler, with Ramsay, compares "Zeûs Προάστιος" on an inscription at Claudopolis, cf. also παρὰ Διτ (=ad fanum Jovis), παρ' Ἡρῆ, and Rome, the name of a church in Rome, "S. Paolo fuori le mura" (see also Holtzmann and Wendt). Here again the reading of D seems to bring out the technical force of the phrase more accurately, τοῦ ὄντος Δ. πρὸ πόλεως (so Blass in β)—possibly = Προπόλεως (cf. an unpublished inscription of Smyrna with the phrase ἱερεῖα πρὸ πόλεως or Προπόλεως). In this phrase, as read in D, the force of the participle is retained in a way characteristic of Acts, as almost = τοῦ ὀνομαζομένου: see on xiii. 1, a characteristic lost by the transposition of ὄντος; see on the whole question Ramsay, *Church in the Roman Empire*, p. 51 ff., and also on the possible site of the temple. The words cannot refer to the statue of Jupiter (so lately Rendall), to which no priests would be attached. See Blass in *Studien u. Kritiken*, 1900, p. 27, n. 1.—ταύρους καὶ στέμματα: brought by the ministri who would be included in the generic term priests. On the sacrifice of a bull to Jupiter, Ovid, *Met.*, iv., 755, as also to Mercury, Persius, *Sat.*, ii., 44. On the garlands to wreath and adorn the victims, *Æneid*, v., 366; Eur., *Heracl.*, 529, perhaps also for the priests and the

altars, the doors, and the attendants; see instances in Wetstein, and cf. Tertullian, *De Corona*, x. The words do not refer to the Apostles; the aim seems to be indicated in ἤθελε θύειν.—ἐπὶ τοὺς πυλῶνας: some see a reference to the gates of the city, mainly because of the collocation τοῦ ὄντος πρὸ τῆς π. Blass supposes that the priest came from the temple outside to the city gates, but in that case Ramsay urges that Lucan usage would = πύλη rather than πυλῶν, cf. ix. 24, xvi. 13. Others take it of the gates of the temple in front of which the altar stood, cf. οἱ μὲν ἱεροὶ τοῦ νεῶ πυλῶνες, Plut., *Tim.*, xii. Ramsay suggests that the priests probably prepared their sacrifices at the outer gateway of the temple grounds, as something beyond the usual ritual, and so not to be performed at one of the usual places, cf. επιθυειν D; *St. Paul*, p. 119. Others again refer the words to the gates leading into the atrium or courtyard of the house in which the Apostles were lodging, partly on the ground that the word ἐξεπήδησαν is best referred to the house (cf. Judith xiv. 17, and Susannah, ver. 39). But the verb may mean that they ran hastily out of the city to the temple, and there mingled with the crowd: in 2 Macc. iii. 18 the same verb is used of a general rush of the people to the temple for supplication to heaven.—ἤθελε θύειν: What was his motive? Was he acting in good faith, or out of complaisant regard to the wishes of the multitude (Ewald), or for the sake of gain? On the attitude of the native priests see Ramsay, *Church in the Roman Empire*, p. 144. In the present instance it would appear that they had known of the Apostles' preaching for some time at all events, and also, it may be, of its success, cf. D., xiv. 7, critical notes, and apparently they were willing to honour the Apostles with divine honours, and to turn the religious revival to their own ends.



ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. 14. Ἀκούσαντες δὲ οἱ ἀπόστολοι<sup>1</sup> Βαρνάβας καὶ Παῦλος, διαβρῆξαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν<sup>2</sup> εἰς τὸν ὄχλον, κράζοντες καὶ λέγοντες, 15. Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα,<sup>3</sup> ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν

<sup>1</sup> οἱ ἀποστολοι om. D, Flor., Gig., Syr. Pesh., Blass "recte". Weiss thinks om. caused because offence was taken at the extension of the title to Barnabas. In ver. 4 Barnabas is not expressly mentioned, while here he is not only mentioned by name but placed first.

<sup>2</sup> εἰσεπηδησαν, but εξεπ. ΞABCDE 13, 61, Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>3</sup> ἐπὶ τὸν Θεὸν τὸν ζῶντα Ξ<sup>c</sup>ABCD<sup>2</sup>E 13, 40, 61, Ath., so Tisch., W.H., R.V., Weiss, Wendt; cf. Blass, *Gram.*, p. 144. D has εὐαγγ. ὑμῖν τὸν Θεὸν (so Iren.), and again ἐπὶ τὸν Θεὸν ζῶντα τὸν ποιησαντα, thus reading τὸν Θεὸν in both places (whilst Blass in β and Hilg. follow Flor. in omitting τὸν Θεὸν the second time). Ramsay however also retains the words in both places, as "the God" was the title under which the supreme God was worshipped in Asia Minor, *St. Paul*, p. 118.

Ver. 14. ἀκούσ.: how, we are not told; whether, as Blass supposes, they had returned to their lodgings, and hurried forth to the city gates when they heard what was going on, or whether, later in the day, they hurried from the city to the temple when they heard of the approaching sacrifice, we do not know, and a better knowledge of the localities would no doubt make many points clearer. The crowd who had seen the miracle, ver. 11, would naturally be eager to follow the priest to the sacrifice, σὺν τοῖς ὄχλοις, ver. 13.—διαβρῆξαντες: in token of distress and horror, cf. Gen. xxxvii. 29, 34; Josh. vii. 6; Matt. xxvi. 65; frequently in LXX, and several times in 1 Macc.—εἰσεπήδησαν: xvi. 29, see critical notes.

Ver. 15. ἄνδρες: brief address in accordance with the hurry of the moment.—ὁμοιοπαθεῖς, James v. 17, "of like passions," so R.V. in both passages, but 'nature' in margin, so Ramsay. But to others the latter word seems too general, and they explain it as meaning equally capable of passion or feeling, as opposed to the ἀπάθεια of the idols; or, equally prone to human weakness, and not all-powerful as the people seemed to infer from the miracle (Bethge); whilst others again take it as meaning ὁμοίως θνητός (so Blass). On its meaning in Wisdom vii. 3 see Grimm, *sub v.*, and *Speaker's Commentary*. In 4 Macc. xii. 13 it is also used to mark the atrocious nature of persecution inflicted by one who, a man himself, was not ashamed τοὺς

ὁμοιοπαθεῖς γλωττοτομήσαι: cf. its use in medical writers and in classical Greek (Wetstein); by the Fathers it was used of our Lord Himself, Euseb., *H. E.*, i., 2, cf. Heb. iv. 15 (see Mayor on James v. 17).—εὐαγγελιζ.: we preach not ourselves—Paul was a "messenger of God" in a higher sense than the people conceived; on the construction see above p. 210 and Simcox, *Language of the N. T.*, p. 79. For reading in D see critical note = bringing you glad tidings of "the God"—in Asia Minor a familiar term for the great God, so that just as St. Paul introduces the Christian God at Athens as "the Unknown God," whom the Athenians had been worshipping, so here he may have used a familiar term known to the crowd around him at Lystra, Ramsay, *St. Paul*, p. 118.—ἐπιστρέφειν ἐπὶ, cf. especially 1 Thess. i. 9, in Acts ix. 35, xi. 21, xv. 19, xxvi. 20; on the construction see Wendt, and Weiss, *in loco*, cf. iv. 18, v. 28, 40, infinitive after παραγγέλλειν.—τὸν ζῶντα, see critical note.—τούτων: may be used contemptuously, as if St. Paul pointed to the preparations for the sacrifice.—ματαίων, cf. Jer. ii. 5, x. 3, of the gods of the nations and their worship, cf. also 2 Kings xvii. 15 B, Jer. viii. 19; cf. Rom. i. 21, Ephes. iv. 17. R.V. and A.V. take it as neuter, others as masculine, sc., Θεῶν.—ὃς ἐποίησε κ.τ.λ., cf. especially Jer. x. 11, 12-15, 16, for the contrast between the gods who are no gods, and the God Who made the heavens, and cf. also Acts xvii. 24 for a similar appeal from the same Apostle.

θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· 16. ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17. καίτοιγε<sup>1</sup> οὐκ ἁμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν,<sup>2</sup> οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ

<sup>1</sup> καίτοιγε N<sup>c</sup>C<sup>s</sup>HLP 61\*\*, Chrys., Theodt.; καίτοι N<sup>c</sup>ABC\* 13, 61\*, so Tisch., W.H., Blass, R.V., Weiss, Wendt; καίγε DE, so Hilg. (see Wendt's note (1888), p. 312); cf. xvii. 27.

<sup>2</sup> ἀγαθοποιῶν, but N<sup>c</sup>ABC 13, 61, 180 ἀγαθοῦργων, and so Tisch., W.H., Blass, R.V., Weiss, Wendt.

The "living" God manifests His life in creation—a manifestation to which St. Paul would naturally appeal before such an audience; even in writing to Christian converts of the deepest mysteries of the faith he does not forget that the God of Nature and the God of Redemption are one, cf. Ephes. iii. 9, R.V.; so too St. Peter prefaces the first Christian hymn with the same words used here by the Apostle of the Gentiles, iv. 24. On the tact of St. Paul at Lystra and at Athens, laying the foundation of his teaching as a wise master-builder in the truths of natural religion, and leading his audience from them as stepping-stones to higher things, see notes on xvii. That he did not even at Lystra confine his teaching or his appeal simply to Nature's witness, see notes on vv. 22 and 23.

Vv. 16-17. ὃς: God working not only in creation, but in history, not only the source of life but the personal living Guide and Ruler of man, even in His tolerance far removed from the easy indifference of the gods of Olympus. The three present participles ἀγαθ. . . διδ. . . ἐμπ. . . mark the continuous activity and goodness of God, and are all three expegetical of ἁμάρτυρον; whilst the second participle is generally regarded as specifying a mode of the first, and the third as expressing a consequence of the second.—οὐρανόθεν: only again in xxvi. 13 in N.T., see 4 Macc. iv. 10; so in Hom. and Hes., old genitive of οὐρανός.—ὑετοὺς διδοὺς καὶ καιροὺς καρπ.: the Apostle's appeal becomes more significant when we remember that Zeus was spoken of as ὑέτιος, ἐπικάρπιος (Bethge); the rain was regarded in the East as a special sign of divine favour, and here, as in the O.T., God's goodness and power in this gift are asserted as against the impotence of the gods of the heathen, see especially Jer. xiv. 22, and cf. 1 Kings xviii. 1 and 1 Sam. xii. 17 where this same phrase ὑετ. διδόναι is used of God.—καρπ.:

here only in N.T., cf. LXX, Jer. ii. 21, Ps. cvi. 34, and also classical; cf. for the whole passage Cicero, *De Nat. Deorum*, ii., 53.—ἐμπιπλῶν (ἐμπιπλάω), cf. Luke i. 53, vi. 25, Rom. xv. 24, John vi. 12, frequent in LXX, e.g., Ps. cvi. 9, Isa. xxix. 19, Jer. xxxviii. 14, Ecclus. iv. 12; see also below on εὐφροσ.—καρδίας: Blass compares Luke xxi. 34, where the heart is spoken of as overcharged with surfeiting, as here it is spoken of as filled with food. But the word may be used not merely as = ἡμᾶς, or in a merely material sense, but as including the idea of enjoyment, cf. LXX, Ps. ciii. 15; Winer-Moulton, xxiii. 1, and Alford on James v. 5.—εὐφροσύνης: in its ordinary Greek use might simply mean "good cheer," although we need not limit it here with Grotius to wine as in Ecclus. xxxi. 28; very frequently used in LXX (only here and in ii. 28 in N.T.), sometimes of mere festive joy, Gen. xxxi. 27, sometimes of religious gladness, Deut. xxviii. 47. Although St. Paul could not have used it here as it is employed in ii. 28, yet he might perhaps have used it as a kind of transition word to lead his hearers on to a deeper gladness of heart, a richer gift of God than corn and wine, cf. Ps. iv. 7, and for the phrase ἐμπ. εὐφροσ. Isa. xxix. 19, Ecclus. iv. 12. It may well be that whilst we have in this address the germ of the thoughts afterwards developed in Rom. i. 18, 23, etc., St. Paul did not press his argument on this occasion as in his Epistle, but took the first step to arrest the attention of his hearers by an appeal to the goodness, not to the severity, of God—the goodness which leadeth to repentance. It has been thought that the words οὐρ. ἡμῖν διδοὺς κ.τ.λ. are rhythmic, and may have been some familiar fragment of a song, or a citation from a Greek poet, in which the Apostle expressed his thoughts; others have maintained that they may have formed part



εὐφροσύνης τὰς καρδίας ἡμῶν.<sup>1</sup> 18. καὶ ταῦτα λέγοντες, μόλις<sup>2</sup>  
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19.<sup>3</sup> Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ  
πέισαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς

<sup>1</sup> ἡμιν . . . ἡμῶν, but ὑμιν . . . ὑμῶν B\*BCDE, Syr. Harcl., Arm., Ir., Ath., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg.; ὑμιν however is om. by B<sup>9</sup>CA 13, 61, Vulg.

<sup>2</sup> μόλις, D reads μογίς, and for κατέπαυσαν . . . αὐτοῖς Flor. has "vix persuaserunt ne immolarent sibi illi homines" (so Blass in β, cf. Hilg.). C, many min., and Syr. H. mg. add ἀλλὰ πορευεσθαι ἑκαστον εἰς τὰ ἴδια, cf. v. 18 D, John vii. 53; Flor. adds "et discedere eos ab se" (so Blass in β preceding previous addition; Hilg. omits).

<sup>3</sup> At the begin. of verse CDE (Flor. Cassiod.), Syr. H. mg., Arm., Bed. read διατριβόντων δε αὐτων και διδασκόντων evidently to show that the outbreak did not ensue immediately upon the intended worship. D, Flor., Syr. H. mg. (E, Vulg.) insert τινες before ἰουδ. and change order. C, Syr. H. mg., Flor. proceed και διαλεγόμενων αὐτων παρρησιᾷ ἐπείσαν τοὺς οὄχλους ἀποστῆναι ἀπ' αὐτων ("ne crederent illis docentibus," Flor.), λέγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται—so Blass throughout in β, and Hilg., see Belser, p. 71, in support, on the ground that β thus explains fully the change in the attitude of the people; but the whole might proceed from a reviser, and need not be original.

of the hymn sung in the procession for the sacrifice, and that St. Paul made the words his text; see Humphry, *in loco*; Farrar, *St. Paul*, i., p. 384; Felten, *in loco*; but it may be fairly said that the O.T. language was in itself quite sufficient to suggest the Apostle's words. On the remarkable parallels between this speech and the sayings of Pseudo-Heraclitus in his letters see Gore, *Ephesians*, p. 253 ff., but see also Bernays, *Die Heraklitischen Briefe*, p. 29.—πάντα τὰ ἔθνη: "all the Gentiles," R.V., the words divided mankind into two classes, but there was the same Lord over all, Rom. iii. 29.—ἐν ταῖς παρῶν. γενεαῖς: "in the generations gone by," R.V. παρῶν: not in LXX or Apocrypha, but classical, and used also by Josephus.—εἴασε (cf. xvii. 30, Rom. iii. 25, 26) . . . πορεύ. ταῖς ὁδοῖς αὐτῶν, i.e., without summoning them as now to repent, cf. for the combination ix. 31, and for the expression 2 Cor. xii. 18, Jude v. 11, James v. 20 (in classical Greek cf. Thuc., iii., 64, ἀδικον ὁδὸν ἵεναι), cf. also the contrast between God's ways and the wilfulness of Israel in the past, Ps. lxxi. 13 and previous verses, expressed in the same phraseology.

Ver. 17. καίτοιγε, see critical notes. If we read καίτοι the word is only found in the N.T. here and in Heb. iv. 3; used here as an adversative conjunction; see Simcox, *Language of the N. T.*, p. 168, and further Blass, *Gramm.*, pp. 242, 264; Viteau, *Le Grec du N. T.*, p. 118 (1893);

see 4 Macc. ii. 6.—ἀμάρτυρον: not in LXX or Apocrypha; only here in N.T., but in classical Greek, and also in Josephus, see instances in Wetstein. This witness is not as at Athens, xvii. 27, Rom. ii. 15, to man's consciousness and conscience, but rather to God's presence in nature, cf. for the expression LXX, Ps. lxxxviii. 37, ὁ μάρτυς ἐν οὐρανῷ πιστός, and Pseudo-Heraclitus, letter iv., where the moon is spoken of as God's οὐράνιος μαρτυρία; see below on ver. 17.—οὐκ ἀφήκεν: non reliquit sed sivit (Blass).—ἀγαθοποιῶν, see critical notes. Neither ἀγαθοργέω nor ἀγαθοεργέω, 1 Tim. vi. 18, occur in classical Greek or LXX. T.R. uses the more familiar word; found three times in Luke's Gospel and elsewhere in N.T., and also a few times in LXX (in different senses), but not in classical Greek; see Plummer on Luke vi. 33, and Hatch, *Essays in B. G.*, p. 7.

Ver. 18. μόλις: used only by Luke and Paul (with one exception of a quotation, 1 Pet. iv. 18), Luke ix. 39, W.H.; four times in Acts, and Rom. v. 7.—κατέπαυσαν τοῦ μῆ, x. 47, Burton, *N. T. Moods and Tenses*, pp. 159, 184.

Ver. 19. ἐπῆλθον δὲ: on readings to account for the interval see critical notes. Nothing in the narrative forbids some kind of interval, whilst nothing is said as to its duration.—Ἰουδαῖοι: a proof of their enmity in that they undertook a long journey of some one hundred and



πόλεως, νομίσαντες<sup>1</sup> αὐτὸν τεθνάναι. 20.<sup>2</sup> κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσήλθεν εἰς τὴν πόλιν· καὶ τῇ ἑπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21. εὐαγγελισάμενοί<sup>3</sup> τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν

<sup>1</sup> νομίζοντες NABD 13, 40, 61, so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg.

<sup>2</sup> Flor. reads "tunc circumdederunt eum discentes et cum surrexisset (x) populus vespere . . ." Par.<sup>2</sup> adds μογῖς before ἀνασ., so Blass in β; cf. Belser, p. 71.

<sup>3</sup> εὐαγγελισάμενοι N<sup>c</sup>BCL 61, Bas., Chrys., so W.H., Blass, R.V.; εὐαγγελίζομενοι ADEHP, Lach., Tisch., Weiss, Wendt, Hilg., the aor. part. probably a mechanical conformity to the following part.

thirty miles.—*πίσαντες τοὺς δ.*: *mobile vulgus*. The change in their attitude need not surprise us, cf. the fickleness of the inhabitants of Malta, xxviii. 6, and, more notably still, the change of feeling in the multitudes who could cry Hosannah! and Crucify! The Scholiast, Homer, *Il.*, iv., 89-92, has ἄπιστοι γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. These Jews may have received help from their fellow-countrymen, some few of whom were resident in Lystra, xvi. 1, or possibly, as McGiffert suggests, it may have been easy to incite the populace against Paul and Barnabas, because of the Apostles' rejection of the divine honours offered to them. But probably the persuasion implies that they influenced the multitudes to regard the miracle, the reality of which they could not dispute, as the work not of beneficent gods but of evil demons. The form of punishment, *λιθάσαντες*, would seem at all events to point to Jewish instigation, although the stoning took place not outside but inside the city, cf. 2 Cor. xi. 25, 2 Tim. iii. 11, and Wendt (1888), p. 318, as against Zeller. In Gal. vi. 17 the Apostle may allude to the scars marked on him by these same people (Ramsay, Zahn), cf. also Clem. Rom., *Cor.*, v. 6. *λιθασθεῖς*: "Uti Paulus prius lapidationi Stephani consenserat: ita nunc veterem culpam expiat, 2 Cor. xi. 25" (Wetstein). On the undesigned coincidence between this narrative and the notice in 2 Tim. cf. Paley, *Horæ Paulinæ*, xii., 5. Hilgenfeld refers this verse to his "author to Theophilus," but the change in the multitude and the hatred of the Jews are not surprising, but perfectly natural.—*ἔστυγον*: perhaps as a last indignity, cf. viii. 3, xvii. 6.—*νομίσαντες*: St. Luke's words do not require us to infer that St. Paul was rendered lifeless, and we need not suppose that he was more than stunned. But at the same time the

narrative undoubtedly leads us to recognise in St. Paul's speedy recovery from such an outrage, and his ability to resume his journey, the good hand of God upon him. We may again notice St. Luke's reserve in dwelling on the Apostle's sufferings, and his carefulness in refraining from magnifying the incident.

Ver. 20. *κυκλ.*: Bengel says "tanquam sepeliendum," and others have held the same view, but the word need not imply more than that the disciples surrounded him, to help if human aid could profit, and to lament for him in his sufferings. Amongst the mourners the youthful Timothy may well have found a place. On Timothy's means of knowing of the Apostle's sufferings here narrated see Paley, *Horæ Paulinæ*, u. s.—*μαθητῶν*: the Apostles' work had not therefore been unsuccessful: there were converts willing to brave persecution, and to avow themselves as disciples.—*τῇ ἑπαύριον*: the journey to Derbe was one of some hours, not free from risk, and the mention of Paul's undertaking and finishing it on the morrow indicates how wonderfully he had been strengthened in his recovery. The word is found ten times in Acts, and not at all in Luke's Gospel, but cf. *εὔριον* Luke x. 35, Acts iv. 5 only; Hawkins' *Horæ Syn.*, p. 144. It occurs three times in chap. x., no less than in the second half of the book.—*σὺν τῷ Β.*: apparently he had been free from attack, since Paul was the chief speaker, and consequently provoked hostility.

Ver. 21. *εὐαγγελ.*: continuous preaching, present participle, and the result, many disciples; not "having taught many," A.V., but "had made many disciples," R.V., cf. Matt. xxviii. 19. No doubt they pursued the same course as at Lystra, and again we have direct proof that the teaching of the Gospel was not in vain: it is therefore quite unwarrantable to suppose that Paul's

καὶ Ἰκόνιον καὶ Ἀντιόχειαν, 22. ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23. χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν

speech at Lystra indicates the powerlessness of the message of the Gospel in contact with deep-rooted heathenism (Bethge); in vv. 22, 23 we have abundant proof that Paul had not limited his first preaching in Lystra to truths of natural religion, for now on his return the disciples are bidden ἐμμένειν τῇ πίστει, and they are commended to the Lord, εἰς ὃν πεπιστεύκεισαν, "on whom they had believed". No persecution is mentioned at Lystra, with which cf. 2 Tim. iii. 11.—ὑπέστρεψαν: how they were able to do this after they had been recently expelled, cf. Ramsay, *Church in the Roman Empire*, p. 70 ff., and McGiffert, *Apostolic Age*, pp. 190, 191—no permanent disability could be inflicted on them by the magistrates, and the person expelled might return after a little, especially if new magistrates had been appointed in the interim. Moreover, on their return journey the Apostles may have refrained from open and public preaching, and devoted themselves rather to the organisation of the Christian communities. (There is therefore no ground for Hilgenfeld's and Wendt's reference of ver. 19 to a different source from the verse before us.) At the same time the courage of the Apostle is also noteworthy: "neque enim securum petit, ubi instar emeriti militis otio fruatur, sed etiam repetit loca, in quibus paullo ante male tractatus fuerat," Calvin.

Ver. 22. ἐπιστηρίζοντες: only in Acts, cf. xv. 32, 41; for the simple verb see xviii. 23 (W.H., R.V.), and Luke xxii. 32, and six times in St. Paul's Epistles, frequent in LXX, but not in any similar sense, although for the simple verb cf. Ps. li. (1.) 12.—ἐμμένειν, Gal. iii. 10, Heb. viii. 9, two quotations: in the former, with the simple dative; in the latter, with ἐν; several times in LXX, and with both constructions, cf. Xen., *Mem.*, iv., 4.—τῇ πίστει: subjective or objective, as a feeling of trust, or a belief, a creed? That it was used in the latter sense by St. Paul we cannot doubt, in such passages as Col. i. 23, 1 Tim. v. 8 (cf. 1 Pet. v. 9, Jude vv. 3, 20), and St. Luke may have used the word in this latter sense in recording the incident. But cf. also vi. 7, xiii. 8, where the word may be used, as perhaps here,

in a kind of intermediate stage.—ὅτι, cf. xi. 3, xv. 1, we have the language of the preachers themselves, but it is precarious to conclude that ἡμᾶς includes the presence of the author of the book, St. Luke himself. The ἡμᾶς may simply mean that the speakers thus associated themselves with their hearers, and drew a general lesson similar to that drawn by St. Paul in 2 Tim. iii. 12, as he looked back upon these same sufferings at the close of his life. The teaching thus expressed may have struck deep root in the heart of one of St. Paul's hearers—why not Timothy?—and have been repeated by him to St. Luke as the Apostle had uttered it; see further in its bearing on the date, Ramsay, *St. Paul*, p. 123. Alford's note strongly maintains that Luke himself was present, see *in loco* and also Proleg., pp. 6, 7. On the possibility that the words contain an *Agraphon* of the Lord see Resch, *Agrapha*, pp. 148, 278, and cf. *Epist. Barn.*, vii., 11.—θλίψεων, cf. xx. 23, quite a Pauline word, not used by Luke at all in his Gospel (five times in Acts), cf. 1 Thess. iii. 3 and ii. 12, and *Epist. Barn.*, u. s. On St. Paul's reference to "the kingdom of God," sometimes as future, sometimes as actually present, see *Witness of the Epistles*, p. 311, note (1892).

Ver. 23. χειροτονήσαντες δὲ αὐτοῖς πρεσβ., see above, x. 41, where the compound verb is used, "chosen of God," ὑπὸ Θεοῦ. The simple verb is only used here and in 2 Cor. viii. 19: lit., to elect by popular vote, by show of hands, but it is by no means a word of certain meaning, and came to be used, as Ramsay admits, in the sense of appointing or designating. Here evidently the word is not used in the literal sense given above, as Paul and Barnabas appoint, and that the idea of popular election did not necessarily belong to the word, at least in later Greek, is evident from Josephus, *Ant.*, vi., 13, 9, τὸν ὑπὸ τοῦ Θεοῦ κεχειροτονημένον βασιλέα: cf. xiii. 2, 2, of the appointment of Jonathan as high priest by Alexander. On the later use of the word, of which there is no early trace, as referring to the stretching out of the bishop's hands in the laying on of hands, cf.



πεπιστεύκεισαν. 24. καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμ-  
φυλίαν· 25. καὶ λαλήσαντες ἐν Πέργῃ<sup>1</sup> τὸν λόγον, κατέβησαν εἰς

<sup>1</sup> ἐν Πέργῃ <sup>BCDEHLP</sup>, so Lach., W.H. text, Rendall, Hilg.; εἰς τὴν Π. <sup>N<sup>a</sup>A</sup> (without art.) 61, so Tisch., W.H. marg., Weiss, Wendt, Blass—the change of ἐν into εἰς is quite inconceivable, so Weiss, who compares other frequent uses of εἰς as characteristic of Acts ii. 5, ix. 21 (*Apostelgeschichte*, p. 36).

“Ordination” (Hatch, *Dict. of Chr. Ant.*, ii., p. 1501 ff.). Blass takes the word here as = καθιστάναι, and compares Titus i. 5, although he thinks that nothing is said here about the mode of election, and that the Church may have had some share in it. So too Ramsay compares the same passage, Titus i. 5, and concludes that St. Paul doubtless followed there the same method which he followed here, a method in which the votes and voices of each congregation were considered, cf. 2 Cor. viii. 19. But the office to which Luke was appointed in 2 Cor., *i. e.*, was not an office which involved ordination, and we could not argue from it alone to the method of the appointment of elders in the passage before us. At the same time it may be fully admitted that the Church was not without some share in the election of the elders, and it must not be forgotten that, in the case of the Seven, the Church had elected, and the Apostles had ordained, Acts vi. 3. In Clem. Rom., *Cor.*, xlv., whilst the Apostles took care to secure that after their death distinguished men should appoint presbyters and deacons, yet the latter were elected *with the consent of the whole Church*, and they were exposed, as it were, to the judgment of the Church (see on this voice of the Church, Moberly, *Ministerial Priesthood*, p. 89, and Gore, *Church and the Ministry*, p. 100 ff.). If we compare the language of Acts vi. 3, Tit. i. 5, Clem. Rom., *Cor.*, xlii., 4, xlv., 2, 3, and the use of the verb καθίστημι in each, it would seem that the κατάστασις was throughout reserved to the Apostles or their representatives, whilst the Church, if not always selecting, may at least be regarded as consenting, *συνευδοκησάσης τῆς ἐκκλησίας πάσης*, Clem. Rom., *u. s.*, xlv., 3; see “Bishop” (Haddan), *Dict. of Chr. Ant.*, i., p. 213. But, further, in the passage before us it is not impossible that the choice as well as the ordination of the presbyters may be referred to Paul and Barnabas, cf. the pronoun αὐτοῖς: “having appointed for them,” and in newly founded communities it was not unnatural that the Apostles should

exercise such choice and authority. On the use of the verb in the *Didaché*, xv., 1, and its compatibility with ordination in accordance with Apostolic practice and injunction, see Gore, *Church and the Ministry*, p. 281; and further, *Church Quarterly Review*, 42, p. 265 ff., on the strictures passed by Loening, *Die Gemeindeverfassung*, 61, 62.—κατ’ ἐκκλησίαν, “in every Church,” distributive, ii. 46, v. 42, cf. Titus i. 5, Clem. Rom., *Cor.*, xlii., 4. On the spread of Christianity in Asia Minor see additional note at end of chapter.—προσευξ. μετὰ νηστ.: Ramsay, *St. Paul*, p. 122, speaks of the solemn prayer and fasting which accompanied the appointment of the elders, and of this meeting and rite of fasting, as the form permanently observed, cf. xiii. 1-3. The two participles χειροτ. and προσευξ. evidently refer to the appointment, and not to the subsequent commendation. See also Harnack, *Proleg. to Didaché*, p. 148; and on the other hand, Overbeck, Wendt, Weiss, Zöckler.—παρῆντο, xx. 32, cf. Luke xii. 48, xxiii. 46, 1 Pet. iv. 19, cf. 1 Tim. i. 18, 2 Tim. ii. 2 (in no parallel sense in the other Evangelists). In the first three passages above used as here of solemn committal to God; also of giving into another’s charge or keeping, cf. παραθήκη, 1 Tim. vi. 20, 2 Tim. i. 12, 14. In classical Greek of money or property entrusted to one’s care. In Tobit x. 12 (cf. i. 14, iv. 1, 20) both verb and noun are found together, παρατίθεμαι σοι τὴν θυγατέρα μου ἐν παραθήκῃ S (see Hatch and Redpath).—αὐτοὺς may refer to the believers in general, cf. Hort, *Ecclesia*, p. 66.—τῷ Κ., *i. e.*, Christ, as the πιστεύω indicates: the phrase πιστ. εἰς, or ἐπὶ τινα, is peculiarly Christian, cf. Lightfoot on Gal. ii. 16.

Ver. 24. διελ. τὴν Π. “having made a missionary journey through Pisidia,” see above on xiii. 6. Here it seems clearly implied that Pisidian Antioch was not in Pisidia, see above on xiii. 14, and Ramsay, *St. Paul*, p. 124.

Ver. 25. καὶ λ. ἐν Πέργῃ τὸν λόγον: in the beginning of their journey they probably made a slight stay at Perga, but without preaching there—possibly



Ἀττάλειαν· 26. κάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

for the reason mentioned above which prompted them to hurry on to Antioch, and possibly because, as C. and H. (so Felten) think, the inhabitants at the time of the Apostles' first visit were all leaving Perga for the cool mountain districts, their summer retreats, whereas on the return journey of the missionaries Perga would again be full (C. and H., pp. 131, 158, smaller edition).—ἐν Π., see critical notes.—κατέβησαν, went down, *i.e.*, to the sea coast where Attalia lay, *cf.* xvi. 8 (xiii. 4), Jonah i. 3, so in classical Greek ἀναβαίνω, to go up from the coast.—Ἀττάλειαν: mentioned because it was the harbour of embarkation, and so called from Attalus II. Philadelphus, king of Pergamus, its builder, B.C. 159-138; is a port for the trade of Egypt and Syria, Strabo, xiv., 4. It bears the modern name of Adalia, and until quite recent days it was the chief harbour of the south coast of Asia Minor. See B.D.<sup>2</sup>, and Hastings' B.D., "Attalia" (Ramsay). The distance from Perga was about sixteen miles, and the travellers would reach it across the plain: formerly they had gone up the Cestrus to Perga, and probably they now go to Attalia to find a ship for Antioch. See Hackett, *in loco*, and C. and H.

Ver. 26. κάκειθεν, *cf.* vii. 3, and Luke xi. 53, in six other places in Acts in a local sense as here, only once elsewhere in N.T., in Mark ix. 30, in same sense; see also xiii. 21.—ἦσαν παραδεδομ.: "they had been committed," R.V., in xv. 40 "commended"; in both passages A.V. "recommended," a rendering which has changed its meaning; only in these two passages in this sense, but *cf.* i Pet. ii. 23 (John xix. 30).—ὃ ἐπλήρωσαν, *cf.* xii. 25, xiii. 25, still, as hitherto, St. Paul found the χάρις of God "sufficient".

Ver. 27. συν. τὴν ἐκκλ., *cf.* xv. 30, as was natural, for they had been sent out by them.—ἀνήγγειλαν: xv. 4 (xx. 20, 27), lit., to carry back tidings (so in classical Greek, as from a less to a greater), *cf.* 2 Cor. vii. 7; used here as in Æschylus, Xen., Polyb., of messengers reporting what they had seen or heard (Grimm). Blass takes it as simply = ἀπαγγέλλω as in LXX and later Greek.—δοα: "how many (or 'how great') things".—μετ' αὐτῶν, *i.e.*, on their behalf; *cf.* xv. 4, Luke i. 58, 72, x. 37, *cf.* i Sam. xii. 24, Ps. cxxvi. 2,

3, Hebrew דַּן נָפְשׁוֹ, Ps. cxix. 65, and cannot = *per ipsos*, which would require διὰ—the phrase may therefore be described as a Hebraism; it occurs only in Luke; Friedrich, p. 33.—ὅτι ἦνοιξε . . . θύραν: a striking coincidence with St. Paul's use of the same metaphor elsewhere, *cf.* i Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3, and *cf.* Rev. iii. 8. St. Paul's Galatian Epistle clearly shows that his missionary work in Galatia had met with much success, and that the Churches now founded held a large place in his affections, *cf.* Gal. iv. 14, 15. Enough had been accomplished, even if all his desires were still unfulfilled, to make him eager for a continuation of the work to which he had been called as an Apostle of the Gentiles, see McGiffert, *Apostolic Age*, pp. 191, 192; Hort, *Ecclesia*, p. 66: "perhaps the greatest epoch in the history of the Ecclesia at large": Spitta refers the whole verse to his Redactor, p. 171.

Ver. 28. χρόνον οὐκ ὀλίγον: only in Acts, where it occurs eight times, *cf.* xii. 18, etc.; on the length of time thus spent see "Chronology of the N.T.," Hastings' B.D., and also Ramsay, *Church in the Roman Empire*, p. 74, with which *cf.* Lewin, *Fasti Sacri*, p. 288.

*Additional Note.*—In chapters xiii. and xiv. many critics find the commencement of a new source, a belief based to a great extent upon the view that Barnabas and Saul are here introduced as if they had not been previously mentioned. But whilst some description is given of each of the remaining persons in the list (xiii. 1), nothing is added to the name of Barnabas or of Saul, so that it seems quite permissible to argue that these two are thus simply mentioned by name because they were already known. It is therefore not surprising to find that some writers, *e.g.*, Hilgenfeld, regard these chapters as part of a previous source, so too Wendt, Spitta, Jüngst. Others see in these chapters a separate document, possibly not used again by the author of Acts; a document composed by a different hand from that to which we owe the "We" sections, and incorporated by the author of the whole book into his work (McGiffert). Others again see in these same chapters the commencement of a Travel-Document, containing not only these two chapters, but also the later journeys of St. Paul, coming to us from

27. παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν<sup>1</sup> ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. 28. διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

<sup>1</sup> ἀνήγγειλαν, but imperf.  $\aleph$ ABC 18, 40, 61, Syr. Pesh., Boh., Tisch., W.H., R.V., Weiss, Wendt—Blass and Hilg. follow T.R. For μετ' αὐτῶν D, Gig., so Hilg., read μετὰ τῶν ψυχῶν αὐτῶν, perhaps Syriac influence (Harris). Blass brackets καὶ ὅτι . . . θ. πίστεως without any authority, and adds the same words to xv. 4, see below *l. c.*

the same hand as the "We" sections, and from the same hand as the rest of the book (Ramsay). It is disappointing to find how Clemen, while referring xiii., xiv. to his good source, *Historia Pauli*, goes even further than Spitta in breaking up the different parts of the narrative: e.g., xiv. 8-11, we owe to the Redactor Judaicus, and vv. 19, 20, 22b, 23 in the same chapter to the Redactor Anti-Judaicus. (See on the whole question Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, 1<sup>o</sup> Heft, 1896; Wendt (1899), p. 225, note; Zöckler, *Apostelgeschichte*, pp. 243, 244 (second edition).) It is no wonder in face of the unsatisfactory attempts to break up these chapters, or to separate their authorship from that of the rest of the book, that Zahn should maintain that a man like Luke needed for the composition of chapters xiii.-xxviii. no other source than his recollections of the narratives recited by St. Paul himself, or of the events in which he, as St. Paul's companion, had participated, *Einleitung in das N. T.*, ii., 412 (1899), cf. Nösgen, *Apostelgeschichte*, pp. 25, 26. Certainly the unity of authorship between the two chapters under consideration and the rest of the book seems most clearly marked in language and style: e.g., κατασελεῖν, xiii. 6, only found elsewhere in N.T., Acts xii. 17, xix. 33, xxi. 40; ἐπαίρειν τὴν φωνήν, xiv. 11, only elsewhere in N.T., Luke xi. 27, Acts ii. 14, xxii. 22; παραχρήμα, xiii. 11, elsewhere in N.T., ten times in Luke's Gospel (only twice in St. Matthew, and not at all in the other Evangelists), Acts iii. 7, v. 10, xii. 23, xvi. (26), 33; ἦν, with participle, xiii. 48, xiv. 7, 12, 26; δῆ, xiii. 2; ἀχρη, xiii. 6, 11; ἱκανός with χρόνος, xiv. 3, elsewhere in N.T. in Luke only, and eight times in Acts in all parts; ἀτενίζειν in xiii. 9 and xiv. 9 and the frequent recurrence of τέ in both chapters. It is also perhaps worthy of observation that out of some twenty-one words and phrases found only in the "We" sections, and in the rest of Acts (Hawkins, *Horæ Synopticæ*, p. 151), six occur in these two

chapters, and two of them twice: ἀποπλέω, xiii. 4, xiv. 26; διατρίβω with accusative of time, xiv. 3; ἔξεμι, xiii. 42; ἡμέραι πλείους, xiii. 31; προσέκλημαι with accusative, xiii. 2, 7; ὑπονοέω, xiii. 25. On the position of these two chapters relatively to chap. xv. see below.

*Additional note on xiv. 23.*—On the rapid spread of Christianity in Asia Minor see Ramsay, *Cities and Bishops of Phrygia*, i., pp. 87, 94, 95, 135-137, and *Church in the Roman Empire*, pp. 161, 397. The old nature religion with its negation of moral distinctions and family ties was doomed, a religion which on the one hand made woman the head of the family, and on the other hand compelled her to a so-called sacred service which involved the surrender of all which in a civilised community womanhood held most dear. The strength of the old ritual, however, was so great that it seems to have been maintained in Phrygia even after a higher type of society became known in the Roman period. But with the growth of Roman organisation and educational influences the minds of men were at least prepared for new ideas, and at this juncture St. Paul came preaching a gospel of home life, of Christian purity; and wherever higher social ideas had already penetrated he found converts disposed to follow his teachings as "a more excellent way". In connection with the wide spread of Christianity in Asia Minor see also Orr, *Some Neglected Factors in the Study of the Early Progress of Christianity*, p. 48 ff. (1899).

CHAPTER XV.—Ver. 1. *τινες κατέλ. ἀπὸ τῆς Ἰ.*: on the vagueness of the expression see Ramsay, *St. Paul*, pp. 158, 159.—κατέλ., i.e., to Antioch; see critical notes for β reading, and additional note at end of chapter on the identification of Gal. ii. 1-10 with Acts xv.: in the early Church in favour of the identification, cf. Iren., *Hær.*, iii., 13, 3; Tertullian, *Adv. Marc.*, v., 2.—ἐδίδασκον: imperfect, representing perhaps their continuous efforts to force their teaching on



XV. 1. ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ΑΠΟ ΤΗΣ Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, ὅτι ἐὰν μὴ περιτέμνησθε<sup>1</sup> τῷ ἔθει Μωϋσέως, οὐ δύνασθε

<sup>1</sup> περιτέμνησθε, but περιτμήθητε.  $\aleph$  ABCD 13, 40, 180, Const. Apost., Epiph., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg. After *Ιουδαίας* Syr. Harcl. mg., 8, 137 add τῶν πεπιστευκοτῶν ἀπο τῆς αἵρεσεως τῶν Φαρισαίων, obviously anticipating ver. 5. After Μωϋσέως Const. App. add καὶ τοῖς ἄλλοις ἀπασιν (ἐθεσιν) οἷς διατάξατο περιπατῆτε: in D, Syr. Harcl. mg. (Sah.) after περιτ. καὶ τῷ ἔθει Μ. περιπατῆτε, cf. xxi. 21. Blass in  $\beta$  follows Const. App. The Western reading may be original, but it may also be due to assimilation to ver. 5 and xxi. 21.

the brethren.—περιτέμνησθε, see critical note.—τῷ ἔθει Μ.: R.V. as in vi. 15, "custom of Moses"; in A.V. "manner," which might be used of a temporary fashion or habit; ἔθος marks a national custom, but see also Deissmann, *Neue Bibelstudien*, p. 79. On its national significance, see art. "Circumcision," B.D.<sup>2</sup>, and Hastings' B.D., "Beschneidung"; Hamburger, *Real-Encyclopädie des Judentums*, i., 2, 174; Weber, *Jüdische Theol.*, p. 266 (1897); Renan, *Saint Paul*, p. 66; and cf. *Book of Jubilees*, xv., cf. i.; *Assumption of Moses*, viii.; Jos., *Ant.*, xx., 2, 4; c. *Apion.*, ii., 14; *Vita*, xxiii.—σωθῆναι, i.e., in the Messianic salvation, cf. ii. 40, iv. 12, xi. 14. On the tradition that Cerinthus was amongst these Judaizers, as he and his had already rebuked Peter, Acts xi. 2, see "Cerinthus," *Dict. of Christ. Biog.*, i., 447. It is very probable that the successful mission of Paul and Barnabas was really the immediate cause of this protest on the part of the narrow Judaic party. This party, as the Church in Jerusalem grew, may well have grown also; the case of Cornelius had been acquiesced in, but it was exceptional, and it was a very different thing to be asked to embrace all Gentiles in the new covenant, and to place them on a level with the Jewish Christians, whether they did homage or not to the Mosaic law, Hort, *Ecclesiast.*, p. 67; McGiffert, *Apostolic Age*, p. 192.

Ver. 2. στάσεις: the word, with the exception of Mark xv. 7, and Heb. ix. 8 (in a totally different sense), is peculiar to St. Luke: twice in his Gospel, and five times in Acts; used in classical Greek of sedition, discord, faction, and so of the factious opposition of parties in the state; frequent in LXX, but only once in any similar sense, Prov. xvii. 14.—συζητήσεως, but ζητ.: "questioning," R.V., cf. John iii. 25; three times in St. Paul, 1 Tim. vi. 4, 2 Tim. ii. 23, Tit. iii. 9, in a depreciatory sense in each case; not in LXX or Apocrypha.—οὐκ

ἀλίγης, see on xii. 18 and xiv. 28; eight times in Acts.—ἔταξαν, sc., οἱ ἀδελφοί, ver. 1; no discrepancy with Gal. ii. 2, see additional note.—τινας ἄλλους: Titus amongst them, Gal. ii. 1, 3; expression found only here in N.T.; men like the prophets and teachers in xiii. 1 may have been included. On the attempt to identify Titus with Silas see Zöckler, *in loco*, and further Ramsay, *St. Paul*, p. 390, for the entire omission of Titus from Acts and its probable reason; Lightfoot, *Biblical Essays*, p. 281; Farrar, *St. Paul*, ii., 532; Alford, iii., 106, Proleg. A Gentile convert, and so keenly concerned in the settlement of the question, and in himself a proof of the "repentance unto life" granted to the Gentiles.—προσβ.: first mentioned in xi. 30, cf. note, in all official communications henceforth prominent, xv. 2, 4, 6, 22, 23, xvi. 4, xxi. 18, Lightfoot, *Phil.*, p. 193.—ζητήματος: five times in Acts, nowhere else in N.T.; once in LXX, Ezek. xxxvi. 37 A (see Hatch and Redpath), and in classical Greek; "question," A. and R.V.

Ver. 3. οἱ μὲν οὖν: Phœnicia and Samaria on the one hand welcome them with joy, but on the other hand the Church in Jerusalem is divided, ver. 5, see Rendall, Appendix on μὲν οὖν, p. 161. Blass however thinks that the words are used "without opposition" as often.—διήρχοντο τὴν Φ. καὶ Σ., see note on xiii. 6. In both cases the presence of brethren is presupposed, cf. viii. 25, xi. 19, imperfect, "peragrabant donec pervenerunt," ver. 4 (Blass).—προπεμφ.: escorted on their way, not as Tit. iii. 13, of being provided with necessaries for the journey (Wisdom xix. 2); cf. xx. 38, xxi. 5, and so in classical Greek, only in Luke and Paul in N.T. (except once, 3 John 6), cf. Rom. xv. 24; but in 1 Cor. xvi. 6, 11, 2 Cor. i. 16, R.V. renders as in Titus, *l. c.*, and John, *l. c.*; cf. 1 Esd. iv. 47, Judith x. 15, 1 Macc. xii. 4, see Grimm-Thayer, *sub v.*; Polycarp, *Phil.*, i., 1, of the conduct of St. Ignatius through Macedonia, amongst the early



σωθῆναι. 2. γενομένης οὖν στάσεως καὶ συζητήσεως<sup>1</sup> οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινες ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. 3. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4. παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν<sup>2</sup> ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν

<sup>1</sup> συζητήσεως, but ζητήσεως  $\Sigma$  ABCDHL P, Const., Apost., Chrys., so Tisch., W.H., Blass, R.V., Weiss, Wendt. Blass in  $\beta$  reads without authority *εγενετο δε στασις* καὶ ζητήσις οὐκ ὀλιγή, to give good construction, and on the supposition that all authorities have been influenced by  $\alpha$ . After *αὐτοὺς* D, Syr. Harcl. mg., Gig., Wer., Prov. add *ελεγεν γὰρ ο Π. μενειν* (εκαστον) οὕτως καθὼς ἐπιστευσεν διςχυριζόμενος; cf. 1 Cor. vii. 17, 20, 24. Hilg. brackets all this. *διςχυριζ.* only in Luke in N.T., Luke xxii. 59, Acts xii. 15 (Zahn). In place of *εταξαν* D, Syr. Harcl. mg. read *οι δε εληλυθοτες απο ιερ. παρηγγειλαν αυτοις*. The subject of *εταξαν* is probably the Antiochian Christians, the brethren, vv. 1 and 3, but "those from Jerusalem" was assumed to be the subject, and so to remove all doubt the gap was supplied as above, and *παρηγγειλαν* appeared more fitting than *εταξαν*, which seemed too dictatorial when applied to men in the high position of Paul and Barnabas (Weiss, Codex D, p. 80). Blass reading *αυτοις* omits Π. καὶ Β. . . ἐξ αυτων. But D, which alone has *αυτοις*, has the rest as well, and it is uncertain whether *αυτοις* ever stood alone. After *εις ι.* D 137, Syr. Harcl. mg. insert *οπως κριθωσιν επ' αυτοις* (137, αυτων) *περι τ. ζητηματος τουτου*, cf. xxv. 9; so Blass and Hilg.

<sup>2</sup> *απεδεχθησαν*, but *παρεδεχ.*  $\Sigma$  ABD<sup>2</sup> 61, so Tisch., W.H., R.V., Wendt, Weiss, Hilg.; Blass retains T.R.; D<sup>1</sup> has *παρεδοθησαν*. υπο  $\Sigma$  ADEHLP 31, 61, Chrys., so Tisch., Blass, Hilg.; απο BC 18, 180, W.H., Weiss, Wendt (as the more probable). After *παρεδ.* CD 137, Syr. Harcl. mg., Sah., Cassiod. insert *μεγαλως*, so Blass and Hilg., but *ασμενως*, xxi. 17, would seem to be a fitter word; D<sup>1</sup> has *μεγας*. At end of verse C<sup>3</sup>HL add *και οτι ηνοιξεν τοις εθνεσιν θυραν πιστεως*, cf. xiv. 27, where all authorities read it; Blass however inserts it here (so also Hilg.) on the ground of its suitability and rejects it in the former passage; see also Blass, p. xv.

Christians, as amongst the Jews (Gen. xviii. 16), a mark of affection and respect. The meaning of the word, as Wendt points out, depends on the context.—*ἐκδιηγ.*: only here and in quotation, xiii. 41 in N.T., "telling the tale of the conversion of the Gentiles"; so *διηγείσθαι* and *ἐξηγείσθαι* more frequently in Luke than in other N.T. writers. Hobart describes all three as medical terms but all three also occur frequently in LXX. *ἐκδ.*: cf. Hab. i. 5; several times in Eccclus., also in Josephus and Arist. (Grimm-Thayer, *sub v.*).—*χ. μεγάλην*: on Luke's fondness for the predicate *μέγας*, Friedrich, p. 41, with *χαρά* as here, cf. Luke ii. 10, xxiv. 52, Acts viii. 8 (Matt. ii. 10, xxviii. 8), cf. LXX, Jon. iv. 6, Isa. xxix. 2, A. S.—*ἐποίουν*, imperfect, continuous joy, as they went from place to place, perhaps visiting Cornelius or Philip the Evangelist, viii. 40, in their progress.—*ἐπιστροφὴν*: only here in N.T. (cf. 1 Thess. i. 9), Eccclus. xviii. 21 (20), xlix. 2.

Ver. 4. *Council at Jerusalem*.—*παραγεν.*, Lucan, see above on v. 21.—*ἀπεδέχθησαν*—if we read *παρεδέχ.*, cf. 2 Macc. iv. 22 (but see Hatch and Redpath); with the idea of receiving with welcome, cf. Mark iv. 20, Heb. xii. 6 (quotation); see Syn. *δέχ.* and *λαμβάν.*, Grimm-Thayer; in classical Greek = *ὑποδέχομαι*.—*ὑπὸ τῆς ἐκκ.*: the whole Church is regarded as concerned in the matter; as present at the public discussion in ver. 12 and as concurring in the decision, ver. 22 (30); the decree is issued by the Apostles and Elders, see on ver. 23.—*μετ' αὐτῶν*, see above on xiv. 27.

Ver. 5. For D see critical note.—*ἐξανέστησαν*: compound verb in this sense here only in N.T. (only elsewhere in quotation, Mark xii. 19, Luke xx. 28), but in classical Greek and in LXX, cf. Obad. i. 1, Eccclus. viii. 11, xvii. 23, 1 Macc. ix. 40. The double compound apparently gives at least some measure of emphasis, Simcox, *Language of the N. T.*, p. 43.—*τινες τῶν ἀπὸ τῆς αἵρ. τῶν Φ.*:

πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. 5. ἐξανέστησαν<sup>1</sup> δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. 6. Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι<sup>2</sup> ἰδεῖν περὶ τοῦ λόγου τούτου.

<sup>1</sup> D, Syr. Harcl. mg. begin verse οἱ δὲ παραγγειλαντες αυτοις αναβαινειν προς τους πρεσβ. ἐξανέστησαν λεγοντες, so Blass in β, so Hilg., but with αποστολους instead of πρεσβ., Blass "male," omitting τινες . . . πεπιστευκότες. According to this reading the Jerusalem Christians who stirred up the disputed question in Antioch are now identified with those who rise up against Paul and Barnabas in Jerusalem. A.V. margin, following Beza and some of the older commentators, make this sentence part of the narrative of Paul and Barnabas, "there rose up, said they (ελεγον)," etc. Weiss, Völter, Spitta, see here a proof of a combination of two sources. But there does not seem to be any reason why, as in T.R., the Pharisees at Jerusalem should not represent the same point of view as had been presented by the Jews who had come down to Antioch; that they did so with accentuated bitterness in Jerusalem is quite in accordance with the notice in Gal. ii. 4, but this fact need not exclude the previous raising of the question against the Apostles in Antioch, especially as the Jews who had come thither from Jerusalem were plainly not merely Jews but Judaizers. See Wendt (1899), following Meyer, and for a favourable judgment of the Bezan text Salmon, *Introd.*, p. 598; see also Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, i., 1896, and *Acta Apost.*, p. 246, 1899; on the other hand Weiss, *Codex D*, p. 80, and Wendt (1899), *Introd.*, p. 49, and on this occasion Zahn, *Einleitung*, ii., p. 344.

<sup>2</sup> After πρεσβ. 137, Syr. Harcl. mg. add συν τῷ πληθει so Blass in β, and Hilg. The πληθος here, although not mentioned except in authorities just named, is plainly presupposed in vv. 12 and 22, and Wendt (1899) opposes the view that we have before us in its omission elsewhere a trace of distinct sources.

probably in some smaller and more private assembly in answer to the ἀνήγγ. of ver. 4, which seems to mean that the delegates at first announced informally in Jerusalem what had happened, just as they had done in Phœnicia and Samaria, cf. παρῆσαντο ἄδελφοί, Gal. ii. 4. The Pharisees took up their remarks, objected—probably basing their teaching on the necessity of circumcision on such passages as Isa. lvi. 6, cf. lii. 1 (Lumby); and then followed as a consequence the official assembly in ver. 6 (see Zöckler's note, ver. 4, and *in loco*, p. 246, second edition). Or if we consider that a representative meeting of the whole Church is implied in ver. 4, and that the Apostles spoke before it, then the private conference of Gal. ii. 2 may be regarded as taking place between the first public assembly, ver. 4, and the second in ver. 6 (Hort, *Ecclesia*, p. 69, cf. Lightfoot, *Galatians*, p. 126).—αἰρέσεως, see above p. 148.—τῶν Φ.: the Pharisaic spirit had already shown itself in xi. 2, but this is the first definite mention in the book of the conversion of any of the Pharisees; not strange after the conversion of the priests, see note on vi. 7, or after the

attitude of men like Nicodemus or Joseph of Arimathæa towards our Lord, and the moderate counsels of Gamaliel.—πεπιστευκότες: believed, i.e., that Jesus was the Messiah, and the fulfiller of the law—but still only as the Head of a glorified Judaism, from which Gentiles were to be rigidly excluded unless they conformed to the enactments relating to circumcision. How difficult it was for a Pharisee Quietist probably of the earlier part of the first century to acknowledge that the law of circumcision and of Moses could possibly be regarded as unessential we may learn from *Assumption of Moses*, ix., 4-6, and viii., on circumcision, and see references on ver. 1.—αὐτοὺς, i.e., the Gentiles, speaking generally, not the τινες ἄλλους of ver. 2 (Lekebusch), the uncircumcised companions of Paul and Barnabas, although in accordance with Gal. ii. 3-5 such persons would no doubt have been included.—τηρεῖν: only used here by St. Luke of keeping the law, and only elsewhere in James ii. 10 in a similar phrase, cf. Mark vii. 9, John ix. 16, of keeping the law of the Sabbath; Matt. xix. 17, of keeping the commandments; Tobit xiv. 9 (S, al.), Jos., *Ant.*, xiii., 10, 6.



7. Πολλῆς δὲ συζητήσεως<sup>1</sup> γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο<sup>2</sup> διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. 8. καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ Ἅγιον, καθὼς καὶ ἡμῖν. 9. καὶ οὐδὲν διέκρινε μεταξύ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. 10. νῦν οὖν τί πειράζετε τὸν Θεόν,<sup>3</sup> ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες

<sup>1</sup> συζητησεως, but ζητησεως as in ver. 1. B<sup>1</sup>AB, so Tisch., W.H., Blass, R.V., Weiss, Wendt. Meyer retains T.R. with Lach. (so Hilg. and Blass) on the ground of alteration to ζητ. after ver. 1.

<sup>2</sup> ἐν ἡμῖν ἐξελ., but ἐν ὑμῖν B<sup>1</sup>ABC 13, 40, 61, Arm., Const., so Tisch., W.H., R.V., Weiss, Wendt (as against Meyer, Blass, Hilg.).

<sup>3</sup> After πειράζετε one Latin MS. and several Latin Fathers omit τὸν Θεόν. Blass says "recte fort.," but does not follow in β. But no need to omit the words or to regard πειράζειν = πειρασθαί (Wendt *in loco*).

Ver. 6. λόγον: "de causâ quæ in deceptionem venit" (Blass), *cf.* viii. 21, xix. 38. The Ecclesia at large was in some manner also present at this final assembly, *cf.* vv. 12, 22, although the chief responsibility would rest with the Apostles and Elders, *cf.* Iren., *Har.*, iii., chap. xii. 14, "cum universa ecclesia convenisset in unum," Zöckler, *in loco*, p. 246, and *cf.* p. 254; Hort, *Ecclesia*, pp. 66, 70, and see critical notes above.

Ver. 7. ἀναστὰς, Lucan, see v. 17; the position of Peter is one of authority, not of pre-eminence—the latter belongs to James. The part which Peter had formerly taken in the conversion of Cornelius would naturally make him the most fitting person to introduce the discussion. From Gal. ii. 3 we learn that the general principle was debated with reference to the individual case of Titus.—ἀφ' ἡμερῶν ἀρχαίων: "a good while ago," meaning probably from the beginnings of the Christian Church, *cf.* xi. 15, xxi. 16; *cf.* Phil. iv. 15 (see Lightfoot's note, *l. c.*), and *cf.* Clem. Rom., *Cor.*, xlvii., 2, and Polycarp, *Phil.*, i., 2; or, if the words are referred to the one definite incident of the conversion of the Gentile Cornelius, some ten or twelve years (Blass, "for-tasse") may have passed since that event, possibly longer, see Zöckler, Page, Knabenbauer, *in loco*. Others take the words as referring to our Lord's declaration to St. Peter as long ago as at Cæsarea Philippi, Matt. xvi. 13-20; see *Speaker's Commentary*, so Bishop Williams of Connecticut, *Studies in the Book of Acts*, p.

139 (1888). Rendall connects ἐν ἡμῖν with ἀρχ. on the ground that thus the whole phrase would point to early Christian days, whereas, without qualification, confusion as to its meaning would arise, *cf.* ver. 21. But a reference to the case of Cornelius need not exhaust the meaning of the phrase, and St. Peter would naturally think of his own choice by God as going back earlier still, dating from the foundation of the Church, and receiving its confirmation and significance in the acceptance of the Gospel by Cornelius.—ἐξελέξατο, see on i. 2.—τοῦ εὐαγγ.: not used by St. Luke in his Gospel, but here and in xx. 24; used once by St. Peter, 1 Pet. iv. 17; so also εὐαγγελίζομαι, three times in the same Epistle.

Ver. 8. ὁ καρδιογνώστης, i. 24, where the same word is used by St. Peter; *cf.* Jer. xvii. 10. ἐτάζων καρδίας, and *cf.* St. Peter's words in x. 34.—καθὼς καὶ ἡμῖν, x. 44, xi. 15.

Ver. 9. τῇ πίστει καθάρισας τ. κ.: the thought is described by Zöckler as equally Petrine, Pauline, and Johannine; *cf.* iii. 16, 19, 1 Pet. i. 18-21, xiii. 38, Rom. iii. 24, 1 John i. 8, ii. 2, Rev. vii. 14; here it stands in contrast to the outward purification of circumcision upon which the Judaisers insisted, *cf.* also x. 15, and for the phrase καθαρ. τῇ κ., Ecclus. xxxviii. 10. Rendall renders τῇ πίστει, the faith, *i.e.*, the Christian faith, and he is no doubt right in this, in so far as the faith is faith in Jesus Christ (Schmid, *Bibl. Theol. des N. T.*, pp. 424, 425), *cf.* St. Peter's language in 1 Pet. i. 18-22.



ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11. ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.  
12.<sup>1</sup> Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι

D, Syr. Harcl. mg. prefix *συγκατατιθεμένων δε των πρεσβυτερων τοις υπο του Πητρου ειρημενοις*, so Blass and Hilg., an addition which shows why the multitude kept silence, and connects Peter's speech with Paul and Barnabas. Weiss, p. 84, sees here the characteristic love of D for the gen. abs., cf. ii. 1, iv. 18, etc., and notes that the same stress is here laid as in ver. 5 upon the *πρεσβυτεροι* rather than upon the Apostles.

Ver. 10. *νῦν οὖν*: in Acts four times, nowhere else in N.T.; cf. x. 35, *nunc igitur*: LXX, Gen. xxvii. 8, etc.; 1 Macc. x. 71.—*τί περάετε τὸν Θεόν*, cf. v. 9, they put God to the proof, as to whether He had not admitted unworthy persons into the Church.—*ἐπιθ. ζυγόν*: on the infinitive see Burton, *N. T. Moods and Tenses*, p. 151; Blass, *Gram.*, p. 221: metaphor common among the Rabbis, and also in classical literature, cf. Jer. v. 5, Lam. iii. 27, Eccclus. li. 26 (Zeph. iii. 9), and Matt. xi. 29 (Luke xi. 46), Gal. v. 1. Possibly in Jer. v. 5 reference is made to the yoke of the law, but *Psalms of Solomon*, vii., 8, cf. xvii., 32, present undoubted instances of the metaphorical use of the term "the yoke" for the service of Jehovah. In *Sayings of the Jewish Fathers*, iii., 8 (Taylor, second edition, p. 46), we have a definite and twice repeated reference to the yoke of Thorah, cf. *Apocalypse of Baruch*, xli., 3 (Charles' edition, p. 66 and note), and also *Psalms of Solomon*, Ryle and James, p. 72, note. It would seem therefore that St. Peter uses an almost technical word in his warning to the first Christians.—*τῶν μαθητῶν*, i.e., of those who had learnt of Christ and knew the meaning of His yoke, Matt. xi. 29.—*λοχ. βαστάσαι*: cf. xiii. 39. St. Peter no less than St. Paul endorses the charge made by St. Stephen, vii. 53.—*οὔτε ἡμεῖς*: a remarkable confession on St. Peter's lips: the conversations with Paul and Barnabas, Gal. ii. 7, may well have confirmed the attitude which he had taken after the baptism of Cornelius (Zöckler).

Ver. 11. *διὰ τῆς χάριτος*: twice in his First Epistle St. Peter speaks of the grace of God, of the God of all grace; so also of the grace prophesied beforehand, of the grace brought to them, cf. also iii. 7 and 2 Pet. iii. 18. The exact phrase here is not found elsewhere in St. Peter, although common in St. Paul, but see Plumptre (*Cambridge Bible*) on 1

Pet. v. 12. In R.V. *σωθῆναι* is joined more clearly with *διὰ* than in A.V.—*κἀκεῖνοι*, i.e., the Gentile Christians, not *οἱ πατέρες* (as St. Aug. and Calvin). For points of likeness between these, the last words of St. Peter in Acts, and his previous utterances, with characteristic idioms and expressions, see Alford on Acts xv. 7 ff., cf. Schmid, *Bibl. Theol. des N. T.*, p. 427.

Ver. 12. *ἐσίγησε*: may mean "became silent," "itaque antea non tacuerant" (Blass), cf. Burton, *N. T. Moods and Tenses*, 21, A. and R.V., "kept silence".—*πᾶν τὸ πλῆθος*: implying a general assembly of the Church; on the word see ii. 6, iv. 32, etc.—*ἤκουον*: imperfect, marking a continuous hearing; the silence and the audience both testified to the effect produced by St. Peter's words.—*Βαρ. καὶ Π.*, on the order here and in ver. 25 cf. Ramsay, *St. Paul*, p. 84.—*ἐξηγουμένων*: setting forth in detail; see above on ver. 3, and x. 8.—*ὅσα ἐποίησεν*, cf. xiv. 27 and ver. 4. In each case the appeal is made to what God had done, and to the further answer to the prayer of iv. 30 by the miracles wrought among the Gentiles: it was an answer which a Jewish audience would understand, John iii. 2. The historical truthfulness of Paul and Barnabas thus recounting the facts, and leaving the actual proof of the rightfulness of their method of working to Peter and James, is to Zeller inconceivable—an objection sufficiently answered by the consideration that Luke wished to represent not so much the attitude of Paul and Barnabas, but that of the original Apostles to the Gentile-question; and in Jerusalem it was only natural that Peter and James should be the spokesmen.

Ver. 13. *μετὰ δὲ τὸ σ.*, i.e., after Barnabas and Paul had ceased speaking.—*ἀπεκ. ἰ. λ.*: his speech may be divided into two parts: (1) reference to the prophecy foretelling the reception of the

δι' αὐτῶν. 13. Μετὰ δὲ τὸ συγῆσαι αὐτούς, ἀπεκρίθη Ἰάκωβος λέγων, "Ἄνδρες ἀδελφοί, ἀκούσατέ μου· 14. Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· 15. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16. "Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα<sup>2</sup> αὐτῆς

<sup>1</sup> ἐπὶ, but om. **ABCDE** 61, Vulg., Sah., Syr. P. and H., Arm., Iren., Const. Rebapt., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> κατεσκαμμένα **ACDEHLP**, Const., Chrys., so Lach., Blass in β, and Hilg.; κατεστραμμένα **N(B)** 13, 33, 34, so Tisch., W.H., R.V., Wendt, Weiss. Similar variation in the passage in **LXX**.

Gentiles; (2) his opinion on the conditions of that reception. ἀ. ἀκούσατέ μου: only here and in James ii. 5.

Ver. 14. Συμεὼν: Peter so named only here and in 2 Pet. ii. 1. The use of the word here in its old Hebrew form by James is exactly what we should expect, cf. Luke ii. 25, 34, W.H.; probably therefore the form current in Jerusalem, a form which reappears in the list of the successors of St. James in the bishopric of the Holy City, Eusebius, *H. E.*, iv., 5, cf. Luke xxiv. 34, from which also it would appear that the Hebrew name of Peter, in the contracted or uncontracted form, was current in Jerusalem.—πρῶτον like ἀπ' ἀρ. ἡμ. in ver. 7.—ἐπισκέψατο, cf. James i. 27, and above on vii. 23, Kennedy, *Sources of N. T. Greek*, p. 105.—λαβεῖν: infinitive of purpose, ἐξ ἐθνῶν λαὸν, *ex gentibus populum*, "egregium paradoxon" Bengel; the converts from among the Gentiles were no less than Israel the people of God. On ἔθνος and λαός see iii. 25.—τῷ ὀνόματι, i.e., who should bear His Name as a people of God, or may mean simply "for Himself," God's name being often so used. On the "pregnant use" of the word cf. James ii. 7, v. 10, 14. St. James thus in his address agrees with St. Peter.

Ver. 15. καὶ τούτῳ, "and to this agree," A. and R.V., i.e., to the fact just stated (so Wendt, Weiss, Blass, Ramsay); if the pronoun referred to St. Peter, as some take it, we should have had οἱ προφήται, not as in text, οἱ λ. τῶν π. The quotation Amos ix. 11, 12, is freely cited from the **LXX**, and indeed the chief point made by St. James depends upon that version.—τῶν προφ., plural, as including those prophets whose words of prophecy had been of similar import.

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Ver. 16. Μετὰ ταῦτα: both Hebrew and **LXX**, ἐν τῇ ἐκεῖ. τῇ ἡμέρᾳ, i.e., in the Messianic times, after the predicted chastisement of Israel: the house of David is in ruins, but it is to be re-erected, and from the restoration of its prosperity the Messianic blessings will flow: "the person of the Messiah does not appear in this prophecy, but there is the generic reference to the house of David, and the people of Israel," Briggs, *Messianic Prophecy*, p. 163, Delitzsch, *Messianische Weissagungen*, second edition, p. 94. St. James sees the spiritual fulfilment of the prophecy in the kingdom of Christ erected on the Day of Pentecost, and in the ingathering of the Gentile nations to it. On the Messianic interpretations of the passage amongst the Jews see Edersheim, *Jesus the Messiah*, ii., 734.—ἀναστρέψω καὶ ἀνοί.: like Hebrew בָּשֻׁבָּ = I will return and do, i.e., I will do again—but not in **LXX** or Hebrew. In the latter we have simply בָּשֻׁבָּ, and in **LXX** ἀναστήσω, where St. James has ἀνοικοδομήσω: the idea of restoration is fully contained in the twice repeated ἀνοί. and in ἀνορθώσω.—τὴν σκ. Δ. πεπτ.: the noun is used to show how low the house of David (2 Sam. vii. 12) had fallen—it is no longer a palace but a hut, and that in ruins: the Hebrew word might be used for a temporary structure of the boughs of trees as at the Feast of Tabernacles. We may compare the way in which this hope of restoration asserted itself in *Psalms of Solomon*, xvii., 23, where Ryle and James, p. 137, compare the words with Amos ix. 11, Jer. xxx. 9, etc. From the passage before us the Messiah received the name of Bar Naphli, "Son of the fallen".—κατεσκαμμένα, see critical note. In **LXX B** has κατεσκαμ., A κατεστρ.



ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν · 17. ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς · λέγει Κύριος ὁ<sup>1</sup> ποιῶν ταῦτα πάντα." 18.<sup>2</sup> γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 19. διὸ ἐγὼ<sup>3</sup> κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν

<sup>1</sup> ο ποιων, art. om. B\*<sup>1</sup>, Vulg., Irint, Tisch., W.H., Blass, Weiss, Wendt. ταυτα, om. παντα B<sup>1</sup> ABCD 61, Vulg., Boh., Aeth., Irint, Rebapt., Const., so Lach., Tisch., W.H., Blass, R.V., Weiss, Wendt, and Hilg. (παντα ταυτα ELP, Syr. H.). Amos ix. 12 ο ποιων ταυτα.

<sup>2</sup> γνωστα απ' αιωνος, om. rest, so B<sup>1</sup> BC 61, 180, Sah., Boh., Arm., so also Tisch., Alford, W.H., R.V., Weiss, Wendt; see W.H., App., p. 96, and for the same explanation Wendt, 1888 and 1899, *in loco*. The quot. in Amos ix. does not contain γνωστα απ' αιωνος, so that the words were separated from the clause and formed into an independent sentence. T.R. is supported by EHL<sup>1</sup>P, Syr. H., Const., Chrys.; whilst AD, Vulg., Syr. H. mg., Irint, Blass in both texts, and Hilg. read γνωστον απ' αιωνος εστι τῷ κυριῳ το εργον αυτον.

<sup>3</sup> After εγω Iren. adds το κατ' εμε "secundum me," cf. Rom. i. 15; may be translator's paraphrase; retained by Blass in β.

Ver. 17. ὅπως ἂν ἐκζητ. οἱ κ. τῶν ἀνθρώπων τὸν Κ.: LXX and Hebrew are here considerably at variance. Hebrew: "that they may possess the remnant of Edom". In LXX: "that the rest of men may seek after (the Lord)" (so also Arabic Version, whilst Vulgate, Peshitto, and Targum support the Massoretic text, see Briggs, u. s., p. 162). In LXX Α τὸν Κ. is found, but not in B. In LXX rendering ἄδς,

men, takes the place of ἄδς, Edom,

and יְרֵשׁוּ instead of יִירָשׁוּ, i.e.,

יְרֵשׁוּ, to seek, instead of יִירָשׁוּ, to possess.—καὶ πάντα τὰ ἔθνη: explicative,

"the rest of men," i.e., the heathen: "sine respectu personarum et operum".

—ὅπως ἂν, Winer-Moulton, xlii., 6; Burton, N. T. *Moods and Tenses*, p. 85; cf. Luke ii. 35, Acts iii. 19, Rom. iii. 4, and in no other instances, three of these quotations from LXX.—ἐφ' οὓς ἐπικέκ. . . . ἐπ' α.: "upon whom my name is called [pronounced]": Hebraistic formula, cf. LXX, Jer. xli. 15; and Deut. xxviii. 10, Isa. lxiii. 19, 2 Macc. viii. 15. In James ii. 7, and only there in the N.T. does the same formula recur (see Mayor, *Introd.*, and Nösgen, *Geschichte der Neutest. Offb.*, ii., 51).

Ver. 18. In R.V. the phrase ἀπ' αἰῶνος is connected closely with the preceding clause, see critical notes: "who maketh these things known from the beginning of the world" ("of

time," Ramsay), or margin, "who doeth these things which were known" etc. St. James may perhaps have added the words freely to the LXX to emphasise his argument that the call of the Gentiles was a carrying out of God's eternal purpose, but there is nothing corresponding to the words in the Hebrew, although at the end of ver. 11 we have

כִּימֵי עוֹלָם: LXX, καθὼς αἱ ἡμέραι ἀπ' αἰῶνος, and somewhat similar phrase in Isa. xlv. 21, see Zöckler, *in loco*, for different authorities, and for further discussion of the words, Klostermann, *Probleme im Aposteltexte*, p. 128. ἀπ' αἰῶνος is peculiar to Luke in N.T., cf. Luke i. 70, Acts iii. 21; it may simply = "of old time," see Plummer, *St. Luke*, l. c., but here it may intimate that St. James refers to that purpose of God revealed by all the prophets, as in iii. 21. In *Psalms of Solomon*, viii., 7, ἀπ' αἰῶνος seems to be equivalent to "from the creation of the heaven and earth," cf. Ps. cxviii. 52. If the conference was held in Greek, as we may reasonably conclude from the fact that Gentile interests were at stake, and that many of the Gentiles, as of the Hellenistic Jews, would probably be present, it is very significant that St. James, a Hebrew of the Hebrews, quotes the rendering of the LXX so apposite for his purpose, and that he should see the spiritual restoration of the house of David in the kingdom of Jesus, and the fulfilment of prophecy in the reception of the Gentiles into the kingdom of the Messiah, so exclusively guarded by the Jews.



ἐπὶ τὸν Θεόν· 20. ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι<sup>1</sup> ἀπὸ τῶν ἀλισθημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ

<sup>1</sup> ἀπο om. NBD 61, 180, so Tisch., W.H., Blass, Weiss, Wendt, Hilg. καὶ τοῦ πνικτοῦ om. art. AB 13, 61, so W.H., Weiss. D, Gig., Iren. omit καὶ τοῦ πνικτοῦ (see also ver. 29). Wendt (1888) accounts for the omission partly by the fact that no such command was precisely given in Lev. xvii. 13 (so Meyer, Alford), and partly from the laxer views of the Western Church; but (1899, *Introd.*, p. 50) he now gives in his adherence to Corssen's view (*G. G. A.*, p. 442; 1896), with which compare for similarity Zahn's explanation, *Einleitung*, ii., pp. 344, 345 (1899), Weiss, *Codex D*, p. 198, that the omission, as also the addition following (see below), were intended to do away with the Judaic and ceremonial character of the decree, and to substitute the comprehensive moral prescription of the Sermon on the Mount; so too recently Harnack. τοῦ πνικ. being eliminated αἷμα can be referred to *homicidium*, Tert., *De Pud.*, xii., so that the decree means that they should abstain from pollutions, viz., idolatry, fornication, bloodshed (*cf.* the punctuation in β), and that they should love their neighbours (the negative injunction of the Golden Rule); see below. See further in favour of the omission Blass, *Præf.*, *Evang. sec. Lucam*, p. xxv. (1897); *Philology of the Gospels*, p. 250; but for a very different reason; as against the interpretation given above by Harnack and others to αἷμα, see also Blass, *Studien und Kritiken*, i., 1900; Hilgenfeld, also Corssen, *C. G. G.*, p. 445 ff., remark on the probability of Montanistic influences in the Bezan text of the passage before us, and in reply to their strictures see Blass, *Evang. sec. Lucam*, *Præf.*, p. xxiv. ff. At the end of the clause we have καὶ οὐ μὴ θελοῦσιν εαυτοῖς γίνεσθαι ἑτεροῖς μὴ ποιεῖν, so D, 11 minuscules, Sah., Aeth., Iren. (*cf.* also ver. 29). Harris, *Four Lectures*, etc., pp. 31, 32, points out that the addition was known to Aristides (Seeberg, *Die Apologie des A.*, p. 213), and that therefore the Acts was known and used and interpolated by the middle of the second century. But he refrains from speaking positively as to the source of this variant in Acts, as "the negative precept turns up everywhere in the early Church, having been absorbed in the first instance from Jewish ethics"; *cf.* also Weiss, *Codex D*, p. 109. So Theophilus, *Didache*, *Const. Apost.* and Ephrem on *Rom.* iii. 21 and vii. 7; see Harris, *u. s.*; Resch, *Agrapha*, p. 95; W.H., *App.*, 96. Zahn unhesitatingly refers the addition to the *Didache*, but it is very doubtful how far the *Didache* enjoyed the high and wide credit which Zahn attaches to it: about 110-140 the words were interpolated in the text in the East, and soon after, but by no means with universal acceptance, they found their way into the Western text. Blass in *Studien und Kritiken*, *u. s.*, replies further to Harnack. Harnack asks why the "golden rule," if genuine, is not found in xxi. 25. Blass replies that Luke kept a rough draft for himself in which were both πνικτα and the rule, and thus omitted πνικτα in β, and in α the rule "brevitati consensens".

Ver. 19. διὸ ἐγὼ κρίνω: "wherefore my judgment is". St. James apparently speaks as the president of the meeting, Chrysostom, *Hom.*, xxxiii., and his words with the emphatic ἐγὼ (Weiss) may express more than the opinion of a private member—he sums up the debate and proposes "the draught of a practical resolution" (see however Hort, *Ecclesia*, 79; Hackett, *in loco*; and on the other hand Moberly, *Ministerial Priesthood*, p. 147). If a position of authority is thus given to St. James at the conference, it is very significant that this should be so in Jerusalem itself, where the Twelve would naturally carry special weight. But this presidency and Apostolic authority of St. James in Jerusalem is exactly in accordance with the remarkable order of the three names referred to by St. Paul

in Gal. ii. 9 (*cf.* Acts xii. 17, xxi. 18). At the same time ver. 22 shows us that neither the authority of St. James nor that of the other Apostles is conceived of as overriding the general consent of the whole Church.—μὴ παρενοχλεῖν: only here in N.T.; "not to trouble," A. and R.V.; it may be possible to press the παρά, "not to trouble further," i.e., by anything more than he is about to mention, or in their conversion to God. The verb is found with dative and accusative in LXX; for the former *cf.* Judg. xiv. 17, 1 Macc. x. 63 SR, xii. 14; and for the latter Jer. xxvi. (xlvi.) 27, 1 Macc. x. 35. Bengel takes παρά as = *præter*, but whilst it is very doubtful how far the preposition can be so rendered here, he adds *fides quieta non obturbanda*. —τοῖς ἑπὶ. *cf.* xi. 21, "who are turn-

αἵματος· 21.<sup>1</sup> Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

<sup>1</sup> Blass in β brackets whole verse on the ground of its omission by Irenæus, but the latter may easily have omitted it as superfluous or irrelevant to his argument, whilst the obscurity of the verse has been well noted as a reason for its retention.

ing to God"; present participle, as in acknowledgment of a work actually in progress.

Ver. 20. ἐπιστεῖλαι (xxi. 25), Heb. xiii. 22; the verb is used of a *written* injunction, Westcott, *l. c.* (so Wendt here and in xxi. 25, and so Klostermann), and so often in ecclesiastical writers; here it may mean to write or enjoin, or may well include both, *cf.* Hort, *Ecclesia*, p. 70, Westcott, *u. s.*, Weiss, *in loco*; in classical Greek it is used in both senses. In LXX it is not used, except in a few passages in which the reading is doubtful, ἀπ. for ἐπ., see Hatch and Redpath, *sub v.*—τοῦ ἀπέχσθαι: Burton, *N. T. Moods and Tenses*, p. 159, *cf.* Jer. vii. 10, 1 Pet. ii. 11, 1 Tim. iv. 3; generally without ἀπό.—τῶν ἀλισγημάτων: from Hellenistic verb, ἀλισγεῖν, LXX, Dan. i. 8, Mal. i. 7, 12, Ecclus. xl. 29 (S, al); may mean the pollution from the flesh used in heathen offerings = εἰδωλοθύτων in ver. 29 (xxi. 25), *cf.* 1 Cor. viii. 1, x. 14 ff., but see further Klostermann, *Probleme im Aposteltexte*, p. 144 ff., and Wendt, 1888 and 1899, *in loco*. The phrase stands by itself, and the three following genitives are not dependent upon it. If St. James's words are interpreted more widely than as = εἰδωλοθύτων, ver. 29, they would involve the prohibition for a Christian not only not to eat anything offered to idols, or to share in the idolatrous feasts, but even to accept an invitation to a domestic feast of the Gentiles or at least to a participation in the food on such an occasion. That it was easy for Christians to run these risks is evident from 1 Cor. viii. 10 when St. Paul refers to the case of those who had not only eaten of the flesh offered to idols, but had also sat down to a feast in the idol's temple.—τῆς πορνείας: the moral explanation of this close allocation of idolatry and uncleanness is that the former so often involved the latter. But Dr. Hort whilst pointing out that such an association is not fanciful or accidental, reminds us that we ought not to lay too much stress on the connection, since many forms of idolatry might fairly be regarded as free from that particular

stain. The language, however, of St. James in his Epistle shows us how imperative it was in the moral atmosphere of the Syria of the first century to guard the Christian life from sexual defilement, and the burning language of St. Paul in 1 Cor. vi. 15 and 1 Thess. iv. 3, etc., shows us the terrible risks to which Christian morality was exposed, risks enhanced by the fact that the heathen view of impurity was so lax throughout the Roman empire, *cf.* Horace, *Sat.*, i., 2, 31; Terence, *Adelphi*, i., 2, 21; Cicero, *Pro Calio*, xx.; and on the intimate and almost universal connection between the heathen religious guilds and societies and the observance of nameless breaches of the Christian law of purity, see Loening, *Die Gemeindeverfassung des Urchristenthums*, and his references to Foucart, p. 12 ff. Without some special prohibition it was conceivable that a man might pass from some scene of licentious indulgence to the participation in the Supper of the Lord (Plumptre, *Felten*). An attempt has been made to refer the word here to the sin of incest, or to marriage within the forbidden degrees, rather than to the sin of fornication, so Holtzmann, Ritschl, Zöckler, Wendt, Ramsay; but on the other hand Meyer, Ewald, Godet, Weiss, and others take the word in its general sense as it is employed elsewhere in the N.T. From what has been said above, and from the way in which women might be called upon to serve impurely in a heathen temple (to which religious obligation, as Zöckler reminds us, some have seen a reference in the word here, *cf.* also Wendt, p. 332 (1888)), we see the need and the likelihood of such a specific enjoiner against the sin of fornication. Bentley conjectured χοιρείας or πορκείας.—τοῦ πνικτοῦ: "from that which has been strangled," lit., such beasts as had been killed through strangling, and whose blood had not been let out when they were killed. For this prohibition reference is usually made to Lev. xvii. 13, Deut. xii. 16, 23, so Weiss, Wendt, Zöckler, Plumptre, *Felten*, Hackett. But on the other hand Dr. Hort



22. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν<sup>1</sup> ἐπικαλούμενον Βαρσαβάν, καὶ

<sup>1</sup> ἐπικ., but καλ. *ΣΑΒCDEL*, Tisch., W.H., Blass, Weiss, Wendt. Βαρσαβαν Vulg., Arm., Chrys.; βαρσαββαν *ΣΑΒCΕΗLP* 61, Sah., Boh., Const., Tisch., W.H., Blass, R.V., Weiss, Wendt; see on the word Winer-Schmiedel, pp. 56, 57; βαρββαν D, so Hilg.

contains that all attempts to find the prohibition in the Pentateuch quite fail, although he considers it perfectly conceivable that the flesh of animals strangled in such a way as not to allow of the letting out of blood would be counted as unlawful food by the Jews, cf. Origen, *c. Cels.*, viii., 30; *Judaistic Christianity*, p. 73, and Appendix, p. 209. But his further remark, that if such a prohibition had been actually prescribed (as in his view it is not) we should have a separate fourth precept referring only to a particular case of the third precept, viz., abstinence from blood, is probably the reason why in D, cf. Irenæus, *Hær.*, iii., 12, 14; Cyprian, *Testim.* iii., 119; Tertullian, *De Pudicitia*, xii., the words καὶ τοῦ πνικτοῦ are omitted here and in the decree, ver. 29, although it is also possible that the laxer views on the subject in the West may have contributed to the omission (see Zöckler and Wendt). Dr. Hort leaves the difficulty unsolved, merely referring to the "Western" text without adopting it. But in xxi. 25 the words are again found in a reference to, and in a summary of, the decree, although here too D consistently omits them (see critical notes).—τοῦ αἵματος: specially forbidden by the Jewish law, Lev. xvii. 10, cf. iii. 17, vii. 26, xix. 26, Deut. xii. 16, 23, xv. 23, and we may refer the prohibition, with Dr. Hort, to the feeling of mystery entertained by various nations of antiquity with regard to blood, so that the feeling is not exclusively Jewish, although the Jewish law had given it such express and divine sanction. "The blood is the life," and abstinence from it was a manifestation of reverence for the life given by and dedicated to God. This was the ground upon which the Jews based, and still base, the prohibition. Nothing could override the command first given to Noah, Gen. ix. 4, together with the permission to eat animal food, and renewed in the law. αἷμ. cannot refer (so Cyprian and Tertullian) to homicide, as the collocation with πνικτοῦ (if retained) is against any such interpretation. See additional note (2) at end of chapter.

Ver. 21. ἐκ γενεῶν ἀρχαίων: pointing back to the first days when the Diaspora had first spread to any considerable extent in heathen lands: see on ver. 7. The exact phrase (ἀπὸ) γενεῶν ἀρχ. occurs in *Psalms of Solomon*, xviii., 14—from the generations of old the lights of heaven have not departed from their path. For the custom referred to here, see Schürer, *Jewish People*, div. ii., vol. ii., p. 55, E.T. The words seem closely connected in sense with the preceding in this way, viz., that the Gentile proselytes could long ago in the synagogues have been acquainted week by week with the spirit and enactments of the Mosaic law, and they would thus be the more easily inclined to take upon themselves the few elementary precepts laid down in the decree of the Jerusalem Church, so as to avoid any serious cause of offence to their Jewish-Christian brethren. Others however take the meaning to be that, as the Jewish Christians in their continual association with the synagogue would still hear the law read every Sabbath, there would be no intercourse between them and the Gentile Christians, unless the latter observed the necessary restrictions enjoined by the decree for brotherly intercommunion. There is no occasion to interpret the meaning to be that it is superfluous to write the decree to the Jewish Christians, since they knew its contents already from the law (so St. Chrysostom, and Blass), for a decree for the Jewish Christians is not in question, see ver. 23. Others again interpret: there is no fear that the Mosaic law should be neglected or despised "for Moses, etc.". See further, Wendt, Weiss, McGiffert, Knabenbauer.

Ver. 22. ἔδοξε: the word is often found in public resolutions and official decrees, Herod., i., 3; Thuc., iv., 118 L) and S.).—τοῖς ἀποσ. . . . ἐκλεξ. . . . γράψ.: on the irregular construction see Page and Rendall, and instances in Alford and Lumby; and further, Burton, *N. T. Moods and Tenses*, p. 173.—σὺν ὅλῃ τῇ ἐκκλ., cf. ver. 12, πᾶν τὸ πλῆθος, cf. Iren., *Hær.* iii., 12.—



Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23. γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι<sup>1</sup> καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνων,

<sup>1</sup> καὶ οἱ ἀδελφοί N<sup>c</sup>EHL<sup>p</sup>, Syrr. P. and H., Arm<sup>zoh</sup>, Aeth<sup>ut</sup>, Chrys., so Weiss, *Apostelgeschichte*, p. 57; om. καὶ οἱ N<sup>a</sup>ABCD, 13, 61, Arm<sup>usc</sup>, Ir<sup>int</sup>, Ath., Tisch., W.H., R.V., Wendt. Blass, following Sah., Orig., reads ἀδελφοῖς here and brackets the same word after Κιλ., so Ramsay, *St. Paul*, p. 171, rejecting the word as an accidental corruption; "The Apostles and the Elders unto the brethren," etc., R.V. renders "The Apostles and the elder brethren," a title which the Jerusalem Church might use in addressing younger Churches (Rendall), but see commentary.

ἐκλεξ. ἄνδρας πέμψαι: "to choose men out of their company, and send," R.V. In A.V. we lose sight of the fact that the choice was thus made in the rendering "chosen men," a rendering which takes ἐκλεξ. middle as if passive (see Wendt's just criticism, and cf. ver. 40 ἐπιλεξ.).—Ιουδαν τὸν ἐπικ. B., see critical note, sometimes regarded as a brother of Joseph Barsabbas in i. 23. Ewald thinks that he was actually identical with him. Nothing further is known of him, but if he was a brother of Joseph Barsabbas, he too may have been amongst the personal followers of the Lord; hence his leading position, see also B.D.<sup>2</sup> "Judas," p. 1830.—Σίλαν, cf. ver. 40, xvi. 19, 25, 29, xvii. 4, 10, 14, xviii. 5, 2 Cor. i. 19, 1 Thess. i. 1, 2 Thess. i. 1, 1 Pet. v. 12. The name may have been contracted for Silvanus, but it may also have been a Greek equivalent for a Hebrew name שִׁלְשִׁי = Tertius, or תְּרִישִׁי, Gen. x. 24,

see especially Winer-Schmiedel, p. 143, note, and Zahn, *Einleitung*, i., p. 23,

who prefers תְּרִישִׁי, „bitten, erfragen". Paul always used the form Σιλουανός (so 1 Pet. v. 12), Blass, *Gram.*, pp. 70, 71, Winer-Schmiedel, u. s., and also pp. 74, 75. On the supposed identity of Silas with Titus, who is never mentioned in Acts, see above; and Wendt, *in loco*. If the two passages, 2 Cor. i. 19 and viii. 23, on which the advocates of this view rely make the identity possible, the description of Titus, Gal. ii. 3, is completely at variance with the description of Silas in this chapter ("perversa, ne quid durius dicam, conjectura" Blass, in commenting on the supposed identity).—ἡγουμένους, cf. ver. 32, προφῆται ὄντες: the word is also used in Heb. xiii. three times, once of those who had passed away, ver. 7, and in vv. 17 and 24 of actual authorities to be obeyed. The word is applied in the LXX to

various forms of authority and leadership (see also references to the word in classical Greek, Grimm-Thayer), and cf. Clem. Rom., *Cor.*, i., 3 (xxi., 6), with v. 7, xxxvii. 2, lv. 1, lx. 4. It is quite possible that it may have essentially = διδάσκαλοι, xiii. 1 (cf. xiv. 12, ἡγούμε. τοῦ λόγου), cf. Heb. u. s., with *Didaché*, iv., 1, and see Zöckler, *Apostelgeschichte*, p. 249; Harnack, *Proleg. to Didaché*, p. 95; or the mere fact that Judas and Silas may both have been personal followers of Jesus would have conferred upon them a high degree of authority (Plumptre); or the term ἡγου. may be used as a general one, and we cannot say to what particular office or qualification it may have extended besides that involved in ver. 32. For use of the word in sub-apostolic times see Gore, *Church and the Ministry*, p. 322, etc., Moberly, *Ministerial Priesthood*, pp. 166, 186. The word may be called characteristic of St. Luke (Friedrich, p. 22, cf. Luke xxii. 26, Acts vii. 10 (of civil rule), xiv. 12).

Ver. 23.—οἱ ἀπόστ. καὶ οἱ πρεσβ. καὶ οἱ ἀδελ., but in R.V. "the Apostles and the elder brethren," see critical notes. The phrase as it stands in R.V. has been called meaningless (Page), but Hort, *Ecclesia*, p. 71, while admitting that the phrase is unusual, defends it as indicating that they who held the office of elder were to be regarded as bearing the characteristic from which the title itself had arisen, and that they were but elder brethren at the head of a great family of brethren (cf. Knabenbauer *in loco*). It is of course quite possible that ἀδελ. is merely to be taken as in apposition to ἀπόστ. and πρεσβ., meaning that as brethren they sent a message to brethren (Wendt, Felten, Page).—τοῖς κατὰ τὴν Ἀ. κ.τ.λ., see below.—χαίρειν: amongst the Epistles of the N.T. only that of St. James thus commences, as has been often pointed out by Bengel and others. The

χαίρειν. 24. ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν<sup>1</sup> ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν,<sup>2</sup> λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστέλαμεθα. 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,<sup>3</sup> ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς

<sup>1</sup> ἐξεληθόντες *om.* N<sup>8</sup>B, Arm., Aethro., Const., Ath., Chrys., so W.H., R.V. marg., Weiss, Wendt; but retained N<sup>8</sup>ACDEP, Vulg., Syrr. P. and H., Sah., Boh., Aethpp., Iren., so Tisch., Blass, Hilg. It might have been introduced (*cf.* ver. 1, κατέλ.) to guard against the appearances that τινὲς ἐξ ἡμῶν belonged to the senders of the letter (see Wendt's note, 1888).

<sup>2</sup> λεγ. . . . τον νομον *om.* NABD 13, 61, Vulg., Sah., Boh., Aethro., Or., Const., Ath., so Tisch., W.H., Blass., R.V., Weiss, Wendt; but Blass retains in β, following CEHLP, Gig., Iren. (Chrys.), so Hilg.

<sup>3</sup> ἐκλεξαμένους N<sup>8</sup>CDEHP, Const., Iren., Chrys., so Tisch., W.H. marg., Blass, Weiss and Hilg.; -οις ABL 61, Lach., W.H. text. Wendt unable to decide whether acc. after ver. 22 or dat. for gram. was the later reading.

coincidence may be a chance one, but it is the more remarkable, since the letter may well have been written and dictated by St. James in his authoritative position. On the phrase in letters see Mayor's interesting note on James i. 1. It occurs again in Acts xxiii. 26, but nowhere else in N.T.

Ver. 24. On the similarity of this verse in phraseology to St. Luke's preface, Luke i. 1, Schwegler, Zeller, Weiss, Friedrich, Hilgenfeld, and others have commented. But, after all, in what does the likeness consist? Simply in the fact that here as there we have ἐπειδὴ introducing the antecedent clause, and ἔδοξεν the subsequent clause. Friedrich (p. 46) considers this as too striking to be a matter of chance, but strangely he writes each of the two passages as if they commenced with the same word, see below on ver. 28—ἐπειδὴ περ. This word is a curious one, and is only found in Luke i. 1 (not in LXX), but there is no authority for reading it in the passage before us in Acts. Nösgen, *Apostelgeschichte*, p. 45, refers to instances of a similar formula and phraseology as in use in Jewish writings, *cf.* Jost, *Jüd. Gesch.*, i., 284.—τινὲς ἐξ ἡμῶν, *cf.* for the expression Gal. ii. 12.—ἐξελ., see critical notes.—ἐτάραξαν ὑμᾶς, *cf.* Gal. i. 7, v. 10. λόγοις may mean with words only, words without true doctrine.—ἀνασκευάζοντες, "subverting," A. and R.V.; not in LXX, and only here in N.T., in classical Greek, primarily *colligere vasa*, to pack up, and so to carry away; or to dismantle a place; to destroy, overthrow, and so trop. as in text—of destroying an opponent's arguments (Arist.). Nösgen and Felten note it amongst the non-

Lucan words in the decree, so βάρος, τὸ ἐπάναικες, διὰ λόγον, ἀπαγγέλλειν, εὖ πράττειν, ἐβρώσθη, ἀγαπητός.—οἷς οὐ διεστέλαμεθα: "to whom we gave no commandment," R.V., omitting "such," not in text, and weakens; in Tyndale, Crammer, and Genevan Version; *cf.* Gal. ii. 12, and Acts xxi. 20; only used once in passive in N.T., Heb. xii. 20, often in LXX in middle voice, meaning to warn, *cf.* also its meaning in Judith xi. 12 with Mark v. 43, etc.

Ver. 25. γενομ. ὁμοθυμαδόν: "having come to one accord," "einmütig geworden," Weiss: ὁμοθ., though frequent in Acts, see i. 14, only here with γεν. For the form of the phrase as indicating mutual deliberation on the part of the Church collectively see "Council," *Dict. of Chr. Ant.*, i., 474.—ἐκλεξ. ἄνδρας: "to choose out men and send them unto you," R.V., whether we read accusative or dative see critical note, and *cf.* ver. 22.—ἀγαπητοῖς: very frequent in St. Paul's Epistles; used three times by St. James in his Epistle, twice by St. Peter in his First Epistle, four times in the Second, *cf.* iii. 15, where the word is used by St. Peter of St. Paul, ten times by St. John: it was therefore a very natural word to occur in the letter, and we may compare it with the right hand of fellowship given by the three Apostles just named to Barnabas and Paul, Gal. ii. 9.—B. καὶ Π.: this order because in Jerusalem Church; see above on ver. 12. Meyer, Bleek, Nösgen, Wendt, all note its truthful significance.

Ver. 26. παραδεδωκόσι τὰς ψ. α.: "hazarded their lives," A. and R.V.; so in classical Greek, and in LXX, Dan. iii. 28 (95). The sufferings of the mission-



ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύλῳ, 26. ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.<sup>1</sup> 27. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28. ἔδοξε γὰρ τῷ Ἀγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες

<sup>1</sup> At end of verse, DE 137, Syr. Harcl. mg. add εἰς πάντα πειρασμον, so Blass in β, Hilg. Harris, *Four Lectures*, etc., pp. 85, 86, describes this as the best example extant of a Syriac assimilation in the text of Acts; παραδεδωκασιν in D, ambiguous, but in *Sirach*, ii., 1, Syriac had rendered "thou hast surrendered thy soul to all temptations" (ετοιμασον την ψυχην σου εἰς πειρασμον, LXX); gloss added here for clearness. Weiss, Codex D, p. 82, refers the words to a reminiscence of Acts xx. 19.

aries in their first journey were evidently well known, and appeal was fittingly made to them in recognition of their self-sacrifice, and in proof of their sincerity.

Ver. 27. Ἴ. καὶ Σ. καὶ αὐτοὺς: "who themselves also shall tell you the same things by word of mouth," R.V. Judas and Silas were sent to confirm personally the contents of the letter, as they could speak with authority as representing the Church at Jerusalem, while Barnabas and Saul alone would be regarded as already committed to the conciliatory side (Alford). The present participle, as the writer thinks of Judas and Silas as actually present with the letter at its reception, cf. ἀπεστάλκαμεν, "we have sent" by a common idiom, and also xxi. 16; Blass compares Thuc., vii., 26, ἔπεμψαν ἀγγέλλοντας, *Gram.*, p. 194.—τὰ αὐτά: not the same things as Barnabas and Paul had preached, but, as διὰ λ. intimates, the same things as the letter contained, see critical notes.

Ver. 28. ἔδοξε γὰρ τῷ Ἀ. Π. καὶ ἡμῖν: "causa principalis" and "causa ministerialis" of the decree. The words of Hooker exactly describe the meaning and purpose of the words, *E. P.*, iii., 10, 2, cf. viii., 6, 7, and cf. St. Chrysostom's words, *Hom.*, xxxiii., "not making themselves equal to Him [*i.e.*, the Holy Ghost]—they are not so mad—the one to the Holy Ghost, that they may not deem it to be of man; the other to us, that they may be taught that they also themselves admit the Gentiles, although themselves being in circumcision". On other suggested but improbable meanings see Alford's and Wendt's notes. The words became a kind of general formula in the decrees of Councils and Synods, cf. the phrase commonly prefixed to Councils: *Sancto Spiritu suggerente* (*Dict. Chr. Ant.*, i., 483). On this classical construction of ἔδοξε τῷ with the infinitive see Nestle's note, *Expository*

*Times*, December, 1898. Moreover it would seem that this ἔδοξε is quite in accordance with the manner in which Jewish Rabbis would formulate their decisions.—μηδὲν πλέον . . . βάρος: the words indicate authority on the part of the speakers, although in ver. 20 we read only of "enjoining". St. Peter had used the cognate verb in ver. 10, cf. Rev. ii. 24, where the same noun occurs with a possible reference to the decree, see Lightfoot, *Galatians*, p. 309, and Plumptre, *in loco*.—ἐπάναγκες, *i.e.*, for mutual intercourse, that Jewish and Gentile Christians might live as brethren in the One Lord. There is nothing said to imply that these four abstinences were to be imposed as necessary to salvation; the receivers of the letter are only told that it should be well with them if they observed the decree, and we cannot interpret εὖ πράξετε as = σωθήσεσθε. At the same time the word was a very emphatic one, and might be easily interpreted, as it speedily was, in a narrower sense, Ramsay, *St. Paul*, p. 172; Lightfoot, *Galatians*, p. 310. Rendall compares the use of ἀναγκαῖος in Thuc., i., 90.

Ver. 29. ἀπέχ.: preposition omitted as in ver. 20, W.H.; so usually in classical Greek, but in N.T. ἀπέχ. ἀπό, 1 Thess. iv. 3, v. 22; so in LXX, Job i. 1, 8, ii. 3, etc. On the difference in meaning in the two constructions, see Alford and Wendt, *in loco*.—ἐδωλοθύτων, see ver. 20.—πνικτοῦ: omitted in Western text; see critical notes.—διατηροῦντες ἑαυτοὺς: verb, only in Luke, cf. Luke ii. 51 (in LXX with ἐκ or ἀπό, Ps. xi. 7, Prov. xxi. 23). In Jas. i. 27 we have a somewhat striking similarity of expression (cf. also John xvii. 15).—εὖ πράξετε: "it shall be well with you," R.V.; *viz.*, through the peace and concord established in the Christian community, cf. 2 Macc. ix. 19, so in classical Greek. The reading in A.V. is somewhat ambiguous, but the Greek signifies



τούτων, 29. ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ <sup>1</sup> πνικτοῦ καὶ πορνείας. ἐξ ὧν διατηροῦντες ἑαυτοὺς εὐ <sup>2</sup> πράξετε. ἔρρωσθε.

30. Οἱ μὲν οὖν ἀπολυθέντες <sup>3</sup> ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. 31. ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32. Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, <sup>4</sup> διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ

<sup>1</sup> καὶ πνικτοῦ *om.* D, Iren., Tert., Cypr., Amb., Pac., Aug., so Blass in β; see above on ver. 20, and Zahn, *Einleitung*, ii., p. 353; πνικτοῦ  $\aleph^c A^2 E H L P$ , Vulg., Syrr. P. and H., Arm., Aeth., Const., Chrys., etc.; πνικτων  $\aleph^* A^* B C$  61, 137, Sah., Boh., Clem., Or., so Tisch., W.H., R.V., Weiss, Wendt (πνικτων introduced after ver. 20). After πορνείας D, Par., Wer.<sup>2</sup>, Syr. Harcl. mg., Sah., Aeth., Irint., Cypr. (with many variations) read καὶ οσα μὴ θέλετε εαυτοῖς γίνεσθαι, ετερῶ μὴ ποιεῖν, so Blass in β, and Hilg.

<sup>2</sup> πράξετε  $\aleph A B$ , Vulg., all edd.; πραξατε CDHL; πραξητε E; see Zahn, *u. s.*, p. 354. After πραξ. D, Iren., Tert. (Ephrem) add φερομενοι ἐν τῷ ἁγίῳ πνεύματι, so Blass in β. Harris, *Four Lectures*, etc., p. 77, thinks that the gloss has been misplaced, and declining all references to Montanus or Marcion or to N.T. parallels, regards it as simply an expansion or explanation of ἀπολυθέντες, ver. 30; *cf.* xiii. 4. Weiss also declines all Montanist influence, but takes the words after ἐν πραξ. as meaning that they would fare well being guided by the Holy Spirit, by Whom the decree, ver. 28, had been inspired. *ερρωσθε*, Blass brackets in β, *om.* by Irenæus; see also Zahn, *u. s.*, p. 354.

<sup>3</sup> ἦλθον, but κατηλθον  $\aleph A B C D$  61, Vulg., Arm., Aeth., Theophyl., so Tisch., W.H., Blass, R.V., Weiss, Wendt. After ἀπολυθέντες D\* adds ἐν ἡμέραις ὀλίγαις, so Blass in β, and Hilg. Belser, *Beiträge*, p. 72, speaks of the addition as more valuable than much gold, as showing their eagerness to bring the good news to Antioch, and the speed of their travelling, contrasted with ver. 3. Weiss however would connect it (p. 82), not with the time consumed in the journey, but with the time of their departure, *i.e.*, they set off a few days after the Council to put an end to the disquietude at Antioch.

<sup>4</sup> After ὄντες D adds πληρεῖς πνεύματος ἁγίου, so Blass and Hilg., no Montanistic source; either explanation of προφ. (unnecessary), or may be connected with διαλογον implying that their oral words no less than the written letter were spoken in the Holy Ghost (Weiss, p. 82). Mr. Page, *Classical Review*, p. 320 (1897), refers this addition, with similar ones in vv. 7 and 29 of this chap., to the characteristic of D "to emphasise words and actions as inspired".

prosperity. For D, see critical notes.—ἔρρωσθε, see critical notes, 2 Macc. xi. 21 and 33, 3 Macc. vii. 9, etc., and often in classics; a natural conclusion of a letter addressed to Gentile Christians, see additional note (2) at end of chapter.

Ver. 30. οἱ μὲν οὖν . . . ἀναγνόντες 61: two parties are presented as acting in concert as here (or in opposition), see Rendall, *Acts*, Appendix on μὲν οὖν, p. 161.—ἦλθον, but κατηλθον R.V., Jerusalem is still the centre from which Barnabas and Paul go down. See reading in D, critical note.—τὸ πλῆθος=ἡ ἐκκλησία, *cf.* xiv. 27; Deissmann, *Neue Bibelstudien*, p. 59, especially refers to this passage: τὸ πλ.=Christengemeinde at Antioch, *cf.* plebs, populus in Lat. Chr. authors.—ἐπέδωκαν τὴν ἐπιστ., see instances in Wetstein of same phrase in same sense.

Ver. 31. παρακλήσει: A. and R.V. "consolation" ("exhortation" margin, R.V.). The former rendering seems suitable here, because the letter causes rejoicing, not as an exhortation, but as a message of relief and concord. Ramsay and Hort render "encouragement". Barnabas was a fitting bearer of such a message, *cf.* iv. 36.

Ver. 32. καὶ αὐτοὶ προφ. ὄντες: Wendt, so Meyer, takes καὶ αὐτοὶ not with προφ. ὄντες (these words in commas), but with the words which follow, indicating that Judas and Silas gave encouragement to the brethren personally (*cf.* ver. 27), as the letter had verbally; but punctuation of T.R. in R.V., W.H., Weiss, etc. On καὶ αὐτοὶ and its frequency in St. Luke, Friedrich, p. 37; Hawkins, *Horæ Synopticae* (1899), p.

ἐπεστήριξαν. 33. Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.<sup>1</sup> 34.<sup>2</sup> ἔδοξε δὲ τῷ Σίλα

<sup>1</sup> ἀποστόλους EHL P, Syrr. P. and H., Bohwi., Arm., Chrys.; but ἀποστείλαντας αὐτοὺς Ξ ABCD, Vulg., Sah., Bohboett., Aethro., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Blass and Hilg.

<sup>2</sup> Om. Ξ AB EHL P 61, Vulg. (am. fu. demid.), Syr. Pesh., Syr. H. text, Bohboett., Chrys., so Tisch., W.H., R.V. text, Weiss, Wendt. In CD 13, Vulg. clem. + tol., Sah., Bohwi., Syr. Harcl. mg., Arm., Aethut., so Blass and Hilg. Also D, Gig., Wern., Prov., Vulg. clem., Cassiod. add *μονος δε λουδας επορευθη* (Wern. adding "reversus est Hierosolyma," cf. also Vulg. cl.). It is difficult to see why if 34<sup>a</sup> was genuine it should have been omitted, but the sentence may have been introduced to account for the presence of Silas at Antioch in ver. 40; so Weiss and Corssen. (In C and D αὐτοὺς instead of αὐτον, and in a few mins. αὐτοθι.) Ver. 34<sup>a</sup> is defended as genuine by Ramsay, *St. Paul*, pp. 174, 175; Zahn, *Einleitung*, i., p. 148 (whilst both regard 34<sup>b</sup> as a gloss); cf. Belser, *Beiträge*, p. 73, on the same ground, viz., that ver. 33 does not declare that Judas and Silas actually departed, but only that they were free to depart. The Bezan reviser found the first part of the verse in his text and added the second. Blass retains both parts of the verse in β. If the first clause was introduced to explain a supposed difficulty about Silas, it must be remembered that the difficulty was more fanciful than real, since Barnabas takes Mark from Jerusalem, xiii. 13 (see Ramsay, *u. s.*). W.H., *App.*, p. 96, considers the first clause as probably Alexandrian, as well as Western, while Corssen regards them both as Western.

33.—*παρέκάλεισαν*: A. and R.V. "exhorted"; R.V. margin, "comforted," Ramsay, "encouraged" (so Hort; or "exhorted"). Possibly the word may include something of all these meanings (see also Alford's note).—*ἐπιστήριξαν*, cf. xiv. 22.

Ver. 33. *ποιήσαντες δὲ χρόνον*, cf. xviii. 23, and xx. 3, only in Acts in N.T., cf. 2 Cor. xi. 25, James iv. 13. For the phrase both in LXX and classical Greek (so in Latin), see Wetstein, Blass, Grimm. In LXX cf. Prov. xiii. 23, Eccl. vi. 12 (Tob. x. 7), so Hebrew *תָּיַיִן*.—*μετ' εἰρή-*

*νης*: exact phrase only Heb. xi. 31 in N.T.; in LXX several times; in Apocrypha, in 1 and 3 Macc.—*πρὸς τοὺς ἀποστ.*: but if as in R.V., "unto those that had sent them" (see critical notes and Hort, *Ecclesia*, p. 73), i.e., the whole synod at Jerusalem, not only the Apostles.

Ver. 34. Omitted in R.V. text, but not in margin. See critical notes.

Ver. 35. *διέτριβον*, cf. xii. 19, and see also on xvi. 12. In LXX cf. Lev. xiv. 8, Jer. xlii. (xxxv.) 7, Judith x. 2, 2 Macc. xiv. 23. So also in classics with or without *χρόνον*.—*διδάσ. καὶ εὐαγγ.*: possibly the first may refer to work inside the Church, and the second to work outside, but the distinction can scarcely be pressed. Within this time, according to Wendt, falls the incident between Paul and Peter, Gal. ii. 11. On the other hand, see Weiss, *Apostelgeschichte*, p. 194, who thinks that the *τινας ἡμέρας*

excludes, Gal. ii., etc., but the phrase is very indefinite, and may have included months as well as days, cf. xvi. 12, and ix. 23. On the incident referred to see additional note at end of chapter.

Ver. 36. *μετὰ δέ*: second missionary journey commences, ending xviii. 22.—*ἐπιστρέψαντες, reversi*, cf. Luke ii. 39, W.H., xvii. 31. The word is so used in LXX, and in modern Greek (Kennedy, p. 155).—*δὴ*, see on xiii. 2.—*ἐπισκεψ.*, see above on vi. 3. The word was characteristic of a man like St. Paul, whose heart was the heart of the world, and who daily sustained the care of all the churches.—*πὺς ἔχουσι*: "in fide, amore, spe . . . nervus visitationis ecclesiasticæ" Bengel.

Ver. 37. *ἐβουλεύσατο*, but *ἐβούλετο* see critical note, "wished," *volebat*; R.V., "was minded" almost too strong. Possibly owing to his kinship, Barnabas may have taken a more lenient view than Paul.

Ver. 38. *ἤξιον*, cf. xxviii. 22 (Luke vii. 7), and cf. 1 Macc. xi. 28, 2 Macc. ii. 8, etc.—*ἐβουλ.* is a mild word compared with this.—*συμπαράλαβεῖν*, cf. xii. 25, used also by Paul in Gal. ii. 1 of taking Titus with him to Jerusalem, and nowhere else in N.T. except in this passage, cf. Job i. 4, 3 Macc. i. 1, so in classical Greek.—*τὸν ἀποστάντα ἀπ' αὐτῶν*: the neutral word *ἀποχωρεῖν ἀπ' αὐτῶν*, xiii. 13, is not used here, but a word which may denote not disloyalty in the sense of apostasy from Christ, but to the mission,



ἐπιμεῖναι αὐτοῦ. 35. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

1 Tim. iv. 1 (Rendall); it is doubtful, however, whether we can press this (see Weiss, *in loco*).—τοῦτον: significant at the end of the verse, and note also decisive contradiction between συμπαρ., ver. 37, and μὴ συμπαρ. here.

Ver. 39. παροξυσμός, Heb. x. 24, in different sense, nowhere else in N.T. The verb is found twice, Acts xvii. 16, 1 Cor. xiii. 5; in the former passage of Paul's righteous provocation in Athens, and in the latter of irritation of mind as here; the noun twice in LXX of God's righteous anger, Deut. xxix. 28, Jer. xxxix. (xxxii.) 37 (*cf.* also the verb, Deut. ix. 7, 8, etc.), so too in Dem. Both noun and verb are common in medical language (Hobart); παροξυσμός, φησὶν, ἐγένετο οὐχ ἔχθρα οὐδὲ φιλονεικία; in the result good, for Mark was stirred up to greater diligence by Paul, and the kindness of Barnabas made him cling to him all the more devotedly, *cf.* Oecumenius, *in loco*.—ἀποχωρισθῆναι: "they parted asunder," R.V., *cf.* διαχωρίζεσθαι ἀπὸ, Gen. xiii. 11, 14, *cf.* Luke ix. 33.—παρалаβόντα: not the compound verb, because Barnabas alone takes Mark.—ἐκπλεῦσαι: with εἰς also in xviii. 18, with ἀπὸ in xx. 6; on πλέω and the number of its compounds in St. Luke, *cf.* xvii. 4, etc.—εἰς K.: where he could be sure of influence, since by family he belonged to the Jews settled there, iv. 36. Barnabas is not mentioned again in Acts, and it is to be noted that St. Paul's friendship was not permanently impaired either with him or with Mark (see Chrysostom, *in loco*, and *cf.* 1 Cor. ix. 6). In Gal. ii. 13 St. Paul in speaking of Barnabas marks by implication his high estimate of his character and the expectations he had formed of him; καὶ B. "even Barnabas" (Lightfoot, *Gal.*, *in loco*, and Hackett). According to tradition Barnabas remained in Cyprus until his death, and the appearance of Mark at a later stage may point to this; but although possibly Mark's rejoining Paul may have been occasioned by the death of Barnabas, the sources for the life of Barnabas outside the N.T. are quite untrustworthy, "Barnabas," B.D.<sup>3</sup>; Hackett, *Acts*, p. 192. Whatever his fortunes may have been, St. Luke did not estimate his work in the same category as that of Paul as a main factor in the development

of the Church, although we must never forget that "twice over did Barnabas save Saul for the work of Christianity".—Μάρκον: In his two imprisonments St. Paul mentions Mark in terms of high approval, Col. iv. 10, 11, Philem. 24, 2 Tim. iv. 11. In the first imprisonment St. Paul significantly recommends him to the Colossians as being the cousin of Barnabas, one of his own fellow-labourers unto the kingdom of God, one amongst the few who had been a παρηγορία, a comfort unto him. In such words as these St. Paul breaks the silence of the years during which we hear nothing of the relations between him and Mark, although the same notice in *Colossians* seems to indicate an earlier reconciliation than the date of the letter, since the Churches of the Lycus valley had already been instructed to receive Mark if he passed that way, *Expositor*, August, 1897, "St. Mark in the N.T." (Dr. Swete), p. 85.

Ver. 40. Π. δὲ ἐπιλεξ. Σ.: not in the place of Mark, but in the place of Barnabas, Ramsay, *St. Paul*, p. 171; having chosen, *i.e.*, for himself: *sibi eligere*; only in N.T. in this sense, but in classical Greek and in LXX, 1 Sam. ii. 28 A, 2 Sam. x. 9 R, Eccus. vi. 18, 1 Esdras ix. 16, 1 Macc. i. 63 R, v. 17, etc.; "elegit ut socium, non ut ministrum" (Blass). If Silas had not returned to Jerusalem, but had remained in Antioch (see above on ver. 35), he had doubtless recommended himself to Paul by some special proof of fitness for dealing sympathetically with the relations of the Jewish Christians and the Gentile converts. This sympathy on the part of Silas would be the more marked and significant as he was himself almost certainly a Hebrew; otherwise we cannot account for his high position in the Jerusalem Church, ver. 22, although his Roman citizenship is implied in xvi. 37; perhaps this latter fact may account for his freedom from narrow Jewish prejudices. If we may identify, as we reasonably may, the Silas of Acts with the Silas (Silvanus) of the Epistles, 2 Cor. i. 19, 1 Thess. i. 1, 2 Thess. i. 1, 1 Pet. v. 12, the last mention of him by St. Peter becomes very suggestive. For St. Peter's First Epistle contains the names of the two men, Mark and Sil-



36. ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν<sup>1</sup> κατὰ πᾶσαν πόλιν, ἐν

<sup>1</sup> ἡμῶν *om.* with  $\Sigma$  ABCDE, Vulg., Sah., Boh., Syrr. P. and H., Arm., Chrys., Tisch., W.H., Blass, R.V., Weiss, Wendt, and Hilg.

vanus, who had originally been members of the Jerusalem Church, Acts xii. 12, xv. 22, and moreover the two oldest of St. Paul's associates, whose brotherly Christian concord had been broken for the time (when Paul chose the latter in the place of Barnabas, and rejected Mark's services altogether), but who are now both found at St. Peter's side in Rome (assuming that Babylon is Rome), evidently at one with him and with each other; the one the bearer of a letter, the other the sender of greetings, to *Pauline Churches*. If St. Paul had passed to his rest, and the leader had thus changed, the teaching was the same, as the names of Silvanus and Mark assure us, and St. Peter takes up and carries on the work of the Apostle of the Gentiles, see Dr. Swete, *u. s.*, pp. 87, 88.—ἐξῆλθε, *cf.* Luke ix. 6, 3 John, ver. 7, where the word is used of going forth for missionary work.—παράδοθεις, *cf.* xiv. 26. Possibly we may infer that the Church took Paul's view of the point at issue between himself and Barnabas, but on the other hand we cannot prove this, because the writer's thoughts are so specially fixed upon Paul as the great and chief worker in the organisation and unification of the Church.

Ver. 41. διήρχετο, see above on xiii. 6.—Συρίαν καὶ Κιλικίαν: as Barnabas had turned to Cyprus, the scene of his early labours in the Gospel, and perhaps also his own home, so Paul turned to Syria and Cilicia, not only because his home was in Cilicia, but also because he had worked there in his early Christian life and labours, *Gal.*, i., 21, 23. It is a coincidence with the notice in *Gal.* that St. Luke here and in ver. 23 presupposes the existence of Churches in Syria and Cilicia, although nothing had been previously said of their foundation, whilst the presence of Saul at Tarsus is twice intimated, ix. 30, xi. 25. Moreover the commencement of the letter, vv. 22, 23, indicates that these regions had been the centre of the teaching of the Judaizers, and St. Paul's presence, together with the fact that Silas, a prominent and leading member of the Jerusalem Church, was his colleague, would doubtless help to prevent further disquiet. On the ad-

dition to the verse in the Bezan text see critical note.

Additional note (1).

Amongst recent writers on the *Acts*, Mr. Rendall has stated that the evidence for the identification of Acts xv. with Gal. ii. 1-10 is overwhelming, *Appendix to Acts*, pp. 357, 359. If we cannot fully endorse this, it is at all events noticeable that critics of widely different schools of thought have refused to regard the alleged differences between the two as irreconcilable; in this conservative writers like Lechler, Godet, Belser, Knabenbauer and Zahn, *Einleitung*, ii., 627, 628; scientific critics, as we may call them, like Reuss, B. Weiss; and still more advanced critics like Lipsius and H. Holtzmann are agreed. This general agreement is recognised and endorsed by Wendt, p. 255 (1899), see also K. Schmidt, "Apostelkonvent," in *Real-Encyclopädie für protest. Theol.* (Hauck), p. 704 ff. Amongst English writers Lightfoot, Hort, Sanday, Salmon, Drummond, Turner may be quoted on the same side (so too McGiffert, *Apostolic Age*, p. 208), (see for the points of agreement, Lightfoot, *Galatians*, p. 123; Drummond, *Galatians*, p. 73 ff.; Salmon, "Galatians," B.D.<sup>2</sup>; Reuss, *Geschichte des h. S. des N. T.*, p. 60, sixth edition, and very fully in Belser, *Die Selbstverteidigung der h. Paulus im Galaterbriefe*, p. 83 ff., 1896; for the difficulty in identifying Gal. ii. with any other visit of St. Paul to Jerusalem, *cf.* Salmon, Lightfoot, *u. s.*, and Zahn, *u. s.*, Felten, *Introd. to Apostelgeschichte*, p. 46). But the recent forcible attempt of Professor Ramsay to identify Gal. ii. 1-10 with St. Paul's second visit to Jerusalem, Acts xi. 30, xii. 25, and not with the third visit, Acts xv., has opened up the whole question again (see on the same identification recently proposed from a very different point of view by Völter, *Witness of the Epistles*, p. 231, and also by Spitta, *Apostelgeschichte*, p. 184). At first sight it is no doubt in favour of this conclusion that according to Acts the journey, xi. 30, is the second made by St. Paul to Jerusalem, and the journey in xv. the third, whilst Gal. ii. 1 also describes a journey which the Apostle

αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι· 37.<sup>1</sup> Βαρνάβας  
δὲ ἐβουλευσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

<sup>1</sup> After πῶς ἔχουσι and at commencement of verse Syr. Harcl. mg. prefixes "placuit autem cogitatio Barnabæ," so Blass in β. ἐβουλευσατο, but with  $\aleph$ ABCE 13, 61, Vulg. verss., so Tisch., W.H., Blass, R.V., Weiss, Wendt, ἐβουλετο; D, Gig. ἐβουλευετο, so Hilg.

himself represents as his second to the mother-city. We cannot fairly solve this difficulty by cutting the knot with McGiffert, who regards Acts xi. 30 and xv. as = Gal. ii. 1-10, and thinks that Luke found two independent accounts of the same journey, and supposed them to refer to separate events (*Apostolic Age*, p. 171); or by concluding with Drummond, *Galatians*, p. 78, that the writer of Acts made a mistake in bringing St. Paul to Jerusalem at the time of the famine, so that Gal. ii. and Acts xv. both refer to his second visit (*cf.* to the same effect, Wendt, p. 218 (1899), who looks upon the visit described in xi. 25 as a mistake of the author, at all events as regards Paul). But McGiffert and Drummond are both right in emphasising one most important and, as it seems to us, crucial difficulty in the way of the view advocated by Ramsay; if he is correct, it is difficult to see any object in the visit described in Acts xv. After the decision already arrived at in Gal. ii. 1-10: Acts xi. 30, xii. 25, the question then *ex hypothesi* at issue could scarcely have been raised again in the manner described in Acts xv. Moreover, whilst Ramsay admits that another purpose was achieved by the journey to Jerusalem described in Gal. ii. 1-10, although only as a mere private piece of business, *St. Paul*, p. 57, he maintains that the special and primary object of the visit was to relieve the poor. But if the pillars of the Church were already aware, as *ex hypothesi* they must have been aware, that St. Paul came to Jerusalem bringing food and money for the poor (Acts xi. 29, 30), we may be pardoned for finding it difficult to believe that the "one charge alone" (Gal. ii. 10) which they gave him was to do the very thing which he actually came for the purpose of doing. If, too, Barnabas and Saul had just been associated in helping the poor, and if the expression  $\delta$  καὶ ἑσπούδασα, Gal. ii. 10, refers, as Professor Ramsay holds, to this service, we should hardly have expected Paul to use the first person singular, but rather to have associated Barnabas with himself in his reference

to their work of love and danger. Professor Ramsay emphasises the fact (*Expositor*, p. 183, March, 1896) that Luke pointedly records that the distribution was carried out to its completion by Barnabas and Saul in person (Acts xii. 25). Why then does Paul only refer to his own zeal in remembering the poor in Acts xi. 29, and xii. 25 = Gal. ii. 1-10? (On the force of the aorist as against Professor Ramsay's view, see *Expositor*, March, 1899, p. 221, Mr. Vernon Bartlett's note.) Gal. ii. 10 should rather be read in the light of 1 Cor. xvi. 1-3; if the first-named Epistle was also the first in point of time, then we can understand how, whilst it contains no specific and definite mention of a collection for the Church at Jerusalem, which is so emphasised in 1 Cor. xvi. 1, 2 Cor. viii. 9, etc., yet the eager desire of the pillars of the Church that the poor in Judæa should be remembered, and the thought of a fund for supplying their needs, may well have been working in St. Paul's mind from the earlier time of the expression of that desire and need, Gal. ii. 10, *Expositor*, November, 1893, "Pauline Collection for the Saints," and April, 1894, "The Galatians of St. Paul," Rendall Hort, *Judaistic Christianity*, p. 67.

For reasons why St. Paul did not refer to his second visit to Jerusalem when writing to the Galatians see on xi. 30, and Salmon, "Galatians," B.D.<sup>2</sup>, p. 1111; Sanday, *Expositor*, February, 1896, p. 92; Hort, *Judaistic Christianity*, p. 61; "Acts of the Apostles," p. 30, Hastings' B.D. and "Chron. of the N.T.," *ibid.*, p. 423; Zahn, *Einleitung*, ii., 629. Further: Dr. Sanday has emphasised the fact that at the time of St. Paul's second visit to Jerusalem the state of things which we find in Acts xv. (the third visit) did not exist; that a stage in the controversy as to the terms of admission of Gentile converts had been reached by the date of Acts xv. which had not been reached at the date of xi. 30; that at this latter date, *e.g.*, there was no such clear demarcation of spheres between St. Peter and St. Paul, and that it is not until Acts xiii. 46 that the turning-point is actually



38. Παῦλος δὲ ἡξίου,<sup>1</sup> τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον,<sup>2</sup> μὴ συμπαραλαβεῖν τοῦτον.

<sup>1</sup> For ἡξίου D reads οὐκ ἐβουλετο λεγών.

<sup>2</sup> For μὴ συμπ. τοῦτον D reads τοῦτον μὴ εἶναι συν αὐτοῖς; see on the passage Weiss, Codex D, p. 83; but if Weiss is correct, it has been well asked, how came Paul to take Silas? Hilg. reads ἵεναι for εἶναι. συμπαραλαβεῖν, cf. ver. 37, but pres. infin.  $\Sigma$ ABC 61, 180, Tisch., W.H., Blass, R.V., Wendt, Weiss.

reached: henceforth St. Paul assumes his true "Apostleship of the Gentiles," and preaches a real "Gospel of the uncircumcision"; see especially *Expositor*, July, 1896, p. 62. Of course Professor Ramsay's theory obliges us to place Gal. ii. 1-10 *before* the Apostolic Conference, and to suppose that when the events narrated in Gal. ii. took place, the journey of Acts xiii., xiv. was still in the future. But is not the whole tone and attitude of St. Paul in Gal. ii. 1-10, placing himself, *e.g.*, before Barnabas in ver. 9 and evidently regarding himself as the foremost representative of one sphere of missionary work, as St. Peter was of the other, ver. 8, more easily explained if his first missionary journey was already an accomplished fact and not still in the future?

In the two short references to Paul's second visit to Jerusalem, Acts xi. 30, xii. 25, it is still "Barnabas and Saul," so too in xiii. 1, 2, 7; not till xiii. 9 does the change come: henceforth Paul takes the lead, vv. 13, 16, 43, 45, 50, etc., with two exceptions as Professor Ramsay pointedly describes them (see above on xiii. 9), and in the account of the Conference and all connected with it St. Luke and the Church at Antioch evidently regard Paul as the leader, xv. 2 (2), 22 (although the Church at Jerusalem places Barnabas first, vv. 12, 25). But in xi. 30, xii. 25 the historian speaks of "Barnabas and Saul". The whole position of St. Paul assigned to him by St. Luke in Acts xv. is in harmony with the Apostle's own claims and prominence in Gal. ii. 1-10; it is not in harmony with the subordinate place which the same St. Luke assigns to him in the second visit to Jerusalem. In other words, if Gal. ii. 1-10 = Acts xv., then St. Paul's claim to be an Apostle of the Gentiles is ratified by the Gentile Luke; but if Gal. ii. 1-10 = Acts xi. 30, xii. 25, then there is no hint in Acts that Luke as yet regarded Paul in any other light than a subordinate to the Hebrew Barnabas; he is still Saul, not Paul. For the points of discrepancy between Gal. ii. 1-10 and Acts xv. see

same authorities as above; one point upon which Ramsay strongly insists, *viz.*, that a visit which is said to be "by revelation," Gal. ii. 2, cannot be identified with a visit which takes place by the appointment of the Church, Acts xv. 2, is surely hypercritical; it would not be the first occasion on which the Spirit and the Church had spoken in harmony; in Acts xiii. 3, 4 the Church ἀπέλυσαν sent away Paul and Barnabas, and yet in the next verse we read οἱ ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος, see Lightfoot, *Galatians*, p. 125; Drummond, *Galatians*, p. 75; Turner, "Chronology of the N.T.," Hastings' B.D., p. 424; cf. also Wendt, p. 258 (1899), and Zahn, *Einleitung*, ii., 632, who both point out that the statements referred to are by no means mutually exclusive. On the whole question see Wendt's 1899 edition, p. 255 ff., and *Expositor*, 1896 (February, March, April, July) for its full discussion by Dr. Sanday and Professor Ramsay.

A further question arises as to the position to be assigned to the incident in Gal. ii. 11-14. Professor Ramsay, *St. Paul*, p. 157 ff., supposes that it took place *before* the Apostolic Conference, and finds a description of the occasion of the incident in Acts xv. 1, Acts xv. 24, Gal. ii. 12, *i.e.*, in the words of three authorities, St. Luke, the Apostles at Jerusalem, and St. Paul himself; the actual conflict between St. Peter and St. Paul took place after the latter's second visit to Jerusalem, but before his third visit. The issue of the conflict is not described by Paul, but it is implied in the events of the Jerusalem Conference, Acts xv. 2, 7. Barnabas had wavered, but had afterwards joined Paul; Peter had been rebuked, but had received the rebuke in such a way as to become a champion of freedom in the ensuing Conference, employing to others the argument which had convinced himself, cf. Acts xv. 10, Gal. ii. 14. Mr. Turner, "Chronology of the N.T.," Hastings' B.D., i., 424, is inclined to adopt this view, which identifies the two Judaizing missions from Jerusalem to Antioch, Gal.



39. ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων,  
τὸν<sup>1</sup> τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.

<sup>1</sup> D amplifies after ἀλλήλων τότε B. παραλαβ. τον Μ. ἐπλευσεν εἰς Κ., so Blass and Hilg. Weiss sees in τότε a characteristic of D; cf. ii. 37.

ii. 12 and Acts xv. 1, while he still maintains the ordinary view that Gal. ii. 1-10 = Acts xv. This, as he points out, we may easily do, whilst Gal. ii. 11-14 may be allowed to precede Gal. ii. 1-10 in order of time, and in the absence of the *ἔπειτα* in Gal. i. 18, 21, ii. 1 there is nothing to suggest that the chronological series is continued. It may be noted that Paley, *Horæ Paulinæ*, v., 9, had remarked that there is nothing to hinder us from supposing that the dispute at Antioch was prior to the Conference at Jerusalem. Moreover it may be fairly urged that this view puts a more favourable construction on the conduct of St. James and St. Peter in relation to the compact which they had made with Paul at the Jerusalem Conference. But on the attitude of St. James and the expression *ἐλθεῖν τινὰς ἀπὸ Ἰακώβου*, see Hort, *Judaistic Christianity*, p. 79; Lightfoot on Gal. ii. 12; Drummond, *Galatians*, p. 85; and with regard to the conduct of St. Peter, see Hort, *u. s.*, p. 76; Lightfoot on the collision at Antioch, *Galatians*, p. 125 ff.; and Salmon, "Galatians," B.D.<sup>2</sup>, p. 1114; Drummond, *u. s.*, p. 78.

On Zahn's position that the dispute between Peter and Paul took place before the Apostolic Conference, when the former betook himself to Antioch after his liberation, Acts xii. 5 ff., a view put forward also by Schneckenburger, *Zweck der Apostelgeschichte*, p. 109 ff., see *Neue Kirchl. Zeitschr.*, p. 435 ff., 1894, and Belser's criticism, *Die Selbstvertheidigung des h. Paulus im Galaterbriefe*, p. 127 ff., 1896 (*Biblische Studien*).

Wendt, pp. 211, 212 (1899), while declining to attempt any explanation either psychological or moral of St. Peter's action in Gal. ii. 11-14, points out with justice how perverse it is to argue that Peter could not have previously conducted himself with reference to Cornelius as Acts describes when we remember that in the incident before us Barnabas, who had been the constant companion of St. Paul in the Gentile mission, shared nevertheless in St. Peter's weakness.

Additional note (2), cf. ver. 29.

A further question arises as to why the particular prohibitions of the Decree are

mentioned. According to a very common view they represented the Seven Precepts of Noah, six of which were said to have been given by God to Adam, while the seventh was given as an addition to Noah. The Seven Precepts were as follows: (1) against profanation of God's name; (2) against idolatry; (3) against fornication; (4) against murder; (5) against theft; (6) to obey those in authority; (7) against eating living flesh, *i. e.*, flesh with the blood in it, see Schürer *Jewish People*, div. ii., vol. ii., p. 318, E.T.; Hort, *Judaistic Christianity*, p. 69. No doubt there are points of contact between these Precepts and the four Prohibitions of the Decree, but at the same time it would seem that there are certainly four of the Precepts to which there is nothing corresponding in the Decree. The Precepts were binding on every *Gēr Toshav*, a stranger sojourning in the land of Israel, but it has been erroneously supposed that the *Gēr Toshav* = *σεβόμενος*, and thus the conclusion is drawn that the idea of the four prohibitions was to place Gentiles on the footing of *σεβόμενοι* in the Christian community. Against this identification of the *Gēr Toshav* and the *σεβόμενος* Schürer's words are decisive, *u. s.*, pp. 318, 319. But if this view was valid historically, the position of the Gentile Christians under such conditions would have been far from satisfactory, and we cannot suppose that Paul would have regarded any such result as a success; still circumcision and the keeping of the law would have been necessary to entitle a man to the full privilege of the Christian Church and name. Ritschl, who takes practically the same view as Wendt below, admits that in a certain degree the Gentile Christians would be regarded as in an inferior position to the Jewish Christians, *Altkatholische Kirche*, pp. 131, 133, second edition.

It seems even more difficult to trace the prohibitions of the Decree to the Levitical prohibitions, Lev. xvii., xviii., which were binding on strangers or sojourners in Israel (*LXX προσήλυτοι*), since, if the written law was to be the source of the Jerusalem prohibitions, it is inexplicable that the variations from it both in matter and number should be

40. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ<sup>1</sup> ὑπὸ τῶν ἀδελφῶν. 41. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν,

<sup>1</sup> τοῦ Θεοῦ, cf. xiv. 26, but best τοῦ Κ. with B<sup>4</sup>AB(D), Vulg. (am. fu. demid. tol.), Sah., so Tisch., W.H., Blass, R.V., Wendt, Weiss, Hilg.

so observable (Hort, *u. s.*, p. 70); and although Wendt (so Ritschl, Overbeck, Lipsius, Zöckler, Holtzmann, and others; see on the other hand, Weiss, *Biblische Theol.*, p. 145; Felten, *Apostelgeschichte*, p. 297; Lightfoot, *Galatians*, p. 306; Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, i., 72, 73, 1896) adopts the view that in the four prohibitions of the Jerusalem Decree we have the form in which prohibitions binding upon proselytes in the wider sense, *i.e.*, upon the uncircumcised φοβούμεν. or σεβ. τὸν Θεόν, existed in the Apostolic days, he can only say that this is "very probable": of direct historical evidence, as Zöckler admits, there is none. The difficulty is so great in supposing that Paul and Barnabas could have submitted to the distinction drawn between the Jewish Christians and Gentile Christians that it has led to doubts as to the historical character of the decree. Weizsäcker and McGiffert maintain that the decree was formulated after Paul's departure, when James had reconsidered the matter, and had determined that some restriction should be put upon the complete Gentile liberty which had been previously granted. But this view can only be maintained by the sacrifice of xvi. 4, where Paul is distinctly said to have given the decrees to the Churches to keep.

Ramsay, agreeing with Lightfoot, calls the Decree a compromise, and although, as he points out, it seems impossible to suppose that St. Paul would have endorsed a decree which thus made mere points of ritual compulsory, it is probable, he thinks, that after the exordium in which the Jewish party had been so emphatically condemned, the concluding part of the Decree would be regarded as a strong recommendation that the four points should be observed in the interests of peace and amity (*St. Paul*, p. 172). In a previous passage, p. 167, he seems to take a very similar view to Wendt, who answers the question as to how the Precepts of the Decree were to be observed by the Gentile converts by maintaining that they were an attempt to make intercourse more feasible between the Jewish Christians and their Gentile brethren, p. 265 (1899).

We naturally ask why the Decree apparently fell so quickly into abeyance, and why it did not hold good over a wider area, since in writing to Corinth and Rome St. Paul never refers to it. But, to say nothing of the principle laid down in the reading of Codex D (see above on p. 323), St. Paul's language in 1 Cor. viii. 1-13, x. 14-22, Rom. xiv., may be fairly said to possess the spirit of the Decree, and to mark the discriminating wisdom of one eager to lead his disciples behind the rule to the principle; and there is no more reason to doubt the historical truth of the compact made in the Jerusalem Decree, because St. Paul never expressly refers to it, than there is to throw doubt upon his statement in Gal. ii. 10, because he does not expressly refer to it as an additional motive for urging the Corinthians to join in the collection for the poor saints, 2 Cor. viii. 9. But further, there is a sufficient answer to the above question in the fact that the Decree was ordained for the Churches which are specifically mentioned, *viz.*, those of Antioch (placed first as the centre of importance, not only as the local capital of Syria, but as the mother of the Gentile Churches, the Church from which the deputation had come), Syria and Cilicia. In these Churches Jewish prejudice had made itself felt, and in these Churches with their constant communication with Jerusalem the Decree would be maintained. The language of St. James in xxi. 25 proves that some years later reference was naturally made to the Decree as a standard still regulating the intercourse between Jewish and Gentile Christians, at least in Jerusalem, and we may presume in the Churches neighbouring. St. Paul's attitude towards the Decree is marked by loyal acceptance on the one hand, and on the other by a deepening recognition of his own special sphere among the Gentiles as the Apostle of the Gentiles, Gal. ii. 9. Thus we find him delivering the Decrees to the Churches of his first missionary journey, xvi. 4, although those Churches were not mentioned in the address of the Decree (no mention is made of the same action on his part towards the Churches in Syria



and Cilicia, xv. 41, doubtless because they were already aware of the enactments prescribed). It may well be that St. Paul regarded himself as the missionary-Apostle of the Church at Antioch, sent forth from that Church for a special work, and that he would recognise that if the Antiochian Christians were to be loyal to the compact of Jerusalem, he as their representative and emissary must enforce the requirements of that compact in revisiting those regions in which the converts had been so instrumental in causing the Decree to be enacted.

But the work upon which he had been specially sent forth from Antioch had been fulfilled, xiv. 27; the Conference at Jerusalem had assigned a wider and a separate sphere to his labours; henceforth his Apostleship to the Gentiles ἐς τὰ ἔθνη was more definitely recognised, and more abundantly fulfilled; and in what may be called strictly Gentile Churches, in Churches not only further removed from Palestine, but in which his own Apostleship was adequate authority, he may well have felt that he was relieved from enforcing the Decree. In these Churches the stress laid upon such secondary matters as "things strangled and blood" would simply have been a cause of perplexity, a burden too heavy to bear, the source of a Christianity maimed by Jewish particularism, see Lightfoot, *Galatians*, pp. 127, 305; Hort, *Ecclesia*, pp. 88, 89; *Judaistic Christianity*, p. 74; *Speaker's Commentary*, Acts, p. 325; Zöckler, *Apostelgeschichte*, p. 254; "Apostelkonvent," K. Schmidt in *Real-Encyclopädie für protest. Theol.* (Hauck), pp. 710, 711 (1896); Wendt, p. 269 (1899); and for the after-history of the Decree, K. Schmidt, *u. s.*, Lightfoot, *u. s.*, Plumptre, Feltgen, and cf. also Hooker's remarks, *Eccles. Pol.*, iv., 11, 5 ff.

On the attempt to place the Apostolic Conference at Jerusalem before chaps. xiii. and xiv., see *Apostelgeschichte*, Wendt (1899), pp. 254, 255, and McGiffert, *Apostolic Age*, p. 181. Weizsäcker adopts this view because no mention is made in Gal. i. 21 of the missionary journey in Acts xiii., xiv., and he therefore maintains that it could only have taken place after the Conference, but the Epistle does not require that Paul should give a complete account of all his missionary experiences outside Judæa; he is only concerned to show how far he was or was not likely to have received his Gospel from the older Apostles.

Moreover, it is very difficult to find a place for the close companionship of

Paul and Barnabas, and their mutual labours in xiii., xiv. subsequent to the incident described in Gal. ii. 13, whether that incident took place just before or just after the Jerusalem Conference; in either case a previous mutual association between Paul and Barnabas in mission work amongst the Gentiles, such as that described in Acts xiii., xiv., accounts for the expectations Paul had evidently formed of Barnabas, Gal. ii. 13, and also for the position which the latter holds in Gal. ii. 1-10.

Space forbids us to make more than a very brief reference to the attempts to break up chap. xv. into various sources. Spitta, who places the whole section xv. 1-33 before chap. xiii., refers vv. 1-4, 13-33 to his inferior source B, which the reviser has wrongly inserted here instead of in its proper place after xii. 24, and has added vv. 5-12. Clemen in the same section, which he regards as an interpolation, assigns vv. 1-4, 13-18, 20-22, to his Redactor Judaicus, and vv. 5-12, 19, 23-33 to Redactor Antijudaicus. Clemen, like Spitta, holds that ver. 34 simply takes up again xiv. 28; further, he regards xxi. 17-20<sup>a</sup> as the source of xv. 1-4, but Jüngst cautiously remarks that there is nothing strange in the fact that an author should use similar expressions to describe similar situations (p. 146)—a piece of advice which he might himself have remembered with advantage on other occasions. Hilgenfeld's "author to Theophilus" plays a large part in the representation of the negotiations at Jerusalem in respect to the Conference and the Decree, and this representation is based, according to Hilgenfeld, upon the narrative of the conversion of Cornelius which the same author had formerly embellished, although not without some connection with tradition (*Zeitschrift für wissenschaft. Theol.*, p. 59 ff., 1896). Still more recently Wendt (1899) credits the author of Acts with a tolerably free revision of the tradition he had received, with a view of representing the harmony between Paul and the original Apostles in the clearest light: thus the speeches of Peter and James in xv. are essentially his composition; but Wendt concludes by asserting that it seems in his judgment impossible to separate exactly the additions made by the author of Acts from the tradition, another note of caution against hasty subjective conclusions.

CHAPTER XVI.—Ver. i. καθήντης: only in Luke and Paul, nine times in Acts, four times in Paul, xviii. 19, 24, xx.



ἐπισηρίζων τὰς ἐκκλησίας.<sup>1</sup> XVI. 1.<sup>2</sup> Κατήνησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· 2. ὃς ἐμαρ-

<sup>1</sup> At end of verse D, Gig., Vulg., Syr. H. mg. add παραδίδους τε καὶ ἐντολας τῶν ἀποστόλων καὶ (ἀποστ. καὶ om. D, Cassiod) πρεσβυτέρων, so Blass in β and Hilg. (cf. vv. 5, 12 for omission of ἀποστολοὶ in β). The words look like an obvious addition, cf. xvi. 4, but Belser, *Beiträge*, p. 73, defends as "very interesting," as showing that whilst the mission of Judas and Silas was limited to Antioch, Paul was afterwards in person the bearer of the decree to the Churches in Syria and Cilicia; see however Ramsay, *St. Paul*, pp. 173, 174; *C. R. E.*, p. 87.

<sup>2</sup> Before εἰς Δ. καὶ with AB, Boh., Syr. Harcl. text, so W.H., R.V., Weiss, Wendt, R.V. NAB 61 insert εἰς before Λ., so Tisch., W.H., Blass, R.V., Weiss, Wendt. τινος om. with NABCD E 61, Vulg., many verss., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg. After γυν. 25 (Gig., Prov., Wern.) has χήρας—Blass rejects. At beginning of verse D, Syr. Harcl. mg. (Gig., Cassiod.) prefix διελθὼν δε τα εθνη ταυτα, to show that Lystra and Derbe were not included in Syria and Cilicia, so also the καὶ in AB may point to the same reason; see Ramsay, *C. R. E.*, p. 87.

15, xxi. 7, xxv. 13, xxvi. 7, xxvii. 12, xxviii. 13, 1 Cor. x. 11, xiv. 36, Ephes. iv. 13, Phil. iii. 11. But whilst in St. Paul it is used in a figurative sense, it is used eight times by St. Luke of arriving at a place and making some stay there, cf. 2 Macc. iv. 21, 44. The fact that the verb is thus used frequently in the second part of Acts and not in i.-xii. is surely easily accounted for by the subjects of the narrative (Hawkins, *Horæ Synopticæ*, p. 147).—εἰς Δέρβην καὶ Λ.: if we read εἰς before Λ., also (see critical note): "he came also to Derbe and to Lystra". The purpose was implied in xv. 36, but here places mentioned in the inverse order of xiv. 6 since coming from Cilicia through the "Cilician Gates" St. Paul would visit Derbe first, see Hastings' B.D., "Derbe" (Ramsay). The two places are grouped together as a *region* according to the Roman classification (Ramsay, *St. Paul*, pp. 110, 179). The second εἰς before Λ. marks that while Derbe is mentioned as a place visited, Lystra is the scene of the events in the sequel.—καὶ ἰδοὺ: indicating the surprising fact that a successor to Mark was found at once (so Weiss); whilst Hort still more significantly marks the form of the phrase by pointing out that St. Luke reserves it for sudden and as it were providential interpretations, *Ecclesia*, p. 179, cf. i. 10, viii. 17, x. 17, xi. 7: but however disheartening had been the rupture with Barnabas, in Timothy Paul was to find another "son of consolation," cf. Hort's comment on 1 Tim. i. 18 in this connection, *u. s.*, pp. 179-185. It must not however be forgotten that there are good reasons for seeing in Timothy not

the successor of Barnabas (this was Silas), but of Mark. It could hardly be said of one in the position of Silas that he was like Mark a ὑπηρέτης, on a mere subordinate footing, whereas on the other hand the difference of age between Barnabas and Timothy, and their relative positions to St. Paul would have naturally placed Timothy in a subordinate position from the first.—ἐκεῖ, i.e., at Lystra, most probably. The view that reference is made not to Lystra but to Derbe arises from supposing that in xx. 4 the word Δερβαῖος refers to Timothy and not to Gaius, the truth being that Timothy is not described because already well known. Certainly the fact that his character was testified of by those of Lystra, as well as St. Paul's reference to Lystra in 2 Tim. iii. 11, seems to favour Lystra as being at all events the home of Timothy, if not his birthplace. There is no reason why the Gaius mentioned as of Macedonia, xix. 29, should be identified with the Gaius of xx. 4. Gaius was a very common name, and in the N.T. we have apparently references to four persons bearing the name. Blass however refers Δερβαῖος in xx. 4 to Timothy.—υἱὸς γυναικὸς τ. Ἰουδ. πιστῆς π. δὲ Ε.: such marriages although forbidden by the law, Ezra x. 2, were sanctioned under certain conditions, cf. xxiv. 24 in the case of Drusilla, wife of Aziz, king of Emesa (see also C. and H., p. 203), who became a proselyte and actually accepted circumcision. In the Diaspora such marriages would probably be more or less frequent, especially if the husband became a proselyte. In this case even if he were ranked as one,

τυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3. τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις· ἤδεισαν

it could only have been as a "proselyte of the gate," otherwise Timothy would surely have been circumcised. We cannot argue from the fact that the boy had been trained in the Jewish Scriptures that his father was a proselyte, for the early training of the child was evidently the work of the mother, 2 Tim. iii. 15. But such a duty according to Jewish law rested primarily upon the father, and the fact that the father here is described as a Greek, without any qualifying adjective as in the case of the wife, indicates that he was a heathen, see Weiss, *in loco*; Edersheim, *Jewish Social Life*, p. 115. The mother, Eunice (on spelling see Hastings' B.D.), may conceivably have been a proselyte, as the name is Greek, as also that of Lois, but Ἰουδ. seems to indicate that she was a Jewess by birth. Whether she was a widow or not we cannot say, although there is some evidence, see critical note, which points to the influence of some such tradition. On the picture of a Jewish home, and the influence of a Jewish mother, see Edersheim, *u. s.*—πιστῆς: Lydia uses the same term of herself in ver. 15. Both mother and son were probably converted in St. Paul's former visit, and there is no reason to suppose with Nösgen that the conversion of the latter was a proof of the growth of the Church in the Apostle's absence.

Ver. 2. ἐμαρτυρεῖτο, cf. vi. 3, x. 22, xxii. 12. The good report which may well have been formed to some extent by the aptitude and fitness which Timothy had shown in the Church during St. Paul's absence may also have helped the Apostle in the selection of his future companion. The union of Lystra and Iconium is quite natural for common intercourse, Ramsay, *St. Paul*, p. 178. There is no reason to suppose with Rendall that Iconium would be the home of Eunice, as the synagogue and principal Jewish colony were there, see Edersheim, *u. s.*

Ver. 3. περιέτεμεν αὐτὸν: the act might be performed by any *Israelite*; cf. Gen. xvii. 23 for a similar phrase which may indicate that St. Paul performed the act himself. See also Ramsay, *Cities and Bishoprics of Phrygia*, ii., 674; the marriage and the exemption of Timothy from the Mosaic law may be regarded as typical of a relaxation of the exclusive Jewish standard in

Lycaonia and Phrygia, and an approximation of the Jew to the pagan population around him, confirmed as it is by the evidence of inscriptions.—διὰ τοὺς Ἰ.: the true answer to the objection raised against Paul's conduct may be found in his own words, 1 Cor. ix. 20 (cf. 1 Cor. vii. 19). As a missionary he would have to make his way amongst the unbelieving Jews in the parts which were most hostile to him, viz., Antioch and Iconium, on his road into Asia. All along this frequented route of trade he would find colonies of Jews in close communication, and the story of Timothy's parentage would be known (Ramsay, *St. Paul*, p. 180). But if so, his own usefulness and that of Timothy would be impaired, since his Jewish countrymen would take offence at seeing him in close intercourse with an uncircumcised person (a reason which McGiffert admits to be conceivable, *Apostolic Age*, p. 232), and Timothy would have been unacceptable to them, since with a Jewish mother and with a Jewish education he would be regarded as one who refused to adhere to the Jewish rule: "partus sequitur ventrem" (see Wetstein and Nösgen), and to remedy the one fatal flaw which separated him from them: see, however, B. Weiss, *Die Briefe Pauli an T.*, Introd., p. 2, who disagrees with this reason, whilst he lays stress on the other reason mentioned above. On the other hand, both among unbelieving and Christian Jews alike the circumcision of Timothy would not fail to produce a favourable impression. Amongst the former the fact that the convert thus submitted even in manhood to this painful rite would have afforded the clearest evidence that neither he nor his spiritual father despised the seal of the covenant for those who were Jews according to the flesh, whilst the Christian Jews would see in the act a loyal adherence to the Jerusalem decree. It was no question of enforcing circumcision upon Timothy as if it were necessary to salvation; it was simply a question of what was necessary under the special circumstances in which both he and Paul were to seek to gain a hearing for the Gospel on the lines of the Apostolic policy: "to the Jew first, and also to the Greek"; "neque salutis æternæ causa Timotheus circumciditur, sed utilitatis,



γὰρ ἅπαντες<sup>1</sup> τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. 4.<sup>2</sup> ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5. αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

<sup>1</sup> NABC 13, 31, 180, Vulg., Sah., Boh., Aethwi.; W.H., R.V., Weiss, Wendt read ὅτι Ἕλλην ὁ πατήρ αὐτοῦ υπηρχεν; Blass, Hilg., Tisch. follow T.R. (DEHLP).

<sup>2</sup> D, Gig. read διερχομενοι δε τας πολεις; D, Syr. Harcl. mg. continue εκηρυσσον αυτοις μετα πασης παρησιας τον κυριον Ιησουν Χριστον, and D adds αμα παραδιδοντες και τας εντολας των αποστ. . . , see Weiss, Codex D, p. 85, who regards the addition as made to account for the growth of the Church described in ver. 5, but also cf. Blass, *Philology of the Gospels*, p. 158.

Blass, cf. Godet, *Épître aux Romains*, i., pp. 43, 44; Hort, *Judaistic Christianity*, pp. 85-87; Knabenbauer, *in loco*. "There is no time in Paul's life when we should suppose him less likely to circumcise one of his converts," says McGiffert, *u. s.*, p. 233, but there were converts and converts, and none has pointed out more plainly than McGiffert that the case of Titus and that of Timothy stood on totally different grounds, and none has insisted on this more emphatically than St. Paul himself: ἄλλ' οὐδὲ Τίτος, *Gal.* ii. 3. The case of Titus was a case of principle: Titus was a Greek, and if St. Paul had yielded, there would have been no need for the Apostle's further attendance at the conference as the advocate of freedom for the Gentile Churches. In the words Ἕλλην ὢν, *Gal.* ii. 3, there may have been a tacit allusion to the different position of Timothy, whose parentage was different, and not wholly Gentile as in the case of Titus. For a defence of the historical nature of the incident as against the strictures of Baur, Zeller, Overbeck, Weizsäcker, see Wendt, 1898 and 1899, who regards St. Paul's action as falling under the Apostle's own principle, 1 Cor. ix. 19.—ὑπῆρχεν: Blass translates *fuert*, and sees in the word an intimation that the father was no longer living, otherwise we should have ὑπάρχει, cf. Salmon, *Hermathena*, xxi., p. 229.

Ver. 4. A proof of St. Paul's loyalty to the Jerusalem compact. The decree had not been delivered in Syria and Cilicia (where the letter had been already received), but in Galatia St. Paul delivers it. Wendt regards vv. 4 and 5 as interpolated by the author, who desires to give a universal importance to the decree which had previously been read to a few specified Churches (so too Spitta, Jüngst, Hilgenfeld, Clemen, who refers

the verses to his Redactor Antijudaicus). But St. Paul might well feel himself bound to deliver the decree to the Churches evangelised by him before the conference in Jerusalem. Weiss, therefore, is probably right in pointing out that as no mention is again made of any similar proceeding, the action was confined to the Pauline Churches which had been previously founded, Churches which were, as it were, daughter Churches of Antioch.—δόγματα: in the N.T. only in Luke and Paul (cannot be supported in Heb. xi. 23), and only here of the decrees of the Christian Church relative to right living, cf. Ignat., *Magnes.*, xiii., 1; *Didaché*, xi., 3. In 3 Macc. i. 3 it is used of the rules and requirements of the Mosaic Law, cf. its use by Philo, see further Plummer on Luke ii. 1, and Grimm, *sub v.* Dr. Hort refers the word back to xv. 22, ἔδοξεν, and so κεκρ. to κρίνω, xv. 19 (cf. xxi. 25), used by St. James. In these expressions he sees "more than advice," but "less than a command," and so here he regards "resolutions" as more nearly expressing the force of this passage, *Ecclesia*, pp. 81, 82; see however above on xv. 19.

Ver. 5. αἱ μὲν οὖν ἐκκ.: the last time ἐκκλησία is used by St. Luke, except of the Jerusalem Church, and in the peculiar case of the elders at Ephesus, Hort, *Ecclesia*, p. 95. Rendall, *Appendix*, μὲν οὖν, p. 165, connects this verse with the following paragraph, cf. ix. 31, so apparently Blass in β.—ἐστερεοῦντο: only used in N.T. in Acts, cf. iii. 7, 16, and only here in this figurative sense, and it is very possible that St. Luke as a medical man might thus employ the verb which he had twice used in its literal sense, cf. similar instances in Hobart's *Introd.*, p. xxxii.; here as in vi. 7, ix. 31, we have the outward growth of numbers and the inward in the stead-



6.<sup>1</sup> Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ Ἀγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7.<sup>2</sup> ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ

<sup>1</sup> διελθόντες HLP, . . . Chrys.; διελθον  $\Sigma$ ABCDE 61, Syrr. Pesh.-Harcl., Sah., Boh., Arm., Aeth., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg. This latter has therefore overwhelming evidence in its favour, however the passage may be interpreted. τὴν Γαλ., om. τὴν  $\Sigma$ ABCD 13, 61, so Tisch., W.H., R.V., Weiss, Wendt. Par. reads "Phrygiam et Galatie regiones," and so Blass in  $\beta$ : τὴν Φρυγίαν καὶ τὰς Γαλατικὰς χώρας (i.e., "vicos Galatiæ"). Belser, following Blass, sees in the expression sufficient to destroy the South Galatian theory. cf. *Beiträge*, p. 74. But it can scarcely be said that this reading in Par. is of any special value.

<sup>2</sup> ἐλθόντες κατὰ, but δε after ἐλθ. in  $\Sigma$ ABC(D)E 13, 61, Vulg., so Tisch., W.H., R.V., Weiss. Blass and Hilg. read γενομενοι for ἐλθόντες. κατὰ τὴν B., but εἰς in  $\Sigma$ ABCD, Epiph., Did., Cyr., Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. πορεύεσθαι CDHLP, so Hilg., but -θῆναι  $\Sigma$ ABE 31, 61, so Tisch., W.H., R.V., Blass, Wendt, Weiss. πνεῦμα, add Ἰησοῦ  $\Sigma$ ABC<sup>2</sup>DE, Vulg., Syrr. Pesh.-Harcl., Boh., Armcodd. 3, Aethul., Did., Cyr., so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilg.; for a gloss one would have added τὸ ἅγιον, cf. ver. 6, but the expression πνεῦμα I. is not found elsewhere in N.T. For ἐπείραζον D reads ἠθέλαν, so Blass in  $\beta$ , and Hilg.; see Ramsay, C. R. E., p. 88.

fast holding of the faith, extensive and intensive.

Ver. 6. διελθόντες δὲ τὴν Φ. καὶ τὴν Γ. χώραν, see critical notes, and also additional note at the end of chap. xviii. If we follow R.V. text and omit the second τὴν, and regard both Φ. and Γ. as adjectives with Ramsay and Lightfoot (so Weiss and Wendt, cf. adjective Πισιδίαν, xiii. 14; but see also xviii. 23), under the *vinculum* of the one article we have one district, "the Phrygo-Galatic country," i.e., ethnically Phrygian, politically Galatian; see also Turner, "Chronology of the N.T.," Hastings' B.D., i., 422, and "The Churches of Galatia," Dr. Gifford, *Expositor*, July, 1894. But Zahn, *Einleitung*, i., 134, objects that if Ramsay sees in ver. 6 a recapitulation of the journey, and action in vv. 4 and 5, and includes under the term Phrygo-Galatia the places visited in the first missionary journey, we must include under the term not only Iconium and Antioch, but also Derbe and Lystra. But the two latter, according to xiv. 6, are not Phrygian at all, but Lycaonian. Ramsay, however, sufficiently answers this objection by the distinction which he draws between the phrase before us in xvi. 6 and the phrase used in xviii. 23: τὴν Γαλατικὴν χώραν καὶ Φρυγίαν. In the verse before us reference is made to the country traversed by Paul after he left Lystra, and so we have quite correctly the territory about Iconium and Antioch described as Phrygo-Galatic; but in xviii. 23 Lystra and Derbe are also included,

and therefore we might expect "Lycaono-Galatic and Phrygo-Galatic," but to avoid this complicated phraseology the writer uses the simple phrase: "the Galatic country," while Phrygia denotes either Phrygia Galatica or Phrygia Magna, or both, and see Ramsay, *Church in the Roman Empire*, pp. 77 and 91-93, and *Expositor*, August, 1898. Dr. Gifford, in his valuable contribution to the controversy between Prof. Ramsay and Dr. Chase, *Expositor*, July 1894, while rejecting the North-Galatian theory, would not limit the phrase "the Phrygian and Galatian region" to the country about Iconium and Antioch with Ramsay, but advocates an extension of its meaning to the borderlands of Phrygia and Galatia northward of Antioch.—κωλυθέντες: a favourite word in St. Luke, both in Gospel and Acts, six times in each, cf. viii. 36, x. 47. How the hindrance was effected we are not told, whether by inward monitions, or by prophetic intimations, or by some circumstances which were regarded as providential warnings: "wherefore they were forbidden he does not say, but that they were forbidden he does say—teaching us to obey and not ask questions," Chrys., *Hom.*, xxxiv. On the construction of κωλυθ. with διήλθον (see critical notes) cf. Ramsay, *Church in the Roman Empire*, p. 89; *St. Paul*, p. 211; *Expositor* (Epilogue), April, 1894, and Gifford, *u. s.*, pp. 11 and 19. Both writers point out that the South Galatian theory need not depend upon this construction, whether we render it according to A.V. or R.V.,

εἶασεν αὐτοὺς τὸ Πνεῦμα. 8.<sup>1</sup> παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. 9. καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ<sup>2</sup>. ἀνὴρ τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς

<sup>1</sup> For *παρελθόντες* D, Gig., Vulg. read *διελθόντες*, so Blass ("recte") in *α* and *β*. But the meaning of *παρελ.* is disputed. In its ordinary sense of "passing alongside" it can hardly stand, or even "passing along Mysia," i.e., on border of Mysia and Bithynia (Weiss, Codex D, p. 26), as the travellers to reach Troas would pass through Mysia, see below in comment. It seems unlikely that *διελθ.*, a common word, should be changed to *παρελθ.*—the converse is far more probable; see also Harris, *Four Lectures, etc.*, p. 83, note. For *κατέβησαν* D has *κατηντήσαν*: "nos venimus," Iren., iii., 14, 1; see especially Harris, *u. s.*, pp. 64, 65.

<sup>2</sup> In R.V. (ἀνὴρ) Μακεδὼν τις ἦν, so *ΞABCD*<sup>2</sup> 13, 31, 61, Vulg., so Tisch., W.H., Blass, Weiss, Wendt; Μακ. τις, om. ἦν DE; so D reads also *εν οραματι*, and before ἀνὴρ D, Syr.-Pesh., Sah. insert *ὡσει*. After *εστὼς* D, Syr. Harcl. mg., Sah. add *κατα προσῶπον αὐτον*. Belser points out that the phrase occurs only in Luke, Luke ii. 31, Acts iii. 13, xxv. 16, and regards it as original; but see also Corssen, *u. s.*, pp. 436, 437, who compares *α* and *β*, and holds that in the latter the reviser has purposely added words for clearness in the description. Blass in *β* and Hilg. both read these additions.

see further Askwith, *Epistle to the Galatians*, p. 46, 1899.

Ver. 7. *κατὰ τὴν Μ.*: "over against Mysia," R.V., i.e., opposite Mysia, or perhaps, on the outskirts of Mysia, cf. xxvii. 7, and Herod., i., 76, *κατὰ Σινώπην*, Ramsay, *St. Paul*, p. 194, Wendt, p. 354 (1888), and Gifford, *u. s.*, p. 13. If we read *εἰς* for *κατὰ* (2), it means that they endeavoured to go out of Asia into the Roman province Bithynia on the north, Ramsay, *St. Paul*, p. 195.—*ἐπε-ραζον*: for a similar use of the verb cf. ix. 26, xxiv. 6.—τὸ Πνεῦμα, add Ἰησοῦ, see critical note. Doctrinally, the expression shows that the Spirit may be called the Spirit of Christ, *Rom.* viii. 9, or of Jesus, no less than the Spirit of God, *Rom.*, i. c., Matt. x. 20; see Westcott, *Historic Faith*, p. 106.

Ver. 8. *παρελθόντες*: "passing by Mysia." Ramsay renders "neglecting Mysia," cf. *St. Paul*, pp. 194, 196, 197, i.e., passing through it without preaching. McGiffert, p. 235, so Wendt (1899), following Ramsay. Rendall, p. 278, explains "passing along or alongside of Mysia," i.e., skirting it, the southern portion of it. The words cannot mean passing by without entering. Mysia was part of Asia, but there was no disobedience to the divine command, which, while it forbade them to preach in Mysia did not forbid them to enter it. Troas could not be reached without crossing Mysia; Blass sees this clearly enough (but note his reading): "non prætereunda sed transeunda erat Mysia, ut ad Ægæum mare venirent," Blass, *in loco*, cf. also

Ramsay, *Church in the Roman Empire*, p. 76; Wendt (1899), *in loco*.—*Τρωάδα*: a town on the sea coast (Alexandria Troas, in honour of Alexander the Great), a Roman colony and an important port for communication between Europe and the north-west of Asia Minor, opposite Tenedos, but not to be identified with *New Ilium*, which was built on the site of ancient Troy, considerably further north. It was not reckoned as belonging to either of the provinces Asia or Bithynia, cf. also xx. 5, 2 Cor. ii. 13, 2 Tim. iv. 13; C. and H., pp. 215 and 544, Renan, *St. Paul*, p. 128, Zöckler, *in loco*.

Ver. 9. *καὶ ὄραμα*: used by St. Luke eleven times in Acts elsewhere (in N.T. only once, Matt. xvii. 19), three times in i.-xii., and eight times in xii.-xxviii. (see Hawkins, *Horæ Synopticæ*, p. 144). But St. Luke never uses *ὄναρ*; sometimes *ὄρ.* διὰ νυκτός as here, sometimes *ὄρ.* alone. It is quite arbitrary on the part of Baur, Zeller, Overbeck to interpret this as a mere symbolical representation by the author of the Acts of the eagerness of the Macedonians for the message of salvation; see as against this view not only Wendt and Zöckler but Spitta, p. 331. Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, ii., p. 189, 1896, thinks that the "author to Theophilus" here used and partly transcribed an account of one of the oldest members of the Church of Antioch who had written the journey of St. Paul partly as an eye-witness, and see for the question of the "We" sections Introduction.—ἀνὴρ τις ἦν M.: Ramsay,



Μακεδονίαν βοήθησον ὑμῖν. 10.<sup>1</sup> ὥς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτοὺς. 11. Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε

<sup>1</sup> D, Sah. read διεγερθεὶς οὖν διηγήσατο τὸ ὄραμα ἡμῖν, and D continues καὶ ἐνοήσαμεν ὅτι προσκεκληται ἡμᾶς ὁ κ. εὐαγγελίσασθαι τοὺς ἐν τῇ Μακεδονίᾳ, so Blass in β, and Hilg. Wendt (1899) refers to Corssen, *u. s.*, and regards addition as simply elaboration of the vision.

here in agreement with Renan, identifies this man with St. Luke, *St. Paul*, pp. 202, 203. But it can scarcely be said that anything in the narrative justifies this identification. Ramsay asks: Was Luke already a Christian, or had he come under the influence of Christianity through meeting Paul at Troas? and he himself evidently sympathises entirely with the former view. The probability, however, of previous intercourse between Luke and Paul has given rise to some interesting conjectures—possibly they may have met in student days when Luke studied as a medical student in the university (as we may call it) of Tarsus; in the passage before us the succeeding words in ver. 10 lead to the natural inference that Luke too was a preacher of the Gospel, and had already done the work of an Evangelist. Ramsay admits that the meeting with Luke at Troas may have been sought by Paul on the ground of the former's professional skill, p. 205. He further maintains that Paul could not have known that the man was a Macedonian unless he had been personally known to him, but surely the man's own words sufficiently implied it (Knabebauer), even if we do not agree with Blass, *in loco*, that Paul must have recognised a Macedonian by his dress. At all events it is quite unnecessary with Grotius (so Bede) to suppose that reference is made to the angel of Macedonia, "angelus Macedoniam curans," Dan. x. 12. On the importance of this verse in the "We" sections see Introduction: Ramsay, p. 200, Blass, *Proleg.*, p. x.

Ver. 10. εἰς Μ.: It is easy to understand St. Paul's eagerness to follow the vision after he had been twice hindered in his purpose, although it may well be that neither he nor St. Luke regarded the journey from Troas to Philippi as a passage from one continent to another continent—Macedonia and Asia were two provinces of the Roman empire, Ramsay, p. 199. But in the good Providence of Him Who sees with larger other eyes

than ours St. Paul's first European Church was now founded, although perhaps it is venturesome to say that the Gospel was now first preached on the continent of Europe, as the good tidings may have reached Rome through the Jews and proselytes who heard St. Peter on the day of Pentecost, *cf.* Acts ii. 9; see McGiffert's remarks, pp. 235, 236, on the providential guidance of St. Paul at this juncture, and Lightfoot, *Biblical Essays* "The Churches of Macedonia". —συμβιβάζοντες, see on ix. 22.

Ver. 11. ἀναχθέντες, see on xiii. 13. —εὐθυδρομήσαμεν: only in Acts here and in xxi. 1, nowhere else in N.T., not in LXX or Apocrypha but used by Philo, *cf.* St. Luke's true Greek feeling for the sea, Ramsay, p. 205. Strabo used εὐθύδρομος, p. 45, and elsewhere St. Luke's language may point to the influence of the great geographer; see Plumptre's *Introduction* to St. Luke's Gospel.—Σαμοθράκην: an island of the Ægean sea on the Thracian coast about half-way between Troas and Neapolis, but with adverse winds or calms the voyage from Philippi to Troas takes five days, xx. 6. Samothracia, with the exception of Mount Athos, was the highest point in this part of the Ægean, and would have been a familiar landmark for every Greek sailor, see C. and H., pp. 220, 221.—Νεάπολιν: modern *Cavallo*, the harbour of Philippi, lying some miles further north: Thracian, but after Vespasian reckoned as Macedonian; opposite Thasos, C. and H., p. 221; Renan, *Saint Paul*, p. 139.—τῇ τε ἐπιούσῃ, *sc.*, ἡμέρᾳ, *cf.* xx. 15, xxi. 18, with ἡμέρᾳ added, vii. 26, xxiii. 11, so too in classical Greek, Polyb., Jos.; in N.T., phrase only found in Acts: mark the exact note of time.

Ver. 12. ἐκεῖθεν τε εἰς Φ.: on or near the site of Krenides (*Wells* or *Fountains*), so called from its founder Philip, the father of Alexander the Great. Near Philippi, Octavius and Anthony had decisively defeated Brutus and Cassius,



ἐπιούση εἰς <sup>1</sup> Νεάπολιν, 12. ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη <sup>2</sup> τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς, 13. τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς <sup>3</sup> πόλεως παρὰ ποταμόν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις

<sup>1</sup> Νεάπολιν, but Νεαν Πολιν  $\Sigma$ ABD<sup>2</sup>, so Tisch., W.H., Blass, R.V., Weiss; see Winer-Schmiedel, p. 37; D 137, Syr. Harcl. mg. prefix τῇ δε εἰς, so Blass and Hilg. If this is a revision, it is a further proof of the oft-recurring fact that the Western reviser takes nothing for granted.

<sup>2</sup> πρώτη τῆς μερίδος τῆς Μ. πόλις κολωνία; om. τῆς before M.  $\Sigma$ ACE 31, 40, 61, 180, Tisch., W.H., R.V., but retained in BDHLP, so by Weiss; B has the article before M. instead of before μερίδος.  $\Sigma$ AC read πρώτη τῆς μερίδος Μακεδονίας π. κ.; B has πρώτη μερίδος τῆς Μακ.; D has κεφαλὴ τῆς Μακ. (so Hilg.). Blass in  $\beta$  (so Prov.) (see p. xx.) inserts πρώτης μερίδος τῆς Μακ. and rejects κεφαλὴ, which is read in D and Syr.-Pesh., Lat. *caput*, while μερίδος is omitted by D 137, Syr. Pesh. and Harcl.; see W.H., App., for Hort's conjecture, Πιερίδος; Lightfoot, *Phil.*, p. 50; Wendt, 1888 and 1899; and Ramsay, *St. Paul*, p. 100, and C. R. E., p. 156; see additional note at end of chapter.

<sup>3</sup> πόλεως, but πόλης  $\Sigma$ ABCD 13, 40, 61, Vulg., Sah., Boh., W.H., R.V., Weiss, so Blass and Hilg.; πολ. may have been a marginal expl. of πόλης (see Alford and Wendt). ἐνομίζετο προσευχὴ εἶναι, so EHLP, Amm., Chrys., Theophyl., but Ramsay and Wendt both follow T.R.—Tisch., W.H., Weiss, R.V. prefer ἐνομίζομεν προσευχῇ, following  $\Sigma$ C 13, 40, 61, Boh., Aethro. ( $\Sigma$  ἐνομίζειν)—AB have ἐνομίζομεν προσευχῇ, but this may testify to the originality of the nom., so D ἐδοκεῖ προσευχῇ (Blass in  $\beta$ , so Hilg.); cf. Vulg., "videbatur oratio". In a text Blass conjectures οὐ ἐνομίζον ἐν προσευχῇ εἶναι. Weiss maintains that in AB the  $\nu$  in προσευχῇ has dropped out, and regards  $\Sigma$ C as unquestionably correct.

and to that event it owed the honour of being made a Roman colony with the *jus Italicum* (R.V., "a Roman colony"), or in other words, "a miniature likeness of the great Roman people," cf. Lightfoot, *Philippians*, p. 51. Hence both in St. Luke's account of the place, and in St. Paul's Epistle we are constantly face to face with the political life of Rome, with the power and pride of Roman citizenship. But its geographical position really invested Philippi with its chief importance, thoroughfare as it was on the great Egnatian Way for the two continents of Europe and Asia. At Philippi we are standing at the confluence of the stream of Europe and Asiatic life; we see reflected in the evangelisation of Philippi as in a mirror the history of the passage of Christianity from the East to the West, Lightfoot, *Phil.*, p. 49; Renan, *St. Paul*, p. 140; McGiffert, *Apostolic Christianity*, p. 239; *Speaker's Commentary*, vol. iii., 580; C. and H., p. 202 ff.—πρώτῃ τῆς μερίδος, see Additional note. — κολωνία: "a Roman colony," R.V., there were many Greek colonies, ἀποικία or ἐποικία, but κολ. denoted a Roman colony, i.e., a colony enjoying

the *jus Italicum* like Philippi at this time, governed by Roman law, and on the model of Rome; see "Colony" in B.D.<sup>2</sup> and Hastings' B.D.—ἡμεν . . . διατρ., see above on i. 10; characteristic Lucan construction.

Ver. 13. πόλεως, see critical notes, and C. and H., p. 226, note.—παρὰ ποταμόν: "by a river side," A. and R.V., see critical notes; here Ramsay sees in the omission of the article a touch of local familiarity and renders "by the river side". On the other hand Weiss holds that the absence of the article merely denotes that they supposed they should find a place of prayer, since a river provided the means for the necessary purifications.—οὗ ἐνομ. προσευχῇ εἶναι, see critical notes: "where there was wont to be held a meeting for prayer" (Ramsay); on the nominative see above. A further difficulty lies in the word ἐνομίζετο. Can it bear the above rendering? Rendall, p. 103, thinks that it hardly admits of it; on the other hand Wendt and Grimm compare 2 Macc. xiv. 4, and see instances of the use of the passive voice in L. and S., Herod., vi., 138. Thuc., iv., 32. Wendt renders

γυναιξί. 14. Καί τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πόλεως  
Θυατείρων, σεβομένη τὸν Θεόν,<sup>1</sup> ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν

<sup>1</sup> ἤκουεν, D\*E, Vulg., Chrys. read ἤκουσεν; Blass rejects.

"where there was according to custom a place for prayer". The R.V. reads οὐ ἐνομιζομεν προσευχὴν εἶναι, "where we supposed there was a place of prayer". There is very good authority for rendering προσευχή, "a place of prayer," cf. 3 Macc. vii. 20; Philo, *In Flacc.*, 6; Jos., *Vita*, 54, cf. also Juvenal, iii., 295, and Tertullian, *Adv. Nat.*, i., 13, etc. To these instances we may add a striking use of the word in an Egyptian inscription, possibly of the third century B.C., Deissmann, *Neue Bibelstudien*, pp. 49, 50, see also Curtius, *Gesammelte Abhandlungen*, ii. 542. No doubt the word occurs also in heathen worship for a place of prayer, Schürer, *Jewish People*, div. ii., vol. ii., p. 69, E.T., cf. also Kennedy, *Sources of N. T. Greek*, p. 214. Where there were no synagogues, owing perhaps to the smallness of the Jewish believers or proselytes, there may well have been a προσευχή, and St. Luke may have wished to mark this by the expression he chooses (in xvii. 1 he speaks of a συναγωγή at Thessalonica), although on the other hand it must not be forgotten that προσευχή might be used of a large building capable of holding a considerable crowd (Jos., *u. s.*), and we cannot with certainty distinguish between the two buildings, Schürer, *u. s.*, pp. 72, 73. That the river side (not the Strymon, but a stream, the Gangas or Gangites, which flows into the larger river) should be chosen as the place of resort was very natural for the purpose of the Levitical washings, cf. also Juvenal, *Sat.*, iii., 11, and long before Tertullian's day the Decree of Halicarnassus, Jos., *Ant.*, xv., 10, 23, cf. Ps. cxxxvii. 1, Ezra vii. 15, 21, cf. Plumptre's note on Luke vii. 12.—ταῖς συναθροούσας γυν.: "which were come together," R.V., *i. e.*, on this particular occasion; A.V. "resorted". It is noticeable that in the three Macedonian towns, Philippi, Thessalonica, Berea, women are specially mentioned as influenced by the Apostle's labours, and, as in the case of Lydia, it is evident that the women of Philippi occupied a position of considerable freedom and social influence. See this picture fully borne out by extant Macedonian inscriptions, which assign to women a higher social position in Macedonia

than was the case for instance in Athens, Lightfoot, *Philippians*, pp. 55, 56; Ramsay, *St. Paul*, pp. 224, 227, 252. In this lies an answer to the strictures of Hilgenfeld, who regards the whole of ver. 13 as an interpolation of the "author to Theophilus," and so also the expression πορ. ἡμῶν εἰς τὴν προσευχὴν, whereas it was quite natural that Paul should go frequently to the Jewish house of prayer.

Ver. 14. Λυδία: she may have taken her name "a solo natali," as Grotius and others have thought, like many of the *libertinae*, Afra, *Græca*, Syra; but the name was a popular one for women, cf. its frequent use in Horace. Renan takes it as meaning "the Lydian," and compares Κορινθία in inscriptions, *St. Paul*, p. 116, cf. also Zahn, *Einleitung*, i., 375, but on the other hand, Nösgen, *in loco*.—πορφυρόπωλις: a seller of purple at Philippi of the purple dyed garments from Thyatira, which formed the finest class of her wares. It is evident that she must have possessed a considerable amount of capital to carry on this trade, and we may note that she was thus in a position to help Paul in the expenses connected with his trial, without endorsing Renan's view that she was his wife, *St. Paul*, p. 148; see below on xxiv. 26. The expression σεβ. τὸν Θεόν shows that she was "a proselyte of the gate"; she could easily have gained her knowledge of the Jewish religion as she was πόλεως Θυατείρων where a Jewish colony had been planted, and there is reason to believe that the Jews were specially devoted to the dyeing industry for which Thyatira and the Lydian land in general were noted. Thus the inscriptions make it certain that there was a guild of dyers οἱ βαφεῖς at Thyatira, cf. Spohn, *Miscell. erud. ant.*, p. 113; Blass *in loco*; Ramsay, *Cities and Bishoprics of Phrygia*, i., p. 145; Renan, *St. Paul*, p. 146, note; Zahn, *Einleitung*, i., p. 376. According to Strabo, Thyatira was a Mysian town, but Ptolemy, v. 2, describes it as belonging to Lydia.—ἤκουεν: imperfect, denoting continuous hearing; the baptism would naturally follow after a period of hearing and instruction, "quod evenit aor. διήνοιξεν declaratur" Blass, see also Bengel.—διήνοιξε τὴν καρδίαν, cf. xvii. 3, Eph. i. 18; in LXX, cf. Hos. ii.



καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15. ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου<sup>1</sup> μένιντε· καὶ παρεβιάσατο ἡμᾶς. 16. Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχήν,<sup>2</sup> παιδίσκην τινὰ ἔχουσαν<sup>3</sup> πνεῦμα Πύθωνος ἀπαντήσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς μαντευομένη.

<sup>1</sup> μένιντε—μενετε NABDE 13, 61, Tisch., W.H., Weiss, Wendt, Blass, Hilg.

<sup>2</sup> εἰς π., but NABCE 13, 18, 40, 61, 180, Or. insert art. before π., so Tisch., W.H., R.V., Blass, Weiss, Wendt (not Hilg.).

<sup>3</sup> πνευμα Πυθωνος, but acc. NABC\*D\* 13, 33, 61, Vulg., Or., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.; T.R. has in its favour C<sup>3</sup>D<sup>2</sup>EHL<sup>2</sup>P, tol., Syr. H. mg. gr., Chrys., Eustath., Lucif., Gig.

15 (17), 2 Macc. i. 4. The verb is frequent in St. Luke, Luke xxiv. 31, 32, 45, and in ii. 23 quotation, Acts vii. 56, xvii. 3; only once elsewhere in N.T., Mark vii. 34. "To open is the part of God, to pay attention that of the woman," Chrysostom: ὥστε καὶ θεῖον καὶ ἀνθρώπινον ἦν.—τοῖς λ. ὑπὸ τοῦ Π.: C. and H. see an indication of St. Luke's own modesty: "we spake" in ver. 13, but now only Paul is mentioned.

Ver. 15. ὁ οἶκος: as in the case of Cornelius, so here, the household is received as one into the fold of Christ, cf. ver. 33 and xviii. 8. We cannot say whether children or not were included, although we may well ask with Bengel: "quis credat in tot familiis nullum fuisse infantem?" but nothing against infant baptism, which rests on a much more definite foundation, can be inferred from such cases, "Baptism," Hastings' B.D., p. 242. Possibly Euodia and Syntyche and the other women, Phil. iv. 2, 3, may have been included in the familia of Lydia, who may have employed many slaves and freed women in her trade.—εἰ κεκρίκατε: almost=since you have judged me, viz., by my baptism; or εἰ if instead of ἐπεὶ chosen with delicate modesty.—μείνιντε: this has been called the first instance of the hospitality which was afterwards so characteristic of the early Church, and enforced by the words of St. Peter, St. Paul, and St. John alike; 1 Pet. iv. 9, Rom. xii. 13, 1 Tim. v. 10, etc., 3 John 5, cf. Clement, Cor., i. 17, and see Westcott on Heb. xiii. 2, Uhlhorn, *Charity in the Early Church*, pp. 91, 325, E.T.; "Hospitality" in B.D.<sup>2</sup>, and Smith and Cheetham, *Dict. of Christ. Antiq.* Another trait is thus marked in the character of Lydia, the same generosity which afterwards no doubt

made her one of the contributors to the Apostle's necessities, as a member of a Church which so frequently helped him.—παρεβιάσατο: only used by St. Luke, once in Luke xxiv. 29, in the same sense as here, cf. LXX, 1 Sam. xxviii. 23, Gen. xix. 9, 2 Kings ii. 17, v. 16 (A omits). The word expresses urgency, but not compulsion (in classical Greek it is used of violent compulsion). The word may imply that Paul and his companions at first declined, cf. 2 Cor. xi. 9 (so Chrys., Bengel), although on occasion he accepted the aid of Christian friends, Phil. iv. 15, and the hospitality of a Christian host, Rom. xvi. 23; or it may refer to the urgent entreaty of Lydia in expression of her thankfulness.

Ver. 16. If we add the article τὴν, see critical note: "to the place of prayer," R.V.—πνεῦμα Πυθωνος: in R.V., accusative, see critical note, "a spirit, a Python," margin, i.e., a ventriloquist (Ramsay). The passage most frequently quoted in illustration is Plutarch, *De defectu Orac.*, ix., from which it appears that ventriloquists who formerly took their name from Εὐρυκλῆς a famous ventriloquist (cf. Arist., *Vesp.*, 1019) were called Πύθωνες. The word ἐγγαστριμύθος, ventriloquist (Hebrew בִּינִי), of which Πύθων is thus used as an equivalent, is the term employed in the LXX, Lev. xix. 31, xx. 6, 27, 1 Sam. xxviii. 7, etc., for those that have a familiar spirit (cf. also the use of the two words ἐγγαστρ. and Πύθων amongst the Rabbis, R. Salomo on Deut. xviii. 11, and instances in Wetstein), i.e., a man or a woman in whom is the spirit of divination; Gesenius uses בִּינִי for the divining spirit, the python, supposed to be present in the body of a sorcerer or conjurer,



17. αὕτη<sup>1</sup> κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα,  
οὕτω οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες

<sup>1</sup> κατακολουθουσα is read by  $\aleph$ BD 180, Tisch., W.H., R.V., Weiss, Hilg.; but Blass in  $\beta$  follows T.R. ἡμῖν (2)— $\nu$ μῖν is best supported,  $\aleph$ BDE, Vulg., Syrr. P. and H., Arm., Aethrr., Theodt., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.; Meyer and Lach. follow T.R. (AC<sup>2</sup>HLP, Sah., Boh., Aethro., Or., Chrys., Eusth.). ἡμῖν would have been easily changed, as it seemed unfitting for the demons.

and illustrates from this passage in Acts, and adds that the LXX usually render  $\nu\beta\eta$  correctly by ἐγγαστρίμυθοι, *ventriloquists*, since amongst the ancients this power of ventriloquism was often misused for the purposes of magic. But in addition to ventriloquism, it would certainly seem from the narrative in Acts that some prophetic power was claimed for the maiden, *μαντευομένη*, so Blass in describing the ἐγγαστρ. "credebatur daemon e ventre illorum loqui et vaticinari," cf. τὴν Εὐρυκλέους *μαντεῖαν*, Arist., *u. s.*); so too Suidas explains Πύθων as δαυμόνιον *μαντικόν*, connecting the word directly with the Pythian serpent or dragon, the reputed guardian of the oracle at Delphi, slain by Apollo, the successor to the serpent's oracular power. If therefore the girl was regarded as inspired by the Pythian Apollo, the expression in T.R. simply expresses the current pagan estimate of her state; this is the more probable as the physicians of the time, *e.g.*, Hippocrates, spoke of the way in which some symptoms of epilepsy were popularly attributed to Apollo, Neptune, etc.; article "Divination," B.D.<sup>2</sup>, i., 490; C. and H., p. 231, smaller edition; Lightfoot, *Phil.*, p. 54; Plumptre and Wendt, *in loco*, and Page on the derivation of the word.—ἐργασίαν: only in Luke and Paul; A. and R.V. "gain," although primarily the word denotes work done, so Rendall, "business"; Wisdom xiii. 19 well illustrates its use here. The word is used of gain (*quæstus*), Xen., *Mem.*, iii., 10, 1.—τοῖς κυρίοις αὐτῆς, ver. 19, seems to imply not successive but joint owners (on the plural in Luke see Friedrich, p. 21).—μαντεν.: if Luke had believed in her power he would more probably have used *προφητεύειν*. *μαντεν.* used only here in N.T., but it is significant that in LXX it is always employed of lying prophets or of divination contrary to the law, *e.g.*, Deut. xviii. 10, 1 Sam. xxviii. 8 (9), Ezek. xiii. 6, xxi. 29 (34), Micah iii. 11, etc. The Greeks themselves distinguished

between the two verbs and recognised the superior dignity of *προφητεύειν*; *e.g.*, Plato contrasts the *μάντις* who more or less *rages* (cf. derivation *μανία, μανίωμα*, thus fitly used of Pythonesses, Sibyls, and the like) with the *προφήτης*, *Timæus*, 71 E, 72 A, B, Trench, *Synonyms*, i., 26.

Ver. 17. κατακολουθήσασα, but if we follow R.V. the present participle denotes that she continuously followed after (κατά), and kept crying (ἐκραζε). The verb is only used by St. Luke in N.T., cf. Luke xxiii. 35; in LXX, Jer. xvii. 16, Dan., LXX, ix. 10, 1 Esd. vii. 1, Jud. xi. 6, 1 Macc. vi. 23, but not in same literal sense as here; used by Polyb., Plut., Jos.—οὗτοι: placed emphatically first (see also Friedrich, pp. 10, 89). If we turn to the Gospel narratives of those possessed with evil spirits, as affording an analogy to the narrative here, we recall how Jesus had found recognition, cf. Mark i. 24, iii. 11, Luke iv. 41 (where the same verb, κράζω, is used of the ἐκάθαρτα πνεύματα καὶ δαυμόνια).—τοῦ Θ. τοῦ ὑψ.: similar title used by the demoniacs in Mark v. 7, Luke viii. 28; see Plumptre's note on former passage. Both Zeller and Friedrich note that Luke alone employs  $\delta$  ὑψ. of God without any word in apposition, Luke i. 32, 35, 76, vi. 35, Acts vii. 48, and that we have the title with τοῦ Θεοῦ, both in his Gospel and Acts. (Heb. vii. 1, probably from Gen. xiv. 18.)—ἡμῖν— $\nu$ μῖν very strongly supported, see critical note. But ἡμῖν might easily have been altered into  $\nu$ μῖν, as the former would appear to be an unfitting expression for the evil spirit: but ἡμῖν may point to that disturbed and divided consciousness which seems to have been so characteristic of the possessed (Ederheim); at one time the girl was overmastered by the evil spirit who was her real Κύριος, at another she felt a longing for deliverance from her bondage, and in ἡμῖν she associates herself with those around her who felt a similar longing for some way of salvation, for we must by no means regard her as a mere impostor (Ramsay).

καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. 18. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεῖν<sup>1</sup> ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19. Ἰδόντες δὲ οἱ κύριοι αὐτῆς,<sup>2</sup> ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν ἐλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας<sup>3</sup>.

<sup>1</sup> Instead of ἐξελ. D has ἵνα ἐξελεθῆς; instead of ἐξ. αὐτῇ τῇ ὥρᾳ D has εὐθεως; so Blass in β, and Hilg. Belser strongly supports D, see his remarks, *Beiträge*, p. 77; Blass retains changes in β.

<sup>2</sup> Instead of ὅτι ἐξῆλθεν ἡ ἐλπὶς Blass and Hilg. read ὅτι ἀπεστερηνται τῆς ἐργ. αὐτῶν, and adds with D τῆς εἶχον δι' αὐτῆς; but this spoils the play on the ἐξῆλθεν, see below.

<sup>3</sup> ἀρχοντας, but Gig., Lucif. (not D), Blass ("recte"), read στρατηγους, omitting στρατηγοὺς in ver. 20.

Ver. 18. διαπονηθεὶς, only here and in iv. 2 in N.T.; its use in LXX in two passages only does not help us much, see iv. 2, and in classics it is not used in the sense required here. Aquila uses it four times of the Hebrew צַרַּר in passages

which show that the word may combine the ideas of grief, pain, and anger, Gen. vi. 6, xxxiv. 7, 1 Sam. xx. 3, 34. It may be noticed that the word and other compounds of πονεῖν are frequent in medical writers.—Παραγγέλλω, see on i. 4. The same strong word is used of our Lord, Luke viii. 29, where He charged another unclean spirit to come out.—ὀνόματι, see above on iii. 6, "Demonology," Hastings' B.D., where reference is made to Sayce, *Hibbert Lect.*, pp. 302-347, as to the belief in the powerful efficacy of the name, the name meaning to an ancient Semite personal power and existence.—ἐξελεῖν ἀπ' αὐτῆς: the phrase occurs in Luke much more frequently than in any other N.T. writer; nine times in his Gospel of the coming out of evil spirits, as here. Rendall sees in the phrase the medical accuracy of the writer in describing the process of the cure; the evil spirit must not only come out, but depart, pp. 104, 280; it must however be remembered that St. Matthew uses the same phrase twice of the departure of evil spirits from men, xii. 43, xvii. 18. Paul charges the evil spirit to depart; it departed, and with it departed the master's hope of gain (see also Weiss, *in loco*).—αὐτῇ τῇ ὥρᾳ: "that very hour," R.V., cf. xxii. 13, *eo ipso tempore*; peculiar to Luke, cf. Luke ii. 38, x. 21, xii. 12, xx. 19, xxiv. 33 (so too Friedrich, p. 37). We are not told anything further of the history of

the girl, but we may well believe that she too would partake of the generous help of Lydia, and of the other Christian women at Philippi, who would see in her no longer a bondservant to the many lords who had had dominion over her, but a sister beloved in the One Lord.

Ver. 19. ὅτι ἐξ. ἡ ἐλπὶς κ.τ.λ.: "The most sensitive part of 'civilised' man is his pocket," Ramsay, *St. Paul*, p. 237, and we can see how bitter was the hostility excited both here and at Ephesus when the new faith threatened existing pecuniary profits.—ἐπιλαβ.: here with hostile intent, see above on ix. 27 and further on xvii. 19.—ἐλκυσαν: with violence, so *ἔλκω* in James ii. 4 (Acts xxi. 30), cf. Saul before his conversion, viii. 3, *σύρων*. "Everywhere money the cause of evils: O that heathen cruelty! they wished the girl to be still a demoniac, that they might make money by her!" Chrys., *Hom.*, xxx., 5.—εἰς τὴν ἀγ.: where the magistrates would sit, as in the Roman *forum*.—ἄρχοντας . . . στρατηγούς: it is of course possible that the two clauses mean the same thing, and that the expressions halt, as Lightfoot and Ramsay maintain, between the Greek form and the Latin, between the ordinary Greek term for the supreme board of magistrates in any city *ἄρχοντες*, and the popular Latin designation *στρατηγοί*, *prætores* ("non licet distinguere inter *ἀρχ.* et *στρατ.*," Blass, so O. Holtzmann, Weiss, Wendt). But the former may mean the magistrates who happened to be presiding at the time in the *forum*, whereas the milder verb *προσαγαγόντες* may imply that there was another stage in the case, and that it was referred to the *στρατηγοί*, the *prætores* (as they



20.<sup>1</sup> καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·  
 21. καὶ καταγγέλλουσιν<sup>2</sup> ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. 22. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν· καὶ οἱ στρατηγοί, περιβῶντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίξ-

<sup>1</sup> Gig., Lucif. read at beginning of verse καὶ προσηνεγκαν αὐτους λεγοντες; see Ramsay, *St. Paul*, p. 217.

εθῃ, D reads τα εθνη, but Blass and Hilg. reject.

called themselves), because they were the chief magisterial authorities, and the accusation assumed a political form. Meyer and Zöckler, H. Holtzmann distinguish between the two, as if ἀρχ. were the local magistrates of the town, cf. πολιτάρχης, xvii. 6. In the *municipia* and *coloniae* the chief governing power was in the hands of *duoviri* who apparently in many places assumed the title of praetors, cf. Cicero, *De Leg. Agr.*, ii., 34, where he speaks with amusement of the *duoviri* at Capua who showed their ambition in this way, cf. Horace, *Sat.*, i., 5, 34. A *duumvir* of Philippi is a title borne out by inscriptions, Lightfoot, *Phil.*, p. 51, note; Felten, p. 315.

Ver. 20. οὗτοι, contemptuously Ἰουδ. ὄντες: If the decree of Claudius expelling the Jews from Rome had been enacted, it would have easily inflamed the minds of the people and the magistrates at Philippi against the Jews (cf. xviii. 2, so Holtzmann). Of the bad odour in which the Jews were held we have also other evidences, cf. Cicero, *Pro Flacco*, xxviii.; Juvenal, xiv., 96-106. On the attitude of the Romans towards the Jews see Sanday and Headlam, *Romans*, p. xix. ff. It was of this intense feeling of hatred and contempt felt by Romans and Greeks alike that the masters of the maiden availed themselves: "causa autem alia atque praetextus caussae," Blass; the real cause was not a religious but a social and mercenary one, see above on ver. 19, and Ramsay, *Church in the Roman Empire*, p. 131; where the accusation was brought on purely religious grounds, as, e.g., at Corinth, xviii. 13, the Roman governor declined to be judge of such matters.—ἐκταράσσουσιν: "exceedingly trouble" (ἐκ), cf. LXX, Ps. xvii. 4, lxxvii. 16, Wisd. xvii. 3, 4, see Hatch and Redpath, xviii., 7; Plut., *Cor.*, xix., more often in classical Greek, συνταράσσω.

Ver. 21. ἔθῃ: religious customs here; the charge ostensibly put forward was

really that of introducing a *religio illicita*, *licita* as it was for the Jews themselves. No doubt the fact that they were Jews presented in itself no ground of accusation, but their Jewish nationality would suggest the kind of customs with the introduction of which it would be easy to charge them, e.g., circumcision. The introduction of Jewish habits and mode of life included under ἔθῃ, cf. vi. 14, xxi. 21, would upset the whole social system, so that here, as on other occasions, the missionaries suffered from being identified with their Jewish countrymen.—οὐκ ἔξ. παραδέχεσθαι: Wetstein, *in loco*; Marquardt, *Röm. Staatsrecht*, iii., 70, and see preceding verse, cf. xv. 5, xxi. 21. In LXX, cf. Exod. xliii.—Ῥωμαίοις οὖσι: in natural contrast (at the end of the sentence) to the despised Jews: as inhabitants of a Roman *colonia* they could lay claim to the proud title. On the force of ὑπάρχοντες and οὖσι see Alford's note *in loco*.

Ver. 22. συνεπέστη: only here in N.T., cf. xviii. 12, not in LXX, but cf. Num. xvi. 3, used in classical Greek, but not in same sense. No reason is given, but the ὄχλος would have been easily swayed by hatred of the Jews, and further incensed perhaps at finding an end put to their love of the revelations of fortune-telling.—περιβῶντες αὐτῶν τὰ ἱμάτια, i.e., they rent off the garments of Paul and Silas; just as there is no change of subject before ἐπιθ., so here probably what was done by the lictors is said to have been done by the magistrates. There is no need to suppose with Bengel that the praetors tore off the prisoners' clothes with their own hands. Grotius (but see on the other hand Calvin's note *in loco*) takes the words as meaning that the praetors rent off their own clothes (reading αὐτῶν); so Ramsay speaks of the praetors rending their garments in horror at the ἀσέβεια, the impiety. But not only would such an act be strange on the part of Roman magistrates, but also



ειν· 23. πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγέλλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· 24. ὃς παραγγελίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. 25. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν·

the verb seems to make against the interpretation; it means in classical and in later Greek to rend all round, tear off, *cf.* the numerous instances in Wetstein, and so it expresses the rough way in which the lictors tore off the garments of the prisoners. In 2 Macc. iv. 38 the word is used of tearing off the garments of another, see Wendt's (1888) note *in loco*.—**ραβδίσειν**: to beat with rods: thrice St. Paul suffered this punishment, 2 Cor. xi. 25, grievous and degrading, of a Roman scourging, *cf.* his own words in 1 Thess. ii. 2, **ὑβρισθέντες ὡς οἶδατε ἐν Φιλιπποῖς**. Nothing can be alleged against the truthfulness of the narrative on the ground that Paul as a Roman citizen could not have been thus maltreated. The whole proceeding was evidently tumultuary and hasty, and the magistrates acted with the high-handedness characteristic of the fussy provincial authorities; in such a scene St. Paul's protest may well have been made, but would very easily be disregarded. The incident in xxii. 25, which shows us how the Apostle barely escaped a similar punishment amidst the tumult and shouts of the mob in Jerusalem, and the instances quoted by Cicero, *In Verr.* v., 62, of a prisoner remorselessly scourged, while he cried "inter dolorem crepitumque plagarum" "*Civis Romanus sum*", enables us to see how easily Paul and Silas (who probably enjoyed the Roman citizenship, *cf.* ver. 37) might have protested and yet have suffered.

Ver. 23. **δεσμοφύλακι**, Lucian, *Tox.*, 30; Jos., *Ant.*, ii., 5, 1, LXX **ἀρχιδεσμοφύλαξ**, Gen. xxxix. 21-23, xl. 3 A, xli. 10 A (*cf.* the word **ἀρχισωματοφύλαξ**, Deissmann, *Neue Bibelstudien*, p. 93). Chrysostom and Oecumenius identify him with Stephanus, but he was the first-fruits of Achaia, 1 Cor. xvi. 15.

Ver. 24. **ἐσωτέραν**: comparative for superlative, as often in N.T. (Blass). Not necessarily underground, but a part of the prison which would have been further from such light and air as could be had.—**τὸ ξύλον**, Hebrew **יָד**, Job xxxiii. 11 (A **κυκλώματι**), *cf.* Arist., *Eq.*, 367, 393, 705; Herod., vi., 75; ix., 37; and

instances in Wetstein, Liv., viii., 28, Plaut., *Capt.*, iii., 70, Latin *pernus*. So Eusebius uses the word of the martyrs in Gaul (see Alford). In Jeremiah's case another and equivalent word is used in the Heb. xxix. 26=LXX **ἀπόκλεισμα**. The same Hebrew is used in 2 Chron. xvi. 10, where LXX has simply **φυλακή**.—**ἡσφαλίσατο**: only elsewhere in N.T. in Matt. xxvii. 64, 65, 66; in LXX and Polyb., *cf.* critical note, ver. 30 in β.

Ver. 25. **κατὰ δὲ τὸ μεσονύκτιον**: neuter of the adjective **μεσονύκτιος**, *cf.* xx. 7, Luke xi. 5, elsewhere only in Mark xiii. 35, often in medical writers, also in Arist., Strabo, Plutarch; in LXX, Judg. xvi. 3 A, Ruth iii. 8, Ps. cxviii. 62 (Isaiah lix. 10).—**προσευχόμενοι**, see on chap. xii. 12.—**ὑμνουν** with accusative Heb. ii. 12 only, *cf.* Ephes. v. 19, Col. iii. 16, Trench, *Syn.*, ii., 129. "Hoc erat gaudium in Spiritu sancto: in carcere ubi nec genua flectere, nec manus tollere poterant" Wetstein, *cf.* too the often-quoted words of Tertullian *Ad Martyres*, ii.: "Nihil crux sentit in nervo quum animus in coelo est," and Chrys., *Hom.*, xxxvi., "This let us also do, and we shall open for ourselves—not a prison, but heaven. If we pray, we shall be able even to open heaven. Elias both shut and opened heaven by prayer."—**ἐπηκροῶντο**: used by Plato (Comicus), and referred to by Kennedy, *Sources of N. T. Greek*, p. 73, as one of the rare words mainly colloquial common to N.T. and the comic poets; it occurs also in Lucian, and in *Test.*, xii., *Patr.* Not found in LXX (but the cognate noun of hearing so as to obey in 1 Sam. xv. 22). But it is peculiar to St. Luke in N.T., and it was the technical word in medical language for auscultation; the word might therefore naturally be employed by him to denote attentive hearing as God "gave songs in the night". Both verbs **ὑμν.** and **ἐπηκ.** are in the imperfect; they were singing, and the prisoners were listening, when the earthquake happened.

Ver. 26. **ἄφνω**, see on ii. 2.—**σεισμός**, *cf.* iv. 31, where the divine nearness and presence were manifested in a similar manner; the neighbourhood and the period were conspicuous for such con-

ἐπηκρωῶντο δὲ αὐτῶν οἱ δέσμιοι. 26. ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου<sup>1</sup>. ἀνεψῆχθησαν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ<sup>2</sup> ἀνέθη. 27. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος<sup>3</sup> μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. 28. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἔσμεν ἐνθάδε.

<sup>1</sup> ἀνεψῆχθησαν, but BCD 31, 33, 40, 180; so Lach., Alford, W.H., Blass, Weiss Hilg. have ἠνεψῆχθησαν, whilst NA<sup>26</sup> 13, 54, 61, Or., Tisch have ἠνοιχθησαν; Wendt cannot decide. παραχρῆμα om. B, Lucif., Gig., so Blass; Hilg. retains

<sup>2</sup> ἀνέθη, NA<sup>1D1</sup> ἀνελυθη, so Hilg.

<sup>3</sup> μάχαιραν, BCD 61\* prefix την, so Lach., W.H., R.V., Weiss, Blass, Hilg.

vulsions of nature, cf. Plumptre on Matt. xxiv. 7, and Ramsay, *St. Paul*, p. 221.—παραχρῆμα, see critical notes.—ἀνεψῆχθησαν τε . . . αἱ θύραι πᾶσαι: any one who has seen a Turkish prison, says Prof. Ramsay, will not wonder at this; "each door was merely closed by a bar, and the earthquake, as it passed along the ground, forced the door-posts apart from each other, so that the bar slipped from its hold, and the door swung open," and see further description on same page.—ἀνέθη, cf. xxvii. 40, nowhere else in N.T. in same sense; in LXX we have the same collocation of words in Mal. iv. 2. See also for the phrase, Plut., *Alex.*, 73; see Winer-Schmiedel, p. 101. If we ask, Why did not the prisoners escape? the answer is that a semi-Oriental mob would be panic-stricken by the earthquake, and there is nothing strange in the fact that they made no dash for safety; moreover, the opportunity must have been very quickly lost, for the jailor was not only roused himself, but evidently called at once to the guard for lights; see Ramsay's description, *u. s.*, and the comments of Blass, *in loco*, and Felten, note, p. 318, to the same effect as Ramsay, that the prisoners were panic-stricken, and had no time to collect their thoughts for flight.

Ver. 27. ἔξυπνος: only here in N.T., once in LXX, 1 Esd. iii. 3, of Darius waking from sleep.—μάχαιραν: article omitted in T.R., see critical note. Weiss thinks that the omission occurs since in xii. 2, and five times in Luke, no article is found with μάχαιρα. την = his sword, cf. Mark xiv. 47.—ἤμελλεν, cf. iii. 3, v. 35, xii. 6, etc., characteristic Lucan word, see Friedrich, p. 12. The act was quite natural, the act of a man who had lost in his terror his self-control (Weiss).—

ἑαυτὸν ἀναιρεῖν: to avoid the disgraceful fate which would be allotted to him by Roman law, according to which the jailor was subjected to the same death as the escaped prisoners would have suffered (Wetstein, *in loco*), cf. xii. 19, xxvii. 42.—νομίζων, see on vii. 25. It seems hypercritical to ask, How could Paul have seen that the jailor was about to kill himself? That there must have been some kind of light in the outer prison is evident, otherwise the jailor could not have even seen that the doors were open, nor is there any difficulty in supposing that Paul out of the darkness of the inner prison would see through the opened doors any one in the outer doorway, whilst to the jailor the inner prison would be lost in darkness. Moreover, as Blass notes, Paul may have heard from the jailor's utterances what he meant to do: "neque enim tacuisse putandus est" (see also Ramsay, Felten, Hackett, Lumby, *in loco*).

Ver. 28. μηδὲν πράξ. σεαυτῷ κακόν: Blass remarks that the distinction between πράσσειν and ποιεῖν is not always precisely observed in N.T., and takes it as = Attic, μ. ποιησῆς. πράσσειν is not found in St. Matthew or St. Mark and only twice in St. John, whilst by St. Luke it is used six times in his Gospel, thirteen times in Acts, elsewhere in N.T. only by Paul. Philippi was famous in the annals of suicide (C. and H.); see also Plumptre's note *in loco*.—ἅπαντες γὰρ ἔ: "Multa erant graviora, cur non deberet se interficere; sed Paulus id arripit, quod maxime opportunum erat" Bengel.

Ver. 29. φῶτα: "lights," R.V., plural, and only in plural in later Greek, cf. 1 Macc. xii. 29, of fires in a military encampment; "the prisoners' chains were



29.<sup>1</sup> αἰτήσας δὲ φῶτα εἰσепήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ· 30. καὶ προαγαγὼν αὐτοὺς ἔξω,<sup>2</sup> ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; 31. οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32. καὶ ἐλάλησαν αὐτῷ τὸν λόγον<sup>3</sup> τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33. καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· 34. ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ.

<sup>1</sup> At beginning of verse Blass in β prefixes ακουσας δε ο δεσμοφυλαξ (*quo auditō cust. carc. Gig.*, Wer.).

<sup>2</sup> D, Syr. H. mg. add (καὶ) τοὺς λοιποὺς ασφαλισαμένους after ἔξω, see on this touch Ramsay, *St. Paul*, p. 222, who accepts it as most prob. genuine, retained by Blass and Hilg.; Syr. H. mg. adds "appropinquavit et" (*προσῆλθεν* in β).

<sup>3</sup> του K., W.H. text, R.V. marg., Blass, Wendt, Weiss, following Ξ<sup>B</sup>, read Θεου; see Weiss, *Apostelgeschichte*, p. 5.

loosed, and worse chains were loosed from himself; he called for a light, but the true heat was lighted in his own heart" Chrys., *Hom.*, xxxvi.—εἰσепήδησε, cf. xiv. 14, ἐκπ., both verbs only in Luke in N.T. In LXX, cf. Amos v. 19, Sus., ver. 26, especially the latter, found also in classical Greek.—ἐντρομος γεν., see above.—προσέπεσε: he may have known of the words of the maiden, ver. 17, and recognised their truth in the earthquake, and in the calmness and demeanour of Paul; hence too his question.

Ver. 30. Κύριοι, in respect, cf. John xx. 15.—ἵνα σωθῶ; the word of the maiden σωτηρία and the occurrence of the night may well have prompted the question. The context, ver. 31, seems to indicate the higher meaning here, and the question can scarcely be limited to mere desire of escape from personal danger or punishment. On the addition in D see critical note.

Ver. 31. ἐπὶ τὸν K.: "non agnoscunt se dominos" Bengel—they point him to the One Lord.—οἶκος . . . οἰκία: the first word is most frequently used in Attic Greek, and in the N.T. for household, cf. ver. 15, but both words are used in Attic, and in the N.T., for *familia*. σὺ καὶ ὁ οἶκός σου: "and thou shalt be saved, thou and thy house," R.V., not as if his faith could save his household, as A.V. might imply, but that the same way was open to him and to them (Alford, see also Meyer-Wendt, and Page).

Ver. 32. καὶ ἐλάλησαν: before baptism instruction.

Ver. 33. ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς, cf. ver. 18, "at that hour of the night"; the jailor will not delay for a moment his first Christian duty, Matt. xxv. 36.—ἔλουσεν ἀπὸ τῶν πληγῶν: "and washed them of their stripes," Ramsay; i.e., the stains of the wounds caused by the lictors (for similar construction of λούειν ἀπὸ see Deissmann, *Neue Bibelstudien*, p. 54). Hobart, p. 112, compares Galen's words, τὸ αἷμα τοῦ τετραμμένου μέρους ἀποπλύναι.—καὶ οἱ αὐτοῦ πάντες: for the bearing of the words on Infant Baptism, see on ver. 15. It may of course be said that the expression evidently implies the same persons who are instructed in ver. 32, but it cannot be said that the phrase may not include any other members of the household. The two washings are put in striking juxtaposition: the waters of baptism washed the jailor from deeper stains and more grievous wounds than those of the lictors' rods, Chrys., *Hom.*, xxxvi.—παραχρῆμα, emphatic, see above on p. 106.

Ver. 34. ἀναγαγὼν τε αὐτοὺς: τε closely connects this second proof of his thankfulness with the first ἀναγ.: "he brought them up into," R.V.; Blass thinks that the ἀνά means that he brought them up from underground, but it may simply mean that the house was built over the prison; see also Knabenbauer in loco.—παρέθηκε τράπ.: the phrase is a classical one, so in Homer, also in Polyb.; so in Homer a separate table is assigned to each guest, *Odys.*, xvii., 333; xxii., 74. But the word is also used as implying the meal on the table see L,



35. Ἡμέρας δὲ γενομένης<sup>1</sup> ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36. ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε<sup>2</sup> ἐν εἰρήνῃ. 37. ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς,<sup>3</sup> Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ

<sup>1</sup> D, Syr. H. mg., after γεν., add *συνηλθον οι στρατηγοι επι το αυτο εις την αγοραν και αναμνησθεντες τον σεισμον τον γεγονοτα εφοβηθησαν*, so Blass in β, and Hilg. Belser and Zöckler both defend this and subsequent additions in D as valuable in explanation of the sudden change of resolve on the part of the magistrates; but see also Weiss, Codex D, p. 86, and Ramsay, *St. Paul*, p. 223. After *εκεινους* D 137, Syr. Harcl. add *ους εχθες παρελαβες*.

<sup>2</sup> After *πορευεσθε* Blass and Hilg. omit *εν ειρηνη*, following D and Gig.

<sup>3</sup> At beginning of verse Blass, following D, prefixes *αναιτιους* (so Hilg.), but brackets *ακατακριτους*.

and S., cf. Tobit ii. 2, *παρετίθη μιν ἡ τράπεζα*, S. Ps. lxxvii. 20. Paul makes no question about sitting at meat with the uncircumcised (Weiss).—*ἡγαλλιάσατο*: it is suggestive that St. Luke uses the cognate noun of this same verb to describe the intense exulting gladness of the early Church at Jerusalem in their social life, ii. 46—here was indeed an Agape, a Feast of Love, cf. 1 Pet. i. 6, 8, iv. 13 (Matt. v. 12, Rev. xix. 7); in St. Luke the word occurs twice in his Gospel, i. 47, x. 21, and in Acts ii. 26, quotation (see above); not found in classical Greek, but formed probably from *ἀγάλλομαι*, Hellenistic, often in LXX. At the same time the word *πεπιστευκώς*, perfect participle, shows that this fulness of joy was caused by his full profession of belief; it was the joy of the Holy Ghost which followed on his baptism: "rejoiced greatly with all his house, having believed on the Lord," *gaudebat quod crediderat*, Blass (reading imperfect *ἡγαλλιάτο*, see critical note). See also Viteau, *Le Grec du N. T.*, p. 194 (1893).—*πανοικί* (-ει, W.H., App., p. 154), cf. *παραπληθεί*, Luke xliii. 18. In LXX the word is found, Exod. i. 1, but A has -κία 3 Macc. iii. 27, where A has also -κία. On St. Luke's fondness for *πᾶς* and its related forms see Friedrich, p. 6. The form preferred in Attic is *πανοικισίς*. The word in text is found in Jos., Philo, and in Plato, *Eryx.*, p. 392 C., cf. Blass, *in loco*, and *Proleg.*, p. 19.

Ver. 35. *ἀπέρ.* οἱ στρατηγοί: we are not told the reason of this sudden change in the action of the prætors, and no

doubt the omission may fairly account for the reading in D, see critical notes. At the same time it is quite characteristic of St. Luke to give the plain facts without entering upon explanations. Meyer thinks that they were influenced by the earthquake, while Wendt rather inclines to the view that they were incited to this action, so inconsistent with their former conduct, by fresh intelligence as to their own hasty treatment of the missionaries; Ramsay combines both views, and see also *St. Paul*, p. 224, on the contrast brought out by St. Luke, and also on the Bezan text; see to the same effect Zöckler, *in loco*. Blass accounts for the change of front on the part of the prætors by supposing that they saw in the earthquake a sign that they had insulted a foreign deity, and that they had therefore better dismiss his servants at once, lest further mischief should result.—τοὺς ῥαβ.: "the lictors" R.V. margin, apparently as the *duoviri* aped the prætors, so the lictors carried the *fascies* and not the *baculi*, cf. Cicero, *De Leg. Agr.*, ii., 34; Farrar, *St. Paul*, i., 493; Grimm-Thayer, *sub v.*, and references in Wetstein: *διὰ τί λικτώρεις τοὺς ῥαβδούχους ὀνομάζουσιν*; Plut., *Quæst. Rom.* 67.

Ver. 36. *νῦν οὖν*, Lucan, cf. x. 33, xv. 10, xxiii. 15.—*ἐν εἰρήνῃ* (omitted by D): the jailor may well have used the words in a deeper sense after the instruction of Paul, and his own admission to citizenship in a kingdom which was "righteousness, peace, joy in the Holy Ghost".

Ver. 37. *Δείραντες ἡμᾶς δ.*: in flagrant violation of the Lex Valeria, B.C. 509, and the Lex Porcia, B.C. 248; see also Cicero,

ἡμᾶς ἐξαγαγέτωσαν. 38. ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα. <sup>1</sup> καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, 39. καὶ ἑλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων

<sup>1</sup> D reads at beginning of verse καὶ παραγενομενοι μετα φίλων πολλων εἰς τη φυλακην (εις τ. φ. 137, Syr. H. mg.). After ἐξελεῖν the same authorities continue εἰποντες Ἠγνοησαμεν τα καθ' υμας οτι εστε ανδρες δικαιοι. D then continues (137, Syr. H. mg., Ephr.) καὶ ἐξαγαγοντες παρεκαλεσαν αυτους λεγοντες. Εκ της πολως ταυτης εξελθατε, μηποτε παλιν συστραφωσιν ημιν επικραζοντες καθ' υμων (so practically the other authorities above, followed here by Blass in β, and Hilg.). Ramsay, *St. Paul*, p. 224, points out that the Bezan text hits off the situation with obvious truth, and the way in which in the Ægean cities the weak municipal government was always a danger to order, "one would gladly think this Lucan". Belser draws attention to the fact that συστραφ. has a parallel in Acts xxiii. 12; see Harris, *Four Lectures, etc.*, pp. 26, 27, for Ephraem's commentary on vv. 35-37, 39, and likenesses to the Bezan text. Schmiedel, *Encycl. Bibl.*, p. 52, regards this passage as plainly derived from a fusion of two texts, and as militating strongly against Blass.

*In Verrem*, v., 57, 66, it was the weightiest charge brought by Cicero against Verres. To claim Roman citizenship falsely was punishable with death, Suet., *Claud.*, xxv. — ἀκατακρίτους: "uncondemned" gives a wrong idea, cf. also xxii. 25, although it is difficult to translate the word otherwise. The meaning is "without investigating our cause," *res incognita*, "causa cognita multi possunt absolvi; incognita quidem condemnari nemo potest," Cicero, *In Verrem*, i., 9, see also Wetstein, *in loco*. The word is only found in N.T., but Blass takes it as = Attic, ἀκριτος, which might be sometimes used of a cause *not yet tried*. The rendering "uncondemned" implies that the flogging would have been legal after a fair trial, but it was illegal under any circumstances, Ramsay, *St. Paul*, p. 224. — δημοσίᾳ contrasted with λάθρα, so a marked contrast between ἔβαλον εἰς φυλ. and ἐκβάλλουσιν. — Ῥωμαῖους ὑπάρχοντας: "Roman citizens as we are," the boast made by the masters of the girl, ver. 21. St. Paul, too, had his rights as a Roman citizen, see below on xxii. 28. The antithesis is again marked in the Apostles' assertion of their claim to courtesy as against the insolence of the prætors — they wish ἐκβάλλειν λάθρα; nay, but let them come in person (αὐτοί), and conduct us forth (ἐξαγαγέτωσαν). — οὐ γὰρ: *non profecto*; Blass, *Grammatik*, pp. 268, 269, "ut sæpe in responsis," see also Page, *in loco*. — ἔξαγ.: not only his sense of justice, but the fact that the public disgrace to which they had been subjected would seriously impede the acceptance of the Gospel message, and perhaps raise a prejudice to the injury of

his Philippian converts, would prompt Paul to demand at least this amount of reparation. Wetstein's comments are well worth consulting.

Ver. 38. ἀνήγγειλαν, see critical notes. — ἐφοβήθησαν, so the chief captain, xxii. 29; and no wonder, for the illegal punishment of Roman citizens was a serious offence. If convicted, the magistrates would have been degraded, and incapable in future of holding office; cf. Cicero, *In Verrem*, v., 66; *Rep.*, ii., 31; and see Blass, note on xxii. 29, Grotius, *in loco*, and O. Holtzmann, *Neutest. Zeitgeschichte*, p. 99. In A.D. 44 the Rhodians had been deprived by Claudius of their privileges for putting some Roman citizens to death (*Speaker's Commentary, in loco*).

Ver. 39. See addition in D, critical note. The fear of a further riot expressed by the magistrates is exactly what we should expect in the cities of the Ægean lands, which were always weak in their municipal government. D also expresses the naïve way in which the magistrates not only try to throw the blame upon the people, but wanted to get out of a difficulty by procuring the withdrawal from the city of the injured parties, Ramsay, *u. s.*, p. 224. The Greek pointedly and dramatically expresses the change in the whole situation: ἑλθόντες — παρεκάλεσαν — ἐξαγαγόντες ἡρώτων! (Wendt).

Ver. 40. εἰς, see critical notes; they would not leave the city without once more visiting the household out of which grew the Church dearest to St. Paul; see Lightfoot's remarks on the growth of the Church from "the Church in the house," *Philippians*, pp. 57, 58. — ἐξῆλθον: the third person indicates that the narrator of the



ἐξελθεῖν τῆς πόλεως. 40. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς,<sup>1</sup> παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

<sup>1</sup>After ἀδελφούς D adds διηγήσαντο ὅσα ἐποίησεν Κύριος αὐτοῖς, so Blass in β, and Hilg.

"We" section, xvi. 9, 10, remained at Philippi, Timothy probably accompanying Paul and Silas. In xx. 5 we again have ἡμᾶς introduced, and the inference is that St. Luke remained at Philippi during the interval, or at least for a part of it; and it is reasonable to infer that he laboured there in the Gospel, although he modestly refrains (as elsewhere) from any notice of his own work. The Apostle's first visit to Philippi represented in epitome the universality of the Gospel, so characteristic of St. Luke's record of our Lord's teaching, and so characteristic of the mind of St. Paul. Both from a religious and social point of view the conversions at Philippi are full of significance. The Jew could express his thankfulness in his morning prayer that God had not made him a Gentile—a woman—a slave. But at Philippi St. Paul taught in action the principle which he enforced in his Galatian Epistle, iii. 28, and again in writing to the Colossians, iii. 11: "Christ was all and in all"; in Him the soothsaying slave-girl, the proselyte of Thyatira, the Roman jailor, were each and all the children of God, and fellow-citizens with the saints, Lightfoot, Introduction to *Philippians*; Taylor, *Sayings of the Jewish Fathers*, pp. 15, 26, 137 (second edition).

The narrative of St. Paul's visit to Philippi has been made the object of attack from various quarters. Most of the objections have been stated and met by Professor Ramsay, and a summary of them with their refutation is aptly given in a recent article by Dr. Giesecke (*Studien und Kritiken*, 1898) described at length in the *Expository Times*, March, 1898, see also Knabenbauer, pp. 292, 293. The view that the narrative is simply a fiction modelled upon the escape of St. Peter in iv. 31 and xii. is untenable in face of the many differences in the narratives (see the points of contrast in Nösgen, *Apostelgeschichte*, pp. 315, 316). (Schneckenburger in his list of parallels between Peter and Paul in Acts apparently makes no mention of the supposed parallel here.) Zeller's attempt to connect the narrative with the story in Lucian's *Toxaris*, c. 27, is still more absurd, cf. Zöckler, *Apos-*

*telgeschichte*, p. 262 (second edition), and Farrar, *St. Paul*, i., 501, whilst more recently Schmiedel (1898) attempts to find a parallel in Euripides, *Bacchæ*, 436-441, 502, 602-628, see Wendt's note, p. 282 (1899). Weizsäcker boldly refuses to admit even the imprisonment as a fact, and regards only the meeting of Paul with the soothsayer as historical. But it should be noted that he allows the Apostle's intercourse with Lydia and his instruction of the women to be genuine historical incidents, and he makes the important remark that the name of Lydia is the more credible, since the Philippian Epistle seems to support the idea that women received Paul and contributed to the planting of the Church (*Apostolic Age*, i., 284, E.T.). Holtzmann represents in a general manner the standpoint of modern advanced criticism, when he divides the narrative of the events at Philippi into two parts, the one concerned with events transacted under the open heaven, belonging not only to the "We" source but bearing also the stamp of reality, whilst the other part is not guaranteed by the "We" source, and is full of legendary matter. Thus vv. 25-34 are dismissed as a later addition, and Ramsay's fresh and careful explanations are dismissed by Holtzmann as "humbug"! *Theologische Literaturzeitung*, No. 7, 1899.

Additional Note.—Chap. xvi. 12, "which is a city of Macedonia, the first of the district," R.V. This *might* mean, so far as πρώτη is concerned, that Philippi was the city nearest in the district, and the city which they first reached. Neapolis, which actually came first on the route, was not generally regarded as Macedonian but Thracian; so Lightfoot, Rendall, O. Holtzmann. Or it might also mean that it was "the chief" (A.V.), the leading city of its division of Macedonia (Ramsay). Here again Ramsay sees a proof of St. Luke's intimate acquaintance with the rivalries of the Greek cities, and of his special interest in Philippi. In B.C. 167 the province Macedonia had been divided by the Romans into four districts, *μειράς*, and even if this division were obsolete at the time, another would be



XVII. 1. ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἰ' Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων.

<sup>1</sup> τὴν before Ἀπολ. ῬABE 13, 40, 61, 180, 80 Tisch., W.H., Weiss. ἡ before συν. om. ῬABD 13, 40, 61, 180, Sah., Boh., Arm., W.H., R.V., Weiss, Wendt, Zöckler, Blass, Hilg.

likely to succeed to it (so Ramsay, *Church in the Roman Empire*, p. 158, as against Lightfoot, *Phil.*, p. 50, who takes πρώτη as denoting not the political but the geographical position of Philippi.) At this time Amphipolis was the chief (πρώτη) city of the district to which both it and Philippi belonged, but though Amphipolis held the rank, Philippi claimed the same title, a case of rivalry between two or even three cities which often occurred. This single passage Ramsay regards as conclusive of the claims of Philippi, see *St. Paul*, p. 207, and *Cities and Bishopricks of Phrygia*, ii., 429. As to whether μερίς can be used in the sense of a division of a province, cf. Ramsay, *Church in the Roman Empire*, p. 158, and the instances quoted from Egypt, and also *Expositor*, October, 1897, p. 320, as against Hort's limitation of the term. Hort, W.H., App. 96 (to whose view Rendall inclines, cf. also Zahn, *Einleitung*, i., p. 375), thinks that μερίςδος must be a corruption, and proposes Πιερίδος, Pieria being an ancient name of that part of Macedonia; but he declines to draw any positive conclusion in its favour. Wendt, following Meyer, regards πρώτη as signifying rank, and so far he is in agreement with Ramsay. But as Amphipolis was really the chief town of the district, he contends that πόλις κολωνία might be taken as one phrase (see also Hackett, Overbeck, Weiss, Holtzmann), and so he regards the whole expression as signifying that Philippi is spoken of as the most considerable colony-town in that district of Macedonia, whilst he agrees with Hort and Lightfoot in maintaining that πρώτη is only classical as an absolute title of towns in Asia Minor. This Ramsay allows, but the title was frequent in Asia and Cilicia, and might easily have been used elsewhere, *Church in the Roman Empire*, p. 156; Holtzmann quite admits that the term may have been applied as in Asian towns to signify the enjoyment of certain privileges. For Ramsay's criticism of Codex D, which substitutes κεφαλὴ τῆς M. and omits μερίςδος altogether, see *Church in the Roman Empire*, pp. 156, 157, and *Expositor*, u. s., κεφαλὴ being evidently

substituted because the term πρώτη is ambiguous, and so liable to be misunderstood. Blass himself finds fault with D, and also considers πρώτη wrong, not only because Amphipolis was superior in rank, but because Thessalonica was called πρώτη Μακεδόνων, *C. T. Gr.*, 1967. But this would not prevent the rivalry amongst other towns in the various subdivisions of the province. Blass reads in β πρώτης μερίςδος (a reading which Lightfoot thinks might deserve some consideration, though unsupported, if the original Roman fourfold division of the provinces were still maintained, see above, p. 355), and takes it as referring to Philippi as a city of the first of the four regiones.

CHAPTER XVII.—Ver. 1. διοδεύσαντες δὲ: "and they went along the Roman road" (Ramsay): verb only found in Luke, Luke viii. 1, and here, but frequent in LXX, and used also by Polyb. and Plut., cf. Gen. xiii. 17, etc., so in 1 Macc. three times. The famous road, the *Via Egnatia*, Horace, *Sat.*, i., 5, 97, extended for a distance of over five hundred miles from the Hellespont to Dyrrhachium; it was really the continuation through Macedonia of the *Via Appia*, and it might be truly said that when St. Paul was on the Roman road at Troas or Philippi, he was on a road which led to the gates of Rome; see some interesting details in C. and H., p. 244. The article "certam atque notam viam designat," Blass, *in loco*, and *Gram.*, p. 149, but see also Weiss, *in loco*.—Ἀμφ., thirty-two or thirty-three miles from Philippi. The *Via Egnatia* passed through it (cf. C. and H., and Hackett, *in loco*). The import of its name may be contained in the term applied to it, Thuc., iv., 102, περιφανής, conspicuous towards sea and land, "the all around [visible] city"; or the name may simply refer to the fact that the Strymon flowed almost round the town, Thuc., u. s. Its earlier name, "Nine Ways," Ἐννία ὁδοί, Thuc., i., 100; Herod vii., 114, indicated its important position, and no doubt this occasioned its colonisation by the Athenians in B.C. 437. In the Peloponnesian War it was famous as the scene of the battle in which both Brasidas

2. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία<sup>1</sup> διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3. διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι

<sup>1</sup> διελέξατο (*προ-λέγετο*, which Meyer retains)  $\Sigma$ AB 13, 61, 103, Syrr. P. and H., Boh., so Tisch., W.H., R.V., Weiss, Wendt; *διελεχθη*, Hilg. with D.

and Cleon fell, Thuc., v., 6-11, whilst for his previous failure to succour the place Thucydides had himself been exiled (Thuc., i., 26). From the Macedonians it passed eventually into the hands of the Romans, and in B.C. 167 Æmilius Paulus proclaimed the Macedonians free and Amphipolis the capital of the *first* of the four districts into which the Romans divided the province (Liv., xlv., 18, 29). In the Middle Ages *Popolia*, now *Neochori*: B.D.<sup>2</sup> and Hastings' B.D., C. and H. The route may well have been one of the most beautiful of any day's journey in St. Paul's many travels, Renan, *St. Paul*, pp. 154, 155.—*Ἀπολλωνίαν*: to be carefully distinguished from the more celebrated Apollonia in Illyria—apparently there were three places in Macedonia bearing this name. The *Antonine Itinerary* gives it as thirty miles from Amphipolis, and thirty-seven from Thessalonica, but the other authorities, for example, the *Jerusalem Itinerary*, differ a little. The *Via Egnatia* passed through it, and the name is probably retained in the modern *Pollina*. It is quite possible that the two places are mentioned as having formed St. Paul's resting-place for a night, see references above.—*Θεσσαλονίκη*: *Saloniki*; formerly *Therme*; the name had been most probably changed by Cassander in honour of his wife Thessalonica, the sister of Alexander the Great, Polyb., xxiii., 4, 4. Under the Romans it became the capital of the *second* of the four districts of Macedonia Provincia (Liv., xlv., 29), and later it was made the metropolis of the whole when the four districts were united into one. It was the largest as well as the most populous city in Macedonia, and like Ephesus and Corinth it had its share in the commerce of the Ægean. From its geographical position it could not cease to be important; through the Middle Ages it may fairly be described as the bulwark of Christendom in the East, and it still remains the second city in European Turkey. St. Paul, with his usual wisdom, selected it as marking a centre of civilisation and government in the district: "posita in gremio imperii

Romani," as Cicero says. C. and H., p. 247 ff.; Zahn, *Einleitung*, i., p. 151; Lightfoot, *Biblical Essays*, p. 253 ff.; Schaff-Herzog, *Encycl.*, iv.—*δπου ἦν ἡ συν.*: implying that there was no synagogue at Amphipolis or Apollonia, the former being a purely Hellenic town, and the latter a small place. *δπου* may = *οὐ* simply, but if distinguished from it implies *oppidum tale in quo esset* (as in distinction to the other places named); see Wendt and Blass. In Agrippa's letter to Caligula we have plain evidence of the existence of Jews in Macedonia, O. Holtzmann, *Neutest. Zeitgeschichte*, p. 180; Schürer, *Jewish People*, div. ii., vol. ii., E.T., pp. 222, 232. As the name remains in the modern *Saloniki*, *manent Judaei quoque* (Blass), C. and H., 250, see also in this connection, Ramsay, *St. Paul*, p. 236.

Ver. 2. κατὰ τὸ εἰωθὸς: phrase peculiar to St. Luke, only here and in Luke iv. 16. St. Paul follows his usual principle: "to the Jew first".—*ἐπὶ σάββατα τρία*: "for three Sabbath days" or "weeks," R.V., margin, the latter strongly supported by Zahn, *Einleitung*, i., 152. This may be the exact period of work *within* the synagogue. For *ἐπὶ* cf. iii. 1, iv. 15, xiii. 31, xvi. 18, etc.; Hawkins, *Horæ Synopticae*, p. 152, used in the "We" sections, and also predominantly, though not exclusively, in the rest of Acts or Luke or either of them; see on Acts xxvii. 20, xxviii. 6; Klostermann, *Vindiciae Lucanæ*, p. 53; see also Blass, *Gram.*, p. 133.—*διελέγετο αὐτοῖς*: he reasoned, rather than disputed, as the word is sometimes rendered—ten times in Acts, seven times rendered by R.V., "reasoned," cf. also Heb. xii. 5, and twice "discoursed," xx. 7, 9, once only "disputed," xxiv. 12, cf. Jude 9. Here the word may point to a conversational intercourse between St. Paul and his fellow-countryman (cf. ver. 17 and Mark ix. 34); so Overbeck, Holtzmann, Wendt, on the force of the verb with the dative or *πρός*. That such interchange of speech could take place in the synagogue we learn from John vi. 25, 29, Matt. xii. 9. In classical Greek with the dative or *πρός* the word means to converse with,



οὗτός ἐστιν<sup>1</sup> ὁ Χριστός, Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4. καὶ  
τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ  
τῷ Σίλῳ, τῶν τε<sup>2</sup> σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν

<sup>1</sup> ο Χρ. l., so HLP and most mins., Theophyl., but B has ο Χρ. ο l., so W.H. text, Weiss, Wendt, R.V., Blass in α; ξ, so Vulg. Clem., Syr. Pesh., Boh., Arm. codd. have l. Χρ.; AD Χρ. l., so Tisch., W.H. marg., so Hilg. with comma after X.; Χρ. ο l., so E 32, 177, 180. Probably the many changes arose from the unusual description in B with the double article.

<sup>2</sup> σεβ. Ελλ., AD 13, 40, 61, Vulg., Boh., Gig. have σεβ. καὶ Ελλ., so Lach. This reading is defended by Ramsay, *St. Paul*, p. 235, and Hilgenfeld, *Zw. Th.*, 1896, p. 198, so in 1899, *Acta Apost.* (but not by Blass in β text); see notes in comment. Wendt (1899) finds a solution of the reading in the wish to express that Paul won converts amongst other Gentiles than the proselytes. γυναικῶν τε, but D, Gig. καὶ γυναῖκες τῶν πρ. οὐκ ολιγ. Probably the reviser took πρωτῶν as referring only to the men, and thought that the expression meant "wives of the chief men" (so too Weiss explains the words), and then altered above to bring out this sense more clearly. πρωτῶν of course could be taken as masc., but better to refer it to γυν. = εὐσχ., xiii. 50, xvii. 12 (Wendt, 1899). Belser, however, pp. 81, 82, strongly supports the originality of D; he points out that in Acts we never have the expression τῶν πρ. used of women, and that the reading in D harmonises with the thought that the influence of these women as wives of the leading citizens may account for the mild treatment of the Apostles.

to argue, and thus in Xen., *Mem.*, i., 6, 1, ii., 10, 1, we have the construction διαλ. π. τινι or πρὸς τινα to discuss a question with another, so that the word might easily have the meaning of arguing or reasoning about a question, but not of necessity with any hostile intent; even in Heb. xiii. 5 it is the fatherly παράκλησις which reasoneth with sons. Blass supports the imperfect as in T.R., *Gram.*, p. 186.—ἀπὸ γραφῶν, i.e., drawing his proofs from them, or if a discussion is meant, starting from them; Winer-Moulton, xlvii., Grotius, so Overbeck, Kuinoel, Weiss, Wendt take the word with διανοίγων.

Ver. 3. διανοίγων, sc., αὐτάς, a favourite word with St. Luke, cf. xvi. 14; here, as in Luke xxiv. 32, 45, he alone uses it of making plain to the understanding the meaning of the Scriptures, "opening their meaning".—καὶ παρατιθ. "and quoting to prove" (Ramsay), i.e., bringing forward in proof passages of Scripture; so often amongst profane writers in a similar way, instances in Wetstein; lit., the word means "to set forth," and this was the older English meaning of *allege*; in middle voice, to set forth from oneself, to explain; to quote in one's own favour, as evidence, or as authority, "Non other auctour *allege* I," Chaucer, *Hours of Fame*, 314.—τὸν Χ. ἔδει παθεῖν: "that it behoved the Christ to suffer," R.V., cf. Luke xxiv. 25, 46; now as ever "to

the Jews a stumbling-block," see above on p. 113, and cf. xxvi. 23; so also in writing to the Thessalonian Church the Apostle insists on the same fundamental facts of Christian belief, 1 Thess. iv. 14.—καὶ ὅτι οὗτος κ.τ.λ.: "and that this Jesus whom, *said he*, I proclaim unto you is the Christ," R.V. adds ὁ before ἰ. The words *said he* are inserted because of the change of construction, cf. i. 4, xxiii. 22, Luke v. 14, specially frequent in Luke. On St. Paul's preaching that "Jesus was the Christ," and what it involved, see *Witness of the Epistles*, p. 307 ff.

Ver. 4. προσεκληρώθησαν: "there were in addition gathered to them" (Ramsay), giving the verb a passive meaning answering to its form; or "these were allotted to them, associated with them, as disciples [by God]," cf. Ephes. i., 11. The verb is often used in Philo, also found in Plutarch, Lucian, but only here in N.T. Mr. Rendall, while pointing out that the A.V. and R.V. "consorted" gives the impression of outward association only, regards the passive aorist as a middle in meaning, and renders "threw in their lot with Paul and Silas". According to A.V. and R.V., W.H., Weiss, and Hort, *Judaistic Christianity*, p. 89, two classes seem to be mentioned besides the Jews, viz., devout Greeks, and some of the chief women. According, however, to Ramsay, comparing A and D (see p. 235, *St. Paul*),



πρώτων οὐκ ὀλίγαι. 5. ζηλώσαντες δὲ οἱ <sup>1</sup> ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὄχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος,

<sup>1</sup> ἀπειθοῦντες *om.* **NA**BE, Vulg., Syr. P. H., Sah., Boh., Arm., Aethpp., so Tisch., R.V., Weiss, Wendt, W.H.; *προσλ.* δε οἱ 1. οἱ ἀπειθ. HLP; reading in T.R. very ill supported; and there are other variations. Probably ἀπειθ. is an addition after xiv. 2. D reads οἱ δε ἀπειθ. 1. *συνστρεψάντες* (*συνστροφή* occurs twice in Acts, not elsewhere in N.T., but not *συνστρέφω* in sense demanded here), so Blass in β, and Hilg. ἀγαγεῖν, but *προ-* **NA**B, Vulg., Tisch., Weiss, Wendt, W.H., R.V., Blass in β; Meyer follows T.R. with HP; *προσεγ.* in E; *αναγαγ.* in L; *εξαγαγ.* in D, so Hilg.

we have three classes besides the Jews, *viz.*, proselytes, Greeks, chief women (added as a climax), see critical note, but also McGiffert, *Apostolic Age*, p. 247. The difficulty in T.R. and authorities first mentioned is that their rendering restricts St. Paul's work not only to three Sabbaths or weeks, but to the synagogue and its worshippers, whereas from 1 Thess. i. 9, ii. 14, it would appear that the Church contained a large number of converted heathens. McGiffert thinks it possible that St. Luke may have only recorded the least important of Paul's labours, just as he only mentions his work in three Macedonian towns, whereas he may easily have laboured over a wider area, 1 Thess. i. 7; but see Paley, *Horæ Paulinæ*, ix., 6, and on the reading, Zahn, *Einleitung*, i., p. 152. In any case it would seem that a small minority of Jews is contrasted with a large number of born Gentiles, so that the Thessalonian Church may have been spoken of by St. Paul as one of Gentile Christians, who had been opposed not only to Christianity, but earlier still to Judaism, 1 Thess. i. 9, 10.—*γυν. τε τῶν πρώτων οὐκ ὀλίγαι*: here, as at Philippi and Berea, the three Macedonian towns, the prominence assigned to women quite in accordance with what we know from other sources; see above. The mention both here and in ver. 12 that the women were the leading high-born women intimates that the poorer women would follow the men of the lower orders, ver. 5. Dr. Hort regards the women here as the Jewish wives of heathen men of distinction, as in xiii. 50, *Judaistic Christianity*, p. 89, but in xiii. 50 the opposition to the Apostles proceeds from these women of the higher classes, and it seems much more likely that those mentioned here were Macedonian women.

Ver. 5. ἀπειθ., see critical note.—*ζηλώσαντες*: the jealousy is apparent,

whether the word is read or not (*cf.* β), a jealousy aroused not only by the preaching of a Messiah, but also by the success of such preaching.—*προσλαβ.*, *cf.* xviii. 26 for similar sense of the verb, *cf.* 2 Macc. viii. 1, x. 15.—*τῶν ἀγοραίων . . . πον.*: "certain vile fellows of the rabble," R.V.; *πον.* translated in A.V. "lewd" (A.-S. *loewede*) means simply "people," hence (1) the common people and (2) the ignorant and rude among the people, *cf.* Spenser, *Shep. Kal. Feb.*, 245: "But little ease of thy *lewd* tale I tasted" (Skeat); and in the sense of vicious, Ezek. xvi. 27, A. and R.V. (see Lumby's note *in loco*—the German *Leute* is the word nearest akin to it.)—*ἀγορ.*: hangers-on in the market-place; Blass renders "tabernarii alique in foro versantes," see instances in Wetstein (Aristophanes, Xen., Plut.), who compares "canalicolæ" *hodie canaille*. In Latin, *subrostrani*, *subbasilicani*; Germ. *Pflastertreter*, our *Loafer*, Grimm-Thayer, *Farrar, St. Paul*, i., 513, and Nösgen, *in loco*. On the distinction sometimes but probably fancifully maintained between *ἀγοραῖος* and *ἀγόραῖος*, see Alford on xix. 38; Wendt (1888), *in loco*; Winer-Schmiedel, p. 69; Grimm-Thayer, *sub v.* For the accent of *πονηρός* see also Winer-Schmiedel, *u. s.*—*τῇ οἰκίᾳ* '1.: in which the Apostles were lodging, or in which the Christian assemblies were held. We know nothing further for certain of this Jason, *cf.* Rom. xvi. 21 where a Jason is mentioned as a companion of Paul, and amongst his *συγγενεῖς*. If he was a Jew, as is most probable, we may infer that his Jewish name was Joshua or Jesus, but that he used the name Jason, the nearest Greek equivalent, in his intercourse with Greeks and Hellenists; *cf.* for a similar change of the two names 2 Macc. i. 7, iv. 7, and *cf.* Jos., *Ant.*, xii., 5, 1, where we read that Jason's real name was Joshua, but that he changed it into the

ἐξήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· β. μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεσιν, γ. οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων

former, owing no doubt to his Hellenising; see Deissmann, *Bibelstudien*, p. 184, note; Wendt and Zöckler express themselves doubtfully, and hold that the name may be here a Greek name, and its bearer not a Jew at all.—ἐπιστάντες, cf. iv. 1, vi. 12, Friedrich, p. 87.—δῆμον: to a public meeting, or to the crowd who shall inflict vengeance on them, there and then (so Weiss, Lumby); C. and H. take it of the free assembly of the people, so Ramsay. A true cause does not need such methods or supporters, "non tali auxilio nec defensoribus istis".

Ver. 6. ἔσυρον: the word indicates the violence of the mob.—πολιτάρχας: the word is an excellent instance of the accuracy of St. Luke; it is not used by any classical author of the magistrates of any city (in classical Greek we have only the form *πολιάρχος* and *πολιταρχος*), but an inscription on an arch spanning a street of the modern city has been preserved containing the title (and also containing the names which occur among the names of St. Paul's converts, Sospater, Gaius, Secundus), see Böckh, *C. I. Gr.*, 1967. The arch is assigned to the time of Vespasian, and the entablature, preserved by the British consul at the instance of Dean Stanley in 1876 is in the British Museum, see Blass, *in loco*, *Speaker's Commentary*, C. and H. (small edition), p. 258, Knabebauer *in loco*, and for other inscription evidence, Zahn, *Einleitung*, i., 151. But more recently Burton (*Amer. Jour. of Theol.*, July, 1898, pp. 598-632) has collected no less than seventeen inscriptions on which the word *πολιτάρχαι* or *πολιταρχοῦντες* (*πολιεταρχ-*), the latter more frequently, occurs: of these thirteen are referred to Macedonia, and of these again five to Thessalonica, extending from the beginning of the first to the middle of the second century, A.D. The number of the politarchs in Thessalonica varies from five to six (see *Theol. Literaturzeitung*, 1899, 2, for notice of Burton's article by Schürer), and on spelling, Winer-Schmiedel, p. 82 note.—τὴν οἰκουμένην: no doubt in the political sense "the Roman Empire" since the charge was a political one, and was naturally exaggerated through jealousy

and excitement. There is therefore no need for the hypercritical remarks of Baur, Zeller, Overbeck, against the truthfulness or accuracy of the expression.—ἀναστατώσαντες: only in Luke and Paul, xxi. 38, Gal. v. 12, see LXX, Dan. vii. 23 (in a different sense), Deut. xxix. 27, Græc. Venet. (Grimm-Thayer, *sub v.*), and several times in the O.T., fragments of Aquila, Symmachus, and in Eustathius, see also Hatch and Redpath, *sub v.* οὗτοι, contemptuous.

Ver. 7. ὑποδέδεκται: no notion of secrecy as Erasmus and Bengel, but as in Luke x. 38, xix. 6; only found in these three passages in Luke, and in James ii. 25, cf. LXX, Tob. vii. 8, Jud. xiii. 13 (see Hatch and Redpath for both instances), 1 Macc. xvi. 15, and 4 Macc. xiii. 17, often in classical Greek without any notion of secrecy.—οὗτοι πάντες: the words may be taken as referring not only to Jason and the accused, but with Alford, "all these people," i.e., Christians wherever found.—ἀπέναντι: only here in N.T. in this sense (common in LXX and Apocrypha, so also Polyb., i., 86, 3), cf. Ecclus. xxxvi. (xxxiii.) 14.—δογματῶν, see on xvi. 4. The word may here refer to the successive decrees of the emperors against treason, and there is no need to refer it in this passage to the decree of Claudius, see on xviii. 2, but rather to the Julian *Leges Majestatis*.—β. λέγοντες ἕτερον εἶναι: this was the charge, the political charge of high treason, brought against our Lord Himself by the Jews, Luke xxiii. 2, John xix. 12, 15. The nature of this charge may fairly point to a Jewish source, for the Jews thought of the Messiah as a king, and in their hostility to Paul they could easily accuse him of proclaiming Jesus or another king, another emperor (Ramsay), instead of Caesar; so McGiffert on this passage, "whose trustworthiness can hardly be doubted" (*Apostolic Age*, p. 246). The Epistles to the Thessalonians contain passages which might be as easily perverted in the same direction, 1 Thess. ii. 12, iv. 14, v. 2, 23; 2 Thess. i. 5-8, or the fact that Jesus was so often spoken of as *Κύριος*, "that deathless King Who lived and died for men," might have given colour to the charge, cf. on the



Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι,<sup>1</sup> Ἰησοῦν. 8. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα· 9. καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. 10. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς

<sup>1</sup> Before Ἰησοῦν Blass reads *τινα ποτε* (*nescio quem*) with Gig., and cod. Lat. Sangermanensis ap. Berger. Cf. xxv. 19.

coincidence and accuracy of the Acts and 1 Thess. ii. 14-16, Paley, *Horæ Paulinæ*, ix., 5, and McGiffert, *u. s.*

Ver. 8. ἐτάραξαν: the people would be disturbed at intelligence which might point to a revolution, and the politarchs, lest they should themselves be liable to the same charge of treason for not defending the honour of the emperor. No charge would be more subtle in its conception, or more dangerous in the liabilities which it involved, cf. Tacitus, *Ann.*, iii., 38.

Ver. 9. λαβόντες τὸ ἱκανὸν = *satis accipere* (cf. Mark xv. 15, and Wetstein, *in loco*). Blass regards the phrase as a commercial one, due to the frequency of commercial intercourse, and cf. v. 31, xviii. 15, xix. 38 (xxiv. 24, β); properly a pecuniary surety, or sureties, here security for good behaviour from Jason and the others, that nothing illegal should be done by them, and certainly nothing against the majesty of the emperor. The words have been explained as meaning that securities were given for the production of the Apostles, and that thus Jason and his friend, by sending them off at night, ran a risk of their lives (Chrys., Grotius), or that the Apostles should not be sheltered any longer, or that they should be obliged to depart at once. Evidently the magistrates did not consider the evidence very weighty = ἀπέλυσαν αὐτούς.

Ver. 10. εὐθέως . . . ἐξέπεμψαν: there was need of immediate action, either in obedience to the direct charge of the magistrates that Paul should not come again to Thessalonica, or from danger of a revival of the tumult. That St. Paul left Thessalonica with grief and pain is evident from 1 Thess. ii. 17-20, but he felt that the separation was necessary at least for a time. But still he looked back upon Thessalonica and his work with an ungrudging affection, and his converts were his glory and joy. In the opening words of his First Epistle, i. 7 (cf. 2 Thess. i. 4, 2 Cor. viii. 1), he speaks

in a way which not only implies that his own work extended further in and from Thessalonica than the Acts alone enables us to learn, but that the furtherance of the Gospel was due to the Thessalonians themselves. See McGiffert, p. 255, on St. Paul's quiet hand-to-hand work at Thessalonica. For it was not only in the synagogue that St. Paul laboured, as in the message of the Gospel was formal and official, but amongst them who were working like himself for their daily bread, 1 Thess. ii. 9, 2 Thess. iii. 8, see Ramsay's note, *Church in the Roman Empire*, p. 85, on St. Paul's work at Thessalonica. The phrase "night and day," 1 Thess. ii. 9, need not imply, as the *Speaker's Commentary*, that Paul had only the Sundays for preaching, because his other days were so fully occupied; but the phrase means that he started work before dawn, and thus was able to devote some of the later part of the day to preaching. On the striking parallel between the characteristics of the Thessalonians of St. Paul's Epistles and the Acts and the characteristics which were marked by St. Jerome in his day, see *Speaker's Commentary*, iii., 701.—Βέροϊαν (or Βέρροια): in the district of Macedonia called Emathia, Ptol., iii., 12, originally perhaps Pherœa, from Pheres, its founder (see Wetstein): about fifty miles south-west of Thessalonica. It was smaller and less important than the latter, but still possessing a considerable population and commerce, owing to its natural advantages, now *Verria* or *Kara Feria*, see B.D.<sup>3</sup> and Hastings' B.D., Renan, *St. Paul*, p. 162, and C. and H., small edition, p. 261. According to the Itineraries, two roads led from Thessalonica to Berœa. Wetstein quotes a curious passage from Cicero, *In Pisonem*, xxvi., which may possibly indicate that Paul and Silas went to Berœa on account of its comparative seclusion (so Alford, Farrar, Felten): Cicero calls it "oppidum devium".—εἰς τὴν σιν. The Jewish population was at least considerable



τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. 11. οὗτοι δὲ ἦσαν<sup>1</sup> εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. 12. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,<sup>2</sup> καὶ τῶν Ἑλληνίδων

<sup>1</sup> For εὐγενέστεροι D. Par.<sup>1</sup> read εὐγενεῖς, but not Blass or Hilg. Whether τοῖς is to be retained (W.H., Weiss, Blass) before καθ' ἡμέραν or omitted is difficult to decide (Wendt); it may easily have fallen out, or may have been added, cf. Luke xi. 3, and at end of verse καθὼς Π. ἀπαγγέλλει is added by β, after 137, Gig., Syr. H. mg., so Hilg.

<sup>2</sup> After ἐπιστ. D adds τινες δε ἠπιστήσαν, cf. xxviii. 24; see Ramsay, *C. R. E.*, p. 160 (also Corssen, *u. s.*, p. 444, who thinks that the addition proceeded from anti-Jewish feeling). In the same verse D reads καὶ τῶν Ἑλλήνων καὶ τῶν εὐσχημόνων α. καὶ γ. ἱκανοὶ ἐπίστευσαν. Here Ramsay holds that D misses a characteristic of Macedonia, viz., the prominent part played by the women, *C. R. E.*, pp. 160, 161. Blass omits καὶ after Ἑλλήν. Hilg. follows D here and above.

enough to have a synagogue, and thither Paul, according to his custom, went first.—ἀπήρσαν: only here in N.T., cf. 2 Macc. xii. 1, 4 Macc. iv. 8; here it may imply that on their arrival Paul and Silas left their escort, and went into the synagogue.

Ver. 11. εὐγενέστεροι: only in Luke and Paul in the N.T., so in classics the word is used of noble birth, Luke xix. 12, 1 Cor. i. 26 (Job i. 3), or of nobility of character as here, cf. also its use in 4 Macc. iii. 5, ix. 23, 27 (and εὐγενῶς in 2 Macc. xiv. 42, and several times in 4 Macc.). We may compare the wide and varying use of the Latin *ingenuus* in accordance with the context, its meaning here is that the Bereans were far from the strife and envy of the Thessalonian Jews; see Ramsay, *Church in the Roman Empire*, pp. 154, 160, 163, on the less favourable attitude of Codex Bezae to the Bereans than the T.R., and critical note; see also above on xiii. 50.—προθ.: another word only in Luke and Paul, cf. 2 Cor. viii. 11, 12, 19, ix. 2; not in LXX, but once in Eccles. xiv. 23, frequent in classical Greek.—τὸ καθ' ἡμέραν: indicates that St. Paul made a lengthy stay at Berea also, cf. Luke xi. 3, xix. 47, but elsewhere without the article, with the article peculiar to Luke (see Plummer's note on Luke xi. 3). On the frequency of καθ' ἡμέραν in Luke's writings see Friedrich, p. 9, and above on Hawkins, *Horæ Synopticae*, p. 33. If τό is read, see critical note, it particularises the repetition or constancy of the act.—ἀνακρ.: "examining" R.V. (the word in St. John v. 39, which A.V. also renders "search," is ἐρευνᾶω), cf. 1 Cor. x. 25, 27, used elsewhere by

St. Luke of a judicial inquiry or investigation, Luke xxiii. 14, Acts iv. 9, xii. 19, xxiv. 8, xxviii. 18. The word is only found in Luke and Paul, once in LXX, 1 Sam. xx. 12, in a general sense, and in Susannah, vv. 48, 51, where it is connected with a judicial inquiry, as elsewhere in Luke. In classical Greek used also in the general sense of examining closely, questioning, sifting.—τὰς γραφάς: Blass explains "locos a Paulo allatos," but although these were *ipso facto* included, the term can hardly be so limited, cf. xviii. 24, 28, and Lightfoot on Gal. iii. 22. "Character verae religionis, quod se dijudicari patitur," Bengel.—εἰ ἔχοι, Burton, p. 52, cf. Luke i. 29, iii. 15. Wendt rightly points out that the positive praise bestowed on the Jews of Berea tends in itself to contradict the theory that Acts was written to emphasise the unbelief of the Jews, and to contrast their unbelief with Gentile belief.

Ver. 12. See critical note and Ramsay, *Church in the Roman Empire*, *u. s.* As at Thessalonica, so here the Apostles' work extended beyond the limits of the synagogue. Ἑλληνίδων: the term relates to the men as well as to the women—the Jewish men had already been included in the first word πολλοί, see Alford, Weiss, Wendt, Zöckler.—εὐσχημόνων, see above on xiii. 50. Blass refers the term to ἀνδρῶν also, and points out that Sopater of Berea alone in Acts is named πατρόθεν according to Greek custom, cf. xx. 4 (R.V., W.H., Weiss, Wendt). See also Orr, *Neglected Factors in the Early Progress of Christianity*, p. 107.

Ver. 13. οἱ ἀπὸ τῆς Θ. ἰ.: as before in the first journey, the bitter and enduring malice of the Jews followed Paul

γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. 13. ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον ἀκεῖ σαλεύοντες<sup>1</sup> τοὺς ὄχλους. 14. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς<sup>2</sup> ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15. Οἱ δὲ καθιστῶντες τὸν Παῦλον ἡγαγον αὐτὸν

<sup>1</sup> After σαλ. **ABD** 13, 40, 61, verss., except Aeth., so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg., add καὶ ταρασσόντες. Meyer thinks the words a gloss and *cf.* ver. 8. D also reads οτι (ο) λόγος του Θεου κατηγγελη εις Βεροίαν και επιστευσαν, so Hilg. and Blass in β. The καὶ επιστ., the reception of the Gospel, was the reason of this turbulent action. At end of verse D, Syr. Pesh. add ου διελιμπανον (*cf.* Acts viii. 24 β), so Blass and Hilg. In Luke vii. 45 we have διαλειπω, and only in that place in N.T. But διαλιμπανω occurs also, Tob. x. 7, ου διελιμπανε θρηνουσα Τωβιαν (but S *al.*). This may have suggested viii. 24. It may perhaps be noted that διαλιμπανω is a medical word = διαλειπω (Galen).

<sup>2</sup> Before επι read according to **ABE** 13, 40, 61, Vulg., Syr. Pesh., Boh., so Tisch., W.H., R.V., Weiss, Wendt, *ως* instead of *ως*; Meyer retains *ως*. In D, Sah., Aeth., word omitted. *υπεμενον*, but *υπεμειναν* **B** 61, Tisch., W.H., R.V., Weiss, Wendt; *υπεμεινεν* AD 27, 137, Sah., Syr. Pesh., so Lach, Hilg., and Blass in β. τε (for δε) **ABE**, Syr. P. and H., Aeth., so Tisch., W.H., R.V., Weiss, Wendt.

from one place to another, and the use of his name alone shows that he was their chief aim.—ἀκεῖ: the word is often taken with σαλεύοντες, for it was not their advent which had happened previously, but their incitement to risk against Paul, so Page, Weiss, Wendt, Rendall, etc.; on the word see above on xiv. 7.—σαλεύοντες, *cf.* also for its figurative use 2 Thess. ii. 2, very frequent in LXX, and sometimes in figurative sense, as often in the Psalms, *cf.* 1 Macc. vi. 8, see above on ii. 25, and critical note on D.

Ver. 14. εὐθέως δὲ τότε: evidently the same riot and danger followed as at Thessalonica; St. Luke often passes over the difficulties and dangers which drove Paul from place to place (Ramsay).—ὥς: if we read *ἕως*, R.V., see critical note, “as far as to the sea,” but ὥς ἐπὶ might well mean *ad mare versus*, *ad mare*, so Alford, Blass, and instances in Wetstein. There is no need to suppose that the words express a feigned movement to elude pursuit, “as if towards the sea” (see this meaning supported by Rendall, p. 108).—ἐπὶ τὴν θ.: probably he would embark at Dium near the foot of Olympus, which was connected by a direct road with Beroëa (Lewin, C. and H., but see, however, Renan, *Saint Paul*, p. 166, note).—ὑπέμ. . . . ἐκεῖ, *i.e.*, remained behind at Beroëa, probably to gain the first intelligence from Thessalonica as to the possibility of St. Paul's return,

and to bring the news to the Apostle, whose next stage may not have been decided upon until he reached the coast.

Ver. 15. καθιστῶντες, see critical note, *i.e.*, the Berean brethren. In N.T. only here in this sense, *cf.* Josh. vi. 23, 2 Chron. xxviii. 15, so also in classical Greek and in later Greek (instances in Wetstein); they accompanied Paul probably for protection as well as guidance (it has sometimes been supposed that disease of the eyes rendered the guidance necessary, but the word is used quite generally); see further additional note at end of chapter and critical note above, Ramsay, *Church in the Roman Empire*, pp. 159, 160. If we compare xviii. 5 it looks as if Timothy and Silas only overtook Paul at Corinth, and that he had left Athens before they reached that city. But from 1 Thess. iii. 1 it appears that Timothy was with Paul at Athens, and was sent from thence by him to Thessalonica, and this is quite in accordance with Paul's earnest wish that Timothy and Silas should come to him as quickly as possible (if we suppose that they only rejoined him in xviii. 5, they must have taken a much longer time than was necessary for the journey). But if Paul remained alone, as he states, 1 Thess. iii. 1, at Athens, Silas must also have been sent away; and we may well suppose that as Timothy was sent to comfort the Thessalonians for St. Paul's delay in returning to them, so Silas may have



ἕως Ἀθηνῶν<sup>1</sup>· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτόν, ἐξήρσαν.

16. Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι<sup>2</sup> κατείδωλον οὔσαν τὴν πόλιν. 17. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς

<sup>1</sup> καθιστανοντες in AB 25, Tisch., W.H., R.V., Weiss, Wendt; D καταστανοντες, so Hilg. Blass in β follows reading in T.R. After Ἀθηνῶν D adds παρηλθεν δε τὴν Θεσσαλίαν· ἐκωλύθη γὰρ εἰς αὐτοὺς κηρυξαὶ τὸν λόγον, so Blass in β, and Hilg.; cf. also Ephraem (Harris, *Four Lectures, etc.*, pp. 28, 47, 83). Ramsay, *C. R. E.*, p. 160, thinks that the reviser did not observe that Paul probably sailed direct from the coast of Macedonia to Athens; in other words, he mistook a sea voyage for a journey by land. But Harris, *u. s.*, p. 83, holds that Ramsay may be incorrect in this, and that the reviser meant to imply that St. Paul went to Athens by sea, but that he did not go through Thessaly, but *coasted by it*. It is also possible that παρηλθεν may mean "neglected" Thessaly in the sense that he did not preach to them, and in this sense Harris, p. 84, believes that Blass would find it possible to defend the Lucanity of the gloss; see also Wendt (1899), p. 288, note.

<sup>2</sup> θεωρουντος, instead of dat. as in T.R., NABE 40, 61, 180, Tisch., W.H., R.V., Weiss, Wendt; D has the dat., so Blass in β, and Hilg., which seems conformity to αὐτῷ.

been sent to Philippi, with which St. Paul was frequently in communication at this time, Phil. iv. 15. But after their return to Corinth from their mission, they found that St. Paul had already gone on to Corinth, and there they rejoined him. See on the whole subject, Ramsay, *St. Paul*, pp. 233, 240, as against McGiffert; Wendt (1899) and Felten, *in loco*; Paley, *Horæ Paulinæ*, ix., 4.

Ver. 16. ἐκδεχομένου, cf. 1 Cor. xi. 33, xvi. 11, rare in classical Greek in this sense.—παρωξύνετο: "was provoked," R.V., only found elsewhere in N.T. in St. Paul's own description of ἀγάπη, 1 Cor. xiii. 5, and cf. xv. 39 (see note) and Heb. x. 24 for the cognate noun, see on the latter, Westcott, *in loco*. In LXX both verb and noun are used for burning with anger, or for violent anger, passion, Hos. viii. 5, Zech. x. 3, Deut. xix. 28, Jer. xxxix. (xxxii.) 37; cf. Dem., 514, 10; ὀργίσθη καὶ παρωξύνθη (Meyer-Wendt).—τὸ πνεῦμα: expression principally used in Paul, cf. 1 Cor. ii. 11, Rom. i. 9, viii. 16, etc. Blass calls it *periphrasis hebraica*, and cf. Luke i. 47.—θεωροῦντες: "beheld," R.V., as of contemplation in thought, Latin, *contemplari*.—κατείδωλον: "full of idols," R.V.—the rendering "wholly given to idolatry" was not true, *i. e.*, idolatry in the sense of worshipping the innumerable idols. If the city had been sincerely devoted to idol worship St. Paul might have had more to appeal to, "verum monumenta

pietatis reperiebat Paulus, non ipsam, quæ dudum evanuerat," Blass. A.V. follows Vulgate, "idololatriæ deditum". The adjective is found only here, but it is formed after the analogy of κατάδενδρος, κατάμπελος, so Hermann, *ad Vig.*, p. 638 (1824), "κατείδωλος πόλις non est, uti quidam opinantur, simulacris dedita urbs, sed simulacris referta". No word could have been more fitly chosen to describe the aspect of Athens to St. Paul as he wandered through it, a city which had been described as ὅλη βωμός, ὅλη θύμα θεοῖς καὶ ἀνάθημα, see below on ver. 17. Before he actually entered the city, as he walked along the Hamaxitos road, St. Paul would have seen altars raised at intervals to the unknown gods, as both Pausanias and Philostratus testify, see "Athens," F. C. Conybeare, in Hastings' B.D. "He took these incomparable figures for idols," writes Renan (*Saint Paul*, p. 172) as he describes the beautiful sculptured forms upon which the eyes of the Apostle would be fixed, but the man who could write Rom. i. must have been keenly alive to the dangers which followed upon "the healthy sensualism of the Greeks".

Ver. 17. μὲν οὖν . . . τινὲς δὲ, see Rendall, p. 162, Appendix on μὲν οὖν, for the antithesis; a simple instance of two parties acting in opposition. Page however finds the antithesis to μὲν οὖν in ver. 19. ἐπιλαβ. δὲ (so W. H.), and regards τινὲς δὲ . . . συνέβαλλον αὐτῷ



παρουγγάγοντας. 18. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν<sup>1</sup>  
φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, τί ἂν θελοὶ δ

<sup>1</sup> After δε BBDHLP, Syr. Pesh., Chrys., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. add καὶ; instead of Ἐπικουρείων W.H. read Ἐπικουρίων, and Weiss, W.H. alt., Hilg. Στωϊκῶν for Στωϊκων; see W.H., pp. 159, 161, *Abb.*

as almost parenthetical, see below on ver. 19. — διελέγετο: "he reasoned," R.V. (so Ramsay), see above on ver. 2. — ἐν τῇ συν.: on the synagogue see "Athens," F. C. Conybeare, in Hastings' B.D., but St. Paul did not confine himself to the synagogue, although undeterred by their hatred he went first to his own countrymen, and to the proselytes. But probably they were not numerous (see Farrar, *St. Paul*, i., 533), and the Apostle carried the same method of reasoning into the market-place—as was natural in the city of Socrates, he entered into conversation with those whom he met, as the same philosopher had done four hundred years before. Thus he became an Athenian to the Athenians: see the striking parallel in the description of Socrates, "he was to be seen in the market-place at the hour when it was most crowded," etc., and the words used by Socrates of himself, Plato, *Apol.*, 31 A, quoted by Grote, viii., 211, 212, small edit., p. 212. F. C. Conybeare, *u. s.*, compares the experiences in Athens of the Apostle's contemporary Apollonius with those of St. Paul; he too reasoned διελέγετο with them on religious matters, Philostr., *Vit. Apollonii Tyanæ*, iv., 19. The words ἐν τῇ συν. are placed in brackets by Hilgenfeld, and referred by Clemen to his Redactor Antijudaicus, whilst Jüngst retains the words but omits 16b, and with Van Manen and Clemen regards the whole of Paul's subsequent speech to the philosophers as the interpolation of a Redactor, p. 161 ff.—ἐν τῇ ἀγορᾷ: not the market-place like that which fills a bare space in a modern town, but rather to be compared with its varied beauty and its busy crowd to the square of some Italian city, *e.g.*, the *Piazza di Marco* of Venice. There the Apostle's eye would fall on portico after portico, adorned by famous artists, rich in noble statues, see F. C. Conybeare, *u. s.*, and Renan, *Saint Paul*, p. 180. On the west lay the *Stoa Pacile*, whence the Stoics received their name, and where Zeno met his pupils, whilst the quiet gardens of Epicurus were probably not far distant (see on the site of the Agora to which St. Luke refers, "Athens," B.D.<sup>2</sup>, i., 292, 293, and also C. and H.,

smaller edition, p. 273, Hackett, *in loco*, for different views as to its site).—κατὰ πᾶσαν ἡμέραν: every day, for he could take advantage by this method not only of the Sabbaths and days of meeting in the synagogues, but of every day, *cf.* the words of Socrates, Plato, *u. s.*, in describing his own daily work of conversation with every one τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων. The phrase seems to denote some time spent at Athens.—παρουγγάγοντας: "chance comers" (like another Socrates), used only here in N.T., but *cf.* Thuc., i., 22, not in LXX or Apocrypha. Athens was full not only of philosophers, but we can imagine from the one phrase applied to it, Tac., *Ann.*, ii., 55, what a motley group might surround the Apostle, *illa colluvies nationum*.

Ver. 18. συνέβαλλον αὐτῷ: a word peculiar to St. Luke; three times in his Gospel, four times in Acts; it need not have necessarily a hostile sense as in Luke xiv. 31, but simply means that amongst the chance comers in the Agora there were some who "engaged in discussions" with him (so Blass like Latin, *consilia conferre*, *sc. λόγους*), a meaning perhaps suggested by the imperfect. Grotius and others take it as "translatio de proeliis sumpta, ut apparet, Luc. xiv. 31. Utitur ita sæpe Polybius, quem sequi amat Lucas."—Ἐπικουρείων: so called from Epicurus, 342-270 B.C.; his disciples were known also as the School of the Garden, from the garden in Athens where the master instructed them, in distinction from the disciples of the Porch or the Academy. We must be careful to remember that as in numberless other cases, so the system of the founder suffered at the hands of his successors, and that the life of Epicurus himself was far removed from that of a mere sensualist, or "Epicure" in its later sense. But it was evident that a life which made pleasure and happiness the be-all and end-all of existence, however safeguarded by the conditions imposed at the outset by Epicurus, was liable to degenerate into a mere series of prudential calculations, or a mere indulgence of the senses and appetites. In his determination to rid men of the

σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι<sup>1</sup>. ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐγγelizετο.

<sup>1</sup> ὅτι τὸν I. . . εὐγγelizετο om. by D, Gig., one of these places where explanatory clauses are omitted in D, and also by Blass in β, and Hilg. Blass, p. x., cf. xiv. 12, xvii. 18, "a scriptore potius in a adjecta puto, qui videret ea lectoribus vel omnibus vel quibusdam vel necessaria esse vel utilia". It is possible that the writer scrupled to appear to class Ἰησοῦς among the δαιμονία. Ramsay, *St. Paul*, p. 242, thinks the clause foreign to Luke's fashion; apparently a gloss, suggested by ver. 32.

superstitious fears which were the chief cause of the miseries of humanity, Epicurus opposed the popular Polytheism, and regarded the gods as living a life of passionless calm far removed from mundane strifes and sorrows, "careless of mankind". The Stoics branded Epicurus as an Atheist, but the materialistic creed of Epicurus and his followers had at all events this merit, that its bold criticism of existing beliefs was serviceable in undermining the prevailing acceptance of a gross and crude mythology, whilst it helped to assert in contradistinction to a paralysing fatalism the doctrine of the freedom of man's will (see F. C. Conybeare, "Epicureans," Hastings' B.D.; Westcott, "Epicureans," B.D.<sup>8</sup>; Wallace, *Epicureanism*).—**Στωϊκόν**: The Stoics, so called from the *Stoa Pæcile* at Athens where Zeno of Citium, the founder of the school, 340-260 B.C., met his pupils, and where his successors debated (Capes, *Stoics*, p. 30), spoke in their theology of a providence ruling the world, of a first cause and a governing mind. But their creed was essentially Pantheistic, although the verses of Cleanthes' Hymn ("the most important document of the Stoic theology," Ueberweg) seemed to breathe the accents of a higher and nobler belief. But no devotional phrases could disguise a Pantheism which regarded the world as the body of God, and God as the soul of the world, which held that apart from external nature the Supreme God had no existence which identified Him with fate and necessity, while the history of the universe was an unfolding of the providence of God, but a providence which was but another name for the chain of causation and consequences, inviolable, eternal. The leading maxims of the ethical system of the Stoics was the injunction to live according to nature, although the expression of the rule varied in the earlier and later schools. But as this life was best realised in conformity to the law of the universe, in conformity with reason as the highest element in

man, the Stoic ideal, in spite of its recognition of virtue, became not merely stern and intellectual, but impassive and austere; in aiming at *apathy* the Stoic lost sympathy with the most ennobling and energetic emotions, and thus wrapped up in the cloak of his own virtue he justified, at least from an ethical point of view, the description which classed him as the Pharisee of Greek philosophy. In addressing an audience composed at all events in part of the representatives of these two great philosophic schools it may be said that St. Paul was not unmindful of his own former training in the early home of Stoicism (see on p. 235). And so in speaking of creation and providence, of the unity of nations in the recognition of all that was true even in Pantheism, St. Paul has been described as taking the Stoic side against the Epicureans, or at least we may say that he in his speech asserts against some of the cardinal errors of the Epicureans the creative and superintending power of God. But to the Stoic and Epicurean alike the Christian Creed would proclaim that *All's Love, yet all's Law*; to the Stoic and Epicurean alike, the Pharisee and Sadducee of the world of philosophy, the bidding came to repent and obey the Gospel, no less than to the crowd whom sages and philosophers despised: "Paulus summa arte orationem suam ita temperat, ut modo cum vulgo contra Philosophos, modo cum Philosophis contra plebem, modo contra utrosque pugnet," Wetstein; see Capes, *Stoicism*; Lightfoot, *Philippians*, "St. Paul and Seneca"; Zahn, *Der Stoiker Epiktet und sein Verhältniss zum Christenthum*; Ueberweg, *Hist. of Phil.*, i., p. 185 ff.; Rendall, *Marcus Antoninus*, Introd. (1898); Gore, *Ephesians*, p. 253 ff.—καὶ τινες ἔλεγον: these are generally taken to include the philosophers, and the remarks following are referred to them; sometimes the first question to the Epicureans, and the second criticism to the Stoics. But it has recently been maintained that we



need not refer to the two sects of philosophers this unfavourable criticism on St. Paul; "Epicureans," Conybeare in Hastings' B.D. Certainly the οἱ δὲ has no οἱ μὲν as if two opposing schools were meant. The punctuation in R.V., which simply states the fact that amongst those in the Agora certain also τινὲς δὲ καὶ of the philosophers, etc., admits of this view that the criticisms were uttered not by the philosophers, but by the curious crowd which thronged the Agora. Ramsay however takes the verse as marking the opinions of the philosophers, and the use of the word σπερμολόγος by Zeno of one of his followers may help to confirm this.—τί ἂν θέλοι: "what would this babbler say?" R.V., not future as in A.V.; the ἂν with optative being used to express what would happen as the fulfilment of some supposed condition, Burton, p. 79, so Viteau, *Le Grec du N. T.*, p. 33 (1893), the condition being if we would listen to him, or if his words have any meaning; optative with ἂν only in Luke, see Burton, *u. s.*—σπερμολόγος: primarily an adjective, -ον; as a substantive ὁ σπερ. of a rook or crow, or some small bird, picking up seeds, cf. Arist., *Av.*, 233, 580. σπέρμα-λέγω: so far as derivation is concerned it is not connected with σπείρω-λόγους, Latin, *seminiverbius* (so Augustine, Wycliffe, "sower of words"). The accent shows that this latter derivation is incorrect. Hence a man hanging about the shops and the markets, picking up scraps which fell from the loads and thus gaining a livelihood, so a parasite, one who lives at the expense of others, a hanger-on, Eustathius on Hom., *Odys.*, v., 490; see in Grimm, *sub v.*; so Dem. speaks of Aeschines, 269, 19, as σπερ. περίτριμμα ἄγορᾶς. The word thus came to be used of a man who picked up scraps of information, and retailed them at second hand. So Eustathius speaks of rhetoricians who were mere collectors of words and consistent plagiarists δι' ὅλου σπερμολογούμενους; so again he remarks that the word is applied to those who make a show in unscientific style of knowledge which they have got from misunderstanding of lectures (see for these quotations Ramsay, *Expositor*, September, 1899, p. 222, and the whole article "St. Paul in Athens"). Ramsay maintains therefore that there is no instance of the classical use of the word as a babbler or mere talker, and he sees in the word a piece of Athenian slang, caught up as the Athenians had themselves used it ("sine dubio hoc ex ipso

ore Atheniensium auctor exceptit" Blass), and applied to one who was quite outside any literary circle, an ignorant, vulgar plagiarist. At the same time it is perhaps difficult to find any single word more to the point than "babbling," A. and R.V. (Tyndall), for, as Alford urges, it both signifies one who talks fluently to no purpose, and hints also that his talk is not his own. We may, however, well owe this rendering to the fact that σπερμολόγος was wrongly derived, as if it meant *seminator verborum*, whereas its true derivation is given above. De Wette, Overbeck, Nösgen, Weiss, Holtzmann, Zöckler, Wendt, all so render it. An ingenious attempt has been made to connect the word with the Aretalogi (Juvenal, *Sat.*, xv., 16; Suet, *Aug.*, 74) or praters about virtue, who hired themselves as entertainers for the wealthy Roman nobles at their dinners: "mendax aretalogus," Juv., *u. s.*; Zöckler, *in loco*. For instances of the use of the word see Wetstein, Ramsay, Nösgen, Bethge, *Die Paulinischen Reden*, p. 77; Rendall (who agrees with Ramsay), and "Babbling," Hastings' B.D.—ξένων δαίμ. δοκεῖ καταγ.: The same kind of accusation had been already made against Socrates, Xen., *Mem.*, i., 1, as also against Anaxagoras and Protagoras, see Josephus, *C. Apion.*, ii., 38, who also tells us how a certain priestess had been condemned in Athens ὅτι ξένους ἐμύει θεούς. In Athens the introduction of strange gods was a capital offence, if by such an introduction the home deities were rejected and the state religion disturbed, but there is nothing to show that the Athenians regarded Paul's teaching in this light, and there is no evidence that the Areopagus had cognisance of serious charges of impiety or of the introduction of foreign religion (Ramsay, *St. Paul*, p. 247).—ξένων: "strange," i.e., foreign.—δαιμόνιων used here like the Greek δαιμόνιον in a neutral sense which might refer to deities good or bad. In classical Greek we have καὶνὰ δαιμόνια, cf. the charge against Socrates, Xen., *Mem.*, i., 1; Plato, *Apol.*, 24 B. καταγ-γελεύς: only here in N.T., not found in LXX or classical Greek, the verb καταγγέλλειν occurs twice in 2 Macc. viii. 36, ix. 17, of declaring abroad the power of the God of the Jews. In Plutarch we have κατάγγελος.—δοκεῖ, see Burton, p. 153; on the personal construction with δοκεῖ cf. Gal. ii. 9, Jas. i. 26, etc.—τὸν 'Ι. καὶ τὴν ἀνάστασιν, see critical note. It is possible that the Athenians thought that Paul was preaching two strange



19. ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἀρειον<sup>1</sup> πάγον ἤγαγον λέγοντες,  
Δυνάμεθα γῶναι, τίς ἢ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ.

<sup>1</sup> In NADE, Sah., Boh. we have Ἀρειον, but Ἀρειον in BHP, Weiss, W.H., Blass, Hilg. ἡ after αὕτη omitted in BD, Lach. [W.H.], Blass, Hilg., but retained in R.V. and by Weiss.

deities, Jesus and Resurrection (the latter as a female deity Ἀνάστασις), just as they had their own altars erected to Pity, Piety, Modesty, a view which gains support not only from the collocation of the words, but from the use of the article with both, and from the supposition that Paul was held to be a preacher of more than one strange God; so Chrys., Oecum., Selden, and list given by Wendt (1888), *in loco*. Wendt also (1899) inclines to this view, which is adopted by Renan, Overbeck, Holtzmann, Felten, McGiffert, Knabenbauer, *cf.* also the punctuation in R.V., which may imply this view (see Humphry on R.V., *in loco*). As against this view see Hackett's note, p. 213, who thinks it hardly conceivable that the Apostle could express himself so obscurely on the subject as to afford any occasion for this gross mistake (so also Farrar). The article before ἄνθρωπος is taken by Nösgen as referring simply to the general resurrection, a view which he regards as agreeing with the prominence given to the doctrine in ver. 31. It is argued that if ἄνθρωπος referred to the resurrection of Jesus we should have αὐτοῦ which has crept into some copies, but the address itself shows that the Apostle spoke of the resurrection of Jesus as affording a pledge of a general resurrection.

Ver. 19. ἐπιλαβ.: as to whether we regard this as done with hostile intent, or not, will depend upon the view taken of the meaning of the Areopagus. If the latter means "the Hill of Mars," to which the Apostle was taken for a quiet hearing and for unimportant discussion, then the former is clearly inadmissible; if, however, the Areopagus meant the Council of Areopagus, then that action would seem to have been indicative at least of malice and dislike. The verb in the N.T. is used only in the middle, with accusative or genitive, and most frequently by St. Luke, five times in his Gospel, seven times in Acts, twice by St. Paul, only once by St. Matthew and by St. Mark. In each case it can be determined by the context whether it is used in a favourable or unfavourable sense. So too in LXX (always with genitive), where it is frequently used, the context

alone decides. Certainly ix. 27 presents a close verbal parallel in language, as the participle ἐπιλ. is followed as here by ἤγαγον (Weiss), but the context there expresses beyond all doubt a friendly action. Grotius (so Weiss, Wendt, Felten, Zöckler, Bethge) attributes friendliness to the action here, and renders "manu leniter prehensum," so too F. C. Conybeare, "Areopagus," Hastings' B.D., renders it "took Paul by the hand," but in three of the four parallels to which he refers χεῖρ is expressed, and for the fourth see above. But the view taken of the following words will help us to decide, Ramsay, *St. Paul*, p. 245, and *Expositor*, September, 1895, pp. 216, 217.—ἐπὶ τὸν Ἀ. πάγον, Curtius, *Gesammelte Abhandlungen*, ii., p. 528, note, and Ramsay, *Expositor*, u. s., p. 217, point out that ἐπὶ with accusative would be the correct expression for taking any one before an official court, *cf.* ix. 21, xvi. 19, xvii. 6, xviii. 12—a regular Lucan preposition in this sense—*cf.* also Herod., iii., 46, 156; viii., 79. But it does not therefore follow that a regular trial was instituted, as Chrys., Theophylact and others have held, since there is nothing in the context to indicate this. But the form of expression certainly does seem to indicate that Paul was taken not to the Hill of Mars, as is generally held, but before a court or council. And there is substantial evidence for believing that the term Areopagus (as Blass admits) was not merely local, but that it was sometimes used as = the Council or Court of Areopagus, *cf.* Cicero, *Ad Atticum*, i., 14, 5; *De Nat. Deorum*, ii., 29; *Rep.*, i., 27. Moreover, there is good reason to believe that the council, although deriving its name from the hill, did not always meet on the hill, and also that it had the power of taking official action in questions bearing upon public teaching in the city (*cf.* Renan, *Saint Paul*, pp. 193, 194, and authorities cited). It is therefore not an improbable inference that Paul would be brought before such a court for inquiry into his teaching; beyond this inference perhaps we cannot go; even to call the inquiry a προκασις (so Curtius) may be to apply a technical term unwarranted by the con-

20. ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι<sup>1</sup> ταῦτα εἶναι. 21. Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν,<sup>2</sup> ἢ λέγειν τι καὶ ἀκούειν καινότερον.

<sup>1</sup> τι ἂν θέλοι DEHLP, Chrys., so Meyer; τινα θέλει NAB 18, 36, 40, 61, 180, Tisch., R.V., W.H., Weiss, Wendt.

<sup>2</sup> εὐκαίρουν, but ηνκ. NABDE 13, 40, 61, Tisch., W.H., Blass, Weiss. Instead of καὶ ἀκούει NABD 25, 44, Vulg., Sah., Syr. H., Arm., Tisch., W.H., Weiss, Wendt, Blass read η ἀκούει.

text, which bears no trace of a criminal procedure, cf. Curtius, *u. s.*, pp. 528, 529; Ramsay, *u. s.*; Plumptre and Rendall, *in loco*. But where did the council meet for the discharge of such duties as inquiries into the qualification of teachers, as a public court for the maintenance of public order? Probably in the Stoa Basileios; here Demosthenes informs us that some of its duties were transacted (see *Expositor*, October, 1895, p. 272, and Curtius, *u. s.*, p. 528), and the scene before us is full of the life of the Agora with the *corona* of people thronging to listen, rather than of the sacred or solemn associations of the Hill of Mars, or of the quietude of a spot far removed from the busy life of the market-place. So too the name "Areopagus" might have been easily transferred to the council sitting in a place other than the hill, so that ἡ βουλὴ ἢ ἐξ Ἀ. π. might easily become Ἀρείος Πάγος informally and colloquially, and the word as used here by St. Luke may really be another proof that, as in *σπερμολόγος*, the author catches the very word which the Athenians would use, Ramsay, *Expositor*, September, 1895, p. 216, and Renan, *u. s.*, p. 194, note. But it has further been urged both by Curtius and Ramsay (so also Renan, *u. s.*) that the Hill of Mars would be a most inconvenient place for public assemblies and speakers, see Ramsay, *u. s.*, p. 213, and Curtius, *u. s.*, p. 529, and even if the spot had been suitable for such purposes, there would have been a want of fitness in the Athenians taking this *σπερμολόγος* to harangue them on a spot so inseparably associated with the dignity and glory of their city; see also below on vv. 22 and 33.—*Δυναμέθα γνῶναι*: like the Latin, *Possum scire?* the question may have been asked in courtesy, or in sarcasm, or ironically; in the repetition of the article the irony may be accentuated.—ἢ ὑπὸ σοῦ λαλ.: "which is spoken by thee," R.V., the Apostle

was not speaking *about* the doctrine, A.V., his words were the doctrine (Lumby). Felten regards the question as courteously put, and sees in it a decisive proof that Paul was not put upon his trial, since a man could not be tried on a charge of which his accusers had no knowledge. But this would not prevent a preliminary inquiry of some kind before the court, prompted by dislike or suspicion.

Ver. 20. ξενίζοντα: rather perhaps startling or bewildering than strange—so too in Polyb., cf. 1 Peter iv. 12, but see Grimm-Thayer, *sub v.* Ramsay renders "some things of foreign fashion" as if the words were connected with the opinion that the Apostle was an announcer of foreign gods, cf. also 2 Macc. ix. 6, Diod. Sic., xii., 53.—τινα: the rhetorical use of the indefinite τις here strengthening the participle, cf. viii. 9, v. 6, Heb. x. 27.—εἰσφ.: Blass suggests a Hebraism, but on the life of Greeks we must look no further than the parallel which the same writer adduces, Soph., *Ajax*, 147, cf. also Wetstein. The verb is only used here in this sense in N.T.—τί ἂν θέλοι, see critical note and Simcox, *Language of the N. T.*, p. 112: "de rebus in aliquem exitum tendentibus," Grimm; cf. ii. 12; so Bethge.

Ver. 21. Ἀθην. δὲ πάντες: "now all Athenians," without any article, a characteristic of the whole people, cf. xxvii. 4, but see Ramsay, *Expositor*, October, 1895, p. 274, and Blass, *Gram.*, p. 157.—ἐπιδημοῦντες: "sojourning there," R.V., A.V. takes no notice of the word=resident strangers: "*unde iidem mores*," Bengel; on the population of Athens see F. C. Conybeare, "Athens," *Hastings' B.D.*; Renan, *Saint Paul*, pp. 183, 185, 187.—εὐκαίρουν: "had leisure for nothing else," R.V. margin, cf. Mark vi. 21 (only elsewhere in N.T. in 1 Cor. xvi. 12), used by Polyb., Rutherford, *New Phrynichus*, p. 205. How fatally the more important



22 Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη,  
Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

interests of life were sacrificed to this characteristic (note imperfect tense), restless inquisitiveness, their great orator, Demosthenes, knew when he contrasted this idle curiosity with the vigour and ability of Philip of Macedon, *Philippic I.*, p. 43. The words go to support the interpretation that there was no formal indictment, but they do not destroy the view that there may have been an examination into the Apostle's teaching, Curtius, *u. s.*, p. 529.—*καινότερον*: certainly there is, as Blass says, "mirus consensus" as to this characteristic of the Athenians; see instances in Wetstein: Dem., *Philippic I.*, 43, and *Philipp. Epist.*, 156, 157; Thuc., iii., 38; Theophr., *Char.*, iii., περὶ λογοποτίας μὴ λέγεται τι *καινότερον*; cf. Seneca, *Epist.*, 74. Lit., "some newer thing," something newer than that which had just preceded it as *new* up to the time of asking. The comparative may therefore indicate more vividly the voracious appetite of the Athenians for news, although it may be also said that the comparative was the usual degree used by the Greeks in the question *What news?* (usually *νέωτερον*); indeed their fondness for using the comparative of both *νέος* and *καινός* is quite singular (Page, see also Winer-Moulton, xxxv., 4; Blass, *Gram.*, p. 138). The words of Bengel are often quoted, "nova statim sordebant, *noviora* quærebantur," but it should be noted that he adds "*Noviora* autem quærebant, non modo in iis quæ gentilia accidunt; sed, quod nobilius videtur, in philosophicis," see for a practical and forcible lesson on the words, F. D. Maurice, *Friendship of Books*, pp. 84, 85.

Ver. 22. σταθεῖς, Lucan, see i. 15. —ἐν μέσῳ τοῦ Ἀ. π., i.e., in the midst of the Council or Court of Areopagus, see above on ver. 19, cf. iv. 7, Peter stood in the midst of the Sanhedrim. Ramsay pertinently remarks that the words "in the middle of Mars' hill" are far from natural or clear, and those who adopt them usually omit the word "midst," and say that Paul stood on Mars' hill, justifying the expression by supposing that ἐν μέσῳ is a Hebraism for ἐν, i. 15, ii. 22. But whilst a Hebraism would be natural in the earlier chapters referred to, it would be quite out of place here in this Attic scene, cf. also ver. 33, Ramsay, *Expositor*, September, 1895, so too Curtius, *u. s.*, p. 529, in support of the rendering adopted by Ramsay.—Ἄνδρες Ἀθην.

usual way of beginning a speech; strange to allege it as a proof that the speech is not genuine: "according to the best MS. evidence, Demosthenes habitually, at least in some speeches, said ἄνδρες Ἀθηναῖοι without ὦ. It is therefore a mistake to note as unclassical the use of the vocative here without ὦ, cf. i. 14, xix. 35," Simcox, *Language of the New Testament*, p. 76, note.—κατὰ πάντα: "in all things I perceive that ye are," R.V., meaning that wherever he looked he had evidence of this characteristic—the A.V. would imply that in all their conduct the Athenians were, etc. The phrase which is common in classics is only found here, in iii. 22, Col. iii. 20, 22, Heb. ii. 5, iv. 15, in N.T.—ὥς, see Grimm-Thayer, *sub v.*, i., d., Winer-Moulton, xxxv., 4.—δεισιδαιμ.: "somewhat superstitious," R.V., but in margin, "somewhat religious," so in xxv. 19 the noun is rendered "religion," R.V. (in margin, "superstition"), where Festus, in speaking to Agrippa, a Jew, would not have been likely to call the Jewish religion a superstition. R.V. gives a better turn to the word than A.V. with Tyndale, "too superstitious," cf. Vulgate, *superstitiosiores*, as it is incredible that St. Paul should have commenced his remarks with a phrase calculated to offend his hearers. The R.V. has modified the A.V. by introducing "somewhat" instead of "too," according to the classical idiom by which the comparative of an adjective may be used to express the deficiency or excess (slight in either case) of the quality contained in the positive. But the quality in this case may be good or bad, since the adjective *δεισιδαιμων* and the cognate noun may be used of reverence or of superstition, cf. for the former Xen., *Cyr.*, iii., 3, 58; Arist., *Pol.*, v., 11; cf. C. I. Gr., 2737b; Jos., *Ant.*, x., 32; Polyb., vi., 56, 7, and for the latter, Theophr., *Char.*, xvi.; Plut., *De Superstit.*, 10; Jos., *Ant.*, xv., 8, 2; M. Aurelius, vi., 30, and instances in Philo, cf. also Justin Martyr, *Apol.*, i., 2 (see Hatch, *Biblical Essays*, p. 43). Ramsay renders: "more than others respectful of what is divine"; so Renan, "le plus religieux"; Holtzmann, "Gottesfürchtige," so Weiss, so Zöckler, "religiosiores ceteris Græcis" (Horace, *Sat.*, i., 9, 70), cf. Winer-Moulton, xxxv., 4. In thus emphasising the religious spirit of the Athenians, St. Paul was speaking in



23. διερχόμενος γὰρ καὶ ἀναθεωρῶν<sup>1</sup> τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,<sup>2</sup> Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦντες

<sup>1</sup> For ἀναθεωρῶν D (Clem.) has διανορῶν (nowhere found in N.T., not used in LXX or classical Greek).

<sup>2</sup> For ἐπεγέγραπτο D (Gig.) has ἡν γεγραμμενον, so Hilg., and reads Ἀγνώστῳ Θεῷ, see Blass, *in loco*, for authorities who think this reading original, although in β text he follows T.R. οὐ . . . τουτον Ἡ<sup>c</sup>A<sup>e</sup>EHLP, Arm., Clem., Ath., Chrys., Cosm., Aug.; ο . . . τουτο Ἡ<sup>c</sup>A<sup>e</sup>BD<sup>1</sup>, Vulg., Or., Hier., Tisch., W.H., R.V., Weiss, Wendt, Blass; ο . . . τουτον δι.

strict accordance with similar testimonies from various quarters, cf. Thuc., ii., 40; Soph., O. C., 260; Jos., C. Apion., ii., 11; Pausanias, *In Attic.*, 24; Petronius, *Sat.*, c. 17. The context, ver. 24, where εὐσεβεῖτε, *religiose colitis* (Wetstein), is one result of this δεισιδαιμονία, strengthens the view that the adjective is used here in a good sense; cf. the comment on its good use here by St. Chrys., *Hom.*, xxxviii., and Theophylact. There is therefore no reason to suppose that Paul's words were an accommodation to the usual practice of Athenian orators to commence with a mere compliment. At the same time it is possible that with delicate tact the Apostle made use of a word of doubtful meaning, *verbum per se μέσον*, which could not possibly provoke hostility at the outset, while it left unexpressed his own judgment as to the nature of this reverence for the divine "with kindly ambiguity," Grimm-Thayer.

Ver. 23. διερχόμενος γὰρ: "for as I passed along," R.V., through the streets, or perhaps "was wandering through"—Renan has *passant dans vos rues*, see also on ver. 16 above, and also on viii. 40. A.V., "as I passed by" does not give the force of the word, and apparently means "passed by the objects of your devotion"—ἀναθεωρῶν: *accurate contemplari*, "observed," R.V., only in later Greek, and in N.T. only in Heb. xiii. 7, "considering with attentive survey again and again," see Westcott, *in loco*: Weiss renders it here „immer wieder betrachtend," cf. critical notes, cf. Diod. Sic., xiv. 109, and references in Grimm.—τὰ σεβάσματα: "the objects of your worship," R.V., Vulgate, *simulacra*, the thing worshipped, not the act or manner of worshipping. The A.V. margin gives "gods that ye worship," cf. 2 Thess. ii. 4, where A. and R.V. both render "that is worshipped," σέβασμα in text, and R.V. in margin, "an object of worship"; Bel and the Dragon,

ver. 27, Wisdom xiv. 20, xv. 17.—καὶ βωμὸν: "I found also an altar," R.V., i.e., in addition to those with definite dedications; only here in N.T., often in LXX, sometimes of heathen altars, Exod. xxxiv. 13, Numb. xxiii. 1, Deut. vii. 5.—ἐπεγέγραπτο, cf. Luke xvi. 20; on the pluperfect with augment, Blass, *Gram.*, p. 37, see critical note: Farrar, *St. Paul*, i., 542, takes the word as implying permanence, and perhaps antiquity, so in *Speaker's Commentary* as of an ancient decayed altar, whose inscription had been forgotten; Mark xv. 26, Rev. xxi. 12 (Heb. viii. 10, x. 16).—Ἀγνώστῳ Θεῷ: "to an unknown God," R.V.: all previous versions like A.V., but there is no definite article, although in inscriptions it was often omitted. For the existence of altars of this kind the testimony of Pausanias and Philostratus may be fairly quoted; Pausan., i., 1, 4 (cf. v. 14, 6), βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων καὶ ἡρώων, and Philost., *Vit. Apollon.*, vi., 2, σωφρονέστερον περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων θεῶν βωμοὶ ἵδρυνται, see references in Wetstein, and cf. F. C. Conybeare, *u. s.*; Renan, *Saint Paul*, p. 173; Neander, *Geschichte der Pflanzung*, ii., 32 ff.; Wendt, etc. Baur, Zeller, Overbeck have maintained that there could have been no such inscription in the singular number as the plural is so much more in harmony with polytheism, although the last named admits that the authorities cited above admit at least the possibility of an inscription as in the text. To say nothing of the improbability that Paul would refer before such an audience to an inscription which had no existence, we may reasonably infer that there were at Athens several altars with the inscription which the Apostle quotes. A passage in Diog. Laert., *Epim.*, 3, informs us how Epimenides, in the time of a plague, brought to the Areopagus and let loose white and black sheep, and wherever the sheep lay down, he bade the Athenians

εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. 24. ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων,

to sacrifice τῷ προσήκοντι θεῷ, and so the plague ceased, with the result that we find in Athens many βωμοὺς ἀνώνυμους, see the passage quoted in full in Wetstein; from this it is not an unfair inference that in case of misfortune or disaster, when it was uncertain what god should be honoured or propitiated, an altar might be erected ἀγνώστῳ θεῷ. (It is curious that Blass although he writes ἀγνώστῳ θεῷ in β thinks that the true reading must have been the plural.) To draw such an inference is much more reasonable than to suppose with Jerome, *Tit.*, i., 12, that the inscription was not as Paul asserted, but that he used the singular number because it was more in accordance with his purpose, the inscription really being "Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis," cf. the inscription according to Oecumenius θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης θεῷ ἀγνώστῳ καὶ ξένῳ. But at the very commencement of his speech the Apostle would scarcely have made a quotation so far removed from the actual words of the inscription, otherwise he would have strengthened the suspicion that he was a mere σπερμολόγος. St. Chrysostom, *Hom.*, xxxviii., sees in the inscription an indication of the anxiety of the Athenians lest they should have neglected some deity honoured elsewhere, but if we connect it with the story mentioned above of Epimenides, it would be quite in accordance with the religious character of the Athenians, or perhaps one might rather say with the superstitious feeling which prompted the formula so often employed in the prayer of Greeks and Romans alike *Si deo si deæ*, or the words of Horace (*Epod.*, v., 1), "At deorum quidquid in coelo regit". There is no reason for the view held amongst others by Mr. Lewin that the inscription refers to the God of the Jews. But in such an inscription St. Paul wisely recognised that there was in the heart of Athens a witness to the deep unsatisfied yearning of humanity for a clearer and closer knowledge of the unseen power which men worshipped dimly and imperfectly, a yearning expressed in the sacred Vedic hymns of an old world, or in the crude religions of a new, cf. Max Müller, *Selected Essays*, i., p. 23 ff.; Zöckler, *in loco*, "Altar," B.D.<sup>2</sup>; Plumptre, *Movements of Religious Thought*, p. 78 ff.—δὲν οὖν ἀγνοοῦντες, see critical

notes. If we read δ for δν, we may render with R.V., "what therefore ye worship in ignorance": Vulgate, *quod colitis*. The mere fact of the erection of such an inscription showed that the Athenians did reverence to some divine existence, although they worshipped what they knew not, St. John iv. 22; not "ignorantly worship," as in A.V., this would have been alien to the refinement and tact of St. Paul.—εὐσεβεῖτε: used here as elsewhere of genuine piety, which St. Paul recognised and claimed as existing in the existence of the altar—the word throws light on the meaning which the Apostle attached to the δεισιδαιμονία of ver. 22; in N.T. only in Luke and Paul, cf. 1 Tim. v. 4, of filial piety (cf. *pietas*), cf. Susannah, ver. 64 (LXX), and 4 Macc. xi. 5, 8, 23, xviii. 2. "That divine nature which you worship, not knowing what it is" (Ramsay).—τοῦτον ἐγὼ καταγγέλλω ὑμῖν: in these words lay the answer to the charge that he was a σπερμ. or a καταγγελεύς of strange gods. ἐγὼ, emphatic; I whom you regard as a mere babbler proclaim to you, or set forth, the object which you recognise however dimly, and worship however imperfectly. Since the days of St. Chrysostom the verse has been taken as a proof that the words of St. Paul were addressed not to a select group of philosophers, but to the *corona* of the people.

Ver. 24. ὁ Θεὸς ὁ ποιήσας: "the God Who made all," R.V., the definiteness of the words and the revelation of God as Creator stand in marked contrast to the imperfect conception of the divine nature grasped by the Athenian populace, or even by the philosophers: ἐφθέγγετο φωνὴν μίαν, δι' ἧς πάντα κατέστρεψε τὰ τῶν φιλοσόφων. οἱ μὲν γὰρ Ἐπικουρεῖοι αὐτομάτα φασιν εἶναι τὰ πάντα, καὶ ἀπὸ ἀτόμων συνεστάναι· οἱ δὲ Στωϊκοὶ σώμα καὶ ἐκπύρωσιν· ὁ δὲ ἔργον Θεοῦ λέγει κόσμον καὶ πάντα τὰ ἐν αὐτῷ. Ὅρᾳς συντομίαν, καὶ ἐν συντομίᾳ σαφηνεῖαν. St. Paul's language is that of a Jew, a Monotheist, and is based upon Gen. i. 1, Exod. xx. 11, Isa. xlv. 7, Neh. ix. 6, etc., but his use of the word κόσμος (only here in Acts, only three times in St. Luke's Gospel) is observable. The word is evidently not used in the moral sense, or in the sense of moral separation from God, which is so common in St. John, and which is sometimes employed by the Synoptists, and it may well have been



οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25. οὐδὲ ὑπὸ χειρῶν ἀνθρώπων  
θεραπεύεται προσδεόμενός τις, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν

chosen by Paul as a word familiar to his hearers. Both by Aristotle and Plato it had been used as including the orderly disposition of the heaven and the earth (according to some, Pythagoras had first used the word of the orderly system of the universe), and in this passage οὐρανοῦ καὶ γῆς may perhaps both be taken or included in the κόσμος, *cf.* iv. 24, xiv. 15. In the LXX κόσμος is never used as a synonym of the world, *i.e.*, the universe (but *cf.* Prov. xvii. 6, Grimm, *sub v.*), except in the Apocryphal books, where it is frequently used of the created universe, Wisdom vii. 17, ix. 3; 2 Macc. vii. 23, viii. 18; 4 Macc. v. 25 (24), etc., Grimm, *sub v.*, and Cremer, *Wörterbuch*.—οὗτος: "He being Lord of heaven and earth," R.V., more emphatic and less ambiguous than A.V., "seeing that".—ὑπάρχων "being the natural Lord" (Farrar), "He, Lord as He is, of heaven and earth" (Ramsay); see Plummer's note on Luke viii. 41; the word is Lucan, see above on οὐρ. καὶ γῆς κ., *cf.* Isa. xlv. 7, Jer. x. 16, and 1 Cor. x. 26.—οὐκ ἐν χειροποιήτοις ναοῖς κ.: as the Maker of all things, and Lord of heaven and earth, He is contrasted with the gods whose dwelling was in temples made with hands, and limited to a small portion of space, *cf.* 1 Kings viii. 27; Jos., *Ant.*, viii., 4, 2, and St. Stephen's words, vii. 48, of which St. Paul here as elsewhere may be expressing his reminiscence, *cf.* for the thought Cicero, *Leg.*, ii., 10, and in early Christian writers Arnobius and Minucius Felix (Wetstein), see also Mr. Page's note.

Ver. 25. οὐδὲ . . . θεραπεύεται used in LXX and in classical Greek of the service of the Gods, significantly twice in *Epist. Jer.*, vv. 27, 39, of the worshippers and priests of the idols overlaid with silver and gold, which are contrasted with the true God in that they can save no man from death, or show mercy to the widow and the fatherless, before which the worshippers set offerings and meat as before dead men. "Non quaerit ministros Deus. Quidni? ipse humano generi ministrat," Seneca, *Epist.*, 95, and instances in Wetstein; but St. Chrysostom's comment must also be noted, λέγων δέ, μὴ ὑπὸ χ. ἀνθ. θεραπεύεσθαι τὸν θεόν, αὐνίσσεται ὅτι διανοία καὶ νῷ θεραπεύεται.—προσδεόμενός τις: only here in N.T., to need in addition, as if necessary to perfection, "qui habet

quidem aliquid, sed non satis, qui insuper eget," Wetstein, so "cum . . . nullius boni desideret accessionem," Erasmus; a close parallel is found in 2 Macc. xiv. 35 (3 Macc. ii. 9); in both passages the word ἀπροσδεής is used of God, and in the former reference is made to the fact that God was pleased that the temple of His habitation should be amongst the Jews, *cf.* also Eccclus. lii. 21. Blass and Wetstein both quote a striking Pythagorean saying from Hierocles, see *in loco*, and to this αὐτάρκεια of the divine nature both the Jewish philosopher Philo and the Roman Epicurean Lucretius from their varying standpoints bore witness, see the instances in Wetstein (*cf.* Psalm li. 9).—Luther takes τινος as masculine, which as Wendt admits corresponds well to the preceding and also to the following πᾶσι, but it seems best to take it as neuter, of the service which men render, *cf.* Clem., *Cor.*, lii., 1, ἀπροσδεής, ἀδελφοί, ὁ δεσπότης ὑπάρχει τῶν ἀπάντων, οὐδὲν οὐδένος χρῆζει εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ, and *Epist. ad Diognetum*, iii., 5.—αὐτὸς διδούς: "seeing he himself giveth," R.V., so Vulgate *ipse*, but although αὐτός is so emphatic it was unfortunately ignored in Wycl., Genevan and A.V. The best commentary on the words is in David's words, 1 Chron. xxix. 14, *cf.* the striking passage in *Epist. ad Diognetum*, iii., 4.—πᾶσι: taken as neuter or masculine, but perhaps with Bengel "omnibus viventibus et spirantibus, summe προσδεομένοις indigentibus. De homine speciatim, v. seq."—ζωὴν καὶ πνοὴν, *cf.* Gen. ii. 7, not a mere hendiadys, vitam animalem, or spiritum vitalem, but the first word = life in itself, existence; and the second the continuance of life, "per spiritum (halitum) continuatur vita," Bengel (on the paronomasia, see Winer-Moulton, lxviii., 1. For πνοή LXX, Ps. cl. 6, Job xxvii. 3, Isa. xlii. 5, Eccclus. xxx. 29 (xxxiii. 20), 2 Macc. iii. 31, and vii. 9, etc.—τὰ πάντα: *omnia quaecumque*, Rom. viii. 32, the expression need not be limited with Bethge to all things necessary for the preservation of life and breath.

Ver. 26. "And he hath made of one every nation of men for to dwell," R.V., so also A.V. takes ἐποίησε separately from κατοικεῖν, not "caused to dwell"; ἐποίησε, *cf.* ver. 24, he made, *i.e.*, created of one; see Hackett's note.—κατοικεῖν: infinitive of purpose.—ἐξ ἑνός



καὶ τὰ πάντα · 26. ἐποίησέ τε ἐξ ἑνὸς αἵματος<sup>1</sup> πᾶν ἔθνος ἀνθρώπων,  
κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους<sup>2</sup>

<sup>1</sup> αἵματος. NAB 13, 40, 61, Vulg., Sah., Boh., Aethpp., Clem., so Tisch., W.H., R.V. [Blass], Wendt; Meyer retains with DEHLP, Syrr. P. and H., Arm., Irlat., Theodt., Chrys., Cosm., Hilg. Alford brackets like Blass, see his note. For πᾶν τὸ πρὸς. NABD, R.V., W.H., Weiss, Wendt read πάντες προσώπου; Meyer follows T.R.

<sup>2</sup> προτεταγμένους, overwhelming support NABD\*EHLP, Clem., Chrys., Theodt., Tisch., W.H., R.V., Weiss, Wendt; D\* 13 has προτεταγ., so Blass in β. Lach. wrote πρὸς τεταγμ.

(αἵματος), see critical note. Rendall renders "from one father" as the substantive really understood, the idea of offspring being implied by ἐξ, cf. Heb. ii. 11, xi. 12: Ramsay, "of one nature, every race of men," etc. Such teaching has often been supposed to be specially directed against the boast of the Athenians that they were themselves αὐτόχθονες (so recently Zöckler, and see instances in Wetstein, cf., e.g., Arist., *Vesp.*, 1076; Cicero, *Pro Flacco*, xxvi.); but whilst the Apostle's words were raised above any such special polemic, yet he may well have had in mind the characteristic pride of his hearers, whilst asserting a truth which cut at the root of all national pride engendered by polytheism on the one hand, by a belief in a god of this nation or of that, or of a philosophic pride engendered by a hard Stoicism on the other. When Renan and others speak of Christianity extending its hand to the philosophy of Greece in the beautiful theory which it proclaimed of the moral-unity of the human race (*Saint Paul*, p. 197) it must not be forgotten that Rome and not Greece manifested the perfection of Pagan ethics, and that, even so, the sayings of a Seneca or an Epictetus wanted equally with those of a Zeno "a lifting power in human life". The cosmopolitanism of a Seneca no less than that of a Zeno failed; the higher thoughts of good men of a citizenship, not of Ephesus or elsewhere, but of the world, which were stirring in the towns where St. Paul preached, all these failed, *Die Heraklitischen Briefe*, p. 91 (Bernays); it was not given to the Greek or to the Roman, but to the Jew, separated though he was from every other nation, to safeguard the truth of the unity of mankind, and to proclaim the realisation of that truth through the blood of a Crucified Jew (Alford). On the Stoic cosmopolitanism see amongst recent writers G. H. Rendall, *Marcus Antoninus*, *Introd.*, pp. 88, 118, 137 (1898).—ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,

cf. Gen. ii. 6, xi. 8, etc.; Winer-Moulton, xviii., 4, cf. in Latin, *maris facies*, *Æn.*, v., 768, *naturæ vultus*, Ovid, *Met.*, i., 6.—ὁρίσας προτεταγ. καιρῶν: if we read προτεταγ. see critical note, "having determined their appointed seasons," R.V. καιρ. not simply seasons in the sense used in addressing the people of Lystra, xiv. 17, as if St. Paul had in mind only the course of nature as divinely ordered, and not also a divine philosophy of history. If the word was to be taken with κατοικίας it would have the article and χρόνος would be more probably used, cf. also πρόσταγμα, Jer. v. 24, *Ecclus.* xxxix. 16. It is natural to think of the expression of our Lord Himself, Luke xxi. 24, καιροὶ ἰθὺν, words which may well have suggested to St. Paul his argument in Rom. ix.-xi., but the thought is a more general one. In speaking thus, before such an audience, of a Providence in the history of mankind, assigning to them their seasons and their dwellings, the thought of the Stoic πρόνοια may well have been present to his mind; but if so it was by way of contrast ("sed non a Stoicis Paulo erat discenda πρόνοια," Blass, *in loco*). St. Paul owed his doctrine of Providence to no school of philosophy, but to the sacred Scriptures of his nation, which had proclaimed by the mouth of lawgiver, patriarch, psalmist, and prophet alike, that the Most High had given to the nations their inheritance, that it was He Who had spread them abroad and brought them in, that it was His to change the times and the seasons, Deut. xxxii. 8, Job xii. 23, Ps. cxv. 16, Dan. ii. 21, see further the note on πρόνοια, *Wisdom of Solomon* xiv. 3 (xvii. 2), *Speaker's Commentary* (Farrar).—τὰς ὁδοὺς τῆς κατοικίας: the first noun is not found elsewhere either in classical or biblical Greek, but cf. Blass, *Gram.*, p. 69. κατοικία: only here in N.T., but frequent in LXX; found also in Polyb., of a dwelling; so in

καιρὸς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν· 27. ζητεῖν τὸν  
Κύριον,<sup>1</sup> εἰ ἄρα γε ψηλαφήσειαν<sup>2</sup> αὐτὸν καὶ εὐροιεν, καίτοιγε<sup>3</sup> οὐ

<sup>1</sup> Θεον for Κυρίον NABHL 61, Vulg., Syrr. P. H., Boh., Sah., Arm., Chrys., so Tisch., W.H., R.V., Wendt, Weiss; D, Gig., Iren., Clem. read το Θειον; and Syr. H. mg. adds τι; and D, Syr. H. mg. add εστιν (Iren.). Blass omits; Weiss thinks arbitrarily.

<sup>2</sup> ψηλαφήσειαν, -σειεν (cf. Luke vi. 11) Winer-Schmiedel, p. 114, -σαισαν Hilg.; W.H., *Arb.*, 174.

<sup>3</sup> καίτοιγε NP<sup>2</sup>, Chrys., Cosm., so Meyer; but καὶ γε BD<sup>2</sup> (D\* καὶ τε), HLP\* 13, 61, 137, 180, Tisch., W.H., R.V., Weiss, Wendt, Blass; AE, Clem. have καίτοι. Instead of ἡμῶν A\*L 31, 180 read ὑμῶν.

Strabo, of a settlement, a colony. Here, as in the former part of the verse, we need not *limit* the words to the assertion of the fact that God has given to various nations their different geographical bounds of mountain, river or sea; as we recognise the influence exerted upon the *morale* of the inhabitants of a country by their physical surroundings, St. Paul's words teach us to see also in these conditions "the works of the Lord"—the words of the most scientific observer perhaps of Palestine, Karl Ritter, are these: "Nature and the course of history show that here, from the beginning onwards there cannot be talk of any chance": G. A. Smith, *Historical Geography of the Holy Land*, pp. 112, 113, and 302, 303 ff.; Curtius, "Paulus in Athen.," *Gesammelte Abhandlungen*, ii., 531, 536.

Ver. 27. ζητεῖν = ὅπως ζητῶσι, telic infinitive, Winer - Moulton, xlv. 1.—Κύριον, see critical note. Θεόν: the more fitting word before this audience—Ramsay renders "the God".—εἰ ἄρα γε: "if haply," A. and R.V., ἄρα strengthened by γε; in classical Greek we have ἄρα followed by γε, but not ἄρα. This ἄρα and ἄρα γε are generally regarded as = Latin *si forte* (Blass, *Grammatik*, p. 211), although Simcox, *Language of the New Testament*, pp. 180, 181, in admitting this, is careful to point out that it is misleading to regard ἄρα as = *forte*. Alford (so Page) maintains that the expression here, as in viii. 22, indicates a contingency which is apparently not very likely to happen. On the other hand Rendall holds that the particle here, as in viii. 22, should be rendered not *perhaps* or *haply*, but *indeed*: "if they might *indeed* feel after him," etc., expressing a very real intention of God's providence, the optative pointing to the fact that this intention had not yet been realised (pp. 66, 110), cf. also Mark xi.

13, and in 1 Cor. xv. 15, εἴπερ ἄρα (see further Blass, *Gram.*, pp. 254, 267; Burton, pp. 106, 111). With the whole passage, Wisdom xiii. 6 should be compared. On St. Paul's study of the Book of Wisdom at some time in his life see Sanday and Headlam, *Romans*, p. 52.—ψηλαφήσειαν, Æolic aorist, the verb is used several times in LXX for the act of groping in the dark, Deut. xxviii. 29, Job v. 14, xii. 25; Isa. lix. 10; cf. its use also in classical Greek, *Odys.*, ix., 416; so Plato, *Phædo*, 99 B, where it is used of vague guesses at truth (Wendt, Page). The word would therefore fitly express the thought of men stretching lame hands of faith and groping, and calling to what they feel is Lord of all. Weiss finds the idea of the word as used here, not in the LXX as above, but in 1 John i. 1, of some palpable assurance, which was everywhere possible in a world made by God, ver. 24, Rom. i. 20, and where men's dwellings had been apportioned by Him. But the word might still be used in the above sense, since the recognition of God in His Creation is after all only a partial recognition, and not the highest knowledge of Him; and the inscription "To an Unknown God" testified in itself how imperfect that recognition had been. For the meaning of the verb in modern Greek see Kennedy, p. 156.—καίτοιγε, see critical note. καὶ γε, cf. ii. 18, *quin etiam (quavis) καίτοιγε* "vix aptum," (Blass). The word ψηλαφ. had intimated "et proximum esse Deum et oculis occultum" (Blass, Knabenbauer), and the Apostle now proclaims the nearness of God, not only in creation, in its maintenance and preservation, but in the spiritual being of man: "Closer is he than breathing, and nearer than hands and feet".—οὐ μακρὰν: the word implies not mere local nearness, but spiritual, cf. Jer. xxiii. 23, and Ephes. ii. 13. With this we may compare Seneca, *Ep. Mor.*,



μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. 28. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν· ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν

xli., i. "God is near thee; He is with thee; He is within" (quoted by Lightfoot, *Philippians*, p. 290). The relation of man to God is a personal relationship: God is not "careless of the single life": ἀπὸ ἐνὸς ἐκάστου ἡμῶν, "from each one of us," R.V. The words may well have struck a responsive chord in the hearts, not only of some in the crowd, but of some of the Stoics who were listening, contradictory and incongruous as their system was, with its strange union of a gross material pantheism, and the expression of belief in the fatherly love and goodness of God (see further Lightfoot, *u. s.*, p. 298, and Curtius, *Gesammelte Abhandlungen*, ii., 530, 531).

Ver. 28. St. Chrysostom comments (*Hom.*, xxxviii.): Τί λέγω μακράν; οὕτως ἐγγύς ἐστιν, ὡς χωρὶς αὐτοῦ μὴ ζῆν. ἐν αὐτῷ γὰρ ζῶμεν κ.τ.λ. . . . καὶ οὐκ εἶπε, δι' αὐτοῦ, ἀλλ' ὁ ἐγγύτερον ἦν, ἐν αὐτῷ. In the three verbs it has been sometimes maintained there is an ascending scale; in God we possess the gift of life, in Him we move, in Him we *are* (not "have our being" simply), *i. e.*, we are what we are, personal beings. Bethge and Plumptre may be named as two chief supporters of some such view as this, whilst others regard the words (Bengel, Weiss) as merely expressing what had been already expressed in ver. 25, or as referring simply (so Overbeck, Wendt, Felten) to our physical life and being.—τῶν καθ' ὑμᾶς π.: "of your own poets," see Grimm., *sub v. κατὰ*, with the accusative as a periphrasis for the possessive pronoun; see also Winer-Moulton, xxii., 7, xlix. d. Blass takes it as = ὑμέτεροι., on the reading see W. H. marg. καθ' ἡμᾶς, though the limited range of attestation prevents them from reading this in the text: "there would be a striking fitness in a claim by St. Paul to take his stand as a Greek among Greeks, as he elsewhere vindicates his position as a Roman (xvi. 37; xxii. 25, 28), and as a Pharisee (xxiii. 6)": W. H., ii., p. 310.—τοῦ γὰρ καὶ γένος ἐσμέν: half of an hexameter, the γὰρ καὶ has nothing to do with the meaning of the quotation in the N.T., but see Winer-Moulton, liii. 10. The words are found in Aratus, B.C. 270, *Phenomena*, 5, and Cleanthes, B.C. 300, *Hymn to Love*, 5; for other parallels see Blass, *in loco*, and Wetstein, so that Zöckler may go too far in saying that St. Paul quoted from

the former as his fellow-countryman, Aratus being of Soli in Cilicia. Both poets named were Stoics, and the words may have been well known as a familiar quotation, see on Tarsus, chapter lx. xi. In Cleanthes the actual words are rather different, ἐκ σοῦ γὰρ γένος ἐσμέν, where origin rather than kinship may be meant. No doubt it is possible to exaggerate, with Bentley, St. Paul's knowledge of classical literature, but on the other hand it is not perhaps an unfair inference that a man who could quote so aptly from the poets as here in 1 Cor. xv. 35, and in Tit. i. 12, could have done so at other times if occasion had required, *cf.* Curtius, *ubi supra*, Blass, *in loco*, and Farrar, "Classical Quotations of St. Paul," *St. Paul*, ii., *Exc.*, iii. As the words of the hymn were addressed to Zeus, a difficulty has been raised as to the Apostle's application of them here, and it has been questioned whether he was acquainted with the context of the words, or whether he was aware of their application. But he must at least have known that they were not originally written of the God Whom he revealed. If so, however, there seems no more difficulty in supposing that he would apply such a hemistich to a higher purpose, than that he should make the inscription on a heathen altar a text for his discourse.

Ver. 29. γένος οὖν ὑπάρχοντες: for ὑπάρχειν, see above on ver. 24; is the inference simply that because we are dependent upon God for all things, it is absurd to suppose that the divine nature can be like to the work of men's hands? This is correct so far as it goes, but is not the further thought implied that as men are the offspring of God, they ought not to think that man is the measure of God, or that the divine nature, which no man hath seen at any time, can be represented by the art of man, but rather as conscious of a sonship with a Father of spirits they ought to worship a Father in spirit and in truth? see quotations from Seneca in Lightfoot, *Philippians*, p. 290: "The whole world is the temple of the immortal gods. Temples are not to be built to God of stones piled on high . . ." *Fragm.* 123 in Lactant. *Div. Inst.*, vi., 25: "God is near thee; He is with thee; He is within," *Ep. Mor.*, xcv., 47: "Thou shalt not form Him of silver and gold, a true likeness of



εἰρήκασι, "Τοῦ γὰρ καὶ γένος ἐσμέν".<sup>1</sup> 29. γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ<sup>2</sup> ἢ λίθῳ, χαράγματι

<sup>1</sup> καθ' ἡμᾶς, see note in comment., B 33, W.H. mg. read ἡμᾶς. After ἐσμέν D adds το καθ' ἡμεραν, so Blass in β, and Hilg. ποιῶτων om. D, Gig., Aethro., Irint, Ambr., Blass in β.

<sup>2</sup> Blass reads (β) χρυσίῳ ἢ ἀργυρίῳ; χρ. ὝΑΕ, Theodt.; ἀργ. ΑΕ 13, 15, 18, χρυσος et ἀργυρος materiem denotant; χρυσία et ἀργυρία sunt ex auro argentove facta (Blass, *in loco*).

God cannot be moulded of this material," *Ep. Mor.*, xxxi., 11. See also the striking parallels from *Letters of Pseudo-Heraclitus*, Gore, *Ephesians*, p. 254. For a recent view of the possible acquaintance of Seneca with the Christian teaching of St. Paul see Orr, *Some Neglected Factors in Early Christianity*, pp. 178 ff.—τὸ θεῖον: not "godhead," but "that which is divine," R.V. margin, "the divine nature"; probably the word which the Athenians themselves used, Xen., *Mem.*, i., 4, 18, see instances in Grimm, *sub v.*, of its use in Philo and Josephus, who employ it in the neuter of the one God, Grimm thinks, out of regard for Greek usage.—χρυσῷ ἢ ἀργ. ἢ λίθῳ: (on the form of the word see Blass and critical notes) including, we may suppose, the chryselephantine statues of Phidias in the Parthenon, and a reference to the silver mines of Laurium, and the marble hewn from Pentelicus, cf. *Epist. ad Diognetum*, ii., 2.—χαράγματι: in apposition to χρυσῳ. χαράσσω, Latin, *sculpo*, *insculpo*, only here in N.T. in this sense. Polyb. uses the words of coins stamped (so in Anth. P., v., 30) τὸ χαραχθὲν νόμισμα.—τέχνης καὶ ἐνθ.: "artis externæ, cogitationis internæ". ἐνθ.: a rare word (in the plural, *thoughts*, cf. Matt. ix. 4, etc.), but used by Thuc., Eur., and also by Hippocrates. See the remarks of Curtius (*Gesammelte Abhandlungen*, ii., 535) on the words, as indicating that Paul was acquainted with the phrases of Greek authors. The passage in Wisdom xiii. 6 should be carefully noted (see ver. 27 above), and also ver. 10, in which the writer speaks of gods which are the work of men's hands, gold and silver to show art in, i.e., lit., an elaboration of art, ἐμμελέτημα τέχνης. In the words Bethge further sees an intimation that the Apostle had an eye for the forms of beauty represented in the carved statues and idols which met his gaze in Athens; but for a very different view of St. Paul's estimate of art see Renan, *Saint Paul*, p. 172, Farrar, *St. Paul*, i., 525, McGiffert, *Apostolic Age*,

p. 260.—ἀνθρώπων: stands contrasted with τὸ θεῖον; it is the device of man which forms the material into the idol god, and thus human thought becomes the measure of the divine form; Xenophanes (570 B.C.) had ridiculed the way in which the Thracians represented *their* gods, with blue eyes and fair complexions, whilst the Æthiopians had represented *their* gods as flat-nosed and swarthy. Zeno had renewed the protest, but some of the best of the heathen philosophers had spoken in inconsistent language on the subject; St. Paul's plain and direct words were the utterances of a man who had in mind the severe and indignant protests of the Hebrew prophets, cf. Isa. xlv. 12.—οὐκ ὀφείλομεν: at the same time the use of the 1st person plural again points to the conciliatory tone of the speech, "clemens locutio" (so Bengel, Wendt); or possibly the words may mean that he is referring in a general way to the beliefs of the people, to the crowd and not to the philosophers: πρὸς τοὺς πολλοὺς ὁ λόγος ἦν αὐτῷ, Chrys. But Nestle has lately called attention to the question as to whether we should not translate: "we are not obliged, not bound to think, we are at liberty not to think so," and thus, instead of a reproof, the words become a plea for freedom of religious thought. The first shade of meaning, he adds, i.e., "clemens locutio," as above, comes nearer to ὀφείλ. μὴ νομίζειν, the second agrees with the other passage in the N.T., 2 Cor. xii. 14, where the negative particle is connected with ὀφείλειν; see Nestle's note in *Expository Times*, March, 1898, p. 381.

Ver. 30. τοὺς μὲν οὖν χρ.: a contrast drawn between the past times of ignorance, and the present times with God's summons to repentance, but instead of a finite verb we have the participle ὑπεριδὼν, and so δέ is omitted in the apodosis; see Rendall, *in loco*, and Appendix on μὲν οὖν, p. 163, and to the same effect, Blass, *in loco*.—τῆς ἀνόγας: simply "the times of ignorance," R.V..

τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30. Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, ταυὺν παραγγέλλει<sup>1</sup>

<sup>1</sup> παραγγέλλει ᾠCADEHLP, so Blass in β, and Hilg.; ἀπαγγέλλει ᾠ<sup>2</sup>AB, Tisch., W.H., R.V. marg., Weiss, Wendt. πασι, but παντας ᾠABD<sup>2</sup>E, Ath., Cyr., Tisch., W.H., R.V., Blass, Weiss, Wendt. For ὑπεριδων D has παριδων, "recte," Blass (β); neither word occurs elsewhere in N.T.

not "this," as in Vulgate and all E.V. "*Ignorantia* objicitur Atheniensibus? Hanc ipsi sunt fassi. ἀγνόστω, *ignoto*; ἀγνοοῦντες, *ignorantes*, v. 23."—ὑπεριδὼν: "overlooking," R.V., "winked at," A.V. The latter rendering occurs three times in LXX, Wisdom xiii. 23, Eccclus. xxviii. 7, and xxx. 11 R.; for the verb παρορᾶν Skeat quotes Lever, *Serm.*, p. 81: "For if ye *winke at* such matters, God wyl scoull upon you," when the word evidently means to connive at, but not the sense required here, cf. also Chapman, *Il.*, iv., 66. The verb ὑπερορᾶν is frequent in the LXX, but rather in the sense of despising, neglecting, Gen. xlii. 21, Deut. xxii. 3, 4, Ps. liv. (lv.) 1, Job xxxi. 19, and Eccclus. ii. 10, etc. But here it is used rather as the opposite of ἐφορᾶν, a verb used in classical Greek of overseeing, observing, as of the divine providence of the gods (cf. in N.T. Luke i. 25, Acts iv. 29); so ὑπερορᾶν = (1) to look over, (2) to overlook, i.e., not attend to, to let pass (cf. the use of ὑπεριδεῖν in LXX, Lev. xxvi. 44 and 3 Macc. vi. 15). Tyndale rendered "regarded not," with which we may compare: "et cum videas perinde te gerere quasi non videas," Erasmus. Both Chrys. and Oecum. comment on the words, pointing out that it is not παρῑδεῖν οἱ εἰσεν, but ὑπερῑδεῖν, τουτέστιν, οὐκ ἀπαίτει κόλασιν ὡς ἀξίους ὄντας κολάσεως. With the statement of St. Paul here cf. Acts xiv. 16, Rom. iii. 25. But it must be remembered that πάρεσις, Rom. iii. 25, is by no means the same as ἄφεσις ("idem paene est παρίεναι quod ὑπεριδεῖν, Acts xvii. 30," Bengel); in considering the strictures of Overbeck against the use of the passage in Romans as a parallel to our present passage, it is not alleged, let it be noted, either here or there that God inflicted no punishment upon the sins of the heathen. Rom. i. 19 is a decided proof of the contrary in the case of the very sin of idolatry which St. Paul condemns in Athens; see the words of Chrys. and Oecum. above, and cf. the comments of Weiss, Wendt, Felten, Plumptre, and McGiffert's note, pp. 260, 261.—τὰ νῦν, see above p. 135; "hic dies, haec hora, inquit

Paulus," Bengel, in contrast to the "overlooking" on account of ignorance, and so relatively of excuse (cf. ἐν τῷ νῦν καιρῷ, Rom. iii. 26, i.e., from the N.T. times of salvation to the final judgment).—παραγγέλλει: "commandeth," but in margin, R.V., ἀπαγ., "he declareth": cf. Friedrich, p. 29, on the constant use of the latter in St. Luke's writings, but used twice by St. Paul elsewhere, 1 Cor. xiv. 25, 1 Thess. i. 9.—πᾶσι πανταχοῦ: on this and other collocations with πᾶς as frequent in Luke see Friedrich, p. 5. πανταχοῦ is used in the N.T. four times by St. Luke, cf. Luke ix. 6, Acts xxiv. 3, xxviii. 22 (elsewhere in the Gospels, Mark i. 28, xvi. 20), but it is also used, although only once, by St. Paul, 1 Cor. iv. 17. Wetstein quotes instances of the same collocation in Dem., Philo, and adds: "ex toto terrarum orbe plurimi Athenas advenerant, adeoque hac ipsa Pauli oratione omnibus praedicatur doctrina Evangelii".—μετανοεῖν: for all had sinned, and all would be judged; infinitive after verbs *dicendi*, expressing what they must do, cf. xiv. 15, iv. 18, v. 28, 40. The context requires something more than a reference of the words to the turning from idol worship to the true God (Holtzmann), it points to the change of mind which was demanded of those whose consciences by sin were accused. To both Stoic and Epicurean the counsel would appear not merely needless, but objectionable. To the latter because it would conflict not only with his denial of immortality, but with his whole idea of the gods, and to the Stoic because the wise man was himself a king, self-sufficing, who stood in no need of atonement, who feared no judgment to come; the famous picture of Josephus was so far realised, and the Epicurean might be called the Sadducee, and the Stoic the Pharisee of ancient philosophy; but in one respect both Stoic and Epicurean were at one—whether they were just persons or not, they "needed no repentance," Bethge, *Die Paulinischen Reden*, p. 115; Lightfoot, "Paul and Seneca" (*Philippians*, pp. 280, 296, 305); Plumptre, *in loco*; Zahn, *Der Stoiker Epiktet, und sein Verhältniss zum Christenthum*, pp. 26, 33, etc.



τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· 31. διότι<sup>1</sup> ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν<sup>2</sup> τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ὃ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. 32. Ἀκού-

<sup>1</sup> καθοτι for διοτι is supported by  $\Sigma$ ABDE, Ath., Bas., Cyr., Theodt., Tisch., W.H., R.V., Weiss, Wendt, Blass. For ἐν ᾗ μέλλει κρίνειν D, Gig., Iren. simply κρίναι, so Blass in  $\beta$ , and Hilg.

<sup>2</sup> Tisch., R.V., W.H., Weiss read *περι τούτου καὶ πάλιν*, so  $\Sigma$ AB.

Ver. 31. διότι—καθοτι, R.V., see critical note, only found in St. Luke = *quia* (Blass) in Luke i. 7, xix. 9, Acts ii. 24, ii. 45, iv. 35 = according as: see Plummer on Luke i. 7, and Blass, *Gram.*, p. 268.—ἔστησεν ἡμέραν: hence the command to repent, cf. 1 Macc. iv. 59 and Blass, *in loco*.—μέλλει κρίνειν, LXX, Ps. ix. 8, xcv. (xcvi.) 13, xcvi. (xcviii.) 9; its form here may = xii. 6, "on the point of judging" (Weiss).—τὴν οἰκ., so often in LXX, as in instances above.—ἐν δικαιοσύνῃ = δικαίως (as of the moral element in which the judgment will take place), cf. 1 Peter ii. 24 and Rev. xix. 11, cf. Psalms as above, and Eccclus. xlv. 26.—ἐν ἀνδρὶ: in the person of the man (so Ramsay, Meyer, Alford), not ἀνθρώπος but ἀνὴρ, *in viro* (cf. 1 Cor. vi. 12, ἐν ὑμῖν κρίνεται); above we have ἀνθρώποις, but here the nobler appellation. We may compare with the Christian doctrine *Book of Enoch*, xlii. 9, although according to other Jewish statements it would seem that God, and not the Messiah, was to judge the dead.—ὃ ὤρισε: ὃ attraction, cf. ii. 22, see Winer-Schmiedel, p. 225, cf. x. 42, Rom. i. 4. The whole statement, as indeed the general tenor of the address, is entirely in line with the preaching to the Thessalonians in the Epistles written some few months later, cf. 1 Thess. i. 9, 10, iii. 13, iv. 6, v. 2, 2 Thess. i. 7, ii. 12; McGiffert, *Apostolic Age*, p. 259, and Plumptre, *in loco*. "Pour un juif, dire que Jésus présida au jugement, c'était à peu près dire qu'il est créateur. Aussi je ne sais pas de preuve plus éclatante de l'immense impression produite par le Galiléen que ce simple fait . . . après qu'il eut été crucifié, un pharisien, comme l'avait été Paul, a pu voir en lui le juge des vivants et des morts," Colani, *J. C. et les Croyances Messianiques de son temps*.—πίστιν παρασχών: in classical Greek to afford assurance, a guarantee, see instances in Wetstein. But it is difficult to say how much St. Paul included in the words—to a Jewish audience he would no doubt, like St. Peter, have insisted upon the resur-

rection of Christ as a final proof given by God that the claims of Christ were true; but to an audience like that at Athens he might well insist upon the fact of the resurrection of the Man ordained by God as a guarantee that all men would be raised; R.V., "whereof he hath given assurance," "whereof" implied in the Greek: marginal rendering in A.V. "offered faith" is omitted in R.V.; "and He hath given all a guarantee in that He hath raised Him from the dead": so Ramsay. Others have taken the words to mean that God thus affords assurance that He will judge the world righteously in that He hath shown His righteousness by raising Christ, others again connect πίστιν closely with ἐν ἀνδρὶ (so Bethge). If at this point the Apostle was interrupted he may have intended to pursue the theme further, if not then, on some other occasion. But the fact that the speech contains so little that is distinctively Christian is a strong proof of its genuineness; none would have invented such a speech for Paul, any more than they could have invented his discourse at Lystra, see below on p. 381, and Ramsay, *St. Paul*, pp. 150 and 250, 251. Yet in this short address at Athens the Apostle had preached both Jesus and the Resurrection.

Ver. 32. οἱ μὲν ἔχλ. . . . οἱ δὲ: verb only here in N.T., implies outward gesture as well as words of scorn (χλεύη, χεῖλος, cf. μυκτηρῶ, μυκτήρ). We usually think of the οἱ μὲν as the Stoics, and the οἱ δὲ as the Epicureans; e.g., Wetstein after describing the Epicureans adds οἱ δὲ = Stoici: cf. Cicero, *De Natura Deorum*, ii., 17, and Plutarch, *De Or. Def.*, 32. But if the Epicureans ridiculed a resurrection and judgment to come, the Stoics also were separated by a wide gulf from the teaching of St. Paul. Even if it may be said that in general they approximated towards the doctrine of personal existence after death, some of their most famous representatives departed from it; Capes, *Stoicism*, p. 173; Wallace, *Epicureanism*, p. 121; Ueberweg, *Hist. of Phil.*, i., p. 196; E.T.



σαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου. 33. καὶ οὕτως ὁ Παῦλος ἐξήλθεν ἐκ

Rendall, *Marcus Antoninus*, Intro., pp. 107, 108. "On one point alone were the professors of this school [Stoic] agreed; an external existence of the human soul was out of the question," Lightfoot, *Philippians*, p. 323. The idea of retribution beyond the grave would have been equally alien to the Stoic as to the Epicurean, and both Stoic and Epicurean alike would have ridiculed the idea of a resurrection of the body. Zöckler, *in loco*, while referring the οἱ μὲν without hesitation to the Epicureans, thinks that possibly Platonists rather than Stoics may be represented by the οἱ δὲ. If St. Paul was addressing not only a philosophical but a popular audience, as we have seen reason to believe, it is quite possible that while the majority would laugh at his closing words, Juvenal, *Sat.*, ii., 149, there may have been others who clung to the popular mythology and its crude conceptions, and the Apostle's prediction of a judgment to come may have sufficiently interested them to prompt a desire for further disclosures. — ἀκουσόμεθά σου πάλιν (περὶ τούτου, R.V., neuter, we can hardly refer it to the αὐτόν of ver. 31). The words are often taken to imply a polite rejection of the Apostle's appeal, a courteous refusal to hear anything further; or at all events to express a very cold interest in his announcement. But if we adopt the reading καὶ πάλιν (see critical note) "yet again," R.V., the words rather indicate that a real interest had been excited in some of the hearers (so Calvin, Grotius, Weiss, Alford) and that the marked and defined division of opinion was not merely a dramatic device of the author.

Ver. 33. οὕτως: may mean, with this scanty result, or simply, after these events, in this state of the popular mind, with an expectation of being heard again (Alford); "incipiti auditorum obsequio; nullo edito miraculo": Bengel. — ἐκ μέσου αὐτῶν: at the opening Paul stood ἐν μέσῳ, ver. 22, τοῦ Ἀ. π.: "the two expressions correspond to and explain each other, . . . he that 'went forth from the midst of them' must have been standing 'in the midst of them'"; cf. Ramsay, *Expositor*, September, 1895, and for the bearing of the words see above on ver. 22. For similar phrase with μέσου as frequent in St. Luke's writings, Friedrich, p. 22. Ramsay thinks that some

danger is indicated, but nothing is said of this; the words apparently refer to no trial, although, perhaps, to some kind of preliminary inquiry, see above, ver. 22.

Ver. 34. τινὲς δὲ: may contrast the favourable with the unfavourable, or perhaps merely continuous.—κολληθέντες, see above on v. 13, implies close companionship upon which their conversion followed, see additional note.—Διονύσιος ὁ Ἀ.: "quam doctrinam scurræ rejecerunt, Areopagita vir gravis accipit". Dionysius was a member of the Council, the words can mean nothing less—it is evident, therefore, that this convert must have been a man of some distinction, as an Areopagite would previously have filled the office of Archon. On the honour attached to the term cf. Cicero, *Pro Balbo*, xii., and instances cited by Renan, *Saint Paul*, p. 209, note. It is not improbable that St. Luke may have received from him the draft of St. Paul's address. On the other hand the conversion of a man occupying such a position has excited suspicion, and Baur, *Paulus*, i., 195, considers that the whole scene on the Areopagus is unhistorical, and owes its origin to the tradition that an Areopagite named Dionysius was converted. So Holtzmann holds that the whole scene was placed on the Areopagus, because, according to report, a member of the Areopagus was converted, *Apostelgeschichte*, p. 393, similarly Weizsäcker. See further, "Dionysius," B.D.<sup>2</sup>, Hastings' B.D., Smith and Wace, *Dictionary of Christian Biography*, i., p. 846; Felten, *Apostelgeschichte*, p. 337 and notes below.—Δάμαρις: perhaps Δάμαλις, a heifer, a name popular amongst the Greeks, so Grotius, Wetstein, and Renan, *Saint Paul*, p. 209, note; see critical note above. We know nothing certain about her, but Ramsay makes the interesting conjecture that as the woman is not described as εὐσχήμων (cf. the description of the women at Thessalonica, Berea, and Pisidian Antioch, xiii. 50, xvii. 4, 12), she may have been a foreign woman (perhaps one of the educated *Hetairai*), as at Athens no woman of respectable position would have been present amongst St. Paul's audience. St. Chrysostom (so St. Ambrose and Asterius) thought that she was the wife of Dionysius, but St. Luke calls her γυνή, not ἡ γυνή αὐτοῦ. No mention is made of her in D (but see above

μέσου αὐτῶν. 34. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἄρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις,<sup>1</sup> καὶ ἕτεροι σὺν αὐτοῖς.

<sup>1</sup> Before καὶ ἕτερ. D (Flor.) add εὐσχημῶν. The words καὶ γυνὴ ὀνομ. Δ. are omitted in D (retained by Blass in β), see comment., and also by Hilg., who adds εὐσχημῶν after Ἀρεοπ.

critical note), and Ramsay accounts for this by the view that the reviser of Codex Bezae was a Catholic, who objected to the prominence given to women in Acts, and that under the influence of this feeling the changes occurred in xvii. 12 (see above) and 34: this prominence assigned to women was, in Ramsay's view, firstly, pagan rather than Christian, and, secondly, heretical rather than Catholic; *Church in the Roman Empire*, pp. 160, 161; see "Damaris," Hastings' B.D., and Felten, *Apostelgeschichte*, p. 337.—καὶ ἕτεροι: a significant contrast to the precise results of the Apostle's preaching elsewhere, and yet a contrast which carries with it an evidence of truth. Spitta, p. 242, justly remarks that he knows not how the author of the "We" sections, who was not present at Athens, could have represented the activity of St. Paul in that city better than he has done; the idle curiosity of the Athenians, ver. 21, and after a speech received with ridicule and indifference, a scanty result, graphically represented by two names, of which it is a mere assertion to say that they refer to the sub-apostolic age. Spitta thus refuses to allow any justification for Weizsäcker's rejection of the historical worth of the narrative. Thus in the simple notice of the results of St. Paul's preaching we gain an indication of the historical truthfulness of the narrative. If anywhere, surely at Athens a forger would have been tempted to magnify the influence of St. Paul's intellectual power, and to attribute an overwhelming victory to the message of the Gospel in its first encounter with the philosophic wisdom of the world in a city which possessed a university, the greatest of any of that time, which was known as "the eye of Greece, mother of arts," whose inhabitants a Jewish philosopher (Philo) had described as the keenest mentally of all the Greeks. In answer to the earlier criticism of Zeller and Overbeck, we may place the conclusion of Weiss that the result of St. Paul's labours is plainly not described after a set pattern, but rests upon definite information, whilst Wendt, who

refers the composition of the speech, as we have it, to St. Luke, and regards it as derived from information of a speech actually delivered at Athens, insists equally strongly upon the difficulty of supposing that such slender results would be represented as following, if the speech had been composed with a view of exalting Jewish and Christian monotheism against polytheism. Moreover the narrative bears the stamp of truthfulness in its picture of the local condition of Athens, and also in its representation of St. Paul's attitude to the philosophical surroundings of the place and its schools. "One must be at home in Athens," writes Curtius, "to understand the narrative rightly," and no one has enabled us to realise more fully the historical character and vividness of the scene than Curtius himself in the essay to which reference is made above, of which the concluding words are these, that "he who refuses to accept the historical value of the narrative of Paul in Athens, tears one of the weightiest pages out of the history of humanity" (*Gesammelte Abhandlungen*, ii., p. 543, "Paulus in Athens": see further, Knabenbauer, pp. 308, 309). The character of the people, the moving life of the Agora, the breadth of view which could comprehend in one short speech the crude errors of the populace and the fallacious theology of the schools, "the heart of the world" too generous to ignore all that was best in men's thoughts of God's providence and of human brotherhood, and yet too loving to forget that all men had sinned, and that after death was the judgment—we recognise them all. If we turn to the speech itself we find abundant evidence of characteristic Pauline thoughts and teaching (*cf.*, *e.g.*, ver. 27 and Rom. i. 19, ii. 14; ver. 26 and Rom. v. 12, 1 Cor. xv. 45; ver. 30 and Rom. iii. 25, etc., Zöckler, p. 268, and instances in notes above, McGiffert, *Apostolic Age*, p. 259), and it is worthy of note that Weizsäcker, while rejecting with Baur, Zeller, Schwegler, and Overbeck the account of St. Paul's visit to Athens as unhistorical, fully recognises, after an examination of the Apostle's method of



XVIII. 1. ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος<sup>1</sup> ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2. καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν,

<sup>1</sup> NAB 13, 69, Vulg., Boh., Arm., so Tisch., W.H., R.V., Weiss, Wendt, omit δε. NBD, Vulg., Sah., Boh., Tisch., W.H., R.V., Weiss, Wendt omit ο Παῦλος.

dealing with idolatry and polytheism in Rom. i. 20, that it we compare with the Apostle's own indications the fine survey of the world, and especially of history from a monotheistic standpoint, ascribed to him by the Acts at Lystra, xiv. 15, and afterwards at Athens, xvii. 24, the latter, whatever its source, also gives us a true idea of Paul's method and teaching, *Apostolic Age*, i., p. 117, E.T. On the whole tone of the speech as incredible as a later composition, see Ramsay, *St. Paul*, p. 147 ff., whilst no one perhaps has drawn up more clearly than Wetstein, see on Acts xvii. 25, the consummate skill of the speech addressed to an audience comprising so many varieties of culture and belief. (To the strange attempt of Holtzmann to reproduce at some length the argument of Zeller, who maintains that the scene at Athens was a mere counterpart of the scene of Stephen's encounter with his foes at Jerusalem, a sufficient answer may be found in Spitta, *Apostelgeschichte*, p. 240.)

If we ask from whom the report of the speech was received, since Luke, Silas, Timothy all were absent, it is possible that a Christian convert like Dionysius the Areopagite may have preserved it (Zöckler); but a speech so full of Pauline thoughts, and so expressive of Athenian life and culture, may well have been received at least in substance from St. Paul himself, although it is quite conceivable that the precise form of it in Acts is due to St. Luke's own editing and arrangement (see for an analysis of the language of the speech Bethge, *Die Paulinischen Reden der Apostelgeschichte*, p. 82). The results of St. Paul's work at Athens were small if measured by the number of converts, although even amongst them it must not be forgotten that it was something to gain the allegiance to the faith of a man holding the position of Dionysius the Areopagite (see further an interesting account of the matter in *Expository Times*, April, 1898). But in addition to this, it is also important to remember that St. Paul has given us "an invaluable method of missionary preaching" (Lechler, *Das Apost. Zeitalter*, p. 275), that to the Church at Athens Origen could appeal

against Celsus as a proof of the fruits of Christianity (Bethge, p. 116), that its failing faith was revived in time of persecution by its bishop Quadratus, the successor of the martyr-bishop Publius; that in the Christian schools of Athens St. Basil and St. Gregory were trained; and that to an Athenian philosopher, Aristides, a convert to Christ, we owe the earliest *Apology* which we possess (Athenagoras too was an Athenian philosopher), see Farrar, *St. Paul*, i., p. 551; Humphry, *Commentary on the Acts*. It is significant that St. Paul never visited Athens again, and never addressed a letter to the Saints at Athens, although he may well have included them in his salutation to "the Saints which are in the whole of Achaia," 2 Cor. i. 1.

CHAPTER XVIII.—Ver. 1. μετὰ δὲ ταῦτα: in continuation of the narrative, cf. Luke x. 1.—χωρισθεὶς: in i. 4 with ἀπό, and so usually—only here with ἐκ, departure from Athens emphasised, because events had compelled the Apostle to alter his intended plan (Ramsay, *St. Paul*, p. 240, and Blass, *in loco*), cf. 1 Chron. xii. 8 (*A al.*); 2 Macc. v. 21, xii. 12, with an accusative of place.—Κόρινθον: Corinth from its position as the capital of the Roman province Achaia was the centre of government and commerce, while Athens was still the great educational centre of Greece. St. Paul, with his keen eye for the most important and prominent stations of Roman government and the meeting points of East and West, might be expected to choose a place from whence the influence of the Gospel could spread over the whole province. Like Ephesus, Corinth lay on the great highway between East and West; like Ephesus it was, as Professor Ramsay terms it, one of the knots on the line of communication, the point of convergence for many subordinate roads. But Corinth, with all its external beauty, its wealth and fame, had become a byword for vice and infamy, cf. Κορινθιάζεσθαι, Κορινθιάζειν, Wetstein, 1 Cor. i. 2, and references in Farrar, *St. Paul*, i., 557 ff., and it has not been unfairly termed the Vanity Fair of the Roman empire: at once the London and the Paris of the first century after Christ



Ποντικὸν τῷ γένει, προσφάτως ἑλληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ,<sup>1</sup> διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι

<sup>1</sup> Instead of Π. γυναῖκα αὐτου Syt. Harcl. mg., Flor., Gij., Blass in β read συν Π. γυναῖκι αὐτου, and Flor. adds ἠσπασατο αὐτους, so Blass in β. After αὐτους Syt. Harcl. mg., Flor., so Blass in β, add οὗτοι δε ἐξηλθον ἀπο τῆς Ῥώμης (urbe Flor.), (Blass brackets ἀπο τῆς Ρ. after Ἰουδαίους). D, Syt. Harcl. mg., Flor. insert ἀφ' Ῥώμης οἱ καὶ κατωκῆσαν εἰς τὴν Ἀχαίαν (Blass in β brackets οἱ). διατεταχέναι  $\aleph^c$ ABH, Chrys., so Lach., W.H., Weiss, Wendt, following T.R.; τεταχέναι  $\aleph^d$ DELP, so Tisch. ἀπο instead of ἐκ in  $\aleph$ ABDEL, Vulg., Tisch. W.H., R.V., Weiss, Wendt, Blass.

(Farrar, *u. s.*, p. 556). To this infamous notoriety not only the cosmopolitanism of the city contributed, but the open consecration of shameless impurity in its temple service of Venus, see Ramsay, "Corinth," Hastings' B.D.; C. and H., small edition, p. 324 ff.; McGiffert, *Apostolic Age*, p. 262, and notes below.

Ver. 2. Ἀκύλαν, cf. ver. 18, Rom. xvi. 3, 1 Cor. xvi. 19, 2 Tim. iv. 19: the Latin *Aquila* in its Greek form; the name may have been assumed, as often the case, in place of the Jewish name. It is altogether unreasonable to suppose that Luke made a mistake and that this *Aquila's* name was Pontius *Aquila*, which he bore as a freedman of the Gens Pontia, a distinguished member of which was called by the same two names, Pontius *Aquila*, Cic., *Ad Fam.*, x., 33; Suet., *Jul. Cæs.*, 78. The fact that another *Aquila*, who is famous as giving us the earliest version A.D. of the O.T. in Greek, is also described as from Pontus goes far to show that there is nothing improbable in St. Luke's statement (Schürer, *Jewish People*, div. ii., vol. ii., p. 226, E.T.). The name, moreover, was also a slave name (Ramsay, p. 269), as a freedman of Mæcenas was called (C. Cilnius) *Aquila*. But it is probable that as the greater part of the Jews in Rome were freedmen, *Aquila* may also have belonged to this class, see Schürer, *u. s.*, p. 234, and also further, Sanday and Headlam, *Romans*, p. xxvii., 418; Lightfoot, *Philippians*, p. 173.—τῷ γένει: "by race," R.V., cf. iv. 36, of Barnabas, and xviii. 24, of Apollos; the word need not mean more than this.—Ἰουδαίων: The word has been pressed sometimes to indicate that *Aquila* was still unconverted to Christianity. But the fact that he is called a Jew may simply refer to the notice which follows "that all Jews," etc. Whether *Aquila* was a Christian before he met St. Paul is very difficult to determine. He is not spoken of as a disciple, and similarity of employment rather than of Christian be-

lief may account for the Apostle's intercourse with him and Priscilla, Zahn, *Einleitung*, i., 189. But the suspicion with which most of his countrymen regarded St. Paul rather indicates that *Aquila* and Priscilla must at least have had some leanings towards the new faith, or they would scarcely have received him into their lodgings. It is quite possible that, as at the great Pentecost Jews from Rome had been present, cf. ii. 10, Christianity may have been carried by this means to the imperial city, and that such tidings may have predisposed *Aquila* and Priscilla to listen to St. Paul's teaching, even if they were not Christians when they first met him. If they were converted, as has been supposed, by St. Paul at Corinth, it is strange that no mention is made of their conversion. That they were Christians when St. Paul left them at Ephesus seems to be beyond a doubt. Renan describes them as already Christians when they met the Apostle, so too Hilgenfeld, on the ground that their conversion by St. Paul could scarcely have been passed over, see further "Aquila," B.D.<sup>2</sup>, and Hastings' B.D.; Wendt, *in loco*; Lightfoot, *Phil.*, pp. 16 and 17, Hort, *Rom.* and *Ephes.*, p. 9.—προσφάτως: here only, lit., lately slaughtered or killed; hence recent, fresh; Latin, *recens* (Grimm). In LXX, Deut. xxiv. 5, Ezek. xi. 3, Jud. iv. 3, 5, 2 Macc. xiv. 36, so too in Polybius, Westcott on Heb. x. 20 πρόσφατος regards all derivations from σφάω (σφάζω) φάω (φένω) φάω (φημι) as unsatisfactory.—Πρίσκιλλαν: in Epistles, Rom. xvi. 3, 1 Cor. xvi. 19, 2 Tim. iv. 9, Prisca, R.V., W.H., Priscilla, perhaps the diminutive, cf. Lucilla, Domitilla. Probably St. Luke used the language of conversation, in which the diminutive forms were usually employed, St. Paul, p. 268. On Bezan text see critical note, Ramsay, *u. s.*, and *Church in the Roman Empire*, p. 158. In vv. 18 and 26 we have Priscilla mentioned before her husband, and so by

πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3.<sup>1</sup> καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ

<sup>1</sup> At the commencement of the verse Syr. Harcl. mg., Flor. (Aug.) add ο δε Π. ἐγνωσθη τῷ Ακυλᾷ, and before ὁμοτεχνον Syr. Harcl. mg., Aug. add ὁμοφυλον και, so Blass in β (cf. Flor. in ver. 2, *salutavit eos*); see Belser, Beiträge, p. 84, on the bearing of this reading on the conversion of Aquila and Priscilla. For εἰργάζετο B\* B, Boh. Orig., Tisch., W.H., R.V., Weiss, Wendt read *πρᾶττοντο*. τῇ τεχνῇ (for acc.), so ABELP, Chrys., Lach., Tisch., W.H., R.V., Weiss, Wendt. D. Gig. (not Flor.) omit the clause *ἦσαν γὰρ σκη. τῇ τεχνῇ*, and so Blass in β, and see Blass, p. x., and note above on xvii. 18. Ramsay follows Western text in supporting omission, see *St. Paul*, p. 253, and, on the other hand, Weiss, Codex D, p. 43.

St. Paul, except in 1 Cor. xvi. 19. The reason may be that she was of higher social status, and indeed not a Jewess at all, as this seems the best way of accounting for the curious arrangement of the sentence here, the point being to emphasise the fact that *Aquila* was a Jew. Her name may indicate some connection with the Priscan Gens; whilst Sanday and Headlam, *Romans*, p. 420, in an interesting discussion find reasons to connect both her (and possibly her husband) with the Acilian Gens. That she was a woman of education is evident from ver. 26, and it is possible that her marriage with Aquila may afford us another proof amongst many of the influence of the Jewish religion over educated women in Rome, Jos., *Ant.*, xviii., 3, 5. But many commentators from St. Chrysostom have referred the precedence of Priscilla not to social rank, but to her greater fervency of spirit or ability of character; or it may be simply due to the fact that she was converted first.—*διὰ τὸ διατεταχέναι*: St. Luke's statement is fully corroborated by Suet., *Claudius*, 25: "Judæos impulsore Christo assidue tumultuantes Roma expulit". But Dio Cassius, lx. 6, in referring to what is most probably the same edict, states that the Jews were not expelled, because of the difficulty in carrying such an order into effect on account of their great numbers. Another passage in Suet., *Tiberius*, 36, gives us the probable explanation: "expulit et mathematicos sed deprecantibus veniam dedit": an instance of a contemplated expulsion, afterwards abandoned. If we thus interpret the meaning of Suetonius with reference to the edict of Claudius by giving the same force to "expulit," it explains the silence of Tacitus and Josephus, who do not mention the edict, while the words of Dio Cassius emphasise the fact that although no expulsion took place the assemblies of the Jews were prohibited, and on that

account, we may fairly suppose, that many Jews would leave the city, Schürer, *u. s.*, p. 237. On any view the edict could not have remained in force very long, cf. xxviii. 15, and also the return of Aquila and Priscilla to Rome, Rom. xvi. 3. Ramsay dates the edict at the end of 50 A.D. on the ground that although Orosius, *Hist.*, vii., 6, 15, states that it occurred in the ninth year of Claudius, 49 A.D., the historian here, as elsewhere (e.g., cf. the famine) in connection with the events of this reign, is a year too early. Wendt (1899), p. 59, gives 49-50 as the year of the edict. But it must be remembered that the authority of Orosius is not altogether reliable in this case, as there is no proof that he had any direct reference to Josephus, to whom he appeals for his date; see O. Holtzmann, *Neutest. Zeitgeschichte*, p. 129; Blass, *Proleg.*, 23, and Turner, "Chronology of the New Testament" Hastings' B.D. McGiffert, p. 362, maintains that as the date of the edict is thus unknown, we cannot base any chronological conclusions upon it, cf. Zahn, *Einleitung*, ii., 634. Meyer maintained that by Chrestus Suetonius meant a Jewish agitator so called, but it is more probable that the historian confused Christus with Chrestus—an unfamiliar name with one in use among both Greeks and Romans. This Chrestus Suetonius speaks of as actually living, as the historian might have heard enough to lead him to regard the commotions between Jews and Jewish Christians in Rome as instigated by a leader bearing this name, commotions like those excited in the Pisidian Antioch, in Thessalonica, and elsewhere; or it may be that he thus indicates the feverish hopes of the Messiah amongst the Jews resident in Rome, hopes so often raised by some pretentious deliverer. But Lightfoot makes the important remark that even in this case we may fairly suppose that the true Christ held a prominent place in



σκηνοποιοὶ τὴν τέχνην. 4. διελέγετο<sup>1</sup> δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας. 5. Ὡς δὲ κατῆλθον

<sup>1</sup> After διελέγετο (δε) D, Flor. Gig., Vulgcl., Syr. Harcl. mg., Blass in β, so Hilg. add ἐντιθεὶς τὸ ὄνομα τοῦ κυρίου Ι. If in contrast to ver. 5 it is difficult to see why omitted, nor does the introduction of the name of Jesus seem likely in itself (*interpens*, Flor.) to have persuaded both Jews and Greeks, unless we take ἐπειθέ as conative only. ἐντιθημι is not found elsewhere in the N.T. Belser thinks that here ἐντιθεὶς means "insinuating" (p. 85), and that the passage in β reminds us of Paul's own description of his preaching in 1 Cor. ii. 3 (so Blass). οὐ μόνον Ι. ἀλλὰ καὶ Ἕλλ., so D and Flor., Blass in β, supported by Belser, u. s.

these reports, for He must have been not less known at this time than any of the false Christs (*Philippians*, p. 16, note). Such indifference on the part of a Roman of the period is surely not surprising, and the probability is more generally maintained that this Chrestus was really Christ, the leader of the Christians, see Weiss, *Einleitung in das N. T.*, p. 227; Wendt (1899), *in loco*; Ramsay, *St. Paul*, pp. 47, 254; McGiffert, *Apostolic Age*, p. 362, note, but, on the other hand, Zahn, *Einleitung*, i., p. 306.

Ver. 3. διὰ τὸ ὁμότεχνον: the word is peculiar to St. Luke, and although it is found in classical Greek and in Josephus, it is not used in the LXX, and it may be regarded as a technical word used by physicians of one another; the medical profession was called ἡ ἱατρικὴ τέχνη, physicians were ὁμότεχνοι; thus Dioscorides in dedicating his work to Areus speaks of his friendly disposition towards fellow-physicians (ὁμότεχνους), Hobart, p. 239, Weiss in Meyer's *Kommentar*, Luke i. 6, and also Vogel, *Zur Charakteristik des Lukas*, p. 17 (1897). On the dignity of labour as fully recognised by Judaism at the time of the Advent, see Edersheim, *Jewish Social Life*, chapter xi.; *Sayings of the Jewish Fathers*, pp. 18, 19, 141 (Taylor, 2nd edit.).—ἔμενε παρ' αὐτοῖς: "In Alexandria the different trades sat in the synagogue arranged into guilds; and St. Paul could have no difficulty in meeting in the bazaar of his trade with the like-minded Aquila and Priscilla (Acts xviii. 2, 3), with whom to find a lodging," Edersheim, u. s., p. 89, and see passage from T. B. *Sukkah*, 51 b, quoted by Lumby, *in loco*, and on vi. 9.—ἡργάζετο: "at Corinth St. Paul's first search seems to have been for work," cf. Acts xx. 34, 35, 1 Thess. ii. 9, 2 Thess. iii. 8, 1 Cor. iv. 11, 12, 2 Cor. xi. 9, Phil. iv. 12. In close connection with this passage cf. "St. Paul a Working Man and in Want,"

*An Expositor's Note-Book*, pp. 419-438 (the late Dr. Samuel Cox), see also Ramsay, *St. Paul*, pp. 34-36.—σκηνοποιοὶ: only here in N.T. (σκηνοποιεῖν, Symm., Isa. xiii. 20, xxii. 15); much has been said about the word, but there seems no reason to depart from the translation "tent-makers," i.e., σκηνογράφος, Aelian, *V.H.*, ii., 1, and so St. Paul is called by Chrysostom and Theodoret, although Chrysostom also calls him σκυτοτόμος, 2 Tim. ii., *Hom.*, iv., 5, 3. It is no doubt true that tents were often made of a rough material woven from the hair of the goats in which Cilicia abounded, and that the name κιλίκιον (Lat. *cilicium*, Fr. *cilice*, hair-cloth) was given to this material; but the word in the text does not mean "makers of materials for tents". There is no ground for rendering the word with Renan *tapissier*, or with Michaelis "Kunst-Instrumentenmacher". On the curious notion that St. Paul was a landscape painter, which appears to have arisen from a confusion between σκηνογράφος and σκηνογράφος, and the fact that he is described as ἡμιστοιός, probably a confusion with σκηνοποιός, see *Expository Times*, and notes by Ramsay, Nestle, Dec., 1896, Jan. and March, 1897. As it was often enjoined upon a son not to forsake the trade of his father, perhaps from respect, perhaps because a similar trade might be more easily learnt at home, it is likely that Saul followed his father's trade, which both father and son might easily have learnt at Tarsus. Schürer, *Jewish People*, div. ii., vol. i., p. 44, E.T. In a commercial city like Corinth the material would be easily obtainable, see critical note.

Ver. 4. διελέγετο δὲ . . . ἔπειθέ τε: "and he used to discourse . . . and tried to persuade," so Ramsay, marking the imperfects, see also Hackett's note.—Ἕλληνας: proselytes, since they are represented as in the synagogue, cf. xiv. 1. The heathen are not addressed until



ἀπὸ τῆς Μακεδονίας ὅτε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι<sup>1</sup>  
ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. 6.<sup>2</sup>  
ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ  
ἱμάτια, εἶπε πρὸς αὐτοὺς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·

<sup>1</sup> Instead of πνεύματι **Σ**ABDE 13, 40, verss., Bas., Theodt., Tisch., W.H., Weiss, Blass, Wendt, R.V. read λογφ. Blass reads συνείχε in β. After **Ι**ουδ. **Σ**ABD 13, 36, Vulg., verss., Bas. insert εἶναι, so Tisch., W.H., R.V., Blass, Weiss, Wendt.

<sup>2</sup> D, Syr. Harcl. mg., Flor. prefix πολλοῦ δε λόγου γενομένου καὶ γραφῶν διε-  
μνημονευμένων. Flor. continues (so Blass in β) ἀντετασσοντο Ἰουδαῖοι τινες καὶ  
εβλασφημουν, see especially Corssen, G. G. A., p. 431. For πορευσομαι D<sup>1</sup>H<sup>1</sup>L,  
Flor. πορευομαι. For ἀπο του νυν D<sup>1</sup>, not D<sup>2</sup>, reads ἀφ' ὑμῶν νυν, "nunc vado ad  
(gentes) ab vobis," Flor.; Blass rejects in β.; Hilg. retains.

ver. 6. McGiffert considers that this notice of work in the synagogue is untrustworthy (p. 268) and at variance with the fact that in St. Paul's own Epistles there is no hint of it, but cf. 1 Cor. ix. 20, words which we may reasonably suppose had a special application to Corinth, or the Apostle would scarcely have so expressed himself. It would have been strange if in such a commercial centre there had been no Jewish synagogue.

Ver. 5. See note on xvii. 15; McGiffert, *Apostolic Age*, p. 269, recognises this among the striking points of contact between Acts and the Epistles to the Corinthians. Here Silas and Timothy are said to have been with St. Paul in Corinth, cf. St. Paul's own statement in 2 Cor. i. 19, to the fact that the same two names occur in the salutations of 1 and 2 Thess., both of which were written from Corinth, see also Paley, *Horæ Paulinæ*, iv., 6, 7, and viii. 4.—συνείχετο τῷ πνεύματι: "he was wholly absorbed in preaching," λόγφ, so Ramsay; "in teaching the word," Grimm-Thayer, cf. Wisdom xvii. 11 (cf. 2 Cor. v. 14). The verb occurs frequently in Luke, six times in his Gospel, three times in Acts, twice in St. Paul, only once elsewhere in N.T., but nowhere as in the particular phrase here. It looks as if St. Paul's preaching in Corinth was specially characterised by "greater concentration of purpose and simplicity of method," cf. 1 Cor. ii. 2. The philosophic style in which he had addressed the Athenians is now abandoned, and so too, at least primarily, the proclamation of the living and true God, and of the coming of His Son to save His people in the day of wrath, with which apparently he had commenced at Thessalonica, 1 Thess. i. 9, 10. Such methods and truths had their place, but in Corinth "Jesus Christ and Him crucified" was to be preached

as the power of God and the wisdom of God, and in both his Epistles all that the Apostle says about the duties of the Christian life is brought into relation with this fundamental truth (see McGiffert, *u. s.*, p. 266). Silas and Timothy found him wholly possessed by and engrossed in the word (so the imperfect, Page, Alford, Wendt). On the other hand it has been maintained that the arrival of Silas and Timothy brought St. Paul help from Macedonia, and that on the account, Phil. iv. 15, 2 Cor. xi. 9, he was able to give himself up to preaching, as he was thus relieved from the strain of working for his bread (so Wordsworth, Lewin, Rendall). But 1 Cor. ix. 1 seems to imply that St. Paul still continued to work for his livelihood at Corinth. Blass seems to find in the uniqueness of the phrase a reason for its alteration; see critical note for his view. Plumptre refers the words to the Apostle's desire to see Rome, which the Apostle cherished for many years, and which had been further kindled by finding himself in company with those who came from Rome; and the announcement of a journey to Rome, xix. 21, after the Apostle had been some time in the company of Aquila and Priscilla both at Corinth and Ephesus, is emphasised by Ramsay, *St. Paul*, p. 255. But on the whole, Ramsay's interpretation is very striking, p. 252, cf. the remarks of McGiffert much to the same effect, *Apostolic Age*, pp. 263-266.—ἐξαμαρτ., see above on p. 92.—τὸν Χ. ἰ.: "that the Anointed One is Jesus," cf. xvii. 3, so Ramsay, *St. Paul*, p. 226. So far the message was evidently for Jews. See critical note for reading in D.

Ver. 6. ἀντιτασσ.: classical use, of an army ranged in hostile array, or of those opposed to each other in opinion, Thuc., iii., 83. So in later Greek, in Polyb.

καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. 7. καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου,<sup>1</sup> σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8.<sup>2</sup> Κρίσπος δὲ ὁ ἀρχι-συναγωγὸς ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ

<sup>1</sup> B\* D<sup>2</sup>, Syr. H.; Tisch., W.H., Weiss, Wendt have Τίτιου l. ΞΕ, Vulg., Boh., Arm. have Τίτον l., so R.V. Instead of ἐκεῖθεν D\* 137, Flor. read ἀπο τοῦ Ἀκυλα, not Blass in β, but Hilg.; see Corssen, u. s., p. 428.

<sup>2</sup> For doublets in D in this verse, so in Flor., Blass in β, see Harris, *Four Lectures*, etc., p. 60.

generally to oppose, to resist. Ramsay renders "and when they began to form a faction against him," but *cf.* Rom. xiii. 2, James iv. 6, v. 6, 1 Pet. v. 5, Prov. iii. 34.—βλασφ., *cf.* xiii. 45, or it may be used generally as in xix. 9, and 2 Peter ii. 2.—ἐκτιναξέ, *cf.* xiii. 51, note; *cf.* Matt. x. 14, and LXX, Neh. v. 13, "undoubtedly a very exasperating gesture," Ramsay, *St. Paul*, p. 256; but we must remember that the opposition at Corinth seems to have been unusually great, as Ramsay himself points out, u. s., pp. 143, 256.—τὸ αἷμα ὑμῶν, *cf.* xx. 26, Hebraistic, *cf.*, e.g., Matt. xxvii. 25, and in LXX, Lev. xx. 16, 2 Sam. i. 16, 1 Kings ii. 37, Ezek. iii. 18, etc., i.e., ἐλθέτω, Matt. xxiii. 35. Both here and in xx. 26 we can scarcely doubt that St. Paul had in mind the words of the prophet, Ezek. xxxiii. 6.—ἐπὶ τὴν κεφ., i.e., upon yourselves, the head being used for the person—for other ideas of the word see Wendt (1888), *in loco*. De Wette interprets of moral ruin, and others of the eternal ἀπωλεία, but we cannot refine so much upon a figurative phrase. In vv. 5<sup>b</sup> and 6 Spitta and Jüngst see the hand of a Reviser, the former holding that the whole passage runs smoothly with these omissions, whilst Jüngst ascribes also the word ἐκεῖθεν, ver. 7, to the Reviser. According to Clemen, 4 and 5<sup>b</sup>, the preaching in the synagogue belongs to Redactor Judaicus, the Jewish persecution in ver. 6 to the Redactor Antijudaicus. Hilgenfeld agrees with Spitta in so far that he ascribes 5<sup>b</sup> and 6<sup>b</sup> to "the author to Theophilus".—καθαρὸς ἐγὼ: scarcely enough to say "I am pure," have discharged my duty with a clear conscience, *cf.* xx. 26, the same idea here, better to punctuate at ἐγὼ, but see Blass, *in loco*. —ἀπὸ τοῦ νῦν: from henceforth, i.e., so far as he is concerned. It is evident that the words did not apply to other places, for in xix. 8 St. Paul goes to the synagogue according to his wont. The phrase

is found five times in St. Luke's Gospel, but only here in Acts. It is used once elsewhere in N.T. and there by St. Paul, 2 Cor. v. 16 (*cf.* John viii. 11). See Friedrich, p. 16, and Hawkins, *Horæ Synopticae*, p. 29.

Ver. 7. μεταβὰς ἐκεῖθεν, i.e., from the synagogue, *cf.* Luke x. 7, "he removed," Rendall; "he changed his place from the synagogue," Ramsay; the verb is found three times with ἐκεῖθεν in St. Matthew, and in each place "departed" R.V., this gives perfectly good sense; *cf.* Ramsay, *Church in the Roman Empire*, p. 158, and critical note.—Ἰούστου: if the addition Τίτου or Τίτιου is correct, there is no need to discuss the possible identification with the companion of St. Paul in Gal. ii. 1, etc.; see Alford and Page, *in loco*, and critical note. The identification was adopted by Chrysostom and Grotius, and for a statement of the evidence on either side see Plumptre, *in loco*. It should be remembered that we have Barsabbas Justus, i. 23, and Jesus Justus, Col. iv. 11, see also Lightfoot "Acts of the Apostles," B.D.<sup>2</sup>, i. 32. The house of a proselyte may have been chosen because it offered easy access to those who wished to come, whether Greeks or Hebrews (see Chrysostom's comment), but in Paul's thus going into the house of a proselyte hard by the synagogue we may see how his spirit had been stirred. But further: this Titus Justus was evidently a Roman citizen, one of the *coloni* in Corinth, and thus St. Paul would gain access through him to the more educated class in the city, Ramsay, *St. Paul*, p. 256, and "Corinth," Hastings' B.D., i. 480.—συναγοροῦσα: there is no need to suppose that he left his lodgings with Aquila—this house became Paul's place of meeting (so in Ephesus, *cf.* xix. 9, 10); he had his own synagogue there (Blass); in classics simple verb ὁμορέω, ὁμουρέω; compound only found here; συνόμορος, Eccl. writers.



τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. 9. Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10. διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

Ver. 8. Κρίσπος, *cf.* 1 Cor. i. 14, coincidence with, admitted by McGiffert, p. 269 (so too by Holtzmann), "no reason to doubt that he is the man whose conversion Luke reports," according to tradition he became Bishop of Ægina, *Const. Apost.*, vii., 46. Though a Jew he bore a Latin name, *cf.* for a parallel case J. Lightfoot, *Hor. Heb.*, in *loco*.—ὁ ἀρχισ., if *cf.* ver. 17 it looks as if in the Corinthian synagogue there was only one person bearing this title, and that Sosthenes succeeded Crispus when the latter became a Christian, see "Corinth" (Ramsay), Hastings' B.D., i., p. 482, and see also Ramsay, *Expositor*, April, 1895, and above on xiii. 15: on the reason of St. Paul's baptism of Crispus, Gaius, Stephanas, see B.D.<sup>2</sup>, and Hastings' B.D., u. s. There is certainly no ground for supposing that St. Paul deprecated baptism although he baptised so few in Corinth with his own hands, *Speaker's Commentary* on 1 Cor. i. 17. It is evident from this notice that St. Paul's preaching had not been without its effect on the Jewish residents, and probably one reason why the feeling against the Apostle was so strong, xx. 3, was because this influence extended to persons of importance in Corinth; the next words show good results among the Gentile population of the city.—σὺν ὅλῳ τῷ οἴκῳ, *cf.* xvi. 15, 1 Cor. i. 16.—τῶν Κ., not Ἰουδαῖοι, who are always so called, but Ἕλληνες, ver. 4, including for the most part "proselytes of the gate".—ἀκού. ἐπίστευον καὶ ἐβαπτ.: "used to hear, and believe, and receive baptism," imperfects; the spread of the new faith was gradual but continuous. ἀκού. is taken by some to refer to the hearing of the fact that Paul had separated himself from the synagogue (so Wendt, Weiss); see critical note.

Ver. 9. So at other crises in the Apostle's life, *cf.* xxii. 17, xxvii. 23.—ὁ Κ., *i.e.*, Jesus.—μὴ φοβοῦ, *cf.* Isa. xlii. 6, xliii. 2, and for the phrase Luke i. 13, ii. 10, v. 10, viii. 50, xii. 7, 32, Acts, in *loco*, and xxvii. 24, characteristic of the Evangelist; Friedrich, p. 35, and Plummer on Luke i. 13. *Cf.* xx. 3 for the continued malignity of these Corinthian Jews; the Apostle's apprehension as expressed here is confirmed by

the statements in 1 Thess. ii. 15, iii. 7, which describe the Jewish opposition as existing at the time he wrote (see this fully acknowledged by McGiffert, *Apostolic Age*, p. 270). Hilgenfeld sees no reason to refer vv. 9 and 10 to the Reviser (with Jünger). He finds them in his source C of which they are characteristic, *cf.* xvi. 9, 10; the vision refers not to what had preceded, but to what follows, and explains the stay of Paul at Corinth mentioned in ver. 11.—ἀλλὰ λάλει καὶ μὴ σιωπ., *i.e.*, "continue to speak," "speak on," *cf.* Isa. lviii. 1, affirmation and negation; solemnity in the double form; see too Jer. i. 6-8, xv. 15-21; on the form of the tenses see Weiss, in *loco*. In 1 Cor. ii. 3, 4 we have a proof of the effect of this assurance, and of the confidence with which the Apostle was inspired.

Ver. 10. διότι ἐγώ: *fundamentum fiducia*, Bengel.—ἐπιθ.: only here in this sense, but so in LXX, *aggredi*, *cf.* Gen. xliii. 18, Exod. xxi. 14, 2 Chron. xxiii. 13, Jud. xvi. 7.—τοῦ κακῶσαι: infinitive with τοῦ, probably to express conceived or intended result, Burton, p. 157 and also p. 148, *i.e.*, an event indicated by the context not to have actually taken place.—λαός: "qui mei sunt et mei fient": Bengel—even in Corinth, proverbial for its vice, Christ has His "chosen people," and in Cenchreae, where all the vices of a seafaring population found a home, "Christianity wrought its miracle," so Renan, *Saint Paul*, p. 219, *cf.* the Apostle's own description, 1 Cor. vi. 9-11: "in Corinth the Gospel had been put to a supreme test, and nowhere had it triumphed more gloriously". No wonder that in facing this stronghold of the powers of darkness St. Paul needed an assurance similar to that which cheered the heart of an Elijah, 1 Kings xix. 18. But whilst the new faith thus gained adherents chiefly from the lowest social grade, *cf.* also 1 Cor. i. 26, which indicates that there were some in the higher social ranks and some versed in the learning of the schools who welcomed the Gospel; to a Crispus, a Gaius, a Stephanas, we may add Erastus, the public treasurer of the city, Rom. xvi. 23, an office which in a place like Corinth carried with it considerable influence and position (as even



11. ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

12. Γαλλίωνος δὲ ἀνθυπατεύοντος<sup>1</sup> τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

<sup>1</sup> **ABD** 15, 18, 36, 40, Tisch., Alford, W.H., Weiss, Wendt, Hilg. read *ἀνθυπατου οντος*. Meyer follows T.R., so Blass. D and Flor. expand as follows in 12 and 13, so Blass in β, κατεπ. οἱ Ι. συλλαλησαντες μεθ' εαυτων επι τον Π. και επιθεντες τας χειρας ηγαγον αυτον επι το βημα καταβωντες και λεγ.

Renan admits, although he regards him as the only adherent won from the upper classes), and the readiness with which the Corinthian Church responded to St. Paul's appeal for the poor saints indicates that many of its members had some means at their disposal (*cf.* the striking account of Paul's work at Corinth by McGiffert, p. 267, and Orr, *Some Neglected Factors in Early Christianity*, p. 108).

Ver. 11. ἐκάθισε, see critical note, "he dwelt," R.V., *cf.* Luke xxiv. 49, but not elsewhere in N.T. in this sense, but constantly in LXX, 1 Macc. ii. 1, 29. Rendall renders "he took his seat," *i.e.*, as a teacher, a Rabbi, and see also the remarks of Ramsay on the way in which St. Paul was evidently regarded at Corinth as one of the travelling lecturers on philosophy and morals so common in the Greek world, "Corinth," Hastings' B.D.<sup>1</sup>, p. 482. The word may be purposely used here instead of the ordinary μένειν to indicate the quiet and settled work to which the Apostle was directed by the vision which had calmed his troubled spirit, and had taught him that his cherished plan of revisiting Macedonia must be postponed to preaching the Word in Corinth. During this period 1 and 2 Thess. were probably written. The year and a half is taken to include the whole subsequent residence in Corinth, ver. 18, in which vv. 12-17 form an episode. Men attacked him with a view of injuring him, but without success, and his continuous abode in Corinth was a fulfilment of the promise in ver 10 (indicated perhaps more clearly by τε than by δέ in ver. 11). On ἡμέρας ἱκανὰς, ver. 18, see below—the words are taken to mark simply a note of the time spent between the incident of vv. 12-17 and the departure of Paul from the city. In this period the Apostle would have founded the Church at Cenchreae, and his labours seem to have extended still further, for in 2 Cor i. 1 we read of the saints in the whole of Achaia (*cf.* 2 Cor. xi. 10) and

the household of Stephanas is spoken of as the firstfruits not of Corinth but of Achaia.

Ver. 12. ἀνθ., *cf.* xiii. 7, another proof of St. Luke's accuracy, Achaia from B.C. 27 (when it had been separated from Macedonia, to which it had been united since B.C. 146, and made into a separate province) had been governed by a proconsul. In A.D. 15 Tiberius had reunited it with Macedonia and Mysia, and it was therefore under an imperial legatus as an imperial province, Tac., *Ann.*, i., 76. But a further change occurred when Claudius, A.D. 44, made it again a senatorial province under a proconsul, Suet., *Claudius*, 25. On subsequent changes in its government see Ramsay, "Achaia," Hastings' B.D. Corinth was the chief city of the province Achaia, and so probably chosen for the residence of the governors.—Γαλλίωνος: we have no direct statement save that of St. Luke that Gallio governed Achaia. Gallio's brother Seneca tells us that Gallio caught fever in Achaia, *Ep. Mor.*, 104, and took a voyage for change of air (Ramsay, *St. Paul*, p. 258) (see also the same reference in Zahn, *Einleitung*, ii., p. 634, and as against Clemen, Ramsay, *St. Paul*, p. 260), a remark which Ramsay justly regards as a corroboration of St. Luke; on the date see Ramsay *St. Paul*, p. 258, and *Expositor* March, 1897, p. 206; "Corinth," Hastings' B.D.<sup>1</sup>, p. 481; Turner, "Chronology of the New Testament," *ibid.* Gallio could not have entered on the proconsulship of Achaia before 44 A.D., and probably not before 49 or 50: Ramsay thinks during the summer of A.D. 52 (Renan and Lightfoot, A.D. 53), whilst recently Schürer (so Wendt, 1899) places the proconsulship of Gallio between 51-55 A.D., *Zw. Th.*, 1898, p. 41 f. 'as against O. Holtzmann, *Neutest. Zeitgeschichte*, who places it before 49 A.D.). The description of Gallio in Acts is quite consistent with what we know of his personal character, and with his attitude as a Roman official.

13. λέγοντες, "Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. 14. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν<sup>1</sup> ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἤνεσχόμεν ὑμῶν.

<sup>1</sup> οὖν om. SABDE, Chrys., verss., Tisch., W.H., R.V., Weiss, Wendt, Blass. D Flor., Vulg. read ω ἀνδρες Ιουδ.

Statius, *Silv.*, ii., 7, 32, speaks of him as "dulcis Gallio," and his brother Seneca writes of him: "Nemo mortalium uni tam dulcis est quam hic omnibus," *Quaest. Nat.*, iv., Praef., and see other references and testimonies, Renan, *Saint Paul*, p. 221, and "Gallio," B.D.<sup>2</sup>. It is quite possible that the Jews took advantage of his easy-going nature and affability, or, if he had recently arrived in the province, of his inexperience. Gallio's Hellenic culture may have led to his selection for the post (Renan, *u. s.*, p. 222). The notion that as a Stoic he was friendly disposed towards the Christians, and on that account rejected the accusations of the Jews, is quite without foundation, see Zöckler, *in loco*. The name of Junius Gallio was an assumed one; its bearer, whose real name was Marcus Annaeus Novatus, had been adopted by the rhetorician, L. Junius Gallio, a friend of his father.—κατεπέστησαν, cf. xvi. 22, verb, only found here. Rendall, *in loco*, renders "made a set assault upon Paul," expressing the culmination of the Jewish hostility in a set assault (not against, as in A. and R.V.).—ἄριστος, as in xv. 25.—τὸ βῆμα: of the proconsul, probably erected in some public place, a movable seat of judgment.

Ver. 13. λέγοντες: in the set accusation which follows there is probably an indication that the Jews could not stir up the crowd against Paul as at Philippi and Thessalonica, for already he had gained too good an influence over the common people (Weiss).—ἀναπείθει: only here in N.T., "persuadendo excitare, sollicitare," it is used of evil persuasion in LXX, Jer. xxxvi. (xxix.) 8 and in 1 Macc. i. 11.—παρὰ τὸν νόμον: "contrary to the law": what law? Roman or Jewish? in a certain sense the expression might include both, for as a *religio licita* the Jewish law was under the protection of the Roman law, and Josephus tells us how leave had been granted to the Jews to worship according to their own law, *Ant.*, xiv., 10, 2 ff. But Paul's teaching was to these Jews the introduction of something illegal, contrary to the religion

which they were allowed to practise, and so they sought to bring his teaching under the cognisance of the proconsul (see Zahn, *Einleitung*, i., p. 190). They may therefore have designedly used a phrase which had a double meaning. But whatever their design, Gallio saw through it, and drew a hard and fast distinction between a charge of illegality against the state and of illegality against Jewish, νόμον τοῦ καθ' ὑμᾶς, not Roman law. In this reply Gallio showed that he knew more about the matter than the Jews supposed, and he may have had some intelligence of the Jewish disturbances at Rome about "Chrestus". Both ἀνθρώπους and σέβ. τὸν Θεόν point to the general nature of the charge, as including Paul's efforts to convert not only Jews but proselytes. At least the Jews would try to give their accusation a colour of illegality against the Roman law, for they would themselves have dealt with it if it had been simply connected with their own religious observances, see "Corinth," Hastings B.D., i., 481.

Ver. 14. μέλλοντος: Lucan; see Burton, p. 71, on οὖν, see critical note and Alford, *in loco*, for its retention.—ἀδίκημα, cf. xxiv. 20, only once elsewhere in N.T., Rev. xviii. 5, here it may perhaps mark a legal wrong, a wrong against the state—the word is used in classical Greek of a breach of law ἀδικ. τῶν νόμων, Dem., 586, 11, while ῥαδιούργημα marks rather the moral wrong. ῥαδ., cf. xiii. 10, not elsewhere either in classical Greek or LXX, but cf. Plut., *Pyrrh.*, 6, "if a misdemeanour or a crime": so Ramsay.—κατὰ λόγον: *ut par est merito*; cf. use of the phrase in Polyb. and 3 Macc. iii. 14 (παρὰ λ., 2 Macc. iv. 46, 3 Macc. vii. 8).—Ἰουδαῖοι without ἄνδρες perhaps in contempt (so Knabenbauer), but see critical note.—ἤνεσχόμεν, cf. Luke ix. 41, and so several times in St. Paul's Epistles, 2 Cor. xi. 1, 4; on the augment and construction see Blass, *Gram.*, pp. 39, 102, Simcox, *Language of the New Testament*, p. 34, note, and Burton, p. 103.



15. εἰ δὲ ζήτημά<sup>1</sup> ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὤψεσθε αὐτοί· κριτὴς γὰρ<sup>2</sup> ἐγὼ τούτων οὐ βούλομαι εἶναι.  
 16. καὶ<sup>3</sup> ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17. ἐπιλαβόμενοι δὲ πάντες<sup>4</sup> οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

<sup>1</sup> The plur. *ζητήματα* read by *ABD<sup>2</sup>E*, verss., Tisch., W.H., R.V., Weiss Wendt, Blass.

<sup>2</sup> γὰρ after *κριτης om.* *ABD 13*, Vulg., Boh., Tisch., W.H., R.V., Weiss, Wendt Blass.

<sup>3</sup> For *απηλασεν*, D<sup>1</sup>, Flor., Hilg. *απελυσεν*, but not Blass.

<sup>4</sup> *AB* Vulg., Boh., Arm. *om.* οἱ Ἕλληνες, so R.V., W.H., Wendt, Weiss; Blass retains (Flor. *om.* πάντες), so Belser and Hilg. Blass in β reads *καὶ ο Γαλλίων προσποιεῖτο αὐτον μὴ βλεπεῖν*. Flor. "simulat se non videre" (d); Belser holds that this is original, p. 87. Some later MSS. read *Ιουδαίοι*.

Ver. 15. If we read the plural *ζητήματα* we may regard it as expressing contempt: "a parcel of questions," Alford; but if they are questions of word (teaching) not deed (opposite *ἔργον, factum*) and of names not things, *verba*, opposite *πράγματα* (Blass); i.e., the arguments as to whether Jesus could rightly or not claim the title of Messiah, see also Page's note.—*νόμου τοῦ καθ' ὑμᾶς*: of your law—not Roman law; with the phrase *cf.* xvii. 28 (xvi. 39 β), xxiv. 22. It is used only once elsewhere in N.T., by St. Paul, Eph. i. 15 (*cf.* Acts xxvi. 3).—*ὤψεσθε αὐτοί*, *cf.* Matt. xxvii. 4, 24; pronoun emphatic, xiii. 18, 19; so in LXX, Num. xiii. 19, Judg. vii. 17, xxi. 21, etc. Blass quotes two passages from Epictetus, ii., 5, 30, and iv., 6, 41.—*κριτὴς γὰρ ἐγὼ*: omit γὰρ; pronoun more emphatic; they could determine their matters according to their own law; so Lysias, xxiii., 29, Festus, xxv., 19.—*οὐ βούλομαι*: "I am not minded," R.V.; the decision while it testifies to the strength of Gallio's character, since unlike Pilate he would not allow himself to be influenced against his better judgment, expresses at the same time his sovereign contempt for the Jews and their religion; to him as to his brother Seneca the Jews were only *sceleratissima gens* (Aug., *De Civ. Dei*, vi., 10). The decision shows no favourable inclination to Christianity itself, but this does not take away from its importance as proving that so far as the Roman authorities were concerned the freedom of speech thus granted would enable the religion of the Christ to make its way through the civilised, i.e., the Roman world; *cf.* Ramsay, *St. Paul*, p. 260, who sees in his residence at Corinth an epoch in Paul's life not only as regards

his doctrine and his presentation of it but also as regards his aim that Christianity should be spread throughout the empire, an aim made more clear by the imperial policy of which Gallio was the exponent.

Ver. 16. *ἀπήλασεν*: probably by his lictors who would be commanded to clear the court. This interpretation of the word is in accordance with the next verse, which describes the crowd of Greeks as prepared to follow up the decision of Gallio by similar treatment of a leading Jew on their own account. See critical note.

Ver. 17. *ἐπιλαβ. δὲ*: of hostile action, xvii. 19, xvi. 19.—*οἱ Ἕλληνες*, see critical note. If *πάντες* alone is read it seems clear from the context that only the Jews could be meant, and Weiss supposes that when they had failed so ignominiously they vented their rage on their own leader, Sosthenes, who as head of the synagogue would naturally have been prominent in presenting the complaint to Gallio. Some of the later MSS. insert *οἱ Ἰουδαῖοι* after *πάντες* to make the meaning clearer. Probably confusion arose in the MSS. from identifying Sosthenes either rightly or wrongly with the Sosthenes in 1 Cor. i. 1, and therefore *οἱ Ἕλληνες* was omitted on the supposition that the Jews were allowed to console themselves by beating a Christian. But not only is it difficult to conceive that Gallio would have allowed them to do this, but there is no occasion to suppose that the Sosthenes here is the same as in 1 Cor. i. 1 (for the name was common), and even if so, he may have become a Christian at a later date. It is much more conceivable that the Corinthians in their hatred of the Jews proceeded to



18. Ὁ δὲ Παῦλος ἔτι προομείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ

second as it were the supercilious treatment dealt out to them by Gallio, and they would naturally fix upon Sosthenes as the leading spirit in the Jewish community. So far as he cared at all, Gallio may have been pleased rather than otherwise at the rough and ready approval of his decision by the populace, see Ramsay, *St. Paul*, p. 250, and "Corinth," Hastings' B.D.<sup>1</sup>, p. 482; Plumptre, *in loco*, and Wendt (1899). The whole of the section, vv. 12-17, is regarded by Clemen, p. 126, Jüngst, p. 165, as an interpolation, but Hilgenfeld puts aside their varying grounds of rejection as unconvincing, and finds it very conceivable that the Jews attempted to hinder the preaching of Paul as is here described (1 Thess. ii. 16). With regard to the whole narrative of Paul at Corinth, vv. 1-17, Spitta, p. 244, concludes, as against Weizsäcker's attack on its historical character, that we may regard it as scanty or even one-sided, but that there is no valid reason to regard it as unhistorical.—**ἔτυπτον**: Hackett interprets the imperfect as showing how thorough a beating Sosthenes received; but "exitus rei quæ depingitur (imperf.) non indicatur, quia nihil gravius secutum est," Blass; the imperfect may simply mean "began to strike".—**οὐδὲν . . . ἔμελεν**, cf. Luke x. 40, a Gallio has become a proverbial name for one indifferent to religion, but there is nothing in St. Luke's statement to support such a view. All the words show is that Gallio was so little influenced by the accusations of the Jews against Paul that he took no notice of the conduct of the Greeks (?) in beating Sosthenes. And if the beating was administered by the Jews, Gallio might well overlook it, as he would regard it as the outcome of some question which only concerned *their* religion (Weiss).

Ver. 18. **ἔτι προομείνας**: this may be an addition to the year and a half, or may be included in it; on **ἔτι** see critical note.—**ἱκανάς**, Lucan, see on viii. 11, etc. the expression shows how little the attack upon the Apostle had injured his prospects of evangelising the city and neighbourhood.—**ἀποταξ.**, Vulgate, *vale-facio*, used by Luke and Paul only, except Mark vi. 46, Luke ix. 61, xiv. 33, Acts, *in loco*, and ver. 21, 2 Cor. iii. 13; in this sense only in middle voice in N.T., in classical Greek not used in this sense, but **ἀσπαζέσθαι τινα** (Grimm, *sub v.*);

cf. also its use in Jos., *Ant.*, xi., 6, 8 (so too in Philo), like Latin, *renuntio*, to forsake (cf. Luke xiv. 33), and in Eccl. writers, Ignatius, *Ad Philadelph.*, xi., 1; Euseb., *H.E.*, ii., 17, 5 (2 Clem., vi., 4, 5).—**ἐξέπλει**: "he set about the voyage," in xx. 6, aorist, not imperfect as here; "recte impf., nam de perfecta navigatione, ver. 22, demum agitur," Blass.—**κειρ.** . . . **εὐχὴν**: in the interpretation of this passage it is undoubtedly best to refer the vow to Paul; grammatically it would refer to Aquila, but it is difficult to see what point there would then be in the statement. If it is urged that Aquila's name placed after Priscilla's indicates that he is the subject of the following verb, we have clearly seen that this is not the only occasion on which Priscilla's name preceded her husband's, see above, and ver. 26, and Rom. xvi. 3. The argument that the notice is intended by St. Luke to show that Paul counselled observance of the law, and did not tempt him to break it, as he was afterwards accused of doing, xxi. 21, is still more irrelevant, for so far nothing has been definitely said as to Aquila's conversion. And if the vow involved any obligation to appear at Jerusalem, it is quite evident that Paul and not Aquila went up to the Holy City. A list of the names on either side is given by Alford, Felten, Wendt. Amongst recent writers we may add Wendt, Zöckler, Blass, Jüngst, Matthias as favouring the view that Aquila is the subject, whilst Weiss, Felton, Ramsay, Hort, Rendall, Page, Knabenbauer, Luckock take the opposite view. What then was the nature and occasion of the vow? Those who connect this vow with the journey to Jerusalem, as if the latter was obligatory in the fulfilment of the former, are justified in regarding the vow as a modified form of the Nazirite vow, Num. vi. 1-21. The man under the Nazirite vow was to drink no wine or strong drink, and to let no razor pass over his head or face. At the end of the time during which the vow lasted, his hair was shaven at the door of the Tabernacle (the Temple), and burnt in the fire of the altar as an offering. But it is to be observed that in this passage the word is **κειράμενος**, whilst of thus completing the Nazirite vow, xxi. 24, the word **ξυρῆσθωνται** is used (cf. 1 Cor. xi. 6), and there is evidence (Wordsworth, *in loco*) that a man who had taken a

Ἀκύλας,<sup>1</sup> κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχὴν.  
19. κατήντησε<sup>2</sup> δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ

<sup>1</sup> After Ακύλας Blass in β reads ος ευχην εχων εν Κεγχρεαῖς την κεφαλην εκειρατο, following Flor.; see Belser, pp. 89-92, who strongly opposes Blass, and cf. Ramsay, *St. Paul*, p. 263, and comment.

<sup>2</sup> κατηντησαν, plur. in ΞABE 13, 40, d, tol., Sah., Boh., Syrr., Arm., Tisch., W.H., R.V., Weiss, Wendt. Blass omits κακείνους κατέλιπεν αὐτον, so Flor., which ends "cum venisset Ephesum in se". Blass, with D, Flor., reads καταντησας δε εις Σ., and continues with D 137, Syr. H. mg., Sah., τῷ ἐπιοντι σαββατῷ εισελθων. διελεχθη EHL P; διελεξατο ΞAB 13, 68, 69, 105, Tisch., Weiss, Wendt, W.H.; διελεγετο D, Gig., Vulg., so Blass in β.

Nazirite vow in a foreign land was allowed to poll or cut his hair shorter (κείρω), provided that the hair so polled was taken to the Temple and burnt there as an offering together with the hair shorn off at the completion of the vow. That the Jews took upon themselves a modified form of the Nazirite vow is proved from Josephus, *B. J.*, ii., 15, 1, when they were afflicted by disease or any other distress. Possibly therefore the vow followed upon St. Paul's deliverance from an attack of sickness, and the warm praise bestowed upon Phœbe, the deaconess of the Church at Cenchreae (*Rom.* xvi. 1), for her personal aid to himself may be taken as some confirmation of this. But if we thus place St. Paul's vow here under the category of the vows mentioned by Josephus, the journey to Jerusalem must be immediately connected with it, as the description given by the Jewish historian plainly shows that the vows in question were modified forms of the regular Nazirite vow. It is a very reasonable conjecture that the vow may be connected with St. Paul's danger at Corinth, and with his safe deliverance from it. As one consecrated to the service of the Lord, he would allow his hair to grow until the promise of his safety had been fulfilled and his embarkation from Corinth was assured. The vow was thus analogous to the Nazirite vow, inasmuch as the same idea of consecration lay at the root of each; but it was rather a private vow (*Hort, Judaistic Christianity*, p. 91, and Weiss, *in loco*), and in this case the journey of the Apostle to Jerusalem would not be conditioned by the vow, but by his desire to be present at some great festival, beyond doubt that of the Passover. On the custom amongst other nations to cut off the hair, and to let it grow in votive offering to the gods, see Holtzmann, *Apostelgeschichte*, p. 395, and Page, *in loco*. Hilgenfeld ascribes the narrative of the

incident to his "author to Theophilus," whether the vow refers to Paul or Aquila, and considers that the story is intended to connect St. Paul as much as possible with Judaism. One of the most curious instances of perverse interpretation is that of Krenkel, who thinks that the κείρω may be referred to Paul, who shaved his head to counteract the epileptic fits with which he was afflicted, 2 Cor. xiii. 7, see Zöckler's note.—Κεγχρεαῖς, see notices of the place in Renan, *Saint Paul*, p. 218, and Hastings' B.D., modern *Kalaniki* (in Thuc. Κεγχρεαῖς): the eastern harbour of Corinth, about nine miles distant, connecting the trade with Asia; Lechaëum, the other port ("bimaris Corinthi," Horace, *Odes*, i., 7, 2), connecting it with Italy and the West. Τούτῳ μὲν οὖν χρόνῳ τὰ πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ, Strabo, viii., 6, p. 380.

Ver. 19. κατήντησε, see critical note. —εἰς Ἔφεσον: a voyage of two or three days with unfavourable wind. Cicero mentions two occasions when the voyage from Ephesus to Athens took two weeks, *Ad Attic.*, vi., 8, 9; iii., 9, but in both instances extraordinary delays were the cause of the lengthy voyage; on Ephesus see xix. 1.—κἀκείνους κατέλ. αὐτοῦ: Ephesus, famous for its commerce, where they might carry on their trade, although it is perhaps somewhat hazardous to regard the city as the centre of the particular trade in which they were engaged. Lewin quotes two passages in support of this, but they both refer to one event, the presentation of a tent by the Ephesians to Alcibiades, "Ephesus" B.D.<sup>2</sup>.—αὐτὸς δὲ: this does not mean that Paul for his part (in contradiction to Aquila and Priscilla) went into the synagogue; such an interpretation seems unnatural. Others explain that Aquila and Priscilla were left in the town, and that the synagogue was outside the town (so Alford), but this does not seem satisfactory as a full explanation,



εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖον χρόνον μείναι παρ' αὐτοῖς,<sup>1</sup> οὐκ ἐπένευσεν· 21. ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν,<sup>2</sup> Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς·

<sup>1</sup> παρ' αὐτοῖς *om.* **NAB** 36, 40, *Vulg.*, *Syr. H.* text, *Aeth.*, so *Tisch.*, *W.H.*, *R.V.*, *Weiss*, *Wendt*, *Blass*.

<sup>2</sup> After εἰπὼν **NABE** 13, 15, 105, 180, *Vulg.* (*ex. demid.*), *Sah.*, *Boh.*, *Arm.*, *Aethro. om.* *dei* . . . *ieroσ.*, so *Tisch.*, *W.H.*, *R.V.*, *Weiss*, *Wendt*; retained by *T.R.*, so *Meyer*, after (*D*)*HLP* 36, 40, *Syrr.*, *demid.*, *Chrys.*, *Oec.*, *Thl.*, *Gig.*, *Wer.*; *D* has τὴν ἑορτὴν ἡμέραν, omitting the second τὴν. *Blass*, p. xx., thinks *D* here affected by the corresponding Latin, "sollemnem diem advenientem". The reading may have arisen from a desire to give a reason for St. Paul's urgency in making a brief journey to Jerusalem, a journey to which the ἀναβας of ver. 22 was regarded as referring (*cf.* xx. 16). But whether we follow the Bezan text or not, Ramsay holds that the shorter reading of the great MSS. still implies a hurried visit to Jerusalem, which could only be for some great occasion—the Feast of the Passover close at hand (so Ramsay, *St. Paul*, p. 263). Possibly the performance of his vow may have occasioned this urgent desire (*Belser*). But in xix. 1 *D* has a further expansion of the text, and speaks of a purposed but unaccomplished journey of St. Paul to Jerusalem, so that we cannot find in xviii. 22 an intimation of the accomplishment of this journey (*cf.* *Corssen*, *G. G. A.*, p. 440, 1896; *Hilgenfeld*, *Zw. Th.*, 1896, p. 82), and ἀναβας, xviii. 22, does not refer to a journey to Jerusalem at all on this view. But the reference of β in xix. 1 to the proposed journey in xviii. 21 has been doubted: Paul may have visited Jerusalem, xviii. 22, then travelled through Galatia and Phrygia, ver. 23, and have formed anew an intention to pay another visit to Jerusalem (so *Belser*, strongly against *Blass*, *Beiträge*, p. 97, and also *Die Selbstvertheidigung des heiligen Paulus*, p. 140 ff., *App. I.*; the visit in xviii. 22 having been already accomplished for the performance of his vow). But if xix. 1 does refer back to the journey of xviii. 21, *Wendt* maintains that the original occasion for the addition in that verse may still have been the fact that ἀναβας was understood of a journey to Jerusalem. For the two additions may proceed from different hands; that in xviii. 21 has much better attestation than that in xix. 1, and may owe its origin to the correct reference of ἀναβας in ver. 22 to a journey to Jerusalem; whilst the later addition in xix. 1 may have been occasioned by that of xviii. 21, because the reference in ver. 22 to a journey to Jerusalem was no longer recognised (*Wendt*, 1899, note, p. 306); see further on xix. 1.

especially after xvi. 13. It seems most probable that St. Luke uses the words in an anticipatory way, and passes on to the doings of the chief figure, Paul. In spite of all that he had sundered at the hands of his countrymen, St. Paul is still an Israelite, yearning for the hope of Israel, and desirous that others should participate in his hope, see critical note on β and *Wendt* (1899), note, p. 305.—διελέχθη: aorist, not imperfect as in ver. 4; "delivered a discourse to the Jews," so Ramsay, in contrast to the continued stay at Corinth marked by the imperfect; so *Alford*.

Ver. 20. ἐπένευσεν: only here in *N.T.*, but *cf.* 2 Macc. iv. 10, xi. 15, xiv. 20, frequent in classical Greek. St. Paul must have had some very pressing reason for refusing such an invitation from his own countrymen.

Ver. 21. See critical note. The Feast, as Ramsay maintains, *St. Paul*, p. 264

(so *Ewald*, *Renan*, *Zöckler*, *Rendall*, *Blass* and others), was the Passover, the one which seems most reconcilable with the chronology; others maintain Pentecost, so *Anger*, *Alford*, *Wieseler*, *Plumptre*—see *Alford*, *in loco*, and *Turner*, *Chron. of the N. T.*, p. 422; *Lewin* favours Tabernacles.—ἀνακάμψω, *cf.* xix. 1: used by St. Luke, Luke x. 6, Matt. ii. 12, Heb. xi. 15; used also several times in *LXX*, Jud. xi. 39 A, 2 Sam. viii. 13, 1 Kings xii. 20, Job xxxix. 4, Sus. 14, and other instances, so in classical Greek, to return to a place, *Herod.*, ii. 8.—τοῦ Θ. θεῶν, *cf.* 1 Cor. iv. 19, xvi. 17, James iv. 15. Not only amongst Jews and Arabs but amongst Greeks and Romans similar phrases were in vogue, see *Meyer's* note on James iv. 15; see critical note on β.—ἀνήχθη, see above on xiii. 13.

Ver. 22. κατελθὼν εἰς *K.*, *i.e.*, *Cæsarea* *Stratonis*, *i.e.*, came down from the



τοῦ Θεοῦ θελοντος. καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου · 22.<sup>1</sup> καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. 23. καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλιτικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

<sup>1</sup> 137, Syr. Harcl. mg., Pesh. read *τον δε Ακυλαν εισαγεν εν Εφεσω*· *αυτος δε αναχθεις ηλθεν εις Καισ.*, so as to bring in the words omitted above, *κατελιπεν αυτους εκει*—no mention of Priscilla; this would be characteristic of the Bezan reviser, *cf.* ver. 26, etc.

high sea to the coast, the shore, *cf.* xxvii. 5 (xxi. 3), so in Homer, and also of coming down from the high land to the coast, see Grimm-Thayer, *sub v.*—*ἀναβάς, i.e.*, to Jerusalem, the usual expression for a journey to the capital, *cf.* xi. 2, xv. 2 (b), xxv. 1, 9, Matt. xx. 18, Mark x. 32, see Luke ii. 42, xviii. 31, xix. 28, John ii. 13, vii. 8, Gal. ii. 1; *cf.* xxiv. 1, 22, xxv. 6, where “to go down” is used of the journey from Jerusalem to Cæsarea. To suppose that the word is used to indicate simply that they landed in the harbour, or because the town lay high up from the shore, or because the place of assembly for the Church was on high ground, is quite arbitrary, and cannot be set against the usage of the term “going up” and “going down” in relation to Jerusalem; see Hort, *Ecclesia*, p. 96; Ramsay, *St. Paul*, p. 264; so Bengel, Neander, Meyer, Hackett, Zöckler, Rendall, Page, Weiss, Weizsäcker, Spitta, Jüngst, Hilgenfeld, Wendt, Knabenbauer, and Belser, *Beiträge*, p. 89, who opposes here the position of Blass (and if the T.R. in ver. 21 is retained in β certainly “the going up” to Jerusalem seems naturally to follow). Blass maintains that Cæsarea is meant, but he is evidently led to adopt this view by his desire to retain the reading in D, xix. 1, see Zöckler, *in loco*, and Ramsay, p. 264, and Belser, *u. s.*, for a criticism of Blass’s view. Amongst the more recent critics, Zahn, *Einleitung*, ii., 343, 350, combats the reasons alleged by Belser, and takes the going up and the Church mentioned to refer to Cæsarea and the Church there, not to Jerusalem. This visit of St. Paul to Jerusalem is disputed by McGiffert, although he does not deny with Weizsäcker the whole journey, but admits that the Apostle went as far as Antioch. So too Wendt is not prepared to follow Weizsäcker entirely, although he holds that as the Apostle went to Syria, Luke concluded that he must have gone up to Jerusalem (so McGiffert). On the other hand, the

historical truthfulness of the journey to Jerusalem is stoutly defended by Spitta (pp. 246-248). The silence of the Galatian Epistle is admitted by Wendt to be in itself no proof against its occurrence, and still less objection can be based on the supposed variance at this time between St. Paul and the Jewish Christians of the capital. See Zöckler’s note, p. 272, and also Alford, *in loco*.—*τὴν ἐκκ.*: the Church at Jerusalem may be fairly regarded as indicated, the *ἐκκ. κατ’ ἐξοχὴν*: “primariam, ex qua propagatæ sunt reliquæ,” Bengel. If St. Luke had meant the Christians in Cæsarea, he would probably have said that Paul saluted the brethren or the disciples, *cf.* xxiv. 7 (see Belser, *u. s.*, p. 90). This visit of St. Paul to Jerusalem would probably be his fourth, ix. 26, xi. 30 (xii. 25), xv. 4, and if he went on this fourth occasion to complete a vow, this fact alone would prove that the visit was not wanting in an object: see however note on ver. 18.—*ἀσπασ.*: the word indicates a short stay. Blass interprets that the Apostle went up from the harbour to the city of Cæsarea, and then “went down to Antioch”. But Ramsay, p. 264, urges that it is impossible to use the term *κατέβη* of a journey from the coast town Cæsarea to the inland city Antioch; on the contrary, one regularly “goes down” to a coast town, xiii. 4, xiv. 25, xvi. 8, etc. At the Syrian Antioch, the mother of the Gentile churches, St. Paul would find a welcome after his second journey, as after his first—this so far as we know was his last visit to a place which was now no longer an effective centre for the Apostle’s work, or for the supervision of his new churches.

Ver. 23. *ποιήσας χρόνον τινὰ*: St. Paul would naturally have spent some time in a place so associated with the origin of Gentile Christianity, and with his own labours, the starting place of each of his missionary journeys; on the phrase in St. Luke see Friedrich, *cf.*

24. Ἰουδαῖος δέ τις Ἀπολλῶς<sup>1</sup> ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.  
 25. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καί, ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου,<sup>2</sup> ἐπιστάμενος

<sup>1</sup> D reads Απολλωνιος, possibly correct, so Blass in β, and Hilg., but cf. Ramsay, *St. Paul*, p. 268, C. R. E., p. 151, and see below; see also Wendt (1899), p. 308, note, who thinks with Blass that orig. in Acts Απελλης as in N\*.

<sup>2</sup> For Κυρίου NABDEL 13, 36, 40, verss., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. read Ἰησού. After κατηχ. D (Gig.) reads ἐν τῇ πατρίδι. For τὴν ὁδὸν D has τὸν λόγον, but not Blass. For ἐλάλει D<sup>1</sup> has ἀελάλει (d, *eloquebatur*), so Blass in β, and Hilg.; see also below.

xv. 33, xx. 3, James iv. 13, Rev. xiii. 5, St. Matt. xx. 12, 2 Cor. xi. 25.—The stay was probably not lengthy, especially if advantage was to be taken of the travelling season for the highlands of Asia Minor, Turner, *Chronology of N. T.*, p. 422, Hastings' B.D. On the connection of the Galatian Epistle with this stay in Antioch see Ramsay, especially *St. Paul*, pp. 190, 265.—ἐξῆλθε, on his third missionary journey.—καθεζέσθαι, see above on p. 118.—διερχόμενος, see above on xiii. 6.

Ver. 24. Ἀλεξ., cf. vi. 9, Schürer, *Jewish People*, div. ii., vol. ii., p. 226, E.T. At Alexandria the LXX was written and Philo lived; here too was the magnificent mosque of which it was said that he who had not worshipped in it had not witnessed the glory of Israel, Edersheim, *History of the Jewish People*, pp. 67, 186, 405, 409; on the contact of Jewish and Greek thought in Alexandria, "Alexandria," B.D.<sup>3</sup> (Westcott). What was the exact influence of his Alexandrian training upon Apollos we are not told, but as a cultured Jew of such a centre of Hellenistic influence, it is quite possible that Aquila and Priscilla chose him for the work at Corinth because they thought that his training and learning would attract the attention of a Corinthian audience. Possibly his preaching may have included some Philonian speculations, but the difference between him and St. Paul in their teaching at Corinth may have consisted in outward form and delivery rather than in substance; see Canon Evans, *Speaker's Commentary*, iii., p. 240. No doubt the subtle Corinthian would admire the eloquence of Apollos and pervert his words, but there is no reason to suppose that Apollos encouraged any such party spirit. On his work at Corinth and the last notice of him, Titus iii. 13, see "Apollos," B. D.<sup>3</sup>, and Has-

tings' B.D., cf. 1 Cor. xvi. 12, for his unambitious and peaceful character, and Plumptre, *in loco*. The Book of Wisdom was attributed to Apollos by Dean Plumptre, but see on the other hand "Wisdom of Solomon," B.D.<sup>3</sup> (Westcott), and *Speaker's Commentary*, "Apocrypha," vol. i., p. 413.—λόγιος; "learned," R.V., "eloquent," margin; A.V., "eloquent"; the word may include both learning and eloquence. In classical Greek of a man learned, as, e.g., in history (Herod.), but in Plutarch λογιστής, eloquence, and so λόγιος, eloquent. Meyer rendered the word "eloquent," so Weiss, Zöckler, Page, Alford, Hackett, Felten, Blass (*doctus ap. antiquos*), δυνατός referring rather to his learning and acquaintance with the Scriptures: "a good speaker and well read in the Scriptures" (Ramsay). Rendall however takes δυνατός as conveying the idea of eloquence, but in vii. 22 the word cannot mean eloquent as applied to Moses, but rather denotes the wise and weighty nature of his utterances, see Lobeck, *Phryn.*, p. 198.

Ver. 25. See critical note on the proposed omission of the verse and reading also in D.—κατηχ., cf. Luke i. 4, "taught by word of mouth," R.V., margin; D. adds ἐν τῇ πατρίδι, and Blass holds that we may learn from this that some form of Gospel teaching had already been known in Egypt. But how far had Apollos been instructed? It is commonly held that he only knew the Baptism of John and nothing further, and that he was imperfectly acquainted with the facts of our Lord's life. But he is said to have taught accurately (ἀκριβῶς) "the things concerning Jesus" (see critical note), and not only so, but, as Blass also points out, the mention of the twelve disciples at Ephesus has previously been taken to mean literally that these men were disciples of the Baptist, and had never



μόνον τὸ βάπτισμα Ἰωάννου· 26. οὗτός τε ἤρξατο παρῆρσιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ<sup>1</sup> Ἀκύλας καὶ Πρίσκιλλα,

<sup>1</sup> Ακύλας καὶ Πρίσκιλλα, so DHLP, Syrr. P. and H., Sah., Arm., Chrys., Gig.; but Πρ. καὶ Ακ. ABE 13, Vulg., Boh., Aeth., Tisch., W.H., R.V., Weiss, Wendt, so Blass, although in β we might have expected the other order, as characteristic of the Bezan text; see Ramsay, *St. Paul*, p. 268, and see below on verse 2.

heard of Jesus, whereas the words used to describe them, μαθηταὶ καὶ πιστεύσαντες, are never used except of Christians. What is the conclusion? That whilst Apollos, like these twelve men, was acquainted with no other *Baptism* than John's, he may have known quite as much of our Lord's words and deeds as was contained in the Gospel of St. Mark in its mutilated form, xvi. 8, which tells us nothing of *Christian* Baptism. And if we further ask from what source did Apollos gain this accurate information, Blass answers: "videlicet non sine scripto aliquo Evangelio". If, he urges, it had been otherwise, and Apollos had been instructed by some disciple of the Apostles and not through a written Gospel, the position of things in the text would be reversed, and Apollos would have been imperfectly acquainted with our Lord's life and teaching, whilst he could not have failed to know of *Christian* Baptism as the admission to Christian churches. Blass therefore believes that before the year 50 (he places the Conference in 45 or 46) written Gospels were in existence, and he evidently leans to the belief that St. Mark's Gospel, or some first edition of it, was the Gospel from which Apollos was instructed (see *in loco*, and cf. also *Philology of the Gospels*, p. 30). But the word κατηχ. on this view must be taken not to include but to exclude, at all events mainly, a reference to catechetical teaching, and this from the use of the word in the N.T. is most unlikely. In the majority of the cases, as Blass admits, the word denotes oral teaching, although he maintains that this meaning is not always strictly kept. In the N.T. the word is used only by Luke and Paul, altogether eight times, in six of which it is used with reference to oral instruction, according to Mr. Wright: "Apollos: a study in Pre-Pauline Christianity," *Expository Times*, October, 1897 (but see also in answer, Blass, *Philology of the Gospels*, p. 31). Mr. Wright suggests that Apollos may have derived his knowledge of "the facts concerning Jesus" from one of the many Catechists who were sent out from Jerusalem, and visited

in large numbers the capital of Egypt, and by him Apollos like Theophilus was instructed in the way of the Lord. This view certainly gives an adequate meaning to κατηχ., but still it seems strange that a Catechist, even if his chief business was to catechise or instruct in the facts of the Gospel history, should say nothing about *Christian* Baptism; surely a Catechist would himself be a baptised member of Christ. It is possible that Apollos may have deliberately decided to abide as he was; he may have said that as the Master Himself had fulfilled all righteousness in John's Baptism, so that Baptism was sufficient for the servant. But on this view one has to suppose that no news of the events of Pentecost had reached Alexandria, although Egyptian Jews had been present at the feast. But the news which Apollos may have received had been imperfect, cf. xix. 2, 3, and he had not therefore abandoned his position as a follower of the Baptist, who accepted the teaching that Jesus was the Messiah without knowing fully how that claim had been fulfilled, who had been baptised with the Baptism of the Baptist unto repentance without knowing the higher blessings conferred by membership in the Body of the Risen and Ascended Lord: see further *Expository Times*, vol. vii., pp. 564, 565; *Hermathena*, xxi. (1895); Weiss and Zöckler, *in loco*.—ἐλάλει καὶ ἐδίδασκεν: Blass prefers D ἀπελάλει, which Wright, *u. s.*, p. 11, renders "repeated by rote".—ζέων τῷ πνεύματι, cf. Rom. xii. 11, this fervency was shown not only in speaking what he knew, but in teaching it to others, cf. ver. 11, where the same word is used of Paul's instructions. We can scarcely take ἐλάλει as *privatim*, ἐδίδασκεν *publice* (Bengel).—ἀκριβῶς: "accurately," so often in classics, and as agreeing best here with this verse and the comparative in ver. 26; on the use of the word in medical writers see Hobart, p. 251; Weiss, Meyer's *Kommentar*, Luke i. 3, also compares the similarity between St. Luke's phrase and Galen's dedication of his work to a friend (he also finds a parallel in Jos., *C. Apion*, i., 10); see also below on



προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. 27.<sup>1</sup> βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψά-

<sup>1</sup> In D, Syr. Harcl. mg. ἐν δε Εφεσῷ ἐπιδημουντες τινες Κορινθιοι και ακουσαντες αυτου παρακαλουν διελθειν συν αυτοις εἰς τὴν πατρίδα αὐτῶν. συγκατανευσαντος δε αυτου οι Εφεσιοι εγραψαν τοις εν Κορινθῷ μαθηταις, οπως αποδεξωνται τον ανδρα, ος επιδημησας εἰς τὴν Αχαΐαν πολυ συνεβάλλετο εν ταις εκκλησιαῖς. If the work of a reviser, object seems to be to show more clearly why Apollos came to Corinth. ἐπιδημειν is Lucan; συγκατανευειν occurs nowhere in N.T. Belser, pp. 87, 88, argues for the value of the β text here, esp. in the addition ἐν ταις εκκλησιαῖς, which shows St. Paul had not confined his attention to Corinth. But if original, why omitted? See Ramsay, *St. Paul*, p. 267; W.H. marg.; Holtzmann, *Apostelgeschichte*, p. 396. δια της χαριτος om. D 137, Gig., Par., Vulg., Syr. Harcl., so Blass in β.

ἀκριβέστερον and its employment by Dioscorides. The word occurs in Luke twice, Luke i. 3, Acts xviii. 25, and elsewhere in Matt. ii. 8, and twice in St. Paul, 1 Thess. v. 2, Eph. v. 15, whilst ἀκριβέστερον occurs four times in N.T., and each time in Acts, cf. ver. 26, xxiii. 15, 20, xxiv. 22.

Ver. 26. παρῆρσιάζεσθαι, see above on p. 242; whatever was the exact form of the belief of Apollos, he had at all events the courage of his convictions. —ἀκούσαντες showing that Priscilla and Aquila had not separated themselves from their fellow-countrymen.—προσελάβοντο, cf. xvii. 5, i.e., for instruction in private.—ἀκριβέστερον: on its use by St. Luke see above on ver. 25. The word is used by Dioscorides in his preface to his *De Materia Medica*: see Weiss-Meyer's *Kommentar* on Luke i. 1, and Vogel, p. 17, as an instance of medical language.—ἐξέθεντο: we are not told whether he was baptised, but xix. 5 makes it probable that he was; see Zöckler's note. "Qui Jesum Christum novit, potentes in Scriptura docere potest," Bengel, and Vogel u. s.

Ver. 27. διελθεῖν εἰς, cf. Luke viii. 22, Mark iv. 35, Latin, *trajicere*.—προτρεψ. . . . ἔγραψαν: "encouraged him and wrote," R.V., so Chrysostom, Erasmus, Grotius, Bengel, Felten, Lumby, Rendall, Knabenbauer: "currentem incitantes" Bengel. But others refer it to the disciples, "wrote exhorting the disciples," i.e., wrote letters of commendation, 2 Cor. iii., so Luther, De Wette, Ewald, Zöckler, Alford, Wendt, Weiss, Nösgen, Hackett. Blass thinks that the word can be referred to neither in the sense of *cohortari*, and prefers the rendering in accordance with the Syriac *antevertunt*, but cf. Wisdom xiv. 18, 2 Macc. xi. 7 for the former sense, so in classical Greek; only here in N.T., classed not only by

Hobart, but also by Vogel, as amongst the medical words in St. Luke, u. s., p. 17.—συνεβάλετο: only here in N.T. in middle, with dative of the person, *profuit*, so often in Greek authors, especially Polybius; Wisdom v. 8, Xen., *Cyr.*, i., 2, 8; cf. 1 Cor. iii. 6, "rigavit A. non plantavit" Bengel.—διὰ τῆς χ.: "helped much through grace them which had believed" R.V., margin. This connection of the words seems preferable, as stress is laid upon the fact that the gifts and eloquence of Apollos were only available when God gave the increase—the position of the words is not against this, as they may have been so placed for emphasis. Blass, who joins the phrase with *πεισισ*, adds "quamvis ibi abundat". It does not seem natural to explain the word χάρις here as the Gospel, or to refer it to the grace of the eloquence of Apollos.

Ver. 28. εὐτόνως: "powerfully," only in Luke, cf. Luke xxiii. 10, "vehemently," like Latin, *intente*, *acriter*, Josh. vi. (7), 8 (-vos, 2 Macc. xii. 23, 4 Macc. vii. 10, A R); found also in classical Greek, and may be one of the "colloquial" words common to the N.T. and Aristophanes, cf. *Plutus*, 1096 (Kennedy, p. 78). But as the word is used only by St. Luke, it may be noted that it is very frequently employed by medical writers, opposed to *άτονος*.—διακατηλέγγετο: "powerfully confuted," R.V. The word does not prove that Apollos convinced them (A.V. "mightily convinced"), lit., he argued them down; but to confute is not of necessity to convince. The double compound, a very strong word, is not found elsewhere, but in classical Greek *διελέγχω*, to refute utterly (in LXX, middle, to dispute), *κατελέγχω*, to convict of falsehood, to belie.—ἐπιδεικνύς: only once elsewhere in N.T., Heb. vi. 17, and in classical Greek as in Plato, to prove, to demonstrate.

μενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβόλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος.

Additional note on Acts xviii. 23 (see an xvi. 6).

In a brief attempt to refer to a few difficulties connected with this verse, it is well to bear in mind at the outset that St. Luke never uses the noun *Γαλατία* (which is twice used by St. Paul, 1 Cor. xvi. 1, Gal. i. 2), but the adjective *Γαλατικός*, xviii. 23 and xvi. 6, in both cases with the noun *χώρα*; St. Paul in each case is speaking of the "Churches of Galatia"; St. Luke in each case is speaking of the Apostle's journeys. How may we account for this different phraseology? If St. Luke had meant Galatia proper, we may believe that he would have used the word *Γαλατία*, but as he says *Γαλατική χώρα* he speaks as a Greek and indicates the Roman province Galatia, or the Galatic province; a name by which the Greek-speaking natives called it, whilst sometimes they enumerated its parts, e.g., Pontus Galaticus, Phrygia Galatica, *Expositor*, pp. 126, 127, August, 1898 (Ramsay), and Hastings' B.D., "Galatia" (Ramsay), pp. 87-89, 1899; cf. the form of the derived adjective in -ικός in the pair *Λακωνική γῆ* and *Λακωνία*. St. Paul on the other hand, speaking as a Roman citizen, used the word *Γαλατία* as = the Roman province, for not only is there evidence that *Γαλ.* could be so employed in current official usage (the contrary hypothesis is now abandoned by Schürer, one of its former staunch supporters, see *Expositor*, u. s., p. 128, and Hastings' B.D., ii., 86), but it seems beyond all dispute that St. Paul in other cases classified his Churches in accordance with the Roman provinces, Asia, Macedonia, Achaia, *Expositor*, u. s., p. 125; Zahn, *Einleitung*, i., 124; Renan, *Saint Paul*, p. 51; Hausrath, *Neutest. Zeitgeschichte*, iii., p. 135; Clemen, *Chron. der Paulinischen Briefe*, p. 121. Why then should the Churches of Galatia be interpreted otherwise? Ramsay ("Questions," *Expositor*, January, 1899) may well appeal to Dr. Hort's decisive acceptance of the view that in 1 Peter i. 1 (*First Epistle of St. Peter*, pp. 17, 158) the Churches are named according to the provinces of the Roman empire (a point emphasised by Hausrath, u. s., in advocating the South-Galatian theory), and that in provincial Galatia St. Peter included at least the Churches founded by St. Paul in Galatia proper, i.e., in Phrygia and Lycaonia, although it must be re-

membered that Dr. Hort still followed Lightfoot in maintaining that the Galatians of St. Paul's Epistle were true Galatians, and not the inhabitants of the Roman province. "But if St. Peter, as Hort declares, classed Antioch, Iconium, Derbe and Lystra among the Churches of Galatia, must not Paul have done the same thing? Is it likely that 1 Peter, a letter so penetrated with the Pauline spirit, so much influenced by at least two Pauline Epistles, composed in such close relations with two of Paul's coadjutors, Silas and Mark, should class the Pauline Churches after a method that Paul would not employ?" (Ramsay, *Expositor*, January, 1899.) The Churches which in this view are thus included in the province Galatia, viz., Pisidian Antioch, Iconium, Lystra, Derbe, would be fitly addressed as Galatians by a Roman citizen writing to provincials proud of Roman names and titles (although Wendt (1899) urges this mode of address, Gal. iii. 1, as one of two decisive points against the South Galatian theory). For we must not forget that two of the four Churches in South Galatia were Roman *coloniae*, Antioch and Lystra, whilst the two others mentioned in Acts xiv. bore an emperor's name, Claudio-Iconium, Claudio-Derbe. That the title "Galatians" might be so applied to the people of Roman "Galatia" has been sufficiently illustrated by Zahn, *Einleitung*, i., p. 130, and Ramsay, *Expositor*, August, 1898, cf. Tac., *Ann.*, xiii., 35, xv., 6; *Hist.*, ii., 9; and it is very noteworthy that in Phil. iv. 15 St. Paul in addressing the inhabitants of a Roman *colonia* addresses them by a Latin and not a Greek form of their name, *Φιλιππησιοι* = Latin, *Philippenses*, so that in addressing the four Churches of South Galatia, so closely connected with Rome as we have seen, St. Paul would naturally address them by the one title common to them all as belonging to a Roman province, *Galatae*, Galatians; Ramsay, *Expositor*, August, 1898; McGiffert, *Apostolic Age*, pp. 177-179.

St. Paul then uses the term Galatia as a Roman citizen would use it, while St. Luke employs the phraseology common in the Ægean land amongst his contemporaries; he does not speak of Galatia, by which term he would as a Greek mean North Galatia, but of the "Galatic territory" or of the region or regions with which he was concerned; see on



28. εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο<sup>1</sup> δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

<sup>1</sup> δημοσία ἐπιδεικνὺς, D 137 has δημ. διαλεγόμενος καί, so Blass in β, and Hilg., but apparently superfluous after διακατηλέγχετο (Weiss).

this *Expositor*, August, 1898, pp. 126, 127, and Hastings' B.D., "Galatia". In xvi. 6 he writes of a missionary tour (see on διήλθον, note, l. c.) through the Phrygo-Galatic region; in xviii. 23 he speaks of a missionary tour through the Galatic region (Derbe and Lystra) and the Phrygian (Iconium and Antioch). It is, moreover, important to note that whether we take Φρυγία, xviii. 23, as an adjective, χώρα being understood, or as a noun, the same sense prevails, for we have evidence from inscriptions of Antioch that Galatic Phrygia was often designated by the noun, "and St. Luke may be allowed to speak as the people of Antioch wrote," Ramsay, Hastings' B.D., ii., p. 90, 1899. See further the same writer's reference to the testimony of Asterius, Bishop of Amasia in Pontus Galaticus, A.D. 400, in favour of the above view, who paraphrases xviii. 23, τὴν Λυκαονίαν καὶ τὰς τῆς Φρυγίας πόλεις, and places the journey through Lycaonia and Phrygia immediately before the visit to Asia, xix. 1; see especially Ramsay, *Studia Biblica*, iv., p. 16 ff. and p. 90; Hastings' B.D., u. s., as against Zahn, *Einleitung*, i., p. 136.

But further: if the Phrygo-Galatic district thus lay on the road to Ephesus, it is difficult to see how St. Paul could be conceived of as going to a distance of some 300 miles out of his route to Galatia in the narrower ethnical sense of the word; and this is one of the many points which influences Mr. Turner to regard the South Galatia view as almost demonstrably true, *Chron. of the N.T.*; Hastings' B.D., i., 422 (see also to the same effect, Renan, *Saint Paul*, p. 52; and Rendall, *Acts*, p. 275; Salmon, *Introd.*, p. 377). McGiffert (so too Renan, Hausrath) maintains that if the North Galatian theory is correct, and St. Paul is not addressing the Churches founded on his first missionary journey, but only those founded, as we must suppose, during a period of missionary labour in North Galatia, a period inserted without a hint from St. Luke in xvi. 6, it seems incomprehensible why Barnabas should be mentioned in the Galatian Epistle. The Churches in North Galatia could scarcely have known anything about

him, especially as *ex hypothesi* they had been evangelised after the rupture between Paul and Barnabas, Acts xv. 36 ff. If, however, the Churches of the Epistle = the Churches founded in Acts xiii., xiv., then we can at once understand the mention of Barnabas. But Mr. Askwith has lately pointed out with much force (*Epistle to the Galatians*, p. 77, 1899) that this argument must not be pressed too far. The introduction of Barnabas in the Galatian Epistle does not prove that he was known personally to the Galatians (although it may reasonably warrant the inference that he was known by name) any more than the allusion to him, 1 Cor. ix. 6, proves that he was personally known to the Corinthians, cf. also Lightfoot, *Colossians*, p. 28.

One more significant and weighty fact deserves mention. In St. Paul's collection for the poor Saints (on the importance of which see xxiv. 17) there is every reason to believe that all the Pauline Churches shared; in 1 Cor. xvi. 1 appeal is made to the Churches of Galatia and Achaia, and the Churches of Macedonia and Asia subsequently contributed to the fund. If by Galatia we understand Galatia proper, and not the Roman province, then the four South Galatian Churches are not included in the list of subscribers, and they are not even asked to contribute. This appears inconceivable; whereas, if we look at the list of delegates, Acts xx. 4, whilst Macedonia and Asia are represented, and Gaius and Timothy represent the Churches of South Galatia, no delegate is mentioned from any North Galatian community (see Rendall: "Pauline collection for the Saints," *Expositor*, Nov., 1898, and "The Galatians of St. Paul," *Expositor*, April, 1894; also Weizsäcker, *Apostolic Age*, i., 272, E.T., and McGiffert, *Apostolic Age*, p. 180, Askwith, *Epistle to the Galatians*, p. 88 ff. (1899)). For the literature of the question see Ramsay, "Galatia," Hastings' B.D., ii., p. 89, 1899; Zahn, *Einleitung*, i., pp. 129, 130; Wendt (1899), p. 276, and "Galatians, Epistle to the," Marcus Dods, Hastings' B.D., ii., 94. To the list given in the last reference may be added the names of Wendt, O. Holtzmann, Clemen, V. Weber (Würzburg), Page, Rendall, McGiffert,



XIX. 1.<sup>1</sup> ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλῷ εἶναι ἐν Κορίνθῳ, Παῦλον, διελθόντα τὰ ἀνωτερικὰ μέρη, ἔλθειν εἰς Ἐφεσον· 2. καὶ

<sup>1</sup> D, Syr. Harcl. mg. read at commencement of verse Θελοντος δε του Παυλου κατα την ιδιαν βουλην πορευεσθαι εις Ιερουσολυμα, ειπεν αυτω το πνευμα υποστρεφειν εις την Ασιαν. διελθων δε τα ανωτερικα μερη. See above on xviii. 21, and Ramsay, *St. Paul*, p. 266—the supposed failure to pay the visit to Jerusalem is explained by the interpolation of the above statement; cf. Harris, *Four Lectures*, etc., p. 48, who quotes Ephrem, *in loco*. The omission of the notice about Apollos is explained by Weiss, *Codex D*, p. 93, on the ground that it had no meaning for the reviser, but it may have been accidental because of the other changes. Απολλω B<sup>9</sup>, so W.H., Weiss, Wendt; Απολλων A<sup>2</sup>L 40; Απελλην B<sup>1</sup> 180. ευρειν instead of ευρων, so B<sup>9</sup>AB, Vulg., Boh., Arm.; Tisch., Weiss, Wendt, W.H., R.V. adding τε after ειπεν.

in favour of the South Galatian view, and most recently Askwith, *Epistle to the Galatians* (1899); whilst to the other side may be added Volkmar, Schürer, Holsten, who has examined the whole subject closely in his *Das Evangelium des Paulus*, p. 35 ff. (chiefly in reply to Hausrath's strong support of the opposing view), Zöckler, Jülicher, Hilgenfeld, *Zeitschrift für wissenschaft. Theol.*, p. 186 ff. and p. 353, 1896, Schmiedel, and amongst English writers, Findlay, *Epistles of St. Paul*, p. 288 ff., and very fully Dr. Chase, *Expositor*, 1893, 1894.

We can only make a passing allusion to the date or possible date of the Galatian Epistle. Ramsay, *St. Paul*, p. 189 ff., places it at the close of the Apostle's second missionary journey during his stay at Antioch, xviii. 22 (A.D. 55), whilst McGiffert also places it at Antioch, but *before* the Apostle started on this same journey, not at its close, *Apostolic Age*, p. 226. Rendall, *Expositor*, April, 1894, has assigned it an earlier date, 51, 52, and places it amongst the earliest of St. Paul's Epistles, and more recently Zahn has dated it almost equally early in the beginning of 53, and upon somewhat similar grounds, *Einleitung*, i., p. 139 (the three oldest Epistles of St. Paul according to him being the group of Galatians, 1 Thessalonians, 2 Thessalonians, all written in the same year). But on the other hand, Lightfoot, *Galatians*, p. 43 ff., and Salmon, *Introd.*, p. 376, not only place the Epistle later than any of the dates suggested above, but assign it a place between 2 Corinthians and Romans, arguing from the similarity of subject and style between the three Epistles. Most of the continental critics would place it in the same group, but as the earliest of the four great Epistles written

in the earlier period of the Apostle's long residence at Ephesus, Acts xix. 1.

Lightfoot places it apparently on the journey between Macedonia and Achaia, Acts xx. 2, 2 Corinthians having been previously written during the Apostle's residence in Macedonia (so Zahn), Romans being dated a little later whilst St. Paul stayed in Corinth, Acts xx. 2, 3 (*Galatians*, pp. 39, 55). Dr. Clemen has since defended at great length his view, first put forward in *Chronol. der Paul. Briefe*, p. 199 ff., that Romans preceded Galatians, in *Studien und Kritiken*, 1897, 2, pp. 219-270; but see as against Clemen, Zahn, *Einleitung*, i., p. 142; Zöckler, *Die Briefe an die Thess. und Galater*, p. 71; Sanday and Headlam, *Romans*, p. xxxviii. Mr. Askwith has recently discussed the points at issue between Ramsay and Lightfoot as to the date of Galatians, and in accepting the latter's position as his own, he has shown that this is not incompatible with a firm recognition of the South Galatian theory, *Epistle to the Galatians*, p. 98 ff. Harnack, *Chronol.*, p. 239, declines to commit himself to any definite date for Galatians, and perhaps this conclusion is not surprising in relation to an Epistle of which it may be truly said that it has been placed by different critics in the beginning, in the close, and in every intermediate stage of St. Paul's epistolary activity, cf. Dr. Marcus Dods, "Galatians," Hastings' B.D.

CHAPTER XIX.—Ver. 1. See critical note for Bezan reading.—Ἀπολλῷ, cf. xxi. 1; see Blass, *Gram.*, p. 31, and Winer-Schmiedel, p. 95.—τὰ ἀνωτερικὰ μέρη: The main road to Ephesus which passed through Colosse and Laodicea was not apparently taken by Paul, but a shorter though less frequented route running through the Cayster valley. This route leads over higher ground than the

εὐρών τινας μαθητάς, εἶπε πρὸς αὐτοὺς, Εἰ Πνεῦμα Ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ Πνεῦμα Ἅγιον

other, and St. Paul in taking it would be passing through the higher-lying districts of Asia on his way from Pisidian Antioch to Ephesus. According to Col. ii. 1 the Apostle never visited Colosse and Laodicea, which seems to confirm the view taken above (but see Ramsay, *Church in the Roman Empire*, p. 94, on Mr. Lewin's view of Col. ii. 1). The expression τὰ ἄνωτ. μέρη is really a description in brief of the same district, "the region of Galatia and Phrygia," mentioned in xviii. 23. If the journey passed through North Galatia, Ramsay contends with great force that the expressions in xviii. 23 καθέξης and πάντας τοὺς μαθητάς would be meaningless, as καθ. would apply not to Churches already known to us, but to Churches never mentioned in the book, and if St. Paul did not visit the South Galatian Churches, how could St. Luke mention "all the disciples"? Zöckler, *Apostelgeschichte* (second edition), *in loco*, as a supporter of the North Galatian theory, takes the term as the equivalent of the places referred to in xviii. 23, but he does not include in these places as far north as Tavium or Ancyra, and a route through Cappadocia is not thought of; so here Pessinus, Amorion, Synnada, Apameia, Philadelphia, and Sardis would be visited by the Apostle, and from Sardis he would go down to Ephesus; the expression τὰ ἄνωτ. μέρη would thus in Zöckler's view include churches founded on the second missionary journey, but the most northerly are excluded as lying too far away, p. 273; see Ramsay, *Church in the Roman Empire*, p. 93; "Ephesus," Hastings' B.D., and *Cities and Bishoprics of Phrygia*, ii., 715; McGiffert, *Apostolic Age*, p. 275. Blass takes the words to mean districts more remote from the sea; Rendall (so Hackett) explains them as referring to the land route through the interior of Asia Minor by way of distinction to the sea route which Paul had before pursued on his way from Ephesus to Jerusalem. Grimm explains as the parts of Asia Minor more remote from the Mediterranean, farther east, and refers only to Hippocrates and Galen for the use of the adjective, which was evidently a very rare one (see Hobart, p. 148); see also Zöckler on xix. 1 and illustrations of Latin expressions similarly used. R.V. renders "the upper country," lit., the upper parts, i.e., inland; A.V., "coasts," i.e., borders, as in Matt. ii. 16,

etc., Humphry, *Commentary on R. V.*—εἰς Ἐφεσον: Ephesus and Athens have aptly been described as two typical cities of heathendom, the latter most Hellenic, the heart and citadel of Greece, the former the home of every Oriental quackery and superstition in combination with its Hellenism; the latter inquisitive, philosophical, courteous, refined, the former fanatical, superstitious, impulsive. And yet *Acts* portrays to the life the religious and moral atmosphere of the two cities, no less than their local colouring (Lightfoot, "Acts of the Apostles," B.D.<sup>2</sup>, p. 36). Under the empire it was a regulation that the Roman governor should land at Ephesus, and from all quarters of the province the system of Roman roads made Ephesus easily accessible. St. Paul with his wonted judgment fixed upon it as a fitting centre for the message and for the spread of the Gospel. Like Corinth, with which close intercourse was maintained, Ephesus is described as one of the great knots in the line of communication between Rome and the East; see further notes in commentary, Ramsay, "Ephesus," Hastings' B.D.; "Ephesus," B.D.<sup>2</sup>; E. Curtius, *Gesammelte Abhandlungen*, i., 233 ff.

Ver. 2. μαθ. . . . πιστεύσαντες: Blass points out that both these words are used only of Christians. From St. Chrysostom's days the men have often been regarded merely as disciples of the Baptist (so McGiffert, p. 286), and Apollos has been named as the person to whom they owed their conversion, whilst amongst recent writers Mr. Wright, *u. s.*, argues that they had been baptised by the Baptist himself. But if we realise the force of the remark made by Blass on the two words, they were men simply in the same position as Apollos, i.e., "ignorabant illi ea quæ post resurrectionem facta erant" (Blass)—their knowledge was imperfect like that of Apollos. There may have been many who would be called μαθηταί in the same immature stage of knowledge. Much difficulty has arisen in insisting upon a personal connection of these men with Apollos, but St. Luke's words quite admit of the supposition that the twelve men may not have come to Ephesus until after Apollos had left for Corinth, a consideration which might answer the question of Ramsay, p. 270 as to how the Twelve had escaped the



ἐστιν<sup>1</sup> ἠκούσαμεν. 3. εἰπέ τε πρὸς αὐτοὺς, Εἰς τί οὖν ἐβαπτίσθητε ; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. 4. εἶπε δὲ Παῦλος, Ἰωάννης μὲν<sup>2</sup> ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τούτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. 5. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 6. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε<sup>3</sup> τὸ Πνεῦμα τὸ Ἅγιον

<sup>1</sup> Instead of ἐστιν D<sup>1</sup>, Syr. Harcl. mg., Sah. read λαμβανουσιν τινες, so Blass and Hilg. ἐστιν very likely misunderstood; it seems impossible that λαμβ. τινες should be replaced by the difficult ἐστιν.

<sup>2</sup> μὲν om. ΞABD, Vulg., Sah., Arm., so Tisch., W.H., R.V., Weiss, Wendt. Χριστὸν om. ΞABE 13, 25, 40, Vulg., Boh., Syr. H., Aethro., so Tisch., W.H., R.V., Weiss, Wendt, Blass; although Sah., Gig., Pesh. read εἰς τὸν Ι. Χ., and D (so Hilg.) has εἰς Χ.

<sup>3</sup> D, Jer., instead of ἦλθεν, have εὐθὺς ἐπετεσεν. After γλωσσais, Sah., Syr. H. mg. add ἑτεραις, and Syr. H. mg. (Par.) continue καὶ ἐπεγίνωσκον ἐν ἑαυτοῖς, ὥστε καὶ ἐρμηνεύειν αὐτὰς ἑαυτοῖς, τινες δὲ καὶ ἐπροφητεύον. Both Wendt (1899) and Weiss regard as interpolations after 1 Cor. xiv. Blass, on the other hand, accepts in β, cf. also p. xxviii., and speaks of this as "locus gravissimus".

notice of Apollos (see Felten, p. 351, note).—εἰ, cf. i. 6.—πιστεύσ.: "when ye became believers," or "when ye believed," R.V., in contrast with A.V.—the question was whether they had received the Holy Ghost at their Baptism, and there is no allusion to any subsequent time. The two aorists, as in R.V., point to one definite occasion.—εἰ Π. Ἄ. ἐστιν: "whether the Holy Ghost was given," R.V. (cf. John vii. 39): (the spirit was not yet given), A.V., but in margin, R.V. follows A.V. in the passage before us: ἐστιν, accipitur, Bengel. There could not be any question as to the existence of the Holy Ghost, for the Baptist had pointed to the future Baptism of the Spirit to be conferred by the Messiah, and the O.T. would have taught the existence of a Holy Spirit—the meaning is that they had not heard whether their promised Baptism of the Spirit by the Messiah had been already fulfilled or not. So δοθέν, ἐκχυνόμενον may be understood. Alford holds that the stress should be laid on ἠκούσαμεν—when we received Baptism we did not even hear of a Holy Ghost.

Ver. 3. οὖν: presupposes that if they had been baptised into the name of Jesus, they would have received the Spirit at Baptism.—εἰς: "to baptise into" (R.V.) may have been suggested by the original practice to baptise by dipping or plunging, see Humphry, *Comment. on R. V., in loco*.—εἰς τὸ ἱ. βάπτισμα, i.e., into or unto repentance. For the strange notion that they were baptised into John as the Messiah see Hackett's note.

Ver. 4. εἰς τὸν ἐρχ.: placed first before ἵνα, perhaps for emphasis. The phrase had been a favourite one with the Baptist (cf. Matt. iii. 1). John's own words showed that his Baptism was insufficient. ἵνα may express both the purport and the purpose (so Alford).

Ver. 5. ἀκούσαντες δὲ: neither grammatical nor in accordance with fact can these words be regarded (as by Beza and others) as part of St. Paul's words, as if they meant, "and the people when they heard him," i.e., John.

Ver. 6. καὶ ἐπιθ. αὐτοῖς τοῦ Π. τὰς χ., see above on viii. 16.—ἐλάλουν τε γλ. καὶ προεφ.: the imperfects may mean that they began to speak, or that the exercise of the gifts mentioned continued. The two gifts are discussed in 1 Cor. xii. 10, xiv., in an Epistle which was written probably during this stay at Ephesus—no doubt the gifts are specially mentioned because the bestowal of such gifts distinguished Christian Baptism from that of John. McGiffert, p. 286, while admitting the accuracy of the account as a whole, thinks that its representation is moulded, as in viii., in accordance with the work of Peter and John in Samaria; so too Hilgenfeld refers the account to his "author to Theophilus," who also, in viii. 16, narrates that the baptised Samaritans received the Holy Ghost by the laying on of Peter's hands. This is in some respects not unlike the older view of Baur, who held that the narrative was introduced to parallel Paul's dignity and work with that of Peter in x. 44—the first speaking with tongues in



ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφύτευον. 7. ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει<sup>1</sup> δεκαδύο. 8. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαβήρσιαζετο,<sup>2</sup> ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 9. Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ

<sup>1</sup> For δεκαδυο (T.R., so Meyer, HLP, Chrys.), **Σ**ABDE, Tisch., W.H., Blass, Weiss, Wendt read *δωδεκα*.

<sup>2</sup> Before ἐπαβήρσιαζετο D, Syr. H. mg. read *εν δυναμει μεγαλη*; see Harris, *Four Lectures*, etc., pp. 60, 61. *τα* before **περι** **Σ**A<sup>2</sup>EHL<sup>2</sup>P 13, 36, Chrys., retained by T.R., Tisch., but om. by Lach., W.H., Weiss, Wendt, Blass (*cf.* viii. 12), in accordance with BD.

ii. is narrated in relation to Jews, the second in relation to Gentiles, x., and the third in relation to a kind of middle class, half-believers like the Samaritans! (so Zeller and Schneckenburger). But not only does this require us to identify ii. with x. and xix., the speaking of tongues at Pentecost with subsequent bestowal of the gift, but it seems strange that a narrative should not have been constructed more free from liability to misconception and misinterpretation if the leading purpose of its introduction had been as supposed above.

Ver. 7. ὥσει, as Weiss admits, excludes any special significance attaching to the number twelve on account of which the narrative would be constructed. See also Knabenbauer, *in loco*. We know so little about these men that it seems hazardous to attempt to define them more clearly (see Plumptre, *in loco*).

Ver. 8. The Apostle follows his usual method—to the Jew first, and also to the Greek. διαλεγ., see above; *cf.* xvii. 2, “reasoning,” R.V. (“discoursing,” Rendall).

Ver. 9. ἐσκληρύνοντο: only here and in Rom. ix. 18, but four times in Hebrews, three times as a quotation from Ps. xcv. 8, and once in direct reference to that passage, iii. 13, *cf.* Exodus vii. 3, Deut. ii. 30, etc. In Eccclus. xxx. 12 it is found as here with ἀπειθεῖω, *cf.* also Clem. Rom., ii. 3, 5.—ἠπείθ.: “were disobedient,” R.V., unbelief is manifested in disobedience, Westcott, *Hebrews*, pp. 87, 97, *cf.* Ign., *Magn.*, viii. 2; Polyc., *Phil.*, ii., 1.—τὴν ὁδόν: “the Way,” see on ix. 2.—κακολ., Mark ix. 39, used by our Lord of speaking evil of Him, Matt. xv. 4, and Mark vii. 10, as a quotation from Exod. xxi. 17; in LXX five times, and once in same sense in 2 Macc. iv. 1.

—ἀποστὰς: as in xviii. 7, at Corinth; verb only in Luke and Paul, except Heb. iii. 12, see Friedrich, p. 7, and above on xv. 38, seven times in N.T. with ἀπό and a genitive as here.—ἀφώρισε: except Matt. xiii. 49, xxv. 32 (2), only in Luke and Paul, *cf.* Luke vi. 22, Acts xiii. 2, Rom. i. 1, 2 Cor. vi. 17, quotation, Gal. i. 15, ii. 12; *cf.* Grimm-Thayer for different shades of meaning, both in a good and bad sense, in classical Greek and also in LXX frequently. It is evidently presupposed that as in xviii. 26 there were still disciples who held fast to the common worship of a Jewish community in the synagogue.—καθ' ἡμέραν: on the days when synagogue worship was held, and so the separation was complete.—ἐν σχολῇ Τυράννου τινός, see critical note. We cannot tell whether reference is made to the lecture-hall of some heathen sophist hired by Paul or to the *Beth Hammidrash* kept by a Jew. Others have thought that Tyrannus, like Titius Justus, xviii. 7, may have been “a proselyte of the gate,” but if so, one might expect it to be signified as in the case of Justus. The name was common enough, Jos., *Ant.*, xvi., 10, 3; B. J., i., 26, 3; 2 Macc. iv. 40, and see Plumptre's note, *in loco*. Overbeck's view is quite possible, that the expression referred to the standing name of the place, so called from its original owner, *cf.* Hort, *Judaistic Christianity*, p. 93. Probably, if we take the first-mentioned view, in teaching in such a school or lecture-hall the Apostle himself would appear to the people at large as one of the rhetors or travelling sophists of the time, Ramsay, *St. Paul*, pp. 246, 271 (so McGiffert, p. 285, who regards the notice as taken from a trustworthy source). For instances of the use of σχολή as a school of the philosophers for teaching and lecturing see Wetstein,

Τυράννου<sup>1</sup> τινός. 10. τούτο δὲ ἐγένετο ἐπὶ ἑτῇ δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου<sup>2</sup> Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας. 11. Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, 12. ὥστε καὶ ἐπὶ τοῖς ἀσθενούντας<sup>3</sup> ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα

<sup>1</sup> τινός *om.* **Σ**AB 13, 27, 29, 81, Sah., Boh., Syr. Pesh., Vulg. fu.-tol., Tisch., W.H., R.V., Weiss, Wendt. After T. D, Gig., Wer., Syr. H. mg. add *απο ὥρας πεμπτης εως δεκατης*. The addition is accepted by Blass, Belser, Nestle, Zöckler as original, whilst even Wendt sees in it a passage in which D has retained some elements of the original text otherwise lost, p. 313 (1899), and Weiss, Codex D, p. 110, thinks that it may have been added according to an old oral tradition, *cf.* xii. 10. Ramsay, *C. R. E.*, p. 152, and *St. Paul*, p. 271, maintains that the tradition is probably true, and he gives proofs from Martial, ix., 68, xii., 57, and Juv., vii., 222-6, that the schools opened at daybreak; so that by eleven o'clock the scholars would be dismissed, and Paul could use the school.

<sup>2</sup> Ἰησον after K. *om.* **Σ**ABDE, Vulg., Syrr : P.H., Boh., Sah., Arm., Aeth., Tisch., W.H., R.V., Blass, Weiss, Wendt.

<sup>3</sup> ἐπιφ., but *αποφ.* **Σ**ABE 13, 36, 40, Vulg., Arm., Tisch., W.H., R.V., Weiss, Wendt. Blass in β has *ἐπιφ.*

*in loco*, *cf.* Latin, *auditorium*, Zöckler compares St. Augustine's lecture-hall in Rome before his conversion.

Ver. 10. ἐπὶ ἑτῇ δύο: exclusive of the quarter of a year in ver. 8 and in xx. 31 the Apostle speaks of three years' residence in Ephesus, "in the usual ancient style of reckoning an intermediate period by the superior round number," Turner, "Chron. of N. T.," Hastings' B. D., see also Page and Wendt, *in loco*. —πάντας: not only the position of Ephesus, but the fact that it was just the place which would be frequented for its famous temple and festivals by crowds of strangers, both Jew and Greek, from all parts of proconsular Asia, "Ephesus," Hastings' B. D., i., 720. Nor must we suppose that St. Paul and his fellow-workers confined themselves literally to Ephesus. The seven Churches of Asia may reasonably be referred for their foundation to this period—all of which were centres of trade, and all within reach of Ephesus. Timothy, moreover, may well have been working at Colosse, since in the Epistle to the Colossians he is mentioned with Paul in the inscription of the letter, although the latter had not been personally known to the Churches of Colosse and Laodicea, Ramsay, "Colossæ," Hastings' B. D., and *St. Paul*, p. 274. —Ἕλληνας: comprising no doubt Hellenists and Greeks, *cf.* xi. 20.

Ver. 11. οὐ τὰς τυχ., *cf.* xxviii. 2, the phrase is peculiar to St. Luke, "not the

ordinary," *i.e.*, extra-ordinary, with which the deeds of the Jewish exorcists could not be compared, see Klostermann, *Vindiciae Lucanæ*, p. 52, for the same phrase *cf.* 3 Macc. iii. 7, and also Deissmann, *Neue Bibelstudien*, p. 83; so too in classical Greek.—ἐποίει: "continued to work," or *ex more*, Blass.

Ver. 12. ὥστε καὶ: so that even to the sick, *i.e.*, to those who could not be reached by the hands of the Apostle.—χρωτὸς: the σουδ. and σιμικ. had been in contact with the body of the Apostle, and thence derived their healing power; so in LXX used for both **רִבְּרָ**, and **רִרָּ** (twice), see Hatch and Redpath; Zahn, *Einleitung*, ii., 435, sees in its use here the use of a medical term, so Hobart, p. 242.—σουδάρια: Latin, *sudaria*, used for wiping off sweat, as the noun indicates, *cf.* Luke xix. 20, John xix. 44, xx. 7.—σιμικίνθια: Latin, *semicinctium*, only here in N.T., aprons worn by artisans at their work, *cf.* Martial, xiv., 153. Oecumenius and Theophylact apparently regarded the word as simply = *handkerchiefs*, but the meaning given is far more likely both from the etymology of the word and its use in Martial. For other Latinisms see Blass, *in loco*, and Wetstein.—ἀπαλ. ἀπ' αὐτῶν, *cf.* Luke xii. 58, Heb. ii. 15, here in connection with sickness, and this use is very frequent in medical writers, Hobart, p. 47; the word is found with ἀπὸ both in classical writers and in the LXX.



τὰ πονηρὰ<sup>1</sup> ἐξέρχεσθαι ἀπ' αὐτῶν. 13. Ἐπεχείρησαν δέ τινες<sup>2</sup> ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες,

<sup>1</sup> Instead of *ἐξερ. απ' αυτων*, (HLP (Sah.), Chrys.), *ΣΑΒΔΕ*, Tisch., Weiss, Wendt, R.V., W.H., Blass in *α* and *β* have one word *εκπορευεσθαι*.

<sup>2</sup> After *τινες* *ΣΑΒΕ* add *και* and omit *απο*, so Tisch., Weiss, Wendt, W.H., R.V., Blass in *β*. HP have *και απο*, D 43 *εκ*, so Hilg. *ορκιζω* *ΣΑΒΔΕ*, Vulg., Boh., Arm., Tisch., W.H., Weiss, Wendt, R.V., Blass, Hilg.

It should also be noted that here as elsewhere St. Luke distinguishes between natural diseases and the diseases of the demonised, and that he does so more frequently than the other Evangelists, Hobart, pp. 12, 13, so "Demon," Hastings' B.D., i., p. 593, *cf.* especially Luke vi. 17, viii. 2, xiii. 32, which have no parallels in the other Gospels.—*πονηρὰ*: is applied to evil spirits by St. Luke three times in his Gospel and four times in this passage, and only once elsewhere, St. Matt. xii. 45, although the word is very frequent in St. Matthew's Gospel and in the Epistles; the word was constantly used by medical writers in connection with disease, Hobart, *u. s.* Blass quotes as a parallel to the present passage *εἰ αἱ νόσοι ἀπαλλαγείσαν ἐκ τῶν σωματῶν* (Plat.) *Eryx*, 401 c.—*τὰ τε πνεύματα* . . . Were the aprons brought for the healing of the diseases and the banishing of the demons equally? The *τε* seems to indicate that this was the case (Weiss, Wendt); Blass on the other hand holds that it is not said that the demons were driven out by the *sudaria*. According to some interpretations of the verse the carrying of the aprons to the sick is only to be regarded as a result of the wonderful impression made by St. Paul's miraculous power; the writer says nothing of the effect of these aprons, although he places both the healing of the diseases and the expulsion of the demons amongst the *δυνάμεις* of St. Paul. From this point of view the carrying of the *σουδάρια* would only illustrate the superstitious practices which showed how often, in the homes of culture, quackery was also found, and the Evangelist gives them no word of commendation, see also note on v. 15. On the other hand we must remember that the miracles are distinctly spoken of as *οὐ τὰς τυχ.*, and even in the means employed we may perhaps see a possible appeal to the populace, who would recognise that these charms and amulets in which they put such confidence had not the same potency as the handkerchiefs and aprons of the

Apostle. But in this accommodation to special forms of ignorance we are never allowed to forget that God is the source of all power and might.

Ver. 13. If we read *καὶ ἀπὸ* (see critical note), it contrasts the Jewish exorcists who endeavoured to gain this power with those like St. Paul who really possessed it.—*περιερχ.*: "vagabond," A.V., the word as it is now used colloquially does not express the Greek; R.V. "strolling," Vulgate, *circumeuntibus*; Blass renders *circumvagantes*. The word "vagabond" is used only here in N.T.: in the O.T. we have it in Gen. iv. 12, 14, R.V. "wanderer," and in Ps. cix. 10, R.V. "vagabonds," *cf.* Milton, *Paradise Lost*, xi., 16.—*ἐξορκιστῶν*: the word points to a class of Jews who practised exorcisms as a profession, *cf.* Jos., *Ant.*, viii., 2, 5. The usual method of exorcism was the recitation of some special name or spell, and these Jewish exorcists having seen the power which Paul wielded by his appeal to the name of Jesus endeavoured to avail themselves of the same efficacy. It would be difficult to say how far these Jewish exorcists would employ the incantations so widely in vogue in a place like Ephesus, but there is a notable passage in Justin Martyr in which, whilst admitting that a Jew might exorcise an evil spirit by the God of Abraham, he complains that as a class the Jewish exorcists had adopted the same superstitions and magical aids as the heathen, "Exorcist," B.D.<sup>2</sup>, i., 1028. In the *Didaché*, iii., 4, the use of charms and sorceries is expressly forbidden since they led to idolatry.—*ὀρκίζομεν*: with double accusative = of the one adjured and of the one by whom he is adjured, *cf.* Mark v. 7 (1 Thess. v. 27), see Grimm-Thayer, *sub v.*, *cf.* Deissmann, *Bibelstudien*, p. 25 ff., for the constant use of the verb in inscriptions in formulæ of adjuration as here, see further "Demon" and "Exorcist" for examples of such formulæ, Hastings' B.D., i., pp. 593, 812, and for the absurdities involved in them.



Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14. ἦσαν δέ τινες<sup>1</sup> υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τοῦτο ποιοῦντες.

<sup>1</sup> τινες NAHLP, Vulg., Syr. H., Chrys., so Alford, but Lach., W.H., Weiss, Blass, Hilg., R.V. after B (D), E 36, 180, Syr. Pesh., Boh., Arm. read τινος (τινες in connection with the following ἐπτα υἱοὶ is very difficult), υἱοὶ om. after τινες, but placed by SABE 13, 15, 18, 40, Vulg., Arm., after ἐπτα; Meyer follows T.R. In D, Syr. H. mg. ἐν οἷς καὶ υἱοὶ (Syr. H. mg. has υἱοὶ ἐπτα) Σκευᾶ τινος ἱερέως ἠθέλησαν τὸ αὐτὸ ποιῆσαι, (οἱ) ἐβῶς εἶχαν τοὺς τοιοῦτους ἐξορκίζειν. Καὶ εἰσελθόντες πρὸς τὸν δαιμονιζόμενον ᾠρῶντο ἐπικαλεῖσθαι τὸ ὄνομα λεγόντες· παραγγέλλομεν σοὶ ἐν Ἰησοῦ ὃν Π. κηρύσσει ἐξέλθειν, so Hilg. and so Blass in β, but with ἀρχόντος, Gig.<sup>2</sup>, instead of ἱερέως. Blass considers that this was orig. both in α and β, then ἱερέως was written over ἀρχόντος, hence ἱερέως D, Syr. H. mg., Gig., and in most ἀρχιερέως; but why should ἱερέως be inserted at all? No doubt the omission of ἐπτα removes much difficulty. Belser thinks that the omis. is orig., and argues strongly in favour of β text, pp. 103, 104, so also Zöckler, and Ramsay, C. R. E., p. 153, speaks of D as giving a reading here which is intelligent, consistent, and possible. Overbeck conjectured δυο (Gig. has δυο) instead of ἐπτα with reference to ver. 16, on the ground that the numerical signs B and Z might be confused, but as Wendt (1888) points out, it is difficult to explain how a mistake so troublesome for the understanding of the passage could be perpetuated. The greatest difficulty is to explain how ἐπτα came in if not original, and it is easy to understand that it might be omitted because of ἀμφοτέρων, ver. 16, see Weiss, Codex D, p. 95.

Ver. 14. See critical note. Σκευᾶ: probably a Latin name adapted to Greek, see Blass, *in loco*, who gives instances of its occurrence, see also Gram., p. 13, and Winer-Schmeidel, p. 75. Ewald refers it to the Hebrew שְׂכַנְיָא.—ἀρχ.: the

description is difficult, as it seems incredible if we take it in its strictest sense; it may have denoted one who had been at the head of one of the twenty-four courses of priests in Jerusalem, or perhaps used loosely to denote one who belonged to the high-priestly families (cf. iv. 6). We cannot connect him with any special sacred office of the Jews in Asia Minor, as Nösgen proposes, for the Jews in the Diaspora had no temple, but synagogues; see reading in D, critical note. Nothing further is known of Sceva, but there is no reason to suppose that he was an impostor in the sense that he pretended to be a high priest.—ἦσαν . . . ποιοῦντες, Lucan, see above on i. 10.

Ver. 15. γινώσκω . . . ἐπίσταμαι: "I know," R.V. for both verbs, but for the former "I recognise," margin, as a distinction is drawn between Paul and Jesus in the formula of adjuration, it is natural to expect a distinction in the reply; γιν. probably denotes a more personal knowledge, ἐπίστ., I know as of a fact. "Jesus I know and about Paul I know," Rendall; Lightfoot would render "Jesus I acknowledge and Paul I

know": On a Fresh Revision of N. T., p. 60. Wordsworth also, *in loco*, holds that ἐπίστ. denotes knowledge of a lower degree such as acquaintance with a fact, and compares the distinction between the two verbs in Jude ver. 10. ἐπίστ. is only once used in the Gospels, Mark xiv. 68. But see also Page, *in loco*, as to the difficulty in making any precise distinction.—ὁμοίως placed first here in a depreciatory sense, τίνες indicating contempt.

Ver. 16. ἐφαλλόμενος; only here in N.T.; in LXX, 1 Sam. x. 6, xi. 6, xvi. 13.—κατακυρ.; only here in Luke; Matt. xx. 25, Mark x. 42, 1 Pet. v. 3; frequent in LXX.—αὐτῶν, see critical note. There is no real difficulty if we read ἀμφοτέρων after ἐπτά, ver. 14; St. Luke had mentioned that seven of the sons of Sceva made the attempt to imitate Paul, but the incident which he describes introduces two of them only. ἀμφ. cannot be taken distributively, or with Ewald, neuter, as if = ἀμφοτέρωθεν.—γυμνοὺς: may mean with torn garments, not literally naked, so Grimm-Thayer, *sub v.*, and Alford.—ἐκείνου: the pronoun seems to imply that the writer had a definite place before his eyes, although it is not fully described. But it is surely a mark of truthfulness that the narrative ends where it does; a forger, we may well believe, would have crowned the story by a picture of the man, after baffling the impostors, healed by the word

15. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τὸν <sup>1</sup> Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16. καὶ <sup>2</sup> ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας <sup>3</sup> αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17. τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ <sup>4</sup> ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 18. Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι

<sup>1</sup> Ἀfter τον (1), B<sup>c</sup>BE 40, 73, 137, Syr. H. Cass. read μεν [W.H.], so Weiss.

<sup>2</sup> ἐφαλλ., but ἐφαλ. B<sup>s</sup>AB 104, Tisch., W.H., Weiss, Wendt, R.V., Blass in β, but D ἐναλλομενος.

<sup>3</sup> ἀμφοτέρων (not αὐτων), B<sup>s</sup>ABD 13, 36, 40, Vulg., Boh., Arm., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.

<sup>4</sup> ἐπεσεν AD, so Hilg., but not Gig. or Blass in β.

or touch of Paul (see Plumptre's remarks, *in loco*). The marked contrast between the New Testament in its description of the demonised and their healing, and the notions and practices which meet us in the Jewish Rabbi, may be seen in Eder-sheim's valuable appendix, *Jesus the Messiah*, ii., 770 ff., and the same decisive contrast is also seen between the N.T. and the prevailing ideas of the first century in the cures of the demonised attributed to Apollonius of Tyana in this same city Ephesus and in Athens; Smith and Wace, *Dictionary of the Christian Biography*, i., 136. Ramsay is very severe on the whole narrative, *St. Paul*, p. 273, and regards it as a mere piece of current gossip; so, too, very similarly, Wendt (1899), note, p. 313, who refers, as so many have done, to the analogy between the narrative in ver. 11 and that in v. 12, 15; in other words, to the parallel between Peter and Paul (which the writer of Acts is supposed to draw on every possible occasion; see introd.). So too Hilgenfeld ascribes the whole section vv. 11-20 to his "author to Theophilus," and sees in it a story to magnify St. Paul's triumph over sorcery and magic, as St. Peter's over Simon Magus in viii. 13. Clemen with Spitta, Van Manen, and others regard the whole section as interrupting the connection between vv. 10 and 21—but even here, in ver. 14, Clemen sees in addition the hand of his Redactor Antijudaicus, as distinct from the Redactor to whom the whole narrative is otherwise attributed.

Ver. 17. φόβος ἐπέειπ.: characteristic phrase in St. Luke; see above on Luke i. 12, and Friedrich, pp. 77, 78.—καὶ

ἐμεγαλύνετο: "continued to be magnified," imperfect, as in Luke vii. 16, praise follows upon fear, Luke xxiii. 47; cf. with Matt. xxvii. 54, Friedrich, p. 78.—τὸ ὄνομα. I.: "jam cuncta illa nomina inania irritaque pro Iesu nomina putabantur" (Blass), see on ver. 19.

Ver. 18. πολλοὶ τε: the τε shows another immediate result in the fact that those who were already believers were now fully convinced of the pre-eminence of the name of Jesus, and were all the more filled with a reverential fear of His holy name: "many also of those who had believed," R.V. So Wendt in latest edition.—ἤρχοντο ultro, Bengel.—ἐξομολ.: Rendall renders "giving thanks" to God for this manifestation of His power. But it is usually taken, not absolutely, but as governing πράξεις, cf. Matt. iii. 6, Mark i. 5, James v. 16; Jos., *Ant.*, viii., 4, 6; B. J., v., 10, 5, so in Plutarch several times, "confessing," cf. also Clem. Rom., *Cor.*, li., 3; Barn., *Epist.*, xix., 12; Kennedy, *Sources of N. T. Greek*, p. 118, and Mayor on James v. 16; Felten, *Apostelgeschichte*, p. 361.—πράξεις, cf. Luke xxiii. 51; also in a bad sense. So too in Rom. viii. 13, Col. iii. 9, so often in Polyb. (3 Macc. i. 27). Deissmann *Bibelstudien*, p. 5, maintains that the passage before us shows acquaintance with the technical terminology of magic, and instances πράξεις as a *terminus technicus* for a magic prescription; see also Knabenbauer's note *in loco*.—ἀναγγέλλοντες: instead of continuing secretly practising or approving of the deeds of magic, they declared their wrongdoings. Rendall takes it as meaning that they reported the deeds of those men, i.e.,



καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὖρον ἀργυρίου μυριάδας πέντε. 20. οὕτω κατὰ κράτος<sup>1</sup> ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

21. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

<sup>1</sup> D has after κράτος, ἐνίσχυεν καὶ ἡ πίστις τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. Syt. Pesh. has ἐνίσχυεν et crescebat fides Dei (only). Blass reads ἐνίσχυεν ἡ πίστις τοῦ Θεοῦ καὶ (ἡῶξανε καὶ) ἐπληθύνετο. Weiss, Codex D, p. 96, objects that Blass omits the καὶ necessary before ἡ πίστις τοῦ Θ., and adds an impossible καὶ after Θεοῦ. Belser defends and points out that ἐνίσχυεν is Lucan, only found in Luke's writings; but on the other hand, whilst no doubt ἡ πίστις is used objectively in Acts, we never have ἡ πίστις τοῦ Θεοῦ in Luke's writings.

the magicians; but can the Greek bear this?

Ver. 19. ἱκανοὶ δὲ: to be referred probably to the magicians, as the previous verse refers to their dupes: a Lucan word, see above on viii. 11.—τὰ περιέργα: "curious," Wyclif and A. and R.V. ("magical," R.V., margin), cf. Vulgate, *curiosa* (Latin, *curiosus*, inquisitive, prying), of a person who concerns himself with things unnecessary and profitless to the neglect of the duty which lies nearest, cf. 1 Tim. v. 13, 2 Thess. iii. 11, so in classical Greek, Xen., *Mem.*, i., 3, 1. The word is also used of things over and above what is necessary, and so of magical arts, arts in which a man concerns himself with what has not been given him to know, cf. Aristænetus, *Epist.*, ii., 18, and the striking passage in Plat., *Apol.*, 19 B, where *περιεργάζεσθαι* is used of Socrates in an accusatory sense (Wendt, Page); the verb is found in Ecclesiast. iii. 23, and *περιεργασία*, Ecclesiast. xli. 22 S<sup>2</sup>, but the adjective does not occur either in LXX or Apocrypha. But see especially Deissmann, *Bibelstudien*, u. s., who finds here another instance of acquaintance with the terminology of magic, and illustrates from the papyri. The R.V. margin gives best sense, as "curious" in the passive sense as here need not have a bad or depreciatory meaning, cf. for a good parallel for "curious" = "magical," Bacon, *Essays*, 35; and see "Curious," Hastings' B.D.; Skeat, *Glossary of Bible Words*.—*συνενέγκαντες*: only here in N.T. in this sense, elsewhere frequently, as *συμφέρει* it is expedient, profitable.—τὰς βίβλους: parchments containing the magical formulæ. For these Ephesus, with its Ἐφέσια γράμματα worn as amulets and cherished as charms, was

famous; "Ephesus" (Ramsay), Hastings' B.D., i., p. 723; Wetstein, *in loco*; amongst other references, Plut., *Sympos.*, vii., 5; Clement of Alex., *Strom.*, v., 8, 46, and also in Renan, *Saint Paul*, p. 344; Blass, *in loco*; C. and H., small edition, p. 371; and see also Deissmann, *Bibelstudien*, u. s.—κατέκαιον: imperfect, "describes them as throwing book after book into the burning fire," Hackett, see also Blass, *in loco*. Plumptre recalls a parallel scene when the artists and musicians of Florence brought their ornaments, pictures, dresses, and burnt them in the Piazza of St. Mark at the bidding of Savonarola.—*συνεψήφισαν*: only here in this sense, not in LXX (cf. i. 26).—ἀργ. μυρ. πέντε, sc., *δραχμῶν ἀργ.*: the sum is very large, nearly £2000, but probably such books would be expensive, and we must take into account in estimating it the immense trade and rich commerce of Ephesus, and the fact that we need not suppose that all the Christian converts were to be found only amongst the slaves and poorer classes (Nösgen). Such books would certainly fetch a fancy price. It may no doubt be maintained that their measuring all things by money value indicates the Oriental popular tale (Ramsay), but may we not see in the statement the knowledge of a writer who thus hits off the Oriental standard of worth, especially in a chapter otherwise so rich and exact in its description of Ephesian localities and life?

Ver. 20. κατὰ κράτος: adverbial, so only here in N.T., cf. Judg. iv. 3, and Jos., *Ant.*, viii., 11, 3, in classical Greek, Xen., *Cyr.*, i., 4, 23, etc.—ἡῶξ. καὶ ἴσ.: in contrast to the empty superstitions and vanities the continuous growth (imperfect) of the Church.

Ver. 21. διελθὼν, see on the force of



22. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. 23. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24. Δημήτριος γάρ τις<sup>1</sup> ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς<sup>2</sup> Ἀρτέμιδος, παρείχeto τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην.

<sup>1</sup> ἦν ἢ το ὀνοματι, so D, Syr. P., Blass, Hilg.

<sup>2</sup> ἀργυροῦς om. B, Gig. [W.H.], but retained by Blass in β; παρείχeto B<sup>h</sup>BHLP, so W.H., R.V., Weiss, Wendt; παρείχεν A\*DE 65, 67, 133, so Blass in β, who inserts ο before παρείχε for ος in D, καὶ in Pesh.

the word Ramsay, *Expositor*, May, 1895, and above on xiii. 6. Ramsay regards this as perhaps the most conclusive of the ten cases he cites of the use of the verb as denoting missionary travel. There is no reason to suppose that Paul paid a visit to Corinth during his stay at Ephesus; vv. 9, 10 intimate that he resided at Ephesus through the whole period. Wendt thinks that the notice of this second visit to Corinth was omitted by Luke because it did not fit in with his representation of the ideal development of the Church. But is there any real argument to be found for it in the Epistles? The passages usually quoted are 2 Cor. ii. 1, xii. 14, xiii. 1. But τρίτον τοῦτο ἔρχομαι may well express "I am meaning to come," so that Paul would mean that this was the third time he had purposed to come to them, not that he had come for the third time; and this rendering is borne out by the Apostle's own words, 2 Cor. xii. 14, Paley, *Horæ Paulinæ*, iv., 11, whilst with regard to 2 Cor. ii. 1 the words may simply mean that he resolves that his new, i.e., his second visit, πάλιν ἐλθεῖν, should not be ἐν λύπῃ, for we are not shut up to the conclusion that πάλιν must be connected with ἐν λύπῃ as if he had already paid one visit in grief; and this interpretation is at all events in harmony with 2 Cor. xiii. 2, R.V. margin, and with i. 23, R.V., see especially "II. Cor." (Dr. A. Robertson) Hastings' B.D., p. 494, and compare "Corinth" (Ramsay), *ibid.*, p. 483; see also Farrar, *Messages of the Books*, pp. 211, 216; *St. Paul*, ii. 101, 118; Felten, note, p. 364; Renan, *Saint Paul*, p. 450, note; and in favour of the second visit to Corinth, McGiffert, p. 310, following Alford, Neander, Weizsäcker (so too in early days St. Chrysostom). In 1 Cor. xvi. 5-9 Paul speaks of his intention to go through Macedonia to Corinth, but previously, 2 Cor. i. 16, he had intended to sail from Ephesus to Corinth, then to go to Macedonia,

and afterwards to return to Corinth. Why had he changed his plans? Owing to the bad news from Corinth, 2 Cor. i. 23. But although he did not go to Corinth in person, he determined to write to reprove the Corinthians, and this he did in 1 Cor. It is possible that the Apostle's determination to see Rome—the first notice of the desire so long cherished, Rom. i. 13, xv. 23—may be closely connected with his friendship with Aquila and Priscilla (Ramsay, *St. Paul*, p. 255, and Plumptre, *in loco*, Hort, *Rom. and Ephes.*, p. 11).

Ver. 22. ἀποστείλας . . . Τιμ. καὶ Ἑρ., cf. 1 Cor. iv. 17, xvi. 10, 11, Paley, *Horæ Paulinæ*, iii., 3, 4; McGiffert, *Apostolic Age*, p. 297, note.—διακ. αὐτῷ: for a few instances of διακονεῖν and cognate words used of ministrations rendered to Paul himself, see Hort, *Ecclesia*, p. 205, cf. Philem., ver. 13.—Ἑραστον: here, as in 2 Tim. iv. 20, the person bearing this name appears as an itinerant companion of St. Paul, and it therefore seems difficult to identify him with the Erastus of Rom. xvi. 23, who is described as "treasurer" of the city, i.e., Corinth, since the tenure of such an office seems to presuppose a fixed residence. That the identification was not impossible is maintained by Wendt as against Meyer, but see "Erastus," Hastings' B.D. The name, as Meyer remarks, Rom. xvi. 23, was very common.—ἐπέσχε χρόνον: verb, only used by Luke and Paul, and only here in this sense. ἐαυτὸν: supplied after the verb; LXX, Gen. vii. 10, 12; in classical Greek, Xen., *Cyr.*, v., 4, 38.—εἰς pro ἐν, Blass; but see on the other hand, Alford, *in loco*. As Asia, not Ephesus, is mentioned, the word may well include work outside Ephesus itself.

Ver. 23. ἐγένετο δὲ: on the frequency of the formula in Luke's writings see Friedrich, p. 13, and above on iv. 5.—τάραχος οὐκ ὀλίγος: the same phrase as in xii. 18, nowhere else in N.T., for οὐκ ὀλίγος as Lucan see above, xii. 18.

25.<sup>1</sup> οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν,  
 "Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν

<sup>1</sup> Blass (so Hilg.) reconstructs in β text, according to Syr. Pesh., οὗτος συναθροίσας πάντας τοὺς τεχνίτας καὶ τοὺς συνεργάτας αὐτῶν εἶπεν πρὸς αὐτοὺς; this was shortened in α, τεχν. and συνεργ. being combined under one word ἐργάται, οὗτος being still read instead of οὗς and καὶ omitted; see further Blass, p. vii. and in loco. After ἀνδρες D, Sah., Syr. H. mg. add συντεχνίται, but if original, it is not easy to see why omitted. For ἡμῶν NABDE, Vulg., Sah., Boh., Arm., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. read ἡμιν.

—τῆς δόου: as in ix. 2, xix. 9, xxiv. 22; much better than to refer it with Weiss merely to the method adopted by Paul in ver. 26.

Ver. 24. Δημ.: a sufficiently common name, as St. Luke's words show (Blass). There is no ground for identifying him with the Demetrius in 3 John, ver. 12, except the fact that both came from the neighbourhood of Ephesus; see, however, "Demetrius," Hastings' B.D.—ἀργυροκόπος, LXX, Judg. xvii. 4 (A al.), Jer. vi. 29; on the trade-guilds in Asia Minor cf. Ramsay, *Cities and Bishoprics of Phrygia*, i., p. 105, and "Ephesus," Hastings' B.D.; *Church in the Roman Empire*, p. 128; Demetrius may have been master of the guild for the year.—ναοὺς ἀργ. Ἀρτέμιδος: "silver shrines of Diana," R.V., i.e., representing the shrine of Diana (Artemis) with the statue of the goddess within (ὡς κιβώρια μικρά, Chrys.). These miniature temples were bought up by Ephesians and strangers alike, since the worship of the goddess was so widely spread, and since the "shrines" were made sufficiently small to be worn as amulets on journeys, as well as to be placed as ornaments in houses. There is no need to suppose that they were coins with a representation of the temple stamped upon them, and there is no evidence of the existence of such coins; Amm. Marc., xxii., 13, Dio Cass., xxxix., 20, cf. Blass and Wendt, in loco. They were first explained correctly by Curtius, *Athenische Mittheilungen*, ii., 49. Examples of these *naoi* in terra-cotta or marble with dedicatory inscriptions abound in the neighbourhood of Ephesus. No examples in silver have been found, but they were naturally melted down owing to their intrinsic value, "Diana" (Ramsay), Hastings' B.D., and *Church in the Roman Empire*, u. s. On the interesting but apparently groundless hypothesis (as Zöckler calls it, *Apostelgeschichte*, p. 277, second edition) that Demetrius should be identified with Demetrius, the νεοποιός of an inscription at Ephesus which pro-

bably dated from a considerably later time, the very close of the first century, νεοποιός being really a temple warden, the words νεοποιός Ἀρτέμιδος being mistaken by the author of Acts and rendered "making silver shrines of Diana," see Zöckler, u. s.; and Ramsay, *Church in the Roman Empire*, p. 112 ff.; and Wendt (1899), p. 317. As Ramsay puts it, there is no extant use of such a phrase as νεοπ. Ἀρτ. in any authority about A.D. 57, νεοποιός simply being the term used in inscriptions found at Ephesus—as Hicks himself allows (*Church in the Roman Empire*, pp. 122, 123).—παρείχετο, see critical note or reading in Blass. Rendall distinguishes between active voice, xvi. 16, where the slave girl finds work for her masters, whilst here, middle voice, Demetrius finds work for himself and his fellow-craftsmen in their joint employment.—ἐργάσιαν "business," R.V., in xvi. 16, 19, "gain"; here the two meanings run into each other, in ver. 25 "business," R.V., is perhaps more in accordance with the context οὐκ ὀλίγην, Lucan, see on ver. 23.—τεχνίταις . . . ἐργάταις: "alii erant τεχνίται, artifices nobiliores; alii ἐργάται, operarii," so Zöckler and Grimm-Thayer following Bengel. But Blass regards them as the same, cf. reading in D, and Ramsay, *Church in the Roman Empire*, p. 128, note. There were no doubt shrines of widely differing value, for the rich of silver made by the richer tradesmen, for the poorer classes of marble and terra-cotta, so that several trades were no doubt seriously affected, Ramsay, *St. Paul*, p. 278, and "Ephesus," u. s., *Church in the Roman Empire*, p. 128, and to the same effect Wendt (1899), p. 317. The word ἐργάται occurs in one of the inscriptions at Ephesus, ἐργ. προπυλεῖται πρὸς τῷ Ποσειδῶνι, "Ephesus," u. s., p. 723, note.

Ver. 25. περὶ τὰ τοιαῦτα, cf. Luke x. 40, 41, for a similar use of περὶ with accusative, but see W. H., l. c., and 2 Macc. xii. 1.—εὐπορία: wealth, or gain,



δοσι· 26. καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον<sup>1</sup> Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν<sup>2</sup> λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία

<sup>1</sup> Before Ἐφέσου D prefixes εως, so Blass in β (comparing xxiii. 23), and Hilg. After οὗτος D<sup>1</sup> adds τις ποτε, Gig., "nescio quem," so Blass in β, comparing xvii. 7, where we have the same addition in Gig. and β text.

<sup>2</sup> λογισθῆναι ΞBHLP, Chrys., so not only T.R., but Alford, R.V., Weiss, Wendt; μελλειν ΞA<sup>2</sup>BD<sup>2</sup>EHLP, Chrys.; τε ΞABEP, Sah., Boh., Syrr., P.H., Arm., in both cases R.V., W.H., Weiss, Wendt, as in T.R. Blass following ADE, Vulg. reads in β, λογισθησεται, and μελλει with A<sup>2</sup>D\*, Vulg. But in D the whole passage is confused. τὴν μεγαλειότητα, but the gen. in ΞABE 13, 15, 18, 40, R.V., W.H., Weiss, Wendt. In β text Blass reads μελλει τε καὶ καθαιρεῖσθαι τὴν μεγαλειότης αὐτῆς ἣν ὅλη ἡ Α. following Gig., Par., Vulg., "sed et destrui incipiet majestas ejus quam," etc.; D reading "lacunose et corrupte," in the first part: ἀλλα καθερῖσθαι μελλει (-ειν Db) ἣ ὅλη Α.

only here in N.T., in classical Greek "in different senses in different authorities," Grimm-Thayer; in LXX, 2 Kings xxv. 10, but in a different sense (see Hatch and Redpath's references to its use by Aquila, Symm., and others). Rendall takes it of comfort and well-being, in the old English sense *weal*.

Ver. 26. οὐ μόνον . . . ἀλλὰ: *non modo . . . sed.*—σχεδόν, xiii. 44, we cannot take the genitive with ὄχλον, as Hackett suggests.—Ἀσίας: the Roman province, so Ramsay, *St. Paul*, p. 278, where he corrects his former interpretation of the word in this passage in *Church in the Roman Empire*, p. 166; see above on Paul's work outside Ephesus.—οὗτος: contemptuous.—μετέστησεν, cf. Josh. xiv. 8. The testimony thus borne to the wide and effective influence of the Apostles even by their enemies is well commented on by St. Chrys., *Hom.*, xlii., and see also below.

Ver. 27. τοῦτο . . . τὸ μέρος, sc., τῆς ἐργασίας ἡμῶν, ver. 25, Grimm-Thayer—this branch of their trade, which was concerned with the making of the shrines. Others take μέρος = *trade*, the part assigned to one.—κινδυνεύει: "the most sensitive part of 'civilised' man is his pocket," Ramsay, *St. Paul*, p. 277, and the opposition thus naturally came not from the priests as instigators of the riot against Paul, but from the fact that trade connected with the Artemis-worship was endangered; so at Philippi, "when the masters saw that the hope of this was gone," xvi. 19; see Ramsay, *Church in the Roman Empire*, p. 129 ff.,

as against Hicks. "See how wherever there is idolatry, in every case we find money at the bottom of it, both in the former instance it was for money, and in the case of this man for money; it was not for their religion, because they thought that in danger; no, it was for their lucrative craft, that it would have nothing to work upon," Chrys., *Hom.*, xlii.—εἰς ἀπελεγμὸν ἐλθεῖν: noun, not found either in classical Greek or in the LXX; the verb ἀπελέγχειν is found in 4 Macc. ii. 11 (cf. Symm., Ps. cxix. 118), and ἐλεγμός is not uncommon in LXX, *confutatio*, *repudiatio* (for the phrase cf. Mark v. 26), in *contemptum venire*, Weststein; but in *redargutionem venire*, Vulgate.—ἀλλὰ καὶ: the utilitarian aspect of the appeal stands first, but speciously seconded by an appeal to religious feelings ("non tam pro aris ipsos quam pro focus pugnare," Calvin).—τῆς μεγ. θεᾶς Ἀ.: St. Luke appears to have retained the precise title of the goddess, according to the witness of the inscription; "Diana" (Ramsay), Hastings' B.D., p. 605, so Blass, *in loco*.—τὸ . . . ἱερὸν: the Temple of Artemis was burnt to the ground by the fanatic Herostratus in B.C. 356 on the night of the birth of Alexander the Great, but its restoration was effected with great magnificence, and it was regarded as one of the seven wonders of the world. Its dimensions are given by Pliny, xxxvi., 95. For references, and a description of its worship, see C. and H., p. 422, small edition; Renan, *Saint Paul*, p. 427; Ramsay, "Diana," u. s.; Wood's *Ephesus*, pp. 4-



καὶ ἡ οἰκουμένη σέβεται. 28. Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ,<sup>1</sup> ἔκραζον, λέγοντες. Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29. καὶ<sup>2</sup> ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδή-

<sup>1</sup> After θυμον D 137, Syr. H. mg. add δραμοντες εἰς τὴν ἀμφοδον, so Blass, Hilg.; see Ramsay, C. R. E., p. 153. Μεγ. ἡ Αρ. om. η D<sup>1</sup>, Ramsay emphasises, St. Paul, p. 274; C. R. E., u. s., see note in comment.

<sup>2</sup> After καὶ, β reads after D<sup>1</sup>, Gig., Syr. Pesh. συνεχυθη ὁλη ἡ πολις (αἰσχυνης); D reads αἰσχ., which Blass rejects; apparently for Lat. "confusione," see Blass, p. xx.; "confusio," common rendering of αἰσχυνη, Harris, *Study in Codex Bezae*, p. 106; D prob. conflate; see also Corssen, G. G. A., p. 430, 1896. αἰσχ. = confusio, Phil. iii. 19, Heb. xii. 12.

45; *Greek Inscript. at British Museum*, iii., 1890, and for a complete account of the temple, its structure, and literature relating to its history and site, B.D.<sup>2</sup>, "Ephesus". So sumptuous was the magnificence of this sanctuary that it could be said ὁ τῆς Ἀρτέμιδος ναὸς ἐν Ἐφέσῳ μόνος ἐστὶ θεῶν οἶκος, Philo Byz., *Spect. Mund.*, 7, and the sun, so the saying ran, saw nothing in his course more magnificent than Diana's temple.—εἰς οὐδὲν λογ., cf. for a similar phrase LXX, Isa. xl. 17, Wisdom iii. 17 and ix. 6 (εἰς om. S<sup>1</sup>), and Dan. Theod., iv., 32. The verb λογίζομαι is also frequent in St. Paul with εἰς and the accusative.—τε καὶ, cf. xxi. 28, not correlative, but: "and that she should even," etc., Simcox, *Language of the New Testament*, p. 163.—τὴν μεγαλειότητα, see critical note, if we read the genitive, "and that she should even be deposed from her magnificence," R.V., cf. Winer-Schmiedel, xxx., 6. Grimm-Thayer regards the genitive as partitive, *aliquid de majestate ejus*, as if it was inconceivable that all her magnificence should be lost: so Meyer, Zöckler, Weiss, cf. Xen., *Hellen.*, iv., 4, 13; Diod. Sic., iv., 8. But Wendt (as against Meyer) regards τὸ ἱερόν as the subject; cf. 1 Tim. vi. 5. The word is used, Luke ix. 43, of the majesty of God, cf. 2 Pet. i. 16 (Friedrich, p. 30); in LXX, Jer. xl. (xxxiii.) 9; 1 Esd. i. 5, iv. 40, Dan. vii. 27.—ὅλη ἡ πόλις: "multitudo errantium non efficit veritatem": Bengel. The temple was built by contributions from the whole of Asia, *totā Asia extruente*, Pliny, *Nat. Hist.*, xvi., 40, so that the goddess was evidently held in veneration by the whole province, cf. *ibid.*, xxvi., 21; Liv., i., 45. According to the testimony of Pausanias, iv., 31, 8; cf. Xen., *Anab.*, v., 3, 4, no deity was more widely worshipped by private persons (Wetstein, Ramsay, Blass), see also

*Apuleius*, 2, quoted by Mr. Page from Wordsworth. For the way in which the imperial government allied itself with the Artemis worship and the revival of paganism in the second century, and the universal honour paid to Artemis by Greek and barbarian alike, cf. *Greek Inscriptions of the British Museum* (Hicks), iii., pp. 135, 145.—οἰκουμένη, see above on xi. 28. Plumptre points out that the language is almost identical with that of Apuleius (perhaps from this passage): "Diana Ephesia cujus nomen unicum . . . totus veneratur orbis".

Ver. 28. ἔκραζον: "they cried continuously," imperfect, see addition in D.—Μεγάλη ἡ Ἀ.: omitting ἡ we have apparently the popular cry, or rather invocation: Great Artemis! as it was actually used in the *cultus*—the cry was not an argument against Paul's doctrine, but rather a prayer to the goddess and queen of Ephesus, and so regarded it gives a vividness and naturalness to the scene, Ramsay, *Church in the Roman Empire*, p. 135 ff., and "Diana," u. s., p. 105; see D, critical note.

Ver. 29. συγχύσεως: the noun only here in N.T. (συγχέω: only in Luke, see above p. 238), in LXX, Gen. xi. 9, 1 Sam. v. 11, 1 Sam. xiv. 20, used in classical Greek in the sense of confusion, disturbance; τε, the immediate result was that they rushed (Weiss), ὁμοθυμαδόν, see above i. 14, "with one accord," *uno animo*, Vulgate (not *simul*).—τὸ θέατρον: no doubt the great theatre explored by Mr. Wood, *Ephesus*, pp. 73, 74, *App.* vi.; Lightfoot, *Contemp. Rev.*, xxxii., p. 293; the theatre was the usual place for public assemblies in most towns, cf. Jos., *B. J.*, vii. 3, 3; Tac., *Hist.*, ii., 80; Blass, *in loco*, and Wetstein, and also Pseudo-Heraclitus, Letter vii., 47, condemning the Ephesians for submitting grave and weighty matters to the decision

μοὺς τοῦ Παύλου. 30. τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. 31. τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι

of the mobs in the theatre, *Die Heraklitischen Briefe*, p. 65; Gore, *Ephesians*, p. 255. The theatre was capable of holding, it is calculated, 24,500 people, its diameter was 495 feet, and it was probably the largest in the world (Renan). Wetstein remarks that the position of the places tended in no small degree to increase and foment the tumult, since the temple was in full view of the theatre.—*συναρπάσαντες*, cf. vi. 12, i.e., being carried off with them in their rush; we are not told whether they met Gaius and Aristarchus by chance, and seized them as well-known companions of Paul, *συνεκδήμους*, or whether they searched for them in their lodgings, and seized them when they could not find the Apostle.—*Ἀρίσταρχον*: a native of Thessalonica, cf. xx. 4; he accompanied Paul on his last journey to Jerusalem, and hence to Rome, xxvii. 2. It is possible, as Lightfoot thinks, that the words "Aristarchus, a Macedonian of Thessalonica, being with us" in the latter passage intimate that Aristarchus accompanied Luke and Paul on the former part of this route because he was on his way home, and that leaving Paul at Myra he may have returned to Thessalonica, Lightfoot, *Philippians*, p. 35. But however this may be, it is evident from Col. iv. 10, Philem., ver. 24, that he was with the Apostle at Rome, probably sharing his captivity. ὁ συναρπάσας αὐτόν, Col., u. s., can hardly refer to this incident at Ephesus, Lightfoot, *Philippians*, p. 11, "Aristarchus," B.D.<sup>2</sup>, or to a captivity in a spiritual sense, as bound and captive to Christ together with Paul; see also Salmon, *Introd.*, p. 383.—*Μακεδόνας*: nothing was more natural than that devoted Christians from Thessalonica should be among St. Paul's companions in travel when we consider his special affection for the Thessalonian Church. With this reading the Gaius here is of course to be distinguished from the Gaius of xx. 4, of Derbe, and from the Gaius of Rom. xvi. 23, 1 Cor. i. 14, a Corinthian. But if we could read *Μακεδόνα*, Ramsay, *St. Paul*, p. 280, the Gaius here may be identified with the Gaius of xx. 4. In xx. 4 Blass connects *Δερβανός* with Timothy, making Gaius a Thessalonian with Aristarchus, Secundus, see *in loco*; but against this

we must place the positive statement of xvi. 1, that Timothy was a Lystran.—*συνεκδήμους*: used only by Luke and Paul, 2 Cor. viii. 19, not in LXX, but in Plut. and Josephus. The word may look forward to xx. 4 (so Ramsay, u. s.), or we may take it with Blass as referring to the part which the two men played as representatives of the Thessalonians, who were carrying with St. Paul the contribution to the Church at Jerusalem (2 Cor. ix. 4). These two men, as Weiss points out, may be our informants for some of the details which follow.

Ver. 30. τοῦ δὲ Π. βουλ.: St. Paul was not the man to leave his comrades in the lurch, and he would have followed them with his life in his hands to face the mob of Ephesus; if we may depend upon the picture of Ephesian life given us in Pseudo-Heraclitus, Letter vii., we can understand the imminent danger in which St. Paul was placed at the mercy of men who were no longer men but beasts, *ἐξ ἀνθρώπων θηρία γεγονότες* (*Die Heraklitischen Briefe*, p. 65 (Bernays), and Ramsay, u. s., p. 280).—*δῆμον*, ver. 33, xii. 22, xvii. 5, so sometimes in classical Greek of the *plebs*, *vulgus*—in N.T. only in Acts. Both before and after the riot the passions of the vulgar mob were no doubt a real and serious danger to St. Paul, cf. 1 Cor. xv. 32, xvi. 9, 2 Cor. i. 8-10. In the former passage the word *ἰθριομάχησα* is generally referred to this danger in Ephesus, the multitude in its ferocious rage being compared to wild beasts, see Ramsay, *St. Paul*, p. 230, "Ephesus," Hastings' B.D., and Plumtre's note, *in loco*. With the expression used in 1 Cor. xv. 32 we may compare Ignat., *Rom.*, v. 1, and cf. *Ephes.*, vii., 1; *Smyrn.*, iv., 1; so too Pseudo-Heraclitus, u. s., and Renan, *Saint Paul*, p. 351, note; Grimm-Thayer, *sub v.* McGiffert, p. 280 ff., maintains that the word *ἰθριομάχησα* refers to an actual conflict with wild beasts in the arena (so Weizsäcker), and that 2 Cor. i. 9 more probably refers to the danger from the riot of Demetrius; but if the literal interpretation of the verb in 1 Cor. is correct, it is strange that St. Paul should have omitted such a terrible encounter from his catalogue of dangers in 2 Cor. xi. 23; see also below at end of chapter.



ἐαυτὸν εἰς τὸ θέατρον. 32. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. 33. ἐκ δὲ τοῦ ὄχλου<sup>1</sup> προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος, κατασεισας

<sup>1</sup> Instead of προεβίβασαν NABE, Tisch., W.H., Weiss, Wendt, R.V. read συνεβίβασαν, whilst D<sup>2</sup>HLP, Chrys. have προεβ. (so T.R.). προεβ. adds nothing to προβαλλόντων and the difficulty of συνεβ. might easily lead to change. D\* reads κατεβίβασαν, so Blass in both texts, cf. Hilgenfeld, *Zw. Th.*, pp. 364, 366, 1896, and note in comment. Gig., Vulg., "detraxerunt".

Ver. 31. Ἀσιάρχων: "the chief officers of Asia," R.V., cf. Γαλατάρχης, Βιθυνιάρχης, Συριάρχης, etc.; Mommsen, *Röm. Gesch.*, v., 318 (Knabenbauer), officers, i.e., of the province of Asia, and so provincial, not merely municipal officers. Each province united in an association for the worship of Rome and the Empire, hence Κοινὸν Ἀσίας, of which the Asiarchs would probably be the high priests. But in addition to their religious office the Asiarchs were called upon to provide games, partly if not solely at their own expense, and to preside over them. These festivals were called Κοινὰ Ἀσίας ἐν Σμύρῃ, Λαοδικείῳ, κ.τ.λ. It is doubtful whether the office was annual, or whether it was held for four years; but as an Asiarch still retained his title after his term of office had expired, there may evidently have been in Ephesus several Asiarchs, although only one was actually performing his duties (cf. the title ἀρχιερεῖς amongst the Jews, iv. 6, 23). If there were a sort of Council of Asiarchs, this Council may well have assembled when the Κοινὰ Ἀσίας were being held, and this might have been the case at Ephesus in the narrative before us; such a festival would have brought together a vast crowd of pilgrims and worshippers actuated with zeal for the goddess, and ready to side with Demetrius and his followers. The title was one of great dignity and repute, as is evident from inscriptions which commemorate in various cities the names of those who had held the office. Whether the Asiarchs were in any sense high priests has been disputed, but see Polycarp, *Mart.*, cf. xii. 2 and xxi.; on the whole subject "Asiarch" (Ramsay), Hastings' B.D. and B.D.<sup>2</sup>; St. Ignatius and St. Polycarp, ii., p. 987, Lightfoot; Renan, *Saint Paul*, p. 353; Wendt, p. 318; O. Holtzmann, *Neutest. Zeitgeschichte*, p. 102.—Φίλοι: not only does the notice show that St. Paul had gained at least the toleration of some of the leading men of the province,

but that the attitude of the imperial authorities was not unfriendly. We cannot of course suppose with Zimmermann that the Asiarchs were friendly because the Apostle had been less opposed to the imperial *cultus* than to that of Diana, and that so far the Asiarchs stood with him on common ground. See Ramsay, *Church in the Roman Empire*, on the probable attitude of the priests, and cf. chap. xiv.—δοῦναι ἑαυτὸν: only here in N.T., cf. Polyb., v., 14, 9, the expression involves the thought of danger, so in A. and R.V.

Ver. 32. ἄλλοι μὲν οὖν: μὲν οὖν probably as often in Acts without any opposition expressed, but see Rendall, *Appl.*, p. 162; the antithesis may be in δὲ of ver. 33.—ἐκραζον: "kept on crying," imperfect.—ἐκκλησία, see below on ver. 39; here of an unlawful tumultuous assembly.—συγκεχ., see above ver. 29.—οἱ πλείους: "sensu vere comparativo" Blass = *major pars*.

Ver. 33. ἐκ δὲ τοῦ ὄ., sc., τίνες, cf. xxi. 16. If we read συνεβίβασαν (see critical note), and render "instructed Alexander," R.V., margin; cf. 1 Cor. ii. 16, and often in LXX, it seems to mean that the Jews instructed Alexander, a fellow-Jew, to come forward and disassociate himself and them from any coalition with Paul and his companions against the Diana worship (ἀπολογεῖσθαι). Erasmus takes the word to mean that the Jews had instructed him beforehand as their advocate. συμβιβάζω in Col. ii. 19, Ephes. iv. 16 = to join together, to knit together, in Acts xvi. 10, to consider, to conclude, so Weiss thinks here that it = concluded that Alexander was the reason why they had come together; but the sentence and the context does not seem to bear out this rendering. Meyer retains T.R., and holds that Alexander was a Jewish Christian who was put forward by the Jews maliciously, hoping that he might be sacrificed to the popular tumult — hence ἀπολογεῖσθαι.



τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34. ἐπιγνόντων<sup>1</sup> δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. 35. Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης<sup>2</sup> θεᾶς

<sup>1</sup> Instead of ἐπιγνόντων,  $\Sigma$ ABDEHLP, Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. read ἐπιγνόντες, and instead of κραζόντων (Hilg.), BDEHLP, which Lach., W.H., Blass retain in, Tisch., Weiss, Wendt read κραζόντες, following  $\Sigma$ A.

<sup>2</sup> θεᾶς om.  $\Sigma$ ABDE, so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.

This latter view seems to be adopted practically by Blass (so by Knabenbauer), although he reads κατεβίβασαν (Luke x. 15), *descendere coegerunt*, i.e., into the theatre, as he cannot see that συνεβίβ. is intelligible; in which Grimm-Thayer agrees with him, and renders with R.V., margin, as above (see *sub v.*).—ὁ δὲ Ἄ.: if ὁ χαλκεὺς in 2 Tim. iv. 14 is taken in a wider sense to mean a worker in any metal, it is, of course, possible that Alexander might be so described as one of the craftsmen of Demetrius. But the name was very common, although the omission of τις may be taken to imply that Alexander in ver. 33 was well known in Ephesus (*cf. ver. 9 above*). We cannot pass beyond conjecture, especially as the notice in Acts, when compared with 2 Tim., contains no further mark of identification than the similarity of name, although the Alexander in the latter passage was no doubt in some way connected with Ephesus, or the warning to Timothy against him would be without force. Against the identification see Meyer-Weiss, *Die Briefe Pauli an Timotheus und Titus*, p. 347, and so also Holtzmann, *Pastoralbriefe, in loco* (who identifies the Alexander in 2 Tim. iv. 14 with the Alexander in 1 Tim. i. 20). Holtzmann's view is that the author of the Pastoral Epistles, whoever he may have been, mistook the notice in Acts, and concluded that the Alexander there mentioned was a Christian, and a treacherous one, who allowed himself to be utilised by the Jews against Paul. The pseudonymous author of 2 Tim. therefore names Alexander χαλκεὺς, and refers also to him the βλασφημεῖν of 1 Tim. i. 20.—κατασίεας τὴν χεῖρα, see on xii. 17.—ἀπολ.: peculiar to Luke and Paul, twice in St. Luke's Gospel, and six times in Acts, so in Rom. ii. 15, 2 Cor. xii. 19. In the last-named passage with same construction as here (see for various constructions Grimm-Thayer, *sub v.*).

Ver. 34. ἐπιγνόντων: "when they recognised" by his dress and his features, "when they perceived," R.V. If we read ἐπιγνόντες, see critical note, φωνὴ ἐγέν. = "anacoluthon luculentissimum" *cf. Mark ix. 20* (Blass).—μία ἐκ πάντων: *callida junctura*, arresting the reader's attention (Hackett). Alexander was thus unable to obtain a hearing because he was a Jew, a fact which sufficiently justifies the apprehension for Paul entertained by his friends.—Μεγάλη κ.τ.λ., see on ver. 28, the cry in B, and β text is doubled, which marks its continuance and its emphatic utterance (Weiss).—ὥς ἐπὶ ὥρας δύο κραζ.: probably they regarded this as in itself an act of worship, *cf. 1 Kings xviii. 26*, and Ramsay, *Church in the Roman Empire*, p. 142, "Diana," Hastings' B.D., p. 605. "A childish understanding indeed! as if they were afraid lest their worship should be extinguished, they shouted without intermission:" Chrys., *Hom.*, xlii.

Ver. 35. καταστείλας: only here in N.T. and in ver. 36, "had quieted," R.V., *cf. 2 Macc. iv. 31, 3 Macc. vi. 1, Aquila, Ps. lxiv. (lxv.) 8*, also in Josephus and Plutarch.—ὁ γραμματεὺς: "the secretary of the city" Ramsay; Lightfoot was the first to point out the importance of the officer so named—called also ὁ Ἐφεσίων γραμ. or γραμ. τοῦ δήμου; he was the most influential person in Ephesus, for not only were the decrees to be proposed drafted by him and the Strategoi, and money left to the city was committed to his charge, but as the power of the Ecclesia, the public assembly, declined under imperial rule, the importance of the secretary's office was enhanced, because he was in closer touch with the court of the proconsul than the other city magistrates, and acted as a medium of communication between the imperial and municipal government, "Ephesus" (Ramsay), Hastings' B.D., p. 723, *Cities and*

Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36. ἀναντιρρήτων<sup>1</sup> οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν. 37. ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσούλους

<sup>1</sup> ἀναντιρητων B\*L, so W.H. (not Weiss).

*Bishoprics of Phrygia*, i., 66; *St. Paul*, pp. 281, 304; Hicks, *Greek Inscriptions in the British Museum*, iii., p. 154, and Wood's *Ephesus*, *App.*, p. 49, often with Asiarchs and proconsul; Lightfoot, *Contemp. Review*, p. 294, 1878. *St. Luke's* picture therefore of the secretary as a man of influence and keenly alive to his responsibility is strikingly in accordance with what we might have expected. — τίς γάρ ἐστιν ἄνθρωπος: "what man is there then?" etc. Rendall: the γάρ looks back to the action of the speaker in quieting the crowd, as if he would say that there is no need for this excitement, for all that you have said about your goddess is universally acknowledged. — νεωκόρον: "temple-keeper," R.V., "a worshipper," A.V., *cultricem*, Vulgate, lit., "a temple-sweeper" (on derivation see Grimm-Thayer, *sub v.*), and so found in classical Greek, a sacristan, a verger, Lat., *adiutus*, cf. Jos., B. J., v., 9, 4, where = worshippers, οὗς ὁ θεὸς ἐαυτῶν νεωκόρους ἤγειν. The title "Warden of the Temple of Ephesus" was a boast of the city, just as other cities boasted of the same title in relation to other deities. It would seem that the title at Ephesus was generally used in connection with the imperial *cultus*; in the period of this narrative, Ephesus could claim the title as Warden of one Temple of this *cultus*, and later on she enjoyed the title of *δὲς*, *τρίς νεωκόρος*, as the number of the temples of the imperial *cultus* increased. But there is ample justification from inscriptions for the mention of the title in the verse before us in connection with the Artemis worship. For references, Ramsay, "Ephesus," Hastings' B.D., p. 722; *Cities and Bishoprics of Phrygia*, i., 58; Wendt, Blass, *in loco*; Lightfoot, *Cont. Rev.*, p. 294, 1878; Wood, *Ephesus*, *App.*, p. 50.—τοῦ Δ., sc., ἄγαλμα: or some such word; the image was believed to have fallen from the sky (heaven, R.V. margin), like that of the Tauric Artemis, cf. Eur., *Iph. T.*, 977, 1384, where we find οὐρανοῦ πέσημα given as the equivalent and explanation of διοπετὲς ἄγαλμα (Herod., i., 11). The worship of Diana of the Ephesians was entirely Asian and not Greek, although the Greek colonists

attempted to establish an identification with their own Artemis on account of certain analogies between them. According to Jerome, *Præfat. ad Ephesios*, the Ephesian Artemis was represented as a figure with many breasts, *multimammia* ("quam Græci πολύμαστον vocant"), symbolising the reproductive and nutritive powers of Nature which she personified. This description is fully borne out by the common representations of the goddess on coins and statues. No one could say for certain of what the ἄγαλμα was made: according to Petronius it was made of cedar wood, according to Pliny of the wood of the vine, according to Xen. of gold, and according to others of ebony. For a fuller description of the image, and for some account of the wide prevalence of worship of the goddess and its peculiar character, Ramsay, *Cities and Bishoprics of Phrygia*, "Diana of the Ephesians," Hastings' B.D., B.D.<sup>2</sup>; Wendt, 1888, *in loco*; Farrar, *St. Paul*, ii., p. 13, and references in Wetstein.

Ver. 36. ἀναντιρρήτων: only here in N.T., but the adverb in x. 29, not in LXX but Symm., Job xi. 2, xxxiii. 13; Polyb., xxiii., 8, 11; on spelling see critical note.—δέον ἐστίν, 1 Peter i. 6 (1 Tim. v. 13), cf. Eccles., *Prol.*, vv. 3, 4, 1 Macc. xii. 11, 2 Macc. xi. 18, also in classical Greek.—προπετὲς: only in Luke and Paul in N.T., 2 Tim. iii. 4, of thoughtless haste (Meyer-Weiss); in LXX of rash talk, cf. Prov. x. 14, xiii. 3, Eccles. ix. 18, Symm., Eccles. v. 1, Clem. Rom., *Cor.*, i., 1, of persons.—κατεσταλμένους, see also on ver. 35; only in these two verses in N.T.

Ver. 37. γὰρ: "for," i.e., they had done something rash.—τοὺς ἄνδρ. τούτους: Gaius and Aristarchus, ἱεροσούλους, "robbers of temples," R.V., in A.V. "of churches," the word "church" being applied as often in the Elizabethan age to pagan temples. Ramsay however renders "guilty neither in act nor in language of disrespect to our goddess," i.e., to the established religion of our city, ἱεροσυλία = Latin, *sacrilegium*, and here for emphasis the speaker uses the double term οὔτε ἱεροσ. οὔτε βλασφ., "Churches, Robbers of," Hastings' B.D., Ramsay, and *St. Paul*, pp. 260, 282, 401.



οὔτε βλασφημοῦντας τὴν<sup>1</sup> θεὸν ὁμῶν. 38. εἰ μὲν οὖν Δημήτριος<sup>2</sup>  
καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται,  
καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. 39. εἰ δέ τι περὶ

<sup>1</sup> For τὴν θεὸν  $\Sigma$ ABD<sup>2</sup>E\*HL, Chrys., so Tisch., W.H., R.V., Weiss, Wendt, Blass read τὴν θεον, and for ὁμῶν  $\Sigma$ ABD, Syr. P., Sah., Arm., Aeth., Tisch., W.H., R.V., Blass, Weiss, Wendt read ἡμῶν.

<sup>2</sup> After Δημ. D, Syr. Pesh., Ephr., Blass, Hilg. add οὗτος.

In 2 Macc. iv. 42 we have the same word *ιερόσυλος*, R.V., "Author of the sacrilege," "Church-robber," A.V., used of Lysimachus, brother of Menelaus the high priest, who perished in a riot which arose from the theft of the sacred vessels by his brother and himself (quoted by Ramsay, *u. s.*). Canon Gore, *Ephesians*, p. 41, note, however, points out that the word is used in the former sense of "robbers of temples," in special connection with Ephesus by Strabo, xiv. 1, 22, and Pseudo-Heraclitus, Letter vii., p. 64 (Bernays); cf. Rom. ii. 22. The cognate noun is found in inscriptions at Ephesus, describing a crime involving the heaviest penalties, Wood, *Ephesus*, vi., 1, p. 14; Lightfoot, *Cont. Rev.*, p. 294, 1878.

Ver. 38. *λόγον ἔχουσιν*: no exact equivalent elsewhere in N.T., but Grimm (so Kypke) compares Matt. v. 32 (see also Col. iii. 13).—*ἀγοραῖοι ἄγονται*: "the courts are open," R.V., perhaps best to understand *σύνοδοι*, "court-meetings are now going on," i.e., for holding trials (in the forum or agora); Vulgate, *conventus forenses aguntur*, the verb being in the present indicative. Or *ἡμέραι* may alone be supplied = court days are kept, i.e., at certain intervals, not implying at that particular time, but rather a general statement as in the words that follow: "there are proconsuls," see Page, *in loco*. For *ἄγειν*, cf. Luke xxiv. 21, Matt. xiv. 6, 2 Macc. ii. 16, cf. Strabo, xiii., p. 932, Latin, *conventus agere*. Alford, so Wendt (1888), speaks of the distinction drawn by the old grammarians between *ἀγοραῖος* and *ἀγόραιος* as groundless, but see also Winer-Schmiedel, p. 69.—*ἀνθύπατοί εἰσιν*: the plural is used: "de eo quod nunquam non esse solet," Bengel (quoted by Blass and Wendt), although strictly there would be only one proconsul at a time. There is no need to understand any assistants of the proconsul, as if the description was meant for them, or, with Lewin, as if there were several persons with proconsular power. It is quite possible that in both

clauses the secretary is speaking in a mere colloquial way, as we might say, "There are assizes and there are judges." Lightfoot calls it "a rhetorical plural" *Cont. Rev.*, p. 295, 1878, and quotes Eur., *I. T.*, 1359, *κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους*, though there was only one image and one priestess.—*ἐγκαλείτωσαν ἀλλήλοις*: "accuse," R.V. The verb need not have a technical legal sense as is implied by "impeal" in A.V. So in LXX it may be used quite generally, or of a criminal charge, and so in classical Greek, cf. *Wisd.* xii. 12 and *Eccles.* xvi. 19. In the N.T. it is used six times in Acts with reference to judicial process, and only once elsewhere by St. Paul in Rom. viii. 33 in a general sense. The verb only occurs in the second part of Acts in accordance no doubt with the subject-matter; see Hawkins, *Horæ Synopticae*, p. 147, note, and Weiss, *Einleitung in das N. T.*, p. 570, note.

Ver. 39. *εἰ δέ τι περὶ ἐτέρων*: if we read *περαιτέρω*, cf. Plato, *Phædo*, p. 107 B, the meaning is anything further than an accusation against an individual, a public and not a personal matter: if they desired to get any resolution passed with regard to the future conduct of citizens and of resident non-citizens in this matter, see Ramsay, *Expositor*, February, 1896, reading *περαιτ.*—*ἐπιλυθῆσεται* (cf. Mark iv. 34), nowhere else in N.T. (the verb is found in LXX, Aquila, Gen. xl. 8, xli. 8, 12; Th., Hos., iii. 4; Philo., Jos.).—*τῇ ἐννόμῳ ἐκκλησίᾳ*: "the regular assembly," R.V. Mr. Wood, *Ephesus, App.*, p. 38, quotes an inscription in which it was enjoined that a statue of Minerva should be placed in a certain spot, *κατὰ πᾶσαν ἐννομον ἐκκλησίαν*. But A.V. has "the lawful assembly": which is the better rendering? "regular" seems to restrict us to *νόμιμοι ἐκκλησίαι* held on stated customary days, and to exclude from the secretary's statement any reference to extraordinary meetings, meetings summoned for special business, whereas he would be likely to use a term which would cover all legal



ἐτέρων<sup>1</sup> ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῆσεται. 40. καὶ γὰρ κινδυνεύομεν<sup>2</sup> ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

<sup>1</sup> περὶ ἑτερων, so  $\Sigma$ ADHLP, so Tisch., R.V., Hilg., but B (d Gig., Vulg.), so Lach., W.H., Blass, Weiss, Wendt have *πραιτερω*, see further Harris, *Four Lectures*, p. 29, on Ephrem's text. The *περὶ ἑτερων* is the correction of a word not found elsewhere in N.T. (so Wendt, p. 320 (1899)). E has *περ ἑτερον*.

<sup>2</sup> D has *σημερον ἐγκαλεισθαι στασεως*, *argui seditionis hodiernæ*, Vulg., *accusari quasi seditiosi hodie*, Gig., but these look like paraphrases. *περὶ οὐ οὐ* in W.H. and R.V. is supported by  $\Sigma$ BHLP, Syrr., P.H., Arm., Chrys.; and after *λογον* the addition of *περὶ* is supported by  $\Sigma$ BE, Arm., so Tisch., W.H., R.V., Weiss, Wendt. DE omit negative *οὐ*, and *περὶ* after *λογον* is omitted by D\*HLP d, so T.R. (Meyer and Lach.), Hilg. and Blass in both texts; see Wendt (1899), note p. 321. W.H., see *Ahr.*, p. 97, thinks some primitive error probable, perhaps *αιτιοι υπαρχοντες* instead of *αιτιου υπαρχοντος*. D has *οντος* instead of *υπαρ.*, so Blass in β.

meetings. But on the other hand Blass quotes the phrase given above from the inscriptions, and explains *ἐννομοι ἐκκλησίαι sunt, quæ ex lege certis diebus fiebant* (so too Wendt, Lightfoot); and if this is correct, "regular" would be the more appropriate rendering, *ἐννομος* = *νόμιμος*. But in Ephesus we have to consider how far the old Greek assembly *ἐκκλησία* was or was not under the control of the imperial government. In considering this with reference to the special incident before us, Ramsay, with whom Wendt agrees, p. 321 (1899), gives good reason for regarding the "regular" as equivalent to the "lawful" assemblies: *i.e.*, extraordinary assemblies which in the Greek period had been legal, but were now so no longer through the jealous desire of Rome to control popular assemblies, abroad as at home. The *ἐκκλησία* could not be summoned without the leave of the Roman officials, and it was not at all likely that that sanction would be extended beyond a certain fixed and regular number, Ramsay, *Expositor*, February, 1896: "The Lawful Assembly," and "Ephesus," Hastings' B.D., p. 723.

Ver. 40. *ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον*, A.V., "to be called in question for this day's uproar," but R.V., "to be accused concerning this day's riot," rendering *ἐγκαλ.*, as in ver. 38, and *στάσεως*, as in Mark xv. 7. *θόρυβος* being rather the word for uproar or tumult, *cf.* Vulgate: "*argui seditionis hodiernæ*". But a further question arises from the marginal rendering of R.V., "to be accused of riot concerning this day": so Page, Meyer-Wendt, Zöck-

ler. But Blass, Weiss, Rendall, so Ramsay: "to be accused of riot concerning this day's assembly," *sc.*, *ἐκκλησία*, although Blass thinks it still better to omit *περὶ τῆς* altogether, and to connect *σήμερον* with *ἐγκαλ.*, *cf.* iv. 9.—*μηδενὸς αἰτίου ὑπάρχοντος*: with this punctuation R.V. renders "there being no cause for it," taking *αἰτίου* as neuter, and closely connecting the phrase with the foregoing, so W.H. Overbeck (so Felten, Rendall) takes *αἰτίου* as masculine: "there being no man guilty by reason of whom," etc., and Wendt considers that the rendering cannot be altogether excluded. Vulgate has "*cum nullus obnoxius sit*". But *αἰτίου* may be strictly a noun neuter from *αἶτιον* = *αἶτια*, and not an adjective as the last-mentioned rendering demands, *cf.* Plummer on Luke xxiii. 4, 14, 22, and nowhere else in N.T., so Moulton and Geden, who give the adjective *αἷτιος* only in Heb. v. 9.—*περὶ οὗ δυνησόμεθα*: Ramsay (so Meyer and Zöckler) follows T.R. and Bezan text in omitting the negative *οὐ* before *δυν.*, but see on the other hand Wendt (1899), p. 322; and critical note. R.V. (introducing negative *οὐ*, so Weiss and Wendt) renders "and as touching it we shall not be able to give account of this concourse".—*συστροφῆς*, Polyb., iv, 34, 6, of a seditious meeting or mob. In xxiii. 12 used of a conspiracy; *cf.* LXX, Ps. lxxiii. 2, Amos vii. 10.

Ver. 41. *τὴν ἐκκλησίαν*: the word may imply, as Ramsay thinks, that the secretary thus recognised the meeting as an *ἐκκλησία* to shield it, as far as he could, from Roman censure. The attitude of the secretary is that of a man

XX. 1. ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον,<sup>1</sup> προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. 2. διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ<sup>2</sup> παρακαλέσας αὐτοὺς

<sup>1</sup> For προσκαλ. ΞBE, Sah., Boh., Aethro., so Tisch., W.H., R.V., Wendt, Weiss, Blass read μετακαλ.; Lach. follows T.R. according to ADHLP, Chrys. After καὶ AB 13, 33, Boh. add παρακαλέσας (καὶ παρακ. καὶ ασπασ. ΞE), Tisch., W.H., R.V., Wendt, Weiss; T.R., so Meyer, om. παρακαλ. D, Gig. read ἐξῆλθεν εἰς Μακεδ., so Blass in β.

<sup>2</sup> παρακαλ. χρησάμενος λ. π., so D (and Blass in β) om. αὐτοὺς.

altogether superior to, and almost contemptuous of, the vulgar mob (*cf.* οὗτος in D, ver. 38), and there is no apparent desire on his part to deny Paul's right to preach, provided that the Apostle respected the laws and institutions of the city.

On the historical character of the incidents narrated at Ephesus, the graphic description and the intimate knowledge of the life of the city, see Ramsay, *Church in the Roman Empire*, p. 143, and the same writer "Ephesus," Hastings' B.D. Every detail tends to confirm the faithfulness of the picture drawn of Ephesian society A.D. 57 (*cf.* Knabebauer, p. 340). Wendt also is so impressed with the vividness of the scene as it is narrated, that he considers that we are justified in referring the narrative to a source which we owe to an actual companion of St. Paul, and in regarding it as an historical episode, and he refers in justification to Lightfoot, *Cont. Rev.*, p. 292 ff., 1878; see Wendt's edition, 1888, pp. 429, 430, and also edition 1899, p. 316, note. Whilst Baur and Overbeck give an unfavourable verdict as to the historical truthfulness of the Ephesian tumult, a verdict which Wendt condemns, Zeller is constrained to acknowledge the very minute details which tell in favour of the narrative, and for the invention of which there is no apparent reason. Amongst more recent critics, Weizsäcker can only see in the story the historian's defence of Paul and the same tendency to make events issue in the success of his missionary propaganda: 1 Cor. xv. 32 he takes literally, and the tumult recorded in Acts gives us only a faint and shadowy outline of actual reminiscences: nothing is left of the wild beasts except a tumult in the theatre, and the Apostle against whom the violence is mainly directed is himself absent. But as Wendt rightly maintains, 1 Cor. xv. 32 is much rather to be taken as referring figuratively to a struggle with men raging against the Apostle's

life; nor are we shut up of necessity to the conclusion that 1 Cor. xv. 32 and Acts xix. 23 ff. refer to one and the same event (so Hilgenfeld, Zöckler), see note on p. 414. McGiffert, whilst taking 1 Cor. xv. 32 literally (although he inclines to identify Acts xix. with 2 Cor. i. 8, so too Hilgenfeld), admits as against Weizsäcker the general trustworthiness of St. Luke's account, since it is too true to life, and is related too vividly to admit any doubt as to its historic reality (p. 282). Hilgenfeld too, *Zw. Th.*, p. 363, 1896, agrees that the whole narrative is related in a way true to life, and refers it with the possible exception of ὡς ἐπὶ ὄρας δύο in ver. 34 to his good source C: it could not possibly have been invented by the "author to Theophilus". Even here Clemen and Jüngst can only see an interpolation, referred by the former to Redactor, *i.e.*, vv. 15-41 with the possible exception of ver. 33 to Redactor Antijudaicus; and by the latter also to his Redactor, *i.e.*, vv. 23-41.

CHAPTER XX.—Ver. 1. μετὰ δὲ τὸ παύσ.: the words may indicate not only the fact of the cessation of the tumult, but that Paul felt that the time for departure had come.—θόρυ., *cf.* Matt. xxvi. 5, xxvii. 24, Mark xiv. 2; three times in Acts, xxi. 34, xxiv. 18, and several times in LXX. In xxi. 34 it is used more as in classics of the confused noise of an assembly (*cf.* Mark v. 38), but in the text it seems to cover the whole riot, and may be translated "riot".—ἀσπασάμενος: "non solum salutabant osculo advenientes verum etiam discessuri," Wetstein, and references; so in classical Greek, *cf.* also xxi. 6, 7, 19.

Ver. 2. διελθὼν δὲ, see above on xiii. 6, "and when he had gone through," in a missionary progress τὰ μέρη ἐκεῖνα, *i.e.*, of Macedonia, the places where he had founded Churches, Thessalonica, Berea, Philippi. From Rom. xv. 19 it would appear that his work continued some time, and that round about even unto Illyricum he fully preached the Gospel,



λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· 3. ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων<sup>1</sup> μέλλοντι ἀνάγεσθαι εἰς

<sup>1</sup> D, Syr. H. mg., Ephr. read after Ἰουδαίων ἠθελήσεν ἀναχθῆναι εἰς Σ., which gives rather a different idea, viz., that a plot of the Jews induced Paul to leave Corinth (so Belser, p. 108; Hilgenfeld also adopts, *Zw. Th.*, 1896, p. 368); but Blass transposes the clauses and reads in β: ποιη. τε μ. τ. ἠθελ. ἀναχθῆναι εἰς Σ. καὶ γενήθεισας αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ι.; see as against this transposition by Blass, Wendt (1899), p. 50. For εγενετο γνωμῆς του υπο. D, Syr. H. mg., Gig. read εἰπεν δε το πνευμα. Blass omits δε in β, and so the antithesis is not maintained. Weiss, p. 98 (note), condemns Blass for making εἰπεν το πν. the equivalent of εγεν. γνωμῆς, whilst in xix. 1 a distinction is decisively drawn between the ἰδια βουλη (= γνωμῆ) of the Apostle and the guidance of the Spirit. γνωμῆ, but gen. γνωμῆς is read by NAB\*E 13, 15, 18, Tisch., W.H., R.V., Weiss, Wendt.

On the connection of 2 Cor. with this part of Acts, see "II. Corinthians" (Robertson, Hastings' B.D., i., pp. 493, 495; Ramsay, *St. Paul*, p. 286; and on the coincidence between Acts and Romans, *l. c.*, see Paley, *Horæ Paulinæ*, ii., 4.—τὴν Ἑλλάδα, i.e., Achaia in its Roman sense (approximately at all events); the stay might have included a visit to Athens, but at all events Corinth was visited. A wider sense of the epithet "Greek" would comprise Macedonia also, and Macedonia and Achaia are thus spoken of in close connection as forming the Greek lands in Europe, cf. xix. 21, and Rom. xv. 26, 2 Cor. ix. 2, 1 Thess. i. 8, "Achaia" (Ramsay), Hastings' B.D.

Ver. 3. ποιήσας τε μῆνας τρεῖς, cf. xv. 33, xviii. 23.—ἐπιβουλῆς: only in Acts in N.T., see above on ix. 24; the plot may have been formed in the anticipation that it would be easy to carry it through on a pilgrim ship crowded with Jews of Corinth and Asia, hostile to the Apostle; or it may have been the purpose of the conspirators to kill Paul in a crowded harbour like Cenchreæ before the ship actually started.—μέλλ. ἀνάγ., see on xiii. 13. If we read ἐγέν. γνώμῆς (genitive) (cf. 2 Peter i. 20), nowhere else in N.T., cf. Thuc., i., 113, ὅσοι τῆς αὐτῆς γνώμῆς ἦσαν, see also Winer-Schmiedel, p. 269.—τοῦ ὑποσ., i.e., the return journey to Jerusalem (Ramsay), but see also Wendt (1899), p. 323.

Ver. 4. συνέπιετο δὲ αὐτῷ: only here in N.T., cf. 2 Macc. xv. 2, 3 Macc. v. 48, vi. 21, but frequent in classics.—ἄχρι τῆς Ἀ.: among more recent writers Rendall has argued strongly for the retention of the words, whilst he maintains, nevertheless, that all the companions of the Apostle named here accompanied him to Jerusalem. In his view the words are an antithesis to Ἀσιανοὶ δέ, so that whilst on the one hand one party, viz., six of the deputies, travel with Paul

to Philippi, on the other hand the other party consisting of two, viz., the Asian representatives, waited for them at Troas. At Philippi the six deputies and Paul were joined by St. Luke, who henceforth speaks of the deputation in the first person plural, and identifies himself with its members as a colleague. Then from Troas the whole party proceed to Jerusalem (*Acts*, pp. 119, 303). In this way οὔτοι in ver. 5 is restricted to Tychicus and Trophimus (see also Ramsay, as below), whereas A. and R.V. refer the pronoun to all the deputies, so too Weiss and Wendt. If this is so, the ἡμᾶς, ver. 5, might refer (but see further below) only to Paul and Luke, as the latter would naturally rejoin Paul at Philippi where we left him, cf. xvi. 17. Ramsay explains (*St. Paul*, p. 287) that the discovery of the Jewish plot altered St. Paul's plan, and that too at the last moment, when delegates from the Churches had already assembled. The European delegates were to sail from Corinth, and the Asian from Ephesus, but the latter having received word of the change of plan went as far as Troas to meet the others, οὔτοι thus referring to Tychicus and Trophimus alone (but see also Askwith, *Epistle to the Galatians* (1899), pp. 94, 95).

Wendt also favours retention of ἄχρι τῆς Ἀ. and prefers the reading προσελθόντες, but he takes ἡμᾶς in ver. 5 to exclude St. Paul, and refers it to other friends of the Apostle (as distinct from those who accompanied him through Macedonia "as far as Asia"), viz., the author of the "We" sections and others who only now meet the Apostle and his company at Troas. But this obliges us to make a somewhat artificial distinction between ἡμᾶς in ver. 5 with ἡμεῖς in ver. 6, and ἐξῆπ. and ἦλθομεν on the one hand, and διεπρίψαμεν, ver. 6, on the other, as the latter must be taken to include St.



τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4.  
 συνείπετο δὲ αὐτῷ<sup>1</sup> ἄχρι τῆς Ἀσίας<sup>2</sup> Σώπατρος<sup>3</sup> Βεροιαῖος. Θεσσα-

<sup>1</sup> *συνείπετο* δε αὐτῷ, Blass follows D and also inserts *προηρχοντο*, whilst D omits verb altogether, Syr. H. mg. reads *συνειποντο*. Apparently D takes *μεχρι της Α.* with *εξιεναι*, and the names may have been taken with *προηρχοντο* if Blass is right in regarding this as original; see his *Proleg.*, p. 27.

<sup>2</sup> *αχρι της Ασίας* *om.* NB 13, Vulg., Sah., Boh., Aethpp., so Tisch., W.H. text, R.V. marg., Weiss; but retained ADEHLP, Syr. P. and H., Arm., Chrys.; (Gig., Wer.) Blass in β (*μεχρι*); see also W.H., *Abb.*, p. 97. Wendt also considers that it is probably to be retained, see note in comment.; cf. *προελθ.*, u. s.

<sup>3</sup> After Σώπατρος SABDE, Vulg., Boh., Syr. H. mg., Arm., Orig<sup>int</sup>, so Tisch., Alfred, W.H., R.V., Weiss, Wendt, Blass add Πύρρουν.

Paul, St. Luke, and the whole company, although Wendt justifies the distinction by pointing out that in ver. 13 ἡμεῖς is used exclusive of Paul (cf. xxi. 12).

Mr. Askwith, u. s., p. 93 ff., has recently argued that ἡμεῖς in ver. 6 includes not only St. Luke and St. Paul, but with them the representatives of Achaia (who are not mentioned by name with the other deputies) who would naturally be with St. Paul on his return from Corinth, vv. 2, 3, and he would not travel through Macedonia unaccompanied. In 2 Cor. viii. St. Luke, "the brother," according to tradition, whose praise in the Gospel was spread through all the Churches, had been sent to Corinth with Titus and another "brother," and so naturally any representatives from Achaia would come along with them, pp. 93, 94. No names are given because St. Luke himself was amongst them, and he never mentions his own name, p. 96. The fact that Timothy and Sopater who had been with the Apostle at Corinth when he wrote to the Romans (chap. xvi. 21, if we may identify Σωσίπατρος with the Σώπατρος Πύρρουν Βεροιαῖος, Acts xx. 4) are amongst those who waited at Troas is accounted for on the supposition that Timothy and others might naturally go across to inform the Asiatic delegates of Paul's change of plan, and would then proceed with these Asian representatives to Troas to meet the Apostle (p. 94). The presence of Aristarchus and Secundus at Troas is accounted for on the ground that St. Paul, on his way to Achaia, did not expect to return through Macedonia, and so would naturally arrange for the Macedonian delegates, who were not accompanying him into Greece, to meet him somewhere. And the delegates from Thessalonica would naturally cross to Troas with the intention of proceeding to Ephesus (or Miletus), where St. Paul would have touched even if he had sailed

for Palestine from Cenchreae (cf. Acts xviii. 18, 19), p. 95. But against this it may be fairly urged that there is no reason to assume that the Macedonian delegates did *not* accompany Paul into Greece; Timothy and Sosipater had evidently done so, and all the delegates mentioned seem to have been together in St. Paul's company, *συνείπετο αὐτῷ*, ver. 4. In the uncertain state of the text it is difficult to come to any decision on the passage. The words *αχρι της Ἀσίας* may easily have been omitted on account of the supposed difficulty connected with the fact that two at least of St. Paul's companions who are named, Trophimus and Aristarchus, went further than Asia, cf. xxi. 29, xviii. 2, while on the other hand it is somewhat hard to believe that the words could be inserted by a later hand.

On "The Pauline Collection for the Saints and its importance," and the representatives of the Churches in the different provinces, see Rendall, *Expositor*, November, 1893; Ramsay, *St. Paul*, p. 287, and "Corinth," Hastings' B.D.; Wendt, p. 325 (1899); Hort, *Rom.* and *Ephes.*, pp. 39 ff. and 173. Nothing could more clearly show the immense importance which St. Paul attached to this contribution for the poor saints than the fact that he was ready to present in person at Jerusalem the members of the deputation and their joint offerings, and that too at a time when his presence in the capital was full of danger, and after he had been expressly warned of the peril, cf. Acts, xxiv. 17, Rom. xv. 25. On the suggestion for the fund and its consummation see 1 Cor. xvi. 1-8, Acts xx. 16, 2 Cor. viii. 10, ix. 2; A.D. 57-58, Rendall, Lightfoot; 56-57, Ramsay. Such a scheme would not only unite all the Gentile Churches in one holy bond of faith and charity, but it would mark their solidarity with the Mother Church

λονικῶν δὲ Ἀρίσταρχος καὶ Σέκουνδος,<sup>1</sup> καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος<sup>2</sup>. Ἀσιανοὶ δέ, Τυχικὸς καὶ Τρόφιμος. 5.<sup>3</sup> οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 6. ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀξύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα

<sup>1</sup> καὶ Γαῖος Δ., Blass reads Δερβαῖος δε Τιμοθεος, but against this we have the "insurmountable" statement in xvi. 1, so Ramsay, p. 280, so too Wendt (1899), p. 323.

<sup>2</sup> Ἀσιανοὶ, D, Syr. H. mg. read Εφεσιοὶ, so Blass; Wendt approves; see Ramsay, C. R. E., p. 154.

<sup>3</sup> οὗτοι, add δε ὝΑΒΕ, Boh., Syr. H., Tisch., W.H., R.V., Weiss, Wendt; omit Blass, with DHLP, Vulg., Gig. προελθόντες, this reading of T.R. is retained by Lach., Tisch., Weiss, R.V., W.H. mg.; Blass in text following B<sup>3</sup>D; and it corresponds with the omission of ἀχρι της Α. in ver. 4 and the view that Paul was included in the ημας of ver. 5. If, however, the words ἀχρι της Α. are retained, Wendt argues that προσελθόντες is quite intelligible, and that this verb, which he regards as best supported, ὝΑΒ\*EHLF [so W.H.], becomes thus an indirect confirmation of the former disputed words in ver. 4. According to Wendt's view Paul is not included in the ημας of ver. 5, but the ημας refers to the writer of the "We" sections with one or two companions who had not journeyed with Paul through Macedonia to Asia, but only met him in Troas. But a difficulty connected with Wendt's solution would seem to lie in the fact that he is obliged to refer the ημεῖς in ver. 6 only to the writer of the "We" sections and those with him, whilst the first person in διετριψάμεν includes Paul and his party who have been hitherto excluded from the ημεῖς and ημας. After ἐμενον D reads αὐτον, so Blass in β, thus plainly separating Paul from the οὗτοι.

at Jerusalem; it would be a splendid fulfilment by their own generous and loyal effort of the truth that if one member of the body suffered all the members suffered with it. We know how this vision which St. Paul had before his eyes of a universal brotherhood throughout the Christian world seemed to tarry; and we may understand something of the joy which filled his heart, even amidst his farewell to the elders at Miletus, as he anticipated without misgiving the accomplishment of this διακονία to the saints, a "ministry" which he had received from the Lord Jesus, Acts xx. 24. On the coincidence between the narrative of the Acts cf. xx. 2, 3, xxiv. 17-19, and the notices in St. Paul's Epistles given above, see especially Paley, *Horæ Paulinæ*, chap. ii., 1.—Σώπατρος Πύρρον Β., see critical note; whether he is the same as the Sopater of Rom. xvi. 21 who was with St. Paul at Corinth we cannot say—possibly the name of his father may be introduced to distinguish him, but perhaps, as Blass says, added in this one case "quod domi nobilis erat".—Γάϊος Δ. καὶ Τ., see above on p. 414, and Knabenbauer's note as against Blass.—Τυχικὸς: Ephes. vi. 21, Col. iv. 7 show that Timothy was in Rome at the time of St. Paul's first imprisonment. He is spoken of as a beloved and faithful

minister, and it would appear that as St. Paul was about to send him to Ephesus, he was presumably the bearer of the Epistle which at all events included the Ephesian Church. In Tit. iii. 12 we have another reference which shows the high place Timothy occupied amongst St. Paul's trusted confidential friends, and from 2 Tim. iv. 12 we learn that he had been a sharer in the Apostle's second and heavier captivity, and had only left him to fulfil another mission to Ephesus.—Τρόφιμος: probably like Tychicus an Ephesian. In xxi. 29 he was with St. Paul at Jerusalem, and from 2 Tim. iv. 20 we learn that he was at a later stage the companion of the Apostle after his release from his first imprisonment, and that he had been left by him at Miletus sick. On the absurd attempt to connect this notice of Miletus in the Pastoral Epistles with Acts xx. 4 see Weiss, *Die Briefe Pauli an Timotheus und Titus*, p. 354; Salmon, *Introd.*, fifth edition, p. 401.

Ver. 5. προελθόντες, see critical note. If we read προσελ. render as in R.V. (margin), "these came, and were waiting for us at Troas," cf. Ramsay, *St. Paul*, p. 287, and Rendall, *in loco*.—ἡμᾶς: the introduction of the word is fatal to the idea that Timothy could have been the author of this "We" section.



ἄχρις <sup>1</sup> ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας ἑπτά. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων <sup>2</sup> τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίναί τῃ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. 8. ἦσαν δὲ <sup>3</sup> λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὐ

<sup>1</sup> D has πεμπταιοι instead of αχ. η. π., so Blass in β. It may be simply explanatory of the difficult αχ. η. π. (Weiss).

<sup>2</sup> τῶν μαθητῶν, according to ΞABDE, Tisch., W.H., R.V., Weiss, Wendt, Blass ἡμῶν.

<sup>3</sup> λαμπάδες, D (not Blass in β) reads υπολαμπάδες. According to *Phylarch. ap. Ath. υπολ.* seems to be a sort of window or look-out (L. and S., edit. 7). This reading is suggestive, but Blass is of opinion that υπολ. "nusquam exstat".

Ver. 6. μετὰ τὰς ἡμ. τῶν ἁ., cf. xii. 3, i.e., the Passover. 1 Cor. v. 7 shows us how they would "keep the Feast". Ramsay's "fixed date in the life of St. Paul," *Expositor*, May, 1896, depends partly on the assumption that Paul left Philippi the very first day after the close of the Paschal week, but we cannot be sure of this, see Wendt's criticism on Ramsay's view, p. 326, edition 1899, and also Dr. Robertson "I. Corinthians" Hastings' B.D., p. 485.—ἄχρις ἡμ. πέντε: "in five days," i.e., the journey lasted until the fifth day, so D πεμπταιοι, cf. δευτεραῖοι, xxviii. 13. In xvi. 11 the journey only lasted two (three?) days, but here probably adverse winds must be taken into account; or the five days may include a delay at Neapolis, the port of Philippi, or the land journey to the port; on ἄχρις see above i. 2.—ἡμέρας ἑπτά, so as to include a whole week, and so the first day of the week, cf. 2 Cor. ii. 12, 13, which shows how reluctantly Paul left Troas on his former visit, but see on the other hand, Ramsay, *St. Paul*, p. 295, who thinks that St. Paul would not have voluntarily stayed seven days at Troas.

Ver. 7. τῇ μιᾷ τῶν σ., "on the first day of the week," μιᾷ being used, the cardinal for the ordinal πρῶτος, like Hebrew **יָרֵךְ**, in enumerating the days of the month, see Plummer's note on Luke xxiv. 1 and cf. xviii. 12 (so Blass). We must remember that 1 Cor. had been previously written, and that the reference in 1 Cor. xvi. 2 to "the first day of the week" for the collection of alms naturally connects itself with the statement here in proof that this day had been marked out by the Christian Church as a special day for public worship, and for "the breaking of the bread". On the significance of this selection of the "first day," see Milligan, *Resurrection*,

pp. 67-69; Maclear, *Evidential Value of the Lord's Day*, "Present Day Tracts" 54; and for other references, *Witness of the Epistles*, pp. 368, 369; Wendt (1899), p. 326.—μέλλων: Burton, *Moods and Tenses*, p. 71.—παρέτεινε, see μῦθον, Arist., *Poet.*, xvii., 5, λόγους, and ix. 4, μῦθον.—μεσονυκτίου, cf. xvi. 25.

Ver. 8. λαμπάδες ἱκαναί, see critical note and reading in D. The words have been taken to indicate clearly that the accident was not due to darkness coming on through Paul's lengthy discourse (so Weiss and Wendt), whilst Meyer regards them as introduced to show that the fall of the young man was not perceived at once. Others (so Felten) hold that the words mark the joy at the Sacramental Presence of the Lord and Bridegroom of the Church (Matt. xxv. 1), and Nösgen sees in them a note of joy in the celebration of the Christian Sunday (see also Kuinoel). But it is also allowable to see in this notice the graphic and minute touch of one who was an eye-witness of the scene, and who described it, as he remembered it, in all its vividness (Hackett, Blass). We can scarcely see in the words with Ewald an intention on the part of the narrative to guard against any suspicion attaching to the night meetings of the Christians (so Calvin, Bengel, Lechler); the date, as Nösgen says, is too early (so too Overbeck). Lewin also takes Ewald's view, but with the alternative that the lights may have been mentioned to exclude any suspicion in the reader's mind of any deception with regard to the miracle.

Ver. 9. Εὐτυχός: we are not told what position he occupied, but there is no hint that he was a servant.—ἐπὶ τῆς θυρ.: on the window sill—there were no windows of glass, and the lattice or door was open probably on account of the heat from the lamps, and from the number present—the fact that Eutychus thus sat



ἦσαν συνηγμένοι. 9. καθήμενος δέ τις νεανίας ὀνόματι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνω<sup>1</sup> βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τρισιτέγου κάτω, καὶ ἤρθη νεκρός. 10. καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστιν. 11. ἀναβάς δὲ καὶ κλάσας<sup>2</sup> ἄρτον καὶ γευσάμενος, ἐφ' ἱκανὸν

<sup>1</sup> D, Gig., so Blass in β, βαρει pro βαθει.

<sup>2</sup> Before ἄρτον Ν\*ABCD\* 13, so Tisch., W.H., R.V., Weiss, Wendt add τον.

at the window points to the crowded nature of the assembly, *cf.* 2 Kings i. 2, where a different word is used in LXX, although θυρίς is also frequently found.—καταφερ. ὕ. β.: the two participles are to be carefully distinguished (but R.V. does not); “who was gradually oppressed,” or “becoming oppressed with sleep,” present participle; “being borne down by his sleep,” *i.e.*, overcome by it, aorist. Rendall takes ἐπὶ πλείον with κατενεχθεὶς (so W.H. margin), “and being still more overcome with the sleep,” but the words are usually taken with διαλεγ. See Bengel, Nösgen, Alford, Holtzmann, Weiss, Ramsay, Page on the force of the participles: “sedentem somnus occupavit . . . somno oppressus cecidit,” Bengel. καταφέρεσθαι: used only in Luke in N.T., and in no corresponding sense in LXX; a medical term, and so much so that it was used more frequently absolutely than with ὕπνος in medical writings, and the two participles thus expressing the different stages of sleep would be quite natural in a medical writer.—βαθεῖ: one of the epithets joined with ὕπνος by the medical writers, see Hobart, pp. 48, 49, and his remarks on Luke xxii. 45, p. 84. The verb is also used in the same sense by other writers as by Aristotle, Josephus, see instances in Wetstein, but Zahn reckons the whole phrase as medical, *Einleitung*, ii., p. 436.—καὶ ἤρθη νεκρός: the words positively assert that Eutychus was dead—they are not ὥσεὶ νεκρός, *cf.* Mark ix. 26, and the attempt to show that the words in ver. 10, “his life is in him,” indicate apparent death, or that life is still thought of as not having left him (so apparently even Zöckler, whilst he strongly maintains the force of the preceding words), cannot be called satisfactory; see on the other hand Ramsay, *St. Paul*, pp. 290, 291, and Wendt, *in loco*.

Ver. 10. καταβάς: by the outside staircase common in Eastern houses.—

ἐπέπεσεν αὐτῷ καὶ συμ., *cf.* 1 Kings xvii. 21, 22; 2 Kings iv. 34; there as here the purport of the act was a restoration to life.—Μὴ θορ.: “make ye no ado,” R.V., *cf.* Mark v. 39 (Mark ix. 23), where the word is used of the loud weeping and wailing of the mourners in the East; see above on ix. 39.—ἡ γὰρ ψ., see above.

Ver. 11. κλάσας ἄρτον: if we read τὸν ἄρ., see critical note, “the bread,” so R.V., *i.e.*, of the Eucharist; so Syriac. The words evidently refer back to ver. 7, see Blass, *Gram.*, p. 148.—γευσ.: often taken to refer not to the Eucharist, but to the partaking of the *Agape* or common meal which followed. If so, it certainly appears as if St. Paul had soon taken steps to prevent the scandals which occurred in Corinth from the Holy Communion being celebrated during or after a common meal, 1 Cor. ix. 23, since here the Eucharist precedes. Luckock, *Footprints of the Apostles as traced by St. Luke*, ii., 199. Wendt, who still identifies the breaking of the bread with the *Agape* (so Holtzmann, Weiss), protests against the view of Kuinoel and others that reference is here made to a breakfast which St. Paul took for his coming journey. Dean Plumptre refers to the use of γεύομαι in Heb. vi. 4 as suggesting that here too reference is made to the participation of the Eucharist; but, on the other hand, in Acts x. 10 (see Blass, *in loco*) the word is used of eating an ordinary meal, and Wendt refers it to the enjoyment of the *Agape* (*cf.* also Knabenbauer, *in loco*). Weiss urges that the meaning of simply “tasting” is to be adopted here, and that τὸ shows that Paul only “tasted” the meal, *i.e.*, the *Agape*, and hurried on with his interrupted discourse, whilst Lewin would take γευσ. absolutely here, and refer it to a separate ordinary meal; although he maintains that the previous formula κλάσ. τὸν ἄρτον must refer to the Eucharist. In LXX the verb is

τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12.<sup>1</sup> ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. 13. Ἡμεῖς δὲ<sup>2</sup> προελθόντες ἐπὶ τὸ πλοῖον, ἀνίχθημεν εἰς τὴν Ἄσσον, ἐκέιθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς

<sup>1</sup> Instead of ἤγαγον D has ἀσπαζόμενον δε αὐτων ἤγαγεν τον νεανισκον ζῶντα. Blass and Hilgenfeld, however, read ἤγαγον in the β text. But Wendt thinks that ἤγαγεν may not be a mere error, and that Paul is conceived of in D as himself bringing the boy alive at the scene of departure, and thus conferring comfort, Wendt (1899), p. 327.

<sup>2</sup> προελθόντες B<sup>2</sup>CL, Tisch., W.H. text, Weiss, Wendt; but προσ- AB<sup>\*</sup>EHP, W.H. marg. D has κατελθόντες. ἐπὶ for εἰς B<sup>2</sup>ABCE, so Tisch., W.H., R.V., Blass, Weiss, Wendt.

frequent, but there is no case in which it means definitely more than to taste, although in some cases it might imply eating a meal, e.g., Gen. xxv. 30; for its former sense see, e.g., Jonah iii. 7. In modern Greek γευματίζω = to dine, so γεῦμα = dinner.—ἐφ' ἱκανόν τε ὁμιλ.: on St. Luke's use of ἱκανός with temporal significance see above on p. 215, cf. with this expression 2 Macc. viii. 25. ὁμιλ.: only in Luke in N.T., cf. Luke xxiv. 14, 15, Acts xxiv. 26; here, "talked with them," R.V., as of a familiar meeting, elsewhere "communed," R.V.; so in classical Greek, and in Josephus, and also in modern Greek (Kennedy); in LXX, Dan. i. 19: ὁμιλῆσεν αὐτοῖς ὁ β., "the king communed with them". In the passage before us the alternative rendering "when he had stayed in their company" is given by Grimm-Thayer, *sub v.*—ἄχρις αὐγῆς, cf. Polyaen., iv., 18, κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας (Wetstein); only here in N.T., found in Isa. lix. 9, 2 Macc. xii. 9, but not in same sense as here.—οὕτως, cf. xx. 7, after a participle, as often in classical Greek, Simcox, *Language of the N. T.*, p. 175, see also xxvii. 17, and Viteau, *Le Grec du N. T.*, p. 190 (1893).

Ver. 12. ἤγαγον: the subject must be supplied; probably those who had attended to the boy, and who, now that he was sufficiently recovered, brought him back to the room. Rendall thinks that the expression means that they took the lad home after the assembly was over. The comfort is derived from the recovery of the boy, as is indicated by ζῶντα, and it is forced to refer it to the consolation which they received from the boy's presence, as a proof which the Apostle had left behind him of divine and miraculous help (so Wendt, Weiss); see also D, critical note, and Ramsay, *St. Paul*, p. 291.—ζῶντα: the word is

pointless unless on the supposition that the accident had been fatal. It is in fact impossible to deny that a miracle is intended to be narrated; otherwise the introduction of the whole story is meaningless, as Overbeck insists against Baur and Renan. The word νεκρός, the action of Paul, the word ζῶντα all point to an actual death, whilst the vivid details in the narrative also indicate the presence of an eye-witness as an informant. Schneckenburger has shown exhaustively, as Zeller admits, that an actual raising of the dead is intended; but we are asked to see in the narrative only an attempt to set off the raising of Eutychus against the raising of Tabitha at Joppa, a parallel between Paul and Peter; so Baur, and recently Overbeck and Weizsäcker. But the conclusion of Overbeck is disappointing in face of the fact that he dwells (p. 333) most pointedly upon the difference between the narrative here and in ix. 36—how in this latter case we have the expectation of the miracle emphasised, whilst here it is entirely wanting; how too the laudatory description of Tabitha may be contrasted with the simple mention of the name, Eutychus here.—οὐ μετρίως: often in Plutarch, cf. 2 Macc. xv. 38. On Luke's use of οὐ with an adjective, to express the opposite, see Lekebusch, *Apostelgeschichte*, p. 62; Klostermann, *Vindiciae Lucanae*, p. 52; and four times in "We" sections (twelve times in rest of Acts, rare in rest of N.T.), xx. 12, xxvii. 14, 20, xxviii. 2; Hawkins, *Horae Synopticae*, p. 153.

Ver. 13. ἡμεῖς, i.e., without Paul.—Ἄσσον: south of Troas in the Roman province of Asia, and some miles east of Cape Lectum. The opposite coast of Lesbos was about seven miles distant. Its harbour gave it a considerable importance in the coasting trade of former days. A Roman road connected it with



πεζεύειν. 14. ὥς δὲ<sup>1</sup> συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· 15. κακείθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηγτήσαμεν ἀντικρὺ Χίου<sup>2</sup>. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον·

<sup>1</sup> συνέβαλεν CDH<sup>3</sup>, Blass, Hilg.; this is more fitting to the sense than the imperfect (Wendt), but the latter tense, συνεβαλλεν, is read in **NA**BEP 40, 100, Tisch., W.H., R.V., Weiss.

<sup>2</sup> Instead of **ε**τερᾶ B 15, 19, 73, has the remarkable reading **ε**σπερᾶ, which Weiss accepts, W.H. marg. But Wendt (1899), p. 428, discusses and rejects, on the ground that the charge was introduced by a scribe who did not take **κατην. αντικρῦ Χίου** as meaning a station for the night at Chios, and therefore represented the next station as the stopping place for the night of the same day.

Troas and the Troad coast. The sculptures from the Temple of Athena erected on the hill on which Assos itself was built form some of the most important remains of archaic Greek art: most of them are now in Paris. "Assos" (Ramsay), Hastings' B.D., B.D.<sup>2</sup>. Steph. Byz. describes Assos as situated ἐφ' ὑψηλοῦ καὶ ὀρέος καὶ δυσανόδου τόπον. —ἀναλαμβάνειν: *assumere in navem*; cf. Polyb., xxx., 9, 8. The only other instance at all parallel in N.T. is 2 Tim. iv. 11, where we might render "to pick him up on the way," Lightfoot, *Biblical Essays*, p. 437. —διατεταγ.: with middle significance, cf. vii. 44, xxiv. 23; Winer-Moulton, xxxix., 3. —πεζεύειν: "to go by land," R.V. (margin, "on foot"): "de terrestri (non necessario pedestri) itinere," Blass; a much shorter route than the sea voyage round Cape Lectum. The land journey was about twenty miles, *Itin. Anton.*, B.D.<sup>2</sup>. Probably Paul took the journey in this way for ministerial purposes; others suggest that he did so for the sake of his health, others to avoid the snare of the Jews, or from a desire for solitude. But it may be questioned whether this somewhat lengthy foot journey would be accomplished without any attendant at all. It does not follow, as has been supposed, that the ship was hired by Paul himself, but that he used its putting in at Assos for his own purpose.

Ver. 14. συνέβαλεν, cf. xvii. 18. The verb is peculiar to St. Luke; its meaning here is classical, cf. also Jos., *Ant.*, ii., 7, 5. Rendall thinks that the imperfect (see critical note) may mean that Paul fell in with the ship while still on his way to Assos, and was taken on board at once; he therefore renders "as he came to meet us at Assos". —Μιτυλήνην: the capital of Lesbos, about thirty miles from Assos, and so an easy day's journey; Lewin, *St. Paul*, ii., 84, cf. Hor., *Od.*, i., 7, 1; *Ep.*, i., 11, 17. Its northern harbour

into which the ship would sail is called by Strabo, xiii., 2, μέγας καὶ βαθύς, χώματι σκεπαζόμενος (Wetstein).

Ver. 15. κακείθεν, see on xvi. 12, xiv. 26.—κατηγτήσαμεν, cf. xvi. 1, xviii. 19, 24, "we reached a point on the mainland," Ramsay, ἀντικρὺ Χ. over against, i.e., opposite Chios; often in Greek writers, only here in N.T., but W.H., Weiss, ἀντικρῦς, 3 Macc. v. 16 (Neh. xii. 8, see Hatch and Redpath). On καταντᾶν εἰς, and καταντᾶν ἄντ. as here, see on xvi. 1, xviii. 19; Klostermann, *Vindicia Lucanæ*, p. 49.—Χίου: The island Chios (*Scio*) in the *Ægean* was separated from the Asian coast by a channel which at its narrowest was only five miles across. The ship carrying St. Paul would pass through this picturesque channel on its way south from Mitylene. An interesting comparison with the voyage of St. Paul may be found in Herod's voyage by Rhodes, Cos, Chios and Mitylene, towards the Black Sea (Jos., *Ant.*, xvi., 2, 2). Amongst the seven rivals for the honour of being the birthplace of Homer, the claims of Chios are most strongly supported by tradition. On the legendary and historic connections of the places named in this voyage see Plumptre, *in loco*, and "Chios" (Ramsay), Hastings' B.D.—τῇ δὲ ἑτέρᾳ: (see critical note). Wetstein calls attention to the variety of phrases, τῇ ἐτ., τῇ ἐπιούσῃ, τῇ ἑχομ. The phrase before us is found in xxvii. 3, so that it only occurs in the "We" sections and nowhere else in Acts, but the expression "the next day" occurs so much more frequently in the "We" sections than in any other passages of the same length that we might expect a larger variety of phrases to express it, Hawkins, *Horæ Synop.*, pp. 153, 154; and Klostermann, *Vindicia Lucanæ*, p. 50.—παρεβάλομεν εἰς Σ.: "we struck across to Samos," Ramsay, cf. Thuc., iii., 32, where the verb means "to cross over to Ionia" (see Mr. Page's note, and



καὶ <sup>1</sup> μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. 16. ἔκρινε <sup>2</sup> γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατόν <sup>3</sup> ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

<sup>1</sup> καὶ μείναντες ἐν Τ., so DHLP, Syr. P. H., Sah., Chrys., so Meyer, Alford, Blass in β, and even by Weiss (not by Wendt), *Introd.*, p. 57, and Codex D, p. 109; cf. xxi. 1. Corssen, too, regards favourably, *G. G. A.*, p. 441, 1896, supported by Ramsay, *St. Paul*, p. 294, Belser and Zöckler. Weiss cannot see any reason for its omission, and therefore retains it. The words may, however, have been omitted because in the text Trogyllium seems to be placed in Samos, but see also Wendt, note, p. 328 (1899). For the omission,  $\aleph$ ABCE, Vulg., Boh., Arm., Aethpp., Tisch., R.V. only in marg., W.H. describe as Western and Syrian; these authorities read in text τῇ δε ἐχομ. Ramsay's interesting note, *C. R. E.*, p. 155, should also be consulted in favour of the retention of the words. Τρωγυλιᾶ, so Blass in β, see note *in loco*; Τρωγυλιῳ W.H. and Winer-Schmiedel, p. 47.

<sup>2</sup> κερικει is read for ἐκρινε in  $\aleph$ AB\*DE, Tisch., W.H., R.V., Wendt, Weiss, Blass. Instead of ὅπως μὴ γένηται α. χρονοτριβ. D (Gig.) has μηποτε γενηθη αυτω κατασχεσις τις—Weiss considers this as a mere explanation of the rare χρονοτριβ. κατασχεσις is used twice in N.T., Acts vii. 5, 45, but not in the sense required here; "mora" in Gig. Blass accepts in β text, and there is much better authority for χρονοτριβ. in classical Greek than for κατασχεσις in the sense of this passage.

<sup>3</sup> ἦν, but εἴη is supported by  $\aleph$ ABCE 13, 15, 18, 36, 180, Tisch., W.H., R.V., Weiss, Wendt. Meyer and Alford regard as gram. corr., but too well supported (Wendt).

the passage quoted also in Wetstein, and L. and S.). On the frequency of this and other nautical terms in Acts cf. Klostermann, *u. s.*, p. 49.—καὶ μείν. ἐν Τρω., see critical note.—Μίλητον: practically the port of Ephesus. The latter city had long gained the pre-eminence once enjoyed by Miletus, the former capital of Ionia, Pliny, *N. H.*, v., 31; cf. Herod., v., 28-36, for the revolt of Miletus against Persia and its disastrous consequences. Miletus had been the mother of some eighty colonies. Here Thales and Anaximander were born. The silting up of the Menander had altered its position even in St. Paul's day, and now it is several miles from the sea; Lewin, *St. Paul*, ii., 90; Renan, *Saint Paul*, p. 501; Ramsay, *Church in the Roman Empire*, p. 480.

Ver. 16. ἔκρινε (see critical note) . . . παραπλεύσαι τὴν Ἐ.: "to sail past Ephesus." R.V., *i.e.*, without stopping there. The words have sometimes been interpreted as if St. Paul had control over a ship which he had hired himself, and could stop where he pleased, so Alford, Hackett, Rendall. But if so, there seems no definite reason for his going to Miletus at all, as it would have been shorter for him to have stopped at Ephesus, or to have made his farewell address there. According to Ramsay the probabilities are that Paul experienced

at Troas some delay in continuing his journey. In starting from Troas he had therefore to choose a vessel making no break in its voyage except at Miletus, or a vessel intending to stop at Ephesus, perhaps as its destination, perhaps with a previous delay elsewhere. He determined for the former by the shortness of the time, and his desire to reach Jerusalem. He may no doubt have been also influenced to some extent by the thought that it would be difficult to tear himself away from a Church which had so many claims upon him, and by the reflection that hostilities might be aroused against him and his progress further impeded (cf. McGiffert, p. 339, who thinks that the author's reason for St. Paul's desire not to visit Ephesus "is entirely satisfactory").—χρονοτριβ.: nowhere else in N.T. or in LXX, but in Arist., Plut.—γένηται αὐτῷ, cf. xi. 26 for construction.—ἔσπευδε γάρ: if the verb expresses as the imperfect intimates the whole character of the journey (Blass, *Gram.*, p. 216), the repeated long delays at first sight seem inexplicable, but we know nothing definitely of the special circumstances which may have occasioned each delay, and we must not lose sight of the fact that the Apostle would have to guard against the constant uncertainty which would be always involved in a coasting voyage. Whether St. Paul reached

17. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18. ὥς δὲ παρεγένοντο πρὸς αὐτόν,<sup>1</sup> εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν,<sup>2</sup> πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19. δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων.

<sup>1</sup> After αὐτον (A)D (E, Gig., Vulg.) add ὁμοσε ὄντων αὐτων, so Blass in β text. Harris, *Four Lectures*, etc., p. 61, thinks conflation here of α and β, so Gig. is double and reads "cum convenissent ad eum simulque essent".

<sup>2</sup> After Ἀσίαν D adds ὡς τριετιαν ἡ καὶ πλεον, the form of the phrase does not look original; τριετια occurs in xx. 31 and nowhere else in N.T. Vogel, it may be noted, classes it as one of the medical words in Luke's writings; see on ver. 31. For πῶς D has ποταπῶς, nowhere else in N.T.; but ποταπος six times in N.T., twice in Luke, only once in LXX.

Jerusalem in time we are not told. St. Chrysostom maintained that he did, see also Ramsay, *St. Paul*, pp. 296, 297; McGiffert, p. 340 (on the other hand, Weiss, Renan, Felten). Mr. Turner, *Chron. of N. T.*, p. 422, holds that the Apostle probably reached Jerusalem just in time, while Farrar sees in xxiv. 11 an intimation that he arrived on the very eve of the Feast. The Pentecostal Feast was the most crowded, most attended by foreigners, cf. ii. 1.

Ver. 17. Ἀπὸ δὲ τῆς Μ. π.: Apparently the Apostle could reckon on a stay of some days at Miletus. If we take into account the landing, the despatching a messenger to Ephesus, and the summoning and journeying of the elders to Miletus, probably, as Ramsay thinks, the third day of the stay at Miletus would be devoted to the presbyters.—μετεκαλέσατο: "called to him," R.V., cf. ii. 39 (and see on vii. 14, only in Acts), indicating authority or earnestness in the invitation.—τοὺς πρεσβ., see on xii. 25, and also below on ver. 28. For Pauline words and phraseology characterising the addresses, see following notes.

When Spitta remarks (*Apostelgeschichte*, p. 252 ff.) that the speech at Miletus is inferior to no part of Acts, not even to the description of the voyage in chap. xxvii., in vividness of expression and intensity of feeling, he expresses the opinion of every unbiassed reader. He justly too lays stress upon the fact that while criticism admits the forcible and direct impression derived from the speech, it fails to account for it in the most natural way, viz., by the fact that whilst for the addresses delivered in the Pisidian Antioch and in Athens we are dependent upon a report

derived from hearsay, we are here in possession of the testimony of an eyewitness, and of a hearer of the speech (p. 252). Spitta (p. 254) defends the speech against the usual objections. It is disappointing to find that Hilgenfeld is content to regard the whole speech as interpolated by his "author to Theophilus". Clemen refers the whole speech to his R. or to R.A.; thus whilst ver. 19a is referred to R., 19b with its reference to the plots of the Jews is ascribed to R.A. (Redactor Antijudaicus); Jüngst ascribes ver. 19b from the words καὶ δακρύων . . . Ἰουδ. to the Redactor, but the previous part of the chap. xxi. to ταπεινοφροσύνης, ver. 19, to his source A. So ver. 38 with its reference to ver. 25 is referred to the Redactor; whilst Clemen refers ver. 38a to his R.A., 38b to R.

Ver. 18. Ὑμεῖς: "ye yourselves," R.V., *ipsi*, emphatic, cf. x. 37, xv. 7.—ἀπὸ π. ἡ.: to be connected with what follows, although it is quite possible that the word may hold a middle place (Alford), connected partly with ἐπίσ. and partly with ἐγεν.—ἐπέβην: "set foot in Asia," R.V., only in Acts, except Matt. xxi. 5, also with the dative of place, Acts xxv. 1, but the local meaning is doubtful (LXX, Josh. xiv. 9). Rendall renders "I took ship for Asia," but although the expression elsewhere refers to a voyage, cf. xxi. 2, 4, 6, xxvii. 2, it is not always so used, e.g., xxv. 1.—πῶς μεθ' ὑ. . . ἐγεν., cf. vii. 38 (*versor cum*), ix. 19, Mark xvi. 10. Bethge points out that the phrase is always used of intimate association and contrasts the less intimate significance of σύν. See also critical note and reading in D.

Ver. 19. δουλεύων: the word occurs



20. ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκου, 21. διαμαρτυρόμενος

six times in St. Paul's Epistles of serving God, the Lord, Christ, 1 Thess. i. 9, Rom. xii. 11 (R., margin, τῷ καιρῷ), xiv. 18, xvi. 18, Ephes. vi. 7, Col. iii. 24 (once in Matthew and Luke, of serving God, Matt. vi. 24, Luke xvi. 13), and cf. St. Paul's expression δούλος of himself, Rom. i. 1, Gal. i. 10, Phil. i. 1, Tit. i. 1.—μετὰ πάσης ταπεινοφ.: this use of πᾶς may be called eminently Pauline, cf. Ephes. i. 3, 8, iv. 2, vi. 18, 2 Cor. viii. 7, xii. 12, 1 Tim. iii. 4; 2 Tim. iv. 2, Tit. ii. 15, iii. 2 (see Hackett's note). ταπειν., a word which may justly be called Pauline, as out of seven places in the N.T. it is used five times by St. Paul in his Epistles, and once in his address in the passage before us; Ephes. iv. 2, Phil. ii. 3, Col. ii. 18, 23, iii. 12 (elsewhere, only in 1 Peter v. 5). It will be noted that it finds a place in three Epistles of the First Captivity, although used once disparagingly, Col. iii. 18. In pagan ethics ταπεινός was for the most part a depreciatory characteristic, although some few notable exceptions may be quoted, Trench, *Synonyms*, i., 171 ff. In the LXX and Apocrypha it has a high moral significance and is opposed to ὑβρις in all its forms. The noun is not found either in LXX or Apocrypha, and the adjective ταπεινόφρων (1 Peter iii. 8) and the verb ταπεινοφρονεῖν (not in N.T.), although each found in LXX once, the former in Prov. xix. 23 and the latter in Ps. cxxx. 2 (cf. instances in Aquila and Symmachus, Hatch and Redpath), cannot be traced in classical Greek before the Christian era, and then not in a laudatory sense. The noun occurs in Jos., B. J., iv., 9, 2, but in the sense of pusillanimity, and also in Epictet., *Diss.*, iii., 24, 56, but in a bad sense (Grimm-Thayer). But for St. Paul as for St. Peter the life of Christ had conferred a divine honour upon all forms of lowliness and service, and every Christian was bidden to an imitation of One Who had said: πρᾶτς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, Lightfoot on Phil. ii. 3; "Ethics" (T. B. Strong), Hastings' B.D., i., 786; Cremer, *Wörterbuch*, sub v. ταπεινός.—δακρύων, cf. ver. 31, 2 Cor. ii. 4, Phil. iii. 18. "Lachrymæ sanctæ . . . cum his tamen consistit gaudium": Bengel. St. Paul was no Stoic, for whom ἀπάθεια was a virtue, the accompaniment of wisdom and the passport to perfection;

see Rom. xii. 15: "in every age the Christian temper has shivered at the touch of Stoic apathy". Here the word refers not to the Apostle's outward trials which were rather a source of joy, but to his sorrow of heart for his brethren and for the world, ἐπασχε γὰρ ὑπὲρ τῶν ἀπολλυμένων, Chrysostom.—πειρασμῶν, cf. St. Paul's own words, 1 Thess. iii. 3, Phil. i. 27, 2 Cor. i. 6, vi. 4-10, 2 Cor. xi. 26, κινδύνους ἐκ γενους (Gal. iv. 14). In our Lord's own life and ministry there had been "temptations," Luke iv. 13, xxii. 28; and a beatitude rested upon the man who endured temptation, James i. 12 and 2. The noun is found no less than six times in St. Luke's Gospel, but only here in Acts. It occurs four times in St. Paul's Epistles, and may be fairly classed as Lucan-Pauline (Bethge). On its use in N.T. and LXX see Hatch, *Essays in Biblical Greek*, p. 71 ff., and compare Mayor, *Epistle of St. James*, i., 2.—ἐπιβ. τῶν ἱ.: evidently classed amongst the πειρασμῶν, Hatch, *u. s.*, although we must not suppose that St. Luke tells us of all the Apostle's dangers, trials and temptations here any more than elsewhere. Nothing of the kind is mentioned in connection definitely with the Ephesian Jews, "sed res minime dubia, xxi. 27," Blass. The noun has not been found in any classical author, but it occurs in Dioscorides, *Præf.*, i., see Grimm, *sub v.*, and several times in LXX, six times in Eccles., and in 1 Macc. ii. 52.

Ver. 20. ὑπεστειλάμην: "how that I shrank not from declaring unto you anything that was profitable," R.V., cf. ver. 27, where βουλὴν follows the same verb ἀναγγεῖλαι, here followed by οὐδέν; on the construction see Page's note, *in loco*. The verb means to draw or shrink back from, out of fear or regard for another. In the same sense in classical Greek with οὐδέν or μηδέν: "locutio Demostenica." Blass and Wendt, cf. also Jos., B. J., i., 20, 21; *Vita*, 54; in LXX, Deut. i. 17, Exod. xxiii. 21, Job xiii. 8, Wisd. vi. 7, Hab. ii. 4; see Westcott on Heb. x. 38. It is used once in Gal. ii. 12 by Paul himself. It is possible that the verb may have been used metaphorically by St. Paul from its use in the active voice as a nautical term to reef or lower sail, and there would be perhaps a special appropriateness in the metaphor, as St. Paul had just landed, and the sails



Ιουδαίοις τε καὶ Ἑλλήσι τὴν εἰς<sup>1</sup> τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. 22. καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, 23. πλὴν ὅτι τὸ Πνεῦμα τὸ Ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν.

<sup>1</sup> τον Θεον, *om.* art. **NBCE**, Tisch., W.H., Weiss, Wendt, Blass; after πιστιν **NBCD** 18, 36, *Arm. om.* την, so Tisch., W.H., R.V., Weiss, Wendt, Blass. At end of verse BHL<sup>P</sup>, Sah., Syr. H., Aethro., Lucif., so W.H., Weiss, Wendt (probably), read simply Ἰησουν; but Tisch., R.V. text, W.H. marg. (Blass) ἰ. Χριστόν with **NAC(D)E**, Vulg., Syr. Pesh., Boh., Arm., Aethro. Blass reads gen. with D, δια του Κυριου; *cf.* iii. 16.

of the ship may have been before his eyes in speaking, to say nothing of the fact that the word would become familiar to him day by day on the voyage (see Humphry, Plumptre, Farrar); but it is not well to press this special metaphorical usage too far here, especially as the word is frequently used elsewhere of military rather than nautical matters (see Lightfoot's note on Gal. ii. 12, and the use of the verb in Polybius).—τῶν συμφ., *cf.* 1 Cor. vii. 35, x. 33; Pauline: "the things profitable for their salvation," a message not always agreeable, but which nevertheless the Apostle spoke with the same παρρησία (ὑποστέλλεσθαι is the opposite of παρρησιάζεσθαι, Page) which characterised him. Blass compares also the whole phrase ὑποστellaσθαι περὶ ὧν ὑμῖν συμφέρειν ἡγοῦμαι, Dem., i., 16.—*δημ. καὶ κατ' οἴκους*: *publice et privatim*, another and a further glimpse of the Apostle's work at Ephesus: publicly in the synagogue and in the school of Tyrannus, privately as in the Church in the house of Aquila and Priscilla, 1 Cor. xvi. 19.

Ver. 21. διαμαρτ., see above on p. 92; Lucan - Pauline.—μετάν. καὶ πίστιν, *cf.* the earliest notes in the preaching of Jesus, Mark i. 15, and these were equally the notes of the preaching of St. Peter and St. Paul alike. Whether Paul was preaching to Jews or Gentiles, to philosophers at Athens or to peasants at Lystra, the substance of his teaching was the same under all varieties of forms, *cf.* xiv. 15, xvii. 30, xxvi. 20. It is quite arbitrary to refer μετάνοια to the Gentile and πίστις to the Jew.—Ἰουδ. τε καὶ Ἑλλήσι, Pauline, *cf.* Rom. i. 16, ii. 9, 10, iii. 9, 12, 1 Cor. i. 24.

Ver. 22. καὶ νῦν ἰδοὺ: the exact phrase occurs again in ver. 25, and only once elsewhere in words ascribed to Paul, xiii. 11 (ἰδοὺ νῦν, twice in Paul only, 2 Cor. vi. 2).—δεδεμένος τῷ πνεύ-

ματι: "bound in the spirit," *compulsus animo*, Blass; so δέω in classical Greek, Xen., Cyr., viii., 1, 12; Plato, Rep., viii., p. 567 c, *cf.* xix. 21, xviii. 25, 1 Cor. v. 3. The fact that the Holy Spirit is specifically so called in ver. 23 seems to decide for the above rendering in this verse; but see Weiss on ver. 23; Ramsay also renders "constrained by the Spirit". Possibly πνεῦμα is named as that part of the man in closest union with the Spirit of God, *cf.* Rom. viii. 16, so that the sense is not affected. If we compare with xix. 21 the expression presents an advance in the Apostle's thought—his purpose becomes plainer, and the obligation more definite, as the Spirit witnesses with his spirit. The expression may mean that the Apostle regarded himself as already bound in the spirit, *i.e.*, although not outwardly bound, he yet knows and feels himself as one bound. For St. Paul's frequent use of πνεῦμα *cf.* Rom. i. 9, viii. 16, xii. 11, 1 Cor. ii. 11, v. 3, 4, xiv. 14, etc. Oecumenius and Theophylact take πνεύματι with πορεύομαι, *i.e.*, bound, as good as bound, I go by the leading of the Spirit to Jerusalem; but this seems forced. Paley, *Horæ Paulinæ*, ii., 5, remarks on the undesigned coincidence with Rom. xv. 30.—συναντήσοντά μοι: the verb is found only in Luke in N.T. (except Heb. vii. 10 as a quotation, Gen. xiv. 17), and only here in this sense, *cf.* Eccles. ii. 14, ix. 11, also Plut., Sulla, 2; Polyb., xx., 7, 14; middle, τὰ συναντώμενα. On the rarity of the future participle in Greek, and its use in this passage "an exception which proves the rule," see Simcox, *Language of the N. T.*, p. 126.

Ver. 23. πλὴν ὅτι: The collocation is found nowhere else in N.T. except in Phil. i. 18, *only that* (so Alford, Lightfoot, W.H., see Lightfoot, *l. c.*, for parallels), *i.e.*, knowing one thing only, etc., "I do not ask to see the distant scene;

24.<sup>1</sup> ἀλλ' οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 25. καὶ νῦν ἰδοὺ ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν<sup>2</sup> βασιλ-

<sup>1</sup> T.R. is supported by EHLP; Lachmann's reading, which is the same as Blass in β text, ἀλλ' οὐδενὸς λόγον εἶχω οὐδὲ ποιῶμαι τὴν ψυχὴν τιμίαν ἐμ. (= D, with add. of μοι after εἶχω and μου after ψυχὴν), is found in  $\aleph^a$  13, 40, 43, 68, Vulg. But R.V. is supported by Tisch., W.H., Weiss, following  $\aleph^b$  BCD<sup>2</sup>, so Sah., Boh., Syr. P., Arm., Gig., Lucif., Or. See also Field., *Ot. Nov.*, iii., p. 85; Weiss, Codex D, p. 100. ὥς τελειῶσαι, but W.H. (Weiss, Rendall) ὥς τελειώσω (-σαι W.H. mg.); see comment. Blass in α conjectures ὥστε τελειώσαι; τε could easily drop out before the τελ. In β Blass reads του τελειώσαι with D; ὥστε E; ὥς το C. μετὰ χαρᾶς om.  $\aleph$  ABD 13, 40, 81, Vulg., several verss., Tisch., Blass, W.H., R.V., Weiss, Wendt. After διαμαρτ. D, Sah., Gig., Lucif., Ephr. insert ἰουδαίους τε καὶ Ἕλλησι, see ver. 21.

<sup>2</sup> After βασ.  $\aleph$  ABC 13 omit του Θ., so Tisch., W.H., R.V., Weiss, Wendt. D, Sah., Hilg. read του Ἰησου (Gig., Lucif. *domini* I.); Blass rejects—contrary to usage of Acts (Weiss).

one step enough for me," so from step to step κατὰ πόλιν, on his journey, St. Paul was warned and guided, cf. xxi. 4, 11.—κατὰ πόλιν, Lucan-Pauline; κατὰ used several times by Luke, alone amongst the synoptists, in his Gospel and in the Acts with this distributive force in connection with πόλις; Luke viii. 1, 4, xiii. 22, cf. xv. 21; in the text, as also in Titus i. 5; the only other passage in which the collocation occurs in N.T., the phrase is adopted by St. Paul.—δεσμὰ καὶ θλίψεις: δεσμὰ in St. Luke; Luke viii. 29, Acts xvi. 26, but it is noticeable that the two nouns are found together in Phil. i. 17, and in 2 Cor. i. 8. θλίψις is used of the affliction which befel the Apostle in Asia, including that of public danger, as well as illness and mental distress. On the variation between masculine and neuter in δεσμός and in other nouns see Blass, *Gram.*, p. 28.—μένουσιν: only twice in N.T., with accusative of the person, here and in ver. 5.

Ver. 24. See critical note. "But I hold not my life of any account, as dear unto myself," R.V., reading λόγου for λόγον, omitting οὐδὲ ἔχω and μου. Both verbs ἔχω and ποιῶμαι are found in similar phrases in LXX, Tobit vi. 16, Job xxii. 4, so also in classical Greek (Wetstein). The former verb is used in N.T. as = *habere, astimare*, cf. Luke xiv. 18 and by St. Paul, Phil. ii. 29.—ὥς τελειῶσαι, see critical note. "So that I may accomplish my course," R.V., "in comparison of accomplishing my course," margin. Difficulty has arisen

because this is the only case in the N.T. in which ὥς appears in a final clause, Burton, p. 85 (but see W.H., Luke ix. 52, and Viteau, *Le Grec du N. T.*, p. 74 (1893)). The whole phrase is strikingly Pauline, cf. Phil. iii. 12, where the same verb immediately seems to suggest the δρόμος (Alford), Gal. ii. 2, 1 Cor. ix. 24, 2 Tim. iv. 7.—μετὰ χαρᾶς, see critical note, cf. Phil. i. 4, Col. i. 11, Heb. x. 34. The words are strongly defended by Ewald.—τὴν διακονίαν, see above on p. 422 "*saepe apud Paulum*," cf. Rom. xi. 13. Apostleship is often so designated, Acts i. 17, 25, xxi. 19, 2 Cor. iv. 1, and other instances in Hort, *Ecclesia*, p. 204.—διαμαρτ., cf. vi. 4, where the διακ. τοῦ λόγου is the highest function of the Apostles.

Ver. 25. καὶ νῦν, see on ver. 22.—οἶδα: no infallible presentiment or prophetic inspiration, but a personal conviction based on human probabilities, which was overruled by subsequent events. The word cannot fairly be taken to mean more than this, for in the same context the Apostle himself had distinctly disclaimed a full knowledge of the future, ver. 23. And if οἶδα is to be pressed here into a claim of infallible knowledge, it is difficult to see why it should not be also so pressed in Phil. i. 25, where the Apostle expresses his sure conviction πεποιθώς οἶδα of a release from his Roman imprisonment, cf. xxvi. 27 where Paul uses the same verb in expressing his firm persuasion of Agrippa's belief, but surely not any infallible knowledge of Agrippa's heart. For a full discussion of the word



εἶαν τοῦ Θεοῦ. 26.<sup>1</sup> διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι  
καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων · 27.<sup>2</sup> οὐ γὰρ ὑπεστειλάμην τοῦ

<sup>1</sup> For διο **Σ**ABEP read διοτι, so Tisch., W.H., R.V., Weiss, Wendt; but Blass as T.R. But in β text Blass reads (instead of διο . . . οτι) αχρι ουν της σημερον ημερας with D<sup>1</sup> (possibly point not grasped—Weiss). After καθαρος **Σ**BCDE, Vulg., Syr. H., Sah., Iriat., Lucif. read εμι, so Tisch., R.V., W.H., Weiss, Wendt; T.R. = xviii. 6 (Wendt).

<sup>2</sup> Instead of ου γαρ υπεστ. του μη αναγ. υμιν Gig., Lucif., so Blass in β, read και ου διελιπον κηρυσσων. Gig., Lucif. also omit υμιν, but Blass retains with emphasis as last word in verse, so Tisch., W.H., Weiss, Alford, following **Σ**\*BC(D) 13, 81, Vulg.

see amongst recent writers Steinmetz, *Die zweite römische Gefangenschaft des Apostels Paulus*, p. 14 ff. (1897); Zahn, *Einleitung*, i., p. 436.—οὐκέτι ὀψέσθαι: "shall no longer see," see Rendall, whereas A. and R.V. rendering "no more," οὐκέτι, give the impression that St. Paul definitely affirms that he would never return. Rendall compares Rom. xv. 23, but on the other hand Acts viii. 39 seems to justify the usual rendering. The Apostle's increasing anxiety is quite natural when we remember how even in Corinth he had thought of his journey to Jerusalem with apprehension, Rom xv. 30, Paley, *Horæ Paulinæ*, ii., 5. On the inference drawn by Blass from this passage as to the early date of Acts, see his remarks *in loco*, and *Proleg.*, p. 3, and to the same effect, Salmon, *Introd.*, p. 407, fifth edition.—διήλθον: the word taken in the sense of a missionary tour, see xiii. 6, indicates that representatives not only of Ephesus but of other Churches were present, hence ὑμεῖς πάντες, διήλθον κηρύσσων, coalescing into a single idea; the Apostle could not say διήλθον ὑμᾶς, and so we have ἐν ὑμῖν substituted. If the word is Lucan it is also Pauline, and that too in this particular sense, cf. 1 Cor. xvi. 5.—κηρ. τὴν βασ.: if Lucan, also Pauline—cf. Col. iv. 11. As our Lord had sent His first disciples to preach (κηρύσσειν) the kingdom of God, and as He Himself had done the same, Luke viii. 1, ix. 2, we cannot doubt that St. Paul would lay claim to the same duty and privilege; in his first Epistle, 1 Thess. ii. 12, as in his latest, 2 Tim. iv. 18, the kingdom of God, its present and its future realisation, is present to his thoughts; in his first journey, xiv. 22, no less than in his third it finds a place in his teaching and exhortation; in his first Epistle, 1 Thess. ii. 9, as in his latest, 2 Tim. i. 11, iv. 17, he does the work of a herald, κῆρυξ. No less than five times in 1 Corinthians, one of the Epistles written during his stay at Ephesus, the phrase

βασιλεία Θεοῦ occurs (it is not found at all in 2 Corinthians).

Ver. 26. If we read διότι, critical note, we have a word which is not used by the other Evangelists, but three times in Luke's Gospel and five times in Acts; in each passage in Acts it is referred to Paul, xiii. 35, xviii. 10 (2), xx. 26, xxii. 18, and it occurs nine or ten times in Paul's Epistles. On account of the Apostle's approaching departure, such a reckoning is demanded.—μαρτύρομαι: only in Luke and Paul, and in both cases in Acts referred to Paul, here and in xxvi. 22, Gal. v. 3, Ephes. iv. 17, 1 Thess. ii. 12, "I protest," properly "I call to witness," but never = μαρτυρῶ in classical Greek; in Judith vii. 28 we have the fuller construction, of which this use of the dative here is a remnant, Lightfoot, *Gal.*, v., 3. The verb occurs once more in 1 Macc. ii. 56 S (but AR, *al.*).—ἐν τῇ σήμερον ἡμέρᾳ: Attic, τήμερον, i.e., ἡμ. with pronom. prefix (cf. Matt. xxviii. 15 but ἡμέρας [W. H.]), the very day of my departure; the exact phrase occurs twice elsewhere, but both times in Paul's writings, 2 Cor. iii. 14, W. H., Rom. xi. 8 (quotation); "Hoc magnam declarandi vim habet," Bengel. Several times in LXX, cf. Jos., *Ant.*, xiii., 2, 3, found frequently in classical Greek.—καθαρὸς ἀπὸ, cf. xvii. 6, where a similar phrase is used by St. Paul; the adjective is found seven times in St. Paul's Epistles, but only here and in xvii. 6 in Luke's writings. In LXX, cf. Job xiv. 4, Prov. xx. 9, Tobit iii. 14, Susannah, ver. 46; in *Psalms of Solomon*, xvii. 41, and, for the thought, Ezek. iii. 18-20. In classics for the most part with genitive, but in later Greek with ἀπό, see however Blass, *Gram.*, p. 104, and instances from Demosthenes; and Deissmann for instances from papyri, *Neue Bibelstudien*, pp. 24, 48; Ramsay, "Greek of the Early Church," etc.; *Expository Times*, December, 1893, p. 108. Only a Paul



μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. 28. προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν<sup>1</sup> τοῦ Θεοῦ, ἣν περιποιήσατο

<sup>1</sup> τοῦ Θεοῦ, so **NB** 68, Vulg., Syr. H. (Syr. Pesh. MSS.), Epiph., Bas., Ps.-Ath., Theod.-Mops., Cyr.-Al.: τοῦ κυρίου AC\*DE, 13, 15, 36, 40, 69, 110, 118 (eight others), Gig., Sah., Boh., Syr. H. mg., Arm., Iriat., Const., Ath., Did., Chrys., Jer., Lucif. Here W.H., Weiss have Θεοῦ, so Bengel, Alford in later editions; Tisch., R.V. marg., Blass, Wendt, Hilg. κυρίου; τοῦ κυρίου καὶ Θεοῦ C<sup>3</sup>HLP, most mins., Slavonic, Theophl.; and there are other variations. Against Θεοῦ it is objected that St. Paul would not apply the word to Christ, although we have in Clem. Rom., *Cor.*, ii., 1; Ignat., *Ephes.*, i., 1; *Rom.*, vi., 3; Tert., *Ad Uxor.*, ii., 3; Clem. Alex., *Quis dives salv.*, xxxiv., similar language; but there are also passages in the N.T., e.g., *Rom.* ix. 5, *Tit.* ii. 13, in which there is at least a very considerable amount of evidence for referring Θεός to Jesus, "and when it is objected that these are disputed passages, it is just to remind the objector that this will exclude his original statement as well as the rebuttal of it" (Warfield). The evidence in its favour comes to us afforded by a strong combination (*cf.* too the intrinsic evidence in its favour from *Ps.* lxxiv. 2, W.H., *App.*, 99); so far from the unusual nature of the phrase being regarded as fatal to its genuineness, it might be fairly maintained that Θεοῦ as it is the more difficult reading is also on that very ground recommended to our confidence. We should also give weight to the fact that the words ἐκκλησία του θ., which find a place in this address full of Pauline expressions, are found no less than eleven times in St. Paul's Epistles, but that ἐκκ. του κυρίου is not found at all in the N.T. (we have αἷμα του Κ. once in *1 Cor.* xi. 27). Weiss endeavours to solve the difficulty by taking ιδίου, masc., the blood of his own; *cf.* *Rom.* viii. 32. But while disagreeing with this solution, Hort, in W.H., *App.*, 99, thinks it by no means impossible that υἱον dropped out after του ιδίου (its insertion solves every difficulty (so too Rendall)). Hort, reading δια του αιματος του ιδίου, renders "through the blood that was His own," i.e., His Son's, following **NABCDE** 13, 36, 40, Vulg., so too Weiss, R.V.; *cf.* the language which finds repeated expression in the *Apost. Const.*, and embodies a conception familiar to us in one of our Ember Collects (1662). See further W.H., *u. s.*; Dr. Ezra Abbot, *Bibliotheca Sacra*, p. 313 ff. (1876); Page, *in loco*; Wendt (1899), p. 335; Warfield, *Textual Criticism*, pp. 184-189, 5th edit. Mr. Page, *Classical Review*, p. 317, 1897, warmly approves of the note of Dr. Blass on Acts xx. 28, and of his support of the reading Κυρίου, on the ground that Θεός would be easily substituted for it in days when "moris factum erat ut Θεός Jesus diceretur"; but is this explanation so certain? Dr. Hort indicates that the prevalent instinct would be to change του Θεοῦ into του κ., and not *vice versa*, as the fear of sanctioning "Monarchian," or (in later times) "Monophysite" language would outweigh any other doctrinal impulse.

could say this with fitness; we could not dare to say it, Chrys., *Hom.*, xlv.

Ver. 27. ὑπεστ., see above on ver. 20.—τὴν β. τοῦ Θεοῦ, see on ii. 23, and *cf.* especially *Ephes.* i. 11 for the phrase, and iii. 4 for the thought. No Epistle excels that to the Ephesians in the richness of its thoughts, and in its conception of a divine purpose running through the ages; no Epistle dwells more fully upon the conception of the Church as the Body of Christ, or exhorts more touchingly to diligence in keeping the unity of the Spirit, or insists more practically upon the sanctifying power of the One Spirit, and the sense of a divine membership in every sphere of human life. The rich and full teaching of the

Epistle is addressed to men who are able to understand the Apostle's knowledge of the mystery of Christ; in other words, to those to whom he had announced more fully than to others the counsel of God. The *Ephesian* Epistle may have been an encyclical letter, but it was addressed principally to the Ephesians as the representatives of the leading Church of the province of Asia. See amongst recent writers Gore, *Ephesians*, pp. 42, 43; and Lock, "Ephesians," *Hastings' B.D.*, p. 718.—ὑμῖν: emphatically at the end, W.H.; this revelation had been made to the presbyters before him, and the responsibility would rest with them of communicating it to others when their spiritual father had left them.

διὰ τοῦ ἰδίου αἵματος. 29. ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ

Ver. 28. προσέχετε . . . ἑαυτοῖς (cf. 1 Tim. iv. 16), Luke xvii. 3, xxi. 34, Acts v. 35, viii. 6. In LXX with ἑμᾶντῳ, Gen. xxiv. 6, Exod. x. 28, Deut. iv. 9. "Non tantum jubet eos gregi attendere, sed primum sibi ipsis; neque enim aliorum salutem sedulo unquam curabit, qui suam negliget . . . cum sit ipse pars gregis," Calvin, *in loco*, and also Chrys. (Bethge, p. 144).—ποιμνίω: the figure was common in the O.T. and it is found in St. Luke, xii. 32, in St. John, in St. Peter, but it is said that St. Paul does not use it, cf. however Ephes. iv. 11, where, and nowhere else, he writes καὶ αὐτὸς ἔδωκε . . . τοὺς δὲ ποιμένας.—ἐν ᾧ: "in the which," R.V., not "over which".—ὕμᾶς is again emphatic, but the presbyters were still part of the flock, see Calvin, u. s.—ἔθετο, cf. 1 Cor. xii. 28, 1 Tim. i. 12, ii. 7, 2 Tim. i. 11. There is no ground whatever for supposing that the ἐπισκόποι here mentioned were not ordained, as the words τὸ Π. τὸ Ἄγ. ἔθετο may be used without any reference whatever to the actual mode of appointment. Dr. Hort allows that here the precedent of vi. 3-6 may have been followed, and the appointment of the elders may have been sealed, so to speak, by the Apostle's prayers and laying-on-of-hands, *Ecclesia*, pp. 99, 100. The thought of appointment by the Holy Spirit, although not excluding the ordination of Apostles, may well be emphasised here for the sake of solemnly reminding the Presbyters of their responsibility to a divine Person, and that they stand in danger of losing the divine gifts imparted to them in so far as they are unfaithful to their office.—ποιμαίνειν: "to tend" as distinct from βόσκειν "to feed," although the act of feeding as well as of governing is associated also with the former word; see on John xxi. 16. The figurative pastoral language in this passage was probably not unknown as applied to Jewish elders, Edersheim, *Jewish Social Life*, p. 282; Hort, *Ecclesia*, p. 101.—ἐπισκόπους: the word, which occurs five times in the N.T., is applied four times to officers of the Christian Church: in this passage, again at Ephesus in 1 Tim. iii. 2, at Philippi in Phil. i. 1, at Crete in Titus i. 7; and once to our Lord Himself, 1 Peter ii. 25 (cf. the significant passage, Wisdom i. 6, where it is applied to God). In the LXX it is used in various senses, e.g., of the overseers of

Josiah, 2 Chron. xxxiv. 12, 17; of task-masters or exactors, Isa. lx. 17; of minor officers, Neh. xi. 9, 14; of officers over the house of the Lord, 2 Kings xi. 18; and in 1 Macc. i. 51 of overseers or local commissioners of Antiochus Epiphanes to enforce idolatry, cf. Jos., *Ant.*, xii., 5, 4. In classical Greek the word is also used with varied associations. Thus in Attic Greek it was used of a commissioner sent to regulate a new colony or subject city like a Spartan "harmost," cf. Arist., *Av.*, 1032, and Boeckh, *Inscr.*, 73 (in the Roman period ἐπιμεληταί); but it was by no means confined to Attic usage. In another inscription found at Thera in the Macedonian period mention is made of two ἐπίσκοποι receiving money and putting it out at interest, and again at Rhodes, in the second century B.C., ἐπίσ. are mentioned in inscriptions, but we do not know their functions, although Deissmann claims that in one inscription, *I. M. A. e.*, 731, the title is used of a sacred office in the Temple of Apollo, but he declines to commit himself to any statement as to the duties of the office: cf. also Loening, *Die Gemeindeverfassung des Urchristenthums*, pp. 21, 22; Gibson, "Bishop," B.D.<sup>2</sup>; Gwatkin, "Bishop," Hastings' B.D.; Deissmann, *Neue Bibelstudien*, p. 57; Lightfoot, *Philippians*, p. 95. M. Waddington has collected several instances of the title in inscriptions found in the *Haurān*, i.e., the south-eastern district of the ancient Bashan (see the references to Le Bas-Waddington in Loening, u. s., p. 22, note, and Gore, *Church and the Ministry*, p. 402), but none of these give us precise and definite information as to the functions of the ἐπίσκοποι. But it is important to note that M. Waddington is of opinion that the comparative frequency of the title in the *Haurān* points to the derivation of the Christian use of the word from Syria or Palestine rather than from the organisation of the Greek municipality (*Expositor*, p. 99, 1887). It has been urged that the officers of administration and finance in the contemporary non-Christian associations, the clubs and guilds so common in the Roman empire, were chiefly known by one or other of two names, ἐπιμελητής or ἐπίσκοπος, Hatch, *B.L.*, p. 36, and hence the inference has been drawn that the primary function of the primitive ἐπίσκοποι in the Christian Church was



ποιμνίου· 30. καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες  
 διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. 31. διδ

the administration of finance; but Dr. Hatch himself has denied that he laid any special stress upon the financial character of the ἐπίσκοποι, although he still apparently retained the description of them as "officers of administration and finance," see *Expositor*, u. s., p. 99, note, thus adopting a position like that of Professor Harnack, who would extend the administration duties beyond finance to all the functions of the community. But however this may be (see below), there is certainly no ground for believing that the title ἐπίσκοπος in the Christian Church was ever limited to the care of finance (see the judgment of Loening on this view, u. s., p. 22), or that such a limitation was justified by the secular use of the term. If indeed we can point to any definite influence which connects itself with the introduction of the title into the Christian Church, it is at least as likely, one might say more likely when we consider that the Apostles were above all things Jews, that the influence lies in the previous use in the LXX of ἐπίσκοπος and ἐπισκοπή, and the direct appeal of St. Clement of Rome, *Cor.*, xlii., 5, to Isaiah (LXX) lx. 17 in support of the Christian offices of ἐπίσκοποι and διάκονοι may be fairly quoted as pointing to such an influence. But whatever influences were at work in the adoption of the term by the early believers, it became, as it were, baptised into the Christian Church, and received a Christian and a higher spiritual meaning. This one passage in Acts xx. 28 is sufficient to show that those who bore the name were responsible for the spiritual care of the Church of Christ, and that they were to feed His flock with the bread of life (see the striking and impressive remarks of Dr. Moberly, *Ministerial Priesthood*, p. 266). This one passage is also sufficient to show that the "presbyter" and "bishop" were at first practically identical, cf. vv. 17<sup>a</sup> and 28, Steinmetz, *Die zweite römische Gefangenschaft des Apostels Paulus*, p. 173, 1897, and that there is no room for the separation made by Harnack between the two, see his *Analecta zu Hatch*, p. 231, or for his division between the "patriarchal" office of the πρεσβύτεροι and the "administrative" office of the ἐπίσκοποι (Loening, u. s., pp. 23-27; Sanday, *Expositor*, u. s., pp. 12, 104; Gwatkin, u. s., p. 302). In the Pastoral

Epistles the identity between the two is even more clearly marked, although Harnack cannot accept Tit. i. 5-7 as a valid proof, because he believes that vv. 7-9 were interpolated into the received text by a redactor; cf. also for proof of the same 1 Tim. iii. 1-7, 8-13, v. 17-19; 1 Pet. v. 1, 2, although in this last passage Harnack rejects the reading ἐπίσκοποῦντες (and it must be admitted that it is not found in <sup>MS</sup>B, and that it is omitted by Tisch. and W. H.), whilst he still relegates the passages in the Pastoral Epistles relating to bishops, deacons and Church organisation to the second quarter of the second century, *Chron.*, i., p. 483, note. In St. Clement of Rome, *Cor.*, xlii., 4, xlii., 1, 4, 5, the terms are still synonymous, and by implication in *Didaché*, xv., 1 (Gwatkin, u. s., p. 302, and Gore, u. s., p. 409, note). But if we may say with Bishop Lightfoot that a new phraseology began with the opening of a new century, and that in St. Ignatius the two terms are used in their more modern sense, it should be borne in mind that the transition period between Acts and St. Ignatius is exactly marked by the Pastoral Epistles, and that this fact is in itself no small proof of their genuineness. In these Epistles Timothy and Titus exercise not only the functions of the ordinary presbyteral office, but also functions which are pre-eminent over those of the ordinary presbyter, although there is no trace of any special title for these Apostolic delegates, as they may be fairly called. The circumstances may have been temporary or tentative, but it is sufficiently plain that Timothy and Titus were to exercise not only a general discipline, but also a jurisdiction over the other ministers of the Church, and that to them was committed not only the selection, but also the ordination of presbyters (Moberly, *Ministerial Priesthood*, p. 151 ff.; Bright, *Some Aspects of Primitive Church Life*, p. 28 ff., 1898; *Church Quarterly Review*, xlii., pp. 265-302).—τὴν ἐκκ. τοῦ Θεοῦ, see critical note.—περιποιήσατο, cf. Psalm lxxiv. 2. It has been thought that St. Paul adopts and adapts the language of this Psalm; in comparing his language with that of the LXX we can see how by the use of the word ἐκκλησία instead of συναγωγή in the Psalm he connects the new Christian Society with the ancient



γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσά-  
μην μετὰ δακρύων ρουθετῶν ἓνα ἕκαστον. 32. καὶ τανῦν παρατίθεμαι  
ὑμᾶς, ἀδελφοί,<sup>1</sup> τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ  
ἐποικοδομῆσαι καὶ δοῦναι ἡμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις

<sup>1</sup> τῷ Θεῷ, but B 33, 68, Sah., Boh., so Gig., W.H. text, R.V. marg., and Weiss read τῷ Κυρίῳ (Wendt doubtful), Alford, Tisch., Blass, R.V. text follow T.R., so W.H. marg. For ἐποικοδ. ABCDE 18 read οἰκοδ., so Tisch., W.H., R.V., Weiss, Wendt, so Blass in β; DE, Gig. οἰκοδ. νμας.

ἐκκλησία of Israel, whilst in employing περιποιήσατο instead of ἐκτήσω (LXX), and retaining the force of ἐλυτρώσω, LXX, by reference to the λύτρον of the new Covenant, a deeper significance is given to the Psalmist's language: a greater redemption than that of Israel from the old Egyptian bondage had been wrought for the Christian Ecclesia (Hort, *Ecclesia*, pp. 14 and 102). The verb περιποιεῖσθαι only in St. Luke and St. Paul in N.T., but in a different sense in the former, Luke xvii. 33. In 1 Tim. iii. 13 (1 Macc. vi. 44) it is found in the sense of "gaining for oneself," so in classical Greek. But it is to be noted that the cognate noun περιποίησις is associated by St. Paul in his Ephesian letter with the thought of redemption, εἰς ἀπολύτρωσιν τῆς περιποίησεως "unto the redemption of God's own possession," R.V.—τοῦ ἰδ. τοῦ αἵμ., see critical note.

Ver. 29. ἐγὼ γὰρ οἶδα, see critical note. Baur and Zeller could only see in this assertion a *vaticinium post eventum*—the heresiarchs are portrayed in the general expressions in vogue in the second century; so too Renan thinks that the writer gives us the ideas of a later date, although he does not carry us further than 75-80 A.D. But if we accept the early date of the *Didachē*, that document is quite sufficient to show us that similar phraseology to that in the address before us was current in the Church at an earlier date than Baur and Zeller supposed. If St. Paul had been engaged all his life in struggling with false teachers, it would have been inconceivably short-sighted if he had thought that such dangers would cease after his departure, and still more inconceivable if with such presentiments he had neglected to warn the Church. The vagueness of the description of the heretical teachers is in itself a proof of genuineness, and a writer of a later date would have made it far less general, and more easily to be identified with some current error. It has been

further objected by Zeller and Overbeck, and even by Wendt, that it is strange that with present opponents before him, 1 Cor. xvi. 8, 9, St. Paul should speak only of the future; but whilst he had himself been present among them he had been their protector against their enemies, but now that he was about to withdraw from them nothing was more natural than that he should warn them against the subtle attacks which might be more easily made when his own careful superintendence was no more.—εἰσελεύσονται: so men outside the fold—the *when* of their entrance is not specified precisely, but the words were amply fulfilled in the presence of the emissaries of the Judaizers, creeping in from the Jewish communities into the Churches of Asia, as they had slunk into the Churches of Galatia, cf. Hort, *Judaistic Christianity*, pp. 130-146, on the teaching of the Judaizers and its evil influence in the Pastoral Epistles. There is at all events no need to refer the words with Grotius to outward persecution, such as that of Nero.—ἄφιξιν, i.e., his departure from amongst them (not necessarily including his death), not arrival, although the latter meaning attaches to the word in classical Greek, so too 3 Macc. vii. 18; Jos., *Ant.*, iv., 8, 47 (but see both Alford and Blass, *in loco*).—λύκοι: continuing the imagery of ver. 28, cf. Matt. vii. 15, Luke x. 3, John x. 12; so in the O.T. λύκοι of presumptuous and cruel rulers and judges, Ezek. xxii. 27, Zeph. iii. 3. The similar kind of language used by Ignat., *Philadelph.*, ii., 1, 2; Justin Martyr, *Apol.*, i., 58; Iren., *Adv. Har.*, i., Praef. 2, may well have been borrowed from this, not *vice versa* as Zeller maintained; but such imagery would no doubt be widely known from its employment in O. and N.T. alike.—βαρεῖς, cf. for the sense of the adjective, Hom., *Il.*, i., 89; Xen., *Agas.*, xi., 12; so too Diog. Laert., i., 72.—μὴ φειδ.: *litotes*, cf. John x. 12. The verb occurs six times in St. Paul's Epistles, twice in Romans and four

πάσιν. 33. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα.  
34. αὐτοὶ<sup>1</sup> δὲ γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς οὔσι μετ' ἐμοῦ

<sup>1</sup> δε omit. after αὐτοί, W.H., R.V. on overwhelming evidence. After χρεαίαις μου Blass adds πασαις in β; D has πασιν.

times in the Corinthian Epistles (only twice elsewhere in N.T. in 2 Pet.).

Ver. 30. καὶ ἐξ ὑμῶν αὐτῶν: αὐτῶν adds emphasis, "from your own selves". The Pastoral Epistles afford abundant evidence of the fulfilment of the words, cf. 1 Tim. i. 20, 2 Tim. i. 15, ii. 17, iii. 8, 13. To some extent the Apostolic warning was effectual at all events in Ephesus itself, cf. Rev. ii. 2; Ignat., *Ephes.*, vi., 2.—ἀναστήσονται: common word in Acts, see on v. 17, used here perhaps as in v. 36.—διεστραμμένα, cf. LXX, Deut. xxxii. 5. The verb is found twice in Luke ix. 41 (Matt. xvii. 17), xxiii. 2, three times in Acts xiii. 8, 10, and once again by St. Paul, Phil. ii. 15, in a similar sense, cf. Arist., *Pol.*, iii., 16, 5, viii., 7, 7; Arrian, *Epict.*, iii., 6, 8.—ἀποσπᾶν τοὺς μαθητάς: "the disciples," R.V. with art. meaning that they would try and draw away those that were already Christians, μαθ. always so used in Acts. ἀποσπ. to tear away from that to which one is already attached; used by St. Matt. xxvi. 51, and elsewhere only by St. Luke xxii. 41, Acts xxi. 1; compare with the genitive of purpose after ἀνίστημι, 2 Chron. xx. 23.—ὀπίσω αὐτῶν, "after themselves," cf. v. 37, not after Christ, Matt. iv. 19.

Ver. 31. γρηγ.: the pastoral metaphor continued; verb used four times by St. Paul, and it may well have passed into familiar use in the early Church by the solemn injunction of our Lord on the Mount of Olives to watch, cf. also Luke xii. 37, 1 Pet. v. 8, Rev. iii. 2, 3, xvi. 15, and the names *Gregory*, *Vigilantius*, amongst the early converts.—τριετίαν: the three years may be used summarily i.e., as speaking in round numbers, or literally. It would have seemed out of place in such an appeal to say "two years and three months," or whatever the exact time may have been. The intention was to give a practical turn to this watchfulness: *triennium celeste*, Bengel. The word is regarded by Vogel as a decided employment of a medical term by Luke from Dioscorides, see also to the same effect Meyer-Weiss, *Evangelium des Lukas*, note on i., 1. The word is found only here in N.T., not at all in LXX, but used by Theophr., Plut., Artem.—νύκτα: perhaps placed first

because it corresponded more closely to the idea of watching against attacks, or perhaps because it emphasised the ceaselessness of the Apostle's labours, cf. xxvi. 7, 1 Thess. ii. 9, iii. 10, 1 Tim. v. 5, 2 Tim. i. 3.—μετὰ δακρῶν, cf. 2 Cor. ii. 4, Chrys., *Hom.*, xlv. "Quod cor tamen saxatum, ut hisce lacrimis non emolliatur? qui non fleat flente Paulo?" Corn. à Lapidé; see also Farrar, *St. Paul*, ii., 283.—νουθετῶν: only here in Acts, but seven times in St. Paul's Epistles, but nowhere else in N.T., "admonish," R.V. In classical Greek it is joined both with παρακαλεῖν and κολάζειν; St. Paul too used it in gentleness, or "with a rod". In LXX, Job iv. 3; Wisd. xi. 10, xii. 2.—ἐνα ἕκαστον, 2 Cor. xi. 29 and John x. 3; εἰς ἕκαστος twice in St. Luke's Gospel, iv. 40, xvi. 5, six times in Acts, five times in St. Paul's Epistles (only once elsewhere in N.T., Matt. xxvi. 22, but not in T.R.).

Ver. 32. καὶ τὰ νῦν, see above on iv. 29.—παράτιθ., cf. xiv. 23.—τῷ λόγῳ τῆς χάριτος: as in the fourth Gospel, John i. 14-17, so here and in the Epistle to the Ephesians, we find great stress laid on χάρις, but we cannot conclude with Stier and others that in the word λόγος we have any reference here to the Word of St. John's Gospel, although the similarity between St. John's doctrine of the Word and St. Paul's conception of our Lord's Person is very close elsewhere; the thought here is however closely akin to that of St. James i. 21 (Heb. iv. 12). In his earliest Epistle the Apostle had spoken of the Word, 1 Thess. ii. 13, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν. The Word here is able to build up and to give, etc., which certainly seems to ascribe to it a quasi-personal character, even more so than in 2 Tim. iii. 15, where the Apostle uses a somewhat similar phrase of the O.T. Scriptures, τὰ δυνάμενά (the same verb as here) σε σοφίαις εἰς σωτηρίαν κ.τ.λ. The same phrase as here occurs in Acts xiv. 3, which points to its derivation from one imbued with Paul's words and habits of thought, if not from the Apostle himself (Alford). Weiss and others refer τῷ δυν. to τῷ Θεῷ (Κυρίῳ, see critical note), cf. Rom. xvi. 25, Ephes. iii. 20, Gal. iii. 21, on the ground that although ἐποικοδομησαί (οἰκοδ.) may re-



ὑπῆρέτησαν αἱ χεῖρες αὐται. 35.<sup>1</sup> πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, “Μακάριόν ἐστι διδόναι

<sup>1</sup> Lach. and Blass add πάντα to the previous verse, so Overbeck, Nösgen, Bethge (Wendt doubtful). For τῶν λόγων LP read τον λογον; Bengel του λογον; no doubt changes made because only one saying is quoted. D<sup>1</sup>, Gig. read μακαριος ἐστι μαλλον διδ. η λαμβ.; Blass in β reads μακαριον μαλλον τον διδοντα υπερ τον λαμβανοντα; cf. Const. Apost., iv., 3, μακαριον εἶπεν εἶναι τον διδοντα ηπερ (υπερ Anastas. Sin.) τον λαμβανοντα.

fer to λόγος, yet the λόγος cannot be said δοῦναι κληρ. To the latter phrase Bethge, p. 158, strives to find some Scriptural analogies in the work attributed to ὁ λόγος, cf. 1 Cor. i. 18, John xii. 48. But it is best and simplest on the whole to regard the entire phrase τῷ Θ. καὶ τῷ λ. as one, “quasi una notio sunt; agit enim Deus per verbum suum,” Blass; so Page. —ἐποικοδ., Ephes. ii. 20, in the passive, see critical note. Whether we read the compound or the simple verb, the metaphor of building is prominent in the Ephesian Epistle ii. 21; iv. 12, 16, 29, as also in 1 Cor., cf. iii. 10 (2), 12, 14; iii. 9, xiv. 3, 5, 12, 26, and cf. 2 Cor. v. 1, x. 8, xii. 19, xiii. 10. See note above on ix. 31. τὴν κληρ., vii. 5, see note; nowhere else in Acts, cf. for the thought Ephes. iii. 18, i. 11; and words elsewhere spoken by St. Paul, Acts xxvi. 18; the word itself occurs three times in Ephesians, i. 14, 18, v. 5. In Ephes. iii. 18 we have closely conjoined with κληρ. the ἡ βασιλ. τοῦ χ., cf. St. Paul's words ver. 25 above. The word is frequent in *Psalms of Solomon*, cf. xiv. 6, 7, where the inheritance of the saints is contrasted with the inheritance of sinners in the Messianic consummation, and also xv. 11, 12, xvii. 26; see further on the word, Kennedy, p. 100.

Ver. 33. Cf. 1 Sam. xii. 3, ἵματ., frequent in LXX, in N.T. only in Luke and Paul (except John xix. 24, quotation); Luke vii. 25, ix. 29, 1 Tim. ii. 9. In 1 Macc. xi. 24 we have silver, gold and raiment, joined together as in this verse, describing Eastern riches, cf. James v. 2, 3.—ἐρεθ., “he takes away that which is the root of all evil, the love of money”; he says not “I have not taken,” but “not even coveted,” Chrys., *Hom.*, xlv.

Ver. 34. αὐτοί: placed first for emphasis, so too emphasised in ii. 22, xvi. 37, xviii. 15. In 1 Cor. iv. 12 we may see an undesigned coincidence, and cf. the word κοπιῶντας in ver. 35, Paley, *H.P.*, iii., 6.—ταῖς χρεαῖς μου καὶ τοῖς οὖσι μετ' ἐμοῦ: so the work of the

Christian convert ἐργαζ. τὸ ἀγ. ταῖς χερσίν is to be done ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι, Ephes. iv. 28, and for the word χρεῖα as used by St. Paul elsewhere in same sense, cf. Rom. xii. 13, Phil. ii. 25, iv. 16, Tit. iii. 14.—ὑπῆρέτησαν: only in Acts xiii. 36, used by Paul, xxiv. 23, used of Paul (cf. 1 Cor. iv. 1); Wisd. xvi. 24.—αὐται: “callosæ, ut videtis,” Bengel, so Blass; quite in Paul's manner, cf. xxvi. 29, xxviii. 20; so also πάντα, 1 Cor. ix. 25, x. 33, xi. 2, Ephes. iv. 15. Paul pursued his trade at Ephesus probably with Aquila and Priscilla, possibly with Philemon, Philem. ver. 17.

Ver. 35. πάντα ὑπέδ.: “in all things I gave you an example,” R.V., see also critical note. The verb and the cognate noun are both used in Greek in accordance with this sense, Xen., *Oec.*, xii., 18, *Isocr.*, v., 27, see Plummer on Luke iii. 7, etc., so ὑπόδειγμα, Xen., *De re eq.*, ii., 2, and for other instances of the similar use of the word see Westcott on Heb. viii. 5, Eccles. xlv. 16, 2 Macc. vi. 28, 31, 4 Macc. xvii. 23, cf. also Clem. Rom., *Cor.*, v., 1, xlvii., 1. οὕτως, i.e., as I have done, cf. Phil. iii. 17.—κοπιῶντας: not of spiritual labours, but of manual, as the context requires. No doubt the verb is used in the former sense, 1 Cor. xvi. 16, Rom. xvi. 12, 1 Thess. v. 12, but also in the latter, 1 Cor. iv. 12, Ephes. iv. 28, 2 Tim. ii. 6 (so also κόπος by Paul). In St. Paul's writings it occurs no less than fourteen times, in St. Luke only twice, Luke v. 5 (xii. 27). In classical Greek, so in Josephus, it has the meaning of growing weary or tired, but in LXX and N.T. alone, *laboro viribus intentis* (Grimm).—δεῖ, see above on p. 63.—ἀντιλαμβ.: only in Luke and Paul, Luke i. 54, 1 Tim. vi. 2, cf. 1 Cor. xii. 28. The verb = to take another's part, to succour (so too cognate noun), in LXX, Isa. xli. 9, Eccles. ii. 6, iii. 12, xxix. 9, 20, of helping the poor, cf. also *Psalms of Solomon*, xvi. 3, 5, vii. 9, see further *Psalms*



μᾶλλον ἢ λαμβάνειν". 36. καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. 37. Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλου αὐτόν· 38. ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

of Solomon, Ryle and James edit., p. 73; on ἀντιληψίς, H. and R., *sub. v.* In classical Greek used in middle voice with genitive as here.—τῶν ἀσθενούν., *cf.* 1 Thess. v. 14, for a similar precept. The adjective need not be limited to those who sought relief owing to physical weakness or poverty, but may include all those who could claim the presbyters' support and care, bodily or spiritual, *cf.* Rom. xii. 13. The usage of the gospels points to those who are weak through disease and therefore needing help, *cf.*, *e.g.*, Matt. x. 8, Mark vi. 56, Luke ix. 2, John v. 3, so also by St. Paul, Phil. ii. 26, 27, 2 Tim. iv. 20, although there are instances in LXX where the word is used of moral rather than of physical weakness. When the word is used of moral or spiritual weakness in the N.T., such a meaning is for the most part either determined by the context, or by some addition, *e.g.*, τῇ πίστει, Rom. xiv. 1.—μνημονεύειν τε: the verb is used seven times by St. Paul in his Epistles, once by St. Luke in his Gospel, Luke xvii. 32, and twice in Acts in the words of St. Paul, *cf.* ver. 31. Twice in the Epistle of St. Clement of Rome we find a similar exhortation in similar words, chap. xiii. 1 and xlv. 7, and in each case the word may refer to a free combination of our Lord's words (*cf.* Luke vi. 30, xiv. 14), so too in St. Polycarp, *Epist.*, ii., 3. From what source St. Paul obtained this, the only saying of our Lord, definitely so described, outside the four Gospels which the N.T. contains, we cannot tell, but the command to "remember" shows that the words must have been familiar words, like those from St. Clement and St. Polycarp, which are very similar to the utterances of the Sermon on the Mount. From whatever source they were derived the references given by Resch, *Agrapha*, pp. 100, 150, show how deep an impression they made upon the mind of the Church, Clem. Rom., *Cor.*, ii., 1, *Did.*, i., 5, *Const. Ap.*, iv., 3, 1; *cf.* also Ropes, *Die Sprüche Jesus*, p. 136. In thus appealing to the words of the Lord Jesus, St. Paul's manner in his address is very similar to that employed in his

Epistles, where he is apparently able to quote the words of the Lord in support of his judgment on some religious and moral question, *cf.* 1 Cor. vii. 10, 11, 12, 25, and the distinction between his own opinion, γνώμη, and the command of Christ, ἐπιταγή (*Witness of the Epistles*, p. 319). τε: Weiss (so Bethge) holds that the word closely connects the two clauses, and that the meaning is that only thus could the weak be rightly maintained, *viz.*, by remembering, etc., ὅτι being causal. But however this may be, in this reference, ὅτι αὐτὸς εἶπεν, "how he himself said," R.V. (thus implying that the fact was beyond all doubt), we may note one distinctive feature in Christian philanthropy, that it is based upon allegiance to a divine Person, and upon a reference to His commands. The emphatic personal pronoun seems to forbid the view that the Apostle is simply giving the sense of some of our Lord's sayings (see above). Similar sayings may be quoted from pagan and Jewish sources, but in Aristotle, *Eth. Nicom.*, iv., 1, it is the part τοῦ ἐλευθερίου to give when and where and as much as he pleases, but only because it is beautiful to give; even in friendship, generosity and benevolence spring from the reflection that such conduct is decorous and worthy of a noble man, *Eth. Nicom.*, ix., 8. In Plato's *Republic* there would have been no place for the ἀσθενεῖς. Even in Seneca who sometimes approaches very nearly to the Christian precept, when he declares, *e.g.*, that even if we lose we must still give, we cannot forget that pity is regarded as something unworthy of a wise man; the wise man will help him in tears, but he will not weep with him; he helps the poor not with compassion, but with an impassive calm.—μακάριον: emphatic in position, see critical note. Bengel quotes from an old poet, *cf.* Athenæus, viii., 5, μακάριος, εἴπερ μεταδίδωσι μηδενί . . . ἀνόητος ὁ διδούς, εὐτυχὴς δ' ὁ λαμβάνων. The lines are by no means to be regarded as the best expression of pagan ethics, but the μακάρι, which occurs more than thirty

XXI. 1. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς<sup>1</sup> ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν

<sup>1</sup> W.H. in marg., following BE<sup>3</sup>L, read ἀποσπασθέντες, placing a comma after ἡμᾶς; Weiss here is uninfluenced by B, and reads as in text. Κῶν, but Κω ὩABCDE, Tisch., W.H., R.V., Blass, Weiss. At beginning of sentence β text ἀποσπασθέντων δε ἡμῶν ἀπ' αὐτῶν ἐπιβάντες ἀνηχθήμεν; D<sup>1</sup> has καὶ ἐπιβάντες ἀνηχθήμεν ἀποσπασθέντων δε ἡμῶν ἀπ' αὐτῶν. Either from next verse, or from the usual desire of reviser to take nothing for granted (Weiss).

times on the lips of our Lord, bids us aim at something altogether higher and deeper and fuller than happiness—blessedness. In Judaism, whilst compassion for the poor and distressed is characteristic of a righteous Israelite, we must still bear in mind that such compassion was limited by legality and nationality; the universality of the Christian precept is wanting, Uhlhorn, *Christian Charity*, pp. 1-56, E.T., instances in Wetstein, and Bethge and Page, *in loco*.

Ver. 36. θεία τὰ γόν., see above on p. 203.

Ver. 37. ἱκανός, cf. viii. 13.—ἐπιπρόσόντες: exact parallel only in Luke xv. 22 (cf. also κατεφίλησεν in same verse), cf. above on ἐπιτίπτειν and in LXX, Gen. xxxiii. 4, xlv. 14, xlv. 29, Tobit xi. 8, 3 Macc. v. 49.—κατεφίλουν, imperfect, i.e., repeatedly and tenderly. The verb occurs three times in St. Luke's Gospel, vii. 38, 45, xv. 20, and once in Matthew and Mark of the kiss of Judas, cf. Xen., *Mem.*, ii., 6, 33.

Ver. 38. δδυνάμενοι: common in Luke and Acts, only three times elsewhere in N.T., Luke ii. 48, xvi. 24, 25.—θεωρεῖν, Lucan, cf. xvii. 16, 22, "to behold," R.V., to gaze with reverence upon his face.—μέλλουσι, see above p. 157.—προέπεμπον δὲ αὐτὸν: "and they brought him on his way," R.V., cf. xv. 3 (see note), xxi. 5; the harbour was some little distance from the town.

CHAPTER XXI.—Ver. 1. ἀναχθῆναι, see above on xiii. 13.—ἀποσ., cf. xx. 30, "were parted from them," R.V. The word expresses a separation difficult and painful; it adds to the pathos of the scene, and marks the close affection which could not bear the thought of a parting, "divulsi ab eorum complexu," Blass (see Chrys., comment. *in loco*).—εὐθύδ., see on xvi. 11.—Κῶν, *Stanchio* or *Stanko*, an island of great trading importance off the coast of Caria, south of Miletus and Samos, and north of Rhodes. Historically it had several points of connection with the Jews, cf. 1 Macc. xv. 23, Jos., *Ant.*, xiv. 7, 2, and 10, 15, B. J., i., 21, 11, and owing to its commerce it

became one of the centres of Jewish life in the Ægean. It lay about forty nautical miles from Miletus, and it was famous as the birthplace not only of Hippocrates, but of Apelles, and as being one of the great medical schools of the ancient world. See further "Cos" (Ramsay), Hastings' B.D., and B.D.<sup>2</sup>; Farrar, *Saint Paul*, ii., 284; Lewin, *St. Paul*, ii., 96; cf. Strabo, xiv., 2, Hor., *Od.*, iv., 13, 13, Tac., *Ann.*, xii., 61. C. and H. think that the chief town of the same name at the east of the island is referred to in the narrative before us. The place must have had, as C. and H. note, a special interest for St. Luke.—Ῥόδον: off the south coast of Caria. According to the proverb the sun shone every day on Rhodes, and it might well be called the sunny island of roses. Her coins, stamped on one side with Apollo's head radiated, and on the other with the rose-flower, bear their witness to the brightness and fertility of the island. Moreover, it was a seat not only of commerce but of learning. St. Paul does not appear to have landed, but only to have touched at the island. The great Colossus representing the sun, counted as one of the wonders of the world, lay prostrate, having been broken down by an earthquake, Pliny, *N. H.*, xxxiv., 18; Strabo, xiv., 2. In the time of the Peloponnesian War Rhodes had been famous for its strong navy, as its timber was abundant. A notice of Jewish residents in Rhodes meets us in 1 Macc. xv. 23. On subsequent history see the excellent account in C. and H., small edit., p. 357; Farrar, *Saint Paul*, ii., p. 285.—Πάταρα: a seaport on the Lycian coast, now in ruins, but probably a place of some importance and splendour. C. and H. say that Patara was to the city Xanthus what the Piræus was to Athens. On the modern discoveries in Patara see C. and H., small edit., note p. 560, cf. Herod., i., 182, Hor., *Od.*, iii., 4, 64, Lewin, *St. Paul*, ii., 99, O. Holtzmann, *Neutest. Zeitgeschichte*, p. 101. "The voyage may be taken as typical of the course which hun-



ῥόδον, κακείθεν εἰς Πάταρα.<sup>1</sup> 2. καὶ εὐρόντες πλοῖον διαπερῶν εἰς φοινίκην ἐπιβάντες ἀνήχθημεν. 3.<sup>2</sup> ἀναφανέντες δὲ τὴν Κύπρον, κα καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4. καὶ ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οὔτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ<sup>3</sup> ἀναβαίνειν εἰς

<sup>1</sup> After Πάταρα D (Gig., Wer., Sah.) add καὶ Μυρα, so Blass in β, and Hilg., another accurate geographical touch; cf. xx. 15 and Ramsay, *C. R. E.*, p. 153, and *St. Paul*, p. 297; but after a long discussion of the passage in *Expositor*, March, 1895, Ramsay decides against the originality of the reading, but see also Zöckler, *Greifswalder Studien*, p. 138, who declines to be persuaded by these recent arguments urged by R. Wendt thinks that it may be original, p. 338 (1899), so Corssen, *G. G. A.*, p. 441. Weiss, *Codex D*, p. 109, while accepting D in xx. 15, finds here assimilation to xxvii. 5. On the other hand the words may have been omitted in view of Paul's haste in xx. 16 (Wendt). See also Schmiedel, *Enc. Bibl.*, i., 54.

<sup>2</sup> ἀναφανέντες *NB*\* 66, Tisch., W.H., Weiss, Blass, but -φανέντες *AB*<sup>3</sup> *CEHLP*, Lach., Treg., Alford. κατήλθομεν for κατήχ. *NABE*, Vulg., Sah., Boh., Syr. H., Aeth., Tisch., W.H., R.V., Blass, Weiss.

<sup>3</sup> For ἀναβ. *NABC*, mins., Tisch., W.H., R.V., Blass, Weiss, read ἐπιβ.

dreds of ships took every year," Ramsay, *St. Paul*, p. 297, and cf. the illustrations from Roman history in C. and H., p. 560 note.

Ver. 2. They went at Patara on board a ship about to start on the direct Syrian course, ἐπιβ., cf. xx. 18.

Ver. 3. ἀναφ.: "when we had come in sight of," R.V., Doric form of 1st aorist active, Winer-Schmiedel, p. 112, here a technical word (only in Luke, cf. Luke xix. 11, but in a different sense), i.e., after we had rendered Cyprus visible (to us) = *facere ut appareat* (Blass); Virgil, *Aeneid*, iii., 275, 291, see also Rendall's note in *loco* (for the opposite idiom, ἀποκρύπτειν, cf. Thuc., v., 65).—καταλιπόντες αὐτὴν εὐώ.: sailing south-east they would have passed close to Paphos in Cyprus.—ἐπλέομεν: "imperf. cursum, aorist. κατήλθομεν finem denotat" (Blass).—εἰς Τύρον: now a free town of the R. province of Syria, Strabo, xvi., 2, in honour of its ancient greatness; it is still a place of considerable commerce and consequence, still famous for its fabrics and its architecture. At present it numbers amongst its five thousand inhabitants a few Jews, the rest being Mohammedans and Christians. Besides O.T. references, see 1 Macc. xi. 59, 2 Macc. iv. 18, 44, and further for its history, C. H., small edit., p. 563, Hamburger, *Real-Encyclopädie des Judentums*, i., 7, 998, Schaff-Herzog, *Encyclopædia*, iv., "Tyre".—ἐκεῖσε: the adverb may be used here with something of its proper force, but in xxii. 5, the only other

place in which it occurs in N.T., simply = ἐκεῖ, Simcox, *Language of the New Testament*, p. 179. Page (*in loco*) renders "for there the ship was unloading her cargo," ἐκεῖσε being used because of the idea of movement and carrying into the town contained in the "unloading".—ἦν ἀποφ.: taken sometimes as the present for the future, Burton, p. 59, but see also Winer-Moulton, xlv., 5, and Wendt (1888) *in loco* (Philo, *De Præm. et Pæn.*, 5; and Athenæus, ii., 5, of lightening a ship in a storm).—γόμον (γέμω): so in classical Greek, Herod., Dem., etc., in LXX of the load of a beast of burden, Exod. xxiii. 5, 2 Kings v. 17; in N.T. only elsewhere in Rev. xviii. 11, of any merchandise.

Ver. 4. ἀνευρόντες τοὺς μ.: more than simply to find, *quaerendo reperire*, Blass; "having found out," as colloquially "having looked up"; only in Luke, cf. Luke ii. 16, but in middle, 4 Macc. iii. 14.—τοὺς μαθ.: W. H. The article indicates that the existence of the disciples was known, but it was difficult to find out their whereabouts in a great town, cf. xv. 3, 41.—ἐπεμείναμεν, see on x. 48.—ἡμέρας ἑπτὰ: the period would at all events enable Paul to enjoy a first day of the week with the Church. Apparently he and his went on in the same ship, ver. 6, evidently it was a trading vessel of the larger size, as it took this time to unload; on the genuineness of the narration here see Salmon, *Introd.*, p. 300.—διὰ τοῦ Π.: there is no contradiction between this state-



Ἱερουσαλήμ. 5. ὅτε δὲ ἐγένετο<sup>1</sup> ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἕξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. 6. καὶ<sup>2</sup> ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ

<sup>1</sup> ημας εξαρτισαι Ν(\*σ)<sup>2</sup>, CHLP, so Tisch., W.H. marg.; but εξαρ. ημας AB\*E 68, W.H. text, Weiss. At beginning of verse, instead of οτε . . . τας ημερας d, so Blass in β, has *sequenti die*—τῇ δε εξης ημερα.

<sup>2</sup> προσευξαμενοι απησπασαμεθα in R.V., Tisch., W.H., Blass. Instead of T.R., Ν\*AC, Tisch. have ανεβημεν, so Wendt (probably); but ΝcBE 68, 73, Chrys., so Lach., W.H., R.V., Weiss ενεβημεν.

ment and St. Paul's assertion that he was proceeding to Jerusalem under the same divine guidance. That the prophets at Tyre should foresee the Apostle's danger was only in accordance with his own words in xx. 23, and their affectionate regard for him might well prompt them to dissuade him from such perilous risks. There is therefore no occasion to suppose that the clause has been interpolated into the "We" source. Hilgenfeld refers οἵτινες . . . Ἱερ. (ver. 4), as also the whole of ver. 9, *τοῦτω δὲ . . . προφ.* to his "author to Theophilus," on the ground that this writer had already spoken of Paul's tribulations as awaiting him in city by city, xx. 23, and that the notices in vv. 4 and 9 here are added by him in confirmation. But Hilgenfeld (with Clemen and Jüngst) retains vv. 10-14, the episode of Agabus, as belonging to the "We" source, and sees a fitness in the prophecy of Agabus foretelling, after the manner of the O.T. prophets, in the last station before Jerusalem, the imprisonment of the Apostle, whilst Paul in spite of all entreaties is unmoved in his determination. But (1) it is quite arbitrary to refer the whole speech at Miletus (see above, chap. xx.) to the "author to Theophilus," and (2) although it was quite fitting that the warning of danger should be more vivid on its approach, yet one fails to see why the more definite symbolical act of Agabus should exclude previous intimations of danger on the part of affectionate friends speaking of the Holy Ghost. In ver. 9 nothing is said as to the prophecies of the daughter of Philip and Paul's imprisonment, but see below.

Ver. 5. *ἐξαρτίσαι*: here in the sense of accomplishing the days, *i.e.*, finishing the time, the seven days during which we had to remain for the cargo to be unloaded or for other business = *ἀπαρτίζειν* (and *cf.* Luke xiv. 28), Vulgate, "expletis diebus," Chrys., *πληρώσαι*,

so Oecum., Theoph. The verb is only used once elsewhere in N.T., and there by St. Paul, 2 Tim. iii. 17 = furnishing, completing, so Jos., *Ant.*, iii., 2, 2, where the verb is used as in 2 Tim., *l. c.*, and some have thought that here the verb means that the ship was completely prepared for the continuance of her voyage. So Rendall who takes ἡμᾶς (reading *ἐξαρ.* ἡμᾶς) as the object, and renders "and when it proved that the days furnished us"; on St. Paul's stay and its reason see Ramsay, *St. Paul*, p. 300, and for other explanations, Nösgen and Weiss, *in loco*. There is no reason to interpret the words as meaning that the Apostle found that his desire, xx. 16, could not be fulfilled, and that so he was content to remain the seven days.—*προπεμ.*, see above: *πάντων*. The clause has been taken (Wendt) to intimate that the number of disciples at Tyre was small; this was probably the case, but it is not clear from the words here. *σὺν γυν. καὶ τέκ.*, a descriptive touch of an eyewitness (Zöckler); on this local use of *ἕως* as characteristic of Luke, *cf.* Friedrich, p. 20.—*θέντες* . . . *αἰγ.*, see xx. 36. *αἰγ.*, a smooth shore in distinction to one precipitous and rocky, xxvii. 39, also found in Matt. xiii. 2, 48, John xxi. 4. In LXX, Judg. v. 17, Eccles. xxiv. 14 (*S<sup>2</sup> al.*, and *cf.* note in *Speaker's Commentary*, *in loco*). See Hackett's note on this accurate description of the beach on both sides of the site of the ancient Tyre, and also a parallel to the scene described in this passage from modern missionary life.

Ver. 6. R.V. *ἀπασπασάμεθα* ἄλλ. "bade each other farewell," see critical note. *ἀσπασάμεθα*: only here in N.T., in Tobit x. 13 *S* (AR *al.*); Himerius, p. 194; here of salutations at departure as simple verb in ver. 7, of salutations on arrival (1 Macc. xii. 17).—*τὸ πλοῖον*: article indicates that it was the same ship (ver. 2 without the article) which

πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ Ἱδια. 7. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηγνήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8. τῇ δὲ ἐπαύριον ἐξεληθόντες <sup>1</sup> οἱ περὶ τὸν Παῦλον ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ

<sup>1</sup> οἱ περὶ τὸν Π. *om.* **ABCE**, *Vulg.*, and other *verss.*; *Tisch.*, *W.H.*, *R.V.*, *Weiss*, *Wendt*, *Blass*.

was going on to Ptolemais.—εἰς τὰ Ἱδια, *cf.* John xvi. 32, xix. 27, *cf.* β text v. 18, xiv. 18 (τὰ Ἱδια not in Synoptists, but *cf.* Luke xviii. 28), in LXX, Esther v. 10, vi. 12, 3 Macc. vi. 27, 37, vii. 8.

Ver. 7. διανύσαντες: "and when we had finished the voyage from Tyre we arrived at Ptolemais," *R.V.* (so in effect *A.V.*), but Page (so *Wendt*) renders "but we having (thereby) completed our voyage (*i.e.*, from Macedonia, xx. 6), came from Tyre to Ptolemais," on the ground that διανύω would not be used of the short journey to Ptolemais from Tyre.—Πτολεμαῖδα: the ancient Accho and the modern *Acre*, Arab. *Akka*; *St. Jean d'Acre*, mentioned here for the last time in Scripture. About thirty miles south of Tyre. In Judg. i. 31 it was assigned to Asher, but it was never taken by Israel, and was always reckoned as belonging to the Philistine towns, and later by the Greeks as belonging to Phœnicia. In its stormy history it was held in succession by Babylonians and Persians (*Strabo*, xvi., 2, 25), and on the first division of Alexander's kingdom it was assigned to Ptolemy Soter (Ptolemy I.), from whom it may have derived its name (so *Hamburger*). *Schürer* however refers the name to Ptolemy II. (Philadelphus), and others to Ptolemy Lathurus. In the Syro-Egyptian wars its importance as a military station was manifested, since the power which held it could close the road down the Syrian coast to Egypt. To the Jews it was always hostile, 1 Macc. v. 15, Jos., *Ant.*, xii., 8, 2, 1 Macc. xii. 45, Jos., *Ant.*, xiii., 6, 2, and later in history when the Jewish War broke out against Rome, the Jews, two thousand in number, were slaughtered in Ptolemais, Jos., *B. J.*, ii., 18, 5. After falling to the Parthians, it finally passed under the dominion of Rome, but although it was called *colonia Ptolemais* under the Emperor Claudius, *Pliny*, v., 19, it does not seem to have possessed the actual privileges of a colony (*Schürer*). See on its earlier and modern history, *Hamburger*, *Real-Encyclopädie des Judentums*, i., 1,

p. 41; "Accho," *Hastings' B.D.*, "Accho," *B.D.*<sup>2</sup>; *Schürer*, *Jewish People*, div. ii., vol. i., p. 90, *E.T.* It was only separated from Tyre by a short day's voyage, if the wind was favourable. Here Herod landed on his return from Italy to Syria, Jos., *Ant.*, xiv., 15, 1.—τοὺς ἀδελφοὺς: a Christian Church at Ptolemais; founded perhaps by Philip the Evangelist. It is also very possible that a Church may have existed there ever since the dispersion after the death of St. Stephen, Acts xi. 19. On the times which St. Paul probably visited it see "Ptolemais" *B.D.*<sup>1</sup>.

Ver. 8. Φ. τοῦ εὐαγγ.: the title, as *Wendt* and *Hilgenfeld* think, may have been given to Philip on account of his evangelising work, *cf.* viii., 12, 40; "the Evangelist": the honourable title gained by some signal service to the Gospel; and the two incidents noted in his career, his preaching to the Samaritans, and to the Ethiopian eunuch, each mark an advance in the free development of the Church (*Lightfoot*, *Galatians*, p. 299). He had originally been set apart for other work, vi. 2, but both he and St. Stephen had been called to higher duties, and it is not sufficient to say that he was called an "evangelist" to distinguish him from Philip the Apostle, for that would have been done sufficiently by calling him "one of the Seven". The word only occurs twice elsewhere in the *N.T.*, Ephes. iv. 11, 2 Tim. iv. 5. In the former passage the Evangelists are placed between the Apostles and Prophets on the one hand, and the Pastors and Teachers on the other. The latter two offices suggested those who were attached to a settled community, whilst the Apostles and Prophets were non-local. Between the two pairs stood the Evangelists, whose work like that of Philip was to preach the Word. But it is to be carefully noted that as the title is used of the work of Philip, "one of the Seven," and of that of Timothy, an Apostolic delegate, 2 Tim. iv. 5, it may have denoted an employment rather than an office, "a work rather than an order," and it



τῶν ἑπτά, ἐμείναμεν παρ' αὐτῶ. 9. τούτῳ δὲ ἦσαν θυγατέρες  
παρθένοι τέσσαρες προφητεύουσαι. 10. ἐπιμερόντων δὲ ἡμῶν  
ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι

might be truly said that every Apostle was an Evangelist, but that not every Evangelist was an Apostle. At the same time their work may well have been more restricted locally than that of the Apostles, cf. Theodoret on Ephes. iv. 11, and also Eusebius, *H.E.*, ii., 3, iii. 37, itinerant work of an Evangelist, "Evangelist," B.D.<sup>2</sup>. The title is not found in the Apostolic Fathers or in the *Didachē*, and the latter omission Harnack would explain on the ground that the "Apostles" in the *Didachē* were just Evangelists; but it would seem, if we admit the reference to 2 Tim. iv. 5, that the title was already in general use, and that it was not limited to Apostles. Meyer sees in the Evangelists those who transmitted orally the facts of our Lord's life and teaching, before the existence of written Gospels; but however tempting this view may be, we can scarcely define the Evangelists' work so precisely, and still less thus distinguish it from that of the Apostles; but see, however, as favouring Meyer's view, "Evangelist," Hastings' B.D. Ewald's remarks on Philip as an Evangelist are still of interest, *Die drei ersten Evangelien*, i., 48 ff.; on the mistake which confused this Philip with Philip the Apostle, see Salmon, *Introd.*, 313.—εἰς Κ.: on two occasions St. Paul had already visited Cæsarea, ix. 30, xviii. 22, and he would probably have met Philip previously; but we have no knowledge of any previous meeting between St. Luke and Philip. We can conceive something of the importance of such a meeting when we remember the advantage which the latter's knowledge of the events in the early history of the Church would possess for the future historian. Philip's presence in Cæsarea at once connects itself with the notice in viii. 40, and thus indicates a unity of authorship in the whole book.—ὄντος ἐκ τῶν ἑπτά: the notice shows us how the early part of the book is taken for granted by the writer of the latter part (so Lightfoot and Salmon). This is surely more intelligible and satisfactory than to refer the words to the "author to Theophilus," or to regard it with Clemen as a later addition perhaps by his R., who already betrayed, xiv. 8, a knowledge of the sources of the first part of the book, or perhaps by R.J., who then connected *Historia Petri*

and *Historia Pauli*. Jüngst refers the notice in viii. 40 to a Reviser who thus seeks to connect the Philip of chap. viii. with Cæsarea, and so to identify him with the Philip here.

Ver. 9. παρθένοι: an unwedded life might enable them to wait on the Lord without distraction, and thus to be more free for the exercise of their gift of prophecy, but nothing is said of any separate order, or anything to lead us to suppose that they did not share the home life of their father, or that they had devoted themselves to God by any special vow (see however in support of this latter view Felten, Knabenbauer, Plumptre, C. and H.). St. Jerome, *Epist.*, v., 8, cviii., 8, in relating the story of Paula mentions how she saw at Cæsarea the house of Cornelius now turned into a Christian church, and the humble abode of Philip, and the chambers of his daughters, the four virgins "which did prophesy".—προφητεύουσαι, cf. Joel ii. 28, 29, Acts ii. 17, xix. 6, 1 Cor. xi. 5, xiv. 24, although nothing is said of their possessing the power of prediction, or foretelling anything concerning Paul. Since women were forbidden to teach it would seem that the prophet as such was not a teacher; Bigg, *Doctrine of the Twelve Apostles*, p. 29. But whilst there is no reason to suppose that they prophesied in the church, although even Felten supposes that in Churches not founded by Paul different rules might have prevailed, they would be able to speak and to teach in private or at home especially amongst the women both Jews and Gentiles, to whom in the East men would have had no access (Luckock, *Footprints of the Apostles as traced by St. Luke*, ii., p. 214). This verse is regarded by Hilgenfeld as an addition made by the "author to Theophilus" (so Renan). Spitta however thinks that something ought to have been said as to the nature of the prophecies uttered by the four daughters, but that instead of this we have the notice of Agabus in ver. 10. He therefore believes that the "We" section was interrupted at ver. 10, and that the verses following are interpolated from his inferior source B. The reference to weeping in ver. 13 is much more natural if we presuppose the presence of women, so he therefore reads



"Αγαθος· 11. καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας<sup>1</sup> τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε, Τάδε λέγει τὸ Πνεῦμα τὸ Ἅγιον· Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12. ὥς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13.<sup>2</sup> ἀπεκρίθη δὲ ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ

<sup>1</sup> Instead of τε αὐτου  $\Sigma$ ABCDE, Tisch., W.H., R.V., Blass, Wendt read εαυτου (HLP αὐτοῦ, others αὐτοῦ), see W.H., *Arb.*, p. 151.

<sup>2</sup>  $\Sigma$ ABC\*E, Tisch., W.H. (omit ο).  $\Sigma$ AE add καὶ εἶπεν, so Tisch. (Wendt perhaps); but om., W.H., R.V., Weiss, after BCHLP, Bas., Chrys., D has εἶπεν δε πρὸς ἡμας ο Π., so Blass and Hilg. Instead of συνθ. D has θορυβουντες; D also reads δεθῆναι βουλομαι, but not Blass.

"they prophesied with tears over the fate of Paul" (p. 339); so somewhat similarly Jüngst (p. 177).

Ver. 10. ἡμέρας πλείους: "many days," R.V., "some" margin; literally "more days," the phrase is used vaguely with what Ramsay calls Luke's usual defective sense of time, cf. xiii. 31, xxv. 14. The phrase is also found in xxvii. 20, so that it occurs twice in the "We" sections and twice in the rest of Acts, but nowhere else in N.T., see Hawkins, *Horæ Synopticæ*, p. 151, Klostermann, *Vindicia Lucanæ*, p. 53. Often in LXX. Weiss thinks that the phrase here, cf. ver. 4, shows that Paul had given up all idea of reaching Jerusalem for Pentecost; but see on the other hand Ramsay, *St. Paul*, p. 297, and Salmon, *Intro.*, p. 300: probably the Apostle had several days to spare when he reached Cæsarea, and he would naturally calculate his time differently when he had made a prosperous voyage, so that there is no contradiction with xx. 16.—προφ. ὄνομ. "A.: probably the same who is mentioned in xi. 25, since he too came from Jerusalem. It has seemed strange to Blass and to others that St. Luke mentions Agabus here so indefinitely, but in this "We" section it would seem that St. Luke refers to Agabus in this vague way because this was the first time that he had seen the prophet (unless we accept D in xi. 28). It is therefore quite unnecessary to regard the mention of his name in xi. 28 as an interpolation. Agabus is evidently enabled not only to declare the will of God, but also to predict the future.

Ver. 11. ἄρας τὴν ζώνην: the symbolic action by Agabus reminds us of

the O.T. prophets, cf. 1 Kings xxii. 11, Isa. xx. 2, Jer. xiii. 1, Ezek. iv. and v. Agabus as a dweller in Jerusalem would know something of that bitter feeling against Paul, and would wish to warn him.—παραδώσ. εἰς χ., cf. the words of our Lord, Luke ix. 44, xxiv. 7; phrase frequent in LXX both in Psalms and Prophets, cf. Eccclus. iv. 19, xi. 6; 1 Macc. iv. 30.

Ver. 12. παρεκ. ἡμεῖς: St. Luke joins in the entreaty.—ἐντόπ., i.e., the Christians of Cæsarea, including of course the inmates of Philip's house; not in LXX or Apocr., but in classical Greek.—τοῦ μὴ ἀναβ., Burton, p. 159.

Ver. 13. τί ποιεῖτε κλαί.: what do ye, weeping? (as we might say "what are you about?" etc.), cf. Mark xi. 5 (Acts xiv. 15).—συνθ.: in Attic Greek, to break, to break in pieces, and so ἀποθρύπτω is used of (1) breaking in pieces, (2) breaking in spirit, enervating τὰς ψυχάς, cf. Plat., *Rep.*, 495 E.; here συνθ. means to weaken the Apostle's purpose rather than to break his heart in sorrow.—ἐγὼ, emphatic, I for my part.—οὐ μόνον in N.T., rather than μὴ μόνον with the infinitive, Burton, p. 183.—ἐτοίμως ἔχω: the exact phrase only once elsewhere in N.T., and there used by St. Paul, 2 Cor. xii. 14 (cf. 1 Pet. iv. 5): "qui paratus est, ei leve onus est," Bengel. Ewald compares this firm determination and courage of St. Paul with our Lord's last journey to Jerusalem, cf. Luke ix. 51.

Ver. 14. ἠσυχάσαμεν: only in Luke and Paul, cf. Luke xiv. 3, Acts xi. 18. In LXX, Job xxxii. 6, Neh. v. 8.—τὸ θελ. τοῦ K., cf. Matt. vi. 10, Luke xxii. 42, and also St. Paul's own expression in

έτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. 14. μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τὸ θέλημα τοῦ Κυρίου γενέσθω.

15. Μετὰ δὲ τὰς ἡμέρας ταύτας <sup>1</sup> ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ. 16. συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, <sup>2</sup> ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

<sup>1</sup> Instead of ἀποσ. NABELP, Tisch., Wendt, Weiss, R.V., W.H. read ἐπισ. D has ἀποταξαμένοι, so Blass in β, and Hilg. Blass proposed ἀπασπασάμενοι, but did not put in text; see Ramsay's criticism of Blass on this passage, *Expositor*, March, 1895.

<sup>2</sup> Instead of ἀγοντες κ.τ.λ. Blass in β text (following D, Syr. H. mg.) οὗτοι δε ἦγον ἡμᾶς πρὸς οὓς ξενισθῶμεν, καὶ παραγενομένοι εἰς τινα κωμὴν ἐγενομεθα παρα Μνάσωνι Κ. μαθητῇ ἀρχ. κακειθεν ἐξίοντες ἦλθομεν εἰς Ι. From the trans. given in comment. it would appear that the Cæsarean disciples accompanied Paul on a journey of no less than sixty-four miles to Jerusalem to introduce him to Mnason, who lived in the Holy City. But the improbability of this has been justly urged by Blass, *Philology of the Gospels*, p. 128 (so too Salmon, *Hermathena*, xxi., p. 239; Zahn, *Einleitung*, ii., p. 343), not only on account of the long distance, too long for one day, but also because Paul might presumably have relied upon the hospitality of private friends, already known in Jerusalem, to say nothing of the brethren referred to in ver. 17. But the β text makes Paul rest at the house of Mnason, not at Jerusalem, but at some village on the way, and the Cæsarean disciples might naturally accompany Paul to a village known to them, but not to Paul, where their fellow-disciple (Mnason) dwelt. The originality of the β text is supported not only by Belser and Zöckler, but by Holtzmann, *Th. Zs.*, p. 81, 1896, and Hilgenfeld; but, on the other hand, see Corssen, *G. G. A.*, p. 438, 1896, and Weiss, *Codex D*, p. 101; Page, *Classical Review*, pp. 318, 319 (1897), Wendt (1899), p. 342, and Schmiedel, *u. s.* Wendt cannot see why, if β text was original, it could have been altered into T.R., whereas if we note that the arrival of Paul at Jerusalem is only notified in ver. 17, the lodging with Mnason might well have been placed previously at some village on the route. But if we give the proper force to ἀνεβαίνομεν, ver. 15, the α text properly understood (as Zahn admits) implies the same fact as is brought out in β, *viz.*, that Mnason entertained the company, not at Jerusalem, but on the evening of the first day of their journey thither; ver. 15, they set about the journey; ver. 16, they lodged with Mnason on the introduction of the Cæsarean disciples; ver. 17, they came to Jerusalem, see especially Ramsay, *Expositor*, March, 1895, and his preference for the "Eastern" as against the "Western" reading (although Zöckler is still unpersuaded by Ramsay's arguments, *Greifswalder Studien*, p. 138).

xviii. 21, 1 Cor. iv. 19, xvi. 7 (Heb. vi. 3), *cf.* Mayor's note on James iv. 15 for similar phrases amongst Greeks and Romans, as also amongst Jews and Arabians, Taylor's *Sayings of the Jewish Fathers*, pp. 29, 95, 128, 2nd edit.

Ver. 15. ἀποσ.: A.V., "took up our carriages," but the latter word is not used now in a passive sense for luggage or *impedimenta*, as in O.T., Judg. xviii. 21, 1 Sam. xvii. 22, Isa. x. 18, *cf.* Shakes., *Tempest*, v. 1, 3: "Time goes upright with his carriage" (burden); see also Plumptre's interesting note on the word. R.V., reading ἐπιω., renders "we took up our baggage," margin "made ready our baggage," τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες, Chrys., Ramsay renders "having

equipped horses," Xen., *Hell.*, v., 3, 1, and see *St. Paul*, p. 302: the journey on foot, some sixty-four miles, was scarcely probable for Paul, especially if, as it would seem from D, it was accomplished in two days. Grotius took it as = "sarcinas jumentis imponere," as if ὑποζύγια, Xen., *Hell.*, vii., 2, 18. Hackett and Rendall refer the word to the packing up of the valuable alms which St. Paul was carrying to Jerusalem, but this interpretation seems fanciful, although Hackett supposes that the contribution might have consisted in part of raiment or provisions. Belser still more curiously refers it to getting change in the current money of Palestine for the alms collected in the coin of various lands.—ἀνεβ.: imperfect,



17. ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως<sup>1</sup> ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. 18. τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19. καὶ ἀσπασάμενος αὐτούς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας οὗτου. 20. οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν<sup>2</sup> Κύριον· εἰπόν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν<sup>3</sup> Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζῆλωται τοῦ νόμου

<sup>1</sup> ἐδεξαντο, but **Ν**ABCE, Tisch., W.H., R.V., Wendt ἀπεδ.

<sup>2</sup> Κυρίου, but Θεοῦ **Ν**ABCEL, Syr. Pesh., Boh., Aeth., so Tisch., W.H., R.V., Wendt, Weiss.

<sup>3</sup> After μυριάδες εἰσιν ABCE, Vulg., Boh., Aeth. 13, 36, 40, W.H., R.V., Weiss, Wendt εν τοις Ιουδαιοις; om. in Tisch. with **Ν**\* 34\*, 95\*, 97. D, Syr. Pesh., Par., Sah., Aug. read εν τη Ιουδαια, so Blass in β text.

to denote the start on the journey (cf. viii. 25: ὑπέστρεφον, R.V.). Both A. and R.V. here render "went up," but it should be rendered "we set about the journey to Jerusalem," end of third m. j.

Ver. 16. ἄγοντες παρ' ᾧ ξενισ-.: A. and R.V. render "bringing with them Mnason with whom we should lodge," but Meyer-Wendt, so Page and Rendall, render "bringing us to the house of Mnason," etc., cf. also Spitta, *Apostelgeschichte*, p. 234. This is more in accordance with Codex D, on which see critical note = ἄγ. πρὸς Μνάσ. ἵνα ξενισθῶμεν παρ' αὐτῷ κ.τ.λ., see Blass, *Gram.*, pp. 171, 213, and Winer-Schmiedel, p. 229. Vulgate (so Erasmus, Calvin) renders "adducentes secum apud quem hospitaremur Mnasonem," but harsh, and presupposes that Mnason was at Caesarea.—Μνάσωνι, Att. Μνήσων, in late MS., Νάσων and Ἰάσων, a name common among the Greeks, and Mnason was probably a Hellenist.—ἀρχαίῳ, cf. xv. 7, may mean that he was an early disciple, R.V., or even from the beginning, the great Pentecost, xi. 15 (Humphrey), see also Ramsay, *St. Paul*, p. 303; he may have been converted by his fellow-countryman Barnabas. If Blass is right in β, Acts xi. 2, he may have been a convert instructed by St. Peter (and in this sense ἀρχαῖος).

Ver. 17. There is no good reason to doubt that they were in time for the Feast; it is a legitimate inference from their tarrying at Caesarea that they were easily able to reach Jerusalem: possibly the presence of Jews from Asia may be taken, as Rendall points out, to indicate that the time of the Feast was near at hand.—ἀσμένως: only here, significantly; omitted in ii. 41 (R.V., W.H.); 2 Macc.

iv. 12, x. 33 A, 3 Macc. iii. 15, v. 21, so in classical Greek. Even if the welcome only came, as Wendt supposes, from those who were comparatively few amongst many in Jerusalem, St. Paul found himself a brother amongst brethren.—ἐδέξ-, see on xviii. 27, ἀποδέχομαι.

Ver. 18. τῇ ἐπιούσῃ, three times in "We" sections, twice in rest of Acts; nowhere else in N.T. (in vii. 26 with ἡμέρῃ), Hawkins, u. s.—σὺν ἡμῖν: the writer thus again claims to be an eyewitness of what passed; it may well have been the occasion for the reception of the alms collected from the Churches.—Ἰάκωβον: on the authoritative position of St. James as further shown here see Hort, *Ecclesia*, p. 105, and Moberly, *Ministerial Priesthood*, p. 147. Nothing is said of the Apostles, and they may have been absent from Jerusalem on missionary work, or at least the chief of them. They would scarcely have been included under the term πρεσβ. as Wendt supposes.

Ver. 19. ἀσπαζ-: used of farewell greetings, xx. 1, xxi. 6, and of greetings on arrival, xviii. 22, xxi. 7, for its use here cf. 1 Macc. xi. 6.—ἐξηγ-, see on x. 8, etc.—καθ' ἓν ἕκαστον: "one by one," R.V., cf. Ephes. v. 33.—διακονίας, see note on vi. 1, 2.

Ver. 20. ἐδόξ-: "recte imperf. quia finis verbo εἶπαν indicatur," Blass.—θεωρεῖς: the word seems to imply that Paul had already become cognisant of the fact by his own observations in his ministerial work.—ἀδελφέ: St. Paul is recognised as an ἀδελφός not only by St. James but by the assembled elders (see also Weiss, *in loco*).—Ἰουδ-, see critical note.—μυριάδες, cf. Luke xii. 1, of a large but indefinite number (cf. 1



ὑπάρχουσι. 21.<sup>1</sup> κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. 22. τί οὖν ἐστι; πάντως<sup>2</sup> δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. 23. τοῦτο οὖν ποίησον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες<sup>3</sup> ἐφ' ἑαυτῶν· 24. τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον<sup>4</sup> ἐπ' αὐτοῖς, ἵνα<sup>5</sup> ξυρῇσονται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὢν κατηχῆνται περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ

<sup>1</sup> D<sup>1</sup>, Gig. κατηκησαν, *diffamaverunt*, instead of κατηχηθησαν, not Blass.

<sup>2</sup> Δεῖ πλῆθος συνελθεῖν *om.* BC\* 15, 36, 137, 180, several verss., W.H., R.V. Weiss, but retained by Tisch., Blass, with  $\aleph$ AC<sup>2</sup>DEHLP, Vulg., Chrys. γαρ. *om.* R.V., W.H., Weiss.

<sup>3</sup> ἐφ' εαυτων W.H. marg., in text αφ', following  $\aleph$ B, but Weiss reads ἐφ'.

<sup>4</sup> ἐπ' αὐτοῖς  $\aleph$ ACorr.BCEHLP, ἐπ' αὐτους, A\* 13, 27, Theodrt.; Blass in  $\beta$  reads εἰς αὐτους with D.

<sup>5</sup> ξυρῇσονται AB<sup>3</sup>CHL, so Lach., Weiss, Blass; ξυρῇσονται  $\aleph$ B\*D<sup>2</sup>, EP, Tisch. W.H., R.V. γνῶσι HLP, Chrys.; γνῶσσονται  $\aleph$ ABCDE, W.H., Blass, Weiss Wendt, R.V.

Cor. iv. 15), referring to the number of believers not only in Jerusalem but in Judæa present in large numbers for the Feast. The word cannot refer to Jewish Christians in a wider sense, as Overbeck took it, because they would not need to be informed of Paul's teaching relative to the Mosaic law.—*ζηλωταὶ τοῦ ν.*, cf. Gal. i. 14, Tit. ii. 14, 1 Pet. iii. 13 (2 Macc. iv. 2, we have the same phrase, cf. 4 Macc. xviii. 12). The extreme party of the Pharisees prided themselves on the title "zealots of the law, zealots of God"; it was a title which St. Paul himself had claimed, Lightfoot, Gal. i. 14.

Ver. 21. κατηχήθησαν: the word seems to imply definite instruction, not merely *audierunt*, Vulgate. Hort refers to the term as implying here assiduous talking and lecturing, *Judaistic Christianity*, p. 107.—ἀποστασίαν, cf. 1 Macc. ii. 15 (Σ ἀπόστασιν) when the officers of Antiochus Epiphanes, in the time of Mattathias, tried to compel the people of Modin to forsake the law and to sacrifice upon the idol altar.—μὴ περιτέμνειν: these words and those which follow were an entire perversion of St. Paul's teaching, just as his enemies gave a perverted view of the Apostle's supposed intrusion with Trophimus into the temple, ver. 29. The exemption from the Mosaic law was confined to Jewish converts, xvi. 3, 1 Cor. vii. 18.—τοῖς ἔθεσι, cf. vi. 14, xv. 1.—περιπατεῖν: only here in Luke, but often in the Epistles in this sense, cf. Mark vii. 5.

Ver. 22. τί οὖν ἐστι; cf. 1 Cor. xiv. 15, 26, cf. vi. 3 in  $\beta$  text.—δεῖ πλῆθος συνελθεῖν, see critical note.—ἀκούσονται, i.e., the Judaizing Christians referred to in κατηχήθησαν, ver. 26. The words refer, not to an assembly of the whole Church, or to a tumultuary assembly, ver. 27, but to an assembly of the Judaizing Christians as above.

Ver. 23. εἰσὶν ἡμῖν, cf. xviii. 10. The four men certainly seem to have been members of the Church at Jerusalem, i.e., Jewish Christians.—εὐχὴν ἔχοντες: a temporary Nazirite vow, Num. vi. 1 ff. The length of time was optional, but thirty days seems to have been the shortest time, Jos., B. J., ii., 15, 1.—ἐφ' ἑαυτῶν, see critical note, the Nazirite vow lies upon them as an unfulfilled obligation. If we read ἀφ' it would mean him to affirm that the vow had been taken by them of their own will, on their own initiation, cf. Luke xii. 57, 2 Cor. iii. 5, John v. 19, 30, etc., see further Grimm-Thayer, *sub v.* ἀπόβ, ii., 2 d, aa; and Rendall, *in loco*. Blass however renders ἐφ' "quia votum *in se* receperunt," so that it is difficult to distinguish very definitely.

Ver. 24. παραλαβὼν, cf. ver. 26, xv. 39 (xvi. 33): take in a friendly way, associate thyself with them as a companion.—ἀγνίσθητι σὺν αὐτοῖς: the advice is characteristic of the Apostle who had lived as St. James had lived, Eusebius, *H.E.*, ii., 23, and it certainly seems to demand that St. Paul should place him-

αὐτὸς τὸν νόμον φυλάσσω. 25. περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς<sup>1</sup> ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. 26. Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ<sup>2</sup> ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς

<sup>1</sup> ἐπεστείλαμεν DACEHLP, Vulg., Syr. Pesh., Sah., Chrys., Tisch., W.H. marg., R.V. text, Weiss (*cf.* xv. 20); ἀπεστείλαμεν BD 40, Syr. H., Arm., W.H. text, R.V. marg., Wendt, Blass; see Wendt, p. 346 (1899). After ἐθνῶν D, Gig., Sah. add οὐδεν ἐχουσι λεγειν προσ σε· ημεις γαρ, so Blass in β, Hilgenfeld, *Zw. Th.*, p. 382 (1896). The words in T.R. (after κρίναντες) μηδεν . . . εἰ μὴ are supported by DCEHLP, Gig., Syr. H., Chrys., so Meyer, Alford, Blass, but *om.* DAB 13, 81, Vulg., Syr. Pesh., Sah., Boh., Tisch., W.H., R.V., Wendt, Weiss (Codex D, p. 103), καὶ πνικτον *om.* D, Gig., Sah., Jer., Aug.

<sup>2</sup> ἐχομένη, D has ἐπιουση; for εως ου D has οπως, but not Blass.

self on a level with the four men and take upon himself the Nazirite vow, *cf.* Num. vi. 3. The σὺν αὐτοῖς can hardly be explained otherwise. But how far the obligation of the vow extended in such a case is not clear (Edersheim, *Temple and its Services*, p. 326), and the time specified does not seem to allow for the commencement and completion of a vow on the part of the Apostle, although we cannot satisfactorily explain such expressions as the one before us, *cf.* ἡγνισμένον, xxiv. 18, on the supposition that St. Paul only associated himself with the company of the four votaries and incurred the expenses of their sacrifices. Dr. Hort suggests that the Apostle may have been himself about to offer sacrifices in the Temple in connection with some previous vow, or that in connection with the Gentile offerings which he had brought to Jerusalem and safely delivered (as it would seem) he may have proposed to offer a solemn peace-offering in the Temple, *cf.* καὶ προσφοράς, xxiv. 17, and Rom. xv. 16, *Judaistic Christianity*, pp. 109, 110; on the verb ἀγνίζω see also Hort's *First Epistle of St. Peter*, p. 87.—δαπάνησον ἐπ' αὐτοῖς: "be at charges for them," R.V., spend money upon them. It was considered a meritorious act thus to defray the expenses of their sacrifices for poor Nazirites; Josephus, *Ant.*, xix., 6, 1, how King Agrippa on his arrival at Jerusalem acted thus with a view to conciliate popular favour, Edersheim, *u. s.*, p. 326, Renan, *Saint Paul*, p. 519, Kypke, *Observ.*, ii., 113; *cf.* Mishna, *Nazir.*, ii., 6. J. Weiss supposed that the money would have been furnished out of the contributions brought by Paul, and that such em-

ployed for the poor members of the Jerusalem Church would have been quite in accordance with the objects for which the contributions were made; but on the other hand, Ramsay, *St. Paul*, p. 310.—ἵνα ξυρήσ., see critical note; at the conclusion of their vow, Num. vi. 18, when the sacrifice was offered by the Nazirites, Num. vi. 14.—On the future indicative with ἵνα in N.T. in pure final clauses see Burton, p. 86, if we adopt R.V. If we read γνῶσονται, see critical note, the future is not dependent on ἵνα, "and all shall know," R.V., *viz.*, by this act of thine. On this independent future see Viteau, *Le Grec du N.T.*, p. 81 (1893).—καὶ αὐτὸς, *i.e.*, as well as other Jewish Christians.—στοιχεῖς: a neutral word, as the walk might be right or wrong, but here to be taken with φυλάσσω, "so walkest as to keep the law," Grimm-Thayer, *sub v.*, no need for "orderly".

Ver. 25. ἡμεῖς, *cf.* reading in β text, but in any case ἡμεῖς is emphatic, intimating that St. James and the Church at Jerusalem could not condemn St. Paul's attitude towards Gentile Christians, since they had themselves consented to place these Gentile Christians on a different footing from that of the born Jews who became Christians.—ἐπεστείλαμεν, see critical note, *cf.* xv. 20 (Zöckler).—μηδὲν τοιοῦτον τηρ., see critical note.—Wendt with Schürer objects to the whole reference to the Apostolic Conference, and sees in the verse the hand of a Redactor, as in xvi. 4 (see note, p. 346, edit. 1899). But the reference may well imply that St. James on his part was quite prepared to adhere to the compact entered into at the Conference with regard to



ἐκάστου αὐτῶν ἢ προσφορά. 27. ὡς δὲ ἔμελλον<sup>1</sup> αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ;<sup>2</sup> συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν,

<sup>1</sup> αἱ ἑπτα ημ., art. om. in E (in a text Blass brackets), D has συντελουμένης δε της εβδομης ημερας (so Blass in β text, Hilg.).

<sup>2</sup> συνεχεαν is preferred by Blass with C and some mins., who thinks that the 1st aor. is to be read here, because usually χυνω is pres. in N.T., but see, on the other hand, Wendt (1899), p. 350 (Winer-Schmiedel, p. 111). επεβαλαν ζζ' A, so W.H., Weiss (Winer-Schmiedel, p. 112). Blass in β reads επιβαλλουσιν with D, so Hilg.

Gentile Christians, and that he expects St. Paul on his side to show that he has no desire to disparage the law in the eyes of Jewish Christians.

Ver. 26. τότε ὁ Παῦλος: St. Paul's conduct was another illustration of the rule laid down for himself when writing to Corinth, cf. 1 Cor. ix. 20. This is in itself an answer to the captious criticism which doubts the truth of his action on this occasion, so amongst recent writers Hilgenfeld (1896). The vow of Acts xviii. 18 is sufficient to show us that there is no reason to suppose that the Apostle was merely acting a part in following the advice of St. James. McGiffert discusses the question at length, p. 340 ff., and concludes that the Apostle may well have done just what he is reported to have done; and further, that as a simpler explanation of Paul's arrest would have answered every purpose, the explanation given may fairly be assumed to be the true one. Renan, *Saint Paul*, p. 517, also accepts the narrative as an illustration of St. Paul's own principle referred to above in 1 Cor. ix. 20, so too Wendt, J. Weiss, Pfeleiderer. It seems strange that Wesley should have gone so far in the opposite direction as to believe that the Apostle actually suffered for his compliance with the wishes of James, ver. 33, cf. *Speaker's Commentary*, in loco.—τῇ ἔχομ. ἡμέρᾳ, taken either with παραλ. or with σὺν αὐτοῖς ἄγν., so R.V.; only in Luke, cf. Luke xiii. 33, Acts xx. 15, without ἡμέρᾳ (so in Polybius); cf. xiii. 44, W. H. margin. In LXX 1 Chron. x. 8; 2 Macc. xii. 39 (1 Macc. iv. 28).—εἰσῆλθαι: according to our interpretation of the passage, the word means that Paul entered into the Temple, and stayed there for seven days with the four poor men until the period of their vow was fulfilled, Renan, *Saint Paul*, p. 520; but the expression need not mean more than that he entered into the Temple to give notice, or rather, giving notice, for the convenience of the priests of the day when the vow would be ended, and the

necessary offerings brought.—διαγγέλλων: "declaring," R.V., i.e., to the priests, not *omnibus edicens* (Grotius, so Grimm), "to signify" as in A.V., makes the participle future; verb only used by St. Luke in N.T. (Rom. xi. 17, quotation from LXX), 2 Macc. i. 33 (cf. its use in the sense of publication, Ps. ii. 7, lviii. 13, cf. 2 Macc. i. 33, iii. 34, Ecclesiast. xliii. 2).—τῇν ἑκπ. τῶν ἡ. τοῦ ἁγ., i.e., the seven days, ver. 27, which remained until the period of the vow was fulfilled, when the sacrifice was offered. Others however take ἕως οὗ with εἰσῆλθαι, "he entered in . . . (and remained) until the offering," etc.—ὑπὲρ ἐνὸς ἐκάστου αὐτῶν: there is no need to suppose with Nösgen that these words mean that the period of the full accomplishment of the vow was different in each of the four cases—at all events the whole period of "purification" did not extend over more than seven days.

Ver. 27. αἱ ἑπτὰ ἡμέραι: it does not appear that the seven days were enjoined by the law—not even in Num. vi. 9; indeed it would appear from Jos., B. J., ii. 15, that a period of thirty days was customary before the sacrifice could be offered. The seven days cannot therefore include the whole period of the vow, although they might well include the period of the Apostle's partnership with the four men. Wendt and Weiss suppose that a reference is here made to a rule that the interval between the announcement to the priest and the conclusion of the Nazirite vow should include a period of seven days, but as there is admittedly no reference to any such ordinance elsewhere, it is precarious to depend too much upon it. It seems impossible to refer the expression to the seven days observed as the Feast of Pentecost; the article before ἑπτὰ ἡμ. refers to the "days of purification" just mentioned, see further critical note and Knabenbauer for summary of different views.—οἱ ἀπὸ τῆς Ἀ. ἰ.: "the Jews from Asia," R.V., cf. vi. 9, where we



28. κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας<sup>1</sup> πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ<sup>2</sup> κεκοίνωκε τὸν ἅγιον τόπον τούτον. 29. (ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν<sup>3</sup> ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.) 30. ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ·

<sup>1</sup> πανταχῇ  $\Sigma$ ABCDE (W.H. and Blass in  $\beta$ - $\chi\eta$ ), so Weiss; var. often in classical Greek.

<sup>2</sup> For κεκοίνωκε D<sup>1</sup> has ἐκοινωνήσεν, D<sup>2</sup> ἐκοίνωσεν, but Blass follows T.R.

<sup>3</sup> ἐνομίζον, D has ἐνομισάμεν, not Blass.

read of the Jews of Cilicia, etc., who disputed with Stephen.—*θεασάμ., cf. xxiv. 18*, where St. Paul tells us how these Jews had found him in the Temple purified, *i.e.*, with the Nazirite vow upon him, and in the act of presenting offerings—not of creating a disturbance, as his enemies alleged. These Jews, who were of course not believers, may have come from Ephesus, and were full of enmity against the Apostle for escaping them there, *cf. xx. 3*—they had come up to worship at Pentecost.—*συνέχεον*, see on ix. 22.—*ἐπέβ. τὰς χ., cf. xii. 1*.

Ver. 28. Ἄνδρες Ἰσ.: the title which would remind them of the special dignity and glory of their nation, of its hopes and obligations.—*βοηθεῖτε*: as if against some outrage, or perhaps as if to apprehend Paul, or to attack him—in doing *anything* to admit the Gentiles, *ἔθνη*, to God's fold, St. Paul was exposing himself to the hatred of these unbelievers amongst his countrymen, 1 Thess. ii. 16, Hort, *Judaistic Christianity*, p. 107.—*οὗτός*: contemptuous.—*κατὰ τοῦ λαοῦ*: the name for Israel, see on iv. 25, the same charge in almost the same words had been brought against St. Stephen, vi. 13; "before the Jewish authorities blasphemy was alleged, before the Roman, sedition".—*πάντας πανταχοῦ, πανταχῇ* or *-ῃ*, W.H., *cf. xvii. 30*, 1 Cor. iv. 17.—*πανταχῇ*: only here. The three words show the exaggerated nature of the charge; on St. Luke's characteristic use of *πᾶς* and kindred words see p. 51.—*ἔτι τε καὶ*, connecting thus closely the alleged act of introducing Gentiles into the Temple with the foregoing, as an illustration that Paul did not confine himself to preaching against the Holy Place, but had proceeded to defile it by his action; but *cf. Simcox, Language of the N.T., p. 163*, "and further hath brought

Greeks *also*," *cf. xix. 27*.—Ἑλλήνας: only one man, Trophimus, had been actually seen with Paul, so that we again note the exaggerated charge, and even with regard to Trophimus, *ἐνόμιζον*, they only conjectured—they had no positive proof.—*κεκοίνωκε*: perfect, "sed manet pollutus," Blass, *in loco*, see also *Gram.*, p. 194.

Ver. 29. τὸν Ἐφέσ.: if some of these Jews, as is very probable, came from Ephesus, they would have recognised Trophimus. The latter had not only come "as far as Asia," *xx. 4*, but had evidently accompanied Paul to Jerusalem; on the statement and its bearing upon 2 Tim. iv. 20, see Salmon, *Introd.*, p. 401, and Weiss, *Die Briefe Pauli an Timotheus und Titus*, p. 354.—*προεωρακότες*: *antea videre*; in classical Greek nowhere as here, but referring to future, or space, not to past time; Blass, *in loco*, compares 1 Thess. ii. 2, Rom. iii. 9, for *πρό*.—*εἰς τὸ ἱερόν, i.e.*, from the Court of the Gentiles (into which the uncircumcised Greeks like Trophimus and others might enter) into the inner Court, open to Jews only. The punishment for such transgression by a Gentile was death, even if he was a Roman citizen, Jos., *B. J.*, vi. 2, 4. At the foot of the stair by which "the Court" in the strict sense of the word was approached there was a railing bearing notice in Greek and Latin with the prohibition and the punishment due to its violation. For one of these inscriptions discovered and published in 1871 by Clermont-Ganneau see *Revue archéologique*, xxiii., 1872, Schürer, *Jewish People*, div. i., vol. ii., p. 74, and div. ii., vol. i., p. 266. E.T. (where other references are given), Edersheim, *Temple and its Services*, p. 24, Plumptre, *Acts, in loco*, Blass, *in loco*, *cf. Jos., Ant., xv., II, 5, B. J., v., 5, 2*.

καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31. ζητούντων δὲ αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη<sup>1</sup> συγκέχυται ἱεροῦσαλήμ. 32. ὃς ἐξαυτῆς<sup>2</sup> παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33. τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις<sup>1</sup>.

<sup>1</sup> συγκέχυται **Σ**<sup>c</sup>EHLP; **συνχυννεται** **Σ**<sup>\*</sup>AB\* (συγγ.), D 13 (συνχυννεται), Vulg., Tisch., W.H., Weiss; **συνχυννεται** Wendt; **συνχυννεται** R.V., Blass (cf. Winer-Schmiedel, p. 111, W.H., *App.*, p. 172). Blass in **β**, so Hilg., adds after ἱεροῦ. **ορα** οὐν **μη** ποιῶνται **επαυαστασιν** with Syr. H. mg.; noun not in N.T., but **επανιστημι**, although not in Luke.

<sup>2</sup> **παραλ.** **Σ**ADEHLP, Tisch., W.H. text, R.V., Blass, Weiss, but **λαβων** B, W.H. marg.

Ver. 30. ἐκινήθη, as in vi. 12, cf. xxiv. 5.—**συνδρομή** τοῦ λ., Jud. iii. 18, 3 Macc. iii. 8, used of a tumultuous concourse of people, Arist., *Rhet.*, iii., 10, 7, Polyb., i., 67, 2.—**ἐπιλ.** τοῦ Π.: see p. 368, here of violent seizing; they wanted to get Paul outside the Temple precincts, so that the latter might not be polluted with his blood, ver. 31.—**ἐκλείσθησαν αἱ θ.**: no doubt by the Levitical guard, perhaps lest Paul should return, and so gain a place of safety in the Temple, or more probably to save the sacred precincts from any further pollution and uproar.

Ver. 31. ἀνέβη φάσις: "tidings came up," R.V., vividly, of the report which would reach the Roman officer in the tower of Antonia, overlooking and connected with the Temple at two points by stairs. The ἀνέβη seems to indicate that the writer was well acquainted with the locality. Stier supposes that a report was brought to the Roman authorities by the Christians, or the word may refer to an official report. The troops would be in readiness as always during the Festivals in case of riot, Jos., *Ant.*, xx., 5, 3, *B. J.*, v., 5, 8, etc. φάσις: only here in N.T. Blass and Grimm derive it from φαίνω (in classical Greek, especially of information against smugglers, and also quite generally), but in *Susanah* ver. 55 (Theod.) φάσις is derived by some from φημί, see *Speaker's Commentary*, *in loco*, while Grimm classes it there also under the same derivation as here.—τῷ χιλ.: "military tribune," R.V. margin; his thousand men consisted of 760 infantry and 240 cavalry, cf. xxiii. 23, Blass, *in loco*. This officer who was evidently in command at Fort Antonia is called by Josephus **φρουράρχος**, *Ant.*, xv., 11, 4, xviii., 4, 3; Schürer, *Jewish People*, div. ii., vol. ii., p. 55, E.T.—τῆς

σπείρης, cf. x. 1, "cohort," R.V. margin.—**συγκέχυται**, see p. 238, and also critical note, "was in confusion," R.V., lit. (so Rhem.).

Ver. 32. ἐξαυτῆς, cf. x. 33.—**παραλ. στρ.** καὶ **ἑκατοντ.**, indicating that he thought the tumult considerable.—**κατέδραμεν ἐπ' αὐτούς**, "ran down upon them" from Antonia, so R.V. vividly; verb found only here in N.T. In Job xvi. 10 (11) A we have the verb with accusative and ἐπί.—**ἐπαύσαντο τύπτοντες** after **παύομαι**: the act or state desisted from, indicated by the addition of a present participle, frequent in Luke, cf. Luke v. 4, Acts v. 42, vi. 13, xiii. 10, xx. 31; cf. also Ephes. i. 16, Col. i. 9, so in LXX, Grimm, *sub v.*, Winer-Moulton, xlv. 4.

Ver. 33. ἐπελ. αὐτοῦ: with a hostile intention, see xvii. 19.—**δεθ.** ἀλύσει δις: as a malefactor and seditious person, ver. 38, to be guarded securely as the cause of the tumult, cf. xii. 6.—**τίς ἄν εἴη, καὶ τί ἐστὶ πεποιηκώς**: the difference in the moods in dependent sentences after **τις** may be noted: the centurion had no clear idea as to who Paul was, but he feels sure that he had committed some crime, Winer-Moulton, xlii., 46, Weiss, Wendt, *in loco*, on the other hand Page. On Luke's thus mingling the optative obliqua with direct narrative alone among the N.T. writers, Viteau, *Le Grec du N.T.*, p. 225 (1893).

Ver. 34. ἐβόων: if we read **ἐπεφώνουν**, see critical note, a verb peculiar to St. Luke, Luke xxiii. 21, Acts xii. 22, xxii. 24 = "shouted," R.V., cf. xix. 31.—**μη** **δυνάμ.**, see critical note.—**τὸ ἀσφαλές**: adjective, three times in St. Luke with this same shade of meaning, xxii. 30, xxv. 26 (cf. ii. 36, and Wisd. xviii. 6, ἀσφαλῶς).—**παρεμ.**: the word may mean an army, Heb. xi. 34, or



καὶ ἐπυνθάνετο τίς<sup>1</sup> ἂν εἴη, καὶ τί ἐστι πεποικώς. 34. ἄλλοι δὲ ἄλλο τι<sup>2</sup> ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. 35. ὅτε δὲ ἐγένετο<sup>3</sup> ἐπὶ τοὺς ἀναβαθμούς, συνέβη βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. 36. ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ<sup>4</sup> κράζον,<sup>5</sup> Αἶρε αὐτόν.

37. Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη, Ἑλληνιστὶ

<sup>1</sup> τίς ἂν εἴη om. an. NABD 18, 36, 105, 180, Tisch., W.H., R.V., Blass, Weiss, Wendt.

<sup>2</sup> ἐβόων HLP, Chrys.; ἐπεφώνουν NABDE, Tisch., W.H., etc., as above. δυναμένου δὲ αὐτοῦ (instead of δυνάμενος δὲ HLP), NAB(D)E 13, 31, 40, 68, same auth.

<sup>3</sup> ἐπὶ τοὺς ἀναβ., D has εἰς (*adhuc esset in gradus d*).

<sup>4</sup> Instead of κράζον (DHLP, Syr. H., Chrys.), which seems to be a gram. emend., NABE, Syr. Pesh., Theophl., same auth. as in ver. 34 have κράζοντες.

<sup>5</sup> D *pro* αἶρε has ἀναιρεῖσθαι (Gig., Sah. add τὸν ἐχθρὸν ἡμῶν, cf. xxiv. 18, xxviii. 19).

the camp which it occupies (so in LXX = Heb. **הַמַּחֲנֶה** Judg. iv. 16, viii. 10, i Macc. v. 28). In this passage may = the castle itself, as A. and R.V., or perhaps the barracks in the castle. A Macedonian word according to Phryn., but see Kennedy, *Sources of N.T. Greek*, pp. 15, 16, and also for its meaning here, Schürer, *Jewish People*, div. i., vol. ii., p. 55, E.T.

Ver. 35. ἐγέν. ἐπὶ, cf. ver. 17, and Luke xxiv. 22, Grimm, *sub* γίν., 5, g. ἀναβ.: the steps which led up to the fortress from the Temple area. B.Ž., v., 5, 8, describes the surroundings of the scene vividly, and the καταβάσεις which led down from Antonia to the Temple; see above on ver. 31, and O. Holtzmann, *Neutest. Zeitgeschichte*, p. 138.—συνέβη βασιτάζ.: the σύν is not superfluous (see Meyer-Wendt and Hackett), it indicates the peril of the situation; the pressure of the people became increasingly violent as they saw that St. Paul would escape them, and compelled the soldiers to carry him, that he might not be torn from them altogether, so that the carrying was not merely "propter angustias loci". βασιτάζ., cf. iii. 2, see Schürer, u. s.

Ver. 36. ἠκολούθει, imperfect, "kept following".—Αἶρε αὐτόν: the cry was continuous; it was the same cry which had been raised against another and a greater prisoner Who had been delivered to the Romans as a malefactor,

cf. Luke xxiii. 18, John xix. 15, and also Polycarp, *Martyr*, iii., 19.

Ver. 37. παρεμβ., see on ver. 34.—εἰ, cf. i. 6.—Ἑλλή. γνώσκεῖς; no need to supply λαλεῖν, cf. Xen., *Cyr.*, vii., 5, 31; so in Latin, *Gracæ nescire*, Cic., *Pro Flacco*, iv., Vulgate, literally, *Gracæ nosti?*

Ver. 38. οὐκ ἄρα σὺ εἰ: *mirantis est*, cf. Arist., *Av.*, 280 (Blass). Vulgate, Eras. render *Nonne tu es . . . ?* but emphasis on οὐκ "Thou art not then" (as I supposed). No doubt the false prophet to whom reference is made by Josephus. Whilst Felix was governor he gathered the people around him on the Mount of Olives to the number of 30,000, and foretold that at his word the walls of the city would fall. But Felix attacked him and the impostor fled although the majority (πλείστοι) of his followers were captured or slain, Jos., *B.Ž.*, ii., 13, 5. In another account, *Ant.*, xx., 8, 6, Josephus states that 400 were killed and 200 wounded, so that he evidently contradicts himself and his numbers are untrustworthy. For the various attempts to reconcile these different notices, cf. Krenkel, *Josephus und Lukas*, p. 243. But apart from this, there is no positive discrepancy with St. Luke. It is possible that the chiliarch as a soldier only reckoned those who were armed, whilst Josephus spoke of the whole crowd of followers. Evidently the Roman officer thought that the Egyptian had returned after his flight, and that he



γινώσκεις ; 38. οὐκ ἄρα σὺ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων ; 39. εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος<sup>1</sup> Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψῃς μοι λαλῆσαι πρὸς τὸν λαόν.

<sup>1</sup> Instead of T. τῆς K. οὐκ ασημ. πόλεως πολ. D has εν Ταρσῷ δε τῆς K. γεγεννημένος, so Blass in β text, and Hilg.; instead of ἐπιτρέψῃς D has συγχωρήσαι (cf. Gig.), so Blass in β text, and Hilg.

was now set upon by the people as an impostor (so also Schürer, *Jewish People*, div. i., vol. ii., p. 180, note, E.T.). There is no sign whatever that St. Luke was dependent upon Josephus, as Krenkel maintains, but it is of course quite possible that both writers followed a different tradition of the same event. But St. Luke differs from Josephus in his numbers, there is no connection in the Jewish historian, as in St. Luke, between the Egyptian and the Sicarii, and whilst Josephus mentions the Mount of Olives, St. Luke speaks of the wilderness; Belser, *Theol. Quartalschrift*, pp. 68, 69, Heft i., 1896, "Egyptian, The" (A. C. Headlam), Hastings' B.D.—δ . . . ἀναστ. καὶ ἐξαγ.: "stirred up to sedition and led out," R.V., this rendering makes the first verb (used only in Luke and Paul) also active, as in other cases in N.T. where it occurs, Acts xviii. 6, Gal. v. 12. The verb is not known in classical writers, but cf. LXX, Dan. vii. 23, and also in the O.T. fragments, Aquila and Symm., Ps. x. 1, lviii. 11, Isa. xxii. 3 (Grimm-Thayer).—τοὺς: "the 4000," R.V., as of some well-known number.—τῶν σικαρίων: "of the Assassins," R.V. The word *sicarius* is the common designation of a number, A.V., cf., e.g., the law passed under Sulla against murderers, "*Lex Cornelia de Sicariis et Veneficis*"; so in the Mishna in this general sense, but here it is used of the Sicarii or fanatical Jewish faction (and we note that the writer is evidently aware of their existence as a political party) which arose in Judæa after Felix had rid the country of the robbers of whom Josephus speaks, *Ant.*, xx., 8, 5, B.Ÿ., ii., 13, 2, so called from the short daggers, *sicæ*, which they wore under their clothes. They mingled with the crowds at the Festivals, stabbed their political opponents unobserved, and drew suspicion from themselves by apparent indignation at such crimes, "Assassin" (A. C. Headlam), Hastings' B.D., Schürer, *Jewish People*, div. i., vol. ii., p. 178, E.T.

Ver. 39. Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰ. . . . δέομαι δέ . . . : there is no strict antithesis, "I am indeed a Jew of Tarsus" (and therefore free from your suspicion); but without speaking further of this, and proceeding perhaps to demand a legal process, the Apostle adds "but I pray you," etc. Mr. Page explains, from the position of μὲν: "I (ἐγώ) as regards your question to me, am a man (ἄνθρωπος μὲν), etc., but, as regards my question to you, I ask (δέομαι δέ . . .)," see reading in β. On St. Paul's citizenship see note below on xxii. 28. St. Paul uses ἄνθρωπος here, but ἀνὴρ, the more dignified term, xxii. 3, in addressing his fellow-countrymen; but according to Blass, "vix recte distinguitur quasi illud (ἄνθρωπος) ut ap. att. sit humilior," cf. Matt. xviii. 23, and xxii. 2.—λαλῆσαι: Blass has a striking note on Paul's hopefulness for his people, and the proof apparent here of a man "qui populi sui summo amore imbutus nunquam de eo desperare potuit," Rom. ix.-xi.—Ἰουδ., not only Ταρ., which would have distinguished him from Ἀιγ., but Ἰουδ., otherwise the chiliarch from his speaking Greek might have regarded him as no Jew, and so guilty of death for profaning the Temple.—οὐκ ἀσήμου πόλεως: *litotes*, xx. 29, on Tarsus see ix. 11. The city had on its coins the titles μητρόπολις αὐτόνομος. For ἄσημος, cf. 3 Macc. iii. 1, and in classical Greek, Eurip., *Ion*., 8. οὐκ ἄσ. Ἑλλήνων πόλις, i.e., Athens (Weststein), see further xxii. 27. Hobart (so too Zahn) mentions ἄσημος as one of the words which show that Luke, when dealing with unprofessional subjects, shows a leaning to the use of professional language; ἄσημος is the technical term for "a disease without distinctive symptoms," and Hippocrates, just as Luke, says, μία πόλεων οὐκ ἄσημος, *Epis.*, 1273. So again in xxiii. 13, ἀναδιδόναι, a word applied to the distribution of nourishment throughout the body, or of blood throughout the veins, is used by Hippocrates, as by

40. Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε<sup>1</sup> τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε

<sup>1</sup> D has καὶ σεισας instead of κατέσεισε, not Blass; so D has ἡσυχίας instead of σιγῆς, see note in comment.

Luke, *l.c.*, of a messenger delivering a letter, *Epis.*, 1275 (see Hobart and Zahn); but it must be admitted that the same phrase is found in Polybius and Plutarch. Still the fact remains that the phraseology of St. Luke is here illustrated by a use of two similar expressions in Hippocrates, and it should be also remembered that the verb with which St. Luke opens his Gospel, ἐπιχειρεῖν, was frequently used by medical men, and that too in its secondary sense, just as by St. Luke, *e.g.*, Hippocrates begins his treatise *De Prisca Med.*, ὁκόσοι ἐπιχειρήσαν περὶ ἱατρικῆς λέγειν ἢ γράφειν (see J. Weiss on Luke i. 1); so too Galen uses the word similarly, although it must be admitted that the same use is found in classical Greek and in Josephus, *c. Apion.*, 2.

Ver. 40. ἐπιτρέψ.: because he no doubt saw that Paul's purpose was to inform and pacify the people, so that there is nothing strange in such permission to speak.—κατέσεισε, see on xii. 17. "What nobler spectacle than that of Paul at this moment! There he stands bound with two chains, ready to make his defence to the people. The Roman commander sits by to enforce order by his presence. An enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!" Chrys., *Hom.*, xlvii. —πολλῆς δὲ σιγῆς γεν., *cf.* Virg., *Aen.*, i., 148-152, ii., 1; but probably the phrase means not "a great silence," but rather "aliquantum silentii" (Blass), xxii. 2, *cf.* Xen., *Cyr.*, vii., 1, 25.—Ἐβραῖδι: in W.H. Ἑβ., see *Introd.*, 408; so as to gain the attention, and if possible the hearts, of the people, by using the language of the people, the Aramaic dialect of Palestine (Grimm-Thayer however points out that this is not rightly described as Syro-Chaldaic, it was rather Chaldee): see also Schürer, *Jewish People*, div. ii., vol. i., E.T., pp. 47, 48.

CHAPTER XXII.—Ver. 1. ἄνδρες ἀ. καὶ π., *cf.* vii. 2. So St. Stephen had addressed a similar assembly, in which had been Saul of Tarsus, who was now charged with a like offence as had been laid to the charge of the first Martyr.

Those whom he addressed were his brethren according to the flesh, and his fathers, as the representatives of his nation, whether as Sanhedrists, or priests, or Rabbis. The mode of address was quite natural, since St. Paul's object was conciliatory: τοῦτο τιμῆς, ἐκεῖνο γνησιότητος, Chrys., *Hom.*, xlvii.—ἀκούσατε: "hear from me," *cf.* John xii. 47, a double genitive of the person and thing, as in classical Greek, or "hear my defence," *cf.* 2 Tim. iv. 16.—ἀπολογίας: five times in St. Paul's Epistles, once elsewhere in Acts xxv. 16, in a strictly legal sense (*cf.* 1 Peter iii. 15). Used with the verb ἀπολογέομαι of defending oneself against a charge, Wisd. vi. 10, Xen., *Mem.*, iv., 8, 5. In 2 Macc. xiii. 26 the verb is also used of Lysias ascending the rostrum and addressing the people in defence.

Ver. 2. προσεφώνει: only in Luke and Paul, except Matt. xi. 16, *cf.* Luke vi. 13, vii. 32, xiii. 12, xxiii. 20, xxi. 40, see Friedrich, p. 29, for the frequency of other compounds of φωνεῖν in Luke.—μᾶλλον παρ. ἡσυχ.: the phrase is used similarly in Plut., *Coriol.*, 18, Dion Hal., ii., 32, and LXX, Job xxxiv. 29; on the fondness of St. Luke for σιγή, σιγᾶν, ἡσυχάζειν, and the characteristic way in which silence results from his words and speeches, or before or during the speech, see Friedrich, p. 26, *cf.* Luke xiv. 4, xv. 26, Acts xi. 18, xv. 12, Acts xii. 17, xxi. 40, and for ἡσυχάζειν, 1 Thess. iv. 11, Luke xiv. 4, Acts xi. 18, xxi. 14, so too παρέχων with accusative of the thing offered by any one, xix. 24, xxviii. 2 (xvi. 16). The verb is used only in Matt. xxvi. 10, and parallel, Mark xiv. 6, except in Luke and Paul, Luke vi. 29, vii. 4, xi. 7, xviii. 5, Acts xvi. 16, xvii. 31, and as above, and five times in St. Paul's Epistles.

Ver. 3. γεγενν. ἐν Τ., see above p. 202.—ἀνατεθ. δέ: although by birth a foreign Jew, yet brought up in Jerusalem, and so belonging to his hearers. It was important for the Apostle to emphasise this, as his close association with Jerusalem had a significant bearing on his future life. The comma best after Γαμ., so that each clause begins with a participle, but Weiss places comma after



τῇ Ἑβραϊδὶ διαλέκτῳ λέγων, XXII. 1. Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν<sup>1</sup> ἀπολογίας. 2. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει<sup>2</sup> αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. 3. καὶ φησιν, Ἐγὼ μὲν<sup>3</sup> εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλίου, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον. 4. ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς

<sup>1</sup> νῦν, but all good authorities νυνι.

<sup>2</sup> προσεφώνει NABP, most verss., Tisch., R.V., W.H., Wendt, Weiss; L, Syr. Harcl. have προσεφωνήσεν; whilst DEH προσφωνει, so Blass in β, and Hilg.

<sup>3</sup> μὲν om. NABDE, Vulg., Sah., Arm., Tisch., Weiss, Wendt, W.H., Blass, R.V.; Meyer retains with HLP, Boh., Syr. H., Aethutr., but it may have been added after xxi. 39. The punctuation of the verse varies considerably; W.H. have ἀνατεθ. . . . Γαμ., πεπαιδ. . . . νομον, ζηλ. . . . σήμερον; Blass has ἀνατεθ. . . . ταυτη, παρα . . . ακριβειαν, τον πατ. νομον ζηλ. (του Θεου); and Tisch. has ἀνατεθ. . . . ταυτη, παρα . . . νομον, ζηλωτης . . . σήμερον. T.R. = W.H., except comma after Θεον.

ταύτῃ (so De Wette, Hackett). Probably Paul went to Jerusalem not later than thirteen, possibly at eleven, for his training as a teacher of the law. ἀνατεθ.: only in Luke, cf. Acts vii. 20, 21, Luke iv. 16 (W.H. margin), "educated," so in classical Greek, 4 Macc. x. 2, xi. 15, but in latter passage AR τραφ. In Wisd. vii. 4 we have ἐν σπαργάνοις ἀνετρέφην (A ἀνεστρ.).—παρὰ τοὺς πόδας: the more usual attitude for teacher and taught according to the N.T. and the Talmud; according to later Talmudic tradition the sitting on the ground was not customary until after the death of Gamaliel I., J. Lightfoot, *Hor. Heb.*, on Luke ii. 46; cf. also Schürer, *Jewish People*, div. ii., vol. i, p. 326, E.T., and Taylor, *Sayings of the Jewish Fathers*, pp. 14, 15, 2nd edit.; even if the later tradition was true, the scholar standing would still be at the feet of his teacher on his raised seat.—κατὰ ἀκρίβειαν: noun only here in N.T., but cf. xxvi. 5, "according to the strict manner of the law of our fathers," R.V., and so practically A.V. For a comment on the words cf. Jos., *Ant.*, xvii., 2, 4, *Vita*, 38, and B.Ḳ., ii., 8, 18. Φαρισαῖοι οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα: Eder-sheim, *Jesus the Messiah*, ii., 314, note on ἀκρίβεια as used by Josephus and St. Paul, Schürer, *Jewish People*, div. ii., vol. ii., p. 54, E.T. Whether therefore τοῦ πατ. νόμου (3 Macc. i. 23) included anything besides the Mosaic law or not, the words before us at least refer to the strictness upon which

the Pharisees prided themselves in the observance of the law. In Gal. i. 14 St. Paul speaks of being a zealot of the traditions handed down from his fathers, πατρικῶν, where the traditions are apparently distinguished from the written law, Jos., *Ant.*, xiii., 16, 2, and 10, 6; but the "oral law" which the scribes developed was apparently equally binding with the written Thorah in the eyes of the Pharisees, Schürer, *Jewish People*, div. ii., vol. ii., pp. 10, 11, E.T., but cf. also Lightfoot, *u. s.* The word πατρῶν would appeal to the hearts of the people, who loved the Thorah as the chief good, but St. Chrysostom's words are also to be remembered: "all this seems indeed to be spoken on their side, but in fact it told against them, since he, knowing the law, forsook it" *Hom.*, xlvii.—ζηλωτῆς ὑπάρ. τοῦ Θεοῦ: St. Paul might have called himself a zealot of the law, or a zealot of God (Lightfoot, *u. s.*), cf. 2 Macc. iv. 2, ζηλ. τῶν νόμων, sued of Phinehas, 4 Macc. xviii., 12.—καθὼς πάντες . . . σήμερον: he recognises that their present zeal was a zeal for God, as his own had been, ἀλλ' οὐ κατ' ἐπιγνώσιν, Rom. x. 2: *argumentum concilians*, Bengel.

Ver. 4. ταύτην τὴν ὁδὸν, see above ix. 2.—ἄχρι θανάτου: sometimes taken to mean not that he prosecuted the Christians "unto death" (for if this was the meaning the following participles would sound feeble), but that this was his aim; ver. 20 and xxvi. 10, however, seem fully to justify the former meaning.—φυλακὰς:



ἄνδρας τε καὶ γυναῖκας, 5. ὡς καὶ ὁ ἀρχιερεὺς<sup>1</sup> μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν. 6. ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν περὶ ἐμέ· 7.<sup>2</sup> ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις; 8. ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, Κύριε; εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. 9. οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο,<sup>3</sup> καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10. εἶπον δέ, Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκὸν· κἀκεῖ σοι λαλήθησεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. 11. ὡς δὲ<sup>4</sup> οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ

<sup>1</sup> D has μαρτυρησεῖ, so Blass in β, and Hilg.; B has μαρτυρεῖ (but Weiss and W.H. reject).

<sup>2</sup> For ἐπεσον ὩΑΒΕΗΡ have ἐπεσα, so Tisch., W.H., Weiss, but Blass in β has ἐπεσον with DL, so Hilg.

<sup>3</sup> ὩΑΒΗ, Syr. P., Boh., Arm. om. καὶ ἐμφ. ἐγενοντο, so Tisch., W.H., R.V., Weiss, Wendt, but the reading is retained by DELP, Sah., Syr. H., Gig., so Blass in β, and Hilg.; on ἐμφ. ἐγεν. see x. 40. See Alford's note (he brackets the words).

<sup>4</sup> Blass reads ὡς δε ανεστην ουκ εβλ. with d, Syr. H. mg., Gig. ουκ ενεβλεπον, but B has ουδεν εβλεπον, so W.H. marg., Blass in β; ἐμβλεπειν not used absolutely elsewhere, B may therefore be original (Wendt).

plural, perhaps in relation to xxvi. 11, where Paul's persecuting fury extends to strange cities; usually singular.

Ver. 5. ὡς καὶ ὁ ἀρχ.: not the high priest at the time he was speaking, for that was Ananias, xxiii. 2, but rather to the high priest Caiaphas who gave him his commission to Damascus, and who may have been still alive, hence μαρτυρεῖ, present.—τοὺς ἀδελ.: the word was used by the Jews of each other, Exod. ii. 14, Deut. xv. 3, and St. Paul uses it here to show that he regarded the Jews as still his brethren, cf. Rom. ix. 3.—τοὺς ἐκείσε ὄντας, cf. xxi. 3, the adverb may imply those who had come thither only, so that refugees, not residents in Damascus, are meant, but the word may simply = ἐκεῖ, see on xxi. 3, and Winer-Moulton, liv. 7. In Hipp., *Vict. San.*, ii., 2, p. 35, we have οἱ ἐκείσε οἰκόντες.—τιμωρηθῶσιν: only here and in xxvi. 11 in N.T.: used as here in classical Greek, but in this sense more frequent in middle.

Ver. 6. περὶ μεσημ., cf. xxvi. 12, not mentioned in ix., note of a personal recollection.—ἐξαίφνης: only here in Acts

and in ix. 3, see note; twice in Luke's Gospel, only once elsewhere in N.T.; see further on xxvi. 12 note, on the three accounts of St. Paul's Conversion.—περιαστράψαι: so also in ix. 3, nowhere else in N.T., see note above, cf. xxvi. 13, περιλάμπειν (note); the supernatural brightness of the light is implied here in δόξης, ver. 11.

Ver. 7. ἔπεσον: on the form ἔπεσα W.H. see Kennedy, *Sources of N.T. Greek*, p. 159, Winer-Schmiedel, p. 111.—ἔδαφος: only here in N.T. (in LXX, 1 Kings vi. 15, Wisd. xi. 5, etc., and in 4 Macc. vi. 7, πίπτων εἰς τὸ ἔδ.), but the verb ἐδαφίζεῖν is found in Luke xix. 44, and there only in N.T.—ἤκουσα φωνῆς, see on ix. 4 and 7, cf. Dan. x. 6-9.—Σαούλ, Σαούλ, as in ix. 4, see note on xxvi. 14 (and cf. reading in β text).

Vv. 8 and 9. See on ix. 5 and ix. 4, 7, 9.—ἐμφ. ἐγέν., see critical note.

Ver. 11. οὐκ ἐνέβλεπον, cf. Xen., *Mem.*, iii., 11, 10, here absolute, Grimm-Thayer, *sub v.*: chap. ix., 8, gives the fact of the blindness, here we have its cause as from St. Paul's personal remini-

τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12. Ἀνανίας δέ τις, ἀνὴρ εὐσεβής<sup>1</sup> κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13. ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ ὥρᾳ<sup>2</sup> ἀνέβλεψα εἰς αὐτόν. 14. ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνῇ ἐκ τοῦ στόματος αὐτοῦ. 15. ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. 16. καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπο-

<sup>1</sup> εὐλαβης for ευσ. B<sup>h</sup>L<sup>h</sup>P, Chrys., Theophl., Tisch., W.H., Wendt, Weiss, Blass.

<sup>2</sup> After ἀνέβλεψα Blass in β omits εἰς αὐτον, so d, Sah., Hilg. (Schmiedel also omits), but see Wendt, note, p. 355 (1899).

scence.—δόξης: Heb. דָּבָר cf. 1 Cor.

xv. 40, 2 Cor. iii. 7, and Luke ix. 31.

Ver. 12. Ἀναν., ix. 10. The description is added, ἀνὴρ εὐ. ἰ., manifestly fitting before a Jewish audience, and a proof that the brother who came to Saul was no law-breaker, Lewin, *St. Paul*, ii., 146. On the reading εὐλαβής, cf. ii. 5.—τῶν κατοικ.: seems to imply that Ananias had dwelt for some time in Damascus, ix.

Ver. 13. ἐπιστὰς: "standing over one," used frequently in Acts of the appearance of an angel, or of the intervention of a friend (or of an enemy), see Luke ii. 9, iv. 39, x. 40, xii. 7, xxiv. 4, only found in Luke and Paul, Friedrich, p. 42, see above xii. 7. μαρτ., vi. 3. ἀδελφέ, ix. 17.—ἀνάβλεψον . . . ἀνέβλ. εἰς αὐτόν: "receive thy sight, and in that very hour I recovered my sight and looked upon him," R.V. margin. ἀναβλέπειν may mean (1) to recover sight, ix. 17, 18, or (2) to look up, Luke xix. 5, but used frequently as if combining both meanings, Humphry on R.V., and Page, *in loco*. Meyer and Zöckler render "to look up" in both clauses.—αὐτῇ τῇ ὥρᾳ, see note on xvi. 18.

Ver. 14. ὁ Θεὸς τῶν πατ. ἡμῶν: again a conciliatory phrase, cf. vii. 32, so St. Peter in iii. 13, v. 30.—προεχειρ.: "hath appointed," only in Acts in N.T., iii. 20, and in xxvi. 16, again used by Paul in narrating his conversion and call. In LXX, cf. Exod. iv. 13, Josh. iii. 12, 2 Macc. iii. 7, viii. 9, always with the notion of some one selected for an important duty (Lumby): to which may be added Dan., LXX, iii. 22 (see H. and R.), cf. note on iii. 20.—τὸν δίκαιον, see on iii. 14, and vii. 52.—φ. ἐκ τοῦ στ.: "a voice from his mouth," R.V., so Rhem., as the Apostle heard it at his conversion. στ. is often used in phrases of a Hebra-

istic character, so here fitly by Ananias, cf. xv. 7.

Ver. 15. μάρτυς αὐτῷ: "a witness for him," R.V., cf. i. 8.—πάντας ἀνθ.: we may see another evidence of the Apostle's tact in that he does not yet employ the word ἔθνη.—ὧν ἑώρακας καὶ ἤκουσας, Blass well compares for the former verb the Apostle's own words, 1 Cor. ix. 1; perfect tense, marks what was essential in giving him enduring consecration as an Apostle, cf. Blass, *Gram.*, p. 237.

Ver. 16. καὶ νῦν: so by St. Paul in xx. 22, 25, xxvi. 6, xvi. 37, xiii. 11; also found in iii. 17, x. 5, but no instances in Luke's Gospel of καὶ νῦν beginning a sentence, Hawkins, *Horæ Synoptica*, p. 145.—τί μέλλεις: only here in this sense in N.T., cf. 4 Macc. vi. 23, ix. 1, and so often in classical Greek, Aesch., *Prom.*, 36, etc.—ἀναστὰς, see v. 17.—βάπτισαι: middle voice (so perhaps in 1 Cor. x. 2, W.H. text, but passive in margin, as Blass), as a rule naturally in the passive, "to be baptised," cf. ix. 18, but the convert in "getting baptised" was conceived as doing something for himself, not merely as receiving something (Simcox, *Language of the N.T.*, pp. 97, 98), so apparently Blass, *Gram.*, p. 182, or the middle may mean that he submitted himself to Christian Baptism, Bethge, p. 197, and Alford.—ἀπόλουσαι: also middle, cf. ii. 38, and 1 Cor. vi. 11, the result of the submission to Baptism, Tit. iii. 5, Ephes. v. 26.—ἐπικαλ., cf. p. 81, on the significance of the phrase. This calling upon the name of Christ, thus closely connected with Baptism and preceding it, necessarily involved belief in Him, Rom. x. 14. There is no contradiction in the fact that the commission to the Apostleship here and in ix. comes from Ananias, whilst in xxvi. he is not men-



λουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα<sup>1</sup> τοῦ Κυρίου. 17. ἐγένετο δέ μοι ὑποστρέφαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἑκστάσει, 18. καὶ<sup>2</sup> ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. 19. καὶ ἐγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· 20. καὶ ὅτε<sup>3</sup> ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτοὺς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ<sup>4</sup> ἀναίρεσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων

<sup>1</sup> Instead of K. **Ν**ABE, verss., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. have αὐτου.

<sup>2</sup> ἰδεῖν ABEHLP, Vulg., Chrys., Lach., W.H., Weiss; Tisch. after **Ν** 18, 36, 180, d has ἰδον (ειδον, so Blass in β, and Hilg.).

<sup>3</sup> Instead of ἐξεχείτο **Ν**AB\*. W.H., Weiss, Wendt have ἐξεχυννέτο; Blass -υνέτο with B<sup>3</sup>E. Στεφ. om. A 68, but no other authorities.

<sup>4</sup> τῇ ἀναίρεσει αὐτου om. **Ν**ABE 40, Vulg., Sah., Boh., Aethur.; Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.; cf. viii. 1.

tioned at all, and the commission comes directly from the mouth of the Lord. It might be sufficient simply to say "quod quis per alium facit id ipse fecisse putatur," but before the Roman governor it was likely enough that the Apostle should omit the name of Ananias and combine with the revelation at his conversion and with that made by Ananias other and subsequent revelations, cf. xxvi. 16-18. Festus might have treated the vision to Ananias with ridicule, Agrippa would not have been influenced by the name of a Jew living in obscurity at Damascus (*Speaker's Commentary*).

Ver. 17. ἐγέν. δέ μοι ὑποσ.: refers to the first visit of St. Paul to Jerusalem after his Conversion, Lightfoot, *Galatians*, pp. 84, 93, 125. Ramsay, *St. Paul*, p. 60, refers it to the second visit, (1) because the reason for Paul's departure from Jerusalem is given differently here and in ix. 29. But may not St. Luke be describing the occurrence in relation to the Jews and the Church, and St. Paul in relation to his own private personal history, St. Luke giving us the outward impulse, St. Paul the inner motive (Hackett), so that two causes, the one natural, the other supernatural, are mentioned side by side? cf. Acts xiii. 2-4 (so Lightfoot, Felten, Lumby). (2) Ramsay's second reason is that Paul does not go at once to the Gentiles, but spends many years of quiet work in Cilicia and Antioch, and so the command of the vision in vv. 20, 21 is

not suitable to the first visit. But the command to go to the Gentiles dates from the Apostle's Conversion, quite apart from the vision in the Temple, cf. ix. 15, xxvi. 17, and the same commission is plainly implied in xxii. 15; the words of the command may well express the ultimate and not the immediate issue of the Apostle's labours. On ἐγέν. δέ, Luke seventeen times, Acts twenty-one, and ἐγέν. followed by infinitive, see Hawkins, *Horæ Synopticæ*, p. 30, and Plummer's *St. Luke*, p. 45. For the reading in xii. 25, ὑπέστ. εἰς 'Ι., and its bearing on the present passage see Ramsay, *St. Paul*, pp. 63, 64, and also above, xi. 29, xii. 25. —προσευχ. . . . τῷ ἱερῷ: there was a special reason for the mention of the fact before St. Paul's present audience; it showed that the Temple was still for him the place of prayer and worship, and it should have shown the Jews that he who thus prayed in the Temple could not so have profaned it, Lewin, *St. Paul*, ii., p. 146.—ἐν ἑκστάσει, x. 10. For the construction see Burton, p. 175, Simcox, *Language of the N.T.*, p. 58, Blass, *Gram.*, p. 247.

Ver. 18. σπεῦσον καὶ ἔξ.: implying danger, cf. ix. 29.—σου μαρτ.: grounded upon the occurrence before Damascus, and so a striking testimony.

Ver. 19. Κύριε, ix. 5.—αὐτοὺς ἐπίστ.: Paul seems as it were to plead with his Lord that men cannot but receive testimony from one who had previously been an enemy of Jesus of Nazareth; the words



αὐτόν. 21. καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ<sup>1</sup> σε.

22. Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον<sup>2</sup> αὐτὸν ζῆν. 23. κραυγαζόντων δὲ<sup>3</sup> αὐτῶν, καὶ ῥιπτούντων

<sup>1</sup> ἐξαποστελῶ, but W.H. marg. ἀποστελῶ, so B; D has ἐξαποστελλῶ, but Blass in β = T.R.

<sup>2</sup> καθῆκον, D<sup>2</sup>, but καθῆκεν ΞABCDEFGHIPL (Blass). Other var. καθῆκει, καθῆκαν in minsc. show imperf. not understood.

<sup>3</sup> After κραυγαζ. τε is read by Lach., W.H., Weiss, Wendt with ABC, Syr. P., Aeth., but Tisch. with T.R. keeps δε, so ΞDEHLP, Vulg., Boh., Syr. H., Arm., Chrys.

too are directed to his hearers, so that they may impress them with the strength of the testimony thus given by one who had imprisoned the Christians.—*δέρων*: on the power of the Sanhedrim outside Jerusalem see on p. 151.—*κατὰ τὰς συν.*, cf. viii. 3, xx. 20, and for such punishments in the synagogues cf. Matt. x. 17, xxiii. 34, Mark xiii. 9, Luke xxi. 12, cf. Luke xii. 11, Edersheim, *History of the Jewish Nation*, p. 374.

Ver. 20. τοῦ μ. σου: he identifies himself with Stephen, his testimony like that of the martyr is borne to Christ; on the word see p. 67; the term is here in a transition stage from "witness" to "martyr," cf. also Rev. xvii. 6: Hackett quotes the Christians of Lyons, towards the close of the second century, refusing to be called "martyrs" because such an honourable name only belonged to the true and faithful Witness, or to those who had sealed their testimony by constancy to the end, and they feared lest they should waver: Euseb., *Hist.*, v., 2.—*καὶ αὐτὸς*, cf. viii. 13, xv. 32, xxi. 24, xxiv. 15, 16, xxv. 22, xxvii. 36, here it is placed in sharp contrast to the preceding words about Stephen (with whose witness he was now identified). On *καὶ αὐτὸς* as characteristic of Luke in his Gospel and Acts see Hawkins, *Horæ Synopticae*, p. 33, as compared with its employment by the other Synoptists, sometimes it is inserted with emphasis, Plummer on Luke i. 16.—*συνευδ.*, see note on viii. 1.

Ver. 21. εἰς ἔθνη: the mere mention of the Gentiles roused their fury, and they saw in it a justification of the charge in xxi. 28; the scene closely resembled the tumultuous outburst which led to the murder of St. Stephen.

Ver. 22. ἐπήραν τὴν φ., see on ii. 14.—*αἶρε*, cf. xxi. 36, emphasised here by

ἀπὸ τῆς γῆς; present tense, a continuous cry.—*καθῆκον*: only used by St. Paul elsewhere in N.T., cf. Rom. i. 28. The imperfect, *καθῆκεν*, see critical note, implies that long ago he ought to have been put to death "for it was not fit," etc., *non debebat* (or *debuerat*) *vivere*, Winer-Moulton, xli. 2. *καθ.* = *προσήκον* Att. In LXX, Deut. xxi. 17, Ezek. xxi. 27 (32), and other passages, also several times in Books of Macc. (see H. and R.). For construction cf. Burton, p. 15.

Ver. 23. *κραυγαζόντων δὲ* (τε, Weiss, Wendt, W.H.), only here in Acts (cf. Luke iv. 41, but doubtful: W.H. read *κράζοντα*), six times in St. John, and four times in his narrative of the Passion of the cries of the Jewish multitude, cf. especially xix. 15, so too in 2 Esdras iii. 13, in classical Greek rare (Dem.), used by Epict., *Diss.*, iii., 4, 4, of the shouts in the theatres.—*ῥιπτ. τὰ ἱμάτια*: not throwing off their garments as if preparing to stone Paul (for which Zöckler compares vii. 58, and see Plato, *Rep.*, 474 A), for the fact that the Apostle was in the custody of the Romans would have prevented any such purpose. The verb may be used as a frequentative, *ῥιπτύν*, *jactare*, *ῥίπτειν*, *jacere*, while some of the old grammarians associate with it a suggestion of earnestness or effort, others of contempt, Grimm-Thayer, *sub v.* (for the form in LXX cf. Dan., Theod., ix., 18, 20). The word here rather means "tossing about their garments," a manifestation of excitement and uncontrollable rage, cf. Ovid, *Am.*, iii., 2, 74, and also instances in Wetstein, cf. Chrys., who explains *ῥιπτάζοντες*, *ἐκτινάσσοντες*. Dean Farrar refers to *Pal. Expln. Fund.*, 1879, p. 77, for instances of the sudden excitability of Oriental crowds, and for similar illustrations see Hackett, *in loco*.—*κοινοῦ τὸν βαλλ.*: best taken as

τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν<sup>1</sup> ἀέρα, 24. ἐκέλευεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μαστίξιν ἀνετάζεσθαι αὐτάν, ἵνα ἐπιγῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. 25. ὡς δὲ<sup>2</sup> προέτεινεν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξιν; 26. ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων,<sup>3</sup> Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. 27. προσελθὼν δὲ ὁ χιλιάρχος

<sup>1</sup> Instead of αερα D, Gig., Syr. P., Cassiod. have ουρανον, so Blass in β. ριπτοντων in DEHL, Blass, Hilg., but text NABC, all edd.

<sup>2</sup> προτειναν NBL, so Tisch., W.H., Weiss, Wendt, Blass in β, Hilg.; AE 68 have προτεινον; CD 40, 137, προσετειναν; P 31, προτεινεν, plural changed into sing. ο χ. λ. regarded as still the subject.

<sup>3</sup> ora before τι om. NABCE, Vulg., Syrr. P.H., Boh., Arm., Tisch., W.H., Weiss, Wendt, but retained by Blass with DHLP. After εκατον. Blass in β, and Hilg. add οτι Ρωμαιον εαυτον λεγει with D, Gig., Wern.

another sign of the same rage and fury, a similar demonstration; this is preferable to the supposition that they threw dust into the air to signify that they would throw stones if they could. εἰς τὸν ἀέρα seems to imply the interpretation adopted; the dust could scarcely have been aimed at Paul, for he was out of reach; but see 2 Sam. xvi. 13.

Ver. 24. ὁ χιλ., see xxi. 31.—παρεμ., xxi. 34.—εἰπὼν: whether the chiliarch understood Paul's words or not, he evidently saw from the outcries of the mob that the Apostle was regarded as a dangerous person, and he probably thought to obtain some definite information from the prisoner himself by torture.—μαστίξιν, cf. 2 Macc. vii. 1, 4 Macc. vi. 3, ix. 12, etc., and 1 Kings xii. 11, Prov. xxvi. 3, and in N.T., Heb. xi. 36; the Roman scourging was a terrible punishment; for its description cf., e.g., Keim, *Geschichte Jesu*, iii., p. 390 (for Jewish scourgings see Farrar, *St. Paul*, ii., Excurs., xi.).—ἀνετάζεσθαι: not found in classical Greek, but ἑξετάζεσθαι used specially of examination by torture. It is found in the active voice in Judg. vi. 29 A, and Susannah, ver. 14.—ἐπεφ.: "shouted against him," R.V., see on xxi. 34, and 3 Macc. vii. 13—only here with dative.

Ver. 25. προέτειναν: "and when they had tied him up with the thongs," R.V., i.e., with the ligatures which kept the body extended and fixed while under flogging; Vulgate, "cum astrinxissent eum loris"; but προέ. is rather "stretched him forward with the thongs," i.e., bound him to a pillar or post in a tense posture for receiving the blows, see critical note.

Blass takes προέτειναν as an imperfect, cf. xxviii. 2.—τοῖς ἱμάσιν: referring to the thongs usually employed for so binding, and this seems borne out by ver. 29 δεδεκώς: not "for the thongs," as in R.V. margin, so Lewin, Blass, Weiss and others, as if = μαστίξ. Grimm admits that the word may be used either of the leathern thongs with which a person was bound or was beaten, but here he prefers the latter.—τὸν ἐστῶτα ἑκατόν: the centurion who presided over the scourging, just as a centurion was appointed to be in charge over the execution of our Lord; on the form ἑκατόν, only here in Acts, see Simcox, *Language of the N.T.*, p. 30, and see Moulton and Geden, *sub v. -άρχης*, and above on x. 1.—εἰ: "interrogatio subironica est, confidentiæ plena," Blass (so Wendt).—καί: "and that too," δύο τὰ ἐγκλήματα· καὶ τὸ ἄνευ λόγου καὶ τὸ Ῥωμαῖον ὄντα, Chrys., cf. xvi. 37. The torture was illegal in the case of a Roman citizen, although it might be employed in the case of slaves and foreigners: Digest. Leg. 48, tit. 18, c. 1. "Et non esse a tormentis incipiendum Div. Augustus constituit." At Philippi St. Paul had probably not been heard in his protests on account of the din and tumult: "nunc quia illi negotium est cum Romanis militibus, qui modestius et gravior se gerebant, occasione utitur" Calvin.

Ver. 26. ὅρα, see critical note.—τί μέλλεις ποιεῖν, cf. 2 Macc. vii. 2 R, τί μέλλεις ἐρωτᾶν;—ὁ γὰρ ἄν. οὗτος, on St. Luke's fondness for οὗτος in similar phrases, Friedrich, pp. 10, 89.

Ver. 28. πολλοῦ κεφ., cf. LXX, Lev.



εἶπεν αὐτῷ, Λέγε μοι,<sup>1</sup> εἰ σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη, Ναί. 28.  
ἀπεκρίθη<sup>2</sup> τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν  
ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.  
29. εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν.  
καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν  
αὐτὸν<sup>3</sup> δεδεκώς.

<sup>1</sup> εἰ before συ om.  $\Sigma$  ABCDEH, so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.

<sup>2</sup> In ver. 28 D reads καὶ ἀποκριθεὶς ο χ. εἶπεν· ἐγὼ οἶδα ποσὸν κεφ., so Blass in  $\beta$ , with Bede, so Hilg. (adding γὰρ after ἐγὼ). Alford thinks possibly original, πολλοῦ being a gloss. After εἶπεν above, Blass in  $\beta$  adds (before ἐγὼ γὰρ οἶδα) οὕτως ευχερῶς Ῥωμαῖον σεαυτὸν λεγεις; on the authority of Bede *tam facile dicis civ. R. esse?* Cod. Dubl. (Berger) *quam facile*, so Boh. (Tisch.); Belser, p. 126, defends for vividness and clearness, but neither ευχερῶς or ευχερης occur in N.T. although both are classical, and each occurs in LXX.

<sup>3</sup> After δεδ. 137, Syr. H. mg., Sah. add καὶ παραχρημα ἔλυσεν αὐτον, so Blass and Hilg. (but see Wendt, p. 51 (1899), regards as secondary).

v. 24 (vi. 4), Num. v. 7; Jos., *Ant.*, xii., 2, 3 (used by Plato of capital (*caput*) as opposed to interest). Mr. Page compares the making of baronets by James I. as a means of filling the exchequer.—τὴν πολιτείαν ταύτην: "this citizenship," R.V., *jus civitatis*, cf. 3 Macc. iii., 21, 23, so in classical Greek. Probably A.V. renders "freedom" quite as we might speak of the freedom of the city being conferred upon any one. On the advantages of the rights of Roman citizenship see Schürer, div. ii., vol. ii., pp. 277, 278, E.T., and "Citizenship," Hastings' B.D.—ἐκτησάμην: Dio Cassius, lx., 17, tells us how Messalina the wife of Claudius and the freedmen sold the Roman citizenship, and how at one time it might be purchased for one or two cracked drinking-cups (see passage in full in Wetstein, and also Cic., *Ad Fam.*, xii., 36). Very probably the Chiliarch was a Greek, Lysias, xxiii. 26, who had taken the Roman name Claudius on his purchase of the citizenship under the emperor of that name.—ἐγὼ δὲ καὶ γεγέννημαι: "but I am a Roman even from birth": "item breviter et cum dignitate," Blass. St. Paul's citizenship of Tarsus did not make him a Roman citizen, otherwise his answer in xxi. 39 would have been sufficient to have saved him from the present indignity. Tarsus was an *urbs libera*, not a *colonia* or *municipium*, and the distinction made in Acts between the Roman and Tarsian citizenship of Paul is in itself an additional proof of the truthfulness of the narrative. How his father obtained the Roman citizenship we are not told; it

may have been by manumission, Philc. *Leg. ad C.*, 23, or for some service rendered to the state, Jos., *Vita*, 76, or by purchase, but on this last supposition the contrast here implied would be rendered less forcible. However the right was obtained, it is quite certain that there is nothing strange in St. Paul's enjoyment of it. As early as the first century B.C. there were many thousands of Roman citizens living in Asia Minor; and the doubts raised by Renan and Overbeck are pronounced by Schürer as much too weak in face of the fact that it is precisely in the most trustworthy portion of Acts that the matter is vouched for.

Ver. 29. καὶ . . . δὲ, cf. iii. 24, Luke ii. 35, Matt. x. 18, xvi. 18, John vi. 51, xv. 27, Rom. xi. 23, 2 Tim. iii. 12, and other instances, Grimm-Thayer, *sub v.*, δέ, 9.—ἐφοβήθη, cf. xvi. 38, and the magistrates of Philippi. He seems to have broken two laws, the *Lex Porcia* and the law mentioned above, ver. 26.—ἐπιγ. ὅτι Ῥωμαῖός ἐστι: the punishment for pretending to be a Roman citizen was death, and therefore St. Paul's own avowal would have been sufficient, Suet., *Claudius*, 25.—ὅτι ἦν αὐτὸν δεδεκώς: on the construction usual in Luke see i. 10. The words may be best referred to the binding in ver. 25 like a slave; this is more natural than to refer them to xxi. 33. If this latter view is correct, it seems strange that Paul should have remained bound until the next day, ver. 30. No doubt it is quite possible that the Apostle's bonds were less severe after the chiliarch was aware of his Roman



30. Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται<sup>1</sup> παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν<sup>2</sup> ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν<sup>3</sup> ἔλθειν τοὺς ἀρχιερεῖς καὶ<sup>4</sup> ὅλον τὸ συνέδριον αὐτῶν· καὶ

<sup>1</sup> παρα, but υπο HABCE, Tisch., W.H., R.V., Weiss, Wendt, Blass.

<sup>2</sup> ἀπο τῶν δεσμῶν, explanatory gloss, om. HABCE, verss., Chrys., W.H., R.V.

<sup>3</sup> συνελθῆναι HABCE, Vulg., Sah., Chrys., W.H., R.V., Weiss, Blass; συν prob. lost after -σεν.

<sup>4</sup> παν το συνεδρ. (instead of ὅλον τ. σ. αὐτῶν), so HABCE, verss., Chrys., Tisch., W.H., R.V., Blass, Weiss.

citizenship, and that the later notices, xxiii. 18, xxiv. 27, xxvi. 29, xxvii. 42, may contrast favourably with xxi. 33.

Ver. 30. τὸ τί κατηγ. παρὰ τῶν Ἰ.: epexegetical of τὸ ἀσφαλές, cf. iv. 21 for the article, and Luke i. 62, ix. 46, xix. 48, xxii. 2, 4, 23, 24, 37, also 1 Thess. iv. 1, Rom. viii. 26, Matt. xix. 18, Mark ix. 10, 23. The usage therefore is more characteristic of St. Luke than of the other Evangelists, Viteau, *Le Grec du N.T.*, p. 67 (1893), Hawkins, *Horæ Synopticae*, p. 38.—παρὰ, if retained, cf. Winer-Moulton, xlvii., 5 b, who takes it to mean "on the part of the Jews," i.e., they had not as yet presented any accusation.—ἔλυσεν αὐτὸν: according to ver. 29 it looks as if the chiliarch immediately he knew of St. Paul's Roman citizenship released him from his severe bondage. Overbeck, Weiss, Holtzmann therefore refer τῇ ἐπαύριον only to βουλ. γνῶναι, and not to ἔλυσεν and ἐκέλευσεν, but the order of the words cannot be said to favour this, and Wendt (1899) rejects this interpretation. The words may possibly mean that he was released from the *custodia militaris* in which he had been placed as a Roman citizen, although he had been at once released from the chains, cf. xxi. 33. In ver. 10 of the next chapter he apparently stands before the Council not in any way as a prisoner, but as one who stood on common ground with his accusers.—καταγ., i.e., from Antonia. — συν(ελθεῖν) . . . τὸ συν. Schürer, *Jewish People*, div. ii., vol. i., p. 190, E.T., contends that the Council probably met upon the Temple Mount itself; it could not have been within the Temple, or we could not account for the presence of Lysias and his soldiers (see also Schürer, *u. s.*, p. 191, note), but cf. on the other hand for the place of meeting, O. Holtzman, *Neutest. Zeitgeschichte*, p. 176, and also the remarks of Eder-sheim, *Hist. of the Jewish Nation*, p. 131. Hilgenfeld, *Zw. Th.*, p. 517

ff. (1896), so Wendt, Clemen, Jüngst, J. Weiss and Spitta regard the whole scene before the Sanhedrim as an interpolation extending from xx. 30-xxiii. 10. But most of the objections to the passage may be classed as somewhat captious, e.g., objection is taken to the fact that on the second night of his imprisonment St. Paul is assured by Christ that he should testify at Rome, xxiii. 11; why should such a communication be delayed to the second night of the imprisonment? it belongs to the first night, just as we reckon dreams significant which occur in the first night of a new dwelling-place! So again it is urged that the vision of the Lord would have had a meaning after the tumult of the people in xxii., but not after the sitting of the Sanhedrim in xxiii. But if ver. 10 is retained there was every reason for Paul to receive a fresh assurance of safety. In xxiii. 12-35 we have again Hilgenfeld's source C, and in this too Hilgenfeld finds a denial of the preceding narrative before the Sanhedrim, on the ground that Paul's trial is not represented as having taken place, but as only now in prospect. But vv. 15, 20 may fairly be interpreted as presupposing a previous inquiry, unless we are to believe, as is actually suggested, that ἀκριβέστερον may have prompted the author of Acts to introduce the account of a preceding hearing.

CHAPTER XXIII.—Ver. 1. ἀτενίσας, see on chap. i. 10, "looking stedfastly," R.V. The word denotes the fixed stedfast gaze which may be fairly called a characteristic of St. Paul. On this occasion the Apostle may well have gazed stedfastly on the Council which condemned Stephen, and although many new faces met his gaze, some of his audience were probably familiar to him. There is no need to suppose that the word implied weakness of sight (Ramsay, *St. Paul*, p. 38).—ἀνδ. ἀδελ.: the omission of πατέρες suggests that he

καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. 1. 'Ατενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, "Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδῆσαι ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2. ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ

addressed the assembly not as judges but as fellow-countrymen. On ἀδελ. see on i. 15. It is of course possible, as Chrysostom observes, that he did not wish to appear *εὐκαταφρόντος* before the chiliarch.—*συνειδήσει*: the word occurs no less than thirty times in N.T., R.V., so also in John viii. 9, but 1 Cor. viii. 7, *συνηθεία*, R.V., and of these no less than twenty times in St. Paul's Epistles, twice in Acts, on both occasions by St. Paul, three times in 1 Peter, and five times in Hebrews. It may therefore be almost reckoned as a Pauline word. It does not occur at all in the Gospels (but cf. John viii. 9), but it need hardly be said that our Lord distinctly appeals to its sanction, although the word is never uttered by Him. The N.T. writers found the word ready to their use. In Wisd. xvii. 10 (11) we have the nearest anticipation of the Christian use of the word, whilst it must not be forgotten that it first appears at least in philosophical importance amongst the Stoics. (In Eccles. x. 20 it is used but in a different sense, and in Eccles. xlii. 18, but in the latter case the reading is doubtful, and if the word is retained, it is only used in the same sense as in Eccles. x. 20.) It is used by Chrysippus of Soli, or Tarsus, in Cilicia, Diog. Laert., vii., 8, but not perhaps with any higher meaning than self-consciousness. For the alleged earlier use of the word by Bias and Periander, and the remarkable parallel expression ἀγαθῇ συνειδήσει attributed to the latter, see W. Schmidt, *Das Gewissen*, p. 6 (1889), and for two quotations of its use by Menander, Grimm-Thayer, *sub v.*; cf. also Davison, *The Christian Conscience* (Fernley Lectures), 1888, sec. ii. and vi.; Cremer, *Wörterbuch*, *sub v.*; Sanday and Headlam, Rom. ii. 15, and for literature "Conscience," Hastings' B.D. For the scriptural idea of the word cf. also Westcott, additional note, on Heb. ix. 9.—*πεπολ.*: however loosely the word may have been used at a later date, it seems that when St. Paul spoke, and when he wrote to the Philippians, it embraced the public duties incumbent on men as *members of a body*, Hort, *Ecclesia*, p. 137, Lightfoot on Phil. i. 27 (iii. 20), cf.

Jos., *Vita*, ii. St. Paul was a covenant member of a divine πολιτεία, the commonwealth of God, the laws of which he claims to have respected and observed. The word is also found in LXX, Es. viii. 13 (H. and R.), 2 Macc. vi. 1, xi. 25, and four times in 4 Macc. Lightfoot, *u. s.*, parallels the use of the verb in Phil. by St. Paul from Clem. Rom., *Cor.*, xxi. 1, and Polycarp, *Phil.*, v., 5. But Clem. Rom., *u. s.*, vi., 1, has the phrase τοῖς ἀνδράσιν ὁσῶς πολιτευσαμένοις, referring to the O.T. Saints, and so St. Peter and St. Paul. To this latter expression Deissmann, *Bibelstudien*, i., p. 211, finds a parallel in the fragment of a letter dating about 164 B.C. (Pap., *Par.*, 63, coll. 8 and 9), τοῖς θεοῖς πρὸς οὓς ὁσῶς καὶ . . . δικαίως (πολι)τευσάμενος.—τῷ Θεῷ: in another moment of danger at the close of his career, 2 Tim. i. 3, the Apostle again appeals to a higher tribunal than that of the Sanhedrim or of Caesar. For the dative of the object cf. Rom. xiv. 18, Gal. ii. 19.—ἄχρι ταύτης τῆς ἡμ., emphatic, because the Apostle wished to affirm that he was still in his present work for Christ a true member of the theocracy, cf. Rom. ix. 1 ff.

Ver. 2. Ἀναν.: not the Ananias of iv. 7, Luke iii. 2, John xviii. 13, but the son of Nebedæus, appointed to his office by Herod of Chalcis, high priest from c. 47-59. He was sent to Rome on account of the complaints of the Samaritans against the Jews, but the Jewish cause prevailed, and there is no reason to suppose that Ananias lost his office. The probabilities are that he retained it until he was deposed shortly before the departure of Felix. Josephus gives us a terrible picture of his violent and unscrupulous conduct, *Ant.*, xx., 9, 2. But his Roman sympathisers made him an object of hatred to the nationalists, and in A.D. 66, in the days of the last great revolt against the Romans, he was dragged from a sewer in which he had hidden, and was murdered by the weapons of the assassins whom in his own period of power he had not scrupled to employ, Jos., *B. J.*, ii., 17, 9, "Ananias," B.D.<sup>2</sup>, and Hastings' B.D., O. Holtzmann, *Neutest. Zeitgeschichte*, pp. 130,



στόμα. 3. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4. οἱ δὲ παρεστῶτες εἶπον, Τὸν<sup>1</sup> ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5. ἔφη τε ὁ Παῦλος, Οὐκ ἤδην, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ, “Ἀρχοντα τοῦ λαοῦ

<sup>1</sup> Blass reads in β text (with approval of Belser) οὕτως ἐμπαίζεις τῷ ἀρχιερεὶ τοῦ Θεοῦ λοιδορῶν; *sic insilis in sacerdotem Dei male dicendo*, Cypr.

146.—**τύπτειν**: because Paul had forgotten that he was before his judges, and ought not to have spoken before being asked, *cf.* Luke vi. 29, John xviii. 22, 2 Cor. xi. 20, 1 Tim. iii. 3, Titus i. 7. The act was illegal and peculiarly offensive to a Jew at the hands of a Jew, Farrar, *St. Paul*, ii., p. 323.

Ver. 3. Wetstein sees in the words the customary formula of malediction among the Jews. But we need not regard Paul's words as an imprecation of evil on the high priest, but only an expression of the firm belief that such conduct would meet with punishment, *cf.* Knabenbauer, *in loco*. The terrible death of Ananias was a fulfilment of the words. On the paronomasia and other instances of the same figure see Blass, *Gram.*, p. 292.—**τοῖχε κεκον.**, *cf.* Matt. xxiii. 27, Luke xi. 44, the expression may have been proverbial, in LXX, *cf.* Prov. xxi. 9. A contrast has been drawn between St. Paul's conduct and that of our Lord under provocation, as, *e.g.*, by St. Jerome, *Adv. Pelag.*, iii., 1, but there were occasions when Christ spoke with righteous indignation, and never more severely than when He was condemning the same sin which St. Paul censured—hypocrisy.—**καὶ σὺ**, emphatic, *cf.* Mark iv. 13, Luke x. 29. **καὶ** at the commencement of a question expressing indignation or astonishment (Page).—**κάθη κρίνων**, later form for **κάθησθαι**, *cf.* for the phrase Luke xxii. 30.—**παρανομῶν**: only here in N.T., but *cf.* LXX, Ps. lxxv. 4, cxviii. 51; the verb also occurs several times in 4 Macc.

Ver. 4. **τὸν ἀρχ. τοῦ Θεοῦ**: of God, emphatic, *i.e.*, sitting on the judgment-seat as God's representative, *cf.* Deut. xvii. 8 ff., and also the name Elohim, by which the priestly and other judges were sometimes known, Exod. xxi. 6, xxii. 8, 9, Psalm lxxxii. 1.

Ver. 5. **οὐκ ἤδην**: the subject of **ἐστίν** is not expressed as in A. and R.V., in the Greek it is simply “I wist not that it was the high priest (who spoke)”. If it be said that St. Paul could scarcely have

been ignorant that Ananias was high priest, we must bear in mind that not even the high priest wore a distinctive dress when not engaged in actual service (Edersheim, *Temple and its Services*, p. 67, with reference to this same passage), if we are not prepared to accept the view of Chrysostom and Oecumenius amongst others, that the Apostle, owing to his long absence from Jerusalem, did not know the high priest by sight, or to suppose that his weakness of eyesight might have prevented him from seeing clearly (so Lewin, Plumptre). The interpretation that St. Paul spoke ironically, or by way of protest, as if such behaviour as that of Ananias on his nomination to office by Herod of Chalcis was in itself sufficient to prevent his recognition as high priest, is somewhat out of harmony with the Apostle's quotation of Scripture in his reply, nor are the attempts to translate οὐκ ἤδην as = *non agnosco* or *non reputabam* successful. See further Zöckler's summary of the different views, *Apostelgeschichte*, 2nd edition, *in loco*.—**ἀδελφοί**: the word indicates St. Paul's quick recovery from his moment of just anger to a conciliatory tone.—**γέγ. γάρ**: in this appeal to the law, St. Paul showed not only his acquaintance with it, but his reverence for it—another proof of his wisdom and tact.—**ἄρχοντα τοῦ λαοῦ σου κ.τ.λ.**: LXX, Exod. xxii. 28, the Apostle apparently only quotes the latter part of the verse; in the Hebrew we have “thou shalt not revile God (*margin*, the judges), nor curse a ruler of thy people”. *cf.* the ruling principle of the Apostle's conduct Rom. xiii. 1-7 (1 Pet. ii. 13-17).

Ver. 6. **γνοῦς . . . τὸ ἐν . . . τὸ δὲ ἕτερον**. On **ἐν . . . ἕτερον**: see Simcox *Language of the N.T.*, pp. 71, 72. That Pharisees and Sadducees alike had seats in the Sanhedrim during this period is borne out not only by the N. T., but by Jos., *Ant.*, xx., 9, 1, *B. J.*, ii., 17, 3, *Vita*, 38, 39. It is possible that the Pharisees might have attracted the attention of the Apostle by their protest against the be-



σου οὐκ ἔρεῖς κακῶς". 6. Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ  
 Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων,<sup>1</sup> ἔκραξεν ἐν τῷ συνεδρίῳ,  
 Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος

<sup>1</sup> ἐκραξεν, but imperf. ἐκραζεν N<sup>BC</sup> 36, Syr. Pesh.; so Tisch., W.H., R.V. Weiss, Wendt (see note ed. 1899). Blass has ἐκραξεν, so Hilg. Φαρισαίου, but plural Φαρισαίων in N<sup>ABC</sup>, Vulg., Syr. Pesh., Tert., and other authorities as above, with Blass also, perhaps altered into sing., because one only thought of the relation of father and son (Wendt). B, Sah. Boh., Tert. omit ἐγὼ before κρίνομαι; Lach. and Tisch. retain, but other authorities above with Blass omit (but W.H. in marg.); it may have been added in accordance with xxiv. 21.

haviour of Ananias and their acceptance of the words of apology (so Felten, Zöckler), but it is equally probable that in St. Luke's apparently condensed account the appeal to the Pharisees was not made on a sudden impulse (see below), but was based upon some manifestation of sympathy with his utterances. In ver. 9 it is evidently implied that the story of Paul's conversion on the road to Damascus had been narrated, and his acceptance of the Messiahship of the Risen Jesus carried with it his belief in a resurrection.—ἐκραξεν: the word may here as sometimes elsewhere, cf. John vii. 37, xii. 44, indicate no isolated cry, but a reference to something previously said, and it is probable that St. Luke may have passed over here as elsewhere some portions of the Apostle's speech, which were less intimately connected with the development and issue of events. It must however be noted that the verb may mean that the Apostle cried aloud so that all might hear him amidst the rising confusion.—ἐγὼ Φαρ. εἰμι κ.τ.λ.: the words have been severely criticised, but in a very real sense they truthfully expressed the Apostle's convictions. Before Felix St. Paul made practically the same assertion, although he did not use the word Φαρ. (cf. also xxvi. 5), Hort, *Judaistic Christianity*, p. 111. Moreover it is difficult to see why the Apostle should not describe himself as a Pharisee in face of the statement, xv. 5, that many members of the sect were also members of the Christian Church. They, like St. Paul, must have acknowledged that Jesus was the Messiah. But that Messiahship was attested by the avowal of the resurrection of Jesus, and the resurrection was a prominent article of the Pharisees' creed. In the acceptance of this latter doctrine St. Paul was at one not only with the "Pharisees who believed," but with the whole sect, and that he used the title in this limited way, viz., with rela-

tion to the hope of the resurrection, is plain from the context, which fixes the limitation by the Apostle's own words. But because the declaration shows the tact of St. Paul, because it is an instance of his acting upon the maxim *Divide et impera*, has it no higher side in relation to his character and purpose? May we not even say that to the Pharisees he became as a Pharisee in order to save some, to lead them to see the crown and fulfilment of the hope in which he and they were at one, in the Person of Jesus, the Resurrection and the Life? That the Apostle's action met with Divine approval seems evident, ver. 11. See "Paul" (Dr. Llewellyn Davies), B.D.<sup>1</sup>, iii., 754, 755, and amongst recent writers, Luckock, but on the other hand Gilbert, *Student's Life of Paul*, p. 187 ff. Bethge attributes to the Apostle an apologetic aim, viz., to show the chiliarch that Christianity should be protected by the State, since it was no new religion, but really proceeded from Judaism; and in support he refers to the words of Lysias, xxiii. 29; but although the Apostle's appeal may have helped Lysias to form his judgment, it seems somewhat strained to attribute to the Apostle the motive assigned by Bethge.—υἱὸς Φαρ.: "a son of Pharisees," R.V. plural, which is the best reading, i.e., his ancestors, 2 Tim. i. 3, Phil. iii. 5, possibly including his teachers by a familiar Hebraism.—περὶ ἐλπίδος καὶ ἀνάσ.: generally taken as a hendiadys (so Page), "hope of a resurrection of the dead" (see, however, Winer-Moulton, lxvi. 7). In xxvi. 6 ἐλπίς is used of the hope of a future Messianic salvation—the hope of Israel—but in xxiv. 15 St. Paul distinctly makes mention of the hope of a resurrection of the dead, and his own words again in xxiv. 21 seem to exclude anything beyond that question as under discussion on the present occasion.

Ver. 7. στάσις: There is no difficulty

καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7. Τοῦτο δὲ αὐτοῦ<sup>1</sup> λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. 8. Σαδδουκαῖοι<sup>2</sup> μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μητὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9. ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες<sup>3</sup> οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος,

<sup>1</sup> Instead of λαλήσαντος W.H., Weiss, Wendt, following B, read λαλουντος; Tisch., Meyer, Blass have λαλήσαντος with T.R., following CHLP, Syr. H.; R.V. (W.H. marg.), with Lach. and Hilgenfeld, has εἰπόντος, so ὩΣΑΕ, Vulg., Syr. Pesh.; Ν\* reads εἰπαντος. For ἐγένετο B\* (Syr. H.) has ἐπεπεσεν, so W.H. marg. Blass brackets καὶ ἐσχίσθη το πλῆθος, see below on ver. 9.

<sup>2</sup> After Σαδδ. B, Vulg., Sah. omit μεν, so W.H. (text), Weiss, Blass; but retained by Tisch., R.V., W.H. marg., Hilg. Instead of μηδε as in T.R. (so Meyer, Wendt, Blass), μητε in ὩΣΑΕ, so Tisch., W.H., Weiss, Hilgenfeld. In edit. 1899 Wendt decides to follow T.R., and to read μηδε, although he admits that MS. authority is against him. μηδε is supported by HLP, Chrys., Theophyl. But μητε may have been altered to μηδε to suit τα ἀμφότερα. Instead of τα ἀμφ. Blass in β (Sah., Flor.) reads εἶναι ἀνάστασιν καὶ ἀγγελον καὶ πνεῦμα.

<sup>3</sup> Instead of οἱ γραμματεῖς ὩΣΑΕ, Sah., Arm. read τινες τῶν γραμματεῶν, Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.; AE 13, Vulg., Boh. read simply τινες, so Lach., T.R. very little support; HLP, Aeth. read γραμματεῖς (om. οι.) του μέρους om. AE 13, Vulg., Boh., but retained in ὩΣΑΕ, Syr. P. and H., Arm., Chrys., Tisch., W.H., R.V., Weiss, Wendt, Blass. In β at commencement of verse Blass reads καὶ κραυγῆς γενομένης ἐν αὐτοῖς (inter eos, Flor.) ἐσχίσθησαν with Flor.; ἀναστάντες omit. in β text with Flor. μη θεομαχῶμεν om. ὩΣΑΕ 13, 40, 66, verss. Instead of οὐδεν κακον κ.τ.λ. Blass in β text (Flor.) reads τι δε κακον ἐν τῷ ἀνθρώπῳ τούτῳ εὐρίσκομεν;

in supposing that this dissension took place in the Assembly; it may have been no sudden result, because the Apostle had evidently said much more than is mentioned in the preceding verse (see above), and there is good evidence that one of the fundamental differences between the two sects was concerned with the question which St. Paul had raised, Edersheim, *Jesus the Messiah*, i., 315; Jos., *Ant.*, xviii., 1, 4; B. J., ii., 8, 14.—ἐσχίσθη τὸ πλ., *Æn.*, ii., 39, and instances in Wetstein.

Ver. 8. ἄγγελον . . . πνεῦμα: are joined together by the speaker as one principal conception, so that the following ἀμφότερα presents no difficulty, see Winer-Moulton, lv., 6, Page, *in loco*. πνεῦμα would include the spirits of the dead, to one of which Paul would appear to have appealed, xxii. 7, 18 (Weiss). On the denial see Schürer, *Jewish People*, div. ii., vol. ii., p. 13, E.T., cf. also the remarks of Dr. A. B. Davidson, "Angel," Hastings' B.D., as to the possible sense of this denial and its possible limitation, with which we may compare Hamburger, *Real-Encyclopädie des Judentums*, ii., 7,

1046.—δόμολ., i.e., as part of their religious creed, their confession and open profession of faith: "but the faith of the Sadducees is well described by negations".

Ver. 9. κραυγὴ μεγ.: "there arose a great clamour," R.V., so A.V. in Ephes. iv. 31; the noun also denotes not only the loud cry of partisan applause as here, but of joyful surprise, Luke i. 42, of grief, Rev. xxi. 4, of anger, Ephes. u. s., Westcott on Heb. v. 7, cf. LXX, Exod. xii. 30, Judith xiv. 19, 2 Macc. xv. 29.—ἀναστάντες, characteristic, see on v. 17.—γραμματεῖς, the professional lawyers exercised considerable influence in the Sanhedrim, belonging chiefly to the Pharisees, but also numbering in their ranks some Sadducean scribes, Schürer, *Jewish People*, div. ii., vol. i., pp. 178, 319, E.T. The notice may therefore be placed to the writer's accuracy.—διεμάχοντο: only here in N.T., cf. LXX, Dan. x. 20, Ecclesiast. viii. 1, 3, li. 19 R., frequent in classics. Overbeck and Holtzmann can only see in this scene a repetition of chap. v. 33.—εἰ δὲ πνεῦμα: "And what if a spirit hath



μὴ θεομαχῶμεν. 10. πολλῆς δὲ <sup>1</sup> γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε <sup>2</sup> εἰς τὴν παρεμβολήν.

11. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει, Παῦλε <sup>3</sup>. ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. 12. γενομένης δὲ ἡμέρας, <sup>4</sup> ποιήσαντες τινες τῶν Ἰουδαίων συστροφὴν ἀνεθεμάτισαν ἑαυτούς, λέγοντες

<sup>1</sup> Instead of γεν.  $\S$ B 98\*, read γιν.; Lach., Alford, Hilg. follow T.R., but Tisch., Weiss, Wendt, W.H., R.V., Blass read γιν. εὐλαβηθεὶς retained by Meyer as the rarer word in N.T., but φοβηθεὶς  $\S$ ABCE, Chrys., and authorities above, so Hilgenfeld.

<sup>2</sup> After αγειν, W.H., following B, Boh., 31, omit τε in text (not in marg.), but Weiss retains in spite of B. If omitted, αρπασαι would depend upon καταβαν, and αγειν upon εκελευσε.

<sup>3</sup> Παυλε om.  $\S$ ABC\*E, verss., so Tisch., W.H., R.V., Weiss, Wendt, Blass (although retained in Flor. and by Hilg.).

<sup>4</sup> Instead of T.R.,  $\S$ ABCE 13, 61, Boh., Arm., Aeth. read -τες συστροφην οι ιουδαιοι; so authorities in ver. 11 except Blass. The latter reads with T.R. συστροφην τινες των ιουδ., so L(HP), Vulg., Syr. Pesh., Gig., Flor., Lucif. (see also Hilg.).

spoken to him, or an angel?" R.V. reading after ἄγγελος a mark of interrogation. Often explained as *aposiopesis* (so Weiss), cf. W.H. reading—John vi. 62, Rom. ix. 22, but see Blass, *Gram.*, p. 288, Burton, pp. 109-110. The words may have been followed by a significant gesture or look towards the Sadducees, or by some such words as St. Chrysostom suggests: ποῖον ἐγκλημα! or, without any real *aposiopesis*, the words may have been interrupted by the tumult, Winer-Moulton, lxiv., ii. πνεῦμα: the word evidently refers back to St. Paul's own statements, xxii. 6, 7, while at the same time it indicates that the Pharisees were far from accepting Paul's account of the scene before Damascus as an appearance of Jesus of Nazareth.

Ver. 10. εὐλ., see critical note.—μῆ: after verbs of fear and danger in classical Greek, with subjunctive after primary tenses, with optative (more usually) after secondary tenses, but in N.T. only the subjunctive, Burton, p. 95, and Viteau, *Le Grec du N.T.*, p. 83 (1893), Acts xxvii. 17, 2 Cor. xi. 3, xii. 20, Heb. iv. 1.—διασπασθῇ, cf. LXX, Hos. xiii. 8, for use in same sense as here, to tear like a wild beast tears its prey in pieces (elsewhere in N.T., Mark v. 4, cf. LXX, Jer. ii. 20), cf. in classical Greek, Herod., iii., 13, Dem., 58, 8.—καταβὰν from Antonia.—ἀρπάσαι ἄγειν τε = ἀρπάσαν ἄγειν (Blass), see critical note.

Ver. 11. τῇ ἐπι. νυκτί, see Knaben-

bauer's note, p. 385, on Hilgenfeld's strictures; and below on the need and fitness of the appearance of the Lord on this night.—ἐπιστὰς, cf. xii. 7, and xviii. 9.—ὁ κ., evidently Jesus, as the context implies.—θάρσει: only in the imperative in N.T. (seven times); the word on the lips of Christ had brought cheer to the sick and diseased, Matt. ix. 2, 22, Mark x. 49; to the disciples sailing on the sea, Matt. xiv. 27, Mark v. 50; to the same disciples in an hour of deeper need, John xvi. 33, cf. its use in LXX as a message of encouragement (elsewhere we have the verb θαρρεῖν, so in Paul and Heb., but cf. *Apoc. of Peter*, v., Blass, *Gram.*, p. 24). The Apostle might well stand in need of an assurance after the events of the day that his labours would not be cut short before his great desire was fulfilled. The words of the Lord as given to us by St. Luke intimate that the Evangelist regarded Paul's visit to Rome as *apex Evangelii*, so far as his present work was concerned.—διεμαρτύρω: the word seems to imply the thoroughness of the Apostle's testimony, and to show that his method of bearing it was approved by his Lord, see on ii. 40.

Ver. 12. συστροφὴν, xix. 40.—ἀνεθεμάτισαν ἑαυτούς: literally "they placed themselves under an anathema," i.e., declared themselves liable to the direst punishments of God unless, etc. In N.T. the verb is only used in this passage, cf.



μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον· 13. ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν<sup>1</sup> πεποιηκότες· 14. οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι<sup>2</sup> καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς, μηδενὸς γεύσασθαι<sup>3</sup> ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15. νῦν οὖν ὑμεῖς ἐμφανίσате τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως<sup>4</sup> αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ,

<sup>1</sup> Instead of *πεποι.* NABCE have *ποιησαμενοι*, so R.V. and authorities above, except Blass in *β* text, *εαυτους αναθεματισαντες*, following Flor.

<sup>2</sup> Blass in *β* brackets *και τοις πρεσβ.* Lucif. "recte ut videtur" (Blass).

<sup>3</sup> After *γευσ.* Blass in *β* (Flor., Gig.) adds *καθολου.*

<sup>4</sup> *αυριον om.* NABCE 18, 36, 61, verss., and authorities above, so Hilg. NABE 61 have *εις*, so R.V. and as above.

14, 21, and once by St. Mark, xiv. 71, *cf.* the use of the verb in LXX, Josh. vi. 21, 1 Macc. v. 5. In N.T. the noun *ἀνάθεμα* is only found in Luke and Paul, see Lightfoot on Gal. i. 8, Sanday and Headlam on Rom. ix. 3. For instances of similar bindings by oath, Jos., *Vita*, liii., and a similar combination of ten men to murder Herod, *Ant.*, xv., 8, 3, 4. Of whom the band consisted we are not told, although probably Ananias would not have scrupled to employ the Sicarii, Jos., *Ant.*, ix. 2. The conspirators seem to have affected to be Sadducees, ver. 14, but Edersheim evidently holds that they were Pharisees, and he points out that the latter as a fraternity or "guild," or some of their kindred guilds, would have furnished material at hand for such a band of conspirators, *Jewish Social Life*, p. 227 ff.—*πεποι.* see critical note, *ἕως οὗ*, *cf.* Matt. v. 25, xiii. 33, John ix. 18; Burton, p. 128.

Ver. 14. *τοῖς ἀρχ.*, *cf.* iv. 23, see critical note on reading in *β* (Blass).—*ἀναθέματι ἀνεθεμ.*: "we have bound ourselves under a great curse," thus representing the emphatic Hebrew idiom, *cf.* v. 28, and for the same phrase *cf.* Deut. xiii. 15, xx. 17. The conspirators may have been instigated by the knowledge that the Sanhedrim could no longer inflict capital punishment, and from despair of obtaining the sanction of the Roman authorities for violence against Paul. It is quite certain that sentence of death must at all events be ratified by the procurator. Another serious restriction of the Jewish powers lay in the fact that the Roman authorities could step in at any moment and take the initiative, as in the case of Paul. Moreover the incidents

before us illustrate the strange fact that even the chiliarch of the Roman force stationed in Jerusalem seems to be able to summon the Sanhedrim for the purpose of submitting to it any question upon which the Jewish law had to be learnt, *cf.* xxii. 30, Schürer, *Jewish People*, div. ii., vol. i., p. 188 ff., with which, however, should be compared O. Holtzmann, *Neutest. Zeitgeschichte*, pp. 175, 176.—*γεύσασθαι*: "to taste nothing," R.V. "Hoc certe tam præposterum concilium nunquam probassent sacerdotes, si qua in illis fuisset gutta pii rectique affectus, imo sensus humani," Calvin. Edersheim quotes a curious illustration of the rash vow before us, which shows how easily absolution from its consequences could be obtained, *Jewish Social Life*, p. 229, J. Lightfoot, *Hor. Heb.*

Ver. 15. *νῦν οὖν*: only in Acts in N.T., where it occurs four times, frequent in LXX.—*ἐμφανίσате*: "signify" in A. and R.V.; this rendering apparently conveys a wrong idea, for it implies that the Council had the authority, whereas this lay with the Roman officer, *cf.* xxiv. 1, xxv. 2, 15. In LXX, Esther ii. 22, 2 Macc. iii. 7, xi. 29.—*σὺν τῷ συν.*: with the whole Council, including both those who had previously inclined to favour Paul as well as his opponents; the former could not object to the pretext that further inquiries were to be made into Paul's position, especially when the Sadducees urged such an inquiry.—*ὅπως*, Burton, p. 87.—*ὥς μέλλοντας*: this use of *ὥς* with the participle expressing the pretext alleged by another, often in Luke, *cf.* Luke xvi. 1, xxiii. 14, Acts xxiii. 20, xxvii. 30, Viteau, *Le Grec du N.T.*, p. 189 (1893), but we may also

πρὸ τοῦ ἐγγίσει αὐτόν, ἔτοιμοί<sup>1</sup> ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16. ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. 17. προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων, ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγέλλαι αὐτῷ. 18. ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλήσαι σοι. 19. ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἔπυν.

<sup>1</sup> Blass in β reads *εσομεθα* instead of *εσμεν* with Flor., and at end of verse *εαν δεη και αποθανειν* with 137, Syr. H. mg., Flor.

compare 1 Cor. iv. 18 (Burton).—*διαγ.*: “as though ye would judge of his case more exactly,” R.V., *accurate cognoscere*; the word need not be used here in the forensic sense as in xxiv. 22 (xxv. 21), Grimm, Blass; the “inquiry” is expressed by the usual word in ver. 20. The verb is used in 2 Macc. ix. 15.—*πρὸ τοῦ ἐγγίσει*: so that the crime could not be imputed to the priests.—*ἔτοιμοί ἔσμεν τοῦ*: for genitive of the infinitive after a noun or an adjective, in Luke and Paul (1 Pet. iv. 17), (Viteau, *u. s.*, p. 169, Burton, p. 158. In LXX, *cf.* Mich. vi. 8, Ezek. xxi. 10, 11 (15, 16), 1 Macc. iii. 58, v. 39, xiii. 37.—*ἀνελεῖν αὐτόν*, *cf.* Hackett's note, which gives a formal justification from Philo for the assassination of apostates.

Ver. 16. ὁ υἱὸς τῆς ἀδελφῆς: whether he and his mother lived in Jerusalem, as Ewald conjectured, we are not told. Probably not, as the mother is not otherwise mentioned. Paul's nephew may have been a student in Jerusalem, as the Apostle had been in his earlier days. Edersheim, *Jewish Social Life*, p. 227, gives an interesting account of the way in which the young man as a member of the Pharisaic “Chabura,” or guild, might have gained his knowledge of the conspiracy. At the same time nothing is told us in the text, and we cannot wonder at the comment “quis is fuerit, unde rescierit, ignoratur” (Blass).—*παραγεν.*: “having come in upon them,” R.V. margin, “and he entered into the castle,” etc. *παραγεν.* is thoroughly Lucan, and often gives a graphic touch to the narrative, but it is doubtful whether we can press it as above, although the rendering is tempting.—*ἀπήγγειλε τῷ Π.*: evidently Paul's friends were allowed access to him, and amongst them we may well suppose that St. Luke himself

would have been included. On the different kinds of Roman custody see below, xxiv. 23, note.

Ver. 17. τὸν νεανίαν τοῦτον, see on vii. 58 and previous note above. The narrative gives the impression that he was quite a young man, if we look at his reception by the chiliarch and the charge given to him.

Ver. 18. ὁ δέσμιος Π.: used by Paul five times of himself in his Epistles, here for the first time in Acts with reference to him.

Ver. 19. ἐπιλαβ.: “ut fiduciam adolescentis confirmaret,” Bengel, so Knabenbauer; on *ἐπιλ.* see note, xvii. 19.—*τῆς χειρὸς αὐτοῦ*, *cf.* Luke viii. 54, Winer-Moulton, xxx. 8 d; see Calvin's note on the *humanitas* (as he calls it) of the centurion in thus receiving the young man.—*ἀναχ.*: used also in xxvi. 31, but not by Luke in his Gospel, although found in the other Evangelists.—*κατ' ἰδίαν ἔπυν.*: “asked him privately,” R.V., as suggested by the order of the Greek.

Ver. 20. συνέθεντο, Luke xxii. 5, John ix. 22, so in classical Greek in middle, *cf.* 1 Sam. xxii. 13, Dan. (Th.) ii. 9.—*τοῦ ἐρωτήσαι*: the word certainly points to a certain equality with the person asked (not *αἰτέω*), see above on ver. 15—but still a request, not a demand.—*μέλλοντες*, see critical note; if plural, the clause intimates the pretext put forward by the conspirators; if singular, it is perhaps more in accordance with the deference of the youth, who would refer the control of the proceedings to the chiliarch.

Ver. 21. ἐνέδρ.: only in Luke in N.T., Luke xi. 54, with the accusative also in classical Greek, and several times in LXX, 1 Macc. v. 4, Jos., *Ant.*, v., 2, 12.—*καὶ νῦν*, see on xx. 22.—*προσδεχ.*:



θάνετο, τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι; 20. εἶπε δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐρίον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές<sup>1</sup> τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. 21. σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μὴτε φαγεῖν μὴτε πιεῖν ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22. ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. 23. καὶ προσκαλεσάμενος<sup>2</sup> δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους

<sup>1</sup> μέλλοντες minscl. verss., so Blass, Hilg., with Gig., Flor. (as in ver. 15); μέλλον ABE, Boh., Aeth., Tisch., W.H., Weiss; μέλλον, so Wendt, with B\* 13, sc. το συνέδρ.

<sup>2</sup> B 13, 61, Tisch., W.H., Blass, Weiss, Wendt read τινὰς before δυο. Blass (so Flor.) brackets διακ. and καὶ before ἱππεῖς, and instead of ἐβδομήκοντα he reads ἑκατον with 137, Flor., Syr. H. mg., Sah., so Hilg.

only once elsewhere in Acts, xxiv. 15, probably in same sense as here, so R.V. text. In the Gospels, the word is found once in Mark xv. 43 (= Luke xxiii. 51), and five times in Luke, four times translated in R.V. as here; Luke ii. 25, 38, xii. 36, xxiii. 51, cf. also Tit. ii. 13, Jude ver. 21, and Wisd. xviii. 7, 2 Macc. viii. 11. In classical Greek two meanings as in N.T.: (1) to accept, receive favourably, (2) to wish for or expect a thing.—ἐπαγγεῖλαι: only here in N.T. of a human promise, see above on i. 4, cf. 1 Esd. i. 7, Esther iv. 7, 1 Macc. x. 15.

Ver. 22. ἐκλαλῆσαι, Judith xi. 9 (but S al.), "to divulge," here only in N.T., but in classical Greek, and in Philo. As in i. 4, transition to *oratio recta*, cf. Luke v. 14, Mark vi. 9, etc., very common in Greek prose, Winer-Moulton, lxiii., ii., 2, Blass, *Gram.*, p. 280.

Ver. 23. See critical note; if we place τινὰς before δύο, Blass, Weiss, Knabenbauer take it of two centurions whom he could specially trust, see their notes *in loco*, and Blass, *Gram.*, p. 174. In Luke vii. 19 the order is different, Blass compares Herman, *Vis.*, i., 4, 3, δύο τινὲς ἄνδρες (but see on the other hand Page's note, and Wendt, edit. 1899).—ἐτοιμάσατε: here only in Acts, but frequent in Luke's Gospel, more so than in Matthew or Mark, in John only twice. On the aorist imperfect see Winer-Moulton, xliii., 3, "have immediately . . . in readiness to march".—

στρατ. διακ.: *militēs gravis armaturæ*. Blass brackets the first διακ., and καὶ before ἱππεῖς, so that στρατ. includes under it both ἱππεῖς and δεξιολάβους, see critical note.—δεξιολ.: apparently a special class of light-armed soldiers (javelin-throwers, Livy, xxii., 21, or slingers), Schürer, *Jewish People*, div. i., vol. ii., p. 56, E.T., who says that this much only is certain. The word only occurs elsewhere twice, and that in later Greek literature of the seventh and tenth century (see references in Grimm-Thayer, *sub v.*, and Meyer-Wendt, *in loco*), where they are distinguished from the τοξοφόροι and πελτασταί. Probably from δεξιός and λαμβάνω, grasping their weapons by the right hand, so here of those who carried their light weapon, a lance, in their right hand, Vulgate, *lancearios*. This is more probable than the derivation from λαβή, a sword-hilt, as if the word referred to *spiculatorēs cum lanceis*, who wore their swords fastened not on the left but on the right (so Ewald). Still more fanciful is the derivation of Egli who accented thus δεξιολάβοι, and took the word to refer to those who were unable to use the right hand, Judg. iii. 15, xx. 16, so "left-handed" slingers. Others interpret as if the word meant military lictors who guarded captives bound by the right hand, but their large number here seems to conflict with such an interpretation (Grimm-Thayer), see the full notes of Meyer-Wendt, 1888, 1899, and cf. Renan,



διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· 24.<sup>1</sup> κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα, τὸν ἡγεμόνα· 25. γράψας ἐπιστολὴν<sup>2</sup> περιέχουσαν τὸν τύπον τοῦτον· 26. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν. 27. τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι<sup>3</sup> ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός

<sup>1</sup> In β text Blass reads κτηνος, Par.<sup>2</sup>, Syrr. P. and H., Prov., and before διασώσωσι the words δια νυκτος, so Flor., Syr. H. mg. Belser approves as precise notes of exact information. Blass adds (so Hilg.) after τον ηγεμονα the words εις Καισ. with 137, and continues εφοβηθη γαρ, μηποτε αρπασαντες αυτον οι Ιουδαιοι αποκτεινωσιν, και αυτος μεταξυ εγκλημα εχη ως χρηματα ειληφως, 137, Gig., Wer., Par.<sup>2</sup>, Vulgcl., Syr. H. mg.

<sup>2</sup> περιεχουσαν, so Meyer, Blass, Hilgenfeld, with AHLP; but εχουσαν NBE 61, 137, so R.V., and other authorities as above.

<sup>3</sup> εξειλαμην NABE, Tisch., W.H., Blass, Weiss. Instead of μαθων Blass in β reads (Gig.) βωντα και λεγοντα εαυτον ειναι Ρωμαιον.

*Saint Paul*, p. 532, Overbeck for various interpretations, and Winer-Schmiedel, p. 69. A reads δεξιόβολου (Syr. Pesh. *jaculantes dextra*, *Are jaculatores*), which would be a correct interpretation if we understood the word of javelin-throwers or slingers.—ἀπὸ τρίτης ὥρας: about nine in the evening; the journey was to commence from that time, so that by daybreak Paul would be in safety, cf. x. 30. The number of the escort was meant to guard against surprise.

Ver. 24. παραστήσαι: depending on εἶπεν, ver. 23; a change to indirect speech, cf. references in ver. 22.—κτήνη (κτάομαι): *jumenta*, Vulgate, almost always in plural, property in general, herds or flocks, cattle; in LXX, where it is very frequent, and in N.T. it is used of beasts of burden or for riding, cf. Luke x. 34, Rev. xviii. 13, sometimes quite generally in LXX, as in 1 Cor. xv. 39.—ἐπιβ.: only in Luke and Acts in N.T., Luke x. 34, xix. 35, in each case in same sense; so in classical Greek and LXX. The reason why the plural κτήνη is used *vix satis perspicitur* (Blass); the word has sometimes been taken to apply to the soldiers, as if they were all mounted, but taking the word in relation to Paul, one or more beasts might be required for relays or for baggage, so Weiss, Wendt, Hackett, or, as the prisoner was chained to a soldier, another κτήνος would be required (Kuinoel, Felten).—διασώσωσι: five times in Acts, once in Luke's Gospel, only twice elsewhere in N.T., "ut P. saluum perducerent," Vulgate, frequent in LXX, cf. its use in Polyb. and Jos., see further on xxvii. 44.—Φήλικα, see on xxiv. 3.—τὸν ἡγεμόνα: used of a

leader of any kind, or of an emperor or king; in N.T. of the procurator, of Pilate, Felix, Festus, so by Josephus of Pilate, *Ant.*, xviii., 3, 1, of governors more generally, Luke xxi. 12, 1 Pet. ii. 14, etc.

Ver. 25. περιέχουσαν, see critical note above.—τύπον: "form," R.V., a précis or summary of the contents of a letter, 3 Macc. iii. 30. Such a letter would be called *elogium*, Alford, *in loco*, Renan, *Saint Paul*, p. 532. It is quite true that τύπος does not demand that the letter should have been given verbally, and in an oft-quoted passage, Plato, *Polit.*, 3, p. 414, ἐν τύπῳ is contrasted with δι' ἀκριβείας, but the letter bears the marks of genuineness, e.g., the part which Lysias claims to have played, and the expression "questions of their law" (see below). Moreover St. Luke might have easily learnt its contents, as there is reason for supposing that the letter would have been read in open court before Felix, as containing the preliminary inquiry, and that a copy may have been given to Paul after his appeal, see Bethge, *Die Paulinischen Reden Apostelgeschichte*, p. 226.

Ver. 26. κρατίστῳ, see note on i. 1.—χαίρειν (λεγει or κεύθει), cf. xv. 23.

Ver. 27. ἄνδρα, not ἄνθρωπον: Bengel and Wendt take the word to indicate a certain degree of respect.—συλλ.: used in various senses, but in all four Gospels of the capture of Jesus, and in Luke, where the word is frequent, often of the capture of prisoners, Acts i. 16, xii. 3, xxvi. 21, Luke xxii. 54 (Plummer) so in LXX.—μέλλοντα ἀναι.: "was about to be killed," R.V.—ἐπιστὰς: the word seems

ἐστι. 28. βουλόμενος δὲ<sup>1</sup> γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν. 29. ὃν εὗρον ἐγκαλούμενον περὶ<sup>2</sup> ζήτημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. 30. μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν<sup>3</sup> ἔσσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγόροις λέγειν<sup>4</sup> τὰ πρὸς αὐτὸν ἐπὶ σοῦ.<sup>5</sup> Ἐρῶ σο.

<sup>1</sup> ἐπιγνῶναι NAB 13, other authorities as in ver. 27, so also in R.V. and Wendt. κατήγαγον . . . αὐτὸν B\* 61 om. [W.H.], R.V. marg. om.

<sup>2</sup> ζήτημάτων, Blass in β om. (Gig.); περὶ τοῦ νομοῦ Μωϋσεως καὶ Ἰησοῦ τίνος, so Blass in β, with 137, Gig., Syr. H. mg.; β text continues: μηδὲν δε ἄξιον θανάτου πρᾶσσοντα (Gig.), ἐξηγαγον αὐτον μοις τη βίᾳ, 137, Syr. H. mg. (Gig.), so Hilgenfeld.

<sup>3</sup> μέλλειν om. NABE, so R.V., W.H., Weiss, Wendt, Blass. ὑπο τῶν I. om. NABE, and other authorities as above. ἐξαυτῆς BHL P, Syr. Pesh., Sah., Boh., so W.H., Blass, Weiss, Wendt; but Lach., Tisch. read ἐξ αὐτῶν with NAE, Syr. H., Arm.

<sup>4</sup> τα πρὸς αὐτον, om. τα B, Syr. Pesh., Arm., so W.H., R.V., Weiss. For the three words Lach., Tisch., with NA 13, 40, Vulg., read αὐτοὺς, whilst EHP insert τα before πρὸς αὐτον (not seeing that the phrase was taken as in xix. 38); see Weiss, *Apostelgeschichte*, p. 37. Blass in β text (Gig.) reads (instead of λέγειν . . . σου) ἐκεῖ εἰσεσθαι πρὸς τὴν σὴν διαγνώσιν.

<sup>5</sup> ἐρῶ σο om. AB 13, Sah., Boh., Aethro, Gig., Tisch., W.H., Weiss, R.V. in text; Blass brackets in β; NEL d, Syrr. P. H., Arm., Aethro, retain, so Hilg.; HP read ἐρῶσθε, xv. 29.

to intimate that he was ready at the right moment to rescue the prisoner.—τῷ στρατ.: “with the soldiers,” R.V., those under his command.—ἐξιλόμην, vii. 10.—μαθὼν ὅτι P.: “qua ratione id comperit, tacere satius erat,” Blass. The chiliarch wishes to put the best interpretation on his own conduct after his hastiness in xxi. 33, xxii. 24, see reading in β text. Overbeck and Wendt (and even Zöckler) defend the chiliarch from a crafty misrepresentation, and compare the condensed explanation of the letter and the facts given in the narrative to the different accounts of Saul’s conversion, but the chiliarch had a motive for dissembling his real part in the transaction, viz., fear of punishment.

Ver. 28. 84: if we read τε Weiss regards it as closely connecting the wish of the chiliarch with the previous rescue affected by him, and as hoping to veil his conduct in the interim which was so open to censure.—ἐνεκάλουν αὐτῷ, xix. 38, with dative of the person as here, and in classical Greek, cf. Ecclus. xlv. 19. In N.T. only in Luke and Paul, cf. Simcox, *Language of the N.T.*, p. 148.—In the letter of Lysias Hilgenfeld omits vv. 28, 29, as an addition of the “author to Theophilus”. Vv. 26, 30, are quite sufficient, he thinks,

for “military brevity,” whilst ver. 28 could not have been written by Lysias since he would have written an untruth. But it is quite conceivable that the Roman would not only try to conceal his previous hastiness, but to commend himself to the governor as the protector of a fellow-citizen. Spitta omits ver. 28 in the letter, and Jüngst also ver. 29. But Jüngst equally with Hilgenfeld declines to omit the whole letter as Clemen proposes.

Ver. 29. ζήτημάτων, cf. xviii. 14, 15, “a contemptuous plural” (Page).—ἐγκλημα ἔχοντα: phrase only here in N.T., *criminis reum esse, accusari*, as in classical Greek, cf. Thuc., i., 26; the noun occurs again in xxv. 16, but not elsewhere in N.T., not found in LXX.

Ver. 30. A mingling of two constructions, Blass, *Gram.*, p. 247, Winer-Moulton, lxiii., 1, 1. ἔσσεσθαι: on the future infinitive denoting time relatively to the time of the principal verb see Burton, pp. 48, 52.—ἔπεμψα: epistolary aorist, cf. 1 Cor. v. 11, Phil. ii. 28, Ephes. vi. 22, Col. iv. 8, Philem., ver. 11; Burton, p. 21. ἐξαυτῆς, see critical note.—λέγειν τὰ πρὸς αὐτὸν, cf. xix. 38, omitting τὰ, see critical note.—ἐπὶ σοῦ: *coram*, cf. xxiv. 20, 21, xxv. 9, 26, xxvi. 2, 1 Cor. vi. 1 (1 Tim. vi. 13), Winer-Moulton, xlvii.



31. Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ<sup>1</sup> τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. 32.<sup>2</sup> τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. 33. οὔτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. 34. ἀναγνοὺς δὲ<sup>3</sup> ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας<sup>4</sup> ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, 35.<sup>5</sup> Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

<sup>1</sup> NABE om. art. before νυκτος, so Tisch., W.H., Weiss, Wendt, Blass, R.V.

<sup>2</sup> At the beginning of the verse Blass in β reads (Gig.) τῇ δὲ ἐπαυριον εασαντες τους στρατιωτας (υποστρεφειν) εἰς τὴν παρεμβολὴν μετὰ μονων των ιππεων ηλθον εἰς τὴν K. Instead of πορεύεσθαι NABE, Tisch., W.H., R.V., Weiss, Wendt, Hilg. read ἀπερχεσθαι.

<sup>3</sup> ο ἡγεμων om. NABE; other authorities above.

<sup>4</sup> ἐπαρχειας NAB\*, so W.H., Weiss, Wendt; Blass has -ιας, so Hilg.

<sup>5</sup> ακουσ., so Blass in β for διακ. with other, but slight variations, after 137, Syr. H. mg. For T.R., R.V. reads παραγενονται· κελυσας, so N<sup>c</sup>ABE 40, 61 (N<sup>a</sup> κελυσαντος), so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. After φυλασσο. NABE add αυτον, so R.V., and other authorities above.

Ver. 31. οἱ μὲν οὖν . . . τῇ δὲ ἐπαύριον: Rendall, appendix on μὲν οὖν, p. 162. Page finds the antithesis in μετὰ δὲ, xxiv. 1, referring the five days there not to Paul's arrival in Cæsarea, but to his despatch from Jerusalem by Lysias, "so then the soldiers, etc. . . . but after five days . . ." (see also note below).—ἀναλαβόντες, cf. xx. 13.—διὰ (τῆς) νυκτὸς: "by night," this use of διὰ with genitive of time passed through (cf. i. 3) is comparatively rare, Luke v. 5, Heb. ii. 15, except in almost adverbial phrases as here, cf. v. 19, xvi. 9, xvii. 10, Simcox, *Language of the N.T.*, p. 140.—εἰς τὴν Ἀντιπατρίδα: founded by Herod the Great, on the road from Jerusalem to Cæsarea, not apparently as a fortress but as a pleasant residence, giving it its name in honour of his father, most probably on the site now called *Rās el 'Ain*, "the spring-head," and not where Robinson placed it, on the site of the present *Kefr Saba*. The more modern site, the discovery of which is due to Conder, is more in accordance with the abundant supply of water referred to by Josephus. It is to be noted that while Josephus in one passage identifies Antipatris with Kefr Saba, in another his description is more general, and he places it in the Plain of Kefr Saba (for notices cf. *Ant.*, xiii., 15, i. xvi. 5, 2, *B. J.*, i., 21, 9). They were now more than half way to

Cæsarea, and the road traversed the open plain so that they were no longer in danger of surprise, G. A. Smith, *Historical Geography*, p. 165, B.D.<sup>3</sup>, Hastings' B.D. (Conder). On the Greek article in notices of stations on journeys, peculiar to Acts, see Blass, *Gram.*, p. 149, cf. xvii. 1, xx. 13, xxi. 1, 3 (but xx. 14 no article).

Ver. 32. τῇ δὲ ἐπ.: not necessarily the morrow after they left Jerusalem, but the morrow after they arrived at Antipatris. In this interpretation διὰ νυκτὸς might be taken to mean *by night* in distinction to *by day*, so that they may have occupied two nights on the road, see Hackett's note, *in loco*.—ἐάσαντες, Lucan, see xxvii. 32, 40; xxviii. 4.—εἰς τὴν παρεμβολήν, here "to the castle" A. and R.V., the barracks in Antonia.—ὑπέστρεψαν, Lucan (Friedrich, p. 8), cf. i. 12.

Ver. 33. οὔτινες: "and they when they . . ." R.V., sc. ἱππεῖς.—ἀναδόντες: not elsewhere in N.T., or in LXX in this sense, of delivering a letter. Zahn, following Hobart, sees in the phrase ἀναδ. τὴν ἐπιστολὴν a phrase characteristic of a medical man, since Hippocrates, *Epis.*, 1275, uses the verb instead of διδόναι or ἀποδιδόναι of a messenger delivering a letter, and thus shows a leaning common to the Greek medical writers of employing a verb already



XXIV. 1. ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ<sup>1</sup> τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνι-

<sup>1</sup> Instead of τῶν πρεσβ. NABE, Vulg., Sah., Syr. H. read πρεσβ. τινων, so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.; Meyer follows T.R.

familiar to them in a professional way; but it must be remembered that both Polybius and Plutarch use the verb in a similar sense.

Ver. 34. ἀναγνούς, see reading in β text. ποίας: of what kind of province, imperial or senatorial, as the governor desired to complete the report, cf. ver. 27. Blass takes it as simply = τίνος, as in iv. 7.—It appears that during the first century, although perhaps with variations from time to time, Cilicia formed part of the great Roman province Syria-Cilicia-Phoenice, cf. "Cilicia" (Ramsay), Hastings' B.D. A procurator of Judæa like Felix was only subordinate to the governor of Syria inasmuch as the latter could bring his supreme power to bear in cases of necessity. The military command and the independent jurisdiction of the procurator gave him practically sole power in all ordinary transactions, but the governor could take the superior command if he had reason to fear revolutionary or other serious difficulties. Schürer, *Jewish People*, div. i., vol. ii., p. 44 ff., E.T.—ἐπαρχίας: the word is used to describe either a larger province, or an appendage to a larger province, as Judæa was to that of Syria, see Schürer, *u. s.*, and Grimm-Thayer, *sub v.*

Ver. 35. διακούσασθαι σου: "I will hear thy cause," R.V., the word implies a judicial hearing (cf. LXX, Deut. i. 16 (Job ix. 33)), and so in classical Greek of hearing thoroughly. The word is used of a judicial hearing, Dio Cassius, xxxvi., 53 (36), and Deissmann, *Neue Bibelstudien*, p. 57, gives examples of similar usages on Egyptian papyri, 2nd to 3rd century A.D. — πραιτωρίῳ: "palace," R.V., Herod's palace at Cæsarea, where the procurator resided; it was not only a palace but also a fortress, and would contain a guard-room in which Paul would be confined. The word "palace" might well express its meaning in all the passages in which it occurs in the Gospels and Acts (but on Phil. i. 13 see Lightfoot, *in loco*). The Romans thus appropriated palaces already existing, and formerly dwelt in by kings or princes, cf. Cicero, *Verr.*, ii., 5, 12, 30, Grimm-Thayer, *sub v.*, and Lightfoot, *On a Fresh Revision of N.T.*, p. 49. It

seems from the context that the place could not have been far from the quarters occupied by Felix, since Paul could be easily sent for.—φυλάσσεσθαι: the kind of *custodia* depended on the procurator, and no doubt the *elogium* had its effect; *custodia satis levis* (Blass).

CHAPTER XXIV.—Ver. 1. πέντε ἡμέρας: most probably to be reckoned from the arrival of St. Paul at Cæsarea, not from his apprehension in Jerusalem, or from his start from Jerusalem on the way to Cæsarea. This latter view is that of Mr. Page, who takes οἱ μὲν οὖν, xxiii. 31, as answered by the δέ in this verse. But δέ, xxiii. 32, seems quite sufficiently to answer to μὲν in the previous verse. Wendt reckons the days from the arrival of Paul at Cæsarea, and regards the day of the arrival of the high priest as the fifth day, cf. Mark viii. 31. μετὰ τρεῖς ἡμέρας = Matt. xvi. 21, Luke ix. 22, τῇ τρίτῃ ἡμ., see below, ver. 11. On the truthfulness of the narrative see also on same verse.—κατέβη: "came down," R.V., *i. e.*, from the capital.—Ἀνανίας, see on xxiii. 2. If we read πρεσ. τινῶν, see *critical note*, "with certain elders," R.V., *i. e.*, a deputation of the Sanhedrim.—ῥήτορος Τ. τινός: "an orator, one Tertullus," R.V., βῆ. here = *causidicus*, a barrister; here the prosecuting counsel συνήγορος (as opposed to σύνδικος the defendant's advocate), see note, Blass, *in loco*. Τερτ.: a common name, diminutive of Tertius; but it does not follow from the name that he was a Roman, as both Greeks and Jews often bore Roman names. Blass speaks of him as a Jew "erat Judæus et ipse" (so Ewald, Bethge), whilst Wendt (1899) inclines against this view, although if the words in ver. 6, κατὰ τὸν ἡμετέρον νόμον, are retained, he admits that it would be correct; in addition to this the expression ἔθνος τοῦτο, ver. 3, seems in Wendt's view to indicate that the speaker was not a Jew (so too Wetstein). Tertullus was apparently one of the class of hired pleaders, often employed in the provinces by those who were themselves ignorant of Roman law. The trial may have been conducted in Greek, Lewin, *St. Paul*, ii., 684, Felten, *in loco*. —ἐνεφάνισαν, cf. xxv. 2, 15, the verb appears to be used in these passages as

σαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2. κληθέντος δὲ <sup>1</sup> αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων, 3. Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ <sup>2</sup> κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντα τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. 4. ἵνα δὲ μὴ ἐπὶ πλεῖόν σε <sup>3</sup> ἐγκόπτω,

<sup>1</sup> αὐτου om. B, so Weiss [W.H.], Wendt perhaps.

<sup>2</sup> κατορθ. HLP; διορθ. ἸΑΒΕ 13, 61, 137, 180; Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>3</sup> For ἐγκόπτω ἸΑΒ'Ε have ἐνκόπτω, so Tisch., W.H., Weiss, Wendt, Hilgenfeld (see Winer-Schmiedel, p. 54), Blass reads κοπῶ (fatigans, Syrric.; molestus sim, Sah., Boh.), A\* 13, 19, 31.

a kind of technical term to indicate laying formal information before a judge, cf. Jos., *Ant.*, xiv., 10, 8, in LXX, Esther, ii., 22. Blass takes it here = *χάρτην ἔδωκα*, see also Wetstein.

Ver. 2. ἤρξατο: he began with a *captatio benevolentiae* after the usual oratorical style, cf. Cicero, *De Oratore*, ii., 78, 79, on the *exordium* and its rules.—If obtaining such artificial support was not as Calvin calls it “signum malæ conscientiae,” it may well indicate the weakness of the Jews' cause, and their determination to leave nothing untried against Paul.

Ver. 3. πολλῆς εἰρ. τυγχ.: the governors specially prided themselves on keeping peace in their provinces (Wetstein). On the phrase see 2 Macc. iv. 6, xiv. 10.—κατορθωμάτων: “very worthy deeds,” A.V., the word might mean “successes,” cf. Polyb., i., 19, 12, or it might mean *recte facta*, cf. Cic., *De Fin.*, iii., 14 (see also in Wetstein; the word is found in 3 Macc. iii. 23, R); but διορθώματα, see critical note, in Arist., Plut. = corrections, reforms (cf. R.V.), so διόρθωσις in Polyb., Vulgate, *multa corrigantur*. In LXX διορθοῦν is used of amending, Jer. vii. 3, 5.—προνοίας: foresight, cf. Rom. xiii. 14, nowhere else in N.T.; cf. for a close parallel to its use here 2 Macc. iv. 6, referred to above (Lumby). It is possible that the word may be a further proof of the sycophancy of the orator; twice the Latin *providentia*, A. and R.V. “providence,” was used of the emperors on coins, and also of the gods (Humphry on R.V.), “hoc vocabulum sæpe diis tribuerunt,” Bengel, *in loco*.—πάντῃ τε καὶ πανταχοῦ ἀποδεχ., so A. and R.V., “non in os solum laudamus” (Wetstein); but Meyer joins πάν. τε κ. παντ. with what precedes (Lach.), and in this he is followed by Weiss, Wendt, Page and

Blass. For similar phrases in Plato, Aristotile, Philo, Josephus, see Wetstein. πάντῃ: only here in N.T., but cf. Ecclus. i. 22, 3 Macc. iv. 1, cf. Friedrich, p. 5, on Luke's fondness for πᾶς and kindred words.—τῷ ἔθνει τούτῳ, see above on ver. 1 and also ver. 10. If he had been a Jew Wetstein thinks that he would have said τῷ ἔθνει τῷ ἡμετέρῳ, but see Blass, *in loco*, on ἔθνος “in sermone elegantiore et coram alienigenis”.—ἀποδ.: only in Luke and Acts; for its meaning here cf. ii. 41, 1 Macc. ix. 71 (S al.), so in classical Greek.—εὐχ.: except Rev. iv. 9, vii. 12, elsewhere in N.T. only in St. Paul's Epistles (frequent); the word is also found in Esth. (LXX) viii. 13, Ecclus. xxxvii. 11, Wisd. xvi. 28, 2 Macc. ii. 27, and for other references see Kennedy, *Sources of N.T. Greek*, p. 73, and Grimm-Thayer, *sub v*.—There was very little, if anything, to praise in the administration of Felix, but Tertullus fastened on the fact of his suppression of the bands of robbers who had infested the country, Jos., *B. J.*, ii., 13, 2, *Ant.*, xx., 8, 5, “ipse tamen his omnibus erat nocentior” (Wetstein). His severity and cruelty was so great that he only added fuel to the flame of outrage and sedition, Jos., *Ant.*, xx., 8, 6, *B. J.*, ii., 13, 6, whilst he did not hesitate to employ the Sicarii to get rid of Jonathan the high priest who urged him to be more worthy of his office. In the rule of Felix Schürer sees the turning-point in the drama which opened with the death of Herod and terminated with the bloody conflict of A.D. 70. The uprisings of the people under his predecessors had been isolated and occasional; under him rebellion became permanent. And no wonder when we consider the picture of the public and private life of the man drawn by the hand of the Roman historian, and the fact that



παρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῇ σῇ ἐπικεικίᾳ. 5. εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν, καὶ κινοῦντα στάσιν<sup>1</sup> πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵρέσεως, 6. ὃς καὶ τὸ ἱερὸν ἐπέiraσε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν

<sup>1</sup> The plural *στασεις* for *στασιν* is supported by *MSABE* 13, 40, 61, 68, Vulg., Boh., Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. Blass in *β* text with Gig. adds *οὐ μόνον τῷ γενεῇ ἡμῶν ἀλλὰ σχεδὸν πάσῃ τῇ οἰκουμένῃ*.

trading upon the influence of his infamous brother Pallas he allowed himself a free hand to indulge in every licence and excess, Tac., *Hist.*, v., 9, and *Ann.*, xii., 54, Schürer, *Jewish People*, div. i., vol. ii., p. 177-181, E.T.

Ver. 4. *δεῖ αὐτὴν*, "inuit plura dici potuisse in laudem Felicis," Bengel.—*ἐγκόπτω*, *impedire*, as if Felix was so busy in his reforms that Tertullus would not interrupt him, but see critical note, *cf.* Rom. xv. 22, Gal. v. 7.—*ἐπὶ πλείον*, *cf.* iv. 17, xx. 9; in 2 Tim. ii. 16, iii. 9, with the opposite verb *προκόπτω*.—*συντόμως*: so in classical Greek, with *λέγειν*, *εἰπεῖν*; in Jos., *c. Apion.*, i., 1, 6, with *γράφει* and *διδάσκειν*, see Wetstein on Rom. ix. 28, *cf.* 2 Macc. ii. 31, for the adjective and for the adverb, Prov. xiii. 23, 3 Macc. v. 25; "est hæc communis oratorum promissio" (Blass).—*ἐπικεικίᾳ*: only in Luke and Paul, see 2 Cor. x. 1, "pro tua clementia," Vulgate, derived from *εἴκω*, *cedo*, it properly might be rendered *yieldingness*; equity as opposed to strict law; so Aristotle sets the *ἐπιεικής* against the *ἀκριβοδίκαιος*, *Eth. Nic.*, v., 10, 6. It is often joined with *φιανθρωπία*, *πραότης*. Its archtype and pattern is to be found in God, *cf.* Wisd. xii. 18, 2 Macc. ii. 22, x. 4 R., Ps. lxxxv. 5, and so also in *Psalms of Solomon*, v., 14. The word also occurs, Baruch ii. 27, Song of the Three Children, ver. 19 (Dan., LXX and Theod. iii. 42), where it is used of God, also in Wisd. ii. 19, 3 Macc. iii. 15, vii. 6. For a valuable account of the word see Trench, *Synonyms*, i., p. 176 ff.

Ver. 5. *εὐρόντες γὰρ τὸν ἄνδρα . . . ὃς καὶ . . . ὃν καὶ ἐκρατ.*: on the anacolouthon, Blass, *Gram. des N.G.*, p. 277, Winer-Moulton, xlv., 6 b. Blass remarks that Luke gives no address so carelessly as that of Tertullus, but may not the anacolouthon here be the exact expression of the orator's inceptive? see critical note.—*λοιμόν*: 1 Sam. ii. 12, x. 27, xxv. 17, 25, Ps. i. 1 (plural), 1 Macc. xv. 21; 1 Macc. x. 61, xv. 3 R., *ἄνδρες λοιμοί* (*cf.* Prov. xxiv. 9, xxix. 8 A). So in classical Greek Dem., and in Latin *pestis*, Ter.,

Cic., Sallust. In 1 Macc. x. 6 A, *ἄνδρες παράνομοι* is a further description of "the pestilent fellows" (so 1 Sam. ii. 12, *υἱοὶ λοιμοί* = *ἄνῃρ ὁ παράνομος*, 2 Sam. xvi. 7).—*κινοῦντα στάσιν*, *cf.* Jos., *B. J.*, ii., 9, 4. *κιν. παραχῇν*: not against the Romans but amongst the Jews themselves—such a charge would be specially obnoxious to Felix, who prided himself on keeping order.—*τὴν οἰκ.*: the Roman empire, see on p. 270, *cf.* xvii. 6, and xxi. 28; see addition in *β* text.—*πρωτοστάτην*: the *τε* closely connecting the thought that the prisoner does all this as the leader, etc., literally one who stands in the front rank, so often in classical Greek, in LXX, Job xv. 24, AB.—*τῶν Ναζ.*: "the disciple is not above his Master," and the term is applied as a term of contempt to the followers of Jesus, as it had been to Jesus Himself, Who was stamped in the eyes of the Jews as a false Messiah by His reputed origin from Nazareth, John i. 46, vii. 41, 42; see for the modern employment of the name amongst Jews and Mohammedans Plumptre, *in loco*, and further, Harnack, *History of Dogma*, i., 301, E.T. Blass compares the contemptuous term used by the Greeks, *Χρηστιανοί*, xi. 26.—*αἵρέσεως*, see above on v. 17, all references to the question of law, xxiii. 6, 29, were purposely kept in the background, and stress laid upon all which threatened to destroy the boasted "peace" (Weiss).

Ver. 6. *ἐπέiraσε*: the charge could not be proved, *cf.* xxi. 28, but the verb here used is an aggravation not a modification of the surmise (*ἐνόμιζον*, ver. 29) of the Jews.—*βεβ.*, *cf.* Matt. xii. 5 (*βαῖνον, βηλός*, threshold), Judith ix. 8, 1 Macc. ii. 12, iv. 38, 44, 54, 2 Macc. x. 5, etc., and frequent in LXX, *cf.* *Psalms of Solomon* i. 8, and *βεβηλος* four, *βεβήλωσις* three times.—Probably Tertullus wanted to insinuate that the prisoner was punishable even according to Roman law, see above on xxi. 29; but Trophimus as a Greek and not Paul would have been exposed to the death penalty,



καὶ<sup>1</sup> κατὰ τὸν ἡμέτερον νόμον ἠεληήσαμεν κρίνειν, 7. παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, 8. κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὐ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. 9.<sup>2</sup> συνέθετο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

<sup>1</sup> T.R. καὶ . . . ἐπὶ σε (ver. 8) is supported by E, Vulg., Gic., Syr. P. and H.; Blass retains, R.V. marg. But the whole is omit. by  $\aleph$ ABHLP 61 (many others), Sah., Boh., so Lach., Tisch., W.H., Weiss, Wendt; Alford places in dark brackets. The words, however, have been recently defended by Zöckler, H. Holtzmann, Hilgenfeld, and Belser, following Blass in his two texts. It is possible that the abruptness of ἐκρατήσαμεν may have prompted a desire for additions and completeness, and it is difficult to understand the omission of the disputed words if they were original. If we retain them, παρ' ου refers to Lysias, but not only is it somewhat strange that a professional orator should throw blame upon the Roman chiliarch, but it is also difficult to see how Lysias could in any way bear testimony against Paul in relation to accusations with regard to which he had professed himself ignorant, and after the hearing of which he had concluded that the prisoner had done nothing worthy of death or bonds. Moreover, the omission of any reference on Paul's part to Lysias in ver. 20 raises another difficulty, if Tertullus had appealed to the evidence which the Roman could give (Wendt, 1899). On the other hand the decision of Felix in ver. 22, and the postponement for the arrival of Lysias, have been held to prove the genuineness of the doubtful words. It is possible that there may be some antecedent corruption or abridgment in the text. For further variations see W.H., *Abh.*, p. 100.

<sup>2</sup> συνεπεθετο R.V., W.H., Weiss, Wendt, Blass (instead of συνεθετο), with  $\aleph$ ABEHLP.

to say nothing of the fact that the charge was only one of suspicion. Schürer, *Jewish People*, div. i., vol. ii., p. 74, note, and references in chap. xxi., ver. 29.—ἐκρατήσαμεν: the word could be used "de conatu vel mero vel efficaci," and so Bengel adds "aptum igitur ad calumniam". The orator identifies himself with his clients, and ascribes to the hierarchy the seizing of Paul, as if it was a legal act, whereas it was primarily the action of the mob violence of the people, xxi. 30; frequently used in same sense as here by Matthew and Mark, but not at all by St. John, and only in this passage by Luke, cf. Rev. xx. 2, LXX, Ps. lv., tit., Judg. viii. 12, xvi. 21 (*A. al.*).—καὶ κατὰ . . . ἐπὶ σέ, ver. 8, see critical note, omitted by R.V. in text, retained by Blass and Knabenbauer, so in Vulgate. Zöckler amongst others has recently supported Blass, and for the same reason, viz., because if the words are retained the judge is asked to inquire of Paul, and thus the Apostle becomes a witness as well as a prisoner. But, on the other hand, Paul though still a prisoner is allowed to speak for himself before both Felix and Festus. If the words are retained, παρ' οὗ would refer to Lysias, and this would be in agreement with the

remarks of Felix in ver. 22. Certainly ἐκρατήσαμεν seems very bald without any sequel, and this may have caused the insertion of the words; but the insertion was a bold one, although we can understand that the Jews would have been incensed against Lysias, who had twice protected Paul from their violence. The omission of the words if they formed part of the original text is no doubt difficult to explain.—ἤθελ. κρίνειν, cf. xxi. 31, 36, xxii. 22, xxiii. 12, passages which give us a very different idea of the wishes of the Jews.

Ver. 7. μετὰ π. βίας: another statement directly at variance with the facts, xxi. 32.

Ver. 8. ἀνακ.: not an examination by torture, which could not be legally applied either to Paul or to Lysias as Roman citizens, but in the sense of a judicial investigation—in this sense peculiar to Luke, cf. iv. 9, and Plummer on Luke xxiii. 14, cf. xxv. 26 below. A.V., "by examining of whom thyself," etc., which is quite misleading whether we retain the words omitted above in R.V. or not, because this rendering reads as if Felix was to examine the accusers, whereas the relative pronoun is in the singular, παρ' οὗ.

Ver. 9. συνέθετο: in R.V. συνεπεθε-

10. Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν,  
Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος,<sup>1</sup> εὐθυμό-

<sup>1</sup> εὐθυμοτερον HLP, Chrys. (Meyer); ευθυμως NABE, Vulg., Ath., Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.

"joined in the charge," *cf.* xviii. 10, so in classical Greek; in LXX (Deut. xxxii. 27), Ps. iii. 6 AS, Zach. i. 15, here only in N.T.—*φάσκοντες*, *cf.* xxv. 19, Rom. i. 22, *dictitantes*, but sometimes with the notion of alleging what is untrue, to pretend, *cf.* LXX, Bel and the Dragon, ver. 8. The verb is found elsewhere, Gen. xxvi. 20, 2 Macc. xiv. 27, 32, 3 Macc. iii. 7.

Ver. 10. On the language of the speech see Bethge, p. 229.—This short apology before Felix is not without its traces of Paul's phraseology, *e.g.*, ἐλπίζω ἔχων, ver. 15, with which we may compare Rom. xv. 4, 2 Cor. iii. 12, x. 15, Ephes. ii. 12, 1 Thess. iv. 13, in all of which we have the phrase ἐλπ. ἔχειν (only once elsewhere in N.T., 1 John iii. 3); προσδέχονται in ver. 15, with which we may compare Tit. ii. 13; προσφοράς, ver. 17, *cf.* Rom. xv. 16; δι' ἐτῶν, ver. 17, with Gal. ii. 1 (διὰ with genitive of time, only once elsewhere in N.T., Mark ii. 1), and more especially ἀπρόσκοπον συνείδ., *cf.* 1 Cor. x. 32, Phil. i. 10, and for συνείδησις, see xxiii. 1 (*cf.* Nösgen, *Apostelgeschichte*, p. 54, and Alford, *Acts*, introd., p. 14). Wendt regards the whole speech as a free composition of the author of Acts, and even this view contrasts favourably with what Wendt himself calls the wilful attempts to refer different words and phrases in the speech to various Redactors, see for illustrations of this arbitrariness his note on p. 369 (1899).—νεύσαντος: in N.T., elsewhere only John xiii. 24. Friedrich draws attention to the frequent mention of beckoning, or making signs, as characteristic of Luke's writings, p. 29, *cf.* Luke i. 22 and 62 (διανεύω, ἐννεύω), v. 7 (κατανεύω); Acts xiii. 16, xxvi. 1, xxiv. 10, etc.—Ἐκ πολλῶν ἐτῶν: in view of the constant change of procurators a period of five to seven years would quite justify St. Paul's words. Ewald argued for ten years from the statement, Tac., *Ann.*, xii., 54, that Felix had been joint procurator with Cumanus before he had been appointed sole procurator of Judæa, Samaria, Galilee, Peræa. But no mention is made of this by Jos., *Ant.*, xx., 7, 1. If, however, so it is

argued, Felix had occupied a position of importance in Samaria in the time of the rule of Cumanus without being himself actually joint procurator, this would perhaps account for Jonathan the high priest asking that he might be appointed procurator after the departure of Cumanus (Jos., *Ant.*, xx., 8, 5, B. 7., ii., 12, 6); such a request is difficult to understand unless Jonathan had some ground for supposing that Felix would be acceptable to the Jews. But the description of Tacitus, *l.c.*, is also difficult to understand, since we naturally ask what was the relative rank of Felix and Cumanus? or were there two procuratorial districts? and the statement of Josephus seems clearly to intimate that Felix was first appointed to the province after the deposition of Cumanus, and that he went to Palestine as his successor, B. 7., ii., 12, 6, *cf.* *Ant.*, xx., 8, 5, Schürer, *Jewish People*, div. i., vol. ii., p. 173 ff., and "Felix," Hastings' B.D.—Both Tacitus and Josephus are taken to imply that Felix succeeded Cumanus in 52 A.D. as procurator, *Ann.*, xii., 54, Jos., *Ant.*, xx., 7, 1. But if O. Holtzmann and McGiffert are right in placing St. Paul's imprisonment in Cæsarea in 53-55 A.D., it seems scarcely intelligible that St. Paul should speak of the "many years" of the rule of Felix, unless on the supposition that Tacitus is right and that Felix had ruled in Samaria and Judæa whilst Cumanus had ruled in Galilee. Harnack, *Chron.*, i., 236, following Eusebius, assigns the eleventh year of Claudius, 51 A.D., as the year in which Felix entered upon office, and thinks that a procuratorship lasting from 51-54 might be described in St. Paul's words, but, as Wendt justly points out (1899), the expression πολλὰ ἔτη is much more fitting if spoken some years later. Schürer follows Josephus, *Jewish People*, div. i., vol. ii., p. 173 ff., and so more recently Dr. A. Robertson, "Felix," Hastings' B.D., and Dr. Zahn, *Einleitung*, ii., p. 635 (so also article, *Biblical World*, Nov., 1897), whilst Wendt, p. 58 (1899), would appear to incline to the same view.—But it is to be noted that St. Paul speaks of Felix as κριτής, and in this expres-



τερον τὰ περὶ ἑμαυτοῦ ἀπολογοῦμαι· 11. δυναμένου σου<sup>1</sup> γνῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσω

<sup>1</sup> For γνῶναι NABE, Tisch., W.H., and other authorities in ver. 10 read ἐπι-γνῶναι. η om. with all better authorities, cf. iv. 22. δωδεκα (instead of δεκαδυο) NABE, and other authorities above. εἰς for ἐν NABEH, and other authorities, as above.

sion it may be possible to find a point of reconciliation between the divergencies resulting from a comparison of Josephus and Tacitus. Felix may have held an office during the procuratorship of Cumanus which may have given him some judicial authority, although of course subordinate to the procurator, whilst on the other hand his tenure of such an office may well have prompted Jonathan's request to the emperor that Felix should be sent as procurator (a request upon which both Schürer and Zahn lay such stress). The phrase πῶλλα ἔτη may thus be further extended to include the tenure of this judicial office which Felix held earlier than 52 A.D., see also Turner, "Chronology," Hastings' B.D., i., 418, 419, McGiffert, *Apostolic Age*, p. 358, O. Holtzmann, *Neutest. Zeitgeschichte*, p. 128, Ramsay, *St. Paul*, p. 313, Gilbert, *Student's Life of Paul*, p. 249 ff., 1899.—κριτὴν, see above, p. 480; on the addition δίκαιον, defended by St. Chrysostom (so E, Syr. H.), Blass remarks "continet adulationem quæ Paulum parum deceat, quidquid dicit Chrysostomus".—τῷ ἔθνει τοῦτω: St. Paul is speaking of the Jews as a nation in their political relationship, in addressing a Roman governor, not as God's people, λαός.—εὐθυμότερον: adverb only here in N.T., not in LXX, but in classical Greek, for the adjective see xxvii. 36 (2 Macc. xi. 26), and the verb εὐθυμεῖν, ver. 22.—St. Paul also begins with a *captatio benevolentiae*, but one which contains nothing but the strict truth; he might fairly appeal to the judicial experience of Felix for the due understanding of his case.—τὰ περὶ ἑμαυτοῦ: for the phrase τὰ περὶ τίνος as characteristic of St. Luke, three times in Gospel, eight times in Acts (six times in St. Paul's Epistles and not in other Gospels, except Mark v. 27, R.V.), cf. Hawkins, *Horæ Synopticæ*, p. 38, Friedrich, p. 10 (so Lekebusch and Zeller).—ἀπολογοῦμαι: only in Luke and Paul, Luke xii. 11, xxi. 14, Acts xix. 33, xxv. 8, xxvi. 1, 2, 24; Rom. ii. 15, 2 Cor. xii. 19, each time in Acts, except xix. 38, with

reference to Paul: R.V. "I make my defence"; see Grimm-Thayer, *sub v.*, for the construction of the verb, in classical Greek as here, Thuc., iii., 62, Plat., *Phædo*, 69 D. In LXX, cf. Jer. xii. 1, 2 Macc. xiii. 26.

Ver. 11. δυν. σου γνῶναι: "seeing that thou canst take knowledge" (ἐπιγ.), R.V., the shortness of the time would enable Felix to gain accurate knowledge of the events which had transpired, and the Apostle may also imply that the time was too short for exciting a multitude to sedition.—οὐ πλείους εἰσὶ μοι ἡμ. ἢ δεκαδύο: on οὐ πλείους see ver. 1 and critical note.—The number is evidently not a mere round number, as Overbeck thinks, but indicates that Paul laid stress upon the shortness of the period, and would not have included incomplete days in his reckoning. It is not necessary therefore to include the day of the arrival in Jerusalem (ἀφ' ἧς points to the day as something past, Bethge), or the day of the present trial; probably the arrival in Jerusalem was in the evening, as it is not until the next day that Paul seeks out James (Wendt). The first day of the twelve would therefore be the entry in to James, the second the commencement of the Nazirite vow, the sixth that of the apprehension of Paul towards the close of the seven days, xxi. 27; the seventh the day before the Sanhedrim, the eighth the information of the plot and (in the evening) Paul's start for Cæsarea, the ninth the arrival in Cæsarea; and, reckoning from the ninth five days inclusively, the day of the speech of Tertullus before Felix would be the thirteenth day, i.e., twelve full days; cf. xx. 6, where in the seven days are reckoned the day of arrival and the day of departure (Wendt, *in loco*). Meyer on the other hand reckons the day of St. Paul's arrival in Jerusalem as the first day, and the five days of xxiv. 1 from his departure from Jerusalem for Cæsarea. For other modes of reckoning see Wendt's note, Farrar, *St. Paul*, ii., 338, Alford, Rendall, and Lumby, *in loco*. Weiss points out that it is simplest to add the seven days of xxi. 27 and the



ἐν Ἱερουσαλὴμ · 12. καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινὰ διαλεγόμενον ἢ <sup>1</sup> ἐπισύστασιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν · 13.<sup>2</sup> οὔτε παραστήσαι με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου. 14. ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρώῳ Θεῷ, πιστεῦων πᾶσι

<sup>1</sup> For ἐπισύστασιν HLP, Chrys. (Meyer), NABE 13, 40, and other authorities as above read ἐπιστάσιν.

<sup>2</sup> For οὔτε NB 61 read οὐδε; R.V. with other authorities as above, but not Hilgenfeld. For νῦν NAB read νυνί, so Tisch., W.H., Weiss, Blass, Hilgenfeld.

five days of xxiv. 1, but we cannot by any means be sure that xxi. 27 implies a space of full seven days: "varie numerum computant; sed simplicissimum est sine dubio, e septem diebus, xxi. 27, et quinque, xxiv. 1, eum colligere," so Blass, but see his note on the passage.—προσκυνήσων, cf. xx. 16, the purpose was in itself an answer to each accusation—reverence not insurrection, conformity not heresy, worship not profanity. "To worship I came, so far was I from raising sedition," Chrys. There were other reasons no doubt for St. Paul's journey, as he himself states, ver. 17, cf. Rom. xv. 25, but he naturally places first the reason which would be a defence in the procurator's eyes. Overbeck and Wendt contend that the statement is not genuine, and that it is placed by the author of Acts in St. Paul's mouth, but see on the other hand Weiss, *in loco*. It seems quite captious to demand that Paul should explain to the procurator all the reasons for his journey, or that the fact that he came to worship should exclude the fact that he also came to offer alms.

Ver. 12. οὔτε ἐν τῷ ἱερῷ . . . οὔτε . . . οὔτε: step by step he refutes the charge.—οὔτε εὐρόν, cf. ver. 5, εὐρόντες, a flat denial to the allegation of Tertullus; R.V. reads more plainly: both acts, the disputing and the exciting a tumult, are denied with reference to the Temple, the synagogue, the city. In διαλ. there would have been nothing censurable, but even from this the Apostle had refrained.—ἢ ἐπισύστασιν ποι. ὄχ.: R.V. reads ἐπίστασιν; the Apostle had been accused as κινεῶντα στάσεις, ver. 5; here is his answer to the charge, they had not found him "stirring up a crowd," R.V. This rendering however seems to make ἐπίστασις almost = ἐπισύστασις, a stronger word, cf. Numb. xxvi. 9, 1 Esdras v. 73, conjuratio. In 2 Macc. vi. 3 we have ἐπίστασις τῆς κακίας, incursio

malorum, Vulgate, but its meaning here would seem to be rather *concursum*, in the sense of a concourse, an assembly, not an onset or attack; and the phrase expresses that the Apostle had not been guilty of even the least disturbance; not even of causing the assembling of a crowd (see Wendt and Weiss, *in loco*), "aut concursum facientem turbæ," Vulgate.—In 2 Cor. xi. 28 it is possible that ἐπισύστασις may be used of the presence of a multitude, almost like ἐπίστασις, see Grimm-Thayer.—συναγωγαῖς: plural, because so many in Jerusalem, cf. vi. 9.—κατὰ τὴν πόλιν: Alford renders "up and down the streets," cf. Luke viii. 39, xv. 14.

Ver. 13. οὔτε: οὐδέ, R.V. (so Blass, Gram., p. 260, Simcox, Z. N. T., p. 165); the Apostle after denying the specific charges made against him in Jerusalem, now proceeds further to a general denial of the charge that he had been an agitator amongst the Jews throughout the empire.—παραστήσαι: *argumentis probare*, only here in N.T. in this sense, but in classical Greek, Philo, Jos., Epictet.—νῦν, see critical note.

Ver. 14. ὁμολ.: "verbum forense idemque sacrum," Bengel. "Unum crimen confitetur," viz., that of belonging to the sect of the Nazarenes, "sed crimen non esse docet"—κατὰ τὴν ὁδὸν ἣν λέγ. αἵρεσιν: "according to the way which they call a sect," R.V. For ὁδὸν see ix. 2, and for the reading in β text critical note. αἵρεσιν: a word of neutral significance, which Tertullus had used in a bad sense. For St. Paul Christianity was not αἵρεσις, a separation from the Jewish religion, but was rather πλήρωσις, cf. xiii. 32.—τῷ πατρ. Θεῷ, cf. xxii. 3. The Apostle may have used the expression here as a classical one which the Roman might appreciate, cf. θεοὶ πατρῷοι, Thuc., ii., 71; Æn., ix., 247, and instances in Wetstein. (On the distinctions between πατρώος and πατρι-

τοῖς κατὰ τὸν νόμον καὶ<sup>1</sup> ἐν τοῖς προφήταις γεγραμμένοις, 15. ἔλπιδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσσεσθαι<sup>2</sup> νεκρῶν, δικαίων τε καὶ ἀδίκων. 16. ἐν τούτῳ<sup>3</sup> δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς

<sup>1</sup> After καὶ ἡ\*BE read τοὺς ἐν, so Tisch., W.H., R.V., Weiss, Wendt, Hilg.; Blass in β text follows T.R. (Steph.) and omits ἐν. (On the force of κατὰ and ἐν see Wendt (1899), *in loco*.)

<sup>2</sup> After ἐσσεσθαι, νεκρῶν is om. by ἡABC 13, 40, 61, 68, Vulg., Sah. Boh., Arm., Chrys., Tisch., W.H., R.V., Weiss, Wendt, Blass (but retained by Hilg.).

<sup>3</sup> καὶ (for δὲ) ἡABCEL, Vulg., Syr. P. and H., Sah., Aeth., R.V., and other authorities as in ver. 15.

κόσ, Gal. i. 14, see Syn., Grimm-Thayer.) Moreover St. Paul could appeal to the fact that liberty had been given to the Jews by the Romans themselves to worship the God of their fathers (see Alford's note, *in loco*).—λατρεύω: "so serve I," R.V., see on vii. 42; if it is true that the word always describes a divine service like λατρεία, and that this idea appears to spring from the conception of complete devotion of powers to a master which lies in the root of the word (Westcott), no verb could more appropriately describe the service of one who called himself δοῦλος of God and of Christ.—πᾶσι τοῖς κατὰ τὸν ν. κ.τ.λ.: "all things which are according to the law," R.V., "iterum refutat Tertullum, ver. 6," Bengel; "and which are written in the prophets," R.V. The mention of the prophets as well as of the law shows that a reference to the Messianic hopes is intended.

Ver. 15. ἔλπιδα ἔχων, cf. xxiii. 6: St. Paul speaks of the hope as a present possession, "*habens id plus quam προσδ. expectant*," Bengel; in LXX very frequent with ἐπὶ, but for εἰς cf. Isa. li. 5, Ps. cxviii. 114 S<sup>1</sup>, so here, a hope supporting itself upon God.—καὶ αὐτοὶ οὗτοι: the Apostle makes no distinction between Sadducees and Pharisees, but regards the Jews who were present as representing the nation.—προσδ., xxiii. 21, cf. St. Paul's words in Tit. ii. 13, Gal. v. 5.—μέλλειν ἔσσεσθαι, see above on xi. 28, and cf. xxvii. 10, future infinitive with μέλλειν only in this one phrase in N.T.—ἀνάστασιν . . . δικ. τε καὶ ἀδίκων: the belief was firmly held in all circles where the teaching of the Pharisees prevailed. But was this belief a belief in the resurrection of Israelites only? Was it a belief in the resurrection of the righteous only? The book of Daniel plainly implies a resurrection of the just and the unjust, xii. 2, but we cannot say that this became the prevailing

belief, e.g., in *Psalms of Solomon*, although iii. 16 may probably be based upon the passage in Daniel, yet in ver. 13 there is no thought of the resurrection of the sinner (cf. 2 Macc. vii. 14, σοὶ μὲν γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται, addressed to Antiochus Epiphanes). So Josephus, in giving an account of the ordinary Pharisaic doctrine, speaks only of the virtuous reviving and living again, *Ant.*, xviii., 1, 3. So too in the Talmudic literature the resurrection of the dead is a privilege of Israel, and of righteous Israelites only—there is no resurrection of the heathen. On the other hand there are passages in the Book of Enoch where a resurrection of all Israelites is spoken of, cf. xxii., with the exception of one class of sinners, i.-xxxvi., xxxvii.-lxx., lxxxiii.-xc., Apocalypse of Baruch l.-li. 6, but in Enoch xli.-liv. we have a resurrection of the righteous Israelites only, cf. Apoc. of Baruch xxx. 1 (cf. with this verse in Acts). See further Charles, *Book of Enoch*, pp. 139, 262, and *Apocalypse of Baruch*, i.e., *Psalms of Solomon*, Ryle and James, *Introd.*, li., pp. 37, 38, Schürer, *Jewish People*, div. ii., vol. ii., p. 179, Weber, *Jüdische Theol.*, p. 390 ff. (1897). Enoch xci.-civ. is placed by Charles at 104-95 B.C., and Baruch xxx. is ascribed to B<sup>3</sup>, written after the destruction of Jerusalem.

Ver. 16. ἐν τούτῳ: "herein" is rather ambiguous, A. and R.V.; the expression may be used as = *propterea*, as the result of the confession of faith in vv. 14, 15, cf. John xvi. 30 (Xen., Cyr., i., 3, 14). Rendall takes it = *meanwhile* (so apparently Wetstein), sc. χρόνῳ, i.e., in this earthly life; "hanc spem dum habeo," Bengel. If we read καὶ, not δὲ, perhaps best explained "non minus quam illi," Blass, "I also exercise myself," R.V., ἀσκῶ, cf. 2 Macc. xv. 4; ἀσκησις, 4 Macc. xiii. 22; ἀσκητής, 4 Macc. xii. 11; so in classical Greek, *laborare, studere*, Soph., *Elect.*, 1024.—ἀπρόσκοπον: only by Paul



ἀνθρώπους διαπαντός. 17. δι' ἐτῶν δὲ πλείονων<sup>1</sup> παρεγενόμην  
ἐλεημοσύνας ποιήσω· εἰς τὸ ἔθνος μου καὶ προσφοράς· 18.<sup>2</sup> ἐν  
οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ

<sup>1</sup> R.V. transposes *παρεγ.*, placing it after *μου*, with *℣<sup>s</sup>BC*, Tisch., W.H., Weiss, Blass (but not Hilg.), who places it after *προσφοράς*; A omits.

<sup>2</sup> *ἐν οἷς* HLP, so Blass, but *ἐν αἷς* *℣<sup>s</sup>ABCE*, Blass in *β* text, Tisch., W.H., R.V., Weiss, Wendt, Hilg. *οἷς* may have been changed into *αἷς* on account of the immediately preceding *προσφοράς*; but the fem. may also have been changed into *οἷς*, because no definite reference is made to offerings in xxi. 27, where the tumult took place, and the expression *ἐν οἷς* would express a more general reference to ver. 17. See note below, and also Winer-Schmiedel, pp. 193, 228; Wendt (1899), note, *in loco*.

in N. T., *cf.* 1 Cor. x. 32, where used actively, and *cf.* Eccclus. xxxii. (xxxv.) 21, 3 Macc. iii. 8. In Phil. i. 10 Lightfoot points out that the word may be taken either transitively or intransitively, although he prefers the latter. Mr. Page in his note on the word in this passage commends A.V. "void of offence" as including the two images, not offending, upright, *ἀπροσ. πρὸς τὸν Θεόν*; not causing offence, *ἀπροσ. πρὸς τοὺς ἀνθρώπους*. "*Ad Deum et homines congruit quod sequitur eleemosynas et oblationes*," Bengel.—*διὰ παντός*, see Plummer on Luke xxiv. 53, *cf.* Acts ii. 25, x. 2, Matt. xviii. 10, Mark v. 5, Heb. ii. 15, emphatic here at the end of sentence, implying that the Apostle's whole aim in life should free him from the suspicion of such charges as had been brought against him.

Ver. 17. *πλείονων*: "many," R.V., but margin, "some," so Rendall: if xviii. 22 refers to a visit to Jerusalem (see note) at the close of the Apostle's second missionary journey, the number expressed by *πλείονων* would not exceed four or five.—*ἐλεημοσύνας ποιήσω*, see above on collection for the Saints at Jerusalem. *ἐλεη.*: not elsewhere used by Paul, who speaks of *κοινωνία, διακονία εἰς τοὺς ἁγίους*, see on x. 2.—*παρεγενόμην*, Lucan, but *cf.* also 1 Cor. xvi. 3, for the word again used by St. Paul.—*εἰς τὸ ἔθνος μου*: quite natural for St. Paul to speak thus of the Jewish nation, for the Jewish-Christian Church naturally consisted of Jews, *cf.* Rom. ix. 3. For this allusion in Acts to the great work of the collection, and its evidential value, as corroborating the notices in the Epistles, see above on p. 422, and Paley, *H.P.*, chap. ii., 1. On this use of *εἰς* *cf.* 1 Cor. xvi. 1, 2 Cor. viii. 4, ix. 1, 13, Rom. xv. 26, and see Deissmann, *Bibelstudien*, p. 113.—*καὶ προσφοράς*:

no mention is made of offerings as part of the purpose of St. Paul's visit to Jerusalem, but we know that he came up to Jerusalem to worship, ver. 11, and to be present at the Feast of Pentecost, xx. 16, and even if he did not present some offering in connection with that Feast (a thank-offering as Bethge supposes), Dr. Hort's view may well commend itself that the Apostle wished to make some offering on his own account, or it may be a solemn peace-offering in connection with the Gentile contribution for the Jewish Christians, and its acceptance, see on xxi. 26, and also Weiss, *in loco*. The position of *προσφ.* seems against the supposition that we can take it simply with *ἐλεη.*, and in combination with it, as if both words referred to the collection for the Saints. Jüngst would omit the words *καὶ προσφ. . . . ἱερῷ* altogether, whilst even Hilgenfeld regards vv. 17-21 as an addition of his "Author to Theophilus".

Ver. 18. *ἐν οἷς*, see critical note. If we read *ἐν αἷς* = "amidst which," R.V., "in presenting which," margin, with reference to *προσφοράς*, including not only the offerings in connection with the Apostle's association of himself with the poor men in the Nazirite vow, but also offerings such as those referred to in ver. 17. *ἐν οἷς* = *inter quæ* (Winer-Schmiedel, pp. 193, 228), *i.e.*, in reference to these matters generally, *cf.* xxvi. 12.—*εὗρον*, *cf.* ver. 5: "they found me," indeed, as they have said, but *οὐ μετὰ ὄχλου κ.τ.λ.*; a direct answer to the charge of profaning the Temple: he had gone there for worship and sacrifice, "then how did I profane it?" Chrys., *Hom.*, L.—*ἡγνισμένον*: the expression is generally taken to refer to the offerings involved in the association with the vow, xxi. 26, but it may also include other acts of worship and purification in the Temple.



θορύβου, τινὲς<sup>1</sup> ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19. οὗς ἔδει ἐπὶ σοῦ  
παρεῖναι καὶ κατηγορεῖν εἰ τι ἔχοιεν πρὸς με. 20. ἡ αὐτοὶ οὗτοι  
εἰπάτωσαν,<sup>2</sup> εἰ τι εὖρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνε-  
δρίου· 21. ἡ περὶ μᾶς ταύτης φωνῆς, ἥς<sup>3</sup> ἔκραξα ἑσπῶς ἐν αὐτοῖς,  
Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον<sup>4</sup> ὑφ' ὑμῶν.

<sup>1</sup> After τινες NABCE 13, 40, 61, Sah., Boh., Syr. H.; Tisch., W.H., Weiss, R.V., Wendt [Blass] add δε; omitted by HLP.

<sup>2</sup> Instead of τι εὖρ. W.H., R.V., Blass, Weiss, Wendt, T.R. has εἰ τι εὖρ. with very slight attestation; cf. ver. 19. ἐν ἐμοὶ om. NAB 13, 40, 61, Tisch., W.H., R.V., Weiss, Wendt, Blass, but not Hilg.

<sup>3</sup> For ἔκραξα (Lach., Hilgenfeld) the form ἐκεκραξα is found in NABC 13, 40, 61, Chrys., Tisch.; W.H., Blass, Weiss; redupl. form only here in N.T., but often in LXX; see Winer-Schmiedel, p. 104.

<sup>4</sup> Instead of υφ' ABC 13, 40, 61, Syr. Pesh., Aethutr. read ἐφ', so Tisch., W.H., R.V., Weiss, Wendt, Blass in β; υφ' is supported by NEHLP, Chrys. (so Vulg., Gic., Boh., Syr. H., a vobis, and Hilg.).

—τινὲς: in A.V. the word is simply referred to εὖρον and there is no difficulty; but if we insert δέ after it (see critical note). R.V. renders "but *there were* certain Jews from Asia," etc. The sentence breaks off, and the speaker makes no direct reference to xxi. 27, but implies that these Asiatic Jews should have been present to accuse him if they had any accusation to make—their absence was in the prisoner's favour; "the passage as it stands (*i.e.*, with this break) is instinct with life, and seems to exhibit the abruptness so characteristic of the Pauline Epistles," cf. xxvi. 9, see Page's note *in loco*. Others take δέ though less forcibly as more strictly in opposition to the preceding words, meaning that his accusers had not found him as they alleged, and as Tertullus alleged, ver. 5, but that certain Jews of Asia had found him. Hackett retains δέ, and sees in the words a retort of the charge of riot upon the true authors of it: "but certain Jews from Asia"—it is they who excited a tumult, not I; the verb could be omitted, a true picture of the Apostle's earnestness, because so readily suggested from θορύβου, but this interpretation seems hardly borne out by the context.

Ver. 19. ἔδει without ἄν, cf. Luke xi. 42, xv. 32; on the force of this imperfect, see Burton, p. 14, Winer-Moulton, xli. 2.—εἰ τι ἔχοιεν πρὸς με: the optative of subjective possibility, representing the subjective view of the agent—if they had anything against me (in their own belief), Winer-Moulton, xli. b 2, Viteau, *Le Grec du N. T.*, p. 111 (1893), Burton,

p. 106.—κατηγορεῖν: "to make accusation," R.V., cf. ver. 2.

Ver. 20. ἡ αὐτοὶ οὗτοι: "quandoquidem absunt illi, hi dicant," Blass; as the Jews from Asia are not present as accusers, he appeals to those Jews who are—he cannot demand speech from the absent, but he claims it from the present (Weiss): "or else let these men themselves say," R.V., since they are the only accusers present. Kuinoel refers the words to the Sadducees, and thinks this proved from the next verse, but the context does not require this reference, nor can the words be referred with Ewald to the Asiatic Jews, since στάντος μου ἐπὶ τοῦ συν. is against such an interpretation.—τι, see critical note.

Ver. 21. ἡ = ἄλλο ἢ after ἀδίκημα (Rendall); St. Paul, of course, uses the word (ἀδίκημα) of his accusers. St. Paul is taken by some to speak ironically . . . strange ἀδίκημα, a question of belief with regard to which the Jews themselves were at variance, and which the procurator would regard as an idle contention! Weiss renders "or let them say, if in other respects they have found nothing wrong, concerning this one utterance," etc.—"in what respect they regard it as an ἀδίκημα," supplying εἰπάτωσαν from the previous verse. On the whole verse see further Blass, *Gram.*, p. 168, Winer-Schmiedel, p. 187; and also p. 225 on ἥς ἔκραξα—ἥς probably not for ἥ (cf. Matt. xxvii. 50), but here φωνή is used in the sense of a loud cry, so that the construction resolves itself into φωνὴν κρᾶζειν, cf. Rev. vi. 10, v. l. (and for the expression in LXX.

22.<sup>1</sup> Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοῦς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσονται τὰ καθ' ὑμᾶς. 23. διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν<sup>2</sup> ἢ προσέρχεσθαι αὐτῷ.

24. Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ<sup>3</sup> γυναικὶ αὐτοῦ οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ

<sup>1</sup> The words ακουσας δε ταυτα om.; ανεβαλ. δε αυτ. ο φ. with  $\aleph$ ABCE, Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> η προσερχ. om.  $\aleph$ ABCE 13, 61, Vulg., Syr. P. and H., Boh., Arm., Tisch., R.V., and other authorities in ver. 22.

<sup>3</sup> Instead of T.R. BC<sup>2</sup> 36, Syr. H. mg., Tisch., W.H., R.V., Weiss [Blass] have τη ιδιᾳ γυν. (om. αυτου). T.R. as  $\aleph^*$ E, τη γυναικι in C<sup>\*</sup>HLP (Meyer, Hilgenfeld);  $\aleph^*$ A, 13, 18, 6, have τη ιδ. γυν. αυτου. At the beginning of verse Blass in  $\beta$  text after ημ. τινας reads Δρουσιλλα η γυνη του Φηλικος ουσα Ιουδαια ηρωτα ιδειν τον Παυλον και ακουσαι τον λογον. βουλομενος ουν το ικανον ποιησαι αυτη (Cassiod. Compl., p. 205 (1402, Mign.) and Syr. H. mg.).

Isa. vi. 4). Farrar, *St. Paul*, ii., 328, thinks that he sees in this utterance some compunction on St. Paul's part for his action in dividing the Sanhedrim, and for the tumult he had caused, but see above, p. 467.

Ver. 22. ἀνεβάλετο: *ampliavit eos*, a technical expression, only here in N. T., the judges were wont to say *Amplius* in cases where it was not possible to pass at once a judgment of condemnation or acquittal before further inquiry, Cic., *In Verr.*, i., 29.—ἀκριβ.: "having more exact knowledge concerning the Way" than to be deceived by the misrepresentation of the Jews; he may have learnt some details of the Christian sect during his years of office from his wife Drusilla, or possibly during his residence in Cæsarea, where there was a Christian community and the home of Philip the Evangelist, and where Cornelius had been converted. This knowledge, the writer indicates, was the real reason: the reason which Felix alleged was that he required the evidence of Lysias in person. Wendt, Zöckler, Bethge, Nösgen take the words to mean that the address of Paul had offended Felix's more accurate knowledge, and on this account he put off any decision. On the comparative see Blass, *Gram.*, p. 139.—τὰ περὶ: characteristic of Luke and Paul, see p. 481.—διαγ. τὰ καθ' ὑμᾶς: "I will determine your matter," R.V., cf. xxv. 21, and see above on xxiii. 15. τὰ καθ' ὑμᾶς: probably refers to both accusers and accused. On τὰ before κατὰ characteristic of

Luke see instance in Moulton and Geden, and Hawkins, *Horæ Synopticæ*, p. 38.

Ver. 23. τηρεῖσθαι: that he should he kept in charge as a prisoner; not middle as in A.V.—ἔχειν τε ἄνεσιν: "and should have indulgence," R.V., not "liberty," A.V., word only elsewhere in Paul in N.T., 2 Cor. ii. 13, vii. 5, viii. 13, 2 Thess. i. 7, cf. also Ecclus. xxvi. 10, 1 Esd. iv. 62. From ver. 27 it appears that the prisoner was still bound, but the indulgence involved a *custodia liberior*, and extended to food, and the visits of friends, and remission from the severer form of custody, cf. Jos., *Ant.*, xviii., 6, 7, 10, where Agrippa has similar indulgence in his imprisonment at Rome, but is still chained.—μηδένα κωλύειν τῶν ἰδίων, cf. iv. 23, Luke, Aristarchus, perhaps Trophimus, cf. Jos., *Ant.*, xviii., u. s., for the same indulgence; change of subject to centurion in κωλύειν.—ὑπηρετεῖν, xiii. 36, xx. 34.

Ver. 24. Δρουσίλλη: of the three daughters of Agrippa I. Drusilla was the youngest, her sisters being Bernice (see below) and Mariamne. Married, when about fourteen, to Azizus king of Emeza, she had been seduced from her husband by Felix, who had employed for his evil purpose a certain impostor and magician, Simon by name, Jos., *Ant.*, xx., 7, 2. The account in Josephus implies that she was unhappy in her marriage with Azizus, and asserts that she was exposed on account of her beauty to the envious ill-treatment of her sister Bernice. She married Felix ("trium reginarum mari-



ἤκουσεν αὐτοῦ περὶ τῆς εἰς <sup>1</sup> Χριστὸν πίστεως. 25. διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος <sup>2</sup> τοῦ μέλλοντος ἔσσεσθαι, ἔμβοσος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε· 26. ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, <sup>3</sup> ὅπως

<sup>1</sup> After Χριστον  $\aleph^*$ BEL 61, Vulg., Gig., Boh., Syr. H., Chrys. add ἰησουν, so Tisch., W.H., R.V., Weiss, Wendt, but *om.* by Blass in  $\beta$  text, so by Meyer.

<sup>2</sup> C 15, 31, 40, 180, Arm., Chrys. read του μελλ. κριματος, but text retained as in T.R. by all edd. εἰσεσθαι *om.*  $\aleph^*$ ABCE, W.H., R.V., Blass. Instead of text Blass in  $\beta$ , so Hilg. with E. Gig., Vulg. (Cassiod.) read καιρω δε επιτηδειψ μετακαλεσομαι σε.

<sup>3</sup> ὅπως λυση αυτον *om.*  $\aleph^*$ ABCE, Vulg., Syr. P. and H., Arm., Aethro., Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilgenfeld. After μεταπεμπ. Gig. adds "secrete," but not Blass in  $\beta$ . Instead of χαριτας  $\aleph^*$ ABC 13, 61, Vulg., Syr. P. and H., Boh. read χαριτα, so Tisch., and authorities as above (see note below). χαριν  $\aleph^*$ EL.

tus," as Suetonius calls him, *Claud.*, 28), and her son by him, Agrippa by name, perished under Titus in an eruption of Vesuvius, Jos., *u. s.* It has been sometimes thought that his mother perished with him, but probably the words *σὺν τῇ γυναικί* in Josephus refer not to Drusilla, but to the wife of Agrippa (so Schürer); "Herod" (Headlam), Hastings' B.D., *The Herods* (Farrar), p. 192 ff.—τῇ γυν. αὐτοῦ, see critical note, the addition of ἰδιᾶ before γυν. (*omit. αὐτοῦ*) perhaps to emphasise that Drusilla, though a Jewess, was the wife of Felix, or it may point to the private and informal character of the interview, due to the request of Drusilla. Possibly both ἰδιᾶ and αὐτοῦ were additions to intimate that Drusilla was really the wife of Felix, but the article before γυναικί would have been sufficient to indicate this.—οὔση Ἰουδαία, *cf.*  $\beta$  text, which states how Felix acted thus to gratify Drusilla, who as a Jewess wished to hear Paul, as her brother Agrippa afterwards, *cf.* xxv. 22, see Knabenbauer, *in loco*.—μετεπέμψατο, see on x. 5.—Χριστὸν, see critical note.

Ver. 25. περὶ δικαί.: Paul does not gratify the curiosity of Felix and Drusilla, but goes straight to the enforcement of those great moral conditions without which, both for Jew and Greek, what he had to say of the Messiahship of Jesus was unintelligible; how grievously Felix had failed in righteousness the events of his period of government proved, *cf.* Tac., *Ann.*, xii., 54, "cuncta malefacta sibi impune ratus," through the evil influence of Pallas, Tac., *Hist.*, v., 9.—ἐγκρατ.: R.V. margin "self-control,"

Latin, *temperantia*, Vulgate, *castitate*. The presence of Drusilla by his side was in itself a proof how Felix had failed in this virtue also, ἐγκρ. being specially applicable to continence from sensual pleasures (Wetstein); opposed to it is ἀκρασία, 1 Cor. vii. 5 (= ἀκράτεια), "incontinence," Arist., *Eth.*, vii., 4, 2. In N.T., Gal. v. 23, 2 Pet. i. 6 (*bis*), *cf.* Tit. i. 8. The word is found in Ecclesiast. xviii. 15 S, 30, 4 Macc. v. 34. St. Paul gives a double proof of his courage in reasoning thus not only before Felix but before his wife, for like another Herodias her resentment was to be feared.—τοῦ κρίματος τοῦ μέλλ.: "the judgment to come," R.V., preserving the force of the article omitted in all E.V. except Rhem.: "ubi etiam illi, qui nunc iudices sedent, judicandi erunt" (Wetstein).—ἐμφ. γεν., see on x. 4, *cf.* the attitude of Antipas with regard to the Baptist, Mark vi. 30.—Τὸ νῦν ἔχον, *cf.* Tob. vii. 11 (B<sup>1</sup> ἔχων), and for instances in Greek writers see Wetstein.—καιρὸν δὲ μεταλ., *cf.* Polyb., ii., 16, 15. μεταλαβόντες καιρ. ἀρμόττοντα (Alford, Blass). So far as we know, no more convenient season ever came, see reading in  $\beta$  text.

Ver. 26. ἅμα δὲ καὶ ἐλπ.: connected by some with ἀπεκ. (*cf.* xxiii. 25), so Weiss, Wendt, Hackett; others punctuate as W.H., R.V., and render it as a finite verb.—ἐπι.: on the construction with ἐλπίζειν see Simcox, *Language of the N.T.*, p. 121, and Blass, *in loco*: Luke xxiv. 31, 2 Cor. i. 13, xiii. 6, Philem. ver. 22 (not in Attic Greek).—On ἅμα *cf.* Blass, *Gram.*, p. 247, Col. iv. 3, Philem. ver. 22, 1 Tim. v. 13. ἅμα καὶ: only in Luke and Paul; on its use



λίσση αὐτόν· διδὲ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.  
27. Διαιτίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φήλιξ Πόρκιον

by them see further Viteau, *Le Grec du N.T.*, p. 187 (1893). —  *χρήματα*: the mention of "alms," ver. 17, had perhaps suggested the thought that Paul was in a position to purchase his freedom with money, and it was also evident to Felix that the prisoner was not without personal friends, ver. 23. Spitta, *Apostelgeschichte*, p. 280, points to ver. 17, and to the fact that Felix could not be unaware that Paul was a man of wide influence and supported by many friends, as a sufficient answer to the supposed improbability urged by Pfeiderer that Felix could hope for money from a poor tent-maker and missionary. Spitta thinks that *Philippians* may have been written from Cæsarea, and that therefore (Phil. iv. 10) Felix had double cause to suppose that the poor missionary had command of money; but without endorsing this view as to the place of writing of *Philippians*, it may be suggested that St. Paul's friends at Philippi might have helped to provide financial help for the expenses of his trial: Lydia, *e.g.*, was not only ready with large-hearted hospitality, but her trade in itself required a considerable capital: see on the other hand the view of Ramsay, *St. Paul*, p. 312. It is urged, moreover, that a poor man would never have received such attention or aroused such interest. But St. Luke himself has told us how Herod desired to see the Son of Man, Who had not where to lay His head, and the same feeling which prompted Herod, the feeling of curiosity, the hope perhaps of seeing some new thing, may have prompted the desire of an Agrippa or a Drusilla to see and to hear Paul.—*ἐλπίζ.* . . . *δοθ.*: "sic thesaurum evangelii omisit infelix Felix," Bengel. When Overbeck expresses surprise that Felix did not deliver Paul to the Jews for money, he forgets that Paul's Roman citizenship would make such an action much more dangerous than his detention.—*διδὲ καὶ*: characteristic of Luke and Paul, and common to Luke's Gospel and Acts, *cf.* Luke i. 35, Acts x. 29, Rom. iv. 22, xv. 22, 2 Cor. i. 20, iv. 13, v. 9, Phil. ii. 9, only twice elsewhere in N.T., Heb. xi. 12, xiii. 12; "ut illiceret eum ad se pecunia temptandum," Blass, *Knabenbauer*.—*πυκνότερον*, *cf.* Luke v. 33, 1 Tim. v. 23; and LXX, Esther viii. 13, 2 Macc. viii. 8, 3 Macc. iv. 12. The comparative here is "verus comparativus": *quo sapius*, Blass. Nothing

could more plainly show the corruption of the Roman government than the conduct of Felix in face of the law: "Lex Julia de repetundis præcepit, ne quis ob hominem in vincula publice conjiciendum, vinciendum, vincirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum, absolvendum . . . aliquid acceperit," *Digest.*, xl., 11, 3 (Wetstein); see further on ver. 3.—*ὠμίλει*: only in Luke, see above xx. 11; imperfect denoting frequent occurrence.

Ver. 27. *διαιτίας δὲ πληρ.*: on the question of chronology see below, *cf.* xx. 30, and for *τριαετία*, xx. 31; on *διαιτία* in inscriptions see two instances in Deissmann, *Neue Bibelstudien*, p. 86. *πληρ.*: perhaps indicating that two full years are meant. Weizsäcker throws doubt upon the historical character of this imprisonment, and thinks that the episode is merely introduced by the writer of Acts, who in his ignorance of the name of the procurator doubles the incident before Felix and Festus; but Wendt declines to value so lightly the definite notices and accounts in Acts, and adds that the delay of the trial under a procurator devoid of a sense of duty was no improbable event. The recall of Felix has been assigned to very varying dates, Lightfoot naming 60, Wendt (1899) 61, Schürer, at the earliest 58, at the latest 61, probably 60, Ramsay 59, whilst McGiffert, following the Chronology recently advocated by O. Holtzmann (with a few earlier writers), places it as early as 55 (Harnack 55-56, following Eusebius, whilst Blass has also defended the Eusebian date). Both McGiffert and Holtzmann fix upon 55 because before the end of this year Pallas, the brother of Felix, was in disgrace; and yet, according to Josephus, Felix escaped the accusations brought against him by shielding himself behind his brother Pallas, whom Nero was then holding in special honour, Jos., *Ant.*, xx., 8, 9, Tac., *Ann.*, xiii., 14. "Either Josephus is in error," says O. Holtzmann, *Neutest. Zeitgeschichte*, p. 128, "or Festus went to Palestine in 55". But there is good reason for thinking that Josephus was in error in stating that Felix escaped by his brother's influence, then at its height, Jos., *u. s.* It is no doubt true that the influence of Pallas may have been very substantial

φήστον<sup>1</sup>. θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ,  
κατέλιπε τὸν Παῦλον δεδεμένον.

<sup>1</sup> Instead of θέλων τε χαρ. Blass in β text with 137, Syr. H. mg. reads τον δε Παυλον ειασεν εν τηρησει δια Δρουσιλλαν, so Zöckler, Belser, Hilg., and J. Weiss, who thinks that T.R. is simply conformed to xxv. 9; but see on the other hand Schmiedel, *Enc. Bibl.*, i., 53.

long after his fall from court favour; but if the intervention of Pallas was subsequent to his fall, what becomes of the synchronism between his disgrace and the recall of Felix? But further, Pallas, according to the statement of Tacitus, *Ann.*, xiii., 14, was disgraced before the fourteenth birthday of Britannicus, in Feb. 55, but, if so, how could Felix have reached Rome at such an early period of that year? Nero came to the throne on 13th Oct., 54, and we have to suppose that the order for recall was sent and the return journey of Felix to the capital accomplished in spite of the winter season which made a sea voyage impossible (Ramsay, Zahn, Bacon); "one can therefore no longer base the chronology of an Apostle's life upon the dismissal of a court favourite". But are there no chronological data available? Albinus, the successor of Festus, was already procurator in 62. How long he had been in office we cannot say, but he was certainly procurator in the summer of that year (Schürer, *Jewish People*, div. i., vol. ii., p. 188, E.T.; *Biblical World*, p. 357, 1897). From Jos., *Ant.*, xx., 9, 1, we learn that there was an interval of some few months full of disturbance and anarchy between the death of Festus and the arrival of Albinus in Jerusalem, so that we seem justified in inferring that Festus died probably in the winter of 61-62; and whilst the events of his procuratorship can scarcely have extended over five years (as would be demanded by the earlier chronology)—for in this case Josephus would surely have given us more information about them—it seems equally difficult to suppose that the events which Josephus does record could have been crowded into less than a year, or portions of two (Schürer). The entrance of Festus upon his office might thus be carried back to 59-60, and St. Paul's departure for Rome would fall probably in 60. But a further contribution to the subject has been made by Mr. Turner, "Chronology of the N.T.," Hastings' B.D., pp. 418, 419, and he argues for the exclusion of a date as late as 60 for the accession of Festus, and for placing the recall of Felix in 57-59, i.e., between

the earlier and later dates mentioned above; or, more definitely still, in 58, cf. p. 420. With this date Dr. Gilbert agrees, *Student's Life of Paul*, p. 252, 1899. See further Zahn, *Einleitung*, ii., 634; Wendt (1899), p. 56; *Expositor*, March, 1897, Feb., 1898; "Festus" (A. Robertson), Hastings' B.D. and B.D.<sup>2</sup>.—ἐλαβε διάδοχον, *Ecclus.* xlv. 1, xlviii. 8. In 2 Macc. iv. 29, xiv. 26, the meaning of successor is doubtful, and it would seem that the title rather denoted a high office about the court of the Ptolemies, cf. Deissmann, *Bibelstudien*, p. 111. In classical Greek it is used as here for successor, cf. Jos., *Ant.*, xx., 8, 9, so *successorem accepit*, Plin., *Epist.*, ix., 13.—Φῆστον. we know nothing of him except from the N.T. and Josephus. The latter, however, contrasts him favourably with his successor Albinus: "et Albinum cum ei dissimillimum fuisse tradit, scelestum hominem, simul illum laudat" (Blass). So far as our information goes, Festus also contrasts favourably with his predecessor; he acted with promptness to rid the country of robbers and *sicarii*, and amongst them of one impostor whose promises were specially seductive, *Ant.*, xx., 8, 9, 10, and B.D.<sup>2</sup>, ii., 14, 1. But although, as Schürer says, he was disposed to act righteously, he found himself unable to undo the mischief wrought by his predecessor, and after a short administration death prevented him from coping further with the evils which infested the province. For his attitude towards St. Paul as his prisoner see notes below. Two other events marked his procuratorship: (1) the quarrel between the priests and Agrippa, because the latter built on to his palace so as to overlook the Temple, and the priests retaliated by building so as to shut off his view. Festus sided with Agrippa, but allowed the priests to appeal to Rome. (2) The decision of the emperor in favour of the Syrian against the Jewish inhabitants of Cæsarea, which caused a bitterness provoking in A.D. 66 the disturbances in which Josephus marked the beginnings of the great War, *Ant.*, xx., 8, 9.—θέλων τε χάριτας καταθέσθαι τοῖς Ἰ. "desiring to gain favour with



XXV. 1. ΦΗΣΤΟΣ οὖν, ἐπιβὰς<sup>1</sup> τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. 2. ἐνεφάνισαν δὲ<sup>2</sup> αὐτῷ ὁ ἄρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3. αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν

<sup>1</sup> ἐπαρχία, so also Lach., Hilgenfeld, Blass, W.H. text. ἐπαρχεία, so B; but Tisch., Weiss, and W.H. marg. (so Wendt probably) following Ν\*Α have ἐπαρχείω. Weiss regards ἐπαρχία (-εία) as a thoughtless emendation in accordance with xxiii. 34. See also Winer-Schmiedel, p. 44, and note below.

<sup>2</sup> For δε ΝABC, Vulg., Syr. Pesh., Aeth. read τε, so Tisch., W.H., Weiss, R.V., Wendt, Blass. ο αρχ., but instead of the sing. ΝABCEL read the plural, so Tisch. and authorities above. For T.R. cf. xxiv. 1.

the Jews," R.V., literally to lay down or deposit a favour with the Jews as a deposit for which a due return might be expected, cf. 1 Macc. x. 23 R.; Jos., *Ant.*, xi., 6, 5, so too in classical Greek, Thuc., i., 33, 128; Herod., vi., 41, etc. The policy of Felix was to gain popularity with the Jews in view of the accusations which followed him on his return to Rome, Jos., *Ant.*, xx., 8, 9. That the pursuit of such a policy was not alien to the character of Roman officials see Jos., *Ant.*, xx., 9, 5, where we learn that Albinus, desiring to gain the gratitude of the Jews, took money of all those in prison for some trifling fault, by which means the prisons indeed were emptied, but the country was full of robbers. In *B. J.*, ii., 14, 1, we learn that the same system was pursued by Albinus, the successor of Festus, until no one was left in the prisons but those who gave him nothing. According to β text Felix leaves Paul in prison to please his wife, but, as Blass points out, both reasons may be true.—χάριτα (W.H., R.V.) only (in N.T.) in Jude, ver. 4, cf. xxv. 9 A; found in classics, though rarer than χάριν, Winer-Schmiedel, p. 88; in LXX, Zech. vi. 14.—δεδεμ.: this does not at all imply that Paul had been quite free, and was now rebound, cf. ver. 23. ἀνέσις did not mean perfect freedom, and the *custodia militaris* might still continue. Nösgen thinks that the word in its position at the end of the verse indicates a severer form of custody, but this is by no means necessary, although as the last word of the episode, and as the result of all the intercourse with Felix, it has a dramatic force and pathos. Zeller, *Acts*, ii., p. 83, E.T., although he thinks it remarkable that Felix and Festus are represented as acting from the same motive, as Pilate for a similar reason had consented to the

execution of Jesus, is constrained to admit that conduct such as that of the two procurators is too natural for its repetition to be surprising; unscrupulous officials are always ready by complaisance at the expense of others to appease those to whom they have given just cause for complaint.

CHAPTER XXV.—Ver. 1. ἐπιβὰς: "having come into the province," A. and R.V., or, "having entered upon his province," R.V. margin. If we read τῇ ἐπαρχείῳ with Weiss and W.H. margin, the word is an adjective of two terminations, sc. ἐξουσία, i.e., having entered on his duties as governor of the province (see Weiss, *Apostelgeschichte*, p. 8), and cf. xxiii. 34. For the adjective in inscriptions see Blass, *in loco*.—μετὰ τρεῖς ἡμ.: "sat cito," Bengel.—ἀνέβη: went up to Jerusalem officially as the capital; the visit had nothing necessarily to do with St. Paul, but the close-connecting τε may indicate that the action of the priests in again bringing up their case was to be expected.

Ver. 2. ἐνεφάνισαν, cf. xxiii. 15, xxiv. 1; here the context evidently implies that legal and formal information was laid against Paul.—If we read οἱ ἄρχ., cf. iv. 5. οἱ πρῶτοι: sometimes taken as = πρεσβ. in ver. 15, cf. xxiii. 14, xxiv. 1, but in Luke xix. 47 we have οἱ ἄρχ. καὶ οἱ γράμμ. καὶ οἱ πρῶτοι τοῦ λαοῦ. The difference of designation seems to indicate that they were not identical with the πρεσβ., although perhaps including them, or possibly as their chief representatives: see also Plummer on Luke, l. c. Blass seems to identify πρῶτοι with ἄρχιερεῖς, cf. iv. 5, ἄρχοντες.—παρέκαλουν: the word and the tense mark their importunity.

Ver. 3. αἰτοῦν., cf. ver. 15. "Postulantes gratiam non justitiam," Corn



ὁδόν.<sup>1</sup> 4. ὁ μὲν οὖν φήστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον<sup>2</sup> ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. 5. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, εἴ τί ἐστιν<sup>3</sup> ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖωσαν αὐτοῦ. 6. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας<sup>4</sup> πλείους ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ

<sup>1</sup> After ὁδόν Syr. H. mg. adds *illi qui votum fecerant se pro virili (facturos esse) ut in manibus suis esset*; but not β text.

<sup>2</sup> For ἐν Καισ. **ΣABCE** 13, 40, 61, read εἰς, so Tisch., W.H., and authorities above. R.V., Weiss, Blass, Hilg. have Καισαρείαν with BC 13, 40; whilst W.H. read Καισαριαν.

<sup>3</sup> Instead of T.R. (so Meyer) **ΣABCE**, Vulg., Boh., Arm., Lucif. read ἐν τῷ ἀνδρὶ αὐτοῦ, so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg.

<sup>4</sup> R.V., following **ΣABC**, Vulg., Arm., reads οὐ πλείους ὀκτῶ ἢ δέκα instead of T.R., so too W.H., Weiss, Wendt, Blass, Hilgenfeld. Other variations, e.g., 137, Syr. P.H., Sah. omit οὐ πλείους. See Alford's note and Meyer-Wendt on probable confusion between ὀκτῶ of the more ancient MSS. and ἡ of later ones, the former η representing the numeral being absorbed in the second η.

ἀ Lapide. — ἐνέδραν ποιοῦντες, not ποιήσοντες, they were making and contriving the ambush *already* (Alford): priests and elders were willing as before to avail themselves of the assassin. — κατὰ τὴν ὁδόν, cf. Luke x. 4, and three times in Acts, viii. 36, xxvi. 13, nowhere else in N. T. Syr. H. mg. adds a distinct reference to the forty conspirators previously mentioned, xxiii. 12, but Blass omits in β text—doubtless, as he says, there were many others ready for the deed at the service of the Sanhedrim.

Ver. 4. μὲν οὖν: no antithesis expressed; but Rendall, Appendix on μὲν οὖν, Acts, p. 162, holds that two phases of events are here contrasted: Festus refused to bring Paul away from Cæsarea, but he undertook to hear the charges of the Jews there.—ἐν Και., see critical note, perhaps here εἰς simply = ἐν, so Blass, and Simcox, cf. Mark xiii. 9, Acts xix. 22. On the other hand cf. Weiss on the frequent force of εἰς peculiar to Acts, viii. 40, ix. 21 (where he reads εἰς), intimating that Paul had been brought to Cæsarea with the purpose that he should be kept there. The Jews had asked Festus ὅπως μεταπέμψ. α. εἰς ἰ., but Festus intimates that the prisoner was in custody at Cæsarea, and that as he was himself going there, the prisoner's accusers should go there also; in other words, he returns a refusal to their request, cf. ver. 16.—ἐν τάχει, Luke xviii. 8, and three times in Acts, xii. 7, xxii. 18, not in the other Evangelists; Rom. xvi. 20, 1 Tim. iii. 14, Rev. i. 1, xxii. 6.—

ἐκπορ.: for the verb used absolutely as here cf. Luke iii. 7.

Ver. 5. φησί: change to the *oratio recta*, cf. i. 4. For other instances of the insertion of the single words ἔφη or φησίν, rare in N. T., see Simcox, *Language of the New Testament*, p. 200; cf. xxiii. 35, xxvi. 25, 1 Cor. vi. 16, 2 Cor. x. 10, Heb. viii. 5.—οἱ . . . δυνατοί: "Let them therefore, saith he, which are of power among you," R.V.; not simply "which are able," A.V., "qui in vobis potentes sunt," Vulgate. The word may be used by Festus, because he was not acquainted with the Jewish official terms, or it may be used in a general way as in 1 Cor. i. 26. In Jos., *B. J.*, i. 12, 5, we have the expression, ἦκον Ἰουδαίων οἱ δυνατοί, cf. Thuc. i. 89, Polyb., ix., 23, 4; but in addition to this general use of the word Jos. frequently conjoins the ἀρχιερεῖς with the δυνατοί as members of the Sanhedrim, Schürer, *Jewish People*, div. ii., vol. i., p. 178, E.T. This interpretation of the word is more natural than that adopted by Bengel: "*qui valent ad iter faciendum: ἡθὺς urbanum Festi respondentis Judeis molestiam viae causantibus*;" for other explanations see Wendt-Meyer, *in loco*.—συγκαταβάντες: "go down with me," R.V., *mecum*; only here in N. T., in LXX, Ps. xlviii. 17, Wisd. x. 13, Dan. iii. 49 (Theod. iii. 49) = Song of the Three Children, ver. 26.—ἀποπον, see critical note, and further on xxviii. 6.

Ver. 6. ἡμέρας πλ., see critical note, "not more than eight or ten days," R.V., *i.e.*, the whole period of Festus'

βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7. παραγενομένου δὲ αὐτοῦ, περιέστησαν<sup>1</sup> οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα<sup>2</sup> αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι. 8. ἀπολογουμένου αὐτοῦ, ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἤμαρτον. 9. ὁ Φῆστος δέ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις, εἰς Ἱεροσόλυμα ἀναβάς, ἐκεῖ περὶ τούτων

<sup>1</sup> ἸΑΒCL, so Tisch., W.H., R.V., Weiss, Blass, Hilg. read αὐτον after περιέστησαν; E has αὐτῷ; Meyer follows T.R.

<sup>2</sup> For αἰτιάματα ἸΑΒCEHLP, so Tisch. and authorities above read αἰτιώματα, a word which does not occur elsewhere, although Eustath. has αἰτιώσις for αἰτιασις. ἸΑΒC 13, 40, 61, so Tisch. and authorities above read καταφέροντες instead of φέροντες κατὰ τὸν Π.

stay ἐν αὐτοῖς. Blass sees in the words an indication of the vigour of action characterising Festus. The expression may, however, be used from the standpoint of Paul and his friends at Cæsarea, who did not know how much of his absence Festus had spent in Jerusalem, or how much on the journey (so Weiss and Wendt).—τῇ ἐπαύριον: ten times in Acts, but nowhere in Luke's Gospel, cf., however, ἐπὶ τὴν αὐρίον, Luke x. 35 and Acts iv. 5 only (Hawkins). This evidently implies that the accusers had come down with Festus, and it may again indicate his promptness, cf. ver. 17. There does not seem any indication that this immediate action shows that he had been prejudiced against Paul in Jerusalem (Chrys.).—ἐπὶ τοῦ βήματος, xii. 21, xviii. 12, and ver. 10 below: seven times in Acts in this sense (Matt. xxvii. 19, John xix. 13), but nowhere in Luke's Gospel; twice by St. Paul, Rom. xiv. 10, 2 Cor. v. 10.—καθ. ἐπὶ τοῦ β.: a necessary formality, otherwise no legal effect would be given to the decision, cf. Schürer, *Jewish People*, div. i., vol. ii., p. 15, E.T., for this and other instances.—ἀχθῆναι, cf. προσάγεσθαι, Polyc., *Mart.*, ix., 1 and 2.

Ver. 7. περιέστησαν: if we add αὐτόν, see critical note, "stood round about him," i.e., Paul, R.V., "periculum intentantes," Bengel. (Cf. John xi. 42, Judith v. 22, omit S<sup>1</sup>.)—πολλὰ καὶ βαρέα: "many and (indeed) heavy," etc., Winer-Moulton, lix., 3, perhaps as in Matt. xxiii. 23, weighty, of great moment.—αἰτιάματα φέρ., see critical note. αἰτίαμ. in Æschylus and Thucydides. For καταφέροντες, xxvi. 10, cf. Deut. xxii. 14.

Ver. 8. Evidently the charges classed as before under three heads, (1) the Law,

(2) the Temple, (3) the Empire. In this verse Hilgenfeld ascribes ὅτι . . . ἤμαρτον to his "author to Theophilus" (Jüngst, too, omits the words). But, not content with this, he concludes that the whole narrative which follows about Agrippa is to ratify the innocence of Paul before a crowned head of Judaism, cf. ix. 15, where ὠὶν τε Ἰσ. is also ascribed to the "author to Theophilus," and perhaps also τε καὶ βασιλέων; we are therefore to refer to this unknown writer the whole section xxv. 13-xxvi. 32.—ἤμαρτον with εἰς only here in Acts, three times in Luke's Gospel, three times in 1 Cor., only once elsewhere in N.T., Matt. xviii. 21.

Ver. 9. χάριν καταθέσθαι, xxiv. 27.—τοῖς Ἰ., best placed emphatically before χάριν κατ. (W.H.), so as to show that it was the compliance of Festus to the Jews which caused the turn which things took (Weiss).—θέλεις εἰς Ἰ.: "injustum videbatur condemnare, incommodum absolvere," Blass.—ἐκεῖ: he makes himself the same proposal to the prisoner which had previously been suggested by the accusers, ver. 3.—ἐπ' ἐμοῦ: "me præsentē," for the Sanhedrists would be the judges; otherwise, where would be the favour to the Jews? Felix may have added the words *speciose*, so as to reassure Paul and to obtain his acquiescence to the proposal; in ver. 20 omitted, but evidently from their close connection with περὶ τούτ. κρίν. they indicate that Festus would play some judicial part in the matter; cf. xxiv. 21 and 1 Cor. vi. 1. But Paul's answer plainly shows that he thought from the words of Felix that a Jewish and not a Roman tribunal awaited him: ἐπ' ἐμοῦ would therefore seem to mean that the



κρίνεσθαι<sup>1</sup> ἐπ' ἐμοῦ; 10. εἶπε δὲ ὁ Παῦλος, 'Επὶ τοῦ βήματος Καίσαρος<sup>2</sup> ἑστώς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν<sup>3</sup> ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11. εἰ μὲν<sup>4</sup> γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν. εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς

<sup>1</sup> For κρίνεσθαι **NABCE**, so Tisch., W.H., Weiss, Wendt, Blass, Hilg. read κριθῆναι.

<sup>2</sup> **N**\* has ἑστώς at commencement of verse, B has it in both places, Tisch., W.H., Weiss, Blass, Wendt place it at commencement.

<sup>3</sup> For ἡδίκησα (T.R. Lach.) **NB** have ἡδικηκα, so Tisch., W.H., Weiss, Wendt, Blass.

<sup>4</sup> For γὰρ **NABCE** **δ**ι read οὖν, so Tisch., W.H., Weiss, Wendt, Hilg. but [Blass].

Sanhedrim would judge, whilst Festus would ratify their judgment or not as seemed good to him, as Pilate had acted in the case of Christ. On the other hand it is possible that Festus may have been quite sincere in his proposal: his words at least showed that in his judgment there was no case against Paul of a political nature, and he may have thought that religious questions could be best decided before the Sanhedrim in Jerusalem, whilst he could guarantee a safe-conduct for Paul as a Roman citizen.

Ver. 10. ἑστώς εἰμι: "I am standing," used rhetorically, Blass, *Gram.*, p. 198; on the position of ἑστ. see critical note.—Καίσαρος: because the procurator was the representative of Cæsar: "quæ acta gesta sunt a procuratore Cæsaris sic ab eo comprobantur, atque si a Cæsare ipso gesta sint," Ulpian, *Digest.*, i., 19, 1.—δεῖ: because a Roman citizen, no need to suppose that the word has reference here to any divine intimation.—'Ιουδ. . . .: "to Jews have I done no wrong," the omission of the article in translation makes Paul's denial more forcible and comprehensive; for ἀδικεῖν with οὐδὲν and the double accusative cf. Luke x. 19.—ὥς καὶ σὺ κάλλιον ἐπιγιν. cf. "as thou also art getting to know better," Rendall (see also Page and Weiss): this rendering, it is said, saves us from the ungracious and unjust retort which A. and R.V. ascribe to Paul. But ver. 18 seems to show us by the confession of Festus himself that the Apostle might fairly have imputed to him a keeping back of his better and fairer judgment, whilst in the expression χαρίσασθαι, ver. 11, there seems to be an intimation that the Apostle felt that Festus might make him a victim. Zöckler sees in the comparative "a gentle reproach," as if

St. Paul would intimate to Festus that he really knew better than his question (ver. 9) would imply.

Ver. 11. εἰ μὲν γὰρ, see critical note, "if then (οὖν) I am a wrongdoer," referring to his standing before Cæsar's judgment-seat, and not to the ἡδίκησα in ver. 10.—ἀδικεῖν: only here absolutely in N.T.; the verb occurs five times in Acts, once in Luke's Gospel, and once in St. Matthew, but not elsewhere in the Gospels (Friedrich, p. 23).—ἄξιον θαν., i.e., according to Roman law.—οὐ παραιτοῦμαι τὸ ἀποθανεῖν: non recuso, Vulgate, so Blass; the verb is only used here in Acts, but it occurs three times in St. Luke's Gospel, three times in Hebrews, once in Mark xv. 6, W.H.—In the present passage, and in 1 Tim. iv. 7, v. 11, 2 Tim. ii. 23, Tit. iii. 10, Heb. xii. 25 (twice), the word is rendered "refuse," R.V. text; but in Luke xiv. 18, 19, the word is rendered "to make excuse"; "excused": Jos., *Ant.*, vii., 8, 2; but in each case the Greek verb literally means "to beg off from," and the Latin *deprecor* might well express the verb both here and in Luke xiv., i.e., cf. Esth. iv. 8 in the sense of supplicating, and for the sense as above 2 Macc. ii. 31, 3 Macc. vi. 27; see also Grimm *sub v.* for different shades of meaning. In Jos., *Vita*, 29, we have the phrase θανεῖν οὐ παραιτοῦμαι: upon which Krenkel insists as an instance of dependence upon Josephus, but not only is the phrase here somewhat different verbally, οὐ παραι. τὸ ἀποθ., the article expressing more emphatically, as Bengel says, *id ipsum agi*; but cf. the instances quoted by Wetstein of the use of similar phrases in Greek, and of the Latin *deprecor*, e.g., Dion. Hal., *A.V.*, 29. τὸν μὲν οὖν θάνατον . . . οὐ παραιτοῦμαι. See



χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. 12. τότε ὁ Φῆστος, συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

further *Introd.*, p. 31.—**χαρίσασθαι**: "to grant me by favour," R.V. margin, *cf.* iii. 14, xxv. 16, xxvii. 24 (*Philem.* ver. 22), only in Luke and Paul in N.T.; see on its importance as marking the "We" section, xxvii. 24, and other parts of Acts, Zeller, *Acts*, ii., 318, E.T. Paul must have known what this "giving up" to the Jews would involve.—**Καίσαρα ἐπικ.**: *Appello: provoco ad Casarem*: "Si apud acta quis appellaverit, satis erit si dicat: Appello." *Digest.*, xlix., 1, 2, except in the case of notorious robbers and agitators whose guilt was clear, *ibid.*, 16. But we must distinguish between an appeal against a sentence already pronounced, and a claim at the commencement of a process that the whole matter should be referred to the emperor. It would appear from this passage, *cf.* vv. 21, 26, 32, that Roman citizens charged with capital offences could make this kind of appeal, for the whole narrative is based upon the fact that Paul had not yet been tried, and that he was to be kept for a thorough inquiry by the emperor, and to be brought to Rome for this purpose, *cf.* Pliny, *Epist.*, x., 97, quoted by Schürer, Alford, and others, and similar instances in Renan, *Saint Paul*, p. 543, Schürer, *Jewish People*, div. i., vol. ii., p. 59, and div. ii., vol. ii., p. 278, E.T., and also "Appeal," Hastings' B.D., and below, p. 514.—This step of St. Paul's was very natural. During his imprisonment under Felix he had hoped against hope that he might have been released, but although the character of Festus might have given him a more reasonable anticipation of justice, he had seen enough of the procurator to detect the vacillation which led him also to curry favour with the Jews. From some points of view his position under Festus was more dangerous than under Felix: if he accepted the suggestion that he should go up to Jerusalem and be tried before the Sanhedrim, he could not doubt that his judges would find him guilty; if he declined, and Festus became the judge, there was still the manifest danger that the better judgment of the magistrate would be warped by the selfishness of the politician. Moreover, he may well have thought that at a distant court, where there might be difficulty in collecting evidence against

him, he would fare better in spite of the danger and expense of the appeal. But whilst we may thus base St. Paul's action upon probable human motives, his own keen and long desire to see Rome, xix. 21, and his Lord's promise of the fulfilment of that desire, xxiii. 11, could not have been without influence upon his decision, although other motives need not be altogether excluded, as St. Chrysostom, Ewald, Neander and Meyer (see Nösgen, 435). It has been maintained that there was every reason to suppose that St. Paul would have obtained his acquittal at the hands of the Roman authorities, especially after Agrippa's declaration of his innocence, xxvi. 32. But St. Paul's appeal had been already made before Agrippa had heard him, and he may well have come to the conclusion that the best he could hope for from Festus was a further period of imprisonment, whilst his release would only expose him to the bitter and relentless animosity of the Jews. Two years of enforced imprisonment had been patiently borne, and the Apostle would be eager (can we doubt it?) to bear further witness before Gentiles and kings of his belief in Jesus as the Christ, and of repentance and faith towards God.

Ver. 12. μετὰ τοῦ συμβ., i.e., his assessors, *assessores consiliiarii*, with whom the procurators were wont to consult in the administration of the law. They were probably composed, in part at all events, of the higher officials of the court, *cf.* Suet., *Tiber.*, 33, Lamprid., *Vita Alex. Sev.*, 46, Jos., *Ant.*, xiv., 10, 2, Schürer, *Jewish People*, div. i., vol. ii., p. 60, E.T.; and see further on the word Deissmann, *Neue Bibelstudien*, p. 65, and references in Grimm-Thayer, *sub v.* It would seem that the procurator could only reject such an appeal at his peril, unless in cases where delay might be followed by danger, or when there was manifestly no room for an appeal, *Dig.*, xlix., 5, and see Bethge, *Die Paulinischen Reden*, p. 252, and Blass, *in loco*.—**Κ. ἐπικ.**: no question, W.H., R.V., Weiss (as in A.V.): "asynd. rhetoricum cum anaphora," Blass, *cf.* 1 Cor. vii. 18, 21, 27. The decision of the procurator that the appeal must be allowed, and the words in which it was

13. Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς Βερνίκη κατήγησαν εἰς Καισάρειαν,<sup>1</sup> ἀσπασόμενοι τὸν Φῆστον. 14. ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἀνὴρ τίς ἐστι<sup>2</sup> καταλειμμένος ὑπὸ

<sup>1</sup> For ἀσπασαμένοι (instead of -ομενοι) *NAEBC. HLP* 13, 31, 68, 105, Boh., Aeth., so Tisch., Weiss, Wendt, R.V. Hort (not Westcott) says the authority for -αμενοι is absolutely overwhelming, and as a matter of transmission -ομενοι can be only a correction. But he adds that it is difficult to remain satisfied that there is no prior corruption of some kind. Blass, *Gram.*, p. 193, rejects -αμενοι as impossible, and reads, -ομενοι, so Hilg. Wendt (1899), p. 386 strongly supports -αμενοι, and explains the aor. part. after the anal. of i. 24, x. 13, xiii. 27.

<sup>2</sup> καταλειμμ., W.H. have -λιμμ.; cf. Winer-Schmiedel, p. 45.

announced were not meant to frighten Paul, as Bengel supposed, but at the same time they may have been uttered, if not with a sneer, yet with the implication "thou little knowest what an appeal to Cæsar means". Moreover, Festus must have seen that the appeal was based upon the prisoner's mistrust of his character, for only if the accused could not trust the impartiality of the governor had he any interest in claiming the transference of his trial to Rome.

Ver. 13. Ἀγρ. ὁ βασιλεὺς: this was Herod Agrippa II., son of Agrippa I., whose tragic end is recorded in chap. xii. At the time of his father's death he was only seventeen, and for a time he lived in retirement, as Claudius was persuaded not to entrust him with the kingdom of Judæa. But on the death of Herod, king of Chalcis, A.D. 48, Claudius not only gave the young Agrippa the vacant throne, A.D. 50, but transferred to him the government of the Temple, and the right of appointing the high priest. His opinion on religious questions would therefore be much desired by Festus. Subsequently he obtained the old tetrarchies of Philip and Lysanias, and the title of king was bestowed upon him. We have thus a proof of St. Luke's accuracy in that he calls him βασιλεὺς, cf. xxvi. 27, but not king of Judæa, although he was the last Jewish king in Palestine. Bernice and Drusilla were his sisters. He offended the Jews not only by building his palace so as to overlook the Temple, but also by his constant changes in the priesthood. In the Jewish war he took part with the Romans, by whom at its close he was confirmed in the government of his kingdom, and received considerable additions to it. When Titus, after the fall of Jerusalem, celebrated his visit to Cæsarea Philippi—Herod's capital, called by him *Neronias* in honour

of Nero—by magnificent games and shows, it would seem that Agrippa must have been present; and if so, he doubtless joined as a Roman in the rejoicings over the fate of his people, *Hamburger, Real-Encyclopædie des Judentums*, ii., 1, 30, "Agrippa II."; Schürer, *Jewish People*, div. i., vol. ii., p. 191 ff., "Herod" (6), Hastings' B.D., Farrar, *The Herods*, p. 193 ff. (1898).—Βερνίκη (Βερεν. = Macedonian form of Φερενίκη, see Blass, *in loco*, and C.I.G., 361; C.I. Att., iii., i., 556, Headlam in Hastings' B.D.): the eldest of the three daughters of Agrippa I. She was betrothed, but apparently never married, to Marcus, son of Alexander, the Alabarch of Alexandria (see Schürer for correct reading of Jos., *Ant.*, xix., 5, 1, *Jewish People*, div. i., vol. ii., p. 342, note). On his death at the age of thirteen she was married to her uncle, Herod of Chalcis, Jos., *u.s.*, but after a few years she was left a widow, and lived in the house of her brother Agrippa II. In order to allay the worst suspicions which were current as to this intimacy, she married Polemon, king of Cilicia, *Ant.*, xx., 7, 3 (Juv., *Sat.*, vi., 156 ff.), but she soon left him and resumed the intimacy with her brother. Like Agrippa she showed openly at least a certain deference for the Jewish religion, and on one occasion, says Schürer, *u.s.*, p. 197, we find even her, a bigot as well as a wanton, a Nazirite in Jerusalem, *B.ŷ.*, ii., 15, 1. This was in A.D. 66, and she endeavoured while in the capital to stay the terrible massacre of Florus—"the one redeeming feature of her career," B.D.<sup>2</sup> But later on, exasperated by the Jewish populace who burnt her palace, she became, like her brother, a partisan of the Romans, and in turn the mistress of Vespasian and of Titus, Tac., *Hist.*, ii., 81; Suet., *Tit.*, 7; Jos., *B.ŷ.*, ii., 17, 6. O. Holtzmann, *Neutest. Zeitgeschichte*, p. 83,



φήλικος δέσμιος, 15. περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ<sup>1</sup> δίκην· 16. πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον<sup>2</sup> εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. 17. συνελθόντων οὖν<sup>3</sup> αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· 18. περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν<sup>4</sup> ἐπέφερον ὧν ὑπενόουν ἐγώ· 19. ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος

<sup>1</sup> For δίκην **ABC** read **καταδίκην**, so Tisch., W.H., R.V., Weiss, Wendt, Blass. Meyer explains **καταδ.** as an interpretation of δίκην, but more probably **καταδ.** was altered into δίκην on account of ver. 3 (Wendt).

<sup>2</sup> εἰς ἀπωλ. *om.* **ABCE**, so Tisch., W.H., R.V., Weiss, Wendt, but retained by Blass, Hilg., with HLP, Syr. P. and H., Chrys., GIG.

<sup>3</sup> αὐτῶν *om.* B 40, so Weiss, W.H., Blass in **β** text; retained by Lach., Tisch., R.V., Hilg.; Wendt doubtful.

<sup>4</sup> For ἐπέφερον **ABCE** L 13, 40, 61, Tisch., W.H., Weiss, Wendt, Blass, Hilgenfeld, R.V. read **εφερον**. At end of verse **BCBE** 61, 100, add **πονηρῶν**, so R.V., Weiss, W.H. text, Blass; AC read **πονηρῶν**, so Lach., Tisch., Hilgenfeld, W.H. margin; **NC** read **πονηρῶν**.

speaks of Drusilla as a worthy sister of Bernice: he might have said the same of the other sister, Mariamne, since she too left her husband for the wealth of Demetrius, the Jewish Alabarch of Alexandria, Jos., *Ant.*, xx., 7, 3.—**ἀσπασόμενοι**, see critical note. No doubt an official visit of congratulation paid by Agrippa as a Roman vassal upon the procurator's entry on his office. The future participle makes the sense quite easy, but if we read the aorist it looks as if Agrippa and Bernice had previously saluted Felix, and afterwards came to his official residence, Cæsarea. Rendall includes in **κατήντησαν** not only the notion of arrival but also of settling down for a stay short or long: "came to stay at Cæsarea and saluted Felix" (aorist), but see Simcox, *Language of the N. T.*, p. 125.

Ver. 14. **ἀνέθετο**: only in Luke and Paul, cf. Gal. ii. 2. "Laid Paul's case before the king," R.V., cf. 2 Macc. iii. 9, and instances in Wetstein, Gal. ii. 2. In the middle voice the idea is that of relating with a view to consulting, so here (cf. vv. 20, 26, Lightfoot on Gal. ii. 2); it was natural for Festus thus to consult Agrippa, see above on ver. 13.

Ver. 15. **ἀρχ. καὶ οἱ πρεσβ.**, see on ver. 2.—**ἐνεφάνισαν**, see ver. 21.—**δίκην**, see critical note. If we read **καταδίκην** = "sentence," R.V., *i.e.*, of condemna-

tion; LXX, Symm., Ps. lxxxix. 3, Wisd. xii. 27; so in Polyb., xxvi., 5, 1.

Ver. 16. **ἔθος**, see vi. 14.—**χαρίζ.**, p. 489.—**πρὶν ἢ . . . ἔχοι**, cf. Luke ii. 26, the only two passages where a finite verb occurs after **πρὶν** in N. T., see further Burton, pp. 52, 129, 133, and Plummer, Luke, l. c.—**κατὰ πρόσωπον**, see on iii. 13.—**τόπον**: "opportunity," Rom. xv. 23, Ephes. iv. 27, Heb. xii. 17, Eccles. iv. 5, cf. Jos., *Ant.*, xvi., 8, 5 (Polyb., i., 88, 2).

Ver. 17. **ἀναβ. ποιησάμενος**, xxiv. 22, for the phrase see Thuc., ii., 42; Plut., *Camill.*, 35, and Wetstein, *in loco*.

Ver. 18. **οὐδ. αἰτίαν ἐπέφ.**: classical, cf. Thuc., v., 76; Herod., i., 26, so in Polyb. and Jos., but see critical note.—**αἰτίαν**: *criminis delatio, accusatio*, and so in ver. 27; see for various meanings Grimm, *sub v.*—**ὑπενόουν**: possibly he supposed that there were to be some charges of political disturbance or sedition like that which had recently given rise to such bloody scenes and a conflict between Greeks and Jews in the streets of Cæsarea. St. Chrys., *Hom.*, well emphasises the way in which the charges against Paul had repeatedly broken down.

Ver. 19. **ζητήματα . . . τινα**: plural contemptuously (Weiss).—**δεισιδαιμονίας**, see on xvii. 22, "religion," R.V.: in ad-



Ἰησοῦ τεθνηκός, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20. ἀπορούμενος δὲ ἐγὼ<sup>1</sup> εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρίνεσθαι περὶ τούτων. 21. τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὐ<sup>2</sup> πέμψω αὐτόν πρὸς Καίσαρα.

<sup>1</sup> εἰς *om.* **ABHP**, Tisch., W.H., R.V., Weiss, Wendt, but retained by Blass, Hilgenfeld. Although *apor.* not elsewhere in N.T. with simple acc., but as this is good Greek no need to read the prep. For *τούτου* **ABCEL** read *τουντων*, so Tisch. and authorities above, so Blass, but brackets *περὶ τουντων* at end of verse.

<sup>2</sup> For *πεμψω* **ABCE** 13, 31, 40, 61, 137, read *αναπεμψω*, so Tisch., W.H., Weiss, Wendt, Blass, Hilg., R.V. After *διαγνωσιν* Blass in *β* with Gig. adds *επειδη τε αυτον ουκ εδυναμην κριναι*.

dressing a Jewish king Felix would not have used the term offensively, especially when we consider the official relation of Agrippa to the Jewish religion (see above, ver. 13), but he may well have chosen the word because it was a neutral word (*verbum μέσον*, Bengel) and did not commit him to anything definite.—*περὶ τίνος* 'I.: we note again the almost contemptuous, or at least indifferent, tone of Festus. At the same time this and the similar passage xviii. 15 are proofs of the candour of St. Luke in quoting testimonies of this kind from men of rank: in this "aristocratic ignorance of the Roman" Zeller sees a trait taken from life, so in Agrippa's answer to Paul's urgency, xxvi. 28. Festus does not even deign to mention the kind of death (but he accepts the fact of the death as certain); "*crucem* aut nescivit, aut non curavit," Bengel; see further Luckock, *Footsteps of the Apostles as traced by St. Luke*, ii., p. 269.—*ἔφασκεν*: with the notion of groundless affirmation, "alleging"; see Page, *in loco*, and Meyer on Rom. i. 22 (Rev. ii. 2). Blass and Knaßebauer take it as = *dictitabat*.

Ver. 20. ἀπορούμενος δὲ: "being perplexed how to inquire concerning," R.V., omitting *εἰς*, the verb *apor.* talking a direct accusative. See above on ii. 12. Festus might have truly said that he was perplexed, as he still was, concerning Paul, and it is possible that the positive motive assigned for his action in ver. 9 was an honest attempt on his part to get more definite information at Jerusalem than he would obtain in Cæsarea—but we know how St. Paul viewed his question. On the other hand he may have wished to conceal his real motive (Weiss).

Ver. 21. ἐπικ. τηρηθῆναι αὐτόν: on the construction after words of request

or command of the infinitive *passive* see Simcox, *Language of the N. T.*, p. 121, and also Blass, *Gram.*, p. 222.—*εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν*: "for the decision of the Emperor," R.V., "the Augustus," *margin*; cf. xxiv. 22, and for the noun Wisd. iii. 18.—*Σεβ.*: here and in ver. 25 rendered "Emperor," R.V.—the title Augustus, A.V., might lead to confusion. The Cæsar Augustus in Luke ii. 1 was Octavian, upon whom the title of Augustus was first conferred, Suet., *Aug.*, 7, B.C. 27. The title was inherited by his successors, and thus it is ascribed to Nero here and in ver. 25. The divine sacredness which the title seemed to confer (cf. its Greek form, and the remark of Dio Cassius, liii., 16, 18, that Augustus took the title as being himself something more than human) excited the scruples of Tiberius, but succeeding emperors appear to have adopted it without hesitation.—*πέμψω*, see critical notes; the reading *ἀναπέμψω* would mean, literally, "till I should send him up," i.e., to a higher authority, cf. Luke xxiii. 7, where it is used of "referring" to another jurisdiction, and in vv. 11, 15, of "sending back" (Philem. ver. 12); see Plummer's note. For the use of this word in its technical sense of sending to a higher authority (as it is used in Plut., Phil., Jos., Polyb.) see further instances from inscriptions, Deissmann, *Neue Bibelstudien*, ii., 56. The verb is only used by Luke and Paul.—*Καίσαρα*: in N.T. the name is always official, never personal. It was first assumed as an official title by Octavius, the nephew of Julius Cæsar (see above), who doubtless took it on account of the fame of his uncle, and as a name not likely to be hated and despised by the Romans like that of "king". After the death of Gaius Cæsar, the last of the Julian stock,

22. Ἀγρίππας δὲ πρὸς τὸν Φῆστον<sup>1</sup> ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. ὁ δέ, Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

23. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι<sup>2</sup> τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως,

<sup>1</sup> ἐφη *om.* **Σ**AB 13, so Tisch. and other authorities as in ver. 21, except Hilg. o δε *om.* **Σ**AB, Vulg., Boh., so Tisch. and other authorities as above.

<sup>2</sup> For τοῖς . . . πόλεως Syg. H. mg. reads *qui descendissent de provincia*; in β text Blass adds the words after πόλεως (καί). τοῖς *om.* before χιλ., so **Σ**ABCE, so Tisch. and other authorities as above.

it was adopted by Claudius and by succeeding emperors, Tac., *Hist.*, ii., 80, until the third century, when the title Augustus was reserved for the supreme ruler, and that of Cæsar was adopted for those who shared his government as his possible heirs, as earlier still it had been conferred upon the heir presumptive: "Cæsar," Hastings' B.D. and B.D.<sup>2</sup>

Ver. 22. ἐβουλόμην καὶ αὐτὸς: "I also was wishing to hear the man myself," R.V., margin, imperfect, as of a wish entertained for some time; it was probable from Agrippa's position, and his official relationship to Judaism, that he would have been already interested in Paul. Bethge takes it as if it meant that a strong desire had been already awakened by the governor's statement to hear Paul, see also Winer-Moulton, xli. a, 2; but it is most usual to explain the imperfect here (without ἄν) rather than the direct present as used out of politeness, softening the request, "I should like," Burton, p. 16, Page, *in loco*; Lightfoot, *On a Fresh Revision*, etc., p. 16. Calvin strangely takes the imperfect to mean that Agrippa had long cherished the wish to hear Paul, but had checked it hitherto, lest he should seem to have come with any other motive than to see Festus.—αὔριον: emphatic (and emphasised by φησίν), indicating the immediate compliance with Agrippa's wish.

Ver. 23. φαντασίας, Polyb., xv., 25, 15, etc.; Diod. Sic., xii., 83, and instances in Wetstein, *cf.* Herod., vii., 10. φαντάζεσθαι (Page); "in eadem urbe, in qua pater ipsorum a vermibus corrosus ob superbiam perierat" (Wetstein). The word here in the description may point to the presence of an eyewitness (Plumptre).—τὸ ἀκροατήριον: *auditorium*, but the article need not be pressed, as here the word may simply imply the chamber used on this occasion; it would scarcely

have been the place of formal trial, as this was not in question.—χιλιάρχοις: there were five cohorts stationed at Cæsarea, Jos., B. J., iii., 4, 2, but see the remarks of Belser, *Beiträge*, pp. 138-140.—ἀνδράσι τοῖς κατ' ἐξοχὴν: evidently from the context to be regarded as heathen. Both Jew and heathen in Cæsarea had equal civil rights, and had to conduct the public affairs in common; the expression here used does not mean that Jews were excluded from the government, although it is quite in accordance with the fact of the preponderating Gentile element mentioned by Josephus, B. J., iii., 9, 1; Schürer, *Jewish People*, div. ii., vol. i., p. 86, note, E.T.—κατ' ἐξοχὴν: here only in N.T., not in classical Greek in this sense; primarily of any prominence, *cf.* LXX, Job xxxix. 28, ἐξόχως, 3 Macc. v. 31; *cf.* for its meaning here Cic., *Ad Att.*, iv., 15, 7, in classical Greek ἐξοχος; for the phrase, Winer-Moulton, li., 2, g.

Ver. 24. βασιλεῦ, see above on p. 495.—συμπαρόντες: only here in N.T., *cf.* Wisd. ix. 10, Tobit xii. 12 AB.—πάν τὸ πλ.: the statement is not in the least inconsistent with vv. 2, 7, 15. In Jerusalem at all events it is easily intelligible that a noisy crowd would second the actual accusers, *cf.* xvii. 5, 6, while in connection with Cæsarea we know from the latter years of the government of Felix how bitter the Jews were against the Gentiles, and how natural it would be for them to oppose the Apostle of the Gentiles, Jos., B. J., ii., 13, 7; *Ant.*, xx., 8, 7.—ἐνέτυχόν μοι: "made suit to me," R.V., Wisd. viii. 20, 3 Macc. vi. 37, so in Plut., *Pomp.*, 55, *cf.* Polyc., *Martyr.*, xvii., 2, with dative only; it is used also of those making complaint before some authority, 1 Macc. viii. 32, x. 61, xi. 35, 2 Macc. iv. 36, see Westcott on Heb. vii. 25. The verb with the exception of Heb. vii. 25 and text is only found in



καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος. 24. καί φησιν ὁ Φήστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων<sup>1</sup> ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25. ἐγὼ δὲ<sup>2</sup> καταλαβόμενος μὴδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ<sup>3</sup> αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν. 26. περὶ οὗ ἀσφαλές<sup>4</sup> τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὰ προήγαγον αὐτὸν ἐφ' ὧν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27. ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάειν.

<sup>1</sup> ἐνετυχον  $\aleph$ CAEHLP, Tisch., W.H. marg., Weiss, but in text W.H. read ἐνετυχεν (so Blass in  $\beta$  text), with B.H. 40, 105. For ἐπιβοῶντες  $\aleph$ AB 61, Tisch., W.H., R.V., Weiss, Wendt read βοῶντες. After ἐνετυχον μοι Blass in  $\beta$  text omits τε and καὶ ἐνθαδε (retained by Hilgenfeld) with Cod. Dublin, Berger, and proceeds with the same Codex, and Vers. Bohem. (Tisch.), and especially with Syr. H. mg. to reconstruct the text in  $\beta$  (see also Hilgenfeld's reconstruction). ὅπως παραδῶ αὐτὸν εἰς θάνατον. (εν) ἀκατήγορητον δε οὐκ ἡδυναμην παραδουαι αὐτον δια τας εντολας ας εχομεν παρα του Σεβαστου. εαν δε τις αυτου κατηγορειν θελη, ελεγον ακολουθειν μοι εις Καισαρειαν, ου φυλασσεται. ελθοντες δε εβοησαν αιρεισθαι αυτον. ακουσας δε αμφοτερων κατελαβομην εν μηδενι αυτον ενοχον θανατου ειναι. λεγοντος δε μου· θελεις κρινεσθαι μετ' αυτων εν Ιεροσολυμοις; Καισαρα επικαλεσατο. Belser sees in this, as compared with the shortened form in  $\alpha$ , a weighty confirmation of Blass's theory, p. 140, and cf. Blass, *Philology of the Gospels*, p. 150.

<sup>2</sup> For καταλαβ.  $\aleph$ ACE 40, 61, 68, Vulg., Boh., Syr. P., read κατελαβομην; so Tisch., W.H., Weiss, Wendt, R.V., Hilg.

<sup>3</sup> καὶ before αὐτοῦ om.  $\aleph$ ABCE 13, 40, 68, Vulg., Boh., and other authorities as above.

<sup>4</sup> For τι γράψαι  $\aleph$ ABC 5, Syr. H., Tisch., and other authorities above; so Blass, τι γράψω, but Hilg., γράψαι.

Rom. viii. 27, 34, xi. 2, in each place of making supplication to God. For its use cf. ἐντευξις and ἐντυχία, of making request to one in authority, cf. Deissmann, *Bibelstudien*, i., pp. 117, 118, 143, 144, e.g., the frequent formula on the papyri, ἐντευξις εἰς τὸ τοῦ βασιλέως ὄνομα. Clemens regards the whole speech of Festus to Agrippa, vv. 24-27, as an interpolation on account of the repetition of ver. 21 in ver. 25, and of the contradiction supposed to exist between vv. 27 and 19. But Jüngst differs from him with regard to the latter point, and although admitting the hand of a reviser freely in the first speech, and also in vv. 14-21, he hesitates to define the revision too exactly in the latter speech.

Ver. 25. καταλαβόμενος, cf. iv. 13 and x. 34; Ephes. iii. 18.—τὸν Σ.: "sanctius hoc nomen erat *Cæsar*," Blass.—αὐτοῦ δὲ τούτου, cf. xxiv. 15, Thuc., vi., 33 (Wetstein).

Ver. 26. ἀσφαλές τι γράψαι, Dig., xlix., 6. "Post appellationem interpo-

sitam litteræ dandæ sunt ab eo, a quo appellatum est, ad eum qui de appellatione cogniturus est, sive principem, sive quem alium, quas litt. dimissorias sive Apostolos appellant" (Wetstein and Blass).—τῷ κυρίῳ: title refused by Augustus and Tiberius because it savoured too much of the relationship between a master and a slave, and perhaps because it seemed a title more fitting to God (as Wetstein explains it), cf. Suet., *Aug.*, 53, *Tiber.*, 27, and Tacitus, *Ann.*, ii., 87. It was accepted by Caligula and succeeding emperors (cf. Pliny's Letter to Trajan with the frequent *Dominus*), although Alexander Severus forbade it to be applied to him; for other instances, and instances on inscriptions, see Wetstein, *in loco*, Deissmann, *Neue Bibelstudien*, 44, and *Bibelstudien*, 77, 78, and Tert., *Apol.*, 34, Polyc., *Martyr.*, viii., 2, ix. 2, who refused to utter it with reference to Cæsar. For the due significance of the word in St. Luke, who uses it more fre-



XXVI. 1. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ<sup>1</sup> σεαυτοῦ λέγειν. τότε ὁ Παῦλος<sup>2</sup> ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, 2. Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον<sup>3</sup> μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον, 3. μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων<sup>4</sup>. διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου.

<sup>1</sup> ὑπερ, so BLP, W.H., Weiss, but W.H. marg. have περι, so Tisch., Wendt undecided, but apparently preferring περι.

<sup>2</sup> After Παυλος Blass in β adds θαρρων καὶ ἐν τῇ ἀγίῳ πνεύματι παρακλησιν λαβων with Syr., Harcl., mg.

<sup>3</sup> R.V. reads ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, with ΞABC, Tisch., W.H., R.V., Weiss, Blass.

<sup>4</sup> After ζητημάτων ΞAC add ἐπισταμενος, so Blass and Hilgenfeld to avoid the anacoluthon; for the same purpose after ὄντα σε, δ, 29, 31, insert εἰδως, but neither part. is retained by W.H., R.V., Wendt, Weiss.

quently of Christ than the other Evangelists, see especially Wetstein, *in loco*.—ἀνακρίσεως: here not in its strictly legal and judicial sense of a preliminary inquiry, but an inquiry into the case, *cf.* ver. 22 (iv. 9), with a view to sending a report to the emperor as judge, Renan, *Saint Paul*, p. 544, and Zöckler, *in loco*. Festus knew what the charges were, but not their significance, and he hoped to obtain some definite information from Agrippa or Paul—he wanted something ἀσφαλές; Paul had contradicted the charge of treason, and what was left, ver. 19, seemed full of obscurity and absurdity.

Ver. 27. ἄλογον, *cf.* Thuc., vi., 85, Xen., *Ages.*, xi., 1 (elsewhere in N.T., 2 Pet. ii. 12, Jude ver. 10, *cf.* Wisd. xi. 15, 16, 3 Macc. v. 40 (A om.), 4 Macc. xiv. 14, 18). It would seem from the verse that the procurator was not bound to send the *litteræ dmissoriae* (O. Holtzmann).—πέμποντα: for construction *cf.* Heb. ii. 10, or the expression may be quite general “that any one sending,” etc.—σημᾶναι: here *per litteras significare*, as in classical Greek (Wetstein). This decisive turn given to events by Paul’s appeal is regarded by Weizsäcker (*Apostolic Age*, ii., 124, E.T.) as the most certain event in the whole history of the case; Paul as a prisoner could only be taken to Rome if he was to be brought before the emperor’s court, and this had to be done if he invoked such intervention. On Zeller’s and Weizsäcker’s attempt to see in the appearance of Paul before Agrippa a mere repetition of the episode of our Lord before Annas *cf.* Spitta’s reply, *Apostelgeschichte*, p. 281.

CHAPTER XXVI.—Ver. 1. ἐπιτρέπεται, Burton, p. 9, on “the aoristic present”. Agrippa as a king and as a guest presides; and Paul addresses himself specially to him, *cf.* vv. 2, 7, 13, 19, 27; *cf.* xxviii. 16, 1 Cor. xiv. 34, for the passive with infinitive, and for other instances of the word in the same sense as here xxi. 39, 40, xxvii. 3; the verb is similarly used in all of the Gospels (three times in Luke), and in 1 Cor. xvi. 7, 1 Tim. ii. 12, Heb. vi. 3.—ἐκτείνας: not the same as in xii. 17, xiii. 16; here not to ensure silence, but *gestus est oratorius*, *cf.* ver. 29.—ἀπελογεῖτο, see above, xxiv. 10, although not formally on trial, the word shows that the Apostle was defending himself.

Ver. 2. ἐπὶ σοῦ, *cf.* xxiv. 19.—ἐγκαλοῦμαι, see on xix. 38.—ὑπὸ Ἰουδ.: “by Jews” simply (*cf.* xxv. 10), and therefore he is glad to address one acquainted with Jewish customs, but see on ver. 4.—ἡγῆμαι ἑμαυτὸν μακ.: only here by Luke in this sense, but frequently so used by St. Paul in his Epistles eleven times, *cf.*, e.g., Phil. iii. 7, 1 Tim. vi. 1. St. Paul too commences with a “captatio benevolentiae,” “sed absque adulatione,” Blass: “and yet had he been conscious of guilt, he should have feared being tried in the presence of one who knew all the facts; but this is a mark of a clear conscience, not to shrink from a judge who has an accurate knowledge of the circumstances, but even to rejoice and to call himself happy,” Chrys., *Hom.*, lii.

Ver. 3. μάλιστα: (1) “especially because thou art expert,” R.V. (so Blass, Felten, Weiss), or (2) “because thou art specially expert,” margin, R.V. (so Wendt, Rendall, Bethge, Zöckler). See

4. τὴν μὲν οὖν βίωσίν μου<sup>1</sup> τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι,  
5. προγινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας<sup>2</sup> θρησκείας ἔζησα Φαρισαῖος·

<sup>1</sup> τὴν before *εκ νεοτ.*, retained by Tisch., Blass and Hilg., is omitted by Weiss, W.H., Wendt, with BC<sup>8</sup>H. τὴν ἀπ' ἀρχῆς om. by Blass in β, with Gig. After *εν ἸΑΒΕΣ* 40, Syr. P., Tisch., W.H., R.V., Wendt, Weiss, Hilg. add *τε*, Blass omits in β text.

<sup>2</sup> θρησκείας, so W.H., Weiss, Blass, Hilg., with ABHLP; Tisch. with *ΝΣΕ* read *θρησκίας*, Winer-Schmiedel, p. 44.

critical notes, and for construction Winer-Moulton, lxiii., 2, a, and xxxii. 7, Wendt (1899), p. 389.—*γνώστην ὄντα*: an anacoluthon, as if an accusative had been previously used, *πρός σε . . . ἀπολ.*, cf. xxii. 1. Zöckler takes it as an accusative absolute, following A. Buttman (see Winer-Moulton, u. s.), but no clear example (cf. Ephes. i. 18, and Hackett's note, *in loco*).—*γνώστην*, cf. Susannah, ver. 42 (Theod., not LXX), with genitive as here.—*ἐθὼν τε καὶ ἔθ.*: "*consuetudinum in practicis, quæstionum in theoreticis*," Bengel, on ver. 32 see above, xxv. 19.—*μακροθύμως*, only here in N.T., but *μακροθυμία* frequent in St. Paul's Epistles (cf. Eccclus. v. 11).

Ver. 4. *μὲν οὖν*: with no formal antithesis, but as marking the opposition between his present and former mode of life, a contrast dropped for the moment, and resumed again in ver. 9; see Rendall, Appendix on *μὲν οὖν*, but also Page, *in loco*, and notes below on ver. 9.—*βίωσιν*: *vivendi et agendi ratio*, Grimm; cf. the same word used in the description of a life very similar to that of Paul before he became a Christian, Eccclus., *Prol.*, 12, *διὰ τῆς ἐννόμου βιώσεως* (Symm., Ps. xxxviii. (xxxix.) 6).—*νεότητος*, 1 Tim. iv. 12, only elsewhere in N.T. in Luke xviii. 21, and in parallel passage, Mark x. 20, in LXX Gen. xliii. 33, Job xxxi. 18, etc. From its use with reference to Timothy it is evident that the word did not imply the earliest years of life, and although Paul may probably have removed to Jerusalem at an early age, the context does not require a reference to the years he had lived before his removal.—*τὴν ἀπ' ἀρχῆς γεν.*: explanatory of preceding,—the commencement of his training, which was not only amongst his own nation, but also specially *τε*, at Jerusalem, cf. xxii. 3. The Apostle presses the point to show that he was most unlikely to act in violation of Jewish feeling—he is still a Jew.—*ἴσασι*: only here in N.T., per-

haps a conscious classicism, Simcox, *Language of the N.T.*, p. 33; on the classical forms in this speech see Blass, *Proleg.*, p. 14, and *Gram.*, p. 49, and especially p. 5, *Philology of the Gospels*, p. 9. These literary forms are what we should have expected the Apostle to employ before an audience so distinguished.—*Ἰουδαῖοι*: Blass gives a further reason for the omission of article, "abest ut 2, 3, 7, 21, sec. usum Atticorum, cf. xvii. 21".

Ver. 5. *προγιν.* *με*: knowing me beforehand, i.e., *ἄνωθεν*, from the beginning of my public education in Jerusalem. *προγ.*: twice elsewhere by Paul, Rom. viii. 29, xi. 2, also in 1 Pet. i. 20, 2 Pet. iii. 17. For *ἀπ' ἀρχῆς* and *ἄνωθεν* cf. Luke i. 2, 3, and for the former also 2 Thess. ii. 13.—*ἀκριβ.*: "the straitest sect," R.V., on the double accusative in A.V. see Humphry, *Commentary on R.V.* For this classical form, the only instance of a superlative in *-ατος* in N.T., see especially Blass, u. s., cf. ver. 4; on the term in its close connection with Pharisaism cf. Jos., *B. J.*, i., 5, 2; *Ant.*, xvii., 2, 4, and references above on xxii. 3. Their "straitness" included not only observance and interpretation of the Mosaic law, but also of the whole *παράδοσις τῶν προσβυτέρων*.—*αἵρεσιν*, see on v. 17, the word in the sense of "a sect" was rightly applied to the exclusiveness of Pharisaism as in the N.T., cf. xv. 5, and in Jos., cf. *Vita*, 38.—*θρησκείας*: "*cultus religionis, potissimum externus*," Grimm, so here and in the other places where it occurs in N.T., Col. ii. 18, James i. 26, 27; twice in Wisdom, xiv. 18, 27, of the worship of idols; in Eccclus. xxii. 5 the reading is doubtful; in 4 Macc. v. 6, 13, of the religion of the Jews. The instances of its use both in Philo and Josephus show that it was plainly distinguished from *εὐσεβεία* and *δοσιότης*. Thus it is contrasted with the latter by Philo, *Quod det. potiori insid.*, c. 7: *θρησκείαν ἀντι*



6 καὶ νῦν ἐπ' ἐλπίδι τῆς<sup>1</sup> πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, 7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει<sup>2</sup> καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. 8. τί;

<sup>1</sup> For πρὸς ὙΑΒΕ have εἰς; so Tisch., W.H., Blass, R.V., Weiss, Wendt, Hilgenfeld; for T.R., cf. xiii. 32. After πατέρας ὙΑΒΕ 61, Vulg., Syr. P.H., Boh. add ἡμῶν, so Tisch., W.H., R.V., Weiss, Wendt, Hilg., but Blass brackets.

<sup>2</sup> For καταντῆσαι B has καταντησεῖν, so W.H. marg., Weiss, βασ. at end of verse ὙΒΕΙ, Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. After ὑπο, τῶν is omitted by ὙΑΒΕΗΛΡ, so by Tisch and other authorities above.

δυσίότητος ἡγούμενος; and in Josephus it is frequently used of the public worship of God, worship in its external aspect, cf. *Ant.*, ix., 13, 3; xii., 5, 4; v., 10, 1; xii., 6, 2. It was therefore a very natural word for St. Paul to use, and it is not necessary to suppose that he did so merely for the sake of Festus and the Romans (Blass), although the word was used of one mode of worship when contrasted with another; see further Hatch, *Essays in B.G.*, p. 55; Trench, *Synonyms*, i., p. 200, and Mayor on James i. 26.—Φαρισαῖος: emphatic at the end, expressing the "strictest sect" by name, cf. Gal. i. 14, Phil. iii. 5, 6.

Ver. 6. καὶ νῦν: the expression does not indicate any contrast with ver. 4: this hope for which he stands to be judged is in full accord with his whole past life.—ἐπ' ἐλπίδι: phrase only found elsewhere in St. Paul's Epistles, where it is frequent; Rom. viii. 20, 1 Cor. ix. 10, Tit. i. 2. A hope not merely of the resurrection of the dead, but of the Messiah's kingdom with which the resurrection was connected, as the context points to the national hope of Israel; cf. Schürer, *Jewish People*, div. ii., vol. ii., p. 175, E.T., see also pp. 137, 148, 149, and Edersheim, *Jesus the Messiah*, i., pp. 75, 79, on the strong bond of the common hope of Israel.—πρὸς τοὺς πατέρας, see critical note. With either preposition we have a Pauline expression; on the force of εἰς see Alford and Weiss, *in loco*. If we read ἡμῶν after πατ. perhaps including Agrippa with himself as a Jew.

Ver. 7. εἰς ἣν: unto which promise, not *spem* (Grotius, Bengel), καταντῆσαι εἰς, cf. the same construction with the same verb, Phil. iii. 11, Ephes. iv. 13, only in Luke and Paul, but never by the former elsewhere in metaphorical sense; in classical Greek after verbs of hoping we should have had a future, but in N.T. generally aorist infinitive, Viteau, *Le*

*Grec du N.T.*, p. 154 (1893).—τὸ δωδεκάφυλον: here only in biblical Greek; perhaps used after the mention of the fathers, as the heads of the tribes; for the word cf. *Prot. Jac.*, i., 3, Clem. Rom., *Cor.*, lv., 6 (cf. xxxi. 4), and *Orac. Syb.*, λαὸς ὁ δωδεκάφυλος; the expression was full of hope, and pointed to a national reunion under the Messiah; for the intensity of this hope, and of the restoration of the tribes of Israel, see on iii. 21 (p. 115), and references in ver. 6, Edersheim, *Jewish Social Life*, p. 67, and especially *Psalms of Solomon*, xviii., 28, 30, 50.—ἐν ἐκτενείᾳ, cf. xii. 5, 2 Macc. xiv. 38, 3 Macc. vi. 41, Jud. iv. 9 (twice?); Cic., *Ad Att.*, x., 17, 1. See Hatch, *u. s.*, p. 12.—νύκτα καὶ ἡμέραν, cf. xx. 31, also used by Paul; elsewhere in his Epistles five times, and once in Mark v. in genitive, 1 Thess. ii. 9, iii. 10; 2 Thess. iii. 8; 1 Tim. v. 5; 2 Tim. i. 3; Mark v. 5. The precise phrase in the accusative also occurs in Luke ii. 37, Mark iv. 25.—λατρεῖον, cf. Luke ii. 37, joined with νύκτα καὶ ἡμ. as here, and in both places of the earnest prayer for the Messiah's coming; same phrase elsewhere in N.T. only in Rev. vii. 15. For the force of the expression here and its relation to the Temple worship see Blass, *in loco*, and Schürer, *Jewish People*, div. ii., vol. ii., p. 174, E.T.—ὑπὸ Ἰουδ.: by Jews, O King! Agrippa knew that this hope, nowever misdirected, was the hope of every Israelite, and the Apostle lays stress upon the strange fact that Jews should thus persecute one who identified himself with their deepest and most enduring hopes.

Ver. 8. R.V. gives more clearly the significance of the original, "Why is it judged incredible with you, if God (as He does) raises the dead?" εἰ with indicative assumes that the hypothesis is true, Vulgate "si Deus mortuos suscitavit?" cf. Luke xvi. 31. It has sometimes been thought that St. Paul



ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 9. ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. 10. ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων

here makes a special appeal to the Sadducean part of his audience—παρ' ὑμῖν—including among them Agrippa, with his indifference and practical Sadduceism (Alford), with his policy favouring the Sadducees in the appointment of the high priests (Felten): others have seen in the words a reference to the general resurrection with which the Apostle's Messianic belief was connected, or to cases of resurrection in the history of Israel, as, *e.g.*, 1 Kings xvii., 2 Kings iv., as if the speaker would ask: Why is it judged a thing incredible in your judgment when you have instances before you in the sacred books accepted by Agrippa and the Jews? But it is far better to consider the words in connection with the great truth to which the whole speech was meant to lead up, ver. 23, *viz.*, that Jesus, although crucified, had risen again, that He was at this moment a living Person, and by His resurrection had been proved to be the Messiah, the fulfiller of the hope of Israel. Zöckler regards the question as forming a kind of transition from the general hope of the Jews in a Messiah to the specific Christian hope in Jesus.—ἄπιστον: only here in Acts, twice in Luke's Gospel, but frequent in St. Paul's Epistles of those who believed not. See further Nestle, *Philologica Sacra*, p. 54, 1896, and Wendt, p. 391 and note (1899). Nestle proposes to place the verse as out of connection here between vv. 22 and 23, with a full stop at the end of the former; and Wendt commends this view.

Ver. 9. ἐγὼ μὲν οὖν: the words may be taken as simply resuming the narrative of the Apostle's life which he had commenced in vv. 4 and 5, the three succeeding verses forming a parenthesis, or as an answer to the question of ver. 8, the real antithesis to μὲν οὖν, ver. 9, and the narrative, vv. 9-11, being found in ver. 12 and what follows. On μὲν οὖν see Rendall, *Acts*, Appendix, p. 163, and also Page on ii. 41, *Acts*, pp. 94, 95; see also critical note above.—ἔδοξα ἑμαυτῷ: *mihi ipsi videbar*; so in classical Greek. If with Weiss, Wendt, Bethge we lay stress on ἑμ., the Apostle explains the fact that this obligation was his own wilful self-delusion. In classical Greek

instead of the impersonal construction we have frequently the personal construction with the infinitive as here, *cf.* 2 Cor. x. 9—only in Luke and Paul, indication of literary style, Viteau, *Le Grec du N.T.*, p. 152 (1893).—τὸ ὄνομα Ἰ. τοῦ Ν., see on iv. 10, 12.—ἐναντία πρᾶξαι, *cf.* xxviii. 17, and also 1 Thess. ii. 15, Tit. ii. 8.

Ver. 10. ὁ καὶ ἐποίησα, *cf.* Gal. ii. 10 (Bethge, p. 272), on the distinction between πράσσειν and ποιεῖν Westcott on St. John iii. 22.—ἐγὼ: emphatic.—τῶν ἁγίων, see above ix. 13, *cf.* its use in ix. 32; the word aggravates St. Paul's own guilt. Agrippa too would know of pious Jews by the same designation.—ἀναιρ. τε αὐτῶν: probably pointing to more deaths, not as expressing the death of Stephen alone, *cf.* viii. 1, ix. 1, xxii. 4. The state of affairs which rendered the murder of St. Stephen possible in the capital would easily account for similar acts of outrage in other places, so that there is no need to suppose with Weiss that the notice here is unhistorical.—κατήνεγκα ψῆφον: "I gave my vote," R.V., the ψῆφος, literally the pebble used in voting, *calculus deferro* sc. *in urnam* (Grimm), *i.e.*, *addo calculum, approbo*, *cf.* ψῆφον φέρειν, ἐπιφ. or ἐκφ. If the phrase is taken quite literally, it is said to denote the vote of a judge, so that Paul must have been a member of the Sanhedrim, and gave his vote for the death of St. Stephen and other Christians. On the other hand the phrase is sometimes taken as simply = συνευδοκεῖν τῇ ἀναιρέσει (so amongst recent writers, Knabenbauer), xxii. 20. (C. and H. think that if not a member of the Sanhedrim at the time of Stephen's death, he was elected soon after, whilst Weiss holds that if the expression does not imply that the writer represents Paul by mistake as a member of the Sanhedrim, it can only be understood as meaning that by his testimony Paul gave a decisive weight to the verdict in condemnation of the Christians.) Certainly it seems, as Bethge urges, difficult to suppose that Paul was a member of such an august body as the Sanhedrim, not only on account of his probable age at the time of his conversion, but also because of his comparatively obscure circumstances. The Sanhedrim was an

ἐξουσίαν λαβών. ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. 11. καὶ κατὰ πάσας τὰς συναγωγὰς πολλὰκις τιμωρῶν αὐτούς, ἡνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12. ἐν οἷς<sup>1</sup> καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13. ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα

<sup>1</sup> καὶ om. NABCEI, 13, 40, 61, so Tisch. and other authorities in ver. 7. For T.R. read τῆς τῶν ἀρχ. N<sup>\*</sup>B, Tisch., Weiss, Wendt, R.V., Blass; τῆς παρὰ om. AEI 40, 68, Lach.

assembly of aristocrats, composed too of men of mature years and marked influence, and the question may be asked how Saul of Tarsus, who may not even have had a stated residence in the Holy City, could have found a place in the ranks of an assembly numbering the members of the high priestly families and the principal men of Judæa: see *Expositor*, June, 1897, and also for the bearing of the statement on the question of Paul's marriage, with Hackett's note, *in loco*. For the voting in the Sanhedrim see Schürer, div. ii., vol. i., p. 194. E.T. Rendall, p. 336, meets the difficulty above by referring the expression under discussion to a kind of popular vote confirming the sentence of the court against Stephen, for which he finds support in the language of the law and in the narrative of the proto-martyr's condemnation.

Ver. 11. τιμωρῶν (*cf.* xxii. 5), more usually in the middle voice in this sense, although the active is so used sometimes in classical Greek, Soph., *O. T.*, 107, 140, Polyb., ii., 56, 15. For ecclesiastical censures and punishments see Edersheim, *History of the Jewish Nation*, p. 374, *cf.* Matt. x. 17, xxiii. 34.—ἡνάγκαζον: "I strove to make them blaspheme," R.V., all other E.V. render "I compelled them to blaspheme," but the imperfect leaves it quite doubtful as to whether the persecutor succeeded in his attempts or not. The imperfect may thus be regarded as conative, Burton, p. 12, *cf.* Luke i. 59, Matt. iii. 14. Blass points out that it may have the force of repeated action (*cf.* ἐδίωκον), but even if so, it does not say that the compulsion was effectual, *Gram.*, p. 186. See further Page, *in loco*, for the rendering of R.V., which he regards as correct. A striking parallel may be adduced from Pliny's Letter to Trajan, x., 97, where the Christians are urged to call upon the gods, to worship the emperor, and to blaspheme Christ, "quorum nihil cogi posse dicuntur

qui sunt revera Christiani," *cf.* Polycarp, *Martyr.*, ix., 2, 3.—βλασφημεῖν, *i.e.*, Jesus, "maledicere Christo," Pliny, *u. s.*, James ii. 7; *cf.* 1 Tim. i. 13 with this passage, and Paul's later reflections on his conduct.—ἕως καὶ εἰς τὰς ἔξω π.: "even unto foreign cities," R.V., so that other cities besides Damascus had been included in the persecution, or would have been included if Saul's attempt had been successful.—ἐδίωκον: "I set about persecuting them". The imperfect ἐδίωκ. may however denote repeated action, and may indicate that Saul had already visited other foreign cities. Weiss regards the τε as connecting the two imperfects *de conatu* together—the latter imperfect being regarded as a continuation of the former, in case the victims sought to save themselves by flight.—ἐμμαιν.: only in Josephus once, *Ant.*, xvii., 6, 5, but ἐμμανής in Wisd. xiv. 23, and in classical Greek, so also ἐκμαινέσθαι.

Ver. 12. ἐν οἷς, *i.e.*, as I was thus engaged, *inter quæ*, "on which errand," R.V. margin, see xxiv. 18.—ἐπιτροπῆς, 2 Macc. xiii. 14, Polyb., iii., 15, 7, "commission," A. and R.V. "Paulus erat commissarius," Bengel, the two nouns show the fulness of the authority committed to Paul.

Ver. 13. ἡμέρας μέσης: temporal genitive, Blass, *Gram.*, p. 107 (in classical Greek ἡμ. μεσοῦσα). The expression is perhaps stronger than in xxii. 6, in the bright full light of day.—κατὰ τὴν ὁδόν: "on the way," and so foreboding nothing (Weiss).—βασιλεῦ: "advertitur rex ad miraculum rei," Blass, *cf.* ver. 7, so Weiss.—ὑπὲρ τὴν λαμπ.: here only expressly, but implied in ix. 3, xxii. 6, indicating the supernatural nature of the light; noun only here in N.T., *cf.* Dan. xii. 3.—περιλάμψαν: only in Luke, *cf.* Luke ii. 9, where the word is also used for a light from heaven; nowhere else in N.T., but the verb is found in Plutarch,



τοῦ ἡλίου περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14. πάντων δὲ<sup>1</sup> καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15. ἐγὼ δὲ εἶπον,

<sup>1</sup> For δε NABEI, Syrr. H.P., Vulg. read τε, Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilgenfeld. For T.R. φωνὴν λ. . . . καὶ λεγ. NBCI, Vulg., Syrr. P.H., Boh., read φ. λεγουσαν πρὸς με, so Tisch., W.H., Weiss, Wendt, R.V. After γῆν Blass in β adds δια τον φοβον εγω μονος, 137 Syr. H. mg. (Gig.), so Hilg.

Josephus. The fact that the light shone round about Paul and his companions is at any rate not excluded by ix. 7 or xxii. 9, as Weiss notes. It is quite in accordance with the truth of the facts that the more vivid expression should occur in Paul's own recital.

Ver. 14. See notes on ix. 7 and xxii. 7, and reading above in β.—τῇ Ἑβραΐδι διαλ.: this is intimated in ix. 4 and xxii. 7 by the form Σαούλ, but here the words are inserted because Paul was speaking in Greek, or perhaps he spoke the solemn words, indelible in his memory, as they were uttered, in Hebrew, for Agrippa (Alford).—σκληρόν σοι κ.τ.λ.: a proverb which finds expression both in Greek and in Latin literature (see instances in Wetstein): cf. Scholiast on Pind., *Pyth.*, ii., 173: ἡ δὲ τροπή ἀπὸ τῶν βοῶν· τῶν γὰρ οἱ ἄτακτοι κατὰ τὴν γεωργίαν κεντριζόμενοι ὑπὸ τοῦ ἄροῦντος, λακτίζουσι τὸ κέντρον καὶ μᾶλλον πλήττονται. Cf. also Aesch., *Agam.*, 1633 (cf. *Prom.*, 323), Eur., *Bacch.*, 791, and in Latin, Terence, *Phorm.*, i., 2, 27; Plautus, *Truc.*, iv., 2, 59; and there may have been a similar proverb current among the Hebrews. Blass, *Gram.*, pp. 5, 6, thinks that the introduction of the proverb on this occasion before Festus and Agrippa points to the culture which Paul possessed, and which he called into requisition in addressing an educated assembly. It is not wise to press too closely a proverbial saying with regard to Saul's state of mind before his conversion; the words may simply mean to intimate to him that it was a foolish and inefficacious effort to try to persecute Jesus in His followers, an effort which would only inflict deeper wounds upon himself, an effort as idle as that described by the Psalmist, Ps. ii. 3, 4. At all events Paul's statement here must be compared with his statements elsewhere, 1 Tim. i. 13; see *Witness of the Epistles*, p. 389 ff., and Bethge, *Die Paulinischen Reden*, p. 275.

Ver. 15. Evidently the following

verses contain a summary of what in the other two accounts of the Conversion is spoken to Paul by Ananias, and revealed by the Lord in a vision, cf. ix. 15, xxii. 14 (so Alford, Felten, Zöckler). This is far more satisfactory than to suppose that the two narratives in ix. and xxii. are really dependent upon xxvi., the author having employed in them an oral tradition relating to Ananias, without being at all aware that by introducing such an account he was really contradicting a point upon which Paul lays special stress, viz., the fact that he had received his apostleship neither from man nor through man, Gal. i. 1 (so Wendt (1899), p. 189, and McGiffert, pp. 120 and 355). But in the first place nothing is said as to the Apostle receiving his Apostleship from Ananias; he receives recovery of sight from him, but his call to his Apostleship commences with his call before Damascus: "epocha apostolatus Paulini cum hoc ipso conversionis articulo incipit," Bengel; and see specially Beyschlag, *Studien und Kritiken*, p. 220, 1864, on Gal. i. 15 (*Witness of the Epistles*, p. 379, 1892); and, further, the introduction and omission of Ananias are in themselves strong corroborations of the naturalness of the three accounts of the Conversion. Thus in chap. xxii., ver. 12, cf. ix. 10, "non conveniebat in hunc locum uberior de An. narratio, ix. 10 ff., sed conveniebat præconium ejus, quod non est illic" (Blass); so too it was natural and important to emphasise before a Jewish audience the description of Ananias (in ix. 10 he is simply τῆς μαθητῆς) as εὐλαβὴς κατὰ τὸν νόμον, well reported of by all the Jews, whereas in xxvi. "tota persona Ananiæ sublata est, quippe quæ non esset apta apud hos auditores" (Blass). The three narratives agree in the main facts (see notes in comment., and Zöckler, *Apostelgeschichte*, 2nd edit., p. 216), and "the slight variations in the three accounts do not seem to be of any consequence," Ramsay, *Saint Paul*, p. 379, cf. also



Τίς εἶ, Κύριε ; ὁ δὲ<sup>1</sup> εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16. ἀλλὰ ἀνάστηθι, καὶ στήθῃ ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπέρτερον καὶ μάρτυρα ὧν τε εἶδες<sup>2</sup> ὧν τε ὀφθή-  
σομαί σοι, 17. ἐξαίρουμένους σε ἐκ τοῦ λαοῦ καὶ<sup>3</sup> τῶν ἐθνῶν, εἰς οὓς

<sup>1</sup> ο δε, add Κύριος NABCEIL, so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> After εἶδες BC\* 105, 137, Syrr. P.H., Arm., Ambr., Aug. add με, so W.H., Weiss, Hilg., R.V. text, but R.V. marg. Blass and Wendt omit; see the latter's note, p. 394 (1899), as against Weiss.

<sup>3</sup> Before τῶν ἐθνῶν NABES-I 13, 40, 61, repeat εκ, so Tisch., W.H., R.V., Blass, Hilg., Weiss, Wendt. For νυν NABCEHILP read εγω, so other authorities above.

Renan, *Apostles*, p. 13, E.T., Salmon, *Introd.*, p. 121. Clemen, who agrees in the main with Wendt in regarding xxvi. as the original narrative, refers chap. ix. to his Redactor Antijudaicus, and chap. xxii. to his Redactor Judaicus; he sees evidences of the hand of the former in ix., 10, 15, 17, and of the latter in xxii. 12, 14. If xxii. 17 f., and the words in ver. 15, πρὸς πάντας ἀνθρώπους, do not fit in with this theory, they are ascribed by Clemen to the later Redactor Antijudaicus; but the latter expression πρὸς π. ἀνθ. is already contained in the meaning of the original source, xxvi. 17, 20 a and c (20b belonging, according to Clemen, to the Redactor Judaicus). Space forbids any further examination of passages in the three narratives with regard to which the partition critics, Clemen and Jüngst, are again hopelessly at variance with each other, but cf. Jüngst, *Apostelgeschichte*, pp. 84, 87, 89, 94, and the strictures of Knabenbauer, *Actus Apostolorum*, p. 11 (1899). But it is strange to find that Clemen should be prepared to fall back upon the view of Baur, *Paulus*, ii., 13, that the narrative of Paul's blindness was derived from the spiritual blindness referred to in xxvi. 17, and that therefore this narrative is evidently older than the other accounts in ix. and xxii., which introduce a tragical blindness. As Wendt points out, there is no hint in the text that Paul's blindness was symbolical, and there is nothing to suggest the circumstantial narratives relating to Ananias in the phrase xxvi. 17, which relates not to the Apostle's own conversion, but to his power of converting others.

Ver. 16. ἀλλὰ ἀνάστηθι: "Prostravit Christus Paulum ut eum humiliaret; nunc eum erigit ac jubet bono esse animo," Calvin; for the expression cf. Ezek. ii. 1, 2.—προχειρ., cf. iii. 14, xxii.

14, ix. 15, σκεῦος ἐκλογῆς.—ὑπέρτερον καὶ μάρτυρα ὧν τε εἶδες, so like the Twelve, and cf. also αὐτόπται καὶ ὑπέρ-  
ται τοῦ λόγου, Luke i. 1; in Cor. iv. 1 St. Paul speaks of himself as ὑπέρτης.—ὧν τε εἶδες με, see critical note, "where-  
in thou hast seen me," R.V., cf. 1 Cor. ix. 1, quite in harmony with the stress which the Apostle there lays upon "seeing the Lord".—ὧν τε ὀφθ. = τούτων δ: "and of the things wherein I will appear to thee," so A. and R.V. Cf. Acts xviii. 9, xxii. 18, 21, xxiii. 11, 2 Cor. xii. 2. ὀφθ., future passive (Grimm-Thayer), cannot be rendered "I will make thee to see," or "I will communicate to thee by vision," as if = ἐγὼ ὑποδείξω, ix. 16. For construction see Page, and Blass, *in loco*.

Ver. 17. ἐξαίρουμένους σε: "delivering," A. and R.V. Vulgate, *eripiens*, and so the word is elsewhere rendered in N.T., cf. vii. 10, 34, xii. 11, xxiii. 27, Gal. i. 4, and below, ver. 22; so very frequently in LXX (although twice in the sense below, Job xxxvi. 21, Isa. xlvi. 10). It may be called a Lucan-Pauline word (only twice elsewhere in N.T.; in St. Matt. v. 29, xviii. 9, but in an entirely different signification). Blass renders it as above, and points out that there is no reason for rendering it "choosing" in this one passage, a sense which is not at all fitted to the context; for the language cf. 1 Chron. xvi. 35, Jer. i. 8, so Wendt (1899, but in the sense below previously), Weiss, Felten, Hackett, Bethge, Knabenbauer. It is no objection to say that Paul was not delivered, but was persecuted all his life long, for he was delivered in the sense of deliverance to proclaim the message for which he was sent as an Apostle. On the other hand Overbeck, Rendall, Page, so C. and H. take it in the sense of "choosing," cf. ix. 15, σκεῦος ἐκλογῆς. Grimm-Thayer is

νῦν σε ἀποστέλλω, 18. ἀνοῖξαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέφειν ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις,

doubtful. Rendall urges that the word cannot mean "delivering" without some phrase such as ἐκ χειρός, as common in the LXX, but *cf.* on the other hand LXX, Judg. x. 15, xviii. 28 A, Ps. xxx. 2, xlix. 15, Hosea v. 14, etc. But how could Paul be said to be chosen ἐξ ἑθνῶν? The phrase would certainly sound strange to him as a description of his own position. Rendall also objects that in 1 Chron. xvi. 35 the word means to gather the scattered exiles from among the heathen as the context shows, but the Hebrew verb לָצַף means to deliver, and is so rendered, *l. c.*, in A. and R. V. It is also urged that λαός is always the name of honour, and that elsewhere the enemies of the Apostle were named Ἰουδαῖοι; but not only is the collocation "the people and the Gentiles" a common one, *cf.* ver. 23, Rom. xv. 10, but λαός is used of the unbelieving Jews in describing hostility to the Gospel, *cf.* iv. 27, xii. 4. Agrippa would understand the distinction between λαός and ἔθνη. ἐγὼ "denotat auctoritatem mittentis," Bengel.—ἀποστέλλω: Paul receives his Apostolic commission direct from Christ as much as the Twelve; Gal. i. 1, 16, 17, Rom. i. 5 (Matt. x. 16, John xx. 21-23); *cf.* Acts i. 25.

Ver. 18. ἀνοῖξαι ὀφθ. αὐτῶν, *cf.* Acts ix. 8, 40, and also Matt. ix. 30; so too Isaï. xxxv. 5, xlii. 7. Both Jews and Gentiles were blinded (οὓς above, referring to both), the former because seeing they saw not, Matt. xiii. 13, Rom. xi. 8; the latter in that knowing God in His creation they glorified Him not as God, and their senseless heart was darkened, Rom. i. 21; and to both St. Paul proclaimed the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6, Ephes. i. 18. The infinitive of purpose depending on ἀποστέλλω, Burton, p. 157; Viteau, *Le Grec du N.T.*, p. 169 (1893).—ἐπιστρέφειν: "that they may turn," R.V. ("to turn them," margin, so A.V.); in St. Luke, who uses the verb more frequently than any other N.T. writer, it is nearly always intransitive, except in Luke i. 16, 17, Moulton and Geden, while Grimm adds ver. 20 below; so here all E.V. before the authorised, *cf.* Vulgate, "ut convertantur"

(Humphry). If we thus take ἐπιστ. as intransitive, it is subordinate to the previous infinitive of purpose, ἀνοῖξαι, and τοῦ λαβεῖν again subordinate to ἐπιστ., expressing the final result aimed at (Page, and see also Wendt's note, *in loco* (1899)).—ἀπὸ σκότους εἰς φῶς: throughout St. Paul's Epistles the imagery was frequent with reference not only to Gentiles but also to Jews, *cf.* Rom. ii. 19, xiii. 12, 1 Thess. v. 5, Ephes. v. 18, Col. i. 12. The words gain in interest here if we think of them as corresponding with the Apostle's own recovering from blindness, spiritual and physical (Plumptre).—τοῦ Σατανᾶ, Blass, *Gram.*, pp. 32, 144; no less than ten times by St. Paul in his Epistles; *cf.* 2 Cor. iv. 4, Ephes. ii. 2, vi. 12 (Col. i. 13. ἐξουσία σκότους, Luke xxii. 53). There is no reason to suppose with Bengel that St. Paul is here referring to Gentiles rather than to Jews, for whilst the Jews no doubt would regard the Gentiles as loving σκότος and in the power of Satan, *cf.* also Luke xiii. 16, xxii. 31, Acts v. 3. For current ideas with regard to Satan and the teaching of the N.T. *cf.* Edersheim, *Jesus the Messiah*, ii., p. 775; Charles, *Book of Enoch*, Introd., p. 52, and *Assumption of Moses*, x., 1, where Satan is apparently represented as the head of the kingdom of evil; *cf.* in the N.T. Ephes. i. 21, vi. 12, Col. ii. 15, for the whole hierarchy of evil spirits at the disposal of Satan, and 2 Thess. ii. 9; *cf.* 2 Cor. xi. 14 for his supernatural powers of deceiving or preventing men; see especially Sanday and Headlam, *Romans*, p. 145.—τοῦ λαβεῖν: expressing the ultimate object of ἀνοῖξαι (see above, and Weiss, *in loco*).—ἄφεσιν ἁμαρ., iii. 16, the language here is quite Pauline, *cf.* Col. i. 12-14, where also deliverance out of the power of darkness and forgiveness of sins in the Son of God's love are connected as here.—τῇ πίστει εἰς ἐμέ: may be connected with λαβεῖν, faith in Christ as the condition of forgiveness placed emphatically at the end; *cf.* x. 43, A. and R.V. connect the words with ἡγιασμένοις, so Vulgate.—κλῆρον ἐν τοῖς ἡγιασ., *cf.* xx. 32, Col. i. 12.

Ver. 19. ὥθεν: "wherefore," R.V., so in Heb. ii. 17, iii. 1, vii. 25, viii. 3, ix. 18 (locally in Luke xi. 24, Acts xiv. 26, xxviii. 13); probably best taken here as



πίστει τῇ εἰς ἐμέ. 19. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, 20. ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον<sup>1</sup> καὶ ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια

<sup>1</sup> After πρῶτον **ΣΑΒ** 25, 61, add τε, so Tisch. and other authorities in ver. 17, except Hilg. Before **Ιερ.** **ΑΕ** read εν. Hilg. has καὶ τοῖς εν **Ιερ.** εἰς om. **ΣΑΒ**, so Tisch., R.V., W.H., but retained by Weiss, Hilg. and Wendt, may easily have dropped out after the preceding -οις. Blass reads in α and β εἰς πᾶσαν τε (τὴν) χώραν Ἰουδαίους καὶ τοῖς ἔθνεσιν, with support by Par.<sup>2</sup> "Judæis," see note below, and Wendt (1899), p. 396. Clemen, p. 144, regards τε καὶ **Ιερ.** . . . Ἰουδαίας as a gloss of R. Judaicus (ver. 21 being added by R. Antijudaicus), and both Wendt and McGiffert view the whole reference as added to the original source.

referring to the whole revelation from ver. 12, marking the natural result of what had gone before; not used in St. Paul's Epistles.—**βασιλ. Α.**: "cum ad sua facta redeat, apte regem denuo compellat," Blass, marking the commencement of his real defence.—ἀπειθής: only in Luke and Paul in N.T., cf. Luke i. 17; Rom. i. 30, 2 Tim. iii. 2, Tit. i. 16, iii. 3; in LXX and in classical Greek.—ὀπτασίᾳ: here and here only Paul himself apparently speaks of the appearance of Christ vouchsafed to him before Damascus by this word, but ὀπτασία, as Beyschlag shows, is not confined to appearances which the narrators regard as visions, cf. Luke i. 22, xxiv. 23, and its meaning must be explained from the entire "objectivity" with which St. Paul invests the whole narrative of his Conversion, cf. *Witness of the Epistles*, p. 383 (1892), and p. 380 for further reference to Beyschlag in *Studien und Kritiken*, 1864, 1890, and his *Leben Jesu*, i., p. 435. In modern Greek ὀπτασία = a vision (Kennedy).

Ver. 20. ἀλλὰ τοῖς ἐν Δ.: "both to them of Damascus first, and at Jerusalem," reading τε (see critical note) after πρῶτον, thus closely connecting Damascus and Jerusalem as the scenes of Paul's first activity, cf. ix. 20, 28.—εἰς πᾶσάν τε τὴν χώραν τῆς Ἰ., see critical note. If we read accusative simply without εἰς = accusative of space marking the extension of the preaching. Blass solves the difficulty by regarding εἰς = ἐν, *ut saepe*. The statement seems to contradict Gal. i. 22, and there is no mention of such a widely extended preaching at this time in Acts. It has therefore been held by some that reference is made to the preaching at the time of Saul's carrying relief with Barnabas from Antioch to Jerusalem, xi. 30, xii. 25 (Zöckler and Rendall), while others refer the passage to Rome xv. 10 (Weiss), and

others combine xi. 29, 30, xv. 3 = Rom. xv. 10. Ramsay, *St. Paul*, p. 382, regards the statement as so directly contradictory to all other authorities that he practically follows Blass in β text, and reads εἰς πᾶσαν χώραν Ἰουδαίους τε καὶ τοῖς ἔθνεσιν, "in every land to both Jews and Gentiles". The text he regards as not Lucan and hardly Greek, see also Blass, *in loco*; ἡ χώρα τῆς Ἰουδαίας ought to be τῶν Ἰουδ., as in x. 39, etc. But see in defence of reading in T.R. as against Blass, and the reference of the words to the journeys in xi. 30, xv. 3, Wendt, *in loco* (1899). The general meaning given to the words by Blass is at all events in accordance with the view of the speech as a summary, and not as an account in detail, of the Apostle's work (C. and H., p. 620). Dr. Farrar, *St. Paul*, i., 228, ingeniously supposes that Paul may have preached on his way from Damascus to Jerusalem in the guest chambers of the Jewish synagogues, so that he may not have come into contact with any Christian communities, and he would thus explain Gal. i. 22.—ἀπήγγελλον: imperfect, denoting continuous preaching; here only of preaching the Gospel, but cf. xvii. 30 W.H., where God announces to men everywhere to repent, μετανοεῖν, a striking similarity in language with Paul's words here (cf. 1 John i. 2, 3).—ἐπιστρέφειν, cf. for the expression xiv. 15, and see above on ver. 18.—ἄξια τῆς μετανοίας ἔργα: "worthy of their repentance," R.V. margin, *i.e.*, of the repentance which they profess. In the Gospels καρπούς, καρπὸν, here ἔργα, but cf. Ephes. ii. 10, v. 11, Col. i. 10, Tit. iii. 8, and ἀξίους with genitive *rei*, more frequent in St. Luke and St. Paul than in any other N.T. writers.—πράσσοντας: used in N.T. sometimes of good, sometimes of evil, actions; in



τῆς μετάνοίας ἔργα πράσσοντας. 21. ἕνεκα τούτων με<sup>1</sup> οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22. ἐπικουρίας οὖν τυχὼν τῆς<sup>2</sup> παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔσθηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ

<sup>1</sup> The art. before *Ιουδ.* *om.* *N<sup>o</sup>BL* 13, 61, 105, so Tisch., R.V., Hilgenfeld, W.H., Blass, Weiss, Wendt, but Lach. and Meyer follow T.R. After *συλλ.* Tisch., Hilgenfeld, with *N<sup>o</sup>E*, Vulg. Chron. reads *οντα*, but the word may easily have been added to express more clearly that the temple, xxi. 30, was the place where they found Paul, not where they sought to kill him (Wendt).

<sup>2</sup> For *παρὰ* *NABE*, Chron. read *απο*, so Tisch., R.V., W.H., Hilgenfeld, Blass, Weiss, Wendt. *NABHLP*, Chrys., so Tisch. and authorities in *ver.* 21, read *μαρτυρομενος*.

classical Greek *ποιεῖν* is more frequent *de dishonestis*, cf. Xen., *Mem.*, iii., 9, 4, see Grimm, *sub v.*

*Ver.* 21.—*ἕνεκα τούτων*: because I preached to Jews and Gentiles alike, proclaiming one Gospel to both, and placing both on an equality before God (not for profaning the Temple), cf. xxi. 28. On *ἕνεκα* see Blass, *Gram.*, p. 21. This Attic form of the word is read here by all authorities, and Blass notes it as characteristic of the literary style of this address before Agrippa, see above on *ver.* 4.—*συλλαβόμενοι*, i. 16, xii. 3. So also in each of the Gospels in the active voice, of a violent arrest; in passive see above, xxiii. 27, and frequent in same sense in LXX, and 1 and 2 Macc.—*ἐπειρῶντο*: here only in N.T. in middle, but see critical note on ix. 26. Cf. 1 Macc. xii. 10, 2 Macc. x. 12, 3 Macc. i. 25, ii. 32, 4 Macc. xii. 3. Imperfect because the attempt was not actually made.—*διαχειρ.*, see on v. 30. The whole description ranks as a summary without giving all the details of the events which led up to the Apostle's imprisonment.

*Ver.* 22. *ἐπικουρίας . . . τῆς παρὰ (ἀπὸ) Θεοῦ*: "the help that is from God," R.V., *i.e.*, the help which cometh from God only; only here in N.T., cf. Wisdom xiii. 18 (*ἡμπερίας*, S<sup>2</sup>), for the use of the same phrase cf. instances in Wetstein from Polybius; the word is found in Josephus, but also frequently in classical Greek, of succour against foes.—*τυχὼν*: no idea of chance, cf. 2 Tim. ii. 10; the aid was divine, not human.—*οὖν*, see Wendt, and references, Blass, *Gram.*, p. 267, Winer-Moulton, liii., 10, 4.—*ἔσθηκα*: *sto salvus*, Bengel, after these repeated dangers. The A.V. hardly gives the force of the word; it is a Pauline expression, cf. Ephes. vi. 13, 14, Col. iv. 12, so Knabenbauer, *subsisto incolumis*.—*μαρ-*

*τυρούμενος*: "testifying," A.V., yet *μαρτυρόμενος*, see critical note, would rather signify "testifying," so R.V., see on vi. 3. Grimm-Thayer, if the reading in T.R. is retained, evidently considers that it should be rendered as passive, "testified to both by small and great". But *μαρτυρόμενος* marks most appropriately the office of bearing testimony to which Paul was appointed.—*μικρῷ τε καὶ μεγάλῳ*: if taken to mean "both small and great," the words would have a special force in thus being spoken before Festus and Agrippa, but if = young and old, *i.e.*, before all men, cf. viii. 10, Heb. viii. 11; cf. Gen. xix. 4, 11, etc., but in Rev. xi. 18, xiii. 16, xix. 5, reference is made rather to rank than to age, and the latter meaning may well be included here; cf. Deut. i. 17, Job iii. 19, Wisd. vi. 7.—*οὐδὲν ἐκτὸς λ. ὧν τε οἱ πρ. . . . μελλόντων = οὐδὲν ἐκτὸς τούτων ἄ . . . ἐλάλησαν μέλλοντα*, cf. Rev. xvii. 8 Simcox, *Language of the N.T.*, p. 135. *μελλ. γίν.*, cf. Luke xxi. 36; *ἐκτὸς*, cf. 1 Cor. xv. 27; the word is only used by St. Paul elsewhere in N.T. (except Matt. xxiii. 26), cf. 1 Kings x. 13, 2 Chron. ix. 12, xvii. 19.—*οἱ προφ. . . καὶ Μ.*: more naturally Moses and the prophets, Luke xvi. 29, 31, and cf. xxviii. 23, but Moses may have been mentioned to influence the Sadducean element in the audience: the historical Christ was always the subject of St. Paul's preaching "Jesus is the Christ," and the historical Christ was also the ideal Christ; cf. iii. 13, 1 Cor. xv. 3. See on this verse critical note, and Wendt (1899), p. 397, note.

*Ver.* 23. *ἐλ* = Heb. vii. 15, *i.e.*, as is most certain from the authority of Scripture, "how that the Christ," R.V.—*παθητὸς*: "must suffer," R.V. ("although is subject to suffering," margin), cf. Vulgate, *passibilis* (not *patibilis*); no question here of the abstract possibility of, or

προφήται ἐλάλησαν μελλόντων γενέσθαι<sup>1</sup> καὶ Μωσῆς, 23.<sup>2</sup> εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. 24. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη,<sup>3</sup> Μαίνη, Παῦλε· τὰ πολλά σε γράμματα

<sup>1</sup> For καὶ Μωσῆς Flor. and Gig. have "scriptum est in Moysen". Blass regards this as the remaining fragment of the original β text, which ran somewhat as follows: γεγραπται γαρ ἐν Μωσῇ καὶ τοῖς προφ. πολλά περὶ τούτων, τοῖς ἐρευνησασιν (1 Pet. i. 11).

<sup>2</sup> εἰ παθητός κ.τ.λ., Corssen, G. C. A., 1896, p. 429, points out that Tert., *De resurr. carn.*, 39, presupposes the reading of Flor. and Gig., and regards the passage, Gen. ix. 5, in support of bodily resurrection, as quoted by Paul. According to Corssen's view, this passage was noted in the margin of the Western text. Flor. and Gig. make Paul refer to some particular passage of the Pentateuch, instead of generally to Moses and the prophets, but in Corssen's view Blass has not helped the recovered reading, but rather destroyed its force by his conjectured additions (see further Wendt (1899), p. 397). But Blass in his β text leaves a lacuna: γεγραπται γαρ ἐν Μωσῇ (καὶ τοῖς προφήταις) . . .

<sup>3</sup> Blass reads in β text Εμάνης Παῦλε εμάνης with Flor., so περιετρεψεν with Flor. (ut videtur), so ηγεμῶν for Φηστέ on the same authority.

capacity for, suffering, although primarily the Greek word implies this, but of the divine destination to suffering, cf. Luke xxiv. 26, 44, 1 Cor. xv. 2, 3, see Grimm-Thayer, *sub v.*; Justin Martyr, c. *Tryph.*, c. 89, παθητὸν τὸν Χριστόν, ὅτι αἱ γραφαὶ κηρύσσουνσι, φανερόν ἐστι. But the same dialogue, c. 90, enables us to realise that even where the idea of a suffering Messiah was entertained, nothing was more abhorrent than the idea of the cross as the outward expression of such sufferings: "If the Messiah can suffer," cries the Jew Trypho, "yet he cannot be crucified; he cannot die such a shameful, dishonourable death". See also cc. 36, 76. For the incompatibility of the idea of a suffering Messiah with the ideas current in the time of Jesus see Dalman, *Der Leidende und der Sterbende Messias*, p. 30, and references may be made to *Witness of the Epistles*, pp. 360, 361, for other authorities to the same effect; cf. Matt. xvi. 22, Luke xviii. 34, xxiv. 21, John xii. 34, 1 Cor. i. 23, Gal. v. 11; see above on iii. 18 (p. 113). If we render εἰ if or whether it does not indicate that there was any doubt in Paul's mind; but he simply states in the hypothetical form the question at issue between himself and the Jews.—εἰ πρῶτος: "that he first by the resurrection of the dead," R.V., closely connected with the preceding; the Messiah was to suffer, but "out of his resurrection from the dead" assurance was given not only that the Suffering Messiah and the Triumphant Messiah were one, but that in

Him, the true Messiah, all the O.T. prophecies of the blessings of light and life, to Jew and Gentile alike, were to be fulfilled, cf. Isai. xlix. 6, Acts xiii. 47 (Isai. ix. 1, 2, lx. 1). This on the whole seems better than to limit the words to the fact that life and immortality had been brought to light by the resurrection of the Christ: φῶς means more than the blessing of immortality in the future, it means the present realisation of the light of life, cf. ver. 18, and Luke ii. 32, of a life in the light of the Lord. πρῶτος closely connected with ἐξ ἀναστ., as if = πρωτότοκος ἐκ νεκρῶν, Col. i. 18, 1 Cor. xv. 20, 23, or as if the Apostle would emphasise the fact that Christ first rose in the sense of rising to die no more, Rom. vi. 9, and so proclaimed light, etc.—καταγγέλλειν: "to proclaim," R.V., cf. xvi. 17, xvii. 3, 23.—λαῷ καὶ τοῖς ἔθνεσι, see above ver. 17; even in the Pharisaic hope expressed in *Psalms of Solomon*, xvii., cf. ver. 32, we see how far the Gentiles would necessarily be from sharing on an equality with the Jews in the Messianic kingdom, see Ryle and James, *Introd.*, liii., and also for later literature, *Apocalypse of Baruch*, lxxii., Edersheim on Isaiah lx., *Jesus the Messiah*, ii., pp. 728, 729.

Ver. 24. ἀπολ.: the present participle, indicating that Festus broke in upon the speech, cf. iv. 1.—μεγ. τῇ φ.: raising his voice, because interrupting in surprise and astonishment, and no doubt with something of impatience if not of anger (Chrysostom).—Μαίνη: a hyperbolic, but not a jesting expression; the mention



εἰς μανίαν περιτρέπει. 25. ὁ δέ, οὐ μαίνομαι, φησί, κράτιστε φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ<sup>1</sup> παῖρρησιαζόμενος λαλῶ<sup>2</sup>. λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ

<sup>1</sup> καὶ after πρὸς υφ is omitted by W.H., following B, Boh., Arm., but retained by W.H. marg., Weiss, Hilg.

<sup>2</sup> λανθ. γὰρ αὐτον κ.τ.λ., Wendt decides in favour of T.R. here, with  $\aleph$ HLP. In B 36, 69, 137, 180, τι is omitted, so by W.H. text, Weiss, Blass; in  $\aleph$ CAE 13, ουδεν is omitted, so by Lach.  $\aleph$ B read ουθεν, see Winer-Schmiedel, p. 61. Blass in  $\beta$  text, following Flor., reads ουδεν γαρ τούτων αυτον λανθανει, and omits ου γαρ . . . τουτο.

not only of a resurrection, but the expressed belief that this Christ Whom Festus could only describe as "one who was dead," xxv. 19, should bring light not only to Jews but even to Gentiles, to Romans like himself, was too much—such a belief could only result from a disturbed brain, cf. xvii. 32 for the effect of the announcement of a resurrection and a judgment on the polished Athenians, cf. St. John x. 20, where our Lord's words provoked a similar pronouncement by the Jews, the learned Jews of the capital. *μαίνεσθαι*: "qui ita loquitur ut videatur mentis non compos esse," Grimm, cf. xii. 15, 1 Cor. xiv. 23, opposite to *σωφροσύνης ῥήματα ἀποφθ.* (see also Page's note); cf. the passage in Wisd. v. 3, 4, and Luckock, *Footsteps of the Apostles*, etc., ii., p. 263.—τὰ πολλὰ σε γράμματα: "thy much learning," R.V., giving the force of the article perhaps even more correctly, "that great learning of thine". It is possible that the words may refer simply to the learning which Paul had just shown in his speech, of which we may have only a summary, and γράμμ. may be used of the sacred writings from which he had been quoting, and to which in his utterances he may have applied the actual word, and so Festus refers to them by the same term, cf. 2 Tim. iii. 15. Others refer the word to the many rolls which St. Paul had with him, and which he was so intent in studying. It is possible that the word may be used here as in John vii. 15, of sacred learning in general, of learning in the Rabbinical schools, and perhaps, as it is employed by a Roman, of learning in a more general sense still, although here including sacred learning = μαθήματα, cf. Plat., *Apol.*, 26 D. If books alone had been meant βιβλία or βιβλοι would have been the word used.—περιτρέπει εἰς μανίαν: "doth turn thee to madness," R.V.,

cf. our English phrase "his head is turned," literally "turn thee round" (Humphry), cf. Jos., *Ant.*, ix., 4, 4, ii., 4, 1. It is possible that Festus used the expression with a certain delicacy, since in using it he recognises how much wisdom Paul had previously shown (Weiss, Bethge). After such an expression of opinion by Festus, and owing to the deference of Agrippa to the Romans, Knabenbauer thinks that the king could not have expressed himself seriously in the words which follow in ver. 28.

Ver. 25. οὐ μαίνομαι κ. φ.: whatever may have been the sense in which Festus addressed Paul, there is no doubt as to the courtesy of the Apostle's answer, μετὰ ἐπιεικείας ἀποκρινόμενος, Chrys. κράτιστε: "most excellent," R.V., see above, i. 1.—ἀληθ. καὶ σωφροσ.: *veritas* not *veracitas*, objective truth; no suspicion had been raised against St. Paul's truthfulness of character (cf. John xviii. 37); as our Lord stood before Pilate as a witness for the truth, so His Apostle stands face to face with a Roman sceptic as a witness to the existence of a world of real existences and not of mere shadows and unrealities (Bethge, p. 294). σωφρ.: the opposite of madness, cf. Plato, *Protag.*, 323 B (Xen., *Mem.*, i., 1, 16), ὁ ἐκεῖ σωφροσύνην ἡγοῦντο εἶναι τάληθῃ λέγειν, ἐνταῦθα μανίαν. The two nouns are only found here in St. Luke's writings, but cf. σωφρονεῖν, Luke viii. 35, Rom. xii. 3, 2 Cor. v. 13; cf. ῥήματα ζωῆς, chap. v. 20.—ἀποφθ., cf. ii. 4 and 14, of the Pentecostal utterances, and of the solemn utterances of St. Peter; "aptum verbum," Bengel. St. Paul was speaking with boldness like St. Peter, and under the same divine inspiration; in LXX of the utterances of the prophets, cf. 1 Chron. xxv. 1, of philosophers, and of oracular responses; like the Latin *profari* and *pronuntiare*, see above on ii. 4, and Grimm-Thayer, *sub* v.



ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη,<sup>1</sup> Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

<sup>1</sup> ἐν ὀλίγῳ με πείθεις Χριστ. ποιῆσαι NB 13, 17, 40, 61, Syr. H., mg., Boh., Tisch., Weiss. Instead of πείθεις A, so Lach., Blass (Nösgen, Belser, Alford) πείθῃ, but prob. this was an attempt to solve the difficulty of the reading given above, and with the same purpose EHLP, Vulg., Syr. P. Harcl. text, Cyr.-Jer., Chrys. have γενέσθαι for ποιῆσαι, so Meyer and Hilg. Both Alford and Blass, while adopting πείθῃ, read ποιῆσαι. W.H. (and to this view apparently Wendt inclines, 1899) think that there must be some corruption in text, see *Abb.*, p. 100. Hort adds that possibly πεποιθας should be read for με πείθεις, for the personal με loses no force by being left to implication, and the changes of letters are inconsiderable, but at the same time he thinks it equally possible that the error may lie elsewhere.

Ver. 26. ἐπίσταται γὰρ: here only with περί: in proof that his words were words of soberness, and that he was basing his statements on facts, St. Paul appeals to the knowledge of Agrippa, a knowledge which he would have gained from his close connection with the Jewish religion, but also to some extent perhaps from the events of his father's reign, for Herod Agrippa had beheaded James with a sword, and had cast Peter into prison: "patet hoc," says Bengel, "nam etiam *Christianum nomen sciebat*."—If καὶ is retained, "to whom also," i.e., because of his knowledge just mentioned.—παρρησιαζ.: "freely," R.V., everywhere else R.V. renders "boldly"; verb only in Luke and Paul, see on ix. 27; the Apostle spoke freely because of the king's full knowledge, but his boldness is also shown in his question to the king, and to the reply which he makes to it in the king's name, ver. 27.—λανθάνειν γὰρ αὐτόν κ.τ.λ.: if οὐδέν and τι are both retained, see critical note, τι may be taken adverbially, "in any degree," but see Winer-Moulton, iv., 9, b., and Wendt's note, *in loco*, p. 399 (1899).—ἐν γωνίᾳ πεπραγ., cf. Luke vii. 17, xxiii. 8. Blass notes this expression, *Gram.*, p. 4, as a proof that Paul used more literary expressions than usual in addressing his audience, and no doubt the expression was used by classical writers, cf. Plato, *Gorg.*, 485 D; Epict., *Diss.*, ii., 12, 17, and other instances in Wetstein, cf. *angulus*, Ter., *Adelph.*, v., 2, 10.

Ver. 27. πιστεύεις; the question and answer were quite natural as addressed to a Jewish king; it was a belief which St. Paul could justly presuppose in every Jew, even in one like Agrippa, educated amongst the Romans. The question may well have been asked as a proof that the words which had preceded were

words of truth and soberness, and that the king could so regard them, even if Festus could not; if Agrippa believed the prophets—as Paul affirmed—he could not regard the fulfilment of their prophecies as irrational. Or we may view the question as taking up, after the interruption of Festus, the statement of vv. 22, 23, and as a forcible appeal to Agrippa, as to one who could judge whether in the death and resurrection of Jesus of Nazareth there was anything really contrary to the picture of the Messiah drawn by the Hebrew prophets. It is possible that the Apostle meant to add a second ground for the knowledge of the king; not only were these events not done in a corner, but they had been prophesied by the prophets, in whom Agrippa believed; but instead of thus stating a fact, he addresses the king with increasing urgency and emotion, as one specially interested in religious questions, ver. 3 (Zöckler, Meyer).

Ver. 28. ἐν ὀλίγῳ με πείθεις X. γένεσθαι, see critical note, "with but little persuasion thou wouldst fain make me a Christian," R.V. reading ποιῆσαι, and πείθεις being used *de conatu* (so Zöckler in his 2nd edition); cf. προσήλυτον ποιεῖν, Matt. xxiii. 15. Schmiedel, *Enycl. Bibl.*, i., 754, inclines to explain the phrase X. ποιῆσαι as a Latinism: *Christianum agere*, to play the part of a Christian. Weiss sees in the words a gentle irony, as if Agrippa would answer St. Paul's appeal to his belief in the prophets by intimating that it was not so simple a matter to become a Christian, even if one, as a Jew, believed in the prophets. Or we may regard Agrippa as rejecting, not so much in banter as in cold disdain, the enthusiasm of the orator, and adopting the tone of a certain Jewish orthodoxy (Zöckler), not, i.e., the indifference of

29. ὁ δὲ Παῦλος<sup>1</sup> εἶπεν,<sup>2</sup> Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σέ, ἀλλὰ καὶ πάντα τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιοῦτους ὅποιος κἀγὼ εἰμι, παρεκτός τῶν δεσμῶν τούτων.

<sup>1</sup> After ο δε Π. **Σ**AB, Vulg., Syr. Harcl. *om.* εἶπεν, so Tisch., W.H., R.V., Weiss, Wendt, Hilg.

<sup>2</sup> εὐξαιμην **Σ**AB, so Lach., W.H., Weiss, Wendt, Blass, Hilg.; but **Σ**<sup>\*</sup>HLP 61, so Tisch. εὐξαμην. For πολλῷ (HLP, Chrys.) **Σ**AB 13, 40, 61, Vulg., Syrr. P. H., Boh., so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. have μεγαλῷ.

the Roman, but that of the Sadducees to the prophets. The A.V. "almost" must be abandoned, even if we retain γενέσθαι, for ἐν ὀλίγῳ cannot be so rendered, either here or elsewhere in the N.T.; παρ' ὀλίγον, or ὀλίγου or ὀλίγον δεῖ would be required as the classical expression for "almost". The best parallel is Ephes. iii. 3, ἐν ὀλίγῳ: "in a few words": so A. and R.V. (*cf.* 1 Pet. v. 12). But if in the next verse we read μεγάλῳ instead of πολλῷ, so R.V. (see critical note), it seems best to understand πόνῳ with ὀλίγῳ, as this noun could fitly stand with both μεγάλῳ and ὀλίγῳ = with little trouble, with little cost. The R.V. rendering of the two verses reads as if πολλῷ was retained in ver. 29, whereas μεγάλῳ is the reading adopted in R.V. text. So far as N.T. usage is concerned, ἐν ὀλίγῳ might be rendered "in a short time" (*cf.* James iv. 14, 1 Pet. i. 6, Rev. xvii. 10, so in classical Greek), but this rendering also is excluded by ἐν ὀλίγῳ καὶ ἐν μεγάλῳ in the next verse. Wendt maintains that ἐν ὀλίγῳ may still be rendered "almost"; the phrase is instrumental, as if expressing the thought contained in ὀλίγου δεῖ, and meaning that a little was wanted to attain the aim = almost; so St. Chrysostom, St. Cyril of Jerusalem; Luther, Beza, Grotius = *propetmodum*. The answer of Agrippa, therefore, need not be taken ironically, as by most moderns, but in earnest (*cf.* ver. 32, where his favourable opinion supports this view), although Wendt acknowledges that his confession was only half-hearted, as is seen by his desire to conclude the interview (Wendt, 1888, note, p. 530, and 1899, p. 400, to the same effect, so too Schürer, *Jewish People*, div. i., vol. ii., p. 198, note). If we read πείθῃ, see critical note, we render "with but little thou art persuading thyself that thou canst make me a Christian," taking up πείθομαι of ver. 26. This reading is adopted by Blass and Belser, but the former takes ἐν ὀλίγῳ as meaning *brevi tempore* in this verse (so in Plato, *Apol.*, 22 B), but in ver. 29 he takes it as =

*facile*, whilst ἐν μεγάλῳ (which he reads) = *difficile*. Belser, however, takes the phrase ἐν ὀλίγῳ in the same sense in both verses, "with little trouble or pains". St. Chrysostom thought that the phrase ἐν ὀλίγῳ was used by Agrippa in one sense and by St. Paul in another (so too Lewin, *cf.* Grimm-Thayer and Plumptre); Blass apparently obliges us to adopt the same view, but there is nothing in the context to support it (Wendt, Belser).—Χριστ.: there is nothing strange in this use of the word by Agrippa; he may have become acquainted with it in his knowledge of the Christian movement (see above), and the term could easily have spread from Antioch over the district which he ruled. It is difficult to say in what sense he used the term; and no doubt the shade of meaning which we attach to his employment of it will depend upon the meaning which we give to the rest of his answer—a meaning earnest or contemptuous. Thus on the former supposition it is possible that he may have used the word instead of the despised "Nazarene," to indicate his half-friendly attitude towards Christianity, and his relative recognition of it by connecting it with the name which was cherished by every Jew, although the context shows that he had no intention whatever of allowing Paul's persuasive powers further scope; see Wendt (1899), who points out as against Lipsius that there is nothing unhistorical in the introduction of the name here, as if the writer presupposed that it would be familiar to every Jew. On the other hand, although a Jew, Agrippa, before such an audience, might well have used a term with which the Romans also would probably have been familiar, and if he spoke contemptuously (so Blass, Rendall) he would naturally employ a title which had been given in scorn, and which apparently at this period even the Christians themselves had not accepted; see below, and note on xi. 26.

Ver. 29. εὐξαίμην ἂν: on the optative with ἂν, Burton, p. 80, Blass, *Gram.*, p. 202, Viteau, *Le Grec du N.T.*, p. 40



30.<sup>1</sup> Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμῶν, ἡ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς, 31. καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Ὅτι οὐδὲν θανάτου ἄξιον<sup>2</sup> ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32. Ἀγρίππας δὲ τῷ Φήσῳ ἔφη, Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ<sup>3</sup> ἐπεκέκλητο Καίσαρα.

<sup>1</sup> καὶ ταῦτα εἰπ. αὐτου HLP (137), Syr. H., Flor., so Blass in β text, and Hilg.; but otherwise unsupported, R.V. omit.

<sup>2</sup> After ἄξιον Wendt is inclined to retain with Tisch. and W.H. marg. τι, so NA 13, 31, 40, 61, 68, Vulg., Boh.; BHLP om., so T.R., Lach., W.H., Weiss, Blass, Hilg.

<sup>3</sup> ἐπεκ., but AL; Blass ἐπικ., but in β text Blass has ἐπεκ., so NBHP, etc.

(1893); with dative only here in N.T.—καὶ ἐν ὅλ. καὶ ἐν μ.ε.γ.: "whether with little or with much," R.V. See critical note and ver. 28, i.e., with little or much trouble, and cost.—σήμερον: to be joined not with γενέσθαι (as Chrysostom, Bengel), but with τοὺς ἀκούοντάς μου.—οὐ μόνον, Burton, pp. 183, 184, μὴ μόνον with infinitive only in Gal. iv. 18.—τοιούτους ὁποῖος κἀγὼ εἰμι, he does not repeat the word "Christian," which perhaps he would not recognise (Blass): "tales qualis ego sum, sive Chr. appellare vis, sive alio vel contemptiore nomine". γενέσθαι . . . εἰμι: "might become such as I am," R.V., thus giving the difference between γέν. and εἰμι; by whatever name he might be called, the Apostle knew what he actually was (1 Cor. ix. 9).—παρεκτὸς τῶν δεσμῶν τούτων; not figurative but literal; although the plural may be used rhetorically (Weiss), cf. Tac., Ann., iv., 28. παρεκτὸς: Matt. v. 32, xix. 9 (see W.H.) (2 Cor. xi. 28, adv.), Didaché, vi., 1, Test., xii., Patr., Zab., 1; "suavissima ἐπιθεραπεῖα et exceptio," Bengel. Faith and Hope—of these the Apostle had spoken, and his closing words reveal a Love which sought not its own, was not easily provoked, and took no account of evil: "totum responsum et urbanissimum et Christiano nomine dignissimum," Blass.

Ver. 30. καὶ ταῦτα εἰπόντος αὐτοῦ: if these words are not retained, see critical note, their omission seems to make the rising up more abrupt (*subito consurgit*, Blass), and probably this is the meaning of the passage, although the order of rank is maintained in leaving the chamber. For the vividness of the whole narrative see Zöckler and Wendt, and cf. McGiffert, *Apostolic Age*, p. 355.—ἀνέστη, Lucan, see on ἀναχωρ. Suet., Nero, 15; cf. xxiii. 19, and note on xxv. 12.

Ver. 31. πράσσει, present tense: "agit de vitæ instituto" (Grotius, Blass).

Ver. 32. ἐδύνατο: a true affirmative imperfect of verbs denoting obligation or possibility, when used to affirm that a certain thing could or should have been done under the circumstances narrated; therefore not correct to speak of an omitted ἄν, since the past necessity was not hypothetical or contrary to fact, but actual, Burton, p. 14, but cf. Simcox, *Language of the N.T.*, p. 114; cf. xxiv. 19, xxvii. 21.—εἰ μὴ ἐπεκ. Καίσαρα: the appeal had been made and accepted and Paul must be sent to Rome, but doubtless the decision of Agrippa would have great weight with Festus, and would greatly modify the letter which he would send to Rome with the prisoner (see above, p. 499), and we may thus account for the treatment of Paul on his arrival in the capital, xxviii. 16. The circumstance that the innocence of Paul is thus established at the mouth of various personages, and now by Agrippa, himself a Jew, as well as by Festus, a Roman, has been made the ground of objection to the narrative by Baur, Zeller, Overbeck, Weizsäcker, Schmiedel. But whilst we may frankly admit that St. Luke no doubt purposely introduced these varied testimonies to Paul's innocence, this is no proof of the incorrectness of his statements (Wendt, Matthias). If we grant, as St. Luke affirms, that the primary cause of the Apostle's imprisonment was the fanatical rage of the Jews against him as a despiser and enemy of the national religion, it is quite conceivable that those who were called to inquire into the matter without such enmity and prejudice should receive a strong impression of his innocence, and should give expression to their impressions. On the other hand, the description in Acts enables us to see how Paul, in spite of



XXVII. 1.<sup>1</sup> Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἐκατοντάρχη,

<sup>1</sup> With Flor., Gig., Syr. H. mg., Blass reconstructs the β text: οὕτως οὖν ὁ ηγεμὼν πεμπεσθαι αὐτὸν Καίσαρι ἐκρίνεν, καὶ τῇ ἐπαυρίῳ προσκαλεσαμένου ἐκατοντάρχη τινὰ σπειρής Σεβαστῆς ὀνοματι Ιουλίῳ, παρέδωκεν αὐτῷ τὸν Παῦλον σὺν τοῖς λοιποῖς δεσμώταις, so Hilgenfeld, 1899.

such declarations in his favour, might find himself compelled to appeal to Cæsar. Had he acted otherwise, and if release had followed upon the verdict of his innocence, he was sure that sooner or later the implacable Jews would make him their victim. McGiffert, *u. s.*, p. 356, observes that even if both Agrippa and Festus were convinced of the Apostle's innocence, this would not prevent Festus from seeing in him a dangerous person, who would stir up trouble and cause a riot wherever he went; such a man could not have been set at liberty by Festus as a faithful Roman official; but see above on xxv. 12. On the whole narrative see Zöckler, p. 311; Bethge, p. 260 (for phraseology). Zöckler supposes as a foundation for the narrative a written account by Luke himself, perhaps an eyewitness, at an early period after the events. Wendt (1899) also takes the view that the writer of the narrative had probably been in the personal company of St. Paul at Cæsarea before the start on the journey for Rome, xxvii. 1, and that the reason that he does not employ the first person in the narrative of xxv., xxvi., is because the facts narrated in these two chapters did not immediately concern him, although he was in Cæsarea during their process. In referring to the account of St. Paul's conversion as given in ch. xxvi. it is noteworthy that McGiffert, p. 120, speaks of it as occurring "in a setting whose vividness and verisimilitude are unsurpassed".

CHAPTER XXVII.—Ver. 1. Blass at the outset speaks of this and the next chapter as "clarissimam descriptionem" of St. Paul's voyage, and he adds that this description has been estimated by a man skilled in nautical matters as "monumentum omnium pretiosissimum, quæ rei navalis ex tota antiquitate nobis relicta sint". He refers to *Die Nautik der Alten* by Breusing, formerly Director of the School of Navigation in Bremen, 1886; a book which should be read side by side with J. Smith's well-known *Voyage and Shipwreck of St. Paul*, 4th edit., 1880 (cf. also J. Vars, *L'Art Nautique*, 1887, and see also *Intro.*, p. 8).—

ὥς: *particula temporalis*, often so used by St. Luke in Gospel and Acts, and more frequently than by the other Evangelists; in St. Matthew not at all, in St. Mark once; often in O.T., Apoc., and especially in 1 Macc.—ἐκρίθη τοῦ ἀποπ.: common construction in LXX with kindred words, e.g., βουλευόμεαι, but no other instances of the genitive with infinitive after κρίνω (except 1 Cor. ii. 2, T.R.) in N.T., Lumby; see also Burton, p. 159. ἀποπ.: St. Luke stands alone amongst N.T. writers in the number of compounds of πλεῖν which he employs, no less than nine, J. Smith, *u.s.*, p. 28, 61.—ἡμᾶς: "with this section we tread the firm ground of history, for here at Acts xxvii. 1 the personal record of the book again enters, and that in its longest and fullest part" (Weizsäcker): see also on ἡμᾶς, as intimating by its recurrence the narrative of an eyewitness, Hilgenfeld, *Zw. Th.*, iv., p. 549 (1896), Wendt (1899), p. 402, note. The ἡμᾶς included Paul, Luke, Aristarchus; Ramsay, *St. Paul*, p. 315, maintains that both Luke and Aristarchus must have accompanied Paul as his slaves, and that they would not have been permitted to go as his friends, but see Gilbert, *Student's Life of Paul*, p. 201; and Wendt (1899) in reply to Ramsay points out that as the ship was not sailing as a transport vessel with the prisoners direct to Rome, but that a vessel engaged in private enterprise and commerce was employed, it is quite possible that Paul's friends may have travelled on the same ship with him as independent passengers. But see further Ramsay, p. 323. So far as Luke is concerned, it is possible that he may have travelled in his professional capacity as a medical man, Lekebusch, *Apostelgeschichte*, p. 393.—παρεδίδουν: assimilated to form of contracted verbs, so most certainly in Acts, cf. iii. 2, iv. 33, 35, Simcox, *Language of the N.T.*, p. 37. Winer-Schmiedel, p. 121.—δεσμώτας, see below, p. 516.—That Paul commanded respect is implied by the whole narrative: some of the other prisoners may also have been sent to Rome on the ground of an appeal, cf. Josephus, *Vita*, 3, but others may have been already condemned, Ramsay, p.

δρόματι Ἰουλίῳ, σπείρης Σεβαστῆς. 2. ἐπιβάντες δὲ πλοίῳ Ἀδρα-  
μυττηνῷ, μέλλοντες πλεῖν<sup>1</sup> τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν,

<sup>1</sup> After πλεῖν **AB** add *eis*, so Tisch., W.H., R.V., Weiss, Wendt. Instead of μελ-  
λοντες **AB**, Tisch., W.H., R.V., Weiss, Wendt read μελλοντι; perhaps changed  
into plural after ἐπιβάντες. Blass reconstructs with Flor., Gig., Syr. P. μελλοντες  
δε πλεῖν ἐπεβήμεν πλοῖῳ Ἀδραμυττηνῷ, omitting μελλοντι πλεῖν . . . τοπούς with  
Flor., retained, however, by Hilgenfeld, 1899, with Gig. and Syr. P. Blass con-  
tinues in β text, so Hilgenfeld, ἐπεβη δε συν ημιν Ἀρισταρχος Μακεδων Θεσσαλον-  
ικεὺς with the same authority, except that Flor. omits Θεσσ. **AB**\*, so Weiss,  
W.H. read Ἀδραμυττηνῷ; see further Winer-Schmiedel, p. 58, and W.H., p.  
313 (for aspirate Ἀδρα.), and *Arr.*, p. 167.

314.—*ἑτέροις*: Meyer and Zöckler take the word to indicate prisoners of a character different from Paul, *i.e.*, heathen, not Christians; but Wendt (so Hackett) points out that Luke in Acts uses *ἑτερος* in singular and plural as simply = another, or other, additional; vii. 18, viii. 34, xv. 35, xvii. 34. As against this Zöckler quotes Luke xxiii. 32, Gal. i. 7. —*Ἰουλίῳ*: name far too common for any identification; Tacitus speaks of a Julius Priscus, *Hist.*, ii., 92, iv., 11, a centurion of the prætorians, but see below on xxviii. 16.—*σπείρης Σ*: “of the Augustan band,” R.V. It is suggested that the term is here used is a popular colloquial way by St. Luke, and that it is not a translation of a correct Roman name, but rather “the troops of the emperor,” denoting a body of legionary centurions who were employed by the emperor on confidential business between the provinces and the imperial city, the title Augustan being conferred on them as a mark of favour and distinction. If this is so we gather from this notice in *Acts* a fact which is quite in accordance with what is known from other sources, although nowhere precisely attested. But can any connection be established between such a body and any branch of the imperial service which is actually known to us? There were certain legionary centurions who went by the name of *frumentarii*, who were employed not only, as their name implied, on duties connected with the commissariat, but also with the custody of prisoners and for purposes of police. In xxviii. 16, A.V. and R.V. margin, we have the remarkable reading: “and the centurion delivered the prisoners to the captain of the [prætorian] guard” (see on *l.c.*). But it is urged that we cannot understand by this expression the Prefect of the Prætorian Guard, who would not be concerned with the comparatively humble duty of receiving and guarding prisoners. But in the Old L.V. called

Gigas (unfortunately the only representative of the Old Latin for this passage) we have for a translation of the Greek στρατοπεδάρχης, in itself a very rare word, *princeps peregrinorum*. Now the legionary centurions who formed the *frumentarii* were regarded in Rome as being on detached duty, and were known as *peregrini*; on the Cælian Hill they occupied the camp known as the *castra peregrinorum*, and their commander bore the name of *princeps peregrinorum*. If therefore we may identify the Stratopedarch in Acts xxviii. 16 with this commanding officer, we may also infer that Julius was one of the *Peregrini*, and that he hands over his prisoners to his superior officer, Ramsay, *St. Paul*, pp. 315, 347, Mommsen, *Sitzungsberichte d. Berl. Akad.*, 1895, p. 495 ff., Rendall, *Acts*, p. 340. But see on the other hand Zahn, *Einleitung*, i., p. 389 (1897), Knabenbauer, *Actus Apostolorum*, p. 448, Belser, *Beiträge*, p. 147 ff., who point out amongst other reasons (1) that there is no clear evidence of the title *princeps peregrinorum* before the reorganisation of Sept. Severus, (2) that we have evidence that prisoners were sent from the provinces and committed to the care of the *præfectus prætorio*, cf. Traj., *Ad Plin.*, 57, with reference to one who had appealed: “vinculus mitti ad præfectos prætorii mei debet,” and other instances in Zahn, *u. s.*, and Knabenbauer. See further for the value of the Old Latin reading in Gigas “Julius” (Headlam), Hastings’ B.D., and below on xxviii. 16. But whether we adopt the explanation suggested by Prof. Ramsay or not, it is still open to us to maintain that the title “Augustan” was a title of honour and not a local title; not connected with Sebaste the chief town of Samaria, or with Cæsarea Sebaste. Schürer in answer to Mr. Headlam’s criticism (“Julius,” Hastings’ B.D.) is still of opinion, *Theol. Literaturzeitung*,



ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. 3. τῇ τε ἑτέρᾳ κατήχησεν εἰς Σιδῶνα· φιланθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους<sup>1</sup> πορευθέντα ἐπιμελείας τυχεῖν.

<sup>1</sup> Tisch., W.H., Weiss, Wendt read πορευθεντι with  $\aleph$ AB 13, 36, 68. Blass in  $\beta$  text follows Flor. according to which Paul's friends come to him, "permisit amicis qui veniebant (ad eum) uti curam ejus agerent".

20, 1899, that reference is here made to one of the five cohorts of Cæsareans and Sebasteni mentioned by Josephus (for references see *Jewish People*, div. i., vol. ii., p. 53, E.T., and Schmiedel, *Encyclop. Biblica*, i., 909, 1899), and therefore a σπεῖρα Σεβαστηνῶν; but he maintains that this same cohort was distinguished by the title Augusta from the other four cohorts, and that the writer of Acts is rendering this title in the word Σεβαστή (see also below). It is possible (as Wendt admits, although he prefers Schürer's view, 1899) that Julius might have belonged to the cohorts Augusta, cf. C. I. L., iii., 66, 83, Augustiani, Suet., Nero, 25, Augustani, Tac., Ann., xiv., 15, etc. (Belsier, *Beiträge*, p. 154, Knabenbauer, p. 425), a select number of Roman knights who formed a kind of body-guard for the emperor, instituted about 59 A.D., and that he may have been in Cæsarea on some temporary special duty; but on the other hand see Page's note, *in loco* (cf. note on x. 1). Grimm-Thayer, *sub v.* Σεβαστός (2), describes it as (an adj.) a title of honour given to certain legions, or cohorts, or battalions, for "valour": "Ala Augusta ob virtutem appellata," C. I. L., vii., 340, 341, 344, but there is no inscriptional proof that this title was given to any Cæsarean cohort; see "Augustan Band" (Barnes), Hastings' B.D., and Wendt can only refer to the bestowal of the title as "probable".

Ver. 2. πλοῖον Ἀδραμ.: a boat which belonged to Adramyttium in Mysia, in the Roman province Asia, situated at the top of the gulf Sinus Adramyttienus, to which it gives its name (Ramsay, Hastings' B.D., *sub v.*). It was of considerable importance as a seaport and commercial centre, and under Roman rule it was the metropolis of the north-west district of Asia. Not to be confounded as by Grotius and others with Adrumetum on the north coast of Africa. For the spelling see critical note.—μέλλοντες: the usual route to Rome would have been by way of Alexandria, cf. the route taken by Titus from Judæa to the capital, Suet., Tit., 5. But apparently there was no ship sufficiently large at hand.

From some of the great harbours of the Asian coast the centurion might have passed to Italy, or probably from Adramyttium (if the ship was going home) he intended to go to Neapolis, and take the great high road to Rome, if no ship could be found in the Asian harbours so late in the season.—τοὺς κατὰ τὴν Ἀσίαν τόπους: "to sail by the coasts of Asia," A.V.; but with εἰς after πλεῖν see critical note, "to sail unto the places on the coast of Asia," R.V., cf. for the phrase, xi. 1, Polyb., i., 3, 6. In xvi. 3 τόποι is similarly used. See J. Smith's note, u.s., p. 63.—ἀνήχ., see above on xiii. 13; in the preceding verse we have the corresponding nautical term κατέγεσθαι, to come to land.—Ἀριστ., cf. xix. 39, xxi. 4. Perhaps the expression σὺν ἡμῖν may mean that he was with them, but only for a time, not being actually one of them, i.e., of Paul's company; he may have gone in the Adramyttian ship on his way to his native home, and left Paul at Myra. On the other hand, Col. iv. 10, he is named as one of Paul's companions in Rome, and as his "fellow-prisoner," see Salmon, *Introd.*, p. 383. Whether he made the journey as an actual fellow-prisoner with Paul cannot be proved, although Col., u. s. (Philem. ver. 24), may point to it, see Lightfoot, *Philippians*, 35, 36, Lewin, St. Paul, ii. 183; "one Aristarchus," A.V., as if otherwise unknown; R.V. gives simply his name. Jüngst refers Μακεδ. Θεοσσ. to his Redactor.

Ver. 3. τῇ δὲ ἑτέρᾳ: an easy journey to Sidon—distance 69 sea miles (Breusing).—κατήχ.: technical nautical term, opposite of ἀνάγειν in ver. 2, see above.—φιλανθ. τε ὁ Ἰούλιος . . . χρῆσθ.: "and Julius treated Paul kindly," R.V., cf. xxviii. 2. Bengel says "videtur audisse Paulum," xxv. 32. Hobart, so also Zahn, sees in φιλανθ., which is peculiar to Luke in N.T., the word a medical man might be likely to use. See also on φιλανθρωπία, xxviii. 2, below, but in Dem., 411, 10, we have the phrase φιλανθ. τινὶ χρῆσθαι, so in Plutarch, and the adverb occurs in 2 Macc. ix. 27, 3 Macc. iii. 20. χρῆσθ. only in Luke and Paul, cf. 2 Cor.



4. κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5.<sup>1</sup> τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας. 6. Κάκεϊ εὐρὼν ὁ ἐκατόνταρχος πλοῖον<sup>2</sup> Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό· 7. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ<sup>3</sup> προσεῶντος

<sup>1</sup> At the beginning of verse Blass in β text, with Flor., reads *καὶ μετὰ ταῦτα διαπλεύσαντες τὸν Κιλικίον κόλπον καὶ τὸ Παμφυλίον πέλαγος*, and with 137, Syr. H. c\*, Flor. adds *δι' ἡμερῶν δεκαπεντε*, which Wendt (1899) seems inclined to retain, and which is read by Hilg. (1899), W.H. marg. *Μύρα*, neut. plur.; in B *Μυρρα*, so Tisch., W.H., Weiss, but the reading in T.R. is supported by inscriptions, Winer-Schmiedel, p. 58, so Hilg., Blass, Wendt; NA have *Λυστραν*, and see further W.H., *App.*, p. 167.

<sup>2</sup> Blass accentuates Ἀλεξανδρίνον.

<sup>3</sup> Blass corrects, on his own authority, *προεωντος* for *προσ*.

xiii. 10, in LXX Gen. xxvi. 29.—*πρὸς τοὺς φίλους πορευθέντα*: probably with the soldier to whom he was chained, but see also β text, critical note.—*ἐπιμελείας τυχεῖν*: “to receive attention,” R.V. margin, cf. Isocr., 113 D. The noun is found in Prov. iii. 8, 1 Macc. xvi. 14, 2 Macc. xi. 23, 3 Macc. v. 1, and also in classical Greek; it was also frequently employed in medical language for the care bestowed upon the sick, and it may be so here; so Hobart, Zahn, Felten, Vogel, Luckock. St. Luke alone uses the word in the N.T., and he alone uses the verb *ἐπιμελίσθαι* in the sense of caring for the needs of the body, Luke x. 24, 35, another word frequently employed with this meaning by medical writers (Zahn). A delay would be made at Sidon, no doubt, for merchandise to be shipped or unladen. There is no occasion to regard the verse, with Overbeck, as an interpolation; see Wendt's note in favour of its retention, p. 543 (1888)).

Ver. 4. *ὑπεπλεύσαμεν τὴν Κ.*: “we sailed under the lee of Cyprus,” R.V. So Wetstein with whom James Smith is in agreement, *i.e.*, to the east of the island, as was usual for ships westward bound, to avoid the prevalent west winds. Otherwise the direct course would have been to make for Patara in Lycia across the open sea to the south-west of Cyprus (cf. xxi. 1-3, where Paul makes a direct run from Patara to the Syrian coast (Ramsay, Goerne)).

Ver. 5. *τὸ τε πέλαγος τὸ κατὰ τὴν Κ. καὶ Π. διαπλ.*: the ship in its northerly course would reach the coast of Cilicia, and then creep slowly along from point to

point along the Cilician and Pamphylian coast, using the local land breezes when possible, and the current constantly running to the westward along the southern coast (Ramsay, J. Smith, Breusing). Blass takes *πέλαγος* as “mare vaste patens” and thinks that the ship did not coast along the shore, but J. Smith gives several instances of ships following St. Paul's route. On the additional reading in β text see critical note.—*Μύρα τῆς Λυκίας*: two and a half miles from the coast of Lycia; on the spelling see critical notes. On its importance as one of the great harbours in the corn trade between Egypt and Rome see Ramsay, *St. Paul*, p. 298, 318, Lewin, *Saint Paul*, ii., 186, and for later notices Zöckler, *in loco*. As a good illustration of the voyage of the Adramyttian and Alexandrian ship see Lucian's dialogue, *Πλοῖον ἢ Εὐχαί*, 7-9; Ramsay, p. 319; Breusing, 152.

Ver. 6. *πλοῖον*: St. Luke does not mention what kind of ship, but the fact that it was on its way from Egypt to Italy, and that in ver. 38 the cargo was evidently grain, makes it a reasonable inference that the ship was carrying corn for conveyance to Rome. On this trade to Rome, Seneca, *Epist.*, 77, and for the large size of the ships (cf. ver. 37) so employed cf. references in Wetstein to Lucian and Plutarch, and Breusing, p. 157, Goerne, and also for the reputation of the Alexandrian ships and sailors.—*εὐρὼν*: there was nothing unlikely in this, if Myra was situated as above described. The ship, therefore, Ramsay holds, had not been blown out of her

ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· 8. μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις<sup>1</sup> Λασαία. 9. Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος<sup>2</sup> ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι, παρήγει ὁ Παῦλος, λέγων αὐτοῖς,

<sup>1</sup> Λασαία, so HLP, Chrys., Arm., Blass in β text, Weiss, Hilgenfeld, but Λ<sup>α</sup> Λασσαία; B, so W.H., Λασα; Λαῖσσα B<sup>c</sup>; A 40, 96, Αλασσα (Lach.), Syr. H. mg., Alasa; Vulg., Thalassa; see further W.H., *Arr.*, p. 167, and Winer-Schmiedel, pp. 47, 58.

<sup>2</sup> ἡδη omit. in β text by Blass with Flor., Gig.

course, and the westerly winds, prejudicial to the run of the Adramyttian ship from Sidon to Myra, were favourable for the direct run of a ship from Alexandria, cf. ver. 9, and the course taken by the Alexandrian ship was probably a customary one during a certain season of the year for the voyage from Alexandria to Italy. Blass, on the other hand, quoting from Lucian, maintains that the ship was obliged to quit the usual course owing to the winds, but Ramsay has here the entire support of J. Smith, *u. s.*, p. 73.—ἐνεβίβασεν: *vox nautica*, Holtzmann, cf. Thuc., i., 53.

Ver. 7. ἐν ἱκαναῖς ἡμέραις or ἱκανός: in temporal sense only in Luke in N.T., see Hawkins, p. 151, and cf. *Vindicia Lucana* (Klostermann), p. 51.—βραδυποιοῦντες: Artemid., *Oneir.*, iv., 30; ταχυπλοεῖν, Polyb. (Blass), evidently on account of the strong westerly winds; the distance was about a hundred and thirty geographical miles to Cnidus.—καὶ μόλις γεν. κατὰ τὴν K.: "and were come with difficulty off Cnidus," R.V., to this point the course of the two ships would be the same from Myra; here they would no longer enjoy the protection of the shore, or the help of the local breezes and currents; "so far the ship would be sheltered from the north-westerly winds, at Cnidus that advantage ceased" (J. Smith).—Κνίδον: the south-west point of Asia Minor, the dividing line between the western and southern coast; a Dorian colony in Caria having the rank of a free city like Chios; see 1 Macc. xv. 23.—μὴ προσεῶντος: "as the wind did not permit our straight course onwards," Ramsay, so Blass, J. Smith, p. 79: the northerly wind in the Ægean effectually prevented them from running straight across to the island of Cythera, north of Crete; cf. Wendt's note (1899), *in loco*, inclining to agree with Ramsay, see critical note; others take the words to mean "the wind not permitting us

unto it," i.e., to approach Cnidus (Hackett), so too R.V., margin. But there does not seem to have been any reason why they should not have entered the southern harbour of Cnidus. They might have done so, and waited for a fair wind, had they not adopted the alternative of running for the east and south coast of Crete. The verb προσεῶντος does not occur elsewhere, and the same must be said of the conjecture of Blass, προσεῶντος.—ὑπεπλεύ.: "we sailed under the lee of Crete off Cape Salmone" (Ramsay), i.e., a promontory on the east of the island, and protected by it from a north-westerly wind (Ramsay). Strabo has Σαλμώνιον and Σαμώνιον (Pliny, *Sammonium*); Σαλμώνις is also found; Σαλμώνιον (or Σαμ.) may be explained, sc. ὄρος, Winer-Schmiedel, p. 65.

Ver. 8. μόλις τε παραλεγ. αὐτὴν: "and with difficulty coasting along it," i.e., Crete on the southern side—with difficulty because under the same conditions as in their journey along the coast of Asia Minor (Breusing) (this is better than to refer αὐτὴν to Σαλμώνην, and render to work past, to weather, cf. Grimm-Thayer); παραλέγομαι, *oram legere*, Diodorus Siculus, Strabo.—Καλοὺς Λιμένας: a small bay two miles east of Cape Matala, in modern Greek, Λιμῶνας Καλοῦς, J. Smith, p. 82, and Appendix, p. 251 ff., 4th edition; not mentioned, however, elsewhere. This harbour would afford them shelter for a time, for west of Cape Matala the land trends suddenly to the north, and they would have been again exposed to the north-westerly winds; see further for a description of the place Findlay's *Mediterranean Directory*, p. 66, quoted by Breusing and Goerne, who also have no doubt that the place is identical with that mentioned by St. Luke (see also Wendt, 1898 and 1899).—Λασαία, see critical note; like the Fair Havens not mentioned by name in any ancient writer.



10. Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ<sup>1</sup> φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν

<sup>1</sup> NABHLP, Chrys., and Tisch., W.H.. R.V., Blass, Weiss, Wendt read φορτίου.

but since 1856 it may be fairly said that its identification has been established with a place some four miles to the east of Fair Havens, or rather the ruins of a place to which the name Lasea was still given, see J. Smith, 4th edition, p. 82, and p. 268 (Appendix); Alford, *Proleg.* to Acts, p. 27. If Lasea was one of "the (ninety or) hundred towns of Crete," and one of the smaller amongst them, it ceases to be strange that no precise mention of it should occur in ancient writers (Grimm).

Ver. 9. ἰκανοῦ δὲ χρ. γεν.: not since the commencement of the voyage (as Meyer), but since they lay weather-bound. Wendt (1899) agrees with Meyer as against Weiss and Ramsay, on the ground that there is no ἐκεῖ, so Hackett. —ἐπισ. τοῦ πλοός: "terminus proprie nauticus," Klostermann, *Vindicia Lucanæ*, J. Smith, p. 84, who refers to Jul. Pollux, i., 105, although the adjective was not distinctively so. It is only used by St. Luke, and although it is frequently employed by medical writers, it is found also in Plato, Polybius, Plutarch (*cf.* also Wisd. ix. 14, and for the adverb iv. 4). τοῦ πλοός: "the voyage," R.V., but perhaps "sailing," A.V., is best, so Ramsay—the dangerous season for sailing had commenced; in the next verse = "voyage," *i.e.*, to Rome (Alford); only in Luke, *cf.* xxi. 7, on the form of the genitive see Winer-Schmiedel, p. 84, *cf.* 1 Cor. xiv. 15, 19, 2 Thess. ii. 2. The dangerous season was reckoned from 14th September to 11th November, and from 11th November to 5th March all navigation was discontinued; see Blass, *in loco*, and Ramsay, *Saint Paul*, p. 322; according to Hesiod, *Works and Days*, 619, navigation ceased after the setting of the Pleiades about 20th October. The Jewish period for navigation ended 28th September.—διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι: the mention of the fact that the Fast, *i.e.*, the Great Day of Atonement, Lev. xvi. 29, Jos., *Ant.*, xiv., 16, 4, was over, Tisri the 10th, made the danger more apparent. According to Mr. Turner, "Chronology," Hastings' B.D., the great Fast on Tisri 10 in 58 A.D. fell *circa* 15th September, so that the dangerous sailing season would have just commenced. In A.D. 59, the

date preferred by Ramsay, the Fast would be on 5th October. Starting from the view that a considerably later point of time than Tisri 10 is implied, *cf.* xxviii. 11, various attempts have been made to interpret νηστεία differently, and it has been referred to the Athenian festival of the Thesmophoria, the third day of which was so called; or to some nautical mode of expression not elsewhere employed equivalent to *extremum autumnii*, but all such attempts are based upon no authority (Zöckler, *in loco*), and there can be no doubt that the expression "the Fast" κατ' ἐξοχὴν refers to the Jewish Fast as above. St. Paul usually reckoned after the Jewish calendar, 1 Cor. xvi. 8, and as Wendt observes there is nothing strange in the fact that his travel-companion should also so reckon, *cf.* xx. 6 above, even if he was a Gentile Christian, an observation to be noted in face of Schmiedel's recent arguments against the Lucan authorship, *Encycl. Biblica*, p. 44, 1899. The indication that St. Paul kept the Jewish Fast Day is significant. —παρήναι: "admonished," R. and A.V., in N.T. only here, and in ver. 22, see note. The Apostle had sufficient experience to justify him, 2 Cor. xi. 25 (Weiss), his interposition is all an indication of the respect which he had secured: "the event justified St. Paul's advice," J. Smith.

Ver. 10. θεωρῶ: here used of the result of experience and observation, not of a revelation, *cf.* xvii. 22, xix. 26, xxi. 20. —θεωρῶ ὅτι . . . μέλλειν ἔσεσθαι: anacoluthon. ὅτι: forgotten by the number of words intervening in the flow of speech—a vivid dramatic touch; *cf.* Xen., *Hell.*, ii., 2, 2, see Blass, *Gram.*, p. 279, Winer-Moulton, xliv., 8, A 2. μέλλειν ἔσεσθαι, *cf.* xi. 28, xxiv. 15, 25, only in Luke, Simcox, *Language of the N.T.*, p. 120. μετὰ ὕβρεως καὶ πολλῆς ζημίας, *cf.* ver. 21: "with injury and much loss," A. and R.V. ὕβρις: used of the injury inflicted by the elements, *injuria tempestatis*, *cf.* Jos., *Ant.*, iii., 6, 4. τὴν ἀπὸ τῶν ὁμβρῶν ὕβριν: *Anthol.*, vii., 291, 3. δέισασα θαλάττης ὕβριν: Grimm-Thayer renders "injury inflicted by the violence of a tempest," and this well combines the active and passive shades of meaning;



ἔσεσθαι τὸν πλοῦν. 11.<sup>1</sup> ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν, εἴ πως δύναιτο κατανήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ

<sup>1</sup> Blass in β text reconstructs with Flor.: ο δε κυβ. και ο ναυκ. εβουλευοντο πλειν ει πως δυναιτο καταντ. εις Φ. λιμενα της Κ. (και) επειθετο εκεινοις μαλλον ο εκατονταρχης η τοις υπο Π. λεγ.; all the rest of ver. 12 omitted by Flor., see especially Blass, *Præf.* to β text, pp. x., xi.

for the passive signification of ὕβρις cf. 2 Cor. xii. 10. ζημίαν: only elsewhere in Paul, cf. Phil. iii. 7, 8. οὐ μόνον: occurs regularly with the infinitive in the N.T. instead of μὴ μόνον, Burton, p. 183. φόρτον, see critical note, if we read φορτίου the word which is dim. in form not in significance is often found of the freight of a ship; but see also Blass and Wetstein, *in loco*, for distinction between φορτίον and φόρτος.

Ver. 11. ὁ δὲ ἑκατόν.: the centurion evidently presides at the Council as the superior officer, see Ramsay, *St. Paul*, pp. 324, 325, but, as Wendt notes (and so Blass), the majority decide, not the centurion alone.—τῷ κυβερ. καὶ τῷ ναυκλ.: "to the master and to the owner of the ship," A. and R.V., better "to the pilot and the captain"; ναύκληρος was not the owner, although the word might denote ownership as well as command of the ship, for the ship if it was a corn ship would belong to the imperial service, and would form a vessel of the Alexandrian fleet. In Breusing's view, p. 160, ναύκληρος is owner of the ship, but κυβερνήτης is better rendered, he thinks, "captain" than "pilot," cf. Plut., *Mor.*, 807 B (Wetstein and Blass).—ἐπέειθετο μᾶλλον τοῖς λεγ.: "locutio Lucana," cf. xxviii. 24, the centurion's conduct was natural enough; what would be said of him in Rome, where provision ships for the winter were so eagerly expected, if out of timidity he, though a soldier, had hindered the captain from continuing his voyage? Breusing, pp. 161, 162, and quotations from Suet., *Claudius*, 18, as to the compensation offered by the emperor to merchants for losses in winter and storm. Goerne points out that it may have been also to their interest to proceed on the voyage, rather than to incur the responsibility of providing for the keep of the large crew during a long stay at Fair Havens.

Ver. 12. ἀνευθέτου: here only, but in later Greek we have δύσθετος, so in Jos.

St. Luke, however, uses εὐθετος in his Gospel, ix. 62, xiv. 35 (found only once elsewhere in N.T., Heb. vi. 7). We may compare J. Smith's 1st and 4th edition, p. 85. In the latter he points out that recent surveys show that Fair Havens may have been a very fair winter harbour, and that even on nautical grounds St. Paul's action may have been justified, but Blass, *in loco*, adheres to the view that the harbour was only fit for use during the summer.—πρὸς παραχειμασίαν: noun only here in N.T., not found in LXX, but in Polyb. and Diod. Sic. παραχειμάσαι: only in Luke and Paul in N.T., 1 Cor. xvi. 6, cf. Acts xxviii. 11, Tit. iii. 12, not in LXX, but used by Dem., Polyb., Plut., Diod. Sic.—οἱ πλείονες: πλείονες (πλείους) with the article only by Luke and Paul in N.T., cf. xix. 32; by St. Paul seven times in his Epistles. Bengel well says, "plura suffragia non semper meliora".—ἔθεντο βουλὴν: on the noun and its use by St. Luke see above, ii. 23, and for the phrase cf. Luke xxiii. 51, in LXX, Ps. xii. 2 (Judg. xix. 30, *A al.*); so also in classical Greek.—ἀναχθῆναι: "to put to sea," R.V., see on xiii. 13.—εἴ πως δύναιτο: on the optative see Simcox, *Language of the N.T.*, p. 172; and Burton, p. 111; cf. Mark xi. 13, Acts viii. 22, xviii. 27, Rom. i. 10, xi. 14, Phil. iii. 11.—κατανήσαντες: Lucan and Pauline, see above, xvi. 1.—εἰς Φοίνικα, Strabo, x., 4; Ptolemy, iii., 17. Generally taken as = modern Lutro, so Ramsay, Alford, Renan, Rendall, Blass, J. Smith (pp. 87, 88), Lewin, Rendall, Plumptre, and Muir in Hastings' B.D., "Fair Havens"; so amongst recent German writers on this voyage, cf. Breusing, p. 162, and Goerne, *u. s.*, p. 360, both of whom quote Findlay, *Mediterranean Directory*, p. 67, "Port Lutro, the ancient Phoenix, or Phœnice, is the only bay on the south coast where a vessel could be quite secure in winter"; but on the other hand Hackett, *in loco*, Wordsworth,

λίβα καὶ κατὰ χῶρον. 13. ὑποπνεύσαντος δὲ νότου,<sup>1</sup> δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες<sup>2</sup> ἄσσον παρελέγοντο τὴν Κρήτην.

<sup>1</sup> Flor. om. δοξ. . . . κεκρατ., so Blass in β.

<sup>2</sup> For ἄσσον Blass in β with Flor. reads θασσον, so Hilg. (1899); Vulg., so Erasmus, "cum sustulissent de Asson," taking Assos as Ἀσος (Asus, Pliny) as the name of one of the Cretan towns; Luther takes it as acc., "cum sustulissent Assum". Wycl. and Rhem. follow the Vulg., and Tynd. and Cranm. follow Luther, but there is no clear trace of the existence of a town so called in Crete, and Assos lay far to the north, xx. 13 (Plumptre).

Humphry and Page (whose full note should be consulted) suppose the modern Phineka to be meant; so also C. H. Prichard in Hastings' B.D., "Crete"; see below. Alford, *Acts*, Proleg., p. 28, quotes from J. Smith's Appendix (2nd edition) the words from Mr. G. Brown's Journal (1855, 1856) stating that Lutro is the only secure harbour *in all winds* on the south coast of Crete, words quoted by Ramsay, *St. Paul*, p. 326, and Muir, Hastings' B.D., "Fair Havens".—*λιμένα τῆς Κ. κ.τ.λ.*: "a harbour of Crete which faces south-west and north-west," so Ramsay, and so A.V. and Vulgate. But R.V. so Rendall, "looking north-east and south-east," which is a correct description of the entrance of the harbour of Lutro, so J. Smith, Alford, Lumby and Plumptre, who interpret "looking down the south-west and north-west winds," literally translated as=in the direction of these winds, *i.e.*, the direction *to* which they blew, and so north-east and south-east, *κατὰ* indicating the line of motion, *cf.* R.V. margin, and so Rendall and Knabenbauer, *in loco*. C. and H., so Ramsay and Farrar, find an explanation of the rendering in A.V. in the subjectivity of the sailors, who describe a harbour from the direction in which they sail into it; and thus by transmission from mouth to mouth the wrong impression arose that the harbour itself looked south-west and north-west. As against Rendall's interpretation and that of R.V., see Page and Hackett's learned notes *in loco*. Both lay stress upon the phrase, *βλέπειν κατὰ τι*, as used only of that which is *opposite*, and which you *face*. *Cf.* Luke's own use of *κατὰ*, iii. 13, viii. 26, xvi. 7, xxvii. 7. Page, and so C. H. Prichard, Hastings' B.D., "Crete," would adopt A.V. reading, but would apply it to the harbour Phineka, opposite Lutro, which does look south-west and north-west. *λίψ*, (*πρὸς* *λεῖβω*) Herod., ii., 25, Polyb., x.,

103, etc., south-west wind *Africus*, *χῶρος*, north-west wind *Corus* or *Caurus*.

Ver. 13. *ὑποπνεύσαντος*: *leniter afflante, aspirante, cf. ὑποκινέω, ὑπομειδιάω*, a moderate breeze from the south arose which would favour their westerly course. *Cf.* Luke xii. 55, not in LXX or Apocrypha, but see Heliod., iii., 3 (Wetstein).—*δόξαντες*, xii. 9, *τῆς προθ. κεκρατηκέναι*: their purpose, *i.e.*, of starting from Fair Havens for the more desirable anchorage of Lutro some forty miles distant. *προθέσεως, cf.* xi. 23; in N.T. only in Luke and Paul in this sense; *cf.* 2 Macc. iii. 8. *κεκρατ.*: only here in this sense in N.T., *cf.* Diod. Sic., xvi. 20, *κεκρατηκότες ἤδη τῆς προθέσεως* (Grimm-Thayer, Page), and for instances of the same collocation of words in Galen, and in Polyb. (*κατακρατεῖν*), see Wetstein and Blass, *in loco*. Breusing, p. 164, takes the phrase to refer here to their purpose of continuing their voyage to the end (so too Goerne).—*ἄραντες*: "they weighed anchor," R.V. So Ramsay, J. Smith, pp. 65, 97; only here in N.T. in this sense, *sc. τὰς ἀγκύρας, cf.* Thuc., i., 52, and ii., 23, but the word may imply simply *profecti*, of movement, whether by sea or by land, of armies or ships; so Breusing takes it intransitively, no need of any noun, Thuc., iv., 129; vii., 26 (p. 164): see also ver. 17. For aorist participle of an action antecedent in time to that of the principal verb *cf.* xiv. 19; Burton, pp. 63, 64.—*ἄσσον παρελ. τὴν Κ.*: "sailed along Crete, close in-shore," R.V., *i.e.*, as they rounded Cape Matala, about six miles west of Fair Havens; the statement so emphatically introduced by St. Luke seems to imply that their ability to weather the point was for some time doubtful, Ramsay, *St. Paul*, p. 326. *ἄσσον*: "if the wind went round a point towards the west they would fail; and the anxious hour has left its record in the single word of ver. 13, 'ἄσσον,'" Ramsay, *u. s.* See critical note, and



14. μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος<sup>1</sup> Εὐροκλύδων. 15. συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ

<sup>1</sup> *Ευρακυλὼν* *ῬΑΒ\**, Tisch., W.H., R.V., Weiss, Wendt, Blass, HLP, Chrys. have *Ευροκλύδων*, so Hilg. (1899); B<sup>s</sup> 40, 133; *Ευρυκλύδων* (Griesbach, Meyer, Nosen); i.e., a wind causing broad waves, the Wide-washer (Grimm-Thayer, *sub v.*, "der Breitspülende" supported "by respectable authorities"). Vulg., Cassiod. have "Euro-aquilo," see Hastings' B.D., *sub v.*, and comment. below.

above on ver. 8. ἄσσον, an adverb comparative of ἄγχι; the comparative degree makes it more emphatic (see above), as they had been coasting for weeks, and they now went "closer" in shore (see R.V.); Wendt (1899) takes it, however, not as a comparative with reference to ver. 8 (so Meyer, Weiss), but as a superlative, cf. xxiv. 22, xxv. 10.

Ver. 14. μετ' οὐ πολὺ δὲ, cf. xx. 12. οὐ μετρίως, Luke xv. 15, Acts i. 5, "observe the 'Litotes' of οὐ with an adjective or adverb, four times in 'We' sections, twelve in rest of Acts, twice in Luke vii. 6, xv. 13, rare in rest of N.T.," Hawkins, p. 153.—ἔβαλε κατ' αὐτῆς: intransitive, as often in classical Greek since Homer: "there beat down from it," R.V., i.e., from Crete and its mountains over 7,000 feet in height; so also Blass, Holtzmann, Ramsay, Zöckler, Page, Rendall, Wendt, Weiss, Knabenbauer, and J. Smith, in later editions, see p. 100, 4th edition; a graphic description of a common experience in the Cretan waters; as the ship crossed the open bay between Cape Matala and Phœnice, the wind suddenly shifting to the north, a violent hurricane (strictly from east-north-east) burst upon them from Mount Ida, cf. St. Luke's κατέβη, Luke viii. 23, of a squall descending from the hills on the Lake of Gennesaret, and κατὰ τοῦ κρημνοῦ, Luke viii. 33, cf. Matt. viii. 32 (J. Smith, Weiss, Zöckler). Breusing, p. 164 (so Hackett, Lewin, Farrar), takes κατ' αὐτῆς as = against the ship, but the word πλοῖον is used for ship, and not ναῦς until ver. 41. Luther regarded αὐτῆς as agreeing with προθέσεως (so Tyndale and Cranmer).—τυφωνικός: formed from τυφός, *turbo*, denoting not the direction, but the vehemence of the wind (Breusing, Page), a heavy, eddying squall (J. Smith, Ramsay), *vorticosus* (Bentley).—Εὐροκλύδων, see critical note. If we read with *ῬΑΒ\** Εὐρακύλων, render "which is called Euraquilo," R.V. Perhaps the irregularly formed Euraquilo occasioned the corrections. V. Euroaquilo. Blass calls it *vox hybrida* from εὐρος and Aquilo (*qui* Latin = κύ, ut 'Ακύλας,

xviii. 2), strictly the "East-north-east" wind (Breusing thinks "North-east" sufficient; so Wycliffe and Tyndale in their translations). Such a wind would drive the ship into the African Syrtis as the pilot feared, ver. 17, and the word is apposite to the context, to all the circumstances, and is so well attested as to fairly claim admission as the word of St. Luke. The Latin had no name for the Greek Καικίας blowing between Aquilo and Eurus, and it is quite possible that the Roman seamen, for want of a specific word, might express this wind by the compound Euro-Aquilo; cf. ὁ καλούμενος, which seems to point to some popular name given to the wind; for similar compounds cf. Εὐρόνοτος and Euro-Auster, and Gregalia, the name given to the same wind by the Levantines, as Euripus has become Egripon (Renan, *Saint Paul*, p. 551); see Bentley, *Remarks on a late Discourse on Freethinking*, p. 97, quoted at length by Breusing, "Euraquilo," Hastings' B.D. and B.D.<sup>2</sup>, i.

Ver. 15. συναρπασθέντος δὲ τοῦ πλοίου: "and when the ship was caught by it" (Ramsay), a graphic word as if the ship was seized in the grasp of the wind; only in Luke, cf. Luke viii. 29, Acts vi. 12, xix. 29; in LXX cf. Prov. vi. 25, 2 Macc. iii. 27, iv. 41, 4 Macc. v. 4; so in classical Greek, e.g., Soph., *Electr.*, 1150.—ἀντοφθαλμῖν: "and could not face the wind," R.V., "look at the wind eye to eye": eyes were painted on the prows of vessels, but Alford thinks that the word was not originally a nautical term derived from this practice, but that more probably the expression was transferred to a ship from its usage in common life; it is used in Polybius of facing an enemy, Polyb., i., 17, 3, of resisting temptation, xxviii. 17, 18, with δύνασθαι as here, and also with δύνασθαι in Wisd. xii. 14, cf. Acts vi. 11, β text. For the fit application of the word to a ship see Breusing, p. 168.—ἐπιδόντες ἑαρόμεθα: "we gave way to it (to the wind), and were driven," or τὸ πλοῖον may be regarded as the object, "we gave up the ship to the winds," "data nave fluctibus



δυναμένου ἀντοφθαλμῆν τῷ ἀνέμῳ, ἐπιδόντες<sup>1</sup> ἐφερόμεθα. 16. νησίον δέ τι ὑποδραμόντες καλούμενον<sup>2</sup> Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. 17. ἦν ἄραντες, βοηθείαις ἐχρῶντο,

<sup>1</sup> After επιδ. Blass in β text, so Hilg. (1899) add τῷ πνεοντι καὶ συστειλαντες τα ἰστια with 137, Syr. H. (cf. Cassiod., Bede), and before εφερ. Blass has κατὰ το συμβαλινον (Hilg. τυχον) with Syr. H.

<sup>2</sup> Κλαύδην HLP d;  $\aleph^*$  Κλαυδα Syr. H., Arm., Boh., so Tisch., Weiss; A has first three letters Κλα; but  $\aleph^*$  B, Vulg. have Καυδα, W.H., Blass, so R.V. text (Κλαυδα marg.), Hilg. (1899), and the form Κλαυδα is supported by Κλαυδος in Ptolem., iii., 15, 8, and other authorities in Hastings' B.D., "Cauda" (Ramsay). See note in comment., and Wendt, p. 408 (1899). The variation cannot be accounted for by the mere dropping out of Λ before Α as Weiss maintains, for the difference of spelling occurs in other than MS. authorities. But see further Winer-Schmiedel, p. 65, note.

ferebamur," Vulgate, so Holtzmann, Zöckler, Hackett, Wordsworth, and J. Smith, p. 106. The instances in Wetstein justify either rendering, see also references in Blass, *in loco*. ἐφερόμεθα: "and let the ship drive," Ramsay and A.V., others render as passive, so Grimm-Thayer, *sub v.*; in classical Greek it is often used passively for being borne along by wind, or storm, or wave, cf. Hom., *Odys.*, v., 343 (Page); Diod. Sic., xx., 16.

Ver. 16. ὑποδραμόντες: "and running under the lee of a small island," R.V. J. Smith calls attention to the nautical accuracy of St. Luke's terms; they ran before the wind to leeward of Cauda; ὑποδραμ., they sailed with a side wind to leeward of Cyprus and Crete, ὑπερλεύσαμεν, ver. 4, see also Ramsay, *Saint Paul*, p. 328, to the same effect; here was calmer water, and the island (see below) would afford them a refuge for a time from the gale. Breusing, pp. 167, 168, 181, thinks that the great sail had been struck at once, and that the artemon or small foresail was kept up as a storm sail; otherwise the ship would have been simply the plaything of the waves. But Ramsay and others (see Farrar) think, on the contrary, that the one huge sail, in comparison with which all others were of little importance, was kept up, but that the strain of this great sail on the single mast was more than the hull could sustain; the timbers would have started, and the ship foundered, had she not gained the smooth water to the lee of Cauda.—μόλις ἰσχύσ.: "we were able with difficulty to secure the boat," R.V., the boat had not been hauled in, as the storm was so sudden; and now as it was nearly filled with water, and battered by the waves and storm, it was hard work to haul it in at all (J. Smith), as Luke

himself experienced (pressed into this service of hauling in the boat; note first person, Hackett, Ramsay, p. 327); clearly they could not afford to lose such a means of safety; even as it was, the boat was dragging along as a heavy weight retarding the ship (Breusing, p. 169).—περικ., cf. Susannah, ver. 39, A, for ἐγκρατεῖς in B.—σκάφης: a small boat towed behind, only in this passage in N.T., cf. vv. 30, 32, Latin, *scapha*; Cic., *De Invent.*, ii., 51 (Humphry).—Κλαύδην, see critical note, an island twenty-three miles from Crete, nearly due south of Phœnice. Ramsay (but see on the other hand Wendt, p. 408, 1899) maintains that preference be given to the forms of the name in which the letter L is omitted, cf. the modern *Gaudho* in Greek, and *Gozzo* in Italian; not to be confounded with *Gozzo* near Malta (Renan, *Saint Paul*, p. 551), and see further on its present name, J. Smith, pp. 95, 259, 4th edition.

Ver. 17. ἦν ἄραντες: "and when they had hoisted it up" into the ship, see on ver. 13.—βοηθ. ἐχρῶντο: they used helps ὑποζ. τὸ πλοῖον undergirding the ship, A. and R.V., on ἐχρῶντο see ver. 3, cf. 1 Cor. ix. 12, 15; often compared to the custom called in modern language *frapping*, or undergirding the ship with cables to prevent the timbers from being strained, or to hold them together during a storm, Plato, *Rep.*, 616, C, Polyb., xxvii., 3, 3, Horace, *Od.*, i., 14, 6. The difficult point to decide is whether the girders were put longitudinally round the ship, i.e., passed from stem to stern, or under the ship transversely. Breusing, p. 670 (so Goerne and Vars), defends the former at great length, following Böckh. The passage from Plato, u. s., he admits may possibly make for the latter view, but it is evident that the description is not

ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι,  
χαλάσαντες<sup>1</sup> τὸ σκευός, οὕτως ἐφέροντο. 18. Σφοδρῶς δὲ χειμαζο-

<sup>1</sup> For χαλασ. το σκευος Blass has in β text εχαλασαν τι σκευος φερεσθαι following Gig. "vas quoddam dimiserunt, quod traheret," so Hilg. (1899), χαλασ. τι σκ. ἐφελευστικόν; see note below.

very definite or precise, and the passage in Isidore of Seville, *Orig.*, xix., 4, 4, "tormentum (ὑπόζωμα) funis in navibus longus, qui a prora ad puppim extenditur, quo magis constringantur," which Böckh quotes (so also Vars, *L'Art Nautique*, p. 219) is much clearer. Moreover, the girding was often performed when the ships were on land, on the stocks, and it is not likely that the operation in the circumstances under discussion could have meant passing a cable under the keel. Further, by girding the ship transversely, *i.e.*, underneath the ship (p. 175), only the timbers in the middle of the ship would be held together, whilst a girding longitudinally was needed to secure the whole plankage of the ship. But see on the other hand Ramsay, p. 329, who agreeing with Smith holds that the cables were passed underneath round the ship transversely. Either operation, one would suppose, would have been difficult during a storm. For instances of this practice in modern times, see Smith, and C. and H., small edit., p. 645. Wendt (1899) refers to Naber's conjecture of βοελαῖς for βοηθ. as very plausible.—μὴ εἰς τὴν Σ.: "on the great quicksands," Ramsay; "the Syrtis," R.V., not merely "the quicksands," as A.V., but the *Syrtis Major*, "the Goodwin Sands of the Mediterranean" (Farrar), lying at a distance to the south-west of Claudia; upon them the sailors knew that they would be cast, unless they could manage by some means to alter their course.—ἐκπέσωσι: a regular nautical term, to fall off, ἐκ, *i.e.*, from a straight course, εἰς—Eur., *Hel.*, 409, Herod., viii., 13, others supply "from deep water" and render ἐκτ. to be cast away, Grimm-Thayer, *sub v.*, cf. vv. 26, 29.—χαλάσ. τὸ σκευός: "lowered the gear," R.V., "they reduced sail," Ramsay; here and in ver. 30 used as a nautical term; the tempting reference to Isa. xxxiii. 23, LXX, cannot be sustained, for the meaning of the words is very doubtful. The article with the singular (in ver. 19, the plural) seems to indicate "the gear," the mainyard carrying the mainsail (so Page, Wordsworth, Humphry). Of the A.V., J. Smith says that no more erroneous translation could be imagined, as "they struck sail" would imply that the ship

had no means of escaping danger, but was left to flounder hopelessly in the storm, although Meyer-Wendt take the words to mean that they preferred to let the ship drift without any mast or sail than to be driven on upon the Syrtis, as was inevitable with the ship kept in full sail. Chrysostom explains τὸ σκ. as = τὸ ἱστίον, but some sail was necessary, and they had still the artemon or storm sail, so J. Smith, who thinks that they lowered the great sail and mainyard *some way*, but not apparently entirely. The aim of the sailors was not merely to delay their course (which would only bring them upon the Syrtis), but to alter it, and it is therefore quite possible that χαλάσ. τὸ σκευός may denote a series of operations, slackening sail, lowering as much of the gear as they could, but leaving enough sail spread to keep the ship's head to the wind, *i.e.*, to the north instead of drifting to south-west upon the quicksand (Ramsay). Breusing, p. 177 ff., who thinks that the mainsail had been lowered at the commencement of the storm, adopts quite a different meaning for the words, and interprets them as implying that weights and great stones were let down by ropes into the sea for the purpose of retarding the progress of the vessel, and with this view Blass and Knabenbauer are in agreement (Wendt, 1899, evidently inclines to it, and Goerne adopts it); this curious view, which Ramsay finds it difficult to regard seriously, Breusing supports by a passage in Plut., *Moral.*, p. 507, A (so Hesychius' explanation, ἀγκυρα τὸ ναυτικὸν σκευός), which intimates that σπεῖραι and ἀγκυραῖ were frequently employed to check the course of a ship in a storm; but even if the Greek words admit of this explanation, the object of the sailors was nothing less than to alter the course of the vessel, and Breusing's supposition would not conduce to this.—οὕτως ἐφέροντο: "so were driven," R.V., *i.e.*, in this state, "and drove on so," Rendall; meaning that we let the ship drift in that position, *viz.*, undergirded, with storm sail set and on the starboard tack; J. Smith, so Ramsay, not simply "were driven hopelessly". For οὕτως, xvii. 33, xx. 11.

Ver. 18. σφοδρῶς δὲ χειμαζ. ἡμῶν:



μένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο· 19. καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου<sup>1</sup> ἐῤῥίψαμεν· 20.<sup>2</sup> μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικει-

<sup>1</sup> Instead of 1st pers. pl. **ΝΑΒ**\*C, Vulg., Arm., so Tisch., W.H., R.V., Blass in **β**, Weiss, Wendt have 3rd pers. (W.H., so Tisch., with one ρ with **ΝΒ**\*, while **ΑΒ**\*C have double ρ); HLP, Syr. H. and P., Boh. have 1st pers. pl., and so Hilg. (1899) with one ρ. 137 Syr. H., Wern. add **εἰς τὴν θαλάσσαν**, so Blass in **β** text, and Hilg.; Winer-Schmiedel, p. 56.

<sup>2</sup> At beginning of verse Blass in **β** and Hilg. (1899) add **ἐπιμενοντος δε του χειμῶνος και** with Gig., Syr. P. (the latter with **ἐπι πλ. ἡμ.** after **χειμῶνος**), whilst **χειμ.** . . . to **λοιπον** is omitted.

"and as we laboured exceedingly with the storm," R.V., Ramsay, Rendall, a regular nautical and classical term; *cf.* Thuc., ii., 25; iii., 69; viii., 99; Plato, *Ion*, 540 B. In Attic Greek usually **σφόδρα**, but *cf.* LXX, Josh. iii. 16, Eccclus. xiii. 13, 4 Macc. vi. 11; only here in N.T. Weiss thinks that it is used to express how severely they were distressed by the storm.—τῇ ἐξῆς . . . καὶ τῇ τρίτῃ, *cf.* Luke xiii. 32, connected with the words which follow in R.V. and by Ramsay. For τῇ ἐξ. *cf.* Luke vii. 11 (but see W.H.), ix. 37, and above on xxi. 1, xxv. 17; nowhere else in N.T.—ἐκβολὴν ἐποιούντο: "they began to throw the freight overboard," R.V., Ramsay, Felten, a technical term, so in classical Greek, for throwing out cargo to lighten a ship; Latin *jactura*, LXX, Jonah i. 5, with τῶν σκευῶν, and Julius Pollux, i., 99, who also has the phrase **κουφίσαι τὴν ναῦν**, *cf.* ver. 38 below. The imperfect marks that they began by throwing away the cargo, probably what was on deck, so that the vessel would ship less water; and in ver. 19 they cast out (ἐῤῥιψαν, aorist) the furniture of the ship, its fittings and equipment, anything movable lying on the deck upon which the passengers could lay their hands (αὐτόχειρες only here in N.T. representing the haste, Weiss). Others include under the word the actual baggage of the passengers, but we should have expected ἡμῶν instead of τοῦ πλοίου, whilst others explain of beds and crockery, tables, etc., furniture in this sense (Zöckler and Felten, exclusive of beds which were not in use). Breusing rejects this interpretation as "too silly," and he thinks that the expression really means that by thus throwing overboard the poles and tackling, room was found for the crowd of passengers on the deck, as the hatchways could not be kept open, since the heavy sea would have swamped

the ship, p. 186. J. Smith takes **σκευή** to mean the mainyard, but the word is here apparently used in a more general sense, as above, R.V., margin, "furniture of the ship".

Ver. 19. ἐῤῥίψαμεν, see critical note. Ramsay prefers the first person, although not well supported, because it increases the effect; but in any case the scene is graphically described, ἐῤῥιψαν may be due to ἐποιούντο, but, as Wendt notes, ἐῤῥίψαμεν may have been equally due to αὐτόχειρες. Breusing rejects the first person, p. 187, from a seaman's point of view; the sailors would have kept the passengers in their places, and not have allowed them to engage in a work in which they might perchance have done more harm than good.

Ver. 20. μήτε δὲ ἡλίου μήτε ἄστρον: the omission of the article here intensifies the meaning, Blass, *Gram.*, p. 143, "weder etwas von Sonne".—ἐπιφαινόντων, *cf.* Luke i. 79; only in Luke and Paul, Tit. ii. 11, iii. 4; "shone upon us," R.V., thus their only guidance, humanly speaking (for, of course, they had no compass), was taken from them, *cf.* *Æneid*, i., 88; iii., 195; Horace, *Epod.*, x., 9, and for the phrase, Polyb., v., 6, 6.—ἐπὶ πλείονας: often in Luke ἐπὶ with acc. of time, *cf.* xxviii. 6, and for instances in Luke and other parts of Acts of the same usage as predominant (though not exclusive) in Luke see Hawkins, *Horæ Synoptica*, p. 152; Klostermann, *Vindiciæ Lucanæ*, p. 53; Luke x. 35, xviii. 4, Acts iii. 1, iv. 5, xiii. 31, xvi. 18, xvii. 2, xviii. 20, xix. 8, 10, 34.—οὐκ ὀλίγον: only in Luke, eight times in Acts; see above on ver. 14.—ἐπικειμ., *cf.* 1 Cor. ix. 16, Heb. ix. 10, Luke v. 1, xxiii. 23 (John xi. 38, xxi. 9, literal sense), and for its use here, Plut., *Timol.*, 28, τέλος δὲ τοῦ χειμῶνος ἐπικειμένον. In LXX, Job xix. 3, Wisd. xvii. 21 S, 1 Macc. vi. 57, 3 Macc. i. 22, etc.—



μένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. 21. πολλῆς δὲ<sup>1</sup> ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, "Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

<sup>1</sup> For δε ἵABC have τε, so Tisch., W.H., Blass, R.V., Hilg., Weiss, Wendt.

λοιπὸν (*cf.* Matt. xxvi. 45), "now," R.V., *jam*, Blass; often = ἤδη, L. and S.; others render it: for the future (2 Tim. iv. 8), finally, at last.—περιηρεῖτο: "was gradually taken away," Ramsay, "imperf. quod in dies magis," Blass; Page renders "was being gradually stripped from us," a very vivid word, *cf.* 2 Cor. iii. 16, Heb. x. 11 (ver. 40, see below), and its use in LXX and *Psalms of Solomon*, ii. 22; *cf.* Westcott's note on Heb., *l.c.*, but on the other hand Blass, *in loco*, regards the force of περί as lost in the word in N.T. J. Smith (so Breusing) sees in the expression more than the hopelessness arising from the force of the storm—we have also to consider the fact that they could not see their course, and the increasing leakage of the vessel.

Ver. 21. δέ: if we read τε, see critical note, the word closely connects what follows as the result of the hopelessness.—πολλῆς δὲ (τε) ἀσιτίας ὑπαρχ.: "and when they had been long without food," R.V.; "abstinence" A.V. and Tyndale, "fasting" in Wycl., Rhem., imply rather a voluntary refraining which is not in the Greek; disinclination for food may have resulted from their anxiety (Humphry), and to the same effect Breusing, Goerne, "and little heart being left for food," Rendall. But the storm may also have prevented the preparation of food (so Smith, Ramsay, Page, Farrar); the former gives instances to show that ἀσιτία was one of the most frequent concomitants of heavy gales, owing to the impossibility of cooking food, and to the destruction of provisions by leakage. ἀσιτίας, see below, ver. 33, for the adjective: both noun and adjective peculiar to St. Luke, and much employed in medical language, both so noted by Hobart and Zahn, the noun often meaning "want of appetite," see instances in Hobart, p. 276, Hipp., Galen, Aret. The word was no doubt similarly used in classical Greek, so in Jos., but *cf.* the striking parallel in ver. 33 in medical phraseology. For the genitive absolute *cf. locutiones Lucanæ* (Klostermann, p. 53), xv. 7, xix. 40, xxi. 40, xxiii. 10. Felten, Zöckler, Bethge

(and so Wendt, 1888, but *cf.* p. 410 (1899)), rightly refuse to regard vv. 21-26 or ver. 10 as interpolations in the "We" section, or a "vaticinium post eventum," and no one has contended more forcibly than Weizsäcker that the narrative is to be taken as an indivisible whole, and that it is impossible to disentangle the mere history of travel from it, or to strip away the miraculous additions, see especially *Apostolic Age*, ii., pp. 126, 127, E.T.—τότε: in this state of things, at this juncture,—hungry, and thirsty, and their soul fainting in them; *cf.* xxviii. 1, so also in classical Greek.—σταθεὶς ὁ Π. ἐν μέσῳ αὐτῶν, *cf.* i. 15, ii. 14, xvii. 22; vividness and solemnity of the scene (αὐτῶν, not ἡμῶν), characteristically marked by Luke; Mr. Page well says that it is impossible not to recall Horace, *Od.*, iii., 3, 1, "vir justus et propositi tenax," unmoved amidst the storms "inquieti Adriæ".—ἔδει μὲν: antithesis, not strictly expressed. . . . καὶ τὰ νῦν, ver. 22, "modestiam habet." Bengel. For μὲν answered not by δέ, but occasionally by other particles, as here by καί, *cf.* Luke xxii. 22, Acts iv. 16; see Simcox, *Language of the N.T.*, p. 168, and for τὰ νῦν, see iv. 29, v. 38, xvii. 30, xx. 32, and note on p. 135. On the imperfect ἔδει *cf.* Burton, p. 14; Winer-Moulton, xli., 2.—ὦ ἄνδρες: "gentlemen," "viri quos decet virtus," Bengel, the word may thus mark St. Paul's courtesy, and also his firmness; in counsel, ver. 10, he had been prudent and confident; in danger he was equally so; *cf.* especially Weizsäcker, *u. s.*—πειθαρχ.: only in Acts in N.T., v. 29, 32, except once again as used by St. Paul, Tit. iii. 1.—ἀνάγ., see above, xiii. 13, and Blass, *in loco*, on the tense.—κερδῆσαι: "and have gotten this injury and loss," R.V., carrying on μή; Page on the other hand prefers the combination ἔδει τε κερδῆσαι ("hoc non pendet a μή," Bengel), *i.e.*, you ought not to have put to sea, and (you ought by so not putting to sea) to have gained this loss, *i.e.*, not suffered it; with nouns signifying loss, injury, the verb κερδαίνειν is used of the gain arising from shunning or escap-

22. καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23. παρέστη γὰρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι,<sup>1</sup> ᾧ καὶ λατρεύω, 24. λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοῦ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. 25. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. 26. εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27. Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον

<sup>1</sup> After εἰμι Tisch. reads εγώ, but om. W.H., Weiss, Wendt, etc., with B\*CHLP. ἄγγελος best after λατρ. with  $\aleph$ ABC, so W.H., Weiss, Blass, Wendt, R.V., Hilgenfeld instead of before τοῦ Θεοῦ.

ing from the evil, Grimm-Thayer, *sub v.*, see Eur., *Cycl.*, 312, with ζήμιαν, to escape a loss, and cf. Jos., *Ant.*, ii., 3, 2, and the Latin *lucrifacere*, Pliny, *N.H.*, vii., 40, "lucri fecit injuriam". The Genevan Version adds an explanatory note, "that is, ye should have saved the losse by avoyding the danger"; see also ver. 10. κερδήσαι = κερδᾶναι, -δῆναι; almost always in N.T., cf. Winer-Schmiedel, p. 110.

Ver. 22. καὶ τὰ νῦν, see on ver 21, Paul would spare their reproaches, and rather awaken hope in their hearts (Bethge).—παραινῶ: only in Luke, here and in ver. 9. Hobart speaks of it as the verb employed for a physician giving his advice, and although the word is common in classical Greek, cf. also 2 Macc. vii. 25, 26 R, 3 Macc. v. 17, vii. 12 A, its frequency in medical usage may account for its occurrence in this "We" section only; see also Hawkins, *Horæ Synopticæ*, p. 153.—εὐθυμεῖν, cf. vv. 25, 36, and xxiv. 10, elsewhere in N.T. only in James v. 10, but in classical Greek, and εὐθυμος in 2 Macc. xi. 26. The verb, adjective, and adverb εὐθύμως are used in medical language of the sick keeping up spirit, opposed to ἀθυμία and δυσθυμία; εὐθυμεῖν παραινῶ might therefore well be a medical expression, Hobart, p. 280, although the verb εὐθ. is used intransitively, as here, in classical Greek, and in Plutarch.—ἀποβολή: only here in N.T., "there shall be no loss of life among you, but only of the ship," R.V., Winer-Moulton, lxvii. I.e., πλὴν with the genitive, Acts viii. 1, xv. 28 (once elsewhere in N.T., Mark xii. 32).

Ver. 23. παρέστη . . . ἄγγελος: on this Lucan phrase and description of angelic appearances cf. Luke ii. 9, xxiv. 4, Acts xii. 7 (xxiii. 11), and see above, i. 10.—τοῦ Θεοῦ: "of the God whose I am,

whom also I serve," R.V., Ramsay, Rendall, not "an angel of God," as A.V.; the R.V. rendering gives the force of the Greek more naturally in addressing a heathen; see also critical note.—λατρεύω, see on xxiv. 14; cf. Rom. i. 9, and LXX, Jonah i. 9.

Ver. 24. μὴ φοβοῦ, see above, xviii. 9.—παραστῆναι, cf. Rom. xiv. 10, the words emphatically bear out the prominence already laid upon the Apostle's witness in Rome.—καὶ ἰδοῦ, see on i. 10.—κεχάρισται σοι: "hath granted them as a favour"; see on iii. 14, no doubt Paul had prayed for this, cf. especially Philemon ver. 22. The statement in ver. 24 looks back to xxiii. 11, which, as Wendt allowed (1888), is only to be rejected if one presupposes that Paul could not have confidently looked forward to a visit to Rome, or at least if we suppose that the confidence could not have been created and sustained by a heavenly vision. Wendt, however, in 1899 edition, speaks much more doubtfully as to the existence of vv. 21-26 as part of the original source; see also on ver. 21.

Ver. 25. πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ε. καθ' ὃν τρόπον, cf. xv. 11, and also i. 11, Klostermann, *Vindiciæ Lucanæ*, p. 53.

Ver. 26. εἰς νῆσον δέ κ.τ.λ.: the words do not form part of the message of the angel as they stand, but they may be considered as forming part of the contents of that message, and the Apostle may himself be regarded as speaking *μαντικῶς*. With Jüngst's question "How could Paul know anything of an island?" and his dismissal of the statement here as a *vaticinium ex eventu*, cf. Weizsäcker, *u. s.*, see ver. 21; in the section, vv. 33-36, which Jüngst defends and refers to his source A, the element of prophecy is equally present, ver. 34, as in the verse



τῆς νυκτὸς ὑπενόουν οἱ ναῦται<sup>1</sup> προσάγειν τινὰ αὐτοῖς χώραν· 28. καὶ  
βολίσαντες, εὗρον ὀργυῖδας εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν

<sup>1</sup>προσαγεῖν Ἡ<sup>c</sup>ACHLP Chrys., Tisch., W.H. text, Weiss, Blass in β text; προσαγαγεῖν Ἡ<sup>a</sup>; προσαχεῖν B<sup>a</sup>, cf. *resonare*, Gig., which suggests an earlier Greek reading προσηχεῖν (Ramsay, Harris, Rendall): Hilgenfeld (1899) reads προσεγγίζειν, so 137 csc., Syt. P.; B<sup>3</sup> has προσανεχεῖν, Vulg. *apprehere*; Winer-Schmiedel, p. 52.

before us.—*ἔκπεσεῖν*, cf. ver. 17, and further instances in Wetstein, see also vv. 29, 32, below.

Ver. 27. *τεσσαρεσκαίδεκάτῃ νύξ, i.e.*, since their departure from Fair Havens, cf. vv. 18, 19, see also the reckonings of mileage in Breusing, p. 189, and Goerne, who reckons from the departure from Cauda.—*διαφερομένων ἡμῶν*: "as we were driven to and fro," R.V., so Ramsay; "huc illuc ferri," Blass, cf. for a similar meaning of the verb Philo, *De Migr. Abr.*, 27, Strabo, 3, p. 144, and other instances as in Plutarch, see Wetstein, Grimm-Thayer, *sub v.* But J. Smith (so Breusing, Goerne, Rendall) takes the word as signifying that they were driven through the waters of the Adria uniformly in the same direction, *i.e.*, right across from Cauda to Malta, and not as moving up and down, or to and fro. Ramsay (so Farrar) holds that St. Luke writes as a landsman who supposes that they drifted to and fro, whilst a sailor would have known that they drifted in a uniform direction (an explanation which Page describes as easy but unsatisfactory, but he thinks that the Greek word cannot be used as J. Smith believes); Rendall however maintains that throughout the Acts the habitual force of *διά* in composition, *e.g.*, *διέρχου-θαι*, *διαπλεῖν*, *διαφεύγειν*, *διαπερᾶν*, *διοδεύειν*, whether governing an accusative or used absolutely is to express continuous movement onwards over an intervening space.—*ἐν τῷ Ἀδρίᾳ*: "in the sea of Adria," R.V. (on the form of the word see Hastings' B.D., more properly "Adrias"); not in the narrower sense of the Adriatic, the Gulf of Venice, or as we now speak of "the Adriatic," but as including the whole sea which lay between Malta, Italy, Greece and Crete; St. Luke probably used the term as it was colloquially used by the sailors in this wider sense. For Mommsen's objection to the term here see above, *Introd.*, p. 8. The passage in Strabo, ii., 123 (cf. vii., 187), where the Ionian sea is spoken of as a part of what is now called Adria plainly justifies a wider use of the term in St. Paul's day than had been originally attached to it, cf. Ptolemy, *Geogr.*,

iii., 4, 14, 15, 16, who applies it to the sea extending from Sicily to Crete, and thus represents, although living some sixty or seventy years after him, what was no doubt the current usage in St. Luke's day; so J. Smith, Breusing, Goerne, Vars, Ramsay, Renan, Blass, etc. Josephus, *Vita*, 3, speaks of being taken up in the middle of Adria, *κατὰ μέσον τὸν Ἀδρίαν*, when his ship foundered, by a vessel sailing from Cyrene to Puteoli. See further "Adria," Hastings' B.D., where a full criticism of the attempt made by W. Falconer (and others), *Dissertation on St. Paul's Voyage*, 1817, republished with additions in 1870, to limit the term to the branch of the sea between Italy and Illyria, and to identify Melita with an island off its Illyrian shore, will be found; see further on xxviii. 1, and C. and H., small edition, p. 660 ff., for other references to the meaning of the term "Adria," and Renan, *Saint Paul*, p. 552, J. Smith, p. 280 ff., 4th edit. (editor's note), and *Encycl. Bibl.*, i., 72, 1899.—*κατὰ μέσον τῆς ν.*, cf. xvi. 25 for a similar expression, only in Luke.—*ὑπενόουν*: only in Luke; "surmised," R.V., less decided than "deemed," A.V., see on xiii. 25 (cf. 1 Tim. vi. 4).—*προσάγειν τινὰ αὐτοῖς χ.*: "that some land was approaching them," R.V., so Breusing and Ramsay; intransitive in LXX, Josh. iii. 9, 1 Sam. ix. 18, Jer. xxvi. (xli.) 3, etc., "Lucas optice loquitur, nautarum more," Kypke; the opposite verb would be *ἀναχωρεῖν*, *recedere*, see Wetstein and Blass for illustrations. J. Smith thinks that probably they heard the breakers on the shore, but Breusing and Goerne (so Blass) think that the anchor or whatever weight was dragged behind the ship appeared to strike the ground, see above on ver. 17, cf. critical note for *προσαχεῖν*, Doric for *προσηχεῖν*.—*χώραν*: the point of Koura, east of St. Paul's Bay, J. Smith; the ship would pass within a quarter of a mile of it, and while the land is too low to be seen when the night is stormy, the breakers can be heard for a considerable distance; cf. the description of the wreck of the *Lively* in 1810, Smith, p. 123, 4th edition.

Ver. 28. *βολίσαντες*: having let down



βολίσαντες, εὔρον ὀργυιάς δεκαπέντε· 29. φοβούμενοί τε<sup>1</sup> μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. 30. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν,<sup>2</sup> προφάσει

<sup>1</sup> For *μηπως*, Tisch., W.H., R.V., Blass, Weiss read *μηπου* with  $\aleph$ BC 13, 40, 61. Hilgenfeld (1899) retains *μηπως* with HLP (A *μηπω*). Instead of *εἰς*  $\aleph$ ABC have *κατα*, so Tisch., W.H., R.V., Weiss, Wendt, Blass, but Hilgenfeld has *εἰς* (Vulg., Gig., *in*). *ἐκπεσωμεν*  $\aleph$ ABCHLP Vulg., Syr. P. and H., Boh., Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. After *γενέσθαι* Blass in  $\beta$  text (so Hilg.) adds *του εἰδεναι εἰ σωθῆναι δυναμεθα* with Gig.

<sup>2</sup> After *θαλ.* Blass in  $\beta$  text adds *ευκαιριαν ζητούντων*, so Hilgenfeld (1899) with Gig., and after *εκτ.* both add on the same authority *του ασφαλεστερον το πλοιον εσταναι*.

the sounding-lead (*βολίς*), elsewhere only in Eustath., in active voice, but see also Grimm-Thayer, *sub v.*—*ὀργυιάς*: five or six feet, a fathom, Grimm; Breusing compares Herod., iv., 41, and gives six feet; on the accent see Winer-Schmiedel, p. 72. "The ancient fathom so nearly agrees with the English that the difference may be neglected," J. Smith, p. 131.—*βραχὺ δὲ διαστήσαντες*: "and after a little space," so Ramsay, Rendall; the phrase may refer to space or time; if we understand *τὸ πλοῖον* or *ἐαυτούς* we should take it of the former (Grimm); but if we explain = *βραχὺ διάστημα ποιήσαντες* (Blass), it may be taken of either. *διάστημα* is only found in Luke for signifying any space of time, Luke xxii. 59, *cf.* Acts v. 7; but Luke xxiv. 51, *διάστη ἀπ' αὐτῶν*. J. Smith shows how exactly the geographical details in the traditional St. Paul's Bay correspond with the description here. Before a ship drifting from Cauda could enter the bay it would not only pass within a quarter of a mile of Point Kaura, north-east of Malta, but the measurements of 20 and 15 fathoms exactly correspond to ascertained soundings according to the vessel's average of speed.

Ver. 29. *φοβούμενοι*: the diminution of the depth of water increased the danger of running aground, perhaps on some hidden reef of rocks.—*τραχεῖς τόπους*, *cf.* Luke iii. 5, in quotation Isa. xl. 4; nowhere else in N.T., *cf.* Bar. iv. 26 (3 Macc. i. 23), so in Diod. Sic., xii., 72, of rocks, Polyb., i., 54. It was evidently a hydrographic term, and classed with *δύσσορμος*, *ἀλίμενος*, etc., Jul. Pollux, i., 101; J. Smith, p. 132.—*ἐκπέσωμεν*, see ver. 17, "to cast ashore," R.V., or simply "cast on rocky ground," which is more indefinite than the former rendering, and

perhaps correctly so, as there were possible dangers from sunken reefs as well as from a rocky coast. On the subjunctive after verbs of fear and danger *cf.* Burton, p. 15.—*ἐκ πρύμνης*: this was unusual, but to anchor was their only chance of safety, and four anchors would make the vessel more secure: ancient vessels carried as a rule several anchors. Athenæus speaks of a ship which had eight iron anchors, *cf.* for the number here, and the security which they gave, Cæsar, *Bell. Civ.*, i., 25, "naves quaternis anchoris destinabat, ne fluctibus moverentur"; anchorage from the prow would have caused the ship to swing round from the wind, whereas anchorage from the stern would enable the sailors to manage the ship far more easily, and to bring her under control of the helm when they wished to run her aground (see the description in Ramsay, Rendall, Farrar, and J. Smith). On the interesting parallels of anchoring ships from the stern in our own naval engagements see C. and H., small edition, p. 653, and J. Smith, p. 133, 4th edition.—*ἤρχοντο*: "prayed," R.V. margin, the Greek sailors might pray at such a crisis (Rendall).—*ἡμέραν γενέσθαι*, *cf.* vv. 33, 39, characteristic of Luke, *cf.* Luke iv. 42, vi. 13, xxii. 26, Acts xii. 18, xvi. 35, xxiii. 12.

Ver. 30. *ζητούντων*: "and as the sailors were seeking," R.V.; "about to flee," A.V. is incorrect, for they were planning possible means of escape, and could scarcely be said to be about to escape, *cf.*  $\beta$  text—if they succeeded the passengers and the soldiers would thus be left to their fate.—*προφ. ὥς*: under colour, under pretence, *specie*, *cf.* Mark xii. 40, Luke xx. 47, John xv. 22, Phil. i. 18, 1 Thess. ii. 5. *cf.* for its use here Thuc., v., 53, vi., 76. For *ὥς* *cf.* xvii. 14, xxviii.

ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31. εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32. τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν αὐτὴν ἐκπесεῖν. 33. ἄχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες,

19, Luke xxiii. 14, and ὡς μέλλων with present infinitive active as here, Acts xxiii. 15, 20, Klostermann, *Vindiciae Lucanae*, p. 54.—ἐκτείνειν: "lay out anchors," R.V., Ramsay, *i.e.*, at the full length of the cable. The sailors pretended that more anchors from the prow would help to steady the ship, and that they must go off in a boat to carry them out to cable's length, rather than drop them out as in ver. 29.—ἐκτ.: a technical expression (*cf. élonger*, Vars, p. 248, and so ῥίπτειν in ver. 29, *mouiller*), Breusing, p. 195. It seems impossible to suppose with Breusing, p. 194, and Vars, p. 248 (so also Goerne), that the sailors may have been actuated by an honourable motive, and that they wished to put off in the boat to see if the soundings and the nature of the ground allowed the ship to get nearer shore, for although St. Paul's words do not expressly accuse them of treachery, yet the narrative of his companion does so, *cf. προφάσει*, etc. But, as Breusing himself points out, St. Paul's words issued in the best result, for the centurion's counsel prevented a terrible scene of *saue qui peut* (as in the stranding of the *Cimbria*, Goerne).

Ver. 31. ὑμεῖς not ἡμεῖς: St. Paul appeals to the law of self-preservation, and the centurion acts promptly on his advice; although safety had been divinely promised, human means were not excluded, and it is altogether hypercritical to find any contradiction here with vv. 24-26, as Holtzmann supposes.

Ver. 32. τότε οἱ στρ. ἀπέκ.: Lewin, *Saint Paul*, ii., 202, sees in this the absolute ascendancy which St. Paul had gained; he had said that their lives should be spared, and although, humanly speaking, the boat offered the best prospect of reaching land, yet at a word from St. Paul the soldiers deprived themselves even of this last resource.—σχοινία: only elsewhere in N.T. in John ii. 15; in classical Greek, and also frequently in LXX. For the terrible scene which would doubtless have ensued if the soldiers had not thus acted, Breusing and Vars (so Wetstein, *in loco*) strikingly compare the description of a

shipwreck in Achilles Tatius, iii., 3; the whole passage is cited by Breusing, p. 194.

Ver. 33. ἄχρι δὲ οὐ: only used by Luke in the historical books of the N.T., *cf. Luke* xxi. 24, Acts vii. 18; in St. Paul's Epistles three or four times, Heb. iii. 13, Rev. ii. 25. Ramsay renders "and while the day was coming on," so A. and R.V.; *dum* with imperfect, Heb. iii. 13 (Blass). But Rendall takes it as = *until*, as if Paul had continued his entreaties until close on dawn (imperfect).—μεταλαβεῖν τροφῆς, *cf. ii. 46* for the same phrase, only in Luke in N.T.—τεσσαρεσκ. . . . προσδοκῶντες κ.τ.λ.: "this is the fourteenth day that ye wait (A.V. 'tarry,' Ramsay, 'watch') and continue fasting". Rendall renders "this is the fourteenth day that ye have continued fasting on the watch for the dawn"—προσδ. sc. ἡμέραν, as if St. Paul did not mean a fourteenth day of continuous fasting, but fourteen successive nights of anxious watching for the dawn, all alike spent in restless hungry expectation of what the day might reveal (*Acts*, p. 347), but προσδοκᾶν is here without an object as in Luke iii. 15 (Weiss). For the word see further xxviii. 6, and *cf. προσδοκία* only in Acts xii. 11 and Luke xxi. 26. On the accusative of time, as expressed here, *cf. Blass, Gram.*, p. 93.—ἄσιτοι διατελεῖτε: precisely the same collocation of words occur in Galen, εἰ ποτε ἄσιτος διετέλεσεν, so also καὶ ἀδιψοὶ διατελοῦσιν, and Hippocrates speaks of a man who continued suffering πάσχων διατελεῖ for fourteen days (see Hobart and Zahn). It must however be admitted that the same collocation as in this verse ἄσιτοι and διατελεῖν is found in Dion. Hal. (Wetstein, *in loco*). For the construction see Winer-Moulton, xlv., 4; *cf. Thuc.*, i., 34.—μηδὲν προσλ., *i.e.*, taking no regular meal, so Weiss, Blass, Zöckler, Alford, Plumptre, Felten, Bethge, Wendt. Breusing, p. 196, and Vars, p. 250, both explain the word as meaning that in their perilous and hopeless condition those on board had not gone to fetch their regular food and rations, but had subsisted on any bits of



ἄστικοι διατελεῖτε, μηδὲν<sup>1</sup> προσλαβόμενοι. 34. διδὲ παρακαλῶ ὑμᾶς προσλαβεῖν<sup>2</sup> τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖς<sup>3</sup> ἐκ τῆς κεφαλῆς πεσεῖται. 35. εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν.<sup>4</sup> 36. εὐθυμοὶ δὲ γεγρόμενοι πάντες, καὶ αὐτοὶ

<sup>1</sup> Instead of προσλαβ. Lach. with A 40 reads προσλαμβανομενοι, prob. change to suit προσδοκῶντες.

<sup>2</sup> Instead of προσλ. NABC, Chrys., so Tisch., W.H., R.V., Blass, Weiss, Wendt read μεταλ. For ὑμετ. ALP have ημετ., so Hilg.

<sup>3</sup> For ἐκ ABC minusc., Tisch., W.H. and other authorities above read απο, but Hilg. has ἐκ with NHP. For πεσεῖται NABC Vulg., Syr. P., Boh., Arm., Aethpp. have απολείται, so Tisch., W.H. and other authorities above; but πεσ. is supported by HLP, Sah., Syr. H., so Hilg. and Meyer who suppose that απολ. is from Luke xxi. 18; but see on the other hand Alford's note. After ὑπάρχει Blass in β text and Belser, so Hilg., add ἐλπίζω γὰρ ἐν τῷ Θεῷ μου ὅτι with Gig.

<sup>4</sup> After ἐσθίειν Blass and Hilgenfeld add ἐπιδίδους καὶ ἡμῖν with 137 Sah., Syr. H., c\*.

food they might have by them; in ancient ships there were no tables spread, or waiters to bring food to the passengers, and each one who wanted refreshment must fetch it for himself. Plumptre takes πρὸς as meaning no extra food, only what would keep body and soul together, but it is doubtful whether the Greek will bear this or Breusing's interpretation.

Ver. 34. διδὲ: so that they might be ready for the work which would be necessary.—προσλαβεῖν, see critical note.—πρὸς: here only with genitive in N.T., cf. Blass, *Gram.*, p. 136; i.e., stands, so to speak, on the side of our deliverance, Latin *a parte*, cf. Thuc., ii., 86; iii., 59; Plat., p. 459 C; Winer-Moulton, xlviii. f.—ὑμετ., emphatic.—σωτ.: "safety," R.V., only used here and in Heb. xi. 7 of the preservation of physical life, safety, so in classical Greek and in Greek medical writers, see on xvi. 17; "health," A.V., not limited formerly as now to the condition of body and mind, cf. Luke i. 77, "science of health" Wycliffe = "knowledge of salvation," and cf. also Ps. lxxvii. 2, "thy saving health," literally "thy salvation" (Humphry). Effort on their part was necessary, and yet no hair of their heads should perish; what a significant union of faith in God and self-help! (Bethge).—οὐδενὸς γὰρ . . . πεσεῖται, see ver. 22, cf. Luke xxi. 18, nowhere else in N.T., but the proverbial phrase, as it apparently was, is found in 1 Sam. xiv. 45, 2 Sam. xiv. 11, 1 Kings i. 52 (cf. Matt. x. 29), see critical note, and cf. Shakespeare, *Tempest*, Act i., Scene 2.

Ver. 35. λαβὼν ἄρτον εὐχαρίστησε τῷ Θεῷ, cf. Luke xxii. 19, xxiv. 30, with intentional solemnity (Weiss, Weizsäcker). The words are sometimes taken to mean that Paul simply encourages them by his own example to eat. But Blass, see critical note, who comments "et oratione confirmat et exemplo," adds in β text ἐπιδίδους καὶ ἡμῖν, i.e., to Luke and Aristarchus, in which he sees a distinct reference to the *cæna sacra* (so Belser). But quite apart from this reading in β the peculiar language of St. Luke seems to intimate such a reference. Olshausen and Ewald (so Plumptre) take the words to refer to the *Agape*, whilst Meyer (so Hackett) sees a reference to the act of the Jewish house-father amidst his household; but Wendt simply refers it to the act of a pious Jew or Christian giving thanks before eating a meal and sharing it, so Zöckler. Bethge, more specifically, sees in the act a thanksgiving of a Christian to God the Father, an instance of what St. Paul himself recommends, Ephes. v. 20, Col. iii. 17, and both Felten and Knabenbauer apparently prefer to interpret the words as marking Paul's reverence towards God before the Gentiles around him. Breusing shows, p. 196, that ἄρτος might = *panis nauticus*, but in the passage which he quotes from Lucian we have ἄρτους ναυτικούς.

Ver. 36. τροφῆς: with a partitive meaning; cf. γεύσασθαι, xxiii. 14, μεταλαβεῖν, ver. 33, κορένυσθαι, ver. 38. Cf. Herod., viii., 90. Luckock points out that St. Luke distinguishes between the bread of which the Apostle partook and



προσελάβοντο τροφῆς· 37. ἤμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ  
διακόσαι<sup>1</sup> ἑβδομηκοντάξ. 38. κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὰ

<sup>1</sup> For διακοσαι W.H. read in text *ως* (so R.V. marg.) (in marg. *διακ.*) with B, Sah. Epiph., so Hilgenfeld; Weiss however declines here to follow B, and speaks of "the impossible" *ως* before 76 which is no round number, *Apostelgeschichte*, p. 34 (so Blass); the mistake seems best explained by supposing that the last letter of *πλοιω* was read as if Σ = 200, and thus = ΩΣ. Or, to explain it more fully, by supposing that the sign for 200, Σ, was misunderstood, and with the double reading of the *ω* in *πλοιω* easily became *ως*; this is of course if we read with W.H. *αἱ πᾶσαι ψ. ἐν τῷ πλοίῳ*, a different order from T.R. (see also Hilgenfeld's note, where explanation of the reading *διακ.* from *ως* is certainly not so obvious). For *εξ* A has *πεντε*.

the food, *τροφῆς*, taken by the rest, and certainly the expression *κλάσας* is remarkable, cf. Luke xxii. 19, 1 Cor. xi. 23, 24; but it is perhaps noteworthy that the Romanist Felten (see above) sees no reference to the Eucharist, although he fully admits that this act of Paul in thus giving thanks must have made a great impression at such a moment.—*εὐθυμοί*, ver. 22, cf. 2 Macc. xi. 26.—*καὶ αὐτοί*: "also themselves," following his example. For the second time Paul had restored their courage by his faith and prudence; the event had already shown that he deserved confidence, and it is evident that he inspired it; see the testimony of Breusing, pp. 198, 199.

Wendt, so too Jüngst, and Clemen see no reason to regard vv. 33-36 as an interpolation in the "We" source, as vv. 21-26 above. Overbeck regards both sections as standing or falling together, and treats them both as interpolations, but Ramsay, whilst regarding the two sections as inseparably connected, treats them both as belonging to the original "We" source, and he rightly expresses surprise at those who accept ver. 33 ff., and refuse to accept vv. 21-26 (*Saint Paul*, p. 337); much more intelligible is the judgment of Weizsäcker than that of the other German critics in question when he describes the narrative as an indivisible whole, and considers it impossible to disentangle the mere history of travel from it, or to strip away the miraculous additions.

Ver. 37. The number was large, but nothing is told us of the size and manning of the Alexandrian ship, and Josephus, *Vita*, 3, mentions that there were about 600 in the ship which took him to Italy. On the large size of the ships engaged in a traffic similar to that of the corn ship in this chapter see Breusing, p. 157; Vars, p. 191; Hackett and Blass, *in loco*, and ver. 6; Lucian, *Πλοῖον ἢ Εἵχαλ.*, 5. The

number may be mentioned at this point that they might know afterwards that all had been saved. But Breusing thinks that it would have come perhaps more naturally at the end of the narrative, and that it is given here because the rations were distributed to each on board at this juncture. For the phrase cf. xix. 7.

Ver. 38. *κορεσθ.*, 1 Cor. iv. 8, nowhere else in N.T., with genitive of the thing with which one is filled, as in classical Greek. Alford refers to LXX, Deut. xxxi. 20, but see Hatch and Redpath, *sub v.*—*ἐκούφιζον*: *de nave*, Polyb., i., 60, 8; LXX, Jonah i. 5.—*τὸν σίτον*: "the wheat," A. and R.V., Vulgate, *triticum*; so Ramsay, Breusing, Vars, J. Smith, Page, and so too Erasmus, Bengel, etc., *i.e.*, the cargo, cf. ver. 6. Blass thinks that the word used is decisive in favour of this interpretation; otherwise we should have had *σιτία* or *ἄρτοι* if merely food had been meant; not only was the cargo of sufficient weight really to lighten the ship, but there was need for the ship being as clear as possible for the operations in ver. 40. Wendt 1899 appears also to favour this view, cf. his comments with those in 1888 edition, where he adopts the view of Meyer and Weiss, that the word means provisions of food, as at first sight the context seems to indicate. But the latter would not have made much appreciable difference in weight, nor would those on board have been likely to throw them away, since they could not tell on what shore they might be cast, whether hospitable or not, or how long they would be dependent on the food which they had in the ship. In ver. 18 the reference may be to the cargo on deck, or at all events only to a part of the cargo (Holtzmann). Naber conjectured *ιστόν*, but no such emendation is required (Wendt).

πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39. Ὅτε δὲ ἡμέρα ἐγένετο,<sup>1</sup> τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν<sup>2</sup> ἐβουλεύσαντο, εἰ δύναιτο,<sup>3</sup> ἐξῶσαι τὸ πλοῖον. 40. καὶ τὰς ἀγκύρας περιελόντες εἷων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν<sup>4</sup> ἀρτέμονα ἤ

<sup>1</sup> Before τὴν γῆν Gig., Syr. P. add οἱ ναῦται, so Blass in β and Hilg.

<sup>2</sup> For ἐβουλεύσαντο  $\mathfrak{N}^{BC}$ , Vulg., Syrr. P. and H., Boh., Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilgenfeld read ἐβουλευοντο; A 40, 61 have ἐβουλοντο.

<sup>3</sup> For ἐξῶσαι B\*C, Boh., Aeth., Arm. have ἐκῶσαι, so W.H. text, R.V. marg., but Tisch., W.H. mg., R.V. text, Blass, Weiss, Hilgenfeld read ἐξῶσαι (Wendt doubtful).

<sup>4</sup> ἀρτεμονα LP, Chrys., but -ωνα W.H., Weiss, Blass with  $\mathfrak{N}^{ABCH}$ , B<sup>1</sup> has ἀρτομωνα, see Winer-Schmiedel, p. 86.

Ver. 39. τὴν γῆν οὐκ ἐπεγ.: "they did not recognise the land," Ramsay; the sailors probably knew Malta, since, xxviii. 11, there was evidently nothing unusual in eastern ships touching at the island on their way to Rome. But they did not know St. Paul's Bay, which is remote from the great harbour, and was not distinguished by any marked features to secure recognition, Ramsay, J. Smith; see also note on xxviii. 1. C. and H. lay stress on the imperfect, "they tried to recognise . . ., but could not"; but in xxviii. 1 we have the aorist indicating that the land was recognised immediately on landing.—κατενόουν: "perceived," R.V., cf. Matt. vii. 3, Luke vi. 41, xx. 23.—κόλπον τινα: a sort of bay or creek, "a bay," R.V., the word means a bay either small or large, and St. Paul's Bay may be described as a small bay or creek (Rendall); ἔχοντα αἰγιαλόν "with a sandy beach," Ramsay, with a beach, R.V., i.e., smooth and fit for a vessel's landing-place, cf. xxi. 5, Matt. xiii. 2, 48, John xxi. 4; cf. Xen., *Anab.*, vi., 4, 4 (see Page's note); in LXX, Judg. v. 17 A, Eccclus. xxiv. 14 S<sup>2</sup>, al. J. Smith adds that St. Luke here again employs the correct hydrographical term, frequently used by Arrian in this sense. The traditional St. Paul's Bay may certainly well have been the place meant (so Wendt, 1899, and Blass). On the smooth, sandy beach see Hackett, note, p. 334, who has also visited the spot, and confirmed Smith's view, although both admit that the former sandy beach has been worn away by the action of the sea; Smith, p. 247, 4th edition, and see also Ramsay, *St. Paul*, p. 341.—ἐξῶσαι τὸ πλοῖον: "to drive the ship upon it," R.V., i.e., the beach, so Ramsay, Rendall, Breusing, Vars, Goerne, J. Smith

(4th edit., p. 142); the object was not to save the ship from being destroyed, but the crew from perishing; under like circumstances the same would be done to-day (so Breusing, Vars), cf. Arrian, *Peripl. Pont. Eux.*, 6. ἐξῶσαι: so in Thuc., ii., 90; viii., 104 (and see Wetstein); see also critical note on ἐκῶσαι εἰ δύναιτο, and Burton, p. 106, and Grimm-Thayer, *sub* εἰ, i., 7, c., with optative, where the condition represents the mind and judgment of others . . ., as if the sailors had said amongst themselves ἐξώσομεν εἰ δυνάμεθα, cf. xxiv. 19.

Ver. 40. καὶ τὰς ἀγκ. περιελόντες: "and casting off the anchors," R.V., cf. ver. 20 for the same verb, so that the meaning cannot be as A.V., following Vulgate, "having taken up"; in fact it is the very reverse. The sailors loosed the cables of the anchors which were fastened within the ship, that they might fall off into the sea (Blass); Breusing and Vars compare Xen., *Hell.*, xvi., 21, τὰς ἀγκύρας ἀποκόπτοντες=τὰ σχοινία τῶν ἀγκυρῶν.—εἷων εἰς τὴν θάλασσαν: "they left them (the anchors) in the sea," R.V., *relinquibant*, Blass; so Breusing, Vars, Goerne, as against A.V., and Vulgate, *committent se*, or Luther's rendering (Beza and Grotius), εἷων τὸ πλοῖον λέναι εἰς τὴν θάλασσαν. Grimm-Thayer renders "they let down into the sea," i.e., abandoned, which gives better the force of εἷσ than regarding it simply as = ἐν.—ἅμα: "at the same time," R.V., "simul laxantes," Vulgate, "loosing withal," Rhem., but in no other E.V. (*Speaker's Commentary*).—τὰς ζευκτ. τῶν πηδαλίων: the bands of the rudders, the fastenings of the rudders, i.e., the two paddle-rudders with which Greek and Roman ships were supplied, one on each quarter, C. and H. and J. Smith, p. 183, 4th edition,



πνεύσῃ κατείχον εἰς τὸν αἰγιαλόν. 41. περιπεσόντες δὲ εἰς τόπον  
διθάλασσον,<sup>1</sup> ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν

<sup>1</sup> For ἐπώκειλαν (B<sup>3</sup>LP, Chrys., Meyer, Hilgenfeld), NAB<sup>3</sup>C 13, 40, 61, 73 have ἐπεκέιλαν, so Tisch., W.H., R.V., Blass, Weiss, Wendt, see note below (and Wendt's note in both edit., 1888 and 1899), and Blass, *in loco*. After τὴν ναῦν Blass in β and Hilgenfeld adds εἰς σὺρτιν with Syr. H. c\* (so Hilg.).

these rudders had been lifted from the water and lashed up while the ship was anchored by the stern (see Breusing's description, p. 98, *cf.* Eur., *Hel.*, 1536: πηδάλια ζεύγλαισι παρακαθίετο), but the rudders were wanted when the ship again got under weigh.—τῇ πνεύσῃ, *sc.* αὐρᾷ.—ἐπάραντες: technical word for spreading out the sail, opposite to ὑφίστασθαι.—κατείχον εἰς τὸν αἶγ.: "they made for the beach," R.V., in order to land, *cf.* Xen., *Hell.*, ii., 1, 29; others take it as meaning to check the ship's headway, but better, to hold or head the ship, Herod., vii., 59, 188, so Grimm-Thayer, *sub v.*, *sc.* τὴν ναῦν, whilst others take the verb intransitively as above in R.V.—τὸν ἀρτέμονα: "the foresail," R.V., Ramsay, J. Smith. The word has been interpreted by various writers as meaning nearly every sail which a vessel carries. If the interpretation of ver. 17 is correct, it could not mean the mainsail as A.V. Others apply it to the stern-sail, which bears the name to-day (Italian, *artimone*; French, *voile d'artimon*), but to set this sail would have been the most foolish thing they could have done, so Vars, Breusing. The word is found only here for the foresail, and its meaning is fixed by the fact that no other sail could be so well used by sailors under the circumstances, see Breusing, p. 79, J. Smith, pp. 141 and 193 ff., 4th edit. In his edition, 1899, Wendt thinks it probable that the sail here meant is otherwise called δόλων, but see J. Smith, p. 200, 4th edit. In his former edition he preferred to interpret it of the topsail (Meyer, Weiss, Zöckler, Baumgarten), but Breusing, p. xii., points out that only in the sixteenth century were topsails introduced; see also Vars, p. 93.

Ver. 41. περιπ. δὲ εἰς τ. διθ.: Luke x. 30, James i. 2, with the dative, as generally, but Arrian, περιπίπτειν εἰς τόπους πετρώδεις (Wetstein), 2 Macc. vi. 13, x. 4, Polyb., i., 37, i. εἰς τόπον διθ.: a bank or a ridge between two seas, which has sea on both sides; *cf.* Dio Chrys., 5, p. 83, where reference is made to the dangers of the sea: βραχέα καὶ διθάλαττα καὶ ταινία μακρά . . .

ἄπορον . . . παρέχουσι τὸ πέραος (Wetstein and Blass). Breusing, Vars and Goerne (so Blass) take the words εἰς τ. δι. to refer to a hidden ridge beneath the water, and the aorist περιπ. in contrast to the imperfect κατείχον seems to favour this, as expressing that they came upon a τόπ. διθ. unexpectedly, *cf.* Page's note and Ramsay's translation, "chancing on a bank between two seas". But the latter writer adds that the περιπ. does not imply want of purpose, as ἐπώκειλαν shows, and the meaning is that while at anchor they could not see the exact character of the spot (see also C. and H.), but as they approached they found that they had lighted on the channel not more than a hundred yards in breadth between the island of Salmonetta and the mainland; this might very properly be called "a place where two seas meet," A. and R.V., as it formed a communication between the sea within the bay and the sea outside. The adjective διθ. is as applicable to water uniting two seas, *e.g.*, the Bosphorus, *cf.* Strabo, ii., 5, 12 (quoted by Smith), as to land like the Isthmus of Corinth; see J. Smith, pp. 142, 178, 4th edit., Hackett, C. and H., Lumby, Rendall, and note in *Speaker's Commentary*. Breusing, p. 204, Goerne, Wendt (1899) take it of St. Paul's Bank which lies just in front of St. Paul's Bay, so too Vars, p. 258, for the same view and its support.—ἐπώκειλαν τὴν ναῦν: "they ran the vessel aground" (*cf.* J. Smith, p. 143, 4th edit.), see critical note. ἐποκέλλω and ἐπικέλλω are both used in classical Greek, but the latter is "altogether poetical" (Blass), and more usually intransitive. In Homer, *Odys.*, ix., 148, however, we have νῆας . . . ἐπικέλλσαι, and 546, νῆα ἐκέλσαμεν (*cf.* *adpellere navem*). Blass, *Philology of the Gospels*, p. 186, sees in this sudden introduction of the phrase ἐπώκειλαν τὴν ναῦν an indication that St. Luke had read his Homer, since in no other passage in the N.T. do we find the obsolete word ἡ ναῦς, the commoner expression τὸ πλοῖον occurring in this chapter no less than thirteen times. R.V. renders τὴν ναῦν "the vessel," all other E.V. "the ship," and



ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.<sup>1</sup> 42. τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα<sup>2</sup> τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας<sup>3</sup> διαφύγοι. 43. ὁ δὲ<sup>4</sup> ἑκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσε αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν,<sup>5</sup> ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44. καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως<sup>6</sup> ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

<sup>1</sup> τῶν κυμ., but  $\Sigma^*AB$ , so Tisch., W.H., R.V. have only *υπο τ. βίας*. The words *των κυμ.* are, however, retained here by Weiss, Blass, Hilg.; Vulg., Gig. have *maris*.

<sup>2</sup> Before *τους δεσμ.* Blass (not Hilg.) with Gig. in  $\beta$  text adds *παντας*.

<sup>3</sup> *διαφυγοι*, but very slight authority. Tisch., W.H., Blass, Hilg., Weiss, Wendt διαφυγη  $\Sigma ABCHLP$  61, Chrys.

<sup>4</sup> After *εκατον.* Blass adds with Gig. *εκωλυσεν τουτο γενεσθαι, μαλιστα δια τον Π. ινα διασωση αυτον*.

<sup>5</sup> *απορρ.* for the one  $\rho$  W.H., see ver. 19, and Winer-Schmiedel, p. 56.

<sup>6</sup> After *ουτως* Blass with Gig. reads *πασαι αι ψυχαι διεσωθησαν (επι την γην)*.

it has been thought that the word is so changed here because that which had hitherto been a πλοῖον capable of sailing was now reduced to a mere hulk (Wordsworth, Humphry).—καὶ ἡ μὲν πρύμνα ἐρείσασα: "and the prow struck," R.V., Ramsay, this is accounted for by the peculiar nature of the bottom in St. Paul's Bay, see J. Smith, Ramsay, Hackett, Alford, "a bottom of mud graduating into tenacious clay, into which the fore part would fix itself, and be held fast while the stern was exposed to the force of the waves". For the verb in intransitive sense as here cf. Prov. iv. 4, cf. *Æneid*, v., 206 (Wetstein).—ἀσάλ.: only in Heb. xii. 8 in N.T., but *σαλεύειν* several times in Luke, in Gospel and Acts; in classical Greek and LXX; adverb *-τως*, Polyb., ix., 9, 8, cf. also Ecclus. xxix. 18.—ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας: "but the stern began to break up," R.V., marking the imperfect as distinguished from aorist *ἔμεινεν*, Blass, *Gram.*, p. 186; *Æn.*, x., 303, Cic., *Att.*, xv., 11 (Wetstein).—βίας τῶν κυμ., see critical note. βία: four times in Acts, see on v. 26, nowhere else in N.T., but frequent in LXX, Vulgate, "a vi maris," which Breusing, p. 203, strongly endorses.

Ver. 42. τῶν δὲ στρατ.: only the soldiers, since they and not the sailors were responsible for the safety of the prisoners, cf. xii. 7, xvi. 27; C. and H., small edit., p. 236.—ἐκκολ.: "swim away" (Ramsay), literally "out," Eur., *Hel.*, 1609, Dion H., v., 24.—διαφ.:

only here in N.T., LXX, Josh. viii. 22, Judg. vii. 19, Prov. xix. 5, 1 Macc. xv. 21, 2 Macc. xii. 35, etc., so absolutely in Herod., i., 10.

Ver. 43. βουλόμενος: "desiring," R.V.; the centurion had from the first, ver. 3, treated Paul with respect, and the respect had no doubt been deepened by the prisoner's bearing in the hour of danger, and he would naturally wish to save the man to whom he owed his own safety, and that of the whole crew. διασῶσαι, even if he cared little for the rest he was determined "to save Paul to the end," literally, so C. and H. There is no reason whatever to regard the words βουλ. . . . τὸν Π. as an interpolation.—ἐκώλυσε αὐτοὺς τοῦ β.: only here with this construction, accusative of person and genitive of thing, but similar usage in Xenophon, Polybius. For the resultative aorist, *i.e.*, the aorist of a verb whose present implies effort or intention, commonly denoting the success of the effort, cf. also Matt. xxvii. 20, Acts vii. 36, Burton, p. 21.—τοὺς δυν. κολυμβᾶν: probably Paul was amongst the number; he had thrice been shipwrecked, and had passed a day and a night in the open sea, 2 Cor. xi. 25 (Felten, Plumptre).—ἐξιέναι: four times in Acts, nowhere else in N.T., xiii. 42, xvii. 15, xx. 7.—ἀπορρίψαντας: "should cast themselves overboard and get first to the land," R.V., where they could help the others to safety, so Breusing, Goerne, Renan; A.V. not so expressive. ἀπορρίπτειν: here used reflexively, see instance in Wetstein.

XXVIII. 1. ΚΑΙ διασωθέντες, τότε<sup>1</sup> ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2. Οἱ δὲ βάρβαροι παρείχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῶν· ἀνάψαντες γὰρ πυράν,<sup>2</sup> προσελάβοντο πάντας ἡμᾶς, διὰ τὸν

<sup>1</sup> Instead of ἐπεγνωσαν  $\mathfrak{N}ABC^*$  13, 61, 68, 137, Syrr. P. and H., Boh. read ἐπεγνωμεν, so Tisch., W.H., R.V., Weiss, Wendt, Blass, Hilg. διασ. om. by Blass with Gig., Syr. Pesh., but retained by Hilg. Instead of Μελίτη (Tisch., R.V. text, Weiss, Blass, Hilg.), W.H., R.V. marg. read Μελιτηνη with B\*, Syr. H. mg. Gk., Arm., Boh., Gig.

<sup>2</sup>  $\mathfrak{N}^*$  has προσαναλαμβανον, so Blass and Hilg.; 137 has προσελαμβανον; Vulg., Par. *reficiebant*; Gig. *refecerunt*, and Blass takes the word in his text as = *reficiebant*. Wendt thinks that this may have been the original reading. For ἀναψ. (Meyer)  $\mathfrak{N}ABC$  61, 68, Tisch., W.H., Blass, Hilg., Weiss read ἀψαντες.

Ver. 44. τοὺς λ., sc. ἐξίναί ἐπὶ τῇ γῇ.—οὓς μὲν . . . οὓς δὲ, Luke xxiii. 33, and in classical Greek.—ἐπὶ σανίσιν: "some on planks and some on pieces from the ship," Ramsay; the planks which were in use in the ship as distinguished from actual parts or fragments of the ship in the next clause; in LXX, Ezek. xxvii. 5, the word is used of planks for the deck of a ship (Cant. viii. 9, 2 Kings xii. 9 (?)). Breusing, pp. 45, 203 (so Blass), takes it of the boards or planks which were used for keeping the cargo firmly in its place. The furniture of the vessel had already been thrown overboard, so that we can only think of the pieces broken away as the ship stranded, or perhaps broken off by the escaping crew. ἐπὶ: here used promiscuously with dative and genitive in the same sense.—ἐγένετο: with infinitive following, characteristic of St. Luke, Friedrich, p. 13.—διασωθῆναι: on its use by St. Luke here and in xxviii. 1, 4 (Luke vii. 3), see Hobart, pp. 9, 10, 284. For the remarkable correspondence between the details of the scene of the shipwreck and the topography of St. Paul's Bay see not only J. Smith and Ramsay, but Goerne, p. 374, Breusing, p. 204, and Vars, p. 257. Breusing and Vars both admit that it is not safe to trust too much to tradition, but in this case, as they both point out, it was only likely that St. Paul would have won loyal adherents in the island who would have handed down every detail of his visit to their children, and the local tradition is in striking accordance with the description of the sacred narrative; see further *Introd.*, p. 8.

CHAPTER XXVIII.—Ver. 1. διασωθέντες, see on xxvii. 43. Used by Josephus of his own shipwreck and escape, *Vita*, 3, and in Xen. and Thuc. of coming safely to a place.—τότε ἐπέγν.

not imperfect as in xxvii. 39; here denoting the immediate recognition of the place after they had once gained safety (Weiss, Rendall, C.H.). St. Paul's Bay is several miles distant from Valetta, the harbour which the sailors doubtless knew previously, see also Breusing, p. 190, Vars, p. 243, and J. Smith, pp. 140 and 148, 4th edition.—Μελίτη, see critical note; Malta, cf. Diod. Sic., v., 12, Strabo, vi., 2, Ovid, *Fasti*, iii., 567, Sicula Melita as distinct from Melita Illyrica (*Meleda*). There is no need here to refute the view that the latter, in the Adriatic Sea on the coast of Dalmatia, is meant. This view depends chiefly upon the narrow view of the meaning of the *Adria* xxvii. 27, see also below on vv. 2, 3. It was first put forward in the tenth century by Constantine the Porphyrogenite, and was advocated in the last century by a Dalmatian monk, Padre Georgi, himself a native of Meleda, no doubt jealous for the honour of his birth-place and his monastery. Its chief champion may be said to be W. Falconer, in his *Dissertation on St. Paul's Voyage*, 1817, republished in 1870 by his nephew, Judge Falconer. This last was an unsuccessful attempt to controvert the arguments of J. Smith in favour of Malta, who may be said to have established his case to demonstration (see for a candid description of Falconer's view "*Adria*" (Dickson), Hastings' B.D.). More recent nautical authorities have most decisively confirmed the view of J. Smith, cf. Breusing, p. 190, and Vars, p. 242. Quite apart from the strong local tradition in favour of Malta, and the testimony of the Apocryphal *Acta Petri et Pauli* in favour of Γαυδομελίτη (*Gosso-Malta*) (for references to Lipsius' edition, Wendt and Zöckler, *in loco*), it is not too much to say that Meleda could not have been reached without a miracle under the



ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος. 3. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων<sup>1</sup> πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα<sup>2</sup> ἐκ

<sup>1</sup> After φρυγ.  $\Sigma$ ABC 61, Vulg., Tisch., W.H., Weiss, Wendt, Blass add  $\tau$ , but Hilg. omits (so Glg.).

<sup>2</sup> The authorities for  $\alpha\pi\omicron$  instead of  $\epsilon\kappa$  are overwhelming,  $\Sigma$ ABCHLI, and other authorities above with Hilg. For  $\epsilon\zeta\epsilon\lambda$ , which is strongly supported by  $\Sigma$ ABC 61, and so other authorities above, except Hilg., HLP (Meyer, Alford) read  $\delta\iota\epsilon\zeta$ .

circumstances of weather described in the narrative, cf. Dean Howson's "Melita," B.D.<sup>1</sup>, ii., pp. 315-317, and Zahn (in answer to Mommsen), *Einleitung*, ii., p. 422.

Ver. 2.  $\beta\acute{\alpha}\rho\beta\alpha\rho\alpha\iota$ , i.e., they were not a Greek-speaking population, cf. Rom. i. 14 (not barbarians in the modern sense of rude and uncivilised); they were of Phœnician descent, and came under the Roman dominion in the second Punic War, Livy, xxi., 51. Ramsay, *St. Paul*, p. 343, sees in the title an indication that the writer was himself of Greek nationality. For the use of the term in classical Greek, and by Philo and Josephus, see "Barbarian" (F. C. Conybeare), Hastings' B.D., Grimm-Thayer, *sub v.*, and Mr. Page's note. (In 2 Macc. ii. 21 the writer describes Judas Maccabæus as chasing "barbarous multitudes," τὰ βάρβαρα πλήθη, retorting on the Greeks the epithet habitually applied by them to all nations not their own, *Speaker's Commentary*.) See further the evidence of coins and inscriptions in Zahn, *Einleitung*, ii., 422, proving as against Mommsen that the Phœnician tongue had not died out in the island, and cf. above, Introd., p. 8.—οὐ τὴν τυχ., cf. xix. 11, "no common kindness," R.V. (and so A.V. in xix. 11).—φιλαν.: see note on xxvii. 3. The word is found in LXX, Esther viii. 13, 2 Macc. vi. 22, xiv. 9, 3 Macc. iii. 15, 18, and in classical Greek, but it was a word which a physician would be very likely to employ, for Hippocrates speaks of "philanthropy" in a physician as ever accompanying a real love of his profession. Galen distinguishes between those who healed through "philanthropy" and those who healed merely for gain, and even a more generous diet for the sick was called  $\phi\iota\lambda\alpha\nu\theta\rho\omega\pi\omicron\tau\epsilon\rho\alpha$  τροφή, Hobart, p. 296. The word is used here only and in Tit. iii. 4 in N.T.—ἀνάψ. γὰρ πυράν, Luke xii. 49, James iii. 5; if we read the simple verb (see critical note) we have it three times with  $\lambda\acute{\upsilon}\chi\omicron\nu\omicron$  in Luke viii. 16, xi. 33, xv. 8, and nowhere else

in N.T. (except with meaning "to touch"). πυράν: only here and in ver. 3 in N.T., cf. Judith vii. 5, 1 Macc. xii. 28, 2 Macc. i. 22, x. 36 (see H. and R.), and similar phrases in classical Greek.—προσελάβοντο, cf. xvii. 5, xviii. 26 for similar use, and five times by St. Paul; cf. 2 Macc. x. 15, see critical note.—ἐφεστῶτα, cf. Polyb., xviii. 3, 7; in N.T. 2 Tim. iv. 6, only in Luke and Paul, *præsentem*, Wetstein, "present," A. and R.V. Weiss and De Wette take it as meaning that the rain suddenly came upon them.—ψῦχος: this and the mention of the rain prove that St. Paul's ship could not have encountered a sirocco wind, i.e., from the south-east, for this only blows for two or three days, and even in November is hot and sultry (Hackett). W.H. read ψύχος, but Weiss, Wendt, Blass as above, see Winer-Schmiedel, p. 68.

Ver. 3. συστρέψαντος: here only in Acts, but cf. xi. 27, xvi. 39, in  $\beta$  text; =  $\epsilon\kappa\epsilon\mu\pi\lambda\omicron\mu$  αὐτοσυργίας, Bengel. Cf. Matt. xvii. 22, W.H., R.V. margin; of collecting men, 2 Macc. xiv. 30.—φρυγάνων: brushwood, copse; the furze still growing near St. Paul's Bay would well afford material for a fire (Lewin), and it may be quite true that wood is found nowhere else but in a place at a distance from the Bay; in classical Greek used in plural for dry sticks, especially firewood; here only in N.T., but several times in LXX, for straw, stubble, and bramble.— $\tau$ i before πλήθος, see critical note: implying as much as he could carry, Weiss;  $\pi\lambda$ . used elsewhere of persons.—ἔχιδνα: the objection that no poisonous serpents are found to-day in Malta, like that based on the absence of wood in ver. 2, may well be dismissed as "too trivial to deserve notice; such changes are natural and probable in a small island, populous and long civilised," Ramsay, *St. Paul*, p. 343, Breusing, p. 191, Vars, p. 243; so too J. Smith, p. 151, 4th edition, refers to the gradual disappearance of the viper in Arran as the island became more frequented, and cf.



τῆς θερμῆς ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. 4. ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν. 5. ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. 6. οἱ δὲ προσεδόκων αὐτὸν μέλλειν<sup>1</sup> πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν

<sup>1</sup> πίμπρασθαι *h<sup>c</sup>BHLP*, Chrys., so Lach., W.H., Weiss, Wendt, Blass, Hilg.; Tisch. has ἐμπιρασ. with *h<sup>c</sup>*; πίμπρασθ. A.

Hackett's note for similar proof. Mr. Lewin, as late as 1853, believed that he saw a viper near St. Paul's Bay, *St. Paul*, ii., 208.—ἐκ: "out of," but if ἀπό "by reason of," R.V. margin, "from the heat," the viper numbed by the cold felt the sudden heat, and was restored to activity, *cf.* on its habits (Hackett), ἀπό "in causæ significatu sæpe apud Græcos," Grotius, Bengel. *Cf.* xx. 9, and Luke xxi. 26.—ἐξελθοῦσα, see critical note. διεξ. supported by Meyer and Alford, as if the serpent glided out *through* the sticks.—θερμῆς: only in Luke in N.T., but in classics and in LXX, Job vi. 17, Ps. xviii. (xix.) 6, Eccl. iv. 11, Eccclus. xxxviii. 28; often used in medical writers instead of θερμότης (Hobart), but the latter is also used in Hipp.—καθῆψε: only here in N.T., but frequent in classical Greek, and usually in middle, although not found in LXX, *cf.* however Symm., καθάπτειν, Cant. i. 6, *cf.* Epict., *Diss.*, iii., 20, 10, *i.e.* τοῦ τραχήλου: (Grimm): Blass, Page, Felten render "bit," *memor-dit*. So Nösgen and Zöckler, who think that this is evidently meant from the context, although not necessarily contained in the verb itself; Dioscorides used it of poisonous matter introduced into the body (Hobart, p. 288). Blass thus expresses the force of the aorist, "momento temporis hoc factum est, priusquam P. manum retraxisset".

Ver. 4. τὸ θηρίον: "the beast," R.V. Although this is the meaning of the Greek word, it is to be noted that St. Luke uses it here exactly as the medical writers, who applied it to venomous serpents—in particular, to the viper, ἐχίδνα (so Aristotle), and an antidote made chiefly from the flesh of vipers went by the name ἡ θηριακή (Hobart, Zahn, Knabenbauer), and those bitten by a viper were called θηριόδηκτοι.—κρεμ. ἐκ: "hanging from," R.V., it clung by its mouth to the hand of Paul, construction as in classical Greek, *cf.*

2 Macc. vi. 10.—πάντως: only in Luke and Paul, expressing strong affirmation, *cf.* xxi. 22, and Luke iv. 23; *cf.* Tob. xiv. 8, 2 Macc. iii. 13.—φονεὺς, a murderer, and therefore justice demands his life, death for death; they saw that he was a prisoner perhaps from his chains (Bengel); at all events the soldiers would have guarded him, as we may infer from xxvii. 42.—ἡ Δίκη: "justice," R.V., *cf.* Hesiod, *Theog.*, 902; so in Soph., *Ant.*, 544; *Œd. Col.*, 1384; for the personification *cf.* Wisdom i. 8, xi. 20, and several instances in 4 Macc., see Grimm-Thayer, *sub v.* The Maltese may have heard the name from the Greeks or Romans, or they may have honoured a goddess of their own, whose name Luke here represents by ἡ Δ., "debile lumen naturæ . . . nec quis sit ὁ Δίκαιος *Iustus Ultor* norunt," Bengel.—διασωθέντα, see on xxvii. 43.—οὐκ εἶσεν: "hath not suffered," they thought of him as already dead, as if the deadly bite had already done its work; not *sinit*, as Vulgate, but *sinit*.

Ver. 5. ἀποτ.: only in Luke, Luke ix. 5, in parallel in Matt. and Mark, ἐκτ., *cf.* Lam. ii. 7, and in classical Greek, Eur., *Bacch.*, 253.—ἔπαθεν οὐδὲν κακόν, *cf.* Mark xvi. 18, Luke x. 19.

Ver. 6. οἱ δὲ . . . : Paul shook off the viper—the natives looked for a fatal result. They knew the deadly nature of the bite, and their subsequent conduct shows that they regarded it as nothing short of miraculous that Paul escaped. So St. Luke evidently wishes to describe the action, see on μὲν οὖν, ver. 5, and δέ, Rendall, *Acts*, p. 161, Appendix.—προσεδόκων, see below.—πίμπρασθαι, from the form πίμπρημι, present infinitive passive, see critical note, and Winer-Schmiedel, p. 122; *cf.* in LXX, Numb. v. 21, 22, 27, πρήθειν, H. and R., of parts of the body becoming swollen. In classical Greek πίμπρασθαι means "to take

γινόμενον,<sup>1</sup> μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. 7. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας<sup>2</sup> φιλοφρόνως ἐξένισεν.

<sup>1</sup> Instead of μεταβαλλ. (NHL, so Tisch., Hilg.) ABP have the aorist μεταβαλ., so W.H., Weiss, Blass, Wendt.

<sup>2</sup> After ἡμέρας τρεῖς Hilg. adds ἐν τῇ οἰκίᾳ αὐτοῦ, but not Blass.

fire," and πρήθην "to cause to swell," and those two ideas are combined, as in the word πρηστήρ, "a venomous snake, the bite of which caused both inflammation and swelling" (Page, *in loco*, cf. Lucan, ix., 790. In the N.T. the verb is peculiar to St. Luke, and it is the usual medical word for inflammation (Hobart, Zahn) in Hipp., Aret., Galen.—καταπίπτειν: only in Luke in N.T., cf. Luke viii. 6, Acts xxvi. 14, it was used by medical writers of persons falling down suddenly from wounds, or in epileptic fits; Hipp., Galen (Hobart, Zahn), cf. the asp-bitten Charmian in *Ant. and Cleo.* (Shakespeare), Act v., Scene 2.—ἄφνω: only in Acts ii. 2, xvi. 26.—προσδ. . . ἄτοπον: the two words are described by Hobart as exactly those which a medical man would use (so too Zahn), and he gives two instances of the latter word from Galen, in speaking of the bite of a rabid dog, or of poison, p. 289. The word is used elsewhere in N.T. of something morally amiss; cf. Luke xxiii. 41, Acts xxv. 5, 2 Thess. iii. 2, but here evidently of something amiss physically. In R.V. it is rendered in each passage "amiss". The word in N.T. is confined to Luke and Paul, but it is found several times in LXX in an ethical sense (as in N.T., except *in loco*), cf. Job iv. 8, xi. 11, xxvii. 6, xxxiv. 12, xxxv. 13, Prov. xxiv. 55 (xxx. 20), cf. 2 Macc. xiv. 23; so too in Thucydides, Josephus, Plutarch, etc.; but it is used of any harm happening to a person as here, cf. Jos., *Ant.*, viii., 14, 4; xi., 5, 2; Herodian, iv., 11. προσδοκά, peculiar to St. Luke in N.T.; cf. Luke xxi. 26, Acts xii. 11, and προσδοκάω, in Luke six times, in Acts five, was, no doubt, frequently used in medical language (Hobart, Zahn) for the expectation of the result of a disease or paroxysm "when they were long in expectation," R.V.), but in Jos., *Ant.*, viii., 14, 4, we have καὶ μηδὲν τῶν ἀτόπων προσδοκᾶν, and in Herodian, iv., 11, μηδὲν ἄτοπον προσδοκούντες· εἰς αὐτὸν γιν., cf. Luke iv. 23 (Klostermann, Weiss).—μεταβαλλόμενοι, so frequently in classics without τὴν γνῶμην, cf. Jos., *B. J.*, v., 9, 3.

—θεὸν αὐτὸν εἶναι: it is perhaps fanciful to suppose with Grotius and Wetstein that they compared him to the infant Hercules, or to Æsculapius represented with the serpent, but the latter is undoubtedly right in adding, "elegantem autem hic describitur vulgi inconstantia"; we naturally compare with Chrysostom the startling change in the people of Lystra, xiv., 11, 19, "Aut latro inquit aut deus . . . datur tertium: homo Dei" (Bengel).

Ver. 7. χωρία: "lands," R.V. Vulgate, *prædia*. In this passage τόπος and χωρίον occur together, but whilst the former is used of place indefinitely, the latter is used of a definite portion of space enclosed or complete in itself; cf. John iv. 5; Grimm-Thayer's Syn., *sub v.*, τόπος.—τῷ πρώτῳ: an official title technically correct in Malta, Ramsay, *St. Paul*, p. 343, *honoraria appellatio*, so too Schmiedel, *Encycl. Bibl.*, i., 47, 1899; as his father was alive, he would not have been called from his estates (see, however, O. Holtzmann, *Neutest. Zeitgeschichte*, p. 106), but the inscriptional authorities confirm the first view, a Greek inscription giving πρώτος Μελιταίων καὶ Πάτρων, applied to a Roman Knight, Prudens by name, Ἰππεὺς 'P., so that Publius may well have been of the same rank, and in a Latin inscription we have *municipii Melitensium primus omnium*, see Zahn, *Einleitung*, ii., p. 422; Blass, *in loco*; Zöckler, Holtzmann, Knabenbauer, also Alford, Lewin, Hackett, Renan; possibly the conjecture may be correct that the Greek and Latin inscriptions give a translation of a title which the Romans already found in vogue in the island. Publius would be naturally the chief authority in the island under the Roman prætor of Sicily, Cic., *Verr.*, iv., 18.—Ποπλίῳ: Greek form for the *prænomen* Publius, "nomen a *populus* derivatum," Blass; Ramsay, p. 343, thinks that Poplius may = the Greek rendering of the *nomen Popilius*, but that the peasantry may have spoken of him familiarly by his *prænomen* Publius. Tradition makes him bishop of Malta (Felten, Knaben-



8. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ<sup>1</sup> δυσεντερία συνεχόμενον κατακεῖσθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἴασατο αὐτόν. 9. τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῃ προσήρχοντο καὶ

<sup>1</sup> For δυσεντερίῃ δι, Chrys. have the older fem. form, -ις, Winer-Schmiedel, p. 85.

bauer).—ἀναδεξ. : only here of hospitable reception = ὑποδέχεσθαι, xvii. 7; φιλοφ., 2 Macc. iii. 9, 4 Macc. viii. 5; in the former passage φιλοφ. ἀποδεχθεῖς, so in Jos., *Ant.*, xiv., 8, 5, φιλοφ. ὑποδέχεσθαι, and instances in Wetstein, see above on ver. 2.—ἡμᾶς : some take the word as referring to Paul and his companions, Luke and Aristarchus (as it seems to lead on to what follows), perhaps including Julius, whilst others point out that he may have entertained the whole crew for the short space of time mentioned, as the ἡμέρας τρεῖς indicates that the entertainment was only provisional; probably he had a large number of slaves (Nösgen, Weiss). Publius may well have been officially responsible for the needs of the Roman soldiers and their prisoners, but φιλοφ. indicates that the duty was performed with generous courtesy.—ἐξένισεν : entertained (as his guests), cf. x. 6, 23, etc., Heb. xiii. 2. The traditional site was at Civita Vecchia, the old capital of the island, where St. Paul spent the three months, and another tradition places it on the way from St. Paul's Bay to the capital.

Ver. 8. πυρετοῖς : the use of the plural for a fever is peculiar to St. Luke in N.T., and quite medical, Hobart, J. Smith, Zahn (cf. Luke iv. 38, 39); although the plural is found in Dem., Lucian in the sense of "intermittent attacks of fever," but Hobart shows that the term was very common in Hipp., and he also quotes from Aretæus and Galen. Each of the other Evangelists uses πυρετός, but in the singular, never in the plural. The disease was common in Malta (J. Smith and C. and H.).—δυσεντερία, see critical note, "dysentery," R.V.; "Lucas medicus morbos accuratius describere solet," Wetstein; another medical term, peculiar to St. Luke in N.T., often joined with πυρετός by Hippocrates (Hobart, Zahn).—συνεχ., cf. Luke iv. 38, συνεχόμενη πυρετῷ μεγάλῳ, where St. Luke not only speaks of πυρ. μέγας, where Matthew and Mark (viii. 14 and i. 30) have simply πυρετός, but also introduces the term συνεχ. where they have πυρετός.

σουσα; ἔχεσθαι and συνέχ. are both used by the medical writers as in these passages, although no doubt συνέχεσθαι is sometimes found with a word like νοσήματι in classical Greek (cf. Grotius, *in loco*, Hobart, Zahn, Weiss), so in Hippocrates, ὑπὸ δυσεντερίας ἐχομένη, and τοῖσιν ὑπὸ τῆς ἡρακλείης νόσου συνεχόμενοις; nine times in St. Luke, elsewhere only three times in N.T., and once in St. Matt. iv. 24, in a way similar to St. Luke, but joined there not only with νόσοις, but with a word (βασάνοις) which the medical writers (so St. Luke) never employ of bodily disease.—ἴασατο αὐτόν, cf. Mark xvi. 18, the word is more frequently used by the medical writers for "healing" than any other (Hobart), and it occurs in St. Luke's writings fourteen times and once figuratively, in St. Matthew four times and once figuratively, once in St. Mark, three times in St. John, once figuratively, and in the rest of the N.T. three times, but in each case figuratively. In answer to the attempts to regard the miraculous element as an addition to the narrative here, as in the previous chapter, it may be sufficient to quote the remarks of Weizsäcker: "The stormy voyage and shipwreck form the central point of the narrative: to this is appended the residence at Malta. In the former, Paul reveals himself as a prophet; in the latter, as the possessor of miraculous power. We should make a vast mistake, however, if we were to infer from this that the simple travel-record had here been revised by a writer intent upon artificially glorifying the Apostle as a worker of miracles. The narrative is an indivisible whole; it is impossible to disentangle the mere history of travel from it, or to strip away the miraculous additions," *Apostolic Age*, ii., p. 126, E.T.

Ver. 9. ἰεραπεύοντο : "were cured," R.V. Lekebusch, pp. 382, 393, and Holtzmann, *in loco*, think that the medical skill of St. Luke may also have been instrumental in effecting these cures, and this is urged on the ground that ἡμᾶς, ver. 10, intimates that not only St. Paul received honour in return for the cures



ἐθεραπεύοντο· 10. οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγο-  
μένους ἐπέθεντο τὰ πρὸς<sup>1</sup> τὴν χρεῖαν.

11. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη ἐν  
τῇ νήσῳ, Ἀλεξανδρινῷ,<sup>2</sup> παρασήμῳ Διοσκούροις· 12. καὶ καταχθέντες

<sup>1</sup> For the sing. *την χρ.* NABI 13, 40, 137 have the plural, so Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg.

<sup>2</sup> Blass reads *φ ἡν παρασημον Διοσκουρων* (Vulg., Syr. P., Gig.).

effected. But such a conjecture must remain quite uncertain, although it is no doubt quite possible that as we have here a verb which properly denotes medical treatment (*cf.* *θεραπεία*, Luke ix. 11) for the restoration of health, the care (*cura*) of medical skill was freely added by St. Luke, and enhanced the debt which the sick owed.

Ver. 10. *πολλαῖς τιμαῖς*: "with many honours," A. and R.V., used quite generally, so in Vulgate, "multis honoribus"; even in the expression "honos habendus medico," Cic., *Ad Div.*, xvi., 9, we need not limit the word to the *honorarium*; so in 1 Tim. v. 17 *τιμῆς* is used quite generally, and in Ecclus. xxxviii. 1 it is very doubtful whether in the expression "honour a physician," *τίμα* *ἱατρόν*, the verb refers to payment. There is therefore no need to take the word as referring to a physician's fee in money, as Wordsworth, Humphry, Plumptre, although the word may have been so used by a physician; but it was scarcely likely that St. Paul would have received such a reward for his services, to say nothing of the fact that it was contrary to Christ's commands, Matt. x. 8.—*καὶ ἀναγ. ἐπέθεντο*: "and when we sailed they put on board," R.V., so Ramsay, *ἀναγ.*, technical term, xxvii. 2, 3.—*τὰ πρὸς τὴν χρ.*, see critical note, frequently in Luke and Paul, both in singular and plural, and often in LXX, *cf.* Acts xx. 34, Rom. xii. 13, used here quite generally; it may have included money, but no doubt things needful, *post naufragium*, Bengel.

Ver. 11. *τρεῖς μῆνας*: no account is given of St. Paul's doings in Malta, or of his preaching or founding a Church, but the writer's interest is centred on the Apostle's journey to Rome, and what immediately concerns it.—*ἀνήχ.*, see above on xiii. 13; in the earlier part of February, as the shipwreck took place probably before the middle of November (Ramsay), but Blass thinks March, as he places the shipwreck about the commencement of December, but with a

favourable wind the ship would risk the voyage, even before the regular sailing season commenced (so Wendt and Ramsay).—*Ἀλεξ.*: very likely a corn ship, driven for refuge by the same gale; on the accent here and in xxvii. 6 see Winer-Schmiedel, p. 73.—*παρακεχειμακότη*: only in Luke and Paul in N.T., *cf.* xxvii. 12, 1 Cor. xvi. 6, Tit. iii. 12, and in classical Greek.—*παρασήμῳ Διοσκ.*: "whose sign was the Twin Brothers," R.V., *i.e.*, Castor and Pollux; or perhaps in a ship "marked with the image or figure of the Dioscuri," or the latter word in the dative may be a dedicatory inscription—marked "To the Dioscuri," *i.e.*, in honour of them, so Wendt, Holtzmann, Grimm-Thayer. Others take *παρασ.* as a noun, so Alford, Page, quoting from an inscription found near Lutro and given by J. Smith, in which reference is made to a Dionysius of Alexandria as *gubernator navis parasemo Isopharia*. Phryn. prefers the form *Διόσκοροι*. Blass has *φ ἡν παράσημον Διοσκούρων*, see critical note and Blass, *in loco*; *cf.* for the word 3 Macc. ii. 29. Castor and Pollux were best known as the tutelary gods of sailors, and probably at this date they were both the *insigne* and the *tutela* of the ship. St. Cyril of Alexandria tells us that it was always the Alexandrian method to ornament each side of the prow with the figures of deities, probably in this case Castor and Pollux, one on each side of the vessel; and we may further note that the twin brothers were specially honoured in the district of Cyrenaica, not far from Alexandria (*Schol.*, Pind., *Pyth.*, v., 6). For other classical notices *cf.* Hor., *Od.*, i., 3, 2; iii., 29, 64; *Catull.*, iv., 27; lxviii., 65; Eur., *Helen.*, 1663, and "Castor and Pollux," B.D.<sup>3</sup>, and "Dioscuri," Hastings' B.D. The mention of the ship's sign shows the minuteness of the information of an eyewitness, and the fact that an Alexandrian ship thus wintered in the island is a strong piece of incidental evidence in favour of the identification of the island with Malta; the latter would be a natural

εἰς Συρακούσας, ἐπεμείνανεμ ἡμέρας τρεῖς· 13. ὅθεν<sup>1</sup> περιελθόντες  
κατηγτήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου

<sup>1</sup> For περιελθ. R.V. marg. has περιελοντες with  $\aleph^* B$  (Gig. *tulimus*), and so W.H., but Weiss, Wendt, Hilg. follow T.R.; Weiss maintains with Wendt that περιελοντες is simply a mistake, Θ having fallen out before Ο, but see below. J. Smith, p. 156, follows T.R. Blass in β has καὶ ἐκεῖθεν ἀραντες.

harbour for a ship of Alexandria on the way to Italy, but Meleda would be altogether out of the course (see J. Smith, p. 278, fourth edit.).

Ver. 12. καταχ.: "touching at," R.V., Ramsay, *cf.* xxvii. 3. We are not told that St. Paul landed, but the local tradition makes him the founder of the Sicilian Church, C. and H., p. 663, small edit.—Συρ.: (*Siragosa*) about 100 miles distant from Malta, the capital of Sicily, and a Roman colony; in a mercantile city St. Paul would find countrymen and Jewish proselytes; it was moreover a city of great historical interest, and a usual stopping-place for Alexandrian ships on their voyage to Italy; see C. and H., p. 662, *u. s.*, and notices in Strabo, vi., p. 270 (but see also Grimm-Thayer, *sub v.*, Συρ.); Cicero, *Verr.*, iv., 53; Pliny, *N.H.*, iii., 8, and B.D., *sub v.* For accentuation *cf.* also Grimm-Thayer.—τρεῖς ἡμέρας: probably to wait for a favouring breeze from the south.—ἐπεμείνανεμ: with accusative of time, *cf.* x. 48, xxi. 4, 10, ver. 14 below, 1 Cor. xvi. 7.

Ver. 13. περιελθόντες: so A. and R.V., but latter in margin περιελόντες, see critical note. Ramsay also following T.R. points out that the latter reading could hardly signify more than "cast off" ("cast loose," margin, R.V.), unnecessary here although important information in xxvii. 40, where τὰς ἀγκ. is added, and the meaning is evidently different. Ramsay renders "by tacking" (the verb referring to the frequent alteration of the ship's course); they worked up to Rhegium by good seamanship as they could not go straight across, J. Smith, C. and H., p. 663, small edit. Mr. Lewin, *St. Paul*, ii., p. 736, takes a different view, and thinks that they were obliged to stand out to sea to fill their sails, and so to come to Rhegium by a circuitous sweep. R.V. renders simply "made a circuit," so Grimm-Thayer. W.H., ii., p. 226, explain their rendering "weighed anchor" by the use of the verb in xxvii. 40 (but see Blass above), the elliptic employment of transitive verbs being common in Greek nautical language as in English, and by the opinion that the run

from Syracuse to Rhegium could not be described as circuitous, unless the ship was thrown out by contrary winds (but see above); Mr. Rendall supports W.H., Mr. Page the opposite, following T.R., so Smith, p. 156, fourth edit., and see critical note above, and Wendt (1899), p. 418. A.V. "fetched a compass," so Tyndale, which formerly meant that they made a circuit, but the phrase is now obsolete, *cf.* 2 Sam. v. 23, 2 Kings iii. 9, same Greek verb in LXX.—Ῥήγιον: *Reggio*, Titus put in here on his way from Judæa to Puteoli bound for Rome, Suet., *Tit.*, 5; and we learn from Jos., *Ant.*, xix., 2, 5, that Caligula began to construct a harbour for the corn-ships of Egypt, although he never finished it. The place was situated at the southern entrance to the Straits of Messina, here little more than a few miles in breadth between it and the city Messina (on its name from ῤήγνυμι, because Sicily was at this point rent away from Italy, see Grimm-Thayer, *sub v.*, and Wetstein). St. Paul was said to have visited Messina, and to have given the Christians a bishop, *Acta Petri, Acta Pauli*, Lipsius, p. ix. (Zöckler). The coins show us that here too the Dioscuri were the patron deities.—κατην. only in Luke and Paul, see xvi. 1, *cf.* 2 Macc. iv. 44.—ἐπιγ.: "a south wind sprang up," R.V., here only in N.T., *cf.* Thuc., iii., 74, iv., 30; Xen., *Hell.*, iii., 2, 17, *oborto Austro*, Blass, or it may mean coming after or in succession to, ἐπί, the previous adverse wind.—δευτεραῖοι, *cf.* πεμπταῖοι, xx. 6, Blass in β, John xi. 39, Phil. iii. 5, so in classical Greek. The distance is about 180 miles, and J. Smith, p. 217, 4th edit., points out that if we suppose the ship to sail at seven knots an hour the voyage would take about twenty-six hours, and St. Luke's account is shown to be very accurate; see also Ramsay and Hackett for examples of the ancient rate of sailing quite in accordance with the facts before us.—Ποτιόλους (*Potusoli*), in earlier days Dicaearchia; its new name was Latin, probably from the mineral springs in the neighbourhood *a puteis*, or perhaps *a putendo* (C. and H.). It was



δευτεραῖοι ἤλθομεν εἰς Ποτιόλους. 14. οὐ εὐρόντες ἀδελφούς,  
παρεκλήθημεν<sup>1</sup> ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν

<sup>1</sup> For ἐπ' ἸΑΒΙ Tisch., W.H., R.V., Blass, Wendt have παρ', Hilg. retains ἐπ'. Instead of ἐπιμεῖναι H 3, 33, 68, 95\*, 137, Syr. H., Gig., Theoph. have ἐπιμειναντες, so Blass, Hilg., Ramsay (Wendt admits as possible), and the meaning will then be "we were comforted among them (xx. 12) while we remained among them for seven days".

not only a great landing-place for travellers from the East, but the great harbour for Alexandrian corn-ships, as also for the trade from Syria and Spain (Renan, *Saint Paul*, p. 558). Seneca, *Epist.*, 77, gives us a vivid description of the interest taken in the arrival of the corn-ships, since the people of Rome depended so much upon this cargo for food. The importance gained by the place is shown by the fact that it gave its name to the bay, once the Bay of Cumæ, now the Bay of Naples, but in St. Paul's day *Sinus Puteolanus*. Here St. Ignatius desired to land that he might follow the footsteps of St. Paul to Rome (*Martyr.*, v.), see further Jos., *Ant.*, xvii., 12, i, xviii., 7, 2; Strabo, xvii., i, 7, and Wetstein's references. For modern writers cf. also Lewin, *St. Paul*, ii., 218, and Farrar, ii., 386; their description shows how the Apostle's eyes now rested upon "one of the loveliest of earthly scenes".

Ver. 14. ἀδελφούς, see on i. 15, they may have been from Alexandria, as the commerce between it and Puteoli was so considerable; the absence of the article indicates that the writer knew nothing of their presence previously, but at all events Blass is right when he says, "non magis mirum est Puteolis Christianos ante Paulum fuisse quam Romæ". Probably after Rome itself Puteoli was the most ancient Jewish community in Italy. Jews were there as early as B.C. 4, after the death of Herod the Great, Jos., *Ant.*, xvii., 12, 1; B. 7., ii., 7, 1, and Schürer accepts the notice of the existence of a Christian Church as in the text, *Jewish People*, div. ii., vol. ii., p. 241, E.T., so too O. Holtzmann, *Neutest. Zeitgeschichte*, p. 108; see also Lightfoot, *Philippians*, p. 26. Rhegium and Puteoli are the only two Italian towns mentioned in the N.T. (except, of course, Rome itself), and when we consider that Puteoli was the most important port, not only for ships from Alexandria, but also from Syria, there is nothing surprising in the fact that Christianity found an early and an easy entrance; at Pompeii, not

far from Puteoli, Christianity had made its way, and before 79 A.D. it was discussed by the gossiping loungers in the street (Ramsay).—παρεκ.: "we were entreated to tarry," R.V. Ramsay (so Blass), rendering "we were consoled among them, remaining seven days" (see critical note), thinks that R.V., although strongly supported, is irreconcilable with St. Paul's situation as a prisoner. Julius was a Roman officer, and discipline was natural to him, however friendly he was towards Paul. Blass compares xx. 12, and Zöckler also prefers the inferior reading on account of this more usual meaning of παρακαλεῖν. Probably the seven days' delay was needful for Julius to report his arrival at Rome, and to receive further orders from the capital, perhaps with regard to the disposal of the prisoners, but St. Paul must have been rejoiced at the opportunity of celebrating a Sunday with the little Christian Church at Puteoli, cf. xx. 6, xxi. 4.—καὶ οὕτως: "and so we came to Rome," about 140 miles, cf. xxvii. 25, "destinatum itineris terminum," Blass, cf. the article before 'P.', Blass, *Gram.*, p. 149, so Bengel (but see Page's note). Others take οὕτως as simply = after the stay of seven days, a notice which leads on to ver. 15, and makes us to understand how the brethren came to meet us, since news would easily have reached Rome, and a deputation of the brethren have arrived at Appii Forum. On the former view the writer marks the conclusion and the aim of the long journey (cf. εἰς τὴν 'P. before the verb; in vv. 12, 13, names of places follow the verb without any article, Weiss), and there is a kind of triumph in the words: like an emperor who has fought a naval battle and overcome, Paul entered into that most imperial city; he was nearer now to his crown; Rome received him bound, and saw him crowned and proclaimed conqueror: cf. Chrys. Others take ἤλθ. as = ἐπορεύεμεθα, the actual end of the journey following in ver. 16 (see on the other hand Wendt, *in loco*, 1888). But ver. 15 may possibly be taken as adding an episode which com-



ῥώμην ἤλθομεν. 15. κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον<sup>1</sup> εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν Ταβερνῶν οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

<sup>1</sup> For ἐξῆλθον (so Hilg.) A 17, 40, 61, R.V. have ἦλθον; ΞΒΙ so Tisch., W.H. Blass, Wendt have ἦλθαν.

mences, as it were, a new section of the Apostle's work in the meeting with the brethren from Rome, the journey itself being regarded as completed in ver. 14 (Nösgen). If we read εἰσῆλθομεν in ver. 16, see critical note, the word emphasises apparently the actual entry into the city, "and when we entered into," R.V., or it may simply take up the conclusion of ver. 14 (so Wendt, who sees no difficulty in the words). Ramsay, however, draws another distinction between vv. 14 and 16 (to which Wendt (1899) refers, without endorsing it), and thinks that the double expression of arrival is due to the double meaning which the name of a city-state bears in Greek (St. Paul, pp. 111, 347, and *Expositor*, Jan., 1899); thus Rome might be restricted to the walls and buildings, or it might include the whole *ager Romanus*, and so in ver. 14, "we reached the State Rome," we passed through two points in the *ager Romanus*, ver. 15, and in ver. 16, "we entered the (walls of) Rome".

Ver. 15. κάκειθεν, see on xiv. 26. —τὰ περὶ ἡμῶν: phrase only in Luke and Paul, see above on p. 481. The natural supposition is that there were two companies; one met them in advance at Appii Forum, and the other nearer Rome at the Tres Tabernæ.—εἰς ἀπάντησιν, cf. 1 Thess. iv. 17, Matt. xxv. 6, xxvii. 32 (W.H. margin), frequent in LXX, cf. Polyb., v. 26, 8. See Plumptre's note on the meeting of Cicero on this same road on his return from exile, Senate and people going out to meet him; for St. Paul's friends in Rome see Lightfoot, *Philippians*, Introd., and p. 171 ff.; Sanday and Headlam, *Romans*, xviii., xxvii., xxxiv., xl., etc., Godet, *L'Épître aux Romains*, ii., 599 ff. Aquila and Priscilla would be amongst them.—Ἀππίου φόρου: situated on the great Appian Way, near the modern *Treponti*, 43 miles from Rome, Cic., *Ad Att.*, ii., 10; Hor., *Sat.*, i., 5, 3, and for the distance, *Itin. Ant.*, p. 107, *Itin. Hier.*, p. 611 (see however on this point *Encycl. Bibl.*, p. 267, 1899). Probably its name was due to Appius Claudius as the constructor of this part of the road, Livy, ix., 29, and even in the time of St. Paul it

seems to have been connected in some way with the Appian family. It was situated at the northern end of a canal which ran thither from a few miles apparently above Terracina through the district of the Pomptine Marshes. The boatmen of whom Horace speaks in his lively description, *u. s.*, were employed in conveying passengers in boats towed by mules along this canal. The Appian Way itself was parallel with the canal, so that the centurion and the Apostle might have travelled by either, and this uncertainty as to the route no doubt made the Roman Christians wait at Appii Forum. Night travellers apparently preferred the boat. The R.V. renders "The Market of Appius" (really the Greek is a transliteration of the Latin Appii forum, as the words stood in 1611, "forum" (not Forum), Hastings' B.D.). The word apparently implied what we should call a borough or assize town, cf. Forum Julium, etc. The picturedrawn by Horace suggests a sharp contrast between the holy joy of the Christian meeting and the coarse vice and rude revelry which so often filled the wretched little town (Plumptre, C. and H.).—Τριῶν Ταβ.: *Tres Tabernæ*, frequent halting-place, *deversorium*, about 33 miles from Rome on the Via Appia, probably at the point where the road from Antium crosses it, near the modern *Cisterna*. At this time it was a place of some importance, cf. Cic., *Ad Att.*, ii., 12. The Latin *tabernæ* = a shop of any kind, and would require an adjective like *deversoria* (*sc. taberna*) to be equivalent to a tavern in the modern sense, Lewin, *Saint Paul*, ii., 224.—εὐχ. τῷ Θεῷ ἔλαβε θάρσος, cf. Job xvii. 9, whether Ramsay is correct in connecting this encouragement with the chronic disorder of the Apostle, which would often occasion fits of depression, it is evident that St. Paul, who was so full of sympathy, "the heart of the world," and craved for sympathy from others, may well have felt that he was still a prisoner, and the recent perilous voyage may also have left its mark upon him. Anyhow, the meeting with Christian friends, and the thought that these Christians were not ashamed

16. ὍΤΕ δὲ<sup>1</sup> ἦλθομεν εἰς<sup>2</sup> Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.<sup>3</sup> 17. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἑναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἔξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·

<sup>1</sup> For ἦλθ. (so Hilg.) **BI**, Tisch., R.V., Blass, Weiss have εἰσηλθομεν; A so W.H. εἰσηλθαμεν. Before **P. B\*<sup>1</sup>L**, Tisch., Hilg. read τῇν.

<sup>2</sup> After **P. T.R.** adds ο ἑκατονταρχος παρεδωκε τους δεσμους τῷ στρατοπεδαρχῇ. R.V. om. in text, not marg. The words are supported by HLP 137, Syr. H. c\*, Gig., Par. Prov., Blass in β, Hilg., Zöckler. They are om. by **BABI** 13, 40, 61, Vulg., Syr. P., Syr. H. text, Boh., Arm., Chrys., Tisch., W.H., Weiss, Wendt (read simply ἐπετράπη τῷ Π., if words are omitted); see further below.

<sup>3</sup> Before συν τῷ φυλάσσ. κ.τ.λ. 137 Gig., Par., Pron read ἐξω της παρεμβολης; Blass in β, Hilg. (see Wendt's note, p. 420, 1899).

either of the Gospel of Christ, or of Paul the prisoner, even in Rome, may well have endured his soul with much strength. Bishop Lightfoot, *Phil.*, pp. 16, 17 (so too Hort, *Judaistic Christianity*, p. 113), thinks that the words may intimate that it was a relief to St. Paul to find that some members at least of the Roman Church were favourably disposed towards him; but, as Zöckler points out, there is certainly no proof here, at least, that the Church was composed preponderatingly of Jewish Christians, or that Paul was glad that he received a welcome in a Church so composed, and we have no direct evidence of the existence of an anti-Pauline Jewish party among the Roman Christians; but in the presence of the brethren St. Paul would see a proof that this love was not merely in word or in letter, but in deed and in truth: "videbat Christum etiam Romæ esse," Bengel.

Ver. 16.—ἦλθομεν, see critical note. They would enter by the Porta Capena. On the words which follow see critical note. They are retained by Blass and Ramsay, although these writers differ as to their interpretation, while Lightfoot, *Phil.*, pp. 7, 8, admitting that the balance of existing authorities is against them, inclines to see in the words a genuine tradition, even if no part of the original text. For Ramsay's view see above on xxvii. 1. Blass takes the expression τῷ στρατ. to refer to Afranius Burrus (and to this identification Lightfoot attaches much probability). It is striking that both before and after Burrus there were two "prefects," Tac., *Ann.*, xii., 42, xiv.,

51, whereas Luke writes τῷ στρατ., "the captain of the guard"; but on the other hand we can scarcely draw any decisive argument from this, because the writer may refer merely to the "prefect" in charge of this particular case, whether he had a colleague or not.—καθ' ἑαυτὸν, see critical note for addition in β text. Not only the goodwill of the centurion, and the services which St. Paul had rendered, but also the terms in which Festus had reported the case in the *elogium*, would combine to secure this favour. The words do not imply that Paul was kept in prison in the camp apart from the other prisoners, but, as in vv. 23, 30, that he was allowed to have a house or lodging in the city (Ramsay); he could scarcely have summoned the Jews to the camp, ver. 17 (Bethge), see also Lightfoot, *Phil.*, p. 103.—τῷ φυλάσσοντι αὐτὸν στρατ.: *custodia militaris*, he was still bound to a soldier by a light chain, so that he could not go in and out as he pleased, but the form which his custody took has been well compared to that which Herod Agrippa underwent, who was confined at one time in Rome, Jos., *Ant.*, xviii., 6, 5, at first in the camp, and afterwards on the accession of Gaius in a house of his own, although still under military custody, cf. xxiv. 27.

Ver. 17. The whole section vv. 17-28 is referred by Hilgenfeld to the "author to Theophilus". In ver. 20 the Paul bound for the hope of Israel belongs only to the "author to Theophilus," cf. xxiii. 6, xxvi. 6; it is only the same author who still supposes him to bear



18. οἷτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19. ἀντιλεγόντων δὲ τῶν Ἰουδαίων,<sup>1</sup> ἡναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι

<sup>1</sup> After Ἰουδαίων 137, Syr. H. c\*, add καὶ επικραζόντων· αἶρε τον εχθρον ημων (cf. xxi. 36, xxii. 22, xxv. 24), so Blass in β, Hilg., Zöckler; and after κατηγορεῖν (ΣΑΒ) the same authorities with Gig., Par., Prov. add ἀλλ' ἵνα λυτρωσμαι τ. ψυχην μου εκ θανατου.

the chain, xxvi. 29, which according to xxii. 29, 30, had been long removed. A reference to the passages in question is sufficient to show the unreasonableness of this criticism. In this same section Clemen can only see his two redactors, Judaicus and Antijudaicus, at work again, the latter in vv. 25-28, and the former in vv. 16-24. But it will be noticed that Wendt (1899) still allows that an historical kernel lies at the foundation of the narrative, and although he does not speak so unhesitatingly as in 1888, he still allows that it is not inconceivable that Paul soon after his arrival in Rome should seek to enter into relations with the Jews there, to convince them if possible of his innocence, and to prevent any unfavourable influences on their part upon his trial.—μετὰ ἡμερὰς τρεῖς: an intimation of Paul's continuous energy; the previous days may well have been employed in receiving his own friends, and in making his summons known.—τῶν Ἰου.: the edict of Claudius, cf. xviii. 2, had evidently been very transient in its effects, and the Jews soon returned; possibly they may only have emigrated to the neighbourhood, e.g., to Aricia (Schürer).—πρώτους, cf. xiii. 50, xxv. 2, Luke xix. 47, here including the ἀρχισυνάγωγοι, the γερονσιάρχαι, the ἄρχοντες and others, Sanday and Headlam, *Romans*, p. xxiii., or the word may perhaps be used of social distinction, including the officers named. The Jews in Rome were divided into no less than seven synagogues. It does not of course follow that all came in answer to the Apostle's characteristic summons, as he always turned to his countrymen first. Rendall renders "those that were of the Jews first," as if Paul invited first the members of the synagogues who were Jews, intending to reserve the devout Gentiles for the second place; see R.V. renderings *in loco*.—συνελθ.: it was natural that Paul should thus assemble them, and that he should then endeavour to show that although a prisoner he was guiltless of any offence against the Jewish nation; otherwise he could not

expect the representatives of his people to listen to his message; so far it would be difficult to find an intimation of anything unhistorical (see Blass, *in loco*).—ἐγὼ: the word probably occurring first, W.H., R.V. Weiss, seems to indicate from its emphatic position that the Apostle's chief concern on this occasion was to vindicate himself.—ἐλεγε: imperfect, "quia expectatur responsum," Blass, see note on iii. 3.—ἀδελφοί . . . λαῶ . . . πατρώσις: all indicate the same conciliatory spirit: "mira certe Pauli mansuetudo" (Calvin).—ποιήσας: "though I had done," R.V., i.e., at the time he was taken prisoner there had been nothing done by him to merit such treatment.—τῷ λαῷ, cf. xxi. 28. The man who could write Rom. ix. 1 ff. and 1 Cor. vii. 18 (cf. ix. 21) might justly use such words.—παρεδόθην, cf. xxi. 11. The words ascribe primarily to the Jews a share in the imprisonment of which they appear as only the indirect cause, cf. xxi. 33, but Paul summarises the chief points and does not enter into minute details; moreover his words were strictly true, for he would have been freed by the Romans in Jerusalem had not the outcry of the Jews stamped him as a malefactor. For similar instances of a main summary cf. ii. 23, xiii. 29, xxi. 11, xxiii. 27.

Ver. 18. ἀνακ., cf. xxiv. 8, xxv. 6, 26, referring here to the judicial inquiries of Felix and Festus.

Ver. 19. ἀντιλ.: the word is a mild one to describe the bitter enmity of the Jews ("clementer dicit," Bengel); they are not actually represented as speaking against Paul's acquittal, although they are evidently presupposed as doing so by the proposal of Festus, xxv. 9, and by the belief that sooner or later he would fall a victim to their plots the Apostle was no doubt compelled (ἡναγκάσθη) to appeal. Holtzmann seems to forget the part played by the Jews, and their bitter enmity, when he says that in reality Paul was compelled to appeal not by the Jews, but by Festus; see also critical note.—τοῦ ἔθνους μου: they were still his nation,



κατηγορήσαι. 20. διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι<sup>1</sup>. ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειται. 21. οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὐτε γράμματα περὶ σοῦ ἔδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὐτε παραγενόμενός τις<sup>2</sup> τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22. ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς. περὶ μὲν γὰρ τῆς αἰρέσεως

<sup>1</sup> *ἐνεκεν* the Ionic form is supported by *N<sup>a</sup>A*, W.H., Weiss, Blass.

<sup>2</sup> After *τις* Blass in *β*, so Hilg. add *ἀπο ἱεροσολύμων* with Gig., Syr. Pesh.

and he was not ashamed to call them so, as a true patriot, when he stood before a foreign tribunal; *cf.* xxiv. 17, xxvi. 4, "see what friendliness of expression, he does not hold them in odium," Chrysostom.

Ver. 20. διὰ ταύτην . . . προσλαλήσαι: "for this cause therefore did I intreat you to see and to speak with *me*," R.V. text; in margin a comma is placed after ὑμᾶς, "call for you, to see and to speak with *you*": but the former seems the more likely, for as a prisoner St. Paul would hardly go out into the synagogue. —*ἔνεκεν*, see critical note; if *ἐνεκεν*, the word is only used by St. Luke amongst the Evangelists; *cf.* Luke iv. 18 (quotation), xviii. 29, and elsewhere only by St. Paul, 2 Cor. iii. 10; Ionic form (see Winer-Schmiedel, p. 50). —τῆς ἐλπίδος τοῦ Ἰ., *cf.* xxvi. 6. —*περίκειται*: for construction, Winer-Moulton, xxxii., 5; *cf.* 4 Macc. xii. 3; Clem. Rom., 2 Cor., i., 6 (*bis*). Nothing could be more pathetic than this reference to the chain, *cf.* Ephes. iii. 1, iv. 1, vi. 20; the words might well serve as an introduction to what was to follow, the Christian prisoner and the Jewish leaders all had "one hope of their calling," and in that hope they and he were one.

Ver. 21. πρὸς αὐτόν: the emphatic position of the words may indicate, as Weiss suggests, that as Paul had spoken to them up to this point of a personal matter, so they in reply spoke with a like reference. —οὐτε γράμματα, *i.e.*, no official letters from the Sanhedrim—this was practically impossible, for it is not likely that any ship had left Cæsarea before Paul's departure with such intelligence (so Weiss, Blass, Hackett). —τῶν ἀδελ., *i.e.*, of the Jewish nation, *cf.* ver. 17. The Jews do not assert that they know nothing of Paul, but only that with reference to the statement which he had just made they had received no report (*ἀπήγ.*, *cf.* R.V., so iv. 23), or had any of his country-

men spoken evil of him. The aorists point to this limitation of the assertion (Page's note, and Nösgen, *in loco*), and this view prevents us from seeing any contradiction between vv. 21 and 22, for if the statement in the former verse be taken quite generally of Paul's work, the Jews contradicted themselves in ver. 22, where they evidently include Paul in this sect (ταύτης), of which they knew that it was everywhere spoken against. —*πονηρόν*: the stress need not be laid on this word, as if the sentence meant that they had heard something about Paul, but nothing evil; it may well have been chosen with reference to the Apostle's own expression, οὐδὲν ἐναντίον.

Ver. 22. ἀξιοῦμεν δὲ: "but we think good," *cf.* xv. 38. They acknowledge that no report had reached them to invalidate the statements which Paul had just made as to the causes of his imprisonment, but (δὲ) they would hear not from others, but from himself (παρὰ σοῦ). —ἃ φρονεῖς: evidently no reference to any special view of Christianity as characterising St. Paul's own teaching, but a reference to his claim to be imprisoned for the hope of Israel. —*αἵρ.*. Christianity was for them only a sect, and therefore they could not understand the Apostle's identification of it with the Jewish national hope. See note on ver. 17. —*γνωστόν* . . . ἡμῖν: if the view is correct that the edict of Claudius, see chap. xviii. 2, was occasioned by the early preaching of Christianity in Rome, it is possible that the dislocation of the Jewish community then caused may help at all events to explain why the Christian Church in Rome did not grow out of the Jewish synagogue in the capital to the same context as elsewhere, see Sanday and Headlam, *Romans*, pp. xxi, xxii. It may no doubt be urged that the Christian Church in Rome was not entirely a heathen-Christian Church, and that, as the names in Rom. xvi. indicate, it contained a Jewish element. But it is quite con-

ταύτης γνωστόν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.<sup>1</sup> 23. Ταξάμενοι δὲ αὐτῷ ἡμέραν,<sup>2</sup> ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ<sup>3</sup> περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτ' ἕως ἑσπέρας. 24. καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις,

<sup>1</sup> At the end Blass in β with Gig., Par. adds *εν ὅλη τη οικουμενη*.

<sup>2</sup> For ἦκον ζΑΒ (A ἦλθαν so W.H.) have ἦλθον.

<sup>3</sup> τα before *περι* om. ζΑΒΗ Vulg., Boh., Syr. P. and H., Tisch., W.H., R.V. Weiss, Blass, Hilg.

ceivable that in the capital, with its two million inhabitants, the Jews, who had only recently returned to the city, should know nothing beyond what is here indicated in such general terms of a poor and obscure sect who dwell no longer in the Jewish quarter. It is also worthy of consideration that the Jews of Rome, whilst not guilty of any untruth in what they had just said as to their knowledge of the Christian sect, may have expressed themselves in this guarded manner from political reasons. If St. Paul's statement in ver. 18 as to the favourable bearing of the Roman authorities towards him was true, it was but natural that the Jews should wish to refrain from hasty or hostile action towards a prisoner who was evidently treated with consideration in his bonds; they would rather act thus than revive an old quarrel which might again lead to their own political insecurity, see especially Lightfoot, *Philippians*, pp. 15, 16; Felten, *in loco*; and, further, Rendall, p. 352. Nothing said by the Jews contradicts the existence of a Christian community in Rome, nor is it said that they wished to learn the Christian tenets from Paul, as if they knew nothing of them from their own knowledge, or as if they knew nothing of the causes of the opposition to the Christian faith; motives of curiosity and of policy might well have prompted a desire to hear Paul speak for himself, and with such motives there was apparently mingled a tone of contempt for a sect of which they might fairly say, from the experience of their countrymen, and from their own experience in Rome, *πανταχοῦ ἀντιλέγεται*: *ἀντιλ.* Lucan-Pauline; only once elsewhere; *cf.* John xix. 12. See β text above.

Ver. 23. *ταξάμενοι*: *cf.* Matt. xxviii. 16, and Polyb., xviii., 36, 1, for a similar phrase; a mutual arrangement between the two parties; only here in the middle voice in Acts.—*τὴν ξενίαν*: may = τὸ μίσθωμα, ver. 30 (Weiss, Holtzmann),

or it may refer to entertainment in the house of a friend, *cf.* xxi. 16, and Philem., ver. 22. Lewin urges that although we can well understand that Paul's friends would wish to entertain him, we have no evidence that the strictness of the military guard was thus far relaxed, and he also presses the fact that Suidas and Hesychius explain *ξενία* = *κατάλυμα, καταγώνιον*, as if it meant a place of sojourn for hire; see especially for the whole question Lewin, *St. Paul*, ii., 238; but see on the other hand Lightfoot, *Philippians*, p. 9, who lays stress on N.T. passages quoted above, and Grimm-Thayer, *sub v.*—*πλείονες*: more than at the first time; Blass takes it as = *plurimi*, *cf.* ii. 40, xiii. 31.—*ἐξετίθετο*, *cf.* xi. 4, xviii. 26, and in vii. 21 in a different sense, nowhere else in N.T. J. Weiss and Vogel both lay stress upon the recurrence of the word in the medical writer Dioscorides; for other references, Grimm-Thayer, *sub v.* It is possible that the middle here, as in xi. 4, gives it a reflexive force, the Apostle vindicates his own conduct (Rendall).—*Μωσέως*: from the law of Moses, whose enemy he was represented to be, no less than from the Prophets.—*πείθων suavissime*, Bengel; on the conative present participle see Burton, p. 59, but here the word is used not simply *de conatu*; it refers here to the persuasive power of St. Paul's words, although it does not say that his words resulted in conviction.—*ἀπὸ πρῶτ' ἕως ἑσπέρας*, *cf.* for similar expressions Exod. xviii. 13, 14 A, Job iv. 20 AS, and other passages where *πρωτὸν* is similarly used (H. and R.).

Ver. 24. οἱ μὲν . . . οἱ δὲ . . ., *cf.* xiv. 4, xvii. 32, whether the verb means simply listened to what was said (Rendall), or simply denotes an attitude of receptivity (Nösgen), the fact that Paul addresses to both classes his final words indicates that the degree of belief to



οὐ δὲ ἠπίσταντο. 25.<sup>1</sup> ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἔν, Ὅτι καλῶς τὸ Πνεῦμα τὸ Ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας<sup>2</sup> ἡμῶν, λέγον, 26. "Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπέ, Ἀκοῇ ἀκούσετε, καὶ

<sup>1</sup> After ασυμ. Ν\*, Vulg., Syr. Pesh. read τε, so Tisch., but Lach., W.H., Weiss, Blass, Hilg. follow T.R. (Wendt doubtful).

<sup>2</sup> For ἡμῶν ΝAB Syr. Pesh., Tisch., W.H., R.V., Blass in β, Hilg., Weiss, Wendt read υμῶν. Instead of λεγον (so Blass, Hilg.) ΝBLP, Tisch., W.H., Weiss, Wendt have λεγων.

which they attained was not sufficient to convince even the well-disposed Jews to throw in their lot with Paul. Perhaps it is best to remember that the tenses are in the imperfect: "some were being persuaded of the things, etc.," and this also keeps up the reference to the previous πείθων, *persuadere studens* (Blass, Plumptre).—οὐ δὲ ἠπίστω.: "and some disbelieved," R.V., or "continued in their disbelief." The verb only here in Acts, but cf. Luke xxiv. 11, 41, Mark xvi. 11, 16, 1 Pet. ii. 7, Wisd. x. 7, xii. 17, xviii. 13 (see H. and R.), etc.

Ver. 25. ἀσύμφωνοι, cf. Wisd. xviii. 19 and Dan., LXX, Bel., ver. 15; cf. for the phrase Diod. Sic., iv., 1, the word is found in Josephus, but also in classical Greek.—δέ: the best attested reading marks sharply and emphatically the turn of affairs; there may have been Pharisees among the well-disposed Jews, and to these Paul may have made an appeal when the hope of Israel, now as formerly, was in question, cf. xxiii. 6; but if so, they would not decide to rank themselves amongst "the Pharisees that believed" however imperfectly, and of them as well of the unbelievers the writer can only say ἀπελύοντο, cf. for middle Exod. xxxiii. 11, and so Polyb., iii., 34, 12.—εἰπόντος τοῦ Π.: the words do not mean that they departed because Paul so spoke, but almost = ἀπολυομένων εἶπεν (so Blass, Nösgen). It may be that Paul's words of censure were partly directed against the spirit which prompted the Jews to depart all together; in other words to suppress the differences which had evidently arisen amongst them, for the sake of an outward show of fellowship, lest they should again be charged as *tumultuantes* (Nösgen); but beyond all this, in their absence of brotherly love for one who still claimed them as his ἀδελφοί, in the unbelief of some, in the want of the courage of their convictions in others, St. Paul saw a fulfilment of that hardness and dulness

of heart of which the prophet had spoken.—ῥῆμα ἔν: "one word," emphatically drawing attention to the prophetic utterance which followed; it was evening, the night was drawing on, and (ver. 23) so too for the disbelieving nation: the day was far spent, the night was at hand (Bethge).—καλῶς, cf. Matt. xv. 7, Mark vii. 6, 9 (as in these two passages placed first with strong indignation, Page), xii. 28, Luke xx. 39, the word often occurs in St. Paul's Epistles. It is remarkable that the same prophetic quotation with which the Christ had opened His teaching by parables, which is cited in all four of the Evangelists, should thus form the solemn close of the historical books of the N.T. See above on Matt. xiii. 14, Mark iv. 12, Luke viii. 10, and John xii. 40, where the same words are quoted by St. John to explain the rejection of Christ's own teaching, just as here by St. Paul to explain the rejection of the teaching about Christ. "Est hoc extremum dictum Pauli in Actis, neque fortuito esse videtur; totius enim fere libri summam continet ad gentis evangelium a Judæis jam translatum esse, quippe spretum ab eis" (Blass), cf. the course of events in Antioch, Corinth, Ephesus, xiii. 42, xviii. 6, xix. 9.—τὸ Π. τὸ Ἅ.: the solemnity of the words is intensified by thus introducing the Holy Ghost, rather than merely the human agent, as Himself speaking (see also critical note); and not only so, but by thus intimating that they were resisting not man but God, cf. vii. 51.—ἡμῶν: if we read ὑμῶν the word indicates that St. Paul would not identify himself with the unbelieving Jews, cf. vii. 52, the indignant words of St. Stephen, which the speaker had himself heard.

Ver. 26. πορεύθητι . . . εἰπέ: the quotation is accurately taken from the LXX, Isai. vi. 9, 10, and the first line is additional to the words otherwise given in full by St. Matthew; as the speaker is the messenger to the Jews who condemns



οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε. 27. ἐπα-  
χύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν,  
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς,  
καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ  
ἰάσωμαι<sup>1</sup> αὐτούς.” 28. γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν  
ἀπεστάλη<sup>2</sup> τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούσονται.<sup>3</sup> 29. καὶ  
ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν  
ἑαυτοῖς συζήτησιν.

<sup>1</sup> For ἰάσωμαι (so Lach.) **NA**BHLP, Sev. Theophl., so Tisch., Weiss, W.H., Wendt, Blass, Hilg. read ἰασομαι.

<sup>2</sup> After ἀπεσταλή **N**\*AB Vulg., Syr. P. and H., Aethpp., Tisch., W.H., R.V., Blass, Weiss, Wendt, Hilg. read τουτο.

<sup>3</sup> The whole of the verse is wanting in **NA**BE 13, 40, 61, 68, so in W.H., Weiss, but retained by Blass in **β**, Hilg., with HLP, Syr. H. c\*, Vulg.Clem., Gig., Par. Wendt describes it as an interpolation, cf. ver. 25, see also Lightfoot *On a Fresh Revision*, etc., p. 29; Blass, *Phil. of the Gospels*, p. 92.

this hardness of heart, he applies to himself the word πορ.

Ver. 27. ἰάσωμαι, see critical note; the indicative future as in R.V. adds to the force and vigour of the passage; after μὴ it represents the action of the verb as more vividly realised as possible and probable than is the case when the subjunctive is used (Page), see also Winer-Moulton, lvi., 2a; Bethge, p. 331; cf. Luke xii. 58, Acts xxi. 24 (Blass). It is significant that Luke the physician should thus cite as almost the last words of his record a prophecy ending with ἰάσωμαι (Plummer, *St. Luke*, Introd., p. lxvi.).

Ver. 28. γνωστὸν οὖν: for the word similarly used cf. ii. 14, iv. 10; xiii. 38.—τοῦτο τὸ σωτ., see critical note; cf. LXX, Ps. lxvi. 2, xcvi. 2, 3. σωτ., adjective, neuter of σωτήριος, used substantively (as in classical Greek), so often in LXX of the Messianic salvation; cf. Luke ii. 30, iii. 6, Ephes. vi. 17, and Clem. Rom., *Cor.*, xxxv., 12, xxxvi., 1. The word is used only by St. Luke and St. Paul, see Plummer, note on Luke iii. 6. For the whole expression here cf. xiii. 26, where words very similar are used by Paul, and with very similar results, ver. 46. τοῦτο, emphatic this, the very message of God's salvation, this is what I am declaring to you.—αὐτοὶ καὶ ἀκούσονται: “they will also hear,” R.V. The words thus rendered may not convey so plainly a reproach to the Jews as in A.V., but at the same time they express something more than the mere fact that Gentiles as well as Jews will now hear the message; that message will not

only be sent (ἀπεστάλη), but also heard; the καὶ may well indicate that whilst the Jews will hear with the ear only as distinct from the understanding, the Gentiles will not only hear, but really (καὶ) listen (see Rendall and Weiss, *in loco*). At the same time we must remember that as a background to what the Apostle here says we have his words in Rom. ix.-xi., and the thought which he had expressed to the Roman Church that God had not really cast away His people, but whilst through their unbelief the Gentiles had been called, yet that inclusion of the heathen in the Messianic kingdom would rouse the Jews to jealousy, and that thus all Israel would be saved, Rom. xi. 11; cf. x. 19; Sanday and Headlam, *Romans*, p. 341 ff. We can scarcely doubt that the words are uttered not merely to condemn, but to lead to repentance; at all events it would not be possible to find stronger words against his own countrymen than those written by St. Paul in his earliest Epistle, 1 Thess. ii. 15, 16; and yet we know how St. Paul, for those same countrymen, could wish himself accused; so Bethge, as against Overbeck, who can only see that in Acts the belief of the Gentiles results not in a noble jealousy, but in the bitter envy of the Jews. But there blends with the tone of sadness a note of triumph in the words αὐτοὶ καὶ ἀκούσονται, the future of his message is assured, and we may borrow two words as an inscription for these closing pages of St. Luke's second treatise—the last word of the Apostle, and the last of the historian

30.<sup>1</sup> Ἐμεινε δὲ ὁ Παῦλος διετίαν ὄλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους <sup>2</sup> πρὸς αὐτόν, 31. κηρύσσων

<sup>1</sup> For εμεινε (Lach., Blass, Hilg.) N\* B 13, 61, Tisch., W.H., R.V., Wendt, Weiss have ενεμεινε; Blass in β has μενων with Par. ο P. om. W.H., R.V., Weiss (not Blass, Hilg.), cf. αυτον for τον Π. in ver. 17, R.V., W.H.

<sup>2</sup> After προς αυτον 137 Syr. H. c\*, Gig., Par. add ιουδαιους τε και Ελληνας explanatory of παντας, so Blass in β text, Hilg.; Blass also adds και διελεγετο προς before the inserted words just mentioned, with Gig., Par. Χριστου om. by Tisch., Hilg., with N\* Syr. H.

—ἀκούσονται . . . ἀκωλύτως—the word of God was heard and welcomed, and that word was not bound, see the suggestive remarks of Bethge, p. 335, and Zöckler on ver. 31.

Ver. 29. See critical note.—συζήτησιν, *rixa*, Blass; possibly this may have helped to delay the Apostle's trial, as apparently some of the Jews would not have moved in the matter.

Ver. 30. ἔμεινε δὲ: Blass (so also Hackett, Lekebusch) makes the important remark that the aorist shows that Paul's condition was changed after the two years, cf. ἐκάθισε, xviii. 11 (see also Burton, pp. 19, 20). When, therefore, Luke wrote his history, the inference is that the Apostle had been liberated either from prison or by death. Blass indicates another change, *viz.*, that he may have been removed into the prætorium, and that his trial was just coming on.—ἰδίῳ μισθ., see above on ver. 23. That the Apostle should have been able to hire a house at his own expense receives confirmation from the coincidence with Phil. iv. 10, 14, 18; others have suggested (Wendt, 1899, Knabenbauer) that he may have gained the means of hiring it by his own work. See in this connection Rendel Harris, *Four Lectures*, etc., pp. 50, 51, and the extract from the Armenian Version of Ephrem's Commentary on the Acts. It would seem that Ephrem imagined that the rent of the lodging was paid by the proceeds of the cloak and books (2 Tim. iv. 13). Lightfoot, *Philippians*, p. 9, holds that ἰδίῳ certainly distinguishes the μισθωμα here from the ξενία above, see his note, and Grimm-Thayer, *in loco*. It is quite true that μισθωμα is not used in this sense of a hired house elsewhere (indeed it is used especially of the wages of hire in a bad sense, Deut. xxiii. 18, Mic. i. 7, Ezek. xvi. 31), but Lightfoot admits that it may be used here exceptionally as a translation of the Latin *conductum*, meaning here a suite of apartments only, not the whole house (Lewin), the Latin

*meritoria* (*sc. loca*) seems to be used very much in this same double sense of μισθωμα.—διετίαν ὄλην, cf. xxiv. 27, only in Luke, not in classical Greek, but in Philo (see also Grimm-Thayer, and Deissmann, *Neue Bibelstudien*, p. 86), so too τριετίαν only in Luke; see on xx. 31. The two years were spent not only in preaching, but in writing, as we may fairly believe, Ephesians, Colossians, Philemon, and Philippians.—ἀπεδέχετο, see above, xv. 4, xxi. 7, apparently greater freedom than in Cæsarea, xxiv. 23; if it was not for the notice in Phil. i. 13, 17, we might almost suppose that the Apostle was liberated on security or on bail; cf. the account of the imprisonment of Agrippa I. in Rome; see p. 486.—πάντας: all, both Jews and Gentiles; not only the latter, as Bengel thought: "neminem excludere Dei exemplo," Grotius.—εἰσπορ., see on ix. 28, most frequent in Luke, Friedrich, p. 7; see critical note.

Ver. 31. τὰ περὶ: on the phrase see p. 481.—τοῦ Κ. Ἰ. Χ., see critical note, and cf. xi. 17, xv. 26, the full phrase corresponds with the solemn conclusion of the book.—μετὰ π. παρρ.: the phrase with or without πάσης four times in Acts, and nowhere else in N.T., see on p. 128. In Jerusalem by the Twelve, iv. 29, and in Rome no less than in Jerusalem by St. Paul, the witness was given "with all boldness," cf. Phil. i. 14; and so the promise in the vision vouchsafed to the Apostle of the Gentiles was verified, xxiii. 11, and the aim of the Gentile historian fulfilled when the Gospel was thus preached boldly and openly, ἕως ἔσχ. τῆς γῆς, see note on i. 8.—ἀκωλύτως: "eadem plane dicuntur in ep. ad Phil. Roma data, i. 12 sqq.," Blass, and the word of God had free course and was glorified. The adverb is found in Plato, Epict., Herodian, and also in Josephus. In LXX the adjective is found in Wisd. vii. 22, and the adverb is used by Symm., Job xxxiv. 31. There is a note of triumph in the word, Bengel, Zöckler,



τὴν βασιλείαν τοῦ Θεοῦ,<sup>1</sup> καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

<sup>1</sup> Blass with Syr. H., demid. tol., Par., Wern., Prov. reconstructs β text after του Θεου: διωσχυριζομενος και λεγων ακωλυτως, οτι ουτος εστιν ο Χ. ο υιος του Θεου, δι' ου μελλει πας ο κοσμος κρινεσθαι, and cf. Hilg. with variations in former part, but identical after ακωλ.

and we may note with Wordsworth and Page the cadence of these concluding words, μετὰ π. π. ἀκωλ. But all this does not forbid the view that the writer intended to give a third book to complete his work. This latter view is strongly insisted upon by Prof. Ramsay, *St. Paul*, p. 23 ff., while Bishop Lightfoot, B.D.<sup>2</sup>, i., 27, can see no conceivable plea for any third treatise, if the purpose of the narrative is completed by Paul coming to Rome and there delivering his message, so, although less strongly, Harnack, *Chron.*, i., p. 248, see note on i. 8. But Prof. Ramsay has received the strong support not only of Zöckler, and curiously enough of Spitta, *Apostelgeschichte*, p. 318, but still more recently amongst English writers of Rendall, and in Germany of Dr. Zahn. Just as in St. Luke's Gospel xxiv. 44 forms not merely a starting-point for, but an anticipation of, the succeeding history, or just as xxiv. 44-53 contain in a summary what is afterwards related in greater detail, Acts i. and ii., so in vv. 30, 31 of Acts xxviii. we have, as it were, a brief sketch of what succeeded the events hitherto recorded, and an anticipation of what followed upon them. This probability remains quite apart from the additional force which is given to it if Ramsay is right in regarding πρῶτος, Acts i. 1, as signifying not simply πρότερος, but the first of a series, a view strongly supported by Zahn, *Einleitung*, ii., p. 371. Certainly the aorist, ver. 30 (see above), and the expression διετίαν δλην seem to show that some fact was known to the writer which followed the close of the two years, and we can therefore hardly say that he wrote no more because he knew no more, unless we also suppose that he wrote his history at the conclusion and not during the course of the two years. This he may have done while the result of St. Paul's first trial was still unknown, although Phil. i. 25-27, ii. 24, Philem. ver. 22, show us plainly with what confidence the Apostle awaited the issue. At all events almost any conjecture seems more probable than that the writer should have concluded so

abruptly if he had nothing more to chronicle than the immediate and tragic death of his hero! Zöckler, *Apostelgeschichte*, p. 162, Spitta, *Zur Geschichte und Litteratur des Urchristentums*, I., 15, 16. To say with Jülicher, *Einleitung*, p. 27, that he refrained from doing this because in such an event he would chronicle not the triumph but the defeat of the Gospel is certainly a strange argument, and no one has given a better answer to it than Harnack by asking, Since when did the early Christians regard martyrdom as a defeat? Is the death of Christ, or of Stephen, in the mind of the author of Acts a defeat? Is it not rather a triumph? *Chron.*, i., 247. The elaborate discussion of the abrupt conclusion in Acts by Wendt, 1899, pp. 31, 32, is entirely based upon the assumption that Luke was not the author of Acts, and that therefore this author, whoever he was, wrote no more because his information failed him, and he knew no more. This could not have been so in the case of Luke, who was with the Apostle at Rome, as we have from undoubted testimony quite apart from Acts. See further Introd. For the release of St. Paul, his subsequent journeys to Spain and to the East, and his second imprisonment, see in support, Zahn, *Einleitung*, i., p. 435 ff., Harnack, *Chron.*, i., 239, Spitta, u. s., Salmon, *Introd.*, p. 403 ff., *Die zweite römische Gefangenschaft des Apostels Paulus*, Steinmeyer (1897), and *Critical Review* (July), 1898. There were many possible reasons why the hearing of St. Paul's appeal was so long delayed. The record of the previous proceedings forwarded by Festus may have been lost in the wreck, and it was therefore necessary to wait for fresh official information, as the prisoner's accusers had not arrived. And when they arrived, it is very possible that they may have been glad to interpose fresh obstacles, and that they would be content to keep Paul bound as before; as evidence was probably wanted, not only from Jerusalem, but from various parts of the empire, the interposition of these fresh delays was easy. St. Paul had



himself suggested that the Jews in Asia ought to be summoned, or to be present, xxiv. 19. That such delays would not be unusual we may learn from Tacitus, *e.g.*, *Ann.*, xiii., 43; *cf.* Suet., *Nero*, 15. When we remember how long a delay occurred in the case of the Jewish priests, the friends of Josephus, *Vita*,

3, who were sent to Rome by Felix to plead their cause, it ceases to be surprising that St. Paul was detained so long without a trial; see on the whole question Lewin, *St. Paul*, ii., 277 ff.; Lightfoot, *Phil.*, p. 4; Knabebauer, *Actus Apostolorum*, pp. 453, 454, 1899.

**ST. PAUL'S EPISTLE**  
**TO THE**  
**ROMANS**

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## INTRODUCTION.

### CHAPTER I.

#### ORIGIN OF THE CHURCH AT ROME.

OF the beginnings of Christianity in Rome nothing whatever is known on direct evidence. The tradition which assigns the founding of the Church there to Peter cannot possibly be maintained. In one form it assumes that Peter, on the occasion referred to in Acts xii. 17, travelled to Rome, and there propagated the Church from the synagogue as a centre. As this departure of Peter from Jerusalem took place, on the usual reckoning, about 42 A.D., there would be time for his twenty-five years' episcopate of Rome, which was once the accepted Romish idea, though now given up even by Romish scholars. But it is clear from the book of Acts (chap. xv.) that Peter was in Jerusalem ten years after this, and it is equally clear from the Epistle to the Romans that he had not been in Rome when this letter was written, seven years later still. In face of a passage like chap. xv. 20 it is impossible to suppose that the Church of Rome had already been the scene of another Apostle's labours. Three years later, when Paul at length arrived in Rome, it had still been unvisited by Peter, to judge from what we read in Acts xxviii.; and even when he wrote the Epistle to the Philippians, towards the close of his first imprisonment, there is no indication that his brother Apostle had yet seen the capital. The earliest tradition represents Peter and Paul as in Rome together, and, indeed, as suffering together, in the Neronian persecution. All the evidence for this will be found in Euseb., *Hist. Eccl.*, II., xxv. What the worth of it is, it is not easy to say. It is not incredible that Peter may have been in Rome about the date in question, especially if Babylon in 1 Peter v. 13 means Rome, as it does in the Apocalypse. But in any case Peter can have had no direct part in founding the Church. In Iren., iii., 1, 2, Peter and Paul are spoken of as "preaching the Gospel in Rome, and founding the Church," at the time that Matthew published his gospel.

That Christianity was there long before this time is indubitable, but the Roman Christians, it has been suggested (see Harvey's note on Iren. *ad loc.*), "appear neither to have had an ecclesiastical polity nor to have been under the regular regimen of the Church. . . . Several expressions in the epistle seem to indicate a crude, unsettled state of things there. . . . They are spoken of as depending rather upon mutual exhortation and instruction than upon any more authoritative communication of evangelical truth (xv. 14) . . . and the Apostle expresses his intention to visit them, according to a purpose entertained ἀπὸ πολλῶν ἐτῶν [ικανῶν is the true reading] with the hope that he might come ἐν πληρώματι εὐλογίας (τοῦ εὐαγγελίου) τοῦ Χριστοῦ, *i.e.*, in the collation of spiritual gifts which as yet they had not, and in the establishment of that Apostolical order and government among them which should complete their incorporation with the Body Catholic of Christ's Church." It is quite true that the epistle reveals nothing of the organisation of the Church at Rome, but it reveals just as little of any intention on Paul's part to bestow on the Church the supposed benefits of "Apostolical order and government". The assumption underlying this expression is quite unhistorical. There was no uniform legal organisation of the Church in the apostolic age; and the Christians in Rome not only depended upon mutual exhortation and instruction, but, as Paul acknowledges, were well able to do so. They had χαρίσματα differing according to the grace given to them, and if they had no legal organisation, they had a vital and spiritual differentiation of organs and functions, for which the other is but a makeshift (chap. xii. 3-8). Sanday and Headlam think that though the Church did not, in the strict sense, owe its origin to Peter and Paul, it may well have owed to them its first existence as an organised whole (Commentary, p. xxxv.). This may be, for it was Paul's habit to appoint elders in all the churches he planted (Acts xiv. 23, Tit. i. 5); but, as the gospel was known at Rome, and believers were baptised there, and no doubt observed the Lord's Supper, it is clear that no particular organisation was wanted either to ensure or to perfect their standing as Christians.

Where tradition fails, we can only fall back on conjecture—conjecture to be verified by its coherence with what the epistle itself reveals. In this connection it has long been customary to refer to Acts ii. 10 (οἱ ἐπιδημοῦντες Ῥωμαῖοι). There were Roman Jews in Jerusalem on the day of Pentecost, and even if they were domiciled there and did not return to Rome, there must have been many visitors who did. The Jews in Rome were numbered by thousands; they occupied a large ward of the city, beyond the



Tiber, by themselves, and they had ceaseless communications with Jerusalem. Hence many have supposed that Christianity came to Rome by some such channel as this. If it did, we should expect it to have originated in the synagogues, the existence of nine of which is definitely attested (Sanday and Headlam, p. xxiv.). The epistle itself gives no direct evidence of any such connection: if the Church originated in the synagogue at Rome, the connection had been completely severed by the time Paul wrote. It has been supposed that the well-known sentence in Suetonius, *Claud.*, 25 ("Iudaeos impulsore Chresto assidue tumultuantes Roma expulit": see also Acts xviii. 2) refers to conflicts which arose in the synagogues over the alleged Messiahship of Jesus, and that the separation of the Church and the synagogue, and even a change in the prevailing complexion of the Church, which from Jewish-Christian became mainly Gentile-Christian, date from this event; but no stress can be laid on this. It is clear from Acts xxviii. 17-22 that when Paul came to Rome the leaders of the synagogue either knew nothing or affected to know nothing about the new sect which was growing up beside them. This makes it at least improbable, whatever its actual origin, that the Christian Church at Rome can have had strongly Jewish sympathies. Besides, even if the Church had originated in the synagogue, it is practically certain, from the analogy of other places whose history is known, that the mass of the members would not be Jews by birth, but of the class of proselytes (εὐσεβεῖς, φοβούμενοι τὸν θεόν), whose attachment to Judaism was less rigid, and whose spiritual receptivity was as a rule greater.

Many scholars, impressed by these considerations, have sought rather a Gentile-Christian origin for the Church. Communication, they point out, was constant, not only between Rome and Jerusalem, but between Rome and all the East, and especially all the great towns. There was constant coming and going between Rome and such cities as Antioch, Corinth and Ephesus, not to mention others which had been the scene of Paul's labours. Early Christianity, too, was largely self-propagating. "They that were scattered abroad went everywhere preaching the word" (Acts viii. 4). Hort (*Romans and Ephesians*, p. 9) speaks of "a process of quiet and as it were fortuitous filtration"; and it was probably by such a process, initiated, suspended, and renewed on different occasions, that the new religion was introduced to Rome. To conceive the matter in this way is no doubt to conceive it very indefinitely, but it is hardly possible to go further. Attempts have been made to do so. Assuming, for instance, that chap. xvi. is in its right place, and really formed part of



the Epistle to the Romans, it has been argued that the large number of friends and acquaintances Paul had in the Church, and especially the conspicuous place given to his old associates Prisca and Aquila, prove that the Christianity of the Romans was essentially of the Pauline type, and that the Church therefore owed its origin and its character, indirectly no doubt, to him. The epistle certainly does not bear this on its face ; Paul never says a word which implies that the Romans owed anything, even remotely, to him ; there is rather an impression of regret that they did not. Besides, it is a mistake to assume that all Paul's friends were necessarily "Paulinists"—an expression which neither he nor they could have understood. Among those at Rome, and among the most important, as we should judge by the honourable terms in which they are mentioned (xvi. 7), were some who had been Christians longer than he ; and "the quiet and as it were fortuitous filtration" was that of Christianity, undoubtedly of some universal type, but not distinctively of Paulinism.

## CHAPTER II.

### CHARACTER OF THE CHURCH AT ROME.

HARDLY any question in New Testament criticism has been more elaborately discussed than this. The traditional opinion was that the Church consisted of Gentile Christians. The idea that it consisted of Jewish Christians, first broached apparently by Koppe in 1824, gained currency through Baur, and for a generation after his essay (1836) commanded wide assent among critics. A strong protest in favour of the old opinion was kept up all the time, but it was not till 1876 that Weizsäcker produced a decisive reaction in its favour. The great mass of the Church, he argued, must have been Gentile-Christian, though there was no doubt a Jewish-Christian minority. An attempt to construct a theory answering more closely to the facts presented by the epistle is that of Beyschlag. He supposes that the Church consisted mainly of proselytes—that is, of persons who were Gentiles by birth, but had passed through the Jews' religion. This would explain the great difficulty of the epistle, that Paul addresses his readers as if they were Gentiles, but argues with them as if they were Jews. Schürer, again, conceives of the Church as non-Jewish, and at the same time non-Pauline; the Hellenistic Jews of the *diaspora* would make Christians comparatively free in their relations to the ceremonial law, but with no adequate comprehension of the Pauline freedom, in principle, from law in every sense; it is an audience like this Paul is trying to elevate to his own standpoint. That such an audience could be found is not to be denied; whether it is to be found here we can only ascertain by comparing this theory with the facts of the epistle. Finally, Holtzmann gives up the attempt to realise the character of the Church. St. Paul had never been in Rome, did not really know the situation there, and has no distinct idea of his audience. When he finds it necessary to explain why he writes to them at all he thinks of them as Gentiles; when their previous culture and spiritual history, their sympathies, antipathies, and mode of reacting toward the Gospel generally, are in question, they are Jews. All this

shows that the problem is a complex one; and there is no means of doing anything to solve it but to examine the facts once more. They are all contained in the epistle itself, and it will be convenient to adduce the evidence (1) for the Gentile-Christian character of the readers; (2) for the Jewish-Christian character; and then to ask what conception covers and combines all the facts.

1. Evidence for the Gentile-Christian character of the Church.

(a) Chap. i. 5 f. Paul writes: "We received grace and Apostleship, with a view to obedience of faith ἐν πᾶσιν τοῖς ἔθνεσιν . . . ἐν οἷς ἐστε καὶ ὑμεῖς". Paul's conception of himself as Apostle of the Gentiles (Gal. ii. 8), and his appeal to this vocation in the salutation of his letter, put it beyond doubt that ἔθνη here means Gentiles, as opposed to Israel, and not nations generally. He is exercising his calling as Apostle to the Gentiles in writing to the Romans; for they, too, are in that class. Those who take the Jewish-Christian view argue that Paul would have had no need to tell a Church consisting of Romans by birth that they were included within the scope of his calling as Apostle to the Gentiles. But surely the Apostle's expression is perfectly natural; whereas if ἐν πᾶσιν τοῖς ἔθνεσιν means "among all the nations," it becomes perfectly meaningless.

(b) Chap. i. 13. "I purposed often to come to you, . . . ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν." This case is quite unambiguous. The Roman Christians are put on a level with the rest of the ἔθνη, and it agrees with this that the distinction of classes in ver. 14 (Greek and barbarian, wise and unintelligent) belongs to the pagan world.

Of course it is not meant here that Paul was Apostle of the Gentiles in such a sense that he would not have preached the Gospel to the Jews; but as far as he has a special vocation—and it is on a special vocation, and not on the duty of preaching the Gospel to every creature, that he bases his right to address the Romans—it is to the Gentile world. The Roman Church, therefore, belonged to that world.

(c) Chap. xi. 13. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. Here the whole Church is addressed in its character as Gentile. To this it has been replied that the whole Church is not addressed here; with ὑμῖν δὲ Paul expressly turns aside to address only a part of the Church. If the words stood alone, this might be maintained, but the context is decisive in favour of the former meaning. In the continuation of the passage (see especially xi. 25-28) the Church as a whole is warned against contempt for the Jews; it is addressed in the second person (xi. 25, 28, 30 f.), without any suggestion of distinctions in it, whereas the



Jews are spoken of throughout in the third. Further, when Paul speaks of the Jews in chaps. ix.-xi., it is as "*my brethren*," "*my kinsmen according to the flesh*," not *ours* nor *yours*, as would have been the case had the bulk of the Church been of Jewish origin.

(d) Chap. xv. 15 f. *τολμηροτέρως δὲ ἔγραψα ὑμῖν κ.τ.λ.* Here Paul justifies himself, in closing, for writing as he has done—especially, perhaps, for writing so decidedly in chap. xiv.-xv. 13—to the Romans. The reason he gives is unmistakable. He is a minister of Jesus Christ, a priest in the service of the Gospel; the offering he has to lay on the altar is the Gentiles, and he writes to the Romans because they are Gentiles, to further them in their faith, that when they are presented to God it may be an acceptable offering, sanctified in the Holy Spirit. There is no evading this argument; to say that in vers. 17-20 Paul's justification of this presentation of himself as minister of Jesus Christ *εἰς τὰ ἔθνη* is directed against Jewish-Christian suspicions and insinuations (*cf.* 2 Cor. x. 12-18, xii. 11, 12) may or may not be true, but is quite irrelevant; even if there were such suspicions, and even if they had begun to find acceptance in Rome, the Gentile character of the Church at Rome as a whole is here put beyond question.

(e) Less stress can be laid on passages like vi. 17 f. (*ἦτε δοῦλοι τῆς ἁμαρτίας*), though they have undoubtedly something which recalls the *ἐξ ἐθνῶν ἁμαρτωλοὶ* of Gal. ii. 15. By the time he has reached chap. vi. Paul is quite entitled to assume that his readers were once slaves of sin, without suggesting anything about their nationality. Neither do the suggestions of particular sins (*e.g.*, in vi. 12-14) throw any real light on the question. All kinds of bad things are done both by Gentiles and Jews. But discounting weak and uncertain arguments, there is a plain and solid case for maintaining that the great bulk of the Church at Rome was of Gentile origin.

## 2. Evidence for the Jewish-Christian character of the Church.

(a) There are passages in which Paul includes himself and his readers in the first person plural; now no one, it is to be observed, is included with him in the superscription, so that "*we*" must mean "*you and I*". Thus iii. 9 *προεχόμεθα*; are we (Jews) surpassed? But it is very natural to suppose that Paul here, as is his rule, allows his opponents (real or imaginary) to state their own objections in their own person, the "*we*" neither including himself nor his readers; or if he speaks in his own person, it is the *national* consciousness of the Jew, which Paul of course shared, and not the *joint* consciousness of Paul and his readers, which is conveyed by the plural. Another passage of the same kind is iv. 1: *Ἀβραὰμ τὸν*

προπάτορα ἡμῶν κατὰ σάρκα. Here also the explanation is the same. Paul says "our" forefather because he has no choice. He could speak of his fellow-countrymen as "*my* kinsmen according to the flesh"; but it would have been obviously absurd for him to speak of Abraham as "*my*" forefather. It is only through his relation to the nation that he can claim a connection with Abraham, and hence the "our" in iv. 1 is national, not individual, and has nothing to do with the Romans. Cf. the precisely similar case in ix. 10 (Isaac *our* father). The same use of the first person plural is found in 1 Cor. x. 1 (All *our* fathers were under the cloud), which no one doubts was written to a thoroughly Gentile Church. As far therefore as passages like these are concerned, they do not invalidate in the least the evidence adduced for the Gentile character of the Church at Rome.

(b) Not so simple are those passages which speak either in the first or second person plural of the relation of the readers, or of Paul and his readers alike, to the law. The most important of these is chap. vii. 1-6. Paul here speaks to his readers as persons γινώσκουσι νόμον, knowing what law is. Even if we admit—which is not necessary, nor I believe right—that the reference is to the Mosaic law, it does not follow that the readers were Jews. Indeed the explicit recalling of the law to mind, while he assumes it to be known, might plausibly be alleged as an argument against a Jewish origin. But to pass that by, does not vii. 4, it is argued—So then, my brethren, *ye also were made dead to the law* by the body of Christ—imply that the persons addressed had lived under the law as well as the writer?—in other words, that they were Jews? And is this not confirmed, when we read in ver. 5 f., "When we were in the flesh, the sinful passions, which were *through the law*, wrought in our members to bring forth fruit unto death. But now *we have been discharged from the law*"? Have we not here, in relation to the law, an experience common to Paul and those whom he addressed, and does not this imply that antecedent to their conversion they and he had lived under the law—that is, were Jews by birth? It is natural, at first sight, to think so, but it is certainly wrong. There is an experience common to Paul and to all Christians, whatever their birth; if it were not so, they would not be Christians. It is possible also for him to describe that experience in relation to the law; once *all* Christians were under it, now they are so no more. *All* Christians were under it, for all were under sin, and to the Apostle sin and law are correlative terms. The law, indeed, did not take precisely the same form for Jew and Gentile; the one had an objective revelation, the other had a substitute. if not an equiva-



lent for this, written on his heart; but in both it wrought to the same issues. There is nothing in the world less Jewish, there is nothing more human, than Rom. vii. 7-24; but that is Paul's description of life under the law, and of the working of the law in that life. We understand it only too well, though we are not Jews; and so, no doubt, did those to whom it was first addressed. Hence Paul could quite well say to a Gentile Church: Ye were made dead to the law through the body of Christ; and could associate himself with them to say, We were discharged from the law by dying to that in which we were held. A perfectly clear case of this is to be found in Gal. iii. 13-iv. 9. No one imagines that the Galatians were Jews, yet Paul vindicates for them the very thing which he says of the Romans here. God sent forth His Son, he writes, made of a woman, made under law, *to redeem those that are under law*, that *we* might receive the adoption of sons. And because *ye* are sons, God sent forth the spirit of His Son into *our* hearts, etc. The alternation of the first and second persons here shows how Paul could conceive of Jew and Gentile alike as under law in their pre-Christian days, and how in their emancipation from this in Jesus Christ one experience was common to them all. In truth, "sin," "the law," "the curse of the law," "death," are names for something which belongs not to the Jewish but to the human conscience; and it is only because this is so that the Gospel of Paul is also a Gospel for us. Before Christ came and redeemed the world, all men were at bottom on the same footing: Pharisaism, legalism, moralism, or whatever it is called, it is in the last resort the attempt to be good without God, to achieve a righteousness of our own without an initial all-inclusive immeasurable debt to Him; in other words, without submitting, as sinful men must submit, to be justified by faith apart from works of our own, and to find in that justification, and in that only, the spring and impulse of all good. It was because Paul's Jewish experience was digested into a purely and perfectly human experience that he was able to transcend his Judaism, and to preach a universal gospel; and the use of such expressions as we have in vii. 1-6 is no proof that those to whom they applied were Jews too. They apply to us.

(c) The character of the argumentation in the epistle has been adduced in support of the Jewish origin of the readers. It is quite true that in the dialectical development of his gospel in Romans Paul often states and answers such objections as would naturally occur to one representing the historical and legal standpoint of the Jews' religion. Cf. iii. 1 (What advantage then hath the Jew?), vi. 1 (Are we to continue in sin that grace may abound?), vi. 15



(Are we to sin, because we are not under law, but under grace?) vii. 7 (What shall we say then? Is the law sin?), xi. 1 (I say then, Hath God cast off His people?). There are two obvious reasons why Paul should have developed his gospel by this dialectical process apart from the assumption that he is meeting the anticipated objections of his readers. One is, that he was a Jew himself, and justified his gospel instinctively, as he went along, against the *prima facie* objections to it which arose in his own mind. Here, again, however we must remember that though Paul was a Jew he was a man; and it does not strike one as rigorously historical, but as somewhat absurd, to characterise as Jewish or as Jewish-Christian the criticism of grace which comes natural to every human being. The other reason is, that Paul had heard already in other places most of the objections to his gospel which he answers in this epistle. There is only one express reference to this, in iii. 8 (As we are slandered, and as some affirm that we say, Let us do evil that good may come: for *τινες* here, cf. 2 Cor. iii. 1, Gal. ii. 12); but that Paul's gospel was assiduously and energetically counterworked we know quite well, and he may have heard (through some of his friends in the city) that his adversaries were forestalling him at Rome. These reasons fully explain the nature of his arguments; and in view of the direct evidence for the Gentile character of the Church they prove nothing on the other side.

(d) Great stress was laid by Baur on chaps. ix.-xi. in this connection. These, it was argued, were the real kernel of the epistle—the part for the sake of which it was really written, and by relation to which the rest has to be explained; and these, moreover, have no interest, or none worth speaking of, for a Gentile Church. It was only to a Jewish-Christian consciousness that this vindication of God's wonderful ways in the history of redemption required to be or could be addressed. Plausible as this may sound, the facts are against it. For whatever reason, it is precisely and unambiguously to the Gentiles that all this section is addressed. In ix. 1 f., x. 1 f. Paul speaks of the Jews in the third person (my prayer to God for *them*, etc.). He calls them *my* kinsmen, not *yours* or *ours*. He quotes himself, but not his readers (xi. 1), as proof that God has not cast off His people, which he would hardly have done had they also been Christian Jews (but see note on this verse). He uses the fate of the Jews, the natural branches, to warn his readers, grafted into the tree of life contrary to nature, against contempt, pride, and unbelief. Whatever the motive of these chapters may have been, it cannot have been that the bulk of the Romish Church was Jewish in

origin, or strongly Jewish in sympathy. The apostle's own application of their teaching in xi. 17-24 proves exactly the reverse.

(e) Still less can anything be made of an appeal to xiii. 1-7. The Jews were certainly a rebellious and turbulent race, and inherited theocratic ideas which might make them doubt the lawfulness of paying tribute to Cæsar (Deut. xvii. 15, Mark xii. 13-17); but Christianity too in all its forms is an idealism which necessarily raises the question of the relation of God's Kingdom to the kingdoms of this world, and so gives occasion to such explanations as those of Paul in chap. xiii. 1-7. It has been pointed out, too, that echoes of this passage occur in the public prayer of the Roman Church in Clem., *ad. Cor.*, I., lxi., at a period when the Gentile character of the Church is not questioned.

(f) As for the use of the Old Testament in this epistle, it has no bearing whatever on the nationality of the readers. To all the New Testament writers the Old Testament was revelation, and in a sense Christian revelation; and they used it in the same way no matter to whom they wrote.

None of these passages is sufficient to prove that the Church as a whole was Jewish-Christian, or even that it was strongly influenced by Jewish ideas. On the other hand, the passages quoted under 1 prove conclusively that the bulk of the Church was Gentile, so that one writing to it as a body thought of it as a Gentile Church. This, of course, would not preclude the existence in it of a minority of Jewish origin. We can hardly conceive, in the lifetime of the Apostles, a Church without such an element. The Apostles themselves were all Jews, and it was their rule—it was even Paul's rule—to preach to the Jew first. But apart from this general presumption, we have a distinct indication in the epistle itself that there was in the Roman Church a Jewish-Christian element. In chap. xiv. Paul speaks of dissensions between "the strong" and "the weak," and though it would be wrong simply to identify these with Gentile and Jewish Christians, it is a safe inference from xv. 7-13, taken in connection with what precedes, that the difference between "strong" and "weak" was not unrelated to that between Gentile and Jew (see notes *ad loc.*). Hence the prevailing tendency of scholars is to recognise that the Church was Gentile as a whole, but had a minority of Jewish origin. To what extent the Gentile mass was influenced by Jewish ideas—how far the Gentile members of the Church had been originally proselytes, and were therefore appreciative of the Jewish-Christian consciousness or in sympathy with it—is another question. As we have seen above, under 2, *b*, *c*, no special assumption of this kind is needed to explain the manner in which Paul vindicates his gospel to them.



### CHAPTER III.

#### CHARACTER OF THE EPISTLE—ITS OCCASION AND PURPOSE.

THE character of the epistle has been a subject of as much discussion as the character of the readers, and the discussion is less likely ever to be closed. A writing of such vitality, which is always being in part lost, and always rediscovered in new power—a writing of such comprehensive scope and such infinite variety of application—a writing at once so personal and historical, and so universal and eternal, is not easily reduced to a formula which leaves nothing to be desired. The definitions of its purpose which have been given by scholars strike one rather as all right than as all wrong. But before entering on an examination of these it will be proper to investigate the occasion of the letter, as it may have some bearing on its purpose.

Paul's intention to visit Rome is first mentioned in Acts xix. 21, and, as Hort remarks, it is expressed with curious emphasis. "After these things were ended, Paul *purposed in the spirit* (ἔθετο ἐν τῷ πνεύματι), when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." He passed through Macedonia and Achaia, as he proposed, and it was during his stay in Corinth (which, according to the usual chronology, was in the winter of 58-59), and towards the close of it, that he wrote this letter. This is a point on which all scholars are agreed. When he wrote, he was on the point of starting, or perhaps had started, on his journey to Jerusalem, with the collection for the poor saints there which had been made in the Churches of Galatia, Macedonia and Achaia (chap. xv. 25 ff., 1 Cor. xvi. 1-4, 2 Cor. viii. ix.). He had with him Timothy and Sosipater, or Sopater (chap. xvi. 21), whom we know otherwise to have been in his company (Acts xx. 4), when he started on that journey. Gaius, his host at the moment (xvi. 23), is probably the same as the Gaius whom he had himself baptised at Corinth (1 Cor. i. 14). The time and place, therefore, at which the Epistle to the Romans was written are beyond question. But we ought to notice these not only formally, as points of geography and chronology, but in their significance in Paul's life. The time was one at which he felt that his work in the



East was done. From Jerusalem and round about unto Illyricum he had fully preached the gospel of Christ. He had no more place in these parts (xv. 19, 23). His eye was turned westward, and rested inevitably on Rome. He had wished to visit it for a good many years (xv. 23), perhaps ever since he had first met Prisca and Aquila in Corinth (Acts xviii. 2), and he had often formed the purpose, though it had been as often disappointed (i. 13). But now it had a definiteness which it had never had before. He did not indeed look on Rome as the goal of his journey; he meant only to stay there till he had been somewhat satisfied with the Church's fellowship, and then to be convoyed by them toward Spain (xv. 24). But he was a Roman citizen, and must have been conscious, as an expression in i. 8 shows ("Your faith is proclaimed in all the world"), of the supreme importance of the Church which had its seat in the capital of the empire. He would not only wish a point of support there for his further operations in the West; he must have been more than commonly anxious that Christianity there should appear as what it truly was, and that the Romans should be firmly established in it. If Paul was going to write to the Romans at all, no matter from what immediate impulse—though it should only have been to announce his approaching visit—it would be natural that his communication, in proportion as he realized the place and coming importance of the Church at Rome, should assume a catholic and comprehensive character. We can hardly imagine the man who was conscious of his own vocation as Apostle of the Gentiles, and conscious at the same time of the central significance of this Church, writing anything of a merely formal character to such a community. When *he* introduced himself to *them*, it was a great occasion, and the epistle is the best evidence that he was sensible of its greatness.

There are other considerations which would tell on Paul's mind in the same direction. When he wrote, he was setting out on a journey the issue of which was doubtful and perilous. At the very outset he had to change his course, because of a plot formed against him by the Jews (Acts xx. 3). He dreaded what these same relentless enemies might do in Judæa; he was not sure that even the Christians in Jerusalem would receive graciously the offering which his love and zeal had raised among the Gentiles on their behalf (chap. xv. 31). He was setting out in readiness not only to be bound, but to die at Jerusalem for the name of the Lord Jesus (Acts xxi. 13). In a sense, therefore, this epistle might be called his testament (Weiss). He puts into it, not merely what is suggested to him by special circumstances of which he is aware in the Church at Rome—*e.g.*, the discussion of the relations between "the strong" and "the weak"—but all that his

own situation and that of the Church, looking at both in the largest aspect, determine to be of interest. He has achieved a great work in the East. By carrying the charity of the Gentile Christians to Jerusalem, and fraternising once more with the primitive Church, he hopes to secure and perfect that work, and to effect a more cordial union between the two great branches of Christendom, which so imperfectly understood each other. He has passed through great conflicts, but his mind has only been made clearer by them, and established in firmer possession of the fundamental principles of the Christian life; he can define it without misgiving in relation to all previous modes of human experience and all earlier stages of religion, whether in Greek or Jew. His heart is set on further labours, but he is profoundly conscious of the uncertainties of the future. Such are the outward and the spiritual conditions under which Paul writes. Is it not manifest that when we give them all the historical definiteness of which they are capable, there is something in them which rises above the casualness of time and place, something which might easily give the epistle not an accidental or occasional character, but the character of an exposition of principles? Be the immediate motive what it may, it is not incredible that the epistle should have something in it which is rather eternal than historical, and that it should require for its interpretation, not a minute acquaintance with opinion in the apostolic age, but some sense of God and man.

The various opinions as to the purpose of the letter have been classified by almost all writers on Introduction under similar heads: it is only necessary to premise that such opinions do not in fact (whatever their authors may think) necessarily exclude one another.

1. The purpose of the letter, according to some, is *dogmatic*. It is a systematic and formal exposition of the Gospel according to Paul. It is a doctrinal treatise, to which only accident gave the form of a letter; in other circumstances it might have been a book. This was the opinion which ruled at the time of the Reformation. Luther calls the epistle *absolutissima epitome evangelii*. Melancthon calls it *doctrinæ Christianæ compendium*. No one can say that these descriptions are inept. Luther did find the Gospel in Romans, and found it in a power which made him the greatest conductor of spiritual force since Paul, which directly regenerated one half of Christendom, and indirectly did much to reform the other half. Melancthon made the epistle the basis of his *Loci*. He was delighted to find a theology which did not philosophise about the mysteries of the Trinity, or the modes of incarnation, or active and passive creation; but through sin and law and grace gave the know-



ledge of Christ and His benefits. The dogmatic conception of the epistle has held its ground even in modern times, and among writers who pride themselves in giving the historical its due. Thus Hausrath describes it as "the essential content of what he otherwise preached by word of mouth". Hilgenfeld calls it "a complete presentation of the Gospel which Paul preaches among the Gentiles". Pfeiderer, more dogmatically still, speaks of it as "an objective development of the truth of the Gospel, drawn from the nature of the Gospel itself". And certainly, whatever the writer's motive may have been, the letter *has* a systematic character. There is no analogy in any other of his epistles to the connected train of thought which runs from i. 16 to viii. 39 or even to xi. 36. There is indeed a break between chaps. viii. and ix., but there is no unbridgeable gulf. Holtzmann gives, as specimens of the way in which they can be connected, the opinions of Mangold (in i.-viii. Paul justifies his doctrine of salvation, in ix.-xi. his action as a missionary), of Holsten (in i.-viii. he justifies the content, in ix.-xi. the result, of his preaching), and of Pfeiderer (in i.-viii. there is the dogmatic, in ix.-xi. the historical aspect of his gospel). This last agrees pretty much with Godet, who makes the subject of the whole eleven chapters salvation by faith, chaps. i.-viii. treating this in relation to the individual, and chaps. ix.-xi. in relation to its development in history. The systematic character of this part, therefore, is beyond doubt. Those who insist upon it are not of course blind to the parts of the epistle (chaps. xiv. and xv.) in which incidental matters affecting the Church at Rome are touched upon; but it is not in these, they would say, but in the formal presentation of the truth in chaps. i.-xi. that the purpose of the letter is revealed. Granting this, however, the question arises whether the systematic character of the epistle is equivalent to a dogmatic character. In other words, is Paul simply expounding, in a neutral, unprejudiced, objective fashion, the whole scope and contents of his gospel, or is he expounding it in relation to something present to his mind, and to the mind of his readers, which gives the exposition a peculiar character?

2. The latter alternative is affirmed by those who hold that the purpose of the epistle is *controversial*. It is an exposition of Paul's gospel indeed, but not a purely dogmatic one, which in an epistle would be gratuitous and out of place. The exposition is throughout conducted with reference to an attack such as would be made on Pauline Christianity from the point of view of Judaism, or even of Jewish Christianity. It is not so much an exposition as a defence and a vindication. Practically this idea governs many interpretations. *e.g.*, that of Lipsius. That there is



an element of truth in it is not to be denied. Paul does not write *in vacuo*, in no concrete relations at all. In iii. 8 there is a hint of actual adversaries and their criticisms on the Pauline gospel ; in xvi. 17-20 there is another hint of at least possible ones. It may be, as has been noticed above (p. 566), that Jews or Jewish Christians were attempting to create prejudice against the Apostle in Rome ; but we cannot, on the ground that this is a letter, and must therefore have its character explained by the circumstances of the readers, conclude for certain (with Weizsäcker), that this was the case. In expounding his gospel systematically to the Romans, Paul defines it, not necessarily against enemies who were forestalling him in Rome, but against the criticism which had followed him all through his missionary work. And we must remember, as has also been referred to already, that part of that criticism was not so much Jewish as human. It is not the Jewish or Jewish-Christian consciousness in particular—it is the consciousness of the natural man at a certain stage of moral development—which thinks that forgiveness is an immoral doctrine, and is shocked at the idea of a God “who justifies the ungodly,” or on the other hand, indulges the idea that pardon procures licence to sin. Though the opposition Paul encountered everywhere was headed by Jews or by Christians of Jewish birth, what it represented was by no means exclusively Jewish ; and in an epistle of this unique character, standing where it stands in the Apostle’s life, and making so little express reference to actual Jewish adversaries (contrast it in this respect with Galatians or 2 Cor. x.-xiii.), we must not limit too narrowly the kind of opposition he has in view. He is stating the case of gospel against law—against all that is pre-Christian, infra-Christian, and anti-Christian ; and his polemic has not a temporary but a permanent significance. It is addressed not to Jews of the first century, but to men, and to Christians, of all time. Nothing so conclusively proves its necessity as the fact that it so soon ceased to be understood. It is not easy to live at the spiritual height at which Paul lived. It is not easy to realise that religion begins absolutely on God’s side ; that it begins with a demonstration of God’s love to the sinful, which man has done nothing and can do nothing to merit ; and that the assurance of God’s love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realise that justification, in the sense of an initial assurance of God’s love, extending over all our life, is the indispensable pre-supposition of everything which can be called Christianity. It is not easy to realise that in the atoning death of Christ and the gift of the Holy Ghost there are the only and the adequate securities

for Christian morality ; that the only good man is the forgiven man, and that he is good, not because he is under law, but because he is not under law but under grace. There must have been many men who were practically Christian, and that, too, in the broad sense, which gave no advantage to the Jew over the Gentile, but who were far from realising their Christianity in principle like Paul. In his heroic sense, indeed, Christianity hardly survived him ; it was recovered in something like its native power, attested even by a recrudescence of its original perils, at the time of the Reformation ; and it always requires to be rediscovered again. But this is only another way of saying that the polemic of the Epistle to the Romans is not narrowly anti-Jewish ; it is anti-legal ; and, whenever legalism establishes itself in the Church anew, whether as mere custom, or as a dogmatic tradition, or as a clerical order claiming to be essential to the constitution of the Church, the Christian conscience will find in this polemic the sword of the spirit to strike it down. We admit, therefore, that the epistle has a controversial aspect ; but probably the controversy is not so much with definite adversaries at work in Rome as with those principles and instincts in human nature which long experience as a preacher had made familiar to St. Paul.

3. A third view of the epistle defines its purpose as *conciliatory*. This, again, by no means excludes either of the views already commented on. Even controversy may be conducted in a conciliatory tone, and with a conciliatory purpose. When Paul wrote, he was extremely anxious about the unity of Jew and Gentile in the Church. His journey to Jerusalem had mainly that in view. In the epistle, while there is much that is trenchant in argument, there is nothing that is personal in feeling. There is no contemptuous irony, such as we have in 2 Cor. x.-xiii. ; no uncontrolled passion such as flashes out here and there in Galatians. Although the law works wrath and stimulates sin, he describes it as holy, spiritual, and ordained unto life. He speaks with passionate affection of the Jews (ix. 1 ff.), always recognises their historical prerogatives (iii. 1 ff., ix. 1 ff.), warns the Gentiles against self-exaltation over them, and anticipates the salvation of Israel as a whole. In chaps. xiv.-xv. also his generosity to "the weak," though his judgment is unequivocally with the strong, may be regarded in the same light ; the weak are certainly connected with the Jews, and his aim in the whole passage is the peace and unity of the Church. All this confirms us in thinking that the controversial aspect of the epistle should not be urged with special severity against Jewish Christians, or their modes of thought : Paul has no desire to exasperate any one, but in the position in which he stands, "the greatest moving power in the enlargement



and building up of the universal Church" (Hort), about to visit Jerusalem at once, and Rome, if he can, immediately afterwards, his desire is to win and to unite all.

From this point of view it is possible to form a conception of the purpose of the epistle which will do something like justice to it as a whole. It is an epistle, not a book. Paul wrote to Rome, not simply to clear up his own mind, not as a modern writer might do, addressing the world at large; he wrote to this particular community, and under a particular impulse. He knew something about the Church, as chaps. xiv. and xv. show; and while he might have acquired such information from members of it whom he met in Corinth, Ephesus, or elsewhere, it is quite probable, from chap. xvi., that he had friends and correspondents at Rome itself. He wrote to the Roman Christians because it was in his mind to visit them; but the nature of his letter is determined, not simply by consideration of their necessities, but by consideration of his own position. The letter is "occasional," in the sense that it had a historical motive—to intimate and prepare for the coming visit; but it is not occasional in the sense in which the first Epistle to the Corinthians is so. It is not a series of answers to questions which the Romans had propounded; it is not a discussion, relevant to them only, of points either in doctrine or practice which had incidentally come to be of critical importance in Rome. Its character, in relation to St. Paul's mind, is far more central and absolute than this would imply. It is in a real sense a systematic exposition of what he distinctively calls "my gospel" (ii. 16), such an exposition as makes him thoroughly known to a community which he foresaw would have a decisive importance in the history of Christianity. It is not an impromptu note, nor a series of unconnected remarks, each with a motive of its own; it is the manifesto of his gospel, by means of which the Apostle of the Gentiles, at a great crisis and turning point in his life, establishes relations with the Christian community in the capital of the Gentile world. It can be dated, of course, but no writing in the New Testament is less casual; none more catholic and eternal. It is quite true that in expounding his gospel Paul proceeds by a certain dialectical process; he advances step by step, and at every step defines the Christian truth as against some false or defective, some anti-Christian or infra-Christian view; in this sense it is controversial. But we have seen already the limitations under which alone a controversial character can be ascribed to it; Paul is not so much controverting anybody in particular as vindicating the truth he expounds against the assaults and misconstructions to which he had found it give rise. There is no animosity against the



Jews in it ; no sentence such as 1 Thess. ii. 15 f. or Gal. v. 12. It is an establishment of principles he aims at ; except in iii. 8, xvi. 17-20 there is no reference to persons. Even in chaps. ix.-xi. (see the introduction at chap. ix.) the whole tone is conciliatory ; the one thing which tries our faith in them is Paul's assurance of the future of his own people. But as an interpretation of the actual working out in human history of that method of salvation which he has expounded in the first eight chapters—as an exhibition of the process through which the rejection of the Jews and the calling of the Gentiles alike contribute eventually to the universality of the Gospel—these chapters are an essential part of the epistle. They are mainly but not exclusively apologetic : they belong to that whole conception of the Gospel, and of the mode in which it becomes the inheritance of the world, which was of one substance with the mind of St. Paul. No one who read the first eleven chapters of the epistle could meet the Apostle as a stranger on anything essential in Christianity as he understood it. No doubt, as Grafe has remarked, it does not contain an eschatology like 1 Cor. xv. or 2 Cor. v., nor a Christology like Col. i. But it establishes that which is fundamental beyond the possibility of misconception. It vindicates once for all the central facts, truths and experiences, without which Christianity cannot exist. It vindicates them at once in their relation to the whole past of mankind, and in their absolute newness, originality and self-sufficiency. It is an utter misapprehension to say that “just the most fundamental doctrines—the Divine Lordship of Christ, the value of His death, the nature of the Sacraments—are assumed rather than stated or proved” (Sanday and Headlam, p. xli.). There can be only one fundamental doctrine, and that doctrine for Paul is the doctrine of justification by faith. That is not part of his gospel, it is the whole of it : there Luther is his true interpreter. If legalists or moralists object, Paul's answer is that justification regenerates, and that nothing else does. By its consistency with this fundamental doctrine, we test everything else that is put forward as Christian. It is only as we hold this, on principle, with the clearness with which Paul held it, that we can know what Christian liberty is in the sense of the New Testament—that liberty in which the will of God is done from the heart, and in which no commandments or ordinances of men, no definitions or traditions, no customs or “orders,” have any legal authority for the conscience. And in the only legitimate sense of the word this liberty does not make void, but establishes the law. That is the paradox in the true religion which perpetually baffles those who would reduce it to an institution or a code.

## CHAPTER IV.

### INTEGRITY OF THE EPISTLE.

THE integrity of the Epistle to the Romans has been called in question mainly in connection with chaps. xv. and xvi. Partly on the ground of textual phenomena, partly on internal grounds, the authenticity of these chapters has been denied, in whole or in part; and even among those who recognise chap. xvi. as Pauline, many are unable to recognise Rome as the place to which it was addressed. It will be convenient to consider (1) the questions raised by the position of the doxology, and the various endings; (2) questions raised by the internal character of chap. xv.; and (3) questions connected with the character and destination of chap. xvi.

1. The position of the doxology, and the various endings. The facts in regard to the doxology are as follows:—

(a) It is given at xvi. 25-27, and there only, by **NBCDE**, Vulgate, Syriac, Memphitic, Aethiopic and Latin Fathers. This is by far the best attested position for it, and that which, owing to the respect of Erasmus for the Vulgate, it occupies in the received text.

(b) At xiv. 23, and there only, it is found in **L**, most cursives, Greek lectionaries, and Greek commentators except Origen. Possibly the lectionaries explain its appearance at this point. The matter in chaps. xv. and xvi. being of a more personal or temporary interest was not likely to be chosen for reading in church. But in order that the great doxology, which was too short for a lesson by itself, might not be lost in public worship, it was appended to the last lesson before chap. xv.

(c) It is found both after xiv. 23 and at xvi. 25-27 in **AP 17 arm**.

(d) It is omitted in both places in **FG**, but **F** has space left after xvi. 24, in which **f** (the Latin of this bi-lingual MS.) has the doxology, while **G** has space left between chaps. xiv. and xv.

Besides this variety of MS. attestation, there are certain other facts to take into consideration. (a) There is the evidence of Origen (in his translator Rufinus) to the text in his time. It runs as follows (ed. Lommatzsch, vii., p. 453): *Caput hoc Marcion, a quo*



*Scripturæ evangelicæ et apostolicæ interpolatæ sunt, de hac epistola penitus abstulit; et non solum hoc sed et ab eo loco, ubi scriptum est: omne autem quod non est ex fide peccatum est: usque ad finem cuncta dissecuit. In aliis vero exemplaribus, id est, in his quæ non sunt a Marcione temerata, hoc ipsum caput diverse positum invenimus; in nonnullis etenim codicibus post eum locum quem supra diximus hoc est: omne autem quod non est ex fide peccatum est: statim cohærens habetur: ei autem qui potens est vos confirmare. Alii vero codices in fine id, ut nunc est positum, continent.* This remark is made at xvi. 25, and *caput hoc* means, of course, this passage, i.e., the doxology. Marcion wholly omitted it there. But what do the following words mean? What strikes one at first is that he not only omitted it there, but omitted everything standing after "whatsoever is not of faith is sin"—in other words, not only the doxology, but the whole of chaps. xv. and xvi. But Dr. Hort (*vide* Appendix, p. 112), who reads (with what he says seems to be the best MS.) *in eo loco* instead of *ab eo loco*, and changes *hoc* into *hic*, only finds the statement that Marcion cut off the whole of the doxology at xiv. 23, as well as at xvi. 25. But *usque ad finem cuncta dissecuit* is a very misleading way to express this to readers whose copies of the epistle would all contain chaps. xv. and xvi., and it is hardly open to doubt that the first impression of the meaning is the correct one, and that Marcion ended his Epistle to the Romans at xiv. 23. Thus, as Gifford puts it, "we have evidence of a *diversity of position* before Origen's time, and regarded by him as independent of Marcion's mutilated copies. But we have no evidence of *omission* before Marcion, who was at Rome propagating his views about A.D. 138-140."

(b) There is the evidence of the "capitulations," or division of the epistle into sections, in some MSS. of the Latin Bible, especially the two best codices of the Vulgate, Codex Amiatinus and Codex Fuldensis, both sixth century MSS. In Codex Amiatinus there are fifty-one sections. The fiftieth, entitled *De periculo contristante fratrem suum esca sua, et quod non sit regnum Dei esca et potus sed iustitia et pax et gaudium in Spiritu Sancto*, evidently answers to chap. xiv. 15-23; the fifty-first, which is entitled *De mysterio Domini ante passionem in silentio habito, post passionem vero ipsius revelato*, as plainly corresponds to the doxology. The capitulations therefore were drawn up for a Latin MS. which omitted chaps. xv. and xvi. In another way the capitulations in Codex Fuldensis point to the same conclusion.

(c) There is the appearance, at least, of different endings. 1. When the doxology stands at xiv. 23, it indicates an ending at that



point, though otherwise it is a very unnatural one, as the subject and sense of chap. xiv. run on unbroken to xv. 13. 2. There is at xv. 33 what has sometimes been taken as another ending: "The God of peace be with you all. Amen." 3. There is the benediction at xvi. 20: "The grace of our Lord Jesus Christ be with you". This is genuine, and is an ordinary Pauline formula at the close of a letter. 4. There is the benediction at xvi. 24: "The grace of our Lord Jesus Christ be with you all. Amen." Most editors regard this as spurious; it has been transferred in Western texts from verse 20 to this place, and finally established itself in both. Gifford, however, regards it as genuine in both places. 5. There is the doxology at xvi. 25-27.

(d) In G all mention of Rome is wanting: see critical note on i. 7, 15.

This complicated combination of facts has not yet been clearly explained, and perhaps never will be. Renan's theory was that Romans is really a circular letter, and that it was sent in various directions, with different endings, which were afterwards combined. Lightfoot thought the facts adduced amounted to irresistible evidence that in early times shorter copies of the epistle existed, containing only chaps. i.-xiv., with or without the doxology; and the theory by which he explained these facts was this, that "St. Paul, at a later period of his life, reissued the epistle in a shorter form with a view to general circulation, omitting the last two chapters, obliterating the mention of Romans in the first chapter, and adding the doxology, which was no part of the original epistle". This tempting theory was expounded in the *Journal of Philology*, 1871, in a review of M. Renan; and this review, along with a minute criticism of Dr. Hort, and a reply by Lightfoot, can be studied in Lightfoot's *Biblical Essays*, pp. 285-374. An acute statement of the objections to it is also given by Gifford in the introduction to his commentary (p. 23 f.); yet when all is said, it remains the most satisfying hypothesis that has yet been suggested for the colligation of the facts. Sanday and Headlam think that Paul could not possibly have made the break at xiv. 23—he must have been too conscious that the sense ran on unbroken to xv. 13; it was probably to Marcion, therefore, to whom the references to the Jews and the Old Testament in xv. 1-13 were objectionable, that the imperfect copies of the epistle owed their existence. This is hardly convincing. If there is not a break at xiv. 23, there is at least a pause in the thought, and Paul may as easily have made a division there as the author of our present division into chapters. Besides, as Gifford points out (see above,

p. 577), there is evidence that the doxology stood in different positions (at xiv. 23 for one) before Origen's time, and independently of Marcion's mutilated copies. Hence some one must have felt that xiv. 23 was not an impossible place to stop at, and that for other than Marcion's reasons; and if some one, why not Paul himself? But in the absence of any direct evidence as to how the textual phenomena originated, it is very improbable that any certainty on the subject will ever be attained.

## 2. Questions raised by the internal character of chap. xv.

The Tübingen school, or at least some of its more vigorous adherents, followed Baur in finding chap. xv. too moderate in tone for Paul. Baur regarded the last two chapters as the work of some one "writing in the spirit of the Acts of the Apostles, seeking to soothe the Judaists and to promote the cause of unity, and therefore tempering the keen anti-Judaism of Paul with a milder and more conciliatory conclusion to the epistle". An argument like this rests on a general impression of what it was possible for Paul to write, and can only be met by another general impression of a different sort. It is sufficient to say that later scholars are practically at one in finding that there is nothing in the chapter inconsistent with Pauline authorship. The Paul by whom Baur measured all things in the epistles is really not the Paul of history, but of a more or less arbitrary theory; and his picture has to be corrected by taking into account precisely such revelations of his true attitude to the questions of his time as are found in this chapter. Lipsius, who thinks the fifteenth chapter as a whole genuine, nevertheless holds that it has been interpolated. He omits the latter part of verse 19—ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωμέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ—as inconsistent with Gal. i. 18-24, and unsupported by any accredited historical evidence. But he admits that it is supported by Acts ix. 28 f.; and if we compare i. 8, Col. i. 23, and remember that what we have before us is not sworn evidence but a broad rhetorical description of the Apostle's missionary labours, we shall probably think the expression characteristically Pauline rather than the reverse. In verse 20 Lipsius omits οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλά. The words, he argues, are suggested by 2 Cor. x. 15; but the purpose expressed in them, of not preaching the Gospel in Rome, because Rome is a mission-field belonging to others (who have introduced Christianity there already), is incompatible with i. 5, 13-15, xii. 3, xv. 15. It is enough to answer that the purpose of not preaching the Gospel at Rome is not expressed here at all. Paul tells the principle on which he has always acted—the principle



of breaking new ground. It is the principle on which he will act still, for he takes Rome only *en route* for Spain; but that is not inconsistent with anything he purposes to do at Rome in the way of Christian work, nor with anything he does in this epistle. On the same principle Lipsius omits also verses 23 and 24; but with equal groundlessness. The very facts to which he refers, that the plan of travel announced in these verses is nowhere else referred to either in Acts or in the Epistles, and that it was (as he thinks) never carried out, are conclusive evidence of the genuineness of the passage. What motive could a late interpolator have for putting into Paul's mind a projected voyage, of which there was no purpose on record, and which was never actually made? The unanimous testimony of all sources guarantees the integrity of the text; and there is no reason whatever to doubt that it is Paul's.

3. Questions connected with the character and destination of chap. xvi.

When we come to this chapter the situation is changed. It is not its genuineness, but its destination, that is called in question. Since 1829, when David Schulz suggested that it was a fragment of an epistle to the Ephesians, this opinion has been widely received. The exact extent of the fragment, indeed, is disputed. Schulz made it consist of verses 1-20; Weizsäcker says verses 1-23; others, verses 3-20, or 1-15, or 1-16 and 21-23, or 3-16 only. Whatever its limits, the arguments on behalf of it can only be estimated by going over the chapter, and considering them as they emerge.

(a) The suggestion is made that Phoebe, sailing from Cenchreæ, would naturally have Ephesus rather than Rome as her goal. But there is no reason to believe that she was sailing from Cenchreæ, though she lived there. Paul may have met her in Corinth on her way to Rome.

(b) At first sight there may seem more reason to believe that Aquila and Priscilla point to Ephesus. They had gone thither with Paul at an earlier date (Acts xviii. 19), and they had a church in their house there, which joined them in a greeting to Corinth, when Paul wrote his first Epistle to the Corinthians (1 Cor. xvi. 19); and they were there also some years later (2 Tim. iv. 19). The question is whether these facts, in the circumstances, outweigh the fact that the greeting is found here in a letter addressed to Rome. If we look at the whole situation, this is at least doubtful. As fellow-workers of Paul, it is plain that they shared to a large extent his wandering life, and we know that they had originally a connection with Rome (Acts xviii. 2). There is nothing in the least improbable



in the idea that though they were in Ephesus, say in 54 and 57 A.D., and again say in 66, they should have been in Rome in 58. Paul must have had his information about the Church in Rome from some one; and nothing is so likely as that he had it from his old and intimate associates, Aquila and Priscilla, who had themselves a connection of old standing with the capital.

(c) There remains the case of Epænetus, who is described as the first fruits of Asia unto Christ. The received text has Achaia, but that is an error. One fails to see, however, why this Epænetus, though the first Christian convert in the province of Asia, should be bound to remain there always. There is no difficulty in supposing that he was at Rome, and that Paul, who knew him, was aware of the fact, and introduced his name to multiply for himself points of contact with the Roman Church.

These are the only definite matters of fact on which the theory of an Ephesian destination of the chapter has been based. They do not amount to anything against the weight of all the external evidence which makes them part of a letter to Rome. Nor is their weight increased by pointing out in the verses which follow the large number of persons with whom Paul had been in personal relations — persons whom he calls “my beloved,” “my fellow-labourers,” “my fellow-captives”; “who bestowed much labour on us”; “his mother and mine” Paul’s life as a missionary brought him into contact with persons in all the great towns of the East, and though he had not yet visited Rome, it cannot be doubted that many of those with whom in the course of his twenty years’ ministry he had established such relations as are referred to here, had for one cause or other found their way to the great city. Paul would naturally, in preparing for his own visit, make all that he could of such points of attachment with the Roman Church as he had. It is, as Gifford points out, a very strong, indeed a conclusive argument for the Roman destination of the letter, that of the twenty-two persons named in verses 6-15, not one can be shown to have been at Ephesus; while (1) Urbanus, Rufus, Ampliatus, Julia and Junia are specifically Roman names, and (2) besides the first four of these names, “ten others, Stachys, Apelles, Tryphaena, Tryphosa, Hermes, Hermas, Patrobas (or Patrobius), Philologus, Julia, Nereus are found in the sepulchral inscriptions on the Appian Way as the names of persons connected with ‘Cæsar’s household’ (Phil. iv. 22), and contemporary with St. Paul”. Hence, in spite of the difficulty of Paul’s knowing so many people in a Church he had never visited, and the equally great

difficulty that none of all these people are mentioned in the letters the Apostle afterwards wrote from Rome (see Col. iv. 10 f.), scholars like Lightfoot, Gifford and Sanday find no reason to give up the historical tradition which makes this chapter an integral part of the epistle addressed to Rome. There is really more reason to question verses 17-20 than any other part of the chapter. Words like those in verse 19—*ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς κ.τ.λ.*—certainly strike one as in better keeping if addressed to a Church with which Paul had had such previous relations as entitled him to take a personal tone than if addressed to strangers. But we cannot tell *a priori* how the consciousness of an Apostle towards a Christian community he had never yet seen was determined; it may, with all the disclaiming of titles to interfere, have involved precisely that authoritativeness and sense of responsibility to and for the Church which is expressed in this passage.

As for the doxology, it stands by itself. Lightfoot thought it no part of the original epistle. Neither did Alford. "Probably," says the latter, "on reperusing his work either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes." Opinions on the genuineness of the doxology vary in part (but not exclusively) as opinions vary on the genuineness of the pastoral epistles. In spite of the vindication of the style word by word, the impression it leaves on the mind is hardly Pauline. It seems artificial rather than inspired. It is defended by Gifford, Hort, and Sanday and Headlam; by Weiss (who thinks Paul may have added it with his own hand), Godet, and many others: rejected by Delitzsch, Pfleiderer, Schultz and Lipsius. In substance it recapitulates the main ideas of the epistle.

#### TEXT.

The text printed in this commentary is the *Textus Receptus*, but that which is commented upon is practically that of Westcott and Hort. Various readings, of any importance, have been carefully noted in the *apparatus criticus*, with such an indication of the authorities for them as will be sufficient for those who do not aspire to be experts in this department: care has been taken to give the evidence for those readings in which critical editors depart from the received text. It is impossible here to do more than note the MSS. and other authorities which have been cited; information as to their characteristics and value must be sought from such sources as the *Prolegomena* to Tischendorf's *Novum Testamentum Graecum*,



or Scrivener's *Introduction to the Textual Criticism of the New Testament*, or Westcott and Hort's *Introduction*, vol. ii. An easier book to begin with is Hammond's *Textual Criticism applied to the New Testament*. In Sanday and Headlam's *Commentary* (pp. lxiii.-lxxiv.), there is a lucid account of the chief sources of evidence for the text of Romans, and of their relations to one another; while B. Weiss, in his great work, *Das Neue Testament: Textkritische Untersuchungen und Textherstellung*, gives weight to considerations of a kind that more purely "diplomatic" constructors of texts are apt to overlook.

The principal MSS. of Romans are those which also contain the gospels, viz.,  $\aleph$ ABC.  $\aleph$  and B belong to the fourth century, A and C to the fifth. The MSS. next in importance, DEFG, are different from those which are called by the same names in the gospels: they are all Graeco-Latin MSS. D is the Codex Claromontanus which Tischendorf assigns to the sixth century. It wants Romans i. 1-7, 27-30. Tregelles describes it as "one of the most valuable MSS. extant". E is the Codex Sangermanensis, now at St. Petersburg. It is probably not older than the ninth or tenth century, and is described by Sanday and Headlam as "nothing more than a faulty copy of D". F is the Codex Augiensis, now in the library of Trinity College, Cambridge. It is of the ninth century, and wants Romans i. 1-iii. 19 ἐν τῷ νό[μῳ]. G is the Codex Boernerianus, now in Dresden, and is a little later than F. It wants Romans i. 1 ἀφωρισμένος . . . i. 5 πίστεως, and ii. 16 τὰ κρυπτὰ . . . ii. 25 νόμου ἡς. These four all belong to the type of text which Westcott and Hort call Western. Other uncials of less importance are K, Codex Mosquensis; L, Codex Angelicus; and P, Codex Porphyrianus, all of about the same age, i.e., the ninth century. Of cursive MSS. those quoted in this work are 17 (the same as 33 in the Gospels, and 13 in Acts), "the queen of cursives"; 47, of the eleventh or twelfth century, now in the Bodleian Library; and 67, of the eleventh century, now at Vienna. The marginal corrector of this MS., quoted as 67\*\*, gives many peculiar and ancient readings. The versions referred to are the Latin Vulgate, especially as given in Codex Amiatinus circa 514 A.D. and Codex Fuldensis, also of sixth century; the old Latin contained in DEFG (see above); the Syriac versions, one of which (the Peshitto) was "certainly current much in its present form early in the fourth century" (Sanday and Headlam), while the other dates from the sixth: an occasional reference is also made to the Egyptian versions, and to the Armenian: the last was made in the fifth century.



To estimate the value of any reading it is necessary to consider the relations to each other of the authorities which support it. In the Epistle to the Romans, as elsewhere in the New Testament, these authorities tend to fall into groups. Thus **NB** form one; **DEFG** a second; and **NACLP** a third. **NB** form what Westcott and Hort describe as "neutral" authorities; **DEFG** are "Western"; **NACLP** include what they call "Alexandrian," but are not identical with it. Sanday and Headlam, after giving an account of the authorities for the text, define the "specific characteristics of the textual apparatus of Romans" as these: (i.) the general inferiority in boldness and originality of the Western text; (ii.) the fact that there is a distinct Western element in B, which therefore when it is combined with authorities of the Western type is diminished in value; (iii.) the consequent rise in importance of the group **NAC**; (iv.) the existence of a few scattered readings either of B alone or of B in combination with one or two other authorities which have considerable intrinsic probability, and may be right. By a little practice on the readings for which the authority is given in the *apparatus criticus*, the student can familiarise himself with the facts, and exercise his own judgment on them.

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In the notes, Winer means Moulton's edition of Winer's Grammar; W. and H. stands for Westcott and Hort; S. and H. for Sanday and Headlam's Commentary on Romans.

## ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

Ι. Ι. ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ,\* κλητὸς ἀπόστολος, ἀφωρισμένος α ἰ Cor. 1  
εἰς εὐαγγέλιον Θεοῦ, 2. (ὁ προεπηγγέλατο διὰ τῶν προφητῶν αὐτοῦ <sup>1, 2</sup>

CHAPTER I.—Vn. 1-7. The usual salutation of the Apostle is expanded, as is natural in writing to persons whom he has not seen, into a description both of himself and of his Gospel. Both, so to speak, need a fuller introduction than if he had been writing to a Church he had himself founded. The central idea of the passage is that of the whole epistle, that the Gospel, as preached by Paul to the Gentiles, was not inconsistent with, but the fulfilment of, God's promises to Israel.

Ver. 1. Paul's description of himself. δούλος Ἰ. Χ. The use of the same expression in James, Jude, 2 Pet., shows how universal in the Church was the sense of being under an obligation to Christ which could never be discharged. It is this sense of obligation which makes the δουλεία, here referred to, perfect freedom. κλητὸς ἀπόστολος is an Apostle by vocation. No one can take this honour to himself, any more than that of a saint (ver. 7), unless he is called by God. In the N.T. it is always God who calls. It is as an Apostle—i.e., with the sense of his vocation as giving him a title to do so—that Paul writes to the Romans. ἀπόστολος is here used in the narrower sense, which includes only Paul and the twelve, see on xvi. 7. ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ: for καλεῖν and ἀφορίζειν similarly combined, see Gal. i. 15. The separation is here regarded (as in Gal.) as God's act, though, as far as it had reference to the Gentile mission, it was carried out by an act of the Church at Antioch (Acts xiii. 2, ἀφορίσατε δὴ

μοι κ.τ.λ.). What it means is "this one thing I do". εὐαγγέλιον Θεοῦ is the Gospel which comes from God, the glad tidings of which He is the source and author. As a name for the Christian religion, or the proclamation of it, it had a great fascination for an evangelist like Paul, who uses it out of all proportion oftener than any other N.T. writer.

Ver. 2. ὁ προεπηγγέλατο. The Gospel is not in principle a new thing, a subversion of the true religion as it has hitherto been known to the people of God. On the contrary, God promised it before, through his prophets in the Holy Scriptures. It is the fulfilment of hopes which God Himself inspired. διὰ τῶν προφητῶν does not restrict the reference to the prophets in the strict sense of the word. The O.T., as a whole, is prophetic of the New, and it is in the law (Abraham) and the Psalms (David), as much as in the prophets (Isaiah, Hosea), that Paul finds anticipations and promises of the Gospel: see chap. iv. The omission of the article with ἐν γραφαῖς ἀγίαις (cf. xvi. 26) is probably significant, for as against these two passages there are over forty in which αἱ γραφαὶ or ἡ γραφή occurs: it emphasises the Divine character of these as opposed to other writings. That is ἅγιον which belongs to God, or is connected with Him: ἅγιοι γραφαὶ is the O.T. as God's book.

Ver. 3 f. περὶ τοῦ υἱοῦ αὐτοῦ: the subject of the Gospel of God is His Son. For the same conception, see 2 Cor. i. 19: ὁ τοῦ Θεοῦ γὰρ υἱὸς Χ. Ἰ. ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεῖς. Taken



ἐν γραφαῖς ἀγίαις,) 3. περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ <sup>b</sup>σάρκα, 4. τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει <sup>c</sup>Acts i. 25; κατὰ πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως νεκρῶν.) Ἰησοῦ Χριστοῦ τοῦ <sup>1</sup>Cor. ix. 2; <sup>2</sup>Gal. ii. 8. Κυρίου ἡμῶν, 5. (δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν \* εἰς ὑπακοήν

by itself, "the Son of God" is, in the first instance, a title rather than a name. It goes back to Ps. ii. 7; the person to whom it is applied is conceived as the chosen object of the Divine love, God's instrument for accomplishing the salvation of His people. (Weiss.) The description which follows does not enable us to answer all the questions it raises, yet it is sufficiently clear. "The Son of God" was born of the seed of David according to the flesh. For *γενομένου*, cf. Gal. iv. 4; for David, 2 Tim. ii. 8, where, as here, the Davidic descent is an essential part of the Pauline Gospel. That it was generally preached and recognised in the primitive Church is proved by these passages, as well as by Heb. vii. 14 and the genealogies in Matthew and Luke; yet it seems a fair inference from our Lord's question in Mk. xii. 35 ff. that for Him it had no real importance. Those who did not directly see in Jesus one transcendently greater than David would not recognise in Him the Saviour by being convinced of His Davidic descent. This person, of royal lineage, was "declared Son of God, with power, according to the spirit of holiness, in virtue of resurrection from the dead". The word *ὀρισθέντος* is ambiguous; in Acts x. 42, xvii. 31, it is used to describe the appointment of Christ to judge the living and the dead, and is rendered in A.V. "ordained". If to be Son of God were merely an office or a dignity, like that of judge of the world, this meaning might be defended here. There is an approximation to such an idea in Acts xiii. 33, where also Paul is the speaker. "God," he says, "has fulfilled His promise by raising up Jesus; as it is written also in the second Psalm, Thou art My Son, this day have I begotten Thee." Here the resurrection day, strictly speaking, is the birthday of the Son of God; sonship is a dignity to which He is exalted after death. But in view of passages like Gal. iv. 4, 2 Cor. viii. 9, Phil. ii. 5 f., it is impossible to suppose that Paul limited his use of Son of God in this way; even while Jesus lived on earth there was that in Him which no connection with David could explain, but which rested on a relation

to God; the resurrection only declared Him to be what He truly was—just as in the Psalm, for that matter, the bold words, This day have I begotten Thee, may be said to refer, not to the right and title, but to the coronation of the King. In virtue of His resurrection, which is here conceived, not as *from* the dead (ἐκ νεκρῶν), but of the dead (ἀναστάσεως νεκρῶν—a resurrection exemplifying, and so guaranteeing, that of others), Christ is established in that dignity which is His, and which answers to His nature. The expression *κατὰ πνεῦμα ἀγιωσύνης* characterises Christ ethically, as *κατὰ σάρκα* does physically. Not that it makes the sonship in question "ethical" as opposed to "metaphysical": no such distinctions were in the Apostle's thought. But the sonship, which was declared by the resurrection, answered to (*κατὰ*) the spirit of holiness which was the inmost and deepest reality in the Person and life of Jesus. The sense that there is that in Christ which is explained by his connection with mankind, and that also which can only be explained by some peculiar relation to God, is no doubt conveyed in this description, and is the basis of the orthodox doctrine of the two natures in the one Person of the Lord; but it is a mistake to say that that doctrine is formulated here. The connection of the words *ἐν δυνάμει* is doubtful. They have been joined to *ὀρισθέντος* (cf. 2 Cor. xiii. 4: *ζῆ ἐκ δυνάμεως θεοῦ*): declared to be Son of God "by a miracle," a mighty work wrought by God; and also with *υἱοῦ θεοῦ* = Son of God, not in humiliation, but "in power," a power demonstrated by the gift of the Spirit and its operations in the Church. "Jesus, Messiah, Our Lord," summarises all this. "Our Lord" is the most compendious expression of the Christian consciousness. (A. B. Bruce, *Apologetics*, 398 ff.) "The whole Gospel of Paul is comprehended in this historical Jesus, who has appeared in flesh, but who, on the ground of the *πνεῦμα ἀγιωσύνης*, which constitutes His essence, has been exalted as Christ and Lord." (Lipsius.)

Ver. 5. Through Christ Paul received χάριν κ. ἀποστολήν. The plural, ἐλάβομεν, may mean no more than the



πίστεως πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος \* αὐτοῦ, 6. ἐν οἷς d Ch. xvi.  
 ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ.) 7. πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, 26; Acts  
 ἀγαπητοῖς Θεοῦ,<sup>1</sup> κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ<sup>e</sup> Acts v. 41,  
 πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ix. 16, xv.  
 26.

8. Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ<sup>2</sup>  
 πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.<sup>f1</sup> 1 Thess. i. 8.

<sup>1</sup> For πασιν τοις ουσιν εν Ρωμῃ αγαπητοις θεου G reads πασι τοις ουσιν εν αγαπη θεου. The same MS. also omits τοις εν Ρωμῃ in ver. 17. This is part of the evidence on which Lightfoot relied to show that Paul had issued chaps. i.-xiv. of this Epistle as a circular letter with all local allusions (such as these, and the many in chaps. xv. and xvi.) omitted. See Introduction, p. 578.

<sup>2</sup> For υπερ read περι with ΞBACD<sup>1</sup>, etc.

singular, or may proceed from the latent consciousness that the writer is not the only person entitled to say this; it is not expressly meant to include others. χάρις, grace, is common to all Christians; ἀποστολή rests upon a specialised χάρις and implies competence as well as vocation. But in the N.T. these are hardly distinguished; it is a man's χάρισμα which constitutes his "call" to any particular service in the Church. εἰς ὑπακοὴν πίστεως: the object of the apostleship received through Christ is obedience of faith, i.e., the obedience which consists in faith (but cf. Acts vi. 7) among all the Gentiles. Cf. chap. x. 16, 2 Thess. i. 8. The meaning of ἔθνεσιν (Gentiles, not nations) is fixed by ver. 13 and by Paul's conception of his own vocation, Gal. i. 16, ii. 8, Eph. iii. 1 ff. ὑπὲρ τοῦ ὀνόματος αὐτοῦ: the final purpose of his vocation is that Christ's name may be above every name.

Ver. 6. The Romans, as well as others, are included among the Gentiles, and described as Jesus Christ's called. They belong to Him, because they have heard and obeyed the Gospel. "Calling" in Paul always includes obedience as well as hearing. It is effectual calling, the κλητοὶ being those who have accepted the Divine invitation.

Ver. 7. The salutation proper. It is addressed to all who are in Rome, etc., to include Christians of Jewish as well as Gentile origin. They are ἀγαπητοὶ Θεοῦ, God's beloved, because they have had experience of His redeeming love in Jesus Christ; and they are κλητοὶ ἅγιοι, saints, in virtue of His calling. See on κλητὸς ἀπόστολος above. The word ἅγιος did not originally describe character, but only a certain relation to God; the ἅγιοι are God's people. What this means depends of course on what God

is; it is assumed in scripture that the character of God's people will answer to their relation to Him. It is worth mentioning that, as a synonym for Christian, it is never applied in the N.T. to an individual: no person is called ἅγιος. Phil. iv. 21 (ἀσπάζασθε πάντα ἅγιον ἐν Χ. ἰ.). is not an exception. The ideal of God's people cannot be adequately realised in, and ought not to be presumptuously claimed by, any single person. (Hort's *Christian Ecclesia*, 56.) Paul wishes the Romans grace and peace (the source and the sum of all Christian blessings) from God our Father, and from the Lord Jesus Christ. The greeting is followed by a thanksgiving, which passes over insensibly into an introduction of a more personal character, in which Paul explains his desire to visit the Romans and to work among them (vers. 8-15).

Ver. 8. πρῶτον μὲν. Nothing can take precedence of thanksgiving, when Paul thinks of the Romans, or indeed of any Christian Church in normal health. πρῶτον μὲν suggests that something is to follow, but what it is we are not told; Paul's mind unconsciously leaves the track on which it started, at least so far as the linguistic following out of it is concerned. Perhaps the next thing was to be the prayer referred to in ver. 10. (Weiss.) διὰ ἰ. Χ. Jesus Christ must be conceived here as the mediator through whom all our approaches to God are made (Eph. ii. 18), not as He through whom the blessings come for which Paul gives thanks. περὶ πάντων ὑμῶν: the "all" may have a certain emphasis when we remember the divisions to which reference is made in chap. xiv. ἡ πίστις ὑμῶν is "the fact that you are Christians". The very existence of a Church at Rome was

κ Phil. iii. 3. 9. **μάρτυς γὰρ μου ἐστὶν ὁ θεός, ὃς λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιοῦμαι,**  
 h Eph. i. 16; πάντοτε ἐπὶ τῶν <sup>h</sup> προσευχῶν μου δεόμενος, 10. εἴ πως ἤδη ποτὲ  
 i Thess. i. 2. εὐδοωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ, ἐλθεῖν πρὸς ὑμᾶς. II.  
 i i Thess. ii. 8. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι <sup>1</sup> μεταδῶ χάρισμα ὑμῖν <sup>κ</sup> πνευματικόν,  
 κ i Cor. xii. 1, 4. εἰς τὸ στηριχθῆναι ὑμᾶς, 12. τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν  
 δια τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13. οὐ θέλω δὲ ὑμᾶς  
 i εἰς τὸν ἄγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ  
 m Phil. i. 22. ἐκωλύθη ἄχρι τοῦ <sup>2</sup> δεῦρο,) ἵνα <sup>3</sup> καρπὸν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς

something to be thankful for. ἐν ὅλῳ τῷ κόσμῳ is, of course, hyperbole, but a Church in Rome was like "a city set on a hill".

Ver. 9 f. **μάρτυς γὰρ μου ἐστὶν ὁ θεός** (Phil. i. 8): at a distance the Apostle cannot directly prove his love, but he appeals to God, who hears his ceaseless prayers for the Romans, as a witness of it. **λατρεύω** in the LXX is always used of religious service—worship, whether of the true God or of idols. **ἐν τῷ πνεύματί μου**: Paul's ministry is spiritual and rendered with his spirit—not like that of the ministers in the ἅγιον κοσμηκὸν at Jerusalem. **ἐν τῷ εὐαγγελίῳ**: in preaching the glad tidings of His Son. **ὡς ἀδιαλείπτως**: the **ὡς** may either be "how" or "that": looking to 1 Thess. ii. 10, "how" seems more probable. **μνεῖαν ὑμῶν ποιοῦμαι**: I remember you. Cf. Job xiv. 13 (O that Thou wouldst appoint me χρόνον ἐν ᾧ μνεῖαν μου ποιήσῃ). **ἐπὶ τῶν προσευχῶν μου**: at my prayers. (Winer, p. 470.) For εἴ πως, see Acts xxvii. 12 and Burton, *Moods and Tenses*, § 276. **ἤδη** is "now at length," "now, after all this waiting". (S. and H.) The **ποτὲ**, which can hardly be conveyed in English, marks the indefiniteness which even yet attaches in the writer's mind to the fulfilment of this hope. **εὐδοωθήσομαι**: the R.V. gives "I may be prospered"; the A.V. "I might have a prosperous journey". The latter brings in the idea of the **ὁδός**, which was no doubt present to consciousness when the word **εὐδοοῦσθαι** was first used; but it is questionable whether any feeling for the etymology remained in the current employment of the word. The other N.T. examples (1 Cor. xvi. 2, 3 John ver. 2), as well as the LXX, suggest the contrary. Hence the R.V. is probably right. **ἐν τῷ θελήματι τοῦ θεοῦ**: his long cherished and often disappointed hope had taught Paul to say, "if the Lord will" (Jas. iv. 15).

Ver. 11. **ἵνα τι μεταδῶ χάρισμα πνευματικόν**. The **χαρ. πν.** may be understood by reference to 1 Cor. chaps. xii.-xiv. or Rom. chap. xii. No doubt, in substance, Paul imparts his spiritual gift through this epistle: what he wished to do for the Romans was to further their comprehension of the purpose of God in Jesus Christ—a purpose the breadth and bearings of which were yet but imperfectly understood.

Ver. 12. **τοῦτο δέ ἐστιν**: an explanatory correction. Paul disclaims being in a position in which all the giving must be on his side. When he is among them (**ἐν ὑμῖν**) his desire is that he may be cheered and strengthened with them (the subject of **συνπαρακληθῆναι** must be **ἐμὲ** in the first instance, though widening, as the sentence goes on, into **ἡμᾶς**) by the faith which both they and he possess (**ὑμῶν τε καὶ ἐμοῦ**), and which each recognises in the other (**ἐν ἀλλήλοις**). The **ἐν** here is to be taken as in 2 Tim. i. 5.

Ver. 13. **οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν**: a phrase of constant recurrence in Paul, and always with **ἀδελφοί** (1 Thess. iv. 13, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8). Some emphasis is laid by it on the idea that his desire or purpose to visit them was no passing whim. It was grounded in his vocation as Apostle of the Gentiles, and though it had been often frustrated he had never given it up. **ἐκωλύθη ἄχρι τοῦ δεῦρο**: probably the main obstacle was evangelistic work which had to be done elsewhere. Cf. chap. xv. 22 f. The purpose of his visit is expressed in **ἵνα τινα καρπὸν σχῶ**: that I may obtain some fruit among you also. **καρπὸς** denotes the result of labour: it might either mean new converts or the furtherance of the Christians in their new life. **καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν**: nothing could indicate more clearly that the Church at Rome, as a whole, was Gentile.



καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14. Ἑλλησί τε καὶ βαρβάροις, σοφοῖς  
 τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· 15. <sup>n</sup> οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ <sup>n</sup> Rev. iii. 16  
 ὑμῖν τοῖς ἐν Ῥώμῃ <sup>1</sup> εὐαγγελίσασθαι. 16. Οὐ γὰρ ἐπαισχύνομαι τὸ  
 εὐαγγέλιον τοῦ Χριστοῦ <sup>2</sup>. <sup>o</sup> δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ <sup>o</sup> 1 Cor. i.  
 18, 24.

<sup>1</sup> τοις ἐν Ῥώμῃ om. G ; see on ver. 7.

<sup>2</sup> του Χριστου om.  $\Sigma$ ABCD, etc.  $\pi\rho\omega\tau\omicron\nu$  is omitted here in BG g and Tert. It is inserted in  $\Sigma$ ACDKL. The combination of B with "Western" authorities lessens its weight in Paul's epp., where B itself has an infusion of Western readings to which this omission may belong ; possibly it may be due to Marcion, who is known to have omitted both  $\pi\rho\omega\tau\omicron\nu$  and the quotation in ver. 17. Weiss retains it ; W. and H. bracket.

Ver. 14 f. These verses are naturally taken as an expansion of the thought contained in the preceding. Paul's desire to win fruit at Rome, as among the rest of the Gentiles, arises out of the obligation (for so he feels it) to preach the Gospel to all men without distinction of language or culture. If it depended only on him, he would be exercising his ministry at Rome. The Romans are evidently conceived as Gentiles, but Paul does not indicate where they would stand in the broad classification of ver. 14. It is gratuitous, and probably mistaken, to argue with Weiss that he meant to describe them as  $\beta\acute{\alpha}\rho\beta\alpha\rho\omicron\iota$ , when we know that the early Roman Church was Greek speaking. In τὸ κατ' ἐμὲ πρόθυμον, the simplest construction is to make τὸ κατ' ἐμὲ subject and πρόθυμον predicate, supplying ἐστὶ : all that depends on me is eager, i.e., for my part, I am all readiness. But it is possible to take τὸ κατ' ἐμὲ πρόθυμον together, and to translate: the readiness, so far as I am concerned, (is) to preach the Gospel to you also who are in Rome. The contrast implied is that between *willing* (which Paul for his part is equal to) and *carrying out* the will (which depends on God (ver. 10)). With this Paul introduces the great subject of the epistle, and, in a sense, of the Gospel—that which he here designates δικαιοσύνη Θεοῦ. The connection is peculiar. He has professed his readiness to preach the Gospel, even at Rome. Anywhere, no doubt, one might have misgivings about identifying himself with a message which had for its subject a person who had been put to death as a criminal ; anywhere, the Cross was to Jews a stumbling block and to Greeks foolishness. But at Rome, of all places, where the whole effective force of humanity seemed to be gathered up, one might be ashamed to stand forth

as the representative of an apparently impotent and ineffective thing. But this the Gospel is not ; it is the very reverse of this, and therefore the Apostle is proud to identify himself with it. "I am not ashamed of the Gospel ; for it is a power of God unto salvation to every one that believeth. It is such because there is revealed in it δικαιοσύνη Θεοῦ—the very thing men need to ensure salvation ; and that in such a manner—from faith to faith—as to make it accessible to all. And this, again, only answers to what stands in the O.T.—It is written, the righteous shall live by faith."

Ver. 16 f. δύναμις γὰρ Θεοῦ ἐστὶν : for it is a power of God. It does no injustice to render "a Divine power". The conception of the Gospel as a force pervades the epistles to the Corinthians ; its proof, so to speak, is dynamical, not logical. It is demonstrated, not by argument, but by what it does ; and, looking to what it can do, Paul is proud to preach it anywhere. εἰς σωτηρίαν. σωτηρία is one of a class of words (to which  $\zeta\omega\eta$ ,  $\delta\acute{o}\xi\alpha$ ,  $\kappa\lambda\eta\rho\nu\nu\omicron\mu\iota\alpha$  belong) used by Paul to denote the last result of the acceptance of the Gospel. It is the most negative of them all, and conceives of the Gospel as a means for rescuing men from the ἀπώλεια which awaits sinners at the last judgment. In παντὶ τῷ πιστεύοντι Ἰουδαίῳ τε πρώτῳ καὶ Ἑλληνι another of the main interests of the writer in this epistle is brought forward ; the Gospel is for all, the same Gospel and on the same terms, but without prejudice to the historical prerogative of the Jew. Ver. 17 shows how the Gospel is a Divine saving power. It is such because there is revealed in it δικαιοσύνη Θεοῦ. Plainly, δικαιοσύνη Θεοῦ is something without which a sinful man cannot be saved ; but what is it ? The expression itself is of the utmost generality, and the various definite



τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 17. δικαιοσύνη γὰρ  
 p 2 Cor. v. 21. p Θεοῦ ἐν αὐτῷ ἁ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται,  
 q Ch. xvi. 25 f. “Ὁ δὲ δίκαιος ἐκ πίστεως ἰζησεται.”  
 r Hab. ii. 4.

meanings which have been assigned to it attempt to justify themselves as relevant, or inevitable, by connecting themselves with the context as a whole. There can be no doubt that the fundamental religious problem for the Apostle—that which made a Gospel necessary, that the solution of which could alone be Gospel—was, How shall a sinful man be righteous before God? To Luther, who had instinctive experimental sympathy with the Pauline standpoint, this suggested that δικαιοσύνη θεοῦ meant a righteousness valid before God, of which a man can become possessed through faith; for such a righteousness (as the condition of salvation) is the first and last need of the sinful soul. In support of this view reference has been made to ver. 18, where ἀσέβεια and ἀδικία ἀνθρώπων are represented as the actual existing conditions which the δικ. θεοῦ has to replace. No one can deny that a righteousness valid before God is essential to salvation, or that such a righteousness is revealed in the Gospel; but it is another question whether δικ. θεοῦ is a natural expression for it. The general sense of scholars seems to have decided against it; but it seems quite credible to me that Paul used δικ. θεοῦ broadly to mean “a Divine righteousness,” and that the particular shade of meaning which Luther made prominent can be legitimately associated even with these words. Until lately, scholars of the most opposite schools had agreed in finding the key to the expression δικ. θεοῦ in two other Pauline passages, where it is contrasted with something else. Thus in chap. x. 3 δικ. θεοῦ is opposed to man's ἰδίᾳ δικαιοσύνη; and in Phil. iii. 9 the opposition is more precisely defined: μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει. If this contrast were allowed to tell here, the righteousness of which Paul speaks would be one of which God is the source or author; we do not bring it to Him, He reveals it for our acceptance. And this also, of course, answers to the facts: Gospel righteousness is a gift, not an achievement. But then, it is said, there is nothing in the passage to suggest such a contrast; there is not any emphasis

whatever on θεοῦ to bring before the mind the idea of a righteousness *not* due to God, but a work of man's own. To this it may fairly be answered that the contrast did not *need* to be specially suggested; if it had not presented itself instinctively to those to whom Paul wrote, they would not only have missed the point of this expression, they would not have understood three lines anywhere. We must assume, upon the whole, in the recipients of Paul's epistles, a way of conceiving the Gospel answering broadly to his own; the invisible context, which we have to reproduce as best we can, may be more important sometimes than what we have in black and white. The broad sense of “a Divine righteousness” covers this second, which may be called the historical Protestant interpretation, as well as Luther's; and the fact seems to me an argument for that broader rendering. In view, however, of the undoubted difficulty of the phrase, new light would be welcome, and this has been sought in the O.T. use of δικαιοσύνη (דִּקְיָוּת), especially in the Psalms and in Is. xl-lxvi. See, e.g., Ps. xxxv. 24, 28, li. 14; Is. lvi. 1, lxii. 1; Ps. xcvi. 2. In the last of these passages we have a striking analogy to the one before us: ἐγνώρισε κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἔθνων ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ; and in others we cannot but be struck with the parallelism of “righteousness” and “salvation,” sometimes as things which belong to God (Ps. xcvi. 2), sometimes as things which belong to His people. On the strength of facts like these, Theod. Häring, in a stupendous programme entitled *Δικ. θεοῦ bei Paulus* (Tübingen, 1896), argues that δικαιοσύνη θεοῦ means the judicial action of God in which He justifies His people and accomplishes their salvation. This fits into the context well enough. Put as Paul puts it—how shall man be just with God?—the religious problem is a judicial one, and its solution must be judicial. If the Gospel shows how God justifies (for of course it must be God, the only Judge of all, who does it), it shows everything: salvation is included in God's sentence of justification. Häring himself admits that this interpretation is

18. ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν  
 ἁσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ \* κατεχόν- \* 2 Thess. ii. 6, 7.

rather of philological than of religious import; this "rechtfertigendes Walten Gottes" cannot but have as its consequence "the justification of man, a righteousness which proceeds from God and is valid before God" (Δικ. θεοῦ *bei Paulus*, S. 68); that is, this meaning leads by immediate inference to the other two. But it can by no means be carried through (any more than either of the other two) in all places where the phrase occurs; in iii. 5, *e.g.*, Håring himself admits this; in iii. 25, 26, where he insists on the same sense as in i. 17, he does not so much as refer to the clause διὰ τὴν πᾶρσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ αὐτοῦ, which, it is not too much to say, necessitates a different shade of meaning for δικαιοσύνη Θεοῦ there: see note. The advantage of his rendering is not so much that it simplifies the grammar, as that it revives the sense of a connection (which existed for the Apostle) between the Gospel he preached, and even the language he preached it in, and the anticipations of that Gospel in the O.T., and that it gives prominence to the saving character of God's justifying action. In substance all these three views are Biblical, Pauline and true to experience, whichever is to be vindicated on philological grounds. But the same cannot be said of another, according to which righteousness is here an attribute, or even the character, of God. That the Gospel is the supreme revelation of the character of God, and that the character of God is the source of the Gospel, no one can question. Certainly Paul would not have questioned it. But whether Paul conceived the righteousness which is an eternal attribute of God (*cf.* iii. 5) as essentially self-communicative—whether he would have said that God justifies (δικαιοῖ) the ungodly because he is himself δικαίος—is another matter. The righteousness of God, conceived as a Divine attribute, may have appeared to Paul the great difficulty in the way of the justification of sinful man. God's righteousness in this sense is the sinner's condemnation, and no one will succeed in making him find in it the ground of his hope. What is wanted (always in consistency with God's righteousness as one of His inviolable attributes—the great point elaborated in chap. iii. 24-26) is a righteousness which, as man cannot produce it, must be from

God, and which, once received, shall be valid before God; and this is what the Apostle (*on the ground of Christ's death for sin*) announces. But it introduces confusion to identify with this the conception of an eternal and necessarily self-imparting righteousness of God. The Apostle, in chap. iii. and chap. v., takes our minds along another route. See Barmby in *Expositor* for August, 1896, and S. and H. *ad loc.* ἀποκαλύπτεται intimates in a new way that the Divine righteousness spoken of is from God: man would never have known or conceived it but for the act of God in revealing it. Till this ἀποκαλύπτειν it was a μυστήριον: *cf.* xvi. 25 f. ἐκ πίστεως εἰς πίστιν. Precise definitions of this (*e.g.*, Weiss's: the revelation of the Δικ. Θεοῦ presupposes faith in the sense of believing acceptance of the Gospel, *i.e.*, it is ἐκ πίστεως; and it leads to faith in the sense of saving reliance on Christ, *i.e.*, it is εἰς πίστιν) strike one as arbitrary. The broad sense seems to be that in the revelation of God's righteousness for man's salvation everything is of faith from first to last. *Cf.* 2 Cor. ii. 16, iii. 18. This N.T. doctrine the Apostle finds announced before in Hab. ii. 14. ἐκ πίστεως in the quotation is probably to be construed with ζήσεται. To take it with δικαίος (he who is righteous by faith) would imply a contrast to another mode of being righteous (*viz.*, by works) which there is nothing in the text to suggest. The righteous who trusted in Jehovah were brought by that trust safe through the impending judgment in Habakkuk's time; and as the subjective side of religion, the attitude of the soul to God, never varies, it is the same trust which is the condition of salvation still.

The Gospel of God's righteousness is necessary, because the human race has no righteousness of its own. This is proved of the whole race (i. 18-iii. 20), but in these verses (18-32) first of the heathen. The emphasis lies throughout on the fact that they have sinned against light.

Ver. 18 f. The revelation of the righteousness of God (ver. 17) is needed in view of the revelation of His wrath, from which only Δικ. Θεοῦ (whether it be His justifying sentence or the righteousness which He bestows on man) can deliver. ὁργὴ in the N.T. is usually



† Neuter in τῶν. 19. διότι τὸ ἔγνωστον τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ  
 N.T. here  
 and in Θεὸς αὐτοῖς ἐφανερώσε· 20. τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως  
 Acts only  
 (11 times), κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε ἰδίῳ αὐτοῦ δύνάμει  
 u Only here  
 and Jude καὶ ἰσχύος, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21. διότι γινόντες  
 vers. 6,  
 v Here only τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν  
 in N.T.  
 w 1 Cor. iii. ἐν τοῖς ἡμιλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά·  
 20.  
 x 1 Cor. i. 20. 22. φάσκοντες εἶναι σοφοὶ ἔμωράνθησαν, 23. καὶ ἠλλαξαν τὴν δόξαν  
 τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιωματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ

eschatological, but in 1 Thess. ii. 16 it refers to some historical judgment, and in John iii. 36 it is the condemnation of the sinner by God, with all that it involves, present and to come. The revelation of wrath here probably refers mainly to the final judgment: the primary character of Jesus in Paul's Gospel being ὁ ἔρχόμενος ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, 1 Thess. i. 10, Rom. v. 9; but it is not forcing it here to make it include God's condemnation uttered in conscience, and attested (ver. 24) in the judicial abandonment of the world. The revelation of the righteousness of God has to match this situation, and reverse it. ἀσέβεια is "positive and active irreligion": see Trench, *Syn.*, § lxvi. τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων may mean (1) who possess the truth, yet live in unrighteousness; or (2) who suppress the truth by, or in, an unrighteous life. In the N.T. ἀλήθεια is moral rather than speculative; it is truth of a sort which is held only as it is acted on: cf. the Johannine expression ποιεῖν τὴν ἀλήθειαν. Hence the latter sense is to be preferred (see Wendt, *Lehre Jesu*, II., § 203 Anm.). διότι τὸ γνωστον τοῦ Θεοῦ κ.τ.λ. There is no indisputable way of deciding whether γνωστον here means "known" (the usual N.T. sense) or "knowable" (the usual classic sense). Cremer (who compares Phil. iii. 8 τὸ ὑπερέχον τῆς γνώσεως, Heb. vi. 17 τὸ ἀμετάθετον τῆς βουλῆς, Rom. ii. 4 τὸ χρηστον τοῦ Θεοῦ, and makes τοῦ Θεοῦ in the passage before us also gen. poss.) favours the latter. What is meant in either case is the knowledge of God which is independent of such a special revelation as had been given to the Jews. Under this come (ver. 20) His eternal power, and in a word His (eternal) divinity, things inaccessible indeed to sense (ἀόρατα), but clear to intelligence (νοούμενα), ever since creation (ἀπὸ κτίσεως κόσμου: for ἀπὸ thus used, see Winer, 463),

by the things that are made. God's power, and the totality of the Divine attributes constituting the Divine nature, are inevitably impressed on the mind by nature (or, to use the scripture word, by creation). There is that within man which so catches the meaning of all that is without as to issue in an instinctive knowledge of God. (See the magnificent illustration of this in Illingworth's *Divine Immanence*, chap. ii., on The religious influence of the material world.) This knowledge involves duties, and men are without excuse because, when in possession of it, they did not perform these duties; that is, did not glorify as God the God whom they thus knew.

Ver. 21 ff. εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους would naturally express purpose: to make men inexcusable is one, though not the only or the ultimate, intention of God in giving this revelation. But the διότι almost forces us to take the εἰς τὸ as expressing result: so that they are inexcusable, because, etc. (see Burton's *Moods and Tenses*, § 411). In vers. 21-23 the wrong course taken by humanity is described. Nature shows us that God is to be glorified and thanked, i.e., nature reveals Him to be great and good. But men were not content to accept the impression made on them by nature; they fell to reasoning upon it, and in their reasonings (διαλογισμοί, "perverse self-willed reasonings or speculations," S. and H.) were made vain (ἐματαιώθησαν); the result stultified the process; their instinctive perception of God became confused and uncertain; their unintelligent heart, the seat of the moral consciousness, was darkened. In asserting their wisdom they became fools, and showed it conspicuously in their idolatries. They resigned the glory of the incorruptible God (i.e., the incorruptible God, all glorious as He was, and as He was seen in nature to be), and took instead



πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. 24. διὸ καὶ <sup>1</sup> παρέδωκεν γ' Eph. iv. 19 αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῖς ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. 25. οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ <sup>2</sup> ἐσεβάσθησαν καὶ ἐλάτρευσαν <sup>a</sup> Here only, cf. Acts xvii. 23; 2 Thessa. ii. 4. τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. 26. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. 27. ὁμοίως τε <sup>2</sup> καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν <sup>a</sup> ἀντι- <sup>a</sup> 2 Cor. vi. 13. μισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28. Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ <sup>b</sup> καθήκοντα, <sup>b</sup> Acts xxii. 22.

<sup>1</sup> διο και: om. και NABC; insert DGKL. εαυτοῖς D<sup>8</sup>EGK; αυτοῖς NABC 1.

<sup>2</sup> For τε which is found in NBD<sup>3</sup>KL, δε is read by AD<sup>1</sup>G; C has neither.

of Him some image of a corruptible, even of a vile creature. The expression ἔλλαξαν τὴν δόξαν κ.τ.λ. is borrowed in part from Ps. cv. 20 (LXX): ἡλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου ἔσθοντος χόρτον. The reduplication of the same idea in ἐν ὁμοιώματι εἰκόνης shows the indignant contempt with which the Apostle looked on this empty and abject religion in which God had been lost. The birds, quadrupeds and reptiles could all be illustrated from Egypt.

With ver. 24 the Apostle turns from this sin to its punishment. Because of it (διὸ) God gave them up. To lose God is to lose everything: to lose the connection with Him involved in constantly glorifying and giving Him thanks, is to sink into an abyss of darkness, intellectual and moral. It is to become fitted for wrath at last, under the pressure of wrath all the time. Such, in idea, is the history of humanity to Paul, as interpreted by its issue in the moral condition of the pagan world when he wrote. Exceptions are allowed for (ii. 10), but this is the position as a whole. παρέδωκεν in all three places (ver. 24, εἰς ἀκαθαρσίαν; ver. 26, εἰς πάθη ἀτιμίας; ver. 28, εἰς ἀδόκιμον νοῦν) expresses the judicial action of God. The sensual impurity of religions in which the incorruptible God had been resigned for the image of an animal, that could not but creep into the imagination of the worshippers and debase it, was a Divine judgment. τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς,

in accordance with the conception of a judicial act, expresses the Divine purpose—that their bodies might be dishonoured among them. For gen. of purpose, see Winer, 408 ff. (where, however, a different construction is given for this passage, τοῦ ἀτιμάζεσθαι being made to depend immediately on ἀκαθαρσίαν).

Ver. 25. οἵτινες μετέλλαξαν κ.τ.λ.: being as they were persons who exchanged the truth of God for the lie. "The truth of God" (cf. ver. 23, "the glory of God") is the same thing as God in His truth, or the true God as He had actually revealed Himself to man. τὸ ψεῦδος, abstract for concrete, is the idol or false God. The ἐν (cf. ver. 23) answers to Hebrew <sup>א</sup>. παρὰ τὸν

κτίσαντα: to the passing by, i.e., disregard or contempt of the Creator. For this use of παρὰ, see Winer, 503 f. ὅς ἐστιν εὐλογητός: the doxology relieves the writer's feelings as he contemplates such horrors.

Ver. 26 f. With the second παρέδωκεν the Apostle proceeds to a further stage in this judicial abandonment of men, which is at the same time a revelation of the wrath of God from heaven against them. It issues not merely like the first in sensuality, but in sensuality which perverts nature as well as disregards God. The πλάνη, error or going astray (ver. 27), is probably still the original one of idolatry; the ignoring or degrading of God is the first fatal step out of the way, which ends in this slough.

29. πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ,<sup>1</sup> πονηρίᾳ, πλεονεξίᾳ, κακίᾳ · μεστούς φθόρου, φόνου, ἔριδος, δόλου, κακοηθείας · 30. ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερῆφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεύσιν ἀπειθεῖς, 31. ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσ-  
 c Ch. ii. 26; πόνδους,<sup>2</sup> ἀνελεήμονας · 32. οἵτινες τὸ ἁδικαίωμα τοῦ Θεοῦ ἐπιγινόντες,  
 Luke i. 6. ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ  
 d Acts viii. 1, xxii. 20. ποιοῦσιν, ἀλλὰ καὶ ἁσυνευδοκοῦσι τοῖς πρᾶσσοις.<sup>3</sup>

<sup>1</sup> πορνεία om. with ΞABCK.

<sup>2</sup> ἀσπονδους CD<sup>3</sup>KL, vulg., Syr., is omitted by Ξ<sup>1</sup>ABD<sup>1</sup>G fuld.<sup>1</sup> Probably a gloss on ἀσυνθετους.

<sup>3</sup> Westcott and Hort suppose some primitive error probable here; see their *N. T.*, vol. 2, Appendix, p. 108. For ποιοῦσιν . . . ἁσυνευδοκοῦσιν B reads ποιοῦντες . . . ἁσυνευδοκούντες; and the construction is then completed by various additions, such as οὐκ ἐνοήσαν D, οὐκ ἐγνώσαν G, *non intellexerunt* Orig. int.

Ver. 28 ff. In vers. 28-30 we have the third and last *παρέδωκεν* expanded. As they did not think fit, after trial made (*ἐδοκίμασαν*), to keep God in their knowledge, God gave them up to a mind which cannot stand trial (*ἀδόκιμον*). The one thing answers to the other. Virtually, they pronounced the true God *ἀδόκιμος*, and would have none of Him; and He in turn gave them up to a *νοῦς ἀδόκιμος*, a mind which is no mind and cannot discharge the functions of one, a mind in which the Divine distinctions of right and wrong are confused and lost, so that God's condemnation cannot but fall on it at last. *νοῦς* is not only reason, but conscience; when this is perverted, as in the people of whom Paul speaks, or in the Canaanites, who did their abominations *unto their Gods*, the last deep of evil has been reached. Most of the words which follow describe sins of malignity or inhumanity rather than sensuality, but they cannot be classified. *τὰ μὴ καθήκοντα* covers all. *καθήκοντα* is the Stoic word which Cicero renders *officia*. *κακοηθεία*, the tendency to put the worst construction on everything (Arist. Rh. ii. 13), and *κακία* are examined in Trench's *Synonymys*, § xi., and *ὑβριστής*, *ὑπερῆφανος*, *ἀλάζων* in § xxix. *θεοστυγεῖς* appears to be always passive in the classics, not God hating, but God hated: *Deo odibiles*, Vulg. The characters are summed up, so to speak, in ver. 32: οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγινόντες κ.τ.λ.: such persons as, though they know the sentence of God, that those who practise such things are worthy of death, not only do them, but give a whole-hearted complacent assent to those who follow the same practice.

τὸ δικαίωμα τοῦ θεοῦ is that which God has pronounced to be the right, and has thereby established as the proper moral order of the world. *θάνατος* is death, not as a natural period to life, but as a Divine sentence executed on sin: it is not to be defined as physical, or spiritual, or eternal; by all such abstract analysis it is robbed of part of its meaning, which is as wide as that of life or the soul. ἀλλὰ καὶ ἁσυνευδοκοῦσιν: to be guilty of such things oneself, under the impulse of passion, is bad; but it is a more malignant badness to give a cordial and disinterested approval to them in others.

It is a mistake to read these verses as if they were a scientific contribution to comparative religion, but equally a mistake to ignore their weight. Paul is face to face with a world in which the vices he enumerates are rampant, and it is his deliberate judgment that these vices have a real connection with the pagan religions. Who will deny that he was both a competent observer and a competent judge? Religion and morality in the great scale hang together, and morality in the long run is determined by religion. Minds which accepted the religious ideas of Phenicia, of Egypt or of Greece (as represented in the popular mythologies) could not be pure. Their morality, or rather their immorality, is conceived as a Divine judgment upon their religion; and as for their religion, nature itself, the Apostle argues, should have saved them from such ignorance of God, and such misconceptions of Him, as deformed every type of heathenism. A converted pagan (as much as Paul) would be filled with horror as he re-



II. 1. ΔΙΟ ἡ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ <sup>a</sup> Ch. i. 20. κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2. οἶδαμεν δὲ <sup>1</sup> ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. 3. Λογίζῃ δὲ τοῦτο, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύγῃ τὸ κρίμα τοῦ Θεοῦ; 4. ἢ τοῦ <sup>b</sup> πλούτου τῆς χρηστότητος αὐτοῦ καὶ <sup>b</sup> Ch. ix. 23. τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν <sup>xl 33.</sup> τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει; 5. κατὰ δὲ τὴν <sup>c</sup> σκληρότητά σου καὶ <sup>c</sup> Here only. ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ

<sup>1</sup> δε ABDGKL, γαρ NC d, vulg. A full statement of the evidence in S. and H. whose verdict is: "an even balance of authorities, both sides drawing their evidence from varied quarters".

flected on the way in which he had once thought of God; he would feel in himself that he ought to have known better, and that everything in the world cried shame upon him. Now to recognise this fact is to accept the premises of the Apostle's argument, and the use to which he puts it. "Once we went after dumb idols; our very worship led us into sin, and sometimes even consecrated it; now we can only see in this our own blindness and guilt, and God's judgment upon them"—so we can fancy the converted pagan speaking. Such a world, then, as the Apostle describes in this chapter, with this terrible principle of degeneration at work in it, and no power of self-regeneration, is a world which waits for a righteousness of God.

For an interesting attempt to show Paul's indebtedness for some of the ideas and arguments of vers. 18-32 to the book of Wisdom, see S. and H., p. 51 f.

CHAPTER II.—Vers. 1-16. The Apostle has now to prove that the righteousness of God is as necessary to the Jew as to the pagan; it is the Jew who is really addressed in this chapter from the beginning, though he is not named till ver. 9. In vers. 1-10 Paul explains the principle on which God judges all men, without distinction.

Ver. 1. Διό: The Jew is ready enough to judge the Gentile. But he forgets that the same principle on which the Gentile is condemned, *viz.*, that he does evil in spite of better knowledge (i. 32), condemns himself also. His very assent to the impeachment in chap. i. 18-32 is his own condemnation. This is the force of διό: therefore. ἐν ᾧ=in that in which. τὰ αὐτὰ πράσσεις, not, you do the identical actions, but your conduct is the same, *i.e.*, you sin against light.

The sin of the Jews was the same, but their sins were not.

Ver. 2. κατὰ ἀλήθειαν is predicate: God's judgment squares with the facts—this is the whole rule of it. τοὺς τὰ τοιαῦτα πράσσοντας: those whose conduct is such as has been described. For the text, see critical note.

Ver. 3. σὺ has strong emphasis. The Jew certainly thought, in many cases, that the privilege of his birth would of itself ensure his entrance into the kingdom (Mt. iii. 8, 9): this was his practical conviction, whatever might be his proper creed. Yet the σὺ indicates that of all men the Jew, so distinguished by special revelation, should least have fallen into such an error. He is "the servant who knew his Lord's will," and whose judgment will be most rigorous if it is neglected.

Ver. 4. ἢ states the alternative. Either he thinks he will escape, or he despises, etc. χρηστότης is the kindness which disposes one to do good; ἀνοχή (in N.T. only here and in iii. 26) is the forbearance which suspends punishment; μακροθυμία is patience, which waits long before it actively interposes. τὸ χρηστὸν τοῦ θεοῦ summarises all three in the concrete. It amounts to contempt of God's goodness if a man does not know (rather, ignores: cf. Acts xiii. 27, 1 Cor. xiv. 38, Rom. x. 3) that its end is, not to approve of his sins, but to lead him to repentance.

Ver. 5. The δε contrasts what happens with what God designs. θησαυρίζεις σεαυτῷ ὀργήν: contrast our Lord's many sayings about "treasure in heaven" (Mt. vi. 19 ff., xix. 21). ἐν ἡμέρᾳ ὀργῆς = in the day of wrath. The conception was quite definite: there was only one day in view, what is elsewhere called "the day of the Lord" (2 Cor. i. 14), "the



d Here only. ἀποκαλύψεως <sup>a</sup>δικαιοκρισίας τοῦ Θεοῦ, 6. δς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· 7. τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ  
 e 1 Cor. xv. τιμὴν καὶ ὁ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον· 8. τοῖς δὲ ἐξ ἑριθείας,  
 42; 2 Tim. καὶ ἀπειθοῦσι μὲν <sup>1</sup>τῇ ἀληθείᾳ, πειθόμενοι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ  
 f 1. 10. φιλ. ii. 3; ὀργή, 9. θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ  
 Jas. iii. 14, 16. κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· 10. δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,

<sup>1</sup> ἀπειθοῦσι μὲν AD<sup>3</sup>KLN<sup>2</sup>; om. μὲν N<sup>1</sup>BDG<sup>1</sup>.

day of judgment" (Mt. xi. 22), "the last day" (John vi. 39), "the day of God" (2 Pet. iii. 12), "that day" (2 Tim. i. 12), even simply "the day" (1 Cor. iii. 13, Heb. x. 25). This great day is so defined in the Apostle's imagination that the article can be dispensed with. But see Ps. cx. 5. (cix. LXX.) It is a day when God is revealed as a righteous judge, in the sense of Psalm lxi. 13 (LXX).

Ver. 6. The law enunciated in the Psalm, that God will render to every one according to his works, is valid within the sphere of redemption as well as independent of it. Paul the Christian recognises its validity as unreservedly as Saul the Pharisee would have done. The application of it may lead to very different results in the two cases, but the universal moral conscience, be it in bondage to evil, or emancipated by Christ, accepts it without demur. Paul had no feeling that it contradicted his doctrine of justification by faith, and therefore we are safe to assert that it did not contradict it. It seems a mistake to argue with Weiss that Paul is here speaking of the *Urnorm* of the Divine righteousness, i.e., of the way in which the destiny of men would be determined *if there were no Gospel*. The Gospel does not mean that God denies Himself; He acts in it according to His eternal nature; and though Paul is speaking to men as under the law, the truth which he is insisting upon is one which is equally true whether men are under the law or under grace. It is not a little piece of the heaven of a Jewish or Pharisaic conception of God, not yet purged out, that is found here; but an eternal law of God's relation to man.

Ver. 7. καθ' ὑπομονὴν ἔργου ἀγαθοῦ: cf. the collective ἔργον—"life-work": S. and H.—in ver. 15: "by way of steadfastness in well-doing". δόξαν = the glory of the future life, as revealed in the Risen Saviour. τιμὴν = honour with

God. ἀφθαρσίαν "proves that the goal of effort is nothing earthly" (Lipsius). ζωὴ αἰώνιος comprehends all these three: as its counterpart, θάνατος in ver. 31, involves the loss of all. ζωὴν is governed by ἀποδώσει.

Ver. 8. τοῖς δὲ ἐξ ἑριθείας: for the use of ἐκ, cf. iii. 26, τὸν ἐκ πίστεως Ἰησοῦ; Gal. iii. 7, οἱ ἐκ πίστεως; Ch. iv. 14, οἱ ἐκ νόμου. Lightfoot suggests that it is better to supply πρᾶσσουσιν, and to construe ἐξ ἑριθείας with the participle, as in Phil. i. 17 it is construed with καταγγέλλουσιν: but it is simpler not to supply anything. By "those who are of faction" or "factiousness" (Gal. v. 20, 2 Cor. xii. 20, Phil. i. 16 f., ii. 3, Jas. iii. 14, 16) the Apostle probably means men of a self-willed temper, using all arts to assert themselves against God. The result of this temper—the temper of the party man carried into the spiritual world—is seen in disobedience to the truth and obedience to unrighteousness. See note on ἀλήθεια, i. 18. The moral import of the word is shown by its use as the counterpart of ἀδικία. Cf. the same contrast in 1 Cor. xiii. 6. To those who pursue this course there accrues indignation and wrath, etc.

Ver. 9. ὀργή is wrath within; θυμός wrath as it overflows. θλίψις and στενοχωρία, according to Trench, *Synonyms*, § 55, express very nearly the same thing, under different images: the former taking the image of pressure, the latter that of confinement in a narrow space. But to draw a distinction between them, based on etymology, would be very misleading. In both pairs of words the same idea is expressed, only intensified by the reduplication. Supply ἔσται for the changed construction. κατεργαζομένου τὸ κακόν: who works at evil and works it out or accomplishes it. The Jew is put first, because as possessor of an express law this is conspicuously true of him.

Ver. 10 f. εἰρήνη is probably =

Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι· 11. οὐ γὰρ ἔστι προσωποληψία παρὰ τῷ Θεῷ. 12. ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται, 13. (οὐ γὰρ οἱ ἄκροαται τοῦ νόμου<sup>1</sup> δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. 14. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ,<sup>2</sup> οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος· 15. οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου<sup>1</sup> γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων

Jas. i. 22f.  
25. iv. 11.

h Gal. ii. 15,  
iv. 8; Eph.  
ii. 3.  
1 Here only  
in N.T.

<sup>1</sup> ἀκροαται του νομου KL 17, other cursives, Marcion; om. του ἈΒΔΓ. παρὰ τῷ Θεῷ ἈΔ<sup>3</sup> GKL; om. τῷ BD<sup>1</sup>. W. and H. bracket τῷ. ποιηται του νομου 1<sup>3</sup> KL 17, other cursives, Marcion; om. του ἈΒΔ<sup>1</sup> G.

<sup>2</sup> For ποιῇ D<sup>3</sup> (a grammatical correction) ποιῶσιν is found in ἈΒ.

ὅλῳ, a comprehensive term, rather = salvation, than peace in any narrower sense. The Jew still comes first, but it is only order that is involved: the same principle underlies the judgment for Jew and Gentile. It would amount to προσωποληψία in God, if He made a difference in the Jew's favour because of his birth, or because he possessed the law. This is expanded in vers. 12-16: mere possession of the law does not count. Men are judged according to their works, whether they have or have not had such a special revelation of the Divine will as was given to Israel.

Ver. 12. ἀνόμως means "without law," not necessarily "without the law". In point of fact, no doubt, there was only one law given by God, the Mosaic, and Paul is arguing against those who imagined that the mere possession of it put them in a position of privilege as compared with those to whom it was not given; but he expresses himself with a generality which would meet the case of more such revelations of God's will having been made to man. As many as sin "without law" shall also perish "without law". Sin and perdition are correlative in Paul. ἀπόλεια (ix. 22, Phil. i. 28, iii. 19) answers to ζωὴ αἰώνιος: it is final exclusion from the blessedness implied in this expression; having no part in the kingdom of God. Similarly, as many as sin "in law" shall be judged "by law". The expression would cover any law, whatever it might be; really, the Mosaic law is the only one that has to be dealt with. The use of the aorist ἥμαρτον is difficult. Weiss says it is used as though the writer were looking back from the judgment day, when sin is simply past.

Burton compares iii. 23 and calls it a "collective historical aorist": in either case the English idiom requires the perfect: "all who have sinned".

Ver. 13. This is the principle of judgment, for not the hearers of law (the Mosaic or any other) are just with God, but the law doers shall be justified. ἀκροαται tends to mean "pupils," constant hearers, who are educated in the law: see ver. 10. But no degree of familiarity with the law avails if it is not done. The forensic sense of δικαιούσθαι is apparent in this verse, where it is synonymous with δίκαιοι εἶναι παρὰ τῷ Θεῷ: the latter obviously being the opposite of "to be condemned". Whether there are persons who perfectly keep the law, is a question not raised here. The futures ἀπολοῦνται, κριθήσονται, δικαιωθήσονται all refer to the day of final judgment.

Ver. 14. There is, indeed, when we look closely, no such thing as a man absolutely without the knowledge of God's will, and therefore such a judgment as the Apostle has described is legitimate. Gentiles, "such as have not law" in any special shape, when they do by nature "the things of the law"—i.e., the things required by the law given to Israel, the only one known to the Apostle—are in spite of not having law (as is the supposition here) a law to themselves. ἔθνη is not "the Gentiles," but "Gentiles as such"—persons who can be characterised as "without law". The supposition made in τὰ μὴ νόμον ἔχοντα is that of the Jews; and the Apostle's argument is designed to show that though formally, it is not substantially true.

Ver. 15. οἵτινες ἐνδείκνυνται: the relative is qualitative: "inasmuch as



τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,) 16. ἐν ἡμέρᾳ  
 k Ch. xvi 25; ὅτε <sup>1</sup> κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν <sup>2</sup> μου,  
 2 Tim. ii. 8. διὰ Ἰησοῦ Χριστοῦ.

<sup>1</sup> ἐν ἡμέρᾳ ὅτε  $\Sigma$  DGKL, vulg., Syt. ἐν ἡμέρᾳ B (this is one of the cases in which W. and H. suppose that B unsupported has preserved the true reading, though they give a place in their margin both to ἐν ἡμέρᾳ ὅτε and to ἐν ἡμέρᾳ ἧ, which is found in A and the Memph. (Egyptian) version).

they shew". τὸ ἔργον τοῦ νόμου is the work which the law prescribes, collectively. "Written on their hearts," when contrasted with the law written on the tables of stone, is equal to "unwritten"; the Apostle refers to what the Greeks called ἄγραφος νόμος. To the Greeks, however, this was something greater and more sacred than any statute, or civil constitution; to the Apostle it was less than the great revelation of God's will, which had been made and interpreted to Israel, but nevertheless a true moral authority. There is a triple proof that Gentiles, who are regarded as not having law, are a law to themselves. (1) The appeal to their conduct: as interpreted by the Apostle, their conduct evinces, at least in some, the possession of a law written on the heart; (2) the action of conscience: it joins its testimony, though it be only an inward one, to the outward testimony borne by their conduct; and (3) their thoughts. Their thoughts bear witness to the existence of a law in them, inasmuch as in their mutual intercourse (μεταξὺ ἀλλήλων) these thoughts are busy bringing accusations, or in rarer cases (ἢ καὶ) putting forward defences, i.e., in any case, exercising moral functions which imply the recognition of a law. This seems to me the only simple and natural explanation of a rather perplexed phrase. We need not ask for what Paul does not give, the object to κατηγορούντων or ἀπολογουμένων: it may be any person, act or situation, which calls into exercise that power of moral judgment which shows that the Gentiles, though without the law of Moses, are not in a condition which makes it impossible to judge them according to their works. The construction in ix. 1 suggests that the συν views the witness of conscience, reflecting on conduct, as something added to the first instinctive consciousness of the nature of an action. συνείδησις does not occur in the Gospels except in John viii. 9; twice only in Acts, xxiii. 1, xxiv. 16, both times in speeches of St. Paul; twenty times in the Pauline epistles. It

occurs in the O.T. only in Ecc. x. 20 (curse not the King, ἐν συνειδήσει σου = ne in cogitatione quidem tua): the ordinary sense is found, for the first time in Biblical Greek, in Sap. xvii. 11. It is a quasi-philosophical word, much used by the Stoics, and belonging rather to the Greek than the Hebrew inheritance of Paul.

Ver. 16. The day meant here is the same as that in ver. 5. Westcott and Hort only put a comma after ἀπολογουμένων, but a longer pause is necessary, unless we are to suppose that only the day of judgment wakes the conscience and the thoughts of man into the moral activity described in ver. 15. This supposition may have some truth in it, but it is not what the Apostle's argument requires. The proof he gives that Gentiles are "a law to themselves" must be capable of verification now, not only at the last day. Hence ver. 16 is really to be taken with the main verbs of the whole paragraph, ἀπολούνται, κριθήσονται, δικαιωθήσονται: the great principle of ver. 6—ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ—will be exhibited in action on the day on which God judges the secret things of men through Christ Jesus. A final judgment belonged to Jewish theology, and perhaps, though this is open to question, one in which the Messiah acted as God's representative; but what Paul teaches here does not rest merely on the transference of a Jewish Messianic function to Jesus. If there is anything certain in the N.T. it is that this representation of Jesus as judge of the world rests on the words of our Lord Himself (Mt. vii. 22 f., xxv. 31 ff.). To assert it was an essential part of the Gospel as preached by Paul: cf. Acts xvii. 31. (Baldensperger, *Das Selbstbewusstsein Jesu*, S. 85 f., thinks that in the circles of Jewish Pietism, in the century before Christ, the Messiah was already spoken of as the Divine judge, and as sharing the titles and attributes of Jehovah.)

In vers. 17-24 the Apostle brings to a point the argument for which he has been clearing the way in vers. 1-16.



17. Ἰδε<sup>1</sup> σὺ Ἰουδαίος ἔπονομάζη, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ<sup>1</sup> Here only  
καυχᾶσαι ἐν θεῷ, 18. καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ in N.T.  
διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου. 19. πέποιθάς τε σεαυτὸν m Phil. i. 10.  
ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, 20. ὁ παιδευτὴν ἀφρόνων, n 1 Cor. xiv.  
διδάσκαλον νηπιῶν, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς 19.  
o Heb. xii. 9.

<sup>1</sup> εἰ δε ἈΒΔ<sup>1</sup>Κ; ἰδε D<sup>3</sup>L Syr. εἰ δε has probably been changed into ἰδε (Alford) to avoid the anacoluthon. ἐπαναπαυῇ τῷ νόμῳ D<sup>3</sup>KL 17; om. τῷ ἈΒΔ<sup>1</sup>.

The Jew makes much of the possession of the law, but when we pass from possession to practice, he is not a whit better than the "lawless" Gentile. The construction is not quite regular, but the meaning is clear. The natural order would be: If thou bearest the name of Jew, and retest upon the law, and yet in thy conduct testest the law at nought, art not thou equally under condemnation with sinners of the Gentiles? But the construction is interrupted at the end of ver. 20, and what ought in logic to be part of the protasis—if in thy conduct thou testest the law at nought—is made a sort of apodosis, at least grammatically and rhetorically: dost thou, in spite of all these privileges, nevertheless set the law at nought? The real conclusion, which Paul needs for his argument, Art not thou then in the same condemnation with the Gentiles? is left for conscience to supply.

Ver. 17. Ἰουδαίος ἐπονομάζη: bearest the name of "Jew". The ἐπὶ in the compound verb does not denote addition, but direction: Ἰουδαίος is not conceived as a surname, but a name which has been imposed. Of course it is implied in the context that the name is an honourable one. It is not found in the LXX, and in other places where Paul wishes to indicate the same distinction, and the same pride in it, he says Ἰσραηλείται (ix. 4, 2 Cor. xi. 22). The terms must have had a tendency to coalesce in import, though Ἰουδαίος is national, and Ἰσραηλείτης religious; for the religion was national. ἐπαναπαύῃ νόμῳ: grammatically νόμῳ is law; really, it is the Mosaic law. The Jew said, We have a law, and the mere possession of it gave him confidence. Cf. Mic. iii. 11, ἐπὶ τὸν Κύριον ἐπανεπαύοντο. καυχᾶσαι ἐν θεῷ: boastest in God, as the covenant God of the Jews, who are His peculiar people. καυχᾶσαι = καυχᾶ: the longer form is the usual one in the κοινή.

Ver. 18. τὸ θέλημα is God's will. Lipsius compares the absolute use of

ὁδός, θύρα and ὄνομα. Cf. Acts ix. 2, xix. 9, 23, xiv. 27, v. 41. Also 1 Cor. xvi. 12, where God's will is meant, not the will of Apollos. The words δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου are to be taken together. In virtue of being taught out of the law (in the synagogue and the schools) the Jew possesses moral discernment: he does not sink to the νοῦς ἀδόκιμος, the mind which has lost all moral capacity (i. 28). But a certain ambiguity remains in δοκιμάζειν τὰ διαφέροντα: it may mean either (1) to distinguish, by testing, between things which differ—i.e., to discriminate experimentally between good and evil; or (2) to approve, after testing, the things which are more excellent. There are no grounds on which we can decide positively for either.

Ver. 19 f. πέποιθάς τε κ.τ.λ. The τε indicates that this confidence is the immediate and natural result of what precedes: it is not right, in view of all the N.T. examples, to say that πέποιθας suggests an unjustifiable confidence, though in some cases, as in the present, it is so. Cf. 2 Cor. x. 7, Lk. xviii. 9. The blind, those in darkness, the foolish, the babes, are all names for the heathen: the Jew is confident that the Gentiles must come to school to him. παιδευτὴς has reference to moral as well as intellectual discipline: and ἀφρονες are, as in the O.T. (Ps. xiii. 1, LXX), persons without moral intelligence. For the other figures in this verse, cf. Mt. xv. 14, Is. xlix. 6, 9, xlii. 6. The confidence of the Jew is based on the fact that he possesses in the law "the outline of knowledge and truth". Lipsius puts a strong sense upon μόρφωσιν—die leibhaftige Verkörperung: as if the Jew conceived that in the Mosaic law the knowledge and the truth of God were incorporated bodily. Possibly he did, and in a sense it was so, for the Mosaic law was a true revelation of God and His will: but the only other instance of μόρφωσις in the N.T. (2 Tim. iii. 5

ἀληθείας ἐν τῷ νόμῳ. 21. ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22. ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; 23. ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; 24. "τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται  
 p Is. lii. 5. ἐν τοῖς ἔθνεσιν," καθὼς ὁ γέγραπται. 25. Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου

ἔχοντες μόρφωσιν εὐσεβείας) rather suggests the same disparaging note which here belongs to *πέποιθας*. The *μόρφωσις τῆς γνώσεως* is in point of fact only a form: valuable as the outline or definition of truth was, which the Jew possessed in the law, it was in reality ineffective, so far as the practical authority of the law in the Jew's conduct was concerned.

Ver. 21. Here the grammatical apodosis begins, the οὖν resuming all that has been said in vers. 17-20. *κηρύσσων* and *λέγων* are virtually verbs of command; hence the infinitives. The rhetorical question implies that the Jew does *not* teach himself, and that he *does* break the law he would enforce on others.

Ver. 22. *βδελυσσόμενος* properly expresses physical repulsion: thou that shrinkest in horror from idols. Cf. Dan. ix. 27, Mk. xiii. 14. *ἱεροσυλεῖς*: dost thou rob temples, and so, for the sake of gain, come in contact with abominations without misgiving? This is the meaning, and not, Dost thou rob the temple, by keeping back the temple dues? as has been suggested. The crime of *ἱεροσυλία* is referred to in Acts xix. 37, and according to Josephus, *Ant.*, iv., 8, 10, it was expressly forbidden to the Jews: *μὴ συλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐπὶ νομασμένοι ἢ τινὶ θεῷ κειμήλιον λαμβάνειν*.

Ver. 23. Here again the construction is changed, and probably the use of the relative instead of the participle suggests that the sentence is to be read, not as interrogative, but as declaratory. "Thou who makest it thy boast that thou possessest a law, by the transgressing of that law dishonourest God: that is the sum of the whole matter, and thy sole distinction in contrast with the heathen."

Ver. 24. And this is only what Scripture bids us expect. The Scripture quoted is Is. lii. 5, LXX. The LXX interpret the Hebrew by inserting δι' ὑμᾶς and ἐν τοῖς ἔθνεσιν. Both insertions are in the line of the original

meaning. It was owing to the misery and helplessness of the people of God, in exile among the nations, that the heathen scoffed at the Divine name. "The God of Israel is not able to deliver His people: He is no God." Paul here gives the words quite another turn. God, he says, is now blasphemed among the nations because of the inconsistency between the pretensions of the Jews and their behaviour. As if the heathen were saying: "Like God, like people; what a Divinity the patron of this odious race must be". It is surely not right to argue (with Sanday and Headlam) that the throwing of the formula of quotation to the end shows that Paul is conscious of quoting freely: "it is almost as if it were an after-thought that the language he has just used is a quotation at all". The quotation is as relevant as most that the Apostle uses. He never cares for the context or the original application. When he can express himself in Scripture language he feels that he has the Word of God on his side, and all through this epistle he nails his arguments so, and insists on the confirmation they thus obtain. What the closing of the sentence with *καθὼς γέγραπται* suggests is not that it occurred to Paul after he had finished that he had almost unconsciously been using Scripture: it is rather that there is a challenge in the words, as if he had said, Let him impugn this who dare contest the Word of God.

In vers. 25-29 another Jewish plea for preferential treatment in the judgment is considered. The μὲν in ver. 25 (*περιτομὴ μὲν γὰρ ὠφελεῖ*) implies that this plea has no doubt something in it, but it suggests that there are considerations on the other side which in point of fact make it inapplicable or invalid here. It is these considerations which the Apostle proceeds to explain, with a view to clenching the argument that the wrath of God revealed from heaven impends over Jew and Gentile alike.

Ver. 25. *περιτομή*: the absence of the article suggests that the argument may



ἀκροβυστία γέγονεν. 26. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται; 27. καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον <sup>α</sup>τελοῦσα q Jas. ii. 8. σὲ τὸν <sup>τ</sup>διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 28. οὐ γὰρ <sup>τ</sup> Ch. iv. 11, <sup>xiv. 20.</sup> ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή. 29. ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι. οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ <sup>81</sup> Cor. iv. 5.

be extended to everything of the same character as circumcision. ὠφελεῖ: Circumcision was the seal of the covenant, and as such an assurance given to the circumcised man that he belonged to the race which was the heir of God's promises. That was undeniably a great advantage, just as it is an advantage now to be born a Christian; but if the actual inheriting of the promises has any moral conditions attached to it (as Paul proceeds to show that it has), then the advantage of circumcision lapses unless these are fulfilled. Now the persons contemplated here have not fulfilled them. ἐὰν νόμον πράσῃς: the habitual practice of the law is involved in this expression: as Vaughan says, it is almost like a compound word, "*if thou be a law doer*". Similarly παραβάτης νόμου a law-transgressor. The law, of course, is the Mosaic one, but it is regarded simply in its character as law, not as being definitely this law: hence the absence of the article. γέγονε: by the very fact becomes and remains.

Ver. 26 f. Here the inference is drawn from the principle laid down in ver. 25. This being so, Paul argues, if the uncircumcision maintain the just requirements of the law, shall not his uncircumcision be accounted circumcision, *sc.*, because it has really done what circumcision pledged the Jew to do? Cf. Gal. v. 3. ἡ ἀκροβυστία at the beginning of the verse is equivalent to the Gentiles (ἔθνη of ver. 14), the abstract being put for the concrete: in ἡ ἀκροβυστία αὐτοῦ, the αὐτοῦ individualises a person who is conceived as keeping the law, though not circumcised. As he has done what circumcision bound the Jew to do, he will be treated as if in the Jew's position: his uncircumcision will be reckoned as circumcision. λογισθῆσεται may be merely a logical future, but like the other futures in vers. 12-16 it is probably more correct to refer it to what will take place at the last judgment. The order of the words in ver. 27 indicates that the question is not continued: "and

thus the uncircumcision shall judge thee," etc. κρινεῖ is emphatic by position: the Jew, in the case supposed, is so far from being able to assert a superiority to the Gentile that the Gentile himself will be his condemnation. Cf. Mt. xii. 41 f. ἡ ἐκ φύσεως ἀκροβυστία should properly convey one idea—"those who are by nature uncircumcised". But why should nature be mentioned at all in this connection? It seems arbitrary to say with Hofmann that it is referred to in order to suggest that uncircumcision is what the Gentile is born in, and therefore involves no guilt. As far as that goes, Jew and Gentile are alike. Hence in spite of the grammatical irregularity, which in any case is not too great for a nervous writer like Paul, I prefer to connect ἐκ φύσεως, as Burton does (*Moods and Tenses*, § 427), with τελοῦσα, and to render: "the uncircumcision which by nature fulfils the law": cf.

ver. 14. τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. The διὰ is that which describes the circumstances under which, or the accompaniment to which, anything is done. The Jew is a law-transgressor, in spite of the facts that he possesses a written revelation of God's will, and bears the seal of the covenant, obliging him to the performance of the law, upon his body. He has an outward standard, which does not vary with his moral condition, like the law written in the pagan's heart; he has an outward pledge that he belongs to the people of God, to encourage him when he is tempted to indolence or despair; in both these respects he has an immense advantage over the Gentile, yet both are neutralised by this—he is a law-transgressor.

Ver. 28 f. The argument of the foregoing verses assumes what is stated here, and what no one will dispute, that what constitutes the Jew in the true sense of the term, and gives the name of Jew its proper content and dignity, is not anything outward and visible, but something inward and spiritual. And



τοῦ Θεοῦ. III. 1. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; 2. πολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ<sup>1</sup> ὅτι

<sup>1</sup> γὰρ om. BD<sup>1</sup>G vulg.; ins. NAD<sup>3</sup>KL Syr. It is bracketed by Westcott and Hort, omitted by Lachmann and Tregelles, inserted by Tischdf.

the same remark applies to circumcision itself. The most natural way to read the Greek seems to me to be this. "Not he who is so outwardly (*ὁ ἐν τῷ φανερώ*) is a Jew (in the true sense), nor is that which is outward, in flesh, the true circumcision; but he who is inwardly a Jew (is the true Jew), and heart circumcision, in spirit, not in letter (is the true circumcision)." Thus in the first pair of clauses there is not anything, strictly speaking, to be supplied; the subject is in each case involved in the article. But in the second pair the predicate has in both cases to be supplied from the first—in the one case, *Ἰουδαῖος*; in the other, *περιτομή*. Heart circumcision is an idea already familiar to the O.T. From the Book of Deuteronomy (x. 16, for the meaning comp. xxx. 6) it passed to the prophetic writings: Jer. iv. 4. The contrary expression—uncircumcised in heart and in flesh—is also found: Jer. ix. 26, Ez. xlv. 7. A difficulty is created by the expression *ἐν πνεύματι οὐ γράμματι*. After ver. 28 we rather expect *ἐν πνεύματι οὐ σαρκί*: the circumcision being conceived as in one and not another part of man's nature. Practically it is in this sense most commentators take the words: thus Gifford explains them by "a circumcision which does not stop short at outward conformity to the law, but extends to the sphere of the inner life". But there is no real correspondence here, such as there is in *ἐν πνεύματι οὐ σαρκί*; and a comparison of 2 Cor. iii., a chapter pervaded by the contrast of *πνεῦμα* and *γράμμα*, suggests a different rendering. *πνεῦμα* and *γράμμα* are not the elements in which, but the powers by which, the circumcision is conceived to be effected. "Heart circumcision," without any qualifying words, expresses completely that contrast to circumcision in the flesh, which is in Paul's mind; and what he adds in the new words, *ἐν πνεύματι οὐ γράμματι* is the new idea that heart circumcision, which alone deserves the name of circumcision, is achieved by the Spirit of God, not by the written law. Whether there is such a thing as this heart circumcision, wrought by the Spirit, among the Jews, is not explicitly considered; but it is not

a refutation of this interpretation to point out that *πνεῦμα* in 2 Cor. is characteristically the gift of the New Covenant. For the very conclusion to which Paul wishes to lead is that the New Covenant is as necessary for the Jew as for the Gentile. οὐ δ' *ἐπαῖνος κ.τ.λ.* The οὐ is masculine, and refers to the ideal Jew. The name *Ἰουδαῖος* (from Judah = praise, Gen. xxix. 35) probably suggested this remark. οὐκ *ἐξ ἀνθρώπων*: the love of praise from each other, and religious vanity, are Jewish characteristics strongly commented on by our Lord (John v. 44, xii. 42 f.).

CHAPTER III.—Vers. 1-8. It might easily seem, at this point, as if the Apostle's argument had proved too much. He has shown that the mere possession of the law does not exempt the Jew from judgment, but that God requires its fulfilment; he has shown that circumcision in the flesh, seal though it be of the covenant and pledge of its promises, is only of value if it represent inward heart circumcision; he has, it may be argued, reduced the Jew to a position of entire equality with the Gentile. But the consciousness of the Jewish race must protest against such a conclusion. "Salvation is of the Jews" is a word of Christ Himself, and the Apostle is obliged to meet this instinctive protest of the ancient people of God. The whole of the difficulties it raises are more elaborately considered in chaps. ix.-xi.; here it is only discussed so far as to make plain that it does not invalidate the arguments of chap. ii., nor har the development of the Apostle's theology. The advantage of the Jew is admitted; it is admitted that his unbelief may even act as a foil to God's faithfulness, setting it in more glorious relief; but it is insisted, that if God's character as righteous judge of the world is to be maintained—as it must be—these admissions do not exempt the Jew from that liability to judgment which has just been demonstrated. The details of the interpretation, especially in ver. 7 f., are somewhat perplexed.

Ver. 1 f. τὸ περισσὸν τοῦ Ἰουδαίου is that which the Jew has "over and above" the Gentile. τίς ἡ ὠφέλεια τῆς

ἐπιστεύθησαν τὰ ῥήματα τοῦ Θεοῦ. 3. τί γὰρ, εἰ ἠπίστησάν τινες; <sup>a Acts vii. 48; Heb. v. 12; 1 Pet. iv. 11.</sup> μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; 4. μὴ γένοιτο γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς<sup>1</sup> γέγραπται, "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ

<sup>1</sup> For καθὼς NB read καθάπερ. νικήσῃς BGKL, etc., νικήσεις NADE. For the distribution of authorities here, see note on πρῶτον, page 589, note<sup>2</sup>. The combination of B with such later Western authorities as G here also lessens its weight; its reading is probably part of that Western element which it contains, i.e., B and G here represent practically one authority. But the other group of MSS. represents at least two groups of witnesses, the "neutral" in NA, and the Western in D, and its reading is therefore to be preferred. Weiss, however (*Textkritik der paulinischen Briefe*, S. 46), would reject the indicative both here and in 2 Cor. xii. 21. The change of εἰ and ἡ he regards as accidental; in KLP it occurs some sixty times.

περιτομῆς; = "What good does his circumcision do him?" πολὺ goes with τὸ περισσόν. κατὰ πάντα τρόπον: however you choose to view the position. πρῶτον μὲν suggests that such an enumeration of Jewish prerogatives might have been made here as is given at length in ix. 4 f. In point of fact, Paul mentions one only, in which the whole force of the Jewish objection to the arguments of chap. ii. is contained, and after disposing of it feels that he has settled the question, and passes on. The first, most weighty, and most far-reaching advantage of the Jews, is that "they were entrusted with the oracles of God". They were made in His grace the depositaries and guardians of revelation. τὰ ῥήματα τοῦ Θεοῦ must be regarded as the contents of revelation, having God as their author, and at the time when Paul wrote, identical with the O.T. Scriptures. In the LXX the word ῥήματι occurs mainly as the equivalent of אָמַר, which in various

passages (e.g., Ps. cxix. 38) has the sense of "promise"; in ordinary Greek it means "oracle," the Divine word given at a shrine, and usually referring to the future; hence it would be natural in using it to think of the prophetic rather than the statutory element in the O.T., and this is what is required here. The O.T. as a whole, and as a revelation of God, has a forward look; it anticipates completion and excites hope; and it is not too much to say that this is suggested by describing it as τὰ ῥήματα τοῦ Θεοῦ. The sum of it was that God had promised to His people "a future and a hope" (Jer. xxix. 11: see margin, R.V.), and this promise seemed threatened by the argument of the last chapter.

Ver. 3 f. τί γάρ; For how? i.e.,

Well then, how stands the case? Cf. Phil. i. 18. εἰ ἠπίστησάν τινες = if some *did* disbelieve. It is not necessary to render this, with reference to ἐπιστεύθησαν in ver. 2, "if some proved faithless to their trust". What is in Paul's mind is that "the oracles of God" have had their fulfilment in Christ, and that those to whom they were entrusted have in some cases (whether few or many he does not here consider) refused their faith to that fulfilment. Surely it is no proper inference that their unbelief must make God's faithfulness of no effect. He has kept His promise, and as far as it lay with Him has maintained the original advantage of the Jews, as depositaries and first inheritors of that promise, whatever reception they may have given to its fulfilment. Away with the thought of any reflection upon Him! When the case is stated between God and man there can only be one conclusion: let God come out (γινέσθω) true, and every man a liar; let Him be just, and every man condemned. This agrees with the words of Scripture itself in Ps. li. (l.) 6, which Paul quotes exactly after the LXX: the Hebrew is distinctly different, but neither it nor the original context are regarded. ἐν τοῖς λόγοις σου is a translation of Hebrew words which mean "when Thou speakest," i.e., apparently, when Thou pronouncest sentence upon man; here the sense must be, "that Thou mayest be pronounced just in respect of what Thou hast spoken," i.e., the ῥήματα, the oracles or promises entrusted to Israel. νικήσῃς: win thy case (see note on text). Burton, *Moods and Tenses*, §§ 198, 199. ἐν τῷ κρίνεσθαι σε: Probably the infinitive is passive: "when thou art judged"; not middle, "when thou submittest thy case to the



b Ch. v. 8; κρίνεσθαι σε". 5. εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην <sup>b</sup> συνίστησι,  
<sup>2</sup> Cor. vi. τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον  
<sup>4</sup>, vii. 11; λέγω. 6. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 7. εἰ  
<sup>Gal. ii. 18.</sup> γὰρ <sup>1</sup> ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν  
 δόξαν αὐτοῦ, τί ἔτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8. καὶ μὴ καθὼς  
 c: 1 Cor. x. 30. ὁ βλασφημούμεθα, καὶ <sup>2</sup> καθὼς φασί τινες ἡμᾶς λέγειν, "Ὅτι ποιήσωμεν  
 τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὡν τὸ κρίμα ἐνδικόν ἐστι.

<sup>1</sup> εἰ γὰρ BDEGKLP, etc.; εἰ δε <sup>2</sup> A vulg. (some MSS., though others *si enim*). This case is to be decided by the same considerations as the last. Tischdf. and W. and H. put εἰ δε in their text; W. and H. put εἰ γὰρ in marg. On the strange but frequent exchange of δε and γὰρ see Weiss, *Textkritik*, 66 f.

<sup>2</sup> καὶ καθὼς; om. καὶ BK. W. and H. bracket.

judge". The quotation from Ps. cxvi. 12, πᾶς ἄνθρωπος ψεύστης, is not important: the main thing, as the formal quotation which follows shows, is the vindication of God from the charge of breach of faith with the Jews in making Christianity the fulfilment of His promises to them.

Ver. 5 f. Here another attempt is made to invalidate the conclusion of chap. ii., that the Jew is to be judged "according to his works," exactly like the Gentile. If the argument of ver. 3 f. is correct, the unbelief of the Jews actually serves to set off the faithfulness of God: it makes it all the more conspicuous; how then can it leave them exposed to judgment? This argument is generalised in ver. 5 and answered in ver. 6. "If our unrighteousness" (in the widest sense, ἀδικία being generalised from ἀπιστία, ver. 3) demonstrates (cf. v. 8) God's righteousness (also in the widest sense, δικαιοσύνη being generalised from πίστις, ver. 3), what shall we say? *i.e.*, what inference shall we draw? Surely not that God, He who inflicts the wrath due to unrighteousness at the last day (i. 18), is Himself unrighteous, to speak as men speak. Away with the thought! If this were so, how should God judge the world? That God *does* judge the world at last is a fixed point both for Paul and those with whom he argues; hence every inference which conflicts with it must be summarily set aside. God could not judge at all if He were unjust; therefore, since He does judge, He is not unjust, not even in judging men whose unrighteousness may have served as a foil to His righteousness. It is not thus that the conclusions of chap. ii. can be evaded by the Jew. δ ἐπιφέρων τὴν ὀργήν: the "attributive participle equivalent to a relative clause,

may, like a relative clause, convey a subsidiary idea of cause, purpose, condition or concession" (Burton, *Moods and Tenses*, § 428, who renders here: is God unrighteous, who (because He) visiteth with wrath?). κατὰ ἄνθρωπον λέγω: cf. Gal. iii. 15, Rom. vi. 19, 1 Cor. ix. 8. There is always something apologetic in the use of such expressions. Men forget the difference between God and themselves when they contemplate such a situation as that God should be unrighteous; obviously it is not to be taken seriously. Still, in human language such suppositions are made, and Paul begs that in his lips they may not be taken for more than they really mean.

Ver. 7 f. These verses are extremely difficult, and are interpreted variously according to the force assigned to the τί ἔτι καγὼ of ver. 7. Who or what supplies the contrast to this emphatic "I also"? Some commentators, Gifford, for instance, find it in God, and God's interest in the judgment. If my lie sets in relief the truth of God, and so magnifies His glory, is not that enough? Why, after God has had this satisfaction from my sin, "why further am I also on my side brought to judgment as a sinner?" It is a serious, if not a final objection to this, that it merely repeats the argument of ver. 5, which the Apostle has already refuted. Its very generality, too—for any man, as Gifford himself says, may thus protest against being judged,—lessens its relevance: for Paul is discussing not human evasions of God's judgment, but Jewish objections to his previous arguments. Lipsius finds the contrast to καγὼ in the Gentile world. A Jew is the speaker, or at all events the Apostle speaks in the character of one: "if my unbelief does magnify His faithfulness,



9. τί οὖν; προεχόμεθα; οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους d Ch. vi. 14,  
 τε καὶ Ἕλληνας πάντας ὅψ' ἁμαρτίαν εἶναι, καθὼς γέγραπται, 10. 15; Gal. iii. 10.

is not that all that is required? Why am I, too, like the rest of the world, whose relation to God is so different, and whose judgment is so necessary, still brought into judgment?" This would be legitimate enough, probably, if it were not for what follows. But the slander of ver. 8, which forms part of the same question as τί ἔτι κἀγὼ κ.τ.λ., and to which reference is made again in chap. vi. 1, 15, had not the Jews, but the Apostle in his Christian character, for its object; hence it seems preferable to take the κἀγὼ as referring strictly to himself. That Paul would come into judgment, in spite of the fact that his faithlessness in becoming a Christian had only set off the faithfulness of God to Israel, no unbelieving Jew questioned: and Paul turns this conviction of theirs (with which, of course, he agrees, so far as it asserts that he will be judged) against themselves. If he, for his part, cannot evade judgment, on the ground that his sin (as they think it) has been a foil to God's righteousness, no more can they on their part: they and he are in one position, and must be judged together: to condemn him is to expose themselves to condemnation; that is his point. The argument of ver. 7 is both an *argumentum ad hominem* and an *argumentum ad rem*: Paul borrows from his opponents the premises that he himself is to be judged as a sinner, and that his lie has set off God's truth: there is enough in these premises to serve his purpose, which is to show that these two propositions which do not exclude each other in his case do not do so in their case either. But, of course, he would interpret the second in a very different way from them. The question is continued in ver. 8, though the construction is changed by the introduction of the parentheses with καθὼς and the attachment to λέγειν ὅτι of the clause which would naturally have gone with τί μή; If judgment could be evaded by sinning to the glory of God, so Paul argues, he and other Christians like him might naturally act on the principle which slander imputed to them—that of doing evil that good might come. No doubt the slander was of Jewish origin. The doctrine that righteousness is a gift of God, not to be won by works of law, but by faith in Jesus Christ, can always be misrepresented as immoral: "sin the more, it

will only the more magnify grace" Paul does not stoop to discuss it. The judgment that comes on those who by such perversions of reason and conscience seek to evade all judgment is just. This is all he has to say.

Vers. 9-20. In these verses the Apostle completes his proof of the universality of sin, and of the liability of all men, without exception, to judgment. The τί οὖν of ver. 9 brings back the argument from the digression of vers. 1-8. In those verses he has shown that the historical prerogative of the Jews, as the race entrusted with the oracles of God, real and great as it is, does not exempt them from the universal rule that God will reward every man according to his works (ii. 6): here, according to the most probable interpretation of προεχόμεθα, he puts himself in the place of his fellow-countrymen, and imagines them asking, "Are we surpassed? Is it the Gentiles who have the advantage of us, instead of our having the advantage of them?"

Ver. 9. τί οὖν; What then? i.e., how, then, are we to understand the situation? It is necessary to take these words by themselves, and make προεχόμεθα a separate question: the answer to τί could not be οὐ, but must be οὐδέν. The meaning of προεχόμεθα has been much discussed. The active προέχειν means to excel or surpass. Many have taken προεχόμεθα as middle in the same sense: So the Vulg. *praeexcellimus eos*? and the A.V. "Are we better than they?" But this use, except in interpreters of this verse, cannot be proved. The ordinary meaning of the middle would be "to put forward on one's own account, as an excuse, or defence". This is the rendering in the margin of the R.V. "Do we excuse ourselves?" If τί οὖν προεχόμεθα could be taken together, it might certainly be rendered, What then is our plea? but it is impossible to take προεχόμεθα in this sense without an object, and impossible, as already explained, to make this combination. The only alternative is to regard προεχόμεθα as passive: What then? are we excelled? This is the meaning adopted in the R.V. "Are we in worse case than they?" It is supported by Lightfoot. Wetstein quotes one example from Plut. *de Stoic. contradi.*, 1038 D.: τοῖς ἀγαθοῖς πᾶσι προστίκει,

“Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἰς· ΙΙ. οὐκ ἔστιν ὁ συνιών,<sup>1</sup> οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. Ι2. πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν<sup>2</sup>. οὐκ

<sup>1</sup> ο συνιών; om. ο ABG vulg.; ins. **NDKL**. The ο before ἐκζητῶν is also omitted BG, and in both places, in text though not in marg., by W. and H. (marg., ο ζητῶν). This ζητῶν is the reading in B.

<sup>2</sup> ηχρειώθησαν **ABD<sup>1</sup>G**. οὐκ ἔστιν ποιῶν, so ABG; but **ND** have ο ποιῶν. W. and H. put the former in text, the latter in marg. The second οὐκ ἔστιν is om. in B 67<sup>2</sup> and in the marg. of W. and H.

κατ' οὐδὲν προεχομένοις ὑπὸ τοῦ Διός: “who are in nothing surpassed by Zeus”. The word would thus express the surprise of the Jew at seeing his prerogatives disappear; “if this line of argument be carried further,” he may be supposed to say, “the relative positions of Jew and Gentile will turn out to be the very reverse of what we have believed”. This is the idea which is negatived in οὐ πάντως. Strictly speaking, the οὐ should modify πάντως, and the meaning be “not in every respect”: in some respects (for instance, the one referred to in ver. 2), a certain superiority would still belong to the Jew. But to allude to this seems irrelevant, and there is no difficulty in taking the words to mean, “No: not in any way”. See Winer, p. 693 f. “We are not surpassed at all, we who are Jews, for we have already brought against Jews and Greeks alike the charge of being all under sin.” ὑπὸ ἁμαρτίας, cf. vii. 14, Gal. iii. 22. The idea is that of being under the power of sin, as well as simply sinful: men are both guilty and unable to escape from that condition.

Ver. 10. The long series of quotations, beginning with this verse, has many points of interest. The καθὼς γέγραπται with which it is introduced, shows that the assertion of indiscriminate sinfulness which the Apostle has just made, corresponds with Scripture testimony. It is as if he had said, I can express my opinion in inspired words, and therefore it has God upon its side. The quotations themselves are taken from various parts of the O.T. without distinction; no indication is given when the writer passes from one book to another. Thus vv. 10-12 are from Ps. xiv. 1-3; ver. 13 gives the LXX of Ps. v. 9; ver. 14 corresponds best to Ps. x. 7; in vv. 15-17 there is a condensation of Is. lix. 7 f.; and in ver. 18 we have part of the first verse of Ps. xxxvi. No attention whatever is paid to the context. The value of the quotations for the Apostle's purpose has been disputed. It has been

pointed out that in Ps. xiv., for instance, there is mention of a people of God, “a generation of the righteous,” as well as of the godless world; and that in other passages only the contemporaries of the writer, or some of them, and not all men in all times, are described. Perhaps if we admit that there is no possibility of an empirical proof of the universality of sin, it covers the truth there is in such comments. Paul does not rest his case on these words of Scripture, interpreted as modern exegetical science would interpret them. He has brought the charge of sin against all men in chap. i. 17, in announcing righteousness as the gift of the Gospel; in chap. i. 18-32 he has referred to the facts which bring the charge home to Gentile consciences; in chap. ii. he has come to close quarters with evasions which would naturally suggest themselves to Jews: and in both cases he has counted upon finding in conscience a sure ally. Hence we do not need to lay too heavy a burden of proof on these quotations: it is enough if they show that Scripture points with unmistakable emphasis in the direction in which the Apostle is leading his readers. And there can be no doubt that it does so. As Gifford well says on ver. 18: “In the deep inner sense which St. Paul gives to the passage, ‘the generation of the righteous’ would be the first to acknowledge that they form no exception to the universal sinfulness asserted in the opening verses of the Psalm”.

Ver. 10. Οὐκ ἔστιν δίκαιος οὐδὲ εἰς. There is something to be said for the idea that this is Paul's thesis, rather than a quotation of Ps. xiv. 3. Ps. xiv. 3 is correctly quoted in ver. 12, and the Apostle would hardly quote it twice: δίκαιος, too, seems chosen to express exactly the conclusion to which he means to come in ver. 20. Still, the words come after καθὼς γέγραπται: hence they must be Scripture, and there is nothing they resemble so much as a free rendering of Ps. xiv. 3.



ἐστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.” 13. “τάφος ἀνεωγ-  
μένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιούσαν”. “ἰδὲ  
ἀσπιδῶν ὑπὸ τὰ χεῖλη αὐτῶν”. 14. “ὦν τὸ στόμα<sup>1</sup> ἀρᾶς καὶ πικρίας  
γέμει.” 15. “ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα.” 16. σύντριμμα  
καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν. 17. καὶ ὁδὸν \*εἰρήνης οὐκ ε <sup>Luke 1.</sup>  
ἔγνωσαν.” 18. “οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν<sup>79</sup>  
αὐτῶν.” 19. οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ f Ch. iv. 10.  
λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὁ ὑπόδικος γένηται πᾶς ὁ κόσμος<sup>g Heb. xi. 33.</sup>  
h Here only.

<sup>1</sup> στόμα; after στόμα B 17 read αὐτῶν. This Hebr. idiom may be right, and W. and H. put αὐτῶν in marg.

Ver. 11. οὐκ ἔστιν συνίων. For the form (συνίων or συνιών), see Winer, p. 97. If we read ὁ συνίων the meaning is, There is no one to understand: if the article (as in the LXX) be omitted, There is no one who has sense.

Ver. 12. ἡχρεώθησαν is the LXX rendering of *הִתְחַלְּצוּ*, which means “to become sour,” “to turn” (of milk): one and all they have become good for nothing. *χρηστότητα* usually signifies kindness, and so it is rendered in 2 Cor. vi. 6, Eph. ii. 7, Col. iii. 12, Tit. iii. 4 (cf. Rom. ii. 4, xi. 22: goodness): here it answers to Hebrew *רָעָה* and means “good”. οὐκ ἔστιν ἕως ἐνός, *non est usque ad unum* (Vulg.), which may be even more exactly given in the Scottish idiom: there is not the length of one.

Ver. 13. τάφος . . . ἐδολιούσαν is an exact quotation of Ps. v. 10 (LXX). The original seems to describe foreign enemies whose false and treacherous language threatened ruin to Israel. For the form ἐδολιούσαν, see Winer, p. 91 (f.). The termination is common in the LXX: Wetstein quotes one grammarian who calls it Boeotian and another Chalcidic; it was apparently widely diffused. The last clause, ἰδὲ ἀσπιδῶν κ.τ.λ., is Ps. cxxxix. 4, LXX.

Ver. 14. Ps. ix. 28, LXX, freely quoted: (Ps. x. 7, A.V.). αὐτῶν after στόμα (W. and H., margin) is a Hebrew idiom which the LXX has in this passage, only in the singular: οὗ τὸ στόμα αὐτοῦ.

Vers. 15-17. These verses are rather a free extract from, than a quotation of, Is. lix. 7, 8. They describe the moral corruption of Israel in the age of the prophet. According to Lipsius, σύντριμμα καὶ ταλαιπωρία refer to the

spiritual misery which comes upon the Jews in the path of self-righteousness. But it is much more natural to suppose that the Apostle is pointing to the destruction and misery which human wickedness inflicts on others, than to any such spiritual results of it. It is as if he had said, “Wherever they go, you can trace them by the ruin and distress they leave behind”. The same consideration applies to ver. 17. It does not mean, “They have failed to discover the way of salvation,” but “they tread continually in paths of violence”.

Ver. 18. Ps. xxxv. 2, LXX, with αὐτῶν for αὐτοῦ. This verse at once sums up and explains the universal corruption of mankind.

Ver. 19. At this point the first great division of the epistle closes, that which began with chap. i. 18, and has been occupied with asserting the universal prevalence of sin. “We know that whatever the law says, it says to those who are in the law,” i.e., to the Jews. For the distinction of λέγειν (in which the object is the main thing) and λαλεῖν (in which the speaker and the mode of utterance are made prominent), see Trench, *Synonyms*, § lxxvi., and commentary on John viii. 43. It is most natural to suppose that by “the things the law says” Paul means the words he has just quoted from the O.T. These words cannot be evaded by the very persons to whom the O.T. was given, and who have in it, so to speak, the spiritual environment of their life. In this case, ὁ νόμος is used in the wider sense of the old revelation generally, not specifically the Pentateuch, or even the statutory part of Scripture. For this use of the word, cf. 1 Cor. xiv. 21, where ἐν τῷ νόμῳ introduces a quotation from Is. xxviii. 11: and John x. 34 (*your law*), xv. 25 (*their law*), both prefacing quota-



τῷ Θεῷ. 20. διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

tions from Psalms (lxxxii. 6, xxxv. 19). At first sight there seems a disparity between the two parts of the verse. How does the fact that those who are under the law are impeached and condemned by such utterances of the law as those just quoted subserve the Divine intention to stop *every* mouth and make *all the world* answerable to God? We must suppose that all other men—that is, the Gentiles, who are not under the law—are convicted already; and that what is needed to prepare the way for the universal Gospel of grace is that those who have been under law should admit concerning themselves, what they are prompt enough to assert of all others ("sinners of the Gentiles": Gal. ii. 15), that they have not a word to say, and are liable to God's judgment. *ὑπόδικος* is a classical word, found here only in the N.T. Sanday and Headlam remark its "forensic" character.

Ver. 20. *διότι* means "because," not "therefore," as in A.V. The rendering "therefore" is perhaps due to the difficulty which the translators had in putting an intelligible meaning into "because." The sense seems to be: Every mouth must be stopped, and all the world shown to be liable to God's judgment, because by works of law no flesh shall be justified before Him. This last proposition—that no flesh shall be justified in this way—is virtually an axiom with the Apostle: it is a first principle in all his spiritual thinking, and hence everything must be true which can be deduced from it, and everything must take place which is required to support it. *Because* this is the fundamental certainty of the case, every mouth *must* be stopped, and the strong words quoted from the law stand where they do to secure this end. The explanation of this axiom is to be found in its principal terms—flesh and law. Flesh primarily denotes human nature in its frailty: to attain to the righteousness of God is a task which no flesh has strength to accomplish. But flesh in Paul has a moral rather than a natural meaning; it is not its weakness in this case, but its strength, which puts justification out of the question; to justify is the very thing which the law cannot do, and it cannot do it because it is weak owing to the flesh (*cf.* viii. 3). But the explanation of the axiom lies not only in "flesh," but in "law." "By the law

comes the full knowledge of sin." (*ἐπίγνωσις*, a favourite Pauline word: fifteen times used in his epistles.) This is its proper, and indeed its exclusive function. There is no law given with power to give life, and therefore there are no works of law by which men can be justified. The law has served its purpose when it has made men feel to the full how sinful they are; it brings them down to this point, but it is not for it to lift them up. The best exposition of the passage is given by the Apostle himself in Gal. ii. 15 f., where the same quotation is made from Ps. cxlii. 2, and proof given again that it applies to Jew and Gentile alike. In *ἐξ ἔργων νόμου*, νόμος, of course, is primarily the Mosaic law. As Lipsius remarks, no distinction is drawn by the Apostle between the ritual and the moral elements of it, though the former are in the foreground in the epistle to the Galatians, and the latter in that to the Romans. But the truth would hold of every legal dispensation, and it is perhaps to express this generality, rather than because νόμος is a technical term, that the article is omitted. Under no system of statutes, the Mosaic or any other, will flesh ever succeed in finding acceptance with God. Let mortal man, clothed in works of law, present himself before the Most High, and His verdict must always be: Unrighteous.

Vers. 21-26. The universal need of a Gospel has now been demonstrated, and the Apostle proceeds with his exposition of this Gospel itself. It brings what all men need, a righteousness of God (see on i. 17); and it brings it in such a way as to make it accessible to all. Law contributes nothing to it, though it is attested by the law and the prophets; it is a righteousness which is all of grace. Grace, however, does not signify that moral distinctions are ignored in God's procedure: the righteousness which is held out in the Gospel is held out on the basis of the redemption which is in Christ Jesus. It is put within the sinner's reach at a great cost. It could never be offered to him—it could never be manifested, or indeed have any real existence—but for the propitiatory virtue of the blood of Christ. Christ a propitiation is the inmost soul of the Gospel for sinful men. If God had not set Him forth in this character, not only must we

21. νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρο-  
μένη ὑπὸ τοῦ νόμου καὶ τῶν <sup>1</sup>προφητῶν. 22. δικαιοσύνη δὲ Θεοῦ διὰ <sup>i</sup>Matt.v. 17;  
πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας <sup>1</sup>τοὺς πιστεύοντας. <sup>k</sup>Acts xiii.  
οὐ γάρ ἐστι <sup>15</sup>διαστολή. 23. πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται <sup>1</sup>Ch. x. 12;  
<sup>1</sup>Cor. xiv.  
<sup>7</sup>.

<sup>1</sup> καὶ ἐπὶ πάντας; so  $\Sigma^3$ DFGKL, but om.  $\Sigma^1$ ABC. The words are omitted by Lachm., Tischdf., Tregelles, W. and H., but retained by Weiss, who explains the omission by homœoteleuton. As ἐπὶ πάντας alone is found in very good MSS. of the vulg. and in John of Damascus, the received text may be a combination of this and the true reading.

despair for ever of attaining to a Divine righteousness; all our attempts to read the story of the world in any consistency with the character of God must be baffled. Past sins God seemed simply to ignore: He treated them apparently as if they were not. But the Cross is "the Divine theodicy for the past history of the world" (Tholuck); we see in it how seriously God deals with the sins which for the time He seemed to pass by. It is a demonstration of His righteousness—that is, in the widest sense, of His consistency with His own character,—which would have been violated by indifference to sin. And that demonstration is, by God's grace, given in such a way that it is possible for Him to be (as He intends to be) at once just Himself, and the justifier of those who believe in Jesus. The propitiatory death of Jesus, in other words, is at once the vindication of God and the salvation of man. That is why it is central and fundamental in the Apostolic Gospel. It meets the requirements, at the same time, of the righteousness of God and of the sin of man.

Ver. 21. νυνὶ δὲ: but now. All time is divided for Paul into "now" and "then". Cf. Eph. ii. 12 f., τῷ καιρῷ ἐκείνῳ . . . νυνὶ δέ; 2 Cor. v. 16, ἀπὸ τοῦ νῦν: the reception of the Gospel means the coming of a new world. χωρὶς νόμου: legal obedience contributes nothing to evangelic righteousness. It is plain that in this expression νόμος does not signify the O. T. revelation or religion as such, but that religion, or any other, conceived as embodied in statutes. It is statutory obedience which (as Paul has learned by experience) cannot justify. Hence νόμος has not exactly the same sense here as in the next clause, ὑπὸ τοῦ νόμου κ. τῶν προφητῶν, where the whole expression is equal to the O. T., and the meaning is that the Gospel is not alien to the religion of Israel, but really finds attestation there. This is worth remarking, because there is a similar variation

in the meaning of δικαιοσύνη between vv. 21 and 25, and in that of ἡ δόξα τοῦ Θεοῦ between iii. 23 and v. 2. To deny that words which mean so much, and are applied so variously, can convey different shades of meaning, even within the narrow limits of a few verses, is to deny that language shares in the life and subtlety of the mind. πεφανέρωται: once for all the righteousness of God has been revealed in the Gospel. Cf. xvi. 26, Col. i. 26, 2 Tim. i. 10, 1 Peter i. 20, Heb. ix. 8, 26.

Ver. 22. δικαιοσύνη δὲ Θεοῦ. The δὲ is explicative: "a righteousness of God (see on chap. i. 17) [ver. 21], and that a righteousness of God through faith in Jesus Christ". In the Epistle to the Hebrews Jesus Christ is undoubtedly set forth as a pattern of faith: ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, Heb. xii. 2. Cf. Heb. ii. 13; but such a thought is irrelevant here. It is the constant teaching of Paul that we are justified (not by sharing Jesus' faith in God, as some interpreters would take it here, but) by believing in that manifestation and offer of God's righteousness which are made in the propitiatory death of Jesus. εἰς πάντας καὶ ἐπὶ πάντας: the last three words are omitted by  $\Sigma$ ABC and most edd. If genuine, they add no new idea to εἰς πάντας; see Winer, p. 521. For διαστολή, cf. x. 12. The righteousness of God comes to all on the terms of faith, for all alike need it, and can receive it only so.

Ver. 23. ἡμαρτον must be rendered in English "have sinned"; see Burton, *Moods and Tenses*, § 54. ὑστεροῦνται expresses the consequence—and so come short of the glory of God. To emphasise the middle, and render "they come short, and feel that they do so," though suggested by the comparison of Mt. xix. 20 with Lk. xv. 14 (Gifford), is not borne out by the use of the N. T. as a whole. The most one could say is that *sibi* is latent in



Matt. x. 8; τῆς δόξης τοῦ Θεοῦ, 24. δικαιοῦμενοι <sup>1</sup> δωρεὰν τῇ αὐτοῦ χάριτι, διὰ  
 2 Cor. xi. 7; Rev. τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, 25. ὃν προέθετο ὁ Θεὸς  
 xxi. 6, xxii. 17.

the middle: to their loss (not necessarily to their sensible or conscious loss) they come short. The present tense implies that but for sin men might be in enjoyment of "ἡ δόξα τοῦ Θεοῦ". Clearly this cannot be the same as the future heavenly glory of God spoken of in v. 2: as in John v. 44, xii. 43, it must be the approbation or praise of God. This sense of δόξα is easily derived from that of "reputation," resting on the praise or approval of others. Of course the approbation which God would give to the sinless, and of which sinners fall short, would be identical with justification.

Ver. 24. δικαιοῦμενοι: grammatically, the word is intractable. If we force a connection with what immediately precedes, we may say with Lipsius that just as Paul has proved the universality of grace through the universality of sin, so here, conversely, he proves the universal absence of merit in men by showing that they are justified freely by God's grace. Westcott and Hort's punctuation (comma after τοῦ Θεοῦ) favours this connection, but it is forced and fanciful. In sense δικαιοῦμενοι refers to πάντας τοὺς πιστεύοντας, and the use of the nominative to resume the main idea after an interruption like that of ver. 23 is rather characteristic than otherwise of the Apostle. δωρεὰν is used in a similar connection in Gal. ii. 21. It signifies "for nothing". Justification, we are told here, costs the sinner nothing; in Galatians we are told that if it comes through law, then Christ died "for nothing". Christ is all in it (1 Cor. i. 30): hence its absolute freeness. τῇ αὐτοῦ χάριτι repeats the same thing: as δωρεὰν signifies that we contribute nothing, τῇ αὐτοῦ χάριτι signifies that the whole charge is freely supplied by God. αὐτοῦ in this position has a certain emphasis. διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χ. Ἰ. The justification of the sinful, or the coming to them of that righteousness of God which is manifested in the Gospel, takes effect through the redemption that is in Christ Jesus. Perhaps "liberation" would be a fairer word than "redemption" to translate ἀπολύτρωσις. In Eph. i. 7, Col. i. 14, Heb. ix. 15, it is equal to forgiveness. Ἀπολύτρωσις itself is rare; in the LXX there is but one instance, Dan. iv. 29, in which ὁ χρόνος μου τῆς ἀπολυτρώσεως signifies

the time of Nebuchadnezzar's recovery from his madness. There is here no suggestion of price or cost. Neither is there in the common use of the verb λυτροῦσθαι, which in LXX represents

לְנַח and הָפַח, the words employed to describe God's liberation of Israel from Egypt (Is. xliii. 3 does not count). On the other hand, the classical examples favour the idea that a reference to the cost of liberation is involved in the word. Thus Jos., *Ant.*, xii. 2, 3: πλείονων δὲ ἢ τετρακοσίων ταλάντων τὰ τῆς ἀπολυτρώσεως γενήσεσθαι φαρμένων κ.τ.λ.; and Philo, *Quod omnis probus liber*, § 17 (of a Spartan boy taken prisoner in war) ἀπογνοὺς ἀπολύτρωσιν ἄσμενος ἑαυτὸν διεχρήσατο, where it is at least most natural to translate "having given up hope of being held to ransom". In the N.T., too, the cost of man's liberation is often emphasised: 1 Cor. vi. 20, vii. 23, 1 Pet. i. 18 f., and that especially where the cognate words λύτρον and ἀντίλυτρον are employed: Mc. x. 45, 1 Tim. ii. 6. The idea of liberation as the end in view may often have prevailed over that of the particular means employed, but that some means—and especially some cost, toil or sacrifice—were involved, was always understood. It is implied in the use of the word here that justification is a liberation; the man who receives the righteousness of God is set free by it from some condition of bondage or peril. From what? The answer is to be sought in the connection of i. 17 and i. 18: he is set free from a condition in which he was exposed to the wrath of God revealed from heaven against sin. In Eph. i. 7, Col. i. 14, ἀπολύτρωσις is plainly defined as remission of sins: in Eph. i. 14, Rom. viii. 23, 1 Cor. i. 30, it is eschatological.

Ver. 25 f. But the question whether the word ἀπολύτρωσις involves of itself a reference to the cost at which the thing is accomplished is after all of minor consequence: that cost is brought out unambiguously in ver. 25. The ἀπολύτρωσις is in Christ Jesus, and it is in Him as One whom God set forth in propitiatory power, through faith (or, reading διὰ τῆς πίστεως, through the faith referred to), in His blood. προέθετο in Eph. i. 9 (cf. Rom. i. 13) is "purposed"; but here the other meaning, "set forth" (Vulg. *proposuit*) suits the context much



ἰλαστήριον διὰ τῆς πίστεως<sup>1</sup> ἐν τῷ αὐτοῦ αἵματι, εἰς ἡνδείξιν τῆς μαρτυρίας αὐτοῦ, διὰ τὴν πᾶρεσιν τῶν προγεγονότων ἁμαρτημάτων

<sup>1</sup> διὰ τῆς πίστεως; so BC<sup>3</sup>D<sup>3</sup>KL 17, but om. τῆς H<sup>3</sup>C<sup>1</sup>D<sup>1</sup>F, Origen. Most critical edd. omit, but W. and H. give it a place in marg. Weiss puts it in text, and emphasises it with ref. to ver. 22.

better. ἰλαστήριον has been taken in various ways. (1) In the LXX it is the rendering of מִצְבֵּי, (A.V.) "mercy-seat". In one passage at least, Ex.

xxv. 16, מִצְבֵּי is rendered ἰλαστήριον ἐπίθεμα, which is possibly a combination of two translations—a literal one, a "lid" or "covering"; and a figurative or spiritual one, "a propitiatory". Many scholars argue that Paul's use must follow that of the LXX, familiarity with which on the part of his readers is everywhere assumed. But the necessity is not quite apparent; and not to mention the incongruities which are introduced if Jesus is conceived as the mercy-seat upon which the sacrificial blood—His own blood—is sprinkled, there are grammatical reasons against this rendering. Paul must have written, to be clear, τὸ ἰλαστήριον ἡμῶν, or some equivalent phrase. Cf. 1 Cor. v. 8 (Christ our passover). A "mercy-seat" is not such a self-evident, self-interpreting idea, that the Apostle could lay it at the heart of his gospel without a word of explanation. Consequently (2) many take ἰλαστήριον as an adjective. Of those who so take it, some supply θῦμα or ἱερεῖον, making the idea of sacrifice explicit. But it is simpler, and there is no valid objection, to make it masculine, in agreement with ὃν: "whom God set forth in propitiatory power". This use of the word is sufficiently guaranteed by Jos., *Ant.*, xvi. 7, 1: περίφοβος δ' αὐτὸς ἐξῆλθε καὶ τοῦ θεοῦ ἰλαστήριον μῆμα . . . κατεσκευάσατο. The passage in 4 Macc. xvii. 22 (καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἰλαστηρίου [τοῦ] θανάτου αὐτῶν ἡ θεία πρόνοια τὸν

Ἰσραὴλ προκακωθέντα διέσωσεν) is decisive, owing to the doubtful reading.\* Perhaps the grammatical question is insoluble; but there is no question that Christ is conceived as endowed with propitiatory power, in virtue of His death. He is set forth as ἰλαστήριος(ν) ἐν τῷ αὐτοῦ αἵματι. It is His blood that covers sin. It seems a mere whim of rigour to deny, as Weiss does, that the death of Christ is here conceived as sacrificial. It is in His blood that Christ is endowed with propitiatory power; and there is no propitiatory power of blood known to Scripture unless the blood be that of sacrifice. It is not necessary to assume that any particular sacrifice—say the sin offering—is in view; neither is it necessary, in order to find the idea of sacrifice here, to make ἰλαστήριον neuter, and supply θῦμα; it is enough to say that for the Apostle the ideas of blood with propitiatory virtue, and sacrificial blood, must have been the same. The precise connection and purpose of διὰ (τῆς) πίστεως is not at once clear. Grammatically, it might be construed with ἐν τῷ αὐτοῦ αἵματι; cf. Eph. i. 15, Gal. iii. 26 (?), Mk. i. 15; but this lessens the emphasis due to the last words. It seems to be inserted, almost parenthetically, to resume and continue the idea of ver. 22, that the righteousness of God which comes in this way, —namely, in Christ, whom God has set forth in propitiatory power in virtue of His death—comes only to those who believe. Men are saved freely, and it is all God's work, not in the very least their own; yet that work does not avail for any one who does not by faith accept it. What God has given to the world in Christ, infinitely great and absolutely free as it is, is literally nothing unless it is

\* Seeberg, *Der Tod Christi*, S. 185, adduces it with the reading τοῦ θανάτου, to support the view that in ἰλαστήριον (as a substantive) Paul is thinking not of the concrete *Kapforeith*, but only of that on account of which this sacred article received its name; in other words, of a covering by which that is hidden from God's eyes on account of which He would be obliged to be angry with men. It is possible to take ἰλαστήριον as a substantive = a means of propitiation (as this passage from 4 Macc. shows, if we read τοῦ θανάτου), without special allusion to the מִצְבֵּי. But see Deissmann, *Bibelstudien*, S. 121 ff.

ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, 26. πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν  
 n Ch. VIII, 18, xi. τῷ νῦν <sup>a</sup> καιρῷ, εἰς τὸ εἶναι αὐτῶν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστews

taken. Faith must have its place, therefore, in the profoundest statement of the Gospel, as the correlative of grace. Thus διὰ (τῆς) πίστews, though parenthetic, is of the last importance. With εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ κ.τ.λ. we are shown God's purpose in setting forth Christ as a propitiation in His blood. It is done with a view to demonstrate His righteousness, owing to the passing by of the sins previously committed in the forbearance of God. God's righteousness in this place is obviously an attribute of God, on which the sin of the world, as hitherto treated by Him, has cast a shadow. Up till now, God has "passed by" sin. He has "winked at" (Acts xvii. 30) the transgressions of men perpetrated before Christ came (προ-γεγονότων), ἐν τῇ ἀνοχῇ αὐτοῦ. The last words may be either temporal or causal: while God exercised forbearance, or because He exercised it, men sinned, so to speak, with impunity, and God's character was compromised. The underlying thought is the same as in Ps. l. 21: "These things hast Thou done, and I kept silence: *Thou thoughtest that I was altogether such an one as Thyself*". Such had been the course of Providence that God, owing to His forbearance in suspending serious dealing with sin, lay under the imputation of being indifferent to it. But the time had now come to remove this imputation, and vindicate the Divine character. If it was possible once, it was no longer possible now, with Christ set forth in His blood as a propitiation, to maintain that sin was a thing which God regarded with indifference. Paul does not say in so many words what it is in Christ crucified which constitutes Him a propitiation, and so clears God's character of the charge that He does not care for sin: He lays stress, however, on the fact that an essential element in a propitiation is that it should vindicate the Divine righteousness. It should proclaim with unmistakable clearness that with sin God can hold no terms. (The distinction between πάρεσις, the suspension, and ἀφεσις, the revocation, of punishment, is borne out, according to Lightfoot, *Notes on Epp. of St. Paul*, p. 273, by classical usage, and is essential here.) In ver. 26 this idea is restated, and the significance of a propitiation more fully brought out. "Yes, God set Him forth in this charac-

ter with a view to demonstrate His righteousness, that He might be righteous Himself, and accept as righteous him who believes in Jesus." The words ἐν τῷ νῦν καιρῷ refer to the Gospel Age, the time in which believers live, in contrast to the time when God exercised forbearance, and men were tempted to accuse Him of indifference to righteousness. πρὸς, as distinguished from εἰς, makes us think rather of the person contemplating the end than of the end contemplated; but there is no essential difference. τὴν ἔνδειξιν: the article means "the ἔνδειξις already mentioned in ver. 25". But the last clause, εἰς τὸ εἶναι αὐτὸν κ.τ.λ., is the most important. It makes explicit the whole intention of God in dealing with sin by means of a propitiation. God's righteousness, compromised as it seemed by His forbearance, might have been vindicated in another way; if He had executed judgment upon sin, it would have been a kind of vindication. He would have secured the first object of ver. 26: "that He might be righteous Himself". But part of God's object was to justify the ungodly (chap. iv. 5), upon certain conditions; and this could not be attained by the execution of judgment upon sin. To combine both objects, and at once vindicate His own righteousness, and put righteousness within reach of the sinful, it was necessary that instead of executing judgment God should provide a propitiation. This He did when He set forth Jesus in His blood for the acceptance of faith. (Häring takes the ἔνδειξις of God's righteousness here to be the same as the "revelation" of δικαιοσύνη Θεοῦ in i. 17, or the "manifestation" of it in iii. 21; but this is only possible if with him we completely ignore the context, and especially the decisive words, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων.) The question has been raised whether the righteousness of God, here spoken of as demonstrated at the Cross, is His judicial (Weiss) or His penal righteousness (Meyer). This seems to me an unreal question; the righteousness of God is the whole character of God so far as it must be conceived as inconsistent with any indifference about sin. It is a more serious question if we ask what it is in Christ set forth by God in His blood which at once vindicates



Ἰησοῦ. 27. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ τοῦ νόμου; οὐκ ἐργῶν; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28. λογιζόμεθα οὖν<sup>1</sup>

<sup>1</sup> οὖν; so BCD<sup>3</sup>KL 17, but γὰρ NAD<sup>1</sup>F, Origen-interp. The division of authorities here is like that in ver. 25, and the edd. decide in the same way. W. and H. put γὰρ in text, οὖν in marg. Weiss puts οὖν in text. πιστεῖ δικαιοῦσθαι N<sup>3</sup>KL 17, but δικαιοῦσθαι πιστεῖ N<sup>1</sup>ABCD.

God's character and makes it possible for Him to justify those who believe. The passage itself contains nothing explicit—except in the words ἐν τῷ αὐτοῦ αἵματι. It is pedantic and inept to argue that since God could have demonstrated His righteousness *either* by punishment *or* by propitiation, therefore punishment and propitiation have no relation to each other. Christ was a propitiation *in virtue of His death*; and however a modern mind may construe it, *death to Paul was the doom of sin*. To say that God set forth Christ as a propitiation *in His blood* is the same thing as to say that God *made Him to be sin* for us. God's righteousness, therefore, is demonstrated at the Cross, because there, in Christ's death, it is made once for all apparent that He does not palter with sin; the doom of sin falls by His appointment on the Redeemer. And it is possible, at the same time, to accept as righteous those who by faith unite themselves to Christ upon the Cross, and identify themselves with Him in His death: for in doing so they submit in Him to the Divine sentence upon sin, and at bottom become right with God. It is misleading to render εἰς τὸ εἶναι αὐτὸν δίκαιον κ. δικαιοῦντα, "that He might be just and yet the justifier," etc.: the Apostle only means that the two ends have equally to be secured, not that there is necessarily an antagonism between them. But it is more than misleading to render "that He might be just and therefore the justifier": there is no conception of righteousness, capable of being clearly carried out, and connected with the Cross, which makes such language intelligible. (See Dorner, *System of Christian Doctrine*, iv., 14, English Translation.) It is the love of God, according to the consistent teaching of the New Testament, which provides the propitiation, by which God's righteousness is vindicated and the justification of the ungodly made possible. τὸν ἐκ πίστεως Ἰησοῦ is every one who is properly and sufficiently characterised as a believer in Jesus. There is no

difficulty whatever in regarding Ἰησοῦ as objective genitive, as the use of πιστεῖν throughout the N.T. (Gal. ii. 16, e.g.) requires us to do: such expressions as τῷ ἐκ πίστεως Ἀβραάμ (iv. 16) are not in the least a reason to the contrary: they only illustrate the flexibility of the Greek language. See on ver. 22 above.

Vers. 27-31. In these verses the positive exposition of the righteousness of God as offered to faith through the redemption in Christ Jesus, is concluded. The Apostle points out two inferences which can be drawn from it, and which go to commend it to religious minds. The first is, that it excludes boasting. A religious constitution under which men could make claims, or assume anything, in the presence of God, must necessarily be false; it is at least one mark of truth in the Christian doctrine of justification that by it such presumption is made impossible. The second is, that in its universality and its sameness for all men, it is consistent with (as indeed it flows from) the unity of God. There can be no step-children in the family of God: a system which teaches that there are, like that current among the Jews, must be wrong; a system like the Christian, which excludes such an idea, is at least so far right. In ver. 31 an objection is raised. The whole system just expounded may be said to make Law void—to stultify and disannul all that has ever been regarded as in possession of Divine moral authority in the world. In reality, the Apostle answers in a word, its effect is precisely the reverse: it establishes Law.

Ver. 27. ποῦ οὖν; where, since this is the case, is boasting? ἐξεκλείσθη: for the use of the tense, cf. ἐβλήθη and ἐξηράνθη in John xv. 6; it is equivalent to, "is peremptorily, or once for all, shut out". διὰ τοῦ νόμου; By what kind of law? In other words, How is the "law," the divinely appointed spiritual order, or constitution, which excludes boasting, to be characterised? Is it by "the works" which it prescribes, and which those who live under it per-



πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου. 29. ἡ Ἰουδαίων  
 ὁ Θεὸς μόνον<sup>1</sup>; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ, καὶ ἐθνῶν. 30. ἐπεὶ περ<sup>2</sup> εἰς  
 p 1 Tim. ii. ὁ ὁ Θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς  
 4 ff. πίστεως. 31. νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο.  
 ἀλλὰ νόμον ἰστώμεν.<sup>3</sup>

<sup>1</sup> μόνον  $\Sigma$ ACFKL 17; μόνων B (W. and H. marg.). δε om.  $\Sigma$ ABCD<sup>2</sup>FK.

<sup>2</sup> For ἐπεὶ περ  $\Sigma$ 1ABCD<sup>2</sup> read εἰ περ, and so most editors; but Weiss regards ἐπεὶ περ (which is not found elsewhere in the N.T.) as the true reading.

<sup>3</sup> For ἰστώμεν,  $\Sigma$ 1ABCD<sup>2</sup>F, etc., read ἱστανόμεν.

form? No: its character is given when we call it a constitution or law of "faith". Νόμος in these brief questions is evidently used in a wide sense to denote the religious order or system under which men live, regarded as established by God, and having His authority; the O.T. religion and the N.T. religion, unlike, and in some ways opposed, as they are, are alike νόμος—divine institutes.

Ver. 28. λογιζόμεθα γάρ: see critical note. In λογιζόμεθα there is no idea of an uncertain conclusion: it rather suggests the confident self-consciousness of the reasoner. ἄνθρωπον is not "any human being," as if beings of another sort could be justified otherwise: it is like the German "man" or "one". Cf. 1 Cor. iv. 1, vii. 1, xi. 28, Gal. ii. 16. The sharp distinction drawn between faith and works of law, as characterising two different religious systems, shows that faith must not itself be interpreted as a work of law. In principle it is a renunciation of all such confidence as legal obedience inspires.

Ver. 29 f. ἡ Ἰουδαίων ὁ Θεὸς μόνον; The only way to evade the conclusion of ver. 28 would be to suppose—as is here presented by way of alternative—that God is a God of Jews only. But the supposition is impossible: there is only one God, and therefore He must be God of all, of Gentiles and Jews alike. This is assumed as an axiom by the Apostle. εἰ περ is the best attested reading, but the argument seems to require that it should "approximate to the sense of ἐπεὶ περ" (Simcox, *Language of the N.T.*, p. 171), which is a variant: "if, as is the fact".\* It is simplest to read ver. 30 as explaining and confirming what precedes: He is God of the Gentiles also, if as is the fact God is

one; and (consequently) He will justify the circumcision on the ground of faith and the uncircumcision by means of faith. δικαιώσει is probably logical, rather than temporal, whether the reference be made to the last judgment, or to each case, as it arises, in which God justifies. Lightfoot insists on drawing a distinction between ἐκ πίστεως and διὰ τῆς πίστεως in this passage. "The difference," he says, "will perhaps best be seen by substituting their opposites, οὐ δικαιώσει περιτομὴν ἐκ νόμου, οὐδὲ ἀκροβυστίαν διὰ τοῦ νόμου: when, in the case of the Jews, the falsity of their starting-point, in the case of the Gentiles, the needlessness of a new instrumentality, would be insisted on." (*Notes on Epistles of St. Paul*, p. 274.) But a comparison of ii. 26, v. 1, ix. 30, Gal. iii. 8 (Weiss), shows that Paul does not construe the propositions so rigorously: and in point of fact, what he does insist upon here is that justification is to be conceived in precisely the same way for Jew and Gentile. The ἐκ πίστεως and διὰ τῆς πίστεως serve no purpose but to vary the expression.

Ver. 31. νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Do we then annul "law" through the faith we have been discussing? Perhaps if Law were written with a capital letter, it would suggest the true meaning. The Apostle speaks as from the consciousness of a Jewish objector: is all that we have ever called Law—the whole Jewish religion—that divinely established order, and everything of the same nature—made void by faith? God forbid, he answers: on the contrary, Law is set upon a secure footing; for the first time it gets its rights. To prove this was one of the main tasks lying upon the Apostle of the New Covenant. One species of proof is given in chap. iv.,

\* But εἰ περ = if God is indeed one (which no Jew, the supposed interlocutor, would deny).

IV. 1. ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα<sup>1</sup>; 2. εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.<sup>2</sup> 3. τί γὰρ ἡ γραφή λέγει; "Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 4. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφεί- a Ver. 16.

<sup>1</sup> The T.R. Ἀβρααμ τον πατερα ημων ευρηκεναι is found in KLP, Theodoret and later fathers. For πατερα, προπατορα is read in  $\Sigma^1$ ABC<sup>1</sup>, etc. ευρηκεναι stands before Ἀβρααμ in  $\Sigma$ ACDFG lat. and Egypt. versions, etc. In B 47<sup>1</sup> ευρηκεναι is omitted. The omission (see commentary) gives the easiest and most suitable text. W. and H. omit it from their text but put it in marg. after ερουμεν. The R.V. omits it in marg., inserting it in text. Weiss retains it.

<sup>2</sup> προς τον θεον; om. τον  $\Sigma$ ABCD<sup>1</sup>F.

where he shows that representative saints under the Old Dispensation, like Abraham, were justified by faith. That is the Divine order still, and it is securer than ever under the Gospel. Another kind of proof is given in chaps. vi.-viii., where the new life of the Christian is unfolded, and we are shown that "the just demands of the law" are fulfilled in believers, and in believers only. The claim which the Apostle makes here, and establishes in these two passages, is the same as that in our Lord's words: "I came not to destroy (the law or the prophets), but to fulfil."

CHAPTER IV.—Vers. 1-8. The justification of Abraham, considered in relation to the doctrine just expounded in iii. 21-31. The point to be made out is that the justification of Abraham does not traverse but illustrates the Pauline doctrine.

Ver. 1 The force of οὖν seems to be that the case of Abraham, as commonly understood, has at least the appearance of inconsistency with the Pauline doctrine. "What, then, *i.e.*, on the supposition that vers. 21-31 in chap. iii. are a true exposition of God's method, shall we say of Abraham, our forefather according to the flesh? Does not his case present a difficulty? For if he was justified by works (as one may assume), he has ground for boasting (whereas boasting, according to the previous argument, iii. 27, is excluded)." This seems to me by far the simplest interpretation of the passage. The speaker is a Jewish Christian, or the Apostle putting himself in the place of one. κατὰ σάρκα goes with τὸν προπάτορα ἡμῶν, because the contrast with another kind of fatherhood belonging to Abraham is already in the Apostle's thoughts: see ver. 11. If the reading

εὐρηκέναι be adopted (see critical note), no change is necessary in the interpretation. To take κατὰ σάρκα with εὐρηκέναι, as though the question were: What shall we say that our forefather Abraham found in the way of natural human effort, as opposed to the way of grace and faith? is to put a sense on κατὰ σάρκα which is both forced and irrelevant. The whole question is, What do you make of Abraham, with such a theory as that just described?

Ver. 2 f. With ἀλλ' οὐ πρὸς τὸν θεόν the Apostle summarily repels the objection. "You say he has ground of boasting? On the contrary, he has no ground of boasting in relation to God. For what does the Scripture say? Abraham *believed* God, and it was imputed to Him for righteousness." The quotation is from Gen. xv. 6, and is exactly as in the LXX, except that Paul writes ἐπίστευσεν δὲ τῷ θεῷ instead of καὶ ἐπίστευσεν τῷ θεῷ, which serves partly to bring out the contrast between the real mode of Abraham's justification, and the mode suggested in ver. 2, partly to give prominence to *faith*, as that on which his argument turned. The reading ἐπίστευσεν δὲ is also found in Jas. i. 23, Philo i., 605 (Mangey), as well as Clem. Rom., I., x., 6, and Just. Martyr, *Dial.*, 92: so that it was probably current, and not introduced by Paul. It is assumed that something not in itself righteousness was reckoned to Abraham as righteousness; only on this assumption is boasting in his case excluded.

Ver. 4 f. The faith of Abraham, in whatever way it may be more precisely determined by relation to its object, agrees with Christian faith in the essential characteristic, that it is not a work. To him who works—der mit Werken umgehet: Luther—the reward



b Ver. 24; λημα · 5. τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα  
 Acts ix.  
 42. τὸν ἄσεβῃ, <sup>1</sup> λογίζεται ἡ πίστις αὐτοῦ εἰς ὁ δικαιοσύνην. 6. καθάπερ  
 c Ch. ii. 26, καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται  
 ix. 8. δικαιοσύνην, χωρὶς ἔργων, 7. “Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι,  
 καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8. μακάριος ἀνὴρ <sup>2</sup> οὗ μὴ

<sup>1</sup> ασεβῃ; for this  $\aleph^1 D^1 FG$  have the form ασεβην, on which see Winer, p. 76.

For  $\varphi \aleph^3 ACD^3 FKL$  ου is found in  $\aleph^1 BD^1 G$  (so LXX in  $\aleph^1 AB$ ). W. and H. put ου in text,  $\varphi$  in marg. ου is the better supported reading, but  $\varphi$  “naturally established itself as the more euphonious” (S. and H.).

is reckoned, not by way of grace (as in Abraham's case), but by way of debt. But to him who does *not* work, i.e., who does not make works his ground of hope toward God—but believes on Him who justifies the ungodly, his *faith* is reckoned for righteousness. Ver. 5 describes the category under which Abraham falls, but is not a generalisation from his case. The ἄσεβης (Gen. xviii. 23, Prov. xi. 31, chap. v. 6) is a person who has no *claim* to justification: if he is justified, it must be not on the ground of works, but freely, by God's grace, on which he relies through faith. Of course to believe in this grace of God is to do something; in that sense it is a work; but it is to do something which involves a complete renunciation of hope in anything we can do without God. It excludes merit, boasting, justification ἐξ ἔργων. Cf. Philo, i., 486 (quoted in Mayor on Jas. i. 21): δίκαιον γὰρ οὕτως οὐδὲν ὡς ἀκράτῳ καὶ ἀμυγῇ τῇ πρὸς θεὸν μόνον πίστει κεκρήσθαι . . . τὸ ἐπὶ μόνῳ τῷ ὄντι βεβαίως καὶ ἀκλινῶς ὁρμεῖν . . . δικαιοσύνης μόνον ἔργον. The whole Pauline gospel could be summed up in this one word—God who justifies the ungodly. Under that device, what room is there for any pretensions or claims of man? It is sometimes argued (on the ground that all God's actions must be “ethical”) that God can only pronounce just, or treat as just, those who actually are just; but if this were so, what Gospel would there be for sinful men? This “ethical” gospel is identical with the Pharisaism in which Paul lived before he knew what Christ and faith were, and it led him to despair. It leads all men either to despair or to a temper which is that of the Pharisee rather than the publican of Luke xviii. What it can never beget is the temper of the Gospel. The paradoxical phrase, Him that justifieth the ungodly, does not suggest that justification is a fiction, whether legal or

of any other sort, but that it is a miracle. It is a thing that only God can achieve, and that calls into act and manifestation all the resources of the Divine nature. It is achieved through an unparalleled revelation of the judgment and the mercy of God. The miracle of the Gospel is that God comes to the ungodly, with a mercy which is righteous altogether, and enables them through faith, in spite of what they are, to enter into a new relation to Himself, in which goodness becomes possible for them. There can be no spiritual life at all for a sinful man unless he can get an initial assurance of an unchanging love of God deeper than sin, and he gets this at the Cross. He gets it by believing in Jesus, and it is justification by faith. The whole secret of New Testament Christianity, and of every revival of religion and reformation of the Church is in that *laetum et ingens paradoxon*, θεὸς ὁ δικαίων τὸν ἄσεβῃ.

Ver. 6 ff. καθάπερ καὶ Δαβὶδ: David is not a new illustration of this doctrine, but a new witness to it. The argument just based on Gen. xv. 6 is in agreement with what he says in the 32nd Psalm. The quotation exactly reproduces the LXX. λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου: “pronounceth blessing upon the man,” etc. (R.V.): or, speaks the felicitation of the man. He does so in the exclamation with which the Psalm opens. Obviously to impute righteousness without works, and freely to forgive sins, are to Paul one and the same thing. Yet the former is not a merely negative idea: there is in it an actual bestowment of grace, an actual acceptance with God, as unlike as possible to the establishment of an unprejudiced neutrality between God and man, to which the forgiveness of sins is sometimes reduced.

Vers. 9-12. In these verses the justification of Abraham appears in a new light. In virtue of its ground in his faith, he is not only a forefather κατὰ



λογίσηται Κύριος ἁμαρτίαν.” 9. Ὁ <sup>a</sup> μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν d Gal. iv. 15. περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. 10. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ · 11. καὶ σημεῖον ἔλαβε περιτομῆς, <sup>1</sup> σφραγίδα τῆς δικαιοσύνης e 2 Cor. i. 22; Eph. i. 13, iv. 30. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ · εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων <sup>f</sup> δι’ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν f Ch. ii. 27.

<sup>1</sup> περιτομῆς <sup>h</sup>BC<sup>2</sup>DFKL, etc.; περιτομην AC<sup>1</sup>, etc.

σάρκα (i.e., the natural ancestor of the Jews), but he is the spiritual ancestor of all believers. The faith which was imputed to him for righteousness constitutes him such; it is the same in essence as Christian faith; and so it is a vital bond between him and all who believe, whether they be Jews or Gentiles. God’s method has been the same through all history.

Ver. 9. ὁ μακαρισμὸς οὖν οὗτος: This felicitation, then, what is its extent? Does it apply to the circumcision only, or to the uncircumcision also? Just as vers. 1-8 correspond to iii. 27 f., so do vers. 9-12 correspond to iii. 29-31. God is not the God of the Jews only, but of the Gentiles also, and the Apostle’s purpose here is to show that the felicitation of the justified in Ps. xxxii. is not limited by circumcision. λέγομεν γὰρ κ.τ.λ.: for our proposition is, that his faith was reckoned, etc.

Ver. 10. πῶς οὖν ἐλογίσθη; To say that his faith was reckoned as righteousness, without mentioning circumcision, suggests that the latter was at least not indispensable; still it is not decisive, and so the further question must be asked, How—i.e., under what conditions—was his faith thus reckoned to him? Was it when he was circumcised or when he was uncircumcised? History enables Paul to answer, Not when he was circumcised, but when he was uncircumcised. Abraham’s justification is narrated in Gen. xv. his circumcision not till Gen. xvii., some fourteen years later: hence it was not his circumcision on which he depended for acceptance with God.

Ver. 11 f. On the contrary, he received a sign in circumcision, a seal of the righteousness of the faith which he had while uncircumcised. Both sign (αἶν) and seal (σφραγίς) are frequently used by Rabbinical writers to

describe circumcision as a symbol or pledge that one is in covenant with God. So even of heathens: “Og was circumcised, and Moses feared אות מפני שְׁלֹו בְרִית, propter signum foederis ejus”. But usually of Jews: “Jonah shewed Leviathan sigillum (חותם) Abrahami patris nostri”. See Schoettgen, Wetstein, or Delitzsch, ad loc. περιτομῆς (for which W. and H. have in margin περιτομῆν) must be a genitive of apposition. With εἰς τὸ εἶναι the Divine purpose in this relation of circumcision to justification in the case of Abraham is explained. Things were ordered as has been described that he might be father of all that believe while uncircumcised (as he himself did)—that the righteousness in question might be imputed to them; and father of circumcision (i.e., of persons circumcised) in the case of those who are not only circumcised, but also walk in the steps of the faith which he had while not circumcised. It was God’s intention that Abraham should be the representative and typical believer, in whom all believers without distinction should recognise their spiritual father; the Divine method of justification was to be inaugurated and illustrated in him, as it should hold good for all who were to be justified: accordingly the whole process took place antecedent to his circumcision, and in no circumstances has circumcision any essential relation to this great blessing. For its true meaning and advantage see on ii. 25. On οὐκ ἐκ περιτομῆς μόνον, see Simcox, Language of the N.T., 184. The grammar in ver. 12 is faulty, and Westcott and Hort suspect a primitive error. Either τοῖς before στοιχοῦσιν must be omitted, or it must be changed, as Hort suggests, into αὐτοῖς, if we are to express the meaning correctly. The sense required by the context is not open to doubt. For

δικαιοσύνην · 12. καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι <sup>1</sup> τοῖς ἔχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως  
 g Ch. ix. 4; τοῦ πατρὸς ἡμῶν Ἀβραάμ. 13. Οὐ γὰρ διὰ νόμου ἡ ἑπαγγελία τῷ  
 Gal. iii. Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ ληρονόμον αὐτὸν εἶναι τοῦ <sup>2</sup> κόσμου,  
 17 ff.; Eph. ii. 12; ἀλλὰ διὰ δικαιοσύνης πίστεως. 14. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,  
 iii. 6. κекένωται ἢ πίστις, καὶ κατήργηται ἡ ἐπαγγελία · 15. ὁ γὰρ νόμος

<sup>1</sup> τοῖς στοιχοῦσιν is found in all MSS. but cannot be right; see note in commentary below. Om. τῇ before ἀκροβυστία  $\S$  ABCD<sup>1</sup>F.

<sup>2</sup> Om. του before κόσμου  $\S$  ABCD, etc.

δι' ἀκροβυστίας cf. ii. 27. For the dative τοῖς ἔχνεσιν see Philipp. iii. 16, Gal. v. 16, 25. But cf. also Winer, p. 274.

Vers. 13-15. The argument of vers. 9-12 is reiterated and confirmed here in other terms. Abraham is the father of all believers: for it is not through law that the promise is given to him or his seed, that he should be heir of the world—a condition which would limit the inheritance to the Jews, but through the righteousness of faith—a condition which extends it to all who believe. We might have expected a quasi-historical proof of this proposition, similar to the proof given in 10 f. that Abraham's justification did not depend on circumcision. But the Apostle takes another and more speculative line. Instead of arguing from the O.T. narrative, as he does in Gal. iii. 14-17, that the promise was given to a justified man before the (Mosaic) law was heard of, and therefore must be fulfilled to all independently of law, he argues that law and promise are mutually exclusive ideas. For (ver. 14) if those who are of law, i.e., Jews only, as partisans of law, are heirs, then faith (the correlative of promise) has been made vain, and the promise of no effect. And this incompatibility of law and promise in idea is supported by the actual effect of the law in human experience. For the law works wrath—the very opposite of promise. But where there is not law, there is not even transgression, still less the wrath which transgression provokes. Here, then, the other series of conceptions finds its sphere: the world is ruled by grace, promise and faith. This is the world in which Abraham lived, and in which all believers live; and as its typical citizen, he is father of them all.

Ver. 13. ἡ ἐπαγγελία is the Divine promise, which is identical with salvation in the widest sense. The word implies that the promise is held out by God

of his own motion. The peculiar content here assigned to the promise, that Abraham should be heir of the world, is not found in so many words in the O.T. Schoettgen, on ver. 3, quotes *Mechilta*, fol. 25, 2. "Sic quoque de Abrahamo legimus, quod mundum hunc et mundum futurum non nisi ea de causa consecutus sit, quia in Deum credidit, q.d., Gen. xv. 6. And Wetstein, *Tan-chuma*, 165, 1: Abrahamo patri meo Deus possidendum dedit cælum et terram. These passages prove that the idea was not unfamiliar, and it may be regarded as an extension of the promises contained in Gen. xii. 7, xvii. 8, xxii. 17. But what precisely did it mean? Possibly participation in the sovereignty of the Messiah. Abraham and his seed would then be heirs of the world in the sense of 1 Cor. vi. 2, 2 Tim. ii. 12. So Meyer and many others. In the connection in which the words stand, however, this seems strained; and the "rationalising" interpretation, which makes the world Abraham's inheritance through the spread of Abraham's faith, and the multiplication of his spiritual children, is probably to be preferred. The religion which is conquering the world is descended from him, its power lies in that faith which he also had, and in proportion as it spreads he inherits the world. τῷ σπέρματι αὐτοῦ: not Christ, as in Gal. iii. 16, but Abraham's descendants in the widest sense. διὰ δικαιοσύνης πίστεως: it was not as one under law, but as one justified by faith, that Abraham had the promise given to him. In the narrative, indeed, the promise (Gen. xii. 7) antedates the justification (Gen. xv. 6), but it is repeated at later periods (see above): and as ver. 14 argues, promise, faith and justification are parts of one spiritual whole.

Ver. 14. κекένωται cf. 1 Cor. i. 17, ix. 15, 2 Cor. ix. 3. κατήργηται: a



ὀργὴν κατεργάζεται· οὐ γὰρ<sup>1</sup> οὐκ ἔστι νόμος, οὐδὲ παράβασις. 16.  
 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ<sup>h</sup> χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγ-<sup>h</sup> Ver. 4  
 γελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ  
 τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἔστι πατὴρ πάντων ἡμῶν, 17. (καθὼς i Gen. xvii.  
<sup>i</sup> γέγραπται, “Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,”) κατέναντι οὐκ<sup>5</sup> Ch. viii.  
 ἐπίστευσε Θεοῦ, τοῦ<sup>k</sup> ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ<sup>11; i Tim.</sup> vl. 13.

ου γαρ; so  $\aleph^s$ DFKLP, but  $\aleph^1$ ABC ου δε.

favourite word of Paul, who uses it twenty-five times.

Ver. 15. ὀργήν: wrath, i.e., the wrath of God. See on i. 18. Under a legal dispensation sin is stimulated, and brought into clear consciousness: men come under the wrath of God, and know that they do. This is the whole and sole result of “the law,” and hence law cannot be the means through which God administers His grace, and makes man the heir of all things. On the contrary, to attain this inheritance man must live under a regime of faith. οὐ δὲ: δὲ is the true reading (see critical note), not γάρ: but where law is not, neither is there παράβασις. It would not have been true to say οὐδὲ ἁμαρτία, for Paul in chap. ii. recognises the existence and guilt of sin even where men live ἀνόμως; but in comparison with the deliberate and conscious transgression of those who live ἐν νόμῳ, such sin is comparatively insignificant and venial, and is here left out of account. The alternative systems are reduced to two, Law and Grace (or Promise).

Vers. 16-22. The Apostle can now develop, without further interruption or digression, his idea of the representative (and therefore universal) character of Abraham’s justification. The New Testament cannot be said to subvert the Old if the method of justification is the same under both. Nay, it establishes the Old (iii. 31). This is the point which is enforced in the closing verses of chap. iv.

Ver. 16 f. Διὰ τοῦτο: because of the nature of law, and its inability to work anything but wrath. ἐκ πίστεως: the subject is the promise, considered in reference to the mode of its fulfilment. ἵνα κατὰ χάριν: χάρις on God’s part is the correlative of πίστις on man’s. εἰς τὸ εἶναι βεβαίαν κ.τ.λ. This is the Divine purpose in instituting the spiritual order of grace and faith: it is the only one consistent with universalism in religion. οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ: there seems

to be some inexactness in expression here. The seed which is “of the Law” ought to mean the Jews, as partisans of law in distinction from faith: then the seed which is “of the faith of Abraham” would mean the Gentiles. But the promise did not belong at all to the seed which was “of the law,” i.e., to the Jews, as Abraham’s natural descendants; even in them, faith was required. And the seed which is “of the faith” of Abraham is not quite appropriate to describe Gentile believers exclusively; the very point of the argument in the passage is that the faith of Abraham is reproduced in all the justified, whether Gentile or Jew. Still there seems no doubt that the persons meant to be contrasted in the two clauses are Jewish and Gentile believers (Meyer), not Jews and Christians (Fritzsch, who supplies σπέρματι before Ἀβραάμ): the difficulty is that the words do not exactly suit either meaning.

ὃς ἔστιν πατὴρ πάντων ἡμῶν. The πάντων is emphatic, and ἡμῶν expresses the consciousness of one who has seen in Abraham the spiritual ancestor of the new Christian community, living (as it does), and inheriting the promise, by faith. *Opponuntur haec verba Judaeis, qui Abrahamum non nominant nisi cum adjecto אבירי pater noster* (Schoettgen).

When Paul speaks out of his Jewish consciousness, he shares this pride (“whose are the fathers,” ix. 5); when he speaks as a Christian, to whom the Church is “the Israel of God” (Gal. vi. 16), and who can even say “we are the circumcision,” he claims all the Jews boasted of as in reality the property of believers: it is Christians, and not Jews by birth, who can truly say “We have Abraham to our father”. The earliest indication (an indirect one) of the Jewish pride in Abraham is perhaps seen in Is. lxiii. 16. That Abraham is the father of us all agrees with Scripture: Gen. xvii. 5 LXX. The ὅτι belongs to the quotation. If there is any parenthesis, it should only



μη ὄντα ὡς ὄντα. 18. Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, "Οὕτως

1 Here only in Paul.  
m Heb. xi. 12.  
n Eph. vi. 10; 2 Tim. ii. 1; Heb. xi. 34.  
ἐσται τὸ σπέρμα σου" · 19. καὶ μὴ ἀσθενήσας τῇ πίστει, <sup>1</sup>οὐ <sup>1</sup>κατενόησε τὸ ἑαυτοῦ σῶμα ἥδη <sup>m</sup>νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας · 20. εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' <sup>n</sup>ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, 21. καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται, δυνατός

<sup>1</sup> οὐ κατενόησεν; so DFKLP, Syr. and lat. Om. ου <sup>h</sup>ABC, best MSS. of vulg., etc. All the critical edde. omit ου, though both readings are widely and early attested; though the sense is quite good either way, the authorities for the omission are undoubtedly stronger. ἥδη <sup>h</sup>ACDKLP; om. BF 47, etc. W. and H. bracket. Weiss omits.

be from καθὼς το σέ. As Abraham has this character in Scripture, so he has it before God: the two things are one and the same; it is his true, historical, Divine standing, that he is father of all believers. The attraction in κατέναντι οὐ ἐπίστευσεν θεοῦ is most simply resolved into κ. θεοῦ ᾧ ἐπίστευσε: but see Winer, p. 204, 206. In characterising the God whom Abraham believed, the Apostle brings out further the correspondence between the patriarch's faith and that of Christians. He is "God who makes the dead alive and calls things that are not as though they were". Such a reference to Isaac as we find in Heb. xi. 19 (λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός) see not suggested here (yet see ver. 24), and hence it is better to take ζωπτ. τοὺς νεκροὺς of restoring vitality to Abraham, whose body was as good as dead. In the application, the things that are not are the unborn multitudes of Abraham's spiritual children. God speaks of them (hardly, issues his summons to them) as if they had a being. Faith in a God who is thus conceived comes nearer than anything else in Paul to the definition given in Heb xi. 1. On τὰ μὴ ὄντα, see Winer, p. 608.

Ver. 18 ff. Abraham's faith described. It was both contrary to hope (as far as nature could give hope), and rested on hope (that God could do what nature could not). εἰς τὸ γενέσθαι αὐτὸν πατέρα κ.τ.λ. (cf. ver. 11) is most properly taken to express the Divine purpose—that he might become father, etc. (see Moulton's note in Winer, p. 474); not result—so that he became. κατὰ τὸ εἰρημένον, Οὕτως κ.τ.λ., Gen. xv. 5: the passage is familiar, and the οὕτως is supposed to suggest its own interpretation—the stars of the heaven.

μη ἀσθενήσας . . . κατενόησεν, without becoming weak in faith, he considered his own body. "The participle ἀσθενήσας, though preceding the verb, is most naturally interpreted as referring to a (conceived) result of the action denoted by κατενόησεν." Burton, *Moods and Tenses*, § 145. This remark holds good only with the reading κατενόησεν: if we read οὐ κατ. the meaning is, He considered not his body *quippe qui non esset imbecillis* (Winer, p. 610). ἑκατονταέτης που (circiter) ὑπάρχων: his great age was the primary and fundamental fact in the situation: this seems to be the suggestion of ὑπάρχων as distinct from ὢν. In ver. 20 (εἰς δὲ τὴν ἐπαγγελίαν) the δὲ contrasts with becoming weak, as he considered his body, the actual conduct of Abraham. "He did not waver in relation to the promise, in unbelief; on the contrary, he was strengthened in faith." On διεκρίθη, cf. Mt. xxi. 21, Jas. i. 6, Rom. xiv. 23. τῇ ἀπιστίᾳ: instrum. dative; because of unbelief. It is simplest to take τῇ πίστει as dative of respect, though Heb. xi. 11 can be adduced by those who would render: "he became strong, recovered his bodily vigour, by faith". The participles in ver. 21 are loosely attached to the principal verbs, and are really equivalent to co-ordinate clauses with καί. In his whole conduct on this occasion Abraham glorified God, and demonstrated his own assurance of His power. See Burton, § 145. δοὺς δόξαν τῷ Θεῷ: for this Hebraism see Josh. vii. 19, Jer. xiii. 16, John ix. 24, Acts xii. 23. For πληροφορηθεὶς xiv. 5, Col. iv. 12.

Ver. 22. διὸ: because of this signal faith, evinced so triumphantly in spite of all there was to quell it. ἐλογίσθη: i.e., his faith was reckoned to him as

ἐστι καὶ ποιῆσαι. 22. διὰ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
23. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. 24. ἀλλὰ  
καὶ δι' ἡμᾶς, οἷς μέλλει λογιῆσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγε-

righteousness. That which needs to be reckoned as righteousness is not in itself righteousness—on this the Apostle's argument rests in vers. 1-8; yet it is not arbitrarily that faith is so reckoned. The spiritual attitude of a man, who is conscious that in himself he has no strength, and no hope of a future, and who nevertheless casts himself upon, and lives by, the word of God which assures him of a future, is the necessarily and eternally right attitude of all souls to God. He whose attitude it is, is at bottom right with God. Now this was the attitude of Abraham to God, and it is the attitude of all sinners who believe in God through Christ; and to him and them alike it is reckoned by God for righteousness. The Gospel does not subvert the religious order under which Abraham lived; it illustrates, extends, and confirms it.

Vers. 23-25. Conclusion of the argument. Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον: cf. xiv. 4, 1 Cor. ix. 10, x. 6, 11, Gal. iii. 8. The formula for quoting Scripture is not ἐγράφη but γέγραπται: i.e., Scripture conveys not a historical truth, relating to one person (as here, to Abraham), but a present eternal truth, with some universal application. δι' ἡμᾶς: to show the mode of our justification. οἷς μέλλει λογιῆσθαι: to whom it (the act of believing) is to be imputed as righteousness. μέλλει conveys the idea of a Divine order under which things proceed so. τοῖς πιστεύουσιν is in apposition to οἷς: "believing as we do". (Weiss.) The object of the Christian's faith is the same as that of Abraham's, God that giveth life to the dead. Only in this case it is specifically God as He who raised Jesus our Lord. Cf. 1 Pet. i. 21, where Christians are described as those who through Christ believe in God who raised Him from the dead. In Abraham's case, "God that quickeneth the dead" is merely a synonym for God Omnipotent, who can do what man cannot. In Paul, on the other hand, while omnipotence is included in the description of God—for in Eph. i. 19, in order to give an idea of the greatest conceivable power, the Apostle can do no more than say that it is according to that working of the strength of God's might which He wrought in Christ

when He raised Him from the dead—omnipotence is not the sole object of the Christian's faith. His spiritual attitude toward God is the same as Abraham's, but God is revealed to him, and offered to his faith, in a character in which Abraham did not yet know Him. This is conveyed in the description of the Person in relation to whom the Omnipotence of God has been displayed to Christians. That Person is "Jesus our Lord, who was delivered up for our offences, and raised for our justification". The Resurrection of Jesus our Lord entitles us to conceive of God's Omnipotence not as mere unqualified power, but as *power no less than infinite engaged in the work of man's salvation from sin.* In the Resurrection of Jesus, omnipotence is exhibited as redeeming power: and in this omnipotence we, like Abraham, believe. παρεδόθη is used in LXX, Is. liii. 12, and its N.T. use, whether God or Christ be the subject of the παραδίδοναι (Rom. viii. 32; Gal. ii. 20, Eph. v. 2), may be derived thence. There is considerable difficulty with the parallel clauses διὰ τὰ παραπτώματα ἡμῶν, and διὰ τὴν δικαιοσύνην ἡμῶν. It is safe to assert that Paul did not make an abstract separation between Christ's Death and His Resurrection, as if the Death and the Resurrection either had different motives, or served ends separable from each other. There is a sort of mannerism in the expression here, as there is in xiv. 9, which puts us on our guard against overprecision. This granted, it seems simplest and best to adopt such an interpretation as maintains the same meaning for διὰ in both clauses. This has been done in two ways. (1) The διὰ has been taken retrospectively. "He was delivered up because we had sinned, and raised because we were justified"—sc. by His death. But though Paul writes in v. 9, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, it is impossible to believe that he would have written—as this interpretation requires him to do—that we were justified by Christ's death, and that Christ was *therefore* raised from the dead by God. Justification is not only an act of God, but a spiritual experience; it is dependent upon faith (iii. 25); and it is realised in men as one by one, in



παντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, 25. ὃς παρεδόθη διὰ τὰ  
 o Ch. v. 18. παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν ὁ δικαίωσιν ἡμῶν.

the time determined by Providence, they receive the Gospel. Hence διὰ τὴν δικαίωσιν ἡμῶν at least must be prospective.\* (2) The διὰ has been taken in both clauses prospectively. "He was delivered up on account of our offences—to make atonement for them; and he was raised on account of our justification—that it might become an accomplished fact." That this interpretation is legitimate, so far as the language goes, cannot be questioned; and if we avoid unreal separations between things that really form one whole, it is thoroughly Pauline. Paul does ascribe expiatory value to the death or the blood of Christ; in that sense it is true the work of Christ was finished on the Cross. But Paul never thought of that by itself; he knew Christ only as the Risen One who had died, and who had the virtue of His atoning death ever in Him; this Christ was One, in all that He did and suffered—the Christ who had evoked in him the faith by which he was justified, the only Christ through faith in whom sinful men ever could be justified; and it is natural, therefore, that he should conceive Him as raised with a view to our justification. But it would have been equally legitimate to say that He died for our justification. It is only another way of expressing what every Christian understands—that we believe in a living Saviour, and that it is faith in Him which justifies. But then it is faith in Him as One who not only lives, but was delivered up to death to atone for our offences. He both died and was raised for our justification; the work is one and its end is one. And it is a mistake to argue, as Beyschlag does (*Neutest. Theologie*, ii., 164), that this reference of faith to the Risen Christ who died is inconsistent with the vicarious nature of His expiatory sufferings. That His sufferings had this character is established on independent grounds; and to believe in the Risen Christ is to believe in One in whom the power of that propitiatory vicarious suffering abides for ever. It is indeed solely because the virtue of that suffering is in Him that faith in the Risen Lord does justify. For an exposition of the passage, in which the retrospective force

is given to διὰ, see Candlish in *Expositor*, Dec., 1893. See also Bruce, *St. Paul's Conception of Christianity*, p. 160 ff. The identity in principle of Abrahamic and Christian faith is seen in this, that both are faith in God. But Abraham's is faith in a Divine promise, which only omnipotence could make good; the Christian's is faith in the character of God as revealed in the work of redemption wrought by Christ. That, too, however, involves omnipotence. It was the greatest display of power ever made to man when God raised Christ from the dead, and set Him at His own right hand in the heavenly places; and the Christ so raised was one who had been delivered to death for our offences. That is only another way of saying that the ultimate power in the world—the omnipotence of God—is in the service of a love which provides at infinite cost for the expiation of sin. The only right attitude for any human being in presence of this power is utter self-renunciation, utter abandonment of self to God. This is faith, and it is this which is imputed to men in all ages and under all dispensations for righteousness.

CHAP. V.—Vers. I-11. The blessings of justification. The first section of the epistle (chap. i. 18-iii. 20) has proved man's need of the righteousness of God; the second (chap. iii. 21-30) has shown how that righteousness comes, and how it is appropriated; the third (chap. iii. 31-iv. 25) has shown, by the example of Abraham, and the testimony of David, that it does not upset, but establishes the spiritual order revealed in the O.T. The Apostle now, like David, enlarges on the felicity of the justified, and especially on their assurance of God's love and of future blessedness. We may describe the contents of vers. 1-11 in the words which he himself applies (iv. 6) to the 32nd psalm: λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

Ver. 1. δικαιοθῆντες takes up emphatically the δικαίωσιν of iv. 25: Christ's death and resurrection have not been in vain: there are those who have actually been justified in consequence.

\* This, however, does not prevent us from conceiving of the resurrection of Christ as His public vindication, and the sign of God's acceptance of the work which He achieved in His death: in a certain sense, therefore, as His justification.



V. 1. ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν<sup>1</sup> πρὸς τὸν θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 2. δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν τῇ πίστει<sup>2</sup> εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν.

<sup>1</sup> ἔχομεν is found in correctors of  $\aleph$  and B, in FG (not in the Latin of these bilingual MSS.) and many cursives; ἐχωμεν in  $\aleph^1$ AB<sup>1</sup>CDKL cursives, vulg., Syr., etc. The authority for the latter seems therefore overwhelming; but besides the exegetical reasons which have led interpreters to prefer the former, and which are noticed in the commentary, we have to consider the frequency with which  $\omega$  and  $\omicron$  are confused even in the best MSS. Thus Weiss (*Textkritik*, S. 44 f.) gives the following instances in which  $\omega$  is certainly wrong, and is not adopted by any editor: ἀφορίσας, Gal. i. 15 in B; ἡν ὡς ἀγκυραν ἐχωμεν, Heb. vi. 19 in DE; δι' ἧς ἐγγιζόμεν, Heb. vii. 19 in A 31; διαταξώμαι, 1 Cor. xi. 34 in ADEFG 37, 44, 47; προσεχωμεθα, Rom. iii. 9 in AL; θερισώμεν, 1 Cor. ix. 11 in CDEFGLP and many cursives; αἰρησώμαι, Phil. i. 22 in B; εισερχώμεθα, Heb. iv. 3 in AC 17, 37; συνβασιλευσώμεν, 2 Tim. ii. 12 in ACLP 109; θερισώμεν, Gal. vi. 9 in  $\aleph$ CFGLP cursives. These are only samples, and though the attestation is more divided in these and similar cases than in Rom. v. 1, they are quite enough to show that in a variation of this kind no degree of MS. authority could support a reading against a solid exegetical reason for changing  $\omega$  into  $\omicron$ . That such solid reason can be given here I agree with the expositors named below.

<sup>2</sup> τῇ πίστει  $\aleph^1$ CKLP, vulg., Syr. Om. BDF old lat. W. and H. bracket.

Having, therefore, been justified (the Apostle says), εἰρήνην ἔχομεν πρὸς τὸν θεόν. The MSS. evidence is overwhelmingly in favour of ἔχομεν, so much so that W. and H. notice no other reading, and Tischdf. says "ἐχωμεν cannot be rejected unless it is altogether inappropriate, and inappropriate it seemingly is not". But this last statement is at least open to dispute. There is no indication that the Apostle has finished his dogmatic exposition, and is proceeding to exhortation. To read ἔχομεν, and then to take καυχώμεθα as subjunctive both in ver. 2 and ver. 3 (as the R.V.), is not only awkward, but inconsistent with οὐ μόνον δέ, ver. 3. If the hortative purpose dominated the passage throughout, the Apostle must have written μὴ: see Gifford, p. 122. It is better (reading ἔχομεν) to take καυχώμεθα in ver. 2 with δι' οὗ, and co-ordinate it with τὴν προσαγωγὴν: "through whom we have had our access, and rejoice, etc". Then the οὐ μόνον is in place. But the uninterrupted series of indicatives afterwards, the inappropriateness of the verb ἔχειν to express "let us realise, let us make our own," the strong tendency to give a paraenetic turn to a passage often read in church, the natural emphasis on εἰρήνη, and the logic of the situation, are all in favour of ἔχομεν, which is accordingly adopted by Meyer, Weiss, Lipsius, Godet and others, in spite of the MSS., see critical note. The justified have peace with God; i.e., His wrath (i. 18)

no longer threatens them; they are accepted in Christ. It is not a change in their feelings which is indicated, but a change in God's relation to them.

Ver. 2. δι' οὗ καὶ: through whom also. To the fact that we have peace with God through our Lord Jesus Christ corresponds this other fact, that through Him we have had (and have) our access into this grace, etc. προσαγωγή has a certain touch of formality. Christ has "introduced" us to our standing as Christians: cf. Eph. ii. 18, 1 Pet. iii. 18. τῇ πίστει: by the faith referred to in ver. 1. Not to be construed with εἰς τὴν χάριν ταύτην: which would be without analogy in the N.T. The grace is substantially one with justification: it is the new spiritual atmosphere in which the believer lives as reconciled to God. καυχώμεθα, which always implies the expression of feeling, is to be co-ordinated with ἔχομεν. ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ: on the basis of hope in the glory of God, i.e., of partaking in the glory of the heavenly kingdom. For ἐπ' ἐλπίδι, cf. iv. 18: the construction is not elsewhere found with καυχᾶσθαι.

Ver. 3. οὐ μόνον δέ ἀλλὰ καὶ καυχώμεθα: and not only (do we glory on that footing), but we also glory in tribulations. Cf. Jas. i. 2 ff. ἐν ταῖς θλίψεσιν does not simply mean "when we are in tribulations," but also "because we are": the tribulations being the ground of the glorying: see ii. 17, 23, v. 11, 1 Cor. iii. 21, 2 Cor. xii. 9, Gal. vi. 14.

α Ch. viii. 18, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς \*δόξης τοῦ Θεοῦ. 3. οὐ μόνον δέ, 21.  
ἀλλὰ καὶ καυχώμεθα <sup>1</sup> ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν  
b 2 Cor. ii. 9. κατεργάζεται, 4. ἡ δὲ ὑπομονὴ <sup>b</sup> δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5. ἡ  
xiii. 3;  
Phil. ii. 22; δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ \* ἐκκέχυται ἐν ταῖς  
c Acts ii. 17  
I. 33, x. 45. καρδίαις ἡμῶν διὰ Πνεύματος Ἀγίου τοῦ δοθέντος ἡμῖν. 6. Ἐτι  
d Matt. xxvi.  
41. γὰρ <sup>2</sup> Χριστὸς ὄντων ἡμῶν <sup>a</sup> ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

<sup>1</sup> καυχώμεθα  $\Sigma$ ADFKP; καυχώμενοι BC, Origen (twice). The participle is hardly open to suspicion on the ground of being conformed to ver. 11 (S. and H.); it is much rather the indicative (subjunctive?) that is open to suspicion as a "mechanical repetition" (Alford) from the preceding verse. W. and H. put καυχώμεθα in text, καυχώμενοι in marg. By the rule *proclivi lectioni praestat ardua* Alf. and Treg. are rather justified for putting καυχώμενοι in the text.

<sup>2</sup> ἐτι γὰρ  $\Sigma$ ACD<sup>1</sup>-KP; εἰς τι γὰρ D<sup>3</sup>F; *ut quid enim* lat. Iren.-interp.; εἰ δε L Syr.; εἰ γε B. For a full discussion of the readings here, see S. and H. *ad loc.*, or W. and H., Appendix, p. 108. W. and H. suspect some primitive error; while holding the text of B to give a more probable sense than any of the other variants, Hort thinks εἰπερ would better explain all the variations and be equally appropriate. ἐτι after ἀσθενῶν  $\Sigma$ ABCD<sup>1</sup>F.

Ver. 4. ὑπομονὴν κατεργάζεται: has as its fruit, or effect, endurance. ὑπομονὴ has more of the sense of bravery and effort than the English "patience": it is not so passive. ἡ δὲ ὑπομονὴ δοκιμὴν: endurance produces approvedness—its result is a spiritual state which has shown itself proof under trial. Cf. Jas. i. 12 (δόκιμος γενόμενος = when he has shown himself proof). Perhaps the best English equivalent of δοκιμὴ would be *character*. This in its turn results again in hope: the experience of what God can do, or rather of what He does, for the justified amid the tribulations of this life, animates into new vigour the hope with which the life of faith begins.

Ver. 5. ἡ δὲ ἐλπίς οὐ καταισχύνει: and hope, *i.e.*, the hope which has not been extinguished, but confirmed under trial, does not put to shame. Ps. xxii. 6. *Spes erit res* (Bengel). Here the *aurea catena* comes to an end, and the Apostle points to that on which it is ultimately dependent. All these Christian experiences and hopes rest upon an assurance of the love of God. ὅτι ἡ ἀγάπη τοῦ Θεοῦ κ.τ.λ. <sup>1</sup> That the love of God to us is meant, not our love to Him, is obvious from ver. 6 and the whole connection: it is the evidence of God's love to us which the Apostle proceeds to set forth. ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν (cf. Joel iii. 1, ii. 28, LXX, Acts x. 45): has been poured out in, and still floods, our hearts. διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν: the aorist τοῦ δοθέντος can hardly refer to Pentecost, in which case ἡμῖν would express the consciousness of the

Christian community: the spirit was given to Christians in virtue of their faith (Gal. iii. 2), and normally on occasion of their baptism (1 Cor. xii. 13, Acts xix. 1 ff.): and it is this experience, possibly this event, to which the participle definitely refers. What the spirit, given (in baptism) to faith, does, is to flood the heart with God's love, and with the assurance of it.

Ver. 6. The reading εἰ γε is well supported, and yields a good sense ("so surely as": Evans), though the suggestion is made in W. and H. that it may be a primitive error for εἰ περ (see note on iii. 30). The assurance we have of the love of God is no doubt conditioned, but the condition may be expressed with the utmost force, as it is with εἰ γε, for there is no doubt that what it puts as a hypothesis has actually taken place, *viz.*, Christ's death for the ungodly. Although he says εἰ γε, the objective fact which follows is in no sense open to question: it is to the Apostle the first of certainties. Cf. the use of εἰ γε in Eph. iii. 2, iv. 21, and Ellicott's note on the former. ἀσθενῶν: the weakness of men who had not yet received the Spirit is conceived as appealing to the love of God. ἔτι goes with ὄντων ἡμ. ἀσθενῶν: the persons concerned were no longer weak, when Paul wrote, but strong in their new relation to God. κατὰ καιρὸν has been taken with ὄντων ἡ. ἀ. ἔτι: "while we were yet without strength, as the pre-Christian era implied or required": but this meaning is remote, and must have been more clearly suggested. The anal-



7. ὁ μὲν γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ ὁ τὰς αἰτίας τις καὶ τολμᾷ ἀποθανεῖν· 8. συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός,<sup>1</sup> ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. 9. πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι

Acts xxvii.  
7 L. 16; 1  
Pet. iv. 18.  
f Philem.  
15.

<sup>1</sup> ο θεος om. B.

ogy of Gal. iv. 4, Eph. i. 10, supports the ordinary rendering, "in due time," i.e., at the time determined by the Providence of God and the history of man as the proper time, Christ died. ὑπὲρ: in the interest of, not equivalent to ἀντί, instead of: whether the interest of the ungodly is secured by the fact that Christ's death has a substitutionary character, or in some other way, is a question which ὑπὲρ does not touch.

Ver. 7. Christ's death for the ungodly assures us of God's love; for the utmost that human love will do is far less. ὑπὲρ δικαίου: for a righteous man. Some make both δικαίου and τοῦ ἀγαθοῦ neuter: some who take δικαίου as masculine take τοῦ ἀγαθοῦ as neuter (so Weiss and Godet—"pour un juste, pour le bien"); but as Jowett says, the notion of dying for an abstract idea is entirely unlike the N.T., or the age in which the N.T. was written, while the opposition to Christ's dying for sinful persons requires that persons should be in question here also. The absence of the article with δικαίου corresponds to the virtually negative character of the clause: it is inserted before ἀγαθοῦ because the exceptional case is definitely conceived as happening. ἀποθανεῖται, gnomic; see Burton, § 69. Unless ἀγαθός is meant to suggest a certain advance upon δικαίος, it is impossible to see in what respect the second clause adds anything to the first. Of course the words are broadly synonymous, so that often they are both applied to the same person or thing (Lk. xxiii. 50, Rom. vii. 12); still there is a difference, and it answers to their application here; it is *difficult* to die for a just man, it has been found *possible* (one may venture to affirm) to die for a good man. The difference is like that between "just" and "good" in English: the latter is the more generous and inspiring type of character. Cf. the Gnostic contrast between the "just" God of the O.T. and the "good" God of the N.T., and the passages quoted in Cremer, s.v. ἀγαθός. καὶ τολμᾷ: even prevails upon himself, wins it from himself.

Ver. 8. How greatly is this utmost

love of man surpassed by the love of God. He commends, or rather makes good, presents in its true and unmistakable character (for συνίστησι, cf. iii. 5, 2 Cor. vi. 4, vii. 11; Gal. ii. 18), His own love toward us, in that while we were yet sinners, etc. ἑαυτοῦ is an emphatic His: His, not as opposed to Christ's (as some have strangely taken it), but as opposed to anything that we can point to as love among men: His spontaneous and characteristic love. ἑτι ἁμαρτωλῶν ὄντων ἡμῶν: they are no longer such, but justified, and it is on this the next step in the argument depends.

Ver. 9 f. πολλῷ οὖν μᾶλλον: The argument is from the greater to the less. The supreme difficulty to be overcome in the relations of man and God is the initial one: How can God demonstrate His love to the sinner, and bestow on him a Divine righteousness? In comparison with this, everything else is easy. Now the Apostle has already shown (iii. 21-30) how the Gospel meets this difficulty: we obtain the righteousness required by believing in Jesus, whom God has set forth as a propitiation through faith in His blood. If such grace was shown us *then*, when we were in sin, much more, justified as we have now been by His blood, shall we be saved from wrath through Him. ἀπὸ τῆς ὀργῆς: the wrath to come: see note on i. 18. This deliverance from wrath does not exhaust Paul's conception of the future (see ver. 2), but it is an important aspect of it, and implies the rest. Verse 10 rather repeats, than grounds anew, the argument of ver. 9. εἰ γὰρ ἐχθροὶ ὄντες: this is practically equivalent to ἑτι ἁμαρτωλῶν ὄντων ἡμῶν. The state of sin was that in which we were ἐχθροί, and the whole connection of ideas in the passage requires us to give ἐχθροί the passive meaning which it undoubtedly has in xi. 28, where it is opposed to ἀγαπητοί. We were in a real sense objects of the Divine hostility. As sinners, we lay under the condemnation of God, and His wrath hung over us. This was the situation which had to be faced: Was



g 1 Thess. i. αὐτοῦ, σωθῆσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10. εἰ γὰρ ἐχθροὶ  
 10. ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ  
 μᾶλλον καταλλαγέντες σωθῆσόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11. οὐ μόνον  
 h 1 Cor. i. 31. δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ ἑαυτοῦ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 i 2 Cor. v. 18 ἔ. Χριστοῦ, δι' οὗ νῦν τὴν ἑαυτοῦ καταλλαγὴν ἐλάβομεν.

there love in God equal to it? Yes, when we were enemies we were reconciled to God by the death of His Son. κατηλλάγημεν is a real passive: "we" are the objects, not the subjects, of the reconciliation: the subject is God, 2 Cor. v. 19-21. Compare ver. 11: τὴν καταλλαγὴν ἐλάβομεν. To represent κατηλλάγημεν by an active form, e.g., "we laid aside our hostility to God," or by what is virtually one, e.g., "we were won to lay aside our hostility," is to miss the point of the whole passage. Paul is demonstrating the love of God, and he can only do it by pointing to what God has done, not to what we have done. That we on our part are hostile to God before the reconciliation, and that we afterwards lay aside our enmity, is no doubt true; but here it is entirely irrelevant. The Apostle's thought is simply this: "if, when we lay under the Divine condemnation, the work of our reconciliation to God was achieved by Him through the death of His Son, much more shall the love which wrought so incredibly for us in our extremity carry out our salvation to the end". The subjective side of the truth is here completely, and intentionally, left out of sight; the laying aside of our hostility adds nothing to God's love, throws no light upon it; hence in an exposition of the love of God it can be ignored. To say that the reconciliation is "mutual," is true in point of fact; it is true, also, to all the suggestions of the English word; but it is not true to the meaning of κατηλλάγημεν, nor to the argument of this passage, which does not prove anything about the Christian, but exhibits the love of God at its height in the Cross, and argues from that to what are comparatively smaller demonstrations of that love. ἐν τῇ ζωῇ αὐτοῦ: the ἐν is instrumental: cf. ver. 9 ἐν τῷ αἵματι αὐτοῦ. The Living Lord, in virtue of His life, will save us to the uttermost. Cf. John xiv. 19.

Ver. 11. καυχώμενοι is the best attested reading, but hard to construe. It is awkward (with Meyer) to supply καταλλαγέντες with οὐ μόνον δέ, and retain σωθῆσόμεθα as the principal verb:

and not only (as reconciled shall we be saved), but also rejoicing, etc. There is no proportion between the things thus co-ordinated, and it is better to assume an inexact construction, and regard καυχώμενοι as adding an independent idea which would have been more properly expressed by the indicative (καυχώμεθα). But see Winer, 441. The Christian glories in God; for though "boasting is excluded" from the true religion (iii. 27), yet to make one's boast in God is the perfection of that religion. Yet the believer could not thus glory, but for the Lord Jesus Christ; it is in Him, "clothed in the Gospel," that he obtains that knowledge of God's character which enables him to exult. δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. Nothing could show more unmistakably that the καταλλαγὴ is not a change in our disposition toward God, but a change in His attitude toward us. We do not give it (by laying aside enmity, distrust, or fear); we receive it, by believing in Christ Jesus, whom God has set forth as a propitiation through faith in His blood. We take it as God's unspeakable gift. Cf. 2 Macc. ii. 50. ὁ καταλειφθεὶς ἐν τῇ τοῦ παντοκράτορος ὀργῇ πάλιν ἐν τῇ τοῦ μεγάλου δεσπότου καταλλαγῇ μετὰ πάσης δόξης ἐπανωρθώθη. For an examination of the Pauline idea of reconciliation, see especially Schmiedel on 2 Cor. v. 21, *Excursus*.

Vers. 12-21. The treatment of the righteousness of God, as a Divine gift to sinners in Jesus Christ, is now complete, and the Apostle might have passed on to his treatment of the new life (chaps. vi.-viii.). But he introduces at this point a digression in which a comparison—which in most points is rather a contrast—is made between Adam and Christ. Up to this point he has spoken of Christ alone, and the truth of what he has said rests upon its own evidence; it is not affected in the least by any difficulty we may have in adapting what he says of Adam to our knowledge or ignorance of human origins. The general truth he teaches here is that there is a real unity of the human race, on the one hand in sin and

12. Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας

death, on the other in righteousness and life; in the former aspect the race is summed up in Adam; in the latter, in Christ. It is a distinction, apparently, between the two, that the unity in Adam is natural, having a physical basis in the organic connection of all men through all generations; whereas the unity in Christ is spiritual, being dependent upon faith. Yet this distinction is not specially in view in the passage, which rather treats Adam and Christ in an objective way, the transition (morally) from Adam's doom to that of man being only mediated by the words πάντες ἡμαρτον in ver. 12, and the connection between Christ and the new humanity by οἱ τὴν περισσείαν τῆς χάριτος λαμβάνοντες in ver. 17.

Ver. 12. διὰ τοῦτο refers to that whole conception of Christ's relation to the human race which is expounded in chaps. iii. 21-v. 11. But as this is summed up in v. 1-11, and even in the last words of v. 11 (through Him we received the reconciliation) the grammatical reference may be to these words only. ὥσπερ: the sentence beginning thus is not finished; cf. Mt. xxv. 14. There is a virtual apodosis in the last clause of ver. 14: ὅς ἐστιν τύπος τοῦ μέλλοντος; the natural conclusion would have been, "so also by one man righteousness entered into the world, and life by righteousness". Cf. Winer, p. 712 f. By the entrance of sin into the world is not meant that sin began to be, but that sin as a power entered into that sphere in which man lives. Sin, by Divine appointment, brought death in its train, also as an objective power; the two things were inseparably connected, and consequently death extended over all men (for διῆλθεν, cf. Ps. lxxxvii. 17, Ez. v. 17) ἐφ' ᾧ πάντες ἡμαρτον. The connection of sin and death was a commonplace of Jewish teaching, resting apparently on a literal interpretation of Gen. iii. Cf. Sap. ii. 23 f. ὁ θεὸς ἐκτίσεν τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ . . . φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον. Cf. also Sir. xxv. 24, Rom. vi. 23, 1 Cor. xv. 56. Paul no doubt uses death to convey various shades of meaning in different places, but he does not explicitly distinguish different senses of the word; and it is probably misleading rather than helpful to say that in one sentence (here,

for example) "physical" death is meant, and in another (chap. vii. 24, e.g.) "spiritual" death. The analysis is foreign to his mode of thinking. All that "death" conveys to the mind entered into the world through sin. The words ἐφ' ᾧ πάντες ἡμαρτον, in which the πάντες resumes πάντας of the preceding clause, give the explanation of the universality of death: it rests upon the universality of sin. ἐφ' ᾧ means *propterea quod* as in 2 Cor. v. 4 and perhaps in Phil. iii. 12. Winer, 491. But in what sense is the universality of sin to be understood? In other words, what precisely is meant by πάντες ἡμαρτον? Many interpreters take the aorist rigorously, and render: because all sinned, i.e., in the sin of Adam. *Omnes peccarunt, Adamo peccante* (Bengel). This is supported by an appeal to 2 Cor. v. 14, εἰς ὑπὲρ πάντων ἀπέθανεν ἄρα οἱ πάντες ἀπέθανον: the death of one was the death of all; so here, the sin of one was the sin of all. It seems to me a final objection to this (grammatically quite sound) interpretation, that it really makes the words ἐφ' ᾧ πάντες ἡμαρτον meaningless. They are evidently meant to explain how the death which came into the world through Adam's sin obtained its universal sway, and the reason is that the sin of which death is the consequence was also universally prevalent. The sense in which this was so has been already proved in chap. iii., and the aorist is therefore to be taken as in iii. 23: see note there. Because all men were, in point of fact, sinners, the death which is inseparable from sin extended over all. To drag in the case of infants to refute this, on the ground that πάντες ἡμαρτον does not apply to them (unless in the sense that they sinned in Adam) is to misconceive the situation: to Paul's mind the world consists of persons capable of sinning and of being saved. The case of those in whom the moral consciousness, or indeed any consciousness whatever, has not yet awakened, is simply to be disregarded. We know, and can know, nothing about it. Nothing has been more pernicious in theology than the determination to define sin in such a way that in all its damning import the definition should be applicable to "infants"; it is to this we owe the moral atrocities that have disfigured most



ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13. ἄχρι  
 k Philem. γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἔλλογεῖται, μὴ  
 18.  
 1 Vv. 17, 21; ὀντος νόμου· 14. ἀλλ' ἡ βασιλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι  
 Ch. vi. 12 Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας<sup>1</sup> ἐπὶ τῷ ὁμοιώματι τῆς

<sup>1</sup> τοὺς μὴ ἁμαρτήσαντας, so  $\Sigma$  ABCD<sup>2</sup> G<sup>3</sup> K<sup>2</sup> L<sup>2</sup>; the μὴ was wanting in some MSS. known to Origen and in "most Latin MSS." known to Augustine: see W. and H., Appendix. However the omission may have originated, μὴ is undoubtedly the true text.

creeds, and in great part the idea of baptismal regeneration, which is an irrational unethical miracle, invented by men to get over a puzzle of their own making.

Ver. 13 f. These two verses are rather obscure, but must be intended (γὰρ) to prove what has been asserted in ver. 12. ἄχρι γὰρ νόμου = ἀπὸ Ἀδὰμ μέχρι Μωσέως, ver. 14, the law meant being the Mosaic. The sin which was in the world before the law is not the guilt of Adam's fall imputed to the race as fallen in him, but the actual sin which individuals had committed. Now if law has no existence, sin is not imputed. Cf. iv. 15. The natural inference would seem to be that the sins committed during this period could not be punished. But what was the case? The very opposite of this. Death reigned all through this period. This unrestrained tyranny of death (observe the emphatic position of ἐβασίλευσεν) over persons whose sins cannot be imputed to them, seems at variance with the explanation just adopted of πάντες ἥμαρτον. Indeed Meyer and others use it to refute that explanation. The reign of death, apart from imputable individual sin, implies, they argue, a corresponding objective reign of sin, apart from individual acts: in other words, justifies the interpretation of ἐφ' ᾧ πάντες ἥμαρτον according to which all men sinned in Adam's sin, and so (and only so) became subject to death. But the empirical meaning of ἥμαρτον is decidedly to be preferred, and we must rather fill out the argument thus: "all sinned. For there was sin in the world before Moses; and though sin is not imputed where there is no law, and though therefore no particular penalty—death or another—could be expected for the sins here in question, yet all that time death reigned, for in the act of Adam sin and death had been inseparably and for ever conjoined." καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι κ.τ.λ.—even over those who

did not sin after the likeness of Adam's transgression. For ἐπὶ, cf. Winer, p. 492. This describes not some, but all of those who lived during the period from Adam to Moses. None of them had like Adam violated an express prohibition sanctioned by the death penalty. Yet they all died, for they all sinned, and in their first father sin and death had been indissolubly united. And this Adam is τύπος τοῦ μέλλοντος sc. Ἀδὰμ. In the coming Adam and his relations to the race there will be something on the same pattern as this. 1 Cor. x. 6, 11, Heb. ix. 14, 1 Cor. xv. 22, 45, 49. Parallels of this sort between Adam and the Messiah are common in Rabbinical writings: e.g., Schöttgen quotes *Neve Schalom*, f. 160-2. "Quemadmodum homo primus fuit unus in peccato, sic Messias erit postremus, ad auferendum peccatum penitus;" and 9, 9 has "Adamus postremus est Messias". Cf. Delitzsch: *Brief an die Römer*, p. 82 f. The extent to which the thoughts of this passage on sin and death, and on the consequences of Adam's sin to his descendants, can be traced in Jewish writers, is not quite clear. As a rule (see above on ver. 12) they admit the dependence of death on sin, though Schöttgen quotes a Rabbi Samuel ben David as saying, "Etiamsi Adamus primus non peccasset, tamen mors fuisset". On the unity and solidarity of the race in sin and its consequences, they are not perfectly explicit. Weber (*Die Lehren des Talmud*, p. 217) gives the following summary: "There is an inherited guilt, but not an inherited sin; the fall of Adam has brought death upon the whole race, not however sinfulness in the sense of a necessity to commit sin; sin is the result of each individual's decision; it is, as far as experience goes, universal, yet in itself even after the Fall not absolutely necessary". This seems to agree very closely with the Apostle's teaching as interpreted above. It is the appeal to experience in Paul (πάντες ἥμαρτον),



παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος. 15. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. 16. καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες

<sup>1</sup> τῷ τοῦ ἐνός NBCKLPD lat.; ἐν τῷ ἐνι D-gr.; ἐν ἐνός 47, W. and H. marg.; ἐν ἐνι παραπτώματι AFG and Weiss. τῆς δωρεᾶς om. B 49, Origen twice; W. and H. bracket. Ἰησοῦ Χριστοῦ; but X. l. in B, Origen.

crossing with a transcendent view of the unity of the race in Adam, which gives rise to all the difficulties of interpretation; but without this appeal to experience (which many like Bengel, Meyer and Gifford reject) the whole passage would hang in the air, unreal. There must be something which involves the individual in Adam's fate; that something comes into view in πάντες ἥμαρτον, and there only; and without it our interest dies. A sin which we commit in Adam (and which never becomes ours otherwise) is a mere fancy to which one has nothing serious to say.

Ver. 15. At this point the parallel of Adam and Christ becomes a contrast: not as the παράπτωμα (the word implies the Fall), so also is the χάρισμα (the gift which is freely provided for sinners in the Gospel, i.e., a Divine righteousness and life). οἱ πολλοὶ means "all," but presents the "all" as a great number. πολλῷ μᾶλλον: the idea underlying the inference is that God delights in mercy; if under His administration one man's offence could have such far-reaching consequences, much more reasonably may we feel sure of the universal influence of one Man's righteous achievement. This idea is the keynote of the whole chapter: see vers. 9, 10, 17. ἡ δωρεὰ ἐν χάριτι is to be construed together: to repeat the article before ἐν χάριτι is not essential, and ἡ δωρεὰ is awkward standing alone. God's χάρις is shown in the gift of His Son, Christ's in His undertaking in obedience to the Father the painful work of our salvation. εἰς τοὺς πολλοὺς like οἱ πολλοὶ is not opposed to "all," but to "one": it is indeed equivalent to "all," and signifies that the "all" are not few. The world

is the subject of redemption; if the race suffered through the first Adam, much more may we argue that what has been done by the Second will benefit the race. ἐπερίσσευεν: the word is prompted by Paul's own experience: the blessedness of the Christian life far outwent the misery of the life under condemnation.

Ver. 16. A fresh point of contrast. That which God bestows (for δώρημα, see Mayor on James i. 17) is not as through one that sinned: the analogy with Adam breaks down here. For the Divine judgment (κρίμα neutral) starting from one (person) resulted in condemnation (for all); whereas the free gift, starting from many offences (which appealed to the mercy of God), has resulted in a sentence of justification (for all). This abstract way of looking at the matter disregards what the Apostle insists on elsewhere, that this "sentence of justification" only takes effect for the individual on the condition of faith. The ἐκ πολλῶν παραπτωμάτων in this verse is a decisive argument for the meaning given above to πάντες ἥμαρτον: redemption is not inspired merely by the fall of the race in Adam, but by its actual and multiplied offences, and this is its glory. ἐξ ἐνός: ἐνός is masculine, resuming the ἐνός ἁμαρτήσαντος of the previous clause; not neuter, with παραπτώματος anticipated from the following clause.

Ver. 17. This verse confirms the preceding. The argument is the same in kind as in ver. 15. The effects of the Fall are indubitable: still less open to doubt are the effects of the work of Christ. With οἱ τὴν περισσείαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς δικαιοσύνης λαμβάνοντες we again touch experience, and an empirical condition is attached

νοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ. 18. Ἄρα οὖν ὡς δι' ἐνός παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα · ρ Ch. iv. 25. οὕτω καὶ δι' ἐνός δικαίωματος, εἰς πάντας ἀνθρώπους, εἰς ὁ δικαίωσιν ζωῆς. 19. Ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρ- ρ Heb. v. 2. τωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὕπακοῆς τοῦ ἐνός

to the abstract universality suggested by ver. 12. The abundance of the grace and of (the gift which consists in) righteousness has to be received by faith. But when by faith a connection is formed with Christ, the consequences of that connection, as more agreeable to what we know of God's nature, can be more surely counted upon than the consequences of our natural connection with Adam. Part of the contrast is marked by the change from "death reigned" to "we shall reign in life," not "life shall reign in or over us". The future in βασιλεύουσιν is no doubt logical, but it refers nevertheless to the consummation of redemption in the Messianic kingdom in the world to come. Cf. viii. 17, 21, Col. iii. 3 f., 2 Tim. ii. 12.

Ver. 18. With ἅρα οὖν (cf. vii. 3, 25, and often in Paul) the conclusion of the argument is introduced. It is simplest to take ἐνός in both clauses as neuter. "As through one offence the result for all men was condemnation, so also through one righteous act the result for all men is justification of life." The result in both cases is mediated; in the former, by men's actual sin; in the latter, by their faith in Christ. It has been questioned whether δικαίωμα can mean a "righteous act,"—that which Christ achieved in His death, conceived as one thing commanding the approval of God. This sense seems to be required by the contrast with παράπτωμα, but Meyer and others argue that, as in ver. 16, the meaning must be "a sentence of justification". "Through one justifying sentence (pronounced over the world because of Christ's death) the result for all men is justification of life." But this justifying sentence in *vacuo* is alien to the realism of Paul's thinking, and no strain is put upon δικαίωμα (especially when we observe its correspondence with παράπτωμα) in making it signify Christ's work as a thing in which righteousness is, so to speak, embodied. Lightfoot (*Notes on Epistles of St. Paul*, p. 292) adopts this meaning, "a righteous deed," and quotes Arist., *Rhet.*, i., 13, τὰ ἀδικήματα πάντα καὶ τὰ δικαιώματα, and *Eth. Nic.*, v., 7 (10): καλεῖται δὲ μάλλον

δικαιοπράγημα τὸ κοινόν: δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. This sense of an act by which an injustice is rectified is exactly suitable here. Through this the result for all men is δικαίωσις ζωῆς: for the genitive, see Winer, p. 235. Simcox, *Language of the N.T.*, 85. When God justifies the sinner, he enters into and inherits life. But Lightfoot makes it *gen. appos.*

Ver. 19. The sense of this verse has been determined by what precedes. The γὰρ connects it closely with the last words of verse 18: "justification of life; for, as through, etc.". ἁμαρτωλοὶ κατεστάθησαν: "were constituted sinners". For the word κατεστ. cf. Jas. iv. 4, 2 Pet. i. 8. It has the same ambiguity as the English word "constituted" (S. and H.); but we cannot say, from the word itself, whether the many constituted sinners, through the one person's disobedience, are so constituted immediately and unconditionally, or mediately through their own sin (to be traced back, of course, to him); this last, as has been argued above, is the Apostle's meaning. οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός: the application of τῆς ὑπακοῆς has been disputed. By some (Hofmann, Lechler) it is taken to cover the whole life and work of Jesus conceived as the carrying out of the Father's will: cf. Phil. ii. 8. By others (Meyer) it is limited to Christ's death as the one great act of obedience on which the possibility of justification depended: cf. chap. iii. 25, v. 9. Both ideas are Pauline, but the last seems most congruous to the context and the contrast which pervades it. δίκαιοι κατασταθήσονται: "shall be constituted righteous"; the futureshow again that Paul is dealing with experience, or at least with possible experience; the logic which finds the key to the passage in Bengel's formula, *Omnes peccarunt Adamo peccante*, would have written here also δίκαιοι κατεστάθησαν. It is because Paul conceives of this justification as conditioned in the case of each of the πολλοί by faith, and as in process or taking place in one after another that he uses the future. A reference to the Judgment Day (Meyer) is forced: it is



δίκαιοι κατασταθήσονται οἱ πολλοί. 20. Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα. οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερ-επερίσσευσεν ἡ χάρις. 21. ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

not then, but when they believe in Christ, that men are constituted δίκαιοι.

Ver. 20 f. "The comparison between Adam and Christ is closed. But in the middle, between the two, stood the law" (Meyer). Paul must refer to it in such a way as to indicate the place it holds in the order of Providence, and especially to show that it does not frustrate, but further, the end contemplated in the work of Christ. παρεισῆλθεν: see ver. 12 above. Sin entered into the world; the Law entered into the situation thus created as an accessory or subordinate thing; it has not the decisive significance in history which the objective power of sin has. Words in which the same prepositions have a similar force are παρεισάγω, 2 Pet. ii. 1; παρεισδύνω, Jude 4; παρεισφέρω, 2 Pet. i. 5: cf. Gal. ii. 4. There is often in such words, though not necessarily, the idea of stealth or secrecy: we might render "the law slipped in". ἵνα πλεονάσῃ τὸ παράπτωμα: the purpose expressed by ἵνα is God's: Winer, p. 575. The offence is multiplied because the law, encountering the flesh, evokes its natural antagonism to God, and so stimulates it into disobedience. Cf. Gal. iii. 19 ff., and the development of this idea in chap. vii. 7 ff. As the offence multiplied, the need of redemption, and the sense of that need were intensified. οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία: ἁμαρτία seems used here, not παράπτωμα, because more proper to express the sum total of evil, made up of repeated acts of disobedience to the law. "Sin" bulked larger, as "offence" was added to "offence". οὐ might seem to refer to Israel only, for it was there that the law had its seat; but there is something analogous to this law and its effects everywhere; and everywhere as the need of redemption becomes more pressing grace rises in higher power to meet it. ὑπερ-επίσσευσεν: "the ἐπλεόνασεν had to be surpassed" (Meyer). Cf. 2 Cor. vii. 4. Paul is excessively fond of compounds with ὑπέρ. The purpose of this abounding manifestation of grace is, "that as sin reigned in death, so also should grace reign through righteousness unto eternal life through

Jesus Christ our Lord". ἐν τῷ θανάτῳ: it is more natural to oppose this to ζωὴ αἰώνιος, and regard death as "a province which sin had won, and in which it exercised its dominion" (Gifford), than to make it parallel (with Meyer) to διὰ δικαιοσύνης, and render "in virtue of death" (dat. instr.). Grace has not yet attained to its full sovereignty; it comes to this sovereignty as it imparts to men the gift of God's righteousness (διὰ δικαιοσύνης); its goal, its limit which is yet no limit, is eternal life. Some, however, construe εἰς ζωὴν αἰώνιον with διὰ δικαιοσύνης: through a righteousness which ends in eternal life: cf. εἰς δικαίωσιν ζωῆς, ver. 18. διὰ Ἰ. Χ. τοῦ κυρίου ἡμῶν: this full rhetorical close has almost the value of a doxology.

CHAPTER VI.—Vers. 1-14. In the fifth chapter, Paul has concluded his exposition of the "righteousness of God" which is revealed in the Gospel. But the exposition leaves something to be desired—something hinted at in iii. 8 ("Let us do evil that good may come") and recalled in v. 20 f. ("Where sin abounded, grace did superabound"). It seems, after all, as if the gospel *did* "make void the law" (iii. 31) in a bad sense; and Paul has now to demonstrate that it does not. It is giving an unreal precision to his words to say with Lipsius that he has now to justify his gospel to the moral consciousness of the Jewish Christian; it is not Jewish Christians, obviously, who are addressed in vi. 19 ff., and it is not the Jewish-Christian moral consciousness, but the moral consciousness of all men, which raises the questions to which he here addresses himself. He has to show that those who have "received the reconciliation" (v. 11), who "receive the abundance of the grace and of the gift of righteousness" (v. 17), are the very persons in whom "the righteous requirement of the law" is fulfilled (viii. 4). The libertine argument is rather Gentile than Jewish, though when Paul speaks of the new religion as establishing Law, it is naturally the Mosaic law of which he thinks. It was the one definite embodiment of the concept. The justification, to the moral consciousness, of the



- <sup>a</sup> Ch. xi. 23 f.; Col. i. 23; <sup>1</sup> Tim. iv. 16. VI. 1. Τι οὖν ἐροῦμεν; \*ἐπιμενούμεν<sup>1</sup> τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; 2. μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3. ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν <sup>b</sup> Col. ii. 12. Ἰησοῦν,<sup>2</sup> εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 4. <sup>b</sup> συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα, ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ὑμεῖς ἐν

<sup>1</sup> For ἐπιμενούμεν read ἐπιμενώμεν with ABCDF.

<sup>2</sup> Ἰησοῦν om. B and some cursives; W. and H. bracket. But this kind of omission is frequent; see Weiss, *Textkritik*, S. 88.

Gospel in which a Divine righteousness is freely held out in Jesus Christ to the sinner's faith, fills the next three chapters. In chap. vi. it is shown that the Christian, in baptism, dies to sin; in chap. vii., that by death he is freed from the law, which in point of fact, owing to the corruption of his nature, perpetually stimulates sin; in chap. viii., that the Spirit imparted to believers breaks the power of the flesh, and enables them to live to God.

Ver. 1. Τι οὖν ἐροῦμεν; What inference then shall we draw, i.e., from the relations of sin and grace expounded in v. 20 f.? Are we to continue in sin (cf. xi. 22 f.) that grace may abound? Light-foot suggests "the sin" and "the grace" just referred to. The question was one sure to be asked by some one; Paul recognises it as a natural question in view of his doctrine, and asks it himself. But he answers it with an indignant negative.

Ver. 2. μὴ γένοιτο, cf. iii. 4. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ: the relative is qualitative: "we, being as we are persons who died to sin". For the dative, see vers. 10, 11, and Winer, p. 263. To have died to sin is to be utterly and for ever out of any relation to it. πῶς ἔτι ζήσομεν; how after that shall we live in it? impossible.

Ver. 3. But this death to sin, on which the whole argument turns, raises a question. It is introduced here quite abruptly; there has been no mention of it hitherto. *When*, it may be asked, did this all-important death take place? The answer is: It is involved in baptism. ἡ ἀγνοεῖτε ὅτι κ.τ.λ.: the only alternative to accepting this argument is to confess ignorance of the meaning of the rite in which they had been received into the Church. ὅσοι ἐβαπτίσθημεν: we all, who were baptised into Christ Jesus, were baptised into His death. The ὅσοι is not partitive but distributive: there is

no argument in the passage at all, unless all Christians were baptised. The expression βαπτισθῆναι εἰς Χριστὸν does not necessarily mean to be baptised into Christ; it may only mean to be baptised Christward, i.e., with Christ in view as the object of faith. Cf. 1 Cor. x. 2, and the expression βαπτισθῆναι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. In the same way βαπτισθῆναι εἰς τὸν θάνατον αὐτοῦ might certainly mean to be baptised with Christ's death in view as the object of faith. This is the interpretation of Lipsius. But it falls short of the argumentative requirements of the passage, which demand the idea of an actual union to, or incorporation in, Christ. This is more than Lipsius means, but it does not exclude what he means. The baptism in which we are united to Christ and to His death is one in which we confess our faith, looking to Him and His death. To say that faith justifies but baptism regenerates, breaking the Christian life into two unrelated pieces, as Weiss does—one spiritual and the other magical—is to throw away the Apostle's case. His whole point is that no such division can be made. Unless there is a necessary connection between justification by faith and the new life, Paul fails to prove that faith establishes the law. The real argument which unites chaps. iii., iv. and v. to chaps. vi., vii. and viii., and repels the charge of antinomianism, is this: justifying faith, looking to Christ and His death, really unites us to Him who died and rose again, as the symbolism of baptism shows to every Christian.

Ver. 4. This symbolism interpreted. συνετάφημεν οὖν αὐτῷ κ.τ.λ.: Therefore we were buried with Him (in the act of immersion) through that baptism into His death—burial being regarded as the natural sequence of death, and a kind of seal set to its reality. Cf. 1 Cor. xv. 3 f. It introduces a false abstraction to say

καινότητι ζωῆς περιπατήσωμεν. 5. Εἰ γὰρ ὁ σύμφυτος γεγόναμεν <sup>c</sup> Here only, <sup>cf. Luke viii. 7.</sup> τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. <sup>d Ch. i. 23, v. 14, viii. 3; Phil. ii. 7; Rev. ix. 7.</sup> 6. τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ὁ ἄνθρωπος συνεσταυρώθη, <sup>e Eph. iv. 22; Col. iii. 9.</sup> ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7. ὁ γὰρ ἀποθάνων δεικνύεται ἀπὸ τῆς ἁμαρτίας. 8. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, <sup>f Acts xiii. 39</sup> 9. εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει. θάνα-

(with Meyer) that εἰς τὸν θάνατον means "unto death," not "unto His death": death in the whole context is perfectly definite. διὰ τῆς δόξης τοῦ πατρὸς: in nothing was the splendour of God's power revealed so much as in the resurrection of Jesus, Eph. i. 19 f. ἐν καινότητι ζωῆς: in life of a new quality; cf. vii. 6, 1 Tim. vi. 17: the construction makes the new quality of the life prominent. Winer, p. 296.

Ver. 5. This verse proves the legitimacy of the reference to a new life in the preceding one; union with Christ at one point (His death) is union with Him altogether (and therefore in His resurrection). εἰ γὰρ σύμφυτος γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ: it is simplest to take συμφ. and τῷ ὁμοιώματι together—if we have become vitally one with the likeness of His death; i.e., if the baptism, which is a similitude of Christ's death, has had a reality answering to its obvious import, so that we have really died in it as Christ died, then we shall have a corresponding experience of resurrection. τῆς ἀναστάσεως is also dependent on ὁμοιώματι: baptism, inasmuch as one emerges from the water after being immersed, is a ὁμοίωμα of resurrection as well as of death. It does not seem a real question to ask whether the ἀνάστασις is ethical or transcendent: one cannot imagine Paul drawing the distinction here. (On the word ὁμοίωμα, see Cremer.)

Ver. 6. All this can be asserted, knowing as we do that "our old man" = our old self, what we were before we became Christians—was crucified with Him. Paul says συνεσταυρώθη simply because Christ died on the cross, and we are baptised into that death, not because "our old man" is the basest of criminals for whom crucifixion is the proper penalty. The object of this crucifixion of the old man was "that the body of sin might be brought to nought". τὸ σῶμα τῆς ἁμαρτίας is the body in which we live: apart from the crucifixion of the old self it can be characterised as "a body of

sin". It may be wrong to say that it is necessarily and essentially sinful—the body, as such, can have no moral predicate attached to it; it would be as wrong to deny that it is invariably and persistently a seat and source of sin. The genitive is perhaps qualitative rather than possessive, though "the body of which sin has taken possession" (S. and H.) is a good paraphrase. See Winer, p. 235, 768. This body is to be reduced to impotence τοῦ μηκέτι δουλεύειν ἡμᾶς κ.τ.λ. "that we may no longer be slaves to sin". (The body is the instrument we use in the service of sin, and if it is disabled the service must cease. For the gen. inf., see Burton, § 397.

Ver. 7. ὁ γὰρ ἀποθάνων κ.τ.λ. Here we have the general principle on which the foregoing argument rests: death annuls all obligations, breaks all ties, cancels all old scores. The difficulty is that by the words ἀπὸ τῆς ἁμαρτίας Paul introduces one particular application of the principle—the one he is concerned with here—as if it were identical with the principle itself. "Death clears men of all claims, especially (to come to the case before us) it clears us, who have died with Christ, of the claim of sin, our old master, to rule over us still." Weiss would reject the introduction into this clause of the idea of dying with Christ, on the ground that the words σὺν Χριστῷ bring it in as a new idea in the following verse. But it is no new idea; it is the idea of the whole passage; and unless we bring it in here, the quittance from sin (and not from any obligation in general) remains inexplicable. Weiss, in fact, gives it up.

Ver. 8. The Apostle now resumes his main thought. συζήσομεν: see note on ἀνάστασις ver. 5: there is no conscious separation of ethical and transcendent life with Christ—to Paul it is one life.

Ver. 9. εἰδότες... οὐκέτι ἀποθνήσκει: The new life with Christ will be the same which Christ Himself lives, a life inaccessible to death. The post-resurrection life of Jesus was not His old life over



τος αὐτοῦ οὐκ ἔτι κυριεύει. 10. ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. 11. οὕτω καὶ ὑμεῖς λογίξεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι<sup>1</sup> τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.<sup>2</sup> 12. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ

<sup>1</sup> νεκροὺς μὲν εἶναι N<sup>3</sup>KLP; εἶναι νεκροὺς μὲν N<sup>1</sup>BC; om. ADF 17.

<sup>2</sup> τῷ κυρίῳ ἡμῶν; om. ABDF, and edd.; ins. NCKLP.

again; in that life death had dominion over Him, because He made Himself one with us in all the consequences of sin; but now the dominion of death has expired. The principle of ver. 7 can be applied to Christ also: He has died, and the powers which in the old relations had claims upon Him—death, e.g.—have such claims no more.

Ver. 10. This is expanded in ver. 10. ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ: the ὁ is 'cognate' accus. Winer, p. 209. "The death that He died, He died to sin once for all." The dative τῇ ἁμαρτίᾳ must be grammatically the same here as in vers. 2, 11, but the interpretation required seems different. While He lived, Christ had undoubtedly relations to sin, though sin was foreign to His will and conscience (2 Cor. v. 21); but after He died these relations ceased; sin could never make Him its victim again as at the Cross. Similarly while *we* lived (i.e., before we died with Christ), we also had relations to sin; and these relations likewise, different as they were from His, must cease with that death. The difference in the reference of the dative is no doubt an objection to this interpretation, and accordingly the attempt has been made to give the same meaning to dying to sin in Christ's case as in ours, and indeed to make our dying to sin the effect and reproduction of His. "The language of the Apostle seems to imply that there was something in the mind of Christ in dying for us that was the moral equivalent [italics ours] to that death to sin which takes place in us when we believe in Him, something in its very nature fitted to produce the change in us." Somerville, *St. Paul's Conception of Christ*, p. 100 f. He died, in short, rather than sin—laid down His life rather than violate the will of God; in this sense, which is an ethical one, and points to an experience which can be reproduced in others under His influence, He died to sin. "His death on the Cross was the final triumph of His holiness over all those desires of the flesh that furnish to

man unregenerate the motive power of His life." But though this gives an ethical meaning to the words in both cases, it does not give exactly the same ethical meaning; a certain disparity remains. It is more in the line of all Paul's thoughts to say with Holtzmann (*N. T. Theol.*, ii., 118), that Christ by dying paid to sin that tribute to which in virtue of a Divine sentence (κρίμα, v. 16) it could lay claim, and that those therefore who share His death are like Himself absolved from all claims of sin for the future. For ἐφάπαξ, see Heb. vii. 27, ix. 12, x. 10. The very idea of death is that of a summary, decisive, never-to-be-repeated end. ὁ δὲ ζῇ κ.τ.λ. "The life that He lives He lives to God".

Ver. 11. In this verse the application is made of all that precedes. The death with Christ, the life with Christ, are real, yet to be realised. The truth of being a Christian is contained in them, yet the calling of the Christian is to live up to them. We may forget what we should be; we may also (and this is how Paul puts it) forget what we *are*. We are dead to sin in Christ's death; we are alive to God in Christ's resurrection; let us regard ourselves as such in Christ Jesus. The essence of our faith is a union to Him in which His experience becomes ours. This is the theological reply to antinomianism.

Ver. 12 f. Practical enforcement of vers. 1-11. The inner life is in union with Christ, and the outer (bodily) life must not be inconsistent with it (Weiss). ἐν τῷ θνητῷ ὑμῶν σώματι: the suggestion of θνητὸς is rather that the frail body should be protected against the tyranny of sin, than that sin leads to the death of the body. μὴδὲ παριστάνετε . . . ἀλλὰ παραστήσατε: and do not go on, as you have been doing, putting your members at the service of sin, but put them once for all at the service of God. For the difference between pres. and aor. imper.; see Winer, p. 393 f. ὅπλα ἀδικίας: the gen. is of quality, cf. Luke xvi. 8, 9. ὅπλα in the N.T. seems always to mean weapons, not instruments: see



ὕμῳ <sup>2</sup> σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν<sup>1</sup> ταῖς ἐπιθυμίαις αὐτοῦ · 13. g Ch.viii.11. μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ · ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς<sup>2</sup> ἐκ νεκρῶν ὦντας, καὶ τὰ μέλη ὑμῶν ὅπλα <sup>3</sup> δικαιοσύνης τῷ Θεῷ. 14. ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει · h Ch.xiii.12 οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

15. Τί οὖν; ἁμαρτήσομεν,<sup>3</sup> ὅτι οὐκ ἐσμὲν ὑπὸ <sup>1</sup> νόμον, ἀλλ' ὑπὸ 1 Cor. ix. χάριν; μὴ γένοιτο. 16. οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς <sup>20</sup> δούλους εἰς ὑπακοήν, δοῦλοι ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; 17. χάρις δὲ τῷ Θεῷ, ὅτι ἦτε

<sup>1</sup> αὕτη εν C<sup>3</sup>KLP; om. NABC<sup>1</sup> 47, vulg.; αὕτη only, DF, Orig.-inter. The received reading is apparently an attempt to combine the other two.

<sup>2</sup> ως DFKLP 17; but ὡσει NABC 47.

<sup>3</sup> For ἁμαρτήσομεν NABCDKLP read ἁμαρτησωμεν.

2 Cor. x. 4, 6, 7, and cf. ὁψώνια, ver. 23. ὡσεὶ ἐκ νεκρῶν ζῶντας: they were *really* such; the ὡσεὶ signifies that they are to think of themselves *as* such, and to act accordingly.

Ver. 14. They can obey these exhortations, for sin will not be their tyrant now, since they are not under law, but under grace. It is not restraint, but inspiration, which liberates from sin: not Mount Sinai but Mount Calvary which makes saints. But this very way of putting the truth (which will be expanded in chaps. vii. and viii.) seems to raise the old difficulty of iii. 8, vi. 1 again. The Apostle states it himself, and proceeds to a final refutation of it.

Ver. 15. ἁμαρτήσωμεν; deliberative: are we to sin because our life is not ruled by statutes, but inspired by the sense of what we owe to that free pardoning mercy of God? Are we to sin because God justifies the ungodly at the Cross?

Ver. 16. οὐκ οἴδατε: It is excluded by the elementary principle that no man can serve two masters (Matt. vi. 24). The δούλους is the exclusive property of *one*, and he belongs to that one εἰς ὑπακοήν, with obedience in view; nothing else than obedience to his master alone is contemplated. The masters here are ἁμαρτία whose service ends in death, and ὑπακοή (cf. v. 19) whose service ends in righteousness. δικαιοσύνη here cannot be "justification," but righteousness in the sense of the character which God approves. ἥτοι here only in N.T. = *of course* these are the *only* alternatives.

Ver. 17. Paul thanks God that his readers have already made their choice, and made it for obedience. ὅτι ἦτε . . . ὑπηκούσατε δὲ: the co-ordination seems

to imply that Paul is grateful (1) that their servitude to sin is *past*—ἦτε having the emphasis; (2) that they have received the Gospel. Yet the two things are one, and it would have been more natural to subordinate the first: "that though ye were slaves of sin, ye obeyed," etc. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς must be resolved into ὃ. τῷ τύπῳ τῆς διδασκῆς εἰς ὃν παρεδόθητε. The alternative is εἰς τὸν τύπον τῆς διδασκῆς ὃς παρεδόθη ὑμῖν (Kypke). But ὑπακούειν εἰς τι only means to be obedient with respect to something, not to be obedient to some one, or some thing, which is the sense required here. A true parallel is Cyril of Jerus. Catechet. lect. iv., § iii.: πρὸ δὲ τῆς εἰς τὴν πίστιν παραδόσεως; the catechumens were handed over to the faith. But what is the τύπος διδασκῆς to which the converts at Rome were handed over? Many, in the line of these words of Cyril, conceive of it as a "type of doctrine," a special mode of presenting the Gospel, which had as catchwords, *e.g.*, "not under law but under grace," or "free from sin and slaves to righteousness," or more probably, "dying with Christ and rising with Him". In other words, Paulinism as modern theology conceives it. But this is an anachronism. It is only modern eyes that see distinct doctrinal types in the N.T., and Paul, as far as he knew (1 Cor. xv. 3-11), preached the same Gospel as the other Apostles. It is unnecessary, also, to the argument. In whatever form the Gospel won the obedience of men, it was inconsistent with their continuance in sin. Hence it seems nearer the truth to take τύπος διδασκῆς in a more general sense;

δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε  
τύπον διδαχῆς. 18. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε  
τῇ δικαιοσύνῃ. 19. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς  
<sup>k Matt. xxv. 41.</sup> ὡμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ  
καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν  
<sup>i 1 Thess. iv. 3 f., 7; Heb. xii. 14.</sup> δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20. ὅτε γὰρ δοῦλοι ἦτε τῆς  
ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21. τίνα οὖν καρπὸν εἶχετε  
τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος <sup>1</sup> ἐκείνων θάνατος. 22.  
<sup>m Luke iii. 14; 1 Cor. ix. 7; 2 Cor. xi. 8.</sup> νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ,  
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23. τὰ γὰρ <sup>m</sup> ὁψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ

<sup>1</sup> το γαρ τελος <sup>h</sup>ACD<sup>h</sup>KLP; το μεν γαρ τελος <sup>h</sup>BD<sup>h</sup>F, Syr. As the reasons for omitting are obvious—the art. is already separated from the substantive, and there is really nothing to balance it—the *μεν* is probably original, and is retained by Lachmann, Weiss, and Tregelles (marg.), though omitted by W. and H.

it is teaching, of course in a definite form, but regarded chiefly in its ethical requirements; when received, or when men were handed over to it, it became a moral authority. Cf. Hort, *Romans and Ephesians*, p. 32 f. What is the time referred to in the aorists *ὑπηκούσατε* and *παρεδόθητε*? It is the time when they became Christians, a time really fixed by their acceptance of the Gospel in faith, and outwardly marked by baptism. Baptism is the visible point of separation between the two servitudes—to sin and to God.

Ver. 18. There is no absolute independence for man; our nature requires us to serve some master.

Ver. 19. ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Cf. iii. 5, Gal. iii. 15. Paul apologises for using this human figure of the relation of slave to master to convey spiritual truths. But what is "the weakness of the flesh" which makes him have recourse to such figures? Weiss makes it moral. The Apostle speaks with this unmistakable plainness and emphasis because he is writing to morally weak persons whose nature and past life really made them liable to temptations to libertinism. This seems to me confirmed by the reference, which immediately follows, to the character of their pre-Christian life. Others make the weakness rather intellectual than ethical, as if Paul said: "I condescend to your want of spiritual intelligence in using such figures". But this is not a natural meaning for "the weakness of your flesh," and does not yield so good a connection with what follows.

δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ: ἀκαθαρσία defiling the sinner, ἀνομία disregarding the will of God. If *εἰς τὴν ἀνομίαν* should remain in the text, it may suggest that this bad life never gets beyond itself. On the other hand, to present the members as slaves to righteousness has ἁγιασμός in view, which is a higher thing. ἁγιασμός is sanctification, primarily as an act or process, eventually as a result. It is unreal to ask whether the process or the result is meant here: they have no meaning apart.

Ver. 20. In every state in which man lives, there is a bondage and a liberty. In the old state, it was bondage to sin, and liberty in relation to righteousness. For τῇ δικαιοσύνῃ see Winer, 263.

Ver. 21 f. To decide which of the two lives, or of the two freedoms, is the true, Paul appeals to their fruits. The marked contrast between *τότε* and *νῦν* is in favour of those who put the mark of interrogation after *τότε*. "What fruit therefore had you then? Things of which you are now ashamed." The construction ἐφ' οἷς ἐπαισχύνεσθε is found also in Isa. i. 29: ἠσχύνθησαν ἐπὶ τοῖς κήποις. If the point of interrogation is put after ἐπαισχύνεσθε, the answer "none" must be interpolated: and ἐκείνων supplied as antecedent to ἐφ' οἷς. νυνὶ δέ: But *now*, now that the situation is reversed, and you have been freed from sin and made slaves to God, you have your fruit *εἰς ἁγιασμόν*. He does not say what the fruit is, but we know what the things are which contribute to and result in ἁγιασμός: see ver. 19.

Ver. 23. The γὰρ introduces the



Θεοῦ ζωῇ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. VII. 1. Ἦ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; 2. ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ ἀνδρός. 3. ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ. 4. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν

general truth of which what has been said of the Romans in ver. 21 f. is an illustration. "All this is normal and natural, for the wages of sin is death," etc. *ὁψώνια* 1 Macc. iii. 28, xiv. 32. The idea of a warfare (see *ὅπλα*, ver. 13) is continued. The soldier's pay who enlists in the service of sin is death. *τὸ δὲ χάρισμα*: but the free gift, etc. The end in God's service is not of debt, but of grace. Tertullian (quoted in S. and H.) renders *χάρισμα* here *donativum* (the largess given by the emperor to soldiers on a New Year's Day or birthday), keeping on the military association; but Paul could hardly use what is almost a technical expression with himself in a technical sense quite remote from his own. On *ζωῇ αἰώνιος ἐν Χ. Ἰ. τῷ κυρίῳ ἡμῶν*, see on v. 21.

CHAPTER VII. The subject of chap. vi. is continued. The Apostle shows how by death the Christian is freed from the law, which, good as it is in itself and in the Divine intention, nevertheless, owing to the corruption of man's nature, instead of helping to make him good, perpetually stimulates sin. Vers. 1-6 describe the liberation from the law; vers. 7-13, the actual working of the law; in vers. 14-25 we are shown that this working of the law is due not to anything in itself, but to the power of sin in the flesh.

Vers. 1-6. For ἡ ἀγνοεῖτε, cf. vi. 3. Chap. vi. contains the argument which is illustrated in these verses, and the question alludes to it: not to accept the argument that the Christian is free from all legal obligations leaves no alternative but to suppose the persons to whom it is addressed ignorant or the principle by which the duration of all legal obligations is determined. This they cannot be, for Paul speaks *γινώσκουσι νόμον* = to people who know what law is. Neither Roman nor Mosaic law is specially referred to: the argument rests on the nature of law in general. Even in

ὁ νόμος, though in applying the principle Paul would think first of the Mosaic law, it is not exclusively referred to.

Ver. 2 f. An illustration of the principle. It is the only illustration in which death liberates a person who yet remains alive and can enter into new relations. Of course there is an inexactness, for in the argument the Christian is freed by his own death, and in the illustration the wife is freed by the husband's death; but we must discount that. Paul required an illustration in which both death and a new life appeared. *κατήργηται ἀπὸ*: cf. ver. 6, Gal. v. 4: she is once for all discharged (or as R.V. in Gal. "severed") from the law of the husband: for the genitive τοῦ ἀνδρός, see Winer, 235. *χρηματίζει* = she shall be publicly designated: cf. Acts xi. 26. *τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα κ.τ.λ.*: grammatically this may either mean (1) *that she may not be an adulteress*, though married to another man; or (2) *so that she is not*, etc. Meyer prefers the first; and it may be argued that in this place, at all events, the idea of forming another connection is essential: cf. *εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ*, ver. 4 (Gifford); but it is difficult to conceive of innocent remarriage as being formally the purpose of the law in question, and the second meaning is therefore to be preferred. Cf. Burton, *Moods and Tenses*, § 398.

Ver. 4. ὥστε καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ: the inference is drawn rather from the principle than from the example, but καὶ ὑμεῖς means "you as well as the woman in the illustration," not "you Gentiles as well as I a Jew". The last, which is Weiss's interpretation, introduces a violent contrast of which there is not the faintest hint in the context. The meaning of *ἐθανατώθητε* is fixed by reference to chap. vi. 3-6. The aorist refers to the definite time at which in their baptism the old life (and with it all its legal obligations)



a Matt. xiii.  
23; Col. i.  
6, 10.  
b Gal. v. 24.

ἐγερθέντι, ἵνα \*καρποφορήσωμεν τῷ Θεῷ. 5. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ \*παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐτηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· 6. νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς<sup>1</sup> ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

7. Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ

<sup>1</sup> ημας om. BFG. Most edd. (W. and H., Lachm., and Treg.) bracket it; Weiss omits, but allows that the case is disputable.

came to an end. διὰ τοῦ σώματος τοῦ Χτοῦ: Weiss rejects as opposed to the context the "dogmatic" reference to the sacrificial death of Christ as a satisfaction for sin; all the words imply, according to him, is that the Christian, in baptism, experiences a ὁμοίωμα of Christ's death, or as it is put in vi. 6 is crucified with Him, and so liberated from every relation to the law. But if Christ's death had no spiritual content—if it were not a death "for our sins" (1 Cor. xv. 3), a death having the sacrificial character and atoning virtue described in iii. 25 f.—there would be no reason why a sinful man should be baptised into Christ and His death at all, and in point of fact no one would be baptised. It is because Christ's death is what it is, a sin-expiating death, that it draws men to Him, and spiritually reproduces in them a reflex or counterpart of His death, with which all their old relations and obligations terminate. The object of this is that they may belong to another, a different person. Paul does not say ἐτέρῳ ἀνδρί: the marriage metaphor is dropped. He is speaking of the experience of Christians one by one, and though Christ is sometimes spoken of as the husband or bridegroom of the Church, there is no Scripture authority for using this metaphor of His relation to the individual soul. Neither is this interpretation favoured by the use of καρποφορήσωμεν; to interpret this of the fruit of the new marriage is both needless and grotesque. The word is used frequently in the N.T. for the outcome of the Christian life, but never with this association; and a reference to vi. 21 shows how natural it is to the Apostle without any such prompting. Even the change from the second person (ἐθανατώθητε) to the first (καρποφορήσωμεν) shows that he is contemplating the end of the Christian life quite apart from the suggestions of the metaphor. Christ is

described as τῷ ἐκ νεκρῶν ἐγερθέντι, because we can only belong to a living person. τῷ Θεῷ is *dat. comm.* God is the person interested in this result.

Ver. 5. Contrast of the earlier life. "ἐν τῇ σαρκί" is materially the same as "ὑπὸ τὸν νόμον"; the same state of the soul is described more from within and more from without. The opposite would be ἐν τῷ πνεύματι, οἱ ὑπὸ χάριν. τὰ παθήματα τῶν ἁμαρτιῶν are the passions from which acts of sin proceed: Gal. v. 24. τὰ διὰ τοῦ νόμου: it is through the law that these passions become actualised: we would never know them for what they are, if it were not for the law. εἰς τὸ καρποφορῆσαι τῷ θανάτῳ: there is no allusion to marriage here any more than in ver. 4. Death is personified here as in v. 17: this tyrant of the human race is the only one who profits by the fruits of the sinful life.

Ver. 6. νυνὶ δὲ but as things stand, considering what we are as Christians. κατηργήθημεν: cf. ver. 2. We are discharged from the law, by our death to that in which we were held. But what is this? Most expositors say the law; Philippi even makes τοῦ νόμου the antecedent of ἐν ᾧ, rendering, we have been delivered, by dying, from the law in which we were held. This construction is too artificial to be true; and if we supply τούτῳ with ἀποθανόντες, something vaguer than the law, though involving and involved by it (the old life in the flesh, for instance) must be meant. ὥστε δουλεύειν κ.τ.λ.: "enabling us to serve" (S. and H.): for ὥστε with inf. in N.T., see Blass, *Gramm. des N.T. Griech.*, § 219. ἐν καινότητι πνεύματος κ.τ.λ. = in a new way, which only the possession of the spirit makes possible, not in the old way which alone was possible when we were under the letter of the law. For the Pauline contrast of πνεῦμα and γράμμα, see 2 Cor. iii.; for οὐ in this expression, see Burton, § 481.

ἦδειν, εἰ μὴ ὁ νόμος ἔλεγεν, "Οὐκ ἐπιθυμήσεις". 8. \*ἀφορμὴν <sup>c 2 Cor. xi. 12; Gal. v. 13; 1 Tim. v. 14.</sup> δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο <sup>1</sup> ἐν ἐμοὶ πᾶσαν

<sup>1</sup> κατειργάσατο  $\Sigma$ ACFGKL; κατηργάσατο B<sup>1</sup>DP. In chap. xv. 18 all editors with  $\Sigma$ ABCP read κατειργάσατο, and this is preferred here by Lachm., W. and H., and by Weiss in all places; but here Tischdf., Treg. and Alford read κατηργάσατο. Variations in the treatment of the augment are very frequent in the MSS.

Vers. 7-13. The actual working of the law. A very close connection between the law and sin is implied in all that has preceded: especially in vi. 14, and in such an expression as τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου in vii. 5. This connection has to be examined more closely. The object of the Apostle, according to Weiss, is not to answer a false inference from his teaching, *viz.*, that the law is sin, but to conciliate for his own mind the idea of liberation from the law with the recognition of the O.T. revelation. But the difficulty of conciliating these two things is not peculiar to the Apostle; it is because we all feel it in some form that the passage is so real to us. *Our* experience of law has been as tragic as his, and we too ask how this comports with the idea of its Divine origin. The much discussed question, whether the subject of this passage (vers. 7-24) is the unregenerate or the regenerate self, or whether in particular vers. 7-13 refer to the unregenerate, and vers. 14-24 to the regenerate, is hardly real. The distinction in its absolute form belongs to doctrine, not to experience. No one could have written the passage but a Christian: it is the experience of the unregenerate, we may say, but seen through regenerate eyes, interpreted in a regenerate mind. It is the Apostle's spiritual history, but universalised; a history in which one stage is not extinguished by the next, but which is present as a whole to his consciousness, each stage all the time determining and determined by all the rest. We cannot date the things of the spirit as simply as if they were mere historical incidents. τί οὖν ἐροῦμεν, *cf.* vi. 1: What inference then shall we draw? *sc.* from the relations of sin and law just suggested. Is the law sin? Paul repels the thought with horror. ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων: ἀλλὰ may continue the protest = On the contrary, I should not have known sin, etc.; or it may be restrictive, abating the completeness of the negation involved in the protest. The law is not sin—God forbid; but, for all that, there is a connection: I should

not have known sin but by the law. The last suits the context better: see ver. 21. On οὐκ ἔγνων without ἄν, see Winer, 383: it is possible, however (Gifford), to render simply, I did not know sin except through the law; and so also with οὐκ ἦδειν. διὰ νόμου: of course he thinks of the Mosaic law, but the absence of the article shows that it is the legal, not the Mosaic, character of it which is in view; and it is this which enables us to understand the experience in question. τὴν τε γὰρ ἐπιθυμίαν κ.τ.λ.: the desire for what is forbidden is the first conscious form of sin. For the force of τε here see Winer, p. 561. Simcox, *Language of the N.T.*, p. 160. In the very similar construction in 2 Cor. x. 8 Winer suggests an anacoluthon: possibly Paul meant here also to introduce something which would have balanced the τε (I should both have been ignorant of lust, unless the law had said, Thou shalt not lust, and ignorant of other forms of sin unless the law had prohibited them). But the one instance, as he works it out, suffices him. It seems impossible to deny the reference to the tenth commandment (Exod. xx. 17) when the words οὐκ ἐπιθυμήσεις are quoted from "the law"; but the special modes of ἐπιθυμία prohibited are of no consequence, and it is beside the mark to argue that Paul's escape from pharisaism began with the discovery that a feeling, not an outward act only, might be sinful. All he says is that the consciousness of sin awoke in him in the shape of a conflict with a prohibitive law, and to illustrate this he quotes the tenth commandment. Its generality made it the most appropriate to quote.

Ver. 8. ἀφορμὴν λαβοῦσα means "having received," not "having taken" occasion. ἡ ἀμαρτία is sin as a power dwelling in man, of the presence of which he is as yet unaware. How it "receives occasion" is not stated; it must be by coming face to face with something which appeals to ἐπιθυμία; but when it has received it, it avails itself of the commandment (*viz.*, the one prohibiting ἐπιθυμία) to work in us ἐπιθυμία of



ἐπιθυμίαν · χωρὶς γὰρ νόμου ἁμαρτία νεκρά · 9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ · ἐλθοῦσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία <sup>d</sup> ἀνέζησεν, 10. ἐγὼ δὲ ἀπέθανον · καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.

e Ver. 8. 11. ἡ γὰρ ἁμαρτία ὁ ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. 12. ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθὴ. 13. Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε <sup>1</sup> θάνατος; μὴ γένοιτο · ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὅτι ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14. Οἴδαμεν γὰρ <sup>2</sup> ὅτι ὁ νόμος πνευματικὸς ἐστίν · ἐγὼ δὲ σαρκικός <sup>3</sup> εἰμι, πεπραμένος ὑπὸ

<sup>d</sup> Luke xv. 24, 32.  
<sup>e</sup> Ver. 8.  
<sup>1</sup> Cor. xii. 31; <sup>2</sup> Cor. i. 8; iv. 17; Gal. i. 13.

<sup>1</sup> γέγονε KL; ἐγενετο NABCD.

<sup>2</sup> γὰρ NBCFK; δὲ AD (Greek) L. See note <sup>1</sup> page 604.

<sup>3</sup> σαρκικός N<sup>3</sup>LP; but σαρκινός NABCDF. The two words are constantly confused (Alford), but the change may have been made intentionally here with the idea that an ethical word was wanted.

every sort. It really is the commandment which it uses, for without law sin is dead. Cf. iv. 15, v. 13: but especially 1 Cor. xv. 56. Apart from the law we have no experience either of its character or of its vitality.

Ver. 9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ: this is ideal biography. There is not really a period in life to which one can look back as the happy time when he had no conscience; the lost paradise in the infancy of men or nations only serves as a foil to the moral conflicts and disorder of maturer years, of which we are clearly conscious. ἐλθοῦσης δὲ τῆς ἐντολῆς κ.τ.λ. In these words, on the other hand, the most intensely real experience is vividly reproduced. When the commandment came, sin "came to life again"; its dormant energies woke, and "I died". "There is a deep tragic pathos in the brief and simple statement; it seems to point to some definite period full of painful recollections" (Gifford). To say that "death" here means the loss of immortality (bodily death without the hope of resurrection), as Lipsius, or that it means only "spiritual" death, is to lose touch with the Apostle's mode of thought. It is an indivisible thing, all doom and despair, too simply felt to be a subject for analysis.

Ver. 10. The result is that the commandment defeats its own intention; it has life in view, but it ends in death. Here also analysis only misleads. Life and death are indivisible wholes.

Ver. 11. Yet this result is not due to the commandment in itself. It is in-

dwelling sin, inherited from Adam, which, when it has found a base of operations, employs the commandment to deceive (cf. Gen. iii. 13) and to kill. "Sin here takes the place of the Tempter" in Genesis (S. and H.).

Ver. 12. The conclusion is that the law is holy (this is the answer to the question with which the discussion started in ver. 7: ὁ νόμος ἁμαρτία;), and the commandment, which is the law in operation, holy and just and good. ἁγία means that it belongs to God and has a character corresponding; δικαία that its requirements are those which answer to the relations in which man stands to God and his fellow-creatures; ἀγαθὴ that in its nature and aim it is beneficent; man's weal, not his woe, is its natural end. There is no formal contrast to ὁ μὲν νόμος, such as was perhaps in the Apostle's mind when he began the sentence, and might have been introduced by ἡ δὲ ἁμαρτία; but a real contrast is given in ver. 13.

Ver. 13. The description of the commandment as "good" raises the problem of ver. 7 in a new form. Can the good issue in evil? Did that which is good turn out to be death to me? This also is denied, or rather repelled. It was not the good law, but sin, which became death to the Apostle. And in this there was a Divine intention, viz., that sin might appear sin, might come out in its true colours, by working death for man through that which is good. Sin turns God's intended blessing into a curse; nothing could more clearly show what it



τὴν ἁμαρτίαν. 15. ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. 16. εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, "σύμφημι τῷ νόμῳ ὅτι καλός. 17. νυνὶ δὲ οὐκ- gHere only.

is, or excite a stronger desire for deliverance from it. The second clause with ἵνα (ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία) seems co-ordinate with the first, yet intensifies it: personified sin not only appears, but actually turns out to be, beyond measure sinful through its perversion of the commandment.

Vers. 14-25. The last section of the chapter confirms the argument in which Paul has vindicated the law, by exhibiting the power of sin in the flesh. It is this which makes the law weak, and defeats its good intention. "Hitherto he had contrasted himself, in respect of his whole being, with the Divine law; now, however, he begins to describe a discord which exists within himself" (Tholuck).

Ver. 14. ὁ νόμος πνευματικός: the law comes from God who is Spirit, and it shares His nature: its affinities are Divine, not human. ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν: I, as opposed to the law, am a creature of flesh, sold under sin. σάρκινος is properly material = *carneus*, consisting of flesh, as opposed to σαρκικός, which is ethical = *carnalis*. Paul uses it because he is thinking of human nature, rather than of human character, as in opposition to the Divine law. He does not mean that there is no higher element in human nature having affinity to the law (against this see vers. 22-25), but that such higher elements are so depressed and impotent that no injustice is done in describing human nature as in his own person he describes it here. Flesh has such an exclusive preponderance that man can only be regarded as a being who has no affinity for the spiritual law of God, and necessarily kicks against it. Not that this is to be regarded as his essential nature. It describes him only as πεπραμένος ὑπὸ τὴν ἁμαρτίαν: the slave of sin. To speak of man as "flesh" is to speak of him as distinguished from God who is "Spirit"; but owing to the diffusion of sin in humanity, and the ascendancy it has acquired, this mere distinction becomes an antagonism, and the mind of "the flesh" is enmity against God. In σάρκινος there is the sense of man's weakness, and pity for it; σαρκικός would only have expressed condemnation, perhaps a shade of disgust or con-

tempt. Weiss rightly remarks that the present tense εἰμι is determined simply by the ἔστιν preceding. Paul is contrasting the law of God and human nature, of course on the basis of his own experience; but the contrast is worked out ideally, or timelessly, as we might say, all the tenses being present; it is obvious, however, on reflection, that the experience described is essentially that of his pre-Christian days. It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes.

Ver. 15. Only the hypothesis or slavery explains his acts. For what I do οὐ γινώσκω, i.e., I do not recognise it as my own, as a thing for which I am responsible and which I can approve: my act is that of a slave who is but the instrument of another's will. οὐ γὰρ ὁ θέλω κ.τ.λ. There is "an incomprehensible contradiction in his action". κατεργάζεσθαι is to effect, to bring about by one's own work; πράσσειν is to work at, to busy oneself with, a thing, with or without success, but with purpose; ποιεῖν is simply to make or produce.

Ver. 16. ὁ οὐ θέλω takes up ὁ μισῶ the negative expression is strong enough for the argument. In doing what he hates, i.e., in doing evil against his will, his will agrees with the law, that it is good. καλός suggests the moral beauty or nobility of the law, not like ἀγαθή (ver. 12) its beneficial purpose.

Ver. 17. Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό. ἐγὼ is the true I, and emphatic. As things are, in view of the facts just explained, it is not the true self which is responsible for this line of conduct, but the sin which has its abode in the man: contrast viii. 11 τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. "Paul said, 'It is no more I that do it, but sin that dwelleth in me,' and 'I live, yet not I, but Christ that liveth in me'; and both these sayings of his touch on the unsayable" (Dr. John Duncan). To be saved from sin, a man must at the same time own it and disown it; it is this practical paradox which is reflected in this verse. It is safe for a Christian like Paul—it is not safe for everybody—to explain his failings by the watchword, Not I, but indwelling sin. That might be anti-nomian, or manichean, as well as evan-

ἐτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα<sup>1</sup> ἐν ἐμοὶ ἁμαρτία. 18. Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ (τουτέστιν ἐν τῇ σαρκί μου,) ἀγαθόν·  
<sup>h Only here and ver. 21.</sup> τὸ γὰρ θέλειν<sup>h</sup> παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω.<sup>2</sup> 19. οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. 20. εἰ δὲ ὁ οὐ θέλω ἐγὼ,<sup>3</sup> τοῦτο ποιῶ, οὐκ ἐτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 21. Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακόν  
<sup>i Here only.</sup> παράκειται. 22. <sup>i</sup> συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω

<sup>1</sup> For οἰκουσα **HB** read *ενοικουσα*, which is right.

<sup>2</sup> οὐχ εὐρίσκω **DFKLP**; οὐ alone without *εὐρίσκω* **HBAC**.

<sup>3</sup> θέλω **HB** **AKLP**, **Syr.**; om. *εγώ* **BCDEFG**. **W.** and **H.** omit *εγώ* from text but put it in marg. Weiss thinks if it had been inserted after the apodosis had been written it would have been before οὐ θέλω, and as it might easily be omitted to conform to ver. 16, the first clause of which is verbally the same, he counts it genuine, though admitting that the case is difficult.

gelical. A true saint may say it in a moment of passion, but a sinner had better not make it a principle.

Ver. 18. It is sin, and nothing but sin, that has to be taken account of in this connection, for "I know that in me, that is in my flesh, there dwells no good". For *τουτέστιν* see on i. 12. ἐν ἐμοὶ = ἐν τῇ σαρκί μου = in me, regarded as a creature of flesh, apart from any relation to or affinity for God and His spirit. This, of course, is not a complete view of what man is at any stage of his life. τὸ γὰρ θέλειν παράκειται μοι: θέλειν is rather *wish* than *will*: the want of will is the very thing lamented. An inclination to the good is at his hand, within the limit of his resources, but not the actual effecting of the good.

Ver. 19. In this verse there is a repetition of verse 15, but what was there an abstract contrast between inclination and action is here sharpened into the moral contrast between good inclination and bad action.

Ver. 20. The same conclusion as in ver. 17. If the *first ἐγὼ* is right, it must go with οὐ θέλω: Paul distinguishes himself sharply, as a person whose inclination is violated by his actions, from the indwelling sin which is really responsible for them.

Vers. 21-23 summarise the argument. εὐρίσκω ἄρα τὸν νόμον . . . ὅτι: most commentators hold that the clause introduced by ὅτι is the explanation of τὸν νόμον. The law, in short, which Paul has discovered by experience, is the constant fact that when his inclination is to do good, evil is present with him. This sense of law approximates

very closely to the modern sense which the word bears in physical science—so closely that its very modernness may be made an objection to it. Possibly Paul meant, in using the word, to convey at the same time the idea of an outward compulsion put on him by sin, which expressed itself in this constant incapacity to do the good he inclined to—authority or constraint as well as normality being included in his idea of the word. But ὁ νόμος in Paul always seems to have much more definitely the suggestion of something with legislative authority: it is questionable whether the first meaning given above would have occurred, or would have seemed natural, except to a reader familiar with the phraseology of modern science. Besides, the subject of the whole paragraph is the relation of "the law" to sin, and the form of the sentence is quite analogous to that of ver. 10, in which a preliminary conclusion has been come to on the question. Hence I agree with those who make τὸν νόμον the Mosaic law. The construction is not intolerable, if we observe that εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ κ.τ.λ. is equivalent to εὐρίσκεται ἄρα ὁ νόμος τῷ θέλοντι ἐμοὶ κ.τ.λ. "This is what I find the law—or life under the law—to come to in experience: when I wish to do good, evil is present with me." This is the answer he has already given in ver. 7 to the question, Is the law sin? No, it is not sin, but nevertheless sin is most closely connected with it. The repeated ἐμοὶ has something tragic in it: *me*, who am so anxious to do otherwise.

Ver. 22 f. Further explanation: the



\* ἄνθρωπον· 23. βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρα-<sup>k 2 Cor. iv. 16; Eph. iii. 16.</sup> τευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ <sup>1</sup> αἰχμαλωτίζοντά με <sup>1</sup> τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. 24. ταλαίπωρος ἐγὼ <sup>12 Cor. x. 3. 2 Tim. iii. 6.</sup> ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; 25. εὐχαριστῶ <sup>2</sup> τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῷ <sup>2</sup> δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ νόμῳ

<sup>1</sup> αἰχμαλωτίζοντά με ἐν τῷ νόμῳ **ΣBDFKP**; om. ἐν **ACL**, most cursives, Syr. and many fathers. The omission, according to Weiss, is manifestly made to simplify the expression. Lachm. omits; W. and H. bracket.

<sup>2</sup> εὐχαριστῶ **ΣAKLP**, most cursives and fathers; W. and H. in marg. χάρις B., Sah., Orig. i. This is the reading adopted in all the crit. edd. as the one from which the variants are most easily deduced (e.g., ἡ χάρις τοῦ θεοῦ D, vulg.; ἡ χ. τ. κυρίου F; χάρις δὲ τῷ θεῷ **Σ<sup>1</sup>C<sup>2</sup>**).

<sup>3</sup> τῷ μὲν νοί, om. μὲν **Σ<sup>1</sup>FG**, vulg., and Lat. fathers. The omission must be accidental, and all edd. except Tischdf. keep μὲν.

incongruity between inclination and action has its roots in a division within man's nature. The law of God legislates for him, and in the inner man (Eph. iii. 16) he delights in it. The inner man is not equivalent to the new or regenerate man; it is that side of every man's nature which is akin to God, and is the point of attachment, so to speak, for the regenerating spirit. It is called inward because it is not seen. What is seen is described in ver. 23. Here also νόμος is not used in the modern physical sense, but imaginatively: "I see that a power to legislate, of a different kind (different from the law of God), asserts itself in my members, making war on the law of my mind". The law of my mind is practically identical with the law of God in ver. 22: and the νοῦς itself, if not identical with ὁ ἔσω ἄνθρωπος, is its chief organ. Paul does not see in his nature two normal modes in which certain forces operate; he sees two authorities saying to him, Do this, and the higher succumbing to the lower. As the lower prevails, it leads him captive to the law of Sin which is in his members, or in other words to itself: "of whom a man is overcome, of the same is he brought in bondage". The end therefore is that man, as a creature of flesh, living under law, does what Sin enjoins. It is the law of Sin to which he gives obedience.

Ver. 24. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται; "a wail of anguish and a cry for help". The words are not those of the Apostle's heart as he writes; they are the words which he knows are wrung from the heart of the man who realises that he is himself in the state

just described. Paul has reproduced this vividly from his own experience, but ταλαίπωρος ἐγὼ ἄνθρωπος is not the cry of the Christian Paul, but of the man whom sin and law have brought to despair. ἐκ τοῦ σώματος τοῦ θανάτου τούτου: "This death" is the death of which man is acutely conscious in the condition described: it is the same as the death of ver. 9, but intensely realised through the experience of captivity to sin. "The body of this death" is therefore the same as "the body of sin" in chap. vi. 6: it is the body which, as the instrument if not the seat of sin, is involved in its doom. Salvation must include deliverance from the body so far as the body has this character and destiny.

Ver. 25. The exclamation of thanksgiving shows that the longed-for deliverance has actually been achieved. The regenerate man's ideal contemplation of his pre-Christian state rises with sudden joy into a declaration of his actual emancipation as a Christian. διὰ Ἰ. Χ. τοῦ Κυρίου ἡμῶν: Christ is regarded as the mediator through whom the thanksgiving ascends to God, not as the author of the deliverance for which thanks are given. With ἄρα οὖν αὐτὸς ἐγὼ the Apostle introduces the conclusion of this whole discussion. "So then I myself—that is, I, leaving Jesus Christ our Lord out of the question—can get no further than this: with the mind, or in the inner man, I serve a law of God (a Divine law), but with the flesh, or in my actual outward life, a law of sin." We might say the law of God, or of sin; but the absence of the definite article emphasises the



ἁμαρτίας. VIII. 1. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ  
 a John viii.  
 32-36; Ch. μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.<sup>1</sup> 2. ὁ γὰρ νόμος  
 vi. 18, 22;  
 Gal. v. 1. τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσε με<sup>2</sup> ἀπὸ τοῦ

<sup>1</sup> μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα om.  $\aleph^1$ BCD<sup>1</sup>F 47, Egypt. and Ethiopic versions, Orig. and Athan. and all crit. edd. The first part of the addition, μὴ . . . περιπατοῦσιν, is found in AD<sup>2</sup>, vulg., Syr.; the rest, ἀλλὰ κατὰ πνεῦμα, in  $\aleph^3$ D<sup>3</sup>KLP and most later authorities.

<sup>2</sup> ἡλευθέρωσεν με ACDKLP, vulg., Syr. For με, σε is found  $\aleph$ BFG, and also in Latin and Syriac authorities. ημας is supported by Egypt. and Aeth. versions. The case is a very difficult one. σε is the harder reading, and Weiss, who adopts it, argues that it was changed into με under the influence of the preceding paragraphs in which the first person rules. Sanday and Headlam think σε can hardly be right because it is nowhere suggested in the context. W. and H. suspect a primitive error. "The distribution of documents, combined with internal evidence, favours the omission of both pronouns, which is supported by some MSS. of Arm(enian version), and perhaps by Orig. *loc.*, Ruf. com.; σε, a very unlikely reading, is probably only an early repetition of -σε" (Appendix to N.T., p. 108).

character of law. αὐτὸς ἐγώ: see 2 Cor. x. 1, xii. 13.

CHAPTER VIII. For the place of this chapter in the argument see chap. vi., *ad init.* The general subject is the life in the spirit, by which the power of sin is broken, and the believer enabled to live to God. It falls into three parts (1) vers. 1-11, in which the spirit as opposed to the flesh is described as the principle of righteousness and life; (2) vers. 12-27, in which it is regarded as a spirit of adoption, the first fruits of a heavenly inheritance for the children of God; and (3) vers. 28-39, in which Paul concludes the argument, glorying in the assurance of God's immutable love in Jesus Christ.

(1) Vers. 1-11. The Spirit as the principle of righteousness and life.

Ver. 1. οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χ. Ἰ. The οὐδὲν is emphatic: condemnation is in every sense out of the question. νῦν is temporal: it distinguishes the Christian from the pre-Christian period of life. The bold assertion is an inference (ἄρα) from what is implied in the thanksgiving to God through Jesus Christ (vii. 25). The description of Christians as "those who are in Christ Jesus" goes back to the words of Jesus Himself in John xv.

Ver. 2. There is no condemnation, for all ground for it has been removed. "The law of the spirit of the life which is in Christ Jesus made me [thee] free from the law of sin and death." It is subjection to the law of sin and death which involves condemnation; emancipation from it leaves no place for condemnation. For the meaning of "the law" see on vii. 23. The spirit which

brings to the believer the life which is in Christ Jesus brings with it also the Divine law for the believer's life; but it is now, as Paul says in Gal. iii. 21, a "νόμος ὁ δυνάμενος ζωοποιῆσαι," not an impotent law written on tables of stone, and hence righteousness comes by it; it proves more than a match for the authority exercised over man by the forces of sin and death. Paul would not have called the Divine law (even as a series of statutes) a law of sin and death, though he says τὸ γράμμα αποκτείνει; Sin and Death are conceived objectively as powers which impose their own law on unredeemed men.

Ver. 3. He now explains how this was done. It was not done by the law: that is the first point. If τὸ ἀδύνατον is active (= "the inability" of the law) we must suppose that Paul meant to finish the sentence, "was overcome," or "was removed" by God. If it is passive (= "that which is impossible" for the law), we must suppose he meant to finish it, "was achieved" or "accomplished" by God. There is really no way of deciding whether ἀδύνατον is active or passive, and the anacoluthon makes it impossible to tell what construction Paul had in his mind, i.e., whether ἀδύνατον is nominative or accusative. For the best examination of the grammar see S. and H. ἐν  $\phi$  probably refers to ἀδύνατον: the point at which the law was impotent, in which it was weak through the flesh. This is better than to render ἐν  $\phi$  "in that," or "because". For the meaning cf. vii. 18. What the law could not do, God did by sending τὸν ἑαυτοῦ υἱὸν His own Son. With the coming of so great a Person,

νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. 3. Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν <sup>b See Ch. vi. v.</sup>

uniquely related to God (for this is implied both here and in ver. 32, as contrasted with ver. 14), a new saving power entered the world. God sent His Son ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. The connection implies that sending Him thus was in some way related to the end to be secured. But what do the words mean? ὁμοίωμα occurs in Rom. i. 23, v. 14, vi. 5, and also in Phil. ii. 7. This last passage, in which Christ is described as ἐν ὁμοιώματι ἀνθρώπων γενόμενος, is the one which is most akin to Rom. viii. 3, and most easily illustrates it. There must have been a reason why Paul wrote in Philippians ἐν ὁμοιώματι ἀνθ. γενόμενος instead of ἀνθρώπος γενόμενος, and it may well have been the same reason which made him write here ἐν ὁμοιώματι σαρκὸς ἁμαρτίας instead of ἐν σαρκὶ ἁμαρτίας. He wishes to indicate not that Christ was not really man, or that His flesh was not really what in us is σὰρξ ἁμαρτίας, but that what for ordinary men is their natural condition is for this Person only an assumed condition (Holtzmann, *N.T. Theol.*, ii., 74). But the emphasis in ὁμοίωμα is on Christ's likeness to us, not His unlikeness; "flesh of sin" is one idea to the Apostle, and what he means by it is that God sent His Son in that nature which in us is identified with sin. This was the "form" (and "form" rather than "likeness" is what ὁμοίωμα signifies) in which Christ appeared among men. It does not prejudice Christ's sinlessness, which is a fixed point with the Apostle *ab initio*; and if any one says that it involves a contradiction to maintain that Christ was sinless, and that He came in a nature which in us is identified with sin, it may be pointed out that this identification does not belong to the essence of our nature, but to its corruption, and that the uniform teaching of the N.T. is that Christ is one with us—short of sin. The likeness and the limitation of it (though the former is the point here urged) are equally essential in the Redeemer. But God sent His Son not only ἐν ὁμ. σ. ἁ. but καὶ περὶ ἁμαρτίας. These words indicate the aim of the mission. Christ was sent in our nature "in connection with sin". The R.V. renders "as an offering for sin". This is legitimate, for περὶ ἁμαρτίας is used

both in the LXX (Lev. iv. 33 and *passim*, Ps. xl. 6, 2 Chr. xxix. 24) and in the N.T. (Heb. x. 6, 8) in the sense of "sin-offering" (usually answering to Heb.

ἁθῶπ, but in Isa. liii. 10 to ὀψῆς);

but it is not formally necessary. But when the question is asked, In what sense did God send His Son "in connection with sin"? there is only one answer possible. He sent Him to expiate sin by His sacrificial death. This is the centre and foundation of Paul's gospel (iii. 25 ff.), and to ignore it here is really to assume that he used the words καὶ περὶ ἁμαρτίας (which have at least sacrificial associations) either with no meaning in particular, or with a meaning alien to his constant and dearest thoughts. Weiss says it is impossible to think here of expiating sin, because only the removal of the power of sin belongs to the context. But we cannot thus set the end against the means; the Apostle's doctrine is that the power of sin cannot be broken except by expiating it, and that is the very thing he teaches here. This fixes the meaning and the reference of κατέκρινεν. It is sometimes interpreted as if Christ were the subject: "Christ by His sinless life in our nature condemned sin in that nature," i.e., showed that it was not inevitable, and in so doing gave us hope; and this sense of "condemned" is supported by reference to Mt. xii. 41 f. But the true argument (especially according to the analogy of that passage) would rather be, "Christ by His sinless life in our nature condemned our sinful lives, and left us inexcusable and without hope". The truth is, we get on to a wrong track if we ignore the force of περὶ ἁμαρτίας, or fail to see that God, not Christ, is the subject of κατέκρινεν. God's condemnation of sin is expressed in His sending His Son in our nature, and in such a connection with sin that He died for it—i.e., took its condemnation upon Himself. Christ's death exhibits God's condemnation of sin in the flesh. ἐν τῇ σαρκὶ is to be construed with κατέκρινεν: the flesh—that in which sin had reigned—was also that in which God's condemnation of sin was executed. But Paul does not mean that by His sinless life in our nature Christ had broken the power of



- c Ch. ii. 26, ἁμαρτίαν ἐν τῇ σαρκί. 4. ἵνα τὸ δικαίωμα τοῦ \*νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5. Οἱ
- d Ch. xii. 3, γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς ἄφρονουσιν · οἱ δὲ κατὰ πνεῦμα, 16; Phil. ii. 5; Col. iii. 2. τὰ τοῦ πνεύματος. 6. τὸ γὰρ \*φρόνημα τῆς σαρκὸς θάνατος · τὸ δὲ
- e Only in this ch. φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. 7. διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν · τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,
- f 1 Thess. ii. 4; iv. 1; Gal. i. 10. οὐδὲ γὰρ δύναται · 8. οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἄρέσαι οὐ δύνανται.
- g 1 Cor. vii. 40. Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'

sin at one point for the human race; he means that in the death of His own Son, who had come in our nature to make atonement for sin, God had pronounced the doom of sin, and brought its claims and its authority over man to an end. This is the only interpretation which does not introduce elements quite alien to the Apostle's mode of thought.

Ver. 4. All this was done ἵνα τὸ δικ. τοῦ νόμου πληρωθῇ ἐν ἡμῖν: that the just requirement of the law (i.e., a righteous life) might be fulfilled in us. See note on iii. 31. ἐν ἡμῖν (not ὑφ' ἡμῶν), for it is not our doing, though done in us (Weiss). τοῖς μὴ κατὰ σάρκα κ.τ.λ. = inasmuch as we walk not, etc. This is the condition under which the Divine purpose is fulfilled: there is no physical necessity in it. κατὰ σάρκα: the flesh meant is our corrupt human nature. κατὰ πνεῦμα: the spirit is the Divine spirit which is given to those who are in Christ Jesus. It is in them "both law and impulse".

Ver. 5. The meaning of the sentence "is not contained in the repetitions of γὰρ by which it is hooked together" (Jowett). οἱ κατὰ σάρκα ὄντες are those whose nature is determined simply by the flesh; their "mind," i.e., their moral interest, their thought and study, is upon τὰ τῆς σαρκὸς: for which see Gal. v. 19 f. οἱ κατὰ πνεῦμα are those whose nature is determined by the spirit: for τὰ τοῦ πνεύματος see Gal. v. 22.

Ver. 6. τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος: this does not so much mean that a man living after the flesh is without the life of God, as that death is the end of this line of conduct, chap. vi. 23, Gal. vi. 8. ζωὴ καὶ εἰρήνη: these on the other hand are conceived as present results involved in "the mind of the spirit". It is not arbitrary to distinguish thus: θάνατος in Paul is essentially the

doom awaiting a certain life, ζωὴ and εἰρήνη possessions and experiences of the believer.

Ver. 7 f. The reason why the mind of the flesh terminates so fatally: it is hostility to God, the fountain of life. Alienation from Him is necessarily fatal. It is the flesh which does not (for indeed it cannot) submit itself to God; as the seat of indwelling sin it is in permanent revolt, and those who are in it (a stronger expression, yet substantially identically with those who are after it, ver. 5) cannot please God.

Ver. 9. Paul applies to his readers what he has said in vers. 5-8. ὑμεῖς is emphatic. You can please God, for you are not in the flesh, etc. εἴπερ has its proper force: "if, as is the fact": cf. iii. 30, viii. 17; and the excellent examination of other N.T. instances in Simcox, *Language of the N.T.*, 171 f. Yet the possibility of the fact being otherwise in isolated cases, is admitted when he goes on: εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει κ.τ.λ. For εἰ followed by οὐ see Winer, 599 f. οὗτος οὐκ ἔστιν αὐτοῦ: only the indwelling of Christ's spirit proves a real relation to Him.

Ver. 10. Consequences of this indwelling of Christ in the Christian. In one respect, they are not yet so complete as might be expected. τὸ μὲν σῶμα νεκρὸν: the body, it cannot be denied, is dead because of sin; the experience we call death is inevitable for it. τὸ δὲ πνεῦμα ζωή: but the spirit (i.e., the human spirit, as is shown by the contrast with σῶμα) is life, God-begotten, God-sustained life, and therefore beyond the reach of death. As death is due to sin, so is this life to δικαιοσύνη. It is probably not real to distinguish here between "justification" and "moral righteousness of life," and to say that the word means either to the exclusion of the other. The



ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν<sup>1</sup> ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν<sup>h</sup> ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τοῦ ἐνοικούντος<sup>h</sup> Ch. iv. 17. αὐτοῦ πνεύματος ἐν ὑμῖν.

12. ἌΡΑ οὖν, ἀδελφοί, ὀφείλεται ἔσμεν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν. 13. εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν·<sup>i</sup> Col. iii. 9. εἰ δὲ πνεύματι τὰς<sup>k</sup> ἔργα τοῦ σώματος θανατοῦτε, ζήσεσθε. 14.<sup>l</sup> Ver. 19; Gal. iii. 26, Ὅσοι γὰρ πνεύματι Θεοῦ<sup>k</sup> ἄγονται, οὗτοί εἰσιν υἱοὶ<sup>1</sup> Θεοῦ.<sup>2</sup> 15. οὐ<sup>iv. 6 f.</sup>

<sup>1</sup> Ἰησοῦν <sup>h</sup>CD<sup>h</sup>FKLP. τον Ἰησοῦν <sup>h</sup>AB, W. and H., Weiss, Tdf., etc. τον before Χριστον is om. in <sup>h</sup>ABCD<sup>1</sup>, <sup>2</sup>F and all add. Χριστον is the reading of BD<sup>h</sup>FKLP, but Χριστον Ἰησοῦν is found in <sup>h</sup>AD 31, 47, and many fathers, and is adopted by W. and H., not by Weiss. ζωοποιήσει καὶ; om. καὶ <sup>h</sup>A 47; W. and H. bracket; Treg. brackets it in marg. δια το ἐνοικουν αυτον πνευμα BDEFGKLP it. vg. δια του ἐνοικούντος αυτου πνευματος <sup>h</sup>AC, many cursives, Copt., Arm., Aeth. This is a very old variant; Clem. Alex. has the gen., Iren., Tert. and Orig. the accus. The genitive (according to Weiss) probably owes its wide diffusion, though not its origin, to the interest taken in it by the orthodox in connection with the Macedonian controversy. It may have originated in an emendation conforming the structure to that of vi. 4 (δια της δοξης του πατρος). Edd. are divided. Lachm., Treg., and Weiss adopt the accusative, Tischdf. and W. and H. the genitive, but W. and H. put accusative in marg.

<sup>2</sup> For εἰσιν υἱοι θεου <sup>h</sup>ACD read υἱοι θεου εἰσιν.

whole argument of chaps. vi.-viii. is that neither can exist without the other. No man can begin to be good till he is justified freely by God's grace in Christ Jesus, and no one has been so justified who has not begun to live the good life in the spirit.

Ver. 11. But though the present results of the indwelling of the spirit are not all we might desire, the future is sure. The indwelling spirit is that of Him who raised Jesus from the dead, and as such it is the guarantee that our mortal bodies also (as well as our spirits) shall share in immortality. The same argument, in effect, is used in Eph. i. 18-20. "The power that worketh in us" is the same with which "God wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places"; and it will work to the same issue in us as in Him. The reading in the last clause is very doubtful, but whether we take the accus. (according to which the indwelling of the spirit is the ground on which God raises our mortal bodies to undying life) or the genit. (according to which the spirit is itself the agent in this resurrection—a conception not found elsewhere in Scripture), in either case a share in the Christian resurrection is conditioned by the possession of the Spirit of Christ. It is clear from the alternation of πνεῦμα

θεοῦ and πνεῦμα χριστοῦ in ver. 9 that the Spirit of Christ is the same as the Spirit of God, and the use of χριστός alone in the next verse shows that this same spirit is the *alter ego* of Christ. Cf. Phil. i. 19; Gal. iv. 6; Eph. iii. 17. This is one of the passages in which the presuppositions of the Trinitarian conception of God come out most clearly.

(2) Vers. 12-27. The Spirit as a spirit of adoption, the first-fruits of the inheritance of the children of God.

Ver. 12 f. The blessed condition and hopes of Christians, as described in these last verses, lay them under obligations: to whom, or to what? Not (ver. 12) to the flesh, to live according to it; to it they owe nothing. If they live after the flesh they are destined to die—the final doom in which there is no hope; but if by the spirit (i.e., God's Spirit) they put to death the doings of the body, they shall live—the life against which death is powerless. We might have expected τῆς σαρκὸς instead of τοῦ σώματος, but in the absence of the spirit the body in all it does is only the tool of the flesh; the two are morally equivalent.

Ver. 14. Ye shall live, for as many as are led by God's Spirit are God's sons, and life is congruous to such a dignity. υἱὸς suggests the rank and privileges of the persons in question; τέκνον (in ver. 16 f.) their kinship in nature to God. Yet

γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα

<sup>m</sup> Ver. 23; <sup>n</sup> υἰοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. 16. αὐτὸ τὸ πνεῦμα  
Gal. iv. 5;  
Eph. i. 5  
(ch. ix. 4).  
<sup>n</sup> Ch. ii. 15; τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ  
ix. i.  
<sup>o</sup> 2 Tim. ii. Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ ὁ συνδοξασθῶμεν. 18. λογί-  
11 f.  
<sup>p</sup> Ch. iii. 26. ζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν ὡς καιροῦ πρὸς τὴν

this cannot everywhere be urged in the N.T.

Ver. 15. Sons, οὐ γὰρ ἐλάβετε πνεῦμα δουλείας. The aorist refers to the time of their baptism, when they received the Spirit. It was not the Spirit proper to slaves, leading them again to shrink from God in fear as they had done when under the law of sin and death, but πνεῦμα υἰοθεσίας, a spirit proper to those who were being translated from the servile to the filial relation to God. υἰοθεσία is a word used in the N.T. by Paul only, but "no word is more common in Greek inscriptions of the Hellenistic time: the idea, like the word, is native Greek" (E. L. Hicks, quoted in S. and H.), see Gal. iv. 5, Eph. i. 5. The word serves to distinguish those who are made sons by an act of grace from the only-begotten Son of God: τὸν ἑαυτοῦ υἱὸν ver. 3, τοῦ ἰδίου υἱοῦ ver. 32. But the act of grace is not one which makes only an outward difference in our position; it is accomplished in the giving of a spirit which creates in us a new nature. In the spirit of adoption we cry Abba, Father. We have not only the status, but the heart of sons. κράζομεν (often with φωνῇ μεγάλῃ) is a strong word: it denotes the loud irrepressible cry with which the consciousness of sonship breaks from the Christian heart in prayer. The change to the first person marks Paul's inclusion of himself in the number of those who have and utter this consciousness; and it is probably this inclusion of himself, as a person whose native language was "Hebrew" (Acts xxi. 40), to which is due the double form Ἀββᾶ ὁ πατήρ. The last word certainly interprets the first, but it is not thought of as doing so: "we cry, Father, Father".

Ver. 16. The punctuation in W. and H. margin deserves notice. "In that we cry, Abba, Father, the Spirit itself beareth witness with our spirit," etc. Our own spirit tells us we are God's children, but the voice with which it speaks is, as we know, prompted and inspired by the Divine Spirit itself. For similar distinctions Gifford compares ii. 15 and ix. 1. τέκνα θεοῦ: τέκνα, not υἱοί,

is used with strict propriety here, as it is the reality of the filial nature, not the legitimacy of the filial position, which is being proved.

Ver. 17. Yet this last is involved, for "if children, also heirs". Cf. Gal. iv. 7 where κληρονόμος is relative to υἱός; and all the passages in which the Spirit is regarded as "the earnest" of an inheritance: 2 Cor. i. 22, v. 5, Eph. i. 14. It is from God the inheritance comes, and we share in it with Christ (Mark. xii. 7). For what it is, see 1 Cor. ii. 9 f. The inheritance attached to Divine sonship is attained only on the condition expressed in the clause εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν. On εἴπερ, see ver. 9. "Rom. viii. 17 gains in pathos, when we see that the share of the disciples in the Master's sufferings was felt to be a fact of which there was no question." Simcox, *Language of N.T.*, p. 171. Paul was sure of it in his own case, and took it for granted in that of others. Those who share Christ's sufferings now will share His glory hereafter; and in order to share His glory hereafter it is necessary to begin by sharing His sufferings here.

Ver. 18. The passage extending from this verse to ver. 27 is described by Lipsius as a "threefold testimony to the future transfiguration which awaits suffering believers". In vers. 19-22 there is the first testimony—the sighing of creation; in vers. 23-25 the second, the yearning hope of Christians themselves, related as it is to the possession of the first fruits of the Spirit; and in vers. 26 f. the third, the intercession of the Spirit which helps us in our prayers, and lends words to our longing. λογίζομεθα γὰρ κ.τ.λ. λογίζομαι is a favourite word with Paul; the instance most like this is the one in iii. 28. It does not suggest a more or less dubious result of calculation; rather by litotes does it express the strongest assurance. The insignificance of present suffering compared with future glory was a fixed idea with the Apostle, 2 Cor. iv. 17 f. For οὐκ ἄξια . . . πρὸς see Winer, 505 (d). With τὴν μέλλουσιν δόξαν ἀποκαλυφθῆναι cf. in Gal. iii. 23



μέλλουσιν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19. Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20. Ἡ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα; ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι,<sup>1</sup> 21. ὅτι<sup>2</sup> καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ

<sup>1</sup> ἐπ' ἐλπίδι. In  $\aleph$ BDFG we find ἐφ' ἐλπίδι, and this is printed by Tischd. and W. and H. The same mistake (?) occurs Rom. iv. 18 in CDFG, Rom. v. 2 in DFG, and Tit. i. 2 in D; cf. also ἀφηλπικοτες in FG Eph. iv. 19. In these circumstances it seems doubtful whether ἐφ' ἐλπίδι should be put in the text.

<sup>2</sup> For ὅτι  $\aleph$ DFG read διοτι. The δι may easily have been omitted after ἐλπίδι, and therefore Tischd. and Weiss read διοτι, though most edd. omit.

τὴν μέλλ. πίστιν ἀποκαλ. The unusual order emphasises the futurity. εἰς ἡμᾶς = toward and upon us. The glory comes from without, to transfigure them. It is revealed at the ἀποκάλυψις (1 Cor. i. 7, 2 Th. i. 7, 1 Pet. i. 7, 13, iv. 13), the glorious second coming, of Christ, and is indeed His glory of which they are made partakers.

Ver. 19. First testimony to this glorious future: creation sighs for it. In some sense the hope and promise of it is involved in the present constitution of the world. For a fine speculative interpretation see E. Caird's *Evolution of Religion*, ii., 124 f. In Paul, however, the spirit of the passage is rather poetic than philosophical. Its affinities are with Gen. iii. 17, where the ground is cursed for man's sake: he conceives of all creation as involved in the fortunes of humanity. But this, if creation be personified, naturally leads to the idea of a mysterious sympathy between the world and man, and this is what the Apostle expresses. Creation is not inert, utterly unspiritual, alien to our life and its hopes. It is the natural ally of our souls. What rises from it is the music of humanity—not apparently so still and sad to Paul as to Wordsworth, but with a note of hope in it rising triumphantly above all the pain of conflict. ἀποκαρδοκία (Phil. i. 20) denotes absorbed, persistent expectation—waiting, as it were, with uplifted head. ἡ κτίσις is the world and all that it contains, animate and inanimate, as distinguished from man. τὴν ἀποκ. τῶν υἱῶν τοῦ Θεοῦ: cf. 1 John iii. 2. With the revelation of the sons of God humanity would attain its end, and nature too.

Ver. 20. For creation was subjected to vanity, etc. ματαιότης is not classical, but is often used in the LXX, especially for הַבְּלָה. The idea is that of look-

ing for what one does not find—hence of futility, frustration, disappointment. ματαιότης ματαιότητων is the "vanity of vanities" in Eccl., the complaint of the utter resultlessness of life. Sin brought this doom on creation; it made a pessimistic view of the universe inevitable. ὑπετάγη: the precise time denoted is that of the Fall, when God pronounced the ground cursed for man's sake. Creation came under this doom οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα: the last words seem best referred to God: it was on account of Him—that His righteousness might be shown in the punishment of sin—that the sentence fell upon man, carrying consequences which extended to the whole realm intended originally for his dominion. The sentence on man, however, was not hopeless, and creation shared in his hope as in his doom. When the curse is completely removed from man, as it will be when the sons of God are revealed, it will pass from creation also; and for this creation sighs. It was made subject to vanity on the footing of this hope; the hope is latent, so to speak, in the constitution of nature, and comes out, in its sighing, to a sympathetic ear.

Ver. 21. Contents of the hope. It makes no difference in meaning, whether we read ὅτι or διότι. αὕτη ἡ κτίσις: creation as well as man. ἡ δουλεία τῆς φθορᾶς: a system in which nothing continues in one stay, in which death claims everything, in which there is not even an analogy to immortality, is a system of slavery—in subjection to "vanity," with no high eternal worth of its own. From such a condition creation is to be emancipated; it is to share in the liberty which belongs to the glory of the children of God. When man's redemption is complete, he will find himself in a new world matching with his new condition (Isa. lxxv. 17, 2 Pet. iii. 13, Rev. xxi. 1): this is



• Mark xvi. Θεοῦ. 22. οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει  
15; Col. i.  
15; 23. ἄχρι τοῦ νῦν. 23. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ

Πνεύματος ἔχοντες, καὶ ἡμεῖς<sup>1</sup> αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν  
1 Cor. i. 7; ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24. τῇ γὰρ  
Gal. v. 5;  
Phil. iii.  
20; Heb.  
ix. 28. ἐλπιδὶ ἐσώθημεν. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ  
βλέπει τις, τί καὶ ἐλπίζει<sup>2</sup>; 25. εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν,

<sup>1</sup> ημεῖς om. B 31, 73, 93, vulg. The rec. text is that of DFKLP. In  $\mathfrak{N}^{AC}$  47 the order of the words is *ἐχοντες ημεῖς καὶ αὐτοὶ*. This is followed by Tischd. Lachm., Treg. and W. and H. bracket *ημεῖς* in this position; Weiss omits it altogether.

<sup>2</sup> The reading of B is *ο γὰρ βλέπει τις ἐλπίζει*. This is adopted by W. and H., Weiss. Of the received text—*ο γὰρ βλέπει τις τι καὶ ἐλπίζει*—*τι* is wanting in  $\mathfrak{N}$ , and *καὶ* in DFG, vulg., Pesh. The reading of B is difficult, and seems to have been partially amended in different ways which are combined in the received text. For *ἐλπίζει*  $\mathfrak{N}^A$  47, marg., have *υπομένει*, and W. and H. give a place to this, as well as to the received text, in their margin.

Paul's faith, and the sighing of creation attests it.

Ver. 22. οἶδαμεν γὰρ κ.τ.λ.: How Christians know this Paul does not say. Perhaps we may say that the Christian consciousness of sin and redemption is in contact with the ultimate realities of the universe, and that no interpretation of nature can be true but one which, like this, is in essential harmony with it. The force of the preposition in *συστενάζει* and *συνωδίνει* is not that *we* sigh and are in pain, and creation along with us; but that the whole frame of creation, all its parts together, *unite* in sighing and in pain. Weiss is right in saying that there is no reference to the *dolores Messiae*; but in *συνωδίνει* there is the suggestion of the travail out of which the new world is to be born. ἄχρι τοῦ νῦν means up till now, without stopping, ever since the moment of ὑπεράγῃ.

Ver. 23. Second testimony to the glorious future. οὐ μόνον δὲ sc. ἡ κτίσις—not only all creation, but we Christians: we ourselves, τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες. τοῦ πνεύματος is gen. of apposition: the spirit which Christians have received is itself the first fruits (elsewhere, the earnest: see on ver. 17) of this glory; and *because* we have it (not *although*: it is the foretaste of heaven, the heaven begun in the Christian, which intensifies his yearning, and makes him more vehemently than nature long for complete redemption), we also sigh in ourselves υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. The key to these words is found in i. 4. Christ was Son of God always, but was only declared to be so in power ἐξ ἀναστάσεως νεκρῶν, and so it is with

believers. They have already received adoption, and as led by the spirit are sons of God; but only when their mortal bodies have been quickened, and the corruptible has put on incorruption, will they possess all that sonship involves. For this they wait and sigh, and the inextinguishable hope, born of the spirit dwelling in them, guarantees its own fulfilment. Cf. Phil. iii. 21; 1 Cor. xv. 51; 2 Cor. v. 2; and for ἀπολύτρωσις in this sense, 1 Cor. i. 30.

Ver. 24 f. This sentence explains why Paul can speak of Christians as *waiting* for adoption, while they are nevertheless in the enjoyment of sonship. It is because salvation is essentially related to the future. "We wait for it: for we were saved in *hope*." The dat. τῇ ἐλπίδι is that of mode or respect. Our salvation was qualified from the beginning by reference to a good yet to be. Weiss argues that the sense of ἐλπίς in the second clause (*res sperata*) makes it "absolutely necessary" to take it so in the first, and that this leaves no alternative but to make τῇ ἐλπίδι *dat. comm.* and translate: "for, for this object of hope—eternal life and glory—were we delivered from eternal destruction". But the "absolute necessity" is imaginary; a word with the nuances of ἐλπίς in a mind with the speed of Paul's need not be treated so rigorously, especially as the resulting construction is in itself extremely dubious. Hope, the Apostle argues, is an essential characteristic of our salvation; but hope turned sight is hope no more, for who hopes for what he sees? We do *not* see all the Gospel held out to us, but it is the object of our Christian hope nevertheless; it is as true

δι' ὑπομονῆς ἀπεκδεχόμεθα. 26. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα  
 "συναντιλαμβάνεται ταῖς ἀσθενείαις" <sup>1</sup> ἡμῶν· τὸ γὰρ τί προσευξώμεθα <sup>u</sup> Luke x. 40.  
 καθὸ δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ <sup>v</sup> Here only  
 ἡμῶν στεναγμοῖς ἀλαλήτοις· 27. ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί <sup>in N.T.</sup>  
 τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.  
 28. Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ <sup>2</sup> εἰς ἀγαθόν,

<sup>1</sup> For ταῖς ἀσθενείαις **NA**BCD have τη ἀσθενείᾳ. **υπερ** ἡμῶν CKLP; but om. **NA**BD F.

<sup>2</sup> After συνεργεῖ, ο θεος is found in AB. W. and H. bracket it, but Lachm. and Weiss regard it as the true text. It was omitted as cumbrous and unnecessary. Cf. i. 28, where ο θεος is omitted in **NA** in much the same way; here it is wanting in **NA**CD FKL.

and sure as the love of God which in Christ Jesus reconciled us to Himself and gave us the spirit of adoption, and therefore we wait for it in patience. For διὰ cf. ii. 27. ὑπομονή: in 1 Thess. i. 3 we have ἡ ὑπομονὴ τῆς ἐλπίδος ὑμῶν used of a suffering but steadfast Church: ὑπομονή is the constancy which belongs to and characterises hope in dark days. In the pastoral epistles (1 Tim. vi. 15; Tit. ii. 2) instead of the πίστις, ἀγάπη, ἐλπίς, of earlier letters, Paul writes πίστις, ἀγάπη, ὑπομονή, as if he had discovered by experience that in this life "hope" has mainly to be shown in the form of "patience".

Ver. 26. Third testimony to the glorious future: the sighing of creation, our own sighing, and this action of the Spirit, point consistently to one conclusion. συναντιλαμβάνεται, cf. Luke x. 40. The weakness which the Spirit helps is that due to our ignorance: τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν. The article makes the whole clause object of οἶδαμεν: Winer, p. 644. Broadly speaking, we do know what we are to pray for—the perfecting of salvation; but we do not know what we are to pray for καθὸ δεῖ—according as the need is at the moment; we know the end, which is common to all prayers, but not what is necessary at each crisis of need in order to enable us to attain this end. ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις. ὑπερεντυγχάνει is found here only in N.T., but ἐντυγχάνειν in this sense in vers. 27, 34, Heb. vii. 25. In Rom. xi. 2 with κατὰ = to make intercession against. ἀλαλήτοις does not mean "unspoken" but "unutterable". The στεναγμοὶ of believers find expression, adequate or inadequate, in their prayers, and in such utterances as this very passage of Romans, but there

is a testimony to the glory awaiting them more profound and passionate than even this. It is the intercession of the Spirit with στεναγμοὶ ἀλαλήτοι—groanings (or sighs) that baffle words. αὐτὸ τὸ πνεῦμα is undoubtedly God's Spirit as distinguished from ours, yet what is here affirmed must fall within Christian experience, for Paul says in the next verse that He Who searches the hearts knows what is the mind of the Spirit in this unutterable intercession. It is in the heart, therefore, that it takes place. "The whole passage illustrates in even a startling manner the truth and reality of the 'coming' of the Holy Ghost—the extent to which, if I may venture to say it, He has separated Himself—as Christ did at His Incarnation—from His eternal glory and blessedness, and entered into the life of man. . . . His intercession for us—so intimately does He share all the evils of our condition—is a kind of agony" (R. W. Dale, *Christian Doctrine*, p. 140 f.).

Ver. 27. This intercession, with which our heart goes, though it is deeper than words, the Heart Searcher understands. τί τὸ φρόν. τοῦ πνεύματος: what the Spirit is set upon, the whole object of its thought and endeavour. ὅτι, viz., that He intercedes κατὰ θεὸν in agreement with God's will, see 2 Cor. vii. 9-11. ὑπὲρ ἁγίων on behalf of those who are God's. Both the intercession of Christ and the intercession of the Spirit are represented in the N.T. as made on behalf of those who are in Christ—saints, the Church, not mankind in general.

Vers. 28-39. Conclusion of the argument: the Apostle glories in the assurance of God's eternal and unchangeable love in Jesus Christ.

οἶδαμεν δὲ = further, we know: in a sense this is one ground more for be-



<sup>w</sup> Eph. i. 5, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. 29. ὅτι οὖς προέγνω, καὶ <sup>x</sup> προώρισε  
<sup>ii. 7.</sup> <sup>x</sup> συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον  
<sup>x</sup> Phil. iii. <sup>ai</sup> (10). ἐν πολλοῖς ἀδελφοῖς · 30. οὖς δὲ προώρισε, τούτους καὶ ἐκάλεσε ·  
καὶ οὖς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν · οὖς δὲ ἐδικαίωσε, τούτους  
καὶ ἐδόξασε. 31. τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ

lieving in the glorious future: God is ever with us, and will not abandon us at last. πάντα συνεργεῖ (ὁ Θεός): συνεργεῖ is naturally neuter, and if ὁ Θεός is the true reading, it is probably best to render "God co-operates for good in all things (πάντα accus. of ref. as in 1 Cor. ix. 25, x. 33) with those," etc. τοῖς ἀγαπ. τὸν Θεὸν describes the persons in question from the human side; τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν describes them from the Divine side. It is in pursuance of a purpose of God (for πρόθεσις with reference to the eternal purpose of redemption, see ix. 11, Eph. i. 11, iii. 11, 2 Tim. i. 9) that they are called. "Calling" in Paul never means "invitation"; it is always "effectual calling".

Ver. 29 f. These verses give the proof that God in all things co-operates for good with the called. They show how His gracious purpose, beginning with foreknowledge and foreordination perfects all that concerns them on to the final glory. οὖς προέγνω: those whom He foreknew—in what sense? as persons who would answer His love with love? This is at least irrelevant, and alien to Paul's general mode of thought. That salvation begins with God, and begins in eternity, are fundamental ideas with him, which he here applies to Christians, without raising any of the problems involved in the relation of the human will to the Divine. He comes upon these in chap. ix., but not here. Yet we may be sure that προέγνω has the pregnant sense that γινώσκω (γν) often has in Scripture: e.g., in Ps. i. 6, Amos iii. 2: hence we may render, "those of whom God took knowledge from eternity" (Eph. i. 4). καὶ προώρισε κ.τ.λ., "he also foreordained to be conformed to the image of His Son". This conformity is the last stage in salvation, as προέγνω is the first. The image is in import not merely spiritual but eschatological. The Son of God is the Lord who appeared to Paul by Damascus: to be conformed to His image is to share His glory as well as His holiness. The Pauline Gospel is hopelessly distorted when this is forgotten. εἰς τὸ

εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς: the end in all this is the exaltation of Christ. It is implied in πρωτότοκον that He also is regarded as only having attained the fulness of His Sonship through the resurrection (cf. i. 4, and Col. i. 18 πρωτότοκος ἐκ τῶν νεκρῶν). The idea of Christ's dignity as firstborn among many brethren who all owe their salvation to Him is sublimely interpreted in Heb. ii. 10-13. The Apostle now resumes the series of the Divine acts in our salvation. οὖς δὲ προώρισε, τούτους καὶ ἐκάλεσεν. The eternal foreordination appears in time as "calling," of course as effectual calling: where salvation is contemplated as the work of God alone (as here) there can be no breakdown in its processes. The next stages are summarily indicated. ἐδικαίωσεν: God in Jesus Christ forgave our sins, and accepted us as righteous in His sight; ungodly as we had been, He put us right with Himself. In that, everything else is included. The whole argument of chaps. vi.-viii. has been that justification and the new life of holiness in the Spirit are inseparable experiences. Hence Paul can take one step to the end, and write οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Yet the tense in the last word is amazing. It is the most daring anticipation of faith that even the N.T. contains: the life is not to be taken out of it by the philosophical consideration that with God there is neither before nor after.

Ver. 31. τί οὖν ἐροῦμεν πρὸς ταῦτα; the idea underlying all that precedes is that of the suffering to be endured by those who would share Christ's glory (ver. 17). The Apostle has disparaged the suffering in comparison with the glory (ver. 18); he has interpreted it (vers. 19-27) as in a manner prophetic of the glory; he has in these last verses asserted the presence through all the Christian's life of an eternal victorious purpose of love: all this is included in ταῦτα. For ὑπὲρ and κατὰ, cf. 2 Cor. xiii. 8.

Ver. 32. The Christian's faith in providence is an inference from redemption. The same God who did not spare His own Son will freely give us all things.



ἡμῶν, τίς καθ' ἡμῶν; 32. ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν ἡχαρίσεται; 33. τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; γ 1 Cor. ii. Θεὸς ὁ δικαίων. 34. τίς ὁ κατακρίνων; Χριστὸς<sup>1</sup> ὁ ἀποθανών,<sup>12; Gal. iii. 18.</sup> μᾶλλον δὲ καὶ ἐγερθεῖς, ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ

<sup>1</sup> Χριστός alone BDEK, most cursives, and Treg. Χριστός Ἰησοῦς **NA**CFL 17, vulg., etc. Weiss puts X. I. in text, thinking the omission in B, etc., accidental; W. and H., and Lachm. bracket Ἰησοῦς. The καὶ before ἐγερθεῖς is wanting in **NA**BC. The καὶ before ἐστιν is wanting in **NA**C but is found in **N**<sup>3</sup>BDFKL. It is omitted by W. and H., and Tischdf., bracketed by Lachm., but retained by Weiss. After ἐγερθεῖς **N**<sup>1</sup>AC insert ἐκ νεκρῶν; W. and H. bracket this, but all other crit. edd. omit, with **N**<sup>2</sup>BDFGKL, etc.

οὐκ ἐφείσατο, cf. Gen. xxii. 12, οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ. It vivifies the impression of God's love through the sense of the sacrifice it made. ὑπὲρ πάντων ἡμῶν: none were worthy of such a sacrifice (Weiss). παρέδωκεν sc. to death: iv. 25. πῶς οὐχὶ καί: the argument of selfishness is that he who has done so much need do no more; that of love, that he who has done so much is certain to do more. σὺν αὐτῷ τὰ πάντα: τὰ πάντα has a collective force. It is usually taken to mean the whole of what furthers the Christian's life, the whole of what contributes to the perfecting of his salvation; all this will be freely given to him by God. But why should it not mean "all things" without any such qualification? When God gives us His Son He gives us the world; there is nothing which does not work together for our good; all things are ours. Cf. 1 Cor. iii. 22 f.

Ver. 33 f. The punctuation here is a very difficult problem: see the text and margin of R.V. The reminiscence of Is. i. 8 f. in verse 33 makes it more difficult; for it suggests that the normal structure is that of an affirmation followed by a question, whereas Paul begins with a question to which the affirmation (with at least a trace of Isaiah's language in it) is an answer. It is even possible to read every clause interrogatively, though that is less effective. τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; who shall bring a charge against persons who are God's chosen? The absence of the article (cf. ὑπὲρ ἁγίων, ver. 27) brings out the character in which the persons in question figure, not their individual personality. For the word see Col. iii. 12; 2 Tim. ii. 10; Tit. i. 1; for the thing cf. 1 Thess. i. 4; Eph. i. 4; John xv. 16. It describes Christians as persons who owe their standing as such to the act of

God's grace. All Christians are conscious that this is the truth about their position: they belong to God, because He has taken them for His own. To say that the word designates "not those who are destined for final salvation, but those who are 'summoned' or 'selected' for the privilege of serving God and carrying out His will" (S. and H.), is to leave the rails of the Apostle's thought altogether. There is nothing here (vers. 28-30) about the privilege of serving God and carrying out His will; the one thing Paul is concerned with is the security given by the eternal love of God that the work of salvation will be carried through, in spite of all impediments, from foreknowledge to final glory. The ἐκλεκτοὶ Θεοῦ are those who ought to have such security: they should have a faith and an assurance proportioned to the love of God. Paul is one of them, and because he is, he is sure, not that he is called to serve God, but that nothing can ever separate him from God's love in Christ. The question τίς ἐγκαλέσει is best answered by taking both the following clauses together: "It is God that justifieth: who is he that shall condemn?" (cf. Is. i. 8 f.). But many make τίς ὁ κατακρίνων a new question, and find the answer in verse 34: Χριστὸς [*Ἰησοῦς*] ὁ ἀποθανών = the only person who can condemn is the Judge, viz., Christ, but He is so far from condemning that He has done everything to deliver us from condemnation. What Christian, Paul seems to ask, can speak of κατάκριμα with his eye on Christ, who died for our sins? μᾶλλον δὲ ἐγερθεῖς [*ἐκ νεκρῶν*]: cf. Gal. iv. 9; and chap. iv. 25. The correction in μᾶλλον is formal (Weiss): Paul does not mean that the resurrection is more important than the cross; he improves upon an expression which has not conveyed all that was in his mind.

z Ver. 27; Heb. vii. 25. ἔντυγχάνει ὑπὲρ ἡμῶν· 35. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ<sup>1</sup>; θλίψις, ἡ στενοχωρία, ἡ διαγωγός, ἡ λιμός, ἡ γυμνότης, ἡ κίνδυνος, ἡ μάχαιρα; 36. (καθὼς γέγραπται, “Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφα-

<sup>1</sup> του Χριστου; so most MSS. But  $\aleph$ B, with some cursives and fathers, have του θεου. This is usually regarded as a change made to agree with ver. 39, because B, after του θεου, adds της εν Χριστω Ιησου. But this may have been added, as Weiss remarks, for the very reason that B already read του θεου; and as  $\aleph$  has του θεου without this addition, and it was very natural to change it (with an eye to vv. 34 and 37) into του Χριστου, it seems probable that του θεου is the original reading. Weiss adopts it, and W. and H. put it in marg.

Our position depends upon Jesus Christ who died, nay rather, over whom death no more has dominion (vi. 9), who is at God's right hand (this phrase, which describes Christ's exaltation as a sharing in the universal sovereignty of God, is borrowed from Ps. cx. 1, and is oftener used in the N.T. than any other words of the Old), who also makes intercession on our behalf.  $\delta\varsigma$  καὶ ἐντυγχάνει: a solemn climax is marked by the repetition of  $\delta\varsigma$ , and by the καὶ which deliberately adds the intercession to all that has gone before. The Christian consciousness, even in an apostle, cannot transcend this. This is Paul's final security—the last ground of his triumphant assurance: Jesus Christ, at God's right hand, with the virtue of His atoning death in Him, pleads His people's cause. Cf. Heb. ix. 24, vii. 25, 1 John ii. 1 f.

Ver. 35 f. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; If this verse is to be most closely connected with ver. 34, τοῦ Χριστοῦ will appear the more probable reading, for there Christ is the subject throughout; but at vers. 28, 31, 39 the love of God is the determining idea, and at this point it seems to be caught up again in view of the conclusion—facts which favour the reading τοῦ θεοῦ. In any case it is the Divine love for us which is meant. With the list of troubles cf. 2 Cor. vi. 4-10, xi. 26 f., xii. 10. They were those which had befallen Paul himself, and he knew that the love of God in Jesus Christ could reach and sustain the heart through them all. The quotation from Ps. xiv. 23 is peculiar. It exactly reproduces the LXX, even the  $\delta\tau\iota$  being simply transferred. The καθὼς implies that such experiences as those named in ver. 35 are in agreement with what Scripture holds out as the fortune of God's people. Possibly the mention of the sword recalled to the Apostle's memory the θανατούμεθα of the psalm,

and suggested the quotation. The point of it, both in the psalm and in the epistle, lies in ἕνεκεν σοῦ. This is what the Psalmist could not understand. That men should suffer for sin, for infidelity to God, was intelligible enough; but he and his countrymen were suffering because of their faithfulness, and the psalm is his despairing expostulation with God. But the Apostle understood it. To suffer for Christ's sake was to enter into the fellowship of Christ's sufferings, and that is the very situation in which the love of Christ is most real, near, and sure to the soul. Cf. chap. v. 3, 2 Cor. i. 5, Col. i. 24. Instead of despairing, he glories in tribulations.

Ver. 37. ὑπερνικῶμεν: a word probably coined by Paul, who loves compounds with ὑπέρ. The Vulg. gives *superamus*, with which Lipsius agrees (*obsiegen*, like *over-power*): but Cyprian *supervincimus*. Later Greek writers distinguish νικᾶν and ὑπερνικᾶν (see Grimm, s.v.), and justify the happy rendering “we are more than conquerors”. Perhaps it is a mistake to define in what the “more” consists; but if we do, the answer must be sought on the line indicated in the note on ἕνεκεν σοῦ: these trials not only do not cut us off from Christ's love, they actually give us more intimate and thrilling experiences of it. διὰ τοῦ ἀγαπήσαντος ἡμᾶς: the aorist points to Christ's death as the great demonstration of His love: cf. Gal. ii. 20, also Rev. xii. 11.

Ver. 38 f. The Apostle's personal conviction given in confirmation of all that has been said, especially of ver. 37. πέπεισμαι cf. 2 Tim. i. 12. οὔτε θάνατος οὔτε  $\zeta\omega\eta$ : death is mentioned first, either with ver. 36 in mind, or as the most tremendous enemy the Apostle could conceive. If Christ's love can hold us in and through death, what is left for us to fear? Much of the N.T. bears on this



γῆς .") 37. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, 39. οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

very point, cf. John viii. 51, x. 28, xi. 25 f., 1 Thess. iv. 13-18, 1 Cor. xv., 2 Cor. iv. 16-v. 5, Rom. xiv. 8, Heb. ii. 14 f. The blank horror of dying is annihilated by the love of Christ. Neither death nor life is to be explained: explanations "only limit the flight of the Apostle's thoughts just when they would soar above all limitation" (Gifford). οὔτε ἄγγελοι οὔτε ἀρχαί: this, according to the best authorities, forms a second pair of forces conceivably hostile to the Christian. As in every pair there is a kind of contrast, some have sought one here also: either making ἄγγελοι good and ἀρχαί evil powers, though both spiritual; or ἄγγελοι heavenly, and ἀρχαί (as in Lc. xii. 11, Tit. iii. 1) earthly powers, in which case either might be either good or bad. But this is arbitrary: and a comparison of 1 Cor. xv. 24, Eph. i. 21 favours a suggestion in S. and H. that possibly in a very early copy οὔτε δυνάμεις had been accidentally omitted after οὔτε ἀρχαί, and then added in the margin, but reinserted in a wrong place. The T.R. "neither angels nor principalities nor powers" brings together all the conceptions with which the Apostle peopled the invisible spiritual world, whatever their character, and declares their inability to come between us and the love of Christ. οὔτε ἐνεστῶτα οὔτε μέλλοντα: cf. 1 Cor. iii. 22. οὔτε ὕψωμα οὔτε βάθος: no dimensions of space. Whether these words pictured something to Paul's imagination we cannot tell; the patristic attempts to give them definiteness are not happy. οὔτε τις κτίσις ἑτέρα: nor any created thing of different kind. All the things Paul has mentioned come under the head of κτίσις; if there is anything of a different kind which comes under the same head, he includes it too. The suggestions of "another world," or of "aspects of reality out of relation to our faculties," and therefore as yet unknown to us, are toys, remote from the seriousness and passion of the Apostle's mind. Nothing that God has made, whatever be its nature, shall be able to separate us ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χ. ἰ. τοῦ κ. ἡμῶν. The love of Christ is God's love.

manifested to us in Him; and it is only in Him that a Divine love is manifested which can inspire the triumphant assurance of this verse.

CHAPTERS IX.-XI. With the eighth chapter Paul concludes the positive exposition of his gospel. Starting with the theme of i. 16 f., he showed in i. 18-iii. 20 the universal sinfulness of men—Gentile and Jew; in iii. 21-v. 21 he explained, illustrated and glorified the gospel of justification by faith in Christ, set forth by God as a propitiation for sin; in vi. 1-viii. 39 he has vindicated this gospel from the charge of moral inefficiency, by showing that justification by faith is inseparably connected with a new life in the Spirit, a life over which sin has no dominion and in which the just demands of God's law are fulfilled. He has even carried this spiritual life on, in hope, to its consummation in glory: and no more remains to be said. With chap. ix. a new subject is introduced. There is no formal link of connection with what precedes. Structurally, the new division of the epistle stands quite apart from the earlier; it might have been written, and probably was written, after a break. But though no logical relation between the parts is expressed, a psychological connection between them is not hard to discover. The new section deals with a problem which presented great difficulty to the early Church, and especially to men of Jewish birth, a problem which haunted the Apostle's own mind and was no doubt thrust on his attention by his unbelieving countrymen, a problem all the more painful to him as he realised more completely the greatness and glory of the Christian salvation. This was the problem constituted by the fact that the Jews as a whole did not receive the Gospel. They were God's chosen people, but if the Christian Gospel brought salvation they had no share in it. The Messiah was to spring from them, but if Jesus was the Messiah this privilege meant not redemption but condemnation, for they rejected Him almost with one consent. In short, if the birth of the Christian Church and the gathering of



a 1 Tim. ii. 7. IX. 1. ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ \* ψεύδομαι, συμμαρτυροῦσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι Ἀγίῳ, 2. ὅτι λύπη μοι ἐστὶ

Gentiles into it represented the carrying out of God's purpose to bless and save men, God must have turned His back upon Himself; He must have broken His promise to Israel, and cast off His chosen people. But as this must seem impossible, the Jewish inference would be that the Gospel preached by Paul could not be of God, nor the Gentile Churches, as Paul asserted, God's true Israel. This is the situation to which the Apostle addresses himself in the ninth and the two following chapters. It is a historical problem, in the first instance, he has to deal with, not a dogmatic one; and it is necessary to keep the historical situation in view, if we are to avoid illegitimate inferences from the arguments or illustrations of the Apostle. After the introductory statement (ix. 1-5), which shows how deeply his heart is pledged to his brethren after the flesh, he works out a solution of the problem—or an interpretation of the position—along three lines. In each of these there are many incidental points of view, but they can be broadly discriminated. (1) In the first, chap. ix. 6-29, Paul asserts the absolute freedom and sovereignty of God as against any claim, made as of right, on the part of man. The Jewish objection to the Gospel, to which reference is made above, really means that the Jewish nation had a claim of right upon God, giving them a title to salvation, which God must acknowledge; Paul argues that all God's action, as exhibited in Scripture, and especially in the history of Israel itself—to say nothing of the essential relations of Creator and creature—refutes such a claim. (2) In the second, chap. ix. 30-x. 21, Paul turns from this more speculative aspect of the situation to its moral character, and points out that the explanation of the present rejection of the Jews is to be found in the fact that they have wilfully and stubbornly rejected the Gospel. Their minds have been set on a righteousness of their own, and they have refused to submit themselves to the righteousness of God. (3) In the third, chap. xi., he rises again to an absolute or speculative point of view. The present unbelief of the Jews and incoming of the Gentiles are no doubt, to a Jew, disconcerting events; yet in spite of them, or rather—which is more wonderful still—by means of them, God's promises to

the fathers will be fulfilled, and all Israel saved. Gentile Christianity will provoke the unbelieving Jews to jealousy, and they too will enter the Messianic Kingdom. In the very events which seem to throw the pious Jewish mind out of its reckoning, there is a gracious providence, a depth of riches and wisdom and knowledge which no words can express. The present situation, which at the first glance is heart-breaking (ix. 2), is only one incident in the working out of a purpose which when completed reveals the whole glory of God's mercy, and evokes the loftiest and most heartfelt praise. "He shut up all unto disobedience that He might have mercy on all. . . . Of Him and through Him and to Him are all things. Unto Him be glory for ever." Since Baur's time several scholars have held that the mass of the Roman Church was Jewish-Christian, and that these three chapters, with their apologetic aim, are specially addressed to that community, as one which naturally felt the pressure of the difficulty with which they deal. But the Roman Church, as these very chapters show (*cf.* ix. 3, *my kinsmen*, not *our*; xi. 13, *ὑμῖν δὲ λέγω τοῖς ἔθνεσιν*), was certainly Gentile, whatever influence Jewish modes of thought and practice may have had in it; and it was quite natural for the Apostle, in writing what he evidently meant from the first should be both a systematic and a circular letter, to include in it a statement of his thoughts on one of the most difficult and importunate questions of the time. The extraordinary daring of chap. xi. *ad fin.* is not unrelated to the extraordinary passion of chap. ix. *ad init.* The whole discussion is a magnificent illustration of the aphorism, that great thoughts come from the heart.

CHAPTER IX.—Vv. 1-5. The intense pain with which Paul contemplates the unbelief of his countrymen.

Ver. 1. ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι. The solemn asseveration is meant to clear him of the suspicion that in preaching to the Gentiles he is animated by hostility or even indifference to the Jews. Yet *cf.* 2 Cor. xi. 31, Gal. i. 20. ἐν Χριστῷ means that he speaks in fellowship with Christ, so that falsehood is impossible. For συμμαρτ. *cf.* ii. 15, viii. 16. The μοι is governed by συν: conscience attests what he says, and that ἐν πνεύματι ἁγίῳ—the spirit of

μεγάλη, καὶ ἀδιάλειπτος<sup>b</sup> ὁδύνη<sup>c</sup> τῇ καρδίᾳ μου, 3. ἡύχόμην γὰρ<sup>b 2 Tim. i. 3. c 1 Tim. vi. 10.</sup> αὐτὸς ἐγὼ ἀνάθεμα εἶναι<sup>1</sup> ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, d Gal. iv. 24; Eph. ii. 12. τῶν συγγενῶν μου κατὰ σάρκα. 4. οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ<sup>e</sup> Cf. Heb. vii. 11, viii. 6. υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι,<sup>2d</sup> καὶ ἡ νομοθεσία,<sup>c</sup> καὶ ἡ λατ-

<sup>1</sup> αὐτος ἐγὼ ἀνάθεμα εἶναι, so CKL; but in  $\mathfrak{N}$ ABDF ἀνάθεμα εἶναι αὐτος ἐγὼ.

<sup>2</sup> αἱ διαθήκαι  $\mathfrak{N}$ CK and versions; ἡ διαθήκη BDF; see note<sup>2</sup> (on πρῶτον), page 589. The plural is no doubt right here, and was mechanically changed as standing between two singulars. At the end of the verse DEFG also read ἡ ἐπαγγελία instead of αἱ ἐπαγγελίαι.

God, in which all the functions of the Christian life are carried on: so that assurance is made doubly and trebly sure.

Ver. 2. The fact of Paul's sorrow is stated here; the cause of it is revealed in ver. 3. Weiss remarks on the triple climax: λύπη being intensified in ὁδύνη, μεγάλη in ἀδιάλειπτος, and μοι in τῇ καρδίᾳ μου. Paul cannot find words strong enough to convey his feeling.

Ver. 3. ἡύχόμην γὰρ ἀνάθεμα εἶναι κ.τ.λ. For I could wish that I myself were anathema, etc. For the omission of ἂν see Acts xxv. 22, Gal. iv. 20. Paul could wish this if it were a wish that could be realised for the good of Israel. The form of expression implies that the wish had actually been conceived, but in such sentences "the context alone implies what the present state of mind is" (Burton, *Moods and Tenses*, § 33). ἀνάθεμα is to be construed with ἀπὸ τοῦ Χριστοῦ: the idea of separation from Christ, final and fatal separation, is conveyed. For the construction cf. Gal. v. 4 (κατηργήθητε ἀπὸ τοῦ Χριστοῦ). ἀνάθεμα Gal. i. 8 f., 1 Cor. xii. 3, xvi. 22 is the equivalent of the Hebrew  $\text{קִרְיָה}$ , Deut. vii. 26,

Josh. vii. 12—that which is put under the ban, and irrevocably devoted to destruction. It is beside the mark to speak of such an utterance as this as unethical. Rather might we call it with Dorner "a spark from the fire of Christ's substitutionary love". There is a passion in it more profound even than that of Moses' prayer in Ex. xxxii. 32. Moses identifies himself with his people, and if they cannot be saved would perish with them; Paul could find it in his heart, were it possible, to perish for them. τῶν συγγενῶν μου κατὰ σάρκα distinguishes these from his Christian brethren.

Ver. 4 f. The intensity of Paul's distress, and of his longing for the salvation of his countrymen, is partly explained in this verse. It is the greatness of his

people, their unique place of privilege in God's providence, the splendour of the inheritance and of the hopes which they forfeit by unbelief, that make their unbelief at once so painful, and so perplexing. οἵτινές εἰσιν Ἰσραηλῖται: being, as they are, Israelites. Israelites is not the national but the theocratic name; it expresses the spiritual prerogative of the nation, cf. 2 Cor. xi. 22, Gal. vi. 16. ὧν ἡ υἰοθεσία: this is not the Christian sonship, but that which is referred to in such passages as Ex. iv. 22, Hos. xi. 1. Yet it may be wrong to speak of it as if it were merely national; it seems to be distributed and applied to the individual members of the nation in Deut. xiv. 1, Hos. i. 10 (ii. 1 Heb.). ἡ δόξα: the glory must refer to something definite, like the pillar of cloud and fire, the יהוה יברך of the O.T., the

יְהוָה of later Jewish theology; there is probably reference to it in Acts vii. 2, Heb. ix. 5. αἱ διαθήκαι: in other places Paul speaks of the O.T. religion as one covenant, one (legal) administration of the relations between God and man (e.g. in 2 Cor. iii.); here, where αἱ διαθήκαι is expressly distinguished from ἡ νομοθεσία (the great Sinaitic legislation: 2 Macc. vi. 23), the various covenants God made with the patriarchs must be meant. Cf. Wisd. xviii. 22, Sir. xlii. 11, 2 Macc. viii. 15. ἡ λατρεία is the cultus of the tabernacle and the temple, the only legitimate cultus in the world. αἱ ἐπαγγελίαι are the Messianic promises: in the Israelitish religion "the best was yet to be," as all the highest minds knew. Ver. 5. ὧν οἱ πατέρες: Abraham, Isaac and Jacob. The greatness of its ancestry ennobled Israel, and made its position in Paul's time harder to understand and to endure. Who could think without the keenest pain of the sons of such fathers forfeiting everything for which the fathers had been called?



f Ch. xii. 1. ρεία,<sup>f</sup> καὶ αἱ ἐπαγγελίαι,<sup>f</sup> 5. ὧν οἱ πατέρες,<sup>h</sup> καὶ ἐξ ὧν ὁ Χριστὸς τὸ  
 g Ch. xv. 8; Gal. iii. 16, κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς<sup>1</sup> εἰς τοὺς αἰῶνας. ἀμήν.  
 21; Heb. vi. 12. h Ch. xi. 28. i Ch. i. 23; 2 Cor. xi. 31.

But the supreme distinction of Israel has yet to be mentioned. ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. The only point in the interpretation of this verse, in which it can be said that interpreters are wholly at one, is the statement that of Israel the Messiah came, according to the flesh. The words τὸ κατὰ σάρκα define the extent to which the Messiah can be explained by His descent from Israel; for anything going beyond σάρξ, or ordinary humanity, the explanation must be sought elsewhere. The limitation suggests an antithesis, and one in which the spiritual or Divine side of the Messiah's nature should find expression, this being the natural counterpart of σάρξ; and such an antithesis has been sought and found in the words which follow. He who, according to the flesh, is of Israel, is at the same time over all, God blessed for ever. This interpretation, which refers the whole of the words after ἐξ ὧν τὸ ὁ Χριστὸς, is adopted by many of the best scholars: Gifford, Sanday, Westcott (see *N.T.*, vol. ii., app., p. 110), Weiss, etc., and has much in its favour. (1) It *does* supply the complementary antithesis which τὸ κατὰ σάρκα suggests. (2) Grammatically it is simple, for ὁ ὧν naturally applies to what precedes: the person who is over all is naturally the person just mentioned, unless there is decisive reason to the contrary. (3) If we adopt another punctuation, and make the words ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας a doxology—"God Who is over all be blessed for ever"—there are grammatical objections. These are (a) the use of ὧν, which is at least abnormal. "God Who is over all" would naturally be expressed by ὁ ἐπὶ πάντων θεὸς without ὧν: the ὧν suggests the inference to Christ. (b) The position of εὐλογητὸς is unparalleled in a doxology; it ought, as in Eph. i. 3 and the LXX., to stand first in the sentence. But these reasons are not decisive. As for (1), though a complementary antithesis to τὸ κατὰ σάρκα is suggested, it is not imperatively demanded here, as in i. 3 f. The greatness reflected upon Israel by the origin of the person in question is sufficiently conveyed by ὁ Χριστός, without any expansion. As for (2), it is true to say that ὁ ὧν naturally refers to what precedes: the only question is, whether

the natural reference may not in any given case be precluded. Many scholars think it is precluded here. Meyer, for instance, argues that "Paul has *never* used the express θεὸς of Christ, since he has not adopted, like John, the Alexandrian form of conceiving and setting forth the Divine essence of Christ, but has adhered to the popular concrete, strictly monotheistic terminology, not modified by philosophical speculation even for the designation of Christ; and he always accurately distinguishes God and Christ". To this he adds the more dubious reasons that in the genuine apostolic writings (he excludes 2 Tim. iv. 18, 2 Pet. iii. 18, Heb. xiii. 21, and Rev.) there is no doxology to Christ in the form usual in doxologies referring to God, and that by ἐπὶ πάντων the Son's subordination is denied. To these last arguments it may be answered that if the words in question do apply to Christ they are not a doxology at all (Gifford), but a declaration of deity, like 2 Cor. xi. 31, and that Christ's subordination is not affected by His being described as ὁ ὧν ἐπὶ πάντων any more than by His own claim to have all authority in heaven and on earth. But the first of Meyer's arguments has a weight which it is impossible not to feel, and it becomes the more decisive the more we realise Paul's whole habit of thought and speech. To say with Dr. Gifford, "When we review the history of the interpretation it cannot but be regarded as a remarkable fact that every objection urged against the ancient interpretation rests ultimately on dogmatic presuppositions," hardly covers such a position as Meyer represents. For the "dogmatic presuppositions" are not arbitrary, but merely sum up the whole impression made on the mind by the study of Paul's writings, an impression by which we cannot but be influenced, especially in deciding delicate and dubious questions like this. If we ask ourselves point blank, whether Paul, as we know his mind from his epistles, would express his sense of Christ's greatness by calling Him God blessed for ever, it seems to me almost impossible to answer in the affirmative. Such an assertion is not on the same plane with the conception of Christ which meets us everywhere in the Apostle's writings; and though there is some irregularity in the grammar, and perhaps some



6. Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν<sup>k</sup> ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες<sup>k</sup> Here only;  
οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. 7. οὐδ' ὅτι εἰσὶ σπέρμα<sup>l</sup> Ἀβραάμ,  
πάντες τέκνα, ἀλλ' "ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα". 8. τοῦτ' ἰ<sup>24</sup>  
ἔστιν, οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ<sup>Ch. xi. 1; 2</sup>  
τέκνα τῆς ἐπαγγελίας<sup>m</sup> λογίζεται εἰς σπέρμα. 9. ἐπαγγελίας γὰρ<sup>Cor. xi. 22;</sup>  
ὁ λόγος οὗτος, "Κατὰ τὸν καιρὸν τοῦτον" ἐλεύσομαι, καὶ ἔσται τῇ<sup>John viii.</sup>  
<sup>33; 37.</sup>  
<sup>m Gal. iv. 28.</sup>  
<sup>n Gal. xviii.</sup>  
<sup>10.</sup>

difficulty in seeing the point of a doxology, I agree with those who would put a colon or a period at *σάρκα*, and make the words that follow refer not to Christ but to the Father. This is the punctuation given in the margin by W. and H., and "alone seems adequate to account for the whole of the language employed, more especially when considered in relation to the context" (Hort, *N.T.*, vol. ii., app., p. 110). The doxology is, indeed, somewhat hard to comprehend; it seems at the first glance without a motive, and no psychological explanation of it yet offered is very satisfying. It is as if Paul, having carried the privileges of Israel to a climax by mentioning the origin of the Messiah as far as regards His humanity, suddenly felt himself face to face with the problem of the time, how to reconcile these extraordinary privileges with the rejection of the Jews; and before addressing himself to any study or solution of it expressed in this way his devout and adoring faith, even under the pressure of such a perplexity, in the sovereign providence of God. The use of *ὦν*, which is in itself unnecessary, emphasises *ἐπὶ πάντων*; and this emphasis is "fully justified if St. Paul's purpose is to suggest that the tragic apostasy of the Jews (vers. 2, 3) is itself part of the dispensations of Him Who is God over all, over Jew and Gentile alike, over past, present and future alike; so that the ascription of blessing to Him is a homage to His Divine purpose and power of bringing good out of evil in the course of the ages (xi. 13-16, 25-36)": W. and H., ii., app., p. 110. Full discussions of the passage are given in Meyer, S. and H., and Gifford; also by Dr. Ezra Abbot in the *Journal of the Society of Biblical Exegesis*, 1883. With this preface Paul proceeds to justify the ways of God to men: see the introductory remarks above. The first section of his argument (ix. 6-29) is in the narrower sense a theodicy—a vindication of God's right in dealing as He has dealt with Israel. In the first part of this (vers. 6-13) he shows that the rejection of the mass of Israel from the Messianic Kingdom involves no breach

or failure of the Divine promise. The promise is not given to all the natural descendants of Abraham, but only to a chosen seed, the Israel of God.

Ver. 6. *οὐχ οἷον δὲ ὅτι*: this unique expression is explained by Buttmann (*Grammar*, p. 372, Thayer's Transl.) as a blending of two formulas—*οὐχ οἷον* followed by a finite verb, and *οὐχ ὅτι*, which is common in the N.T. The meaning is, But, in spite of my grief, I do not mean to say any such thing as that the Word of God has come to nothing. For not all they that are of Israel, *i.e.*, born of the patriarch, are Israel, *i.e.*, the people of God. This is merely an application of our Lord's words, That which is born of the flesh is flesh. It is not what we get from our fathers and mothers that ensures our place in the family of God. For the use of *οὗτοι* in this verse to resume and define the subject see Gal. iii. 7.

Ver. 7. Nor because they are Abraham's seed, are they all τέκνα, *i.e.*, children in the sense which entitles them to the inheritance, iv. 11, viii. 17. God from the very first made a distinction here, and definitely announced that the seed of Abraham to which the promise belonged should come in the line of Isaac—not of Ishmael, though he also could call Abraham father. *Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα* = Gen. xxi. 12, LXX. The words literally mean that in the line of Isaac Abraham should have the posterity which would properly bear his name, and inherit the promises made to him by God. Isaac's descendants are the true Abrahamidae.

Ver. 8 f. *τοῦτ' ἔστιν*: the meaning of this action of God is now made clear. It signifies that not mere bodily descent from Abraham makes one a child of God—that was never the case, not even in Abraham's time; it is the children of the promise who are reckoned a seed to Abraham, for the word in virtue of which Isaac, the true son and heir, was born, was a word of promise. He was born, to use the language of the Gospel, from above; and something analogous to this is necessary, whenever a man (even a

ο Gen. xviii. Σάρρα υἱός \*· ΙΟ. οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην<sup>ρ</sup>  
 10.  
 ρ Ch. xiii. 13; ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· ΙΙ. μήπω γὰρ γεννηθέντων, μηδὲ  
 Heb. xiii.  
 4; Luke πραξάντων τι ἀγαθὸν ἢ κακόν,<sup>1</sup> ἵνα ἡ κατ' ἐκλογὴν<sup>α</sup> τοῦ Θεοῦ πρόθεσις  
 xi. 7.  
 ρ Ch. xi. 5, μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,<sup>ε</sup> 12. ἐρρήθη αὐτῇ, "Ὅτι  
 7, 28; Acts  
 ix. 15; 1 Th. i. 4. r Gal. v. 8.

<sup>1</sup> κακὸν DFKL; φαυλὸν ΞAB. τοῦ θεοῦ πρόθεσις; all the best MSS., ΞABDFKL and edd. read *πρόθεσις τοῦ θεοῦ*.

descendant of Abraham) claims to be a child of God and an heir of His kingdom. From Gal. iv. 28 (Now we, brethren, like Isaac, are children of promise) we see that the relation to God in question here is one open to Gentiles as well as Jews: if we are Christ's, then we too are Abraham's seed, and heirs according to promise. The argumentative suggestion in vers. 6-9 is that just as God discriminated at the first between the children of Abraham, so He is discriminating still; the fact that many do not receive the Gospel no more proves that the promise has failed than the fact that God chose Isaac only and set aside Ishmael.

Ver. 10 ff. But the argument can be made more decisive. A Jewish opponent might say, "Ishmael was an illegitimate child, who naturally had no rights as against Isaac; we are the legitimate descendants of the patriarch, and our right to the inheritance is indefeasible". To this the Apostle replies in vers. 10-13. Not only did God make the distinction already referred to, but in the case of Isaac's children, where there seemed no ground for making any distinction whatever, He distinguished again, and said, The elder shall serve the younger. Jacob and Esau had one father, one mother, and were twin sons; the only ground on which either could have been preferred was that of priority of birth, and this was disregarded by God; Esau, the elder, was rejected, and Jacob, the younger, was made heir of the promises. Further, this was done by God of His sovereign freedom: the decisive word was spoken to their mother while they were as yet unborn and had achieved neither good nor evil. Claims as of right, therefore, made against God, are futile, whether they are based on descent or on works. There is no way in which they can be established; and, as we have just seen, God acts in entire disregard of them. God's purpose to save men, and make them heirs of His kingdom—a purpose which is characterised as κατ' ἐκλογὴν, or involving a choice—is not determined at all by consideration of

such claims as the Jews put forward. In forming it, and carrying it out, God acts with perfect freedom. In the case in question His action in regard to Jacob and Esau agrees with His word in the prophet Malachi: Jacob I loved but Esau I hated; and further than this we cannot go. To avoid misapprehending this, however, it is necessary to keep the Apostle's purpose in view. He wishes to show that God's promise has not broken down, though many of the children of Abraham have no part in its fulfilment in Christ. He does so by showing that there has always been a distinction, among the descendants of the patriarchs, between those who have merely the natural connection to boast of, and those who are the Israel of God; and, as against Jewish pretensions, he shows at the same time that this distinction can be traced to nothing but God's sovereignty. It is not of works, but of Him Who effectually calls men. We may say, if we please, that sovereignty in this sense is "just a name for what is *unrevealed* of God" (T. Erskine, *The Brazen Serpent*, p. 259), but though it is unrevealed we must not conceive of it as arbitrary—i.e., as non-rational or non-moral. It is the sovereignty of God, and God is not *exlex*; He is a law to Himself—a law all love and holiness and truth—in all His purposes towards men. So Calvin: "ubi mentionem gloriæ Dei audis, illic iustitiam cogita". Paul has mentioned in an earlier chapter, among the notes of true religion, the exclusion of boasting (iii. 27); and in substance that is the argument he is using here. No Jewish birth, no legal works, can give a man a claim which God is bound to honour; and no man urging such claims can say that God's word has become of no effect though his claims are disallowed, and he gets no part in the inheritance of God's people.

οὐ μόνον δέ: cf. v. 11, viii. 23 = Not only is this so, but a more striking and convincing illustration can be given. ἀλλὰ καὶ Ῥεβέκκα: the sentence thus begun is never finished, but the sense is



δ μείζων δουλεύσει τῷ ἐλάσσονι.” 13. καθὼς<sup>1</sup> γέγραπται, “Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα”.

14. Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. 15. \* Ch. ii. 11. τῷ γὰρ Μωσῇ λέγει, “Ἐλεῆσω ὃν ἂν ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν

<sup>1</sup> καθάπερ B, Orig. 1 (instead of καθως) is read by Weiss and W. and H., though the latter put καθως in marg. Cf. iii. 4, xi. 8, and 1 Cor. x. 10.

continued in ver. 12. Ἰσαὰκ τοῦ πατρὸς ἡμῶν: Paul speaks here out of his own consciousness as a Jew, addressing himself to a problem which greatly exercised other Jews; and calls Isaac “father” as the person from whom the inheritance was to come. Ver. 11. μήπω γὰρ γεννηθέντων μηδὲ πραξάντων: “the conditional negatives (μήπω, μηδὲ) represent the circumstances not as mere facts of history, but as conditions entering into God’s counsel and plan. The time of the prediction was thus chosen, in order to make it clear that He Who calls men to be heirs of His salvation makes free choice of whom He will, unfettered by any claims of birth or merit” (Gifford). πρόθεσις in this theological sense is a specially Pauline word. The purpose it describes is universal in its bearings, for it is the purpose of One who works all things according to the counsel of His will, Eph. i. 11; it is eternal, a πρόθεσις τῶν αἰώνων, Eph. iii. 11; it is God’s ἰδίᾳ πρόθεσις, 2 Tim. i. 9, a purpose, the meaning, contents, and end of which find their explanation in God alone; it is a purpose κατ’ ἐκλογὴν, i.e., the carrying of it out involves choice and discrimination between man and man, and between race and race; and in spite of the side of mystery which belongs to such a conception, it is a perfectly intelligible purpose, for it is described as πρόθεσις ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ, and what God means by Christ Jesus no one can doubt. God’s eternal purpose, the purpose carried out κατ’ ἐκλογὴν, yet embracing the universe, is clearly revealed in His Son. The permanent determining element, wherever this purpose is concerned, is not the works of men, but the will and call of God; and to make this plain was the intention of God in speaking as He did, and when He did, to Rebecca about her children. If we look to Gen. xxv. 23, it is indisputably the nations of Israel and Edom that are referred to: “Two nations are in thy womb, and two manner of peoples shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger”. The

same is true also of Mal. i. 2: “I loved Jacob, but Esau I hated, and made his mountains a desolation,” etc. Yet it would not be right to say that Paul is here considering merely the parts assigned by God to nations in the drama of providence; He is obviously thinking of Jacob and Esau as individuals, whose own relation to God’s promise and inheritance (involving no doubt that of their posterity) was determined by God before they were born or had done either good or ill. On the other hand, it would not be right to say that Paul here refers the eternal salvation or perdition of individuals to an absolute decree of God which has no relation to what they are or do, but rests simply on His inscrutable will. He is engaged in precluding the idea that man can have claims of right against God, and with it the idea that the exclusion of the mass of Israel from the Messiah’s kingdom convicts God of breach of faith toward the children of Abraham; and this He can do quite effectually, on the lines indicated, without consciously facing this tremendous hypothesis.

Vv. 14-21. In the second part of his theodicy Paul meets the objection that this sovereign freedom of God is essentially unjust.

Ver. 14. τί οὖν ἐροῦμεν; cf. vi. 1, vii. 7, viii. 31. It is Paul who speaks, anticipating, as he cannot help doing, the objection which is sure to rise, not only in Jewish minds, though it is with them he is directly concerned, but in the mind of every human being who reads his words. Yet he states the objection as one in itself incredible. μὴ ἀδικία παρὰ τῷ Θεῷ; surely we cannot say that there is unrighteousness with God? This is the force of the μὴ, and Paul can answer at once μὴ γένοιτο: away with the thought! God says Himself that He shows mercy with that sovereign freedom which Paul has ascribed to Him; and the principle of action which God announces as His own cannot be unjust.

Ver. 15. τῷ Μωυσεῖ γὰρ λέγει. τῷ Μωυσεῖ is emphatic by position: the person to whom this declaration was



† Gal. v. 7. οἰκτεῖρω". 16. ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,<sup>1</sup> ἀλλὰ τοῦ ἐλεοῦντος<sup>1</sup> Θεοῦ. 17. λέγει γὰρ ἡ γραφή τῷ Φαραῶ, "Ὅτι εἰς  
 u i Tim. i. αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι<sup>1</sup> ἐν σοὶ τὴν δύναμίν μου,  
 v Luke ix. 16. καὶ ὅπως διαγγελῇ<sup>1</sup> τὸ ὄνομα μου ἐν πάσῃ τῇ γῇ". 18. ἄρα οὖν ὃν  
 60; Acts xxi. 26. θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. 19. Ἐρεῖς οὖν μοι,<sup>2</sup> τί ἔτι

<sup>1</sup> For ἐλεοῦντος read ἐλεωντος with NAB<sup>1</sup>DF.

<sup>2</sup> For οὖν μοι NABP 47 read μοι οὖν. τι εἰτι μεμφεται NAKLP, but τι οὖν εἰτι μεμφεται BDFG, Orig.-inter. This οὖν is inserted by Lachm. and Weiss, bracketed in marg. by Treg., simply omitted (on the principle of judging referred to in note <sup>2</sup>, page 589) by W. and H.

made, as well as the voice which made it, render it peculiarly significant to a Jew. The words (exactly as LXX, Exod. xxxiii. 19) occur in the answer to a prayer of Moses, and may have been regarded by Paul as having special reference to him; as if the point of the quotation were, Even one who had deserved so well as Moses experienced God's mercy solely because God willed that He should. But that is not necessary, and is not what the original means. The emphasis is on ὃν ἄν, and the point is that in showing mercy God is determined by nothing outside of His mercy itself. οἰκτεῖρειν is stronger than ἐλεεῖν; it suggests more strongly the emotion attendant on pity, and even its expression in voice or gesture.

Ver. 16. Conclusion from this word of God. It (namely, the experience of God's mercy) does not depend on man's resolve or effort (for τρέχειν cf. 1 Cor. ix. 24 ff.), but on God's merciful act. This, of course, merely repeats vers. 12, 13, buttressing the principle of God's sovereign freedom in the exercise of mercy by reference to His own word in Exod. xxxiii. 19.

Ver. 17 f. But Paul goes further, and explains the contrary phenomenon—that of a man who does not and cannot receive mercy—in the same way. λέγει γὰρ ἡ γραφή: it is on Scripture the burden of proof is laid here and at ver. 15. A Jew might answer the arguments Paul uses here if they were the Apostle's own; to Scripture he can make no reply; it must silence, even where it does not convince. τῷ Φαραῶ: All men, and not those only who are the objects of His mercy, come within the scope of God's sovereignty. Pharaoh as well as Moses can be quoted to illustrate it. He was the open adversary of God, an avowed, implacable adversary; yet a Divine purpose was fulfilled in his life, and that

purpose and nothing else is the explanation of his very being. εἰς αὐτὸ τοῦτο ἐξήγειρά σε. The LXX in Exod. ix. 16 read: καὶ ἔνεκεν τούτου διετηρήθης, the last word, answering to the Hebrew

תָּתִיתָנִי חַיִּים, being used in the sense of "thou wast kept alive"—the sense adopted by Dillmann for the Hebrew; probably Paul changed it intentionally to give the meaning, "for this reason I brought thee on the stage of history": cf. Hab. i. 6, Zec. xi. 16, Jer. xxvii. 41 (S. and H.). The purpose Pharaoh was designed to serve, and actually did serve, on this stage, was certainly not his own; as certainly it was God's. God's power was shown in the penal miracles by which Pharaoh and Egypt were visited, and his name is proclaimed to this day wherever the story of the Exodus is told.

Ver. 18. From the two instances just quoted Paul draws the comprehensive conclusion: So then on whom He will He has mercy, and whom He will He hardens. The whole emphasis is on θέλει. The two modes in which God acts upon man are showing mercy and hardening, and it depends upon God's will in which of these two modes He actually does act. The word σκληρύνει is borrowed from the history of Pharaoh, Ex. vii. 3, 22; viii. 19; ix. 12; xiv. 17. What precisely the hardening means, and in what relation God's hardening of Pharaoh's heart stood to Pharaoh's own hardening of it against God, are not unimportant questions, but they are questions which Paul does not here raise. He has one aim always in view here—to show that man has no claim as of right against God; and he finds a decisive proof of this (at least for a Jew) in the opposite examples of Moses and Pharaoh, interpreted as these are by unmistakable words of God Himself.

μέμφεται<sup>1</sup>; τῷ γὰρ βουλήματι<sup>2</sup> αὐτοῦ τίς ἀνθέστηκε; 20. μενούργε, ὦ ἄνθρωπε,<sup>3</sup> σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα<sup>4</sup> τῷ πλάσαντι, τί με ἐποίησας οὕτως; 21. ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς<sup>5</sup> τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιήσαι ὁ μὲν εἰς

<sup>1</sup> Heb. viii. 8. <sup>2</sup> Acts xxvii. 43; 1 Pet. iv. 3. <sup>3</sup> y Ch. ii. 1-3. <sup>4</sup> Luke xiv. 6. <sup>5</sup> a Jer. c. 18; Isaiah xlv. 9; Sir. xxxvi. (xxxiii.) 13; Sap. xv. 7.

<sup>1</sup> ὦ ἄνθρωπε stands before μενούργε in B<sup>1</sup>AB (B omits γε), and so in all crit. edd.

It was through God, in the last resort, that Moses and Pharaoh were what they were, signal instances of the Divine mercy and the Divine wrath.

Ver. 19 ff. But human nature is not so easily silenced. This interpretation of all human life, with all its diversities of character and experience, through the will of God alone, as if that will by itself explained everything, is not adequate to the facts. If Moses and Pharaoh alike are to be explained by reference to that will—that is, are to be explained in precisely the same way—then the difference between Moses and Pharaoh disappears. The moral interpretation of the world is annulled by the religious one. If God is equally behind the most opposite moral phenomena, then it is open to any one to say, what Paul here anticipates will be said, τί ἐτι μέμφεται; why does he still find fault? For who withstands his resolve? To this objection there is really no answer, and it ought to be frankly admitted that the Apostle does not answer it. The attempt to understand the relation between the human will and the Divine seems to lead of necessity to an antinomy which thought has not as yet succeeded in transcending. To assert the absoluteness of God in the unexplained unqualified sense of verse 18 makes the moral life unintelligible; but to explain the moral life by ascribing to man a freedom which makes him stand in independence over against God reduces the universe to anarchy. Up to this point Paul has been insisting on the former point of view, and he insists on it still as against the human presumption which would plead its rights against God; but in the very act of doing so he passes over (in ver. 22) to an intermediate standpoint, showing that God has not in point of fact acted arbitrarily, in a freedom uncontrolled by moral law; and from that again he advances in the following chapter to do full justice to the other side of the antinomy—the liberty and responsibility of man. The act of Israel, as well as the will of God, lies behind the painful situation he is trying to understand.

Ver. 20. ὦ ἄνθρωπε is not used con-

temptuously, but it is set intentionally over against τῷ Θεῷ: the objector is reminded emphatically of what he is, and of the person to whom he is speaking. It is not for a *man* to adopt this tone toward *God*. For μενούργε cf. x. 18, Phil. iii. 8: the idea is, So far from *your* having the right to raise such objections, it is rather for me to ask, Who art thou? etc. Paul, as has been observed above, does not refuse, but repels the objection. It is inconsistent, he urges, with the relation of the creature to the Creator. μὴ ἐρεῖ κ.τ.λ. Surely the thing formed shall not say, etc. The first words of the quotation are from Isa. xxix. 16: μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό Οὐ σὺ με ἔπλασας; ἡ τὸ ποίημα τῷ ποιήσαντι Οὐ συνετῶς με ἐποίησας; The fact that the words originally refer to Israel as a nation, and to God's shaping of its destiny, does not prove in the least that Paul is dealing with nations, and not with individuals, here. He never pays any attention to the original application of the O.T. words he uses; and neither Moses nor Pharaoh nor the person addressed as ὦ ἄνθρωπε is a nation. The person addressed is one who feels that the principle enunciated in ver. 18 must be qualified somehow, and so he makes the protest against it which Paul attempts in this summary fashion to repress. A man is not a thing, and if the whole explanation of his destiny is to be sought in the bare will of God, he *will* say, Why didst Thou make me thus? and not even the authority of Paul will silence him.

Ver. 21. ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ κ.τ.λ. The ἡ puts this as the alternative. *Either* you must recognise this absoluteness of God in silence, *or* you must make the preposterous assertion that the potter has not power over the clay, etc. The power of the potter over the clay is of course undoubted: he takes the same lump, and makes one vessel for noble and another for ignoble uses; it is not the quality of the clay, but the will of the potter, that decides to what use each part of the lump is to be put. True, the objector might say, but irrelevant. For man is



b 2 Tim. ii. 20 f. τιμὴν σκευῶς, ὃ δὲ εἰς ἀτιμίαν; <sup>b</sup> 22. εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι  
 c Verse 17. τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατόν <sup>d</sup> αὐτοῦ, ἤνεγκεν <sup>e</sup> ἐν πολλῇ μακρο-  
 d Here only; cf. θυμία σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν. <sup>f</sup> 23. καὶ <sup>g</sup> ἵνα γνωρίση  
 ch. viii. 3. τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν <sup>h</sup> εἰς  
 e Heb. xii. 20.  
 f Matt. vii. 13; John xvii. 12; Phil. iii. 19. g Eph. ii. 10.

<sup>1</sup> καὶ ἵνα γνωρίση; the καὶ is omitted by W. and H. following B 37, 39, 47, vulg., Copt., etc. Treg. brackets it in marg. Weiss thinks it was omitted because the transcriber could not see the point of it, and felt it easy to connect ἵνα with the principal verb.

not clay, and the relation of God to man is not that of the potter to dead matter. To say that it is, is just to concede the objector's point—the moral significance is taken out of life, and God has no room any longer to pronounce moral judgments, or to speak of man in terms of praise or blame.

Vv. 22-29. Paul's argument, to speak plainly, has got into an *impasse*. He is not able to carry it through, and to maintain the sovereign freedom of God as the whole and sole explanation of human destiny, whether in men or nations. He does, indeed, assert that freedom to the last, against the presumptuousness of man; but in this third section of his theodicy, he begins to withdraw from the ground of speculation to that of fact, and to exhibit God's action, not as a bare unintelligible exercise of will, which inevitably provokes rebellion, but as an exercise of will of such a character that man can have nothing to urge against it. εἰ δὲ: the δὲ marks the transition to the new point of view. It is as if Paul said: You may find this abstract presentation of God's relations to man a hard doctrine, but if His actual treatment of men, even of those who are σκευὴ ὀργῆς κατ. εἰς ἀπώλειαν, is distinguished by longsuffering and patience, what can you say against that? θέλων has been rendered (1) because it is His will; (2) although it is His will. In the former case, God bears long with the vessels of wrath in order that the display of His wrath and power may be more tremendous at last. But (a) such an idea is inconsistent with the contrast implied in δὲ: it is an aggravation of the very difficulty from which the Apostle is making his escape; (b) it is inconsistent with the words ἐν πολλῇ μακροθυμίᾳ; it is not longsuffering if the end in view is a more awful display of wrath; there is no real longsuffering unless the end in view is to give the sinner place for repentance. Hence the other view (2) is substantially right. Although it is

God's will to display His wrath and to show what He can do, still He does not proceed precipitately, but gives ample opportunity to the sinner to repent and escape. We are entitled to say "the sinner," though Paul does not say so explicitly, for ἡ ὀργή, the wrath of God, is relative to sin, and to nothing else: except as against sin, there is no such thing as wrath in God. In σκευὴ ὀργῆς the word σκευὴ is perhaps prompted by the previous verse, but the whole associations of the potter and the clay are not to be carried over: they are expressly precluded by ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ. Paul does not say how the σκευὴ ὀργῆς came to be what they are, the objects upon which the wrath and power of God are to be revealed; he only says that such as they are, God has shown great patience with them. It seems a mistake in W. and H. to print σκευὴ ὀργῆς as a quotation from Jer. i. (LXX xxvii.) 25; for there the words mean "the instruments by which God executes His wrath," *les armes de sa colère* (Reuss). κατηρτισμένα εἰς ἀπώλειαν: ἀπώλεια (Phil. i. 28, iii. 19) means perdition, final ruin; by what agency the persons referred to have been fitted for it Paul does not say; what he does say is, that fitted for such a doom as they are, God has nevertheless endured them in much longsuffering, so that they at least cannot say, Why dost thou find fault? For κατηρτισμένος = perfected, made quite fit or ripe, see Luke vi. 40, 1 Cor. i. 10: cf. also 2 Tim. iii. 17.

Ver. 23 f. The sentence beginning with εἰ δὲ θέλων is not grammatically completed, but ver. 23 is an irregular parallel to ver. 22. God's purpose is regarded as twofold. It is on the one hand to show His wrath and make known His power; it is on the other hand to make known the riches of His glory (cf. Eph. iii. 16). The first part of it is carried out on those who are σκευὴ ὀργῆς, the latter on those who are σκευὴ ἐλέους; but, in carrying out both parts



δόξαν· 24. οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· 25. (ὡς καὶ ἐν τῷ Ὠσηῇ λέγει, “Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην”. 26. “Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς,<sup>1</sup> Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζώντος.” 27. Ἡσαΐας<sup>2</sup> δὲ κράζει ὑπὲρ<sup>1</sup> τοῦ Ἰσραὴλ, <sup>h Is. x. 22 f.</sup> “Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, το<sup>i 2 Cor. i. 6</sup> (end).

<sup>1</sup> αὐτοῖς is wanting in BFG and the best MSS. of the vulg. As no reason can be suggested for its omission, if it were original, Weiss supposes it was added in conformity with the LXX. He therefore omits it altogether; W. and H. bracket.

alike, God acts in a way which is so far from giving man room to complain that it commands his wonder and adoration; for the σκεὺς ὀργῆς there is much long-suffering, for the σκεὺς ἐλέους a preparation and a calling in which God's free unmerited mercy is conspicuous. καὶ ἵνα γνωρίσῃ: This is mentioned as a principal purpose of God. ἐπὶ σκεὺς ἐλέους: the glory is conceived as something shed upon the persons concerned; they are irradiated with the Divine brightness. Cf. 2 Thess. i. 10. δόξα in such connections has usually a super-sensible eschatological meaning; its content was fixed for Paul by his vision of Christ as Lord of Glory. The end of God's ways with the vessels of mercy is to conform them to the image of His exalted Son. ἃ προητοίμασεν εἰς δόξαν: Paul does not shrink from introducing God as subject here. The vessels of mercy, in whom the Divine glory is to be revealed, are such as God prepared before for that destiny. That Paul is not speaking here abstractly, as in his discussion of the relations of creature and Creator in ver. 21 f., but on the basis of experience, is shown by the words which immediately follow: οὗς καὶ ἐκάλεσεν ἡμᾶς = whom he also called *in us*. The σκεὺς ἐλέους, in other words, are not a mere theological conception = “God's elect”: they are the actual members of the Christian Church, Jew and Gentile; and it is not a deduction from the necessities of the Divine nature, but an account of real experiences of God's goodness, which is given both in προητοίμασεν and in ἐκάλεσεν. How much is covered by προητοίμασεν is not clear, but the text presents no ground whatever for importing into it the idea of an unconditional eternal decree. Those who are called know that the antecedents of their calling, the processes which lead up to and prepare for it, are of God. They know that in all these processes, even in the

remote initial stages of them, to the significance of which they were blind at the time, glory was in view. The fact that both Jews and Gentiles are called shows that this preparation is not limited to any one nation; the fact that the called are *from among* both Jews and Gentiles shows that no one can claim God's mercy as a right in virtue of his birth in some particular race.

Ver. 25 f. This result of God's ways with man—His calling not only from the Jews but from the Gentiles—agrees with His own declarations in Scripture. Ver. 25 answers roughly to Hos. ii. 23, LXX: I will love her who was not beloved, and will say to that which was not My people, Thou art My people. Not My people (= Lo-ammi) and Not beloved (= Lo-ruhamah) were the names of a son and a daughter of Hosea, who symbolised the kingdom of Israel, rejected of God but destined to share again in His favour. Paul here applies to the calling of the Gentiles words which spoke originally of the restoration of Israel—an instance which shows how misleading it may be to press the context of the other passages quoted in this chapter. Ver. 26 is also a quotation from Hos. i. 10 (LXX): the ἐκεῖ is supplied by Paul. The application of it is similar to that of ver. 25. In Hosea the promise is that the Israelites who had lost their standing as God's people should have it given back to them, in all its dignity. This also Paul reads of the calling of the Gentiles. They were once no people of God's, but now have their part in the adoption. But what is the meaning of “in the place where . . . there shall they be called”? It is not certain that in Hosea there is any reference to a place at all (see margin of R.V.), and it is not easy to see what Paul can mean by the emphatic ἐκεῖ. The ordinary explanation—the Gentile lands—is as good as any, but seems hardly equal to the stress laid on ἐκεῖ.

k Here only κατάλειμμα<sup>1k</sup> σωθήσεται · 28. λόγον γὰρ συντελῶν<sup>1</sup> καὶ συντέμνων<sup>m</sup> ἐν (and so also of δικαιοσύνη · ὅτι λόγον συντετμημένον<sup>2</sup> ποιήσει Κύριος ἐπὶ τῆς γῆς".  
 ὑπόλειμμα).  
 Mark xiii. 29. Καὶ καθὼς προεῖρηκεν Ἠσαΐας, "Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν  
 4; Luke iv. 2, 13.  
 m Here only in N. T.

<sup>1</sup> For καταλειμμα (which is the reading of the LXX) DFKLP, read with Ν<sup>1</sup>AB υπολειμμα.

<sup>2</sup> ἐν δικαιοσυνῇ ὅτι λόγον συντετμημένον om. Ν<sup>1</sup>AB 47. "Western and Syrian" authorities have the words, in agreement with the LXX. But the γὰρ after the first λόγον makes the whole sentence, in this case, untranslatable; and though Weiss and Alford defend the received text, and Treg. brackets the words in question in marg., most edd. omit them.

Ver. 27 f. From the calling of the Gentiles, as foretold in prophecy, Paul passes now to the partial, but only partial, calling of Israel, as announced by the same authority. The Jews cannot quarrel with the situation in which they find themselves when it answers so exactly to the Word of God. ὑπὲρ is here indistinguishable from περί: it is not a loud intercession on Israel's behalf, but a solemn declaration concerning Israel, that the prophet makes; see Grimm, s.v., i., 5. The quotation in ver. 27 is from Isa. x. 22 f., but the opening words are modified by recollection of Hos. i. 10 just quoted. The LXX reads καὶ ἂν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων [ἐν δικαιοσυνῇ, ὅτι λόγον συντετμημένον] κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλη. The words bracketed are omitted by most editors, but the sense is not affected. τὸ ὑπόλειμμα has the emphasis: *only* the remnant shall be saved. This doctrine Paul apparently finds confirmed by the words λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς. It is doubtful whether any one could assign meaning to these words unless he had an idea beforehand of what they ought to or must mean. Cheyne renders the Hebrew to which they answer, "For a final work and a decisive doth the Lord execute within all the land"; and there is the same general idea in Sanday and Headlam's version of Paul: "For a word, accomplishing and abridging it, that is, a sentence conclusive and concise, will the Lord do upon the earth". Weiss, who retains the words bracketed, makes λόγον = God's promise: God fulfils it indeed (συντελῶν), but He at the same time limits or contracts it (συντέμνων), i.e., fulfils it to some of Israel, not to all. This, no doubt, is the sense required, but can any

one say that the words convey it? We should rather say that Paul put his own thought into the words of the LXX, in which a difficult passage of Isaiah was translated almost at haphazard, and in doing so lent them a meaning which they could not be said to have of themselves.

Ver. 29. But his last quotation is in verbal agreement with the LXX Isa. i. 9, and transparently clear. The σπέρμα or seed which God leaves is the same as the ὑπόλειμμα. The figure is not to be pressed. The remnant is not the germ of a new people; Paul expects Israel as a whole to be restored.

With this the theodicy proper closes. The unbelief of the Jews was a great problem to the Apostolic age, and one which easily led to scepticism concerning the Gospel. The chosen people without a part in the kingdom of God—impossible. This chapter is Paul's attempt to explain this situation as one not involving any unrighteousness or breach of faith on the part of God. It is not necessary to resume the various stages of the argument as they have been elucidated in the notes. The point of greatest difficulty is no doubt that presented by vers. 22 and 23. Many good scholars, Meyer and Lipsius for example, hold that Paul in these verses is not withdrawing from, but carrying through, the argument from God's absoluteness stated so emphatically in ver. 21. They hold that the σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν would not be σκευὴ ὀργῆς at all, if their repentance and amendment were conceivable; and although God bears long with them—that is, defers their destruction—it is only in order that He may have time and opportunity to manifest the riches of His glory on the vessels of mercy. But the answer to this is plain. It assumes that human life, in its relation to God, *can* be inter-



ὡμοιωθῆμεν.”) 30. τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ<sup>a</sup> διώκοντα<sup>o</sup> π<sup>n</sup> Ch. ii. 14.  
 δικαιοσύνην κατέλαβε<sup>p</sup> δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως<sup>xiv. 19; 1</sup>  
 31. Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης<sup>1</sup> οὐκ<sup>xiv. 19; 1</sup>  
 ἔφθασε.<sup>q</sup> 32. διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς<sup>r</sup> ἐξ ἔργων νόμου<sup>2</sup>.<sup>Tim. ii. 22.</sup>  
 24; Phil. iii. 12, 17. q Phil. iii. 16. r Phil. iii. 16.

<sup>1</sup> Om. second δικαιοσύνης N<sup>1</sup>ABDG, all edd.

<sup>2</sup> νομου om. N<sup>1</sup>ABF 47, vulg., and most edd. Alf. is doubtful.

preted by the analogy of clay in its relation to the potter; in other words, that moral and spiritual experiences can be construed and made intelligible through what are merely physical categories. But this is not the case. And if it be said that justice is not done, by the interpretation given in this commentary, to the expression σκευὴ ὀργῆς, it may also be said that justice is not done, by the interpretation of Meyer and Lipsius, to the expression ἐν πολλῇ μακροθυμίᾳ. Each of these allegations may be said to neutralise the other—that is, neither is decisive for the interpretation of the passage; and the Apostle's meaning remains to be determined by the general movement of his thought. In spite of the great difficulties of the section as a whole, I cannot hesitate to read it as above.

CHAPTER IX.—Ver. 30-X. 21. We come now to the second main division of that part of the epistle in which Paul discusses the problem raised by the relation of the Jews to the Gospel. He has shown in chap. ix. 6-29 that they have no claim as of right to salvation: their whole history, as recorded and interpreted in the Scriptures, exhibited God acting on quite a different principle; he now proceeds to show more definitely that it was owing to their own guilt that they were rejected. They followed, and persisted in following, a path on which salvation was not to be found; and they were inexcusable in doing so, inasmuch as God had made *His* way of salvation plain and accessible to all.

Ver. 30 f. τί οὖν ἐροῦμεν; usually, as in ver. 14, this question is followed by another, but here by an assertion. The conclusion of the foregoing discussion is—not that God has been faithless or unjust, but—this paradoxical position: Gentiles (ἔθνη, not τὰ ἔθνη) that did not follow after righteousness attained righteousness, the righteousness which comes of faith; while Israel, which followed after a law of righteousness, did not attain that law. διώκειν and καταλαμβάνειν are correlative terms: see

Wetstein. The repetition of δικαιοσύνη is striking: it is the one fundamental conception on which Paul's gospel rests; the questions at issue between him and the Jews were questions as to what it was, and how it was to be attained. τὰ μὴ διώκοντα δικαιοσύνην is not an unfair description of the pagan races as contrasted with the Jews; how to be right with God was not their main interest. δικαιοσύνην δὲ τὴν ἐκ πίστεως for the form of the explanatory clause with δὲ cf. iii. 22, 1 Cor. ii. 6. It is not surprising that a righteousness of this sort should be found even by those who are not in quest of it; its nature is that it is brought and offered to men, and faith is simply the act of appropriating it. Ἰσραὴλ δὲ κ.τ.λ.: this is the astonishing thing which does need explanation. διώκων νόμον δικαιοσύνης. The idea is not that Israel was in quest of a law of righteousness, in the sense of a rule by the observance of which righteousness would be attained: every Israelite believed himself to be, and already was, in possession of such a law. It must rather be that Israel aimed incessantly at bringing its conduct up to the standard of a law in which righteousness was certainly held out, but was never able to achieve its purpose. The νόμος δικαιοσύνης, the unattained goal of Israel's efforts, is of course the Mosaic law; but it is referred to, not definitely, but in its characteristic qualities, as law, and as exhibiting and enjoining (not bestowing) righteousness. εἰς νόμον οὐκ ἔφθασεν: did not attain to, arrive at, that law—it remained out of their reach. Legal religion proved a failure.

Ver. 32. διὰ τί; Why? A result so confounding needs explanation. ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων: it seems too precise to supply with Weiss ἐδίωξεν νόμον δικαιοσύνης. The reason of Israel's religious failure was that its whole religious effort and attitude was not of faith, but (so they conceived the case) of works. By inserting ὡς Paul dissociates himself from this conception, and leaves it to Israel; he does not believe (having



προσέκοψαν γὰρ <sup>1</sup> τῷ λίθῳ τοῦ προσκόμματος, 33. καθὼς γέγραπται,  
 “Ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου·  
 καὶ πᾶς <sup>2</sup> ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυθήσεται”.

<sup>1</sup> γὰρ N<sup>3</sup>D<sup>3</sup>KLP; om. N<sup>1</sup>ABD<sup>1</sup>F.

<sup>2</sup> πᾶς om. NABDF 47 and all edd.

learned the contrary by bitter experience) that there is any outlet along this road. Everything in religion depends on the nature of the start. You may start ἐκ πίστεως, from an utter abandonment to God, and an entire dependence on Him, and in this case a righteousness is possible which you will recognise as δικαιοσύνη θεοῦ, God's own gift and work in you; or you may start ἐξ ἔργων, which really means in independence of God, and try to work out, without coming under obligation to God, a righteousness of your own, for which you may subsequently claim His approval, and in this case, like the Jews, all your efforts will be baffled. Your starting-point is unreal, impossible; it is not truly ἐξ ἔργων, but only ὡς ἐξ ἔργων; it is an idea of your own, not a truth on which life can be carried out, that you are in any sense independent of God. Such an idea, however, rooted in the mind, may effectually pervert and wreck the soul, by making the Divine way of attaining righteousness and life offensive to it; and this is what happened to the Jews. Because of that profoundly false relation to God προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος. The stone on which they stumbled was Christ, and especially His Cross. The σκάνδαλον of the Cross, at which they stumbled, is not simply the fact that it is a cross, whereas they expected a Messianic throne; the Cross offended them because, as interpreted by Paul, it summoned them to begin their religious life, from the very beginning, at the foot of the Crucified, and with the sense upon their hearts of an infinite debt to Him, which no “works” could ever repay.

Ver. 33. Yet paradoxical as this may seem, it agrees with the words of Scripture. The quotation is a mixture of Isa. xxviii. 16 and viii. 14: and it is interesting to remark that the same passages are quoted in conjunction, though they are not mixed as here, in 1 Pet. ii. 6-8. The original reference of them is not exactly Messianic. The stone laid in Zion (Isa. xxviii. 16) is indeed interpreted by Delitzsch of the kingdom of promise as identified with its Sovereign Head, but the stone of

stumbling (Isa. viii. 14) is unequivocally God Himself: all who do not give Him honour are broken against His government as on a stone, or caught in it as in a snare. Paul inserts ἐπ’ αὐτῷ after ὁ πιστεύων (as Peter also does), and applies the figure of the stone in both cases to Christ, and to the contrary relations which men may assume to Him. Some stumble over Him (as the Jews, for the reasons just given); others build on Him and find Him a sure foundation, or (without a figure) put their trust in Him and are not put to shame. Cf. Ps. cxviii. 22, Mt. xxi. 42, 1 Cor. iii. 11, Acts. iv. 12, Eph. ii. 20.

CHAPTER X.—Ver. 1. The Apostle cannot enlarge on this melancholy situation without expressing once more the deep grief which it causes him. Since the Jews are referred to in the third person (ὕπὲρ αὐτῶν) it is clear that the persons addressed are a Gentile Church. ἀδελφοί: Paul's heart seems drawn to his spiritual kindred as he feels the deep gulf which separates him meanwhile from his kinsmen according to the flesh. ἡ μὲν εὐδοκία τῆς ἡμῆς καρδίας: the meaning of εὐδοκία must be gathered from such examples as Mt. xi. 26, Eph. i. 5, 9, Phil. i. 15, ii. 13, 2 Thess. i. 11. His heart's εὐδοκία is that in which his heart could rest with complacency; that which would be a perfect satisfaction to it. This is virtually the same as “desire,” and an “Etymologicum ineditum” quoted in Schleusner explains it by βούλημα, γνώμη, προαίρεσις, ἐπιθυμία. His inmost desire and his supplication to God are in their interest, with a view to their salvation. The μὲν has no corresponding δέ; the sad reality which answers to it does not need again to be expressed.

Ver. 2. Their good qualities compel his affection. ζῆλον θεοῦ ἔχουσιν: they have a zeal for God, are intensely (though mistakenly) religious. Cf. Gal. i. 14. An unbelieving Jew could interpret his opposition to the lawless gospel of Paul as zeal for the divinely-given rule of life, and his opposition to the crucified Messiah as zeal for the divinely-given promises. It was God's honour for which he stood in refusing the Gos-

X. 1. ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ <sup>1</sup> <sup>a</sup> Cor. xi. 2.  
 πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν. 2. μαρτυρῶ <sup>b</sup> Acts xvii. 23; 1  
 γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ\* ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. 3. <sup>c</sup> Tim. i. 13  
 ἀγνοοῦντες <sup>b</sup> γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν\* δικαιοσύνην <sup>d</sup> Phil. iii. 9.  
 ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. 4. τέλος\* <sup>e</sup> Heb. vii. 3.

<sup>1</sup> η before πρὸς τον θεον om. **ABDF**. For του Ισραηλ ἐστιν read αὐτων with **ABDF** 47, etc.

<sup>2</sup> τὴν ἰδίαν δικαιοσύνην **NFGKL** and most cursives, is adopted by Tischdfl, but most edd. with **ABDP** 47, vulg. omit δικαιοσύνην.

pel. ἀλλ' οὐ κατ' ἐπίγνωσιν: this religious earnestness is not regulated by adequate knowledge. For ἐπίγνωσις see Eph. iv. 13, Phil. i. 9, Col. i. 9, 10, ii. 2, 1 Tim. ii. 4, 2 Tim. ii. 25; it is especially used of religious knowledge, and suggests attainment in it (ἀρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσσομαι, 1 Cor. xiii. 12).

Ver. 3. This verse goes to the root of the matter, and explains the failure of the Gospel among the Jews. It was due to their ignorance of the righteousness of God. All men need and crave righteousness, and the Jews, in their ignorance of God's, sought to establish a righteousness of their own. *Their own* is the key to the situation. Their idea was that they could be good men without becoming God's debtors, or owing anything at all to Him. Such an idea, of course, shows complete ignorance of the essential relations of God and man, and when acted on fatally perverts life. It did so with the Jews. When the Gospel came, revealing the righteousness of God—that for which man must be absolutely indebted to God's grace, and which he can never boast of as "his own"—it cut right across all the habits and prejudices of the Jews, and they did not submit themselves to it. Paul interprets the position of his nation through the recollection of his own experience as a Pharisee—no doubt rightly on the whole. For ὑπετάγησαν in middle sense see viii. 7, xiii. 1, Heb. xii. 9, Jas. iv. 7, 1 Pet. ii. 13.

Ver 4. Further proof that the pursuit of a righteousness of one's own by legal observances is a mistake, the act of men "in ignorance". τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι: For Christ is law's end, etc. The sense required—a sense which the words very naturally yield—is that with Christ in the field law as a means of attaining righteousness has ceased and

determined. The moment a man sees Christ and understands what He is and what He has done, he feels that legal religion is a thing of the past: the way to righteousness is not the observance of statutes, no matter though they have been promulgated by God Himself; it is faith, the abandonment of the soul to the redeeming judgment and mercy of God in His Son. The meaning is virtually the same as that of our Lord's words in Luke xvi. 16. νόμον without the article is "law" in the widest sense; the Mosaic law is only one of the most important instances which come under this description; and it, with all statutory conceptions of religion, ends when Christ appears. It is quite true to say that Christ consummates or fulfils the law (hence Calvin would prefer *complementum* or *perfectio* to *finis* as a rendering of τέλος); quite true also that He is the goal of the O.T. dispensation, and that it is designed to lead to Him (cf. Mt. v. 17, Gal. iii. 24); but though both true and Pauline, these ideas are irrelevant here, where Paul is insisting, not on the connection, but on the incompatibility, of law and faith, of one's own righteousness and the righteousness of God. Besides, in limiting νόμος to the Mosaic O.T. law, this interpretation does less than justice to the language, and misses the point of παντὶ τῷ πιστεύοντι: there is no believer, *Gentile* or *Jew*, for whom law, *Mosaic* or *other*, retains validity or significance as a way to δικαιοσύνη, after the revelation of the righteousness of God in Christ.

In ver. 5 ff. Paul describes more fully, and in O.T. terms, the two ways of attaining δικαιοσύνη—law and faith. His aim is to show that they are mutually exclusive, but that the latter is open and accessible to all.

Ver. 5. Μωσὴς γὰρ γράφει: Moses' authority is unimpeachable on this point. The righteousness that comes from law



γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. 5. Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου,<sup>1</sup> “Ὅτι ὁ ποιήσας αὐτὰ f Ch. ix. 30; ἄνθρωπος ζήσεται ἐν αὐτοῖς”. 6. ἡ δὲ ἐκ<sup>2</sup> πίστεως δικαιοσύνη οὕτω Gal. iii. 8. λέγει, “Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται<sup>3</sup> εἰς τὸν οὐρανόν;” g Cf. Eph. iv. 8 f. h Ch. ix. 8. τοῦτ' ἐστὶ<sup>4</sup> Χριστὸν καταγαγεῖν. 7. “ἢ, Τίς καταβήσεται εἰς τὴν

<sup>1</sup> τὴν ἐκ τοῦ νόμου DFKLP; om. τοῦ ΝΒ (Α). οτι stands after γράφει, not before ὁ ποιήσας, in Ν<sup>1</sup>AD<sup>1</sup> 17, vulg. It stands as in the received text in Ν<sup>3</sup>BD<sup>3</sup>FGKL, etc. Most edd. put it after γράφει, but not Weiss, who argues that it was removed from its proper place after νομον in order to provide an object for ποιήσας after αὐτα had been dropped. He reads Μ. γὰρ γράφει τὴν δ. τ. ἐκ νόμου οτι ο π. αὐτα α. ζ. ἐν αὐτῇ. According to W. and H. the original text was οτι τὴν δικαιοσύνην τὴν ἐκ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ. Possibly this best explains the variants, but it strikes one as too artificially grammatical for Paul. αὐτα om. Ν<sup>1</sup>AD-gr., vulg. For ἐν αὐτοῖς (from LXX), which is found in DFKLP, Ν<sup>1</sup>AB 17, 47, vulg. read ἐν αὐτῇ; and so all edd.

must be an achievement: the man who has *done* it shall live in it, Lev. xviii. 5. Paul writes ἐν αὐτῇ with reference to δικαιοσύνην: the ἐν αὐτοῖς of the LXX refers to πάντα τὰ κρίματα which precedes. Moses, of course, in writing this did not mock his people; the O.T. religion, though an imperfect, was a real religion, under which men could be right with God. To keep the law of God and live by doing so (Mt. xix. 17) was the natural aim and hope of a true Israelite; only, in this case, the law was not a collection of statutes, but a revelation of God's character and will, and he who sought to keep it did so not alone, but in conscious dependence on God whose grace was shown above all things else by His gift of such a revelation. Paul, however, is writing with Pharisees and legalists in his eye, and with the remembrance of his own experience as a Pharisee in his heart; and *his* idea no doubt is that this road leads nowhere. Cf. Gal. iii. 10-12. To keep the law thus is an impossibility.

Ver. 6 f. ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει. It is remarkable that Paul does not make Moses his authority here, though he is about to express himself in words which certainly go back to Deut. xxx. 12-14. It is the righteousness of faith itself which speaks, describing its own character and accessibility in words with a fine flavour of inspiration about them. But it is not so much a quotation we find here, as a free reproduction and still freer application of a very familiar passage of the O.T. It is irrelevant to point out that what the writer in Deuteronomy means is that the law (ἡ ἐντολὴ αὕτη ἣν ἐγὼ ἐντέλλομαι σοι σήμερον) is not oppressive nor imprac-

ticable (as Paul in ver. 5 tacitly assumes it to be); the Apostle is not thinking in the least what the writer of Deuteronomy meant; as the representative of the righteousness of faith, he is putting his own thoughts—his inspired conviction and experience of the Gospel—into a free reproduction of these ancient inspired words. μὴ εἴπῃς ἐν τῇ καρδίᾳ σου: = do not think, especially thoughts you would be ashamed to utter. τίς ἀναβήσεται εἰς τὸν οὐρανόν; . . . ἢ τίς καταβήσεται εἰς τὴν ἀβυσσον; There is no impossible preliminary to be accomplished before the true religion is got under way; we have neither to scale heaven nor descend into the abyss. ἀβυσσος (in N.T.) only in Lc. viii. 31 and seven times in Rev. But cf. Ps. cvi. 26, lxx. 20. The passage in Deuteronomy has εἰς τὸ πέραν τῆς θαλάσσης. These two indefinite proverbial expressions for the impossible are interpreted by Paul. With τοῦτ' ἐστίν (vers. 6, 7), he introduces a *midrash* upon each. The first means (in his mind) bringing Christ down; the second, bringing Christ up from the dead. Evidently the righteousness of faith is concerned with a Christ of whom both these things are true—a descent from heaven, and a rising from the dead, Incarnation and Resurrection. We could not bring about either by any effort, but we do not need to; Christ incarnate and risen is here already, God's gift to faith.

Ver. 8. ἐγγὺς σου τὸ ῥῆμα ἐστίν . . . τοῦτ' ἐστίν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. What is in the lips of the preacher is near to all who hear. In Deut. the word is of course the Mosaic law; here it is the Gospel, the word which deals with that πίστις on which



ἄβυσσον;” τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.<sup>1</sup> 8. ἀλλὰ τί<sup>i</sup> λέγει; “Ἐγγύς σου τὸ ῥῆμά<sup>k</sup> ἔστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου.” τοῦτ' ἔστι τὸ ῥῆμα<sup>1</sup> τῆς πίστεως ὃ κηρύσσομεν. 9. ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν,<sup>1</sup> καὶ πιστεύσῃς ἐν<sup>1</sup> τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. 10. καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11. λέγει γὰρ ἡ γραφή, “Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ

Heb. xlii.  
20.  
Acts x. 37  
verse 17  
Eph. v.  
26, vi. 17.  
Acts x. 37;  
1 Pet. i. 23.

<sup>1</sup> ὁμολογήσῃς ἐν τῷ στόματι σου Κύριον Ἰησοῦν: this is the reading of most MSS., and is retained by Weiss and on the marg. by W. and H. For Κύριον Ἰησοῦν B and Clem. Alex. have ὅτι Κύριος Ἰησοῦς, which W. and H. put in their text, and Lachm. and Treg. on margin. But B. and Clem. Alex. also insert τὸ ῥημα before ἐν τῷ στόματι σου, and this also W. and H. put in text. Weiss regards it as a thoughtless repetition from ver. 8, to give an object to ὁμολογήσῃς; whether the further change of Κύριον Ἰησοῦν into ὅτι Κύριος Ἰησοῦς (to conform to the parallel clause) took place before or after this can hardly be decided.

the righteousness of God depends. τῆς πίστεως is objt. gen. The whole idea of the verses is that righteousness has not to be achieved, but only appropriated.

Ver. 9. Apparently this verse gives the content of what the Apostle describes as “the word of faith which we preach”. ὅτι = viz. The reference both to heart and mouth in Deut. suits his purpose, and he utilises it; the closing words in the LXX (καὶ ἐν ταῖς χερσὶ σου ποιεῖν αὐτό) he disregards. ἐὰν ὁμολογήσῃς τὸ ῥῆμα . . . ὅτι Κύριος Ἰησοῦς: the putting of the confession before the faith which inspires it, and of which it is the confession, seems to be due simply to the fact that in the O.T. passage present to the Apostle's mind ἐν τῷ στόματί σου precedes ἐν τῇ καρδίᾳ σου. τὸ ῥῆμα is virtually = the Gospel, as God's word concerning His Son and faith in Him. We confess it when we say, Jesus is Lord. Cf. 1 Cor. xii. 3, Phil. ii. 11. The exaltation of Jesus is the fundamental Christian confession, and presupposes the resurrection; and it is this exaltation which here (as in the other passages referred to) is meant by His Lordship. It is mechanical to say that the first part of ver. 9 (Jesus is Lord) refers to the doubting question in ver. 6, and therefore means a confession of the incarnation; and the second part of it (God raised Him from the dead) to the doubting question of ver. 7. Paul nowhere connects the Lordship of Christ with His incarnation, and there is certainly no reference to His Divine nature here. The confession of the first part of the verse answers to the faith in the second; he who believes in his heart that God raised Christ from the dead can

confess with his mouth (on that ground and in that sense) that Jesus is Lord. On the basis of such mutually interpreting faith and confession he is saved. This does not deprive the death of Christ of the significance which Paul ascribes to it elsewhere. Christ could not be raised unless He had first died, and when He is raised it is with the virtue of His sin-atoning death in Him. His exaltation is that of one who has borne our sins, and the sense of this gives passion to the love with which believers confess Him Lord.

Ver. 10. καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. The parallelism is like that in the previous verse, though the order of the clauses is reversed. To be saved one must attain δικαιοσύνην, and this depends on heart-faith; such faith, again, leading to salvation, must confess itself. To separate the two clauses, and look for an independent meaning in each, is a mistake; a heart believing unto righteousness, and a mouth making confession unto salvation, are not really two things, but two sides of the same thing. The formalism which seems to contrast them is merely a mental (perhaps only a literary) idiosyncrasy of the writer. It is true to say that such a confession as is meant here was made at baptism; but to limit it to baptism, or to use this verse to prove baptism essential to salvation, is, as Weiss says, unerhörter Dogmatismus.

Ver. 11. This verse proves from Scripture the main idea in the preceding, viz., that faith saves. It is a quotation from Is. xxviii. 16 (see ix. 33) with the addition of πᾶς, to which nothing corre-

<sup>m</sup> Ch. iii. 22. κατασχυνηθήσεται". 12. οὐ γάρ ἐστι διαστολή <sup>m</sup> Ἰουδαίου τε καὶ Ἰ Cor. xiv. 7. Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. 13. "Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται." 14. Πῶς οὖν ἐπικαλέσονται <sup>1</sup> εἰς ὃν οὐκ ἐπίσ- τευσαν; πῶς δὲ πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι

<sup>1</sup> ἐπικαλέσονται KLP; ἐπικαλεσῶνται  $\aleph$ ABDF, all edd. So for πιστεύουσιν AKL, read πιστευσωσιν with  $\aleph$ BDF. The received ακουσουσι of L has been corrected into the classical ακουσονται in  $\aleph$ <sup>1</sup>DFK; the true reading ακουσωσι is preserved only in B (with correctors of  $\aleph$  and A) and some cursives.

sponds either in Hebr. or LXX. Yet oddly enough it is on this πᾶς that the rest of the Apostle's argument turns. The way of righteousness and salvation by faith, he goes on to show, is meant for all.

Ver. 12. οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἕλληνος: this has been proved in one sense in chap. iii.—there is no distinction between them in point of sin; it is now asserted in another sense—there is no distinction between them in that the same Lord is waiting to save all on the same conditions. κύριος πάντων is best taken as predicate: the same Lord is Lord of all: cf. Acts x. 36, Phil. ii. 10 f. Christ is undoubtedly meant: in His presence, in view of His work and His present relation to men, all differences disappear; there can be only one religion. πλουτῶν εἰς πάντας: abounding in wealth toward all. Christ can impart to all men what all men need—the righteousness of God. Cf. v. 15-17, Eph. iii. 8, τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. τοὺς ἐπικαλουμένους αὐτόν: cf. 1 C. i. 2 where Christians are described as οἱ ἐπικαλούμενοι τὸ ὄνομα τ. Κ. ἡμῶν Ι. Χ. The formula, as the next verse shows, is borrowed from the Old Testament; and as Weiss remarks, verse 13 sets aside every idea of a distinction between the invocation of God and that of Christ. To a Christian, as Paul conceives him, Christ has at least the religious value of God; the Christian soul has that adoring attitude to Christ which (when shown in relation to Jehovah) was characteristic of O.T. religion. See Acts ix. 14, 21, Acts xxii. 16 (Paul's conversion), 2 Tim. ii. 22. It is a fair paraphrase of the words to say that salvation depends on this: whether a sinful man will make appeal for it to Christ in prayer, as to One in whom all God's saving judgment and mercy dwell bodily. It rests with Christ, so appealed to, to make a man partaker in the righteousness of God and eternal life.

Ver. 13. For every one who invokes the name of the Lord shall be saved. The words are from Joel iii. 5 (= ii. 32 LXX). "The Lord" in the original is Jehovah; here, manifestly, Christ—a proof how completely Christ stands in God's place in all that concerns salvation.

Ver. 14 f. It is difficult to trace very clearly the line of the Apostle's thought here. Many scholars (including W. and H. and Lipsius) connect vers. 14 and 15 closely with what precedes, and mark a break between ver. 15 and ver. 16. It is as if Paul were expanding the πᾶς of ver. 13 and justifying that universal preaching of the Gospel which was itself a stumbling-block to the Jews. *Every one* who invokes the name of the Lord shall be saved, and therefore the conditions of such invocation must be put within reach of *every one*. It is no argument against this interpretation that the ideas it introduces are not essential to the main purpose of the chapter, which is to prove the culpability of the Jews: the eager fulness of Paul's mind often carries him on thus. Others read vers. 14-21 continuously, and mark a break at vers. 13 (e.g., Weiss, Sanday and Headlam). They lay stress on the οὖν in ver. 14 (cf. ix. 14, ix. 30, xi. 1, 11) as indicating that a paragraph has ended, and that the writer is facing the consequences which flow from it, the objections which can be made to it, etc. In this case the connection would be something like this. Salvation depends upon invoking Christ; but to invoke Christ depends upon certain conditions which *the Jews* may say it has been beyond their power to fulfil; let us inquire into the conditions, and see whether such a plea holds good. The first of these connections seems to me much the simpler, and it has the advantage of covering the second. For if the invocation of Christ, which is the sole and universal condition of salvation, has been made possible for *all* men, it



χωρὶς κηρύσσοντος; 15. πῶς δὲ κηρύξουσιν,<sup>1</sup> ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, “Ὡς ὥрайοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην,<sup>2</sup> τῶν εὐαγγελιζομένων τὰ ἀγαθὰ”. 16. Ἄλλ’ οὐ πάντες ὁ ἀκούσας ἡ Ἀκτῶν vi. 7. τῷ εὐαγγελίῳ. Ἦσατας γὰρ λέγει, “Κύριε, τίς ἐπίστευσε τῇ ὁ ἀκοῇ οἱ Thess. ii. 13; Heb. ἡμῶν;” 17. Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.<sup>3</sup> iv. 2.

<sup>1</sup> For κηρυξουσιν read κηρυξωσιν with **NABDKLP**. For καθὼς read καθάπερ with B. See note <sup>1</sup>, page 598.

<sup>2</sup> εὐαγγελιζομένων εἰρήνην τῶν om. **N<sup>1</sup>ABC 47**; ins. **N<sup>2</sup>DFKLP**. The omission may be due to homœoteleuton. Weiss thinks it is, and keeps these words in the text; Treg. thinks it possible, and brackets them in margin. On the other hand, they may have been inserted to make the quotation agree better (it does not even then agree closely) with the LXX. The MSS. authority by itself is decisive for the omission. τα ἀγαθὰ **N<sup>1</sup>D<sup>2</sup>KL**; om. τα **N<sup>2</sup>ABCD<sup>1</sup>F** (and LXX). W. and H. read ὡς ῥαίοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθὰ.

<sup>3</sup> Θεοῦ **AD<sup>2</sup>3** (gr.) **KL**; Χριστοῦ **N<sup>1</sup>BCD 47** and all edd.

has been made possible for the Jews. The special application to them, in which the argument of the chapter is clinched, is not made till ver. 19; here they are only involved with the rest of the world which has heard the Gospel. πῶς οὖν ἐπικαλέσονται: sc. τοῦτον. πῶς δὲ πιστεύσωσιν οὐ οὐκ ἤκουσαν; It is simplest to render, How are they to believe on Him Whom they have not heard? identifying the voice of the preachers with that of Christ. Winer, p. 249. Cf. Eph. ii. 17. The rendering, *Him of Whom* they have not heard, would be legitimate in poetry. πῶς δὲ ἀκούσωσιν: this deliberative form is in all probability right: see critical note and Blass, *Gramm. des Neut. Griech.*, 205. ἐὰν μὴ ἀποσταλῶσιν: viz., by the Lord Whom they preach, and Who is heard speaking when they speak. Cf. 1 Cor. i. 17, ἀπέστειλὲν με Χριστὸς . . . εὐαγγέλιζεσθαι. To find here the idea of an official ministry, as something belonging essentially to the constitution of the Church, is grotesque. “St. Paul argues back from effect to cause, through the series of Prayer, Faith, Hearing, Preaching, Sending; thus the last link in his argument must be the first in the realisation from which the rest follow; this one therefore he confirms by the prophetic announcement in Isa. lii. 7” (Gifford). ὡς ὥрайοι: the true text of Romans greatly abbreviates the prophet’s words, but the joy with which the deliverance from Babylon was foreseen is in keeping with that with which Paul contemplates the universal preaching of the Gospel.

Ver. 16. The fact remains, however, in spite of this universal preaching, that

there has not been a universal surrender to the Gospel. οὐ πάντες: the Jews are present to the writer’s mind here, though the words might apply more widely; hence the compassionate mode of statement. Cf. iii. 3: εἰ ἡπίστησάν τινας. Yet this quantum of unbelief does not discomfit the Apostle; for it also, as well as the proclamation of the Gospel, is included in the prophecy. τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν is a lament over practically universal unbelief. ἡ ἀκοὴ ἡμῶν in Isaiah means “that which we heard,” but who the “we” are is not clear. If a representative prophet speaks, ἀκοὴ will mean that which he and other prophets heard from God: = Who hath believed the revelation made to us? Cf. Isa. xxviii. 9, 19. If a representative of repenting Israel speaks, ἀκοὴ will mean that which he and his countrymen have heard from the prophets: = Who hath believed the message delivered to us? Assuming that Paul as a preacher instinctively used the words to express his own thought and experience in his vocation, they will mean here, Who has believed the message delivered by us Apostles?

Ver. 17. This verse is really parenthetic: Paul’s logical mind cannot let slip the chance of showing how this quotation confirms the connection of ideas in ver. 14. ἄρα suits a rapid passing inference better than the more deliberate ἄρα οὖν which is much more frequent in Romans. Cf. 1 Cor. xv. 18, 2 Cor. v. 14, Gal. ii. 17. So then faith comes from a message (that which is received by the hearer of the Gospel), and the message διὰ ῥήματος Χριστοῦ through the Word concerning Christ.



18. ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενούγγε "εἰς πᾶσαν τὴν γῆν  
ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ  
p Ch. xl. 14; ῥήματα αὐτῶν". 19. Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ<sup>1</sup>; πρῶτος  
1 Cor. x. 22. Μωσῆς λέγει, "Ἐγὼ ἠ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει

<sup>1</sup> Ἰσραὴλ before οὐκ εἰσὶν Ἰσραὴλ ABCD<sup>1</sup> F.

That which when heard is ἀκοή is when spoken ῥῆμα, and it is the condition of faith. The construction in ῥῆμα Χριστοῦ is the same as in τὸ ῥῆμα τῆς πίστεως in ver. 8. The words could not signify Christ's command.

Ver. 18. The process of convicting the Jews is now under way, and ἀλλὰ λέγω introduces a plea on their behalf. It is Paul who speaks; hence the form of the question μὴ οὐκ ἤκουσαν suggests his opinion as to the answer. To *hear* is necessary in order to believe; you do not mean to say they did *not* hear? Cf. 1 Cor. ix. 4, 5, xi. 22. μενούγγε is *immo vero*. The contrary is so clearly the case that there is a touch of derision in the word with which Paul introduces the proof of it. Cf. ix. 20. The Gospel has been preached in all the world: the words of Ps. xix. 4 (exactly as in LXX) are at once the expression and the proof of this. Of course they refer to the revelation of God in nature, but their use will seem legitimate enough if we remember that Paul *knew* the extent to which the Gospel had been proclaimed in his day. Cf. Col. i. 6, 23. It was as widely diffused as the Diaspora, and the poetic inspired expression for this had a charm of its own.

Ver. 19. ἀλλὰ λέγω: another attempt to introduce a plea on behalf of Israel. You cannot say, "they did not hear"; surely you do not mean to say, then, *Israel did not understand*? At first sight there seems an unnatural emphasis here on *Israel*, but this is not the case. The generality of the argument must be abandoned now, for the passages next to be quoted, which are already present to Paul's mind, contrast Israel with the Gentiles, and so bring it into prominence; and it is in the case of Israel, of all nations, that the plea of not understanding is most out of place. Above all nations Israel ought to have understood a message from God: Israel, and in-

ability to understand God's Word, ought to be incompatible ideas. πρῶτος Μωσῆς λέγει, Deut. xxxii. 21. πρῶτος suggests the beginning of a line of witnesses to this effect: virtually it means, even Moses, at the very beginning of their history. The point of the citation is not very clear. Like the passages quoted in ix. 25, 26, it might have been adduced by Paul as a proof that the Gentiles were to be called into God's kingdom, and called in order to rouse the Jews to jealousy; but to be in place here, there must be also the latent idea that if peoples beyond the covenant (who were not peoples at all), and unintelligent peoples (*i.e.*, idol worshippers) could understand the Gospel, a privileged and religiously gifted people like the Jews was surely inexcusable if it failed to understand it. The same idea seems to be enforced again in ver. 20. Ἡσαίας δὲ ἀποτολμᾷ: "breaks out boldly" (Gifford). It was an act of great daring to speak thus to a nation with the exclusive temper of Israel, and Paul who needed the same courage in carrying the Gospel to the Gentiles was the man to see this. οἱ ἐμὲ μὴ ἐπερωτῶντες means those who put no question to me, *sc.*, about the way of salvation. In Isa. lxxv. 1 the clauses occur in reverse order. What the prophet has in view is God's spontaneous unmerited goodness, which takes the initiative, unsolicited, in showing mercy to faithless Jews who made no appeal to Him and never sought Him; the Apostle applies this, like the similar passages in ix. 25 f., to the reception of the Gospel by the Gentiles.\* If God was found and recognised in His character and purposes, where all the conditions seemed so much against it, surely Israel must be inexcusable if it has missed the meaning of the Gospel. The very calling of the Gentiles, predicted and interpreted as it is in the passages quoted, should itself

\* The part of Isa. lxxv. 1 which is not quoted here (I said, Behold Me, behold Me, unto a nation that was not called by My name) is meant, as usually pointed, to refer to the Gentiles, and this tradition of its application Paul may have learned from Gamaliel (Cheyne); but the pointing is wrong: see Cheyne.

ἀσυνέτῳ παροργισμῷ ὑμᾶς". 20. Ἦσαίτας δὲ ἡ ἀποτολμᾷ καὶ λέγει, ὡς Here only.  
 "Εὐρέθην τοῖς<sup>1</sup> ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ  
 ἐπερωτῶσι". 21. πρὸς δὲ τὸν Ἰσραὴλ λέγει, "Ὀλην τὴν ἡμέραν  
 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἄντιλέγοντα".  
<sup>r Luke ii. 34; Acts xiii. 45; xxviii. 22.</sup>

<sup>1</sup> εὐρεθην τοῖς B<sup>1</sup>ACD<sup>2</sup>LP; but εν τοῖς BD<sup>1</sup>FG. Sanday and Headlam call this  
 "a Western reading which has found its way into B". W. and H. put εν in marg.

have been a message to the Jews, which they could not misunderstand; it should have opened their eyes as with a lightning flash to the position in which they stood—that of men who had forfeited their place among the people of God—and provoked them, out of jealousy, to vie with these outsiders in welcoming the righteousness of faith.

Ver. 21. πρὸς δὲ τὸν Ἰσραὴλ λέγει: That is what he says of the Gentiles, but as for Israel, he says, etc., Isa. lxx. 2. For πρὸς = with reference to, see Heb. i. 7 f., Luke xii. 41. The arms outstretched all the day long are the symbol of that incessant pleading love which Israel through all its history has consistently despised. It is not want of knowledge, then, nor want of intelligence, but wilful and stubborn disobedience, that explains the exclusion of Israel (meanwhile) from the Kingdom of Christ and all its blessings. This is not inconsistent with ver. 3, if we go to the root of the matter. For the ignorance there spoken of is one which has its root in the will, in the pride of a heart which is determined to have a righteousness of its own without coming under any obligation to God for it, and which therefore cannot assume the attitude to which the Gospel becomes credibly Divine; while the ignorance suggested as a plea for unbelief is that of men to whom the Gospel has never been presented at all. The latter ignorance might annul responsibility; the former gives its full significance to guilt.

CHAPTER XI. On the place of this chapter in the argument, see introduction to chap. ix. above. Briefly, the ninth chapter means, God is sovereign, and the tenth chapter means, Israel has sinned. Both of these are presented in relative independence as explanations of the perplexing fact which confronted the Apostle, namely, that the Jews did not receive the Gospel, while the Gentiles did; in this chapter, the two are brought into relation to each other, and we are shown (to some extent) how in the sovereign providence of God even the sin of Israel is made to contribute to the

working out of a universal purpose of redemption—a redemption in which Israel also shares, in accordance with the inviolable promise of God. The chapter can be naturally divided into three sections: (1) vers. 1-10, in which the question immediately arising out of chap. x. is discussed, *viz.*, whether the unbelief of which Israel as a whole has been convicted involves God's rejection of the chosen people; (2) vers. 11-24, in which the result to be attained by the partial and temporary exclusion of the Jews from the Messianic kingdom is enlarged upon, and the Gentiles warned against self-exaltation; and (3) vers. 25-36, in which Paul magnifies the unsearchable wisdom, love and faithfulness of God, as revealed in securing by a common method the salvation alike of Israel and the Gentiles.

(1) Vv. 1-10. λέγω οὖν: the οὖν intimates that it is with the conclusion reached in chap. x. before his mind that Paul puts the following question: the unbelief of Israel naturally suggested it. μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; For the words, cf. Ps. xciv. 14 (xciii. LXX), 1 Sam. xii. 22. In both places the promise is given οὐκ ἀπώσεται ὁ Κ. τ. λ. αὐτοῦ, and the familiar words give the effect of asking, Has God broken His express and repeated promise? μὴ suggests the negative answer, which is expressed more passionately in μὴ γένοιτο. Cf. iii. 6, ix. 14. Israel may be faithless to Him, but He abides faithful. καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμί: This is often read as if it were an argument in favour of the negative answer; as if Paul meant, God has *not* cast off His people, I myself am a living proof to the contrary. But this is hardly conciliatory, to say the least; and it is better to take the words as explaining why Paul puts the question with μὴ (suggesting the negative answer), and why he then gives the denial with such vehemence. "I, too, am an Israelite, to whom the very idea of God's rejection of His people is an impious and incredible idea, to be repelled with horror." ἐκ σπέρ. Ἀβραάμ:



XI. 1. ΛΕΓΩ οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῖ; μὴ γένοιτο.

<sup>a</sup> Phil. iii. 5. καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Ἀβενιαμίν.

2. οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἡ οὐκ οἶδατε

ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ,

λέγων,<sup>1</sup> 3. “Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ <sup>2</sup> τὰ θυσιασ-

τήριά σου κατέσκαψαν· ἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν

ψυχὴν μου”. 4. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; “Κατέλιπον

<sup>b</sup> Ch. iii. 26.

<sup>c</sup> Ch. ix. xi.

ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.”

<sup>1</sup> λεγων ἡ<sup>1</sup>L; om. ἡ<sup>1</sup>ABCDF.

<sup>2</sup> καὶ before τα θυσιαστήρια ἡ<sup>1</sup>DL; om. ἡ<sup>1</sup>ABCF 17.

no proselyte. φυλῆς Βενιαμίν: the one tribe which with Judah mainly represented the post-exilic theocratic people.

Ver. 2 f. οὐκ ἀπώσατο: formal denial of what the heart has indignantly protested against in ver. 1. ὃν προέγνω must contain a reason which makes the rejection incredible or impossible. This excludes the interpretation of Weiss, who thinks that Paul means to say that God *knew* what Israel was *before* He chose it, and therefore cannot cast it off as if its unbelief had disappointed Him; He knew from the first what it would be. To plead thus for God is too paltry. We must take προέγνω as in viii. 29: the meaning is, Israel stood before God's eyes from eternity as His people, and in the immutableness of the sovereign love with which He made it His lies the impossibility of its rejection. The idea is the same as in ver. 29 below. ἡ οὐκ οἶδατε: this is the alternative. He who says, God *has* cast off Israel, must be ignorant of what Scripture says ἐν Ἠλίᾳ in the passage which gives the history of Elijah. The sections of the Bible were designated, not as now by chapter and verse, but by some descriptive phrase: cf. ἐπὶ τῆς βάρου, Mark xii. 26: and in Philo ἐν ταῖς ἀραῖς = Gen. iii. 15. Many references are made in this form by Hebrew writers. For ἐντυγχάνειν κατὰ cf. 1 Macc. viii. 32: it means to plead (not intercede) with God against Israel. τὰ θυσιαστήρια is one of the indications that in Elijah's time there was no law requiring only one altar for Jehovah. The words are quoted from 1 Kings xix. ver. 10 or 14. In Elijah's mood, Paul might have said something similar of his own time, for their circumstances were not alike. The Apostle, like the prophet, was lonely and perse-

cuted, and Israel as a whole seemed to have abandoned God or been abandoned by Him. But he understands God's way (and His faithfulness) better.

Ver. 4. ὁ χρηματισμός: the word is related to χρηματίζω (Mt. ii. 12, 22, Acts x. 22, Heb. viii. 5) as χρησμός to χρῶς: it means the oracle, or answer of God. Here only in N.T., but see 2 Macc. ii. 4, xi. 17. The quotation is from 1 Kings xix. 18 with ἑμαυτῷ added, by which Paul suggests God's interest in this remnant, and the fact that He has a purpose of His own identified with them. God has reserved the seven thousand; He has reserved them for *Himself*; it is on this the proof depends that He has not cast off His people. The seven thousand are Israel to Him. Yet His unchanging faithfulness in keeping a people is not represented as a merely unconditional decree, having no relation to anything but His own will, for the seven thousand are described by their character: οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οἵτινες is qualitative: *such* were those whom God reserved for Himself, men who never bowed knee to Baal. Βάαλ takes the fem. art. because it was often replaced in reading by  $\text{נַבְזָא}$  (LXX αἰσχύνη).

Ver. 5. Application of the principle of ver. 4 to the present. ὁ νῦν καιρὸς is the present regarded not merely as a date, but as in some sense a crisis. λείμμα γέγονεν: a remnant has come to be—this is the fact which has emerged from the general unbelief of Israel. κατ' ἐκλογὴν χάριτος: on these words the emphasis lies. The existence of the remnant is due to an election of grace, a choice on the part of God the motive of which is to be sought in His unmerited



γέγονεν. 6. εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.<sup>1</sup> 7. Τί οὖν; δὲ ἐπιζητεῖ Ἰσραὴλ, τούτου<sup>2</sup> οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν 8. (καθὼς<sup>3</sup> γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῖς μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκοῦειν”), ἕως τῆς σήμερον<sup>d</sup> ἡμέρας. d 2 Cor. iii. 9. καὶ Δαβὶδ λέγει, “Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς <sup>14</sup>

<sup>1</sup> εἰ δε ἐξ ἔργων οὐκ ἐτι ἐστι χάρις ἐπει το ἔργον οὐκ ἐτι ἐστὶν ἔργον. All this is omitted in  $\aleph^1$ ACDEFG, vulg., Egypt. verss., Orig. lat. and Latin fathers; inserted with some variations (for the last ἔργον B has χάρις, by a slip, surely) in  $\aleph^3$ BL and later MSS. According to Sanday and Headlam, there can be no doubt that the addition is a gloss; B is not sufficient to justify a Western addition of this kind against such preponderating authority. The words are omitted by most edd., but Alf. brackets them, and Weiss retains them in the text; the χάρις in B for ἔργον at end only makes the omission by homœot. easier.

<sup>2</sup> For τούτου read τούτο with  $\aleph$ ABCDLF.

<sup>3</sup> καθὼς; read with  $\aleph$ B καθαπερ. See note <sup>1</sup>, page 673.

love alone. The idea is the same as in chap. ix. 6-13: but cf. note on ver. 4.

Ver. 6. Expansion of χάριτος in ver. 5: grace and works are mutually exclusive. Nothing a man can do gives him a claim as of right against God to be included in the remnant. ἐπεὶ: otherwise. Cf. ver. 22, iii. 6. *Gratia nisi gratis sit gratia non est.* Aug. The fact that there is a remnant, and one owing its existence to God's grace, is the proof that (in spite of the wholesale defection of Israel) God has not cast off His people.

Ver. 7. τί οὖν; What then? How are we to describe the present situation, if not in the painful language of verse 1? Thus: δὲ ἐπιζητεῖ Ἰσραὴλ κ.τ.λ. What Israel is in quest of is δικαιοσύνη: the present conveys more sympathetically than the impft. of some MSS. the Apostle's sense of the ceaseless and noble (though misdirected) efforts of his countrymen. ἐπέτυχεν: Jas. iv. 2, Heb. vi. 15. ἡ δὲ ἐκλογὴ· οἱ ἐκλεκτοί = τὸ λείμμα. ἐπωρώθησαν: were hardened, 2 Cor. iii. 14, John xii. 40, Mc. vi. 52, viii. 17. Paul does not say how they were hardened or by whom: there is the same indefiniteness here as in κατηγορησμένα εἰς ἀπώλειαν in ix. 22. It may be quite possible to give a true sense to the assertion that they were hardened by God (cf. the following verse), although the hardening in this case is always regarded as a punishment for sin, that is, as a confirming in an obduracy which originally was not of God, but their own; as if the idea were, first they would not, and then, in

God's just reaction against their sin, they could not; but it is a mistake to import into the text a definiteness which does not belong to it. It is rather essential to Paul's argument that he should not be bound down to one-sided interpretations of what he has intentionally left vague.

Ver. 8 ff. This hardening (at the present day ver. 5) agrees with God's action toward Israel in the past, as exhibited in Scripture. The words from the O.T. can hardly be called a quotation; Deut. xxix. 4, Is. xxix. 10, Is. vi. 9, 10, all contributed something to them. The πνεῦμα κατανύξεως is from Is. xxix. 10, and answers to the Heb.

רוּחַ תְּרִדָּה, a spirit of deep sleep

or torpor. Virtually it is defined by what follows—unseeing eyes, unhearing ears: a spirit which produces a condition of insensibility, to which every appeal is vain. κατανύξις only occurs in LXX, Is. xxix. 10, Ps. lix. 4 (οἶνον κατανύξεως); but the verb κατανύσσομαι is used by Theod. in Dan. x. 15 to translate דַּמְדָּמָה

(cognate to רוּחַ תְּרִדָּה), and in other places of any overpowering emotion: see Fritzsche *ad loc.* Winer, p. 117. It is God Who sends this spirit of stupor, but He does not send it arbitrarily nor at random: it is always a judgment. ἕως τῆς σήμερον ἡμέρας: in Deut. xxix. 4 ἕως τῆς ἡ. ταύτης. The change emphasises the fact that what Israel had been from the beginning it was when Paul wrote,

θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· 10. σκοτισ-  
θήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν  
e Ps. lxxviii. δια παντὸς "σύγκαμψον". 11. Λέγω οὖν, Μὴ ἔπταισαν ἵνα πέσωσι ;  
22 f. (LXX). μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν ἡ παραπτώματι ἢ σωτηρία τοῖς ἔθνεσιν,  
f Ch. iv. 25. εἰς τὸ ἡ παραζηλώσαι αὐτούς. 12. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος  
g Ch. x. 19. κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρ-

and that God had acted toward it from the beginning on the same principle on which He was acting then. Cf. Acts vii. 51 f. καὶ Δαυεὶδ λέγει: another proof of ἐπωρώθησαν, though strictly speaking a wish or an imprecation cannot prove anything, unless it be assumed that it has been fulfilled, and so can be taken as the description of a fact. Paul takes it for granted that the doom invoked in these words has come upon the Jews. γεννηθῶ ἡ τράπεζα αὐτῶν κ.τ.λ. Their table in the psalm is that in which they delight, and it is this which is to prove their ruin. παγίς, θῆρα, and σκάνδαλον are all variations of the same idea, that of snare or trap—i.e., sudden destruction. What the Jews delighted in was the law, and the law misunderstood proved their ruin. In seeking a righteousness of their own based upon it they missed and forfeited the righteousness of God which is given to faith in Christ. καὶ εἰς ἀνταπόδομα αὐτοῖς: this does not exactly reproduce either the Heb. or the LXX, but it involves the idea that the fate of the Jews is the recompense of their sin—not a result to be simply referred to a decree of God. Their perverse attitude to the law is avenged in their incapacity to understand and receive the Gospel. τοῦ μὴ βλέπειν: for this Gen. both in ver. 8 and ver. 10, see Buttmann, *Gram. of N.T. Greek*, p. 267 (E. tr.). τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον: keep them continually in spiritual bondage, stooping under a load too heavy to be borne: cf. Acts xv. 10.

This is the condition in which by God's act, requiring their own sins, and especially their self-righteous adherence to the law as a way of salvation, the Jews find themselves. It is a condition so grievous, and so remote from what one anticipates for a people chosen by God, that it confronts Paul again with the difficulty of ver. 1, and obliges him to state it once more—this time in a way which mitigates its severity, and hints that the fall of Israel is not the last thing concerning them to be taken into account. What if God's purpose includes and uses their fall? What if it is not final? It is

with new ideas of this sort, introduced to take the edge from the stern utterances of vers. 8-10, that Paul deals in vers. 11-24.

Ver. 11. λέγω οὖν: I say then, taking up the problem again. μὴ ἔπταισαν ἵνα πέσωσιν; surely they did not stumble so as to fall? The subject is the mass of the Jewish nation, all but the elect remnant. The contrast here between stumbling and falling shows that the latter is meant of an irremediable fall, from which there is no rising. This is one of the cases in which ἵνα is loosely used; it cannot possibly be translated "in order that". For similar examples cf. 1 Thess. v. 4, 1 Cor. vii. 29, Gal. v. 17. ἀλλὰ: on the contrary, by their (moral) fall salvation has come to the Gentiles to provoke them (the unbelieving Israelites) to jealousy. The fact stated here is illustrated at every point in Paul's own ministry; he turned to the Gentiles because the Jews would not hear him. See Acts xiii. 46 ff., xviii. 6, xxviii. 25-28. The end in view in it (cf. x. 19) is his proof that the stumbling of the Jews is not to be interpreted in the sense of a final fall. A recovery is in prospect.

Ver. 12. Both ἥττημα and πλήρωμα are difficult words, but it is not necessary to suppose that they answer mathematically to one another, though Wetstein explains them by — and +. ἥττημα may mean (as in Is. xxxi. 8) defeat, or (as in 1 Cor. vi. 7) loss; it can hardly mean *diminutio eorum*, or *paucitas Judæorum credentium*; τὸ πλήρωμα αὐτῶν must mean the making up of them to their full numbers. There is an exhaustive study of the word πλήρωμα by Prof. J. Armitage Robinson in *The Expositor*, April, 1898. His paraphrase of this verse is very good. "If the Gentiles have been enriched in a sense through the very miscarriage and disaster of Israel, what wealth is in store for them in the great Return, when all Israel shall be saved—'when God hath made the pile complete!'" The enrichment referred to is in both cases that which comes through participating in the blessings of the Gospel.



ρωμα αὐτῶν; 13. Ὑμῖν γὰρ<sup>1</sup> λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, 14. εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15. εἰ γὰρ ἡ<sup>h</sup> ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ<sup>h</sup> νεκρῶν; 16. εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα<sup>22</sup> i Ch. xiv. 3.

<sup>1</sup> ὑμῖν γὰρ DFL; ὑμῖν οὖν C; ὑμῖν δε ὧ ABP 47, all edd. ἐφ' ὅσον μὲν L, vulg., D<sup>3</sup> lat. For μὲν ὧ ABCP have μὲν οὖν, and so all edd.

Ver. 13 f. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. Paul does not here address a new class of readers. He has been speaking all along to a Gentile church, and speaking to it in that character (see above, pp. 561 ff.); and he feels it necessary to show the relevance, in such circumstances, of bestowing so much attention on the condition and prospects of the Jews. His mission to the Gentiles has an indirect bearing on his own countrymen; the more successful he can make it, the greater is the prospect that some of the Jews also may be provoked to jealousy and saved. Every Jew, again, who is saved, goes to make up the πλήρωμα of ver. 12, and so to bring on a time of unimaginable blessing for the Gentile world. ἐφ' ὅσον Mt. xxv. 40. μὲν οὖν is printed in all the critical editions, but Sanday and Headlam would read μενοῦν as one word, and discount the restrictive force of the μὲν, which suggests that apostleship to Gentiles was but one part of Paul's mission. ἐγὼ: the pronoun expresses not merely a noble consciousness of vocation, but Paul's feeling that in his particular case at all events a mission to the Gentiles could not but include this ulterior reference to the Jews. His devotion, accordingly, to his Gentile ministry, never let them fall out of view. "As far then as apostleship to Gentiles is represented by με (as no doubt it is) I glorify my ministry (by faithful discharge of it), if by any means I may save some of the Jews." For the interpretation of δοξάζω see 2 Thess. iii. 1, John xvii. 4. For εἴ πως see Buttmann, p. 255 f. τινὰς ἐξ αὐτῶν: disenchanting experience taught him to speak thus. Cf. 1 Cor. ix. 22.

Ver. 15 f. From the personal explanation of ver. 13 f., which interrupts the argument, Paul reverts to the ideas of ver. 12. To save any Jew was a great object, even with an apostle of the Gentiles: εἰ γὰρ ἡ ἀποβολὴ αὐτῶν κ.τ.λ. Their ἀποβολὴ is their rejection by God on the ground of unbelief. καταλλαγὴ κόσμου: a world's reconciliation. In 2

Cor. v. 19 the world's reconciliation is the act of God in Christ; but it was an act which for the mass of mankind only took effect when Jewish unbelief diverted the Gospel to the Gentiles. ἡ πρόσληψις: the assumption of the Jews into God's favour. ζωὴ ἐκ νεκρῶν. Modern expositors almost all find in these words a reference to the resurrection; the restoration of the Jews at once brings on the end; the dead are raised, and the Messiah's kingdom is set up, glorious and incorruptible. It is quite true that in Jewish apocalyptic literature the resurrection introduces the new era, and that Paul shared in the apocalyptic ideas current in his time; but it does not follow that he was thinking of the resurrection here. ζωὴ ἐκ νεκρῶν would certainly be a singular way to describe it, and it is not enough to say with Weiss that Paul used this expression instead of ἀνάστασις in order to carry the mind beyond the fact of resurrection to the state which it introduced. It seems better to leave it undefined (cf. ἀπειρα ἀγαθὰ Theophyl.), and to regard it as an ordinary English reader regards "life from the dead," as a description of unimaginable blessing. This is more impressive than to bind the original and daring speculation of a passage like this by reference to apocalyptic ideas, with which Paul was no doubt familiar, but which are not suggested here, and could least of all control his thoughts when they were working on a line so entirely his own. "Words fail him, and he employs the strongest he can find, thinking rather of their general force than of their precise signification" (Jowett). εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα. This explains Paul's assurance that Israel has a future. For ἀπ. and φύρ. see Num. xv. 19-21. By the offering of the first fruits the whole mass, and the whole produce of the land, were consecrated. Both this figure, and that of the root and the branches, signify the same thing. As the application in ver. 28 proves, what is presented in both is the relation of the



ἀγία, καὶ οἱ κλάδοι. 17. εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ  
 k Ver. 24 δὲ ἁγριέλαιος ὢν<sup>1</sup> ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης  
 only in N.T. καὶ τῆς πιότητος<sup>1</sup> τῆς ἐλαίας ἐγένου, 18. μὴ κατακαυχῶ τῶν κλάδων.  
 1 Sep. xvi. εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ.  
 11. 19. Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ<sup>2</sup> κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. 20.  
 m Jas. ii. 13, iii. 14. καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν,<sup>3</sup> σὺ δὲ τῇ πίστει ἔσθηκας. μὴ

<sup>1</sup> καὶ τῆς πιότητος N<sup>3</sup>ALD<sup>2</sup>3P; om. καὶ N<sup>1</sup>BCD<sup>1</sup>F. It is om. by W. and H., Weiss, Alf. and Tischdf.

<sup>2</sup> Om. οἱ before κλαδοι with N<sup>3</sup>ABCD<sup>3</sup>FLP.

<sup>3</sup> ἐξεκλασθησαν N<sup>3</sup>ACD<sup>3</sup>LP; εκλασθησαν BD<sup>1</sup>F. Lachm. and Treg. prefer the latter, but all other edd. the former. Weiss (*Textkritik*, S. 34) gives many similar examples in which the preposition in compounds is dropped by oversight. For *υψηλοφρονει* N<sup>3</sup>AB read *υψηλα φρονει*; and so most edd.

patriarchs to the people as a whole. As chosen by God, the fathers were ἅγιοι, i.e., God's people, and this standing (in spite of the arguments in chap. ix., and in spite of the hard facts of the situation when Paul wrote) belongs inalienably to their children. They are God's, and it will yet become apparent that they are.

Vers. 17-24. In these verses, which in a sense are a long parenthesis, Paul anticipates an objection which Gentile readers might take to his use of the last figure, the root and the branches; and he draws from it two special lessons—one, of humility, for the objectors; the other, of hope, for Israel.

Ver. 17. A Gentile Christian might feel that the very fact that Jews were rejected and Gentiles accepted qualified the assurance with which Paul had just spoken of the future of Israel. It is the disposition to think so, and to presume on one's own favoured position, which the Apostle rebukes in μὴ κατακαυχῶ τῶν κλάδων. εἰ δέ τινες τῶν κ. ἐξεκλάσθησαν: τινες puts the case mildly: cf. iii. 3. ἐξεκλάσθησαν, sc., as fruitless. σὺ δὲ ἁγριέλαιος ὢν: σὺ is the presumptuous individual before the Apostle's mind, not the Gentile Church collectively. The ἁγριέλαιος is the olive in its natural uncultivated state. ἐνεκεντρίσθης ἐν αὐτοῖς, sc., among the native branches of the cultivated olive. The process here supposed is one that in horticulture is never performed. The cultivated branch is always engrafted upon the wild stock, and not *vice versa*. This Paul knew quite well (see παρὰ φύσιν, ver. 24), and the force of his reproof to the presuming Gentile turns on the fact that the process was an unnatural one. [*Ordine comutato res magis causis quam causas*

*rebus aptavit* (Origen).] It gave the Gentile no room to boast over the rejected Jews. συγκοινωνὸς τῆς ῥίζης τῆς πιότη. τῆς ἐλαίας: there is an argument in συν. At the best, the Gentile only shares with Jews in the virtues of a root which is not Gentile, but Jewish: he has his part in the consecration of the patriarchs, the one historical root of the people of God, and in the blessings God attached to it. For πιότης cf. Jud. ix. 7. The accumulation of genitives is apparently an imitation of such Hebrew constructions as Isa. xxviii. 1, 16: the meaning is, a partaker in the root of the fat olive tree.

Ver. 18. μὴ κατακαυχῶ τῶν κλάδων: for the genitive see Buttm., 185. Between "if thou boastest," and "thou bearest not the root," there is no formal connection: for such breviloquence, which requires us to supply "consider" or "remember," see Winer, p. 773. The sense is, You owe all you are proud of to an (artificially formed) relation to the race you would despise.

Ver. 19. ἐρεῖς οὖν: the presumptuous Gentile persists. "It is not to the root I compare myself, but branches were broken off that I might be engrafted: that surely involves some superiority in me."

Ver. 20. καλῶς: "a form of partial and often ironical assent" (Gifford). Paul does not think it worth while to dispute the assertion of ver. 19, though as it stands it is by no means indisputable; he prefers to point out what it overlooks—the moral conditions of being broken off and of standing secure—and to urge them on the conscience. τῇ ἀπιστίᾳ: an account of unbelief, cf. Gal. vi. 12, Winer, p. 270. τῇ πίστει

ὕψηλοφρόνει, ἀλλὰ φοβοῦ· 21. εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο· μή πως<sup>1</sup> οὐδὲ σου φείσεται. 22. Ἴδε οὖν χρηστότητα καὶ<sup>2</sup> ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ<sup>n</sup> Here only in N.T. χρηστότητα,<sup>2</sup> ἂν ἐπιμεινῇς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ· 23. καὶ ἐκείνοι δὲ, ἂν μὴ ἐπιμείνωσι<sup>3</sup> τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. 24. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ<sup>o</sup> φύσιν ἐνεκεν- o Ch. I 24. τρίσθης εἰς<sup>p</sup> καλλιέλαιον, πόσῃ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεν- p Here only.

<sup>1</sup> Om. *μηπως* NABCP 47. For *φείσεται* NBCDFL read *φείσεται*. All crit. edd. read *φείσεται*, but while most edd. omit *μηπως* it is retained by Weiss (with DEFGI, most majusc. and fathers) and bracketed by Alford. Weiss finds it impossible to regard it as an insertion, since it makes an easy text irregular and difficult; but its omission, he thinks, need not have been intentional; it may be a mere overlook of the transcriber's.

<sup>2</sup> *χρηστότητα* the second time D<sup>3</sup>FL; but *χρηστότης* θεοῦ ABCD<sup>1</sup>, and so all edd. For *ἐπιμεινῇς* NBD<sup>1</sup> read *ἐπιμενῇς*, and so most edd. but not Alf.

<sup>3</sup> For *ἐπιμεινωσιν* N<sup>1</sup>BD<sup>1</sup> read *ἐπιμενωσιν*; see also last verse.

ἔσθηκας: the security of the Gentiles depended on faith, and it is the most elementary principle of a religion of faith (iii. 27) that it excludes boasting. *μη ὑψηλὰ φρόνει*: cf. xii. 16. i Tim. vi. 17 has *μη ὑψηλοφρονεῖν*. Neither is classical. φοβοῦ: consistent with *πίστις*. *Timor opponitur non fiducia sed supercilio et securitati* (Bengel).

Ver. 21. As far as comparisons can be made at all in such things, the Jews had been more securely invested in the kingdom than the Gentiles. They were, in the language of the figure, not artificially grafted, but native branches, on the tree of God's people; yet even that did not prevent Him from cutting off those who did not believe. And if He did not spare them, He will not spare Gentiles either, if in pride they fall from faith. On εἰ . . . οὐκ ἐφείσατο see Winer, 599 f. The true reading of the last word is *φείσεται* (not *φείσεται*), but Weiss would retain *μήπως* (see crit. note) even with this future, and supply the missing link of thought from φοβοῦ: one may fear that he will not, etc. The ironical reserve of this (though the future makes the thing to be feared as certain as possible) is quite Pauline, and the *μήπως* (DFGL) may be genuine.

Ver. 22. Behold then God's goodness and severity, sc., in the case of the Gentiles and Jews as now before us. ἀποτομία: here only in N.T. The moral idea is that of peremptoriness, inexorableness; in Greek writers it is contrasted with ἡμερότης, τὸ ἐπιεικές, πραγότης.

Cf. 2 Cor. xiii. 10. *ἂν ἐπιμεινῇς τῇ χρηστότητι*: if you remain on in the goodness, i.e., continue to be indebted to it, and to it alone, for your religious position. This excludes presumption, and in general all such temper as is betrayed in taking an attitude of superiority to the Jews. The Jews lost their standing because they had come to believe that it was indefectible, and independent of moral conditions; and if the Gentiles commit the same mistake they will incur the same doom. It is not to Israel only God may say, The kingdom is taken from you, and given to a nation bringing forth the fruits thereof. ἐπεὶ, otherwise: see ver. 6.

Ver. 23. *καὶ ἐκείνοι δέ*: and they too, they on the other hand, viz., the unbelieving Jews. *ἂν μὴ κ.τ.λ.*, unless they remain on in their unbelief. It is assumed that they need not do this. The hardening spoken of in vers. 7-10, though it is a judgment upon sin, and may seem from the nature of the case to be irremediable, is not to be so absolutely taken. Even in the most hardened rejector of the Gospel we are not to limit either the resources of God's power, or the possibilities of change in a self-conscious, self-determining creature. All things are possible to him that believeth, and we are not to say that in this man or that, Jew or Gentile, unbelief is final, and belief an impossibility. If the Jews give up their unbelief *ἐγκεντρισθήσονται* they will be incorporated again in the true people of God. δυνατὸς γάρ ἐστιν



τρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; 25. Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,  
α Ch. xv. 15, ἀδελφοί, τὸ μυστήριον τοῦτο (ἵνα μὴ ᾗτε παρ' ἑαυτοῖς<sup>1</sup> φρόνιμοι), ὅτι  
 24; 2 Cor.  
 1. 14; ii. 5. πῶρως ἀπὸ α' μέρους τῷ Ἰσραὴλ γέγονεν, ἀχρὶς οὐ τὸ πλήρωμα τῶν

<sup>1</sup> παρ' εαυτοῖς ᾤCDL; εν εαυτοῖς AB. Weiss, W. and H., Treg. and Alf. put εν in text, apparently on the ground that παρ' has been conformed to xii. 16; but W. and H. give παρ' a place in marg.

ὁ θεός κ.τ.λ. The phrase implies not only the possibility but the difficulty of the operation. Cf. xiv. 4. With man it is impossible, but not with God. Nothing less than the thought of God could keep Paul from despairing of the future of Israel.

Ver. 24. God's power to engraft the Jews again into the stock of His people proved *a fortiori* by comparison with what He has done for the Gentiles. To restore His own is more natural, conceivable, and one may even say easy, than to call those who are not His own. The Gentile Christian (1) was cut ἐκ τῆς κατὰ φύσιν ἀγριελαίου, from what is in its own nature an uncultivated olive, with no suitableness for the uses which the olive is intended to subserve, and (2) παρὰ φύσιν in violation of nature was engrafted into a good olive; in comparison with this doubly unnatural process one may well argue πόσῳ μᾶλλον κ.τ.λ. how much more shall these, the Jews who κατὰ φύσιν (in their own nature) belong to the good tree, have their connection with it re-established? Weiss takes ἐγκεντρισθήσονται as a logical future, and it may be so; but Paul believes in his logic, and has probably in view in the word that actual restoration of the Jews of which he now proceeds to speak.

Vv. 25-32. In this concluding section Paul abandons the ground of argument for that of revelation. He has discussed the problems arising out of the rejection of Israel and the calling of the Gentiles, when taken in connection with the promises of God to His people; and he has tried to make it clear that in all His dealings with His people, God has acted righteously, that for all that has befallen them the Jews have full responsibility, and that a Divine purpose, with blessing in it to both Jew and Gentile, has indirectly been getting itself carried into effect through this perplexing history. The rejection of the Jews has led to the calling of the Gentiles, and the calling of the Gentiles, by provoking the Jews to jealousy, is eventually to lead to their conversion too. All this, it may be said, is matter of argument; it is more or less

convincing as the argument appeals with less or greater force to our minds. It is Paul's construction and interpretation of the facts before him, and his anticipation of the result in which they are likely to issue; but it has no greater authority than the reasoning by which he supports it, or the motives which suggest one line of reasoning upon the facts rather than another. We can understand how patriotism, and religious faith in God's promise, and insight into the psychological influences which determine human conduct, all contribute some weight to his argument; but he is not content to rest upon argument alone the central truth he has been expounding—that the hardening of Israel is temporary as well as partial, and that when "the fulness of the Gentiles" has come in the hardening will cease, and all Israel be saved. He expressly puts this truth forward as a revelation (μυστήριον, ver. 25). What this means psychologically we cannot tell, but it is clear that for Paul it was an essential part of the true religion, so far as he could make out the manner of its working in the world. He might try to lead the mind up to it along various lines of argument, or to confirm it by considerations of various kinds; but for him it had a Divine authority, antecedent to argument and independent of it. He sought arguments to make it credible and intelligible, not for his own sake, but for the sake of others. How much a revelation of this kind will weigh with the modern reader depends on the extent to which on general grounds he can recognise in Paul an inspired interpreter of Christianity. History, it must be admitted, throws no light on his words. The Gentiles are not fully gathered in; the time to say whether Israel as a whole is to have any distinct or decisive place in the final fulfilment of God's gracious purpose is therefore not yet. One feels as if the nationalism of the passage fell short of Paul's great word, There is neither Greek nor Jew; but there the Jews are, a problem to unbelief as well as to faith; think what we will of it, it is



ἐθνῶν εἰσελθῇ· 26. καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, “Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ<sup>1</sup> ἀποστρέψει ἀσεβείας ἀπὸ

<sup>1</sup> καὶ before ἀποστρέψει om.  $\aleph$  ABCD<sup>1</sup> F.

of them salvation comes; and it is at least as credible as the reverse (without considering Paul's arguments at all) that Providence is not preserving them for nothing, and that in some such way as is here indicated there is a close connection between their salvation and the salvation of the world.

Ver. 25. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν: cf. i. 13, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8, but especially 1 Thess. iv. 13, where as here it is used to introduce a revelation. An often-repeated phrase tends to be formal, but the thing of which Paul would not have his readers ignorant is usually important. As the phrase is invariably followed by ἀδελφοί, the latter also tends to be formal: it is at least a mistake to see anything of peculiar intimacy or affection in it in such connections. As ver. 28 and ver. 30 prove, in which they are contrasted with the Jews, the ἀδελφοί are Gentiles, and they are practically identical with the Roman Church. τὸ μυστήριον τοῦτο: the word μυστήριον only occurs once in the Synoptical Gospels (Mark iv. 11 and parallels) and not at all in John; but Paul uses it often (twenty-one times, including two in 1 Tim.). It always refers to something which though once hidden, or in its nature a secret, is now revealed. In some passages it is applied to the Christian revelation as a whole (e.g., in Rom. xvi. 25, 1 Cor. ii. 1, Eph. i. 9, Col. ii. 2: in the last it is identified *simpliciter* with Christ). In others it is applied to the Christian revelation as a whole, but with some special aspect of it in view: thus in Eph. iii. 3 the special aspect of “revelation” or “mystery”—for it is all one—in the Gospel is the destined inclusion of the Gentiles among the people of God, while in Col. i. 26 f. it is the indwelling Christ, as the pledge of immortality. In others, again, any particular element in the great revelation is called a “mystery”. Thus in 1 Cor. xv. 51 the truth communicated about those who live to see the second advent is described by this name, and it might have been used in the similar passage in 1 Thess. iv. 15, where Paul says instead that he speaks ἐν λόγῳ κυρίου. This is merely to claim for his words the authority of revelation in

another way. The passage before us comes under this last head. It is a piece of revelation—something which has been communicated to Paul ἐν ἀποκαλύψει for the good of the Church—that hardening in part has come upon Israel until the fulness of the Gentiles has come in. The *new* ideas in this revelation are the limits in extent (ἀπὸ μέρους) and in time (ἄχρι οὗ). ἵνα μὴ ᾗτε ἐν ἑαυτοῖς φρόνιμοι: it would tend to self-conceit if the Gentiles in ignorance of this Divine appointment concluded off-hand that the Jews could never be converted as a whole, and that they themselves therefore were in a place of permanent and exclusive privilege. For ἐν ἑαυτοῖς (AB) παρ' ἑαυτοῖς is found in  $\aleph$  CDL, etc. Both occur in LXX but the former is much more likely to have been changed. τὸ πλήρωμα τῶν ἐθνῶν = the full number, totality, of the Gentiles. It does not mean a number pre-determined beforehand, which has to be made up, whether to answer to the blanks in Israel or to the demands of a Divine decree, but the Gentiles in their full strength. When the Gentiles in their full strength have come in, the power which is to provoke Israel to jealousy will be fully felt, with the result described in ver. 26.

Ver. 26. καὶ οὕτως = and thus; not merely temporal, but = under the influence of the jealousy so excited—under the impression produced on the Jews by the sight of the Gentiles in their fulness peopling the kingdom—all Israel shall be saved. This is an independent sentence. For πᾶς Ἰσραὴλ see 1 Kings xii. 1, 2 Chron. xii. 1. It means Israel as a whole. Paul is thinking of the historical people, as the contrast with Gentiles shows, but he is not thinking of them one by one. Israel a Christian nation, Israel as a nation a part of the Messianic kingdom, is the content of his thought. To make πᾶς Ἰσραὴλ refer to a “spiritual” Israel, or to the elect, is to miss the mark: it foretells a “conversion of the Jews so universal that the separation into an ‘elect remnant’ and ‘the rest who were hardened’ shall disappear” (Gifford). καθὼς γέγραπται Isa. lix. 20 f., but the last words ὅταν ἀφέλῳμαι κ.τ.λ. from Isa. xxvii. 9. The prophet says ἐνεκεν

Ἰακώβ· 27. καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφελῶμαι  
 r Ch. v. 10. τὰς ἀμαρτίας αὐτῶν". 28. Κατὰ μὲν τὸ εὐαγγέλιον, ἔχθροὶ δι'  
 s Ch. ix. 5. ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. 29.  
 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. 30. Ὡςπερ  
 γὰρ καὶ <sup>1</sup> ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων

<sup>1</sup> καὶ before υμεῖς om. R<sup>corr</sup>. ABCD<sup>1</sup>F. For νυν, which is found in ACDEFG<sup>L</sup>, νυνι is read in B. W. and H. put νυν in text, νυνι in marg. Weiss puts νυνι in text, thinking that the double νυν in ver. 31 may have induced the dropping of the ι. For other cases, see *Textkritik*, S. 62.

Σίων: Paul's ἐκ Σιὼν is probably a lapse of memory, due to the impression of passages like Ps. xiv. 7, liii. 7, Isa. ii. 3, though Philippi thinks it intentional—the object being to emphasise the title of the Jews, as against the Gentiles, to a share in the kingdom. It is then as if he said: Salvation is of the Jews, and surely therefore for them. It is impossible to say that ἡξεῖ refers to the first or to the second advent: the distinction is not present to Paul's mind as he writes; all he is concerned with is the fact that in prophetic scripture language is used which implies that Israel as a people is to inherit the Messianic salvation. ὁ ῥυόμενος, Hebrew מָשִׁיחַ is the Messiah. ἀποστρέψει ἀσεβείας. Cf. Bar. iii. 7, 1 Macc. iv. 58.

Ver. 27. καὶ αὕτη κ.τ.λ. This is My covenant with them = this is the constitution which I give them to live under. Weiss interprets this by what follows, making the αὕτη prospective, but this is somewhat forced. The διαθήκη is not equivalent to the removal of sins, though it is based upon it: it covers the whole condition introduced by that removal. Cf. Jer. xxxi. 31 ff. The deliverance referred to in vers. 26 and 27, though promised to Israel as a whole, is a religious and ethical one. It has no political significance, and nothing to do with any assumed restoration of the Jews to Canaan. This is obvious even apart from the argument of Weiss that the deliverance in question is to be immediately followed by the resurrection; an argument which depends on a doubtful interpretation of ζωὴ ἐκ νεκρῶν ver. 15.

Ver. 28. κατὰ μὲν τὸ εὐαγγέλιον. In both clauses κατὰ defines the rule by which God's relation to Israel is determined. When He looks at the Gospel, which they have rejected, they are ἐχθροί, objects of His hostility, and that δι' ὑμᾶς, for the sake of the Gentiles, to whom the

Gospel in this way comes; when He looks at the ἐκλογὴ, the choice which He made of Israel to be His people, they are ἀγαπητοί, objects of His love, and that διὰ τοὺς πατέρας, on account of Abraham, Isaac and Jacob, with whom He made an everlasting covenant (cf. Gen. xvii. 19, Luke i. 54 f.). The passive meaning of ἐχθροί is fixed by the contrast with ἀγαπητοί, as well as by the logic of the passage: cf. v. 10.

Ver. 29. Proof that the Israelites, in virtue of their relation to the fathers, are objects of God's love. ἀμεταμέλητα cf. 2 Cor. vii. 10: it may mean either what is not or what cannot be repented of: here the latter. God's gifts of grace, and His calling, are things upon which there is no going back. The χαρίσματα are not the moral and intellectual qualifications with which Israel was endowed for its mission in the world (Godet), but the privileges of grace enumerated in chap. ix. 4 f. Neither is the κλήσις of God a "calling" in the modern sense of a vocation or career assigned to any one by Him; it is His authoritative invitation to a part in the Messianic kingdom. From Israel these things can never be withdrawn.

Vv. 30-32. There is the less need, too, that they should be withdrawn, because God makes the very misuse of them contribute to the working out of His universal purpose of redemption. The past unbelief of the Gentiles and the mercy they presently enjoy, the present unbelief of the Jews and the mercy they are destined to enjoy in the future—these things not only correspond to each other, but they are interwoven with each other; they are parts of a system which God controls, and in which every element conditions and is conditioned by all the rest: there is a Divine necessity pervading and controlling all the freedom of men—a Divine purpose mastering all the random activity of human wills; a purpose which is read



ἀπειθεία· 31. οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ<sup>1</sup> ἐλεηθῶσι· 32. συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. 33. Ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ

<sup>1</sup> After αὐτοὶ B<sup>1</sup> ins. νῦν; and so Tischdf. and W. and H., not Weiss, who regards it as a mere mechanical repetition. Some cursives have ὑστερον.

out by the Apostle in verse 32: God shut them all up into disobedience that He might have mercy upon them all. Ver. 30. ποτὲ: once, in the past, chap. i. 18-32. τῇ τούτων ἀπειθείᾳ = owing to their disobedience. Cf. vers. 11, 15. Ver. 31. τῷ ὑμετέρῳ ἐλέει is to be construed with ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν. For the order cf. Gal. ii. 10, 2 Cor. xii. 7. It seems pedantic to make the construction strictly parallel to τῇ τούτων ἀπειθείᾳ, and to translate: "that owing to the mercy shown to you—i.e., owing to the jealousy to which the Jews would be stirred at seeing the Gentiles the objects of Divine mercy—they also may obtain mercy"; the simpler construction is to take the dative as explanatory of the verb, and to translate: "that they may be made the objects of the very same mercy which has been shown to you". This is really the point which the Apostle wishes to be at; though the idea brought out in the former rendering is essential in the passage, it is not essential, nor obvious, in these particular words. The second νῦν (wanting in AD\*\*FGL) is probably genuine (B<sup>1</sup>), but cannot be forced to mean more than "now in their turn". The imminence of the result is not in view. Ver. 32. συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν: this is the nearest approach made in the N.T. to putting the sin of man into a direct and positive relation to the act and purpose of God. But it would be a mistake to draw inferences from the concrete historical problem before the Apostle—viz., God's dealings with Jew and Gentile, and the mutual relations and influence of Jew and Gentile in the evolution of God's purpose—and to apply them to the general abstract question of the relation of the human will to the Divine. Paul is not thinking of this question at all, and his authority could not be claimed for such inferences. Salvation, he sees, as he looks at the world before him, is to come to Jew and Gentile alike by the way of free grace; and it answers to this, that in the providence of God, Jew and Gentile alike have been made to feel the need of

grace by being shut up under disobedience. It is within Paul's thought to say that the sin of Jews and Gentiles, to whom he preached the Gospel, did not lie outside the control, or outside the redeeming purpose, of God; but it does not seem to me to be within his thought to say that God ordains sin in general for the sake of, or with a view to, redemption. This is a fancy question which an apostle would hardly discuss. God subordinates sin to His purpose, but it is not a subordinate element in His purpose. The same order of considerations ought to guide us in the interpretation of τοὺς πάντας. "Them all" certainly refers in the first instance to Jews and Gentiles. It is not the same as τοὺς ἀμφοτέρους, "both parties"; but it differs from it in its present connection only by giving emphasis to the fact that both parties consist of numbers, to all of whom the truth here stated applies. To find here a doctrine of universal salvation—a dogmatic assertion that every man will at last receive mercy—is simply to desert the ground on which the Apostle is standing. It is to leave off thinking about the concrete problem before his mind, and to start thinking about something quite different. It is gratuitous to contrast, as, e.g., is done by Lipsius, this passage with others in which Paul speaks of ἀπολλύμενοι as well as σωζόμενοι, and to say that they represent irreconcilable view-points—the Apostle speaking in the present instance from the standpoint of Divine teleology; in the other, from that of actual experience. The truth is, as Weiss puts it, there is not a word here to show how far, when the history of man has reached its term, Paul conceived God's saving purpose to be realised. συνέκλεισεν answering to

ἰσορροπία is frequent in LXX: the συν does not refer to the fact that Jews and Gentiles are shut up *together*, but indicates that those who are shut up are shut up on all sides, so that they cannot escape: cf. *con-cludo* and examples in Gal. iii. 22, Ps. xxx. 9 LXX. ἐλεήσῃ:



ε Eph. iii. 2. ἀνεξίχνιαστοι αἱ ὁδοὶ αὐτοῦ. 34. "τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;" 35. ἢ "τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;" 36. ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

"to have mercy upon" means "to make partakers of that 'common salvation' (Jude 3) which is emphatically a dispensation of mercy" (Gifford).

Ver. 33. ὁ βάθος πλοῦτου κ.τ.λ. In ver. 32 the content of the chapter is no doubt condensed, but it is more natural to regard the doxology as prompted by the view of God's Providence which pervades the whole discussion than by the one sentence in which it is summed up. **βάθος**: a universal figure for what is immeasurable or incalculable: cf. 1 Cor. ii. 10, Apoc. ii. 24, Eph. iii. 18. The genitives **πλοῦτου**, **σοφίας** and **γνώσεως** are most simply construed as co-ordinate. For **πλοῦτος** used thus absolutely see Eph. iii. 8, Phil. iv. 19. Perhaps the key to the meaning here is to be found in x. 12: what Paul adores is the unsearchable wealth of love that enables God to meet and far more than meet the appalling necessities of the world; love less deep would soon be bankrupt at the task. In **σοφία** and **γνώσις** the intellectual resources are brought into view with which God has ordered, disposed and controlled all the forces of the world and of man's history so as to make them subservient to His love. The world, with its conflict of races, religions, passions and even vices, may seem to be a realm of chaos; but when we see it in the light of God as Paul did, we see the signs of wisdom and knowledge, of a conscious purpose transcending human thought, and calling forth adoring praise. For the distinction of **σοφία** and **γνώσις**, which especially in relation to God is to be felt rather than defined, see Trench, *N.T. Synonyms*, § lxxv. **τὰ κρίματα αὐτοῦ**: except 1 Cor. vi. 7 which is different, this is the only example of **κρίματα** (plural) in the N.T. It is probably used not in the narrower sense (which would be illustrated by reference, e.g., to the "hardening" of Israel), but in the wider sense of the Hebrew **עֲוֹנוֹתָיו**, to which it often answers in the LXX. In Ps. xxxvi. 6 we have **τὰ κρίματά σου ἄβυσσος πολλή**: where Cheyne's note is, "Thy judgments—in their various effects of destruction and salvation". This is Paul's thought; hence **τὰ κρίματα αὐτοῦ** and **αἱ ὁδοὶ αὐτοῦ** are prac-

tically the same. As Moses says (Deut. xxxii. 4), *All His ways are judgment*.

Ver. 34. Proof from Scripture of the unsearchableness of God's ways: He has had no confidant. Isa. xl. 13, 1 Cor. ii. 16. It is mere pedantry to refer half the verse to **σοφία** and the other half to **γνώσις**.

Ver. 35. ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; see Job xli. 11 (A.V.). The translation of Job xli. 3, Hebrew, is perhaps Paul's own, as the LXX is entirely different and wrong. The point of the quotation has been variously explained. If it continues the proof of ver. 33, the underlying assumption is that God's ways *would* be finite and comprehensible if they were determined by what men had done, so as merely to requite that. It seems better, however, to read the words in the largest sense, and then they express the fundamental truth of religion as Paul understood it—*viz.*, that the initiative in religion belongs to God; or as he puts it elsewhere, that we have nothing we did not receive, and that boasting is excluded. The relation of man to God in these conditions is one which naturally expresses itself in doxology.

Ver. 36. ὅτι ἐξ αὐτοῦ κ.τ.λ. Strictly speaking, the ὅτι confirms the last truth—man's absolute dependence on God—by making it part of a wider generalisation. **ἐξ αὐτοῦ**: from Him, as their source; **δι' αὐτοῦ**: through Him, as the power by whose continuous energy the world is sustained and ruled; **εἰς αὐτὸν**: unto Him, as their goal, for whose glory they exist. A reference of any kind to the Trinity is out of the question. It is a question, however, whether **τὰ πάντα** means "all things" in the sense of the universe (cf. 1 Cor. viii. 6, Col. i. 16, Heb. ii. 10) or whether it is not limited by the article to all the things which have just been in contemplation, the whole marvellous action of God's riches and wisdom and knowledge, as interpreted by the Apostle in regard to the work of redemption (for an example of **τὰ πάντα** in this sense see 2 Cor. v. 18). I incline to the last view. The universe of grace, with all that goes on in it for the common salvation of Jew and Gentile, is of God and through God and to

XII. 1. ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, \* διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον Ch. xv. 30;  
2 Cor. x. 1.

God. To Him be the glory which such a display of wisdom and love demands.

CHAPTER XII. The distinction of doctrinal and practical is not one that can be pressed anywhere in the N.T., and as little in Paul as in any other writer. It is under practical compulsion of some kind that he develops most of his characteristic doctrines, and he has no doctrines which do not imply a corresponding practice. Yet the distinction does exist, and the remainder of this epistle, especially chaps. xii. 1-xv. 13, may be properly described as the practical part of it. Not that it is independent of the other. On the contrary, it is nothing but the application of it. (οὖν ver. 1.) Christian ethics are relative to the Christian revelation. It is the relations in which we stand that determine our duties, and the new relations in which we are set both to God and to other men by faith in Jesus Christ have a new morality corresponding to them. There is such a thing as a Christian ethic with a range, a delicacy, a flavour, all its own. There is no formal exposition of it here, though perhaps the nearest approach to such a thing that we have in the N.T., but a comprehensive illustration of it in a variety of bearings. Paul starts (xii. 1 f.) with a general exhortation, covering the whole Christian life. From this he proceeds to the spirit and temper which ought to characterise Christians as members of the same society, dwelling especially on the graces of humility and love (xii. 3-21). In the following chapter he discusses the duties of the individual to his legal superiors (xiii. 1-7); his duties to his neighbour, as comprehended in the love which fulfils the law (xiii. 8-10); and the urgent duty of sanctification in view of the Parousia. With chap. xiv. he comes to a different subject, and one apparently of peculiar interest in Rome at the time. It is one of those questions in which the claim of Christian liberty has to accommodate itself to the social necessity created by the weakness of brethren, and the discussion of it extends from xiv. 1-xv. 13, and concludes the "practical" part of the epistle.

Ver. 1. παρακαλῶ οὖν: the reference is to all that has been said since i. 16, but especially to what more closely precedes. Cf. Eph. iv. 1, 1 Tim. ii. 1, 1 Cor. iv. 16. The οὖν connects the two

parts of the epistle, not formally but really, and shows the dependence of the "practical" upon the "doctrinal". It is the new world of realities to which the soul is introduced by the Christian revelation on which Christian morality depends. It is relative to that world, and would become unreal along with it. διὰ τῶν οἰκτιρμῶν: for the substantive see 2 Cor.

i. 3 (= ἱμῶν, which has no singular). διὰ in such expressions (cf. 1 Cor. i. 10, 2 Cor. x. 1) indicates that in which the motive is found: Winer, p. 477. The mercies are those which God has shown in the work of redemption through Christ. παραστήσαι is not *per se* sacrificial: in chap. vi. 13, 16, 19 it is used of putting the body at the disposal of God or of sin: see also 2 Cor. iv. 14, xi. 2, Col. i. 22, 28, Eph. v. 27. τὰ σώματα ὑμῶν is not exactly the same as ὑμᾶς αὐτοὺς, yet no stress is to be laid on the words as though Paul were requiring the sanctification of the body as opposed to the spirit: the body is in view here as the instrument by which all human service is rendered to God, and the service which it does render, in the manner supposed, is not a bodily but a spiritual service. θυσίαν ζῶσαν: "living," as opposed to the slain animals offered by the Jews. This seems to be the only case in which the new life as a whole is spoken of by Paul as a sacrifice—a thank offering—to God. A more limited use of the idea of θυσία is seen in Phil. ii. 17, iv. 18; cf. also Heb. xiii. 15 f., 1 Pet. ii. 5. ἁγίαν: contrast i. 24. εὐάρεστον according to all analogy (see concordance) should go with τῷ θεῷ, and this is secured by the order of the words in A<sup>95</sup> vulg. τὴν λογικὴν λατρείαν ὑμῶν: in apposition not to τὰ σώματα ὑμῶν but to the presenting of the body as a living sacrifice. For other examples see Winer, 669. λατρεία (ix. 4, Heb. ix. 1, 6, John xvi. 2) is *cultus*, ritual service, worship; and such a presentation of the body, as the organ of all moral action, to God, is the only thing that can be characterised as λογικὴ λατρεία, spiritual worship. Any other worship, any retention of Jewish or pagan rites, anything coming under the description of *opus operatum*, is foreign to the Christian θυσία; it is λατρεία which is not λογικὴ, not appropriate to a being whose essence is λόγος, i.e., reason or spirit.



b<sup>1</sup> Pet. ii. 1. τῷ Θεῷ,<sup>1</sup> τὴν ὁ λογικὴν ὁ λατρείαν ὑμῶν. 2. καὶ μὴ συσχηματίζεσθε τῷ  
 c Ch. ix. 4.  
 d Matt. xvii. αἰῶνι τούτῳ, ἀλλὰ ὁ μεταμορφοῦσθε<sup>2</sup> τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς  
 2; 2 Cor.  
 iii. 18. τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον  
 καὶ τέλειον. 3. Λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ  
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς

<sup>1</sup> τῷ Θεῷ before εὐάρεστον B<sup>1</sup>AP, vulg. So W. and H. text, but marg. as rec. Weiss. on the ground that τῷ Θεῷ is to be construed with παραστήσαι, keeps these words to the end.

<sup>2</sup> συσχηματίζεσθε . . . μεταμορφοῦσθε; so BLP, W. and H. text; but συσχηματίζεσθαι and μεταμορφοῦσθαι in AB<sup>2</sup>D<sup>1</sup> (gr.) F. The infin. is read by Lachm. and in marg. by Treg. and W. and H., but is obviously an alteration of the imperative to have it construed with παρακαλῶ (Weiss). ὑμῶν after νοὸς is om. by ABD<sup>1</sup> (gr.) F 47 and all edd.

Ver. 2. καὶ μὴ συσχηματίζεσθε: the imperative is better supported (BLP) than the infinitive (ADFG). For the word cf. 1 Pet. i. 14. The distinctions that have been drawn between συσχηματίζεσθε and μεταμορφοῦσθε—on the ground of other distinctions assumed between σχῆμα and μορφή—though supported by distinguished scholars, remind one of the shrewd remark of Jowett, that there is a more dangerous deficiency for the commentator than ignorance of Greek, namely, ignorance of language. In the face of such examples as are quoted by Weiss (Plut., *Mor.*, p. 719 B: τὸ μεμorfωμένον καὶ ἐσχηματισμένον: Eur., *Iph. T.*, 292, μορφῆς σχήματα) and Wetstein (Sext. Emp., ἡ μένει μὲν ἐν τῇ οἰκειᾷ ὑποστάσει, εἰς ἄλλο δὲ εἶδος ἀντ' ἄλλον μεταλαμβάνον γεννᾶται, ὡς ὁ μετασχηματιζόμενος κηρός, καὶ ἄλλοτε ἄλλην μορφήν ἀναδεχόμενος) it is impossible not to regard the distinctions in question as very arbitrary. For the best supported and most relevant, reflected in Sanday and Headlam's paraphrase ("do not adopt the external and fleeting fashion of this world, but be ye transformed in your inmost nature"), see Lightfoot on Phil. ii. 7, or Gifford on the same passage (*The Incarnation*, pp. 22 ff., 88 ff.). τῷ αἰῶνι τούτῳ: "This world" or "age" is opposed to that which is to come; it is an evil world (Gal. i. 4) of which Satan is the God (2 Cor. iv. 4). Even apparent or superficial conformity to a system controlled by such a spirit, much more an actual accommodation to its ways, would be fatal to the Christian life. By nature, the Christian is at home in this world (cf. Eph. ii. 2); such as it is, its life and his life are one; and his deliverance is accomplished as he is transformed τῇ ἀνακαινώσει τοῦ νοὸς, by the renewing

of his mind. νοὺς in the Apostle's usage (see chap. vii.) is both intellectual and moral—the practical reason, or moral consciousness. This is corrupted and atrophied in the natural man, and renewed by the action of the Holy Spirit. The process would in modern language be described rather as sanctification than regeneration, but regeneration is assumed (Tit. iii. 5). εἰς τὸ δοκιμάζειν: this is the purpose of the transforming renewal of the mind. It is that Christians may prove, i.e., discern in their experience, what the will of God is. Cf. ii. 18. An unrenewed mind cannot do this; it is destitute of moral discernment—has no proper moral faculty. τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον: these words may either qualify τὸ θέλημα τοῦ Θεοῦ as in A.V., or be in apposition to it, as in R.V. margin. The last agrees better with the rhythm of the sentence. The will of God is identified with what is ἀγαθόν, good in the moral sense; εὐάρεστον well pleasing, sc., to God (so in all the nine cases of the adjective and three of the verb εὐαρεστεῖν which are found in the N.T.); and τέλειον ethically adequate or complete: Dt. xviii. 13, Mt. v. 48. No one discovers the line of action which from possessing these characteristics can be identified as the will of God unless he is transformed from his native affinity to the world by the renewing of his mind by the Holy Spirit.

Vers. 3-8. The duties of members of the Church as such: avoidance of self-exaltation, and mutual service in the measure of the gift bestowed on each. λέγω γάρ: the γάρ indicates that "humility is the immediate effect of self-surrender to God" (Gifford). διὰ τῆς χάριτος κ.τ.λ. Paul illustrates in his own person, in giving this advice, the



τὸ ὁσωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε<sup>1</sup> μέτρον πίστεως. 4. Καθάπερ <sup>2</sup> 2 Cor. v. 13; Tit. ii. 6; Eph. iv. 7, 13, 16. γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ<sup>1</sup> ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· 5. οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, ὁ<sup>2</sup> δὲ καθ' εἰς ἀλλήλων μέλη, 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· ἐξ ἑκαστοῦ προφητείας, κατὰ τὴν

<sup>1</sup> For μέλη πολλὰ ALP read πολλὰ μέλη with  $\Sigma$ BDF latt. and most edd; but W. and H. give μέλη πολλὰ a place in marg.

<sup>2</sup> For  $\alpha\epsilon$  (altered to agree with  $\epsilon\iota\varsigma$ ?) read  $\tau\omicron$   $\delta\epsilon$   $\Sigma$ ABD<sup>1</sup>F gr. P. 47.

rule he is laying down for the Church. He speaks "through the grace given him," and therefore without presumption; but he does speak, and so puts his wisdom and love at the service of the Church. παντὶ τῷ ὄντι ἐν ὑμῖν: everybody in the Church needed this word. To himself, every man is in a sense the most important person in the world, and it always needs much grace to see what other people are, and to keep a sense of moral proportion. μὴ ὑπερφρονεῖν: ὑπερφρονεῖν here only in N.T., but a common word. παρ' ὃ δεῖ φρονεῖν: beyond the mind or habit of thought one ought to have. For this use of παρὰ see xiv. 5, Lc. xiii. 2, Heb. i. 9. φρονεῖν εἰς τὸ σωφρονεῖν: to cherish a habit of thought tending to sobriety of mind. σωφροσύνη is described by Jos., *Macc.* 2 f., as giving man dominion not only over bodily ἐπιθυμῖαι but also over those of the soul, such as φιλαρχία, κενοδοξία, ἀλαζονεία, μεγαλευχία, βασκανία. These are precisely the qualities to which Paul opposes it here. φρονεῖν and its cognates are favourite words with Paul: what they all suggest is the importance to character, especially to Christian character, of the prevailing mood of the mind—the moral temper, as it might be called. It should always tend to sobriety; but he gives a special rule for it in ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε<sup>1</sup> μέτρον πίστεως. ἐκάστῳ is governed by ἐμέρισε<sup>1</sup>: its place makes it emphatic. Cf. 1 Cor. iii. 5. Whatever the character-istic of any individual may be, it is due to the discriminating act of God in measuring out faith to him in greater or less degree. Taken in connection with what precedes, the idea seems to be: There are various degrees of self-estimation proper, for God gives one more and another less; but all are fundamentally regulated by humility, for no one has anything that he has not received. 1 Cor. iv. 7.

Ver. 4 f. καθάπερ γὰρ: For language

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and figure cf. 1 Cor. xii. 12. Also Eph. iv. 15 f., Col. i. 18. The comparison of the community to a body—the social organism—is very common in classical writers: see Wetstein and Jowett here. πρᾶξιν: viii. 13. It is that at which the member works—in modern language, its function. Every member has its gift, but it is limited by the fact that it is no more than a member: it is not the whole body. 1 Cor. xii. 17. οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ: many as we are, we are one body in Christ; it is the common relation to Him which unites us. In the later passages in which Paul uses this figure (Eph., Col.), Christ is spoken of as the Head of the body; but both here and in 1 Cor. xii. it would agree better with our instinctive use of the figure to speak of Him as its soul. His own figure of the vine and the branches combines the advantages of both. τὸ δὲ καθ' εἰς ἀλλήλων μέλη: this qualifies the unity asserted in ἐν σώμα ἔσμεν. It is not a unity in which individuality is lost; on the contrary, the individuals retain their value, only not as independent wholes, but as members one of another. Each and all exist only in each other. 1 Cor. xii. 27. For τὸ καθ' εἰς see Winer, 312.

Ver. 6 ff. At this point an application, apparently, is made of what has been said in vers. 4 and 5, but the grammar is very difficult. Both A.V. and R.V. supply what is needed in order to read the verses as an exhortation; thus in ver. 6, "let us prophesy"; in ver. 7, "let us wait"; and in ver. 8, answering to the change of construction in the Greek, "let him do it". This is the simplest way out of the difficulty, and is followed by many scholars (Meyer, Lipsius, Gifford). But it is not beyond doubt, and there is something to say for the more rigorous construction adopted by Weiss and others, who put only a comma after μέλη at the end of ver. 5, and construe ἔχοντες with ἔσμεν. In either case, there is an apo-

g Here only. ἡ ἀναλογίαν τῆς πίστεως · 7. εἴτε διακονίαν, ἐν τῇ διακονίᾳ. εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ · 8. εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει · ὁ μεταδιδούς, ἐν ἀπλότῃ · ὁ προϊστάμενος, ἐν σπουδῇ · ὁ ἐλεῶν, ἐν ἰλαρότῃ.

dosis to be supplied; but while in the former case it is hinted at in the second half of every clause (as is seen in our English Bibles), in the latter it is simply forgotten. It is as if Paul had said, "We are members one of another, and have gifts differing according to the grace given to us; our gift may be prophecy, prophecy in the proportion of our faith; it may be διακονία in the sphere appropriate for that; another instance would be that of the teacher in *his* department, or of the exhorter in *his*; or again you may have the distributor, whose gift is in the form of ἀπλότης; or the ruler, who is divinely qualified for his function by the gift of σπουδή, moral earnestness; or the man who to show mercy is endowed with a cheerful disposition". All this *requires* an apodosis, but partly because of its length, partly because of the changes in construction as the Apostle proceeds, the apodosis is overlooked. Its import, however, would not vary, as in the A.V., from clause to clause, but would be the same for all the clauses together. Even with the ordinary punctuation, which puts a period at the end of ver. 5, I prefer this reading of the passage. The varying apodoses supplied in the English Bible to the separate clauses are really irrelevant; what is wanted is a common apodosis to the whole conception. "Now having gifts differing according to the grace given to us—as one may see by glancing at the phenomena of church life—let us use them with humility (remembering that they *are* gifts) and with love (inasmuch as we are members one of another)." It is easier to suppose that the construction was suspended, and gradually changed, with some general conclusion like this before the mind from the beginning, than that it broke down, so to speak, as soon as it began; which we must suppose if we insert προφητεύμεν in ver. 6. But it is not a question which can be infallibly decided. It ought to be observed that there is no hint of anything official in this passage; *all* ministry is a function of membership in the body, and *every* member has the function of ministry to some intent or other. χάρισματα: i. 11, 1 Cor. i. 7, xii. 4, 9, 31, 1 P. iv. 10.

With the exception of 1 P. iv. 10 (which is not without relation to this passage) Paul alone uses χάρισμα in the N.T. Every χάρισμα is a gift of the Holy Spirit given to the believer for the good of the Church. Some were supernatural (gifts of healings, etc.), others spiritual in the narrower sense: this passage is the best illustration of the word. τὴν δοθεῖσαν, *sc.*, when we believed. προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως. προφητεία is the highest of χάρισματα, 1 Cor. xiv. 1 ff. When one has it, he has it κατὰ τὴν ἀναλογίαν τῆς πίστεως = in the proportion of his faith. The faith meant is that referred to in ver. 3, the measure of which is assigned by God: and since this is the case, it is obviously absurd for a man to give himself airs—ὑπερφρονεῖν—on the strength of being a προφήτης: this would amount to forgetting that in whatever degree he has the gift, he owes it absolutely to God. The expression προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως implies that the more faith one has—the more completely Christian he is—the greater the prophetic endowment will be. [In theology, "the analogy of the faith" is used in quite a different sense, though it was supposed to be justified by this passage. To interpret Scripture, *e.g.*, according to the analogy of the faith meant to interpret the parts, especially difficult or obscure parts, in consistency with the whole. The scope of the whole, again, was supposed to be represented in the creed or rule of faith; and to interpret κατὰ τ. ἃ τ. πίστεως meant simply not to run counter to the creed. In the passage before us this is an anachronism as well as an irrelevance. There was no rule of faith when the Apostle was thinking out the original interpretation of Christianity contained in this epistle; and there is no exhortation or warning, but only a description of fact, in the words.] διακονία as opposed to προφητεία and the other functions mentioned here probably refers to such services as were material rather than spiritual: they were spiritual however (though connected only with helping the poor, or with the place or forms of worship) because prompted by the Spirit and done in it. One who has this



9. Ἡ ἀγάπη ἡ ἀνυπόκριτος. ἀποστυγούντες τὸ πονηρὸν, κολλώμενοι ἡ 2 Cor. vi. τῷ ἀγαθῷ. 10. τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. τῇ τιμῇ 6: 1 Tim. i. 5; Jas. iii. 17.

gift has it ἐν τῇ διακονίᾳ, i.e., in the qualities and in the sphere proper to it: it is in its own nature limited; it is what it is, and nothing else, and fits a man for this function and no other. This is not "otiose," and it provides a good meaning without importing anything. ὁ διδάσκων ἐν τῇ διδασκαλίᾳ: it is in his teaching that the διδάσκαλος possesses the gift peculiar to him: 1 Cor. xiv. 26. ὁ παρακαλῶν ἐν τῇ παρακλησίᾳ: so again with the exhorter, the man who speaks words of encouragement: cf. xv. 4, 5; Acts iv. 36, ix. 31, xiii. 15. It is in his παράκλησις, and not in something else, that his χάρισμα lies. Thus far Paul has not defined the quality of the χάρισμα, or shown in what they consist; the functionary is merely said to have his gift in his function—teaching, exhorting, or service. But in the cases which follow, he tells us what the gift, proper to the special functions in view, is; in other words, what is the spiritual quality which, when divinely bestowed, capacitates a man to do this or that for the Church. Thus there is ὁ μεταδιδούς (cf. Eph. iv. 28, Luc. iii. 11), the man who imparts of his means to those who need; he has his χάρισμα in ἀπλότης. Cf. 2 Cor. ix. 11, 13; James i. 5. It is not exactly "liberality," though in these passages it approaches that sense: it is the quality of a mind which has no *arrière-pensée* in what it does; when it gives, it does so because it sees and feels the need, and for no other reason; this is the sort of mind which is liberal, and God assigns a man the function of μεταδιδόναι when He bestows this mind on him by His Spirit. ὁ προϊστάμενος is the person who takes the lead in any way. He might or might not be an official (1 Thess. v. 12, 1 Tim. v. 17, 1 Tim. iii. 4, 5, 12: cf. also πρόστασις xvi. 2, and Hort, *The Christian Ecclesia*, p. 126 f.); but in any case he had the χάρισμα which fitted him for his special function in σπουδῇ, moral earnestness or vigour. A serious masculine type of character is the pre-supposition for this gift. Finally ὁ ἐλεῶν, he who does deeds of kindness, has his *charisma* in ἱλαρότητι. A person of a grudging or despondent mood has not the endowment for showing mercy. He who is to visit the poor, the sick, the sorrowful, will be marked out by God for His special ministry by this endowment

of brightness and good cheer. Cf. 2 Cor. ix. 7 = Prov. xxii. 8 and Sir. xxxii. (xxxv.) 11: ἐν πάσῃ δόσει ἱλαρώσον τὸ πρόσωπόν σου, καὶ ἐν εὐφροσύνῃ ἁγιάσον δεκάτην.

Vv. 9-21. As far as any single idea pervades the rest of the chapter it is that of the first words in ver. 9: ἡ ἀγάπη ἀνυπόκριτος. The passage as a whole has a strong affinity to 1 Cor. xiii., and along with what may be a reminiscence of our Lord's words, it has something intensely and characteristically Christian. Whatever the grammatical construction may be—and all through the chapter Paul displays an indifference in this respect which is singular even in him—the intention must be supposed to be hortatory, so that it is most natural to supply imperatives (ἔστω or ἐστέ) with the numerous participles.

Ver. 9. ἡ ἀγάπη ἀνυπόκριτος: see 2 Cor. vi. 6, 1 Pet. i. 22. Probably the following clauses ἀποστυγούντες . . . κολλώμενοι κ.τ.λ. are meant to explain this. Love is undissembled, it is the unaffected Christian grace, when it shrinks, as with a physical horror, from that which is evil (even in those whom it loves), and cleaves to that which is good. στυγεῖν according to Eustath. in *Il.* α. p. 58 (quoted by Wetstein) adds the idea of φρίσσειν to that of μισεῖν: the ἀπο intensifies the idea of aversion or repulsion. Love is not a principle of mutual indulgence; in the Gospel it is a moral principle, and like Christ Who is the only perfect example of love, it has always something inexorable about it. *He* never condoned evil. τῷ ἀγαθῷ is neuter, like τὸ πονηρὸν, though κολλᾶσθαι can be used of persons (1 Cor. vi. 16 f.) as well as things.

Ver. 10. τῇ φιλαδελφίᾳ = in point of brotherly love, i.e., your love to each other as children in the one family of God. Cf. 1 Thess. iv. 9, Heb. xiii. 9, 1 Pet. i. 22, 2 Pet. i. 7, 1 Pet. iii. 8. ἀδελφὸς in the apostolic writings does not mean fellow-man, but fellow-Christian; and φιλαδελφία is the mutual affection of the members of the Christian community. In this they are to be φιλόστοργοι, "tenderly affectioned". The moral purity required in ver. 9 is not to be the only mark of Christian love; since they are members of one family, their love is to have the characters of strong natural



i Here only. ἀλλήλους <sup>1</sup> προηγούμενοι · 11. τῇ σπουδῇ μὴ <sup>2</sup> ὀκνηροί, τῷ πνεύματι  
 k Matt. xxv.  
 26. ζέοντες, τῷ Κυρίῳ <sup>1</sup> δουλεύοντες · 12. τῇ ἐλπίδι χαίροντες, τῇ θλίψει  
 ὑπομένοντες, τῇ προσευχῇ προσκατερούντες · 13. ταῖς χρεαίαις <sup>2</sup> τῶν

<sup>1</sup> For κυρίῳ  $\Sigma$ ABD<sup>3</sup>LP, etc., some Western authorities (D<sup>1</sup>F gr. G lat.) read καίρω, and this appears in the received text, though not in the A.V. The confusion may have arisen from a contraction of the one word being mistaken for that of the other; but was "probably supported by a sense of the difficulty of so comprehensive a clause as τῷ κυρίῳ δουλεύοντες in the midst of a series of clauses of limited sense" (W. and H., Appendix, p. 110).

<sup>2</sup> ταῖς χρεαίαις  $\Sigma$ ABD<sup>3</sup>LP is no doubt the correct reading, but there is a curious variant ταῖς μνείαις in DFG, some MSS. known to Theod. Mops., and in the Lat. transl. of Origen, where, after *usibus* (= χρεαίαις) *sanctorum communicantes*, we read *Memini in latinis exemplaribus magis haberi, memoris sanctorum communicantes*. Evidently, as S. and H. remark, this must have arisen at a time when the *αἱγίοι* were no longer the members of the community and fellow-Christians whose bodily wants required to be relieved, but the "saints" of the past whose lives were to be commemorated.

affection (στοργή); it is to be warm, spontaneous, constant. τῇ τιμῇ ἀλλήλους προηγούμενοι: "in honour preferring one another". This, which is the rendering of both our English versions, is a good Pauline idea (Phil. ii. 3), but gives προηγούμενοι a meaning not found elsewhere. Hence others render: "in showing honour—i.e., to those whose χαρίσματα entitle them to respect in the Church—giving each other a lead": each, so to speak, being readier than the other to recognise and honour God's gifts in a brother. In this sense, however, προηγούμενοι would rather take the genitive (see Liddell and Scott, who seem, nevertheless, to adopt this rendering); and probably the former, which involves only a natural extension of the meaning of the word, is to be preferred.

Ver. 11. τῇ σπουδῇ μὴ ὀκνηροί: σπουδῇ occurs twelve times in the N.T., and is translated in our A.V. seven different ways. It denotes the moral earnestness with which one should give himself to his vocation. In this Christians are not to be backward: Acts ix. 38. τῷ πνεύματι ζέοντες: the same figure is frequent in the classics, and we still speak of the blood "boiling". The spiritual temperature is to be high in the Christian community: cf. 1 Thess. v. 20, Acts xviii. 25. If we are to distinguish at all, the πνεῦμα meant is the Spirit of God, though it is that spirit as bestowed upon man. τῷ κυρίῳ δουλεύοντες: we can point to no special connection for this clause. Perhaps the thought is on the same lines as in 1 Cor. xii. 4 f.: there are spiritual gifts of all kinds, but one service in which they are all ex-

hausted—the service of Christ—and in that we must be constantly engaged.

Ver. 12. τῇ ἐλπίδι χαίροντες: the hope in which they are to rejoice is that of Christians: cf. v. 2. The meaning is practically the same as in that passage, but the mental representation is not. τῇ ἐλπίδι is not = ἐπ' ἐλπίδι there, but in a line with the other datives here: in point of hope, rejoicing. τῇ θλίψει ὑπομένοντες: ὑπομ. might have been construed with the accusative (τὴν θλίψιν), but the absolute use of it, as here, is common (see Mt. x. 22, Jas. v. 11, 1 Pet. ii. 20), and its employment in this instance enables the writer to conform the clause grammatically to the others. τῇ προσευχῇ προσκατερούντες: cf. Col. iv. 2, Acts i. 14, ii. 42. The strong word suggests not only the constancy with which they are to pray, but the effort that is needed to maintain a habit so much above nature.

Ver. 13. ταῖς χρεαίαις τῶν ἁγίων κοινωνοῦντες: "the saints" as in viii. 27, 1 Tim. v. 10 are Christians generally. The curious variant ταῖς μνείαις—"taking part in the commemorations of the saints"—dates from an age at which "the saints" were no longer Christians in general, but a select few, as a rule martyrs or confessors in the technical sense. Weiss asserts that the active sense of κοινωνεῖν, to communicate or impart, is foreign to the N.T., but it is difficult to maintain this if we look to such examples as this and Gal. vi. 6, and also to the use of κοινωνία in 2 Cor. ix. 13 (where ἀπλόστητι τῆς κοινωνίας εἰς αὐτοὺς means the liberality of your contribution to them), and Heb. xiii. 16, where κοινωνία is a synonym of εὐπορία,

ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. 14. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ<sup>1</sup> καταρᾶσθε. 15. Χαίρειν μετὰ<sup>1</sup> Luke vi. 28. χαιρόντων, καὶ<sup>1</sup> κλαίειν μετὰ κλαιόντων. 16. τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς· 17. μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

<sup>1</sup> καὶ before κλαίειν om. ΞBD<sup>3</sup>F; ins. AD<sup>3</sup>LP 47. W. and H. put in marg.; Weiss in text, regarding its omission as merely accidental.

and certainly active. τὴν φιλοξενίαν διώκοντες: to devote oneself to entertaining them when they were strangers was one chief way of distributing to the needs of the saints. Hospitality, in the sense of the N.T. (Heb. xiii. 2, 1 Pet. iv. 9), is not akin to "keeping company," or "open house"; it is a form of charity much needed by travelling, exiled, or persecuted Christians. The terms in which it is spoken of in Clem. Rom. (quoted in S. and H.: διὰ πίστιν καὶ φιλοξενίαν ἐδόθη αὐτῷ—i.e., Abraham—νῖος ἐν γῆρᾳ: or, διὰ φιλοξενίαν καὶ εὐσέβειαν Ἰωὺ ἐσώθη) may seem extravagant; but the key to them, and to all the apostolic emphasis on the subject, is to be found in Matt. xxv. 34-36.

Ver. 14. εὐλογεῖτε τοὺς διώκοντας, εὐλ. κ. μὴ καταρᾶσθε: not a quotation of Mt. v. 44, but probably a reminiscence of the same saying of Jesus. The change in construction from participle to imperative, the participle being resumed in the next sentence, suggests that the form of the sentence was *given* to Paul—i.e., he was consciously using borrowed words without modifying them to suit the sentence he had begun on his own account. It may be that when Paul said διώκοντες in ver. 13, the other sense of the word passed through his mind and prompted ver. 14; but even if we could be sure of this (which we cannot) we should not understand either verse a whit better.

Ver. 15. χαίρειν μετὰ χαιρόντων κ.τ.λ. The infinites give the expression the character of a watchword (see Hofmann in Weiss). For the grammar see Winer, 397, n. 6. To weep with those that weep is easier than to rejoice with those who rejoice. Those who rejoice neither need, expect, nor feel grateful for sympathy in the same degree as those who weep.

Ver. 16. τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες: here the Apostle returns to his own grammar (or disregard of

grammar), and holds to it till ver. 19, when he changes to the imperative (μὴ δότε) with which he concludes (ver. 21 μὴ νικᾷ, νικά). τὸ αὐτὸ φρονεῖν, xv. 5, is a favourite expression, best explained by reference to Phil. ii. 2, iv. 2, 2 Cor. xiii. 11. The idea is that of loving unanimity, and the εἰς ἀλλήλους points to the active manifestation of this temper in all the mutual relations of Christians. "Let each so enter into the feelings and desires of the other as to be of one mind with him" (Gifford). It is a more abstract expression of the Golden Rule, Mt. vii. 12. The negatives which follow introduce explanatory clauses: they forbid what would destroy the unanimity of love. μὴ τὰ ὑψηλὰ φρονοῦντες: see on ver. 3 above and xi. 21. Selfish ambition in the Church is fatal to perfect mutual consideration. τοῖς ταπεινοῖς συναπαγόμενοι. Elsewhere in the N.T. (seven times) ταπεινός is only found in the masculine, and so some would render it here: condescend to *men* of low estate; let yourself be carried along in the line of *their* interests, not counting such people beneath you. Cf. Gal. ii. 13, 2 Pet. iii. 17. The bad connotation of συναπάγεσθαι in both these places is due not to itself, but to the context. The contrast with τὰ ὑψηλὰ leads others to take τοῖς ταπεινοῖς as neuter: and so the R.V. has it, condescend to things that are lowly. Certainty on such points must always be personal rather than scientific; the first of the two alternatives impresses me as much more in harmony with the nature of the words used than the other. For the idea cf. Wordsworth's sonnet addressed to Milton . . . "and yet thy heart the lowliest duties on herself did lay". μὴ γίνεσθε φρόνιμοι κ.τ.λ. Prov. iii. 7. Be not men of mind in your own conceit. It is difficult to put our judgment into a common stock, and estimate another's as impartially as our own; but love requires it, and without it there is no such thing as τὸ αὐτὸ εἰς ἀλλήλους φρονεῖν.



m Matt. 18. εἰ = δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.  
 xxiv. 24;  
 Gal. iv. 15. 19. Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ.  
 γέγραπται γάρ, "Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος".  
 20. ἐὰν οὖν<sup>1</sup> πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν. ἐὰν διψᾷ, πότιζε  
 n 2 Tim. iii. αὐτόν. τούτο γὰρ ποιῶν, ἄνθρακας πυρὸς<sup>2</sup> σωρεύσεις ἐπὶ τὴν κεφαλὴν  
 6 αὐτοῦ. 21. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

<sup>1</sup> εἰαν οὖν D<sup>3</sup> gr. L, etc.; εἰαν alone D<sup>1</sup>FD<sup>3</sup> lat.; ἀλλὰ εἰαν ζ<sup>3</sup>ABP vulg. and all edd.  
 For τὴν κεφαλὴν Weiss would read with B alone τῆς κεφαλῆς.

Ver. 17. From this point the subject treated is chiefly the Christian's attitude to enemies. *μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδ.* *μηδενὶ* is emphatic: to no one, Christian or un-Christian. Nothing can ever justify revenge. Cf. 1 Pet. iii. 9, but especially Matt. v. 38-48. *προνοοῦμενοι καλὰ ἐνώπιον κ.τ.λ.* Prov. iii. 4, LXX. 2 Cor. viii. 21. What the words mean in Prov. iii. 4 is not clear; they are not a translation of the Hebrew. In 2 Cor. viii. 21 the idea is that of taking precautions to obviate possible slanders; here it is apparently that of living in such a way as not to provoke enmity, or give any occasion for breach of peace. *ἐνώπιον*: construed with *καλὰ*. *πάντων* has the same kind of emphasis as *μηδενὶ*: Requite evil to *no* one; let your conduct be such as *all* must approve.

Ver. 18. *εἰ δυνατόν*: cf. Matt. xxiv. 24. *τὸ ἐξ ὑμῶν*: for what depends on you. Cf. i. 15. Over others' conduct we have no control; but the initiative in disturbing the peace is never to lie with the Christian.

Ver. 19. *μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί*. Even when the Christian has been wronged he is not to take the law into his own hand, and right or vindicate himself. For *ἐκδικεῖν* see Lc. xviii. 3, 5. *ἀγαπητοί* is striking, and must have some reason; either the extreme difficulty, of which Paul was sensible, of living up to this rule; or possibly some condition of affairs in the Church at Rome, which made the exhortation peculiarly pertinent to the readers, and therefore craved this affectionate address to deprecate, as it were, the "wild justice" with which the natural man is always ready to plead his cause. *ἀλλὰ δότε τόπον τῇ ὀργῇ*: the wrath spoken of, as the following words show, is that of God; to give place to God's wrath means to leave room for it, not to take God's proper work out of His hands. For the expression cf. Lc. xiv. 9, Sir. xiii. 22, xix. 17, xxxviii. 12, Eph. iv. 27.

For *ἡ ὀργή* used thus absolutely of God's wrath cf. v. 9, 1 Thess. ii. 16. The idea is not that instead of executing vengeance ourselves we are to abandon the offender to the more tremendous vengeance of God; but this—that God, not injured men or those who believe themselves such, is the maintainer of moral order in the world, and that the righting of wrong is to be committed to Him. Cf. especially 1 Pet. ii. 23. *γέγραπται γάρ*: Deut. xxxii. 35. Paul gives the sense of the Hebrew, not at all that of the LXX, though his language is reminiscent of the latter (*ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω*). It is singular that Heb. x. 30 has the quotation in exactly the same form as Paul. So has the Targum of Onkelos; but whether there is any mutual dependence of these three, or whether, independent of all, the verse was current in this form, we cannot tell. The *λέγει κύριος* (cf. xiv. 11) is supplied by Paul.

Ver. 20. *ἀλλὰ*: On the contrary, as opposed to self-avenging, and even to the merely passive resignation of one's case to God. *ἐὰν πεινᾷ κ.τ.λ.* Prov. xxv. 21 f. exactly as in LXX. The meaning of "heaping burning coals on his head" is hardly open to doubt. It must refer to the burning pain of shame and remorse which the man feels whose hostility is repaid by love. This is the only kind of vengeance the Christian is at liberty to contemplate. Many, however, have referred to 4 Esdr. xvi. 54 (*Non dicat peccator se non peccasse; quoniam carbonēs ignis comburet super caput ejus, qui dicit: non peccavi coram Domino Deo et gloria ipsius*), and argued that the coals of fire are the Divine judgments which the sinner will bring on himself unless he repents under the constraint of such love. But (1) there is nothing said here about the essential condition, "unless he repents"; this is simply imported; and (2) the aim of the Christian's love to his enemy is thus



XIII. 1. ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ<sup>1</sup> Θεοῦ· αἱ δὲ οὐσαι ἐξουσίαι ὑπὸ τοῦ

<sup>1</sup> εἰ μὴ ἀπο Θεοῦ D<sup>1</sup>F, Orig. For ἀπο N<sup>1</sup>ABD<sup>3</sup>LP read ὑπο; and so all edd. ἐξουσίαι after οὐσαι om. N<sup>1</sup>ABD<sup>1</sup>F and all edd. ὑπο του θεου; om. του N<sup>1</sup>ADFP and all edd.

made to be the bringing down [of Divine judgment on him — which is not only absurd in itself, but in direct antagonism to the spirit of the passage.

Ver. 21. μὴ νικῶ: the absence of any connecting particle gives the last verse the character of a summary: in a word, be not overcome by evil. ὑπὸ τοῦ κακοῦ = by the evil your enemy inflicts. The Christian would be overcome by evil if it were able to compel him to avenge himself by repaying it in kind. Wrong is not defeated but doubly victorious when it is repelled with its own weapons; we can only overcome it ἐν τῷ ἀγαθῷ through the good we do to our adversary, turning him so from an enemy into a friend. *Vincit malos*, says Seneca, *pertinax bonitas*: Wetst. accumulates similar examples from classical writers. The ἐν in ἐν τῷ ἀγαθῷ is probably =  $\therefore$ : it might

be explained as instrumental, or rendered "at the cost of".

CHAPTER XIII. There is not a word to indicate how the transition is made from the discussion of the duties of Christians as members of one body, especially the duties of humility and love in chap. xii., to the special subject which meets us in chap. xiii. — the duty of Christians in relation to the civil authorities. There is nothing exactly like vers. 1-7 elsewhere in Paul's epistles, and it is difficult not to believe that he had some particular reason for treating the question here. The Christians in Rome, though mainly Gentile, as this epistle proves, were closely connected with the Jews, and the Jews were notoriously bad subjects. Many of them held, on the ground of Deut. xvii. 15, that to acknowledge a Gentile ruler was itself sinful; and the spirit which prompted Pharisees to ask, "Is it lawful to give tribute to Cæsar or not? Shall we give or shall we not give?" (Mark xii. 14) had no doubt its representatives in Rome also. As believers in the Messiah, "in another King, one Jesus" (Acts xvii. 7), even Christians of Gentile origin may have been open to the impulses of this same spirit; and unbalanced minds, then as in all ages, might be disposed to find

in the loyalty which was due to Christ alone, an emancipation from all subjection to inferior powers. There is here an apparent point of contact between Christianity and anarchism, and it may have been the knowledge of some such movement of mind in the Church at Rome that made Paul write as he did. There is perhaps nothing in the passage which is not already given in our Lord's word, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's"; yet nothing can be more worthy of admiration than the soberness with which a Christian idealist like Paul lays down the Divine right of the state. The use made of the passage to prove the duty of "passive obedience," or "the right divine of kings to govern wrong," is beside the mark; the Apostle was not thinking of such things at all. What is in his mind is that the organisation of human society, with its distinction of higher and lower ranks, is essential for the preservation of moral order, and therefore, one might add, for the existence of the Kingdom of God itself; so that no Christian is at liberty to revolt against that organisation. The state is of God, and the Christian has to recognise its Divine right in the persons and requirements in which it is presented to him: that is all. Whether in any given case—say in England in 1642—the true representative of the State was to be found in the king or in the Commons, Paul, of course, does not enable us to say. Neither does he say anything bearing on the Divine right of insurrection. When he wrote, no doubt, Nero had not yet begun to rage against the Christians, and the imperial authorities had usually protected the Apostle himself against popular violence, whether Jewish or pagan; but even of this we must not suppose him to be taking any special account. He had, indeed, had other experiences (Acts xvi. 37, 2 Cor. xi. 25 ff.). But the whole discussion presupposes normal conditions: law and its representatives are of God, and as such are entitled to all honour and obedience from Christians.

Ver. 1. πᾶσα ψυχὴ is a Hebraism;

Θεοῦ τεταγμένοι εἰσίν. 2. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ α Acts vii. τοῦ Θεοῦ ἡ διαταγὴ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα 53. λήφονται. 3. οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.<sup>1</sup> θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· 4. Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ἔὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἑκδικὸς εἰς ὀργὴν τῷ τὸ

<sup>1</sup> τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν D<sup>3</sup> gr. L, etc.; τῷ ἀγαθῷ ἔργῳ a. τῷ κακῷ ἡ ABD<sup>1</sup>F. The vulg. and lat. fathers have *non sunt timori boni operis*, from which W. and H. deduce another reading *τῶν ἀγαθῶν ἔργων*. They suspect a primitive error, and Hort favours the correction *τῷ ἀγαθῷ ἔργῳ*, comparing 1 Tim. vi. 18.

cf. Acts ii. 43, iii. 23, and chap. ii. 9. For ἐξουσίαις cf. Luke xii. 11: it is exactly like "authorities" in English—abstract for concrete. ὑπερεχούσαις describes the authorities as being actually in a position of superiority. Cf. 1 P. ii. 13, and 2 Macc. iii. 11 (ἀνδρὸς ἐν ὑπεροχῇ κειμένου). οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ: ὑπὸ is the correct reading (AB), not ἀπὸ. Weiss compares Bar. iv. 27. ἔσται γὰρ ὑμῶν ὑπὸ τοῦ ἐπάγοντος μνεία. It is by God's act and will alone that there is such a thing as an authority, or magistrate; and those that actually exist have been appointed—set in their place—by Him. With αἱ δὲ οὐσαι the Apostle passes from the abstract to the concrete; the persons and institutions in which for the time authority had its seat, are before his mind—in other words, the Empire with all its grades of officials from the Emperor down. In itself, and quite apart from its relation to the Church, this system had a Divine right to be. It did not need to be legitimated by any special relation to the Church; quite as truly as the Church it existed *Dei gratia*.

Ver. 2. ὥστε cf. vii. 4, 12. The conclusion is that he who sets himself against the authorities withstands what has been instituted by God: διαταγὴ (Acts vii. 53) recalls τεταγμένοι, ver. 1. The κρίμα, i.e., the judgment or condemnation which those who offer such resistance shall receive, is of course a Divine one—that is the nerve of the whole passage; but most commentators seem to regard it as coming through the human authority resisted. This is by no means clear; even a successful defiance of authority, which involved no human κρίμα, would according to Paul ensure punishment from God. For λήφονται κρίμα cf. Mark xii. 40, Jas. iii. 1: where also God's judgment alone is in

view. But to say that it is God's judgment only is not to say that it is eternal damnation. There are many ways in which God's condemnation of sin is expressed and executed.

Ver. 3. οἱ γὰρ ἄρχοντες κ.τ.λ. The γὰρ can only be connected in a forced and artificial way with the clause which immediately precedes: it really introduces the reason for a frank and unreserved acceptance of that view of "authorities" which the Apostle is laying down. It is as if he said: Recognise the Divine right of the State, for its representatives are not a terror—an object of dread—to the good work, but to the bad. φόβος as in Isa. viii. 13. It is implied that those to whom he speaks will always be identified with the good work, and so have the authorities on their side: it is taken for granted also that the State will not act in violation of its own idea, and identify itself with the bad. θέλεις δὲ μὴ φοβεῖσθαι κ.τ.λ. This is most expressive when read as an interrogation, though some prefer to take it as an assertion: that is, to regard Paul as assuming that the reader does not want to be afraid of the magistrate, rather than as inquiring whether he does or not. To escape fear, τὸ ἀγαθὸν ποιεῖ: do what is (legally and morally) good.

Ver. 4. θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. διάκονός is feminine agreeing with ἐξουσία, which is "almost personified" (Sanday and Headlam). The σοὶ is not immediately dependent on διάκονός, as if the State were conceived as directly serving the person; the State serves God, with good in view as the end to be secured by its ministry, viz., the maintenance of the moral order in society; and this situation is one the benefit of which redounds to the individual. ἔὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ: only when the individual does that which



κακὸν πράσσοντι. 5. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν <sup>1</sup>συνείδησιν. 6. διὰ τοῦτο γὰρ καὶ φόρους <sup>b</sup> 1 Cor. x. 25, 27; 1 Pet. ii. 19. τελείτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. 7. ἀπόδοτε οὖν <sup>1</sup> πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον. τῷ

<sup>1</sup> ἀποδοτε οὖν <sup>1</sup> Ν<sup>3</sup>D<sup>3</sup>FLP; om. οὖν <sup>1</sup> ABD<sup>1</sup> and all edd.

is contrary to the end set before the State by God—commits τὸ κακὸν, which frustrates τὸ ἀγαθόν—need he fear: but then he must fear. οὐ γὰρ εἰκῇ: for not for nothing, but for serious use, does the ruler wear the sword. For εἰκῇ cf. 1 Cor. xv. 2, Gal. iii. 4. φορεῖ is wear, rather than bear: the sword was carried habitually, if not by, then before the higher magistrates, and symbolised the power of life and death which they had in their hands. "The Apostle in this passage," says Gifford, "expressly vindicates the right of capital punishment as divinely entrusted to the magistrate". But "expressly" is perhaps too much, and Paul could not deliberately vindicate what no one had assailed. He did, indeed, on a memorable occasion (later than this) express his readiness to die if his life had been forfeited to the law (Acts xxv. 11); but to know that if an individual sets himself to subvert the moral order of the world, its representatives can proceed to extremities against him (on the ground, apparently, that *it*, as of God's institution, is of priceless value to mankind, whereas he in his opposition to it is of no moral worth at all) is not to vindicate capital punishment as it exists in the law or practice of any given society. When the words θεοῦ γὰρ διάκονός ἐστιν are repeated, it is the punitive ministry of the magistrate which is alone in view. ἐκδικος εἰς ὀργὴν: an avenger for wrath. ὀργὴ in the N.T. almost always (as here) means the wrath of God. It occurs eleven times in Romans; always so. The exceptions are Eph. iv. 31, Col. iii. 8, 1 Tim. ii. 8, Jas. i. 19 f. τῷ τὸ κακὸν πράσσοντι = to him who works at evil. The process is presented in πράσσειν rather than the result. Cf. i. 32.

Ver. 5 f. διὸ ἀνάγκη ὑποτάσσεσθαι: there is a twofold necessity for submission—an external one, in the wrath of God which comes on resistance; an internal one, in conscience. Even apart from the consequences of disobedience conscience recognises the Divine right and function of the ἐξουσία and freely submits to it. διὰ τοῦτο γὰρ καὶ φόρους

τελείτε. διὰ τοῦτο seems to refer to the moral necessity to which appeal has been already made in διὰ τὴν συνείδησιν. It is because conscience recognises the moral value of the State as an ordinance of God that we pay taxes. φόρος is often used of the tribute paid by a subject nation: Neh. v. 4, 1 Macc. viii. 4, Lc. xx. 22; but here is probably used indefinitely of any imposts made for the support of the Government. λειτουργοὶ γὰρ θεοῦ εἰσιν: the use of λειτουργοὶ here instead of διάκονοι emphasises the official character of the service which they render. In the LXX λειτουργεῖν is the regular rendering of שָׁרַף, and therefore refers frequently to the service of the priests and Levites, a usage the influence of which is seen in chap. xv. 16 and Phil. ii. 17; but this was by no means exclusively the case in the O.T. (2 Sam. xiii. 18, 2 Kings x. 5) nor is it so in the New (chap. xv. 27, Phil. ii. 25, 30). It is not a priestly character that the word assigns to the magistracy, but only an official character; they are in their place by God's appointment for the public good. εἰς αὐτὸ τοῦτο means "to this very end"—the end described in vers. 3 and 4. As προσκαρτεροῦντες is elsewhere construed with the dative (Acts i. 14, vi. 4, chap. xii. 12) it seems necessary here to take εἰς τὸ αὐτὸ with what precedes, and προσκ. by itself as, e.g., in Num. xiii. 21: spending all their time on the work.

Ver. 7. At this point Weiss begins a new paragraph, but W. and H. make ver. 7 the conclusion of the first part of this chapter. In view of the close connection between vers. 7 and 8 (cf. ὀφειλάς, ὀφείλετε) it is better not to make too decided a break at either place. All the words in ver. 7, φόρος, τέλος, φόβος, τιμὴ, do indeed imply duties to superiors, and seem therefore to continue and to sum up the content of vers. 1-6; but ver. 8, in which μηδενὶ μηδὲν ὀφείλετε seems expressly written as the negative counterpart to ἀπόδοτε πᾶσι τὰς ὀφειλάς in ver. 7, introduces at the same time a wider subject—that of the duties of all



c Matt. xvii. 25. τὸ <sup>25</sup> τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8. Μηδενὶ μηδὲν ὀφείλετε,<sup>1</sup> εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. 9. τὸ γὰρ, “Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,<sup>2</sup> οὐκ ἐπι-  
d Ch. xv. 2; Gal. v. 14; Eph. iv. 25. θυμήσεις,” καὶ εἴ τις ἕτερα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, “Ἀγαπήσεις τὸν <sup>d</sup> πλησίον σου ὡς ἑαυτόν”. 10. ἡ ἀγάπη τῷ  
e Ch. xi. 12, 25. πλησίον κακὸν οὐκ ἐργάζεται· <sup>e</sup> πλήρωμα οὖν νόμου ἡ ἀγάπη.

<sup>1</sup> ὀφείλετε seems the only possible reading, yet is not given by any authority. ὀφειλητε  $\Sigma^2$ ; ὀφειλοντες  $\Sigma^1$ , Orig.; οφιλετε B. For αγαπαν αλληλους  $\Sigma$ ABDFP read αλληλους αγαπαν; so all edd.

<sup>2</sup> οὐ ψευδομαρτυρήσεις om. ABDFL and all edd. The insertion is made by  $\Sigma$ P, etc., to complete the reference to the decalogue. ἐν τῷ before αγαπήσεις is ins. by  $\Sigma$ ADLP; om. by BF latt., Orig.-interp. It is bracketed by Lachm., Treg., Alf., and W. and H.; omitted entirely by Weiss. Instead of εαυτον FLP read σεαυτον with  $\Sigma$ ABD.

individuals toward each other. τῷ τὸν φόρον τὸν φόρον: this is quite intelligible, but nothing can make it grammatical: see Winer, p. 737. For the distinction of φόρος and τέλος see Trench, *Syn.*, p. 392. For φόβος and τιμή 1 Pet. ii. 17.

Ver. 8. εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν = except mutual love. This is the *debitum immortale* of Bengel; *hoc enim et quotidie solvere et semper debere expedit nobis* (Origen). ὁ γὰρ ἀγαπῶν τὸν ἕτερον: he who loves his neighbour, the other with whom he has to do. Cf. ii. 1, 21 (Weiss). νόμον πεπλήρωκεν = has done all that law requires. From what follows it is clear that Paul is thinking of the Mosaic law; it was virtually the only thing in the world to which he could apply the word νόμος, or which he could use to illustrate that word. The relation of chaps. xii. and xiii. to the Gospels makes it very credible that Paul had here in his mind the words of our Lord in Matt. xxii. 34 ff.

Ver. 9. τὸ γὰρ Οὐ μοιχεύσεις. Cf. viii. 26. The order of the commandments here is different from that in Exod. xx. or Deut. v. (Hebrew), but it is the same as in Luke xviii. 20, and (so far) in James ii. 11. This order is also found in Cod. B. of the LXX in Deut. v. καὶ εἴ τις ἕτερα ἐντολή: this shows that the enumeration does not aim at completeness, and that the insertion in some MSS. of οὐ ψευδομαρτυρήσεις, to complete the second table, is beside the mark. ἀνακεφαλαιοῦται: it is summed up—the scattered particulars are resumed and brought to one. The only other instance of this word in the N.T. (Eph. i. 10) illustrates the present one, though

the meaning is not exactly the same. ἀγαπήσεις τὸν πλησίον σου κ.τ.λ. In Lev. xix. 18 this is given as a summary of various laws, mostly precepts enjoining humanity, in various relations; by our Lord (in Matt. xxii. 39) and by Paul (here and in Gal. v. 14) an ampler, indeed an unlimited range, is given to it. Its supreme position too seems to be what is indicated in James ii. 8 by calling it νόμος βασιλικός.

Ver. 10. ἡ ἀγάπη . . . κακὸν οὐκ ἐργάζεται. This is all that is formally required by the law as quoted above (οὐ μοιχεύσεις, etc.): therefore love is πλήρωμα νόμου, law's fulfilment. Of course love is an inspiration rather than a restraint, and transcends law as embodied in merely negative commandments; but the form in which the law actually existed determines the form in which the Apostle expresses himself. It is apparent once more that νόμος is the Mosaic law, and not law in general; it is from it the prohibitions are derived on the ground of which the Apostle argues, and to it therefore we must apply his conclusion, πλήρωμα οὖν νόμου ἡ ἀγάπη.

Vv. 11-14. In the closing verses of the chapter Paul enforces this exhortation to mutual love as the fulfilling of the law by reference to the approaching Parousia. We must all appear (and who can tell how soon?) before the judgment-seat of Christ, that every one may receive the things done in the body: if the awe and the inspiration of that great truth descend upon our hearts, we shall feel how urgent the Apostle's exhortation is. καὶ τοῦτο: cf. 1 Cor. vi. 6, 8. In classical writers καὶ ταῦτα is commoner. It

II. ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς<sup>1</sup> ἤδη ἐξ ὕπνου ἐγερθῆναι. νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

12. ἡ νύξ προέκοπεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ<sup>2</sup> σκοτούς, καὶ ἐνδυσώμεθα<sup>2</sup> τὰ ὅπλα τοῦ<sup>2</sup> φωτός. 13. ὥς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· 14. ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν,<sup>3</sup> καὶ τῆς σαρκὸς<sup>h</sup> πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

f 1 Cori v.  
5; Eph.  
v. 8, 11  
vi. 12; 1  
Thess. v.  
4. 1.  
g Eph. v.  
8 f.; 13.  
h Acts xxiv.  
2.

<sup>1</sup> ἡμας DEFGL; but  $\Sigma^1$  ABCP give *υμας*. *υμας* is put in text by Weiss, W. and H., and Tischdf.; and by W. and H. and Treg. in margin. All put *ἡδη* with  $\Sigma$  ABC before the pronoun.

<sup>2</sup> For *καὶ ἐνδυσώμεθα* read *ἐνδυσώμεθα δε* with ABC<sup>1</sup>D<sup>1</sup>P. W. and H. bracket *δε*;  $\Sigma^1$  and a MS. of Sah. have neither *καὶ* nor *δε*. For *ὅπλα* AD read *εργα*. *μη εριδι καὶ ζήλῳ*; B reads the plural *ερισι κ. ζήλοις*, which W. and H. put in margin, but it is probably a case of conforming instinctively to the other clauses; cf. the converse change of plural (*αὶ διαθηκαὶ*) into singular in note <sup>2</sup>, page 657 (also in B).

<sup>3</sup> For *κύριον* l. X. B and Clem. give *Χριστὸν Ἰησοῦν* without *κύριον*, which W. and H. print in margin, keeping κ. l. X. in text.

sums up all that precedes, but especially vers. 8-10. εἰδότες τὸν καιρὸν: ὁ καιρὸς is not "the time" abstractly, but the time they lived in with its moral import, its critical place in the working out of God's designs. It is their time regarded as having a character of its own, full of significance for them. This is unfolded in ὅτι ὥρα ἤδη κ.τ.λ. ἤδη (without waiting longer) is to be construed with ἐγερθῆναι: "it is time for you at once to awake" (Gifford). No Christian should be asleep, yet the ordinary life of all is but drowsy compared with what it should be, and with what it would be, if the Christian hope were perpetually present to us. νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία: for now is salvation nearer us than when we believed. ἡ σωτηρία has here the transcendent eschatological sense: it is the final and complete deliverance from sin and death, and the reception into the heavenly kingdom of our Lord Jesus Christ. This salvation was always near, to the faith of the Apostles; and with the lapse of time it became, of course, nearer. Yet it has often been remarked that in his later epistles Paul seems to contemplate not merely the possibility, but the probability, that he himself would not live to see it. See 2 Cor. v. 1-10, Phil. i. 23. ὅτε ἐπιστεύσαμεν: when we became Christians, 1 Cor. iii. 5, xv. 2, Gal. ii. 16.

Ver. 12. ἡ νύξ προέκοπεν: the true day dawns only when Christ appears; at present it is night, though a night that has run much of its course. ἀποθώμεθα

οὖν τὰ ἔργα τοῦ σκοτούς. Things that can only be done in the dark—that cannot bear the light of day—are therefore to be put away by the Christian. For ἀποθώμεθα (properly of dress) cf. Jas. i. 21, 1. Pet. ii. 1, Heb. xii. 1. τὰ ὅπλα τοῦ φωτός: for τὰ ὅπλα see on chap. vi. 13, Eph. vi. 11, 1 Thess. v. 8. The idea is that the Christian's life is not a sleep, but a battle. τὰ ὅπλα τοῦ φωτός does not mean "shining armour"; but (on the analogy of τὰ ἔργα τοῦ σκοτούς) such armour as one can wear when the great day dawns, and we would appear on the Lord's side in the fight. An allusion to the last great battle against the armies of anti-Christ is too remote, and at variance with Paul's use of the figure elsewhere.

Ver. 13. ὥς ἐν ἡμέρᾳ: as one walks in the day, so let us walk εὐσχημόνως. The same adverb is found with the same verb in 1 Thess. iv. 2: A.V. in both places "honestly". The meaning is rather "in seemly fashion," "becomingly"; in 1 Cor. xiv. 40 it is rendered "decently," where also regard for decorum (the æsthetic side of morality) is in view. κῶμοι καὶ μέθαι are again found conjoined in Gal. v. 21; ἔρις καὶ ζήλος in Gal. v. 20 and 1 Cor. iii. 3. W. and H. following B. put ἔρισι καὶ ζήλοις in margin; the plurals in this case as in the others would indicate the various acts or manifestations of excess, whether in self-indulgence or self-will.

Ver. 14. ἀλλὰ ἐνδύσασθε τὸν Κ. Ἰ. Χριστὸν. ἀλλὰ emphasises the contrast between the true Christian life and that



■ Acts xviii.  
26; Ch.  
xv. 7;  
Philemon  
v. 12, 17.

XIV. 1. ΤΟΝ δὲ ἀσθενούντα τῇ πίστει \*προλαμβάνεσθε, μὴ εἰς  
διακρίσεις ὁ διαλογισμῶν. 2. Ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ  
b Ch. i. 21.

which has just been described. The Christian puts on the Lord Jesus Christ, according to Paul's teaching, in baptism (cf. Gal. iii. 27), as the solemn deliberate act in which he identifies himself, by faith, with Christ in His death and resurrection (chap. vi. 3). But the Christian life is not exhausted in this act, which is rather the starting-point for a putting on of Christ in the ethical sense, a "clothing of the soul in the moral disposition and habits of Christ" (Gifford); or as the Apostle himself puts it in vi. 11, a *reckoning* of ourselves to be dead to sin but alive to God in Christ Jesus. Every time we perform an ethical act of this kind we put on the Lord Jesus Christ more fully. But the principle of all such acts is the Spirit of Christ dwelling in us (chaps. vi.-viii.), and it is the essential antagonism of the spirit to the flesh which determines the form of the last words: καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιέισθε εἰς ἐπιθυμίας. It is to inquire too curiously if we inquire whether σὰρξ here is used in the physiological sense = the body, or in the moral sense = *libidinosa caro* (as Fritzsche argues): the significance of the word in Paul depends on the fact that in experience these two meanings are indubitably if not inseparably related. Taking the flesh as it is, forethought or provision for it—an interest in it which consults for it, and makes it an object—can only have one end, *vis.*, its ἐπιθυμίας. All such interest therefore is forbidden as inconsistent with putting on the Lord Jesus Christ in the power of the Holy Spirit.

CHAPTER XIV. 1-XV. 13. One subject is before the Apostle's mind throughout the whole of this section—the relations of "the strong" and "the weak" in the Church at Rome. It is connected in a variety of ways, which are felt rather than expressed, with what precedes. Thus it is pervaded by the same sense of the supreme importance of mutual love among Christians which characterises chaps. xii. and xiii. It makes use, in much the same way as chap. xiii. 11-14, of the impending judgment (xiv. 10), to quicken the sense of individual and personal responsibility. Possibly, too, there is a more formal connection with chap. xiii. Paul has been warning against the indulgence of the flesh (xiii. 14), and this prompts him, by contrast,

to speak of those who by an inadequate appreciation of Christian liberty were practising an "over-scrupulous asceticism". There has been much discussion as to who "the weak" and "the strong" respectively were. The weakness is weakness in respect of faith; the weak man is one who does not fully appreciate what his Christianity means; in particular, he does not see that the soul which has committed itself to Christ for salvation is emancipated from all law but that which is involved in its responsibility to Him. Hence his conscience is fettered by scruples in regard to customs dating from pre-Christian days. The scruples in question here were connected with the use of flesh and wine, and with the religious observance of certain days (whether as fasts or feasts is open to question). Possibly the persons indulging such scruples were Jewish Christians, but they need not have been. They were certainly not legalists in principle, making the observance of the Jewish law or any part of it an essential condition of the Christian salvation; otherwise Paul, as the Epistle to the Galatians shows, would have addressed them in a different tone. Further, the Jewish law does not prescribe abstinence from wine or from animal food; and there is no suggestion here, as in 1 Cor. 8, that the difficulty was about food that had been offered in sacrifice to false gods. Hence the influence at work in the Roman Church in producing this scrupulosity of conscience was probably of Essene origin, and akin to that which Paul subsequently treats with greater severity at Colossae (Col. ii. 16). At Rome the scruples were only scruples, and though there was danger in them because they rested on a defective apprehension of Christianity, they could be tenderly dealt with; at Colossae they had grown into or adapted themselves to a philosophy of religion which was fatal to Christianity; hence the change of tone. But though "the weak" need not have been Jews, the scruples in which their weakness was expressed, had so far Jewish connections and Jewish affinities; and it is probable, from the way in which (chap. xv. 7-13) the discussion of the relations of the weak and the strong passes over into an exhortation to unity between Jew and Gentile in the Church, that the two classifications had a



ἀσθενῶν λάχανα ἐσθίει. 3. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἔξουθενεῖτω, c 1 Cor. i. 28; vi. 4; και ὁ μὴ <sup>1</sup> ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προ- xvi. 11. σελάβετο. 4. σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ. δυνατὸς γὰρ ἐστὶν <sup>2</sup> ὁ Θεὸς στήσαι αὐτόν. 5. Ὃς μὲν κρίνει <sup>3</sup> ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν

<sup>1</sup> For και ο μὴ  $\aleph^3 D^3 LP$ , read with  $\aleph^1 ABCD^1$  ο δε μὴ.

<sup>2</sup> For δυνατὸς γὰρ ἐστὶν  $\aleph ABCD^1 F$  and all edd. read δυνατεὶ γαρ. ο θεος DFL; but  $\aleph ABCP$  (and all edd.) ο κυριος.

<sup>3</sup> ος μὲν κρίνει  $\aleph^3 BDFL$ ; ος μὲν γαρ κρίνει  $\aleph^1 ACP$  latt. Weiss regards the γαρ as a mere interpolation (cf. the case in note <sup>1</sup>, page 602); Tischd. inserts; W. and H. bracket.

general correspondence; the weak would be Jews or persons under Jewish influence; the strong would be Gentiles, or persons at least who understood the Gospel as it was preached to the Gentiles by Paul.

Ver. 1. τὸν δὲ ἀσθενούonta: as Godet points out, the part. as opposed to ἀσθενῇ, denotes one who is for the time feeble, but who may become strong. τῇ πίστει: in respect of faith, i.e.—in Paul's sense of the word—in respect of his saving reliance on Christ and all that it involves: see above. One is weak in respect of faith who does not understand that salvation is of faith from first to last, and that faith is secured by its own entireness and intensity, not by a timorous scrupulosity of conscience. προσλαμβάνεσθαι is often used of God's gracious acceptance of men, but also of men welcoming other men to their society and friendship, 2 Macc. viii. 1, x. 15. μὴ εἰς διακρίσεις διαλογισμῶν: not with a view to deciding (or passing sentence on) his doubts. The διαλογισμοί are the movements of thought in the weak man, whose anxious mind will not be at peace; no censure of any kind is implied by the word. The strong, who welcome him to the fellowship of the Church, are to do so unreservedly, not with the purpose of judging and ruling his mind by their own. For διακρίσεις see 1 Cor. xii. 10, Heb. v. 14.

Ver. 2. ὃς μὲν: cf. ver. 5, ix. 21. πιστεύει φαγεῖν πάντα: has confidence to eat all things. See Winer, p. 405. Gifford quotes Demosthenes, p. 88: προέσθαι δὲ τὴν προῖκ' οὐκ ἐπίστευσεν: "he had not confidence, i.e., was too cautious, to give up the dowry". This use of πιστεύειν shows that πίστις to Paul was essentially an ethical principle; the man who was strong in it had moral independence, courage, and originality.

ὁ δὲ ἀσθενῶν λάχανα ἐσθίει: it is impossible to suppose that Paul here is "writing quite generally"; he must have had a motive for saying what he does, and it can only be found in the fact that he knew there were Christians in Rome who abstained from the use of flesh.

Ver. 3. ὁ ἐσθίων . . . μὴ ἐξουθενεῖτω κ.τ.λ. Paul passes no sentence on either party, but warns both of the temptations to which they are exposed. He who eats will be inclined to contempt—to sneer at the scruples of the weak as mere prejudice or obscurantism; he who does not eat will be inclined to censoriousness—to pronounce the strong, who uses his liberty, no better than he should be. This censoriousness is forbidden, because God (ὁ θεός is emphatic by position) has received the strong into the Church, and therefore his place in it is not to be questioned.

Ver. 4. σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; the sharpness of this rebuke (cf. ix. 20) shows that Paul, with all his love and consideration for the weak, was alive to the possibility of a tyranny of the weak, and repressed it in its beginnings. It is easy to lapse from scrupulousness about one's own conduct into Pharisaism about that of others. οἰκέτης is rare in the N.T. Paul has no other example, and may have used it here for the suggestion (which δοῦλος has not) that the person referred to belonged to the house. τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει: for the verbs in the moral sense see 1 Cor. x. 12. The dative is *dat. comm.* It is his own Lord who is concerned—it is His interest which is involved and to Him (not to you) he must answer—as he stands or falls. σταθήσεται δέ: but he shall be made to stand, i.e., shall be preserved in the integrity of his Christian character. δυνατεὶ γὰρ ὁ Κύριος στήσαι αὐτόν: for the Lord has power to keep

d Ch. viii. ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. 6. ὁ ἄφρονων τὴν  
 5. ἡμέραν Κυρίῳ φρονεῖ, καὶ ὁ μὴ φρονων τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ.<sup>1</sup>  
 ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων  
 Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. 7. οὐδεὶς γὰρ ἡμῶν

<sup>1</sup> καὶ ὁ μὴ φρονων τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ om.  $\aleph$ ABC<sup>1</sup>DF, vulg., Copt., etc. Almost all crit. edd. follow these authorities and omit; but Alf. only brackets the words, holding that the omission may be due to homœoteleuton. The clause is found in C<sup>3</sup>LP, Syr., Chrys., Thdr̄t. There are other instances of homœoteleuton in the attestation of this passage, as Alf. points out. Thus 66<sup>1</sup> omits from ἡμεραν to ἡμεραν, 71 from ἐσθίει to ἐσθίει, and L from τῷ Θεῷ to τῷ Θεῷ. Insert καὶ before ὁ ἐσθίων with  $\aleph$ ABCDLF.

him upright. Paul does not contemplate the strong man falling and being set up again by Christ; but in spite of the perils which liberty brings in its train—and the Apostle is as conscious of them as the most timid and scrupulous Christian could be—he is confident that *Christian* liberty, through the grace and power of Christ, will prove a triumphant moral success.

Ver. 5. The Apostle passes from the question of food to one of essentially the same kind—the religious observance of days. This is generally regarded as quite independent of the other; but Weiss argues from ver. 6, where the text which he adopts in common with most editors seems to contrast “him who *observes the day*” with “him who *eats*,” that what we have here is really a subdivision of the same general subject. In other words, among those who abstained from flesh and wine, some did so always, others only on certain days. “To observe the day” might in itself mean to observe it by fasting—this would be the case if one’s ordinary custom were to use flesh and wine; or it might mean to observe it by feasting—this would be the case if one ordinarily abstained. Practically, it makes no difference whether this reading of the passage is correct or not: Paul argues the question of the distinction of days as if it were an independent question, much as he does in Col. ii. It is not probable that there is any reference either to the Jewish Sabbath or to the Lord’s Day, though the principle on which the Apostle argues defines the Christian attitude to both. Nothing whatever in the Christian religion is legal or statutory, not even the religious observance of the first day of the week; that observance originated in faith, and is not what it should be except as it is freely maintained by faith. For *ὅς μὲν* see ver. 2. *κρίνει ἡμ. παρ’ ἡμέραν* means

judges one day “in comparison with,” or “to the passing by of” another: *cf.* i. 25, Winer, 503 f. Side by side with this, *κρίνει πᾶσαν ἡμέραν* can only mean, makes no distinction between days, counts all alike. In such questions the important thing is not that the decision should be this or that, but that each man should have an intelligent assurance as to his own conduct: it is, indeed, by having to take the responsibility of deciding for oneself, without the constraint of law, that an intelligent Christian conscience is developed. For *πληροφορεῖσθω* *cf.* iv. 21, and Lightfoot’s note on Col. iv. 12. *νοῦς* (vii. 23) is the moral intelligence, or practical reason; by means of this, enlightened by the Spirit, the Christian becomes a law to himself.

Ver. 6. The indifference of the questions at issue, from the religious point of view, is shown by the fact that *both* parties, by the line of action they choose, have the same end in view—*viz.*, the interest of the Lord. *ὁ φρονων τὴν ἡμέραν* *cf.* Col. iii. 2. The setting of the mind upon the day implies of course some distinction between it and others. The clause *καὶ ὁ μὴ φρονων . . . οὐ φρονεῖ* is omitted by most editors, but its absence from most MSS. might still be due to *homœoteleuton*. *εὐχαριστεῖ*: thanksgiving to God consecrates *every* meal, whether it be the ascetic one of him who abstains from wine and flesh (*ὁ μὴ ἐσθίων*), or the more generous one of him who uses both (*ὁ ἐσθίων*): *cf.* Acts xxvii. 35, 1 Cor. x. 30, 1 Tim. iv. 3-5. The thanksgiving shows that in either case the Christian is acting *εἰς δόξαν Θεοῦ* (1 Cor. x. 31), and therefore that the Lord’s interest is safe.

Ver. 7 f. *οὐδεὶς γὰρ ἡμῶν ἐαντῷ ἔῃ κ.τ.λ.* The truth which has been affirmed in regard to the Christian’s use of food, and observance or non-observance of days, is here based on a larger



ἑαυτῷ ζῆν, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἔσμεν. 9. εἰς τοῦτο γὰρ Χριστὸς καὶ <sup>1</sup> ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. 10. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ <sup>2</sup> παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. <sup>3</sup> 11. γέγραπται γάρ, “Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ

Ch. viii.  
9; 1 Cor  
iii. 23.

f Acts  
xxvii. 24

<sup>1</sup> Om. καὶ before ἀπέθανε with  $\aleph^1 \text{ABC}^1 \text{D}^1 \text{FP}$ . For ἀνέστη καὶ ἀνέζησεν read only ἐζησεν with  $\aleph \text{ABCDLP}$  and all edd.

<sup>2</sup> του Χριστου  $\aleph^3 \text{C}^2 \text{LP}$ : του θεου  $\aleph^1 \text{ABC}^1 \text{DF}$  and all edd.

<sup>3</sup> ἐξομολογήσεται πᾶσα γλῶσσα  $\text{BD}^1 \text{F}$  (and A of LXX); but πᾶσα γλῶσσα ἐξομολογήσεται  $\aleph \text{ACD}^1 \text{LP}$ . The latter order is followed by Weiss, W. and H., and Tischdñ. Probably the verb was put first in BF, etc., to conform to the parallel clause.

truth of which it is a part. His whole life belongs not to himself, but to his Lord. “No one of us liveth to himself,” does not mean, “every man’s conduct affects others for better or worse, whether he will or not”; it means, “no Christian is his own end in life; what is always present to his mind, as the rule of his conduct, is the will and the interest of his Lord”. The same holds of his dying. He does not choose either the time or the mode of it, like a Roman Stoic, to please himself. He dies when the Lord will, as the Lord will, and even by his death glorifies God. In ver. 14 ff. Paul comes to speak of the influence of conduct upon others; but here there is no such thing in view; the prominence given to τῷ κυρίῳ (τοῦ κυρίου) three times in ver. 8 shows that the one truth present to his mind is the all-determining significance, for Christian conduct, of the relation to Christ. This (ideally) determines everything, alike in life and death; and all that is determined by it is right.

Ver. 9. εἰς τοῦτο γὰρ . . . ἵνα: cf. 2 Cor. ii. 9. ἐζησεν refers to the resurrection, as is shown by the order of the words, the connection elsewhere in Paul of Lordship with the resurrection (cf. Phil. ii. 9 ff.), and the aorist tense which describes an act, and not the continued existence of Christ on earth (Sandy and Headlam): cf. Rev. ii. 8 (ὅς ἐγένετο νεκρὸς κ. ἐζησεν), xx. 4 f. ἵνα denotes God’s purpose in subjecting His Son to this experience. We must not suppose that ἀπέθανεν is specially connected with νεκρῶν and ἐζησεν with ζώντων; there is the same mannerism as in iv. 25. Rather is it through Christ’s resurrection

that His lordship over the realm of death is established, so that not even in that dark world do those who are His cease to stand in their old relation to Him. τοῦ κυρίου ἔσμεν holds alike in the seen and the unseen.

Ver. 10. Σὺ δὲ: thou, in contrast with the one Lord and Judge of all. In face of our common responsibility to Him, how dare we judge each other? τὸν ἀδελφόν σου: another reason for not judging: it is inconsistent with a recognition of the brotherhood of believers. ἢ καὶ σὺ τί ἐξουθενεῖς κ.τ.λ. Or thou, again, why despisest thou? etc. This is addressed to the strong and free thinking, as the first question is to the weak and scrupulous Christian. Censoriousness and contempt are never anything but sins, not to be practised but shunned, and that all the more when we remember that we shall all stand at one bar παραστησόμεθα τῷ βήματι τοῦ θεοῦ. God is the universal Judge. In 2 Cor v. 10 we have τῷ βήματι τοῦ Χριστοῦ but here τοῦ θεοῦ is the correct reading. We cannot suppose that by τοῦ θεοῦ here Paul means Christ in His Divine nature; the true way to mediate between the two expressions is seen in chap. ii. 16, Acts xvii. 31. When we all stand at that bar—and it should be part of our spiritual environment always—no one will look at his brother with either censoriousness or contempt.

Ver. 11. γέγραπται γάρ: the universal judgment proved from Scripture, Is. lv. 23. Paul follows the LXX, but very freely. For ζῶ ἐγὼ λέγει κύριος the LXX has κατ’ ἑμαυτοῦ ὁμνῶν. The same passage is quoted more freely still



Θεῷ<sup>1</sup>. 12. ἄρα οὖν<sup>1</sup> ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. 13. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.<sup>2</sup> 14. οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ.<sup>3</sup> εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν· 15. εἰ δὲ<sup>4</sup> διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ

<sup>1</sup> οὖν **℣**ACEL, all cursives, is put in text by Tdf. and bracketed by Alf. and W. and H. It is omitted in BD<sup>1</sup>FP<sup>1</sup>, Syr. and by Weiss, who thinks it much more natural that the common Pauline formula **α**ρα οὖν should have been completed than mutilated. The authorities are divided in the same way between **δ**ωσει and **α**ποδωσει: BDF supporting the latter, which is adopted by Weiss, and **℣**AC the former which is adopted by W. and H. So also Weiss omits τῷ Θεῷ with BF; but W. and H. bracket it, as it is found in **℣**ACDLP.

<sup>2</sup> το μὴ τιθέναι προσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. προσκομμα and ἢ are both om. by B, Syr., Arm. Weiss thinks this gives the true reading, το μὴ τιθέναι τῷ ἀδελφῷ σκάνδαλον, and W. and H. put it in margin.

<sup>3</sup> δι' ἑαυτον **℣**BC, followed by W. and H., Weiss, Alf.; δι' αὐτον ADEFGL, and of edd. Lachm. and Treg.

<sup>4</sup> For εἰ δε read εἰ γαρ with **℣**ABCDFFP and all edd.

in Phil. ii. 10 f. to describe the exaltation of Christ. In Isaiah it refers to the coming of God's kingdom, when all nations shall worship Him. ἐξομολογῆσεται τῷ Θεῷ = shall give thanks or praise to God: xv. 9, Mt. xi. 25, and often in LXX = **ⲡⲓⲧⲏⲛ**. In the sense of "confess" it takes the accusative.

Ver. 12. ἄρα (οὖν): So then—conclusion of *this* aspect of the subject: cf. v. 18, vii. 25. Every word in this sentence is emphatic: ἕκαστος, περὶ ἑαυτοῦ, λόγον δώσει, τῷ Θεῷ. For λόγον in this sense see 1 Pet. iv. 5, Heb. xiii. 17, Matt. xii. 36, Acts xix. 40.

Vv. 13-23. The Apostle now proceeds to argue the question of Christian conduct in things indifferent from another point of view—that of the influence which our conduct may have on others, and of the consideration which is due to them. μηκέτι οὖν ἀλλήλους κρίνωμεν: thus much follows from what has been said already, and κρίνωμεν therefore forbids both the censorious and the contemptuous estimate of others. ἀλλὰ τοῦτο κρίνατε μᾶλλον: be this your judgment rather. Cf. 1 Cor. ii. 2, vii. 37. τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ: this is of course addressed to the liberal party. For πρόσκομμα see 1 Cor. viii. 9. The word does not occur in the Gospels, but it is a remarkable fact that in most of our Lord's express teaching about sin, it is sin in the character of σκάνδαλον, a snare or stumbling-block to others, with

which He deals. Paul develops his ideas quite freely from his conception of faith, but in all probability he was familiar with what Jesus taught (Matt. xviii.).

Ver. 14. In principle, the Apostle sides with the strong. He has no scruples about meats or drinks or days. ἐν Κυρίῳ Ἰησοῦ: it is as a Christian, not as a libertine, that Paul has this conviction; in Christ Jesus he is sure that there is nothing in the world essentially unclean; all things can be consecrated and Christianised by Christian use. κοινόν: cf. Acts x. 14, 28, Rev. xxi. 27. It is the opposite of ἅγιον, and signifies that which is not and cannot be brought into relation to God. εἰ μὴ τῷ λογιζομένῳ κ.τ.λ. Though there is nothing which in itself has this character, some things may have it subjectively, *i.e.*, in the judgment of a particular person who cannot help (from some imperfection of conscience) regarding them so; to *him* (ἐκείνῳ emphatic) they are what his conscience makes them; and his conscience (unenlightened as it is) is entitled to respect. For εἰ μὴ cf. Matt. xii. 14, Gal. ii. 16.

Ver. 15. Many expositors here supply something; *e.g.*, "You must have respect therefore for his scruples, although you may not share them, for if," etc. (Sanday and Headlam); but it seems simpler to connect the γὰρ with the leading idea in the writer's mind, Put no stumbling-block before a brother, for, etc. διὰ βρώμα is contemptuous: "for the sake of food"

βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. 16. Μὴ <sup>h</sup> Ch. iii. 8.  
<sup>i</sup> 1 Cor. iv.  
<sup>20.</sup>  
<sup>k</sup> Matt. vi.  
<sup>24;</sup> Ch.  
<sup>xvi. 18;</sup>  
<sup>Eph. vi.</sup>  
<sup>7; Col. iii.</sup>  
<sup>24.</sup>  
 ἡ βλασφημεῖσθω οὖν ὑμῶν τὸ ἀγαθόν. 17. οὐ γάρ ἐστιν ἡ βασιλεία  
 τοῦ <sup>1</sup> Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ  
 ἐν Πνεύματι Ἀγίῳ. 18. ὁ γὰρ ἐν τούτοις <sup>1</sup> <sup>k</sup> δουλεύων τῷ Χριστῷ

<sup>1</sup> For *εν* τουτοις  $\aleph^3 D^3 L$  read *εν* τουτω with  $\aleph^1 ABCD^1 F$  and all edd.

thy brother is grieved. βρώμα is the food which the strong eats in spite of his brother's scruples. λυπεῖται need not imply that the weak is induced, against his conscience, to eat also (though that is contemplated as following); it may quite well express the uneasiness and distress with which the weak sees the strong pursue a line of conduct which his conscience cannot approve. Even to cause such pain as this is a violation of the law of Christ. He who does it has ceased to walk κατὰ ἀγάπην, according to love, which is the supreme Christian rule. In the sense of this, and at the same time aware that the weak in these circumstances may easily be cajoled or overborne into doing what his conscience disapproves, the Apostle exclaims abruptly, μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε. To tamper with conscience, it is here implied, is ruin: and the selfish man who so uses his Christian liberty as to lead a weak brother to tamper with his conscience is art and part in that ruin. The wanton contempt such liberty shows for the spirit and example of Christ is emphasised both here and in 1 Cor. viii. 11 f. *Ne pluris feceris tuum cibum quam Christus vitam suam.*

Ver. 16. μὴ βλασφημεῖσθω οὖν ὑμῶν τὸ ἀγαθόν. τὸ ἀγαθόν is somewhat in definite. It has been taken (1) as the good common to all Christians—the Messianic salvation—which will be blasphemed by the non-Christian, when they see the wantonness with which Christians rob each other of it by such conduct as Paul rebukes in ver. 15; and (2) as Christian liberty, the freedom of conscience which has been won by Christ, but which will inevitably get a bad name if it is exercised in an inconsiderate loveless fashion. The latter meaning alone seems relevant. For βλασφ. see 1 Cor. x. 30.

Ver. 17. Insistence and strife on such matters are inconsistent with Christianity: οὐ γάρ ἐστιν κ.τ.λ. Usually in Paul ἡ βασιλεία τοῦ Θεοῦ is transcendent; the kingdom is that which comes with the second advent, and is the inheritance of believers; it is essentially (as it is called

in 2 Tim. iv. 18) α βασι. ἐπουράνιον. See 1 Thess. ii. 12, 2 Thess. i. 5, 1 Cor. vi. 9 f., xv. 50, Gal. v. 21. This use of the expression, however, does not exclude another, which is more akin to what we find in the Gospels, and regards the Kingdom of God as in some sense also present: we have examples of this here, and in 1 Cor. iv. 20: perhaps also in Acts xx. 25. No doubt for Paul the transcendent associations would always cling to the name, so that we should lose a great deal of what it meant for him if we translated it by "the Christian religion" or any such form of words. It always included the reference to the glory to be revealed. βρώσις κ. πόσις: eating and drinking—the acts, as opposed to βρώμα, ver. 15, the thing eaten. ἀλλὰ δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πνεύματι ἁγίῳ: are these words ethical or religious? Does δικ. denote "justification," the right relation of man to God? or "righteousness," in the sense of just dealing? Is εἰρήνη peace with God, the result of justification (as in v. 1), or peace among the members of the Church, the result of consideration for each other? The true answer must be that Paul did not thus distinguish ethical and religious: the words are religious primarily, but the ethical meaning is so far from being excluded by the religious that it is secured by it, and by it alone. That the religious import ought to be put in the forefront is shown by χαρὰ ἐν πν. ἁγ. which is a grace, not a virtue. In comparison with these great spiritual blessings, what Christian could trouble the Church about eating or drinking? For their sake, no self-denial is too great.

Ver. 18. ἐν τούτῳ: "on the principle implied by these virtues" (Sanday and Headlam). One may serve Christ either eating or abstaining, but no one can serve Him whose conduct exhibits indifference to righteousness, peace and joy in the Holy Spirit. δοκιμος τοῖς ἀνθρώποις: so that there can be no occasion given to any one to blaspheme. Cf. xvi. 10, 2 Tim. ii. 15, Jas. i. 12. A sound Christian character wins even the world's approval.



εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. 19. ἄρα οὖν τὰ  
 1 Ch. xii.  
 13; 1 Cor. τῆς εἰρήνης <sup>1</sup>διώκωμεν,<sup>1</sup> καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.  
 xiv. 1; 1  
 Thess. v. 20. Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν  
 15.  
 m Tit. i. 15. <sup>m</sup>καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.  
 n 1 Cor.  
 viii. 13. 21. καλὸν τὸ μὴ φαγεῖν <sup>n</sup>κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός

<sup>1</sup>διώκωμεν CDE, latt.; διώκομεν **Σ**ABFLP. According to S. and H. διώκωμεν is a "somewhat obvious correction," and less expressive than διώκομεν. This is also the view of Weiss and Tischdf. But W. and H. put διώκωμεν in text and διώκομεν in marg.

Ver. 19. ἄρα οὖν: see ver. 12. τὰ τῆς εἰρήνης is not materially different from τὴν εἰρήνην: all that belongs to, makes for, peace: we cannot argue from its use here that the word must have exactly the same shade of meaning in ver. 17. διώκωμεν: the indicative διώκομεν is very strongly supported, and would indicate the actual pursuit of all true Christians: "Our aim is peace," and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους = mutual upbuilding. Cf. 1 Thess. v. 11, 1 Cor. xiv. 26. The practical rule implied here is that, when anything is morally indifferent to me, before I act on that conviction, I must ask how such action will affect the peace of the Church, and the Christian growth of others.

Ver. 20. Paul repeats the rule of ver. 15. μὴ κατάλυε: the opposite of οἰκοδομεῖν. See Matt. xxvi. 61, Gal. ii. 18. τὸ ἔργον τοῦ Θεοῦ (1 Cor. iii. 9) what God has wrought, i.e., the Christian Church (which is destroyed by such wanton conduct) or the Christian character and standing of an individual (which may be ruined in the same way). πάντα μὲν καθαρά: this is the principle of the strong, which Paul concedes (μὲν); the difficulty is to get the enlightened to understand that an abstract principle can never be the rule of Christian conduct. The Christian, of course, *admits* the principle, *but* he must act from love. To know that all things are clean does not (as is often assumed) settle what the Christian has to do in any given case. It does not define his duty, but only makes clear his responsibility. Acknowledging that principle, and looking with love at other Christians, and the effect of any given line of conduct on them, he has to define his duty for himself. All meat is clean, but not all eating. On the contrary (ἀλλὰ), κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι; sin is involved in the case of the man who eats with offence. Some take this as a warning to the weak; but the whole

tone of the passage, which is rather a warning to the strong, and the verse immediately following, which surely continues the meaning and is also addressed to the strong, decide against this. The man who eats with offence is therefore the man by whose eating another is made to stumble. For διὰ προσκόμματος see ii. 27, Winer, p. 475.

Ver. 21. A maxim for the strong. For καλὸν cf. Mark xiv. 6. Abstinence in order that others may not be made to stumble is morally noble. ἐν ᾧ: usually προσκόπτειν takes the Dat., ix. 32, 1 Pet. ii. 8. That there were those in the Church at Rome who had scruples as to the use of flesh and wine, see on ver. 2. Paul would not have written the chapter at all unless there had been scruples of some kind; and he would not have taken these examples if the scruples had concerned something quite different.

Ver. 22. The true text is σὺ πίστιν ἦν ἔχεις: "the faith that thou hast, have thou to thyself in the sight of God". The verse is still addressed to the strong. The faith he has is the enlightened faith which enables him to see that all things are clean; such faith does not lose its value though it is not flaunted in reckless action. On κατὰ σεαυτὸν Wetstein quotes Heliod. vii. 16: κατὰ σεαυτὸν ἔχε καὶ μηδενὶ φράζε. Cf. 1 Cor. xiv. 28 (ἐαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ). ἐνώπιον τοῦ Θεοῦ reminds the strong once more (ver. 10) that the fullest freedom must be balanced by the fullest sense of responsibility to God. In another sense than that of 1 Cor. ix. 21 the Christian made free by faith must feel himself μὴ ἄνομος Θεοῦ ἀλλ' ἐννομος Χριστοῦ. μακάριος ὁ μὴ κρίνων ἐαυτὸν ἐν ᾧ δοκιμάζει: "a motive to charitable self-restraint addressed to the strong in faith" (Gifford). It is a rare felicity (this is always what μακάριος denotes) to have a conscience untroubled by scruples—in Paul's words, not to judge oneself in the matter which one approves (sc., by his own practice);



σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.<sup>1</sup> 22. σὺ πίστιν<sup>2</sup> ἔχεις ; κατὰ σεαυτὸν ἔχει ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ<sup>3</sup> δοκιμάζει. 23. ὁ δὲ διακρινόμενος, ἐὰν φάγη, κατακέκριται, οἱ Cor. ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.<sup>3</sup> xvi. 3.

<sup>1</sup> ἡ σκανδαλίζεται ἡ ἀσθενεῖ om. N<sup>1</sup>AC, Syr., Copt., Aeth.; ins. N<sup>3</sup>BDFLP, vulg., Sah. S. and H. call this a very clear instance of a Western reading in B, and therefore justify the omission with W. and H. and Tischdf.; but Weiss, who thinks ἡ ἀσθενεῖ is too difficult to be explained as a gloss, retains the words.

<sup>2</sup> After πιστιν ins. ἡν NABC; so most edd., omitting the mark of interrogation after εχεις. For σεαυτον read σεαυτον with NABCDKLP, etc.

<sup>3</sup> After ἁμαρτία ἐστίν the great doxology of chap. xvi. 25-27 is inserted by ALP and most other MSS., though some, including AP, have it in both places; om. here NBCD<sup>1</sup>, vulg., Syr.

and he who has this felicity should ask no more. In particular, he should not run the risk of injuring a brother's conscience, merely for the sake of exercising in a special way the spiritual freedom which he has the happiness to possess—whether he exercises it in that way or not.

Ver. 23. ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέκριται: such, on the other hand, is the unhappy situation of the weak—a new motive for charity. For διακριν. cf. iv. 20, Jas. i. 6, Mark xi. 23. The weak Christian cannot be clear in his own mind that it is permissible to do as the strong does; it may be, he thinks one moment, and the next, it may not be; and if he follows the strong and eats in this state of mind, κατακέκριται he is condemned. The condemnation is absolute: it is not only that his own conscience pronounces clearly against him after the act, but that such action incurs the condemnation of God. It is inconsistent with that conscientiousness through which alone man can be trained in goodness; the moral life would become chaotic and irredeemable if conscience were always to be treated so. ὅτι οὐκ ἐκ πίστεως, sc., ἔφαγεν. The man is condemned because he did not eat ἐκ πίστεως: and this is generalised in the last clause πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. All that is not of faith is sin; and therefore this eating, as not of faith, is sin. It is impossible to give πίστις here a narrower sense than Christianity: see ver. 1. Everything a Christian man does that cannot justify itself to him on the ground of his relation to Christ is sin. It is too indefinite to render *omne quod non est ex fide* as Thomas Aquinas does by *omne quod est contra conscientiam*: it would need to be *contra*

*Christianam conscientiam*. All a man cannot do remembering that he is Christ's—all he cannot do with the judgment-seat (ver. 10) and the Cross (ver. 15) and all their restraints and inspirations present to his mind—is sin. Of course this is addressed to Christians, and there is no rule in it for judging the character or conduct of those who do not know Christ. To argue from it that works done before justification are sin, or that the virtues of the heathen are glittering vices, is to misapply it altogether.

CHAPTER XV.—Vv. 1-13. The fourteenth chapter has a certain completeness in itself, and we can understand that if the Epistle to the Romans was sent as a circular letter to different churches, some copies of it might have ended with xiv. 23: to which the doxology, xvi. 25-27, might be loosely appended, as it is in A. L. and many other MSS. But it is manifestly the same subject which is continued in xv. 1-13. The Apostle still treats of the relations of the weak and the strong, though with a less precise reference to the problems of the Roman Church at the time than in chap. xiv. His argument widens into a plea for patience and forbearance (enforced by the example of Christ) and for the union of all Christians, Jew and Gentile, in common praise. It seems natural to infer from this that the distinction between weak and strong had some relation to that between Jew and Gentile; the prejudices and scruples of the weak were probably of Jewish origin.

Ver. 1. ὀφείλομεν δὲ: what constitutes the obligation is seen in chap. xiv. It arises out of our relation to others in Christ. Looking at them in the light of what He has done for them as well as for us, and in the light of our responsibility

<sup>a</sup> Acts xiv. **XV. 1.** Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἁδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2. ἕκαστος γὰρ<sup>1</sup> ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται, “Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ’ ἐμέ”. 4. ὅσα γὰρ προεγράφη,<sup>2</sup> εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ

<sup>1</sup> Om. γὰρ with  $\Sigma$ ABCD $\Sigma$ LP.

<sup>2</sup> ὅσα γὰρ προεγράφη  $\Sigma$ ACD $\Sigma$ LP; so most edd. B, latt., Aeth. give *εγγραφη*. D<sup>1</sup> and F have *προσεγραφη*, which confirms the reading of  $\Sigma$ AC. *προεγραφη* ἵνα  $\Sigma$ <sup>3</sup>ALP; but *εγγραφη*  $\Sigma$ <sup>1</sup>BCDF, vulg. and all edd. After *καὶ* ins. *δια*  $\Sigma$ ABCL. After *εχωμεν* B adds *τῆς παρακλησεως*, which W. and H. put in marg.; but the addition is as inept as that of *λογων* in the same MS. at ver. 18, and to be explained in the same way (an anticipation of a later word).

to the Judge of all, we cannot question that this is our duty. ἡμεῖς οἱ δυνατοί: Paul classes himself with the strong, and makes the obligation his own. δυνατοί is of course used as in chap. xiv.: not as in 1 Cor. i. 26. τὰ ἀσθενήματα τῶν ἁδυνάτων: the things in which their infirmity comes out, its manifestations; here only in N.T. Paul says “bear” their infirmities: because the restrictions and limitations laid by this charity on the liberty of the strong are a burden to them. For the word βαστάζειν and the idea see Matt. viii. 17, Gal. vi. 2, 5, 17. μὴ ἑαυτοῖς ἀρέσκειν: it is very easy for self-pleasing and mere wilfulness to shelter themselves under the disguise of Christian principle. But there is only one Christian principle which has no qualification—love.

Ver. 2. τῷ πλησίον ἀρεσκέτω: this rule is qualified by εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Without such qualification it is “men-pleasing” (Gal. i. 10) and inconsistent with fidelity to Christ. Cf. 1 Cor. x. 33, where Paul presents himself as an example of the conduct he here commends. For εἰς and πρὸς in this verse cf. chap. iii. 25 f. According to Gifford εἰς marks the “aim”—the advantage or benefit of our neighbour—and πρὸς the standard of reference; the only “good” for a Christian is to be “built up” in his Christian character.

Ver. 3. καὶ γὰρ ὁ Χριστὸς κ.τ.λ. The duty of not pleasing ourselves is enforced by the example of Christ: He did not please Himself either. If this required proof, we might have expected Paul to prove it by adducing some incident in Christ’s life; but this is not what he does. He appeals to a psalm, which is in many places in the N.T. treated as having some reference to Christ (e.g.,

John ii. 17 = Ps. lxix. 9, John xv. 25 = Ps. lxix. 4, Matt. xxvii. 27-30 = Ps. lxix. 12, Matt. xxvii. 34 = Ps. lxix. 21, Rom. xi. 9 = Ps. lxix. 22, Acts i. 20 = Ps. lxix. 25: see Perowne, *The Psalms*, i., p. 561 f.); and the words he quotes from it—words spoken as it were by Christ Himself—describe our Lord’s experiences in a way which shows that He was no self-pleaser. If He had been, He would never have given Himself up willingly, as He did, to such a fate. It is hardly conceivable that σε in Paul’s quotation indicates the man whom Christ is supposed to address: it can quite well be God, as in the psalm. Some have argued from this indirect proof of Christ’s character that Paul had no acquaintance with the facts of His life; but the inference is unsound. It would condemn all the N.T. writers of the same ignorance, for they never appeal to incidents in Christ’s life; and this summary of the whole character of Christ, possessing as it did for Paul and his readers the authority of inspiration, was more impressive than any isolated example of non-selfpleasing could have been.

Ver. 4. Here Paul justifies his use of the O.T. ὅσα γὰρ προεγράφη = the whole O.T. εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη: was written to teach us, and therefore has abiding value. 2 Tim. iii. 16. ἵνα introduces God’s purpose, which is wider than the immediate purpose of the Apostle. Paul meant to speak only of bearing the infirmities of the weak, but with the quotation of Ps. lxix. 9 there came in the idea of the Christian’s sufferings generally, and it is amid them that God’s purpose is to be fulfilled. διὰ τῆς ὑπομ. κ. τῆς παρακλ. τῶν γραφῶν κ.τ.λ.: “that through the patience and the comfort wrought by the



τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5. ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6. ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7. Διδὸν \*προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς<sup>1</sup> εἰς δόξαν Θεοῦ. 8. λέγω δέ, Ἰησοῦν Χριστὸν<sup>2</sup> διὰκονον γεγενῆσθαι περιτομῆς \*ὅπῃ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς

<sup>b</sup> 2 Cor. i. 3-7; Heb. vi. 18; xii. 5.

<sup>c</sup> Ch. xiv. 1.  
<sup>d</sup> Gal. ii. 17.

<sup>e</sup> Ch. i. 5; Phil. ii. 13.

<sup>1</sup> ἡμας, so BDP cursives; adopted by Weiss, W. and H. text. But ὑμας is put in marg. by W. and H., and by many edd. in text. It really seems to have arisen from ἡμας being changed to agree with the preceding context in which the readers are directly addressed. Yet it is strongly supported by ACDF. Ins. του before θεου ABCDFP.

<sup>2</sup> For δε Ἰησοῦν Χριστὸν read γὰρ Χριστὸν with ABC and all edd. γεγενῆσθαι by AELP; γενεσθαι BCDF. The edd. are divided. Tischd., W. and H., and Treg. marg. read γεγενῆσθαι; but W. and H. put γενεσθαι in marg., while Lachm. and Treg. have it in text. Weiss thinks the case can only be settled by analogy; and as B, which is the strongest support of γεγενῆσθαι, quite arbitrarily changes γενεσθαι in Phil. i. 13 into γεγονεσθαι, he allows that to discredit it here, and reads γενεσθαι.

Scriptures we may have our hope". τὴν ἐλπίδα is the Christian hope, the hope of the glory of God; and the Christian has it as he is able, through the help of God's Word in the Scriptures, to maintain a brave and cheerful spirit amid all the sufferings and reproaches of life. Cf. v. 2-5. This is, if not a digression, at least an expansion of his original idea, and at

Ver. 5 Paul returns to his point in a prayer: the God of the patience and comfort just spoken of grant unto you, etc. τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν: cf. xii. 16, where, however, τὸ αὐτὸ φρονεῖν with εἰς ἀλλήλους is not quite the same. Paul wishes here that the minds of his readers — their moral judgment and temper — may all be determined by Jesus Christ (for κατὰ, expressing the rule according to which, see chap. viii. 27): in this case there will be the harmony which the disputes of chap. xiv. disturbed.

Ver. 6. ἵνα introduces the ultimate aim of this unanimity. ὁμοθυμαδὸν here only in Paul, but eleven times in Acts. ἐν ἐνὶ στόματι: in Greek writers usually ἐξ ἑνὸς στόματος. τὸν θεὸν καὶ πατέρα τοῦ Κ. ἡμῶν Ἰ. Χ. The A.V. renders, "God, even the Father of our Lord Jesus Christ," making τοῦ Κυρίου depend on πατέρα only. This rendering does not make God the God of Christ, but defines the only true God as the Father of Christ. It is defended by Weiss, who appeals to the passages in which "God and Father" is found with

no genitive: 1 Cor. xv. 24, Eph. v. 20, Col. iii. 17, Jas. i. 27, iii. 9. The argument is not convincing, especially in view of Eph. i. 17 (ὁ θεὸς τοῦ Κ. ἡμῶν Ἰ. Χ., ὁ πατὴρ τῆς δόξης) and John xx. 17: hence the R.V. is probably right ("the God and Father of our Lord"). When the Church glorifies such a God with one heart and one mouth it will have transcended all the troubles of chap. xiv. It is this accordant praise of all Christians which is the ruling idea in vers. 7-13.

Ver. 7. διδὸν προσλαμβάνεσθε ἀλλήλους: διδὸν = that such praise may be possible. For προσλαμβ. see xiv. 1-3. καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς. ὑμᾶς covers both parties in the Church, however they are to be distinguished; if Christ received both, they are bound to receive each other. The last words, εἰς δόξαν τοῦ θεοῦ, are probably to be construed with προσλαμβάνεσθε ἀλλήλους; they resume the idea of ver. 6 (ἵνα . . . δοξάζητε); the διδὸν with which ver. 7 begins starts from that idea of glorifying God, and looks on to it as the end to be attained when all Christians in love receive each other. But the clause has of course a meaning even if attached to what immediately precedes: ὁ Χριστὸς προσελ. ὑμᾶς. Cf. Phil. ii. 11, Eph. i. 12-14. Christ's reception of the Jews led to God's being glorified for His faithfulness; His reception of the Gentiles to God's being glorified for His mercy. So Weiss, who argues that in what follows we have the expansion and proof of the



ἐπαγγελίας τῶν πατέρων· 9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, “Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ”. 10. καὶ πάλιν λέγει, “Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ”. 11. καὶ πάλιν, “Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη,<sup>1</sup> καὶ ἐπαινέσατε αὐτὸν, πάντες οἱ λαοί”. 12. καὶ πάλιν Ἡσαΐας λέγει, “Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενός ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν”. 13. ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης<sup>2</sup> ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος Ἁγίου.

<sup>1</sup> For τὸν κύριον παντα τα εθνη (so LXX), read παντα τα εθνη τον Κυριον  $\Sigma$ ABDP and all edd. For ἐπαινεσατε (so LXX, B) FLP read ἐπαινεσατωσαν (LXX, A)  $\Sigma$ ABCD.

<sup>2</sup> Against all edd., who keep the received text, Weiss finds himself compelled, instead of πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης, to read πληροφορησάι ὑμᾶς ἐν πασῇ χαρᾷ κ. εἰρήνῃ. This is the reading of B, and is found with only the omission of ἐν in FG; Weiss thinks it quite inexplicable except as the original; πληροφορ. has a point of attachment in xiv. 5, and the double ἐν (ἐν πασῇ χαρᾷ . . . ἐν τῷ πιστεύειν) in this clause answers exactly to that in the next (ἐν τῇ ἐλπίδι, ἐν δυνάμει πν. ἁγίου). The other reading is supported by  $\Sigma$ ACDLP.

idea that God's glory (the glory of His faithfulness and of His mercy) is the end contemplated by Christ's reception alike of Jew and Gentile.

Ver. 8. λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς = what I mean is this—Christ has been made, etc. διάκονον περιτομῆς is usually understood as “a minister to the Jews, to circumcised people” (cf. iii. 30, iv. 9), and this seems to me the only intelligible explanation. In exercising this ministry (and He exercised directly no other: Matt. xv. 24) Christ was of course circumcised Himself and set from His birth (Gal. iv. 4 f.) in the same relation to the law as all who belonged to the old covenant; but though this is involved in the fact that Christ was sent to the Jews, it is not what is meant by calling Him διάκονον περιτομῆς. ὑπὲρ ἀληθείας θεοῦ: in the interest of God's truth (cf. i. 5: ὑπὲρ τοῦ ὀνόματος αὐτοῦ). The truth of God, as the giver of the promises to the fathers, was vindicated by Christ's ministry; for in Him they were all fulfilled, 2 Cor. i. 20. τὰς ἐπαγγ. τῶν πατέρων: the promises belonged to the fathers, because they were originally made to them.

Ver. 9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν: Some expositors make this depend directly on λέγω, as if Paul had meant: “I say Christ has become a minister of circumcision, in the interest of the truth of God . . . and that the Gentiles have glorified God for His

mercy,” the only contrast being that between God's *faithfulness*, as shown to the descendants of Abraham, and His *mercy* as shown to those without the old covenant. But if τὰ δὲ ἔθνη κ.τ.λ. is made to depend on εἰς τὸ, as in the A.V., there is a double contrast brought out: that of *faithfulness* and *mercy* being no more emphatic than that of the *fathers* and the *Gentiles*. Indeed, from the passages quoted, it is clear that Paul is preoccupied rather with the latter of these two contrasts than with the former; for all the passages concern the place of the Gentiles in the Church. At the same time it is made clear—even to the Gentiles—that the salvation which they enjoy is “of the Jews”. Hence the Gentiles must not be contemptuous of scruples or infirmities, especially such as rise out of any associations with the old covenant; nor should the Jews be censorious of a Gentile liberty which has its vindication in the free grace of God. καθὼς γέγραπται: the contemplated glorification of God answers to what we find in Ps. xviii. 50, LXX. Christ is assumed to be the speaker, and we may say that He gives thanks to God among the Gentiles when the Gentiles give thanks to God through Him (Heb. ii. 12).

Ver. 10. καὶ πάλιν λέγει: Deut. xxxii. 43, LXX. The Hebrew is different.

Ver. 11. καὶ πάλιν, αἰνεῖτε: Ps. cxvii. 1, LXX—only the order of the words varying.

Ver. 12. καὶ πάλιν Ἡσαΐας λέγει: Isa.

14. Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ <sup>ε</sup> μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης <sup>1</sup> γνώσεως, δυνάμενοι καὶ ἀλλήλους νοουθετεῖν. 15. τολμηρότερον <sup>2</sup> δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ <sup>h</sup> μέρους, ὡς ἐπαναμνησσκων ὑμᾶς, διὰ τὴν χάριν

Ch. i. 29;  
Matt.  
xxiii. 28.  
<sup>h</sup> Ver. 24;  
Ch. xi.  
25; 2 Cor.  
i. 14; ii. 5.

<sup>1</sup> After *πασης* ins. *της* NBP, Clem.; om. ACDFL.

<sup>2</sup> *τολμηροτερον* NCDFLP; *τολμηροτερος* AB. The latter is read by Weiss, W. and H., and Treg. A similar change (from *σπουδαιοτερος* into *σπουδαιοτερον*) is made by DFG in Phil. ii. 28. *αδελφοι* om. NABC. *υπο του θεου* ACDLP; *απο του θεου* NBF and most edd.

xi. 10. Paul again follows the LXX, only omitting ἐν τῇ ἡμέρᾳ ἐκείνῃ after ἔσται. The words are meant to describe the Messianic kingdom and its Davidic head. It is a universal kingdom, and the nations set their hope in its King, and therefore in the God of salvation whose representative He is. Such a hope in God, the Apostle's argument implies, will result in the praise which glorifies Him for His mercy (ver. 9).

Ver. 13. Prompted by ἐλπιούσιν, the Apostle closes this section, and the body of the epistle, by calling on "the God of hope" to bless those to whom it is addressed. For the expression ὁ θεὸς τῆς ἐλπίδος cf. ver. 5: it means the God Who gives us the hope which we have in Christ. The joy and peace which He imparts rest on faith (ἐν τῷ πιστεύειν). Hence they are the joy and peace specially flowing from justification and acceptance with God, and the more we have of these, the more we abound in the Christian hope itself. Such an abounding in hope, in the power of the Holy Ghost (Acts i. 8, Luke iv. 14), is the end contemplated in Paul's prayer that the God of hope would fill the Romans with all joy and peace in believing. For the kind of supremacy thus given to hope compare the connection of ver. 5 with ver. 2 in chap. v.

The rest of this chapter is of the nature of an epilogue. It falls into two parts: (1) vers. 14-21, in which Paul, while apologising for the tone which he has occasionally employed, justifies himself for writing to the Romans by appealing to his vocation as an Apostle; and (2) vers. 22, 33, in which he explains to them the programme of his future work, including his long-deferred visit to them, and begs their prayers for a successful issue to his visit to Jerusalem.

Ver. 14. *πέπεισμαι δέ*: the tone in which he has written, especially in chap. xiv., might suggest that he thought them very defective either in intelligence,

or love, or both; but he disclaims any such inference from his words. ἀδελφοί μου has a friendly emphasis: cf. vii. 4. καὶ αὐτὸς ἐγὼ cf. vii. 25: it means "even I myself, who have taken it upon me to address you so plainly". ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης: that even of yourselves ye are full of goodness, i.e., without any help from me. ἀγαθωσύνη in all N.T. passages (Gal. v. 22, Eph. v. 9, 2 Thess. i. 11) seems to have an association with ἀγαθὸς in the sense of "kind": the goodness of which Paul speaks here is probably therefore not virtue in general, but the charity on which such stress is laid in chap. xiv. as the only rule of Christian conduct. πεπληρωμένοι πάσης γνώσεως: filled full of all knowledge—"our Christian knowledge in its entirety" (Sanday and Headlam). This, again, may refer to the comprehension of Christianity shown by the strong of chap. xiv.: or it may be intended to apologise for the unusually doctrinal character of the epistle. Both μεστοὶ and πεπληρωμένοι occur also in i. 29. δυνάμενοι κ. ἀλλήλους νοουθετεῖν: in a sense therefore self-sufficient.

Ver. 15 f. *τολμηρότερος* . . . ἀπὸ μέρους: the description does not apply to the letter as a whole, but only to parts of it: Gifford refers to vi. 12-21, xi. 17 ff., xii. 3, and especially chap. xiv. throughout. ὡς ἐπαναμνησσκων ὑμᾶς: here only in N.T. There is the same courteous tone as in i. 11 f. He does not presume to teach them what they do not know, but only to suggest to their memory what they must know already but may be overlooking. διὰ τὴν χάριν τὴν δοθείσάν μοι: this is the real justification of his writing. As in i. 5, xii. 3, the χάρις is that of Apostleship. It is not wantonly, but in the exercise of a Divine vocation, and a divinely-bestowed competence for it, that he writes. εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη: there is a certain emphasis on



τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, 16. εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, <sup>1</sup>ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται <sup>1</sup> ἡ προσφορά τῶν ἔθνων εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι Ἁγίῳ.  
 17. 17. ἔχω οὖν <sup>2</sup>καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν· 18. οὐ γὰρ <sup>2</sup>Cor. x. 12; xi. 21. <sup>3</sup>τολμήσω <sup>3</sup>λαλεῖν τι ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν

<sup>1</sup> For γενηται Weiss, against all edd., reads γενηθη with B. The change of this into the commoner form γενηται is an emendation current in all the groups into which the MSS. can be classified.

<sup>2</sup> After οὖν ins. την BCDF; om. ΞALP; W. and H. bracket. For προς θεον read προς τον θεον with ΞABCDLF and all edd.

<sup>3</sup> For τολμησω B has τολμω, which W. and H. put in margin. The fut. is retained by most edd. with ΞACDFGLP. For λαλειν τι read τι λαλειν with ΞABCDF.

εἰς τὰ ἔθνη, and the whole sentence would be inept, as a justification of Paul for writing to Rome, unless the Roman Church had been essentially Gentile. For λειτουργὸν see note on xiii. 6. The word here derives from the context the priestly associations which often attach to it in the LXX. But obviously it has no bearing on the question as to the "sacerdotal" character of the Christian ministry. The offering which Paul conceives himself as presenting to God is the Gentile Church, and the priestly function in the exercise of which this offering is made is the preaching of the Gospel. Paul describes himself as ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ *sacerdotis modo evangelium administrantem*. Fritzsche (on whose note all later expositors depend) explains the *sacerdotis modo* by *accurate et religiose*; just as a Levitical offering was not acceptable to God unless the prescribed ceremonial was precisely observed, so the offering of the Gentiles at God's altar would be unacceptable unless Paul showed a priestlike fidelity in his ministry of the Gospel. But this is to wring from a word what an intelligent appreciation of the sentence as a whole, and especially of its pictorial character, refuses to yield: the clause ἵνα γένηται . . . εὐπρόσδεκτος depends not on ἱεουργοῦντα, but on the whole conception of Paul's ministry, i.e., on εἰς τὸ εἶναί με λειτουργὸν κ.τ.λ. For ἡ προσφορά τῶν ἔθνων, genitive of object, cf. Heb. x. 10. This great offering is acceptable to God (1 Pet. ii. 5) because it is ἡγιασμένη consecrated to Him ἐν πνεύματι ἁγίῳ. Those who believed in the Lord Jesus Christ, as the result of Paul's sacred ministry of the Gospel, received the Holy Spirit: this (as distinct from the ceremonial "without spot or blemish")

was the ground of their acceptance (cf. xii. 1 f.).

Ver. 17. ἔχω οὖν καύχησιν: I have therefore ground of boasting. In spite of the apologetic tone of ver. 14 f. Paul is not without confidence in writing to the Romans. But there is no personal assumption in this; for he has it only in Christ Jesus, and only τὰ πρὸς τὸν Θεόν in his relations to God. Cf. Heb. ii. 17, v. 1.

Ver. 18 f. All other boasting he declines. οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο δι' ἐμοῦ ὁ Χ.: in effect this means, I will not presume to speak of anything except what Christ wrought through me. This is the explanation of ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ. The things which Christ did work through Paul He wrought εἰς ὑπακοὴν ἔθνων with a view to obedience on the part of the Gentiles: cf. i. 5. This combination—Christ working in Paul, to make the Gentiles obedient to the Gospel—is the vindication of Paul's action in writing to Rome. It is not on his own impulse, but in Christ that he does it; and the Romans as Gentiles lie within the sphere in which Christ works through him. λόγῳ καὶ ἔργῳ: λόγος refers to the preaching, ἔργον to all he had been enabled to do or suffer in his calling. 2 Cor. x. 11, Acts vii. 22, Lc. xxiv. 19. ἐν δυνάμει σημείων καὶ τεράτων. σημεῖον and τέρας are the words generally employed in the N.T. to designate what we call miracle: often, too, δυνάμεις is used as synonymous (Mark vi. 2). All three are again applied to Paul's miracles in 2 Cor. xii. 12, and to similar works in the Apostolic age of the Church in Heb. ii. 4: all three are also found in 2 Thess. ii. 9, where they are ascribed to the Man of Sin, whose Parousia in this as in other respects is



ἐθνῶν, λόγῳ καὶ ἔργῳ, 19. ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ.<sup>1</sup> ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 20. οὕτω δὲ φιλοτιμούμενον<sup>2</sup> εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ<sup>1</sup> 1 Cor  
ἐπ' ἄλλότριον θεμέλιον οἰκοδομῶ. 21. ἀλλὰ, καθὼς γέγραπται, "Οἷς 17; ix. 16,  
18; 2 Cor.  
οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται." 3 καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι". x. 16.

<sup>1</sup> Θεοῦ  $\Sigma D^2 LP$ ; αἰγίου  $ACD^{1-3}$ ; om. B. B certainly seems right here, though W. and H. put [αἰγίου] in text. Both Θεοῦ and αἰγίου seem interpolations to complete the expression.

<sup>2</sup> φιλοτιμούμενον  $\Sigma ACD^{1-3} L$ , Orig.; φιλοτιμουμαι  $BD^1$  (gr.) FP. Edd. seem to regard the latter as a change made to simplify the construction, and the case is one of those in which the value of B may be lessened by Western influence; hence they prefer, as a rule, the former reading. But Weiss reads φιλοτιμουμαι because it is exegetically necessary, and says he is not aware of any such arbitrary change of a participle into a finite verb.

<sup>3</sup> ὄψονται before οἷς B; and so W. and H. and Weiss. The order in received text conforms to the LXX and the next clause.

regarded as counterfeiting that of Christ. *τέρας* is always rendered "wonder" in the A.V., and, as though the word were unequal to the phenomenon, it is never used alone: in all the places in which it occurs *σημεῖον* is also found. The latter emphasises the significance of the miracle; it is not merely a sight to stare at, but is suggestive of an actor and a purpose. In this passage, "the power" of signs and wonders seems to mean the power with which they impressed the beholders: more or less it is an interpretation of *ἔργῳ*. So "the power" of the Holy Ghost means the influence with which the Holy Spirit accompanied the preaching of the Gospel: more or less it answers to *λόγῳ*: see 1 Thess. i. 5 and cf. the ἀπόδειξις πνεύματος κ. δυνάμεως, 1 Cor. ii. 4. ὥστε με κ.τ.λ. "The result of Christ's working through His Apostle is here stated as if the preceding sentence had been affirmative in form as well as sense" (Gifford). ἀπὸ Ἱερουσαλὴμ: this agrees with Acts ix. 26-29, but this, of course, does not prove that it was borrowed from that passage. Even if Paul began his ministry at Damascus, he might quite well speak as he does here, for it is not its chronology, but its range, he is describing; and to his mind Jerusalem (to which, if let alone, he would have devoted himself, see Acts xxii. 18-22) was its point of departure. καὶ κύκλῳ: most modern commentators have rendered this as if it were τοῦ κύκλῳ—from Jerusalem and its vicinity, by which they mean Syria (though some would include Arabia, Gal. i. 17): for this use of κύκλῳ see Gen. xxxv. 5, Judith i. 2.

But most Greek commentators render as in the A.V.—"and round about unto Illyricum". This is the interpretation taken by Hofmann and by S. and H., and is illustrated by Xen., *Anab.*, vii., i., 14 (quoted by the latter): *πότερα διὰ τοῦ ἱεροῦ ὁρους δέοι πορεύεσθαι, ἢ κύκλῳ διὰ μέσης τῆς Θράκης. μέχρι τοῦ Ἰλλυρικοῦ* can (so far as *μέχρι* is concerned) either exclude or include Illyricum. Part of the country so called may have been traversed by Paul in the journey alluded to in Acts xx. 1 f. (*διελθὼν δὲ τὰ μέρη ἐκεῖνα*), but the language would be satisfied if he had come in sight of Illyricum as he would do in his westward journey through Macedonia. *πεπληρωκέναι τὸ εὐαγγ. τοῦ Χριστοῦ*: have fulfilled (fully preached) the Gospel of Christ. Cf. Col. i. 25. Paul had done this in the sense in which it was required of an Apostle, whose vocation (to judge from Paul's practice) was to lay the foundation of a church in the chief centres of population, and as soon as the new community was capable of self-propagation, to move on.

Ver. 20. οὕτω δὲ φιλοτιμούμενον (1 Thess. iv. 11, 2 Cor. v. 9): making it my ambition, however, thus to preach the Gospel, etc. This limits *πεπληρωκέναι*: he had never sought to preach where Christianity was already established. A point of honour, but not rivalry, is involved in *φιλοτιμούμενον*. ὠνομάσθη: cf. 2 Tim. ii. 19 and Isa. xxvi. 13, Amos vi. 10. To name the name of the Lord is to confess Him to be what He is to the faith of His people. ἵνα μὴ ἐπ' ἄλλότριον θεμέλιον κ.τ.λ. The duty of an

22. Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ<sup>1</sup> τοῦ ἐλθεῖν πρὸς ὑμᾶς, 23. νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ  
 m Luke viii. ἐλθεῖν πρὸς ὑμᾶς<sup>m</sup> ἀπὸ πολλῶν<sup>2</sup> ἐτῶν, 24. ὡς ἂν<sup>3</sup> πορεύωμαι εἰς τὴν  
 43. Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσα-  
 n Ver. 15. σθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἂν ὑμῶν πρῶτον ἀπὸ  
 • Luke i. 53; n μέρους<sup>•</sup> ἐμπλησθῶ. 25. Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν  
 vi. 25.

<sup>1</sup> τα πολλὰ BACLP; πολλακίς BDF.

<sup>2</sup> For πολλων BACDFL read ικανων with BCP, Weiss, W. and H., Alford.

<sup>3</sup> For ως εαν read ως αν with BABC. Om. ελευσομαι προς υμας BACDF and all edd.

Apostle was with the foundation, not the superstructure. 1 Cor. iii. 10. The same confidence in his vocation, and the same pride in limiting that confidence, and not boasting of what Christ had done through others, or intruding his operations into their sphere, pervades the tenth chapter of 2 Cor.

Ver. 21. ἀλλὰ καθὼς γέγραπται: Paul's actual procedure corresponded with, and indeed led to the fulfilment of, a famous O.T. prophecy. Isa. lii. 11 exactly as in LXX. It is absurd to argue with Fritzsche that Paul found a prediction of his own personal ministry (and of the principles on which he discharged it), in Isaiah, and equally beside the mark to argue that his use of the passage is "quite in accordance with the spirit of the original". The LXX is quite different from the Hebrew, and Paul quotes it because he liked to be able to express his own opinion or practice in Scripture language. It seemed to him to get a Divine confirmation in this way; but an examination of various passages shows that he cared very little for the original meaning or application.

Vv. 22-33. The Apostle's programme. He is at present on his way to Jerusalem with the gifts which his Gentile churches have made for the relief of the poor Christians there. The issue of this visit is dubious, and he begs their prayers for its success. After it is over, he means to proceed to Spain, and on the way he hopes to pay his long deferred visit to Rome.

Ver. 22. διὸ καὶ ἐνεκοπτόμην: the work which detained the Apostle in the East also hindered him from visiting Rome. For another ἐγκόπτειν see 1 Thess. ii. 18. τὰ πολλὰ is more than πολλάκις in i. 13: it is distinguished in Greek writers both from ἐνίοτε (sometimes) and ἀεὶ (always) and is rightly rendered in Vulg. *plerumque*. As a rule,

it was his work which kept Paul from visiting Rome, but he may have had the desire to do so (e.g., when he was in Corinth) and have been prevented by some other cause. The rendering of R.V. "these many times" (apparently, all the definite times included in πολλάκις i. 13) is unsupported by examples.

Ver. 23. νυνὶ δὲ: but now—the sentence thus begun is interrupted by ἐλπίζω γὰρ and never finished, for the words ἐλεύσομαι πρὸς ὑμᾶς in T.R. are an interpolation. μηκέτι τόπον ἔχων: not that every soul was converted, but that the Apostolic function of laying foundations had been sufficiently discharged over the area in question. κλίμα is only found in the plural in N.T. 2 Cor. xi. 10, Gal. i. 21. ἐπιπόθειαν: here only in N.T. ἀπὸ ικανῶν ἐτῶν: the desire dated "from a good many years back". Cf. ἀπὸ κτίσεως κόσμου, i. 20, Acts xv. 7.

Ver. 24. ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν: it is here the apodosis begins, which being broken in on by ἐλπίζω is never formally resumed, though the sense is taken up again in ver. 28 f. ὡς ἂν is temporal = *simulacque*: cf. 1 Cor. xi. 34, Phil. ii. 23; Buttmann, p. 232. The principle which Paul has just laid down as regulating his Apostolic work (ver. 20) forbids him to think of Rome as a proper sphere for it; great as is his interest in the capital of the world, he can only pay it a passing visit on the way to another field. ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ: it has been said that Paul expected or claimed "*quasi pro jure suo*" to be escorted all the way to Spain (by sea) by members of the Roman Church; but this is not included in προπεμφθῆναι. Practical illustrations are seen in Acts xx. 35, xxi. 5: similar anticipations in 1 Cor. xvi. 6, 11. For πρῶτον see Mt. vii. 5, viii. 21. ἀπὸ μέρους indicates that no such stay would be equal to the Apostle's longing



τοῖς ἀγίοις. 26. εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν ᾧ Heb. xiii. 16.  
τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

27. εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος α Cor. ix. 12.  
αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

for fellowship with the Romans, but it would be at least a partial satisfaction of it.

Ver. 25. *νυνὶ δὲ* is not a resumption of *νυνὶ δὲ* in ver. 23: there is an entire break in the construction, and Paul begins again, returning from the Spanish journey, which lies in a remote and uncertain future, to the present moment. "But at this moment I am on the way to Jerusalem, ministering to the saints." *διακονῶν* does not represent this journey as part of his *apostolic ministry*, which might legitimately defer his visit once more (Weiss); it refers to the service rendered to the poor by the money he brought (see 2 Cor. viii. 4). For whatever reason, Paul seems to have used "the saints" (a name applicable to all Christians) with a certain predilection to describe the Jerusalem Church. Cf. ver. 31, 1 Cor. xvi. 1, 2 Cor. viii. 4, ix. 1, ix. 12: all in this connection.

Ver. 26. *εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα*: Macedonia and Achaia would include all the Pauline Churches in Europe, and we know from 1 Cor. xvi. 1 that a similar contribution was being made in Galatia. *εὐδόκησαν* expresses the formal resolution of the churches in question, but here as in many places with the idea that it was a spontaneous and cordial resolution (though it had been suggested by Paul): see chap. x. 1 (Fritzsche's note there), Luke xii. 32, Gal. i. 15, 1 Cor. i. 21, 1 Thess. ii. 8, iii. 1. *κοινωνίαν* *τινὰ*: *τινὰ* marks the indefiniteness of the collection. It was no assessment to raise a prescribed amount, but "some contribution," more or less according to will and circumstances. For *κοινωνίαν* in this sense see 2 Cor. viii. 4, ix. 13: where the whole subject is discussed. *εἰς τοὺς πτωχοὺς τῶν ἁγίων*: from the partitive genitive it is clear that not all the saints in Jerusalem were poor. But Gal. ii. 10, Acts vi. show that the community at least included many poor, towards whom it assumed a responsibility so burdensome that it was unable to discharge it unaided.

Ver. 27. *εὐδόκησαν γὰρ*: they have resolved, I say. Paul felt bound to let

this resolution affect his own conduct even to the extent of delaying his journey westward. Indeed he explains in 2 Cor., chaps. viii. and ix., that he expected great spiritual results, in the way of a better understanding between Jewish and Gentile Christianity, from this notable act of Gentile charity; hence his desire to see it accomplished, and the necessity laid on him to go once more to Jerusalem. *ὀφείλεται*: cf. i. 14, viii. 12. The resolve of the Gentile Churches to help the poor Jewish Christians, though generous, was not unmotivated; in a sense it was the payment of a debt. *τοῖς πνευματικοῖς αὐτῶν*: the spiritual things belonging to the Jews in which the Gentiles shared are the Gospel and all its blessings—"salvation is of the Jews". All the gifts of Christianity are gifts of the Holy Spirit. *ἐν τοῖς σαρκικοῖς*: the carnal things of the Gentiles, in which they minister to the Jews, are those which belong to the natural life of man, as a creature of flesh—the universal symbol of these is money. There is the same idea in a similar connection (the support of the Gospel ministry) in 1 Cor. ix. 11. In neither place has *σαρκικά* any ethical connotation. *λειτουργῆσαι* is simply "to minister to": no official, much less sacerdotal association. Cf. Phil. ii. 30.

Ver. 28. *τοῦτο οὖν ἐπιτελέσας*: having brought this business to a close. It is a mistake to find in Paul's use of *ἐπιτελεῖν* any reference to the performance of a religious rite: see 2 Cor. viii. 6, 11, Gal. iii. 3, Phil. i. 6. *σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον*. "This fruit" is, of course, the collection; it is one of the gracious results of the reception of the Gospel by the Gentiles, and Paul loves to conceive and to speak of it spiritually rather than materially. Thus in 2 Cor. viii. and ix. he calls it a *χάρις*, a *δικακονία*, a *κοινωνία*, a *ἀδρότης*, a *εὐλογία*: never money. The point of the figure in *σφραγισάμενος* cannot be said to be clear. It may possibly suggest that Paul, in handing over the money to the saints, *authenticates* it to them as the fruit of their *πνευματικά*, which have been sown among the Gentiles (so S.



- r Gal. iii. 29. οἶδα δὲ ὅτι, ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι <sup>1</sup> εὐλογίας τοῦ  
 14; Eph.  
 i. 3; Heb. εὐαγγελίου τοῦ <sup>1</sup> Χριστοῦ ἐλεύσομαι. 30. Παρακαλῶ δὲ ὑμᾶς, ἀδελ-  
 vi. 7; i  
 Pet. iii. 9. φοι, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ  
 Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς  
 s John iii. τὸν Θεόν. 31. ἵνα ῥυσθῶ ἀπὸ τῶν <sup>2</sup> ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ  
 36; Acts  
 xiv. 2; ἵνα <sup>2</sup> ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς  
 xvii. 5. ἀγίοις. 32. ἵνα ἐν χαρᾷ ἔλθω <sup>3</sup> πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ  
 συναναπαύσωμαι ὑμῖν. 33. ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων  
 ὑμῶν. ἀμήν.<sup>4</sup>

<sup>1</sup> Om. του ευαγγελίου του Ἡ ABCDF and all edd.

<sup>2</sup> After καὶ om. ἵνα with Ἡ<sup>1</sup>ABCD<sup>1</sup>. διακονία ἩACD<sup>3</sup>L; δωροφορία BD<sup>1</sup>F. W. and H. regard δωροφορία as a Western reading which belongs to the inferior element in B, and therefore adopt διακονία; so Tischdf. But Weiss thinks διακονία obviously suggested here by its use in 2 Cor. viii. 4, ix. 1, 12 f., and puts δωροφορία, which occurs nowhere else in the N.T., in his text. The change of it to διακονία induced, he believes, the further change of ἐν before Ἱερουσαλὴμ (which is also the reading of BD<sup>1</sup>F) into εἰς (which is found like διακονία in ἩACD<sup>3</sup>L). This argument seems to have real weight, even though BDF is not always a strong combination of authorities.

<sup>3</sup> ἐν χαρᾷ ἔλθω. This is the reading of BDEFGLP, and is retained by Weiss. It has the critical advantage of making it possible to understand how B could have come to omit the clause καὶ συναναπαύσωμαι ὑμῖν, and the exegetical advantage of properly defining the end aimed at in the prayer, which was that Paul might come with joy to Rome, not that he might refresh himself after that. W. and H. put the received text in margin, but read in text ἵνα . . . ἐλθῶν . . . θεοῦ συναναπαύσωμαι ὑμῖν. ἐλθῶν is the reading of Ἡ<sup>1</sup>AC, and these MSS. also omit καὶ. For θεοῦ B has κυρίου Ἰησοῦ; D<sup>1</sup>F Χριστοῦ Ἰησοῦ; alii aliter. Possibly the original reading was θελήματος alone (cf. 1 Cor. xvi. 12), which has been variously supplemented.

<sup>4</sup> ἀμήν om. AF; ins. ἩBCDLP and all edd.

and H.); or it may only mean "when I have secured this fruit to them as their property" (so Meyer). The ideas of "property," "security," "formality," "solemnity," "finality," are all associated with σφραγίς and σφραγίζω in different passages of the N.T., and it is impossible to say which preponderated in Paul's mind as he wrote these words. Cf. John iii. 33, vi. 27. ἀπελεύσομαι is simply *abibo*: the idea of departing from Jerusalem is included in it, which is not brought out in the R.V., "I will go on". δι' ὑμῶν: cf. 2 Cor. i. 16. εἰς Σπανίαν: there is no evidence that this intention was ever carried out except the well-known passage in Clem. Rom. I. 5 which speaks of Paul as having come ἐπὶ τὸ τέρμα τῆς δύσεως: an expression which, especially if the writer was a Jew, may as well mean Rome as Spain. But all the more if it was not carried out is this passage in Romans assuredly genuine; a second-century writer would not gratuitously ascribe to an apostle

intentions which he must have known were never accomplished.

Ver. 29. For ἐρχόμενος . . . ἐλεύσομαι cf. 1 Cor. ii. 1. ἐν πληρώματι εὐλογίας Χριστοῦ. Paul's desire was to impart to the Romans χάρισμα τι πνευματικόν (i. 11), and he is sure it will be satisfied to the full. When he comes he will bring blessing from Christ to which nothing will be lacking. On πλήρωμα see xi. 12.

Ver. 30. παρακαλῶ δὲ ὑμᾶς. In spite of the confident tone of ver. 29, Paul is very conscious of the uncertainties and perils which lie ahead of him, and with the δὲ he turns to this aspect of his situation. ἀδελφοί (which W. H. bracket) is an appeal to their Christian sympathy. διὰ τοῦ κυρίου ἡμῶν Ἰ. Χ. For διὰ in this sense see xii. 1. The Romans and Paul were alike servants of this Lord, and His name was a motive to the Romans to sympathise with Paul in all that he had to encounter in Christ's service. διὰ τῆς ἀγάπης τοῦ πνεύματος,

XVI. 1. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν <sup>1</sup> *a* 1 Tim. iii. 8, 12.  
<sup>a</sup> διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς · 2. ἵνα αὐτὴν <sup>b</sup> προσδέξησθε <sup>2</sup> *b* Phil. ii 29.  
 ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ  
 πράγματι · καὶ γὰρ αὕτη <sup>c</sup> προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ <sup>c</sup> *Here only in N.T.*

<sup>1</sup> After οὖσαν ins. καὶ ᾗ<sup>2</sup> BC<sup>1</sup>; so Weiss. W. and H. bracket.

<sup>2</sup> αὐτὴν προσδέξησθε ᾗ<sup>2</sup> ALP; αὐτὴν after προσδ. BCDF. For αὐτοῦ ἐμὸν read ἐμοῦ αὐτοῦ with ABCL.

the love wrought in Christian hearts by the Spirit of God (Gal. v. 22) is another motive of the same kind. συναγωνίσασθαι μοι, ἐν ταῖς προσευχαῖς. συναγωνίζομαι is found here only in the N.T., but ἀγών and ἀγωνίζομαι in a spiritual sense are found in each of the groups into which the Pauline epistles are usually divided. What Paul asks is that they should join him in striving with all their might—in wrestling as it were—against the hostile forces which would frustrate his apostolic work. Cf. Just. Mart., *Apol.*, ii., 13: καὶ εὐχόμενος καὶ παμμάχως ἀγωνιζόμενος. ἀγωνία in Lc. xxii. 44 seems to denote awful fear rather than intense striving. πρὸς τὸν θεόν is not otiose: Paul felt how much it was worth to have God appealed to on his behalf.

Ver. 31 f. ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων: from the disobedient, i.e., from the Jews who had not received the Gospel, 2 Thess. i. 8, chap. xi. 30. καὶ ἡ διακονία μου κ.τ.λ. It was not the unbelieving Jews only who hated Paul. To them he was an apostate, who had disappointed all their hopes; but even Christian Jews in many cases regarded him as false to the nation's prerogative, and especially to the law. There was a real danger that the contribution he brought from the Gentile Churches might not be graciously accepted, even accepted at all; it might be regarded as a bribe, in return for which Paul's opposition to the law was to be condoned, and the equal standing of his upstart churches in the Kingdom of God acknowledged. It was by no means certain that it would be taken as what it was—a pledge of brotherly love; and God alone could dispose "the saints" to take it as simply as it was offered. Paul's state of mind as seen here is exactly that which is revealed in Acts xx. 17-38, xxi. 13, etc. ἵνα ἐν χαρᾷ ἑλθῶν . . . συναναπαύσωμαι ὑμῖν. συναναπ. here only in N.T. but cf. συνπαρακληθῆναι, i. 12, and συναγωνίσασθαι ver. 30. "Rest after the personal danger and after the ecclesiastical crisis of which the personal danger formed

a part" (Hort). The ἵνα here seems to be subordinate to, not co-ordinate with the preceding one. Paul looks forward to a time of joy and rest beyond these anxieties and dangers, as the ultimate end to be secured by their prayers. διὰ θελήματος θεοῦ: it depends on this whether Paul is to return or how. He did reach Rome, by the will of God (i. 10), but hardly in the conditions anticipated here.

Ver. 33. ὁ δὲ θεὸς τῆς εἰρήνης: there is an appropriateness in this designation after ver. 31, but "peace" is one of the ruling ideas in Paul's mind always, and needs no special explanation in a benediction: 2 Cor. xiii. 11, Phil. iv. 9, 1 Thess. v. 23.

CHAPTER XVI. On this chapter see introduction. It consists of five distinct parts: (1) The recommendation of Phoebe to the Church, vers. 1 and 2; (2) a series of greetings from Paul himself, vers. 3-16; (3) a warning against false teachers, vers. 17-20; (4) a series of greetings from companions of Paul, vers. 21-23; (5) a doxology.

Ver. 1 f. Συνίστημι δὲ ὑμῖν Φοίβην. συνίστημι is the technical word for this kind of recommendation, which was equivalent to a certificate of church membership. Paul uses it with especial frequency in 2 Cor., both in this technical sense (iii. 1, v. 12), and in a kindred but wider one (iv. 2, vi. 4, vii. 11, x. 12, 18). τὴν ἀδελφὴν ἡμῶν: our (Christian) sister, 1 Cor. vii. 15, ix. 5. The spiritual kinship thus asserted was a recommendation of itself, but in Phoebe's case Paul can add another. οὖσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς: who is also a servant of the Church in Cenchreae. It is not easy to translate διάκονος, for "servant" is too vague, and "deaconess" is more technical than the original. Διακονία was really a function of membership in the Church, and Phoebe might naturally be described as she is here if like the house of Stephanas at Corinth (1 Cor. xvi. 15) she had given herself εἰς διακονίαν τοῖς ἁγίοις. That



ἐμοῦ. 3. Ἀσπάσασθε Πρίσκιλλαν<sup>1</sup> καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ, 4. (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησῖαι τῶν ἐθνῶν·) καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. 5. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας<sup>2</sup> εἰς Χρι-

<sup>1</sup> For Πρίσκιλλαν (corrected by Acts xviii. 2) read Πρίσκαν  $\Sigma$ ABCD $\Gamma$ L.

<sup>2</sup> For τῆς Αχαΐας LP, read τῆς Ἀσίας with  $\Sigma$ ABCD $\Gamma$ F. The wrong reading is due to 1 Cor. xvi. 15.

is, a life of habitual charity and hospitality, quite apart from any official position, would justify the name *διάκονος*. On the other hand it must be remembered that the growth of the Church, under the conditions of ancient society, soon produced "deaconesses" in the official sense, and Phœbe may have had some recognised function of *διακονία* assigned to her. Cenchreæ was on the Saronic gulf, nine miles E. of Corinth: as the port for Asia and the East, many Christians would pass through it, and a Christian woman who gave herself to hospitality (xii. 13) might have her hands full. ἐν Κυρίῳ: no mere reception of Phœbe into their houses satisfies this—their Christian life was to be open for her to share in it; she was no alien to be debarred from spiritual intimacy. ἀξίως τῶν ἁγίων: with such kindness as it becomes Christians to show. καὶ παραστήτε αὐτῇ (Jer. xv. 11): after the Christian welcome is assured, Paul bespeaks their help for Phœbe in whatever affair she may require it. He speaks indefinitely, but his language suggests that she was going to Rome on business in which they could assist her. καὶ γὰρ αὐτῇ: in complying with this request they will only be doing for Phœbe what she has done for others, and especially for Paul himself. προστάτις (feminine of *προστάτης*) is suggested by παραστήτε. Paul might have said *παραστάτις*, but uses the more honourable word. *προστάτης* (*patronus*) was the title of a citizen in Athens who took charge of the interests of *μέτοικοι* and persons without civic rights; the corresponding feminine here may suggest that Phœbe was a woman of good position who could render valuable services to such a community as a primitive Christian Church usually was. When she helped Paul we cannot tell. Dr. Gifford suggests the occasion of Acts xviii. 18. Paul's vow "seems to point to a deliverance from danger or sickness," in which she may have minis-

tered to him. It is generally assumed that Phœbe was the bearer of this epistle, and many even of those who regard vers. 3-16 as addressed to Ephesus still hold that vers. 1 and 2 were meant for Rome.

Ver. 3 f. Greeting to Prisca and Aquila. ἀσπάσασθε: only here does Paul commission the whole Church to greet individual members of it (Weiss). For the persons here named see Acts xviii. 2. Paul met them first in Corinth, and according to Meyer converted them there. Here as in Acts xviii. 18, 26 and 1 Tim. iv. 19 the wife is put first, probably as the more distinguished in Christian character and service; in 1 Cor. xvi. 19, where they *send* greetings, the husband naturally gets his precedence. τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ: on first acquaintance they had been fellow-workers, not in Christ Jesus, but in tent-making: they were *ὁμότεχνοι*, Acts xviii. 3. οἵτινες: *quippe qui*. τὸν ἑαυτῶν τράχηλον: the singular (as Gifford points out) shows that the expression is figurative. To save Paul's life Prisca and Aquila incurred some great danger themselves; what, we cannot tell. They were in his company both in Corinth and Ephesus, at times when he was in extreme peril (Acts xviii. 12, xix. 30 f.), and the recipients of the letter would understand the allusion. The technical sense of *ὑποβείναι*, to give as a pledge, cannot be pressed here, as though Prisca and Aquila had given their personal security (though it involved the hazard of their lives) for Paul's good behaviour. οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ κ.τ.λ. The language implies that the incident referred to had occurred long enough ago for all the Gentile Churches to be aware of it, but yet so recently that both they and the Apostle himself retained a lively feeling of gratitude to his brave friends. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν: these words do not mean "their Christian household," nor do they imply that the



στόν. 6. ἀσπάσασθε Μαριάμ,<sup>1</sup> ἥτις πολλὰ ἔκοπίασεν εἰς ἡμᾶς. d Ver. 12.  
 7. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ  
 συναιχμαλώτους μου, οἵτινές εἰσιν ἑπίσημοι ἐν τοῖς ἀποστόλοις, e Col. iv. 10  
 οἱ καὶ πρὸ ἐμοῦ γεγόνασιν<sup>2</sup> ἐν Χριστῷ. 8. ἀσπάσασθε Ἀμπλιαν<sup>3</sup> Philemon  
 τὸν ἀγαπητόν μου ἐν Κυρίῳ. 9. ἀσπάσασθε Οὐρβανὸν τὸν συνεργόν<sup>3</sup> f Matt.  
 xxvii. 16.

<sup>1</sup> Μαριάμ NDFL; Μαριαν ABCP, and so most edd. For ἡμας read ὑμας NABC<sup>1</sup>P.

<sup>2</sup> For γεγόνασιν read γεγοναν with NAB.

<sup>3</sup> For Ἀμπλιαν read Ἀμπλιαντον with NAB<sup>1</sup>F.

whole Christian community (in Rome or in Ephesus) met in the house of Prisca and Aquila. They signify the body of believers meeting for worship there, a body which would only be part of the local Christian community. Cf. 1 Cor. xvi. 19, Col. iv. 15, Philemon 2, Acts xii. 12. "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose" (Lightfoot on Col. iv. 15). ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου: after Priscilla and Aquila, not a single person is known of all those to whom Paul sends greetings in vv. 3-16. ἀπαρχὴ τῆς Ἀσίας: Epānetus was the first convert in Asia (the Roman province of that name). Cf. 1 Cor. xvi. 15. There is no difficulty in supposing that the first Christian of Asia was at this time—temporarily or permanently—in Rome: but the discovery of an Ephesian Epānetus on a Roman inscription (quoted by Sanday and Headlam) is very interesting.

Ver. 6. It is not certain whether Μαριάμ (which is Jewish) or Μαρίαν (Roman) is the true reading. ἥτις πολλὰ ἔκοπίασεν: the much labour she had bestowed is made the ground (ἥτις) of a special greeting. εἰς ἡμᾶς is much better supported than εἰς ἡμᾶς: there is something finer in Paul's appreciation of services rendered to others than if they had been rendered to himself. Cf. Gal. iv. 11.

Ver. 7. Andronicus is a Greek name, which, like most names in this chapter, can be illustrated from inscriptions. Ἰουνίαν may be masculine (from Ἰουνίας, or Ἰουνιάς contraction of Junianus), or feminine (from Ἰουνία): probably the former. τοὺς συγγενεῖς μου: i.e., Jews. Cf. ix. 3. It is hardly possible that so many people in the Church addressed (see vv. 11, 21) should be more closely connected with Paul than by the bond of

nationality. But it was natural for him, in writing to a mainly Gentile Church, to distinguish those with whom he had this point of contact. Cf. Col. iv. 11. συναιχμαλώτους μου: this naturally means that on some occasion they had shared Paul's imprisonment: it is doubtful whether it would be satisfied by the idea that they, like him, had also been imprisoned for Christ's sake. The αἰχμαλωτός is a prisoner of war: Paul and his friends were all Salvation Army men. The phrase ἐπίσημοι ἐν τοῖς ἀποστόλοις, men of mark among the Apostles, has the same ambiguity in Greek as in English. It might mean, well-known to the apostolic circle, or distinguished as Apostles. The latter sense is that in which it is taken by "all patristic commentators" (Sanday and Headlam), whose instinct for what words meant in a case of this kind must have been surer than that of a modern reader. It implies, of course, a wide sense of the word Apostle: for justification of which reference may be made to Lightfoot's essay on the name and office of an Apostle (*Galatians*, 92 ff.) and Harnack, *Lehre der zwölf Apostel*, S. 111-118. On the other hand, Paul's use of the word Apostle is not such as to make it easy to believe that he thought of a large class of persons who might be so designated, a class so large that two otherwise unknown persons like Andronicus and Junias might be conspicuous in it. Hence scholars like Weiss and Gifford hold that what is meant here is that Andronicus and Junias were honourably known to the Twelve. οἱ καὶ πρὸ ἐμοῦ γεγόναν ἐν Χριστῷ: they had evidently been converted very early, and, like Mnason the Cypriot, were ἀρχαῖοι μαθηταί, Acts xxi. 16. On γεγόναν see Burton, *Moods and Tenses*, § 82. The English idiom does not allow of a perfect translation, but "were" is more idiomatic than "have been".

Ver. 8. Ἀμπλιαντον: "a common Roman slave name". Sanday and Head-

ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου. 10. ἀσπάσασθε Ἀπελλήν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. 11. ἀσπάσασθε Ἡρωδῖωνα τὸν συγγενή μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. 12. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13. ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

lam give inscriptions from the cemetery of Domitilla, which make it probable that a person of this name was conspicuous in the earliest Roman Church, and may have been the means of introducing Christianity to a great Roman house. τὸν ἀγαπητόν μου ἐν Κυρίῳ: Paul has none but *Christian* relations to this man.

Ver. 9. Οὐρβανόν: also a common slave name, "found, as here, in juxtaposition with Ampliatius, in a list of imperial freedmen, on an inscription A.D. 115" (Gifford). τὸν συνεργὸν ἡμῶν: the ἡμῶν (as opposed to μου, ver. 3) seems to suggest that all Christian workers had a common helper in Urbanus. Of Stachys nothing is known but that he was dear to Paul. The name is Greek; but, like the others, has been found in inscriptions connected with the Imperial household.

Ver. 10. Ἀπελλήν τὸν δόκιμον ἐν Χριστῷ: Apelles, that approved Christian. In some conspicuous way the Christian character of Apelles had been tried and found proof: see Jas. i. 12, 2 Tim. ii. 15. The name is a familiar one, and sometimes Jewish: *Credat Judæus Apella*, Hor., *Sat.*, I., v., 100. By τοὺς ἐκ τῶν Ἀριστοβούλου are meant Christians belonging to the household of Aristobulus. Lightfoot, in his essay on Cæsar's Household (*Philippians*, 171 ff.), makes Aristobulus the grandson of Herod the Great. He was educated in Rome, and probably died there. "Now it seems not improbable, considering the intimate relations between Claudius and Aristobulus, that at the death of the latter his servants, wholly or in part, should be transferred to the palace. In this case they would be designated *Aristobuliani*, for which I suppose St. Paul's οἱ ἐκ τῶν Ἀριστοβούλου to be an equivalent. It is at least not an obvious phrase, and demands explanation" (*Philippians*, 175).

Ver. 11. Ἡρωδῖωνα τὸν συγγενή μου. This agrees very well with the interpretation just given to τοὺς ἐκ τῶν Ἀριστοβούλου. In the household of Herod's

grandson there might naturally be a Jew with a name of this type, whom Paul, for some cause or other, could single out for a special greeting. τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ: the last words may suggest that, though only the Christians in this household have a greeting sent to them, there were other members of it with whom the Church had relations. The Narcissus meant is probably the notorious freedman of Claudius, who was put to death shortly after the accession of Nero (Tac., *Ann.*, xiii., 1), and therefore two or three years before this epistle was written. His slaves would probably pass into the emperor's hands, and increase "Cæsar's household" as Narcissiani (Lightfoot, *loc. cit.*).

Ver. 12. Τρύφαιναν καὶ Τρυφῶσαν: "It was usual to designate members of the same family by derivatives of the same root" (Lightfoot): hence these two women were probably sisters. The names, which might be rendered "Dainty" and "Disdain" (see Jas. v. 5, Is. lxvi. 11) are characteristically pagan, and unlike the description τὰς κοπιώσας, "who toil in the Lord". They are still at work, but the "much toil" of Persis, the beloved, belongs to some occasion in the past. τὴν ἀγαπητήν: Paul does not here add μου as with the men's names in vv. 8 and 9. Persis was dear to the whole Church.

Ver. 13. Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ: for the name see Mark xv. 21. If Mark wrote his gospel at Rome, as there is ground to believe, this may be the person to whom he refers. In the gospel he is assumed to be well known, and here he is described as "that choice Christian". ἐκλεκτὸν cannot refer simply to the fact of his election to be a Christian, since in whatever sense this is true, it is true of all Christians alike; whereas here it evidently expresses some distinction of Rufus. He was a noble specimen of a Christian. καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ: where she had "mothered" Paul we do not know. For the idea cf. Mark x. 30.



14. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν,<sup>1</sup>  
καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. 15. ἀσπάσασθε Φιλόλογον καὶ  
Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν  
αὐτοῖς πάντας ἁγίους. 16. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.  
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι<sup>2</sup> τοῦ Χριστοῦ. 17. Παρακαλῶ δὲ ὑμᾶς,  
ἀδελφοί, σκοπεῖν τοὺς τὰς ἑ<sup>3</sup> διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν 1 Cor. iii.  
διδασχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας καὶ ἐκκλινάτε<sup>3</sup> ἀπ' αὐτῶν. 3; Gal. v  
20.

<sup>1</sup> Here ΞABCD<sup>1</sup>FP and all edd. transpose Ἑρμᾶν and Ἑρμῆν.

<sup>2</sup> After ἐκκλησίαι ins. πασαι ΞABCLP and all edd.

<sup>3</sup> For ἐκκλινάτε read ἐκκλινετε with Ξ<sup>1</sup>BC, Weiss, W. and H., Tischdf.

Ver. 14. Of Asyncritus, Phlegon and Hermes nothing is known. Patrobas (or Patrobias) may have been a dependant of a famous freedman of the same name in Nero's time, who was put to death by Galba (Tac., *Hist.*, i., 49, ii., 95). Hermas has often been identified with the author of The Shepherd, but though the identification goes back to Origen, it is a mistake. "Pastorem vero *nuperrime temporibus nostris* in urbe Roma Herma conscripsit *sedente cathedra urbis Romæ ecclesiæ Pio eps. fratre ejus*": these words of the Canon of Muratori forbid the identification. τοὺς σὺν αὐτοῖς ἀδελφούς indicates that the persons named, and some others designated in this phrase, formed a little community by themselves—perhaps an ἐκκλησία κατ' οἶκόν τινος.

Ver. 15. Philologus and Julia, as connected here, were probably husband and wife; or, as in the next pair, brother and sister. Both, especially the latter, are among the commonest slave names. There are Acts of Nereus and Achilleus in the Acta Sanctorum connected with the early Roman Church. "The sister's name is not given, but one Nereis was a member of the [imperial] household about this time, as appears from an inscription already quoted" (Lightfoot, *loc. cit.*, p. 177). Olympas is a contraction of Olympiodorus. τοὺς σὺν αὐτοῖς πάντας ἁγίους: see on last verse. The πάντας may suggest that a larger number of persons is to be included here.

Ver. 16. ἀλλήλους. When the epistle is read in the Church the Christians are to greet each other, and seal their mutual salutations ἐν φιλήματι ἁγίῳ. In 1 Thess. v. 26 the προϊστάμενοι apparently are to salute the members of the Church so. In 1 Cor. xvi. 20, 2 Cor. xiii. 12, exactly the same form is used as here. The custom of combining greeting and kiss

was oriental, and especially Jewish, and in this way became Christian. In 1 Pet. v. 14 the kiss is called φίλημα ἀγάπης; in Apost. Const., ii., 57, 12, τὸ ἐν Κυρίῳ φίλημα; in Tert. de Orat., xiv., *osculum pacis*. By ἁγίον the kiss is distinguished from an ordinary greeting of natural affection or friendship; it belongs to God and the new society of His children; it is specifically Christian. αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ: "this phrase is unique in the N.T." (Sanday and Headlam). The ordinary form is "the Church" or "the Churches of God": but in Matt. xvi. 18 Christ says "my Church": cf. also Acts xx. 28, where τὴν ἐκκλησίαν τοῦ Κυρίου is found in many good authorities. For "all the Churches" cf. ver. 4, 1 Cor. vii. 17, xiv. 33, 2 Cor. viii. 18, xi. 28. Probably Paul was commissioned by some, and he took it on him to speak for the rest. If the faith of the Romans were published in all the world (chap. i. 8), the Churches everywhere would have sufficient interest in them to ratify this courtesy. "Quoniam cognovit omnium erga Romanos studium, omnium nomine salutatur."

Vv. 17-20. Warning against false teachers. This comes in very abruptly in the middle of the greetings, and as it stands has the character of an afterthought. The false teachers referred to are quite definitely described, but it is clear that they had not yet appeared in Rome, nor begun to work there. Paul is only warning the Roman Church against a danger which he has seen in other places. There is a very similar passage in Phil. iii. 18 f., which Lightfoot connects with this, arguing that the persons denounced are not Judaizing teachers, but antinomian reactionists. It is easier to see grounds for this opinion in Philipians than here: but chap. vi. 1-23 may be quoted in support of it.



b Ch. xiv. 18. οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ<sup>1</sup> Χριστῷ οὐ ἔδουλεύουσιν,  
 18. ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς ἡρηστολογίας καὶ εὐλογίας  
 i Here only in N.T. ἑξαπατῶσι τὰς καρδίας τῶν ἀκάκων. 19. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς  
 πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· <sup>2</sup> ἔθελω δὲ ὑμᾶς σοφοὺς μὲν  
 εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 20. ὁ δὲ Θεὸς τῆς  
 k Rev. II. 27. εἰρήνης <sup>k</sup> συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ

<sup>1</sup> Ἰησου om. Ξ ABCDFP and all edd.

<sup>2</sup> χαίρω οὖν το ἐφ ὑμιν Ξ<sup>3</sup>DF; but Ξ<sup>1</sup>ABCLP and all edd. ἐφ' ὑμιν οὖν χαίρω.  
 μὲν after σοφοὺς ΞACP; om. BDFL. Most edd. omit, but W. and H. bracket.

Ver. 17. σκοπεῖν: to keep your eye upon, either as an example to be followed (Phil. iii. 17), or (as in this case) as a peril to be avoided. τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα ποιούντας: both the persons and their conduct are supposed to be known; "the divisions" and "the scandals," which had been occasioned in other Churches, are assumed to be familiar to the Romans. τὰ σκάνδαλα refers more naturally to conduct which would create a moral prejudice against the Gospel, and so prevent men from accepting it, than to any ordinary result of Jewish legal teaching. But if the latter caused dissension and generated bad tempers in the Church, it also might give outsiders cause to blaspheme, and to stumble at the Gospel (xiv. 13, 16). παρὰ τὴν διδασχὴν ἣν ὑμεῖς ἐμάθετε: ὑμεῖς is emphatic, and implies that *they* at least are as yet untouched by the false teaching. By "the teaching which you received" is meant not "Paulinism," but Christianity, though the words of course imply that the Roman Church was not anti-Pauline. ἐκκλίνετε with ἀπό in 1 Pet. iii. 11, Prov. iv. 15.

Ver. 18. οἱ γὰρ τοιοῦτοι κ.τ.λ. Christians must not associate with those who do not serve the one Lord. τῷ Κυρίῳ ἡμῶν Χριστῷ: this combination occurs here only in N.T. τῇ ἑαυτῶν κοιλίᾳ: cf. Phil. iii. 19, ὧν ὁ Θεὸς ἡ κοιλία. The words need not mean that the teachers in question were mere sensualists, or that they taught Epicurean or antinomian doctrines: the sense must partly be defined by the contrast—it is not our Lord Christ whom they serve; on the contrary, it is base interests of their own. It is a bitter contemptuous way of describing a self-seeking spirit, rather than an allusion to any particular cast of doctrine. διὰ τῆς ᡱρηστολογίας καὶ εὐλογίας: according to Grimm, ᡱρηστολογία refers to the insinuating tone, εὐλογία to the fine style, of the false teachers. Ex-

amples from profane Greek bear out this distinction (εὐαρχὸς ἐστὶν ὁ λόγος καὶ πολλὴν τὴν εὐλογίαν ἐπιδεικνύμενος καὶ εὐλεξίς), but as εὐλογία in Biblical Greek, and in Philo and Josephus invariably has a religious sense, Cremer prefers to take it so here also: "pious talk". ἑξαπατῶσι: vii. 11, 1 Cor. iii. 18, 2 Th. ii. 2. ἀκάκων: all the English versions, except Gen. and A.V., render "of the innocent" (Gifford). See Heb. vii. 26. In this place "guileless" is rather the idea: suspecting no evil, and therefore liable to be deceived.

Ver. 19. ἡ γὰρ ὑμῶν ὑπακοή: What is the connection? "I give this exhortation, separating you altogether from the false teachers, and from those who are liable to be misled by them; for *your* obedience (ὑμῶν emphasised by position) has come abroad to all men. (Cf. i. 8.) Over *you* therefore I rejoice, but," etc. He expresses his confidence in them, but at the same time conveys the feeling of his anxiety. For χαίρειν ἐπὶ see 1 Cor. xiii. 6, xvi. 17. σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. For ἀκεραίους see Matt. x. 16, Phil. ii. 15, and Trench, *Syn.*, § lvi., where there is a full discussion and comparison with ἄκακος. The fundamental idea of the word is that of freedom from alien or disturbing elements. What Paul here wishes for the Romans—moral intelligence, not impaired in the least by any dealings with evil—does suggest that antinomianism was the peril to be guarded against. Integrity of the moral nature is the best security: the seductive teaching is instinctively repelled.

Ver. 20. ὁ δὲ Θεὸς τῆς εἰρήνης: used here with special reference to αἱ διχοστασίαι. Cf. 1 Cor. xiv. 33. συντρίψει τὸν Σατανᾶν: divisions in the Church are Satan's work, and the suppression of them by the God of peace is a victory over Satan. Cf. 2 Cor. xi. 14 f. There is an allusion to Gen. iii. 15, though it is

χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>1</sup> μεθ' ὑμῶν. ἀμήν. 21. Ἀσπάζονται<sup>2</sup> ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. 23. ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτ ὁ ἀδελφός.

<sup>1</sup> Χριστου om. ΞB, edd.

<sup>2</sup> For ἀσπάζονται read ἀσπάζεται ΞABCD<sup>1</sup>F. Om. first μου B 67; W. and H. bracket.

doubtful whether Paul found anything there answering to συντρίψει. The LXX has τηρήσει. ἐν τάχει: cf. Ez. xxix. 5; Deut. xxviii. 20. The false teachers may come and cause dissension, but it will not be long till peace is restored. ἡ χάρις κ.τ.λ. This benediction can hardly be supposed to belong only to vv. 17-20. It rather suggests that some copies of the epistle ended here; possibly that vv. 1-20 (for there is another benediction at xiv. 33) were originally an independent epistle.

Vv. 21-23. Greetings of Paul's companions.

Ver. 21. Τιμόθεος. In many of the epistles Timothy's name is associated with Paul's in the opening salutation (1 and 2 Thess., 2 Cor., Phil., Col., Philemon). Perhaps when Paul began this letter he was absent, but had come back in time to send his greeting at the close. He was with Paul (Acts xx. 4 f.) when he started on the journey to Jerusalem mentioned in xv. 25. Lucius, Jason and Sosipater are all Jews, but none of them can be identified. For the names (which may or may not be those of the same persons) see Acts xiv. 1, xvii. 5, xx. 4.

Ver. 22. ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν: the use of the first person is a striking indication of Paul's courtesy. To have sent the greeting of his amanuensis in the third person would have been to treat him as a mere machine (Godet). ἐν Κυρίῳ goes with ἀσπάζομαι: it is as a Christian, not in virtue of any other relation he has to the Romans, that Tertius salutes them.

Ver. 23. Γάιος ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας: As the Epistle to the Romans was written from Corinth this hospitable Christian is probably the same who is mentioned in 1 Cor. i. 14. Three other persons (apparently) of the same name are mentioned in Acts xix. 29, xx. 4, and 3 John. By ὁ ξένος μου

is meant that Gaius was Paul's host in Corinth; ὁ ξένος ὅλης τῆς ἐκκλησίας might either mean that the whole Christian community met in his house (cf. vv. 5, 14, 15), or that he made all Christians who came to Corinth welcome. Ἐραστός ὁ οἰκονόμος τῆς πόλεως. We cannot be sure that this is the Erastus of Acts xix. 22, 2 Tim. iv. 20: the latter seems to have been at Paul's disposal in connection with his work. But they may be the same, and Paul may here be designating Erastus by an office which he had once held, but held no longer. The city treasurer (*arcarius civitatis*) would be an important person in a poor community (1 Cor. i. 26 ff.), and he and Gaius (whose boundless hospitality implies means) are probably mentioned here as representing the Corinthian Church. Κούαρτος ὁ ἀδελφός: Quartus, known to Paul only as a Christian, had perhaps some connection with Rome which entitled him to have his salutation inserted.

Ver. 24. The attestation of this verse is quite insufficient, and it is omitted by all critical editors.

Vv. 25-27. The doxology. St. Paul's letters, as a rule, terminate with a benediction, and even apart from the questions of textual criticism, connected with it, this doxology has given rise to much discussion. The closest analogies to it are found in the doxology at the end of Ephes., chap. iii., and in Jude (vv. 24 and 25); there is something similar in the last chapter of Hebrews (xiii. 20 f.), though not quite at the end; Pauline doxologies as a rule are briefer (i. 25, ix. 5, xi. 36, Phil. iv. 20), and more closely related to what immediately precedes. This one, in which all the leading ideas of the Epistle to the Romans may be discovered, though in a style which reminds one uncomfortably of the Pastoral Epistles rather than of that to which it is appended, would seem more in place if it stood where AL and an immense num-



24. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.  
 ἀμήν.<sup>1</sup> 25. Τῷ δὲ δυναμένῳ ὑμᾶς στήριξαι κατὰ τὸ εὐαγγέλιόν μου  
 1 Gal. i. 12; Eph. iii. 3. καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἁποκάλυψιν μυστηρίου χρόνους  
 m Here only in N.T. αἰώνιους<sup>m</sup> σεσιγημένου, 26. φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προ-  
 φητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς

<sup>1</sup> This verse is wanting in  $\mathfrak{N}ABC$ ; ins. in DFL. See Introduction, p. 578.

ber of MSS. place it—after xiv. 23. It may represent the first emergence and conscious apprehension of thoughts which were afterwards to become familiar; but it cannot be denied that the many distinct points of contact with later writings give it, in spite of all it has of imposing, a somewhat artificial character, and it may not belong to the Epistle to the Romans any more than the doxology in Matt. vi. belongs to the Lord's Prayer.

Ver. 25 f. τῷ δὲ δυναμένῳ: cf. Eph. iii. 20, Jude v. 24. στήριξαι: this word takes us back to the beginning of the epistle (i. 11.) Paul wished to impart to them some spiritual gift, to the end that they might be established; but only God is able (cf. xiv. 4) to effect this result. The establishing is to take place κατὰ τὸ εὐαγγέλιόν μου: in agreement with the gospel Paul preached. When it is achieved, the Romans will be settled and confirmed in Christianity as it was understood by the Apostle. For τὸ εὐαγγέλιόν μου cf. ii. 16, 2 Tim. ii. 8; also 1 Tim. i. 11, τὸ εὐαγγέλιον . . . ὃ ἐπιστεύθη ἐγώ. The expression implies not only that Paul's gospel was his own, in the sense that he was not taught it by any man (Gal. i. 11 f.), but also that it had something characteristic of himself about it. The characteristic feature, to judge by this epistle, was his sense of the absolute freeness of salvation (justification by faith, apart from works of law), and of its absolute universality (for every one that believeth, Jew first, then Greek). τὸ κήρυγμα Ἰησοῦ Χριστοῦ is practically the same as τὸ εὐαγγέλιόν μου. It was in a preaching (1 Cor. ii. 4, xv. 14, Tit. i. 3) of which Jesus Christ was the object that Paul declared the characteristic truths of his gospel: and this preaching, as well as the gospel, may be said to be the rule according to which the Romans are to be established as Christians. κατὰ ἀποκάλυψιν μυστηρίου . . . γνωρισθέντος. This passage "goes not with στήριξαι, but with κήρυγμα" (Sanday and Headlam). This is the simplest construction: the gospel Paul preaches, the

gospel in accordance with which he would have them established, is itself in accordance with—we may even say identical with—the revelation of a mystery, etc. The μυστήριον here referred to is God's world-embracing purpose of redemption, as it has been set out conspicuously in this epistle. One aspect of this—one element of the mystery—is referred to where μυστήριον is used in xi. 25; but the conception of the Gospel as a μυστήριον revealed in the fulness of the time dominates later epistles, especially Ephesians (cf. Eph. i. 9, iii., 3, 4, 9, vi. 19). The Gospel as Paul understood it was a μυστήριον, because it could never have been known except through Divine revelation: μυστήριον and ἀποκάλυψις are correlative terms. χρόνους αἰώνιους: the dative expresses duration. Winer, p. 273; cf. 2 Tim. i. 9, Tit. i. 2. For φανερωθέντος δὲ νῦν cf. iii. 21. The aorist refers to Christ's appearing, though the significance of this had to be made clear by revelation (Weiss). διὰ τε γραφῶν προφητικῶν . . . γνωρισθέντος: for τε cf. ii. 16. The connection is meant to be as close as possible: the γνωρίσειν follows the φανερῶν as a matter of course. The γραφαὶ προφητικαὶ are the O.T. Scriptures of which Paul made constant use in preaching his gospel (cf. κατὰ τὰς γραφὰς in 1 Cor. xv. 3, 4). For him the O.T. was essentially a Christian book. His gospel was witnessed to by the law and the prophets (i. 2, iii. 21, iv., *passim*), and in that sense the mystery was made known through them. But their significance only came out for one who had the Christian key to them—the knowledge of Christ which revelation had given to Paul. κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ: cf. 1 Tim. i. 1, Tit. i. 3. The idea is that only an express command of the Eternal God could justify the promulgation of the secret He had kept so long. For the "Eternal God" cf. Gen. xxi. 33, 1 Tim. i. 17 (τῷ βασιλεῖ τῶν αἰώνων). εἰς ὑπακοὴν πίστεως: cf. i. 5. εἰς πάντα τὰ ἔθνη: in i. 5 it is ἐ



πάντα τὰ ἔθνη γνωρισθέντος, 27. μόνῳ σοφῷ Ὁ Θεὸς, διὰ Ἰησοῦ Χριστοῦ, a Jude v. 25  
 φ<sup>1</sup> ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου  
 τῆς ἐν Κεγχρεαῖς ἐκκλησίας.<sup>2</sup>

<sup>1</sup> ω is wanting in B, in F-lat., Orig.-interp., Syr., and is bracketed by W. and H. But whether this is to be explained as an intentional correction to simplify the construction, or a mere oversight (of which Weiss gives examples, *Textkritik*, S. 93), it can hardly be right. Neither can αὐτῷ, which is found in P, be original; it is too natural a correction. Hence edd. are practically unanimous in keeping ω. After τοὺς αἰῶνας NADP add των αἰωνων, but W. and H., with BCL and cursives, omit it. Weiss prints the addition in his text, yet argues for its omission (*Textkritik*, 89).

<sup>2</sup> πρὸς ρωμαίους only, in NABCD.

πᾶσι τοῖς ἔθνεσιν: for εἰς in this sense see iii. 22. It is very difficult to believe that such mosaic work is the original composition of Paul.

Ver. 27. μόνῳ σοφῷ Θεῷ: this description of God suits all that has just been said about His great purpose in human history, and the hiding and revealing of it in due time. The true text in 1 Tim. i. 17 has no σοφῷ. The absence of the article here indicates that it is in virtue of having this character that God is able to establish the Romans according to Paul's Gospel. φ<sup>1</sup> ἡ δόξα: it is impossible to be sure of the reading here. If φ<sup>1</sup> be omitted, there is no grammatical difficulty whatever: glory is ascribed to God through Jesus Christ, through Whom the eternal purpose of the world's redemption has in God's wisdom been wrought out. But its omission is almost certainly a correction made for simplifi-

cation's sake. If it be retained, to whom does it refer? (1) Some say, to Jesus Christ; and this is grammatically the obvious way to take it. But it seems inconsistent with the fact that in τῷ δὲ δυναμένῳ and μόνῳ σοφῷ Θεῷ Paul wishes unequivocally to ascribe the glory to God. And though it saves the grammar of the last clause, it sacrifices that of the whole sentence. Hence (2) it seems necessary to refer it to God, and we may suppose, with Sanday and Headlam, that the structure of the sentence being lost amid the heavily-loaded clauses of the doxology, the writer concludes with a well-known formula of praise, φ<sup>1</sup> ἡ δόξα κ.τ.λ. (Gal. i. 15, 2 Tim. iv. 18, Heb. xiii. 21). This might be indicated by putting a dash after Ἰησοῦ Χριστοῦ. The thread is lost, and the writer appends his solemn conclusion as best he can.



THE FIRST EPISTLE OF PAUL

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## INTRODUCTION.

### CHAPTER I.

#### THE CHURCH OF GOD IN CORINTH.

THE establishment of the Church of Corinth was the crowning work of Paul's second missionary journey, and one of the greatest achievements of his life. By repeated interventions crossing his plans of travel, the hand of God had compelled him to enter Europe, through the gate of Macedonia; thence Jewish persecution drove him onwards to Achaia, and prevented his returning to the work left unfinished in the northern province (1 Thess. ii. 14 ff., *cf.* Acts xvii. 5-15). At Athens, where he first touched Greek soil, the Apostle met with scant success; he arrived at Corinth dispirited and out of health (1 Cor. ii. 3, *cf.* 1 Thess. iii. 7), with little expectation of the harvest awaiting him. Loneliness aggravated the other causes of the "weakness and fear and trembling" that shook Christ's bold ambassador. His appearance and bearing conveyed an impression of feebleness which acted long afterwards to his prejudice (1 Cor. iv. 10, 2 Cor. x. 1-11, xii. 5, etc.). The new friendship of Aquila and Priscilla proved, however, a cordial to him (Acts xviii. 2 f., *cf.* Rom. xvi. 3 f.); and the return of Silas and Timothy with good news from Macedonia revived the confidence and vigour of their leader (Acts xviii. 5, *cf.* 1 Thess. iii. 6-9). Free from the anxiety which had distracted him, and rising above his late defeat, "Paul was constrained by the word [*cf.* for this verb 2 Cor. v. 14, and see Blass' *Acta Apostol.*, *ad loc.*], testifying to the Jews that Jesus is the Christ". The decision with which he now spoke brought about a speedy rupture. The Jews were affronted by the doctrine of a crucified Messiah, which Paul pressed with unsparing rigour (Acts xviii. 5 f., 1 Cor. i. 17, 23, ii. 2). In this crisis the Apostle showed neither weakness nor fear; shaking off the dust of the synagogue, he established a rival *ecclesia* hard by at the house of the proselyte

Titius Justus, marked by his name as a Roman citizen of the *colonia*, who could offer a secure and honourable refuge. The seceders included the Synagogue-chief Crispus and his family, with some other persons of importance. A vision in the following night assured Paul of success and personal safety at Corinth; accordingly "he sat down,"<sup>1</sup> resolved to make full proof of his ministry (Acts xviii. 9-11, cf. 2 Cor. i. 18 f.) and staying at least eighteen months in the city—a period much longer than he had spent in any place since first setting out from Antioch. The assault of the Jews miscarried through the firmness and impartiality of the proconsul Gallio. The Apostle found in the Roman Government "the restrainer" of the lawless violence which would have crushed his infant Churches (2 Thess. ii. 6 f.). At Corinth popular feeling ran against the Jews, and their futile attack favourably advertised Paul's work. The murderous plot formed against him some years later (Acts xx. 3) shows how fiercely he was hated by his compatriots in Corinth. He tells us that his success in Macedonia had excited public attention in many quarters, and prepared for his message an interested hearing (1 Thess. i. 8 f.). Outside of Corinth the Gospel was preached with effect throughout Achaia (2 Cor. i. 1); in Cenchreæ, e.g., a regularly constituted Church was formed (Rom. xvi. 1). At his departure (Acts xviii. 18) the Apostle left behind him in this province a Christian community comparatively strong in numbers and conspicuous in the talent and activity of its members (1 Cor. i. 4-8, xiv. 26 ff.), consisting mainly of Gentiles, but with a considerable Jewish infusion (i. 12, vii. 18, xii. 13).

This city, the capital of Roman Greece and the fourth perhaps in size in the empire, was a focus of pagan civilisation, a mirror of the life and society of the age. The centre of a vast commerce, Corinth attracted a crowd of foreigners from East and West, who mingled with the native Greeks and adopted their language and manners. Though not a University town like Athens, Corinth nevertheless prided herself on her culture, and offered a mart to the vendors of all kinds of wisdom. "Not many wise, not many mighty, not many high-born" joined the disciples of the Crucified; but some of Paul's converts came under this description. There were marked social differences and contrasts of wealth and poverty in the Church (1 Cor. vii. 20-24, xi. 21 f., 2 Cor. viii. 12 ff., ix. 6 ff.). Along with slaves, a crowd of artisans and nondescript people, engaged in the petty handicrafts of a great emporium, entered the new society;

<sup>1</sup> ἱκάθισεν (Acts xviii. 11): the expression indicates that Paul had been up to this point unsettled, and made up his mind to remain; cf. Luke xxiv. 49.



"the foolish things of the world," its "weak" and "baseborn," formed the majority of its constituency (1 Cor. i. 27 ff.)—amongst them many who had been steeped in pagan vice (vi. 9 ff.).

The moral transformation effected in this corrupt material was accompanied by a notable mental quickening. The Hellenic intellect awoke at the touch of spiritual faith. This first Christian society planted upon Greek soil exhibited the characteristic qualities of the race—qualities however of Greece in her decadence rather than her prime. Amongst so many freshly awakened and eager but undisciplined minds, the Greek intellectualism took on a crude and shallow form; it betrayed a childish conceit and fondness for rhetoric and philosophical jargon (i. 17, ii. 1-5, etc.), and allied itself with the factiousness that was the inveterate curse of Greece. The Corinthian talent in matters of "word and knowledge" ran into emulation and frivolous disputes. "The habit of seeming to know all about most things, and of being able to talk glibly about most things, would naturally tend to an excess of individuality, and a diminished sense of corporate responsibilities. This fact supplies, under many different forms, the main drift of 1 Corinthians" (Hort, *Ecclesia*, p. 129). Even the gifts of the Holy Spirit were abused for purposes of display, edification being often the last thing thought of in their exercise (xii., xiv.). The excesses which profaned the Lord's Table (xi. 20 ff.), and the unseemly conduct of women in the Church meetings (xi. 3 ff., xiv. 34 ff.), were symptoms of the lawless self-assertion that marred the excellencies of this Church, and turned the abilities of many of its members into an injury rather than a furtherance to its welfare.

Still graver mischief arose from the influence of heathen society. For men breathing the moral atmosphere of Corinth, and whose earlier habits and notions had been formed in this environment, to conceive and maintain a Christian moral ideal was difficult in the extreme. Deplorable relapses occurred when the fervour of conversion had abated, and the Church proved shamefully tolerant towards sins of impurity (1 Cor. v., 2 Cor. xii. 20 f.). The acuteness of the Greek mind showed itself in antinomian sophistry; the "liberty" from Jewish ceremonial restrictions claimed by Paul for Gentile Christians was by some construed into a general licence, and carried to a length which shocked not merely the scruples of fellow-believers but the common moral instincts (vi. 12 ff., viii. 9-13, x. 23 ff., xi. 13 b). The social festivities of Corinth, bound up as they were with idolatry and its impurities, exposed the Church to severe temptation. To draw a hard and fast line in such questions

and to forbid all participation in *idolothya*, after the precedent of Acts xv., would have been the simplest course to take; but Paul feels it necessary to ground the matter on fundamental principles. He will not acknowledge any dominion of the idol over "the earth and its fulness" (x. 26); nor, on the other hand, is it right to prevent neighbourly intercourse between Christians and unbelievers (x. 27 ff.). But where the feast is held under the auspices of a heathen god and as the sequel to his sacrifice the case is altered; participation under these circumstances becomes an act of apostasy, and the feaster identifies himself with the idol as distinctly as in the Lord's Supper he identifies himself with Christ (x. 16 ff.).

The working of the old leaven is patent in the denial of the *resurrection of the dead* made by some Corinthian Christians (xv.). Here the radical scepticism of the age opposed itself to the fact of the resurrection of Jesus Christ, upon which the whole weight of Christian faith and hope, and the entire Christian conception of the world and of destiny, rest as upon their fulcrum and rock of certainty. The disbelief in bodily resurrection and the indifference to bodily sin manifested at Corinth had a common root. They may be traced to the false spiritualism, the contempt for physical nature, characteristic of the theosophy of the times, which gave rise a few years later to the Colossian heresy and was a chief factor in the development of Gnosticism. The teaching of chap. vi., that "your bodies are limbs of Christ," and the command to "glorify God in your bodies," are aimed against the same philosophical assumptions that are combated in chap. xv.; the demand for bodily purity finds in the doctrine of the resurrection its indispensable support and counterpart.

No reference is made in the Epistle to Church officers of any kind. Submission to "the house of Stephanas," and to others rendering like service, is enjoined in xvi. 15 f., but by way of voluntary deference. So early as the first missionary journey in South Galatia Paul had assisted in the "appointing of elders in every Church" (Acts xiv. 23; cf. Acts xx. 17, 1 Thess. v. 12, Rom. xii. 8, Phil. i. 1). He had refrained from this step at Corinth for some specific reason—a reason lying, it may be supposed, in the democratic spirit of the Church, which might have ill brooked official control. In xii. 28 the Apostle alludes, however, to "governments" as amongst the things which "God set [*as part of a plan*, Hort] in the Church"; and his promise to "set in order other things" (beside the Lord's Supper) when he comes (xi. 34) may cover the intention to remedy this defect, the consequences of which are painfully apparent (xiv. 26-33, etc.).



This Epistle discloses the interior life of an apostolic Church; hence its surpassing historical interest. We must not, indeed, apply its data without qualification to contemporary Christian societies, even those of Gentile origin. The Corinthian Church presented material of uncommon richness, but intractable to the founder's hand. Its turbulence and party heat are unparalleled in the N.T. records. But while the Church life here portrayed was exceptional in some features, and Paul's Church policy at Corinth may have differed from that pursued elsewhere, this Epistle is peculiarly full in its teaching on the nature and rights of the Church, and in the light it throws upon the conditions under which the first Gentile-Christian communities were moulded. Chaps. xii. and xiii. are the true centre of the Epistle. The very formlessness of this Church, its rudimentary and protoplasmic state, reveals the essence of the Christian society, its substratum and vital tissue, as these can hardly be seen in a more developed and furnished condition. The Apostle Paul is contending for the *bare life* of the Church of God in Corinth.

Corinth now became the advanced post and gateway for Christianity in its westward march. The *new* Corinth, in which Paul laboured, dates from the year 46 B.C., when the city was refounded by Julius Cæsar under the name *Colonia Julia Corinthus* (or *Laus Julii Corinthus*). Just a century earlier the old Corinth had been razed to the ground by Lucius Mummius, upon the defeat of the Achæan league which, with Corinth for its fortress, made a last despairing effort to retrieve the liberties of Greece. Corinth and Carthage fell and rose again simultaneously, marking the epochs at which republican Rome completed the destruction of the old world and imperial Rome began the construction of the new. The fame of ancient Corinth, reaching back to heroic times (see the *Iliad*, ii., 570; Pindar, *Olymp.*, 13)—where “the sweetly breathing Muse” and “death-dealing Ares” flourished side by side—and her later prowess as the bulwark of the Peloponnese and the maritime rival of Athens, were traditions with little interest or meaning for Paul and his disciples. The geographical position of Corinth gave to it enduring importance, and explains the fact that on its restoration the city sprang at once into the foremost rank. Corinth occupies one of the finest sites in Europe. With the Acrocorinthus (nearly 2,000 feet high) and the Oneion range shielding it on the south, it commands the narrow plain of the isthmus, and looks down, eastwards and westwards, upon the Saronic and Corinthian gulfs, which furnished the main artery of commerce between the Ægean and the Euxine seas on the one hand, and the Western Mediterranean upon the



other. (See the descriptions in Stanley's *Epp. to the Cor.*, p. 4, also article "Corinth" in Hastings' *Bib. Dict.*; and more at large, Leake's *Morea*, iii., 229-304, Curtius' *Peloponnesus*, ii., 514 f.; and for the antiquities, Pausanias, II., i., 2; Strabo, VIII., vi., 20-24; Dio Chrys., *Orat.*, 37; Ælius Arist., *Ad Poseid.*) The western port, Lechæum,  $1\frac{1}{2}$  mile distant, was linked by double walls to the city; Cenchreæ lay  $8\frac{1}{2}$  miles eastwards; and a shipway, running north of Corinth, connected the two harbours.

The presiding deities of this maritime city were the sea-god Poseidon, under whose patronage the famous Isthmian games were held (see ix. 24 ff. and notes), and Aphrodité, whose temple crowned the Acrocorinthus. The cultus of Aphrodité (worshipped in her debasing form as *Aphr. Pandemos*) dates back, it is supposed, to prehistoric Phœnician times; its features were more Oriental than Greek—especially the institution of the ἱερόδουλοι, or priestess-courtesans, of whom more than a thousand were attached to the shrine of the goddess. Temples of Serapis and Isis were also conspicuous at Corinth, representing the powerful leaven of Egyptian superstition that helped to demoralise the empire. The luxury and refinement of the elder Corinth were associated with its vice; so notorious was its debauchery that κορινθιάζεσθαι was a euphemism for whoredom; in our own literature "a Corinthian" still means a polished rake. By all accounts, the new Corinth more than rivalled the old in wickedness. Here the Apostle drew, from life, the lurid portraiture of Gentile sin that darkens the first page of his Epistle to the Romans. Within this stronghold of paganism and focus of Greek corruption Paul planted the cross of his Redeemer, rising out of his weakness and fear to a boundless courage. He confronted the world's glory and infamy with the sight of "Jesus Christ and Him crucified," confident that in the word of the cross which he preached there lay a spell to subdue the pride and cleanse the foulness of Corinthian life, a force which would prove to Gentile society in this place of its utter corruption the wisdom and power of God unto salvation. In "the Church of God in Corinth," with all its defects and follies, this redeeming power was lodged.

## CHAPTER II.

### PAUL'S COMMUNICATIONS WITH CORINTH.

ASSUMING 49 A.D. as the date of the conference in Jerusalem (Acts xv.), 57 as that of Paul's last voyage to the Holy City,<sup>1</sup> we calculate that he arrived at Corinth first in the latter part of the year 50, closing his mission in 52. He was engaged in the interval, until the spring of 56, mainly in the evangelisation of the province of Asia (Acts xix. 10, 22, xx. 1 ff.). When he writes this letter the Apostle is still at Ephesus, intending to remain until Pentecost, and with Passover approaching (xvi. 8 f., v. 7 f.: see notes). Paul's departure from Ephesus was hastened by the riot (Acts xix. 23-xx. 1); and we may take it that this Epistle was despatched in the early spring of 56, very shortly before Paul left Ephesus for Troas in the course of his third missionary journey.

The Apostle had previously sent Timothy and Erastus forward to Corinth, by way of Macedonia, to prepare for his arrival, in pursuance of the plan now sketched in his mind for completing his work in these regions with a view to advancing upon Rome and the further west (Acts xix. 21 f., *cf.* Rom. xv. 16-25). Timothy is likely to arrive soon after this letter, and will be able to enforce its prescriptions (iv. 17; see also xvi. 10 f., and notes). Apollos, who had migrated to Corinth fresh from the instructions of Priscilla and Aquila in Ephesus and had "watered" there what Paul had "planted" (iii. 6, Acts xviii. 27 f.), is back again at Ephesus in the Apostle's company (xvi. 12); he is clear of complicity in the party quarrels with which his name was associated in Corinth (i. 12, iii. 4-8, iv. 6). Quite recently "the people of Chloë" have brought an alarming report of these "strifes" (i. 11); and the Apostle learns from general rumour of the case of incest polluting the Church

<sup>1</sup> See article "Chronology of the N.T." in Hastings' *Bib. Dict.*; and for the latter date, article "Paul," i., 5. It is now generally recognised that the dates assigned to Pauline events by Wieseler and Lightfoot are, from 49 onwards, at least a couple of years too late.



(v. 1). More agreeable tidings have come with Stephanas and his companions (xvi. 17 f.), who bear a dutiful letter of inquiry addressed to Paul, which he answers in chap. vii. ff. Through their lips, as well as from the Church letter, he receives the assurances of the general loyalty and goodwill of the Corinthian believers. From all these sources occasion is drawn and material furnished for the writing before us.

This Epistle is not the first which Paul had addressed to Corinth. In chap. v. 9 the writer refers to *an earlier letter* forbidding intercourse with immoral persons. The terms of this admonition had raised debate. Some read it as though all dealings with vicious men were inhibited—a restriction that was as good as to tell Corinthian Christians to “go out of the world”! They could not imagine Paul to mean this; but his words allowed of this construction, and thus opened the door for discussion and for temporising. The tenor of the lost Epistle probably resembled that of 2 Cor. vi. 14-vii. 1 (see this Comm., *ad loc.*). This letter had arrived some months previously to our Epistle; for the Church had had time to consider and reply to it, and the condition of things to which it relates has undergone some changes. It may be referred as far back as the previous autumn (55 A.D.). Inasmuch as the Church-letter touched on “the collection for the saints” (xvi. 1: see note), it seems likely that the Apostle had made some appeal in the lost Epistle on this subject, eliciting a favourable reply (*cf.* 2 Cor. viii. 10, ix. 2), but with a request for directions as to the mode of gathering the money.

There is reason to believe that *Paul had himself visited Corinth* not very long before writing the aforesaid letter. The allusions of 2 Cor. ii. 1, xii. 14, 20—xiii. 2 (see notes), imply that he had been *twice* in Corinth before the Second Epistle. If with Clemen (*Chronol. d. Paulin. Briefe*), Schmiedel (*Handcomm.*, 1 and 2 Kor., *Einleitung*), and Krenkel (*Beiträge z. Aufhellung d. Paul. Briefe*, vi.) we could spread the composition of 1 and 2 Cor. over two years, space would be found for interposing such a visit between them, but at the cost of creating fresh and insuperable chronological difficulties. In 2 Cor. i. 15 ff. the Apostle defends himself for having *failed* to come recently to Corinth; he had sent Titus, and with him a letter (2 Cor. ii. 4, vii. 8)—distinct, as the present writer holds, from 1 Cor. (a *second lost letter* of Paul to Corinth: see Hastings' *Bib. Dict.*, article “Paul,” i. d.), and occasioned by an emergency that arose subsequently to its despatch—which gave a new turn to the Apostle's relations with the Church. Meanwhile he has himself left Ephesus (as contemplated in 1 Cor. xvi.), has pushed forward to Macedonia (2 Cor. ii. 12 f.), where at



last Titus meets him with the cheering news reflected in 2 Cor. i. vii. As already shown, a space of but a few weeks elapsed between Paul's writing 1 Cor. and leaving Ephesus for Troas.

We have traced Paul's steps through the months separating the two Epistles, and neither time nor occasion is found for an interjected trip to Corinth. We are thrown back upon the period *before* the first Epistle. Yet 1 Cor. makes no express reference to any recent visit; and its silence, *primâ facie*, negatives the supposition of any such occurrence. There are circumstances however which relieve this adverse presumption. For one thing, the *lost letter* had intervened; this other Epistle, not our 1 Cor., was the sequel of the visit in question. The main thing that occupied Paul's mind on that occasion, and which caused the "grief" referred to in 2 Cor. ii. 1, had been the impurity of life manifest within the Church. Against this he had given solemn warning, while forbearing discipline (2 Cor. xiii. 2). It was with a moral situation of this kind that the missing letter dealt (1 Cor. v. 9-12); the alarm it expressed is still felt in 1 Cor. vi., x., xv. 33 f. Meantime, the horrible case of incest has eclipsed previous transgressions; and while Paul reaffirms the general directions already sent and prompted (*ex hypothesi*) by personal observation, he fastens his attention upon the new criminality just brought to his ears. That previous meeting had been so unhappy for both parties that Paul might well avoid allusion to it; it was an experience he was resolved never to repeat (2 Cor. ii. 1, xii. 20). If he comes again under like conditions, it will be "rod" in hand (1 Cor. iv. 21, 2 Cor. xiii. 2). His forbearance had been misconstrued; some of the offenders were emboldened to defy him, and his Judaistic supplanters subsequently contrasted the severity of his letters with his timidity in face of the mutineers (2 Cor. x. 6, xiii. 1-7)—a taunt which drags from him the allusions of the second Epistle. After all, 1 Cor. is not without traces of the second visit. Nothing so well accounts for the doubts of Paul's disciplinary power hinted in 1 Cor. iv. 18-21 as the encounter supposed. When after his threat, and while the plague grows in virulence (1 Cor. v.) and his opponents challenge him to come (iv. 18)—still more, when he has announced, while fulminating anathemas on paper (v. 4 f., xvi. 22), that his return is postponed, without any imperative reason given for delay (xvi. 5 ff.)—after all this, it is no wonder that even his friends felt themselves aggrieved, and that the most damaging constructions were put upon the Apostle's changes of plan (2 Cor. i. 15 ff., x. 9 ff., xiii. 3 ff.). At last he explains, in 2 Cor., that the postponement is due to his continued desire to "spare" instead of striking. If, notwithstanding these

apprehensions, Paul speaks in 2 Cor. i. 15 of the double visit that had been for a while intended (a *third* and *fourth* from the beginning) as "a second joy" (or "grace"), he is probably quoting words of the Church letter. Further, one detects in 1 Cor. iv. 1-10 a sharp note of personal feeling that indicates some recent contact between writer and readers, and ocular observation on the Apostle's part of the altered bearing of his spoilt children at Corinth. This Epistle manifests a mastery of the situation and a vivid realisation of its detailed circumstances such as we can best account for on the supposition that Paul had taken a personal survey of the development of the Church since his first departure, and that behind all he has heard latterly from others and seen through their eyes, he is also judging upon the strength of what he has himself witnessed and knows at first hand.

### CHAPTER III.

#### THE TEACHING OF THE EPISTLE.

WHILE the doctrine of the companion Epistles to the Galatians and Romans lies upon the surface, the theology of this Epistle has to be disentangled from a coil of knotty practical questions. The Apostle writes under constraint, unable to count on the full sympathy of his readers or to say all that is in his mind (ii. 6, iii. 1). Instead of giving free play to his own reflexions, he is compelled through the greater part of the letter to wait upon the caprices of this flighty young Greek Church. At first sight one fails to observe any continuous teaching in the Epistle; a doctrinal analysis of its contents seems out of place. But closer attention discovers a real coherence behind this disconnectedness of form. While Paul comments on the sad news from Corinth and answers seriatim the questions addressed to him, his genius grasps the situation, and the leaven of the Gospel all the while assimilates the discordant mass. The Pauline standpoint is firmly maintained. The Christian principle shows itself master of the Gentile no less than the Jewish field, and gives earnest of its power to meet the changeful and multiplying demands that will be created by its expansion through the world. There is a unity of thought in this letter as real as that stamped upon the Epistle to the Romans, a unity the more impressive because of the baffling conditions under which it is realised.

Paul's Gospel stands here on its defence against the pretensions of worldly wisdom and the corruptions of the fleshly mind; from the height of the Cross it sends its piercing rays into the abyss of pagan sin disclosed at Corinth in its turpitude and demonic force. Amongst the four Evangelical Epistles, this is *the epistle of the cross in its social application*. It bears throughout a realistic stamp. "The Church of God that exists in Corinth," the men and women that compose it, are constantly present to the writer's mind—their diverse states and relationships, their debasing antecedents and surroundings, their crude ideas and conflicting tempers and keen ambitions, their high religious enthusiasm and their low moral sensibilities, their



demonstrative but fickle affections and unsteady resolutions. Two things he strives to bring into full contact—Christ crucified and these half-Christianised Corinthian natures. What Romans does for the Gospel in the field of theological exposition, and Galatians in that of doctrinal polemic, and 2 Corinthians in that of personal experience and ministerial vocation, this 1 Corinthians has done in respect of its bearing upon human intercourse and the life of the community.

The foundation upon which Paul had built at Corinth is "Jesus Christ"—*i.e.*, "Jesus Christ crucified" (iii. 11, i. 17 f., ii. 2, xv. 1-3). He does not, any more than in 1 Thessalonians, enter into an exposition of his λόγος τοῦ σταύρου. Not yet, in Corinth at least, had the legalists openly contested Paul's doctrine of salvation through the death of Christ; the first sketch of its argumentative defence appears in 2 Cor. v. 14 ff. The chief peril comes from the opposite quarter, from the dissolving influences of Hellenic scepticism and demoralisation. The form, rather than the contents, of Paul's message is just now in question; he is reproached with the μωρία τοῦ κηρύγματος (i. 18-25). But the form of presentation is determined by the substance of the truth presented; the cross of Christ cannot appear draped in the robes of Greek philosophy. The mere fact that it is "the word of *the cross*" convicts the Gospel of folly in the eyes of the Greek lover of wisdom, as of weakness before the Jewish believer in "signs". A "wise" world that knows not God (i. 21, ii. 6, 14, *cf.* Rom. i. 19-23) will not understand His message, until it learns its ignorance.

1. To the source of the Gospel must therefore be traced that scorn of the Corinthian world which so much troubles the Church. It was "the testimony of God" that Paul had first announced (ii. 1); the Corinthian believers are "*of Him* in Christ Jesus," and have learnt to worship God as "Father of us and of our Lord Jesus Christ" (i. 3, 26-31: observe the emphasis thrown in vv. 18-31 upon ὁ Θεὸς in contrast with ὁ κόσμος). Impotent and even absurd "the preaching of the cross" may appear to the Corinthian public; "to the saved" it is "the wisdom" and "the power of God".

(1) The λόγος τοῦ σταύρου is God's power at work in its most characteristic and sovereign energy, destined to shatter all adverse potencies (i. 27 ff., xv. 24 ff.). Veiled under a guise of weakness, it thus ensnares the world and exposes its folly (i. 19-21, ii. 6-8, iii. 19); it chooses for its instruments feeble and ignoble things to overthrow the mightiest. The power of God acting in this λόγος is administered by "our Lord Jesus Christ"—His mediator in the universe, and specifically in the Church (viii. 6)—whom the world crucified (ii. 8);

so that it is in effect *the power of Christ*, and "in Christ Jesus" men "come to be of God". God has made Him unto us "righteousness and sanctification and redemption" (i. 30, cf. vi. 11); with the "price" of His blood He "bought" us, the body not excepted, for God's property (i. 2, iii. 16, vi. 19 f.); from "the strength of sin" and the reign of death Christians are consciously delivered through the death, crowned by the resurrection, of the Lord Jesus and through faith in His name (xv. 1-4, 11, 17 f., 56 f.).

*The Holy Spirit* constitutes this mysterious power of God in operation. His "demonstration and power" attended Paul's mission to Corinth, giving it an efficacy otherwise unaccountable (ii. 1-6); all Christian revelations come by this channel (ii. 11-16). Only "in the Holy Spirit" does any man truly say, "Jesus is Lord" (xii. 3); "in the name of the Lord Jesus Christ, and in the Spirit of our God," the foulest sinners of Corinth had been "washed" and "sanctified" (vi. 11). The gifts possessed by this favoured Church are of the Spirit's "distribution," while of God's omnipresent "working" and held under Christ's dominion (xii. 4-11). The manifestations of the Spirit in the Gospel and in the Church differ from all forms of power the world has known; they reveal a kingdom rich in blessings such as "eye hath not seen nor ear heard, nor man's heart conceived" (ii. 9 f.).

(2) The word of the cross discloses, to those who can understand, *God's wisdom* hitherto shrouded "in mystery," whose manifestation was determined for this epoch from the world's beginning (ii. 6-9). By it the pretentious "wisdom of the age" will be overthrown. The world scorns to be saved by a crucified Messiah, and "the natural man cannot receive the things of the Spirit of God"; but wisdom is justified of her children. Bringing such a message, the Apostle discards adornments and plausibilities of speech; his word must speak by its inherent truth and force (ii. 1 ff.). As Christian men advance, the revelation of God increasingly approves itself to them; it discloses its σοφία τοῖς τελείοις. No longer does the opinion of the world sway them nor its temper cleave to them, they become "men of the Spirit," who "judge all things" and are "judged of none" (ii. 6-iii. 3). One day they shall "judge the world" (vi. 2).

From the standpoint thus gained, in view of the operation of God in whatever belongs to the Gospel, the Apostle defines in chaps. iii. and iv. the position of Christ's ministers: "We are God's fellow-workers"; Paul the planter, Apollos the waterer—they are nothing; God "gives the increase". "Assistants of Christ, stewards of God's mysteries," their qualifications are fidelity and



the possession of the Master's mind (ii. 10, 16, vii. 25, 40). To their Lord, not to their fellow-servants, they are answerable. By His "call" and "compulsion" they serve the Gospel (i. 1, ix. 16 f., xii. 28). How presumptuous for the Corinthians to be "puffed up for one against the other" of God's servants! All alike are theirs, while they are Christ's and Christ is God's (iii. 4 f., 21-iv. 6). Let men look above the stewards to the Master, above the instruments to God who "worketh all things in all" (xii. 4 ff.). The Christian teachers are God's temple-builders; heavy their loss, if they build amiss; terrible their ruin, if instead of strengthening they destroy the fabric (iii. 10-17). Their maintenance is not bestowed by the Church as wages by an employer, but enjoined on the Church by the Lord's ordinance, upon the same principle of justice which allows the threshing ox to feed from the corn (ix. 7-12).

The readers must learn what it means to belong to "the Church of God". Despite their presumed knowledge (viii.), "ignorance of God" is at the root of their errors (xv. 34). Newly emancipated from heathenism, they are slow to realise the character and claims of the God revealed to them in Christ. The first four chapters seek at every point to correct this ignorance; indeed, this underlying vein runs through the Epistle (*cf.* in this respect 1 Thess. *passim*). Πάντα εἰς δόξαν Θεοῦ is the maxim that Paul dictates to his readers (x. 31), and that governs his mind throughout the letter.

2. *The nature of the Christian community* is the subject of chaps. xii. and xiv., but it pervades the Epistle no less than that of the sovereign claims of God: "to the Church of God in Corinth" the Apostle writes.

The Græco-Roman cities at this time were honey-combed, in all grades of life, with private associations—trade-guilds, burial clubs and friendly societies, religious confraternities; their existence supplied a great social need, and formed a partial substitute for the political activity suppressed by the levelling Roman empire. These organisations prepared heathen society for Church life; and Christianity upon Gentile soil largely adopted the forms of combination in popular use, borrowing from the Greek club almost as much as from the Jewish synagogue. But it transformed what it borrowed. In the Churches of God established in Thessalonica and Corinth the first stones were laid of the Christian structure of society. New conceptions of duty and kinship are unfolded in this Epistle, which have yet to receive full development. Paul's sociology naturally met with resistance from men reared in Paganism; human nature is still against it. The Corinthians brought into the Church their



Greek contentiousness, their lack of loyalty and public spirit. The mental stimulus and large freedom of the new faith, where reverence and self-control were wanting, resulted for the time in greater turbulence rather than in a nobler and happier order.

(1) As we have seen, the Apostle insists above all that the Christian community is *the building of God*. Injury to this "temple of God" is the worst sacrilege (iii. 16 f.). The Church consists of those whom God has "called into the communion of His Son Jesus Christ" (i. 9); who "were, in one Spirit, all baptised into one body . . . and all were made to drink of one Spirit"—"the Spirit that is from God" (ii. 12, xii. 13). This creative, informing Presence determines the nature, constitution and destiny of the Church.

(2) In relation to each other, Christian men form *a brotherhood*. Paul addresses his readers as "brethren" not by way of courtesy or personal friendliness, but to enforce upon them mutual devotion. Each Christian looks upon his fellow as "the brother for whom Christ died"; to "sin against the brethren" is "to sin against Christ" (viii. 11 ff.). By communion of faith and worship in Christ a union of hearts is created more intimate and tender than the world had ever seen. Christians are to each other as eye to ear and hand to foot (xii. 14 ff.). Each has his honourable place in the body, fixed by God; each is necessary to all, all to each (xii. 21-31). The rapturous outburst of chap. xiii. is a song to the praise of Love as the law of Christian brotherhood. Knowledge, faith, miracles are useless or unreal unless yoked to love, which points out the "way" to the right employment of every faculty (xii. 31). "The collection for the saints" of Jerusalem (xvi. 1) was dictated by the affection that binds the scattered parts of the Church of God.

(3) The relations of Christians to God the Father, and to their believing brethren, alike centre in their relationship to Christ: *the Church is His body*—"a κοινωνία of the Son of God" (i. 9). The whole consciousness of the new life—personal or corporate—is grounded there; ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν Κυρίῳ, is the Apostle's standing definition of Christian states and relations. To use Paul's strong expression (vi. 17), "he who is *cemented to the Lord*, is one spirit". By the fact that they severally inhere in Him, men are constituted "a body of Christ, and *members individually*" (xii. 27). No man in Christ is self-complete; the eye finds its mate in the hand, the head in the foot. This reciprocal subordination dictates the law of the life in Christ Jesus and controls all its movements. The Apostle claims to be himself ἐνωμένος Χριστοῦ, because he "seeks not his own profit but that of the many" (x. 21 ff.). The question of i. 13,

μεμέρισται ὁ Χριστός; reveals the radical mischief at work in Corinth. The Church was in the eyes of some of its members a kind of debating club or philosophical school, in which αἰρέσεις and σχίσματα were matters of course; to others it was a benefit society, to be used so far as suited inclination and convenience. Against all such debased notions of social life, and selfish abuse of Church privilege, this Epistle is a sustained protest.

This fellowship of Christ is symbolised and sealed by the bread and cup of the Lord's Supper (x. 16 ff.)—the "one loaf" and "one cup" in which all participate, since it is a "*communion* of the body of Christ" and "of the blood of Christ". The "word of the cross" is made by this ordinance a binding "covenant in Christ's blood". The Christian Society is thus known as the fraternity of the Crucified; evermore it "proclaims the Lord's death, till He come" (xi. 26). Such fellowship in Christ, appropriating the whole man, the body with the spirit (vi. 15, 19), excludes *ipso facto* all intercourse with "the demons" and feasting at their "table" (x. 20 ff.); their communion is abhorrent and morally impossible to those who have truly partaken with Christ (*cf.* 2 Cor. vi. 14 ff.).

The introductory thanksgiving signally connects the κοινωνία τοῦ Χριστοῦ with His παρουσία. Hope is a uniting principle, along with faith and love (xiii. 13, *cf.* Eph. iv. 4). The Church of God is no mere temporal fabric. The "gold, silver, precious stones" of its construction will brave the judgment fires (iii. 12-15). "Those who are Christ's, at His coming," form the nucleus of the eternal kingdom of God (xv. 23-28). "The day" which reveals the completed work of Christ "will declare every man's work, of what sort it is"; each of Christ's helpers will then receive his meed of "praise from God," and the approved "saints," as Christ's assessors, will "judge the world" and "angels" (iii. 13, iv. 5, vi. 2 f.).

(4) The regulation of the *charismata*, the wealth and the embarrassment of this Church, is deduced from the above principles. These powers, however manifold, are manifestations of "the same Spirit," who inhabits the entire body of Christ and whose "will" determines the various endowments of its several members (xii. 7-11). They are distributed, as the bodily functions are assigned to their proper organs, for the service of the whole frame. The possessor of one cannot dispense with, and must not despise, his differently gifted brother (xii. 14 ff.). Yet there is a gradation in the charisms; it is right to covet "the greater" among them. Love supplies the criterion; the most *edifying* gifts are the most desirable (xii. 31-xiv. 19). Self-restraint must be exercised by gifted persons, and



order enforced by the community, so that individual talents may be combined for the common good (xiv. 26-33). To the direction of these matters a manly practical sense must be applied; "the understanding" aids the service of "the spirit" (xiv. 14-20).

This charismatic ministry, diffused through the body of Christ, is the basis of all Christian agency. As yet there are only "functions, not formal offices" (Hort); the function is anterior to the office, and may exist without it. Each man in the Church of Corinth spontaneously speaks, sings, serves in whatever fashion (xiv. 26), in virtue of his χάρισμα,—the particular form which the common χάρις assumes in him for the benefit of others. The realisation of the life of Christ in the Christian Society is the aim imposed on each Christian by the Spirit whose indwelling makes him such.

3. The teaching of the Epistle takes a wide outlook in its consideration of *the relations of the Christian to the world*. This relationship is exhibited mainly on its negative side. The believer in Christ, "elect" and "sanctified" (i. 2, 27), built on the foundation of Jesus Christ into God's temple, is separated from the world. The Spirit he has from God makes him a πνευματικός; he has new faculties, and lives in a changed order of things. There are two worlds—a new world of the Spirit formed within the old κόσμος but utterly distinct from it, unintelligible to it, and destined soon to overthrow and displace it (i. 25-29, ii. 6-14, iii. 18 f., vii. 31).

(1) With the world's *sin* the Church of God holds truceless war. Living in the world, Christians cannot avoid contact with its "fornicators, extortioners," and the rest; but it can and must keep them out of its ranks (v. 9-13); the old leaven is to be "cleansed out" of the "new kneading," since Christ is our paschal lamb (v. 6-8). The sin of the world culminates in its idolatry; from this the Corinthians, unconditionally, must "flee" (x. 1-14).

(2) The Apostle recognises *the natural order of life* as one who sees through and beyond it. He cherishes, up to this date, the hope of his Lord's speedy return (xv. 51 f.). Hence the provisional character of his advices respecting marriage in chap. vii. He writes at a juncture of suspense, when men should keep themselves free from needless ties. He admits the necessity of marriage in the case of many Corinthians, and applies the law of Christ carefully to the mixed unions so troublesome at Corinth. He fears for his disciples the burdens imposed by domestic cares in times so uncertain, and in a society at war with the world. Christians may not "go out of the world," nor cease to "use" it; but they must hold it lightly and refrain from "using it to the full."



In discussing the question of the *idolothya* Paul gives a glance to the more positive side of the Christian's relations with external nature. He recalls the attitude of the Old Testament towards earthly blessings by quoting, "The earth is the Lord's, and the fulness thereof" (x. 28). The idols have no power to usurp God's creatures, nor to limit His children's use of them. An enlightened conscience will not scruple at the enjoyment of food sacrificed to an idol, though circumstances will often make this inexpedient (viii., x. 23 ff.). The Jewish distinctions of meat are obsolete (vi. 12 f.); it was in this sense that Paul had enunciated the much-abused maxim, "All things are lawful to me". The *σαρκικά* of life he enlists in the service of its *πνευματικά*; they serve to multiply and strengthen the bonds of mutual necessity arising from our kinship in Christ (ix. 7-12, cf. Rom. xv. 27, Gal. vi.).

In the relationship of man and woman the Apostle sees the natural and spiritual order blended; he passes from the one to the other with perfect congruity, and appeals to the teaching of "nature," expressed in secular customs of dress, as an exponent of the Divine will (xi. 1-15). While censuring the greed and arrogance displayed by the rich (xi. 17 ff.), he leaves distinctions of wealth and rank uncondemned; from the analogy applied in chap. xii. 13 ff. we infer that he viewed these as a part of "the fashion of this world," necessary but transient.

(3) *Death*, like sin which gives to it its "sting," belongs to the system of the present evil world. Since the resurrection of Christ, death is in principle "abolished" for those who are His (xv. 26, 55 ff.). The resurrection is no mere immortality of the spirit, such as philosophers conceived; it is the reversal of death, the recovery of the entire man from its power. Christ's people, to be sure, will not be reclad in mortal habiliments, nor resume the corpse that was laid in the grave. The new frame will differ from the old as the plant from its perished seed. Heavenly bodies must surpass earthly in unimaginable ways. Adam and Christ are types of two modes of being: in our present "natural body" we "wear the image" of the former; our future body will be "spiritual" after the image of God's Son (xv. 35-57).

This glorious and inconceivable change will supervene—for Christians living or departed alike (xv. 51 f.)—at "the revelation of our Lord Jesus Christ," which the Corinthian Christians are awaiting (i. 7). This is "the end" of the course of revelation and of God's dealings with mankind—when Christ's redemption is complete, when His enemies throughout creation are overcome, and He

is able to lay at the Father's feet an empire wholly subdued and everywhere accordant with the Creator's will. Then "the Son Himself" will give the crowning example of submission, "that God may be all in all" (xv. 28). In this sublime issue the teaching of the Epistle culminates. The relation of the Church of Corinth to God, though marred upon its part yet real and sanctifying, which gave the Apostle his starting-point, has been unfolded in ever-widening circles, until it is seen to embrace the universe; there is formed within it the beginning of a Divine realm that stretches on into unknown worlds, and will bring all finite powers and beings under its sway.

Through this entire development of thought and life Christ is all things. His presence and lordship, the redeeming power of His cross, extend over every field within our view. They cover alike the relations of the individual man to God, of man to man within society, and of man, individually and collectively, to the world around him in the present and before him in the future. Christ is all in all, that through Him finally God may be all in all.



## CHAPTER IV.

### THE LANGUAGE, TEXT, HISTORY, AND CRITICISM OF THE EPISTLE.

1. LANGUAGE. "The dialect of these Epistles (1 and 2 Cor.) is not Hebraistic, but moves upon the lines of Hellenistic Greek. It finds its analogue, in a multitude of characteristics, in the language of Polybius, the classic of Hellenism, in Epictetus, in Plutarch, in Dionysius of Halicarnassus and others, in such a way as to imply for it and them *a common life-sphere*" (Heinrici). Paul has become in this Epistle, more than elsewhere, τοῖς Ἑλλήσιν ὡς Ἕλλην. Its atmosphere and colouring and movement are distinctively *Greek of the period*,—when compared, *e.g.*, with the style of Romans or 2 Thessalonians. While Old Testament references are numerous in 1 Cor., they are employed by way of illustration rather than of proof, and in a Hellenistic not a Rabbinical manner.

The Epistle has a rich vocabulary. Out of the 5,594 Greek words of the New Testament it employs 963—103 peculiar to itself. In the *hapax legomena* one expects the idiosyncrasy of the Epistle to manifest itself. Sixty-eight of these—about two-thirds—are classical, occurring in Attic writers earlier than Aristotle; twenty-two belong to post-classical authors of the κοινή, or to the Greek of the contemporary inscriptions and papyri. In the residue there is one specifically Septuagint term, εἰδωλεῖον (viii. 10, see note); and the Aramæan sentence, μαρὰν ἀθά. Eleven words are left, so far unknown from other documents, or used only by Christian writers after Paul—διερμηνεία, -ευτής, εὐπάρεδρος, ὀλοθρευτής, πιθός (ii. 4), περίψημα, συνζητητής, τυπικῶς, ὑπέρακμος, χοϊκός, χρηστεύομαι; but every one of these has close kindred or analogues in common Greek; it is likely enough that all were current in the speech of Corinth: εὐπάρεδρος however, with its transparent sense, has the look of a Pauline coinage. The forty-two additional words of 1 Corinthians (24 if the Pastorals be excluded) limited in their N.T. range to the Pauline Epistles—*Pauline*, but not First-Corinthian, *h. lgg.*—yield a similar analysis.

Out of the 150 words enumerated by Kennedy in his useful *Sources of N.T. Greek* (pp. 88-91) as "strictly peculiar to the LXX



or N.T.," with the forty or fifty added to this list by including Philo Judæus, twenty-five occur in this Epistle; but apart from Hebrew loan-words (such as  $\pi\acute{\alpha}\sigma\chi\alpha$ ), and excluding near relations and correlates of recognised classical or post-classical words, there remains, after the researches of Deissmann (in his *Bibelstudien* and *Neue Bibelstudien*) and other students of the Greek inscriptions and papyri, only a handful, perhaps half a dozen of the twenty-five, that can be called properly and exclusively "Biblical"—a scanty residue which further discovery may diminish. So far as 1 Corinthians is concerned, we may dismiss, with Deissmann, "the legend of a Biblical Greek". What is said of the Greek character of the vocabulary holds good in general of the grammar of this Epistle. The idioms of Paul's epistolary style form a distinct subject, on which it is not necessary to enter here.

2. TEXT. The Greek Text of this Epistle stands on the same footing as that of the rest—all usually contained in the collected volume entitled Ο ΑΠΟΣΤΟΛΟΣ. Eighteen of the twenty-three known Pauline uncial Codices belong to 1 Cor.:  $\aleph B_1 A D_2 E_3 L_2$  are complete;  $C F_2 G_3 K_2 P_2$ , approximately complete;  $S_2$  contains half, and  $\zeta H_3 I_2 M_2 Q_2 F^a$  fragments of the Epistle.  $\aleph B A C$  were Codices of the whole New Testament;  $\zeta K L P S$  included the Acts and Catholic Epp.,  $P$  the Apocalypse also. In point of date,  $B \aleph$  belong to the fourth century;  $\zeta A C I Q$  to the fifth century;  $D H$  to the sixth century;  $F^a$  to the seventh century; the rest to the ninth century. Amongst the numerous correctors of  $\aleph$ ,  $\aleph^c$ , of the seventh century, is important here as elsewhere.  $\zeta$  (a palimpsest in the Vatican Library) and  $S_2$  (Athous Lauræ) are not yet critically edited or collated: see on these MSS., and for full details respecting the textual material, C. R. Gregory's *Prolegomena* to Tischendorf's *N.T. Græce, ed. major*. Out of the 480 catalogued minuscule (or cursive) MSS. of Paul few deserve attention. "The ancient elements" found in them "appear with extreme irregularity in different places of the Epistles," and Western readings in a remarkably small proportion (Westcott and Hort, *Introd. to the N.T. in Greek*, § 212). The most notable, and those oftenest cited below, are 17 (same as 33 of Gospels and 18 of Acts), 37 (Gospels 69, Acts 31, Rev. 14), 47 (Gospels 49)—all extending to viii. 10; and 67 \*\* (Acts 66, Rev. 34)—the marginal corrections of an ordinary cursive, which "include a relatively large number of very ancient readings," akin to those of  $M_2$  (W.H.); 71; 109 (Acts 96). The 265 numbered Lectionaries containing Acts and Epistles are but partially explored; none as yet appear of sufficient value to be regularly cited.

The ancient Versions are of fairly uniform character through the N.T. The most valuable are all available here, except the Curetonian Syriac confined to the Gospels.

From the fourth century onwards Patristic references to 1 Corinthians become numerous and full, and afford the critic greater help than in some other Epistles. But the definite and certain aid forthcoming from this quarter is less than might have been expected.

Considering the length of the Epistle, it contains few conspicuous textual difficulties, none of grave exegetical importance. Its text has been from the first carefully preserved. In the following conspectus of various readings all Greek words are *spaced* in which the Textus Receptus is emended by the note. Where the reading is doubtful, a *query* follows the alternative reading supplied in the notes—a query *after the spacing* indicating a reading more likely than not, a query *without the spacing* indicating a possible but less probable reading. Orthographical corrections occurring *passim*, which belong to the N.T. written dialect as this is represented by the five great uncials and exhibited in the standard N.T. Grammars, must be taken for granted throughout.

Excluding the numberless corrections of the kind just noticed and those concerning only points of grammar or the *ordo verborum*, there are more than 200 emendations which affect the sense of the Epistle. Chapters vii. 29, 33 f., xv. 51 are instances of special complication. The restoration of the true text in iii. 1, 4, iv. 2, vii. 3, xi. 29, xv. 47 brings out the finer edge of Paul's style. The Received Text of vi. 20 and vii. 5 contains ecclesiastical glosses; in iv. 6 and ix. 15 it has helped out Paul's anacolutha; its habit of extending the shorter names of Christ blunts his meaning—notably in ix. 1 and xvi. 22. The group of (liturgical?) additions to the genuine text in xi. 24 ff. deserves particular attention. Συνηθεία (viii. 7) and ἱερόθυτον (x. 28) are interesting words restored by criticism. A few readings are noted in the digest which have little or no intrinsic worth, but are of interest in their bearing on the history of the text, especially where they illustrate the peculiarities of the "Western" tradition. One *conjectural emendation* is adopted, *viz.*, that of Westcott and Hort in ch. xii. 2.

3. HISTORY OF THE EPISTLE. This is the first N.T. writing to be cited by name in Christian literature. "Take up," says Clement of Rome to the Corinthians (1 Ep., xlvii.), "the letter of the blessed Paul the Apostle. What was the first thing he wrote to you in the beginning of the Gospel? Of a truth he wrote to you in the Spirit



touching himself and Cephas and Apollos, because even then you had formed factions." Like other post-apostolic writers, Clement shows an imperfect grasp of Pauline teaching, but his Salutation, with §§ xxiv., xxxiv. 8, xxxvii., xlix., and lxx. 2, bears unmistakable impressions of this Epistle. The Epistle of Barnabas (iv. 9-11, v. 6, vi. 5, xvi. 7-10; *Hermas*, *Mand.* iv. 4 (*cf.* 1 Cor. vii. 39); Ignatius, *Ad Eph.*, xvi., xviii., *Ad Rom.*, iv. 3, v. 1, ix. 2; Polycarp, *Ad Phil.*, x. 2, *Ad Diognetum*, xii. 5; the *Didaché*, i. 5, iii. 3, iv. 3, x. 6, etc., attest the use of this writing in primitive Christian times. From Irenæus onwards it is quoted as Holy Scripture. The Gnostics used it with predilection. The testimony of early Christianity to its Pauline authorship and Apostolic authority is unequivocal and full.

But our Epistle did not at first take a leading place among N.T. writings. Its influence has been "broken and fitful". It had little to say directly upon the questions (except that of the Resurrection) which chiefly interested the ante-Nicene Church. Tertullian, however, expounded it in his *Adv. Marcionem*; and Origen wrote annotations, partly preserved in Cramer's *Catena*. In the fourth century, when "controversies on Church discipline and morals began to sway the minds of thoughtful men, this Epistle came to the front" (Edwards). Many of the Church leaders of that time wrote upon 1 Corinthians. Only fragments of the Greek commentators earlier than John Chrysostom (+ 407 A.D.) are extant; later expositors—the most notable, Theodoret (420 A.D.), Oecumenius (c. 950), Theophylact (1078)—built upon him; his versatile powers shine in the exposition of this Epistle. The Latin commentaries of Pelagius (for long ascribed to Jerome) and of Ambrosiaster (Hilary of Rome?) testify to the wide use of this Scripture in the West in the fourth and fifth centuries. To Thomas Aquinas we owe the only interpretation of value bequeathed by the Middle Ages. Though subordinated, like all mediæval exegesis, to scholastic theology, his exposition contains fresh and vigorous thought.

Colet's Oxford Lectures on this Epistle (A.D. 1496), and the N.T. *Paraphrase* of Erasmus (1519), breathe the new spirit of the Reformation, which brought 1 Corinthians to the front again, along with Romans and Galatians. The adjustment of liberty and order, the application of evangelical faith to secular life, the reconstitution of the Church with its sacraments and ministry started a multitude of problems calling for its aid. Calvin excelled himself in his interpretation of this Epistle, offending many of his followers by his breadth and candour. Estius, his Romanist contemporary, is no mean rival. Amongst the German Reformers, Melancthon, W. Musculus, Bui-



linger handled this Epistle with effect. Beza's *Annotationes*, and especially his Latin translation, are always worth consulting. The illustrious Grotius—Arminian, humanistic, practical—found here a congenial subject. In the seventeenth century 1 Corinthians suffered another eclipse; no Commentary upon it of any mark appeared between the time of Grotius and Bengel. All later interpreters are Bengel's disciples.

This Epistle at present suffers no lack of attention. Beside the larger critical N.T. Commentaries of Germany—those of De Wette, Meyer (re-written, in 1 and 2 Cor., by Heinrici), v. Hofmann, the *Handcommentar* (Schmiedel), and the *Kurtzgefasster* (Schnedermann)—and Alford's great work in this country, the following are of special value: Billroth's *Vorlesungen z. d. Briefen an d. Kor.* (1833), Rückert's *Der 1 Br. Pauli an d. Kor.* (1836), Neander's *Auslegung d. beiden Br. an d. Kor.* (1859),—above all, Heinrici's *Das erste Sendschreiben d. Ap. Paulus an d. Kor.* (1880), a work rich in illustration of Greek thought and manners, and throwing new light on the social development of primitive Christianity. Godet's *Commentaire sur la prem. ép. aux Corinthiens* (1887: transl. in Clarks' *F. T. Libr.*), though not his most successful exposition, is marked by his fine spiritual and literary qualities, and is full of instructive matter.

English scholars have addressed themselves zealously to 1 Corinthians, which interests them by its relations to the ethical and social questions of the time. A. P. Stanley (*The Epistles of Paul to the Corinthians*, 1855) has illuminated the historical and picturesque aspects of the Epistle, C. Hodge (American, 1857) its theological side. Beet tracks the thought of the Apostle with exceeding closeness, and presents it with concise force (*Epistles to the Corinthians*, 1882). Freshness and vivacity, with strokes of keen grammatical insight, distinguish the work of T. S. Evans in the *Speaker's Commentary*. Ellicott's interpretation (1887) is a model of exact and delicate verbal elucidation; no better book can be placed in the hands of a working Greek Testament student. The posthumous "Notes" of Lightfoot on chaps. i.-vii. (1895) are written with his ripe knowledge, balanced judgment, and sure touch. Edwards' *Commentary on the First Epistle to the Corinthians* (1885) ranks with Heinrici's and Ellicott's as a classical piece of exegesis; it is strong both on the linguistic and philosophical side, and shows a rare power of luminous statement. M. Dods supplies, in *The Expositor's Bible*, a genial and masterly homiletic application. Hort's *Christian Ecclesia* and Knowling's *Witness of the Epistles to Christ* exhibit,

in the use they make of this document, its decisive bearing on questions of early Church History and Apologetics.

4. CRITICISM. Until quite recently the authenticity and integrity of 1 Corinthians were never doubted. The criticism of F. C. Baur and the Tübingen School left it standing as one of the "four undisputed Epistles"; Bruno Bauer's attack (*Kritik d. Paul. Briefe*, 1851) was quite isolated. In Holland, however, a more radical criticism has arisen—whose exponents are Loman (*Theologisch Tijdschrift*, 1882-86), Pierson and Naber (*Verisimilia*, 1886), van Manen (*Paulus*, i., ii., 1890-91; and *Prot. Kirchenzeitung*, 1882-86), Meyboom (*Theol. Tijdschr.*, 1889-91); aided by Steck (*Gal.-Brief*, 1888) in Germany, and "Edwin Johnson" (*Antiqua Mater*, 1887) in England—which sweeps away these four with the rest, leaving nothing but morsels surviving of the genuine Paul. These scholars premise a slow development, along a single line, in early Christian thought. They claim to be the uniformitarians, as against the catastrophists, of Biblical science. The universalism with which Paul is credited, they set down as the final issue, reached in the second century, of the continued interaction of Judaic and Hellenic thought. In support of this view they point out numerous alleged contradictions within the four Epistles and the traces of various tendencies and times affording evidence of compilation, so reducing them to a many-coloured patchwork, the product of a century of conflict and hardly won progress. They attempt to prove the literary dependence of the four on post-Pauline writings, both within and without the New Testament. This theory presents no consistent shape in the hands of its advocates, and has been subjected to a destructive examination by Holtzmann and Jülicher in their N.T. *Einleitungen* (recent editions), by Lipsius (*Romans*) and Schmiedel (1 and 2 Corinthians) in the *Handcommentar*; also by Knowling in chap. iii. of his "Witness of the Epistles". A sound exegesis is the best refutation of extravagances which are, in effect, the *reductio ad absurdum* of the Baurian method.

Another group of critics, maintaining the genuineness of the Corinthian Epistles in substance, desire to *redistribute their contents*. Hagge (*Fahrbuch für prot. Theologie*, 1876) finds four older documents behind the two; Völter (*Theol. Tijdschrift*, 1889) discovers three, making considerable excisions besides; Clemen, who discusses all the schemes of rearrangement in his *Einheitlichkeit d. paul. Briefe* (II., *Die Corintherbr.*: cf. Schmiedel in the *Handcom.*, an d. *Kor.*, *Einleitung*, ii.), dissects the canonical Epistles into five originals. These re-combinations are highly ingenious; Clemen's



scheme, which is really plausible, substitutes a carefully marshalled topical order for the spontaneity and discursiveness of the true epistle. The hypotheses of reconstruction have no historical basis, no external evidence in their favour; their sole appeal is to internal probability. The actual 1 Corinthians vindicates its unity to the sympathetic reader who transports himself into the situation.

Other critics, again, who regard the reconstruction of the Epistle as needless or impracticable, see reason to eliminate certain passages as *interpolations*. Holsten (*Das Evang. d. Paulus*, I., i., 1880), Baljon (*De Tekst d. Brieven aan de Rom., Cor., en Gal.*, 1884), Bois (*Adversaria critica de I. ad Cor.*: Toulouse, 1887), are fertile in suggestions of this kind. Heinrici will not exclude the supposition of "improvements in detail, attempts [made by the first editors] to smooth over or supplement rough or defective passages of the Apostle, which criticism may be able to detect". Such insertions he finds in the Ἐγὼ δὲ Χριστοῦ of i. 12, and in xv. 56: so Schmiedel and Clemen in the latter place. We do not deny the abstract possibility of the Epistle having been "touched up" in this way; glosses such as those the Codices reveal in ii. 4, iv. 6, vii. 3, etc., for aught we know may have crept in *before*, as well as after the divergence of our extant witnesses. None, however, of the alleged "primitive corruptions" are made out convincingly,—except perhaps the transcriptional error which W.H. have detected in xii. 2. Some of these conjectures there will be occasion to notice in the course of the exposition.

ANALYSIS. After the *Introduction* (i. 1-9), the body of the Epistle falls into six principal divisions, as follows: Div. I., *The Corinthian Parties and the Gospel Ministry*, i. 10-iv. 21; Div. II., *Questions of Social Morals*, v.-vii.; Div. III., *Contact with Idolatry*, viii.-xi. 1; Div. IV., *Disorders in Worship and Church Life*, xi. 2-xiv.; Div. V., *The Resurrection of the Body*, xv.; Div. VI., *Business, News, and Greetings*, xvi. Within these main Divisions, the matter is broken up for clearer elucidation into sixty short Sections, each furnished with a heading and prefatory outline.

#### ABBREVIATIONS USED IN THE EXPOSITION.

acc. = accusative case.

act. = active voice.

adj. = adjective.

*ad loc.* = *ad locum*, on this passage.

adv., advl. = adverb, adverbial.

Al. = Alford's *Greek Testament*.



- aor. = aorist tense.  
 art. = grammatical article.  
 Aug. = Augustine.  
 Bg. = Bengel's *Gnomon Novi Testamenti*.  
 Bm. = A. Buttmann's *Grammar of the N.T. Greek* (Eng. Trans., 1873).  
 Bn. = E. Burton's *Syntax of the Moods and Tenses in the N.T.* (1894).  
 Bt. = J. A. Beet's *St. Paul's Epistles to the Corinthians* (1882).  
 Bz. = Beza's *Nov. Testamentum: Interpretatio et Annotationes* (Cantab., 1642).  
 cl. = classical.  
 Cm. = John Chrysostom's *Homiliae* († 407).  
 comm. = commentary, commentator.  
 constr. = construction.  
 Cor. = Corinth, Corinthian or Corinthians.  
 Cr. = Cremer's *Biblico-Theological Lexicon of N.T. Greek* (Eng. Trans.).  
 Cv. = Calvin's *In Nov. Testamentum Commentarii*.  
 dat. = dative case.  
 Did. = *Διδαχὴ τῶν δωδέκα ἀποστόλων*.  
 diff. = difference, different, differently.  
 D.W. = De Wette's *Handbuch z. N. T.*  
 eccl. = ecclesiastical.  
 Ed. = T. C. Edwards' *Commentary on the First Ep. to the Corinthians*.<sup>2</sup>  
 El. = C. J. Ellicott's *St. Paul's First Epistle to the Corinthians*.  
 Er. = Erasmus' *In N.T. Annotationes*.  
 E.V. = English Version.  
 Ev. = T. S. Evans in *Speaker's Commentary*.  
 ex. = example.  
 exc. = except.  
 Ff. = Fathers.  
 fut. = future tense.  
 Gd. = F. Godet's *Commentaire sur la prem. Ép. aux Corinthiens* (Eng. Trans.).  
 gen. = genitive case.  
 Gm. = Grimm-Thayer's *Greek-English Lexicon of the N.T.*  
 Gr. = Greek, or Grotius' *Annotationes in N.T.*  
 Heb. = Hebrew.  
 Hf. = J. C. K. von Hofmann's *Die heilige Schrift N.T. untersucht*, ii. 2 (2te Auflage, 1874).  
*h.l.* = *hapax legomenon*, a solitary expression.  
 Hn. = C. F. G. Heinrici's *Erklärung der Korintherbriefe* (1880), or *1 Korinther* in Meyer's *krit.-exegetisches Kommentar* (1896).  
 impf. = imperfect tense.  
 impv. = imperative mood.  
 ind. = indicative mood.  
 indir. = indirect.  
 inf. = infinitive mood.  
 interr. = interrogative.  
 Jer. = Jerome, Hieronymus.  
 Lidd. = Liddell and Scott's *Greek-English Lexicon*.

- lit. = literal, literally.  
 Lt. = J. B. Lightfoot's (posthumous) *Notes on Epp. of St. Paul* (1895).  
 mid. = middle voice.  
 Mr. = Meyer's *Critical and Exegetical Commentary* (Eng. Trans.).  
 nom. = nominative case.  
 obj. = grammatical object.  
 Oec. = Oecumenius, the Greek Commentator.  
 opp. = opposite, opposition.  
 Or. = Origen.  
 P. = Paul.  
 parl. = parallel.  
 part. = grammatical particle.  
 pass. = passive voice.  
 pers. = grammatical person, or personal.  
 pl. = plural.  
 pr. = present tense.  
 pron. = pronoun.  
 prp., prpl. = preposition, prepositional.  
 ptp., ptpl. = participle, participial.  
 R.C. = Roman Catholic.  
 ref. = reference.  
 rel. = relative pronoun.  
 sbj. = subjunctive mood.  
 sing. = singular number.  
 Sm. = P. Schmiedel, in *Handcommentar zum N.T.* (1893).  
 s.v. = *sub voce*, under this word.  
 syn. = synonym, synonymous.  
 Tert. = Tertullian.  
 Thd. = Theodoret, Greek Commentator.  
 Thp. = Theophylact, Greek Commentator.  
 vb., vbl. = verb, verbal.  
 Vg. = Latin Vulgate Translation.  
 W.H. = Westcott and Hort's *The New Testament in Greek: Critical Text and Notes*.  
 Wr. = Winer-Moulton's *Grammar of N.T. Greek* (8th ed., 1877).

The ordinary contractions are employed in the textual notes. Other abbreviations will explain themselves. The references in the marginal parallels and textual notes are made to the Greek Text of the O.T.; in the Commentary, to the English text, unless otherwise stated.

# ΠΑΤΑΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.<sup>1</sup>

I. I. ΠΑΥΛΟΣ <sup>a</sup> κλητὸς <sup>2</sup> ἀπόστολος Ἰησοῦ <sup>3</sup> Χριστοῦ, <sup>2</sup> <sup>b</sup> διὰ θελήματος <sup>a</sup> Rom. i. 1, 6 f. (same double use), Jude. Θεοῦ, καὶ Σωσθένης <sup>o</sup> ὁ ἀδελφός, 2. τῇ <sup>d</sup> ἐκκλησίᾳ τοῦ <sup>d</sup> Θεοῦ τῇ οὐσῇ c 2 Cor., 1; 24 below; Rom. viii. 28; 2 Kings xv. 11. b 2 Cor., Eph., Col., 2 Tim.; Rom. xv. 32. c 2 Cor., Col., Phm.; xvi. 12 below; Rom. xvi. 23. d x. 32, xi. 16, 22, xv. 9; 2 Cor.; Gal. i. 13; 1 Th. ii. 14; 2 Th. i. 4; 1 Tim. iii. 5, 15; Acts xx. 28; Neh. xiii. 1.

<sup>1</sup> The oldest form of Title, in  $\Sigma$ ABCD, is ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ  $\bar{\Lambda}$ . This was gradually extended as the epp. came to be treated as separate books. FG read Προς Κ. αρχεται  $\bar{\alpha}$  (G om.  $\bar{\alpha}$ ); so latt. with variations, and the oldest MSS. of vg. P: Παυλου επιστολη προς Κ.  $\bar{\alpha}$ . L: τ. αγιου κ. πανευφημου αποστ. Π. επιστολη προς Κ. πρωτη. The minuscules furnish a great variety of titles.

Stephens wrote Η προς τ. Κ. επιστολη πρωτη. The title of the T.R. and A.V. comes from Bz. and Elzevir, *without MS. authority*.

<sup>2</sup> AD, Cyr. om. κλητος.

<sup>3</sup> Χριστου Ιησου (?) in BDG, vg. (older copies), Chr., Ambrst., Aug.: the Western reading. Ιησ. Χρ.,  $\Sigma$ ALP, etc., cop. syrr., Cyr. Dam.: Alexandrian and Syrian. W.H. mark the group BDG as untrustworthy; but Pauline usage speaks for X. I.,—the certain reading in other Addresses where this combination occurs, exc. Rom. and Tit. The Edd. are doubtful; Tisch., Al., Tr., Nestle, prefer X. I.; W.H., I. X. in text, X. I. in margin.

THE INTRODUCTION. § 1. *The Title and Salutation*, i. 1-3. Πρὸς Κορινθίους  $\bar{\alpha}$  (see txtl. note) is a *sub-title*, marking the ep. as part of the collection bearing the general name 'Ο ἀπόστολος. With this agrees the oldest system of chapters (κεφάλαια), preserved by Cod. B, which divided the fourteen Letters into sections numbered consecutively throughout. In all ancient copies this ep. stands second in "The Apostle"; the Muratorian Canon sets it *primum omnium*.

CHAPTER I.—Vv. 1-3. The *salutation* is full and varied in the epp. of this group. As in Galatians and Romans, P. emphasises his apostleship (see ix. 1 f.), at present in dispute. The readers are (in 1 and 2 Cor.) "the Church" and

"the saints"—a transition from "the ch." of 1 and 2 Thess. ("the churches," Gal.) to "the saints" of Rom. and later epp. Here stress is thrown with a purpose, (1) on the sanctity of the Cor. Church, (2) on its fellowship with the general body of Christians.

Ver. 1. Παῦλος κλητὸς ἀπόστολος (so in Rom.)—not ap. by merit or human choice, but called thereto διὰ θελήματος Θεοῦ (so in later epp.). *through an express intervention of 'he Divine will, cf. ix. 16 f., Gal. i. 1, 15 f., Eph. iii. 2 ff., also Acts ix. 15, etc.* "A called apostle" as the Cor. are "called saints": he summoned to be herald and dispenser (17, 23, iv. 1), they receivers of God's Gospel (26-31). The κλητοὶ are in P. identified with the ἐκλεκτοὶ (26 f., Rom.



e vii. 14; ἐν Κορίνθῳ,<sup>1</sup> ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν  
 Rom. xv. 16; Heb. x. 10, 29; Jo. xvii. 17.  
 f 2 Cor., Eph., Ph., Col., Acts ix. 13, etc. g 2 Cor.; a Tim. ii. 22. h Acts ii. 21, ix. 14, 21, xxii. 16; Rom. x. 13; Gen. iv. 26, etc.; Ps. cxvi. 4; Joel ii. 32; Zech. xiii. 9.

<sup>1</sup> BD\*G, followed by Al., Tr., Tisch.<sup>7</sup>, place τη . . . Κορινθῷ after ηγιασμ. . . ἰησ.: probably a Western deviation.

viii. 29 f.), not distinguished as in Matt. xx. 16. The thought of the "call" of God as assigning to each Christian man his status is prominent in this ep.: see vv. 9, 24 ff., vii. 17-24.—Σωσθένης ὁ ἀδελφὸς is a party to the Letter, which notwithstanding runs in first pers. sing., as in Gal. after οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ of i. 2; otherwise in 2 Cor. and 1 and 2 Thess.: Sosthenes (only named here by P.) shares in this ep. not as joint-composer, but as witness and approver. He would scarcely be introduced at this point as amanuensis (cf. Rom. xvi. 22). S. is a person known to and honoured by the Cor., but now with the Ap. at Ephesus and in his confidence. He may, or may not, have been the Sosthenes of Acts xviii. 17—the name was fairly common. One ἀρχισυνάγωγος (Crispus) had been converted at Cor., why not another afterwards? P. would delight to make of a persecutor an ally. His former position would give an ex-Synagogue-leader weight, especially with Jewish Christians; and his subsequent conversion may account for Luke's exceptionally preserving Sosthenes' name as Paul's assailant (see M. Dods on the point, in *Exp. Bib.*). Eusebius (*Hist. Eccles.*, i. 12) makes S. one of the Seventy of Luke x. 17—"a worthless tradition" (Lt.).

Ver. 2. τῇ ἐκκλησίᾳ τοῦ Θεοῦ (in salutation of 1 and 2 Cor. only) gives supreme dignity to the assembly of Cor. addressed by the Ap. of Christ Jesus—the assembled citizens of God's kingdom and commonwealth (Eph. ii. 12, 19; cf. Tit. ii. 14, 1 Peter ii. 9 f.). τῇ ἐσθῇ ἐν Κορ., "that exists in Corinth"—*latum et ingens paradoxon* (Bg.): so far the Gospel has reached (2 Cor. x. 13 f.); in so foul a place it flourishes! (vi. 9 ff.). Not as earlier, "the assembly of Thessalonians," etc.: the conception of the *ecclesia* widens; the local Christian gathering is part of one extended "congregation of God," existing in this place or that (see last clause). Το τῇ ἐκκλησίᾳ τ. Θεοῦ is apposed, by way of pre-

dicative definition (hence anarthrous), ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, "the Church of God (consisting of men) sanctified in Christ Jesus": Church status is grounded on personal relationship to God in Christ. Now this relationship began with God's *call*, which summoned each to a holy life within the Christian fellowship; hence the further apposition, κλητοῖς ἁγίοις (see note on i. 7; cf. Acts xviii. 10, λαὸς ἐστίν μοι πολὺς κ.τ.λ.). The pf. pass. ptp. expresses a determinate state: once for all the Cor. readers have been devoted to God, by His call and their consent. This initial sanctification is synchronous with justification (vi. 11), and is the positive as that is the negative side of salvation: ἐλευθερωθέντες ἀπὸ τ. ἁμαρτίας, ἐδουλώθητε τ. δικαιοσύνῃ (Rom. vi. 16-19). "Sanctified in Christ Jesus" (= "living to God in Christ Jesus," Rom. vi. 11) imports union with Christ (vi. 17, 19, xii. 11, Rom. viii. 9 f.) as well as salvation through Christ. His past work is the objective ground, His present heavenly being (implied by the name "Christ Jesus," as in this order) the active spring of this ζῆν τῷ Θεῷ: cf. ver. 30 and note. The repeated ref. to the *holiness* of the readers recalls them to their vocation; low practice calls for the reassertion of high ideals; *admonet Corinthios majestatis ipsorum* (Bg.). Cv. draws a diff. yet consistent inference: "Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula carentem". The adjunct σὺν πᾶσιν . . . τότε may qualify ἡγιασμένοις κ.τ.λ. (so some moderns), or the main predicate (Gr. Ff.): i.e., the Church shares (a) in its *Christian sanctity*, or (b) in the *Apostle's good wishes*, "with all that call upon the name," etc. (b) gives a better balanced sentence, and a true Pauline sentiment: cf. Eph. vi. 24, also the Benediction of Clem. Rom. *ad Cor.*, lxxv.—ἐν παντί τότε, an expression indefinitely large (see parl.), approaching "in all the world" of Rom. i. 8, Col. i. 6;

ἰ ἐν παντὶ τῷ πῶ, \* αὐτῶν τε<sup>1</sup> καὶ \* ἡμῶν. 3. ἰ χάρις ὑμῖν καὶ εἰρήνη <sup>1</sup> *Cor. ii. 14; i Th. i. 8; i Tim. ii. 8; Mal. i. 11. Cf. Rom. xvi. 13; Eph. vi. 9; i Rom. i. 7; m xiv. 18; Rom. i. 8;*

ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. 4. <sup>2</sup> *Eὐχαριστῶ τῷ Θεῷ μου* <sup>2</sup> πάντοτε περὶ ὑμῶν, ἐπὶ τῇ <sup>3</sup> *χάριτι* <sup>4</sup> *τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ.* 5. ὅτι ἐν παντὶ

and other Pauline Salutations; *cf.*, however, 1 and 2 Tim., 1 and 2 Pet. m xiv. 18; Rom. i. 8; Ph. i. 3; Col. i. 3; i Th. i. 2; Phm. 4. n Twelve times in P.; in Jas. iv. 6 besides.

<sup>1</sup> αὐτῶν καὶ ἡμῶν, without τε; so *N\* A\** (seemingly) BD\*G, latt. vg. syrch. cop., Or., Dam. τε a Syrian editorial insertion for smoother reading.

<sup>2</sup> *N\* B*, aeth. omit μου: harmonistic insertion from parls.

there is nothing here to indicate the limit given in 2 Cor. i. 1. The readers belong to a *widespread* as well as a holy community; Paul insists on this in the sequel, pointing in reproof to "other churches". To "call on the name of the Lord Jesus Christ"—to invoke Him in prayer as "Lord"—is the mark of the Christian, by which Saul, *e.g.*, once recognised his victims (see parls.), the index of saving faith (xii. 3, Rom. x. 12 ff.). The afterthought αὐτῶν καὶ ἡμῶν, correcting the previous ἡμῶν (Cm., Cv., Gd., Sm.), heightens the sense of wide fellowship given by the previous clause; "one Lord" (viii. 6; Rom. x. 12, xiv. 9, Eph. iv. 5) unites all hearts in the obedience of faith. To attach these pronouns to τῷ πῶ (*in omni loco ipsorum et nostro*, Vg.) gives a sense strained in various ways: "their place and ours,"—belonging to us equally with them (Mr., El., Ed.); "illorum (prope Cor.), nostro (ubi P. et Sosth. versabantur," Bg.); in non-Pauline and Pauline Churches (Hn.); and so on.

Ver. 3. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ κ.τ.λ.: Paul's customary greeting; see note on Rom. i. 7. "The occurrence of the peculiar phrase 'grace and peace' in Paul, John, and Peter intimates that we have here the earliest Christian password or *symbolum*" (Ed.). κυρίου might grammatically be parl. to ἡμῶν, both depending upon πατρός, as in 2 Cor. i. 3, etc.; but 1 and 2 Thess. i. 1 (Θεῷ πατρὶ κ. Κυρίῳ ἰ. Χ.) prove *Father and Lord* in this formula to be parl.: *cf.* viii. 6, 2 Cor. xiii. 13; nowhere does P. speak (as in John xx. 17) of God as *Father of Christ and of men* co-ordinately, and for ἡμῶν to come first in such connexion would be incongruous. "The union of" Θεοῦ and Κυρίου "under the vinculum of a common prp. is one of the numberless hints scattered through St. Paul's epp. of the con-

sciously felt and recognised co-ordination" of the Father and Christ (El.).

§ 2. THE THANKSGIVING, i. 4-9. The Pauline thanksgiving holds the place of the *captatio benevolentiae* in ancient speeches, with the diff. that it is in solemn sincerity addressed to God. The Ap. thanks God (1) for the *past grace* given the Cor. in Christ, ver. 4; (2) for the *rich intellectual development of that grace*, according with the sure evidence upon which they had received the Gospel, and attended by an eager anticipation of Christ's advent, vv. 5-7; (3) for the *certainty that they will be perfected in grace* and found unimpeached at Christ's return—a hope founded on God's fidelity to His own signal call, vv. 8 f. Paul reflects gratefully on the past, hopefully on the future of this Church; he is significantly silent respecting its present condition: contrast with this the Thess. and Phil. Thanksgivings. He extracts from a disquieting situation all the comfort possible.

Ver. 4. On εὐχαριστῶ κ.τ.λ., and the form of Paul's introductory thanksgivings, see Rom. i. 8. ἐπὶ τῇ χάριτι κ.τ.λ.—ἐπὶ (at), of the *occasioning* cause; *cf.* xiii. 6, xiv. 16, etc. τ. δοθείσῃ ὑμῖν (aor. ptp.)—"the grace that was given you," *sc.* at conversion (see 6); contrast the pr. ptp. of continuous bestowment in xv. 57, and the pf. of abiding result in 2 Cor. viii. 1. For ἐν Χριστῷ Ἰησοῦ, see note on ver. 2. P. refers not to the general objective gift of grace in Christ (as in Rom. viii. 32), nor to its eternal bestowment in the thought of God (as in 2 Tim. i. 9), but to its actual conferment at the time when the Cor. became God's κλητοὶ ἄγιοι (2).

Ver. 5. ὅτι κ.τ.λ. stands in explicative apposition to the foregoing τ. χάριτι τ. δοθείσῃ, bringing out the matter of thanksgiving eminent in the conversion of the Cor.—(I mean), that in every-



ο 2 Cor. vi. \* ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ ὁ λόγος καὶ πάσῃ ᾗ γνώσει, δ. καθὼς  
 10, ix. 11 only; τὸ μαρτύριον τοῦ Χριστοῦ ὁ ἐβεβαίωθη ἐν ὑμῖν. 7. ὥστε ὑμᾶς μὴ  
 12 times in LXX, ὕστερεῖσθαι ἐν μηδενὶ χαρίσματι, ὁ ἀπεκδεχομένους τὴν ἀποκά-  
 Gen. xiv. λυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 8. ὅς καὶ βεβαίωσει  
 23, etc. ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν  
 p (In this sense) 17, ἡμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν  
 il. 1, 4, iv. 4 f., xii. 8, and nine times besides in P. q viii. 1 ff., xii. 3, xiii. 2, 8, xiv. 6; thrice (so) in 2 Cor.;  
 twice in Rom.; Eph. iii. 19; Col. ii. 3; 1 Tim. vi. 20; 2 Pet. i. 5 f.; Lk. xi. 52. r il. 1; 2 Th. i.  
 10; 1 Tim. ii. 6; 2 Tim. i. 8; μαρτυρία in John, exc. Rev. xv. 5. s 2 Cor. i. 21; Rom. xv. 8; Ph.  
 i. 7; Col. ii. 7; twice in Heb.; Mk. xvi. 20. t viii. 8, xii. 24, xvi. 17; thrice besides in P.; Heb.  
 xl. 37; Lk. xv. 14. u vii. 7, xii. 4 ff.; 2 Cor. i. 11; four times in Rom.; 1 Tim. iv. 14; 1 Pet. iv.  
 10. v Rom. viii. 19 ff.; Gal. v. 5; Ph. iii. 20; Heb. ix. 28; 1 Pet. iii. 20 only. w 2 Th. i. 7;  
 thrice in 1 Pet.; cf. Gal. i. 12, 16; Rom. viii. 19. x 2 Cor. i. 13 only. αχρη τ., Heb. vi. 11; Rev. ii.  
 26. μεχρι τ., Heb. iii. 6, 14. εις τελος, 1 Th. ii. 16. ly Col. i. 22; 1 Tim. iii. 10; Tit. i. 6 f. only.  
 z iii. 13, iv. 3, v. 5; 2 Cor. i. 14; 10 times besides in P.; Acts ii. 20; Joel iii. 31, etc.

1 Θεου in B\*G, a few minusc., arm.

2 The Western reading is παρουσιᾶ: DG, etc. Ambrst., Pelagius, with vg., read in die adventus (conflate).

thing you were enriched," etc. For this defining δτι after a vbl. noun, cf. ver. 26 and 2 Cor. i. 8. The affluence of endowment conferred on the Cor. stirred the Apostle's deep gratitude (cf. 7, 2 Cor. viii. 9): this wealth appears in another light in iv. 6-10, v. 2, viii. 1-3; see also *Introd.*, p. 730 f. The Church doubtless dwelt upon this distinction in its recent letter, to which P. is replying. ἐν παντὶ is defined, and virtually limited, by ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει (kindred gifts, linked by the single prp.): the exuberance of grace in the Cor. shone "in all (manner of) utterance and all (manner of) knowledge". λόγος in this connexion signifies not *the thing said* (as in 18), but *the saying of it, loquendi facultas* (Bz.). "Relatively to γνώσις, λόγος is the ability and readiness to say what one understands; γν. the power and ability to understand" (Hn.). "Knowledge" would naturally precede; but the Cor. excelled and delighted in "speech" above all: see ii. 1-4, 13, iv. 19 f., xiii. 1.

Ver. 6. τοῦ Χριστοῦ is objective gen. to τὸ μαρτύριον—"the witness to Christ,"—coming from both God and man (xv. 3-11, 2 Thess. i. 10); otherwise in ii. 1; cf. Rom. i. 2, "the good news of God about His Son". μαρτόριον indicates *the well-established truth of the message* (see, e.g., xv. 15), εὐαγγέλιον its *beneficial and welcome nature* (see Rom. i. 16 f.).—ἐβεβαίωθη ἐν ὑμῖν, "(the witness about Christ) was made sure among you"; its reality was verified. By outward demonstration—miracles, etc.; or by the inner persuasion of a firm faith, "interna Spiritus virtus" (Cv.)? The latter certainly, in Pauline usage (see parls.: but not to the exclusion of the former); cf. ii.

4 f., and notes; xii. 10, ἐνεργήματα δυνάμεων; also 1 Thess. i. 5 f., ii. 13, Gal. iii. 5; the two went together—πολλῶν θαυμάτων, ἀφάτου χάριτος (Cm.). At first discouraged, Paul had preached at Cor. with signal power, and his message awakened a decided and energetic faith; see ii. 1-5, xv. 1, 11; Acts xviii. 5-11.

Ver. 7 describes the result of the firm establishment of the Gospel: ὥστε ὑμᾶς μὴ ὑστερεῖσθαι κ.τ.λ. (ὥστε with inf. of contemplated result: see Bn. §§ 369 ff.), "causing you not to feel behindhand in any gift of grace"; the mid. ὑστερεῖσθαι implies *subjective reflexion*, the consciousness of inferiority (Ev.): similarly in Rom. iii. 23, "find themselves short of the glory of God" (Sanday and Headl.); and in Luke xv. 14, "he began to feel his destitution". The pr. inf. and ptp. of the vbs. bear no ref. to the time of writing; their time is given by the governing ἐβεβαίωθη: the strong assurance with which the Cor. embraced the Gospel was followed by a shower of spiritual energies, of which they had a lively sense. Α χάρισμα (see parls.) is χάρις in some concrete result (see Cr. s. v.),—a specific endowment of (God's) grace, whether the fundamental charism, embracing all others, of salvation in Christ (Rom. v. 16), or, e.g., the special and individual charism of continence (vii. 7). No church excelled the Cor. in the variety of its endowments and the satisfaction felt in them. Chaps. xii.-xiv. enumerate and discuss the chief Cor. χαρίσματα, setting ἀγάπη in their midst; ethical qualities are included under this term, vv. 8 f.—ἀπεκδεχομένους τ. ἀποκάλυψιν κ.τ.λ., "while you



Ἰησοῦ Χριστοῦ<sup>1</sup>. 9. \*πιστὸς δ' ὁ Θεὸς, δι' οὗ ἔκλήθητε εἰς \*κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

<sup>13</sup>; Heb. x. 23, xi. 11; Deut. vii. 9; Isa. xlix. 7. <sup>b</sup> Ver. 26, vii. 15 ff.; 10 times besides in P.; 1 Pet. i. 15, ii. 9, v. 10; 2 Pet. i. 3. <sup>c</sup> x. 16; 2 Cor. vi. 14 f.; Ph. iii. 10; 1 Jo. i. 3; cf. Heb. ii. 14, iii. 14.

<sup>1</sup> B om. Χριστοῦ, bracketed by W.H. as doubtful; cf. 2 Cor. i. 14.

eagerly awaited (or eagerly awaiting, as you did) the coming of our Lord Jesus Christ". The vb. is one of P.'s characteristic intensive compounds (see parls.). The anarthrous pr. ptp. implies a continuous state conditioning that of the foregoing clause: the unstinted plenty of Divine gifts continued while the recipients fixed their thought upon the day of Christ; xv. 12, 33 f. show that this expectation had been in many instances relaxed. Rom. viii. and Col. iii. (also 1 John ii. 28-iii. 3) illustrate the bearing of faith in the παρουσία on Christian character; cf. Matt. xxv., Luke xii. 32 ff., etc. It is an ἀποκάλυψις, an "unveiling" of Christ that the Cor. looked for; since although they are "in Christ," still he is hidden (Col. iii. 3 f.); His presence is a mystery (Col. i. 27, Eph. v. 32). "Παρουσία denotes the fact of Christ's (future) presence, ἐπιφάνεια its visibility" and splendour, "ἀποκάλυψις its inner meaning" (Ed.); φανέρωσις (it might be added: Col. iii. 4) its open display. The Cor. were richly blessed with present good, while expecting a good far exceeding it: "a tacit warning against fancied satisfaction in the present" (Gd.: cf. iv. 8).

Ver. 8. δὲ καὶ βεβαιώσει ὑμᾶς echoes ἐβεβαιώθη (6); cf. the thanksgiving of Phil. i. 6. ἔως τέλους (see parls.) points to a consummation, not a mere termination of the present order; cf. Rom. vi. 21 f. ἀνεγκλήτους, "unimpeached," synonymous with ἀμέμπτους (unblamed), but judicial in significance,—in view of the ἡμέρα τοῦ Κυρίου: "free from charge when the day of the Lord shall come"; cf. Rom. viii. 33, τίς ἐγκαλέσει;—δὲ refers to the foregoing κύριος Ἰ. Χ., not to the distant Θεὸς of ver. 4; the Saviour "who will make sure" the innocence of the Cor. on that day is the Judge who will pronounce upon it (cf. Col. i. 22, Eph. v. 27, where Christ is to "present" the Church "unblemished and unimpeached" before Himself): He will then confirm them and vindicate their character, as they have confirmed the testimony about Him (cf. Luke ix. 26). P. does not say the Cor. are ἀνεγκλήτοι now; he hopes

that they will prove so then. "The day of our Lord Jesus Christ" (cf. note on iii. 13) is the O.T. "day of Jehovah" (LXX, τ. Κυρίου), translated into the "day of Christ," since God has revealed His purpose to "judge through Jesus Christ" (Rom. ii. 16, Acts xvii. 31).—ἐν τ. ἡμέρᾳ=ἐν τ. παρουσίᾳ τ. κυρ. Ἰ. Χ. (1 Thess. v. 23, etc.), with the added connotation of judgment, to which the ἀποκάλυψις of ver. 7 leads up: for this connexion of thought, see Rom. ii. 5, 2 Thess. i. 7 ff. P. does not say "His day," though δὲ recalls ὁ κύρ. Ἰ. Χ.: Christ's name is repeated ten times in the first ten vv.—six times, as here, in full style—with sustained solemnity of emphasis (cf. the repetition of "God" in 20-29); "P. thus prepares for his exhortations these Cor., who were disposed to treat Christianity as a matter of human choice and personal liking, under the sense that in a Christian Church Christ is the one thing and everything" (Hf.).

Ver. 9. The ground of Paul's hope for the ultimate welfare of the Cor. is God's fidelity. His gifts are bestowed on a wise and settled plan (21, Rom. viii. 28 ff., xi. 29); His word, with it His character, is pledged to the salvation of those who believe in His Son: πιστὸς δ' ὁ Θεὸς δι' οὗ ἐκλήθητε = πιστὸς ὁ καλῶν of 1 Thess. v. 23 f.; the formula πιστὸς ὁ λόγος of the Past. Epp. is not very different. δι' οὗ is "through (older Eng., by) whom you were called"; cf. διὰ θελήματος Θεοῦ (1, see note), and δι' οὗ . . . τὰ πάντα (of God, Rom. xi. 36); similarly in Gal. iv. 7: God had manifestly interposed to bring the Cor. into the communion of Christ (see, further, 26-28); His voice sounded in the ears of the Cor. when the Gospel summons reached them (cf. 1 Thess. ii. 13). Christ (8) and God are both therefore security for the perfecting of their Christian life.—God's accepted call has brought the readers εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν—i.e., not "into a communion (or partnership) with His Son Jesus Christ our Lord" (nowhere else has this noun an objective

d iv. 16, xvi. 15; frequent in this sense in P.; also Heb. xiii. 19, 22; 1 Pet.; Jude 3. e Acts iv. 30, x. 43. f xii. 25; 2 Cor. xiii. 11; Rom. xii. 16, xv. 5; Ph. ii. 2, iv. 2. g xl. 18, xii. 25; Jo. vii. 43, ix. 16, x. 19.

10. ὁ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ὁ διὰ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ἵνα ἑτὸ αὐτὸ λέγητε πάντες καὶ μὴ ἢ ἐν ὑμῖν ὁ σχίσ-

gen. of the *person*: see parls.), but "into a communion belonging to (and named after) God's Son," of which *He* is founder, centre and sum. In this fellowship the Cor. partake "with all those that call on the name of our Lord Jesus Christ" (2); *κοινωνία* denotes *collective participation*. The *κοινωνία* τ. υἱοῦ is the same, both in content and constituency, as the *κοινωνία* τ. πνεύματος (see xii. 13, 2 Cor. xiii. 13, Phil. ii. 1, Eph. iv. 4-6). Its content—that which the Cor. share in—is *sonship to God*, since it is "a communion of His Son," with Christ for "first-born among many brethren" (Rom. viii. 29 f.; cf. Heb. ii. 10-16), and consequent *heirship to God* (Rom. viii. 17, Gal. iii. 26-iv. 7). The title "our Lord," added to "His Son Jesus Christ," invests the Christian communion with present grandeur and certifies its hope of glory; Christ's glory lies in His full manifestation as *Lord* (xv. 25, Phil. ii. 11), and its glorification is wrapped up in His (2 Thess. i. 12, ii. 14; also 1 Thess. ii. 12). Ver. 9 sustains and crowns the hope expressed in ver. 8. For *κοινωνία*, see further the notes on x. 16 f.

**DIVISION I. THE CORINTHIAN PARTIES AND THE GOSPEL MINISTRY, i. 10-iv. 21.** PAUL could not honestly give thanks for the actual condition of the Cor. Church. The reason for this omission at once appears. The Church is rent with factions, which ranged themselves under the names of the leading Christian teachers. On the causes of these divisions see *Introduction*, Chap. i. Out of their crude and childish experience (iii. 1-4) the Cor. are constructing prematurely a *γνώσις* of their own (viii. 1, see note), a *σοφία* resembling that "wisdom of the world" which is "foolishness with God" (18 ff., 30, iii. 18 f., iv. 9 f.); they think themselves already above the mere *λόγος τοῦ σταύρου* brought by the Ap., wherein, simple as it appeared, there lay the wisdom and the power of God. This conceit had been stimulated, unwittingly on his part, by the preaching of Apollos. Ch. iii. 3-7 shows that it is the Apollonian faction which most exercises Paul's thoughts at present; the irony of i. 18-31 and iv. 6-13 is aimed at the partisans of Ap., who exalted his *ὑπεροχὴ λόγου κ. σοφίας* in disparage-

ment of Paul's unadorned *κήρυγμα τοῦ σταύρου*. Mistaking the nature of the Gospel, the Cor. mistook the office of its ministers: on the former subject they are corrected in i. 18-ii. 5 showing in what sense and why the Gospel is *not*, and in ii. 6-iii. 2 showing in what sense and to whom the Gospel is a *σοφία*; the latter misconception is rectified in iii. 3-iv. 21, where, with express reference to Ap. and P., Christian teachers are shown to be no competing leaders of human schools but "fellow-workmen of God" and "servants of Christ," co-operative and complementary instruments of His sovereign work in the building of the Church. The four chapters constitute an *apologia* for the Apostle's teaching and office, parl. to those of 2 Cor. x.-xiii. and Gal. i.-iii.; but the line of defence adopted here is quite distinct. Here Paul pleads against Hellenising lovers of wisdom, there against Judaising lovers of tradition. Both parties stumbled at the cross; both judged of the Ap. *κατὰ σάρκα*, and fastened upon his defects in visible prestige and presence. The existence of the legalist party at Cor. is intimated by the cry, "I am of Cephas," and by Paul's words of self-vindication in ix. 1 f.; but this faction had as yet reached no considerable head; it developed rapidly in the interval between 1 and 2 Cor.

§ 3. THE REPORT ABOUT THE PARTIES, AND PAUL'S EXPOSTULATION, i. 10-17<sup>a</sup>. Without further preface, the Apostle warns the Cor. solemnly against their schisms (10), stating the testimony on which his admonition is based (11). The four parties are defined out of the mouths of the Cor. (12); and the Ap. protests esp. against the use of Christ's name and of his own in this connexion (13). In founding the Church he had avoided all self-exaltation, bent only on fulfilling his mission of preaching the good news (14-17<sup>a</sup>).

Ver. 10. "But I exhort (appeal to) you, brothers:" the reproof to be given stands in painful contrast (8<sup>a</sup>) with the Thanksgiving. It is administered "through the name of our Lord Jesus Christ," which the Ap. has invoked so often (see note on 8); all the authority and grace of the Name reinforce his appeal, "that you say the same thing,



ματα, ἥτε δὲ ἡ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ ἡ In ethical sense, 2  
 ἡ γνώμη · 11. ἡ ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Cor. xiii.  
 Χλόης ὅτι ἡ ἐριδες ἐν ὑμῖν εἰσὶ · 12. ὡ λέγω δὲ τοῦτο, ὅτι ἕκαστος vi. 1; Heb.  
 ὑμῶν λέγει, “Ἐγὼ μὲν εἰμι ὁ Παῦλος,” “Ἐγὼ δὲ ὁ Ἀπολλῶν,” “Ἐγὼ δὲ Ps. xvi. 5.  
 Lk. vi. 40; Pet. v. 10; Gal. vi. 17; Rom. xiv. 10; 1 Cor. xiii. 11; Gal. vi. 1; Heb. xiii. 21; 1 Pet. v. 10; Lk. vi. 40; Ps. xvi. 5.

i. 16, xiv. 14 ff.; 14 times besides in P.; thrice besides in N.T. k vii. 25, 40; 2 Cor. viii. 10; Phm. 14; Acts xx. 3; Rev. xvii. 13, 17 only; Wisd. vii. 16; 2 Macc. iv. 39, etc. l iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14; Ex. vi. 3, etc. m Art. thus used, Rom. xvi. 10 f. n Pl., 2 Cor. xii. 20; Tit. iii. 9. Sing., iii. 3; Rom. i. 29, xiii. 13; Gal. v. 20; Ph. i. 15. o In this sense, x. 29; Gal. iii. 17. p Same gen., iii. 23, xv. 23; Rom. xiv. 8; Acts ix. 2, etc.

all (of you),” instead of “saying, each of you, I am of Paul,” etc. (12).—Τὸ αὐτὸ λέγειν, “a strictly classical expression used of political communities which are free from factions, or of diff. states which entertain friendly relations with each other” (Lt.). Τὸ αὐτὸ φρονεῖν, in 2 Cor. xiii. 11, etc., is matter of temper and disposition; τὸ αὐτὸ λέγειν, of attitude and declaration: the former is opposed to self-interest, the latter to party zeal. On the weakened use of ἵνα after παρακαλῶ (purpose passing into purport) see Wr., pp. 420 ff.: more frequently in P., as in cl. usage, this vb. is construed with the inf.; so always in Acts; with ἵνα regularly in Synoptics. For the meanings of παρακαλῶ see iv. 13.

“And (that) there be not amongst you σχίσματα (clefts, splits),” defines negatively the ἵνα τὸ αὐτὸ λέγητε πάντες. The *schism* (see parls.) is a party division within the Church, not yet, as in eccl. usage, a culpable separation from it; ἐριδες (11) signifies the personal *contentions*, due to whatever cause, which lead to σχίσματα; αἰρέσεις (xi. 18 f.: see note) are *divisions of opinion*, or sects founded thereupon (Acts v. 17, etc.), implying a disagreement of principle. The schism is a rent in the Church, an injury to the fabric (cf. iii. 17, xii. 25); hence the further appeal, reverting to the positive form of expression,—“but that you be well and surely (pf. ptp.) adjusted” (coagmentati, Bg.).—“the exact word for the healing or repairing of the breaches caused by the σχίσματα” (Al.). καταρτίζω has a like political sense in cl. Gr. (Herod., iv. 161; v. 28, in opp. to στέσις); “the marked classical colouring of such passages as this leaves a much stronger impression of St. Paul’s acquaintance with cl. writers than the rare occasional quotations which occur in his writings” (Lt.). “In the same discernment (νοῦ), and in the same judgment (γνώμη):” “νοῦς geht auf die Einsicht, γνώμη auf das Urtheil” (Hn.); *gnomé* is the application of *nous* in prac-

tical judgment (see parls.). P. desiderates that ὁμονοεῖν and ὁμογνωμεῖν (see Thucyd., ii. 97, viii. 75; Aristot., *Polit.*, v. 6, 10; Demosth., 281. 21) in Christian matters, which will enable the Church to act as one body and to pursue Christ’s work with undivided strength.

Ver. 11. The appeal above made implies a serious *charge*; now the authority for it: “For it has been signified to me about you, my brothers, by the (people) of Chloë.”—ἐδηλώθη (see parls.) implies definite information, the disclosure of facts.—οἱ Χλόης, “persons of Chloë’s household”—children, companions, or possibly slaves (cf. Rom. xvi. 10): there is nothing further to identify them. “Chloë is usually considered a Cor. Christian, whose people had come to Eph.; but it is more in harmony with St. Paul’s discretion to suppose that she was an Ephesian known to the Cor., whose people had been at Cor. and returned to Eph.” (Ev., Hf.). “Chloë’s people” are distinct from the Cor. deputies of xvi. 17, or Paul would have named the latter here; besides, Stephanas was himself the head of a household.—Χλόη (Verdure) was an epithet of the goddess Demeter, as Φοῖβη of Artemis (Rom. xvi. 1): such names were often given to slaves, and C. may have been a freedwoman of property (Lt.). “That strifes exist among you” (cf. iii. 3, 2 Cor. xii. 20) was the information given; these ἐριδες, the next ver. explains, were generating the σχίσματα (see note on 10).

Ver. 12. “But I mean this (τοῦτο δὲ λέγω), that each one of you is saying (instead of your all saying the same thing, 10), ‘I am of Paul (am Paul’s man),’—‘But I of Apollos,’—‘But I of Cephas,’—‘But I of Christ!’”—ἕκαστος, distributive, as in xiv. 26: each is saying one or other of these things; the party cries are quoted as from successive speakers challenging each other.

The question of the *FOUR COR. PARTIES* is one of the standing pro-



q In this sense, vii. 34; Mt. xii. 25 f.; 3 Kings xvi. 21. p Κηφᾶ, "Εγὼ δὲ Ὁ Χριστοῦ". 13. q μεμέριται ὁ Χριστός; <sup>1</sup> μὴ Παῦλος ἑσταυρώθη ὑπὲρ <sup>2</sup> ὑμῶν, ἥ <sup>3</sup> εἰς τὸ ὄνομα Παύλου ἑβαπτίσ-

r x. 2; Gal. iii. 27; Mt. xxviii. 19; Acts viii. 16, xix. 3 f.

<sup>1</sup> Thd. 168, *ad loc.*: τουτο τινες αποφαντικως ανεγνωσαν, εγω δε αυτο κατ' ερωτησιν κεισθαι νομιζω. Ambrst. interprets *affirmatively*; so Lachm. and W.H. *text*, R.V. *marg.* See note below.

<sup>2</sup> περι in BD\* (hence W.H. *marg.*); all other Codd. υπερ.

blems of N.T. criticism. It is fully examined, and the judgments of different critics are digested, by Gd. *ad loc.*; see also Mr.-Hn., *Einleitung*, § 3; Weiss' *Manual of Introd. to the N.T.*, § 19. After all, this was only a brief phase of Church life at Cor.; P. had just heard of it when he wrote, by the time of 2 Cor. a new situation has arisen. The three first parties are easy to account for: (1) The body of the Ch., converted under P.'s ministry, adhered to its own apostle; P. valued this loyalty and appeals to it, while he condemns its combative expression,—the disposition of men "more Pauline than Paul himself" (Dods) to exalt him to the disparagement of other leaders, and even to the detriment of Christ's glory. (2) Apollos (*cf.* Acts xviii. 24 ff.) had preached at Cor., in the interval since Paul's first departure, with brilliant effect. He possessed Alexandrian culture and a graceful style, whereas P. was deemed at Cor. ἰδιώτης τῷ λόγῳ (2 Cor. xi. 6). Some personal converts Ap. had made; others were taken with his genial method, and welcomed his teaching as more advanced than P.'s plain gospel-message. Beside the more cultured Greeks, there would be a sprinkling of liberally-minded Jews, men of speculative bias imbued with Greek letters, who might prefer to say Ἐγὼ Ἀπολλῶ. Judging from this Ep., the Pauline and Apollonian sections included at present the bulk of the Church, divided between its "planter" and "waterer". Ἀπολλῶς, of Attic 2nd decl., is probably short for Ἀπολλώνιος. (3) In a Judæo-Gentile Church the cry "I am of Paul," or "I am of Apollos," was certain to be met with the retort, "But I of Kephas!" Conservative Jewish believers, when conflict was afoot, rallied to the name of the preacher of Pentecost and the hero of the Church's earliest victories. The use of Κηφᾶς, the Aramaic original of Πέτρος, indicates that this party affected Palestinian traditions. Some of them may, possibly, have been Peter's converts in Judæa. Had Peter visited Cor., as

Dionysius of Cor. supposed (Euseb., *Hist. Eccles.*, ii. 125: Weiss and Harnack favour the tradition), the event would surely have left some trace in these Epp. Judging from the tenor of the two Letters, this faction was of small account in Cor. until the arrival of the Judæan emissaries denounced in 2 Cor., who found a ground of vantage ready in those that shouted "I am of Kephas". In both Epp. P. avoids every appearance of conflict with Peter (*cf.* ix. 5, xv. 5). (4) *The Christ party* forms the crux of the passage:—(a) After F. C. Baur, οἱ Χριστοῦ has been commonly interpreted by 2 Cor. x. 7: "If any one is confident on his own part that he is Christ's (Χριστοῦ εἶναι), let him take this into account with himself, that just as he is Christ's, so also are we". Now P.'s opponents of 2 Cor. were ultra-Judaists; so, it is inferred, these οἱ Χριστοῦ must have been. But the Judaizers of 2 Cor. presumed to be "of Christ" as His *ministers, apostles* (xi. 13, 23), deriving their commission (as they maintained P. did not) from the fountain-head; whereas the Christ-party of this place plumed themselves, at most, on being His *disciples* (rather than P.'s, etc.): the coincidence is verbal rather than real. Upon Baur's theory, there were *two* parties at Cor., as everywhere else in the Church, diametrically opposed—a Gentile-Christian party, divided here into Pauline and Apollonian sections, and a Jewish-Christian party naming itself from Kephas or Christ as occasion served. Later scholars following Baur's line of interpretation, distinguish variously the Petrine and Christine Judaists: (α) Weizsäcker associates the latter with *James*; (β) Reuss and Beyschlag see in them strict *followers of the example and maxims of Jesus* as the *διάκονος περιτομῆς*, from which Peter in certain respects deviated; (γ) Hilgenfeld, Holsten, Hausrath, Sm., think they had been in *personal relations with Jesus* (it is quite possible that amongst the "five hundred" of xv. 5 some had wandered to Cor.); (δ) Gd. strangely conjectures that

θητε; 14. "εὐχαριστῶ τῷ Θεῷ<sup>1</sup> ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ<sup>2</sup> See i. 4.  
 Κρίσπον καὶ Γάϊον, 15. ἵνα μὴ τις εἴπῃ ὅτι "εἰς τὸ ἐμὸν ὄνομα 29; six  
 ἐβάπτισα<sup>3</sup>. 16. ἐβάπτισα<sup>3</sup> δὲ καὶ τὸν Στεφάνῳ οἶκον· "λοιπὸν sides in  
 P.; Heb.  
 x. 13.

<sup>1</sup> N\*B, 67\*\*, with Chr. and Dam. (in comment.), *om.* τῷ Θεῷ. A strong group of witnesses; parls. suggested to copyists the inserted words.

<sup>2</sup> NABC\*, 67\*\*, and several good minusc., read βαπτισθητε; instead of ἐβάπτισα, as in CcDGLP, etc.—Western and Syrian reading, conformed to context.

<sup>3</sup> βαπτίκα replaces first βαπτισα in D\*G, and second also in D\*.

"they were Gnostics before Gnosticism, who formulated their title οἱ Χριστοῦ, after the fashion of Cerinthus, in *opp.* not merely to the names of the apostles, but even to that of Jesus!" He identifies them with the men who cried "Jesus is anathema" (xii. 2: see note). This notion is an anachronism, and has no real basis in the Epp.

(b) 1 Cor. iii. 22 f. (see notes, *ad loc.*) supplies a nearer and safer clue to the interpretation; this is the Apostle's decisive correction of the rivalries of i. 12. The human leaders pitted against each other all belong to the Church (not this teacher or that to this section or that), while *it belongs without distinction to Christ*, and Christ, with all that is His, *to God*. The catholic Ὑμεῖς Χριστοῦ swallows up the self-assertive and sectarian Ἐγὼ δὲ Χριστοῦ. Those who used this cry arrogated the common watchword as their peculium; they erred by despising, as others by glorying in men. "Ἐγὼ Χριστοῦ ad eos pertinet qui in contrariam partem peccabant; i.e., qui sese unius Christi ita dicebant, ut interim iis per quos quos Deus loquitur nihil tribuerent" (Bz.); similarly Aug., Bg., Mr., Hf., El., Bt.

(c) The Gr. Ff., followed by Cv., Bleek, Pfeiderer, Rübiger, and others, saw in the Ἐγὼ δὲ Χριστοῦ the true formula which P. approves, or even which he utters *propria persona*. But the context subjects all four classes to the same reproach. It is a sufficient condemnation for the fourth party that they said "I am of Christ," in rejoinder to the partisans of Paul and the rest, lowering His name to this competition.

(d) Hn., finding the riddle of the "Christus-partei" insoluble, *eliminates it from the text*; "we are driven," he says, "to explain the Ἐγὼ δὲ Χριστοῦ as a gloss, which some reader of the original codex inscribed in the margin, borrowing it from iii. 23 as a counter-confession to the Ἐγὼ μὲν Παύλου κ.τ.λ."

Ver. 13. In his expostulation P. uses,

with telling contrast, the first and last only of the party names: "Is the Christ divided? Was Paul crucified on your behalf? or into the name of Paul were you baptised?" Lachmann, W.H., Mr., Bt., read μεμέρισται ὁ Χ. as an exclamation: "The Christ (then) has been divided!"—torn in pieces by your strife. But μερίζω (here in pf. of resultful fact) denotes *distribution*, not dismemberment (see parls.): the Christian who asserts "I am Christ's" in distinction from others, claims an *exclusive* part in Him, whereas the one and whole Christ belongs to every limb of His manifold body (see xii. 12; also xi. 3, Rom. x. 12, xiv. 7-9, Eph. iv. 3 ff., Col. ii. 19). A divided Church means a Christ *parcelled out*, appropriated κατὰ μέρος. ὁ Χριστὸς is the Christ, in the fullness of all that His title signifies (see xii. 12, etc.).—While μεμέρισται ὁ Χ.; is Paul's abrupt and indignant question to himself, μὴ Παῦλος ἐσταυρώθη; (aor. of historical event) interrogates the readers—"Is it Paul that was crucified for you?" From the cross the Ap. draws his first reproof, the point of which vi. 20 makes clear, "You were *bought* at a price": the Cor. therefore were not Paul's or Kephas's, nor some of them Christ's and some of them Paul's men, but only Christ's and all Christ's alike.

The cross was the ground of κοινωνία Χριστοῦ (9, x. 16); baptism, signalling personal union with Him by faith, its attestation (Rom. vi. 3); to this P. appeals asking, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; His converts will remember how Christ's name was then sealed upon them, and Paul's ignored. What was true of his practice, he tacitly assumes for the other chiefs. The readers had been baptised as Christians, not Pauline, Apollonian, or Petrine Christians. Paul's horror at the thought of baptising in his name shows how truly Christ's was to him "the name above every name" (Phil. ii. 9; cf. 2 Cor. iv. 5).



u vii. 16; Jo. οὐκ ὅτι οὐκ ἔτι τινὰ ἄλλον ἐβάπτισα<sup>1</sup>. 17a. οὐ γὰρ ἠπέστείλε με  
ix. 25;  
Acts x. 18; Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.<sup>3</sup>  
xix. 2.  
v ix. 1 f.; 17b. Οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ  
Rom. x.  
15; Acts  
xii. 21, xvi. 17; Jo. xvii. 18, xx. 21; with inf., Lk. i. 19, iv. 18, etc. w Without obj., ix. 16, xv  
2; Rom. i. 15, xv. 20; 2 Cor. x. 16; Gal. iv. 13; Lk. iv. 18 (Isa. lxi. 1), ix. 6, xx. 1; Acts xiv. 7;  
Nahum i. 15, etc. x ii. 1, 4, 13, xii. 8; Col. ii. 23, iii. 16 y ix. 15; 2 Cor. ix. 3; Rom. iv. 14;  
Ph. ii. 7 only. z Gal. v. 11, vi. 12, 14; Ph. iii. 18.

<sup>1</sup> βαπτίκα replaces first βαπτισα in D\*G, and second also in D\*.

<sup>2</sup> ο Χριστός (for Χριστός), in BG—an instance of the faulty readings that mark B, or BD, in company of G.

<sup>3</sup> B, εὐαγγελισσάσθαι.

Vv. 14-16. In fact, P. had himself baptised very few of the Cor. He sees a providence in this; otherwise he might have seemed wishful to stamp his own name upon his converts, and some colour would have been lent to the action of the Paulinists—"lest any one should say that you were baptised into my name". For βαπτίζω εἰς τὸ ὄνομα, cf. Matt. xxviii. 19 and other parls.; also βαπτίζω εἰς, x. 2; it corresponds to πιστεύω εἰς, and has the like pregnant force. "The name" connotes the nature and authority of the bearer, and His relationship to those who speak of Him by it. *Crispus* and *Gains*: both Roman names (see *Introd.*, p. 733); the former a cognomen (*Curly*), the latter an exceedingly common prænomen. These two were amongst Paul's earliest converts (Acts xviii. 8, Rom. xvi. 23), the former a Synagogue-ruler. On second thoughts ("he was reminded by his amanuensis," Lt.; or by Steph. himself), P. remembers that he had "baptised the house of Stephanas" (see xvi. 15, and note), the first family here won to Christ. Στεφανῆς (perhaps short for Στεφανηφόρος), like Κηφᾶς, takes the Doric gen. in -ᾶ usual with proper names in -ᾶς, whether of native or foreign origin (see Bm., p. 20).—λοιπὸν οὐκ οἶδα εἴ τινα κ.τ.λ.: P. cannot recall any other instance of baptism by his own hands at Cor.; this was a slight matter, which left no clear mark in his memory. λοιπὸν (more regularly, τὸ λοιπόν), "for the rest"—in point of time (vii. 29), or number—a somewhat frequent idiom with Paul (cf. iv. 2). In οὐκ οἶδα εἰ (*hard scio an*), the conjunction is indir. interr., as in vii. 16.

Ver. 17a justifies Paul's thanking God that he had baptised so few: "For Christ did not send me to baptise, but to evangelise". The infs. (cf. ii. 1 f., ix. 16, xv. 11; Rom. xv. 17-21) are expe-

getical (of *purpose*); and pres., of continued action (*function*). οὐκ . . . ἀλλὰ—no qualified, but an absolute denial that Baptism was the Apostle's proper work. For the terms of Paul's commission see Gal. i. 15 f., Eph. iii. 7-9, 1 Tim. ii. 7; also Acts ix. 15, and parls. Baptism was the necessary sequel of preaching, and P. did not suppose his commission narrower than that of the Twelve (Matt. xxviii. 19 f.); but baptising might be performed vicariously, not so preaching. "To evangelise is to cast the net—the true apostolic work; to baptise is to gather the fish already caught and to put them into vessels" (Gd.). It never occurred to P. that a Christian minister's essential function was to administer sacraments. The Ap. dwells on this matter so much as to suggest (Cv.) that he tacitly contrasts himself with some preachers who made a point of baptising their own converts, as though to vindicate a special interest in them; cf. the action of Peter (Acts x. 48), and of Jesus (John iv. 1 f.).

§ 4. THE TRUE POWER OF THE GOSPEL, i. 17b-25. To "preach the gospel" meant, above all, to proclaim the cross of Christ (17b). In Cor. "the wisdom of the world" scouted this message as sheer folly (18). To use "wisdom of word" in meeting such antagonism would have been for P. to fight the world with its own weapons and to betray his cause, the strength of which lay in the Divine power and wisdom embodied in Christ, a force destined, because it was God's, to bring to shame the world's vaunting wisdom (19-25).

Ver. 17b. οὐκ ἐν σοφίᾳ λόγου is grammatical adjunct to ἀλλὰ (ἀπέστ. με Χρ.) εὐαγγελίζεσθαι; but the phrase opens a new vein of thought, and supplies the theme of the subsequent argument up to ᾧ 6. In vv. 14, 17a Paul



Χριστοῦ. 18. ὁ \*λόγος γὰρ ὁ τοῦ \*σταύρου ὁ τοῖς μὲν ὁ ἀπολλυμένοις ὁ ὡς ἔστι, ὁ τοῖς δὲ ὁ σωζομένοις, ἡμῖν, ὁ δύναμις ὁ Θεοῦ ἔστι. 19. γέγραπται γάρ, ὁ ὁ Ἀπολὼ τὴν σοφίαν τῶν σοφῶν καὶ τὴν ὁ σύνεσιν

xiii. 26, xiv. 3, xx. 32. b 2 Cor. ii. 15, iv. 3; Acts ii. 47; Lk. xiii. 23. c Vv. 21, 23, ii. 14, iii. 19 only. d Ver. 24, ii. 5; 2 Cor. vi. 7, xiii. 4; Rom. i. 16; 2 Tim. i. 8; 1 Pet. i. 5; Mt. xxii. 29; Acts viii. 10. e Isa. xxix. 14. f Eph. iii. 4; Col. i. 9, ii. 2; 2 Tim. ii. 7; Mk. xii. 33; Lk. ii. 47 only.

asserted that Christ sent him *not to baptise, but to preach*; further, what he has to preach is *not a philosophy to be discussed, but a message of God to be believed*: “L'évangile n'est pas une sagesse, c'est un salut” (Gd.). In this transition the Ap. silently directs his reproof from the Pauline to the Apollonian party.—In σοφία λόγου (see ii. 1-4, 13; cf. the opp. combination in xii. 8) the stress lies on *wisdom* (called in vv. 19 f. “the wisdom of the world”)—sc. “wisdom” in the common acceptance, as the world understood it and as the Cor. expected it from public teachers: “in wisdom of word” = *in philosophical style*. “To tell good news in wisdom of word” is an implicit contradiction; “news” only needs and admits of plain, straightforward *telling*. To dress out the story of Calvary in specious rhetoric, or wrap it up in fine-spun theorems, would have been to “empty (κενώθη) the cross of Christ,” to *eviscerate* the Gospel. The “power of God” lies in the facts and not in any man's presentment of them: “to substitute a system of notions, however true and ennobling, for the fact of Christ's death, is like confounding the theory of gravitation with gravitation itself” (Ed.).—For κενόω, ractive of κενός (cf. xv. 14), see parls.; the commoner syn., καταργέω (28, etc.), means to *deprive of activity, make impotent* (in effect), κενόω to *deprive of content, make unreal* (in fact).

Ver. 18. What P. asserted in ver. 17 as intrinsically true, he supports by experience (18) and by Scripture (19), combining their testimony in ver. 20.—ὁ λόγος γάρ, ὁ τοῦ σταύρου, “For the word, namely that of the cross”. ὁ λόγος (distinguish from the anarthrous λόγος above) takes its sense from εὐαγγελίζεσθαι (17); it is “the tale” rather than “the doctrine of the cross,” synonymous with μαρτύριον (6) and κήρυγμα (21).—τοῖς μὲν ἀπολλυμένοις . . . τοῖς δὲ σωζομένοις, the two classes into which P. sees his hearers divide themselves (see parls.). The ptps. are strictly pr.—not expressing *certain expectation* (Mr.), nor *fixed predestination* (Bz.); the rejectors and receivers of “the word” are *in course*

of perishing and being saved respectively (cf. xv. 2; contrast the aor. of σώζω in Rom. viii. 24, and the pf. in Eph. ii. 5). “In the language of the N.T. salvation is a thing of the past, a thing of the present, and a thing of the future. . . . The divorce of morality and religion is fostered by failing to note this, and so laying the whole stress either on the past or on the future—on the first call or on the final change” (Lt.). Paul paints the situation before his eyes: one set of men deride the story of the cross—these are manifestly perishing; to another set the same story is “God's power unto salvation”. The appended pers. pron. (τ. σωζομένοις) ἡμῖν, “to the saved, viz., ourselves,” speaks from and to experience: “You and I know that the cross is God's saving power”. Cf. with the whole expression Rom. i. 16, also John iii. 14-17.—The antithesis to ὡς ἔστι is not, in the first instance, σοφία, but δύναμις Θεοῦ—a practical vindication against false theory; saved men are the Gospel's apology. Yet because it is δύναμις, the word of the cross is, after all, the truest σοφία (see 30, ii. 6 ff.). The double ἔστιν emphasises the *actuality* of the contrasted results.

Ver. 19. As concerns “the perishing,” the above sentence agrees with God's ways of judgment as revealed in Scripture: γέγραπται γάρ κ.τ.λ. The quotation Ἀπολὼ κ.τ.λ. (suggested by τ. ἀπολλυμένοις) belongs to the cycle of Isaiah's prophecies against the worldly-wise politicians of Jerus. in Assyrian times (xxviii.-xxxii.), who despised the word of Jehovah, relying on their shallow and dishonest statecraft; their policy of alliance with Egypt will lead to a shameful overthrow, out of which God will find the means of vindicating His wisdom and saving His people and city. The O.T. and N.T. situations are analogous: Gentile and Jewish wisdom, united in rejection of the Gospel, are coming to a like breakdown; and P. draws a powerful warning from the sacred history.—ἀθετήσω (a reminiscence, perhaps, of Ps. xxxiii. 10) displaces the less pointed κρύψω; otherwise the LXX text of Isa. is followed; in the Heb. the

Mt. xl. 25; τῶν "συνετῶν ἀθετήσω". 20. <sup>1</sup>ποῦ σοφός; <sup>1</sup>ποῦ <sup>2</sup>γραμματεὺς  
 Lk. x. 21; Acts xiii. <sup>1</sup>ποῦ <sup>1</sup>συνζητητῆς <sup>1</sup>τοῦ <sup>3</sup>αἰῶνος <sup>3</sup>τούτου; οὐχὶ <sup>2</sup>ἐμώρανε ὁ Θεός  
 7only; Isa. v. 21; Jer. xviii. 18, xlix. 6. <sup>2</sup>Θεοῦ οὐκ <sup>2</sup>ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν <sup>2</sup>Θεόν, <sup>2</sup>εὐδόκησεν <sup>3</sup>  
 Gal. ii. 21, iii. 15; 1 <sup>2</sup>ὁ Θεός <sup>4</sup>διὰ τῆς <sup>1</sup>μωρίας τοῦ <sup>2</sup>κηρύγματος <sup>2</sup>σῶσαι τοὺς <sup>1</sup>πιστεύοντας.  
 Tim. v. 12; Heb. x. 28; Jude 8; Mk. vii. 9; Lk. vii. 30. i In this manner, xii. 17, 19, xv. 55; Rom. iii. 27; Gal. iv. 15; Isa. xxxiii. 18. k Epp., here only. Syn. Gosp., *passim*; Εἰσα vii. 6. l Here only; -τείν, Lk. xii. 23, xxiv. 15; Acts vi. 9, ix. 29; six times in Mk.; -τησις, Acts xxviii. 29. m Il. 6 f., iii. 18; eight times besides in P.; Lk. xvi. 8, xx. 34; Mt. xii. 32. n Rom. i. 22; Mt. v. 13; Isa. xix. 11; Jer. x. 14. o Ver. 24; Rom. xi. 33; Eph. iii. 10; Lk. xi. 49. p xv. 34; Rom. i. 21; Gal. iv. 9; 2 Th. i. 8; Tit. i. 16; 1 Jo. iv. 6 ff.; Jo. xiv. 7; Heb. viii. 11 (from Jer.). q Gal. i. 15; Col. i. 19; Lk. xii. 32. r See ver. 18. s Il. 4, xv. 14; Rom. xvi. 25; 2 Tim. iv. 17; Tit. i. 3; Mt. xii. 41. xv. 2; Rom. x. 9; Eph. ii. 8; Jas. ii. 14, v. 15; Mt. ix. 22; Mk. x. 52, xvi. 16; 5 times in Lk.; Acts xiv. 9, xv. 11, xvi. 31.

<sup>1</sup>συνζητητῆς: all uncc. exc. LP. The unassimilated form of prp. in such compounds prevails in oldest MSS.

<sup>2</sup>τουτου wanting in  $\aleph^*ABC^sD^*E^*P$ . Added in  $\aleph^*C^sDeGL$ , syrr. cop. latt. vg.; the addition is late Western and Syrian. Cf. τ. αἰῶνος τουτου above, and iii. 19.

<sup>3</sup>ηυδοκησεν: C, Athan.; a characteristic Alexandrian emendation.

<sup>4</sup>For ο Θε., τῷ Θεῷ in G, latt. vg. (*placuit Deo*),—a Latinism.

vbs. are pass., "the wisdom . . . shall perish," etc. Isa. xxix. is rich in matter for N.T. use: vv. 13, 18 gave our Lord texts, in Matt. xv. 8 f., xi. 5 respectively; the Ap. quotes the chap. twice elsewhere, and ch. xxviii. thrice.

Ver. 20. ποῦ σοφός; ποῦ γραμματεὺς; and (possibly) ἐμώρανε . . . τὴν σοφίαν, are also Isaianic allusions—to Isa. xix. 11 f. (mocking the vain wisdom of Pharaoh's counsellors), and xxxiii. 18 (predicting the disappearance of Sennacherib's revenue clerks and army scouts, as a sign of his defeat). The LXX γραμματικός becomes γραμματεὺς, in consistency with the *sophér* of the latter passage; συνζητητῆς (cf. ζητοῦσιν, 22), in the third question, is Paul's addition. — γραμματεὺς unmistakably points, in the application, to the Jewish Scribe (cf. our Lord's denunciation in Matt. xxiii.); of the parl. terms, σοφός is supposed by most moderns to be *general*, comprehending Jewish and Gr. wise men together, συνζητητῆς to be *specific* to the Gr. philosopher—a distinction better reversed, as by Lt. after the Gr. Ff. συνζητέω, with its cognates, is employed in the N.T. of Jewish discussions (Acts vi. 9, xxviii. 29, etc.), and the adjunct τ. αἰῶνος τουτου gives to the term its widest scope, whereas σοφός, esp. at Cor., marks the Gr. intellectual pride; καλεῖ σοφὸν τὸν τῇ Ἑλληνικῇ στωμυλίᾳ κοσμούμενον (Thd.; cf. Rom. i. 23).—ποῦ σοφός (not δ σοφός); κ.τ.λ.: "Where is a wise man? where a scribe?"

where a disputer of this age?" These orders of men are swept from the field; all such pretensions disappear (cf. 29)—"Did not God make foolish the wisdom of the world?" The world and God are at issue; each counts the other's wisdom folly (cf. 18, 25, 30). But God actually turned to foolishness (*infatuavit*, Bz.: cf. Rom. i. 21 f., for μωραίνω; also Isa. xlv. 25) the world's imagined wisdom: *how*, vv. 21-25 proceed to show. On αἰὼν see parl., and Ed.'s note; also Trench's *Synon.*, lix., and Gm., for the distinction between αἰὼν and κόσμος; "αἰὼν, like *saeculum*, refers to the prevailing ideas and feelings of the present life, κόσμος to its gross, material character" (Lt.).

Vv. 21-25. The ἐπειδὴ of ver. 21 and that of vv. 22-25 are parl., the second restating and expanding the first (cf. the double ὅταν in xv. 24, and in xv. 27 f.: see notes), rather than proving it; together they justify the assertion implied in ver. 20b, which virtually repeats ver. 18.

Ver. 21. ἐπειδὴ γάρ (*quoniam enim*, Cv.) introduces the *when* and *how* of God's stultifying the world's wisdom by the λόγος τοῦ σταύρου: "For since, in the wisdom of God, the world through its wisdom did not know God, God was pleased," etc.—οὐκ ἔγνω . . . διὰ τ. σοφίας τ. Θεοῦ records Paul's experience, e.g., at Athens, in disclosing the ἄγνωστον Θεὸν to philosophers. Of the emphatic adjunct, ἐν τῇ σοφίᾳ τοῦ Θεοῦ,



22. ἐπειδὴ καὶ Ἰουδαῖοι ἠσήμειον<sup>1</sup> αἰτοῦσι, καὶ Ἕλληνες σοφίαν<sup>2</sup> Mt. xii. 38  
 ἠζητοῦσιν. 23. ἡμεῖς δὲ κηρύσσομεν<sup>3</sup> Χριστὸν ἑσταυρωμένον, L. xvi. 1,  
 xxiv. 3;  
 8; 7 times Lk. xxiii.  
 in Jo.; Acts iv. 30. v Prov. ii. 4, xiv. 6; Eccl. vii. 26. w xv. 12; 2 Cor. i. 19, xi. 4; Ph. i. 15;  
 i Tim. iii. 16; Acts viii. 5, ix. 20, xix. 13. x ii. 2; Gal. iii. 1; Mt. xxviii. 5.

σημεῖα: all uncc. (with anc. verss.) exc. L. T.R. conforms to Gosp. parls.

there are two explanations, following the line of Rom. i. 19 f. or Rom. xi. 32 f.: on the former view, the clause qualifies ἔγνω—"the world did not come to know God in His wisdom," evidenced in creation and Providence—so most interpreters ("amid the wisdom of God," Bt.; *in media luce*, Cv.; *in nature and Scripture*, addressed to Gentile and Jew, Bg.; Mr.); on the other hand, Rückert, Reuss, Al., Lt., Ev. attach the clause to οὐκ ἔγνω,—*in God's wise plan* of the world's government, the world's wisdom failed to win the knowledge of Him. The latter is the sounder explanation, being (a) in accord with Paul's reff. elsewhere to σοφία Θεοῦ, (b) presenting a pointed antithesis to σοφία κόσμου, and (c) harmonising with Paul's theory of the education of mankind for Christ, expounded in Gal. iii. 10-iv. 5 and Rom. v. 20 f., vii. 7-25, xi. "Through its (Greek) wisdom the world *knew not* God," as through its (Jewish) righteousness it *pleased not* God; both results were brought about "in the wisdom of God"—according to that "plan of the ages," leading up to "the fulness of the seasons," which embraced the Gentile "times of ignorance" (Acts xvii. 26-31) no less than the Jewish dispensations of covenant and law. "It is part of God's wise providence that He will not be apprehended by intellectual speculation, by 'dry light'" (Ev.). The intellectual was as signal as the moral defeat; the followers of Plato were "shut up," along with those of Moses, εἰς τ. μέλλουσιν πιστῶν (Gal. iii. 22 f.).

Now that God's wisdom has reduced the self-wise world to ignorance, εὐδόκησεν σώσαι: man's extremity, God's opportunity. "It was God's good will" (*placuit Deo*: see parls. for the vb.); εὐδοκία P. associates with θέλημα, βουλὴ on the one hand, and with χάρις, ἀγαθωσύνη on the other: God's sovereign grace rescues man's bankrupt wisdom. διὰ τ. μωρίας τ. κηρύγματος states the *means*, τοὺς πιστεύοντας defines the *qualified objects* of this deliverance. "Through the folly (as the wise world calls it, 18) of the κήρυγμα"—which last term signifies not the act of proclamation

(κήρυξις), but *the message proclaimed* by God's herald (κήρυξ, see parls.: *the heralding* suggests thoughts of the *kingdom*; cf. Acts xx. 25, Luke viii. 1, etc.). P. designates Christians by the act which makes them such—"those that believe" (see parls.). God saves by *faith*. Faith here stands opposed to Greek knowledge, as in Rom. to Jewish law-works.

Vv. 22-25 open out the thought of ver. 21: "the world" is parted into "Jews" and "Greeks"; μωρία becomes σκάνδαλον and μωρία; the κήρυγμα is defined as that of Χριστὸς ἑσταυρωμένος; and the πιστεύοντες reappear as the κλητοί. Both Mr. and Al. make this a new sentence, detached from vv. 20 f., and complete in itself, with ἐπειδὴ καὶ κ.τ.λ. for protasis, and ἡμεῖς δὲ κ.τ.λ. for apodosis,—as though the mistaken aims of the world *supplied Paul's motive for preaching Christ*; the point is rather (in accordance with 20) that his "foolish" message, in contrast with (δε, 23) the desiderated "signs" and "wisdom," *convicts the world of folly* (20); thus the whole of vv. 22-24 falls under the regimen of the 2nd ἐπειδὴ, which with its καὶ, emphatically resumes the first ἐπειδὴ (21)—"since indeed". God turned the world's wise men into fools (20) by bestowing salvation through faith on a ground that they deem folly (21)—in other words, by revealing His power and wisdom in the person of a crucified Messiah, whom Jews and Greeks unite to despise (22-24).

Ver. 22. Ἰουδαῖοι . . . Ἕλληνες—*anathrous*; "Jews" *quia* Jews, etc.: in this "asking" and "seeking" the characteristics of each race are "hit off to perfection" (Ed.: see his interesting note); αἰτεῖν expresses "the importunity of the Jews," ζητεῖν "the curious, speculative turn of the Greeks" (Lt.). For the *Jewish* requirement, cf. parls. in the case of Jesus; the app., doubtless, were challenged in the same way—P. perhaps publicly at Cor.: "non reperias Corinthi signum editum esse per Paulum, Acta xviii." (Bg.). Respecting this demand, see Lt., *Biblical Essays*, pp. 150 ff. Such dictation Christ never allowed;



y Rom. ix. Ἰουδαίους μὲν ὁ σκάνδαλον, Ἕλλησι<sup>1</sup> δὲ ὁ μωρίαν, 24. αὐτοῖς δὲ τοῖς  
 33; Gal. v. 11; 1 Pet. 2 κλητοῖς, Ἰουδαίους τε καὶ Ἕλλησι, Χριστὸν ὁ Θεοῦ ὁ δύνάμιν καὶ  
 ii. 8.  
 z See ver. 1. ὁ Θεοῦ ὁ σοφίαν. 25. ὅτι ὁ τὸ ὁ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν  
 a See ver. 18.  
 b Ver. 27, ὁ ἀνθρώπων ἐστὶ, καὶ ὁ τὸ ὁ ἀσθενὲς τοῦ Θεοῦ ὁ ἰσχυρότερον τῶν  
 iii. 18, iv. 10; 2 Tim. iii. 23; Tit. iii. 9. For  
 neuter idiom, Rom. ii. 4, viii. 3; 2 Cor. iv. 17, viii. 8. c For constr., Mt. v. 20; Jo. v. 36; 1 Jo.  
 ii. 2. d Ver. 27, iv. 10, xii. 22; 2 Cor. x. 10; Gal. iv. 9; Heb. vii. 18; Wisd. ii. 11, xiii. 18. For  
 constr., see b. e Ver. 27, iv. 10, x. 22; Mt. iii. 11; Lk. xi. 22; Mic. iv. 3.

<sup>1</sup> ἐθνῶσιν: all uncc. exc. C<sup>3</sup>De, all verss. exc. arm. Ἕλλησιν (as in context): all minuscc. exc. (about) twelve.

<sup>2</sup> ἐστι wanting in NB 17, 67\*. N<sup>c</sup>ACLP, etc. (Alex. and Syr.) insert at end; DG (Western), before τ. ἀνθρώπων.

His miracles were expressions of pity, not concessions to unbelief, a part of the Gospel and not external buttresses to it. Of the Hellenic σοφίαν ζητεῖν Philosophy is itself a monument; cf., amongst many cl. parls., Herod., iv., 77, "Ἕλληνες πάντας ἀσχόλους εἶναι πρὸς πᾶσαν σοφίην"; also Ælian, *Var. Hist.*, xii., 25; Juvenal, *Sat.*, I., ii., 58 f.

Ver. 23. Instead of working miracles to satisfy the Jews, or propounding a philosophy to entertain the Greeks, "we, on the other hand, proclaim a crucified Christ"—Χριστὸν ἐσταυρωμένον, i.e., Christ as crucified (predicative adjunct), not "Christ the crucified," nor, strictly, "Christ crucified"; cf., for the construction, 2 Cor. iv. 5, κηρύσσομεν Χ. Ἰ. κύριον, "We preach (not ourselves but) Christ Jesus as Lord". Not a warrior Messiah, flashing His signs from the sky, breaking the heathen yoke, but a Messiah dying in impotence and shame (see 2 Cor. iv. 10, xiii. 4: *hattalúy*, Deut. xxi. 23—the *hangéd*—He is styled in the Talmud) is what the app. preach for their good news! "To Jews indeed a σκάνδαλον": this word (cl. σκανδάλη-θρον) signified first the *trap-stick*, then any obstacle over which one stumbles to one's injury, an "offence" (syn. with προσκοπή, πρόσκομμα: see viii. 9, 13), a moral hindrance presented to the perverse or the weak (see parls.).—τοῖς δὲ ἔθνεσιν μωρίαν: for the "folly" of offering the *infelix lignum* to cultured Gentiles, see Cicero, *pro Rabirio*, v.: "Nomen ipsum crucis absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus"; and Lucian, *De morte Peregrini*, 13, who mocks at those who worship τὸν ἀνεσκολοπισμένον τὸν σοφιστήν,—"that gibbeted sophist!" For reff. in the early Apologists see Justin M., *Tryph.*, lxix., and *Apol.*, i.,

13; Tertull., *adv. Jud.*, § 10; Aristo of Pella, in Routh's *Rel. Sacr.*, i., 95; and the graffito of the *gibbeted ass* discovered on the wall of the Pædagogium in the Palatine. To Jews the λόγος τοῦ σταύρου announced the shameful reversal of their most cherished hopes; to Greeks and Romans it offered for Saviour and Lord a man branded throughout the Empire as amongst the basest of criminals; it was "outrageous," and "absurd".

Ver. 24. αὐτοῖς δὲ τοῖς κλητοῖς, *ipsis autem vocatis* (Vg.): for the emphatic prefixed αὐτοῖς, cf. 2 Cor. xi. 14, 1 Thess. 16, etc.; it "marks off those alluded to from the classes to which they nationally belonged" (El.)—"to the called however upon their part, both Jews and Greeks"—cf. the οὐ . . . διαστολή of Rom. iii. 9, 22 ff. ("We proclaim a Christ (to these) God's power and God's wisdom." Of God reiterated four times, with triumphant emphasis, in the stately march of vv. 24 f. Θεοῦ δύν., Θεοῦ σοφ. are predicative, in antithesis to ἐσταυρωμένον (23): the app. "preach as power and wisdom" One who wears to the world the aspect of utter powerlessness and folly.—Δύναμις and Σοφία Θεοῦ were synonyms of the Λόγος in the Alexandrian-Jewish speculations, in which Apollos was probably versed; these surpassing titles Paul appropriates for the Crucified.—Θεοῦ δύνάμιν reaffirms, after explanation, the δύναμις Θεοῦ of ver. 18; now Θεοῦ σοφίαν is added to it, for "power" proves "wisdom" here (see note on 30); the universal efficacy of the Gospel demonstrates its inner truth, and faith is finally justified by reason.—δύναμιν matches the σημεῖον of ver. 22 (see, e.g., 2 Thess. ii. 9); believing Jews found, after all, in the cross the mightiest miracle, while Greeks found the deepest wisdom. The "wisdom of God," secretly

26. <sup>1</sup>Βλέπετε γὰρ τὴν <sup>2</sup>κλῆσιν ὑμῶν, ἀδελφοί, ὅτι <sup>3</sup>οὐ <sup>4</sup>οὐ πολλοὶ <sup>5</sup>σοφοί <sup>6</sup>κατὰ <sup>7</sup>σάρκα, <sup>8</sup>οὐ <sup>9</sup>οὐ πολλοὶ <sup>10</sup>δυνατοί, <sup>11</sup>οὐ <sup>12</sup>οὐ πολλοὶ <sup>13</sup>εὐγενεῖς.

etc. g vii. 20; Rom. xi. 29; Eph. iv. 1, 4; Ph. iii. 14; 2 Th. i. 11; 2 Tim. i. 9; Heb. iii. 1; 2 Pet. i. 10. h iv. 15; Acts i. 5, xxvii. 14. i x. 18; 17 times besides in P.; cf. Jo. viii. 15. k Acts xxv. 5. l Lk. xix. 12; Acts xvii. 11 (another sense) only; Job i. 3; 2 Macc. x. 13.

working in the times of preparation (20), is thus at length brought to human recognition in Christ. On κλητοῖς see note to ver. 2: this term is preferable to οἱ σωζόμενοι, or οἱ πιστεύοντες, where the stress rests upon God's initiative in the work of individual salvation; cf. vv. 9, 26, Rom. viii. 28 ff.

Ver. 25. What has been proved in point of fact, viz., the stultification by the cross of man's wisdom, the Ap. (as in Rom. iii. 30, xi. 29, Gal. ii. 6) grounds upon an axiomatic religious principle, that of the absolute superiority of the Divine to the human. That God should thus confound the world one might expect: "because the foolishness of God is wiser than men, and the weakness of God is stronger than men". Granted that the λόγος τ. σταυροῦ is folly and weakness, it is God's folly, God's weakness: will men dare to match themselves with that? (cf. Rom. ix. 20).—τὸ μωρόν (not μωρία as before), τὸ ἀσθενές are concrete terms—the foolish, weak policy of God (cf. τὸ χρηστόν, Rom. ii. 4), the folly and weakness embodied in the cross.—ἰσχυρός (ἰσχύς) implies intrinsic strength; δύναμις is ability, as relative to the task in view.

§ 5. THE OBJECTS OF THE GOSPEL CALL, i. 26-31. § 4 has shown that the Gospel does not come ἐν σοφίᾳ λόγου (17b) by the method of its operation; this will further be evidenced by the status of its recipients. If it were, humanly speaking, a σοφία, it would have addressed itself to σοφοί, and won their adherence; but the case is far otherwise.

Ver. 26. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί,—“For look at your calling, brothers”: God has called you into the fellowship of His Son (9); if His Gospel had been a grand philosophy, would He have addressed it to fools, weaklings, base-born, like most of you? P.'s experience in this respect resembled his Master's (Matt. xi. 25, John vii. 47-49, Acts iv. 13). This argument cuts two ways: it lowers the conceit of the readers (cf. vi. 9-11, and the scathing irony of iv. 7-13), while it discloses the true mission of the Gospel. On κλησιν see the note to κλητοῖς (2), also on vii. 20: it signifies not one's temporal voca-

tion in the order of Providence, but one's summons to enter the kingdom of Grace; ὑμῶν is objective gen. For τ. κλῆσιν ὅτι, see note on ὅτι, ver. 5.—οὐ πολλοὶ (thrice repeated) suggests at least a few of each class amongst the readers: see *Introd.*, p. 730.—οὐ πολλοὶ σοφοί: “hinc *Athenis* numero tam exiguo lucrifacti sunt homines” (Bg.).—σοφοί is qualified by κατὰ σάρκα (see parls., and cf. σοφία σαρκική, 2 Cor. i. 12), in view of the distinction worked out in § 4 between the world's and God's wisdom: the contrast implied resembles that between ἡ κατὰ Θεὸν λύπη and ἡ τοῦ κόσμου λύπη in 2 Cor. vii. 9 ff. The “wise after the flesh” include not only philosophers (20), “but educated men in general, the πεπαιδευμένοι as opposed to the ἰδιῶται. The δυνατοί were men of rank and political influence, opp. to δῆμος. The εὐγενεῖς meant, in the aristocratic ages of Greece, men of high descent;” but in later degenerate times “men whose ancestors were virtuous and wealthy, the honesti as opposed to the humiliores of the Empire. Few intellectual men, few politicians, few of the better class of free citizens embraced Christianity” (Ed.). In a Roman colony and capital, the εὐγενεῖς would chiefly be men of hereditary citizenship, like P. himself; the δυνατοί, persons associated with Government and in a position to influence affairs; the former word is applied in an ethical sense to the Bercean Jews in Acts xvii. 11. “That the majority of the first converts from heathenism were either slaves or freedmen, appears from their names” (Lt.); the inscriptions of the Catacombs confirm this. The low social status of the early Christians was the standing reproach of hostile critics, and the boast of Apologists: see the famous passage in Tacitus' *Annals*, xv., 44; Justin M., *Apol.*, ii., 9; Origen, *contra Celsum*, ii., 79; Minuc. Felix, vii., 12 (*indocti, impoliti, rudes, agrestes*). As time went on and Christianity penetrated the higher ranks of society, these words became less strictly true: see Pliny's *Ep. ad Trajanum*, x., 97, and the cases of Flavius Clemens and Domitilla, cousins of the emperor Domitian (Ed.),



m See ver. 27. ἀλλὰ τὰ <sup>m</sup>μωρὰ τοῦ κόσμου <sup>n</sup>ἐξελέξατο<sup>1</sup> ὁ Θεός,<sup>1</sup> ἵνα καταισ-  
 25.  
 n Eph. i. 4; χυρήν<sup>2</sup> τοὺς σοφοὺς<sup>2</sup>. καὶ τὰ <sup>4</sup>ἀσθενῇ τοῦ κόσμου <sup>n</sup>ἐξελέξατο ὁ Θεός,  
 Ja. ii. 5;  
 Acts i. 2, ἵνα <sup>o</sup>καταισχυρήν τὰ <sup>o</sup>ἰσχυρά. 28. καὶ τὰ <sup>p</sup>ἀγενῇ τοῦ κόσμου καὶ τὰ  
 24, xiii. 17,  
 xv. 7; Mk. <sup>q</sup>ἐξουθενημένα <sup>n</sup>ἐξελέξατο<sup>1</sup> ὁ Θεός,<sup>1</sup> καὶ <sup>8</sup>τὰ <sup>r</sup>μη<sup>7</sup> ὄντα, ἵνα τὰ ὄντα  
 xiii. 20;  
 Lk. ix. 35;  
 Jo. vi. 70, xiii. 18, xv. 16. o xi. 4 f., 22; 2 Cor. vii. 4, ix. 4; thrice in Rom.; 1 Pet. ii. 6, iii. 16;  
 Lk. xiii. 17; frequent in O.T. p N.T. h.l.; in cl. Gr. commonly *γεννησ.* q vi. 4, xvi. 11;  
 2 Cor. x. 10; Rom. xiv. 3, 10; Gal. iv. 14; 1 Th. v. 20; four times besides. r Rom. iv. 17.

<sup>1</sup> AG, with above 15 minusc., following some common (? Western) exemplar, jump from ἐξελέξατο ὁ Θεός in ver. 27 to the same words in ver. 28, omitting all between. Similar omissions occur in other individual MSS. in this context, where there is much repetition.

<sup>2</sup> τοὺς σοφοὺς καταισχυρήν: all uncc. The T.R. rests on minusc. only.

<sup>3</sup> SAC\*D\*G, 17, om. καί; ins. by B and Syrian Codd. W.H. bracket the conj.

The ellipsis of predicate to οὐ πολλοὶ κ.τ.λ. is commonly filled up by understanding ἐκλήθησαν, as implied in κλησιν: "not many wise, etc. (were called)". Mr., Bt., and others, supply εἰσίν, or preferably ἐστέ: "(there are) not many wise, etc. (among you)," or "not many (of you are) wise, etc."; the omission of ὑμεῖς courteously veils the disparagement.

Vv. 27-28. "Nay, but (ἀλλὰ, the *but* of exclusion) the foolish . . . the weak . . . the base-born things of the world God did choose out (when He chose you)." —ἐξελέξατο (*selected, picked out for Himself*) is equivalent to ἐκάλεσεν (2, 9, 26), εὐδόκησεν . . . σῶσαι (21), τὴν χάριν ἔδωκεν ἐν Χ. 'Ι. (4); this word indicates the relation in which the saved are put both *to God* and *to the world*, out of (ἐξ) which they were taken (see parls.); nothing here suggests, as in Eph. i. 4, the idea of *eternal* election. —ἐξελέξατο ὁ Θεός: the astonishing fact thrice repeated, with solemn emphasis of assurance. The *objects* of God's saving choice and the *means* of their salvation match each other; by His τὸ μωρὸν and τὸ ἀσθενές (25) He saves τὰ μωρὰ and τὰ ἀσθενῇ: "the world laughs at our beggarly selves, as it laughs at our beggarly Gospel!" The neut. adj. of vv. 27 f. mark the *category* to which the selected belong; their very foolishness, weakness, ignobility determine God's choice (cf. Matt. ix. 13, Luke x. 21, etc.). —τοῦ κόσμου is partitive gen.: out of all the world contained, God chose its (actually) foolish, weak, base things—making "fæx urbis lux orbis!" In this God acted deliberately, pursuing the course maintained through previous ages, ἐν τῇ σοφίᾳ τοῦ Θεοῦ (see note, 21): He "selected the foolish

things of the world, that He might shame its wise men (τοὺς σοφοὺς) . . . the weak things of the world, that He might shame its strong things (τὰ ἰσχυρά), and the base-born things of the world and the things made absolutely nothing of . . . the things non-existent, that He might bring the things existent to naught". In the first instance a class of *persons*, immediately present to Paul's mind (cf. 20), is to be "put to shame"; in the two latter P. thinks, more at large, of worldly *forces and institutions* (cf. vii. 31, 2 Cor. x. 4-6). The pride of the cultured and ruling classes of paganism was to be confounded by the powers which Christianity conferred upon its social outcasts; as, e.g., Hindoo Brahminism is shamed by the moral and intellectual superiority acquired by Christian Pariahs.—τὰ ἀγενῇ τοῦ κόσμου, third of the categories of disparagement, is reinforced by τὰ ἐξουθενημένα (from ἐξ and οὐδέν, pf. pass.: *things set down as of no account whatever*), then capped by the abruptly apposed τὰ μὴ ὄντα, to which is attached the crowning final clause, ἵνα τὰ ὄντα καταργήσῃ. For καταργέω (*ut enervaret*, Bz.), see note on κενώ (17), and parls.; the scornful world-powers are not merely to be robbed of their glory (as in the two former predictions), but of their *power and being*, as indeed befell in the end the existing social and political fabric. In τὰ μὴ ὄντα, "μὴ implies that the non-existence is not absolute but *estimative*" (Al.); the classes to which Christianity appealed were *non-entities* for philosophers and statesmen, cyphers in their reckoning: contrast οὐκ ὢν, of objective matter of fact, in John x. 12, Acts vii. 5; also Eurip., *Troad.*, 600.—τὰ ὄντα connotes more than bare ex-



\* καταργήσῃ· 29. ὅπως \* μὴ \* καυχῆσθαι \* πᾶσα σὰρξ \* ἐνώπιον αὐτοῦ.<sup>1</sup> 30. \* ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε \* ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν<sup>2</sup> σοφία<sup>2</sup> \* ἀπὸ Θεοῦ, \* δικαιοσύνη τε καὶ \* ἁγιασμός καὶ \* ἀπολύτρωσις· 31. ἵνα, \* καθὼς \* γέγραπται, “Ὁ \* καυχώμενος, ἐν Κυρίῳ \* καυχάσθω”.

iv. 21, 23, v. 5, vi. 8. t iii. 21, iv. 7, xiii. 3; 2 Cor., *passim*; nine times elsewhere in P.; only Jas. i. 9, iv. 16 besides. Rare and poetical in cl. Gr. u Hebraistic (or οὐ . . . παρ, *lo'* . . . *hkol*: Rom. iii. 20; Eph. iv. 29, v. 5; 2 Pet. i. 20; frequent in Epp. of Jo. and Rev.; Mt. xxiv. 22. v Frequent in P., Lk., and Rev.; never in Mt. or Mk. w viii. 6; 2 Cor. v. 18; Rom. xi. 36; Jo. viii. 23, 42, etc. x 2 Cor. v. 17, xii. 2; Rom. viii. 1, xvi. 7, 11; Gal. i. 22, iii. 28, etc. y Ver. 3, iv. 5, vi. 19, etc. z Rom. i. 17, iii. 21, 25; 2 Cor. v. 21. a Rom. vi. 19, 22; 1 Th. iv. 4, 7; 2 Th. ii. 13; 1 Tim. ii. 15. Only Heb. xii. 14; 1 Pet. i. 2 besides b Rom. iii. 24, viii. 23; Eph. i. 7, 14, iv. 30; Col. i. 14. Only Heb. ix. 15, xi. 35; Lk. xxi. 28 besides. c ii. 9; Rom. *passim*; 2 Cor. viii. 15, ix. 9; Acts vii. 1, 2, xv. 15; Mt. *ri*. 24; Mk. i. 2, ix. 13, xiv. 21; Lk. ii. 23.

<sup>1</sup> ἐνώπιον τοῦ Θεοῦ: all uncc. exc. C\*, which is followed by minuscc., vg., both syrr., in reading αὐτου (to avoid repetition).

<sup>2</sup> σοφία ἡμιν (in this order): pre-Syrian uncials.

istence; “ipsum verbum εἶναι eam vim habet ut significet in aliquo numero esse, rebus secundis florere” (Pflugk, on Eurip., *Hecuba*, 284, quoted by Mr.); it is τὰ ὄντα κατ' ἐξοχὴν: cf. the adv. ὄντως in 1 Tim. vi. 19.

Ver. 29. God's purposes in choosing the refuse of society are gathered up into the general and salutary design, revealed in Scripture (see parls.), “that so no flesh may glory in God's presence” (a condensed quotation) = πάντα εἰς δόξαν Θεοῦ (x. 31). For ὅπως, which carries to larger issue the intentions stated in the previous clauses, cf. 2 Cor. viii. 14, 2 Thess. i. 12. Two Hebraisms, characteristic of the LXX, here: μὴ . . . πᾶσα (*khōl* . . . *lo'*), for μηδμία; and σὰρξ (*bāsār*), for humanity in its mortality or sinfulness. Cf., for this rule of Divine action, 2 Cor. xii. 9 f.; also Plato, *Ion*, 534 E, ἵνα μὴ διατάζωμεν ὅτι οὐκ ἀνθρώπινα ἐστί τὰ καλὰ ταῦτα ποιήματα οὐδὲ ἀνθρώπων, ἀλλὰ θεῖα καὶ θεῶν . . . ὁ θεὸς ἐξεπλήδυνε διὰ τοῦ φανλοτάτου ποιητοῦ τὸ καλλίστον μέρος ᾗσεν.

Ver. 30. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ: is ἐν Χ. Ἰησοῦ or ἐξ αὐτοῦ (sc. τοῦ Θεοῦ) the predicate to ἐστέ? Does P. mean, “It comes of Him (God) that you are in Christ Jesus”—i.e., “Your Christian status is due to God” (so Mr., Hn., Bt., Ed., Gd., El.)? or, “It is in Christ Jesus that you are of Him”—“Your new life derived from God is grounded in Christ” (Gr. Ff., Cv., Bz., Rückert, Hf., Lt.)? The latter interpretation suits the order of words and the trend of thought (see Lt.): “You, whom the world counts as

nothing (26 ff.: note the contrastive δέ), are of Him before whom all human glory vanishes (29); in Christ this Divine standing is yours”. Thus Paul exalts those whom he had abased. The conception of the Christian estate as “of God,” if Johannine, is Pauline too (cf. viii. 6, x. 12, xii. 6, 2 Cor. iv. 6, v. 18, etc.), and lies in Paul's fundamental appropriation, after Jesus, of God as πατὴρ ἡμῶν (i. 4, and *passim*), and in the correlative doctrine of the νιοθεσία; the whole passage (18-29) is dominated by the thought of the Divine initiative in salvation. This derivation from God is not further defined, as in Gal. iii. 26; enough to state the grand fact, and to ground it “in Christ Jesus” (see note, 4).

The relative clause, “who was made wisdom,” etc., unfolds the content of the life communicated “to us from God” in Christ. Of the four defining complements to ἐγενήθη ἡμῖν, σοφία stands by itself, with the other three attached by way of definition—“wisdom from God, viz., both righteousness, etc.”; Mr., Al., Gd., however, read the four as co-ordinate. On σοφία the whole debate, from ver. 17 onwards, hinges: we have seen how God turned the world's wisdom to folly (20-25); now He did this not for the pleasure of it, but for our salvation—to establish His own wisdom (24), and to bestow it upon us in Christ (“us” means Christians collectively—cf. 17—while “you” meant the despised Cor. Christians, 26). This wisdom (how diff. from the other! see 17, 19; Jas. iii. 15 ff.) comes as sent “from God” (ἀπὸ of ultimate source: ἐξ of direct derivation). It is a vitalising moral force—

a 1 Tim. ii. 2 only.  
In LXX, λόγου ἡ σοφίας, <sup>b</sup> καταγγέλλων ὑμῖν τὸ ὁ μαρτύριον <sup>1</sup> τοῦ Θεοῦ. 2. οὐ  
1 Ki. ii. 3;  
2 Macc.  
iii. 11, etc. b ix. 14, xi. 26; Rom. i. 8; Ph. i. 17 f.; Col. i. 28; often in Acta. c See i. 6;  
with τ. Θεοῦ only here.

<sup>1</sup> μαρτυριον: <sup>1</sup> N<sup>1</sup>BDGLP, vg. sah. syr<sup>p</sup>, Gr. Ff.; W.H. *mg.*, R.V. *mg.*, Tisch., Tr. *μυστηριον*: <sup>1</sup> N<sup>1</sup>\*AC, cop. syr<sup>sch</sup>, Lat. Ff.; W.H. *txt.*, R.V. *txt.* The former is the Western and Syrian reading, the latter Alexandrian; the Neutral txt. is doubtful. *μυστ.* has rather the look of an Alex. harmonistic correction, due to ver. 7 (*cf.* iv. 1, Col. ii. 2, Rev. x. 7). *μαρτ.* suits better *καταγγέλλων*: see note below.

δύναμις καὶ σοφία (24)—taking the shape of δικαιοσύνη τε καὶ ἀγασμός, and signally contrasted in its spiritual reality and regenerating energy with the σοφία λόγου and σοφία τ. κόσμου, after which the Cor. hankered. Righteousness and Sanctification are allied “by their theological affinity” (El.): *cf.* note on vi. 11, and Rom. vi. *passim*—hence the double copula τε . . . καὶ; καὶ ἀπολύτρωσις follows at a little distance (so Lt., Hn., Ed.; who adduce numerous cl. parls. to this use of the Gr. conjunctions): “who was made wisdom to us from God—*viz.*, both righteousness and sanctification, and redemption”.—δικαιοσύνη carries with it, implicitly, the Pauline doctrine of Justification by faith in the dying, risen Christ (see vi. 11, and other parls.; esp., for Paul’s teaching at Cor., 2 Cor. v. 21). With the *righteousness* of the believer justified in Christ *sanctification* (or *consecration*) is concomitant (see note on the kindred terms in 2); the connexion of chh. v. and vi. in Rom. expounds this τε . . . καὶ; all δικαιοσύνη ἐν Χριστῷ is εἰς ἀγασμόν. (Vbl. nouns in -μός denote primarily a process, then the resulting state.)—Ἀπολύτρωσις (based on the λύτρον of Matt. xx. 28, 1 Tim. ii. 6, with ἀπὸ *separation, release*), *deliverance by ransom*, is the widest term of the three—“primum Christi donum quod inchoatur in nobis, et ultimum quod perficitur” (Cv.); it looks backward to the cross (18), by whose blood we “were bought” for God (vi. 19), so furnishing the ground both of justification (Rom. iii. 24) and sanctification (Heb. x. 10), and forward to the resurrection and glorification of the saints, whereby Christ secures His full purchased rights in them (Rom. viii. 23; Eph. i. 14, iv. 30); thus Redemption covers the entire work of salvation, indicating the essential and just means of its accomplishment (see Cr. on λύτρον and derivatives).

Ver. 31. “In order that, as it stands

written, he who glories, *in the Lord* let him glory;” by “the Lord” the readers could only understand *Christ*, already five times thus titled; so, manifestly, in 2 Cor. x. 17 f., where the citation reappears. Paul quotes the passage as a general Scriptural principle, which eminently applies to the relations of Christians to Christ; ἐν Κυρίῳ belongs to his adaptation of the original: God will have no flesh (see note, 29) exult in his wisdom, strength, high birth (*cf.* the objects of false glorying in Jer.) before Him; He *will* have men exult in “the Lord of glory” (ii. 8; *cf.* Phil. ii. 9 ff.), whom He sent as His own “wisdom” and “power unto salvation” (24, 30). What grieves the Ap. most and appears most fatal in the party strifes of Cor., is the extolling of human names by the side of Christ’s and at his expense (see notes on 12-15; also iii. 5, 21-23, and 2 Cor. iv. 5, Gal. vi. 14). Christians are specifically οἱ καυχώμενοι ἐν Χ. <sup>1</sup>l., Phil. iii. 3. The irregularity of mood after *ἵνα*—*καυχάσθω* for subj. *καυχᾶται*—s accounted for in two ways: either as in *anacoluthon*, the impv. of the origina. being transplanted in lively quotation (*cf.* Rom. xv. 3, 21); or as an *ellipsis*, with γένηται or πληρωθῇ mentally supplied (*cf.* Rom. iv. 16, Gal. ii. 9, 2 Cor. viii. 13)—explanations not materially different. Clem. Rom. (§ 13) quotes the text with the same peculiarity.

§ 6. PAUL’S CORINTHIAN MISSION, ii. 1-5. Paul has justified his refusing to preach ἐν σοφίᾳ λόγου on two grounds: (1) the nature of the Gospel, (2) the constituency of the Church of Cor.; *it* was no philosophy, and *they* were no philosophers. This refusal he continues to make, in pursuance of *the course adopted from the outset*. So he returns to his starting-point, *viz.*, that “Christ sent” him “to bring good tidings,” such as neither required nor admitted of “wisdom of word” (i. 17).

Ver. 1. Κἀγὼ ἐλθὼν . . . ἦλθον:



γὰρ <sup>d</sup> ἔκρινα τοῦ <sup>1</sup> εἰδέναι <sup>1</sup> τι <sup>1</sup> ἐν ὑμῖν, εἰ μὴ ἰησοῦν <sup>f</sup> Χριστόν \* καὶ <sup>d</sup> τοῦτον <sup>f</sup> ἑσταυρωμένον \* 3. καὶ ἐγὼ <sup>1</sup> ἐν <sup>e</sup> ἀσθενείᾳ καὶ <sup>1</sup> ἐν <sup>h</sup> φόβῳ

Lk. vii. 43, xii. 57; Acts. iii. 13, etc. e vi. 6, 8; Rom. xiii. 11; Eph. ii. 8; Ph. i. 28; 3 Jo. 5. f See i. 23. g xv. 43; five times in 2 Cor.; Rom. viii. 26; Gal. iv. 13; 1 Tim. v. 23; see also i. 25, viii. 11. h 2 Cor. vii. 15; Eph. vi. 5; Ph. ii. 12; Gen. ix. 2; Exod. xv. 16; Ps. liv. 6, etc.

<sup>1</sup> τι εἰδέναι (om. του), BD\*CP 17, 37; εἰδέναι τι, BAG; του εἰδέναι τι, DbL and most others. The two other readings are successive grammatical emendations of the first; cf. Acts xxvii. 1, and the T.R. of vii. 37 below.

"And I at my coming . . . came": the repeated vb. draws attention to Paul's arrival,—to the circumstances and character of his original work at Cor. The emphasis of *καὶ γὰρ*—"And I"—may lie in the correspondence between the message and the messenger—both "foolish" and "weak" (i. 25; so Ed.); but the form of the sentence rather suggests allusion to the nearer i. 26—"As it was with you, brothers, to whom I conveyed God's call, so with myself who conveyed it; you were not wise nor mighty according to flesh, and I came to you as one without wisdom or strength". Message, hearers, preacher matched each other for folly and feebleness! "I came not in the way of excellence—*καθ' ὑπεροχήν*, *cum eminentia* (Bz.)—of word or wisdom,"—not with the bearing of a man distinguished for these accomplishments, and relying upon them for his success: this clause is best attached to the emphatic ἦλθον, which requires a descriptive adjunct (so Or., Cv., Bz., Hf.: cf. 3); others make it a qualification of *καταγγέλλων*. Paul's humble mien and plain address presented a striking contrast to the pretensions usual in itinerant professors of wisdom, such as he was taken for at Athens.—*ὑπεροχή*, from *ὑπερέχω* (Phil. ii. 3, iii. 8, iv. 7), *to overtop, outdo*. For *λόγου ἢ σοφίας*, see note on *σοφία λόγου* (i. 17).

The manner of Paul's preaching was determined by its *matter*; with such a commission he could not adopt the arts of a rhetorician nor the airs of a philosopher: "I came not like a man eminent in speech or wisdom, in proclaiming to you the testimony of God".—*τ. μαρτύριον τ. Θεοῦ* (subjective gen.: cf. note on i. 6) = *τ. εὐαγγέλιον τ. Θεοῦ* (Rom. i. 2, 1 Thess. ii. 2, 13, etc.; cf. 1 John v. 9 f.), with the connotation of solemnly attested truth (cf. 2 Cor. i. 18 f.); P. spoke as one through whom God was witnessing. *κηρύσσω* (i. 23), denoting official declaration, gives place to *καταγγέλλω*, signifying full and clear proclamation

(see parls.).—*καταγγέλλων*, pr. ptp., "in the course of preaching"; cf. 2 Cor. x. 14.

Ver. 2. οὐ γὰρ ἔκρινά τι (or ἔκρινα τι) εἰδέναι κ.τ.λ.: "For I did not determine (judge it fit) to know anything (or, know something) among you, except (or, only) Jesus Christ, and Him crucified". This explains Paul's unadorned and matter-of-fact delivery.—οὐ negatives ἔκρινα, not εἰδέναι (the rendering "I determined not to know" contravenes the order of words); nor is there any instance of οὐ coalescing with κρίνω as in οὐ φημι (*nego*) and the like—these interpretations miss the point: had P. chosen another subject, he might have aimed at a higher style; he avoided the latter, "for" he did not entertain the former notion. His failure at Athens may have emphasised, but did not originate the Apostle's resolution to know nothing but the cross: cf. Gal. iii. 1, 1 Thess. iv. 14, v. 9 f., Acts xiii. 38 f., relating to earlier preaching. For the use of ἔκρινα (*statui*, Bz.) as denoting a practical moral judgment or resolution, cf. vii. 37, 2 Cor. ii. 1. Ev. renders τι εἰδέναι (thus accented), "to be a know-something" (*aliquid scire*)—to play the philosopher—according to the well-known Attic idiom of Plato's *Apol.*, § 6, and *passim*, where οἶται τι εἰδέναι = *doceat se scire*; cf. viii. 2, and the emphatic εἶναι τις (τι); also iii. 7, Gal. ii. 6, vi. 3, Acts v. 36. This rendering accounts well for εἰδέναι, and gives additional point to the ὑπεροχή of ver. 1: P. brought with him to Cor. none of the prestige of the professional teachers, who claimed to "know something"; Christ and the cross—this was all he knew. For εἰ μὴ in the corrective sense "only," demanded by this interpretation, see vii. 17. —εἰδέναι is *to possess knowledge*, to be a master; γινώσκειν (i. 21), *to acquire knowledge*, to be a learner. On ἑσταυρωμένον (pf. ptp., of pregnant fact), cf. notes to i. 17, 23.

Vv. 1, 2 say how P. *did not come*, vv. 3-5 how he actually *did come*, to Cor.



i xv. 10; 2 Cor. iii. 7; Rom. xvi. 7; Ph. ii. 7; 1 Th. ii. 5; 1 Tim. ii. 14; Lk. xxii. 44; Acts xii. 11; Rev. i. 10, iv. 2. k See i. 21. l H.L.; cl. Gr. πῆθανος.

<sup>1</sup> πειθοί . . . λογῶν, or . . . λογου, in several minusc., latt. am. (*persuasione sapientia verbi*), sah.: a translator's error due to the adj. being *h.l.* W.H. follow AD\*P, and analogy, in spelling πειθοίς (see Gm.).

<sup>2</sup> Om. ἀνθρωπίνης BBDG 17, latt. am. syr<sup>sch</sup>. Borrowed from ver 13.

Ver. 3. "In weakness": cf. i. 25, 27; also 2 Cor. x. 10, and xiii. 3 f. This condition was bodily—the Cor. had received an impression of Paul's physical feebleness; but the phrase expresses, more broadly, his conscious want of resources for the task before him (cf. 2 Cor. ii. 16, iii. 5). Hence he continues, "and in fear and in much trembling"—the inward emotion and its visible expression (see parls.). P. stood before the Cor. at first a timid, shaken man: on the causes see *Introd.*, ch. i.

For γίνομαι ἐν (*versari in*), to be in a state of, cf. parls.—πρὸς ὑμᾶς qualifies the whole foregoing sentence: "I was weak, timid, trembling before you (when I addressed you)": ἐγενόμην . . . πρὸς ὑμᾶς might be construed together, ἐγενόμην becoming a vb. of motion—"I came to (and was amongst) you in weakness," etc. (Ed., as in xvi. 10); this would, however, needlessly repeat ver. 1.

Ver. 4. "And my word and my message": λόγος recalls i. 18; κήρυγμα, i. 21, 23 (see notes). The former includes all that Paul says in proclaiming the Gospel, the latter the specific announcement of God's will and call therein.

οὐκ ἐκ πηθοῖς σοφίας λόγους, "not in persuasive words of wisdom": the adj. πηθός (= πηθανός, see txl. note), from πείθομαι, analogous to φιδός from φείδομαι. "Words of wisdom," substantially = "wisdom of word" (i. 17); that expression accentuating the matter, this the manner of teaching—"exquisita eloquio, quæ artificio magis quam veritate nitatur et pugnet" (Cv.). For the unfavourable nuance of πηθός, see Col. ii. 4 (πιθανολογία), also Gal. i. 10, Matt. xxviii. 14. Eusebius excellently paraphrases (*Praep. Ev.*, i., 3), τὰς μὲν ἀπατηλὰς κ. σοφιστικὰς πιθανολογίας παραιτούμενος. "With a contemptuous touch of irony that reminds one of Socrates in the *Gorgias* and *Apology* [cf. *Ev.*, as previously cited, on τὸ εἰδέναι], he disclaims all skill in rhetoric, the spurious art of persuading without in-

structing, held nevertheless in high repute in Cor. But when the Ap. speaks of the demonstration of the Spirit, he soars into a region of which Socrates knew nothing. Socr. sets σοφία against πειθώ; the Ap. regards both as being on well-nigh a common level, from the higher altitude of the Spirit" (Ed.); since the time of Socrates, however, Philosophy had sunk into a πιθανολογία.—ἀποδείξεις, "the technical term for a proof drawn from facts or documents, as opposed to theoretical reasoning; in common use with the Stoics in this sense" (Hn.); see Plato, *Theat.*, 162 E, and Arist., *Eth. Nic.*, i., 1; ii., 4, for the like antithesis (Ed.).

ἀποδ. πνεύματος καὶ σοφίας gathers up the force of the δύναμιν Θεοῦ of i. 24, and ἐγένετο σοφία κ.τ.λ. of i. 30 (see notes); the proof of the Gospel at Cor. was experimental and ethical, found in the new consciousness and changed lives that attended its proclamation: cf. vi. 11, ix. 1, 2 Cor. iii. 1 ff., 1 Thess. ii. 13 (λόγος Θεοῦ, δὲ κ. ἐνεργεῖται ἐν ὑμῖν τ. πιστεύουσιν).—πνεύματος καὶ δυνάμεως are not objective gen. (*in ostendendo Spiritum*, etc.), but subjective: the Spirit, with His power, gives the demonstration (similarly in xii. 7, see note); cf. vv. 10, 12, 2 Cor. iii. 3-18, Rom. viii. 16, xv. 19, for Paul's thoughts on the *testimonium Spiritus sancti*; also John xv. 26, 1 John v. 6 f.—Δύναμις, specially associated with Πνεῦμα after Luke xxiv. 49 (see reff. for P.), is certainly the spiritual power that operates as implied in i. 30, vi. 11, but not to the exclusion of the supernatural physical "powers" which accompanied Apostolic preaching (see note on ἐβεβαίωθη, i. 6; also xii. 1, 7-11, and the combination of Rom. xv. 17 ff.): "latius accipio, nempe pro manu Dei potente omnibus modis per apostolum se exerente" (Cv.). The art. is wanting with πνεύματος, though personal, after the anathrous ἀποδείξει, according to "the law of correlation" (Wr., p. 175: contrast this with xii. 7, also the double

ἀλλ' ἐν ἡ ἀποδείξει ἡ Πνεύματος καὶ ὁ δυνάμει· 5. ἵνα ἡ πίστις ἡμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

6. Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν

often in P., πν. is anarthrous in like connexion. o In combination with πν., xii. 10; Rom. i. 4, xv. 13, 19; 1 Th. i. 5; 2 Tim. i. 7; Heb. ii. 4; Lk. i. 17, iv. 14, xxiv. 49; Acts i. 8, x. 38. p See i. 18. q xiii. 10, xiv. 20; Eph. iv. 13; Ph. iii. 15; Col. i. 28, iv. 12; Heb. v. 14; Jas. i. 4; Mt. v. 48, xix. 21. r See i. 20. s Jo. xii. 31, xiv. 30, xvi. 11, with κόσμου; in pl. ἡ.λ.; cf. Eph. ii. 2, vi. 12. oi ἀρχόντες, Rom. xiii. 3; Mt. xx. 25; Lk. xxiii. 13, 35, xxiv. 20; Acts iiii. 17, and six other places; Jo. vii. 26, 48, xii. 42.

art. of *τ* with the anarthrous phrase of i. 18). The prpl. clause affirms not the agency *by* which, but the sphere of action *in* which, Paul's word operated.

Supply to this verse ἐγένετο from the ἐγενόμην of ver. 3.

Ver. 5. The Apostle's purpose in discarding the orator's and the sophist's arts was this: "that your faith might not rest in wisdom of men, but in (the) power of God". The καὶ ἡλθον of ver. 1 dominates the paragraph; P. lives over again the experience of his early days in Cor.; this purpose then filled his breast: so Hf., Gd., with the older interpreters; most moderns read into the ἵνα the *Divine* purpose suggested by i. 27-31. Paul was God's mouthpiece in declaring the Gospel; he therefore sought the very end of God Himself, *viz.*, that God alone should be glorified in the faith of his hearers (i. 31; cf. i. 15). Had he persuaded the Cor. by clever reasonings and grounded Christianity upon their Greek philosophy, his work would have perished with the wisdom of the age (see 6, also i. 19, iii. 19 f.).

The disowned σοφία ἀνθρώπων is the σοφ. τ. κόσμου of i. 10 (see note) in its moral character, α σοφ. σαρκική (2 Cor. i. 12)—"wisdom of men" as opposed to that of God,—ἀνθρωπίνη, ver. 13. Yet not God's *wisdom*, but primarily His *power* (see notes on i. 18, 24, 30) supplied the ground on which P. planted his hearers' faith. All through, he opposes the practical to the speculative, the reality of God's work to the speciousness of men's talk. The last ἵνα clause of this long passage corresponds to the first, ἵνα μὴ κενωθῇ ὁ σταυρὸς τ. Χριστοῦ (i. 17). ἐν should be construed with ᾗ (consistat in, Bz.) rather than πίστις, pointing not to the object of faith but to its substratum: for this predicative ἐν—"should be (a faith) in," etc.—cf. iv. 20, Eph. v. 18, Acts iv. 12.

SUMMARY. Thus the Apostle's first ministry at Cor., in respect of his *bearing* (ver. 1), *theme* (2), *temper* (3), *method*

(4), *governing aim* (5), illustrated and accorded with the Gospel, as that is a message from God through which His power works to the confounding of human wisdom by the seeming impotence of a crucified Messiah (i. 17 b-31).

§ 7. THE GOSPEL CONSIDERED AS WISDOM, ii. 6-9. So far Paul has been maintaining that his message is a "folly," with which "wisdom of word" is out of keeping; yet all the while he makes it felt that it is wisdom in the truest sense—"God's wisdom," convicting in its turn the world of folly. If relatively the Gospel is not wisdom, absolutely it is so,—to persons qualified to understand it. This P. now proceeds to show (ii. 6-iii. 2: cf. *Introd.* to Div. II.). The message of the cross is wisdom to the right people (§ 7), qualified to comprehend it (§ 8).

Ver. 6. Σοφίαν δὲ λαλοῦμεν κ.τ.λ.: "(there is) a wisdom, however, (that) we speak amongst the full-grown". The anarthrous, predicative σοφίαν asserts that to be "wisdom" which in ironical deference to the world has been styled "folly" (i. 21 ff.). ἐν τοῖς τελείοις, *the mature, the initiates* (opp. to νήπιος, παῖδια, iii. 1, xiv. 20; see parls.) = πνευματικοὶ in contrast with the relatively σάρκινοι (iii. 1; cf. note on μυστήριον, ver. 7). "The curtain must be lifted with a caution measured by the spiritual intelligence of the spectators, ἐπόπται" (Ev.). This τελειότης the Cor. had by no means reached; hence they failed to see where the real wisdom of the Gospel lay, and estimated its ministers by worldly standards. ἐν signifies not *to*, nor *in relation to*, but *amongst* the qualified hearers—in such a circle P. freely expounded deeper truths. λαλέω (cf. 7, 13), *to utter, speak out*: P. uses the pl. not thinking of Sosthenes in particular (i. 1), but of his fellow-preachers generally, including Apollos (i. 23, and xv. 11, etc. iii. 6, iv. 6).

The "wisdom" uttered in such company is defined first *negatively*: "but a



See i. 28. ἡ καταργουμένων · 7. ἀλλὰ λαλοῦμεν σοφίαν<sup>1</sup> ἡ Θεοῦ<sup>1</sup> ἐν ὁ μυστηρίῳ,  
 u See i. 21. τὴν ἡ ἀποκεκρυμμένην, ἣν ἡ προώρισεν ὁ Θεὸς ἡ πρὸ τῶν ἡ αἰώνων  
 v iv. i; Eph. i. 9, iii. 4; Col. ii. 2;  
 iv. 3; Rev. x. 7; Mt. xiii. 35. w Eph. iii. 9; Col. i. 26; Lk. x. 21; cf. Rom. xvi. 25. x Rom.  
 viii. 29 f.; Eph. i. 5, 11; Acts iv. 28. y H. L.; cf. 2 Tim. i. 9; Tit. i. 2; also Eph. i. 4; 1 Pet.  
 i. 20; Jo. xvii. 24; see x. 11 below.

<sup>1</sup> Θεοῦ σοφίαν:  $\Sigma$ ABCDGP, 15 minuscc. σοφίαν Θ., L, etc.; a Syrian emendation; cf. ver. 6.

wisdom not of this age, nor of the rulers of this age, that are being brought to nought". For αἰών, see note to i. 20; it connotes the transitory nature of the world-powers (i. 19, 28; cf. vii. 31, 2 Cor. iv. 18; also 1 John ii. 17, 1 Peter i. 24 ff.). The ἄρχοντες τ. αἰῶνος τούτου were taken by Marcion, Or., and other ancients, to be the *angelic*, or *demonic* (Satanic), rulers of the nations—sc. the "princes" of Dan. x. xii., and Jewish angelology, the κοσμοκράτορες τ. σκότους τούτου of Eph. vi. 12 (cf. 2 Cor. iv. 4, Eph. ii. 2, John xii. 31, xiv. 30, xvi. 11—where ἄρχων is applied to Satan; also Gal. iii. 19, Acts vii. 53, touching the office of *angels* in the Lawgiving): so Sm., after F. C. Baur—"the angels who preside over the various departments of the world, the Law in particular, but possess no perfect insight into the counsels of God, and lose their dominion—from which they take their name of ἄρχαι (= ἄρχοντες)—with the end of the world (xv. 24)"; see also, at length, Everling, *Die Paulin. Angelologie u. Dämonologie*, pp. 11 ff. But these super-terrestrial potentates could not, without explanation, be charged with the crucifixion of Christ (8); on the other hand, i. 27 ff. shows P. to be thinking in this connexion of *human* powers. Unless otherwise defined, οἱ ἄρχοντες denotes "the rulers" of common speech, those, e.g., of Rom. xiii. 3, Luke xxiii. 35. On τῶν καταργουμένων, see note to i. 17 (κενώ), 28, xv. 24, and other parls. The Jewish rulers, whose overthrow is certain and near (1 Thess. ii. 16, Rom. ix. 22, xi.), are aimed at, as being primarily answerable for the death of Jesus (cf. Acts xiii. 27 f.); but P. foresaw the supersession of all existing world-powers by the Messianic kingdom (xv. 24; cf. Rom. xi. 15, Acts xvii. 7); the pr. ptp., perhaps, implies a "gradual nullification of their potency brought about by the Gospel" (El.). P. cannot have meant by οἱ ἄρχοντες the *leaders of thought* (as Thd., Thp., Neander suppose, because of the association with σοφία); he held a broad, practical

conception of wisdom (sagacity) as shown in *power*; the secular rulers, wise in their own way but not in God's, must come to nought. Statcraft, equally with philosophy, failed when tested by the cross.

Ver. 7. "(We speak . . . a wisdom not of this world . . .) but (ἀλλά, of diametrical opposition) a wisdom of God, in (shape of) a mystery."—ἐν μυστηρίῳ qualifies λαλοῦμεν, rather than σοφίαν (as Hn., Ev., Lt. read it—"couched in mystery"), indicating how it is that the App. do not speak in terms of worldly wisdom, and express themselves fully to the τέλει alone: their message is a Divine secret, that the Spirit of God reveals (10 f.), while "the age" possesses only "the spirit of the world" (12). Hence to the age God's wisdom is uttered "in a mystery" and remains "the hidden (wisdom)"; cf. 2 Cor. iv. 4; also Matt. xiii. 13 ff. (ἐν παραβολαῖς . . . λαλῶ), Luke x. 21 f.: λαλῶ ἐν μυστηρίῳ = ἀποκρύπτω.—μυστήριον (cf. xv. 51) has "its usual meaning in St. Paul's Epp.,—something not comprehensible by unassisted human reason" (El.; for a full account see Ed., or Bt., on the term). The Hellenic "mysteries," which flourished at this time, were practised at night in an imposing dramatic form; and peculiar doctrines were taught in them, which the initiated were sworn to keep secret. This popular notion of "mystery," as a sacred knowledge disclosed to fit persons, on their subjecting themselves to prescribed conditions, is appropriated and adapted in Bibl. Gr. to Divine revelation. The world at large does not perceive God's wisdom in the cross, being wholly disqualified; the Cor. believers apprehend it but partially, since they have imperfectly received the revealing Spirit and are "babes in Christ" (iii. 1 ff.); to the App., and those like them (10 ff.), a full disclosure is made. When he "speaks wisdom among the ripe," P. is not setting forth esoteric doctrines diff. from those preached to beginners, but the same "word of the cross"—for he knows nothing greater or higher (Gal.



\* εἰς ἡμῶν. 8. ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου <sup>z xv. 43; 2 Cor. iii. 18; iv. 17; 10 times in P. besides;</sup>  
 ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἔσταύρω-  
 cf. Heb. ii. 10; 1 Pet. v. 1, 4, 10; Jo. xvii. 22. a Jas. ii. 1; similarly, Acts vii. 2 (Ps. xxviii. 3, xxiii. 7, 9); Eph. i. 17; cf. Heb. ix. 5. b See i. 23; cf. Mt. xx. 19, xxvi. 2; Lk. xxiii. 33; Jo. xix. 18; Acts ii. 36, iv. 10.

vi. 14)—in its recondite meaning and larger implications,—as, e.g., in xv. 20-27 of this Ep. (where he relents from the implied threat of iii. 1 ff.), in Rom. v. 12-21, and xi. 25 ff., or Col. i. 15 ff., Eph. v. 22-32.—τὴν ἀποκεκρυμμένην expands the idea of ἐν μυστηρίῳ (see parls.): P. utters, beneath his plain Gospel tale, the deepest truths “in a guise of mystery” —“that (wisdom) hidden away (ἀπὸ τ. αἰώνων, Col. i. 26), which God predetermined before the ages unto (εἰς, aiming at) our glory”. That the Gospel is a veiled mystery to many accords with past history and with God’s established purpose respecting it; “est occulta antiquam expromitur: et quum expromitur, tamen occulta manet multis, imperfectis” (Bg.). The “wisdom of God” now revealed, was destined eternally “for us” —“the believers” (i. 21), “the called” (i. 24), “the elect” (i. 27 ff.), “those that received the Spirit of God” (10 ff.), as men who fulfil the ethical conditions of the case and whom “it has been God’s good pleasure to save” (i. 21); see the same thought in Eph. i. 4 ff. This δόξα is not the heavenly glory of the saints; the entire “ministry of the Spirit” is ἐν δόξῃ and carries its subjects on ἀπὸ δόξης εἰς δόξαν (2 Cor. iii. 8-18); His ἀπαρχὴ effects a glorious transformation, by which the base things of the world put to shame its mighty (i. 27 ff.), and “our glory” overthrows “the rulers of this world” (6), “increasing as theirs wanes” (Lt.), cf. Rom. viii. 30. This present (moral) glory is an “earnest” of “that which shall be revealed” (Rom. viii. 18 f.). For προώρισεν, marked out beforehand, see parls., and notes to Rom. viii. 29 f.

Ver. 8. ἣν οὐδεὶς κ.τ.λ.: “which (wisdom) none of the rulers of this age has perceived”—all blind to the significance of the rise of Christianity.—ἔγνωκεν, a pf., approaching the pr. sense (novi) which οἷα had reached, but implying, as that does not, a process—has come to know, won the knowledge of.—οἱ ἄρχοντες κ.τ.λ., repeated with emphasis from ver. 6—sc. “the rulers of this (great) age,” of the world in its length of history and fulness of experience (see x. 11, and note; cf. Eph. i.

10, iii. 5, Rom. xvi. 25 f.). The leaders of the time showed themselves miserably ignorant of God’s plans and ways in dealing with the world they ruled; “for if they had known, they would not have crucified the Lord of glory”. The Lord of glory is He in whom “our glory” (7) has its manifestation and guarantee—first in His earthly, then in His heavenly estate (cf. xv. 43, 49).—τῆς δόξης, gen. of characterising quality (cf. Eph. i. 17, Acts vii. 2). This glory of the Son of God the disciples saw (John i. 14); of it believers now partake (Rom. viii. 29 f.), and will partake in full hereafter (2 Cor. iii. 18, Phil. iii. 21, etc.), when it culminates in a universal dominion (xv. 23-29, Phil. ii. 9 ff., Heb. i.). Paul’s view of Christ always shone with “the glory of that light” in which he first saw Him on the road to Damascus (Acts xxii. 11). Caiaphas and the Sanhedrin, Pilate and the Roman court (cf. Acts xiii. 27 f., 1 Tim. vi. 13) saw nothing of the splendour clothing the Lord Jesus as He stood before them; so knowing, they could not have crucified Him. The expression κύριος τῆς δόξης is no syn. for Christ’s Godhead; it signifies the entire grandeur of the incarnate Lord, whom the world’s wise and great sentenced to the cross. Their ignorance was a partial excuse (see Luke xxiii. 34, Acts xiii. 27); but it was guilty, like that of Rom. i. 18 f. The crucifiers fairly represented worldly governments. Mark the paradox, resembling Peter’s in Acts iii. 15: “Cruis servorum supplicium—eo Dominum gloriae affecerunt” (Bg.). The levity of philosophers in rejecting the cross of Christ was only surpassed by the stupidity of politicians in inflicting it; in both acts the wise of the age proved themselves fools, and God thereby brought them to ruin (i. 28). For εἰ . . . ἂν, stating a hypothesis contrary to past fact (the *modus tollens* of logic), see Bn. § 248; and cf. xi. 31.

Ver. 9 confirms by the language of Scripture (καθὼς γέγραπται) what has just been said. The verse is open to three different constructions: (1) It seems best to treat the relatives, αἱ, ὅσα, as in apposition to the foregoing ἣν clauses of vv. 7, 8 (the *form* of the pro-

c See i. 31. **σαν**. 9. ἀλλὰ ὁ καθὼς ὁ γέγραπται, <sup>a</sup>“Ἄ ὀφθαλμὸς οὐκ εἶδε καὶ  
d Isa. lxiv. 4 and lxv. 16 ὁ οὐς οὐκ ἤκουσε καὶ ἐπὶ ἡ καρδίαν ἀνθρώπου οὐκ ἠνέβη, <sup>a</sup> 1  
(see note below). ἡτοίμασεν ὁ Θεὸς τοῖς ἁγαπῶσιν αὐτόν.”  
e Rom. xi. 8 (Deut. xxix. 4); Mt. xiii. 13, Acts xxviii. 27 (Is. vi. 10). f Hebraism: Acts vii. 23; Is. lxxv. 17; Jer. iii. 16. With *ev*, Lk. xxiv. 38. g viii. 3; Rom. viii. 28; Mt. xxii. 37 and Lk. x. 27 (Deut. vi. 5); 1 Jo. iv. 20 f., v. 2; Lk. xi. 42; Jo. v. 42. h iii. 13, xiv. 30; Rom. i. 17; Gal. i. 16, iii. 23; Eph. iii. 5; Mt. xi. 25, xiii. 11. i Rom. v. 5, viii. 11; Eph. iii. 16; Ph. i. 19; 2 Tim. i. 14; Tit. iii. 5; Acts i. 2, xxi. 4.

<sup>1</sup> **σα**, ABC, Clem. Rom., Cyr., Hier. **a**, **NDGLP**, etc., with many Ff.; Western and Syrian. **σα** is easily corrupted into **a**, not *vice versa*; and the simple relative in parl. clauses would make against **σα** in copying.

<sup>2</sup> **γαρ**, B, 37 and seven minusc., sah. cop., Clem., Bas., Euthal.; W.H., Tr. *mg.* **δε**, **ACDGLP**, etc., latt. vg. syrr., Or., Ath., Did., etc.; Tisch., Tr. *txt.* **δε** is superficially easier; **γαρ** intrinsically better.

<sup>3</sup> **απεκαλυψεν** ο **Θ**.: all uncc. exc. L; all oldest verss. exc. sah.

<sup>4</sup> **Om. αὐτου** **N\*ABC**. Add **αυτου** **N<sup>c</sup>DGL**, etc.; Western and Syrian.

noun being dictated by the LXX original), and thus supplying a further obj. to the emphatically repeated λαλοῦμεν of vv. 6, 7: “but (we speak), as it is written, things which eye,” etc. (so Er., Mr., Hn., Al., Ed., El., Bt.). (2) Hf., Ev., after Lachmann, prefix the whole sentence to ἀπεκάλυψεν of ver. 10; but this subordination requires the doubtful reading **δέ** (for **γάρ**) in ver. 10, to which it improperly extends the ref. of the formula καθὼς γέγραπται, while it breaks the continuity between the quotation and the foregoing assertions (cf. i. 19, 31). (3) Bg., D.W., Gd., Lt., and others, see an anacoluthon here, and supply **ἐστίν**, *factum est*, or the like, as a peg for the ver. to hang upon, as in Rom. xv. 3—“But, as it is written, (there have come to pass) things which eye,” etc. This, however, seems needless after the prominent λαλοῦμεν, and weakens the concatenation of vv. 6-9. The ἀλλὰ follows on the οὐδεὶς of ver. 8, as ἀλλὰ in ver. 7 (see note) on the οὐ of ver. 6. The entire sentence may be thus arranged:—

λαλοῦμεν Θεοῦ σοφίαν . . . τ. ἀποκεκρυμμένην,  
ἣν προώρισεν ὁ Θεὸς κ.τ.λ.,  
ἣν οὐδεὶς τ. ἀρχόντων . . .  
ἔγνωκν κ.τ.λ.  
ἀλλὰ . . . ὅσα ἡτοίμασεν ὁ Θεὸς τ. ἁγαπῶσιν αὐτόν.

The words cited do not appear, connectedly, in the O.T. Of the four clauses, the 1st, 2nd, and 4th recall Isa. lxiv. 4 f. (Heb., 3 f.)—after the Hebrew text; the 3rd occurs in a similar strain in Isa. lxxv. 17 (LXX, 16); see other parl. In

thought, as Hf. and Bt. point out, this passage corresponds to Isa. lxiv.: in P. God does, as in Isaiah He is besought to do, things unlooked for by the world, to the confusion of its unbelief; in each case these things are done for fit persons—Isaiah’s “him that waiteth for Him,” etc., being translated into Paul’s “those that love Him”; ἐποίησεν is changed to ἡτοίμασεν, in conformity with προώρισεν (7). A further analogy appears between the “terrible things in righteousness” which the prophet foresees in the coming theophany, and the καταργεῖν that P. announces for “the rulers of this world”. Clement of Rome (*ad Cor.*, xxxiv. 8) cites the text briefly as a Christian saying, but reverts from Paul’s τ. ἁγαπῶσιν to the Isaianic τ. ὑπομένουσιν αὐτόν, manifestly identifying the O. and N.T. sayings.

Or. wrote (on Matt. xxvii. 9), “In nullo regulari libro hoc positum invenitur, nisi in *Secretis Eliae prophetae*”—a lost Apocryphum; Jerome found the words both in the *Ascension of Isaiah* and the *Apocalypse of Elias*, but denies Paul’s indebtedness to these sources; and Lt. makes out (see note, *ad loc.*) that these books were later than Paul. Origen’s suggestion has been adopted by many expositors, but is really needless; this is only an extreme example of the Apostle’s freedom in adopting and combining O.T. sayings whose substance he desires to use. The Gnostics quoted the passage in favour of their method of esoteric teaching.

ὅσα, of the last clause, is a climax to ὅ of the first—“so many things as God prepared for those that love Him”: cf. 2 Cor. i. 20, Phil. iv. 8, for the pronomi-



τὸ γὰρ Πνεῦμα πάντα <sup>κ</sup> ἐρευνᾷ,<sup>1</sup> καὶ τὰ <sup>1</sup> βάθη τοῦ Θεοῦ. **ΙΙ.** τίς γὰρ <sup>κ</sup> Rom. viii. 27; 1 Pet. i. 11; Jo. v. 39, vii. 52; Rev. ii. 23. οἶδεν ἀνθρώπων τὰ <sup>μ</sup> τοῦ <sup>μ</sup> ἀνθρώπου, εἰ μὴ τὸ <sup>π</sup> πνεῦμα <sup>μ</sup> τοῦ <sup>μ</sup> ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν<sup>2</sup> εἰ μὴ τὸ Πνεῦμα

Eph. iii. 18, in this connexion; Rev. ii. 24, only other inst. of plural. Cf. Judith viii. 14. <sup>1</sup> Rom. xi. 33; generic art. in sing., Mt. xv. 11 ff., and in the expression ο υἱος τοῦ ἀνθρώπου. <sup>2</sup> n v. 3 f., xiv. 14; Rom. i. 9, viii. 16, xii. 11; somewhat frequently in P. of human spirit; also Acts xvii. 16, xix. 21; Lk. i. 47; Jo. xiii. 21.

<sup>1</sup> ε ρ α υ ν α, ΞAB\*<sup>C</sup>. So elsewhere in N.T.

<sup>2</sup> ε γ ν ω κ ε ν, ΞABCDP, Euthal., Bas. (G ε γ ν ω). οἶδεν, L, etc., conforming to first clause of the verse.

nal idiom.—In ἡτοίμασεν κ.τ.λ. Paul is not thinking so much of the heavenly glory (see note on δόξα, 7), as of the magnificence of blessing, undreamed of in former ages, which comes already to believers in Christ (cf. i. 5-7).—τ. ἀγαπ. αὐτὸν affirms the moral precondition for this full blessedness (cf. John xiv. 23)—a further designation of the ἅγιοι, πιστεύοντες, κλητοί, ἐκλεκτοί of chap. i.

§ 8. THE REVEALING SPIRIT, ii. 10-iii. 2. The world's rulers committed the frightful crime of "crucifying the Lord of glory," because in fact they have only "the spirit of the world," whereas "the Spirit of God" informs His messengers (10-12), who communicate the things of His grace in language taught them by His Spirit and intelligible to the spiritual (13-16). For the like reason the Cor. are at fault in their Christian views, being as yet but half-spiritual men (iii. 1-3).

Ver. 10. The true reading, ἡμῖν γὰρ (cf. i. 26), links this ver. to the foregoing by way of illustration: "For to us (being of those that love Him) God revealed (them), through the Spirit": cf. i. 18, viii. 3, xiii. 2, 1 John iv. 7; also ἀπεκαλύφθη τ. ἀγίοις ἀποστόλοις κ.τ.λ., Eph. iii. 5, indicating the like ethical receptivity. ἀπεκάλυψεν echoes ἐν μυστηρίῳ and τ. ἀποκεκρυμμένην (7), signifying a supernatural disclosure (see notes on i. 7, xiv. 6); cf. esp. Rom. xvi. 25, κατὰ ἀποκάλυψιν μυστηρίου, and Eph. i. 17 in connexion with vv. 6 f. above. The tense (aor.) points to the advent of Christianity, "the revelation given to Christians as an event that began a new epoch in the world's history" (Ed.).—The Spirit reveals,—"for the Spirit investigates everything (πάντα ἐραυνᾷ), even the depths of God": He discloses, for He first discovers—οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς γνώσεως τὸ ἐρευνᾶν δεικτικόν (Cm.). The phrase describes an Intelligence everywhere active, everywhere penetrating (cf. Ps. cxxix, 1-7). For

the complementary truth concerning the relation of Father and Spirit, see Rom. viii. 27. The Spirit is the organ of mutual understanding between man and God. P. conceives of Him as internal to the inspired man, working with and through, though immeasurably above his faculties (see iii. 16, Rom. viii. 16, 26, etc.). τὰ βάθη (pl. of noun βάθος), are those inscrutable regions, below all that "the eye sees" and that "comes up into the heart of a man" (9), where God's plans for mankind are developed: cf. Rom. xi. 33 ff., Eph. i. 9 ff., iii. 18, and by contrast Rev. ii. 24. These deep-laid counsels centre in Christ, and are shared by Him (Matt. xi. 27, John v. 20, xvii. 10, 25); so that it is one thing to have the Spirit who "sounds the deeps of God" and to "have the mind of Christ" (16). The like profound insight is claimed, in virtue of his possessing the Holy Spirit, by the writer of the *Wisdom of Solomon* (vii.), but in a ὑπεροχὴ λόγον καὶ σοφίας that goes to discredit the assumption; cf. also Sirach xlii. 18. The attributes there assigned to the half-personified "Wisdom," N.T. theology divides between Christ and the Spirit in their several offices towards man. The "Spirit" is apprehended in *Wisdom* under physical rather than, as by Paul, under psychological analogies.

Ver. 11. "For amongst men, who knows (οἶδεν) the things of the man, except the spirit of the man that is within him? So also the things of God none has perceived (ἐγνώκεν), except the Spirit of God." Far from being otiose, ἀνθρώπων is emphatic: P. argues from human to Divine personality; each heart of man has its secrets (τὰ τοῦ ἀνθρώπου); "nor even the dearest soul, and next our own, knows half the reasons why we smile or sigh"; there is a corresponding region of inner personal consciousness with God (τὰ τοῦ Θεοῦ). As the man's own spirit lifts the veil and lights the



o Rom. viii. 15; Acts viii. 15 ff., ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ 2; Jo. xx. 22; cf. 2 Tim. i. 7. πίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου, 1 πνευ- κοσμον, h.l.; cf. Eph. ii. 2. p Rev. xi. 11; απο in same connexion, vi. 19; παρα, Jo. xv. 26. q Passive, Ph. i. 29; Phm. 22; Acts iii. 14; cf. Rom. viii. 32; Gal. iii. 18; Ph. ii. 9; Acts xxvii. 24. r Jo. vi. 45 (Isa. liv. 13); cf. 1 Th. iv. 9. s iv. 3, x. 13; Rom. vi. 19; Jas. iii. 7; 1 Pet. ii. 13; Num. v. 6 t See ver. 4. u iii. 1, xiv. 37; Gal. vi. 1.

<sup>1</sup> Om. α γ ι ο υ all uncc. but DcLP. The insertion is a Syrian emendation.

recesses penetrable by no reasoning from without, so God's Spirit must communicate His thoughts,—or we shall never know them. This reserve belongs to the rights of self-hood. Paul's axiomatic saying assumes the personality of God, and man's affinity to God grounded therein. P. does not in this analogy limit the ἁγιον πνεῦμα by human conditions, nor reduce Him to a mere Divine self-consciousness (τὸ ἐκ τοῦ θεοῦ, 12, guards us against this); the argument is a *minor ad majus* (as in Gal. iii. 15, Rom. v. 7, Luke xi. 13), and valid for the point in question. The Ap. ascribes to a man a natural πνεῦμα (cf. v. 5, 1 Thess. v. 23), which manifests itself in νοῦς and συνείδησις (Rom. ii. 15, vii. 25, etc.; see Cr. on these terms), akin to and receptive of the πνεῦμα θεοῦ; but not till quickened by the latter is the πνεῦμα ἀνθρώπου regnant in him, so that the man can be called πνευματικός (see note on 15).—On οἶδεν, as diff. from ἔγνωκεν, see note to ver. 8: "while οἶδα is simple and absolute, γινώσκω is relative, involving more or less the idea of a process of examination" (Lt.): "no one has got to know τὰ τοῦ θεοῦ"—has by searching (10) found Him out (Job xi. 7, xxiii. 9, etc.; John xvii. 25)—only His own Spirit knows, and therefore reveals Him.

Ver. 12. ἡμεῖς δέ, "But we": cf. the emphatic ἡμῖν of ver. 10 (see note) and the ἡμεῖς δέ of i. 23, standing in contrast with the σοφοὶ and δυνατοὶ of the world. The κόσμος whose "spirit" the App. "did not receive," is that whose "wisdom God has reduced to folly" (i. 20 f.), whose "rulers crucified the Lord" (8), its spirit is broadly conceived as the power animating the world in its antipathy to God (cf. 2 Cor. iv. 4, Eph. ii. 2, John xii. 31, etc., 1 John iv. 1-6). Others (Est., Cv., Bz., Hn., Sm.) read the phrase in a more abstract—perhaps too modern—sense, "sapientia mundana et sæcularis," or "the world-consciousness" (Hf.), or "l'esprit

de l'humanité . . . ce que les Païens appellent la muse et qui se concentre dans les génies" (Gd.).—" (Not the spirit of the world we received), but the Spirit which is from (issues from: ἐκ, *antitheton* ἐν, Bg.) God" (compare ὡς ἐκ θεοῦ, 2 Cor. ii. 17); the phrase recalls the teaching of Jesus in John xiv. 26, xv. 26; see also Rom. v. 5, Gal. iv. 6. "The spirit of the world" breathes in men who are a part of the world; "the Spirit that is from God" visits us from another sphere, bringing knowledge of things removed from natural apprehension (see Isa. lv. 9). ἐλάβομεν implies actual, objective receiving (*taking*), as in iii. 8, xi. 23, etc.—ἵνα εἰδῶμεν κ.τ.λ. (see note on οἶδα, 11; and cf. the emphatic οἶδα of 2 Cor. v. 1, 2 Tim. i. 12)—a bold word here—"that we may know (*certo scire*, Cv.) the things that by God were bestowed in His grace upon us". τὰ χαρισθέντα, aor. ptp., points to the historic gifts of God to men in Christ, which would have been idle boons without the Spirit enabling us to "know" them: cf. Eph. i. 17 ff., ἵνα δωῇ . . . πνεῦμα . . . εἰς τ. εἰδέναι. χαρίζομαι (*to deal in χάρις*: see note on χάρισμα, i. 7), *to grant by way of grace, in unmerited favour* (cf. esp. Rom. viii. 32, Gal. iii. 18).

Ver. 13. ἀ καὶ λαλοῦμεν—the vb. of 6, 7 (see note): there opposed to μυστήριον, here to εἰδῶμεν (cf. John iii. 11)—"which things indeed we speak out"; knowing these great things of God, we tell them (cf. John xviii. 20; also 2 Cor. iv. 2 ff., Luke xii. 2 f., Acts xxvi. 16). P. has no esoteric doctrines, to be whispered to a select circle; if the τέλειοι and πνευματικοὶ alone comprehend his Gospel, that is not due to reserve on his part. "The καὶ λαλοῦμεν makes it clear that P. does not mean (in 6 and iii. 1 f.) to distinguish two sorts of Gospel; his preaching has always the entire truth for its content, but expressed suitably to the growth of his hearers" (Hn.).

ματικῶς<sup>1</sup> πνευματικὰ συγκρίνοντες. 14. ψυχικός δὲ ἄνθρωπος<sup>ix. 11, x. 3 f., xiv. 1 ff., Rom. i. 11, vii. 14, xv. 27; Eph. i. 3, v. 19, vi. 12; Col. i. 9, iii. 16; 1 Pet. ii. 5. w 2 Cor. x. 12; see note below. x xv. 44, 46; Jas. iii. 15; Jude 19; four times in Lk. and Acts in this sense. y Thrice in 2 Cor., and in 1 and 2 Th. z See i. 18.</sup> οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστίν,

<sup>1</sup> πνευματικῶς: B, 17; so W.H. *mg.* A good binary group.

The *mode of utterance* agrees with the character of the revealing Spirit: οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς κ.τ.λ. ("which things we speak out), not in human-wisdom-taught words, but in (words) Spirit-taught"—*verba rem sequuntur* (Wetstein). The opposed gens. depend on διδακτοῖς, denoting *agent* with vbl. adj.—a construction somewhat rare, but cl. (so in John vi. 45, Isa. liv. 13; diff. in 1 Macc. iv. 7, διδακτοὶ πολέμου); they are anarthrous, signifying opposite *kinds* of wisdom.—διδακτὸς in earlier Gr. meant *what can or ought to be taught*; later, *what is taught* (cf. γνωστός, Rom. i. 19). Paul affirms that his *words* in matters of revelation, as well as thoughts, were taught him by the Spirit; he claims, in some sense, verbal inspiration. In an honest mind thought and language are one, and whatever determines the former must mould the latter. Cor. critics complained both of the imperfection of Paul's dialect (2 Cor. x. 10: see 1 above) and of the poverty of his ideas; here is his rejoinder. We arrive thus at the explanation of the obscure clause, πνευματικοῖς πνευματικὰ συγκρίνοντες,—*combining spiritual things with spiritual*, wedding kindred speech to thought (for the ptp. qualifies λαλοῦμεν): so Er., Cv., Bz., D.W., Mr., Hn., Lt., El., Bt.; "with spiritual phrase matching spiritual truth" (Ev.). Ver. 13 asserts the correspondence of Apostolic *utterance and thought*; in ver. 14 P. passes to the correspondence of *men and things*. Other meanings are found for συγκρίνω, and πνευματικοῖς may be masc. as well as neut.; thus the following variant renderings are deduced: (1) *comparing sp. things with sp.* (Vg., E.V., Ed.)—forming them into a correlated system; (2) *interpreting, or proving, sp. things by sp.*—sc. O.T. types by N.T. fulfilments (Cm. and Ff.); (3) *adapting, or appropriating, sp. things to sp. men* (Est., Olshausen, Gd.), with some strain upon the vb.; (4) *interpreting sp. things to sp. men* (Bg., Rückert, Hf., Stanley, Al., Sm.). The last explanation is plausible, in view of the sequel; but it

misses the real point of ver. 13, and is not clearly supported by the usage of συγκρίνω, which "means properly to *combine*, as διακρίνω to separate" (Lt.).

Ver. 14. With the App. all is *spiritual*—words and thoughts; for this very reason men of the world reject their teaching: "But a natural man does not accept the things of the Spirit of God" (cf. Rom. viii. 5; John xv. 18-21, 1 John iv. 5).—Of the vbs. for *receiving*, λαμβάνω (12) regards the object, δέχομαι the manner and spirit of the act—to *welcome* (see parl.); there is *no receptivity*—"non vult admittere" (Bg.). Ψυχικός, in all N.T. instances, has a disparaging sense, being opposed to πνευματικός (as ψυχή is not to πνεῦμα), and almost syn. with σάρκινος or σαρκικός (iii. 1 f.). The term is in effect *privative*—δ μόνην τ. ἐμφυτον καὶ ἀνθρωπίνην σύνεσιν ἔχων (Cm.), "quemlibet hominem solis naturæ facultatibus præditum" (Cv.),—positive evil being implied by consequence. Adam's body was ψυχικός, as not yet charged, like that of Christ, with the Divine πνεῦμα (xv. 44-49. syn. with χοϊκός, and contrasted with ἐπουράνιος). "The word was coined by Aristotle (*Eth. Nic.*, III., x., 2) to distinguish the pleasures of the soul, such as ambition and desire for knowledge, from those of the body (ἡδοναὶ σωματικαί)." "Similarly Polybius, and Plutarch (*de Plac. Phil.*, i., 9: ψυχικαὶ χαραὶ, σωματικαὶ ἡδοναί). "Contrasted with the ἀκατής, the ψυχικός is the noblest of men. But to the πνευματικός he is related as the natural to the supernatural" (Ed.: see Cr., s. v.). This epithet, therefore, describes to the Cor. the unregenerate nature *at its best*, the man commended in philosophy, actuated by the higher thoughts and aims of the natural life—not the sensual man (the *animalis* of the Vg.), who is ruled by bodily impulse. Yet the ψυχικός, μὴ ἔχων πνεῦμα (Jude 19), may be lower than the σαρκικός, where the latter, as in iii. 3 and Gal. v. 17, 25, is already touched but not fully assimilated by the life-giving Πνεῦμα.—μωρία γὰρ αὐτῷ κ.τ.λ., rendered by Krenkel (*Beiträge*, pp. 379 ff.), "For



a Rev. xi. 8. καὶ οὐ δύναται γινῶναι, ὅτι ἁ πνευματικῶς ἁ ἀνακρίνεται· 15.<sup>1</sup> ὁ δὲ  
 b iv. 3 f., ix.  
 3, x. 25, 27, ἁ πνευματικὸς ἁ ἀνακρίνει μὲν ἁ πάντα, ἁ αὐτὸς δὲ ὑπ' οὐδενὸς ἁ ἀνα-  
 xiv. 24;  
 Lk. xxiii. κρίνεται. 16. ὁ τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς ἁ συμβιβάσει αὐτόν;  
 14, and  
 five times  
 in Acts. c Is. xi. 13; Rom. xi. 34; cf. Wisd. ix. 13. d Eph. iv. 16; Col. ii. 2, 19; Acts ix. 22,  
 xvi. 10, xix. 33.

<sup>1</sup> Ver. 15 omd in Ν\* and harl.\*, by *homoteleuton*, ἀνακρίνεται being repeated in vv. 14 and 15 (cf. txtl. note on i. 27).

<sup>2</sup> Om. μὲν ACDG; Ν\*BLP, etc., insert it. The foregoing δε would condemn it with stylists.

<sup>3</sup> τα πάντα: ACD\*P, 17; W.H. mg. (bracketed). πάντα, Ν\*BGL, etc. The chief copies that omit μὲν, substitute for it τα before πάντα.

folly belongs (cleaves) to him, and he cannot perceive that he is spiritually searched" (cf. xiv. 24 ff., ἀνακρίνεται)—an ingenious and grammatically possible translation, but not consistent with the emphatic ref. of μωρία in ch. i. to the world's judgment on the Gospel, nor with the fact that "the things of God" (σοφία Θεοῦ, πνευματικά) are the all-commanding topic of this paragraph. We adhere therefore to the common rendering: "For to him they are folly; and he cannot perceive (them), for (it is) spiritually (that) they are tried"—and he is unspiritual. For γινῶναι, see note on ἔγνωκεν (8).—ἁ ἀνακρίνω must be distinguished from κρίνω, to judge, deliver a verdict; and from διακρίνω, to discern, distinguish diff. things; it signifies to examine, inquire into, being syn. on the one side with ἐραυνάω of ver. 10, and on the other with δοκιμάζω of 1 Thess. v. 21 (see parls.; also Lt. *ad loc.*, and in his *Fresh Revision*, pp. 69 ff.): "ἀνάκρισις was an Athenian law-term for a preliminary investigation—corresponding *mutatis mutandis* to the part taken in English law-proceedings by the Grand Jury" (cf. Acts xxv. 26). The Gospel appears on its trial before the ψυχικοί; like the Athenian philosophers, they give it a first hearing, but they have no organon to test it by. The inquiry is stultified, *ab initio*, by the incompetence of the jury. The unspiritual are out of court as religious critics; they are deaf men judging music.

Ver. 15. "But the spiritual man tries (tests) everything"—a maxim resembling, perhaps designedly, the Stoic dicta concerning "the wise man". Paul sees "in the Πνεῦμα, the Divine power creatively working in the man and imparted to him, the κριτήριον for the right estimate of persons and things, Divine and human. The Stoa on its part was intently con-

cerned 'to know the standard according to which man is judged by man' (Arrian-Epictetus, II., xiii., 16) . . . it found this criterion in the moral use of Reason. . . . The Christian believer and the Stoic philosopher both practise an ἀνακρίνειν; both are conscious of standing superior to all judgment from without; but the ground of this superiority, and the inferences drawn from it, are equally opposed in the two cases. The Stoic's judgment on the world leads him, under given conditions, to suicide ('The door stands open,' Epict.): the Christian's judgment on the world leads to the realisation of the victory of the children of God" (Hn.).—πάντα (not every one, but neut. pl.) is quite general—everything; cf., for the scope of this faculty, vi. 2 f., x. 15, 1 Thess. v. 21, 1 John ii. 20 f., iv. 1, Rev. ii. 2. Aristotle (*Eth. Nic.*, III., iv.) says of ὁ σπουδαῖος (the man of character), ἕκαστα κρίνει ὀρθῶς, καὶ ἐν ἐκάστοις τῶν αὐτῶ φαίνεται . . . ὥσπερ κανὼν καὶ μέτρον αὐτῶν ὢν; Plato, *De Rep.*, iii., 409 D (quoted by Ed.), ascribes the same universally critical power to ἡ ἀρετή. Paul's πνευματικὸς judges in virtue of a Divine, all-searching Presence within him; Aristotle's σπουδαῖος, in virtue of his personal qualities and attainments. Paul admirably displays in this Ep. the powers of the πνευματικὸς as ὁ ἀνακρίνων πάντα. There are, of course, limits to the exercise of the ἀνακρίνειν, in the position and opportunities of the individual.

αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται, "while he himself is put on trial by none,"—since none other possesses the probe of truth furnished by the Πνεῦμα τὸ ἐκ τοῦ Θεοῦ; the πνευματικὸς stands on a height from which he overlooks the world, and is overlooked only by God. The statement is ideal, holding good of "the spiritual man" as, and so far as, he



ἡμεῖς δὲ νοῦν Χριστοῦ<sup>1</sup> ἔχομεν. III. 1. Καὶ<sup>2</sup> ἐγώ,<sup>2</sup> ἀδελφοί, οὐκ<sup>3</sup> σαρκι-  
 νους, <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> 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<sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> 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<sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>1318</sup> <sup>1319</sup> <sup>1320</sup> <sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>1324</sup> <sup>1325</sup> <sup>1326</sup> <sup>1327</sup>

b xlii. 11, xiv. 20. ῥηπίους ἐν Χριστῷ. 2. \*γάλα ὑμῶς ἑπότισα, καὶ ὁδὸν βρῶμα. (νηπιᾶζω); οὕτω γὰρ ἡδύνασθε.<sup>2</sup>  
 Rom. ii. 20; Gal. iv. 1, 3; Eph. iv. 14; 1 Th. ii. 7; Heb. v. 13; Mt. xi. 25, xxi. 16; Lk. x. 21; Ps. xviii. 8. c ix. 7; Heb. v. 12 f.; 1 Pet. ii. 2. d xii. 13. Rom. xii. 20; Rev. xiv. 8; Mt. x. 42. e In sing. viii. 8, 13, x. 3; Rom. xiv. 15, 20; Jo. iv. 34. f (ἀλλ' οὐδε), iv. 3; 2 Cor. vii. 12; Gal. ii. 3; Acts xix. 2; Lk. xxiii. 15. g In this sense, 2 Cor. i. 12, x. 4; 1 Pet. ii. 11. h In the like sense, Col. iii. 11; Heb. ix. 16, x. 18; Ja. iii. 16; 2 Pet. ii. 11. i Rom. xiii. 13; 2 Cor. xii. 20; Gal. v. 20; Sir. xl. 5. ἡλος alone, in this use, Acts v. 17, xiii. 45; Ja. iii. 14, 16. εἰς, see i. 11.

<sup>1</sup> Om. καὶ ἡ ABGP, 17, vg. syr. cop. Ins. καὶ DGL, etc.: Western interpolation

<sup>2</sup> ἐδύνασθε: all uncc. but DL. Yet all but C have ἡδυνήθην in ver. 1.

<sup>3</sup> οὐδε: all uncc. but L. <sup>4</sup> B om. εἰ, bracketed by Lachm. and W.H.

<sup>5</sup> D\*G read σαρκῖνοι (twice), in conformity with ver. 1; G reads, perversely σαρκικοὶς there: instances of Western license.

<sup>6</sup> Om. καὶ διχοστασίαι all uncc. but DGL. Harmonistic importation from Gal. v. 20.

is one of standpoint, not of degree: in the σάρκινος the original "flesh" remains (a sort of *excuse*, as in Rom. vii. 14); the σαρκικός manifests its disposition. Both words may, or may not (ix. 11, 2 Cor. iii. 3), connote *the sinful*, according to the σὰρξ in question.

The apposed ὡς νηπίους ἐν Χριστῷ softens, almost tenderly, the censure: the Cor. are "in Christ"; they possess, in a measure, His Spirit; but they are "babes in Christ," not fairly grown out of "the flesh" (*cf.* Gal. v. 13-18); the new nature in them is still confronted with the old. The νήπιοι are the opp. of the τέλει (ii. 6; see other parls.). "I could not" suggests that Paul had attempted to carry his Cor. converts further, but had failed.

Ver. 2. "(Since you were babes), I gave you milk to drink, not meat:" a common figure for the simpler and more solid forms of instruction contrasted (see parls.). The teaching of 1 Thess. (see ii. 7 f.) is γάλα as compared with the βρῶμα of Rom. or Coloss.; so the Synoptics, in comparison with the Fourth Gospel. The zeugma ἐπότισα . . . βρῶμα is natural in Paul's conversational style; see ix. 7, *per contra*.—οὕτω γὰρ ἐδύνασθε: "for not yet (while I was with you) were you equal to it." This absolute use of δύναιμι (= δυνατός εἰμι) is cl., but *h.l.* for the N.T.; the tense impf., of continued state.

§ 9. GOD'S RIGHTS IN THE CHURCH, iii. 3-9. One idea runs through this chapter and into the next,—that of God's Church, God's temple at Corinth, in whose construction so many various builders

are engaged (5-17). For this building's sake, and because it is His, God beats down the pride of human craft, making all things, persons, times, serve His people, while they serve Christ, as Christ serves God (18-23). To God His servants are responsible; it is His to judge and commend them (iv. 1-5). Thus the thought that the Gospel is "God's power, God's wisdom," pursued since i. 18, is brought to bear upon the situation in Corinth. God who sends the message of the cross, admitting in its communication no mixture of human wisdom (ch. i.), chose and inspired His own instruments for its impartation (ch. ii.). What presumption in the Cor. parties to appropriate the diff. Christian leaders, and inscribe their names upon rival banners!

Ver. 3. Ἀλλ' οὐδὲ ἐτι νῦν δύνασθε: "Nay, but not even yet (after this further interval), at the present time, are you strong enough (*immo ne nunc quidem adhuc potestis*, Bz.), for you are yet carnal". For ἐτι, *cf.* xv. 17, Gal. i. 10, v. 11; for σαρκικοί, see note on σάρκῖνοι (1). The Cor. are weak (otherwise than in x. 28) just where they think themselves strong (viii. 1), *viz.*, in spiritual apprehension; their gifts of "word and knowledge" are a source of weakness, through the conceit and strife they engender. The ἀλλ' οὐδὲ clause, with its strong disjunctives, is better joined to ver. 3 (Al., W.H., Sm.) than to ver. 2. The foregoing οὕτω γὰρ ἐδύνασθε sufficiently explained the οὐκ ἡδυνήθην of Paul's previous ministry (1); οὐδὲ ἐτι νῦν δύνασθε describes the present condition of the Cor. (3 f.). It is reluctantly and with misgiving that the



κοί<sup>1</sup> ἔστε καὶ <sup>k1</sup> κατὰ <sup>1</sup> ἄνθρωπον <sup>k</sup> περιπατεῖτε; 4. ὅταν γὰρ λέγῃ <sup>k2</sup> 2 Cor. x. 2  
 "τις, "Ἐγὼ μὲν εἰμι <sup>1</sup> Παῦλον," <sup>m</sup> ἕτερος δέ, "Ἐγὼ <sup>n</sup> Ἀπολλῶ," <sup>f.; Rom.</sup>  
 οὐχί<sup>2</sup> <sup>4</sup> σαρκικοί<sup>3</sup> ἔστε; 5. τίς<sup>4</sup> οὖν ἐστὶ Παῦλος,<sup>5</sup> τίς<sup>4</sup> δὲ<sup>6</sup> <sup>4, xiv. 15;</sup>  
 Ἀπολλῶς,<sup>5</sup> ἀλλ' <sup>7</sup> ᾧ<sup>7</sup> <sup>2</sup> διδάκονοι δι' <sup>ων</sup> <sup>a</sup> ἐπιστεύσατε, καὶ ἐκάστῳ<sup>1</sup> <sup>Eph. ii. 2;</sup>  
<sup>2</sup> Jo. 6.  
<sup>1</sup> ix. 8, xv.  
<sup>32</sup>; Gal. i.  
<sup>11, iii. 15;</sup>

Rom. iii. 5, vii. 22. m Lk. ix. 57, 59, 61; xi. 15 f. n See i. 12. o *ἄνθρωποι*, ver. 21, i. 25, etc.; frequent in P. in such disparaging use, Heb. vii. 28; Acts xiv. 11; Jo. iii. 19; Mt. x. 17, xv. 9 (Isa. xxix. 13); Gen. vi. 5 f.; Isa. ii. 22, etc. p In this sense, 2 Cor. iii. 6, vi. 4, xi. 15, 23; Eph. iii. 7; Col. i. 7, 23, 25; 1 Tim. iv. 6. q See i. 21; also, in absolute use, 2 Cor. iv. 13; Acts viii. 13, xiii. 12, 48, xiv. 1, 7<sup>7</sup>; xvii. 12, 34, xviii. 8.

<sup>1</sup> D\*G read *σαρκίνοι* (twice), in conformity with ver. 1; G reads, perversely, *σαρκίοις* there: instances of Western license.

<sup>2</sup> οὐκ (before *ἀνθρ.*), *Σ*\*ABC, 17. ουχι, DLP; Western and Syrian: parl. to ver. 3.

<sup>3</sup> *ἄνθρωποι*: all uncc. but *Σ*<sup>c</sup>LP (Syrian) with *syr<sup>utr</sup>*, which carry over *σαρκίνοι* from ver. 3.

<sup>4</sup> τι (twice), *Σ*\*AB, 17, latt. vg. æth., Lat. Ff. τις, CDGLP, *syr<sup>utr</sup>*, cop., Chr., etc.; seemingly a Western emendation, but not followed by Lat. cdd.

<sup>5</sup> Ἀπολλῶς . . . Παῦλος, in this order, all uncc. but DbL, which are followed by the bulk of minusc. and *syr<sup>utr</sup>*, reversing the order to guard P.'s dignity.

<sup>6</sup> τι δε εστιν: *Σ*ABCP, 17. Western and Syrian txts. om. εστιν.

<sup>7</sup> All uncc., but DbcLP, om. ἀλλ' η, —a Syrian insertion.

Apostle later in the Ep. enters into deep doctrine (*βρῶμα*, cf. note on ii. 6).—*ὅπου γὰρ ἐν ὑμῖν κ.τ.λ.*, "for where (not *when*, nor *whereas*—Vg. *cum*, Mr. *quandoquidem*) amongst you there is jealousy and strife": this seems to *limit* the censure (cf. xv. 12, 34); the use of party-names was universal (i. 12), but not due in all cases to *ζήλος καὶ ἔρις*. Otherwise the *ὅπου* clause must be read as a general principle applied to the Cor. = *ὅπου γὰρ ζήλος καὶ ἔρις, ὡς ἐν ὑμῖν*—a construction inconsistent with the position of *ἐν ὑμῖν*. So far as these evils exist, the readers are *σαρκικοί*, not *πνευματικοί*. For *ἔρις*, see note to i. 11; *ζήλος* is the *emulation*, then *envy*, which is a chief cause of *ἔρις*. These are companion "works of the flesh" in Gal. v. 20: for the *honourable* sense of *ζήλος*, prevailing in cl. Gr., see 2 Cor. vii. 7, etc.; also Trench, *Syn.*, § xxvi.; *zealous* and *jealous* reproduce the diff.

Paul seems to hear the Cor. denying the allegation made in 3a, *Ἔτι σαρκικοί ἔστε*, and so puts it to them again as a question prefaced by the reason (and limitation), *ὅπου ἐν ὑμῖν ζήλος, κ.τ.λ.*, and with the further challenge, *οὐχί . . . καὶ κατὰ ἄνθρωπον περιπατεῖτε*; To "walk according to man" (*non secundum Deum, humano more*, Bg.) is to behave as men are apt to do—the *σάρκινοι*, the *ψυχικοί*. This Pauline phrase (confined to the epp. of this group) has *κατὰ Θεὸν* for its tacit anti-

thesis (cf. 4b); Mr.-Hn. quote the parl. *καθ' υἱοὺς τ. ἀνθρώπων εἶναι*, Sir. xxxvi. 28 (Vg. 25; E.V. 23); also Soph., *Ajax*, 747, 764, *κατ' ἀνθρώπων φρονεῖν*.

Ver. 4 is parl. to ver. 3. The protasis, *ὅταν γὰρ κ.τ.λ.*, restates in *concreto* the charge made in *ὅπου γὰρ κ.τ.λ.*; while the interr. apodosis, *οὐκ ἄνθρωποι ἔστε*; gathers into a word the reproach of the foregoing *οὐχί σαρκικοί ἔστε κ.τ.λ.*: *where* and *when* the Cor. act in the manner stated, they justify P. in treating them as "carnal". To say "Are you not *men*?" is at once to accuse and to excuse: see parls.; also *'adām* (*mere man*) as distinguished from *'ish* (Isa. ii. 9, etc.); cf. Xenoph., *Anab.*, vi., 1. 26, *Ἐγὼ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρώπος εἰμι*; *Cyrop.*, vii., 2. 4; and the familiar saying, *Humanum est errare*.—*ὅταν γὰρ λέγῃ τις*: "For whenever any one says" (pr. sbj. of recurring contingency); every such utterance shows you to be *men*. On *Ἐγὼ . . . Παῦλον*, see note to i. 12. The Ap. refers to the Pauline and Apollonian parties only: (1) Because they suffice, by way of example, to make good his point; (2) the main cause of strife, *viz.*, the craving for *λόγος σοφίας*, lay between these two parties; (3) P. avoided bringing Cephas' name into controversy, while he deals freely with that of his friend and disciple, Apollos, now with him (xvi. 12).

Ver. 5. The Cor. Christians were



r Mt. xv. 13, ὡς ὁ Κύριος ἔδωκεν; 6. ἐγὼ ἔφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἠΰξανε· 7. ὥστε οὔτε ὁ φυτεύων ἐστὶ τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. 8. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

figura-  
tively as  
here. See  
ix. 7.  
Transi-  
tively, 2  
Cor. ix.  
10 only;  
see also 2 Cor. x. 15; Eph. ii. 21; Col. i. 10, ii. 19; Acts vi. 7, xii. 24, xix. 20. t Neut., in this  
collective sense, xii. 12; Eph. ii. 14; Jo. x. 30, xvii. 11, 21 ff. u vii. 7, xv. 23, 38; Gal. vi. 5, 9;  
Rom. viii. 32, x. 3; Lk. vi. 44; Jo. i. 11, v. 18, viii. 44, xiii. 1. v ix. 17 f.; Rom. iv. 41; 1 Tim.  
v. 18; 2 Jo. 8; Mt. v. 12, 46, vi. 1 ff.; x. 41 f., xx. 8; Mk. ix. 41; Jo. iv. 36. w xv. 58, and eight  
times in P.; Jo. iv. 38; Rev. ii. 2, xiv. 13.

quarrelling over the claims of their teachers, as though the Church were the creature of men: "What therefore (I am compelled to ask) is Apollos? what, on the other side (δὲ), is Paul?" —τί is more emphatic than τίς; it breathes *disdain*; "as though Apollos or Paul were anything!" (Lt.). *Abollos* precedes, in continuation of ver. 4. For both, the question is answered in one word—*διάκονοι*, "non autores fidei vestrae, sed ministri duntaxat" (Er.); cf. 2 Cor. i. 24, iv. 5.: ὁ Κύριος in the next clause is its antithesis. Paul calls himself *διάκονος* in view of specific service rendered (2 Cor. iii. 6, vi. 4, etc.), but *δούλος* in his personal relation to Christ (Gal. i. 10, etc.). "Through whose ministration you believed:" *per quos, non in quos* (Bg.: cf. i. 15). To "believe" is the decisive act which makes a Christian (see i. 21); for the relation of saving faith to the Apostolic testimony, cf. xv. 1-11; 2 Cor. i. 18-22, etc. Some Cor. had been converted through Apollos.

The above-named are servants, each with his specific gift: καὶ ἕκαστῳ ὡς ὁ Κύρ. κ.τ.λ., "and in each case, (servants in such sort) as the Lord bestowed (on him)".—*ἕκαστῳ* is emphatically projected before the ὡς; cf. vii. 17, Rom. xii. 3. The various disposition of Divine gifts in and for the Church is the topic of ch. xii. "The Lord" is surely Christ, as regularly in Paul's dialect, "through whom are all things" (viii. 6, xii. 5; Eph. iv. 7-12, etc.)—the sovereign Dispenser in the House of God; from "Jesus our Lord" (ix. 1) P. received his own commission; the Apostolic preachers are alike "ministers of Christ" (iv. 1): so Thp., Rückert, Bt., Gd. However, Cm., and most modern exegetes, see *God* in ὁ Κύριος on account of vv. 6-9; but the relation of this ver. to the sequel is just that of the δι' αὐτοῦ to the ἐξ αὐτοῦ τὰ πάντα of viii. 6; cf. note on ἐξ αὐτοῦ, i. 30; and for the general principle, Matt. xxv. 14 ff.

Vv. 6, 7. The grammatical obj. of

this sentence has been given by the foregoing context, viz., the Cor. Church of believers (cf. iv. 15).—Φυτεύω Paul uses besides only in ix. 7; his regular metaphor in this connexion is that of ver. 10. "Planting" and "watering" happily picture the relative services of P. and Ap. Ποτίζω, to give drink, to irrigate, may have for obj. men (2, xii. 13, etc.), animals (Luke xiii. 15), or plants. In ver. 2, Paul was the ποτίζων γάλα. The vb. takes a double acc., of person and thing (Wr., p. 284).—The ἀλλὰ of the last clause goes beyond a mere contrast (δὲ) between God and men in their several parts, excluding the latter from the essential part: "but God—He only, and no other—made it to grow". The planting and watering of Christ's servants were occasions for the exercise of God's vitalising energy. While the former vbs. are aor., gathering up the work of the two ministers into single successive acts, ἠΰξανε is impf. of continued activity: "God was (all the while) making it to grow." Several of the Ff.—Aug. e.g.—saw in ποτίζειν the baptism, in φυτεύειν the instruction of catechumens,—"illustrating a general fault of patristic exegesis, the endeavour to attach a technical sense to words in the N.T. which had not yet acquired this meaning" (Lt.).—ὥστε, itaque (and so, so then), with ind. (cf. vii. 38, xi. 27, xiv. 22), points out a result immediately flowing from what has been said: "the planter" and "the waterer," in comparison with "the Lord" who dispensed their powers and "God" who makes their plants to grow, are reduced to nothing; "God who gives the growth" (qui dat vim crescendi, Bz.) alone remains. To the subject, ὁ αὐξάνων Θεός, the predicate τὰ πάντα ἐστίν is tacitly supplied from the negative clauses foregoing.—For ἐστίν τι (anything of moment), cf. Gal. ii. 6, vi. 3, Acts v. 36, and note on τι εἶδέναι, ii. 2. The pr. ptp. with ὁ becomes, virtually, a (timeless) substantive—the planter, waterer, Increaser (Wr., p. 444).

9. \* Θεοῦ γὰρ ἔσμεν \* συνεργοί· Θεοῦ ὁ γεώργιον, Θεοῦ οἰκοδομή \* Th. iii. 2; 2 Cor. vi. 1; συνεργος more generally; nine times in P.; 3 Jo. 8.  
 ἔστε

10. Κατὰ τὴν ἁγρίαν τοῦ Θεοῦ τὴν ἁδοθεϊσάν μοι, ὡς ὁ σοφὸς ἁρχιτέκτων ἠμελίον ἡτέθεικα,<sup>1</sup> ἄλλος δὲ ὁ ποικοδομεῖ· ἕκαστος

y H.J. in N.T.; Prov. xxiv. 5, xxx. i. 16; γεωργος, Jo. xv. 1; -γεν, Heb. vi. 7. z In this sense (concrete), Eph. ii. 21; also Mt. xxiv. 1. a See I. 4. b In such connexion, here only in N.T.; cf. Exod. xxxv. 10. c H.J. in N.T.; cf. Isa. iii. 3; Sir. xxxviii. 27; 2 Macc. ii. 29. d Lk. vi. 48, xiv. 29. For θεμ., see also Rom. xv. 20; Eph. ii. 20; 1 Tim. vi. 19; 2 Tim. ii. 19; Heb. vi. 1. e Eph. ii. 20; Col. ii. 7; Jude 20; cf. Rom. xv. 20.

<sup>1</sup> εθηκαα, N\*ABC\*, 17: Neutral and Alexandrian.

Ver. 8. In comparison with God, Ap. and P. are simply nothing (7): in relation to each other they are not rivals, as their Cor. favourers would make them (4): "But the planter and the waterer are one" (ἐν, one thing)—with one interest and aim, viz., the growth of the Church; cf. xii. 12, 20; also John x. 30. Their functions are complementary, not competitive: a further answer to the question, τί οὖν ἐστὶν Ἀπολλῶς κ.τ.λ.; The servants of God are nothing before Him, "one thing" before His Church: vanity and variance are alike impossible.

While one in aim, they are distinct in responsibility and reward: "But each will get his own (proper) wage, according to his own toil".—ἴδιος, appropriate, specific (cf. vii. 7, xv. 23, 28): "congruens iteratio, antitheton ad unum" (Bg.).—ἔργον (13-15) denotes the work achieved, κόπος the exertion put forth (see parls., and κοπιᾶω, xv. 10, etc.): τί γὰρ εἰ ἔργον οὐκ ἐτέλεσεν;—ἐκοπίασεν δὲ (Thp.). The contrast ἐν εἰσιν . . . ἕκαστος δέ, between collective and individual relationships, is characteristic of Paul: cf. xii. 5-11, 27, xv. 10 f., Gal. vi. 2-5, Rom. xiv. 7-10. He forbids the man either to assert himself against the community or to merge himself in it. The fixed ratio between present labour in Christ's service and final reward is set forth, diff. but consistently, in the two parables of the Talents and Pounds, Matt. xxv. 14-30, Luke xix. 11-28.

Ver. 9. Θεοῦ . . . συνεργοί sums up in two words, and grounds upon a broad principle (γὰρ), what vv. 6 ff. have set out in detail: "we are God's fellow-workmen"—employed upon His field, His building; and "we are God's fellow-workmen"—labouring jointly at the same task. The συν- of συνεργοί takes up the ἐν εἰσιν of ver. 8; the context (cf. xii. 6) forbids our referring it to the dependent gen. (cf. also 2 Cor. i. 24, vi. 1, Phil. iii. 17, 3 John 8), as though P. meant "fellow-

workers with God": "the work (Arbeit) of the διάκονος would be improperly conceived as a Mit-arbeit in relation to God; moreover the metaphors which follow exclude the thought of such a fellow-working" (Hn.); also Bg., "operarii Dei, et co-operarii invicem".

As in regard to the labourers, so with the objects of their toil, God is all and in all: Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἔστε, "God's tilth (arvum, land for tillage, Ed.), God's building you are". For God as γεωργῶν, cf. John xv. 1; as οἰκοδομῶν, Heb. iii. 4, xi. 10. "Of the two images, γεώργ. implies the organic growth of the Church, οἰκοδ. the mutual adaptation of its parts" (Lt.); the one looks backward to vv. 6 ff., the other forward to vv. 10 ff.—Οἰκοδομή displaces οἰκοδόμημα in later Gr.—Θεοῦ, anathrous by correlation (see note on ἀποδ. Πν., ii. 4): the three gens. are alike gens. of possession—"God's workmen, employed on God's field-tillage and God's house-building". Realising God's all-comprehending rights in His Church, the too human Cor. (3 f.) will come to think justly of His ministers.

§ 10. THE RESPONSIBILITY OF THE HUMAN BUILDERS, iii. 10-17. After the long digression on Wisdom (i. 17-iii. 2), occasioned by the Hellenic misconception of the Gospel underlying the Cor. divisions, the Ap. returned in vv. 3 ff. to the divisions themselves, dealing particularly with the rent between Apollonians and Paulinists. His first business was to reduce the Church leaders to their subordinate place, as fellow-servants of the one Divine cause (§ 9). They are temple-workmen—not himself and Apollos alone, but all who are labouring on the foundation which he has laid down—and must therefore take heed to the quality of their individual work, which will undergo a searching and fiery test.

Ver. 10. Κατὰ τὴν ἁγρίαν κ.τ.λ.: while "the grace of God" has been



f Lk. v. 15; δὲ ὁ βλέπῃ πῶς ὁ ἐποικοδομεῖ. 11. ὁ θεμέλιον γὰρ ἄλλον οὐδεὶς  
 Lk. viii. 18. For δύναται ὁ θεῖναι ὁ παρὰ τὸν ἡ κείμενον, ὅς ἐστιν Ἰησοῦς ὁ 1 Χριστός.<sup>1</sup>  
 βλεπῃ (Impv.), 12. εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν ὁ θεμέλιον τοῦτον<sup>2</sup> ὁ 1<sup>k</sup> χρυσόν,<sup>3</sup>  
 viii. 9, x. 12, xvi. 10, and frequently. g παρὰ = η, Lk. iii. 13; Heb. i. 4, xi. 4. See note below. h Mt. v. 14;  
 Rev. iv. 2, xxi. 16. i Acts iii. 6, xx. 33; 1 Pet. i. 18. For χρυσόν, 1 Tim. ii. 9; Heb. ix. 4; 1 Pet.  
 i. 7; Rev. xxi. 18, 21. k Rev. xviii. 4, xviii. 12, 16. For λιθ. τιμ., Rev. xxi. 11, 19.

<sup>1</sup> Ἰησ. Χρ., NABLP, above fifty minn., syr<sup>ch</sup>. sah. cop. Χρ. Ἰησ., C<sup>3</sup>D, some minn., latt. vg. syr<sup>p</sup>. (Western). Χρ., C\*. Ἰησ. ο. Χρ. (T.R.), a few minn.

<sup>2</sup> Om. τοῦτον N\*ABC\*—a Western and Syrian addition, as in N<sup>c</sup>C<sup>3</sup>DLP.

<sup>3</sup> χρυσιον, αργυριον: NB (C in latter inst., defective in former), 73, Clem., Or., Bas. B, æth. ins. και; so W.H. mg.

given to all Christians, constituting them such (see i. 4), to the Ap. a special and singular "grace was given," "according to" which he "laid a foundation," whereon the Church at Cor. rests: see the like contrast in Eph. iii. 2-9, iv. 7-16; and for Paul's specific gift as founder, xv. 10, 2 Cor. iii. 5 ff., Rom. i. 1-5, xv. 15 ff. The office of the founder is his own, and incommunicable: "you have not many fathers" (iv. 15).

σοφός is a correct attributive to ἀρχιτέκτων: see σοφία (τ. ἀρχόντων), ii. 6, and note; so in the LXX, Exod. xxxv. 31, Isa. iii. 3, it characterizes the craftsman's skill; in Arist., *Eth. Nic.*, σοφία is the ἀρετὴ τέχνης—indeed this was its primitive sense (see Ed.). The Church architect (*Christ*, in the first instance, Matt. xvi. 18) is endowed with the σοφία τοῦ Θεοῦ, the νοῦς Χριστοῦ (ii. 6-16; cf. 2 Cor. iii. 4-6, Rom. xv. 16-20). The Gr. ἀρχιτέκτων was not a designer of plans on paper; he was like the old cathedral builders, the *master-mason*, developing his ideas in the material. "As a wise master-builder, I laid a foundation (θεμέλιον ἔθηκα), but another builds thereupon" (ἄλλος δὲ ἐποικοδομεῖ): P. knew that by God's grace his part was done wisely; let his successors see to theirs. Not "the foundation"—that will be defined immediately (11b): P. contrasts himself as *foundation-layer* with later workmen; hence the vbs. are respectively *past* and *pr.* The θεμέλιον, laid out once for all by the ἀρχιτέκτων, determines the site and ground-plan of the edifice (cf. Eph. ii. 20).—With the distributive ἄλλος cf. ἕκαστος (11): if Apollos, by himself, were intended, ἐποικοδομεῖ would have to be read as impf. (for ἐπωκ., was building: cf. aor., 14), since he is not now at Cor. Many Christian teachers are busy there (iv. 15). For this indef. ἄλλος, cf. xii. 8 ff., xv. 39; and for ἐγὼ . . . ἄλλος

δέ, Luke ix. 19, John iv. 37, xiv. 16, xxi. 18. For the compound vb., see parls.; ἐπ- points to the *basis*, which gives the standard and measure to all subsequent work.—Hence the warning, ἕκαστος δὲ βλέπῃ πῶς κ.τ.λ.: "But let each man see (to it) how he is building thereupon!" Working upon the foundation, he must follow the lines laid down; he must use fit material. Not "how he is to build" (as in vii. 32, aor. sbj.), but "how he is a-building" (pr. ind.)—the work is going on. For the moods of the Indirect Question, see Wr., pp. 373 ff., Bn., §§ 347-356.

Ver. 11 is a parenthetical comment on θεμέλιον: As to the foundation, that is settled; the workman has to build upon it, not to shift it, nor add to it.—θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ κ.τ.λ.: "For another foundation none can lay, beside (*other than*). παρὰ, possibly suggesting also in *competition with*; or *contrary to*) that which is laid down, which is JESUS CHRIST; "other builders there are beside the architect, but no other ground for them to build upon.—κεῖμαι serves as pf. pass. to τίθημι (Phil. i. 16, etc.), connoting *fixity of situation* (*positum est*), and so of *destination*, as in Luke ii. 34. The work of the Apostolic founders is done, once and for ever; so long as the Church lasts, men will build on what they laid down.—θεμέλιον, here *masc.* (read as adj., sc. λίθον), as in 2 Tim. ii. 19, Heb. xi. 10, Rev. xxi. 14, 19, and sometimes in LXX; *neut.* in Acts xvi. 26, as in the κοινὴ, and commonly in LXX.—ὅς ἐστιν—continuative, rather than definitive (as in 5): "There is but one foundation, and it is Jesus Christ"; cf. ii. 2, xv. 1-11, etc.—Ἰησοῦς Χριστός (not Χ. ἰ., nor ὁ Χ.), the actual historical person, not any doctrine or argument about Him—"Jesus" revealed and known as "Christ"; see Acts ii. 22, 36, xvii. 3, etc., for the formation of the



ἄργυρον,<sup>1</sup> λίθους<sup>2</sup> τιμίους<sup>3</sup>—<sup>1</sup>ξύλα, <sup>2</sup>χόρτον, <sup>3</sup>καλάμην—13. ἐκάσ-<sup>1</sup> N.T., h.l.;  
του τὸ ἔργον ὁ φανερόν ὁ γενήσεται· ἡ γὰρ ὁ ἡμέρα ὁ δηλώσει, ὅτι ἐν<sup>m</sup> Else-  
πυρὶ ὁ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ "grass,"  
Mt. vi. 30,  
etc.  
n N.T., h.l.; Exod. v. 12, xv. 7; Isa. v. 24. o xi. 19, xiv. 25; Ph. i. 13; Mk. vi. 14; Lk. viii. 17; Acts  
vii. 13. p See i. 8. q See i. 11. r In like connexion, 2 Th. i. 8; Heb. x. 27, xii. 29; 1 Pet.  
i. 7; 2 Pet. iii. 7; Jude 7; frequent in Rev. and Mt.; Mk. ix. 43, 48 f.; Jo. xv. 6. s See ii. 10.  
t Gal. ii. 6; 1 Th. i. 9; Acts xxvi. 29; Ja. i. 24.

<sup>1</sup> χρυσιον, αργυριον: NB (C in latter inst., defective in form 73, Clem.  
Or., Bas. B, aeth. ins. καί; so W.H. mg.

name; and for this, with Paul the rarer, order, cf. ii. 2, Rom. v. 15, xvi. 25, etc.,—also Heb. xiii. 8; in each instance *Jesus Christ* connotes the recognised facts as to His life, death, etc. (cf. note on i. 2).

Ver. 12. After the interjected caution to let the foundation alone, P. turns to the superstructure, to which the work of his coadjutors belongs; δὲ indicates this transition.—ἐλ δὲ τις ἐποικοδομεῖ, ἐλ with ind. (as in 14 f. etc.),—a supposition in matter of fact, while εἰ with subj. (as in iv. 15) denotes a likely contingency. The doubled prp. ἐπὶ (with acc.)—an idiom characterising later Gr., which loves emphasis—implies growth by way of accession: "if any one is building-on,—onto the foundation"; contrast ἐν with dat. in Eph. ii. 20. The material superimposed by the present Cor. builders is of two opposite kinds, rich and durable or paltry and perishing: "gold, silver, costly stones—wood, hay, straw,"—thrown together—"in lively ἀσύνδετον" (Mr.). The latter might serve for poor frail huts, but not for the temple of God (17).—λίθοι τίμιοι, the marbles, etc., used in rearing noble houses; but possibly Isa. liv. 11 f. (cf. Rev. xxi. 18-21) is in the writer's mind. The figure has been interpreted as relating (a) to the diff. sorts of persons brought into the Church (Pelagius, Bg., Hf.), since the Cor. believers constitute the Θεοῦ οἰκοδομή (9), the ναὸς Θεοῦ (16)—"my work are you in the Lord" (ix. i.; cf. Eph. ii. 20 ff., 2 Tim. ii. 19 ff., 1 Peter ii. 4 f.; also the striking parl. in Mal. iii. i ff., iv. 1); (b) to the moral fruits resulting from the labours of various teachers, the character of Church members, this being the specific object of the final judgment (2 Cor. v. 10, Rom. ii. 5-11; cf. 1 Cor. xiii. 13) and that which measures the work of their ministers (1 Thess. ii. 19 ff., etc.)—so Or., Cm., Aug., lately Osiander and Gd.; (c) to the doctrines of the diff. teachers, since for this they are primarily answerable and here lay the point of

present divergence (cf. viii. 10 f., Rom. xiv. 15; 2 Cor. xi. 1 ff., 13 ff., Gal. i. 7, etc.)—so Clem. Al., and most moderns. The three views are not really discrepant: teaching shapes character, works express faith; unsound preaching attracts the bad hearer and makes him worse, sound preaching wins and improves the good (see i. 18, 24; 2 Tim. iv. 3; John iii. 18 ff., x. 26 f.). "The materials of this house may denote doctrines moulding persons," or "even persons moulded by doctrines" (Ev.),—"the doctrine exhibited in a concrete form" (Lt.).

Ver. 13. "The work of each (ἐκάστου resuming the ἕκαστος of 10) will become manifest;" while the Wheat and Tares are in early growth (Matt. xiii. 24 ff.), they are indistinguishable; one man's work is mixed up with another's—"for the Day will disclose (it)".—"Ἡ ἡμέρα can only mean *Christ's Judgment Day*: see parls., esp. i. 8, iv. 3 ff., and notes; also Rom. ii. 16, Acts xvii. 31, Matt. xxv. 19. "The day" suggests (cf. 1 Thess. v. 2 ff., Rom. xiii. 11 ff.), the hope of daylight upon dark problems of human responsibility. But this searching is figured as the scrutiny of fire, which at once detects and destroys useless matter: ὅτι ἐν πυρὶ ἀποκαλύπτεται, "because it (the Day) is revealed in fire". For ἀποκαλύπτεται (pr., implying certainty, perhaps nearness), see notes on i. 7, ii. 10—a supernatural, unprecedented "day," dawning not like our mild familiar sunrise, but "in" splendour of judgment "fire": cf. 2 Thess. i. 8. This image comes from the O.T. pictures of a Theophany: Dan. vii. 9 f., Mal. iv. 1, Isa. xxx. 27, lxiv. 1 ff., etc.—καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι κ.τ.λ.: "and each man's work, of what kind it is,—the fire will prove it". The pleonastic αὐτὸ is due to a slight anacoluthon: the sentence begins as though it were to end, "the fire will show"; φανερώσει is, however, replaced by the stronger δοκιμάσει suitable to πῦρ, and this

<sup>1</sup> xl. 28; <sup>2</sup> τὸ πῦρ <sup>1</sup> δοκιμάσει. 14. εἴ τις τὸ ἔργον <sup>2</sup> μένει <sup>2</sup> δ' ἐπ' αὐτὸν δοθήσεται,<sup>3</sup> Cor. viii. 8, xiii. 5; <sup>4</sup> μισθὸν λήψεται. 15. εἴ τις τὸ ἔργον κατακαήσεται, <sup>5</sup> ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, <sup>6</sup> οὕτω δὲ ὡς διὰ τὸ πῦρ. 16. οὐκ <sup>7</sup> οἴδατε ὅτι <sup>8</sup> β' αὐτὸς Θεοῦ ἐστε καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ <sup>9</sup> ἐν <sup>10</sup> αὐτοῖς. <sup>11</sup> xiii. 13; <sup>12</sup> 2 Cor. iii. 11, ix. 9; Rom. ix. 11; Heb. x. 34, xii. 27, xiii. 1, 14; Jo. iii. 36, vi. 27, ix. 41. <sup>13</sup> w Ver. 8 Mt. iii. 12, xiii. 30, 40; 2 Pet. iii. 10; Jo. xv. 6. <sup>14</sup> y Mt. xvi. 26 and parls., for this sense; cf. 2 Cor. vii. 9; Ph. iii. 8. <sup>15</sup> z iv. 1, ix. 26; Eph. v. 28, 33; Ph. iii. 17; 1 Th. ii. 4; Jas. ii. 12; Lk. xxiv. 24. <sup>16</sup> a Ten times in this Ep.—v. 6, etc.; Rom. vi. 16; Jas. iv. 4. <sup>17</sup> b vi. 19; 2 Cor. vi. 16; cf. Eph. ii. 21 f.; also 2 Th. ii. 4; Rev. iii. 12, xi. 1; Jo. ii. 19; Mt. xxvi. 61. <sup>18</sup> c Rom. vii. 18, 20, viii. 9, 11; 1 Tim. vi. 16.

<sup>1</sup> τὸ πῦρ αὐτοῦ δοκιμῶν: ABCP, 17, 37, 73, other minn., syrch. Om. αὐτοῦ NDL, etc., latt. vg. sah. cop.: Western.

<sup>2</sup> μένει: latt. (manscrit), Aug., Ambrst., sah. cop. So Lachm., Tisch., Al., El., W.H., and nearly all modern edd.

<sup>3</sup> ἐπὶ αὐτὸν δοθήσεται: all uncc. but B<sup>3</sup>C. See Wr., p. 84.

<sup>4</sup> ἐν αὐτῷ οἰκεῖ (?) BP, 17 (a good group); preferred by W.H. in *txt.*

altered vb. requires with it αὐτό, to recall the object τὸ ἔργον. Mr. and El. attach the pronoun to τὸ πῦρ, "the fire itself," but with pointless emphasis. Others avoid the pleonasm by construing ἐκαστοῦ τὸ ἔργον at the beginning as a *nominativus pendens* ("as to each man's work"), resembling that of John xv. 2; but the qualification that follows, ὁποῖόν ἐστιν, makes this unlikely: cf. Gal. ii. 6, for the interpolated interr. clause.—δοκιμάζω is to assay (see LXX parls.),—suggested by the "gold, silver" above: "*probat, non purgabit.*" Hic locus ignem *purgatorium* non modo non fovet, sed plane extinguit" (Bg.).—Ἐκαστος, thrice repeated in vv. 10-13, with solemn individualising emphasis.

Vv. 14, 15. The opp. issues of the fiery assay are stated under parl. hypotheses: εἴ τις τὸ ἔργον . . . μένει . . . εἴ τις τὸ ἔργον κατακαήσεται, "If any one's work shall abide . . . shall be burned up". The double ind. with εἰ balances the contrasted suppositions, without signifying likelihood either way: for the opposed vbs., cf. xiii. 8, 13; μένει recalls ὑπομένει of Mal. iii. 2.—δ' ἐπὶ αὐτὸν δοθήσεται (wanting augment: usage varies in this vb.; Wr., p. 83) reminds us that the work examined was built on the one foundation (1o ff.).—μισθὸν λήψεται and ζημιωθήσεται are the corresponding apodoses,—μισθὸν being carried over to the second of the parl. clauses (Mr., Gd., Lt., Ed.): "He will get a reward . . . will be mulcted (of t.)."—ζημιώω retains in pass. its acc. of thing, as a vb. taking double acc.; derived from ζημία (opp. of κέρδος: cf. Phil. iii. 7), it signifies to *fine*, inflict forfeit (in pass., suffer forfeit) of what one pos-

sessed, or might have possessed. "αὐτὸς δέ—opposed to μισθός: his reward shall be lost, but his *person* saved" (Lt.); αὐτὸς is nearly syn. with the ψυχὴ of Matt. xvi. 25 f., etc. The man built on the foundation, though his work proves culpably defective: σωθήσεται promises him the σωτηρία of Christ's heavenly kingdom (see i. 18, and other parls.). Such a minister saves himself, but not his hearers: the opp. result to that of ix. 27, etc. αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πῦρ (δὲ correcting δέ, as in ii. 6)—"yet so (saved) as through fire,"—like Lot fleeing from Sodom; his salvation is reduced to a minimum: "He rushes out through the flame, leaving behind the ruin of his work . . . for which, proved to be worthless, he receives no pay" (Bt.), getting through "scorched and with the marks of the flame" upon him (Lt.); "s'il est sauvé, ce ne peut être qu'en échappant à travers les flammes, et grâce à la solidité du fondement" (Gd.); to change the figure, "ut naufragus mercator, amissa merce et lucro, servatus per undas" (Bg.). For the prp., in local sense, see Gm., and Wr., p. 473; διὰ πῦρ, proverbial for a hairbreadth escape (see Lt. *ad loc.*; Eurip., *Andr.*, 487; *Elec.*, 1182, and LXX parls.). The διὰ has been read *instrumentally*, "by means of fire,"—sc. the fire of *purgatory* (see Lt.); an idea foreign to this scene. Cm., by a dreadful inversion of the meaning, reads the διὰ as ἐν πῦρ—"will be preserved in fire!" (σώζω nowhere has this sense of τηρέω): εἰπὼν Σωθήσεται, οὐδὲν ἕτερον ἢ τὴν ἐπίτασιν τῆς τιμωρίας ἡνίκατο. For other interpretations, see Mr.

Vv. 16, 17. However poor his work,



ὑμῖν<sup>1</sup>; 17. εἴ τις τὸν <sup>b</sup> ναὸν τοῦ Θεοῦ <sup>d</sup> φθείρει, <sup>d</sup> φθερεῖ τοῦτον<sup>2</sup> ὁ <sup>d</sup> xv. 33; 2  
 Θεός· ὁ γὰρ <sup>b</sup> ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, <sup>e</sup> οὔτινές ἐστε ὑμεῖς.  
 iv. 3; Eph.  
 iv. 22; 2  
 Pet. ii. 12;  
 Jude 10.  
 e 2 Cor. viii.

18. Μηδεὶς ἑαυτὸν <sup>f</sup> ἐξαπατάτω· εἴ τις <sup>g</sup> δοκεῖ σοφὸς εἶναι ἐν ὑμῖν,

10; Rom. vi. 2; Gal. v. 4; Jas. iv. 14; Acts vii. 53. f 2 Cor. xi. 3; Rom. vii. 11, xvi. 18; 2 Th. ii. 3; 1 Tim. ii. 14. g In this sense, viii. 2, xiv. 37; Gal. vi. 3; Ph. iii. 4. <sup>h</sup> as i. 26.

<sup>1</sup> ἐν ὑμῖν οἰκεῖ (?), BP, 17 (a good group); preferred by W.H. in *txt.*

<sup>2</sup> αὐτον, ADG (Western).

the workman of ver. 15 built upon Christ. There are cases worse than his, and to the εἴ τινας τὸ ἔργον alternatives of vv. 14 f. the Ap. has a third to add in the εἴ τις . . . φθείρει of ver. 17. Beside the good and ill builders, who will gain or lose reward, there are *destroyers* of the house, whom God will *destroy*; the climax of the βλεπέτω πῶς, ver. 10. Gd. well explains the absence of connecting particles between vv. 15 and 16,—a “brusque transition” due to the emotion which seizes the Apostle’s heart at the sight of “workmen who even destroy what has been already built”; hence the lively apostrophe and the heightened tone of the passage.—The challenge οὐκ οἴδατε; is characteristic of this Ep. (see parls.), addressed to a Church of superior knowledge (i. 5, viii. 1). For the form οἴδατε, of the κοινή, see Wr., pp. 102 f. —The expression ναὸς Θεοῦ (see parls.) accentuates the Θεοῦ οἰκοδομή, expounded since ver. 9: “Do you not know that you are (a building no less sacred than) God’s temple?” Not “a temple of God,” as one of several; to P. the Church was the spiritual counterpart of the Jewish Temple, and every Church embodied this ideal. For the anarthrous (predicative) phrase, cf. Θεοῦ βασιλείαν, vi. 9, and see note on ii. 4.—Ναός (see parls.) denotes the *shrine*, where the Deity resides; ἱερόν (ix. 13, etc.), the *sanctuary*, the temple at large, with its precincts.—ἔτι is not repeated with the second half of the question, καὶ τὸ Πνεῦμα τοῦ Θεοῦ ἐν ὑμῖν οἰκεῖ, the two propositions being virtually one; God’s temple in Christian men is constituted by the indwelling of His Spirit: “and (that) the Spirit of God dwells in you?” cf. Eph. ii. 21, also 1 Peter ii. 5. The same relationship is expressed by other figures in xii. 5, Eph. iv. 4, etc. So the O.T. congregation of the Lord had for its centre the Shekinah in the Holy Place: Isa. vi., Ezek. xxxvii. 27; cf. 2 Cor. vi. 16 ff. This truth is applied to the Christian person in vi. 19.

“If any one destroys the temple of God, God will destroy him”—*talione justissima* (Bg.). On the form of hypothesis, see ver. 14.—φθείρω signifies *to corrupt morally, deprave* (injure in character), xv. 33, 2 Cor. xi. 3, as well as *to waste, damage* (injure in being: see parls.)—mutually implied in a spiritual building. This Church was menaced with destruction from the immoralities exposed in chh. v., vi., and from its party schisms (i.-iii.), both evils fostered by corrupt teaching. The figure is not that of Levitical defilement (φθείρω nowhere means *to pollute* a holy place); this φθορά is a structural injury, to be required in kind.—ὁ Θεός closes the warning, with awful emphasis (cf. 1 Thess. i. 6, Rom. xii. 19); God is bound to protect His temple (cf. Ps. xlvii., xlviii., lxxiv., Isa. xxvii. 3, lxiv. 10 ff.).—The injury is a *desecration*: “for the temple of God is holy,—which (is what) you are”. The added clause οὔτινές ἐστε ὑμεῖς reminds the Cor. at once of the obligations their sanctity imposes (see notes on ἡγιασμένοις, κλητοῖς, ἁγίοις, i. 2; cf. 1 Peter ii. 5), and of the protection it guarantees (2 Cor. vi. 14 ff., 2 Thess. ii. 13; John x. 29; Isa. xliii. 1-4, etc., Zech. ii. 8).—οὔτινες, the qualitative relative, refers to ἅγιος more than to ναός, and is predicate (see Wr., pp. 206 f.) with ὑμεῖς for subject.

§ 11. THE CHURCH AND THE WORLD, iii. 18-23. Affectation of philosophy, —“the wisdom of the world,” which P. has repudiated on behalf of the Gospel (i., ii.)—was at the bottom of the Cor. troubles. Those who follow human wisdom exalt human masters at the expense of God’s glory, and there are teachers who lend themselves to this error and thus build unworthily on the Christian foundation—some who are even destroying, under a show of building, the temple of God (iii. 3-17). That the warnings P. has given to his fellow-labourers bear on the popular λόγος σοφίας is apparent from the manner in which he reverts to the topic at this



h See i. 20. ἐν τῷ ᾧ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. 19. ἡ γὰρ  
 i See i. 25. σοφία τοῦ ᾧ κόσμου ᾧ τούτου ᾧ μωρία ᾧ παρὰ τῷ ᾧ ᾧ Θεῷ ᾧ ἐστί. γέγραπται  
 k v. 10, vii. 31; Eph. ii. 2; 1 Jo. iv. 17; six times in Jo.  
 20. καὶ πάλιν, "Κύριος γινώσκει τοὺς ᾧ διαλογισμοὺς τῶν σοφῶν,"  
 l See i. 18. ὅτι εἰσὶ ᾧ μάταιοι. 21. ὥστε μηδεὶς καυχάσθω ᾧ ἐν ἀνθρώποις.  
 m In this sense, Rom. ii. 11, 13; Gal. iii. 11; Eph. vi. 9; 2 Th. i. 6; Jas. i. 27; 1 Pet. ii. 4; Mt. vi. 1; Lk. i. 30, ii. 52; Acts xxvi. 8. n Job v. 13; see note below. o N.T. h.l.; Lev. ii. 2, v. 12; Num. v. 26; Ps. ii. 12. p 2 Cor. iv. 2, xi. 3; Eph. iv. 14; Lk. xx. 23; Jos. ix. 10; πανουργος, 2 Cor. xii. 16. q In this sense, Rom. i. 21; Ph. ii. 14; 1 Tim. ii. 8; Jas. ii. 4; Mt. xv. 19, etc.; Lk. ix. 46 f., xxiv. 38; Ps. xciii. 11. r xv. 17; Tit. iii. 9; Jas. i. 26; 1 Pet. i. 18; Acts xiv. 15; Exod. xx. 7; Ezek. xl. 2.  
 ■ See i. 31.

1 Om. τῷ CDG.

2 ἀνθρώπων, some „ght minuscc., am., arm., Marcion as quoted by Epiph., Hier. (in free quot.), I XX.

point. § 11 resumes the strain of §§ 4-8, impressing on teachers and taught alike the true relationship of things human and Divine.

Ver. 18. Accordingly, the Μηδεὶς ἐαυτὸν ἐξαπατάω looks forward, not backward: one may "deceive himself" about the mixing of man's wisdom with God's, but scarcely about the truth of the threatening of ver. 17. "If any one thinks to be wise amongst you, in this age (αἰὼνι, world-period: see parls.) let him become foolish, that he may become wise."—δοκεῖ not videtur (Vg., A.V.), but putat—"seemeth to himself, the usual (though perhaps not universal) sense of δοκεῖν in St. Paul" (Lt.: see parls., esp. xiv. 37): the danger is that of self-deception (cf. the irony in iv. 10, viii. 1 ff.), a danger natural in the case of teachers, esp. if intellectual and cultured—there were a few such at Cor. (i. 26); cf. the exhortations of James iii. 1, 13-18.—ἐν τῷ αἰῶνι τούτῳ is antithetical to ἐν ὑμῖν (put the comma between them), "amongst you"—God's temple, Christ's property (17, 23, etc.)—in accordance with ii. 6, 13, and with the contrast between the two wisdoms that dominates this whole Division. Men must not think to be wise in both spheres; the Church's wise are the world's fools, and vice versa. The cross is μωρία to the world, and he who espouses it a μωρὸς in its opinion—a fool with a criminal for his Master; and one can only be a Christian sage—wise after the manner of ii. 8 ff.—upon condition of bearing this reproach (so Or., Cm., Luther, Hf., Gd., Hn.). Paul was crazy in the eyes of the world (iv. 10, 2 Cor. v. 13; Acts xxvi. 24), but how wise amongst us! Cf. Christ's paradox of losing the soul to gain it.

Ver. 19a gives the reason why the

philosophy of the times must be renounced by the aspirant to Christian wisdom: "For the wisdom of the world is folly with God" (= i. 20); and since it is folly with God, it must be counted folly, and not wisdom, amongst you (18). God's judgment is decisive for His Church.—παρὰ Θεῷ, apud Deum, judice Deo (see parls.).

Vv. 19b, 20. That the above is God's judgment appears from two sayings of Scripture, bearing on the two classes of worldly wise—the men of affairs (such as the ἄρχοντες of ii. 6) and the philosophers (i. 20), distinguished respectively by πανουργία and διαλογισμοί. In the first text (the only N.T. quotation from Job: Phil. i. 19, perhaps an allusion), Paul improves on the LXX, possibly from another version, substituting the vivid ὁ δρασσομένος (He that grips: cf. δραξάμενος φάνυγος, Theocritus, xxiv. 28) for ὁ καταλαμβάνων, and πανουργία αὐτῶν for φρονήσει, both nearer to the Heb. (LXX reads πανουργίαν in ver. 12). The words (from Eliphaz) are "appropriated because of their inherent truth" (Lt.); they reassert the anticipation expressed in ii. 6. For πανουργία, see parls.; note its deterioration of meaning, as in Eng. craft. When the world's schemers think themselves cleverest, Providence catches them in their own toils.—The second text P. adapts by turning ἀνθρώπων into σοφῶν: what is true of the vanity of human thoughts generally (machsh'both 'ādām) he applies par excellence to "the reasonings of the wise".—διαλογισμοί, signifying in Plutarch's later Gr. debates, arguings (see parls.), recalls i. 19 f. above, echoing the quotation of that passage. On μάταιοι, futile, see note to xv. 14 (κενός).

Ver. 21a. ὥστε μηδεὶς καυχάσθω ἐν

22. πάντα γὰρ ὁμῶν ἐστίν, ἢ εἴτε Παῦλος ἢ εἴτε Ἀπολλῶς ἢ εἴτε <sup>For this gen., see i. 12, and ver. 4 above. u In extended enumerations, x.</sup> Κηφᾶς, εἴτε κόσμος εἴτε ἡ ζωὴ εἴτε ὁ θάνατος, εἴτε ἢ ἐνεστώτα εἴτε ἢ μέλλοντα· πάντα ὁμῶν ἐστίν.<sup>1</sup> 23. ὑμεῖς δὲ ὁ Χριστοῦ, Χριστὸς δὲ ὁ Θεοῦ.

31, xii. 13, xiii. 8; Rom. xii. 6 ff.; Col. i. 16. Rom. viii. 6; Ph. i. 20; 1 Jo. iii. 14; Jo. v. 24. Heb. ix. 11, x. 1.

v Rom. viii. 38. ζωῇ, θαν. alone, 2 Cor. iv. 12; w vii. 26; Gal. i. 4; Heb. ix. 9. x Col. ii. 17;

<sup>1</sup> Om. 2nd ἐστίν all uncc. but DbcL.

ἀνθρώποις: "And so let no one glory in men".—ὥστε often, with P., introduces the impv. at the point where argument or explanation passes into exhortation; cf. note on ver. 7, and see iv. 5, v. 8, etc.—ἐν ἀνθρώποις states the forbidden ground of boasting (see parls.), supplying the negative counterpart of i. 31. Paul condemns alike the self-laudation of clever teachers, hinted at in ver. 18, and the admiration rendered to them, along with all partisan applause.

Vv. 21b-23 form an unbroken chain, linking the Cor. and their teachers to the throne of God. Not till the last words of ver. 23 do we find the full justification (sustaining the initial γὰρ) for the prohibition of ver. 21a; "only when the other side to the πάντα ὑμῶν has been expressed, is the object presented in which alone the Church ought to glory" (Hf.); standing by itself, "All things are yours" would be a reason *in favour of*, rather than against, glorying in human power. The saying of ver. 21b is, very possibly, taken from the lips of the Cor. δοκοῦντες (18), who talked in the high-flown Stoic style, affirming like Zeno (in Diog. Laert., vii., i. 25), τῶν σοφῶν πάντα εἶναι, or daring with Seneca (*de Benef.*, vii., 2 f.) "emittere hanc vocem, Haec omnia mea esse!" similarly the Stoic in Horace (*Sat.* I., iii., 125-133; *Ep.* I., i., 106 ff.): "Sapiens uno minor est Jove, dives, liber, honoratus, pulcher, rex denique regum!" Some such pretentious vein is hinted at in iv. 7-10, vi. 12 and x. 22 f., vii. 31. (οἱ χρώμενοι τ. κόσμον: see notes); the affecters of philosophy at Cor. made a "liberal" use of the world. As in vi. 12 and x. 22 f., the Ap. adopts their motto, giving to it a grander scope than its authors dreamed of (22), but only to check and balance it, reproving the conceit of its vaunters by the contrasted principle (δὲ) of the *Divine* dominion in Christ, which absorbs all human proprietorship (23).

First amongst the "all things" that the Cor. may legitimately boast, there stand—suggested by ἀνθρώποις, 21—"Paul,

Apollos, Cephas," the figureheads of the Church factions (i. 12),—enumerated with εἴτε . . . εἴτε (*whether P. or Ap. or Ceph.*), since these chiefs belong to the Church *alike*, not P. to this section, Ap. to that, and so on. Christ (i. 12) is not named in this series of "men"; a diff. place is His (23).—From "Cephas" the enumeration passes *per saltum* to "the world" (εἴτε κόσμος—anarthrous, as thought of qualitatively; cf. Gal. vi. 14), understood in its largest sense,—*the existing order of material things*; cf. note on i. 20. The right to use worldly goods, asserted broadly by Greek Christians at Cor. (vi. 12, vii. 31, x. 23 f.: see notes), is frankly admitted; *the Church* (represented by its three leaders) and *the world* both exist for "you,"—are bound to serve you (cf. 1 Tim. ii. 2-4, iv. 8, vi. 17; Ps. viii., etc.); the Messianic kingdom makes the saints even the world's judges (vi. 2, Rom. iv. 13; Rev. v. 10, etc.).—εἴτε ζωὴ εἴτε θάνατος, by another bold and sudden sweep, carries the Christian empire into the unseen. Not Life alone, but Death—king of fears to a sinful world (Rom. v. 17, 21, Heb. ii. 15)—is the saints' servant (xv. 26, etc.). They hold a *condominium* (Rom. viii. 17, 1 Thess. v. 10) with Him who is "Lord of living and dead" (Rom. xiv. 9, etc.; Eph. iv. 9 f., Rev. i. 18); cf. ἐμοὶ τὸ ζῆν Χριστός, καὶ τὸ ἀποθανεῖν κέρδος, Phil. i. 21.—ζωὴ and θάνατος extend the Christian's estate over all *states of being*; εἴτε ἐνεστώτα, εἴτε μέλλοντα, stretch it to all *periods and possibilities of time*. The former of these ptps. (pf. intransitive of ἐνίστημι) denotes what *has come to stand there (instans)*,—is on the spot, in evidence; the latter what *exists in intention*,—to be evolved out of the present: see the two pairs of antitheses in Rom. viii. 38 f.; these things *cannot hurt* the beloved of God (Rom.), nay, *must help and serve them* (1 Cor.). See other parls. for "things present" (esp. Gal. i. 4) and "to come" (esp. Rom. viii. 17-25).

The Apostle repeats triumphantly his



a See iii. 15. IV. 1. \*Οὕτως ἡμᾶς ὁ λογίζεσθω ὁ ἄνθρωπος ὥς ὁ ὑπηρέτας  
 b In similar constr., Rom. viii. 36, ix. 8; 2 Cor. x. 2; Ph. iii. 13; Acts xix. 27; Mk. xv. 28 (Isa. liii. 12). c xi. 28; 2 Cor. xii. 4; Rom. ii. 1, vii. 24, ix. 20; Gal. vi. 1, 7. d Acts xiii. 5, xxvi. 16; Lk. i. 2; Jo. xviii. 36. e Tit. i. 7; 1 Pet. iv. 10; Lk. xii. 42 (πιστός). f See ii. 7. g ὡδε, similarly in Heb. vii. 8; Rev. xiii. 10, 18, xiv. 12, xvii. 9. h See i. 16.

1 ὡδε, all uncc. but DcEL; also oldest verss. ο δε, however, in Chr. and Gr. Comm. Lachm., following the bulk of minusc., placed the full stop *after* ὡδε.

πάντα ὑμῶν, having gathered into it the totality of finite existence, to *reverse* it by the words ὑμεῖς δὲ Χριστοῦ, "but (not and) you are Christ's!" (cf. vi. 20, Rom. xii. 1 f., 2 Cor. v. 15). The Cor. readers, exalted to a height outsoaring Stoic pride, are in a moment laid low at the feet of Christ: "Lords of the universe—you are His bondmen, your vast heritage in the present and future you gather as *factors for Him*". P. endorses the doctrine of the kingship of the spiritual man, dilating on it with an eloquence surpassing that of Stoicism; "but," he reminds him, his wealth is that of a *steward*. Our property is immense, but *we* are Another's; we rule, to be ruled. A man cannot own too much, provided that *he recognises his Owner*.

Finally, Christ who demands our subordination, supplies in Himself its grand example: Χριστὸς δὲ Θεοῦ, "but Christ is God's". We are masters of everything, but Christ's servants; *He* Master of us, but God's Servant (cf. Acts iii. 13, etc.). For His filial submission, see xi. 3, xv. 22 ff., Rom. vi. 10, and notes; also John viii. 29, x. 29, etc. We cannot accept Cv.'s dilution of the sense, "Hæc subiectio ad Christi humanitatem refertur"; for the ὑμεῖς Χριστοῦ, just affirmed, raises Christ high over men. It is enough to say with Thd., Χριστὸς Θεοῦ οὐχ ὡς κτίσμα Θεοῦ, ἀλλ' ὡς Ὑἱὸς τοῦ Θεοῦ: cf. Heb. v. 8. The sovereignty of the Father is the corner-stone of authority in the universe (xi. 3, xv. 28).

The Ap. has now vindicated God's rights in His Church (see *Introd.* to § 10), and recalled the Cor. from their carnal strife and pursuit of worldly wisdom to the unity, sanctity, and grandeur of their Christian calling, which makes them servants of God through Christ, and in His right the heirs of all things.

§ 12. CHRIST'S SERVANTS ANSWERABLE TO HIMSELF, iv. 1-5. The Ap. has shown his readers their own true position—so high and yet so lowly (§ 11); Paul, Apollos, Cephas are but part of a universe of ministry that waits upon them. But

more is to be said about the Christian leaders, whose names are so much abused at Cor. If the Church is to understand its proper character, it must reverence theirs. They are its servants; it is not their master. They are its property, because they are *Christ's* property; and His instruments first of all. P. thus resumes the train of thought opened in § 10, where the work of Church-builders was discriminated in relation to *the building*; now it is viewed in its relation to *God the Householder*. Here lies another and the final ground of accusation against the Cor. parties: those who maintained them, in applauding this chief and censuring that, were putting themselves into Christ's judgment-seat, from which the Apostle thrusts them down.

Ver. 1. "In this way let a man take account of us, viz., as servants of Christ, etc." Οὕτως draws attention to the coming ὥς: the vb. λογίζεσθω implies a *reasonable* estimate, drawn from admitted principles (cf. Rom. vi. 11; xii. 1, λογικῇ), the pr. impv. an *habitual* estimate. The use of ἄνθρωπος for τις (xi. 28, etc.), occasional in cl. Gr., occurs "where a *gravior dicendi formula* is required" (El.). Ὑπηρέτης (only here in Epp.: see parls.) agrees with οἰκέτης (Rom. xiv. 4, *domestic*) in *associating* servant and master, whereas διάκονος rather contrasts them (iii. 5, see note; Mark ix. 35): see Trench, *Syn.*, § 9.—ὥς ὑπὴρ. Χριστοῦ κ. οἰκονόμους κ.τ.λ., "as Christ's assistants, and stewards of God's mysteries"—in these relations Jesus set the App. to Himself and God: see Matt. xiii. 11, 52. With P. the Church is the οἶκος (1 Tim. iii. 15), God the οἰκοδεσπότης, its members the οἰκεῖοι (Gal. vi. 10, Eph. ii. 19), and its ministers—the App. in chief—the οἰκονόμοι (ix. 17, Col. i. 25, etc.). The figure of iii. 9 ff. is kept up: those who were ἀρχιτέκτων and ἐποικοδομοῦντες in the rearing of the house, become ὑπηρέται and οἰκονόμοι in its internal economy. The οἰκονόμος was a confidential housekeeper or overseer, commonly a slave, charged with pro-



<sup>1</sup> ζητείται <sup>1</sup> ἐν τοῖς \*οἰκονόμοις, ἵνα <sup>k</sup> πιστός τις <sup>1</sup> εὐρέθῃ. 3. ἐμοὶ δὲ <sup>1</sup> In this sense, 2 Cor. xiii. 3; Lk. xii. 48, xiii. 6 f.; Mk. viii. 11 f. k Ver. 17, vii. 25, in this sense; nine times besides in P.; also in Mt., Lk., Heb., 1 Pet., Rev. 1 Of moral judgments, xv. 15; 2 Cor. xi. 12, xii. 20; Gal. ii. 17; Ph. iii. 9; 1 Pet. i. 7; six times in Rev.; Acts xxiv. 5. m Cf. Acts xix. 27. <sup>2</sup> εἰμι εἰς, h.l. in this sense. n See ii. 14. o See ii. 13. p See i. 8. q iii. 2; Acts xix. 2. r Acts v. 2, xii. 12, xiv. 6 only; Lev. v. 1; Job xxvii. 6; 1 Macc. iv. 21; 2 Macc. iv. 41, etc. See note below. s vi. 11; Rom. iii. 4 (Ps. l. 6), v. 9; Gal. ii. 17, iii. 12, 24, v. 4; 1 Tit. iii. 16; Acts xiii. 39.

<sup>1</sup> ΖΗΤΕΙΤΕ, SACDGr. Ger. P: adopted in many minusc. ΖΗΤΕΙΤΑΙ, BL and most minusc.; so latt. vg. cop. syrr. Doubtful whether the -τε (imperative) is a grammatical emendation, or a mere itacism; neither a clear Western nor Alexandrian reading, DG and AC, in each case, being deserted by their companion verss.

visioning the establishment. Responsible not to his fellows, but to "the Lord," his high trust demands a strict account (Luke xii. 41-48).—On μυστ. Θεοῦ, see notes to ii. 7, 9 f.: the phrase implies not secrets of the master kept from other servants, but secrets *revealed* to them through God's dispensers, to whose judgment and fidelity the disclosure is committed (cf. ii. 6, iii. 1).

Ver. 2. Ὡδε λοιπὸν (*proinde igitur*) ΖΗΤΕΙΤΑΙ, ἐν τοῖς οἰκονόμοις κ.τ.λ.: "In such case, it is further sought in stewards (to be sure) that one be found faithful". Ὡδε gathers up the position given to "us" in ver. 1; ἐν τοῖς οἰκονόμοις is therefore pleonastic, but repeated for distinctness and by reference to the well-understood rule for stewards (Luke xii. 48). λοιπὸν brings in the supplement to an imperfect representation: it is not enough to be steward—a faithful steward is looked for (an echo of Luke xii. 42 f.). ΖΗΤΕΙΤΑΙ . . . ἵνα resembles παρακαλῶ ἵνα, i. 10 (see note): the telic force of the conj. has not disappeared; one "seeks" a thing in order to "find" it.

Ver. 3. ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν ἵνα κ.τ.λ.: "For myself however it amounts to a very small thing that by you I should be put to trial, or by a human day (of judgment)." Fidelity is required of stewards: yes, but (8ε) *who is the judge of that fidelity?* Not you Cor., nor even my own good conscience, but the Lord only (4: cf. Rom. xiv. 4); P. corrects the false inference that might be drawn from iii. 22. ἐμοὶ δὲ takes up the general truth just stated, to apply it as a matter between me and you. P. is being put on his trial at Cor.—his talents appraised, his motives scrutinised, his administration canvassed with unbecoming presumption. For εἰς in this somewhat

rare, but not necessarily Hebraistic sense, cf. vi. 16, Acts xix. 27; see Wr., p. 229. ἵνα . . . ἀνακριθῶ (construction more unclassical than in 1) equals τὸ ἀνακριθῆναι—unless the clause should be rendered, "that I should have myself tried by you,"—as though P. might have challenged the judgment of the Cor. (see ix. 2, 2 Cor. iii. 1, xii. 11) but dismissed the thought. Ἀνακρίνω (see note, ii. 15) speaks not of the final judgment (κρίνω, 5, v. 12, etc.), but of an examination, investigation preliminary to it. The "human (ἀνθρωπίνης, cf. ii. 13) day," of which P. thinks lightly, is man's judgment—that of any man, or all men together; he reserves his case for "the day (of the Lord)": see i. 8).—ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω: "nay, I do not even try myself!" The ἀλλ' οὐδέ (cf. iii. 3) brings forward another suggestion, contrary to that just rejected (ἵνα ὑφ' ὑμῶν ἀνακρ.), to be rejected in its turn. In another sense P. enjoins self-judgment, in xi. 28-32; and in ii. 16 he credited the "spiritual man" with power "to try all things". Ὁ ἑαυτὸν ἀνακρίνων, the self-trier, is one who knows no higher or surer tribunal than his own conscience; Christ's Ap. stands in a very diff. position from this. This transition from Cor. judgment to self-judgment shows that no formal trial was in question, such as Weizsäcker supposes had been mooted at Cor.; arraigned before the bar of public opinion, P. wishes to say that he rates its estimate εἰς ἐλαχιστόν in comparison with that of his heavenly Master.

Ver. 4. The negative clauses, οὐδὲν γὰρ . . . ἀλλ' οὐκ, together explain, parenthetically, Paul's meaning in ver. 3: "For I am conscious of nothing against myself" (in my conduct as Christ's minister to you: cf. 10, 18; 2 Cor. i. 12-

i Mt. viii. 29 Κύριός ἐστιν. 5. ὥστε μὴ ἔμπροσθεν καὶ τοῦ κρινέτε, ἕως ἂν ἔλθῃ ὁ  
only. Sir.  
xxx. 24, Κύριος, ὅς<sup>1</sup> καὶ ἠ φωτίσει τὰ ἑκρυπτά τοῦ σκοτούς καὶ ἠ φανερώσει  
xli. 28, τὰς ἑβουλάς τῶν ἑκαρδιῶν καὶ τότε ὁ ἑπαινος γενήσεται ἐκάστῳ  
ii. 38, τὰς ἑβουλάς τῶν ἑκαρδιῶν καὶ τότε ὁ ἑπαινος γενήσεται ἐκάστῳ  
u In this use, 2 Tim. 1. 10; cf. Jo. i. 9; Eph. i. 18; Heb. vi. 4, x. 32. v xiv. 25; 2 Cor. iv. 2; Rom. ii. 16, 29; 1 Pet. iii. 4; Mt. x. 26.  
w Rom. xiii. 12; eight times besides in P. in the ethical sense; 1 Pet. ii. 9; 1 Jo. i. 6; Mt. vi. 23; Jo. iii. 19; Acts xxvi. 18. x In this connexion, 2 Cor. v. 10 f.; Eph. v. 13; 1 Jo. ii. 19, iii. 2; Rev. ii. 18; Mk. iv. 22; Jo. iii. 21. y Of human βουλή, Lk. xxiii. 51; Acts xix. 1 (some texts), xxvii. 12, 42. In pl., N.T. h.l. βουλήν καρδίας, Sir. xxxvii. 13. z Rom. ii. 29; ἑπαινος (with man for obj.) generally, 2 Cor. viii. 18; Rom. xiii. 3; Ph. iv. 8; 1 Pet. i. 7, ii. 14.

<sup>1</sup> DG, Aug., om. ος: a Western variant.

17)—nothing that calls for judicial inquiry on your part or misgiving on my own—"but not on this ground (οὐκ ἐν τούτῳ) have I been justified". Συνοίδα with reflexive pron. (h. l. in N.T.) has this connotation, of a *guilty* conscience, occasionally in cl. Gr. (see Lidd.); cf. the Horatian "Nil conscire sibi, nulla pallescere culpa" (Al.). "By" signifies "against" in Bible Eng. (see *New Eng. Dict.* s. v., 26 d; cf. Deut. xxvii. 16, Ezek. xxii. 7); "I know no harm by him" is current in the Midland counties (Al.).—For δικαιῶ ἐν, see parls. The pf. pass. διδικαίωμαι defines an act of God complete in the past and determining the writer's present state. P. has been and continues justified—not on the sentence of his conscience as a man self-acquitted ("not of works of righteousness, which we had done," Tit. iii. 5 ff.), but as an ill-deserving sinner counted righteous for Christ's sake (i. 30, vi. 11, xv. 17; 2 Cor. v. 17-21, Rom. iii. 23 ff., iv. 25, vii. 24-viii. 1, etc.). This past "justification" is the ground of his whole standing before God (Rom. v. 1 ff.); it forbids presuming on the witness of his own conscience now. A good conscience is worth much; but, after P.'s experience, he cannot rely on its verdict apart from Christ's. Paul looks for his appraisal at the end (5), to the source from which he received his justification at the beginning. Accordingly for the present, he refers to Christ the testing of his daily course: ὁ δὲ ἀνακρίνων με Κύριός ἐστιν, "but he that does try (examine) me is the Lord"—not you, nor my own conscience; I am searched by a purer and a loftier eye. "The Lord is alone qualified for this office" (cf. v. 3 ff., and notes; Rev. ii., iii., John v. 22, etc.). The Lord's present ἀνάκρισις prepares for his final κρίσις (5). The above interpretation, which maintains the Pauline use of δικαιῶ, is that of Calovius,

Rückert, Mr., Hn., Bt., and others. Cm., Cv., Est., Bg., Al., Ev., Ed., Gd., Sm., etc., insist on taking the term "in a meaning entirely diff. from its ordinary dogmatic sense" (Gd.), referring it in spite of the tense, on account of ver. 5, to the future judgment; but this brings confusion into Paul's settled language, and abandons the rock of his personal standing before God and men (cf. Gal. ii. 15 ff.). Since P. accepted justification by faith in Christ, not his innocence, but his Saviour's merit has become his fixed ground of assurance.

Ver. 5. The practical conclusion of the statement respecting Christ's servants (see note on ὥστε, iii. 21): "So then do not before the time be passing any judgment". τῇ, the cognate acc. = κρίσιν τινά, as in John vii. 24. πρὸ καιροῦ (the fit time, when the set time) signifies prematurely (so Aesch., *Eumen.*, 367), as ἐν καιρῷ seasonably (Luke xii. 42). Our Lord gives another reason for not judging, in Matt. vii. 1 ff.; this prohibition, like that, points to His tribunal, bidding men hold back their verdicts on each other in deference to His (cf. Rom. xiv. 10). "Until the Lord come:" ἕως ἂν indicates contingency in the time, not the event itself; for this uncertainty, cf. 1 Thess. v. 2, Matt. xxv. 13, Luke xii. 39, Acts i. 7, etc. His coming is the ἀποκάλυψις toward which the hope of this Church was directed from the first (i. 7: see note); it will reveal with perfect evidence the matters on which the Cor. are officiously and ignorantly pronouncing.—ὅς καὶ φωτίσει κ.τ.λ.: "who shall also illuminate the hidden things of darkness". φωτίσω points to the cause, as φανερώω to the result, and ἀποκαλύπτω (ii. 10) to the mode of Divine disclosures. Christ's presence of itself illuminates (cf. 2 Cor. iv. 6, and other parls.); His Parousia is light as well as fire (iii. 13)—both instruments of judgment. τὰ κρυπτά



6. Ταῦτα δὲ, ἀδελφοί, \*μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν<sup>1</sup> α 2 Cor. xi. 13 ff.; Ph  
 δι' ὑμᾶς, ἵνα<sup>b</sup> ἐν ἡμῖν<sup>b</sup> μάθητε τὸ μὴ \*ὕπὲρ \*δ<sup>2</sup> γέγραπται φρονεῖν,<sup>3</sup> iii. 21; 4  
 Macc. ix.  
 22. Also  
 Joseph., *Ant.*, vii., 10. 5; Philo, *Leg. ad. Gai.*, § 11; Plato, *Leges*, x. 903 E. b Cf. Jo. xiii. 35;  
 Gen. xlii. 33. c x. 13; 2 Cor. xii. 6.

<sup>1</sup> Ἀπολλων, Ν\*AB\*. See W.H., *Notes on Selected Readings*, p. 157. B<sup>3</sup>, by a curious blunder, ἀπο πολλων.

<sup>2</sup> (ὑπὲρ) α, ΝABCP 17, 31, 73. Referring to Scripture at large.

<sup>3</sup> *Omi.* φρονεῖν Ν\*ABD\*G, latt. vg., Or., Aug., Ambrst.

Ν\*CD\*LP cop. syrr., Cyr. insert (? Alexandrian); Ath., φνσιουσθαι.

τοῦ σκότους, "the secrets hidden in the darkness" (*res tenebris occultatas*, Bz.)—not necessarily *evil* things (see Rom. ii. 16, 2 Cor. iv. 6), but things impenetrable to present light.—Chief amongst these, "the Lord will make manifest (φανερῶσει) the counsels of the hearts". These God (and with Him Christ, ὁ ἀνακρίνων: 4) already searches out (Rom. viii. 27; Ps. cxxxix., etc.); then He will make plain to men, about themselves and each other, what was dark before. The καρδιά is the real self, the "hidden," "inward man" (Eph. iii. 16 f., 1 Pet. iii. 4, and other parls.), known absolutely to God alone (*cor hominis crypta est*, Bz.); its "counsels" are those self-communications and purposings which determine action and belong to the essence of character.—"And then (not before) the (due) praise will come (ὁ ἔπαινος γενήσεται) to each from God (not from human lips)." ἀπὸ τ. Θεοῦ for it is on God's behalf that Christ will judge; His commendation is alone of value (Rom. ii. 29; John v. 44). The Church is God's field and temple (iii. 9 ff.); all work wrought in it awaits His approval. ἐκάστῳ recalls the lesson of iii. 8, 11-13, respecting the discriminating and individual character of Divine rewards. "Praise" ambitious Gr. teachers coveted: let them seek it from God. "Praise" the Cor. partisans lavished on their admired leaders: this is God's prerogative, let them check their impertinent eulogies. Enough was said in iii. 15, 17, of condemned work; P. is thinking here of his true συνεργοί (1 f.), who with himself labour and hope for approval at the Day of Christ; little need they reckon of the criticisms of the hour.

§ 13. DISCIPLES ABOVE THEIR MASTER, iv. 6-13. What the Ap. has written, from iii. 3 onwards, turns on the relations between himself and Apollos; but it has a wide application to the state of feeling within the Church (6 f.). To such extravagance of self-satisfaction and con-

ceit in their new teachers have the Cor. been carried, that one would think they had dispensed with the App., and entered already on the Messianic reign (8). In comparison with them, P. and his comrades present a sorry figure, as victims marked for the world's sport—famished, beaten, loaded with disgrace, while their disciples flourish! (9-13.)

Ver. 6. Ταῦτα δὲ κ.τ.λ. (δὲ μεταβατικόν, of transition): "Now these things I have adapted (in the way I have put them) to myself and Apollos".—μετα-σχηματίζω (see parls.), to *change the dress, or form of presentment* (σχήμα), of anything. P. has put in a specific personal way—speaking in *concreto, exempli gratia*—what he might have expressed more generally; he has done this δι' ὑμᾶς, "for your better instruction,"—not because he and Ap. needed the admonition. The rendering "I have in a figure transferred" (E.V.), suggests that the argument of iii. 3-iv. 5 had no real connexion with P. and A., and was aimed at others than their partisans—an erroneous implication: see *Introd.* to Div. I. P. writes in the σχῆμα κατ' ἐξοχήν, aiming through the Apollonian party at all the warring factions, and at the factious spirit in the Church; his reproaches fall on the "puffed up" followers, not upon their unconsenting chiefs (4). We found certain *other teachers*, active at Cor. in the absence of P. and A., rebuked in iii. 11-17; the Cor. will easily read between the lines. This μετασχηματισμὸς is "id genus in quo per quamdam suspicionem quod non dicimus accipi volumus" (Quintilian, *Instit.*, ix., 2).—Ἀπολλών, the preferable reading here and in Tit. iii. 13, like the gen. of i. 12, iii. 4, is acc. of Attic 2nd decl.; Ἀπολλῶ (3rd) is attested in Acts xix. 1.

ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται: "that in our case you may learn the (rule), *Not beyond the things*



d 1. Th. v. ἵνα μὴ <sup>d</sup> εἰς ὑπὲρ τοῦ <sup>d</sup> ἐνὸς \*φυσιοῦσθε κατὰ <sup>i</sup> τοῦ ἑτέρου. γ. εἰς  
 11; cf. x. γάρ σε <sup>e</sup> διακρίνει; τί δὲ ἔχεις ὁ οὐκ ἔλαβες; <sup>e</sup> ἡ δὲ καὶ ἔλαβες, <sup>h</sup> τί  
 17; Gal. iv. 22; <sup>h</sup> καυχᾶσαι ὡς μὴ λαβὼν; 8. ἤδη κεκορεσμένοι ἐστέ, ἤδη <sup>k</sup> ἐπλου-  
 Eph. iv. 4 f.  
 e 18 f., v. 2, τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ <sup>m</sup> ὀφελὸν γε ἐβασιλεύσατε,  
 viii. 1, xiii. 4;  
 Col. ii. 18; -ωσις, 2 Cor. xii. 20. f vi. i, x. 24, 29, xiv. 17; Ro. ii. i, xiii. 8; Gal. vi. 4; Phil. ii. 4.  
 g H.J. with pers. obj.; cf. vi. 5; Acts xv. 9; Jude 22. h For interr. after <sup>e</sup>, xii. 17. See i. 29.  
 Acts xxvii. 38; Deut. xxxi. 20. k 2 Cor. viii. 9; Rom. x. 12; 1 Tim. vi. 9, 18; 5 times in Rev.;  
 Lk. i. 53, xii. 21. l xv. 25; Rom. v. 14, 17, 21, vi. 12; 1 Tim. vi. 15; Rev. v. 10, etc. m 2 Cor.  
 xi. 1; Gal. v. 12; Rev. iii. 15.

that are written": cf. the cl. Μηδὲν ἄγαν. The art. τὸ seizes the Μη ὑπὲρ clause for the obj. of μάθητε; for the construction, cf. Gal. v. 14, Luke xxii. 37, and see Wr., pp. 135, 644; the elliptical form ("Not" for "Do not go," or the like) marks the saying as proverbial, though only here extant. Ewald suggests that it was a Rabbinical adage—as much as to say, *Keep to the rule of Scripture, Not a step beyond the written word!* "γέγραπται in his libris semper ad V. T. referunt" (Grotius); but in a general maxim it is superfluous to look for particular passages intended. In iii. 19 f., and indirectly in vv. 4 f. above, P. has shown the Cor. how to keep their thoughts about men within the lines marked out in Scripture.—The 1st ἵνα is definitely applied by the second, apposed ἵνα: "that you be not puffed up, each for his individual (teacher) against the other". Scripture teaches the Cor. both not to "glory in men" and not to "judge" them (iii. 21, iv. 4 f.).—φυσιοῦσθε (φυσιώω, older Gr. φυσάω or φυσιάω, to inflate) is best explained as irreg. pr. sbj. (cf. ζηλοῦτε, Gal. iv. 17); John xvii. 3 is the only clear ex. of ἵνα with ind. in N.T.—see however Wr., pp. 362 f. Mr. obviates the difficulty by rendering ἵνα where, against Bibl. and later Gr. use. Fritzsche read ὅ (T. R.) for ἃ in the previous clause; then, by a double itacism, ἔνα for ἵνα and φυσιοῦσθαι for φυσιοῦσθε, thus getting ingeniously an inf. clause in 6c, standing in apposition to the ὅ of 6b—"Not beyond what is written,—i.e., that one be not puffed up for the one," etc.).—εἰς ὑπὲρ τ. ἐνός, a reciprocal phrase (cf. 1 Thess. v. 11), "one for the one (teacher), another for the other" (see i. 12),—zeal "for the one" admired master generating an animus "against the other" (κατὰ τοῦ ἑτέρου, the second) correspondingly despised. Those who cried up Apollos cried down Paul, and vice versa.

Ver. 7. τίς γάρ σε διακρίνει; "for who marks thee off?" (or "separates thee?

—discernit, Vg.")—what warrant for thy boasting, "I am of Paul," etc., for ranging thyself in this coterie or that? "The διακρίσις was self-made" (El.). The other rendering, "Who makes thee to differ?" (to be superior: *eximie distinguit*, Bg.)—sc. "who but God?"—suits the vb. διακρίνω, but is hardly relevant. This question stigmatises the partisan conceit of the Cor. as *presumptuous*; those that follow, τί δὲ . . . εἰ δὲ καὶ . . . marks it as *ungrateful*; both ways it is egotistic.—τί δὲ ἔχεις κ.τ.λ.: "what moreover hast thou that thou didst not receive?"—i.e., from God (i. 4 f., 30, iii. 5, 10, xii. 6, etc.). For this pregnant sense of λαμβάνω, cf. Acts xx. 35.—"But if indeed thou didst receive (it), why glory as one that had not received?" The receiver may boast of the Giver (i. 31), not of anything as *his own*. καὶ lends actuality to the vb.; "εἰ καὶ, de re quam ita esse ut dicatur significamus" (Hermann); cf. 2 Cor. iv. 3. καυχᾶσαι, a rare form of 2nd sing. ind. mid.; Wr., p. 90. For ὡς with ptp., of *point of view* (*perinde ac*), see Bm., p. 307; cf. ver. 3.

Ver. 8 depicts the unjustifiable "glorying" of the readers with an abruptness due to excited feeling (cf. the *asyndeton* of iii. 16): "How much you have received, and how you boast of it!—So soon you are satiated!" etc. The three first clauses—ἤδη, ἤδη, χωρὶς κ.τ.λ.—are exclamations rather than questions (W.H.). Distinguish ἤδη, *jam, by this time*; νῦν, *nunc, at this time* (iii. 2, etc.); ἄρτι, *in presenti, modo, just now or then, at the moment* (xiii. 12, etc.). κεκορεσμένοι ἐστέ (κορέννυμι, to glut, feed full; in cl. Gr. poetical, becoming prose in κοινή; for tense-form, cf. i. 10, ἦτε κατηρτ.: "So soon you have had your fill (are quite satisfied)!"). The Cor. reported themselves, in the Church Letter (?), so well fed by Paul's successors, so furnished in talent and grace, that they desired nothing more.—ἤδη ἐπλουτήσατε (aor., not pf. as before): "So soon you grew rich!" The Thanksgiving (i. 5) and the list of

ἵνα καὶ ἡμεῖς σὺν ὑμῖν <sup>α</sup> συμβασιλεύσωμεν. 9. δοκῶ γὰρ ὅτι <sup>1</sup> ὁ <sup>2</sup> Tim. ii. 12. Θεὸς ἡμᾶς τοὺς ἀποστόλους <sup>3</sup> ἐσχάτους <sup>4</sup> ἀπέδειξεν ὡς <sup>5</sup> ἐπιθανατίους, <sup>6</sup> See iii. 18, ὅτι <sup>7</sup> θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. <sup>8</sup> and note below. 10. ἡμεῖς <sup>9</sup> ἡμῶροι διὰ Χριστόν, ὑμεῖς δὲ <sup>10</sup> φρόνιμοι ἐν Χριστῷ. <sup>11</sup> ἡμεῖς <sup>12</sup> ἀσθενεῖς, ὑμεῖς δὲ <sup>13</sup> ἰσχυροὶ. ὑμεῖς <sup>14</sup> ἔνδοξοι, ἡμεῖς δὲ <sup>15</sup> ἄτιμοι. <sup>16</sup> p In this sense, xv. 8; Matt. xix. 30; Mk. ix. 35; Luke

xiv. 9 f.; Jo. viii. 9. q 2 Th. ii. 4; Acts ii. 22, xxv. 7. -ξίς, ii. 4. r H.J. s N.T. h.J. in this sense; see Acts xix. 29, 31. t See i. 25. u x. 15; 2 Cor. xi. 19; Rom. xi. 25, xii. 16; Matt. vii. 24, x. 16, xxv. 2 ff.; Lk. xvi. 8. v See i. 25. w Eph. v. 27; Luke vii. 25, xiii. 17; LXX *passim*. x xii. 23; Mt. xiii. 57; Mk. vi. 4; Isa. liiii. 3.

<sup>1</sup> **δοκῶ γὰρ, ὁ Θεός, without οτι:** all pre-Syrian uncc.

charisms in xii. appear to justify this consciousness of wealth; but ostentation corrupted Cor. riches; spiritual satiety is a sign of arrested growth: contrast Phil. iii. 10-14, and cf. Rev. iii. 17, "Thou sayest, ὅτι πλούσιός εἰμι καὶ πεπλούτηκα". The climax of this sad irony is *χωρὶς ἡμῶν ἐμβασιλεύσατε* (aor. again), "Without us (without our help) you have come to your kingdom!"—"Gradatio: *saturi, divites, reges*" (Bg.). Paul was given to understand, by some Cor., that they had outgrown his teaching: "Then," he says, "you have surely entered the promised kingdom and secured its treasures, if God's stewards have nothing more to impart to you!—*I only wish you had!*" so he continues in the words καὶ ὀφελόν γε κ.τ.λ., "Ay, I would indeed that you had entered the kingdom, that we too might share it with you!" It is Paul's sigh for the end.—*Βασιλεύω* (see parls.) can only relate to the βασιλεία Θεοῦ, the Messianic reign (20, vi. 9 f., xv. 50; N.T. *passim*; cf. Luke xxii. 28 ff.; vi. 2 f. below; the judicial assumptions of the Cor., in 3 ff., square with this); and the aor. in vbs. of "state" is *inceptive* (Br. § 41)—not "you reigned," but "became kings" (*ἐμβασιλεύσατε*). This, of course, can only come about when Christ returns (see i. 7, 9, and notes); then His saints will share His glory (2 Tim. ii. 10).—*ὀφελόν* (losing its augm.) is in N.T. and later Gr. practically an adv.; it marks, with following ind. past, an impracticable wish (Wr., p. 377); γε (*to be sure*) accentuates the personal feeling. Πλουτέω, βασιλεύω remind us again of Stoic pretensions; see note, iii. 22.

Ver. 9 gives reason in Paul's sorrowful state for the wish that has escaped him. δοκῶ γὰρ ὁ Θεός κ.τ.λ. (ὅτι vantage after δοκῶ, as in vii. 40; so in Eng.): "For, methinks, God has exhibited (*spectandos proposuit*, Bz.)

us, the apostles, last"—at the end of the show, in the meanest place (for the use of ἐσχάτος, cf. Mark ix. 35; for the sentiment, xv. 19 below)—"as (men) doomed to death". One imagines a grand procession, on some day of public festival; in its rear march the criminals on their way to the arena, where the populace will be regaled with their sufferings. Paul's experience in Ephesus suggests the picture (cf. xv. 32); that of 2 Cor. ii. 14 is not dissimilar. "The app." (cf. ix. 1, xv. 5 ff.), not P. alone, are set in this disgrace: Acts i.-xii. illustrates what is said; possibly recent (unrecorded) sufferings of prominent missionaries gave added point to the comparison. Ἀπο-δείκνυμι (*to show-off*) takes its disparaging sense from the connexion, like δειγματίζω in Col. ii. 15. ἐπιθανατίους (later Gr.) = ἐπὶ τ. θάνατον ὄντας.—ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ does not give the reason for the above ἀπόδειξις, but re-affirms the fact with a view to bring forward the spectators; this clause apposed to the foregoing, in which ὅτι was implicit: "Methinks God has set forth us the app. last, as sentenced to death,—that we have been made a spectacle to the world," etc. Hf. would read ὅ,τι θέατρον, "which spectacle," etc.—a tempting constr., suiting the lively style of the passage; but ὅστις occurs as adj. nowhere in the N.T. (unless, possibly, in Heb. ix. 9), and rarely at all in Gr. θέατρον "may mean the place, spectators, actors, or spectacle: the last meaning is the one used here, and the rarest" (Lt.). "To the world:" so Peter, e.g., at Jerus., Paul in the great Gentile capitals. "Both to angels and men" extends the ring to include those invisible watchers—"καὶ singles them out for special attention" (Lt.)—of whose presence the Ap. was aware (see xi. 10, and other parls.); angels, as such, in contrast with men,—not the good or bad



γ xi. 26, xv. 25; 11 times besides in P.; freq. in Acts and Rev.  
 11. ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν,<sup>1</sup> καὶ κολαφιζόμεθα, καὶ ἄστατοῦμεν, 12. καὶ κοπιῶμεν ἔργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι εὐλο-

z Art. with ἀρτι, *h.l.* Cf. *εως ἀρτι*, 13; also ο νυν καιρος, Rom. iii. 26, etc. a xi. 21, 34; Phil. iv. 12; Lk. i. 53, vi. 21, 25. πειν. κ. διψ. Rom. xii. 20; Matt. v. 6, xxv. 35 ff.; Rev. vii. 16; Jo. vi. 35. b διψῶ (alone), Jo. xix. 28. λιμὸς κ. διψος, 2 Cor. xi. 27. c *H.l.*; Dio Chrys. xxv. 3. d 2 Cor. xii. 7; 1 Pet. ii. 20; Matt. xxvi. 67. e *H.l.* *αστατος* in Arist. and later Gr. f In lit. use, Eph. iv. 28; 2 Tim. ii. 6; Acts xx. 35; Matt. vi. 28; Luke v. 5. g Eph. iv. 28; 1 Thess. iv. 11; Wisd. xv. 17; *εργαζομαι* (absolute) is fairly common. h 1 Pet. ii. 23; Acts xxiii. 4; Jo. ix. 28. i Absolutely, xiv. 16; Rom. xii. 14; 1 Pet. iii. 9.

<sup>1</sup> γυμνιτεύομεν: all uncc. but L (B\*D\* -νειτ-). From γυμνιτης, Wt., p. 114.

angels specifically (*cf.* note on vi. 3). Eph. iii. 10 f. intimates that the heavenly Intelligences *learn* while they watch.

Ver. 10 represents the contrasted case of the App. and the Cor. Christians, as they appear in the estimate of the two parties. "We" are *μωροί, ἀσθενείς, ἄτιμοι* (*cf.* i. 18-27, iii. 18, and notes; with ii. 3, for *ἀσθ.*); "you," *φρόνιμοι, ισχυροί, ἐνδοξοί*—the last adj. in heightened contrast to *ἄτιμοι*; not merely *honoured* (*ἐντιμοί*, Phil. ii. 29), but *glorious*—P. reflects on the relatively "splendid" (Luke vii. 25) worldly condition of the Cor. as compared with his own. *μωροὶ διὰ Χριστόν*, "fools because of Christ" (*cf.* Matt. v. 11)—who *makes* us so, sends us with a "foolish" message (i. 23). Distinguish *διὰ* (ix. 23, 2 Cor. iv. 11, etc.) from *ὑπὲρ Χριστοῦ*, which means "on Christ's behalf," as representing Him (2 Cor. v. 20, etc.). The Ap. does not call the Cor. *σοφοί* (see iii. 18), but, with a fine discrimination, *φρόνιμοι ἐν Χριστῷ* (*prudentes in Christo*); he appeals to them as such in x. 15, 2 Cor. xi. 19—the epithet was one they affected; writing at Cor., he is perhaps thinking of *them* in Rom. xi. 25, xii. 16. The *φρόνιμος* is the *man of sense*—no fanatic, rushing to extremes and affronting the world needlessly: this Church is on dangerously good terms with the world (viii. 10, x. 14-33, *cf.* 2 Cor. vi. 14-vii. 1); see *Introd.*, pp. 73 f.; "Christum et prudentiam carnis mercedem vellent" (Cv.). They deem themselves "strong" in contrast with the "feeble in faith" (Rom. xiv. 1), with whom P. associates himself (ix. 22, etc.), able to "use the world" (vii. 31) and not hampered by weak-minded scruples (vi. 12, x. 23, viii.; see note on iii. 22). In the third clause P. reverses the order of prons. (*you . . . we*), returning to the description of his own mode of life. The *ἀγενής* (i. 28) is without the birth qualifying for public respect, the *ἄτιμος* (see *parls.*) is one actually deprived of respect—in cl. Gr., *disfranchised*.

Vv. 11, 12a. ἄχρι τῆς ἄρτι ὥρας . . . ταῖς ἰδίαις χερσὶν describes the ἄτιμοι, reduced to this position by the world's contempt and with no means of winning its respect—a life at the farthest remove from that of the Gr. gentleman. The *despicableness* of his condition touches the Ap. New features are added to this picture in 2 Cor. xi. 23-33. On ἄρτι, see note to *ἤδη*, ver. 8; *cf.* ver. 13.—*Hunger, thirst, ill-clothing*—the common accompaniments of poverty; *blows, homelessness, manual toil*—specific hardships of Paul's mission. The sentences are pl.: all Christian missionaries (9) shared in these sufferings, P. beyond others (xv. 10).—*γυμνιτεύω* (later Gr.) denotes *light clothing or armour*; *cf.* *γυμνός*, Matt. xxv. 36, Jas. ii. 15 (*ill-clad*).—*κολαφίζω* (see *parls.*), *to fisticuff*, extended to physical violence generally—sometimes lit. true in Paul's case.—*ἄστατέω*, *to be unsettled, with no fixed home*—to Paul's affectionate nature the greatest of privations, and always suspicious in public repute—*to be a vagrant*. On *ἐργαζ. τ. 18. χερσὶν*—at Eph. now (Acts xx. 34), at Cor. formerly (Acts xviii. 3)—see note, ix. 6; manual labour was particularly despised amongst the ancients: "Non modo labore meo victum meum comparo, sed manuario labore et sordido" (Cv.).

Vv. 12b, 13. Beside their abject condition (11, 12a), the world saw in the meekness of the App. the marks of *an abject spirit*, shown in the three particulars of *λοιδορούμενοι . . . παρακαλοῦμεν*: "id mundus spretum putat" (Bg.).—*λοιδορ.* (*reviled to our faces*) implies insulting abuse, *δυσφημούμενοι* (*defamed*) injurious abuse: for the former, *cf.* 1 Peter ii. 23.—*διωκόμενοι ἀνεχόμεθα*, "persecuted, we bear with (lit. *put-up with*) it"—implying *patience*, while *ὑπομένω* (xiii. 7, etc.) implies *courage* in the sufferer. The series of ptps. is pr., denoting habitual treatment—not "when" but "while we are reviled," etc.—*εὐλογούμεν . . . παρακαλοῦμεν*: to revilings



γούμεν, <sup>κ</sup>διωκόμενοι <sup>1</sup>ἀνεχόμεθα, 13. <sup>μ</sup>βλασφημούμενοι <sup>1</sup> <sup>π</sup>παρα- <sup>κ</sup>xv. 9; 2  
καλούμεν· ὡς <sup>ο</sup>περικαθάρματα <sup>2</sup> τοῦ κόσμου ἐγενήθημεν, πάντων <sup>14</sup>; Cor. iv. 9;  
<sup>ρ</sup>περίψημα, <sup>1</sup>ἕως <sup>1</sup>ἄρτι. <sup>13</sup>; Rom. xii.  
14; Gal. i.  
13; Phil.  
iii. 6; 2  
Tim. iii.  
12; Rev.  
xii. 13;

14. Οὐκ <sup>ε</sup>ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου

Acts vii. 52, etc.; Matt. v. 10, etc.

1 Absol., 2 Cor. xi. 4, 20.

μ δυσφ., N.T. h.l.; 1 Macc.

vii. 41. δυσφῆμια, 2 Cor. vi. 8.

n Absol., 2 Cor. v. 20; Rom. xii. 8; 2 Tim. iv. 2; Tit. i. 9; Luke

iii. 18. ο H.l.; Prov. xxi. 18.

p H.l.; Tobit v. 19; Ignatius ad Eph. viii. 1, xviii. 1.

q viii.

7, xv. 6; Mt. xi. 12; four times in John.

r Active, h.l.; cf. 2 Thess. iii. 14; Tit. ii. 8; Heb. xii.

9, etc. ἐντροπή, see vi. 5.

s 17, x. 14, xv. 58, and frequently in P.; Heb. vi. 19; Jas. i. 16,

etc.; 1 Jo., *passim*; 1 Pet. ii. 11, iv. 12; 2 Pet. iii. and Jude, *γαλατ.*

13; Gal. iv. 19; Phil. ii. 22; 1 Thess. ii. 7, 11; 1 Tim. i. 2, 18; 2 Tim. ii. 1; Tit. i. 4; Phm. 10.

For τεκνα, in P., 2 Cor. vi.

<sup>1</sup>δυσφημούμενοι, <sup>κ</sup>\*ACP 17.

βλασφημ., <sup>κ</sup>\*BDG, etc., latt. vg.—Western and Syrian emendation.

<sup>2</sup>ὡσπερι καθάρματα, G and six minusc.

they retort with  *blessings*, to calumnies with benevolent *exhortation*; "they beg men not to be wicked, to return to a better mind, to be converted to Christ" (Gd.); cf. the instructions of Luke vi. 27 ff. "It is on this its positive side that" Christian meekness "surpasses the abstention from retaliation urged by Plato" (*Crit.*, p. 49: Ed.).—ὡς περικαθάρματα τοῦ κόσμου . . . πάντων περίψημα (from περι-καθαίρω, -ψάω respectively, to *cleanse*, *wipe all round*, with -μα of result): the *ne plus ultra* of degradation; they became "as *rinsings* of the world,—a *scrapping* of all things" (*puramenta et ramentum*, Bz.),—the filth that one gets rid of through the sink and the gutter.

The above terms may have a further significance: "the Ap. is carrying on the metaphor of ἐπιθανάτους above. Both περικαθ. and περίψ. were used esp. of those condemned criminals of the lowest class who were sacrificed as expiatory offerings, as scapegoats in effect, because of their degraded life. It was the custom at Athens to reserve certain worthless persons who in case of plague, famine, or other visitations from heaven, might be thrown into the sea, in the belief that they would 'cleanse away,' or 'wipe off,' the guilt of the nation" (Lt.). περίκαθαρμα (for the earlier κάθαρμα) occurs in this sense in Arr.-Epict., III., xxii., 78; also in Prov. xxi. 11 (LXX). This view is supported by Hesychius, Luther, Bg., Hn., Ed.; rejected, as inappropriate, by Er., Est., Cv., Bz., Mr., Gd., El. Certainly P. does not look on his sufferings as a *piaculum*; but he is expressing the estimate of "the world," which deemed its vilest fittest to devote to the anger of the Gods. Possibly some cry of this sort, anticipating the "Christiani ad leones" of the martyrdoms, had been

raised against P. by the Ephesian populace (cf. xv. 32; also Acts xxii. 22).—ἕως ἄρτι, repeated with emphasis from ver. 11, shows P. to be writing under the smart of recent outrage. With his temper, Paul keenly felt personal indignities.

§ 14. PAUL'S FATHERLY DISCIPLINE, iv. 14-21. All has now been said that can be concerning the Divisions at Cor.—the causes underlying them, and the spirit they manifest and foster in the Church. In their self-complacent, ungrateful thoughts, the Cor. have raised themselves quite above the despised and painful condition of the App. of Christ; "imitabantur filios qui illustrati parum curant humiles parentes—ex saturitate fastidium habebant, ex opulentia insolentiam, ex regno superbiam" (Bg.). The delineation of Paul's state and theirs in the last Section is, in truth, a bitter sarcasm upon the behaviour of the readers; yet P. wishes to admonish, not to rebuke them (14). He states, in a softened tone, the measures he is taking to rectify the evils complained of. His severity springs from the anxious heart of a father (14 f.). Yet in the father's hand, before the paragraph ends, we see again the rod (21).

Ver. 14. Οὐκ ἐντρέπων κ.τ.λ.: "Not (by way of) shaming you do I write this, but admonishing (you) as my children beloved". It is in *chiding* that the Ap. addresses both the Cor. and Gal. as his "children" (2 Cor. vi. 13, xii. 14, Gal. iv. 19); τέκνον ἀγαπητὸν he applies besides only to *Timothy* (ver. 17 and 2 Tim. i. 2). Not intentionally here, but in vi. 5 and xv. 34 he *does* speak πρὸς ἐντροπήν.—τὸ νουθετεῖν (= ἐν νῶ τιθέναι) is the part of a *father* (Eph. vi. 4), or *brother* (2 Thess. iii. 15); "the vb. has a lighter meaning than ἐντρέπειν or ἐπιτιμᾶν, and implies

<sup>1</sup> Rom. xv. 14; Col. i. 28, iii. 16; <sup>2</sup> ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ <sup>2</sup> διὰ 1 Thess. v. 12, 14; 2 Thess. iii. 15; Acts xx. 31. <sup>3</sup> μιμηταὶ μου γίνεσθε. 17. διὰ τοῦτο <sup>3</sup> ἔπεμψα ὑμῖν Τιμόθεον, <sup>4</sup> ὅς ἐστι τέκνον <sup>4</sup> μου <sup>4</sup> ἀγαπητὸν καὶ <sup>5</sup> πιστὸν ἐν <sup>6</sup> Κυρίῳ, ὅς ὑμᾶς <sup>7</sup> ἀναμνήσει τὰς <sup>8</sup> ὁδοὺς μου τὰς ἐν Χριστῷ, <sup>9</sup> καθὼς <sup>10</sup> πανταχοῦ ἐν <sup>11</sup> πάσῃ <sup>12</sup> Gal. iii. 24 f. w Phm. 10; cf. Gal. iv. 19; 1 Thess. ii. 7 f., 11. x See i. 10. y xi. 1; Eph. v. 1; 1 Thess. i. 6, ii. 14; Heb. vi. 12. For the vb., 2 Thess. iii. 7, 9. z Phil. ii. 19; Acts xi. 29; *dat. commodi*. a Eph. i. 1; Col. i. 2; Acts xvi. 15. *πιστος*, see ver. 2. b 2 Cor. vii. 15; 2 Tim. i. 6; Heb. x. 32; Mk. xi. 21, xiv. 72. -σις, xl. 24. c Pl., Rom. iii. 16, xi. 33; Heb. iii. 10; James i. 8; Rev. xv. 3; Acts ii. 28, xiii. 10; xiv. 16; freq. in O.T. d Acts xvii. 30, xxiv. 3.

<sup>1</sup> νουθετων (?) : so  $\Sigma$ ACP 17 (Alexandrian, and perhaps Neutral), followed by Tisch., W.H., Tr. marg., Nestle.

νουθετω BDGL, etc., latt. vg.—Western and Syrian.

<sup>2</sup> B om. Ἰησου, with several Ff.

<sup>3</sup> (δια τουτο) αυτο (?) ins.  $\Sigma^*$ AP 17, syr<sup>P</sup>, Euthal.; so Tisch., W.H. marg.

Om. αυτο  $\Sigma$ BCDGL, etc., syr<sup>sch</sup>; W.H. *txt.*, Al., Tr., Nestle. The double pronoun is characteristic of Paul; αυτο might easily be lost through homœoteleuton.

<sup>4</sup> μου τεκνον,  $\Sigma$ ABCP 17, 37, Euthal.

<sup>5</sup> Χριστῷ Ἰησού,  $\Sigma$ CDB 17, 37, cop. syr<sup>P</sup> Euthal.—Alexandrian.

κυριῳ Ἰησού (om. Χριστῷ) : D\*G—Western.

Χριστῷ, ABDcLP, etc., syr<sup>sch</sup>.—Neutral and Syrian.

a monitory appeal to the νοῦς rather than a direct rebuke or censure" (El.).

Ver. 15. Reason for this lighter reproof, where stern censure was due—"For if you should have ten thousand tutors in Christ, yet (you have) not many fathers!" The relation of the ἐποικοδομοῦντες to the θεμέλιον τιθεῖς (iii. 10) is exchanged for that of the παιδαγωγοὶ to the πατήρ. The παιδαγωγός (*boy-leader*) was not the schoolmaster, but the *home-tutor*—a kind of nursery-governor—who had charge of the child from tender years, looking after his food and dress, speech and manners, and when he was old enough taking him to and from school (see Lt. on Gal. iii. 24). This epithet has a touch of disparagement for the readers (cf. Gal. iii. 25); as Or. says (*Catena*), referring to iii. 1 f., οὐδεὶς ἀνὴρ παιδαγωγεῖται, ἀλλ' εἴ τις νήπιος καὶ ἀτελής.—μυρίους (xiv. 19) indicates the very many—probably too many—teachers busy in this Church (cf. Jas. iii. 1, and iii. 18 above), in whose guidance the Cor. felt themselves "rich" and Apostolic direction superfluous (8).—ἀλλά (*at certe*) introduces an apodosis in salient contrast with its protasis: "You may have ever so many nurses, but only one father!" From this relationship "non solum Apollus excluditur, successor; sed etiam comites, Silas et Timotheus" (Bg.):

ἐγὼ (I and no other) ἐγέννησα ὑμᾶς (cf. Philem. 10, Gal. iv. 19); in the Rabbinical treatise *Sanhedrin*, f., xix. 2, the like sentiment occurs, "Whoever teaches the son of his friend the law, it is as if he had begotten him"; similarly Philo, *de Virtute*, p. 1000.—διὰ τ. εὐαγγελίου: cf. 1 Peter i. 23; also i. 18 above, 1 Thess. i. 5, ii. 19; John vi. 63, etc.

Ver. 16. "I beseech you therefore (as your father), be imitators of me." γίνεσθε (pr. impr.) signifies, in moral exhortations, *be in effect, show yourselves* (cf. Eph. iv. 32, v. 17). μιμηταὶ γίνεσθε demands, beyond μιμείσθε, a character formed on the given model. Imitation is the law of the child's life; cf. Eph. v. 1; and for the highest illustration, John v. 17-20. It is one thing to say "I am of Paul" (i. 12), another to tread in Paul's steps. The imitation would embrace, in effect, much of what was described in vv. 9 ff.

Ver. 17. "For this reason"—viz., to help you to imitate me as your father—"I sent to you Timothy, who is a beloved child of mine, and faithful in the Lord". Timothy had left P. before this letter was written, having been sent forward along with Erastus (possibly a Cor., Rom. xvi. 23) to Macedonia (Acts xix. 22), but with instructions, as it now appears, to go forward to Cor.; respecting his



ἐκκλησίᾳ \*διδάσκω. 18. ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς \*  
 ἔφυσιώθησάν τινες. 19. ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἢ ἂν ὁ  
 ὁ Κύριος ἡ θελήσῃ, καὶ ἴγνώσομαι οὐ τὸν ὁ λόγον τῶν ἔπεφυσιωμένων  
 ἀλλὰ τὴν ὁ δύναμιν. 20. οὐ γὰρ ἐν ὁ λόγῳ ἢ βασιλείᾳ τοῦ ὁ Θεοῦ  
 ἀλλ' ἐν ὁ δύναμει. 21. τί θέλετε; ἢ ἐν ὁ ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ  
 ἐν ἀγάπῃ \*πνεύματι τε ὁ πραότητος<sup>1</sup>;

Of Chris-  
 tian doc-  
 trine,  
 Rom. xii.  
 7; eight  
 times be-  
 sides in  
 P.; Heb.  
 v. 12; 1  
 Jo. ii. 27;  
 Gosp.  
 and Acts,  
*passim*.

f See ver. 6 above.

g In this sense, 2 Cor. iii. 1, x. 2; Gal. i. 7, ii. 12; 1 Tim. i. 6; 7 times in  
 Pastt.; 2 Pet. iii. 9, 16; Jude 4. h James iv. 15; Sir. xxxix. 6. i 2 Cor. ii. 9, xiii. 6; Rom.  
 vii. 7; Gal. ii. 9; Phil. ii. 22, iii. 10; 1 Th. iii. 5; 1 Jo. iii. 16; Rev. ii. 23, etc. k 1 Thess. i. 5;  
 in similar contrasts, 2 Cor. x. 11; Rom. xv. 18; Col. iii. 17; 1 John iii. 18. l See i. 18; 10 times  
 besides in like use in P. For ἐν δυνάμει, xv. 43; 2 Cor. vi. 7; Rom. i. 4, xv. 13, 19; Col. i. 11, 29;  
 2 Th. i. 11, ii. 9; Mk ix. 1, etc. m vi. 9 f., xv. 50; Rom. xiv. 17; Gal. v. 21; Eph. v. 5; Col. iv.  
 11; 1 Th. ii. 12; 2 Th. i. 5; Rev. xii. 10; Mark, Luke, Acts, *passim*. n Rev. ii. 27, xii. 5, xix. 15;  
 Isa. x. 24. o In like use, 2 Cor. iv. 13; Rom. viii. 15, xi. 8 (Isa. xxix. 10); Gal. vi. 1; Eph. i. 17,  
 etc. p 2 Cor. x. 1; six times besides in P.; James i. 21, iii. 13; 1 Pet. iii. 15; Ps. xlv. 4.

<sup>1</sup>πραυτήτος, ABC 17. So commonly, in oldest copies; see Wr., p. 48.

visit, see notes to xvi. 10 f. The Cor. had heard already (through Erastus?) of Timothy's coming; P. does not announce the fact, he explains it: "This is why I have sent T. to you"; to the τέκνα ἀγαπητά (14) P. sends a τέκνον ἀγαπητόν (see Phil. ii. 19-22), adding καὶ πιστόν ἐν Κυρ., since it was a *trusty* agent, one "faithful in the Lord"—in the sphere of Christian duty—that the commission required. For ἐν Κυρίῳ, see parls., esp. Eph. vi. 21, Col. iv. 7; πιστὸς τῷ Κυρίῳ (Acts xvi. 15) denotes a right relationship to Christ, πιστὸς ἐν Κυρίῳ includes responsibility for others.—"Who will remind you of my ways, that are in Christ" (τὰς ὁδοὺς μου τὰς ἐν Χριστῷ); the adjunct is made a definition by the repeated art. ἀναμνησκῶ with double acc., like ὑπομν. in John xiv. 26, combines our *remind* (a person) and *recall* (a thing). Paul's "ways" had been familiar in Cor. (cf. Acts xx. 31-35; also 2 Cor. i. 12 ff.), but seemed forgotten; the παιδαγωγοὶ had crowded out of mind the πατήρ. He means by ὁδοὶ μου *habits of life* to be copied (16)—the ἄγωγή of 2 Tim. iii. 10 f.—not doctrines to be learnt; see further ix. 19-27, x. 33-xi. 1, 2 Cor. vi. 4-10, x. 1. For ἐν Χριστῷ, see note on ἐν X. ὁ. i. 2. In Paul's gentler qualities Tim. would strongly recall him to the Cor., by conduct even more than words.—"According as" (not how) "I teach"—in accordance with my teaching. Paul's *ways* and *teaching* are not the same thing; but the former are regulated by the latter; they will find the same consistency in Tim. "(As I teach) everywhere, in every Church:" the "ways" P. and Tim. observe, and to which the Cor. must be recalled, are

those inculcated uniformly in the Gentile mission; see i. 2 (σὺν πᾶσι . . . ἐν παντὶ τόπῳ, and notes), also xi. 16, xiv. 33.

Vv. 18, 19. ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες: "Some however have been puffed up, under the idea that I am not coming to (visit) you". The contrastive δὲ points to a group of inflated persons (cf. 6, v. 2, viii. 2) hostile to Paul's "ways". The wish was father to the thought, which was suggested to "some" by the fact of Timothy's coming. They bore themselves more insolently as not fearing correction;—or did they imagine that Paul is *afraid* of them! Amongst these, presumably, were mischievous teachers (iii. 11-17) who had swelled into importance in Paul's absence, partisans who magnified others to his damage and talked as though the Church could now fairly dispense with him (3, 6, 8, 15). On ὡς with ptp., see Bn. § 440 f., or Goodwin's *Syntax*, or *Grammar*, *ad rem*; cf. note on ὡς μὴ λαβὼν, ver. 7, also 2 Cor. v. 20, 2 Pet. i. 3: "because (as they suppose) I am not coming". The aor. ἐφυσιώθησαν points to the moment when they heard, to their relief, of Timothy's coming. δὲ is postponed in the order of the sentence to avoid separating the closely linked opening words (Wr., pp. 698 f.).—"But (despite their presumption) I shall come speedily, if the Lord will". They say, "He is not coming; he sends Tim. instead!" he replies, "Come I will, and that soon" (see xvi. 8, and note).—ἐὰν ὁ Κύριος θελήσῃ (see parls.), varied to ἐπιτρέψῃ in xvi. 7; the aor. subj. refers to the "willing" to the (indeterminate) time of the visit. "The Lord" is *Christ*; that θέλω and θέλημα (see note



a vi. 7, xv. 29; Matt. v. 34. V. I. \*ὅλως ὁ ἀκούεται ἐν ὑμῖν ὁ πορνεία, καὶ ὁ τοιαύτη πορνεία b Mk. ii. 1; ὁ ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται,<sup>1</sup> ὥστε ἡ γυναῖκά τινα τοῦ c Rom. i. 13, ii. 24; Gal. i. 16, ii. 2; Col. i. 27; 1 Tim. iii. 16; 1 Pet. ii. 12; Acts xv. 12, xxi. 19. f vii. 2, 29; Mt. xiv. 4, xxii. 28; Deut. xxviii. 30. d Cf. Heb. ii. 3.

<sup>1</sup> Om. ὀνομάζεται all uncc. but N<sup>c</sup>LP, and all oldest verss. but syrr.—Added by Syrian emendation.

on xii. 11) are elsewhere referred by P. to God (Mr.) is no sufficient reason for diverting ὁ Κύρ. from its distinctive sense (cf. 17 above, and note on i. 31). Christ determines the movements of His servants (1; cf. 1 Thess. iii. 11, Acts xvi. 7, xviii. 9, etc.).

"And I shall know (take cognisance of) not the word of those that are puffed up (pf. pass. ptp., of settled state), but their power." "γνώσκειν: verbum judiciale; paternam ostendit potestatem" (Bg.). High-flown pretensions P. ignores; he will test their "power," and estimate each man (he is thinking mainly of the ἐποικοδομοῦντες of chap. iii.) by what he can do, not say. The "power" in question is that belonging to "the kingdom of God" (i. 18, 24, ii. 4).

Ver. 20. "For not in word (lies) the kingdom of God, but in power:" another of Paul's religious maxims (see note on i. 29), repeated in many forms: cf. 2 Cor. x. 11, xiii. 3 f., etc. The βασιλεία τοῦ Θεοῦ always (even in Rom. xiv. 17) bears ref. to the final Messianic rule (see vi. 9 f., xv. 24, 50); the "power of God" called it into being and operates in every man who truly serves it. That Divine realm is not built up by windy words. To the same test P. offers himself in 2 Cor. xiii. 1-10. For εἶναι (understood) ἐν, see ii. 5 and note.

Ver. 21. τί θέλετε; "What is your will?"—what would you have? τί a sharper πότερον; the latter only once (John vii. 17) in N.T.—"With a rod am I to come to you? or in love and a spirit of meekness?" ἐν ῥάβδῳ (= ἐν κολάσει, ἐν τιμωρίᾳ, Cm.) is sound Gr. for "armed with a rod" (cf. Sir. xlvi. 4, ἐν λιβῷ; Lucian, Dial. Mort., xxiii. 3, καθιζόμενος ἐν τ. ῥάβδῳ; add Heb. ix. 25, 1 John v. 6)—the implement of paternal discipline (14) called for by the behaviour of "some" (18).

There is reason, however, in the stern note of this question, for connecting it with ch. v. 1 (so Oec., Cv., Bz., Hf.). P. is approaching the subject of the following Section, which already stirs his wrath. For the sbj. of the dubitative

question, ἔλθω, see Wr., p. 356: ἐν ὑμῖν τὸ πᾶν κείται (Cm.).—ἐν ἀγάπῃ κ.τ.λ. (ἔλθω); cf. 2 Cor. ii. 1; the constr. of ii. 3 above is somewhat diff. (see note). πνεύματί τε πρᾶτης defines the particular expression of love in which P. desires to come: cf. xiii. 6 f. The Ap. does not mean the Holy Spirit here specifically, though the thought of Him is latent in every ref. to the "spirit" of a Christian man. Πρᾶτης (cf. 2 Cor. x. 1) is the disposition: most opposed to, and exercised by, the spirit of the conceited and insubordinate τινὲς at Cor.

DIVISION II. QUESTIONS OF SOCIAL MORALS, v.-vii. The Ap. has done with the subject of the Parties, which had claimed attention first because they sprung from a radical misconception of Christianity. But in this typical Hellenic community, social corruptions had arisen which, if not so universal, were still more malignant in their effect. The heathen converts of Cor., but lately washed from the foulest vice (vi. 9 ff.), were some of them slipping back into the mire (2 Cor. xii. 21). An offence of incredible turpitude had just come to the Apostle's ears, to the shame of which the Church appeared indifferent (v.). This case, demanding instant judicial action (1-5), leads the Ap. to define more clearly the relation of Christians to men of immoral life, as they may be found within or without the Church (6-13). From sins of uncleanness he passes in ch. vi. to acts of injustice committed in this Church, which, in one instance at least, had been scandalously dragged before the heathen law-courts (1-8). In vi. 12-20 P. returns to the prevalent social evil of Cor., and launches his solemn interdict against fornication, which was, seemingly, sheltered under the pretext of Christian liberty! It is just here, and in the light of the principles now developed, that P. takes up the question of marriage or celibacy, discussed at large in ch. vii. The fact that the Ap. turns at this juncture to the topics raised in the Church Letter, and that ch. vii. is headed with the

πατρός ἔχειν· 2. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἔπεινήσατε, ἵνα ἑξαρθῇ ἡ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; 3. ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτω τοῦτο κατερ-

Lk. vi. 25. i Col. ii. 14; Mk. xlii. 15; Jo. xvii. 15, xxi. f. k 2 Cor. vi. 17 (Isa. lli. 11); Col. ii. 14; 2 Thess. ii. 7; Acts xvii. 33, xxiii. 10; Mt. xiii. 49. l In this sense, Mt. xxiii. 3; Lk. xi. 48; Jo. viii. 41. m See xi. 18. n 2 Cor. x. 1 f., 11, xlii. 2, 10; Phil. i. 27; Col. ii. 5. o vii. 34; Rom. viii. 10; Eph. iv. 4; 1 Thess. v. 23. p Pf., vii. 37. See ii. 2. q In like sense, Rom. i. 27, ii. 9, vii. 8 ff.

<sup>1</sup> α ρ θ η: all uncc. but L.

<sup>2</sup> π ρ α ξ α ς (?), ἤ AC, several good minn.; so Tisch., W.H., Nestle. Latt. *gessit*. ποιήσας, BDGLP, etc. (vg. *fecit*)—probably Western and Syrian. So Treg., El., R.V.

<sup>3</sup> Om. ω ς (α π ω ν) ἤ ABCD\*P 17, 37, vg., syrsch. cop.

formula Περί δὲ ὧν ἐγράψατέ μοι, must not be allowed to break the strong links of subject-matter and thought binding it to chh. v. and vi. Its connexion with the foregoing context is essential, with the following comparatively accidental.

§ 15. THE CASE OF INCEST, v. 1-8. About the party-strifes at Cor. P. has been informed by the members of a particular family (i. 11); the monstrous case of incest, to which he turns abruptly and without any preface (*cf.* i. 10), is notorious.

Ver. 1. Ὡς ἀκούεται κ.τ.λ.: "There is actually fornication heard of amongst you!" No wonder that the father of the Church is compelled to show the "rod" (iv. 21). Not ἀκούω, as in xi. 18, but the impersonal ἀκούεται (*cf.* ἡκούσθη, Mark ii. 1), indicating *common report* in the Church (ἐν ὑμῖν),—and (ὅλως: see parls.) *undoubted fact*.—Πορνεία signifies any immoral sexual relation, whether including (as in Matt. v. 32) or distinguished from (Matt. xv. 19) μοιχεία.

The sin is branded as of unparalleled blackness by the description, καὶ τοιαύτη πορνεία ἥτις κ.τ.λ.: "Yes, and a fornication of such sort"—the *καὶ climactic*—"as (there is) not even among the Gentiles!" While mere πορνεία was excused—not to say approved—in heathen society, even by strict moralists, *such* foulness was abominated. Of this crime the loose Catullus says (76. 4): "Nam nihil est quidquam sceleris quo prodeat ultra"; and Cicero, *pro Cluent.*, 6, 15: "scelus incredibile, et præter hanc unam in omni vita inauditum"; Euripides' *Hippolytus* speaks for Gr. sentiment. Greek and Roman law both stamped it with infamy; for Jewish law, *see* Lev. xviii. 7 f., Deut. xxi. 30. also Gen. xlix. 4.—

ἥτις, of *quality* (as in iii. 17), in place of the regular correlative οἷα (xv. 48). Neither ὀνομάζεται (T.R.) nor ἀκούεται is understood in the ellipsis, simply ἐστίν—"such as does not exist"; the exceptional heathen instances are such as to prove the rule. The actual sin is finally stated: ὥστε γυναῖκά τινα κ.τ.λ., "as that one (or a certain one) should have a wife of his father".—ἥτις defines the quality, ὥστε (with inf.) the content and extent of the πορνεία.—γυν. τοῦ πατρὸς (instead of μητρίας) is the term of Lev. xviii. 8. ἔχειν indicates a continued association, whether in the way of formal marriage or not; nor does ἔργον (2), nor κατεργασάμενον (3), make clear this latter point. That "the father" was living is not proved by the ἀδικηθεὶς of 2 Cor. vii. 12; P. can hardly have referred to this foul immorality in the language of 2 Cor. ii. 5-11, vii. 8-12; the "grief" and "wrong" of those passages are probably quite diff. The woman was not a Christian, for Paul passes no sentence upon her; see ver. 13.

Ver. 2. What are the Cor. doing under this deep disgrace? *Not even grieving.* Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; κ.τ.λ.: "And are you (still) puffed up? and did you not rather mourn?" For the grammatical force of πεφυσ. ἐστέ, see parls. in i. 10, iv. 8; and for the vb., note to iv. 6. P. confronts the pride of the Cor. Church with this crushing fact; no intellectual brilliance, no religious enthusiasm, can cover this hideous blot: "argumentatur a contrario, ubi enim luctus est, cessit gloria" (Cy.). The ver. is best read *interrogatively*, in view of the οὐχὶ in 2nd clause (*cf.* i. 20), and in Paul's expository style (*cf.* iv. 7 f.).—ἐπεινήσατε (see parls.) connotes *funeral*



† H. I. for γασάμενον, 4. ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν<sup>1</sup> Ἰησοῦ Χριστοῦ,<sup>2</sup>  
 Epp.; in συναχθέντων ὑμῶν καὶ οὐ<sup>3</sup> ἑμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
 Gosp. and Acts, ἑμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
 ἑμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
 With ἑμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
 pron., xiv. <sup>u</sup> Σατανᾶ εἰς ὄλεθρον ἧς<sup>3</sup> σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
 14, xvi.  
 18; 2 Cor.  
 ii. 13, vii. 13; Rom. i. 9; Gal. vi. 18; Phil. iv. 23; Phm. 25; 2 Tim. iv. 22; Mk. ii. 8, viii. 12; Luke  
 i. 47, viii. 55. t 2 Cor. xii. 9; 2 Pet. i. 16; Lk. v. 17. u In this sense, 1 Tim. i. 20. v Ver.  
 11, vii. 15, 28, xvi. 16, 18; 12 times besides in P.; 3 Jo. 8; Mt. xix. 14; Ac. xxii. 22. w vii. 5; 2  
 Cor. ii. 11, xii. 14, xii. 7; Rom. xvi. 20; 1 T. ii. 18; 2 Th. ii. 9; 1 Tim. i. 20, v. 15; Gosp. and  
 Rev., *passim*. x 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9; Prov. xxi. 7. y 2 Cor. vii. 1; Rom. i.  
 3 f.; Col. ii. 5; 1 Tim. iii. 16; Heb. xii. 9; M. xvi. 41.

<sup>1</sup> Om. ἡμῶν all uncc. but P.

<sup>2</sup> Om. Χριστοῦ ABD\*; most critical edd. Copyists are apt to complete the name.

<sup>3</sup> Om. Χριστοῦ NABDP 46.

mourning—over “a brother dead to God, by sin, alas! undone;” the *tense* signifies “going into mourning”—“breaking out in grief” (Ev.) when you heard of it. Of such grief the fit sequel is expressed by ἵνα ἄρθῃ ἐκ μέσου ὑμῶν, “that he should be removed from your midst, who so perpetrated this deed”. This is the later Gr. “sub-final” ἵνα, of the desired result: see Wr., p. 420; Bm., p. 237; cf. xiv. 12 f.—πράξας, as distinguished from ποιήσας (T.R.), implies *quality* in the action (see parls.).

Vv. 3-5. The removal of the culprit is, in any case, a settled matter: ἐγὼ μὲν γάρ, “For I at least” . . . ἤδη κέκρικα, “have already decided”—without waiting till you should act or till I could come. For ἤδη see note, iv. 8; κέκρικα, pf. of judgment that has determinate effect.—μὲν solitarius—“I indeed (whatever you may do)”.—ἄπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, “while absent in the body yet present in the spirit”: by absence the Ap. might seem disqualified for judging (cf. 2 Cor. xii. 20-xiii. 2); he declares that he is *spiritually present*, so present to his inmost consciousness are the facts of the case; cf. Col. ii. 5. “St. Paul’s spirit, illumined and vivified, as it unquestionably was, by the Divine Spirit, must have been endowed on certain occasions with a more than ordinary insight into the state of a Church at a distance” (Ev.; cf. John i. 48; 2 Kings v. 26): “I have already passed sentence, as one present, on him that has so wrought this thing”. ὥς παρὼν means “as being present,” not “as though present”—which rendering virtually surrenders the previous ἄπὼν . . . παρὼν δέ.—κατεργάζομαι, to work out, consummate (see parls.); the qualifying οὕτως probably refers to the man’s being a Chris-

tian (cf. 12 f.)—“under these conditions” (cf. iii. 16 f., vi. 15).

The judgment already determined in the Apostle’s mind is delivered in ver. 5, supplying a further obj. (of the thing: cf. for the construction, Acts xv. 38) to κέκρικα: “I have already judged him . . . (have given sentence), in the name of our Lord Jesus, to deliver him that is such (τὸν τοιοῦτον) to Satan for destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus”. The clauses of ver. 4, with their solemn, rounded terms, make fit way for this awful sentence; “graviter suspensa manet et vibrat oratio usque ad ver. 5” (Bg.). The prp. phrases ἐν τῷ ὀνόματι τ. κυρ. ἡμῶν, σὺν τ. δυνάμει τ. κυρ. ἡμῶν, may be connected, either of them or both, with παραδοῦναι or with the subordinate συναχθέντων; and the four combinations thus grammatically possible have each found advocates. The order of words and balance of clauses, as well as intrinsic fitness of connexion, speak for the attachment of the former adjunct to παραδ. Σατ., the latter to συναχθ. ὑμῶν: so Luther, Bg., Mr., Al., Ev., Bt., El. “In the name of the Lord Jesus” every Church act is done, every word of blessing or banning uttered; that Name must be formally used when doom is pronounced in the assembly (see parls.). The gen. abs. clause is parenthetical, supplying the occasion and condition precedent (aor. ptp.) of the public sentence; all the responsible parties must be concurrent: “when you have assembled together, and my spirit, along with the power of our Lord Jesus”. Along with the gathered assembly, under Paul’s unseen directing influence, a *third Supreme Presence* is necessary to make the sentence valid; the Church associates itself



\* ἡμέρα τοῦ Κυρίου<sup>1</sup> Ἰησοῦ.<sup>1</sup> 6. οὐ καλὸν τὸ καύχημα ὑμῶν. \* οὐκ οἶδατε ὅτι μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοί; 7. ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη

xv. 26, xxvi. 10; Lk. xxi. 5. b ix. 15 f.; 7 times besides in P.; Heb. iii. 6. c See iii. 16.  
d Gal. v. 9. μικρός, cf. Jas. iii. 5; Mt. xiii. 32. e Mt. xiii. 33, xvi. 6 ff., and parls. For φύραμα, Rom. ix. 21, xi. 16. f 2 Tim. ii. 21; Deut. xxvi. 13; Judges vii. 4. g In like sense, Rom. vi. 6; Eph. iv. 22; Col. iii. 9. h Mt. xxvi. 17, and parls.; Acts xii. 3, xx. 6; Lev. ii. 4, etc. i Mt. xxvi. 2, etc. From LXX (Heb. pesach); in 2 Chron. φασεκ. πασχα θυνω, Mk. xiv. 12; Lk. xxii. 7. k x. 20; Acts xiv. 13, 18.

<sup>1</sup> τ. κυρ. ἡμῶν Ἰησοῦ Χριστοῦ, ACP, minuscc.<sup>15</sup>, syrr. cop., many Ff.

τ. κυρ. Ι. Χριστοῦ, D Ambrst. Cf. ver. 4, i. 8, and 1 Thess. for Pauline usage.

<sup>2</sup> Om. οὖν all uncc. but <sup>2</sup> CLP; all critical edd.

"with the power" of its Head. Realising that it is clothed therewith, the Cor. Church will deliver the appalling sentence inspired by the absent Ap.—οὖν τῇ δυνάμει κ.τ.λ. is a *h.l.*; ἐν δυνάμει (ii. 5, etc.) is frequent in P. "Our Lord Jesus" is Christ the Judge (see i. 8).

"Delivering to Satan," in the view of many (including Aug., Cv., Bz., and latterly Hn.), is a synonym for *excommunication*,—a thrusting out of the condemned into "the kingdom of darkness," where "the god of this world" holds sway (2 Cor. iv. 4, Eph. ii. 2, vi. 12, Col. i. 13, etc.); similarly in 1 Tim. i. 20. But there is no proof that such a formula of excommunication existed either in the Synagogue or the early Church; and the added words, εἰς ὀλεθρον τῆς σαρκός κ.τ.λ., point to some *physically punitive* and spiritually remedial visitation of the sinner. The σὰρξ to be destroyed, it is replied, lies in the man's sinful passions; but these would, presumably, be strengthened rather than destroyed by sending him back to the world. "The flesh," as antithetical to "the spirit" (see parls.), is rather the man's *bodily nature*; and physical maladies, even death, are ascribed in the N.T. to Satan (2 Cor. xii. 7, Luke xiii. 16, John viii. 44, Heb. ii. 14), while on the other hand affliction is made an instrument of spiritual benefit (ix. 27, xi. 30 ff., 2 Cor. iv. 16 f., xii. 7, 1 Peter iv. 1 f.); moreover, the App. did occasionally, as in the cases of Ananias and Elymas (Acts v., xiii.), pronounce penal sentences in the physical sphere, which took immediate effect on the condemned. It appears certain that P. imposed in this case a *severe physical infliction*—indeed, if ὀλεθρος is to be pressed (see parls.), a *mortal stroke*—as the only means of marking the gravity of the crime and saving the criminal. "Il ne faut pas en

douter, c'est une condamnation à mort que Paul prononce" (Renan); not however a sudden death, rather "a slow consumption, giving the sinner time to repent" (Gd.). The *ejection* of the culprit the Church of itself could and must effect (2, 13); for the aggravated chastisement the presence of the Apostle's "spirit," allied "with the power of the Lord Jesus," was necessary.—ὁ Σατανᾶς (Heb. *hassatān*, Aram. *s'tanā*: see parls.), "the Adversary," sc. of God and man, to whom every such opportunity is welcome (John viii. 44). That Satan's malignity should be (as one may say) overreached by God's wisdom and mercy (cf. iii. 19) is nothing very wonderful (see 2 Cor. xii. 7, Luke xxii. 31 f., also the temptation of our Lord, and of Job); hate is proverbially blind. On "the day of the Lord," when the ultimate salvation or perdition of each is fixed, see i. 8, Rom. ii. 5-16. That some Cor. afterwards sought *proof* of Paul's supernatural power goes to show, not that this sentence proved abortive, but rather that the offender averted it by prompt repentance.

Ver. 6. "Your vaunt is not good:" καύχημα, *materies gloriandi* (cf. αἰσχρὸν κλέος, Eurip., *Helena*, 135: Mr.), found in the state of the Church, of which the Cor. were proud (iv. 6 ff.) when they ought to have been ashamed.—καλόν, *good* in the sense of *seemly*, of *fine quality*; cf. 2 Cor. viii. 21, John x. 32, etc. For οὐκ οἶδατε . . . ; see iii. 16.—The Cor. might reply that the offence, however shameful, was the sin of one man and therefore a little thing; P. retorts, that it is "a little leaven," enough to "leaven the whole kneading": cf. the Parables of Matt. xiii. 33 and Luke xii. 1. A sin so virulent held an indefinite power of corruption; it tainted the entire community. The φύραμα (φυράω,

1 H. J. for vb. **Χριστός**. 8. ὥστε <sup>1</sup> ἐορτάζωμεν, <sup>1</sup> μὴ ἐν <sup>ο</sup> ζύμῃ <sup>α</sup> παλαιᾷ μηδὲ ἐν <sup>εορτῇ</sup> Col. ii. 16; <sup>ο</sup> ζύμῃ <sup>m</sup> κακίας καὶ <sup>m</sup> πονηρίας, ἀλλ' ἐν <sup>h</sup> ἄζύμοις <sup>n</sup> εἰλικρινείας καὶ <sup>ο</sup> ἀληθείας.  
 m Rom. i. 29.  
 κακία, xiv.  
 20; Eph. iv. 31; Col. iii. 8; Tit. iii. 3; Jas. i. 21; 1 Pet. ii. 1, 16; Acts viii. 22; Mt. vi. 34. πονηρία,  
 Eph. vi. 12; Acts iii. 26; Mt. xxii. 18; Mk. vii. 22; Lk. xi. 39. n 2 Cor. i. 12, ii. 17; -νης, Phil.  
 i. 10. o In this sense, 2 Cor. vii. 14, xii. 6; Rom. ix. 1; Eph. iv. 25; Phil. i. 18; 2 Jo. 1; 3 Jo. 1;  
 Acts xxvi. 25; Mk. v. 33.

<sup>1</sup> ἐορτάζωμεν, ADP, minuscc. <sup>20</sup>; by itacism.

to mix) is the lump of dough kneaded for a single batch of bread: see parls.

Ver. 7. ἐκκαθάρατε, "Cleanse out"—the aor. implying a *summary*, and ἐκ- a *complete* removal (see parls.; for simple καθαίρω, John xv. 2), leaving the Church "clean": an allusion to the pre-Paschal removal of leaven (Exod. xii. 15 ff., xiii. 7). For τ. παλαιὰν ζύμην, cf. Ignatius, *ad Magn.*, 10, τ. κακὴν ζύμην τ. παλαιω-θεῖσαν κ. ἐνοξίσασαν, applying, however, to Judaism what here relates to Gentile vice. The "old leaven" (denoting not persons—the incestuous and his like—but influences: see 8) must be cleansed away, "in order that you may be a fresh kneading". νέον, *new in point of time* (see parls.)—the mass of dough, with the evil ferment removed, kneaded over again. The Cor. are to be clear of the παλαιὰ ζύμη "in accordance with the fact that" (καθώς) they "are ἄζυμοι," a term not used literally—as though the Church was at this (*sc.* Paschal) season eating unleavened bread: such a παρα-τήρησις of Jewish law by Gentiles P. would hardly have encouraged (see Gal. iv. 9 ff.)—but *morally*, in consistency with the allegorical strain of the passage; "in the purpose and command of God, and in their own profession, they are separated from all sin, which is to them what, during the passover week, leaven was to the Jews. This objective use of *unleavened* corresponds to that of *sanc-tified* in i. 2" (Bt.). Cf. the ἥδη καθαροὶ ἐστε of John xv. 3; and for the general principle, i. 30, vi. 11, Rom. vi. 1-11, etc.

Ver. 8 explains the symbolical ἄζυμοι. Participation in the sacrifice of Christ presumes unleavenedness in the participants; the unleavened bread and the passover are related (objectively) as repentance and faith (subjectively): "For indeed our passover *has been slain*, even Christ". τὸ πάσχα . . . ἐτύθη (aor., of historical fact)—the Passover Lamb killed, and leaven not yet cast out: what a contradiction! The Law prescribed no exact time, but usage required every

scrap of leaven to be got rid of from the house at the beginning (eve) of the day, Nisan 14, on which the Lamb was slain. πάσχα stands for the Paschal *Lamb*, the sacrifice of which legally constituted the Passover (Mark xiv. 12, cf. John i. 29).

"Our (Christian) passover," cf. Heb. xiii. 10; and for Paul's appropriation to the Church of the things of the Old Covenant, Rom. xi. 17, Gal. iv. 26, vi. 16, Phil. iii. 3. This identification of Christ crucified with the Paschal Lamb lends some support to the view that Jesus died, as the Fourth Gospel appears to represent, *on the 14th Nisan*; but the precise coincidence is not essential to his interpretation. The Pascha (Aram. *pascha* = Heb. *pesach*)—in O.T. "Jehovah's Passover"—was the sacrificial covenant-feast of the kingdom of God in Israel. It contained three essential elements: (1) *the blood* of the victim, sprinkled at the exodus on each household, afterwards on the national altar, as an expiation to God (cf. Rom. iii. 25), who "passes over" when He "sees the blood"; (2) *the flesh* of the lamb, supplying the food of redeemed Israel as it sets out to the Holy Mount and the Promised Land (see x. 16 f., John vi. 32, 51); (3) *the continued feast*, an act of fellowship, grounded on redemption, between Jehovah and Israel and amongst the Israelites; cf. x. 16-22, xi. 20, and notes.

With the leaven removed and the Pass-over Lamb slain, "let us keep the feast" (ἐορτάζωμεν, pr. subj. of *continued action*)—this term again allegorical not literal (see ἄζυμοι, 7), "a figurative characterisation of the whole Christian conduct of life" (Mr.). ἅπας ὁ βίος αὐτοῦ πανήγυρις ἁγία (Clem. Al., *Strom.*, viii., quoted by Ed.); to the same effect Cm., δέικνυσιν ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστί καιρὸς τ. Χριστιανοῖς διὰ τ. ὑπερβολὴν τ. ἀγαθῶν αὐτοῖς δοθέντων. διὰ τοῦτο γὰρ ὁ υἱὸς τ. Θεοῦ ἄνθρωπος γέγονε καὶ ἰτύθη, ἵνα σε ἐορτάζειν ποιήσῃ; cf., earlier than P., Philo's interpretation of



9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις. <sup>2</sup> 2 Cor. vii. 8; Rom. xvi. 22; etc.
10. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις ἢ ἄρπαξιν ἢ εἰδωλολάτραις, ἢ ἐπεὶ ὀφείλετε <sup>3</sup> ἄρα <sup>2</sup> 2 Th. iii. 14.
- v. 5; 1 Tim. i. 10; twice in Heb., and in Rev. s ix. 10, 22, xvi. 12; Rom. iii. 9; 4 times in Acts and Lk. t vi. 10; Eph. v. 5; -τεω, 2 Cor. ii. 11, vii. 2, xii. 17 f., 1 Th. iv. 6. u vi. 10; Mt. vii. 15; Lk. xviii. 11; -γη, Mt. xxiii. 25; Heb. x. 34. v vi. 9, x. 7; Eph. v. 5; Rev. xxi. 8, xxii. 15. v vii. 14. x In this tense and sense (ωφείλ), 2 Cor. xii. 11; Heb. ii. 17; Lk. xvii. 10.

<sup>1</sup> Om. καὶ all uncc. but B<sup>5</sup>C<sup>5</sup>D<sup>5</sup>L<sup>5</sup>P.

<sup>2</sup> καὶ (not ἢ before αρπ.), all uncc. but B<sup>5</sup>C<sup>5</sup>D<sup>5</sup>b<sup>5</sup>L.

<sup>3</sup> ὀφείλετε, all uncc. but D<sup>5</sup>P.

the Feast, *De migr. Abrah.*, 16; *De congr. quærend. erudit. gratia*, 28. For ὥστε with impv., see note on iv. 5.—The ἄζυμα (unleavened cakes), to be partaken of by the ἄζυμοι (7), are described by the attributes εἰλικρινίας καὶ ἀληθείας, “of sincerity and truth”—a sound inward disposition, and a right position in accord with the reality of things. To the forbidden ἐν ζύμῃ παλαιᾷ (see note, 7) is added, by way of closer specification, μηδὲ ἐν ζύμῃ κακίας κ. πονηρίας (*malitia et nequitia*)—“κακία the vicious disposition, πονηρία the active exercise of it” (Lt.); see Trench, *Syn.*, § 11. The associations of approaching Easter, probably, suggested this train of thought (*cf.* xv. 23, ἀπαρχή); nowhere else does P. call Christ “the Pascha”.

§ 16. A PREVIOUS LETTER MISREAD, v. 9-13. The Cor. Church were taking no action against the offender of § 15; in this neglect they disregarded the Apostle's instructions conveyed by some recent letter. These instructions they appear to have misunderstood, reading them as though Paul forbade Christians to have any dealings with immoral persons, and asking for further explanation. Not improbably, they were making their uncertainty on the general question an excuse for hesitation in this urgent and flagrant case. Accordingly the Ap., after giving sentence upon the πόρνος of vv. 1 f., repeats with all possible distinctness his direction to *excommunicate persons of openly immoral life from the Church*. Profligates of the world must be left to God's sole judgment. P. felt that there was an evasion, prompted by the disposition to palter with sin, in the misunderstanding reported to him; hence the closing words of the last Section, condemning the “leaven of badness and wickedness” and commending the “unleavened bread of sincerity and truth”. On the nature and occasion of the *lost letter*, see *Introd.*, chap. ii.

Ver. 9. “I wrote to you in the (my) letter”—the last the Cor. had received from P., which is recalled by the matter just discussed. The Ff., except Ambrosiaster (? Hilary of Rome, prob. Isaac, a converted Jew), referred the ἔγραψα to this Ἐβ., reading the vb. as *epistolary aorist* (as in 11; see Bn. § 44); but there is nothing in 1 Cor. to sustain the ref., and ἐν τῇ ἐπιστολῇ seems “added expressly to guard against this interpretation” (Ed.). Modern expositors, from Cv. downwards, find the traces here of a lost Ep. antecedent to our First; 2 Cor. x. 10 f. intimates that the Cor. had received several letters from P. before the canonical Second. Some have found in 2 Cor. vi. 14-vii. 1 a stray leaf of the missing document; that par. is certainly germane to its purpose (see Hilgenfeld, *Einleit. in das N.T.*, p. 287; Whitelaw, in *Classical Review*, 1890, pp. 12, 317 f.). The ambiguity lay in the word *συναναμίγνυσθαι* (*to mix oneself up with*), which forbids social intimacy, while those who wished to misunderstand took it as a prohibition of all intercourse.

Ver. 10 gives the needful definition of the above injunction. οὐ πάντως is best understood as by Er. (*non omnino*), Cv. (*neque in universum*), Mr., Bt., Ed., El., as *not absolutely, not altogether*, οὐ negating πάντως and making the inhibition a qualified one: “I did not altogether forbid your holding intercourse with the fornicators of this world”. To make the πάντως emphasise the οὐ (as in Rom. iii. 9)—“Assuredly I did not mean to forbid association with fornicators outside the Church” (Lt.)—is to lend the passage the air of *recommending* association with unconverted profligates!—What applies to one sort of immorality applies to others: ἢ τ. πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, “or with the covetous and rapacious, or with idolaters”. The πλεονεκται (from πλεόν and ἔγω: see parls.) are the *self-aggrandising* in general;



γ Eph. i. 21, ἐκ τοῦ κόσμου ἐξελθεῖν. 11. νυνὶ<sup>1</sup> δὲ ἔγραψα ὑμῖν μὴ <sup>α</sup>συναναμίγ-  
 iii. 15; Mk. iii. 14. νυσθαι ἐάν τις ἀδελφὸς <sup>γ</sup>ὀνομαζόμενος ἢ <sup>τ</sup>πόρνος ἢ <sup>β</sup>πλεονέκτης ἢ  
 z vi. 10; -ρειν, iv. <sup>δ</sup>εἰδωλόατρης ἢ <sup>α</sup>λοῖδορος ἢ <sup>μ</sup>μέθυσος ἢ <sup>α</sup>ἄρπαξ, <sup>β</sup>τῷ <sup>β</sup>τοιούτῳ  
 12; 1 Pet. ii. 23; μὴδὲ <sup>ο</sup>συνεσθίειν. 12. τί γάρ μοι καὶ <sup>2</sup> <sup>α</sup>τοὺς <sup>δ</sup>ἔξω κρίνειν; οὐχὶ  
 -ρα, 1 Tim. v. <sup>ο</sup>τοὺς <sup>ο</sup>ἔσω ὑμεῖς κρίνετε, <sup>α</sup>τοὺς δὲ <sup>δ</sup>ἔξω ὁ Θεὸς κρίνει; 13. καὶ <sup>3</sup>  
 14; 1 Pet. iii. 9; Prov. <sup>ε</sup>ἐξαρεῖτε <sup>ε</sup>τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
 xxvi. 21; Sir. xxiii. 8. a vi. 10; twice in Prov., and in Sir. b See ver. 5. c Gal. ii. 12; Acts x. 41, xi. 3; Lk.  
 xv. 2; Gen. xliii. 32; Ps. c. 5. d Col. iv. 5; 1 Th. iv. 12; Mk. iv. 11; Prol. to Sirach (εκτος).  
 • H.J.; cf. 2 Cor. iv. 16; Rom. vii. 22; Eph. iii. 16. f N.T. h.l., Deut. xviii. 7, 12, xxiv. 7.

<sup>1</sup> νυν, Ὡ<sup>α</sup>BD<sup>α</sup>GLP; Treg., W.H., Nestle. νυνι, Ὡ<sup>α</sup>CD<sup>α</sup>b; Tisch.

<sup>2</sup> Om. καὶ all uncc. but DL.

<sup>3</sup> Om. καὶ all uncc. but D<sup>3</sup>L.

<sup>4</sup> ἐξαρᾶτε: all uncc. but D<sup>3</sup>L (ἐξαρεῖτε); see Deut. (parl.).

ἄρπαγες, those who *seize with violence*; sins of greed are frequent in commercial cities. "Idolaters" (the first appearance of the word in literature: cf. notes on viii. 1 and x. 19) included the entire pagan world; Cor. idolatry was specially associated with sensual sin.—ἐπεὶ . . . ἄρα κ.τ.λ., "since in that case"—the logical consequence of absolute non-intercourse—"you were bound to go out of the world!"—ἐτέραν οἰκουμένην ὠφείλετε ζητῆσαι (Thp.). One could not pursue any avocation at Cor. without daily contact with such sinners. ὠφείλετε, in the impf. tense of the *unfulfilled condition* (implied in ἄρα); for the omission, common with vbs. of this nature, of the ἄν of contingency, see Wr., p. 382, and cf. Heb. ix. 26. For the principle implied—as against the *cloister*—see John xvii. 14-19.

Ver. 11. νῦν δὲ ἔγραψα, "But now I have written"—in contrast to the Ἐγραψα . . . ἐν τῇ ἐπιστ. of ver. 9: "If any one doubted the purport of the former letter, it shall be impossible to mistake my meaning *now*". The *logical* (not *temporal*) sense of νῦν (or νυνί) is preferred by some interpreters: "But now—after this, as things now appear—(you must understand that) I wrote," etc., this ἔγραψα thus repeating the former. Νυνὶ δὲ bears the like emphatic temporal sense in 2 Cor. viii. 11, Eph. ii. 13.—ἐάν τις ἀδελφὸς ὀνομαζόμενος, "if any one bearing the name of *brother*"—the point of the amended rule, which P. in writing before had apparently left to the common-sense of his readers, but is compelled to make explicit. So the μὴ συναναμίγνυσθαι clearly signifies *not to hold fraternal, friendly commerce* with vicious men: cf. xv. 33. Such a one

may be "named," but is not, "a brother"; cf. Rev. iii. 1.—Among the kinds of sinners proscribed P. now inserts the λοῖδορος (see note on iv. 12), the "railer," "reviler"—the foul-mouthed abuser of others; and the μέθυσος, "drunkard"—a word bearing in earlier Gr. a comic sense, *tipsy*, afterwards seriously used (Lt.): these sins are companions; cf. vi. 10.—τῷ τοιούτῳ μὴδὲ συνεσθίειν: "with him that is such (I bid you) not even to eat". The inf. is *pr.*—of usage, practice; cf. Gal. ii. 12. "Eating together is a sign of friendliness; business transactions are not. If the ref. be restricted to *Christian fellowship* (sc. the Agapé), the emphatic *not even* is out of place" (Ed.). To forbid intercourse to this extent implies expulsion from the Church, and more; cf. 2 Thess. iii. 14 f. (milder treatment), Mt. xviii. 17. That it should be possible for an actual "idolater"—not merely one who "sits in an idol's house" (viii. 10) as a place indifferent, or who still in some sort believes in its power (viii. 7)—to be in the Church is evidence of the laxity of Cor. Christianity. That this was really the case, and that some Cor., perhaps of philosophical, semi-panteistic tendencies, wished to combine the worship of the heathen temple with that of the Christian Church, appears likely from x. 14-22; the same syncretism is found in India now; cf. the case of Naaman, 2 Kings v. 17 f.

Vv. 12, 13. τί γάρ μοι τοὺς ἔξω κ.τ.λ.; "For what business of mine is it (*Quid mea refert?* Cv.) to judge those that are outside? (Is it) not those within (that) you judge, while those without God judges?" By these questions P. justifies his excluding the impure ἀδελφὸς ὀνομαζ., from the communion and social courtesies of

VI. 1. \*Τολμᾷ τις ὑμῶν ὁ πρᾶγμα ἔχων ὁ πρὸς τὸν ἕτερον ὁ Rom. v. 7; κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2. ὁ οὐκ ὁ 2 Cor. x. 12; Acts v. 13; Esth. vii. 5; Job xv. 12. b H.L.; Thuc. i. 128; Xen. Mem. ii. 9. 1. c See iv. 6. d In this sense, Rom. iii. 4 (Ps. l. 6); Mt. v. 40; Gen. xxvi. 21; Job xiii. 19, xxxix. 34. e Acts xxiii. 30, xxiv. 19, xxv. 9; Mt. xxviii. 14. f In this sense, ver. 9; cf. μαρτυροῦν, Gal. ii. 15, etc.; ἀπιστοί, ver. 6 below. g In this comprehensive use, xiv. 33, xvi. 1, 15; 2 Cor. viii. 4; Rom. xii. 13, xvi. 15; about 12 times besides in P.; Heb. vi. 10; Jude 33. h See ver. 6.

1 οὐκ: all uncc. but D<sup>3</sup>L. H perhaps lost by confusion with final N of ἐγενήθημεν; hence Syrian text.

the Church. He holds jurisdiction over those *within* its pale; of their conduct the Church (ὁμοίς) is bound to take note; the world outside must be left to the judgment of God: "cives judicate, ne alienos" (Bg.). The Ap. places himself and the Cor. on the one side (cf. 4; also xii. 25 f.), in contrast with God who judges τοὺς ἔξω. "Within" and "without" denoted in Synagogue usage members and non-members of the sacred community (see parls.): οἱ ἔσω = οἱ ἅγιοι, οἱ οἰκεῖοι τῆς πίστεως, οἱ τοῦ Χριστοῦ, etc. Yet this mutual judgment of Christians by each other has great limitations (Rom. xiv. 4-10; Matt. vii. 1 ff.); its sphere lies in vital matters of character essential to Church life; and there it is subject to the final Court of Appeal (see iv. 3 ff.).—ὁ Θεὸς κρίνει (not κρίνει): P. is not anticipating the Last Judgment, but laying down the principle that God is the world's Judge; see Rom. ii. 16, iii. 6, Heb. xii. 23, etc.—The interrog. οὐχὶ holds under its regimen the two clauses linked by the contrastive δέ; El. however reads τοὺς δὲ ἔξω κ.τ.λ. assertively, as a concluding "grave enunciation".

From his digression to the lost Ep. and the general social problem, the Ap. returns, with vehemence emphasis, to the offender of vv. 1 f. and demands his expulsion in the solemn words of the Deuteronomic law. τὸν πονηρὸν is not Satan ("scelerum omnium principem," Cv.), nor "the wicked" in general—each case as it arises (Hf.); but "istum improbum" (Bz.), the case of notorious and extreme guilt which gave rise to the whole discussion.—ἐξάρατε (cf. ἐκκαθάρατε, 7) takes up again the ἵνα ἀρθῇ of ver. 2, with the added thought (ἐξ- . . . ἐξ ὑμῶν αὐτῶν) of the *riddance* effected by his removal. The terrible sentence of vv. 3 ff. had not, in so many words, prescribed ejection, though implying it; and P. needed to be very explicit; see note on ver. 9. The formal expulsion must proceed from the Cor.,—ὁμοίς κρίνετε; the Church is a self-governing body.

§ 17. LAW-SUITS IN HEATHEN COURTS, vi. 1-6. Beside the πόρονος, amongst those to be excommunicated at Cor., stood the πλεονέκτης (v. 11); fraud and robbery were only less rife than licentiousness; and this element of corruption, along with the other, had reappeared within the Church (8). Instead of being repressed by timely correction, the evil had grown rank; in several instances aggrieved Christian parties had carried their complaints before the civil Courts, to the scandal of the Church and to Paul's high indignation. Two links of thought connect chh. v. and vi.: (1) the kindred nature of *sins of impurity and of covetousness*, both prevalent at Cor., both destructive of society; (2) the lamentable *lack of Church discipline* (v. 12), which enabled these mischiefs to gather head.

Ver. 1. Τολμᾷ τις ὑμῶν κ.τ.λ.; "Does any one of you dare?" etc.—"notatur læsa majestas Christianorum" (Bg.): τολμᾶν, *sustinere, non erubescere*. This also was matter of common knowledge, like the crime of v. 1. The abrupt interrog. marks the outburst of indignant feeling. You treat the Church, the seat of the Holy Spirit (iii. 16 f.), as though it were without authority or wisdom; you take your case from the highest court to the lowest! So the *appellant* is first censured; in ver. 4 the whole Church comes in for blame.—Πρᾶγμα (*res, negotium*), κρίνεσθαι (mid.; see parls.), ἐπὶ with gen., ἐν (2), κριτήριον (2), καθέξω (4), and perhaps ἡγήματα (7), are all in this passage technical legal expressions.—Οἱ ἄδικοι—the term applied by the Jews (cf. Gal. ii. 15), and then by Christians, to the heathen—marks the action censured as *self-stultifying*—to seek for right from "the unrighteous"! P. himself appealed to Roman justice, but never in matters "between brother and brother," nor in the way of accusing his injurers (Acts xxviii. 19); only in defence of his work.—Οἱ ἅγιοι indicates by contrast the moral dignity of Christians (see i. 2, and note), a judicial attribute; cf. *sanctitas*







<sup>h</sup> οἴδατε ὅτι ἄγγέλους <sup>1</sup> κρινοῦμεν; \*μήτι \*γε <sup>2</sup> βιωτικά · 4. <sup>2</sup> βιωτικά <sup>a</sup> In like connexion, Rom. viii. 38; Gal. i. 8; 2 Pet. ii. 4; Jude 6; Job iv. 18. <sup>o</sup> H.L.; class. <sup>p</sup> Lk. xxi. 34; Aristot., Polyb., Philo. Al. <sup>q</sup> See i. 28. <sup>r</sup> Transl., Eph. i. 20; Acts ii. 30. <sup>s</sup> xv. 34; Job xx. 3; Ps. xxxiv. 26, etc. <sup>t</sup> Gal. iii. 3; Mt. xxvi. 40; Mk. vii. 18; Jo. xviii. 22. <sup>u</sup> N.T. H.L., in this sense. <sup>v</sup> Mt. xiii. 25; Mk. vii. 31; Rev. vii. 17; Ex. xi. 7; Isa. lvii. 5.

<sup>1</sup> ενι, BCLP, minn. <sup>70</sup> or more (cf. Gal. iii. 28, Col. iii. 11).

σιν, DG 37, etc.: Western correction.

<sup>2</sup> ουδεις σοφος, BCB 17, 46, 73; so crit. edd.

ουδε εις σοφος, GP 37, Aug., Ambrst. (*quisquam sapiens*),—later Western; σοφος simply, D\*, earlier Western (?); σοφος ουδε εις, D<sup>3</sup>L, etc.,—Syrian.

qualifies its objects as *culpable*; cf. ἵνα καταργήσῃ in xv. 24; also v. 12 above, and other parls. The anarthrous ἄγγέλους signifies beings of this order, in contrast with *men* (cf. iv. 9; also Jude 6); "P. does not wish to mark out this or that class of angels, but to awaken in the Church the sense of its competence and dignity by reminding it that beings of this lofty nature will one day be subject to its jurisdiction" (Gd.; also El.).—μήτιγε βιωτικά (*nedum quidem*: not surely a continued interrog., as W.H. punctuate)—in sharp contrast to "angels"—"(to say) nothing verily of secular matters!".—μήτιγε (sc. λέγωμεν) is a N.T. H.L.,—a sound cl. idiom (see Lidd. on μήτις, also El. *ad. loc.*),—negative syn. for πόσῳ μᾶλλον (Rom. xi. 12, 24); for the γε, cf. iv. 8.—βιωτικός, of later Gr. (after Aristotle), denotes matters relating to βίος (one's "living"), which differs from ζωὴ as *vita quam* from *vita qua vivimus*—"quae ad hujus vitæ usum pertinent" (Bz.), or "ad victum pertinentia" (Cv.); see Lt. *ad loc.*, and Trench, *Syn.*, § 27.

Vv. 4, 5a. Ver. 4 is rendered in three diff. ways, as (a) τ. ἐξουθενημένους ἐν τ. ἐκκλησίᾳ is taken to mean the *heathen judges*, the ἄδικοι of ver. 1 whom the Church could not respect (ἐν, *in the eyes of*; cf. xiv. 11); then τούτους καθίζετε becomes an indignant question—"Do you set up *these* (as your judges)?" so Mr., Hn., Tisch., W.H., R.V. *text*. The position of καθίζετε and the strain put upon its meaning speak against this view—the Cor. Christians did not *appoint* the city magistrates; also the unlikelihood of Paul's using language calculated to excite contempt toward heathen rulers. (b) The prevalent construction (Vg., Syr., Bz., Cv., Bg., Ed., El., Lt., A.V., R.V. *marg.*) understands τ. ἐξουθ. ἐν τ. ἐκκλ. as the despised of the Church itself

(καυχᾶσθαι ἐν ἀνθρ., iii. 21, iv. 6 ff. implies such a counterpart); then καθίζετε is read as impv., and P. says in sarcasm, "If you have lawsuits in secular affairs, set up the lowest amongst you (for judges of these low matters)!" κριτήρια however (see note on 2, and R.V. *marg.*) signifies not *trials*, nor *matters of trial*, but *tribunals*, and is therefore an unsuitable obj. to ἐὰν ἐχητε: βιωτικά κριτήρια are the things *wanting* to the Church, which P. is advising them to set on foot. Moreover, Paul would hardly speak of Christians as "despised" among their fellows, without some touch of blame for their despisers. (c) For these reasons, it is better, as Hf. suggests, to put the comma *before*, instead of after, ἐὰν ἐχητε, attaching τοὺς ἐξουθ. to this vb. and reading βιωτ. κριτ. as a *nom.* (or *acc.*) *pends* to the sentence (cf. Rom. viii. 3, Heb. viii. 1; and Bm., pp. 379 ff.): we thus translate, "Well then, for secular tribunals—if you have men that are made of no account in the Church, set these on the bench!" That this prideful Church has such persons is undoubted; P. puts the fact hypothetically, as a thing one does not like to assume. μὲν οὖν throws into relief, by way of emphatic resumption, the βιωτικά . . . κριτήρια.—πρὸς ἐντροπήν ὑμῖν λέγω, "Unto your shame (*lit.* for a shame to you) I say (it)": this relates to the foregoing sentence (cf. xv. 34); it is a shame the Cor. Church should have members looked on with utter contempt (cf. xii. 21-25); but since it has, it is fitting that they should be its judges in things contemptible! P. writes with anger, whereas he did not, though he might seem to do, in iv. 14.

Ver. 5b. Laying aside sarcasm, the Ap. asks most gravely: "(Is it) so (that) there is no wise man found amongst you, who will be able to decide between his

w Job ix. 3 ὡς ἔστιν τοῦ ἀδελφοῦ αὐτοῦ; 6. ἀλλὰ ἀδελφὸς ὡς μετὰ ἀδελφοῦ (or dat.).  
 x Rom. xiii d κρίνεται, x καὶ x τοῦτο ὁ ἐπὶ ὧ ἀπίστων.  
 11; Eph ii. 8; Phil. i. 28; 3 Jo. 5.  
 y vii. 12 ff., x. 27, xiv. 22 ff.; 2 Cor. vi. 14 f.; 1 Tim. v. 8. z See v. 1. a Rom. xi. 12; Isa. xxxi. 8; -ασμαι, 2 Cor. xii. 13; 2 Pet. ii. 19 f. b N.T. h.l.; Ex. xviii. 22. c 2 Cor. xi. 11; Rom. ix. 32; Rev. xvii. 7; Acts v. 3; oftener in Gosp. d Pass. (or mid.), 2 Cor. vii. 12; 2 Pet. ii. 12; Acts vii. 24; Rev. ii. 11. For act., 2 Cor. vii. 2; Gal. iv. 12; Col. iii. 25; Phm. 18, etc. e vii. 5; 1 Tim. vi. 5; Mk. x. 19.

<sup>1</sup> Om. οὖν N\*D\* 17, latt. vg. cop. So Tisch.; not W.H.

<sup>2</sup> Om. εἰ all uncc.; all critical edd.

<sup>3</sup> δια τι: critical edd., except Tisch.

brothers?" οὕτως intensifies the question (cf. Gal. iii. 3)—τοσαύτη σπάνις (Cm.)—"so utter a lack of men of sense amongst you Cor., with all your talent and pretensions?" (i. 5, iii. 18, iv. 10). ἐνί, prp. with ellipsis of ἐστίν (Wr., p. 96)—there exists, is found (see parls.).—ἀνὰ μέσον (Hebraistic prpl. phrase) τοῦ ἀδελφοῦ αὐτοῦ—lit. "between his brother"—a defective expression, as though due to confusion of τῶν ἀδελφῶν with the more Hebraistic ἀδελφοῦ καὶ ἀδελφοῦ: an example of the laxity of Paul's conversational Gr.; unless, as Sm. conjectures, there is a "primitive error," and τοῦ ἀδελφοῦ should be corrected to τῶν ἀδελφῶν.

Ver. 6. "Nay, but brother goes to law with brother—this too before unbelievers!" This is an answer to the question of ver. 5, not a continuation of it. The litigation shows that there is no man in the Church wise enough to settle such matters privately; or he would surely have been called in. The ἄδικοι of ver. 1 here figure as ἄπιστοι; see parls; contrast with οἱ πιστεύοντες (i. 21).

§ 18. WARNING TO IMMORAL CHRISTIANS, vi. 7-11. Behind the scandal of the law-suits there lay a deeper mischief in their cause. They were immediately due to unchristian resentment on the part of the aggrieved; but the chief guilt lay with the aggressors. The defrauders of their brethren, and all doers of wrong, are warned that they forfeit their place in God's kingdom (9 f.), and reminded that the sins they thus commit belong to their unregenerate state (11).

Ver. 7. Ἡδη μὲν οὖν, "Indeed then, to begin with": on ἡδη (already, i.e. before litigation), see note to iv. 8. μὲν here, otherwise than in ver. 4, suggests a suppressed δέ: "but ye aggra-

vate matters by going before the heathen" (Lt.).—ὅλως (see v. 1) ἡττημα (cl. ἡττα): "it is absolutely a failure on your part"—not a mere defect, nor a loss (sc. of the Messianic glory: so Mr., in view of 9), but a moral defeat (see parls.). Ἡττάομαι (see Lidd., s. v., I. 3) signifies to be worsted, beaten in a suit (Lat. causa cadere); this sense excellently suits the context and Paul's epigrammatic style: "Indeed then it is already an unmistakable defeat for you that you have law-suits"—you are beaten before you enter court, by the mere fact that such quarrels arise and reach this pitch.—κρίμα is the πρᾶγμα (1) ripened into an actual case at law. μεθ' ἑαυτῶν, for μετ' ἀλλήλων, implies intestine strife; the 3rd pl. reflexive pron. frequently serves all three persons (Jelf's Gr. Gram., § 654, 2 b).—ἀδικεῖσθε, ἀποστερεῖσθε, mid. voice: "injuriā accipitis, fraudem patimini" (Vg.).—"Why do you not rather submit to wrong, to robbery?" (see Wr., p. 218). Paul reproduces the teaching of Jesus in Luke vi. 27 ff., etc., which applies more strictly as the relationships of life are closer; cf. His own example (1 Pet. ii. 23), and that of the Ap. (iv. 12 f., 16). οὐχὶ μάλλον, as in v. 2.

Ver. 8. ἀλλὰ ὑμεῖς κ.τ.λ.: "Nay, but you commit wrong and robbery—this too (cf. 6) upon your brothers!" Mr. reads this, like the parl. ἀλλὰ clause of ver. 6, as a further question; it is the answer to the question of ver. 7—the sad fact contrasted with the duty of the Christian. The spiritual kinship which heightens the duty of submission to wrong, aggravates its commission.

Vv. 9, 10. On ἡ οὐκ οἴδατε; see note to ver. 2. The wrongers of their brethren are surely unaware of the fact that "wrong-doers (ἄδικοι) will not inherit



<sup>2</sup> καὶ <sup>2</sup> ταῦτα <sup>1</sup> ἀδελφούς. 9. ἡ <sup>1</sup> οὐκ <sup>2</sup> οἴδατε ὅτι <sup>2</sup> ἄδικοι <sup>1</sup> βασιλείαν <sup>2</sup> f See iii. 16.  
<sup>h</sup> Θεοῦ <sup>2</sup> οὐ <sup>1</sup> κληρονομήσουσι; <sup>h</sup> μὴ <sup>h</sup> πλανᾶσθε· οὐτε <sup>3</sup> <sup>1</sup> πόρνοι οὐτε <sup>3</sup> With η,  
<sup>m</sup> εἰδωλολάτραι οὐτε <sup>3</sup> <sup>a</sup> μοιχοὶ οὐτε <sup>3</sup> <sup>o</sup> μαλακοὶ οὐτε <sup>3</sup> <sup>p</sup> ἄρσενόκοιται <sup>g</sup> ver. 2  
10. οὐτε <sup>3</sup> <sup>a</sup> κλέπται, οὐτε <sup>3</sup> <sup>r</sup> πλεονέκται, οὐτε <sup>3</sup> <sup>a</sup> μέθυσοι, οὐ <sup>3</sup> <sup>t</sup> λοῖδοροι, See ver. 1.  
οὐ <sup>3</sup> <sup>a</sup> ἄρπαγες <sup>h</sup> βασιλείαν <sup>h</sup> Θεοῦ οὐ <sup>4</sup> <sup>1</sup> κληρονομήσουσιν. II. καὶ See iv. 20.  
<sup>v</sup> ταῦτά τινες ἦτε. ἀλλὰ <sup>a</sup> ἀπελούσασθε, ἀλλὰ <sup>x</sup> ἡγιάσθητε, ἀλλ' v. 21; Mt.  
xxv. 34.  
κληρον.,  
Gal. iv.  
30 (Gen.  
xii. 10);

Heb. i. 14, vi. 12; Rev. xxi. 7; Mt. v. 5, xix. 29, etc. (ζωνν αιων). k xv. 33; Gal. vi. 7; Jas. i. 16;  
Isa. xli. 10. 1 See v. 9. m See v. 10. n Heb. xiii. 4; Lk. xviii. 11; Job xxiv. 15; -enw more  
freq. o H.J., of persons; Prov. xxv. 15, xxvi. 22. See note below. p 1 Tim. i. 10. See Lev.  
xviii. 22. q 1 Pet. iv. 15; Jo. xii. 6, etc.; o κλεπτων, Eph. iv. 28. r See v. 11. s See v. 11.  
t See v. 11. u See v. 11. v As if for τουτο, Jo. xv. 17; 3 Jo. 4. w Acts xxii. 16; Job ix. 30; cf.  
Jo. xlii. 10; Rev. i. 5 (λουω); Eph. v. 26 and Tit. iii. 5 (λουτρον). x See i. 2.

<sup>1</sup> τουτο, all uncc. but L.

<sup>2</sup> Θεου βασιλείαν (in this order: cf. ver. 10): all uncc. but L.

<sup>3</sup> οὐτε seven times (πόρνοι . . . πλεονέκται), then ου (μέθυσοι), ου, ουχ: NACP.  
BL, and Syrian text, read οὐτε eight times, then ου, ουχ.

D\*, ουδε seven times, οὐτε twice, then ουχ.

<sup>4</sup> Om. ου all uncc. but LP (Syrian); cf. ver. 9.

God's kingdom" (which nevertheless they profess to seek, i. 7 ff.)—an axiom of revelation, indeed of conscience, but the over-clever sometimes forget elementary moral principles; hence the μὴ πλανᾶσθε. Their conduct puts them on a level with the heathen (οἱ ἄδικοι, 1). Θεοῦ βασιλείαν (doubly anarthrous; see note on ii. 5), "God's kingdom"—the expression indicating the region and nature of the realm from which unrighteousness excludes; "the kingdom of God is righteousness" (Rom. xiv. 17; cf. Matt. v. 10, xiii. 43, Luke xiv. 14, Rev. i. 18, ii. 8 f., etc.). The deception taking place on this fundamental point springs from the frivolity of the Hellenic nature; it had a specific cause in the libertinism deduced from the gospel of Free Grace and the abrogation of the Mosaic Law (12 f., see notes; cf. Rom. vi. 1, 15, Gal. v. 13).—In vv. 9b, 10 the general warning is carried into detail. Ten classes of sinners are distinguished, *uncleanness* and *greed* furnishing the prevailing categories (cf. v. 9-11): "neither fornicators (the conspicuous sin of Cor.: v. 1, etc.; vii. 2) . . . neither covetous men—no drunkards, no railers, no plunderers (see text. note) will inherit," etc. *Idolaters* are ranged between *fornicators* and *adulterers*—an association belonging to the cultus of Aphrodite Pandemos at Cor. μαλακοί, *soft*, *voluptuous*, appears in this connexion to signify general addiction to sins of the flesh; lexical ground is wanting for the sense of *pathici*, suggested to some interpreters by the following word

and by the use of *molles* in Latin. For ἄρσενόκοιται (cl. παιδερασταί), whose sin of Sodom was widely and shamelessly practised by the Greeks; cf. Rom. i. 24 ff., written from Cor. The three detached classes appended by οὐ to the οὐτε list were specified in v. 11; see notes.

Ver. 11. καὶ ταῦτά τινες ἦτε: "And these things you were, some (of you)". The neuter ταῦτα is contemptuous—"such abominations!" τινές softens the aspersion; the majority of Cor. Christians had not been guilty of extreme vice. The stress lies on the tense of ἦτε; "you were"—a thing of the past, cf. Rom. vi. 19, Eph. ii. 11 f.—"But you washed yourselves! but you were sanctified; but you were justified!"—ἀλλὰ thrice repeated, with joyful emphasis, as in 2 Cor. ii. 17, vii. 11. The first of the three vbs. is mid., the other two pass. in voice. ἀπελούσασθε refers to baptism (cf. Acts xxii. 16, Col. ii. 11 f., Eph. v. 26 f., 1 Pet. iii. 21; see i. 13 for its signal importance), in its spiritual meaning; the form of the vb. calls attention to the initiative of the Cor. in getting rid, at the call of God, of the filth of their old life; in baptism their penitent faith took deliberate and formal expression, with this effect. But behind their action in submitting to baptism, there was the action of God, operating to the effect described by the terms ἡγιάσθητε, ἰδικαιώθητε. These twin conceptions of the Christian state in its beginning appear commonly in the reverse order (see i. 30, Rom. vi. 19, etc.); in Rom. v.,



γ See iv. 4. ὁ ἐδικαιώθητε ἔν τῷ ὀνόματι τοῦ Κυρίου<sup>1</sup> Ἰησοῦ<sup>2</sup> καὶ ἔν τῷ  
 1 x. 23 (same  
 contrast);  
 2 Cor. xii.  
 4; freq. in  
 Gospp.  
 and Acts.

12. Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα ὠφελῶν<sup>2</sup> συμφέρει· πάντα μοι  
 1 x. 23, xii. 7; 2 Cor. viii. 10, xii. 1; Heb. xii. 10; Mt. v. 29 f., xviii. 6, xix. 10; Jo. xi. 50, xvi. 7, xviii.  
 24; Acts xix. 19, xx. 20.

<sup>1</sup> (Κυρ.) ἡμῶν (?), BCP, 17, 37, 73, vg., syrr., cop.; W.H. *bracket*.

<sup>2</sup> Add Χριστοῦ all uncc. but ADcL; all crit. edd.

vi. they are seen to be related as the resurrection and death of Christ, and in Rom. vi. to be figured respectively in the ἀνάδυσις and κατάδυσις which formed the two movements of baptism; see notes *ad locc.*, also Tit. iii. 5 ff. The order of the words does not justify Calovius, Lipsius, and Mr., with Romanist interpreters, in finding here "the ethical *continuatio justificationis*,"—an explanation contrary to the uniform Pauline signification of δικαίω; the Ap. is thinking (in contrast with vv. 9 f.) of the status attained by his readers as ἅγιοι (i. 2, iii. 17, vi. 1), behind which lay the fundamental fact of their δικαίωσις. The qualifying prpl. phrases both belong to the three closely linked vbs. Baptism is received "in the name of our Lord Jesus Christ" (quoted with formal solemnity: cf. note on i. 2): "in the Spirit of our God" it is validated and brings its appropriate blessings (cf. John iii. 5-8: *water* is the formal, the *Sp.* the essential source of the new birth).

Βαπτίζειν ἐν Πν. ἁγίῳ was the distinctive work of Jesus Christ (Matt. iii. 11, etc.); to be ἐν Πνεύματι (Θεοῦ, Χριστοῦ) is the distinctive state of a Christian, including every element of the new life (Iv. ii. 12, iii. 16, 2 Cor. i. 21 f., Rom. v. 5, viii. 2, 9, etc.). Sanctification esp. is grounded in the Holy Spirit; but He is an agent in justification too, for His witness to sonship implies the assurance of forgiveness (Rom. viii. 15 ff.). The name of our Lord Jesus Christ sums up the baptismal confession (cf. Rom. x. 8 ff.); the Spirit of our God constitutes the power by which that confession is inspired, and the regeneration effectuated which makes it good: the two factors are identified in xii. 3 (see note). "Our God," in emphatic distinction from the gods in whose service the Cor. had been defiled (see viii. 4 ff., 2 Cor. iv. 4, Eph. ii. 2; cf. Ps. xcix. 9).

§ 19. THE SANCTITY OF THE BODY, vi. 12-20. The laxity of morals distinguishing the Cor. Church was in some instances defended, or half-excused, by appealing to the principle of *Christian*

*liberty*, which P. had himself enunciated in asserting the freedom of Gentile Christians from the Mosaic ceremonial restrictions. From his lips the libertarians took their motto, Πάντα μοι ἔξεστιν. The Ap. does not retract this sentence, but he guards it from abuse: (1) by setting over against it the balancing principle of *expediency*, οὐ πάντα συμφέρει; (2) by defining, in the twofold example of ver. 13, the sphere within which it applies, *distinguishing liberty from licence*. This leads up to a reiterated prohibition of fornication, grounded on its nature as a sin against the body itself, and an act which flagrantly contradicts the sanctity of its limbs, as they belong to Christ, being purchased by Him for the service of God (15-20).

Ver. 12. Πάντα μοι ἔξεστιν stands twice here, and twice in x. 23; P. harps on the saying in a way to indicate that it was a watchword with some Cor. party—perhaps amongst both Paulinists and Apollonians; his μοι endorses the declaration (cf. viii. 8 f., x. 23 ff., Rom. xiv. 14, 20). Very likely it had been quoted in the Church Letter. This sentence, like those of ii. 14, iii. 21, iv. 1 (see notes), recalls the attributes of the Stoic ideal σοφός, to whom it belongs ἐξείναι ὡς βουλόμεθα διεξάγειν (Arr.-Epict., II., i., 21-28; see Hn. *ad loc.*).—ἀλλ' οὐ πάντα συμφέρει: "Yes, but not all things are advantageous".—Συμφέρει (*conducunt*) signifies *contributing* to some one's benefit—here *one's own*, in x. 24 *one's neighbour's*.—Parl. to the former ἀλλ' οὐ, is ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι κ.τ.λ.: "All things are in my domain; yes, but I will not be dominated by anything". That is "unprofitable" to a man which "gets the mastery" over him. "Such and such a thing is in my power; I will take care that it does not get me into its power. I will never by abuse of my liberty forfeit that liberty in its noblest part." This gives the *self-regarding*, as x. 23 f. the *other-regarding* rule of Christian temperance in the use of things lawful. Cf. the instructive chapter Περὶ

ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινος. 13. τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει· τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ καὶ ὁ Κύριος τῷ σώματι. 14. ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγείρεν, καὶ ἡμᾶς ἔξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15. οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν;

Phil. iii. 19; Mt. xv. 17; Rev. x. 9 f. e For repetition, cf. vii. 7. f See i. 28. h xv. 4 ff., 2 Cor. i. 9, iv. 14, v. 15; Rom. *passim*; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Th. i. 10; 2 Tim. ii. 8; Heb. xi. 19; 1 Pet. i. 21, etc. i Rom. ix. 17 (Exod. ix. 16), in diff. sense. k See i. 18. l See iii. 16, vi. 2. m In like sense, xii. 12 ff.; Rom. xii. 4 f.; Eph. iv. 16, 25, v. 30.

1 ἐξεγερει, NCD<sup>3</sup>KL, etc., syrr., cop., many Ff.; ἐξεγειρει, AD\*PQ 37. ἐξηγειρεν (?), B 67\*\* (a group preserving some valuable readings), cod. amiatinus of vg.; W.H. marg. Beza and Elzevir read *υμᾶς*, with no certain MS. authority.

2 ημων, N\*A.

ἐλευθερίας in Arr.-Epict., IV., i. For the play on ἔξεστιν, cf. ii. 15. The emphatic οὐκ ἐγὼ is the jealous self-assertion of the spiritual freeman, fearful of falling again under the dominion of the flesh: cf. ix. 26 f., Gal. v. 13, 16.

Ver. 13. The maxim "All things are lawful to me" has been guarded within its province; now it must be *limited to its province*: "Foods (are) for the belly, and the belly for its foods".—τὰ βρώματα, the different kinds of food—about which Jewish law, ascetic practice (Rom. xiv. 1 ff.), and the supposed defilement of the *idolothyta* (viii., x. 25 ff.) caused many embarrassments. The Ap., adopting the profound principle of Jesus (Mark vii. 15-23), cuts through these knotty questions at a stroke: the βρώματα are morally indifferent; for they belong to the κοιλία, not the καρδία (cf. Rom. xiv. 17). Food and the stomach are appropriated to each other; the main question about the former is whether or no it suits the latter.—A second reason for the moral indifference of matters of the table lies in their *perishing nature*: κοιλία and βρώματα play a large and troublesome part in the existing order, "but God will abolish both this and these". For the somewhat rare antithetic repetition of οὗτος, cf. vii. 7, also Josh. viii. 22 (LXX). The nutritive system forms no part of the permanent self; it belongs to the passing σχῆμα τ. κόσμου τούτου (vii. 31), to the constitution of "flesh and blood" (xv. 50) and the σῶμα ψυχικόν; hence the indifference of foods (viii. 8): "quæ destruentur, per se liberum habent usum" (Bg.; cf. Col. ii. 20 f.).—"But the body" has relations more vital and influential than those concerned with its perishing sustenance—it "is not for for-

nication, but for the Lord and the Lord for the body": the same double dat. clause of mutual appropriation links τὸ σῶμα with ὁ Κύριος as τὰ βρώματα with ἡ κοιλία; each is made for the other and requires the other. "The body"—regarded as a whole, in contrast with its temporary apparatus—is fashioned for the Lord's use; to yield it to *harlotry* is to traverse Christ's rights in it and disqualify oneself for a part in His resurrection (14). The Lord Jesus and πορνεία contested for the bodies of Christian men; loyal to Him they must renounce *that*, yielding to *that* they renounce Him. In Gr. philosophical ethics the distinction drawn in this ver. had no place; the two appetites concerned were treated on the same footing, as matters of physical function, the higher ethical considerations attaching to sexual passion being ignored. Hence the degradation of woman and the decay of family life, which brought Greek civilisation to a shameful end.

Ver. 14 is parl. to ver. 13b ("God" the agent in both), as ver. 13c to ver. 13a: the previous δὲ contrasted the several *natures* of βρώματα and σῶμα; this the opp. *issues*, καταργήσει and ἐξεγερεῖ. ὁ Κύριος is the determining factor of both contrasts. "God will abolish both the belly and its foods . . . but God both raised up the Lord, and will raise up us also through His power." P. substitutes "us," in the antithesis, for "our bodies," since the *man*, including his body (see xv. 35, 49), is the subject of resurrection. The saying ἀπαρχὴ Χριστός, of xv. 23, supplies the nexus between τ. Κύριον ἡγείρεν and ἡμ. ἐξεγερεῖ; cf. also 2 Cor. iv. 14, Rom. viii. 11, xiv. 9, Col. iii. 1, Phil. iii. 21; John v. 20-30, xiv. 2 ff., etc.



<sup>n</sup> See v. 2. <sup>a</sup> ἄρας<sup>1</sup> οὖν τὰ <sup>m</sup> μέλη τοῦ Χριστοῦ ποιήσω <sup>o</sup> πόρνης <sup>n</sup> μέλη; μὴ  
<sup>o</sup> Heb. xi.  
<sup>31</sup>; Jas. ii.  
<sup>25</sup>; Rev.  
<sup>xvii.</sup> 1 ff.; σῶμά ἐστιν; "Ἔσονται γάρ," <sup>a</sup> φησίν, "οἱ δύο εἰς σάρκα μίαν."  
<sup>Mt.</sup> xxi.  
<sup>31</sup> f.; Lk. 17. ὁ δὲ <sup>p</sup> κολλώμενος τῷ Κυρίῳ ἐν πνεύμᾳ ἐστι. 18. <sup>r</sup> φεύγετε  
<sup>xv.</sup> 30.  
<sup>p</sup> Rom. xii.  
<sup>9</sup>; Acts v. 13, etc.; Lk. x. 11, xv. 15; esp. Mt. xix. 5 (Gen. ii. 24). <sup>q</sup> 2 Cor. x. 10; Heb. viii. 5, in  
 parenthetic use. <sup>r</sup> x. 14; 1 Tim. vi. 11; 2 Tim. ii. 22; Sir. xxi. 2.

<sup>1</sup> αρα ουν, CP, and several minusc. Final σ of αρας easily lost in following ο; and αρα ουν is plausibly Pauline (G, η αρα ουν).

The prefix in ἐξ-εγερεῖ is local—*out of* (sc. the grave; cf. ἐξ-ανάστασις, Phil. iii. 11); not *de massa dormientium* (Bg.). The raising of Christ (cf. Eph. i. 19 ff.), then of Christians, from the dead is the supreme exhibition of God's supernatural "power" (see Rom. iv. 17-24, Matt. xxii. 29, Acts xxvi. 8, etc.). Christ is raised as "Lord," and will rule our life yon side of death more completely than on this (Acts ii. 36, Col. i. 18, Phil. iii. 20 f.).

Vv. 15-17 unfold in its repulsiveness, by vivid concrete presentment, the opposition between the two claimants for bodily service already contrasted: the rival of Christ is ἡ πόρνη! "Or (if what I have said is not sufficient) do you not know that your bodies are *Christ's limbs*? Should I then take away the limbs of Christ and make them a *harlot's limbs*? Far be it!"—*Αἶρω* is to *remove, carry off*, as in v. 2 (see parls.), Vg. *tollens*, implying "a voluntary and determined act" (Ed.); for the introductory aor. ptp., see Bn., §§ 132, 138. ποιήσω, either (deliberative) aor. sbj. or fut. ind.—"Am I to make, etc.?" or, "Am I going to make?" The former idiom suits an act of *choice*; this question the tempted Cor. Christian must put to himself: cf. the interrog. form of Rom. vi. 1, 15 (ωμεν).

What is true of Christian men individually, that they are μέλη Χριστοῦ and parts of the σῶμα Χριστοῦ, is true specifically of the physical frame of each; similarly in vv. 19 f. Paul applies to the Christian man's *body* the glorious truth stated respecting the Christian society in iii. 16 f. In the Hellenic view, the body was the perishing envelope of the man; in the Scriptural view, it is the abiding vehicle of his spirit. To devote the body to a harlot, one must first withdraw it from Christ's possession: to do *that*, and for *such a purpose*—the bare statement shows the infamy of the proposal. The Biblical formula of deprecation, μὴ γένοιτο, is frequent also in Epictetus; cf. *Odysey*, vii., 316, μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.

Ver. 16 justifies the strong expression πόρνης μέλη (15), implying that the alliance is a kind of incorporation: "Or (if you object to my putting it in this way), do you not know that he who cleaves to the harlot is one body (with her)?" ὁ κολλώμενος (see parls.), *qui agglutinatur scorto* (Bz.), indicates that sexual union constitutes a permanent bond between the parties. What has been done lives, morally, in both; neither is henceforth free of the other. The Divine sentence (uttered prophetically by Adam) which the Ap. quotes to this effect was pronounced upon the first wedded pair, and holds of every such union, whether lawful or unlawful—honourably true (vii. 4, Heb. xiii. 4), or shamefully. In Eph. v. 31 the same Scripture is cited at length, where the Ap. is making out the correspondence between wedlock and Christ's union with the Church: in that place the spiritual union is treated as parl. to the natural union, where this follows the Divine order; here it stands out as prohibitory to a natural union which violates that order. Here only Paul uses the parenthetical φησίν ("says He," sc. *God*) in citing Scripture; it is common in Philo, and in the Ep. of Barnabas.—ἔσονται . . . εἰς (Hebraism) = *γενήσονται*.

Ver. 17. ὁ δὲ κολλώμενος τῷ Κυρίῳ κ.τ.λ.: "But he who cleaves to the Lord is one spirit (with Him)". Adhesion by the act of faith (i. 21, etc.) to Christ (as *Lord*, cf. xii. 3, etc.) establishes a spiritual communion of the man with Him as real and close as the other, bodily communion ("tam arcte quam conjuges sunt unum corpus," Bg.), and as much more influential and enduring as the spirit is above the flesh. "The Spirit" is the uniting bond (iii. 16, Rom. viii. 8 f., etc.), but the Ap. is thinking of the *nature* and *sphere* of this union; hence the anarthrous, generic πνεῦμα, contrasted with σάρξ (16). In 2 Cor. iii. 17 "the Lord" is identified with "the Spirit," and believers are repeatedly said



τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἔκτος τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19. ἡ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; 20. ἡγοράσθητε γὰρ τιμῆς. δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν καὶ ἐν τῷ πνεύματι ὑμῶν, ἃτινα ἐστι τοῦ Θεοῦ.

See v. 1. t Rom. iii. 25; Mk. iii. 28 f.; Isa. lviii. 1. 2 Cor. xi. 7; Jo. viii. 34; 1 Jo. iii. 4, 8 f.; Jas. v. 15; 1 Pet. ii. 22. v See iii. 4. w Prep., xv. 27; 2 Cor. xii. 2. x x. 8; Rev. ii. 14, 20, xvii. 2, xviii. 3, 9; Mk. x. 19; Ps. lxxii. 27. y viii. 12; Mt. xviii. 15; Lk. xv. 18, 21; Gen. x. 6, 9. z See iii. 16. a Genitive. b In this sense, vii. 23; 2 Pet. ii. 1; Rev. v. 9, xiv. 3 f.; εἰς ἁγίον, Gal. iii. 13, iv. 5. c In this sense, Mt. xxvii. 6, 9; Acts iv. 34, v. 2 f., vii. 16, xix. 19. d 2 Cor. ix. 13; Rom. i. 21, xv. 6, 9; Gal. i. 24; 1 Pet. ii. 12, iv. 11, 16; Lk. *passim*, etc. e H. l. in P.; Heb. ii. 16; 4 times in Acts and Lk.

<sup>1</sup> τα σῶματα, A<sup>2</sup>L, and minusc. 48, cop.; cf. ver. 15.

<sup>2</sup> πνεύματος ἁγίου (?): B 120, f. vg. So W.H. marg.

<sup>3</sup> *Om. καὶ . . . Θεον* all pre-Syrian uncc. The vg. (after the old lat.) reads, *glorificate (clarificate, Cypr., Ambrst.) deum et portate (tollite, Tert.) in corpore vestro: portate (scil. Deum)* is probably due to the corruption of *απαγε* (found in Methodius before *δοξάσατε*) into *απατε*. This error was widely spread; there are traces of it in Chrysostom. See W.H., *Notes on Selected Readings*, p. 114.

to be ἐν Πνεύματι; so that between them and Christ there exists a *κοινωνία Πνεύματος* (i. 9, 2 Cor. xiii. 13; John xvi. 14, etc.). For the intimacy of this association of members with the Head, see Gal. ii. 20, Eph. ii. 5 f., iii. 16 f., Col. ii. 10, iii. 1 ff., John xv. 1 ff., xvii. 23 ff., etc.

Ver. 18. With vehement abruptness P. turns from exposition to exhortation. "Flee fornication"—other sins may be combated; this must be fled, as by Joseph in Potiphar's house. *φεύγετε* the opposite of *κολλᾶσθαι* (16). The parl. *φεύγετε ἀπὸ τ. εἰδωλολατρίας* of x. 14 shows "the connexion in Cor. between impurity and idolatry" (Ed.: cf. the lists of sins in 9 and v. 11.)—"Ἡ πορνεία contradicts Christ's rights in the body (13-17) and severs the committer from Him; P. has now to say that this is a sin against the nature of the human body: "Every act of sin (ἁμάρτημα) which a man may possibly do, is outside of the body; but the fornicator (ὁ πορνεύων) sins against his own body". The point of this saying lies in the contrasted prepositions *ἐκτός* and *εἰς*: all bodily sins "defile the flesh" (2 Cor. vii. 1), but other vices—those of the *κοιλία*, e.g.—look outside the body; this in its whole essence lies within our physical nature, so that, while it appropriates the person of another (16), it is a *self-violation*. Hence transgressions of the Seventh Commandment are "sins of the flesh" and "of the passions" *par éminence*. They engage and debauch the whole person; they "enter into the

heart," for "they proceed out of the heart" and touch the springs of being; in the highest degree they "defile the man" (Mark vii. 20 ff.). That in chastity is extreme *dishonour* is realised in the one sex; Christianity makes it equally so in the other.

Vv. 19, 20. What a deadly sin, an act of high treason, this is for the Christian, Paul's final appeal shows: "Or (if you do not yet realise the heinousness of fornication), do you not know that your body is the temple of the Holy Spirit within you, which you have (οὗ ἔχετε, gen. by attraction to Πνεύματος) from God?" The Holy Spirit dwells in the readers: *how but in their body*, since they are in the body? (iii. 16, cf. Rom. viii. 11; also John ii. 21): there is the same tacit inference from whole to part as in ver. 15; the same assumption that the body is essential to the man, which underlies the doctrine of the Resurrection (xv.). The Christian estimate of *πορνεία* is thus categorically opposed to the heathen estimate. In the temple of Aphrodité prostitutes were priestesses, and commerce with them was counted a *consecration*; it is an absolute *desecration* of God's true temple in the man himself.—"And (that) you are not your own?" This too P. asks his readers if they "do not know?" The possessor is *God*, who has occupied them by His Spirit, having first purchased them with His Son's blood: cf. i. 30, iii. 23; Rom. viii. 32, 2 Cor. v. 18 ff., Acts xx. 28. "For you were *bought* at a price!"—the *τιμὴ*

a vv. 8, 26  
Rom. xiv.  
21; 1 Tim.  
ii. 3; Mt.  
xviii. 8;  
Gen. ii. 18.  
b In this connection, Mt. xix. 5, 10 (Gen. ii. 24).  
c In this sense, N.T. *h.h.*; Gen.  
xx. 6; Prov. vi. 29. d See v. 1; Mt. xv. 19; Mk. vii. 21.

VII. 1. Περὶ δὲ ὧν ἐγράψατέ μοι<sup>1</sup>. \* Καλὸν ἂνθρώπῳ γυναικὸς μὴ ἄπτεσθαι. 2. διὰ δὲ τῆς<sup>2</sup> ἁπορνείας<sup>2</sup> ἕκαστος τὴν ἑαυτοῦ

<sup>1</sup> Om. μοι. NBC 17, 46, am. fu.\*, Tert. So crit. edd.

<sup>2</sup> τὴν πορνείαν: G, vg. sytrtr., Tert., Ambrst.

P. does not need to state; it was *τίμιον αἶμα* (1 Pet. i. 18 f.; Eph. i. 7, Matt. xx. 28, Rev. v. 9). Ἀγοράζω, *to purchase*, syn. with (ἀπο)λυτρόομαι, *to ransom* (i. 30, Tit. ii. 14): the latter points to the means of redemption, the former to the proprietorship which it creates (cf. περιποιήσατο, Acts xx. 28); both ideas meet in Eph. i. 14. The gen. of price, τιμῆς, indicates the value at which God rates His purchase.—δοξάσατε δὴ κ.τ.λ.: “Now glorify God in your body”—sc. by a chaste life (contrast Rom. ii. 23). δὴ (rare in N.T.; *h. l.* in P.), kindred to the temporal ἤδη, makes the command peremptory, breaking off discussion (cf. Acts xiii. 2). ἐν, *in*, not *with*, your body—the temple wherein each man serves as priest; here the ναός, in Rom. xii. 2 the θυσία.—καὶ ἐν τ. πνεύματι κ.τ.λ., of the T.R., is a Syrian gloss, added as if to complete the sense; cf. vii. 34.

§ 20. MARRIAGE OR CELIBACY? vii. 1-9. At this point the Ap. takes up the questions addressed to him by the Cor. Church (see *Introd.*, chap. ii.). In replying to Paul's previous letter, they had asked for clearer instructions to regulate their intercourse with men living in heathen sins (v.); this request led up to the inquiries respecting the desirability of marriage, respecting the duties of married Christians, and the lawfulness of divorce for a Christian married to a heathen, with which ch. vii. is occupied. The headings of vv. 1, 25, chh. viii., xi., xvi., indicate various matters on which the Cor. had consulted their Ap. The local impress and temporary aim of the directions here given on the subject of marriage must be borne in mind; otherwise Paul's treatment will appear to be narrow and unsympathetic, and out of keeping with the exalted sense of its spiritual import disclosed in Eph. v. Indeed, ch. xi. 3-15 of this Ep. show that P. had larger conception on the relations of man and woman than are here unfolded. The obscurity of expression attaching to several passages betrays the writer's embarrassment; this was due partly to the low moral sensibility of the

Cor., and partly to the uncertain continuance of the existing order of life (26-31), which weighed with the Ap. at the time of writing and led him to discourage the formation of domestic ties. In later Epistles, when the present economy had opened out into a larger perspective, the ethics of marriage and the Christian household are worthily developed (see Col. and Eph.).

Ver. 1. Περὶ δὲ ὧν ἐγράψατε: “Now about the things on which you wrote (to me).”—Περὶ ὧν = περὶ τούτων περὶ ὧν (not ἃ); cf. the constructions of rel. pron. in ver. 39, x. 30; see Wr., p. 198.—δὲ *metababikon* leads to a new topic, in orderly transition from the last: “Now I proceed to deal with the matters of your letter to me”; the questions proposed about marriage are discussed on the ground prepared by the teaching of chh. v. and vi. They form a part of the wide social conflict between Christian and Pagan life at Corinth: see *Introd.* to Div. II. P. answers at once, affirmatively, the question of principle put to him: “It is right (καλόν, *honourable, morally befitting*—*pulchrum, conveniens*, Bg.; see note on v. 6) for one (ἄνθρωπος, *homini*: not ἄνδρῳ, *man* distinctively, *viro*) not to touch a woman” (to live in strict celibacy).—καλὸν contradicts the οὐ καλὸν ἄνθρωπος present in the minds of some of the questioners, influenced by the sensuous atmosphere of Cor. Paul is not disparaging marriage, as though he meant καλλίον μὴ ἄπτ., but *defending* celibacy against those who thought it inhuman.

Ver. 2: a single life is good in itself, “but” is not generally expedient at Cor.—διὰ τὰς πορνείας, “because of the (prevalent) fornications” (the unusual pl. indicating the variety and extent of profligacy: cf. 2 Cor. xii. 21); for this reason marriage, as a rule, is advisable here.—It must be *Christian* marriage, as opposed to heathen libertinism and Jewish polygamy: “let each (man) have his own wife, and each (woman) her proper husband”. The pr. impv., ἐχέτω (sc. *directive*, not *permissive*), signifies “have and keep to” (cf. 2 Tim. i. 13).



ἡ γυναικα ἔχέτω, καὶ ἡ ἐκάστη τὸν ἴδιον ἄνδρα ἔχέτω.<sup>1</sup> 3. τῇ ἑοφείλῃ, See v. 1. γυναικὶ δὲ ἄνθρωπος τὴν ὀφειλομένην<sup>2</sup> εὐνοίαν<sup>2</sup> ἡ ἀποδιδότω. ὁμοίως Rom. xiii. 7; Mt. xviii. 32. δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. 4. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ Rom. xii. 17; 1 Th. v. 15; 1 Tim. v. 4; Rev. xviii. 6; Mt. xviii. 28 ff., xxii. 21; Lk. x. 35. ἐξουσιάζει, ἀλλ' ὁ ἄνθρωπος. ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνὴ. 5. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ Tim. v. 4; Rev. xviii. 6; Mt. xviii. 28 ff., xxii. 21; Lk. x. 35. τι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ

h Jas. ii. 25; Mt. xxvii. 41; Lk. v. 10, x. 32. See vi. 12. k See vi. 7 f. In this sense, Ex. xxi. 10. 12 Cor. xiii. 5; Lk. ix. 13. m H. L. συμφωνως, Eccl. vii. 15; -veiv, Acts v. 9, xv. 15, etc.; -νησις, 2 Cor. vi. 15. n 1 Th. ii. 17; Lk. viii. 13; Wisd. iv. 4. o Mt. xii. 44; Ex. v. 8, 17; Ps. xlv. 10. p In sing., absol., Rom. xii. 12; Col. iv. 2; Acts i. 4. q (ἦτε) xi. 20, xiv. 23; Acts i. 15, ii. 47; Lk. xvii. 35.

<sup>1</sup> Om. καὶ ἐκάστη . . . ἐχέτω: G, Tert.; by homœoteleuton.

<sup>2</sup> ὀφείλῃ: all pre-Syrian uncc., 17, 46, 67\*, vg. cop. ὀφείλ. εὐνοίαι: a gloss.

<sup>3</sup> Om. ἂν (?) B, Dam., Clem.; W.H. *bracket*. A copyist's grammatical addition (?).

<sup>4</sup> σχολάζητε, all pre-Syrian uncc. (see note below).

<sup>5</sup> Om. τῇ νηστείᾳ καὶ pre-Syrian uncc. and verss. An ecclesiastical gloss.

<sup>6</sup> ἦτε, all uncc. but KLP. Verss. render freely.

The variation ἑαυτοῦ γυν. . . ἴδιον ἄνδρα distinguishes the husband as head and principal (xi. 3); "if this passage stood alone, it would be unsafe to build upon it, but this diff. of expression pervades the whole of the Epp." (Lt.: cf. xiv. 35; Eph. v. 22, etc.; Tit. ii. 5; 1 Peter iii. 1, 5). Throughout the passage there is a careful balancing of the terms relating to man and wife, bringing out the equality of the Christian law.—P. does not lay down here the *ground* of marriage, as though it were "ordained for a remedy against sin," but gives a special reason why those should marry at Cor. who might otherwise have remained single: see note on δέ, ver. 1.

Vv. 3, 4. Within the bonds of wedlock, "the due" should be yielded (3) by each for the satisfaction and according to the rights of the other (4). This dictum defends marital intercourse against rigorists, as that of ver. 1 commends celibacy against sensualists. The word ὀφείλῃ guards, both positively and negatively, the κοίτη ἀμίαντος (Heb. xiii. 4); what is due to one alone must be given to one alone (τῇ γυναικί, τῷ ἀνδρὶ). The gloss of the T.R., as old as the Syriac Version, is a piece of mistaken delicacy.—The precise repetition of ὁμοίως δὲ καὶ corrects the onedidedness of common sentiment and of public law,—both Greek and Jewish: *she* is as much the mistress of his person, as *he* the master of hers.—ἐξουσιάζω (= ἐξουσίαν ἔχω) implies *moral* power, *authority* (cf. vi. 12). τοῦ ἰδίου . . . οὐκ ἐξουσιάζει,

"elegans paradoxon" (Bg.)—his (her) own is not his (her) own.

Ver. 5. μὴ ἀποστερεῖτε κ.τ.λ.: "Do not rob one another"—sc. of the ὀφείλῃ; the deprivation is an injustice (same vb. as in vi. 7 f.); "congruit hoc verbum cum verbo *debendi*" (Bg.). This also, with ver. 4, against the rigorists. The impvs. of this context are *pr.*, relating to habits of life.—εἰ μὴ κ.τ.λ. qualifies the command not to rob, by stating an exception: this exception, however, the Ap. "valde limitat" (Bg.), first by τι (in *some measure, somehow*), next by ἂν (*haply, if the case should arise*), thirdly by ἐκ συμφώνου (*of consent*: making the separation no longer robbery), lastly by πρὸς καιρόν (*for a season*). Such separation may be made for specific religious ends—"that you may be disengaged for prayer" (*vacetis orationi*, Vg.), and with a view to renewed intercourse (καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε). So fearful was the Ap. of putting a strain on the ill-disciplined Corinthian, with sensual incitements rife in the atmosphere: "lest Satan be tempting you because of your want of self-control".—ἀκράσια, later Gr. for ἀκράτεια (opp. of ἐγκράτεια, cf. ix. 25), signifies *non-mastery* of appetite.—Σχολάζω (here in *aor.*, of particular occasion; *πειράζετε, pr.*, of constant possibility), construed with dat. or πρὸς τι, in cl. Gr. often denotes leisure from ordinary for higher pursuits—e.g., σχολάζει μουσικῇ, φιλοσοφίᾳ; also used of scholars who "devote themselves" to a master: a negative condition of προσκαρτερεῖσθαι.



<sup>1</sup> Th. iii. 5<sup>7</sup> πειράζῃ ὑμᾶς ὁ <sup>18</sup> Σατανᾶς διὰ τὴν ἁκρασίαν ὑμῶν.<sup>1</sup> 6. τοῦτο δὲ (πειράζ. ο πειρασῶν), λέγω κατὰ <sup>2</sup> συγγνώμην, οὐ κατ' ἐπιταγὴν. 7. θέλω γὰρ <sup>2</sup> πάντας 3; also x. ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν, ἀλλ' ἕκαστος ἴδιον <sup>3</sup> χάρισμα<sup>3</sup> 13 below. Jas. i. 13; ἔχει <sup>3</sup> ἐκ Θεοῦ, ὅς <sup>4</sup> μὲν <sup>2</sup> οὕτως ὅς <sup>4</sup> δὲ <sup>2</sup> οὕτως. 8. λέγω δὲ τοῖς Gen. xxii. 1; 3 Kings <sup>1</sup> ἀγάμοις καὶ ταῖς <sup>2</sup> χήραις, <sup>3</sup> Καλὸν αὐτοῖς ἐστὶν <sup>5</sup> ἐὰν μείνωσιν ὡς x. i, etc. <sup>5</sup> See v. 5. κἀγώ. 9. εἰ <sup>5</sup> δὲ <sup>5</sup> οὐκ <sup>5</sup> ἐγκρατεύονται <sup>4</sup> γαμησάτωσαν. <sup>5</sup> κρείσσον<sup>6</sup> <sup>1</sup> Mt. xxiii. 25; freq. γάρ ἐστι <sup>4</sup> γαμῆσαι <sup>7</sup> ἢ <sup>7</sup> πυροῦσθαι.

-της, 2 Tim. iii. 3. Antonym of ἐγκρατεῖα, Gal. v. 23, etc. u N.T. h.l.; Sir. iii. 13. v ver. 25; 2 Cor. viii. 8; 1 Tim. i. 1; Tit. i. 3, ii. 15; Wisd. xiv. 16 (τυραννῶν ἐπιταγῆς). w See i. 7. x Cf. vi. 13. y vv. 11, 32, 34. Of the man, Iliad iii. 40; of woman (rarely), Eurip. Hcl. 690. z 1 Tim. v. 3 ff.; Acts vi. 1, ix. 41; Jas. i. 27, etc. a See ver. 1. b ix. 2, xi. 6, xv. 13 ff. (δε), xvi. 22; Rom. viii. 9 (δε), xi. 21; 2 Th. iii. 10, 14 (δε); 1 Tim. iii. 5 (δε), v. 8 (δε); etc. c ix. 25; Gen. xliii. 31; 1 Kings xiii. 12; -της, Tit. i. 8; -τεία, Gal. v. 23; Acts xxiv. 25; 2 Pet. i. 6. See ἀκρασία, ver. 5. d vv. 10, 28 f, etc.; 1 Tim. iv. 3, v. 11, 14, 23; e Phil. i. 23; 1 Pet. iii. 17; 2 Pet. ii. 21; Prov. iii. 14; cf. ver. 38 below, xi. 17; Heb. i. 4, etc. f 2 Cor. xi. 29; Eph. vi. 16; 2 Pet. iii. 12; Rev. i. 15, iii. 18. H.l., in this sense.

<sup>1</sup> B, Method. om. ὑμῶν (?); bracketed by W.H. May be a copyist's addition,—a case for the maxim, *Brevior lectio praeferenda*.

<sup>2</sup> δε (?):  $\aleph^* \text{ACD}^* \text{G}$  17, 46, latt. am. fu. cop., Or., Cyr., Dam., Cyp. (West-ern and Alexandrian). So Tisch., Tr., W.H., R.V., El., Nestle.

γαρ: B and Syrian uncc., syrr.

<sup>3</sup> εχει χαρισμα: all pre-Syrian uncc.

<sup>4</sup> ο (μεν) . . . ο (δε): all pre-Syrian uncc.

<sup>5</sup> Om. ἐστιν all pre-Syrian uncc.

<sup>6</sup> κρειττον,  $\aleph \text{BD}$ ; κρεισσόν, AGLP, etc.

<sup>7</sup> γαμειν (?),  $\aleph^* \text{AC}$  17, 46. So Tisch., Tr. marg., W.H. text, Nestle. γαμησαι, BDGKLP, etc. W.H. marg., R.V.

θαι τῇ προσευχῇ (Rom. xii. 12, Col. iv. 2).

Vv. 6, 7. τοῦτο δὲ λέγω points to the leading direction given in ver. 2, from which vv. 3-5 digressed: "I advise you to be married (though I think celibacy good, 1), κατὰ συνγνώμην," *secundum indulgentiam* (Vg.)—i.e., συγκαταβαίνων τ. ἀσθενείᾳ ὑμῶν (Thp.); οὐ κατ' ἐπιταγὴν, —*ex concessione, non ex imperio* (Bz.). The rendering "permission" is somewhat misleading; *συνγνώμη* is quite distinct from the *γνώμη* opposed to *ἐπιταγή* in ver. 25; it signifies either *pardon* (*venia*, excuse for a fault), or, as here, *allowance*, regard for circumstances and temperament.—In θέλω δὲ κ.τ.λ. the Ap. states his personal bent, which he had set aside in the recommendation just given: "But I would have all men to be as indeed myself," *sc. cælibem*—and contentedly so (cf. Acts xxvi. 29). ὡς καὶ ἐμαυτόν, *paratactic* acc. (attracted to πάντας ἀνθρώπους) = ὡς καὶ αὐτός εἰμι; καὶ emphasises the assertion that the writer is what he would like others to be. It is manifest (see also ix. 5) that the Ap. was unmarried, although Clem. Alex. and some moderns have inferred otherwise

from Phil. iv. 3. *That he had never been married* is by no means certain. Two things, however, are clear: that if P. had known the married state, it was before his apostleship—"wife and children are never hinted at, he goes about entirely free from such ties" (Lt.); further, that if in early life he had entered this state, it was not δι' ἀκρασίαν; he possessed the "grace-gift" (χάρισμα) of undisquieted continence (opposed to πυροῦσθαι, 9; cf. Matt. xix. 12), which was in his case an adjunct of his χάρις ἀποστολῆς.—"However (= I cannot have every one like myself, *but*) each has a charism of his own from God, the one in this shape and the other in that." ὁ δὲ οὕτως does not refer to the married Christian, as though his state were in itself a charism, but to any special endowment for service in Christ's kingdom other than that stated. On χάρισμα see i. 7; and cf. xii. 4-11.

Vv. 8, 9 re-state the answer given in vv. 1, 2 to the question concerning celibacy v. marriage. "But I say to the unmarried and the widows, it is right (καλόν; cf. 1) for them if they remain as indeed I (am)." The Ap. extends the

10. Τοῖς δὲ <sup>4</sup> γεγαμηκόσι <sup>5</sup> παραγγέλλω, οὐκ ἐγὼ ἀλλ' ὁ Κύριος, <sup>6</sup> <sup>7</sup> γυναῖκα ἀπὸ ἀνδρὸς μὴ <sup>8</sup> χωρισθῆναι. <sup>9</sup> 11. ἐὰν δὲ καὶ <sup>10</sup> χωρισθῇ, <sup>11</sup> <sup>12</sup> μενέτω <sup>13</sup> ἄγαμος ἢ τῷ ἀνδρὶ <sup>14</sup> καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> 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<sup>k</sup> In this sense, *h.l.*; <sup>k</sup> ἀφιέναι. 12. <sup>1</sup> τοῖς δὲ <sup>1</sup> λοιποῖς ἐγὼ <sup>1</sup> λέγω, <sup>1</sup> οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει <sup>m</sup> ἄπιστον καὶ αὐτὴ <sup>2</sup> <sup>m</sup> συνευδοκεῖ <sup>o</sup> οἰκεῖν <sup>o</sup> μετ' αὐτοῦ, μὴ <sup>k</sup> ἀφιέτω αὐτήν. 13. καὶ γυνὴ ἥτις <sup>3</sup> ἔχει ἄνδρα <sup>m</sup> ἄπιστον καὶ αὐτὸς <sup>4</sup> <sup>m</sup> συνευδοκεῖ <sup>o</sup> οἰκεῖν <sup>o</sup> μετ' αὐτῆς, μὴ <sup>k</sup> ἀφιέτω αὐτόν. 14. <sup>p</sup> ἡ γίγισται γὰρ ὁ ἄνθρωπος <sup>m</sup> ἄπιστος ἐν τῇ γυναικί, <sup>o</sup> καὶ <sup>p</sup> ἡ γίγισται ἡ γυνὴ ἡ <sup>m</sup> ἄπιστος ἐν τῷ ἀνδρί <sup>7</sup>. <sup>q</sup> ἐπεὶ <sup>q</sup> ἄρα τὰ τέκνα ὑμῶν <sup>r</sup> ἀκά-

<sup>12</sup> Cor.

xiii. 2; Rom. xi. 7; 1 Th. iv. 13, v. 6; 1 Tim. v. 20; same idiom in Rev., Acts, and Syn. Gosp. See vi. 6. n Rom. i. 32; Lk. xi. 48; Acts viii. 1, xxii. 20; cf. *ευδοκ.* with inf., i. 21. <sup>o</sup> *H.l.* in N.T.; Gen. xxvii. 44. p See i. 2. q See v. 10. r 2 Cor. vi. 17 (13a. lii. 11); Eph. v. 5; freq. in Syn. Gosp., Acts, and Rev., of *πνευματα*; also Acts x. 14; Rev. xvii. 4.

<sup>1</sup> λέγω *εγω*: NABCP (pre-Syrian and non-Western).

<sup>2</sup> αὐτῇ, latt. vg., Tert.; crit. edd.: see *ουτος*, ver. 13. In uncc. no distinction.

<sup>3</sup> εἰ τις: ND\*GP, latt. vg., Chr., Ambrst., Aug., Dam. (Western).

<sup>4</sup> οὗτος, all uncc. but DcKL.

<sup>o</sup> ευδοκει, B.

<sup>o</sup> DG add *τη πιστη*.

<sup>7</sup> ἀδελφω, all pre-Syrian uncc.; vg. and syrr., *ανδρι*.

her get herself reconciled": the vb. indicates the fact of alienation or dissension, but not the side on which it exists (*cf.* the theological use of *καταλλάσσω* in Rom. v. 10 f.); if the husband disallows her return, she must remain *ἀγαμος*.—Romanists have inferred from the text, after Aug., and notwithstanding Matt. v. 32, that even adultery leaves the marriage-vow binding on the wronged partner; but this question is not in view here (see Ed. *in loc.*).

Vv. 12, 13. "But to the rest"—as distinguished from Christian couples (10)—"say I, not the Lord": this is *my* word, not His. On the problem of mixed marriages, which Jesus had no occasion to regulate, the Ap. delivers his own sentence. Not that he *exhorts*, whereas the Lord commands (Cm.)—*λέγω* is a word of authority (virtually repeating *παραγγέλλω*, 10), as in xiv. 34, 37, xv. 51, 2 Cor. vi. 13, Rom. xii. 3; much less, that he *disclaims inspiration* upon this point (Or., Tert., Milton), or betrays a *doubt of his competence* (Baur): he quoted the dictum of Jesus where it was available, and on the fundamental matter, and indicates frankly that in this further case he is proceeding on his personal judgment. The Christian spouse is forbidden to cast off the non-Christian in terms identical for husband and wife, only γυνὴ ἥτις (or εἰ τις: 13) standing over against εἰ τις ἀδελφός (12). Ἀφίημι, used of the ἄνθρωπος specifically in ver. 11, is now applied to *both* parties: cl. Gr. uses ἀποπέμπειν or ἀπολύειν (Matt. v.

31) of the husband as *dismissing* the wife, ἀπολείπειν of the wife as *deserting* the husband; "in the structure of the two verses, with their solemn repetition, the equal footing of man and wife is indicated" (Hn.; *cf.* notes on 2-4 above). *συν-ευδοκεῖ*, "is jointly well-pleased,"—implying that the *ἄπιστος* agrees with the Christian spouse in deprecating separation, which the latter (after 10 f.) must needs desire to avoid; *cf.*, for the force of *συν-*, Luke xi. 48, Acts viii. 1.

Ver. 14 obviates the objection which the Christian wife or husband (for the *order*, see note on 10 f.) might feel to continued union with an unbeliever (*cf.* Paul's own warning in 2 Cor. vi. 14 ff.): "Will not the saint," some one asks, "be defiled, and the 'limbs of Christ' (vi. 15) be desecrated by intercourse with a heathen?" To such a protest ἡ γίγισται γὰρ κ.τ.λ. replies: "For the husband that is an unbeliever, *has been sanctified* in his wife," and *vice versa*. ἡ γίγισται . . . ὁ ἄπιστος is a paradox: it does not affirm a conversion in the unbeliever remaining such—whether *incipient* or *prospective* (D.W., and some others)—the pf. tense signifies a relationship *established* for the non-Christian *in the past*,—*sc.* at the conversion of the believing spouse; but man and wife are part of each other, in such a sense (*cf.* vi. 16 f., by contrast) that the sanctification of the one includes the other so far as their wedlock is concerned. The married believer in offering her- (or him-) self to God could not but present hus-



θαρρά ἐστι, νῦν δὲ ἁγία ἐστιν. 15. εἰ δὲ ὁ ἄπιστος ἠχωρίζεται, ἠχωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις. ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. 16. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ,

Rom. i. 32, ii. 2 f.; Gal. v. 21, 23; Eph. v. 27. ἢ Gal. i. 6; Eph. iv. 4; 1 Th. iv. 7. ἢ Here only  
w Cf. Acts x. 18, xix. 2; Jo. ix. 25; Jer. xxxvii. 6.

<sup>1</sup> NGP om. second η.

<sup>2</sup> υμᾶς (?): N\*ACK 46, 73, cop. (Alexandrian); so Tisch., W.H. *txt.*, Nestle, R.V. *marg.*

ἡμᾶς: BDGL, latt. vg., syrr. (Western); Treg., Al., W.H. *marg.*, R.V. *txt.*, El.

band (or wife) in the same act—"sanctified in the wife, brother," respectively—and treats him (or her) henceforth as sacred. "Whatever the husband may be in himself, in the wife's thought and feeling he is a holy object. . . . Similarly the Christian's friends, abilities, wealth, time, are, or should be, holy" (Bt.). Marriage with an unbeliever after conversion is barred in 2 Cor. vi. 14.

The (relative) sanctity of the unconverted spouse is made more evident by the analogous case of *children*: "Else one must suppose that your children are unclean; but as it is, they are holy!" P. appeals to the instinct of the religious parent; the Christian father or mother cannot look on children, given by God through marriage, as things unclean. Offspring are holy as bound up with the holy parent; and this principle of family solidarity holds good of the *conjugal* tie no less than of the filial derived therefrom. See the full discussion of this text in Ed.; it has played no small part in Christian jurisprudence, and in the doctrine of Infant Baptism; it "enunciates the principle which leads to Infant Baptism, *viz.* that the child of Christian parents shall be treated as a Christian" (Lt.).—On ἐπεὶ ἄρα, *alioqui certe, si res se aliter haberet*, see v. 10 and parls.; νῦν δέ, as in v. 11, is both temporal and logical (cf. xv. 20, Rom. vi. 22).

Ver. 15a. The Christian wife or husband is not to seek divorce from the non-Christian (12-14); but if the latter insists on separation, it is not to be refused: "But if the unbeliever separates, he may separate"—let the separation take its course (χωρίζεσθω, pr. impv.): for this impv. of *consent*, cf. ver. 36, xiv. 38.—οὐ δεδούλωται (pf. of *fixed condition*) "the brother or the sister in such circumstances is not kept in bondage"; cf. ver. 39—the stronger vb. of this passage implies that for the repudiated party to

continue bound to the repudiator would be *slavery*. Christ's law forbids putting away (10 ff.), but does not forbid the one put away to accept dismissal. Whether the freedom of the innocent divorced extends to *remarriage*, does not appear: the Roman Church takes the negative view—though contrary to the Canon Law (see Wordsworth, *in loc.*); the Lutheran Church the affirmative, allowing remarriage on *desertio malitiosa*; "in view of ver. 11, the inference that the divorced should remain unmarried is the safer" (so Hn., against Mr.). If, however, the repudiator forms a new union, cutting off the hope of restoration, the case appears then to come under the exception made in Matt. v. 31. With ἐν τοιούτοις, neut., cf. ἐν τούτοις, Rom. viii. 37; and ἐν οἷς, Phil. iv. 11.

Vv. 15b, 16. ἐν δὲ εἰρήνῃ ὁ Θεός . . . σώσεις; The Christian spouse forsaken by the heathen is free from the former yoke; but such freedom is undesirable. Two considerations make against it: *Peace* is better for a Christian than disruption (15b); and there is the *possibility of saving the unbeliever* by remaining with him, or her (16). Thus P. reverts, by the contrastive δέ, to his prevailing thought, that the marriage tie, once formed, should in every way possible be maintained. On this view of the connexion, the full stop should be set at ἐν τοιούτοις, and the colon at ὁ Θεός. "In peace," etc.—opposed to χωρίζεσθω, like καταλλαγῆτω in ver. 11—appeals to the ruling temper of the Christian life, determined once for all by *God's call* in the Gospel, "ex quo consequitur retinendum esse nobis infidelem, ac omnibus officiis demerendum; nedum ut vel eum ipsi deseramus, vel ad nos deserendos provocemus" (Bz.); cf. Rom. xii. 18, for the general thought. For the construction of ἐν εἰρήνῃ, cf. 1 Thess. iv. 7, Gal. i. 6, Eph. iv. 4.—Ver. 16 follows up the

x Gal. i. 7, 19; see note below.  
 y In this sense, 2 Cor. x. 13; Heb. vii. 2; Mk. vi. 41; Lk. xli. 13; Josh. xlii. 7. Cf. i. 13. z See i. 9 (God the caller). a See iii. 3.

<sup>1</sup> Add *ἡ μὴ* (for *εἰ μὴ* of ver. 17) a few minn., hcl.-syx. marg., and Chr.; by itacism.

<sup>2</sup> *μεμερικεν*, *Σ*\*B. So most crit. edd.; see, however, El. in favour of the *arist*. Possibly Rom. xii. 3 has influenced the copyists.

<sup>3</sup> (*μεμερ.*) ο *Κυριος*: all pre-Syrian uncc.

<sup>4</sup> (*κεκληκ.*) ο *Θεος*: as above (ver. 15). See parls.

appeal to Christian principle, by a challenge addressed in turn to the wifely and the manly heart: "(Keep the peace, if you can, with the unconverted spouse), for how do you know, O wife, that you will not *save* your husband? or how do you know, O husband, that you will not *save* your wife?" That *εἰ* in this connexion (see parls.), after *τί οἶδας* implying *a fear*, may mean "that . . . not" in English idiom (as though it were: "How do you know? it may be you will save, etc.!") is admitted by Hn. and Ed., though they reject the above interpretation, which is that of the ancient commentt. from Cm. down to Lyræ, of Cv. and Bz., and of Ev. and Lt. amongst moderns: see the convincing notes of the two last-named; "Confirmatio est superioris sententiæ: non cur discedente infideli liberetur fidelis; sed contra, cur ita sit utendum hac libertate, ut infidelem, si fieri potest, retineat fidelis ac Christo lucrificet" (Bz.).—*τί οἶδας*; connotes "not the manner in which the knowledge is to be obtained, but the extent of it" (Ed.).—"what do you know as to the question whether, etc.?"

The above sentences are curiously ambiguous; taken by themselves, they may be read as reasons either *against* or *for* separation. The latter interpretation is adopted, as to ver. 15<sup>b</sup> by most, and as to ver. 16 by nearly all recent exegetes (including Bg., Mr., Ht., Hn., Al., Bt., Ed., Gd., El.): "God has called us in peace (and peace is only possible through separation); for how do you know, wife or husband, that you will save the other?" As much as to say, "Why cling to him, or her, on so ill-founded a hope?" Grammatical considerations being fairly balanced, the tenor of the previous context determines the Apostle's meaning. In the favourite modern exposition, the essential thought has to be read between the lines. It should also be observed that the Cor., with their lax moral notions, needed dissuatives from rather

than encouragements to divorce; and on the other hand, that to discountenance the hope of a soul's salvation is strangely unlike the Ap. (cf. x. 33). On the construction here adopted, P. returns at the close of the Section to the thought with which it opened—*μὴ χωρισθῆναι*.

§ 22. GOD'S CALLING AND ONE'S EARTHLY STATION, vii. 17-24. In treating of questions relating to marriage, the Apostle's general advice—admitting of large exceptions (2, 9, 15)—had been that each, whether single or married, should be content with his present state (1, 8, 10-14, 27). The Christian revolution had excited in some minds a morbid restlessness and eagerness for change, which disturbed domestic relations (cf. Matt. x. 36), but was not confined thereto. This wider tendency the Ap. combats in the ensuing paragraph; he urges his readers to acquiesce in their position in life and to turn it to account as Christians. In Thessalonica a similar excitement had led men to abandon daily work and throw their support upon the Church (1 Thess. iv. 11 f., 2 Thess. iii. 6-15). Hn., in Meyer's *Comm.*, p. 229, points out the close resemblance, both in form and matter, between this section and certain passages in Epictetus (*Dissertt.*, I., xix., 47 ff.; II., ix., 19 f.). *The freedom of the inner man* and *loyal acceptance of the providence of God* are inculcated by both the Stoic and the Christian philosopher, from their differing standpoints.

Ver. 17. "Only, in each case as the Lord has apportioned to him, in each case as God has called him, so let him (the believer) walk." Under this general rule the exceptional and guarded permission of divorce in ver. 15 was to be understood. For *εἰ μὴ* in this *exceptive* sense (= *πλήν*), cf. Rom. xiv. 14, Gal. i. 7, 19; see Bm., p. 359. The repeated distributive *ἐκαστος* extends the principle pointedly to *every* situation in life; cf. vv. 20, 24, iii. 5, 8-13. On *μεμερικεν*,



οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.<sup>1</sup> 18. <sup>a</sup> περιτε- <sup>b</sup> Pl., xi. 16, xiv. 33 f.; xvi. 1, 19; 7 times in 2 Cor.; 5 times besides in  
 μμένος τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστία τις <sup>2</sup> xvi. 1, 19; 7 times in  
 ἐκλήθη <sup>2</sup>; μὴ <sup>a</sup> περιτεμνέσθω· 19. ἡ <sup>c</sup> περιτομή <sup>d</sup> οὐδέν ἐστι, καὶ <sup>e</sup> 2 Cor.; 5 times besides in  
 P.; Rev. i. 4 ff., xxii. 16; Acts xv. 41, xvi. 5. c Mid., xi. 34; Tit. i. 5; Acts vii. 44, xx. 13, xxiv. 23.  
 In this connexion, xvi. 1. d Gal. ii. 3, v. 2 f., vi. 12 f.; Col. ii. 11; cf. Acts xv. 1, 5, xvi. 3, xxi. 21.  
 e H.L.; Isa. v. 18. See note below. f Rom. iv. 10 ff. ακροβ. freq. in P.; Acts xi. 3. g Rom. ii.  
 25-29; often in P.; Jo. vii. 22 f., Acts vii. 8, x. 45, xi. 2. h xiii. 2; 2 Cor. xii. 11; Mt. xxiii. 16,  
 18; Jo. viii. 54.

<sup>1</sup> διδασκω, D\*G, latt. vg. (doceo). Cf. iv. 17.

<sup>2</sup> κεκληται τις: ΞABP 17, 37, 46. τις κεκληται: D\*G, Dam. (Western).  
 τις εκληθη (as in parl. clause); D<sup>c</sup>KL, etc. (Syrian).

see ver. 33 and i. 12: the Christian's secular status is a μέρος which "the Lord," the Disposer of men's affairs, has assigned him (cf. Matt. xxv. 14 f.).—ὡς ἐκέλευεν, on the other hand, refers not to the secular "vocation" but, as always (see 15, 18, 21 f., i. 9, 26, etc.), to the "call" of God's grace in the Gospel, which came to the individual readers under these circumstances or those.—οὕτως περιπατέτω enjoins the *pursuance* of the Christian life in harmony with the conditions thus determined at its outset. P. does not mean to stereotype a Christian's secular employment from the time of his conversion, but forbids his renouncing this under a false notion of spiritual freedom, or in contempt of secular things as though there were no will of God for him in their disposition.

The last clause of the ver. shows that the tendency here reproved was widespread; cf. i. 2, xi. 16, xiv. 33, 36.

Vv. 18, 19. The rule of ver. 17 applied to the most prominent and critical distinction in the Church, that between *Few and Gentile*: περιτετμημένος τις ἐκλήθη κ.τ.λ.; "Was any one called (as) a circumcised man? let him not have the mark effaced".—ἐπισπάσθω alludes to a surgical operation (ἐπισπάω, to draw over) by which renegade Jews effaced the Covenant sign: see i Macc. i. 11 ff., Joseph., *Ant.*, xii., 5, 1; Celsus, vii., 25, 5; also Schürer, *Hist. of Jewish People*, I., i., p. 203, and Wetstein *ad loc.* Such apostates were called *m'shukim*, *recutiti* (Buxtorf's *Lexic.*, p. 1274).—On the opp. direction to the Gentile, μὴ περιτεμνέσθω, the Ep. to the Gal. is a powerful commentary; here the negative reasons against the change suffice (17, 19).—The variation in tense and order of words in the two questions is noticeable: "Was any one a circumcised man at the time of his call (ἐκλήθη)? . . . Has any one been called (κέκληται) though in uncir-

cumcision?"—To clinch the matter (cf. i. 31, iii. 7) P. applies one of his great axioms: "Circumcision is nothing, and uncircumcision is nothing; but keeping of God's commands"—that is everything.

In Gal. v. 6, vi. 15 this maxim reappears, with πίστις δι' ἀγάπης ἐνεργουμένη and καὶ νὴ κτίσις respectively in the antithesis: this text puts the condition of acceptance *objectively*, as it lies in a right attitude toward God (cf. Rom. ii. 25 ff.); those other texts supply the *subjective* criterion, lying in a right disposition of the man. In Gal. v., οὐκ ἰσχύει—opposed to ἐνεργουμένη—signals the *impotence* of external states, the other two passages their *nothingness* as religious qualifications.—"Those who would contrast the teaching of St. Paul with that of St. James, or exaggerate his doctrine of justification by faith, should reflect on this τήρησις ἐντολῶν Θεοῦ" (Lt.).

Ver. 20. Diff. views are taken of this ver., as κλήσις is referred to the religious *call* or secular *calling* of the man; and as ἧ is accordingly rendered "wherewith" (instrum. dat.: cf. Eph. iv. 1, 2 Tim. i. 9), or "wherein" (governed by the foregoing ἐν: cf. 15, 18, 24; see Wr., pp. 524 f.). The latter interpretation is negated by the fact that it destroys the unity of sense between κλήσις and ἐκλήθη (see note on 18: does κλήσις in Gr. anywhere mean *avocation*?). Besides, "circumcision" and "uncircumcision" are not "callings". Yet P. is manifestly referring to outward conditions affecting the religious call. The stress of the sentence lies on μενέτω (cf. 24); and Gal. iii. 2 f., v. 2-6, give the clue to the Apostle's meaning. A change of secular condition adopted under the idea that circumcision or uncircumcision is "something," that it makes a diff. in the eyes of God, would be a change of religious principle, an abandonment of the basis of our call to salvation by grace and through faith; cf. Gal. ii. 11-21.



ἡ ἀκροβυστία ὅθεν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20. ἡ ἐκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω. 21. δοῦλος ἢ ἐκλήθη; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον χρῆσαι. 22. ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλος ἐστὶ Χριστοῦ. 23. τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ-

*1* *τηρ. (cf. Acts iv. 3, v. 18) εντ., N.T. h.l.; Sir. xxxii. 23; Wisd. vi. 18 (νομων). τηρεν εντ., Me xix. 17; Jo. xiv. 21, xv. 10; Acts xv. 5 (νομον); 1 Jo. ii. 3 f., iii. 22, 24, v. 3; Rev. xiv. 12. εντολ. Θε., Mt. xv. 3; Rev. xii. 17, xiv. 12; Eζτα x. 3; cf. Κυρ. εντ., xiv. 37. k See i. 26. 1 ix. 9; 1 Pet. v. 7; Acts xviii. 17; 5 times in Gosp. m ver. 31, ix. 12, 15; 1 Tim. i. 8, v. 23; Acts xvii. 17. n H.l.; see note below. o See ver. 3. p Rom. i. 1, etc.; Gal. i. 10; Eph. vi. 6; Col. iii. 21, iv. 12; Ja. i. 1; 2 Pet. i. 1. q See vi. 20. r Cf. Gal. i. 10; Eph. vi. 6; Col. iii. 22 f.*

<sup>1</sup> *Om. και* **ABP** 17, 46, *vg. syrr.* *δε και, DG* 37. *και only, KL, etc.*

The Gentile who embraced circumcision in order to fulfil the law of God was severing himself from Christ and falling from grace. The "abide" of 1 Cor. is parl. to the "stand fast" of Gal.

Ver. 21. From the chief religious, the Ap. passes to the chief *social* distinction of the times: cf. Gal. iii. 28, Col. iii. 11. This contrast is developed only on one side—no freeman wished to become a slave, as Gentiles wished to be Jews; but the slaves, numerous in this Church (i. 26 ff.), sighed for liberty; their conversion stimulated this longing. The advice to the slave is read in two opposite ways: (a) "In slavery wast thou called? never mind (μή σοι μελέτω)! But still if thou canst also become free, rather make use of it (than not)"—so Ev. excellently renders, with Cv., Bz., Gr., Hf., Bt., Gd., Lt., supplying τῇ ἐλευθερίᾳ for complement to μάλλον χρῆσαι; while (b) Est., Bg., D.W., Mr., Hn., Weiss, Weizsäcker, Al., El., Sm. supply τῇ δουλείᾳ, and suppose P. to recommend the slave, with liberty offered, to "make use rather" of his servile condition. εἰ καὶ may either mean (a) "if verily" (Luke xi. 18; so εἰ καὶ in xi. 28, Gal. vi. 1), or (b) "although" (Phil. ii. 17, Luke xi. 8, etc.). The ancient commentators differed on this text, with a leaning to (b). The advocates of (b) exaggerate the sense of vv. 20, 24, which condemns change not *per se* but, as in the case of circumcision, because it compromises Christian faith and standing. "Freedom" is the object proximately suggested to "rather use" by "free" just above; and the sense of *χράομαι* in ver. 31, ix. 12, 15—to "avail oneself of an opportunity of good" (Lt.)—speaks in favour of (a). The οὐ δεδούλωται of ver. 15 and the μὴ γίνεσθε δοῦλοι ἀνθρώπων of ver. 23 indicate Paul's feeling for free-

dom; and the δύνασθαι ἐλεύθερος γενέσθαι was to the Christian slave a precious item in his providential μέρος (17).

Upon this view, ἀλλὰ . . . χρῆσαι forms a parenthesis, resembling in its connexion the οὐ δεδούλωτ. clause of ver. 15, by which P. intimates that in urging contentment with a slave's lot he does not preclude his embracing liberty, should it be offered. Having said this by the way, he supports his μή σοι μελέτω by the comforting reflexion of ver. 22a, which is completed in ver. 22b by the corresponding truth for the freeman.

Ver. 22. The two sentences, balanced by ὁμοίως (cf. 3 f.), do not precisely match: ὁ ἐν Κυρίῳ κληθεὶς δοῦλος is "the slave that was called in the Lord" (i.e., under Christ's authority), but ὁ ἐλεύθερος κληθεὶς is rather "the freeman, in that he was called"; his *call* has made the latter Christ's slave, while the former, though a slave, is the Lord's freedman. —ἀπελεύθερος, *libertus* (the prp. implying severance as in ἀπολύτρωσις, i. 30) —freedman of a Lord; "Christ buys us from our old master, sin, and then sets us free; but a service is still due from the *libertus* to the *patronus*" (Lt.); cf. Rom. vi. 17 f.; also ἐννομος Χριστοῦ, ix. 21, with the same gen. of possession. Ignatius makes a touching allusion to this passage, *ad Rom.*, 4: "I am till the present time a slave; but if I suffer I shall be Jesus Christ's freeman, and I shall rise up [in the resurrection] free!"

Ver. 23. τιμῆς ἡγοράσθητε (see note on vi. 20) explains the position both of the δοῦλος ἀπελεύθερος and the ἐλεύθ. δοῦλος by the same act of purchase: the slave has been liberated from sin, and the freeman bound to a new Lord. The point of the appended exhortation, μὴ γίνεσθε δοῦλ. ἀνθρ., is not obvious: we can scarcely imagine *free Christians selling*

πωρ. 24. ἕκαστος ἐν ᾧ<sup>1</sup> ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω<sup>2</sup> παρὰ<sup>3</sup> τῷ<sup>4</sup> Θεῷ. For sense of παρὰ, cf. Lk. i. 30, ii. 52; 1 Pet. ii. 4. In this ch. and 2 Cor. xi. 2; Mt. i. 23 (Isa. vii. 14), xxv. 1 ff.;

25. Περὶ δὲ τῶν<sup>5</sup> παρθένων<sup>6</sup> ἐπιταγὴν Κυρίου οὐκ ἔχω<sup>7</sup> γνῶμην<sup>8</sup> δὲ<sup>9</sup> ἰδίδωμι, ὡς<sup>10</sup> ἤλεημένος<sup>11</sup> ὑπὸ<sup>12</sup> Κυρίου<sup>13</sup> πιστὸς εἶναι. 26. νομίζω οὖν<sup>14</sup> τοῦτο<sup>15</sup> καλὸν<sup>16</sup> ὑπάρχειν<sup>17</sup> διὰ<sup>18</sup> τὴν<sup>19</sup> ἐνεστώσαν<sup>20</sup> ἀνάγκην, ὅτι

Lk. i. 27; Acts xxi. 9; Rev. xiv. 4. <sup>1</sup> See ver. 6. <sup>2</sup> See i. 10; γν. δὲ, 2 Cor. viii. 10. <sup>3</sup> See iv. 1; Ph. ii. 27; 1 Tim. i. 13, 16. The vb., Rom. ix. 15 ff., xi. 30 ff.; Mt. v. 7. <sup>4</sup> See iv. 2. <sup>5</sup> See ver. 1. <sup>6</sup> See iii. 22. <sup>7</sup> 2 Cor. vi. 4, xii. 10; 1 Th. iii. 7; Lk. xxi. 23; 1 Kings xxii. 2.

<sup>1</sup> Om. τ φ all uncc. but A, which is followed by a considerable minority of minn.

themselves into slavery; and subservience to party leaders (so Mr., Hf., Lt., El.; cf. i. 12, ii. 4, etc.) appears foreign to this context. It is better to take the warning quite generally: as much as to say, "Let no human influence divert you from service to God, or infringe on the devotion due to your Redeemer"; cf. Gal. v. 1, vi. 14. Public opinion and the social pressure of heathenism were too likely to enslave the Corinthians.

Ver. 24 reiterates with urgency, as addressed to "brethren," the fundamental rule laid down in ver. 20. ἐν τῇ κλήσει<sup>1</sup> now becomes, abstractly, ἐν ᾧ . . . ἐν τούτῳ—"wherein each was called, in that let him abide in the sight of God"; here as there the Christian vocation is intended, the status of faith and saintship, with which no human power may interfere and which, when duly realised, will of itself control outward relations and circumstances (Gal. ii. 20, Rom. xiv. 23). For παρὰ Θεῷ, cf. iii. 19 and parls.

§ 23. ADVANTAGES OF THE SINGLE STATE, vii. 25-35. Paul's opinion had been asked particularly, in this connexion, about the case of marriageable daughters (25): was it wise for fathers, as things were, to settle their daughters in marriage? He delivers his judgment on this delicate matter, turning aside in vv. 29-31 to a general reflexion upon the posture of Christians towards the perishing world around them; then returning to point out the freedom from care and material engrossment enjoyed by the unwedded (32 ff.), he restates in ver. 36 his advice περὶ τῶν παρθένων.

Ver. 25. Περὶ δὲ τῶν παρθένων: a topic pointedly included in the περὶ ὧν ἐγράψατε of the Church Letter (1). In vv. 1-16 P. had spoken of the conduct of self-directing men and women in regard to marriage; there remains the case of daughters at home, for whose disposal the father was responsible (36 f.). On this point Paul has no "command" to

give, whether proceeding immediately (10, ix. 14) or mediately (xiv. 37) from "the Lord"; he "gives" his γνώμη, his settled and responsible "opinion". He pronounces "as (i.e., feeling myself to be; cf. 29 ff., iv. 7, 18) one ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι"—conscious that he is "faithful through the mercy effectually shown" him (pf. pass. ptp.; cf. 1 Tim. i. 13, 16) "by the Lord,"—faithful in this pronouncement to his stewardship under Christ (see iv. 1 f., and ii. 16). His advice is therefore to be trusted. The distinction made is not between higher and lower grades of inspiration or authority (cf. note on 12); but between *peremptory rule*, and *conditional advice* requiring the concurrence of those advised. Paul's opinion, *qua* opinion, as much as his injunction, is that of the Lord's steward and mouthpiece.

Ver. 26. νομίζω οὖν τοῦτο κ.τ.λ.: "I consider therefore"—the formula by which one gives a γνώμη (contrast the παραγγέλλω, διατάσσομαι of 10, 17)—"this to be good because of the present straits": καλὸν ὑπάρχειν, "good in principle" or "in nature" (cf. xi. 7, xii. 22); the existing situation is such as to make the course recommended entirely right and honourable (see note on καλόν, 1, also 8, 38).—The ἀνάγκη—narrowness, "pinching stress" (Ev.)—belongs to the καιρὸς συνεσταλμένος (29), the brief earthly continuance visible for the Church, a period exposed to persecution (28) with its hardships and perils; this "might or might not be the beginning of the ἀνάγκη μεγάλη predicted by Jesus" in Luke xxi. 23 (Lt.). ἐνεστώσαν signifies "present" rather than "impending" (see iii. 22, Gal. i. 4); the distress of the time, which P. was feeling keenly at Ephesus (iv. 9 ff., xv. 32), portended a speedy crisis.—ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι is open to three constructions, as ὅτι is rendered *that*, *because*, or *which* (δ, τι): (a) *makes*



- b Ver. 40; <sup>1</sup>καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. 27. <sup>2</sup>δέδεσσαι <sup>3</sup>γυναϊκί; μὴ  
 Jo. iv. 6.  
 c Ver. 39; <sup>4</sup>ζητεῖ <sup>5</sup>λύσιν. <sup>6</sup>λέλυσαι ἀπὸ γυναικός; μὴ <sup>7</sup>ζητεῖ γυναῖκα. 28.  
 Rom. vii.  
 2. <sup>8</sup>ἐὰν δὲ καὶ <sup>9</sup>γῆμης, <sup>1</sup>οὐχ ἡμαρτες· καὶ <sup>2</sup>ἐν <sup>3</sup>γῆμῃ ἢ <sup>4</sup>παρθένος,  
 d In like <sup>5</sup>οὐχ ἡμαρτε· <sup>6</sup>θλίψιν δὲ τῇ <sup>7</sup>σαρκὶ <sup>8</sup>ἐξοισιν <sup>9</sup>οἱ <sup>10</sup>τοιοῦτοι, ἐγὼ  
 sense,  
 Rom. ii.  
 7; Col. iii.  
 1; 1 Pet. iii. 11; Rev. ix. 6; Mt. vi. 33, xiii. 45. e N.T. h.l.; Eccl. viii. 1; Wisd. viii. 8. f Acts  
 xii. 30; Jo. xi. 44; Ps. cxlv. 7. g See ver. 9; also note below. h Jc. xvi. 33; Rev. ii. 10; Sir.  
 H. 3. i For dat., 2 Cor. xii. 7; for use of σαρκί, v. 5. k See v. 5.

<sup>1</sup>γαμησης, N(A)BP 17, 37, 46.

γμηης, KL, etc. λαβης γυναικα, DG, 1 tt. vg., Tert.

the clause *an expanded restatement* of τοῦτο καλὸν ὑπάρχειν—"I think then this to be good . . . that it is good (I say) for a man to remain as he is" (so Mr., Ed., El., and most); (b) makes it *the ground*, lying in the principle stated in ver. 1, for Paul's specific advice in the matter of the παρθένοι—"I think this to be good (in their case) . . . because it is good for one (ἀνθρώπῳ; see note on 1) to remain as one is," sc. to continue single (Bz., D.W., Gd.); (c) by attaching *δ,τι* as relative to the antecedent τοῦτο, and defining it by the subsequent τ. οὕτως εἶναι, Hn. gets another rendering—"I think this to be good (in the case of maidens) because of the present straits, which is good (as I have said, 1) for one generally, viz., to remain unmarried." (b) and (c), yielding a like sense, avoid the anacoluthon—the former at the expense of leaving τοῦτο undefined, the latter by an artificial arrangement of the words; both explanations are somewhat wide of the mark, for διὰ τ. ἐνεστ. ἀνάγκην supplies here the ground of advice, and ver. 1, on which they are based, is differently conceived (see note). In giving his advice "about the maidens," P. suddenly bethinks himself to widen it to both sexes (see 27 f.). So he recasts his sentence, throwing the *δ,τι καλὸν κ.τ.λ.*, with characteristic conversational freedom (cf. iv. 9), into apposition to the incomplete inf. clause: "I think this to be good because of the present straits—yes, that it is good ἀνθρώπῳ (for any one, not τ. παρθένοις only) not to change one's state". οὕτως εἶναι, "to be just as one is" (see parls.)—a state defined by the context.

Vv. 27, 28 apply in detail the advice just given, and first as it bears on *men*, then on *maidens*.—δέδεσσαι, λέλυσαι, pf. pass. of present state determined by the past; μὴ ζητεῖ, pr. impv., "do not be seeking". The two directions of ver. 27 reinforce, from the new point of view,

the instructions of vv. 10-16 and 8 respectively.—λέλυσαι, as opp. of δέδεσσαι, applies either to bachelor or widower.

In ver. 28 the *general advice* of 27 is guarded from being overpressed; cf. the relation of ver. 2 to 1 and ver. 9 to 8. The punctuation of El. and Nestle best marks the connexion of thought, closing ver. 27 with a full st p, each of the parls. ἐὰν . . . ἡμαρτες (-ν) clauses with a colon, and separating θλίψιν δὲ and ἐγὼ δὲ by a comma. In the second supposition (both with ἐὰν and sbj. of *probable contingency*) P. reverts to the case of "the maiden," from which he was diverted in ver. 26; he makes her, by implication, responsible for her marriage, although in 36 ff., later, the action of the *father* is alone considered.—γαμέω is used in the *act.* here, and in ver. 39, both of man and woman; cl. Gr. applies it to the latter in *pass.*; cf. note on the double ἀφιέτω in vv. 12 f. ἔγλημα and ἐγάμησα are the older and later aors.—The *aor.* in the apodosis—ἡμαρτες, ἡμαρτεν—is *proleptic* (Bn. § 50; Bm., pp. 198 f., 202), rather than *gnomic* (Mr., Hn., Ed.), as though by way of general reflexion: the Ap. addresses specific instances—"thou didst not . . . she did not sin"; cf. for tense, John xv. 11, Rev. x. 7.

The marriage Paul discourages is no sin, but will bring *suffering* from which he would fain save his friends. "But affliction for the flesh such (as may marry) will have, but I am seeking to spare you." With θλίψις cf. σκόλοψ τῇ σαρκί (2 Cor. xii. 7; also v. 5 above); there is some thought, possibly, of *re-compense* to "the flesh" which has had its way against advice. The affliction that Paul foresees is aptly indicated by Photius: "More easily and with small distress shall we endure if we have no wives and children to carry along with us in persecutions and countless miseries". At such times, for those who have domestic cares, there arises "the terrible



δὲ ὑμῶν <sup>1</sup>φείδομαι. 29. <sup>2</sup>Τοῦτο δέ <sup>3</sup>φημι, ἀδελφοί, ὁ <sup>4</sup>καιρὸς <sup>11</sup>  
<sup>ο</sup>συνεσταλμένος <sup>2</sup>. <sup>2</sup>τὸ <sup>2</sup>λοιπὸν <sup>2</sup>ἐστίν <sup>2</sup>ἵνα καὶ οἱ <sup>1</sup>ἔχοντες <sup>1</sup>γυναί-  
 κας ὡς μὴ <sup>1</sup>ἔχοντες ὡς, 30. καὶ οἱ <sup>1</sup>κλαίοντες ὡς μὴ <sup>1</sup>κλαίοντες,  
 καὶ οἱ <sup>1</sup>χαίροντες ὡς μὴ <sup>1</sup>χαίροντες, καὶ οἱ <sup>1</sup>ἀγοράζοντες ὡς μὴ  
<sup>1</sup>κατέχοντες, 31. καὶ οἱ <sup>1</sup>χρώμενοι τῷ <sup>3</sup>κόσμῳ <sup>3</sup>τούτῳ <sup>3</sup>ὡς μὴ  
<sup>1</sup>καταχρώμενοι. <sup>2</sup>παράγει γὰρ τὸ <sup>2</sup>σχῆμα τοῦ κόσμου τούτου. <sup>2</sup>

2; Rom. xiii. 11; Eph. v. 16; Col. iv. 5; 2 Tim. iv. 6; Rev. xii. 12; Lk. xix. 44; Jo. vii. 8. <sup>ο</sup> N.T.  
 h. l. (cf. Acts v. 6); Sir. iv. 31. <sup>p</sup> See i. 16; το λ., Ph. iii. 1, iv. 8; 2 Th. iii. 1; Heb. x. 13; Mk.  
 xiv. 41. <sup>q</sup> See v. 1. <sup>r</sup> 2 Cor. vi. 10; Rom. xii. 15; Jo. xvi. 20. <sup>s</sup> See vi. 20. <sup>t</sup> In this  
 sense, 2 Cor. vi. 10; Josh. i. 11. See xi. 2. <sup>u</sup> See ver. 21. <sup>v</sup> ix. 18. <sup>w</sup> Mt. ix. 9, etc.; mid.,  
 i Jo. ii. 8, 17. <sup>x</sup> Ph. ii. 8; Isa. iii. 17.

<sup>1</sup> Beza and Elzevir read *οτι ο καιρος*, after DG and the Western txt.

<sup>2</sup> *συνεσταλμένος ἐστίν το λοιπόν*, *ΣABD\** (om. το) P 17, 37, 46, and many Ff. With this order of words, the *stop* follows *ἐστίν*: so B\* (according to Tisch.); see note below. G 67\*\*, latt. vg., Tert., Hier., Aug. write *ἐστιν twice*. *συνεσταλμ. το λοιπόν ἐστίν*, DcKL, etc.—L, syrr. cop., followed by Elz. and Griesbach, put the stop at *ἐστίν*; Stephens, Bz., and most edd. of T.R. placed it before *το λοιπόν*.

<sup>3</sup> *τον κοσμον* (om. τουτ.), *ΣAB*, cop. DG 17 add *τουτον*.  
*τω κοσμω τουτω*: Syrian uncc., etc.; a grammatical emendation.

alternative, between duty to God and affection to wife and children" (Lt.).—*φείδομαι* appears to be a *conative present* (see Bn. § 11; cf. Ro. ii. 4, Gal. v. 4).

Vv. 29-31. *τοῦτο δέ φημι, ἀδελφοί, κ.τ.λ.*: "This moreover I assert, brethren: *The time is cut short*".—*φημί*, as distinguished from *λέγω*, "marks the gravity and importance of the statement" (El.).—*Συνστελλω* (*to contract, shorten sail*) acquired the meaning to *depress, defeat* (1 Macc. iii. 6, 2 Macc. vi. 12); hence some render *συνεσταλμένος* by "calamitous," but without lexical warrant.—ὁ *καιρός* (see parls.) is "the season," the epoch of suspense in which the Church was then placed, looking for Christ's coming (i. 7) and uncertain of its date. The prospect is "contracted"; *short views* must be taken of life.

The connexion of *τὸ λοιπὸν* and *ἵνα* . . . ὥσιν with the foregoing affords a signal example of the grammatical looseness which mars Paul's style. (a) As to *τὸ λοιπὸν*: (1) Cm., the Gr. Ff., Bz., Al., Ev., Hn., Gd., Ed., R.V. *mg.* attach it to *συνεστ. ἐστίν*, in a manner "contrary to its usual position in Paul's epp. and diluting the force of the solemn ὁ καιρὸς . . . ἐστίν" (El.). (2) The Vg. and Lat. Ff., Est., Cv., A.V. read *τὸ λοιπὸν* as predicate to *ἐστίν* understood, thus commencing a new sentence,—"*reliquum est ut*," etc.; this is well enough in Latin, but scarcely tolerable Greek. (3) Mr., Hf., Bt., El., Lt., W.H., R.V.

*txt.* subordinate *τὸ λοιπὸν*, thrown forward with emphasis, to the *ἵνα* clause (cf. Gal. ii. 10, Rom. xi. 31)—"so that henceforth indeed those that have wives may be as without them," etc.; this gives compactness to the whole sentence, and proper relevance to the adv. Those who realise the import of the pending crisis will *from this time* sit loose to mundane interests. (b) As to the connexion of *ἵνα* . . . ὥσιν: this clause may define either *the Apostle's purpose*, as attached to *φημί* (so Bz., Hf., Ed.), or *the Divine purpose* implied in *συνεστ. ἐστίν* (so most interpreters). Both explanations give a fitting sense: *the Ap. urges*, or *God has determined*, the limitation of the temporal horizon, in order to call off Christians from secular absorption. In this solemn connexion the latter is, presumably, Paul's uppermost thought.

Vv. 29b, 30 are "the picture of spiritual detachment in the various situations in life" (Gd.). Home with its joys and griefs, business, the use of the world, must be carried on as under notice to quit, by men prepared to cast loose from the shores of time (cf. Luke xii. 29-36; by contrast, Luke xiv. 18 ff.). From wedlock the Ap. turns, as in vv. 17-24, to other earthly conditions—there considered as *stations* not to be wilfully changed, here as *engagements* not to be allowed to cumber the soul. Ed. observes that the Stoic condemned the interaction, here recognised, between "the

y Mt. xxviii. 14; Wisd. vi. 16, vii. 23, μεριμ-  
να, Mt. xiii. 22, etc.  
z See ver. 8.  
a xii. 25; Ph. ii. 20, iv. 6; Mt. vi. 25 ff., x. 19.  
c See ver. 9, and note on ver. 28.  
f See v. 3.

32. θέλω δὲ ὑμᾶς ἄμερίμνους εἶναι. ὁ ἄγαμος ἄμεριμνῶ τὰ τοῦ Κυρίου, πῶς ἄρᾶσει<sup>1</sup> τῷ Κυρίῳ. 33. ὁ δὲ ἡγαμήσας ἄμεριμνῶ τὰ τοῦ κόσμου, πῶς ἄρᾶσει<sup>1</sup> τῇ γυναικί.<sup>2</sup> 34. ἄμερίσται<sup>2</sup> ἡ γυνὴ καὶ ἡ παρθένος<sup>2</sup>. ἡ ἄγαμος ἄμεριμνῶ τὰ τοῦ Κυρίου, ἵνα ἡ ἀγία καὶ ὁ σώματι<sup>4</sup> καὶ πνεύματι<sup>4</sup>. ἡ δὲ ἡγαμήσασα ἄμεριμνῶ τὰ τοῦ

b x. 33; Rom. viii. 8, xv. i. ff.; Gal. i. 10; 1 Th. ii. 4, 15, iv. 1; 2 Tim. ii. 4.  
d In this sense, see i. 13; diff. in ver. 17. e See ver. 25.

<sup>1</sup> ἀρεσῇ (thrice): all pre-Syrian uncc.

<sup>2</sup> A perplexed *varia lectio*:—

(1) καὶ (μεμερίσται), ΞABDΓP 17, vg. syr<sup>sch</sup>. cop. Om. καὶ DcGKL, etc. (later Western and Syrian).

(2) καὶ (ἡ γυνή) all uncc. but D\*E, and most minn. Om. καὶ D\*, etc., codd. mentioned by Hier., syr<sup>sch</sup>. cop.

(3) ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος (μεριμνῶ), BP 46, 73, four other minn., vg. cop., Eus., Amb., Hier., Pel. So Tr., W.H., R.V. marg.

ἡ γυνὴ καὶ ἡ παρθένος ἡ ἀγαμος (μεριμνῶ), ΞADGKL, etc., latt. syrr. (? Western and Syrian). [ΞAFB 17 write ἡ ἀγαμος after both γυνὴ and παρθένος.] So Tisch., R.V. *txt.*, El., Nestle. See, on punctuation, note below.

The text here adopted reads: (33) μεριμνῶ τὰ του κοσμου, πως αρεσῇ τῷ κοσμῳ, καὶ μεμερίσται. (34) καὶ ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος μεριμνῶ τὰ του κυριου κ.τ.λ. See Heinrici's conjecture, stated below.

<sup>3</sup> Om. καὶ ADI<sup>2</sup>P 17, 37, syr<sup>sch</sup>. cop.

<sup>4</sup> τῷ (σωμ., πν.), ΞABP 17, 37, 46.

soul's emotions and external conditions; the latter he would have described as a thing indifferent, the former as a defect: πᾶν μὲν γὰρ πάθος ἁμαρτία" (Plut., *Virt. Mor.*, 10). "Summa est, Christiani hominis animus rebus terrenis non debere occupari, nec in illis conquiescere: sic enim vivere nos oportet, quasi singulis momentis migrandum sit e vita" (Cv.).—ὥς μὴ ἔχοντες κ.τ.λ., not *like*, in the manner of, but "with the feeling of those who have not," etc., ὥς with ptp. implying subjective attitude—a limitation "proceeding from the mind of the speaking or acting subject" (Bm., p. 307); cf. ver. 25 and note.—ἀγοράζοντες (*marketing*) gives place in the negative to κατέχοντες, *possessing, holding fast* (cf. 2 Cor. vi. 10).—Χράσμαι governs acc. occasionally in late Gr.; the case of τὸν κόσμον may be influenced by καταχράμενοι, with which cl. authors admit the acc. The second vb. (with dat. in ix. 18) is the intensive of the first—to use to the full (use up); not to misuse—a meaning lexically valid, but inappropriate here. "Abuse" had both meanings in older Eng., like the Lat. *abutor*; it appears in Cranmer's Bible with the former sense in Col. ii. 22.

A reason for sparing use of the world lies in its *transitory form*, 31b—a sentence kindred to the declaration of ver. 29a.—

σχῆμα (cf. iv. 6, and other parl.) denotes phenomenal guise—*habitus, fashion*—as distinguished from μορφή, proper and essential shape: see the two words in Phil. ii. 6 ff., with the discussions of Lt. and Gifford *ad loc.* "The world" has a dress suited to its fleeting existence.—παράγει affirms "not so much the present actual fact, as the inevitable issue; the σχῆμα of the world has no enduring character" (El.); "its fascination is that of the theatre" (Ed.); cf. 1 John ii. 17. The Ap. is thinking not of the fabric of nature, but of mundane human life—the world of marryings and marketings, of feasts and funerals.

Then what this world to thee, my heart?

Its gifts nor feed thee nor can bless.

Thou hast no owner's part in all its fleetingness.

—J. H. Newman.

Vv. 32-34. θέλω δὲ ὑμᾶς κ.τ.λ. (cf. 7): "But I want you to be unanxious (ἀμερίμνους);" cf. φείδωμαι, ver. 28. This is the reason why P. labours the advice of this section; see our Lord's dehortations from ἡ μέριμνα τοῦ αἰῶνος in Matt. vi. 25-34 and xiii. 22.—Vv. 32b-34 describe, not without a touch of humour, the exemption in this respect of the unmarried: *he* "is anxious in respect of the things of the Lord"—not "of the world, as to how he should please his wife!" After bidding the readers to be ἀμερίμνοι, P. writes μεριμνῶ τ. τοῦ Κυρίου, with a



κόσμου, πῶς ἂν ἄρῃσει <sup>1</sup> τῷ ἀνδρί. 35. τοῦτο δὲ πρὸς τὸ ὅμων αὐτῶν <sup>2</sup> συμφο-  
<sup>3</sup> συμφέρον <sup>2</sup> λέγω· οὐχ ἵνα ἂν βρόχον ὅμῳν <sup>1</sup> ἐπιβάλω, ἀλλὰ πρὸς τὸ  
<sup>4</sup> εὐσχημον καὶ <sup>1</sup> εὐπρόσδεδρον <sup>3</sup> τῷ Κυρίῳ = ἀπερισπάστως.

vii. 21, xxii. 25. i With dat., Mk. xi. 7, xiv. 46; Acts iv. 3; Prov. xx. 26. k xii. 24; Acts xiii. 50,  
 xvii. 12; Mk. xv. 43. Cf. xii. 23, xiv. 40. i εὐπαρεδρον, h.l. Cf. ix. 13; Prov. viii. 3 (παρεδρενω);  
 Wisd. vi. 15, ix. 4 (-εδος). m H.l.; -στος, Wisd. xvi. 11; Lk. x. 40; Sir. xli. 2 (περισπασθαι).

<sup>1</sup> ἀρεση (thrice): all pre-Syrian uncc.

<sup>2</sup> συμφορον, B\*ABD\* 17.

<sup>3</sup> εὐπαρεδρον: all uncc. but KL.

certain *catechesis* in the vb., for the sake of the antithesis. The accs. are of *limitation* rather than of transitive obj. πῶς ἄρεση is indirect question, retaining the deliberative sbj.—“is anxious . . . (asking) how he should please,” etc. For the supreme motive, “pleasing the Lord,” cf. iv. 1-5, 2 Cor. v. 9, etc. ὁ γαμήσας, aor. of the *event* (pf. in 10: cf. note), which brought a new care.—Accepting the reading καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἀγαμος, with the stop at μεμέρ. (the only possible punctuation with ἡ ἀγαμος in this position: see txtl. note), then it is added about the married Christian, that “he has been (since his marriage) divided,”—*parcelled out* (see note on i. 12): part of him is assigned to the Lord, part to the world. Lt. says that this rendering (R.V. mg.) “throws sense and parallelism into confusion, for καὶ μεμέρισται is not wanted with ver. 33, which is complete in itself”: nay, the addition is made just because the parl. would be untrue if not so qualified; the married Christian does not care simply for “the things of the world” as the unmarried for “the things of the Lord,” he cares for *both* “and is divided,” giving but half his mind to Christ (so Ewald, Hf., Hn., Ed.). The attachment of καὶ μεμέρισται to ver. 34, with the Western reading (see txtl. note), retained by Mr., Bt., El., Lt., Sm., A.V., and R.V. txt., in accordance with most of the older comment., gives to μερίξω a meaning doubtful in itself and without N.T. parl.: “And there is a distinction between the wife and the maiden”. Gd. escapes this objection by reading μεμέρισται κ. ἡ γυνὴ as a sentence by itself, “the wife also is divided”—then continuing, “And the unwedded maiden cares for,” etc.; an awkward and improbable construction as the text stands (but see Hn. below). Txtl. criticism and exegesis concur in making καὶ μεμέρισται a further assertion about ὁ γαμήσας, revealing his full disadvantage.

Hn., by a very tempting conjecture, proposes to insert a second μεμέρισται after the first: πῶς ἄρεση τ. γυναικί, καὶ μεμέρισται· μεμέρισται καὶ ἡ γυνή. ἡ ἀγαμος καὶ ἡ παρθένος μεριμνᾷ κ.τ.λ.—“He that has married is anxious in regard to the things of the world, how he may please his wife, and is divided; divided also is the wife. The unmarried (woman), with the maiden, is anxious as to the things of the Lord.” This would account for the double καὶ, which embarrasses the critical text; it gives a fuller and more balanced sense, in harmony moreover with Paul’s principle of putting husband and wife on equal terms (2 ff., 11-16); and nothing was easier than for a doubled word, in the unpunctuated and unspaced early copies, to fall out in transcription. Placing the full stop at μεμέρισται, without the aid of Hn.’s emendation, ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος are made the combined subject of μεριμνᾷ (34), “the unmarried woman” being the general category, within which “the maiden,” whose case raised this discussion (25), is specially noted; the two subjects forming one idea, take a sing. verb.

The purpose ἵνα ἡ ἀγία κ.τ.λ. is the subjective counterpart of the question πῶς ἄρεση of ver. 32; note the similar combination in Rom. xii. 1, also 1 Thess. iv. 3; and see notes on ἀγίοις, ἡγιασμένοις, i. 2. Holiness τῷ σώματι (dat. of *sphere*; see Wr., p. 270) comes first in this connexion (cf. 4; vi. 20), and τῷ πνεύματι is added to make up the entire person and to mark the inner region of sanctification; “the spirit” which animates the body, being akin to God (John iv. 24) and communicating with His Spirit (Rom. viii. 16), is the basis and organ of our sanctification (cf. 1 Thess. v. 23, 2 Thess. ii. 13).—Of ἡ γαμήσασα, “she that has married,” on the contrary, the same must be said as of ὁ γαμήσας (33); she studies to “please her husband” as well as “the Lord”.

Ver. 35. A third time P. declares that



<sup>n</sup> xiii. 5; Dent. xxv. 3; Ezek. xvi. 7 f. <sup>-w</sup>, xii. 23; <sup>-οσυνη</sup>, Rom. i. 27. <sup>o</sup> With inf., Acts viii. 20; 2 Macc. vii. 19; cl. Gr. <sup>p</sup> H.J.; παρακαλῶ, Sir. xlii. 9. <sup>q</sup> Pres., in this sense, ix. 10, xi. 7, 10; 2 Cor. xii. 14; Rom. xv. 1; Eph. v. 28; 2 Th. i. 3, ii. 13; Heb. v. 3, 12, etc. <sup>r</sup> See ver. 9. <sup>s</sup> xv. 58; Col. i. 23. <sup>t</sup> Heb. vii. 27; Lk. xiv. 18; Jude 3. <sup>u</sup> Rom. ix. 21; 2 Th. iii. 9; Acts ix. 14; Lk. xii. 5, xix. 17; Mt. vii. 29, ix. 6; Mk. iii. 15; Jo. x. 18, xix. 10, 11; h.l. with περι. <sup>v</sup> Of human will, xvi. 12; Eph. ii. 3; 2 Pet. i. 21; Lk. xxiii. 25; Jo. i. 13; 3 Ki. v. 8. <sup>w</sup> See ver. 3. <sup>x</sup> 2 Cor. xi. 9; 1 Th. v. 23; 1 Tim. v. 22, vi. 14; Jas. i. 27; Jude 21.

<sup>1</sup> γαμεῖτω, DG syrsc., Epiph., Aug.; *non peccat si nubat*, latt. vg., Ambrst.

<sup>2</sup> ἐν τῇ καρδίᾳ ἐδραῖος: so pre-Syrian uncc.

<sup>3</sup> ἐν τῇ ἰδιᾷ καρδίᾳ (om. αυτου), NABP 31, 46.

<sup>4</sup> Om. του NABP, minn.<sup>20</sup> Ins. του DGKL (Western and Syrian).

he is consulting for the welfare of his readers (*cf.* 28b, 32a), not insisting on his own preference nor laying down an absolute rule: "looking to (πρός) your advantage I say (it)". τὸ σύμφερον is the abstract of συμφέρεῖ (vi. 12, x. 23).—The βρόχος is the *noose* or *lasso* by which a wild creature is snared: P. does not wish by what he says to deprive the Cor. of any liberty,—to *capture* his readers and shut them up to celibacy—"not that I may throw a snare over you". He aims at what is socially εὐσχημον, "of honourable guise," as belonging to the Christian decorum of life (see *parls.*); and at what is religiously ἐπαρεδρον τῷ Κυρίῳ, "promotive-of-fit-waiting on the Lord".—ἀπερισπάστως recalls the περιεσπάτο used of *Martha* in Luke x. 38-42, and suggests that the Ap. had this story in his mind, esp. as μεριμνᾶω, his leading expression in this Section, is the word of reproof used by Jesus there. Epictetus' dissuasive from marriage, in his *Dissertt.*, III., xxii., 67 ff., curiously resembles Paul's: τοιαύτης οὐσης καταστάσεως οἱ αὖ νῦν ἔστιν, ὡς ἐν παρατάξει, μή ποτ' ἀπερίσπαστον εἶναι δεῖ τ. Κυνικὸν ὄλον πρὸς τῇ διακονίᾳ τοῦ Θεοῦ, ἐπιφοιτᾶν ἀνθρώποις δυνάμενον, οὐ προσδεδεμένον καθήκουσιν ἰδιωτικοῖς οὐδ' ἐμπεπλεγμένον (*cf.* 2 Tim. ii. 4) σχέσσειν, ἃς παραβαλὼν οὐκέτι σώσει τὸ τοῦ καλοῦ καὶ ἀγαθοῦ πρόσωπον, τῶν δ' ἀπολεῖ τὸν ἄγγελον κ. κατὰ σκοπον κ. κήρυκα τῶν θεῶν; (69).

§ 24. FREEDOM TO MARRY, vii. 36-40. The question of the marriage of Cor. Christian maidens Paul has discussed on grounds of expediency. The narrow earthly horizon, the perils of the Christian

lot, the division between religious and domestic duty esp. probable under these conditions, render the married state undesirable (28-34). The Ap. does not on these grounds *forbid* marriage,—to do so would entangle some of his readers perilously; he *recommends* what appears to him the course generally fitting, and advantageous for their spiritual interests (35 f.). If the parent's judgment points the other way, or if circumstances are such as to enforce consent, then so let it be (36). But where the father can thus decide without misgiving, he will do well to keep his daughter at home (37 f.). Similarly in the case of the Christian *widow*: she is free to marry "in the Lord"; but, in Paul's decided opinion, she will be happier to refrain (39 f.). The Ap. gives *inspired advice*, and the bias of his own mind is clearly seen; but he finds no sin in marriage; he guards sensitively the rights of individual feeling and conscience, and leaves the decision in each case to the responsible parties.

Ver. 36. By a contrastive δὲ P. passes from the εὐσχημον at which his dissuasive was aimed, to the ἀσχημονεῖν that might be thought to result in some cases from following it.—The vb. (= ἀσχήμωι εἶναι) signifies either *to act unbecomingly* (xiii. 5), or *to suffer disgrace, turpem videri* (Vg.); the antithesis, and the adjunct ἐπὶ τὴν παρθένον, dictate the former sense, which is post-classical.—On νομίζε- (*is of opinion*), see ver. 26. It was socially discreditable, both amongst Greeks and Jews (*cf.* Sirach xlii. 9), to keep one's daughter at home, without obvious reason, for any long period beyond adult age; a Christian father might feel this

τὴν ἑαυτοῦ παρθένον, ὡς καλῶς ποιεῖ.<sup>1</sup> 38. ὥστε καὶ ὁ ἑγκαμίζων<sup>2</sup> ὡς καλῶς ποιεῖ,<sup>3</sup> ὁ δὲ<sup>4</sup> μὴ ἑγκαμίζων<sup>5</sup> ὡς κρείσσον ποιεῖ.<sup>6</sup> 39. γυνὴ δέδεται νόμῳ<sup>7</sup> ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς,<sup>8</sup> ἐλευθέρᾳ ἐστὶν ὥς θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. 40. μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτω μένῃ, κατὰ τὴν ἐμὴν ἰγνώμην· δοκῶ δὲ<sup>9</sup> καὶ ἡ πνεῦμα Θεοῦ ἔχειν.

b See ver. 27. c Rom. vii. 1; Gal. iv. 1; cf. Mk. ii. 19; 2 Pet. i. 13. d xi. 30, xv. 6 ff.; 1 Th. iv. 13 ff.; 2 Pet. iii. 4; Jo. xi. 11 ff., etc. e ix. 19; Rom. vi. 20, vii. 3; h.l. with inf. f xi. 11, etc., characteristic and peculiar to P.; cf. *en Xp.* g Of (human) persons, Rom. iv. 7 f. (from LXX), xiv. 22; Jas. i. 12, 25; 1 Pet. iii. 14, iv. 14; Rev. i. 3, etc.; Acts xxvi. 2; Mt. v. 3 ff., etc. Compar. h.l. h See ver. 26. i See ver. 6. k See iii. 18. l Rom. viii. 9; Jude 19. Cf. ii. 12.

<sup>1</sup> ποιησει, NAB 17, 46, 67\*\*, cop.

<sup>2</sup> γαμιζων, NABD 17, 46.

<sup>3</sup> γαμιζων την εαυτου παρθενον: NABDP 17, 37, 46, latt. vg. syrr.; BD put εαυτου after παρθενον (?).

<sup>4</sup> και ο μη: N\*ABDG 17, 37, 46.

<sup>5</sup> γαμιζων, N\*ABDG 17, 46.

<sup>6</sup> ποιησει, N\*AB 17, 37, 46, 67\*\*, cop., Bas.

Minn. 3 and 114 om. ver. 38 in consequence of the homæoteleuton ποιει (vv. 37 f.); through same mistake G and several other copies om. ver. 38a, *ωστε . . . ποιει*.

<sup>7</sup> Om. νομῳ (derived from Rom. vii. 2) N\*ABD\* 17, 67\*\*, the oldest copies of vg., Clem., Or., Athan., Tert.

<sup>8</sup> Om. αὐτῆς NABKP, more than seventy minn.

<sup>9</sup> δοκω γαρ (?): B 17, 37, 67\*\*, Cyr., Amb., Ambrst. Preferred by W.H.

discredit for his religion's sake (cf. x. 32), and might be reproached as doing his child and society a wrong.—ἐὰν ἢ ὑπέρακμος, "if she be past the bloom (of youth)"—the μέτριος χρόνος ἀκμῆς, fixed by Plato (*Rep.*, vi., 460 E) at twenty, the *asias nubilis*.—καὶ οὕτως ὀφείλει (see parls.) γίνεσθαι—"and so matters ought to proceed" (pr. inf.)—states a further presumable reason for consent: duty may require it—where, *e.g.*, the girl has been *promised*, or is so situated that a continued veto may give rise to peril or scandal (cf. 2). In such circumstances the father's course is clear: "let him do what he wills" (θέλει); cf. ver. 35. γαμείτωσαν—*i.e.*, the daughter and her suitor, the claim of the latter being hinted at in the previous ὀφείλει: pr. impv.; "Let the marriage take its course".

Ver. 37. For the opposite resolution, adopted by a father who "keeps his own virgin (daughter)" instead of "marrying" her (38), four conditions are laid down: (1) *unshaken firmness* in his own mind (ἑστηκεν ἐν τῇ καρδίᾳ ἐδραῖος, cf. Rom. xiv. 5, 23), as against social pressure; (2) *the absence of constraint* (μὴ ἔχων ἀνάγκην) arising from previous engagement or irresistible circumstances; (3) *his full authority* to act as he will

(ἐξουσίαν δὲ ἔχει κ.τ.λ.)—slaves, on the other hand, could not dispose of their children, and the unqualified *patria potestas* belonged only to Roman citizens (see Ed. in loc.); ἐξουσία, however, signifies *moral* power, which reaches in the household far beyond civil right; (4) *a judgment deliberately and independently formed* to this effect (τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ). Granting all this, the father who "has decided to keep his own maiden, does well"—καλῶς, *rightly, honourably well* (see note on καλόν, i). The repeated καρδιά (the *mind*, the seat of thought and will, rather than the *heart* with its modern emotional connotation; cf. ii. 9, iv. 5, and notes), and the phrase περὶ τοῦ ἰδίου θελήματος, press on the father the necessity of using his judgment and acting on his personal responsibility; as in vv. 6 f., 28, 35, the Ap. is jealous of allowing his own authority or inclination to overbear the conscience of his disciples; cf. Rom. xiv. 4-10, 22 f.—This ἀνάγκη urges in the opp. direction to that of ver. 26; in both cases the word signifies compulsion, dictating action other than that one would independently have taken.—ἐξουσίαν . . . περὶ κ.τ.λ. is "power as touching his own resolve," the right to act as one will—in other



a x. 19; Acts  
xv. 29,  
xxi. 25;  
Rev. ii.  
14, 20.

VIII. 1. Περὶ δὲ τῶν \*εἰδωλοθύτων οἶδαμεν, ὅτι πάντες ὁ γυνῶσιν ἔχομεν. ἡ ὁ γυνῶσις ὁ φυσιοῖ, ἡ δὲ ἀγάπη ὁ οἰκοδομεῖ. 2. εἰ δὲ 1  
b In this disparaging sense, xiii. 2, 8; Rom. ii. 20; 1 Tim. vi. 20; see also i. 5. c See iv. 6. d In this sense, x. 23, xiv. 4, 17; 1 Th. v. 11; Acts ix. 31, xx. 32; Mt. xvi. 18.

1 Om. δὲ NABP 17, 46, 73, vg. (older codd.), cop.

words, mastery of the situation.—The obj., τ. παρθένον, suggests the tacit complement to τηρεῖν (see parls.): “to keep intact, in what he believes to be the best state” for the Lord’s service (Ed.). “The will of the maiden is left wholly out of court” (Hn.); social custom ignored this factor in marriage; for all that, it might constitute the opposed ἀνάγκη, and might, in some circumstances, practically limit the paternal ἐξουσία; see ver. 28b, and note.

Ver. 38, the sum of the matter: either to marry one’s daughter or refuse her in marriage is, abstractly viewed, an honourable course; the latter, in Paul’s judgment, and for Christians in the present posture of things, is *better*. “Ce bien est mieux résumant tout le chapitre” (Gd.).

Vv. 39, 40 dispose, by way of appendix to the case of the maiden and to the like effect, of the question of the *re-marriage of Christian widows*. Ver. 39 is repeated in almost identical terms, for another purpose, in Rom. vii. 2.—On δέεται and γαμηθῆναι (cl. γαμεθῆναι), see vv. 27 f.; κοιμηθῆ, the term for Christian death (see parls.).—“She is free to be married to whom she will,” while the maiden is disposed of by her father’s will (36 f.); μόνον ἐν Κυρίῳ (cf. 2 Cor. vi. 14 ff., 1 Thess. iv. 3 ff.) forbids union with a heathen; it also forbids any union formed with un-Christian motives (cf. Thess. iv. 4 f.).—“But more blessed she is” (μακαριωτέρα δέ: see parls.)—not merely happier by exemption from trouble (26 ff.), but *religiously* happier in her undivided devotion to the Lord (32 ff.).—“if she abide as she is”. This advice was largely followed in the Pauline Churches, so that before long widows came to be regularly enrolled for Church service (1 Tim. v. 3-16).—κατὰ τὴν ἐμὴν γνώμην (see note on 26): Paul’s *advice*, not command.—δοκῶ δὲ κἀγὼ κ.τ.λ.: “However I think, for my own part (however others may deem of me), that I have (an inspiration of) God’s Spirit” (the anarthrous πνεῦμα Θεοῦ: cf. xii. 3, etc.); see for Paul’s claim to Divine guidance, extending to his *opinions* as

well as commands, ver. 25, ii. 10-16, iv. 1, ix. 2, xiv. 37.—On δοκῶ, see note to iv. 9; it is the language of modesty, not misgiving. The Ap. commends his advice in all these matters, conscious that it proceeds from the highest source and is not the outcome of mere human prudence or personal inclination.

DIVISION III. CONTACT WITH IDOLATRY, viii.-x. We have traced in the previous chapters the disastrous reaction of the old leaven upon the new Christian kneading at Cor. But Christian society had its *external* as well as its internal problems—a fact already evident in the discussion of ch. vi. respecting the carrying of disputes to the heathen law-courts. A much larger difficulty, involving the whole problem of social intercourse between Christians and their heathen neighbours, had been raised by the Church Letter—the question περὶ τῶν εἰδωλοθύτων (viii. 1). *Was it lawful for a Christian to eat flesh that had been offered in sacrifice to an idol?* Social festivities commonly partook of a religious character, being conducted under the auspices of some deity, to whom libations were poured or to whom the animals consumed had been dedicated in sacrifice. The “idol’s house” (viii. 10) was a rendezvous for banquets. Much of the meat on sale in the markets and found on ordinary tables came from the temples; and without inquiry it was impossible to discriminate (x. 25-28). Jewish rule was uncompromisingly strict upon this point; and the letter of the Jerusalem Council, addressed to the Churches of Antioch, Syria, and Cilicia, had directed “the brethren from among the Gentiles” to “abstain from idolothyta” (Acts xv. 29). The Cor. Church, in consulting Paul, had expressed its own leaning towards liberty in this matter (viii.); what will the Ap. say? It is a real dilemma for him. He has to vindicate the broad principles of spiritual religion; at the same time he must avoid wounding Jewish feeling, and must guard Gentile weakness against the seductions of heathen feasts and against the peril of relapsing into idolatry through inter-



τις ὁδοκεῖ<sup>1</sup> εἰδέναι<sup>1</sup> τι, οὐδέπω<sup>2</sup> οὐδέν<sup>3</sup> ἔγνωκε<sup>4</sup> καθὼς<sup>5</sup> δεῖ<sup>6</sup> See iii. 18.  
 γυνῶναι. 3. εἰ δέ τις ἁγαπᾷ τὸν<sup>7</sup> Θεόν, οὗτος<sup>8</sup> ἔγνωται ὅτι<sup>9</sup> See ii. 8.  
 viii. 26; Eph. vi. 20; Col. iv. 4, 6; 1 Th. iv. 1; 2 Th. iii. 7; 1 Tim. iii. 15. h Rom. viii. 28; Mt.  
 xii. 37; Lk. x. 27 (Deut. vi. 5); 1 Jo. iv. 20 f., v. 2. i Gal. iv. 9; 2 Tim. ii. 19 (Nu. xvi. 5); Mt.  
 vii. 23, xxv. 12.

<sup>1</sup> ἐγνώκειναι, all pre-Syrian uncc., 17, 46, many Ff.

<sup>2</sup> οὐπω,  $\aleph$ ABP 17, 46, 73. ουδεπω, Western and Syrian.

<sup>3</sup> Om. ουδεν all pre-Syrian uncc.—T.R. a grammatical emendation.

<sup>4</sup> ἐγνω, all pre-Syrian uncc. The -κε a doubling of the following κα-.

<sup>5</sup> Om. υπ' αυτου  $\aleph^*$  17, Clem.

course with unconverted kindred and neighbours. In theory Paul is for *freedom*, but in practice for great *restrictions* upon the use of idolothyta. (1) He admits that the question is decided in principle by the fundamental truth of religion, *viz.*, that *God is one*, from which it follows that *the sacrifice to the idol is an invalid transaction* (viii. 1 ff.; x. 19, 26). But (2) many have not grasped this inference, being still in some sense under the spell of the idol; for them to eat would be sin, and *for their sake stronger-minded brethren should abstain* (viii. 7-13; x. 23-30). To this effect (3) P. sets forth *his own example, (a) in the abridgment of his personal liberty for the good of others* (ix. 1-22; x. 33-xi. 1), and (b) *in the jealous discipline of bodily appetite* (ix. 23 ff.). The last consideration leads (4) to a solemn warning against *contamination by idolatry*, drawn (a) *from the early history of Israel*, and further (b) *from the communion of the Lord's Table*, which utterly forbids participation in "the table of demons" (x. 1-22). These instances show in a manner evident to the good sense of the readers (x. 15), that to take part in a heathen sacrificial feast is in effect a recognition of idolatry and an apostasy from Christ.

§ 25. KNOWLEDGE OF THE ONE GOD AND ONE LORD, viii. 1-6. In inquiring from their Ap. "about the *ειδωλόθυτα*," the Cor. had intimated their "knowledge" of the falsity of the entire system of idolatry. Here Paul checks them at the outset. The pretension betrays their one-sided intellectualism. Such matters are never settled by knowledge; *love* is the true arbiter (2 f.). After this caution, he takes up the statement of the Cor. creed made in the Church Letter, with its implications respecting idolatry (4 ff.).

Ver. 1a. Περὶ δὲ τῶν *ειδωλοθύτων*: another topic of the Church Letter, to which the Apostle continues his reply

(see note on vii. 1; also *Introd.*, chap. ii.). The word *ειδωλόθυτον* (see parl.), "the *idol-sacrifice*," substituted for the *ιερόθυτον* (x. 28) of the heathen vocabulary, conveys an implicit judgment on the question in hand; see note on *ειδωλον*, ver. 4, and on x. 19 f.; also Acts xv. 20, τὰ ἀλισγημάτα τῶν *ειδώλων*. — οἶδαμεν — *ἔτι πάντες γινώσκοντες ἔχομεν*: the common rendering, "We know *that* we all have knowledge" yields a weak tautology, and misses the irony of the passage; otherwise than in οἶδαμεν *ἔτι* of ver. 4, this is the *causal ἔτι* (so Bg., Hn., Ed.). The Cor. in making their inquiry virtually answered it themselves; they wrote *Οἶδαμεν ἔτι οὐδὲν εἰδωλον ἐν τῷ κόσμῳ* (4); and P. takes them up at the first word with his arresting comment: "We know" (say you?) because "we all have knowledge" — Knowledge puffs up," etc. — For γινώσκοντες ἔχομεν, cf. ver. 10; the phrase breathes the pride of the Cor. illuminati; in γινώσκοντες this Church felt itself rich (i. 5, iv. 10); its wealth was its peril.

Ver. 1b. The Ap. gives to Cor. vanity a sudden, sharp rebuke by his epigram, *Ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ*: "Knowledge puffs up, but Love builds up". Hn. aptly compares Aristotle's axiom, *τὸ τέλος οὐ γινώσκοντες, ἀλλὰ πράξεις* (*Nic. Eth.*, i., 1). For φυσιοῦν, *to inflate*, see note on iv. 6. The appeal of the Church to Knowledge as decisive in the controversy about "meats" disclosed the great flaw in its character—its poverty of love (xiii. 1 ff.). The tacit obj. of οἰκοδομεῖ is the Church, the Θεοῦ οἰκοδομή (iii. 9, 16); Eph. iv. 15 f. describes the *edifying* power of love; see also Matt. xxii. 37-40, 1 John iv. 16-21. For the Biblical use of ἀγάπη, see note to xiii. 1. The divisive question at issue Love would turn into a means of strengthening the bonds of Church life; Knowledge operating alone makes it an engine of destruction (11 f.).

Vv. 2, 3. Loveless knowledge is *ruinous*

k 2 Cor. ix. αὐτοῦ.<sup>1</sup> 4. περὶ<sup>2</sup> τῆς<sup>k</sup> βρώσεως<sup>2</sup> οὖν τῶν<sup>a</sup> εἰδωλοθύτων<sup>·</sup> <sup>1</sup>οἶδαμεν  
 10; Rom. xiv. 17; <sup>1</sup>ὅτι οὐδέν<sup>m</sup> εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος<sup>3</sup> <sup>a</sup>εἰ <sup>n</sup>μὴ  
 Col. ii. 16; Heb. xii. 16. l iii. 16, vi. 2 f., etc.; diff., ver. 1. m x. 19, xii. 2; 2 Cor. vi. 16; Rom. ii. 22; 1 Th. i. 9;  
 1 Jo. v. 21; Rev. ix. 20; Acts vii. 41, xv. 20; see also ver. 1, v. 10. In LXX *passim*, for Heb. *elilim*,  
 and *gillulim*. n For this use, see i. 14.

<sup>1</sup> Om. νπ' αὐτου B\* 17, Clem. Alex.

<sup>2</sup> περὶ δε της γνωσεως, D\* E; περὶ της γνωσεως ουν, P 121.

<sup>3</sup> Om. ετερος all pre-Syrian uncc.

(1b); more than that, it is *self-stultifying*. The contrasted hypotheses—εἰ τις δοκεῖ ἐγνωκέναι τι (= δοκεῖ σοφὸς εἶναι, iii. 18) and εἰ τις ἀγαπᾷ τὸν Θεόν—define the position of men who build upon their own mental acquisitions, or who make love to God the basis of life. For emphatic δοκεῖ, cf. iii. 18, vii. 40; it implies an opinion, well- or ill-founded, and confidence in that opinion. The pf. ἐγνωκέναι signifies *knowledge acquired* (for which, therefore, one might claim credit), while the aors. ἐγνώ and γνῶναι denote the *acquisition of (right) knowledge*, rendered impossible by self-conceit—"he has never yet learnt as he ought to do". For τι—probably τι in this connexion, *something* emphatically, *something great*—cf. note on τὸ εἰδέναι, ii. 2. The *Enchiridion* of Epictetus supplies a parl. to ver. 2: "Prefer to seem to know nothing; and if to any thou shouldst seem to be somebody, distrust thyself"; similarly Socrates, in Plato's *Apology*, 23.

Ver. 3 is one of Paul's John-like sayings. In the apodosis he substitutes, by an adroit turn, "is known (ἐγνωσται: pf. pass. of *abiding effect* upon the obj.) by God" for "hath come to know God," the expected consequence—see the like correction in Gal. iv. 9; cf. Phil. ii. 12 f., iii. 12; John xv. 16; 1 John iv. 10. Paul would ascribe nothing to human acquisition; religion is a bestowment, not an achievement; our love or knowledge is the reflex of the divine love and knowledge directed toward us. Philo, quoted by Ed., has the same thought: γνῶριζόμεθα μᾶλλον ἢ γνωρίζομεν (*De Cherub.*, § 32).—οὗτος ἐγνωσται ὑπ' αὐτοῦ (sc. τοῦ Θεοῦ), "*he* (and not the other) is known by Him". Ev. reverses the ref. of the prons.: "He (God) hath been known by him (the man loving Him)"—an unlikely use of οὗτος.

Ver. 4. After his thrust at Cor. γνῶσις, P. resumes, with οὖν (cf. xi. 17-20), from ver. 1 the question "About the eating of idololatria," repeating the "we know" at which he had interrupted his correspondents. For οἶδαμεν in a *confessio*

*fidei*, cf. 1 John v. 18 ff. That the theological statement given in vv. 4 ff. *comes from the mouth of the Corinthians* seems probable from the following considerations: (a) the repeated οἶδαμεν (*h.l.* in this Ep.; cf. the frequent interrog. οὐκ οἶδατε; of chh. iii., v., vi.; also xii. 2), by which P. *associates himself with the readers*, who are men of knowledge (i. 5, x. 15, etc.); (b) the solemn rhythm of vv. 4b and 6, resembling a confessional formula (cf. Eph. iv. 4 ff., 1 Tim. iii. 16)—ver. 5 may be an interjected comment of the Church Letter upon its creed; (c) the expression "gods many and lords many" applied to heathen divinities, which is foreign to Pauline as to Jewish phraseology, but natural on the lips of old polytheists; (d) the aptness with which ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις (7) fits in with this explanation, being understood as *Paul's reply* to his readers' declaration of their enlightened faith. See, on this question, W. Lock in *Expositor*, V., vi., 65. The articles of belief cited from the Cor. in vv. 4b and 6 had probably been formulated first by P., like the Πάντα μοι ἔξεστιν of vi. 12, and so would be fitly quoted to him.—οὐδὲν εἶδωλον ἐν κόσμῳ (cf. x. 19), being parl. to οὐδεὶς Θεὸς κ.τ.λ., should be rendered not "An idol is nothing," etc., but "There is no idol in the world" (so R.V. virtually, Mr., Hf., Bt., Ed., Sm.). Existence is denied to the idol not absolutely (see 5, x. 19 f.), but relatively; it has no real place ἐν κόσμῳ, no power over the elements of nature; "the earth is the Lord's," etc. (x. 26); there is no Zeus in the sky, nor Poseidon ruling the sea, but "one God and Father" everywhere,—a faith emancipating enlightened Christians from every heathenish superstition.—οὐδὲν εἶδωλον κ.τ.λ. forms the polemic counterpart to οὐδεὶς Θεὸς εἰ μὴ εἰς (see parls.),—the cornerstone of Jehovahism, which Christ has made the world's creed.—εἶδωλον (sc. a thing possessing εἶδος, *form* only), *semblance, phantasm*, renders in the LXX several Hebrew words for false gods—



εἰς· 5. καὶ γὰρ εἴπερ εἰσὶ ὁ λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ τῆς<sup>1</sup> γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ ὀ κύριοι πολλοί,<sup>2</sup> 6. ἀλλ' ἡμῖν εἰς Θεὸς ὁ πατήρ, ἡ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς<sup>3</sup> εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστός, ὁ δι' οὗ<sup>4</sup> τὰ πάντα καὶ ἡμεῖς ὁ δι' αὐτοῦ.<sup>4</sup>

<sup>1</sup> Eph. ii. 11;  
2 Th. ii. 4.  
<sup>2</sup> Cf. Acts  
xxv. 26;  
1 Tim. vi.  
15; Lk.  
xvi. 13;  
Rev. xvii.  
14.

<sup>3</sup> See i. 30.  
<sup>4</sup> Rom. xi.

36; Eph. i. 5; cf. Col. i. 16.    1 Rom. xi. 36; Col. i. 16; Heb. i. 2; Jo. i. 3, etc. Cf. xv. 57; 1 Tim. ii. 5; Rom. i. 5, v. 1 f., 17, 21; Gal. i. 1; Eph. i. 5, ii. 18; 1 Th. v. 9; Tit. iii. 6; 1 Jo. iv. 9.

<sup>1</sup> Om. τῆς all uncc. and many minn.

<sup>2</sup> Om. ἀλλ' (?) B, basm., Irint, Eus.; Lachm. and W.H. bracket.

ἡμιν δε, 17, cop., Cyrhier., Epiph.

<sup>3</sup> on (?) B, æth., Epiph.; W.H. marg.

<sup>4</sup> The minn. 55, 72\*\*, 109, 178, supported by Gregory of Nazianzus *orat.* 39, 12, Basil in several passages, Cyr., Dam., make the addition καὶ ἐν πνεύμα ἁγίον ἐν ᾧ τὰ πάντα—a Trinitarian gloss. Chrysostom<sup>202</sup> expressly controverts this reading.

—esp. *'elitim*, *nothings*, and *hebbel*, *emptiness*; the term was applied first to the images, then to the (supposed) godships they represent, branding them as *shams* and *shows*; see 1 Thess. i. 9, Acts xiv. 15, Ps. xcvi. 5. The κόσμος reveals the being and power of the One God (Rom. i. 20); idolaters have no living God, but are ἄθεοι ἐν τῷ κόσμῳ (Eph. ii. 12).

Ver. 5: a comment of the Cor. on their confession of faith, showing their "knowledge" of its bearing.—καὶ γὰρ εἴπερ εἰσὶν κ.τ.λ.: "For indeed, granting the existence of so-called gods, whether in heaven or upon earth, as indeed there are many (such) gods and lords, yet to us," etc. The —περ of εἴπερ and ὥσπερ enhances the supposition (see El., *ad loc.*), allowing its utmost possibility.—εἴπερ κ.τ.λ. admits their *existence* (in some sense) as *reputed deities*; ὥσπερ κ.τ.λ. points to their astonishing *multitude*, while distinguishing them, in a manner parl. to the distinction between ὁ Θεὸς and ὁ Κύριος, as "gods" in their assumed deity and "lords" in their assumed dominion. The repeated εἰσὶν asserts an actual being of some sort behind the εἰδωλον (see x. 19-22), but the θεότης or κυριότης is merely λεγόμενη; for the force of this ptp., cf. 2 Thess. ii. 4, Eph. ii. 11. With πολλοὶ cf. κατέδωλον πόλιν, Acts xvii. 16, and the Gr. saying, Πάντα θεῶν πλέα.—Κύριος is a title often given to gods in Gr. inscriptions; a *h.l.* for Bib. Gr.: cf., however, *'adonim* in Isa. xxvi. 13; also Deut. x. 17; Ps. cxxxvi. 2 f.—*In heaven, on earth*: the two great domains of God's kingdom (Matt. vi. 10), usurped by the false gods.

Ver. 6 affirms in positive Christian

terms, as ver. 4b stated negatively and retrospectively, the creed of the Cor. believers. The "one God" of O.T. monotheism is "to us one God the Father". "Of whom are all things, and we for Him:" the universe issues from God, and "we," His sons in Christ, are destined therein for His use and glory—He would reap in "us" His glory, as a father in the children of his house; see, on this latter purpose, Eph. i. 5, 10 ff., 18b, iii. 9 ff.; also 1 Peter ii. 9, Jas. i. 18, John xvii. 9 f., etc.; cf. Aug., "*Fecisti nos ad Te*". In the emphatic ἡμεῖς εἰς αὐτόν there speaks the joyful consciousness of Gentiles called to know and serve the true God; cf. xii. 2 f., Eph. ii. 11 ff.—The "one Lord Jesus Christ" is Mediator, as in 1 Tim. ii. 5—"through whom are all things, and we through Him"; again ἡμεῖς stands out with high distinction from the dim background of τὰ πάντα. The contrasted ἐξ οὗ, εἰς αὐτόν of the previous clause is replaced by the doubled διὰ of this: God is the source of all nature, but the *end* specifically of redeemed humanity; Christ is equally the Mediator—and in this capacity the Lord (xv. 24-28)—of nature and of men. The universe is *of God through Christ* (Heb. i. 2, John i. 3): we are *for God through Christ* (2 Cor. v. 18, Eph. i. 5, etc.). Col. i. 15 ff. unfolds this doctrine of the double Lordship of Christ, basing His redemptional upon His creational headship.—It is an exegetical violence to limit the second τὰ πάντα, as Grotius and Baur have done, to "the ethical new creation"; in 2 Cor. v. 18 the context gives this limitation, which in our passage it excludes. The inferior



t See ver. 1.  
u *συνηθεία*, xi. 16; Jo. m. xvi. 39.  
v See iv. 13.  
w See ver. 1.  
x With subjective gen., x. 29; 2 Cor. i. 12, iv. 2, v. 11; Rom. ii. 15, ix. 1; Tit. i. 15, etc. y The adj., in this sense, *h.l.* (see ver. 12, and Rom. xiv. 1 for *-ω*). For other sense of adj., i. 25, iv. 10. z Rev. iii. 4, xiv. 4; *-σμος*, 2 Cor. vii. 1. a See iii. 2. b 2 Cor. iv. 14, xi. 2; 5 times in Rom.; 4 times besides in P.; also in Acts, Lk., Mt. xxvi. 53. c xiv. 12, xv. 58; freq. in P.; also in GG. and Acts.

<sup>1</sup> *συνηθεία*, *℣*\*ABP 17, 46, 67\*\*, cop., Euthal., Dam. *συνειδήσει*, DGL, etc.

<sup>2</sup> *συνηθεία* *εως* *αρτι* *του* *ειδωλου* (in this order): all uncc. but ALP.

<sup>3</sup> *παράσθησει*, *℣*\*AB 17, 46, 67\*\*, cop. basm.

<sup>4</sup> *Om. γαρ* *℣*AB, am. tol. cop. basm.

Ins. *γάρ* DGLP, etc.—Western and Syrian.

<sup>5</sup> *εαν μη φαγ. υστερουμεθα . . . εαν φαγ. περισσευομεν* (in this order): A\*B 17\*, 46, oldest vg. cop. basm.; so Tr., Al., W.H., Nestle, El., R.V.

The order of T.R. is that of Western and Syrian uncc., the minn., latt. and syrr.; *℣* and A\*\* read *εαν μη φαγ. περισσευομεν . . . εαν φαγ. υστερουμεθα*: so Lachm. Tr. further follows B in reading *περισσευομεθα* for *-ομεν*.

reading *δι' ὧν* (for *οὗ*: see txtl. note), "because of whom are all things," would consist with a lower doctrine of Christ's Person, representing Him as preconceived object, while with *δι' οὗ* He is pre-existent medium of creation. The full Christology of the 3rd group of the Epp. is latent here. The faith which refers all things to the one God our Father as their spring, and subordinates all things to the one Lord our Redeemer, leaves no smallest spot in the universe for other deities; intelligent Christians justly inferred that the material of the idolothya was unaffected by the hollow rites of heathen sacrifice.

§ 26. THE WEAK CONSCIENCE OF THE OLD IDOLATER, viii. 7-13. The knowledge of the one Father and Lord upon which the Cor. Church prided itself, had not released all its members from fears respecting the *idolothya*; in some the intellect outran the heart, in others it lagged behind. With the latter, through weakness of understanding or force of habit, the influence of the heathen god still attached to objects associated with his worship (7). For a man in this state of mind to partake of the consecrated flesh would be an act of compliance with heathenism; and if the example of some less scrupulous brother should lead him thus to violate his conscience and to fall into idolatry, heavy blame will lie at the door of his virtual tempter (10-12). Such blame P. declares that he will himself on no account incur (13).

Ver. 7. "But not in all is there the

knowledge" (*ἡ γνώσις*) which you and I claim to have (1, 10), expressed just now in the terms of the Church confession (4 ff.).—*τῇ συνηθείᾳ* *εως* *αρτι* *του* *ειδωλου*, "by reason of their habituation up till now to the idol": for this dat. of defining cause, cf. Eph. ii. 1.—*εως* *αρτι* (cf. iv. 8, 11) qualifies the quasi-vbl. noun *συνηθεία*, actively used, which, as in 4 Macc. xiii. 21 and cl. Gr., signifies with the objective gen. (= *συνηθεία* *πρὸς* or *μετά*) *intercourse, familiarity with*; the other, passive sense is seen in xi. 16. The Western reading, *συνειδήσει*, preferred by some critics as the *lectio ardua*, gives the sense, "through relation of conscience to the idol" (Hf., Hn.).—*ὡς* *ειδωλόθυτον* *ἐσθίουσι*, "as an idol-sacrifice eat (the meat in question)"—under the consciousness that it is such, with the sense haunting them that what they eat belongs to the idol and associates them with it; cf. x. 18 ff. and notes. "And their conscience, since it is weak (unable to get rid of this feeling), is soiled" (opp. of the *καθαρά συνείδησις* of 1 Tim. iii. 9, 2 Tim. i. 3). The consciousness of sharing in idol-worship is defiling to the spirit of a Christian; to taste knowingly of idolothya, under any circumstances, thus affects converts from heathenism who have not the full faith that the earth is the Lord's and the fullness thereof; now, "whatsoever is not of faith is sin" (Rom. xiv. 23).

Ver. 8. *βρώμα* *δέ* *κ.τ.λ.*: "But *food* will not present us to God," *non exhibebit nos Deo* (Mr.): that on the ground of

οὔτε ἐὰν μὴ<sup>1</sup> φάγωμεν ὕστερούμεθα.<sup>1</sup> 9. • βλέπετε δὲ • μήπως<sup>2</sup> ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἁσθενούσιν.<sup>2</sup>  
 10. ἐὰν γάρ τις ἴδῃ σε,<sup>3</sup> τὸν ἔχοντα ἔγνωσιν, ἐν εἰδωλείῳ<sup>4</sup> κα-  
 κείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἁσθενούς<sup>4</sup> ὄντος<sup>4</sup> οἰκοδομηθῇ-

25; Acts xiii. 40; Lk. xxi. 8. Cf. iii. 10, and reff. f See vii. 37; also vi. 12.  
 32 f. (Isa. viii. 14), xiv. 13, 20; 1 Pet. ii. 8; cf. -κοπῶ, Rom. xiv. 21; ἐγκοπή, ix. 12 below.  
 h N.T. A.L.; 1 Esdr. ii. 9; 1 Macc. i. 47, x. 83. i In this sense, Mk. ii. 15, xiv. 3; Lk. vii. 37.  
 = ἀνακεῖμ. k See ver. 1; here only ironical. See note below.

<sup>1</sup> εἰ μὴ φαγ. ὑστερούμεθα . . . εἰ μὴ φαγ. περισσευόμεν (in this order): A\*B 17\*, 46, oldest vg. cop. basm.; so Tr., Al., W.H., Nestle, El., R.V.

The order of T.R. is that of Western and Syrian uncc., the minn., latt. and syrr.; B and A\*\* read εἰ μὴ φαγ. περισσευόμεν . . . εἰ μὴ φαγ. ὑστερούμεθα: so Lachm. Tr. further follows B in reading περισσευόμεθα for -ομεν.

<sup>2</sup> ἁσθενέσιν, all uncc. but L.

<sup>3</sup> BG, vg., Aug., Ambrst. om. σε; bracketed by Lachm. and W.H.

<sup>4</sup> Many Latin interpp., including vg., read *cum sit infirma*, as if for ἀσθενὴς οὐσα.

which the verdict turns may be said to "present" one to the judge. To "commend" is *συν.*, not *παρίστημι* (see parls.); for the *fut.* (see txtl. note), cf. Rom. xiv. 10, 2 Cor. iv. 14, Col. i. 28.—*βρώματα* do not enter into our permanent being (vi. 13; see note); they will not be the criteria of the approaching Judgment.—The alternative *οὔτε* clauses negative the two opposite ways in which "food" might have been supposed to "present us to God": "neither if we do not eat, are we the worse off (*ὑστερούμεθα*: see note on i. 7); nor if we eat, are we the better off (*περισσεύομεν*: do we abound, exceed others)." The latter predicate is appropriate to the "strong," who deemed themselves in a superior position, on a higher ground of faith.—Ver. 8, like vv. 4-6, represents the *pro* in the question *περὶ βρώσεως*, as vv. 7, 8-13 the *contra*. Chap. viii. is virtually a dialogue; the double (challenging and rebutting) δὲ of vv. 8 f., with the words "your right" of ver. 9, in accordance with Paul's dialectical style (cf. Rom. iii. 1-8), compels us to read this ver., like vv. 1, 4-6, as *from the mouth of the Cor.*, possibly from the Church Letter; "hic alter erat, vel esse poterat, Corinthiorum prætexus" (Cv.). At the word *μολύνεται* P. hears some of his readers interject: "The conscience of the weak brother is *defiled*, you say, by eating after my example. But (δὲ) how so? You have taught us that God will not judge us by these trifling externals; abstinence or use of 'meats' makes no difference to our intrinsic state." This Paul admits, to set against it the caution *βλέπετε δὲ μὴ κ.τ.λ.*, on which the rest of the paragraph hangs.

Ver. 9. "Beware, however, lest this right of yours"—*sc.* to eat the idolothyta, for which many of the Cor. are contending, and probably in the Church Letter (1). For ἐξουσία in this use, cf. ix. 4 ff., 12, also *ἔξεστιν* in vi. 12, x. 23. The Jerus. Council (Acts xv. 29), to whose decree P. was a party, had not denied in principle the lawfulness of using idolothyta; it forbade such use to the mixed Judæo-Gentile Churches within a certain area, in deference to Jewish feeling. Paul comes in effect to the same conclusion, though he *advises* instead of commanding. The πρόσκομμα is an obstacle thrown in the way of "the weak," over which they may stumble into a moral fall, not having the strength either to overcome their scruples or to disregard an example contrary to their conscience.

Ver. 10 enforces (γάρ) the above warning.—*σὲ τὸν ἔχοντα γνῶσιν*, "thee, the man that has knowledge" (see 1): the Cor. pretension to superior enlightenment, shown in vv. 2 f. to be faulty in Christian theory, now discloses its practical mischief. The behaviour of the Christian man of knowledge who "reclines (at table) in an idol's temple," is represented as a sort of bravado—a thing done to show his "knowledge," his complete freedom from superstition about the idol. This act is censured because of its effect upon the mind of others; in x. 18-22 it will be condemned on its own account. The form εἰδωλῶν (or -είων) occurs in the Apocrypha; it follows the formation of Gr. temple names—Ἀπολλωνεῖον, etc.—οὐχὶ ἡ συνειδήσις αὐτοῦ, ἁσθενούς ὄντος κ.τ.λ.; "will not his conscience, weak as he is, be 'edified' unto eating



1 See i. 18. <sup>m</sup> Rom. iv. 19, xiv. 1 f., 21, in figur. sense. See ver. 7. <sup>n</sup> xv. 3; 2 Cor. v. 15; Rom. v. 6 ff., vi. 8 ff., viii. 34, xiv. 9; Gal. ii. 21; 1 Th. iv. 14, v. 10; 1 Pet. iii. 18; Jo. xi. 50 ff. o See vi. 18. p N.T. *h.l.*; cf. 1 Kings i. 8; Prov. xxvi. 22. q x. 14. διο, see xii. 3. r Rom. xiv. 21; Mt. xv. 12, xvii. 27; Sir. ix. 5, xxiii. 8, xxxii. (xxxv.) 15. s Rom. xiv. 21, pl.

σεται εἰς τὸ τὰ <sup>1</sup> εἰδωλόθυτα ἐσθίειν; **ΙΙ.** καὶ <sup>1</sup> ἀπολείται <sup>1</sup> ὁ <sup>m</sup> ἀσθενῶν <sup>2</sup> ἀδελφὸς <sup>2</sup> ἐπὶ <sup>3</sup> τῇ σῇ <sup>1</sup> γνῶσει, <sup>2</sup> δι' <sup>2</sup> ἐν <sup>2</sup> Χριστὸς <sup>2</sup> ἀπέθανεν. **12.** οὕτω δὲ <sup>2</sup> ἁμαρτάνοντες <sup>2</sup> εἰς τοὺς ἀδελφούς καὶ <sup>2</sup> τύπτοντες αὐτῶν τὴν <sup>2</sup> συνείδησιν <sup>2</sup> ἀσθενοῦσαν, <sup>2</sup> εἰς Χριστὸν <sup>2</sup> ἁμαρτάνετε. **13.** <sup>2</sup> διόπερ εἰ <sup>2</sup> βρῶμα <sup>2</sup> σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω <sup>2</sup> κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου <sup>2</sup> σκανδαλίσω.

<sup>1</sup> ἀπολλυται γαρ: **Σ\***B 17, cop. basm., Clem.; ἀπολλυται ουν, AP. καὶ ἀπολλυται: **Σ**cD<sup>b</sup> 46, 67\*, Bas. καὶ ἀπολείται: DcGL, etc., vg. syrr. (late Western and Syrian).

<sup>2</sup> ο ἀσθενων εν τη σῃ γνῶσει, ο ἀδελφος δι' ον κ.τ.λ. (in this order): all pre-Syrian uncc.

<sup>3</sup> εν, all uncc. but L.

<sup>4</sup> The Western texts om. the second μου.

the foods offered to idols? "—not *because* he is weak (as though overpowered by a stronger mind), but *while* he is still weak, as under the lingering belief that the idol is "something in the world" (7): "his verbis exprimitur horror infirmi, tamen edentis" (Bg.).—Thus eating unpersuaded "in his own mind" (Rom. xiv. 5), he sins (Rom. xiv. 23), and therefore "is perishing" (11). The vb. "edified"—instead of "persuaded" or the like—is used in sad irony (cf. Tert., "ædificatur ad ruinam," *De Præscr. Hæretic.*, 3); P. probably takes up the word in this connexion from the Church Letter: the eaters of idolothyta thought their practice "edifying" to less advanced brethren—"edifying, forsooth!—to what end?"

Ver. 11. "For the weak man [whom you talk of building up!] is *being destroyed* through thy knowledge—the brother, on whose account Christ died!" (Rom. xiv. 15). This affirms, with terrible emphasis, the issue implied by ver. 10: "est ædificatio ruinosa" (Cv.).—ὁ ἀσθενῶν means (more than ὁ ἀσθενής) the man in a continued state of weakness.—ἐν τῇ σῇ γνῶσει, "on the ground (or in the sphere) of thy knowledge"; in this atmosphere the weak faith of the other cannot live (cf. ἐν in ii. 4; Eph. iv. 16, ἐν ἀγάπῃ). His "knowledge" leaves the tempter inexcusable. "Notice the threefold darkness of the picture: there perishes, thy brother, for whom Christ died" (Bt.). Paul appeals to the strongest feelings of a Christian—brotherly love and loyalty to Christ. For the prospective δι' ἐν, cf. Rom. iv. 25; Christ's death

is thus frustrated of its dear object (cf. Gal. ii. 21) by thy heartless folly!

Ver. 12. In such case, not only the weak brother sins by yielding, but the strong who tempted him; and the latter sins directly "against Christ" (for the construction, cf. vi. 18): "But sinning in this way against the brethren, and inflicting a blow on their conscience while it is weak, you sin against Christ".—τὴν συνείδησιν ἀσθενοῦσαν, not "their weak conscience" (τὴν ἀσθεν.), but "their conscience weak as it is": how base to strike the weak!—τύπτω describes as the violent wrong of the injurer, what is a *μόλυσμα* and *πρόσκομμα* (7; 9) in its effect upon the injured. A *blow* on the conscience shocks and deranges it.—For the bearing of such an act on *Christ*, see Matt. xviii. 6 ff., xxv. 40, 45; also Zech. ii. 8, etc. The principle of union with Christ, which forbids sin against oneself (vi. 15), forbids sin against one's brother.

Ver. 13 sums up the debate in the language of personal conviction: "Wherefore verily"—for this last reason above all—"if (a matter of) food (βρῶμα, indef.) is stumbling my brother, I will eat no flesh-meats for evermore, that I may not stumble my brother".—κρέα (pl. of κρέας) signifies the kinds of βρῶμα in question, including probably beside the idolothyta other animal foods which might scandalise men of narrow views, such as the vegetarians of Rom. xiv. 13-21 (see notes *ad loc.*).—Four times in vv. 11-13 P. repeats the word ἀδελφός, seeking to elicit the *love* which was needed to control Cor. knowledge (cf. 2 f.).—For "σκανδαλίω,



IX. 1. Οὐκ εἰμὶ ἀπόστολος<sup>1</sup>; οὐκ εἰμὶ ἑλεύθερος<sup>1</sup>; οὐχὶ Ἰησοῦν<sup>2</sup> ἡ Χριστὸν<sup>2</sup> τὸν ἑαυτοῦ ἡμῶν ἑώρακα<sup>3</sup>; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2. <sup>4</sup> εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἄλλὰ ὑε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἑμῆς<sup>4</sup> ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ.

xv. 58, xvi. 10; Rom. xiv. 20; Phil. i. 22, ii. 30; 2 Tim. iv. 5; Acts xiii. 2, xiv. 26. 21; cf. Phil. iii. 8. For ἄλλα after hypoth., see iv. 15, viii. 6; 2 Cor. xi. 6, xiii. 4; Rom. vi. 5. c Rom. iv. 11; 2 Tim. ii. 19; Rev. v. 1, etc. -ίζομαι, 2 Cor. i. 22; Rom. xv. 28; Eph. i. 13, iv. 30; Rev. vii. 3, etc. f Rom. i. 5; Gal. ii. 8; Acts i. 25; Deut. xxii. 7.

<sup>1</sup> . . . ελευθερος; . . . αποστολος; (in this order):  $\aleph$ ABP 17, 37, 46, vg. sy<sup>sch</sup>. cop.

<sup>2</sup> Ἰησοῦν (without Χριστον),  $\aleph$ AB 46, oldest vg. sah. basm. Χριστον Ἰησουν, G, Tert., Aug., Pelag.; Ἰησουν Χριστον, DKLP, etc., sy<sup>sch</sup>. cop. Cf. note on ver. 4.

<sup>3</sup> εώρακα,  $\aleph$ B<sup>7</sup>DcGP; so Tisch., W.H., Nestle. See Wr., p. 108.

<sup>4</sup> σφραγὶς μου τῆς ἀποστολῆς:  $\aleph$ BP 17, 46.

to put a σκάνδαλον (cl. σκανδάληθρον, trap-stick = πρόσκομμα, 9) in another's way," cf. Rom. xiv. 21 and parls. The strong negation οὐ μὴ ("no fear lest": see Wr., p. 634 ff.) is further heightened by εἰς τὸν αἰῶνα, "to eternity". The rendering "while the world standeth" is based on the use of αἰῶν (*perpetuity*) in such passages as i. 20, where the context narrows its meaning; in this phrase the noun has its full sense, but used rhetorically.

§ 27. PAUL'S APOSTOLIC STATUS, ix. 1-6. The Ap. is ready to forego his right to use the idolothya, wherever this claim hurts the susceptibilities of any brother (viii. 13). He is "free" as any man in Cor. in such respects; more than this, he is "an apostle" (ix. 1), and the Church of Cor. is witness to the fact, being itself his answer to all challengers (2 f.). If so, he has the right to look to his Churches for maintenance, and that in the ordinary comfort of married life—a claim unquestioned in the case of his colleagues in the apostleship (4-6).

Ver. 1. οὐκ εἰμὶ ἑλεύθερος; This question, arising out of the foregoing §, properly comes first. The freedom supposed is that of principle; in ver. 19 it will take a personal complexion. P. is no longer bound by Mosaic restrictions in the matters under dispute (cf. ver. 21, x. 29, Gal. ii. 4, iv. 12, v. 1); he holds the right belonging to every emancipated Christian.—Far beyond this reaches the question, οὐκ εἰμὶ ἀπόστολος; which P. answers by putting two other questions, one to his own consciousness, the other to that of his readers: "Have I not seen Jesus our Lord? Are not you my work in the Lord?"—Ἰησοῦν . . . ἑώρακα (cf.

Acts vii. 55, ix. 5, 17, xxii. 8, xxvi. 15) is a unique expression with P.; it describes not a spiritual apprehension, the γνῶναι Χριστὸν of the believer, nor the ecstatic visions which he had sometimes enjoyed in a state of trance (2 Cor. xii. 1 ff.), but that actual beholding of the human and glorified Redeemer which befell him on the way to Damascus; from this dated both his faith and his mission (Acts ix. 1-32, Gal. i. 10-17). Paul seldom uses "Jesus" as the name of our Lord distinctively, always with specific ref. to the historical Person (cf. xii. 3, i. 1 Thess. iv. 14; Eph. iv. 21; Phil. ii. 10; 2 Cor. iv. 10-14). The visible and glorious man who then appeared, declared Himself as "Jesus"; from that instant Saul knew that he had seen the crucified Jesus risen and reigning. Asking of his new-found Lord, "What wilt Thou have me to do?" he received the command out of which his commission unfolded itself. Personal knowledge of the Lord and a "word from His mouth" (Acts xxii. 14) were necessary to constitute an Apostle in the primary sense, the immediate "emissary" of Jesus (cf. Mark iii. 13, Acts i. 21 f.); in virtue of this experience, P. classes himself with "the other App." (xv. 7 ff., Gal. i. 16 f.); his right to do so was in due time acknowledged by them (Gal. ii. 6-9). The great interview, in its full import, was Paul's own secret; his Apostolic power, derived therefrom, was manifest to the whole world (2 Cor. iii. 1 ff., xii. 12), the Cor. Church supplying a conspicuous proof.

Vv. 2, 3. If not at Corinth amongst those who cried "I am of Cephas," elsewhere Paul's apostleship was denied by the Judaistic party, against whom he

g 2 Cor. vii. 11; Phil. i. 7, 16; 2<sup>1</sup> οὐκ ἔχομεν κ' ἐξουσίαν φαγεῖν καὶ πίνειν<sup>2</sup>; 5. <sup>1</sup>μὴ οὐκ ἔχομεν κ' ἐξουσίαν ἀδελφὴν<sup>3</sup> γυναῖκα<sup>3</sup> ὑπεριάγειν, ὡς καὶ οἱ λοιποὶ ἀπό-  
 Tim. iv. 16; 1 Pet. κ' ἐξουσίαν ἀδελφὴν<sup>3</sup> γυναῖκα<sup>3</sup> ὑπεριάγειν, ὡς καὶ οἱ λοιποὶ ἀπό-  
 iii. 15 (with dat.); Acts xxii. 1, xxv. 16. h See ii. 14. i xi. 22; Rom. x. 18 f. k See vii. 37. l Trans., N.T. h.h.; Ezek. xxxvii. 2. Cf. Acts xiii. 11; Mt. iv. 23, etc. m In this sense, xii. 28 f., xv. 7, 9; 2 Cor. xi. 5 (?); Gal. i. 17, 19; Eph. ii. 20, iii. 5, iv. 11; 1 Th. ii. 6; 2 Pet. iii. 2; Gospp. and Acts, *passim*.

<sup>1</sup> ἐστιν αὐτῇ (in this order): NABP 17, 37, 46.

<sup>2</sup> πειν, B\*; οὐ πιν, N\* D\* G. See Wr., p. 112.

<sup>3</sup> Clem. Al., Hier., Aug., Hil., with the arm. vers., read γυναῖκας or ἀδελφας γυναῖκας, conforming the obj. to εχομεν.

had afterwards to write 2 Cor. x. ff. In this trial he counts on the Cor. standing by him: "If to others I am no apostle, at any rate (ἀλλά γε, at certe, Bz.) I am to you". He does not say "of others," as though distinguishing two fields of jurisdiction in the sense of Gal. ii. 8, rather "in the eyes of others"; cf. the dat. of viii. 6. For ἀλλά γε, cf. Plato, *Gorg.*, 470 D., εἰ δὲ μὴ (δρῶ), ἀλλ' ἀκούω γε.—γε throws its emphasis on ὑμῖν; so P. continues: "The seal of my apostleship you are, in the Lord"; cf. Rom. iv. 11, 2 Cor. i. 22. This seal came from the hand of the Lord, affixed by the Master to His servant's work (cf. 2 Cor. iii. 1 ff.). Despite its imperfections, the Cor. Church was a shining evidence of Paul's commission; it was probably the largest Church as yet raised in his independent ministry. For ἐν Κυρίῳ, see note on iv. 15, and vii. 22.—"This"—referring to vv. 1, 2—"is my answer to those that put me on my defence": I point them to you!—ἀπολογία (see parls.) is a *self-exculpation*. For ἀνακρίνω, cf. notes on ii. 14 f., iv. 4.—It is Paul's ἀποστολή, not the ἐξουσία of vv. 4 ff., that is called in question; hence the vein of self-defence pervading the Epp. of this period. Granted the *apostleship* (and this the readers cannot deny), the *right* followed as a matter of course: this needed no "apology".

Vv. 4-6. The rights P. vindicates for himself and his fellow-labourers in the Gospel, are (a) the right to maintenance; (b) to marriage; (c) to release from manual labour.—(a) μὴ οὐκ ἔχομεν; "Is it that we have not?"—ironical question, as in xi. 22—"Of course we have". P. writes in pl. *collegas includens* (Bg.), the ἀποστολή suggesting οἱ λοιποὶ mentioned in the next ver.—ἐξουσίαν φαγεῖν καὶ πίνειν (later Gr. for πίνειν), "right to eat and drink,"—sc. as guests of the Church: see

Mark vi. 10, Luke x. 7, xxii. 30. The added καὶ πίνειν, and the illustrations of vv. 7 and 13, show that the obj. of the two vbs. is not the idolothya, but the material provision for Christ's apostles, supplied by those they serve (11); this ἐξουσία is analogous to, not parl. with, that of viii. 9, belonging not to the ἐλεύθερος as such, but to the ἀπόστολος; cf. the *Didaché*, 13, "Every true prophet is worthy of his food". George Fox characteristically notes the moderation of the demand: "The Ap. said 'Have I not power to eat and to drink?' But he did not say, 'to take tithes, Easter reckonings, Midsummer dues, augmentations, and great sums of money'." ἐξουσίαν, as a verbal noun, governs the bare inf., like ἔξεστιν.—(b) Paul claims, in order to renounce, the ἐξουσίαν ἀδελφὴν γυναῖκα ὑπεριάγειν—the "right to take about (with us) a sister as wife"—i.e., a Christian wife: brachyology for "to have a Christian sister to wife, and take her about with us".—ἀδελφὴν is obj., γυναῖκα objective complement to ὑπεριάγειν, on which the stress lies; "non ex habendo, sed ex circumducendo sumtus afferebatur ecclesiis" (Bg.). The Clementine Vg. rendering, *mulierem sororem circumducendi* (as though from γυν. ἀδελφ.), gives a sense at variance both with grammar and decorum, not to be justified by Luke viii. 2 f. This misinterpreted text was used in defence of the scandalous practice of priests and monks keeping as "sisters" γυναῖκες συνεισακτοί, which was condemned by the Nicene Council, and often subsequently; so Jerome (Ep. 23, *ad Eustoch.*), "Agapetorum pestis . . . sine nuptiis aliud nomen uxorum . . . novum concubinarum genus" (see Suicer's *Thesaurus*, s. vv. Ἀγαπητή, Ἀδελφή).—From the ὡς καὶ clause it appears that "the rest of the App.," generally speaking, were married, and their wives often travelled



στολοι καὶ οἱ ἄδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; 6. ἡ μόνος ἐγὼ καὶ Βαρνάβας, οὐκ ἔχομεν ἔξουσίαν τοῦ μὴ ἐργάζεσθαι;

7. Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἄμπε-  
λῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει

i. 18, ii. 9 ff., Jo. i. 43. p In this usage, Rom. iv. 4 f.; 1 Th. ii. 9; 2 Th. iii. 8 ff.; see iv. 12. Gal. i. 19; Acts i. 14; Mt. xii. 46 ff., xiii. 55; Jo. ii. 12, vii. 3, 5, 10, 12, iii. 22, xv. 5; Gal. 2 Cor. x. 3; 1 Tim. i. 18; 2 Tim. ii. 4; Jas. iv. 1; 1 Pet. ii. 11; Lk. iii. 14; Isa. xxix. 7. r 2 Cor. xi. 8; Rom. vi. 23; Lk. iii. 14; 1 Esdr. iv. 56; 1 Macc. iii. 28, xiv. 32. s In this use, Heb. i. 5, 13; cf. Eph. v. 29. t See iii. 6; with ἀμπε., Deut. xx. 6. u Mt. xx. 1 ff., xxi. 28 ff.; Lk. xiii. 6; Isa. v. 1 ff., etc. v Vb., 1 Pet. v. 2 and Acts xx. 28 (ποιμνιον); Jude 12; Rev. ii. 27, etc., vii. 17; Jo. xxi. 16; Mt. ii. 6; Lk. xvii. 7 (with ἀροτριω); 1 Ki. xxv. 16. Noun, Mt. xxvi. 31; Lk. ii. 8; Jo. x. 16; Gen. xxxii. 16.

<sup>1</sup> Om. του all pre-Syrian uncc.

<sup>2</sup> τον καρπον: all pre-Syrian uncc. εκ των καρπων, C<sup>3</sup>, Dam.

<sup>3</sup> Om. η (?) BC<sup>2</sup>DG, latt. vg. sah. Tr., W.H., and Nestle bracket.  
η retained by NAS<sup>4</sup>KLP, cop. BDG is a suspicious group (W.H.).

with them; the "forsaking" of Luke xviii. 28-30 was not final (in the parl. Matt. xix. 28 f., Mark x. 28 ff., γυνή does not appear); according to tradition, John however was celibate. "The brothers of the Lord" were also orthodox Jews in this respect (on their relationship to Jesus, see Lt., *Essay in Comm. on Galatians*); indeed, they came near to founding a kind of Christian dynasty in Jerus. "And Cephas," separately mentioned as the most eminent instance of the married Christian missionary. The association of the ἀδελφοὶ τ. Κυρ. with the ἀπόστολοι does not prove that they were counted amongst these, or bore this title of office: while distinguished from the latter by their specific name (cf. Gal. i. 19), they are linked with them as persons of like eminence; see the position of James in Acts.—(c) The third ἔξουσία, μὴ ἐργάζεσθαι, Paul and his old comrade Barnabas had laid aside. Barn. had stripped himself of property at Jerus. in the early days (Acts iv. 36 f.); and he and P. together, in the pioneer mission of Acts xiii. f., worked their way as handicraftsmen. Now separated, they both continued this practice, which was exceptional—μόνος ἐγὼ κ. Βαρνάβας. The allusion implies wide-spread knowledge of the career of Barn., which ends for us at Acts xv. 39. Notwithstanding the παροξυσμὸς in which they parted, the two great missionaries remained in friendly alliance; cf. Paul's reff. to Mark, Barnabas' cousin, in Col. iv. 10, 2 Tim. iv. 11. For ἐργάζομαι, as denoting manual labour, see parls.; a cl. usage, like that of Eng. *workmen*. This third ἔξουσία was the negative side of the first (cf. 1 Thess. ii. 9, also 2 Cor. xi. 9, and ἀδάπανον θῆσω of 18 below).—The three

rights in fact amount to the *one* which Paul argues for in the sequel: he might justly have imposed his personal support, and that in the more expensive character of a married man, upon the Christian communities for which he laboured, thus sparing himself the disadvantages and hardships of manual toil.

§ 28. THE CLAIM OF MINISTERS TO PUBLIC MAINTENANCE, ix. 7-15a. Paul asserts his right to live at the charge of the Christian community, in order to show the Cor. how he has waived this prerogative (15b, etc.). But before doing this, he will further vindicate the right; for it was sure to be disputed, and his renunciation might be used to the disadvantage of other servants of Christ. He therefore formally establishes the claim: (a) on grounds of natural analogy (7); (b) by proof from Scripture (8-10); (c) by the intrinsic justice of the case (11); (d) by comparison with O.T. practice (13); finally (e) by ref. to the express commandment of the Lord (14). In ver. 12 he indicates, by the way, that "others" of inferior standing are making themselves chargeable on the Cor. Church.

Ver. 7 puts the question under three figures—virtual arguments from nature—drawn from the *camp*, the *vineyard*, the *flock*. These figures had been similarly used by our Lord: (1) in Luke xi. 21 f., xiv. 31; (2) in Matt. xx. 1 ff., xxi. 28 ff.; (3) in Luke xii. 32, John x., and xxi. 15 ff. Cf. in Paul for (1) xiv. 8, Eph. vi. 10 ff., 1 Thess. v. 8; (2) iii. 6 ff.; (3) Acts xx. 28, Eph. iv. 11. On ὀψωνίοις, see Gm.: it denotes primarily "rations" served out in lieu of pay; then military "stipends" of any kind; then "wages" generally; see parls.—ἰδίοις ὀψων., noi



<sup>w</sup> See iii. 3. <sup>v</sup> ποιμνην καὶ ἐκ τοῦ γάλακτος τῆς <sup>v</sup> ποιμνης οὐκ ἐσθίει; 8. μὴ <sup>x</sup> καὶ, xvi. 6 (?) ; 2 <sup>w</sup> κατὰ <sup>w</sup> ἄνθρωπον ταῦτα λαλῶ, <sup>1</sup> x <sup>η</sup> οὐχὶ <sup>2</sup> x καὶ ὁ νόμος ταῦτα λέγει <sup>2</sup>; 9. ἐν γὰρ τῷ Μωσέως <sup>3</sup> νόμῳ γέγραπται, <sup>4</sup> “Οὐ <sup>v</sup> φιμώσεις <sup>5</sup> βοὺν <sup>v</sup> ἀλωῶντα.” μὴ <sup>a</sup> τῶν βοῶν <sup>v</sup> μέλει τῷ Θεῷ, 10. ἡ δι’ ἡμᾶς <sup>b</sup> πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι <sup>d</sup> ἐπ’ <sup>d</sup> ἐλπιδί <sup>6</sup> οὐ φείλει <sup>6</sup> 9; Lk. xii. 41. <sup>y</sup> κημώσεις, if genuine, *h.l.* <sup>v</sup> φιμώσεις, Deut. xxv. 4; so 1 Tim. v. 18; 1 Pet. ii. 15; Mt. xxii. 12, 34; Mk. i. 25, etc. See txtl. and exegetical notes. <sup>z</sup> 1 Tim. v. 18 (Deut. xxv. 4); 1 Chron. xxi. 20. <sup>a</sup> See vii. 21. With gen., N.T. *h.l.*; usually *περι*, Mt. xxii. 16, etc. <sup>b</sup> See v. 10. <sup>c</sup> See vii. 36. <sup>d</sup> Rom. iv. 18, v. 2, viii. 20; Tit. i. 2; Acts ii. 26 (Psa. xvi. 9), xxvi. 6.

<sup>1</sup> λεγω, DG—characteristic Western alteration.

<sup>2</sup> ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει; **Σ**ABCD 46.

ἡ καὶ ὁ νόμος ταῦτα λέγει; G, arm. T.R. in KLP, etc.

<sup>3</sup> Μωϋσεως: all uncc. but A. So *passim*.

<sup>4</sup> γέγραπται γὰρ (om. rest of clause): DG, Hil., etc.—Western emendation.

<sup>5</sup> κημώσεις (?), B\*D\*G, Chr., Thdrt., Cyr. So Tisch., Tr., Al., El., Nestle, W.H. *margin*. See note 3 on last p.; on the other hand, κημ. is *h.l.*, and φιμ. might easily be borrowed from Deut.

φιμώσεις, **Σ**AB<sup>3</sup>CD<sup>b</sup>cKLP, etc. So Lachm., W.H. *txtl.*, and R.V.

<sup>6</sup> οὐ φείλει ἐπ’ ἐλπίδι (in this order): pre-Syrian non-Western uncc.

“at his proper pay,” but “at his private (as distinguished from public) charges”: cf. xi. 21, Gal. ii. 2. The use of *ποτέ* to widen negative, interr. (virtually negative), and hypothetical propositions, common in cl. Greek, is infrequent in N.T.—In the third question, a partitive *ἐκ* with gen. replaces the acc., the image suggesting a *share*: “the shepherd is still remunerated in the East by a share of the milk” (Mr.); or is P. thinking of the solid food (*ἐσθίει*) which comes “out of the milk”? For the cognate acc., *ποιμαίνει ποιμνην*, cf. 1 Peter v. 2, also John x. 16.

Vv. 8-10a. *μὴ κατὰ ἄνθρωπον κ.τ.λ.*; “Am I saying these things as any man might do”—in accordance with human practice (as just seen in 7)?—*κατὰ ἄνθρ.*, in contrast with what *ὁ νόμος λέγει*; cf. Gal. iii. 15 ff. This dialectic use of *μὴ*, *ἢ* or *ἡ καὶ*, in a train of questions, is very Pauline; *ἡ καὶ* recommends the second alternative; cf. Rom. iv. 9, Luke xii. 41.—“The law” is abolished as a means of obtaining salvation (Rom iii. 19 ff., etc.); it remains a revelation of truth and right (Rom. vii. 12 ff.), and P. draws from it guidance for Christian conduct; cf. xiv. 34, Rom. xiii. 8 ff., and (comprehensively) Rom. viii. 4. The ethics of the N.T. are those of the Old, enhanced by Christ (see Matt. v. 17 ff.). Paul speaks however here, somewhat distantly, of the “law of Moses” (cf. vv. 20 f., x. 2); but of “the law of Christ” in Gal. vi. 2 (cf. John i. 17, viii. 17, x. 34, xv. 25).—*Οὐ φιμώσεις κ.τ.λ.*, “Thou shalt not muzzle a thresh-

ing ox,” cited to the same effect in 1 Tim. v. 18,—*οὐ* with fut. reproducing the Heb. *lo'* with impf. of emphatic prohibition. Deut. xxv. 4, detached where it stands, belongs to a series of Mosaic commands enjoining humane treatment of animals, regarded as being in some sense a part of the sacred community: cf. Exod. xx. 10, xxiii. 12, 19, Deut. xxii. 4, 6 f., 10. Corn was threshed either by the feet of cattle (Mic. iv. 12 f.), or by a sledge driven over the threshing-floor (2 Sam xxiv. 22).—*μὴ τῶν βοῶν μέλει τῷ Θεῷ κ.τ.λ.*; “Is it for the oxen that God cares, or on our account, by all means, does He say (it)?” The argumentative *πάντως* (cf. Rom. iii. 9, Luke iv. 23), “on every ground”—slightly diff. in ver. 22, more so in v. 10: not that “God is concerned *wholly* (*exclusively*) for us” in this rule; but on *every* account a provision made for the beasts in man’s service must hold good, *à fortiori*, for God’s proper servants; cf. Matt. vi. 26 ff., also x. 31, xii. 12. *δι’ ἡμᾶς*, emphatically repeated, signifies not *men* as against oxen, but *nos evangelii ministros* (Est.) in analogy to oxen; the right of Christ’s ministers “to eat and drink” is safeguarded by the principle that gives the ox his provender out of the corn he treads. Paul’s method in such interpretations is radically diff. from that of Philo, who says, *Οὐ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ’ ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων*, *De Victim. offer.*, § 1: Philo destroys the historical sense; Paul extracts its moral principle.

Ver. 10b. *δι’ ἡμᾶς γὰρ* (cf. 1 Thess.

ὁ ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἄλωων τῆς ἑλπίδος<sup>1</sup> αὐτοῦ<sup>1</sup> μετέχειν<sup>2</sup> ἔπ' ἑλπίδι.<sup>1</sup> 11. εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἔσπειραμεν,<sup>3</sup> ἡμεῖς ἑλπίδος ὑμῶν τὰ σαρκικά<sup>4</sup> θερίσομεν<sup>2</sup>; 12a. εἰ ἄλλοι τῆς ἑξουσίας<sup>5</sup> ὑμῶν<sup>6</sup> μετέχουσιν, οὐ μᾶλλον ἡμεῖς; 12b. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἑξουσίᾳ ταύτῃ ὅτι πάντα στέγομεν, ἵνα μὴ ἐγκο-

contrast, iii. 1; Rom. vii. 14 (σαρκίος), xv. 27; cf. Eph. vi. 12, etc. h In this sense, 2 Cor. ix. 6, 10; Gal. vi. 7 f.; Jas. iii. 18. 1 2 Cor. xi. 15; Gen. xiv. 28; Isa. xlix. 6. k 2 Cor. ix. 6; Mt. xxv. 24, 26; Jo. iv. 36; Ps. cxv. 5. l With obj. gen., Rom. ix. 21; Mt. x. 1; Jo. xvii. 2; Sir. x. 4, xvii. 2. m See vii. 21. n xiii. 7; 1 Th. iii. 1, 5; Sir. viii. 17. Only Pauline in N.T. o N.T. h.l. -πτω, Rom. xv. 22; Gal. v. 7; 1 Th. ii. 18; 1 Pet. iii. 7; Acts xxiv. 4. p προσκ. διδ., 2 Cor. vi. 3.

<sup>1</sup> ἐπ' ἐλπίδι του μετεχειν: N<sup>2</sup>A (εφ') BCP 17, syrr. sah. cop., Or., Eus., Cyr., Aug.; in *spe fructus percipiendi*, vg., Pelag.

της ἐλπίδος αὐτου μετεχειν: DG.

T.R. a conflate (Syrian) reading, combining the Western and non-Western texts.

<sup>2</sup> θερισωμεν, CDGLP, above thirty minn.; *metamus*, latt. vg., Latt Ff.: by itacism.

<sup>3</sup> τῆς ὑμῶν ἐξουσίας (in this order): all uncc. but KL.

ii. 20, for γὰρ in affirm. reply) κ.τ.λ.: "Yes, it was written on our account (cf. Rom. iv. 23 f.)—(to wit), that the ploughing (ox) ought to plough in hope, and the threshing (ox) in hope of partaking" (ἐπ' ἐλπίδι τοῦ μετέχειν). The explanatory ὅτι clause (cf. i. 5, 26, iv. 9 and note) restates and amplifies the previous quotation. The Ap. is not explaining how the command came to be given ("because," E.V.), but unfolding the principle that lies in it.—The right of the ox in threshing also belongs in equity to the ox *at the plough*; all contributors to the harvest are included, whether at an earlier or later stage.—ὀφείλει, emphatic—*debet* (Vg.): the hope of participation in the fruit is *due* to the labourer—beast or man. The moral, as applied to Christian teachers, is obvious; it embraces the successive stages of the common work (cf. iii. 9, John iv. 36).—ἀροτριᾶν (sometimes "to sow"); so El. and some others here) contains the root of the Lat. *aro* and older Eng. *ear*.

Vv. 11, 12a appeal to the sense of justice in the Cor.; τὸ δίκαιον δείκνυσιν τοῦ πράγματος (Thp.): cf. Gal. vi. 6.—μέγα ἐλ. . . : "Is it a great thing if . . . ?" = "Is it a great thing to ask (or look for) that . . . ?" cf. 2 Cor. xi. 15; the construction is akin to that of θαυμάζω ἐλ (see Gm., s.v. El. i., 4)—a kind of litotes, suggesting where one might have vigorously asserted. The repeated collocation ἡμεῖς ὑμῖν, ἡμεῖς ὑμῶν, brings out the *personal* nature of this claim: "We sowed for you the things of the Spirit; should not we reap from you the (needed) carnal things?"—τὰ πνευματικὰ (cf. ii. 12, xii. 1-13, Rom. viii. 2, 5 f., Gal.

v. 22, etc.) include all the distinctive boons of the Christian faith; "the carnal things" embrace, besides food and drink (4), all suitable bodily "goods" (Gal. vi. 6).—The question of ver. 12a assumes that other Christian teachers received maintenance from the Cor. Church; the claim of Paul and his fellow-missioners was paramount (cf. iv. 15; also 2 Cor. x. 12-18, xi. 12 ff., 20, where this comparison comes up in a new form).—ὑμῶν is surely gen. of *object*, as in Matt. x. 1 (= ἐξουσίαν ἐπὶ, Luke ix. 1), John xvii. 2,—*"the claim upon you"*. Ev. and Ed. read the pron. as *subjective* gen.—the latter basing the phrase on iii. 22 f.—*sc.* "if others share in *your domain*," instead of "in *dominion over you*"; this rendering is sound in grammar, and has a basis in iv. 7-12, but lies outside the scope of ἐξουσία in this context. The expression "others participate" suggests a right belonging to these "others" in a lesser degree (cf. μετέχω in 10): the πατήρ should be first honoured, then the παιδαγωγοί (iv. 15).

Ver. 12b. "But we did not use this right"—i.e., P. and his comrades in the Cor. mission (2 Cor. i. 19).—ἀλλὰ πάντα στέγομεν: "Nay, we put up with everything (*omnia sustinemus*, Vg.), lest we should cause any (kind of) hindrance to the good news about Christ".—στέγω (see parls.), syn. in later Gr. with ὑπομένω, βαστάζω, "marks the patient and enduring spirit with which the Ap. puts up with all the consequences naturally resulting from" his policy of abstinence (El.). What this involved we have partly seen in iv. 11 ff.; cf. 2 Cor. xi. 27, Acts xx. 34.—The ἐνκοπή he sought to obviate



q See iii. 16. πῆν<sup>1</sup> τινα<sup>1</sup> ὁ δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. 13. οὐκ οἴδατε  
 r H.J. Adj. 2 Tim. iii. 15; Josh. vi. 7; 2 Macc. v. 16, etc. 17b, in this use, Jer. xxxvii. 9. **τούτων.**  
 s x. 18; Rom. xi. 3 (3 Kings xix. 10); Heb. vii. 13, xiii. 10; Mt. v. 23, etc.; Rev. vi. 9, etc. t παρεδρ., N.T. h.J.; cf. vii. 35; Prov. i. 21. u H.J. v With dat., xvi. 1; Tit. i. 5; Mt. xi. 1; Acts xxiii. 31, xxiv. 23 With inf., Lk. viii. 55; Acts xviii. 2, xxiv. 23. With dat. and inf., thus, h.J. w See ii. 1. x Rom. i. 17 and Heb. x. 31 (Hab. ii. 4); cf. Mt. iv. 4 (Deut. viii. 3).

xxxvii. 9. **τούτων.**

s x. 18; Rom.

xi. 3 (3

Kings xix. 10); Heb. vii. 13, xiii. 10; Mt. v. 23, etc.; Rev. vi. 9, etc. t παρεδρ., N.T. h.J.; cf. vii. 35; Prov. i. 21. u H.J. v With dat., xvi. 1; Tit. i. 5; Mt. xi. 1; Acts xxiii. 31, xxiv. 23 With inf., Lk. viii. 55; Acts xviii. 2, xxiv. 23. With dat. and inf., thus, h.J. w See ii. 1. x Rom. i. 17 and Heb. x. 31 (Hab. ii. 4); cf. Mt. iv. 4 (Deut. viii. 3).

<sup>1</sup> τινα εγκοπήν (in this order): **ABC** 17, 46.

**εγκοπήν**, **BD\*<sup>L</sup>**; Tisch. **εγκοπήν**, **BG**; **W.H.**, Nestle.

<sup>2</sup> τα εκ: **BD\*<sup>G</sup>** 46. **Om. τα** **ACD<sup>b</sup>cKLP** (**Alex.** and **Syrian**).

<sup>3</sup> παρεδρενοντες: all uncc. but **KL**.

<sup>4</sup> ου κεχρημαι ουδενι: all uncc. but **K**.

(military term of later Gr., from ἐνκόπτω, to cut into, break up, a road, so to hinder a march) lay (a) in the reproach of venality, as old as Socrates and the Sophists, attaching to the acceptance of remuneration by a wandering teacher, which his enemies desired to fasten on Paul (1 Thess. ii. 3 ff., 2 Cor. xi. 7 ff., xii. 13 ff.); and (b) in the fact that P. would have shackled his movements by taking wages from particular Churches (19), so giving them a lien upon his ministrations. For the Hebraistic phrase ἐνκοπήν δίδωμι (= ἐνκόπτω), cf. xiv. 7, 2 Thess. i. 8.—τοῦ Χριστοῦ is always obj. gen. after εὐαγγέλιον; see Rom. i. 2 f., also μαρτύριον τ. Χριστοῦ, i. 6 above.

Vv. 13, 14. After the personal "aside" of vv. 11 f., Paul returns to his main proof, deriving a further reason for the disputed ἐξουσία from the Temple service. "Do you not know"—you men of knowledge (cf. iii. 16)—ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; "that those employed in the sacred offices eat what comes from the sacred place (the Temple)?"—"qui sacris operantur, ex sacrario edunt" (Cv.): see the rules ad hoc in Lev. vi. 8-vii. 38 and Num. xviii. 8-19. For ἐργάζομαι (of business, employment), cf. iv. 12, Acts xviii. 3, etc.—"Those that are assiduous at the altar," qui altari assident (Bz.)—i.e., the priests engaged in the higher ritual functions—are distinguished from other Temple ministers; the position of Paul and his colleagues is analogous to that of these chief dignitaries.—παρεδρεῶν, to have one's seat beside; cf. εὐπάρεδρον, vii. 35. P. argues by analogy from the Jewish priest to the Christian minister in respect

of the claim to maintenance; we cannot infer from this an identity of function, any more than in the previous comparison with "the threshing ox".—τ. θυσιαστήριῳ συνεμρίζονται, "have their portion with the altar," i.e., share with it in the sacrifices—"altaris esse socios in dividendo victimas" (Bz.); parts of these were consumed in the altar-fire, and parts reserved for the priests (Lev. x. 12-15). Some refer the first half of ver. 13 to Gentile and the last to Israelite practice; but "with the Ap., τὸ ἱερόν is only the sanctuary of the God of Israel, τὸ θυσιαστήριον only the altar on which sacrifice is made to Him" (Hf.): cf. Acts xxii. 17, etc., and the Gospels passim, as to ἱερόν; x. 18, as to θυσιαστήριον; cf. x. 1-12, for the use in this Ep. of O.T. analogies.—"So also (in accordance with this precedent) did the Lord appoint for those that preach the good tidings to live of the good tidings."—ἐκ τ. εὐαγγ. in ver. 14 matches ἐκ τ. ἱεροῦ, ver. 13; τοῖς . . . καταγγέλλουσιν, τοῖς . . . ἐργαζομένοις: cf. ἱερουργούντα τ. εὐαγγ. τ. Θεοῦ, Rom. xv. 16.—For the "ordinance" of "the Lord" (sc. Jesus), see parls.; the allusion speaks for detailed knowledge of the sayings of Jesus, on the part of writer and readers; cf. vii. 10, xi. 23 ff., and notes.—διατάσσω, act., as in vii. 17, xi. 34; mid. in xvi. 1.—ζῆν ἐκ, of source of livelihood (ex quo quod evangelium prædicant, Bz.), in cl. Gr. often ζῆν ἀπὸ (see parls.). For καταγγέλλω, see note on ii. 1.

Ver. 15a. "But for my part, I have used none of these things:" does Paul mean "none of the privileges" included in the above ἐξουσία? or "none of the



15b. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτω γένηται ἔν ἐμοί. <sup>a</sup> καλὸν <sup>b</sup> γάρ μοι <sup>c</sup> μᾶλλον ἀποθανεῖν ἢ τὸ <sup>d</sup> καύχημά μου ἵνα <sup>e</sup> τις <sup>f</sup> κενώσῃ. <sup>g</sup> 16. ἔὰν γὰρ <sup>h</sup> εὐαγγελίζωμαι, οὐκ ἔστι μοι <sup>i</sup> καύχημα. <sup>j</sup> ἀνάγκη γάρ μοι <sup>k</sup> ἐπίκειται, <sup>l</sup> οὐαὶ δέ μοι <sup>m</sup> ἔστιν ἔὰν μὴ <sup>n</sup> εὐαγγελίζωμαι. <sup>o</sup>

Acts xx. 35; cf. Phil. i. 23. b See v. 6. c See i. 17. d See i. 17, for absol. use. e See vii. 1. f Heb. ix. 10; Acts xxvii. 20; Jo. xi. 35. g Jude 11; Syn. Gosp., Rev., *passim*; with *ἐστιν*, N.T. *h.l.*; Hos. ix. 12.

<sup>1</sup> οὐδεὶς,  $\aleph^*$ BD\* 17, sah. basm., Tert., Ambrst. οὐθεὶς μὴ, A. τις (interr.), G 26. ἵνα τις:  $\aleph^*$ CDBcKLP, etc., vg., Bas., Chr., Hier., Aug.

<sup>2</sup> κενώσει, all uncc. but K.

<sup>3</sup> εὐαγγελισωμαι (?), BCDG, vg., Aug., Ambrst. So Tr., W.H. *txt.*, Nestle. εὐαγγελίζωμαι,  $\aleph^*$ AK (LP, -ζομαι), etc.; Tisch., W.H. *marg.* The Westerns (DG, etc.) have -σωμαι twice in this ver.

reasons" by which they have been enforced (so Hf., Hn., the former with exclusive ref. to 13 f.)? The parl. sentence of ver. 12, and the οὕτως γένηται of the next clause, are decisive for the former view. "The authority" in question included a number of rights (4 ff.), all of which P. has foregone.—ἐγὼ emphasises, in preparation for the sequel, and in distinction from the broader statement of ver. 12, etc., Paul's individual position in the matter; and the pf. κέχηρμαι (replacing the historical aor. of 12) affirms a settled position; the refusal has become a rule. From this point to the end of the ch. the Ap. writes in the 1st sing., revealing his inner thoughts respecting the conduct of his own ministry.

§ 29. PAUL'S RENOUNCEMENT OF RIGHT FOR THE GOSPEL'S SAKE, ix. 15b-23. The Ap. has been insisting all this time on the right of Christ's ministers to material support from those they serve, in order that for his own part he may explicitly renounce it. This renunciation is his "boast," and his "reward"; of his office he cannot boast, nor seek reward for it, since it was imposed upon him (15-18). In this abnegation P. finds his freedom, which he uses to make himself impartially the slave of all; untrammelled by any particular ties, he is able to adapt himself to every condition and class of men, and thus to win for the Gospel larger gains (19-22). For himself, his best hope is to partake in its salvation with those he strives to save (23).

Ver. 15b. "Now I have not written this (4-14) in order that it should be so done (*viz.*, provision made for 'living of the gospel') in my case." The epistolary ἔγραψα may refer either to a whole letter now completed (Rom. xv. 15), or to words just written (Wr., p. 347; cf.

v. 11).—ἐν ἐμοί (the sphere of application), "in the range of my work and responsibility," not "to me" (dat. of person advantaged, as in vv. 20 ff.); cf. iv. 2, 6.—On the best-attested reading, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει, the sentence is interrupted at ἦ: "For it is well for me rather to die than"—P. breaks off, impatient of the very thought of pecuniary dependence (cf. 2 Cor. xi. 10), and instead of completing the comparison by the words "that any one should make void my boast," he exclaims vehemently, "My boast no one shall make void!" (so Al., Ed.). μᾶλλον ἦ qualifies the whole clause, not καλὸν alone. This anacoluthon, or aposiopesis, if it has no exact parl. in the N.T., is only an extreme instance of Pauline *oratio variata* (such as appears, e.g., in Gal. ii. 4 f. and again in ver. 6, and in Rom. v. 12-15), where an extended sentence forgets its beginning, throwing itself suddenly into a new shape; this occurred in a smaller way in vii. 37 above. Strong feeling (cf. 2 Cor. xi. 9 ff., on the same point) is apt to disorder Paul's grammar in this way. He began to say that he would rather die than be dependent on Cor. pay; he ends by saying, absolutely, he will never be so dependent. The T.R. attempts to patch the rent.—Other explanations of the older txt. are given: (a) Lachmann puts a stop after καυχ. μου—"Better for me to die than my boast; no one shall make it void!" (b) Mr. and Bt. make ἦ disjunctive, despite the μᾶλλον: "Better for me to die—or (sc. if I live) no one shall make void my boast!" (c) Ev. and El. read οὐδεὶς κενώσει as equivalent to ἵνα τις κενώσει, supposing ἵνα to be understood and the οὐ to be pleonastic—expedients for which there is a precarious grammati-

h Rom. viii. 17. εἰ γὰρ ἡ ἐκὼν τοῦτο πράσσω, ἡμισθὸν ἔχω· εἰ δὲ ἄκων, xxi. 13. οἰκονομίαν πεπίστευμαι. 18. τίς οὖν μοι ἔστιν ὁ ἡμισθός; i See iii. 8. With εχω, ἵνα εὐαγγελιζόμενος ἀδάπανον ὀθήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, 3 Mt. vi. 1 ff.; cf. 2 Jo. 8. k N.T. h.h.; Job xiv. 17. l Eph. i. 10, iii. 2, 9; Col. i. 25; 1 Tim. i. 4; Lk. xvi. 2 ff.; Isa. xxii. 19, 21. Cf. iv. 1 ff. m In this sense, Gal. ii. 7; Rom. iii. 2; 1 Th. ii. 4; 1 Tim. i. 11; Tit. i. 3; Lk. xvi. 11; Jo. ii. 24. n H.h. o In this usage, Rom. iv. 17 (Gen. xvii. 5); Mt. xxii. 44 (Ps. cix. 1); Gen. xxii. 12; Wisd. x. 21. Poetical in cl. Gr.

1 μ ο υ, N\*ACK 17, 46, vg. syr<sup>sach</sup>. sah. cop., Cyr., Hier. μοι, BD\*GLP, etc., Chr., Aug. Seemingly Western.

2 εσται μοι: D\*G.

3 Om. του Χριστου NABCD\* 17, 46, vg. sah. cop.

cal analogy. (d) Lachmann also conjectured ἀποθανεῖν νῆ for ἀποθανεῖν ἤ, Michelsen and Baljon adding the easy insertion of δ before οὐδεῖς: "It is good for me rather to die! Yea, by my glorying (cf. xv. 31), which no one shall make void." (e) Hf., Gd., and others, in despair fall back on the T.R.

Vv. 16-18. Paul goes on to explain, by two contrasted suppositions (in *actual* and *conceivable* matter), that this is a point of honour with him. Forced as he had been into the service of the Gospel, in a manner so diff. from the other App., unless he might serve gratuitously his position would be too humiliating.

Ver. 16. The fact of his preaching supplies in itself no καύχημα: "For if I be preaching the good news (εὐαγγελίζομαι), it is no (matter of) boasting to me; for necessity is imposed on me". For ἀνάγκη, see notes on vii. 26, 37; also Philem. 14, where it contrasts with κατὰ ἐκούσιον with ἐκὼν here.—Ἐπικείμαι is virtually pass. to ἐπιτίθημι (see parls.), "to lay" a task, by authority, "upon" some one: P. was, in the Apostolic ranks, a *pressed man*, not a volunteer,—"*laid hold of*" (Phil. iii. 12) against his previous will; he entered Christ's service as a captive enemy (cf. xv. 8, 2 Cor. ii. 14). While a gift of Divine mercy (vii. 25, 2 Cor. iv. 1, etc.), his commission was a determination of the Divine sovereignty (i. 1., etc.). For service rendered upon this footing there can never be any boasting; cf. Luke xvii. 10.—That all glorying in this direction was excluded, is sustained by the exclamation, "For woe is to me if I should not preach the Gospel!" δπου τὸ οὐαὶ παρακεῖται ἐὰν μὴ ποιῇ, οὐκ ἔχει καύχημα (Or.).—ἐὰν μὴ εὐαγγελίσωμαι (contrast the pr. εὐαγγελίζωμαι, of former clause), aor. subj., of comprehensive fut. ref., from the standpoint of the original "necessity imposed"; cf., for the con-

struction, viii. 8, xv. 36. The interjection οὐαὶ is here a quasi-substantive, as in Rev. ix. 12. Had P. disobeyed the call of God, his course from that time onwards must have been one of condemnation and misery. To fight against "Necessity" the Greeks conceived as ruin; their Ἀνάγκη was a blind, cruel Fate, Paul's ἀνάγκη is the compulsion of Sovereign Grace.

Ver. 17 completes a chain of four explanatory verbs (cf. i. 17-21). To make his position clearer, P. puts two further contrasted hypotheses, the former imaginary, the latter suggesting the fact: (a) "For if I am engaged on this (work) of my own free will (ἐκὼν), I have reward (*mercedem habeo*)"—sc. the supposed καύχημα of ver. 16, the right to credit his work to himself (cf. Rom. iv. 2, 4); not the *future* Messianic reward (so Mr. and others), for ἔχω implies *attained* possession (see parls.), much as ἀπέχω in Matt. vi. 2, etc. For πράσσω, see note on v. 2. (b) "But"—the contrasted matter of fact—"if against my will (ἄκων = ἀνάγκη, 16), with a stewardship I have been entrusted"; cf. iv. 1 ff., 1 Tim. i. 12, etc.—The οἰκονόμος (see note, iv. 1), however highly placed, is a slave whose work is chosen for him and whose one merit is faithful obedience. In Paul's consciousness of stewardship there mingled submission to God, gratitude for the trust bestowed, and independence of human control (cf. 19, iv. 3).—The use of πιστεύω in pass. with personal subject and acc. of thing (imitating vbs. of *double acc.*), is confined to Paul in N.T.; see Wr., pp. 287, 326. To οἰκονομίαν πεπίστευμαι one tacitly adds, from the contrasted clause, καὶ ἡμισθὸν οὐκ ἔχω: "Christ's bondman, I claim no hire for my stewardship; God's trust is enough for me".

Ver. 18. Yet, after all, Paul has his reward: "What then (οὖν, things being so) is my reward?"—ὁ ἡμισθός, "the



εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. 19. ὁ ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἔδουλώσα, ἵνα τοὺς πλείονας κερδήσω. 20. καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος,

21; commonly bare gen. in cl. Gr.      a See vii. 15.      t x. 5, xv. 6; 2 Cor. ii. 6, iv. 15, ix. 2; Phil. i. 14; Heb. vii. 23; Acts xix. 32, xxvii. 12; Lk. vii. 43; Exod. xxiii. 2.      u 1 Pet. iii. 1 and Mt. xviii. 15, of persons.

p See vii. 31.  
q See vii. 37.  
r N.T. h.h.  
With apo,  
Rom. vi.  
18, 22, vii.  
3, viii. 2,  
ix. 2; Phil.  
i. 14; 1 Pet. iii. 1 and Mt.

reward" proper to such a case, is simply to take no pay: "that, while I preach the good news, I may make the good news free of charge" (ἑδωκότων θήσω, gratuitum constituam, Bz.). No thought of future (deferred) pay, nor of supererogatory work beyond the strict duty of the οἰκονομος, but only of the satisfaction felt by a generous mind in rendering unpaid service (cf. Acts xx. 33 ff.). The Ap. plays on the word μισθός—first denied, then asserted, much as on σοφία in ii. 1-8; he repudiates "reward" in the mercenary sense, to claim it in the larger ethical sense. He "boasts" that the Cor. spend nothing on him, while he spends himself on them (cf. 2 Cor. xi. 9-12, xii. 14 f.).—ἵνα replaces the inf. in apposition to μισθός, "marking the purposive result involved" (El.)—to make, as I intended, the Gospel costless.—θήσω is fut., intimating assurance of the purpose, as in Gal. ii. 4 (see Wr., p. 361).—τίθῃμι with objective complement, a construction of cl. Gr. poetry and later prose, which Heb. idiom demands frequently in LXX; cf. xii. 28, xv. 25.—"So that I might not use to the full (εἰς τ. μὴ καταχρήσασθαι: see vii. 31) my right in the gospel"—sc. that maintained in the former part of the ch.: a further purpose of Paul's preaching gratuitously, involved in that just stated, and bearing on himself as the ἀδάπ. θήσω bore upon the readers.—Ἐξουσία ἐν τ. εὐαγγελίῳ is "a right (involved) in (proclaiming) the good news," belonging to the εὐαγγελιζόμενος (14). P. was resolved to keep well within his rights, in handling the Gospel (cf. Matt. x. 8; also vi. 7b, 8a above). This sentiment applies to every kind of "right in the gospel" of gratuitous salvation; it reappears, with another bearing, in 2 Cor. xiii. 3-10.

Ver. 19. ἐλεύθερος γὰρ ὢν κ.τ.λ. serves further to explain, not εἰς τ. μὴ καταχρήσ. (the impropriety of a grasping use of such right is manifest), but Paul's general policy of self-abnegation (15-18). The real aim of this long discussion of ministerial ἐξουσία comes into view; the Ap. shows himself to the Cor. as an example of superior privilege held upon trust for the community, of liberty asserted

with a view to self-abnegation: "For, being free from all, to all I enslaved myself, that I might gain the more".—πάντων is masc., like the antithetical πᾶσιν (cf. τ. πᾶσιν, 22); ἐλεύθερος ἐκ—a rare construction (commonly ἀπό)—implies extrication, escape from danger (cf. Luke i. 71, 2 Tim. ii. 26). In ver. 1 ἐλεύθερος signified freedom from needless and burdensome scruple, here freedom from entangling dependence. Paul freed himself from everybody, just that he might be everybody's servant; had he been bound as a salaried minister to any particular Church, his services would in that degree have been limited. For the motive of this δουλεία, cf. Gal. v. 13; and for Paul's aim, in its widest bearing, Rom. i. 14, xv. 1; also John xiii. 12 ff., Luke xxii. 24 ff.—τοὺς πλείονας, "the more"—not "the greater part" (as in x. 5; so Mr. and others), nor quam plurimos (Bg.), but "so much more" than could otherwise have been gained (cf. 2 Cor. iv. 15, Luke vii. 43; so Ed.). The expression κερδήσω is used for σώσω (22), in allusion to the charge of gain-seeking to which P. was exposed (2 Cor. xi. 12, xii. 17 f., 1 Thess. ii. 5; cf. Tit. i. 7, 11); "gain I did seek," he says, "and greedily—the gain of winning all sorts of men for Christ" (cf. Matt. iv. 19).

Vv. 20-22. This gain of his calling P. sought (1) among the Jews, and those who with them were under law (20); (2) amongst the body of the Gentiles, without law (21); (3) amongst the weak believers, who were imperilled by the inconsiderate use of liberty on the part of the stronger (22a). Each of these classes the Ap. saves by identifying himself with it in turn; and this plan he could only follow by keeping clear of sectional obligations (19). Ed., coupling vv. 20b and 21, distinguishes three points of view—"race, religion, conscience"—"I became to the Jews as a Jew," for Paul was no longer such in the common acceptance: see note on ἐλεύθερος (1), also Gal. ii. 4, iv. 12; for evidence of his Jewish conformity, see Acts xvi. 3, xviii. 18, xxi. 23 ff.; also the speeches in Acts xiii. 16 ff., xxii. 1 ff., xxvi. 2 ff.; and Rom. i. 16, ix. 1 ff., xi. 1, xv. 8, for his warm patriotism.—τοῖς ὑπὸ





σωσω. 23. τοῦτο<sup>1</sup> δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα ὁ συγκοινωνῶς<sup>b</sup> αὐτοῦ γένωμαι.

24. Οὐκ οἶδατε ὅτι οἱ ἐν ὁ σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ ἑ βραβεῖον; οὕτω τρέχετε ἵνα καταλάβητε.

25. πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἑγκρατεύεται· ἐκεῖνοι μὲν οὖν

Eph. v. 11.

d See iii. 16.

e In this sense, N.T. *h.l.*; cf. Lk. xxiv. 13, etc. See Herod. v. 22

ἀγωνίζεσθαι σταδίων.

f Phil. iii. 14; -εὐω, Col. ii. 18, iii. 15.

g In this sense, Rom. ix. 30;

Phil. iii. 12 f.; Exod. xv. 9.

h Col. i. 29, iv. 12; 1 Tim. iv. 10, vi. 12; 2 Tim. iv. 7; Lk. xiii. 24;

Jo. xviii. 36; Sir. iv. 28, etc.

i See vii. 9.

<sup>1</sup> πάντα, all uncc. but KL, and all anc. verss. but syr. and go.

the practical wisdom of true Christian love and self-denial in the exercise of his office, this he expects will be self-evident to his readers, so well acquainted with his character (2 Cor. i. 12 ff., v. 11). This kind of wisdom is so much more manifestly the fruit in P. of experience under the discipline of the Spirit, as his temper was the more fiery and uncompromising" (Mr.); "non mentientis actus, sed compatiētis affectus" (Aug.). This behaviour appeared to his enemies time-serving and duplicity (2 Cor. i. 12, iv. 2, xii. 16, Gal. i. 10).

Ver. 23. Paul's course in its chameleon-like changes is governed by a simple practical aim: "But all things I do for the gospel's sake". His one purpose is to fulfil his Gospel stewardship (17, iv. 1 ff., etc., Acts xx. 24); Phil. iii. 7-14 presents the inner side of the "one thing" he pursues. The intensity with which this end is sought accounts for the variety of means; the most resolute, in a complicated situation, becomes the most versatile of men. διὰ τὸ εὐαγγέλιον, "on the gospel's account", with a view to spread the good news most widely and carry it into effect most completely: for διὰ of the end as a ground of action, cf. iv. 17, viii. 11, Rom. iv. 25. For himself Paul's sole ambition is "that I may be joint-partaker in it (with those I save)"—that he may win its salvation along with many others, the fruit of his ministry (cf. 1 Thess. ii. 19 f.; also John xiv. 3, xvii. 24).

§ 30. PAUL'S ASCETICISM, ix. 24-27. The last words of § 29 indicate that the writer feels his own salvation to be bound up in his mission to his fellowmen. The self-denial practised for the latter of these objects is necessary, in point of fact, for both. His example should teach the Cor. the need of stern self-discipline on their personal account, as well as in the interests of weaker brethren. From ix. 24 onwards to x. 22 P. pursues this line of

warning, addressed to men who were imperilling their own souls by self-indulgence and worldly conformity. Of the danger of missing the prize of life through indiscipline P. is keenly sensible in his own case; he conveys his apprehension under the picture, so familiar to the Cor., of the Isthmian Games.

Ver. 24. Οὐκ οἶδατε . . . ; cf. ver. 13, etc. οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ κ.τ.λ.: "Those that run in the stadium, run *all* (of them), but *one* receives the prize". As much as to say, "Entering the race is not winning it; do not be satisfied with running, but make sure of winning—So *run that you may secure (the prize)*!" The art. is wanting with σταδίῳ, as often after prps., esp. when the noun is quasi-proper; cf. our "at court," "in church." The *stadion* was the race-course, always a fixed length of 600 Gr., or 606½ Eng. ft.; hence a measure of distance, as in Matt. xiv. 24—a *furlong*.—For the antithesis of πάντες and εἰς, conveying the point of the warning, cf. the emphatic πάντες of x. 1-4 (see note); also vi. 12, x. 23.—οὕτως may point backward to εἰς ("run like that one": cf. 14, ii. 11), or forward to ἵνα (καταλάβ.)—a particle substituted for the regular correlative, ὥστε (cf. Acts xiv. 1, John iii. 16), where the result is an aim to be achieved; the latter connexion is more probable, since the following vv. dilate on the conditions of success.

Ver. 25. πᾶς δὲ ὁ ἀγωνιζόμενος κ.τ.λ.: "But every combatant is temperate in everything—they, to be sure, that they may win a perishable garland; but we an imperishable." The stress in the first clause lies on πᾶς, πάντα—no competitor can afford to be self-indulgent in anything; in the second on ἐκεῖνοι, ἡμεῖς—if they are so abstinent for so poor a prize, what should we be? For ten months before the contest in the Great Games, the athletes were required, under



κ xv. 53 f.; ἵνα \* φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ \* ἀφθαρτον. 26. ἐγὼ  
 Rom. i.  
 23; 1 Pet. <sup>n</sup> τοῖνον \* οὕτω τρέχω, \* ὥς οὐκ ᾠδήλως. \* οὕτω πυκτεύω, ὥς οὐκ  
 i. 18, 23.  
 1 Phil. iv. 1; α ἄερα ἑδέρων. 27. ἀλλ' ὅτι ὑποπιάζω μου τὸ σῶμα καὶ ἡ δουλαγωγῶ,  
 1 Th. ii.  
 19; 2 Tim. <sup>n</sup> μῆπως ἄλλοις ἡ κηρύξας αὐτὸς ἡ ἀδόκιμος γένωμαι.  
 iv. 8; Jas.  
 i. 12; 1  
 Pet. v. 4; Rev. ii. 10, iii. 11, etc.; Mt. xxvii. 29, etc. -σω, 2 Tim. ii. 5. m xv. 32; Rom. i. 23; 1 Pet.  
 i. 4, 23, iii. 4. n H.J. in Paul; Heb. xiii. 13; Lk. xx. 25; Isa. iii. 10, v. 13. o Cf. iii. 15.  
 p H.J.; -λος, xiv. 8; -της, 1 Tim. vi. 17. q xiv. 9; Eph. ii. 2; 1 Th. iv. 17; Acts xxii. 23; Rev. ix.  
 2, xvi. 17; Wisd. v. 11 f. r 2 Cor. xi. 20; Acts v. 40, vi. 37, xxii. 19; Mt. xxi. 35, etc. s Lk. xviii.  
 5; -τιον, Prov. xx. 30. t N.T. h.l.; Diodorus, and Longinus. u See viii. 9. v See i. 23.  
 Absol., xv. 11; Rom. x. 14 f.; 1 Pet. iii. 19; similarly in Syn. Gosp. w 2 Cor. xiii. 5 ff.; Rom. i.  
 28; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.

oath, to follow a prescribed diet (ἀναγ-  
 κοφαγία) and regimen (ἀσκήσις): Pau-  
 sanias V. 24. 9; Philostratus *De Gymn.*,  
 p. 4; Arrian-Epict., III. xv. 3, xxiii. 2;  
 Xenoph. *Symp.* viii. 37; Horace, *Ars Poet.*  
 412 ff., "Qui studet optatam cursu con-  
 tingere metam, Multa tulit fecitque puer,  
 sudavit et alsit, Abstinit venere et vino."  
ἐγκρατεύεται (see vii. 9) implies temper-  
 ance in a positive degree—not mere ab-  
 stinence, but vigorous control of appetite  
 and passion; πάντα is acc. of specifica-  
 tion. The "garland" of the victor in  
 the Isthmian Games was of pine-leaves,  
 at an earlier time of parsley, in the  
 Olympian Games of wild-olive; yet these  
 were the most coveted honours in the  
 whole Greek world.—φθαρτὸν and ἀφθαρ-  
τον are again contrasted in xv. 53.

Vv. 26, 27. "Therefore I so run, in  
 no uncertain fashion; so I ply my fists,  
 not like one that beats the air." "So—  
 as the context describes, and as you see  
 me (cf. xv. 32)"; the Ap. feels himself,  
 while he writes, to be straining every  
 nerve like the racer, striking home like  
 the trained pugilist: for this graphic  
οὕτως, cf. xv. 11, Gal. i. 6, 2 Thess. iii.  
 17; the adv. would be otiose as mere ante-  
 cedent to ὥς—τοῖνον (similarly τοῖγαρ  
 in 1 Thess. iv. 8) brings in the prompt,  
 emphatic inference drawn from the last  
 clause: "We are fighting for the im-  
 mortal crown—I as a leader and exem-  
 plar; surely then I make no false step in  
 the course, I strike no random blows."  
ἀδήλως is susceptible both of the objec-  
 tive sense prevailing in cl. Gr., *obscure*,  
*inconspicuous* (preferred by Mr. and Gd.  
 here, as though P. meant, "not keeping  
 out of sight, in the ruck"; cf. xiv. 8); and  
 (preferably) of the subjective sense, *un-*  
*sure*, *without certain aim* (Thuc., I. 2. 1;  
 Plato, *Symp.* 181 D; Polybius)—"ut non  
 in incertum" (Bz.); "scio quod petam et  
 quomodo" (Bg.); πρὸς σκοπὸν τινα  
βλέπων, οὐκ εἰκῇ καὶ μάτην (Cm.): cf.  
 Phil. iii. 14. The image of the race  
 suggests that of *pugilism* (πυκτεύω).

another exercise of the Pentathlon of the  
 arena: the former a familiar N.T. meta-  
 phor, the latter *h.l.*—ὥς οὐκ ἄερα δέρων,  
 "ut non aerem caedens" (Bz.), "smit-  
 ting something more solid than air"  
 (οὐκ negatives ἄερα, not δέρων),—esp. my  
 own body (27); cf. Virgil's "verberat  
 ictibus auras" (*Aen.* v. 377). P.'s are  
 no blows of a clumsy fighter that fail to  
 land—struck *in's Blau hinein*. Bg.,  
 Hf., Ed. suppose him to be thinking of  
 the σκιομαχία, *sham-fight*, practised in  
 training or by way of prelude, without  
 an antagonist. δέρω means to *flay*, then  
*beat severely*, *smite*; cf. our vulgar *hiding*.

Ver. 27. The fully-attested reading  
ὑποπιάζω (from ὑπὸ and ὤψ, to hit  
under the eye) continues the pugilistic  
 metaphor and suits Paul's vehemence;  
 "contundo corpus meum" (Bz.), "livid-  
 um facio" (Cod. Claromontanus), "I  
 beat my body black and blue": a vivid  
 picture of the corporal discipline to which  
 P. subjects himself in the prosecution of  
 his work (cf. iv. 11—esp. κολαφιζόμεθα;  
 2 Cor. xi. 23 ff., Gal. vi. 17, 2 Tim. ii.  
 4). ὑποπιάζω (ὑπὸ + πιάζω; cf. 2 Cor.  
 xi. 32, etc.)—preferred by Hf. and Hn.,  
 after Clem. Alex.—giving the milder  
 sense, to *force under*, *subdue*, *subigo*  
 (Cv.), is almost syn. with δουλαγωγῶ.

P.'s severe bodily suffering, entailed by  
 the circumstances of his ministry, he  
 accepts as needful for his own sanctifi-  
 cation (cf. 2 Cor. xii. 7),—a physical  
 castigation which tames the flesh for the  
 uses of the spirit (cf. 1 Pet. iv. 1 f.; also,  
 for the principle involved, Rom. viii. 13,  
 Col. iii. 5). The practices of the Middle-  
 Age Flagellants and similar self-torturers  
 have been justified by this text; but  
 Paul's discipline was not arbitrary and  
 self-inflicted, it was dictated by his call-  
 ing (12b, 23)—a cross laid on him by the  
 hand of God, and borne for the Gospel's  
 and the Church's sake (cf. Col. i. 24).  
 In Col. ii. 23 he guards against the  
 ascetic extravagances which this passage,  
 perhaps even in his life-time, was used



X. 1. \*Οὐ \*θέλω δὲ<sup>1</sup> ὑμᾶς \*ἀγνοεῖν, ἀδελφοί, ὅτι οἱ<sup>2</sup> ἡμῶν πάντες \*ὑπὸ τὴν νεφέλην \*ἦσαν καὶ πάντες<sup>3</sup> διὰ τῆς θαλάσσης<sup>4</sup> διήλθον, 2. καὶ πάντες \*εἰς τὸν Μωσῆν<sup>5</sup> \*ἐβαπτίσαντο<sup>6</sup> ἐν τῇ<sup>7</sup>

c ix. 20; Gal. iv. 21, v. 18; Acts iv. 12; Jo. i. 49. d 2 Cor. i. 16; Acts ix. 32; Mt. xii. 43; Lev. xxvi. 5; elsewhere with acc. e Rom. vi. 3; Gal. iii. 27; Acts viii. 16. Cf. i. 13 and xii. 13. Mid. voice, here only; Mk. vii. 4 (?); Acts xxii. 16.

<sup>1</sup> γαρ, all uncc. but  $\aleph^c$ KL, all anc. verss. but syr.

<sup>2</sup> Μωυσην: see note on ix. 9.

<sup>3</sup> ἐβαπτισθησαν (?),  $\aleph^c$ ACDG 17, 46 (Western and Alexandrian); so Tisch., Tr. marg., W.H. marg., Nestle. ἐβαπτισαντο, BKLP, etc. (Neutral and Syrian); so Tr. txt., W.H. txt., El.—the more difficult reading: see note below.

to support.—This “buffeting” of his physical frame enabled P. to “lead (his body) about as a slave,”—as one might do a bullying antagonist after a sound beating. Paul’s physical temperament, it appears, had stood in the way of his success as a minister of Christ; and the hindrance was providentially overcome by the terrible hardships through which he passed in pursuit of his ministry. This experience he commends to the Cor. He had felt the fear, from which the above course of rigorous self-abnegation in the interest of others has saved him, “lest haply, after preaching to others, I myself should prove reprobate” (ἀδόκιμος γένωμαι): the opp. result to that of ver. 23.—For κηρύσσω, see i. 23; the κήρυξ at the Games summoned the competitors and announced the rules of the contest. With ἀδόκιμος, *rejectaneus*, cf. δοκιμάζω, iii. 13, and note; see 2 Cor. xiii. 5 ff., and other parls.—On the Gr. Games, see the *Dict. of Gr. and Rom. Antig.* (Isthmia, Stadium); Hermann, *Lehrbuch d. gottesdienstl. Alterthümer*, § 50; also the supplementary Note on *Greek Athletic Festivals* in Bt.

§ 31. THE BACKSLIDING OF ANCIENT ISRAEL, x. 1-5. The Apostle has just confessed, in warning others, his own fear of reprobation. That this is no idle fear the history of the O.T. Church plainly proves. All the Israelite fathers were rescued from Egypt, and sealed with the ancient sacraments, and virtually partook of Christ in the wilderness; but, alas, how few of those first redeemed entered the Promised Land!

Vv. 1, 2. The phrase οὐ θέλω ὑμᾶς ἀγνοεῖν (see parls.) calls attention to something not altogether within the range of the reader’s knowledge (contrast οὐκ οἶδατε; ix. 24, etc.); γὰρ attaches the paragraph, by way of enforcement, to the foregoing ἀδόκιμος. “Our fathers” is not written inadver-

tently to Gentile “brethren,” out of P.’s “national consciousness” (Mr.); the phrase identifies the N.T. Church with “Israel” (cf. Rom. iv. 1, 11 ff., xi. 17 f., Gal. iii. 7, 29, Phil. iii. 3; also Clem. *ad Cor.* 4); the fate of the fathers admonishes the children (Ps. lxxviii. 8, xcv. 9, etc.; Matt. xxiii. 29 ff., Heb. iii., iv.). The point of the warning lies in the five-times repeated πάντες: “All our fathers escaped by miracle from the house of bondage; all received the tokens of the Mosaic covenant; all participated under its forms in Christ; and yet most of them perished! (5)”; cf. the πάντες μὲν . . . εἰς δὲ of ix. 24, and note.—For ὑπὸ τὴν νεφέλην, διὰ τῆς θαλάσσης, cf. Ps. cv. 39, cvi. 11; also Wisd. x. 17, xix. 7. “The cloud” shading and guiding the Israelites from above, and “the sea” making a path for them through its midst and drowning their enemies behind them, were glorious signs to “our fathers” of God’s salvation; together they formed a λούτρον παλινγενεσίας (Tit. iii. 5), inaugurating the national covenant life; as it trode the miraculous path between upper and nether waters, Israel was born into its Divine estate. Thus “they all received their baptism unto Moses in the cloud and in the sea,” since in this act they committed themselves to the guidance of Moses, entering through him into acknowledged fellowship with God; even so the Cor. in the use of the same symbolic element had been “baptized unto Christ” (cf. Rom. vi. 3 f., Gal. iii. 27). For the parl. between *Moses and Christ*, see Heb. iii. Paul sees a baptism in the waters of the Exodus, as Peter in the waters of the Deluge (1 Pet. iii. 20 f.). —ἐβαπτίσαντο, mid. voice (see parls.), implies consent of the subjects—“had themselves baptised” (cf. ἀπελούσασθε, vi. 11)—aggravating their apostasy.

Vv. 3, 4. After deliverance came the question of *sustenance*. This was effected

f See iii. 2. νεφέλη καὶ ἐν τῇ θαλάσῃ, 3. καὶ πάντες τὸ<sup>1</sup> αὐτὸ<sup>1</sup> ἑβρώμα<sup>2</sup>  
 g See ii. 13.  
 h Heb. ix. ἡ πνευματικὸν<sup>2</sup> ἔφαγον 4a. καὶ πάντες τὸ<sup>3</sup> αὐτὸ<sup>3</sup> ἡ πόμα<sup>4</sup> ἡ πνευμα-  
 10; Ps. ci.  
 9; Dan. τικὸν<sup>4</sup> ἔπιον<sup>4</sup>. 4b. ἔπινον γὰρ ἐκ ἡ πνευματικῆς ἀκολουθούσης πέτρας<sup>5</sup>  
 i. 16  
 (Theod.).  
 i Rom. ix. 33 (Isa. viii. 14); 1 Pet. ii. 8; Mt. vii. 24, xvi. 18, etc.

<sup>1</sup> το αὐτο om.  $\aleph^*$ , aeth.; A 46 om. αὐτο.

<sup>2</sup> πνευματικὸν βρώμα ἐφαγον (in this order):  $\aleph^*$ BC<sup>2</sup>P.

πνευμ. ἐφ. βρ.: A 17, Mcion. βρ. πνευμ. ἐφ.:  $\aleph^*$ cDGKL, etc.; Western and Syrian.

<sup>3</sup> aeth., Chr. om. το αὐτο. A 46 om. αὐτο.

<sup>4</sup> πνευματικὸν ἐπιὸν πομα (in this order): all non-Western pre-Syrian uncc.

in the desert by means no less miraculous and symbolic: "and they all ate the same spiritual food, and all drank the same spiritual drink"—the manna of Exod. xvi. 13 ff., etc., and the stream drawn from the rocks of Rephidim (Exod. xvii.) and Kadesh (Num. xx.).—The epithet πνευματικὸν does not negative the materiality of the βρώμα and πόμα, any more than the corporeality of the ripe Christian man described in ii. 15; it ascribes to these nutriments a higher virtue—such as, e.g., the bread of Christ's miracles had for intelligent partakers—a *spiritual meaning and influence*: for the bread, see Deut. viii. 2 f. (cf. Matt. iv. 3 f., John vi. 31 ff., Ps. lxxviii. 23 ff.); for the water, Exod. xvii. 7, Num. xx. 13, Ps. cv. 41, Isa. xxxv. 6.—In drinking from the smitten rock the Israelites "were drinking" at the same time "of a spiritual rock"—and that not supplying them once alone, but "following" them throughout their history. Ver. 4b explains 4a (γὰρ): P. justifies his calling the miraculous water "spiritual," not by saying that the rock from which it issued was a spiritual (and no material) rock, but that there was "a spiritual rock accompanying" God's people; from this they drank in spirit, while their bodies drank from the water flowing at their feet. The lesson is strictly parl. to that of Deut. viii. 3 f. respecting the manna. In truth, another rock was there beside the visible cliff of Rephidim: "Now this rock (ἡ πέτρα δέ) was the Christ!" The "meat" and "drink" are the actual desert food—"the same" for "all," but endowed for all with a "spiritual" grace; the "spiritual rock" which imparted this virtue is distinguished as "following" the people, being superior to local limitations—a rock not symbolic of Christ, but *identical with Him*. This identification our Lord virtually made in the words of John vii. 37. The impf.

ἔπινον (4b), exchanged for ἔπιον (4a), indicates the continuous aid drawn from this "following rock".

Baur, Al., and others suppose P. to be adopting the Rabbinical legend that the water-bearing Rephidim rock journeyed onwards with the Israelites (see *Bammid-bar Rabba*, s. 1; Eisenmenger, *Entd. Judenthum*, I. 312, 467, II. 876 f.). Philo allegorized this fable in application to the Logos (*Leg. alleg.* II. §§ 21 f.; *Quod det. bot. insid. solet*, § 30). This may have suggested Paul's conception, but the predicate πνευματικῆς emphatically discards the prodigy; "we must not disgrace P. by making him say that the pre-incarnate Christ followed the march of Israel in the shape of a lump of rock!" (Hf.). ὁ Χριστός—not the doctrine, nor the hope of the Christ, but *Himself*—assumes that Christ existed in Israelite times and was spiritually present with the O.T. Church, and that the grace attending its ordinances was mediated by Him. "The spiritual homogeneity of the two covenants"—which gives to the Apostle's warning its real cogency—"rests on the identity of the Divine Head of both. The practical consequence *saute aux yeux*: Christ lived already in the midst of the ancient people, and that people has perished! How can you suppose, you Christians, that you are secured from the same fate!" (Gd.).

Holsten rejects the parenthetical ἡ πέτρα δέ clause as a theological gloss; but it is necessary to explain the previous ἐκ πνευμ. ἀκολ. πέτρας, and is covered doctrinally by the δι' οὗ τὰ πάντα of viii. 6 (see note). Already Jewish theology had referred to the hypostatized "Wisdom" (see *Wisd. x.*), or "the Logos" (Philo *passim*), the protection and sustenance of ancient Israel. The O.T. saw the spiritual "rock of Israel" in Jehovah (Deut. xxxii., 2 Sam. xxiii. 3, Isa. xvii. 10, xxvi. 4, etc.), whose offices



ῥ' δὲ<sup>1</sup> πέτρα<sup>1</sup> ἣν ὁ Χριστός. 5. ἀλλ' οὐκ<sup>1</sup> ἐν<sup>m</sup> τοῖς<sup>m</sup> πλείουσιν<sup>k</sup> αὐτῶν<sup>1n</sup> εὐδόκησεν<sup>2</sup> ὁ<sup>2</sup> Θεός. • κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

6. Ταῦτα δὲ<sup>2</sup> τύποι ἡμῶν ἐγενήθησαν, εἰς<sup>3</sup> τὸ<sup>3</sup> μὴ εἶναι ἡμᾶς ἡέπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7. μηδὲ<sup>4</sup> εἰδω-

Ezek. xxxvii. 11. 1 2 Cor. xii. 10; Mt. iii. 17, and paral.; Jer. xiv. 12. m See ix. 19. n i. 21; Gal. i. 15; Col. i. 19; Mt. iii. 17, etc.; Lk. xii. 32. Cf. εὐδοκία, Eph. i. 5, 9; Ph. ii. 13; Mt. xi. 26; Lk. ii. 14, x. 21. o Numb. xiv. 16. p In this sense, Rom. v. 14; diff. in Rom. vi. 17, etc. q 2 Cor. iv. 4; 2 Th. ii. 2; 1 Pet. iii. 7; Acts vii. 19. r N.T. h.l.; Numb. xi. 34. A cl. word. s Absol., Rom. vii. 7, xiii. 9 (Ex. xx. 17); Gal. v. 17; Ja. iv. 2. t See ver. 10.

<sup>1</sup> ἡ πέτρα δε: BBD\*<sup>c</sup>—irregular order.

<sup>2</sup> ἡ εὐδοκησεν, AB\*<sup>c</sup>. On the augment, see Wr., p. 83.

of grace, in the N.T. view of things, devolve on Christ.—The Ap. does not in so many words associate the “spiritual food” and “drink” of vv. 3 f. with the Lord’s Supper, as he did the crossing of the Red Sea with Baptism; but the second analogy is suggested by the first, and by the reference to the Eucharist in vv. 15 ff. In no other place in the N. T. are the two Sacraments collocated.

Ver. 5. “But not with the greater part (of them)”—a “tragic *litotes*: only Joshua and Caleb reached the Promised Land” (Num. xiv. 30: Mr.). The result negatives what one expects from the antecedents; hence the strong adversative ἀλλ’ οὐκ.—τοῖς πλείουσιν—“the majority” of the πάντες so highly favoured; cf. xv. 6. ἡ εὐδόκησεν ἐν (after the LXX), Heb. *chaphets* d’; the ἐν resembles that of ix. 15; see Wr., p. 291.—κατεστρώθησαν γὰρ κ.τ.λ., “For they (their bodies) were laid prostrate in the wilderness,” gives graphic proof, in words borrowed from the O.T. narrative, of God’s displeasure; sooner or later this doom overtook nearly all the witnesses of the Exodus (cf. Heb. iii. 17). “What a spectacle for the eyes of the self-satisfied Cor.: all these bodies, full-fed with miraculous nourishment, strewing the soil of the desert!” (Gd.).

§ 32. THE MORAL CONTAGION OF IDOLATRY, x. 6-14. The fall of the Israel of the Exodus was due to the very temptations now surrounding the Cor. Church—to the allurements of idolatry and its attendant impurity (6 ff.), and to the cherishing of discontent and presumption (9 f.). Their fate may prove our salvation, if we lay it to heart; the present trial, manifestly, is nothing new; and God who appoints it will keep it within our strength, and will provide us with means of escape (11 ff.). The whole is summed up in one word, “Flee from idolatry!” (14).

Ver. 6. ταῦτα τύποι ἡμῶν ἐγενήθησαν may mean (a) “These things have been made our examples,” *typi nobis* (Cv.)—sc. ex. for our use; (b) “In these things (acc. of *specification*) they proved types of us”—*figurae nostri* (Vg., Bz., Mr., Bt., R.V. marg.); or (c) “As types of us they became such” (so Hf.: cf. ταῦτα . . . ἦτε, vi. 11)—a construction clashing with that of the parl. ver. 11. (a) best suits the application of ταῦτα in the sequel (cf. 1 Pet. v. 3); to make the fallen Israelites prophetic “types” of the Cor. would be to presume the ruin of the latter!—ἐγενήθησαν is pl. despite the neut. pl. subject ταῦτα, through the attraction of the predicate: so πάντα ταῦτα κακουργίαι ἦσαν in Xenophon; the incidents included are *distinctly* viewed. For the deterrent “example,” cf. Heb. iv. 11.—With ἐπιθυμ. κακῶν cf. ἐφευρετὰς κακῶν, Rom. i. 30: the double ἐπιθυμητὰς . . . ἐπεθύμησαν recalls Num. xi. 4 (LXX); in alluding to the old “lusting” for the diet of Egypt, the Ap. hints at the attraction of the Cor. idol-feasts; but his dehortation applies to all κακά (cf. 2 Cor. xiii. 7, 1 Thess. v. 15, etc.). The general admonition is specialised in four particulars, with repeated μηδὲ—*idolatry, fornication, tempting of the Lord, murmuring*—based on the analogy furnished by vv. 1-5.

Ver. 7. μηδὲ εἰδωλολάτραι γίνεσθε, “And do not become idolaters”: in apposition to the εἰς τὸ μὴ clause of ver. 6, the dependent sentence of purpose passing into a direct impv.; for the like conversational freedom, cf. i. 31, iv. 16, vii. 37, ix. 15, and notes. The repetition of this warning in ver. 14 shows its urgency. Even where eating of the εἰδωλόθυτα was innocent, it might be a stepping-stone to εἰδωλολατρεία.—Enforcing his appeal by ref. to the calf-worship at Sinai, the Ap. dwells on the *accompaniments* of this apostasy: here



- Exod. xxxii. 6; intrans. *passim*.  
 In this sense, opp. to καθίζω or the like, Acts ix. 6, 34. xii. 7, etc.; Mk. ix. 27; Lk. iv. 29, v. 25, etc.; Jo. xi. 31. w N.T. *h.l.*; cf. Judg. xvi. 25; 2 Ki. vi. 5; Jer. xxxviii. 4. x See vi. 18. y Of persons, Rom. xi. 11, 22, xiv. 4; Heb. iv. 11; Rev. ii. 5; Lk. xxi. 24. z Lk. iv. 12 (Deut. vi. 16), x. 25; Ps. lxxvii. 18. a Exod. xvii. 2, 7; Acts v. 9, xv. 10; Heb. iii. 9; (Jo.) viii. 6; Cf. vii. 5. b Numb. xxi. 6; Mk. xvi. 18; Lk. x. 19; cf. Jo. iii. 14. c Exod. xvi. 7; Numb. xiv. 29; Mt. xx. 11; Lk. v. 30; four times in Jo.
- ἡλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὡς<sup>1</sup> γέγραπται, “Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν<sup>2</sup> καὶ ἠνέστησαν παίζειν”. 8. μηδὲ πορνεύομεν, καθὼς τινες αὐτῶν ἐπόρευον καὶ ἔπεσον<sup>3</sup> ἐν<sup>4</sup> μία ἡμέρα εἰκοσιτρεῖς χιλιάδες. 9. μηδὲ ἐκπειράζομεν τὸν Χριστόν,<sup>5</sup> καθὼς καὶ τινες αὐτῶν ἐπείρασαν<sup>6</sup> καὶ ὑπὸ τῶν<sup>7</sup> ἀπώλοντο. 10. μηδὲ γογγύζετε,<sup>8</sup> καθὼς<sup>9</sup> καὶ<sup>10</sup> τινες αὐτῶν

<sup>1</sup> ὡς περ, ΞABDcL, many minn. : unusual in this connexion. ὡς, CD\*KL, etc.

<sup>2</sup> πειν, Ξ (πιν) B\*D\*G; see note on ix. 4.

<sup>3</sup> ἐπεσαν: all pre-Syrian uncc. So *passim*; see Wr., pp. 86 f.

<sup>4</sup> Om. εν Ξ\*BD\*G (Neutral and Western). Ins. εν: Alexandrian and Syrian.

<sup>5</sup> τὸν Κυρίον, ΞBCP 17, 46, 73, syr<sup>mg</sup>. cop., Epiph. τὸν Θεον A 2, Euthal. τον Χριστον DGKL, etc., latt. vg. syr<sup>sch</sup>. sah., Mcion. (Western and Syrian).

<sup>6</sup> ἐξεπείρασαν (?), ΞCD\*GP 17, 46, 73—assimilated to previous vb. επείρασαν, ABDcKL, etc.; so W.H. *txt.*, Nestle, El.

<sup>7</sup> ἀπαλλυντο, ΞAB: *h.l.* for the impf.

<sup>8</sup> γογγύζομεν, ΞDG (Western)—assimilated to context.

<sup>9</sup> καθάπερ, ΞBP, Or., Bas.

<sup>10</sup> Om. και all uncc. but KL.

lay the peril of his readers who, when released from the superstition of the old religion (viii. 4), were still attracted by its feasting and gaiety: “The people sat down to eat and drink, and rose up to sport” (following the LXX precisely). This παίζειν, as in idolatrous festivals commonly, included singing and dancing round the calf (Exod. xxxii. 18 f.); there is no need to imagine a darker meaning. It was a scene of wild, careless merriment, shocking under the circumstances and most perilous, that Moses witnessed as he descended bearing the Tables of the Law.—πειν, cf. ix. 4 and note.

Ver. 8. μηδὲ πορνεύομεν: here P. comes closer to his readers, adopting the communicative 1st pl. For the prevalence of this vice at Cor. and its connexion with Cor. idolatry, see vii. 2, vi. 11, and *Introd.*, p. 734 (cf. Num. xxv., 1 f. also Rev. ii. 14); for its existence in the Cor. Church, ch. v. above, and 2 Cor. xii. 21. Wisd. xiv. 12 affirms, of idolatry at large, ἀρχὴ πορνείας ἐπίνοια εἰδώλων; see the connexion of Rom. i. 24 with the foregoing context.—“23,000” is a curious variation from the figure given in Num. xxv. 9 for the slain of Baal-Peor, which is followed by other Jewish authorities, viz., 24,000. It is more respectful to

credit the Ap. with a trifling inadvertence than to suppose, with Gd., that he makes a deliberate understatement to be within the mark. Ev. gives no evidence for his alleged “Jewish tradition” in support of the reduced estimate. Possibly, a primitive error of the copyist, substituting γ’ for δ’ (Hn.).

Vv. 9, 10. The sins condemned in vv. 7, 8 are sins of *sensuality*; these, of *unbelief* (Ed.)—which takes two forms: of *presumption*, daring God’s judgments; or of *despair*, doubting His goodness. The whole wilderness history, with its crucial events of Massah and Meribah, is represented as a “trying of the Lord” in Ps. xcv. 8 ff. (cf. Num. xiv. 22), a δοκιμασία (Heb. iii. 7-12); this process culminated in the insolence of Num. xxi. 4 f., which was punished by the infliction of the “fiery serpents”. The like sin, of presuming on the Divine forbearance, the Cor. would commit if they trifled with idolatry (cf. 22) and “sinned wilfully after receiving the knowledge of the truth” (Heb. x. 26; Rom. vi. 1); cf. Deut. vi. 16 (Matt. iv. 7), Ps. lxxviii. 17 ff., for this trait of the Israelite character. ἐκ-πειράζω is to *try thoroughly, to the utmost*—as though one would see how far God’s indulgence will go. The graphic

\* ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11. ταῦτα<sup>1</sup> δὲ πάντα<sup>1</sup> ὅτι<sup>2</sup> οἱ συνέβαινον<sup>3</sup> ἐκείνοις, ἐγράφη δὲ πρὸς ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.<sup>4</sup> 12. ὥστε ὁ δοκῶν ἐστάναι ὀλεσέτω μὴ πέσῃ. 13. Πειρασμός ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος. πιστὸς δὲ ὁ Θεός, ὃς οὐκ

f 1 Pet. iv. 12; 2 Pet. ii. 22; four times in Lk. and Acts; once in Mt. g In this use, vi. 5, vii. 35, xii. 7, etc. h Eph. vi. 4; Tit. iii. 10; Judith vii. 27; Wisd. xvi. 6; -ετειν, see iv. 14. i In this sense, h.l. Cf. Mt. xiii. 39; Heb. ix. 26; also Rom. x. 4; 1 Pet. i. 9. k Pl., in like sense, ii. 7; Eph. iii. 9, 11; Col. i. 26; 1 Tim. i. 17; Heb. i. 8, xi. 3. l xiv. 36; Eph. iv. 13; Ph. iii. 11; Acts xiv. 7. In lit. sense, Acts xvi. 1, etc. m See iii. 18. n In this tense and sense, 2 Cor. i. 24; Rom. v. 2, xi. 20; 2 Tim. ii. 19. Same inf. in Acts xii. 14; Lk. xiii. 25. o See viii. 9. p Gal. iv. 14; 1 Tim. vi. 9; Heb. iii. 8 (Ps. xciv. 8); Jas. i. 2, 12; 1 Pet. i. 6; Mt. vi. 13, etc. q λαμβανω with like subject, Lk. v. 26, vii. 16; Exod. xv. 15. r See ii. 13. s See i. 9.

<sup>1</sup> Om. πάντα AB 17, sah., Mcion., Tert., Or., Cyr., Bas. ταῦτα δε πάντα: CKLP, etc., vg. syrr. cop. (Alexandrian); πάντα δε ταῦτα: ΞDG 46, Aug. (Western).

<sup>2</sup> τυπικῶς: all uncc. but DGL, which assimilate to ver. 6.

<sup>3</sup> συνεβαίνειν, ΞBCK, twelve minn., Mcion., Or., Bas., Cyr. συνεβαινον, ADG, etc. (Western).

<sup>4</sup> κατηντηκεν, ΞBD\*G, Bas., Euthal., Cyr.

κατηντησεν, ACD<sup>c</sup>KL, etc.—Alexandrian and Syrian.

<sup>5</sup> ου (sic) καταλαβη: G, latt. vg. (non apprehendat), Latt. Ff.

impf., ἀπώλλυντο, "lay a-perishing," transports us to the scene of misery resulting from this experiment upon God I—ὑπὸ ἀνθρώπου after ἀπόλλυμι—a cl. idiom, h.l. for N.T.—elsewhere construed with dat., or ἐν and dat., of cause or ground of destruction (viii. 11, Rom. xiv. 15, etc.).—The "murmuring" also occurred repeatedly in the wilderness; but P. alludes specifically to the rebellion of Korah and its punishment—the only instance of violent death overtaking this sin (Num. xvi. 41). The ὀλοθρευτῆς in such supernatural chastisement is conceived as the "destroying angel" (2 Sam. xxiv. 16, Isa. xxxvii. 36), called ὁ ὀλοθρεύων in Exod. xii. 23, Heb. xi. 28 (cf. Wisd. xviii. 25); in later Jewish theology, *Sammael*, or the Angel of Death (Weber, *Altsyn. Théologie*, p. 244). The O.T. analogy suggests that P. had in view the murmurings of jealous partisans and unworthy teachers at Cor. (i. 12, iii. 6, iv. 6, 18 ff.); at this point he reverts to the impv. of 2nd. pers., γογγύετε.—*tives* (*quidam*), used throughout of the Israelite offenders, may mean many or few, anything short of "all" (1-4); cf. ver. 5, also ix. 22, viii. 7, Rom. iii. 3.

Ver. 11. "Now these things befel them by way of example" (τυπικῶς)—or "typically," "prefiguratively," if the other rendering of τύποι in ver. 6 be preferred ("in figura contingebant illis," Vg.); the adv. became current in the latter sense in eccl. Gr. The judgments quoted were

exemplary in their nature; the story of them serves as a lesson for all time—"they were written with a view to (πρὸς) our admonition"—συνέβαινον, impf., of the train of events; ἐγράφη, aor., of the act of record summing them up. For the admonitory purpose of O.T. writers, see Isa. xiii. 16, xxx. 8 ff., Hab. ii. 2 f., Deut. xxxi. 9 ff.—"Unto whom the ends of the ages have reached" (κατήντηκεν, *devenierunt*, Vg.)—"whom they have overtaken". καταντάω signifies reaching a mark, "arriving at" a definite point, whether the ultimate goal or not (see parls.). τὰ τέλη τῶν αἰώνων is syn. with ἡ συντέλεια τ. αἰώνων (Matt. xiii. 40, etc.) and other eschatological expressions (cf. 1 Peter i. 20, Heb. i. 2; also Gal. iv. 4, Eph. i. 10); the pl. indicates the manifold issues culminating in the Christian Church. "World-ages" (αἰῶνες) do not simply follow each other, but proceed side by side; so in particular the age of Israel and that of the Gentiles" (Hf.); "the ends" of Jewish and Pagan history alike are disclosed in Christianity; both streams converged, under God's direction (cf. Acts xv. 15 ff., xvii. 26 ff.), upon the Gentile Churches (τέλος has the double sense of conclusion and aim). The Church is the heir of the spiritual training of mankind; cf., for the general idea, John iv. 37 f., 2 Tim. iii. 16 f., Gal. iii. 29, Eph. i. 9 ff.

Vv. 12, 13. The "examples" just set forth are full of warning (α), but with ar



† With inf., † ἑάσει<sup>1</sup> ὑμᾶς ὡς πειρασθῆναι ὑπὲρ ὃ<sup>2</sup> δύνασθε, ἀλλὰ ποιήσῃ σὺν Mt. xxiv. 43; Lk. iv. 41; 4 times in Acts. τῷ<sup>3</sup> πειρασμῷ καὶ τὴν ἑκβασιν τοῦ δύνασθαι ὑμᾶς<sup>3</sup> ὑπενεγκεῖν. 14. ὃ δὲ διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας.

† See ver. 9 above.

† See ver. 6. v Heb. xlii. 7; Wisd. ii. 17, viii. 10, xi. 14. x 2 Tim. iii. 11; 1 Pet. ii. 19; Job ii. 10; Ps. liv. 12; Prov. vi. 33. y See viii. 13. z Ph. ii. 12; 2 Pet. i. 17; Mt. xii. 18 (Isa. xlii. 1). a See vi. 18. b Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3; -της, ver. 7 above.

<sup>1</sup> αψησει DG—Western emendation.

<sup>2</sup> G and several latt. insert ου (*super id quod non*).

<sup>3</sup> Om. νμας all uncc. but B<sup>c</sup>DcK.

aspect of (b) encouragement besides. (a) "So then"—ὥστε with impv., as in iii. 21 (see note)—"he that thinks (ὁ δοκῶν: see note, iii. 18) that he stands, let him take heed (βλεπέτω) lest he fall!" For "such *thinking*, as it leads to trust in oneself, is the beginning of a perilous security" (Hf.); this vanity was precisely the danger of the Cor. (see iv. 6 ff., v. 2, etc.). For the pf. ἐστάναι, in this emphatic sense (*to stand fast*), see parls. A moral "fall" is apprehended, involving personal ruin (5, 8; Rom. xi. 11, 22).—(b) The example which alarms the self-confident, may give hope to the despondent; it shows that the present trials are not unprecedented: πειρασμός ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπινος, "It is only human temptation that has come upon you"—such as men have been through before. Ver. 13 follows sharply on ver. 12, ἀσυνδέτως, correcting a depressing fear that would arise in some minds.—εἰληφεν (see parls.) describes a situation which "has seized" and holds one in its grasp (pf.).—ἀνθρώπινος connotes both *quod hominibus solet* (Cv.) and *homini superabilis* (Bg.), such as man can bear (R.V.).—σύμμετρος τῇ φύσει (Thd.). Some give an objective turn to the adj., reading the clause as one of further warning: "It is only trial from men that has overtaken you" (so, with variations, Chr., Est., Gr., Bg.—*opponitur tentatio demoniaca*). But the sequel implies a temptation measured by the strength of the tempted; moreover, as El. says, P. would have written οὐπω ἔλαβεν, rather than οὐκ εἰληφεν, if foreboding worse trial is store; nor did he conceive the actual trials of the Cor., any more than those of the Thess. or Asian Churches (1 Thess. iii. 5, Eph. vi. 10 ff.), as without diabolical elements (see 20 ff., vii. 5, 2 Cor. xi. 3, 14).—εἰ μὴ is attached to ἀνθρώπινος alone: lit. "temptation has not seized you, except a human (temptation)"—i.e., "otherwise than human".—πιστὸς δὲ ὁ Θεός contrasts the

human and Divine; for the natural trial a supernatural Providence guarantees sufficient aid (see parls.). δς = ὅτι οὗτος (cf. 2 Cor. i. 18): "God is faithful in that (or so that) He etc.". Paul ascribes to God not the origination, but the control of temptation (cf. Matt. vi. 13, Luke xxii. 31 f., James i. 12 ff.): the πειρασμός is inevitable, lying in the conditions of human nature; God limits it, and supplies along with it the ἑκβασις.—For the ellipsis in (ὑπὲρ ὃ) δύνασθε, cf. iii. 2.—The art. in ὁ πειρασμός, τὴν ἑκβασιν, is individualising: "the temptation" and "the egress" match each other, the latter provided for the former; hence καί, "also," *indivulso nexu* (Bg.). Issue is a sense of ἑκβασις in later Gr.; in cl. Gr. *disembarkation*, then *exit, escape*. In τοῦ δύνασθαι ὑπενεγκεῖν (for gen. inf. of *purpose*, see Wr., p. 408) the subject is not expressed; as coming under God's general dealing with men, it is conceived indefinitely—"that one may be able to bear". Shut into a *cul de sac*, a man despairs; but let him see a door open for his exit, and he will struggle on with his load. ἑκβασις signifies *getting clear away from the struggle*; ὑπενεγκεῖν, *holding up under it*, the latter made possible by the hope of the former. How different all this from the Stoic consolation of suicide: "The door stands open"! In the Cor. "temptation" we must include both the allurements of idolatry and the persecution which its abandonment entailed.

Ver. 14 gives the final point to all that has been urged, from ver. 1 onwards: the sad fate of the Israelite fathers, the correspondence between their trials and those of the Cor. readers, the possibility of effectual resistance, and the certain relief to which the Divine fidelity is pledged—these considerations combine to enforce the appeal, *Flee from idolatry*; cf. vi. 18a, and note.—διόπερ, as in viii. 13 (see note), points with emphatic finger along the line of past history; ἀγαπητοί



15. Ὡς ὁ φρόνιμοις λέγω· κρίνατε ὑμεῖς ὁ φημι· 16. τὸ ποτήριον τῆς εὐλογίας ὁ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἔστιν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ

<sup>c</sup> 2 Cor. vi. 13; <sup>c</sup> cf. Acts xvii. 22. <sup>d</sup> See iv. 10. <sup>e</sup> See vii. 29. <sup>f</sup> xi. 25 ff.; <sup>g</sup> Gal. iii. 14; <sup>h</sup> Jas. iii. 10; <sup>i</sup> Rev. v. 12 f., vii. 12; <sup>j</sup> Gen. xxviii. 4. <sup>k</sup> xi. 25, 27; <sup>l</sup> Eph. ii. 13; <sup>m</sup> Heb. ix. 12, 14; <sup>n</sup> 1 Pet. i. 2; <sup>o</sup> Jo. i. 7; <sup>p</sup> Rev. i. 5, v. 9, vii. 14, etc.; <sup>q</sup> Mt. xxvi. 28, etc.; <sup>r</sup> Jo. vi. 53 ff. <sup>s</sup> 1 xi. 23 ff.; <sup>t</sup> Acts ii. 42, 46, xx. 7, 11, xxvii. 35; <sup>u</sup> Mt. xxvi. 26, etc.; <sup>v</sup> Jo. vi. 35 ff., xiii. 18, xxi. 13. <sup>w</sup> xi. 24; <sup>x</sup> Acts ii. 46, etc.; <sup>y</sup> Mt. xxvi. 26, etc., xiv. 19, xv. 36; <sup>z</sup> Lk. xxiv. 30.

<sup>1</sup> κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ (in this order): ABP. So Tr., W.H.—diff. from parl. clause. A has ἐστὶν after κοινωνία in second clause also.

μον (*cf.* iv. 14) reinforces admonition with entreaty.

§ 33. THE COMMUNION OF THE LORD, AND OF DEMONS, x. 15-24. A further warning the Ap. will give against dalliance with idolatry, based on Christian practice as the former was based on Israelite history. He points to the *table of the Lord's Supper*, and asks the Cor. to judge as men of sense whether it is possible to take of Christ's *cup* and *loaf*, and then to sit at a table where in reality one communicates with demons! What can be more revolting than such conduct? what more insulting towards the Lord?

Ver. 15. Ὡς φρόνιμοις λέγω· κρίνατε ὑμεῖς ὁ φημι: "As to men of sense I speak; be yourselves the judges of what I affirm." With this prefatory appeal to the intelligence of the readers *cf.* the introductory phrases of Rom. vi. 19, Gal. iii. 15; the ground of admonition in this § lies entirely within the judgment of the Cor., as that of the last § did not (1). The Cor. are φρόνιμοι, intellectually clever and shrewd, not σοφοί (as some of them thought themselves to be, iii. 18); this compliment is consistent with the censure of iii. 1 ff.; see parls., also Trench Syn., § lxxv. "The new conception of the πνευματικὸς caused the word φρόνιμος to sink to a much lower level in the N.T. than it occupied in Plato or Aristotle" (Ed.). Philo disparages φρόνησις, defining it as μέση πανουργίας κ. μωρίας (*Quod Deus immut.*, § 35); he says, σοφία μὲν γὰρ πρὸς θεράπειαν Θεοῦ, φρόνησις δὲ πρὸς ἀνθρώπινον βίον διοίκησιν (*De præm. et pan.*, § 14).—On φημί (again in 19), *cf.* vii. 29, and note. For like appeals, see Luke xii. 57, Acts iv. 19. The questions that follow, the readers will easily answer from their knowledge of religious custom and feeling.

Ver. 16. κοινωνία is the key-word of this passage (see parls.); the Lord's

Supper constitutes a "communion" centring in Christ, as the Jewish festal rites centred in "the altar" (18), and as "the demons," the unseen objects of idolatrous worship, supply their basis of communion in idolatrous feasts (21 f.). Such fellowship involves (1) *the ground of communion*, the sacred object celebrated in common; (2) *the association* established amongst the celebrants, separating them from all others: "The word *communion* denotes the fellowship of persons with persons in one and the same object" (Ev.). These two ideas take expression in vv. 16, 17 in turn; their joint force lies behind the protest of vv. 20 ff.—Appealing to the Eucharist—or *Eulogia*, as it was also called—P. begins with "the cup" (*cf.* the order of Luke xxii. 17 ff., and *Didachē* ix. 2 f.), the prominent object in the sacrificial meal (21), containing, as one may say, the essence of the feast (*cf.* Ps. xxiii. 5). τ. εὐλογίας is attributive gen. (like "cup of salvation" in Ps. cxvi. 13; see other parls., for both words); so Cv., "destinatus ad mysticam eulogiam," and Hn. (see his note). Christ blessed this cup, making it thus for ever a "cup of blessing"; *cf.* the early sacramental phrases, οἱ τῆς εὐλογίας ἰησοῦ ἄρτοι in Or. on Matt. x. 25, and τὰς εὐλογίας τ. Χριστοῦ ἐσθίειν from the Catacombs (X. Kraus, *Roma sotteranea*, 217), cited by Hn. On this view, δ εὐλογοῦμεν is no repetition of τῆς εὐλογίας, but is antithetical to it in the manner of Eph. i. 3: *sc.* "the cup which gives blessing, for which we give blessing to God". The prevalent interpretation of τ. ποτήρ. τ. εὐλογίας makes the phrase a rendering of *kōs habb'arakah*, the *third* cup of the Passover meal, over which a specific blessing was pronounced (often identified with that of the Eucharist); or, as Ed. thinks (referring to Luke xxii. 20), the *fourth*, which closed the meal and was attended with the singing of the

<sup>n</sup> xi. 24 ff.; <sup>1</sup> κοινωνία τοῦ <sup>a</sup> σώματος τοῦ <sup>b</sup> Χριστοῦ ἐστιν; 17. ὅτι εἰς ἄρτος, Mt. xxvi. 26; Rom. ἐν σῶμα <sup>ο</sup> οἱ <sup>ο</sup> πολλοὶ ἐσμεν, <sup>p</sup> οἱ γὰρ <sup>p</sup> πάντες ἐκ τοῦ ἐνὸς ἄρτου vii. 4; Ph. iii. 21; Col. i. 22; Heb. x. 10; 1 Pet. ii. 24. <sup>o</sup> Ver. 33; <sup>a</sup> Cor. ii. 17; Rom. v. 15, 19, xii. 5; Heb. xii. 15; Mt. xxiv. 12; Mk. vi. 2. <sup>p</sup> See ix. 22.

Hallel. Such a technical Hebraism would scarcely be obvious to the Cor., and the gen. so construed is artificial in point of Gr. idiom; whereas the former construction is natural, and gives a sense in keeping with the readers' experience.—τὸ ποτήριον, τὸν ἄρτον are acc. by *inverse relative attraction*, a constr. not unknown, though rare, in cl. Gr. (see Wr., p. 204). Hf. thinks that, with the merging of these nouns in the rel. clause, the *act of blessing* the cup and *breaking* the bread becomes the real subject of *κοινωνία* in each instance—as though P. wrote, “when we bless the cup, break the bread, is it not a communion, etc.?” In any case, the “communion” looks beyond the bare ποτήριον and ἄρτος to the whole sacred action, the *usus poculi*, etc. (Bg.), of which they form the centre. “The bread” is “blessed” equally with “the cup,” but in its case the prominent symbolic act is that of *breaking* (see parls.), which connotes the distribution to “many” of the “one loaf.” Thus “the sacramental bread came to be known as the *κλασμός*: so *Did.*, § 9” (Ed.).—On the pl. εὐλογοῦμεν, κλῶμεν, Mr. observes: “*Whose* was it to officiate in this consecration? At this date, when the order of public worship in the Church was far from being settled, *any Christian man was competent*. By the time of Justin (*Apol.* i. 65) the function was reserved for the *προεστώς*, but on the understanding that he represented the community and acted in communion with it (see Ritschl, *Alt kath. Kirche*,<sup>2</sup> pp. 365 f.). The pls. of our passage speak out of the consciousness of the Christian fellowship, in which it is matter of indifference who may be, in this instance or that, its administrative organ.”—οὐχὶ κοινωνία τοῦ αἵματος, τοῦ σώματος, τοῦ Χριστοῦ; “Is it not a communion of (*or* in) the blood, the body, of Christ?” (*cf.*, for the gen. after κοινωνία, note on i. 9)—not “a communion *with* the blood, etc.” The stress lies on τοῦ Χριστοῦ in both questions: through the cup and loaf believers participate together in *Christ*, in the sacrifice of His blood offered to God (Rom. iii. 25, Eph. i. 7, Heb. ix. 11 ff., 24 ff.), and in the whole redemption wrought through His bodily life and death and resurrection. τὸ σῶμα τοῦ Χριστοῦ

carries our thoughts from the incarnation (Phil. ii. 7), through the crucifixion (Col. i. 22), on to the heavenly glory of the Redeemer (Phil. iii. 21). The cup and bread are here styled “a communion in Christ’s blood and body”; in His own words (xi. 25), “the *new covenant* in My blood,”—a communion on the basis of the covenant established by the sacrifice of the Cross.

Ver. 17 unfolds the assertion virtually contained in the question just asked: “Seeing that (ὅτι) there is one bread, we, the many, are one body”; so Vg., “Quoniam unus panis, unum corpus multi sumus,” Cv., Bz., Bg., Hf., Bt., Hn., Gd., El., R.V. marg.; *cf.* the mutually supporting unities of Eph. iv. 4 ff. The saying is aphoristic: *One bread makes one body* (Hn.)—a maxim of hospitality (equally true of “the cup”) that applies to all associations cemented by a common feast. “The bread” suggests the further, kindred idea of a *common nourishment* sustaining an identical life, the loaf on the table symbolising the ἀληθινὸς ἄρτος of John vi., which feeds the Church in every limb (xii. 13).—“For (γὰρ of explanation) we all partake from (partitive ἐκ, *cf.* ix. 7) the one bread”; eating from the common loaf attests and seals the *union* of the participants in Christ.

Ver. 17 is parenthetical, but no interpolation as Sm. thinks; it is necessary to develop the idea of κοινωνία in ver. 16, showing how vital to the Church is the fellowship of the Lord’s Table, that was being violated by attendance at idol-feasts.—The elliptical ὅτι . . . ἐσμεν is often construed as a continued dependent clause under the regimen of ὅτι: either (a) “Since we, who are many, are one bread (loaf), one body” (A.V., R.V. txt., with several ancient Verss., Est., Al., Sm.); or (b) “Since there (is) one bread, (and) we, the many, are one body” (D.W., Mr.)—these renderings making the two statements a double reason for the κοινωνία of ver. 16, instead of seeing in the εἰς ἄρτος an evidence of the ἐν σῶμα. But (a) confuses two distinct figures, and identifies unsuitably “the bread” with the Church itself. (b) escapes this error by reading into the first clause the ἐστὶν required to match ἐσμέν in the second; but the copulative “and” is







<sup>a</sup> (Nolo). <sup>a</sup> οὐ \*θελω δὲ ὑμᾶς \*κοινωνοὺς τῶν \*δαιμονίων γίνεσθαι. 21. οὐ  
xvi. 7; <sup>a</sup>  
Cor. xii. δύνασθε ἐποτήριον Κυρίου πίνειν καὶ ἐποτήριον \*δαιμονίων, οὐ  
20; Rom. vii. 16; <sup>a</sup> δύνασθε ὁ τραπέζης Κυρίου ἁμετέχειν καὶ ὁ τραπέζης \*δαιμονίων.  
Th. iii. 10;  
<sup>a</sup> Jo. 13; 22. ἡ ὁ παραζηλοῦμεν τὸν Κύριον; μὴ ὁ ἰσχυρότεροι αὐτοῦ ἔσμεν;  
Rev. ii.  
21; freq.  
in Gospp.; cf. x. 1. b Rom. xi. 9; Ps. lxxvii. 20; also Mt. xv. 27; Lk. xvi. 21, xxii. 21, 30. For  
τρ. δαιμ., cf. Isa. lxx. 11. c Rom. x. 19 (Deut. xxxii. 21), xi. 11, 14. d See i. 25.

called the mysterious guiding voice within him δαιμόνιον τι. Ed. observes a tendency, beginning with Eurip. and Plato and accentuated in the Stoics, "to use the word in a depreciatory sense"; already in Homer it often suggested the *uncanny*, the supernatural as an object of dread. The word was ready to hand for the LXX translators, who used it to render various Heb. epithets for heathen gods. Later Judaism, which peopled the unseen with good and evil spirits, made δαιμόνια a general term for the latter, apart from any specific refer. to idols (see, already, Tob. iii. 8, etc.); hence its prominence in the Gospels, and the origin of the word *demoniac* (ὁ δαιμονιζόμενος): on the whole subject, see Cr. s.v., also Everling's *Paulinische Angelologie u. Dämonologie*. For κοινωνοὶ τ. δαιμονίων, cf. Isa. xlv. 11, where the "fellows" of the idol signify a kind of religious guild, brought into mystic union with their god through the sacrificial meal (see Cheyne *ad loc.*); also Isa. lxx. 11. Ver. 20c is calculated to bring home to the Cor. the fearful danger of trifling with idolatry.

Vv. 21, 22. This lively apostrophe sets in the strongest light the inconsistency of Cor. Christians who conform to idolatry, the untenability of their position. "You cannot drink the Lord's cup and the cup of *demons*"—the two together! "You cannot partake of the Lord's table and the table of *demons*!" Cf. the τίς μετοχή, κοινωνία, κ.τ.λ.; cf. 2 Cor. vi. 14 ff., and other parls. The nouns forming the obj. are anarthrous as being qualitative, the impossibility lying in the *kind* of the two cups; cf. note on ii. 5. "The Lord's cup" is that received at His direction and signifying allegiance to Him; in ver. 16, "the cup of (His) blessing."—Possibly, P. alludes here to Mal. i. 7, 12, where "the table" signifies "the altar of Jehovah"; but the expression is borrowed without this identification. In this context table and altar are essentially distinguished; the altar supplies the table (cf. Heb. xiii. 10). "S. Coena convivium, non sacrificium; in mensa, non in altari" (Bg.). The τράπεζα includes the ποτήριον and

ἄρτος of ver. 16 together. This passage gives its name of "the Lord's Table" to the Eucharist.—"Or (is it that) we provoke the Lord to jealousy?"—is this what we mean by eating at both tables? Paul includes himself in this question; such conduct is conceivable in his case, since he had no scruple against the idolothya on their own account (see viii., ix. 1). Deut. xxxii. 21 (neighbouring the previous allusion of 20) sufficiently indicates the result of such insolence: see other O.T. parls. For this argumentative ἤ in Paul's questions, cf. vi. 9, etc., ix. 6.—If the Cor. are daring Christ's sovereign displeasure by coquetting with idolatry, they must suppose themselves "stronger than He"! As sensible and prudent men they must see the absurdity, as well as the awful peril, of such double-dealing: cf. Deut. xxxii. 6, 28 f. ἰσχυρός (i. 25) implies inherent, personal strength. Of the δύναμις τ. κυρ. Ἰησοῦ P. had given a solemn impression in ch. v. 4 f.; cf. 2 Cor. xiii. 3 f.

§ 34. LIBERTY AND ITS LIMITS, x. 23-xi. 1. The maxim "All things are lawful" was pleaded in defence of the use of the idolothya, as of other Cor. laxities; so the Ap. has to discuss it a second time (cf. vi. 12). In ch. vi. he bade his readers guard the application of this principle for their own sake, now for the sake of others; there in the interests of purity, here of charity (23 f.). When buying meat in the market, or when dining at an unbeliever's table, the Christian need not enquire whether the flesh offered him is sacrificial or not; but if the fact is pointedly brought to his notice, he should abstain, to avoid giving scandal (25-30). Above all such regulations stands the supreme and comprehensive rule of *doing everything to God's glory* (31). Let the Cor. follow Paul as he himself follows Christ, in living for the highest good of others (32-xi. 1)

Ver. 23. Ὅτι πάντα ἔξεστιν κ.τ.λ., see notes to vi. 12. The form of that ver. seems to be purposely repeated here (μοι only omitted), with the effect of bringing out the *altruistic* as complementary to the *self-regarding* side of Christian ex-

23. \* Πάντα μοι<sup>1</sup> \* ἔξεστιν, ἀλλ' \* οὐ πάντα \* συμφέρει. \* πάντα<sup>e</sup> See vi. 12.  
μοι<sup>1</sup> \* ἔξεστιν, ἀλλ' οὐ πάντα \* οἰκοδομεῖ. 24. μηδεὶς \* τὸ \* ἑαυτοῦ<sup>f</sup> See viii. 10.  
<sup>h</sup> ζητεῖτω, ἀλλὰ τὸ τοῦ \* ἑτέρου ἕκαστος.<sup>2</sup> 25. πᾶν τὸ ἐν \* μακέλλῳ<sup>g</sup> xiii. 5;  
<sup>1</sup> πωλούμενον ἑσθίετε, μηδὲν \* ἀνακρίνοντες διὰ τὴν \* συνείδησιν,<sup>h</sup> 21; cf. Mt.  
26. \* τοῦ γὰρ \* Κυρίου<sup>3</sup> ἡ γῆ καὶ τὸ \* πλήρωμα αὐτῆς. 27. εἰ δέ<sup>4</sup> xvi. 23.  
ii. 10. See i. 22. i Ph. ii. 21. o ετερος, see iv. 6. k H.J.; see note below. l Mt. x. 29, etc.;  
h.J. in Epp. m See ii. 14. n See viii. 10. o Ps. xxiii. 1, xlix. 12. p In this sense, Mk. vi.  
43, viii. 20.

<sup>1</sup> *Om.* μοι (supplied from vi. 12) all pre-Syrian uncc.

<sup>2</sup> *Om.* εκαστος pre-Syrian uncc. and verss.

<sup>3</sup> του Κυριου γαρ (in this order): all uncc. but AHKLP.

<sup>4</sup> *Om.* δε pre-Syrian uncc. and verss.

pediency. On Paul's dialectical use of the words of opponents, cf. viii. 1 ff. and notes. Closing his discussion about the sacrificial meats, P. returns to the point from which he set out in ch. viii., viz., the supremacy of love in Church life—there commended as superior to *knowledge*, here as supplying the guard of *liberty*; in both passages, it is the principle of *edification*.—The tacit obj. of οἰκοδομεῖ (see viii. 1, iii. 9-17) is "the Church of God" (32). Edification, in its proper meaning, is always relative to the community; P. is safe-guarding not the particular interests of "the weak brother" so much as the welfare of the Church, when he says, "Not all things edify".

Ver. 24. With μηδεὶς τ. ἑαυτοῦ κ.τ.λ. cf. xiii. 5, Rom. xiv. 7, xv. 2, Gal. vi. 2, Phil. ii. 1 ff. After ἀλλὰ understand ἕκαστος, from the previous μηδεὶς: cf. the ellipsis in iii. 1, 7, vii. 19 (Bm., p. 392). For ὁ ἕτερος (= ὁ πλησίον, Rom. xv. 2), wider than ὁ ἀδελφός (viii. 11; cf. 27 f.)—"the other" in contrast with oneself—see parls.; Gr. idiom prefers "the other" where we say "others".—τὸ ἑαυτοῦ, τὸ τοῦ ἑτέρου, implies some definite good—"his own, the other's interest": a N.T. h. l.; the pl. elsewhere in such connexion (cf. Matt. xxii. 21).

Vv. 25, 26. The above rule is now applied in the concrete. πᾶν τὸ ἐν μακέλλῳ πωλούμενον κ.τ.λ., "Anything that is on sale in the meat-market eat, not asking any question of conscience". μακέλλον is a term of late Gr., borrowed from Latin (*macellum*): possibly a local word, introduced by the *colonia*; for the anathrous ἐν μακ., cf. note on ἐν σταδίῳ (ix. 24).—μηδὲν ἀνακρίνοντες διὰ συνείδησιν might mean "for conscience' sake (to avoid embarrassment of conscience) making no enquiry" (Cm.,

Er., Hf., El., Holsten), as though addressed to men of weak conscience.—Bg. however, "propter conscientiam alienam" (referring to 29); or, "because of your (*sc.* strong) conscience making no enquiry"—since you are not troubled with scruples (Est., Mr., Ed.); or, "making no enquiry on the ground of conscience," the adv. phrase simply defining the kind of question deprecated (so Bz., Hn., Bt., Gd., Ev.): the last interpretation best suits the generality of the terms, and the connexion with ver. 26. For ἀνακρίνω, see ii. 14, iv. 3, ix. 3, and notes; it signifies enquiry with a view to judgment at the bar of conscience.—μηδὲν, acc. of *definition*, as in Acts x. 20, xi. 12; Sm. baldly renders it as transitive obj., "examining nothing"—*kein Fleischstück untersuchend!* For μὴ in ptpl. clause, see Wr., p. 606.—The citation from Ps. xxiv. 1, recalling the argument of viii. 4 ff., quiets the buyer's conscience: consecration to an idol cannot deprive the Lord of anything that belongs to "the earth and its fulness," and which His providence supplies for His servants' need; cf. Rom. xiv. 6b, 14, 1 Tim. iv. 4.—πλήρωμα, in its primary sense, *id quo res impletur* (cf. Lt., *Colossians*, pp. 257 ff.); "terra si arboribus, herbis, animalibus etc., careret, esset tanquam domus supellectile et omnibus instrumentis vacua" (Cv.).

Ver. 27: a case parl. to that of vv. 25 f., attached therefore *asyndetically*; cf. the two clauses of ver. 16. When one buys for himself, the question arises at the *shop*; when he is the guest of another, it arises at the *table*. "If some one invites you, of the unbelievers, and you determine to go."—τῶν ἀπίστων is emphatic by position: in a non-Christian house sacrificial meat was likely to be used, and here the Christian's conduct



q Mt. xxii. 3 ff.; Lk. vii. 39; xiv. 7 ff.; Jo. ii. 2; Esth. v. 12.  
 r See vi. 6; Lk. x. 8; Mk. vi. 4; Acts xvi. 34; Gen. xliii. 31 f.  
 t ιεροθυτον, h.l.; see txtl. and exeg. notes. u Lk. xx. 37; Acts xxiii. 30; Jo. xi. 57; 2 Macc. iii. 7, vi. 11, xiv. 37. v In this sense, see i. 12. w Mt. ix. 4, xxvii. 46; Lk. xiii. 7; Acts iv. 25, vii. 26.

τις <sup>q</sup>καλεῖ ὑμᾶς τῶν ἁπίστων<sup>1</sup> καὶ θέλετε πορεύεσθαι, πᾶν τὸ <sup>r</sup>παρατιθέμενον ὑμῖν ἐσθίετε, μὴδὲν <sup>s</sup>ἀνακρίνοντας διὰ τὴν <sup>t</sup>συνείδησιν· 28. ἐὰν δέ τις ὑμῖν<sup>2</sup> εἴπῃ, “Τοῦτο <sup>u</sup>εἰδωλόθυτόν<sup>3</sup> ἐστι,” μὴ ἐσθίετε, δι’ ἐκείνον τὸν <sup>v</sup>μηνύσαντα καὶ τὴν <sup>w</sup>συνείδησιν, <sup>x</sup>τοῦ<sup>4</sup> γὰρ Κυρίου ἡ γῆ<sup>4</sup> καὶ τὸ <sup>y</sup>πλήρωμα αὐτῆς<sup>4</sup>. 29. <sup>z</sup>συνείδησιν δὲ <sup>aa</sup>λέγω οὐχὶ τὴν ἑαυτοῦ,<sup>5</sup> ἀλλὰ <sup>ab</sup>τὴν τοῦ ἑτέρου· <sup>ac</sup>ἵνατί γὰρ ἡ

<sup>1</sup> Add εἰς δεῖπνον DG, latt., some codd. of vg. sah. : a characteristic Western gloss.

<sup>2</sup> Om. ὑμιν G, latt. vg.

<sup>3</sup> ιεροθυτον, ῥΑΒΗ, sah., some latt. codd., Julian (as instanced in Cyr. 229) also Cyr. 228. A Biblical h.l.; see note below.

<sup>4</sup> Om. του γαρ Κυρ. . . . αὐτῆς all pre-Syrian uncc. and verss. (including vg.),—repeated from ver. 26; C<sup>2</sup> adds it to ver. 31 instead.

<sup>5</sup> For ἑαυτοῦ D\* has the correction σεαυτον; H and some others, εμαυτον.

would be narrowly watched.—θέλετε in N.T., as in cl. Gr. (see Lidd., under βούλομαι, as against Gm. under θέλω: cf. note on xii. 11), signifies *will, active purpose*, not mere *wish* (“are disposed to go,” E.V.); the invited make up their mind to go, are *bent* on it (P. “non valde probat,” Bg.; “a hint that it would be wise to keep away,” El.); the next clause discovers them there, with the viands before them. P. assumes social intercourse of Christians with heathen—not with false Christians (v. 10 f.); there can be no question, after vv. 20 ff., of attending an idol-feast or κατακεῖσθαι ἐν εἰδωλίῳ (viii. 10).—τ. παρατιθέμενον replaces τ. πωλούμενον of ver. 25; the rest is a repetition: no more need to raise the question of conscience in the one case than in the other.

Vv. 28, 29a. ἐὰν δὲ . . . εἴπῃ, “But if any one say to you”—a probable contingency, as εἴ τις καλεῖ κ.τ.λ. (27) was an assumed fact; see Bn. on the forms of the Condit. Sentence, §§ 242 ff.—δὲ confronts this contingency with *both* the situations described in vv. 25 and 27. The information, “This is sacrificial meat,” might be volunteered to the Christian purchaser in the market (by the salesman, or a by-stander), or to the Christian guest at the unbeliever’s table (by the host, or by a fellow-guest), the communication being prompted by civility and the wish to spare the supposed susceptibilities of the Christian, or by the desire to embarrass him; whatever its occasion or motive, it alters the situation. The genuine reading, ιεροθύτον (*slain-as-sacred*, i.e., *in sacrifice*), takes the state-

ment as from the mouth of unbelievers; a Jew or Christian would presumably say εἰδωλόθυτον, as above and here in T.R.: Reuss and El. suppose the informant to be “a Christian converted from heathenism” using the inoffensive term “at the table of a heathen host”; but τ. ἀπίστων suggests *heathen* company, and μηνύσαντα *private* information. “Forbear eating (μὴ ἐσθίετε, revoking the permission of 25 ff.) for the sake of him that informed (you), and for conscience’ sake.”—Μηνύω (see parl.), *to disclose* what does not appear on the surface or is imparted secretly. The informant expects the Christian to be shocked; with his συνήθεια τ. εἰδώλου (viii. 7), he looks on the flesh of the sacrifice as having acquired a religious character (it is ιεροθύτον); by saying Τοῦτο ιεροθύτον, he calls conscience into play—*whose* conscience the next clause shows.—διὰ τὸν μηνύσαντα καὶ τὴν συνείδησιν form one idea, being governed by the same prp., καὶ adding an explanation; from regard to the *conscience* of the μηνύσας—not his possible contempt or ill-will—the Christian should decline the offered flesh or stop eating it.—συνείδησιν δὲ λέγω, οὐ τὴν ἑαυτοῦ κ.τ.λ., “Conscience however I mean, not one’s own, but that of the other”. Ver. 29a explains the διὰ τ. συνείδησιν of ver. 28, and reconciles its instruction with that of vv. 25, 27, while it brings the matter under the governing rule laid down in vv. 23 f. By contrast with “the other,” the 2nd pl. of ver. 28 becomes here 2nd sing. reflexive.

Vv. 29b, 30 justify, in two rhetorical questions, the Christian’s deference to



<sup>1</sup> ἐλευθερία μου κρίνεται ὑπὸ ἄλλης <sup>2</sup> συνειδήσεως; 30. <sup>3</sup> εἰ δὲ ἔγω <sup>4</sup> 2 Cor. iii. 17; Rom. viii. 21; Gal. ii. 5, v. 1, 13; Jas. i. 25, ii. 12; 1 Pet. ii. 16; 2 Pet. ii. 19. <sup>5</sup> ἡ.λ. in this use; cf. Job b With c For d Absol. xi. 24, xiv. 17; 1 Th. v. 18; see i. 4. e See ii. 7. f Ph. i. 10; Acts xxiv. 16; Sir. xxxv. (xxxii.) 21. g In this antithesis, i. 24; Rom. i. 16, ii. 9 f., iii. 9, x. 12; Gal. iii. 28; Col. iii. 11; Acts xiv. 1, xviii. 4, xix. 10, 17, xx. 21. h See i. 2. i See vii. 32. k See ver. 24. l Συμφορον, see vii. 35. m See ver. 17.

<sup>1</sup> ἐλευθερία μου κρίνεται ὑπὸ ἄλλης <sup>2</sup> συνειδήσεως; 30. <sup>3</sup> εἰ δὲ ἔγω <sup>4</sup> 2 Cor. iii. 17; Rom. viii. 21; Gal. ii. 5, v. 1, 13; Jas. i. 25, ii. 12; 1 Pet. ii. 16; 2 Pet. ii. 19. <sup>5</sup> ἡ.λ. in this use; cf. Job b With c For d Absol. xi. 24, xiv. 17; 1 Th. v. 18; see i. 4. e See ii. 7. f Ph. i. 10; Acts xxiv. 16; Sir. xxxv. (xxxii.) 21. g In this antithesis, i. 24; Rom. i. 16, ii. 9 f., iii. 9, x. 12; Gal. iii. 28; Col. iii. 11; Acts xiv. 1, xviii. 4, xix. 10, 17, xx. 21. h See i. 2. i See vii. 32. k See ver. 24. l Συμφορον, see vii. 35. m See ver. 17.

<sup>1</sup> Om. δε all but a few minusc., with Thd. and Oec.

<sup>2</sup> καὶ Ἰουδαίοις γίνεσθε (in this order): B\*ABC, 17, 37, 73.

<sup>3</sup> συμφορον, B\*ABC.

the conscience of another: (a) ἵνα τί γὰρ κ.τ.λ.; "For to what purpose is my liberty judged by another conscience?" i.e. "What good end will be served by my eating under these circumstances, and exposing my freedom to the censure of an unsympathetic conscience?" cf. ii. 15, Matt. vii. 6. ἵνα τί (γίνεται); ut quid? (Vg.), signifies *purpose*, not *ground* as Mr. and others take it; there is *nothing to be gained* by the exercise of liberty in this case. For κρίνω in adverse sense, see parls. For the previous συνειδ. τὴν τοῦ ἑτέρου (alterius), ἄλλης (alienae) συνειδήσεως is substituted (cf. xv. 29, 2 Cor. xi. 4), indicating a distinction not merely in the persons but in the consciences severally possessed. The Ap. says here of Liberty what he says of Faith in Rom. xiv. 22: κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ.—Question (b) intimates that, instead of any benefit resulting from the assertion of liberty in face of conscientious condemnation, positive harm ensues—thanksgiving leads to *blasphemy*! "If I with thanks (or by grace) partake, why am I blasphemed over (that for) which I give thanks?" The τί is *prospective*, as in xv. 29 f. = εἰς τί or ἵνα τί; The bare χάριτι (of God)"—esp. in view of εὐχαριστῶ; cf. Rom. xiv. 6 and 16 (for βλασφημοῦμαι). Men of heathen conscience, seeing the Christian give thanks knowingly over food devoted to the idol, will regard his act as one of sacrilegious indulgence and denounce it accordingly; it seems to them a revolting hypocrisy: "Quelle religion est celle-là? devalait dire les païens" (Gd.)—a grievous πρόσκομμα both to Jews and Greeks (32); cf. Rom. ii. 24.—ὕπερ οὐ absorbs

the dem. pron. governed by the same prp.; cf. vii. 39, 2 Cor. ii. 3. The repeated emphatic ἐγὼ points to the Christian as devout on his own part, yet incurring the scandal of gross irreverence.

Vv. 31, 32 conclude the matter with two solemn, comprehensive rules, introduced by the collective οὖν (cf. Rom. v. 9, xi. 22), relating to *God's glory* and to *man's salvation*. The supreme maxim of duty, πάντα εἰς δόξαν Θεοῦ ποιεῖτε, applies to all that Christians "eat or drink" (including the idolothyta),—indeed to whatever they "do"; cf. Rom. xiv. 20 ff., Col. iii. 17.—A second general rule emerges from the discussion: "Offenceless prove yourselves, both to Jews and to Greeks and to the church of God". ἀπρόσκοποι here act., as in Sir. xxxv. 21, *not causing to stumble*; elsewhere pass. in sense. For γίνεσθε, see note on vii. 23. The three classes named make up Paul's world of men: "Jews" and "Greeks" embrace all outside the Church (i. 22, ix. 20 f.); Christian believers alone form "the Church of God" (cf. i. 2, and note; also Gal. vi. 16). This text and xii. 28 afford the first ex. in P. of the comprehensive use of ἐκκλησία, as transcending local ref. "The church of God" is bound up with His glory (31); its sacredness supplies a new deterrent from self-indulgence. It contains "the weak" who are liable to injury (viii. 9, ix. 22).

Ver. 33, xi. 1. Paul's personal example played a large part in his argument (ix.); it is fitting he should refer to it in summing up. The negative ἀπρόσκοποι γίνεσθε, in 2nd person, now becomes the positive ἐγὼ πάντα πᾶσιν ἀρέσκω in the 1st: "As I also in all things please all." ἀρέσκω is to *comply with, accom-*

- a See iv. 16. m πολλῶν, ἵνα σωθῶσι. XI. 1. \*μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ  
 b Vv. 17, 22;  
 Rom. xv. Χριστοῦ.  
 11; Lk.  
 xvi. 8;  
 -vos, iv. 5. 2. b Ἐπαίνῳ δὲ ὑμᾶς, ἀδελφοί,<sup>1</sup> ὅτι πάντα μου \*μέμνησθε, καὶ  
 c In this  
 tense, 2 Tim. 1. 4. Cf. iv. 17. *μνημονεύω* common in this sense.

<sup>1</sup> Om. ἀδελφοί. NABCP, 46, 73, sah. cop.—a Western addition.

*moderate oneself to, not give enjoyment to* (cf. Rom. xv. 1, 3)—no need to speak of a “conative present,” resembling ζητῶ ἀρέσκειν. Paul’s universal compliance is qualified by its *purpose*, ἵνα σωθῶσιν, in the light of which the verbal contradiction with Gal. i. 10, 1 Thess. ii. 4, is removed; there is nothing in his power that P. will not do for any man, to help his salvation (cf. ix. 22b).—Between the ἀρέσκω and its purpose lies the μὴ ζητῶν clause, in which the Ap. professes for himself the rule commended to the Cor. in ver. 27. The “self-advantage” which P. sets aside, touches his highest welfare (cf. Rom. ix. 3); P. sacrificed what seemed to be his spiritual as well as material gain—spending, e.g., weary hours in tent-making that might have been given to pious study—to secure spiritual gain for others; thus “losing himself,” he “found himself unto life eternal.” “The many,” in contrast with the single self; cf. ver. 17, Rom. v. 15 ff.—Through his own pattern P. points the readers to that of his Master and theirs: “Show yourselves (γίνεσθε, see 32, vii. 23) imitators of me, as I also (am) of Christ”. P. does not point his readers *backward* to the historical model (“of Jesus,” or “Jesus Christ,” as in Eph. iv. 21), but *upward* to the actual “Christ,” whose existence is evermore devoted to God (Rom. vi. 10 f.) and to men His brethren (Rom. viii. 34 f., i. 30), “in” whom the Cor. believers “are” (i. 2, 30). Paul’s *imitatio Christi* turns on the great acts of Christ’s redeeming work (Eph. v. 2, Phil. ii. 5-11), rather than on the incidents of His earthly course.

**DIVISION IV. DISORDERS IN WORSHIP AND CHURCH LIFE, xi.-xiv.** The Ap. returns to the internal affairs of the Church, which occupied him in Div. I., dealing however not as at the outset with the relations of the Cor. Church to its ministry, but with the mutual relations and behaviour of its members within the society. The questions arising under this head are bound up with the moral and social problems of Divs. II. and III., and several leading topics of former

chaps. reappear in a new connexion—e.g., the Christian relationship of the sexes (common to v., vi., and xi.), the Lord’s Supper (x. and xi.), the superiority of Love to Knowledge (viii. and xiii.). The matters treated in these chaps. are well defined: (1) *the unveiling of the head by women* in public worship, xi. 2-16; (2) *profanation of the Lord’s Table*, 17-34; (3) *the exercise of spiritual gifts*, xii. 1-11 and xiv.—a subject which leads the Ap. into two digressions: (a) on *the corporate nature of the Church*, xii. 12-31; (b) on *the supremacy of love*, xiii. As in the earlier parts of the letter, the train of thought is objectively dictated; the matters taken up arise from the faulty state of the Cor. Church, and were supplied to the writer partly, as in chh. vii.-x., by the Church Letter, and partly by information conveyed in other ways (see xi. 18, and *Introd.*, chap. ii.), which indicated the existence of disorders and scandals within the community of the gravity of which it was unaware.

§ 35. **THE WOMAN’S VEIL, xi. 2-6.** P. is glad to believe that the Church at Cor. is loyal to his instructions (2); he interrupts his censures by a word of praise. This commendation, however, he proceeds to qualify. First, in respect of a matter whose underlying principles his readers had not grasped: he hears that some women speak in Church-meetings, and that bareheaded! For a woman to discard the veil means to cast off masculine authority, which is a fixed part of the Divine order, like man’s subordination to Christ (3 f.). She who so acts disgraces her own head, and only needs to go a step further to rank herself with the degraded of her sex (5 f.).

Ver. 2. The praise here given is so little suggested by the context, and to little accords with the tone of the Ep., esp. with what was said in the like connexion in iv. 16 f., that one conjectures the Ap. to be quoting *professions made in the Letter from Cor.* rather than writing simply out of his own mind: “Now I praise you that [as you say] ‘in all things you remember me, and hold fast the in-



καθὼς <sup>d</sup> παρέδωκα ὑμῖν τὰς <sup>e</sup> παραδόσεις κατέχετε. 3. <sup>f</sup>Θέλω δὲ <sup>d</sup> In this sense, ver. 23, xv. 3; Lk. i. 2; Acts xvi. 4; Gal. i. 14; Col. ii. 8; 2 Th. ii. 15, iii. 6; Mt. xv. 2, etc. f Col. ii. 1; cf. x. 1 above. g For the contrast, vii. 3 ff.; Rom. vii. 2; Eph. v. 22; Col. iii. 18 f.; 1 Tim. ii. 12-15; 1 Pet. iii. 1; Mk. x. 2 ff. h i. 24, iii. 23, xv. 24-28, 57; 2 Cor. i. 19, iv. 6, v. 18 f.; Eph. i. 17, 20, iii. 21; Ph. ii. 5-11; Col. i. 15, 19; 1 Tim. ii. 5; Tit. iii. 6; Heb. i. iii. 6, etc.; 1 Pet. iv. 11; Jo. i. 1 f., xvii. 3 f., etc.; 1 Jo. iv. 9 f., etc. i Absol., xiv. 14 f.; Eph. vi. 18; 1 Th. v. 17; 1 Tim. ii. 8, etc. k xiii. 9, xiv. 1 ff.; Acts ii. 17 f., etc.; Mt. vii. 22; Lk. i. 67. l Esth. vi. 12. m See i. 27.

ἀνὴρ <sup>1</sup> προσευχόμενος ἢ <sup>k</sup> προφητεύων, <sup>l</sup> κατὰ <sup>m</sup> κεφαλῆς ἔχων, <sup>n</sup> κα-  
 15, iii. 6; Mt. xv. 2, etc. f Col. ii. 1; cf. x. 1 above. g For the contrast, vii. 3 ff.; Rom. vii. 2; Eph. v. 22; Col. iii. 18 f.; 1 Tim. ii. 12-15; 1 Pet. iii. 1; Mk. x. 2 ff. h i. 24, iii. 23, xv. 24-28, 57; 2 Cor. i. 19, iv. 6, v. 18 f.; Eph. i. 17, 20, iii. 21; Ph. ii. 5-11; Col. i. 15, 19; 1 Tim. ii. 5; Tit. iii. 6; Heb. i. iii. 6, etc.; 1 Pet. iv. 11; Jo. i. 1 f., xvii. 3 f., etc.; 1 Jo. iv. 9 f., etc. i Absol., xiv. 14 f.; Eph. vi. 18; 1 Th. v. 17; 1 Tim. ii. 8, etc. k xiii. 9, xiv. 1 ff.; Acts ii. 17 f., etc.; Mt. vii. 22; Lk. i. 67. l Esth. vi. 12. m See i. 27.

<sup>1</sup> Om. ο B\*D\*G; so W.H. marg.

<sup>2</sup> του Χριστου, NABD, 17, 37, 46, Clem. CGKLP om. του. See note below.

structions as I delivered them to you". For such adoption by P. of the words of his readers, see notes on viii. 1 ff. Self-esteem characterised this Church (iv. 8 ff., v. 2); the declaration was sincere, and contained a measure of truth; P. accepts it for what it is worth.—**δέ**, introducing the new topic, marks also the connexion between vv. 1 and 2: "I bid you imitate me—but I am glad to know (from your letter) that you do".—**πάντα**, acc. of *definition* (not obj.), as in ix. 25, x. 33; the vb. regularly governs a gen. in N.T.: **μνησθε**, like *memini*, a pf. pres.—"you have been kept in remembrance of me".—**παράδοσις**, a "giving-over" (without the associations of our *tradition*), applies to historical fact, teaching, or rules of practice delivered, through whatever means, to the keeping of others: for reference to *fact* and *usage*, see ver. 23; to *fact* and *doctrine*, xv. 1; to the three combined, as here, 2 Thess. ii. 15; for its currency in Jewish Schools, Matt. xv. 2 ff., etc.—**κατέχετε**, as in xv. 2 = **κρατεῖτε**, 2 Thess. ii. 15. **καθὼς κ.τ.λ.** implies maintenance in *form* as well as substance, observance of the **τύπος διδασχῆς** (Rom. vi. 17).

Ver. 3. **θέλω δὲ ὑμᾶς εἰδέναι** (= οὐ θέλω κ.τ.λ. of x. 1; see note): "But I would have you know"—the previous commendation throws into relief the coming censure. The indecorum in question offends against a foundation principle, *viz.*, that of *subordination under the Divine government*; this the Cor., with all their knowledge, cannot "know," or they would not have allowed their women to throw off the **ἐξουσία ἐπὶ τῆς κεφαλῆς** (10). The violated principle is thus stated: "Of every man the Christ is the head, while the man is head of woman, and God is head of Christ". As to the wording of this sentence: **παντὸς ἀνδρὸς** bears emphasis in the 1st

clause asserting, like the parl. 2nd clause, a universal truth which holds of the man (*vir*) as such; the predicate of the 1st clause is distinguished by the def. art.,—"Christ is the (proper, essential) head," etc. (cf. ἡ ἐλπίς, Eph. ii. 14, and see Bm., pp. 124 f.); **ὁ Χριστός**, in 1st and 3rd clauses, means "the Christ" in the wide scope of His offices (cf. x. 4, xii. 12, xv. 22); for anarthrous **κεφαλὴ γυναικός**, cf. note on ii. 5. That Christ is "every man's" true head is an application of the revealed truth that He is the "one Lord" of created nature (viii. 6; Col. i. 15 f.), combined with the palpable fact that the **ἀνὴρ** has no (intervening) lord in creation (cf. 9); he stands forth in worship, amidst his family, with no visible superior, holding headship direct from his Maker, and brought by his manhood into direct responsibility to Him "through whom are all things". Ed., following Cm. and Mr. (not Hn.), limits this manly subordination to the Christian order of life; "the man is head of the woman in virtue of the marriage union, Christ of the man in virtue of union with Him through faith": but faith is common to the sexes, on this footing **οὐκ ἐν ἄρσεν καὶ θῆλῳ** (Gal. iii. 28); on the other hand, in Pauline theology, the law of marriage and the social order are grounded in Christ. Paul's argument has no force unless the parl. assertions rest on a common basis. The question is one that touches the fundamental properties of life (8-15); and the three headships enumerated belong to the hierarchy of nature.—"The Christ" of the 3rd clause is "the Christ" of the 1st, without distinction made of natures or states; He who is "every man's head," the Lord of nature, presents the pattern of loyalty in His perfect obedience to the Father (xv. 28, Gal. iv. 4; Heb. v. 5, 8, etc.); cf. iii. 22 f., where



<sup>n</sup> N.T. *h.l.*; <sup>Lev. xiii.</sup> <sup>45:</sup> <sup>xii. 11.</sup> <sup>o</sup> ταισχύνει τὴν κεφαλὴν αὐτοῦ· 5. πᾶσα δὲ γυνὴ <sup>1</sup> προσευχομένη <sup>p</sup> ἢ <sup>2</sup> κ' προφητεύουσα <sup>2</sup> ἀκατακαλύπτω τῇ κεφαλῇ, <sup>m</sup> καταισχύνει τὴν κεφαλὴν ἑαυτῆς, <sup>1</sup> ° ἐν γὰρ ἐστὶ καὶ τὸ ° αὐτὸ τῇ <sup>p</sup> ἐξυρμένη· 6. εἰ γὰρ <sup>vi. 9.</sup> οὐ <sup>q</sup> κατακαλύπτεται γυνή, καὶ <sup>2</sup> κείρασθω· εἰ δὲ <sup>1</sup> αἰσχροὶν γυναικὶ <sup>q</sup> τὸ <sup>2</sup> κείρασθαι ἢ <sup>p</sup> ξυρᾶσθαι, <sup>1</sup> κατακαλυπτέσθω.  
<sup>N.T. *h.l.*; Gen. xxxviii. 15, etc.</sup>  
<sup>r</sup> Acts viii. 32, xviii. 18; <sup>2</sup> Ki. xiv. 26. <sup>2</sup> xiv. 35; Eph. v. 12; Tit. i. 11; Gen. xli. 3, etc.

<sup>1</sup> αὐτῆς (?) all uncc. but BD<sup>c</sup>K, in conformity with ver. 4. W.H. place αὐτῆς in *marg.* The reading αὐτῆς has the appearance of a harmonistic emendation.

with the same δέ . . . δὲ a chain of subordinate *possession* is drawn out, corresponding to this subordination of *rule*. Submission in office, whether of woman to man or Christ to God, consists with equality of nature.

Vv. 4, 5: the high doctrine just asserted applied to the matter of feminine attire. Since man *qua* man has no head but Christ, before whom they worship in common, while woman has man to own for her head, *he must not and she must be veiled*. The regulation is not limited to those of either sex who "pray or prophesy"; but such activity called attention to the apparel, and doubtless it was amongst the more demonstrative women that the impropriety occurred; in the excitement of public speaking the shawl might unconsciously be thrown back. προσευχόμενος κ.τ.λ., "when he (she) prays or prophesies,"—in the act of so doing.—κατὰ κεφαλῆς ἔχων, "wearing down from the head (a veil": κάλυμμα understood), the practice being for the woman in going out of the house to throw the upper fold or lappet of her robe over her head so as to cover the brow: see Pepsos in the *Dict. of Antiq.* ἀκατακαλ. τ. κεφαλῇ, "with the head uncovered," dat. of manner, as χάριτι in x. 30.—Is it the *literal* or *figurative* "head" that is meant as obj. to καταισχύνει? Ver. 3 requires the latter sense, while the sequel suggests the former; Al. and Ed. think *both* are intended at once. Hf. is probably right in abiding by the reading ἑαυτῆς (see *txtl.* note); he supposes that the Ap. purposely broke off the parallelism at the end of ver. 5, thus sharpening his reproof: the man who wears a veil "puts to shame his head"—*i.e.* Christ, whose lordship he represents (7); the woman who discards it "puts to shame *her own head*"—the dishonour done to the dominant sex falls upon herself. That the shame comes home to *her* is shown by the supporting

sentence: ἐν γὰρ ἐστὶ καὶ τὸ αὐτό (*cf.* iii. 8) τῇ ἐξυρμένη, "for she is one and the same thing with her that is shaven" (Mr., Ev., Bt., Ed., El.); "It is one and the same thing," etc. (E.V.), would require τῇ ἐξυρῆσθαι. Amongst Greeks only the *hetæra*, so numerous in Cor., went about unveiled; slave-women wore the shaven head—also a punishment of the adulteress (see Wetstein *in loc.*, and *cf.* Num. v. 18); with these the Christian woman who emancipates herself from becoming restraints of dress, is in effect identified. To shave the head is to carry out thoroughly its unveiling, to remove nature's as well as fashion's covering (15).

Ver. 6, with a second γάρ, presses the above identity; the Ap. bids the woman who discards the veil carry her defiance a step further: "For if a woman is not veiled, let her also crop (her head); but if it is a disgrace for a woman to crop (it) or to keep (it) shaven, let her retain the veil" (καλυπτέσθω, pr. impv., *continuous*). P. uses the *modus tollens* of the hypothetical syllogism: "If a woman prefers a bare head, she should remove her hair; womanly feeling forbids the latter, then it should forbid the former, for the like shame attaches to both." The argument appeals to Gr. and Eastern sentiment; "physical barefacedness led to the inference of moral, in a city like Corinth" (Ev.). κείρασθω and κείρασθαι, aor. mid., denote a single act on the woman's part, "to cut off her locks"; ξυρᾶσθαι, pres. mid.,—a shaven condition; the single act comprises the inf. in one view.—Paul's directions do not agree precisely with current practice. Jewish men covered their heads at prayers with the Tallith (*cf.* the allusion of 2 Cor. iii. 14 ff.)—this custom, retained probably by some Jews at Christian meetings (4), P. corrects without censure; women were both veiled and kept behind a screen. Amongst the Greeks,

7. Ἄνῃρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, <sup>t See vii. 36.</sup>  
<sup>u Gen. i. 26</sup> εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων, γυνὴ δὲ δόξα ἀνδρός ἐστίν. f.; cf. xv. 49; 2 Cor. iv. 4; Rom. i. 23, viii. 29; Col. i. 15, iii. 10. x Rom. i.
8. οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός. 9. καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.
- v Cf. 2 Cor. iv. 6; Ph. i. 11; Heb. i. 3; Jo. i. 14, xvii. 22; Ps. xviii. 1. w See vii. 26.  
 25; Col. i. 16, iii. 10; 1 Tim. iv. 11; Mt. xix. 4; Mk. xiii. 19.

1η γυνὴ δε: N<sup>c</sup>ABD\*G.

both sexes worshipped with *uncovered* head, although women covered their heads at other times (see Hermann, *Gottesdienstl. Alterthümer*, § 36, 18 f.; Plato, *Phædo*, 89B, C), while Roman men and women alike *covered* their heads during religious rites (Servius *ad Æn.*, iii., 407). The usage here prescribed seems to be an adaptation of Gr. custom to Christian conceptions. With us the diff. of sex is more strongly marked in the general attire than with the ancients; but the draped head has still its appropriateness, and the distinction laid down in this passage has been universally observed.—The woman is recognised by the side of the man as “praying” and “prophesying” (see note on xii. 10); there is no ground in the text for limiting the ref. in her case to the exercise of these gifts in *domestic and private circles* (thus Hf., Bt., and some others); on the contradiction with xiv. 34, see note *ad loc.* Under the Old Covenant women were at times signally endued with supernatural powers, and the prophetess occasionally played a leading public part (e.g. Deborah and Huldah); in the Christian dispensation, from Acts i. 14 onwards, they receive a more equal share in the powers of the Spirit (see Acts ii. 17 f., Gal. iii. 28). But in the point of *ἐξουσία* there lies an ineffaceable distinction.

§ 36. MAN AND WOMAN IN THE LORD, xi. 7-16. The Ap. has insisted on the woman's retaining the veil in token of the Divine order pervading the universe, which Christ exhibits in His subordination to the Father. But he has some further observations to make on the relative position of the sexes. In the first place, he bases what he has said of the headship of man on the *story of creation*, exhibiting man as the direct reflexion of God, woman as derived and auxiliary (7-9); in this connexion the ref. to “the angels” must be understood (10). At the same time, man and woman are *necessary each to the other and derive alike from God* (11 f.). Having thus grounded

the matter upon Christian principle, P. appeals in confirmation to *natural feeling* (13-15), and finally to the *unbroken custom of the Church* (16).

Ver. 7. ἀνὴρ (not ὁ ἀνὴρ) μὲν γὰρ κ.τ.λ.: “For *man* indeed (being *man*) ought not to have his head veiled” (καλύπτεσθαι, pr. inf. of *custom*), in contrast with woman who *ought* (5, 10)—this is as wrong on his part as it is right on hers; οὐκ negatives the whole sentence, as in ver. 1. ὀφείλει, like δεῖ (19), denotes moral or rational necessity, the former vb. in a more personal, the latter in a more abstract way. For *him* to veil his head would be to veil the “image and glory of God”; Christ, the image of God, became ἀνθρώπος as ἀνὴρ.—ὑπάρχων (see parls.), “being constituted” so. To accompany εἰκὼν, P. substitutes for the ὁμοίωσις (*d'muth*) of Gen. the more expressive δόξα—by which the LXX renders the synonymous *t'munah* of Ps. xvii. 15—God's “glory” being His likeness in visible splendour; cf. Heb. i. 3. P. conceives Gen. i. 26 to apply to Adam as ἀνὴρ primarily, although in ver. 27 it stands, “God created man in His own image . . . *male and female* created He them”.—ἡ γυνὴ δὲ κ.τ.λ. presents a shortened antithesis to the μὲν clause; logically completed it reads, “But the woman (ought to have her head veiled, for she) is the glory of the man”—δόξα ἀνδρός—not of the race (ἀνθρώπου), but of the stronger sex. Paul omits εἰκὼν, which does not hold here; she is not man's reflexion, but his counterpart—not “like to like, but like in difference,” wedded as “perfect music unto noble words”; she partakes, through him, in the εἰκὼν Θεοῦ (Gen. i. 27). That which in our common nature is most admirable—faith, purity, beauty—man sees more excellently and proportionately shown in hers. It follows that he who degrades a woman sullies his manhood, and is the worst enemy of his race; the respect shown to women is the measure and safeguard of human dignity.



<sup>9</sup> Cf. vii. 37; see note below.  
<sup>z</sup> Rev. xiv. 14. <sup>επι</sup> in like connection, Jo. xx. 7;  
 Rev. i. 20, vii. 3, etc., xii. 1, etc.  
 31; Mk. xiii. 27; Lk. xvi. 22.  
*passim*; Lam. iii. 3.

10. διὰ τοῦτο ὁφείλει ἡ γυνὴ ἑξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἁγγέλους. 11. πλὴν οὔτε ἀνὴρ<sup>1</sup> χωρὶς γυναικός,<sup>1</sup> οὔτε γυνὴ<sup>1</sup> χωρὶς ἀνδρός<sup>1</sup> ἐν Κυρίῳ. 12. ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ

<sup>a</sup> In pl. abs., with art., xiii. 1; Heb. i. 4 ff.; Mt. xiii. 49, xxv. 31; Mk. xiii. 27; Lk. xvi. 22.  
<sup>b</sup> Eph. v. 33; Ph. i. 18, iii. 16, iv. 14; Rev. ii. 25; Mt., Lk.,

<sup>1</sup> γυνὴ χωρὶς ἀνδρός . . . ἀνὴρ χωρὶς γυναικός (in this order): all uncc. but D<sup>b</sup>KL, all anc. verss. but syrr. and vg.

Vv. 8, 9 add two more to the chain of *for's* extending from ver. 6: a double reason for asserting that woman is man's glory appears in the revelation of the origin of mankind made by Scripture (Gen. ii. 18-25: the *second* narrative of Creation, J of the critics), where Eve is represented as framed from a rib taken out of Adam's body to be his "help-mate". Woman originates *from* (ἐστὶν ἐκ), and was created *for* (because of, ἐκτίσθη διὰ) man, not *vice versa*.—"ἐκτίσθη" differs from ἐστὶν as purpose from fact," (Ed.).—καὶ γάρ, "For also" (9)—the second statement goes to explain the first: Man was there already; and Woman was fashioned out of him for his need. Whether the story of the extracted rib is read as poetry or prosaic fact, the relationship set forth is the same.

Ver. 10 is the counterstatement to ver. 7a, undeveloped there: "For this reason the woman is bound to wear authority upon her head"—sc., the reason made out in vv. 7b-9, that her nature is derived and auxiliary. The ἐξουσία (= σημεῖον ἐξουσίας) that she "has (wears)," is that to which she submits, with the veil "upon her head" for its symbol; cf. xii. 23, where τιμὴ = σημεῖον τιμῆς. So the soldier under the Queen's colours might be said to "have authority over his head". Ev. quotes Shakesp., *Macb.*, iii., 4, "Present him *eminence* both with eye and tongue," as a parl. expression for the authority of another pictured in oneself.—διὰ τοὺς ἁγγέλους suggests, by way of after-thought, a supplementary motive for the decent veil, which the Ap. merely hints, leaving a crux for his interpreters. In iv. 9 he adduced the "angels" as interested spectators of the conduct of Christ's servants, and in vi. 3 he spoke of certain of them as to be judged by the saints (see notes); in manifold ways these exalted beings are associated with God's earthly kingdom (see Luke ii. 13, xii. 8, xv. 10, Acts i. 10, etc.; Heb. i. 14, xii. 22 f.; Rev. *passim*);

in accordance with Jewish belief, they appear as agents of the Lawgiving in Gal. iii. 19 (Acts vii. 53), and in Heb. i. 7 are identified with the forces of nature. The same line of thought connects the angels here with the maintenance of the laws and limits imposed at Creation (cf. Job. xxxviii. 7), reverence for which P. expresses in his own style by this allusion; see Hn., Ed., and Gd. in loc. With this general view the interpretation is consistent which regards the angels as present in Divine worship and offended by irreverence and misconduct (see 1 Tim. v. 21), as (possibly) edified too by good behaviour (see Eph. iii. 10); cf. the ancient words of the Liturgy, "Therefore with Angels and Archangels, etc." A familiar thought with the Ff.; thus Cm. *ad loc.*, "Open the eyes of faith, and thou shalt behold a multitude of angels; if the air is filled with angels, much more the Church"; and Thp., τοῖς ἁγγέλοις αἰδουμένη. Similarly Hooker, "The house of prayer is a Court beautilfied with the presence of Celestial powers; there we stand, we sing, we sound forth hymns to God, having His angels intermingled as our associates; with reference hereunto the Ap. doth require so great care to be taken of decency for the Angels' sake" (*Eccl. Pol.*, v. 25. 2). P. cannot mean *evil* angels subject to sensual temptation, as many, after Tert., have read the passage, basing it on a precarious interpretation of Gen. vi. 4 (see Everling, *Die paul. Angelologie u.s.w.*, pp. 32 ff.)—an explanation far-fetched and grossly improbable. Others have seen in these ἁγγελοὶ *pious men, prophets, Church-officers, even match-makers!* Others have proposed emendations of the text, substituting διὰ τοὺς ἀγελαίους or τὰς ἀγέλας, or διὰ τῆς ἀγγελίας (*during the preaching!*). Baur, Sm., and others would delete the troublesome words as a primitive gloss.

Vv. 11, 12. πλὴν κ.τ.λ. modifies and guards the foregoing; this conj. lies



Θεοῦ. 13. ἐν<sup>1</sup> ὅμιν αὐτοῖς<sup>1</sup> κρίνατε. ἄρεπον ἐστὶ γυναῖκα<sup>c</sup> Cf. Lk. xii. 57. ἀκατακαλύπτον τῷ Θεῷ προσεύχεσθαι; 14. ἡ<sup>2</sup> οὐδὲ αὐτὴ<sup>3</sup> ἡ κρίνατε, x. 15; φύσις<sup>3</sup> διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν ἔκομῃ, ἀτιμία αὐτῷ ἐστὶ. Acts iv. 19; Jo. vii. 24. 15. γυνὴ δὲ ἐὰν ἔκομῃ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη<sup>4</sup> ἂντι d Mt. iii. 15 i Maccc. xii. 11. -πει, Eph. v. 3; 1 Tim. ii. 10; Tit. ii. 1; Heb. ii. 10, vii. 26; Ps. lxiv. 1. e Rom. i. 26, ii. 14, 27, xi. 24; Gal. ii. 15, iv. 8; Eph. ii. 3. f H.J. in Bib. Gr. g xv. 43; Rom. i. 26, etc. -μος see iv. 10. -αζω, see Rom. i. 24, etc. h N.T. & L. : Numb. vi. 5. i Lk. xi. 11; Jas. iv. 15.

<sup>1</sup> D latt. vg., Ambrst., Pelag. (Western) read ὑμεῖς αὐτοὶ for ἐν ὑμῖν αὐτοῖς.

<sup>2</sup> Om. η all uncc. but DcKL.

<sup>3</sup> η φύσις αὐτῇ (in this order) : pre-Syrian uncc.

between δὲ and ἀλλὰ in its force—but besides, howbeit. What has been said in vv. 3-10 must not be overpressed: woman is subordinate, not inferior; the sexes are alike, and inseparably necessary to the Christian order (11); and if man is the fountain, woman is the channel of the race's life (12). οὐτε γυνή . . . οὐτε ἀνὴρ κ.τ.λ. : "Neither is there woman apart from man, nor man apart from woman in the Lord." Here Tennyson is the best commentator: "Either sex alone is half itself . . . each fulfils defect in each, and always thought in thought, purpose in purpose, will in will, they grow . . . the two-celled heart beating, with one full stroke, life". ἐν Κυρίῳ (cf. vii. 39, etc.), i.e. under the rule of Christ, where woman's rights are realised as nowhere in heathenism (cf. Gal. iii. 28, Eph. v. 28; also the wording of vii. 3 f. above). For the contrast of ἐκ and διὰ, see viii. 6; "the woman has an equivalent in the Divine order of nature, that as man is the initial cause of being to the woman, so woman is the instrumental cause of being to the man" (Ev.). But the ἀνὴρ is only a relative source; God is absolute Father—τὰ δὲ πάντα ἐκ τοῦ Θεοῦ (cf. viii. 6, i. 30 and note, Rom. xi. 36). To Him man and woman owe one reverence.

Ver. 13. There is a constitutional feeling which supports the above inference in favour of the woman's veil; it was implied already in the καταισχύνει and αἰσχρὸν of vv. 5 f., and is now explicitly stated: "Amongst yourselves (*inter* rather than *intra vos ipsos*) judge ye; is it seemly for a woman unveiled to be engaged in prayer (pr. inf.) to God?"—an appeal to social sentiment (cf. Rom. ii. 15, μεταξὺ ἀλλήλων), recalling the κρίνατε ὑμεῖς of x. 15. πρέπον (neut. ptp. : see parls.), as distinguished from ὀφείλω or δεῖ (7, 19), denotes *befittingness*, *suita-*

bility to nature or character. τῷ Θεῷ lends solemnity to προσεύχεσθαι.

Vv. 14, 15. The question οὐδὲ ἡ φύσις αὐτὴ κ.τ.λ.; summons *personal instinct* to the aid of social sentiment: "Does not even nature of herself teach you that, etc.?" For ἡ φύσις, see Rom. ii. 14; in this connexion it points to man's moral constitution rather than to external regulations; Hf. and El. however, taking φύσις in the latter sense, reverse the order of thought in vv. 13 f., seeing in the former ver. individual instinct (they render ἐν ἑαυτοῖς *within yourselves*), and in this ver. social rule.—Hf. and Hn., by a strained constr. of διδάσκει, render ὅτι "because," and draw the obj. of "teach" from ver. 13, seeing in ὅτι κ.τ.λ. the ground of the affirmative answer tacitly given to both questions: "Does not nature of herself teach (this)? (Yes), for if a man have long hair, etc." The common rendering is preferable; the teaching of nature is expressed in a double sentence, which gathers the *consensus gentium* on the subject: "that in a man's case, if he wear long hair (*vir quidem si comam nutriat*, Vg.), it is a dishonour to him; but in a woman's, if she wear long hair, it is a glory to her". ἀνὴρ, γυνή stand in conspicuous antithesis preceding the conj. : what is discreditable in the one is delightful in the other. Homer's warriors, it is true, wore long hair (καρηκομῶντες Ἀχαιοί), a fashion retained at Sparta; but the Athenian youth cropped his head at 18, and it was a mark of foppery or effeminacy (a legal ἀτιμία), except for the aristocratic Knights, to let the hair afterwards grow long. This feeling prevailed in ancient as it does in modern manners (cf. the case of Absalom). In the rule of the Nazirites natural instinct was set aside by an exceptional religious vocation. The woman's κόμη is not merely

k Heb. i. 12<sup>k</sup> περιβολαίου δέδοται<sup>1</sup> αὐτῇ.<sup>1</sup> 16. εἰ δέ τις<sup>1</sup> δοκεῖ<sup>m</sup> φιλόνηκος  
(Pa. ci. 26); Exod. xxii. 27; Job xxvi. τοῦ<sup>o</sup> Θεοῦ.  
6; Pa. ciii. 6.

1 See iii. 18. 17. Τοῦτο δὲ<sup>2</sup> παραγγέλλων<sup>2</sup> οὐκ<sup>1</sup> ἐπαινώ,<sup>2</sup> ὅτι οὐκ εἰς τὸ  
m N.T. h.l.; Ezek. iii. 7. -κία, Lk. xxii. 24. -κεν, Prov. x. 12. n See viii. 7. o See i. 2; full expression, N.T. h.l. in pl. For pl. ἐκκλη., see vii. 17. p See vii. 10. q See ver. 2.

<sup>1</sup> αὐτῇ δεδοται: CHP, 37, 46. Om. αὐτῇ DG (Western). T.R., as in  $\Sigma$ AB, etc.

<sup>2</sup> παραγγέλλων οὐκ ἐπαινώ:  $\Sigma$ C<sup>3</sup>DcGKLP, etc.; some latt. cop. So Tisch., W.H. text., R.V., El., Nestle. External evidence fairly balanced.

παραγγέλλω οὐκ ἐπαινῶν: AC\*G, 17, 46, 67\*\*, vg. syrsch. So Lachm., Tr., Al., W.H. marg. Both verbs in -ων: D\*gr., 137; both in -ω: B. See note below.

no ἀτιμία, but a positive δόξα; herself the δόξα ἀνδρός, her beauty has in this its crown and ensign. And this "glory" is grounded upon her humility: "because her hair to serve as a hood (ἀντὶ περιβολαίου) has been given her"—not as a substitute for head-dress (this would be to stultify Paul's contention), but in the nature of a covering, thus to match the veil (*en guise de voile*, Gd.); cf. χάριν ἀντὶ χάριτος, John i. 16; ἀντὶ κασιγνήτου ξείνος . . . τέτευκται, *Odyssey*, viii. 456. δέδοται (pf. pass.) connotes a permanent boon (see 2 Cor. viii. 1, 1 John iii. 1, etc.). περιβόλαιον (from περιβάλλω), a wrapper, mantle, is here exceptionally used of head-gear.

Ver. 16 closes the discussion sharply, with its appeal to established Christian rule. If, after all that the Ap. has advanced in maintenance of the modest distinction between the sexes, any one is still minded to debate, he must be put down by authority—that of P. himself and his colleagues (ἡμεῖς), supported by universal Christendom; cf. xiv. 33, 37 ff.—δοκεῖ φιλόνηκος εἶναι, not "seems," but "thinks (presumes; see parls.) to be contentious"; εἰ τις takes ind. of the case supposed (as in x. 27), and too likely in quarrelsome Cor. φιλόνηκος, not *amans victoriae* (Est.) as if from νίκη, but *avidus litium* (from νίκος),—a disputer for disputation's sake.—ἡμεῖς, in contrast with αἱ ἐκκλησίαι, means not "I and those like-minded" (Mr.), but "I and my fellow-ministers" or "I and the Apostles generally" (cf. iv. 6-13, xv. 11, 2 Cor. i. 19, iv. 13, etc.).—τοιαύτην συνήθειαν, the custom described in vv. 4 f. above, which gave rise to the whole discussion; not, as many understand it, the custom of being contentious (a temper, surely, rather than a custom): no one could think of the *Ap.* (ἡμεῖς) indulging such a habit! The advocates of feminine emancipation

may have supposed that P., the champion of liberty, was himself on their side, and that the rejection of the veil was in vogue elsewhere; he denies both. For συνήθεια, Lat. *con-suetudo*, see viii. 7; for αἱ ἐκκλησίαι τοῦ Θεοῦ, i. 2, iv. 17, the pl. conveying the idea of unanimity amongst many. Those who explain "such a custom" as that of "being contentious," usually link this ver. with vv. 17 ff. It is true that the σχίσματα of the sequel, like the ἐριδες of i. 11, tended to φιλονεικία; in truth the disputatiousness of the Cor. ran into everything—a woman's shawl, or the merits of the Arch-apostles!

§ 37. THE CHURCH MEETING FOR THE WORSE, xi. 17-22. The Cor. Church had written self-complacently, expecting the Apostle's commendation upon its report (2). In reply P. has just pointed out one serious irregularity, which might indeed be put down to ignorance (3, 16). No such excuse is possible in regard to the disorders he has now to speak of, which are reported to him on evidence that he cannot discredit (18)—viz., the divisions apparent in the Church meetings (19), and the gross selfishness and sensuality displayed at the common meals (20 ff.). Such behaviour he certainly cannot praise (17, 22).

Ver. 17. If the T.R. be correct, τοῦτο (repeated in 22b) points to the instruction about to be given respecting the Lord's Supper: "Moreover (δε), in giving you this charge I do not praise (you), seeing that, etc.": so Cm. and Gr. Ff., Er., Est., Bg., Hf., Hn., Sm. In vv. 3 ff. P. rectified an error, now he must censure a glaring fault; "le ton devient celui du blâme positif" (Gd.); vv. 3 and 17 both detract, in different degrees, from the "praise" of ver. 2. τοῦτο παραγγέλλων has to wait long for its explanation; P. lingers over his preliminary rehearsal of



ῥ κρείττον<sup>1</sup> ἄλλ' εἰς τὸ ἦττον<sup>1</sup> ἑσιν ἐκκλησίᾳ, ἀκούω ὡς σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος<sup>2</sup> τι πιστεύω. 19. δὲ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα<sup>3</sup> οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20. συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστι Κυριακὸν δεῖπ-

iii. 20, etc. u Rom. i. 8, iii. 2; Heb. vii. 2; Jas. iii. 17; without μεν, xii. 28; xv. 46, etc. v v. 3; 2 Cor. ix. 1, xi. 4; Rom. ii. 25, iii. 2; Heb. vii. 18, xii. 10; Acts xxviii. 22. w See i. 10. x See vii. 26. y Bibl., h.l.; Thuc. iv. 30; Xen., Eg., i. 12, etc. z See viii. 2. a Gal. v. 20; 2 Pet. ii. 1; five times (sing.) in Acts. b 2 Cor. x. 18, xiii. 7; Rom. xiv. 18, xvi. 10; 2 Tim. ii. 15; Jas. i. 12. ἀδοκ., ix. 27. c See iii. 13. d xiv. 23; with εμε, vii. 5. e Rev. i. 10. See note below. f Jo. xiii. 2, 4; Rev. xix. 9, 17; Lk. xiv. 12 ff.

<sup>1</sup> κρείσσον . . . ἥσσον: all pre-Syrian uncc.

<sup>2</sup> Om. τη all uncc. and many minn.

<sup>3</sup> ἵνα καὶ (?): BD\*, 37, 71, vg. sah., Ambrst. So Treg., Lachm.; W. H., Nestle bracket καὶ.

the founding of the Lord's Supper, and the "charge" is held in suspense; its gist becomes evident in vv. 20 f. Neither the *feminine indecorum* censured in the last § (to which τοῦτο is referred by Mr., Bt., Gd., El., etc.), nor the *contentiousness* glanced at in ver. 16 (by which Ev. and Ed. explain it), has been, strictly speaking, matter of a *charge*; moreover, the backward ref. of τοῦτο involves the awkwardness of associating ἐπαίνῳ and its introductory ptp. with disconnected objects; these interpretations better fit the other reading, παραγγέλλω . . . ἐπαίνῳ. With certain specific and solemn injunctions respecting the Eucharist in view, P. says, "I do not praise (you), in that not for the better but for the worse you come together".—δτι, with the like broad sense as in i. 5, ix. 10, gives at once the *content* and *ground* of dispraise. The general profitlessness of the Church assemblies reached its climax in the desecration of the Lord's Supper, their hallowing bond (x. 16 f.).

Ver. 18. The severe reproach, εἰς τὸ ἥσσον συνέρχεσθε, is justified by vv. 18-22, which lead round to the intended παραγγελία.—πρῶτον μὲν requires an ἔπειτα δέ, that is not forthcoming (cf. Rom. i. 8): the complement appears to lie in xii.-xiv.—*vis.*, the *abuse of spiritual gifts*, a further and prominent ground of disapproval (Mr., Hn., El.). Bt. and Ed. find the antithesis in τὰ λοιπὰ, ver. 34b. Hf. renders πρῶτον "chiefly," dispensing with any complement, but μὲν supposes a mental δέ. Ver. 20 gives no *contrasted* ground of censure, it stands upon the *same ground*.—συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ (not τῇ ἐκκλ., in the Church): "as often as you come together

in assembly"—ptp. pr. of *repeated* occurrence; the σχίσματα in Church meetings were chronic. For ἀκούω σχίσματα, see i. 10 f.; the pr. "I am hearing" suggests (in contrast with ἐδηλώθη above) *continued* information from various quarters (cf. v. 1, ἀκούεται): hence the qualifying μέρος τι (acc. of *definition*) πιστεύω, wanting in ch. i.; P. does not "believe" everything reported to him, but so much as is stated he does credit.—ὑπάρχειν (see parls.) implies not the bare fact, but a *characteristic fact*, a *proprium* of this Church—"have their place (are there) amongst you": cf. Acts xxviii. 18.

Ver. 19. Paul is prepared to believe what he thus hears; these divisions were inevitable: "For indeed parties must needs exist among you".—δεῖ affirms a necessity lying in the moral conditions of the case (see note on δφέλω, 7).—αἵρεσις (see parls., and note on i. 11; from αἰρέομαι, to choose) is more specific than σχίσμα, implying *mental tendency*—in philosophy a *school*, *Richtung*, then a *sect* or *party* formed on a *basis of opinion*: see Cr., s.v.; also Trench, Syn. § 4; "Heresy is theoretical schism, schism practical heresy". These words designate, as yet, parties within the Church; in Tit. iii. 10, 2 Peter ii. 1, they verge toward their ecclesiastical use.—Now there is a true purpose of God fulfilled in these unhappy divisions; they serve to sift the loyal from the disloyal. "in order that also the approved may become manifest among you". These αἵρεσις are a magnet attracting unsound and unsettled minds, and leaving genuine believers to stand out "approved" by their constancy; see 2 Thess. ii. 11 f., where the same thought is differently



κ Gal. vi. 1 (in diff. sense); Mk. xiv. 8; Wisd. xvii. 16.  
 12. 1 οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἑκκλησίας τοῦ Θεοῦ  
 2 Cor. ii. 16; Rom. εἶπω<sup>3</sup>; ἑπαινέσω<sup>4</sup> ὑμᾶς; ἐν τούτῳ οὐκ ἑπαινώ.  
 2, 5; 2 Tim. ii. 20; Jude 22; once in Acts, nine times in Syn. GG. 1 See iv. 11. k 1 Th. v. 7; Acts ii. 15; Mt. xxiv. 49; Jo. ii. 10. 1 See ix. 4. m For η in double interroge., cf. i. 13, ix. 8, 10 x. 19, xiv. 36. n See i. 2. o Rom. ii. 4; 1 Tim. iv. 12, vi. 2; Heb. xii. 2; 2 Pet. ii. 10; thrice in GG. p See i. 27. q Lk. iii. 11, xxii. 36. r See ver. 2.

<sup>1</sup> προσλαμβάνει, A, some 20 minn. προ and προς often confused in comp. vbs.

<sup>2</sup> ἐπι τῷ φαγεῖν: DG, vg. (*ad manducandum*).

<sup>3</sup> εἶπω ὑμῖν (in this order): all uncc. but KL.

<sup>4</sup> ἐπαινώ, BG, vg., Latt. Ff. For position of the *interrog.*, see note below.

applied; also Rom. v. 4, ἡ ὑπομονὴ κατεργάζεται δοκιμήν, 1 Peter i. 7; also Tert., *De Præscr. Hæret.*, 4, "ut fides habendo tentationem habeat etiam probationem". For δόκιμος, *accepted on proof*, see parls., esp. ix. 27; those approved with God thus "become manifest" to men; "l'effet est de manifester au grand jour les membres de l'église sérieux et de bon aloi" (Gd.). "Dominus talibus experimentis probat constantiam suorum. Pulchra consolatio!" (Cv.).

Vv. 20, 21 resume with emphasis the circumstantial clause of ver. 18 and draw out, by οὖν, the disastrous issue of the σχίσματα: they produce a *visible separation at the common meal of the Church, destroying the reality of the Lord's Supper*. Ch. i. 12, iii. 3 f., iv. 6, showed that the Cor. divisions were of a *partisan* character, and i. 19 that *intellectual* differences entered into them (cf. viii. 1-7); but *distinctions of wealth* contributed to the same effect. The two latter influences conspired, the richer and more cultivated Cor. Christians leaning to a self-indulgence which they justified on the ground of enlightenment; the αἰρέσεις sloped down toward κραυγὰ καὶ μέθη.—ἐπὶ τὸ αὐτό, "to the same (spot)".—οὐκ ἔστιν κ.τ.λ. can hardly mean, "it is not to eat the Lord's Supper" (so Al. and others)—for the Cor. intended this, but by unworthy behaviour (26 f.) neutralised their purpose: P. says either "it (sc. your feast) is not an eating of the Lord's Supper" (A.V., Bz., Est., D.W., Bt., Hn., El., Gd.: "ce n'est pas là manger, etc."); or, "it is not (possible) to eat the Lord's Supper" (R.V., Bg., Mr., Hf., Ed., Ev.)—such eating is *out of the question*. Ver. 21 bears out the last interpretation, since it describes a

state of things not merely nullifying but *repugnant* to any true κυριακὸν δεῖπνον; οὐκ ἔστιν carries this strong sense, negating the *idea* as well as fact, in Heb. ix. 5, and often in cl. Gr.—The adj. κυριακὸν (= τοῦ Κυρίου) stands in emphatic contrast with ἰδιον, the termination -κός signifying *kind* or *nature*: "It is impossible to eat a supper of the Lord, for each man is in haste to get (προλαμβάνει—*præoccupat*, Bz.) his own supper when he eats,"—or "during the meal" (Ev.; ἐν τῷ φαγεῖν, *in edendo*, Bz.; not *ad manducandum*, as in Vg.). Instead of waiting for one another (33), the Cor., as they entered the assembly-room bringing their provisions, sat down at once to consume each his own supply, like private diners at a restaurant; προ- suggests, in view of ver. 22, that the rich even *hurried* to do this, so as to avoid sharing with slaves and low people at a common dish (22).—The κυρ. δεῖπνον was a kind of club-supper, with which the evening meeting of the Church commenced (18a, 20a), taking place at least once a week on the Lord's Day (cf. Acts xx. 7 ff.). This Church-supper, afterwards called the Agapé (see *Dict. of Christian Antiq. s.v.*; also Ed. *ad loc.*) was analogous to the συνσῆται and ἑρανοὶ held by the guilds and friendly societies then rife amongst the Greeks. Originating as a kind of enlarged family meal in the Church of Jerus. (Acts ii. 46), the practice of the common supper accorded so well with social custom that it was universal amongst Christians in the first century (see Weizsäcker's *Apost. Age*, vol. ii., pp. 279-286). Gradually the Eucharist was separated from the Agapé for greater decorum, and the latter degenerated and became ex-

23. Ἐγὼ γὰρ ἠπαρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ ἠπαρέδωκα ὑμῖν, <sup>In this sense, xv. 1, 3: seven times besides in P.</sup>  
 ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ ἠπαρεδίδото <sup>1</sup> ἠέλαβεν ἄρτον,  
 24. καὶ ἠεὐχαριστήσας ἠέκλασε καὶ εἶπε, “Λάβετε, <sup>2</sup> φάγετε <sup>2</sup>.  
 τοῦτό μου ἔστι τὸ σῶμα ἠτὸ ὑπὲρ ὑμῶν κλώμενον <sup>3</sup>. τοῦτο ποιεῖτε <sup>t See ver. 2. u Of persons, v. 5; 12 times besides in P.; in this connexion, Mt. x. 21, xvii. 22, xxvi. 2, 45 ff., etc. v Mt. xiv. 19, xv. 26, 36, xvi. 5, 7, xxvi. 26; Lk. vi. 4; Jo. xxi. 13; Acts xxvii. 35. w See i. 4. x See x. 16. y See x. 4. z The ellipsis (without κλωμ.), h.l.</sup>

<sup>1</sup> ἠπαρεδιδετο, all uncc. but B<sup>3</sup>LP. See Bm., p. 47.

<sup>2</sup> Ὁμ. λαβετε, φαγετε (from Mt. xxvi. 26) all uncc. but C<sup>3</sup>KLP.

<sup>3</sup> Ὁμ. κλωμενον  $\aleph^*ABC^*$  17, 67\*\*, Cyr.

Add κλωμενον  $\aleph^*C^3Db$ , cGKLP, latt. syrr.; ὀρυπτομενον, D\*; διδομενον (Lk.), sah. cop. vg., Cyr. The three ptps. are various attempts to fill up a seeming ellipsis.

tinct; here they are one, as in the Last Supper itself. The table was provisioned at Cor. not from a general fund (as was usual in the *ἐρανοὶ* or *collegia*), but by each guest bringing his contribution in kind, a practice not uncommon in private parties, which had the disadvantage of accentuating social differences. While the poor brought little or nothing to the feast and might be ashamed to show his fare, the rich man exhibited a loaded basket out of which he could feed to repletion. All *κοινωνία* was destroyed; such vulgarity would have disgraced a heathen guild-feast. The Lord, the common Host, was forgotten at His table. *ὁς μὲν πεινᾷ*—sc. the poor man, whose small store was insufficient, or who arriving late (for his time was not his own) found the table cleared (*cf. προλαμβάνει*). *ὁς δὲ μεθύει*, “but another is drunk!” or in the lighter sense suggested by *πεινᾷ*, *plus satis bibit* (Gr., Hn.), “drinks to the full” (*cf. John ii. 10*); the scene of sensual greed and pride might well culminate in drunkenness. Of all imaginable schisms the most shocking: hunger and intoxication side by side, at what is supposed to be the Table of the Lord! This is indeed “meeting for the worse.”—For the demonstr. use of the rel. pron. with *μὲν* and *δέ*, see Wr., p. 130.

Ver. 22. *μὴ γὰρ οἰκίας οὐκ ἔχετε κ.τ.λ.*; “For is it that you have not houses to eat and drink in?” See ver. 34, and note. The *γὰρ* brings in an ironical excuse: “For I suppose you act thus because you are houseless, and must satisfy your appetite at church!” *cf. πῶς γὰρ*; Acts viii. 31.—If this voracity cannot be excused by a physical need which the offenders had no other means of supplying—if, that is to say, their

action is *deliberate*—they must intend to pour scorn on the Church and to insult their humbler brethren: “Or do you despise the church of God, and cast shame on those that are without means?” For *ἡ ἐκκλησία τοῦ Θεοῦ*, an expression of awful dignity, see i. 2, x. 32. *τοὺς μὴ ἔχοντας*, “the have-nots” (*cf. 2 Cor. viii. 12*)—*οἱ ἔχοντες* in cl. Gr. signifies “the men of property”; *μὴ* (of the *point of view*) rather than *οὐ* (of the *fact*), for the poor with their beggarly rations are shamed by the full-fed on this very account. What could show coarser contempt for the Church assembly?—P. shows a fine self-restraint in the *λιτότες* of the last sentence: *τί εἶπω ὑμῖν*; κ.τ.λ.: “What am I to say to you? Should I praise (you)? In this matter I praise you not”. *ἐπαίνεσω*, deliberative aor. sbj., like *εἶπω*, for the question refers not to the future, but to the situation depicted (see Wr., p. 356). *ἐν τούτῳ* has great point and emphasis when attached to the following *οὐκ ἐπαίνῶ* (so R.V. marg., after early Verss., Bz., Est., Mr., Hn., Gd., Bt., El., Ed.); thus also *ἐπαίνεσω* better matches *εἶπω*, and the last clause prepares for the important *ἐγὼ δὲ παρέλαβον* of the ensuing ver.

§ 38. UNWORTHY PARTICIPANTS OF THE LORD'S BREAD AND CUP, xi. 23-34. The behaviour of the wealthier Cor. at the Church Supper is scandalous in itself; viewed in the light of the institution and meaning of the Eucharistic ordinance, their culpability is extreme (23-27). The sense of this should set the readers on self-examination (28 f.). The sickness and mortality rife amongst them are a sign of the Lord's displeasure in this very matter, and a loud call to amendment (30-32). Two practical directions are finally given: that the members of the



<sup>a</sup> For εἰς with vbl. noun, cf. Mk. i. 4. xiv. 9. <sup>1</sup> ἐστὶν ἐν τῷ ἐμῷ <sup>1</sup> αἵματι <sup>1</sup>. τοῦτο ποιεῖτε, <sup>b</sup> ὁσάκις ἂν <sup>2</sup> πίνετε, viii. 34 are Hebraistic. b Lk. xxii. 19; Heb. x. 3; Lev. xxiv. 7. c Lk. xxii. 20; Rom. viii. 26; Mt. xxi. 30; Lk. xx. 31; Prov. xxvii. 15. d See x. 16. e Lk. xxii. 20, xvii. 8; Rev. iii. 20; Prov. xxiii. 1; Tob. viii. 1. f 2 Cor. iii. 6; Heb. viii. 8 (Jer. xxxviii. 31), ix. 15. g Heb. ix. 22, 25; x. 19; 1 Jo. v. 6; Zech. ix. 11. h Rev. xi. 6.

<sup>1</sup> αἵματι μου (Lk.): ACP, 17, 37, 46.

<sup>2</sup> εἰς, B<sup>2</sup>BC, 17. See Wr., p. 390.

Church should wait until all are gathered before commencing supper; and that where hunger forbids delay, food should first be taken at home (33 f.).

Vv. 23, 24. Amongst the things the Ap. had "delivered" to his readers, that they professed to be "holding fast" (2), was the story of the Last Supper of the Lord Jesus, which the Church perpetuates in its communion-feast.—ἐγώ, antithetical to ὑμῖν: I the impartor, you the receivers, of these solemn facts.—ἀπὸ neither excludes, nor suggests (cf. i. 30, xiv. 36, etc.) as παρὰ might have done (Gal. i. 12, 1 Thess. ii. 13), independent impartation to P.; "it marks the *whence* of the communication, in a wide and general sense" (El.); the Ap. vouches for it that what he related came authentically from the Lord. Παραλαμβάνω denotes "receiving a deposit or trust" (Ed.). "The Lord Jesus," see i. 8.—The allusion to "the night in which He was betrayed" (graphic impf., "while the betrayal went on"), is no mere note of time; it throws into relief the fidelity of Jesus in the covenant (25) thus made with His people, and enhances the holy pathos of the recollection; behind the Saviour lurks the Traitor. Incidentally, it shows how detailed and matter-of-fact was the account of the Passion given to Paul's converts. For the irreg. impf., παρεδίδοτο, see Wr., p. 95, note 3.—ἔλαβεν ἄρτον, "took a loaf" (ein Brod: cf. the εἰς ἄρτος of x. 17)—one of the flat and brittle unleavened cakes of the Passover Table.—καὶ εὐχαριστήσας ἔκλασεν κ.τ.λ., "and after pronouncing the blessing, broke it and said, etc." This εὐχαριστία was apparently the blessing inaugurating the meal, which was followed by the symbolic bread-breaking, whereas "the cup" was administered μετὰ τὸ δειπνήσαι (25); cf. Luke xxii. 17 ff. (see notes *ad loc.* in vol. i.), whose account is nearly the same as Paul's, differing in some important particulars from that of Matt. and Mark. Luke, however, introduces a *preparatory* cup of renuncia-

tion on the part of Jesus, "prolusio cœnæ" (Bg.). The *fractio panis*, the sign of the commencement of a household or social meal (Luke xxiv. 30; Acts ii. 42), is prominent in each narrative; this act supplied another name for the Sacrament.—Regarding the words pronounced over the broken loaf, we bear in mind (1) that Jesus said of the bread "This is my body," Himself sitting there in His visible person, when the identification of substance could not occur to any one; (2) that the parl. saying concerning "the cup" expounds by the word "covenant" (*covenant in my blood*, in Luke and P.; *my blood of the covenant*, in Matt. and Mark) the connexion of symbol and thing symbolised, linking the cup and blood, and by analogy the loaf and body, as one not by confusion of substance but by correspondence of relation: what the blood effects, the cup sets forth and seals. The bread, *standing* for the body, "is the body" representatively; broken for Christ's disciples, it serves materially in the Supper the part which His slain body is about to serve spiritually "for the life of the world". Our Lord thus puts into an acted parable the doctrine taught by figurative speech in John vi. 48 ff. "ἐστὶν is here the copula of *symbolic being*; otherwise the identity of subject and predicate would form a conception equally impossible to Speaker and hearers" (Mr.).—τὸ ὑπὲρ ὑμῶν (κλώμενον an early gloss), "that is for you"—in all its relations subsisting for men; for our advantage He wore the σῶμα σαρκὸς (2 Cor. viii. 9, Phil. ii. 7, Heb. ii. 14 ff., etc.).—The τοῦτο ποιεῖτε clause is peculiar to Luke and Paul: their witness is good evidence that the words are ἀπὸ τοῦ Κυρίου (23). The sacrificial sense put on ποιεῖτε by many "Catholic" exegetes (as though syn. with the Homeric βέβην, and 'asah of Exod. xxix. 39, etc.) is without lexical warrant, and "plane præter mentem Scripturæ" as the R.C. Estius honestly says; see also El. *ad loc.*—εἰς τὴν ἐμὴν (cf. ὑμετέραν,



εἰς τὴν ἐμὴν ἁνάμνησιν". 26. ὁσάκις γὰρ ἂν<sup>1</sup> ἐσθίητε τὸν<sup>1</sup> ἄρτον τούτον καὶ τὸ ποτήριον τοῦτο<sup>2</sup> πίνητε, τὸν ἥθνατον τοῦ Κυρίου<sup>3</sup> καταγγέλλετε, ἄχρις οὗ ἂν<sup>3</sup> ἔλθῃ. 27. ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον τούτον<sup>4</sup> ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου<sup>4</sup> ἀναξίως,<sup>4</sup> ἔνοχος

k See ii. 1. l xv. 25; Rom. xi. 25; Gal. iii. 19, etc. m x. 21. n N.T. h.l.; 2 Macc. xiv. 22. <sup>1</sup>ος, see vi. 2. o Heb. ii. 15; Jas. ii. 10 (same constr.; also in Isa. liv. 17); Mk. iii. 29, xiv. 64. With dat., Mt. v. 21 f.; Deut. xix. 10.

<sup>1</sup> εαν, NBC, 17. See Wr., p. 390.

<sup>2</sup> Om. τουτο and τουτον all pre-Syrian codd.

<sup>3</sup> Om. αν all pre-Syrian uncc., and many minn.

<sup>4</sup> ἀναξίως του Κυριου, NDeL, above 20 minn., and seemingly Or. in one place.

xv. 31) ἀνάμνησιν, *in mei memoriam* (Cv.); Ed. reads it "My commemoration" in contrast to that of Moses (x. 2), making τ. ἐμὴν correspond to καινήν of ver. 25.

Ver. 25. ὡσαύτως καὶ τὸ ποτήριον: "In the same fashion also (He gave) the cup". The two ritual actions correspond, and form one covenant.—μετὰ τὸ δεῖνῃσαι (as in Luke)—"postquam cœnaverunt" (Cv.), or better "cœnatum est" (Rom. Liturgy)—is studiously added to "emphasise the distinction between the Lord's Supper and an ordinary evening meal; cf. vv. 20 f.—The eating of the bread originally formed part of the common meal (consider Matt. xxvi. 26, Mark xiv. 22, ἐσθιόντων αὐτῶν), and may still have so continued, but the cup was certainly afterwards" (El.)—a solemn close to the κυριακὸν δεῖπνον.—"This cup is (see note 24: ἐστὶν wanting in Luke) the new covenant, in my blood"; cf. notes on x. 16 f. for τὸ ποτ., and the relation of διαθήκη to κοινωνία. The cup, given by the Lord's hand and tasted by each disciple in turn, is a virtual covenant for all concerned; *in His blood* it becomes so (ἐν τ. αἵμ. is made by its position a further predicate, not a mere adjunct of διαθ.: cf. Rom. iii. 25), since that is the ground on which God grants and man accepts the covenant. For διαθήκη, see Cr., s.v.; this term, in distinction from συνθήκη, indicates the initiative of God as Disposer in the great agreement. For P.'s interpretation of ἐν τ. αἵματι, see Rom. iii. 23 ff., Eph. i. 7, ii. 13 ff., Col. i. 20; also parls. in Ep. to Heb., Rev. i. 5, 1 John i. 7, 1 Pet. i. 18 f. For "new covenant," see parls.: καινός, *new in nature, contents*, as securing complete forgiveness and spiritual renovation (Jer. xxxi. 31 ff., etc.).—"This do . . . for the commemoration of Me": see ver. 24b; τοῦτο includes, beside the

act, the accompanying words, without which the ἀνάμνησις is imperfect. ὁσάκις ἂν (late Gr. for ἂν) πίνητε: "so many times as (*quotiescunque*) you drink (it)"—the cup of the context; not "so often as you drink" (Hf.), sc. at any table where Christians meet. Our Lord prescribed no set times; P. assumes that celebration will be frequent, for he directs that, *however frequent*, it must be guided by the Lord's instructions, so as to keep the remembrance of Him unimpaired.

Ver. 26. Familiarity helped to blunt in the Cor. their reverence for the Eucharist; hence the repeated ὁσάκις ἂν: "for so many times as you eat this bread and drink the cup, you are proclaiming the Lord's death, until He come". γὰρ has its proper explicative force: Christ bade His disciples thus perpetually commemorate Him (24 f.: ποιεῖτε, "go on to do"—sustained action), "for it is thus that you publish His death, and in this form the testimony will continue till He comes again." καταγγέλλετε (see parls.), on this view ind., is the active expression of ἀνάμνησις: "Christus de beneficio mortis suae nos admonet, et nos coram hominibus id recognovimus" (Cv.). The ordinance is a *verbum visibile*, a "preaching" of the entire Church in silent ministry: "Christi sanguis scripturarum omnium sacramento ac testimonio effusus prædicatur" (Cyprian, quoted by Ed.). ἄχρι οὗ ἔλθῃ states the *terminus ad quem* given in the words of Jesus at the Table, Luke xxii. 18, Matt. xxvi. 29. The rite looks forward as well as backward; a rehearsal of the Passion Supper, a foretaste of the Marriage Supper of the Lamb. Paul thus "associates with the καταγγέλλειν of the celebrants the fear and trembling that belong to the Maranatha of xvi. 22" (Mr.). The pathos and the glory of the Table of the Lord were alike lost on the Corinthians.

p See x. 16. ἔσται τοῦ ὁ σώματος καὶ ἡ αἵματος τοῦ Κυρίου. 28. δοκιμάζω  
 q See iii. 13.  
 r See iv. 1. δὲ ἄνθρωπος ἔαυτον, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ  
 s In this  
 sense, xiv.  
 25; Rom.  
 v. 12, xi.  
 26; Acts  
 vii. 8, xvii.  
 33, xxviii. 14. 8 times besides in P.; 1 Pet. iv. 17; 2 Pet. ii. 3; Jude 4; Acts xxiv. 25; thrice  
 in Rev., six times in G.G. u Acts xv. 9; Jas. ii. 4; Job. xii. 11. Cf. iv. 7.

<sup>1</sup> τὸν αἵματος: all uncc., above 40 minn., and many Ff.

<sup>2</sup> ἑαυτον ανθρωπος (in this order): CDGP.

<sup>3</sup> Om. αναξίως N\*ABC\*, 17, sah.,—a Western popular gloss; current in Ff.

<sup>4</sup> Om. του Κυριου N\*ABC\*, 17, 67\*\*, am.\* fu\*.

Ver. 27 draws the practical consequence of vv. 20-26, stating the judgement upon Cor. behaviour at the Supper that a right estimate of the covenant-cup and bread demands: "So then, whoever eats the bread or drinks the cup of the Lord unworthily, will be held guilty (ἐνοχος ἔσται; *reus tenetur*, Bz.; rather, *tenebitur*) of the body and blood of the Lord"; it is *this* that he ignores or insults; cf. ver. 29. On ὥστε with ind., see note to iii. 7. What "unworthily" means is patent from vv. 20 ff.—The *or*, for *and*, between ἐσθίη and πίνῃ supplies the single text adducible for the R.C. practice of *lay communion in one kind*: "non leve argumentum," says Est., "non enim sic loqueretur Ap., si non sentiret unam speciem sine altera sumi posse". But *and* appeared in just the same connexion in ver. 26, and reappears in vv. 28 f.; "or" replaces "and" when one is thinking of the parl. acts distinctly, and the same communicant might behave unworthily in *either* act, esp. as the breaking of the bread and taking of the cup at this time came in probably at the beginning and end respectively of the Church Supper, and were separated by an interval of time; see notes on εὐχαριστίας and μετὰ τ. δειπν. (24f.). ἐνοχος (from ἐν-έχω, *to hold in some liability*) acquires in late Gr., like αἷτιος, a gen. of *person against whom offence is committed*; see Ed. *in loc.* To outrage the emblem is to outrage its original—as if one should mock at the Queen's picture or at his country's flag. Except ἔλθῃ, the vbs. throughout this passage are pr. in tense, relating to habit.

Ver. 28. "But (in contrast with the guilt described, and in order to escape it) let a man put himself to proof, and so from the bread let him eat and from the cup let him drink." ἄνθρωπος, replacing δὲ αὖ (27), is *qualitative*, "containing the

ideas of infirmity and responsibility" (Gd.); cf. iii. 4, x. 13. On δοκιμάζω, see iii. 13, and parls.; it signifies not *judicial examination* (ἀνακρίνω, iv. 3, etc.), nor *discriminative estimate* (διακρίνω, 31), but *self-probing* (*probet se ipsum*, Vg.; not *exploret se*, Bz.) with a view to fit partaking; any serious attempt at this would make the scene of vv. 20 ff. impossible: the impv. is *pr.*, enjoining a practice; the communicant must test himself habitually by the great realities with which he is confronted, asking himself, *e.g.*, whether he "discerns the Lord's body" (29).—καὶ οὕτως: scarcely *sic demum* (Bg.), but *hoc cum animo*; cf. Phil. iv. 1. ἐκ . . . ἐσθιέτω, ἐκ . . . πινέτω—a solemn fullness of expression, in keeping with the temper of mind required; the prp. implies participation with others (cf. ix. 7, 13, x. 17).

Ver. 29. Participation in the bread and cup is itself a δοκιμασία: "For he that eats and drinks, a judgment for himself (sentence on himself) he eats and drinks". The single art. of ὁ ἐσθίων καὶ πίνων, combining the acts, negatives the R.C. inference from the ἡ of ver. 27 (see note). Contact with Christ in this ordinance probes each man to the depths (cf. John iii. 18 f., ix. 39); it is true of the Lord's *verbum visibile*, as of His *verbum audibile*, that he who receives it ἔχει τὸν κρίνοντα αὐτόν (John xii. 48). His attitude toward the Lord at His table revealed with shocking evidence the spiritual condition of many a Cor. Christian—his carnality and blindness as one "not distinguishing the body".—The two senses given by interpreters to διακρίνω are, as Hn. says, somewhat blended here ("Beruht jedes Urtheilen auf Entscheiden und Unterscheiden"), as in *dijudicans* (Vg.): one "discerns (judges clearly and rightly of) the (Lord's) body" in the sacrament. and therein "discriminates"



30. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἄσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶν-<sup>2</sup> ται ἱκανοί· 31. εἰ γὰρ<sup>1</sup> ἑαυτοὺς<sup>1</sup> διεκρίνομεν, οὐκ ἂν ἐκρίνομεθα·<sup>2</sup> 32. κρινόμενοι δέ, ὑπὸ Κυρίου<sup>2</sup> παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ<sup>2</sup> κατακριθῶμεν. 33. ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ<sup>2</sup>

xvi. 18; Mal. i. 8; Sir. vii. 35. <sup>1</sup>τρεῖς, 2 Kings xii. 15; <sup>2</sup>τρεῖς, Sir. x. 10; <sup>3</sup>τρεῖς, Ps. xl. 3. <sup>4</sup>τρεῖς, Acts xii. 12, xiv. 21, xix. 19; Lk. vii. 11, viii. 32. <sup>5</sup>τρεῖς, 2 Cor. vi. 9; Tit. ii. 12; Heb. xii. 6; Rev. iii. 19; Prov. iii. 11. <sup>6</sup>τρεῖς, Rom. ii. 1 (cf. xiv. 23); also 2 Pet. ii. 6; Rom. iii. 6; Acts xvii. 31; Jo. iii. 17. <sup>7</sup>τρεῖς, See ver. 18.

18 ε, Σ\*ABDG, 17, 46, latt. vg.

γαρ, C<sup>2</sup>CKLP, sah. cop., Bas., Cyr.; Alexandrian and Syrian.

2 του Κυριου: ΣBC, 17, 37. Om. του ADGKLP, etc. (Western and Syrian).

the rite from all other eating and drinking—precisely what the Cor. failed to do (20 ff.). They did not desecrate the signified in the sign, the Incarnate and Crucified in His memorial loaf and cup, and their Supper became a mere vulgar matter of meat and drink. This ordinance exposed them for what they were—*σαρκικοί* (iii. 3).—τὸ σῶμα (cf. 24 ff.)—a reverent *apostrophe*, resembling ἡ ἡμέρα in iii. 13 (see note); the explanation of some Lutherans, that τὸ σῶμα means “the substance” underlying the material element, is foreign to the context and to Apostolic times. On “the serious doctrinal question” as to what the unfaithful receive in the sacrament, see El. *ad loc.* Distinguish κρῖμα (unhappily rendered “damnation” in A.V.), a *judicial sentence* of any kind, from κατάκριμα, the final *condemnation* of the sinner (32; Rom. v. 16).

Ver. 30. In evidence of the “judgment” which profanation of the Lord’s Table entails, the Ap. points to the sad fact that “amongst you many are sick and weakly, and not a few are sleeping”. ἄσθενεῖς applies to maladies of any kind, ἄρρωστοι to cases of debility and continued ill-health—*ægroti et valetudinarii* (Bz.). The added κοιμῶνται (the Christian syn. for ἀποθνήσκουσιν) shows that P. is speaking not figuratively of low spiritual conditions, but literally of *physical infirmities* which he knows to be their consequence (διὰ τοῦτο). We must be careful not to generalise from this single instance (see John ix. 3). The mere coincidence of such afflictions with the desecration of the Eucharist could not have justified P. in making this statement; he must have been conscious of some specific revelation to this effect. For ἱκανοί (a *sufficient number*—something like our “plenty of you”), see parls.; “something less than πολλοί,

though sufficiently numerous to arouse serious attention” (El.). The “sleepers” had died in the Lord, or this term would not have been used of them; it does not appear that this visitation had singled out the profaners of the Sacrament; the *community* is suffering, for widely-spread offence. Both in the removal and infliction of physical evil, the inauguration of the New Covenant, as of the Old, was marked by displays of supernatural power.

Vv. 31, 32. Such chastisements may be averted; when they come, it is for our salvation: “If however we discerned (or discriminated: *dijudicaremus*, Vg.) ourselves, we should not be judged”.—διακρίνω is taken up from ver. 29 (see note); it is distinguished from κρῖνω, which in turn is contrasted with κατακρίνω (32).—τῷ κόσμῳ in the sequel explains the bearing of διακρίνω here: it expresses a *discriminating* judgment, by which the Christian rightly appreciates his own status and calling, and realises his distinctive character, even as the διακρίνων of ver. 29 realises the diff. between the κυριακὸν δεῖπνον and a common δεῖπνον. The alliterative play on κρῖνω and its compounds is untranslatable; cf. ii. 13 ff., iv. 3 ff. For the form of hypothesis, see ii. 8; for the *pers.* of ἑαυτοὺς, vi. 7.—κρινόμενοι δέ assumes, from ver. 30, as a *fact* the consequence hypothetically denied in the last sentence: “But under judgment as we are, we are being chastised by the Lord, in order that we may not with the world be *condemned*” (κατακριθῶμεν, *judged against*, to our ruin). Thus hope is extracted from a sorrowful situation; cf. Heb. xii. 6 f., Rev. iii. 19; νοουθεσίας μᾶλλον ἐστὶν ἢ καταδίκης τὸ γινόμενον (Cm.). On παιδεύω, *to treat as a boy*, see Trench, *Syn.*, § 32. Plato describes παιδεία as δύναμις θεραπευτικὴ τῇ ψυχῇ; cf. the proverb, παθήματα μαθήματα. Ch. v. 5 is the



c xvi. 11; φάγειν, ἀλλήλους ἐκδέχεσθε. 34. εἰ δέ<sup>1</sup> τις <sup>4</sup>πειρᾷ, <sup>ο</sup>ἐν <sup>ο</sup>οἴκῳ  
 Acts xvii. 16; Jas. v. ἑσθιέτω· ἵνα μὴ εἰς <sup>1</sup>κρίμα <sup>2</sup>συνέρχῃσθε. τὰ δὲ λοιπὰ, ὡς ἂν  
 7; Heb. x. 13, xl. 10. ἔλθω, <sup>3</sup>διατάξομαι.<sup>3</sup>  
 d See iv. 11.  
 e xiv. 35;  
 Mk. ii. 1; Deut. xl. 19 f. f Rom. xv. 24; Phil. ii. 23; cf. xii. 2 below. g See vii. 17.

<sup>1</sup> Om. δε pre-Syrian uncc., latt. vg. cop.

<sup>2</sup> διατάξομαι, ADG, 37.

extreme case of such "chastening" unto salvation; cf. Ps. cxix. 67, etc.—κρινόμενα (pr.), a disciplinary *proceeding*; κατακριθῶμεν (aor.), a definitive *pronouncement*; cf. Acts xvii. 31, etc. P. associates himself, by 1st pers. pl., with the readers, sharing his Churches' troubles (2 Cor. xi. 28 f.).

Vv. 33, 34a. The "charge" (17) proceeds from inward to outward, from *self-examination* (28) to *mutual accommodation* respecting the Lord's Supper. Religious decorum depends on two conditions,—a *becoming spirit* associated with *fitting external arrangements*, such as good sense and reverence dictate: "And so, my brothers, when you meet for the meal, *wait for one another*".—ἀδελφοί μου adds a touch of affection to what has been severely said.—συνερχόμενοι carries us back to vv. 17, 20; the same train of admonition throughout.—τὸ φάγειν embraces the entire Church Supper; see notes on vv. 20 f.; the order ἀλλήλους ἐκδέχεσθε (*invicem expectate*, Vg.) forbids the hasty and schismatic τὸ ἴδιον δείπνον προλαβεῖν (21); no one must begin supper till the Church is gathered, so that all may commence together and share alike. To *wait* for others presumes *waiting to feast with them*.—ἐκδέχομαι never means *excipio* (*receive*: so Hf., and a few others), but always *expecto* in the N.T.; with the former sense in cl. Gr., it signifies *to receive* (a person) *from* some particular quarter.—Some might object that hunger is pressing, and they cannot wait; to these Paul says, "If any one is hungry, let him eat at home"—staying his appetite before he comes to the meeting; cf. vv. 21, 22a. The Church Supper is for good-fellowship, not for bodily need; to eat there like a famished man, absorbed in one's food—if nothing worse happen—is to exclude Christian and religious thoughts.—ἐν οἴκῳ, not ἐν ἐκκλησίᾳ (18: note the absence of the art.).—"Coming together εἰς κρίμα" (for a judgment) defines the "coming together εἰς ἡσσαν" of ver. 17 in terms of vv. 29-32. συνέρχησθε, pr. subj., of the

stated meetings, as in ver. 18, etc. This warning (ἵνα μὴ) closes the παραγγελία introduced in ver. 17. For a clear and impartial account of the various doctrines of the Lord's Supper connected with this passage, see Bt., pp. 206 ff.

Ver. 34b. τὰ λοιπὰ, an *etcetera* appended to the charge—"other matters," probably of detail connected with the Church Supper and the κοινωνία. Ed. takes this as the antithesis to the πρῶτον μὲν of ver. 18 (see note), and supposes λοιπὰ to refer to other *different* matters, of which P. would postpone discussion till his arrival—addressing himself notwithstanding to one of the principal of these λοιπὰ in xii. 1 ff.—ὡς ἂν ἔλθω, "according as I may come": the Ap. is uncertain *when and under what circumstances* he may next visit Cor. (cf. xvi. 5-9); his intention to set matters in order is subject to this contingency.—διατάξομαι (see parls.) refers, presumably, to points of *external* order, such as those just dealt with. Romanists (see Est.) justify by this text their alleged unwritten apostolic traditions respecting the Eucharist: *fasting communion*, e.g., is placed amongst the unspecified λοιπὰ.

§ 39. THE VARIOUS CHARISMS OF THE ONE SPIRIT, xii. 1-11. In treating of the questions of Church order discussed in this Div. of the Ep., the Ap. penetrates from the outward and visible to that which is innermost and divinest in the Christian Society: (1) the question of *the woman's veil*, a matter of social decorum; (2) the observance of *the Lord's Supper*, a matter of Church communion; and now (3) the operation of *the Spirit of God* in the Church, wherein lies the very mystery of its life. The words διαιρέσεις in ver. 4 and πάντα ταῦτα in ver. 11 give the clue to Paul's intent in this §. Many Cor. took a low and half superstitious view of the Holy Spirit's influence, seeing in such charisms as the "tongues"—phenomena analogous to, though far surpassing, pagan manifestations (2)—the proper evidence of His working, while they underrated endowments of a less striking but more vital and serviceable

XII. 1. Περὶ δὲ τῶν <sup>a</sup>πνευματικῶν, ἀδελφοί, <sup>b</sup>οὐ <sup>c</sup>θέλω ὑμᾶς <sup>a</sup>ἀγνοεῖν. 2. οἴδατε ὅτι <sup>b</sup>ἔθνη ἦτε, πρὸς τὰ <sup>c</sup>εἰδωλα τὰ <sup>d</sup>ἄφωνα, ὡς <sup>e</sup>ἂν ἤγεσθε, <sup>f</sup>ἀπαγόμενοι. 3. διὸ <sup>g</sup>γνωρίζω ὑμῖν ὅτι οὐδεὶς <sup>h</sup>ἐν <sup>i</sup>πνεύματι Θεοῦ λαλῶν λέγει <sup>j</sup>ἀνάθεμα <sup>k</sup>Ἰησοῦν, <sup>l</sup>καὶ οὐδεὶς δύναται

impf. in rel. clause, Mk. vi. 56; Acts ii. 45, iv. 35; Gen. ii. 19. f In trans. use, Mt. xxvi. 57, etc.; Lk. xxi. 12; Acts xii. 19, xxiii. 17, xxiv. 7. g xv. 1; 2 Cor. viii. 1; Rom. ix. 22 f., xvi. 26; Gal. i. 11; 11 times in Eph., Col., Phil.; 2 Pet. i. 16; 4 times in Lk. and Acts; Jo. xv. 15, xvii. 26. h Eph. vi. 18; Rev. i. 10; Jude 20; Mt. xxii. 43; Lk. ii. 27, iv. 1; Mic. iii. 8. i xvi. 22; Rom. ix. 1; Gal. i. f.; Acts xxiii. 14.

<sup>1</sup> ὅτι ὅτε (?) : all uncc. but G<sup>g</sup>. K<sup>m</sup>g.; K\*, a few minn., and Ff., read ὅτε alone. W.H. conjecture ὅτι ὅτε to be a primitive error for ὅτι ποτε (?); cf. Eph. ii. 11, and the use of ποτε in Rom. xi. 30; Col. i. 21; 1 Pet. ii. 10. The confusion of π with τ is a common scribe's error; and in the old continuous writing (οτιποτε), it is likely enough that the copyist's eye, in some primitive MS., *skipped* the π, esp. as no immediate countersense resulted to warn him of the oversight.

<sup>2</sup> Ἰησοῦς,  $\aleph$ ABC, 17\*, 46\*, cop. syrr. (seemingly), Euthal. Ἰησον, F, 17\*\*, vg. (*anathema Jesu*), Ath., Hil. Ἰησουν, DGKLP, sah.,—Western and Syrian. See note below.

nature (31, xiii. 8, 13, xiv. 12). For the moment, Paul's object is twofold: first, to lay down a *general criterion* of the presence of Christ's Spirit (3), and then to show the *wide manifoldness* of His working in the community of believers (4-11).

Ver. 1. For the heading of the new topic, which runs on to the end of ch. xiv., see note on vii. 1. τῶν πνευματικῶν is *neut.*—"concerning spiritual things (gifts, powers)," as in xiv. 1 (cf. πνευμάτων, 12) and viii. 1; not "spiritual persons" (xiv. 37, ii. 15), as Hf. and some others would have it: not *the status of the persons* spiritually endowed, but *the operations of the Spirit* who endows them are in question. "δὲ is transitional, with a shade of antithesis to τὰ λοιπὰ . . . διατάξομαι: 'Whatever subject I postpone, I must not delay to explain the nature of spiritual gifts'" (Ed.). On οὐ θέλω ἀγνοεῖν, cf. note to x. 1: the Ap. has something to explain not quite obvious and highly important.

Ver. 2. On the critical reading, οἴδατε ὅτι ὅτε ἔθνη ἦτε . . . ὡς ἂν ἤγεσθε ἀπαγόμενοι, there are two plausible constructions: (a) that of Bg., Bm. (pp. 383 f.), Ed., who regard ὡς as a resumption of the ὅτι, after the parenthetical ὅτε clause, and thus translate: "You know that, when you were Gentiles,—how you were always led to those voiceless idols, being carried away". There are two reasons against this construction—(1) the improbability of ὅτι being forgotten after so short an interruption; (2) the inversion of the proper relation between ὡς ἂν ἤγεσθε and ἀπαγόμενοι, the

former of which is naturally construed as subordinate and adverbial to the latter, the "leading to idols" supplying the condition under which the "carrying off" took place. (b) We are driven back upon the alternative construction, adopted by Est., Mr., Hn., Ev., Bt., Gd., El. (see his note, and Krüger's *Sprachl.*, § 354 b, *Anm.* 1 f., for similar instances), who regard ἀπαγόμενοι as chief predicate after ὅτι, and complete the ptp. by ἦτε, which is mentally taken up from the interposed temporal clause: "You know that, when you were Gentiles, to those voiceless idols, however you might be led, (you were) carried away". Since οἶδα *with ptp.* complement occurs but once besides in N.T. (2 Cor. xii. 2, and there with *acc.* ptp., not *nom.* as here), the confusion between the ptp. construction and the ὅτι construction after οἶδα, by which Mr. accounts for the grammatical irregularity, is not very probable. The emendation of W.H. (see txtl. note) is most tempting, in view of Eph. ii. 11; it wholly obviates the difficulty of grammar: "You know that *once* (ὅτι ποτε) you were Gentiles, carried off to those dumb idols, howsoever you might be led".—The Cor., now belonging to the λαὸς Θεοῦ, distinguish themselves from the ἔθνη (see v. 1, x. 20); to be "led away to the (worship of the) idols" is the characteristic of Gentiles (viii. 7). ἀπάγω implies *force* rather than charm in the ἀπάγων; P. is not thinking of any earlier truth *from* which the heathen were enticed, but of the overwhelming current by which they were "carried off" (*abreptos*, Bz.), cf. 2 Cor. iv. 4, 2



k N.T. *h.l.*; εἰπεῖν Κύριον <sup>1</sup> Ἰησοῦν <sup>1</sup> εἰ μὴ <sup>h</sup> ἐν <sup>h</sup> Πνεύματι Ἀγίῳ. 4. <sup>k</sup> διαίρεσεις <sup>1</sup> Chron. xxvi. 1; 2 δὲ <sup>1</sup> χαρισμάτων εἰσί, τὸ δὲ αὐτὸ Πνεῦμα. 5. καὶ <sup>k</sup> διαίρεσεις <sup>m</sup> δια- Chron. viii. 14; κονίων εἰσί, καὶ ὁ αὐτὸς Κύριος. 6. καὶ <sup>k</sup> διαίρεσεις <sup>n</sup> ἐνεργημάτων Ezra vi. 18; -πειν, εἰσίν, ὁ δὲ <sup>2</sup> αὐτός <sup>2</sup> ἐστὶ <sup>3</sup> Θεὸς ὁ <sup>o</sup> ἐνεργῶν <sup>p</sup> τὰ <sup>q</sup> πάντα <sup>q</sup> ἐν <sup>q</sup> πᾶσιν. ver. 11.

l See i. 7.

Pl. only in this ch., Rom. xi. 29, xii. 6. m Pl. *h.l.*; xvi. 15, 2 Cor. *passim*, eight times more in P.; Heb. i. 14; Rev. ii. 19; 8 times in Acts; also Lk. x. 40. n *H.l.*; o 2 Cor. i. 6, iv. 12; Rom. vii. 5; Gal. ii. 8, iii. 5, v. 6; 8 times more in P.; also Jas. v. 16; Mt. xiv. 2; Mk. vi. 14. p See viii. 6. q xv. 28; Eph. i. 23; Col. iii. 11.

<sup>1</sup> Κύριος Ἰησοῦς: NABC, 17, 46, 67\*\*, 73, vg. syrch.

Κυριον Ἰησουν: DGKLP, etc. See note below.

<sup>2</sup> καὶ ὁ αὐτός (?): BC, 37, 46; W.H. *txt.* ο δε αὐτος: NAKLP, vg. syrr. • αὐτος δε: DG.

<sup>3</sup> Om. ἐστι N<sup>a</sup>ACDGP, vg. Add after αὐτος N<sup>c</sup>KL, etc.; after ἐνεργῶν, B.

Tim. ii. 26, Matt. xii. 29. With this agrees the qualifying ὡς ἂν ἤγεσθε (not ἀνῆγεσθε, as Hf. and Hn. read; this gives an irrelevant sense—"led up," "led in sacrifice"), indicating the uncertainty and caprice of the directing powers—"pro nutu ducentium" (Est.). For the right sort of ἄγεσθαι, see Rom. viii. 14, Gal. v. 18.—On the εἰδῶλα, cf. viii. 4; the voicelessness of the idol is part of its nothingness (cf. Ps. cxv. 4-7, etc.); the Pagans were led by no intelligent, conscious guidance, but by an occult power behind the idol (x. 19 ff.).

Ver. 3. Their old experience of the spells of heathenism had not prepared the Cor. to understand the workings of God's Spirit and the notes of His presence. On this subject they had asked (1), and P. now gives instruction: "Wherefore I inform you". They knew how men could be "carried away" by supernatural influences; they wanted a criterion for distinguishing those truly Divine. The test P. supplies is that of *loyalty to Jesus Christ*. "No one speaking in the Spirit of God says ANATHĒMA IHΣΟΥΣ, and no one can say ΚΥΡΙΟΣ IHΣΟΥΣ except in the Holy Spirit." *Jesus is anathema, Jesus is Lord*, are the battle-cries of the spirits of error and of truth contending at Cor. The second watchword is obvious, its *inclusiveness* is the point of interest; it certifies all true Christians, with whatever διαίρεσεις χαρισμάτων (4 ff.), as possessors of the Holy Spirit, since He inspires the confession of their Master's name which makes them such (see i. 2, Rom. x. 9, Phil. ii. 11, etc.). Not a mystical "tongue," but the clear intelligent confession "Jesus is Lord" marks out the genuine πνευματικός; cf. the parl. cry Ἀββὰ ὁ πατήρ, of Gal. iv. 6. "He shall glorify *Me*," said

Jesus (John xvi. 14) of the coming Spirit: this is the infallible proof of His indwelling.—But who were those who might say at Cor., "Jesus is *anathema*"? *Faciebant gentes*, says Bg., *sed magis Judæi*. Ἀνάθεμα (see parl.) is Hebraistic in Biblical use, denoting that which is *cherem*, *vowed to God for destruction as under His curse*, like Achan in Joshua's camp. So the High Priest and the Jewish people treated Jesus (John xi. 49 f., Gal. iii. 13), using perhaps these very words of execration (cf. Heb. vi. 6), which Saul of Tarsus himself had doubtless uttered in blaspheming the Nazarene (1 Tim. i. 13); this cry, so apt to Jewish lips, resounded in the Synagogue in response to apostolic preaching. Christian assemblies, in the midst of their praises of the Lord Jesus, would sometimes be startled by a fierce Jew screaming out like a man possessed, "Jesus is anathema!"—for unbelievers on some occasions had access to Christian meetings (xiv. 24). Such frenzied shouts, heard in moments of devotion, affected susceptible natures as with the presence of an unearthly power; hence the contrast which Paul draws. This watchword of hostile Jews would be taken up by the Gentile mobs which they roused against the Nazarenes; see Acts xiii. 45, xviii. 6, where βλασφημοῦντες may well include λέγοντες Ἀνάθεμα Ἰησοῦς. Gd., *ad loc.*, and W. F. Slater (*Faith and Life of the Early Church*, pp. 348 f.) suppose both cries to originate in the Church; they ascribe the anathema to *heretics* resembling Cerinthus and the Ophites, who separated *Jesus from Christ* (cf. 1 John ii. 18 ff., iv. 1-6); but this identification is foreign to the situation and context, and is surely an anachronism.—The distinction between λαλεῶ and λέγω is well



7. ἐκάστῳ δὲ δίδεται ἡ ἑξωτερικὴ τοῦ Πνεύματος πρὸς τὸ συμφέρον · 2 Cor. iv. 2; -ου, sec.  
 8. ὃ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται ὁ λόγος ὡς σοφίας, ἄλλῳ δὲ ὡς ἰσχύος, 2  
 ὡς ἰσχύος, κατὰ τὸ αὐτὸ Πνεῦμα · 9. ἑτέρῳ δὲ ἡ πίστις ἐν Cor. xii. 1; Heb. xii. 10;  
 Acts xx. 20; see also vi. 12 and vii. 35. t For normal use of ὡς μὲν, see xi. 21. ὡς μὲν . . . ἄλλος  
 δε, Mt. xiii. 4 f.; Mk. iv. 4. ἄλλος . . . ἑτερος, Mt. xvi. 14; Heb. xi. 35 f.; cf. Gal. i. 6. ἑτερος, see  
 iii. 4. ἄλλος . . . ἄλλος, xv. 39, 41; Jo. iv. 37. u See i. 5; λογ. σοφ., ii. 13. v Rom. xi. 33;  
 Col. ii. 3; Eccl. i. 16, 18, ii. 26. σοφία, i. 17; γνῶσις, i. 5. w ver. 11, 2 Cor. iv. 13, xii. 18. ἐν. πν.,  
 vv. 13 f.; Eph. ii. 18, iv. 4.

<sup>1</sup> Om. 8 ε Ν\*BDG, 67\*\*, vg. syrach. A, with the Syrian codd., inserts.

exemplified here: λαλεῖν ἐν is "to speak in the element and sphere of, under the influence of" the Holy Spirit.

Vv. 4-6. "But," while the Spirit prompts in all Christians the simultaneous confession *Jesus is Lord*, this unity of faith bears multiform fruit in "distributions of grace-gifts, services, workings". These are not separate classes of πνευματικά, but varied designations of the πνευματικά collectively—a *trinity* of blessing associating its possessors in turn with *the Spirit, the Lord, and God* the fountain of all. What is a χάρισμα (see i. 7) in respect of its quality and ground, is a διακονία in view of its usefulness (see 21-25), and an ἐνέργημα in virtue of the power operative therein. The identity of the first and second of the syns. rests on that of "the Lord" and "the Spirit" (cf. 2 Cor. iii. 17 f.), and that of the second and third upon the relation of Christ to the Father (see John v. 17 ff., xiv. 8-14). For the Trinitarian structure of the passage, cf. 2 Cor. xiii. 13, Eph. iv. 4 ff.—Κύριος and διακονία are correlative; all Church-ministry is directed by "the Lord" and rendered primarily to Him (iv. 1, vii. 12, viii. 6, Rom. xii. 11, xiv. 4-9, Matt. xxv. 40, etc.). Διακονία embraces every "work of ministration" (Eph. iv. 12): gradually the term narrowed to official and esp. bodily ministrations, to the duties of the διάκονος (Phil. i. 1, etc.); see xvi. 15, and cf. Rom. xv. 31 with xi. 13 for the twofold use.—ἐνέργημα (*effectus*, rather than *operatio*, Vg.)—the result of ἐνεργεῖν; this favourite Pauline vb. signifies an *effective*, and with ἐν an *immanent* activity.—τὰ πάντα covers the whole sphere in which spiritual charisms operate: cf. Eph. iv. 6. Ver. 11 refers the same πάντα ἐνεργεῖν to "the Spirit," who is God indwelling; Power, in its largest, ultimate sense, "belongeth unto God" (cf. Eph. i. 11, etc., Phil. ii. 13)—"the same God, who works . . . in all" (Rom. iii. 29 f.), knowing no respect of persons

and operative in the doings of every Christian man; cf. i. 30a, and note.—διαίρεσις appears to be act., *dividings, distributings*, rather than pass., *differences, varieties*; see ver. 11. The pl. points to the constantly repeated *dealings out* of the Spirit's store of gifts to the members of Christ's body.

Ver. 7. ἐκάστῳ δὲ κ.τ.λ.—distributive in contrast with the collective τ. πάντων of ver. 6; cf. Eph. iv. 6 f., and the emphatic ἑκάστος of iii. 5-13: "But to *each* there is being given the manifestation of the Spirit with a view to profiting"; cf. Eph. iv. 7-16, where the δωρεὰ τ. Χριστοῦ is similarly portioned out amongst the members of Christ, for manifold and reciprocal service to His body. The thought of mutual benefit, there amply expressed, is here slightly indicated by πρὸς τὸ συμφέρον (*ad utilitatem*, Vg.): see vi. 12, x. 23, 33, on this word.—δίδεται, *datur* (not *datum est*), indicates continuous bestowment; so in vv. 8 ff.: these charisms, blossoming out in rich, changeable variety, disclose the potencies of the Spirit ever dwelling in the Church.—φανέρωσις (opp. of κρύψις) governs τ. Πνεύματος in obj. gen.: to each is granted some personal gift in which he *shows forth* the Spirit by whose inspiration he calls Jesus Lord (3); for the constr., cf. 2 Cor., iv. 2. For the general idea, Matt. v. 14 ff., Luke xii. 1 f., 1 Peter ii. 9.

Vv. 8-10 exhibit by way of example (γάρ) *nine* chief manifestations in which the Holy Spirit was displayed: *word of wisdom, word of knowledge, faith, healings, powers, prophecy, discernings of spirits, kinds of tongues, interpreting of tongues*. The *fourth* and *fifth* are specially marked as χαρίσματα and ἐνέργηματα respectively; the *first* is said to be given "through," the *second* "according to," the *third* and *fourth* "in the same" (or "the one") Spirit," whose operation in the whole is collectively reaffirmed in ver. 12. In distinguishing the recipients, P. begins with

x vv. 28, 30; τῷ ᾧ αὐτῷ πνεύματι, ἄλλω δὲ ἡ χάρισμα ἰαμάτων ἐν τῷ ᾧ αὐτῷ<sup>1</sup>  
 Jer. xl. 6.  
 -σις, Acts πνεύματι, 10. ἄλλω δὲ ἡ ἐνεργήματα ἡ δυνάμειν, ἄλλω δὲ ἡ προ-  
 φητεία, ἄλλω δὲ ἡ διακρίσεις πνευμάτων. ἑτέρω<sup>3</sup> δὲ ἡ γένη  
 -σμοι, freq. in GG. and  
 Acts. y Pl. in this sense, vv. 28 f.; 2 Cor. xii. 12; Gal. iii. 5 (virtually); 1 Th. ii. 9; Heb. ii. 4;  
 vi. 5; Acts ii. 22, viii. 13, xix. 11; GG. *passim*. z xiii. 2, 8, xiv. 6, 22; Rom. xii. 6; 1 Th. v. 20; 1  
 Tim. i. 18, iv. 14; Rev. i. 3, etc.; Mt. xiii. 14. -ενω, see xi. 4; -της, ver. 28. a Rom. xiv. 1;  
 Heb. v. 14; Job. xxxvii. 16. -νευ, see vi. 5. b γεν. γλ., ver. 28; xiv. 10; Mt. xiii. 47, xvii. 21;  
 Gen. i. 11, etc.

<sup>1</sup> ἐνι, AB, 17, 67\*\*, latt. vg. So crit. edd.

αὐτῷ, B<sup>2</sup> DGKLP (Western and Syrian): harmonistic correction.

<sup>2</sup> BDG om. δε twice, after ἄλλω.

<sup>3</sup> Om. δε (after ἐτερω) B<sup>2</sup>\*BDGP, latt. vg.

Add δε ACKL, syrr. cop.—Alexandrian and Syrian; cf. ver. 9.

the colourless  $\phi$  μέν (for the rel. pr. in this use, cf. xi. 21); but in continuation ἄλλω δέ (to another) is varied with ἐτέρω (to some one else); the latter seems to mark a more specific, qualitative difference: cf. the interchange in xv. 39 ff., also in 2 Cor. xi. 4, and ἑτερος in xiv. 21, Rom. vii. 23; ἑτερος moreover dispenses with the contrastive δέ, as conveying its own antithesis (Hn. however, against Mr., takes the prons. to be used indifferently). Accordingly, the third (faith) and eighth (tongues) in the chain of gifts indicate points of transition, in the writer's thought, from one sort of endowment to another; and the nine thus fall into three divisions, of two, five, and two members respectively, with λόγος, πίστις, γλώσσαι for their titles, the first of which exhibits the Πνεῦμα working through the νοῦς, the second in distinction from the νοῦς, and the third in supersession of the νοῦς: for this basis of discrimination, cf. xiv. 14-20; also xiii. 8, where the like threefold distinction appears in another order. The above arrangement is that of Mr.; Ed. gives a more elaborate and somewhat diff. analysis.—(a) λόγος σοφίας and γνῶσεως were the charisms most abundant at Cor.: see i. 5, and the relevant notes on i. 17, 30, ii. 1. "Wisdom" is the larger acquisition,—the truth of God wrought into the man; "knowledge" is that truth intellectually apprehended and objectified: see Ed. *ad loc.*, who says, "The παρέκβασις of σοφία is mysticism, of γνῶσεως is rationalism". Expressed in λόγος, both gifts serve the Church πρὸς τὸ συμφέρον (7); they are the qualifications of pastor and teacher respectively. "The Spirit" is the channel (διὰ) conveying Wisdom; "the same Spirit" is the standard (κατά) regulating Knowledge.—(b) πίστις impresses its character on the whole second series:

standing alone, with emphasis, it implies an energy and demonstrativeness of faith (cf. πᾶσα πίστις, xiii. 2), *ein Glaubensheroismus* (Mr.): *λάματα* and *δυνάμεις* are operations of such faith in the material sphere, by way of miracle; *προφητεία* and *διάκρισις πνευμάτων*, in the purely spiritual sphere, by way of revelation. Faith however may be exhibited in conspicuous degree apart from these particular demonstrations (cf. Matt. xvii. 20, xxi. 21, Mark xvi. 17 f.). The first two of the five are imparted "in (*i.e.*, grounded upon, exercised in the sphere of) the same (the one) Spirit"; what is said of these is understood of the other three (cf. ἐν in ver. 3): "in the same Spirit" dwell the endowments of a fruitful understanding and of a potent faith; "in the one Spirit"—in His power and bestowment alone—all "gifts of healings" lie (cf. Mark iii. 28 ff.). The *λάματα* (acts of healing; see parls.) are *χάρισμα* by eminence—gracious acts (cf. Luke vii. 21, *ἐχαρίσατο*): the *δυνάμεις* (powers; see parls.) display strength rather than grace, *e.g.*, in the sentence of v. 5 above, or that contemplated in 2 Cor. xiii. 2 ff., 10; they are "acts of energy".—*Προφητεία*, as an edifying gift of speech, is akin to the *λόγος* graces of (a); it is contrasted with *γλώσσαι* (c) in xiv., as being an intelligent exercise. But prophecy, while employing the νοῦς, has a deeper seat; it is no branch of σοφία or γνῶσις as though coming by rational insight, but an ἀποκάλυψις of hidden things of God realised through a peculiar clearness and intensity of faith (2 Cor. iv. 13 f.; Heb. xi. 1, 13; Luke x. 21 f., etc.), and is in line therefore with the miraculous powers preceding; hence "the prophet" is regularly distinguished from "the teacher".—"Discernment of spirits" is the counterpart and safeguard of "prophecy."



<sup>b</sup> γλωσσῶν, <sup>c</sup> ἄλλῳ δὲ <sup>d</sup> ἑρμηνεῖα <sup>e</sup> γλωσσῶν. II. πάντα δὲ ταῦτα <sup>c</sup> ἐνεργεῖ τὸ <sup>e</sup> ἐν καὶ τὸ <sup>f</sup> αὐτὸ Πνεῦμα, <sup>g</sup> διαίρουν <sup>h</sup> ἰδίᾳ ἐκάστῳ καθὼς <sup>i</sup> βούλεται.

12. <sup>k</sup> Καθάπερ γὰρ τὸ σῶμα ἐν ἔστι καὶ <sup>l</sup> μέλη <sup>m</sup> ἔχει <sup>n</sup> πολλὰ,<sup>1</sup>

xvi. 17. d xiv. 26; Sir. prologue, xlvii. 17. -ευτης, xiv. 28; -ευω, Heb. vii. 2. e See xi. 5. ἐν πν., and αυτ., see ver. 9. f Lk. xv. 12; Josh. xviii. 5. -σις, ver. 4 above. g N.T. h.t.; 2 Macc. iv. 34. h Of God, Heb. vi. 17; Jas. i. 18; 2 Pet. iii. 9; 1 Kings ii. 25. -ημα, Rom. ix. 19. i See x. 10. k See vi. 15.

<sup>1</sup> πολλὰ ἐχει (in this order): non-Western and pre-Syrian unce.

demanding the like super-rational penetration; the true critic may not have originitive faculty, but his mind moves in the same region with that of the originator and tracks his steps. διακρίσεις, pl., for this gift had many and various occasions of exercise: see parls., also for διακρίνω, vi. 5, etc.; as to the power itself and the need for its exercise, cf. 1 Thess. v. 20 ff., 2 Thess. ii. 2, 9 ff., 1 John ii. 18 ff., iv. 1-6, Matt. xxiv. 11 f. P. exhibits this διάκρισις admirably in ver. 3 above; it displays itself in Acts xiii. 8 ff., along with the ἐνέργημα δυνάμεως; cf. Acts v. 1-11.—(c) The “kinds of tongues,” with their attendant “interpretation,” constitute the third order of specific charisms; in this exercise the intelligence of the speaker is suspended. The γλώσσαι, ranked first by the Cor. because of their sensational character, P. enumerates last in regard of “profiting” (7); ch. xiv. will justify this relative deprecation. The “tongues” of this Ep. cannot have signified the power to speak strange languages in missionary preaching, as many have inferred from the terms used in the account of the manifestation of the Day of Pentecost; see notes on Acts ii. 4-11. γνῆ implies that this ecstatic phenomenon was far from uniform; the “new tongues” of Mark xvi. 17, together with the indications of ch. xiii. 1 and xiv. of this Ep., point to the breaking out of an exalted and mystical utterance differing from all recognised human speech; this utterance varied at diff. times and places in its mode and attendant conditions; and in the impression it produced on the hearers; it is regularly spoken of in the pl. The necessity of ἑρμηνεῖα for the extraction of any benefit to the Church from the Tongues will be shown in ch. xiv.; sometimes the possessor of the Tongue became interpreter also (xiv. 13): On the γλώσσαι generally, see Ed., *ad loc.*; also Hn.

Ver. 11 sums up the last par. (4-10), impressing on the Cor. with redoubled

emphasis the *variety in unity* of the “gifts,” and vindicating the sanctity of each: “But all these things worketh the one and the same Spirit” (cf. 9). In the qualifying clause, “dividing separately (*seorsim*) as He wills,” διαίρουν takes up the διαίρεσις of vv. 4-6; ἐκάστῳ is resumed from ver. 7; ἰδίᾳ adds the thought that the Spirit deals with each recipient by himself, *individually and appropriately* (cf. vii. 7, iii. 8, xv. 23); while καθὼς βούλεται signifies that He acts in the distribution upon His *choice and judgment*, where lies the hidden reason for the giving or withholding of each particular gift.—For βούλομαι, see parls.; and for its difference from ἐθέλω, cf. ver. 18; also iv. 19, 21, and parls. Eurip., *Hippol.*, 1329 f., supplies a good example of the distinction, οὐδεὶς ἀπαντᾶν βούλεται προθυμίᾳ τῇ τοῦ θελοντος, ἀλλ’ ἀφιστάμεθ’ αἶ: “None of us *likes* to cross the purpose of one that is bent on anything, but we always stand aside”. No predicate could more strongly imply *personality* than does βούλεται.

§ 40. THE ONE BODY, OF MANY MEMBERS, xii. 12-20. The manifold graces, ministries, workings (4 ff.), that proceed from the action of the Holy Spirit in the Christian community, stand not only in common dependence upon Him (§ 39), but are mutually bound to each other. The Church of Christ is “the body” for the Spirit of God; and these operations are its correlated functional activities (12 f.). Differentiation is of the essence of bodily life. The unity of the Church is not that of inorganic nature,—a monotonous aggregation of similars, as in a pool of water or a heap of stones; it is the oneness of a living organism, no member of which exercises the same faculty as another. Without “many members,” contrasted as foot with hand or sight with smell (14-17), there would be no body at all, but only a single monstrous limb (19). In God’s creative plan, it is the integration and



1 Mt. iii. 11; Acts i. 5, xi. 16. ὡμα, οὕτω καὶ ὁ Χριστός· 13. καὶ γὰρ ἐν ἐνὶ Πνεύματι  
 m Sec xv. ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε ὁ Ἰουδαῖοι  
 9, 11; ἐν πν., ἐν  
 σῶμα, ἐν  
 Eph. iv. 4. εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες εἰς ἐν  
 n Sec x. 2. Πνεῦμα εἰς ἐποτίσθημεν.<sup>4</sup> 14. καὶ γὰρ τὸ σῶμα οὐκ ἐστὶν ἐν μέλος  
 o Sec x. 32. p Eph. vi. 18  
 (with εἴτε); Gal. iii. 28; Col. iii. 11; Rev. vi. 15, xiii. 16, xix. 18. εἴτε ... εἴτε, see iii. 22. q Sec  
 iii. 2. For acc. with pass. (without εἴτε), 2 Th. ii. 15; Heb. vi. 9; Rev. xvi. 9; Mk. x. 38; Lk. xii. 47.

<sup>1</sup> *Om.* του ενος all uncc. but B<sup>c</sup>D, Hil., Ambrst. (*ex uno corpore*).

<sup>2</sup> *Om.* εις all uncc. but DcKL.

<sup>3</sup> εις εν πομα: a number of minn., with Macarius and (virtually) Clem. Al.

<sup>4</sup> εφωτισθημεν, L, and several minn.; A, σμεν.

reciprocity of a multitude of distinct organs that makes up the physical and the social frame (18 ff.).

Ver. 12. "The one Spirit," the leading thought of § 39, suggests the similitude of "the body" for the Church (called in ch. iii. the *tillage, building, temple* of God), since this is the seat of His multifarious energies. In the Eph. and Col. Epp. τὸ σῶμα becomes a fixed title for the Christian community, setting forth its relation both to the inhabiting Spirit and to the sovereign Head; as yet it remains a plastic figure. Aristotle had applied this image to the State, the *body politic*; and the idea was a Gr. commonplace. The Ap. is still insisting on the breadth of the Holy Spirit's working, as against Cor. partisanship and predilection for miraculous endowments; hence the reiterated ἐν and πολλά, also the emphatic πάντα of the second clause: "but all the members of the body, many as they are (πολλά ὄντα), are one body". In applying the comparison, Paul writes not as one expects, οὕτως ἡ ἐκκλησία or οὕτως ἡμεῖς, but with heightened solemnity οὕτως καὶ ὁ Χριστός, "so also is the Christ!" "Christ stands by metonymy for the community united through Him and grounded in Him" (Hn.). This substitution shows how realistic was P.'s conception of believers as subsisting "in Christ," and raises the idea of Church-unity to its highest point; "all the members are instinct with one personality" (Ed.): cf. Gal. ii. 20, 2 Cor. xiii. 3, 5, for this identification in the case of the individual Christian. The later representation of Christ and the Church as Head and Body is implicit in this phrase. For Χριστός with art., cf. i. 12, x. 4, etc.; also Eph. v. 23 ff.

Ver. 13. καὶ γὰρ ἐν ἐνὶ Πνεύματι κ.τ.λ.: "For indeed in one Spirit we all

into one body were baptized—whether Jews or Greeks, whether bondmen or freemen—and we all of one Spirit were made to drink,"—*were drenched* (Ev.). An appeal to experience (cf. Gal. iii. 2 ff., iv. 6; also Acts xix. 2-6): at their baptism the Cor. believers, differing in race and rank, were consciously made one; one Spirit flooded their souls with the love and joy of a common faith in Christ.—For βαπτίζω ἐν and εἰς, see parls.: ἐν defines the *element* and *ruling influence* of the baptism, εἰς the *relationship* to which it introduces. P. refers to actual Christian baptism, the essence of which lay in the regenerating influence of the Holy Spirit (John iii. 5 ff., Tit. iii. 5 f.); baptism represents the entire process of personal salvation which it seals and attests (Eph. i. 13, Gal. iii. 26 ff., Rom. vi. 2 ff.), as the Queen's coronation imports her whole investiture with royalty. That Jews and Greeks, slaves and freemen, had received at the outset an identical Spirit, shows that they were intended to form a single body, and that this body was designed to have a wide variety of members (11 f.).—ἐποτίσθημεν (see parls.) has been referred by Cm., Aug., Cv., Est., and latterly by Hn., to the ποτήριον of the *Lord's Supper* (x. 16, xi. 25), as though καὶ coupled the two consecutive Sacraments (cf. x. 2 f., and notes); but the *tense*, parl. to ἐβαπτίσθημεν (otherwise in x. 16, etc.), points to a *past event*, not a repeated act; and it is "the blood of Christ," not the Holy Spirit, that fills (symbolically) the Eucharistic cup. The two aors. describe the same primary experience under opposite figures (the former of which is *acted* in baptism), as an outward affusion and an inward absorption; the Cor. were at once *immersed in* (cf. συνετάφημεν, Rom. vi. 4) and *saturated with* the Spirit; the

ἀλλὰ πολλά· 15. ἐὰν εἴπῃ ὁ ποῦς, “Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ ἔειμὶ ἔκ τοῦ σώματος,” οὐ παρὰ τοῦτο οὐκ ἔστιν ἔκ τοῦ σώματος<sup>1</sup>. 16. καὶ ἐὰν εἴπῃ τὸ οὖς, “Ὅτι οὐκ εἰμὶ ὁ ὀφθαλμός, οὐκ εἰμὶ ἔκ τοῦ σώματος,” οὐ παρὰ τοῦτο οὐκ ἔστιν ἔκ τοῦ σώματος<sup>1</sup>. 17. ἐεὶ ὅλον τὸ σῶμα ὀφθαλμός, ἢ ποῦ ἢ ἀκοή; ἐεὶ ὅλον ἀκοή, ἢ ποῦ ἢ ὄσφρησις; 18. νυνὶ<sup>2</sup> δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἕν ἕκαστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν.

*Of things h.l. in N.T. Of persons, see i. 30; partitive as here, Mt. xxvi. 73; Acts xxi. 8, etc.; Obad. 11. N.T. h.l., in this sense; cl.*

Gr., Lidd. s.v. I. 6; syn. with δια, Philo, I. 263. t ποῦ, see i. 20. Interrog. after εἰ, iv. 7, x. 30, xv. 12, 32; 8 times more in P.; etc. u 2 Pet. ii. 8. For other uses, see Rom. x. 16 f.; Gal. iii. 2, etc. *H.l.* w Logical, vii. 14, xiii. 13, xiv. 6, xv. 20, etc. x ver. 28; Rom. iv. 17; 1 Th. v. 9; 1 Tim. i. 12, ii. 7; 2 Tim. i. 11; Heb. i. 2; Acts xx. 28; Gen. xvii. 5. y Six times more in P.; freq. in Lk. and Acts; Rev. xxi. 21. z Of God, xv. 38; without καθως, iv. 19; Rom. ix. 18, 22; Col. i. 27; 1 Tim. ii. 4; 1 Pet. iii. 10; Jas. iv. 15; Mt. xxvi. 39. Cf. θελημα Θε., i. 1 and parls.

<sup>1</sup> Pointed interrog. by Tr., as in T.R.; affirm. by other crit. edd. See note below.

<sup>2</sup> νυν (?) ABDG. So Tr., W.H. *txt.*, R.V., El., Nestle.

νυνι, NCD<sup>b</sup>cKLP. So Tisch., W.H. *marg.*

second figure supplements the first: cf. Rom. v. 5, Tit. iii. 5, 6.—ποτιζω, which takes double acc. (iii. 2), retains that of the thing in the passive.

Ver. 14 recalls, under the analogy of the σῶμα, the reason given in ver. 12 for the diversity of spiritual powers displayed in the Church: it is not “one member,” but “many” that constitute the “body”. This thesis the rest of the § illustrates.

Vv. 15, 16 represent with lively fancy the foot and ear in turn—organs of activity and intelligence—as disclaiming their part in the body, because they have not the powers of the hand and eye: an image of jealous or discouraged Cor. Christians, emulous of the shining gifts of their fellows. In each case it is the lowlier but kindred organ that desponds, *pars de parte quam simillima loquens* (Bg.): cf. ver. 21.—οὐκ εἰμὶ ἔκ τοῦ σώματος, “I am not of the body”—not a mere partitive expression; it signifies dependence (*pendens ab*: cf. Gal. iii. 10, Tit. i. 10, etc.; Wr., p. 461), hence derived status or character.—Paul contradicts, in identical terms, the self-disparagement of the two chagrined members: οὐ παρὰ τοῦτο κ.τ.λ. must be read as a statement—“it is not therefore not of the body” (R.V., Bg., Mr., Hn., Hf., Ed., El., Bt., Sm.); not a question (A.V., Cv., Bz., Est., D.W., Al., Gd.), which would require μὴ instead of οὐ—“Is it for this reason not of the body?” For παρὰ with acc. of reason (*along of this*), see parls.: “in accordance with this,” viz., the disclaimer just made (so Mr., Hn., Hf., Ev., El., Er.—*deplorans sortem suam*). The foot or ear does not sever itself from the body by distinguish-

ing itself from hand or eye; its pettish argument (ἐὰν εἴπῃ κ.τ.λ.) leaves it where it was. Gd., Ed., and others, less aptly refer τοῦτο not to the saying of the foot, etc., but to the fact that it is not hand, etc. For double οὐ, cf. 2 Thess. iii. 9.

Ver. 17 expostulates in the vein of vv. 15 f. with those who exalt one order of gifts (either as possessing it themselves or envying it in their neighbours) to the contempt of others; the despised function is as needful as the admired to make up the body: “If all the body (were) eye, where the hearing? if all (were) hearing, where the smelling?” The senses are set in order of dignity; the ear wishes to be the eye (16), but then its indispensable service of hearing would be undischarged; so the nose might desire promotion to the rank of an ear, leaving the body impotent to smell. The discontent of the lower members and the scornfulness of the higher are alike signs of a selfish individualism, indifferent to the welfare of the body ecclesiastic.—ἦν (cf. ver. 9) is understood here.—Ἡ ὄσφρησις is “the sense of smell”—not odor, but odoratus (Vg.).

Ver. 18. “But now (argumentative νυν, ‘as things are’: see v. 11) God has appointed the members, each single one of them, in the body as He willed.” It is God’s will that has ranged the physical organs—and by analogy the members of the Church—in their several places and offices (cf. i. 1, iii. 5). Dissatisfaction with one’s particular charism, or contempt for that of another, is disloyalty towards Him and distrust of His wisdom. This is Paul’s *ultima ratio*: ὁ ἄνθρωπε, σὺ τίς εἶ κ.τ.λ.; Rom. ix. 20.—



<sup>a</sup> Eph. iv. 28; 1 Th. i. 8, iv. 9, 12, v. 1; Heb. v. 12, x. 36; thrice in <sup>a</sup> ἔχω. <sup>21</sup> Οὐ δύναται δὲ <sup>4</sup> ὀφθαλμὸς <sup>4</sup> εἰπεῖν τῇ χειρί, “Ἀρτίαν σου οὐκ ἔχω.” <sup>22</sup> ἀλλὰ <sup>b</sup> πολλῶ <sup>b</sup> μάλλον τὰ <sup>c</sup> ὁδοῦντα <sup>d</sup> μέλη τοῦ <sup>d</sup> σώματος  
 GG. <sup>b</sup> 2 Cor. iii. 9, 11; Rom. v. 9 ff.; Phil. i. 23, li. 12; Mt. vi. 30; Mk. x. 48; Lk. xviii. 39.  
 c In first sense, 2 Cor. x. 9; Gal. ii. 2, 6, 9; Mt. xvii. 25, etc. For second, see iii. 18. <sup>d</sup> See vv. 12 ff., vi. 15.

<sup>1</sup> Om. τα (?) BG, 17; Lach., Tr., W.H. *bracket*.

<sup>2</sup> νυνι, GP; see ver. 18.

<sup>3</sup> Om. μεν (?) BD, 73, Aug. So W.H. *txt.*; Lachm., Tr. *brackets*.

<sup>4</sup> ο οφθαλμος: all uncc. but K, and many minuscc.

Om. δε ACGP, 17, 37, syr<sup>sch</sup>. cop. (Alex. and late Western); <sup>h</sup> BDKL, vg. retain.

For τίθημι in mid. voice, *cf.* ver. 28 and other parls.; the *tense* refers the Divine appointment constituting the body to past time generally—“has set” rather than “set”. The prefixed *ἐν* singles out the individual for the Divine regard, distributed by *ἐκαστον*; each limb by itself has its part assigned by God.—*ἡθέλησεν* signifies determining *will*, as *βούλεται* (11, note) discriminating *choice*.

Vv. 19, 20 rehearse the doctrine of vv. 12-14, now vividly illustrated by vv. 15 ff., *viz.*, that a manifold variety of organs is indispensable for the existence of the Church. First the principle is suggested by a rhetorical question, in the strain of ver. 17: “But if all were one member, where (were) the body?” Secondly, it is *affirmed*, with grave conclusiveness: “But as the case stands (νυν δε)—Many members, yet one body”.—Πολλὰ μέλη, ἐν δὲ σῶμα sums up the whole exposition in a concise epigram, which was perhaps already proverbial (*cf.* ix. 24).—*ἔστιν* hardly needs to be supplied. *Cf.*, for the thought, x. 17, and notes on vv. 12, 14 above.

§ 41. THE MUTUAL DEPENDENCE OF THE BODY'S MEMBERS, xii. 21-31a. Multififormity, it has been shown, is of the essence of organic life. But the variously endowed members, being needful to the body, are consequently *necessary to each other*—those that seem “weaker” sometimes the more so (21 f.), while the less honoured have a dignity of their own; thus all the members cherish mutual respect and fellow-feeling (23-26). This holds good of the Church, with its numerous grades of personal calling and endowment (27 f.). No one charism belongs to all Christians (29 f.). There is choice and purpose in God's distributive

appointments, which leave, moreover, room for man's personal effort. We should desire *the best* of His gifts (31).

Ver. 21 personifies again the physical members, in the fashion of vv. 15 f.: there the inferior disparaged itself as though it were no part of the body at all; here the superior disparages its fellow, affecting independence. “The eye (might wish to say but) cannot say to the hand, I have no need of thee! or the head in turn to the feet, I have no need of you!” The eye and head are imagined looking superciliously on their companions; in vv. 15 f. the ear and foot play the part of discontented rivals.—οὐ δύναται—a moral and practical impossibility (*cf.* x. 21): at every turn the eye wants the hand, or the head calls on the foot, in order to reach its ends; the keen eye and scheming head of the *paralytic*—what a picture of impotence! The famous Roman fable of *the Belly and the Members* is recalled by the Apostle's apologue. There is no such thing in the physical, nor in the social, fabric as independence.—*πάλιν* (*cf.* iii. 20, 2 Cor. x. 7, Rom. xv. 10), *vicissim* (Hn.), rather than *iterum* (Vg.) or  *rursum* (Bz.), adduces another instance of the same kind as the former.

Vv. 22-24a. “On the contrary” (ἀλλά), instead of the more powerful and dignified (23) bodily parts dispensing with the humbler (21), it is “much more” the case that these latter—“the weaker” or “less honourable as they may seem to be” (τὰ δοκοῦντα . . . ἀσθενέστερα ὑπάρχειν)—“are necessary” in themselves (22), and treated with “more abundant honour” in our care of the body. By πολλῶ μάλλον (*cf.* Plato, *Phædo*, 80 E, ἀλλὰ πολλῶ μάλλον), *multo potius*



<sup>a</sup> ἄσθενέστερα <sup>1</sup> ὑπάρχειν <sup>a</sup> ἀναγκαῖά ἐστι. 23. καὶ ἃ <sup>e</sup> δοκοῦμεν <sup>e</sup> See i. 27.  
<sup>b</sup> ἀτιμότερα εἶναι τοῦ σώματος, τούτοις <sup>1</sup> τιμὴν <sup>k</sup> περισσοτέραν <sup>11</sup> περι- <sup>f</sup> See vii. 26.  
 τίθεμεν. καὶ τὰ <sup>m</sup> ἀσχήμονα ἡμῶν <sup>n</sup> εὐσχημοσύνην <sup>k</sup> περισσοτέραν <sup>g</sup> 2 Cor. ix.  
 ἔχει, 24. τὰ δὲ <sup>n</sup> εὐσχήμονα ἡμῶν οὐ <sup>a</sup> χρεῖαν <sup>a</sup> ἔχει. ἀλλ' <sup>3</sup> ὁ Θεὸς <sup>5</sup> Ph. i.  
<sup>o</sup> συνεκέρασεν τὸ σῶμα, τῷ <sup>2</sup> ὑστερουμένῳ <sup>1</sup> <sup>k</sup> περισσοτέραν δούς <sup>24, ii. 25;</sup>  
<sup>1</sup> τιμὴν, 25. ἵνα μὴ ᾗ <sup>a</sup> σχίσμα <sup>2</sup> ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ <sup>1</sup> ὑπὲρ <sup>Tit. iii. 14;</sup>  
 ἀλλήλων <sup>r</sup> μεριμνῶσι τὰ <sup>d</sup> μέλη. 26. καὶ <sup>e</sup> εἴτε <sup>8</sup> πάσχει ἐν μέλος, <sup>Heb. viii.</sup>  
 Th. iv. 4; 1 Tim. v. 17, vi. 1; 2 Tim. ii. 20 f.; 1 Pet. iii. 7. <sup>k</sup> Compar., xv. 10; 2 Cor. ii. 7, x. 8;  
 Heb. vi. 17, vii. 15; 9 times in GG. <sup>1</sup> In this sense, Mt. xxvii. 28, Mk. xv. 17; cf. Mt. xxi. 33,  
 xxvii. 48; Ruth iii. 3. <sup>o</sup> N.T. *h.l.*; in Plato, Xen. <sup>ων</sup>, see vii. 35; <sup>ονως</sup>, xiv. 40. <sup>o</sup> Heb. iv. 2.  
 p See i. 7. <sup>q</sup> See i. 10. <sup>r</sup> See vii. 32. With *υπερ*, N.T. *h.l.*; Ps. xxxvii. 18. <sup>s</sup> See iii. 22.

<sup>1</sup> ὑστερουντι, *h*\*DGKL, etc.—Western and Syrian.

<sup>2</sup> σχίσματα, *h*\*DGL, above 30 minuscc.—Western. So Tisch.<sup>8</sup>, Treg. *margin*.; other edd. σχίσμα: cf. i. 10, xi. 18.

<sup>3</sup> εἴτε (?) BG, some latt. vg. (*et si quid*), Ambrst. (Western). So Lachm., Treg. Favoured by its dissidence from the parl. *εἴτε*. A omits altogether.

(Bz.) or a *fortiori* (Ev.), the position of ver. 21 is more than negated; the inferior members are not merely shielded from contempt, but guarded with exceptional respect. By the "weaker" and "ignobler" parts P. cannot mean the *hands* or *feet* spoken of in ver. 21, for these are strong and usually uncovered (see *περιτίθεμεν*, 23); but members in appearance quite subordinate and actually feeble—*viz.*, the more delicate vital organs. Amongst these the *ἀσχήμονα* signify definitely τὰ αἰδοῖα, *qua inhonesta sunt* (Vg.); cf. Rev. xvi. 15, τὴν ἀσχημοσύνην.—The ἄσθενέστερα and ἀτιμότερα, the "comparatively weak" and "feeble" (*comparativus molliens*, Bg.), are wide categories applicable to the same members from diff. points of view. *Weakness*, in the case, *e.g.*, of the heart, is compensated by needfulness; *ignobility*, as in the viscera, by careful tendance shown in ample clothing—"we put about them (clothe them with) a more abundant honour" (for the use of *τιμὴ*, cf. *ἐξουσία* in xi. 10). The *unseemliness* (indecenty) attaching to certain organs, always guarded from sight, "brings with it (*ἔχει*, cf. Heb. x. 35) a more abundant seemliness". Against most commentt. (Gd., *e.g.*, thinks only of "les soins de la toilette"), Ed. maintains that εὐσχημοσύνη (23) has a *moral* sense, looking beyond the honour of *apparel*; "the greater comeliness relates rather to function". Is any office more responsible than that of parenthood, anything more sacred than the mother's womb and mother's breast? (cf. Luke xi. 27; also Heb. xiii.

4).—τὰ δὲ εὐσχήμονα κ.τ.λ.: "But our seemly parts"—head and face, *e.g.* (*the human face divine*)—"have no need," their distinction being conspicuous; see xi. 7a, where this visible, but also moral, εὐσχημοσύνη is raised to its highest grade. From this text Bg. inferred the impiety of *patches*!—On ὑπάρχειν, see note to xi. 7; *δοκέω* has in vv. 22 f. its two meanings—non-personal and personal—of *seem* and *suppose*; like *methinks* and *I think*, Germ., *dünken* and *denken*.

Vv. 24b, 25. "But God compounded (*συν-έκραςεν*, *mixed together*; Vg. *contemperavit*) the body." The assertion of God's workmanship in the structure of the physical organs (cf. 18) was necessary, when many thinkers affirmed the evil of matter and regarded physical appetites as degrading (cf. 1 Tim. iv. 3, Col. ii. 23; also vi. 13, 18 ff. above). This accounts for the adversative ἀλλά—"Nay but": P. tacitly contradicts those who saw nothing but ἀτιμία and ἀσχημοσύνη in vital bodily functions. For ὁ Θεὸς συνεκέρασεν, cf. Ps. cxxxix. 13-16 (where the womb is "God's laboratory," Delitzsch), Eccl. xi. 5, Job x. 8-11. Ed. reads the assertion as directed against philosophy; "where Aristotle says 'nature,' P. says 'God'".—τῷ ὑστερουμένῳ περισσοτέραν δούς τιμὴν, "to the part which suffers lack (*opus habenti*, Cv.: cf. note, i. 7) having assigned more abundant honour"; so that the human instinct respecting the ignobler organs of the body (ver. 23) is the reflex of a Divine ordinance: cf. xi. 14 f., to the like effect.—"That there may not be division (*σχίσμα*;

t Rom. viii. <sup>17</sup> συμπᾶσχει πάντα τὰ μέλη · εἴτε <sup>1</sup> δοξάζεται ἐν <sup>1</sup> μέλος, <sup>1</sup> συ-  
 u With <sup>human</sup> χαίρει πάντα τὰ μέλη. 27. ὑμεῖς δὲ ἐστε <sup>1</sup> σῶμα <sup>1</sup> Χριστοῦ, καὶ  
 obj. 2 <sup>d</sup> μέλη <sup>2</sup> ἐκ <sup>2</sup> μέρους <sup>2</sup>. 28. καὶ <sup>1</sup> οὓς μὲν <sup>1</sup> ἔθετο ὁ <sup>1</sup> Θεὸς ἐν τῇ  
 Cor. iii. <sup>d</sup> ἐκκλησίᾳ <sup>b</sup> πρῶτον <sup>a</sup> ἀποστόλους, <sup>b</sup> δεύτερον <sup>d</sup> προφήτας, <sup>b</sup> τρίτον  
 10; Rom. <sup>a</sup> διδασκάλους, <sup>b</sup> ἔπειτα <sup>d</sup> δυνάμεις, <sup>b</sup> εἰτα <sup>3</sup> <sup>e</sup> χαρίσματα <sup>e</sup> ἰαμάτων,  
 viii. 30, xi. <sup>c</sup> Pl., see iv. 9. <sup>d</sup> Pl., thus, xiv. 29, 32; Eph. ii. 20, iii. 5, iv. 11; Acts xi. 27, xiii. 1, xv. 32. <sup>e</sup> Pl.,  
 13; Rev. <sup>c</sup> Pl., in this sense, Eph. iv. 11 (with ἀποστ., προφ.); 2 Tim. iv. 3; Heb. v. 12; Jas. iii. 1; Acts xiii. 1 (with  
 xviii. 7; <sup>f</sup> See ver. 10. <sup>g</sup> See ver. 9.  
 Lk. iv. 15. <sup>v</sup> xiii. 6; Ph. II. 17 f.; Lk. i. 58, xv. 6, 9. <sup>w</sup> Eph. iv. 12, v. 30. <sup>Cf.</sup> vv.  
 Cf. vi. 20; h.l. of body. <sup>v</sup> xiii. 6; Ph. II. 17 f.; Lk. i. 58, xv. 6, 9. <sup>w</sup> Eph. iv. 12, v. 30. <sup>Cf.</sup> vv.  
 12 ff.; Rom. xii. 4 f. <sup>x</sup> xiii. 9 f., 12; 1 Kings xxiii. 26. <sup>απο μερ., Rom. xi. 25, etc.; μερος τι, xi. 18.</sup>  
 y See ver. 8. <sup>z</sup> See ver. 18. <sup>a</sup> See i. 2. Earliest instance of η ἐκκλ. absol., in supra-local sense;  
 cf. Eph. i. 22, etc.; Col. i. 18, etc.; Mt. xvi. 18, xviii. 17. <sup>b</sup> πρ. . . δυντ., Heb. x. 9; Mt. xxi. 28,  
 30, xxii. 25 f. (τρίτος); 38; Lk. xix. 16, 18; Rev. iv. 7 (τρίτ.), etc.; δυντ. . . τριτ., Lk. xii. 38. <sup>πρωτ.</sup>  
 . . . εἰτα οὐ εἰτα (εἰτεν), xv. 46; 1 Th. iv. 16 f.; 1 Tim. iii. 10; Heb. vii. 2; Jas. iii. 17; Mk. iv. 28.  
 c Pl., see iv. 9. <sup>d</sup> Pl., thus, xiv. 29, 32; Eph. ii. 20, iii. 5, iv. 11; Acts xi. 27, xiii. 1, xv. 32. <sup>e</sup> Pl.,  
 in this sense, Eph. iv. 11 (with ἀποστ., προφ.); 2 Tim. iv. 3; Heb. v. 12; Jas. iii. 1; Acts xiii. 1 (with  
 προφ.). <sup>f</sup> See ver. 10. <sup>g</sup> See ver. 9.

<sup>1</sup> Om. ἐν Ἡ\*AB, Thdrt. So the crit. edd.

<sup>2</sup> μελous, D\*, latt. vg. (*membra de membro*), syr<sup>p</sup>, and many Ff. (οὐκ εἶπεν μελη ἐκ μελown, ἀλλὰ μελη πολλά ἐκ μελous enos · μελος γαρ η κεφαλὴ του ολου σωματος: Severian, in *Catena*). A characteristic Western variant.

<sup>3</sup> εἰτα, all uncc. but KL. DG, Hil., Amb. omit.

see parls.) in the body"—the manifestation of the jealousy or scorn depicted in vv. 16 and 21, which have their counterpart at present in the Cor. Church (i. 10 ff., iv. 6, etc.).—The opposite state of things (ἀλλά), so desirable in the spiritual organism, is realised by Divine art in the natural: "God tempered the body together" in this way, "that . . . the members might have the same solicitude for one another". The physical members are obliged, by the structure of the frame, to care for one another; the hand is as anxious to guard the eye or the stomach, to help the mouth or the foot, as to serve itself; the eye is watchman for every other organ; each feels its own usefulness and cherishes its fellows; all "have the same care," since they have the same interest—that of "the one body". This *societas membrorum* makes the physical order both a parable of and a basis for the spiritual. For τὸ αὐτό, cf. i. 10, 2 Cor. xiii. 11, Phil. ii. 2, etc.—μεριμνῶσιν (see esp. vii. 32 ff., for this shade of meaning) is in pr. sbj., of *habitual* feeling; in pl., despite neut. subject, since the μέλη have been individually personified (15 f., 21).

Ver. 26 illustrates the unselfish solicitude of the bodily organs; the nervous connexion makes it a veritable συμπαθεια (συμπάσχει). Plato applies the same analogy to the State in a striking passage in his *Politics*, 462C; see also Cm., *ad loc.*—δοξάζεται (*glorificatur*, Cv.; not *gloriat*, Vg.) goes beyond nervous sympathy; "δόξα is more than εὐεξία" (Ed.): for δοξάζω, applied to the

body, cf. xv. 40 ff., Phil. iii. 21. Cm. says finely, "When the head is crowned, the whole man feels itself glorified; when the mouth speaks, the eyes laugh and are filled with gladness".

Ver. 27. The figure of the body, developed from ver. 14 to 26 with deliberation and completeness, is now applied in detail to the Church, where the same solidarity of manifold parts and powers obtains (4 ff.): "Now you are (ὑμεῖς δὲ ἐστε) a body of (in relation to) Christ, and members severally"—scarcely "the body of Christ" specifically (El.), as if P. might have written τὸ σῶμα τοῦ Χριστοῦ (as in Eph. iv. 12, etc.); this has not yet become the recognised title of the Church (see note on 12 above); nor is the anarthrous σῶμα to be read distributively, as though the Cor. Church were thought of as one amongst many σώματα. P. is interpreting his parable: the Cor. are, in their relation to Christ, what the body is to the man.—Χριστοῦ is anarthrous by correlation (cf. note on Θεοῦ σοφίαν, ii. 7).—ἐκ μέρους signifies the *partial* by contrast, not as in xiii. 9 with the *perfect*, but with the *whole* (body)—*particulatim* (Bz.): ἐκ of the *point of view*—"from (and so according to) the part (allotted to each)"; see ver. 11; cf. also μερίζομαι in vii. 17, etc.; similarly, ἐκ μέτρον in John iii. 34, ἐξ ἰσότητος in 2 Cor. viii. 13.

Ver. 28 expounds the μέλη ἐκ μέρους. —οὓς μὲν (cf. 8 ff.) should be followed by οὓς δέ; but πρῶτον intervening suggests δεύτερον, τρίτον in the sequel—"instead of a mere enumeration P. prefers an ar-



<sup>h</sup> ἀντιλήψεις, <sup>i</sup> κυβερνήσεις, <sup>k</sup> γένη <sup>k</sup> γλωσσῶν· 29. μὴ πάντες <sup>h</sup> N.T. h.l.;  
<sup>o</sup> ἀπόστολοι; μὴ πάντες <sup>a</sup> προφῆται; μὴ πάντες <sup>\*</sup> διδασκαλοι; Ps. xxi.  
μὴ πάντες <sup>i</sup> δυνάμεις; 30. μὴ πάντες <sup>\*</sup> χαρίσματα ἔχουσιν <sup>i</sup> ἱαμά- 20; Sir.xi.  
των; μὴ πάντες <sup>k</sup> γλώσσαις <sup>k</sup> λαλοῦσι; μὴ πάντες <sup>i</sup> διερμηνεύουσι; 12; 2  
31a. <sup>m</sup> ζηλοῦτε δὲ τὰ <sup>\*</sup> χαρίσματα τὰ <sup>m</sup> κρείττονα.<sup>9</sup> Macc.viii.  
19. -λαμ-  
βανεσθαι,  
Acts xx.  
35.

xi. 14, xxiv. 6. -της, Acts xxvii. 11; Rev. xviii. 17. k See ver. 10; xiii. 1. i N.T. h.l.;  
Acts ix. 36; Lk. xxiv. 27; 2 Macc. i. 36; -της, xiv. 28. m In this sense, xiv. 1, 39; Prov. i. 5;  
-της, see xiv. 12. n μείζονα, xiii. 13, xiv. 5; Jas. iv. 6; Mt. xxiii. 17, 19. i xiv. 5, 13, 27;  
Sir. ii. 18;

<sup>9</sup> μείζονα, NABC, 17, 37, 67\*\*, cod. am. (of vg.), many Gr. Ff.  
κρείττονα (DG, κρείσσονα) is Western and Syrian.

rangement in order of rank" (Wr., pp. 710 f.); and this mode of distinction in turn gives place to *ἔπειτα*, at the point where with *δυνάμεις* abstract categories (as in 8 ff.) are substituted for the concrete—a striking instance of P.'s mobility of style; the last three of the series are appended *asyndetically*.—The nine functions of vv. 8 ff. are replaced by *eight*, which may be thus classified: (1) three *teaching* orders, (2) two kinds of *miraculous*, and (3) two of *administrative* functions, with (4) the one notable *ecstatic* gift. Three are identical in each list—*viz.*, *δυνάμεις*, *χαρίσματα* *ἱαμάτων*, and *γέννη γλωσσῶν*, taking much the same position in both enumerations (see the earlier notes). The *apostles, prophets, teachers* (ranged in order of the *importance*, rather than the affinity of their powers) exercise amongst them the *word of wisdom, prophecy, and word of knowledge*—"the Apostles" possessing a rich measure of many gifts; these three will be expanded into the *five* of Eph. iv. 11. The *ἐρμηνεία γλωσσῶν* (10), omitted at this point, appears in the sequel (30); and the *διάκρισις πνευμάτων* (10) is tacitly understood as the companion of *προφητεία*, while the *πίστις* of ver. 9 pervades other charisms. Nothing is really wanting here that belonged to the *χαρίσματα* of § 39, while *ἀντιλήψεις* and *κυβερνήσεις*—"helpings, governings"—enrich that previous catalogue; "helpings" stands in apt connexion with "healings". The two added offices became the special functions of the *διάκονος* and *ἐπίσκοπος* of a somewhat later time (Phil. i. 1; cf. Rom. xii. 7 f.).—No trace as yet appears of definite Church organisation at Cor.; but the charisms here introduced were necessary to the equipment of the Christian Society, and the appointment of officers charged with their systematic exercise was only a question of time (see *Introd.*, chap. i., p. 732; ii. 2.

4). A sort of unofficial *ἀντιλήψεις* and *κυβερνήσεις* is assigned to Stephanas and his family in xvi. 15 f. These vbl. nouns, from *ἀντιλαμβάνομαι* and *κυβερνάω*, mean by etymology *taking hold of (to help)* and *steering, piloting*, respectively. The figurative use of the latter is rare outside of poetry; so *κυβερνήσεις πολλῶν* in Pindar, *Pyth.*, x., 112, and in the newly discovered Bacchylides, xiii., 152. "Government" of the Church implies a share of the "word of wisdom" and "knowledge" (8); see 1 Tim. v. 17, 2 Tim. ii. 2, Tit. i. 9.—For *ἔθετο ὁ Θεός*, cf. ver. 18: "God appointed (set for Himself) *in the church*"—meaning *the entire Christian Society*, with all its "apostles" and the rest. The earliest N.T. example of *ἐκκλησία* in its *ecumenical* sense; see however Matt. xvi. 18, and note on i. 2 above.

Vv. 29, 30. In this string of rhetorical questions P. recapitulates once more the charisms, in the terms of ver. 28. He adds now to the *γλώσσαις λαλεῖν* its complementary *διερμηνεύειν* (see 10, and xiv. 13, etc.: *διά* in this vb. imports *translation*); and omits *ἀντιλήψεις* and *κυβερνήσεις*, for these functions had not taken articulate shape at Cor.: the eight are thus reduced to *seven*. The stress of these interrogations rests on the seven times repeated *all*; let prophet, teacher, healer, and the rest, fulfil each contentedly his *μέρος* in the commonwealth of grace, without trenching upon or envying the prerogative of another; "non omnia possumus omnes". Thus by fit division of labour the efficiency of the whole body of Christ will be secured and all Church functions duly discharged.—*δυνάμεις* may be nom. (Bg., Hf., Hn., Al., Bt., Gd., El.), in the vein of the foregoing questions—"are all powers?" (cf. xv. 24, Rom. viii. 38, etc., for the personification—applied elsewhere, however, to *supernatural Powers*); but



o 2 Cor. i. 8, 31b. Καὶ ἔτι \* καθ' \* ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. 1.  
 iv. 17; Rom. vii. ἐὰν ταῖς ὁ γλώσσαις τῶν ἀνθρώπων ὁ λαλῶ καὶ τῶν ὁ ἀγγέλων  
 13; Gal. i. ἀγάπην δὲ μὴ ἔχω, ὁ γέγονα ὁ χαλκὸς ἡ ἡχὼν ἡ ὁ κύμβαλον ὁ ἀλαλάζον.  
 p See iv. 17. a See iv. 9.  
 b xii. 30, xiv. *passim*; Mk. xvi. 17; Acts ii. 4 ff., x. 46, xix. 6 (καὶ προφητ.). c Acts vii. 38, viii. 26,  
 xii. 8, xxiii. 9, xxvii. 23 f.; Rev. v. 2, 11, etc.; Mt. i. 20, etc., xxviii. 5 ff., etc.; Lk. i. 13, li. 9 ff.; Zech.  
 i. 13 f., etc. d ver. 11; 2 Cor. xii. 11. e Mk. vi. 8; Rev. xviii. 12; Gen. iv. 22. f N.T. *h.l.*;  
 Jer. xxvii. 42; ἡχος; Acts ii. 2; Lk. xxi. 25. g N.T. *h.l.*; 1 Chron. xiii. 8, etc.; Ps. cl. 5. h Mk.  
 v. 38; Josh. vi. 20.

these "powers" are in vv. 28 and 8 ff. so decidedly separated from the *teaching* and associated with the *healing* gifts, that *δυνάμεις* appears to look forward, and to be obj. (prospectively) to *ἐχουσιν* along with *χαρίσματα λαμπάτων*: "do all possess powers? all grace-gifts of healings?" (so Bz., Mr., Ed.). For *δύναμιν ἔχω*, see Rev. iii. 8; also Luke ix. 1, Acts i. 8, Matt. xiv. 2

Ver. 31a corrects the inference which an indolent nature or weak judgment might draw from vv. 29 f., supposing that God's sovereign ordination supercedes man's effort. Our striving has a part to play, along with God's bestowment, in spiritual acquisitions; hence the contrastive *δέ*. "But (for all that) be zealous after the *greater* gifts." A man must not, *e.g.*, be content to "speak with tongues" when he might "prophesy" (xiv. 1 ff.), nor to work miracles when beside that he might teach in the "word of wisdom".—*ζηλώω* (see parls.) implies in its good sense an *ardent*, in its bad sense (xiii. 4) an *emulous* pursuit. The *greater* (*μεῖζονα*) gifts are those intrinsically greater, or more beneficial (xiv. 5)—conditions usually coincident.

§ 42. THE WAY TO CHRISTIAN EMINENCE, xii. 31b-xiii. 3. Carefully and luminously Paul has set forth the manifoldness of the Holy Spirit's gifts that contribute to common life of the Church. *All* are necessary, *all* honourable in their proper use; *all* are of God's ordination. Some of the charisms are, however, more desirable than others. But if these "greater gifts" be sought in selfish emulation (as the *ζηλοῦτε* of ver. 31a, taken by itself, might suggest), their true purpose and blessing will be missed; gifts of *grace* (*χαρίσματα*) are not for men actuated by the *ζηλος* of party spirit and ambition (*cf.* 4 f., iii. 3; 2 Cor. xii. 20, Gal. v. 20). While encouraging the Cor. to seek larger spiritual powers, the Ap. must "besides point out" the "way" to this end (31b), the way to escape the perils besetting their progress (4 ff.) and to win the goal of the Christian life (8-13). *Love* is the path to power in the

Church; all loveless abilities, endowments, sacrifices are, from the Christian point of view, simply *good for nothing* (1-3).

Ver. 31b. Καὶ ἔτι κ.τ.λ. (*cf.* ἔτι τε καί, Luke xiv. 26)—"And besides"—adds to the exhortation just given (31a) an indication of the *way* to carry it out; the *ζηλος* which aims at the *μεῖζονα* *χαρίσματα* must be that of *ἀγάπη*. This clause introduces and properly belongs to ch. xiii. (W.H.). καθ' ὑπερβολὴν (see parls.) is superlative, not compar.; P. is not pointing out "a more excellent way" than that of seeking and using the charisms of ch. xii. (with such a meaning he should have written "ἔτι δέ: *cf.* Luke xxiv. 41, etc.), but "a *super-excellent* way" (*une voie souverainement excellente*, Gd.) to win them (*cf.* viii. 1 b, 1 Jo. iv. 7). Δείκνυμι is "to point out" as with the finger.

Ver. 1. This way will be described in vv. 4-7, but first its *necessity* must be proved: this is shown by the five parl. hypotheses of vv. 1 ff.,—respecting *tongues, prophecy, knowledge, and devotion of goods or of person*. The first supposition takes up the charism last mentioned (xii. 30) and most valued at Cor.: ἐὰν τ. γλώσσαις . . . λαλῶ, ἀγάπην δὲ μὴ ἔχω (form of probable hypothesis—too prob. at Cor.), "If with the tongues of men I be speaking, and of angels, but am without love,"—in that case, "I have become a sounding brass or a clanging cymbal"—I have gained by this admired endowment the power of making *so much senseless noise* (*cf.* xiv. 6-11, 23, 27 f.). With love in the speaker, his *γλωσσολαλία* would be kept within the bounds of edification (xiv. 6, 12-19, 27), and would possess a tone and pathos far different from that described.—"Tongues of men" does not signify *foreign languages* (so Or., Hf., Al., Thiersch), such as are supposed to have been spoken on the Day of Pentecost (see note on xii. 10); they are, in this whole context, ecstatic and inarticulate forms of speech, such as "men" do sometimes exercise: "tongues of angels" (καὶ

2. καὶ<sup>1</sup> ἐὰν<sup>1</sup> ἔχω<sup>1</sup> ἡ προφητείαν καὶ εἰδῶ τὰ<sup>k</sup> μυστήρια πάντα καὶ<sup>1</sup> See xii. 10.  
 πᾶσαν τὴν<sup>k</sup> γνῶσιν, καὶ<sup>1</sup> ἐὰν<sup>1</sup> ἔχω<sup>1</sup> πᾶσαν τὴν<sup>m</sup> πίστιν ὥστε<sup>k</sup> See iv. 1.  
 ὅρη<sup>no</sup> μεθιστάναι,<sup>2</sup> ἀγάπην δὲ μὴ ἔχω, οὐδέν<sup>8</sup> εἰμι· 3. καὶ<sup>1</sup> μυστ. and  
 ἐὰν<sup>1</sup> ψαμῖσω πάντα τὰ<sup>r</sup> ὑπάρχοντά μου, καὶ<sup>1</sup> ἐὰν<sup>1</sup> παραδῶ τὸ γνῶσ.,  
 σῶμά μου ἵνα<sup>t</sup> καυθήσωμαι,<sup>4</sup> ἀγάπην δὲ μὴ ἔχω, οὐδέν<sup>8</sup> ὠφελοῦμαι. i. 9, iii. 3  
 Col. ii. 2;  
 Mt. xiii.

1 See i. 5. m Rom. xiv. 22; 1 Tim. i. 19; Acts xiv. 9; Jas. ii. 1, 18; Mt. xvii. 20, xxi. 21; Mk. iv. 40, xi. 22. n Isa. liv. 10. o Col. i. 13; Lk. xvi. 4; Acts xiii. 22, xix. 26. p See vii. 19. q Rom. xii. 20 (Prov. xxv. 21); Numb. xi. 4, 18, etc.; -ων, Jo. xiii. 26 ff. r Heb. x. 34; Acts iv. 32; thrice in Mt.; 8 times in Lk. s Cf. Acts xv. 26. For like sense, 2 Cor. iv. 11; Rom. iv. 25, and parls.; Dan. iii. 28. t καυχῶσθαι, see i. 29. u Mk. v. 26; Mt. xvi. 26; Prov. x. 2. Cf. xiv. 6, and parls.

<sup>1</sup> Of the 4 instances of καὶ εαν (T.R.), καν is given in (1) by AC, 17; in (2) by AB, 17; in (3) by ABC, 17; in (4) by AC. Al., W.H. read καν (?) throughout; Tisch., El., Nestle adhere to καὶ εαν; Lachm. and Tr. vary. After εαν, καὶ εαν is more likely: see vii. 28, xii. 15 f.; Mk. iii. 24 f.; Lk. xvii. 3 f. Nowhere else is καν well attested in such connexion.

<sup>2</sup> μεθισταναι (?), ΞBDG, 17. So Lachm., Tr., Tisch., El., Nestle. μεθιστανειν, ACKL, etc. (? Alexandrian and Syrian),—the rarer form; but -ανω forms of ἵσταναι and compounds are not infrequent in P. See Wr., pp. 94, 106.

<sup>3</sup> ουθεν (1): all non-Western uncc., accepted by crit. edd.; so Stephens (1550). ουθεν (2): ΞA, 17. Tisch. adopts this in both. See Wr., p. 48.

<sup>4</sup> καυχῶσμαι, ΞAB, 17, cop. sah., Hier. (ob similitudinem verbi, qua apud Græcos "ardeam" et "glorier" una littera parte distinguitur, apud nostros error inolevit. Sed et apud Græcos exemplaria sunt diversa). Lachm., R.V. marg., and W.H. adopt this reading, against other edd. See Note of the last-named, vol. ii., pp. 116 f., where Clem. Rom., Clem. Al., Or., are claimed on this side.

καυθήσομαι, DGL (-ωμαι, CK), latt. vg. syrutr., and the bulk of Ff.—suspiciously like a Western emendation. See note below.

of the climax: "aye, and of angels!") describes this mystic utterance at its highest (cf. λαλεῖ Θεῷ, xiv. 2)—a mode of expression above this world. Possibly P. associated the supernatural γλώσσαι, by which he was himself distinguished (xiv. 18), with the ἄρρητα ῥήματα heard by him "in paradise" (2 Cor. xii. 4); cf. the "song" (Rev. xiv. 2 f.) which only "those redeemed out of the earth" understand. The Rabbis held Hebrew to be the language of the angels.—χαλκός denotes any instrument of brass; κύμβαλον, the particular loud and shrill instrument which the sound of the "tongues" resembled.

Ver. 2. Prophecy in its widest range, and faith at its utmost stretch—in those lacking love, both amount to "nothing!" (ἐὰν εἰδῶ τὰ μυστήρια πάντα κ.τ.λ., "If I know all the mysteries (of revelation) and all the knowledge (relating thereto)," explains καὶ ἐὰν ἔχω προφητείαν by stating the source, or resources, from which "prophecy" is drawn: πᾶσαν τ. γνῶσιν (attached somewhat awkwardly to εἰδῶ), combined with τ. μυστ., posits a mental grasp of the contents of revelation added to the supernatural insight which discovers them (see notes on λόγος

γνώσεως and προφητεία, xii. 8 ff.), as e.g. in the case of Isaiah. Hn. supplies ἔχω, instead of the nearer εἰδῶ, before τ. γνῶσιν (cf. viii. 1, 10), reading "if I have all knowledge" as a second, distinct assumption following on "if I know all mysteries," on account of the incongruity of Prophecy and Knowledge; but the point of P.'s extreme supposition lies in this unusual combination—the intellect of a philosopher joined to the inspiration of a seer.—For μυστήρια, see note on ii. 1.—πίστιν (see note on xii. 9) ὥστε μεθιστάναι ὅρη—an allusion to the hyperbolic sayings of Jesus ad rem (Matt. xvii. 20, xxi. 21; see notes in vol. i.); in the pr. (continuous) inf.—"to remove mountain after mountain" (Ed.). Whatever God may be pleased to accomplish through such a man (cf. iii. 9), he is personally worthless. On the form οὐθέν, see Wr., p. 48; for the thought, cf. iii. 18, 2 Cor. xii. 11, Gal. vi. 3.

Ver. 3. The suppositions of these three vv. cover three principal forms of activity in the Church—the spheres, viz., of supernatural manifestation, of spiritual influence, of material aid (3); loveless men who show conspicuous power in these several respects, in the first in-



For both, *cf.* 2 Cor. vi. 6; Rom. ii. 4; Gal. v. 22; *μακροθυῖα*, i Th. v. 14; Heb. vi. 15; Jas. v. 17 f.; Mt. xviii. 26, 29; Lk. xviii. 7; Prov. xix. 11. - *μα*, 10 times in P.; 4 in other Epp.; - *μω*, Acts xxvi. 3. *w H.J.* in Gr. x In this sense, Acts vii. 9, xvii. 5; Jas. iv. 2. Diff. in xii. 31, etc.; diff. again in Gal. iv. 17 *L* y *H.J.* See note below. z See iv. 6. a See vii. 36. b See x. 24. c Acts xvii. 16. - *σμος*, Acts xv. 39; Heb. x. 24. d In this sense (act.), Rom. iv. 6, 8 (Ps. xxxi. 2); 2 Cor. v. 19; diff. in iv. 1, ver. 11 below. e Five times in Rom.; Jo. xviii. 23; 3 Jo. 11. f xvi. 17; 2 Cor. vii. 13; Acts xv. 31; Lk. i. 14; Mt. xviii. 13; Prov. xxiv. 19. g See xii. 26. h In this sense, 16 times more in P.; Heb. x. 26; Jas. v. 19; 1 Pet. i. 22; 2 Pet. i. 12, ii. 2; Jo. *passim*. i See ix. 12. k With acc., Rom. viii. 24; 2 Tim. ii. 10 (*παντα*); Heb. x. 32, xii. 2 f.; Jas. i. 12; Wisd. xvi. 22.

<sup>1</sup> *Om. η αγαπη (?)* B, 17, and a few other minn., f. vg. cop., and a number of Ff. So W.H., Tr.; Nestle brackets. Tisch. reads η αγαπη thrice, but attaches the second to χρηστ., and the third to ζηλοι.

<sup>2</sup> *το μη εαυτης*: B, Clem. The best codd. may contain a vicious reading.

stance are *sound signifying nothing*; in the second, they are *nothing*; in the third, they *gain nothing*. Those who make sacrifices to benefit others *without love*, must have some hidden selfish recompense that they count upon; but they will cheat themselves.—*ἐὰν ψωμίσω κ.τ.λ.*, "If I should dole out all my property". The vb. (derived from *ψωμός*—*ψωμίον*, John xiii. 26 ff.—a *bit* or *crumb*) takes acc. of *person* in Rom. xii. 20 (LXX), here of *thing*—both regular: "Si distribuero in cibos pauperum" (Vg.), "Si insumam alendis egenis" (Bz.).—The sacrifice of *property* rises to its climax in that of *bodily life*: *cf.* Job ii. 4 f., Dan. iii. 28, Gal. ii. 20, etc.; John x. 11, xv. 13.—But in either case, *ex hypothesi*, the devotion is vitiated by its motive—*ἵνα καυχῶμαι*, "that I may make a boast" (*cf.* Matt. vi. 1 ff.); it is prompted by ambition, not love. So the self-immolator forfeits the end he seeks; his glorifying becomes *κενοδοξία* (Gal. v. 26, Phil. ii. 3; *cf.* John v. 44). *οὐδὲν ὀφελούμαι* signifies loss of *final* benefit (*cf.* Gal. v. 2, Rom. ii. 25, Luke ix. 25). This entire train of supposition P. puts in the 1st pers., so avoiding the appearance of censure: *cf.*, for the *usus loquendi*, xiv. 14-19, viii. 13, ix. 26 f.—*καυθῶμαι* is a grammatical *monstrum*,—a reading that cannot well be explained except as a corruption of *καυχῶμαι*; it was favoured by the thought of the Christian martyrdoms, and perhaps by the influence of Dan. iii. 28. Hn., Gd., Ed., El., amongst critical comment., are in favour of the T.R., which is supported by the story, told in Josephus (*B.J.*, vii. 8. 7), of a Buddhist

fakir who about this time immolated himself by fire at Athens.

§ 43. THE QUALITIES OF CHRISTIAN LOVE, xiii. 4-13. The previous vv. have justified the καθ' ὑπερβολὴν of xii. 31. The loftiest human faculties of man are seen to be frustrate without love; by its aid alone are they brought to their proper excellence and just use. But this "way" of Christian attainment has still to be "described," and the promise of xii. 31b fulfilled. So while vv. 1-3 have proved the *necessity*, the rest of the chap. shows the *nature* and *working* of the indispensable ἀγάπη. The Cor. may see in this description the mirror of what they ought to be and are not; they will learn how childish are the superiorities on which they plume themselves. (a) The *behaviour* of Love is delineated in fifteen exquisite aphorisms (4-7); (b) its *permanence*, in contrast with the transitory and partial character of the prized χαρίσματα (8-13).

Vv. 4-7. In vv. 1-3 Paul's utterance began to rise with the elevation of his theme into the Hebraic rhythm (observe the recurrent ἀγάπην δὲ μὴ ἔχω, and the repeated οὐδέν) which marks his more impassioned passages (see e.g., Rom. viii. 31 ff., Eph. i. 8 ff. on a smaller scale, iii. 22 f. above). Here this rhythm dominates the structure of his sentences: they run in seven couplets, arranged as *one* (affirm.), *four* (neg.), and *two* (aff.) verse-lines, with the subject (ἡ ἀγάπη) repeated at the head of the 2nd line. The ver. which closes the middle, longer movement becomes a triplet, making a pause in the chant by the antithetical



8. ἡ ἀγάπη οὐδέποτε ἐκκίπτει<sup>1</sup>. ἢ εἴτε δὲ<sup>2</sup> ἢ προφητεῖαι,<sup>3</sup> ἢ <sup>1</sup>πιπτει, of things, Lk. xvi. 17; 1 Kings iii. 19. Cf. Rom. ix. 6; Acts xii. 7. Jas. i. 11. Of persons, see x. 8. ἢ Rom. xii. 6. For εἴτε, εἴτε, see iii. 22. προφητ., see xii. 10. n See i. 28. o See xii. 1a. p In this sense, Acts xx. 1; Exod. ix. 33 f. q See i. 5.

<sup>1</sup> <sup>1</sup>πιπτει, ABC, 17, 67\*\*. ἐκκίπτει, Western and Syrian.

<sup>2</sup> Om. δε C\*D\*GKP, latt. vg. cop. Tr. brackets. Required to effect transition from ἡ ἀγάπη; easily dropped by copyist after εἴτε.

<sup>3</sup> προφητεῖα, καταργηθήσεται (?): B A (-εῖα, -σονται). So W.H. marg.

repetition of the second clause. The par. then reads as follows:—

"Love suffers long, shows kindness.

Love envies not, makes no self-display;  
Is not puffed up, behaves not unseemly;  
Seeks not her advantage, is not embittered;  
Imputes not evil, rejoices not at wrong,  
but shares in the joy of the truth.  
All things she tolerates, all things she believes;  
All things she hopes for, all things she endures."

The first line supplies the general theme, defining the two fundamental excellencies of Love—her patience towards evil, and kindly activity in good. In the negative movement, the first half-lines set forth Love's attitude—free from jealousy, arrogance (cf. iv. 6b), avarice, grudge-bearing; while the second member in each case sets forth her temper—modest, refined in feeling, placable, having her joy in goodness. The third movement reverts to the opening note, on which it descends.—For the individual words: μακροθυμία is to be long-tempered (*longanimis est*, Er.)—a characteristic of God (Rom. ii. 4, etc.)—patient towards injurious or provoking persons; this includes οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, πάντα στέγει; whereas ὑπομένει, closing the list, signifies patience in respect of adverse and afflictive circumstances; the two unite in Col. i. 11: see Trench, *Syn.*, § liii.—χρηστεύεται—a vb. perhaps of Paul's coining—plays the part of a χρηστός (*benignus*), one who renders gracious, well-disposed service to others (Trench, *Syn.*, § lxiii): P. associates μακροθυμία and χρηστότης repeatedly (see parls.).—οὐ ζηλοῖ qualifies the ζηλοῦτε of xii. 31: directed towards right objects, ζηλος is laudable ambition; directed towards persons, it is base envy; desire for excellencies manifest in others should stimulate not ill-will but admiring love.—The vb. περπερεύεται (parl. in form to χρηστεύεται) occurs only in Marc. Anton., v. 5 besides, where it is rendered *ostentare se* (the Vg. *perperam se agit* rests on mistaken resemblance): to

show oneself off: *πέρπερος*, used by Polybius and Epictetus, signifies *braggart*, *boastful* (see Gm., s.v.), its sense here.—He who is *envious* (ζηλ.) of superiority in others is commonly *ostentatious* (περπ.) of superiority assumed in himself, and *arrogant* (φυσ.) towards inferiors. Such φυσιοῦσθαι is a mark of bad taste—a *moral indecency*, from which Love is clear (οὐκ ἀσχημονεῖ: see parls.); she has the instinct for the seemly; Love imparts a delicacy of feeling beyond the rules of politeness.—The absence of *pride* is the burden of the two former of the negative couplets, the absence of *greed* of the two latter. For οὐ ζητεῖ κ.τ.λ., cf. parls.; 2 Cor. xii. 13 ff. supplies a fine illustration in the writer. Selfishness generates the *irritability* denied concerning Love in οὐ παροξύνεται; intent on one's own advantage, one is incessantly angered to find the world at cross purposes with him. Except Heb. x. 24, the only other N.T. parls. (Acts xv. 39, xvii. 16) ascribe to P. himself the παροξυσμός which he now condemns; as in the case of ζηλος (see iii. 3), there is a bad and a good *exasperation*; anger may be holy, though commonly a sin. To "rejoice at iniquity," when seeing it in others, is a sign of deep debasement (Rom. i. 32); Love, on the contrary, finds her joy in the joy of "the Truth" (personified: cf. Rom. vii. 22, Ps. lxxxv. 10 f., 3 John 8, 12)—she rejoices in the progress and vindication of the Gospel, which is "the truth" of God (cf. Phil. i. 7, Col. i. 3-6; 3 John 4): ἀδικία and ἀλήθεια are similarly contrasted in 2 Thess. ii. 10, 12.—The four πάντα clauses form a chiasmus: the first and fourth relating to the bearing of ill, the second and third to expectation of good in others; the first pair belong to the present, the last to the future. For στέγει, see parls.; Bz. and a few others render the clause "*omnia tegit*," in accordance with the radical sense of the vb.; but *suffert* (Vg.) is its Pauline, and also prevalent cl. sense.—Πίστις appears

r Cf. xii. 27. σις, "καταργηθήσεται" 9. ἔκ τ' μέρους γὰρ γινώσκουμεν καὶ ἔκ  
 ■ See xi. 4.  
 t H.l. For τ' μέρους "προφητεύομεν" 10. ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε<sup>1</sup> τὸ  
 the adj.,  
 see ii. 6; ἔκ τ' μέρους "καταργηθήσεται." 11. ὅτε ἤμην "νήπιος, ὡς νήπιος  
 of things,  
 Rom. xii. ἐλάλουν,<sup>2</sup> ὡς νήπιος ἑφρόνουν,<sup>2</sup> ὡς νήπιος ἐλογιζόμεν<sup>2</sup>. ὅτε  
 2; Heb.  
 ix. 11; Jas. δὲ<sup>3</sup> γέγονα ἄνθρωπος, "κατήργηκα τὰ τοῦ νηπίου." 12. βλέπομεν  
 i. 4, 17, 25;  
 1 Jo. iv. 18.

u See iii. 1. v Abs., N.T. h.l.; Isa. xlv. 18. w In this sense, 8 times more in P.; Heb. xi. 19;  
 1 Pet. v. 12; Jo. xi. 50. Abs., here only. x See ver. 1. y In contrast with νηπιος, cf. xiv. 20;  
 Gal. iv. 1-5; Eph. iv. 13. z 2 Cor. x. 7, xii. 6; Rom. vii. 23, viii. 24 f.; Heb. ii. 9, iii. 19; Jas. ii.  
 22; Acts i. 9, ix. 8; Mt. vi. 4, vii. 3, xiii. 13, etc., xv. 31; Lk. x. 23 f., etc.

<sup>1</sup> Om. τότε all uncc. but DeKL.

<sup>2</sup> ἐλάλουν ὡς νηπιος, ἐφρόνουν ὡς νηπ., ἐλογιζόμεν ὡς νηπ.  
 (in this order):  $\aleph$ AB, 17. All crit. edd.

<sup>3</sup> Om. δε  $\aleph$ ABD\*, 67\*\*. Here δε weakens the antithesis. Cf. note 8 above.

to bear in Gal. v. 22 the meaning of *faith in men* belonging to πιστεύει here. *Hope* animates and is nourished by *endurance*: ὑπομένει (*sustinet*, not *patitur*), the active patience of the stout-hearted soldier; see Trench, *Syn.*, § liii., and N.T. parls.

Ver. 8. Love, that bears, also *outwears everything*: "Love never faileth". That πίπτει denotes "falling" in the sense of cessation, dropping out of existence (cf. x. 8, Luke xvi. 17), not moral failure (as in x. 12, etc.), is manifest from the parl. clauses and from ver. 13. The charisms of chh. xii. and xiv. are bestowed *on the way* and serve the way-faring Church, they cease each of them at a determined point; but the Way of Love leads indefinitely beyond them; οὐ διασφάλλεται, ἀλλ' αἰεὶ μένει βεβαία καὶ ἀκίνητος (Thd.).—"Prophecyings, tongues, and knowledge"—faculties inspired, ecstatic, intellectual—are the three typical forms of Christian expression. The abolition of Prophecies and Knowledge is explained in vv. 9 ff. as the superseding of the partial by the perfect; they "will be done away" by a complete realisation of the objects they seek,—viz., by *intuition* into the now hidden things of God and of man (xiv. 24 f.), and by adequate *comprehension* of the things revealed (see note on 12). Of the Tongues it is simply said that "they will stop" (παύσονται), having like other miracles a temporary significance (cf. xiv. 22); not giving place to any higher development of the like kind, they lapse and terminate (*desinent*, Bg.).

Vv. 9, 10: reasons why *Prophecy* and *Knowledge* must be abolished. Though amongst the μέλζονα (xii. 31) and rich in edification (xiv. 6), these charisms are partial in scope, and therefore temporary: the fragmentary gives place to the com-

plete.—ἐκ μέρους (see note, xii. 27, and parls.): coming of a part, our knowledge and prophesying are limited by the limiting conditions of their origin. For the conscious imperfection of *Prophecy*, cf. 1 Peter i. 10 f.; this text has some bearing on the much-discussed "inerrancy" of Scripture.—ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται, "But when there comes the perfect (*full-grown, mature*; see note on ii. 6), the 'in part' will be abolished": cf. Eph. iv. 13 f., where τέλειος is contrasted with νήπιος as here; also Phil. iii. 11 ff. This τελείωσις is brought about at the παρουσία—it "comes" with the Lord from heaven (xv. 47; cf. 1 Thess. i. 10, and i. 7 above); that of Eph. iv. is some what earlier.

Ver. 11 illustrates the abolition of the partial by the perfect through the transition from *the child to the man*—in speech (ἐλάλουν), in disposition and aim (ἐφρόνουν), and in mental activity (ἐλογιζόμεν). These three points of diff. can hardly be identified with the γλῶσσαι, προφητεία, and γνώσις respectively; though "spake as a babe" may allude to the childish fondness of the Cor. for γλωσσολαλία (cf. xiv. 18 ff.), and "to reason" is the distinction of γνώσις. On the later-Gr. mid. form ἤμην, see Wr., pp. 95 f.—ὅταν with sbj. is the *when* of future contingency, ὅτε with ind. the *when* of past or present fact.—ὅτε γέγονα ἄνθρωπος κατήργηκα κ.τ.λ.: "now that (*ex quo*) I have become a man (*vir factus sum*): cf. ἄνθρωπος τέλειος in Eph. iv. 12), I have abolished the things of the child". Such is the κατάργησις which Prophecy and Knowledge (Scripture and Theology), as at present known, must undergo through the approaching "revelation" (i. 7). "Non dicit, *Quum abolevi puerilia, factus*



γὰρ<sup>1</sup> ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς ἄρτι πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκειν καὶ ἐπεγινώσθη. 13. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη.

below. c N.T. h.l.; Numb. xii. 8; Sir. xxxix. 3. d N.T. h.l.; Gen. xxxii. 30. See note 3 Jo. 14; Numb. xii. 8; also 2 Cor. iii. 18. e xiv. 37, xvi. 18; 8 times more in P.; 2 Pet. ii. 21; many times in Syn. G.G. and Acts. For the antith., cf. viii. 2 f; Gal. iv. 9. f See xii. 18 g See xii. 31. For compar. with παρῶν, xv. 19; Mt. xiii. 32; Lk. ix. 46.

<sup>1</sup> DG, latt. vg., Latt. Ff. om. γαρ.

*sum vir.* Hiems non affert ver; sed ver pellit hiemem: sic est in anima et ecclesia" (Bg.).—γέγονα and κατήργηκα, in pf. of *abiding result*; for καταργέω, cf. i. 28 and parls.

Ver. 12 figures in another way the contrast between the present partial and the coming perfect Christian state, in respect particularly of *knowledge*: it is the diff. between discernment by broken reflexion and by immediate intuition. "For we see now through a mirror, in (the fashion of) a riddle; but then face to face."—βλέπω, as distinguished from δρῶ, points to the fact and manner of *seeing* rather than the object seen (see parls.). On ἄρτι, see note to iv. 11; it fastens on the *immediate present*.—δι' ἐσόπτρου, "by means of a mirror": ancient mirrors made of burnished metal—a specialty of Cor.—were poor reflectors; the art of silvering glass was discovered in the 13th century.—ἐσόπτρον = κάτοπτρον (2 Cor. iii. 18), or ἐνοπτρον (cl. Gr.); not δίδωπον, *speculare*, the semi-transparent window of talc (the *lapis specularis* of the ancients), as some have explained the term. Cf. Philo, *De Decal.*, § 21, "As by a mirror, the reason discerns images of God acting and making the world and administering the universe"; also Plato's celebrated representation (*Repub.*, vii., 514) of the world of sense as a train of shadows imaging the real. Mr., Hf., Gd., Al., El. adopt the local sense of διὰ, "through a mirror," in allusion to the appearance of the imaged object as *behind* the reflector: but it is the *dimness*, not the displacement, of the image that P. is thinking of.—Such a sight of the Divine realities, in blurred reflexions, presents them ἐν αἰνίγματι, *enigmatically*—"in (the shape of) a riddle" rather than a full intelligible view. Divine revelation opens up fresh mysteries; advanced knowledge raises vaster problems. With our defective earthly powers, this is inevitable.—πρόσωπον πρὸς πρόσωπον, Heb. *panim 'el panim* (see parls.), with a reminiscence of

Num. xii. 8, στόμα κατὰ στόμα . . . καὶ οὐ δι' αἰνιγμάτων (referring to the converse of God with Moses): the "face" to which ours will be turned, is God's. God is the tacit obj. of ver. 12b, which interprets the above figure: "Now I know (γινώσκω, a learner's knowledge: see i. 21, etc.; contrast οἶδα, 2 above and ii. 11) partially; but then I shall know-well (ἐπιγινώσκειν), as also I was well-known". God has formed a perfect apprehension of the believing soul (viii. 3); He possesses an immediate, full, and interested discernment of its conditions (Rom. viii. 27, etc.); its future knowledge will match, in some sense, His present knowledge of it, the searching effect of which it has realised (Gal. iv. 9, etc.).

Ver. 13. νυνὶ δὲ μένει κ.τ.λ.—final conclusion of the matter, μένει being antithetical to πύπτει κ.τ.λ. of the foregoing: "But as it is (*nunc autem*), there abides faith, hope, love—these three!" they stay; the others pass (8 ff.). Faith and Hope are elements of the perfect and permanent state; new objects of trust and desire will come into sight in the widening visions of the life eternal. But Love, both now and then, surpasses its companions, being the character of God (viii. 3, 1 John iv. 8, 16); in Love is the fruition of Faith's efforts (Gal. v. 6) and Hope's anticipations; it alone gives worth to every human power (1-3). The popular interpretation, since Cm., has read νυνὶ as *temporal* instead of logical, identifying it with the ἄρτι of ver. 12, as though the Ap. meant that *for the present* Faith and Hope "abide" with Love, but Love alone "abides" for ever. But P. puts the three on the same footing in respect of enduringness—"these three" in comparison with the other three of ver. 8—pointedly adding Faith and Hope to share and support the "abiding" of Love; "love is *greater* among these," not more lasting.—For μεῖζον with partitive gen., cf. Matt. xxiii. 11, and see Wr., p. 303. For the pregnant, absolute μένει, cf. iii. 14, 1 John ii. 6, 2 John 2.



<sup>a</sup> Rom. ix. 30, xii. 13, xiv. 19; Ph. iii. 12, 14; 1 Th. v. 15; 1sa. ii. 1; Sir. xxvii. 8.  
 XIV. 1. <sup>a</sup> Διώκετε τὴν ἀγάπην · <sup>b</sup> ζηλοῦτε δὲ τὰ <sup>c</sup> πνευματικά, μᾶλλον δὲ ἵνα <sup>d</sup> προφητεύητε. 2. ὁ γὰρ <sup>e</sup> λαλῶν <sup>f</sup> γλώσση, οὐκ <sup>g</sup> ἀνθρώποις λαλεῖ ἀλλὰ τῷ <sup>h</sup> <sup>1</sup> Θεῷ · οὐδεὶς γὰρ ἀκούει, <sup>i</sup> πνεύματι δὲ λαλεῖ <sup>j</sup> μυστήρια · 3. ὁ δὲ <sup>k</sup> προφητεύων, <sup>l</sup> ἀνθρώποις λαλεῖ  
 b See xii. 31. c See xii. 1. d See xi. 4. e See xiii. 1. f See i. 25. g vv. 14 f.; Acts xvii. 16. h See ii. 7.

<sup>1</sup> Om. τῷ the pre-Syrian uncc.

§ 44. THE GIFTS OF TONGUES AND OF PROPHECY, xiv. 1-6. The digression upon ἡ ἀγάπη has not diverted us from the subject of this Div.; Love has shown the way (xii. 31b) in which all τὰ πνευματικά (xii. 1, xiv. 1) are to be sought, the animating principle and ulterior aim that should govern their exercise. But the principle of Love supplies, further, a criterion by which the charisms are to be relatively estimated—their use in *edification* (3 ff., 12, 19, 26). Thus P. at length answers the question addressed to him from Cor. as to the worth of the several “spiritual powers,” and in particular as to the relative value of Tongues and Prophesying. He has led up to this answer by his exposition of the general Christian truths bearing upon the matter—viz. the office of the Holy Spirit as the distributor of God’s gifts (xii. 3-11), the organic nature of the Church (12-31), and the sovereignty of love in the Christian life (xiii.).

Ver. 1. “Pursue love”—follow intently this καθ’ ὑπερβολὴν ὁδόν (xii. 31b: see note): διώκω (see parls.: pr. impr.) signifies to prosecute to its goal (xiii. 13) a course on which one has entered. ζηλοῦτε δὲ τὰ πνευματικά, “but (continue to) covet the spiritual (gifts)”: P. resumes xii. 31 (see note, also on xii. 1). Love is exalted in the interest of the charisms, not to their disparagement; it is not to be pursued by forgetting everything else, but opens the true way to everything else: “Sectamini charitatem, affectate spiritualia” (Cv.).—“But rather (in preference to other gifts) that you may prophesy”: this is chief amongst “the greater charisms” of xii. 31. Perhaps the Cor. had asked specifically which of the two, Tongues or Prophecy, was to be preferred. ἵνα προφητεύητε (cf. θέλω . . . μᾶλλον ἵνα, 5) differs from τὸ προφητεύειν by making the object distinctly an aim: in striving after the charisms, Prophecy is to be set highest and to control the rest. For the use of ἵνα, cf. note on i. 10, also Bm., pp. 235 ff.

Vv. 2, 3. The reason for preferring

Prophecy, on the principles laid down, is that one’s fellows receive no benefit from the Tongues: except God, “no one hears” the latter—i.e. hears understandingly (cf. Eph. i. 13, iv. 29, etc.). There was *sound* enough in the glossolalia (xiii. 1), but no sense (23). πνεύματι δὲ λαλεῖ κ.τ.λ., “but in spirit he is speaking mysteries”; δὲ points a contrast to the οὐδεὶς . . . ἀκούει: there is something worth hearing—deep things muttered by those quivering lips, that should be rationally spoken. For μυστήριον, see note on ii. 7, and Cr. s.v.: *mystery* in Scripture is the correlate of *revelation*; here it stops short of disclosure, tantalizing the Church, which hears and hears not. πνεύματι, dat. of manner or instr.,—“with the spirit,” but without the “understanding” (νοῦς: 14 ff.; cf. note to xii. 8).—“But he who prophesies *does speak to men*—edification and exhortation and comfort.” παράκλησις and παραμυθία are distinct from οἰκοδομή: prophetic speech serves for (a) “the further upbuilding of the Christian life, (b) the stimulation of the Christian will, (c) the strengthening of the Christian spirit” (Hf.). παραμυθία has ref. to sorrow or fear (see parls.); παράκλησις (far commoner) to duty; οἰκοδομή, in the widest sense, to knowledge and character and the progress of the Church: this last stands alone in the sequel.

Ver. 4. “He that speaks with a tongue edifies himself, but he that prophesies edifies a church (assembly)” —not one but many persons, not himself but a whole community. The impression made on the γλωσσολαλῶν by his utterance, since it was delivered in a rapture and without clear conception (12 ff.), must have been vague; but it powerfully confirmed his faith, since it left an abiding sense of possession by the Spirit of God (cf. 2 Cor. xii. 1-10). Our deepest feelings frequently enter the mind below the surface consciousness.

Ver. 5. Notwithstanding the above drawback, the Tongues are a real and desirable charism; the better is preferred

<sup>1</sup> οἰκοδομὴν καὶ <sup>κ</sup>παράκλησιν καὶ <sup>1</sup> παραμυθίαν. 4. ὁ <sup>ο</sup> λαλῶν <sup>1</sup> νν. 12, 26; <sup>ο</sup> γλώσση ἑαυτὸν <sup>ο</sup> οἰκοδομεῖ, ὁ δὲ <sup>4</sup> προφητεύων <sup>2</sup> ἐκκλησίαν 2 Cor. x. 8, xii. 19. <sup>ο</sup> οἰκοδομεῖ. 5. θέλω δὲ πάντας ὑμᾶς <sup>ο</sup> λαλεῖν <sup>ο</sup> γλώσσαις, μᾶλλον xiii. 10; Rom. xiv. 19, xv. 2; Eph. iv. 12, 16, 29. δὲ ἵνα <sup>4</sup> προφητεύητε. <sup>ο</sup> μείζων γὰρ <sup>1</sup> ὁ <sup>4</sup> προφητεύων ἢ ὁ <sup>ο</sup> λαλῶν see ver. 4. <sup>ο</sup> γλώσσαις, <sup>2</sup> ἐκτὸς <sup>2</sup> εἰ μὴ <sup>2</sup> διερμηνεύῃ, ἵνα ἡ ἐκκλησία <sup>1</sup> οἰκοδομὴν <sup>μω.</sup> λάβῃ. 6. <sup>2</sup> νῦν <sup>2</sup> δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς <sup>ο</sup> γλώσσαις <sup>κ</sup> <sup>ο</sup> λαλῶν, <sup>2</sup> τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ <sup>3</sup> ἐν <sup>1</sup> ἀποκαλύψει <sup>μω.</sup> ἢ ἐν <sup>2</sup> γνώσει, ἢ ἐν <sup>ν</sup> προφητείᾳ ἢ ἐν <sup>4</sup> ν διδαχῇ; Freq. in P.; thrice in Heb.; 6 times in Lk., Acts.

1 N.T. h.l.; Wisd. xix. 12. -ιον, Phil. ii. 1; -ισθαί, 1 Th. ii. 11. m See viii. 1. n Naruse, anarthrous, see xi. 18. o See xii. 31. p xv. 2; 1 Tim. v. 19. For εκτος, cf. vi. 18. q See xii. 30. r See xii. 18. s Mt. xvi. 26; Mk. viii. 36; also xiii. 3; Rom. ii. 25; Gal. v. 2. Cf. xv. 32; Rom. iii. 1; Jas. ii. 14. t See i. 7. Abs., ver. 26; Gal. ii. 2; Eph. i. 17, iii. 3. u See i. 5. v See xii. 10. w ver. 26; cf. xii. 29. διδαχῇ, Rom. vi. 17, xvi. 17; 2 Tim. iv. 2; Tit. i. 9; Heb. vi. 2, xiii. 9; 2 Jo. 9, 10; thrice in Rev.; 4 times in Acts; 11 in GG.

<sup>1</sup> δε, **ABP**, cop. γαρ, DGKL, etc., latt. vg. syrr. (Western and Syrian).

<sup>2</sup> νν all pre-Syrian uncc. Cf. xii. 18.

<sup>3</sup> Om. η (first) **Δ**, 17, 67\*\*, cop.

<sup>4</sup> Om. εν (last) **Δ**Dgr.Ger So Tisch.; Tr. brackets.

to the good: "Yet I would have you all speak with tongues,—but rather that you might prophesy." μᾶλλον ἵνα προφητεύητε is repeated from ver. 1: what the Ap. bids his readers prefer, he prefers for them—not to the exclusion of the Tongues, for the two gifts might be held at once (6, 18), but as looking beyond them.—θέλω ἵνα occurs several times in the Gospels without any marked telic force (Matt. vii. 12, Mark vi. 25, ix. 30, John xvii. 24), but only here in P.; its substitution for the inf. (λαλεῖν) of the co-ordinate clause is significant.—"Moreover he who prophesies is greater than he who speaks with tongues"—attached by the part. δὲ where one expected γάρ (T.R.); P. is not justifying *his own* preference just stated, but giving a further reason why *the Cor.* should covet Prophecy more than Tongues: the main reason lies in the eminent usefulness of this charism (2-4); besides that (δε), its possessor is a "greater" person (μείζων: cf. xii. 31) "than the speaker with tongues—except in the case that he interprets (his ecstatic utterance), that the Church may get edification". The power to interpret *superadded* to the glossolalia (see 13, 26 ff., xii. 10) puts the mystic speaker on a level with the prophet: first "uttering mysteries" (2) and then making them plain to his hearers, he accomplishes in two acts what the prophet does in one. ἐκτὸς εἰ μὴ is a Pauline pleonasm (see parls.), consisting of ἐκτὸς εἰ (*except if*) and εἰ μὴ (*unless*) run together; "with this exception,—unless

he interpret" (Wr., p. 756). For εἰ with subj., in distinction from ἐὰν, see Wr., p. 368; it "represents that the event will decide the point" (El.). To supply τίς with διερμηνῶν, supposing *another* interpreter meant, is ungrammatical; the *identity* of speaker and interpreter is the essential point. He interprets with the express intention that the Church may be edified (ἵνα . . . οἰκοδομὴν λάβῃ).

Ver. 6. What the Ap. has said touching the criterion of *edification*, he applies to his own approaching visit (iv. 18 ff., xvi. 5 ff.): "But at the present time, brothers,"—νῦν δε, *temporal*, as in v. 11, etc.; not *logical*, as in vii. 14, xiii. 13, etc. (see Hf., against most interpreters). It is the *situation at Cor.* which gives point to this ref.: what help could the Ap. bring to his readers in their troubled state, if he were to offer them nothing but confused mutterings and ravings? (cf. 7-11)—an appeal to common sense.—The hypotheses are parl. (expressing by ἐὰν actual possibility, cf. 18; not mere conceivability)—the second the negative of the first: "if I should come to you speaking with tongues, wherein shall I profit you—if I do not speak in (the way of) revelation or knowledge, or prophesying or teaching?" In the four ἢ clauses, the second pair matches the first: revelation comes through the prophet, knowledge through the teacher (cf. xii. 8, 10, 28, etc.). For ἐρχομαι with ptp. of the *character* or *capacity* in which one comes—"a (mere) speaker with tongues," unable to interpret (see 5)



x Gal. iii. 15; Jo. xii. 42; 2 Macc. xv. 5; N.T. *h.l.*; Wisd. xiii. 17, xiv. 29. z Mt. xxiv. 29; Isa. xiii. 10. ηχω δίδουσα θορυβον, Eurip., *Hec.*, 1093. a See iii. 22. b N.T. *h.l.*; -λητης, Mt. ix. 23. c Rev. i. 8, xiv. 2, xv. 2; Gen. iv. 21, etc. d Rom. iii. 22, x. 12; Exod. viii. 23. e Rom. x. 18 (Ps. xviii. 4); Wisd. xix. 18. f Mt. xi. 17, ανλ.; κίθαρ, Rev. xiv. 2; Isa. xxiii. 16. g Lk. xi. 44. See ix. 26. h Mt. xxiv. 31; Rev. i. 10, viii. 13; Exod. xix. 16, 19. See xv. 52. i 2 Cor. ix. 2 f.; Acts x. 10; Jer. xii. 5. k N.T. *h.l.*; Ps. lxxx. 3. See note below. l See ix. 26.

<sup>1</sup> σαλπιγξ φωνην, NAP. So Tisch., W.H. *txt.*, Nestle.  
φων. σαλπ.: BDGKL. So Tr., Al., W.H. *margin.*, El.

—cf. Acts xix. 18, Matt. xi. 18 f., Mark i. 39, Luke xiii. 7.

§ 45. UTTERANCE USELESS WITHOUT CLEAR SENSE, xiv. 7-13. P. has just asked what the Cor. would think of him, if in their present need he came exhibiting his power as a speaker with Tongues, but without a word of prophetic inspiration or wise teaching to offer. Such speech would be a mockery to the hearers. This holds good of sound universally, when considered as a means of communication—in the case, *e.g.*, of lifeless instruments, the flute and lyre with their modulated notes, or the military trumpet with its varied signals (7 f.); so with articulate speech, in its numberless dialects. To the instructed ear every syllable carries a meaning; to the foreigner it is gibberish (10 f.). Just as useless are the Tongues in the Church without interpretation (9, 12 f.).

Ver. 7. Ὅμως τὰ ἄψυχα, "Quin et inanima" (Cv.); as in Gal. iii. 15, the part. emphasises the word immediately following, not φωνὴν διδόντα ("though giving sound") in contrast to ἐὰν διαστολὴν . . . μὴ δῶ (so however Wr., Gm., Mr., Sm.: "yet unless they give a distinction, etc."). The argument is a *minori ad majus*, from dead instruments to living speech: "Yet even in the case of lifeless things (τὰ ἄψυχα, generic art.) when they give sound, unless they give a distinction in their notes" (so Hf., Ed., Gd., El.).—φθόγγος denotes a measured, harmonious sound, whether of voice (Rom. x. 18) or instrument; see Plato, *Tim.* 80.—διαστολὴ is referred by Lidd., and by Ev. *ad loc.*, to the pause between notes; by most others (after Plato, *Phileb.*, 17C; cf. Oec. *ad loc.*) to the interval (= διάστημα) or distinction of pitch; possibly (so Cv., El.) it includes

both in untechnical fashion—whatever in fact distinguishes the φθόγγοι.—πῶς γνωσθήσεται κ.τ.λ.; "How will that which is being piped or harped be discerned?"—how will the air be made out, if the notes run confusedly into one another? The double art., τὸ αὐλ. . . . τὸ κιθαρ., separates the two sorts of music. This comparison used applies to *inarticulate γλωσσολαλία*, not to foreign languages.

Ver. 8. To the *pipe* and *harp*, adornments of peace, P. adds for further illustration (καὶ γάρ) the warlike *trumpet*. This ruder instrument furnishes a stronger example: varied signals can be given by its simple note, provided there is an understanding between trumpeter and hearers; "unius tubæ cantus alius ad alia vocat milites" (Bg.). Without such agreement, or with a wavering, indistinct sound, the loudest blast utters nothing to purpose: "For if the trumpet also gives an uncertain voice, who will prepare for battle?" How disastrous, at the critical moment, to doubt whether the trumpet sounds Advance or Retreat!

Ver. 9 enforces the twofold illustration of vv. 7 f.: "So also in your case (οὕτως καὶ ὑμεῖς), if through the tongue you do not give a word of clear signification (εὖσημον λόγον), how will that which is spoken be discerned?"—εὖ-σημος (from εὖ and σῆμα, a *sign*) implies a *meaning* in the word, and a *meaning good* to make out; cf. Sophocles, *Antig.*, 1004, 1021.—πῶς γνωσθήσεται κ.τ.λ.; is an echo from ver. 7; and "the tongue" (διὰ τῆς γλώσσης: cf. iii. 5, vi. 4, vii. 17), as the means of *living* speech, is thrust before the ἐὰν in emphatic contrast to "the lifeless" pipe, etc. P. does not therefore refer in this sentence (as Est., Gd., Ed. would have it) to the supernatural Tongue



ΙΟ. τοσαῦτα, <sup>m</sup> εἰ <sup>m</sup> τύχοι, <sup>n</sup> γένη φωνῶν ἐστίν <sup>1</sup> ἐν κόσμῳ καὶ οὐδέν <sup>m</sup> <sup>xv. 37</sup>  
 αὐτῶν <sup>2</sup> ἄφωνον. ΙΙ. ἐὰν οὖν μὴ εἰδῶ <sup>3</sup> τὴν <sup>n</sup> δύναμιν τῆς φωνῆς, <sup>only, in</sup>  
 ἔσομαι τῷ λαλοῦντι <sup>n</sup> βάρβαρος, καὶ ὁ λαλῶν <sup>n</sup> ἐν <sup>4</sup> ἐμοὶ <sup>n</sup> βάρβαρος. <sup>N.T.;</sup>  
 Ι2. οὕτω καὶ ὑμεῖς, ἐπεὶ <sup>n</sup> ζηλωταὶ ἐστε <sup>n</sup> πνευμάτων, πρὸς τὴν <sup>cf. xvi. 6,</sup>  
<sup>τυχόν.</sup>  
<sup>n</sup> See xii. 10.  
<sup>o</sup> H.J. in this  
 sense; cf. xii. 2. p N.T. h.J. in this sense; Numb. vi. 21; Plat., *Crat.*, 394B, etc. q Rom. i. 14; Col. iii. 11; Acts xxviii. 2, 4. r Cf. vi. 2; Rom. xi. 25 (?). See Wr., p. 481. s Gal. i. 14; Tit. ii. 14; 1 Pet. iii. 13; four times in Lk. and Acts; cf. *σω*, xii. 36. t Pl., see xii. 10.

<sup>1</sup> εἰσιν: all uncc. but KL.

<sup>2</sup> Om. αὐτῶν all pre-Syrian uncc.

<sup>3</sup> ἰδω, by itacism, AD\*L, 17, 46. G, γινωσκω.

<sup>4</sup> Om. εν DG, 67\*\*, latt. vg. syrutr. cop.

(elsewhere, moreover, expressed by the *anarthrous* γλῶσσα: otherwise here), for it is precisely his objection to this charism that it gives an ἄσημον instead of a εὔσημον λόγον (16, 19, 23); he means to say: "As inanimate instruments by due modulation, and by the fixed meaning attached to their notes, become expressive, so it is in a higher degree with the human tongue; its vocables convey a meaning just in so far as they are ordered, articulate, and conformed to usage". Now this is what the Cor. Glossolalia was not: "for you will be (otherwise) speaking into the air"—the issue of uninterpreted Tongue-speaking (cf. 2, 17, etc.).—εἰς ἀέρα λαλεῖν, a proverbial expression (cf. ix. 26) for ineffectual speech, like our "talking to the wind"; in Philo, ἀερομυθεῖν.

Ver. 10. Speaking of vocal utterance, the Ap. is reminded of the *multitude* of human dialects; this suggests a further proof of his contention, that there must be a settled and well-observed connexion between sound and sense. "Ever so many kinds of voices, it may chance, exist in the world."—On εἰ τύχοι (*if it should hap* = τυχόν, xvi. 6), which removes all known limit from the τοσαῦτα, see note of El. For the anarthrous ἐν κόσμῳ, cf. 2 Cor. v. 19; "in the world"—a sphere so wide.—καὶ οὐδέν (*sc. τῶν γενῶν*) ἄφωνον, "and none (of them) voiceless": not tautologous, but asserting for every "kind of voice" the real nature of a voice, *viz.*, that it means something to somebody; "nullum genus vocum vocis expers" (Est.); "aucune langue n'est une non-langue"; the Greeks love these paradoxical expressions—cf. βλὸς ἀβίωτος, χάρις ἄχαρις (Gd., Hn.). The Vg. and Bz. miss the point in rendering, "nihil est mutum".

Ver. 11. "If then I know not the meaning of the voice" (τὴν δύναμιν τῆς φωνῆς, *vim* or *virtutem vocis*)—for every voice has a meaning (10b); on this very

possible hypothesis, "I shall be a barbarian to the speaker, and the speaker a barbarian in relation to me" (ἐν ἐμοί, cf. Matt. xxi. 42, and perhaps ii. 6 above), or "in my ear". By this illustration of the futility of the uninterpreted Tongues, Paul implicitly distinguishes them from natural foreign languages; there is a μετάβασις εἰς ἄλλο γένος in the comparison, just as in the previous comparison with harp and trumpet; one does not compare things identical. The second figure goes beyond the first; since the foreign speech, like the mysterious γλῶσσαι (2), may hide a precious meaning, and is the more provoking on that account, as the repeated βάρβαρος intimates.

Ver. 12. οὕτως καὶ ὑμεῖς is parl. to ver. 9; but the application is now turned into an exhortation. P. leaves the last comparison to speak for itself, and hastens to enforce his lesson: "So also with yourselves; since you are coveters of spirits (ζηλωταὶ ἐστε πνευμάτων), seek that you may abound (in them) with a view to the edifying of the church"—or "for the edifying of the church seek (them), that you may abound (therein)". The latter rendering, preferred by Cv., Mr., Al., Hf., Sm., is truer to the order of the words, and reproduces the emphasis of πρὸς τὴν οἰκοδομ. τῆς ἐκκλ. ζητεῖτε has its object supplied beforehand in the previous clause, and ἵνα (περισσεύητε) bears its ordinary sense as conj. of purpose. Spiritual powers are indeed to be sought (cf. i. 12, xii. 31), provided that they be sought for the religious profiting of others, *with a view to abound in service to the Church*. The ἵνα clause is thus parl. to πρὸς τ. οἰκοδομήν (cf. vii. 35, 2 Tim. iii. 16); cf. John x. 10, and other parls. for περισσεύω.—ζηλωταί, *zealots, enthusiasts after spirits* (Ev.).—used perhaps with a touch of irony (Hn.). The Cor. have already the eagerness that P. commends in ver. 1;

u See ver. 3. <sup>u</sup> οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε, ἵνα <sup>v</sup> περισσεύητε · 13. διόπερ <sup>v</sup> See viii. 8. <sup>w</sup> See xiii. 1. <sup>δ</sup> ὁ λαλῶν <sup>w</sup> γλώσση <sup>x</sup> προσευχέσθω <sup>x</sup> ἵνα <sup>y</sup> διερμηνεύῃ.  
 1. <sup>x</sup> ἵνα, Phil. 1.9; Col. 1.9, iv. 3; 2 <sup>δ</sup> δὲ νοῦς μου <sup>a</sup> ἄκαρπός ἐστι. 15. <sup>b</sup> τί <sup>c</sup> οὖν <sup>d</sup> ἐστι; προσεύχομαι <sup>e</sup> 3  
 Th. i. 11, iii. 1; Mt. τῷ <sup>e</sup> πνεύματι, προσεύχομαι <sup>3</sup> δὲ καὶ <sup>4</sup> τῷ <sup>d</sup> νοί· <sup>e</sup> ψαλῷ τῷ <sup>e</sup> πνεύματι,  
 xxiv. 20; Mk. xiv. 35; <sup>σ</sup> ὁπως, Acts viii. 15. <sup>y</sup> See xii. 30. <sup>z</sup> See ii. 11. <sup>a</sup> Eph. v. 11; Tit. iii. 14; 2 Pet. i. 8; Jude 12; Mt. xiii. 22; Jer. ii. 6; Wisd. xv. 4. <sup>b</sup> Ver. 26; Acts xxi. 22. <sup>c</sup> See ii. 11. Instrum. dat., ver. 2; Rom. viii. 13; Gal. iii. 3, v. 16, 25; 1 Pet. iii. 18, iv. 6. <sup>d</sup> Rom. vii. 25. <sup>e</sup> Rom. xv. 9 (Ps. xvii. 49); Eph. v. 19; Jas. v. 13; <sup>Passim</sup>.

<sup>1</sup> § 10, all uncc. but <sup>KL</sup>.

<sup>2</sup> Om. γαρ (?) BG, 17, sah. Hence Lachm. and W.H. *bracket*.

<sup>3</sup> προσευξομαι (twice), ADGP, 46; <sup>KL</sup>, -ομαι, -ομαι.

<sup>4</sup> Om. καὶ GKP, latt. vg. sah.—Western variant.

but it is not prompted by the best motives, nor directed to the most useful end: this word was common amongst Greeks as describing the ardent votaries of a school or party, or those jealous for the honour of some particular master (*cf.* Gal. i. 14).—πνεύματα differs somewhat from τὰ πνευματικά (1), signifying not “the (proper) spiritual” powers, but *unseen forces* generally (see xii. 10, διακρίσεις πνευμάτων, 1 John iv. 1, and the warning of xii. 3; *cf.* the notes); “the Cor. sought supernatural endowments, no matter what their nature might be” (Ed.).—at any rate, they thought too little of the true source and use of the charisms, but too much and too emulously of their outward impression and prestige (see πνευμάτων, 32).—Everling (*Die paul. Angel. u. Dämonologie*, pp. 40 ff.) infers from this passage, along with Rev. xxii. 6, the conception of a *number* of Divine “spirits” that may possess men; but he overpresses the turn of a single phrase, in contradiction to the context, which knows only “the one and the self-same Spirit” as from God (xii. 11).

Ver. 13. “Wherefore (since thus only can the γλώσσαις λαλῶν edify the church) let him who speaks with a tongue pray that he may interpret”: *cf.* ver. 5. It appears that the speaker with Tongues in some instances could recall, on recovery, what he had uttered in his trance-ecstasy, so as to render it into rational speech. The three vbs. are *pr.*, regulating current procedure.—The ἵνα clause, after προσευχέσθω, gives the *purpose* of the prayer, as in Phil. i. 9; *cf.* i. 10 above, xvi. 12; Luke ix. 40, etc. Mr., El., and others, prefer to borrow γλώσση from the next ver., and render thus: “Let him that speaks (with a tongue)

pray (therewith), in order that he may interpret”; but this strains the construction, and γλώσση appears to be added in ver. 14 just because the vb. προσεύχομαι had not been so understood before.

§ 46. THE NOYΣ THE NEEDED ALLY OF THE ΠΝΕΥΜΑ, xiv. 14-20. In § 44 the Ap. has insisted on *edification* as the end and mark of God's gifts to His Church, and in § 45 on *intelligibility* as a condition necessary thereto. Now the faculty of intelligence is the νοῦς; and we are thus brought to see that for a profitable conduct of worship, and for a sane and sound Church life (14, 17 ff., 23), the understanding must be in exercise: it is a vehicle indispensable (14 f.) to the energies of the Spirit. On this point P. is at one with the men of Gnosis at Cor.; he discountenances all assumptions made in the name of “the Spirit” that offend against sober judgment (20). This passage, in a sense, counterbalances i. 18-ii. 5; it shows how far the Ap. is from approving a blind fanaticism or irrational mysticism, when he exalts the Gospel at the expense of “the wisdom of the world”.

Ver. 14. The Tongue has been marked out as an inferior charism, because it *does not edify others*; it is less desirable also because it *does not turn to account the man's own intelligence*: “If I pray with a tongue, my spirit prays, but my understanding (νοῦς) is unfruitful”. The introductory γάρ (see txtl. note) seems hardly needed; if genuine, it attaches this ver. to ver. 13, as giving a further reason why the γλωσσολαλῶν should desire to interpret—*viz.*, that his own mind may partake fruitfully in his prayers. In any case, the consideration here



• ψαλῶ δὲ<sup>1</sup> καὶ τῷ<sup>4</sup> νοῦ. • 16. ἐπεὶ ἐὰν εὐλογήσης<sup>2</sup> τῷ<sup>3</sup> • πνεύματι, f See x. 6.  
 ὁ<sup>5</sup> ἀναπληρῶν τὸν<sup>h</sup> τόπον τοῦ<sup>i</sup> ἰδιώτου πῶς<sup>k</sup> ἔρεῖ<sup>k</sup> τὸ<sup>k</sup> ἀμὴν<sup>l</sup> ἐπὶ τῇ<sup>g</sup>  
 σῇ<sup>m</sup> εὐχαριστίᾳ, • ἐπειδὴ τί λέγεις οὐκ οἶδε; 17. σὺ μὲν γὰρ  
 • καλῶς<sup>p</sup> εὐχαριστεῖς, ἀλλ' • ὁ<sup>q</sup> ἕτερος<sup>4</sup> οὐκ<sup>r</sup> οἰκοδομεῖται. 18. Found in  
 • εὐχαριστῶ τῷ Θεῷ μου,<sup>5</sup> πάντων ὑμῶν • γλώσσαις<sup>6</sup> • λαλῶν<sup>7</sup>. Joseph.  
 and  
 Philo.  
 h N.T. h.l.

in this sense, Sir. xii. 12; cf. Lk. xiv. 9 f. i Ver. 23 f.; 2 Cor. xi. 6; Acts iv. 13; Prov. vi. 8. See  
 note below. k 2 Cor. i. 20; λεγ. αμην, Rev. v. 14, etc. l 2 Cor. xii. 21; Heb. viii. 1; Acts xi.  
 19. m 12 times in P.; Acts xxiv. 3; Rev. iv. 9, vii. 12; -τος, Col. iii. 15; -τω, passim in P.  
 n See i. 21. o See vii. 37. p See i. 4, and m above. Absol., see xi. 24 q See iv. 6. r See  
 viii. 1. s See xiii. 1.

<sup>1</sup> Om. δε (?) BG, 46. Lachm. om.; Tr. and W.H. bracket.

<sup>2</sup> εὐλογῆς, all uncc. but GKL.

<sup>3</sup> ἐν πνεύματι (?): N<sup>c</sup>BDP, 73, cop. sah. W.H. bracket.

πνεύματι (?), N<sup>a</sup>\*AG, 17, latt. vg. syrr. So Tisch., Tr., W.H. txt., R.V., Nestle.  
 τῷ πνεύματι: KL, etc., Chr., Thdr.—as in ver. 15.

<sup>4</sup> εταιρος, G, syr<sup>sch</sup>—an obvious itacism; see Mt. xi. 16.

<sup>5</sup> Om. μου all pre-Syrian witnesses.

<sup>6</sup> γλωσση (?), NADG, 17, latt. vg. So Lachm., Tr., Tisch., W.H. marg., Nestle  
 —perhaps borrowed from vv. 13 and 19 (? Western).

γλώσσαις (?), BKL, etc., cop. syrr. So W.H. txt.

<sup>7</sup> λαλω, all uncc. but KL. The ptp. a grammatical emendation.

brought in opens a new point of view. "The fruit of the speaker is found in the profit of the hearer" (Thd.).—"The νοῦς is here, as distinguished from the πνεῦμα, the reflective and so-called discursive faculty, *pars intellectiva*, the human πνεῦμα quatenus cogitat et intelligit" (El.): see Beck's *Bibl. Psychology*, or Laidlaw's *Bib. Doctrine of Man*, s.vv.; and cf. notes on i. 10, ii. 16 above; also on Rom. vii. 23, 25. Religious feelings and activities—prayer in chief (Phil. iii. 3, Rom. i. 9, etc.)—take their rise in the spirit; normally, they pass upward into conception and expression through the intellect.

Ver. 15. It is the part of *nous* to share in and aid the exercises of *pneuma*: "What is (the case) then? I will pray with the spirit; but I will also pray with the understanding: I will sing with the spirit; but I will also sing with the understanding".—τί οὖν ἐστίν; "How then stands the matter?" (*Quid ergo est?* Vg.); one of the lively phrases of Greek dialogue; it "calls attention, with some little alacrity, to the upshot of what has just been said" (El.).—ψάλλω denoted, first, *playing on strings*, then *singing* to such accompaniment; Eph. v. 19 distinguishes this vb. from ᾄδω. Ed. thinks that instrumentation is implied; unless forbidden, Gr. Christians would be sure to grace their songs with music. Through its LXX use, esp. in the title

Ψαλμοί, *t'hillim* (Heb.), the word came to signify the *singing of praise to God*; but the connexion indicates a larger ref. than to the singing of the O.T. Psalms; it included the "improvised psalms which were sung in the Glossolalia, and could only be made intelligible by interpretation" (Mr.). Ecstatic utterance commonly falls into a kind of chant or rhapsody, without articulate words.

Ver. 16. "Since if thou bless (God) in spirit": πνεύματι, anarthrous—"in spirit" only without understanding; cf. ἐὰν προσεύχ. γλώσση, ver. 14.—Εὐλογέω (cf. x. 16, Matt. xiv. 19) is used elliptically, of *praise to God*, like εὐχαριστέω (17, xi. 24); it bears ref. to the *form*, as εὐχ. to the *matter* of thanksgiving; possibly P. alludes to the solemn act of praise at the Eucharist, this ellipsis being peculiar to blessing at *meals*.—ἐπεὶ (cf. v. 10, vii. 14) has its "usual causal and retrospective force, introducing the alternative" (El.); so *quandoquidem*, Bz.; *alioqui*, Cv.).—ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, πῶς ἔρεῖ κ.τ.λ.; "he who fills the position of the unlearned, how will he say the Amen at thy thanksgiving?" P. does not here speak of ὁ ἰδιώτης simply (cf. 24), as meaning one unversed in Christianity; nor can this word, at so early a date, signify the *lay* Christian specifically (as the Ff. mostly read it); the man supposed "*holds the place* of one unversed" in the matter in question



<sup>1</sup> See xi. 18; 19. ἀλλ' <sup>1</sup> ἐν <sup>2</sup> ἐκκλησίᾳ <sup>3</sup> θέλω πέντε λόγους διὰ <sup>4</sup> τοῦ <sup>5</sup> νοός <sup>6</sup> μου  
<sup>also ver. 4</sup>  
<sup>above</sup> λαλήσαι, ἵνα καὶ ἄλλους <sup>7</sup> κατηχήσω, <sup>8</sup> ἥ <sup>9</sup> μυρίους λόγους ἐν  
<sup>θελω ἢ</sup>  
<sup>(malo),</sup> γλώσσῃ. 20. ἀδελφοί, μὴ <sup>10</sup> παῖδια γίνεσθε ταῖς <sup>11</sup> φρεσίν· ἀλλὰ  
<sup>N.T. h.l.;</sup>  
<sup>2 Macc.</sup> <sup>3</sup> κακίᾳ <sup>4</sup> ἠγπιᾶζετε, ταῖς δὲ <sup>5</sup> φρεσὶ <sup>6</sup> τέλειοι γίνεσθε.  
<sup>xiv. 42.</sup>  
<sup>"A com-</sup>  
<sup>mon formula" in cl. Gr., Wr., p. 302. Cf. Lk. xv. 7, xvii. 2; Mt. xviii. 9. Numb. xxii. 6; Tob. iii.</sup>  
<sup>6, etc., LXX.</sup> <sup>v Rom. ii. 18; Gal. vi. 6; Lk. i. 4; Acts xviii. 25, xxi. 21, 24.</sup> <sup>w See iv. 15.</sup>  
<sup>x In like sense, Mt. xi. 16. See νηπιος, iii. 6, xiii. 11.</sup> <sup>y N.T. h.l. Prov. xviii. 2.</sup> <sup>z See v. 8.</sup>  
<sup>a H.l.; see xiii. 11; in Homer, νηπιχεῶν.</sup> <sup>b See ii. 6; for the contrast, iii. 1.</sup>

<sup>1</sup> τφ νοι μου: all uncc. but KL. Cf. ver. 15.

being an ἰδιώτης γλώσση (cf. 2 Cor. xi. 6): Thd. rightly paraphrases by ἀμύητος, *uninitiated*. In cl. Gr., ἰδιώτης means a *private person* in distinction from the State and its officers, then a *layman* as distinguished from the expert or professional man. The ptp. ἀναπληρῶν, *filling up* (see parls.), represents the ἰδιώτης as a necessary complement of the γλωσσολαλῶν (xii. 30). Hn. and others insist on the literal (local) sense of τόπος, as equivalent to ἔδρα not τάξις, supposing that the ἰδιώται occupied a separate part of the assembly room; but this is surely to pre-date later usage.—The united "Amen" seals the thanksgiving pronounced by a single voice, making it the act of the Church—"the Amen," since this was the familiar formula taken over from Synagogue worship; cf. 2 Cor. i. 18 ff. On its ecclesiastical use, see El. *ad loc.*, and *Dict. of Christian Antiq. s.v.*—ἐπειδὴ τί λέγεις οὐκ οἶδεν = the οὐδεὶς ἀκοῖ of ver. 2. El. observes, "From this ver. it would seem to follow that at least some portions of early Christian worship were extempore". indeed, it is plain that extempore utterance prevailed in the Cor. Church (cf. 14 f.).

Ver. 17. "For thou indeed givest thanks well"—admirably, finely (καλῶς; cf. Luke xx. 39, James ii. 19): words *légèrement ironiques* (Gd.).—εὐχαριστεῖς = εὐλογεῖς (16: see note, also on i. 4).—ὁ ἕτερος, i.e., the ἰδιώτης of ver. 16 signifies, as in iv. 6, x. 29; the pron. a distinct or even opposite person. P. estimates the devotions of the Church by a spiritually utilitarian standard; the abstractly beautiful is subordinated to the practically edifying: the like test is applied to a diff. matter in x. 23, 33.

Vv. 18, 19. Again (cf. 6, iv. 6, ix.) the Ap. uses *himself* for an instance in point. Even at Cor., where this charism was abundant, no one "speaks with tongues" (mark the pl. γλώσσαις) so largely as P. does on occasion; far from thinking lightly of the gift, he "thanks

God" that he excels in it. 2 Cor. v. 13 and xii. 1-4 show that P. was rich in ecstatic experiences; cf. Gal. ii. 2, Acts ix. 12, xvi. 9, xxii. 17, xxvii. 23 f., etc.—The omission of ὅτι after εὐχαριστῶ is exceptional, but scarcely irregular; it belongs to conversational liveliness, and occurs occasionally after a number of the *verba declarandi* in cl. Gr.: cf. note on δοκῶ κ.τ.λ., iv. 9; and see Wr., p. 683. The Vg., omitting μάλλον, reads *omnium vestrum lingua loquor*, making P. thank God that he could speak in every tongue used at Cor.; Jerome, in his Notes, refers the μάλλον to the other Ἀπ.β., as though P. exulted in being a better linguist than any of the Twelve!—ἀλλὰ ἐν ἐκκλησίᾳ κ.τ.λ.: "but in church-assembly (cf. note on ver. 4) I would (rather) utter five words with my understanding, that I might indeed instruct others, than ten thousand words in a tongue!"—ἀλλὰ contradicts the seeming implication of ver. 18—"but for all that": one might have supposed that P. would make much of a power in which he excels; on the contrary, he puts it aside and prefers to use every-day speech, as being the *more serviceable*; cf. for the sentiment, ix. 19-23, 2 Cor. i. 24, iv. 5, 12, 15, xi. 7, xiii. 9, 1 Thess. ii. 6 ff. With his Tongue P. might speak in solitude, "to himself and to God" (2, 28, 2 Cor. v. 13); amongst his brethren, his one thought is, how best to help and benefit *them*.—For νοῦς in contrast with πνεῦμα, see note on ver. 14; for its declension, cf. i. 10.—κατηχέω (see parls.) differs from διδάσκω as it connotes, usually at least, *oral* impartation ("ut alios voce instituiam," Bz.), including here prophecy or doctrine (6). On θέλω . . . ἥ, dispensing with μάλλον, see parls.; *malim . . . quam*, Bz. For the rhetorical μυρίους, cf. iv. 15.

Ver. 20. P. has argued the superiority of intelligible speech, as a man of practical sense; he finally appeals to the good sense of his readers: "Brethren, be not

21. Ἐν τῷ νόμῳ γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις<sup>1</sup> καὶ ἐν<sup>c</sup> <sup>Isa. xxviii.</sup> <sup>11 f.; Ps.</sup> <sup>cxlii.</sup> <sup>(Aquila).</sup> <sup>Rom. iii.</sup> <sup>13; Heb.</sup> <sup>xiii. 15; 1</sup> <sup>Pet. iii.</sup> <sup>10; Mt.</sup> <sup>8. f See</sup> <sup>i In like</sup> <sup>sense, Rom. iv. 11; Rev. xii. 1, 3, xv. 1; Mt. xxiv. 30; Lk. ii. 12, 34. eis σημ., Gen. ix. 13; Isa.</sup> <sup>xix. 20, lv. 13; Ezek. xx. 12. k See vi. 6.</sup> <sup>χέλειςιν ἑτέροις<sup>2</sup> λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσα-</sup> <sup>κούσονται μου, λέγει Κύριος”. 22. ὥστε αἱ ἡ γλῶσσαι εἰς</sup> <sup>1 σημείον εἰσιν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις. ἡ δὲ</sup>

<sup>1</sup> ἑτερογλώσσοις: G latt. vg. (*in aliis linguis et labiis aliis*) and Latt. Ff.

<sup>2</sup> ἑτερογλῶσσων: B<sup>AB</sup>, 17, 67<sup>\*\*</sup>, 73. So crit. edd.

children in mind” (see parls.).—“in judgment” (Ed.), “the reasoning power on its reflective and discriminating side” (El.); φρένες differs from νοῦς much as φρόνιμος from σοφός (see notes to iv. 10, x. 15). Emulation and love of display were betraying this Church into a childishness the very opposite of that broad intelligence and enlightenment on which it plumed itself (i. 5, iv. 10, viii. 1, x. 15, etc.). “It is characteristic of the child to prefer the amusing to the useful, the shining to the solid” (Gd.). This is a keen reproof, softened, however, by the kindly ἀδελφοί (“suavem vim habet,” Bg.).—γίνεσθε, “be in effect,” “show yourselves”; cf. xi. 1, etc. “In malice, however, be babes (act the babe); but in mind show yourselves full-grown (men)”.—For the force of the ending in νηπι-άζω, cf. πυρρ-άζω, to *redden*, Matt. xvi. 2; the vb. is based on νήπιος, a kind of superlative to παιδίον—“be (not boyish, but actually) childish” (Ed.), or “infantile, in malice”. For the antithesis of τέλειος (= ἀνὴρ) and νήπιος, see ii. 6, xiii. 9 ff., and parls. For κακία, cf. note on v. 8: P. desiderates the *affection* of the little child (see Eph. iv. 32 f., for the qualities opp. to κακία), as Jesus (in Matt. xviii. 1 ff.) its *simplicity and humbleness*. Gd. excellently paraphrases this ver.: “Si vous voulez être des enfants, à la bonne heure, pourvu que ce soit quant à la malice; mais, quant à l’intelligence, avancez de plus en plus vers la maturité complète”.

§ 47. THE STRANGE TONGUES AN OCCASION OF UNBELIEF, xiv. 21-25. The Ap. has striven to wean the Cor. from their childish admiration of the Tongues by showing how unedifying they are in comparison with Prophecy. The Scripture quoted to confirm his argument (21) ascribes to this kind of manifestation a *punitive* character. Through an alien voice the Lord speaks to those refusing

to hear, by way of “sign to the unbelieving” (22). These abnormal utterances neither instruct the Church nor convert the world. The unconverted see in them the symptoms of *madness* (23). Prophecy has an effect far different; it searches every heart, and compels the most prejudiced to acknowledge the presence of God in the Christian assembly (24 f.).

Ver. 21. This O.T. citation is adduced not by way of Scriptural proof, but in solemn asseveration of what P. has intimated, to his readers’ surprise, respecting the inferiority of the Glossolalia; cf. the manner of quotation in i. 19, ii. 9, iii. 19. The passage of Isaiah reveals a principle applying to all such modes of speech on God’s part. The title ὁ νόμος Jewish usage extended to Scripture at large; see Rom. iii. 19, John x. 34. P. shows here his independence of the LXX: the first clause, ὅτι . . . τούτῳ, follows the Heb., only turning the prophet’s third person (“He will speak”) into the first, thus appropriating the words to God (λέγει Κύριος); Origen’s Hexapla and Aquila’s Gr. Version run in almost the same terms (El.). Paul’s second clause, καὶ οὐδ’ οὕτως εἰσακούσονται μου, is based on the latter clause of ver. 12 (translated precisely in the LXX, καὶ οὐκ ἠθέλησαν ἀκοῦειν), but with a new turn of meaning drawn from the general context: he omits as irrelevant the former part of ver. 12. The original is therefore condensed, and somewhat adapted. Hf. and Ed. discuss at length the Pauline application of Isaiah’s thought. According to the true interpretation of Isa. xxviii. 9 ff. (see Cheyne, Delitzsch, or Dillmann *ad loc.*), the drunken Israelites are mocking in their cups the teaching of God through His prophet, as though it were only fit for an infant school; in anger therefore He threatens to give His lessons through



- l See xii. 10. <sup>1</sup> προφητεία οὐ <sup>k</sup> τοῖς <sup>k</sup> ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23. εἰ  
 n See xi. 20. οὖν <sup>m</sup> συνέλθῃ <sup>1</sup> ἢ <sup>n</sup> ἐκκλησία <sup>n</sup> ὅλη <sup>m</sup> ἐπὶ τὸ <sup>m</sup> αὐτὸ καὶ πάντες  
 23; Acts  
 v. 11, xv. <sup>h</sup> γλώσσαις <sup>2</sup> ἡ λαλῶσιν, <sup>2</sup> εἰσελθῶσι δὲ <sup>o</sup> ἰδιώται <sup>h</sup> ἢ <sup>k</sup> ἄπιστοι, οὐκ  
 22.  
 o See ver. ἐροῦσιν ὅτι <sup>p</sup> μαίνεσθε; 24. εἰ δὲ πάντες <sup>a</sup> προφητεύουσιν, εἰσελθῇ  
 p Acts xii. δέ τις <sup>k</sup> ἄπιστος <sup>h</sup> ἢ <sup>o</sup> ἰδιώτης, <sup>r</sup> ἐλέγχεται ὑπὸ πάντων, ἄνακρίνεται  
 15, xxvi.  
 24 f.; Jo.  
 x. 20; Jer. xxxvi. 26; Wisd. xiv. 28. q See xi. 5. r Eph. v. 11, 13; five times in Pastt.:  
 Jo. iii. 20, viii. 46, xvi. 8, etc.; γῆμος, 2 Tim. iii. 16. s See ii. 14.

<sup>1</sup> ελθῇ: BGGr. συν easily lost in foregoing ουν.

<sup>2</sup> λαλῶσιν γλώσσαις (in this order): all uncc. but DKL. G has λαλησῶσιν. D puts πάντες last.

the lips of foreign conquerors (11), <sup>12</sup> whose speech the despisers of the mild, plain teaching of His servants (12) shall painfully spell out their ruin. The <sup>ὅτι</sup> (*ki*) is part of the citation: "For in men of alien tongue and in lips of aliens I will speak to this people; and not even thus will they hearken to me, saith the Lord". God spoke to Israel through the strange Assyrian tongue in *retribution*, not to confirm their faith but to consummate their unbelief. The Glos-solalia may serve a similar melancholy purpose in the Church. This analogy does not support, any more than that of vv. 10 f. (see notes), the notion that the Tongues of Corinth were foreign languages.—*εἰσακούω*, to hear with attention, effect, shares the meaning of *ὑπακούω* (*obedio*) in the LXX and in cl. Gr.

Ver. 22. The real point of the above citation from Isaiah comes out in *ὥστε* αἱ γλῶσσαι εἰς σημεῖον κ.τ.λ., "And so the tongues are for a sign not to the believing, but to the unbelievers"—*sc.* to "those who will not hear," who having rejected other modes of instruction find their unbelief confirmed, and even justified (23*b*), by this phenomenon. This interpretation (*cf.* Matt. xvi. 4; and for *εἰς σημεῖον* in the judicial sense, Is. viii. 18) is dictated by the logical connexion of vv. 21, 22, which forbids the thought of a *convincing* and *saving sign*, read into this passage by Cm. and many others. P. desires to quench rather than stimulate the Cor. ardour for Tongues.—*ἡ δὲ προφητεία* κ.τ.λ., "while prophecy on the other hand" (*δέ*) serves the opposite purpose—it " (is for a sign) not to the unbelievers, but to the believing". οἱ πιστεύοντες implies the act continued into a habit (*cf.* i. 21); οἱ ἄπιστοι, the determinate character. For *ὥστε* with ind., see note on iii. 7.

Ver. 23 shows the disastrous impression which the exercise of the Tongues,

carried to its full extent, must make upon men outside—a result that follows (οὖν) from the aforesaid intention of the gift (22): "If then the entire Church should assemble together and all should be speaking with tongues, but there should enter uninstructed persons or unbelievers, will they not say that *you are mad!*" If the Tongues are, as many Cor. think, the highest manifestation of the Spirit, then to have the whole Church simultaneously so speaking would be the *ne plus ultra* of spiritual power; but, in fact, the Church would then resemble nothing so much as a congregation of lunatics! A *reductio ad absurdum* for the fanatical coveters of Tongues.—The *ἰδιῶται* (here unqualified: otherwise in 16; *cf.* note) are persons *unacquainted with Christianity* (altogether uninitiated) and receiving their first impression of it in this way, whereas the *ἄπιστοι* are rejectors of the faith. The impression made upon either party will be the same. The effect here imagined is altogether diff. from that of the Day of Pentecost, when the "other tongues" spoke intelligibly to those religiously susceptible amongst non-believers (Acts ii. 11 ff.). The imputation of *madness* from men of the world P. earnestly deprecates (Acts xxvi. 24 f.).—Ed. renders *ἰδιῶται* "separatists"—unattached Christians; but this interpretation wants lexical support, and is out of keeping with ver. 16: did any such class of Christians then exist?

Vv. 24, 25. How diff. (*δέ*) and how blessed the result, "if all should be prophesying and there should enter some unbeliever or stranger to Christianity (*ἰδιώτης*: see previous note), he is convicted by all, he is searched by all, the secret things of his heart become manifest; and so he will fall on his face and worship God, reporting that verily God is among you!" This brings out two further notes of eminence in the charism of



ὑπὸ πάντων· 25. καὶ<sup>1</sup> οὕτω<sup>1</sup> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ<sup>2</sup> <sup>See iv. 5. With</sup>  
 φανερά γίνεται· καὶ οὕτω<sup>3</sup> πεισὼν<sup>3</sup> ἐπὶ πρόσωπον προσκυνή-  
 σει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς<sup>1</sup> ὄντως<sup>2</sup> ἐν ὑμῖν ἐστι.  
<sup>καρδ., I</sup>  
<sup>Pet. iii. 4</sup>  
<sup>u See xi. 19.</sup>  
<sup>v See xi. 28;</sup>  
<sup>ver. 21</sup>  
<sup>above.</sup>

26. Τί<sup>4</sup> οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν<sup>3</sup>  
 φαλμὸν ἔχει, διδασχὴν ἔχει, γλώσσαν<sup>4</sup> ἔχει, ἀποκαλύψιν<sup>4</sup> ἔχει,  
<sup>w Mt. xvii.</sup>  
<sup>6, xxvi.</sup>  
<sup>39; Lk. v.</sup>  
<sup>12, xvii. 16; Rev. xi. 16; Numb. xvi. 4, xx. 6.</sup>  
<sup>x H.J. in P., with Acts xxiv. 11. Freq. in GG.</sup>  
<sup>and Rev. y 1 Th. i. 9; Heb. ii. 12; 1 Jo. i. 2 f.; GG. and Acts, *passim*; Gen. xiv. 13.</sup>  
<sup>iii. 21; four times in 1 Tim.; four in GG.</sup>  
<sup>a See ver. 15.</sup>  
<sup>b See xi. 18.</sup>  
<sup>c Eph. v. 19; Col.</sup>  
<sup>iii. 16; 1sa. lxi. 20. βιβλ. ψ., Lk. xx. 42, xxiv. 44; Acts i. 20, xiii. 33. Cf. ver. 15.</sup>  
<sup>d See ver.</sup>  
<sup>6. e See xii. 10. Cf. *ερμηνευτής*, ver. 28.</sup>

<sup>1</sup> Om. καὶ οὕτω all pre-Syrian witnesses, including vg.

<sup>2</sup> ὄντως ὁ Θεός (in this order): all pre-Syrian uncc. Om. ο Ν\* D\* G: so Tisch., but not other edd.: probably a Western error: the ο easily lost between σ and θ in uncial script.

<sup>3</sup> Om. υμῶν Ν\* AB, 17, cop. So crit. edd. Obvious grammatical addition.

<sup>4</sup> ἀποκαλύψιν . . . γλώσσαν (in this order): all uncc. but L. K and many minn. om. γλωσσ. ἐχει, a few copies om. ἀποκαλ. ἐχει, by homœoteleuton.

Prophecy when compared with Tongues:

(1) The former edifies the Church (3 ff.); (2) it employs a man's rational powers (14-19); (3) it can be exercised safely by the whole Church, and (4) to the conversion of sinners. That "all" should "prophecy" is a part of the Messianic ideal, the earnest of which was given in the descent of the Spirit at Pentecost: see Num. xi. 23-29, Joel ii. 28, Acts. ii. 4, 15 ff.; the speaking of Pentecost Peter identifies with prophesying, whereas P. emphatically distinguishes the Cor. Glossolalia therefrom. Prophecy is an inspired utterance proceeding from a supernatural intuition, which penetrates "the things of the man," "the secrets of his heart," no less than "the things of God" (ii. 10 ff.): the light of heart-searching knowledge and speech, proceeding from every believer, is concentrated on the unconverted man as he enters the assembly. His conscience is probed on all sides; he is pierced and overwhelmed with the sense of his sin (cf. John iv. 29, also i. 48, viii. 9, Acts viii. 18 ff., xxiv. 25). This form of Prophecy abides in the Church, as the normal instrument for "convicting the world of sin" (John xvi. 8 ff.); it belongs potentially to "all" Christians, and is in fact the reaction of the Spirit of Christ in them upon the unregenerate (cf. John xx. 22 f.); ἐλέγχεται is the precise word of John xvi. 8.—Ἀνακρίνω (see ii. 14 and parls.) denotes not to judge, but to put on trial, to sift judicially. God alone, through Christ, is the judge of "the heart's secrets" (iv. 5, Rom. ii. 16); but the God-taught word of man throws a search-

ing light into these recesses. In ver. 24 the ἄπιστος precedes the ἰδιώτης (cf. 23), since in his case the arresting effect of Prophecy is the more signal.—προσκυνήσει and ὄντως ὁ Θεός κ.τ.λ. are a reminiscence of Is. xlv. 14, following the Heb. txt. rather than the LXX (cf. note on 21).—ἀπαγγέλλων, "taking word away," reporting, proclaiming abroad (cf. parls.), thus diffusing the impression he has received (cf. John iv. 29).—ὄντως (revera, Cv.), really, in very deed—contradicts denials of God's working in Christianity, such as the ἄπιστος himself formerly had made.—πεισὼν (aor. ptp., of an act leading up to that of principal vb. and forming part of the same movement) indicates the prostration of a soul suddenly overpowered by the Divine presence. To convince men that "God is in the midst of her" is the true success of the Church.

§ 48. SELF-CONTROL IN RELIGIOUS EXERCISES, xiv. 26-33. The enquiry of the Cor. as to whether Tongues or Prophecy is the charism more to be coveted is now disposed of. P. supplements his answer by giving in the two last paragraphs of this chap. certain directions of a more general bearing relative to the conduct of Church meetings, which arise from the whole teaching of chh. xi.-xiv.: see the *Intro.* to Div. iv.

Ver. 26. τί οὖν ἐστίν (cf. 15), ἀδελφοί; "How then stands the case, brothers?" οὖν is widely resumptive, taking in the whole state of the Cor. Church as now reviewed, with esp. ref. to its abundance of charisms, amongst which Tongues and Prophecy are conspicuous; *edifica-*

f Ver. 12. \* ἔρμηνείαν<sup>1</sup> ἔχει πάντα<sup>1</sup> πρὸς<sup>12</sup> οἰκοδομὴν γενέσθω.<sup>2</sup> 27. <sup>h</sup> εἴτε  
For προσ,  
Jo. xi. 3; γλώσση τις λαλεῖ, <sup>1</sup> κατὰ δύο ἢ <sup>k</sup> τὸ <sup>k</sup> πλείστον τρεῖς καὶ <sup>1</sup> ἀνὰ  
i Pet.  
iv. 12. <sup>1</sup> μέρος, καὶ εἰς <sup>m</sup> διερμηνευέτω. 28. εἰδὼν δὲ μὴ ἢ <sup>n</sup> διερμηνευτής,<sup>3</sup>  
g See ver. 3.  
h Single,  
h.l.; completed by προσ. δε, in *oratio variata*. i Distrib. with numb., Mk. vi. 40; cf. ver. 31.  
So ανα, Lk. ix. 3, x. 1; John ii. 6. k The phrase, h.l.; πλείστος, Mt. xi. 20, xxi. 8; Mk. iv. 1.  
l H.l.; ανα μέρος ἀδεν, Polyb. iv. 20. 10. Diff. from εκ μερους, xlii. 9; and απο μερους, Rom. xi. 25  
m See xii. 30. n H.l. See text. note.

<sup>1</sup> DG, διερμην[ε]ίαν; ADL, -ίαν for -είαν, a common itacism.

<sup>2</sup> γινέσθω: all uncc., and all but a few minn.

<sup>3</sup> ἐρμηνευτής: B, with DG (which prefix ο). So Lachm., Tr., W.H. marg.

διερμηνευτής: ΞADb,cKL, etc., Chr., Euthal., etc.; "vox apud antiquos Græcos non usitata" (Tisch.).

tion must once more be insisted on as the true aim of them all.—**δταν συνέρχῃσθε**, "whosoever you assemble" (cf. xi. 18 ff.): here *pr.*; the aor. of ver. 23 referred to particular occasions.—"Each has a psalm (to sing)—a teaching, a revelation (to impart)—a tongue, an interpretation (to give)." The succession of the objects of ἔχει perhaps reflects the order commonly pursued in the Church meetings. For **ἕκαστος**, cf. i. 12, etc.: every Cor. Christian has his faculty; there is no lack of gifts for utterance or readiness to use them; cf. i. 5, also iv. 6 ff. This exuberance made the difficulty; all wanted to speak at once—women as well as men (34); **ἔχει**, in *promptu habet* (Mr.)—"iteratum, eleganter exprimit divism donorum copiam" (Bg.). The **ψαλμὸς** might be an original song (though not chanted unintelligibly, **ἐν γλώσση**—the latter is enumerated distinctly: see note on **ψαλῶ**, 15), or an O.T. Psalm Christianly interpreted (see parls.); similarly Philo, *De Vita Cont.*, § 10, describing the Therapeutæ, **ὁ ἀναστὰς ὕμῶν ὕμνον ᾄδει εἰς τ. Θεόν, ἡ καινὸν αὐτὸς πεποιηκώς, ἡ ἀρχαῖον τινα τῶν πάλαι ποιητῶν**. For N.T. psalms, see Luke i., ii., Rev. iv. 11, v. 9 f., 12 f., xv. 3 f.—**διδασχὴ** and **ἀποκάλυψις** (see 6 above; xii. 28 f.), the two leading forms of Christian edification. Beside the **γλώσσα** is set the complementary **ἐρμηνεία**, by which it is utilised for the Church: cf. xii. 10, 30; and vv. 1-19 *passim*.—**πάντα πρὸς τὴν οἰκοδομὴν γινέσθω** (pr. impv.), "Let everything be carried on with a view to edification".

Vv. 27, 28. The maxim **πρὸς τ. οἰκοδομὴν κ.τ.λ.** is applied to Tongues and Prophecy, as the two main competing gifts: "Whether any one speaks with a tongue (let them speak: sc. λαλεῖτωσαν) to the number of two (**κατὰ δύο**), or at the most three" (at one meeting)—"fiat

per binos, aut ad plurimum ternos" (Bz.).—**καὶ ἀνὰ μέρος**, "and in turn," *idque vicissim* (Cv.)—not all confusedly speaking at once. Ed. ingeniously renders the **κατὰ** and **ἀνὰ** clauses "by two or at most three together, and in turns" (antiphonally), as though the Tongues could be combined in a *duet*—"the beginning of Church music and antiphonal singing amongst Christians": but this does not comport with the ecstatic nature of the Glossolalia; moreover, the sense thus given to the second clause would be properly expressed by **ἐν μέρει**, not **ἀνὰ μέρος** (Hn.).—"And let one person interpret": whether one of the **γλωσσολαλοῦντες** (13), or someone else present (**ἄλλος**, xii. 10); the use of several interpreters at the same meeting might occasion delay or confusion. "If however there be no interpreter (present), let him (the speaker with the Tongue) keep silence in the Church, but let him talk to himself and to God": unless his utterance can be translated, he must refrain in public, and be content to enjoy his charism in solitude and in secret converse with God (cf. 2 ff.); the instruction to "speak in his heart, noiselessly" (so Cm., Est., Hf.) would be contrary to **λαλεῖν**, and indeed to the nature of a *tongue*. "ἢ for cl. **παρῇ**, sit for *adsit*; cf. Luke v. 17; *Iliad* ix. 688" (Ed.).

Vv. 29, 30. **προφήται δὲ δύο ἢ τρεῖς κ.τ.λ.**: "But in the case of prophets, let two or three speak, and let the others discern" (*discernant*, Vg.). In form this sentence varies from the parl. clause respecting the Tongues (27); see Wt., p. 709, on the frequency of *oratio variata* in P., due to his vivacity and conversational freedom; the anarthrous **προφήται** is quasi-hypothetical, in contrast with **γλώσση τις λαλεῖ**—not "the prophets," but "supposing they (the speakers) be prophets, let them speak, etc." The



ο σιγάτω ἢ ἐν ἑκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. 29. ἡ προ-  
 φῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι <sup>1</sup> διακρινέτωσαν. o Rom. xvi.  
25; six  
times in  
Lk. and  
Acts. For  
change of  
subject,  
see Wr.,  
p. 787.  
 30. ἐὰν δὲ ἄλλω ἂποκαλυφθῇ καθημένῳ, ὁ πρῶτος οἱ σιγάτω. 31.  
 δύνασθε γὰρ καθ' ἓνα πάντες ἡ προφητεύειν, ἵνα πάντες ἡ μανθάνωσι  
 καὶ πάντες ἡ παρακαλῶνται. 32. καὶ ἡ πνεύματα <sup>2</sup> ἡ προφητῶν

r See vi. 5. s See ii. 10. t See ver. 27. For καθ' ἓνα, add Eph. v. 33; Jo. xxi. 25; καθ' εἰς, Rom.  
 xii. 5; Mk. xiv. 19; Jo. viii. 9. u See xi. 5. v Absol., Col. i. 7; 1 Tim. ii. 11; 2 Tim. iii. 7;  
 Mt. xi. 29; Jo. vi. 45. w Frequent throughout P.; in Acts rarely; in GG., only Lk. iii. 18 with  
 this sense. x Rev. xxii. 6. πνεύματα, see xii. 10. q See xii. 29.

<sup>1</sup> Om. οἱ ἄλλοι D\*GL—an example of Western license.

<sup>2</sup> πνεύμα, DG, 67\*\*, latt. (not »g.), syrsch., Epiph., Latt. Fl

number to prophesy at any meeting is limited to "two or three," like that of the Tongue-speakers; the condition ἀντὶ μέρος (27) is self-evident, where edification is consciously intended (3, etc.). "The others" are the other prophets present, who were competent to speak (31); these silent prophets may employ themselves in the necessary "discernment of spirits" (see xii. 10)—διακρινέτωσαν, acting as critics of the revelations given through their brethren. The powers of προφητεία and διακρίσις appear to have been frequently combined, like those of artist and art-critic. It is noticed that in the *Didachē* a contrary instruction to this (and to 1 Thess. v. 20 f.) is given: πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσσετε οὐδὲ διακρινέετε.—The above regulation implies pre-arrangement amongst the speakers; but this must not hinder the free movement of the Spirit; if a communication be made *ex tempore* to a silent prophet, the speaker should give way to him: "But if anything be revealed to another seated" (the prophetier stood, as in Synagogue reading and exhortation: Luke iv. 1, Acts xiii. 16), "let the first be silent". σιγάτω does not command (as σιγησάτω might) an instant cessation; "some token would probably be given, by motion or gesture, that an ἀποκάλυψις had been vouchsafed to another of the προφῆται; this would be a sign to the speaker to close his address, and to let the newly illumined succeed to him" (El.). Even inspired prophets might speak too long and require to be stopped!

Ver. 31. By economy of time, every one who has the prophetic gift may exercise it in turn; so the Church will enjoy, in variety of exhortation, the full benefit of the powers of the Spirit conferred on all its members: "For you can (in this way) all prophesy one by one (καθ' ἓνα:

*singulatim*, Cv.), in order that all may learn and all may be encouraged". Stress lies on the repeated πάντες (cf. xii. 12 f.): let every prophet get his turn, and every hearer will receive benefit (cf. 26b); even if the Church members were all prophets, as Paul imagined in ver. 24, and thinks desirable (1-5), by due arrangement, and self-suppression on the part of the eloquent, all might be heard.

Ver. 32. The maxim πνεύματα προφητῶν προφήταις ὑποτάσσεται, is coupled by καὶ to ver. 31 under the regimen of γάρ; it gives the *subjective*, as ver. 31 the main *objective*, reason why the prophets should submit to regulation. "How can I prophesy to order?" one of them might ask; "how restrain the Spirit's course in me?" The Ap. replies: "(for) also the spirits of the prophets are subject to the prophets"; this Divine gift is put under the control and responsibility of the possessor's will, that it may be exercised with discretion and brotherly love, for its appointed ends. An unruly prophet is therefore no genuine prophet; he lacks one of the necessary marks of the Holy Spirit's indwelling (see 33, 37). This kind of subjection could hardly be ascribed to the ecstatic Glossolalia. On the pl. πνεύματα, signifying manifold forms or distributions (xii. 4, 11) of the Spirit's power, see note on xii. 10.—ὑποτάσσεται is the pr. of a general truth: "a Gnostic Present" (Bn., § 12); cf. iii. 13, 2 Cor. ix. 7.

Ver. 33. The apophthegm of ver. 32 exemplifies the universal principle of order in God's works; cf. the deduction drawn in xi. 3. God's gift of the Spirit submits itself to the receiver's will, through whose direction its exercise is brought into regulated and edifying use: "For God is not (a God) of disorder (or *seditionis*, Cv.), but of peace". To suppose that God inspires His prophets



γ xv. 27 f.,  
xvi. 16.  
15 times  
besides in  
P.; thrice  
in Lk.  
(πνεύματα  
υποτάσσονται,  
x. 20);  
four exx. in Heb.; one in Jas.; six in 1 Pet.  
Prov. xxi. 8: Tob. iv. 13. —τοῖς, Jas. i. 8.  
z 2 Cor. vi. 5, xii. 20; Lk. xxi. 9; Jas. iii. 16;  
a 2 Cor. xiii. 11; Rom. xv. 33, xvi. 20; Phil. iv. 9;  
1 Th. v. 23; Heb. xiii. 20; 2 Th. iii. 16 (ὁ κυρ. τ. εἰρ.). b See vii. 17. c See vi. 1. d Impers.  
pass., Acts xxvi. 1, xxviii. 16. See also xvi. 7; 1 Tim. ii. 12, Acts xxi. 39.

<sup>1</sup> N by its punctuation distinctly attaches *ὡς . . . ἁγίων* to ver. 33. So Chr. and Ff.; so also the crit. edd., exc. Tisch., Weiss, W.H. *marg.* See note below.

<sup>2</sup> DG and several Latin authorities read vv. 34; 35 after 40.

<sup>3</sup> *Om.* υμῶν NAB, 17, vg. cop., Or., Mcion., Cyp.

<sup>4</sup> ἐπιτρέπεται, all uncc. but KL.

<sup>5</sup> υποτάσσεσθωσαν: NAB, 17, 73, syr<sup>sc</sup>h. cop. basm., Mcion.  
υποτάσσεσθαι: DGKL, latt. vg.—a Western emendation.

to speak two or three at a time, to make a tumult in the Church and refuse control, would be to suppose Him the author of confusion, of chaos instead of cosmos. —ἀκαταστασία (see parl.) is a word of the LXX and later Gr., denoting civil disorder or mutiny; it recalls the *σχίσματα* and *ἐριδες* of i. 10 f., xi. 18 f., to which emulation in the display of spiritual powers seems to have contributed.—“As it is in all the Churches of the saints”: in evidence of the “peace” which God confers on human society, P. can point to the conduct of Church meetings in all other Christian communities—a feature proper to “assemblies of the saints”. Here is a final and solemn reason why the prophets of Cor. should practise self-control and mutual deference: cf. xi. 16; also i. 26, and note; xvi. 1.—On the connexion of the *ὡς* clause, see Ed. or El. W.H. attach it to ver. 31, regarding vv. 32, 33a as a parenthesis; but this breaks the continuity of vv. 31, 32; nor does it appear that “all the churches” had the superabundance of prophets that necessitated the restrictions imposed in vv. 29-31. Other leading editors (Tisch., Mr., Hn., Hf., Bt., Gd.) link this qualification to the following context; but it comes in clumsily before the impv. of ver. 34, and the repetition of *ἐν ταῖς ἐκκλησίαις* is particularly awkward. On the other hand, the ref. to the example of the other Churches appropriately concludes the Apostle’s appeals on the weighty subject, of universal interest, which has occupied him throughout this chapter.

§ 49. FINAL INSTRUCTIONS ON CHURCH ORDER, xiv. 34-40. In vv. 34 ff. P. re-

turns to the matter which he first touched upon in reproving the disorderly Church life at Cor., viz., the irregular behaviour of certain Christian women (xi. 2-16): there it was their *dress*, now it is their *tongue* that he briefly reproves. Vv. 37 f., glancing over the injunctions of Div. IV. at large, commend their recognition as a test of the high pretensions to spiritual insight made at Cor. Ver. 39 recapitulates Paul’s deliverance on the vexed question of Tongues *versus* Prophecy. Ver. 40 adds the final maxim of *propriety and order*,—a rule of administration as comprehensive and important as the πάντα πρὸς οἰκοδομήν of ver. 26.

Ver. 34. Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν: “Let women (Gr. generic art.) keep silence in the church assemblies, for it is not allowed them to speak”; cf. 1 Tim. ii. 12, where the “speaking” of this passage is defined as “teaching, or using authority over a man”. The contradiction between this veto and the language of xi. 5, which assumes that women “pray” and “prophesy” in gatherings of Christians and forbids their doing so “with uncovered head,” is relieved by supposing (a) that in xi. 5 P. refers to *private gatherings* (so Cv., Bg., Mr., Bt., Ev., El.), or means specifically *at home* (Hf.), while here speaking ἐν ἐκκλησίᾳ is forbidden (35); but there is nothing in ch. xi. to indicate this distinction, which *ex hyp.* is vital to the matter; moreover, at this early date, the distinction between public and private Christian meetings—in *church* or *house*—was very imperfectly developed. Or (b), the instances admitted in xi. 5 were *exceptional*, “où la femme se sentirait

ὁ νόμος λέγει· 35.<sup>1</sup> εἰ δέ τι μαθεῖν<sup>2</sup> θέλουσιν, \*ἐν \*οἴκῳ τοὺς<sup>e</sup> See xi. 34  
 ἰδίου ἀνδράς \*ἐπερωτάτωσαν· \*αἰσχροὺν γὰρ ἐστὶ γυναῖξιν<sup>3</sup> ἢ ἐν<sup>20</sup> (Isa.  
 \*ἐκκλησίᾳ<sup>4</sup> λαλεῖν.<sup>4</sup> 36. ἡ ἀφ' ὑμῶν ὁ \*λόγος τοῦ \*Θεοῦ ἐξηλθεν;<sup>g</sup> See xi. 6.  
 ἡ \*εἰς ὑμᾶς μόνους<sup>k</sup> κατήγγησεν; 37. εἴ τις<sup>1</sup> δοκεῖ<sup>m</sup> προφήτης<sup>h</sup> See xi. 18.  
 εἶναι ἡ<sup>a</sup> πνευματικός, \*ἐπιγινωσκέτω ἃ γράφω ὑμῖν, \*ὅτι τοῦ<sup>5</sup> i 2 Cor. ii.  
 14; Col. i. 25; 1 Th. ii. 13; 1 Tim. iv. 5; 2 Tim. ii. 9; Tit. ii. 5; occasional in other Epp.; freq. in  
 Syn. GG. and Acts. <sup>k</sup> See x. 11. <sup>l</sup> See iii. 18. <sup>m</sup> See xii. 28; sing. thus, Acts xxi. 10; Tit.  
 i. 12 (?). <sup>n</sup> See ii. 15. <sup>o</sup> 2 Cor. i. 14, xiii. 5; Acts iii. 10, iv. 13. For vb., see xiii. 12.

<sup>1</sup> DG and several Latin authorities read vv. 34, 35 after 40.

<sup>2</sup> μαθεῖν:  $\aleph$ BDGKL, etc. So all edd. except W.H., who put *μανθάνειν* (?) in *txt.*, following  $\aleph^*A^2$ , 17, and a few other minn. with Greg. Nyss., and *μαθ.* in *marg.*

<sup>3</sup> γυναῖκι:  $\aleph$ AB, 17, 73, vg., cop. basm.

<sup>4</sup> λαλεῖν ἐν ἐκκλησίᾳ (in this order):  $\aleph$ AB, 17.

GL, and a few others, ἐν ἐκκλησίαις (*cf.* ver. 34).

<sup>5</sup> *Om.* του all but a few minn.; *cf.* vii. 19.

pressée de donner essor à un élan extraordinaire de l'Esprit" (Gd.); but *πᾶσα γυνή* (xi. 5) suggests frequent occurrence. (c) Hn. supposes *participation in the ec-static manifestations* forbidden, as though *γλώσση* were understood with *λαλεῖν*. (d) Ed. thinks the tacit *permission* of xi. 5 here *withdrawn*, on maturer consideration. But (e), in view of the words that follow, "but let them *be subject*" and "if they want to *learn*" (contrasted with *λαλεῖν* by δέ), and on comparison with the more explicit language of 1 Tim. ii. 12, in view moreover of the principle affirmed in ch. xi. 3 ff., it appears probable that P. is thinking of *Church-teaching and authoritative direction* as a rôle unfit for women.—*ὑποτάσσέσθωσαν* is the keynote of Paul's doctrine on the subject (*cf.* also Eph. v. 22 ff., etc.). This command cannot fairly be set aside as a temporary regulation due to the state of ancient society. If the Ap. was right, there is a *ὑποτάσσεσθαι* which lies in the nature of the sexes and the plan of creation; but this must be understood with the recollection of what *Christian subjection* is (see Gal. v. 13b, Eph. v. 22 ff.; also note on xi. 3 above).—What "the law says" was evidently in Paul's mind when he grounded his doctrine in ch. xi. on the O.T. story of the creation of Man and Woman. For Jewish sentiment in the matter, see Wetstein *ad loc.*, Vitranga, *Synag.*, p. 724; Schöttgen, *Hor.*, p. 658. For Gr. feeling, *cf.* Soph., *Ajax*, 293, *γυναῖξί κόσμον ἡ σιγὴ φέρει* (Ed.); for Early Church rule, *Const. Apost.*, iii. 6, *Conc. Carthag.*, iv. 99 (quoted by El.).

Ver. 35. εἰ δέ τι θέλουσιν *μανθάνειν*: "But if they want to *learn* something"

—if this is the motive that prompts them to speak. This plea furnishes an excuse, consistent with the submission enjoined, for women raising their voices in the Church meetings; but even so P. deprecates the liberty. As between *μανθάνειν* and *μαθεῖν* after *θέλω* and the like, El. thus distinguishes: "when attention is directed to the procedure of the action specified, the *pr.* is commonly used; when simply to the action itself, the *aor.*" —In bidding the Cor. women of enquiring minds to "ask at home of their own husbands," P. is laying down a general rule, not disposing of all cases that might arise; since the *impv.* of ver. 35 admits of exceptions, so may that of ver. 34: the utterances of Pentecost (Acts ii. 4) proceeded from "all," both men and women (*cf.* 18 f.); there is also the notable instance of Philip's "four daughters which did prophesy" (Acts. xxi. 9). At Cor. there was a disposition to put men and women on an equal footing in public speaking and Church leadership; this is stigmatized as *αἰσχροὺν* (*turpe, inhonestum*; *cf.* xi. 6, 13 ff.); it shocks moral feeling. For *ἐν ἐκκλησίᾳ*, see xi. 18.

Ver. 36. The Ap. adds the authority of Christian usage to that of natural instinct (*cf.* the connexion of xi. 14 and 16), in a tone of indignant protest: "Or (is it) from *you* (that) the word of God went out? or to *you only* did it reach?" —*i.e.*, "Neque primi, neque soli estis Christiani" (Est.). The Cor. acted without thinking of any but themselves, as though they were the one Church in the world, or might set the fashion to all the rest (see note on i. 26; also 33 above, and xi. 16). For the self-sufficiency of this



p Lk. i. 6. <sup>εἰς τ. θ.,</sup> <sup>see vii.</sup> <sup>19. Cf.</sup> <sup>also ix.</sup> <sup>14, vii. 40,</sup> <sup>ii. 16.</sup> <sup>q 2 Cor. vi.</sup> <sup>9 (pass.);</sup> <sup>Rom. ii. 4, vi. 3, vii. 1, x. 3; Gal. i. 22 (pass.); 1 Tim. i. 13. See also x. 1. Six times in N.T. besides (see esp. 2 Pet. ii. 12). Sir. v. 15. r See xii. 31. s See xi. 5. t See xiii. 1. u Mt. xix. 14, etc. For κωλ. in P., Rom. i. 13; 1 Th. ii. 16; 1 Tim. iv. 3. v Rom. xiii. 13; 1 Th. iv. 12; -μων, see xii. 24; -οσυνη, xii. 23. w Col. ii. 5; Lk. i. 8; Heb. v. 6, etc.; Job xxxviii. 12. Contrast ατακτος, -ως, 1 Th. v. 14; 2 Th. iii. 6, 11. Cf. xv. 23.</sup>  
 p Κυρίου εἰσιν<sup>1</sup> <sup>1</sup> ἐντολαί<sup>1</sup>. 38. εἰ δέ τις <sup>2</sup> ἀγνοεῖ, <sup>3</sup> ἀγνοεῖτω.<sup>2</sup>  
 39. Ὡστε, ἀδελφοί,<sup>3</sup> ἴζηλουτε τὸ <sup>4</sup> προφητεύειν, καὶ τὸ <sup>5</sup> λαλεῖν<sup>4</sup>  
<sup>6</sup> γλώσσαις<sup>5</sup> <sup>7</sup> μὴ <sup>8</sup> κωλύετε.<sup>5</sup> 40. πάντα<sup>6</sup> <sup>9</sup> εὐσχημόνως καὶ κατὰ  
<sup>10</sup> τάξιν γινέσθω.  
 q 2 Cor. vi. 9 (pass.); Rom. ii. 4, vi. 3, vii. 1, x. 3; Gal. i. 22 (pass.); 1 Tim. i. 13. See also x. 1. Six times in N.T. besides (see esp. 2 Pet. ii. 12). Sir. v. 15. r See xii. 31. s See xi. 5. t See xiii. 1. u Mt. xix. 14, etc. For κωλ. in P., Rom. i. 13; 1 Th. ii. 16; 1 Tim. iv. 3. v Rom. xiii. 13; 1 Th. iv. 12; -μων, see xii. 24; -οσυνη, xii. 23. w Col. ii. 5; Lk. i. 8; Heb. v. 6, etc.; Job xxxviii. 12. Contrast ατακτος, -ως, 1 Th. v. 14; 2 Th. iii. 6, 11. Cf. xv. 23.

<sup>1</sup> ἐστιν ἐντολή: **ΣAB**, 17, cop., Aug. (**Σc**, **εἰς. ἐστ.**). **D\*G**, 14, Or., Hil., Ambrst., **ἐστιν** simply (Western); so Tisch. **εἰσιν ἐντολαί**: Syrian emendation.

<sup>2</sup> ἀγνοεῖται (?): **Σ\*A\*D\*G**, Or., latt. vg., Amb., Ambrst., Hil.; so Lachm., Tr. marg., Tisch., W.H. *txt.*, R.V. *marg.*, Nestle. Possibly a Western corruption. **ἀγνοεῖτω** (?): **ΣcA<sup>2</sup>BD<sup>bc</sup>**, etc.; retained by Tr. *txt.*, R.V. *txt.*, W.H. *marg.* See note below.

<sup>3</sup> ἀδελφοί μου: **ΣAB\***, 67\*\*, syrr. cop. Om. μου Western and Syrian.

<sup>4</sup> ἐν γλώσσαις: **BD\*G**, cop., Tr. *marg.*

<sup>5</sup> το λαλεῖν μὴ κωλύετε γλώσσαις (in this order): **ΣABP**, 17, 73—conformed by Western and Syrian edd. to usual order.

<sup>6</sup> πάντα δε: all uncc. but KL.

church, cf. iv. 6 ff., v. 2. On **κατανάω εἰς**, see x. 11.—**ἡ** links this ver. with the foregoing, "Or (if what I have said is not sufficient), etc."

Vv. 37, 38. **ἃ γράφω ὑμῖν**, in the apodosis, includes, beside the last particular (34 ff.), the other instructions of this Ep.; **προφήτης** and **πνευματικός** in the protasis recall esp. the directions of chh. xii.-xiv.: cf. xi. 4, xii. 1, xiv. 1.—**δοκεῖ**, as in iii. 18 (see note), is *putat*, *sibi videtur* (not *videtur* alone, Vg.), denoting self-estimation. The term **πνευματικός** includes every one endowed with a special gift of the Spirit; cf. the pl. **πνεύματα**, ver. 12. Hf. and Hn. think however that the disjunctive **ἡ** narrows the ref. of "spiritual," by contrast with "prophet," to the sense of "speaker with tongues"; but this is a needless inference from the part.; the Ap. means "a prophet, or a man of the Spirit (in any sense)". The adj. **πνευματικός** (in masc.: see parls.) refers not to spiritual *powers* (τὰ πνευματικά, xii. 1, etc.), but to spiritual *character* (=ὁ κατὰ πνεῦμα, ἐν πνεύματι, Rom. viii.), which gives insight in matters of revelation (cf. John vii. 17, viii. 31 f.). While the true "prophet," having a kindred inspiration (cf. 29), will "know well of the things" the Ap. "writes, that they are a commandment of the Lord" (**Κυρίου ἐστὶν ἐντολή**, "are what the Lord commands"; cf. ii. 10-16, vii. 40, and notes, 2 Cor. xiii. 3), this ability belongs to "the spiritual" gener-

ally, who "judge all things" (ii. 15); being "of God," they hear His voice in others (cf. John viii. 42 f., etc.; 1 John ii. 20, iv. 6). The "Lord" is Christ, the Head of the Church, who "gives commandment to His Apostles" (cf. vii. 10, 25, xi. 23, xii. 3, etc.; Matt. xxviii. 20, etc.).—For **ἐπι-γινωσκέτω**, cf. xiii. 12—"judicet atque agnoscat" (Est.); the pr. impv. asks for a continued acknowledgment of Christ's authority in His Apostle.—"But if any one is ignorant (of this), *he is ignored*" (**ἀγνοεῖται**)—a retribution in kind. The professor of Divine knowledge who does not discern Paul's inspiration, proves his ignorance; his character as "prophet" or "spiritual" is not recognised, since he does not recognise the Apostle's character; cf. Matt. x. 14 f., 41, John xiii. 20, for this criterion as laid down by Christ; the Ap. John assumes it in i. 4, 6.—**ἀγνοεῖται**, is pr. in tense, *ignoratur* (not *ignorabitur*, Vg.), affirming an actual rejection—sc. by the Lord, who says to such despisers of His servants, "I know you not" (cf. viii. 3; 2 Tim. ii. 19; John v. 42, etc.); but by His Apostle too, who cannot acknowledge for fellow-servants men who repudiate the Lord's authority in him (cf. 3 John 9 f.). Christ foretold that He would have to disown "many who had *prophesied*" in His name (Matt. vii. 22 f.). If **ἀγνοεῖτω** be read (still preferred by Mr., Bt., Ev., Gd., with R.V. *txt.*), the impv. is *permissive*, as in vii. 15: "sibi suæque ignorantiae relinquen-



XV. 1. Ἐγὼ γὰρ οὕτως δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον δὲ εὐηγγελισά-  
 μην ὑμῖν, ὃ καὶ ὁ παρὲλθετε, ἐν ᾧ καὶ ἐστήκατε, 2. δι' οὗ  
 καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἕκτος  
 Acts xiii. 32. c See xi. 23. d Rom. v. 2; Col. iv. 12; Jo. viii. 44; cf. 2 Cor. i. 24. e See xii. 3.  
 See i. 18; also, beside ptpl. use, Heb. v. 7, vii. 25; 1 Pet. iii. 21, iv. 18; Jude 23; Acts xxvii. 20.  
 f See xi. 2. g See xiv. 5.

dos esse censeo" (Est.)—a counsel of despair; contrast 2 Tim. ii. 24 ff.

Vv. 39, 40 restate the advice of ver. 1 in the light of the subsequent discussion, moderating the Church's zeal for demonstrative charisms by insisting on the seemliness and good order which had been violated by their unrestrained exercise (26-33). "And so, my brothers, covet to prophesy": *ζηλοῦτε*, cf. xii. 31; τὸ προφητεῦν replaces by the regular inf. the telic *ἵνα προφητεύητε* of ver. 1 (see note).—καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις, "and the speaking with tongues do not hinder"; this is to be allowed in the Church, but not encouraged like Prophecy, of course with the proviso that the Tongue has its interpreter (13, 28). For ὥστε with impv., see iv. 5, etc.—πάντα δὲ γινέσθω: "But let all things be carried on, etc.": the δὲ attaches this caution specially to ver. 39; zeal for Prophecy and permission of Glossolalia must be guarded by the observance at all points of *decorum* and *discipline*.—*εὐσχημόνως* (see parls., and note on vii. 35), *honeste* (Vg.) or *decenter*; North. Eng. *mensefully* (cf. Eph. iv. 1, v. 4, and 33 above)—a sort of "ethical enhancement of the more mechanical κατὰ τάξιν" (El.). On the latter expression, opp. of ἀτάκτως, cf. 2 Thess. iii. 6 f., also xi. 34b above; the Cor. would interpret it by P.'s previous instructions—his παραδόσεις, ἐντολαί, ὁδοὶ ἐν Χριστῷ—and those given in this Ep.—*εὐσχημόνως* demands a right Christian *taste* and *deportment*, κατὰ τάξιν a strict Christian *method* and *rule of procedure*.

DIVISION V.: THE RESURRECTION OF THE BODY, CHAP. XV. Some members of the Cor. Church denied the resurrection of the dead (12), compelling the Ap. to enter on a systematic defence and exposition of this Christian doctrine. The question was not raised in the Church Letter; nor does Paul indicate the source of his information; the opinion of the *τινὲς* was openly expressed, and was doubtless matter of common report (cf. v. 1). Their position was incompatible with Christianity; it contravened, in-

ferentially, the whole verity and saving worth of the Gospel (1 f., 13-19). Such scepticism nullified the faith and hope of the Church (11) as effectually as the party-divisions destroyed its love. While standing apart from the practical and personal questions upon which the Ep. turns (and accordingly reserved to the last), this doctrinal controversy has two important points of connexion with them, lying (1) in the differences of opinion prevalent at Cor. (cf. 12, λέγουσιν ἐν ὑμῖν *τινὲς*, with *ἵνα τὸ αὐτὸ λέγητε πάντες*, i. 10), and (2) in the laxity of moral sentiment associated with Cor. unbelief (cf. 32 ff. with v. 2, vi. 8 f., viii. 10, x. 14, 21 f., xi. 21, 29 ff.). This latter trait identifies the doubters of the Resurrection with the men who justified antinomian tendencies by the assumption of superior "knowledge" (see notes on vi. 12 and viii. 1, etc.); affecting "the wisdom of this world," they cherished the rooted prejudice of Greek culture, against the idea of a bodily redemption (see *Introd.*, p. 732). To men of this way of thinking the Resurrection was a folly even more than the Cross; some of those who had overcome the latter offence, still stumbled at the former. Unbelief in the Resurrection was sure to be excited wherever the Gospel spread amongst educated Greeks; the Ap. feels that he must grapple boldly with this difficulty at its first appearance in the Church; he puts forth his full strength to conquer it and to commend the truth that was impugned to the intelligent Corinthians.—Sceptics as they are in regard to the general doctrine, the *τινὲς* do not question the personal resurrection of Jesus Christ (a circumstance of great apologetic value); the Apostle's refutation starts from the assumption of this cardinal fact. They will not admit the recovery of the body as a part of the Christian salvation; they reject it as a principle, and a law of the kingdom of God. It was probably held that Christ's rising from the dead was a unique, symbolical occurrence, bringing about for believers in Him a redemption wholly spiritual, a literal and full deliverance from the

<sup>h</sup> Rom. xiii. <sup>g</sup> εἰ μὴ <sup>h</sup> εἰκῇ ἐπιστεύσατε; 3. <sup>k</sup> παρέδωκα γὰρ ὑμῖν <sup>i</sup> ἐν <sup>i</sup> πρώτοις, 4; Gal. iii. 4; iv. 11; <sup>m</sup> δ <sup>m</sup> καὶ <sup>o</sup> παρέλαβον, ὅτι <sup>n</sup> Χριστὸς <sup>n</sup> ἀπέθανεν <sup>o</sup> ὑπὲρ τῶν <sup>o</sup> ἁμαρτιῶν Col. ii. 18; Prov. xxviii. 25. i See iii. 5. k See xl. 2. l N.T. h.l.; Gen. xxxiii. 2. m Rom. ix. 24; Gal. ii. 10; 2 Th. i. 11; 1 Pet. ii. 8, iii. 21. n See viii. 11. o Gal. i. 4; Heb., 4 times; Ezek. xlv. 22. Cf. *περὶ ἁμαρτ.*, Rom. viii. 3, etc

flesh and the world of matter.—Paul's argument is in two parts: (A) vv. 1-34, concerning *the certainty*; (B) vv. 35-57, concerning *the nature of the Resurrection*. To establish its certainty (A), P. begins by (a) rehearsing *the historical evidence of Christ's bodily resurrection*, which had been preached by himself *ἐν πρώτοις* and so received by the readers (1-11); (b) he shows that *to deny the resurrection of the dead is to deny Christ's resurrection*, and so to declare the Gospel witness false and its salvation illusive (12-19); and further, (c) that the risen Christ is the first-fruit of a great harvest, whose ingathering is essential to the fulfilment of the kingdom of God (20-28); (d) he closes this part of the case by pointing to the *practical results of faith or unbelief in a future resurrection* (29-34). (B) The nature of the resurrection body is (a) illustrated by the difference between the seed and the perfect plant; also by the endless variety of material forms, instanced in animal organisms and in the heavenly bodies, which helps us to understand how there may be a future body of a higher order than the present human frame (35-43). (b) This difference between the *σῶμα πνευματικὸν* and the *σῶμα ψυχικὸν* being premised, it is argued that our investiture with the former is as necessary a *consequence of our relation to Christ* as our investiture with the latter is a consequence of our relation to Adam (44-49). (c) Only by this transformation, by the victory over death and sin thus achieved, can the promise of God in Scripture be fulfilled, His redeeming purpose effected, and the work of His servants made secure (51-58).—This is the earliest Christian doctrinal essay; in method and argumentative character it is akin to the Ep. to the Romans. Hn. ably defends its integrity against the attempts of Clemen and the Dutch School to make out interpolations and contradictions.

§ 50. THE FACTS CONCERNING CHRIST'S RESURRECTION, xv. 1-11. The doubt which the Ap. combats strikes at the fundamental, probative fact of his Gospel. He must therefore go back to the beginning, and reassert the "first things" he had taught at Cor. (1-4); to establish

the resurrection of Jesus Christ is logically to destroy the theorem, "There is no resurrection of the dead" (12). Six successive appearances of the Risen One are enumerated—the first made to Kephias, and the last to Paul himself—(5-9); the list is not intended as exhaustive, but includes the names most prominent in the Church, the witnesses whose testimony would be best known and most accessible. The Ap. dwells on the astonishing mercy that was in this way vouchsafed to himself (9 f.), insisting finally, on the unbroken agreement of the Apostolic preaching and of the Church's faith in regard to this supremely important event (11).

Vv. 1, 2. "Now I give you to know, brothers" (cf. xii. 3, for *γνωρίζω*): Paul writes, with a touch of blame, as though informing the Cor. of what the staple of his message had been, that on which their whole Christianity is built (cf. 2 Cor. xiii. 5, Rom. vi. 3)—*viz.*, "the good news which," on the one hand, "I proclaimed to you (for cognate noun and vb., emphasising the *benefit* of the news, cf. ix. 18, etc.), which also," on the other hand, "you received; in which also you stand fast (cf. i. 6, xi. 2), through which also you are being saved". Ver. 11 similarly contrasts the correspondent part of proclaimers and receivers in attesting the saving facts (cf. xi. 23). The three relative clauses describe the inception, continuance, and progressive benefits of the faith of this Church.—*σώζεσθε* affirms a present, continuous salvation (cf. Rom. viii. 24, Eph. ii. 8); but "salvation," with Paul, always looks on to the future (see Rom. v. 9, 1 Thess. v. 8 ff.).—The connection of *τίνι λόγῳ εὐαγγελισάμην ὑμῖν*; is difficult to seize. The two interpretations of the R.V., *txt.* and *marg.* (also A.V.), are those commonly adapted: (a) making the *τίνι λόγῳ* dependent on *γνωρίζω*, as appositive to *τὸ εὐαγγέλιον κ.τ.λ.*, "I make known the good news . . . with what word I preached, etc." (so Bg., Hn., Ed.); (b) prefixing the clause, with an inversion of the normal order, to the hypothetical *εἰ κατέχευε*, which states the condition of *σώζεσθε*, "(you are saved), if you hold fast by what word I preached (it) to you" (Bz., Mr., Ev.,



ἡμῶν ᾠ κατὰ τὰς ᾠ γραφάς· 4. καὶ ὅτι ᾠ ἐτάφη, καὶ ὅτι ᾠ ἐγήγερται ᾠ Jas. ii. 8.  
τῇ ᾠ τρίτῃ ᾠ ᾠ ἡμέρᾳ, ᾠ κατὰ τὰς ᾠ γραφάς· 5. καὶ ὅτι ᾠ ὤφθη ᾠ Κηφᾷ, ᾠ Rom. i. 2  
ᾠ xv. 4; 2  
ᾠ Pet. iii.  
16; 14 exx. in GG. and Acts. Serr. relevant in (1): Ps. xxi., Isa. liii., Zech. xiii. 7, Dan. ix. 24,  
etc.; in (2), Ps. xv. 10, Isa. xxv. 7 f., liii. 9 f., Hos. vi. 2; Jonah i. 17 (see Mt. xii. 40), etc. q Rom.  
vi. 4 (συνεταφήμεν); Mt. viii. 21 f.; Lk. xvi. 22; Acts ii. 29, v. 6, 9 f.; Gen. xxiii. 4. r Vv. 13 ff.;  
see vi. 14. For pf. pass., outside this ch.; 2 Tim. ii. 8; Mk. vi. 14. s Mt. xii. 40, xvii. 23, xx.  
19, xxvi. 61, xxvii. 40, 63; Lk. xiii. 32, xxiv. 7, 21, 46; John ii. 19 f. t In this tense, 1 Tim. iii.  
16; Rev. xi. 19, xii. 1, 5; freq. in Acts; Mt. xvii. 3; Lk. i. 11, xxii. 43, xxiv. 34. Cf. ix. 1. u See ix. 5.

ᾠ τῇ ᾠ ἡμέρᾳ τῇ ᾠ τρίτῃ: NABD, 17, 37.

Gd., Bt., El., Sm., Wr., Bm.). There are convincing objections to both views, advanced by Mr. and El. against (a), and by Ed. and Hn. against (b): beside the harsh inversion it requires, (b) leaves the interrog. τίνι (the instances of τίς for ὅς, with ἔχω, adduced in Bm.'s *Grammar* are not really parl.), and the substitution of λόγος for εὐαγγέλιον, unexplained. Preferring therefore construction (a), one feels that at this distance the τίνι λόγῳ clause practically detaches itself from γνωρίζω (Hf.); the Ap. restates τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν in the altered shape of a challenge to the memory and faith of his readers—an interrogation prompted by the misgiving expressed directly afterwards in ἐλ κατέχετε: "In what word (I ask) did I preach (it) to you?—(you will remember) if you are holding (it) fast!—unless you believed idly!" The λόγος is "the word of the gospel" (Acts xv. 7; cf. Eph. i. 13, Col. i. 5), "the story of the cross," etc. (i. 17), as told by P.—*quo sermone* (Bz.); not *qua ratione* (Vg.); nor *quo facto* (Er., Cv.). Can it be that the Cor. have let this slip? or did they believe it εἰκη—*not frustra, in vain* (so Vg., and most others, as in Gal. iii. 4), but in the common cl. sense of εἰκη, *temere* (cf. Rom. xiii. 4, Col. ii. 18), *heedlessly, at random*, without serious apprehension, without realising the facts involved. The self-contradiction of the τινὲς (12) shows *levity* of belief. For ἐκτὸς ἐλ μὴ, see xiv. 5.

Vv. 3, 4 answer the question put in ver. 2, reinforcing the readers: "For I delivered to you amongst the first things, that which I also received"—καὶ emphasises the identity of the παραδοθέν and παραλημφθέν, involved in the character of a "faithful steward" (iv. 1 f., cf. John xvii. 8, etc.). How these matters had been received—whether by direct revelation (Gal. i. 12) or through other contributory channels (cf. note on xi. 23 above)—is irrelevant.—ἐν πρώτοις, *in primis, in chief* (cf. 1 Tim. i. 15 f.). The things thus delivered are "that Christ

died for our sins according to the Scriptures, and that He was buried, and that He has been raised on the third day according to the Scriptures". Amongst the three πρώτα, the first and third are πρώτιστα (cf. 2 Cor. v. 14 f., Rom. iv. 25, 1 Thess. iv. 14, etc.); the second is the link between them, signalling at once the completeness of the death and the reality of the resurrection (cf. Rom. vi. 4, x. 7): ὅτι ἐτάφη καὶ ὅτι ἐγήγερται is a more vivid and circumstantial expression for ὅτι ἐγήγερται ἐκ νεκρῶν (12, etc.).—The two chiefest facts P. and the other Apostolic preachers (11) were accustomed to verify, both separately and jointly, from the Old Testament, κατὰ τὰς γραφάς (Acts xiii. 32 ff., xvii. 3, xxvi. 22 f., Rom. i. 2 ff.), after the manner of Jesus (Luke xxii. 37, xxiv. 25 ff., John iii. 14). But it was the facts that opened their eyes to the meaning of the Scriptures concerned (cf. John ii. 22, xx. 9). The death and burial are affirmed in the aor. as historical events: the resurrection is put with emphasis into the pf. tense, as an abiding power (cf. 14, 17, 20) = ἐγερθεὶς . . . οὐκέτι ἀποθνήσκει (Rom. vi. 9; cf. Heb. vi. 25).—"For our sins," see parl.—"pro peccatis nostris abolendis" (Bg.). "P. could not have said ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν if Christ's death were only an example of self-denial, not because ὑπὲρ must be rendered 'instead of' (*in loco*), but because the ref. to *sin* involves with ὑπὲρ the notion of expiation" (Ed.); cf. the excellent note of Mr.; see the exposition of the relation of Christ's death to man's sin in 2 Cor. v. 18 ff., Rom. iii. 23 ff., v. 6-11, Gal. iii. 10 ff., with notes in this Comm. *ad locc.*; also ver. 56 below, and note. The definition on the third day indicates that "in His case restoration to life ensued, instead of the corruption of the corpse that sets in otherwise after this interval" (Hf.). Jesus appears to have seen a Scriptural necessity in the "third day" (Luke xxiv. 46).

Ver. 5. καὶ ὅτι ὤφθη Κηφᾷ, εἰτα τοῖς δώδεκα; so much of the evidence P.



- <sup>v</sup> Acts vi. 2; εἴτα<sup>1</sup> <sup>v</sup> τοῖς <sup>v</sup> δώδεκα<sup>2</sup>. 6. ἔπειτα ὡφθῇ ἐπάνω πεντακοσίοις  
<sup>above</sup>  
<sup>twenty</sup> ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους<sup>3</sup> μένουσιν ἕως ἄρτι,  
<sup>times in</sup>  
<sup>GG.: cf.</sup> τινὲς δὲ καὶ<sup>4</sup> βέκοιμήθησαν. 7. ἔπειτα<sup>5</sup> ὡφθῇ ἱακώβω, εἴτα<sup>6</sup>  
<sup>Rev. xxi.</sup>  
<sup>14.</sup> τοῖς ἀποστόλοις πᾶσιν. 8. ἔσχατον δὲ πάντων, ὥσπερ εἰ τῷ  
<sup>w</sup> Mk. xiv.  
<sup>5.</sup> See  
<sup>Wr., p. 313.</sup> x Rom. vi. 10; Heb. vii. 27, ix. 12, x. 10. See note below. y See ix. 19.  
<sup>z</sup> In this sense, Phil. i. 25; John xxi. 22 f. a See iv. 13. b See vii. 39. c Adv., Mk. xii. 22  
<sup>(with παρτων);</sup> Num. xxxi. 2. For adj., see ver. 26. d Bibl. h.l. See note below.

<sup>1</sup> εἴτα (?) , NA, 17, 37, 46. So Tisch., Tr., and W.H. marg.  
 εἴτα, BD<sup>c</sup>KLP. μετὰ ταυτα: D\*G.

<sup>2</sup> ενδεκα, DG, latt. vg., and Latt. Ff.,—a characteristic Western emendation.

<sup>3</sup> πλείονες, pre-Syrian uncc.

<sup>4</sup> Om. καὶ pre-Syrian uncc. and verss.

<sup>5</sup> εἴτα, D, Cyr.

<sup>6</sup> εἴτα (?) , N\*AGK, 17, 46. So Tisch., Lachm., Tr., W.H. marg.  
 εἴτα, N<sup>c</sup>BDLP, etc. Cf. note 2.

states as having been formally delivered to the Cor. along with the facts attested; for these two clauses are under the regimen of παρέδωκα (ver. 3). The manifold testimony was detailed with more or less fulness at diff. times; but P. seems always to have related *imprimis* the witness of Kephas and the Twelve, beside the revelation to himself (8). The Lord's manifestation to Peter (on the form *Kephas*, see i. 12) preceded that given to the body of the Apostles (Luke xxiv. 34). Peter's evidence, as the witness of Pentecost and ἀπόστολος τ. περιτομῆς, was of palmary importance, ἀξιόχρεων εἰς μαρτυρίαν (Thd.), esp. in view of the *consensus* to be asserted in ver. 11 (cf. i. 12).—ὡφθῇ with dat., *appeared* (pass. aor., in reflexive sense: see Bm., pp. 52, 187), is used of exceptional, supernatural appearances (see parls.). "The twelve," the college of the App., without exact regard to number: actually *ten*, wanting Judas Iscariot, and Thomas absent on the first meeting. Luke speaks on this occasion of "the eleven (the Western reading here) and those with them," xxiv. 33; Paul cites the official witnesses.

Ver. 6 carries forward ὡφθῇ into a new sentence, independent of παρέδωκα . . . ὅτι: the four remaining manifestations P. recites without indicating whether or not they formed a part of his original communication.—ἔπειτα (cf. 23, 46, xii. 28) ὡφθῇ κ.τ.λ.: "After t at (*deinde*) He appeared to above (ἐπάνω, cf. Mark xiv. 5) five hundred brethren once for all" (*semel*, Bz.). Nowhere else has ἐφάπαξ the meaning *simul, at once* (so Vg., and most interpreters, in violation of usage). This was the culminating manifestation

of the risen Jesus, made at the general gathering to which His brethren were invited by Him *in a body*, as it is related in Matt. xxviii. 7, 10, Mark xvi. 7; the appearance to "the eleven" described in Matt. xxviii. 16 ff. is recorded as the sequel to this summons, and implies the presence of a larger assembly (see esp. the words οἱ δὲ ἐδίστασαν in ver. 17), such as P. alludes to; the great charge of Matt. xxviii. 18 ff., closing the First Gospel, corresponds by its importance to this ἐφάπαξ.—P. writes a quarter of a century after the event; the followers of Jesus were mostly young in age for "the majority" (οἱ πλείονες) to have been still alive. On ἕως ἄρτι, see iv. 13.

Ver. 7. "After that, He appeared to James"—sc. *James, the brother of the Lord*, as elsewhere in P. (Gal. i. 19, ii. 9, 12), included in the ἀδελφοὶ τ. Κυρίου of ix. 5 above (see note); associated with P. in Acts xv. 13, xxi. 18 (see notes). The manifestation to James—only mentioned here—the chief of our Lord's formerly unbelieving brothers (John vii. 5), explains the presence of "His brothers" amongst the 120 disciples at Jerus. (Acts i. 14) and James' subsequent leadership in the mother Church. His high position at the time of writing accounts for his citation in this place. Paul made acquaintance with James as well as Peter on his first visit to the Jerus. Church (Gal. i. 18 f.). The well-known story about the meeting of Jesus with James told by Jerome (*De viris illustr.*, 2) implies an earlier date for this than Paul's narrative admits of, since ἔπειτα signifies succession in *time*; succession of *rank* cannot be intended.—"After that, to all the

ἐκτρώματι, ὥφθη κάμοι· 9. ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· 10. ἡ χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενή<sup>2</sup> ἐγενήθη, ἀλλὰ περισσότερον πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν

N.T. h.l.; Job iii. 16; Eccl. vi. 3. Of persons, Mt. v. 19, xxv. 40, 45. Cf. Eph. iii. 8; see also iv. 3, vi. 2, h Gal. i. 13, 23, iv. 1 See i. 2. For kenos, see ver. 14. n Adv., Mk. vii. 36; Heb. vi. 17, vii. 15. For comp. adj., see xii. 23. o Rom. xvi. 6, 12; Ph. ii. 16; Acts xx. 35; Mt. vi. 28; Ps. cxxvi. 1. For κοπος, see iii. 8.

<sup>1</sup> Om. η DG, latt. verss. and Ff.—*gratia ejus in me.*

<sup>2</sup> πτωχη ουκ εγενηθη: DG (γεγονεν), some latt., Amb., Ambrst. (*pauper, egena*).

<sup>3</sup> Om. η BD\*G, latt. vg. So crit. edd., exc. W.H. marg. Cf. note 1.

apostles": in this formal enumeration, ἀπόστολοις bears its strictest sense, and could hardly include James (see Acts i. 13 f.; he is not certainly so styled in Gal. i. 19). Paul was, presumably, aware of the absence of Thomas on the occasion of ver. 5, and his consequent scepticism (John xx. 24 ff.); he therefore says distinctly that *all* participated in this latter sight, which coincides in point of time with Acts i. 6-12, not John xx. 26. The witness of the First App. to the resurrection was complete and unqualified.

Ver. 8. ἔσχατον δὲ πάντων, ὥσπερ ἐκτρώματι: "But last of all, as it were to the abortion (a creature so unfit and so repulsive), He appeared also to me".—ἔσχατον (adv.) πάντων marks the conclusion of a long series; cf. iv. 9, also Mark xii. 22.—ὥσπερ, a frequent cl. conjunction, "nonnihil mitigat—ut si [or quasi]: docet non debere hoc nimium premi. . . . Articulus vim habet (τῷ ἐκτρώματι). Quod inter liberos est abortus, inquit, id ego sum in apostolis. . . . Ut abortus non est dignus humano nomine, sic apostolus negat se dignum apostoli appellatione" (Bg.; similarly Est., Mr., Al., Ed., Sm.); ἐκτρώμα need not be pressed beyond this figurative and descriptive meaning. However, Cv., Gr., Bt., Gd., and many find in the phrase an indication of the suddenness and violence of Paul's birth into Christ; Hn. and El. see pictured in it, more appropriately, the unripe birth of one who was changed at a stroke from the persecutor into the Apostle, instead of maturing normally for his work,—P. describes himself thus in contrast with those who, when Jesus appeared to them, were already brothers or apostles, already born as God's children into the life of faith in Christ" (Hf.). Sm. aptly sug-

gests that τὸ ἐκτρώμα was one of the insulting epithets flung at Paul by the Judaists; in their eyes he was a *wirklich Missgeburt*. He adopts the title—"the abortion, as they call me"—and gives it a deeper meaning. His low stature may have suggested the taunt: cf. 2 Cor. x. 10, and *Acta Pauli et Theclae*, 3. An abortion is a living, genuine offspring.

Ver. 9. ὁ ἐλάχιστος corresponds to ἔσχατον πάντων (8); "the least" properly comes "last": cf. Eph. iii. 8, which enhances this expression; also i Tim. i. 15.—ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι κ.τ.λ., "who am not fit to bear the name of apostle".—ἱκανὸς (lit. *reaching up to, hinreichend*), as distinguished from ἀξίον (*worthy*: xvi. 4), denotes *adequacy, competence* for office or work (cf. 2 Cor. iii. 5); the words are interchangeable "where the capacity to act consists in a certain moral condition of mind and heart" (Ed.: cf. Matt. iii. 11, and John i. 27).—διότι (*propterea quod*, Bz.) ἐδίωξα κ.τ.λ., "because I persecuted the Church of God"—a remorse which never left the Ap. (cf. Gal. i. 13, i Tim. i. 13 ff., Acts xxvi. 9 ff.); the prominence of this fact in Luke's narrative is a sign of Paul's hand. The Church of Jerus., whatever opposition to himself might proceed from it, was always to Paul "the church of God" (Gal. i. 13, 22): on this phrase, see note to i. 2. For καλέομαι, in this sense, cf. Rom. ix. 25 f., Heb. ii. 11. This ver. explains how P. is "the abortion" among the App.; in respect of his *dwarfishness*, and the *unripeness* of his birth into Apostleship.

Ver. 10. "God's grace," which makes Paul what he is (see ix. 1 f.: the double εἰμι is firmly assertive—"I am what I verily am"), is the *favour*, utterly undeserved, that summoned Saul of Tarsus



- p See iii. 22. ἔμοι. II. εἴτε οὖν<sup>1</sup> ἐγὼ εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν καὶ  
 q See i. 23.  
 r See iii. 5 οὕτως ἔπιστεύσατε.  
 (ver. 2 above).  
 s See i. 23.  
 t Mt. xvii. πῶς λέγουσί τινες<sup>2</sup> ἐν ὑμῖν<sup>2</sup> ὅτι ἡ ἀνάστασις νεκρῶν οὐκ ἔστιν;  
 9, xiv. 2, etc. (apoc. r. νεκρ.); Mk. vi. 14; Lk. ix. 7; Jo. ii. 22, xii. 1, 9, 17, xxi. 14; Acts iii. 15, iv. 10, xiii. 30; 1 Pet. i. 21; Heb. xi. 19; 8 exx. in Rom.; 7 in P. elsewhere. u See ver. 4. v Rom. vi. 2; Gal. ii. 14, iv. 9. w Rom. i. 4; in Acts five times; Heb. vi. 2; 1 Pet. i. 3; Mt. xxii. 31; Lk. xx. 35.

<sup>1</sup> Om. η Ν\*BD\*G, latt, vg. So crit. edd., exc. W.H. marg. Cf. note 1 (p. 921).

<sup>2</sup> ἐν ὑμῖν τινες: ΝABP, 17.

from the foremost rank of the persecutors to the foremost rank amongst the servants of the Lord Jesus: cf. 1 Tim. i. 14, Eph. iii. 8, ii. 7, Gal. i. 13 ff. The grace of Apostleship implies the antecedent grace of forgiveness and adoption.—καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ κ.τ.λ., “and His grace that was extended (or went out) unto me, has not proved vain”: cf. the emphatic ἔμοι of Eph. iii. 8; the repeated art. marks me as the signal object of this grace; for χάρις εἰς, cf. 1 Peter i. 10.—κενή (cf. 14) means not void of result (that is ματαία, 17), but void of reality: Paul’s Apostleship was no titular office, no mere benevolence towards an unworthy man; the favour brought with it a labour quite as extraordinary—“nay, but (ἀλλ’) more abundantly than they all did I labour”.—κοπιᾷ connotes exertion, painful or exhausting toil; see note on κόπος, iii. 8. So that, if last and least at the outset, and conspicuously unfit for Apostleship, in execution P. took the premier place: see 2 Cor. x. 13-18, xi. 23, xii. 11 ff., Rom. xv. 15-21.—αὐτῶν πάντων, presumably, more than all the rest together: by his single labours P. had extended the kingdom of Christ over a region wider than all the Twelve had traversed up to this date.—From the depth of Paul’s self-abasement a new pride is ready to spring, which is corrected instantly by the words, οὐκ ἐγὼ (δέ, ἀλλ’ ἡ χάρις τοῦ Θεοῦ σὺν ἔμοι: “not I, however, but the grace of God (working) with me”—this really wrought the work; I was its instrument. See iii. 7 ff., xii. 6, Phil. ii. 12 f., Eph. iii. 20, Col. i. 29; and for the turn of expression, Gal. ii. 20.

Ver. 11 breaks off the comparison between himself and the other App., into which Paul was being drawn, to sum up the statement of fact and evidence concerning Christ’s resurrection: “Whether then it were I (8 f.) or they (Kephass, the Twelve, the first disciples, James: 5 ff.),

so we proclaim (3 f.), and so you believed (2)”. For εἴτε, εἴτε, giving alternatives indifferent from the point of view assumed, cf. iii. 22, x. 31, etc.—οὕτως is emphatic: in the essential matters of vv. 1-4 and the crucial point of the resurrection of Jesus, there is not the least variation in the authoritative testimony; Peter, James, Paul—Jerusalem, Antioch, Corinth—are in perfect accord, preaching, believing, with one mind and one mouth, that the crucified Jesus rose from the dead.—On κηρύσσω, see note to i. 23.—This closes the case on the ground of testimony.

§ 51. IF CHRIST IS NOT RISEN? xv. 12-19. Paul has intrenched his own position; he advances to demolish that of his opponents. His negative demonstration, taking the form of a destructive hypothetical syllogism, has two branches: he deduces (a), in vv. 13-15, from the (supposed) non-existence of the fact of resurrection, the falsity of the faith (κενή ἡ πίστις) accorded to it, and of the witnesses attesting it; (b), in vv. 17-19, from the non-existence of the fact, the unreality of the effects derived from it (ματαία ἡ πίστις). Are the sceptics at Cor. prepared to affirm that the App. are liars? and that the new life and hopes of their fellow-Christians are an illusion? In arguing these two points, P. presses on the impugnors twice over (13, 16), that their general denial logically and in principle excludes Christ’s resurrection.

Ver. 12. δὲ contrasts with the affirmation of all Christians (11) the contradictory dogma of τινὲς ἐν ὑμῖν. For their sake P. made the rehearsal of vv. 1 ff. “But if Christ is preached, (to wit) that He is raised from the dead”—not “it is preached that Christ, etc.”: the preaching of Christ is the preaching of His resurrection; ἐξηγεμένους and ἐσταυρωμένους (see i. 23 f., ii. 2) are, both of them, predicates inseparable from Χριστός (cf. Rom. iv. 24 f., viii. 34, x. 9, 2 Cor. v. 15;



13. εἰ<sup>1</sup> δὲ ἡ ἀνάστασις ἡ νεκρῶν οὐκ ἔστιν,<sup>1</sup> οὐδὲ ἡ Χριστὸς ἡ ἐγγήγερται. x See ver 10; also  
 14. εἰ δὲ ἡ Χριστὸς οὐκ ἡ ἐγγήγερται, ἡ κενὸν ἄρα<sup>2</sup> τὸ ἡ κήρυγμα ἡμῶν, ver. 58;  
 ἡ κενὴ δὲ<sup>3</sup> καὶ ἡ πίστις ὑμῶν<sup>4</sup>. 15. ἡ εὐρισκόμεθα δὲ καὶ ἡ ψευδο- Eph. v.  
 μάρτυρες τοῦ Θεοῦ, ὅτι ἡ ἐμαρτυρήσαμεν ἡ κατὰ τοῦ ἡ Θεοῦ ὅτι 6; Col. ii.  
 ἡ ἡγερε τὸν Χριστόν, ὃν οὐκ ἡ ἡγερεν εἶπερ<sup>5</sup> ἡ ἄρα ἡ νεκροὶ οὐκ ἡ ἐγγεί- 8; Jas. ii.  
 γ See i. 21. z See iv. 2.  
 a Mt. xxvi.  
 60. Cf. Acts vi. 13, μαρτ. ψευδεῖς; -ρεῖν, Mk. x. 19; -ρισ, Mt. xv. 19. b N.T. h.l. Cf. καταμαρτ.,  
 Mt. xxvi. 62; also Mk. xiv. 56 f. For vb., 2 Cor. viii. 3; Rom. iii. 21, x. 2; Gal. iv. 15; Col. iv. 13;  
 1 Tim. v. 10, vi. 13; in Acts and Heb. freq. in Mt. and Lk. once each; Rev., 4 exx.; Gosp. and Epp.  
 of Jo. passim. c Cf. Acts iv. 26, vi. 13; Mt. xii. 32. d See vi. 14. Cf. Mt. x. 8, xi. 5; Mk. xii.  
 26; Lk. vii. 22, x. 37; Jo. v. 21; Acts xxvi. 8.

<sup>1</sup> ἡ\*E, with several minn., om. εἰ . . . ἔστιν, the copyist's eye skipping from ver. 12b to ver. 13a. Several such omissions occur, in important ancient copies, in the duplicated clauses of this context.

<sup>2</sup> ἄρα καὶ (?) : ἡ\*ADgr.GKP, some 25 minn. So Tisch., Lachm., and Nestle (bracket); Tr. and W.H. marg. See ver. 18.

<sup>3</sup> Om. δε pre-Syrian uncc. and verss.

<sup>4</sup> ἡμῶν (?) : BD\*, 17, 67\*\*, sah. basm., Cyr.—Hier., Epiph., Ruf.—witnesses few, but varied, and forming a strong group. So W.H. txt. and R.V. marg.

ὑμῶν, as in all other witnesses, R.V. retains in txt., W.H. relegate to marg. Ver. 11 speaks for πιστις ὑμῶν.

<sup>5</sup> εἶπερ . . . ἐγγειρονται omd. by D, 43, sah. basm. syrsch.; some latt. codd.

εἰ . . . ἐγγειρονται omd. by P, 123, and two chief codd. of vg. See note 1 above.

Acts xvii. 18, 1 Peter iii. 18, 21, etc.). For the pf. ἐγγήγερται, see ver. 4.—If this is so, “how (is it that) amongst you some say?”—a crying contradiction, that Christ is preached as risen and is so believed by the readers, and yet some of them say, ἡ ἀνάστασις νεκρῶν οὐκ ἔστιν, “There is no (such thing as a) resurrection of dead (men)” (cf. the modern dogma, “Miracles never happen”),—a sweeping denial of anything of the kind. The doctrine of the Sadducees (Acts xxiii. 8); cf., for the Greeks, out of countless parl., Æschylus, *Eumen.*, 639, ἅπαξ θανόντος οὐτις ἔστ’ ἀνάστασις. —The deniers are “some” (not many), *quidam, quos nominare nolo* (Mr.: cf. 2 Cor. x. 2, etc., Gal. i. 7): “were they the ‘few wise men’ of i. 26?” (Ed.). Their maxim belonged to the current “wisdom of this age” (i. 20, iii. 19 f.). —πῶς, of surprised expostulation, as in Gal. ii. 14; for the emphasis on ἐν ὑμῖν, cf. John xiv. 9, πῶς σὺ λέγεις;

Ver. 13 opposes (δὲ) the thesis of the τινὲς by a syllogism in the *modus tollens* —“sublato genere, tollitur et species” (Gr.): if bodily resurrection is *per se* impossible, then there is no risen Christ (so Bg., Mr., Al., Bt., Ed., El., etc.); the abstract universal negative of the deniers ver. 16 will restate in the concrete. Hn. and Gd. (somewhat similarly Cm., Cv.) hold, on the other hand, that P. is making out the essential connexion between

Christ's rising and that of the Christian dead—in which case he should have written ἡ ἀνάστασις τῶν νεκρῶν; he speaks of “the dead in Christ” first in ver. 18. Hn. and Gd. justly observe that the τινὲς might have allowed Christ's resurrection as an exception; but the point of Paul's argument is that *this is logically impossible*, that the absolute philosophical denial of bodily resurrection precludes the raising up of Jesus Christ; on the other hand, if He is risen, the axiom ἡ ἀνάστασις οὐκ ἔστιν is disproved, the spell of death is broken, and Christ's rising carries with it that of those who are “in Christ” (18, 20-23, 1 Thess. iv. 14; cf. John xi. 25, Heb. ii. 15).

Vv. 14, 15. The implicit affirmative conclusion just intimated P. will develop afterwards. He has first to push the opposing axiom to further consequences. (1) if the fact is untrue, the testimony is untrue—“But if Christ is not raised, vain therefore is our proclamation, vain also your faith”.—κενός (see note on οὐ κενή, 10; and cf. κενώω, i. 17, etc.) signifies void, unsubstantial (*inanis*, Vg.)—a hollow witness, a hollow belief, while μάταιος (17; see parl.) is “vain” as ineffectual, frustrate. For κήρυγμα, see note on i. 21; on its distinction from λόγος (2), see ii. 4: ἡμῶν includes P. and his colleagues (11). For ἄρα, see v. 10.—If “the message is empty,” declaring a thing that is not, “the faith is also

e See iii. 26. ρονται<sup>1</sup>. 16. εἰ γὰρ ἄνεκροὶ οὐκ ἔγειρονται,<sup>1</sup> οὐδὲ Ἐχριστὸς ἔγήγερ-  
f Jo. viii. 21, ται· 17. εἰ δὲ Ἐχριστὸς οὐκ ἔγήγερται, ὁ ματαία ἡ πίστις ὑμῶν,<sup>2</sup> ἔτι<sup>3</sup>  
g See vii. 39. ἔστι· 18. ἄρα καὶ οἱ κοιμηθέντες ἔν  
h 1 Th. iv. 16. Cf. i. 2.

<sup>1</sup> εἰπερ . . . εγειρονται omd. by D, 43, sah. basm. syr<sup>sch</sup>.; some latt. cod.

εἰ . . . εγειρονται omd. by P, 123, and two chief codd. of vg. See note 3 above.

<sup>2</sup> Ins. εστιν (?): BD\*. Lachm. and W.H. bracket. If original, easily dropped in view of ver. 14.

<sup>3</sup> καὶ ετι: B<sup>2</sup>A, 31, sah. basm. syr<sup>sch</sup>.; vg., *adhuc enim*. οτι ετι, 37, 43, Tert. τι ετι, d e (*quid adhuc*).

empty," building on the thing that is not; preaching and faith have no genuine content; the Gospel is evacuated of all reality.—For the character of P. and his fellow-witnesses this conclusion has a serious aspect: "We are found more-over (to be) false witnesses of God"—men who have given *lying* testimony, and that about God, "the worst sort of impostors" (Gd.)! τοῦ Θεοῦ is objective gen., as the next clause shows; it is always "God" to whom P. imputes the raising of Christ, who by this act gave His verdict concerning Jesus (Rom. i. 4, Gal. i. 1, Eph. i. 20; Acts ii. 36, xiii. 30-39, xvii. 31).—δὲ καὶ calls emphatic attention to another and contrasted side of the matter in hand.—εὐρισκόμεθα approaches the sense of ἐλεγχόμεθα or ἀλίσκόμεθα (see parls.)—"discovered" in a false and guilty position.—Nothing can be stronger evidence than this passage to the objective reality, in Paul's experience, of the risen form of Jesus. The suspicion of *hallucination*, on his own part or that of the other witnesses, was foreign to his mind; the matter stood on the plain footing of testimony, given by a large number of intelligent, sober, and responsible witnesses to a sensible, concrete, circumstantial fact: "Either He rose from the grave, or we lied in affirming it"—the dilemma admits of no escape.—ὅτι μαρτυρήσαμεν κ.τ.λ.: "in that we testified against God that He raised up the Christ—whom He did not raise, if indeed then (as 'some' affirm) dead (men) are not raised up". κατὰ τ. Θεοῦ, *adversus Deum* (Vg., Est., Mr., Hn., Gd., Ed., Sm.), as always in such connexion in N.T. (see iv. 6 and parls.), not *de Deo* (Er., Bz., Al., El., A.V.); the falsehood (*ex hyp.*) would have *wronged* God, as, e.g., the ascription of miracles to God traduces Him in the eyes of Deists.—ἤγειρε τὸν Χριστόν, "the Messiah," whom "according to the Scriptures" (3 f.; cf. Luke xxiv. 46, Acts xvii. 3, xxvi. 22 f., etc.) God was

bound to raise from the dead.—εἰπερ ἄρα, *si videlicet* (Bz.), *supposing to be sure*; see viii. 5; and v. 10, for ἄρα.

Ver. 16 restates the position of the τινές (13; see note), in order to press it to another, even more intolerable conclusion: (1) vv. 14, 15 proved *the witness untrue*, if the fact is unreal; (2) vv. 17, 18 conclude *the effects unreal*, if the fact is unreal.

Vv. 17, 18 unfold this latter consequence in a form parl. to the former: εἰ δὲ . . . ἄρα (14). For ματαία (syn. with ἀργή, James ii. 20; with ἀνωφελεῖς, Tit. iii. 9), see note on κενόν (14); a faith is "frustrate," "null and void," which does not *save from sin*; now "Christ died for our sins" (3), but His *resurrection* makes His death valid, publishing it to men as accepted by God and availing for redemption (Rom. iv. 25, viii. 33 f., x. 9; Luke xxiv. 46 f.; Acts xiii. 32-38—observe the γνωστὸν οὖν ἔστω); it is hereby that "God gives the victory" over both sin and death (57). In Christ's resurrection is the seal of our justification, and the spring of our sanctification (Rom. vi. 4-11); both are wanting, if He is still in the grave. The absence of both is implied in being "yet in your sins"—unforgiven, unrenewed. Now this is contrary to experience (i. 30, vi. 11); the Cor. readers *know* themselves to be saved men, as Paul and the App. know themselves to be honest men (15). P. leaves the inference, which observes the strict method of the *modus tollens*, to the consciousness of his readers (cf. 20): "We are true witnesses, you are redeemed believers; on both accounts it is certain that Christ has risen,—and therefore that there is a resurrection of the dead".—A further miserable consequence of the negative dogma emerges from the last: ἄρα καὶ οἱ κοιμηθέντες . . . ἀπόλυντο. "Then also those that were laid to sleep in Christ perished!"—*perished* (ptp. and vb. both aor.) when we laid them to rest, and with the



<sup>h</sup>Χριστῷ <sup>i</sup>ἀπώλοντο. 19. εἰ ἐν τῇ <sup>k</sup>ζωῇ ταύτῃ <sup>l</sup>ἡλπικότες <sup>1</sup>See viii. 11. <sup>ε</sup>σμὲν <sup>1</sup>ἐν Χριστῷ <sup>1</sup>μόνον, <sup>2</sup>ἑλεεινότεροι πάντων ἀνθρώπων ἐσμέν. <sup>k</sup>Phil. i. 20; Jas. iv. 14  
20. Νυνὶ δὲ <sup>o</sup>Χριστὸς <sup>o</sup>ἐγγίγεται <sup>o</sup>ἐκ νεκρῶν, <sup>p</sup>ἀπαρχὴ τῶν <sup>1</sup>Pet. iii. 10 (Psa. xxxiii. 12). <sup>1</sup>Eph. i. 12; 4 Kings xviii. 5; cf. ελπιζ. eis, 2 Cor. i. 10. <sup>m</sup>Pf. 2 Cor. i. 10; 1 Tim. iv. 10, v. 5, vi. 17; Jo. v. 45. <sup>n</sup>Rev. iii. 17; for compar. with πάντων, see xiii. 13. <sup>o</sup>See vv. 4 and 12. <sup>p</sup>xvi. 15; Rom. viii. 23, xi. 16, xvi. 5; 2 Th. ii. 13 (?); Jas. i. 18; Rev. xiv. 4; Exod. xxiii. 19, etc.

<sup>1</sup>ἐν Χριστῷ ἡλπικότες ἐσμεν (in this order): all pre-Syrian uncc.

"perishing" which befalls those "yet in their sins" (cf. i. 18, viii. 11, Rom. ii. 12, vi. 23, etc.; also John viii. 21, 24). They were "put to sleep in Christ" (cf. 1 Thess. iv. 14), as the sense of His presence and the promises of His gospel turned their death into sleep (John xi. 11, etc.). The ματαιότης of being lulled to sleep when falling into utter ruin! They thought "the sting of death" drawn (56), and lay down to rest untroubled: cruelly deceived! For the unclassical position of ἄρα, see Wr., p. 699.

Ver. 19 expresses the infinite bitterness of such a deception. In the right order of words (see xxi. note), μόνον is attached to ἡλπικότες (cf. Luke xxiv. 21): "If in this life we have only had hope in Christ"—no present deliverance from sin, no future inheritance in heaven—"we are more than all men to be pitied". For a hope without legitimate basis or ultimate fruition, Christians have sacrificed all material good! (cf. 30 ff., iv. 11 ff.; Heb. x. 32-46, Luke xviii. 22, etc.). ἡλπικότες ἐσμεν = ἡλπίκαμεν (1 Tim. iv. 10), with stress laid on the actual condition of those who have formed this futile hope. ἐν Χριστῷ points to Christ as the ground of Christian hope (cf. Phil. ii. 19). ἐν τῇ ζωῇ ταύτῃ brings to mind all that the Christian forfeits here and now—losing "this life" for the vain promise of another, letting earth go in grasping at a fancied heaven; no wonder the world pities us!—Ed. *ad loc.* answers well the censure passed on the Ap., as though he made the worth of goodness depend on its future reward: (1) P. does not say "we are more worthless"—a good man may be very "pitiable," and all the more because of his worth; (2) on Paul's hypothesis (17), moral character is undermined, while future happiness is destroyed, by denial of the Resurrection.

§ 52. THE FIRSTFRUIT OF THE RESURRECTION AND THE HARVEST, xv. 20-28. Paul has proved the actuality of Christ's personal resurrection by the abundant and truthful testimony by the fact (5-15), and by the experimental

reality of its effects (17). In ver. 20a he therefore affirms it unconditionally, having overthrown the contrary assertion that "there is no resurrection of the dead." But Christ never stands alone; He forms "a body" with "many members" (xii. 12); He is "firstborn among many brothers" (Rom. viii. 29, Col. i. 18, John xv. 5, etc.). His rising shows that bodily resurrection is possible; nay, it is inevitable for those who are in Him (18, 20b, 23). In truth, the universal redemption of Christ's people from the grave is indispensable for the realisation of human destiny and for the assured triumph of God's kingdom (24-28). The Ap. thus advances from the experimental (§ 51) to the theological proof of his theorem, much as in Rom. v. 1-11, 12-21.

Ver. 20. Νυνὶ δὲ (cf. xii. 18) marks the logical point P. has reached by the reductio ad impossibile of the negative proposition attacked in ver. 12. Christ has been raised; therefore there is a resurrection of the dead (12-18): "now" the ground is cleared and the foundation laid for the declaration that the Christian dead shall rise in Him—"Christ has been raised from the dead, a firstfruit of them that have fallen asleep"; He has risen in this character and purpose, "not to remain alone in His estate of glory" (Gd.).—ἀπαρχὴ τῶν κεκοιμημένων (pl. of abiding state: cf. John xi. 11 f., Matt. xxvii. 52) = ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν and πρωτότοκος τῶν νεκρῶν (Col. i. 18, Rev. i. 5).—Cm. and Bg. are surely right in seeing here an allusion to the first harvest-sheaf (ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν, Lev. xxiii. 10: cf. in this connexion Matt. xiii. 39 ff. with John v. 28 f. and Rev. xiv. 14 ff.) of the Passover, which was presented in the Sanctuary on the 16th Nisan, probably the day of the resurrection of Jesus; this allusion is in the Easter strain of v. 6 ff. (see notes). The first ripe sheaf is an earnest and sample of the harvest, consecrated to God and laid up with Him (cf. Rom. vi. 10 f.) in anticipation of the rest. The Resurrection has begun.

Vv. 21, 22 explain the identification of



q See vii. 39. <sup>1</sup> κεκοιμημένων ἐγένετο.<sup>1</sup> 21. Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἡ ἀνάστασις. 22. ὥσπερ γὰρ ἔν τῳ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἔν τῳ Χριστῷ πάντες ζωοποιηθήσονται. 23. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι. ἡ ἀπαρχὴ Gal. iv. 29; Jas. ii. 26; Jo. v. 21, 26. u vii. 14; 2 Cor. v. 19; Gal. ii. 17; Eph. i. 4, iii. 11; Acts iv. 2. v Rom. iv. 17, viii. 11; Jo. v. 21; 4 Kl. v. 7. w N.T. h.l.; 1 Kl. iv. 10; 2 Kl. xliii. 13. See-ξ, c, xiv 40.

<sup>1</sup> Om. ἐγένετο all pre-Syrian witnesses.

<sup>2</sup> Om. • NABD•K, 17, 67.\*\*

the risen Christ with those sleeping in death, which was assumed by the word ἀπαρχή. It rests on the fact that Christ is the antitype of Adam, the medium of life to the race as Adam was of death. This parl. is resumed in vv. 46 ff., where it is applied to the nature of the resurrection body, as here to the universality of the resurrection. These two passages form the complement of Rom. v. 12-21; the antithesis of Adam and Christ—who represent flesh, trespass, death and spirit, righteousness, life respectively—is thus extended over the entire career of the race viewed as a history of sin and redemption. “For since through man (there is) death, through man also (there is) a resurrection of the dead”: δι' ἀνθρώπου, “through a man (qua man)” — *through human means or mediation*. For ἐπειδὴ, *quandoquidem* (Cv.), see i. 21 f.; the first fact necessitated and shaped the second: man was the channel conveying death to his kind (Rom. v. 12), through the same channel the counter current must flow (Rom. v. 15, etc.).—This goes deeper than ἀπαρχή; Christ is the ἀρχή, the principle and root of resurrection-life (Col. i. 18).—“Through man” implies that Death is not, as philosophy supposed, a law of finite being or a necessity of fate; it is an event of history, a calamity brought by man upon himself and capable of removal by the like means.

ὥσπερ γὰρ ἐν τῳ Ἀδὰμ κ.τ.λ.: “For just as in the Adam all die, so also in the Christ all will be made alive”. The foregoing double δι' ἀνθρώπου opens out into “the (representative) Adam and Christ”—the natural and spiritual, earthly and heavenly counterparts (45 ff.), the two types and founders of humanity, paralleled by ὥσπερ . . . καὶ οὕτως (cf. Rom. v. 12 ff.).—The stress of the comparison does not lie on πάντες, as though the Ap. meant to say that “all (men)” will rise in Christ as certainly as they die in Adam (so, with variations, Or., Cm., Cv., Mr., Gd., Sm., El., referring

to John v. 28 f., Acts xxiv. 15): as Bt. says, the absence of ἀνθρώποι tells against such ref. to the race (contrast Rom. v. 12, 18), also the use of ζωοποιέω (see below). The point is that as death in all cases is grounded in Adam, so life in all cases is grounded in Christ (cf. John vi. 53, xi. 25)—no death without the one, no life without the other (Aug., Bg., Hf., Ed., Hn., Bt.). πάντες = οἱ πολλοί (Rom. v. 18 f.), as set in contrast with ὁ εἰς ἀνθρώπος.—Ζωοποιέω is narrower in extension than ἐγείρω (20), since the latter applies to every one raised from the grave (15 f., 35); wider in intension, as it imports not the mere raising of the body, but restoration to “life” in the full sense of the term (Hf.; cf. 45, Rom. vi. 8, viii. 11; John v. 21, vi. 63),—an ἀνάστασιν ζωῆς (John v. 29). A firm and broad basis is now shown to exist for the solidarity between Christ and the holy dead (οἱ κεκοιμημένοι) affirmed in ver. 20.

Ver. 23. But ἀπαρχή implies difference in agreement, distinction in order along with unity in nature and determining principle. Hence the added qualification, ἕκαστος δὲ ἐν τῳ ἰδίῳ τάγματι, κ.τ.λ.: “But each in his proper rank—Christ (as) firstfruit; thereafter, at His coming, the (people) of Christ”. τάγμα signifies a military division (cf. xiv. 40). There are two τάγματα (cf. Matt. xiii. 8) of the resurrection host; the Captain (ἡ ἀρχηγός, Heb. ii. 10; cf. ἀπαρχή above), in His solitary glory; and the rest of the army now sleeping, to rise at His trumpet's sound (52, 1 Thess. iv. 16).—It is incongruous to make a third τάγμα out of τὸ τέλος (ver. 24) as Bg. and Mr. would do, paraphrasing this as “the last act (of the resurrection),”—viz., the resurrection of non-Christians. Their introduction is irrelevant: P. has proved the resurrection of Christ, and is now making out that the resurrection of His sleeping ones is bound up with His own. Christ and Christians are the participants in the resurrection of life. ἔπειτα, opp. of πρῶτον (cf. 46) implied

Χριστός, ἔπειτα <sup>1</sup>οἱ <sup>2</sup>Χριστοῦ <sup>1</sup>ἐν τῇ <sup>3</sup>παρουσίᾳ αὐτοῦ <sup>2</sup>. 24. <sup>x</sup> For gen. constr., see i. 12. <sup>y</sup> i Th. ii. 19, iii. 13, v. 23; i Jo. ii. 28. <sup>z</sup> Single, in temp. sense, Jas. i. 15; Mk. iv. 17, viii. 25; Lk. viii. 12; Jo. xiii. 5, xix. 27, xx. 27. <sup>a</sup> i Pet. iv. 7; Mt. xxiv. 6, 14. See i. 8. <sup>b</sup> Cf. Mt. xi. 27; Lk. iv. 6. <sup>c</sup> See iv. 20. <sup>abs.</sup>, Acts xx. 25; Lk. xii. 32, xix. 15; Rev. i. 6, v. 10. <sup>d</sup> 2 Cor. i. 3, xi. 31; Rom. xv. 6; Gal. i. 4; Eph. i. 3, iii. 14; Col. i. 3; i Pet. i. 3; Rev. i. 6. <sup>e</sup> See i. 28. <sup>f</sup> All three, Eph. i. 21. <sup>αρχ.</sup> and <sup>ἐξουσ.</sup>, Eph. iii. 10, vi. 12; Col. i. 16, ii. 10, 15; Tit. iii. 1. <sup>αρχ.</sup> and <sup>δυν.</sup>, Rom. viii. 38. <sup>ἐξουσ.</sup> and <sup>δυν.</sup>, i Pet. iii. 22; Rev. xvii. 13.

<sup>1</sup> του Χριστου: all Gr. MSS. The early printed texts om<sup>d</sup>. του by error.

<sup>2</sup> Ins. ἐλπισαντες (οἱ ἐν τῇ παρουσίᾳ αὐτοῦ ἐλπισαντες): G, with several latt. codd. Hil., Ambrst.,—also *qui in adventu ejus crediderunt*; instances of Western license.

<sup>3</sup> παραδιδῶ (?), <sup>1</sup>ADP, 67<sup>\*\*</sup>. Or παραδιδῶι (?), BG.; so Lachm. *txt.* and Tr. *txt.*, Nestle, R.V. See Wt., p. 360; Bm., p. 46.

in ἀπαρχῇ, is defined by ἐν τῇ παρουσίᾳ. Some attach the latter phrase to οἱ τοῦ Χριστοῦ, referring it to the *first* advent; but Christ's παρουσία in the N.T. always signifies His *future* coming. There is nothing to exclude O.T. saints (see x. 4; Heb. xi. 26, 40, John i. 11), nor even the righteous heathen (Acts x. 35, Matt. xxv. 32, 34, John x. 16), from the τάγμα of "those who are Christ's".

Ver. 24. εἰτα τὸ τέλος: "Then (is) the end"—sc., "at His coming". Christ's advent, attended with the resurrection of His redeemed to eternal life, concludes the world's history; then "the harvest" which is "the end of the world" (Matt. xiii. 39 f., 49; cf. Rev. xiv. 15 f.), "the end of all things" (i Pet. iv. 7), the dénouement of the drama of sin and redemption in which "the Adam" and "the Christ" have played out their respective parts, the limit of the human horizon.—As ἔπειτα was defined by ἐν τῇ παρουσίᾳ, so εἰτα by the two ὅταν clauses: "when He yields up the kingdom to His God and Father, when He has abolished every rule and every authority and power". The two vbs. denote distinct, but connected and complementary acts. παραδιδῶ (the reading παραδιδῶι is subj., not opt.: Bm., p. 46) is *pr.* subj., signifying a proceeding, contingent in its date and manner of occurrence, but concurrent with εἰτα, which again rests upon ἐν τ. παρουσίᾳ. The aor. subj. καταργήσῃ (Lat. *futurum exactum*) signalises an event lying behind the παραδιδῶ and by its nature antecedent thereto,—"when He shall have done away, etc."; every opposing force has been destroyed, then Christ lays at the Father's feet His kingdom. "Cum tradat (not tradiderit: so Vg., reading παραδῶ) regnum, etc., cum evacuet omnem princi-

patum, etc."—The title τῷ Θεῷ καὶ πατρί, "to Him who is God and Father," contains the reason for this παραδόσις: Christ's one aim was to glorify the Father (Luke ii. 49, John iv. 34, vi. 38, xvii. 4, etc.); this end was reached proximately at the cross (John xix. 30), and will be so ultimately when our Lord, having "subdued all things to Himself" (Phil. iii. 21), is able to present to the Father a realm dominated by His will and filled with His obedient sons (cf. Matt. vi. 9 f.). This is no ceasing of Christ's rule, but the inauguration of God's eternal kingdom: παραδιδῶ does not connote the *losing* of anything (see John xvii. 10); it is just the rendering to another of what is designed for Him (cf. 3, v. 5, Rom. viii. 32, Luke iv. 6, x. 22, etc.). "The end" does not mean the termination of Christ's sovereignty, which in its largest sense began before the world (John i. 1-3, xvii. 5) and is its goal (Col. i. 16); but the termination of *the reign of sin and death* (Rom. v. 21; cf. John vi. 37 ff.). At the συντέλεια "the throne of God and of the Lamb," "the kingdom of Christ and of God," fills the N.T. horizon (Eph. v. 5, Rev. xi. 15, xxii. 3).—ἀρχὴν, ἐξουσίαν κ.τ.λ., should not be limited (with Ff. generally, Est., Ed., Gd., El., Sm.; Everling, *Paulin. Angelol. u.s.w.*, p. 44, in view of Eph. i. 21, vi. 12, Col. ii. 15, etc.) to *angelic powers, or demons*; nor (as by Cv., Gr.: cf. ii. 6) to *earthly rulers*: πᾶσαν . . . πᾶσαν . . . (see πάντας τοὺς ἐχθρούς, 25; πάντα ὑπέταξεν, 27; also Rom. viii. 37-39) embraces *all* forces oppugnant to God (Bg., Cr., Hn., Hf., Bt.), on earth or above it, whether they exercise *princely sway* (ἀρχὴν) or *moral authority* (ἐξουσίαν) or *active power* (δύναμιν). Death is a βασιλεὺς amongst these (Rom. v.



g See viii. 2. <sup>f</sup> δύναμιν. 25. "δεῖ γὰρ αὐτὸν <sup>h</sup> βασιλεύειν <sup>i</sup> ἄχρις <sup>j</sup> οὗ ἂν <sup>k</sup> ᾗ <sup>l</sup> ᾗ  
 h See iv. 8.  
 i See xl. 26.  
 k Ps. cx. 1;  
 l Acts ii. 35; καταργεῖται ὁ θάνατος. 27. "πάντα" γὰρ "ὑπέταξεν ὑπὸ τοῦς  
 Heb. i. 13,  
 x. 13; Mt. πόδας αὐτοῦ." <sup>3</sup> ὅταν δὲ εἴπῃ ὅτι <sup>4</sup> "πάντα ὑποτέτακται" (<sup>m</sup> δῆλον  
 xii. 44.  
 Ps. viii. 6.  
 In like connexion, Eph. ii. 22; Phil. iii. 21; Heb. ii. 8; 1 Pet. iii. 22; see xiv. 32. m Gal. iii. 11.

<sup>1</sup> Om. a v all pre-Syrian codd. Cf. xi. 26.

<sup>2</sup> Insert αὐτον AG, 17, sah. cop. syr<sup>sch</sup>.

<sup>3</sup> <sup>ss</sup>, 17, om. εσχατος . . . ποδας αὐτου (26, 27a), by skipping from the ποδας αὐτου of ver. 25. See notes on vv. 13-16.

<sup>4</sup> Om. οτι (?) B d e, vg., and several Ff. Lachm. brackets; W.H. om. in marg.

14); and behind death Satan (Heb. ii. 14 f.), "the prince" and "god of this world" (2 Cor. iv. 4, John xiv. 30). On καταργέω, see note to i. 28.

Ver. 25 sustains the representation of the τέλος just given by prophetic words of Scripture (cf. 3 f.): "For He must needs reign, until He has put all the enemies underneath His feet". Not till every enemy of God is vanquished can Christ's existing kingdom reach its end. P. is thinking of the culmination, not the cessation, of Christ's kingship (see note on παραδίδω, 24).—πάντας is added to the text of the Psalmist, as if to say: "Every one of the foes proscribed in the Messiah's charter must submit, before He can present to His Father a perfect kingdom"; see parl., for other applications of this cardinal O.T. dictum.—On δεῖ, see note to viii. 2.—ἄχρις οὗ—radically "up to," rather than "until, (the time at) which"—in later Gr. takes subj. of future contingency dispensing with ἂν (Wr., p. 371).—The words of Ps. cx. are freely adapted: ᾗ gets its subject from αὐτόν, viz. Christ—not God, as imported by Est., Bz., Bg., Hf., Gd., to suit the Ps.; it is parl. in tense-construction to καταργήσῃ (24, see note).

Ver. 26. εσχατος ἐχθρὸς καταργεῖται ὁ θάνατος: "(As) last enemy death is abolished"—in other words, "is abolished last among these enemies".—εσχατος is the emphatic part of the predicate; and καταργ. (see i. 28) is in pr. tense, of what is true now in God's determination, in the fixed succession of things (cf. iii. 13). Death personified, as in ver. 55, Isa. xxv. 8, Rev. xx. 14. If all enemies must be subdued, and death is last to fall, then "the end" (24) cannot be until Christ has delivered His own from its power and thus broken Death's sceptre.—This ver. should close with a full stop. Καταργεῖται ὁ θάνατος is the Christian counter-position to the Ἀνάσ-

τασις οὐκ ἔστιν of Cor. philosophy; the τινές of ver. 12 say, "There is no resurrection"; P. replies, "There is to be no death". The dogma of unbelief has been confuted in fact by Christ's bodily resurrection (13 ff.); in experience, by the saving effect thereof in Christians (17); and now finally in principle, by its contrariety to the purpose and scope of redemption (21-26), which finds its goal in the death of Death. Hofmann makes τὸ τέλος in ver. 24 adverbial to ver. 26 ("at last," cf. 1 Peter iii. 8), with the ὅταν clauses as its definitions and the γὰρ clause parenthetical: "then finally, when etc., when etc. (for etc.), as last enemy death is abolished". His construction is too artificial to be sustained; but he sees rightly that this ver. is the climax of the Apostle's argument.

Vv. 27, 28 are a supplement to vv. 20-26. They reaffirm, in new words of Scripture, the unlimited dominion assigned to Christ (25-27a), in order to reassert more impressively the truth that only through His absolute victory can the kingdom of God be consummated (24a, 28b). The opening γὰρ adduces, by way of comment, a prophecy parl. to that cited in ver. 25 and specifically applied in ver. 26. Psalm viii. promised to man complete rule over his domain (cf. Heb. ii. 5 ff.); as man Christ here stands forth the countertype of Adam (21 f.) who forfeited our estate, winning for Himself and His own the deliverance from death (Heb. ii. 9, 14 f.) which seals His conquest and sets "all things under His feet". But (δε . . . δε) this subjection of all things to Christ is no infringement of God's sovereignty nor alienation of His rights; on the contrary, it is the means to their perfect realisation. Such is the purport of the two ὅταν sentences, the second of which repeats in another way, after the interposed δῆλον ὅτι clause, what the first has announced, τότε αὐτὸς



ἵνα ὅτι ἔκτος τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα), 28. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ὅτι θεὸς τὰ πάντα ἐν πᾶσιν.

o Col. iii. 11; Herod., iii., 137, πάντα ἢ ἐν τοῖς Βαβυλωνίοις Ζωπυρος (AL). p See xii. 6.

<sup>1</sup> ὅταν . . . πάντα om<sup>d</sup>. by B\*, and a few others, skipping from τ. πάντα of ver.

<sup>2</sup> Om. καὶ BDG, 17, 67\*\*, latt. vg. Lachm. and W.H. bracket; Tr. omits.

<sup>3</sup> Om. τ. α. ABD\*, 17. So Lachm., Tr., W.H., Nestle. Tisch. retains.

ὁ υἱὸς furnishing their common apodosis (cf. 54); so Hf., R.V. marg., after the Vg. and Lat. interpreters. The two vv. then read as follows: "For 'all things did He put in subjection under His feet'. But when He hath said, 'All things are brought to subjection' (manifestly, with the exception of Him that put all things in subjection to Him)—yea, when all things have become subject to Him, then shall (also) the Son Himself become subject to Him that made subject to Him all things, to the end that God may be all in all".—God is the tacit subject of ὑπέταξεν, as supplied by the familiar Ps. and brought out by the ptps. in vv. 27b, 28b; but Christ is subject to εἴπη—not God speaking in Scr., or at the end of the world (so Mr., Ed., El., etc.), nor ἡ γραφή (D.W., and others), nor προφῆται (Bg.). "All things are subdued!" is the joyful announcement by the Son that the grand promise recorded in the 8th Psalm is fulfilled; "the ὑπέταξεν of God affirms the purpose, the ὑποτάσσεται of Christ attests its accomplishment" (Hf., Hn.). Thus ὅταν εἴπη is simultaneous with ὅταν καταργήσῃ (24) and ὅταν θῇ ὑπὸ τ. πόδας (25): Christ proclaims the victory at last achieved; He reports that, with the abolition of death, His commission is ended and the travail of His soul satisfied. For anticipatory sayings of His, giving an earnest of this crowning word, see Matt. xi. 27, xxviii. 18, John iii. 35.—ὅταν ὑποταγῇ κ.τ.λ. (28) reassumes objectively, as matter of fact, what was given subjectively in ὅταν εἴπη κ.τ.λ. as the verdict of Christ upon His own finished work. Those who read δῆλον ὅτι κ.τ.λ. as a principal sentence, the apodosis to the first ὅταν clause (A.V., Mr., El., etc.), borrow from the protasis πάντα ὑποτάσσεται—more strictly ὑποτάσσεται or (by zeugma) ἔσται, after the virtually fut. εἴπη (cf. 28b, 54b); this, however, makes a halting sentence: "But when He [God] says, 'All things have been made subject,' it is evident [that this will be, or that all things will

be subjected] with the exception of Him, etc."—an affirmation of quite subsidiary importance, on which the writer has no need to dwell. The non-inclusion of God in the category of "things subjected" is rather a self-evident assumption made by the way, and serving to prepare for and throw into relief the real apodosis, "then shall the Son Himself also become subject, etc.," to which both the ὅταν clauses press forward. The advl. use of δῆλον ὅτι (perhaps better written δῆλον ὅτι = δηλαδὴ), signifying manifestly or to wit (sine dubio, Vg.), is familiar in Attic Gr.; no other certain instance occurs in the N.T. The remark that He who gave dominion is not Himself under it, reserves behind the Messianic reign the absolute supremacy of God, to which Christ will conform at the plenitude of His kingship.—τὰ πάντα (equivalent to "the universe") gathers into a totality the πάντα otherwise separate and diverse: cf. Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκαν.—ὑποταγήσεται (mid. in force, like the 2nd aor. pass. in Rom. x. 3, in consistency with the initiative ascribed to Christ throughout) has often been explained away, to avoid Arian or Sabellian inferences from the text; it affirms no other subjection of the Son than is involved in Sonship (see note on 24). This implies no inferiority of nature, no extrusion from power, but the free submission of love (αὐτὸς ὁ υἱός, "the Son of His own accord will subject Himself"—not in addition to, but in distinction from the πάντα), which is the essence of the filial spirit that actuated Christ from first to last (cf. John viii. 29, xii. 27, etc.). Whatsoever glory He gains is devoted to the glory and power of the Father (John xvii. 2, etc.), who glorifies Him in turn (John xvii. 5; Phil. ii. 9 ff.). ὑποταγήσεται speaks the closing word of Christ's mission, as Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημα σου was its opening word (Heb. x. 7).—It is hard to say whether ἵνα ὅτι θεὸς κ.τ.λ. is dependent

q See v. 10.  
r Acts xxi.  
13; Mk.  
xi. 5; Jo.  
xi. 47; in  
LXX, Jer.  
iv. 30, v.  
31; Hos. ix. 5.

s See v. 1. t See ver. 13.  
u Here and Rom. viii. 24 (?) only.  
v Acts xix.  
27, 40; Lk. vii. 23 (abs. as here); Isa. xxviii. 13;  
Ez. xviii. 22, 26; Lev. xvi. 2. Cf. Rom. viii. 36.

w N.T. h.l.;

29. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν,<sup>1</sup>  
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται<sup>1</sup>; τί καὶ βαπτίζονται ὑπὲρ  
τῶν<sup>2</sup> νεκρῶν<sup>2</sup>; 30. τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

<sup>1</sup> Lachm., Tisch., Al., W.H., El., Nestle, and others, place the *interrog.* sign after νεκρῶν, attaching εἰ ὅλως κ.τ.λ. to the following sentence. Tr. puts it as far back as βαπτιζόμενοι. See note below.

<sup>2</sup> αὐτῶν, all uncc. but DcL.

on δ υἱὸς ὑποταγῆσεται (so most comment.) or on τ. ὑποτάξαντι (so Hf., and some others). This solemn conclusion most fitly attaches to the princ. vb.; it expresses the loyal *purpose of the Son* in His self-subjection, whose submission exhibits the unity of the Godhead (cf. John x. 30-36, xvii. 23), and constitutes itself the focus and uniting bond of a universe in which God's will is everywhere regnant and His being everywhere immanent.—*πάνσιν neuter*, like πάντα.

§ 53. THE EFFECT OF UNBELIEF IN THE RESURRECTION, xv. 29-34. To clinch the argument for the truth and the necessity of the Christian resurrection and to bring it home to the readers, the Ap. points out how futile Christian devotion must be, such as is witnessed in "those baptised for the dead" and in his own daily hazards, if death ends all (29-31); present enjoyment would then appear the highest good (32). The effect of unbelief in the future life is already painfully apparent in the relaxed moral tone of a certain part of the Cor. Church (33-34).

Vv. 29, 30. There are certain conditions of interpretation bearing on the sense of the much discussed expression οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν which bar out a large number of attempted explanations: (a) οἱ βαπτιζόμενοι, unless otherwise defined, can only mean the recipients of Christian baptism, in its well-understood sense as the rite of initiation into the Christian state administered upon confession of faith (i. 13 ff., xii. 13, Rom. vi. 3 f., Gal. iii. 27, etc.). (b) ὑπὲρ τῶν νεκρῶν (not ὑπὲρ νεκρῶν, "on behalf of dead persons" as such: cf. 12, etc.) points to a specific class of "the dead" interested in the baptism of the living—presumably to "the (Christian) dead" of the last §, and probably to those amongst them who were connected with "the baptised" in question. (c) In following up ver. 29 with the words of

ver 30 (τί καὶ ἡμεῖς κινδυνεύομεν;) P. associates himself with the action of "those baptised for the dead," indicating that they and he are engaged on the same behalf (for καὶ ἡμεῖς associating "we" with persons aforementioned, cf. 2 Cor. iv. 13, Gal. ii. 16, iv. 3, Eph. ii. 3, etc.). This last consideration excludes the interpretation, at present widely adopted (Ambrst., Anselm, Grot., Mr., Holsten, Al., Hn., Bt., El., Sm.), that P. alludes to a practice then (it is conjectured) in vogue at Cor., which existed much later amongst the heretical Cerinthians and Marcionites (see Cm. *ad loc.* in Cramer's *Catena*; Tert., *De Resurr. Carnis*, 48, *adv. Marc.*, v., 10; Epiph., *Har.*, xxviii., 6), viz., that of the vicarious baptism of living Christians as proxies for relatives or friends dying unbaptised. With such a proceeding P. could not have identified himself, even supposing that it existed at this time in the Church (of which there is no evidence), and that he had used it by way of *argumentum ad hominem*. An appeal to such a superstitious *opus operatum* would have laid the Ap. open to a damaging retort. Gd. justly asks, "A quoi eût servi ce procédé de mauvaise logique et de bonne foi douteuse?" This objection tells less forcibly against the view, lately suggested, that P. alludes to some practice of substitutionary baptism observed in the Pagan mysteries, finding thus a witness to the Resurrection in the heathen conscience, καὶ ἡμεῖς adding thereto the Christian practical testimony; but condition (a) forbids this solution. As El. admits, condition (b) also bears strongly against the prevalent exposition. (b) moreover negatives the idea of Cm. and the Gr. Ff., maintained by Est. and Ev. (see the ingenious *Addit. Note* of the latter), that ὑπὲρ τῶν νεκρῶν means, as Thp. puts it, ὑπὲρ ἀναστάσεως, ἐπὶ προδοκίᾳ ἀναστάσεως: if P. meant this, why did he not say it? The fol-



31. <sup>1</sup> καθ' ἡμέραν ἀποθνήσκω, <sup>2</sup> νή τὴν ἡμέτεραν <sup>1</sup> αὐτὴν <sup>2</sup> καύχησιν <sup>3</sup> ἢ <sup>4</sup> εἰς <sup>5</sup> Cor. xi. 28; thrice in Heb.; 13 exx. in Lk. and

Acts; Mt. xxvi. 35. y N.T. h.J.; Gen. xlii. 15 f. z = obj. gen., Rom. xi. 31; so ημετέρ., Rom. xv. 4. See note below. a Rom. xv. 17. For the noun, Rom. iii. 27; 6 exx. in 2 Cor.; 1 Th. ii. 19; Jas. iv. 16. -ημα, see v. 6; -ασμαι, see i. 29. b See iii. 3, and note below.

<sup>1</sup> ημετεραν: A, and many minn., Or., Thdrt. So Stephens and Bess, but not Elzevir.

<sup>2</sup> Ins. α ε λ φ ο ι. NABKP, and 15 minn., sah. cop. vg. syrr. Omd. by the Western and Syrian codd.

lowing ὑπὲρ αὐτῶν N.T. indicates that by ὑπὲρ τῶν νεκρῶν definite (dead) persons are meant. Ed. notices with approval the rendering of John Edwards (Camb., 1692), who supposed these "baptized" to be men converted to Christianity by the heroism of the martyrs; somewhat similarly, Gd. This points in the right direction, but misses the force of ὑπὲρ (on behalf of; not διὰ, on account of), and narrows the ref. of τῶν νεκρῶν (cf. 18, 20, 23); there is no indication in the ep. of martyrdoms at Cor. (see, on the contrary, iv. 9 f.). P. is referring rather to a much commoner, indeed a normal experience, that the death of Christians leads to the conversion of survivors, who in the first instance "for the sake of the dead" (their beloved dead), and in the hope of reunion, turn to Christ—e.g., when a dying mother wins her son by the appeal, "Meet me in heaven!" Such appeals, and their frequent salutary effect, give strong and touching evidence of faith in the resurrection; some recent example of the kind may have suggested this ref. Paul designates such converts "baptized for the dead," since Baptism seals the new believer and commits him to the Christian life (see note, xii. 13) with all its losses and hazards (cf. 30). The hope of future blessedness, allying itself with family affections and friendship, was one of the most powerful factors in the early spread of Christianity. Mr. objects to this view (expounded by Köster) that τ. νεκρῶν needs definition by συγγενῶν καὶ φίλων, or the like, to bear such meaning; but to each of these βαπτίζομενοι those who had thus influenced him would be "the dead". The obscure passage has, upon this explanation, a large, abiding import suitable to the solemn and elevated context in which it stands; the words reveal a communion in Christ between the living and departed (cf. Rom. xiv. 9), to which the hope of the resurrection gives validity and worth (cf. 1 Thess. v. 10, 2 Thess. ii.

x).—For ἐπεὶ, since otherwise, else (alioquin, Vg.; Germ. da sonst), see note on v. 10.—τί ποιήσουσιν; (see LXX parl.) indicates that the hope on which these baptisms rest will be stultified, without a resurrection; it will betray them (Rom. v. 5).—εἰ ὅλως νεκροὶ κ.τ.λ., "If absolutely (omnino, Vg.: see note, v. 10) dead men are not raised" (the axiom of the unbelievers, 12, 15, etc.), unfolds the assumption involved in ἐπεὶ as the protasis of τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; which repeats, with emphasis on the pronoun, the former question—"Why indeed are they baptised for them?" how can they be interested in the baptism of survivors, if they have perished (18)? On this assumption, converts would have been gained upon false hopes (cf. 19), as well as upon false testimony (15).—"Why also do we run hazard every hour?"—further consequent of εἰ νεκροὶ οὐκ ἐγείρονται: "our case (that of the App. and other missionaries, braving death unceasingly: see 11; iv. 9 ff., 2 Cor. iv. 10 ff., xi. 23 ff.; John xv. 18-xvi. 22) is parl. to theirs; as they, in love for the dead whom they hope to meet again, take up the cross of Christian profession, so we in the same hope face hourly peril".

Vv. 31, 32a. In no slight jeopardy do P. and his comrades stand; for his part he declares, "Daily I am dying; my life at Ephesus has been that of a combatant with wild beasts in the arena—for what end, if there is no resurrection?" With καθ' ἡμέραν ἀποθνήσκω cf. 2 Cor. iv. 10, xi. 23, Rom. viii. 36; referring to his present "affliction in Asia," P. writes in 2 Cor. i. 8 f., "We have had the sentence of death in ourselves". Ed. softens the expression into "self-denial, dying to self and the world": better Cv., "obsidior assiduis moribus quotidie"; and Gd., "Not a day, nor an hour of the day, when they might not expect to be seized and led out to execution".—P. had not been in this extreme peril at



c H.L.; see note below. d Jas. ii. 14, 16; Job xv. 3; cf. xiv. 6, xlii. 3. e Isa. xxii. 13. f Adv., Jas. iv. 13; Acts xxiii. 20, xxv. 22; Lk. xii. 28, xiii. 32 f.; Mt. vi. 30; Exod. viii. 29.

Cor. (see Acts xviii. 9 f.), and his readers might think the description overdrawn; so he exclaims, *νή τ. ὑμετέραν καύχῃσιν κ.τ.λ.* "Yea, by the glorying over you, brothers, which I have in Christ Jesus our Lord!" cf. the protests of 2 Cor. i. 18, 23, xi. 10 f., 31, Rom. ix. 1. He protests by this *καύχῃσιν* as by that which is dearest to him: cf. i. 4 ff., iv. 14, 2 Cor. vii. 3, 14 ff.; similarly in 1 Thess. ii. 19 f., 2 Thess. i. 4, Phil. iv. 1, etc. For this rare use of the pron., cf. xi. 24, τ. ἐμὴν ἀνάμνησιν (and note), 2 Cor. ix. 3. *νή* (= *ναί*) with acc. of adjuration, a cl. idiom.—Paul's "glorying" he "holds in Christ Jesus our Lord" (cf. i. 7); it is laid up with Christ as a *καύχημα εἰς ἡμέραν* X. (Phil. ii. 16; cf. iii. 8, iv. 3 ff. above, 1 Thess. ii. 19, Col. i. 4, etc.).—"If in the manner of men I have fought with wild beasts in Ephesus, what is the profit?" *κατὰ ἄνθρωπον* bears the stress, "humanitas—spe vitæ præsentis duntaxat" (Bg.: cf. iii. 3 f.); seeking the rewards—applause, money, etc.—for which men risk their lives. Instead of these, P. earns poverty and infamy (iv. 9 ff., Phil. iii. 7 f.); if there is no "day of Christ" when his "glorying" will be realised, he has been befooled (cf. 19 and note, Phil. iii. 14, 2 Tim. iv. 8; Matt. xix. 27 ff., Luke xiv. 14, xxii. 28 ff.).—*ὄφελος* (from *ὀφέλλω*, to increase; nearly syn. with *μισθός*, iii. 8, etc.; or *κέρδος*, Phil. i. 21) signifies the consequent advantage accruing to P. from his fight; that it brings present moral benefit is obvious, but this is not the point (cf. ix. 24-27; see Ed. *ad loc.*, touching the diff. of pagan and Christian morality).—*θηριομάχησα* is probably figurative, though Gd., Weizsäcker (*Apost. Zeitalter*<sup>2</sup>, pp. 325 f.), McGiffert (*Christianity in the Apost. Age*, pp. 280 f.), with some older expositors, take it that P. had been actually a *θηριομάχος* in the Ephesian amphitheatre, despite his Roman citizenship. But no such experience is recorded in the list of his woes in 2 Cor. xi.; moreover it appears from Acts xix. 31-40 that P. had friends in high quarters at Eph., who would have prevented this outrage if attempted. Ignatius (*ad Rom.*, v.; cf. *ad Smyrn.*, iv.) applies the figure to his guards, borrowing it probably from this place. The metaphor is

in the strain of iv. 9 (see note); cf. also Ps. xxii. 12, 16, etc., and the use of *θηρίον* in the Rev.—In view of this last parl. and of 2 Tim. iv. 17, Krenkel in his *Beiträge*, V., finds the "wild beast" of Paul's struggle in the *Imperial Power*, which K. thinks was already so designated "in the secret language of Christians" (cf. 2 Thess. ii. 5 f.). But nothing in Acts xix. indicates conflict on P.'s part with the magistrates of Eph. (and Lk. habitually traces with care his relations with Roman authorities); it was the *city-mob*, instigated by the shrine-makers, which attacked him; before the riot he had been probably in danger of assassination from this quarter, as well as from "the Asian Jews," who set upon him afterwards in Jerusalem (Acts xxi. 27 ff.). Bt. observes the climax: *κινδυνεύω, ἀποθνήσκω, θηριομαχῶ*.

Ver. 32b states in words of Scripture the desperation that ensues upon loss of faith in a future life: "If (the) dead are not raised (the Sadducean dogma repeated a sixth time), 'Let us eat and drink, for to-morrow we die!'" *εἰ νεκροὶ κ.τ.λ.* is rightly attached by the early Gr. and most modern comment. to the following clause. Paul is not drawing his own conclusion in these words, nor suggesting that the resurrection supplies the only motive against a sensual life; but he points out (cf. 33 f.) the patent fruit of the unbelief in question. This is just *what men were saying* on all sides; the words quoted voice the moral recklessness bred by loss of hope beyond death. Gr. and Rom. literature teem with examples of this spirit (see Wisd. ii. 6; Herod., ii., 78, Thuc., ii., 53, and other reff. furnished by Ed. *ad loc.*); indeed Paul's O.T. citation might have served for the axiom of popular Epicureanism. Hn. describes ancient drinking-cups, recently discovered, ornamented with skeleton figures wreathed in roses and named after famous philosophers, poets, and gourmands, with mottoes attached such as these: *τὸ τέλος ἡδονή, τέρπε ζῶν σεαυτὸν, σκηνὴ βίος, τοῦτ' ἄνθρωπος* (written over a skeleton holding a skull), *ζῶν μετὰ λαβὴ τὸ γὰρ αὐρίον ἀδηλὸν ἐστίν*. Cf. our own miserable adage, "A short life and a merry one!"

Vv. 33, 34 deliver Paul's judgment

33. "μὴ \*πλανᾶσθε· "ἡ φθείρουσιν ἡ ἴθι \*χρήσθ' ἡ δὲ μιλαίαι κακάι". <sup>g</sup> See vi. 9.

34. "ἐκνήψατε ἡ δικαίως καὶ μὴ ἁμαρτάνετε, ἡ ἀγνωσίαν γὰρ \* Θεοῦ <sup>i</sup> See iii. 17.  
τινὲς ἔχουσι· πρὸς ἡ ἐντροπήν ὑμῖν λέγω." <sup>i</sup> N.T. h.l.;  
Sir. xx.  
26.

35. "Ἀλλ' ἡ εἰρεῖ ἡ τις, "Πῶς ἡ ἐγείρονται οἱ ἡ νεκροί; ἡ ποίῳ δὲ <sup>k</sup> Else-  
where in  
N.T. of  
persons

(cf. Jer. xxiv. 2); Rom. ii. 4; Eph. iv. 32, etc. -νομαι, xlii. 4; -οτης, 2 Cor. vi. 6, and eight times  
besides in P. 1 N.T. h.l.; Ex. xxi. 10; Prov. vii. 21; Wisd. viii. 18. m N.T. h.l.; Gen. ix.  
24; 1 Ki. xxv. 37; Joel i. 5, ἀναψω. n 1 Th. ii. 10; Tit. ii. 12; 1 Pet. ii. 13; Lk. xxiii. 41; Deut.  
xvi. 20. o Wisd. xlii. 1. ἀγνωσ., 1 Pet. ii. 15; Job xxxv. 16. p See vi. 5. q Jas. ii. 16.  
r See ver. 15. s Rom. iii. 27; Jas. iv. 14; 1 Pet. i. 11, ii. 20; Rev. iii. 3; oftener in GG. and Acta.

ἡ χρηστὰ, all uncc., many minn., and nearly all Ff. Printed *χρησθ'* for sake of metre. Read, doubtless, with elision of the α.

ἡ λαλῶ, ἡ BDP. *λεγω*, AGL, etc. A freq. variation; cf. vi. 5.

upon the situation: the disbelief in the Resurrection declared in the Cor. Church is of a piece with its low ethics (iii. 1 ff., iv. 18-v. 2) and its heathen intimacies (viii. 10, x. 14-22, 2 Cor. v. 14-vii. 1); it springs from ἀγνωσία Θεοῦ, from a feeble religious consciousness.—μὴ πλανᾶσθε (see parls.). "Be not misled (seduced)": the seduction lay in the specious philosophy under which sceptical tenets were advanced, concealing their demoralising tendency. The line the Ap. quotes (an ordinary senarius of the dialogue in the Attic drama: *χρηστά*, so written in the best copies, was probably read *χρήσθ'*, Wr., Hn.) is attributed to Menander (322 B.C.), of the New Comedy and an Epicurean, by Tert. and Hier., followed by most others. But this was a proverbial *gnomé*, and probably current long before Menander. ὁμιλαίαι bears the narrower sense of *conversations* (A.V.; *colloquia*, Vg.), or the wider sense, more fitting here, of *intercourse*, *companionships* (R.V.).—ἐκνήψατε δικαίως κ.τ.λ. (cf. 32b, xi. 21; and parls. for ἐκνήψω): "Rouse up to soberness in righteous fashion, and cease to sin" (the first impv. is aor., of a single action; the second *pr.*, of a course of action)—a startling call, to men fallen as if into a drunken sleep under the seductions of sensualism and heathen society and the fumes of intellectual pride. δικαίως signifies the *manner* of the awaking; it is *right* the Cor. should rouse themselves from self-delusion; P. assails their conscience.—ἀγνωσίαν γὰρ Θεοῦ *τινὲς* (cf. 12) ἔχουσιν, "For some have (maintain) an ignorance of God" (cf. the use of ἔχω in 31, viii. 1, Rom. iv. 2, v. 1, respecting *states of mind*); this asserts, beyond τὸν Θεὸν ἀγνοοῦσιν, a characteristic, a persistent condition, in which the Cor. *τινὲς* share with the heathen (xii. 2, Rom. i. 19 ff., etc.).—πρὸς ἐντροπήν ὑμῖν λαλῶ, "I say

(it) for a shame to you," otherwise than in iv. 14. "Ignorance of God" is a deeper evil than the ingratitude toward the Ap. which he censured earlier; this can only be remedied by a thorough inward reaction—"ad pudorem vobis incutendum dico" (Cv.). That these wise Cor. should be taxed with "ignorance," and "of God" on the knowledge of whom they flattered themselves above all (viii. 1, 4), was humiliating indeed.

§ 54. THE MANNER OF THE RESURRECTION, xv. 35-42a. We enter on the second part of the Apostle's argument touching the Resurrection: see the analysis, *Introd.* to Div. V. He has established the truth of the doctrine and the certainty of the event, and proceeds consequently to set forth the manner of its occurrence and the nature of the new body to be assumed. P. has still in view the unbelieving "some," and pursues the dialectical and apologetic vein of the foregoing context. The deniers found in the inconceivability of the process (35) a further and, in their eyes, decisive objection against the reality of the fact. In vindicating his doctrine upon this side, P. therefore confirms its truth; he traces its analogies in nature, and its harmony with the order of Divine revelation; and the first half of his grand argument culminates in the second. See Edwards' subtle analysis of vv. 35-44.

Ver. 35. Ἀλλὰ ἐπεὶ *τις*: this form of interlocation belongs to Jewish dialectic (see parls.); cf. ver. 12, also ἐπεὶς μοι, Rom. ix. 19, and the familiar Pauline challenge, τί οὖν ἐροῦμεν;—"How are the dead raised up? With what sort of (ποίησθαι) body moreover do they come?"—two distinct questions. δὲ might indeed introduce the same question in an altered form (Mr., Bt., El., Sm.), but the vbs. and the interr. prons. are both different. The first (cf. Luke i. 34, John iii. 9, vi. 52, Heb. ii. 3, 1 John iii. 17)



Thus in σώματι ἔρχονται; 36. ἄφρων,<sup>1</sup> σὺ δὲ σπείρεις οὐ ἡζωποῖται  
 Lk. xi. 40, ἐὰν μὴ ὑποθάνῃ. 37. καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον  
 xii. 20; Ps. xciii. σπείρεις, ἀλλὰ ἡ γυνὸν ἡ κόκκον, ἡ εἰς τὸ τῦχοι ἡ σίτου ἡ τινος ἡ τῶν  
 8; five times in σπείρεις, ἀλλὰ ἡ γυνὸν ἡ κόκκον, ἡ εἰς τὸ τῦχοι ἡ σίτου ἡ τινος ἡ τῶν  
 2 Cor. ἡ λοιπῶν. 38. ὁ δὲ Θεὸς αὐτῷ<sup>2</sup> δίδωσι<sup>2</sup> σῶμα ἡ καθὼς ἡ θέλησε,  
 xi., xii. (ref. to P. himself); Rom. ii. 20; Eph. v. 17; 1 Pet. ii. 15. u See ver. 22. v Cf. Jo. xii. 24. w H.J. in this  
 usage. For common use, see 2 Cor. v. 3, etc. x Jo. xii. 24. κοκ., Mt. xiii. 31, xvii. 20. y See  
 xiv. 10. z In like connexion, Mt. xiii. 25, 29 f.; Mk. iv. 28. a See vii. 12, xi. 34. b See xii. 18.

<sup>2</sup> ἀφρων, all uncc. but KL.

<sup>3</sup> διδωσιν αὐτῷ: NABP, 17—chief pre-Syrian and non-Western witnesses.

intimates the impossibility of the thing, and is answered in ver. 36; the latter, the inconceivability of the manner, answered in vv. 37 ff. (so Cm., Cv., D.W., Hf., Ed.). The sceptics advance their second question to justify the first: they say, "The resurrection P. preaches is absurd; how can any one imagine a new body rising out of the perished corpse—a body suitable to the deathless spirit?" The vbs. are logical pr., as concerned with general truths (cf. 26); "actio rei declaratur absque significatione temporis" (Er.).—ἔρχονται (cf. John v. 29; 1 Thess. iv. 14, ὁ Θεὸς ἔξει) graphically represents the difficulty of the objectors: "In what bodily form do we picture the dead coming on the scene?"

Ver. 36. ἀφρων (opposite of φρόνιμος, iv. 10, x. 15) taxes the propounder of these questions not with moral obliquity, but with mental stupidity (see parls.). Wanting the art. (cf. Luke xii. 20), the word is an assertion rather than an exclamation: "Insensé que tu es, toi qui te crois si sage!" (Gd.). Some attach σὺ as subject to ἀφρων, but this weakens the adj., and the pron. is required to give due emphasis to δὲ σπείρεις following. With a little sense, the questioner might answer himself: every time he sows his garden-plot, he assumes the principle denied in regard to man's material form, viz., that death is the transition to a further life—"that which thou thyself sowest, is not made alive except it die." This answers πῶς ἐγέρπεται; by ref. to the analogy of nature. P. does not explain, any more than Jesus, the *modus operandi* of the Resurrection; what he shows is that the mystery raises no prejudice against the reality, for the same mystery is wrapped up in every vegetating seed.—ἐγέρπεται in the question is substituted by ἡζωποῖται in the answer (see note on 22; cf. other parls.), since it is life that rises out of the dying seed, and the Resurrection is an evolution, not a reinstatement. Our Lord uses the same figure with the

like implication, but another application, in John xii. 23 f.

Vv. 37, 38 make answer to the second branch of the question of ver. 35, by the aid of the same profound analogy.—καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, "And what thou sowest—not the body that will come to be dost thou sow". It is the object of the sower to realise a new ποιότης in his seed. If any one interrupted him with the question, "What sort of a body can the grain take that you drop in the earth to rot?" the sower would dismiss him as a fool; he has seen in this case "the body that is to be". Now the actuality of the lower resurrection vindicates the conceivability of the higher.—τὸ γενησόμενον states not merely a future certainty (*that shall be*; *quod futurum sit*, Vg.), but a normal process (*oriturum*, Bz.: *quod nascetur*, Cv., Bg.).—ἀλλὰ γυνὸν κόκκον, "but a naked grain"—unclothed with any body, wanting the appearance and furnishing of life (cf. 2 Cor. v. 3, ἐνδυσόμενοι, οὐ γυμνοί).—For εἰ τῦχοι ("if it should chance, of wheat"), see note on xiv. 10: the kind of grain is indiff.—"or of any of the rest (of the seeds)". The grain of wheat gives to the eye no more promise of the body to spring from it than a grain of sand.—ὁ δὲ Θεὸς stands in opposition to σὺ δὲ σπείρεις—God the life-giver responding to the sower's trustful act. "But God gives it a body, according as He willed" (ἡ θέλησεν)—not "as He wills" (according to His choice or liking), but in accordance with His past decree in creation, by which the propagation of life on the earth was determined from the beginning (Gen. i. 11 f.; for the vb., cf. note on xii. 18). To allege an impossibility in the case is to impugn the power and resources of the Creator (cf. Acts xxvi. 8), manifested in this very way every spring-time. The Divine will is the efficient nexus between seed and plant (cf. xii. 6).—"And (He gives) to each of the seeds a body of its own



καὶ ἐκάστῳ τῶν σπερμάτων τὸ <sup>1</sup> ἴδιον σῶμα. 39. οὐ πᾶσα σὰρξ <sup>c</sup> Ver. 23.  
ἢ αὐτὴ σὰρξ· ἀλλὰ <sup>d</sup> ἄλλη <sup>d</sup> μὲν σὰρξ <sup>2</sup> ἀνθρώπων, <sup>d</sup> ἄλλη <sup>d</sup> δὲ σὰρξ <sup>3</sup> Anarth-  
ῶν, <sup>d</sup> ἄλλη <sup>d</sup> δὲ <sup>e</sup> ἰχθύων, <sup>d</sup> ἄλλη <sup>d</sup> δὲ <sup>f</sup> πτηνῶν. <sup>5</sup> 40. καὶ Tim. ii. 6.  
σώματα <sup>h</sup> ἐπουράνια, καὶ σώματα <sup>h</sup> ἐπίγεια· ἀλλ' <sup>k</sup> ἑτέρα <sup>k</sup> μὲν ἢ vi. 15;  
Tit. i. 3,  
12, ii. 19;  
2 Pet. i.

20, ii. 16; Acts xxviii. 30; Jo. x. 12. d Phrase, N.T. h.l. e Lk. x. 34; Acts xxiii. 24; Rev. xviii. 13; Numb. xx. 4, etc. f N.T. h.l.; Job v. 7. Prose for πετεινός (Rom. i. 23, etc.), which is poetical in cl. Gr. g Freq. in GG.; h.l. in Epp. h The antith. in Phil. ii. 10 and Jo. iii. 12. επουρ., vv. 48 f.; five times in Eph.; 2 Tim. iv. 18; six times in Heb.; Mt. xviii. 35. Cf. Eph. i. 10; Mt. vi. 9, etc. i 2 Cor. v. 1; Phil. iii. 19; Jas. iii. 15. Cf. καὶ αὐτὴ τῆς γῆς, Eph. i. 10, etc. k This form of antith., h.l. in N.T. For ετερος, see xii. 9.

<sup>1</sup> Om. τὸ all pre-Syrian codd.

<sup>2</sup> Om. σαρξ all uncc., and very many minn.

<sup>3</sup> Om. σαρξ (before κτηνῶν): the Western witnesses.

<sup>4</sup> κτηνοῦς, Western. K, 37, 47, om. this clause altogether, skipping to πτηνῶν, through homœoteleuton.

<sup>5</sup> πτηνῶν . . . ἰχθυῶν (in this order): all uncc. but GKL; 17, cop. vg. syr<sup>sch</sup>.

<sup>6</sup> Ins. σαρξ (before πτηνῶν) all uncc. but AKLP. Ver. 39b, corrected, reads: ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σαρξ κτηνῶν, ἄλλη δὲ σαρξ πτηνῶν, ἄλλη δὲ ἰχθυῶν.

(ἴδιον)". This added clause meets the finer point of the second question of ver. 35; God will find a *fit* body for man's redeemed nature, as He does for each of the numberless seeds vivified in the soil. "How unintelligent to think, as the Pharisees did, that the same body that was buried must be restored, if there is to be a resurrection! Every wheat-stalk contradicts thee!" (Mr.)

Ver. 39. The rest of the § goes to sustain ver. 38b, showing the inexhaustible variety of organic forms in the Divine economy of nature and the fitness of each for the life it clothes. This is manifest, to begin with, in the varied types of animal life: οὐ πᾶσα σὰρξ ἢ αὐτὴ σὰρξ, "All flesh is not the same flesh"—in the zoological realm there is no uniformity, but endless differentiation. (Ed. makes πᾶσα σὰρξ predicate—"the same flesh is not all flesh," i.e., physical assimilation means differentiation—getting out of the sentence a physiological idea obscure in itself and not very relevant to the context). Instead of *men, cattle, birds, fishes*, with their heterogeneous natures, being lodged in the same kind of corporeity, their frame and organs vary with their inner constitution and needs. If God can find a body for beast and fish, in the lower range, no less than for man, why not, in the higher range, for man immortal no less than for man mortal?—κτηνός (from κτάσκατ), denoting cattle as beasts of purchase in the first instance, is applied to four-footed beasts at large: cf. Gen. i. 25 ff., ii. 20.

Ver. 40. The possibility of a futura body unimaginably diff. from the present is indicated in the contrast suggested by the diff. *regions* of the two: "Bodies also heavenly there are, and bodies earthly". The σὰρξ of ver. 39 is now dropped, for it belongs only to the σῶμα ἐπίγειον. What does P. mean by his σώματα ἐπουράνια? The previous context and the tenor of the argument lead us to think of *bodies for celestial inhabitants, sc. the angels* (Luke xx. 36, Matt. xxviii. 2, etc.), as suitable to their condition as the σώματα ἐπίγεια are for the forms of terrestrial life just enumerated (so Mr., D.W., Al., El., Sm.); moreover σῶμα is never used elsewhere in Bib. Gr., and rarely in cl. Gr., of inorganic bodies. On the other hand, ver. 41 in connexion with ver. 40b strongly suggests the *sun, moon, etc.*, as the "heavenly bodies" in Paul's mind (so Bg., Hf., Hn., Ed., Bt., Gd., and most moderns). The former considerations preponderate, esp. when we find P. in vv. 47 ff. (see notes) resuming the same contrast in the antithesis between "the earthly man" and "the heavenly". Paul is thinking of the *risen Christ* whom he had seen, more than of the angels, as supplying the type of the σῶμα ἐπουράνιον; cf. Phil. iii. 20 f. Gm., Hilgenfeld, Holsten, Everling (*Die paul. Angelologie* u.s.w., pp. 46 ff.) combine the above interpretations by attributing to P. the belief of Philo and the Jewish mystics that the stars are animated, and are to be identified with the O.T. "angels," as by the heathen with their gods. This

- <sup>l</sup> Thus in <sup>a</sup> τῶν ἁπυρανίων ἰδόξα, <sup>k</sup> ἑτέρα <sup>k</sup> δὲ ἡ τῶν ἁἰπιγείων. 41. ἄλλη ἰδόξα ἡ ἡλίου, καὶ ἄλλη ἰδόξα ἡ σελήνης, καὶ ἄλλη ἰδόξα ἡ ἀστέρων. <sup>ix</sup> 31 f.; <sup>Ex</sup> xvi. <sup>10</sup> Cf. ii. <sup>7</sup> above. <sup>m</sup> αὐτὴ γὰρ ἡ ἀστέρος ὁ διαφέρει ἐν ἰδόξῃ. 42a. οὕτω καὶ ἡ ἁναστασις τῶν νεκρῶν. <sup>n</sup> Acts ii. 20; Mt. xxiv. 29; Lk. xxi. 25; 4 exx. in Rev. 42b. ὁ σπείρεται ἐν ἡφθορᾷ, ὁ ἐγείρεται ἐν ἡἀφθαρσίᾳ. 43. ὁ σπείρεται ἐν ἡἀτιμίᾳ, ὁ ἐγείρεται ἐν ἰδόξῃ. ὁ σπείρεται ἐν ἡἀσθενείᾳ, <sup>a</sup> In this use, Gal. iv. 1; Dan. vii. 3 (Theod.). Cf. Rom. ii. 18, etc.; also iv. 7 above. <sup>p</sup> See ver. 12. <sup>q</sup> Ver. 36; see note below. <sup>r</sup> Ver. 50; Rom. viii. 21; Gal. vi. 8; Col. ii. 22; 2 Pet. i. 4, ii. 12, 19; Jonah ii. 7. <sup>s</sup> See vi. 14. <sup>t</sup> Rom. ii. 7; Eph. vi. 24; 2 Tim. i. 10; Wisd. ii. 23, vi. 18 f. <sup>u</sup> See xi. 14. <sup>v</sup> See ii. 3; and for antith., 2 Cor. xii. 9 f., xiii. 4 f., Heb. xi. 34.

notion is wanting in Biblical support.

P. asserts that there are "bodies" for heavenly beings, just as there are for earthly (cf. 49); the adj. ἡπυράνια supplies the ποιότης desiderated in ver. 35. The heavenly and earthly bodies, alike as being "bodies," are far diff. in "glory". —ἀλλὰ ἑτέρα κ.τ.λ. traverses the mistaken inference as to the identity of nature in the two kinds of organism, which might be hastily drawn from ver. 39b: "But the glory of the heavenlies is indeed one (glory), and the (glory) of the earthlies another". —ἑτέρα (cf. note on xii. 8 ff.) implies a diff. wider, or at least more salient, than that connoted by the ἄλλη of vv. 39 and 41; where the two are distinguished in cl. Gr., ἄλλος marks a generic, ἕτερος a specific diff. How utterly diff. was the glory of the risen Lord, who appeared to P. (Acts xxvi. 13), from that of any earthly Potentate!

Ver. 41. Even amongst the σῶματα ἡπυράνια there are varieties, just as amongst the ἡπίγεια (39), such as are indicated by the diff. of aspect in the visible celestial objects: "There is one glory of sun, and another glory of moon, and another glory of stars—for star differs from star in glory". While these luminous orbs are not to be identified with the "heavenly bodies" of ver. 40 (see note), they serve to symbolise the diversity of glory amongst them; all are glorious, but in degrees.—ἀλλῃ, as in ver. 39 (contrast 40), indicates diff. within the same order. The frequent symbolic association of sun and stars with God, the angels, the righteous, and with the glorified Jesus, may account for the asyndetic transition from ver. 40b (signifying persons) to 41. From the distinctions manifest amid the common glory of the visible heavens we may conjecture corresponding distinctions in the heavenly Intelligences and in the bodies appropriate to them.

Ver. 42a sums up what has been advanced in vv. 36-41, and presents it in

six words: οὕτως καὶ ἡ ἀναστασις τῶν νεκρῶν, "So indeed is the resurrection of the dead". It is as possible as that plants of wholly diff. form should shoot from the seed sown by your own hand; and the form of each risen body will be determined by God, who finds a suitable organism for every type of earthly life, and can do so equally for every type and grade of heavenly life, in a region where, as sun, moon, and stars nightly show, the universal splendour is graduated and varied infinitely.

§ 55. THE FIRST ADAM AND THE LAST, xv. 42b-49. The Ap. has now removed *a priori* objections, and brought his theory of bodily resurrection within the lines of natural analogy and probability of reason. He has at the same time largely expounded it, intimating (1) that the present is, in some sense, the seed of the future body, and (2) that the two will differ as the heavenly must needs differ from the earthly. He goes on to show that this diff. has its basis and pattern in the diff. between the primitive Adam and the glorified Christ, who are contrasted in condition (42b, 43), in nature (44 ff.), and in origin (47 ff.).

Vv. 42b, 43. Σπείρεται ἐν φθορᾷ . . . ἐν ἀτιμίᾳ . . . ἐν ἀσθενείᾳ: "The sowing is in corruption (perishableness) . . . in dishonour . . . in weakness". It is better, with Cv., Wr. (p. 656), and Hn., to regard σπείρεται and ἐγείρεται as *impersonal*, since no subject is supplied; the vbs., thrice repeated with emphasis, are contrasted in idea; the antithesis lies between two opp. stages of being (cf., for the mode of expression, Luke xii. 48). σπείρεται recalls, and applies in the most general way, the ὁ σπείρεις and σπέρματα of vv. 36 ff. To interpret this vb. as figuring the act of burial ("verbum amoenissimum pro sepultura," Bg.; so Cm., Gr., Mr., Bt., El., and many others) confuses the analogy (the "sowing" is expressly distinguished from the "dying")



ἔγείρεται ἔν ᾧ δυνάμει. 44. ὁσπεύεται σῶμα <sup>1</sup>ψυχικόν, ἔγει- <sup>w</sup> See iv. 20.  
 ρεται σῶμα <sup>2</sup>πνευματικόν. ἔστι <sup>1</sup>σῶμα <sup>2</sup>ψυχικόν, καὶ <sup>2</sup>ἔστι <sup>2</sup>πνευματικόν. 45. οὕτω καὶ <sup>3</sup>γέγραπται, “Ἐγένετο ὁ <sup>x</sup> See ii. 14.  
 πρῶτος ἄνθρωπος <sup>4</sup>Ἀδὰμ εἰς ψυχὴν ζῶσαν.” ὁ ἔσχατος Ἀδὰμ <sup>y</sup> See ii. 15.  
<sup>z</sup> Mt. ii. 5;  
<sup>46.</sup> Cf.  
<sup>Acts xiii.</sup>  
<sup>47; and ix.</sup>  
<sup>14 above.</sup>  
 a Gen. ii. 7; Rom. xi. 9; 1 Pet. ii. 7; Mt. xxi. 42 and Acts iv. 11 (Ps. cxvii. 22); Acts v. 36; Lk. xiii. 19.

<sup>1</sup> εἰς εἶναι: all pre-Syrian codd., and all ancient verss. exc. syrr.

<sup>2</sup> εἶναι καὶ: all uncc. but KL.

<sup>3</sup> Om. σῶμα pre-Syrian codd.

<sup>4</sup> BK, and several minn., om. ἄνθρωπος.

of the seed, 36), and jars with ἐν ἀσθενείᾳ (a sick man, not a corpse, is called *weak*), and with ψυχικόν in ver. 44; cf. also vv. 50-54, where ἡ φθορά, τὸ φθαρτόν, τὸ θνητὸν τοῦτο are identified with the *living* ἡμῖς. Our *present life* is the seed-time (Gal. vi. 7 ff.), and our “mortal bodies” (Rom. viii. 10 f.) are in the germinal state, concluding with death (36), out of which a wholly diff. organism will spring. The attributes φθορά (cf. δουλεία τ. φθορᾶς, Rom. viii. 21), ἀτιμία (cf. Phil. iii. 21), ἀσθενεία (cf. 2 Cor. xiii. 4)—summed up in the θνητὰ σώματα of Rom. viii. 11 and μορφὴ δούλου of Phil. ii. 7—are those that P. is wont to ascribe to man’s actual physique, in contrast with the ἀφθαρσία, δόξα, δύναμις of the post-resurrection state: see 2 Cor. iv. 7, 10, 16, v. 1, 4, Rom. i. 4, viii. 18-23. Thus, with variety in detail, Est. (“mortal corpus multis ante mortem miseriis et foeditatibus obnoxium, suscitabitur idem corpus omni ex parte gloriosum”), Cv., Hf., Hn., Ed. Gd. refers the three-fold σπεύρεται to the three moments of *burial*, *mortal life*, and *birth* respectively; van Hengel identifies it with *procreation*, quite unsuitably.

Ver. 44. “There is sown a psychic body; there is raised a spiritual body.” This dictum grounds the antithesis unfolded in vv. 42 f. upon its proper basis; the diff. is not a matter of condition merely, but of *constitution*. Corruption, dishonour, feebleness are, in great part, penal inflictions (Rom. v. 12 ff.), signalling not a natural defect, but a positive subjection to the power of sin (53-56); man, however, is essentially ψυχή under the present order (45), and his body therefore is essentially ψυχικόν as determined by that order (cf. vi. 13, and note; Col. ii. 20 ff., Matt. xxii. 30, etc.), being fitted to and expressive of the “soul” wherein his earthly being centres; see the note on ψυχικός, ii. 14. Though inadequate, “natural” is the best available rendering of this adj.; it indicates the moulding

of man’s body by its environment and its adaptation to existing functions; the same body is χοϊκόν in respect of its material (47).—ψυχικόν is only relatively a term of disparagement; the “psychic body” has in it the making of the “spiritual”; “its adaptation for the present service of the soul is the *sowing* of it, that is the initial step in its adaptation for the future uses of the spirit. An organism fitted to be the seat of mind, to express emotion, to carry out the behests of will, is in process of being adapted for a still nobler ministry” (Ed.): “he that sows to the Spirit (in the natural body), will reap of the Spirit (in the spiritual body),” Gal. vi. 8.—“If there is a psychic body, there is also a spiritual”: a frame suited to man’s earthly life argues a frame suited to his heavenly life, according to the principle of ver. 38b (cf. the argument from lower to higher in Matt. vi. 30); and the σῶμα πν. lies, in some way, germinally hidden in the σῶμα ψ., to be unfolded from it under “the universal law of progress” (Ed.).—ἔστιν (*existit*) bears emphasis in each clause; from the *fact* of sense P. argues to the *fact* of faith. Observe txtl. notes 1-3.

Ver. 45 puts into words of Scripture the law of development affirmed, thereby showing its agreement with the plan of creation and its realisation in the two successive heads of the race. Into his citation of Gen. ii. 7 (LXX) P. introduces πρῶτος and duplicates ἄνθρωπος by Ἀδὰμ (*ha’adam*), to prepare for his antithetical addition ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. On the principle of ver. 44b, the Adam created as ψυχή was the crude beginning of humanity (the pred. ψυχή ζῶσα is shared by A. with the *animals*, Gen. i. 20, 24)—a “first” requiring a “last” as his complement and explanation. The two types differ here not as the sin-committing and sin-abolishing (Rom. v. 12 ff.), but as the rudimentary and finished man respectively, with their physique to match.—



b See ver. 22. εἰς πνεῦμα ὁ ζωοποιούν. 46. ἀλλ' οὐ πρῶτον τὸ ὑπνευματικόν  
 c Jo. iii. 37. ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ ὑπνευματικόν. 47. ὁ πρῶτος ἀνθρ-  
 —same antith. ποῦς ὁ ἐκ γῆς, ὁ χοϊκός. ὁ δεύτερος ἀνθρώπος ὁ Κύριος<sup>1</sup> ὁ ἐξ  
 d H.L.; see note below.  
 e e Cor. v. 2; Gal. i. 3; 1 Th. i. 10; 2 Pet. i. 18; freq. in Rev.; Mt. xxviii. 2; Lk. iii. 22, x. 18, xl. 13; Jo. i. 32, xii. 28; Acts ii. 2. Ref. to Chr., Jo. iii. 13, etc., vi. 37 ff.

<sup>1</sup> Om. ο Κύριος B\*BCD\*G, 17, 67\*\*, latt. vg. cop., many Ff.

Ins. ο Κύριος B<sup>c</sup>ADb<sup>c</sup>KLP, and syrr. Tert. censures this reading in Meion. An instance of the Syrian readings followed by A, even in Paul.

Αἰὼν is repeated in the second clause by way of maintaining the humanity of Christ and His genetic relation to the protoplast (cf. Luke i. 23-38), essential as the ground of our bodily relationship to Him (48 f.; cf. Heb. ii. 14 ff.).—The time of Christ's γενέσθαι εἰς πν. ζωον., in view of the context and esp. of vv. 42 ff., can only be His resurrection from the grave (Est., Gr., Mr., Hn., Hf., El.), which supplies the hinge of Paul's whole argument (cf. Rom. i. 4, vi. 4 ff., x. 9, etc.); not the incarnation (Thp., Bz., Baur, Ed.), for His pre-resurrection body was a σῶμα ψυχικόν (Rom. viii. 3, etc.; 2 Cor. xiii. 4, Phil. ii. 7, etc.). By rising from the dead, Christ ἐγενήθη εἰς πνεῦμα—He entered on the spiritual and ultimate form of human existence; and at the same time, ἐγενήθη εἰς πν. ζωοποιούν—He entered this state so as to communicate it to His fellows: cf. vv. 20-23, Col. i. 18, Rev. i. 5; also Rom. viii. 10 f., 2 Cor. iv. 14; John vi. 33, xi. 25, xiv. 19, etc. The action of Jesus in "breathing" upon His disciples while He said, "Receive the Holy Spirit" (John xx. 22 f.), symbolised the vitalising relationship which at this epoch He assumed towards mankind; this act raised to a higher potency the original "breathing" of God by which man "became a living soul". "Spirit is life-power, having the ground of its vitality in itself, while the soul has only a subject and conditioned life; spirit vitalises that which is outside of itself, soul leads its individual life within the sphere marked out by its environment" (Hf.); cf. John iii. 34, iv. 14, v. 25 f.; Heb. vii. 25.—ὁ ἔσχατος ἀνθρώπος recalls the Rabbinical title, *ha'adam ha'acharon*, given to the Messiah (*Neve Shalom*, ix. 9): Christ is not, however, the later or second, but the last, the final Adam. The two Adams of Philo, based on the duplicate narrative of Gen. i., ii.—the ideal "man after the image of God" and the actual "man of the dust of the earth"—with which Pfeiderer and others identify Paul's πρῶτος and ἔσχατος, χοϊκός

and ἐπουράνιος Ἀδάμ, are not to be found here. For (a) Philo's *first* is Paul's *last*; (b) both Paul's Adams are equally concrete; (c) the resurrection of Christ distinguishes their respective periods, a crisis the conception of which is foreign to Philo's theology; (d) moreover, Gen. i. 26 is referred in xi. 7 above to the *historical*, not the ideal, First Man.

Ver. 46 might have been expressly aimed at the Philonian exegesis; it affirms a development from lower to higher, from the dispensation of ψυχὴ to that of πνεῦμα, the precise opp. of that extracted from Gen. i., ii. by Philo. (ἀλλ' οὐ) "Nay, but not first is the spiritual, but the psychic—after that (ἔπειτα: cf. 23) the spiritual". P. states a general law (σῶμα is not to be understood with the adjs.): the ψυχικόν as such demands the πνευματικόν to follow it (44); they succeed in this order, not the reverse. "The Ap. does not share the notion, long regarded as orthodox, that humanity was created in a state of moral and physical perfection. . . . Independently of the Fall, there must have been progress from an inferior state, the psychic, which he posits as man's point of departure, to a superior state, the spiritual, foreseen and determined as man's goal from the first" (Gd. *ad loc.*: see the whole passage).

Vv. 47-49 draw another contrast between the two "men," types of the two eras of humanity, which is suggested by the words χοῦν ἀπὸ τῆς γῆς (*aphār min ha'adamāh*) of Gen. ii. 7. The first is ἐκ γῆς, χοϊκός (*terrenus*, Vg.; more literally, *pulvereus*, Bz.); the second is ἐξ οὐρανοῦ (om. ὁ Κύριος). The former epithets, and by antithesis the latter, point to bodily origin and substance (cf. 40, also 2 Cor. iv. 7, ἐν ὀστροφάνοις σκεύουσιν), but connote the whole quality of the life thus determined.—The expression ἐξ οὐρανοῦ (*e caelo*, Bz.; not *de caelo*, Vg.) has led to the identifying of the δεύτερος ἀνθρ. with the incarnate Christ (see Ed.), to the confusion of

“οὐρανοῦ· 48. ὁ οἶος δ’ ἡ χοϊκός, ὁ τοιοῦτοι καὶ οἱ ἡ χοϊκοί· καὶ f In this order, 2  
οἶος δ’ ὁ ἐπουράνιος, ὁ τοιοῦτοι καὶ οἱ ὁ ἐπουράνιοι· 49. καὶ καθὼς Cor. x. 11;  
ἡ ἐφορέσαμεν τὴν ἡ εἰκόνα τοῦ ἡ χοϊκοῦ, ἡ φορέσομεν<sup>1</sup> καὶ τὴν ἡ εἰκόνα Mt. xiii.  
τοῦ ὁ ἐπουραίνου. 19. οἶος besides,  
2 Cor. xii.  
30; Phil.  
i. 30; 1  
Th. i. 5;  
2 Tim. iii.  
11; Rev.  
xvi. 18

50. Τοῦτο δέ<sup>2</sup> ἡ φημι, ἀδελφοί, ὅτι ἡ σὰρξ καὶ ἡ αἷμα ἡ βασιλείαν  
ἡ Θεοῦ ἡ κληρονομῆσαι οὐ ἡ δύνανται,<sup>3</sup> οὐδὲ ἡ ὁ φθορὰ τὴν ὁ ἀφθαρσίαν

Mk. ix. 3. g See ver. 40. h Rom. xiii. 4; Mt. xi. 8; Jo. xix. 5; Jas. ii. 3; Prov. xvi. 23.  
i See xi. 7. k See vii. 29. l Eph. vi. 12; Heb. ii. 14; Mt. xvi. 17; Sir. xiv. 18; cf. Lk. xxiv. 39.  
m See vi. 9 (with κληρονομ.). n δύναται, for the compound subj. and sing. vb., cf. Mt. v. 18; there  
the pred. precedes. N.T. h.h. for such a constr. ad sensum, in this order. o, p See ver. 42.

<sup>1</sup> φορέσομεν, all uncc. but B, with 46, and many minn. W.H. retain -ομεν  
in marg., R.V. and Weiss in txt., referring -ομεν to marg.; other crit. edd., -ομεν.

<sup>2</sup> γαρ, DG, Tert.

<sup>3</sup> δύνανται, ΞBP, 73, Or.

Paul's argument (cf. note on 45). This phrase is suggested by the antithetical ἐκ γῆς: the form of existence in which the risen Jesus appeared was super-terrestrial and pneumatic (cf. 2 Cor. v. 2); it possessed a life and attributes imparted "from heaven"—by an immediate and sovereign act of God (Rom. i. 4, vi. 4, 2 Cor. xiii. 4, Eph. i. 19 f., 1 Peter i. 21, etc.). This transformation of the body of Jesus was foreshadowed by His Transfiguration, and consummated in His Ascension; P. realised it with the most powerful effect in the revelation to himself of the risen Christ "from heaven". The glorious change attested, indeed, the origin of Christ's personality, but it should not be confused with that origin (Rom. i. 4; cf. Matt. xvii. 5). From His resurrection onwards, Christ became to human faith the ἄνθρωπος ἐπουράνιος (Rom. vi. 9 f., Rev. i. 17 ff.), who was taken previously for a θνητὸς and χοϊκός like other men.—Baur, Pfeleiderer, Bey-schlag (N.T. Theology), Sm., and others, see in the ἄνθρωπος ἐξ οὐρανοῦ the pre-existent Christ, whom they identify with Philo's ideal or "heavenly man" of Gen. i. 26 (see note on 45 above); on this interpretation an entire Christology is based—the theory that Christ in his pre-incarnate state was simply the *Urmensch*, the prototype of humanity, existing thus, either in fact or in the Divine idea, with God from eternity, and being in this sense the Eternal Son. Doubtless the "second man" is ideally first and reveals the true end and type of humanity, and this conception is, so far, a just inference from Paul's teaching. But what P. actually sets forth is the historical relation of the two Adams in the development of mankind, Christ succeeding and

displacing our first father (46, see note; 49), whereas the Baurian *Urmensch* is antecedent to the earthly Adam.

The above χοϊκός and ἐπουράνιος have severally their copies in χοϊκοί and ἐπουράνιοι (48). Is this a purely physical distinction, between pre- and post-resurrection states of the same men (cf. 44)? or is there a moral connotation implied, as Hf. and Ed. suggest? The latter seems likely, esp. on comparison of Phil. iii. 18 ff., Col. iii. 1-4, Rom. vi. 4, and in transition to the exhortation of ver. 49. Those who are to be "heavenly" in body hereafter already "sit in heavenly places" (Eph. ii. 6), while those are "earthly" in every sense "whose flesh hath soul to suit," οἱ τὰ ἐπίγεια φρονοῦντες.—Admitting the larger scope of ver. 48, we accept the strongly attested hortatory φορέσομεν of ver. 49: "Let us wear also the image of the Heavenly One". The εἰκὼν embraces the entire "man"—not the body alone, the σχῆμα and σκεῦος ἀνθρώπου (Phil. ii. 7, 2 Cor. iv. 7, 1 Thess. iv. 4)—in Adam and Christ respectively (cf. xi. 7, 2 Cor. iii. 18, Rom. viii. 29, Col. i. 15 iii. 10); and we are exhorted to "put on Christ" (Rom. xiii. 14, Gal. iii. 27), realising that to wear His moral likeness here carries with it the wearing of His bodily likeness hereafter: see vv. 20-23, Rom. viii. 11; 1 John iii. 2 f.

§ 56. VICTORY OVER DEATH, xv. 50-58. The second part of the argument of this chapter has now reached the same platform as the first (cf. §§ 51 and 54). The Resurrection of the Body, it has been shown, is an essential part of the Divine world-plan and necessary to the fulfilment of God's kingdom through Christ (20-27); and the transformation of the



q See ii. 7. <sup>m</sup> κληρονομή. <sup>1</sup> 51. ἰδοὺ <sup>a</sup> μυστήριον ὑμῖν λέγω· πάντες μὲν <sup>2</sup> οὐ <sup>3</sup>  
 r See vii. 39.  
 s Rom. i. 23 <sup>r</sup> κοιμηθῆσόμεθα, <sup>3</sup> πάντες δὲ <sup>a</sup> ἀλλαγησόμεθα, <sup>3</sup> 52. ἐν <sup>a</sup> ἀτόμῳ, ἐν  
 (Ps. cv.  
 20); Gal.  
 iv. 20; Heb. i. 12 (Ps. cl. 26); Acts vi. 14; Lev. xxvii. 33. t Bibl. h.l.

<sup>1</sup> κληρονομήσει: C<sup>o</sup>D<sup>o</sup>G, vg. cop. syrr.

<sup>2</sup> Om. μὲν BC<sup>o</sup>D<sup>o</sup>.

<sup>3</sup> πάντες οὐ κοιμηθῆσόμεθα πάντες δὲ ἀλλαγησόμεθα (as in T.R., om. only μὲν): BD<sup>o</sup>bcKLP, etc., cop. syrr., Or., Cyr., Greg.-Nyssa, Chr., Thdrt. So Tisch., Tr. txt., Al., R.V., W.H., El., Nestle.

πάντες κοιμηθῆσόμεθα οὐ πάντες δὲ ἀλλαγησόμεθα: R(A)CG, 17, Gr. codd. mentioned by Hier. and by Aug. So Lachm. and Tr. marg. A<sup>o</sup> reads πάντες κοιμηθ. οἱ πάντες κ.τ.λ., afterwards correcting οἱ to οὐ, but then inserting οὐ before κοιμηθ. as well.

πάντες ἀναστήσόμεθα οὐ πάντες δὲ ἀλλαγ.: D<sup>o</sup>, d e f, vg. (*omnes quidem resurgemus* [or *resurgimus*], *sed non omnes immutabimur*); latt. codd. mentioned by Hier., by Aug. and Pelag., Hil. Hier. writes (*Ep.* 119): "Quæritis quo sensu dictum sit et quomodo in 1 ad Cor. ep. Pauli apost. sit legendum: *Omnes quidem dormiemus, non autem omnes immutabimur*, an juxta quædam exemplaria: *Non omnes dormiemus, omnes autem immutabimur*; utrumque enim in Græcis codd. invenitur". The Patristic authorities from the 3rd to the 5th century stood in doubt as to the true reading, and the Gr. MSS. then presented great confusion. Intrinsic considerations are decisive in favour of the T.R., in adopting which the Syrian edd. showed excellent judgment. The unusual position of οὐ (after πάντες), and the fact that οὐ κοιμηθῆσ. appear to express an anticipation that failed of fulfilment, led to the shifting of the οὐ. ἀναστήσόμεθα is a bold Western paraphrase. The reading of B and the T.R. alone agrees with Paul's situation (*cf.* 1 Th. iv. 15), and with the tenor of this passage. See note below. For full textual evidence and discussion, see Tisch.<sup>8</sup>, *ad loc.*, also W.H., vol. ii., p. 118.

earthly into the heavenly, of the psychic into the pneumatic form of being, is involved in the present constitution of things and accords with the lines of development traceable in nature and revelation (36-49). In a word, P. holds the Christian resurrection to be grounded in the person and mission of Christ, as He is on the one hand the Son of God and mediatorial Head of His kingdom (24-28), and on the other hand the Second Adam and Firstborn of a spiritual humanity (22 f., 45-49). He finds the key to this great controversy, as to so many others, in the supremacy of Christ, the "one Lord, through whom are all things and we through Him" (viii. 6). It remains for him only to state the practical conclusion of this reasoning (50), to describe our anticipated transformation and victory over death (51-57), and to urge his readers in this confidence to accomplish worthily their life's work (58).

Ver. 50. Τοῦτο δὲ φημι, ἀδελφοί (see note, vii. 29) introduces, with a pause, an emphatic reassertion of the ruling thought of the previous §—that of the opposition between the psychic body of the First Adam and the spiritual body of the Second; manifestly the former is unfit for God's heavenly kingdom—with the latter, it is assumed (48b; *cf.* Luke xx.

34 ff., 1 John iii. 2 f.), we must be clothed to enter that diviner realm: "Flesh and blood cannot inherit God's kingdom; nor indeed doth corruption (perishableness) inherit incorruption (imperishableness)". The second assertion explicates the first: σὰρξ κ. αἷμα = φθορά (*cf.* 42, and note), since decay is inherent in our bodily nature; ὁ ἔξω ἀνθρώπος διαφθείρεται (2 Cor. iv. 16; *cf.* Rom. viii. 10 f.). "Flesh" is the matter and "blood" the essence and life-vehicle of man's present corporeity. *Nature* forbids eternal life in this earthly dress (*cf.* note on 46). "Inherit" points to the kingdom as the *right* of the sons of God (Rom. viii. 17, etc.; *cf.* Matt. xxv. 34), but a heritage unrealised during the "bondage of corruption" (see Rom. viii. 21 ff.). Another, but removable, disability of "flesh and blood" appears in Matt. xvi. 17.

Vv. 51, 52. This bodily change, indispensable in view of the incompatibility just affirmed, is the object of a momentous revelation communicated to P., to which he calls our earnest attention: "Lo, I tell you a mystery!" Ὁ μυστήριον, see note to ii. 1. P. began by demonstrating the historical fact of Christ's resurrection (1-11); he then reasoned upon it, in its bearings on religion and nature (12-49); now he adds a new specific



ῥίπη<sup>1</sup> ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ ὀσάλπιγγι. ὀσάλπίσει γάρ, καὶ οἱ νεκροὶ ἔγερθήσονται<sup>2</sup> ὀφθαρτοι, καὶ ἡμεῖς ὀἀλλαγησόμεθα.

53. ὀδεῖ γὰρ τὸ ὀφθαρτὸν τοῦτο ὀἐνδύσασθαι ὀἀφθαρσίαν καὶ τὸ

Rev. ten times. x See ver. 15. y See ix. 25. z See viii. 2. a See ix. 25. b 2 Cor. v. 3; Rom. xiii. 12, 14; Eph. iv. 24, vi. 11; Col. iii. 10; Ps. cxxxi. 9.

<sup>1</sup> D\*G, 67\*\*, and some others, read ὀροπη. Hier.: "ἐν ὀριπῇ sive ἐν ὀροπῇ ὀφθαλμου, utrumque enim legitur, et nostri interpretati sunt in momento et in ictu oculi".

<sup>2</sup> ἀναστήσονται, ADGP.

revelation to crown his teaching. In doing so, P. challenges his opponents in the right of his inspiration and authority, hitherto in the background in this chap. Ver. 15 only vindicated his honesty.

In ver. 51b ὀἀλλαγησόμεθα (required by 50 and repeated in 52) bears the stress; to it the first πάντες (reiterated with emphasis) looks forward; οὔ κοιμηθήσόμεθα is parenthetical: "We shall all—not sleep, but—we shall all be changed". ὀἀλλάσσω is interpreted by ἐνδύσασθαι of ver. 53 and μετασχηματίζω of Phil. iii. 21. As much as to say: "Our perishable flesh and blood, whether through death or not, must undergo a change". That such a change is impending for the dead in Christ is evident from the foregoing argument (see esp. 22 f., 36, 42 f.); P. adds to this the declaration that the change will be universal, that it will extend to those living when the Last Trumpet sounds (52), amongst whom he then hoped that many of the present generation would be found: cf. i. 7; also 1 Thess. iv. 15 ff., where the like is affirmed ἐν λόγῳ Κυρίου. This hope dictates the interjected οὔ κοιμηθήσόμεθα, which disturbs the grammar of the sentence and necessitates the contrastive δὲ attached to the repeated πάντες (see txtl. note; Wr., p. 695; also El. ad loc.). There is no need to suppose a trajection of οὐ (as if for οὐ πάντες, or οὐ μὲν πάντες κοιμηθήσονται), nor any diff. between the sense of ὀἀλλαγησ. in vv. 51 and 52: the certainty of change in all who shall "inherit incorruption" is declared (51), and the assurance is given that while this change takes place in "the dead" who are "raised incorruptible," at the same time "we" (the assumed living) shall undergo a corresponding change (52; cf. 2 Cor. v. 2 ff.). Thus in "all" believers, whether sleeping or waking when Christ's trumpet sounds, the necessary development will be effected (53 f.).—The critical moment is defined by three vivid phrases: ἐν

ὀτόμῳ (cl. Gr., ἐν ὀακαρεῖ), ἐν ὀριπῇ ὀφθαλμοῦ (in ictu oculi, Vg.; in a twinkling), ἐν τῇ ἐσχάτῃ ὀσάλπιγγι—the first two describing the instantaneousness, and the last (with allusion perhaps to the saying of Matt. xxiv. 31: cf. 1 Thess. iv. 16) the solemn finality of the transformation. The former idea is emphasized, possibly, to preclude the fear of a slow painful process. The ὀσάλπιγγι was the war-trumpet, used for signals and commands (cf. ἐν κελεύσματι, 1 Thess. iv. 16); and ὀσάλπίσει (sc. ὀσάλπιγκτής) is indef. in subject, according to military idiom (cf. Xen., Anab., I, ii., 17). 1 Thess. iv. identifies the "trumpet" with the "archangel's voice": any such description is of course figurative.

Vv. 52, 53. The necessity for change, negatively declared in ver. 50, is now reaffirmed positively, as a necessity lying in the nature and relations of the changed: "For this corruptible (perishable) is bound (δεῖ: cf. xi. 19) to put on incorruption (imperishableness), and this mortal to put on immortality". The double τοῦτο speaks, as in 2 Cor. v. 2, Rom. vii. 24, out of P.'s painful self-consciousness: cf. 2 Cor. iv. 10, Gal. vi. 17.—τὸ θνητὸν and τὸ φθαρτὸν (concrete, of felt necessity: ἡ φθορά, 50, abstract, of general principle) relate, as in vv. 42 ff., to the present, living body of the ἡμεῖς, not to the dead body deposited in the grave. The aforesaid "change" is now represented as an investiture (ἐνδύσασθαι) with incorruption and immortality; the two ideas are adjusted in 2 Cor. v. 4, where it is conceived that the living Christian will "put on" the new, spiritual body "over" (ἐπ-ἐνδύσασθαι) his earthly frame, which will then be "absorbed" (καταποθῇ) by it.

Ver. 54. This clothing of the saints with immortality fulfils a notable O.T. word respecting the Day of the Lord: "Then will be brought to pass the word that is written, Death has been swallowed up (κατεπόθη), the vb. adopted in 2 Cor.

c 2 Cor. iv. <sup>11, v. 4;</sup> \*θητὸν τοῦτο <sup>Rom. vi. 12, viii. 11.</sup> ἐνδύσασθαι <sup>d 1 Tim. vi. 16; Wisd. viii. 13, etc.</sup> ἀθανασίαν. <sup>e Ver. 28, xvi. 2; 2</sup> 54. \*ὅταν δὲ <sup>Cor. xii. 10; Col. iii. 4; 1 Th. v. 3; Lk. v. 35; Jo. viii. 28.</sup> τὸ \*φθαρτὸν <sup>f Mt. v. 18; Mk. xli. 23.</sup> τοῦτο <sup>g Isa. xxv. 8 (see note below); in this sense, 2 Cor. v. 4, also ii. 7; Mt. xxiii. 24; Heb. xi. 29; 1 Pet. v. 8; Rev. xii. 16.</sup> ἐνδύσῃται <sup>h Mt. xii. 20; 2 Kl. ii. 26; Job xxxvi. 7.</sup> ἀφθαρσίαν καὶ <sup>i Hos. xiii. 14; Acts xxvi. 14; Rev. ix. 10.</sup> τὸ \*θητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, <sup>2</sup> τότε <sup>1</sup> γενήσεται ὁ λόγος ὁ γεγραμμένος, “<sup>2</sup> Κατέπαθῃ ὁ θάνατος <sup>h</sup> εἰς <sup>h</sup> νίκος”. 55. ποῦ σου, θάνατε, τὸ <sup>1</sup> κέντρον <sup>3</sup>; <sup>2</sup> ποῦ σου, <sup>4</sup> ᾧ, <sup>2</sup> τὸ <sup>h</sup> νίκος <sup>2</sup>; 56. τὸ δὲ <sup>1</sup> κέντρον τοῦ θανάτου ἢ ἀμαρτίας,

<sup>1</sup> Ν\*С\*IM, cop. vg., and several Ff., om. το φθαρτον . . . και, reducing the two *otan* clauses to one—*otan δε το θητην τουτο κ.τ.λ.* G om. the entire double *otan* clause, skipping from *athanasian* in ver. 53 to *athanasian* in ver. 54.

<sup>2</sup> την αθανασίαν: ΝΑΙ, 17; so I in ver. 53.

<sup>3</sup> νίκος . . . κέντρον (in this order): ΝBCIM, 17, cop. vg. (BD\* I: νεικος, vv. 54 f.).

<sup>4</sup> θανατε *twice*: Ν\*BCDGI, 67\*\*, cop. vg., and many Ff.; ᾧ in Hosea.

v. 4 as above) *unto victory!*” *otan*, with its double clause, recalls the double *otan* of ver. 24 and of vv. 27 f. (see notes), which are parl. to each other and to this, alike marking the great “when,” the epoch of the consummation. The destruction of the “last enemy” secures absolute “victory” for Christ and His own. Paul corrects the LXX txt. of Isa. xxv. 8, which makes Death the victor, *κατέπεν ὁ θάνατος ἰσχύσας*; he appears to have read the Heb. passively *bullā*, for Massoretic *billā*: Theodotion’s translation is identical with Paul’s. *lanetsach* (for ever) is often rendered *eis nīkos* (later Gr. form of *nīkē*) by the LXX, according to the Aramaic sense of the noun; its Heb. sense implies a final and unqualified overthrow of the King of Terrors, and therefore admits of P.’s application. “This is the farthest reaching of all O.T. prophecies; it bears allusion to Gen. iii.” (Dillmann; see also Delitzsch, on the Isaianic txt.), and reverses the doom there pronounced.

Vv. 55-57. At this climax P. breaks into a song of triumph over Death, in the strain of Hosea’s rapturous anticipation of Israel’s resurrection from national death. [Many interpreters, however, put the opp. sense on Hos. xiii. 14, as though God were summoning Death and the Grave to play all their forces for Israel’s annihilation, and this accords with the prophet’s context; but violent alterations of mood are characteristic of Hosea: see Nowack *ad loc.* in *Handkom. z. A.T.*, also Orelli’s *Minor Prophets*, or Cheyne in C.B.S.] The passage has the Hebra-

istic lilt of Paul’s more exalted passages; cf. xiii. 4 ff., and parls. there noted.

“Where, O Death, is thy victory?  
Where, O Death, is thy sting?  
Now the sting of Death is Sin, and the strength  
of Sin is the Law;  
But to God be thanks, who gives to us the  
victory  
Through our Lord Jesus Christ!”

P. freely adapts the words of Hosea, repeating *θανατε* in the second line, where Hosea writes *sh’ōl* (LXX ᾧ), since death is the enemy he pursues throughout (Ed. notes that ᾧ never occurs in Paul’s Epp.); and he substitutes syn. terms for each of the other nouns to suit his own vein, *nīkos* being taken up from ver. 54, and *κέντρον* preparing for the thought of ver. 56.—τὸ δὲ κέντρον κ.τ.λ. throws into an epigram the doctrine of Rom. iv.-viii. and Gal. iii. respecting the inter-relations of Sin, Law, and Death: “Mors aculeum quo pungat non habet nisi peccatum; et huic aculeo Lex vim mortiferam addit” (Cv.). *Sin* gives to death, as we mortals know it, its poignancy, its penal character and humiliating form, with the entire “bondage of corruption” that attaches to it: see esp. Rom. v. 12, 17, vi. 10, 23, vii. 24, viii. 10, 20 ff., Heb. ii. 14 f. Apart from sin, our present bodily existence must have terminated in the course of nature (44-46); but the change would have been effected in a far diff. way, without the horror and anguish of dissolution—as indeed it will be for the redeemed who have the happiness to be alive at the Second Advent (see 51 f., and parls.).



ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· 57. τῷ δὲ Θεῷ <sup>k</sup> χάρις τῷ <sup>l</sup> <sup>1</sup> As form of address, h.l. in P. Jas. i. 16; 19, ii. 5. <sup>m</sup> See vii. 37. <sup>n</sup> H.l.; cf. Col. i. 23. <sup>o</sup> See viii. 8. <sup>p</sup> See iii. 8. <sup>r</sup> See ver. 1a.

διδόντι ἡμῖν τὸ <sup>a</sup> νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 58. Ὡστε, <sup>b</sup> ἀδελφοί μου <sup>c</sup> ἀγαπητοί, <sup>d</sup> ἑδραῖοι γίνεσθε, <sup>e</sup> ἀμετακίνητοι, <sup>f</sup> περισσεύοντες ἐν τῷ <sup>g</sup> ἔργῳ τοῦ <sup>h</sup> Κυρίου πάντοτε, εἰδότες ὅτι ὁ <sup>i</sup> κόπος ὑμῶν οὐκ ἔστι <sup>j</sup> κενὸς ἐν Κυρίῳ.

in like connection, 2 Cor. viii. 2, 7, ix. 8; Rom. xv. 13; Phil. i. 9; Col. ii. 7; 1 Th. iii. 12, iv. 1, 10. p xvi. 10; Phil. ii. 30; cf. Rom. xiv. 20 (τ. ἐργ. τ. Θ.). q See iii. 8. r See ver. 1a.

For those who "fall asleep in Christ" (18, 20; 1 Thess. iv. 14), death, while it is still *death* and naturally feared (οὐ θέλομεν ἐκδύσασθαι, 2 Cor. v. 4), is robbed of its "sting" (cf. 1 John iv. 18; also John v. 24, viii. 51 f., xi. 25 f., 2 Tim. i. 10; Rev. xx. 6), *viz.*, the sense of guilt and dread of judgment—"tametsi adhuc nos pungit, non tamen letaliter, quia retusum est ejus acumen, ne in animæ vitalia penetret" (Cv.).—*κέντρον* is *sting* (as in Rev. ix. 10), not *goad* (as in Acts xxvi. 14); Death is personified as a venomous creature, inflicting poisoned and fatal wounds. Here Death reigns through Sin, as in Rom. v. 17; Rom. v. 21 pictures Sin reigning in Death: the effect through the cause, the cause in the effect.—While Death gets from Sin its *sting*, Sin in turn receives from the Law its *power*. ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος condenses into six words Paul's teaching on the relation of Sin to Law (see Rom. iv. 15, v. 20, vi. 14, vii.; Gal. ii. 16, iii., iv. 21-v. 4)—the view, based on his experience as a Pharisee, that the law of God, imposing on sinful man impossible yet necessary tasks, promising salvation upon terms he can never fulfil and threatening death upon non-fulfilment, in effect exasperates his sin and involves him in hopeless guilt; ἡ ἁμαρτία . . . διὰ τ. ἐντολῆς . . . με ἀπέκτεινεν (Rom. vii. 11).—The exclamation of relief, "Thanks be to God, etc.," is precisely parl. to Rom. vii. 25a, viii. 1 f.—The believer's "victory" lies in deliverance through Christ's propitiatory death (Rom. iii. 23 f.; cf. i. 17 f., 30, vi. 11 above) from the condemnation of the Law, and thereby from "the power of Sin," and thereby from the bitterness of Death. Law, Sin, and Death were bound into a firm chain, only dissoluble by "the word of the cross—God's *power* to the saved" (i. 18; cf. Rom. i. 16 f., viii. 1 ff.). Thus the Ap. finally links his doctrine of the Bodily Resurrection and Transformation of Christians to his fundamental teaching as to Justification and the Forgiveness of Sins; ch. xv. is a part

of the λόγος τ. σταυροῦ which alone P. proclaims at Cor. (iii. 1 f.).—God "gives to us the victory," won for us by "our Lord Jesus Christ," which otherwise Sin, strengthened (instead of being broken) by the Law, had given to Death. The pr. ptp. τῷ διδόντι τὸ νίκος asserts the experience of redemption (cf. i. 2, vi. 19; 2 Cor. v. 21, xiii. 5, Rom. v. 1 f., Eph. i. 7); similarly ὑπερνικῶμεν, Rom. viii. 37, declares the continuous triumph of faith: for the sentiment, cf. Rom. v. 2-11, 1 Thess. v. 16 ff., Phil. iv. 4, 1 Peter i. 3-9. Ver. 56 is set aside by Sm., and Clemen (*Die Einheitslichkeit d. paul. Br., ad loc.*), after Straatmann and Völter, as a "marginal note" of some early Paulinist, on the ground that it is out of keeping with the lyrical strain of the passage, and with the absence of the anti-legal polemic from this Ep. But the ideas of this ver. fill the contemporary Rom. and Gal. Epp., and are uppermost there in Paul's highest moods (see Rom. viii. 31 ff., 2 Cor. v. 13-21); they are expressed with an originality and pregnant force unmistakably Pauline, and in a rhythmical, imaginative turn of expression harmonising with the context. In this Ep., which "knows nothing but Jesus Christ and Him crucified," the Ap. was bound to link his theology of the Resurrection to the doctrine of salvation by the Cross: see vv. 17 f., in proof that the λόγος τῆς ἀναστάσεως is one, in Paul's mind, with the λόγος τοῦ σταυροῦ.

Ver. 58 briefly directs the previous teaching against the unsettlement caused by Cor. doubts. This unbelief was taxed in vv. 32 ff. with sensualism and ignorance of God; its *enervating effect on Christian work* is here indicated. For ὥστε with impv., cf. iii. 21, iv. 5, etc.—ἑδραῖοι γίνεσθε, "show yourselves steadfast": see note on vii. 23, also x. 32, xi. 1; for the adj., see parl. In Col. i. 23 the combination ἑδραῖοι, ἀμετακίνητοι ("not-to-be-moved") is almost identically repeated; similarly in Aristotle, *Nic. Eth.*, II., iv., 3, τὸ βεβαίως καὶ ἀμετακινήτως ἔχειν is specified as a con-



a H.I.  
b See vi. 1, and note below.  
c See xv. 22.  
d See vii. 17. Th. ii. 14; Rev. i. 4.

XVI. 1. Περὶ δὲ τῆς \*λογίας<sup>1</sup> τῆς εἰς \*τοὺς \*ἀγίους · ὥσπερ διέταξα \*ταῖς \*ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.

e See vii. 17; for pl. in local use, ver. 19; 2 Cor. viii. 1; Gal. i. 2 (τ. Γαλ.), 22; 1

<sup>1</sup> λογίας (?) : B\*or\*\* and I.

dition of all right and virtuous doing. —περισσεύοντες κ.τ.λ. adds the positive to the foregoing negative side of the injunction: "abounding (overflowing: see parls.) in the work of the Lord always". τ. ἔργον τ. Κυρίου (cf. ix. 1; Col. iii. 23 f., Matt. xxi. 28, Mark xiii. 34) is "the work" which "the Lord" prescribes, while "the work of God" (Rom. xiv. 20: cf. iii. 9 above) is "the work" which "God" does: contrast xii. 5 and 6 above. —"Knowing (as you do) that your toil is not empty in the Lord." εἰδότες implies assured knowledge, such as springs from the confirmation of faith given in this chap. On κόπος, see note to iii. 8; and on κενός, ver. 14: the "toil" is "empty" which is spent on illusion; "ce n'est pas là une activité d'apparat, accomplie dans le néant, comme si souvent le travail terrestre, mais un sérieux labeur, accompli dans la sphère de l'éternelle réalité" (Gd.); hence the pr. εἶναι rather than εἶσθαι.—ἐν Κυρίῳ: in the sphere of Christ's authority, wrought under His headship, which supplies the basis of all Christian relations and duties; cf. ver. 36, iv. 17, vii. 22, etc.

**DIVISION VI. BUSINESS, NEWS, AND GREETINGS, xvi.** The Ap. has delivered his mind to the Cor. upon the questions which prompted this great Ep. He had reserved to the last the profound and solemn problem of the Future Life, in its treatment of which the conceit of intellect and the moral levity that spoiled this powerful Greek Church found their most characteristic expression. To the defence and exposition of the Christian hope of the Resurrection of the Body P. has devoted in chap. xv. all his powers of dialectic and of theological construction, bringing his argument to the glorious conclusion with which, in § 56, the thought of the Ep. culminates. He has thus carried his readers far away from the Cor. atmosphere of jealousy and debate, of sensuality and social corruption, infecting their Church, to seat them in the heavenly places in Christ Jesus. There remain a few matters of personal interest, to be disposed of in two or three paragraphs—concerning the collection for

Jerusalem (1-4), his own and Timothy's intended visits, and the invitation declined by Apollos (5-12). These are followed by an energetic final exhortation, into which is woven a commendation of Stephanas and other Cor. now with P. (13-18), and by the epistolary salutations which are full and animated, a word of severe warning being attached to his own affectionate greeting and autograph signature (19-24).

§ 57. CONCERNING THE COLLECTION, xvi. 1-4. During his Third Missionary Journey P. was collecting money for the relief of the Christian poor in Jerusalem. Two chaps. in the middle of 2 Cor. are devoted to this business, which, as it seems, had moved slowly in the interval between the two Epp. The collection had been set on foot some time ago in Galatia (1); in Macedonia it had been warmly taken up (2 Cor. viii. f.); from Acts xx. 4 we learn that "Asians" also (from Ephesus and the neighbourhood) accompanied P. in the deputation which conveyed the Gentile offering to the mother Church. A little later, in writing to Rome (xv. 25-32), the Ap. refers to the collection, with great satisfaction, as completed. Every province of the Pauline mission appears to have aided in this charity, which, while it relieved a distressing need, was prompted also by Paul's warm love for his people (Rom. ix. 3), and by his desire to knit together the Gentile and Jewish sections of the Church, and to prove to the latter the true faith and brotherhood of the converts from heathenism (2 Cor. ix. 11-14). P. had taken part in a similar relief sent from Antioch many years before (Acts xi. f.); and in the Conference of Jerus., when the direction of the Gentile mission was committed to him, the heads of the Judæan Church laid on him the injunction to "remember the poor" (Gal. ii. 10). Foreign Jews were accustomed, as an act of piety, to replenish the poor-funds of the mother city. The Christian community of Jerus. suffered from chronic poverty. With little natural or commercial wealth, the city lived mainly upon its religious character—on the attractions of the Temple and the Feasts

2. ἡ κατὰ ἑμίαν ἡ σαββάτων ἡ ἕκαστος ὑμῶν ἡ παρ' ἡ ἐαυτῷ τιθέτω, <sup>f Distrib.</sup> <sup>see xiv.</sup>  
<sup>k</sup> θησαυρίζων ὅ,τι ἂν <sup>2</sup> εὐδοῶται <sup>3</sup>. ἵνα μή, ἢ ὅταν ἔλθω, ἢ τότε <sup>g Acts xx. 7; Mk. xvi.</sup>  
 2; Lk. xxiv. 1; Jo. xx. 1, 19. <sup>h In this sense, Mk. xvi. 9; Lk. xviii. 12.</sup> <sup>i Mt. xxi. 25.</sup>  
 παρα, cf. 2 Tim. iv. 13; Lk. xix. 7, etc. <sup>k 2 Cor. xii. 14; Rom. ii. 5; Jas. v. 3; 2 Pet. iii. 7; Mt.</sup>  
 vi. 19 f.; Lk. xii. 21; 4 Kt. xl. 17. <sup>l Rom. i. 10; 3 Jo. 2; Gen. xxxix. 3, 23.</sup> <sup>m See xv. 54.</sup>

ἡ σαββατου, all uncc. but N\* (σαββατω), NcKLM.

ἡ εαν (?), BIM. So W.H., uniformly. <sup>3</sup> ενοδοθη, NcACIKM, etc.

thronged by Jews from the whole world; and the Nazarenes, while suffering from the intense bigotry of their compatriots in other ways, would find it esp. difficult to participate in employments connected with religion. 1 Thess. ii. 14 intimates that the Judæan Churches had recently undergone severe persecution.

Ver. 1. "But about the collection that (is made) for the saints" (τῆς εἰς τ. ἁγίους). This clause might be construed as subordinate to the following ὡς διέταξα; it reads more naturally as a detached title to the par.—indicating this, seemingly, as another topic of the Church Letter (cf. vii. 1, viii. 1, xii. 1). The subject is alluded to as one in which the Cor. were already interested (see 2 Cor. ix. 2).—λογία (more correctly spelt λογεῖα) = cl. Gr. συλλογή, or ἔρανος (*club-contribution*); elsewhere in Paul χάρις (3), εὐλογία (2 Cor. ix. 5), λειτουργία (2 Cor. ix. 12), κοινωνία (Rom. xv. 26). Till the other day this word counted as a *h.l.* in Gr. literature; but the Egyptian Gr. papyri furnish instances of it as a business term, denoting, along with λογεύω (from which it should be derived), the collecting of money either in the way of imposts or voluntary assessments: see Deissmann's *Bibelstudien*, pp. 40 ff., Hn. in Meyer's *Kommentar ad loc.*—The Cor. understand from previous communications who are meant by "the saints" (cf. Rom. xv. 31): Hf. thinks that the Christians of Jerus. are so called by *eminence*, but such a distinction is un-Pauline (Gal. iii. 28); rather, the fact that the collection is made for the *saints* commends it to saints (i. 2: cf. 2 Cor. ix. 12 ff.). Such ministry is part of "the work of the Lord" in which the Cor., a moment ago, were bidden to "abound" (xv. 58).—ὡς περ διέταξα κ.τ.λ.: "Just as I gave order to the Churches of Galatia, so also do you act". This direction was either given by P. personally on his last visit to Gal. at the outset of the Third Missionary Journey (Acts xviii. 23), more than two years before, or through letter or mes-

sengers from Ephesus at a later time. This ref. fairly implies that the arrangement made had been successful in Gal.; the business being completed there some while ago, the Ap. makes no observation upon it in the extant Ep. to the Gal., which was probably contemporary with 1 and 2 Cor. (See Lt., *Introd.* to Gal.). On the question as to the *part* of "Galatia" intended, see *Introd.* to Gal. in this Comm., and notes on the relevant passages in Acts.

Ver. 2 rehearses the rule previously laid down for Galatia: "On every first (day) of the week let each of you by himself (= at home) lay up, making a store (of it), whatever he may be prospered in".—μίαν σαββάτου—*echād shabbath* or *bashshabbāth*—according to Hebrew idiom (see parls.) for the days of the week, the term κυριακή ἡμέρα (Rev. i. 10) not being yet current, while the heathen name (*dies solis*) is avoided. The earliest mention of this Christian day, going to show that the First Day, not the Sabbath, was already the Sacred Day of the Church (cf. Acts xx. 7), appropriate therefore for deeds of charity (cf. Matt. xii. 12).—παρ' ἐαυτῷ, *apud se, chez lui* (see parls).—θησαυρίζων, "making a treasure," describes each householder "paulatim cumulum aliquid faciens" (Gr.), till at the end the accumulated store should be paid over.—εὐδοῶται (from εὖ and ὁδός, to send well on one's way) is pr. sbj., with ἂν of contingency and ὅ,τι in acc. of specification: any little superfluity that Providence might throw in a Cor. Christian's way, he could put into this sacred hoard (cf. 2 Cor. viii. 12). Many in this Church were slaves, without wages or stated income. The Vg. renders, "quod si bene placuerit," as though reading ὅ,τι εἰν εὐδοκῇ; and Bg. wrongly, "quod commodum sit".—ἵνα μή, ὅταν ἔλθω, τότε κ.τ.λ.: "that there may not be, when I come, collections going on then". P. would avoid the unseemliness and the difficulty of raising the money suddenly, at the last moment; and he wishes when he comes to be free to devote himself to



<sup>1</sup> Absol., Heb. ix. 11; Acts 11; <sup>2</sup> δι' ἐπιστολῶν<sup>1</sup> τούτους πέμψω ἂπενεγκεῖν τὴν ἡγάριον ὁμῶν εἰς ἱερουσαλήμ. 4. ἔάν δὲ ᾧ<sup>2</sup> ἄξιον<sup>3</sup> τοῦ κάμει πορεύεσθαι, σὺν ἐμοὶ πορεύονται.

5. Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν ὅτι γὰρ διέρχομαι. 6. Ἐπὶ ὑμᾶς δὲ τυχὸν παραμενῶ,<sup>3</sup> ἢ καὶ<sup>4</sup> παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἔάν πορεύωμαι.

<sup>1</sup> Lachm., Tisch., Tr., W.H., R.V. marg., place the comma after δι' ἐπιστολῶν, attaching this adjunct to δοκιμασθε: see note below.

<sup>2</sup> ἄξιον ᾧ: N<sup>1</sup>ABCIMP. So critt. edd., exc. Tisch.

<sup>3</sup> καταμενῶ (?): BM, 67<sup>2</sup>. So W.H. and Weiss: παραμ. looks like an assimilation to παραχειμάσω; the stronger καταμενῶ is intrinsically fitting, by contrast with ἐν παροδῷ: see note below.

<sup>4</sup> Om. καὶ (?) BM; W.H. txt.—καὶ in marg.

higher matters (cf. Acts vi. 2)—“tunc alia agens” (Bg.).

Vv. 3, 4. The Cor. are to choose delegates to bear their bounty, who will travel to Jerus. with P., if this be deemed fit. Acts xx. 1-4 shows that in the event a large number of representatives of Gentile Churches voyaged with P., doubtless on this common errand.—δι' ἐπιστολῶν may qualify either δοκιμασθε (Bz., Cv., Est., A.V. and R.V. txt., Ed.) or πέμψω (R.V. marg., with Gr. Ff. and most moderns). Being chosen by the Cor., the delegates surely must have credentials from them (cf. 2 Cor. iii. 1, and Acts xv., for such letters passing from Church to Church; also 1 Clem. ad Corinth.). At the same time, as P. is directing the whole business, he will “send” the deputies and introduce them at Jerus. On δοκιμάζω, see note to iii. 13.—ἔάν δὲ ἄξιον ᾧ κ.τ.λ., “But if it be worth while that I should journey too, they shall journey with me”—a hint that P. would only take part in presenting the collection if the character of the aid sent made it creditable; otherwise the delegates must go alone; he will not associate himself with a mean charity. The inf. (in gen. case), τοῦ κάμει πορεύεσθαι, depends on ἄξιον—“worthy of my going,” “si dignum fuerit ut et ego eam” (Vg.); it can hardly be softened into “if it be right (seemly on any ground: as in 2 Thess. i. 3, where ἄξιον is unqualified) that I should go” (Ed.)—as though

the Ap. deprecated being obtrusive; he is guarding his self-respect, being scarcely sure of the liberality of the Cor. “Justa estimatio sui non est superbia” (Bg.).

§ 58. VISITS TO CORINTH, xvi. 5-12. The arrangements for the Collection have led P. to speak of his approaching visit to Cor., and he explains more definitely his plans in this respect (5-9). Timothy's coming, though not certain, may be looked for speedily; and the Ap., with some solicitude, asks for him considerate treatment (10 f.). Apollos is not coming at present, as the Cor. seem to have desired and as Paul had urged upon him; he prefers to wait until circumstances are more favourable (12).

Vv. 5, 6. “But I will come to you, when I have gone through Macedonia.” The Ap. writes from Ephesus some time before Pentecost (8), probably before Easter (v. 8; see note); he intends to traverse Macedonia on his way (διέρχομαι, repeated with emphasis, regularly denotes in the Acts an evangelistic tour: see xiii. 6, xvi. 6, xx. 25, etc.), completing the work of his mission, there so abruptly terminated (Acts xvi. f.). This task will require considerable time (it occupied the months of summer and autumn, during which the Ap. penetrated beyond Mac. into Illyria; Rom. xv. 19), so that P. expects to see Cor. not much before winter (6). He adds therefore in explanation, “For I am going through Macedonia (travelling over the region:



7. ὅδ' ὅθ' ἔλω γὰρ ὑμᾶς ἄρτι ἐν ἡμετέρῳ ἰδεῖν· ἐλπίζω δὲ ἰ χρόνον ἕνα ἐπιμεῖναι ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ.<sup>2</sup> 8. ἔπιμενῶν δὲ ἐν ἡμέρῳ ἕως τῆς πεντηκοστῆς· 9. θύρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής,<sup>3</sup> καὶ ἀντικείμενοι πολλοί. 10. ἐὰν δὲ ἔλθῃ Τιμόθεος,<sup>4</sup> βλέπετε ἵνα ἀφόβως γένηται ὑμᾶς· τὸ γὰρ

Phil. i. 24; Acts six times.

d See xiv. 34. e Acts ii. 1, xx. 16; Tob. ii. 1; 2 Macc. xii. 32.

xiv. 27; Rev. iii. 8, 20, iv. 1; Isa. xiv. 1. For θύρα (fig.), Lk. xiii. 24; Jo. x. 9; Hos. ii. 15. For the vb., 2 Cor. vi. 11; Rom. iii. 13; Rev. iii. 7; Mt. vii. 7 f., etc. g Phm. 6; Heb. iv. 12; γένν, Lk. xiii. 17, xxi. 15; Zech. iii. 1. h Gal. v. 17; Phil. i. 28; 2 Th. ii. 4; 1 Tim. i. 10, v. 14; Lk. xiii. 17, xxi. 15; Zech. iii. 1. i See i. 26. With ἡμε, Col. iv. 17; πᾶς, see iii. 10. k Phil. i. 14; Jude 18; Lk. i. 74; Prov. i. 35; Wisd. xvii. 4.

<sup>1</sup> γὰρ, all uncc. but KL, and all anc. verss. but syr<sup>p</sup> æth.

<sup>2</sup> ἐπιτρέψῃ, ὩABC (P -ψαι); -πῃ, Western and Syrian.

<sup>3</sup> ἐνεργής, some latt. and vg., *evidens*; no extant Gr. codd.

<sup>4</sup> Τιμόθεος, a favourite itacism of B<sup>0</sup>D<sup>0</sup>.

pr., of imminent purpose); but with you haply I will abide (καταμείνω, as in Acts i. 13, signifies, by contrast to διέρχομαι, *keeping to Cor.* instead of touring through the province), or [even] spend the winter". Paul will time his visit, if possible, so as to make his winter-quarters in Cor.; in any case, when he arrives, he will give the Cor. the full benefit of his presence. He did so stay for three months (Acts xx. 3). For πρὸς, in converse with, see vv. 7, 10, ii. 3, and parls.—τυχὼν (acc. abs. of neut. ptp.) = εἰ τύχοι (see parl.)—another of the cl. idioms confined to this Ep.; it indicates the uncertainty of human plans, and is piously replaced by ἐὰν ὁ Κύριος ἐπιτρέψῃ in ver. 7.—In this plan P. has a further aim, which he mentions to show his dependence on the Cor.: "in order that *you* may send me forward, wheresoever I may go"—i.e. probably, though not certainly, to Jerus. (4); cf. ver. 11, 2 Cor. i. 16, Rom xv. 24. It would help P., whose infirmities required friendly attentions, to have a good "send-off" on his leaving Europe. A generous "collection for the saints" would be a welcome lift (1, 4).

Ver. 7. "For I would not see you *now*, in passing; for (γὰρ) I hope to stay some length of time (χρόνον ἕνα) with you, if the Lord permit." P. could have crossed by sea and taken Cor. on his way to Mac. (cf. 2 Cor. i. 15 f.); the Cor. had requested his speedy coming, which might have been so arranged. But such a visit could only have been ἐν παρόδῳ (explaining the ἄρτι), "in the way-by," as the summer must be devoted to Mac.; this flying visit would not be of service; there is much to be done at Cor. (xi. 34, etc.),

and when the Ap. does come he means to stay "some time". His recent short visit had been very unsatisfactory (see *Introd.*, chap. ii.).—For ἄρτι, see note on iv. 11; it is in tacit contrast with the future, as in xiii. 12. For ἐπιμεῖναι, "to stay on" (in time)—distinguished from καταμείνω, "to stay fixedly" (in place or condition: 6), see parls.—ἐὰν ὁ Κύριος κ.τ.λ., see parls., also to iv. 19,—*pro conditio* (Bg.): Paul's plans have been repeatedly overruled (Acts xvi. 6 f.; 1 Thess. ii. 18). He says "if the Lord permit," thinking of his visit as a pleasure; but "if the Lord will," in the parl. clause, iv. 18 f., viewing it as a painful duty.

Vv. 8, 9. "But I stay on in Ephesus until the Pentecost"—τῆς πεντηκοστῆς (ἡμέρας), "the fiftieth day" from the 15th Nisan in the Passover Feast (see parls.). This suggests that P. is writing not very long before Whitsuntide; v. 6 ff. indicated a date for the Ep. immediately antecedent to Easter. Ver. 9 explains why the Ap. must remain at Eph. some time longer, although required at Cor.: "for a door is open to me, great and effectual, and (there are) many adversaries". This θύρα is defined in Col. iv. 3 (cf. 2 Cor. ii. 12) as a θύρα τοῦ λόγου—a door open to the preacher; in Acts xiv. 27 it is seen from the other side, as θύρα πίστεως—a door for the entrance of the believing hearer; see parls. for kindred applications of the figure. The door is μεγάλη in respect of its width and the region into which it opens, ἐνεργής in respect of the influence gained by entering it.—ἀντικείμενοι πολλοί (cf. xv. 32): an additional reason for not retreating; cf. Phil. i. 28. The terrible riot that shortly

1 See xv. 58. ἔργον ἰ Κυρίου ἔργάζεται ὡς καὶ ἐγώ<sup>1</sup>. 11. μή τις οὖν αὐτὸν  
 m Acts xiii. 47 (Hab. i. 5); Jo. iii. 21, vi. 28, ix. 4; Mt. xxvi. 10; Ps. xliii. 1. με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. 12. Περι δὲ Ἀπολλῶ  
 n See i. 28. οὐκ ἔστιν ἔθλημα ἵνα νῦν  
 o See vii. 15. ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.  
 p See xi. 33. q Adv., ver. 19; Rom. xvi. 6, 12, xv. 22 (τα π.); Jas. iii. 2; ten times in Mk. r See i. 10. s See v. 10.  
 t Mt. xviii. 14. u Jo. vi. 39 f. Cf. θελω ἵνα, Mt. vii. 12; Mk. vi. 25, x. 35; Lk. vi. 31; Jo. xvii. 24.  
 v Acts xvii. 21; Mk. vi. 31. -ρος, Heb. iv. 6; Mk. vi. 21; -ρωσι, 2 Tim. iv. 2; Mk. xiv. 11; -ρια, Lk. xxii. 6.

<sup>1</sup> καγω: SACKLP, and some minn.: so most crit. edd. καὶ ἐγώ: DG, etc.

εγω (simply): BM. So W.H. text.

The last reading best accounts for the others. It appears to be Neutral; καγω Alexandrian, καὶ ἐγώ Western and Syrian. The emphasis given by καὶ is scarcely in keeping here, while it is perfectly suitable in vii. 8 and x. 33 (which may have suggested καγω to copyists here), and in 2 Cor. xi. 12; cf. Gal. iv. 12.

<sup>2</sup> N<sup>\*</sup>D\*G, with corresponding latt. and some anc. codd. of vg., preface this clause with δηλω ὑμιν ὅτι (πολλά κ.τ.λ.)—an ex. of Western license.

afterwards drove Paul from Eph. verified this statement (Acts xix.). Evangelism flourishes under fierce opposition; "Sæpe bonum et, contra id, malum simul valde vigent" (Bg.).

Vv. 10, 11. εἰ ἂν (not ὅταν) δὲ ἔλθῃ Τιμόθεος: "But if Timothy come"—his coming is not certain. He and Erastus have been before this sent to Macedonia (Acts xix. 21 f.) in advance of P., with instructions to go forward to Cor. (iv. 17 above); he might be expected to arrive about the same time as this letter. But local circumstances, or even the report of the unfriendly attitude of the Cor. (Ed.), might detain him in Mac. He is found in Mac. with P. when some months later 2 Cor. is written: there is no explicit ref. in that Ep. to Timothy's presence at Cor. in the interval; but Titus' visit and report are largely in evidence. Ed. says, "In point of fact he (Tim.) did not come" (cf. Lt., *Journal of Sac. and Cl. Philology*, ii., 198 ff.; also El.). But this assertion is too positive. In iv. 17 above P. announced Tim.'s coming definitely and laid stress upon it. Tim. shares in the Address of 2 Cor., and the fact that he is associated by the Ap. with himself in the significant "we" of vii. 2 ff. (cf. ii. 5-11) points to his being involved in some way in the "grief" which P. had suffered from Cor. subsequently to the writing of 1 Cor. Very possibly Timothy was the ἀδικηθεὶς of 2 Cor. vii. 12, in whose person, seeking as he did to carry out the directions of 1 Cor. iv. 17, Paul had been insulted by

some prominent Cor. Christian (ὁ ἀδικήσας).—If this actually happened, the apprehensions expressed here about the treatment Tim. might receive, proved only too well-founded: "see (to it) that without fear he may be with you" (or hold converse with you: γένηται πρὸς ὑμᾶς, see ii. 3, and parls.) . . . "let no one then set him at naught". These words point to Timothy's diffidence, as well as to his comparative youth: see 1 Tim. iv. 12, and the vein of exhortation in 2 Tim. ii. 1-13 and iii. 10-iv. 18. Tim. was P.'s complement, as Melancthon was Luther's—gentle, affectionate, studious, but not of robust or masculine character. The temper of the Cor. Church would be peculiarly trying and discouraging to him. Paul hopes that regard for him will have some restraining effect upon the Cor.—τὸ γὰρ ἔργον Κυρίου (cf. xv. 58) κ.τ.λ. identifies Timothy in the strongest way with P. himself: cf. iv. 17, Phil. ii. 20; similarly respecting Titus, in 2 Cor. viii. 23. For ἐξουθενέω, see parls.—"But send him forward in peace"—for if Tim. attempts the task indicated in iv. 17, a rupture is very possible, such as, we gather from 2 Cor. ii. and vii., actually ensued.—From the following words, "that he may come to me, for I am awaiting him," it appears that P. expects Tim's return before he leaves Eph.: cf., for the vb., xi. 33.—It is doubtful whether μετὰ τῶν ἀδελφῶν qualifies the subject—"I with the brethren"—those of vv. 12-18, the Cor. brethren now in Eph. and interested in Tim's success at



13. Ὡς γρηγορεῖτε, ὡς στήκετε ἐν τῇ πίστει· ὡς ἀνδρίζεσθε,<sup>1</sup> ὡς κρα-  
 ταιοῦσθε· 14. ὡς πάντα ὁμῶν ἐν ἀγάπῃ ὡς γινέσθω. 15. Ὁ παρακαλῶ  
 δὲ ὑμᾶς, ἀδελφοί—<sup>2</sup>οἴδατε τὴν οἰκίαν Στεφανᾶ,<sup>2</sup> ὅτι ἐστὶν ὡς ἀπαρχὴ  
 τῆς Ἀχατίας καὶ ὡς εἰς ὡς διακονίαν τοῖς ὡς ἁγίοις ὡς ἔταξαν ἑαυτοὺς—  
 16. ὡς ἵνα καὶ ὑμεῖς ὡς ὑποτάσσῃσθε τοῖς ὡς τοιούτοις, καὶ παντὶ τῷ

Rom. xiv. 4; Gal. v. 1; Phil. i. 27, 34; 1 Th. iii. 8; 2 Th. ii. 12; Jo. viii. 44.  
 Josh. i. 6. z Eph. iii. 16; Lk. i. 80, ii. 40; Neh. ii. 18. -αιος, 1 Pet. v. 6. a This constr. of πας,  
 h.l. b See ix. 15. c See i. 10; ver. 12. d See iii. 20; with οἶδα, 2 Cor. xii. 3 f.; 1 Th. ii. 1.  
 e Phil. iv. 22; Jo. iv. 53; Gen. i. 8. f See xv. 20. g Acts xiii. 48; cf. 2 Macc. vi. 21, προς and  
 dat. For vb., Rom. xiii. 1; Acts xv. 2; Mt. viii. 9, etc. h See xii. 5. i See vi. 1. k See  
 xiv. 32. l See v. 5.

<sup>1</sup> Ins. καὶ AD, cop. vg. syrch.

<sup>2</sup> Στεφᾶνα καὶ Φορτουνάτου: <sup>3</sup>McD and some minn., vg. (oldest codd.), cop., Dam..  
 Ambrst. C\*G add καὶ Ἀχαῖκον besides.

Cor., who are delaying their return until he brings his report (so Hf., Gd.); or the object—"I await him with (= and) the brethren," i.e. those, including possibly Erastus, whom P. expects to arrive at Eph. from Cor. along with Tim. (so most interpreters). The relevancy of the words on the latter construction is not obvious. On the former view, "the brethren" of vv. 11 and 12 are the same, being the deputies who had brought over the Cor. Church Letter to P., and who are now awaiting Tim's return before they themselves return home. This hints an additional reason why the Cor. should with all speed send Timothy back to Paul "in peace".

Ver. 12. The manner in which the clause *Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ* is loosely prefixed to the statement of this ver. ("Now about Apollos the brother") suggests that Apollos' coming had been mentioned in the Church Letter: cf. ver. 1, vii. 1, etc. Respecting *Apollos*, see notes to i. 12, and Acts xviii. 24 ff.—Considering the way in which Ap. had been made a rival to P. in Cor., it shows magnanimity on Paul's side to desire his return, and a modest delicacy on the side of Apollos to decline the request: καὶ πάντως οὐκ ἦν θέλημα ἵνα κ.τ.λ., "And there was no will at all (it was altogether contrary to his will) that he should come now".—*εὐκαιρέω* (see parls.) denotes "to have good opportunity". The present ferment at Cor. affords no *καιρὸς* for Apollos' coming. For πάντως, and θέλημα ἵνα, see parls.

§ 59. CONCLUDING HOMILY, xvi. 13-18. According to the Apostle's wont, at the end of his letter he gathers up the burden of his message into a single concise and stirring exhortation (13 f.). Watch-

fulness, steadfastness, manly vigour, above all *Christian love*, were the qualities in which this Church was lacking. Their "love" they would have a particular opportunity of showing to the family of Stephanas, who had been foremost in works of benevolence (15 f.); for St. is now returning home in charge of this Ep. with his two companions, after they had brought the letter of the Church to P. and cheered him by their society. The deputation has done a timely public service in the best spirit; their kindly offices must be duly acknowledged (17 f.).

Vv. 13, 14. *Γρηγορεῖτε, στήκετε* belong to a class of vbs. peculiar to later Gr.—presents based on older perfects; the former from *ἐγρήγορα* (*ἐγείρω*), the latter from *ἵστηκα* (*ἵστημι*). The first exhortation recalls xv. 33 f., the second iv. 17, x. 12, xv. 2, 11 ff.—*ἀνδρίζεσθε*, "play the man," *viriliter agite* (Vg.), adds an active element to the passive and defensive attitude implied in the previous impvs.; it looks back to xiii. 11 and xiv. 20 (relating to the *glossolalia*), but exhorts in general to the courageous prosecution of the Christian life by the Cor., who were enfeebled by contact with heathen society (x., 2 Cor. vi. 11 ff.). This word is common in cl. Gr.; cf. 1 Macc. ii. 64, *λοχύσατε κ. ἀνδρίζεσθε ἐν τῷ νόμῳ*, also the Homeric *ἀνέρες ἱστέ*.—*κραταιοῦσθε* enjoins manful activity, in its most energetic form (see parls.). *κράτος*, from which, through *κραταῖός* (1 Peter v. 6), the vb. is derived (cl. Gr. *κρατύνω*), signifies *superior power, mastery* (see Col. i. 11, 1 Tim. vi. 16): "be [not merely strong, but] mighty". The four impvs. of ver. 13 are directed respectively against the *heedlessness, fickleness, childishness, and moral enervation* of the



m 2 Cor. vi. <sup>m</sup> συνεργοῦντι καὶ <sup>n</sup> κοπιῶντι. 17. \*Χαίρω δὲ \*ἐπὶ τῇ <sup>p</sup> παρουσίᾳ  
 1; Rom. viii. 28; Jas. ii. 22; Mk. xvi. 20; 1 Esdr. vii. 2; 1 Macc. xii. 1.  
 -γος, see iii. 9. n See xv. 10. o See xiii. 6. p In this use, 2 Cor. vii. 6 f.; Phil. i. 26, ii. 12;  
 2 Macc. viii. 12, xv. 21. Cf. xv. 23. q *υμῶν*, see xv. 31. r 2 Cor. viii. 13 f., ix. 12, xi. 9;  
 Phil. ii. 30; Col. i. 24; 1 Th. iii. 10; Lk. xxi. 4; Judg. xviii. 10. -ω, see i. 7. s See xiv. 16; in  
 this antith., Phil. ii. 30. t 2 Cor. vii. 13; Phm. 7, 20; Mt. xi. 28; 1 Chron. xxii. 9, 18. -σις, Mt.  
 xi. 29, xii. 43; Rev. iv. 8, xiv. 11. u See xiv. 15. v 2 Cor. vi. 9; Deut. i. 17, xxxiii. 9. Cf.  
 1 Th. v. 12.

<sup>1</sup> Φορτουνάτου, all uncc. but KMP:

<sup>2</sup> υμῶν, all uncc. but NAKL.

<sup>3</sup> οὗτοι, N BCKLP. αυτοί, ADGM, with vg. syrr.; so Lachm., Tr. marg.

<sup>4</sup> Ins. καὶ DG, latt. vg., Ambrst.

Cor.: the fifth—"All your doings, let them be done (or carried on: γινέσθω) in love"—reiterates the appeal of chh. viii. and xiii. touching the radical fault of this Church; see also ii. 3, iv. 6, vi. 1-8, xi. 21 f., xii. 21, etc.

Vv. 15, 16 urge particular instances of the above ἐν ἀγάπῃ γινέσθω. The *ἵνα* clause of ver. 16 is complementary to παρακαλῶ (see note on i. 10), and is suspended to make room for the explanatory οἴδατε . . . ἑαυτοὺς: "you know that the household of Stephanas is the first-fruit of Achaia, and that they set themselves for ministering to the saints"—τὴν οἰκίαν κ.τ.λ., acc. by attraction to οἴδατε, according to the well-known Gr. usage with vbs. of this class (Wr., p. 781). There were earlier individual converts in Achaia (see Acts xvii. 34), but with this family the Gospel took root in the province and the earnest appeared of the subsequent ingathering: cf. Rom. xvi. 5; also i. 16 above, and note. The St. family must have been of independent means; for ἔταξαν ἑαυτοὺς (*they arrayed or appointed themselves*—made this their business) implies a systematic laying out of themselves for service, such as is possible only to those free to dispose, as they choose, of their persons and their time; see this idiom in Plato, *Rep.*, ii., 371C.—"The saints" can hardly be the Jerus. saints of ver. 1, since εἰς διακονίαν is quite general, and the last words of ver. 16 imply manifold Christian labour; the present commission of St. to Eph. is an instance of "service to the saints".—P. "exhorts" his "brethren . . . that you also (in return for their service to you) submit yourselves to such as these (τ. τοιούτους, referring to the interpolated οἴδατε κ.τ.λ.), and to every one that

shares in the work and labours". These persons did not constitute a body of Church officers; we find no traces as yet of an official order in the church of Cor.: the Ap. enjoins spontaneous submission to the direction of those able and disposed to lead in good works. The prp. in συν-εργοῦντι refers not to St. specifically, still less to P., but generally to co-operative labour in the Church, while κοπιῶντι implies labour carried to the point of *toil or suffering* (see note on κόπος, iii. 8; also xv. 58). Loyal and hard work in the cause of Christ earns willing respect and deference in the Church: cf. 1 Thess. v. 12 f.

Vv. 17, 18. "But I rejoice at the presence (or coming) of Stephanas, and Fortunatus, and Achaicus." The stress lying on παρουσία explains the introductory δέ: "You must show respect to such men, when they reach home; but I am glad that just now they are *here*".—Fortunatus (Lat. name, and common) and Achaicus (Gr., and rare) are Stephanas' companions in the deputation; the three will speedily return to Cor. Since P. thus commends them at the end of his Ep., written in reply to the Letter they had brought from Cor., perhaps they were to be its bearers also.—On Stephanas, see i. 16. The two latter names are also h. ill. in N.T.; a Fortunatus appears in Clement's list of emissaries from Rom. to Cor. (*ad Cor.* § 65). Ed. supposes all three to be slaves (*Achaicus*, at least, resembles a slave-name), and identifies them with οἱ τ. Χλοῆς of i. 11; but this does not comport with the position given to Stephanas in vv. 15 f.; see, further, note on i. 11.—("I rejoice at their presence), because the (or my) lack of you these have filled up". ὑμέ-

19. Ὡς ἀσπάζονται ὑμᾶς<sup>1</sup> αἱ ἑκκλησίαι τῆς Ἀσίας· ὡς ἀσπάζονται<sup>2</sup> ὑμᾶς ἔν τῳ Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα,<sup>3</sup> σὺν τῇ κατ' οἶκον αὐτῶν ἑκκλησίᾳ<sup>4</sup>. 20. ὡς ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.

Epp., exc. 2 Pet., 1 Jo., Jude. x See ver. 1. y Rom. xvi. 2 ff.; see vii. 22 above, etc. z See ver. 12. a Rom. xvi. 5; Col. iv. 15; Phm. 2. b Acts ii. 46, v. 42; cf. 1 Tim. xi. 34 above.

<sup>1</sup> CP, sy<sup>sch</sup>. ins. πασαι.

<sup>2</sup> ἀσπάζεταιται, ΞCDKP. ἀσπάζονται: BGLM, etc.

<sup>3</sup> Πρίσκα, ΞBMP, 17, vg. (best codd.) cop. See note below.

<sup>4</sup> DG, latt. vg., Clem., Pelag. add παρ' οἷς καὶ ξενίζομαι (*apud quos et hospitor*)—an ancient gloss, contradicting the ἀπο Φιλιππῶν of the Subscription.

τερον represents the *objective* gen. (cf. xv. 31): the presence of the three with P. could not make up any lack in Cor., but it made up to P. for the *absence* of the Cor., supplying him, representatively, with their desired society. El. and others read the poss. pron. *subjectively*—"what you were lacking in (*i.e.*, your want of access) towards me": this constr. is consistent with the usage of ὑπέρημα (see parls.); but the former suits better the antithesis to παρονσία (Ed.), and Paul's fine courtesy.—"For they refreshed my spirit—and yours." ἀναπαύω (see parls.) describes the restful effect of friendly converse and sympathy. Paul adds καὶ ὑμῶν, realising that the comfort of heart received by himself will react upon his friends at Cor.: the Cor. will be cheered to know that their fellowship, in the persons of S., F., and A., has so greatly cheered him at a time of weariness and heavy trial (cf. 2 Cor. ii. 3, vii. 3).

Ver. 18b repeats in another form the advice of ver. 16: "Acknowledge (know well) then such men as these". For τοὺς τοιούτους, see parls., and ver. 16. —ἐπιγινώσκω (see parls.) denotes strictly *accurate knowledge*, of persons or things; but knowledge of personal qualities implies corresponding *regard to and treatment* of those who possess such qualities: cf. 1 Thess. v. 12 f.

§ 60. FINAL GREETINGS, xvi. 19-24. The Ep. closes with three public salutations from the Christians surrounding P. at Ephesus to their brethren at Cor. (19, 20a), followed by a request to the latter, such as appears besides in 1 Thess., 2 Cor., Rom., and Phil., to "salute one another" in token of brotherly union, and of communion with those who now send their greetings (20b). The letter is then sealed with the writer's personal salutation (21-24) penned by his own hand, and stamped with a characteristic double motto peculiar to this Ep., which

expresses the supreme peril and supreme consolation of the Christian calling (22).

Vv. 19, 20a. Three successive clauses, headed by ἀσπάζομαι: "There salute you the Churches of Asia. There saluteth you in the Lord abundantly Aquila and Prisca, with the assembly (church) at their house. There salute you all the brethren". The pl. expression, αἱ ἑκκλησίαι τῆς Ἀσίας, accords with what appears elsewhere as to the general diffusion of the Gospel in the province of Asia during Paul's three years' ministry at Eph. (Acts xix. 10, 26; Col. i. 6, ii. 1, iv. 13, 16), and as to the solidarity of the Asian Churches gathered round Eph., to which collectively the Revelation of John, and probably the (so-called) Ep. to the Ephesians, were addressed. While P. had not personally visited all these communities (Col. ii. 1), he was in touch with them and knew their mind towards their brethren in Greece. Desiring a more catholic feeling in the Cor. Church (see note on i. 2), P. makes the most of these Church greetings.—The second salutation has a note of personal warmth, as the first of catholic breadth: Aq. and Prisca "send much greeting" (πολλά—cf. 12, etc.—in requests and wishes, implies *frequency* or *intensity*, or *both*); and "in the Lord"—not as a matter of ordinary friendship, but in the way of love and service to Christ. This worthy pair entertained the Ap. in Cor. when he first came there (Acts xviii. 1 ff.); on some occasion (perhaps about this time at Eph.) they risked their lives for his (Rom. xvi. 4). They had now migrated to Eph., where they reappear some years later in 2 Tim. iv. 19; see notes on Rom. xvi. 3 ff., for their further history. Thrice their names figure in the Acts, and thrice in the Epp.—*Prisca first* ("Priscilla" only in Acts) four times: see Hort's *Prolegom. to Rom. and Eph.*, pp. 12 ff., Sand.-Headlam, *Romans*, pp.



c 2 Cor. xlii. ἀσπάσασθε ἀλλήλους ἐν ὀφιλήματι ὀγίῳ. 21. Ὁ ὀσπασμὸς, 12; Rom. xvi. 16; 1<sup>d</sup> τῇ ὀμῇ ὀ χειρί, ΠΑΥΛΟΥ. 22. ὀεῖ ὀτις ὀ οὐ ὀ φιλεῖ τὸν ὀ Κύριον 1 Th. v. 26; 1 Pet. v. 14. φιλημα besides, Lk. vii. 45, xxii. 48; Prov. xxvii. 6; Cant. i. 2. φιλεω in this sense, Mt. xxvi. 48, etc.; καταφιλεω, Acts xx. 37; 5 exx. in GG. d Col. iv. 18; 2 Th. iii. 17. The noun besides. Mt. xxiii. 7; Lk. i. 29, etc. e Gal. vi. 11; Phm. 19. f 2 Tim. iii. 10; Mt. xvi. 24; Rev. xiv. 11. g See vii. 9. h Jo. xxi. 15 ff. Cf. note c above.

418 ff., also Rom. *ad loc.* above, on the conjectures associated with this lady's name. The vb. is sing., the two sending one greeting.—The "ecclesia at their house" can scarcely mean the whole Eph. Church, but some neighbouring part of it accustomed to gather, more or less formally, at Aquila's hospitable hearth. If P. lodged with A. (see txtl. note), as he had done in Cor., the house would be a rendezvous for Ephesian Christians: cf. Rom. xvi. 5, Col. iv. 15, Philem. 2, Acts xii. 12.—οἱ ἀδελφοὶ πάντες comprise the whole body of Ephesian believers, in distinction from the smaller circle of Aquila's house, and from the mass of the Asian Christians.

Ver. 20b. ἐν φιλήματι ὀγίῳ = ἐν φιλήματι ὀγάτης (1 Peter v. 14). This Heb. custom of the sacred kiss is retained, at Communion, by the Greek and Eastern Churches; it died out in the West from the 13th cent., after having been the subject of many Conciliar limitations, occasioned by its abuse in the decline of Christian simplicity. ὀγίῳ by position is predicative—"in a kiss that is holy". See Art. Kiss in *Dict. of Christian Antiquities*.

Vv. 21-24. Paul's autograph salutation, which authenticates the letter (cf. 2 Thess. iii. 17), includes the *title* of the greeting (21), the double *motto* (22), and the *greeting* proper—in two wishes (23 f.).

Ver. 21. ὀσπασμὸς τ. ὀμῇ χειρί.—ΠΑΥΛΟΥ: "the salutation, with my own hand,—of PAUL".—Παύλου apposed to τῇ ὀμῇ, and inscribed with the distinction of a personal signature. Up to this point, the Ep. was presumably written by another hand (cf. Rom. xvi. 22).

Vv. 22, 23. With pen in hand, Paul must needs give expression, in two words, to the pent-up feeling under which he has written—a fiery seal burnt upon the last leaf of the Letter; ch. vi. 12-17 of Gal. occupies a like place in that Ep. The sentiment, or motto, of the ὀσπασμὸς forms two clauses: (a) "If any one loves not the Lord, let him be anathema".—οὐ (instead of μὴ) in hypothetical clauses may rest upon the vb., constituting it a negative term—sc., "hates the Lord" (so Ed.: cf. vii. 9, xi. 6, xv. 13; and Rom.

vii. 20, where οὐ θέλω = *nolo*); but Wr. (pp. 599-602) rightly distinguishes such instances as this and ix. 2 (cf. note) from the above class of combinations, accounting for the οὐ as contradictory to some tacit assertion—"if any one does *not* love the Lord" (as he ought, or pretends, to do): it is a *spurious* love that is accursed—a cold, false heart which, knowing the Lord, does not really love Him (cf. viii. 1 ff., xiii. 1 f.). The use of φιλεῶ for ἀγαπᾶω (only in Tit. iii. 15 elsewhere in P.: cf. the interchange in John xxi. 15 ff.) is noticeable: for the distinction, see Gm., s.v. φιλεῶ; Cr., s.v. ἀγαπᾶω; Trench, N.T. Syn., § 12.—οὐ φιλεῖ strikes a deep note of accusation; it is a charge of *heartlessness*—human affection to the Master is wanting, to say nothing of higher feeling, as with Judas and his traitor kiss (see Mt., xxvi. 47 f.); perhaps ἐν φιλήματι just above suggested this φιλεῖ.—Paul's curse on the Lord's false lovers recalls xii. 3 (see note on ἀνάθεμα): the haters of Jesus outside the Church, inspired by Satan, call Him "anathema" instead of "Lord"; and those who bow the knee to Him with a feigned heart are themselves anathema—this cry a retort to that.—ἦτω for ἔστω (see Wr., p. 85) prevails in N.T.; it is common in later Gr.

(b) The second clause of the motto, Μαράν ἀθά, is Aramaic transliterated into Gr.; the original cannot be quite certainly restored.—Μαράν, it is fairly certain, represents *Marān* (Syrian) or *Maran'a* (Aramaic: the final 'a' of the suffixed noun having coalesced with the initial 'a' of the vb.), and ἀθά the pf. Peal of 'atha', *to come*. But it is doubtful whether 'atha' is strictly *past*—"our Lord hath come" (so Cm. and the ancients, with the Syriac Vers.; and Kautzsch in his *Gramm. d. Bib.-Aramäischen*, pp. 12 and 174; see also Field's *Otium Norvic.*, iii., pp. 110 f.); or whether the pf. should be rendered *proleptically*—"Our Lord cometh," "will come," "is at hand," after the manner of Phil. iv. 5, 1 Thess. iv. 14 ff., James v. 7 ff., Rev. i. 7, iii. 11, xxii. 20. The latter sense accords with the context, with the strain of ch. xv., and with the N.T. attitude towards our Lord's return: see i. 7, xi. 26, 1 Thess. i.



Ἰησοῦν<sup>1</sup> Χριστόν,<sup>1</sup> ἦτω<sup>2</sup> ἀνάθεμα·<sup>1</sup> Μαράν ἀθά.<sup>2</sup> 23. Ἡ<sup>3</sup> χάρις<sup>1</sup> τοῦ<sup>3</sup> Κυρίου<sup>3</sup> Ἰησοῦ Χριστοῦ<sup>4</sup> μεθ' ὑμῶν. ἡ<sup>3</sup> ἀγάπη<sup>3</sup> μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.<sup>5</sup>

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανῶ καὶ Φουρτουνατοῦ καὶ Ἀχαικοῦ καὶ Τιμοθέου.<sup>6</sup>

xvi. 20, 24; Gal. vi. 18; Phil. iv. 23; 1 Th. v. 28; 2 Th. iii. 18; Phm. 25; Rev. xxii. 21. Without μεθ' ὑμῶν, 2 Cor. viii. 9; Acts xv. 11. n Subj. gen., Phil. i. 9; Col. i. 8, 13; 1 Th. iii. 6; 2 Th. i. 3; Phm. 5, 7; Rev. ii. 4, 19; Mt. xxiv. 12; Jo. xv. 9 f. H.J. for this form of wish; cf. 2 Cor. xii. 15.

<sup>1</sup> Om. Ἰησοῦν Χριστόν Ὡ\*ABC\*M, 17. KP, syr<sup>sch</sup>, Victorin., Pelag. add ἡμῶν τοῦ Κυρίου. Ἰησ. χρ. is a Western and Syrian addition. The arm. vers., one cod. of vg., and a few Ff., add Ἰησοῦν alone.

<sup>2</sup> Some edd. write μαρναθα as a single word.

<sup>3</sup> ALP, many minn., cop. syr<sup>sch</sup>, several Ff., ins. ἡμῶν.

<sup>4</sup> Om. Χριστοῦ Ὡ\*B, 17, 73, oldest vg. go., Thdrt. So the crit. edd., exc. Lachm. and R.V., who retain Χρ.

<sup>5</sup> Om. ἀμήν BFM, 17. So all crit. edd.; only Lachm. brackets. A liturgical addition.

<sup>6</sup> The Subscription, as in other Epp., varies much in form. ὩABC\* read πρὸς Κορινθίους α, as at the beginning of the Ep. The received Subscr., due probably to a misunderstanding of ver. 5 (Μακεδονίαν γὰρ διερχομαι), appears first in the Syrian uncc. KL. B<sup>3</sup>P and a few others have, more correctly, ἐγγραφὴ ἀπὸ Εφεσίου.

10, etc. So most moderns. Bickell, Gd., and a few others, would read *Maran'a tha*, making the vb. *imprv.*—"Our Lord, O come!"—in keeping with Rev. xxii. 20; but this is questionable in grammar, and less appropriate. The exclamation, like 'Αββᾶ (Rom. viii. 15, Gal. iv. 6) and 'Αμήν, was probably caught up by Gentile Christians from the first preachers, who in moments of rapture naturally reverted to their mother tongue; cf. *Ed. ad loc.* Such salient and mystic phrases might serve as watchwords, or on occasion as passwords, amongst the early Christians. In *Didaché*, x. 6, Μαράν ἀθά stands as the closing formula of the Thanksgiving Prayer at the Eucharist, apparently in the sense of xi. 26 above. For other interpretations, numerous and often fanciful, see the digest in Mr.-Hn. *ad loc.*, also N. Schmidt in the *Journal of Bibl. Liter.*, 1894, i., ii., 50 ff.

Vv. 23, 24. Having uttered the great watchword of the waiting Church, Paul has only to add his personal *benediction upon the readers*: (1) in his favourite phrase of farewell, desiring them *Christ's*

*grace*—a wish expanded in 2 Cor. into the Trinitarian blessing of ch. xiii. 13; (2) in the further wish, peculiar to this Ep. and fitting in view of the frequent censures of the letter, which might seem to indicate alienation on the writer's part (cf. iv. 14 f., 2 Cor. xi. 11, xii. 15; Gal. iv. 16 ff.)—"My love be with you all in Christ Jesus". Many Cor. Christians ranged themselves under other leaders, many criticised and opposed the Ap., some he has been obliged to threaten with the "rod" (iv. 21); nevertheless he desires his love to "all"—and that abidingly, "with you all, in Christ Jesus," who is the basis and bond of love amongst His people. Mr., Hn., Bt. read the last sentence as a *matter-of-fact*, not a wish, understanding *ἐστιν* instead of *εἴη*—"My love is with you, etc."; but this destroys the parallelism with ver. 23 (see El.). The sentence expresses an *aspiration* rather than an actuality. Paul's "love in Christ Jesus" is not, strictly speaking, *with* those who "love not the Lord" (21), nor with those who "destroy the temple of God" (iii. 17), nor with the culprit of v. 1-5.

# THE EXPOSITOR'S GREEK TESTAMENT

EDITED BY THE REV.

W. ROBERTSON NICOLL, M.A., LL.D.

EDITOR OF "THE EXPOSITOR," "THE EXPOSITOR'S BIBLE," ETC.

VOLUME III.

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# THE EXPOSITOR'S GREEK TESTAMENT

## I

### THE SECOND EPISTLE TO THE CORINTHIANS

BY THE VERY REV.

J. H. BERNARD, D.D.

DEAN OF ST. PATRICK'S, DUBLIN

## II

### THE EPISTLE TO THE GALATIANS

BY THE REV.

FREDERIC RENDALL, M.A.

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BY THE REV.

S. D. F. SALMOND, D.D.

PRINCIPAL OF THE UNITED FREE CHURCH COLLEGE, ABERDEEN

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### THE EPISTLE TO THE COLOSSIANS

BY PROFESSOR

A. S. PEAKE, M.A.

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THE SECOND EPISTLE OF PAUL  
TO THE  
CORINTHIANS

## INTRODUCTION.

### CHAPTER I.

#### THE TIME AND PLACE OF WRITING.

1. In the case of no book of the New Testament is it more essential to a true understanding of its language, that we should have a clear view of the circumstances under which it was composed, than in the case of 2 Corinthians. It is the most autobiographical of all St. Paul's letters, and it abounds in personal allusions, which it is difficult, at this distance of time, to appreciate, and of which some will probably always remain obscure. It glows with the heat of fervid life,<sup>1</sup> and was evidently written under the influence of strong emotion. And, if we do not assign it to its true place in St. Paul's life, we are likely to miss a good deal of the force of its earnest and eager words. It is, therefore, desirable to enter into more detail as to the occasion of its composition than was necessary in the case of a treatise like the Epistle to the Romans, the arguments of which are largely independent of the circumstances of the author at the time when it was written.

2. In the nineteenth chapter of the *Acts* we find that Ephesus has become St. Paul's headquarters; the centre of interest has been shifted from Jerusalem and Antioch, and the Apostle's labours are being mainly spent upon Asia Minor. Corinth, however, occupies a considerable share in his thoughts; and, during the period of over two years which he spends at Ephesus, communications with the Corinthian Church are being carried on. It is the sequence of events during this period and the subsequent six months that we have to examine. Such an examination of the *order* in which events followed one another might be made without any determination of the absolute dates of any; but it is convenient to

<sup>1</sup> See Hort, *Judaistic Christianity*, p. 98.

indicate here the system of chronology which has been adopted. Provisionally, the dates assigned to the principal events of St. Paul's life by Mr. Turner<sup>1</sup> will be taken as a basis for investigation. It is now pretty generally agreed among scholars that the dates formerly accepted, e.g., by Wieseler and Lightfoot, are two years too late; but this does not, of course, affect materially the accuracy of Lightfoot's conclusions as to the order in which the several incidents of the Apostle's career took place. Indeed, the scheme of reconstruction of St. Paul's history while at Ephesus, which has approved itself to the present editor, is in the main that put forward by Lightfoot,<sup>2</sup> although his *dates* have not been followed. This scheme is not without difficulties; but it is dependent on fewer subsidiary hypotheses than any other which has been proposed, and it possesses special claim to consideration from the fact that it is an attempt to explain the documents as they stand without resort to the heroic measures of dissection which some critics have found it necessary to adopt.

3. I start, then, with the assumption that St. Paul's sojourn of over two years at Ephesus<sup>3</sup> (Acts xix. 10) lasted from December, 52, or January, 53, to March or April, 55, and I proceed to examine his communications with Corinth during that period. The Church at Corinth had been founded by the Apostle on his second missionary journey, late in the year 50 (Acts xviii. 1 f.);<sup>4</sup> but, all too soon after its foundation, it became apparent that the laxity of morals, for which Corinth was notorious, was showing itself in the lives of the Christian converts. Men do not easily shake themselves free from evil traditions and associations; and the power of the new faith took time to establish itself there as elsewhere. When the restraints imposed by the Apostle's presence were removed, various scandals betrayed the moral weakness of these clever Greeks who had welcomed the new teaching but a short time before. It would appear that while St. Paul was at Ephesus bad news reached him from Corinth as to the morals of his converts; and in consequence of this he paid to that city a brief disciplinary visit, of which indeed no account has been given by St. Luke, but which is alluded to in St. Paul's Epistles (see especially 2 Cor. xii. 21, where we are informed

<sup>1</sup> See article "Chronology of N.T." in Hastings' *Bible Dictionary*.

<sup>2</sup> See *Biblical Essays*, pp. 222, 274.

<sup>3</sup> It is probable that the "three months" of ver. 8 is to be reckoned in addition to the "two years" of ver. 10; cf. *τρίημιον*, Acts xx. 31.

<sup>4</sup> On the Church at Corinth, see the first chapter of Prof. Findlay's *Introduction to 1 Corinthians* (vol. ii., p. 729 ff.).



that it was in consequence of the lax morality of the Corinthians that he visited them in grief).

4. The reasons for holding that this visit (which we shall call the "Intermediate Visit") took place are as follows. We have seen that St. Paul's first visit to Corinth is recorded in Acts xviii. Another visit is mentioned in Acts xx. 3, *viz.*, that which was subsequent to the two Canonical Epistles to the Corinthians, and which was in contemplation while he was writing both. Its date was 55-56. But it appears from 2 Cor. xii. 14, xiii. 1, that this was his *third* visit;<sup>1</sup> and hence a visit to Corinth must have been paid between the years 50 and 55 (probably towards the end of the period, say in the autumn of 54), of which no account is given in the *Acts*.<sup>2</sup> It is all but impossible to fit in this visit if we do not suppose it to have been paid from Ephesus; and it would have been an easy matter for St. Paul to have undertaken this. Ephesus was only a week or ten days' sail from Corinth, and on the receipt of ill news it would have been the most natural thing in the world that he should thus cross the Ægean hastily to set matters right. It appears distinctly from 2 Cor. ii. 1 that this visit was a painful one, and such as he would not wish again to have experience of. And, further, the language of xii. 21, xiii. 2, suggests that the trouble which caused this Painful Visit was not faction or schism, but unchastity of life among his converts.

5. St. Paul thereafter returned to Ephesus and wrote, probably after no long interval, a letter which is now lost. It is mentioned in 1 Cor. v. 9; and it contained, he tells us, injunctions to the Corinthian Christians "to keep no company with fornicators," injunctions (probably) suggested to him by what he had seen on his recent visit. That visit had been one of stern rebuke rather than of counsel; and it is quite intelligible that on his return he should desire to put in writing his deliberate advice. There is no indication that anything had happened up to this point which suggested the rise of schisms or of party spirit at Corinth. Indeed it may well have been that his visit, ἐν λύπῃ (2 Cor. ii. 1), was the proximate cause of the schisms with which the Church at Corinth was soon to be troubled; for the attempt to enforce discipline for lapses in morality

<sup>1</sup> This, indeed, has been denied by Paley (*Horæ Paulinæ*, chap. iv., § xi.) and, recently, by Prof. Ramsay (*St. Paul the Traveller*, p. 275) and Dr. Robertson (*Hastings' Bible Dictionary*, vol. i., p. 494); but I cannot think that their explanations of 2 Cor. xii. 14, xiii. 1, as alluding to a visit intended, but not paid, are satisfactory.

<sup>2</sup> The language of 1 Cor. xvi. 7, οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, seems to suggest that his last visit to Corinth had been a brief and hasty one.

would naturally stir up party opposition, and would stimulate disaffection on the part of the less stable members of the little community. The Lost Letter, then, consisted mainly of rules as to conduct, and was not concerned, so far as we know, with the question of schism, which had probably not yet arisen.<sup>1</sup> Two other topics, however, it may have touched upon, *viz.*, the Apostle's plans of travel and the collection for the poor Judæan Christians. We must not lose sight of the fact that St. Paul's plans were in the main determined during these years by his purpose of making a collection to relieve the needs of the poorer converts in Judæa and of bringing it in person to Jerusalem. Now, as to his plans of travel, it is plain that the route mentioned in 1 Cor. xvi. 5, and actually adopted in the sequel (Acts xix. 21), was not the route which the Corinthians expected him to take. At one time he had wished to travel from Ephesus to Corinth—Macedonia—Corinth—Jerusalem, a route which would twice give them the benefit and the privilege of seeing him while he was in Europe (2 Cor. i. 15, 16). This plan seems to have been communicated to them before 1 Corinthians was written; and it is obvious to suggest that it was announced in the Lost Letter. Again, it will appear (see § 7) from a consideration of the structure of the First Canonical Epistle to the Corinthians that the Corinthians in *their* letter which preceded it had asked for details about the manner in which the collection for the Judæan Christians was to be made. In other words, they had already been informed by St. Paul that such a collection was being organised; and so we are led round to the suggestion that this information also was contained in the Lost Letter.

6. We now proceed with the history. Some time after the Lost Letter had been despatched bad news again came from Corinth, and this of two kinds. First, members of Chloe's household (οἱ χλόης, 1 Cor. i. 11, *cf.* also 1 Cor. xi. 18) reported that factions had arisen, and that a Peter party and an Apollos party were setting themselves up in opposition to the party of Paul. Some indeed went so far as to call themselves, *par excellence*, the "Christ party" (1 Cor. i. 12). And, secondly, a rumour reached Ephesus that an abominable case of incest had occurred among the Christians at Corinth (1 Cor. v. 1). This was much worse than any of the moral lapses which the Apostle had previously rebuked in person or by letter; it was a wickedness

<sup>1</sup> This is an argument which should not be overlooked for placing the Intermediate Visit before the Lost Letter, or at any rate before the First Canonical Epistle.

which even the heathen did not tolerate.<sup>1</sup> About the same time that these distressing reports reached Ephesus, a dutiful message to St. Paul was brought from Corinth by Stephanas, Fortunatus and Achaicus (1 Cor. xvi. 17). These envoys seem to have brought with them a letter asking for advice on certain points of conduct and discipline, *viz.*, about Marriage, Celibacy, the use of Idol-meats, the Gifts of the Spirit, and the Collection,<sup>2</sup> with each of which the Apostle deals separately in his reply under a distinct heading, beginning *περὶ δέ . . .* It is interesting, because so natural,<sup>3</sup> that the Corinthians seem to have made no mention in their letter of the schisms and disorders which had arisen among them.<sup>4</sup>

7. It was in consequence of the reports which had reached him, as well as in reply to this letter of the Corinthian Church, that St. Paul wrote the First Canonical Epistle. Of this the early part is entirely taken up with warnings against schism (chaps. i.-iv.), and with a stern rebuke for the sins of the flesh into which they had fallen, and of which the Church had not taken cognisance (chaps. v., vi.). The remainder of the Epistle is mainly occupied with the letter of the Corinthians to him, taking up their points in order: *περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι* (1 Cor. vii. 1); *περὶ δὲ τῶν παρθένων* (1 Cor. vii. 25); *περὶ δὲ τῶν εἰδωλοθύτων* (1 Cor. viii. 1); *περὶ δὲ τῶν πνευματικῶν* (1 Cor. xii. 1); *περὶ δὲ τῆς λογίας* (1 Cor. xvi. 1). It thus appears, and it is important to bear it in mind, that chaps. vii.-xvi. of 1 *Corinthians* are of the nature of an appendix or excursus, and that chaps. i.-vi. constitute the letter proper, as containing the Apostle's special message to the Corinthian Church at this juncture. His language in reference to the party spirit which was manifesting itself is grave and uncompromising (1 Cor. iii. 12-15), and he writes about his own position in a spirit of depression (1 Cor.

<sup>1</sup> See Cicero, *pro Cluentio*, 6, 15.

<sup>2</sup> Lewin (*St. Paul*, vol. i., p. 386) and Findlay (*Expositor*, June, 1900) have tried to reconstruct this letter; but beyond the general fact that it dealt with certain topics we have no data upon which to go.

<sup>3</sup> See Paley, *Horæ Paulinæ*, chap. iii., § i.

<sup>4</sup> Mention may be made here of an apocryphal letter of the Corinthians to St. Paul and his supposed reply, which are extant in Armenian and in Latin. An English translation by Lord Byron will be found in Stanley's *Corinthians*, vol. ii., p. 305. These letters do not correspond in any way to the lost correspondence discussed above (1 Cor. v. 9, xvi. 17), and, although they were admitted into the Armenian and Syrian canon, have no claim to authenticity or genuineness. They were originally incorporated in the apocryphal *Acts of Paul* (see Sanday, *Encycl. Biblica*, vol. i., p. 907).



iv. 11-13); but when he begins to speak of the bad living of his converts, and to comment on the shocking news which had reached him, his tone is one of severe and unsparing rebuke. He is astounded that such a scandal as has been mentioned to him (1 Cor. v. 1) should be endured for a moment, and he bids them excommunicate the offender at once (1 Cor. v. 5). In the Lost Letter he had warned them against associating with persons who lived impure lives, but now it has actually become necessary to rebuke them for tolerating the company of a man who is living unchastely with his stepmother (1 Cor. v. 1). They must "put away the wicked person" from among themselves (1 Cor. v. 13). It is their duty to "judge them that are within," and it is a scandalous thing that such wrongs as a Christian father endures when his son has robbed him of his wife should be brought for adjudication before heathen tribunals.<sup>1</sup> The Christian community should exercise its own spiritual prerogative (1 Cor. v. 4), and decide such cases without the interference of heathen lawyers (1 Cor. vi. 1-7). The wickedness of sins of the flesh only appears in its true light when judged on Christian principles (1 Cor. vi. 15 ff.), and it is by these that the fitting punishment should be determined.

8. Such is the language and the drift of the body of 1 *Corinthians*. The allusions to the Passover feast (1 Cor. v. 7, 8, cf. xv. 20, 23) make it probable that it was written about Easter, and the year was, according to the system we have adopted, 55 A.D. This is a consequence of 1 Cor. xvi. 8, from which it appears that when it was composed it was St. Paul's intention to leave Ephesus after the ensuing Pentecost. Thus the letter was written during the last months of his stay at that city.<sup>2</sup> Nothing is said as to the bearers of the letter; but 2 Cor. xii. 18 seems to indicate that Titus

<sup>1</sup>The Roman law under which a prosecution for adultery would be made was the *lex Julia de adulteriis*, passed by Augustus, 17 B.C. It is probable, however, that native Greek law would be enforced at Corinth. This also recognised adultery as an indictable offence; the damages allowed in any special case being assessed at the discretion of the judges.

<sup>2</sup>The subscription in the received text states that it was written at Philippi; but this is a manifest mistake, probably due to a misunderstanding of the words *Μακεδονίαν γὰρ διέρχεται* in 1 Cor. xvi. 5. Ver. 8 of the same chapter is conclusive as to the place of writing. This subscription further adds that the letter was carried to Corinth by the envoys Stephanas, Fortunatus and Achaicus along with Timothy; but this again seems to be a misapprehension, although there is some justification in 1 Cor. xvi. 18 for the supposition that the envoys who had brought the Corinthian letter to Ephesus took back the answer (see above). For Timothy's movements see § 13 note.

and an unnamed brother (see note *in loc.*) were entrusted with it. This is confirmed by 2 Cor. ii. 13, vii. 6, passages which explain how St. Paul's grave anxiety as to the reception which the Corinthians would give to his letter of warning and rebuke was allayed by the news which Titus brought him about it (see notes *in loc.*).<sup>1</sup>

9. I have already remarked that the directions about the collection to be made at Corinth (1 Cor. xvi. 1) were given in answer to enquiries on the subject sent by the Corinthian Christians, and presuppose that his correspondents were already sensible of the obligation which rested upon them of helping the poor brethren of Judæa. It is only the *manner* in which the collection is to be made that is now prescribed for the first time (Easter, 55). And we have also seen (§ 5) that the information as to St. Paul's plans of travel given in 1 Cor. xvi. 5 was such as to cause the Corinthians keen disappointment.<sup>2</sup> He then announces that he will come *viâ* Macedonia, and that he may possibly winter at Corinth (1 Cor. xvi. 6). This plan was carried into effect. He left Ephesus about April, 55, shortly after the riot which was stirred up by Demetrius, and proceeded to Macedonia (Acts xx. 1) *viâ* Troas (2 Cor. ii. 12). Here he had arranged to meet Titus on the return of the latter from his mission to Corinth; but he was disappointed. We do not know how long he waited for Titus; but after an interval during which "a door was opened unto him" (2 Cor. ii. 12) he crossed over to Macedonia in much anxiety of spirit. At last they met at some undefined point in St. Paul's Macedonian tour of inspection (Acts xx. 2), not improbably at Philippi, as Neapolis the port of Philippi was the natural place of embarkation for Troas. Thus St. Paul would be likely to meet Titus at Philippi on his way to their rendezvous. Further, Philippi was a place where St. Paul

<sup>1</sup> See, on this question, Lightfoot, *Biblical Essays*, p. 280 f. Titus is mentioned nine times in 2 *Corinthians*, and evidently had a special interest in and connexion with Corinth. That his name does not appear in 1 *Corinthians* is no more surprising than that it does not appear in *Acts*. It is likely that it was the ability with which he conducted himself as the bearer of 1 *Corinthians*, and as St. Paul's representative at that critical moment at Corinth, that first marked him out as fit to be a leader in the Church.

<sup>2</sup> Dr. Robertson says (*Hastings' Bible Dictionary*, vol. i., p. 493) that 1 Cor. xvi. 5, 6 is "a passage totally out of correspondence with the situation presupposed in 2 Cor. i. 23. Moreover, in defending his change of plan (2 Cor. i. 15-23) St. Paul would not have failed to appeal to the clear statement of his intentions in 1 Cor. xvi. 5." I cannot understand where the difficulty comes in. The Corinthians took umbrage at the message of 1 Cor. xvi. 5; appealing to it would have had no point. St. Paul's line of defence is quite sound (see § 12 below).

had many good and staunch friends; and it was a suitable centre from which to visit the Christian communities formerly founded by him.<sup>1</sup>

10. Titus reported in the first instance that the Corinthians had loyally responded to the appeal made by St. Paul in 1 Cor. v. and vi. as to their treatment of the case of incest. They had taken the case into their own hands, and had punished the offender with extreme severity (2 Cor. ii. 6 ff.). They had gone so far in their zeal to assert the spiritual prerogative of the Church, in which St. Paul deemed himself to have an important share (2 Cor. vii. 12; cf. 1 Cor. v. 4, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος), that it was now desirable to offer counsels of forbearance (2 Cor. ii. 6 f.) rather than to inflame their indignation against the offender. The really important end which the Apostle had in view when writing 1 Cor. v. had been gained, *viz.*, he had convinced the members of the Church that it was *their* duty to take cognisance of grave moral offences. Quite possibly the civil courts might have decided equitably as to the measure of the penalty to be inflicted for the ἀδικία; but the primary purpose of his sharp rebuke was not to secure due retribution in this particular instance (οὐχ εἵνεκεν τοῦ ἀδικήσαντος οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, 2 Cor. vii. 12), although this was doubtless necessary, but to awaken the sleeping conscience of the Church to pass judgment in all cases of moral lapse, as was its inherent right and privilege. The Church at Corinth was an Apostolic Church. It had been founded by St. Paul. Though "absent in body" he was "present in spirit" at the deliberations of its members (1 Cor. v. 3). And to vindicate the spiritual authority of the Church founded by him was, in effect, to vindicate *his* authority. Thus he can go so far as to say that the main purpose of his stern letter of rebuke (1 Cor.) was εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ (2 Cor. vii. 12, where see note). To manifest their zeal for St. Paul's authority was to manifest their sense that Christian standards of living were widely different from heathen standards, and it was further to recognise that the Church has spiritual authority "to bind and to loose". In exhibiting their zeal for him, their founder, they had made clear their recognition of this great principle. If it be said that to read this into 2 Cor. vii. 12 is to go beyond the tenor of the words used, it must be replied

<sup>1</sup>The subscription to 2 Corinthians, Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας διὰ Τίτου καὶ Λουκᾶ, would be a confirmation of this conclusion, if any reliance could be placed on these colophons to the Epistles. See notes on 2 Cor. viii. 18, xiii. 14.



that St. Paul's language in the earlier letter sufficiently shows the high spiritual authority which he would have the Corinthians attach to the deliberate decisions of their assembled leaders. "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of the Lord Jesus" (1 Cor. v. 4). The words "and my spirit" indicate not only his sympathy for them, but his assurance that the decisions to which such an assembly would be guided would be even as the decisions promulgated by his own apostolic authority which was "not from men, neither through man, but through Jesus Christ and God the Father".<sup>1</sup>

11. The second matter which Titus reported was not so satisfactory to St. Paul. Titus explained, as it would seem, that the Corinthians were much distressed at the news that the Apostle's plans of travel had been changed (2 Cor. i. 16, 17), and that they were ready in consequence to impute to him instability of purpose which amounted to fickleness. St. Paul's answer is found in 2 Cor. i. 23, ii. 4. He did not carry out his former intention of crossing direct from Ephesus to Corinth because he thought it better that there should be a short interval, during which they might mend their ways, before he again addressed them. His last visit (the "Intermediate Visit") had been ἐν λύπῃ; and it was undesirable that his next visit should be of the same character. So instead of visiting them at once, he wrote a severe letter (1 Cor.), and proceeded to Macedonia in the first instance, reserving his visit to Corinth until they should have had time to profit by his written rebukes. In this change of plan there was no display of fickleness; his one desire was to edify them and to do what was best for their true welfare.

12. And, thirdly, Titus had no good news to bring about the factions in Corinth, concerning which St. Paul had already written (1 Cor. i. 12-18, iii. 1-6). When he despatched the First Canonical Epistle he was already aware that his authority had been called in question at Corinth, and that some were passing unfavourable judgments upon his acts (1 Cor. iv. 3-5). Already he had bidden the rebellious party not to be too ready to judge by the superficial appearance of things, but to distrust their hasty conclusions about him (1 Cor. iv. 5, 10-14). He had written mildly, but with authority, as became an Apostle. "Be ye imitators of me" he had twice repeated (1 Cor. iv. 16, xi. 1). And he had assured them that when he came, as he certainly would come (1 Cor. xi. 34), to Corinth, those who had ventured to rebel would be treated with severity, if they did not

<sup>1</sup> Gal. i. 1.

repent (1 Cor. iv. 18-21). But Titus seems to have reported that the factious opposition to St. Paul's authority was even more bitter than it was before 1 Corinthians was written. The Apostle's postponement of his visit gave the malcontents courage to break out into open defiance (2 Cor. x. 10-12).

13. On learning all these facts from Titus, in part consoling, in part most distressing, St. Paul wrote the Second Canonical Epistle to the Corinthians, associating the name of Timothy with his own in the address at the beginning.<sup>1</sup> The principal person entrusted with the carriage of the letter was, as was natural, Titus (2 Cor. viii. 17), whose former mission had been so prudently and honourably discharged (2 Cor. xii. 17, 18). With Titus were associated two

<sup>1</sup> It will be convenient to state at this point the view of Timothy's movements which has been adopted. We learn from 1 Cor. iv. 17, xvi. 10, that he was supposed by St. Paul to be on his way to Corinth when the First Canonical Epistle was written, and that the Apostle expected him to return to Ephesus with "the brethren" who were the bearers of that letter (1 Cor. xvi. 11). It does not appear that he was entrusted with any special mission to the Corinthian Church, the language of 1 Cor. iv. 17, "who shall put you in remembrance of my ways which be in Christ," being suggestive rather of informal conference than of a formal embassy, and that of 1 Cor. xvi. 10, 11 implying, as it would seem, that Timothy is to be welcomed at Corinth only as a passing visitor on his way back to the Apostle's side. Now it is natural to identify this journey made by Timothy with that recorded in Acts xix. 22, where St. Paul is said during the last weeks of his stay in Ephesus to have "sent into Macedonia two of them that ministered unto him, Timothy and Erastus". Timothy had been associated with St. Paul on his first visit (about the year 50) to the cities of Macedonia (Acts xvii. 14, 15, xviii. 5), and he was evidently a suitable lieutenant to send in advance to prepare the way for the Apostle's second visit. Most probably the business of the collection in Macedonia was entrusted to him to organise. And the date of this journey of Timothy to Macedonia (January or February, 55) well agrees with the date which must be assigned to the journey referred to in 1 Cor. iv. 17, xvi. 10. The plan seems to have been to visit the churches of Macedonia (this, the important purpose of the journey, is all that is mentioned in Acts) and then to return to Ephesus by sea from Corinth (this, as the only point in the journey interesting to the Corinthians, is alone mentioned in 1 Cor.). Erastus, Timothy's fellow-traveller on this occasion, bore the same name as the city treasurer at Corinth, whom we find there about February, 56 (Rom. xvi. 23), as well as at a later period (2 Tim. iv. 20); and it is highly reasonable to identify him with this important member of the Corinthian Church, and to suppose that when we find him with Timothy he was on his way home. Timothy is also found at Corinth in St. Paul's company when the Epistle to the Romans was written (Rom. xvi. 21); but we have nothing to show us whether or no he had got so far during the preceding spring. It is on the whole probable that he found so much to do in Macedonia that he stayed there during the whole spring and summer of 55 (so Lightfoot, *Biblical Essays*, p. 276 f.). At any rate we meet with him next in Macedonia (and probably, as we have seen, at Philippi) in St. Paul's company about the month of November, 55, when 2 Corinthians was despatched (2 Cor. i. 1).

others, possibly Luke and Barnabas, but of their names we cannot be certain (2 Cor. viii. 18, 22, where see notes). The Epistle being despatched, St. Paul travelled slowly through Macedonia, arriving at Corinth in due course as he had promised (1 Cor. xvi. 5, 6), and staying there three months (Acts xx. 3). This period probably covered December, 55, and January and February, 56. In consequence of a Jewish plot he then returned through Macedonia instead of sailing direct for Syria as he had intended to do (Acts xx. 3); and starting from Philippi "after the days of unleavened bread" (Acts xx. 6), *i.e.*, March 18-25, he arrived in Jerusalem in time for the Pentecost festival of the year 56.

14. The account which has been given above of the sequence of events during St. Paul's sojourn at Ephesus assumes that the First Canonical Epistle to the Corinthians is the "Painful Letter" to which the Apostle alludes in 2 Cor. ii. 4, vii. 8, 12; and it has been urged by several critics that it does not answer to the description there given.<sup>1</sup> The two allusions are as follows: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you" (2 Cor. ii. 4); and "For though I made you sorry with my epistle, I do not regret it although I did regret; for I see that that epistle made you sorry, though but for a season. . . . So although I wrote unto you, I wrote not for his cause that did the wrong nor for his cause that suffered the wrong, but that your zeal on our behalf might be made manifest unto you in the sight of God" (2 Cor. vii. 8, 12). It is said that "from beginning to end of 1 Corinthians there are no traces of anguish of heart and much affliction, either in utterances expressing these feelings or in the style of the Epistle itself".<sup>2</sup> I believe that the passages which have been quoted in § 8 demonstrate the inaccuracy of any such assertion. Critics have strangely overlooked in this connexion the fact that chaps. vii.-xvi. of 1 Corinthians are mainly taken up with answering the queries which his correspondents had put to St. Paul; and that the body of the letter proper is contained in chaps. i.-vi. It is in these earlier chapters that we are to look for traces of mental anguish and depression, and I hold that they are plainly there to be found, and that the note of identification afforded by 2 Cor. ii. 4 is answered by such passages

<sup>1</sup> *E.g.*, this objection was raised by Klöpper (1870) and has been repeated by Waite in the *Speaker's Commentary*, by Robertson (*Hastings' Bible Dictionary*, vol. i., p. 494) and by Kennedy (2 and 3 *Corinthians*, p. 64 f.), as well as by others.

<sup>2</sup> Kennedy, *loc. cit.*, p. 65.



as 1 Cor. iii. 12-15, iv. 11-13, v. 1-6, 13, vi. 5, 9-11. Had the structure of 1 Corinthians been sufficiently attended to, I cannot think that this objection would ever have seemed forcible. And so with 2 Cor. vii. 8. It has been urged against the identification of the "Painful Letter" with 1 Corinthians that "it is scarcely comprehensible that St. Paul should have said, even in a moment of strong excitement, of so costly a monument of Christian truth as the First Epistle is, that he repented for a while of ever having written it".<sup>1</sup> But this is to exaggerate the measure of the Apostle's regret. He merely says (2 Cor. vii. 8) that for a moment he regretted having given them pain by what he had written, *i.e.*, he regretted the severe sentences which he had penned; but not that he lamented the composition of the whole Epistle. The earlier part of the Epistle, which is, I repeat, the core of the letter, is extremely severe, and especially chaps. v. and vi.<sup>2</sup> In the phrase "the Painful Letter" there is, in fact, a latent fallacy. The language of 2 Cor. ii. 4, vii. 8, would be sufficiently accounted for if *any* part of the letter to which he refers seemed to St. Paul (for the moment) to be unduly severe, or if *any* section of it had caused unexpected grief to the Corinthians.

15. An objection of a somewhat similar character is that the language used in 2 Cor. ii. 6-11 cannot be taken as referring to the punishment of the offender of 1 Cor. v. 1-5, inasmuch as the mild treatment suggested by St. Paul in the later Epistle would be quite inadequate to the offence.<sup>3</sup> Not to dwell on the fact that unrelenting severity is not a Christian virtue, and that Titus may have reported some extenuating circumstances of which we know nothing, I believe that the considerations brought forward above in § 10 go a long way to break the force of this objection. The intimate connexion between the fifth and sixth chapters of 1 Corinthians has not been sufficiently recognised by commentators, and thus the primary purpose of St. Paul's message of rebuke has been misconceived. He was more anxious to awaken the sleeping conscience of the Church at Corinth, and to prevail upon its members to exercise their powers of spiritual discipline, than to adjudicate between the wronged father and the offending son. Excommunication was the only suitable penalty for the latter's grave offence, but St. Paul had never meant

<sup>1</sup> Waite, *Speaker's Commentary*, p. 383.

<sup>2</sup> Compare also the great severity of the incidental remark in 1 Cor. xv. 2 *ἵνα τοὺς ἐν μὴ ἐκκῇ ἐπιστρέψατε*. That he should suggest such a possibility shows how much he is depressed as he writes.

<sup>3</sup> This is urged by Schmiedel and Jülicher amongst others.

to convey (although the Corinthians had misunderstood his counsel) that the ban could not be taken off by the same authority which had imposed it, if evidence of penitence were forthcoming. Indeed the identification of ὁ ἀδικήσας in 2 Cor. vii. 12 with the offender of 1 Cor. v. 1 seems to be not doubtful when the language and purport of the earlier passage are considered. I have already pointed out (§ 10) that the aim of the Apostle in writing 1 Cor. v. and vi. was not merely that the offender should be excommunicated, but that the scandal of such a case being brought by Christians before a heathen court should be avoided. Consider, further, St. Paul's language. Some persons, he says (1 Cor. iv. 18, 19), "were puffed up" (ἐφυσιώθησαν) as though he were not coming; i.e., they made little of his authority in his absence. The same word (πεφυσιωμένοι) is used (1 Cor. v. 2) of the action, or rather the inaction, of the Christian community in reference to the case of incest; and in this matter he declares "Your boasting is not good" (οὐ καλὸν τὸ καύχημα ὑμῶν, 1 Cor. v. 6). That is to say, their καύχημα consisted in their resistance to his apostolic authority; they were "puffed up," and so they had not dealt with the offender as they would have done had they followed his teachings (1 Cor. v. 2). It is with reference to this that he says in the later letter, εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε (2 Cor. ii. 9). Again, the sentence which he directs to be pronounced upon the offender is παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός (1 Cor. v. 5); but when he bids them be merciful and forgive, his reason is ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ (2 Cor. ii. 11). The man was only "delivered over to Satan," εἰς ὄλεθρον τῆς σαρκός (1 Cor. v. 5); but care must be taken lest Satan rob the Church of his soul (2 Cor. ii. 11). The reference to Satan in the later Epistle is pointless, unless we bear in mind the tenor of the sentence in the earlier one. And there is another phrase perhaps worthy of attention. The offender is called ὁ ἀδικήσας in 2 Cor. vii. 12, and the injured person is ὁ ἀδικηθείς. If we turn back to 1 Cor. vi. we find that the words ἀδικεῖν and ἀδικος (1 Cor. vi. 8, 9) are specially used of the carnal offences which St. Paul has there in view. The point of his rebuke in that chapter is that it would have been better for the offended father to have suffered wrong (ἀποστερεῖσθε; cf. for the force of this 1 Cor. vii. 5) than to have brought the matter before the heathen tribunals. And when St. Paul speaks of the Corinthians as having proved themselves in the end to be ἀγνοῦς τῷ πράγματι (2 Cor. vii. 11), the last words recall the ἐν τῷ πράγματι of 1 Thess. iv. 6, where the reference is to adultery, the language used being strikingly like that of

1 Cor. vi. 8. There are also some other links connecting the "Painful Letter" with 1 Corinthians which should not be overlooked. In 2 Cor. ii. 4 St. Paul is careful to explain that the letter which was written with tears was written οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ὅτι ἔχω περισσοτέρως εἰς ὑμᾶς. It might be expected therefore that the Painful Letter should exhibit some trace of this overflowing ἀγάπη. And such a trace is conspicuously present in the last words of 1 Corinthians, ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ (1 Cor. xvi. 24). No other letter of St. Paul's has so affectionate a farewell. It was plainly added for some special reason. But if we identify this letter with the "Painful Letter," 2 Cor. ii. 4 gives an excellent reason for its addition. And, once more, the reference in 2 Cor. iii. 1 f. to a former self-commendation which the Apostle had indited finds its best and simplest explanation if we bring it into connexion with 1 Cor. ix. 1 f.

16. Something must now be said about other schemes of reconstruction of the history which have been proposed by recent writers. It is unnecessary to rehearse them all,<sup>1</sup> but the discussion of one or two of the most plausible may serve to bring the difficulties of the problem into clearer relief, and to supply tests by which the adequacy of the solution that has been adopted may be estimated. In England, the editor of 1 *Corinthians* in this Commentary, Professor Findlay,<sup>2</sup> and Professor Sanday<sup>3</sup> (not to speak of German writers) interpolate a *second* lost letter from St. Paul to the Corinthians between the First and Second Canonical Epistles. They hold it probable that the embassy of Timothy to Corinth *viâ* Macedonia (Acts xix. 22, 1 Cor. iv. 17, xvi. 10) succeeded so far as this, that Timothy reached Corinth, but that his mission was not a success as regards the healing of disorders there. In consequence of the bad report brought back by Timothy, St. Paul wrote a *second* lost letter and sent it by the more capable hands of Titus.<sup>4</sup> It is the return of Titus from this mission which St. Paul awaited with such anxiety at Troas (2 Cor. i. 13), and the missive which Titus bore was the Painful Letter to which the Apostle alludes in 2 Cor. ii. 4, vii. 8.

<sup>1</sup> An elaborate account of the various theories which have been propounded will be found in an article by Hilgenfeld in his *Zeitschrift für wissenschaftliche Theologie* (1899), and a comparative table is given by Schmiedel in the *Hand Kommentar*, pp. viii, ix. Cf. also Jülicher's *Einleitung* for a good discussion.

<sup>2</sup> See vol. ii., p. 736 f., and Hastings' *Bible Dictionary*, vol. iii., p. 711 ff., s.v. "Paul"

<sup>3</sup> *Encycl. Biblica*, vol. i., p. 901 f.

<sup>4</sup> On this hypothesis Titus was not the bearer of 1 *Corinthians*.



Another scheme agreeing with this, in so far as it refuses to identify the Painful Letter with 1 *Corinthians*, has recently been expounded by Dr. Robertson.<sup>1</sup> This writer holds that after the despatch of 1 *Corinthians* by the hands of Titus, St. Paul changed the plan of travel announced in that letter (1 Cor. xvi. 5) and decided to take the route Ephesus—Corinth—Macedonia—Corinth, which would give the Corinthians a *δευτέρα χαρά*; that painful news having been brought back by Titus from Corinth, the Apostle reverted to the plan announced in 1 Cor. xvi. 5, as he was unwilling to visit Corinth so soon under the circumstances; that he wrote a severe letter, now lost, of which Titus was again the bearer; and that it was on Titus' report of the result of this second mission that 2 *Corinthians* was written and entrusted to the same capable messenger.

17. On both these theories the same observation may be made at the outset. They are highly complicated. Quite apart in the one case from the assumption (for which there is no evidence) that Timothy reached Corinth and that his mission there was a failure, and from the assumption in the other case<sup>2</sup> that the language of 2 Cor. i. 15 cannot be explained unless we suppose St. Paul to have changed his mind as to his route *twice* after the despatch of 1 *Corinthians*, both theories presuppose events and documents of which no historical trace has survived. Doubtless we must not assume that all the facts have been recorded; it may be necessary to introduce some hypotheses in order to co-ordinate the fragments of history at our disposal. Nevertheless, the theory which depends on the fewest hypotheses has the best claim to acceptance, provided that it covers the facts. Now the writers whose theories have been indicated in § 16 agree in interpolating a letter between 1 *Corinthians* and 2 *Corinthians*, which has utterly vanished out of knowledge. Such an interpolated letter was suggested by Bleek as long ago as 1830, and its actuality has been assumed by many critics since in Germany as well as in England. No doubt the phenomena may be accounted for by an artifice of this sort. We may put anything we please into a letter of which we know nothing; there is no way of proving our speculations to be wrong. But the necessity for so large an hypothesis must be glaringly evident before the hypothesis can be justified.

<sup>1</sup> Hastings' *Bible Dictionary*, vol. i., p. 495, s.v. "2 *Corinthians*".

<sup>2</sup> Dr. Sanday seems also to favour this idea of a double change of intention as to his route on the part of St. Paul (*Encycl. Biblica*, vol. i., p. 903). See § 16 above.

And it has not been proved, as we have seen (§§ 14, 15), that the "Painful Letter" of 2 Cor. ii. 4, vii. 8, cannot have been the First Canonical Epistle to the Corinthians. It is upon this supposed impossibility that the whole edifice of theory rests, and the base does not appear—to the present writer at least—to be broad enough to bear the superstructure.

## CHAPTER II.

### THE INTEGRITY OF THE EPISTLE.

1. Our discussion has hitherto taken for granted the *unity* of the Epistle (2 Cor.) with which we have to do. But this has been repeatedly questioned, and the arguments alleged in support of the composite character of the document require to be considered in detail. So far back as 1767 Semler urged that the Epistle could be resolved into three parts: (1) chaps. i.-viii. + Rom. xvi. 1-20 + chap. xiii. 11-13; (2) chaps. x.-xiii. 10; (3) chap. ix.; of which he held (2) to be posterior to (1). After a struggling existence the analysis attracted fresh interest when Hausrath in 1870 took it up in part and advocated the distinctness of chaps. x.-xiii. from chaps. i.-ix. Schmiedel (in the *Hand Kommentar*) defended this view in 1890, and Clemen has since adopted it, and indeed regards it as an established result of criticism.<sup>1</sup> The theory has not had many advocates in England, but it has been vigorously supported by Dr. J. H. Kennedy in his work entitled *The Second and Third Epistles to the Corinthians* (1900). By no writer has the matter been more carefully and acutely investigated, and his arguments demand attention.

2. Dr. Kennedy's view of the sequence of events during St. Paul's stay at Ephesus is as follows: 1. Titus was sent on a mission to Corinth to preach and to continue St. Paul's work (2 Cor. xii. 18) at some period after the Apostle's first visit (Acts xviii. 1). 2. Lost Letter to the Corinthians. 3. Mission of Timothy to Corinth (1 Cor. iv. 17, xvi. 5). 4. *1 Corinthians* written from Ephesus about April, 54. 5. St. Paul stayed at Ephesus because of the greatness of the opportunity there (1 Cor. xvi. 8). 6. He formed a fixed purpose of visiting Jerusalem with the offerings which were being collected (Acts xix. 21). 7. Bad news came from Corinth. 8. St. Paul accordingly paid a brief disciplinary visit

<sup>1</sup> See *Theologische Literaturzeitung*, 22nd Dec., 1900; and cf. Clemen's work entitled *Die Einheitlichkeit d. paulin. Briefe*.



to that city. 9. On his return he wrote from Ephesus the Painful Letter, of which the end is preserved to us in 2 Cor. x.-xiii. 10. Mission of Timothy to Macedonia (Acts xix. 22). 11. Mission of Titus to Corinth to subdue the rebels there. 12. On Titus' report of the success of his mission St. Paul wrote from Macedonia about November, 55, a letter of which we have the beginning preserved in 2 Cor. i.-ix., the rest being lost. 13. This letter was forwarded to Corinth by Titus and two unnamed companions, the bearers being entrusted also with the business of the collection (2 Cor. viii. 6). It will be recognised at once that this is a highly complicated scheme. Dr. Kennedy has to assume *three* missions of Titus to Corinth instead of two, the number which commentators have generally recognised; and he has, in like manner, to find room for *two* missions of Timothy, one to Corinth (1 Cor. iv. 17) and a second, quite distinct from this, to Macedonia (Acts xix. 21). In addition, he has to push back the date of 1 *Corinthians* by a year, in order to give time for all the incidents of which he finds traces in the Epistles; and he splits up 2 *Corinthians* into two fragmentary letters. We shall consider these points separately.

3. First, then, as to the missions of Titus. Dr. Kennedy takes in close connexion the two verses 2 Cor. viii. 6, 7, and translates (p. 122), "I summoned (? exhorted) Titus that as he had made a beginning, so he might accomplish in you this grace also; yea that as ye abound in everything, in faith and utterance, and in all diligence, and in your love towards us, so ye may abound in this grace also". This translation is probably right (see note *in loc.*); but the inference which its author derives from it is by no means inevitable. Dr. Kennedy holds that the words prove that the furtherance of the collection for Jerusalem was the purpose of Titus' later visit only, and formed no part of his commission in the earlier visit. But this cannot be maintained. Such an interpretation will harmonise with Dr. Kennedy's scheme of Titus' visits (see above); but the passage is quite consistent with the other view that Titus' two visits to Corinth were made as the bearer of the two Canonical Epistles. For in what St. Paul says, the emphasis is on the contrast between *προεκήρυξεν* and *ἐπιτελέσῃ*. A beginning had been made by Titus in the matter of the collection; he is now to finish his work, that the Corinthians may be as conspicuous for their liberality as they already are for other graces. Dr. Kennedy objects to this that it is inconceivable that St. Paul when sending Titus with a strong message of rebuke should also have instructed him to obtain money contributions. "Such a course," he says, "would have been as inconsistent

with wise diplomacy as with the self-respect which formed so marked a feature in St. Paul's character."<sup>1</sup> But to argue thus is to overlook the fact that St. Paul's instructions about the collection in 1 Cor. xvi. 1-5 were given in answer to queries addressed to him on the subject by the Church of Corinth. The first part of the letter which Titus carried was taken up with rebuke; but there was nothing undiplomatic in the fact that St. Paul sent his answers to these queries by the same hand. In fact to have withheld his answer would have only given offence.<sup>2</sup>

4. We have now to consider the evidence adduced for the dissection of 2 Corinthians. First, it is urged that there is not only a change of tone at x. 1, but that the way in which the chapter opens shows that something has been lost which immediately preceded it. Αὐτὸς δὲ ἐγὼ are the first words, and δέ (it is said) marks an antithesis. The passage "contains an allusion to an objection which had been brought against the Apostle, which it brings before us not as if the subject were now for the first time introduced, but as if it had been already mentioned".<sup>3</sup> Rather should we say that δέ marks the transition to a new subject, a usage to which we have an exact parallel in viii. 1 of this very Epistle; where after the words which conclude chap. vii., χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν, St. Paul passes to his next topic with the words γνωρίζομεν δὲ ὑμῖν. Another parallel is found at 1 Cor. xv. 1, where in like manner a new subject is introduced by the words γνωρίζω δὲ ὑμῖν. It is unnecessary to assume, as some have done, that the change of tone here was caused by the arrival at this point of a messenger from Corinth bringing tidings later and less favourable than that brought by Titus. This may, indeed, be so; but the hypothesis is not needed. It is hardly likely that any of St. Paul's more important letters were written or dictated at a single sitting; and the change of tone is sufficiently accounted for by a change of mood such as every busy and over-burdened man is subject to, especially

<sup>1</sup> *Loc. cit.*, p. 124.

<sup>2</sup> These considerations also break the force of Dr. Kennedy's main argument for the early date of 1 *Corinthians*. It is plain that the business of the collection had been set on foot *before* the date of that letter, in which counsel is given as to the best method of carrying it on; and thus the phrase ἀπὸ πέρουςι (2 Cor. viii. 10, ix. 2), in which so much difficulty has been found, receives adequate explanation. The Corinthians would truly be said in November, 55, to have "made a beginning" a year ago, and St. Paul's boast to the Macedonian Christians that Achaia had been "prepared for a year past" was quite justifiable (see note *in loc.*).

<sup>3</sup> Kennedy, *loc. cit.*, p. 96.

if his health is not very robust (*cf.* 2 Cor. i. 8, 9, and xii. 7). The Second Epistle to the Corinthians is not a formal treatise like the Epistle to the Romans; it is a personal letter, and in such letters we have no reason to expect either systematic arrangement of topics or pedantically uniform treatment.

5. This consideration helps us, too, to dispose of the difficulty that the last four chapters contemplate an openly rebellious minority at Corinth, the existence of which is not emphasised in the first nine chapters. It was entirely natural that Titus' report being of a mixed character, partly good and partly bad, St. Paul's letter based upon it should show traces at once of his gratification and of his grief. And, indeed, chaps. i.-ix. are not without indications that his authority was not cheerfully accepted by *all* the Corinthian Christians. His defence against the charge of fickleness (i. 15-17) shows that the charge had been made; the mention of οἱ πλείονες in ii. 6 (*cf.* iv. 15) shows that a minority did not heartily concur in the sentence which was inflicted, although, as a matter of fact, all had acquiesced in his view that the Church should take cognisance of the moral scandal which had occurred;<sup>1</sup> he more than hints in ii. 17 that οἱ πολλοί make merchandise of the word of God, and his remark loses point if none such were to be found at Corinth; that *τινες*, "some persons," make use of commendatory letters (iii. 1) is brought up to their disparagement; the comparison between the ministries of the Old and New Covenants in iii. 6 f. is indirectly aimed at the Judaising party (xi. 22, 23); so, too, those who boast ἐν προσώπῳ καὶ οὐ καρδίᾳ (v. 12) are his Corinthian opponents; and, lastly, the force of the antitheses in vi. 8-10 depends on the fact that corresponding statements to his discredit were being made at Corinth. The situation was simply this. The Church as a whole (and, indeed, unanimously, *cf.* vii. 15, 16) had taken the action he desired in the case of the offender; but there remained a turbulent minority who resisted his authority in other matters. The evil of unchastity does not here need special consideration; it was *always* present at Corinth.

6. It is time to adduce the passages upon which defenders of the theory that chaps. x.-xiii. constitute a part of the Painful Letter mainly depend. The case is best put by Dr. Kennedy,<sup>2</sup> who produces

<sup>1</sup> I cannot think that Dr. Kennedy's view (*loc. cit.*, p. 102) that the "minority" here indicated were out-and-out supporters of St. Paul who were anxious to go farther even than he, will commend itself to many minds.

<sup>2</sup> *Loc. cit.*, p. 81 f.



three pairs of parallels between the first nine and the last four chapters of the Epistle. (a) In xiii. 10 the Apostle wrote διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι; and to this it is said that ii. 3, καὶ ἔγραφα τοῦτο αὐτὸ, ἵνα μὴ ἔλθων λύπην ἔχω, refers. But this reference is by no means inevitable; it is quite as natural to suppose that the effect of the Painful Letter (which I take to be 1 *Corinthians*) having been so salutary, as is indicated in ii. 3, the Apostle would again try the effect of a written threat of severe dealing. (b) In xiii. 2 we have προεἶρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν τοῖς προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, to which i. 23 corresponds well if we suppose it written at a later date, *viz.*, φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. On the other hand, it is plain that the texts may be taken up by another handle; and we may understand their sequence to be that the Apostle having said at i. 23 that he had not come to Corinth before as he wished to spare them, he explains at xiii. 2 with plain sternness that when he does come he will *not* spare. There is nothing gained in lucidity or in force by the hypothesis that xiii. 2 represents the earlier statement and i. 23 the later. (c) Again, in x. 6, St. Paul says of himself: ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, while at ii. 9 he writes, εἰς τοῦτο γὰρ καὶ ἔγραφα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. Here it is not to be gainsaid that an excellent sense emerges from counting x. 6 to be prior to ii. 9, which seems, when taken in connexion with vii. 15, 16, to speak of unanimous obedience on the part of the Christians at Corinth. But the character of this obedience has been indicated above in § 4. So far as the specific case as to which St. Paul had written the Painful Letter was concerned, the "obedience" had been that of "all"; but there remained a faction which was disobedient at heart, and until they should have yielded to his authority it could not be said that their "obedience" was "fulfilled". As to these three pairs of parallel passages, then, it is not the case that a satisfactory explanation can be provided only by the expedient of recognising chaps. x.-xiii. as prior to chaps. i.-ix.; on the contrary, they yield a consistent sense when the Epistle is interpreted as a continuous whole. A remarkable commentary upon the danger of relying too much on coincidences of language of this sort is afforded by the fact that exactly an opposite inference to that with which we have been dealing has been drawn by another critic, Drescher. This writer, like Schmiedel and Clemen and Kennedy, regards chaps. x.-xiii. as distinct from chaps. i.-ix.; but he is led from internal evidence, as it appears to him, to count the Nine Chapters

as *earlier* in date than the Four.<sup>1</sup> When internal evidence leads competent scholars to such entirely divergent conclusions, it is a natural inference that the arguments on which they rely do not amount to demonstration.

7. It is further to be borne in mind that the theory which regards chaps. i.-ix. and chaps. x.-xiii. as parts of distinct letters which have been joined together by mistake depends on the concurrence of several improbable hypotheses. We have to suppose not only that chaps. i.-ix. are a fragment of a longer letter which has lost its concluding pages, and that chaps. x.-xiii. are a fragment of a longer letter which has lost its opening pages, but that in each case the mutilation happened to come at a point where a new sentence began a new page. This is a most unlikely thing to happen. Take any book or manuscript at random and count the number of places where the tearing away of pages does not leave a clause incomplete. The number will be small indeed.<sup>2</sup> But the measure of the improbability of this happening must be twice repeated before we reach the improbability of 2 Cor. i.-ix. and 2 Cor. x.-xiii. being *both* fragments. For neither 2 Cor. ix. 15 nor 2 Cor. x. 1 is an incomplete sentence. It has been argued indeed (see above, § 4) that 2 Cor. x. 1, αὐτὸς δὲ ἐγὼ . . . , points to some preceding argument which is not to be found in 2 Cor. ix. The argument is unconvincing; but what is here dealt with is the improbability that a tearing of the MS. should have left no trace on the grammatical coherence of the sentence which followed the mutilation. In fact, it is not too much to say that the phenomena of the existing document cannot be explained as resulting from the mere juxtaposition of two fragments of other letters. We have to postulate, in addition, an editor who trimmed the ragged edges and brought the end of chap. ix. and the beginning of chap. x. into grammatical sequence by emendation of the texts which the two fragments presented. And beside all this we have yet to reckon with the improbability, be it great or small, that the two fragments belonging to distinct letters should have become joined together under the mistaken impression that they were parts of one whole.

<sup>1</sup> *Studien und Kritiken*, Jan., 1897. Krenkel takes the same view, and holds that chaps. x.-xiii. form a letter later in date than chaps. i.-ix. This was also Semler's view.

<sup>2</sup> A good illustration is afforded by the end of St. Mark's Gospel. It is generally (though not universally) believed that a page has been lost at the end, and that the present conclusion is by another hand. But one of the strongest arguments for this view is that ver. 8 is incomplete, and that it ends ἐφοβούντο γάρ, *i.e.*, "for they were afraid to . . .". There is no such incompleteness apparent at 2 Cor. ix. 15.

Under these circumstances we fall back on the *primâ facie* case, which is that the Second Epistle to the Corinthians is an *ens integrum*, and we proceed to bring forward some of the positive data which point to its unity.

8. First, attention should be directed to passages in chaps. x.-xiii. which point back to passages in chaps. i.-ix. (a) In xi. 15 St. Paul writes that the false apostles, whom he calls Satan's διάκονοι, are trying to pass themselves off as διάκονοι δικαιοσύνης, i.e., as ἀπόστολοι Χριστοῦ (ver. 13). Now there is nothing in the context to suggest such a phrase as διάκονοι δικαιοσύνης, and it does not, as a matter of fact, occur in any other of St. Paul's letters or in the N.T. outside this Epistle or in the LXX. The one passage which explains it is iii. 7-11, where the Ministry of the Old Covenant is declared to be less glorious than that of the New, and where ἡ διακονία τῆς δικαιοσύνης is set over against ἡ διακονία τῆς κατακρίσεως. Unless the readers of xi. 15 were aware that St. Paul used the phrase "the ministry of Righteousness" as descriptive of the ministry of the Gospel, the title διάκονοι δικαιοσύνης would have had no special meaning for them. Thus we conclude that the discussion of iii. 7-11 is presupposed by the use of the title in xi. 15. (b) The charge which his opponents brought against St. Paul at Corinth is thus described by him in xii. 16, ὑπάρχων πανουργος δόλῳ ὑμᾶς ἔλαβον. They had called him a πανουργος, "a crafty man," and suggested that his dealings in the matter of money were full of guile (δόλος). At iv. 2 he refers to the same charge, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ. The meaning of the latter clause, "handling deceitfully the word of God," is fixed by the parallel in ii. 17, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, which shows that the δόλος repudiated by him was crooked dealing in regard to money, "making a traffic" of the Gospel. (c) The passages just cited from the earlier part of the letter have other echoes in the later part. In ii. 17 those who make merchandise of the word of God at Corinth are οἱ πολλοί, and he speaks of his opponents again as πολλοί in xi. 18. His declaration in ii. 17 is that he preaches ἐξ εὐκρινείας (cf. i. 12), and in iv. 2 that it is τῇ φανερώσει τῆς ἀληθείας; so in xi. 6 he says of himself, ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. And, lastly, the asseveration of his sincerity in ii. 17, κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν, is repeated in xii. 19, the only other place where it occurs in his Epistles. (d) In x. 5 he speaks of bringing every thought into captivity, εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, and of his readiness to avenge all disobedience, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Seven verses before, in ix. 13, he had written of the ὑποταγὴ τῆς ὁμολογίας ὑμῶν εἰς τὸ



εὐαγγέλιον τοῦ Χριστοῦ; and the language is sufficiently similar to suggest that x. 5 was written while the phrases of ix. 13 were still in his mind. (e) The concluding summary of the Epistle (xiii. 11) is important (see note *in loc.*). The exhortations χαίrete . . . παρακαλεῖσθε are specially noteworthy, for they exactly reproduce the two leading thoughts of its earlier part, *Rejoice . . . be comforted*. It is difficult to understand how the words are to be explained on the hypothesis that they sum up the message of the Painful Letter. They are entirely harmonious with chaps. i.-ix., but not harmonious at all with chaps. x.-xiii. "Comfort in affliction" is (as Dr. Plummer points out<sup>1</sup>) the keynote of the first part of the Epistle, "boasting in weakness" being the keynote of the second part. παρακαλεῖσθε is an appropriate summing up of much that is contained in chaps. i.-ix., but is irrelevant as regards chaps. x.-xiii.<sup>2</sup> And thus, as we find in xiii. 11 a summary of 2 Corinthians as a whole, we conclude that it is a single document, and is not made up of parts of two letters which have been joined together by mistake.

9. In the next place the linguistic parallels between chaps. i.-ix. and chaps. x.-xiii. are in many instances so close as to render it difficult to believe that the Epistle is not an *ens integrum*. (a) The phrase *ἑαυτὸν συνιστάνειν* only occurs once in the N.T. outside 2 Corinthians, *viz.*, at Gal. ii. 18, and there the meaning is quite different (*παραβάτην ἑμαυτὸν συνιστάνω* = "I prove myself a transgressor") from anything in 2 Corinthians. Not only does the phrase occur in both parts of this Epistle (iii. 1, v. 12, x. 12, 18), but it always implies a bad kind of self-commendation, as contrasted with the similar phrase *συνιστάνειν ἑαυτὸν* (iv. 2, vi. 4, vii. 11), which is used throughout in a favourable sense. (b) *ὑπόστασις* only occurs twice in St. Paul, and each time in the same phrase, *ἐν τῇ ὑποστάσει ταύτῃ* [*s.c.*, *τῆς καυχήσεως*], which is found once in the earlier (ix. 4) and once in the later (xi. 17) part of 2 Corinthians. (c) St. Paul uses *ταπεινός* of himself in vii. 6 and x. 1; the word only occurs once again in the Pauline letters (Rom. xii. 16). (d) *νόημα* occurs five times in 2 Corinthians and in both parts of the Epistle (ii. 11, iii. 14, iv. 4, x. 5, xi. 3), and is always used in a bad sense. In the only other place of its occurrence in the N.T. (Phil. iv. 7) there is no suggestion that *νοήματα* must be bad. (e) *ἀγρυπνία*

<sup>1</sup>Smith's *Bible Dictionary*, vol. i., p. 657.

<sup>2</sup>Semler seems to have had some suspicion of this, for he joins on chap. xiii. 11-13 to the first part of the Epistle in his scheme of dissection.

occurs in vi. 5 and xi. 27, but nowhere else in the N.T. (*f*) προσαναπληροῦν occurs in ix. 12 and xi. 9, but nowhere else in the N.T. (*g*) ἔτοιμος occurs both in ix. 5 and x. 6, 16; only once again in St. Paul (Tit. iii. 1). (*h*) δυνατεῖν is found in ix. 8 and xiii. 3; only once again in St. Paul (Rom. xiv. 4). (*i*) θαρρεῖν occurs in v. 6, 8, vii. 16 and x. 1, 2, but not elsewhere in St. Paul. It is true that in x. 1, 2 it is used to express stern confidence in himself (θαρρῶ εἰς ὑμᾶς), and in vii. 16 to express hopeful confidence in his correspondents (θαρρῶ ἐν ὑμῖν); but this does not alter the fact that he does not use the word in any sense in any other Epistle. (*j*) πλεονεκτεῖν occurs in ii. 11, vii. 2 and xii. 17, 18; only again in St. Paul in 1 Thess. iv. 6. (*k*) παρακαλεῖν occurs thirteen times in chaps. i.-ix. and four times in chaps. x.-xiii.; that is, with unusual frequency in both parts of the Epistle. It is the word used throughout of the Apostle's directions to Titus (viii. 6, 17, ix. 5 and xii. 17). Other words and phrases occur with marked frequency in both parts of the Epistle, such as ἐν παντί, καυχᾶσθαι, περισσότερος (-ως), etc.; but while such phenomena fall in with the conclusion we have already reached, they are hardly significant enough to be registered as supplying independent arguments. But, on the whole, the linguistic facts powerfully support the traditional view, *viz.*, that the Second Epistle to the Corinthians is a single document and not a patchwork of two or more detached pieces.

10. It is further to be borne in mind that neither MSS. nor versions lend any countenance to these disintegrating theories. They all, from the earliest times, treat the Epistle as a whole, as Irenæus explicitly does more than once. He quotes ii. 15, 16 (*Hær.*, IV., xxviii., 3) and xiii. 7, 9 (*Hær.*, V., iii., 1) as alike contained in the *secunda ad Corinthios*. No doubt the union of fragments is supposed to have taken place long before his time. Nevertheless the fact that there is no trace of it in literature is significant. "The attestation of the N.T. text is so varied and so early that a displacement of this magnitude could hardly fail to bear traces of itself."<sup>1</sup>

11. One section of the Epistle (vi. 14-vii. 1) has been regarded as an interpolation by many writers who accept the Epistle in other respects as a complete document from the hand of St. Paul. And it is not to be denied that this section comes in awkwardly in its present place. It is much more like what we would expect a fragment of the Lost Letter (1 Cor. v. 9) to be than a genuine part of the Epistle before us. Nevertheless, I am not satisfied that a case

<sup>1</sup> Sanday, *Encycl. Biblica*, vol. i., p. 906.

has been made out for its rejection; and I have given (in the notes *in loc.*) the reasons which seem to me to justify the Pauline authorship of the section, and plausibly to explain its insertion at this particular point. It is not impossible (though for the hypothesis there is no external authority) that the section is a marginal gloss which has crept into the text at a very early period, or a postscript written in the margin by St. Paul or his amanuensis. But, on the whole, I believe that it ought to be retained.



## CHAPTER III.

### THE HISTORY STYLE AND CONTENTS OF THE EPISTLE.

1. The external tradition as to the circulation and authority of the Second Epistle to the Corinthians is abundant from the year 175 onward. It is quoted by Irenæus of Gaul repeatedly (*e.g.*, *Hær.*, iii., 7, "aperte Paulum in secunda ad Corinthios dixisse," etc.); by Athenagoras of Athens (*de resurr. morte*, xviii.); by Theophilus of Antioch (*ad Autol.*, i., 12, iii., 14); by Tertullian of Carthage (*de Pudicitia*, 13 *et passim*); by Clement of Alexandria (frequently, *e.g.*, *Strom.*, iii., 14, iv., 6), witnesses representing Churches widely separated from each other. Again, the Epistle is mentioned in the Muratorian Fragment; it was in Marcion's Canon, and there is no evidence that it was absent from any list of N.T. books or any collection of Pauline letters. Before 175 A.D. the evidence is not copious, but it is distinct. The letter to Diognetus (v. 12) quotes chap. vi. 8-10; and the elders cited by Irenæus, who represent (at latest) the generation preceding him, quote chap. xii. 4 (*Hær.*, V., v., 1). Finally, Polycarp (*ad Phil.*, ii., 4, and vi., 1) quotes chap. iv. 14 and viii. 21, thus providing proof of the use of the Epistle before the year 120. That it seems to have been used by the Sethites and And Ophites would point to a similar conclusion.<sup>1</sup>

<sup>1</sup> It is somewhat remarkable that the Epistle is not quoted by Clement of Rome when writing to the Church at Corinth. He cites (§ xlvii.) the First Epistle, and the Second, if known to him, would have supplied him with many apposite texts, powerfully supporting his appeal for unity. But no solid argument can be based on Clement's silence, especially when it is remembered that we should look in vain in his letter for traces of Galatians, Colossians, Philippians, and 1 and 2 Thessalonians, as well as of 2 Corinthians. These letters may not have been known in Rome at the time; or Clement may have been personally unacquainted with them; or he may not have been familiar enough with their contents to quote from them. Any of these explanations is adequate, without resorting to the hypothesis (*cf.* Kennedy, 2 and 3 *Corinthians*, p. 142 ff.) that Clement does not quote the canonical 2 Corinthians because it was not yet in existence as a whole, but only survived in the form of fragments of the great Apostle's correspondence with Corinth.

2. External evidence is, however, of little importance in the case of a letter which so clearly betrays its authorship as 2 Corinthians does. It is unmistakably Pauline, in the tone and character of its teaching, no less than in its style and vocabulary. No Epistle lets us see more of the working of the Apostle's mind, or gives us a clearer view of his personality (see above, chap. i., § 1). It is distinctively a *letter* rather than an *epistle*; that is, it was written to meet an emergency that had arisen at Corinth, and there is no trace that the writer was conscious that it would take a permanent place in literature. Herein lies at once its charm and its difficulty; and herein, too, is the explanation of the absence of systematic and consistent arrangement, such as might fairly be expected in a formal treatise. It reflects the varying moods of the writer; and the broken constructions and frequent anacolutha show that it was written at a time of mental agitation and excitement.

3. We count it unnecessary to produce here the proofs of the Pauline character of the style and diction of the Epistle.<sup>1</sup> They are apparent throughout, and the marginal references to the text have been specially prepared with a view of bringing out the linguistic parallels between 2 Corinthians and the other Pauline letters.<sup>2</sup> Among the words peculiar in the N.T. to this Epistle are the following: ἀβαρής, ἀγανάκτησις, ἀγνότης, ἀγρυπνία, ἀδρότης, ἄμετρος, ἀνακαλύπτει, ἀνεκδιήγητος, ἀπαρασκεύαστος, ἀπειπεῖν, ἀπόκριμα, ἄρρητος, αὐγάζειν, αὐθαίρετος, βελίαρ, δίψος, δόλιος, δυσφημία, ἐγκρίνειν, ἐκδπανᾶσθαι, ἐκδημεῖν, ἐκφοβεῖν, ἐλαφρία, ἐντυποῦν, ἐπενδύεσθαι, ἐτεροζυγεῖν, εὐφημία, ἱκανότης, καθαίρεσις, κάλυμμα, καπηλεύειν, καταβαρεῖν, κατάκρισις, καταναρκεῖν, κατάρτισις, κατοπτρίζεσθαι, μετοχή, μολυσμός, μωμείσθαι, νυχθήμερον, δχύρωμα, παραυτίκα, παραφρονεῖν, πεντάκις, πέρυσι, προαμαρτάνειν, προενάρχεσθαι, προκαταρτίζειν, προσαναπληροῦν, προσκοπή, πτωχεύειν, σαργάνη, σκῆνος, σκόλοψ, στενοχωρεῖσθαι, συγκατάθεσις, συλᾶν, συμπέμπειν, συμφώησις, συναποστέλλειν, συνυπουργεῖν, συστατικός, ὑπερέκεινα, ὑπερεκτείνειν, ὑπερλίαν, φειδομένως, φωτισμός, ψευδαπόστολος, ψιθυρισμός.

4. That the Epistle falls of itself into three parts is evident to the most casual reader. (1) From i. 1 to vii. 16 the writer is

<sup>1</sup> Those who desire to learn what has been urged against the Pauline authorship may be referred to Dr. Knowling's *Witness of the Epistles*, chap. ii., "Recent Attacks upon the Hauptbriefe"; see especially p. 192. But it is quite outside the plan of this commentary to take notice of every extravagance of criticism. (See also vol. ii., p. 753 above.)

<sup>2</sup> Note that in the marginal references the LXX numbering of the Psalms and of the other O.T. books has been followed; and that "here only" means that the word so designated does not occur again in the N.T.

occupied with the reflections which are suggested by the report brought by Titus as to the response of the Corinthian Church to the injunctions of the First Epistle in the matter of the incestuous man. In this section there is a digression of great doctrinal importance on the Ministry of the New Covenant (iii. 7-iv. 15), followed by some profound thoughts about the life after death (iv. 16-v. 10); and a minor digression (vi. 14-vii. 1) about the dangers of inter-marriage with the heathen; but the main topic of these chapters is his thankfulness at the news he has received, which consoles him in his many troubles. Again and again he bids them be sure of his sincerity and single-mindedness. (2) Chapters viii. and ix. deal with the collection which was being made for the poor Christians in Judæa, a subject which had been much in his thoughts during the preceding year. (3) The last four chapters are taken up with a vindication of his apostolic authority, which was necessary to put forward plainly before his next visit to Corinth. There was a party in that city calling themselves by the name of Christ (x. 7), who made light of St. Paul's apostolic claims and were trying to undermine his authority. The Church as a whole had acquiesced in St. Paul's directions given in 1 Cor. v.; but a minority of malcontents were troublesome and calumnious, and needed repression. A detailed analysis of the letter is subjoined.

## ANALYSIS OF THE EPISTLE.

### I. The obedience of the Corinthians to the instructions of the First Epistle.

#### Introductory—

Address (i. 1, 2).

God's consolations and the sympathy of sorrow (i. 3-7).

His recent peril (i. 8-11).

#### His sincerity of purpose—

They must acknowledge it (i. 12-14).

His change of plan was not due to fickleness (i. 15-22).

The real reason of the postponement of his visit (i. 23-ii. 4).

The offender has been sufficiently punished (ii. 5-11).

He rejoices to hear that his reproof has been loyally received (ii. 12-17).

The Corinthians are his "Letter of Commendation" (iii. 1-3).

His success, however, is due to God (iii. 4-6).

#### Digression on the Ministry of the New Covenant—

It is more glorious than that of the Old (iii. 7-11).

It is more open (iii. 12-18).

He, accordingly, delivers his message plainly (iv. 1-6).



- His bodily weakness does not annul the effects of his ministry (iv. 7-15).  
 He is sustained by a glorious hope (iv. 16-18).  
 His expectation of a glorified body hereafter, and his desire to survive until the Second Advent (v. 1-5).  
 In any case to be with Christ is best (v. 6-8).  
 We must remember the Judgment to come (v. 9, 10).  
 He reiterates his sincerity of purpose (v. 11-13).  
 The constraining power of his ministry (v. 14-16).  
 In Christ all is new (v. 17-19).  
 As Christ's ambassador he prays them to be reconciled to God (v. 20-vi. 3).  
 The conditions and characteristics of his ministry (vi. 4-10).  
 He affectionately declares his sympathy and claims the same from them (vi. 11-13).  
 [Parenthetical warning against familiar association with the heathen (vi. 14-vii. 1).]  
 He claims their sympathy again (vii. 2-4).  
 He repeats his joy that his reproof has been loyally received (vii. 5-12).  
 Titus also rejoiced to bring such tidings (vii. 13-16).

## II. The Collection for the Judæan Christians.

- The liberality of the Macedonian Churches (viii. 1-7).  
 He counsels, though he will not command, the imitation of it (viii. 8-15).  
 The mission of Titus and his two companions (viii. 16-24).  
 Its purpose, that the collection may be made ready (ix. 1-5).  
 Liberal giving is (a) blessed of God (ix. 6-11), and (b) calls forth the blessings of the recipients (ix. 12-15).

## III. The Vindication of his Apostolic Authority.

- He entreats them not to force him to use his authority (x. 1-6).  
 Despite all appearances it is weighty and is Divinely given him (x. 7-18).  
 He begs them to bear with the statement of his claims at length (xi. 1-4).  
 He is in no way inferior to his adversaries (xi. 5-15).  
 His Apostolic labours and trials (xi. 16-33).  
 His vision, of which he could boast, if he chose (xii. 1-6).  
 His "thorn in the flesh" (xii. 7-10).  
 This testimony should have proceeded from the Corinthians (xii. 11-13).  
 That he did not claim maintenance was disinterested (xii. 14-18).  
 The purpose of this "glorying" is their edification (xii. 19-21).  
 If he comes again, he will not spare (xiii. 1, 2).  
 Christ is his strength: let them see to it that He is theirs also (xiii. 3-10).  
 Conclusion—  
 Final exhortations (xiii. 11).  
 Salutations and benediction (xiii. 12, 13).



## CHAPTER IV.

### THE TEXT.

1. The uncial manuscripts whose readings are cited, in all important cases, in the critical notes are the following :—

- ℣. Codex Sinaiticus (sæc. iv.), now at St. Petersburg, published in facsimile type by its discoverer, Tischendorf, in 1862. The symbol ℣<sup>c</sup> is used to indicate the corrections introduced by a scribe of the seventh century, ℣\* denoting the autograph of the original scribe.
- A. Codex Alexandrinus (sæc. v.), at the British Museum, published in photographic facsimile by Sir E. M. Thompson (1879); it is defective from chaps. iv. 13 to xii. 7 of our Epistle.
- B. Codex Vaticanus (sæc. iv.), published in photographic facsimile in 1889 under the care of the Abbate Cozza-Luzzi.
- C. Codex Ephraemi (sæc. v.), the Paris palimpsest, edited by Tischendorf in 1843. The text of our Epistle is wanting from chap. x. 8 to the end.
- D. Codex Claromontanus (sæc. vi.), a Græco-Latin MS. at Paris, edited by Tischendorf in 1852. D<sup>b</sup> and D<sup>c</sup> denote the readings introduced by correctors of the seventh and ninth centuries respectively. The Latin text is represented by d; it follows the Old Latin version with modifications.
- E. Codex Sangermanensis (sæc. ix.), a Græco-Latin MS., now at St. Petersburg, formerly belonging to the Abbey of Saint-Germain-des-Prés. Its text is largely dependent upon that of D. The Latin version, e (a corrected copy of d), has been printed, but with incomplete accuracy, by Belsheim (18 5).
- F. Codex Augiensis (sæc. ix.), a Græco-Latin MS., at Trinity College, Cambridge, edited by Scrivener in 1859. Its Greek text is almost identical with that of G, and it is therefore

not cited save where it differs from that MS. Its Latin version, f, presents the Vulgate text with some modifications.

- G. Codex Boernerianus (sæc. ix.), a Græco-Latin MS., at Dresden, edited by Matthæi in 1791. Written by an Irish scribe, it once formed part of the same volume as Codex Sangallensis (δ) of the Gospels. The Latin text, g, is based on the O.L. translation.
- H. Codex Coislinianus (sæc. vi.), fragments of which survive in several libraries. Of our Epistle chap. iv. 2-7 is at St. Petersburg, and chaps. x. 18-xi. 6 and xi. 12-xii. 2 at Mount Athos. These latter fragments were edited by Duchesne in 1876; the readings of the former are given by Tischendorf.
- K. Codex Mosquensis (sæc. ix.), edited by Matthæi in 1782.
- L. Codex Angelicus (sæc. ix.), at Rome, collated by Tischendorf and others.
- M. Codex Ruber (sæc. ix.), at the British Museum; it derives its name from the colour of the ink. It contains of this Epistle chaps. i. 1-15 and x. 13-xii. 5.
- O. This is a fragment (sæc. vi.), at St. Petersburg, containing chaps. i. 20-ii. 12.
- P. Codex Porphyrianus (sæc. ix.), at St. Petersburg, collated by Tischendorf. Its text is deficient for chap. ii. 13-16.
- R. Codex Cryptoferratensis (sæc. vii.), a palimpsest fragment containing chap. xi. 9-19, edited by Cozza in 1867, and cited by Tischendorf.<sup>1</sup>

The tendency of these MSS. to fall into groups will be apparent on a cursory inspection of the *apparatus criticus*. The readings of DEG are, as a rule, "Western"; while NB represent (as usual) a weight of authority that cannot be rejected without much hesitation. The lacunæ in A and C prevent the affinities of the "Alexandrian" group NACLPL from being as apparent here as in other Epistles (*cf.* Sanday-Headlam, *Romans*, p. lxxi).

<sup>1</sup> The following uncial authorities for our Epistle are as yet inedited:—

- S. At Mount Athos (sæc. viii.?), contains, *inter alia*, chaps. i. 1-xi. 23.
- Ψ. A ninth-century Codex at Mount Athos. It is said to be complete.
- Ξ. Codex Patiriensis (sæc. v.), at Rome (Vat. Gr. 2061). It contains chaps. iv. 7-vi. 8 and vii. 15-x. 6 of our Epistle



2. The minuscule or cursive manuscripts are very numerous, and only a few of special interest are occasionally cited in the critical apparatus. 17, the "queen of cursives" (sæc. ix.), is at Paris; 37 (sæc. xv.) is the well-known Leicester Codex = Ev. 69; and 73 (sæc. xi.) is at Upsala.

3. *Versions.* Of these the Latin claims special attention. The versions d, e, f, g have been described above. We have also of the Old Latin the fragmentary Codex Frisingensis (r) of the sixth (?) century, containing of our Epistle chaps. i. 1-ii. 10, iii. 17-v. 1, vii. 10-viii. 12, ix. 10-xi. 21, xii. 14-21, xiii. 2-10. The symbol m marks the readings found in the *Speculum*, which represents the text of the Spaniard Priscillian. The Vulgate (vg) of the Pauline Epistles differs but little from the præ-Hieronymian Latin.

In Syriac we have the Peshitto (sæc. iii.?) and the Harclean version (sæc. vii.). The margin of the latter often preserves better readings than are found in its text.

Of Egyptian versions we have the Bohairic or the North Coptic, and the Sahidic or South Coptic, the language of Upper Egypt. These versions are to be dated probably about the third century.

It has not come within the scope of this edition to cite the patristic authorities for the variants recorded; for a full conspectus the student must be referred to Tischendorf's *Novum Testamentum Græce* (8th edit.), on which the following *apparatus criticus* is based.

4. In accordance with the general plan of the *Expositor's Greek Testament* the "received text" (see vol. i., p. 52) is printed at the head of the pages; but the commentary follows the reading, which has appeared to the editor to be, on the whole, most probably original.

Among the Patristic Commentaries on the Epistle perhaps the most important are those of Chrysostom, Ambrosiaster and Primasius. Modern commentaries are very numerous. Stanley's notes are often illuminating and picturesque; Alford is careful and thorough, as usual; and Waite (in the *Speaker's Commentary*) provides a useful discussion of the main questions which the Epistle suggests. Of German commentaries Schmiedel's (in the *Hand Kommentar*) is by far the most complete. It is a brilliant and scholarly piece of work, and is indispensable to the student who wishes to have detailed information as to the various schemes by which St. Paul's history has been reconstructed for the years 53-55 A.D. Schmiedel's general view (see p. 19 above) that chaps. x.-xiii. constitute part of a letter distinct from and later than chaps. i.-ix. has not commended itself to the present editor; but his notes are full of

learning and suggestiveness. Schnedermann's edition of the Epistles to the Corinthians (in Strack-Zöckler's *Kommentar*) has also been found useful at some points. Bengel's *Gnomon* and Field's detached *Notes* have, of course, been diligently consulted.<sup>1</sup>

In this edition the interpretation which has seemed on the whole the best has been set down, without (as a rule) discussing at length the rival theories. It would have been easy to crowd the notes with references to other editors; but it has seemed better to economise space in this direction, and so to find room for a larger number of references to St. Paul's other writings.

September, 1900.

<sup>1</sup> See also Prof. Findlay's account of the Commentaries on 1 Corinthians vol. ii., p. 752 above).

# ΠΑΤΑΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Ι. Ι. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ,<sup>1</sup> ἡ διὰ ἡμετέρας ἡμετέρας, ἡ Rom. xv. 32; 1 Cor. 1. 1; chap. viii. 5; Eph. i. 1; Col. i. 1; 1 Tim. i. 1. b Acts xx. 28; 1 Cor. i. 2; 1 Thess. ii. 14, etc.

<sup>1</sup> ADEGKL and most vss. have Ἰησ. Χρ.; better Χριστοῦ Ἰησοῦ with B<sup>1</sup> B<sup>2</sup> B<sup>3</sup> B<sup>4</sup> B<sup>5</sup> B<sup>6</sup> B<sup>7</sup> B<sup>8</sup> B<sup>9</sup> B<sup>10</sup> B<sup>11</sup> B<sup>12</sup> B<sup>13</sup> B<sup>14</sup> B<sup>15</sup> B<sup>16</sup> B<sup>17</sup> B<sup>18</sup> B<sup>19</sup> B<sup>20</sup> B<sup>21</sup> B<sup>22</sup> B<sup>23</sup> B<sup>24</sup> B<sup>25</sup> B<sup>26</sup> B<sup>27</sup> B<sup>28</sup> B<sup>29</sup> B<sup>30</sup> B<sup>31</sup> B<sup>32</sup> B<sup>33</sup> B<sup>34</sup> B<sup>35</sup> B<sup>36</sup> B<sup>37</sup> B<sup>38</sup> B<sup>39</sup> B<sup>40</sup> B<sup>41</sup> B<sup>42</sup> B<sup>43</sup> B<sup>44</sup> B<sup>45</sup> B<sup>46</sup> B<sup>47</sup> B<sup>48</sup> B<sup>49</sup> B<sup>50</sup> B<sup>51</sup> B<sup>52</sup> B<sup>53</sup> B<sup>54</sup> B<sup>55</sup> B<sup>56</sup> B<sup>57</sup> B<sup>58</sup> B<sup>59</sup> B<sup>60</sup> B<sup>61</sup> B<sup>62</sup> B<sup>63</sup> B<sup>64</sup> B<sup>65</sup> 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- c Acts ix. 13; 1 Cor. xvi. 1; chap. viii. 4, ix. 12; Phil. i. 1, etc.  
 d Ps. lxxviii. 53; 1 k. i. 68; Rom. i. 25, ix. 5, etc.  
 e Rom. xv. 6; Eph. i. 3; chap. xl. 31; 1 Pet. i. 3; 5; Phil. ii. 1; 2 Thess. ii. 16. f Isa. lxiii. 15, 16; Rom. xii. 1. g Rom. xv. 5; Phil. ii. 1; 2 Thess. ii. 16. h Isa. li. 12, lxi. 13. i Ver. 8; chaps. ii. 4, iv. 17, vi. 4, viii. 2, 13.

Roman province of Achaia included the whole country which we call Greece (excluding Macedonia), and it is in this large sense that the name is used here (cf. ix. 2 below).

Ver. 2. ἀπὸ Θεοῦ πατρὸς κ.τ.λ.: this coupling of the names of *God our Father* and the *Lord Jesus Christ* as alike the source of *grace* and *peace* is most significant in its bearing upon St. Paul's Christology (cf. xiii. 13).

I. The Obedience of the Corinthians to the Instructions of the First Epistle (i. 3—vii. 16). This is the main topic of the first section of this Epistle. Vv. 3-7: THANKSGIVING; GOD'S CONSOLATIONS AND THE SYMPATHY OF SORROW. St. Paul's habit is to begin his letters with an expression of thankfulness for the Christian progress of his correspondents. The only exceptions are the Epp. to Titus and to the Galatians (in this case he had received bad news from Galatia). In 1 Tim. i. 12 the cause of his thankfulness is the exhibition of the Divine mercy to himself; and this Epistle begins with a like thought, from which he passes (ver. 14) to his confident belief that the Corinthian Christians are still his *καύχημα*. It was especially important that a letter which was so largely taken up with rebuke and with the assertion of his apostolical authority should begin with a message of sympathy and hopefulness (vv. 11 ff.).

Ver. 3. εὐλογητὸς ὁ Θεὸς κ.τ.λ.: *blessed is the God and Father of our Lord Jesus Christ*. Note that τοῦ Κυρίου is dependent on Θεός as well as on πατήρ; cf. Eph. i. 17, and John xx. 17, Rev. i. 6. This is the starting-point of the Christian revelation, that the Supreme is "the God and Father" of Jesus Christ; He is εὐλογητὸς (ἐπὶ ἡμῶν), the Object of

His creatures' blessing. The verb is not expressed, but the analogy of 1 Pet. iv. 11 would indicate that ἐστὶν rather than ἵστω should be understood. A doxology is not a prayer, but (cf. Matt. vi. 13, and

John xii. 13, a close parallel) a thankful and adoring statement of the Divine goodness and power.—ὁ πατὴρ τῶν οἰκτιρμῶν: *the Father of mercies*, sc., from whom merciful acts proceed; οἰκτιρμός, *compassion*, is the very characteristic of a Father's providence; see reff. and Luke vi. 36.—καὶ Θεὸς πάσης παρακλήσεως: *and God of all comfort*, sc., from whom every consolation proceeds. We have παράκλησις applied to God in O.T., e.g., in Ps. xciii. 19, αἱ παρακλήσεις σου ἠγάπησαν τὴν ψυχὴν μου; and the word is adopted in the N.T. for the Divine comfort not only by St. Paul (see reff.), but by St. Luke (ii. 25 and Acts ix. 31), and by St. John, who describes alike the Spirit (John xiv. 16, xv. 26, xvi. 7) and the Son (1 John ii. 1) as the παράκλητος.

Ver. 4. ὁ παρακαλῶν ἡμᾶς κ.τ.λ.: *who comforteth us in all our affliction* (the def. art. indicating trials actually existing). The verb παρακαλεῖν has three shades of meaning, (a) to beseech, eighteen times in St. Paul, (b) to exhort, seventeen times, (c) to comfort, thirteen times, of which seven are in this Epistle, where the word occurs altogether seventeen times. Cf. ver. 6, ii. 7, 8, v. 20, vi. 1, vii. 6, 7, 13, viii. 6, ix. 5, x. 1, xii. 8, 18, xiii. 11.—εἰς τὸ δύνασθαι κ.τ.λ.: *to the end that we may be able to comfort them that are in any affliction* (sc., any that may happen to arise). This is the final purpose of God's gifts of grace, viz., that they may not only be a blessing to the individual, but through him and as reflected from him to his fellows.—ἡς παρακαλούμεθα: *through the comfort wherewith we ourselves are being comforted of God*. ἡς, for ἣν, has been attracted into the case of παρακλήσεως (cf. 1 Cor. vi. 19, chap. x. 13, Eph. ii. 10).

Ver. 5. ὅτι καθὼς περισσεύει κ.τ.λ.: *for as Christ's sufferings flow over abundantly to us, even so our comfort also aboundeth through Christ*. That the Christian is a fellow-sufferer with Christ is frequently urged by St. Paul (Rom.

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· 5. ὅτι καθὼς περισσεύει τὰ<sup>k</sup> Cf. Chap. παθήματα<sup>1</sup> τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ<sup>2</sup> περισσεύει Eph. iii. 13; 2 Tim. 11. 10. καὶ ἡ παράκλησις ἡμῶν. 6. εἴτε δὲ ἔθλιβόμεθα, ἡ<sup>l</sup> ὑπὲρ τῆς ὑμῶν I Chaps. vi. 4, xii. 12. παρακλήσεως καὶ σωτηρίας,<sup>3</sup> τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν m Rom. iv. 16; cf. αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ ver. 21. τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας<sup>4</sup>. 7. καὶ ἡ ἐλπίς ἡμῶν<sup>m</sup> βεβαία n 1 Cor. x. 18; 1 Pet. v. 1; 2 Pet. i. 4. ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡσπερ<sup>5</sup> ὡς κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτω

<sup>1</sup> DE have το παθημα.

<sup>2</sup> The uncials have του Χριστου; του is omitted by a few minuscules only.

<sup>3</sup> B 17 omit the first καὶ σωτηρίας.

<sup>4</sup> The order of clauses in the latter part of the verse is variously given in the MSS. The received text (followed by the A.V.) is devoid of MS. authority and was manufactured by Erasmus. The choice lies between (1) εἴτε παρακαλουμεθα υπερ της υμων παρακλησεως (omitting καὶ σωτηρίας) της ενεργουμένης εν υπομονη των αυτων παθηματων ων καὶ ημεῖς πασχομεν καὶ η ἐλπίς . . . υμων, which is attested by SACMP, r, the Peshitto and Bohairic vss.; and (2) της ενεργουμένης εν υπομονη των αυτων παθηματων ων καὶ ημεῖς πασχομεν, καὶ η ἐλπίς ημων βεβαια υπερ υμων· εἴτε παρακαλουμεθα, υπερ της υμων παρακλησεως καὶ σωτηρίας, which is the order of BDEGKL, d, e, f, g, and the Harclean. We follow (1), which is adopted by Tisch., W.H. and the R.V.

<sup>5</sup> For ὡσπερ (D<sup>b</sup>cKL, etc.) read ὡς, with N<sup>a</sup>ABCD\*E\*MP, etc.

viii. 17, Phil. iii. 10, Col. i. 24; see esp. chap. iv. 10, xi below, and cf. Matt. xx. 22). Here he dwells on the thought that this fellowship in suffering implies also the consolation and strength which flow from union with Christ; cf. 1 Pet. iv. 13.

Vv. 6, 7. We follow the reading of the Revisers (see crit. note) and translate: *But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient endurance of the same things which we also suffer: and our hope for you is steadfast; knowing that as ye are partakers of the sufferings, so also are ye of the comfort.* This is an expansion of the εἰς τὸ δύνασθαι κ.τ.λ. of ver. 4: the Apostle's afflictions and consolations alike are for the sake of his converts; they and he have a common fellowship in Christ, with all which that involves of sympathy with each other. The nearest parallel (see reff.) is Eph. iii. 13, διδὼν αὐτοῖς μὴ ἐνκακεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. For the constr. εἴτε . . . εἴτε cf. chap. v. 13 and 1 Cor. xii. 26. Note that ἐνεργεῖσθαι is always in the N.T. middle, not passive, and is used intransitively (see Rom. vii. 5, chap. iv. 12, Gal. v. 6, Eph. iii. 20, Col. i. 29, 1 Thess. ii. 13); when the verb is used of God it is always in the active voice (1 Cor. xii. 6, Gal. ii.

8, etc.).—ἐν ὑπομονῇ: ὑπομονή means *expectation* or *hopeful waiting* in the canonical books of the LXX; but is often used for *steadfast endurance* in Eccclus. and in 4 Macc. (see 4 Macc. xvii. 12). It is a favourite word with St. Paul in this latter sense, in which it is always used in the N.T. (cf., e.g., Luke xxi. 19, 1 Tim. vi. 11); for the juxtaposition of ὑπομονή and παράκλησις see Rom. xv. 5.—τῶν αὐτῶν παθημάτων: the sufferings which the Corinthian brethren must endure are here represented as *the same* as those of the Apostle; i.e., the reference is not to any special affliction such as that alluded to in ver. 8, but to the troubles which came upon him in the general discharge of his Apostolic office and upon all those who were engaged in the struggle against Judaism on the one side and heathendom on the other.

Ver. 7. καὶ ἡ ἐλπίς κ.τ.λ.: and our hope for you is steadfast, knowing (we should expect εἰδόντων, but cf. Rom. xiii. 11) that as ye are partakers of the sufferings (see reff. for κοινωνός with a gen. objecti), so also are ye of the comfort. The main idea of this section is well given by Bengel: "Communio sanctorum . . . egregie representatur in hac epistola".

Vv. 8-11. HIS RECENT PERIL. Ver. 8. οὐ γὰρ θέλομεν κ.τ.λ.: for we would not have you ignorant, brethren, about (for ὑπέρ with gen. in this sense, cf.



ο Acts xix. 22; 1 Cor. xv. 32. καὶ τῆς παρακλησίσεως. 8. οὐ γὰρ θελομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ<sup>1</sup> τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν<sup>2</sup> ἐν τῇ ὁ<sup>3</sup> Ἀσίᾳ, ὅτι καθ' ὅσον<sup>4</sup> ὑπερβολὴν<sup>5</sup> ἐβαρῆθημεν<sup>6</sup> ὑπὲρ δύναμιν, ὥστε ἔξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 9. ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἔσχάκαμεν, ἵνα μὴ ἑτοιμότεροι ὦμεν ἔφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἑγείροντι<sup>7</sup> τοὺς νεκρούς· 10. ὃς ἐκ τηλικούτου θανάτου ἡμᾶς καὶ ῥύεται,<sup>8</sup> εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ἡμᾶς ῥύσεται.<sup>9</sup>

1 Cor. vi. 14, etc. Here only. t Lk. xviii. 9. u Ps. ii. 12; Jer. xvii. 7. v Chap. iv. 14; Rom. viii. 8 only. w Rom. vii. 24; Col. i. 13; 1 Thess. i. 10. x John v. 45; 1 Pet. iii. 5.

<sup>1</sup> BKLM have **υπερ της θλ.**, probably the autograph; but **περι** (a natural alteration) has the support of **ΞACDEGP** 17.

<sup>2</sup> **ΞCDBEKL**, the Syriac and Bohairic give **ἡμιν**; om. **ἡμιν** **Ξ\*ABCD\*GMP** 17 and the Latins.

<sup>3</sup> **DEGKL**, d, e, f, g, vg. and the Syriac vss. give **εβαρ. υπερ δυν.**; better **υπερ δυνάμιν εβαρῆθημεν**, with **ΞABCMP** 17, r.

<sup>4</sup> G has **ἐπι Θεον τον εγειροντα**.

<sup>5</sup> **DEGKLM**, f, vg. and the Harclean give **ρυσεται**; **ρυσεται** has the stronger support of **ΞBCP** 17, g, and the Bohairic.

<sup>6</sup> **οτι** is omitted in **BD\*M**; G, g insert it after **και**; all other authorities support received text.

<sup>7</sup> **DbG** and a few cursives omit **ἐτι**.

chap. viii. 23, xii. 8, 2 Thess. ii. 1) *our affliction which happened in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life*. Having spoken in general terms of the Divine comfort in times of trouble, he goes on to mention his own particular case, the "affliction which befel him in Asia". What was this? *Asia* almost certainly means *Ephesus*, where he had lately been exposed to many adversaries (1 Cor. xv. 32, xvi. 9). We naturally think of the tumult recorded in Acts xix. 23 ff.; but the language here used is so strong that he must have been exposed to something worse than a temporary riot. He was "weighed down beyond his power" (**ὑπὲρ δύναμιν**, a phrase which he never uses elsewhere, and which is specially remarkable from the pen of one who always gloried in the Divine **δύναμις** granted to him, of which he said **πάντα ἰσχύω ἐν τῷ ἐνδυναμῶντί με**, Phil. iv. 13); he "despaired of life," and yet he describes in this very Epistle (iv. 8) his general attitude in tribulation as "perplexed, yet not despairing". Nor have we knowledge of any persecution at Ephesus so violent as to justify such language, though no doubt the allusion may be to something of the kind. Whatever the "affliction" was, the Corinthians were acquainted with it, for St. Paul does not enter into details,

but mentions it only to inform them of its gravity, and to assure them of his trust in his ultimate deliverance. On the whole, it seems most likely that the reference is to grievous bodily sickness, which brought the Apostle down to the gates of death (see ver. 9, and cf. chap. iv. 10 and xii. 7 ff.). Such an affliction would be truly **ὑπὲρ δύναμιν**; and it would be necessary to contemplate its recurrence (ver. 10). St. Paul in this Epistle, with unusual frequency, uses the plural **ἡμεῖς** when speaking of himself; sometimes this can be explained by the fact that Timothy was associated with him in the writing of the letter (i. 1), but in other passages (e.g., ver. 10, v. 13, 16, x. 7, 11, 15, xi. 21) such an explanation will not suit the context, which demands the individual application of the pronoun.

Ver. 9. **ἀλλὰ αὐτοὶ κ.τ.λ.**: *nay, we ourselves had the sentence of death in ourselves*; i.e., the danger was so great that the sentence of death had been already pronounced, as it were. **ἀπόκριμα** might mean "answer," as the Revisers translate it (they give *sentence*, with the A.V., in their margin); cf. the verb **ἀποκρίναι**. But in the other places where this rare word is found (e.g., Jos., *Ant.*, xiv. 10, 6, and an inscription of 51 A.D., quoted by Deissmann, *Neue Bibelstudien*, p. 85) it stands for an official *decision* or *sentence*. Cf. **κρίμα θανάτου**, "the sen-



ῥύσεται, 11. <sup>a</sup>συνυπουργούντων καὶ ὑμῶν<sup>1</sup> ὑπὲρ<sup>2</sup> ἡμῶν<sup>3</sup> τῇ δεήσει, <sup>a</sup>2 Tim. iv. 17, 18. <sup>z</sup>Here only. <sup>a</sup>Prov. viii. 30 and reff. below. <sup>b</sup>Chaps. iv. 15, ix. 12. <sup>c</sup>1 Cor. xv. 31; chaps. vii. 4, 14, viii. 24, xi. 10, 17. <sup>d</sup>Eccl. x. 20; <sup>e</sup>Wisd. xvii. 11 only in LXX; <sup>f</sup>cf. Rom. ii. 13. <sup>g</sup>1 Cor. v. 8; chap. ii. 17 only; <sup>h</sup>cf. Phil. i. 10. <sup>i</sup>Ezek. xix. 6; <sup>j</sup>Eph. ii. 3; <sup>k</sup>1 Tim. iii. 15.

<sup>b</sup>εὐχαριστηθῇ ὑπὲρ ἡμῶν.<sup>5</sup>  
12. Ἡ γὰρ <sup>a</sup>καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς <sup>a</sup>συνειδή- <sup>b</sup>Chaps. iv. 15, ix. 12. <sup>c</sup>1 Cor. xv. 31; chaps. vii. 4, 14, viii. 24, xi. 10, 17. <sup>d</sup>Eccl. x. 20; <sup>e</sup>Wisd. xvii. 11 only in LXX; <sup>f</sup>cf. Rom. ii. 13. <sup>g</sup>1 Cor. v. 8; chap. ii. 17 only; <sup>h</sup>cf. Phil. i. 10. <sup>i</sup>Ezek. xix. 6; <sup>j</sup>Eph. ii. 3; <sup>k</sup>1 Tim. iii. 15.

<sup>1</sup> A has ἡμων for ὑμων.

<sup>2</sup> D\*G have περι for υπερ.

<sup>3</sup> AG have ὑμων for ἡμων.

<sup>4</sup> GM, d, e, g, give εν πολλω προσωπω.

<sup>5</sup> ευχ. υπερ ἡμων is read by <sup>a</sup>ACD\*GM 17 and the vss.; <sup>b</sup>BD\*EFKLP have ὑμων.

<sup>6</sup> απλοτητι <sup>a</sup>DEGL, the Latin and Syriac vss.; but the better supported reading is αγιωτητι of <sup>a</sup>ABCKMP 17, 37, 73, and the Bohairic (see note).

<sup>7</sup> <sup>a</sup>ABCDEM have του Θεου; <sup>b</sup>GKLP omit του.

<sup>8</sup> BM 37, 73, f, vg. and the Harclean read και ουκ εν; W.H. place και in brackets.

tence of death" (Ecclus. xli. 3). The tense of *ἐσχήκαμεν* is noteworthy; it seems to be a kind of historical perfect, used like an aorist (cf. chap. ii. 13, xi. 25, Rev. v. 7, viii. 5, for a similar usage).—*ἵνα μὴ πεποιθότες κ.τ.λ.*: i.e., "the gravity of the danger was such as to impress upon me the vanity of putting my trust anywhere save in God, who has the power of life and death". God can "raise the dead" (see chap. iv. 14); much more can He bring back the dying from the gates of death.

Ver. 10. *ὅς ἐκ τηλικ. κ.τ.λ.*: *who delivered us out of so great a death, and will deliver* (reading *ῥύσεται*). The form of words recalls Rom. xv. 31 and 2 Tim. iv. 17, 18, which would give some support to the theory that the great peril in question was persecution at the hands of opponents; but (as we have said on ver. 8) it seems more probable that the Apostle's deliverance was from a dangerous illness. It is possible, indeed, that we have here a reminiscence of Job xxxiii. 30, *ἐρύσατο τὴν ψυχὴν μου ἐκ θανάτου*, which would confirm this interpretation. Note that the preposition is *ἐκ*, not *ἀπὸ*; *ἀπὸ* would only indicate deliverance from the neighbourhood of a danger; *ἐκ* indicates emergence from a danger to which one has actually been exposed (see Chase, *Lord's Prayer in the Early Church*, pp. 71 ff.). Cf. with the whole phrase 2 Tim. iv. 17, 18, *ἐρύσθη ἐκ στόματος λέοντος, ῥύσεται με ὁ κύριος κ.τ.λ.*—*εἰς ὃν ἠλπίκαμεν*: *towards whom we have set our hope*. *εἰς* with the acc. (see reff.) expresses the direction towards which hope looks; *ἐπὶ* with the dat. after

*ἐλπίζειν* (1 Tim. iv. 10, vi. 17) rather indicates that *in* which hope rests. Cf. Ps. iv. 6, *ἐλπίσατε ἐπὶ κύριον*. The perfect *ἠλπίκαμεν* here has its full force, viz., "towards whom we have set our hope, and continue to do so"; cf. 1 Cor. xv. 19, 1 Tim. v. 5, vi. 17.—*καὶ ἔτι ῥύσεται*: the force of *ἔτι* (if indeed it be part of the true text; see crit. note) is to carry the mind on to the perils of the future, as distinguished from those of the present: *He will continue to deliver us*.

Ver. 11. *συνυπουργούντων καὶ ὑμῶν κ.τ.λ.*: *ye also helping together on our behalf by your supplication*; i.e., apparently, "helping me". St. Paul claims that the sympathy of his converts with him shall be exhibited by their prayers for him. *δέησις* is prayer for a particular object, as contrasted with the more general *προσευχή* (Eph. vi. 18).—*ἵνα ἐκ πολλῶν προσώπων κ.τ.λ.*: *that from many faces* (sc., as if upturned in thanksgiving) *thanks be given on our behalf through many for the gift bestowed on us*. *πρόσωπον* came to mean "person" in later Greek, but it never can be thus translated in the N.T., save in the phrase *λαμβάνειν πρόσωπον* (Luke xx. 21, Gal. ii. 6) or *θαυμάζειν πρόσωπα* (Jude 16), "to respect the person" of anyone. Even in these passages *λαμβάνειν πρόσωπον* is a Hebraism which originally meant "raise the face" (see Plummer on Luke xx. 21). *πρόσωπον* is used ten times elsewhere in this Epistle in its ordinary sense of "face" (chap. ii. 10, iii. 7, 13, 18, iv. 6, v. 12, viii. 24, x. 1, 7, xi. 20; cf. also 1 Cor. xiii. 12, xiv. 25, Gal. i. 22). Hence we cannot follow the English versions in translating *ἐκ*

εἰ Cor. xiii. 12, xiv. 37.  
xvi. 18;  
chaps. vi.  
9, xiii. 3.

τέρως δὲ πρὸς ὑμᾶς. 13. οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' <sup>1</sup> ἢ <sup>2</sup> ἀναγινώσκετε, ἢ <sup>3</sup> καὶ <sup>4</sup> ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ <sup>4</sup> ἕως τέλους

<sup>1</sup> BG om. ἀλλ'.

<sup>2</sup> A om. η α.

<sup>3</sup> B and a few cursives omit **η καὶ ἐπιγινώσκετε** (through homœoteuton); GK, the Latin, Peshitto and Bohairic vss. omit **η**.

<sup>4</sup> **ΨABCD\*EG** and most vss. omit **καὶ**; ins. **DcKLMP** and the Harclean.

πολλῶν προσώπων "by many persons" in this verse, an additional difficulty in the way of such a rendering being that it would require ὑπό, not ἐκ. πρόσωπον is a face, and the image in the writer's mind is that of faces upturned in prayer, the early Christian (and the Jewish) attitude of prayer being one of standing with uplifted eyes and outstretched arms (cf. Ps. xxvii. 2, Matt. vi. 5, 1 Tim. ii. 8, and Clem. Rom., § 29). The general thought, of the united thanksgivings of many persons, is found twice again in the Epistle in somewhat similar contexts (see reff.). χάρισμα and εὐχαριστεῖν (the passive is found here only in N.T.) are favourite words with St. Paul, the former occurring sixteen times in his Epistles and only once elsewhere in the N.T. (1 Pet. iv. 10).

Vv. 12-14. **THEY MUST ACKNOWLEDGE HIS SINCERITY OF PURPOSE.** He claims that he has always been frank and open in his dealings with the Corinthian Christians: cf. 1 Thess. ii. 3.—**ἡ γὰρ καύχησις κ.τ.λ.:** for our glorying is this. Note καύχησις, not καύχημα, as at ver. 14, which is rather the thing boasted of than the act of boasting. καυχάομαι and its cognates are peculiarly frequent in this Epistle (see *Intro.*, p. 27).—τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν: viz., the testimony of our conscience. μαρτύριον is the thing testified to by conscience, as contrasted with μαρτυρία, the act of testimony. συνείδησις, "conscientia," represents the self sitting in judgment on self, a specially Greek idea, and taken over by St. Paul from Greek thought; the word is a favourite one with him, both in his Epistles and in his speeches (Acts xxiii. 1, xxiv. 16).—**ὅτι ἐν ἀγιότητι καὶ ἐλικρινείᾳ Θεοῦ:** that in holiness and sincerity of God (cf. chap. iv. 2). The received reading, ἀπλότῃ, probably arose from the fact that while ἀπλότης occurs four times in this Epistle, and is a specially Pauline word, ἀγιότης is rare, only occurring in the Greek Bible twice elsewhere (2 Macc. xv. 2, Heb. xii. 10). The etymology of ἐλικρινεία (see reff.)

is uncertain; but the meaning is not doubtful. The force of the genitive τοῦ Θεοῦ is somewhat the same as in the phrase δικαιοσύνη Θεοῦ (Rom. iii. 21); the holiness and sincerity which St. Paul claims as characterising his conduct are Divine qualities, and in so far as they are displayed in men they are God's gift, as he goes on to explain.—**οὐκ ἐν σοφίᾳ σαρκικῇ κ.τ.λ.:** not in fleshly wisdom, but in God's grace, sc., which had been vouchsafed to him for the due discharge of his apostolic office (Rom. i. 5, xii. 3, xv. 15, 1 Cor. iii. 10, Eph. iii. 2). Especially in the Corinthian letters does St. Paul insist on this, that his power is not that of human wisdom (1 Cor. ii. 4, 13, chap. x. 4). The word σαρκικός is found five times in his letters, and only twice elsewhere in N.T. It signifies that which belongs to the nature of the σὰρξ of man, as contrasted with σάρκινος, "made of flesh," which is the stronger word (cf. iii. 3 below).—**ἀνεστράφημεν ἐν τῷ κόσμῳ:** did we behave ourselves in the world, sc., the heathen world (cf. 1 Cor. v. 10, Phil. ii. 15).—**περισσοτέρως δὲ πρὸς ὑμᾶς:** and more abundantly to you-ward, sc., perhaps because his opportunities at Corinth had been greater than elsewhere of displaying the holiness and sincerity of the Christian life.

Ver. 13. οὐ γὰρ ἄλλα κ.τ.λ.: for we write none other things unto you than what ye read (ἀναγινώσκουσιν always means "to read" in St. Paul's Epp. and throughout the N.T.) or even acknowledge; i.e., there is no hidden meaning in his letters; he means what he says, as to which doubts seem to have been prevalent at Corinth (chap. x. 10, 11). The play upon words ἀναγινώσκετε . . . ἐπιγινώσκετε cannot be reproduced in English. St. Paul is fond of such paronomasia; see, e.g., γινωσκομένη . . . ἀναγινωσκομένη, chap. iii. 2; φρονεῖν, ὑπερφρονεῖν, σωφρονεῖν, Rom. xii. 3; συνκρίνω, ἀνακρίνω, 1 Cor. ii. 13, 14; ἐργαζόμενοι . . . περιεργαζόμενοι, 2 Thess. iii. 11; cf. for other illustrations 1 Cor. vii. 31, xi. 31, xii. 2, Phil. iii. 2, Eph. v. 15, and chaps







<sup>m</sup> Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24; 1 Cor. xvi. 6, 11; Tit. iii. 13.  
<sup>n</sup> Here only; cf. chap. iv. 17.  
<sup>o</sup> Here only Χριστός<sup>4</sup> ὁ ἐν ὑμῖν δι' ἡμῶν ῥηρυχθεῖς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ ἰ. Tim. i. 16.  
<sup>p</sup> John viii. 15; Rom. viii. 4, 12, 13; chap. v. 16, x. 2, xi. 18. q Mt. v. 37; Jas. v. 12. r 1 Tim. i. 16.

<sup>1</sup> The better reading is βουλευόμενος, with  $\aleph$ ABCGP, f, vg. and the Bohairic; βουλευομενος DEK, d, e, g and the Syriac.

<sup>2</sup> εγενετο of  $\aleph^c$ D<sup>b</sup>cEKL is probably a (mistaken) correction of *εστιν*, which is read by  $\aleph^*$ ABCD\*GP 17, the Latin and the Bohairic vss.

<sup>3</sup>  $\aleph$ ABCP, 17 have ο του Θεου γαρ; text follows the later authorities DEGKL.

<sup>4</sup> ἰη. Χρ. has the support of  $\aleph^c$ BDEGKLP; but  $\aleph^*$ AC (a strong combination) give Χρ. ἰη. The order of words is therefore doubtful, but we prefer Χρ. ἰη. on the whole.

of speeding fellow-Christians on their journeys, of "seeing them off" in safety, is often mentioned in *Acts*, and is inculcated more than once as a duty by St. Paul (see *reff.*).

Ver. 17. τοῦτο οὖν βουλόμενος κ.τ.λ.: *when therefore I was thus minded, did I shew fickleness?* The article τῇ before ἐλαφρία can hardly be pressed so as to convey the meaning "that fickleness which you lay to my charge"; it is merely generic.—ἡ δὲ βουλεύομαι κ.τ.λ.: *or the things that I purpose, do I purpose according to the flesh, that there should be with me the Yea, yea, and the Nay, nay?* That is, "Are my plans made like those of a worldly man, that they may be changed according to my own caprice, *Yes to-day, No to-morrow?*" His argument is that, although the details of his original plan had been altered, yet in spirit and purpose it was unchanged; there is no room for any charge of inconsistency or fickleness. His principles of action are unchangeable, as is the Gospel which he preaches. He had promised to go to Corinth, and he would go. For a similar use of the phrase κατὰ σάρκα see *reff.*, and cf. chap. v. 16. The reduplication *ναὶ ναὶ . . . οὐ οὐ* is not altogether easy to explain; but we have *ναὶ ναὶ* repeated similarly in Matt. v. 37, and perhaps we may also compare the Ἀμήν, Ἀμήν of St. John's Gospel (*e.g.*, x. 1). Some critics (*e.g.*, Steck) have regarded *ναὶ ναὶ . . . οὐ οὐ* here as an actual quotation from Matt. v. 37. But apart from the fact that this opinion rests on a quite untenable theory as to the date of this Epistle (see *Introd.*, p. 12),

the context of the words will not lend itself to any such interpretation (see above).

Ver. 18. πιστὸς δὲ ὁ Θεὸς ὅτι κ.τ.λ.: *but as God is faithful, our word, etc.* For the construction, cf. the similar forms of asseveration ζῆ κύριος ὅτι, "as the Lord liveth" (1 Sam. xx. 3, 2 Sam. ii. 27), and ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι, "as the truth of Christ is in me" (xi. 10). For πιστός as applied to God, see Deut. vii. 9, 1 Cor. i. 9, x. 13, 1 Thess. v. 24, 2 Thess. iii. 3, 2 Tim. ii. 13, and cf. 1 Sam. xv. 29.—ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ: *our word (sc., my personal communications about my journey, as well as the message of the Gospel) towards you is not Yea and Nay.* I do not deceive you or vacillate in my purpose: cf. ii. 17.

Ver. 19. He has appealed to the faithfulness of God, and this suggests the thought of the unchangeableness of Christ.—ὁ τοῦ Θεοῦ γὰρ υἱὸς κ.τ.λ.: *for the Son of God, Christ Jesus, who was proclaimed among you by us.* The position of τοῦ Θεοῦ before γάρ (as in the true text) brings out the sequence of thought better, as it brings Θεοῦ (the connecting word) into prominence.—δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου: *even by me and Silvanus and Timothy.* These three brought the Gospel to Corinth (Acts xviii. 5), and were closely associated during the Apostle's labours in that city (1 Thess. i. 1, 2 Thess. i. 1). *Silvanus* is only another form of the name *Silas*; he was a prophet (Acts xv. 32), and apparently, like St. Paul, a Roman citizen (Acts xvi. 37), and shared the

Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν · 20. <sup>s</sup> Rom. iv. 20; Gal. iii. 21. <sup>t</sup> Rom. xv. 8; 1 Cor. i. 6, 8; Col. ii. 7; cf. Phil. i. 7. <sup>u</sup> Acts iv. 27, x. 38; Heb. i. 9. <sup>v</sup> John vi. 27; Eph. i. 13, iv. 30; Rev. vii. 3, 4. <sup>w</sup> Gen. xxxviii. 17; chap. v. 5;

δοσαι γὰρ ἑπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ <sup>1</sup> ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21. ὁ δὲ ἑβραίων ἡμᾶς <sup>2</sup> σὺν ὑμῖν εἰς Χριστὸν, καὶ ἡρίσας ἡμᾶς, Θεός · 22. ὁ <sup>3</sup> καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Heb. i. 9.  
Eph. i. 14.

v John vi. 27; Eph. i. 13, iv. 30; Rev. vii. 3, 4.

w Gen. xxxviii. 17; chap. v. 5;

<sup>1</sup> καὶ ἐν αὐτῷ DbcEKL and the Harclean; διο καὶ δι' αὐτοῦ has the stronger support of  $\aleph$ ABCGP 17, the Peshitto and the Bohairic.

<sup>2</sup> C and the Harclean stand almost alone in reading *ὑμᾶς σὺν ἡμῖν*; B has *ὑμᾶς σὺν ὑμῖν* and *ὑμᾶς* at the end of the verse.

<sup>3</sup>  $\aleph$ BCcDELO have *ο καὶ σφρ.*; G and the Latins have *καὶ ο σφρ.*; while  $\aleph$ \*AC\*KP 17 and the Bohairic omit *ο* altogether. Tisch. retains it before *καὶ*, but W.H. enclose it in brackets.

Apostle's perils during the whole of his second missionary journey (Acts xv. 40—xviii. 18). We hear of him again at Rome (1 Pet. v. 12).—οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν: *was not Yea and Nay, but in Him is (sc., has been and continues to be) Yea*. There is no doubtfulness or vacillation in the words of Christ (Matt. vii. 29, John xii. 50); and He continually emphasised the positive and certain character of His teaching by the introductory formula Ἀμήν, ἀμήν. More than this, however, is involved here. Christ, who is the Object and Sum of St. Paul's preaching, is unchangeable (Heb. xiii. 8), for He is not only "true" (Rev. iii. 7), but "the Truth" (John xiv. 6): He is, in brief, ὁ Ἀμήν (Rev. iii. 14), and so it may be said that an Eternal "Yea" has come into being (γέγονεν, through His incarnate Life) in Him.

Ver. 20. δοσαι γὰρ ἑπαγγελίαι κ.τ.λ.: *for how many soever be the promises of God, in Him is the Yea*. Not only was Christ a διάκονος περιτομῆς . . . εἰς τὸ βεβαιῶσαι τὰς ἑπαγγελίας τῶν πατέρων (Rom. xv. 8), but He is Himself, in His own Person, the true fulfilment and recapitulation of them all (cf. Gal. iii. 8).—διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν κ.τ.λ.: *wherefore also through Him is the "Amen," to the glory of God, through us*. The reading of the received text conceals the force of these words. It is because Christ is the consummation, the "Yea" of the Divine promises, that the "Amen" is specially fitting at the close of doxologies in public worship (1 Cor. xiv. 16). The thought of the fulfilment of God's promises naturally leads to a doxology (Rom. xv. 9), to which a solemn Ἀμήν, the Hebrew form of the Greek ναί, whose

significance as applied to Christ has just been expounded, is a fitting climax. δι' ἡμῶν in this clause includes, of course, both St. Paul and his correspondents; it refers, indeed, to the general practice of Christians in their public devotions.

Ver. 21. ὁ δὲ βεβαιῶν κ.τ.λ.: *now He that stablisheth us with you into Christ and anointed us is God*, etc. For the form of the sentence cf. chap. v. 5. The ultimate ground of St. Paul's steadfastness in Christ is God Himself; and having been led on to say this, he adds σὺν ὑμῖν, in order to introduce (as he does at every opportunity in the early part of the Epistle) the idea of unity between him and his Corinthian converts. The play on words Χριστὸν . . . χρίσας is obvious; the only other place in the N.T. where the idea is found of the "anointing" of the Christian believer by God is 1 John ii. 20, 27, ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου. Deissmann has pointed out (*Bibelstudien*, p. 104) that βεβαιῶν and ἀρραβῶν (see note below) are both technical terms belonging to the law courts (cf. Lev. xxv. 23, LXX), and that βεβαιῶν is here deliberately used rather than κυριῶν (Gal. iii. 15), or any other such word.

Ver. 22. ὁ καὶ σφρ. ἡμᾶς κ.τ.λ.: *who also sealed us (sc., all Christians), and gave us the earnest of the Spirit in our hearts*. The aorists, σφραγισάμενος . . . δοὺς, point to acts completed at a definite moment in the past; and this can only mean the moment of baptism. This, too, is the best explanation of the parallel passages, Eph. i. 13, iv. 30. The gift of the Holy Spirit is repeatedly mentioned as consequent on baptism (Acts ii. 38, xix. 6); and the σφραγίς, or "seal" of baptism, is a common image in early Christian literature (e.g., [2 Clem.] § 8,



x 1 Cor. vii. 23. ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, 23. 26; chap. xii. 6, xiii. 2. ὅτι <sup>1</sup> φειδόμενος ὑμῶν οὐκέτι <sup>1</sup> ἦλθον εἰς Κόρινθον· 24. <sup>2</sup> οὐχ ὅτι y Chap. iii. 2 κυριεύομεν ὑμῶν <sup>2</sup> τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, 5; Phil. iii. 12, iv. 17; 2 Thess. iii. 9. z Rom. vi. 9, 14, vii. 1, xiv. 9; 1 Tim. vi. 13.

<sup>1</sup> G has οὐκ, which also seems to have been read by the Peshitto, Bohairic and d, e, g of the Latins.

<sup>2</sup> DEG and the Latins give the order τῆς πίστεως ὑμῶν.

τηρήσατε . . . τὴν σφραγίδα ἁπλῶν). The "seal" of the Church is given by St. Paul (2 Tim. ii. 19) as "The Lord knoweth them that are His" (Num. xvi. 5), and "Let every one that nameth the Name of the Lord depart from unrighteousness" (Isa. lii. 11; cf. Num. xvi. 26, Isa. xxvi. 13). The ἀρραβὼν (see an exhaustive note in Pearson, *On the Creed*, viii.), i.e., קנין, is a first instalment, given in pledge of full payment in due course; see reff. and cf. Rom. viii. 16, τὸ πνεῦμα συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα Θεοῦ: here is the ἀπαρχή τοῦ πνεύματος (Rom. viii. 23). For the constr. διδόναι ἐν cf. Ezek. xxxvi. 26, John iii. 35, Acts iv. 12, chap. viii. 1, 16.

Ver. 23—ii. 4. THE REAL REASON OF THE POSTPONEMENT OF HIS VISIT TO CORINTH WAS THAT HE DID NOT WISH HIS NEXT VISIT TO BE PAINFUL, AS THE LAST HAD BEEN.—Ver. 23. ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικ. κ.τ.λ.: but (sc., whatever my opponents may say) I invoke God as a witness against my soul, sc., if I speak falsely; cf. Rom. i. 9, Gal. i. 20, Phil. i. 8, 1 Thess. ii. 5, 10. For ἐπὶ used in this way cf. εἰς μαρτύριον ἐπ' αὐτούς (Luke ix. 5). The A.V. and R.V. "upon my soul" do not bring out the sense clearly.—ὅτι φειδόμενος ὑμῶν κ.τ.λ.: that to spare you I came not again to Corinth, i.e., "I paid no fresh visit," "I gave up the thought of coming". The A.V., "I came not as yet," is here quite misleading (cf. xiii. 2 and 1 Cor. iv. 21).

Ver. 24. This verse is parenthetical, and introduced to guard against misunderstanding. οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως: not that we have lordship over your faith. This is not the department of his Apostolic authority (cf. Luke xxii. 25, 1 Pet. v. 3).—ἀλλὰ συνεργοὶ κ.τ.λ.: but we are (only) fellow-workers in (producing) your joy; a parenthesis within a parenthesis, not necessary to the sense, but added to emphasise once more his sense of the common ties between

him and the Corinthians (cf. Rom. xvi. 3, chap. viii. 23, Col. iv. 11).—τῇ γὰρ πίστει ἐστήκατε: for by your faith ye stand. If it were dominated by the authority of another, it would not be thus the instrument of their steadfastness. Another (inferior) interpretation is, "As regards your faith ye stand," i.e., "I have no fault to find with you so far as your faith is concerned"; but the parallel, Rom. xi. 20, seems to fix the dative as instrumental.

CHAPTER II.—Ver. 1. ἔκρινα δὲ ἐμὰν τῷ τούτῳ κ.τ.λ.: but I decided this for my own sake, that I would not come again to you with sorrow; i.e., I determined that my next visit should not be painful, as my last was. The juxtaposition of πάλιν with ἐν λύτῃ (see crit. note) requires that interpretation. Hence the former visit in St. Paul's mind could not have been his first visit to Corinth (Acts xviii. 1 ff.), for that was not ἐν λύτῃ. And thus we are forced to conclude that another visit was paid from Ephesus, of which no details have been preserved (cf. xii. 14, xiii. 1). The conditions of the scanty evidence available seem best satisfied by supposing that St. Paul's second visit to Corinth was paid from Ephesus during the period Acts xix. 10. Alarming news had probably reached him, and he determined to make enquiries for himself. On his return to Ephesus he wrote the letter (now lost) alluded to in 1 Cor. v. 9, in which he charged the Corinthians "to keep no company with fornicators". Subsequently to this he again received distressing intelligence (1 Cor. i. 11, v. 1, etc.), whereupon he wrote the first canonical Epistle (see *Introd.*, p. 7).

Ver. 2. εἰ γὰρ ἐγὼ κ.τ.λ.: for if I make you sorry, who then is he that makes me glad, but he who is made sorry by me? His argument is: When I make you sorry, it is that you may repent (see chap. vii. 9), and so gladden me: my change of purpose was not prompted by the desire of giving pain, but on the con-



τῇ γὰρ ἰσχύει ἡ ἐσθήκατε · II. 1. ἔκρινα δὲ<sup>1</sup> ἑμαυτῷ τοῦτο, ἡ Rom. xi. 20; cf. 1 Cor. xvi. 13.  
 τὸ μὴ πάλιν ἐλθεῖν<sup>2</sup> ἐν λύπῃ πρὸς ὑμᾶς. 2. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν<sup>3</sup> ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;  
 3. καὶ ἔγραψα ὑμῖν<sup>4</sup> τοῦτο<sup>5</sup> αὐτὸ, ἵνα μὴ ἐλθὼν λύπη<sup>6</sup> ἔχω<sup>7</sup> ἀπ' ὧν ἔδει με χαίρειν. ἡ Rom. xiv. 13.  
 4. πεποιθὼς<sup>4</sup> ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. b Rom. xv. 10; Gal. iv. 27.  
 5. ἐκ γὰρ πολλῆς ὀλίψεως καὶ<sup>5</sup> συνοχῆς<sup>c</sup> καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῇτε, ἀλλὰ c Rom. xiii. 6; chap. vii. 11.  
 τὴν<sup>8</sup> ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς<sup>9</sup> ὑμᾶς. d 2 Thess. iii. 5.  
 5. Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ<sup>e</sup> μέρους, f e Ref. i. 4. Job xxx. 3; Lk. xxi. 25. g Ref. i. 14.

<sup>1</sup> B 17, the Bohairic and Harclean have γαρ; D<sup>h</sup> has κα; all other authorities δε.

<sup>2</sup> NABCKLOP place ελθιν after υμας; DEG and the Peshitto read ελθιν προς υμας, and the Bohairic has το μη ελθιν προς υμας εν λυπη (omitting παλιν). The received order is found in a few cursives only.

<sup>3</sup> N<sup>c</sup>DEGKLOP, etc., give εστιν; om. N<sup>a</sup>ABC and the Bohairic.

<sup>4</sup> N<sup>c</sup>CcDEGKL, the Syriac and (most) Latin vss. have υμιν, which is omitted by N<sup>a</sup>ABC<sup>h</sup>OP 17 and the Bohairic.

<sup>5</sup> C give αυτο τουτο (cf. vii. 11); A and the Bohairic omit αυτο.

<sup>6</sup> DEG and a few other authorities have λυπην επι λυπην (from a reminiscence of Phil. ii. 27).

<sup>7</sup> εχω N<sup>c</sup>DEGKL; better σχω, N<sup>a</sup>ABOP (see on i. 15).

<sup>8</sup> G has ινα γνωτε την αγαπην.

<sup>9</sup> G has προς υμας.

trary by my fear that, if I visited you as I had intended, you would sadden me: I should have had to grieve, and be grieved by those who are the source of my purest joy. With the introductory καὶ τίς, "Who then," the implied answer being "No one," cf. Mark x. 26, καὶ τίς δύναται σωθῆναι, and chap. ii. 16.

Ver. 3. καὶ ἔγραψα τοῦτο αὐτὸ: and I wrote this very thing; i.e., I communicated my change of plan (1 Cor. xvi. 5 ff.). So ἔκρινα τοῦτο in ver. 1. (The translation "just for this reason," taking τοῦτο αὐτὸ adverbially, is also admissible; cf. 2 Pet. i. 5).—ἵνα μὴ ἐλθὼν λύπη<sup>h</sup> κ.τ.λ.: lest when I came I should have sorrow from them from whom I ought to rejoice. ἀπ' ὧν is for ἀπ' ἐκείνων ἀπ' ὧν; cf. 1 Pet. ii. 12, iii. 16.—πεποιθὼς ἐπὶ πάντας ὑμᾶς κ.τ.λ.: having confidence in you all, that my joy is the joy of you all; i.e., having confidence in the perfect sympathy between himself and his correspondents. He could only be made glad if they were made glad; and so to visit them for the purpose of rebuking them would be as painful to him as to them. Observe the repeated πάντας . . . πάντων: despite the factions in Corinth (1 Cor. iii. 4) he must think of them all as his friends (cf. xiii. 13).

Ver. 4. ἐκ γὰρ πολλῆς θλίψεως κ.τ.λ.: for out of much affliction and anguish of heart I wrote to you with many tears. This describes the state of mind in which he wrote 1 Cor., if the view of the situation which has been adopted in this commentary be correct (see *Introd.*, p. 13).—διὰ πολλῶν δακρύων: we have διὰ used, somewhat similarly, with the genitive of the attendant circumstances, in Rom. ii. 27, iv. 11, viii. 25, xiv. 20, chap. v. 7, Heb. xii. 1, Rev. xxi. 24, etc.—οὐχ ἵνα λυπηθῇτε κ.τ.λ.: not that ye should be made sorry, but that ye should know the love which I have so abundantly to you. ἀγάπη, as a grace especially to be exhibited in Christian intercourse, is repeatedly dwelt on by St. Paul. The word has been described as "ecclesiastical" and as having been first introduced to literature in the LXX. But it has been recently found in papyri of the Ptolemaic period (Deissmann, *Bibelstudien*, p. 81), and it thus appears that the LXX only took over a word already current in the speech of Greek Egypt. Here the position of ἀγάπην before ἵνα gives it special emphasis; cf., for a like order, Acts xix. 4, Rom. xi. 31. περισσοτέρως may mean "more abundantly," sc., than to other Churches; but it is

h 1 Thess. ii. 9; 2 Thess. iii. 8 only. i 1 Cor. xv. 9; chaps. ii. 16, iii. 5; 2 Tim. i. 2. 1 Cor. v. 5; chaps. x. 11, xi. 13. 1 Wisd. iii. 10 only; cf. 2 Macc. vi. 13. m 1 Cor. ix. 19, x. 5, xv. 6; chaps. iv. 15, ix. 2; Phil. i. 14. n Gal. ii. 7; 1 Pet. iii. 9 only; 3 Macc. iii. 22. o Chaps. ii. 10, xii. 13; Eph. iv. 32; Col. ii. 13, iii. 13; Lk. vii. 42. p 1 Cor. xv. 54 (1sa. xxv. 8); chap. v. 4. q Gal. iii. 15; Gen. xxiii. 20; Lev. xxv. 30. r Rom. v. 4; chaps. viii. 2, ix. 13, xiii. 3; Phil. ii. 22 only.

<sup>1</sup> AB and the Peschitto (which W.H. follow here) omit *μαλλον*, but it is found in all other authorities; DEG 17 place it after *υμας*.

<sup>2</sup> G inserts *υμων* (*vobis*, f, g, and so the Bohairic) after *εγραψα*.

<sup>3</sup> G, g prefix *παντων* to *υμων*.

<sup>4</sup> AB 17 have *η*, which W.H. place in their margin; almost all other authorities have *ει*.

quite legitimate to take it as used without any special comparative force (*cf.* x. 8).

Vv. 5-II. THE OFFENDER HAS BEEN SUFFICIENTLY PUNISHED: THE APOSTLE ACQUIRES IN THEIR REMISSION OF THE PENALTY OF 1 COR. v. 1-5.—Ver. 5. *ει δε τις λελύτηκεν κ.τ.λ.*: but if any one, *sc.*, the incestuous person of 1 Cor. v. 1, his name being suppressed with a rare delicacy of feeling, *hath caused sorrow, he hath caused sorrow, not to me, sc.*, I am not the person directly aggrieved, but to some extent (that I press not too heavily on him) to you all. That is to say to the words *απο μερους* are added by the Apostle *ινα μη επιβαρω* (*sc.*, *αυτον*). The sentence has been otherwise construed “he hath not caused sorrow to me [alone], but [only] in part [having caused sorrow to you also]: [this I add] that I may not press heavily on you all,” *sc.*, by representing myself as the only person aggrieved. But this would require *ει μη* instead of *αλλα*, and, further, does not suit the context so well as the rendering given above, which treats *ινα μη επιβαρω* as parenthetic.

Ver. 6. *ικανον τω τοιούτῳ κ.τ.λ.*: sufficient to such an one (the word used in 1 Cor. v. 5 to indicate the offender) is this punishment (which was inflicted) by the majority. The directions given by the Apostle for dealing with the offender had probably been carried out with harshness and severity; he now suggests that the punishment might be remitted, and the guilty man forgiven. *επιτιμία* in the Attic orators is used for “the possession of political rights,” but it came to mean (*see reff.*) *penalty* or *requital*; the punishment (*see* 1 Cor. v. 5) would seem to have been of a disciplinary, and not merely punitive, character; it was prob-

ably like the formal excommunication of a later age (*cf.* also 1 Tim. i. 20), and involved the exclusion of the guilty person from the privileges of the Christian Society. That it was inflicted only by “the majority” (for so we must translate *των πλειονων*; *see reff.*) is sufficiently accounted for by remembering the presence of an anti-Pauline party at Corinth, who would not be likely to follow the Apostle’s instructions. The construction *ικανον . . . η επιτιμία* (*εστι*, rather than *εστω*, is the verb to be supplied) affords an instance of a neuter adjectival predicate set over against a feminine subject (*cf.* Matt. vi. 34); *ικανον* seems to be used here like the Latin *satis*.

Ver. 7. *ωστε τουναντιον μαλλον κ.τ.λ.*: so that contrariwise ye should rather forgive him and comfort him (*cf.*, for the sentiment, Ecclus. viii. 5, Col. iii. 13, Eph. iv. 32). We should expect some verb like *δειν*, but it is perhaps sufficiently suggested by *ωστε*. *χαριζεσθαι* is generally found in the N.T. in the sense of “to bestow a favour”; but it conveys the special meaning “to forgive” in the passages referred to above.—*μηπως τη περισσοτερα λυπη κ.τ.λ.*: lest such an one should be swallowed up with his excessive sorrow, *sc.*, should be driven to despair through overmuch severity. Again (*see* on ver. 4 above) we are not to press the comparative force of *περισσοτερα*.

Ver. 8. *διδ παρακαλω υμας κ.τ.λ.*: wherefore I beseech you (or “exhort you,” *see* on i. 4) to confirm your love toward him. Authority “to bind” and “to loose” had been committed to the Apostles (Matt. xviii. 18); St. Paul had exercised the former function (1 Cor. v. 5), and he now discharges the latter. The various meanings of *παρακαλειν*



πάντα ὅτι ὑπήκοοί ἐστε. 10. ὃ δέ τι ἡχαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ὅτι ἡχαρίζομαι, ἡχαρίζομαι, δι' ὑμᾶς, ἐν ὀνόματι τοῦ Χριστοῦ, ἵνα μὴ ὑπεροκνηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ

w Rom. xvi. 20; 1 Cor. v. 5, vii. 5; chaps. xi. 14, xii. 7; 1 Thess. ii. 18; 2 Thess. ii. 9; 1 Tim. i. 20, v. 13. x Chaps. iii. 14, iv. 4, x. 5, xi. 3; Phil. iv. 7 only; Bar. ii. 8; 3 Macc. v. 30.

<sup>1</sup> The better reading is καὶ γὰρ ἐγώ ο κεχαρ. εἰ τι κεχαρ., with  $\aleph$  ABCGO, etc.; received text DbKL 17, the Harclean, etc.

<sup>2</sup> G and the Latin vss. have δια το εὐαγγέλιον; DE δια του εὐαγγελίου.

have been noted above (on i. 4); it is interesting to observe here how the word is used in one sense in ver. 7, and in another in close sequence in ver. 8 (cf. the two senses of παραδίδωμι in 1 Cor. xi. 23). For ἀγάπη see on ver. 4 above.

Ver. 9. εἰς τοῦτο γὰρ κ.τ.λ.: for to this end also did I write, viz., that I might know the proof of you, whether ye were obedient in all things; i.e., his object in writing the former letter (1 Cor.) was not only the reformation of the offender, but the testing of the Corinthians' acceptance of his apostolic authority (cf. vii. 12). For the constr. εἰς τοῦτο γὰρ . . . ἵνα . . . cf. Rom. xiv. 9. It is hard to decide between the readings εἰ, "whether," or ἧ, "whereby" (see crit. note); but the general sense is the same in both cases. A comparison of this verse with vii. 12 has led some critics to doubt whether chaps. ii. and vii. really refer at all to the offender of 1 Cor. v. 1; for the expressed object of St. Paul's communication was to prove the loyalty of the Corinthians to himself. And thus it is supposed that the individual in view is some bitter personal opponent of St. Paul (see Tertullian, *de Pudic.* xiii. f.). But vv. 5-9 seem quite consecutive, and we find it more natural to interpret ver. 5 in reference to 1 Cor. v. 1 ff. And vii. 12 seems clearly to distinguish ὁ ἀδικηθεὶς from St. Paul himself (see *Introd.*, p. 15).

Ver. 10. ὃ δέ τι χαρίζεσθε κ.τ.λ.: but to whom ye forgive anything, I forgive also; for what I also have forgiven (if I have forgiven anything) for your sakes have I forgiven it in the face of Christ. This is not a general principle, but a statement of the Apostle's feelings at the present juncture; if they are willing to forgive the offender, so is he. Whether he advocates punishment or forgiveness it is always δι' ὑμᾶς, "for your sakes," and it is ἐν ὀνόματι τοῦ Χριστοῦ, "in the sight

of Christ". πρόσωπον (see on i. 11) is a "face," and so ἐν προσ. Χρ. is a stronger way of saying ἐν ὀνόματι τοῦ Χριστοῦ (cf. chap. iv. 2, viii. 21, Gal. i. 20); the Apostle claims that his acts of condemnation and forgiveness are done as "in the presence of Christ". Both A.V. and R.V. render "in the person of Christ," which would mean that St. Paul had acted as Christ's delegate. But the usage of πρόσωπον in 2 Cor. is against this interpretation.

Ver. 11. ἵνα μὴ ὑπεροκνηθῶμεν κ.τ.λ.: lest we, sc., you and I together, be robbed by Satan; i.e., lest we drive sinners to despair and so let Satan capture them from us. "The offender was to be delivered over τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός (1 Cor. v. 5)—care must be taken lest we ὑπεροκνηθῶμεν ὑπὸ τοῦ Σατανᾶ, and his soul perish likewise" (Alford). Observe that in St. Paul's writings (except chap. xii. 7; see reff.) Σατανᾶς takes the article, "the Satan," the adversary; it has not yet come to be regularly used as a proper name (but cf. Matt. iv. 10, Mark iii. 23). —οὐ γὰρ αὐτοῦ κ.τ.λ.: for we are not ignorant of his devices. νόημα (see reff.) is generally (always in this Ep.) used in a bad sense, of the thoughts of man's unregenerate heart. Here τὰ νοήματα are the designs of the adversary of souls.

Vv. 12-17. HE WAS DISAPPOINTED AT NOT MEETING TITUS IN TROAS, BUT HE REJOICES NOW TO LEARN THAT HIS MESSAGE OF REPROOF HAS BEEN LOYALLY RECEIVED IN CORINTH.—Ver. 12. ἐλθὼν δέ κ.τ.λ.: but (the particle δέ marking the resumption of his original subject) when I came to Troas, for the purposes of the Gospel of Christ (cf. ix. 13). He stayed there seven days preaching and teaching on his return from Greece (Acts xx. 6-12). We are not to press the article and translate "the Troad"; cf. Acts xx. 5, 6, where we have ἐν Τρωάδι, and εἰς τὴν Τρωάδα used of the same





τοῖς <sup>1</sup> ἀπολλυμένοις · 16. οἱ μὲν ὁσμὴ <sup>1</sup> θανάτου <sup>2</sup> εἰς θάνατον, οἷς <sup>h</sup> 1 Cor. i. 18; Chap. δὲ ὁσμὴ <sup>1</sup> ζωῆς <sup>2</sup> εἰς ζωὴν, καὶ πρὸς ταῦτα τίς <sup>1</sup> ἱκανός; 17. οὐ γάρ <sup>iv. 3; 2</sup> ἔσμεν, ὡς οἱ <sup>3</sup> πολλοὶ <sup>1</sup> κατηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' <sup>10, etc.</sup> ὡς <sup>4</sup> ἐξ <sup>1</sup> εἰλικρινείας, ἀλλ' <sup>5</sup> ὡς ἐκ Θεοῦ, κατενώπιον <sup>6</sup> τοῦ <sup>7</sup> Θεοῦ, <sup>1</sup> ἐν <sup>1</sup> Rom. v. 15, 19, xii. 5; 1 Cor. x. 17, 33; <sup>h</sup> λαλοῦμεν.

1 Here only. m Ref. i. 12. n Rom. ix. 1; chap. xii. 19.

<sup>1</sup> ὁσμη DE.

<sup>2</sup> θανάτου . . . ζωῆς DEGKL, etc.; better ἐκ θανάτου . . . ἐκ ζωῆς NABC 17 and the Bohairic.

<sup>3</sup> οἱ λοιποὶ DEGL, g and the Syriac vss.; better, as in text, οἱ πολλοὶ, with NABCK, d, e, f, vg. and the Bohairic.

<sup>4</sup> G, the Latin and Bohairic vss. omit the second ὡς.

<sup>5</sup> G, d, e, f, g and the Harclean omit the second ἀλλ'.

<sup>6</sup> NcDEGKL have κατενώπιον; better κατεναντι (cf. Rom. iv. 17 and chap. xii. 19) with N\*ABCP 17.

<sup>7</sup> NcDbcEGKLP give του Θεου; better om. του with N\*ABCD\* (cf. xii. 19).

*we are a sweet savour of Christ unto God.* Not only "through us" is the ὁσμὴ made manifest; we ourselves in so far as we realise and manifest our membership of Christ are, in fact, that εὐωδία. The influence of the lives of the saints is sweet and penetrative, like that of incense. From this verse comes the phrase "the odour of sanctity".—ἐν τοῖς σωζομένοις καὶ κ.τ.λ.: *among them that are being saved and among them that are perishing.* It is difficult to understand why the American Committee of Revisers objected to this rendering, and translated "are saved . . . perish". The force of the present participles ought not to be overlooked (see ref.); men in this world are either in the way of life or the way of death, but their final destiny is not to be spoken of as fixed and irrevocable while they are in the flesh. Free will involves the possibility alike of falling away from a state of grace, or of repentance from a state of sin. But for men of either class is a Christian life lived in their midst, a εὐωδία Χριστοῦ.

Ver. 16. οἱ μὲν ὁσμὴ κ.τ.λ.: *to the one a savour from death unto death; to the other a savour from life unto life;* and yet it is the same ὁσμὴ in both cases; cf. Luke ii. 34. ἐκ θανάτου εἰς θάνατον may be illustrated by Rom. i. 17, ἐκ πίστεως εἰς πίστιν (see also chap. iii. 18); emphasis is gained, according to the Hebrew idiom, by repeating the important word. The Rabbinical parallels given by Wetstein and others show that the metaphor of this verse was common among Jewish writers: they called the Law an

*aroma vitae* to the good, but an *aroma mortis* to the evil.—καὶ πρὸς ταῦτα τίς ἱκανός: *who then is sufficient for these things?* *sc.*, to fill such a part as has been just described (for καὶ . . . τίς see on ver. 2 above). St. Paul's answer is not fully expressed, but the sequence of thought is this: "it might be thought that no one is sufficient for such a task; and yet *we* are, for we are not as the many," etc.; an answer which he is careful to explain and qualify in ver. 5 of the next chapter, lest he should be accused of undue confidence.

Ver. 17. οὐ γάρ ἔσμεν ὡς κ.τ.λ.: *for we are not as the many, viz.*, the ordinary teachers with whom you meet. The indirect reference is to his opponents at Corinth, though they are not named. At least he is more worthy to fill the high office of which he has been speaking than many who would be only too glad to usurp his authority; cf. chap. iv. 2, 1 Thess. ii. 3, 5 for similar comparisons.—κατηλεύοντες τὸν λόγον τοῦ Θεοῦ: *who adulterate the word of God, i.e.*, the Divine message as revealed in the Gospel (the usual sense in the N.T. of ὁ λόγος τοῦ Θεοῦ; cf. iv. 2 and 2 Tim. ii. 15). κἀπηλός (Ecclus. xxvi. 29) is "a huckster," and is used in Isa. i. 22 of one who adulterates wine; so the primary sense of κατηλεύειν is "to make merchandise of" (R.V. margin), which readily passed into "to corrupt" or "adulterate" for the purposes of trade.—ἀλλ' ὡς ἐξ εἰλικρινείας κ.τ.λ.: *but as of sincerity* (our subjective attitude of mind), *but as of God* (the objective source of our message



- a Chaps. v. 12, x. 12, 18; cf. chaps. iv. 2, vi. 4, vii. 11.  
 b Here only. ἡμῶν,<sup>5</sup> γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων.  
 c Ver. 3; Lk. x. 20 only; 1 Macc. xiii. 40.  
 d Reff. ii. 14. <sup>1</sup>πλαξί <sup>2</sup>λιθίναις, ἀλλὰ ἐν <sup>3</sup>πλαξί <sup>4</sup>καρδίας <sup>5</sup>ἡ σαρκίαις.  
 e Deut. v. 26; Acts xiv. 15; Rom. ix. 26; chap. vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15, etc. f Exod. xxxi. 18; Deut. iv. 13, etc. g Heb. ix. 4 only. h Ezek. xi. 19, xxxvi. 26. i Rom. vii. 14; 1 Cor. iii. 1; Heb. vii. 16 only.

<sup>1</sup> BD\* 17 have συνισταν; FG συνισταναι; all other authorities συνιστάνειν.

<sup>2</sup> εἰ μὴ AKLP; better ἡ μὴ with ΞBCDEG and the primary vss.

<sup>3</sup> AD\* have ὡς περ.

<sup>4</sup> D\*EGKLP, d, e, g and the Syriac have συστατικῶν (G, g add ἐπιστολῶν); better om. with ΞABC 17 and the Bohairic.

<sup>5</sup> Ξ 17 have καρδίας ὑμῶν.

<sup>6</sup> B 67\*\*, f, vg. have καὶ ἐγγεγρα.

<sup>7</sup> FK and most vss. support καρδίας; better καρδίαις with ΞABCDEGLP and the Harclean. W.H. suggest that the second πλαξί was introduced through a primitive clerical error.

and of our commission to speak), in the sight of God (sc., in the consciousness of His presence; cf. ver. 10 above), *speak we in Christ*, sc., as members of Christ's Body, in fellowship with Him. This solemn and impressive confirmation of what has been said is repeated, chap. xii. 19, κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν.

CHAPTER III.—Vv. 1-3. THE CORINTHIANS ARE ST. PAUL'S "EPISTLE OF COMMENDATION".—Ver. 1. ἀρχόμεθα πάλιν ἑαυτοὺς συνιστ.: *are we beginning again* (sc., as, for instance, in 1 Cor. ix. 15, xiv. 18, xv. 10, or possibly he alludes to i. 12 above; cf. chap. v. 12, x. 18 below) *to commend ourselves*? His opponents seem to have made this charge, which he is careful to repudiate again (x. 12; cf. xii. 11). The phrase ἐαυτὸν συνιστάνειν (or συνιστάναι, for both forms occur) is found four times in this Epistle (see reff.), and always in a bad sense, the prominent place of ἐαυτὸν signifying that there has been undue egotism; on the other hand, συνιστάνειν ἐαυτὸν, which occurs three times (see reff.), is always used in a good sense, of that legitimate commendation of himself and his message which every faithful minister will adopt. Neither form occurs elsewhere in the N.T. (unless Gal. ii. 18, παραβάτην ἑαυτὸν συνιστάω, be regarded as an exception).—ἡ μὴ χρῆζομεν κ.τ.λ.: *or do we need, as some do* (i.e., the οἱ πολλοὶ of ii. 17; τινες is his usual vague description of opponents; see 1 Cor. iv. 18,

xv. 12, chap. x. 2, Gal. i. 7, 1 Tim. i. 3, 19), *epistles of commendation to you or from you*? Greek teachers used to give ἐπιστολαὶ συστατικαί (Diogenes Laert., viii. 87); for such commendatory mention cf. Acts xv. 25 (of Judas and Silas to the Church at Antioch), Acts xviii. 27 (of Apollos to the Church at Corinth), Rom. xvi. 1 (of Phœbe to the Church at Rome), chap. viii. 16-24 (of Titus and his companions to the Church at Corinth); cf. also 1 Cor. xvi. 3. St. Paul scouts the idea that he, who first brought the Gospel to Corinth, should need to present formal credentials to the Corinthian Church; and it would be equally anomalous that he should seek recommendations *from* them (ἐξ ὑμῶν). He has testimonies to his character and office far superior to any that could be written on papyrus. These can be pointed to if any object that his Apostolic office was self-assumed, and that he delivers the Gospel message in his own way and on his own authority (Gal. i. 12).

Ver. 2. ἡ ἐπιστολὴ ἡμῶν κ.τ.λ.: *ye are our epistle*. They are his credentials. Cf. 1 Cor. ix. 2, where he tells them that they are the "seal" of his apostleship. Note the emphasis laid on ἐπιστολή by its position in the sentence.—ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν: *written in our hearts*, i.e., in the heart of me, Paul (cf. vii. 3); a somewhat unexpected, and, as it were, parenthetic application of the metaphor, suggested by the memory of



4. <sup>k</sup> Πεποιθήσιν δὲ τοιαύτην ἔχομεν<sup>1</sup> διὰ τοῦ Χριστοῦ πρὸς τὸν <sup>k</sup> Θεόν<sup>1</sup>. 5. οὐχ ὅτι <sup>l</sup> ἱκανοὶ ἐσμεν ἀφ' <sup>l</sup> ἐαυτῶν λογισασθαι<sup>3</sup> τι, <sup>4</sup> ὥς <sup>5</sup> ἐξ ἐαυτῶν, <sup>6</sup> ἀλλ' ἡ <sup>m</sup> ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, <sup>n</sup> ὃς καὶ <sup>n</sup> ἱκάνωσεν <sup>n</sup> ἡμᾶς <sup>o</sup> διακόνους <sup>o</sup> καὶνῆς <sup>o</sup> διαθήκης, οὐ <sup>o</sup> γράμματος, <sup>7</sup> ἀλλὰ <sup>o</sup> πνεύ-  
 p Mt. xxvi. 28; Lk. xxii. 20; 1 Cor. xi. 25; Heb. viii. 8 (Jer. xxxi. 32), ix. 15. q Rom. ii. 29, vii. 6.

<sup>1</sup> A has εχω.

<sup>2</sup> ἀφ' εαυτων is placed as in text by KL and the Harclean, and after λογισασθαι τι by ADEGP and the Latins; its true place is before ικανοι εσμεν with B<sup>7</sup>BC 73 and the Bohairic; 17 and the Peshitto omit ἀφ' εαυτων altogether.

<sup>3</sup> CDEG give λογιεσθαι for λογισασθαι of B<sup>7</sup>ABKLP.

<sup>4</sup> B om. τι; P has the order τι λογιεσθαι.

<sup>5</sup> C om. ὥς as unnecessary for the sense.

<sup>6</sup> αυτων BG for εαυτων.

<sup>7</sup> 17 has ου γραμματι αλλα πνευματι, which the Latin vss. follow.

his labours among them which had left an indelible impression upon his heart.—γινωσκ. καὶ ἀναγινωσκ. κ.τ.λ.: *know and read of all men*. This is the legitimate application of the metaphor, and is expanded in the next verse. The letter written on St. Paul's heart was patent to the world's observation, as it was reflected in their Christian mode of life. Facts speak louder than words. For the jingle γινωσκομένη . . . ἀναγινωσκομένη cf. Acts viii. 30, γινώσκεις ἃ ἀναγινώσκεις, and see the note on i. 13 above.

Ver. 3. φανεροῦμενοι ὅτι ἐστὲ κ.τ.λ.: *being made manifest that ye are an epistle of Christ* (sc., written by Christ), *ministered by us* (the Apostle conceiving of himself as his Master's amanuensis).—ἐγγεγραμμένη οὐ μέλανι κ.τ.λ.: *written not with ink, but with the Spirit of the living God; not in tables of stone but in tables that are hearts of flesh*. This "writing" which the Corinthians exhibit is no writing with ink on a papyrus roll, but is the mystical imprint of the Divine Spirit in their hearts, conveyed through Paul's ministrations; cf. Jer. xxxi. 33, Prov. vii. 3. And this leads him to think of the ancient "writing" of the Law by the "finger of God" on the Twelve Tables, and to contrast it with this epistle of Christ on tables that are not of stone but are "hearts of flesh" (see reff.). For σάρκινος (cf. λίθινος, ὀστράκινος) see on i. 12 above.

Vv. 4-6. HIS SUCCESS IN THE MINISTRY OF THE NEW COVENANT IS ALTOGETHER DUE TO GOD.—Ver. 4. πεποιθήσιν δὲ τοιαύτην κ.τ.λ.: and such con-

fidence have we through Christ towards God (cf. Rom. iv. 2, v. 1 for a like use of πρὸς τὸν Θεόν). That is "we are sufficient for these things" (see ii. 16, 17); but he hastens to explain the true source of his confidence.

Ver. 5. οὐχ ὅτι ἱκανοὶ κ.τ.λ.: *not that we are sufficient of ourselves to judge anything as from ourselves; sc., to judge rightly of the methods to be followed in the discharge of the Apostolic ministry; there is no thought here of the natural depravity of man, or the like*. For the constr. οὐχ ὅτι . . . cf. i. 24 and reff. λογιεσθαι is here used in its widest sense of carrying on any of the ordinary processes of reasoning (cf. x. 7, xii. 6). The repetition ἀφ' εαυτων . . . ἐξ εαυτων emphasises the statement of the need of God's grace. St. Paul's habit of dwelling on a word and coming back to it again and again (an artifice which the Latin rhetoricians called *traductio*) is well illustrated in this passage. We have ἱκανοί, ἱκανότης, ἱκάνωσεν; γράμμα (following ἐγγεγραμμένη in ver. 2); διακονηθεῖσα, διάκονος, διακονία; and δόξα eight times between vv. 7-11. With the sentiment ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, cf. 1 Cor. xv. 10 and chap. xii. 9.

Ver. 6. ὃς καὶ ἱκάνωσεν κ.τ.λ.: *who also* ("qui idem"; cf. 1 Cor. i. 8) *made us sufficient as ministers of the New Covenant*—[ministers] *not of the letter* (i.e., the Law), *but of the Spirit; for the letter killeth, but the Spirit giveth life*. The Apostle's opponents at Corinth were probably Judaizers (xi. 22), and thus the description of his office as the διακονία καὶνῆς διαθήκης leads him to a comparison and a contrast of the Old Covenant and the New. The "covenants" (Rom.

<sup>1</sup> John vi. 63; Rom. viii. 11; 1 Cor. xv. 45; cf. 1 Pet. iii. 18 and Rom. viii. 10. <sup>2</sup> Here only. <sup>3</sup> Exod. xxxiv. 29-35. <sup>4</sup> Acts I. 10, iii. 4, vi. 15, vii. 55, xi. 6, xlii. 9.

ματος · τὸ γὰρ γράμμα ἀποκτείνει,<sup>1</sup> τὸ δὲ πνεῦμα ζῶοποιεῖ. 7. εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν,<sup>2</sup> ἐντετυπωμένη ἐν<sup>3</sup> λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ<sup>4</sup> εἰς τὸ πρόσωπον Μωσέως<sup>4</sup> διὰ τὴν δόξαν τοῦ προσώπου

<sup>1</sup> B has ἀποκτείνει; but NGKP 17 have ἀποκτενεῖ, and ACDEL ἀποκτενεῖ; Lachmann conjectured ἀποκταίνει.

<sup>2</sup> BD\*G and the Peshitto have γραμματι.

<sup>3</sup> NcDbeEKL, d, e, f support ἐν λίθοις; om. ἐν N\*ABCD\*GP 17, g.

<sup>4</sup> The more accurate spelling is Μωυσεως (NBCGKL, etc.); and so at vv. 13, 15.

ix. 4, Eph. ii. 12) between Jehovah and Israel were the foundation of Judaism. They began (not to speak of the Covenant with Noah) with the Covenant of Circumcision granted to Abraham (Gen. xvii. 2) and repeated more than once (Gen. xxii. 16, xxvi. 3), which is often appealed to in the N.T. (Luke i. 72, Acts iii. 25, vii. 8, etc.). This was not abrogated (Gal. iii. 17) by the Covenant of Sinai (Exod. xix. 5; cf., for its recapitulation in Moab, Deut. xxix. 1), which, as the National Charter of Israel, was pre-eminently to a Hebrew "the Old Covenant". The great prophecy of a Deliverer from Zion (Isa. lix. 21) is interpreted by St. Paul (Rom. xi. 27) as the "covenant" of which the prophet spoke in the next verse; and Jeremiah, in a passage (xxxi. 31-33) from which the Apostle has just now (ver. 3 above) borrowed a striking image, had proclaimed a New Covenant with Israel in the future. The phrase had been consecrated to the Gospel, through its employment by Christ at the Institution of the Eucharist (Matt. xxvi. 28, Luke xxii. 20, 1 Cor. xi. 25); and in that solemn context it bore direct allusion to the Blood of Sprinkling which ratified the Old Covenant of Sinai (Exod. xxiv. 8). It is of this "New Covenant" that St. Paul is a διάκονος (Christ is its μεσότης, Heb. ix. 15); i.e., he is a διάκονος οὐ γράμματος ἀλλὰ πνεύματος, not of the letter of the Law (as might be wrongly inferred from his statement in ver. 3 that the πιστολὴ Χριστοῦ was "ministered" [διακονηθεῖσα] by him), but of the "Spirit of the living God" (ver. 3). This is a much more gracious διακονία, inasmuch as the Law is the instrument of Death (cf. Rom. v. 20, vii. 9, viii. 2, in all which passages the Apostle brings into closest connexion the three thoughts of the Law, Sin, and Death), but the Spirit of God is the Giver of Life (see reff. and

cf. Gal. iii. 21, where he notes that the law is not able, ζῶοποιεῖν, "to give life"). It will be observed that the article is wanting before καινῆς διαθήκης, as it is before γράμματος and πνεύματος; but we need not on that account with the Revisers translate "a new covenant". The expression "New Covenant," like the words "Letter" (for the Law) and "Spirit" for the Holy Spirit, was a technical phrase in the theology of the day; and so might well dispense with the article. The contrast between "letter" and "Spirit" here (so often misunderstood, as if it pointed to a contrast between what is verbally stated and what is really implied, and so justified an appeal from the bare "letter" of the law to the principles on which it rests) is exactly illustrated by Rom. vii. 6, where St. Paul declares that the service of a Christian is ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος, i.e., "in newness of the Spirit and not in oldness of the letter". And (though not so plainly) the same contrast is probably intended in Rom. ii. 29. In St. Paul's writings πνεῦμα, when used for the human spirit, is contrasted with σῶμα (1 Cor. v. 3), σάρξ (2 Cor. vii. 1) and νοῦς (1 Cor. xiv. 14), but never with γράμμα. This is a technical term for the "Law" (like γραφή, Scripture; cf. ver. 7, ἐν γράμμασιν), and is properly set over against the "Spirit" of God, whose office and work were first plainly revealed in the Gospel.

Vv. 7-11. DIGRESSION ON THE MINISTRY OF THE NEW COVENANT. IT IS (a) MORE GLORIOUS THAN THAT OF THE OLD. —Ver. 7. εἰ δὲ ἡ διακονία κ.τ.λ.: but if the Ministration of Death (see ver. 6), written, and engraven in stones, came into existence in glory, etc. The reference is to the glory on the face of Moses (see reff.) when the Tables of the Law were brought down from Mount Sinai.



αὐτοῦ τὴν καταργουμένην, 8. πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; 9. εἰ γὰρ ἡ<sup>1</sup> διακονία τῆς κατακρίσεως δόξα,<sup>2</sup> πολλῶ μᾶλλον περισσεύει<sup>3</sup> ἡ διακονία τῆς διακαιοσύνης ἐν<sup>4</sup> δόξῃ. 10. καὶ γὰρ οὐδὲ<sup>5</sup> δεδόξασται τὸ δεδοξασμένον<sup>6</sup> ἐν τούτῳ τῷ<sup>7</sup> μέρει, ἕνεκεν<sup>8</sup> τῆς ὑπερβαλλούσης δόξης. 11. εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

1; Eph. i. 19, ii. 7, iii. 19 only; 2 Macc. iv. 13. 3 Ref. ver. 9. 4 Chap. vii. 3 only. 5 Rom. v. 9, 10; 1 Cor. xii. 22; Phil. i. 23, ii. 12 and ver. 11. 6 Chap. ix. 3; cf. Col. ii. 16. 7 Chap. ix.

<sup>1</sup> BD<sup>b</sup>EKLP, f, g and the Bohairic support ἡ διακ.; τῇ διακονίᾳ NACD\*G 17, d, e and the Syriac vss. The external evidence is thus evenly balanced, but the form of the sentence inclines us to the received text.

<sup>2</sup> D\*EG supply *ἔστιν* after δόξα.

<sup>3</sup> DE, d, e, g and the Syriac vss. give *περισσεύσει*.

<sup>4</sup> N<sup>c</sup>DEGKLP support *ἐν δόξῃ*; N\*ABC omit *ἐν*.

<sup>5</sup> Only a few cursives (and d, e, f, g) support *οὐδε*; all uncials and the Bohairic have *οὐ*.

<sup>6</sup> For *ἕνεκεν* read *εἵνεκεν* with NABDEGP.

St. Paul argues that for two reasons the glory of the New Covenant is greater, (i.) the former διακονία was one of condemnation, the latter of righteousness (ver. 9), and (ii.) the glory of the former was only a transient gleam, while that of the latter abides for ever (ver. 11). Of the first Tables which Moses broke in anger it is said that the writing was γραφή Θεοῦ κεκολλημένη ἐν τοῖς πλαξίν (Exod. xxxii. 16); it is merely said of the second Tables that Moses wrote upon them "the words of the Covenant, the Ten Commandments" (Exod. xxxiv. 28). Nevertheless the tradition (see Philo, *Vit. Mos.*, iii., 2) was that the second Tables, like the first, were not only "written" but "engraven" (ἐντετυπωμένη), as the Apostle has it.—ὥστε μὴ δύνασθαι κ.τ.λ.: so that the Children of Israel could not (sc., through fear, Exod. xxxiv. 30) look steadfastly upon the face of Moses on account of the glory of his face, transient as it was. καταργεῖσθαι is nearly always, if not always (for 1 Cor. ii. 6 is doubtful), passive in St. Paul (Rom. vi. 6, vii. 2, 1 Cor. xiii. 8, xv. 26, Gal. v. 4), and as it must be taken passively in ver. 14 below, there is a good deal to be said for regarding it as passive here and in vv. 11, 13 (as the A.V. does; note, however, that the translation "which was to be done away" in this verse is wrong). Yet the sense seems to require the middle voice "which was passing away," sc., even as he spoke to the people. The position of τὴν καταργουμένην gives it emphasis. Pfeifferer is guilty of the extravagant supposition that the whole story of the

Transfiguration (cf. Luke ix. 28 ff.) is built up on the basis of this passage (cf. μεταμορφούμεθα, ver. 18), the disappearance of Moses and Elijah, leaving Jesus alone with His disciples, indicating that the glory of the Old Covenant was passing away (καταργουμένην)!

Vv. 8, 9. πῶς οὐχὶ μᾶλλον κ.τ.λ.: how shall not rather the Ministration of the Spirit be with glory? For if the Ministration of Condemnation be glory (if we read τῇ διακονίᾳ we must render, with the American Revisers, "has glory"), much rather doth the Ministration of Righteousness exceed in glory. Cf. Rom. v. 16, τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατὰ κρίμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα, and Rom. viii. 1, οὐδὲν γὰρ νῦν κατὰ κρίμα τοῖς ἐν Χρ. ἡ. The phrase διακονοὶ δικαιοσύνης is used again at xi. 15, as descriptive of the ministers of the New Covenant; it is an essential point of Pauline theology that "righteousness" is not of the "law" (Gal. iii. 21). The argument is a *minori ad majus*.

Ver. 10. καὶ γὰρ οὐ δεδόξασται: for that which hath been made glorious, sc., the Ministration of the Old Covenant, hath not [really] been made glorious in this respect, viz., on account of the surpassing glory (of the Ministration of the New Covenant); i.e., the surpassing glory of the second made the glory of the first seem nought. The phraseology of Exod. xxxiv. 35 (τὸ πρόσωπον Μωσῆ . . . δεδόξασται) is still in the Apostle's mind. ἐν τούτῳ τῷ μέρει has been otherwise explained as equivalent to "in this in-



- <sup>a</sup> Chap. vii. 4; Eph. iii. 12, vi. 19; Phil. i. 20; Col. ii. 15; 1 Tim. iii. 13.  
<sup>b</sup> Exod. xxxiv. 33, 35.  
<sup>c</sup> Here only.  
<sup>d</sup> Reff. ver. 7. <sup>e</sup> Mk. vi. 52, viii. 17; John xii. 40; Rom. xi. 7 only. <sup>f</sup> Reff. ii. 11. <sup>g</sup> Acts xiii. 15; 1 Tim. iv. 13 only; Neh. viii. 8. <sup>h</sup> Here only. <sup>i</sup> Ver. 18 only; cf. Job xii. 22.

<sup>1</sup> ΞDEK support *εαυτου*; better *αυτου* ABCGLP 17. (Yet B has *εαυτου*, Exod. xxxiv. 35.)

<sup>2</sup> D\*G om. *το* before *τελος*.

<sup>3</sup> A, f have *προσωπον* for *τελος* (a manifest error due to the *προσωπον* in the line before).

<sup>4</sup> Better *σημερον ημερας* (cf. Acts xx. 26, Rom. xi. 8) with ΞABCDEGP and most vss.; the received text in omitting *ημερας* follows KL and the Peshitto.

<sup>5</sup> DEG have *εν* for *επι*. <sup>6</sup> ο *τι* should be written *οτι*, as by Tisch. and W.H.

stance of Moses"; but it seems (see ref.) to be merely a redundant phrase, added for the sake of emphasis, introducing *ενεκεν της υπερβ. δόξ.*

Ver. 11. *ει γαρ το καταργ. κ.τ.λ.:* for if that which passes away was with glory, much more that which abideth is in glory. The difference of prepositions *δια* *δόξης* . . . *εν* *δόξη* should not be overlooked; the Ministration of the Old Covenant was only *with* a transient flush of glory, that of the New abides *in* glory (cf. esp. Heb. xii. 18-27). It is true that St. Paul sometimes changes his prepositions in cases where we find difficult to assign a sufficient reason (e.g., *δια* and *εκ*, Rom. iii. 30, Gal. ii. 16); but that is no reason for confusing the force of *δια* and *εν*, when the preservation of the distinction between them adds point to the passage (cf. Rom. v. 10, where *δια* and *εν* are again confused in the A.V.). See further on vi. 8.

Vv. 12-18. THE MINISTRY OF THE NEW COVENANT IS (b) OPEN, NOT VEILED, AS WAS THAT OF THE OLD. The illustration from the O.T. which is used in these verses has been obscured for English readers by the faulty rendering of the A.V. in Exod. xxxiv. 33. It would appear from that rendering, viz., "till Moses had done speaking with them he put a veil on his face," that the object of the veil was to conceal from the people the Divine glory reflected in his face. But this is to misrepresent the original Hebrew, and is not the rendering given either by the LXX or by modern scholars. The R.V. substitutes *when* for

*till* in the verse just quoted, thus bringing out the point that the veil was used to conceal *not* the glory on the face of Moses, but its *evanescence*; it was fading even while he spoke, and this by his use of the veil he prevented the people from perceiving. When he "went in unto the Lord" again he took the veil off. The Apostle applies all this to the Israel of his day. Still a veil is between them and the Divine glory—a veil "upon their hearts" which prevents them from seeing the transitoriness of the Old Covenant; yet, as it was of old, if they turn to the Lord, the veil is removed, and an open vision is granted. St. Paul is fond of such allegorisings of the history of the Exodus; cf., e.g., 1 Cor. x. 2, Gal. iv. 25.

Ver. 12. *εχοντες ουν τοιαυτην κ.τ.λ.:* having therefore such a hope (sc., of the glorious Ministration of the Spirit, ver. 8; cf. ver. 4) we use great boldness of speech. The verses which follow are parenthetical down to ver. 18, where the subject is again *we*, i.e., all Christian believers, as contrasted with Jews.

Ver. 13. *καλ ου καθαπερ κ.τ.λ.:* and (we put no veil upon our face) as Moses put a veil upon his face. The construction is broken, but the sense is obvious; cf., for a somewhat similar abbreviation, Mark xv. 8, *ο οχλος ηρξατο αιτεισθαι καθως εποιει αυτους*.—*προς το μη απενισαι κ.τ.λ.:* to the end that the children of Israel should not look steadfastly on the end of that which was passing away, sc., the evanescence of the glory on Moses' face. The A.V., "could not steadfastly look to the end of that which

15. ἄλλ' <sup>κ</sup> ἕως <sup>κ</sup> σήμερον, ἥνίκα <sup>1</sup> ἀναγινώσκεται <sup>2</sup> Μωσῆς, κάλυμμα <sup>κ</sup> ἐπὶ τὴν καρδίαν αὐτῶν κείται <sup>3</sup>. 16. <sup>1</sup> ἥνίκα δ' <sup>4</sup> ἂν <sup>κ</sup> ἐπιστρέψῃ πρὸς <sup>κ</sup> Κύριον, <sup>1</sup> περιαιρείται τὸ <sup>1</sup> κάλυμμα. 17. ὁ δὲ Κύριος τὸ Πνεῦμά <sup>κ</sup>

xxiv. 34. m Exod. xxxiv. 31.

<sup>1</sup> DEGKLP support ἥνίκα ἀναγιν.; better ἥνίκα ἀν ἀναγιν. with NABC 17.

<sup>2</sup> GKL support ἀναγινώσκεται; better ἀναγινώσκηται with NABCDEP.

<sup>3</sup> D\*EG, the Latins and the Bohairic place κείται before ἐπὶ τὴν καρδίαν αὐτῶν.

<sup>4</sup> NcBDEGKLP support δ' ἀν; but N\*A 17 give δε εαν. C omits ἀν.

was abolished," evidently takes τέλος as standing for Christ, the fulfilment of the Mosaic law (Rom. x. 4). But this is not suitable to the context. πρὸς τό with an infinitive is sometimes found to express the aim or intention (*never* the mere result), as, e.g., Eph. vi. 11, 1 Thess. ii. 9, 2 Thess. iii. 8.

Ver. 14. ἄλλ' ἐπωρώθη τὰ νοήματα αὐτῶν: *but their minds were blinded, sc.*, in reference to what they saw (*cf.* Rom. xi. 25); they took the brightness for an abiding glory (*cf.* Deut. xxix. 4). πῶρος, which primarily means a kind of marble, came to mean, in medical writers, a hardening of the tissues; and hence we have πωρώ, (1) *to petrify*, (2) *to become insensible or obtuse*, and so (3) it comes to be used of insensibility of the organs of vision, *to blind*. (See J. A. Robinson in *Journal of Theological Studies*, Oct., 1901, and *cf.* *refl.* above.)—ἄχρι γὰρ τῆς σήμερον ἡμέρας κ.τ.λ.: *for until this very day at the reading of the Old Covenant the same veil remaineth unlifted (for it is only done away in Christ)*. (1) Some commentators take μὴ ἀνακαλυπτόμενον as a nominative absolute, and translate "the same veil remaineth, it not being revealed that it (*sc.*, either the veil or the Old Covenant) is done away in Christ". But the order of the words seems to force us to take the present participle with μένει—it having a merely explanatory force and being almost redundant. (2) Again both A.V. and R.V. (text), while translating the first part of the clause as we have done, render ὅ τι ἐν Χρ. καταργεῖται "which veil is done away in Christ". But it seems indefensible thus to take ὅ τι as equivalent to ὅ. (3) Field arrives at yet another rendering by taking κάλυμμα *per synecdochem* for the thing veiled, which is here declared to be the fact that the Old Covenant is done away in Christ. He renders "the same mystery remaineth unrevealed, *namely*, that it is done away in Christ". But it is a grave objection

to this that τὸ κάλυμμα has to be taken in a sense different from that which it has all through the rest of the passage. (4) We prefer, therefore (with Schmiedel and Schnedermann), to read ὅ τι as ὅ τι, *for*, and to regard the phrase ὅ τι ἐν Χρ. καταργεῖται as parenthetical: "until this day the veil remains unlifted (for it is only in Christ that it is done away)"; *i.e.*, the Jews do not recognise the vanishing away of the glory of the Law, which yet is going on before their eyes. How completely Judaism was dissociated in St. Paul's mind from Christianity is plain from the striking phrase ἡ παλαιὰ διαθήκη (here only found; but *cf.* ver. 6), by which he describes the religious system of his own early manhood, which had only been superseded by ἡ καινὴ διαθήκη thirty years before he wrote this letter. ἀνάγνωσις is (*see refl.*) the public reading of the Law in the synagogues; it seems, however, unnecessarily ingenious to see here, with Schmiedel, an allusion in τὸ κάλυμμα to the covers in which the Synagogue Rolls were preserved.

Ver. 15. ἄλλ' ἕως σήμερον κ.τ.λ.: *but unto this day, whensoever Moses (sc., the Law; cf. Acts xv. 21) is read, a veil lieth upon their heart*. It will be observed that the image has been changed as the application of Exod. xxxiv. 29 ff. proceeds: in that history the veil was upon the face of Moses; here it is upon the heart of the people, as God speaks to them through the medium of the Law (*see above* on ver. 2 for a similar change in the application of the metaphor suggested by the word ἐπιστολή).

Ver. 16. ἥνίκα δ' ἂν κ.τ.λ.: *but whensoever it, i.e., Israel, shall turn to the Lord, the veil is taken away*; a paraphrase of Exod. xxxiv. 34, ἥνίκα δ' ἂν εἰσεπορεύετο Μωσῆς ἐναντὶ Κυρίου λαλεῖν αὐτῷ, περιηρεῖτο τὸ κάλυμμα ἕως τοῦ ἐκπορεύεσθαι.

Ver. 17. ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν: *but the LORD, i.e., the Jehovah of Israel,*



1 Kings xviii. 12; 2 Kings ii. 16; Isa. lxi. 1 (Lk. iv. 18); Acts v. 9, viii. 39, xxxiii. 19. ο Rom. viii. 21; 1 Cor. x. 29; Gal. ii. 4, v. 1, 13. p Reff. ver. 14. q Cf. Exod. i Here only. s Rom. viii. 29; 1 Cor. xi. 7, xv. 49; chap. iv. 4; Col. i. 15, iii. 10. t Matt. xvii. 2; Mk. ix. 2; Rom. xii. 2 only.

<sup>1</sup> L has το αγιον instead of Κυριου, and two cursives omit Κυριον. Hort suggested that Κυριου is a primitive error for Κυριον; but this seems quite unnecessary; see note below and reff.

<sup>2</sup> Om. εκει NABCD\* 17, 1, the Peshitto and the Bohairic; it is thus inadequately supported and, moreover, is not in St. Paul's style (cf. Rom. iv. 15, v. 20).

<sup>3</sup> Α μεταμορφουμενοι.

spoken of in the preceding quotation, is the Spirit, the Author of the New Covenant of grace, to whom the new Israel is invited to turn (cf. Acts ix. 35). It is quite perverse to compare 1 Cor. xv. 45 (where it is said that Christ, as "the last Adam," became πνεύμα ζωοποιούν) or Ignatius, *Mag.*, § 15, ἀδιάκριτον πνεύμα θεῶν ἔστιν Ἰησοῦς Χριστός, and to find here an "identification" of Christ with the Holy Spirit. δ Κύριος is here not Christ, but the Jehovah of Israel spoken of in Exod. xxxiv. 34; and in St. Paul's application of the narrative of the Veiling of Moses, the counterpart of δ Κύριος under the New Covenant is the Spirit, which has been already contrasted in the preceding verses (vv. 3, 6) with the letter of the Mosaic law. At the same time it is true that the identification of "the Lord" (i.e., the Son) and "the Spirit" intermittently appears afterwards in Christian theology. See (for reff.) Swete in *Dict. Chr. Biog.*, iii., 115a.—οὐδὲ δὲ τὸ πνεῦμα κ.τ.λ.: and where the Spirit of the Lord is, there is liberty; sc., in contradistinction to the servile fear of Exod. xxxiv. 30; cf. John viii. 32, Rom. viii. 15, Gal. iv. 7, in all of which passages the freedom of Christian service is contrasted with the bondage of the Law. The thought here is not of the freedom of the Spirit's action (John iii. 8, 1 Cor. xii. 11), but of the freedom of access to God under the New Covenant, as exemplified in the removal of the veil, when the soul turns itself to the Divine glory. "The Spirit of the Lord" is an O.T. phrase (see reff.). We now return to the thought of ver. 12, the openness and boldness of the Apostolic service.

Ver. 18. ἡμεῖς δὲ πάντες κ.τ.λ.: but we all, sc., you as well as I, all Christian believers, with unveiled face (and so not

as Moses under the Old Covenant), reflecting as a mirror the glory of the Lord, sc., of Jehovah (see reff.), which is the glory of Christ (cf. John xvii. 24), are transformed into the same image, sc., of Christ (see reff.), from glory to glory (i.e., progressively and without interruption, and so unlike the transitory reflection of the Divine glory on the face of Moses; cf. Ps. lxxiv. 7, and on chap. ii. 16 above), as from (not "by" as the A.V.) the Lord the Spirit; sc., our progress in glory is continuous, as becomes the work of the Spirit from whom it springs (John xvi. 14, Rom. viii. 11). The meaning of κατοπτρίζεσθαι (which is not found elsewhere in the Greek Bible) is somewhat doubtful. (i.) The analogy of 1 Cor. xiii. 12, of Philo, *Leg. All.*, iii., 33 (a passage where Exod. xxxiii. 18 is paraphrased, and which therefore is specially apposite here), and of Clem. Rom., § 36, would support the rendering of the A.V., "beholding as in a glass" (i.e., a mirror). This is also given in the margin of the R.V., and is preferred by the American Revisers. But such a translation is not appropriate to the context, for the Apostle's thought is not of any indirect vision of the Divine glory, but of our freedom of access thereto and of perception thereof. It seems better therefore (ii.) to render with the R.V. (following Chrysostom) reflecting as in a mirror. And so the image conveyed is "that Christians having, like Moses, received in their lives the reflected glory of the Divine presence, as Moses received it on his countenance, are unlike Moses in that they have no fear, such as his, of its vanishing away, but are confident of its continuing to shine in them with increasing lustre (cf. iv. 6 below); and in this confidence present themselves without veil or disguise, inviting enquiry



καθάπερ<sup>1</sup> ἀπὸ Κυρίου Πνεύματος. IV. 1. Διὰ τοῦτο ἔχοντες τὴν<sup>a</sup> διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἔκκακουμέν, <sup>2</sup> 2. ἀλλ' ἂπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες <sup>3</sup> 3. ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. 3. <sup>μ</sup> εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγ-  
a Lk. xviii. 1; Gal. vi. 9; Eph. iii. 13; 2 Thess. iii. 13; and ver. 16. b Here only; Job x. 3. c Rom. ii. 16; 1 Cor. iv. 5, xiv. 25; 1 Pet. iii. 4. d Phil. iii. 19; Jude 13; cf. Rom. vi. 21; Eph. v. 12. e Acts xxi. 21; Rom. vi. 4; Eph. v. 2; Col. iii. 7, etc. f Chap. xi. 3; 1 Cor. iii. 19; Eph. iv. 14; cf. chap. xii. 16. g Here only; Ps. xiv. 3, xxxv. 3. h 1 Cor. xii. 7 only. i Chap. vi. 4, vii. 11; cf. chap. iii. 1, v. 12, x. 12, 18. k Reff. l. 12. l Rom. xiv. 22; chap. vii. 12; Gal. I. 20; 1 Tim. v. 4, 21; 2 Tim. iv. 17; cf. chap. viii. 21. m 1 Cor. iv. 7; cf. chap. iv. 16, v. 16, vii. 8. n 1 Thess. i. 5; 2 Thess. ii. 14; cf. Rom. ii. 16, xvi. 25; 1 Cor. xv. 1; 2 Tim. ii. 8.

<sup>1</sup> B has καθ' ὡςπερ.

<sup>2</sup> The better orthography is ἐκκακουμέν ἩABD\*G 17.

<sup>3</sup> DeEKL give συνιστῶντες; better συνισταντες ἩCD\*G 17, followed by Tisch., or συνιστανοντες A(?)BP, adopted by W.H.

instead of deprecating it, with nothing to hold back or to conceal from the eager gaze of the most suspicious or the most curious" (Stanley). The words Κυρίου πνεύματος will bear various renderings: (a) *the Lord of the Spirit*, which is not apposite here, (b) *the Spirit of the Lord*, as the A.V. takes them and the Latin commentators generally, (c) *the Spirit, which is the Lord*, the rendering of Chrysostom, which is given a place in the R.V. margin, and (d) *the Lord, the Spirit*, πνεύματος being placed in apposition to Κυρίου, neither word taking the article, as the first does not after the prep. ἀπὸ. We unhesitatingly adopt (d), the rendering of the R.V., inasmuch as it best brings out the identification of Κύριος and πνεῦμα in ver. 17. It is worth noticing that the phrase in the "Nicene" Creed τὸ πνεῦμα . . . τὸ Κύριον τὸ ζωοποιόν is based on the language of this verse and of ver. 6 above.

CHAPTER IV.—VV. 1-6. HE DELIVERS WITH FRANKNESS HIS MESSAGE OF CHRIST THE TRUE LIGHT.—Ver. 1. διὰ τοῦτο ἔχοντες κ.τ.λ.: *wherefore, having this Ministration, sc.*, of the New Covenant, *even as we received mercy (i.e., "even as we were mercifully granted it," a favourite thought with St. Paul; cf. 1 Cor. vii. 25, 1 Tim. i. 13, 16), we faint not; cf. 2 Tim. i. 7, οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας.* He is still answering the question, "Who is sufficient for these things?" (ii. 16); but he, again, in the verses which follow, diverges from this main thought to answer the charge of insincerity which his opponents had brought against him. The tone of vv. 1-6 is very like that of 1 Thess. ii. 1-12, which offers several verbal parallels.

Ver. 2. ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ κ.τ.λ.: *but we have renounced (the "ingressive aorist"; cf. ἐσίγησεν, Acts xv. 12) the hidden things of shame; cf. Rom. xiii. 12, Eph. iv. 22. The stress is on τὰ κρυπτὰ; it is the openness and candour of his ministry on which he insists (cf. John iii. 20).—μὴ περιπατ. κ.τ.λ.: not walking in craftiness (see x. 3 and reff. above; περιπατεῖν = versari), nor handling deceitfully (οὐδὲ ἐν δόλῳ, 1 Thess. ii. 3, cf. chap. ii. 17) the Word of God, sc., the Divine message with which we have been entrusted (cf. the charge brought against him and referred to in xii. 16, viz., that being πανουργός he had taught the Corinthians δόλῳ); but by the manifestation of the truth (cf. vi. 7, vii. 14), sc., by plain statement of the truths of the Gospel in public preaching, commending ourselves (here is our Letter of Commendation, iii. 1, and cf. note there) to every man's conscience (lit. "to every conscience of men," i.e., to every possible variety of the human conscience; cf. 1 Cor. ix. 22) in the sight of God. The appeal to conscience can never be omitted with safety, and any presentation of Christianity which is neglectful of the verdict of conscience on the doctrines taught is at once un-Apostolic and un-Christlike. These verses (1-6) have been chosen as the Epistle for St. Matthew's Day, probably on account of the apparent applicability of ver. 2 to the circumstances of St. Matthew's call and his abandonment of a profession which was counted shameful. But of course ἀπειπάμεθα does not imply that St. Paul had ever been guilty of using crafty artifices such as he here repudiates once and for all.*

ο Cf. chap. ii. 15. γέλιον ἡμῶν, ἐν τοῖς ὁ ἀπολλυμένοις ἐστὶ κεκαλυμμένον· 4. ἐν οἷς δ  
 ρ John xii. Θεὸς τοῦ αἰῶνος τούτου ὁ ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς  
 40; 1 John ii. 11 only; τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης  
 Isa. xlii. τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.<sup>4</sup> 5. οὐ γὰρ ἑαυτοὺς  
 q Ref. ii. 11. ἡμεῖς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ δούλους  
 r Here only; cf. Lev. xiii. 24, xiv. 56. s Ver. 6 only; cf. Job iii. 9; Ps. xxvi. 1, lxxxix. 8, etc. t Wisd. vii. 26; reff.  
 iii. 18. u Acts viii. 5; 1 Cor. i. 23; Phil. i. 15.

<sup>1</sup> NBGKLP support *αυγασαι*; CDEH have *καταυγασαι*, and A 17 *διαναγασαι*.

<sup>2</sup> DbceKLP and the Syriac vss. add *αυτοις* after *αυγ.*; om. NABCD\*GH 17, d, e, f, g, r, etc.

<sup>3</sup> C has *κυριου* for *Χριστου*.

<sup>4</sup> NcLP and the Harclean add *του αορατου* (from Col. i. 15) after *Θεου*.

<sup>5</sup> BHKL, the Peshitto and Bohairic support *Χρ. Ἰησ.*; NACDE, the Harclean, d, e, f, r, etc., give *Ἰη. Χρ. Κυ.*; G, g give *Κυ. Ἰη. Χρ.*; P has *Ἰη. Χρ.* (omitting *Κυ.*).

Ver. 3. *ἐν οἷς καὶ κ.τ.λ.*: but even if our gospel (sc., the good news we preach; see reff.) is veiled (returning again to the metaphor of iii. 12-18), it is veiled in them that are perishing; i.e., the fault lies with the hearers, not with the preacher (cf. vi. 12, and see Rom. i. 28). Blass (*Gram. of N.T. Greek*, § 41, 2) points out that *ἐν τοῖς ἀπολλυμένοις* is almost equivalent to "for them that are perishing" (cf. chap. viii. 1 and 1 Cor. xiv. 11 for a like use of *ἐν*).

Ver. 4. *ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος*: among whom the god of this world, sc., Satan. *αἰὼν* is an "age," a certain limit of time, and so *ὁ αἰὼν οὗτός* (1 Cor. i. 20, ii. 6) is "this present age," over which the devil is regarded as having power (cf. Eph. ii. 2, vi. 12). We have the expression *αἱ βασιλείαι τοῦ αἰῶνος τούτου* in Ignatius (*Rom.*, 6). Wetstein quotes a Rabbinical saying, "The true God is the first God, but Samael (i.e., the evil angel who was counted Israel's special foe) is the second God". Many early writers, beginning with Origen and Irenæus, through dread of Gnostic speculations, dissociate *ὁ Θεός* from *τοῦ αἰῶνος τούτου*, which they join with *τῶν ἀπίστων*. But this is a mere perversity of exegesis, suggested by controversial prejudice. Beliar is twice called "the ruler of this world" in the *Ascension of Isaiah* (ed. Charles, pp. 11, 24).—*Ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων*: hath blinded the "ingressive aorist" again; cf. ver. 2) the minds (cf. iii. 14) of the unbelieving. Out of sixteen occurrences of the word *ἀπιστος* in the Pauline Epistles, fourteen are found in the Epp. to the Corinthians; it consistently means "unbelieving," and is always applied to the heathen, not to

the Jews (except, perhaps, Titus i. 15).—*ἐν τὸ μὴ αὐγάσαι κ.τ.λ.*: to the end that the light (lit. "the illumination") of the gospel of the glory of Christ, who is the Image of God, should not dawn upon them. This is the force of *αὐγάσαι*, even if, as we seemingly must do, we omit *αὐτοῖς* from our text; *αὐγή* is the "dawn," and *αὐγάσαι* is to be taken intransitively. The R.V. marginal rendering "that they should not see the light," etc., does not suit the context so well. The A.V. "the light of the glorious gospel of Christ" is inadequate, as it does not bring out the force of the phrase *τοῦ εὐαγγελίου τῆς δόξης*. *δόξης* is the genitive of *contents* (cf. the similar phrase, 1 Tim. i. 11); the substance of the good tidings preached is the *δόξα*, the glorious revelation of Christ (cf. ver. 6 below). That Christ is the Image or *εἰκὼν* of God is the statement of St. Paul which approaches most nearly in form to the λόγος doctrine of St. John (see reff. and, for the general sense, 1 Cor. xi. 3, Phil. ii. 6; cf. Heb. i. 3). P. Ewald, who maintains that St. Paul was acquainted with a Johannine tradition of our Lord's words, finds in vv. 3, 4 reminiscences of conversations reported in the Fourth Gospel. Thus we have in consecutive verses (John viii. 44, 45) *ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ . . . οὐ πιστεύετε μοι*, and the expression *ὁ Θεὸς τοῦ αἰῶνος τούτου* is comparable with *ὁ ἄρχων τοῦ κόσμου τούτου* (John xii. 31, xiv. 30, xvi. 11). The parallels are certainly interesting; cf. also the phrase *εἰκὼν τοῦ Θεοῦ* with John viii. 19, 42.

Ver. 5. *οὐ γὰρ ἑαυτοὺς κ.τ.λ.*: for we preach not ourselves, but Christ Jesus



ὑμῶν<sup>1</sup> διὰ Ἰησοῦν.<sup>2</sup> 6. ὅτι ὁ<sup>3</sup> Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς<sup>4</sup> Cf. Hab. ii. 14. λαμβάνει,<sup>5</sup> ὃς<sup>6</sup> ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς<sup>7</sup> See on i. γνώσεως τῆς<sup>8</sup> δόξης τοῦ<sup>9</sup> Θεοῦ ἐν<sup>10</sup> προσώπῳ Ἰησοῦ<sup>11</sup> Χριστοῦ.<sup>12</sup> x Col. ii. 3; cf. Mk. x. 21.  
7. Ἐχομεν δὲ τὸν<sup>13</sup> θησαυρὸν τοῦτον ἐν<sup>14</sup> ὀστρακίνοις<sup>15</sup> ἢ σκεύεσιν,<sup>16</sup> y 2 Tim. ii. 20; 1 Tim. ii. 20; 1 Lev. vi. 28.  
ἵνα ἡ<sup>17</sup> ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν. 8. ἕν<sup>18</sup> z Ps. ii. 29; Acts ix. 15; Rom. ix. 21; 1 Pet. iii. 7.  
παντὶ<sup>19</sup> θλιβόμενοι, ἀλλ' οὐ<sup>20</sup> στενοχωρούμενοι<sup>21</sup>· ἀπορούμενοι, ἀλλ'<sup>22</sup> οὐκ<sup>23</sup> ἐξαπορούμενοι<sup>24</sup>. 9. διωκόμενοι, ἀλλ' οὐκ<sup>25</sup> ἐγκαταλειπόμενοι<sup>26</sup>.  
Pet. iii. 7. a Ref. i. 8. b Chap. vii. 5; ref. below. c Chap. vi. 12 only; cf. chap. vi. 4, xii. 10, and Josh. xvii. 15; Isa. xlix. 19. d John xiii. 22; Acts xxv. 20; Gal. iv. 20 only. e Chap. i. 8 only. f Rom. ix. 29 (Isa. i. 9); 2 Tim. iv. 10, 16; Heb. xiii. 5 (Josh. i. 5); Deut. iv. 31; Ps. xxxvi. 25.

<sup>1</sup> **Σ** 17 have ἡμῶν, a mere blunder.

<sup>2</sup> Ἰησοῦν is supported by A\*BDEGHKLP and the Syriac vss. (cf. ver. 11); **Σ**\*A\*\*C 17, the Latins and Bohairic give Ἰησον, which does not yield so impressive a sense.

<sup>3</sup> B om. ο before Θεός.

<sup>4</sup> Better λαμβάνει with **Σ**\*ABD\* and the Syriac vss.; λαμβάνει is supported by the remaining uncials and the Latins.

<sup>5</sup> D\*G and the Old Latin vss. omit ος before ἐλάμψ.

<sup>6</sup> Instead of του Θεου C\*D\*G, d, e, g, i supply αὐτου.

<sup>7</sup> **Σ**CHKLP, the Syriac and Bohairic support Ἰησ. Χρ.; DEG and the Latins give Χρ. Ἰη.; AB 17 (followed by Tisch. and W.H.) omit Ἰησον (see ii. 10 above).

as Lord (cf. 1 Cor. xii. 3, "No man can say, Jesus is Lord, but in the Holy Spirit"), and ourselves your slaves for Jesus' sake (cf. 1 Cor. ix. 19 and chap. i. 24 above; see also xi. 20 καταδουλοῖ).

Ver. 6. **ὅτι ὁ Θεὸς κ.τ.λ.**: seeing it is God who said "Light shall shine out of darkness" (a paraphrase of Gen. i. 3; cf. Ps. cxiii. 4), who shined in our hearts to illuminate (others) with the knowledge of the glory of God in the Face of Christ. That is to say, there is nothing secret or crafty in the Ministration of the New Covenant; it is the proclamation of a second *Fiat Lux* (St. John i. 4, viii. 12) in the hearts of men (2 Pet. i. 19). The image of iii. 18 is thus preserved in this verse; we reflect the light which shines upon us from the Divine Glory, as manifested in Christ.

Vv. 7-15. HIS BODILY WEAKNESS DOES NOT ANNUL THE EFFECTS OF HIS MINISTRY.—Ver. 7. **ἔχομεν δὲ τὸν θησαυρὸν κ.τ.λ.**: but, sc., in contrast to the glowing and exultant phrases of ver. 6, we have this treasure, sc., of "the light of the knowledge of the glory of God," in earthen vessels. The comparison of man, in respect of his powerlessness and littleness in God's eyes, to an earthen jar made by a potter for his own purposes and of any shape that he wills is common in the O.T. (Job x. 9, Isa. xxx. 14, Jer. xix. 11; see

2 Esdras iv. 11), and St. Paul works out the idea in Rom. ix. 20 ff. He also distinguishes here and at 2 Tim. ii. 20 between different kinds of σκεύη, illustrating thereby the difference between men; while he himself is elsewhere called σκεῦος ἐκλογῆς, and St. Peter calls woman ἀσθενέστερον σκεῦος (see ref.). In the present passage σκεῦος seems to be used specially for the human body (cf. 2 Esdras vii. [88], *was corruptibile*), as the thought in the Apostle's mind is (mainly) of his own physical infirmities; the figure being derived from the ancient custom of storing gold and silver in earthenware pots. The treasure of the Gospel light is contained in an "earthen vessel," a frail body which may (seemingly) at any moment succumb (cf. Job iv. 19 and see v. 1 below). This may appear surprising, that so great a treasure should seem to be exposed to the mishaps which may befall the perishable jar in which it is contained; but yet (though St. Paul does not pursue this line of thought here) it is the very principle of the Incarnation that the heavenly is revealed and received through the earthly, for "the Word became flesh" (St. John i. 14).—**ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως κ.τ.λ.**: that the exceeding greatness of the power, sc., which triumphs over all obstacles, may be God's and not from ourselves. The weakness of the instru-



g Heb. vi. 1 <sup>1</sup> καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· 10. πάντοτε τὴν <sup>2</sup> νέκρωσιν  
only; 2  
Kings iii. τοῦ Κυρίου <sup>1</sup> Ἰησοῦ <sup>2</sup> ἐν τῷ σώματι <sup>3</sup> <sup>1</sup> περιφέροντες, ἵνα καὶ ἡ ζωὴ  
19.  
h Rom. iv. τοῦ Ἰησοῦ <sup>4</sup> ἐν τῷ <sup>5</sup> σώματι ἡμῶν <sup>6</sup> φανερωθῇ. 11. ἀεὶ <sup>6</sup> γὰρ ἡμεῖς  
19 only;  
cf. Col. iii. οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ  
5; Heb.  
xi. 12.  
i Mk. vi. 35; Eph. iv. 14 only; s Macc. vii. 27. k Ref. ii. 14.

<sup>1</sup> KL and the Harclean give Κυρίου, but it is not found in the best authorities and should be omitted.

<sup>2</sup> For Ἰησοῦ D\*G, d, e, f, g read Χριστου.

<sup>3</sup> DEG, the Peshitto, Bohairic and Latin vss. add ἡμῶν after σώματι.

<sup>4</sup> D\*G, d, e, g give Ἰησοῦ Χριστου.

<sup>5</sup> N, r, vg. give τοῖς σωμασιν (adopted by Tisch.); the received text follows the bulk of the authorities; A and the Bohairic place φανερωθῇ before ἐν τῷ σώματι ἡμῶν.

<sup>6</sup> G, f, g and the Peshitto give εἰ for αἰ.

ment is to demonstrate the Divinity of the power which directs it (cf. chap. xii. 9 and 1 Cor. ii. 5).

Vv. 8, 9. ἐν παντί θλιβόμενοι κ.τ.λ.: with a sudden change of metaphor, the Apostle now thinks of himself as a soldier engaged with an apparently stronger foe, and at every moment on the point of defeat; and in four pairs of antithetical participles he describes his condition: *in every direction pressed hard, but not hemmed in; bewildered, but not utterly despairing; pursued, but not forsaken (i.e., abandoned to the pursuing foe); struck down (as by an arrow; cf. Xen., Cyr., i., 3, 14 for this use of καταβάλλειν), but not destroyed.* The general sense is much like that of Prov. xxiv. 16, Mic. vii. 8; cf. also chap. xi. 23-30. στενοχωρία is nearly always (in N.T.) coupled with θλίψις (cf. Rom. ii. 9, viii. 35, chap. vi. 4, and Isa. viii. 22, xxx. 6). With the play on words ἀπορούμενοι . . . ἔξαπορούμενοι, which it is difficult to reproduce in English, see on i. 13 above. The phrase ἐν παντί occurs no less than nine times again in this Epistle (see chap. vi. 4, vii. 5, 11, 16, viii. 7, ix. 8, 11, xi. 6, 9), though only once elsewhere (1 Cor. i. 5) in St. Paul's writings.

Vv. 10, 11. The climax of the preceding antithesis is now reached: "Dying, yet living" (cf. vi. 9). πάντοτε τὴν νέκρωσιν κ.τ.λ.: *always bearing about in the body the dying of Jesus, that the Life also of Jesus may be manifested in our body; for we which live are ever being delivered over to death (cf. xi. 23 below) for Jesus' sake, that the Life also of Jesus may be manifested in our mortal flesh.* The key to the interpretation of ver. 10 is to observe that ver. 11 is the

explanation of it (ἀεὶ γὰρ κ.τ.λ.); the two verses are strictly parallel: "our mortal flesh" of ver. 11 is only a more emphatic and literal way of describing "our body" of ver. 10. Hence the bearing about of the νέκρωσις of Jesus must be identical with the continual deliverance to death for His sake. Now the form νέκρωσις (see ref.) is descriptive of the process of "mortification"; and the νέκρωσις τοῦ Ἰησοῦ must mean the νέκρωσις to which He was subject while on earth (*gen. subjecti*). The phrase περιφέρειν τὴν νέκρωσιν τοῦ Ἰησοῦ conveys, then, an idea comparable to that involved in other Pauline phrases, e.g., "to die daily" (1 Cor. xv. 31), "to be killed all the day long" (Rom. viii. 36, a quotation from Ps. xliii. 22), "to know the fellowship of His sufferings, becoming conformed unto His death" (Phil. iii. 10), "to fill up that which is lacking of the afflictions of Christ in my flesh" (Col. i. 24), the conception of the intimate union in suffering between Christ and the Christian having been already touched on in i. 5. And such union in suffering involves a present manifestation in us of the Life of Christ, as well as ultimate union with Him in glory (Rom. viii. 17, cf. John xiv. 19). The phrases "if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection," and "if we died with Christ, we believe that we shall also live with Him" (Rom. vi. 5, 8), though verbally similar, are not really parallel to the verse before us, for they speak of a death to sin in baptism, while this has reference to actual bodily suffering in the flesh. And the inspiring thought of vv. 10, 11

'Ιησοῦ<sup>1</sup> φανερωθῇ ἐν τῇ ἰθνητῇ σαρκὶ ἡμῶν. 12. ὥστε ὁ μὲν<sup>2</sup> θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, "Ἐπίστευσα, διδὲ ἑλάλησα,"<sup>3</sup> καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14. εἰδότες ὅτι ὁ "ἐγείρας τὸν Κύριον"<sup>4</sup> 'Ιησοῦν καὶ ἡμᾶς διὰ<sup>5</sup> 'Ιησοῦ ἐγερεῖ, καὶ \* παραστήσει σὺν ὑμῖν. 15. τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις \* πλεονάσασα διὰ τῶν \* πλειόνων τὴν \* εὐχαριστίαν \* περισσεύσῃ εἰς

Jude 24. p Rom. v. 20; chap. viii. 15; Phil. iv. 17; 1 Thess. iii. 12, etc.  
r Acts xxiv. 3; 1 Cor. xiv. 16; chap. ix. 11, 12; Phil. iv. 6; 2 Macc. ii. 27. s Chap. ix. 8; 1 Thess.  
iii. 12; Eph. i. 8.

Rom. vi. 12, viii. 11; 1 Cor. xv. 53, 54; chap. v. 4 only.  
m Ps. cxv. 1. n Ref. i. 9.  
o Rom. xiv. 10; chap. xi. 2; Eph. v. 27; Col. i. 22; cf. q Ref. ii. 6. r Thess.

<sup>1</sup> C has Χριστου; D\*G, d, e, g 'Ιησον Χριστου.

<sup>2</sup> KL and the Harclean give μὲν, but it is omitted by the best uncials and vss.

<sup>3</sup> ΞG and the Syriac vss. have διο καὶ ἐλαλησα; om. καὶ (with LXX) BCDEKLP and the Latins.

<sup>4</sup> B 17, r om. κυριον, but it is attested by overwhelmingly preponderating authority.

<sup>5</sup> ΞcDKL and the Syriac vss. support δια 'Ιησον; better σὺν with Ξ\*BCDEGP, the Latins and Bohairic.

of the present chapter is that Union with Christ, unto death, in life, has as its joyful consequence Union with Christ, unto life, in death. It is the paradox of the Gospel over again, ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἡμῶν εὐρήσει αὐτήν (Matt. x. 39). It will be observed that the best MSS. give in ver. 10 τοῦ 'Ιησοῦ. It is worth noticing that while in the Gospels the proper name 'Ιησοῦς generally takes the article, in the Epistles it is generally anarthrous. In addition to the example before us, the only other passage where St. Paul writes ὁ 'Ιησοῦς is Eph. iv. 21 (cf. Blass, *Gram. of N.T. Greek*, § 46. 10).

Ver. 12. The manifestation of Christ's Life in the Apostle's daily νέκρωσις is thus visible to the world and especially to his converts.—ὥστε ὁ μὲν θάνατος κ.τ.λ.: so then Death worketh in us (see on i. 6), but Life in you, i.e., the Risen Life of Christ, the source of present grace as of future glory. It is this latter aspect of ζωῇ, viz., as the life after death, to which his thoughts now turn.

Ver. 13. ἔχοντες δὲ τὸ αὐτὸ πν. κ.τ.λ.: but, sc., despite our bodily weakness and the "working of death in us" of ver. 12, having the same spirit of faith, sc., as the Psalmist, according to that which is written, "I believed, and therefore I spoke," we also believe, and therefore also we speak, sc., as the Psalmist did. The exact meaning of Ps. cxv. 1 in the original is hard to fix; but the context would not naturally suggest the beautiful thought here read into it. That

faith must find expression, that it cannot be silent, is the Apostle's adaptation of the words. With τὸ πνεῦμα τῆς πίστεως cf. Rom. viii. 15, 1 Cor. iv. 21, Gal. vi. 1, Eph. i. 17, 2 Tim. i. 7, etc. Deissmann (*Neue Bibelstudien*, p. 78) illustrates the introductory formula of citation here employed by the legal formula κατὰ τὰ προγεγραμμένα which occurs in a Fayyûm papyrus of 52 A.D.

Ver. 14. Despite the contrast between death in us and life in you (ver. 12), we trust that we too shall share in that Risen Life of Christ. εἰδότες ὅτι κ.τ.λ.: knowing that He who raised up the Lord Jesus (see ref.) shall raise up us also with Jesus, sc., on the Day of the general Resurrection (1 Thess. iv. 14), and shall present us with you (see ref.). Observe that the A.V. "shall raise up us also by Jesus" depends on a wrong reading, and perverts the sense. It would appear from this passage that the Apostle did not hope to be alive at the Second Advent of Christ (cf. i. 8, 1 Cor. xv. 52), although at an earlier period he seems to have cherished such an expectation (1 Thess. iv. 15).

Ver. 15. τὰ γὰρ πάντα δι' ὑμᾶς κ.τ.λ.: (With you, I say) for all things (cf. 1 Cor. iii. 22) are for your sakes (cf. i. 6), that the grace, being multiplied, sc., to me, through the (prayers of the) greater number of you, may cause the thanksgiving to abound unto the glory of God. Cf. i. 11, a closely parallel passage, and Phil. i. 19. Except that we have deemed it necessary to translate τῶν πλειόνων literally (see on



† Rom. xv. 7; 1 Cor. x. 31; Phil. ii. 11; cf. chap. viii. 10.  
 u Reff. ver. 1.  
 v Lk. xii. 33; 1 Tim. vi. 5.  
 w Col. iii. 10 only; cf. Rom. xii. 2; Tit. iii. 5; Heb. vi. 6. x Here only; Ps. lxi. 4; Tobit iv. 14. y Matt. iii. 30 only; Exod. xviii. 26; cf. chap. i. 17. z Reff. i. 4. a Reff. i. 8. b Gal. vi. 2; 1 Thess. ii. 6. c Chap. v. 5, vii. 10, ix. 11, xii. 12, etc. d Rom. xvi. 17; Gal. vi. 1; Phil. ii. 4, iii. 17. e Matt. xiii. 21; Mk. iv. 17; Heb. xi. 25 only; cf. 1 Thess. ii. 17.

† Rom. xv. 7; 1 Cor. x. 31; Phil. ii. 11; cf. chap. viii. 10.  
 u Reff. ver. 1.  
 v Lk. xii. 33; 1 Tim. vi. 5.  
 w Col. iii. 10 only; cf. Rom. xii. 2; Tit. iii. 5; Heb. vi. 6. x Here only; Ps. lxi. 4; Tobit iv. 14. y Matt. iii. 30 only; Exod. xviii. 26; cf. chap. i. 17. z Reff. i. 4. a Reff. i. 8. b Gal. vi. 2; 1 Thess. ii. 6. c Chap. v. 5, vii. 10, ix. 11, xii. 12, etc. d Rom. xvi. 17; Gal. vi. 1; Phil. ii. 4, iii. 17. e Matt. xiii. 21; Mk. iv. 17; Heb. xi. 25 only; cf. 1 Thess. ii. 17.

<sup>1</sup> See crit. note on iv. 1.

<sup>2</sup> DbcEKL support ο εσωθεν; better ο εσω ημων with BCD\*GP.

<sup>3</sup> D\*EG, the Latins and Peshitto have προσκαιρον και ελαφρον.

<sup>4</sup> BC<sup>3</sup> and the Peshitto omit ημων.

<sup>5</sup> B\*C\*K, the Bohairic and Harclean omit εις υπερβολην.

<sup>6</sup> D\*G, d, e, g have σκοπουντες (an anacolouthon) for σκοπουντων ημων.

<sup>7</sup> G, g, r give προσκαιρα εστιν.

ii. 6), the above is the rendering of the R.V. The A.V. "that the abundant grace might through the thanksgiving of many redound to the glory of God" can hardly be possible, and the position of *πλεονασα* in the sentence seems to require that the words be connected as in R.V. For the transitive significance of *περισσεύω* see reff.

Vv. 16-18. HE IS SUSTAINED BY A GLORIOUS HOPE.—Ver. 16. διδὸν οὐκ ἐγκακοῦμεν κ.τ.λ.: *wherefore, sc.*, because of the thought in ver. 14, *we faint not* (repeated from ver. 1); *but even though our outward man is decaying, yet our inward man is being renewed day by day*. That is, even though (note εἰ καὶ with the indicative as introducing not a mere contingency, but a matter of fact; see reff. ver. 3) the "earthen vessel" (ver. 7) of my body is subject to a continual *νέκρωσις* (ver. 10) and decay, yet my true self is daily renewed by Divine grace; it is in hope of the consummation of this "renewal" that I faint not (cf. Isa. xl. 30). The contrast between ὁ ἔξω ἡμῶν ἄνθρωπος and ὁ ἔσω ἡμῶν ἄνθρωπος has verbal parallels in Rom. vii. 22, Eph. iv. 22, 23, Col. iii. 9 (cf. also 1 Pet. iii. 4), but they are not quite apposite, as in those passages the thought is of the difference between the lower and higher nature, the "flesh" and the "spirit," whereas here the decay of the bodily organism is set over against the growth in grace of the man himself; cf. the expression of Plato, ὁ ἐντὸς ἄνθρωπος (*Republ.*, ix., p. 589). The phrase *ἡμέρα καὶ ἡμέρα* is a Hebra-

ism; it is not found in this exact form in the LXX, but it might well be a rendering of יָדִי יָדִי (cf. Gen. xxxix. 10, Ps. lxxviii. 19, Esther iii. 4).

Ver. 17. τὸ γὰρ παραυτίκα κ.τ.λ.: *for our present light burden of affliction worketh out for us more and more exceedingly an eternal heavy burden of glory*; cf., for the thought (ever full of consolation to the troubled heart), Ps. xxx. 5, Isa. liv. 7, Matt. v. 11, Heb. xii. 11, 1 Pet. i. 6, v. 10, and especially Rom. viii. 18. παραυτίκα does not refer (as the A.V. and R.V. would suggest) to the brief duration of temporal affliction, but only to its being present with us *now*, as set over against the *future* glory (see reff.). τὸ ἐλαφρὸν τῆς θλίψεως offers a good instance of "the most classical idiom in the language of the N.T." (Blass)—especially frequent in St. Paul—according to which a neuter singular adjective is used as if it were an abstract noun; cf. chap. viii. 8, Rom. viii. 3, 1 Cor. i. 25, Phil. iii. 8, etc., for a like construction. καθ' ὑπερβολὴν εἰς ὑπερβολὴν is another

Hebraism (see last verse), *תַּנְיָנִי תַנְיָנִי* = "exceedingly"; it cannot qualify βάρος (as the A.V. takes it) or αἰώνιον, but must go with κατεργάζεται, as above (cf. Gal. i. 13). Stanley points out that the collocation βάρος δόξης may be suggested by the fact that the Hebrew *בָּרָךְ* means both "to be heavy" (Gen. xviii. 20, Job vi. 3) and "to be glorious" (Job xiv.



μενα αἰώνια. V. 1. οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἁπίγειος ἡμῶν οἰκία <sup>a</sup> John iii. 12; 1 Cor. xv. 40; Phil. ii. 10, iii. 19; Jas. iii. 15 only. <sup>b</sup> Ver. 4 only; Wisd. ix. 15 only. <sup>c</sup> Matt. xxiv. 2; Mk. xiv. 58; Acts vi. 14; Gal. ii. 18, etc. <sup>d</sup> Mk. xiv. 58; Col. ii. 12 only; cf. Acts xvii. 24. <sup>e</sup> Rom. viii. 23. <sup>f</sup> Jude 6 only. <sup>g</sup> Ver. 4 only; cf. John xxi. 7. <sup>h</sup> Rom. i. 11; chap. ix. 14; Phil. i. 8, ii. 26; 1 Thess. iii. 6; 2 Tim. i. 4

τοῦ ὀσκήνους καταλυθῇ, οἰκοδομῇ<sup>1</sup> ἐκ Θεοῦ ἔχομεν, οἰκίαν ἄχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. 2. καὶ γὰρ ἐν τούτῳ ὀστανάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἑπιποθοῦντες.

<sup>1</sup> DEG, d, e, f, g have οτι οἰκοδομῇν.

21); cf. the ambiguity in the Latin *gravitas*.

Ver. 18. μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα κ.τ.λ.: *while we look not at the things which are seen* (cf. chap. v. 7), *but at the things which are not seen: for the things which are seen are temporal, sc., for the moment, but the things which are not seen are eternal, sc., for the ages*; cf. Rom. viii. 24, Heb. xi. 1. Wetstein quotes a good parallel to this splendid sentence from Seneca (Ep. 59): "Ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . mittamus animum ad ea, quae aeterna sunt."

CHAPTER V.—Vv. 1-5. HIS EXPECTATION OF A GLORIFIED BODY HEREAFTER; AND HIS DESIRE TO SURVIVE UNTIL THE SECOND ADVENT.—Ver. 1. οἶδαμεν γὰρ κ.τ.λ.: *for* (in explanation of iv. 17) *we know, sc., we Christians* (cf. Rom. vii. 14, 1 Cor. viii. 1), *that if our earthly* (ἐπίγειος *as contrasted with* ἐπουράνιος; see reff.) *tabernacle-house be dissolved, etc.* Despite the fact that he was himself a σκηνοποιός (Acts xviii. 3), this is the only place where St. Paul employs any of the terms correlative to σκηνή. It is natural to think of the temporary character of the σκῆναι used by the Chosen People in the desert wanderings, an idea which is probably present in 2 Pet. i. 14, ἡ ἀπόθεσις τοῦ σκηνώματός μου; but the use of σκῆνος as a depreciatory term for the "bodily frame" (R.V. mg.) is borrowed, as Field has shown, from the Pythagorean philosophy. It is the "tenement house," the "earthen vessel" (see iv. 7), and is called in Wisd. ix. 15, τὸ γεῶδες σκῆνος. καταλύειν (see reff.) is often used of the "destruction" of a house; and the application of the word "dissolution" for death is probably derived from this passage.—οἰκοδομῇν ἐκ Θεοῦ κ.τ.λ.: *we have* (i.e., at the very moment of bodily dissolution, when the Resurrection takes place, according to the Apostle's thought here; see Charles' Eschatology, pp. 395, 400) *a building*

*from God, sc., not built up by the natural processes of growth but the direct gift of God, a house not made with hands* (this being added to emphasise its "supernatural" character; the σκῆνος of the natural body is also, of course, ἀχειροποίητον, and so the idea is not as fitly in place as at Heb. ix. 11, 24, but it is suggested by the word οἰκία. It is just possible that his own trade of tent-making may have been in his mind at the moment), *eternal, in the heavens*. Cf. Luke xvi. 9, αἰώνιους σκηνάς; as he has just said (iv. 18) τὰ μὴ βλεπόμενα αἰώνια. It will be observed that here αἰώνιος is used with the special intention of emphasising the permanent character of the heavenly house, in contrast with the earthly house which is dissolved; it is therefore not accurate to say (as is sometimes said) that αἰώνιος never connotes length of time, although it is true that in St. John it is a "qualitative" rather than a "quantitative" term.

Vv. 2, 3 and ver. 4 form two parallel sentences, both introduced by καὶ γὰρ, of which either may be used to elucidate the other. Both bring out the Apostle's shrinking from death, i.e., the act of dying, and his half-expressed anxiety that he may survive until the Day of Christ (cf. 1 Thess. iv. 15).

Ver. 2. καὶ γὰρ ἐν τούτῳ κ.τ.λ.: *for indeed in this, sc., in this tabernacle* (cf. ver. 3), *we groan, sc., being weighed down by the body, longing to be clothed upon, i.e., to have the heavenly body put on in addition, like an outer garment over our mortal flesh, with our habitation which is from heaven, sc., which is brought thence by the Lord at His Coming* (cf. 1 Thess. iv. 16, Rev. xxi. 2, and *Ascension of Isaiah* (ed. Charles), iv. 16, ix. 17). The verb ἐπιποθεῖν always expresses in St. Paul a yearning for home; here it is used of the heavenly home-sickness of the saints.

Ver. 3. εἴ γε καὶ ἐνδυσάμενοι κ.τ.λ.: *if so be that* (εἴ γε = *siquidem*; cf. Eph. iii. 2, iv. 21, Col. i. 23) *we shall be found*

1 Cor. xv. 3. εἴ γε καὶ ἑνδυσάμενοι<sup>2</sup> οὐ γυμνοὶ εὐρεθῆσόμεθα. 4. καὶ γὰρ οἱ ὄντες ἐν τῷ σκῆνι<sup>3</sup> στενάζομεν<sup>4</sup> βαρούμενοι,<sup>5</sup> ἐπειδὴ<sup>6</sup> οὐ θέλομεν ἑκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5. ὁ δὲ κατεργασάμενος<sup>7</sup> ἡμᾶς εἰς αὐτὸ τοῦτο Θεός,<sup>8</sup> ὁ καὶ<sup>9</sup> οὓς ἡμῖν τὸν ἄρραβῶνα τοῦ Πνεύματος. 6. ὁ θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἑνδημοῦντες<sup>10</sup> ἐν τῷ σώματι ἑκδη-  
6 only. q Vv. 8, 9 only; cf. viii. 19. r p. xii. 2, 3; Heb. xiii. 3.

<sup>1</sup> NCKLP support εἰ γε; BDEG 17 have εἰπερ.

<sup>2</sup> D\*, d, e, g have ἐκδυσάμενοι; G ἐκλυσάμενοι.

<sup>3</sup> DEG, d, e, f, g, the Syriac and Bohairic vss. give σκηνει τουτω.

<sup>4</sup> D\*G have βαρυνόμενοι.

<sup>5</sup> ἐπειδη is found in a few cursives only; the uncials give εἰ φ' φ.

<sup>6</sup> G, g and the Bohairic have θνητον τουτο.

<sup>7</sup> DEG, d, e, f, g, m κατεργαζόμενος.

<sup>8</sup> N\* has ο Θεος.

<sup>9</sup> NcDbcEKL and the Harclean insert καὶ before δους; the better authorities omit it.

<sup>10</sup> D\*G have ἐπιδημοῦντες.

also clothed, sc., with the heavenly body (note ἑνδυσ., not ἐπενδυσ., which would only be appropriate of the body to be "superindued" in the case of one surviving to the Second Advent), not naked, sc., disembodied spirits at the Day of His Appearing, a condition from the thought of which he shrinks. γυμνός was commonly used in this sense in Greek philosophy; Alford quotes Plato, *Cratyl.*, p. 277c., ἡ ψυχὴ γυμνὴ τοῦ σώματος (see 1 Cor. xv. 37); cf. also Philo de *Hum.*, 4, τῆς ψυχῆς ἀπογυμνουμένης.

Ver. 4. καὶ γὰρ οἱ ὄντες κ.τ.λ.: for indeed we who are in the body (see ver. 1) groan, being burdened (cf. *Wisd.* ix. 15, φθαρτὸν σῶμα βαρύνει ψυχὴν), not for that (ἐφ' ᾧ; cf. *Rom.* v. 12) we would be unclothed (cf. 2 *Esdras* ii. 45) but clothed upon, that what is mortal may be swallowed up of life, i.e., that the mortal body may, without passing through death, be absorbed, as it were, in the heavenly body which is to be superindued (cf. *Isa.* xxv. 8). The double metaphor in these verses from that of a house to that of a garment is quite in St. Paul's manner. Stanley finds the explanation of both "in the image which both from his occupation and his birthplace would naturally occur to the Apostle, the tent of Cilician haircloth, which might almost equally suggest the idea of a habitation and of a vesture" (cf. *Ps.* civ. 2). The truth is that no single metaphor could possibly convey to the mind a true conception of heaven or of the condition of the blessed. We may

speak of the heavenly home as a place (οἰκητήριον), but we have to remind ourselves that it is rather a state here expressed by the image of heavenly vesture.

Ver. 5. ὁ δὲ κατεργασάμενος κ.τ.λ.: now He that worked us up for this very thing, sc., the change from mortality to life, is God (cf. *iv.* 6 and especially i. 21 for the form of the sentence), who gave to us the earnest of the Spirit; cf. *Rom.* viii. 11. The "Holy Spirit of promise" is "an earnest of our inheritance" (*Eph.* i. 14; see above on i. 22).

Some theologians, e.g., Martensen, take a somewhat different view of vv. 1-5, and interpret them as implying St. Paul's belief in a body of the intermediate state between death and judgment, distinct at once from the "earthly tabernacle" and the "heavenly house," which latter will be "superindued" at the Second Advent. But (a) there is no hint elsewhere in the N.T. of such an *ad interim* body; (b) the "house" which "we have" at death is described in ver. 1 not as temporary, but as "eternal". This it is which enables him to face death with courage; he would shrink from any γυμνότης or disembodied condition, and—so far as the "body" is concerned—he does not contemplate any further change at the Day of Judgment. If it might be so, he is reverently anxious to live until the Parousia, and then to be "superindued"; but even if he is to pass through the gate of death he is content. See *Salmond's Christian Doctr. of Immortality*, p. 565 ff.



μοῦμεν<sup>1</sup> ἀπὸ τοῦ Κυρίου<sup>2</sup>. 7. διὰ πίστεως γὰρ<sup>3</sup> περιπατοῦμεν, οὐ<sup>4</sup> διὰ εἰδους. 8. θαρροῦμεν<sup>5</sup> δὲ, καὶ<sup>6</sup> εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι<sup>7</sup> ἐκ<sup>8</sup> τοῦ σώματος, καὶ ἐκδημῆσαι πρὸς τὸν Κύριον.<sup>9</sup>

9. Διὸ καὶ<sup>10</sup> φιλοτιμούμεθα, εἴτε<sup>11</sup> ἐκδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10. τοὺς γὰρ πάντας ἡμᾶς<sup>12</sup> φανερωθῆναι δεῖ<sup>13</sup> ἔμπροσθεν τοῦ<sup>14</sup> βήματος τοῦ Χριστοῦ, ἵνα<sup>15</sup> κομίσῃται ἕκαστος τὰ<sup>16</sup> διὰ<sup>17</sup> τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.<sup>18</sup>

8, iii. 1; 2 Thess. ii. 12. v Rom. xv. 20; 1 Thess. iv. 11 only. w Rom. xii. 1, xiv. 18; Eph. v. 10; Phil. iv. 18; Col. iii. 20; Wisd. iv. 10, ix. 10. x Ref. ii. 14. y Matt. x. 32, xxv. 32; Lk. xxi. 36; Acts xviii. 17; 1 Thess. i. 3, ii. 19, iii. 9, 13. z Matt. xxvii. 19; Acts xviii. 12, xxv. 6; Rom. xiv. 10, etc. a Eph. vi. 8; Col. iii. 25; 2 Macc. viii. 33.

<sup>1</sup> DEG have αποδημουμεν.

<sup>2</sup> D\*G, d, e, g and the Bohairic give Θεου for Κυριου.

<sup>3</sup> G, f, g have και ου δια.

<sup>4</sup> N 17 have θαρρουντες.

<sup>5</sup> N\* om. εκ.

<sup>6</sup> D\* 17 have Θεον for Κυριον.

<sup>7</sup> The Peshitto and f, g give the order εἴτε εκδ. εἴτε ενδ.

<sup>8</sup> D\*G have α δια του σωματος επραξεν.

<sup>9</sup> The Latin vss. (*propria corporis*) testify to a variant ιδια for δια.

<sup>10</sup> BDEGKLP have κακον; N C 17 have φαυλον (probably an early correction introduced from Rom. ix. 11; it is, however, adopted by Tisch. and W.H.).

Vv. 6-8. IN ANY CASE TO BE WITH CHRIST IS BEST.—Ver. 6. θαρροῦντες οὐκ κ.τ.λ.: *being therefore, sc., on account of "the earnest of the Spirit" (ver. 5), always, sc., in any event, whether we die before the Day of Christ or survive to see it in the flesh, of good courage, and knowing that whilst we are at home in the body (see ref.) we are absent from the Lord, sc., from Christ, our true home.* The O.T. phrase that man is a sojourner only (παρεπίδημος) on the earth (Ps. xxxviii. 13; cf. Heb. xi. 13) is verbally comparable with this ἐκδημοῦντες . . . ἐκδημοῦμεν; but the idea here is rather that of the *body* as the temporary habitation of the man's self (cf. ver. 1). We are citizens of earth, but our true πολίτευμα is ἐν οὐρανοῖς (Phil. iii. 20).

Ver. 7. διὰ πίστεως γὰρ κ.τ.λ.: *for we walk by faith (cf. John xx. 29, and chap. iv. 18), i.e., in a state of faith (see note on διὰ with the gen. of attendant circumstances ii. 4), not by appearance (εἶδος, as the reff. show, must be thus translated = quod aspicitur; but nevertheless the rendering of A.V. and R.V. "not by sight," though verbally inexact, conveys the sense. Cf. Heb. xi. 1, ἔστιν δὲ πίστις . . . πραγμάτων ἔλεγχος οὐ βλεπομένων, and 1 Cor. xiii. 12).* The verse is parenthetical and explanatory of the sense in which we are "absent from the Lord".

Ver. 8. θαρροῦμεν δὲ κ.τ.λ.: *nay (the δέ is resumptive of the thought in ver. 6, which has been interrupted by ver. 7, the grammatical structure involving an anacoluthon), we are of good courage (for this is demanded even of the most faithful by the prospect of death) and are well-pleased (see reff. for cases where εὐδοκεῖν is used of men, not of God) rather to be away from the home of the body and to be at home with the Lord (cf. John i. 1 for such a use of πρὸς).* Even if we must die before the Second Advent, we would say, we are content, for this absence from the body will be presence with Christ (cf. Luke xxiii. 43, Phil. i. 21-23), though the glory of that Presence shall not be fully manifested until the Day of the Parousia.

Vv. 9, 10. WE MUST REMEMBER THE JUDGMENT TO COME.—Ver. 9. διὸ καὶ φιλοτιμούμεθα κ.τ.λ.: *wherefore also we make it our ambition (see reff.), whether at home or away from home, sc., whether at His coming He finds us "in the body" or "out of the body," to be well pleasing to Him; cf. Rom. xiv. 8, Phil. i. 20, 1 Thess. v. 10.*

Ver. 10. τοὺς γὰρ πάντας κ.τ.λ.: *for (explanatory of the reason of our desire to be "well-pleasing" to Him) we all (τοὺς πάντας is emphatic, not only Paul who has been speaking of himself as ἡμεῖς, but "all of us" quick as well as*



b Acts ix. 31; cf. Gen. xxxv. 5; chap. vii. 1 and Eph. v. 21.  
c Reff. i. 12.  
d Reff. iii. 1.  
e Rom. vii. 8, 11; chap. xi. 12; Gal. v. 13; 1 Tim. v. 14 only; Prov. ix. 9; 3 Macc. iii. 2.

11. εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12. οὐ γὰρ<sup>1</sup> πάλιν<sup>2</sup> ἑαυτοὺς<sup>3</sup> συνιστάνομεν ὑμῖν, ἀλλὰ<sup>3</sup> ἀφορμὴν διδόντες ἡμῖν<sup>3</sup> καυχήματος ὑπὲρ ἡμῶν,<sup>3</sup> ἵνα ἔχητε

<sup>1</sup> DcEKL support γὰρ; om. all vss. and BCD\*G.

<sup>2</sup> B\*, d, e support διδόντες ἡμῖν; better ὑμῖν with all other authorities.

<sup>3</sup> B B 17 have (wrongly) ὑμῶν; ἡμῶν all other authorities.

dead) must be made manifest. The A.V. "appear" weakens the force of the word; the Day of Judgment is to be a day when men's characters shall be made patent to the world, and to themselves, as they have always been to God; cf. Mark iv. 22, Rom. ii. 16, xiv. 10, 1 Cor. iv. 5, Rev. xx. 12.—ἐμπροσθεν τοῦ βήματος κ.τ.λ.: before the judgment-seat of Christ. In the N.T. (see reff.) βῆμα is always used (except in the quotation Acts vii. 5) of the official seat of a judge, although twice in the LXX (Neh. viii. 4, 2 Macc. xiii. 26), as generally in classical Greek, it stands for the pulpit from which a formal speech is made.—ἵνα κομισῇται ἕκαστος κ.τ.λ.: that each one may receive, i.e., obtain the wages of (see reff.), the things done through the medium of the body (cf. Plato's phrase αἰσθήσεις αἱ διὰ τοῦ σώματος, cited by Meyer; there is no need to identify διὰ τοῦ σώματος with ἐν τῷ σώματι of ver. 6 as the A.V. and R.V. do) according to what he did, sc., in this present life (note the aorist and cf. Luke xii. 47), whether it be good or bad (cf., for this constr. of εἶτε . . . εἶτε, Eph. vi. 8, Phil. i. 18). Similar expressions are used of a future judgment, at, e.g., Ps. lxi. 13, Prov. xxiv. 12, Jer. xvii. 10, xxxii. 19 (cf. Job xxxiv. 11?) in the O.T., and in the N.T. at Rom. ii. 6, xiv. 12, 1 Pet. i. 17, in all of which passages the power of judgment is ascribed to the Eternal Father. But He "hath given all judgment unto the Son" (John v. 22), and thus Christ is repeatedly spoken of as the future Judge of men, e.g., Matt. xvi. 27, Acts xvii. 31, Rev. ii. 23, xxii. 12, and esp. Matt. xxv. 31-46. Cf. Luke xxi. 36, σταθῆναι ἐμπροσθεν τοῦ νιοῦ τοῦ ἀνθρώπου. And so (from the present verse) the variant Χριστοῦ has crept into the parallel passage, Rom. xiv. 10, πάντες γὰρ παραστήσόμεθα τῷ βήματι τοῦ Θεοῦ. A reference to the O.T. parallels makes it tolerably plain that the statement that men will be judged

according to their works is a broad and general one, and that to find a difficulty, as the Fathers did, in the case of the death of infants (whether baptised or unbaptised), who are incapable of self-conscious and voluntary actions, is quite perverse.

Vv. 11-13. REITERATION OF HIS SINCERITY OF PURPOSE.—Ver. 11. εἰδότες οὖν τὸν φόβον κ.τ.λ.: knowing, therefore, sc., because of the conviction expressed in ver. 10, the fear of the Lord, sc., as Judge (cf. Heb. x. 31), we persuade men, sc., of our sincerity, but we have been (already) made manifest to God, as we shall be at the Day of Judgment (see ver. 10). To regard πείθομεν (cf. Acts xii. 20, Gal. i. 10) as referring to a "persuading" of the truths of Christianity is to depart from the context. He is now returning to the question at iii. 1, and he has explained the motives of his ministry and the obligations to sincerity of speech which bind him. We should expect (in classical Greek) ἀνθρώπους μὲν πείθ. κ.τ.λ., but the omission of μὲν does not destroy, though it obscures, the antithesis. It would be out of place to speak of "persuading" God of our sincerity; to Him we are "made manifest" whether we will or no.—ἐλπίζω δὲ κ.τ.λ.: and I hope (as we say, "I trust") we have been made manifest also in your consciences; see iv. 2 for a similar appeal.

Ver. 12. οὐ γὰρ πάλιν κ.τ.λ.: we are not again (see iii. 1, and the note there; he takes up this theme again after a long digression) commending ourselves to you, but [write these things] as giving you occasion of glorying on our behalf. We must understand in the latter clause some such words as γράφομεν ταῦτα: there are similar anacolutha at vii. 5, viii. 18.—ἵνα ἔχητε πρὸς τοὺς κ.τ.λ.: that ye may have it, sc., some καύχημα or matter of glorying, against those who glory in outward appearance and not in heart, sc., against his opponents at Corinth.

πρὸς τοὺς ἐν ἑαυτοῖς καυχωμένους, καὶ οὐ<sup>1</sup> ἐκ καρδίας.<sup>2</sup> 13. εἴτε<sup>3</sup> ἡ γὰρ ἐξέστημεν, Θεῷ· εἴτε ἡ σωφρονούμεν, ὑμῖν. 14. ἡ γὰρ ἀγάπη τοῦ Ἰησοῦ<sup>4</sup> συνεῖη ἡμᾶς, 15. κρίναντας τοῦτο, ὅτι εἰ<sup>4</sup> εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν,<sup>5</sup> ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν

ii. 6. i Rom. viii. 35; Eph. iii. 12. k Phil. i. 23 only in Paul; cf. Lk. viii. 37, xii. 50; Acts xviii. 5. l Cf. Acts xv. 19.

Cf. i Thess. ii. 17 and on chap. i. 11. Here only in Paul; cf. Mk. iii. 21. h Rom. xii. 3; Tit.

<sup>1</sup> CD<sup>e</sup>EKLP have ου (D\*G have ουκ); better μη with ΞB 17.

<sup>2</sup> CD<sup>e</sup>EKLP give καρδία; better εν καρδ. with ΞBD\*G 17.

<sup>3</sup> CP 17 and the Harclean have Θεου for Χριστου.

<sup>4</sup> ΞC\*, f and the Bohairic insert εἰ; om. Ξ\*BC<sup>2</sup>DEGKLP, d, e, g and the Syriac vss. (it may have been dropped through inadvertence before εἰς).

<sup>5</sup> G, f, g, etc. give απεθανεν Χριστος.

The phrase *προσῶπῳ οὐ καρδίᾳ* occurs in 1 Thess. ii. 17 in the sense of *πνεύματι οὐ σώματι* (cf. 1 Cor. v. 3, Col. ii. 5); but a better parallel for the present passage is 1 Sam. xvi. 7, where Samuel is told that while *man* looks *εἰς πρόσωπον*, *God* looks *εἰς καρδίαν*. So St. Paul here refers to teachers who lay stress on the outward appearance and the "face" (see note i. 11) of things, such as a man's enthusiasms and visions (xii. 1 and ver. 13), or his eloquence (chap. x. 10), or his letters of commendation (iii. 1), or his Jewish birth (xi. 22), or his personal intimacy in the flesh with Christ (ver. 16)—rather than on the inward motive and "heart" of his message.

Ver. 13. *εἴτε γὰρ ἐξέστημεν κ.τ.λ.*: for whether (see on i. 6 for constr.) we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you (note the *dat. commodi*). At a later period Festus told Paul that he was mad (Acts xxvi. 24), so impressed was he with the Apostle's enthusiasm; and it is probable that the anti-Pauline party at Corinth were not slow to point to the "visions and revelations of the Lord" which St. Paul claimed for himself (chap. xii. 1-6), and to the facility with which he spoke "with tongues" (1 Cor. xiv. 18), as proofs of his madness. A similar accusation was made against his Master (Mark iii. 21). But St. Paul bids them (ver. 12) look a little deeper, and not judge by mere outward phenomena such as these. He repeatedly asks them to bear with his seeming foolishness (chap. xi. 1, 16, 17, xii. 6, 11). It is possible that a charge of a contrary nature had been also made by his opponents, and that

his regard for other men's prejudices (1 Cor. ix. 20), and the "craftiness" with which he caught the Corinthians "with guile" (chap. xii. 16), were urged as savouring more of worldly wisdom than of true piety. His answer to both charges is contained in this verse. If he has exceeded the bounds of moderation, it is in his moods of highest devotion, when he is pouring out his soul to God and not to man; if he has exercised a sober prudence in his dealings with his converts, it is all for their sakes, and not for selfish ends.

Vv. 14-16. IT IS NOT THE KNOWLEDGE OF CHRIST IN HIS EARTHLY LIFE, BUT THE LOVE WHICH CHRIST HAS FOR MAN THAT IS THE CONSTRAINING POWER OF PAUL'S PREACHING.—Ver. 14. *ἡ γὰρ ἀγάπη τοῦ Χρ. κ.τ.λ.*: for the Love of Christ constraineth us, *sc.*, within the limits laid down in ver. 13. The words are often quoted as meaning that the love which Christians bear to Christ is the supreme motive of the Christian life; but however true this is in itself, it is not the meaning of the Apostle here. The genitive of the person after *ἀγάπη* is in St. Paul's Epistles always *subjective* (cf. ἡ ἀγάπη τοῦ Θεοῦ, Rom. v. 5, viii. 39, chap. xiii. 13, 2 Thess. iii. 5, and *cf.* also Rom. xv. 30, Eph. ii. 4, Col. i. 13, and for ἡ ἀγ. τοῦ Χρ. *reff. above*); *i.e.*, "the Love of God" and "the Love of Christ" signify with him the love which God and Christ bear towards (*εἰς*) man. (St. Paul often uses the verb *ἀγαπᾶω* to express man's love to God, but never the substantive *ἀγάπη*.) St. John's usage varies, the genitive sometimes being *objective* and sometimes *subjective* (cf. John v. 42 and 1 John ii. 5, 15, iii. 17, iv. 9, v. 3;



m Ps. cxli. ἀποθανόντι καὶ ἐγερθέντι. 16. ὥστε ἡμεῖς <sup>m</sup> ἀπὸ <sup>m</sup> τοῦ <sup>m</sup> νῦν οὐδένα  
 2; Lk. i. οἶδαμεν <sup>n</sup> κατὰ <sup>n</sup> σάρκα· εἰ δέ <sup>1</sup> καὶ ἐγνώκαμεν κατὰ <sup>2</sup> σάρκα Χριστὸν,  
 48; John viii. 11;  
 Acts xviii. 6. n Reff. i. 17.

<sup>1</sup> The best supported reading is **εἰ καὶ** **Ν<sup>c</sup>BD<sup>a</sup>** 17; G, the Latins and the Peshitto have **καὶ εἰ**; **Ν<sup>c</sup>C<sup>2</sup>D<sup>b</sup>cEKL** and the Harclean **εἰ δε καὶ**; K and the Bohairic **εἰ δε**.

<sup>2</sup> DE, d, e and the Bohairic have **Χρ. κατα σαρκα**.

see also Luke xi. 42), but St. Paul's is not doubtful. The "Love of Christ" here, then, is the love which Christ has for us, not the love which we bear to Him; the constraining power of Christian ministration and service is more effective and stable than it would be if it sprang from the fickle and variable affections of men (*cf.* John xv. 16).

Ver. 15. κρίναντας τούτο ὅτι εἰς κ.τ.λ.: *judging this; that One died for all* (*cf.* Rom. v. 15), *therefore all died, and He died for all, that they who live* (see iii. 11) *should no longer live unto themselves, but unto Him who died and rose again for them.* To die ὑπὲρ τῶν φίλων αὐτοῦ is the greatest proof that anyone can offer of his love (John xv. 13). The proof to us of the Love of Christ to all is that He died ὑπὲρ πάντων. Of this Death two consequences are now mentioned: (a) one objective and inevitable, quite independent of our faith and obedience; (b) another subjective and conditional. (a) ἄρα οἱ πάντες ἀπέθανον, *then all died, sc.*, in Him who is the "recapitulation" of all humanity, Jew and Greek, bond and free, faithless or believing. We must not weaken the force of οἱ πάντες: the Incarnation embraces all men (*cf.* 1 Cor. xv. 22). The A.V. "then were all dead" (the same mistranslation occurs Rom. vi. 2, Col. iii. 3) does not bring out the sense, which is that the Dying of Christ on the Cross was in some sort the dying of all mankind. But (b) the purposes of the Atonement are not completely fulfilled without the response of man's faith and obedience; *He died for all, ἵνα οἱ ζῶντες κ.τ.λ.* This is the frequent exhortation of St. Paul (Rom. vi. 11 and see 1 Pet. iii. 18); the purpose of Christ's Death is to lead us to Life, a life "unto God" (*cf.* Rom. vi. 11, xiv. 7, 8)—the "life indeed" (1 Tim. vi. 19) which must be begun here if it is to be perfected hereafter. The preposition ὑπὲρ, "on behalf of" (*cf.* chap. xii. 10), employed in these verses is the one usually employed in the N.T. to express the relation between Christ's Atoning

Death and our benefit: it was "for our sake," "on our behalf" (*e.g.*, Luke xxii. 19, 20, John x. 15, xi. 51, Rom. v. 6, 1 Cor. i. 13, Gal. iii. 13, Eph. v. 2, Heb. ii. 9, 1 John iii. 16). It is not equivalent to ἀντί, "instead of" (although in Philemon 13 its meaning approximates thereto), and ought not to be so translated; although the preposition ἀντί is used of our Lord's Atoning Work in three places (Matt. xx. 28, Mark x. 45, 1 Tim. ii. 6), and the implied metaphor must have a place in any complete theory of the Atonement. But here ὑπὲρ is (as usual) used, and the rendering "instead of," even if linguistically possible (which it is not), is excluded by the fact that in the phrase ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι, ὑπὲρ αὐτῶν is governed by *both* participles. Christ rose again "on our behalf"; He is never said to have risen "instead of us".

Ver. 16. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν κ.τ.λ.: *so that, sc.*, because of our conviction, that we should not live unto ourselves but unto Christ (ver. 15), *we, sc.*, Paul as contrasted with his opponents at Corinth, *from henceforth, sc.*, this conviction having mastered us, *know no man after the flesh, i.e.*, are quite indifferent as to his mere external qualifications as a preacher of the Gospel, his eloquence, Jewish birth, etc.: we are not like those who glory ἐν προσώπῳ and not ἐν καρδίᾳ (ver. 12); *cf.* Gal. ii. 6.—εἰ καὶ ἐγνώκαμεν κ.τ.λ.: *even though we have known* (the distinction between οἶδαμεν and ἐγνώκαμεν is hardly to be pressed) *Christ after the flesh, i.e.*, though there was a time in my life when I, like my Judaizing opponents now, laid great stress on the local and hereditary, and, so to speak, fleshly "notes" of the Messiah who was to come, *yet now we know Him so no more, i.e.*, I know better now, for I have learnt since my conversion that the national Messiah of the Jews is Himself the Incarnate Word, to whom every race of men is alike related, for He is the Christ of the Catholic Church of God. In per-



ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.<sup>1</sup> 17. ὥστε εἴ τις ἐν Χριστῷ, καὶ νῦν ὁ Rom. xvi  
7; chap.  
xii. 2;  
Gal. i. 22;  
1 Pet. v.  
κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

14; cf. Rom. viii. 1; 1 Cor. i. 30; Eph. ii. 10, 13. p Gal. vi. 15 and see below. q Here only in Paul. r Here only in Paul.

<sup>1</sup> DEG, d, e, g add *κατὰ σάρκα* (to clear up the sense) after *γινώσκ*.

<sup>2</sup> DbcEKL P and the Harclean support *καὶ να τα πάντα*; the stronger combination, N BCD\* G, the Latins and the Bohairic, omit *τα πάντα*.

sonal religion the merely *historical* must yield precedence to the *mystical* element; it is of great interest and of real value to learn all that can be known about the Birth, Life, Death and Resurrection of Jesus of Nazareth, but it is the *present* Life of Christ, "in whom" we may be found if we will, that is of religious import, as is further explained in ver. 17. This "is the same feeling which appears in the fact . . . that no authentic or even pretended likeness of Christ should have been handed down from the first century; that the very site of His dwelling place at Capernaum should have been entirely obliterated from human memory; that the very notion of seeking for relics of His life and death, though afterwards so abundant, first began in the age of Constantine. It is the same feeling which, in the Gospel narratives themselves, is expressed in the almost entire absence of precision as to time and place" (Stanley). Beyschlag and others (see Knowing, *Witness of the Epistles*, p. 2) conclude from the words *εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν* that St. Paul had seen, and possibly heard, Jesus during His public ministry at Jerusalem (cf. 1 Cor. ix. 1); on this interpretation the words would be introduced at this point to indicate that, however much stress the other Apostles and their adherents might lay on such outward knowledge, yet to St. Paul, though he could lay claim to it as well as they, this did not seem the essential matter. But (a) the words do not necessarily imply this; it is noteworthy that he says *Χριστόν*, not *Ἰησοῦν*, which we should expect on Beyschlag's hypothesis. (b) The explanation given above is quite in accordance with the usage of *κατὰ σάρκα* with a verb (see *reff.*), and the order of the words here and in the preceding clause does not allow us to take *κατὰ σάρκα* with *οὐδένα* in the one case and with *Χριστόν* in the other. (c) As Schmiedel points out, if St. Paul really had had personal experience of the public ministry of Jesus, he would hardly have failed to mention it

in the great apologetic passage, chap. xi. 22-33. Other writers, *e.g.*, Jowett, explain the latter clause of this verse by supposing that the Apostle is contrasting his more mature preaching with his preaching at an earlier stage of his Christian ministry when he had not yet emancipated himself from Jewish prejudices. But of his consciousness of such a "development" in his views, subsequently to his conversion, there is no trace in the Epistles. The contrast is really between Saul the Pharisee and Paul the Apostle of the Gentiles.

Vv. 17-19. IN CHRIST ALL IS NEW, AS FROM GOD WHO RECONCILED THE WORLD TO HIMSELF IN CHRIST.—Ver. 17. ὥστε εἴ τις κ.τ.λ.: so that (a consequence of the higher view of Christ explained in the last verse) if any man (note the universality of the doctrine which he expounds) *be in Christ, there is a new creation*. To be *ἐν Χριστῷ* is a very different thing from claiming to be *Χριστοῦ* "of Christ," *sc.*, of the Christ-party (1 Cor. i. 12, chap. x. 7); this indeed is exactly the distinction which St. Paul has had in mind in the last verse. The expression "a new creation" was a common Rabbinical description of a converted proselyte (see Wetstein *in loc.*); but its meaning was enriched in the religion of the Incarnation (cf. John iii. 3, Rom. vi. 4, Eph. ii. 10, iv. 23, Col. iii. 10, etc.). The Vulgate "*si qua ergo in Christo nova creatura*," which takes *τις* with *κτίσις*, is plainly a mistake.—τὰ ἀρχαῖα παρῆλθεν κ.τ.λ.: the old things have passed away; behold, they are become new, *sc.*, not only the ancient customs of Jewish ritual observance, but the old ways of conceiving of the Messiah who was to come; more generally, the old thoughts of God and of sin and salvation have received fresh colouring—they are "become new" (cf. Heb. viii. 13). The words of Isa. xliii. 18, 19 offer a close verbal parallel: τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ ἐγὼ ποιῶ καινὰ (cf. Isa. lxv. 17, Rev. xxi. 4, 5), but the parallel is rather in words than in sense.

- \* Rom. xi. 18. τὰ δὲ πάντα \* ἐκ τοῦ<sup>1</sup> \* Θεοῦ, τοῦ ἑκαταλλάξαντος ἡμᾶς ἑαυτῷ  
 36; 1 Cor. viii. 6, xi. 12. διὰ Ἰησοῦ<sup>2</sup> Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.  
 12.  
 \* Rom. v. 19. ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ  
 10; 1 Cor. vii. 11, and vv. 19, 20. λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν  
 only; Jer. xxxi. 39 (LXX); 2 Macc. i. 5, vii. 33, viii. 29; cf. Eph. ii. 16; Col. i. 20, 21. u Rom.  
 v. 11 xi. 15, 19 only; Isa. ix. 5; 2 Macc. v. 20. v Chap. xi. 21; 2 Thessa. ii. 2 only. w Matt.  
 vi. 14; Rom. iv. 25, etc.

<sup>1</sup> D\*G om. του.

<sup>2</sup> DeEKL support Ἰησ. Χρ.; ΞBCD\*GP and the vss. om. Ἰησου.

The thought of the new interpretation of life offered in the Incarnation carries us a step beyond the prophets of the Old Covenant. St. Paul's words show how completely he regarded "the Death of Christ as a new epoch in the history of the human race. Had he foreseen distinctly that a new era would be dated from that time; that a new society, philosophy, literature, moral code, would grow up from it over continents of which he knew not the existence; he could not have more strongly expressed his sense of the greatness of the event than in what is here said" (Stanley).

Ver. 18. τὰ δὲ πάντα κ.τ.λ.: *but all things, sc., all these new things, are of God.* See reff. St. Paul is especially anxious in this Epistle to trace up spiritual blessings to their true source; see chap. i. 21, iv. 6, v. 5, and cf. 1 Cor. iii. 23, ὅμεις δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ. — τοῦ καταλλάξαντος κ.τ.λ.: *who reconciled* (note the aorist) *us, sc., all mankind, to Himself through Christ.* The words *καταλλάσσω, καταλλαγῇ* should be studied (see reff.) in all the contexts where they occur. The verb signifies (i.) *to exchange* and (ii.) *to reconcile, i.e., to re-establish friendly relations between two parties who are estranged, no matter on which side the antagonism exists.* Thus in Matt. v. 24 it is the brother who has *given* offence (not he who has *received* it) that is spoken of as "being reconciled" to the other (cf. also 1 Sam. xxix. 4). And so too St. Paul's usage is to speak of man being reconciled to God, not of God being reconciled to man; but far too much has been made of this distinction. In fact, in 2 Macc. (see reff.) the usage is the other way, for God is *there* always spoken of as "being reconciled" to His servants. It is, no doubt, more reverent in such a matter to keep as close to the language of the N.T. as we can, and to speak nakedly of God "being reconciled" to man might readily suggest false and un-

worthy views as to the Supreme. But that St. Paul would have felt any difficulty in such a phrase is very unlikely. The important point to observe in the present passage is that it is God Himself who is the ultimate Author of this Reconciliation; cf. Rom. v. 8, viii. 31, 32, and especially John iii. 16. That the Reconciliation is "through Christ" is the heart of the Gospel of the Atonement (cf. Rom. iii. 24, Col. i. 20, etc.).—καὶ δόντος ἡμῖν κ.τ.λ.: *and gave to us, sc., to me, Paul* (he is not now thinking of others), *the Ministry of Reconciliation*; cf. chap. iii. 9, ἡ διακονία τῆς δικαιοσύνης, the genitive in both cases being, of course, of the thing ministered.

Ver. 19. ὥς ὅτι Θεὸς ἦν κ.τ.λ.: *viz., that God was reconciling the world, sc. the whole human race* (cf. Rom. iv. 13, xi. 12, and note the absence of the article), *to Himself in Christ* (cf. Gal. ii. 17). The pleonastic ὥς ὅτι is not classical, but it is found in late authors (see reff.). The A.V., "God was in Christ, reconciling," etc., is not accurate; ἦν goes with both *καταλλάσσω* and *θέμενος*, ἦν with a participle being more emphatic than a simple imperfect (cf. Luke iv. 44). If we take ἦν with ἐν Χριστῷ, we should have to treat *θέμενος κ.τ.λ.* as a parallel clause to *λογιζόμενος κ.τ.λ.*, which it is not.—μὴ λογιζόμενος αὐτοῖς κ.τ.λ.: *not reckoning unto them their trespasses*, a parenthetical sentence explanatory of *καταλλάσσω*; cf. Rom. iv. 8 (Ps. xxxii. 2).—καὶ θέμενος ἐν ἡμῖν κ.τ.λ.: *and had placed in our hands* (cf. 1 Thess. v. 9, 1 Tim. i. 12; the verb is specially used of the Divine purposes) *the Word of Reconciliation, i.e., the Divine Message which speaks of reconciliation to God*; cf. Acts xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης, 1 Cor. i. 18, ὁ λόγος τοῦ σταυροῦ, Phil. ii. 16, λόγος ζωῆς, etc.

Vv. 20-vi. 3. AS CHRIST'S AMBASSADOR HE ENTREATS THE CORINTHIANS TO BE RECONCILED TO GOD.—Ver. 20. ὑπὲρ



τὸν<sup>1</sup> λόγον τῆς καταλλαγῆς. 20. \*ὕπὲρ<sup>2</sup> Χριστοῦ οὖν<sup>3</sup> πρεσβεύομεν, x Eph. vi. 20; Phil. i. 29. ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν. \*δεόμεθα<sup>4</sup> \*ὕπὲρ Χριστοῦ, y Eph. vi. 20 only. καταλλάγητε<sup>4</sup> τῷ Θεῷ. 21. τὸν γὰρ<sup>5</sup> μὴ γνόντα ἁμαρτίαν ὑπὲρ z Rom. i. 10; chaps. viii. 4, x. 2; Gal. 2; Eph. vi. 20; Phil. i. 29. ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα<sup>6</sup> \*δικαιοσύνη \*Θεοῦ

iv. 12; 1 Thess. iii. 10. a Rom. i. 17, iii. 5, 21, 22, x. 3; Jas. i. 20; 2 Pet. i. 1 only

<sup>1</sup> D\*EG, g have (του) ευαγγελίου τον λογον.

<sup>2</sup> D\*G, d, e, g have ον υπερ Χρ. for υπερ Χρ. ουν.

<sup>3</sup> D\*G, d, e, g have δεομενοι.

<sup>4</sup> D\*G, d, e, g and the Harclean margin give καταλλαγηται.

<sup>5</sup> ΞcDeEKL P and the Syriac vss. insert γαρ; better om. γαρ with Ξ\*BCD\*G 17, the Latins and Bohairic.

<sup>6</sup> Only a few minuscules give γινωμεθα; all the uncials have γενωμεθα.

Χριστοῦ οὖν πρεσβεύομεν κ.τ.λ.: *we are ambassadors therefore, sc.*, because to us has been committed the Ministry of Reconciliation, *on behalf of Christ*, as Christ's representative (see on ver. 15 above for the force of ὑπέρ), *as though God were entreating by us* (cf. vi. 1 and see on i. 4). The construction of ὡς followed by a genitive absolute is found also at 1 Cor. iv. 18, 2 Pet. i. 3.—δεόμεθα ὑπὲρ Χρ. κ.τ.λ.: *we beseech you on behalf of Christ, Be ye reconciled to God.* The imperative καταλλάγητε is much more emphatic than the infinitive καταλλαγήναι (see crit. note) would be; all through we perceive the Apostle's anxiety that the Corinthians should turn from the sin which beset them, whatever it might be in any individual case (cf. ii. 16, iv. 1, vi. 1, xi. 3). Note that the appeal, "Be ye reconciled to God," is based on the fact (ver. 18) that God has already "reconciled us to Himself through Jesus Christ".

Ver. 21. The very purpose of the Atonement was that men should turn from sin.—τὸν μὴ γνόντα ἁμαρτίαν κ.τ.λ.: *Him who knew no sin* (observe μὴ rather than οὐ, as it is not so much the bare fact of Christ's sinlessness that is emphasised, as God's knowledge of this fact, which rendered Christ a possible Mediator) *He made to be sin on our behalf.* Two points are especially deserving of attention here: (i.) That any man should be sinless (cf. Eccl. viii. 5) was an idea quite alien to Jewish thought and belief; and therefore the emphasis given to it by St. Paul, and the absolutely unqualified way in which it is laid down in a letter addressed to a community containing not only friends but foes who would eagerly fasten on any doubtful

statement, show that it must have been regarded as axiomatic among Christians at the early date when this Epistle was written. The claim involved in the challenge of Christ, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας (John viii. 46), had never been disproved, and the Apostolic age held that He was χωρὶς ἁμαρτίας . . . ἁμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν (Heb. iv. 15, vii. 26), and that ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν (1 John iii. 5; cf. St. Peter's application of Isa. liii. 9 at 1 Pet. ii. 22). That He was a moral Miracle was certainly part of the primitive Gospel. (ii.) The statement ἁμαρτίαν ἐποίησεν is best understood if we recall the Jewish ritual on the Day of Atonement, when the priest was directed to "place" the sins of the people upon the head of the scapegoat (Lev. xvi. 21). ἁμαρτία cannot be translated "sin-offering" (as at Lev. iv. 8, 21, 24, 34, v. 9-12), for it cannot have two different meanings in the same clause; and further it is contrasted with δικαιοσύνη, it means "sin" in the abstract. The penalties of sin were laid on Christ ὑπὲρ ἡμῶν, "on our behalf," and thus as the Representative of the world's sin it becomes possible to predicate of Him the strange expression ἁμαρτίαν ἐποίησεν (ποιεῖν being used here as at John v. 18, viii. 53, x. 33). The nearest parallel in the N.T. is γενόμενος ὑπὲρ ἡμῶν κατάρα (Gal. iii. 13; cf. also Isa. liii. 6, Rom. viii. 3, 1 Pet. ii. 24.—ἵνα ἡμεῖς γενώμεθα κ.τ.λ.: *that we might become, sc.*, as we have become (note the force of the aorist), *the righteousness of God in Him* (cf. Jer. xxiii. 6, 1 Cor. i. 30, Phil. iii. 9, and reff.). "Such we are in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly or frenzy or



- <sup>a</sup> Mk. xvi. 20; Rom. viii. 28; <sup>1</sup> <sup>b</sup> κενὸν τὴν χάριν τοῦ Θεοῦ δεῖσθαι ὑμᾶς<sup>2</sup>. 2. (λέγει<sup>8</sup> γὰρ, “Καιρῷ<sup>9</sup> δεκτῷ<sup>d</sup> ἐπὶ ἡκούσᾳ σου, καὶ ἐν ἡμέρᾳ σωτηρίας<sup>e</sup> ἐβοήθησά σοι.”<sup>1</sup>)  
<sup>b</sup> Gal. ii. 2; <sup>1</sup> ἰδοὺ νῦν καιρὸς<sup>e</sup> εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας<sup>e</sup>. 3. μηδεμίαν<sup>1</sup> Phil. ii. 16; <sup>1</sup> <sup>2</sup> ἐν<sup>1</sup> μηδενὶ<sup>1</sup> διδόντες<sup>1</sup> <sup>b</sup> προσκοπήν, ἵνα<sup>1</sup> μὴ<sup>1</sup> ἡμῶν<sup>1</sup> ἡ διακονία<sup>1</sup>.  
<sup>5</sup> only; Isa. lxxv. 23. <sup>c</sup> Lk. iv. 19, 24; Acts x. 35; Phil. iv. 18 (Isa. lvi. 7) only. <sup>d</sup> Here only; cf. Ps. xix. 2. <sup>e</sup> Here only in Paul; cf. Acts xvi. 9, xxi. 28. <sup>f</sup> Rom. xv. 16, 31; chap. viii. 12. <sup>1</sup> Pet. ii. 5 only. <sup>g</sup> Chap. vii. 9; Phil. i. 28. <sup>h</sup> Here only; cf. Rom. xiv. 13; 1 Cor. viii. 9. <sup>i</sup> Chap. viii. 20 only; Prov. ix. 7; Wisd. x. 14 only; cf. 2 Pet. ii. 13.

<sup>1</sup> D\*E\*G, d, e, g give παρακαλουντες.

<sup>2</sup> D\* om. υμας; N\* C 17 have ημας. <sup>3</sup> D\*G, d, e, g give καιρω γαρ λεγει.

<sup>4</sup> DEG 73, the Latin, Sahidic and Syriac vss. add ημων after διακ.

fury or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God" (Hooker, *Serm.*, ii., 6).

CHAPTER VI.—Ver. 1. *συνεργοῦντες δὲ καὶ παρακαλοῦμεν κ.τ.λ.*: and working together (that is, with God, as is plain from chap. v. 20, and also in connexion with 1 Cor. iii. 9; cf. Acts xv. 4), we, sc., I, Paul, entreat also (cf. chap. v. 20, Θεοῦ παρακαλοῦντος δι' ἡμῶν) that ye receive not the grace of God (a general phrase, frequently used by St. Paul to express the favours and privileges offered to the members of the Church of Christ, not to be limited to grace given at any special moment, as, e.g., at baptism) in vain (see reff. and cf. Heb. xii. 15). Note that "the grace of God" may be "received" in vain; it is offered, independently of man's faith and obedience, but it will not profit without these. The choice in the Anglican Liturgy of vv. 1-10 as the pistle for the First Sunday in Lent, when the Ember Collect is said on behalf of those to be ordained in the next week, is especially happy; the magnificent description of the characteristics and the conditions of a faithful Christian minister, (vv. 4-10) being prefaced by the solemn warning of v. 1-3.

Ver. 2. λέγει γὰρ, Καιρῷ δεκτῷ κ.τ.λ.: for He, sc., God, saith (cf. Rom. ix. 15, Gal. iii. 16), "At an acceptable time I hearkened to thee, and in a day of salvation did I succour thee" (Isa. xlix. 8). The whole verse is parenthetical, and is introduced to remind the Corinthians that the present dispensation is that dispensation of grace of which the prophet speaks; Tanley pointed out that δεῖσθαι of ver. may well have sug-

gested δεκτός, which in its turn suggested the quotation. The words in their original context are addressed by Jehovah to His Servant, while St. Paul takes them as addressed by God to His people; but, inasmuch as the Servant in the latter portion of Isaiah is the Representative of Israel, the application made by the Apostle is easily explicable.—ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος κ.τ.λ.: behold now is the "Acceptable Time," behold now is the "Day of Salvation". This is St. Paul's comment. Observe that he does not say σήμερον (cf. Heb. iii. 7 ff.), but νῦν—not "to-day," but "the present dispensation". His point here is not (as it is often represented) that the only day of grace which we can reckon on is the present (gravely true though this is), but that the Christian dispensation is the one spoken of by the O.T. prophet in familiar words. It will be remembered that Christ applied to Himself and His ministry in like manner the words of Isa. lxi. 2, καλεῖσαι ἐν ἡμερᾷ Κυρίου δεκτόν (Luke iv. 19). We are not to draw any distinction here between δεκτός and εὐπρόσδεκτος; the latter is the usual word in secular authors, and (see reff.) is always used by St. Paul, except (Phil. iv. 18) in a quotation from the LXX.

Ver. 3. μηδεμίαν ἐν μηδενὶ κ.τ.λ.: giving no occasion of stumbling (see reff.; Alford aptly quotes Polybius, xxvii., 6, 10, διδόναι ἀφορμὰς προσκοπῆς) in anything, that our ministration be not blamed. The clause is parallel with ver. 1, διδόντες corresponding to συνεργοῦντες, both being descriptive of the way in which παρακαλοῦμεν, etc.; cf., for like sentiments, 1 Cor. viii. 13, ix. 12, 22, x. 33. We have μηδεμίαν . . . μηδενὶ rather than οὐδεμίαν . . . οὐδενὶ, as it is the thought or intention of the preacher which is the point to be brought out.

4. ἀλλ' ἔν παντὶ <sup>1</sup> συνιστάντες <sup>1</sup> ἑαυτοὺς ὡς <sup>2</sup> Θεοῦ <sup>3</sup> διάκονοι, <sup>4</sup> See on iv. 8.  
 ἐν <sup>5</sup> ὑπομονῇ πολλῇ, ἐν <sup>6</sup> θλίψεσιν, ἐν <sup>7</sup> ἀνάγκαις, ἐν <sup>8</sup> στενοχωρίαις, <sup>9</sup> 1 Reff. iv. 2.  
 5. ἐν <sup>10</sup> πληγαῖς, ἐν <sup>11</sup> φυλακαῖς, ἐν <sup>12</sup> ἀκαταστασίαις, ἐν <sup>13</sup> κόποις, ἐν <sup>14</sup> 1 m Rom.  
<sup>15</sup> ἀγρυπνίαις, ἐν <sup>16</sup> νηστείαις, 6. ἐν <sup>17</sup> ἀγνότητι, ἐν <sup>18</sup> γνώσει, ἐν <sup>19</sup> μακρο- <sup>20</sup> 4; 1  
 θυμίᾳ, ἐν <sup>21</sup> χρηστότητι, ἐν <sup>22</sup> πνεύματι <sup>23</sup> ἀγίῳ, ἐν <sup>24</sup> ἀγάπῃ <sup>25</sup> ἀνυποκρίτῳ, <sup>26</sup> 1 Thess. iii.  
<sup>27</sup> 2. n Reff. i. 6.  
<sup>28</sup> 26; chap. xii. 10; 1 Sam. xxii. 2. q Rom. ii. 9, viii. 35; chap. xii. 10; cf. chap. iv. 8. r Acts  
<sup>29</sup> xvi. 23; chap. xi. 23; cf. Heb. xi. 36. s Lk. xxi. 9; 1 Cor. xiv. 33; chap. xii. 20; Jas. iii. 16  
<sup>30</sup> only; Prov. xxvi. 28; Tobit iv. 13. t 1 Cor. iii. 8; chaps. x. 15, xi. 23, 27; 1 Thess. i. 3, iii. 5.  
<sup>31</sup> u Chap. xi. 27 only; 2 Macc. ii. 26. v Lk. ii. 37; Acts xiv. 23, xxvii. 9; chap. xi. 27 only; Dan.  
<sup>32</sup> ix. 3. w Chap. xi. 3 only. x Gal. v. 22; Eph. iv. 2; Col. i. 11, iii. 12; 2 Tim. iii. 10, iv. 2.  
<sup>33</sup> y Gal. v. 22; Col. iii. 12. z Cf. Rom. xv. 19; 1 Thess. i. 5. a Rom. xii. 9; 1 Tim. i. 5; 2 Tim.  
<sup>34</sup> i. 5; 1 Pet. i. 22; Jas. iii. 17 only; Wisd. v. 18, xviii. 16 only.

<sup>1</sup> NcDeEKL give συνιστάντες; Tisch. reads συνισταντες with N\*CD\*G 17.  
 W.H. read συνιστανοντες with BP (cf. iii. 1).

<sup>2</sup> D\* has διακονους; also f, g, vg.

Vv. 4-10. THE CONDITIONS AND THE CHARACTERISTICS OF HIS APOSTOLIC MINISTRY. We have in this noble description of his service a characteristic outburst of impassioned eloquence on a topic in which the Apostle felt an intense personal interest. But its fervour has not been permitted to interfere with the careful choice of words: the balanced antitheses, the rhythmical cadences and assonances, which abound throughout, betray the literary training of the writer, and recall at once such passages as Rom. viii. 31-39, 1 Cor. xiii. 1-13. Indeed many of the phrases which follow suggest an acquaintance with the Stoic paradoxes expressive of the αὐτάρκεια of the ideal sage. Compare also chap. xi. 22-28, where he recounts in more detail the trials of his Apostolic ministry.

Ver. 4. ἀλλ' ἐν παντὶ συνιστάντες κ.τ.λ.: but in everything (the details being given in the following verses) commending ourselves (see note on iii. 1) as God's ministers do. We now come to the description of the conditions under which and the means by which God's minister commends himself to those to whom his message is addressed. The description naturally divides itself into four sections: he commends himself (i.) in outward hardships, vv. 4b, 5, (ii.) in inward graces, vv. 6, 7a, (iii.) by the armour of righteousness, whether he be well or evil spoken of, vv. 7b, 8ab, (iv.) having indeed a character the reverse of that ascribed to him by his opponents, vv. 8c-10.

(i.) The general description here is ἐν ὑπομονῇ πολλῇ: in much patience (see note on i. 6 and cf. xii. 12); and this is further amplified and explained in the three triplets which follow. (a) ἐν

θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις: in afflictions, in necessities, in distresses (see reff. and cf. Acts ix. 16), i.e., such trials as sickness (see i. 6, xii. 7), or loss of friends (2 Tim. iv. 10), or perplexity (iv. 8, where see note), or any of the thousand chances (as we call them) of a troubled and anxious life. "The prevailing idea is that of pressure and confinement: each stage narrower than the one before, so that no room is left for movement or escape" (Stanley).

Ver. 5. (b) These outward hardships are next more definitely exemplified from the opposition and persecution which St. Paul encountered from opponents during his missionary experiences. ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις: in stripes (see reff. and cf. Acts xxii. 24), in imprisonments (see on xi. 23), in tumults (cf. Acts xiii. 50, xiv. 5, 19, xvi. 22, xvii. 5, xviii. 12, xix. 29, xxi. 30). ἀκαταστασία might mean inward disorder, rather than external tumult (see reff., LXX, and cf. 1 Cor. iv. 11), but the latter meaning best suits the context here. (c) Next the Apostle enumerates the bodily hardships, voluntarily undertaken, which his work made it necessary to endure.—ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις: in labours, sc., probably his labours in preaching the Gospel (see reff., but cf. 1 Thess. ii. 9, 2 Thess. iii. 8, where κόπος is used of the manual labour he underwent in working for a livelihood; see also 1 Cor. iv. 11 ἀστατοῦμεν καὶ κοιτῶμεν), in watchings, sc., in nights rendered wakeful by anxiety or press of work (Acts xx. 31) or urgency of prayer (Acts xvi. 25 and cf. Eph. vi. 18 ἀγρυπνοῦντες), in fastings. Some expositors explain these νηστεῖαι as the voluntary fastings of religion (so Hooker, Eccl. Pol., v., lxxii., 8; and cf. Acts xiii.



<sup>b</sup> Eph. i. 13; 7. ἐν ᾧ λόγῳ ἡ ἀληθεία, ἐν ᾧ δυνάμει ὁ Θεοῦ, διὰ τῶν ὁπλῶν τῆς  
<sup>Col. i. 5;</sup>  
<sup>a</sup> 2 Tim. ii. 26 δικαιοσύνης τῶν ὁπλῶν καὶ ἁριστερῶν, 8. διὰ δόξης καὶ ἀτιμίας,  
<sup>15.</sup>  
<sup>c</sup> Rom. i. 16; διὰ δυσφημίας καὶ εὐφημίας ὡς πλάνοι, καὶ ἀληθεῖς 9. ὡς  
<sup>1 Cor. i.</sup>  
<sup>18, 24, ii.</sup>  
<sup>5; chap.</sup>  
<sup>xiii. 4; 2</sup>  
<sup>Tim. i. 8; 1 Pet. i. 5.</sup>  
<sup>d</sup> Rom. vi. 13; <sup>cf.</sup> Rom. xiii. 12; chap. x. 4. <sup>e</sup> 1 Chr. xii. 2.  
<sup>f</sup> Chap. xi. 21, etc. <sup>g</sup> Here only. <sup>h</sup> 1 Tim. iv. 1; <sup>cf.</sup> 2 Tim. iii. 13. <sup>i</sup> Gal. i. 22. <sup>k</sup> Reff. i. 13.

2, 3). And it is true that *νηστεία* (see *reff.*) and *νηστεύω* are *always* (outside this Epistle) used of fasting as a devotional observance. But in the parallel passage xi. 27 *νηστεία* is clearly used of involuntary abstinences from food; and this meaning seems better to suit the context here also (*cf.* 1 Cor. iv. 11, Phil. iv. 12) (§ 23). The triplet (*c*), then, means "in toil, in sleeplessness, in hunger".

Vv. 6, 7. (ii.) The inward gifts and qualities by the display of which the Christian minister commends himself are now enumerated. (*a*) We have, first, four graces, each described by a single word: ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι: *in pureness, sc.*, not only chastity, but purity of intention and thought in general (*cf.* chap. vii. 11, Jas. iii. 17, 1 John iii. 3), *in knowledge, sc.*, of Divine things (the λόγος γνώσεως is one of the gifts of the Spirit, 1 Cor. xii. 8), *in long-suffering* (a grace specially needful for a Christian missionary; in Rom. ii. 4, ix. 22, 1 Tim. i. 16, St. Paul speaks of God's μακροθυμία, but generally he applies it to man; see Prov. xxv. 15), *in kindness* (see *reff.*; it is a Divine attribute in Rom. ii. 4, xi. 22, Eph. ii. 7, Tit. iii. 4; *cf.* Matt. xi. 30).—(*b*) We have next four qualifications, each described in two words: ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ: *in the Holy Spirit* (this ought to stand at the head of the list, but the order in which the various graces are mentioned is determined rather by sound and rhythm than by strictly logical considerations), *in love unfeigned, sc.*, love to man, not love to God (see note on chap. v. 14 and *cf.* ἡ ἀγάπη ἀνυπόκριτος, Rom. xii. 9), *in the Word of Truth, sc.*, the message of the Gospel (see *reff.* and *cf.* chap. ii. 17, iv. 2), *in the Power of God*, which (Rom. i. 16, 1 Cor. i. 18) he declares the Gospel itself to be. This, of course, is not the force of the phrase here; nor are we to think solely of "miraculous" powers (Acts viii. 10, 1 Cor. ii. 5), which were "signs of an Apostle" (Rom. xv. 19, chap. xii. 12), but of the Divine grace given him for his special work (see *reff.*). "In verbo

veritatis, in virtute Dei" may still stand for the watchword of Christian preaching.—(iii.) We have now three clauses beginning with διὰ; the preposition in the first of them being *instrumental*, in the other two expressing a state or condition.—(*a*) διὰ τῶν ὁπλῶν τῆς δικαιοσύνης τῶν ὁπλῶν καὶ ἁριστερῶν: *by the weapons of Righteousness on the right hand and on the left, sc.*, both offensive and defensive armour—the sword on the right and the shield on the left. See Eph. vi. 11, 1 Thess. v. 8 for St. Paul's more detailed description of "the panoply of God"; the idea being apparently taken from Wisd. v. 18 ff.; *cf.* for ὅπλα δικαιοσύνης Rom. vi. 13.

Ver. 8. (*b*) διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας: *by glory (cf. John v. 41) and dishonour, by evil report and good report.* To misrepresentation and slander St. Paul was much exposed, and he evidently felt it deeply (*cf.* 1 Cor. iv. 12).—(*iv.*) Finally, he proceeds to specify the charges made against him by his opponents; he can afford to neglect them, inasmuch as in each case they are quite opposed to the real facts. Towards the close he adds one or two antitheses to the list, which may not have been *directly* suggested by the current calumnies about him, but which are yet quite in keeping with the rest. There are seven antitheses in all.—ὡς πλάνοι καὶ ἀληθεῖς: *as deceivers* (so his opponents said of him, as it was formerly said of his Master, John vii. 12; *cf.* chap. ii. 17, iv. 2) *and yet true.* In the Clementines St. Paul is expressly described by his adversaries as πλάνος and as disseminating deceit (πλάνην).

Ver. 9. ὡς ἀγνωστοί καὶ ἐπιγνωσμένοι: *as unknown, sc.*, an obscure person without proper credentials (*cf.* iii. 2, x. 10), *and yet well known (cf. xi. 6).*—ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν: *as dying* (as was doubtless often reported when he was ill; see on i. 8 above, and *cf.* xi. 23, where he speaks of the continual hazards of his life), *and behold we live (cf. iv. 10, where the death of the body is contrasted with the daily manifestation of the true life).*—ὡς παιδευόμενοι καὶ μὴ



ζῶμεν· ὡς <sup>1</sup> παιδεύομενοι,<sup>1</sup> καὶ μὴ <sup>m</sup> θανατούμενοι· <sup>10</sup> ὡς λυπούμενοι,<sup>1</sup> αἰ δὲ <sup>n</sup> χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ <sup>o</sup> πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα <sup>p</sup> κατέχοντες.

11. Τὸ <sup>a</sup> στόμα ἡμῶν <sup>a</sup> ἀνέψγε πρὸς ὑμᾶς, Κορίνθιοι,<sup>2</sup> ἡ <sup>r</sup> καρδία ἡμῶν <sup>3</sup> πεπλάτυνται· 12. οὐ <sup>a</sup> στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε <sup>n</sup> δὲ ἐν τοῖς <sup>i</sup> σπλάγχνοις ὑμῶν· 13. τὴν δὲ αὐτὴν <sup>a</sup> ἀντιμισθίαν (ὡς

16. o 1 Cor. i. 5; chap. ix. 11 only. p 1 Cor. vii. 30, xi. 2, xv. 2; 1 Thess. v. 21. q Ps. lxvii. 2; Prov. xxix. 45; cf. Eph. vi. 19. r Deut. xi. 16; Ps. cxviii. 32. s Chap. iv. 8 only t Chap. vii. 15; Phil. ii. 1; Col. iii. 12; Philm. 7, 12. u Rom. i. 27 only.

<sup>1</sup> D\*G, d, e, g have *πειραζόμενοι* for *παιδεύομ.*

<sup>2</sup> ω Κορίνθιοι G, f, vg. and the Bohairic.

<sup>3</sup> NB have *η καρδ. ὑμῶν.*

θανατούμενοι: *as chastened, sc., as a punishment for his sins, which had very probably been said of him when the news of his grievous sickness (i. 8, etc.) reached his foes at Corinth, but not killed.* He does not deny that he has been "chastened" (see reff. and cf. chap. xii. 7-9), but he recalls in thankfulness the words of Ps. cxvii. 18, *παιδεύων ἐπαίδευσέν με Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέν με.*

Ver. 10. ὡς λυπούμενοι, αἰ δὲ χαίροντες: *as sorrowful* (this charge in one sense was no doubt quite true), *yet alway rejoicing.* This, which is frequently spoken of by the Apostle as a Christian duty (see reff.), is specially prominent in this Epistle; cf. chap. i. 24, vii. 4, and the note on ii. 2, 3. St. Paul's words are an echo of the farewell words of Christ (John xvi. 22), *ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε . . . τὴν χαρὰν ὑμῶν οὐδέτις ἀρεῖ ἀπ' ὑμῶν.*—ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες: *as poor, sc., as a pauper—the word is stronger than πένης* (the taunt seems to have been thrown at him; cf. Phil. iv. 12 and chap. xi. 7), *and yet making many rich, sc., in the heavenly riches; cf. 1 Cor. i. 5, Matt. v. 3, and esp. Prov. xiii. 7* (a passage which seems to have been in the Apostle's mind), *εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες, καὶ εἰσὶν οἱ ταπεινούντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.*—ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες: *as having nothing and yet possessing all things; cf. 1 Cor. ii. 22, "all things are yours".* κατέχειν (see reff.) is a stronger word than ἔχειν; it is "to hold fast" or "to possess," as, e.g., the land of promise (Josh. i. 11).

Vv. 11-13. AFFECTIONATE DECLARATION OF HIS FRANKNESS AND SYMPATHY, AND AN APPEAL THAT THE CORINTHIANS SHOULD SHOW THE SAME.—Ver. 11. τὸ στόμα ἡμῶν κ.τ.λ.; *our mouth is open*

(ἀνέψγα = ἀνέωγμα, as often in later Greek; observe its *present* signification, as at 1 Cor. xvi. 9) *unto you, O Corinthians, i.e., I am speaking quite candidly and freely to you* (see reff.). Only here and at Gal. iii. 1, Phil. iv. 15, does St. Paul call his correspondents by name; here it emphasises the affectionate nature of his appeal, and it singles out the Corinthians from the wider circle to whom the letter was addressed (i. 1).—ἡ καρδία ἡμῶν κ.τ.λ.: *our heart is enlarged*, which is indeed the reason of his freedom of speech, *for ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ* (Matt. xii. 34). By enlargement of heart is meant here a widening of sympathy, and not the expansiveness of joy (Isa. lx. 5) or an increase in intelligence and wisdom (1 Kings iv. 29).

Ver. 12. οὐ στενοχωρεῖσθε ἐν ἡμῖν κ.τ.λ.: *ye are not straitened in us* (this carries on the metaphor of πεπλάτυνται), *but ye are straitened in your own affections; i.e., his adversaries at Corinth may have said that he was a man of narrow sympathies, and that there was no room in his heart for his Corinthian converts, but, in fact, the lack of sympathy was on their side—it is they that are "narrow-minded".* τὰ σπλάγχνα = the upper viscera, i.e., the heart, lungs and liver, the vital parts, and so may be rendered "the affections".

Ver. 13. τὴν δὲ αὐτὴν ἀντιμισθίαν κ.τ.λ.: *now for a recompense in like kind* (an accus. abs.)—*I speak as unto children, sc., who should respect and imitate their parents* (cf. 1 Cor. iv. 14)—*be ye also enlarged, sc., in heart.*

Vv. 14-vii. 1. PARENTHETICAL.—HE WARNS THEM AGAINST TOO FAMILIAR ASSOCIATION WITH THEIR HEATHEN NEIGHBOURS. These verses are somewhat perplexing, inasmuch as they seem to interrupt the appeal of vv. 11-13 by

v Here only; τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. 14. Μὴ<sup>1</sup> γίνεσθε ἑτεροζυ-  
 cf. Lev.  
 xix. 19. γοῦντες ἀπίστοις<sup>2</sup>. τίς γὰρ ἡ μετοχή δικαιοσύνης<sup>3</sup> καὶ ἡ ἀνομία;  
 w Here only;  
 Ps. cxxi. τίς<sup>4</sup> δὲ ἡ κοινωνία φωτὶ<sup>5</sup> πρὸς σκότος; 15. τίς δὲ ἡ συμφώνησις  
 3; cf. 1  
 Cor. x. 17. Χριστῷ<sup>6</sup> πρὸς ἡ Βελίαν<sup>7</sup>; ἢ τίς ἡ μερὶς πιστῷ<sup>8</sup> μετὰ ἀπίστου;  
 21.  
 x Rom. iv. 7, vi. 19; 2 Thess. ii. 7; Tit. ii. 14. y Chaps. viii. 4, ix. 13, xiii. 13, etc.; cf. Eccles. xiii.  
 17. z Here only; cf. 1 Cor. vii. 5; Lk. v. 36. a Here only. b Col. i. 12; cf. 1 Kings xii. 16.

<sup>1</sup> G, d, e, f, g and the Peshitto have καὶ μὴ.

<sup>2</sup> G has μετα ἀπιστων.

<sup>3</sup> G has δικαιοσύνης μετα ἀνομίας; D\* δικαιοσύνης καὶ ἀδικίας; DeE δικαιοσύνη καὶ ἀδικία.

<sup>4</sup> K and the Harclean text have τις δε; better ἡ τις with the principal uncials and vss.

<sup>5</sup> D\*, d, e give φωτός.

<sup>6</sup> DEGKL, g and the Syriac vss. give Χριστῷ; better Χριστου with NBCP 17, d, e, f and the Bohairic.

<sup>7</sup> Βελίαν is the right spelling; D\*EK have βελιαν and G βελιαβ; βελιαλ appears in a few cursives only, and in f, g, vg.

<sup>8</sup> B 17 and the Bohairic have πιστου for πιστῷ.

the introduction of an irrelevant warning. If they be omitted, the argument is quite consecutive, vii. 2 f. being in close and evident connexion with vi. 11-13. And it has been supposed that the whole section is an interpolation either (a) added by St. Paul after the arrival of Titus, in consequence of the news he had received as to the state of the Corinthian Church; or (b) belonging to another Pauline letter (possibly the Lost Epistle of 1 Cor. v. 9), and inserted here at a later date when a collection of Pauline letters began to be made; or (c) it has been regarded (*e.g.*, by Heinrici) as a fragment of an ancient homily, *not* by St. Paul, which has found a resting place here. It is urged in favour of the non-Pauline authorship of the section that (a) it contains a considerable number of words which do not occur elsewhere in St. Paul. To this it may be replied that ἑτεροζυγεῖν and βελίαν have their origin in O.T. phraseology, while μολυσμός is a LXX word (see *reffi.*); and that, as to the words μετοχή, συμφώνησις, συγκατάθεσις, it is not surprising that some of the synonyms which are found in this section should be comparatively rare. It is not easy to find (as has here been done, with no small skill) five distinct terms to convey almost the same idea. (β) Schmiedel urges that the phrase μολυσμός σαρκός (vii. 1) is quite un-Pauline, and that it is inconsistent with St. Paul's psychology to speak of being "cleansed" from it, inasmuch as for him the σάρξ is always tainted by sin. But there is no thought here of the taint of sin which remains in

fallen man; μολυσμός is always used in the LXX (see *reffi.*) of a too intimate association of the chosen people with heathen nations, and such "contamination" is exactly what it stands for in this place. As an argument on the other side, there occur in this section several quite common Pauline ideas and phrases, *e.g.*, the contrast of Christianity and heathendom as light and darkness (ver. 14), the description of Christians as God's temple (ver. 16), the phrases "the living God" (ver. 16) and "the fear of God" (vii. 1), the introduction of the term ἀγαπητοί (vii. 1), etc. We regard, therefore, the section as undoubtedly Pauline; and, further, its connexion with what precedes reveals itself on a close inspection of the phraseology. The Apostle has bidden the Corinthians "Be ye enlarged in heart". But he is reminded that this phrase has a bad meaning in the Law (Deut. xi. 16; see Chase, *Classical Review*, 1890, p. 151), where it is applied to that excessive tolerance which should permit the worship of other gods beside Jehovah; and so he hastens to give a warning (parenthetically introduced) to the Corinthians that he does not mean by enlargement of heart any undue tolerance of or contaminating association with their heathen neighbours (see on iv. 4 above for ἀπίστος).

Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες κ.τ.λ.: *be not* (mark that the pres. tense γίνεσθε indicates the beginning of a state, *sc.*, "do not become") *unequally yoked with unbelievers*, the constr. being "be not unequally yoked, as you would be if



16. τίς δὲ \*συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδώλων; ὑμεῖς<sup>1</sup> γὰρ<sup>c</sup> Here only  
 \*ναὸς<sup>2</sup> \*Θεοῦ ἐστε<sup>1</sup> \*ζῶντος, καθὼς<sup>3</sup> εἶπεν ὁ Θεός, “Ὅτι ἐνοικήσω<sup>d</sup> cf. Lk.  
 ἐν αὐτοῖς καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν<sup>4</sup> Θεός, καὶ αὐτοὶ<sup>d</sup> xxiii. 51.  
 ἔσονται μοι<sup>5</sup> λαός”. 17. <sup>b</sup>διὸ “ἐξέλθετε<sup>6</sup> ἐκ μέσου αὐτῶν καὶ<sup>d</sup> 1 Cor. iii.  
 ἀφορίσθητε,” λέγει Κύριος, “καὶ ἀκαθάρτου μὴ ἄπτεσθε.” “κἀγὼ<sup>e</sup> 16, 17; 2  
 ἐισδέξομαι ὑμᾶς, 18. καὶ <sup>e</sup>ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς<sup>e</sup> Thess. ii.  
 ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,” <sup>f</sup>λέγει<sup>f</sup> Κύριος <sup>f</sup>παντοκράτωρ.  
 Tim. i. 5, 14 only. g Lev. xxvi. 12. h Isa. lii. 11. i Ezek. xx. 34; cf. Zeph. iii. 20.  
 k 2 Sam. vii. 14; cf. Isa. xlii. 6. l 2 Sam. vii. 8; cf. Rev. iv. 8, etc.

<sup>1</sup> Ξ<sup>c</sup>CD<sup>c</sup>EGK, f, g and the Syriac vss. (probably from 1 Cor. iii. 16) support  
 ὑμεῖς . . . ἐστε; better ἡμεῖς . . . ἐσμεν with Ξ<sup>a</sup>BD<sup>a</sup>LP, d, e and the Bohairic.

<sup>2</sup> Ξ<sup>a</sup> has ναοί.

<sup>3</sup> For καθὼς εἶπεν D<sup>a</sup>EG, d, e, g have (wrongly) λέγει γὰρ (see note).

<sup>4</sup> GP, g have αὐτοῖς for αὐτῶν.

<sup>5</sup> DEGKL, vg. read μοι; better μου with ΞBCP 17.

<sup>6</sup> DEKLP give ἐξέλθετε; better ἐξελθατε with ΞBCG 17.

you were yoked with unbelievers”. The most obvious application of such a prohibition would be to intermarriage with the heathen, which was continually forbidden to the chosen people (see Deut. vii. 3, Josh. xxiii. 12, Ezra ix. 2, Neh. xiii. 25), and this is probably the main thought here (see ref. Lev. for ἱερώζυγος); but to indulge in any excessive familiarity of intercourse would be “to be enlarged in heart” in a way which the Apostle strongly deprecates (cf. 1 Macc. i. 15). He enforces this by five contrasts which illustrate the incongruity between Christianity and heathendom.—τίς γὰρ μετοχή κ.τ.λ.: for what fellowship have righteousness and lawlessness? or what communion has light with darkness? Cf. Eph. v. 7, μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ, and cf., for the same image, Acts xxvi. 18, Rom. xiii. 12, 1 Thess. v. 5 and chap. iv. 6, xi. 14.

Ver. 15. τίς δὲ συμφώνησις κ.τ.λ.: and what concord has Christ with Belial? or what portion has a believer, sc., a Christian (see Acts xvi. 1, Eph. i. 1, Col. i. 2, etc.), with an unbeliever, sc., a heathen (see on iv. 4 above)? ἡγιᾶ = worthlessness is frequently rendered παράνομος (Deut. xiii. 13, 1 Kings xx. 13) or ἀνομία (Ps. xvii. 5) by the LXX; they never treat it as a proper name, although Theodotion does so at Judges xix. 22, and it is so regarded in later literature (e.g., Test. xii. Patriarch. and Orac. Sibyll., iii., 63, 73). Here it is the personification of ἀνομία, just as Christ is the personifica-

tion of δικαιοσύνη; the contrast is that between Christ and Satan (cf. 1 Cor. x. 21). See Charles' *Ascension of Isaiah*, pp. lv. ff., for the identification of Beliar with Satan. The Hebrew form, *Belial*, with a substitution of r for l, is written *belialar* in the best Greek MSS. (see crit. note).

Ver. 16. τίς δὲ συγκατάθεσις κ.τ.λ.: and what agreement has the Temple of God with idols? It is quite unnecessary to mark the absence of the article by translating “a temple of God”: ναὸς Θεοῦ has become anarthrous, as a quasi-technical phrase, and in the Apostle's thought there is only one such Temple, which is built up by the whole body of believers (see ref.).—ἡμεῖς γὰρ κ.τ.λ.: for we are the Temple of a God who is alive (see ref.); note that ζῶντος as the emphatic word is placed last.—καθὼς εἶπεν ὁ Θεός κ.τ.λ.: as God said, “I will dwell in them (these words are only a paraphrase of Lev. xxvi. 11; the quotation begins with ver. 12) and walk in them, and I will be their God, and they shall be My people” (cf. Exod. vi. 7, Jer. xxxi. 33, Ezek. xi. 20, Zech. viii. 8, xiii. 9, etc., where the promise is reiterated). Several passages of the O.T., viz., Lev. xxvi. 12, Isa. lii. 11, Ezek. xx. 34 and 2 Sam. vii. 14 are here combined; and it is worth noticing that the first, second and fourth of these are marked as distinct quotations by the introductory formulæ which precede them in the O.T. in each case, viz., καθὼς εἶπεν ὁ Θεός from Lev. xxvi. 12, λέγει Κύριος from Isa. lii. 5 (or Ezek. xx. 33), and λέγει Κύριος παντοκράτωρ from 2 Sam. vii. 8.



- a Rom. xii. 19; 1 Cor. x. 14, xv. 58; chap. xii. 19; Phil. ii. 12, iv. 1. o Eph. v. 26; Tit. ii. 14 only in Paul. c Here only; Jer. xxiii. 15; 1 Esdras viii. 33; 2 Macc. v. 27 only; cf. 1 Cor. vii. 7. d Rom. xv. 28; chap. viii. 6, 11; Gal. iii. 3; Phil. i. 6. e Rom. i. 4; 1 Thess. iii. 13 only. f Rom. iii. 18 only (Ps. xxxv. 2); Isa. xi. 3; cf. chap. v. 11. g Gen. xiii. 6; John ii. 6. h 1 Cor. iii. 17, xv. 33; chap. xi. 3; Eph. iv. 22.

VII. 1. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, \*ἀγαπητοὶ, ὁ καθαρί-  
σωμεν ἑαυτοὺς ἀπὸ παντὸς ὁμοιωμοῦ σαρκὸς καὶ πνεύματος,  
\*ἐπιτελοῦντες ὁγιασμένην ἐν φόβῳ Θεοῦ.

2. Ὑποτάξατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἠφθείραμεν,

Ver. 17. διὸ ἐξέλθετε κ.τ.λ.: *wherefore, "Come out from among them and be separate," saith the Lord, "and touch not an unclean thing and I will receive you."* So, too, the Heavenly Voice of the Apocalypse cried "Come out of her" to those who were in danger of contamination with the sins of pagan Rome (Rev. xviii. 4). But the command must not be misapplied. St. Peter was wrong in "separating" himself from his Gentile brethren (Gal. ii. 12), as he was wrong in calling that "unclean" which God had cleansed (Acts x. 14). And St. Paul never counsels any at Corinth to "separate" himself from the body of his fellow Christians on account of their sinful lives. (1 Cor. v. 13 is a direction to the Church to excommunicate a sinful member, a quite different thing.) To the Apostle separation from *heathendom* was imperative, but separation from the *Christian Church* was a schism and a sin.

Ver. 18. καὶ ἔσομαι κ.τ.λ.: and "I will be to you a Father, and ye shall be to Me sons and daughters," saith the Lord Almighty. The ideal relation of Israel to Jehovah was that of a son to a father (Exod. iv. 22, Jer. xxxi. 9, Hos. i. 10); but the full meaning of such words was reserved for Him to teach who came to reveal the Father (Matt. xi. 27), as their full blessedness can be realised only by the heir of the Father's kingdom who "overcomes" at last (Rev. xxi. 7).

CHAPTER VII.—Ver. 1. ταύτας οὖν ἔχοντες κ.τ.λ.: *having therefore these* (note the emphasis given to ταύτας by its position) *promises, beloved, let us cleanse ourselves from all contamination of flesh and spirit* (cf. 1 Pet. ii. 11, 1 John iii. 3). We find the construction καθαρίζειν ἀπὸ again in Eccles. xxxviii. 10 and Heb. ix. 14 (see also Deissmann, *Neue Bibelstud.*, p. 44). We have already pointed out (on vi. 14) that μόλυσμός is always used of the defilement which springs out of evil (and especially heathen) associations; this may affect the πνεῦμα (see on ii. 13) as well as the σάρξ.—ἐπιτελοῦντες ὁγιασμένην κ.τ.λ.: *perfecting*

*holiness in the fear of God, sc., the fear that man ought to feel towards God* (see v. 11), which is, indeed, one of the gifts of the Divine Spirit (Isa. xi. 3), and which was repeatedly commended to the chosen people (Deut. vi. 2, Ps. cxi. 1). The practical issue of belief in the promises of the Old Covenant (which have a yet larger meaning under the New) is *positive* as well as *negative*, sanctification as well as separation. St. Paul's word for man's sanctification is ἁγιασμός, the *result* of which process is here expressed by ὁγιασμένη (see reff.); this is especially an attribute of God in the O.T. (Psa. xcvi. 6, xcvi. 12, cxliv. 5, 2 Macc. iii. 12).

Vv. 2-4. HE CLAIMS THEIR SYMPATHY AGAIN. He now resumes the appeal which is interrupted at vi. 13 by the parenthetical warning vi. 14-vii. 1.—Ver. 2. ὑποτάξατε ἡμᾶς κ.τ.λ.: *make room for us, sc., in your hearts, i.e., let there be no στενοχωρία* (vi. 12); *we wronged no man, we corrupted no man, we took advantage of no man.* Apparently accusations of this sort had been laid to his charge (see esp. chap. xii. 16, 17), and he is, as ever (chap. ii. 17, Acts xx. 33), careful to assert their baselessness. It is an excessive refinement of exegesis which finds here distinct charges hinted at in the three words ἡδικήσαμεν, ἠφθείραμεν, ἠπλοεκτήσαμεν. They are used quite generally, the only one that offers any ambiguity being the second, φθίρειν often (see reff.), though not always, carrying a reference to bodily defilement through lust; here (as at 1 Cor. iii. 17) it seems to connote injury of any sort.

Ver. 3. πρὸς κατάκρι. κ.τ.λ.: *I do not say this by way of condemnation* (i.e., do not think that I accuse you of mistrusting me); *for I have said before* (viz., in iii. 2, vi. 11) *that ye are in our hearts* (cf. Phil. i. 7) *to die together and to live together* (cf. i. 6), i.e., your image is in my heart in life and in death. Where there is such a wealth of sympathy as this, there can be no thought of "condemnation". Wetstein gives a good verbal parallel from Athenæus (vi., 249), τοῦτο

οὐδένα <sup>1</sup> ἐπλεονεκτήσαμεν. 3. οὐ <sup>1</sup> πρὸς <sup>k</sup> κατάκρισιν λέγω. <sup>1</sup> προεί-  
ρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε <sup>2</sup> εἰς τὸ <sup>m</sup> συναποθανεῖν  
καὶ <sup>2</sup> συζῆν. 4. πολλή μοι <sup>o</sup> παρρησία πρὸς <sup>3</sup> ὑμᾶς, πολλή μοι  
<sup>p</sup> καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, <sup>q</sup> ὑπερπερισ-  
σεύομαι τῇ <sup>4</sup> χαρᾷ ἐπὶ πάσῃ <sup>2</sup> τῇ <sup>2</sup> θλίψει ἡμῶν. 5. καὶ γὰρ ἐλθούτων  
ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχῆκεν <sup>6</sup> <sup>a</sup> ἀνεσιν ἢ σὰρξ ἡμῶν,  
ἀλλ' <sup>7</sup> ἐν <sup>a</sup> παντὶ <sup>o</sup> θλιβόμενοι <sup>7</sup>. ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6. <sup>p</sup>  
ἀλλ' <sup>8</sup> ὁ <sup>a</sup> παρακαλῶν τοὺς <sup>a</sup> ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς  
ἐν τῇ <sup>2</sup> παρουσίᾳ Τίτου. 7. <sup>2</sup> οὐ <sup>2</sup> μόνον <sup>2</sup> δὲ <sup>8</sup> ἐν τῇ παρουσίᾳ αὐτοῦ,  
<sup>2</sup> ἀλλὰ καὶ ἐν τῇ παρακλήσει <sup>2</sup> ἢ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων  
ἡμῖν <sup>9</sup> τὴν ὑμῶν <sup>2</sup> ἐπιπόθησιν, τὸν ὑμῶν <sup>2</sup> ὀδυρμόν, τὸν ὑμῶν <sup>2</sup> ζῆλον

<sup>29</sup>; Lk. i. 52; Rom. xii. 16; chap. x. 1; Jas. i. 9. iv. 6; 1 Pet. v. 5 only. w 1 Cor. xvi. 17; chap.  
x. 10; Phil. i. 26, ii. 12. x Rom. v. 3, vii. 23, ix. 10; chap. viii. 19, etc. y Ver. 11 only; cf.  
reff. v. 2. z Matt. ii. 18 (Jer. xxxi. 15); 2 Macc. xi. 6 only. a Rom. x. 2; chaps. vii. 11, ix. 2,  
xi. 2; Phil. iii. 6; Col. iv. 13.

<sup>1</sup> ου προς κατακρ. is the order of DEGKL, etc.; better προς κατακρ. ου with  
N BCP.

<sup>2</sup> B om. εστε.

<sup>3</sup> D\*E, d, e and the Peshitto have προς υμας εστιν.

<sup>4</sup> B has εν τη χαρη.

<sup>5</sup> After παση τη D\*E\* have πολλη.

<sup>6</sup> N CDELP have εσχῆκεν; BGK have εσχεν; CG and the Syriac vss. put εσχ.  
after ανεσιν.

<sup>7</sup> D\*, d, e give θλιβομενος.

<sup>8</sup> G, g and the Peshitto omit δε after μονον.

<sup>9</sup> N\* D\* have αναγγ. υμιν.

δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συν-  
αποθνήσκόντας.

Ver. 4. πολλή μοι παρρησία κ.τ.λ.:  
*great is my boldness of speech towards*  
*you (cf. vi. 11), great is my glorying on*  
*your behalf, sc., on account of the good*  
*news of their conduct (cf. i. 14, iii. 2), I*  
*am filled with comfort (for the constr. cf.*  
*Luke ii. 40, Rom. i. 29, 2 Macc. vii. 21),*  
*sc., with the comfort (note the article)*  
*which Titus had brought, I overflow with*  
*joy (cf. Phil. ii. 17, Col. i. 24) in all our*  
*affliction (see vi. 10).*

Vv. 5-12. HE WAS COMFORTED TO  
LEARN FROM TITUS THAT HIS REBUKE  
HAD BEEN PROFITABLE. Cf. throughout  
1 Thess. iii. 1-8, a passage strikingly like  
this in its human sympathy and kindli-  
ness.—Ver. 5. καὶ γὰρ ἐλθόντων κ.τ.λ.:  
*for even when we were come into Mace-*  
*donia (he has explained in ii. 12 his*  
*anxiety when he was at Troas, but it*  
*remained with him even when he had*  
*crossed into Europe) our flesh had no*  
*relief (see note on the similar phrase, ii.*  
*13), but [we were] afflicted on every side.*  
Note the anacoluthon, the participle θλι-  
βόμενοι being used as if it were a finite  
verb (cf. v. 12 for a like constr.).—ἔξωθεν  
μάχαι κ.τ.λ.: *without were fightings, sc.,*

with adversaries (cf. 1 Cor. xv. 32), *with-*  
*in were fears, sc., the anxieties which the*  
*Apostle would feel for his converts,*  
*especially those at Corinth (cf. chap. xi.*  
*28). It will be noticed that the familiar*  
*cadence "fightings within and fears*  
*without" is a misquotation.*

Ver. 6. ἀλλ' ὁ παρακαλῶν κ.τ.λ.: *but*  
*He that comforteth the lowly (see ref.*  
*Isa.), even God (to whom he is especially*  
*careful in this Epistle to trace up all*  
*grace and consolation), comforted us by*  
*the coming of Titus. παρουσία is often*  
*used for the Advent of Christ, but also*  
*(see reff.) for the advent of St. Paul or*  
*his companions. This is the first explicit*  
*mention of St. Paul's meeting with Titus*  
*in Macedonia (but cf. ii. 13) which was*  
*the occasion of the letter being written.*

Ver. 7. οὐ μόνον δὲ κ.τ.λ.: *and not*  
*by his coming only, but also (see reff. for*  
*constr.) by the comfort wherewith he*  
*was comforted in respect of you (cf. 1*  
*Thess. iii. 7 for constr.), i.e., "I was*  
*comforted, not only by his coming, but*  
*by the good news which he brought";*  
*while he told us your longing, sc., to see*  
*me, your mourning, sc., at the rebuke*  
*which I sent you, your zeal on my behalf.*  
ζῆλος may either mean "zeal," in a good



- b Matt. xxi. 30, 32, xxvii. 3; Heb. vii. 21 (Ps. cix. 4) only.  
 c John v. 35; Gal. ii. 5; Philm. 15 only; cf. 1 Thess. ii. 17.  
 d Acts xx. 21, xxvi. 20; Rom. ii. 4; ver. 10; 2 Tim. ii. 25; cf. chap. xii. 21; Acts xvii. 30.  
 e Rom. viii. 27; Eph. iv. 24; cf. chap. xi. 17.  
 f Reff. vi. 3.  
 g 1 Cor. iii. 15; Phil. iii. 8.  
 h Rom. xi. 29 only. i Reff. iv. 17. k Reff. ii. 3. l Rom. xii. 8, 11; ver. 12; chap. viii. 7, 8, 16.  
 m 1 Cor. ix. 3; Phil. i. 7, 16; 2 Tim. iv. 16. n Here only; cf. Mk. x. 14. o Reff. ver. 7. p Rom. xii. 19 (Deut. xxxii. 35); 2 Thess. i. 8 (Isa. lxvi. 15). q Reff. iv. 8. r Reff. iv. 2. s Chap. xi. 2; Phil. iv. 8; 1 Tim. v. 22; Tit. ii. 5; cf. vi. 6. t 1 Thess. iv. 6.

<sup>1</sup> DE have μαλλον με; G μαλλον χαρηναι με; K om. με.

<sup>2</sup> After επιστ. D\*EG, d, e, f, g add μου and the Harclean adds μου πρωτη.

<sup>3</sup> B has ει δε και.

<sup>4</sup> BD\*, d, e, vg. om. γαρ; Lachmann and Hort think that vg. (videns) has alone preserved the true reading, viz., βλέπων (see note below).

<sup>5</sup> G, f, g, vg. have υμ. ελυπησεν.

<sup>6</sup> ΞcGKL give κατεργάζεται; better (here) εργάζεται with Ξ\*BCDEP.

<sup>7</sup> ΞcDEKLP, d, e, vg. read υμας; better om. with Ξ\*BCG 17, g.

<sup>8</sup> ΞB<sup>3</sup>CGKLP have κατειργασατο; B\*DE have κατηργασατο.

<sup>9</sup> ΞcCGP, f, g, vg. and the Syriac give εν υμιν; om. εν Ξ\*BDEKL.

<sup>10</sup> DbcEKL, d, e give εν τφ παραγμ.; better om. εν with ΞBCD\*G, f, g, harsh though the resulting constr. is.

sense, as here (see reff.), or "jealousy," in a bad sense (see reff. xii. 20).—**ὥστε με μᾶλλον χαρῆναι**: so that I rejoiced yet more, sc., than at the mere coming of Titus with his news (cf. ver. 13).

Ver. 8. **ὅτι εἰ καὶ ἐλύπησα κ.τ.λ.**: for though I made you sorry with my epistle (sc., esp. 1 Cor. v.; cf. *Intro.*, p. 14), I do not regret it; though I did regret it (for I see that that epistle made you sorry, though but for a season), yet now I rejoice, etc. We follow the punctuation adopted by Tisch., W.H. and the American Revisers, the second clause softening the apparent harshness of the first, and βλέπω γάρ . . . ὦραν being a parenthetical explanation.

Ver. 9. **νῦν χαίρω κ.τ.λ.**: now, sc., now that Titus is come, and I have learnt the effect of my letter, I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance (of which there was no sign when he wrote;

see 1 Cor. v. 2), for ye were made sorry according to the will of God, sc., in God's way as contrasted with man's way (cf. 1 Cor. xv. 32 and see reff.), so that ye might suffer loss by us in nothing, i.e., the sorrow caused by my rebuke was divinely ordered for your good, so that my severity did not hurt but rather benefited you. The word **μετάνοια** occurs curiously seldom in St. Paul (see reff.), perhaps because it indicates the very first step in the religious life, that "change of mind" as to God which precedes even the renunciation of sin (see esp. for this use reff., Acts and Matt. iii. 2, iv. 17, Acts ii. 38, etc.), and this first step his correspondents had already taken, or his letters to them would not have been written.

Ver. 10. **ἡ γὰρ κατὰ Θεὸν λύπη κ.τ.λ.**: for such godly sorrow, i.e., sorrow for sin as an offence against God (Ps. l. 6) and not only for the temporal consequences of sin (cf. Bengel, "animi Deum



12. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος,<sup>1</sup> οὐδὲ<sup>2</sup> u Reff. ii. 14.  
εἵνεκεν τοῦ ἀδικηθέντος.<sup>1</sup> ἀλλ' εἵνεκεν τοῦ "φανερωθῆναι τὴν" σπου- w 1 Cor.  
δὴν<sup>3</sup> ὑμῶν τὴν ὑπὲρ ἡμῶν<sup>4</sup> πρὸς ὑμᾶς ἑνώπιον τοῦ Ἱεροῦ. 13. Διὰ xvi. 18;  
τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν<sup>5</sup>. περισσοτέρως δὲ<sup>6</sup> x Philm.  
μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἡ ἀναπέπταται τὸ πνεῦμα 7, 20.  
See on  
ii. 13.

<sup>1</sup> D\*E have ἀδικηθέντος . . . ἀδικησαντος.

<sup>2</sup> B\*E, 37, 73 have ἀλλ' οὐδε.

<sup>3</sup> G (not F), d\*, g give σπουδην ἡμῶν.

<sup>4</sup> B\*E, F have ὑπερ ὑμῶν.

<sup>5</sup> FKL, the Bohairic and Harclean support παρακλ. ὑμῶν; better ἡμῶν with B\*CEGP, vg. and Peshitto.

<sup>6</sup> All the uncials place δε, not before μᾶλλον, but between ἐπὶ and τῇ παρακλήσει.

spectantis et sequentis"), *worketh repentance* which leads to *salvation*, a repentance which bringeth no regret. ἀμεταμέλητον may be taken with σωτηρία (see R.V. margin), but there would be no point in applying such an adj. to σωτηρία, whereas it is quite apposite as applied to μετάνοια (as by Chrys., R.V., etc.).—ἡ δὲ τοῦ κόσμου κ.τ.λ.: *but the sorrow of the world*, sc., such sorrow as the world feels—for failure, not for sin—*worketh out death*, sc., as opposed to σωτηρία (cf. chap. ii. 16).

Ver. 11. ἰδοὺ γὰρ αὐτὸ κ.τ.λ.: *for behold, this same thing, viz., that you were made sorry after a godly sort, what diligence it wrought in you, yea* (sc., "not only so, but also," ἀλλὰ introducing an accessory idea) *what a defence, sc., of yourselves to me through the mediation of Titus, yea what indignation, yea what fear, sc., of St. Paul's rebukes, yea what longing, sc., that he should come to them* (see ver. 7), *yea what zeal, sc., on behalf of God and righteousness, yea what avenging, sc., the heavy punishment solemnly inflicted on the offender in God's name* (chap. ii. 6). Observe that ἐκδίκησις and ἐκδικέω are *always* (see reff. and Luke xviii. 7, 1 Pet. ii. 14, etc.) used of God's avenging of sin, not of man's retaliation.—ἐν παντὶ κ.τ.λ.: *in everything ye approved yourselves to be pure in the matter, i.e., not that they were quite free from gross sins of the flesh* (see xii. 21), but that by their ready compliance with the Apostle's directions they had cleared themselves from the guilt of connivance at incest (see ii. 6). τῷ πράγματι (the dat. of regard) is a vague phrase used here and at 1 Thess. iv. 6 to denote abominable wickedness.

Ver. 12. ἄρα εἰ καὶ ἔγραψα κ.τ.λ.: *consequently, although I wrote to you, i.e., wrote a severe letter, it was not for his cause that did the wrong, sc., the inces-*

tuous son of 1 Cor. v. 1, nor for his cause that suffered the wrong, sc., his father, but that your diligence on our behalf might be made manifest to yourselves ("chez vous," so πρὸς ὑμᾶς, 1 Thess. iii. 4) in the sight of God. He does not mean that this was the only reason for writing (cf. ii. 9), and that the more obvious reason was not in his mind; but he states strongly (expressing himself by an idiom common in the O.T., e.g., Jer. vii. 22) a principal cause of his writing, viz., that the Corinthian Church might be recalled to a true sense of what was due to its founder, as if it were the only cause. See on ii. 9, and, for a discussion of the whole question, see *Introd.*, p. 10 ff.

Ver. 13. διὰ τοῦτο παρακεκλ.: *wherefore we have been comforted*. With Tisch., W.H. and modern editors generally we place a full stop here. What this introduces a new idea.

Vv. 13-16. THE JOY OF TITUS IN THE TIDINGS HE BROUGHT. Chrysostom notes the tact which leads St. Paul to communicate this so emphatically; Titus was going back to Corinth on the business of the collection (viii. 6, 16, 23), and it was very desirable that he should be well received there.—ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον κ.τ.λ.: *and in addition to this comfort of ours we rejoiced the more exceedingly* (cf. ver. 7, and for the double comparative cf. Mark vii. 36, Phil. i. 23) *at* (for the constr. χαίρειν ἐπὶ cf. 1 Cor. xiii. 6, xvi. 17, etc.) *the joy of Titus, because his spirit hath been refreshed by you all* (cf. the somewhat similar use of ἀπό in chap. ii. 3, Matt. xi. 19, Acts ii. 22). Both here and at ver. 15 πάντων is emphasised by its position before ὑμῶν; Titus was well received by all at Corinth, and it seems to be implied at xii. 18 that he left a favourable impression upon them all.

y 1 Cor. i. 27, xi. 4, 5, 22; chap. ix. 4.  
 z Reff. i. 12. οὕτω καὶ ἡ<sup>1</sup> καυχῆσις ἡμῶν<sup>4</sup> ἡ δ<sup>5</sup> ἐπὶ<sup>6</sup> Τίτου ἀληθεία ἐγενήθη· 15.  
 a Reff. vi. 12.  
 b 1 Cor. iv. 17; 2 Tim. i. 6.  
 c 1 Cor. ii. 3; Eph. vi. 5; Phil. ii. 12; Isa. xix. 16. d See on iv. 8. e Reff. v. 6.

<sup>1</sup> G, g, the Peshitto and Bohairic give the order κεκ. υπ. ημων.

<sup>2</sup> CG, g, the Harclean and Bohairic have παντοτε for παντα.

<sup>3</sup> CDEP, d, e, f place υμιν before εν αληθ.

<sup>4</sup> BF have υμων for ημων.

<sup>5</sup> N\*B om. η before επι (so Tisch. and W.H.).

<sup>6</sup> DEGP have προς Τιτον.

<sup>7</sup> N\* om. παντων.

Ver. 14. *ὅτι εἰ τι κ.τ.λ.: for if in anything I have gloried to him on your behalf, i.e., have boasted of you (cf. ix. 2, xii. 5), I was not put to shame, sc., by the vanity of my boasting being exposed; but as we spake all things to you in truth (this he is continually insisting on, e.g., at i. 18, ii. 17, iv. 2, etc.), so our glorying also, viz., that made before Titus (cf. Mark xiii. 9 for ἐπὶ with the gen.), was found (not "is found" as A.V., but "was found" as at 1 Cor. i. 30) to be truth.*

Ver. 15. *καὶ τὰ σπλάγχνα κ.τ.λ.: and his heart is more abundantly towards you, while he recalls to himself the obedience of you all, how with fear (see reff. and cf. Matt. xxviii. 8, 1 Pet. iii. 15, for μετὰ φόβου) and trembling you received him. He had brought a stern message, which involved the excommunication of the unworthy member (1 Cor. v. 5); it was no wonder that they trembled at his coming.*

Ver. 16. *χαίρω ὅτι κ.τ.λ.: I rejoice that in everything I am of good courage (not as A.V. "I have confidence," which would be πέποιθα) concerning you.*

II. The Collection for the Judæan Christians (viii. 1-ix. 15). We have now come to the second main topic of the Epistle, viz., the collection to be made at Corinth, as in all the Christian communities which the Apostle had founded, on behalf of the poor Christians at Judæa (chaps. viii. and ix.). We first hear of this great undertaking at 1 Cor. xvi. 1, but it is plain from that passage as well as from 2 Cor. viii. 10, ix. 2, that it had been organised some time before 1 Cor. was written. (See *Introd.*, p. 6.) The poverty of the Christians at Jerusalem, however caused, was evidently acute; and when St. Paul first parted from the Twelve

on his mission to the Gentiles, one of the stipulations made with him was that he should "remember the poor" (Gal. ii. 10). This stipulation he faithfully observed, and it was to convey the money thus entrusted to him to its proper recipients that he paid his last visit to Jerusalem (Acts xxiv. 17). See further the excellent discussion in Stanley's note on 1 Cor. xvi. 1.

Chap. viii. vv. 1-7. THE LIBERALITY OF THE MACEDONIAN CHURCHES—AN EXAMPLE TO CORINTH.—Ver. 1. *Γνωρίζομεν δὲ ὑμῖν κ.τ.λ.: moreover (for this is the force of the δὲ μεταβατικόν, marking the transition to a new subject; cf. 1 Cor. vii. 1, viii. 1, xv. 1, chap. x. 1, etc.), brethren, we make known to you the grace of God, sc., the special grace of liberality in giving, which has been given in, i.e., given to and exhibited in (see on i. 22), the Churches of Macedonia, e.g., Philippi, Thessalonica and Berea (Acts xvi. and xvii.), which places we may presume he revisited on this journey.*

Ver. 2. *ὅτι ἐν πολλῇ δοκιμῇ κ.τ.λ.: how that in much proof of affliction, i.e., in spite of the severe afflictions by which they were tried, probably a reference to persecution and annoyance from their heathen neighbours (see Acts xvi. 20, Phil. i. 28, 1 Thess. i. 6, ii. 14, iii. 3-9), the abundance of their joy and their deep poverty (κατὰ βάθους = "reaching deep down"; cf. the phrase in Strabo, ix., 419, ἀντρον κοῖλον κατὰ βάθους) abounded unto the riches of their liberality. ἀπλοῦς means primarily "simple," "single-minded" (Matt. vi. 22), and ἀπλότης is thus used by St. Paul in chap. xi. 3, Eph. vi. 5, Col. iii. 22; but single-mindedness or "heartiness" of giving (see 1 Chron. xxix. 17) involves "liber-*



VIII. 1. ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν <sup>a</sup> δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. 2. ὅτι ἐν πολλῇ <sup>b</sup> δοκιμῇ <sup>c</sup> ὀλίψῃς ἢ <sup>d</sup> περισσεΐα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους <sup>e</sup> πτωχεΐα αὐτῶν ἐπερίσσευσεν εἰς τὸν <sup>f</sup> πλοῦτον τῆς <sup>g</sup> ἀπλότητος αὐτῶν. 3. ὅτι κατὰ δύναμιν, <sup>h</sup> μαρτυρῶ, καὶ ὑπὲρ <sup>i</sup> δύναμιν <sup>j</sup> αὐθαίρετοι, 4. μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν <sup>k</sup> κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς <sup>l</sup> ἁγίους δέξασθαι <sup>m</sup> ἡμᾶς. 5. καὶ οὐ καθὼς ἠλπίσαμεν, <sup>n</sup> ἀλλ' <sup>o</sup> ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν <sup>p</sup> διὰ <sup>q</sup> θελήματος <sup>r</sup> Θεοῦ. 6. εἰς τὸ παρακαλεῖσαι ἡμᾶς Τίτον, ἵνα, καθὼς <sup>s</sup> προενήρξατο, <sup>t</sup> οὕτω καὶ <sup>u</sup> ἐπιτελέσῃ εἰς ὑμᾶς καὶ

<sup>iv</sup> 13.  
<sup>m</sup> Reff. vii. 1.

<sup>g</sup> Ver. 17 only.

<sup>h</sup> Reff. vi. 14.

<sup>i</sup> Reff. i. 1.

<sup>k</sup> Reff. i. 1.

<sup>i</sup> Ver. 10 only

<sup>1</sup> <sup>h</sup> cDEGKL support *τον πλοῦτον*; better *το πλουτος* with <sup>h</sup> \*BCP 17 (*cf.* the same variant Eph. i. 7, ii. 7, iii. 8, 16, Phil. iv. 19, Col. ii. 2; in later Greek there is a tendency towards the note on ix. 2).

<sup>2</sup> KLP give *ὑπερ δυν.*; better *παρὰ* with <sup>h</sup> BCDEG.

<sup>3</sup> *δέξασθαι ἡμᾶς* is not found in the uncials and primary vss.; it is a mere explanatory gloss.

<sup>4</sup> B 73 have *ἡλπίκαμεν*.

<sup>5</sup> B has *ἐνήρξατο* (*cf.* ver. 10).

ality" in giving (*cf.* ix. 7), and thus in many passages (see reff. and *cf.* Jas. i. 5) *liberality* is the best rendering. The whole of Greece, except the Roman colonies of Patrae and Corinth, was in a dire condition of poverty and distress at this period (see Arnold's *Roman Commonwealth*, ii., 382, quoted by Stanley); and the contribution of the Macedonian Christians was really comparable to the giving of the widow's mite (Mark xii. 44). It is noteworthy that no warnings against the temptations of wealth occur in 1 and 2 Thess. or Phil. See, however, Lightfoot, *Bibl. Essays*, p. 247.

Ver. 3. *ὅτι κατὰ δύναμιν κ.τ.λ.*: *for according to their power, I bear witness, yea and beyond their power.* Field quotes a good parallel from Josephus, *Antt.*, iii., 6. 1, who has *κατὰ δύναμιν . . . παρὰ δύναμιν* as here.

Vv. 3, 4. *αὐθαίρετοι μετὰ πολλὰ παρακ. κ.τ.λ.*: *of their own accord begging of us with much entreaty* (the constr. is clumsy but perhaps unbroken; we should expect *ἔδωκαν* after *αὐθαίρετοι*, but the verb is found in ver. 5) *the favour, sc.*, of giving (*cf.*, for this sense of *χάρις*, Acts xxiv. 27, xxv. 3, Eccles. xxx. 6), and the participation in the ministering to the saints, sc., the poor Christians in Judæa. The Macedonian Christians did not wait to be asked to give; they asked to be allowed the privilege of giving (*cf.* Acts xx. 35). *διακονία* is the regular word for

such charitable service (*cf.* Acts vi. 1, xi. 29, Rom. xv. 25, 31, chap. ix. 1, 12, etc.), a primary duty of the *διάκονοι* being the administration of alms.

Ver. 5. *καὶ οὐ καθὼς κ.τ.λ.*: *and not (merely) as we hoped, i.e., beyond what we expected or hoped, but first (not only in order of time, but in order of importance; as we say "first of all") they gave themselves to the Lord.* This is not merely the consecration of self (*cf.* Rom. xii. 1), which is the condition of all acceptable almsgiving, for this would not have been beyond the Apostle's expectations, but the devotion of personal service in the work of spreading the Gospel, such as was given by Sopater of Berea, Aristarchus and Secundus of Thessalonica (Acts xx. 4), and Epaphroditus of Philippi (Phil. ii. 25). Other Macedonian Christians who are named as helpers of St. Paul are Jason (Acts xvii. 5 f.) and Gaius (Acts xix. 29); possibly Demas also (Philim. 24, 2 Tim. iv. 10) was of Thessalonica, and it has been argued that St. Luke was of Philippi (see Ramsay, *St. Paul the Traveller*, p. 202).—*καὶ ἡμῖν διὰ θελ. Θεοῦ*: *and to us (some of them were St. Paul's companions in travel) by the will of God.* Everywhere in St. Paul's writings the impulse to faithful service is traced up to God's grace.

Vv. 6, 7. *εἰς τὸ παρακαλεῖσαι κ.τ.λ.*: *so that we exhorted Titus* (the epistolary aor. infin.; this is the exhortation to Titus





ὦν, ἵνα ὑμεῖς τῇ<sup>1</sup> ἐκείνου ἢ πτωχείᾳ ἢ πλοουτήσητε. 10. καὶ ἔγνωμην<sup>2</sup> ὡς ἔδιδωμι· τοῦτο γὰρ ὑμῖν ὠφελείᾳ, οἵτινες<sup>3</sup> οὐ μόνον τὸ ποιῆσαι<sup>4</sup> ἀλλὰ καὶ τὸ θέλειν ὡς προενηγγέσασθε<sup>5</sup> ἀπὸ ἡμέρας. 11. νυνὶ δὲ καὶ τὸ ποιῆσαι ὑμῖν ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ<sup>6</sup> θέλουν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. 12. Εἰ γὰρ ἡ προθυμία<sup>7</sup> πρόκειται, καθὼς ἐάν<sup>8</sup> ἔχη τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. 13. οὐ γὰρ ἵνα ἅλλοις ἄνεσις, ὑμῖν δὲ<sup>9</sup> ὁ θλιψίς· ἀλλ' ἐξ ἡμῶν ἡ ἰσότης, ἐν<sup>10</sup> τῇ<sup>11</sup> νῦν<sup>12</sup> καιρῷ τὸ ὑμῶν<sup>13</sup> περίσσευμα εἰς τὸ ἐκείνων

<sup>2</sup> Ver. 6 only.    <sup>3</sup> Chap. ix. 2 only.    <sup>4</sup> b Ref. vii. 1.    <sup>5</sup> c Ver. 19, chap. ix. 2; Acts xvii. 11 only.    <sup>6</sup> d Here only in Paul.    <sup>7</sup> e Ref. vi. 2.    <sup>8</sup> f Ref. ii. 13.    <sup>9</sup> g Ref. i. 4.    <sup>10</sup> h Col. iv. 1 only.    <sup>11</sup> i Rom. iii. 26, viii. 18, xi. 5 only; Gen. xxx. 20.    <sup>12</sup> k Here only in Paul.

<sup>1</sup> DEG have αὐτον.

<sup>2</sup> G, f, g and the Peshitto give οτι for οἵτινες.

<sup>3</sup> The Peshitto (mistaking the sense) interchanges ποιῆσαι and θελειν.

<sup>4</sup> D\*G have ἐνηγγέσασθαι (cf. ver. 6).

<sup>5</sup> BCD<sup>c</sup>EKP read εαν; N<sup>d</sup>\*GL have αν.

<sup>6</sup> C<sup>2</sup>L and the Bohairic support τις, but N<sup>BC</sup>\*DEGKP and the Latins omit it.

<sup>7</sup> DEG, g add τις after εχει.

<sup>8</sup> N<sup>c</sup>DEGKLP, f, g, vg. and the Harclean support υμιν δε; N<sup>\*BC</sup> 17, d, e om. δε.

which the Incarnation involved (Phil. ii. 5, 6), (the aor. marks a def. point of time, "He became poor," not "He was poor"), in order that ye by His poverty, i.e., His assumption of man's nature, might be rich, i.e., in the manifold graces of the Incarnation (cf. 1 Cor. i. 5). This verse is parenthetical, introduced to give the highest example of love and self-sacrifice for others; there is nowhere in St. Paul a more definite statement of his belief in the pre-existence of Christ before His Incarnation (cf. John xvii. 5). It has been thought that ἐπὶ τῷ ἔχειν carries an allusion to the poverty of the Lord's earthly life (Matt. viii. 20); but the primary reference cannot be to this, for the πτωχεία of Jesus Christ by which we are "made rich" is not the mere hardship and penury of His outward lot, but the state which He assumed in becoming man.

Ver. 10. καὶ ἔγνωμην κ.τ.λ.: and here-in I give my opinion, for this (i.e., that he should offer them an opinion rather than give a command in this matter, cf. ix. 2) is better, i.e., is morally profitable, for you, inasmuch as you (see Rom. i. 25, 32, etc., for οἵτινες = quippe qui) were the first to make a beginning last year, sc., they began to make the collection before the Macedonian Churches did (cf. 1 Cor. xvi. 1, chap. ix. 2), not only to do but also to will, sc., they were beforehand not only in act, but in intention. ἀπὸ πέφυσι is for ἐκ πέφυσι or πρὸ πέφυσι of classical

Greek; Deissmann (*Neue Bibelstudien*, p. 49) notes its occurrence in a papyrus of the second cent. B.C., of which the words run: ὅτι εἰσὶν ἐν τῷ κεραμεῖ ἀπὸ πέφυσι 1/2 β κ.τ.λ., i.e., that twelve drachmae are in the pot from last year". This parallel is important, as showing that ἀπὸ πέφυσι does not necessarily mean "a year ago". It must be borne in mind that St. Paul is writing from Macedonia and probably in the month of November. Now the Macedonian year, like the Jewish, began with October, so that the phrase would be strictly justifiable, according to the chronological scheme adopted in the *Introd.* (p. 13).

Ver. 11. νυνὶ δὲ κ.τ.λ.: but now complete the doing also, that as there was the readiness to will, so there may be also the completion in accordance with your ability: ἐκ τοῦ ἔχειν = καθὼς ἂν ἔχη of ver. 12 = pro facultatibus (cf. John iii. 34, ἐκ μέτρου), and not, as A.V., "out of that which ye have".

Ver. 12. εἰ γὰρ ἡ προθυμία κ.τ.λ.: for if the readiness is there it is acceptable according as a man has, not according as he has not; cf. ix. 7, Mark xii. 43, and Tobit iv. 8, "As thy substance is, give alms of it according to thine abundance; if thou have little, be not afraid to give alms according to that little".

Vv. 13, 14. οὐ γὰρ ἵνα κ.τ.λ.: for the collection is not made in order that there may be relief to others, i.e., to the Judæan Christians, and pressure to you, but by



- 1 Cor. xvi. 1 ὑστέρημα, 14. ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν 17; chap. ix. 12, xi. ὑστέρημα· ὅπως γένηται ἰσότης, 15. καθὼς γέγραπται, "Ὁ τὸ 9; Phil. ii. 30. πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησε".
- m Exod. xvi. 18. 16. °Χάρις δὲ °τῷ °Θεῷ τῷ διδόντι<sup>1</sup> τὴν αὐτὴν ᾠσπουδὴν ὑπὲρ n Here only. o Ref. ii. 14. ὑμῶν ἐν τῇ καρδίᾳ Τίτου· 17. ὅτι τὴν μὲν παράκλησιν ἐδέξατο, p Ref. vii. 11. ᾠσπουδαιότερος δὲ ὑπάρχων, ᾠθαίρετος ἐξῆλθε πρὸς ὑμᾶς. 18. q Ver. 22; cf. Phil. ii. 28; 2 Tim. i. 17. ᾠσυνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ᾠᾠᾠᾠᾠᾠ ἐπαινος ἐν τῷ
- 1 Ver. 3 only. 2 Ver. 22 only. 3 Rom. ii. 29, xiii. 3; 1 Cor. iv. 5; Phil. iv. 8.

<sup>1</sup> N\*BCKP, g read διδόντι; δόντι is read by NcDEGL, d, e, f, vg. and the Syriac; C and the Bohairic add ἡμιν (through misunderstanding the sense).

<sup>2</sup> Tisch. reads τον ἀδελφον μετ' αὐτου with N\*P and the Bohairic; but the rec. order is supported by all the other principal MSS. and vss.

<sup>3</sup> F\* om. e.

*equality, your abundance at the present season being a supply for their want, that their abundance also may prove to be a supply for your want, sc., at some future time, that there may be equality, i.e., reciprocity.* There is no thought here of Jerusalem giving spiritual benefits in return for the material benefits given by Corinth (cf. chap. ix. 14 and Rom. xv. 27); what is meant is that if it ever came to the turn of Corinth to be poor, then it would be for Jerusalem to contribute for her support. Such an idea as that of the transference of the merits of the saints is, of course, quite foreign to the context.

Ver. 15. καθὼς γέγραπται κ.τ.λ.: *as it is written, sc., in the words of Scripture, "He that gathered (we must understand σῶλλεξας from Exod. xvi. 17) much had nothing over; and he that gathered little had no lack," sc., because each gathered enough manna for his own needs and no more.* That each Christian Church may have enough for its necessities, not its luxuries, is what St. Paul contemplates as desirable and possible by mutual generosity in giving. The true text (ABF) of the LXX in Exod. xvi. 18 has τὸ ἑλάττον for τὸ ὀλίγον, which however is found as an early correction in A, and also in Philo.

Vv. 16-24. HE COMMENDS TO THEM TITUS AND TWO UNNAMED COMPANIONS, WHO, BEARING THIS LETTER WITH THEM, ARE SENT TO GATHER THE COLLECTION AT CORINTH.—Ver. 16. χάρις δὲ τῷ Θεῷ κ.τ.λ.: *but thanks be to God, who gives (note the pres. tense) to (lit., "in"; see on i. 22 for constr.) the heart of Titus the same earnest care for you, sc., the same that I myself feel.*

Ver. 17. ὅτι τὴν μὲν παράκλ. κ.τ.λ.: *for not only did he accept (the epistolary aorist) our exhortation, sc., of ver. 6, but (and this is the proof of his σπουδῇ) being himself very earnest (we are not to press the comparative σπουδαιότερος; cf. Acts xvii. 22), it was of his own accord that he went forth (epist. aor.) unto you, sc., from Macedonia, bearing this letter.* ὑπάρχων is used (as at Rom. iv. 19, 1 Cor. xi. 7, chap. xii. 16, Gal. i. 14, Phil. ii. 6) instead of ὢν, as expressing not merely the fact that Titus was σπουδαιότερος, but that this was his habitual condition; "being, as he is," would convey the sense.

Ver. 18. συνεπέμψαμεν δὲ κ.τ.λ.: *and we have sent (the epistolary aorist; cf. Acts xxiii. 30, chap. ix. 3, Phil. ii. 28, Philm. 12) together with him the brother, sc., the brother whom you know (cf. chap. xii. 18), whose praise in the Gospel, i.e., whose good repute as a labourer in the cause of the Gospel (cf. chap. x. 14, Phil. iv. 3, Rom. i. 9), is throughout all the Churches, i.e., is spread abroad in all the Churches through which I have passed (cf. 1 Cor. vii. 17, xiv. 33; see xi. 28). The Patristic reference (Origen, Jerome, etc.) of these words to St. Luke is stereotyped in the Collect for St. Luke's Day, but there is hardly room for doubt that this is due to a mistaken interpretation of εὐαγγέλιον as signifying a written Gospel, rather than the "good news" of God delivered orally by the first Christian preachers. We have no positive data by which to determine which of St. Paul's contemporaries is here alluded to. It has been argued that as this unnamed "brother" is seemingly subordinate to Titus, he must not be identified with*



εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν · 19. "οὐ μόνον δέ, ἡ ἀλλὰ <sup>u</sup> Reff. vii. 7.  
καὶ ἡ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν ὡς συνέκδημος ἡμῶν <sup>v</sup> Acts xiv.  
1 σὺν <sup>2</sup> τῇ <sup>w</sup> Acts xix.  
χάρτι ταύτῃ, τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ <sup>3</sup> τοῦ <sup>29</sup> only;  
Κυρίου δόξαν, καὶ <sup>x</sup> προθυμίαν ὑμῶν <sup>4</sup> · 20. ὅτε στελλόμενοι τοῦτο, μή <sup>cj. chap.</sup>  
τις ἡμᾶς <sup>v. 6.</sup> μωμήσῃται ἐν τῇ <sup>x</sup> ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' <sup>Reff. ver.</sup>  
ἡμῶν · 21. <sup>11.</sup> ὅτι προνοούμενοι <sup>5</sup> καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ <sup>y</sup> 2 Thess.  
ἐνώπιον ἀνθρώπων. 22. ὅτι συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, <sup>iii. 6 only;</sup>  
ὃν <sup>z</sup> ἐδοκιμάσαμεν ἐν πολλοῖς <sup>cf. Acts</sup> πολλάκις <sup>xx. 20;</sup> σπουδαῖον ὄντα, νυνὶ δὲ <sup>Gal. ii. 12.</sup> <sup>z</sup> Reff. vi. 3.  
<sup>a</sup> Here only.  
<sup>b</sup> Prov. iii. 4. <sup>c</sup> Ver. 18 only. <sup>d</sup> Reff. ver. 8. <sup>e</sup> Reff. ver. 17.

<sup>1</sup> DE add *εγενετο* after *ἡμῶν*.

<sup>2</sup> BCP, f, vg. and the Bohairic (followed by W.H.) read *εν* for *συν*, which is found in *Σ*DEGKL, d, e, g and the Syriac vss.

<sup>3</sup> *Σ*D<sup>b</sup>cEK and the Syriac vss. support *αυτου*; BCD\*GL, the Latins and Bohairic omit it.

<sup>4</sup> *υμων* after *προθ.* is found in F and a few cursives only; *ημων* is read by all the principal uncials and vss.

<sup>5</sup> KL support *προνοουμενοι καλα*; C 17, 73 and Bohairic give *προν. γαρ καλα*; better *προνοουμεν γαρ καλα* with the other uncials and vss.

persons so important as (*e.g.*) Apollos or Silas; and, again, that, as he was apparently not a Macedonian (ix. 4), he cannot be any of the prominent members of the Macedonian Church (see on ver. 5 above). Trophimus the Ephesian is not impossible (see Acts xx. 4, xxi. 29), but it is idle to speculate where the evidence is so scanty. The important point about this unnamed brother is that he was selected not by St. Paul, but by the Churches who took part in the work of collecting money as their representative as is now explained.

Ver. 19. *οὐ μόνον δὲ ἀλλὰ κ.τ.λ.*: and not only so, but who was also appointed (*χειροτονεῖν* is, strictly, to vote by a show of hands, and hence it came to mean "to elect") by the Churches, *i.e.*, all the local congregations interested, as our fellow traveller in the matter of this grace (reading *ἐν*; see crit. note), *sc.*, this contribution of money (see vv. 6, 7, 1 Cor. xvi. 3), which is being ministered by us to exhibit the glory of the Lord (*cf.* iv. 15), and our readiness. The MS. evidence requires us to read *ἡμῶν*, but it must be confessed that *υμων* is rather what we should expect, especially as *προθυμία* in ver. 11 and in ix. 2 is applied to the Corinthians and not to St. Paul; a plausible conjecture would be *κατὰ προθυμίαν ἡμῶν* for *καὶ προθ. ἡμ.*, but the words give an intelligible sense as they stand (see Gal. ii. 10).

Ver. 20. *στελλόμενοι τοῦτο κ.τ.λ.*: avoiding this (*στελλέσθαι* might mean

"to prepare" as at Wisd. xiv. 1, 2 Macc. v. 1, but Mal. ii. 5 and reff. make us decide for the Vulgate rendering *deviantes*; the metaphor is a naval one, of shifting sail so as to avoid an enemy's pursuit, that any man should blame us in the matter of this bounty (see xii. 18; *ἀδρός* = full, ripe, rich, as at 1 Kings i. 9, Job xxxiv. 19, Isa. xxxiv. 7, Jer. v. 5, and so *ἀδρότης* stands for a considerable and liberal—a "fat"—contribution) which is being administered by us. For the broken constr. *στελλόμενοι κ.τ.λ.* *cf.* v. 12, vii. 5.

Ver. 21. *προνοούμεν γὰρ κ.τ.λ.*: for "we provide things honest" not only "in the sight of the Lord," but also "in the sight of men," an injunction in the Proverbs which the Apostle quotes again at Rom. xii. 17. Where other people's money is in question, one cannot be too careful; and the prudence of the method pursued in this collection, whereby the contributing Churches appointed colleagues to accompany St. Paul and to check his accounts, is worthy of close imitation in the ecclesiastical finance of a later age (*cf.* vi. 3).

Ver. 22. *συνεπέψαμεν δὲ αὐτοῖς κ.τ.λ.*: and we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest because of the great confidence which he has in you (*cf.* Gal. v. 10, *πέποιθα εἰς ὑμᾶς*), *i.e.*, which was inspired by the account that Titus brought

f Reff. i. 15. πολλὸ σπουδαιότερον ἵ πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23. ἔϊτε  
 g 1 Cor. xiii. 8. ὑπὲρ Τίτου, ἡ κοινωνὸς ἐμὸς καὶ εἰς ἡμᾶς συνεργός. ἔϊτε ἀδελφοὶ  
 xv. 11. ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.<sup>2</sup> 24. Τὴν οὖν ἔνδειξιν  
 h Lk. v. 10; Philm. 17; Isa. i. 23; cf. reff. i. 7. τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν ἡ καυχήσεως ὑπὲρ ὑμῶν,<sup>3</sup> εἰς αὐτοὺς  
 i Rom. iii. 25, 26; Phil. i. 28 only. k Reff. i. 12.

<sup>1</sup> DE, d, e, the Peshitto and Bohairic give συνεργος εἰς ὑμᾶς.

<sup>2</sup> CF have Κυρίου for Χριστοῦ.

<sup>3</sup> D\*G, g give ὑπὲρ ἡμῶν.

of their good conduct. It is as impossible to identify this "brother" as him of ver. 18; like the first named he was an envoy of the contributing Churches (ver. 23), and further (what is not said of the first named) he was on terms of personal intimacy with St. Paul, as appears from this verse. The guess that he was Tychicus is a plausible one (see Acts xx. 4, Eph. vi. 21, Col. iv. 7, 2 Tim. iv. 12, Tit. iii. 12), but it is only a guess and is incapable of verification. A few cursives (see on xiii. 13) give the name of Barnabas with those of Titus and Luke in the subscription at the end of the Epistle, and this may represent an early tradition.

Ver. 23. εἶτε ὑπὲρ Τίτου κ.τ.λ.: whether you ask about Titus (cf. on i. 8 for this use of ὑπὲρ), he is my colleague and my fellow worker to you ward (for him St. Paul will be personally responsible), or our brethren, they are the envoys of Churches, i.e., they were duly *χειροτονηθέντες* (ver. 19). The term *ἀπόστολος* is generally used by St. Paul as a technical term; but occasionally, as here, and at Phil. ii. 25 (of Epaphroditus) and (possibly) at Rom. xvi. 7, he uses it in its primitive etymological meaning of "envoy" or "emissary" (cf. 1 Kings xiv. 6). These men are further described as δόξα Χριστοῦ, the glory of Christ, perhaps because their work is so specially *ad maiorem Dei gloriam* (see ver. 19 and ix. 13).

Ver. 24. τὴν οὖν ἔνδειξιν κ.τ.λ.: shew ye therefore (if we read ἐνδεικνύμενοι the exhortation is indirect, as at Rom. xii. 9-21) unto them in the face of the Churches the demonstration of your love, sc., to us (cf. ver. 7); and of our glorying on your behalf, sc., my boasting of your readiness to give (cf. vii. 4, 14, and ix. 2, 3).

CHAPTER IX.—Vv. 1-5. HE IS CONFIDENT OF THEIR READINESS TO GIVE; BUT TITUS AND HIS COMPANIONS HAVE BEEN SENT ON, THAT THE COLLECTION MAY BE READY WHEN HE ARRIVES AT CORINTH.—Ver. 1. περὶ μὲν γὰρ κ.τ.λ.: for concerning the ministration to the

*saints, i.e., the collection* (see on viii. 4), *it is superfluous* (cf. 2 Macc. xii. 44) *for me to write, sc., this letter* (note the force of the art. before γράφειν), *to you, who "were the first to make a beginning"* (viii. 10). Cf. 1 Thess. iv. 9.

Ver. 2. οἶδα γὰρ τὴν προθ. κ.τ.λ.: *for I know your readiness, of which I glory* (for constr. cf. xi. 30, Prov. xxvii. 1) *on your behalf* (cf. vii. 14) *to the Macedonians, that Achaia* (not ὑμεῖς, he reports the actual words in which he made his boast; for "Achaia" see on i. 1) *has been prepared since last year* (see on viii. 10 above), i.e., to make its contribution. It would seem that the Apostle feared that he had somewhat oversteered the case, as he is evidently anxious about the Corinthian collection. The use of the present tense, *καυχῶμαι* *Μακεδόσιν*, shows that he is writing from Macedonia (see *Introd.*, p. 12).—καὶ τὸ ὑμῶν ζήλος κ.τ.λ.: *and your zeal* (see on vii. 7) *has provoked the majority of them* (see on ii. 6), sc., to contribute (cf. viii. 10).

Ver. 3. ἐπεμψα δὲ τοὺς ἀδ. κ.τ.λ.: *but* (the δὲ corresponding to μὲν of ver. 1) *I have sent* (the epistolary aorist; cf. viii. 18) *the brethren* (cf. viii. 16-22), *that our glorying on your behalf may not be made void* (cf. esp. 1 Cor. ix. 15) *in this respect, i.e., in the matter of actually gathering the money, as distinct from their general readiness to be liberal* (viii. 10), *in order that, even as I said, sc., to the Macedonians to whom he had repeatedly boasted of Corinthian generosity* (ver. 2), *ye may be prepared*.

Ver. 4. μὴ πως ἐὰν ἔλθωσι κ.τ.λ.: *lest by any means, if there come with me any of Macedonia* (not "they of Macedonia," as A.V.; it is probably a fair inference from this verse that the unnamed "brethren" of viii. 18, 22 were not Macedonians), *and find you unprepared, i.e., with the collection still incomplete, we—that we say not, ye* (which is what he really wishes to convey to them)—*should be put to shame in this confidence, i.e., should be shamed because of our*



<sup>1</sup> ἐνδείξασθε,<sup>1</sup> καὶ <sup>2</sup> εἰς <sup>m</sup> πρόσωπον τῶν ἐκκλησιῶν. IX. 1. Περὶ μὲν <sup>1</sup> Rom. ii 15, ix. 12 γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσόν μοι ἐστὶ τὸ <sup>3</sup> γράφειν Eph. ii. 7. ὑμῖν. 2. οἶδα γὰρ τὴν <sup>a</sup> προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχώμαι <sup>a</sup> Reff. i. 11. Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευάσται <sup>b</sup> ἀπὸ <sup>b</sup> πέρυσι. καὶ ὁ <sup>4</sup> ἐξ <sup>b</sup> Chap. viii. 10 only. ὑμῶν <sup>c</sup> ζήλος <sup>d</sup> ἠρέθισε <sup>c</sup> τοὺς <sup>c</sup> πλείονας. 3. ἔπεμψα <sup>d</sup> δὲ τοὺς ἀδελ- <sup>c</sup> Reff. vii. 7. φούς, ἵνα μὴ τὸ <sup>d</sup> καύχημα ἡμῶν <sup>d</sup> τὸ <sup>d</sup> ὑπὲρ ὑμῶν <sup>d</sup> κενωθῇ, <sup>d</sup> ἐν τῷ <sup>d</sup> Col. iii. 21 only; <sup>b</sup> μέρει <sup>b</sup> τούτῳ. ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ᾖτε. 4. μή <sup>c</sup> Prov. 9 xix. 7. <sup>10</sup> <sup>c</sup> εἰδὼν <sup>c</sup> ἔλθωσι σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς <sup>c</sup> ἀπαρα- <sup>c</sup> Reff. ii. 6. <sup>11</sup> <sup>c</sup> πωσ <sup>c</sup> ἐάν <sup>c</sup> ἔλθωσι σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς <sup>c</sup> ἀπαρα- <sup>c</sup> Reff. i. 14. <sup>12</sup> <sup>c</sup> σκευάστους, <sup>c</sup> καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν <sup>c</sup> ὑμεῖς, <sup>c</sup> ἐν τῇ <sup>c</sup> Rom. iv. 14; i Cor. 17, ix. 15; Phil. ii. 7 only. <sup>13</sup> <sup>c</sup> ὑποστάσει ταύτῃ τῆς <sup>c</sup> καυχήσεως. 5. <sup>c</sup> ἀναγκαῖον οὖν <sup>c</sup> ἡγήσάμην <sup>c</sup> Reff. iii. 10. παρακαλέσαι τοὺς ἀδελφούς, ἵνα <sup>c</sup> προέλθωσιν εἰς <sup>c</sup> ὑμᾶς, καὶ <sup>c</sup> προ- <sup>c</sup> Here only. <sup>14</sup> <sup>c</sup> καταρτίσωσι τὴν προκατηγγελημένην <sup>c</sup> εὐλογίαν ὑμῶν <sup>c</sup> ταύτην <sup>c</sup> ἐτοίμην <sup>c</sup> k Reff. vii. 10.

14. 1 Chap. xi. 17; Heb. iii. 14. m Phil. ii. 25; 2 Macc. ix. 21. n Here only in Paul; cf. Acts xx. 5, 13. o Here only. p Chap. x. 6, 16; Tit. iii. 1.

<sup>1</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> 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<sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <



q Rom. i. 29; εἶναι, οὕτως ὡς εὐλογίαν, καὶ <sup>1</sup> μὴ ὥσπερ <sup>2</sup> πλεονεξίαν. 6. τοῦτο Eph. iv. 19, v. 3; δέ, <sup>3</sup> ὁ ὁ σπείρων φειδομένως φειδομένως καὶ ἑθερίσει· καὶ ὁ σπείρων Col. iii. 5; 1 Thess. ii. 5. ἐπ' <sup>4</sup> εὐλογίαις ἐπ' <sup>4</sup> εὐλογίαις καὶ <sup>5</sup> θερίσει. 7. ἕκαστος καθὼς r 1 Cor. ix. 11; Gal. vi. 7. προαιρείται <sup>6</sup> τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἵλαρόν· γὰρ <sup>7</sup> δότην ἀγαπᾷ ὁ ὁ Θεός. 8. δυνατός <sup>7</sup> δὲ <sup>8</sup> ὁ Θεὸς πᾶσαν χάριν Here only; cf. i. 13. περισσεύσαι εἰς ὑμᾶς, ἵνα <sup>9</sup> ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν t Here only. u Heb. vii. 12. v Prov. xxii. 8. w Ref. iv. 8. x 1 Tim. vi. 6 only; cf. Phil. iv. 11.

<sup>1</sup> N\*G, d, e, f, g, m, vg. and Peshitto om. καὶ after εὐλογ.; ins. N<sup>c</sup>BCDEKLP, the Harclean and Bohairic.

<sup>2</sup> ως is the true reading; ὥσπερ is found in a few cursives only.

<sup>3</sup> f, m, vg. and the Bohairic supply λεγω after δε.

<sup>4</sup> D\*G, d, e, g, m and the Bohairic give εν εὐλογίᾳ for the first επ. ευλ., and for the second D\*, d, e have εξ εὐλογίας, and G has επ' εὐλογίᾳ.

<sup>5</sup> D\*E om. καὶ.

<sup>6</sup> DEKL support προαιρείται; G 17 have προειρηται; better προηρηται with N<sup>c</sup>BCP.

<sup>7</sup> C<sup>d</sup>D<sup>b</sup>cEKLP support δυνατός; better δυνατει with N<sup>c</sup>BC\*DG\*.

<sup>8</sup> D\* and the Peshitto give γαρ for δε.

(we must supply ὥστε as at Col. iv. 6) the same might be ready as a bounty (οὕτως ὡς marks the exact mode in which the thank-offering is desired; cf. 1 Cor. iii. 15, iv. 1, ix. 26), and not as an extortion, sc., a matter of covetous grasping on my part (cf. xii. 17). The A.V. rendering of πλεονεξίαν = "covetousness," seems to mean "niggardliness, such as a covetous man would exhibit," and this would fall in well with the verses which follow; but it is not agreeable to the general meaning of the word or to St. Paul's usage elsewhere (see reff.).

Vv. 6-11. LIBERAL GIVING IS BLESSED OF GOD.—Ver. 6. τοῦτο δέ, ὁ σπείρων κ.τ.λ.: but (sc., although I am not pressing you to give, cf. ver. 1) this I say (understanding φημι; cf. 1 Cor. vii. 29, xv. 50), He that soweth sparingly shall reap also sparingly, and he that soweth bountifully (lit., "on the principle of bounties"; cf. 1 Cor. ix. 10, ἐν ἑλπίδι, for a similar dative of condition) shall also reap bountifully. A similar principle of spiritual husbandry is laid down in Prov. xi. 24, 25, where its application is plainly to the temporal prosperity of the "liberal soul"; cf. also Luke vi. 38. Here, too, this is, no doubt, the main thought (cf. viii. 14); but St. Paul elsewhere extends the principle to the future harvest which each soul shall reap according to its sowing (Gal. vi. 7; cf. chap. v. 10).

Ver. 7. ἕκαστος καθὼς κ.τ.λ.: let each man give (understanding διδόντω)

according as he hath purposed (note the perf.; he implies that they had already made up their minds to give. προαίρεσις is Aristotle's formal word in Nic. Eth., iii. 3. 19, for a free act of moral choice) in his heart (cf. Exod. xxv. 2, "of every man whose heart maketh him willing, ye shall take my offering"); not grudgingly or of necessity, for "God loveth a cheerful giver". In this quotation from Prov. xxii. 8, St. Paul substitutes (perhaps to avoid the cognate of εὐλογία) ἀγαπᾷ for εὐλογεῖ, the LXX reading as it has come down to us, but the sense is not altered. The duty of almsgiving played a large part in Hebrew ethics, and that it should be carried out ungrudgingly is often insisted on in the O.T. and Apocrypha, a point specially to be emphasised in the case of a people who have always had the repute of being over-fond of money—e.g., "Thine heart shall not be grieved when thou givest unto him" (Deut. xv. 10); "Let not thine eye be envious" (Tobit iv. 7); "In every gift show a cheerful countenance" (Ecclus. xxxv. 9). These precepts St. Paul commends to the Corinthians (cf. Rom. xii. 8). (Note that the practice of having "all things common," which was initiated by the enthusiasm of the first converts (Acts iv. 32 ff.), did not last long; it was a noble attempt to express in outward deed the brotherhood of men as revealed in the Incarnation, but was, in fact, impracticable).

Ver. 8. δυνατεῖ δὲ ὁ Θεός κ.τ.λ.: and God is powerful (see reff. xiii. 3) to make

ἔχοντες, περισσεύετε ἵ εἰς ἵ πᾶν ἵ ἔργον ἵ ἀγαθόν. 9. καθὼς γέγραπται, <sup>a</sup> "Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει <sup>z</sup> εἰς τὸν αἰῶνα <sup>1</sup>". 10. ὁ δὲ ἵ ἐπιχορηγῶν ἵ σπέρμα <sup>2</sup> τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν ἵ χορηγήσαι, <sup>3</sup> καὶ ἵ πληθύναι <sup>3</sup> τὸν ἵ σπόρον ἵ μῶν, καὶ αὐξήσαι <sup>3</sup> τὰ ἵ γενήματα <sup>4</sup> τῆς ἵ δικαιοσύνης ἵ μῶν. 11. <sup>c</sup> ἐν <sup>5</sup> ἵ παντὶ ἵ πλουτιζόμενοι εἰς πᾶσαν ἵ ἀπλότητα, ἵ τις <sup>6</sup> ἵ κατεργάζεται δι' ἵ ἡμῶν <sup>7</sup> ἵ εὐχαριστίαν τῷ <sup>8</sup> Θεῷ. 12. ὅτι ἵ διακονία τῆς <sup>d</sup> λειτουργίας ταύτης οὐ μόνον ἐστὶ ἵ προσαναπληροῦσα τὰ ἵ ὑστερή- <sup>e</sup>ματα τῶν ἵ ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

<sup>1</sup> GK, f, g add του αιωνος at end.

<sup>2</sup> NCD<sup>b</sup>CEKLP support σπέρμα; BD\*G have σπορον.

<sup>3</sup> NCD<sup>b</sup>GKL support the aorist infinitives (or optatives); better χορηγήσει . . . πληθυνει . . . αυξησει with N\*BCD\*P, the Latins and the Bohairic.

<sup>4</sup> The uncials have γενήματα.

<sup>5</sup> G, g read εν παντι.

<sup>6</sup> D\* has ει τις for ητις.

<sup>7</sup> C<sup>2</sup>P, g\* and the Harclean margin give δι' υμων.

<sup>8</sup> D\* om. τῷ; B has ευχαρ. Θεου.

all grace, i.e., every gift, temporal as well as spiritual, abound unto you (see reff. iv. 15 for περισσεύω in a transitive signification), in order that ye, having always all sufficiency, *sc.*, of worldly goods and gifts (for πᾶσαν see reff. viii. 7), may abound unto every good work. Note the paronomasia, ἐν παντί, πάντοτε, πᾶσαν . . . περισσεύετε . . . πᾶν.

Vv. 9 and 10 are parenthetical, containing an illustrative quotation and its application.—Ver. 9. καθὼς γέγραπται "Ἐσκόρπισεν κ.τ.λ.": as it is written, *sc.*, in the words of Scripture (perhaps the quotation was suggested by the image of sowing and reaping which recalled the word ἐσκόρπισεν), "He, *sc.*, the liberal man, hath scattered abroad (cf. Prov. xi. 24), he hath given to the poor, his righteousness, i.e., his beneficence (as at Matt. vi. 1; St. Paul, when using his own words, never uses δικαιοσύνη in this old Hebrew sense), endureth for ever."

Ver. 10. ὁ δὲ ἐπιχορηγῶν "σπέρμα τῷ σπείροντι κ.τ.λ.": and he that supplieth "seed to the sower and bread for food," shall supply and multiply your seed, i.e., your means of giving, for sowing (the A.V. not only follows the inferior reading, but conceals the quotation from Isa. lv. 10), and increase (cf. 1 Cor. iii. 6 for the trans. use of αὐξάνω) the "fruits" of your "righteousness," i.e., of your beneficence, as in the preceding verse. The phrase γενήματα δικαιοσύνης in ref. Hosea may be illustrated by τὸ γένημα

τῆς ἀμπέλου, "the fruit of the vine" in the Gospels (e.g., Mark xiv. 25). This verse is the application, as it were, of the quotation in ver. 9, the connecting link being the word δικαιοσύνη.

Ver. 11. He now resumes the general subject of ver. 8, ἐν παντὶ πλουτιζόμενοι here being in apposition with ἐν παντὶ . . . ἔχοντες there; there is thus no necessity to treat πλουτίζ. as a *nom. pendens*.—ἐν παντὶ πλουτιζόμενοι κ.τ.λ.: ye being enriched in everything unto all, i.e., all kinds of, liberality, which worketh through us (he goes on in the next verse to explain how this is) thanksgiving unto God; cf. i. 11, iv. 15.

Vv. 12-15. LIBERAL GIVING WILL CALL FORTH THE BLESSINGS OF THE RECIPIENTS.—Ver. 12. ὅτι ἡ διακ. τῆς λειτ. κ.τ.λ.: for the ministration of this service (λειτουργία, which originally stood for any public service, came to be restricted to the service of God; λειτουργίω is used in Rom. xv. 27 of this very contribution; cf. Num. viii. 22, Heb. viii. 6, ix. 21) is not only filling up (note the constr. ἐστὶ with a participle) the wants of the saints, but is abounding also through many thanksgivings unto God (cf. iv. 15).

Ver. 13. διὰ τῆς δοκιμῆς τῆς διακ. κ.τ.λ.: inasmuch as they, i.e., the Judean Christians, through the proof, *sc.*, of you, afforded by this ministration (cf. viii. 2 for a similar gen. after δοκιμή), glorify God (cf. Matt. v. 16, 1 Pet. ii. 12) for the obedience of your confession in regard to



p Reff. ii. 9. τῷ<sup>1</sup> Θεῷ. 13. διὰ<sup>2</sup> τῆς<sup>1</sup> δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες  
 q Gal. ii. 5; τὸν Θεὸν ἐπὶ τῇ<sup>3</sup> ὑποταγῇ τῆς<sup>4</sup> ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον  
 r 1 Tim. ii. 11, iii. 4. τοῦ Χριστοῦ, καὶ<sup>5</sup> ἀπλότῃ τῆς<sup>6</sup> κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,  
 12; Heb. 14. καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν,<sup>7</sup> ἐπιποθούντων ὑμᾶς διὰ τὴν<sup>8</sup> ὑπερ-  
 iii. 1, iv. 14, x. 23. βάλλουσιν χάριν τοῦ Θεοῦ ἐφ'<sup>9</sup> ὑμῖν. 15. ὧς<sup>10</sup> χάρις δέ<sup>11</sup> τῷ<sup>12</sup> Θεῷ  
 s Reff. viii. 2. ἐπὶ τῇ<sup>13</sup> ἀνεκδιγητῇ αὐτοῦ<sup>14</sup> δωρεᾷ.  
 t Reff. vi. 14. u Reff. v. 2. v Reff. iii. 10. w Reff. ii. 14. x Here only. y Rom. v. 15, 17; Eph. iii. 7, iv. 7.

<sup>1</sup> B has Χριστῷ for Θεῷ.

<sup>2</sup> B has καὶ δια.

<sup>3</sup> BE have ὑπερ ἡμῶν.

<sup>4</sup> N<sup>c</sup>C<sup>2</sup>D<sup>b</sup>cEKLP, the Syriac and Bohairic vss. give δε after χάρις; om. N<sup>a</sup>BC<sup>1</sup>D<sup>1</sup>G 17 and the Latins.

the Gospel of Christ (cf. ii. 12). The sentence is an anacoluthon; *δοξάζοντες* cannot be taken as in apposition with *πλουτιζόμενοι* of ver. 11, for the persons referred to are different. It would be grammatically admissible to take *δοξάζ. τὸν Θεόν* with *εἰς τὸ εὐαγγ. τοῦ Χρ.*, but the order of words and the sense both support the connexion *ὁμολογίας εἰς κ.τ.λ.* Of the A.V. "by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ" Lightfoot truly remarks that "a concurrence of Latinisms obscures the sense and mars the English". The contribution of money for the relief of the Christian poor is a *ὁμολογία*, inasmuch as it is the manifestation to the world of belief in Christ's Gospel; *ὁμολογία* is a "confession" or "vow," and so (as in Deut. xii. 17, Amos iv. 5) = "a free will offering".—*καὶ ἀπλότῃ τῆς κοινωνίας κ.τ.λ.*: and for the liberality of your contribution unto them and unto all. This would suggest that the rich Corinthian Church had been liberal to other Churches besides that of Jerusalem, but we have no knowledge of anything of the sort.

Ver. 14. *καὶ αὐτῶν δεήσει κ.τ.λ.* This is again an independent sentence, beginning with a gen. abs.: *while they also, with supplication on your behalf, long after you* (sc., apparently, long to see you) *by reason of the exceeding grace of God upon you: i.e., you have the prayers of those whom you are helping, who feel the yearnings of affection for their benefactors in whom the working of God's grace has been so signally displayed.*

Ver. 15. *χαρὶς τῷ Θεῷ κ.τ.λ.*: thanks be to God for His unspeakable gift. *δωρεά* is always in the N.T. (see reff., etc.) used of the gifts of God, not of men; and the "unspeakable" gift (cf. Rom. xi. 33, Eph. iii. 20) for which the

Apostle bursts out here into a characteristic doxology is the gift of Christ Himself (John iii. 16) and of salvation in Him, thankful appreciation of which had borne such fruit in Christian lives.

III. The Vindication of his Apostolic Authority. It would appear that while Titus had brought favourable news as to the loyalty with which the Corinthians had received St. Paul's message of reproof in the matter of the incestuous person (vii. 9-11), he had also brought distressing intelligence as to the depreciation of the Apostle's authority by certain active Judaisers at Corinth. The case is so serious that it requires immediate attention, and the third (and last) section of the latter is occupied with St. Paul's reply in vindication of his claims. See *Introd.*, p. 22.

CHAPTER X. — Vv. 1-6. HE BEGS THEM NOT TO FORCE HIM TO EXERT HIS AUTHORITY WITH SEVERITY WHEN HE COMES. He first expresses the hope that their conduct will be such as to admit of his being "meek and gentle" when he arrives at Corinth, of his coming in a "spirit of meekness," and not "with a rod" (1 Cor. iv. 21).—Ver. 1. *αὐτὸς δὲ ἐγὼ Παῦλος κ.τ.λ.*: now (δέ marks a transition to a new subject, as at viii. 1, 1 Cor. xv. 1) *I Paul myself* (αὐτὸς ἐγὼ, calling attention to a specially personal matter as at xii. 13, Rom. ix. 3, xv. 14; he writes ἐγὼ Παῦλος elsewhere at Gal. v. 2, Eph. iii. 1, Philm. 19 only, for the sake of emphasis) *entreat you* (cf. i. 4, and for the constr. παρακαλῶ διὰ cf. Rom. xii. 1, xv. 30, 1 Cor. i. 10; the *πραῦτης καὶ ἐπιείκεια* τοῦ Χρ. are the example which gives point to the entreaty or exhortation) *by the meekness and gentleness of the Christ*. That the Messianic King should be *πραῦς* had been declared by Zechariah (ix. 9, cited Matt. xxi. 5), while *πραῦτης* had been associated with His royal pro-



X. 1. ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς ἁπραότητος<sup>1</sup> αὐτοῦ καὶ ἑπιεικειᾶς τοῦ Χριστοῦ, ὃς ὁ κατὰ ὁ πρόσωπον μὲν ἁταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ ὁ θαρρῶ εἰς<sup>2</sup> ὑμᾶς· 2. ἴδεομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ ἑπιεικίᾳ<sup>3</sup> ἢ λογίζομαι ἡτολμήσαι ἐπὶ τινὰς τοὺς λογισμοένους ἡμᾶς ὡς ὁ κατὰ ἰσάρκα ἁπεριπατοῦντας· 3. ἐν ἁσαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα ἁστρατεούμεθα· 4. (τὰ γὰρ ὅπλα τῆς ἁστρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς ἁκαθαίρεσιν ὁδχυρωμάτων·) 5. ἁλογισμοὺς καθαιρούντες καὶ πᾶν ἁῦψωμα ἁἐπαίρομενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ ἁαἰχμαλωτίζοντες πᾶν ἁνόημα

g Reff. i. 15. h 1 Cor. vi. 1; chap. xi. 21, etc. i Rom. viii. 4; cf. reff. i. 17.  
Phil. i. 22; Col. ii. 1, etc. l 1 Cor. ix. 7; 1 Tim. i. 18; 2 Tim. ii. 4. m 1 Tim. i. 18 only.  
n Ver. 8, chap. xiii. 10 only. o Here only. p Rom. ii. 15 only; Prov. vi. 18.  
39 only. r Chap. xi. 20; Ezra iv. 19. s Lk. xxi. 24; Rom. vii. 23; 2 Tim. iii. 6 only.  
t Reff. ii. 11.

<sup>1</sup> The better spelling is *πραυτητος* with *Σ*\*BGP 17.

<sup>2</sup> P and the Latins give *εν υμιν* for *εις υμας*.

<sup>3</sup> C<sup>2</sup> and the Bohairic add *ταυτη* (cf. i. 15) after *τη πεπ*.

<sup>4</sup> G, d, e, g, m om. *και*.

gress by the Psalmist (Ps. xiv. 5); and Christ, when He came, declared that he was *πραῦς καὶ ταπεινὸς τῇ καρδίᾳ*, a claim which His life on earth abundantly exemplified (cf. Matt. xii. 19, Luke xxiii. 34). So too in the wonderful portrait of the Righteous Man in Wisd. ii. 12 ff., *ἐπιεικής*, "gentleness," "sweet reasonableness," is one of the qualities mentioned (ver. 19). In Greek Ethics (e.g., Aristotle, *Nic. Eth.*, v., 10) the *ἐπιεικής* is the "equitable" man, who does not press for the last farthing of his rights (see reff.). St. Paul alludes to these qualities as well known to have belonged to the character of Jesus, even as they had been foretold of the Messiah.—*ὁς κατὰ πρόσωπον κ.τ.λ.*: I Paul, who indeed (sc., as you say by way of reproach, the concessive *μὲν*) before your face am lowly among you (he had admitted this before, 1 Cor. ii. 3 and chap. vii. 6, and the lowliness of his demeanour had been made the subject of adverse comment, see further ver. 10), but being absent am of good courage towards you, i.e., am outspoken in rebuke of you (a quite different phrase from *θαρρῶ ἐν ὑμῖν* of vii. 16).

Ver. 2. *ἴδεομαι δὲ τὸ μὴ παρὼν κ.τ.λ.*: nay (sc., "however that be," δὲ recommencing the sentence) I beseech you, that I may not (the use of the article with *μή* and the inf. is somewhat unusual; but cf. ii. 1, Rom. xiv. 13; τὸ adds emphasis to the thing asked), when present, shew courage with the confidence (almost = "peremptoriness") wherewith I count on

myself (mid., not passive) to be bold against some (for the vague *τινες* see on iii. 1) which count of us as if we walked according to the flesh. His opponents charged him with low motives (cf. ii. 17) which he will indignantly and sternly repudiate.

Ver. 3. *ἐν σαρκὶ γὰρ κ.τ.λ.*: for though we walk in the flesh, sc., as all men must do (see reff.), we do not war, i.e., carry on our campaign against evil and the enemies of God, according to the flesh (cf. John xvii. 15)—for the weapons of our warfare (see on vi. 7) are not carnal (see on i. 12), but are mighty before God, i.e., in God's sight, in His estimation (or, perhaps, "exceeding mighty," which is the force of τῷ Θεῷ at Jonah iii. 3, Acts vii. 20; the A.V. "mighty through God," i.e., "by His aid," cannot be right), to the casting down of strongholds, which is the ultimate object of every campaign, and which, being achieved, is the seal of victory; *καθαίρειν τὰ ὀχυρώματα* is the regular LXX phrase for the reduction of a fortress (see Prov. xxi. 22, Lam. ii. 2, 1 Macc. v. 65, viii. 10).

Ver. 4 is an explanatory parenthesis, and the constr. of ver. 5 is continuous with ver. 3, the metaphor of the destruction of the citadel being carried on.

Ver. 5. *λογισμοὺς καθαιρούντες κ.τ.λ.*: casting down, as if they were centres of the enemy's force, reasonings (St. Paul's message, as he told the Corinthians at 1 Cor. ii. 4 was not ἐν πειθοῖς σοφίας λόγους, but "in demonstration of the

u Reff. ix. 5. εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,<sup>1</sup> ὁ. καὶ ἐν<sup>2</sup> ἑτοίμῳ ἔχοντες ἑκδικῆσαι  
v Rom. xii. πᾶσαν ἡ παρακοὴν, ὅταν πληρωθῇ<sup>3</sup> ὁμῶν<sup>4</sup> ἡ ὑπακοή.  
19; cf. vii. 11.  
w Rom. v. 7. τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν<sup>5</sup> ἑαυτῷ Χριστοῦ<sup>6</sup>  
19; Heb. ii. 2 only. εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτοῦ Χριστοῦ,  
x Reff. ver. 1.

<sup>1</sup> After Χρ. D\*EG, d, e, g, m add ἀγοντες.

<sup>2</sup> D\* has ετοιμῶς for ἐν ετοιμῳ.

<sup>3</sup> C, r add προτερον after πληρ.

<sup>4</sup> D\*EG, d, e, g, r give the order η υπακ. υμων.

<sup>5</sup> B has δοκει πεποιθεναι.

<sup>6</sup> D\*E\*G, d, e, f, g supply δουλος after Χρ.

<sup>7</sup> ἀφ ἑαυτου is found in CDEGKP (cf. iii. 5); better ἐφ' with ΞBL and the Latins.

Spirit and of power"; he ever regards the Gospel as a *revelation*, not a body of doctrine which could be reasoned out by man for himself from first principles—not, to be sure, an irrational system, but one which is beyond the capacity of reason to discover or to fathom to its depths), and every high thing (carrying on the metaphor by which the "towering" conceits of speculation are represented as fortifications erected against the soldiers of the Cross) that is exalted, or "elevated," "built up," against the knowledge of God, sc., which is revealed in Christ, and leading captive (for αἰχμαλωτίζειν the more correct Attic form is αἰχμαλωτεύειν) every thought into the obedience of Christ (cf. ix. 13). All through this passage the Apostle has directly in view the opposition of gain-sayers at Corinth, and so it is not safe to interpret his phrases as directed without qualification against the claims of the intellect and conscience in the matter of doctrine. Yet it must be remembered that he regarded the message which he preached as directly revealed to himself, and not derived from tradition or interpretation, and hence as possessed of a certainty to which the demonstrations of philosophy, however cogent, could not attain. All Truth must be loyal to "the obedience of Christ," who was Himself "the Truth" (cf. xiii. 8).

Ver. 6. καὶ ἐν ἑτοίμῳ ἔχοντες κ.τ.λ.: and being in readiness (cf. ἑτοιμῶς ἔχω chap. xii. 14) to avenge all disobedience (cf. Matt. xviii. 17), sc., if there remain any still disobedient, when your obedience, i.e., to me and to my Apostolic authority (cf. ii. 9, vii. 15), shall be fulfilled. The word ὑπακοή in ver. 5 brings him back to this, the primary object of his letter. He does not wish to arrive in Corinth until the Church as a whole is firm in its loyalty to him.

Vv. 7-18. DESPITE ALL APPEARANCES, HIS APOSTOLICAL AUTHORITY IS WEIGHTY; HIS MISSION TO THE GREEKS IS A DIVINE TRUST.—Ver. 7. τὰ κατὰ προσ. κ.τ.λ.: ye look at the things which are before your face; i.e., you pay too much attention to outward appearances (cf. Rom. ii. 11, Gal. ii. 6, Eph. vi. 9), you lay too much stress on personal intimacy with Christ in the flesh (v. 7), and on a man's bodily presence and powers of speech (ver. 10), even on his own self-commendation (ver. 12). The rec. text places a note of interrogation after βλέπετε, but it seems preferable to treat the sentence as a simple categorical statement (see esp. on ver. 12, and cf. John vii. 24).—εἴ τις πέποιθεν κ.τ.λ.: if any man (this is his usual vague way of referring to opponents; cf. xi. 4, 20) trusteth in himself that he is Christ's, prides himself on specially belonging to what he regards as the "party" of Christ, which had unhappily grown up at Corinth (1 Cor. i. 12), let him consider this again (he has often heard it before, but has forgotten it) with himself (or, reading ἀφ' ἑαυτοῦ, "let him think this out for himself"—it does not need any prompting from without), that even as he is Christ's, so also are we (1 Cor. iii. 23).

Ver. 8. ἐάν τε γὰρ καὶ περισσώτερον κ.τ.λ.: for even if I should glory somewhat abundantly (or, perhaps, "somewhat more abundantly," sc., than I have already done in vv. 3-6; but the comparative need not be pressed; cf. ii. 4), concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame, i.e., my confident words can be amply justified. He returns here to the image of ver. 4; his authority (and he repeats this again in the same words at xiii. 10) extends not solely or chiefly to the overthrow of the fortresses of mis-



οὕτω καὶ ἡμεῖς Χριστοῦ.<sup>1</sup> 8. ἐὰν τε<sup>2</sup> γὰρ καὶ<sup>3</sup> περισσώτερόν τι<sup>y</sup> Chap. xiii.  
καυχῆσθαι<sup>4</sup> περὶ τῆς ἑξουσίας ἡμῶν,<sup>5</sup> ἧς ἔδωκεν ὁ Κύριος ἡμῖν<sup>6</sup> ix. 4, etc.  
εἰς<sup>z</sup> οἰκοδομὴν καὶ οὐκ εἰς<sup>a</sup> καθαίρεισιν ὑμῶν, οὐκ<sup>b</sup> ἀισχυνθήσονται<sup>c</sup> Chaps. xii.  
9. ἵνα μὴ δόξω<sup>7</sup> ὡς ἂν ἐκφοβεῖν<sup>8</sup> ὑμᾶς διὰ τῶν ἐπιστολῶν. 10. 19, xiii. 10;  
ὅτι αἱ μὲν<sup>9</sup> ἐπιστολαὶ, φησὶ,<sup>10</sup> βαρεῖαι καὶ ἰσχυραὶ· ἡ δὲ παρουσία<sup>a</sup> Reff. ver.  
τοῦ σώματος ἀσθενῆς, καὶ ὁ λόγος ἐξουθενημένος· 11. τοῦτο λογι-<sup>b</sup> Phil. i. 20.  
ζέσθω ὁ<sup>c</sup> τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ<sup>d</sup> λόγῳ δι' ἐπιστολῶν ἀπόντες, Here only.  
τοιοῦτοι καὶ παρόντες τῷ<sup>e</sup> ἔργῳ. Acts xxv.  
7; 1 John  
v. 3.  
c 1 Cor. i.  
25, 27, iv.  
i Rom

ix. x. 22. f Reff. vii. 6.  
10. 18; Col. iii. 17.

g Rom. xiv. 10; 1 Cor. vi. 4; Gal. iv. 14.

h Reff. ii. 6.

<sup>1</sup> DeEKL and the Bohairic support Χριστου after ἡμεῖς, but all the other principal authorities omit it.

<sup>2</sup> BG 17 and (perhaps) d, e, g, the Peshitto and Bohairic omit τε after εαν.

<sup>3</sup> N<sup>c</sup>De\*\*L, the Peshitto and Harclean margin support και after γαρ; om. και N\*BCD\*E\*GP, the Latins, Bohairic and Harclean text.

<sup>4</sup> BCDEK, followed by W.H., support καυχῆσθαι; Tisch. reads καυχῆσθαι with NLP.

<sup>5</sup> C\*P, the Peshitto and Bohairic omit ἡμων.

<sup>6</sup> ἡμιν is found in DeEGKL (P 73, f and the Harclean have ἡμιν ο κυρ.); om. ἡμιν N\*BCD\* 17, d, e.

<sup>7</sup> D\*EG, d, e, g give δοξωμεν.

<sup>8</sup> DE, d, e, g give εκφοβουντες.

<sup>9</sup> Better αι επιστ. μεν with N\*B, r.

<sup>10</sup> NDEGKLP, d, e, and the Bohairic have φησιν, which is also preferred by W.H.; B, f, g, r, vg. and the Syriac support φασιν.

guided imagination, but also to the positive and more congenial work of construction, of "building up" (cf. Jer. i. 10).

Ver. 9. ἵνα μὴ δόξω κ.τ.λ.: that I may not seem as if I would scare you by my letters. It is best to take these words with εἰς οἰκοδομὴν of the preceding verse; his purpose in writing so severely is not to terrify them, but to build them up in holiness and obedience. ὡς ἂν = *tanquam*, with the infin. is only found here in the N.T. The plural τῶν ἐπιστολῶν suggests (what we know from 1 Cor. v. 9) that at least one letter of rebuke in addition to 1 Cor. had been written before this.

Ver. 10. ὅτι αἱ ἐπιστολαὶ μὲν, φασὶν κ.τ.λ.: for "his letters" they say "are weighty and powerful but," etc. The reading is doubtful (see crit. note); if we follow the rec. text φησὶν = "one says" or "he says" (cf. Wisd. xv. 12), the reference will be to an individual opponent (the τοιοῦτος of ver. 11) who would be readily recognised by the Corinthians; but we must then suppose τῆς to have dropped out. It is simpler therefore to read φασὶν with the A.V. and R.V., and

to take the words as reproducing the charge against the Apostle commonly made by those who were disaffected at Corinth. They are "remarkable as giving a contemporary judgment on his Epistles, and a personal description of himself" (Stanley).—ἡ δὲ παρουσία τοῦ σώματος κ.τ.λ.: "but his bodily presence is weak (see chap. xii. 7, Gal. iv. 14, and Acts xiv. 12, where the Lystrans called Barnabas "Zeus," and evidently therefore counted him as of more dignified presence than his companion) and his speech contemptible"; cf. 1 Cor. i. 17. Persuasive speaker as St. Paul must have been (the Lystrans called him Hermes as "the chief speaker"), he probably had not the arts of a trained rhetorician (1 Cor. i. 17, ii. 1, 4, chap. xi. 6), and this would appear a grave defect to these clever and shallow Greeks. According to the second century *Acts of Paul and Thecla* (§ 3) the Apostle was a low-sized man, bow-legged, of a healthy complexion, with eyebrows knit together (the Armenian version adds that his eyes were blue), and an aquiline nose. The description of him in the piece called *Philopatris* (§ 13), ascribed to Lucian, is very similar.



k Reff. ver. 2. 12. Οὐ γὰρ <sup>κ</sup>τολμῶμεν<sup>1</sup> <sup>1</sup>ἐγκρίναι<sup>2</sup> <sup>2</sup>ἢ <sup>3</sup>συγκρίναι ἑαυτοῦς τισι τῶν  
 1 Here only. <sup>3</sup>ἑαυτοῦς <sup>3</sup>συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοῦς<sup>3</sup> <sup>ο</sup>μετροῦν-  
 m 1 Cor. ii. 13 only. <sup>4</sup>τες, καὶ συγκρίνοντες ἑαυτοῦς ἑαυτοῖς, οὐ <sup>π</sup>συνιοῦσιν.<sup>4</sup> 13. ἡμεῖς δὲ  
 n Reff. iii. 1. οὐχὶ εἰς τὰ<sup>5</sup> <sup>α</sup>ᾄμετρα καυχησόμεθα,<sup>6</sup> ἀλλὰ κατὰ τὸ <sup>τ</sup>μέτρον τοῦ  
 o Here only in Paul. <sup>ρ</sup>κανόνος οὐ<sup>7</sup> <sup>ε</sup>ἔμέρισεν<sup>1</sup> ἡμῖν<sup>8</sup> <sup>ο</sup>ὁ <sup>ε</sup>Θεὸς<sup>9</sup> μέτρου, <sup>α</sup>ἐφικέσθαι<sup>10</sup> ἄχρι  
 p Rom. xv. 21; Eph. v. 17. καὶ ὑμῶν. 14. οὐ<sup>11</sup> γὰρ ὡς μὴ ἐφικνούμενοι<sup>12</sup> εἰς ὑμᾶς <sup>υ</sup>ὑπερεκτείνομεν  
 1 Ver. 15 only. ἑαυτοῦς· ἄχρι γὰρ<sup>13</sup> καὶ ὑμῶν <sup>υ</sup>ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ  
 r Rom. xii. 3; Eph. iv. 7. <sup>υ</sup>υ. 15, 16; Gal. vi. 16; Phil. iii. 16 only. <sup>τ</sup>Rom. xii. 3; 1 Cor. vii. 17.  
 u Here only. <sup>υ</sup>Matt. xii. 28; Rom. ix. 31; Phil. iii. 16; 1 Thess. ii. 16.

B has **τολμω**.

<sup>3</sup> G has **κριναι**; DE add **εαυτους**.

<sup>3</sup> **Σ**\* om. **εαυτους** before **μετρ**.; DEK 73 have **εαυτους εαυτοις**.

<sup>4</sup> DcEKLp support **συνιοουσιν**; better **συνιασιν** with **Σ**<sup>a</sup>B 17, 37; **Σ**\* has **συνισ- ασιν**; om. **ου συν**. **ημεις δε** D\*G, d, e, f, g (see note below).

<sup>5</sup> D\*G and the Latins give **εις** **το** **αμετρον**.

<sup>6</sup> G, f, g give **καυχωμενοι**; om. **καυχ**. D\*, d, e.

<sup>7</sup> M 67\*, d, e, f, g, vg. give **οσου** **εμετρησεν**.

<sup>8</sup> GL, g, om. **ημιν**.

<sup>9</sup> DE, d, e give **Κυριος**.

<sup>10</sup> DE have **αφικεσθαι**.

<sup>11</sup> P has **ου γαρ μη ως**; B has simply **ως γαρ μη**, which W.H. place in their margin.

<sup>12</sup> K has **αφικνουμενοι**; G, **αφικομενοι**.

<sup>13</sup> **Σ**\* om. **γαρ** after **αχρι**.

Ver. 11. **τοῦτο λογιζέσθω κ.τ.λ.**: *let such an one, sc., as makes comments of the kind just quoted, reckon this, that* (cf. constr. ver. 7) *what we are in word by letters when we are absent, such are we also in deed when we are present*.

Ver. 12. **οὐ γὰρ τολμῶμεν κ.τ.λ.**: *for we do not venture* (an ironical refusal to put himself on a level with his adversaries, whose shallow pretensions he thus quietly exposes) *to number or compare ourselves* (note the paronomasia in the Greek) *with certain of them that commend themselves* (the charge made against him—see on iii. 1—he retorts with great effect on his opponents); *but they themselves measuring themselves by themselves and comparing themselves with themselves are without understanding* (cf. Prov. xxvi. 12). This sentence is so much involved, that it is not surprising to find the Western authorities (see crit. note) giving it a quite different turn by the omission of the words **οὐ συνιοῦσιν** (or **συνιασιν**) **ἡμεῖς δὲ . . . καυχησόμεθα**. Following this shorter text, the meaning would be: "but we are measuring ourselves by ourselves and comparing ourselves with ourselves, not going into spheres beyond our measure," etc. This gives a connected sense, and is favoured by the fact that the balance of the sentence leads us to expect that **αὐτοὶ** after

**ἀλλὰ** shall refer to the Apostle, and not to his opponents, as it must do with the longer reading. Nevertheless we believe that the omission is simply an attempt to evade the difficulty of the true text; it would be quite unlike St. Paul to speak of *himself* as his own standard of conduct, and would not be harmonious with the thought of ver. 13. Others take **συνιοῦσιν** as a dative participle and adopt the rendering: "but we (*i.e.*, St. Paul) measure ourselves by ourselves, and compare ourselves with ourselves, unwise as we are" (*sc.*, in their opinion). This, however, is not only open to the objection just mentioned, but would require **τοῖς** before **οὐ συνιοῦσιν**. On the whole, therefore, we prefer to follow the best MS. authority by reading **συνιασιν**, and to treat the Western text as an abbreviation, which misses the point of the argument in the attempt to simplify the construction.

Ver. 13. **ἡμεῖς δὲ οὐχὶ κ.τ.λ.**: *but we will not glory beyond our measure* (**εις τὰ** representing the direction and extent of his boasting), *but according to the measure of the rule which* (**οὐ** for **ὅν** by attraction) *God hath apportioned* (see reff.) *to us as a measure, to reach* (the infin. of purpose) *even unto you*. **κανὼν** is a line of direction (see reff., and cf. Clem. Rom. § 41, **μὴ παρεκβαίνων τὸν**

Χριστοῦ· 15. οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἡλλοτρίοις <sup>κ</sup>κόποις, <sup>w</sup>Rom. xiv. 4, xv. 20; ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν,<sup>1</sup> ἐν ὑμῖν <sup>γ</sup>μεγα-<sup>1</sup> Tim. v. 22. λυνθῆναι κατὰ τὸν κανόνα ἡμῶν<sup>2</sup> εἰς <sup>π</sup>περισσεΐαν, 16. εἰς τὰ <sup>π</sup>υπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἡλλοτρίῳ κανόνι εἰς τὰ <sup>π</sup>υπερέκεινα ἡμῶν εὐαγγελίσασθαι, οὐκ ἐν ἡλλοτρίῳ κανόνι εἰς τὰ <sup>π</sup>υπερέκεινα ἡμῶν εὐαγγελίσασθαι. 17. “Ὁ δὲ <sup>κ</sup>καυχώμενος ἐν <sup>ο</sup>Κυρίῳ <sup>ο</sup>καυχάσθω.” 18. οὐ γὰρ <sup>δ</sup>ἔαυτὸν <sup>δ</sup>συνιστῶν,<sup>3</sup> ἐκεῖνός ἐστι <sup>δ</sup>δοκιμος, <sup>b</sup>Reff. ix. 5. ἀλλ’ ὃν <sup>δ</sup>ὁ Κύριος συνίστησιν. <sup>c</sup>1 Cor. i. 31 (Jer. ix. 24).

<sup>d</sup> Reff. iii. 1. <sup>e</sup> Rom. xiv. 18, xvi. 10; 1 Cor. xi. 19; chap. xiii. 7; <sup>a</sup> 1 Tim. ii. 15.

<sup>1</sup> B has ἡμῶν for ὑμῶν.

<sup>2</sup> N has ὑμῶν for ἡμῶν.

<sup>3</sup> DeKL support συνιστῶν; better συνιστανῶν with NBD\*EGMP (cf. crit. notes on iii. 1, iv. 2).

<sup>4</sup> NcBGKLMP, g support ἐστι δοκ.; but N\*DE, d, e, f, r, vg. give δοκιμος ἐστι.

ὀρισμένον τῆς λειτουργίας αὐτοῦ κανόνα), and so here represents the “province” or sphere in which St. Paul conceives himself as appointed by God to proclaim the Gospel. He especially emphasises this here; to Corinth he has a “mission,” as the Apostle of the Gentiles; his authority over the Corinthian Church is not usurped, but has been divinely given him.

Ver. 14. οὐ γὰρ ὡς μὴ κ.τ.λ.: *for we stretch not ourselves overmuch, as though we reached not unto you* (ὡς μὴ indicating that the case is only a hypothetical one; cf. 1 Cor. iv. 18); *for we came* (φθάνα being used as in modern Greek; see reff.) *as far as unto you in the Gospel of Christ*. Corinth was the westernmost point that he had reached. This verse, it will be observed, is parenthetical, and is introduced to make it clear that Corinth was part of his appointed sphere; cf. 1 Cor. iii. 5, iv. 15, ix. 1.

Ver. 15. οὐκ εἰς τὰ ἄμετρα κ.τ.λ.: *not glorying beyond our measure* (the argument is resumed from ver. 13), *that is, in other men's labours*. This he steadily avoided (cf. Rom. xv. 20); even Rome itself was to be visited *en route* to Spain (Rom. xv. 24). But his Corinthian opponents were not so scrupulous about intruding into another man's sphere (1 Cor. iii. 10, iv. 15). —ἐλπίδα δὲ ἔχ. κ.τ.λ.: *but having hope that, as your faith groweth* (see Eph. ii. 21, iv. 15, Col. i. 10, ii. 19, for intrans. use of αὐξάνειν, and cf. chap. ix. 10), *we shall be magnified in you* (cf. Acts v. 13) *according to our rule, i.e., our “line,” our apportionment of Apostolic work, unto further abundance, so as, etc.*

Ver. 16. εἰς τὰ ὑπερέκεινα κ.τ.λ.: *so as to preach the Gospel in the regions beyond you, i.e. (if we are to press the*

idea of direction in ὑπερέκεινα), the western parts of Greece, Rome and Spain, which were “beyond,” if viewed from Jerusalem, the home of Christianity, whence St. Paul, like the other early preachers, received his “mission” (more probably, however, ὑπερέκεινα is used quite vaguely as ἐπέκεινα is in Amos v. 27, where the idea of direction cannot be read into it), *and not to glory in another's “line” about things made ready to our hand*. This is what the intruders had done at Corinth, whose Church St. Paul had founded (1 Cor. iii. 6).

Ver. 17. ὁ δὲ καυχώμενος κ.τ.λ.: *but he that glorieth, let him glory in the Lord*, a quotation from the O. T. (see reff.) used before by St. Paul (cf. also Rom. xv. 18, 1 Cor. iii. 7). *For not he that commendeth himself is approved* (cf. Prov. xxvii. 2), *but whom the Lord commendeth* (cf. Rom. ii. 29, 1 Cor. iv. 5). And the Corinthian Church itself is his “letter of commendation” (iii. 2).

CHAPTER XI.—Vv. 1-4. HE BEGS THEM TO BEAR WITH HIM IF HE STATES HIS CLAIMS AT LENGTH; IT IS NECESSARY TO DO SO BECAUSE OF THEIR READINESS TO ACCEPT NOVEL TEACHING.—Ver. 1. ὄφελον ἀνέχεσθέ μου κ.τ.λ.: *would that ye could bear with me in a little* (μικρόν *only here and ver. 16; cf. Heb. ii. 7) foolishness. ἀφροσύνη* = “nonsense” (see reff. and cf. Rom. ii. 20, 1 Cor. xv. 36, Eph. v. 17). He thus deprecates his insistence on his claim to apostolic authority, and at the same time introduces with great skill a passionate statement of it.—ἀλλὰ καὶ ἀνέχ. μου: *nay indeed bear with me; i.e., he not only utters a wish, but entreats them directly*. Others (e.g., R.V. marg.) take ἀνέχ. as indic., i.e., “but indeed ye do bear with me”.



- a 1 Cor. iv. 8; Gal. v. 12. XI. 1. \*Οφελον<sup>1</sup> ἀνείχεσθ<sup>2</sup> μου μικρὸν τῇ<sup>3</sup> ἀφροσύνη· ἀλλὰ  
 b Vv. 17, 21; καὶ ἀνέχεσθε<sup>4</sup> μου. 2. \*ζηλῶ γὰρ ὑμᾶς Θεοῦ<sup>5</sup> ζήλω· \*ἡρμოსάμην  
 Mk. vii. 22. γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνήν<sup>6</sup> παραστήσαι τῷ Χριστῷ· 3.  
 c 1 Cor. xii. <sup>h</sup>φοβοῦμαι δὲ <sup>h</sup>μή<sup>5</sup> <sup>h</sup>πως, ὥς ὁ <sup>h</sup>ῥοφίς Εὐαν<sup>6</sup> <sup>h</sup>ἐξηπάτησεν ἐν<sup>7</sup> τῇ  
 iv. 17. <sup>h</sup>πανουργία αὐτοῦ, οὕτω<sup>8</sup> <sup>h</sup>φθαρῇ τὰ <sup>h</sup>νοήματα ὑμῶν ἀπὸ τῆς  
 d Reff. vii. 7. e Here only. f Reff. vii. 11. g Reff. iv. 14. h Chap. xii. 20; Gal. iv. 11. i Gen. iii. 13. k Reff. iv. 2. l Reff. vii. 2. m Reff. ii. 11.

<sup>1</sup> DcEGKL have *ωφελον* (cf. 1 Cor. iv. 8); *οφελον* *ΣBMP*.

<sup>2</sup> A few minuscules have *οφελον ηνειχεσθε*.

<sup>3</sup> KLP support *τη αφροσυνη*; *ΣBDEM* 17 have (preferably) *τι αφροσυνης*, and there are minor variants.

<sup>4</sup> *Σ* has *αλλα και ανασχεσθε*. <sup>5</sup> For *μηπως* *G* has *μηποτε* and *D\** has *μη*.

<sup>6</sup> DEKL, the Harclean, d, e, f, r, vg. support the order *Ευ. εξηπ.*; but *ΣBGMP* 17, g and the Bohairic give *εξηπ. Ευ*.

<sup>7</sup> *D\** omits *εν*.

<sup>8</sup> DbcEKLm, f, vg. and the Syriac support *ουτω φθαρη*; better om. *ουτω* (as a marginal gloss) with *ΣBD\*GP* 17, d, e, g, r and the Bohairic.

Ver. 2. *ζηλῶ γὰρ ὑμᾶς κ.τ.λ.*: for I am jealous over you with a godly jealousy (cf. Zech. i. 14, and for Θεοῦ ζήλω cf. Acts xxii. 3, Rom. x. 2; this "jealousy" of St. Paul is on behalf of God); for I espoused you to one husband, that I might present you as a pure virgin to Christ, sc., at His Coming. The figure of Israel as a Bride presented to Jehovah as the Bridegroom was frequently used by the O.T. prophets (Isa. liv. 5, lxii. 5, Hosea ii. 19); and, according to the Rabbis, Moses was the bridesman or paranymp. Here St. Paul conceives of himself as the paranymp (cf. John iii. 29) who presents the Church as a pure Bride (cf. Rev. xxi. 2) to Christ, the heavenly Spouse, the "one husband" to whom she is bound to remain faithful. Some critics have found here an echo of Christ's words at Matt. ix. 15, xxv. 1-12; but the similarity does not extend further than the employment of the same image demands. ἄρμός in the act. is regularly used of the father of the bride; in the pass. of the bride herself (Prov. xix. 14); and in the mid. generally of the bridegroom, but sometimes (as here) of others.

Ver. 3. *φοβοῦμαι δὲ μή πως κ.τ.λ.*: but I fear lest by any means, as "the serpent beguiled" Eve in his craftiness (in Gen. iii. 1 the serpent is called φρονιμώτατος, but St. Paul changes the word to indicate the baseness of the serpent's wisdom. Aristotle uses πανουργία in direct contrast to φρόνησις; cf. Nic. Eth., vi., 12), your minds should be corrupted from the simplicity and the

purity (cf. chap. vi. 6) that is toward Christ. It would appear that the belief of the synagogues was that the serpent literally "seduced" Eve (cf. 4 Macc. xviii. 6-8, and Iren., *contra Haer.*, i., 307), and it is probably in reference to this that St. Paul substitutes the stronger word *ἐξαπατάω* (as he does at 1 Tim. ii. 14) for the simple verb *ἀπατ.* of Gen. iii. 13. Carrying on the metaphor of ver. 2, he expresses his anxiety lest the Corinthian Church, the Bride of Christ, should be seduced by the devil from her singleness of affection (cf. 1 Macc. ii. 37, 60, and see on viii. 2 for ἀπλότης) and her purity, and so should be guilty of spiritual fornication. He assumes that "the serpent" is to be identified with Satan, the tempter of mankind, as he does also at Rom. xvi. 20; the earliest trace of this identification, which has become so familiar, is Wisd. ii. 24, cf. Rev. xii. 9, xx. 2. He now gives the reason of his anxiety, lest they should fall away; viz., they were showing themselves too willing to listen to strange teachings.

Ver. 4. *εἰ μὲν γὰρ ὁ ἐρχόμενος κ.τ.λ.*: for if he that cometh (ὁ ἐρχόμενος may point to some one conspicuous opponent, but it would not be safe to press this, or to lay stress on the verb as indicating one who comes without authorised mission, as at John x. 8; it is probably a quite indefinite phrase, "if any one comes and preaches," etc.) preacheth another Jesus whom we did not preach (not "another Christ," "a new Messiah," for of this the false teachers at Corinth were not



<sup>a</sup> ἀπλότης<sup>1</sup> τῆς εἰς τὸν<sup>2</sup> Χριστόν. 4. εἰ μὲν γὰρ ὁ ἐρχόμενος<sup>a</sup> ἄλλον<sup>b</sup> ὁ Ἰησοῦν<sup>c</sup> ὁ κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον<sup>d</sup> λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγελίον<sup>e</sup> ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἡνείχεσθε.<sup>f</sup> 5. λογίζομαι γὰρ<sup>g</sup> μὴδὲν<sup>h</sup> ὑστερηκέναι<sup>i</sup> τῶν<sup>j</sup> ὑπὲρ<sup>k</sup> λίαν ἀποστόλων. 6. εἰ δὲ<sup>l</sup> καὶ ἰδιώτης<sup>m</sup> τῷ λόγῳ, ἀλλ' οὐ<sup>n</sup>

<sup>a</sup> Ref. viii. 2. <sup>b</sup> Acts ix. 20, xix. 13. <sup>c</sup> Ver. 8; Rom. iii. 23; 1 Cor. i. 7; chap. xii. 11. <sup>d</sup> Chap. xii. 11 only. <sup>e</sup> Acts iv. 13; 1 Cor. iv. 16, 23.

<sup>1</sup> <sup>B</sup> BG 17, g and the Harclean (with asterisk) give ἀπο τῆς ἀπλοτητος και της αγγωτος, which is adopted by W.H. and the R.V.; <sup>h</sup> D<sup>c</sup> KLMP, f, vg. and the Peshitto have only ἀπο της απλ. of the rec. text.

<sup>2</sup> BDEKLP support εἰς τον Χρ.; <sup>h</sup> GM omit τον.

<sup>3</sup> G, f, g, vg. give Χριστον for Ἰησουν. <sup>4</sup> G, g add λαμβανεται after ευαγγ. ετ.

<sup>5</sup> BD\* 17 have ανεχεσθε; but <sup>h</sup> D<sup>c</sup> EGKLMP have ανειχεσθε; the rec. ηνειχεσθε is found in cursives only.

<sup>6</sup> B has δε for γαρ, probably in mistaken reference to μεν of ver. 4.

<sup>7</sup> D\* E, d, e, r, etc., add εν υμιν after υστερ.

<sup>8</sup> D\*, d, e, f, g give ει και.

<sup>9</sup> D\* E, d, e, g give ιδ. εμ.

guilty; but "another Jesus," *i.e.*, a different representation of the historical Person, Jesus of Nazareth, from that which St. Paul put forward when at Corinth; see *reff.*), or if ye receive a different Spirit which ye did not receive, *sc.*, a Spirit different from Him whom you received at your baptism (λαμβάνειν is the regular verb with πνεῦμα; cf. John xx. 22, Acts viii. 15, x. 47, xix. 2, Rom. viii. 15, 1 Cor. ii. 12, Gal. iii. 2; it expresses the co-operation of the will in a degree which δέχσθαι, the verb used in the next clause of "accepting" the Gospel, does not; see Acts vii. 38, xvii. 11, 1 Thess. i. 6, etc.), or a different Gospel which ye did not accept, *sc.*, when the Gospel was first brought to you by me, ye bear with him finely! καλῶς is ironical, as at Mark vii. 9 = *praeclare*. This facile acceptance of novelty is the cause of his anxiety; cf. 1 Cor. iii. 11, Gal. i. 6-8. Such instability is always a danger in the case of newly-founded Churches.

Vv. 5-15. HE IS NOT INFERIOR TO HIS ADVERSARIES ALTHOUGH (a) HE IS NOT A TRAINED ORATOR (ver. 6), AND ALTHOUGH (b) HE DID NOT CLAIM MAINTENANCE FROM THE CHURCH (ver. 7). THIS WAS NOT THROUGH WANT OF AFFECTION FOR THEM, BUT THAT THERE MIGHT BE NO ROOM FOR CAVIL.—Ver. 5. λογίζομαι γὰρ κ.τ.λ.: for I reckon that I am not a whit behind these super-fine Apostles; you receive them gladly; why not me? He then proceeds to refute the two reasons which were assigned for the disparagement of his apostolic

authority, *viz.*, (a) he had none of the arts of a trained rhetorician, (b) he had not claimed maintenance from the Church of Corinth, which he had a right to do, if of genuine "apostolic" rank. οἱ ὑπερλίαν ἀπόστολοι, "these superfine Apostles" is thus, as at xii. 11, an ironical description of the ψευδαπόστολοι (ver. 13) against whom he is contending. The A.V. and R.V. render "the very chiefest Apostles," *i.e.*, the original Twelve, who received their commission directly from Christ, and especially Peter, James and John; but to introduce any mention of *them* here would be irrelevant, and would interrupt the argument (they were ἰδιῶται ἐν λόγῳ), not to speak of the fact that ὑπερλίαν seems always in Greek literature to be used in an ironical sense.

Ver. 6. εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ κ.τ.λ.: but even if I be rude in speech (see on x. 10; ἰδιώτης is a "layman," who is without professional training), yet am I not in knowledge, *sc.*, of divine things (see on viii. 7 for λόγος and γνώσις); but in everything we have made it, *sc.*, τὴν γνώσιν, manifest (reading φανερώσαντες; cf. Col. iv. 4) among all men (cf. 1 Cor. viii. 7, Heb. xiii. 4, or "in all circumstances," as at Phil. iv. 12) to you-ward. He claims that he both knows the truth, and has presented it to them openly and plainly (cf. chap. ii. 17, iv. 2).

Ver. 7. ἡ ἁμαρτία ἐποίησα κ.τ.λ.: or did I commit a sin (note the irony in abasing myself (cf. Phil. iv. 12), that ye might be exalted, *sc.*, in spiritual privileges (cf. 1 Cor. ix. 11), because I

ὁ Reff. iv. 8. τῇ γνώσει· ἀλλ' ἐν παντί φανερωθέντες<sup>1</sup> ἐν<sup>2</sup> πᾶσιν εἰς ὑμᾶς. 7.  
 ὁ Reff. ii. 14. ἡ δ' ἁμαρτίαν ἐποίησα, ἑμαυτὸν<sup>4</sup> ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι  
 ὁ Rom. iii. 24; Gal. ii. 21; 2 Thess. iii. 8. ὡραῖαν τὸ τοῦ Θεοῦ εὐαγγελίον εὐηγγελισάμην ὑμῖν; 8. ἄλλας  
 ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν·  
 ὁ Rom. i. 1, xv. 16; 1 Thess. ii. 9; 1 Pet. iv. 17. οὐδ' ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοί ἐλθόντες  
 ὁ Here only. ἀπὸ Μακεδονίας· καὶ ἐν παντί ἄβαρὴ ὑμῖν<sup>6</sup> ἑμαυτὸν ἐτήρησα καὶ  
 ὁ Luke iii. 14; Rom. vi. 23; 1 Cor. ix. 7 only; 1 Macc. iii. 28. τηρήσω. 10. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὐτῇ  
 οὐ σφραγίσεται<sup>7</sup> εἰς ἐμέ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. 11. διατί;  
 ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· 12. ὁ δὲ ποιῶ, καὶ ποιήσω,  
 ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται  
 ὁ y Reff. ver. 5. z Chap. xii. 14 only. a Reff. ix. 12; cf. i. Cor. xvi. 17. b Reff. iv. 8. c Here only.  
 ὁ d Reff. i. 12. e Rom. xv. 23; Gal. i. 21. f Chap. xii. 2, 3. g Rom. xi. 22. h Reff. v. 12.

<sup>1</sup> Ν<sup>c</sup>DeEKL<sup>p</sup>, the Syriac and Bohairic support φανερωθεντες; D\*, d, c, f give φανερωθεις; better φανερωσαντες with Ν\*BG 17, g.

<sup>2</sup> G, f, g, r, vg. and Peshitto omit εν πασιν.

<sup>3</sup> G, f, g, r, vg. give η μη αμ.

<sup>4</sup> DEGLP have εαυτον for εμαυτον.

<sup>5</sup> DEGKL support ουδενος; better ουθενος with ΝBMP 17, 37.

<sup>6</sup> Ν<sup>c</sup>DEGL, g support υμιν εμαυτον; better εμαυτον υμιν with Ν\*BMP 17, d, e, f, vg.; K om. υμιν.

<sup>7</sup> σφραγισεται is a scribe's blunder (supported by a few cursives only) for φραγγισεται.

<sup>8</sup> B om. οτι after διατι.

*preached to you the Gospel of God for nought?*

Ver. 8. ἄλλας ἐκκλησίας ἐσύλησα κ.τ.λ.: *I robbed other Churches, e.g., Philippi (Phil. iv. 15. He expresses himself hyperbolically to bring out his meaning; σὺλᾶν is a very strong word, see Acts xix. 37, Rom. ii. 22), taking wages of them (ὀψώνιον primarily means the rations supplied to a soldier, and thence his pay; see reff.), that I might minister unto you. διακονία is not used here in special reference to the collection for the Judean Christians, as it was at viii. 4, ix. 1, 13, but in its most general sense; cf. 2 Tim. iv. 11, Heb. i. 14.—καὶ παρὼν κ.τ.λ.: and when I was present with you, i.e., during his first visit to Corinth (see Acts xviii. 1 ff.), and was in want (a condition which he recalls again, Phil. iv. 12), I was not a burden on any man. νάρκη is the torpedo-fish, which paralyses its victims by contact, and then preys upon them; so καταναρκῶν signifies "to oppress heavily". The compound verb is not found elsewhere in Greek literature (we have ναρκῶν in Gen. xxxii. 25, Job xxxiii. 19); Jerome says (Ep. cxxi. ad Algasiam) that it is a Cilicianism, like ἡμέρα in 1 Cor. iv. 3.*

Ver. 9. τὸ γὰρ ὑστέρημά μου κ.τ.λ.: *for the brethren, when they came from Macedonia (very likely Silas and Timothy; see Acts xviii. 5, Phil. iv. 15), supplied the measure of my want; and in everything I kept myself (note the aorists as pointing to the definite period of his residence in Corinth) from being burdensome unto you (cf. xii. 16, 1 Thess. ii. 6), and so will I keep myself.*

Ver. 10. ἔστιν ἀλήθ. Χρ. κ.τ.λ.: *as the Truth of Christ (we have ἡ ἀλήθ. τ. Θεοῦ, Rom. i. 25, iii. 7, xv. 8; cf. John xiv. 6, Eph. iv. 21) is in me (for the form of the asseveration see on i. 18; Rom. ix. 1 is not a true parallel to the constr. here), this glorying, sc., in my independence, shall not be stopped, as far as I am concerned, in the regions of Achaia (see on i. 1); cf. vii. 14. The true reading is φραγγίσεται; φράσσειν is "to fence," but in N.T. (Rom. iii. 19, Heb. xi. 33; cf. also Dan. vi. 22) is used with στόμα in the sense of "to stop" the mouth.*

Ver. 11. διατί; ὅτι οὐκ ἀγ. κ.τ.λ.: *wherefore? because I love you not? God knoweth, i.e., that I do love you.*

Ver. 12. ὁ δὲ ποιῶ κ.τ.λ.: *but what I do, that I will do that, by refusing to accept maintenance gratis at your hands,*



εὔρεθῶσι καθὼς καὶ ἡμεῖς. 13. οἱ<sup>1</sup> γὰρ<sup>1</sup> τοιοῦτοι<sup>1</sup> <sup>k</sup>ψευδαπόστολοι, <sup>i</sup> Ref. ii. 6.  
 ἐργάται <sup>k</sup>δόλιοι, <sup>k</sup> Here only.  
 μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. 14. <sup>l</sup> 1 Cor. iv.  
 καὶ οὐ θαυμαστόν<sup>2</sup>. αὐτὸς γὰρ ὁ <sup>m</sup> Σατανᾶς μετασχηματίζεται εἰς<sup>3</sup> <sup>6; Phil.</sup>  
 ἄγγελον φωτός. 15. οὐ μέγα οὖν<sup>4</sup> εἰ καὶ οἱ διάκονοι αὐτοῦ μετα- <sup>iii. 21; 4</sup>  
 σχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται<sup>5</sup> κατὰ τὰ <sup>Macc. ix.</sup>  
<sup>22.</sup> <sup>m</sup> Ref. ii. <sup>11.</sup>

<sup>1</sup> G has *οὐ γὰρ* for *οἱ γὰρ* and omits *εἰς* before *ἀποστ.*

<sup>2</sup> DbcEKLm support *θαυμαστόν*; better *θαύμα* (Rev. xvii. 6 only) with *ⲚBD\*GPR* 17.

<sup>3</sup> D\*, d, e, m give *ὡς ἄγγελος* for *εἰς ἀγγ.*

<sup>4</sup> D\*, d, e, m and the Peshitto omit *οὖν*. <sup>5</sup> D\*, d, e, m have *ἐστὶν* for *ἐσται*.

*I may cut off the occasion* (τὴν ἀφορμ., the definite opportunity for attack which my opponents desire) *from those who desire occasion that in the matter of their boast, sc., that as of Apostolic rank free maintenance was their rightful due, they may be found even as we, i.e., they desire that I and they may be on equal terms so far as the taking of money is concerned. It is better to regard the second ἴνα, not as in apposition with the first, but as dependent on θελ. ἀφορμ. and as expressing the desire of St. Paul's opponents, not his own. The situation seems to have been as follows: St. Paul held that the "labourer is worthy of his hire" (Luke x. 7, 1 Tim. v. 18), and in 1 Cor. ix. 11-13 he gives a clear exposition of the principle as applied to preachers of the Gospel. On these grounds he more than once (Phil. iv. 15, 16) accepted money from the generous Church of Philippi. But it was not his usual practice. He reminds the Thessalonians (1 Thess. ii. 9) that when with them he had worked for his living. So too he did at Corinth (Acts xviii. 2), any help he then accepted coming from Macedonia (chap. xi. 9); and he did the same at Ephesus (Acts xx. 34). Now his Corinthian opponents were very ready to take money for their teaching (1 Cor. ix. 12); indeed they prided themselves on doing so, as it was the privilege of "apostles". This determined St. Paul that it should never be truly said of him that he was a hireling teacher, and so he was especially careful at Corinth (1 Cor. ix. 15-19) to avoid even the appearance of grasping after money (cf. Gen. xiv. 23). This honourable independence, however, created a difficulty in two directions. On the one hand, it gave his opponents a handle for saying that he was not really of Apostolic rank, inasmuch as he dared not claim Apostolic privilege; and, on the other hand, it hurt the feelings of his Corinthian friends that*

he should refuse maintenance at their hands. His reply is contained in vv. 7-12 of this chapter. And the point of ver. 12 is that his action is necessary, for if he were to take money as his opponents did, it would speedily be made a matter of cavil, and would tend to bring him down to their level (see also xii. 14).

Ver. 13. οἱ γὰρ τοιοῦτοι κ.τ.λ.: *for such men* (this explains the ground of his determination in ver. 12 not to give opportunity for cavil) *are false apostles* (cf. Rev. ii. 2). This speedy appearance of false teachers was one of the most remarkable features of the Apostolic age; cf. Gal. ii. 4, Phil. i. 15, iii. 18, Tit. i. 10, 2 Pet. ii. 1, 1 John iv. 1), *crafty workers* (cf. Phil. iii. 2), *fashioning themselves into Apostles of Christ, i.e., laying special claim to that great title* (cf. chap. x. 7). *μετασχηματίζειν τι* is to change the outward appearance (σχῆμα) of a thing, the thing itself in essence (μορφή) remaining unchanged (see ref.).

Ver. 14. καὶ οὐ θαῦμα κ.τ.λ.: *and no marvel; for even Satan fashioneth himself into an angel of light*. Light is the symbol of God (1 John i. 5, 1 Tim. vi. 16) and His messengers (Matt. xxviii. 3, Acts xii. 7), as darkness is the symbol of Satan (Luke xxii. 53, Eph. vi. 12, Col. i. 13). The μετασχηματισμός of Satan has just before been in the Apostle's mind (ver. 3), and perhaps such passages as Gen. iii. 1, Job i. 6, 1 Kings xxii. 19-23 sufficiently account for the image. But it is more probable that some Rabbinical tradition lies behind the word used by St. Paul; cf. *Ἀποκ. Moysis* (v. 17) τότε ὁ σατανᾶς ἐγένετο ἐν εἶδει ἀγγέλου. A reference has been here found by Ewald to Matt. iv. 1-11, but while it is not improbable that the Apostle had heard the story of the Lord's Temptation, there is no clear trace of it in his Epistles.

Ver. 15. οὐ μέγα οὖν κ.τ.λ.: *it is no great thing therefore, if his ministers also,*



- a Rom. ii. 20; 1 Cor. xv. 36; ver. 19. chap. xii. 6, 11; Eph. v. 17.  
 ἔργα αὐτῶν. 16. Πάλιν λέγω, Μή τις με δόξη ἄφρονα εἶναι· εἰ δὲ μή<sup>1</sup> γε, κὰν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν<sup>2</sup> τι καγὼ καυχῇ-  
 σωμαί.<sup>3</sup> 17. ὁ λαλῶ, οὐ<sup>4</sup> λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἄφροσύνῃ,  
 ἐν ταύτῃ τῇ ὑποστᾶσει τῆς καυχήσεως. 18. ἐπεὶ πολλοὶ καυχῶνται  
 ὁ Refl. ver. ἠ κατὰ τὴν<sup>5</sup> σάρκα, καγὼ καυχῆσομαι. 19. ἡδέως γὰρ ἀνέχεσθε  
 ὁ Refl. ix. 4. τῶν ἀφρόνων, ἠ φρόνιμοι ὄντες. 20. ἀνέχεσθε<sup>6</sup> γὰρ, εἴ τις ὑμᾶς  
 ὁ Refl. i. 17.  
 ὁ Rom. xi. 25, xii. 16. ἠ καταδουλοῖ, εἴ τις ἠ κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἠ παίρεται,  
 (Prov. iii. 7); 1 Cor. iv. 10, x. 15. ἠ Gal. ii. 4 only. t Mark xii. 40; Gal. v. 15. u Refl. x. 5.

<sup>1</sup> D\* has μη for μηγε.

<sup>2</sup> καγὼ μικρον τι is the order in all the best authorities; μικρον τι καγὼ only in a few cursives and the Harclean.

<sup>3</sup> DEKLPR give καυχῆσομαι; καυχῆσμαι, ΞBGM.

<sup>4</sup> The order ου λαλω κατα Κυρ. is found in DELM, d, e, r, vg., the Bohairic and Harclean; better ου κατα Κυρ. λαλω with ΞBGKPR, f, g and the Peshitto. For κατα Κυριον f, r give κατα Θεον.

<sup>5</sup> Ξ\*D\*GR 17, 73 give κατα σαρκα; ins. την ΝcBDcEKLMP.

<sup>6</sup> The Armenian vs. adds after ανεχ. γαρ, ει τις εξαπατα υμας.

sc., as well as himself, *fashion themselves as ministers of righteousness* (see on iii. 9); *whose end*, notwithstanding their disguise (cf. Rom. vi. 21, Phil. iii. 19), *shall be according to their works* (see on ver. 10).

Vv. 16-33. HIS APOSTOLIC LABOURS AND TRIALS.—Ver. 16. πάλιν λέγω κ.τ.λ.: *I say again* (the first time having been in ver. 1), *let no man think me foolish, i.e., senseless with the ἀφροσύνη of self-praise; but even if ye do* (for εἰ δὲ μή γε cf. Matt. vi. 1, ix. 17, Luke xiii. 9, xiv. 32), *yet receive me as foolish* (there is a somewhat similar ellipse in Mark vi. 56, Acts v. 15), *that I also, sc., as well as they* (cf. ver. 18), *may glory a little* (μικρόν τι = “a trifle,” “a little bit”).

Ver. 17. ὁ λαλῶ κ.τ.λ.: *what I speak, I speak not after the Lord, i.e., Christ* (he refuses to claim Divine inspiration for his self-glorying; cf. 1 Cor. vii. 12, 25), *but as in foolishness, in this confidence of glorying* (see on ix. 4 for ὑπόστασις).

Ver. 18. ἐπεὶ πολλοὶ καυχῶνται κ.τ.λ.: *seeing that many, sc., of the Corinthian Judaizers against whom this whole polemic is directed* (cf. ii. 17, where they are also alluded to as οἱ πολλοὶ), *glory after the flesh, i.e., in external circumstances which are really no fit subject for glorying* (see, on ἐν προσώπῳ chap. v. 12 and reff.), *I too will glory, sc., after the flesh; i.e., he proceeds to explain how much better external grounds he has for boasting than his Judaizing rivals.*

Ver. 19. ἡδέως γὰρ ἀνέχεσθε κ.τ.λ.: *for ye bear with the foolish, i.e., the false teachers, gladly, being wise yourselves, the latter clause being, of course, ironical, although* (see reff.) *it was true that φρόνησις was a quality which he had seriously ascribed to the Corinthians in a former letter. His point is that, as they have borne with the self-commendation of the pseudo-apostles, they should extend the same indulgent toleration to him. He then goes on to remind them of the insolence and ill-treatment which they had endured at the hands of these self-constituted spiritual guides.*

Ver. 20. ἀνέχεσθε γὰρ κ.τ.λ.: *for ye bear with a man if he* (we cannot press τις so as to point to any special individual; cf. x. 7) *enslave you* (in contrast to any such tyranny, St. Paul describes himself as the δούλος of the Corinthians; see iv. 5, and cf. Acts xv. 10); *if he devour you, i.e., robs you of your substance by greedily demanding maintenance, as these “superfine Apostles” did* (see on ver. 12, and cf. Rom. xvi. 18, Phil. iii. 19); *if he take you captive* (λαμβάνειν is thus used of catching fish, Luke v. 5; cf. chap. xii. 16. Field defends the A.V. “taketh of you,” i.e., takes money, by appealing to the Peshitto, and also by the usage of good Greek writers); *if he exalt himself* (cf. x. 12, xi. 18); *if he smite you on the face.* A blow in the face was, and is, a common form of insult in the East (cf. 1 Kings xxii. 24, Matt. v. 39, xxvi. 67,

εἰ τις ὑμᾶς<sup>1</sup> εἰς πρόσωπον ὕδρει. 21. κατὰ ὀτιμίαν λέγω, ὥς<sup>2</sup> ὅτι ἡμεῖς<sup>3</sup> ἡσθενήσαμεν<sup>3</sup>. ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν<sup>4</sup> ἀφροσύνη<sup>5</sup> λέγω,) τολμῶ κἀγώ. 22. Ἐβραῖοί εἰσι; κἀγώ. Ἰσραηλῖται εἰσι; κἀγώ. σπέρμα Ἀβραάμ εἰσι; κἀγώ. 23. διάκονοι Χριστοῦ εἰσι, (ἡ παραφρονῶν λαλῶ,<sup>6</sup>) ὑπὲρ ἐγώ. ἐν<sup>7</sup> κόποις περισσοτέρως, ἐν<sup>7</sup> πληγαῖς ὑπερβαλλόντως, ἐν<sup>7</sup> φυλακαῖς περισσοτέρως, ἐν θανάτοις<sup>8</sup>.

1. b Acts vi. 1; Phil. iii. 5 only. c Here only. d Ref. x. 2. e Ref. ver. d Ref. vi. 5.

<sup>1</sup> ὑμᾶς εἰς προσ. is the order of DbKLM and the Peshitto; better εἰς προσ. ὑμᾶς with ΞBD\*EGP 17, the Latins and Harclean.

<sup>2</sup> G, g place ἡμεῖς after ἡσθεν.

<sup>3</sup> ἡσθενήσαμεν is supported by DEGKLMP; better ἡσθενήκαμεν with ΞB 17, 37, 73. After ἡσθεν. DE, d, e and the Clem. vg. add ἐν τούτῳ τῷ μερεῖ.

<sup>4</sup> D\*, d, e, vg. and the Syriac have ἀν for δ' ἀν.

<sup>5</sup> G, g have ἐν ἀφρ. λεγῶ after τολμῶ καγώ.

<sup>6</sup> DEG, the Latin and Peshitto give λεγῶ for λαλῶ.

<sup>7</sup> BD\*E 17, d, e, f, vg. (followed by W.H. and the R.V.) give the order ἐν φυλ. περισσ., ἐν πληγ. υπερβ., which we adopt; the rec. text is supported by ΞCdbKLM, the Syriac and Bohairic vss.; ΞG, g (followed by Tisch.) give ἐν πληγ. περισσ., ἐν φυλ. υπερβ.; P has ἐν φυλ. υπερβ., ἐν πληγ. περισσ.

Acts xxiii. 2, 1 Cor. iv. 11); and the despotic teachers whom the Corinthians tolerated had very likely inflicted this last indignity upon them. Cf. 1 Tim. iii. 3, Tit. i. 7, where it is forbidden to the ἐπίσκοποι to be "strikers". "Such are your teachers," he says to them, "I am but weak in comparison with these strenuous spiritual directors."

Ver. 21. κατὰ ὀτιμίαν λέγω κ.τ.λ.: by way of disparagement, sc., humbly of myself, I say that we, i.e., I myself, ἡμεῖς being ironically emphasised, have been weak, i.e., I have not attempted to enforce my authority in any of these directions (cf. x. 10 and 1 Cor. ii. 3). He now changes his tone from irony to direct and masterful assertion, and in the splendid passage which follows he makes the "boast" which he has been leading up to with such prolonged explanations.—ἐν ᾧ δ' ἂν κ.τ.λ.: and yet whereinsoever any man is bold (I speak in foolishness—this he is careful to add once more; see ver. 17), I am bold also. His whole life will justify him.

Ver. 22. Ἐβραῖοί εἰσι; κἀγώ: are they Hebrews? so am I. At a later period the term Ἐβραῖος was not confined to Palestinian Jews (Eus., H.E., ii., 4, 2, iii. 4, 2), but expressed mere nationality. However in the N.T. it is used in contrast with Ἑλληνιστής (Acts vi. 1; cf. Phil. iii. 5), and denotes a Jew who retained his national language and

customs. Jerome states (*de Vir. ill.*) that St. Paul was born in Gischala of Galilee, but this cannot be true in the face of his own statement that he was born in Tarsus (Acts xxii. 3).—Ἰσραηλῖται εἰσιν; κἀγώ: are they Israelites? so am I. The term Israelite expresses the sacred character of the nation, like the term *Quirites* for Romans, and is always used in the N.T. as a term of praise (John i. 48, etc.).—σπέρμα Ἀβρ. κ.τ.λ.: are they the seed of Abraham? so am I. This is the highest dignity of all, to be an inheritor of the Messianic promises given to Abraham (cf. for the phrase Isa. xli. 8, John viii. 33, Rom. ix. 7, Gal. iii. 29). In the two parallel passages, Rom. xi. 1, Phil. iii. 5, he adds that he is of the tribe of Benjamin—a fact which probably accounts for his name "Saul" (1 Sam. ix. 1). It shows how strong the Judaizing party were at Corinth that he thinks it important to put this proud statement of his descent in the forefront of his apology.

Ver. 23. διάκονοι Χρ. κ.τ.λ.: are they Christ's ministers? (as they specially claimed to be; cf. x. 7)—I speak as one beside himself (sc., as if he would say "this is mad boasting indeed; for what office can be higher than this?"); I am more, i.e., I am that in a higher degree than they (ὑπὲρ being used adverbially), as is proved by my trials in the service of the Gospel. The summary which follows is of deep interest for the student of St.



e Here only. πολλὰκις. 24. ὑπὸ Ἰουδαίων \* πεντάκις τεσσαράκοντα <sup>1</sup> \* παρὰ \* μίαν  
 f 1 Tim. i. ἔλαβον, 25. τρίς ἐραβδίσθην, <sup>2</sup> ἅπαξ ἐλιθάσθην, τρίς ἑναυάγησα,  
 g Here only. ἡ νυχθήμερον ἐν τῷ <sup>h</sup> βυθῷ πεποίηκα. 26. ὁδοιπορίας πολλὰκις <sup>3</sup>.  
 h Here only; Psa. lxxviii. 16, \* κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ ἰγένους, κινδύ-  
 cvi. 24. <sup>i</sup> John iv. 6 ροις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἔρημῳ, κινδύνοις ἐν  
 only.  
 k Rom. viii. 35 only. 12 Macc. xii. 31. m Mark viii. 4; Heb. xi. 38.

<sup>1</sup> The preferable spelling is τεσσαρεκοντα with ΞB\*DE.

<sup>2</sup> The preferable spelling is ἐραβδίσθην with all the uncials except M.

<sup>3</sup> D\*, d, e and the Peshitto give πολλὰις ἑαί πολλὰκις.

Paul's life; he goes into more definite detail than elsewhere (cf. 1 Cor. iv. 11-13, chap. iv. 7-10, vi. 4-10), and gives us a more vivid picture of his extraordinary labours than would be possible to form from the narrative in the *Acts* alone. It will be remembered that his missionary career lasted for ten or eleven years after this Epistle was written, and that therefore we cannot regard these verses as giving us a *complete* list of his trials.—ἐν κόποις κ.τ.λ.: in labours more abundantly, *sc.*, than they (cf. 1 Cor. xv. 10), in prisons more abundantly (up to this point in his life we only know of one imprisonment, *viz.*, at Philippi, Acts xvi. 23, but there must have been others; cf. Rom. xvi. 7, where he speaks of Andronicus and Junias as having been his "fellow-prisoners" on some occasion to which no other allusion had been preserved. Afterwards we read of his being imprisoned at Jerusalem (Acts xxi. 33), at Caesarea (Acts xxiii. 35) and at Rome (Acts xxviii. 30), besides which the evidence of the Pastoral Epistles gives another Roman imprisonment. Clement of Rome (§ 5) speaks of St. Paul as *seven* times in bonds; cf. vi. 5 above), in stripes above measure, details of which are given in the following verses (cf. Acts xxi. 32), in deaths oft, *i.e.*, in frequent perils of death (cf. Acts ix. 23, xiv. 19, etc., and chaps. i. 10, vi. 9).

Ver. 24. ὑπὸ Ἰουδ. κ.τ.λ.: of the Jews five times received I forty stripes (there is an ellipse of πληγὰς as at Luke xii. 47) *save one*. The Law forbade more than forty stripes (Deut. xxv. 3); and, to be on the safe side, it was the custom in the judicial scourgings of the synagogues (Matt. xxiii. 34, Acts xxii. 19) to stop short at thirty-nine. This punishment was so severe that death often ensued (cf. Josephus, *Antt.*, iv., 8, 21); we know nothing of the circumstances under which it was inflicted on St. Paul.

Ver. 25. τρίς ἐραβδίσθην κ.τ.λ.: thrice was I beaten with rods, *i.e.*, "virgis caesus sum," a Roman, as distinct from the Jewish, method of scourging—distinct too from flagellation with *thongs* (Matt. xxvii. 26). It was forbidden in the case of a Roman citizen by the Lex Porcia, but nevertheless St. Paul had endured it at Philippi (Acts xvi. 23, 37), and barely escaped it at Jerusalem (Acts xxii. 25). We do not know the other two occasions alluded to.—ἅπαξ ἐλιθάσθην κ.τ.λ.: once was I stoned, *i.e.*, at Lystra (Acts xiv. 19, and almost at Iconium, ver. 5), thrice I suffered shipwreck, of the circumstances of which we have no record, for the shipwreck on his voyage to Rome (Acts xxvii.) was subsequent to this, a night and a day have I been (there seems to be no special reason here for the perf. in preference to the aorist) in the deep, probably after one of the shipwrecks (cf. Acts xxvii. 44). For ποιεῖν with words of time cf. Acts xv. 33, xx. 3, Jas. iv. 13.

Ver. 26. ὁδοιπορίας πολλὰ. κ.τ.λ.: in journeyings often (of the extent of which the *Acts* gives us some idea; their dangers are now enumerated), in perils of rivers, *sc.*, from swollen torrents dangerous to ford (Stanley notes that Frederick Barbarossa was drowned in the Calycadnus, not far from Tarsus; see Ramsay, *The Church in the Roman Empire*, p. 23, for several illustrations of the dangers of the Pisidian highlands), in perils of robbers, on account of whom travelling in Asia Minor was, and still is, dangerous (the district of Perga and Pamphylia which St. Paul traversed on his first missionary journey was notorious for brigands; see Strabo, xii., 6, 7), in perils from my kindred, *i.e.*, persecutions at the hands of the Jews which he had suffered (see Acts ix. 23, 29, xiii. 50, xiv. 5, 19, xvii. 5, 13, xviii. 12, 1 Thess. ii. 15), and from which he was yet to suffer more (Acts



θαλάσση, κινδύνους ἐν ψευδαδέλφοις · 27. ἐν<sup>1</sup> κόπῳ καὶ μόχθῳ, <sup>n</sup> Gal. ii. 4  
 ἐν ἄγρυπνίαις πολλάκις,<sup>2</sup> ἐν ἡλιμῷ καὶ δίψει,<sup>3</sup> ἐν νηστείαις πολ- <sup>o</sup> 1 Thess.  
 λάκις,<sup>2</sup> ἐν ψύχει καὶ γυμνότητι · 28. χωρὶς τῶν παρεκτὸς, ἡ <sup>ii. 9; 2</sup> Thess. iii.  
 ἐπισύστασις<sup>4</sup> μου<sup>5</sup> ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. <sup>p</sup> Reff. vi. 5.  
 29. τίς ἄσθενεῖ, καὶ οὐκ ἄσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγώ <sup>q</sup> Rom. viii.  
<sup>r</sup> Here only.

■ Acts xxviii. 2. t Matt. v. 32; Acts xxvi. 29 only. u Mark iv. 19; Luke xxi. 34; 1 Pet. v. 7.  
 ▼ Reff. ver. 21. w Rom. xiv. 21; 1 Cor. viii. 13.

<sup>1</sup> N<sup>c</sup>KLMP, f, vg., etc., support ἐν κοπῳ; better om. ἐν with N<sup>\*</sup>BDEG, d, e, g.

<sup>2</sup> D\*, d, e, f, vg. and the Peshitto have πολλαὶς (twice) for πολλακίς.

<sup>3</sup> B has διψῇ.

<sup>4</sup> KLMP support ἐπισύστασις; better ἐπιστάσις with N<sup>\*</sup>BDEG 17 (cf. Acts xxiv. 12) and vg. = *instantia*.

<sup>5</sup> N<sup>c</sup>DEKLMP, f, g, vg. support μου; better μοι with N<sup>\*</sup>BG 17.

xx. 3, xxi. 31, xxiii. 12, xxv. 3), in perils from the Gentiles, as, e.g., at Iconium (Acts xiv. 5), at Philippi (Acts xvi. 20) and at Ephesus (Acts xix. 23), in perils in the city (Acts xxi. 31 and *passim*), in the desert (Arabia (?), Gal. i. 17), in the sea, i.e., in town and country, by land and by water, in perils among false brethren, i.e., probably the Judaisers who were his bitter opponents (cf. ver. 13 and Gal. ii. 4).

Ver. 27. κόπῳ καὶ μόχ. κ.τ.λ.: in labour and travail, in watchings often (see on vi. 5), in hunger and thirst (cf. 1 Cor. iv. 11, Phil. iv. 12), in fastings often, i.e., plainly, in involuntary deprivation of all food (the idea of voluntary devotional fastings is quite foreign to the context here, and to bring it in spoils the rhetorical force of the passage; see on vi. 5), in cold and nakedness (cf. 1 Cor. iv. 11).

Ver. 28. χωρὶς τῶν παρ. κ.τ.λ.: besides the things which I omit (see reff., and cf. Heb. xi. 32; the A.V. "those things that are without" = vulg. *quae sunt extrinsecus*, is wrong), there is that which presseth upon me daily, anxiety for all the churches (see on viii. 18). ἐπισύστασις of the rec. text means a combination for hostile purposes, and is used of Korah's rebellion in Num. xvi. 40, xxvi. 9, in which latter place we have the same textual variants as here (cf. also 1 Esdr. v. 73). This may be the true reading, both here and at Acts xxiv. 12, for the syllable συ might readily drop out in transcription. If it be adopted here it would refer to the cabals of the Apostle's adversaries = "the daily combination against me," and would thus indicate a trial distinct from "the care of all the churches," which is next

mentioned. But, although this gives a good sense, we prefer to read ἐπίστασις as better supported both here and at Acts xxiv. 12 (the only places of its occurrence in N.T.). Polybius uses the word as = "attention," "close observation," but this will not suit Acts xxiv. 12. It is found in 2 Macc. vi. 3 as = "visitation" or "pressure," and the latter rendering seems best to satisfy the context here. We have therefore followed the Revisers in adopting the Vulgate rendering *instantia* = "that which presseth," and in taking ἡ μέριμνα κ.τ.λ. as in apposition with ἡ ἐπίστασις.

Ver. 29. τίς ἄσθενεῖ κ.τ.λ.: who is weak, sc., in prejudice (as at Rom. xiv. 1, 1 Cor. viii. 11), and I am not weak, i.e., in Christian sympathy (cf. 1 Cor. ix. 22 ἐγενόμην τοῖς ἄσθενέσιν ἄσθενής); who is made to stumble, and I burn not? i.e., with the fire of righteous indignation (cf. πυρωθεὶς = "inflamed" at 2 Macc. iv. 38). The word ἄσθενῶ now suggests to him a new thought, that it is in his weakness as supported by God's grace rather than in any strength of his own that his real boast may be made.

Ver. 30. εἰ καυχᾶσθαι κ.τ.λ.: if I must glory, I will glory of the things that concern my weakness (cf. chap. xii. 5, 9), such as are the perils and indignities which he has recounted in the preceding verses.

Ver. 31. ὁ Θεὸς καὶ πατὴρ κ.τ.λ.: the God and Father of the Lord Jesus, who is blessed for evermore (see on i. 3, and for ὁ ὢν as applied to God, "the self-existent one," cf. Exod. iii. 14, Wisd. xiii. 1, Rev. i. 8), knoweth that I lie not (cf. xii. 6). This solemn asseveration belongs (see reff.) to what follows, and not to the statements which precede

x 1 Cor. vii. \* πυροῦμαι ; 30. εἰ καυχᾶσθαι δεῖ, τὰ τῆς ᾠδονείας μου<sup>1</sup> καυχῆ-  
9; Eph.  
vi. 16. σομαι. 31. Ὁ<sup>2</sup> \* Θεὸς καὶ \* πατὴρ τοῦ \* Κυρίου ἡμῶν<sup>3</sup> \* Ἰησοῦ  
y 1 Cor. ii. Χριστοῦ<sup>4</sup> οἶδεν, ὃ ὡν \* εὐλογητὸς \* εἰς τοὺς \* αἰῶνας, ὅτι<sup>5</sup> οὐ<sup>6</sup> ἠψεύδο-  
3; chaps. xii. 5, 9, 10, xiii. 4. μαι. 32. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως \* ἐφθούρει  
z Reff. i. 3. τὴν Δαμασκηῶν<sup>5</sup> πόλιν, πιάσαι με θέλων<sup>6</sup>. 33. καὶ διὰ<sup>7</sup> θυρίδος ἐν  
a Rom. i. 25, ix. 5; Ps. lxxxviii. \* σαργάνῃ<sup>8</sup> ἐχάλασθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.  
b Rom. ix. 1; Gal. i. 20; 1 Tim. ii. 7. c Gal. iii. 23; Phil. iv. 7. d Acts xx. 9 only. e Here only. f Acts ix. 25, xxvii. 17.

<sup>1</sup> B om. μου.

<sup>2</sup> D\*E, d, e have ο Θεος του Ἰσραηλ.

<sup>3</sup> N<sup>8</sup>BGKL, g and the Harclean omit ἡμων ; ins. DEMP, d, e, f, vg. the Peshitto and Bohairic.

<sup>4</sup> DEKLMP, d, e, f, vg. the Peshitto and Bohairic support Χριστον ; om. N<sup>8</sup>BG 17, 37, g and the Harclean.

<sup>5</sup> DbKLM support Δαμ. πολιν ; the preferable order is πολιν Δαμ. with N<sup>8</sup>BD\*EGP 17, 37 and the Latins.

<sup>6</sup> BD\*, d, e, f, vg. and the Peshitto omit θέλων ; ins. N<sup>8</sup>D<sup>c</sup>EKLMP and (before πιασαι με) G, g, the Bohairic and Harclean.

it. If the text is not corrupt, it would seem that the Apostle intended now to illustrate in detail the providence which overruled his life, the "strength which was perfected in weakness," and that, beginning with one of the earliest and least dignified perils of his career as a Christian missionary, he then is led off through some train of ideas which we cannot trace into the quite different subject of his "visions" and "revelations," which diverts him from his original intention. If, on the other hand, we might suppose vv. 32, 33 to be a marginal gloss (founded on Acts ix. 23-25, and perhaps introduced in reference to the κίνδυνοι ἐκ γένους of ver. 26) which was not part of the original text—though possibly an auto-graph addition made after the letter was finished—the argument would be quite consecutive. He feels the remarkable account in xii. 2-4 to be so incredible that he thinks it right to prefix the strong asseveration of ver. 31 that he is telling the truth. But there is no MS. authority for thus treating vv. 32, 33.

Ver. 32. ἐν Δαμασκῷ ὁ ἐθν. κ.τ.λ. : in Damascus the ethnarch under Aretas the king guarded the city of the Damascenes, sc.; by placing a watch at the gates, to take me ; and through a window (i.e., an aperture in the city wall, or the window of a house overhanging the wall) was I let down in a basket (σαργάνῃ is anything twisted, and so here probably a rope basket ; σφυρίς is the word used in Acts ix. 25) by the wall, and escaped his hands. The incident took place on St. Paul's return to Damascus from Arabia

(Gal. i. 17) and is narrated in Acts ix. 23-25. The date of it is important in the chronology of the Apostle's life. It could not have been before A.D. 34, for coins of Tiberius prove Damascus to have been under direct Roman administration in that year. Tiberius was unlikely to have handed Damascus over to Aretas (fourth of the name), the hereditary chief (cf. 2 Macc. v. 8) of the Nabathæan Arabs ; for up to the close of the reign of Tiberius military operations were being carried on against Aretas by the legate of Syria. Hence Damascus was probably not ceded to Aretas until the reign of Caligula, and consequently this episode in St. Paul's life cannot have taken place before the middle of A.D. 37. Instigated by the Jews (Acts ix. 23), the "ethnarch," or provincial governor of Damascus under Aretas (cf. 1 Macc. xiv. 47), laid a plan for the arrest of the Apostle which was frustrated by St. Paul's escape in the manner described (cf. Josh. ii. 15, 1 Sam. xix. 12).

CHAPTER XII.—Vv. 1-6. THE APOSTLE'S VISION: IF HE CHOSE, HE COULD BOAST OF IT.—Ver. 1. With Tisch., W.H. and the R.V. we adopt the reading (see crit. notes): καυχᾶσθαι δεῖ· οὐ συμφέρον μὲν, ἐλευσόμεναι δὲ κ.τ.λ. : I must needs glory, though it is not expedient (sc., my opponents drive me to it) ; but I will come to visions such as were seen by Daniel (x. 1), which were predicted as to be granted in the New Dispensation (Joel ii. 28 f., quoted in Acts ii. 17), which were seen by St. Peter (Acts x. 10), and by St. John (Rev. i. 10, iv. 1), as well as by St. Paul him-



XII. 1. Καυχᾶσθαι<sup>1</sup> δὴ<sup>2</sup> οὐ συμφέρει<sup>3</sup> μοι· ἐλεύσομαι γὰρ<sup>4</sup> <sup>a</sup> Luke i. 22, xxiv. 23; <sup>b</sup> Acts xxvi. 19 only. <sup>c</sup> Ref. v. 17. <sup>d</sup> Ref. v. 6. <sup>e</sup> 1 Cor. vi. 18. <sup>f</sup> Acts viii. 39; 1 Thess. iv. 17; Rev. xii. 5. <sup>g</sup> Luke xxiii. 43; Rev. ii. 7 only. <sup>h</sup> Here only.

εἰς ὁπτασίας<sup>5</sup> καὶ ἀποκαλύψεις Κυρίου.<sup>6</sup> 2. οἶδα ἄνθρωπον<sup>b</sup> ἐν<sup>c</sup> Χριστῷ<sup>d</sup> πρὸ ἐτῶν δεκατεσσάρων, (εἴτε ἐν ὁσώματι,<sup>7</sup> οὐκ οἶδα· εἴτε<sup>b</sup> ἐκτὸς<sup>d</sup> τοῦ<sup>8</sup> σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἄρπαγέντα<sup>e</sup> τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν ὁσώματι, εἴτε ἐκτὸς<sup>9</sup> τοῦ σώματος, οὐκ<sup>10</sup> οἶδα· ὁ Θεὸς οἶδεν·) 4. ὅτι ἡρπάγη εἰς τὸν<sup>a</sup> παράδεισον, καὶ ἤκουσεν<sup>b</sup> ἄρρητα ῥήματα, ἃ

<sup>1</sup> Ἡς, f, vg. prefix εἰ before καυχ· (from xi. 30).

<sup>2</sup> KM support δη; ἩD\* and the Bohairic give δε; BDEGLP 17, 37, the Latin and Syriac vss. have δει.

<sup>3</sup> DcEKL and the Harclean support συμφέρει μοι; D\* and the Peshitto give συμφέρει without μοι; better συμφέρον μεν with ἩBGP 17, 67\*\*, f, g, vg. and the Bohairic.

<sup>4</sup> γὰρ is read by DEKL and the Syriac vss.; better δε with ἩB (which adds καὶ) GP 17, 73, f, g, vg. and the Bohairic.

<sup>5</sup> GP have εἰς τα(ς) οπτ.

<sup>6</sup> G, g give Χριστον for Κυρίου.

<sup>7</sup> D\*E\* have ἐν τῷ σωμ.

<sup>8</sup> B om. τον before σώματος.

<sup>9</sup> ἩDbcE\*\*GKLMP support ἐκτος (from ver. 2); BD\*E\* have χωρὶς, which is perhaps preferable.

<sup>10</sup> B om. οὐκ οἶδα, and accordingly W.H. bracket the words.

self (Acts ix. 3, cf. 1 Cor. ix. 1, Acts ix. 12, xxii. 17) and revelations of the Lord, sc., revelations granted by Christ (Rev. i. 1). St. Paul repeatedly insists that he received his message δι' ἀποκαλύψεως Ἰη. Χρ. (Gal. i. 12, Eph. iii. 3; cf. 1 Cor. xi. 23, xv. 3); on one occasion he went up to Jerusalem κατὰ ἀποκάλυψιν (Gal. ii. 1); and he claims to have the power of speaking ἐν ἀποκαλύψει (1 Cor. xiv. 6), as had also some of his Corinthian converts (1 Cor. xiv. 26). He now mentions one signal instance of such a "vision and revelation" which was vouchsafed to him.

Ver. 2. οἶδα ἄνθρ. ἐν Χρ. κ.τ.λ.: I know (not "I knew" as the A.V. has it) a man in Christ, i.e., a Christian (see ref.), fourteen years ago (for the constr. πρὸ ἑτ. δεκ. cf. John xii. 1)—whether in the body, I know not; or whether out of the body, I know not (the words distinctly indicate St. Paul's belief that perception is possible for a disembodied spirit); God knoweth—such an one caught up to the third heaven. Cf. Ezek. viii. 3. "The Spirit lifted me between the earth and the heaven, and brought me in the visions of God to Jerusalem." The date of this trance must have been about 41 or 42 A.D., years of which we have no details so far as St. Paul's life is concerned; probably he was then at

Tarsus (Acts ix. 30, xi. 25; cf. the reference to St. Paul in the dialogue *Philopatris*, § 12: ἐς τρίτον οὐρανὸν ἀεροβατήσας). The mention of "the third heaven" raises interesting questions as to Jewish beliefs. There is no doubt that a plurality of "heavens" is recognised all through the O.T. (see, e.g., Deut. x. 14, 1 Kings viii. 27, Neh. ix. 6, Ps. lxxviii. 33 and cxlviii. 4); but it has been matter of dispute whether the Rabbinical schools recognised seven heavens or only three. However it is now fairly well established that, in common with other ancient peoples (e.g., the Parsees, and probably the Babylonians), the Jews recognised seven heavens. This view not only appears in the pseud-epigraphical literature, but in some of the Fathers, e.g., Clement of Alexandria. Its most detailed exposition is found in the *Book of the Secrets of Enoch*, a Jewish apocalypse written in Greek in the first century of our era (now only extant in a Slavonic version). In chap. viii. of this work we find that Paradise is explicitly located in the "third heaven," which is the view recognised here by St. Paul (see Charles' *Slavonic Enoch*, pp. xxxi. ff.).

Vv. 3, 4. καὶ οἶδα τὸν τοιοῦτον κ.τ.λ.: and I know such a man (he speaks with such caution and reticence of this



i Reff. xi. 30. οὐκ ἐξὸν ἀνθρώπῳ λαλήσαι. 5. ὑπὲρ τοῦ τοιούτου καυχῆσομαι.  
 k Reff. xi. 16. ὑπὲρ<sup>1</sup> δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς<sup>1</sup> ἀσθενείαις μου.<sup>2</sup>  
 l Reff. i. 23. ὑπὲρ<sup>1</sup> δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς<sup>1</sup> ἀσθενείαις μου.<sup>2</sup>  
 m Reff. i. 8. 6. ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι<sup>3</sup> ἄφρων· ἀλήθειαν γὰρ  
 n 2 Thess. ii. 4 only. ἐρῶ·<sup>1</sup> φείδομαι δὲ, μὴ τις εἰς ἐμὲ λογίσσεται ὑπὲρ ὃ βλέπει με, ἢ  
 o Here only. ἀκούει τι<sup>3</sup> ἐξ ἐμοῦ.  
 p Reff. ii. 11. 7. Καὶ τῇ<sup>4</sup> ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα<sup>4</sup> μὴ<sup>5</sup> ὑπεραίρωμαι,<sup>5</sup>  
 q Mark iv. 65; 1 Cor. iv. 11. ἐδόθη μοι<sup>6</sup> σκόλοψ τῇ σαρκί, ἄγγελος<sup>7</sup> Σατᾶν<sup>8</sup> ἵνα με<sup>9</sup> κολαφίζῃ,

<sup>1</sup> D\* has περι δε for υπερ δε.

<sup>2</sup> BD\* 17, 67\*\*, d, e, the Syriac and Bohairic vss. om. μου; ins. N D<sup>e</sup> EGKLMP, f, g, vg. (cf. ver. 9).

<sup>3</sup> N C D\* E\* KLP, d, e, f and the Harclean support ακουει τι; better om. τι with N\* BD C E\*\* G 17, 37, g, the Peshitto and Bohairic vss.

<sup>4</sup> The best authorities NABG 17 read διο before ινα; it is omitted by DEKLP, the Latin and Syriac vss., "a characteristic Western attempt to deal with a difficulty by excision" (Hort).

<sup>5</sup> DELP give υπεραιρωμαι.

<sup>6</sup> N C A\* D<sup>b</sup> C E KLP and the Harclean margin support Σαταν; better Σατανα with N\* A\* B D\* G 17\*, 67\*\*, the Bohairic and Latin vss. (Σαταν is indecl. in 1 Kings xi. 14, but the form in N.T. is always the declinable Σατανας).

momentous event in his spiritual life that he will not even describe it in the first person) . . . *how that he was caught up into Paradise* (see previous note), and *heard unspeakable words which it is not lawful for a man to utter*; such words are reserved for the Divine voice which speaks to man, although this restriction does not apply to *all* Divine words.

Ver. 5. ὑπὲρ τοῦ τοιούτου κ.τ.λ.: *on behalf of such an one will I glory, but on mine own behalf, i.e., of myself in my normal state, I will not glory save in my weaknesses, as he has already done, xi. 23 ff.*

Ver. 6. ἐὰν γὰρ θελήσω καυχ. κ.τ.λ.: *we must supply a suppressed clause: "And yet, as you see, if I did choose to boast, I should keep within the truth" is the sense. For if I should desire to glory, I shall not be foolish (cf. xi. 1 and ver. 11), for I shall speak the truth (xi. 31); but I forbear, lest any man should account of me above that which he seeth me to be or hearth from me. He is anxious that he should be judged, not by his report of his own spiritual experiences, but by his laborious and painful life in the service of the Gospel. It is instructive to notice that he does not bring forward this vision as evidence of the truth of doctrine; he only mentions it incidentally and with reserve as a Divine manifestation of which he might legitimately boast, if he chose. On the other hand, he appeals to the fact that he had seen the Risen Christ*

(1 Cor. ix. 1, xv. 8) as of great evidential importance, which indicates that he believed that vision to be "objective" in a sense in which the visions of an ecstatic trance are not.

Vv. 7-10. HIS "THORN IN THE FLESH".—Ver. 7. καὶ τῇ ὑπερβ. τῶν ἀποκ. If we read διό, these words ought either to be taken with the concluding words of ver. 6 (as by W.H.), or—regarding ver. 6 as a parenthesis—with ver. 5 (as by Lachmann). Neither gives a satisfactory sense, and we therefore follow the R.V. in regarding the construction as broken. He says *and by reason of the exceeding greatness of the revelations—* and then suddenly changes the form of the sentence.—*διό ἵνα μὴ ὑπεραίρ. κ.τ.λ.: wherefore, that I should not be exalted overmuch, there was given to me, sc., by God (as at 1 Cor. xi. 15, xii. 7, Gal. iii. 21), a thorn in the flesh, an angel of Satan (who is regarded as having power over the σάρξ, Luke xiii. 16, 1 Cor. v. 5, Job ii. 5), that he might buffet me (see reff.), the pres. tense indicating that this "buffeting" was not a single isolated trial but continual, that I should not be exalted overmuch. In classical Greek σκόλοψ means a "stake," and this is given as an alternative rendering in the R.V. margin. Thus the Apostle's trial would be likened to a continual "impalement". Stanley, who adopts this rendering, compares Gal. ii. 20 "I am crucified with Christ". But in the Greek of the*

ἵνα<sup>1</sup> μὴ ὑπεραίρωμαι. 8. ὑπὲρ<sup>2</sup> τούτου τρίς<sup>3</sup> τὸν Κύριον παρε- Luke iv.  
κάλεσα, ἵνα ἄποστῇ ἀπ' ἐμοῦ. 9. καὶ εἰρήκῃ μοι, ἅρκει σοι ἡ 13; 1 Tim.  
χάρις μου. ἡ γὰρ δύναμίς μου<sup>4</sup> ἐν ἀσθενείᾳ τελειοῦται.<sup>5</sup> ἡδιστα 16; 1 Tim.  
οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου,<sup>6</sup> ἵνα ἐπιστηνῶσιν ἡ Here only.

<sup>1</sup> The second ἵνα μὴ ὑπεραίρ. is omitted by  $\aleph^a$ ADEG 17 and the Latin vss.; but is found in  $\aleph^c$ BKLP, the Syriac and Bohairic vss., and is printed by Tisch. and W.H.

<sup>2</sup> A has καὶ ὑπερ.

<sup>3</sup> D<sup>\*</sup>E, d, z and the Bohairic give τὸν Κυρ. τρίς.

<sup>4</sup>  $\aleph^c$ A<sup>2</sup>D<sup>b</sup>cEKLP, the Syriac and Bohairic vss. support μου after δυν.; better om. with  $\aleph^a$ A<sup>2</sup>BD<sup>\*</sup>G and the Latins, but the sense is not affected.

<sup>5</sup> τελειοῦται,  $\aleph^c$ D<sup>c</sup>EKLP; better τελείται with  $\aleph^a$ ABD<sup>\*</sup>G.

<sup>6</sup> B 67<sup>\*\*</sup>, the Hareclean and Bohairic vss. om. μου after ασθ.; ins.  $\aleph$ ADEGKLP, the Latin, Peshitto and Sahidic vss.

LXX (see Num. xxxiii. 55, Hosea ii. 8, Ecclus. xliii. 19) σκόλοψ undoubtedly means "thorn," not "stake" (Ezek. xxviii. 24 is, perhaps, doubtful). Illustrations of its use in this sense also occur in Artemidorus, Babrius and the medical writers (see Field *in loc.* and *Hermathena*, xix., p. 390); e.g., of the pain of cutting a tooth it is said *ὅταν ἐμπεπαρμένος ᾖ σκόλοψ σαρκί* (*Comm. in aph. Hippocr.*, 25). We hold, then, that σκόλοψ here certainly means "thorn," and that St. Paul's trial is compared to the vexatious irritation of a thorn rather than to the agonising and fatal torture of impalement on a stake. We have no knowledge as to what this trial was. It is a mere fancy, and not a happy one (probably suggested by the Latin *stimulus carnis*), that it consisted in violence of sensual passions (*cf. contra* 1 Cor. vii. 7-9 and ver. 9 below). That the σκόλοψ is an individual opponent who was a "thorn in his side" (*cf. x. 7, xi. 14*) was held by Chrysostom; Ephraim Syrus identifies him with Alexander the coppersmith (2 Tim. iv. 14)! But this guess hardly explains σαρκί; the trial was not of the spirit, but *in the flesh*. It seems likely on the whole that it was a bodily infirmity, probably the ἀσθένεια τῆς σαρκός of Gal. iv. 13. Jerome (*Gal.*, iv., 13) and Tertullian (*de Pudic.*, 13) mention the tradition that it was *headache*; this was probably (if there be any truth in the tradition) only a symptom. Another view (supported by the Celtic name for the disease) is *epilepsy*, a disease to which "visionaries" are said to be prone, but which afflicted two such strong men as Napoleon and Peter the Great. Those who hold this view generally point to the circumstances of St. Paul's conversion as illustrating an attack of the disorder. But *this* at least

is excluded by the Apostle's own words; the "thorn in the flesh" was "given" him *after* the "vision" of fourteen years before; i.e., this infirmity came upon him *after* the year 41. Another plausible conjecture (see Farrar, *St. Paul*, Excurs. xi., but *cf. Ramsay, St. Paul the Traveller*, p. 39) is that the Apostle suffered from *ophthalmia* (*cf. Acts ix. 9, Gal. iv. 15, vi. 11*), a very common disease in the East. Prof. Ramsay (*loc. cit.*, p. 94 ff.) thinks it was chronic malarial fever. Whatever his infirmity was, it apparently affected the dignity of his outward appearance (Gal. iv. 14), and was evident to the eye. For a full discussion of the various theories on the subject see Lightfoot, *Galatians*, p. 186 ff.

Ver. 8. ὑπὲρ τούτου τρίς κ.τ.λ.: *concerning this thing* (or "this angel"; for ὑπὲρ = "concerning" see on i. 8) *I besought the Lord, i.e., Christ* (see ver. 9), *thrice that it* (or "he") *might depart from me*. "Thrice" seems to point to three special occasions, when his prayers for the removal of his trial were specially urgent. Like Another who prayed thrice that the cup of suffering might pass from Him (Matt. xxvi. 44), St. Paul did not receive the answer his spirit longed for. But he did receive an answer abundantly sufficient to strengthen and to console.

Ver. 9. καὶ εἰρήκῃ μοι κ.τ.λ.: *and He hath said* (note the perf. as expressing the abiding validity of the Divine promise; so often in quotations from the O.T., e.g., Acts xiii. 34, Heb. iv. 4, x. 9) *to me, "My grace is sufficient for thee"* (*cf. Isa. xliii. 2*), *for My power is being made perfect* (τελειοῦσθαι is found here only; the tense indicates a continuous fact in St. Paul's life) *in weakness*". So it is said of Christ that He was "made perfect through sufferings" (Heb. ii. 10);







ο ὑπομονῇ, ἐν<sup>1</sup> ἡμείοις καὶ τέρασιν καὶ δυνάμεσιν. 13. τί γάρ<sup>2</sup> ἔστιν ὃ ἡττήθητε<sup>2</sup> ὑπὲρ<sup>3</sup> τὰς λοιπὰς ἐκκλησίας; εἰ μὴ ὅτι αὐτὸς<sup>4</sup> ἐγὼ οὐ κατενάρκησα ὑμῶν.<sup>5</sup> ἡχαρίσασθε μοι τὴν ἀδικίαν ταύτην. 14. ἰδοὺ τρίτον<sup>5</sup> ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν<sup>6</sup>. οὐ γὰρ ἰζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν ἠθασαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15. ἐγὼ δὲ ἥδιστα δαπανήσω<sup>7</sup> καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ<sup>8</sup> περισσοτέρως ὑμᾶς ἀγαπῶν<sup>9</sup> ὅττον ἀγαπῶμαι. Reff. i. 6;  
Acts ii. 22;  
Rom. xv.  
19; 2  
Thess. ii.  
9; Heb. ii.  
4;  
Chap. xi.  
8 only.  
h Reff. ii. 7.  
i Acts xxi.  
13; Dan.  
iii. 15.  
k Chap. xi. 8  
only.  
l 1 Cor. x.  
11 Cor. xi. 17 only.

24, 33, xiii. 5; Phil. ii. 21. m 1 Cor. xvi. 2. n Here only. o 1 Cor. xi. 17 only.

<sup>1</sup> DcEKLp and the Bohairic support ἐν σημείοις; N<sup>a</sup>AD\*, d, e, f and the Harclean give σημείοις; G, g and the Peshitto καὶ σημ.; N<sup>c</sup> τε σημ.; better σημείοις τε with N<sup>b</sup>B 17, 73.

<sup>2</sup> N<sup>c</sup>ADbcKLp support ἡττήθητε; better ἡσώθητε with N<sup>b</sup>BD\*.

<sup>3</sup> DE give παρα for ὑπέρ.

<sup>4</sup> G and the Latin vss. give ἐγὼ αὐτός.

<sup>5</sup> N<sup>a</sup>ABG, the Latin, Syriac and Sahidic vss. have τρίτον τουτο (DE and the Bohairic give τουτο τρίτον); om. τουτο KLP (cf. xiii. 1).

<sup>6</sup> DbcEKL, the Latin, Syriac and Egyptian vss. support καταναρκ. ὑμῶν; D\*G have ὑμᾶς for ὑμῶν; om. ὑμῶν N<sup>a</sup>AB 17, 73.

<sup>7</sup> D\*E, d, e add καὶ ἐκδαπανήσω after δαπανήσω.

<sup>8</sup> NcDbcEKLp, f, vg. and the Syriac vss. support εἰ καὶ; om. εἰ καὶ D\*d, e, g; om. καὶ N<sup>a</sup>ABG 17 and the Egyptian vss.

<sup>9</sup> NcBDEGKLp and the Latin vss. support ἀγαπῶν; better ἀγαπῶ with N<sup>a</sup>A 17 and the Egyptian vss.

“miracles”; but it is their *signal* rather than their *wonderful* character upon which stress is laid. To describe them as *δυνάμεις* (Matt. vii. 22, Acts xix. 11, 1 Cor. xii. 10, 28) directs attention to the Omnipotent Being to whom they are due.

Ver. 13. τί γάρ ἐστιν ὃ ἥσσω. κ.τ.λ.: *for what is there wherein ye were treated as inferior* (cf. 2 Pet. ii. 19) *to the rest of the churches, except indeed that I myself did not burden you?* Cf. Acts xx. 33, 1 Cor. ix. 12 and ver. 16. The emphatic αὐτὸς ἐγὼ may indicate that it was only he himself (and not his colleagues) who refused maintenance (see on xi. 12). This was the only σημείον τοῦ ἀποστόλου which he did not exhibit at Corinth, and he ironically adds, *Forgive me this wrong*.

Vv. 14-18. THAT HE DID NOT CLAIM MAINTENANCE AT CORINTH WAS DISINTERESTED ON HIS PART.—Ver. 14. ἰδοὺ τρίτον τοῦτο κ.τ.λ.: *behold this is the third time that I am ready to come to you*. While these words only express that he had been *ready* to go twice before, they are quite consistent with the hypothesis, required by xiii. 1, 2 and ii. 1 (see *Introd.*, p. 5), that he had actually

*paid* two previous visits to Corinth, the first of which is described in Acts xviii. That we have no details of the second is no argument against its having taken place.—καὶ οὐ καταναρκ. κ.τ.λ.: *and I will not be a burden to you*, following in this my practice on the two former occasions; *for I seek not yours but you; for the children are not bound to lay up for the parents, in which relation he stands to them* (1 Cor. iv. 14 f., cf. Gal. iv. 19), *but the parents for the children* (cf. Prov. xix. 14). See on xi. 12 for St. Paul's principles of action in this matter.

Ver. 15. ἐγὼ δὲ ἥδιστα κ.τ.λ.: *and I will most gladly spend and be wholly spent for your souls' sake* (cf. chap. i. 6, Rom. ix. 3, Phil. ii. 17, 1 Thess. ii. 8, 2 Tim. ii. 10 for the like expressions of unselfish devotion). *ψυχῇ* is here used (as at Heb. xiii. 17, 1 Pet. ii. 11) of the spiritual part of man, the interests of which are eternal.—εἰ περισσοτέρως ὑμᾶς ἀγαπῶ κ.τ.λ.: *if I loved you more abundantly, i.e., than I love other Churches of my foundation* (cf. xi. 11), *am I loved less* (sc., than I am loved by other Churches)? Is it thus that you requite my affection?

Ver. 16. ἔστω δὲ κ.τ.λ.: *but he it so!*

- p Here only. 16. Ἔστω δὲ, ἐγὼ οὐ ᾠκατεβάρησα<sup>1</sup> ὑμᾶς, ἀλλ' ὑπάρχων ᾠπανοῦργος ᾠδόλῳ ὑμᾶς ἔλαβον. 17. μὴ τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ᾠἐπλεονέκτησα ὑμᾶς; 18. παρεκάλεσα Τίτον, καὶ ᾠσυναπῆσ-  
 q Here only; cf. iv. 2; Rom. i. 29; i Thess. ii. 3. τειλα τὸν ἀδελφόν<sup>3</sup>. μὴ τι ᾠἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ  
 r Ref. ii. 11. πνεύματι περιεπατήσαμεν<sup>4</sup>; οὐ τοῖς αὐτοῖς ᾠἔχνεσι;  
 t Here only. 19. Πάλιν<sup>5</sup> δοκεῖτε ὅτι ὑμῖν ᾠἀπολογούμεθα; ᾠκατενώπιον<sup>6</sup> τοῦ ᾠ  
 u Rom. iv. 12; i Pet. ii. 21. Θεοῦ ᾠἐν ᾠΧριστῷ ᾠλαλοῦμεν. τὰ δὲ πάντα, ᾠἀγαπητοὶ, ὑπὲρ τῆς  
 v Acts xxiv. 10; Rom. ii. 15. w Chap. ii. 17. x Ref. vii. 1.

<sup>1</sup> NG have κατεναρκησα ὑμων (from ver. 13) for κατεβαρησα υμας.

<sup>2</sup> G, f, g, vg. om. δι' αὐτου.

<sup>3</sup> Some editions of the Peshitto suggest ἀδελφους for ἀδελφον, but it is doubtful if there is a Greek variant behind their texts.

<sup>4</sup> G, g add after περιεπατήσαμεν (from xiii. 2), οτι εαν ελθω παλιν ου φεισομαι.

<sup>5</sup> NcDEKLP, g, the Syriac and Bohairic vss. support παλιν; better παλαι with N\*ABG 17, 67\*, d, e, f, vg. with a period after απολογ.

<sup>6</sup> DEKLP support κατενωπιον; better κατεναντι with NABG (cf. ii. 17).

<sup>7</sup> NcDbcEKL support του Θεου; better om. του with N\*ABD\*GP 17, 37 (cf. ii. 17).

*I did not myself burden you* (cf. xi. 9 and ver. 13). This the Corinthians grant as indisputable, but they allege a sinister reason, viz., being crafty (for ὑπάρχων see on viii. 17) *I caught you* (see on xi. 20) *with guile* (cf. iv. 2, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες κ.τ.λ.). That is, his adversaries hinted that, although he did not accept maintenance directly, yet the collection made for the Judæan Christians was under his hand, and that he was not above suspicion in his disposal of it. To this he returns an indignant denial, and appeals directly to their own observation of the messengers whom he had sent, of whom Titus (at least) had met him in Macedonia with a report (vii. 6) and was sent back to Corinth with two companions to complete the business, carrying this letter (viii. 6, 18 ff.).

Ver. 17. μὴ τινα ὦν κ.τ.λ.: *of those whom (ὦν by attraction for ἐκείνων οὓς) I have sent, was there one by whom I took advantage of you?* The constr. is broken, and the resulting anacoluthon is one of the most striking in St. Paul's writings (cf. Rom. viii. 3, Gal. i. 20).

Ver. 18. παρεκάλεσα Τίτον κ.τ.λ.: *I exhorted Titus* (see on viii. 6), *and I sent the brother with him.* This was the mission from which Titus' return is recorded above (vii. 6). We do not know the name of his companion; but it is highly probable that Titus and this ἀδελφός are the ἀδελφός who were the bearers of the

former letter to Corinth (1 Cor. xvi. 12). —μὴ τι ἐπλεονέκτ. κ.τ.λ.: *surely Titus took no advantage of you? walked we not (i.e., Titus my emissary and I myself) by the same spirit and in the same steps?* It is plain that Titus' first mission had been admirably fulfilled, and that the Corinthians had recognised his single-mindedness and sincerity (see vii. 13). To their good opinion of him St. Paul might fairly point, for Titus, after all, had only carried out his instructions.

Vv. 19-21. HIS GLORIFYING HAS NOT BEEN BY WAY OF APOLOGY, BUT TO EDIFY THEM UNTO REPENTANCE. — Ver. 19. πάλαι δοκεῖτε κ.τ.λ.: *ye are thinking this long time (i.e., since they read xi. 1 ff.; for πάλαι cf. Matt. xi. 21, Heb. i. 1, 2 Pet. i. 9) that we are excusing ourselves to you, which is very far from his intention* (cf. 1 Cor. iv. 3). On the contrary, *in the sight of God speak we in Christ* (as he had said before, ii. 17). *But all the things, sc., which we speak, beloved, are for your edifying, sc., of which you sorely stand in need.*

Ver. 20. φοβοῦμαι γὰρ κ.τ.λ.: *for I fear lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not, i.e., indignant to severity at their backsliding* (cf. x. 2), *lest by any means there should be strife* (cf. 1 Cor. i. 11, iii. 3), *jealousy, ragings* (this seems to be the force of the plur. θυμοί; cf. Wisd. vii. 20), *factions* (ἐριθεία is derived from ἐρίθιος, a hired labourer, and signifies a



ὕμῶν ὀικοδομῆς. 20. \*φοβοῦμαι γὰρ, \*μή \*πως ἐλθὼν οὐχ οἶους ἔρω <sup>Reff. x. 8.</sup>  
 θέλω εὖρω ὑμᾶς, κἀγὼ εὐρεθὼ ὑμῖν οἶον οὐ θέλετε. μή πως \*ἔρεις, <sup>z Reff. xi. 3.</sup>  
<sup>a Rom. i. 29,</sup>  
 ζῆλοι, <sup>xiii. 13;</sup>  
<sup>Gal. v. 20;</sup>  
 ὀ θυμοί, <sup>Phil. i. 15.</sup>  
<sup>Rom. xiii.</sup>  
 ἔριθεῖαι, \*καταλαλαίαι, <sup>13; i Cor.</sup>  
<sup>iii. 3; Gal.</sup>  
 ψιθυρισμοί, \*φυσιώσεις, <sup>v. 20.</sup>  
<sup>Rom. ii. 8;</sup>  
 ἀκαταστασίαι. 21. μὴ πάλιν ἐλθόντα <sup>3</sup> με ταπεινώσῃ <sup>4</sup> ὁ <sup>1</sup>θεός <sup>b</sup> μου πρὸς ὑμᾶς, καὶ πενθήσῃ πολλοὺς τῶν <sup>c</sup> προημαρτηκότων, καὶ μὴ  
 μετανοησάντων ἐπὶ τῇ <sup>1m</sup> ἀκαθαρσίᾳ καὶ <sup>1m</sup> πορνείᾳ καὶ <sup>1a</sup> ἀσελγείᾳ <sup>c</sup>  
 ἣ ἔπραξαν.

ii. 8. d Rom. ii. 8; Gal. v. 20; Phil. i. 17, ii. 3.  
 only. g Here only; cf. i Cor. iv. 6, 18, v. 2, viii. 1.  
 19; Philm. 4. k Chap. xiii. 2 only. l Gal. v. 19.  
 o i Cor. v. 1, vi. 13, vii. 2.

e i Pet. ii. 1 only; Wisd. i. 11. f Here  
 h Reff. vi. 5. i Rom. i. 8; Phil. i. 3, iv.  
 m Eph. v. 3; Col. iii. 5. n Eph. iv. 19.

<sup>1</sup> BDEGKLP, the Latin, Egyptian and Harclean vss. give ερεῖς; Tisch. and W.H. read ερις with NA 17 and the Peshitto.

<sup>2</sup> SDBcEKL, the Latin, Egyptian and Harclean vss. support ζῆλοι; Tisch. and W.H. read ζηλος with ABD\*G 17 and the Peshitto.

<sup>3</sup> SDeKL support ἐλθοντα με; better ἐλθοντος μου with S\*ABGP, placing με after ταπειν.

<sup>4</sup> NAK support ταπεινώσῃ; BDEGLP have ταπεινώσει.

mercenary cabal), *backbitings*, *whisperings* (i.e., open and secret defamation of character), *swellings*, i.e., insolences, *tumults* (see on vi. 5). Cf. Jas. iii. 16, ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία.

Ver. 21. μὴ πάλιν ἐλθόντος μου κ.τ.λ.: *lest when I come, my God should humble me again before you, sc.*, because of the scanty fruit of his preaching (as had been the case on his second visit), and I should mourn for many (observe, not "all") that have sinned heretofore, i.e., before my second visit, and did not repent, i.e., after my second visit (we thus retain the force of the aorist past; for μετανοῶ see on vii. 9, and for μετανοεῖν ἐπὶ cf. Joel ii. 13, Amos vii. 3), of the uncleanness and fornication and lasciviousness which they committed. There is nothing in the anxiety here expressed which is inconsistent with the language of vii. 9 ff. There he expresses his satisfaction that in the matter of the incestuous person the Corinthians had obeyed his directions; but their proneness to sins of the flesh he is fully alive to. See, e.g., vi. 14, vii. 1.

CHAPTER XIII. — Vv. 1-10. IF HE COMES AGAIN, HE WILL NOT SPARE: CHRIST IS HIS STRENGTH; LET THE CORINTHIANS SEE TO IT THAT HE BE THEIR ALSO. — Ver. 1. τρίτον τοῦτο κ.τ.λ.: *this is the third time I am coming to you.* 'At the mouth of two witnesses or three shall every word be established.' That is, he will hold a formal enquiry in the strict

legal way (see reff.) when he arrives. No evasions will be possible.

Ver. 2. προείρηκα καὶ προλ. κ.τ.λ.: *I have said beforehand* (at chap. x. 6, 11, xii. 21), and *I do say beforehand, as when I was present the second time* (cf. ii. 1, xii. 14), so now being absent, to them that have sinned heretofore, i.e., before my second visit (as at xii. 21), and to all the rest, i.e., any more recent offenders, that if I come again I will not spare. It was "to spare" them that he had paid hitherto no further visit after his second (i. 23). He proceeds to give the reason why he will not "spare" if such a visit should be necessary; viz., they have challenged his Apostolic authority.

Ver. 3. ἐπεὶ δοκιμὴν κ.τ.λ.: *seeing that ye seek a proof of Christ speaking in me* (cf. Matt. x. 20), i.e., a proof that I am really an "Apostle" with a "mission" from Christ to speak in His Name. This last thought leads him into a short digression. "He who has thus commissioned me is not weak, but strong, and this paradoxical strength in weakness is mine also" (vv. 3b, 4). — δὲ εἰς ἡμᾶς κ.τ.λ.: *who is not weak in relation to you, sc.*, as you think me to be (x. 10, xi. 21), but is powerful in your midst. And this is true for two reasons: (a) because of His Resurrection, as the Victor over Death; (b) because of the strength with which He empowers us in the discharge of our duty to you. Each of these reasons is now introduced by καὶ γάρ.



- <sup>a</sup> Chap. xii. 14; Num. xii. 28; Judges xvi. 15; John xxi. 14.  
<sup>b</sup> Deut. xix. 15 (Matt. xviii. 16; 1 Tim. v. 19).  
<sup>c</sup> Chap. vii. 3.  
<sup>d</sup> Gal. v. 21; 1 Thess. iii. 4.  
<sup>e</sup> Chap. xii. 21 only.  
<sup>f</sup> Reff. i. 23.  
<sup>g</sup> Reff. ii. 9.  
<sup>h</sup> Reff. xi. 21.  
<sup>i</sup> Rom. xiv. 4; chap. ix. 8 only.  
<sup>k</sup> 1 Cor. i. 23, ii. 2, 8; Gal. iii. 1.  
<sup>l</sup> Reff. xi. 30.  
<sup>m</sup> Reff. vi. 7.  
<sup>n</sup> Reff. xi. 21.
- XIII. 1. <sup>a</sup>Τρίτον<sup>1</sup> <sup>a</sup>τοῦτο ἔρχομαι<sup>2</sup> πρὸς ὑμᾶς. “<sup>b</sup>ἐπὶ<sup>3</sup> <sup>b</sup>στόματος δύο μαρτύρων καὶ<sup>4</sup> τριῶν σταθήσεται πᾶν ῥῆμα”. 2. <sup>c</sup>προειρηκα<sup>5</sup> καὶ <sup>d</sup>προλέγω ὡς<sup>6</sup> παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω<sup>7</sup> τοῖς <sup>c</sup>προσημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι, ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ <sup>f</sup>φείσομαι. 3. ἐπεὶ<sup>8</sup> <sup>e</sup>δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ <sup>h</sup>ἀσθενεῖ, ἀλλὰ <sup>i</sup>δυνατεῖ ἐν ὑμῖν. 4. καὶ γὰρ εἰ<sup>9</sup> <sup>k</sup>ἐσταυρώθη ἐξ <sup>l</sup>ἀσθενείας, ἀλλὰ <sup>m</sup>ἤγειρεν<sup>10</sup> αὐτῷ, ἀλλὰ <sup>n</sup>ἐκ δυνάμεως<sup>11</sup> Θεοῦ. καὶ γὰρ καὶ ἡμεῖς <sup>n</sup>ἀσθενούμεεν ἐν<sup>11</sup> αὐτῷ, ἀλλὰ

<sup>1</sup> <sup>NA</sup> 17, vg. prefix *ιδου* to *τρίτον* (from xii. 14).

<sup>2</sup> *A* and the Peshitto read (from xii. 14) *ετοιμῶς εχω ελθειν* for *ερχομαι*.

<sup>3</sup> <sup>NA</sup>, *g* and the Syriac vss. prefix *ινα* to *επι* *στ*.

<sup>4</sup> <sup>NA</sup>, *f*, vg. read *η τρ*. (as at Matt. xviii. 16, 1 Tim. v. 19) for *και τρ*.

<sup>5</sup> *D*\**E* add *γαρ* after *προειρ*.

<sup>6</sup> *D*\*, *d*, *e* and the Harclean om. *ως* before *παρων*.

<sup>7</sup> *DEKLP* and the Syriac have *γραφω* (from ver. 10); om. <sup>NA</sup>*ABD*\**G* 17 and the Latins.

<sup>8</sup> *f*, vg. have *an* for *επει*, and there is Patristic testimony to a variant *ει*.

<sup>9</sup> So <sup>NA</sup>*AD*<sup>b</sup>*c**EL*, *f*, vg. and the Syriac; better om. *ει* with <sup>NA</sup>\**BD*\**GKP* 17, *d*, *e*, *g* and the Bohairic.

<sup>10</sup> 17 om. *Θεου*; so also Hilary.

<sup>11</sup> *BDEKLP*, *d*, *e*, vg. and the Harclean give *ασθεν. εν αυτω*; better *συν* for *εν* with <sup>NA</sup>*AG*, *f*, *g*, the Peshitto and Bohairic.

Ver. 4. (*a*) καὶ γὰρ ἐσταυρώθη κ.τ.λ. : *for He was crucified through weakness* (cf. Phil. ii. 8, 1 Pet. iii. 18; *εκ* indicating that it was His self-assumed ἀσθένεια which made the Passion possible), *but liveth through* (*εκ* again indicating the ultimate condition) *the Power of God* (see reff. and cf. Rom. viii. 11, Eph. i. 20, Phil. ii. 9).—(*b*) καὶ γὰρ ἡμεῖς κ.τ.λ. : *for we also are weak with Him* (the reading ἐν αὐτῷ might be explained from such passages as i. 5, iv. 10, 11; but it is so startling that we hesitate to adopt it, when the MS. evidence is so evenly balanced; σὺν αὐτῷ means simply “we are weak, as He was weak, in the world’s eyes”; see xii. 10), *but we shall live with Him*, not only in the Resurrection Life of believers (John xiv. 19, Rom. v. 10, vi. 8), but *through the Power of God toward you, i.e., through the powerful sanctions with which He will confirm our exercise of Apostolic discipline at Corinth* (cf. 1 Cor. v. 5). The thought is that already expressed in xii. 10. He now resumes the argument of ver. 3a, sc., you are claiming to test my claims: you should look to yourselves; your faith is

a witness to mine—that Christ dwells in you is a proof that He dwells in me, who preached Him to you. Cf. chap. i. 24, iii. 2.

Ver. 5. ἐαυτοὺς πειράζετε κ.τ.λ. : *try your own selves* (πειράζειν generally has a sinister sense in the N.T. = “to tempt,” as at 1 Cor. vii. 5, x. 9, Gal. vi. 1, 1 Thess. iii. 5; but see reff.) *whether ye be in the Faith, sc., the objective Christian Creed* (cf. 1 Cor. xvi. 13); *prove your own selves* (δοκιμάζειν goes back to δοκιμή of ver. 3; cf. also ἀδόκιμοι at the end of this verse). *Or know ye not as to your own selves that Jesus Christ is in you?* (cf. Rom. viii. 10, Gal. iv. 19) *unless indeed, sc., which is certainly not the case* (for εἰ μὴ τι cf. Luke ix. 13, 1 Cor. vii. 5) *ye are reprobate. ἀδόκιμος is that which will not satisfy a test, and so = reprobus*. Their own consciousness of the power of Christ’s grace is the best proof that his preaching to them was Divinely authorised; he “begat them in Christ Jesus” (1 Cor. iv. 15).

Ver. 6. ἐλπίζω δὲ κ.τ.λ. : *but, however it may be with you, I hope that ye shall know that we are not reprobate, that*

ζησομεθα<sup>1</sup> σὺν<sup>2</sup> αὐτῷ ἐκ<sup>3</sup> ἰσχύος<sup>4</sup> Θεοῦ εἰς<sup>5</sup> ὑμᾶς. 5. ἑαυτοὺς<sup>6</sup> οὐκ  
 πειράζετε εἰ ἔστέ ἐν τῇ πίστει, ἑαυτοὺς<sup>7</sup> δοκιμάζετε. ἡ<sup>8</sup> οὐκ  
 ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς<sup>9</sup> Χριστὸς ἐν ὑμῖν ἐστίν<sup>10</sup>; εἰ μὴ  
 τὸ ἄδόκιμοί ἐστε. 6. ἐλπίζω δὲ ὅτι γνῶσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν  
 ἄδόκιμοι. 7. εὐχομαι<sup>11</sup> δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν  
 μηδὲν, οὐχ ἵνα ἡμεῖς ἰδοκίμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν  
 ποιῆτε,<sup>12</sup> ἡμεῖς δὲ ὡς ἄδόκιμοι ὦμεν. 8. οὐ γὰρ δυνάμεθά τι κατὰ  
 τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. 9. χαίρομεν<sup>13</sup> γὰρ ὅταν  
 ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο δὲ<sup>14</sup> καὶ εὐχόμεθα,  
 ἵνα ὑμεῖς ἀσθενώμεν, ἡμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο δὲ<sup>15</sup> καὶ εὐχόμεθα,

1 Thess. v. 21; Amos v. 14. v Ref. xi. 29.

<sup>1</sup> DcEKL support ζησομεθα; G has ζησωμεν; better ζησομεν with NABD\* 17.

<sup>2</sup> D\* 17, d, e, g give ζησ. εν αυτω (a reading which may be the true one).

<sup>3</sup> G, g om. εκ δυναμ. Θεου; K om. Θεου.

<sup>4</sup> BDcE om. εις υμας, wherefore W.H. bracket the words.

<sup>5</sup> A om. εαυτους δοκιμαζ.

<sup>6</sup> N\* om. η.

<sup>7</sup> BDEKL, d, e and the Syriac support the order Ἰησ. Χρ.; NAGP, f, g, vg. and the Bohairic give Χρ. Ἰησ.

<sup>8</sup> BD\* 17 om. ἐστιν after εν υμιν; but it is found in all the remaining uncials and in the primary vss.

<sup>9</sup> DcEKL and the Peshitto support ευχομαι; better ευχομεθα with NABD\*GP 17, 37, the Latin, Harclean and Bohairic vss.

<sup>10</sup> NKL have ποιετε for ποιητε.

<sup>11</sup> DEP, f give χαιρωμεν.

<sup>12</sup> DcE\*\*K om. γαρ; the Peshitto has δε.

<sup>13</sup> NcDcEKL and the Peshitto give δε και; better om. δε with N\*ABD\*GP, the Latin and Bohairic vss.

we can confidently submit to any testing of our apostolic authority.

Ver. 7. εὐχόμεθα δὲ κ.τ.λ.: now we pray to God (for εὐχ. πρὸς cf. Num. xi. 2) that ye do no evil; not that ye may appear approved, i.e., the motive of his prayer was not that his ministry should be accredited by its success, but that ye may do that which is honourable (see reff. and mark the contrast between τὸ κακὸν and τὸ καλόν), even though we be as reprobate. That is, his prayer was for their sakes, and it was sincerely offered although, if it were fully answered, there would be no occasion for the exercise of his apostolic authority, and so the δοκιμή or "proof" which the malcontents were asking for (ver. 3) would not be manifested. And he gives two reasons for this disinterestedness of his intercessions for them: (i.) he could not exercise his authority, even if he would, except in conformity with the facts (ver. 8), and (ii.) their moral growth is a real joy to him (ver. 9).

Ver. 8. οὐ γὰρ δυνάμ. κ.τ.λ.: for we

can do nothing, exhibit no Apostolic power, against the truth, i.e., against the facts of the case, but for the truth (cf. 1 Cor. iii. 1 for the elliptical constr.). The principle here laid down is of far wider application than an accurate exegesis can assign to it in its context. It is a general principle, which Christian theology has not always sufficiently remembered, that to fight against truth, whether ethical or historical or scientific, is to fight against Him who is the Truth, and so is to court defeat. We can do nothing, even if we would, against the truth (cf. 1 Esdr. iv. 38).

Ver. 9. χαίρομεν γὰρ κ.τ.λ.: for we rejoice when we are weak and ye are strong, i.e., in Christian graces. The primary reference is to that weakness which the non-exercise of Apostolic authority would seem to suggest to them (ver. 4, xi. 21), and of which his opponents were very ready to accuse him (x. 10); but in all weakness of his he repeatedly declares his contentment, if it minister in any way to their edification (see iv. 12,

- <sup>w</sup> Here only; *cf.* Eph. iv. 12; 1 Thess. iii. 10. <sup>τὴν ὑμῶν</sup> κατάρτισιν. 10. διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν<sup>1</sup> μὴ ἀποτόμως χρήσωμαι<sup>2</sup> κατὰ τὴν ἑξουσίαν ἣν ἔδωκέ<sup>3</sup> μοι ὁ Κύριος εἰς ὀικοδομήν, καὶ οὐκ εἰς καθαίρεσιν.
- <sup>x</sup> Tit. i. 13 only; *Wisd. v.* 22 only. 11. Ὀλοῖτον, ἀδελφοὶ, χαίρετε, κατὰρτίζεσθε, παρακαλεῖσθε, <sup>b</sup> τὸ αὐτὸ <sup>b</sup> φρονεῖτε, <sup>c</sup> εἰρηνεύετε· καὶ ὁ <sup>d</sup> Θεὸς τῆς ἀγάπης καὶ <sup>d</sup> εἰρήνης <sup>y</sup> ἔσται μεθ' ὑμῶν. 12. Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ<sup>6</sup>· φιλήματι.
- <sup>z</sup> Phil. iii. 1, iv. 8; 1 Thess. iv. 1, 16, xv. 5; Phil. ii. 2, iv. 2. <sup>a</sup> Rom. ix. 22; 1 Cor. i. 10; Gal. vi. 1; 1 Thess. iii. 10. <sup>b</sup> Rom. xii. 16, xv. 5; Phil. ii. 2, iv. 2. <sup>c</sup> Mark ix. 50; Rom. xii. 18; 1 Thess. v. 13. <sup>d</sup> Rom. xv. 33. <sup>e</sup> Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 27; *cf.* 1 Pet. v. 14.

<sup>1</sup> DEG and the Latins give *μη παρων*.

<sup>2</sup> DEGP have *χρησομαι*.

<sup>3</sup> KL and the Syriac support the order *εδ. μοι ο Κυρ.* (from x. 8); better ο Κυρ. *εδ. μοι* with *ΨABDEGF*, the Latin and Bohairic vss.

<sup>4</sup> A om. *το αυτο φρονειτε*.

<sup>5</sup> G 17, 73, g give *της ειρηνης* for *της αγ. και ειρ.*; DEL give *της ειρ. και της αγαπης*.

<sup>6</sup> AGL, f, g, vg. give *εν φιλημ. αγιω*.

xii. 10, and *cf.* 1 Cor. iv. 10).—*τοῦτο δὲ καὶ κ.τ.λ.*: *this we also pray for* (and not merely rejoice in), *viz., your perfecting* (*cf.* ver. 11).

Ver. 10. διὰ τοῦτο ταῦτα κ.τ.λ.: *for this cause I write these things, i.e., this letter, while absent that I may not when present* (*cf.* ii. 3) *deal sharply* (we must understand ὑμῖν *after* χρήσωμαι, as at Esth. i. 19, ix. 27) *according to the authority which the Lord gave me for building up and not for casting down*. The last clause is repeated *verbatim* from x. 8.

CONCLUSION.—Vv. 11-13. FINAL EXHORTATIONS, SALUTATIONS AND BENEDICTION.—Ver. 11. λοιπὸν, ἀδελφοὶ κ.τ.λ.: *finally, brethren* (λοιπὸν strictly = “from henceforth,” but is used vaguely, as in reff. for “finally”). “Well, then,” is its nearest equivalent as used in Modern Greek) *rejoice* (as at Phil iii. 1, iv. 4, 1 Thess. v. 16 and everywhere in the Pauline Epp. where the word occurs; the rendering of the A.V. “farewell” cannot be justified). “Farewell” would be ἔρρωσθε, *be perfected* (see reff. and *cf.* Lightfoot on 1 Thess. iii. 10), *be comforted, be of the same mind, live in peace*, and then the *God of Love* (this phrase is only found here in N.T., but *cf.* 1 John iv. 8) *and Peace shall be with you*. In these exhortations we have a summary of the whole letter: (1) *Rejoice* in the grace you have received (i. 24, ii. 3) even as I do on your behalf (vii. 7, 9, 16, xiii. 9). (2) *Be perfected*, go on to perfection (vi. 1, 13, vii. 1, 11, ix. 8, xii. 19, xiii. 9), the word κατὰρτίζεσθαι being used as at Gal. vi. 1 of gradual amendment after a grave fault. (3) *Be comforted*, the keynote of

the early part of the Epistle (see on i. 4 and *cf.* especially i. 4, 6, vii. 7). (4) *Be of the same mind, live in peace* (xii. 20). With the whole may be compared 1 Cor. i. 10, παρακαλῶ δὲ ὑμᾶς . . . ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ.

Ver. 12. ἀσπάσασθε ἀλλήλ. κ.τ.λ.: *salute one another with a holy kiss*. This common form of Eastern salutation became at an early date part of the ritual of Christian worship, as indicating the brotherhood of the faithful in the family of God. So early as Justin (*Apol.*, i., 65) we read of the “kiss of peace” in the service of the Eucharist.—ἀσπάξ. ὑμ. κ.τ.λ.: *all the saints, sc.*, all from Macedonia where the Apostle was, *salute you* (*cf.* Phil. iv. 22).

Ver. 13. ἡ χάρις τοῦ κ. κ.τ.λ.: *the Grace of the Lord Jesus Christ* (his concluding salutation in Rom., 1 Cor., Gal., Phil., Philm., 1 and 2 Thess.), *and the Love of God* (see on v. 14), *and the Fellowship of the Holy Spirit* (as at Phil. ii. 1, and *cf.* 1 Cor. i. 9, x. 16) *be with you all*, even with those who opposed him. The ordinary conclusion of a letter of the period was ἔρρωσθε, as χαίρειν was the introductory greeting (see on i. 1). But St. Paul has a signature of his own, which he calls the σημεῖον ἐν πάσῃ ἐπιστολῇ (2 Thess. iii. 17); *viz.*, he always ends with a prayer that Christ's grace may rest on his correspondents, either in the form ἡ χάρις τοῦ Κυρ. ἡ Χρ. or in the abbreviated form ἡ χάρις (as in Eph., Col. and the Pastorals). Here, and here only, he fills it out so



ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13. Ἡ χάρις τοῦ Κυρίου<sup>1</sup> Ἰησοῦ f Reff. 1. Χριστοῦ,<sup>2</sup> καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.<sup>3</sup>

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας,  
διὰ Τίτου καὶ Λουκᾶ.

<sup>1</sup> After Κυρίου, some cursives, f, m, vg., the Peshitto and Bohairic add ἡμων.

<sup>2</sup> B om. Χριστου.

<sup>3</sup> N<sup>c</sup>DEP, d, e, vg., the Syriac and Bohairic add αμην; better om. with N<sup>\*</sup>ABG 17, f, g, etc.

as to embrace the Three Persons of the Blessed Trinity. Possibly the phrase the "God of Love" in ver. 11 has suggested here mention of the "Love of God," *i.e.*, the love which God has for man; and a prayer for the "Fellowship of the Holy Spirit," *i.e.*, the κοινωνία which is the Spirit's gift, is a fitting conclusion to a letter addressed to a community agitated by faction and strife and jealousy (xii. 20). But whatever were the thoughts which suggested this triple benediction (*cf.* Num. vi. 23 f.), it remains, as Bengel says, "egregium de SS. Trinitate testimonium". It offers a devotional parallel to the Baptismal Formula (Matt. xxviii. 19); and the order of its clauses receives its explanation in later words of St. Paul:

δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν . . . ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα (Eph. ii. 18). It is the Grace of Christ which leads us towards the Love of God, and the Love of God when realised through the Spirit's power promotes the love of man (1 John iv. 11), the holy fellowship fostered by the indwelling Spirit.

πρὸς Κορ. κ.τ.λ. This subscription is found (in substance) in KL, the Harclean and Bohairic vss. and in many cursives, but has no real authority. The mention of Titus and Luke is plainly derived from chap. viii. 18. A few cursives add the name of Barnabas; the Peshitto mentions Titus only. The form of subscription in the best MSS., NAB 17, is simply πρὸς Κορινθίους β.



THE EPISTLE OF PAUL  
TO THE  
GALATIANS





## INTRODUCTION.

**TEXT.** The text of this Epistle has been constructed with due regard to the traditional text (*Textus Receptus*) on which our Authorised Version was based. But the discovery of MSS. not then known, and the critical study of ancient authorities since that time, necessitate careful revision and extensive alteration of that text. For this purpose the editor has relied mainly on Tischendorf's collation of MSS. The *Apparatus Criticus* is based on his authority and follows his notation. It contains all the MS. evidence which appears really important for determination of the text. The following letters are used to designate uncial MSS. :—

<b>Σ</b> Sinaiticus.	<b>F</b> Augiensis.
<b>A</b> Alexandrinus.	<b>G</b> Boernerianus.
<b>B</b> Vaticanus.	<b>H</b> Coislinianus.
<b>C</b> Ephraemi.	<b>K</b> Mosquensis.
<b>D</b> Claromontanus.	<b>L</b> Angelicus.
<b>E</b> Sangermanensis.	<b>P</b> Porfirianus.

Corrections of ancient date, inserted in the uncial MSS., are indicated by small letters or numerals (a, c, 1, 3) attached to the capital letters. Cursive MSS. are denoted by the numerals generally accepted for their designation.

The readings, punctuation, and division of paragraphs differ here and there from those adopted by Westcott and Hort. The reasons for these variations may be gathered from the notes.

**PAULINE AUTHORSHIP.** Widely different opinions are entertained by critics with regard to the date of the Epistle and the locality of the Galatian Churches. But its authorship has never been seriously questioned. This unanimity of tradition is probably due to the nature of its contents. For it is stamped throughout with characteristic features of the Pauline mind and spirit. Matter and style alike attest the personality of the Apostle to the Gentiles. It unites dialectic skill in criticising the language and history of the Old Testament,

and a comprehensive philosophy which assigns to law, to the spirit, and to the flesh their several functions in God's government of the world, with intense spirituality and absolute devotion to the Lord Jesus. The Apostle Paul alone of the Apostles and their contemporaries exhibited this rare combination of mental and spiritual qualities. None of his Epistles is more certainly genuine, none gives so vivid a picture of his mind and character during the most active stage of his apostolic career.

**ANCIENT TESTIMONY.** The adoption of its language by Fathers of the Church in the second century proves its antiquity and high reputation in their time. Polycarp borrows *ἡτις ἐστὶ μήτηρ πάντων ἡμῶν* from iv. 26, and *θεὸς οὐ μυκτηρίζεται* from vi. 7; Irenæus gives a Latin version of iii. 19, referring to the Epistle by name; Justin Martyr reproduces *Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ (ἡμην) ὡς ὑμεῖς* from iv. 12, and *ἐχθραὶ ἔρεις ζήλος ἐριθείαι θῦμοι . . . καὶ τὰ ὅμοια τούτοις* from v. 20. Its canonicity is established by its insertion in every Canon of Scripture. Marcion also placed it at the head of his catalogue of Pauline Epistles.

**ANTECEDENTS OF THE GALATIAN CONVERTS.** Throughout the Epistle the author assumes the position of Founder, he addresses the Galatians as his own converts and claims special authority over them in the name of Christ who had made him Apostle and committed to him the ministry of the Gospel among them. One passage in the Epistle brings into prominence the diverse elements which entered into their composition, reminding us that, like other Pauline Churches, they were mixed bodies comprehending a minority of Jewish Christians (iii. 28). But the circumcised minority are in general ignored (iv. 8), for the Epistle is specially addressed to the Greek converts, who had not yet accepted circumcision, but had of late been urged by agitators to submit to it for the sake of the covenanted blessings attached to it at its institution. These uncircumcised Greeks formed apparently the mass of the Galatian Churches: there is at the same time no doubt that they had been for some time regular attendants on the teaching of the synagogue, for the Epistle assumes throughout their familiarity with the patriarchal history, the Law, the Psalms and Prophets, as well as expositions of Scriptural topics by Jewish teachers. They had belonged, in fact, to the body of devout Gentiles who frequented Jewish synagogues, studied Jewish Scriptures, and found many points of sympathy with their theology and morality, but repudiated their ceremonial law, and so formed a distinct class apart from the Jewish congregation



**LOCALITY OF THE GALATIAN CHURCHES.** The locality of these Churches demands attentive consideration, for on the determination of this depends not only the date of the Epistle, but the whole of its historical connection with the life of Paul. The theory that these Churches were situated amidst the Keltic population in the north-east of Asia Minor, though it wraps much of their early history in darkness, requires us to assume that they were founded during the missionary journey of Paul and Silas across Asia Minor and revisited by Paul three years later: otherwise it could not be reconciled with the narrative of the Acts. The reaction therefore towards Judaism, which evoked the Epistle, cannot be dated before the commencement of his Ephesian ministry. Now before that time Paul had openly broken with the synagogue at Corinth and established Churches in Achaia practically independent of Judaism. Is it reasonable to conclude that a Pharisaic reaction in some of the Pauline Churches was then for the first time started with success and excited in his mind the lively apprehension which is here expressed? In my judgment the history of Greek Christianity precludes it, for a very real and formidable agitation on this very subject had once already run its course, and been so decisively checked in Syria and Palestine after the success of Paul and Barnabas in Southern Galatia as to render its renewal quite hopeless. A demand was made at Antioch by a Pharisaic party for the circumcision of all Christians, the authority of Paul and Barnabas was openly challenged, and the peace of the Church was endangered by conflicting views. But the decisive condemnation of this agitation at Jerusalem led to its speedy collapse; there is no trace, outside this Epistle, of its subsequent revival in any Greek Church. On the contrary the career of Paul within the next two or three years irrevocably established the independence of Greek Christianity; hence I conclude that the two intrigues of the Pharisaic party, first at Antioch, next in the Galatian Churches, recorded in this Epistle were but a later stage of the movement recorded in the Acts—last expiring efforts of Judaism to arrest the growing freedom of Greek converts.

But putting aside for the present the question of date, is there ground for supposing that these Churches were planted in the cities of Northern Galatia, Ancyra Pessinus and Tavium, as the late Bishop Lightfoot persistently contended, rather than in those of Southern Galatia, the Pisidian Antioch, Iconium, Lystra and Derbe, as Professor Ramsay maintains? Great weight is deservedly attached to the opinion of Bishop Lightfoot; but it must be remembered that

it was formed more than a generation ago, when comparatively little was known of the internal geography of Asia Minor, or of its condition under the Cæsars: whereas Professor Ramsay's advocacy of the opposite view is founded on intimate acquaintance with the geography and history of the country during the first century. Again, Paul's foundation of the four southern Churches and subsequent visits to them are well-attested facts, while he is not known to have visited the northern division at all. It had indeed little attraction for an educated Greek as a sphere of missionary enterprise, and held out little promise of success, for it was then inhabited mainly by an imperfectly civilised population of Keltic herdsmen and shepherds. If the authenticity of the Acts be admitted, the earliest occasion on which Paul was within reach of Northern Galatia, and can have founded Churches there, was on his way to Troas and Macedonia. It has accordingly been suggested that he may then have turned aside to preach amidst that people. But every stage of that journey was accomplished under the immediate guidance of the Spirit, and the silence of the narrative, written as it was by a fellow-Christian who accompanied the apostolic party from Troas onwards, is conclusive against that theory. That history leaves the reader virtually no choice but to identify the Galatian Churches with the four whose foundation it records. It is futile to object that the instability which the Epistle reproves in the Galatians was characteristic of a Keltic people, for it belonged as certainly to the populace of the southern cities, or that there *may* have been Jews and Greeks in the northern cities when history establishes the special preponderance of these elements in the southern. The further contention that the name Galatia was not extended to the southern division of the province save in official language ignores the fact that the province had been seventy-five years in existence and really furnished the only collective name for the heterogeneous races incorporated in it under the previous rule of Galatian kings. If it be urged again that Paul would not have designated his Churches by the name of the province, the answer is that throughout his Epistles he invariably groups his Churches according to provinces, whether Syria or Asia, Macedonia or Achaia. His reference in this Epistle to the Churches of Judæa and to his ministry in Cilicia can hardly be reckoned an exception, for these were quasi-provinces governed independently by imperial procurators. Nor was this practice a mere accident of language: it faithfully reflected his deliberate policy of Church extension, suggested perhaps by the example of the Jewish Dispersion, who had before

planted their synagogues in the principal centres of commerce and civilisation. It was certainly his practice to establish groups of Churches round the several capitals of provinces, and link those centres together by chains of Churches along the main roads, and so to create an ecclesiastical organisation closely corresponding to the existing divisions of the Empire. We find for instance that he made the provincial capitals Antioch, Corinth and Ephesus successive centres of Church life as they were of imperial administration, and surrounded each with its group of dependent Churches. But for Jewish malice he might have done the same for Thessalonica; and his eager aspiration to visit Rome reveals still wider projects for multiplying these federations of Churches until they became coextensive with the Empire.

Hence I conclude that in this Epistle also the name Galatia denotes the province, as it clearly does in 1 Peter i. 1, and that the Galatian Churches were those in its southern portion whose foundation is recorded in the Acts. This conclusion is confirmed by the leading part assigned to the Galatian Churches in the collection for the Saints (1 Cor. xvi. 1). It is further supported by the previous course of Galatian history.

**GALATIAN HISTORY.** The Greek name Galatia denoted originally, like the Roman Gallia, the country of the Gauls or Kelts (Γαλάται). About B.C. 278 a considerable detachment of warriors, roughly estimated at 20,000, broke off from three of the Keltic tribes that poured down on Greece, and made their way across into Asia Minor with wives and children. As war was their trade and only means of subsistence, they scoured the country far and wide, sometimes plundering on their own account, sometimes allying themselves with various kings and cities, or taking service under them as mercenary soldiers. Eventually they formed permanent encampments under native chieftains in the north-east of Phrygia, south of Bithynia and Pontus, speaking their own language and dwelling apart from the older Phrygian inhabitants. This district became consequently known as Galatia: its broad stretches of upland afforded pasture for their flocks and herds, and their families found safe homes in their cantonments. But the limits of their territory were still unsettled, depending continually on the fortune of war: for the tribesmen retained their predatory habits and were hardly ever at peace with all their neighbours. At last, however, in B.C. 189 they were forced by a crushing defeat which they encountered at the hands of the Romans to respect the peace of their neighbours, and began to cultivate home industries within their own



borders. Gradually they mingled more freely than at first with the Phrygian population, adopted their religion, though they retained their own language, and dwelt among them as a dominant race, so that Northern Galatia became the home of a settled people.

But a century later the Mithridatic wars swept to and fro across their country, obliterating the old landmarks and opening a new chapter in Galatian history. Many of their chieftains distinguished themselves on the Roman side, and were rewarded with large grants of territory outside the old borders: one in particular, Deiotarus, became by the favour of Pompey the most powerful monarch in Asia Minor. He and his successors were enabled by the active part which they took in the ensuing civil wars of Rome, or by judicious desertion of the losing cause, to enlarge and consolidate their kingdom until it embraced Southern Phrygia with parts of Lycaonia and Pisidia, and extended to the range of Taurus. This was the kingdom which the last native ruler Amyntas bequeathed to the Romans at his death in B.C. 25. A Roman province was formed out of it, and retained the name Galatia which had belonged to it under its Galatian king. There is nothing in this history of gradual expansion to justify the arbitrary restriction of the name to the northern division alone.

Still less reasonable does this appear in the light of its subsequent history. For seventy-five years before this Epistle was written Galatia had formed a single province of the Empire. Now the unity of an imperial province was not merely official, but affected all the relations of life. A system of centralised despotism prevailed under the Cæsars which concentrated all authority—military, civil, judicial alike—in the hands of the governor; commercial and financial matters were regulated by him; his court was the centre of social life. The name Galatia therefore in the N.T. can only mean the great central province of Asia Minor which bore that name.

But in the middle of the first century there was a wide difference in language, occupation, nationality, social organisation, between the northern and southern portions of the province. The northern was still mainly Keltic and pastoral with comparatively little commerce and few roads. Southern Galatia, on the contrary, was full of flourishing cities, and enriched by the constant flow of commerce across it. This was the natural result of its geographical position and political history. In ancient times it formed the highway along which the Asiatic monarchs of the interior maintained their communication with the western coast. When Greek monarchs ruled in Syria and Asia Minor, the high-road between their two capitals

Antioch and Ephesus passed through it and it became a principal channel for the flow of Greek commerce and civilisation eastwards. They were careful accordingly to plant and foster colonies of Greeks and Jews along the line of route. Hence came the mingled population of Greeks and Jews amidst whom Paul found so congenial a soil for planting Christian Churches. Augustus Cæsar in due time inherited the policy of the Syrian monarchs together with their dominions in Asia, planting fresh colonies in that region in order to secure the important high-road to the east for his legions and for the interchange of commerce. The citizens of these various colonies and municipalities had but one collective name—the name of the imperial province to which they belonged. So also the Galatian Christians, though for the most part of Greek or Jewish origin (as the tenor of previous history suggests), could hardly be addressed by any other name than that of Galatians.

JOINT MISSION OF PAUL AND BARNABAS. Throughout the early history of Greek Christianity no more important event is recorded than the conversion of Southern Galatia. The area of Christendom had not till then been extended beyond Syria, Roman Cilicia, and the island of Cyprus. The successful ministry of Paul and Barnabas in Galatia added a new province to the kingdom of Christ, drove a wedge deep into the heart of an idolatrous region, and established a valuable outpost for further advance into Asiatic and European Greece. And the special character impressed by the circumstances of that ministry upon the new Churches gave additional importance to their foundation beyond the material extension which it effected in the area of Christendom. There for the first time Paul made a direct appeal to his Gentile hearers against Jewish opposition, and met with an enthusiastic response. These Churches started in consequence with an overwhelming majority of Gentile converts. In them for the first time the Jewish Christians, who had hitherto held an undisputed initiative in the Church, found themselves in a decisive minority. This altered relation of Greeks and Jews produced a crisis in the history of Greek Christianity, and in the apostolic career of Paul himself. For the Greeks had previously occupied a subordinate position in the Church, and the Apostle to the Gentiles had played a secondary part in the ministry of the Gospel. When, however, he boldly denounced the Jewish people and their rulers in the Galatian synagogue for the murder of Christ, proclaimed him the light of the Gentiles, and overruled the claims of the Law in favour of purely spiritual doctrines of divine forgiveness and grace, of human faith and repentance, the Greeks recognised in Jesus the

Saviour of the whole world rather than the promised Messiah of the Hebrews, and rallied round the Apostle as the foremost champion of Greek freedom in Christ. It was the commencement of a veritable revolution. Hitherto Christianity had been regarded for the most part as a national religion, it was now perceived to be a world-wide revelation, and an irreconcilable antagonist to the narrow formal creed of the Jewish synagogue. Gentiles had indeed been admitted to the Church many years before, when Peter baptised Cornelius and his friends; and the assembled Church had then solemnly ratified his act. The right of believing Gentiles to Christian baptism had thenceforth become a fundamental law of the Church, sealed to them in perpetuity by a divine charter which none could gainsay. But the acceptance of this principle had wrought little visible effect upon the structure or government of the Church. No sudden influx of Gentile converts flooded the existing Churches; they only grew insensibly by continual adhesion of individual Gentiles or groups of Gentiles to older congregations of Jewish Christians. The process of conversion was too silent and gradual to exercise material influence over the prevailing spirit of the community or to remodel its ministry and organisation. Christian teachers retained in those early years the stamp of their Jewish training, partly because the Hebrew Scriptures continued to be the only written Canon of faith and practice (though they had learned to interpret them in a new spirit), but still more because the Apostles and older disciples had grown up to manhood before they had known Jesus, had accepted the Law for their rule of life, and drawn their inspiration from the writings of Hebrew prophets; they prided themselves on their descent from Abraham and the patriarchs, rested on God's ancient covenants with Israel, and fixed their hopes on the future kingdom of the national Messiah, which had a deeper significance for them than for other Jews because their faith was concentrated on the person of a living Lord who had risen from the dead and ascended into heaven. Again, the outward environment of the Church was no less Jewish than the spirit of its teaching, for the synagogue was still the only centre of public ministry open to Christian teachers. Thither the brethren resorted regularly for reading of the Scriptures, for united prayer and praise, and for religious instruction; there they delivered addresses to mixed congregations of Jews and Christians, basing their doctrine on the Jewish Canon. They claimed, in fact, to be a reformed branch of the ancient national Church, and were long regarded by the Greek world as a purely Jewish sect.



Accordingly, the conversion of the Gentiles made at first but slow progress; few came within touch of the Christian ministry but those who had already become regular attendants on the worship of the synagogue, the devout Gentiles who clustered round Jewish congregations in Greek cities. These were not proselytes, for they shrank from circumcision with all the ceremonial bondage and social exclusiveness which it entailed; but they had become familiar with the language, the history and the spirit of the Old Testament, and had accepted much of its theology and morality. They were predisposed by these antecedents to listen gladly to a Gospel which placed the love of God and man above ritual observance and taught the brotherhood of all mankind: and so embraced the faith in considerable numbers. But these Greeks had no rights whatever in the Jewish congregation; though their attendance was tolerated, if not encouraged, they were only admitted on sufferance. They were therefore at first content, after having occupied so subordinate a position in the synagogue, to fill a secondary place in the Church, and to acquiesce willingly in the leadership of Jewish Christians.

These considerations account for the tardy growth of Gentile Christianity, which lingered for several years on the eastern coast of the Levant without an attempt to raise its voice in the Greek cities to the west.<sup>1</sup> Even in Antioch, afterwards the mother-city of Greek Christianity, the Greeks were slow to vindicate their independence of Judaism. The prompt response however of that Church to the call of the Spirit for special labourers in the Lord's vineyard attested at last the growing strength of their spiritual life and their hopeful confidence in the future of the Kingdom. The diffusion of the faith had up to that time been due more to providential circumstances than to spontaneous effort; refugees had been driven by persecution to seek safety in distant cities, and had carried their faith with them in their flight. But the mission of Barnabas and Saul was a purely missionary enterprise despatched for the express purpose of extending the Gospel to the islands and coasts of the Mediterranean. The two Apostles were necessarily invested with wide discretion in regard to the conduct of their mission;

<sup>1</sup> Thirteen years elapsed between the conversion of Saul and the Apostolic Council. The baptism of Cornelius took place before Christian refugees from Jerusalem had settled in Cæsarea or Philip had taken up his abode there; so that it coincided more or less closely with the beginning of this period, whereas the mission of Paul and Barnabas belongs to its latter years; for the special object of the Apostolic Council was to allay the heart-burnings aroused among Jewish Christians by its success, and to restore the peace of the Church.

neither their route nor their methods could be fully determined in advance, for they depended on future openings that might present themselves, and were therefore in large measure left to their own judgment. But the direction in which it was launched gives a clear intimation of the desires and hopes that animated its authors; it turned its back on Palestine and the East, and set its face toward Asiatic Greece and the famous centres of Greek civilisation; it was, in short, a message from a Greek Church to their Greek brethren in other lands.

The condition of Western Asia at that time held out an exceptional promise of success to Christian Apostles. Thanks to the universal peace and settled order which the Cæsars had established throughout the Empire, that region had attained a high pitch of industrial activity and commercial prosperity. In spite of the social corruption and luxurious vices which riches brought in their train, the consequent exuberance of life, social, intellectual and spiritual, afforded a favourable opening for religious reform. The region had been in former centuries a frequent battlefield between Greek and Asiatic races, and still formed a border-land between eastern and western thought. But the religion which the people had inherited from ancient times was more Oriental than Greek, and its degraded type of sensuous worship could hardly satisfy the conscience even of a heathen community to which the influences of western civilisation had penetrated. Greek philosophy and Roman morality combined to create a nobler ideal of human duty and divine government than could be reconciled with the popular religion, so that all the better feelings of educated men and women were stirred into revolt against the debased superstition of the masses.

The religious ferment produced by this collision was specially aggravated by the multiplication of Jewish colonies in the principal cities of Asia Minor, systematically planted and fostered long ago through the wise policy of Syrian kings for the encouragement of trade and promotion of intercourse between these two races of their subjects. These settlements were particularly thriving in Southern Galatia, along the direct line of communication between the two capitals Antioch and Ephesus. Nowhere else are recorded such conspicuous traces of their religious influence over the surrounding population. They formed, of course, distinct communities of their own, divided from the Greeks by unsociable habits as well as ritual obligations and religious scruples. Yet their Scriptural teaching proved so attractive to seekers after God that a considerable number of Greeks frequented their weekly services in the Pisidian

Antioch and in Iconium, and these, like the devout Gentiles everywhere, were disposed to give a cordial welcome to the preaching of Christ. Accordingly, it was in those cities that His Apostles gained their first conspicuous success; there Asia Minor first awoke to the call of the Gospel, and the first fruits were reaped of an abundant harvest. It was, perhaps, inevitable that this hearty reception of the new doctrine by Greeks should provoke intense jealousy on the part of the Jews, and arouse bitter opposition from them. The vehement appeal of Paul to his Gentile hearers at Antioch brought that opposition to a head, and stirred the passions of both parties to fever heat. The Jews heard the impotence of their law for salvation denounced in their own synagogue, the Gentiles heard the offer of a new way of salvation by repentance and faith in Christ alone.

From that hour both alike recognised in that Apostle the foremost champion of Gentile rights and the most formidable adversary of Judaism.

Let us now, therefore, turn to his personal history and review the chain of circumstances which landed him with his colleague in the interior of Asia Minor. The record of the joint mission during its first few months was uneventful; they traversed Cyprus from end to end, preaching in all the synagogues by the way without achieving any success that the historian counted worthy of record. Barnabas, himself a native of the island, naturally took the lead in virtue of his older standing in the Church and of his superior position at Antioch as the chosen representative of the Twelve, but failed apparently to elicit any enthusiastic response. It was not till they reached Paphos, the western port and the seat of the Roman government, that the spirit of Paul was stirred within him to carry his appeal to Gentile hearers. He procured by some means an audience of the proconsul, and after a signal manifestation of his spiritual power in smiting Elymas with blindness, succeeded in converting Sergius Paulus himself. This success was fruitful in results: it established Paul's virtual leadership; for Barnabas, though he retained the nominal dignity of head, was content to submit the further guidance of their policy to the more determined counsels of his energetic colleague.<sup>1</sup> A new spirit of enterprise speedily mani-

<sup>1</sup> The historian chooses this occasion for dropping the Hebrew name Saul and adopting the Greek name Paul, indicating that he then entered on his special ministry to the Greeks. In relating the voyage from Paphos he ignores Barnabas altogether, and in the subsequent narrative assigns him throughout a secondary part. The language of the Lycaonian populace furnishes an apt illustration of



fested itself in their proceedings. *Paul and his Company* (as they are designated in Acts xiii. 13), crossing to the mainland, struck at once across Pamphylia and the Pisidian highlands into the interior. The desertion of John Mark at this critical moment is significant. He was warmly attached to his cousin Barnabas, and had undertaken the office of minister to the Apostles; yet so reluctant was he to embark with them on their new enterprise that he did not hesitate to incur a well-grounded charge of disloyalty by withdrawing from the mission immediately on touching the coast of Pamphylia, and leaving them to pursue their way without him to the Pisidian Antioch. This faint-hearted desertion serves by way of contrast to bring out in stronger relief the resolution with which the Apostles pressed forward from the coast. But on their arrival in Galatia their journey was arrested and came to an apparently premature termination. For many months they settled down permanently—first in Antioch, then in Iconium—with an absolute determination not to depart until they were either expelled by authority or driven to flight by imminent peril of life. Even then they did but take refuge in neighbouring cities for a while until the storm had passed, and eventually revisited the scenes of their former ministry, and so retraced their steps to the coast from which they had started, after firmly planting the faith of Christ in the region of Southern Galatia. The narrative does not explain this sudden arrest of the onward movement which had carried them with such determined energy into the interior, it simply records the fact that they stopped short in Antioch, without any intimation that a change had occurred in the apostolic policy. The reader might well gather from it the impression that Galatia had been all along their destined sphere of labour. This, however, could hardly be: it can scarcely be conceived that they contemplated the cities of Galatia as their final objective when they started with such resolute purpose from Paphos; for those cities had neither ancient fame nor present importance to attract special attention. Nor, again, would Mark have found that brief expedition into the interior so alarming as to desert his post if he had known how short a distance they were about to travel. What then, were the subsequent circumstances that prompted Paul and Barnabas to abandon their more ambitious designs and take up their residence at Antioch? The history and character of Paul quite

their mutual relations to each other: they recognised the superior dignity of Barnabas by identifying him with Jupiter, but called Paul Mercury because he was the chief speaker.

forbid any suspicion that the change was owing to caprice or to irresolution on his part. Nor was it due to the immediate and unexpected success of their ministry in that city; on the contrary, his recorded address in their synagogue furnishes ample evidence of his previous failure to touch the consciences or win the hearts of his Jewish hearers. He, doubtless, had begun his ministry there, as elsewhere, by offering the Gospel to the Jews, and his bitter denunciation of their prejudice against Christ shows how stubborn had been their resistance to his Gospel before he turned to his Gentile hearers with this despairing appeal.

On the whole therefore I conclude from a survey of the historical narrative that Paul and Barnabas embarked at Paphos on an ambitious project of missionary enterprise, which for some unknown reason they failed to realise, though they pursued it steadily without a pause as far as Antioch. It further appears that their first efforts after their arrival in that city were foiled by the persistent opposition of the Jews, but that their perseverance was at last rewarded by signal success amongst the Greeks.

It is time now to turn to the Epistle and compare these conclusions with the incidental reference there made to the circumstances of the conversion. In Gal. iv. 13 the Apostle reminds his converts that he had not originally preached the Gospel to them by his own deliberate choice, but on account of an illness which deprived him of all option in the matter. They knew (he writes) that his preaching had been due to infirmity of the flesh, *i.e.*, to bodily illness. This language plainly intimates that he altered his plans in consequence of the illness, and undertook their conversion instead of carrying out his previous intention. Neither the time nor the place of the attack are specified, but the context supplies materials for determining both. It shows that the Galatians were quite aware of his previous design, that they had been eye-witnesses of the illness, had watched its progress and seen enough of its repulsive symptoms to provoke natural contempt and disgust, but had on the contrary exhibited heartfelt sympathy and intense desire to alleviate his sufferings. It is quite certain therefore that it ran its course *after* his arrival in their country. It may have been contracted on the way; if it was (as his language in iv. 15 and vi. 11 suggests) an attack of virulent ophthalmia which permanently impaired his sight, it is probable that he caught the infection in the lowlands of Pamphylia, where that malady was notoriously prevalent. But whatever its specific character, it was in Galatia that it prostrated him, and by incapacitating him for continuing his journey

left him no choice but to prolong his stay in the country, and so occasioned the conversion of the Galatians as its eventual result. Evidently the illness beset him so soon after his arrival that he had no time before the attack either to resume his journey or to entertain any plan for preaching where he was. It was, however, so tedious and protracted in its operation that it altered his whole scheme of travel. And whereas he was but a passing stranger when he broke down, and had not attempted to make a single convert, he found himself before its close surrounded by a devoted band of friends who were zealous to make any sacrifice for his relief. The pathetic language of the Epistle shows how intimate an affection had grown up between the Apostle and his Galatian hosts, and makes it clear that the nucleus of a future Church was formed by the ministrations of his sick chamber. No mention is made of this illness in the Acts, for it belonged to the personal history of the Apostle rather than to the history of the Church; but the record dovetails with subtle harmony into the narrative of the Acts, explaining at once why he stopped short at the first stage of his intended journey, and how it came to pass that so many of his hearers afterwards rallied round him with enthusiasm on his appearance in the synagogue of Antioch.

A consideration of the geographical condition of Asia Minor in the middle of the first century brings out still more clearly the thorough agreement of the two narratives. The Epistle implies, as we have seen, that the foundation of the Galatian Churches was due to an interrupted transit through their country. Now this conception is fatal to the idea of a northern site for those Churches. What possible object could the Apostle have for visiting Northern Galatia at all unless it was for the conversion of its people? It lay quite away from his recorded track, and it is inconceivable that he intended to traverse it on his way to some still more distant field of labour. Southern Galatia, on the contrary, was traversed from end to end by a great highway along which he is known to have travelled four times, visiting the cities through which it passed. According to the Acts the first of these cities visited by the Apostle was the Pisidian Antioch in the extreme south of the Galatian province. There his journey was for some reason arrested, and there he succeeded after a prolonged sojourn in founding the first Galatian Church. These facts identify Antioch as the scene of his involuntary detention, and its position gives at once a definite clue to the original purpose of the apostolic expedition from Paphos. It was a Roman colony planted by Augustus Cæsar on the main road which



ran from Syria to the western coast of Asia and so linked the eastern provinces of the Empire with Greece and Rome by way of Ephesus. It was besides in direct communication with the southern coast of Pamphylia, and so with Cyprus; for a system of military roads, studded with colonies, converged upon it from the south. For half the year this was the only regular means of communication between Paphos and the province of Asia; for even in autumn the persistency and violence of the Etesian winds out of the Ægean Sea made it difficult and dangerous for the best found vessels to round the Cnidian promontory, as was proved by Paul's subsequent experience. There is also good reason to calculate that Paul and Barnabas, starting from Syria after the reopening of navigation in the spring, spent the summer in traversing Cyprus from end to end and did not arrive at Paphos before the autumn. Their only means of proceeding westward at that season was to cross to the mainland in such coasting craft as they could find at Paphos and strike across Pamphylia to the main road at Antioch, as they did. This raises a presumption that their original object in making so eagerly for the Pisidian Antioch was to reach Ephesus and the province of Asia. On arriving at that city they had the option of three routes only: (1) to proceed northward by local roads into the heart of Phrygia, which was obviously not their intention when they started from Paphos; (2) to move eastward to Iconium and other Galatian cities, but these are expressly excluded from his original purpose by the language of the Epistle in iv. 13; (3) to pursue their journey westward by the high-road to Ephesus. This was Paul's project on his next visit to the Galatian Churches, and was doubtless his design on this occasion, had it not been hindered by illness, as it was afterwards by the voice of the Spirit. It was, in fact, ordained that the conversion of the Galatians should form the first step to that of Asia Minor, and that Ephesus and the famous cities of the western seaboard should be reserved for the final consummation of his apostolic labours amid the Asiatic Greeks. The outcome of his public ministry with Barnabas in Southern Galatia is recorded in Acts xiii., xiv. His successful appeal to the conscience of his Greek hearers provoked intense jealousy on the part of the unconverted Jews, who proceeded to hunt the Apostles with determined malice from every city in succession. They were enabled with the support of influential partisans at Antioch, by secret plots at Iconium, and by mob-violence at Lystra, to put the Apostles everywhere to flight, but not before they had planted in each place the seed of a future Church, which had become so firmly established before the final departure of Paul and Barnabas

from the country that they were able to organise a permanent framework for the government of the several Churches. According to their own report of their mission, its most conspicuous feature had been the door of faith which God had opened to the Gentiles. The widespread alarm raised in the Churches of the Circumcision by the number and ritual independence of these Greek converts produced a crisis in the Church and threatened a dangerous schism between its Jewish and Greek sections. Christians from Judæa raised a standard of open revolt against Paul and Barnabas at Antioch, disputing their right to concede this freedom to the Gentiles. Thanks, however, to the intervention of the older Apostles these agitators were decisively condemned at Jerusalem, the apostolic authority of Paul and Barnabas was triumphantly vindicated, and the liberty of Gentile converts in the matter of circumcision was finally established, while the religious prejudices of Jewish Christians against communion with the unclean were mitigated by prudent concession to Jewish sentiment.

SECOND MINISTRY OF PAUL IN GALATIA. The apostolic conference at Jerusalem was followed by a gathering at the Syrian Antioch of Christians from Jerusalem. Besides Judas and Silas, who were deputed by the Church of Jerusalem to proceed to Antioch as their representatives, Peter himself repaired thither with Mark and others, whose influence so seriously undermined that of Paul in the mind of Barnabas that they agreed to separate. Paul accordingly enlisted Silas as his companion for a fresh mission to the cities of the Greeks. His first object was to revisit his Galatian converts and communicate to them the terms of union between Jewish and Gentile converts which had been ratified by the Churches at Jerusalem and Antioch. He hastened apparently to carry tidings of that decision in person, probably crossing the mountain-passes from Cilicia as early as they were open in the ensuing spring,<sup>1</sup> and to recommend its observance to his disciples. During this visit he also made choice of Timothy for his minister, and decided in consequence to circumcise him, lest the Jews should take offence in the cities he was about to visit. His visit was otherwise uneventful. He traversed the whole country, confirming the Churches everywhere, but only on his way to the new sphere which lay before him; and did not revisit Galatia till three years later on his way from Syria to Ephesus.

MOTIVE AND GENERAL SCHEME OF THE EPISTLE. The opening

<sup>1</sup>It appears from Cicero's letters that at the time of his government of Cilicia these passes were absolutely closed during the winter months (*Cic. ad Att.*, v., 21), even for important despatches.

verses of the Epistle throw a clear light on the motive which prompted it. In i. 1 he vindicates his own apostolic commission, in i. 6-9 the truth of his Gospel, against an attack which was troubling the peace of the Galatian Churches in his absence. The movement was not spontaneous, but due to an intrigue set on foot by foreign emissaries. Alarming tidings had, however, reached the Apostle as to the progress of the agitation. Its nature becomes apparent from the whole tenor of the Epistle; it was an attempt of the Pharisaic party to revive Judaism within the Church. For this purpose it was necessary for its authors to impugn the truth of the Apostle's doctrine, and they sought accordingly to undermine his personal influence and depreciate his apostolic authority. Some had even ventured to impeach the sincerity and the consistency of his teaching by accusing him of an inordinate desire to please (i. 10). He had perhaps given specious occasion for this charge by his avowed principle of becoming all things to all men, but he dismisses it lightly with scorn, for the friends and converts to whom he was writing knew well that his real motive had always been to win men to Christ. He does not apparently feel it needful to defend his motives, but concentrates attention on two points, the truth of his Gospel, and the reality of his commission from God. He begins with an indignant denunciation of the new heresy, which he declares to be a spurious perversion of the one true Gospel. But he perceives the necessity for vindicating his own right to speak in the name of Christ before grappling with the main issue and developing the fundamental divergence of the Gospel in its essential basis and spirit from the Law. For the result of the conflict depended practically more on the personal than the doctrinal factor. He had been himself the foremost champion of Gentile freedom in Christ; the doctrine of free grace in Him had won its way mainly through the advocacy of Paul and owed its triumph in Galatia, at Antioch, and in Jerusalem, to his eloquent support. This was why his antagonists had endeavoured to depreciate his position in the Church, and to set up the Twelve as the real interpreters of Christ on earth, that they might thereby discredit his authority as a teacher. The circumstances of his life furnished opponents with plausible ground for questioning the soundness of his doctrine. He had neither listened to the voice, nor seen the face, of Christ on earth; he had not attended on His ministry like the Twelve, nor been sent forth like them by His express command. He was, in short, to use his own words, an Apostle born out of due time. This made it easy for them to contend that he had not received



the Gospel by direct revelation from Christ, but gathered it at second-hand from the Twelve. To meet this insidious policy, he was forced to place on record the true history of his conversion and subsequent ministry in Christ. He relates accordingly God's revelation to him of His Son from heaven, his secret communion with God apart from all human intercourse, his entire independence of the Twelve, the full recognition of his Apostleship to the Gentiles by the three pillars of the Church at Jerusalem, and his public rebuke to Peter at Antioch. Incidentally this autobiography is of the utmost historical value: while it is in perfect harmony with the outlines of the historical narrative, it adds to it a rich store of personal details, and reveals the inward motives and policy of the chief actors in successive scenes. It relates, however, only certain events which bore on the immediate object of the author, *viz.*, the vindication of his own position in the Church.

The remainder of the Epistle (with the exception of a few personal appeals and practical exhortations) is devoted to a scrutiny of the divergent principles of the Law and the Gospel. The intruders, belonging manifestly to the Pharisaic party, had been urging the Greek converts in Galatia to embrace circumcision, not as an absolute necessity for salvation, but as a counsel of perfection which would invest them with superior holiness to their uncircumcised brethren, would entitle them to a higher place in the Kingdom of God, and secure to them the covenanted blessings promised to the children of Abraham. By this arrogant pretension to superiority in the sight of God these Jewish Christians were in fact pouring dishonour on baptismal grace, reopening the quarrel between Jews and Gentiles and destroying the unity of Christ. The Apostle combats this delusive persuasion by setting forth the true function of the Law in the divine economy. It had proved in practice impotent to bless, for it stipulated for a perfect obedience to which flesh could not attain as a condition precedent to acceptance before God, so that Israelites had in fact fled to Christ for refuge from the curse of a broken law: it was *primâ facie* inconsistent with the unconditional promise of God to Abraham, and the Mosaic dispensation was really an exceptional provision against the lusts of the flesh, designed like the preparatory discipline of childhood to last only during years of immaturity before the advent of the true Seed of Abraham. He argues that the Law was a bondage imposed on the children of Abraham after the flesh, whereas Christians are the true seed of Abraham and heirs like Isaac of God's ancient promises. By union with Christ in His death they have died to the condemna-

tion of the Law, by union with His life they have become partakers of His Spirit. They are therefore freed in Christ from the dominion of the Law unless they wilfully submit themselves to its yoke afresh by embracing circumcision. For the spirit within them stedfastly resists every sinful lust of the flesh, and brings forth of itself good fruit abundantly.

**SUMMARY OF CONTENTS.** The principal heads of the argument are as follows:—

- i. 1-5. Address, blessing, ascription of glory to God.
- i. 6-9. Rapid defection of the Galatians from their faith; denunciation of spurious Gospels.
- i. 10-ii. 14. Repudiation of corrupt motives; attestation of the author's apostolic commission and of his independence of the Twelve and of human teaching; his championship of Gentile rights; and the recognition of his ministry to the Gentiles by the acknowledged pillars of the Church.
- ii. 15-21. Israelites had themselves confessed by seeking salvation in Christ through faith that no flesh can attain to the righteousness of the Law. Paul himself had died to Law with Christ that he might be quickened with Him to the new life of Christ within him.
- iii. 1-14. Spiritual blindness of the Galatians. Was it faith or obedience to Law that had procured for them the gifts of the Spirit? By faith men become children of Abraham and inherit his blessing. The Law entails a curse and not a blessing, but Christ has redeemed us all from the curse of the Law by bearing it Himself.
- iii. 15-iv. 7. The publication of the Law from Sinai could not annul or modify God's earlier covenant with Abraham. It was merely a preparatory discipline like that of childhood and a temporary provision against the lusts of the flesh, ordained for children of the flesh till the world was ripe for the Advent of Christ the true seed. All that are His are one with Him, and so are the seed of promise: they have outgrown the restraints of spiritual childhood and regained their birthright of freedom in the House of God.
- iv. 8-10. Protest against the revival of ignorant superstitions.
- iv. 11-20. Appeal to the remembrance of former affection.
- iv. 21-30. Illustration out of patriarchal history of the mutual relations between Jews and Christians.
- iv. 31-v. 12. Assertion of Christian freedom; protest against renewed bondage by circumcision; threats of punishment against these devotees to the flesh.
- v. 13-vi. 10. Warning against the abuse of freedom; antagonism of the spirit to the flesh; its perfect harmony with Christ's law of love and excellence of its fruits; practical exhortation.
- vi. 11-18. Peroration, and farewell blessing.

**COMPARISON OF GALATIANS II. 1-10 WITH ACTS XV. 1-29.** In Gal. ii. 1-10 is recorded a conference of Paul and Barnabas with the Church of Jerusalem and its members. It appears from the narrative that they went up to Jerusalem for the express purpose of vindicating their right in virtue of their office as ministers of

Christ to exempt Gentile converts from circumcision—a right which had been seriously disputed, but strenuously maintained by them. It further appears that James, Peter and John welcomed them as brethren in Christ, and fully recognised their special commission from God to preach the Gospel to the Gentiles. In Acts xv. 1-29 is likewise recorded an open revolt at Antioch against the authority assumed by Paul and Barnabas to exempt Gentile converts from circumcision. They were forced in consequence to undertake a mission to Jerusalem for the vindication of Gentile freedom in Christ as well as their own apostolic authority, and to enter upon prolonged debates with the Apostles and elders there gathered. In the sequel the Church resolved, on the advice of Peter and James, to repudiate unreservedly the claim for universal circumcision in the Greek Churches, to condemn the agitators, and heartily to commend the services of Barnabas and Paul to the cause of the Gospel. The two records differ in details—it could not well be otherwise if they are really independent—but agree completely about the substantial facts. The same issue is raised in both, *viz.*, the right of Paul and Barnabas to dispense with the obligation of circumcision, the same Apostles take part in the conference. It is true that the presence of John is not noted in the Acts, but the speakers only are there named, and John probably did not speak, but stood silently beside Peter as in earlier days, while Peter spoke for both; the result of the proceedings is the same according to both records. Now, this result was of such vital importance that it decided for all time the relation of Christianity to Judaism, declaring it to be world-wide in its scope, and distinguishing it from the national creed of the Jewish people. As the sanction given by the Circumcision to Peter's baptism of Cornelius had before stamped their approval on the admission of the uncircumcised to baptism beyond recall, so the Apostolic Council decided finally the union of all the members of Christ in a single Church: the concession once made at Jerusalem in the name of the assembled brethren was final.

There were, in fact, but two occasions on which Paul and Barnabas went up together from Antioch to Jerusalem, and the object of both visits is specified. The earlier occurred in the lifetime of Herod Agrippa, and, therefore, not later than 44, before their successful mission to Cyprus and Asia Minor, whereas the Epistle records the recognition of their special ministry to the uncircumcision in the fourteenth year after the conversion of Saul. Again, it was undertaken merely to carry alms with a view to an impending famine, and they found the Church of Jerusalem on their arrival in



the utmost peril. Herod was hunting down its leaders for death, and they were seeking safety in concealment or flight. Neither they nor Saul could show their faces without imminent danger, much less assemble to discuss the claims of the uncircumcised. The envoys could only depart in haste after depositing their alms in the hands of the elders. On the contrary, the account given in the Acts of their later visit to Jerusalem corresponds entirely (as we have seen) with the apostolic narrative. The historian, of course, reviews the event from the standpoint of Church history, while the Apostle presents the incidents in their personal aspect, and the details vary accordingly in the two narratives. For instance, the Epistle does not state that Paul and Barnabas were deputed by the Church of Antioch to represent them at Jerusalem, though we might well gather this from the circumstances and the history of their reception; it does, on the other hand, record a revelation of the spirit, either to him or to the Church, which prompted the action of both, though for some reason unrecorded in the pages of the history. The statement of Paul, that he took with him a Greek disciple of his own, incidentally confirms the statement of the Acts that other Christians were deputed to accompany the Apostles. The account given in the Acts of a personal collision between the Apostles and certain agitators at Antioch, on the subject of circumcision, explains the reference made in the Epistle to a demand for the circumcision of Titus, which Paul had steadfastly resisted. Whatever semblance has been found of divergence in the two accounts is really due to misconception of the language. Many critics have argued, for instance, as if the struggle over Titus took place at Jerusalem, but a careful student of the Greek text may perceive that it really occurred at Antioch before the mission, and is in perfect harmony with Acts xv. 1, 2. Again, James, Peter and John have been represented as at first lukewarm and hesitating in their support of Paul and Barnabas; but the Greek text places their brotherly cordiality in strong contrast with the prejudices and coldness of other Christians who had once been of high repute in the Church.

The silence of the Epistle about the injunctions of the Council to abstain from ceremonial uncleanness is easily understood. They were indispensable for harmonious intercourse between Greeks and Jews in one communion; they were of real value until the Church was able to promulgate a new law of uncleanness based on true principles and distinguishing real from ceremonial pollution. Paul had therefore recommended their observance, and had, partly in

consequence of this deference to the Mosaic law, been charged with preaching circumcision (v. 11). But the two questions were really distinct, and he is careful in this Epistle to confine himself to the subject of circumcision.

**HISTORICAL CONNECTION OF THE EPISTLE WITH THE LIFE OF PAUL.** The Galatian Epistle belongs obviously to the same group as the Thessalonian, Corinthian and Roman, but critics are by no means agreed as to its position amidst them in point of time, some placing it before, some between, some after, the others. All were written during the seven years in which Paul was engaged in founding and organising successive Churches on both sides of the Ægean Sea, there was considerable uniformity in the circumstances of his life throughout this period of apostolic activity, and this uniformity is reflected in a certain family likeness which runs through all the Epistles of that date. All except the Roman sprang out of the needs of infant Churches beneath his care. These depended largely on his personal example and authority for guidance in faith and morals; accordingly the personal element looms large in all, in none more so than in this. He was throughout in continual contact with Jewish influences, utilising the synagogue everywhere while it was possible for the conversion of devout Gentiles as well as Jews, and everywhere encountering opposition and persecution from the Jews. There was, however, little occasion to combat Judaism in the Thessalonian Epistles, for that Church was at the time suffering grievously from Jewish persecution; in the Corinthian Church again the Greek element predominated, and the most pressing dangers arose from the contamination of heathen license and idolatry. Therefore the antagonism between Pharisaic Judaism and Christianity comes into prominence in the Galatian and Roman Epistles alone. Both employ almost identical language in contrasting the Law and the Gospel, the former based entirely on the holiness of God and man's duty of absolute obedience, the latter adding the revelation of God's love even for sinners, and His offers of forgiveness and grace to all that believe in Christ. But the coincidence is not due to any similarity in the circumstances of the two communities. In the Galatian Church the Apostle was combating a survival of Judaism amidst his own converts, in the Roman Church he was laying down principles for a community who had hitherto had no Apostolic guidance. Still less can the identity of language be fairly urged to prove an approximation in the date of the two Epistles. For these fundamental truths formed without doubt the staple of the Apostle's teaching throughout the years of continuous transition

from Jewish to Christian doctrine, and his language in regard to them could not fail to become in some measure stereotyped.

We tread on far safer ground when we rely on historical considerations for determining the occasion of the Epistle. During the seven years of continuous transition from Jewish to Christian doctrine a radical alteration was effected in the position of Greek Christianity and of Paul himself. At the beginning no Greek Churches existed outside Syria except those which he and Barnabas had founded: the two stood on the same level, and rival teachers had fair show of reason for ranking him below the Twelve; at its close a multitude of Churches in Europe and Asia recognised him as the great Apostle to the Gentiles, and he might have replied to his detractors with scorn by pointing to the visible tokens of divine blessing stamped on his apostolic labours in Macedonia, Achaia, and Asia. That he did not do so in his Galatian Epistle furnishes conclusive proof of its early date. When Paul, after his second visit to Galatia, departed for an indefinite time to an unknown destination in the west, there was still a reasonable chance of inducing many Galatian converts to submit to circumcision in his absence, but with every fresh Greek Church added to the communion the hope must have steadily faded. The growing strength, number, and independence of these Churches soon after made a revival of Judaism in one of them hopeless. But the attempt made at Antioch after the Council (as the Epistle records) to affix a stigma of uncleanness on the uncircumcised shows that the Pharisaic party, though defeated in their efforts to *enforce* circumcision on all members of Christ, had not then abandoned the hope of *persuading* their Greek brethren to adopt it, and had little scruple about putting unfair pressure upon them for this object by withdrawing from their communion. Their partial success at Antioch in obtaining the adhesion of Peter and Barnabas to their practice encouraged them to hope much from fresh efforts in the absence of Paul. The moment was otherwise favourable for a renewed attempt to advocate circumcision in the Galatian Churches. Jewish influence was strong in the country; the people were impulsive and excitable, easily swept to and fro by capricious currents of religious emotion; the vacillation of Peter and Barnabas had made it easy to claim their sanction and set up the authority of the Twelve against that of Paul. He had himself during his recent visit furnished his adversaries with a fresh handle for misrepresentation, for he had circumcised Timothy and had recommended his converts to abstain from the forms of ceremonial uncleanness most offensive to the Jews, so that he was even said to be now preaching



circumcision (v. 11). The imputation seems absurd in view of his later life, and would have been so after he had openly broken with the synagogue, but was plausible enough when he was bent above all things on promoting harmony between the two sections of the Church by some voluntary sacrifices of Greek freedom in Christ. I contend therefore that the recent warnings to which i. 9 refers (see notes on that verse) were delivered on the occasion of his second visit to Galatia after the Apostolic Council, that the agitation in the Galatian Churches was a sequel of the intrigue at Antioch, some of the Pharisaic emissaries having probably followed the receding steps of the Apostle that they might renew their insidious schemes behind his back, and that the Epistle followed speedily on this agitation. Its language certainly implies a close connection between the two movements; for the remonstrance spoken at Antioch passes insensibly into the written argument without any clear line of division. If a later date be assigned to the Epistle, the abrupt termination of the autobiography on the eve of the second visit becomes unintelligible. The earlier date explains also the motive which prompted him to record his personal collision with Peter. It is inconceivable that he raked up this story out of a distant past. But if the example and authority of Peter and Barnabas had been employed by his rivals in Galatia to undermine his position, it became necessary for him in his own defence to give a true version of the events that had occurred at Antioch.

Assuming therefore that the reactionary movement in Galatia followed closely on his departure, where and when was the Epistle written? It may be presumed that he lost no time after he was informed of it before writing to counteract it; but the tidings could not reach him without considerable delay, for his destination was unknown until he himself opened communications from Philippi. Probably therefore he could receive no news from Galatia till after his arrival at Thessalonica; there was not however very frequent intercourse then between that city and Galatia, and his stay there was cut very short by persecution. The absence of Silas and Timothy at the time of writing points distinctly to the early days of his ministry at Corinth, for they were with him in Macedonia, but did not rejoin him afterwards till some weeks after his arrival in Corinth. That they were absent is morally certain. Their names, which appear conspicuously in the Epistles to the Thessalonians written about the same time, are here absent in spite of Timothy's Galatian home, and in i. 9 the writer expressly refers to the united warnings delivered by him and his colleagues Silas and Timothy, to fortify

the appeal which he now makes in his own name (*as we have forewarned you of late, I say again*). This date explains also the absence of any greeting from a Christian Church by name, for at the time the Apostle had only begun to gather round him the nucleus of the future Church of Corinth in the house of Aquila and Priscilla. I conclude therefore that the Epistle was written from Corinth before the arrival of Silas and Timothy, in which case it is the earliest Epistle of Paul now extant, being written before the Epistles to the Thessalonians. The previous outrage at Philippi and the subsequent persecutions which he encountered in Macedonia make the references to persecution and to the marks of Jesus branded on his body peculiarly appropriate.

RESULT OF THE EPISTLE AND SUBSEQUENT HISTORY OF THE CHURCHES. The Pharisaic reaction came upon Paul as an unwelcome surprise after the enthusiastic reception they had originally given to the doctrine of free grace in Christ, and the recent confirmation of their faith by personal intercourse. He gives vent, accordingly, in forcible language to his indignation at the disloyal intrusion of false teachers into his own fold. Their readiness to listen with itching ears to strange doctrines, and to be fascinated by the charms of religious novelty, even though the doctrine was incompatible with the spirit and the cross of Christ, and in spite of attacks aimed at the position of their own well-proved Apostle, distressed him sorely; for they argued unsoundness in their faith, and shook his confidence in the permanence of their loyalty to Christ. But ought we, therefore, to conclude that they were permanently estranged from their great Apostle? Are we to infer the depth and strength of the reaction from its suddenness? It seems to me that the balance of evidence in the Epistle inclines the other way and tends to suggest their substantial loyalty in spite of some temporary estrangement. For the agitation is declared to be but *a little leaven*, dangerous in principle and fraught with possibilities of evil, but only just beginning to work; no mention is made of Greek converts having actually adopted circumcision. Paul expresses his confidence that they will all be of one mind with him; he does not hesitate to threaten the intruders with the judgment of the Churches if they persist (v. 10); he longs indeed to come amongst them and assure himself by a fresh visit of their fidelity to Christ and His Apostles, but he lays down his pen with an assurance that henceforth no man will trouble him. And the evidence of history confirms this favourable impression; it would seem that the Epistle did really succeed in re-establishing the faith of the Galatians. For we hear no more of any anxiety about

their state; the Apostle was in no hurry to make his voice heard among them—he let three years pass before he revisited them, and then only on his way to Ephesus. Yet an incidental reference in 1 Cor. xvi. 1 attests his confidence in their unshaken loyalty. It appears from that passage that when he appealed to all his Greek Churches for a joint contribution for the poor brethren in Jerusalem, the Galatians were the very first to receive his instructions, even before the Corinthians. It is a slight but sufficient testimony to the unbroken strength of the tie that bound them to their own Apostle.



## ΠΡΟΣ ΓΑΛΑΤΑΣ.<sup>1</sup>

Ι. Ι. ΠΑΥΛΟΣ ἀπόστολος, (οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου,  
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν

<sup>1</sup> NABDEFGK 17, etc.

CHAPTER I.—Vv. 1-5. APOSTOLIC ADDRESS, BENEDICTION AND DOXOLOGY.—The Epistle opens with the author's name and the designation of his office, *Paul, an Apostle*. So far it follows the regular practice of Apostolic Epistles in advancing at the outset a claim to attentive hearing. But circumstances gave in this case a special significance to this opening; for in the Galatian Churches rival agitators had seriously challenged the author's right to this title of Apostle, so that the bare mention of his office involved a distinct protest against the slanders which had been circulated in regard to his office and his person. He proceeds, accordingly, to an emphatic vindication of his divine commission, *not from men, neither through man*. He raises here a twofold issue, evidently corresponding to two specific points in his qualifications for the office, which his adversaries had on their side selected for attack. The transition from the plural in the first clause, to the singular in the second, is significant, and helps to furnish a key to the two particular points in his career on which his enemies had fastened. His mission to the Gentiles had apparently been disparaged on the plea that it had emanated *from men, i.e., from the Church of Antioch only*. Again, the validity of his commission was impugned on the ground that he had originally received the Spirit through a man, i.e., through the agency of Ananias, who had

been deputed to lay his hands upon him at Damascus. By these insinuations an invidious comparison was instituted between Paul and the original Apostles who had been sent forth by Christ Himself, and had received the Spirit by a miraculous outpouring from Heaven on the day of Pentecost. It was obviously impossible to confute these aspersions by alleging any specific act of the risen Lord. Accordingly Paul contents himself for the moment with an indignant repudiation of the calumnies, reserving his full vindication for the historical review of his conversion and Christian life (i. 10-ii. 14). The tokens by which the risen Lord had attested His presence and His commission to His servant Paul had been very real and certain to the eye of faith; but they had, from the nature of the case, been less tangible than the evidence of His living voice and presence during His earthly sojourn; they had been granted at successive stages of the Apostle's life, and had often taken the shape of visions, personal revelations, and spiritual communion. At his conversion he had been declared a chosen vessel for future ministry; three years later the Lord had replied to his prayer in the temple, bidding him depart from Jerusalem, *for (He said) I will send thee far hence unto the Gentiles*; afterwards, at Antioch, the Spirit had given command, *Separate me Barnabas and Saul for the work whereunto I have called them*;

ἐκ νεκρῶν,) 2. καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν<sup>1</sup> Ἰησοῦ Χριστοῦ, 4. τοῦ δόντος ἑαυτὸν περὶ<sup>2</sup> τῶν ἁμαρτιῶν

<sup>1</sup> ἡμῶν BDEFGKL; placed after πατρός ἡ AP 17.

<sup>2</sup> περὶ ἡ ADEFGKLP; υπέρ B 17, 67.

thereupon God had visibly sealed his appointment by the abundant blessing bestowed upon his labours, as the Galatians themselves could amply testify.—διὰ . . . πατρός. The previous combination of ἀπὸ and διὰ in the negative clauses invites a corresponding combination here in the antithesis, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ ἀπὸ Θεοῦ πατρὸς, declaring, on the one hand, the instrumentality of the Son in the appointment of His Apostle, and, on the other, tracing back the authority with which he was invested to God the Father as its original source. But Paul prefers here, instead of contemplating his apostleship to the Gentiles by itself as a single act of the Divine Head of the Church, to connect it with the larger design of building up the Church of Christ, for which the united action of the Father and the Son was indispensable. The Father set that design in motion by raising Him from the dead, and is here accordingly associated with the Son as directly co-operating in the government of the Church. In the subsequent review of his own personal life, Paul in like manner perceives the immediate hand of God in his pre-Christian life, setting him apart from his mother's womb, and training him under the law for his future work as an Apostle, before he was brought to Christ at all.

Ver. 2. οἱ σὺν ἐμοί. No name is mentioned: neither Timothy nor Silas, nor any other companion of Paul known to the Galatians can have been with him when he wrote, nor is the name mentioned of any Christian congregation; probably he was residing in some Greek city in which no Church had yet been formed. The phrase οἱ σὺν ἐμοί seems, from its use in Phil. iv. 21, to describe a small group of brethren immediately surrounding the Apostle; for the salutation from them is there followed by a separate salutation from the Roman Church in general. The position of the Apostle during his first few weeks at Corinth, before Silas and Timothy rejoined him, corresponds closely to the circumstances indicated by this phrase (see Intro., pp. 146-147).—ἐκκλησίαις.

There were four Churches in Southern Galatia, but they formed a single group, being all bound together by the great imperial highway that ran through them, and gave facility for constant intercourse. All would, therefore, respond speedily to any religious impulse, like the wave of Pharisaic reaction which the Apostle is combating in this Epistle.

Ver. 3. The apostolic blessing is here as elsewhere summed up in the comprehensive words *grace and peace*. These include the life-giving power of the spirit as well as the assurance of God's forgiving love in Christ and peace with an accusing conscience. This verse affirms once more the co-operation of the Father with the Son in devising and carrying out the scheme of man's redemption.

Ver. 4. περὶ τ. ἁμαρτιῶν. The sin offerings of the Law were designated *περὶ ἁμαρτίας* (cf. Heb. x. 6, 8), but *περὶ* and *ὑπέρ* were equally applicable with reference to Christ's offering of Himself for our sins; the former fixing attention on the effect of His sacrifice in doing away sin, the latter on the motive which prompted Him, *vis.*, love for sinners. The two prepositions are combined in 1 Pet. iii. 18. It is often difficult to decide which is the genuine reading owing to the variation of MSS.: but here they are greatly in favour of *περὶ*, which is also more appropriate to the context: for in this clause a comparison is intended between the sin-offerings of Christ and the typical sin-offerings of the Law; while the next expresses the motive of the Saviour by the addition *ὅπως ἐξέλθῃται . . . αἰῶνος*. In early Greek this word denoted the appointed lifetime of man, and so combined the thought of an overruling destiny with the course of human life. From the conception of individual life was developed that of corporate life, whether of families, nations or societies, and the idea of divine appointment was more distinctly fastened on the word in Scripture, so that every successive dispensation of God was designated as an *αἰών*. In this place *αἰῶνος* denotes the world which Jesus found existing at the time of His coming, out of which He chose His disciples.

ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος<sup>1</sup> πονηροῦ, 5. κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατὴρς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

6. Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος

<sup>1</sup> αἰῶνος τ. εν. NAB 17, 39; τ. εν. αι. N<sup>corr</sup>.DEFGHKLP.

*World* is the nearest English equivalent to αἰών in this sense, if only it be understood to mean a particular phase of human society, as in the phrases *religious world*, *scientific world*, etc., and not the material universe.—ἐνεστῶτος: *existing*. This participle is twice elsewhere applied to things existing by way of contrast to things future (μέλλοντα), in Rom. viii. 38 and 1 Cor. iii. 22. A similar contrast is here suggested between ὁ ἐνεστῶς and ὁ μέλλον αἰών, i.e., between the world which Christ found existing on earth and the Messianic world whose coming Hebrew prophets had foretold.—πονηροῦ. This sweeping condemnation of the existing world corresponds to the language of the Baptist and to Christ's own denunciations of the evil generation to which He came. In spite of all that revelation and conscience had done to leaven it, He found the faithful few in number, and evil predominant in the mass.—ἐξέλθῃται. Here, as in Acts xxvi. 17, this verb coupled with ἐκ can only denote *choice out of* the world, not *deliverance from it*, which would require the addition of ἐκ χειρὸς, as in Acts xii. 11, or some equivalent. The clause describes the process of selection begun by Christ on earth, and still continued by the risen Christ as He calls fresh disciples into His Church continually.

Ver. 5. ᾧ ἡ δόξα, sc. ἐστιν. Our versions supply ἔστω and turn the clause accordingly into an invocation of praise. But the insertion of the article points rather to an affirmation, *whose is the glory*. The verb is usually omitted in the doxology, but ἐστιν is added in 1 Pet. iv. 11. The *glory* consists in the manifestation of the Father's character throughout all the ages in the continual redemption of mankind according to His will. Hereby is revealed His union of perfect wisdom, holiness, and love.—εἰς τ. αἰῶνας τ. αἰώνων. αἰών denotes in Scripture a divinely appointed period (see note on ver. 4). The larger of these divine dispensations comprehend within them other shorter periods, and are therefore designated αἰῶνες αἰώνων. The phrase in the text ascribes the glory

to God for the whole term of these dispensations, i.e., for all the ages of human life, since these together make up the sum of man's existence. The full form is used by the Apostle in Phil. iv. 20, 2 Tim. iv. 18, but he uses elsewhere the shorter form εἰς τ. αἰῶνας.—ἀμήν. This *Amen* crowns the previous declaration of the glory of God by an invitation to the Churches to join in the ascription of praise.

Vv. 6-9. THE APOSTLE EXPRESSES SURPRISE AT THE SUDDEN DEFECTION OF HIS CONVERTS FROM THE ONLY TRUE GOSPEL, AND PRONOUNCES ANATHEMAS ON ALL PERVERTERS OF THE TRUTH.—Paul is evidently startled at the tidings of a sudden revolution in Galatian feeling. His intense indignation is evinced by the vehemence of his language and the solemnity of his anathema. There could be but one true Gospel; this new doctrine was no Gospel at all, but only a heretical perversion of the truth by foreign agitators. They were probably emissaries of a Pharisaic party in the Church, which advocated circumcision and legal observances for all converts alike.

Ver. 6. μετατίθεσθε: *ye are removing* (not *removed* as in A.V.). The agitators had not yet achieved any decisive success, though the Galatians were disposed to lend too ready an ear to their suggestions. It was not so much their actual progress, as the evidence afforded of the instability of the Galatian faith, that excited misgivings in the mind of Paul (cf. iv. 11, 20); he regarded the movement as merely *a little leaven*, and had not lost his confidence in the personal loyalty of his converts and the general soundness of their faith (v. 9, 10, vi. 17. See Intro., p. 147).—τοῦ καλέσαντος, sc. Θεοῦ. The Gospel call proceeded from God, like those to Abraham and the ancient servants and people of God; the Epistles of Paul invariably attribute it to Him (cf. i. 15), not to His human instruments.—ἐν χάριτι. This is evidently not = εἰς τὴν χάριν (*into the grace of Christ*, A.V.), but records the spirit of Divine love which prompted the call. God, of His grace in Christ, sent forth the Gospel to the Galatians by the hands of Paul



ὕμᾱς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· 7. ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θελοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8. ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσσηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9. ὡς προειρήκαμεν καὶ ἄρτι, πάλιν λέγω, Εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

and Barnabas.—**ἕτερον**. This passage brings out forcibly the different meaning of **ἕτερος** and **ἄλλος**. **ἕτερος** is primarily *the other* of two, **ἄλλος** *another* of several. Hence **ἕτερος** fixes attention on two objects exclusively (cf. note on τὸν ἕτερον in vi. 4); here it marks the essential difference between the true and the spurious Gospel, distinguishing the latter as quite a different Gospel.

Ver. 7. ὁ οὐκ ἔστιν ἄλλο. The translation of this clause in A.V. and R.V. (*which is not another*) has caused great embarrassment by its apparent identification of the spurious Gospel with the true. Lightfoot pleads ingeniously that **ἄλλο** may mean another besides the true Gospel, and so interprets the clause to mean that it is no Gospel at all; but this will hardly be accepted by most other scholars. The American revisers suggest the rendering *which is nothing else than*. But these difficulties arise from making **ὁ** the subject of the sentence: surely it is in fact a connecting adverb (*touching which, as to which, whereas*), as it is again in ii. 10, and probably in ii. 20. If the clause be rendered, *whereas there is no other Gospel (i.e., than the true)*, the sense becomes perfectly clear, and it forms an appropriate introduction to the succeeding anathemas by its emphatic testimony to the one true Gospel.—**εἰ μὴ** . . . This clause qualifies the former “there is no other Gospel,” only a spurious semblance (on the use of **εἰ μὴ** see note on ver. 19).—**τινές**. There is a studied vagueness in this and other references to the agitators. They were evidently not Galatian Christians, but strangers from abroad, whom the Apostle treats with real or affected contempt.

Ver. 8. ἡμεῖς. Paul here associates with himself the colleagues Barnabas, Silas, Timothy, who had combined with him to preach the Gospel. He desires to impress on his disciples that the controversy is not between one teacher and another, but between truth and falsehood: no minister of Christ, not even an angel, can alter the truth in Christ.—**ἀνάθεμα**. The two derivatives, **ἀνάθημα** and **ἀνάθεμα**, are both employed in the

LXX and N.T. in different senses. **ἀνάθημα** serves, as in other Greek authors, to denote a temple offering, statue, or ornament (cf. 2 Macc. ix. 16, Luke xxi. 5), while **ἀνάθεμα** is restricted to the Hebrew conception of an offering devoted under a solemn vow to death or destruction (Lev. xxvii. 28, Josh. vii. 1, Acts xxiii. 14). The Epistles of Paul attach to the word the idea of *spiritual* death. The significant addition **ἀπὸ τοῦ Χριστοῦ** in Rom. ix. 3 associates with it the further idea of separation from Christ, and consequent loss of all Christian blessings and means of grace. It does not, like excommunication, pronounce a judicial sentence on particular convicted offenders, but solemnly affirms general laws of the spiritual kingdom, e.g., in 1 Cor. xvi. 22, any *who love not the Lord*, here any who tamper with the truth of the Gospel, are pronounced outcasts from the faith, and dead to the Spirit of Christ.

Ver. 9. **προειρήκαμεν**. The contrast between this plural and the singular **λέγω** proves that Paul is here referring, not to previous warnings of his own by letter, but to joint warnings given by his companions Silas and Timothy as well as himself during his visit to the Churches. He never speaks of himself in the plural number. **ὡς . . . ἄρτι**: *as we have also forewarned you of late, I say again*. Our versions interpret **προειρήκαμεν** *we have said before* and **καὶ ἄρτι** *πάλιν λέγω* *so say I now again*. But Greek usage forbids this antithesis between **προ** and **ἄρτι**. **Προλέγειν** means *to forewarn*, not *to say in time past* (cf. 2 Cor. xiii. 2, Gal. v. 21, 1 Thess. iii. 4); while **ἄρτι** is used indifferently of recent or of present time. In Matt. ix. 18, 1 Thess. iii. 6 it means *of late*, in Matt. xxvi. 53, John xiii. 7, 37, xvi. 12, 31, 1 Cor. xiii. 12, xvi. 7 it means *now*, by way of contrast with the future. **ἄρτι** cannot therefore be used to contrast the present time with the immediate past. The words **καὶ ἄρτι** belong really to the preceding clause, and contain a reminder how recent had been the warnings which the Apostle is repeating. Since the rendering of John ix. 25 *Whereas I was blind, now*

10. Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώπους ἀρέσκειν; εἰ ἐτι<sup>1</sup> ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11. Γνωρίζω δὲ<sup>2</sup> ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον. 12. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὔτε<sup>3</sup> ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13. Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ

<sup>1</sup> εἰ ἐτι ζABD<sup>1</sup>FG 17, etc.; εἰ γὰρ ἐτι D<sup>8</sup>EKLP.

<sup>2</sup> δε ζAD<sup>8</sup>EKLP; γὰρ ζABD<sup>1</sup>FG 17.

<sup>3</sup> οὔτε before εδιδ. BD<sup>8</sup>EKL; οὐδε ζAD<sup>1</sup>FGP 31, etc.

*I see* appears to contradict this view of ἄρτι, it may be well to point out that ὢν does not mean *whereas I was*, but that the speaker's real meaning was, *I being* (sc., by nature) *blind now see*.

The true rendering is of some historical importance, as evidence that warnings on the subject of circumcision had been given to the Galatians by Paul and his companions during a recent visit (see *Introd.*, p. 146).

Vv. 10-24. REPUDIATION OF CORRUPT MOTIVES. EVIDENCE FROM PAUL'S PERSONAL HISTORY THAT HIS CONVERSION WAS DUE TO GOD, AND THAT HE WAS TAUGHT THE GOSPEL BY GOD INDEPENDENTLY OF THE TWELVE AND OF JERUSALEM.—Ver. 10. The order of words in the Greek text forbids the stress laid in our versions on the alternative *men or God*; the meaning of which is besides a little obscure in this connection. The true rendering of ἢ is *rather than* (= μᾶλλον ἢ), as in *Matt. xviii. 8*, *Luke xv. 7*, *xvii. 2*, *1 Cor. xiv. 19*: *Am I now persuading men rather than God?* This language indicates clearly what kind of calumnies had been circulated. His detractors accused him of sacrificing the truth of God for the sake of persuading men. It was, we know, his boast that he *became all things to all men*, but whereas his real motive was that he might win all to Christ, they insinuated that he was more bent on winning favour with men than on securing the approval of God. During his recent visit he had made two concessions to Jewish feeling; he had circumcised Timothy, and had recommended for adoption regulations tending to promote harmonious intercourse between Jewish and Gentile converts. It was easy to misrepresent these concessions as an abandonment of his former principles: and they furnished his enemies accordingly with a handle for decrying him as a time-server without fixed principles, now bent on winning

Jewish favour, as he had been before on gaining the Gentiles (see *Introd.*, p. 145. and *cf. v. 11*).—Ἄρτι. The Greek text throws the emphasis on this word, and its subtle irony is brought out by the ἐτι which follows. "Am I doing this *now*? Do you charge me *now* (he says in effect to these partisans of Judaism) with regarding men more than God? There *was* a time, before I knew Christ, when I did study to please men: if that were still my desire, I should not have been a servant of Christ."

Ver. 11. γνωρίζω. Here, as in *1 Cor. xii. 3*, *xv. 1*, this verb has the force of *reminding* rather than of *making known*. In all three passages the author calls attention to forgotten truths, which had once been well known.

Ver. 12. ἐγὼ. The personal pronoun is inserted, because the author is here laying stress on the special education he had received for his ministry of the Gospel. He had not learnt it, like his converts, from human teaching, but by direct communion with God in spirit, as the Twelve had learnt it from Christ's own teaching. This independence of older Christians is a marked feature in the history of his life. The agency of Ananias was necessary for his admission into the Church, but after his baptism no older Christian appears on the scene at Damascus.

Ver. 13. Ἠκούσατε. The Galatians had no doubt heard from Paul himself of his former persecution of the Church. How frequently it formed the topic of his addresses to Jewish hearers may be gathered from his defence of himself at Jerusalem in *Acts xxii.*, and before Agrippa in *Acts xxvi.*—Ἰουδαϊσμῷ. The rendering of this word in our versions, *Jewish religion*, is unfortunate: it implies a definite separation between the two religions which did not then exist, for Christians were still habitual worshippers in the synagogue; and it puts



'Ιουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· 14. καὶ προέκοπτον ἐν τῷ 'Ιουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15. ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16. ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ

this view into the mouth of Paul, who steadfastly persisted in identifying the faith of Christ with the national religion. The word 'Ιουδαῖζειν denotes the adoption of Jewish habits, language, or policy (*cf.* ii. 14). So here 'Ιουδαϊσμός denotes Jewish partisanship, and accurately describes the bitter party spirit which prompted Saul to take the lead in the martyrdom of Stephen and the persecution of the Church. Incidentally the partisanship was based on a false view of religion, for the narrow intolerance of the Scribes and Pharisees was a prevailing curse of Jewish society at the time; but 'Ιουδαϊσμός expresses the party spirit, not the religion. Still more alien to the spirit of Paul is the language attributed to him in the next verse, *I profited in the Jews' religion* (A.V.): for it indicates satisfaction at the success of his Jewish career, whereas he never ceased to regard it with lifelong remorse. His real assertion here is that he advanced beyond his fellows in sectarian prejudice and persecuting zeal—a statement borne out by the history of the persecution.—*ποτε*. This adverb is obviously attached to the preceding substantive ἀναστροφήν.

The imperfects ἐδίωκον . . . describe the course of action continuously pursued by Saul down to his conversion.—ἐπόρθουν. This term is likewise applied in Acts ix. 21 to the havoc wrought by Saul in the Church.

Ver. 14. συνηλικιώτας. Saul had been educated at Jerusalem, and this word points to his contemporaries in the schools of the Pharisees.—γένει. This term sometimes denotes *family*, but here *race and nation*, as in Acts xviii. 2, 24. So also συγγενής in Rom. ix. 3, xvi. 7, 21.—ζηλωτὴς. This is not here the proper name of a sect, being coupled with a genitive, as in Acts xxi. 20. Saul had no sympathy with the anarchical sect of Zealots who preached the sacred duty of revolt from Rome, though he had the persecuting zeal of an orthodox Pharisee.—πατρικῶν. This differs in sense from πατρώος. The latter denotes the national

law and customs of Israel (Acts xxii. 3, xxviii. 17), the former the hereditary traditions of the family, as the addition of μου further signifies. In Acts xxiii. 6 Paul describes himself as a son of Pharisees.

Ver. 15. ἀφορίσας. Paul looks back on his parentage and early years as a providential preparation for his future ministry: this view is justified by his antecedents. By birth at once a Hebrew, a Greek and Roman citizen, educated in the Hebrew Scriptures and in Greek learning, he combined in his own person the most essential requisites for an Apostle to the Gentiles. He was further moulded by the spiritual discipline of an intense, though mistaken, zeal for the Law of his God, which issued in bitter remorse. By this career he was fitted to become a chosen vessel to bear the name of Christ before the Gentile world. He did not hesitate accordingly to regard himself, like Hebrew prophets of old (Is. xlix. 1, 5, Jer. i. 5), as dedicated from his birth to the service of God.

Ver. 16. ἀποκαλύψαι . . . ἐν ἐμοί. These words taken alone might denote either an inward revelation to Paul himself, or a revelation through him to the Gentiles. But the context is decisive in favour of the former: for this revelation is not only associated closely with his conversion and his personal history between that and the visit to Arabia, but it is expressly stated that it was granted with a view to future preaching (ἵνα . . .).

The context distinguishes this revelation from the call; it cannot therefore be identified with the previous vision of Christ on the way, but (as the words ἐν ἐμοί import) was an inward and spiritual revelation which followed that appeal to eye and ear. The history corroborates this view: for it relates that Saul, after his vision, spent three days in solitary communion with himself and God before he was admitted to Christian baptism.—προσανεθέμην. This compound verb denotes (as in ii. 6) *additional communication*. After direct revelation



αἵματι, 17. οὐδὲ ἀνῆλθον εἰς ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.  
18. Ἐπειτα μετὰ τρία ἔτη<sup>1</sup> ἀνῆλθον εἰς ἱεροσόλυμα ἱστορήσαι

<sup>1</sup>τρία ἐτη ζῆΑΡ 17, etc.; ἐτη τρία ΒΔΕFGKL.

from God Saul had no occasion to seek further advice from man. There is an apparent reminiscence in thought and language of Christ's words, *flesh and blood hath not revealed it unto thee, but My Father*.

Ver. 17. ἀνῆλθον. The religious position of Jerusalem as seat of the Temple and mother-city of the Church, its political importance, and its geographical position on the central heights of Palestine, combined to suggest the application of the terms *up* and *down* to journeys to and from Jerusalem.—ἀποστόλους. In the third Gospel and early chapters of the Acts this title is habitually applied to the Twelve. It was extended to Paul and Barnabas on the occasion of their mission. In 1 Cor. ix. 2 Paul and Barnabas are distinctly enumerated amidst the recognised Apostles. Rom. xvi. 7 suggests a further extension of the title, probably to all founders of churches. But with the possible exception of James, no addition is recorded to the number of the Twelve at Jerusalem after Matthias.—Ἀραβίαν. No mention is made elsewhere of this journey; its object is clearly indicated by the context; for it is placed in strong contrast with human intercourse, and was, therefore, undertaken for the sake of solitary communion with God. The Arabian deserts were within easy reach of Damascus. Lightfoot suggests, indeed, that Paul perhaps repaired to Mount Sinai; but if the Apostle had been granted communion with God on Mount Sinai, the name would have constituted too effective an argument in favour of his Divine commission to be suppressed here. The Sinaitic peninsula was, in fact, remote from Damascus; the journey was at all times dangerous for travellers without escort, and in the year 37 (the most probable date of Saul's conversion) was hardly possible on account of war between King Aretas and the Romans.

Ver. 18. Ἐπειτα. The thrice-repeated Ἐπειτα in this verse, in ver. 21, and in ii. 1, singles out three events in the Apostle's life bearing on his intercourse with the Church of Jerusalem: his first introduction to them, his departure to a distant sphere of labour, and

his return to Jerusalem with Barnabas. The object of this sketch was not to write a history of those years, but to fix attention on certain salient incidents which threw light on the real nature of his intercourse with Jerusalem.—μετὰ τρία ἔτη. A different preposition is here employed from that used in ii. 1, which describes a mission within fourteen years. In this case no precise date is implied; for the object is not to date the visit, but to show that three full years at least had elapsed before Paul had any intercourse with the Twelve.—ἱστορήσαι: to enquire of Cephias, i.e., to obtain information from him. This is the usual meaning of the verb; in Herodotus, and elsewhere, it denotes visits paid to places of interest with a view to getting information about them on the spot. The circumstances in which Paul found himself at that time make this sense very appropriate. He had been suddenly driven from his ministry at Damascus, and was compelled to seek a new sphere. He could not turn to any adviser more valuable than Peter for determining his future course. For that Apostle was not only prominent in the general government of the Church, but had taken the lead in its expansion by his visits to Samaria, to the maritime plain, and to Cæsarea, and by his baptism of Gentiles. In spite, therefore, of the danger of revisiting Jerusalem, Paul repaired thither to consult Peter as to how he could best serve Christ.—Κηφᾶν. Several MSS. give the Greek form, ἰλέτρον, of this name; but the Hebrew form appears to be the original reading throughout the Epistle, except in ii. 7, 8. At Jerusalem he was probably known by the name Cephias, but in the Greek Church at large by the name Peter.—ἐπέμεινα. Both in the Acts and in the Pauline Epistles this verb denotes the continuance or prolongation of a stay.—πρὸς αὐτόν. This can hardly be = παρ' αὐτῷ, I abode with him. The clause expresses rather the motive for Paul's lingering at Jerusalem, I tarried to see him fifteen days.

This narrative is so independent of the account given of Paul's first meeting with the Twelve in Acts ix. 26-29, that some critics question the identity of the

Κηφᾶν,<sup>1</sup> καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19. ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. 21. Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

<sup>1</sup> Κηφᾶν  $\Sigma$ AB 17, etc.; Πέτρον  $\Sigma^c$ DEFGKLP.

two visits. But it is clear that both passages alike refer to Paul's first return to Jerusalem, after a prolonged sojourn at Damascus; and the subtle harmony of the two narratives is as conspicuous as their independence in details. The history states the bare fact that Paul, finding his life in imminent danger from the Jews at Damascus, fled to Jerusalem; the Epistle explains why he encountered so obvious a danger; the Epistle states that he prolonged his stay to see Peter; the history explains that he was unable to gain access to the Apostles for a time. The history records the principal events of the visit from the historical point of view, *e.g.*, the apprehensions felt by the Christian body, the intervention of Barnabas, the attempts on Paul's life; the autobiography passes these by as foreign to its purpose, but is far richer in personal details, relating incidentally the date, the motive, and the duration of the visit, and particularising the brethren whom Paul saw on the occasion; whereas in the Acts mention is merely made of the disciples generally.

Ver. 19. εἰ μὴ Ἰάκωβον. εἰ μὴ may either state an exception to the preceding negative clause (= *except, save*), or merely qualify it (= *but only*), as it does in Luke iv. 26, *to none of them, sc.*, the widows in Israel, *but only to Sarepta in Sidon*; and in Gal. i. 7, *no other Gospel, only (εἰ μὴ) there are some that pervert the Gospel*. The latter appears to be its meaning here. If James had been entitled an Apostle, the author would probably have written that he saw no other Apostles but Peter and James. But here he states emphatically that he saw no second ( $\xi\tau\epsilon\rho\omicron\nu$ ) Apostle, only James. The Epistle, like the Acts (see xii. 17, xv. 13, xxi. 18), fully recognises the leading position of James in the local Church (*cf.* ii. 9, 12); and the ecclesiastical tradition which entitles him Bishop of Jerusalem corresponds to this. All the evidence left of his life suggests that he clung throughout his Christian life to Jerusalem and did not undertake such missionary labours as would entitle him to the designation of Apostle.—τὸν ἀδελφὸν . . . James is

here described as *the brother of the Lord* in order to distinguish him from James the son of Zebedee, who was living at the time of Paul's first visit; but elsewhere as James: after the death of the other James there could be no question who was meant.

Ver. 20. The solemnity of this appeal to God in attestation of His truth marks at once the importance which Paul attached to his independence of human teachers, and the persistency of the misrepresentation to which he had been exposed.—ἰδοὺ. This imperative is always used interjectionally in Scriptures: the subsequent  $\delta\tau\iota$  depends on ἐνώπιον τ. Θεοῦ, which has the force of an attestation.

Vv. 21-23. About ten years of the life of Paul, between his flight from Jerusalem to Tarsus and his return to Jerusalem for the Apostolic Council, are here passed over. They were spent, partly in and around Tarsus and Antioch, partly in the joint mission with Barnabas to Cyprus and Asia Minor. The Galatians were already acquainted with the leading facts of that period, and it was needless to refer to them here: enough that he spent those years, like those at Damascus, in an independent ministry at a distance from Jerusalem. He did indeed repair thither once with Barnabas to carry alms from Antioch to the Elders; but circumstances prevented any intercourse with the Twelve at that time: for before they reached the city the Herodian persecution had begun, and the leading Christians were in peril of death at the hands of Herod. Paul himself can only have paid a secret and hurried visit to the city, and thought it needless apparently to mention it in this place.—κλίματα. This word denotes the fringes of coastland sloping down from the mountains to the sea in north-western Syria and eastern, *i.e.* Roman, Cilicia. It is applied in 2 Cor. xi. 10 to the coastlands of Achaia.

The name Syria is placed before Cilicia, though the ministry at Tarsus preceded that at Antioch: for the latter was by far the more important and prolonged ministry. A further reason for placing



22. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· 23. μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε ὄν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει. 24. καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. 1. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν

Syria first was the subordinate position of Cilicia: for Roman Cilicia was, like Judæa, only a district of the great province of Syria, separately administered by an imperial procurator at Tarsus.

In Acts xv. 41 Syria and Cilicia are coupled together as forming a single region (τὴν Συρίαν καὶ Κιλικίαν), no article being inserted before Κιλικίαν; not so here, for the first ministry at Tarsus was distinct from that at Antioch.

Ver. 22. ἤμην δὲ ἀγν. The correct translation is not *I was unknown* (as our versions render it), but *I was becoming unknown*. At the beginning of this period he was a familiar figure in Jerusalem, but in the course of ten years' absence he gradually became a stranger to the Christians of Judæa.—ἐκκλησίαις. This passage speaks of the Churches of Judæa in the plural, as does also 1 Thess. ii. 14. In the Acts the Church throughout Judæa, Galilee and Samaria is described as a single Church according to the text of the best MSS. (ix. 31): the funds contributed for the relief of the poor Christians in Judæa are handed over to the Elders at Jerusalem (xi. 29, xii. 25); brethren from Judæa are censured as members of their own body by the assembled Church at Jerusalem (xv. 1, 24). It would seem from this that an effective unity of administration and control existed in Jerusalem side by side with local organisation of the several Churches of Judæa.

Ver. 23. *The faith* seems to be here identified with the living body of believers, for this verse describes Saul as making havoc of *the faith*, while ver. 13 applies that term to the Church.

Ver. 24. They glorified God in Saul, ascribing the change entirely to the grace of God working on his heart.

CHAPTER II.—VV. 1-10. NARRATIVE OF THE AUTHOR'S VISIT WITH BARNABAS TO THE CHURCH OF JERUSALEM, HIS FRUITLESS NEGOTIATIONS WITH PARTY LEADERS, AND THE BROTHERLY WELCOME AND RECOGNITION HE RECEIVED FROM JAMES PETER AND JOHN.—The author has shown by a rapid glance over the first thirteen years of his Christian life how independent he had been of human teaching at his conversion and subsequently. He now proceeds to record

the true history of the negotiations which he had undertaken at Jerusalem in conjunction with Barnabas in the fourteenth year of his ministry. (On the identity of this conference with the Apostolic Council, whose proceedings are recorded in Acts xv., see Introd., pp. 141-144). The Galatians were well aware of the position of Paul and Barnabas in the Church of Antioch: it was not therefore necessary to state in express terms that they were deputed to represent that Church. Enough that their first act was to lay before the Church of Jerusalem an account of the Gospel they were preaching to the Gentiles, and that their divine commission to the Gentiles was fully recognised by the leaders of the Church at Jerusalem. They knew already the general outline of events: for the resolution adopted at Jerusalem, and subsequently approved at Antioch, had been duly communicated to them by Paul himself. His object in this Epistle is to remove misconception as to his own position. His reference of this question to the Church of Jerusalem had been misrepresented as an act of submission and acknowledgment of his own inferiority, whereas he had really procured the condemnation of *the false brethren* who denied his authority, had silenced his opponents, and met with brotherly fellowship and full recognition at the hands of James Peter and John.

Ver. 1. διὰ δεκατ. ἐτῶν. Greek usage in calculating intervals of time between two events reckons two years for the two broken years at the beginning and end of the period. Some critics, notably Lightfoot, calculate this period from the meeting with Peter mentioned in i. 18: but this attaches far too much importance to that interview. It is only mentioned and its date loosely indicated in order to show that three full years passed before they had any intercourse. The dominant note of time throughout in the mind of the author is surely the conversion: and the object of specifying a period of time here, as in i. 18, is to show how many years of Christian life had passed before the event.—Τίτον. The names of the Christians who accompanied Paul and Barnabas are not given in Acts xv. 2. It appears that Titus, a Greek Christian,



ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον.  
 2. ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον  
 δὲ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μή πως εἰς  
 κινὸν τρέχω ἢ ἔδραμον 3. (ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν,

one of Paul's own children in Christ, was among them, and that Paul was responsible for his selection. His choice of a Greek for his companion evinces the determined spirit with which he started on his mission.

Ver. 2. κατὰ ἀποκάλυψιν. This statement of Paul's motive is in no way inconsistent with the independent statement in the Acts that he was deputed by the Church. The revelation may have come to Paul himself, and in that case he prompted the decision of the Church, of which he and Barnabas were at that time the ruling spirits; or it may have been made through the Spirit to the Church, in which case Paul would count it right at once to obey his voice.—ἀνεθέμην . . . Two different methods of action are here specified, public addresses describing the nature and result of the Apostle's preaching among the Greeks, and private interviews with individual brethren or groups of brethren. The term κατ' ἰδίαν does not imply secrecy in these communications. The context shows that the point at issue was the circumcision of Gentile converts.—τοῖς δοκοῦσιν. As this phrase recurs four times in eight verses, it is necessary to determine its true meaning with some precision. δοκεῖν nowhere else conveys the idea of superiority implied in our versions, of *reputation* (of *repute* R.V.). The two passages adduced in its support do not stand the test of criticism: in Eur., *Heracle*, 897 there is an obvious ellipsis of εὐτυχεῖν, in *Hec.*, 295 of δόξαν ἔχειν. In the latter indeed δοκούντων appears to be a cynical comment of the deposed queen on the unreality of outward glory.

In fact δοκεῖν, like *seem* in English, was either a neutral term which expressed according to the context any impression, good or bad, produced by the appearance of an object, or it laid stress on the unreality of the mere outward semblance. The Greeks dwelt often on the contrast between δοκεῖν and εἶναι embodied in the famous line of Æschylus οὐ γὰρ δοκεῖν δίκαιος ἀλλ' εἶναι θέλει. In ver. 6 this contrast reappears in the antithesis between δοκοῦντες εἶναι and ὡς ἦσαν. In ver. 9, on the contrary,

οἱ δοκοῦντες, coupled as it is there with σπύλοι εἶναι, denotes the high estimate formed of the Three. The elliptical phrase ἀνεθέμην τοῖς δοκοῦσιν in ver. 2 should in like manner be interpreted by the context. I take it to mean ἀνεθέμην οἷς ἐδόκει δεῖν ἀναθέσθαι. Paul, as he states, brought the matter in private interviews before those whom it seemed right to approach in that way, *sc.*, influential opponents, whose hostility he was anxious to deprecate.—μή πως . . . It was of vital moment to the welfare of the Greek Churches at that time to avoid a breach with Jerusalem. Besides embracing a minority of Jewish Christians, they were leavened through and through with Jewish influences, so that a quarrel might have led to a disastrous schism in all the existing Churches. More than this, they relied still mainly on the Old Testament for the basis of their theology and morals. The abundant promise of harvest among the Greeks rested still on the nucleus of devout Gentiles who had been prepared by the teaching of the synagogue for the lessons of Christ's Apostles. τρέχω . . . ἔδραμον. The present subjunctive is coupled here with the aorist indicative, as it is in 1 Thess. iii. 5, to express the fear of present failure, coupled with a dread that past labours had been rendered futile.

Ver. 3. *Howbeit even Titus, who was with me, being a Greek, had not been compelled to be circumcised.* The last verse related the steps taken by Paul to disarm opposition. He was, however, no less resolute in his resistance to any encroachment on Christian freedom. The presence of Titus with him attested his determination; for the circumcision of Titus had been demanded, and resisted evidently by Paul himself. It is a strange misconception of critics to argue as if this struggle over Titus took place at Jerusalem. The demand for the circumcision of all converts was made at Antioch and pressed against the authority of Paul and Barnabas (Acts xx. 2): the express object of the deputation was to protest against this demand, which they did with entire success. The Greek aorist ἡγαγκάσθη answers here to the English pluperfect, as often elsewhere (*cf.* Winer, xl., 5).

ἡναγκάσθη περιτμηθῆναι·), 4. διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν<sup>1</sup>. 5. οἷς οὐδὲ<sup>2</sup> πρὸς ὥραν εἴχαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6. Ἀπὸ δὲ τῶν δοκούντων εἶναι τι (ὁποῖοι ποτε

<sup>1</sup> καταδουλώσουσιν  $\aleph$  ABCDEFG; -σονται L; -σονται K.

<sup>2</sup> οἷς ουδε  $\aleph$  ABCD<sup>corr</sup> EFGKLP; om. D.

Ver. 4. The narrative returns here, after the parenthetical reference to Titus, to the subject of vv. 1, 2, and the verb ἀνέβην, already repeated in ver. 2, must here also be supplied to complete the sense: *But it was because of the false brethren privily brought in that I went up, men who came in. . . .* The addition of the article, rightly inserted by the Revised Version before *false brethren*, shows that they were a particular body of convicted offenders against Christ, of whose guilt the Galatians had been already informed. The force of παρεισάκτους is well illustrated by Strabo, xvii., p. 794, where it denotes the treacherous introduction of foreign enemies into a city by a faction within the walls. In the next clause παρεισῆλθον describes the stealthy entrance of these secret foes; κατασκοπῆσαι marks their hostile intent, and likens them to spies who are bent on discovering to an enemy the weak points in a military position: the freedom of the Greek Churches in Christ is further declared to be the object of their hostility. This description brings the Epistle into close touch with the Acts: for it is there stated that Paul and Barnabas were driven to go up to Jerusalem by the factious opposition of certain foreign emissaries from Judæa who attacked the freedom of the Greek converts from circumcision and disturbed the peace of the Church; also that these men were altogether repudiated and condemned at Jerusalem by the Apostles and brethren, and finally that the document embracing this sentence of condemnation had been placed by Paul himself in the hands of the Galatians. There can be no doubt, in view of this close correspondence, that the false brethren whom the Epistle denounces are identical with the Pharisaic emissaries who stirred up strife at Antioch. —καταδουλώσουσιν. All the best MSS. agree in reading this future indicative instead of the subjunctive after ἵνα; possibly the author meant to express thereby the assured hope of success, and not merely the intention of the conspirators.

Ver. 5. εἴχαμεν. Paul here couples Barnabas with himself in recording the determined resistance offered by both to the demand for the circumcision of all Christians preferred at Antioch. Barnabas was at that time a staunch supporter of Greek freedom. The verse obviously refers to their attitude at Antioch before going to Jerusalem.—τῇ ὑποταγῇ: *by our submission.* Here, as in 2 Cor. ix. 13, ὑποταγή denotes a voluntary act, not one imposed upon a subject. The same rendering appears more appropriate for expressing the due attitude of wife and children in 1 Tim. ii. 11, iii. 4. The middle voice ὑποτάσσεσθαι is five times rendered *submit* in the Authorised Version, and the force of the original is impaired by its exclusion from the text of the Revised Version.—ἵνα . . . The motive for firmness was the maintenance of the truth of the Gospel, i.e., of the freedom to which the uncircumcised were entitled in Christ.—πρὸς ὑμᾶς: *for you, i.e., with a view to your welfare.* The rendering of our versions, *with you*, would be properly expressed by ἐν ὑμῖν.

Ver. 6. The author here resumes the broken thread of the narrative, which he interrupted after ver. 2 in order to show that his conciliatory attitude at Jerusalem was not due to weakness or irresolution. He now proceeds to relate the sequel of the advances which he made at Jerusalem to the Pharisaic party. The repetition of the phrase οἱ δοκούντες, and the fresh transition from the plural εἴχαμεν to the singular ἐμοί, indicate the fresh shifting of the scene from Antioch back to Jerusalem. The first clause is left unfinished, for the mention of these men *who seemed to be anything* leads the author to interrupt his narrative again that he may challenge their right to be heard; he breaks, accordingly, into the disparaging comment, *what manner of men they had once been, maketh no matter*—a forcible expression of his disappointment at finding so little Christian sympathy or life where he had hoped to find so much. After this parenthesis he remoulds the



ἦσαν οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει)—  
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδέν προσανέθεντο. 7. Ἀλλὰ τοῦναντίον,  
ιδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς  
Πέτρος τῆς περιτομῆς 8. (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν  
τῆς περιτομῆς ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη), 9. καὶ γνόντες τὴν  
χάριν τὴν δοθείσάν μοι, Ἰάκωβος καὶ Κηφᾶς<sup>1</sup> καὶ Ἰωάννης, οἱ

<sup>1</sup> I. καὶ Κηφᾶς ζBCKLP; Πέτρος καὶ I. DEFG.

form of his sentence; and οἱ δοκοῦντες, the subject of ἦσαν, becomes the subject of the verb προσανέθεντο. Instead, therefore, of concluding the sentence in its original form, and stating that *from those who so seemed* he got no response, he writes, *to me, I say, those who so seemed communicated nothing further.*—τῶν δοκούντων εἶναι τι. These are identified with τοῖς δοκοῦσιν in ver. 2. They are there described as men whom it was thought advisable to approach in private, here as men who were thought to be anything, i.e., to have any weight in the Church. The English version somewhat suggests that they held high office and were in positions of dignity, perhaps Apostles; but the Greek order in that case must have been τί εἶναι, nor can that emphasis be justified in rendering the enclitic τι after εἶναι. They were probably party-leaders, but the Apostle writes of them with scant respect as men who were now little better than a name.—ὅποιοί ποτε ἦσαν . . . : *What manner of men they had once been maketh no matter to me.* The margin of the Revised Version rightly renders ὅποιοι as an indirect interrogative dependent on διαφέρει, and gives to ποτε its true sense of *formerly, in time past* (as in i. 13, 23). Coupled as it is here with ποτε, ἦσαν has the force of a pluperfect, and contrasts the character of these men as reported from past time with what Paul actually found them to be: he could get no brotherly help or counsel from them. Therefore he pronounces the adverse judgment upon them (πρόσωπον . . . λαμβάνει); for, like his Master (Luke xx. 21), he regarded no man's person, if weighed in the balance and found wanting.—ἐμοὶ . . . προσανέθεντο. This clause forms an antithesis to ἀνεθέμην τοῖς δοκοῦσιν in ver. 2. Paul had laid before them an account of his successful ministry among the Greeks, but they had no further response to make in the shape of Christian sympathy, or of fresh argument in justification of their prejudices against him and his teaching.

Ver. 7. The emphatic opening of this verse, Ἀλλὰ τοῦναντίον, gives prominence to the thorough contrast presented by James, Cephas and John to the cold reserve of these suspicious and prejudiced opponents. It is perfectly clear in the Greek text, though unfortunately not in the English versions, that *they* are the subject throughout vv. 7-9, and that the participles ἰδόντες and γνόντες refer to *them* as well as the verb ἔδωκαν. *But contrariwise James and Cephas and John . . . when they saw . . . and perceived the grace that was given unto me, gave to me and Barnabas right hands of fellowship.* They saw in the marvellous success of Paul and Barnabas a visible token of their divine commission and of the grace bestowed upon them. These were doubtless the real authors of the final resolution adopted by the Council; and its hearty appreciation of their beloved Barnabas and Paul, men that have hazarded their lives for the name of the Lord Jesus Christ coincides with the language of the Epistle.—Πέτρος. In this and the next verse the Greek name is used to designate the Apostle of the circumcision, probably because he was already known to the whole Greek world as an Apostle under that name. In Jerusalem, however, and as a man, he habitually went by his Hebrew surname Cephas, and that name is accordingly given him elsewhere in the Epistle.

Ver. 8. ἐνεργήσας. When this verb is applied to the work of the Spirit in the hearts of men, the preposition ἐν is added to it. The absence of ἐν before Πέτρῳ and ἐμοὶ indicates that this verse is not describing the work of grace in the hearts of Peter and Paul, but the work of God *for* them, i.e., for the furtherance of the Gospel which they preached.

Ver. 9. The name of James is placed before those of the Apostles Peter and John. This was probably because as permanent head of the local Church he presided at meetings (cf. Acts xxi. 18). The well-known strictness of his own



δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἔμοι καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς <sup>1</sup> εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· 10. μόνον τῶν πτωχῶν ἵνα μνημονεύμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.  
11. Ὅτε δὲ ἦλθε Κηφᾶς <sup>2</sup> εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ

<sup>1</sup> ἡμεῖς BFGKLP; ἡμεῖς μὲν A<sup>a</sup>ACDE.

<sup>2</sup> Κηφᾶς ABCHP; Πέτρος DEFGKL.

legal observance gave special weight to his support of Greek freedom on this occasion. A comparison of his address with the subsequent resolution of the Council suggests that he took a leading part in drafting some part of it at least.—οἱ δοκοῦντες στύλοι εἶναι. The habitual application to the Church of figures borrowed from a temple of God suggested the description of Apostles as pillars. It occurs also in Clement of Rome and Ignatius. The repetition of the phrase οἱ δοκοῦντες is apparently designed to contrast the high estimate formed of the Three with the unfounded and indefinite estimate of others who had proved to be mere names.—ἵνα . . . The mutual understanding between the two groups of Apostles obviously did not imply an absolute restriction of each to one section of the Church. All converts alike were members of a single united Church: circumstances of themselves forbade any definite division: Paul opened his ministry everywhere in the synagogue, and numbered Jews as well as Greeks amidst his converts. So Peter again is next found at Antioch.

Ver. 10. μόνον . . . ἵνα. A verb must be supplied out of δεξιὰς ἔδωκαν expressive of the pledge that the other Apostles exacted from Barnabas and Paul. τῶν πτωχῶν. These words are displaced from their grammatical position after μνημονεύμεν in order to lay stress upon the poor being the central object of the appeal. Judæa suffered often from famine in apostolic times, and Christians were probably the worst sufferers owing to religious ill-will and social persecution. This passage implies chronic poverty. So also does the history of the Pauline contribution, which was not an effort to meet a special emergency, for it took more than a year to collect, but a fund organised to meet a permanent demand for systematic help.—ὃ. The addition of τοῦτο after αὐτό shows that ὃ is not the object of ποιῆσαι, but is used with adverbial force for a connecting particle, as in i. 7, as for which.—καὶ ἐσπούδασα: not I also, for this would require καὶ ἐγώ

in the Greek text. The force of καὶ is to intensify the following verb. *I was not only willing, but was indeed zealous to do so.*

Vv. 11-14. INTRIGUE AT ANTIOCH TO AFFIX THE STIGMA OF UNCLEANNESS ON UNCIRCUMCISED BRETHREN, COUNTERMANCED BY PETER AND BARNABAS, BUT OPENLY REBUKED BY PAUL.—The gathering of many Christians at Antioch after the Apostolic Council during the sojourn of Paul and Barnabas in that city is recorded in the Acts, but no mention is made of Peter or of this episode. The omission is instructive, for it bears out the impression which the Epistle itself conveys that the collision was a transitory incident, and had no lasting effect on Church history. The fact, however, that Peter and Barnabas both consented to affix the stigma of uncleanness on their uncircumcised brethren rather than incur the obloquy of eating with them bears striking testimony to the strength of the prejudices which then prevailed among Jewish Christians. Neither of them had any real scruples about intercourse with these brethren: Peter had been taught of God long ago not to call any unclean whom God had cleansed, and had recently protested at Jerusalem against laying the yoke of the Law upon the neck of the disciples; Barnabas had ministered for years to Greek converts, had championed their cause at Jerusalem with Paul, and had like Peter consorted with them freely of late: yet neither of them had the moral courage to act up to their convictions under the eyes of the brethren from Jerusalem. Their vacillation attests the difficulty of retaining Jews and Greeks in one communion, and the wisdom and prudence which guided the decision of the Apostolic Council. But that decision had materially strengthened Paul's position. A basis of union had been formally ratified between the two Churches of Jerusalem and Antioch. The Church of Jerusalem by calling on Greek Christians to consent, as they had done, to certain prescribed forms of abstinence had virtually bound themselves to accept these

ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12. πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον,<sup>1</sup> ὑπέστελλε καὶ

<sup>1</sup> ἦλθον ACD<sup>3</sup>EHKLP; ἦλθεν ΞBD<sup>1</sup>FG.

as conditions of intercourse, and the withdrawal from the common meal violated therefore the spirit of a solemn treaty. Paul had therefore strong ground for remonstrance, independently of his authority in his own Church, and his protest was evidently effectual, though he refrains from recording Peter's humiliating retreat from a false position. For it is recorded here for the express purpose of exemplifying his successful vindication of his apostolic rights.

The early Fathers shrank from admitting the moral cowardice of which Peter was guilty on this occasion, and made various efforts to evade the plain sense. Clement of Alexandria questioned the identity of Cephas with the Apostle. Origen propounded a theory that the scene was a preconcerted plot between the two Apostles for the confutation of the Judaisers; and this theory prevailed extensively in spite of the discredit which it cast on the character of both until it was effectually exposed by Augustine in controversy with Jerome, who had himself adopted it.

Again, this momentary collision between the two great Apostles was distorted by party spirit into an evidence of personal rivalry. Their preeminence in their two respective spheres has been already noted as early as the Apostolic Council, and this led, perhaps inevitably, to personal comparison. In the Corinthian Church opposite partisans adopted their names for rival watch-words. At a later time elaborate fictions of their lifelong antagonism were invented and circulated in the Clementine literature. But the collision here mentioned was obviously a transitory incident. The language of gratitude and esteem applied to Peter elsewhere in the Epistle precludes any idea of permanent estrangement. — ὅτι κατεγνωσμένος ἦν. Our versions are surely wrong in giving a causal force to ὅτι in this clause, for it adduces no clear and reasonable justification of the opposition offered. It is much better to take ὅτι as declarative: Paul is here stating the ground which he took up against Peter: *I withstood him, saying that he had condemned himself.* He urged that Peter was condemned by his own inconsistency. By first eating with

Gentiles and then pressing upon them observance of the very principles that he had violated he was playing fast and loose with the Law.

Ver. 12. Ἰακώβου. Any visitors from the Church of Jerusalem might perhaps be said to come from James, who was its permanent head; but these brethren appear to have been in special sympathy with James in regard to their strict observance of the Law, and the respect paid by Peter to their opinion suggests that they were representative men, probably deputed for some purpose by their Church. There is, however, no reason to conclude that James prompted or approved the intrigue against Gentile freedom at Antioch. Scrupulous as he was about observing the Law, he had taken a leading part at Jerusalem in shaping the recent contract with their Gentile brethren, and was the last man to sanction an evasion of its terms.

The imperfect tenses ὑπέστελλεν, ἀφώριζεν give a graphic picture of Peter's irresolute and tentative efforts to withdraw gradually from an intercourse that gave offence to the visitors.—τ. ἐκ περιτομῆς. The omission of τῆς before περιτομῆς is conclusive against the rendering of our versions, *them . . . of the circumcision.* For περιτομή without an article does not denote the body of men, but the rite. By τ. ἐκ περιτομῆς are meant the party who based their faith on circumcision, and made that the charter of God's covenant rather than baptism, and not the Jewish Christians in general. It is clear from the context that the Circumcision as a body did eat with their brethren until Peter set the example of withdrawal through fear of this determined minority of partisans. In Acts xi. 2 the phrase obviously singles out a particular party who pressed the claims of circumcision in an assembly consisting wholly of circumcised men. In Acts x. 45 οἱ ἐκ π. πιστοὶ distinguishes those who believed after circumcision from the uncircumcised who believed; and in Col. iv. 11 οἱ ὄντες ἐκ π. οὗτοι μόνοι συνεργοί designates *those men who were my only fellow-workers after circumcision.* (For the force of the elliptical phrase οἱ ἐκ cf. iii. 7, 9, Rom. iv. 14.)

Ver. 13. συννυκτρίθησαν . . . ὑποκρί-



ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. 13. καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14. Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ<sup>1</sup> ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, πῶς<sup>2</sup> τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; 15. ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ

<sup>1</sup> Κηφᾷ ὡ ABC 17, etc.; Περφ DEFGLP.

<sup>2</sup> πῶς ὡ ABCDEFGP; τι KL.

σει. The verb ὑποκρίνεσθαι is often used of playing a part as an actor in a play without any invidious meaning; but ὑπόκρισις corresponds throughout the N.T. to its English equivalent *hypocrisy*, and fidelity to the Greek text almost demands that rendering here. The men who had hitherto eaten with the uncircumcised and now withdrew because they shrank from giving offence were, in fact, affecting religious scruples which they did not feel, and the Apostle does not hesitate to denounce such insincerity by its true name *hypocrisy*.—καὶ Βαρνάβας: *even Barnabas*. The defection of Barnabas was a heavier blow to the cause of Gentile freedom than the vacillation of Peter. With the single exception of Paul himself, Barnabas had been the most effective minister of Christ for the conversion of Greeks; he had been of late deputed to appear with Paul as their representative in Jerusalem, and his withdrawal from social communion with Greek Christians fell upon them with the force of a betrayal. Yet Paul, who had been for many years his most intimate companion, and knew his heart, writes more in sorrow than in anger of his lamentable weakness in being led away by evil example. For he saw that he was the victim of stronger wills than his own. Jerusalem had been his early home and the place of his earliest ministry. The Twelve had been his first teachers in Christ: his cousin John Mark, who was even then in Antioch, was so dear to him that Barnabas, when driven to choose between him and Paul, chose Mark for the companion of his future ministry. What wonder then that he was tempted on this occasion for a moment to yield to the influence of Peter and the brethren from Jerusalem!

Ver. 14. πρὸς τ. ἀλήθειαν. Our versions render πρὸς, *according to*, like κατὰ: and so impugn these men for want of uprightness in their conduct rather than for inconsistency of doctrine. But the

censure of the Apostle is really directed to the falsehood of their teaching. They *were not dealing straightforwardly with the truth* in casting the slur of uncleanness on those whom God had cleansed in Christ.—ἀναγκάζεις. Peter was by his example really putting a severe pressure on Gentile converts to adopt a Jewish rule of life, though perhaps unintentionally.—ὑπάρχων. This participle notes the bearing of antecedents on present action. Peter being a Jew might have been expected to act otherwise.

Vv. 15-21. JEWS THEMSELVES WERE DRIVEN TO RESORT TO CHRIST AS SINNERS FOR PARDON BECAUSE THEY COULD NOT OBTAIN JUSTIFICATION BY PERFECT OBEDIENCE TO THE LAW—NOT THAT THEY MIGHT THEREBY BECOME MORE FREE TO SIN, BUT FOR THE SAKE OF NEW LIFE IN CHRIST, EVEN AS PAUL HIMSELF ENDURED CRUCIFIXION WITH CHRIST, THAT CHRIST MIGHT LIVE IN HIM. Ver. 15. As the next verse opens, according to the Greek MSS., with εἰδότες δὲ, it is necessary to understand here a finite verb, *We are Jews*, etc.

The personal narrative breaks on abruptly at this point. Peter drops out of sight, and the Epistle passes from a protest against his vacillation into an elaborate argument against the doctrinal errors of the Pharisaic party, which forms too integral a portion of the whole Epistle to be detached from it. Yet the new strain of thought springs so directly out of the previous remonstrance that it might well have been addressed there and then to the Jewish Christians at Antioch. The outspoken protest against an insidious attempt to force on Gentiles the Jewish rule of life leads naturally to an enquiry what this rule has done for men who are Jews by birth. Did it justify them before God? We know that it did not: they had to turn to Christ for the peace with God which the Law could not give. In short, vv. 15-21 are connected at once with the preceding matter



ἐθνῶν ἁμαρτωλοὶ, 16. εἰδότες δὲ<sup>1</sup> ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Χριστοῦ Ἰησοῦ,<sup>2</sup> καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· ὅτι<sup>3</sup> ἐξ ἔργων νόμου<sup>4</sup> οὐ δικαιωθήσεται πᾶσα σὰρξ. 17. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν

<sup>1</sup> δὲ BCD<sup>1</sup>E<sup>1</sup>FGL; om. AD<sup>3</sup>KP.

<sup>2</sup> Χριστοῦ Ἰησοῦ AB 17; I. Χριστοῦ BCDEFGKLP.

<sup>3</sup> ὅτι H<sup>1</sup>ABDFG 17, etc.; διότι CD<sup>3</sup>EKLP.

<sup>4</sup> ἐξ ἔργων νομοῦ before οὐ δικ. H<sup>1</sup>ABCDEFGP.

and the subsequent; and apparently reproduce in substance an argument which had already been addressed, *viva voce*, to the circumcision-party at Antioch, whom the Apostle identifies in spirit and policy with the subsequent agitators in Galatia. —οὐκ ἐξ ἐθνῶν ἁμ. This clause expresses pointedly the insolent contempt of the Pharisaic party for Gentiles, who did not belong to the holy nation nor inherit the Law and the Covenants. Yet in spite of these arrogant pretensions to superior sanctity (it is added) they were driven by the verdict of their own conscience to embrace the faith of Christ because they knew that no flesh could possibly be so perfect in obedience to Law as to be thereby justified.

Ver. 16. οὐ δικαιοῦται . . . Two methods of seeking justification in the sight of God are here distinguished. The former took account of nothing but steadfast obedience to the law of God. Before his conversion Paul knew no other: he had been taught by his legal training to base his standard of right and wrong entirely on the revealed law, to find in it the sole guide of conscience, and to measure righteousness by conformity to its commandments alone.

But his view of God's judgment had been profoundly modified by his conversion. He had learnt on the one hand from the teaching of Christ how impossible it was for man to attain to perfect righteousness, seeing that God claims not only obedience to the letter of the law, but an allegiance of the heart too thorough to be attainable by human infirmity. But on the other hand he knew now that God is a loving Father in Christ, ever seeking out His erring children that He may win them back, ever ready to temper strict justice with infinite mercy, and waiting only for the first response of imperfect faith and imperfect repentance, so they be at all sincere, to blot out a guilty past, and

pronounce a favourable judgment on the sinner. He perceived that there is room in the judgment of God for another element beside strict justice, *viz.*, the mercy of the judge, and that a prisoner, however clear may be his guilt on the evidence of his life, may nevertheless be assured of pardon and acceptance by throwing himself in humble trust on that mercy. In the Epistles of Paul accordingly justification acquired a new meaning, becoming equivalent to acceptance before God, and the term righteousness was applied to the merciful acquittal of the guilty but penitent offender.

The clause ἐξ ἔργων νόμου defines an acquittal on the merits of the case alone, based on a life of holy obedience, while διὰ πίστεως Ἰ. Χρ. points to faith in Christ as the appointed channel of God's mercy.—ἐπιστεῦσαμεν. Here, as in Rom. xiii. 11, this verb denotes the act of embracing the faith. Jewish Christians had by their conversion declared the hopelessness of their position under the Law without Christ. Faith in him was (they saw) the only means of obtaining justification.—διότι . . . This clause corroborates the verdict of conscience and experience by the authority of Scripture, for it adopts the language of Ps. cxlii. (cxliii.) 2, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ἄνθρωπος, with only some verbal alterations suggested by the context of the Epistle. As two kinds of justification have been mentioned, the clause ἐξ ἔργων νόμου is required here to make it clear that the justification to which the Psalm refers was legal, the words ἐνώπιόν σου are dropped as needless in this context, and πᾶσα σὰρξ is substituted for πᾶς ἄνθρωπος in order to show that the Psalm referred to earthly life. The passage is quoted with corresponding verbal changes in Rom. iii. 20.

Ver. 17. εἰ δὲ . . . ἁμαρτωλοὶ. The last verse arrived at the conclusion that Jewish converts by their own act con-

καὶ αὐτοὶ ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

18. εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.<sup>1</sup> 19. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

<sup>1</sup>συνιστάνω NABCDGFP.

demned themselves to be guilty of a broken law. The argument now proceeds on this assumption "*If it be true (as has been shown) that we by seeking to be justified in Christ were found to be ourselves also sinners as well as the Gentiles—if our sin was then discovered, and it be admitted that confession of sin lies at the root of all Christian life, what then is the attitude of Christ toward sin?*"—ἄρα Χ. ἁ. διάκονος; This clause is clearly interrogative, and the true reading is ἄρα, not ἄρα (inferential). For here, as always elsewhere in Pauline language, μὴ γένοιτο repudiates a monstrous suggestion, put forward in the form of a question, the mere statement of which is repugnant to the moral sense.

It was objected to this doctrine of God's free grace in Christ to guilty sinners that it held out a license to sin by doing away the wholesome restraints of the Law, and so encouraged men to continue in sin by its assurance of pardon. The fallacy is here dismissed with scorn on the strength of the very nature of Christ, but is more fully exposed in the sixth chapter to the Romans.

Ver. 18. "If, indeed, I do reestablish the authority of the Law over Christian life, it becomes true that Christ did lead me to transgression." So argues the Apostle as he turns to his own life for an illustration of the incompatibility of allegiance to Christ with the continued supremacy of the Law.

Ver. 19. Ἐγὼ. The stress laid on the personal pronoun shows that Paul is here referring to the facts of his personal history. He singles out his own conversion for the sake of the crucial example which it afforded of the difficulty of reconciling the commands of Christ with the traditional law of Israel, for he was actually bearing the commission of the high priest, and carrying out the orders of the Sanhedrim when Christ met him in the way and laid His commands upon him. He had to choose between the two: and at Christ's word he flung up his office and renounced for ever the service of the Law.—διὰ νόμον: *though under law*. The translation of these words in our versions *through the law* seems to me fatal to the sense: for the death to

Law which is here recorded was not due to the instrumentality of Law, but was the immediate effect of the vision and words of Christ; and the express object of this reference to the conversion of Saul is to show how union with Christ annihilates the authority of an outward law. διὰ νόμον is really akin to διὰ γράμματος καὶ περιτομῆς in Rom. ii. 27, and to δι' ἀκροβυστίας in Rom. iv. 11. In all these cases διὰ denotes the environment, whether of the letter, of circumcision, of uncircumcision, or of law, which was subsisting at the time. Saul was on official duty, surrounded by the circumstances and machinery of Law when Christ stayed him, and he became at once dead to the claim of Law upon him.—νόμῳ ἀπέθανον. These words give a vivid description of the spiritual revulsion produced by his conversion in the heart of Saul. Whereas, hitherto, his whole mind had been set on fulfilling the whole Law, and he had counted its obligations all in all to him, he now entirely renounced the duty of obedience to its commands and repudiated its authority. And just as death works a final change, and leaves behind an indelible effect, so did his conversion affix a permanent stamp of lifelong change on all his after years: thenceforth he served another Master, owned absolute obedience to His will, listened for His inward voice or outward revelation, and drank of His Spirit.

The absence of the article before νόμῳ is noteworthy; whereas the Law of Moses, being the one revealed Law, is always designated *the Law* (ὁ νόμος), νόμῳ denotes law in the abstract, so that this clause comprehends emancipation from all control of external law. The freedom was, of course, purely spiritual: Paul continued fully to acknowledge the duty of outward submission to all duly ordained authority, but maintained the absolute independence of his spirit and conscience from its dictates.—ἵνα Θεῷ ζήσω. This clause adds the motive for this death to Law. It was a veritable death unto life: Saul had striven in vain to obtain life before God by zealous fulfilment of every commandment; he now acknowledged his utter failure, surren-



20. Χριστῷ συνεσταύρωμαι· ζω δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζω ἐν σαρκί, ἐν πίστει ζω τῇ τοῦ υἱοῦ τοῦ Θεοῦ,<sup>1</sup> τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

<sup>1</sup> τ. υἱοῦ τ. Θεοῦ ΞACD<sup>3</sup>EKLP; τ. Θεοῦ καὶ Χριστοῦ BD<sup>1</sup>FG.

dered all the pride and ambition of his life, and cast himself in humble trust at the feet of Jesus to receive from Him that precious life which he had sought in vain by his most zealous efforts under the Law.

Ver. 20. Χριστῷ συνεστ. The Greek order throws special emphasis on Χριστῷ: union with Christ became from that time the central feature of his life; it entailed in the beginning a fellowship with his crucifixion, a real crucifixion of heart and will. By this figure he describes the intense agony of spiritual conflict, the crushing load of shame and bitter remorse which he underwent during the three days of darkness and silent despair that followed his vision of the Christ.—ζω δὲ: *And I live.* I can perceive no ground for rendering δὲ nevertheless (A.V.) or yet (R.V.). There is no contrast here between the life and the previous death: on the contrary, the life is presented as the direct outcome of the death. As the resurrection of Christ was the sequel of the crucifixion, so Paul was joined to Christ in death that he might be joined to Him in spiritual life.—οὐκ ἔτι . . . The new life is no longer, like the former, dependent on the struggling efforts of a mere man to draw near to God in his own righteousness. Christ Himself is its source, as the vine is the source of life to the branches.—ὁ δὲ ζω: *But in that I live.* Our versions make this = ἦν ζωὴν ζω; but it seems to me more accordant with the context and with Greek forms of expression to make ὁ = *in that*, as it is rendered by A.V. in Rom. vi. 10. Two instances of this adverbial use of ὁ for a connecting particle have been already noted in this Epistle (i. 7, ii. 10). Paul is here accounting for the fact that he now possesses spiritual life, though still in the flesh and subject to motions of sin in his members: it belongs to him in virtue of his faith in the Son of God.—με . . . ἐμοῦ. The previous clauses have expressed the intimate personal union between the spirit of Paul and his Divine Master. In harmony with that view an exclusive personal

aspect is presented of the love of Christ and of His sacrifice on the Cross, as though Paul himself had been their sole object.

Ver. 21. Christ died in order that men might live before God by His grace in spite of a broken Law; if men could keep the Law of themselves and live, there would be no call for grace, and the death of Christ would be proved a useless sacrifice.—διὰ νόμου. Law was never, like faith, instrumental to justification (*cf.* ver. 16). Accordingly, Paul never speaks of justification through Law, but either ἐκ νόμου or ἐν νόμῳ. Here, as in ver. 19, διὰ νόμου really denotes a legal environment, and the verse argues that if righteousness was really within men's reach under a legal dispensation, then there was no occasion for the death of Christ at all.

CHAPTER III.—Vv. 1-6. WHAT senseless folly is it for you, who had the crucifixion of Christ set plainly before your eyes, to resort now to circumcision! Think only how it was that you received the Spirit: was it by obedience to Law or by listening in Faith? Can you complete a spiritual work by an ordinance of the flesh? Did you suffer all that persecution for nothing? Was it your obedience to Law or your listening in Faith that led to God's imparting to you the Spirit with power, even as the faith of Abraham was reckoned to him for righteousness?—Ver. 1. ἐβάσκανεν. This word denoted either the fascination of an evil eye or some malignant influence akin to it; the infatuation of some Galatians at this crisis is attributed to the baneful effect of some mysterious powers of evil.

The reading ἐβάσκηεν has probably found its way into some MSS. from classical usage; most verbs in -αίνειν form the aorist in α in the N.T., *e.g.*, λευκᾶναι ἐσκήμανεν ποιμένατε.

The additions τῇ ἀληθείᾳ μὴ πείθεσθαι after ἐβάσκανεν, and ἐν ὑμῖν after προεγράφη in the Received Text are evidently



III. 1. Ὁ ἄΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανεν,<sup>1</sup> οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη<sup>2</sup> ἑσταυρωμένος; 2. τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· Ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; 3. οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; 4. τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. 5. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν,

<sup>1</sup> τη αληθεια μη πειθεσθαι after εβασκανεν CD<sup>8</sup>EKLP; om. NABD<sup>1</sup>FG 17, 67.

<sup>2</sup> εν υμιν after προεγραφη DEFGKLP; om. NABC 17, etc.

spurious. The former is probably due to a reminiscence of v. 7, where the clause occurs.—προεγράφη. This word is twice employed by the Apostle, once in Rom. xv. 4 with reference to the Scriptures, once in Eph. iii. 3 with reference to a former letter of his own. Here, probably, it refers in like manner to some document which he had placed in the hands of the Galatians, or some letter he had written for their guidance during his absence, in which the vital truth of the crucifixion had been enforced. That he wrote many apostolic letters to his converts is clear from 2 Thess. iii. 17. The addition κατ' ὀφθαλμοὺς is in harmony with this view. γράφειν never has the sense of painting in the N.T.—ἑσταυρωμένος. The Greek order of words indicates that this participle has the force of a predicate. The fact of the Crucifixion with all that the fact involved was the truth which had been so distinctly set before the eyes of the Galatians in black and white.

Ver. 2. The Apostle appeals with confidence to the personal experience of his converts. They were themselves conscious of having received on their conversion gifts of the Spirit. Whence then came the inward change? Was it the result of fulfilling law, or of listening in faith? The question needs no answer: for it was obviously the result of listening in faith. The second clause couples together two essential requisites for conversion: men must not only listen, but listen in a right spirit, desiring to know and do God's will. The genitive πίστεως adds this essential condition.—τὸ πνεῦμα. The spirit constitutes in this Epistle a definite element in the regenerate nature, due to spiritual creation as the flesh is to natural creation—an internal organ by which the Holy Spirit operates on the will and prompts the action of man (cf. v. 16-22). It becomes therefore a living human force within the heart, distinct from the personality of the Holy Spirit. But on the other hand it is

absolutely dependent for its vital force on the original inspiration of the Holy Spirit, and can neither live nor grow without continual nourishment and sustenance from Him.

Ver. 3. πνεύματι . . . σαρκί. These two datives denote the two internal spheres susceptible of moral influence. Conversion had brought about a spiritual change as its immediate result: it was folly to look for a consummation of this change from an ordinance of the flesh like circumcision. This was to exalt flesh above spirit instead of rising from flesh to spirit.—ἐνάρχεσθαι and ἐπιτελεῖν are coupled together in 2 Cor. viii. 6 and Phil. i. 6 to express the beginning and consummation of works of mercy and sanctification. Greek authors use ἐνάρχεσθαι with reference to the initial ceremony of a sacrifice (Eur., *Iph.*, A. 147, 435, 955), ἐπιτελεῖν in Heb. ix. 6 refers to the performance of ritual. The middle voice ἐπιτελεῖσθε is used here because the spiritual process is to be wrought by them upon themselves.

Ver. 4. The persecutions endured by the Galatian converts had all been due to the jealous animosity of the Jews: if they were now to accept the Law after all, they would proclaim their former resistance to have been wanton caprice on their part, which had led them to provoke persecution to no purpose (εἰκῇ) without any sufficient object.

Ver. 5. ἐπιχορηγῶν. The verb χορηγεῖν acquired its meaning from the function of the χορηγός whose duty it was to supply the members of his chorus with all necessary equipment in the course of their training and performance. As men took pride in the liberal fulfilment of this duty, the word came to denote a liberal supply. The compound ἐπιχορηγεῖν denotes apparently an enhancement of this bounty (2 Cor. ix. 10).—δυνάμεις. This word is sometimes applied in the Gospels to visible miracles, but in the language of Paul, as elsewhere, it denotes

ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6. καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7. γινώσχετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8. προῖδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραάμ, ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9. ὥστε οἱ ἐκ πίστεως εὐλογούνται σὺν τῷ πιστῷ Ἀβραάμ. 10. ὅσοι

forces or powers. Here accordingly it refers to the supernatural powers imparted by the Spirit to Christians.

Ver. 6. The faith of the Galatians is likened to that of Abraham, in that it found the same acceptance with God.

The quotation of Gen. xv. 6 was reckoned follows the LXX, whereas our version, following the Hebrew text, refers to God, *he counted it*. This passage is repeatedly commented on by Philo as well as in the N.T. Paul bases his argument upon it in Rom. iv. 3 by way of proof that God imputes righteousness on the ground of faith, not of works, and James guards it against misinterpretation by teachers who degraded faith into a barren assent of the intellect (James ii. 17-23). Obviously Jewish teachers had already concentrated attention on this passage on account of the explicit testimony which it bears to the faith of Abraham and to God's acceptance of that faith; and stress had been laid upon its authority in their schools of theology.

Vv. 7-14. BY FAITH MEN BECOME SONS OF ABRAHAM AND INHERIT HIS BLESSING, WHEREAS THOSE WHO CLAIM IT ON THE SCORE OF OBEDIENCE TO LAW ARE SUBJECT TO THE CURSE OF A BROKEN LAW; FROM WHICH CHRIST REDEEMED US, GENTILES AS WELL AS JEWS, BY BEARING THE CURSE HIMSELF.—Ver. 7. *Γινώσκετε: Ye perceive*. The emphatic admonition, *Know ye*, adopted in our versions, would require an aorist imperative *γῶτε*, as in Heb. viii. 11. This verse contains a deduction from the former, as is suggested by the inferential ἄρα. Since faith was the ground of Abraham's justification, it follows that those who inherit his faith are his true sons.—οἱ ἐκ πίστεως, sc. υἱοὶ ὄντες. The form of the Greek sentence suggests the insertion of these words to complete the ellipsis. With this addition the verse carries on the previous argument to its natural sequel. The faith of Abraham was there declared to be a fundamental condition of the divine acceptance. Those therefore who inherit his faith are his sons indeed and heirs of his blessing. The discourse of Christ recorded in the

Gospel follows the same line of argument: *If ye were Abraham's children, ye would do the works of Abraham* (John viii. 39). Both alike urge that resemblance in life and character is the true test of sonship. Gentiles therefore who prove themselves sons of Abraham by exhibiting like faith are his sons indeed, and inherit the blessing promised to his seed. The antithesis in ver. 10, ὅσοι ἐξ ἔργων νόμου εἰσίν, sc. υἱοί, presents a like ellipsis: the exclusive claim of Jews to be sons of Abraham in virtue of their observance of the Law is there disposed of on corresponding grounds.

Ver. 8. *δικαιοί: justified*. The present tense is used because justification by faith, though not revealed to the Gentiles till Christ came, was an eternal truth of God's dealings with man, to be revealed in due time. There were in Genesis anticipations of this truth, and Abraham himself, the father of the faithful, was a kind of firstfruits of the Gentiles (Rom. iv. 10-12). The quotation here given contains the substance of promises recorded in Gen. xii. 3, and xviii. 18 with slight verbal alteration. These were *an* earlier Gospel, but not (as our versions intimate) *the* Gospel.

Ver. 9. οἱ ἐκ πίστεως. See note on ver. 7.

Ver. 10. The Apostle here proceeds to deal with the rival claim to a special blessing on the score of obedience to Law. Jews maintained that their knowledge of the Law entitled them to the blessings attached to the sons of Abraham. He urges on the contrary that this entailed on them the curse of a broken Law: for no flesh could keep the whole Law (*cf.* ii. 16). The failure of men to satisfy the requirements of the Law is not limited to the Mosaic Law, but is incidental to the idea of righteous Law in the abstract. Hence the expression νόμου rather than τοῦ νόμου. The Roman Epistle accordingly pronounces sentence of guilt on the Gentile as well as the Jewish world for breach of the Laws of natural or revealed religion. Here, however, the object is to meet claims founded on the Mosaic Law, so the curses of that



γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶ· γέγραπται γὰρ ὅτι<sup>1</sup>  
 Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμ-  
 μένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11. ὅτι  
 δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον· ὅτι Ὁ δίκαιος  
 ἐκ πίστεως ζήσεται· 12. ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ'  
 Ὁ ποιήσας αὐτὰ<sup>2</sup> ζήσεται ἐν αὐτοῖς. 13. Χριστὸς ἡμᾶς  
 ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κα-  
 τάρα· (γέγραπται γὰρ, Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος  
 ἐπὶ ξύλου·) 14. ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται

<sup>1</sup> ὅτι  $\Sigma$  ABCDEFGP 17, etc.; om. KL.

<sup>2</sup> ἀνθρώπος after αὐτὰ  $D^3 E K L$ ; om.  $\Sigma$  ABCD<sup>1</sup> FGP 17, etc.

Law are adduced in support of the argument. The imprecation here given is not a verbal quotation, but reproduces in substance the series of curses pronounced from Mount Ebal (Deut. xxvii. 15-26), summing them up in a single sentence.

Vv. 11, 12. The failure of the Law to justify is further established by a comparison of Habakkuk ii. 4 with Lev. xviii. 5: the latter embodies the spirit of the Law: for it demands obedience as a necessary condition antecedent to the gift of life from God (cf. Rom. x. 5). The prophet on the contrary makes life dependent upon faith. By thus substituting faith for obedience he virtually supersedes the existing Law, and establishes a new criterion, which takes account of the state of heart instead of the outward life (cf. Rom. i. 17). The same passage is adduced in Heb. x. 38 in proof of the vital importance of faith. All three writers agree in basing true religion upon heartfelt trust in God: but whereas the Epistle to the Hebrews regards faith from the same standpoint as the Hebrew prophet, and identifies it with the steadfast loyalty to an unseen God which supports the believer under manifold trials, Paul here limits his view to the faith which prompts the convert to embrace Christ. Regarding it therefore from a purely Christian standpoint, he embodies in his conception the new revelation of the Father's character made in Christ. The faith which he has in mind is justifying faith, the faith in God's pitying love which assures a repentant sinner of forgiveness and merciful acceptance in spite of a guilty past.

Ver. 13. The Law pronounced a blessing and a curse; but since it made no allowance for human infirmity, the blessing proved barren in result; while

the curse, which invoked the just wrath of an offended God for the punishment of the guilty, proved, on the contrary, fruitful in condemnation.

From this hopeless state of just condemnation Christ delivered us by revealing the infinite mercy of an Almighty Father, and so reviving hope and thankful love in the heart of the condemned sinner by faith in His love.—ἐξηγόρασεν. The figure of a ransom, which this word conveys, is doubly appropriate in this connection. Men needed a ransom, for the Law had left them prisoners under sentence of death, and Christ had Himself to pay the price. He had to become a man like His brethren save in sin, and to endure the penalty denounced on malefactors and hang on the accursed cross, as if He had been guilty like them.—γενόμενος κατάρα. Hebrew thought tended to identify the man on whom a curse was laid with the curse, as it identified the sin-offering with the sin, calling it ἁμαρτία (Lev. iv. 21-25). Hence the scapegoat was regarded as utterly unclean by reason of the sins laid upon it.—Ἐπικατάρατος . . . This passage is quoted from Deut. xxi. 23 with one significant alteration. In the original the criminal executed under sentence of the Law is pronounced κεκαταραμένος ὑπὸ Θεοῦ, so that the Law is affirmed to be the voice of God, carrying with it the fullness of divine sanction. But here the words ὑπὸ Θεοῦ are omitted, inasmuch as the new revelation of God's mercy in Christ has superseded for Christians the previous condemnation of the Law.

The original passage refers to criminals executed under the Jewish Law, and commands the speedy burial of their dead bodies before sunset in opposition to the vindictive practices prevailing in Palestine among the surrounding nations



ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως. 15. Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. 16. τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει, 'Καὶ τοῖς σπέρμασιν,' ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς, Καὶ

of nailing up unburied bodies in public places (*cf.* 1 Sam. xxxi. 10, 2 Sam. xxi. 10). It made, of course, no reference to crucifixion, which was a Roman mode of execution, not a Jewish.

Ver. 14. ἵνα . . . ἵνα . . . Two gracious purposes of the Redeemer are here coupled together: (1) the extension of the blessing to Gentiles as well as Jews; (2) the outpouring of the Spirit upon those that embraced the faith of Christ.

Vv. 15-18. GOD'S WORD WAS PLIGHTED TO ABRAHAM THAT HE WOULD BESTOW THE INHERITANCE ON HIS SEED (NOT ON ALL HIS DESCENDANTS, BUT ON ONE PARTICULAR SEED), AND COULD NOT THEREFORE BE SET ASIDE BY SUBSEQUENT STIPULATIONS IN THE LAW.—

Ver. 15. κ. ἄνθρωπον λέγω. This preface indicates that the argument which it introduces is founded on the principles of human law and custom.—διαθήκην. The meaning *testament* affixed to this word in classical Greek belongs to the Greek practice of testamentary disposition, other covenants being designated by *συνθήκη*, etc. But no such law or custom existed among the ancient Hebrews, so the LXX employed the word to express the Hebrew conception of a *covenant* between God and His people. As this was the outcome of God's sovereign grace and bounty, and not a matter of mutual arrangement, it could hardly be described by any of the Greek terms for *covenant*; it was, on the other hand, analogous to a disposition of property by testament, and was accordingly designated by the term *διαθήκη*. Thence it was extended also to covenants between man and man in the LXX. The same sense of covenant is attached to the word apparently throughout the N.T. Here, at all events, the distinct reference to the covenant with Abraham leaves no doubt of its meaning.—ὅμως ἀνθρώπου. This phrase (= καὶ περ ἀνθρώπου οὖσαν ὅμως) intimates that even men are bound by a contract duly ratified: *a fortiori*, God is bound by His plighted word. Two distinct methods of superseding a contract are suggested by *ἀθετεῖ* and *ἐπιδιατάσσεται*: it might be expressly annulled, or it might be overlaid by new stipulations.

Ver. 16. The clause καὶ τῷ σπέρματι αὐτοῦ is quoted from God's promises to Abraham in Gen. xiii. 15 and xvii. 8 with only the necessary change of the second person σου into αὐτοῦ. The original promise was limited to the possession of the promised land, but was coupled with a perpetual covenant between God and the seed of Abraham: *I will be their God, Thou shalt keep my covenant, thou and thy seed after thee in their generations.* Hence Hebrew prophecy imported into it the idea of a spiritual inheritance, and the Epistle adopts this interpretation without hesitation.—οὐ λέγει, *sc.* ὁ Θεός. As the clause in question was quoted from an utterance of God, it was not necessary to specify the subject of λέγει.—καὶ τοῖς σπέρμασιν: *And to his seeds, i.e., families.* This contrast between the many families and the one chosen family is more than mere verbal criticism: it contains the germ of that doctrine of continuous divine election within the stock of Abraham which is developed in the ninth chapter of the Epistle to the Romans. For Abraham had many children after the flesh; and the exclusion of Ishmael, Dedan, Midian, Esau in patriarchal times in favour of Isaac and of Jacob established the principle which culminated in the rejection of the Jewish nation in favour of Christ. This conception of a continuous holy family linking Christ with Abraham runs through the next section of the Epistle; just as πολλῶν and ἑνός here mean π. σπερμάτων and ἑ. σπέρματος, so ἑνός in ver. 20 means ἑνός σπέρματος and τὰ πάντα in ver. 22 τὰ πάντα σπέρματα. In like manner Christ is contemplated, not by Himself alone as constituting in the unity of His person the chosen seed, but as a new centre out of whom the family of God branched forth afresh. He became in a far higher sense than Isaac or Jacob a new head of the chosen family: for all Abraham's children after the flesh that received Him not were shut out from the blessing, while all who believed in Him became by faith sons of Abraham and members of the true family of God. The whole Church of Christ are in short regarded as one with Christ—one in life

τῷ σπέρματί σου, ὃς ἐστὶ Χριστός. 17. τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ<sup>1</sup> ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγωνὺς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18. εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. 19. τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,<sup>2</sup> ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,

<sup>1</sup> εἰς Χριστὸν after Θεοῦ DEFGKL; om. ΞABCP 17, etc.

<sup>2</sup> προσετέθη ΞABD<sup>3</sup>EKL; εἰσέθη D<sup>1</sup>FG 71, etc.

and spirit, for they are members of His body and partake of His spirit (cf. vv. 28, 29).

Vv. 17, 18. The inviolate sanctity of God's earlier covenant in presence of the subsequent promulgation of the Law is here affirmed in virtue of the principle established in ver. 15. Had the inheritance been made contingent on obedience to Law, the previous promise would have been thereby invalidated.

The Received Text inserts εἰς Χριστόν after Θεοῦ. The words appear from the MS. evidence to be a later addition to the text, suggested probably by the previous argument, which associated the promise to Abraham with the coming of Christ, in whom alone that promise finds its fulfilment. The very form of the sentence forbids the acceptance of the addition here: for διαθήκην in the absence of an article does not denote the particular covenant concluded with Abraham, but signifies any covenant in the abstract, if duly ratified by God, whatever its nature.—δι' ἐπαγγ. κεχάρισται. The full bearing of the language on the argument can hardly be expressed in English without a paraphrase. χαρίζεσθαι denotes not merely a gift, but a free gift bestowed by the grace of God without reserve, and ἐπαγγελία marks the promise as a spontaneous offer, and not an undertaking (ὑπόσχεσις) based on terms of mutual agreement.

Vv. 19-22. THE LAW WAS A TEMPORARY ENACTMENT ORDAINED TO DEAL WITH THE OFFENCES WHICH IT DENOUNCES UNTIL THE COMING OF THE PROMISED SEED. THE GOD FROM WHOM IT PROCEEDED WAS THE GOD OF ABRAHAM, BUT HE PROMULGATED IT THROUGH ANGELS AND AN APPOINTED MEDIATOR TO ALL THE CHILDREN OF ABRAHAM AFTER THE FLESH, NOT TO THE ONE CHOSEN SEED. DID IT THEN CONTRAVENE HIS PROMISES? NAY VERILY. IF INDEED IT HAD BEEN CAPABLE OF QUICKENING LIFE, IT WOULD HAVE PROVIDED NEW MEANS OF JUSTIFI-

CATION: BUT WHAT IT REALLY DID WAS TO CONVICT ALL ALIKE OF SIN, THAT THE PROMISE MIGHT BE GIVEN TO THOSE WHO BELIEVE ON FAITH IN CHRIST. —Τί οὖν ὁ νόμος. What function then had the Law, if it had absolutely no effect on God's previous covenant with Abraham? —τῶν παραβάσεων χάριν. Our versions render this *because of transgressions*, ignoring the Greek article. But there could obviously be no transgressions until the Law existed, however grievous the moral degradation. The real meaning is that it was added with a view to the offences which it specifies, thereby pronouncing them to be from that time forward transgressions of the Law. Its design is gathered in short from its contents. The prohibitions of the Ten Commandments reveal their own purpose: they were enacted in order to repress the worship of false gods, idolatry, blasphemy, Sabbath breaking, disobedience to parents, murder, adultery, theft, false witness, covetousness. These sins prevailed before the Law, but by pronouncing them to be definite transgressions it called in the fear of God's wrath to reinforce the weakness of the moral sense and educate man's conscience. The same aspect of the Law is forcibly presented in 1 Tim. i. 9. *Law is not made for a righteous man, but for the lawless and unruly. . . .* Attention is in both concentrated on the moral Law to the exclusion of the sacrificial and ceremonial.—ἄχρις οὗ. The alternative reading ἄχρις ἂν does not affect the sense. It is assumed on the strength of previous argument that the dispensation of the Law came to an end with the coming of Christ. By the gift of an indwelling spirit He emancipated His faithful disciples from allegiance to an outward Law.—ἐπηγγέλται: *He (i.e., God) hath promised* (cf. Rom. iv. 21, Heb. xii. 26). ἐπαγγέλλεσθαι never has a passive sense in the N.T.—διαταγὴς δι' ἁγγέλων. The N.T. refers three times to the interposition of angels in



διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου· 20. ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν. 21. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ<sup>1</sup>; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,

<sup>1</sup> του Θεου Ὡ ACDEKLP; Θεου FG; om. B.

the promulgation of the Law: God's intercourse with Moses through the angel of His presence was evidently a common topic in Jewish schools of theology. In Acts vii. 53 the fact is recorded by way of enhancing the authority of the Law; in Heb. ii. 2 it is contrasted with God's revelation in His Son: here it is contrasted with God's more familiar intercourse with Abraham. He drew nigh to God, and *was called the friend of God*: but at Sinai the people stood far off, and the Law was made known through the double intervention of angels and of a human mediator.—ἐν χειρὶ μεσίτου. The term μεσίτης was applied with the utmost latitude to any intermediate between two parties, whether it was the one great Mediator between God and man or any of the subordinate servants of God through whom He makes known His will to men or exercises His authority. The phrase ἐν χειρὶ defines its meaning here, for it implies that Moses was put in charge of the promulgation of the Law (*cf.* Numb. iv. 28, 37 in LXX), and was God's appointed agent for the purpose. This interposition of a mediator between God and the people was a marked feature of distinction between the Sinaitic and the patriarchal dispensation.

Ver. 20. The rendering of the first clause in our versions, *Now a mediator is not a mediator of one*, reduces it to an unmeaning truism. The author is not treating of mediators in the abstract, but writes of Moses the mediator of the Law that he was not mediator of one chosen family; and so contrasts God's revelation through him with the previous covenant. That covenant had been made with Abraham in person, and embraced a single chosen family (*cf.* ver. 16) restricted from generation to generation by continuous selection of God's elect until it centred in Christ Himself. Not so the covenant of Sinai: it was addressed, not to one family (ἐνὸς, *sc.* σπέρματος), but to many families of Abraham's children after the flesh. This change of recipients involved a vital change in the revelation also: whereas the promise had quickened faith by an appeal to gratitude and love, the Law used threats of wrath and punishment to deter corrupt and carnal natures from indulging the vices of the flesh.

The stress laid on the unity of the chosen seed in ver. 16 and the ellipsis of σπέρματα with τὰ πάντα in ver. 22 justify us in understanding σπέρματος here with ἐνός.—ὁ δὲ Θεὸς εἷς ἐστίν. The recurrence of the same phrase εἷς ὁ Θεός with a corresponding force in Rom. iii. 30 suggests its true force and connection with the context in this place. The Apostle is there urging the real harmony of God's dealings with Jews and Gentiles, however different the method employed for justifying the two severally; and argues that it is nevertheless one and the same God who will justify both. So here after differentiating the revelation made through Moses from that to Abraham, he is careful to add that the God of Sinai is one with the God of Abraham, however distinct might be the two revelations. The true force of the clause may be expressed as follows, *but the God (sc. the God of Sinai) is one with the God of promise*. The twofold revelation of the name of God to Moses as the God of Abraham, Isaac and Jacob, and as the eternal God *I am that I am*, suggests the same thought of the divine unity in spite of the various aspects in which God reveals Himself to successive generations of men.

Ver. 21. In view of the continuity of divine providence the suggestion that the Law contravened or nullified the previous covenant of God with Abraham and the patriarchs is dismissed as monstrous. It was incompatible with the faithfulness of God to His pledged word, and is therefore repudiated with the customary formula μὴ γένοιτο. The apparent sanction given by the Law to a new method of justification (*vis.*, by works) could lead to no actual result, unless it had at the same time possessed the power which it lacked of quickening spiritual life.—τοῦ Θεοῦ. These words are omitted in some MSS., but the preponderance of authority is in favour of their retention. The sense is the same whether they be expressed or understood. The addition may perhaps be due to a marginal comment which found its way into the text.

Ver. 22. The real function of the Law was not to justify but to convict of sin, that men might the more readily turn in humble faith to Christ for relief from the



ὥτως ἐκ νόμου ἦν ἀν<sup>1</sup> ἡ δικαιοσύνη · 22. ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 23. Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι<sup>2</sup> εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι · 24. ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα

<sup>1</sup> ἐκ νομου ἦν ἀν ὩABC 3, etc.; om. ἦν ἀν FG; ἀν ἐκ νομου ἦν D<sup>3</sup>EKLP.

<sup>2</sup> συνκλειόμενοι ὩABD<sup>1</sup>FGP 17, etc.; συνκεκλεισμένοι CD<sup>3</sup>EKL.

burden of an accusing conscience.—ἡ γραφή. The Old Testament was always designated by the plural γραφαί in apostolic times, for the several books were preserved in separate rolls and did not form a single whole. Here, therefore, ἡ γραφή points to some particular passage of the Law to which the author has already drawn attention as embodying its spirit. The passage of Deut. xxvii. 26 quoted in ver. 10 answers this description, for it imprecates a curse on all who fell short of perfect obedience.—συνέκλεισεν . . . τὰ πάντα. The figure here presented of prisoners under sentence, condemned to pay the penalty of sin, makes it clear that the object of συνέκλεισεν is *persons*, not things: and accordingly these prisoners are described in ver. 23 as συγκλειόμενοι (masc.). A neuter plural substantive must therefore be understood with τὰ πάντα which is applicable to persons. Hence I infer that by τὰ πάντα is meant τὰ πάντα σπέρματα, *i.e.*, all the families of Abraham after the flesh, in other words the whole Jewish nation.—ἵνα . . . The design of the Law was to pave the way for the eventual fulfilment of the promise to all that believe by faith in Christ.

Vv. 23, 24. THE POSITION OF THE TRUE CHILDREN OF GOD BEFORE THE COMING OF CHRIST IS ILLUSTRATED BY THE CONTROL EXERCISED OVER CHILDREN IN THEIR FATHER'S HOUSE BY MEMBERS OF HIS HOUSEHOLD. These verses explain the position of the faithful under the Law. They are here associated with Christians by the use of the first person plural; for they too were in their generation believers in God, they belonged to the same blessed family and inherited the original promise. Yet since all Israel from the time of Moses to the Advent were subjected to the control of the Law, they too were subject to bondage. But this was really due to the watchful love of their Heavenly Father, who thus provided needful shelter and guidance, just as an earthly father places his young children during years of weakness and inexperience under the charge of house-

hold servants.—τὴν πίστιν. The article, though ignored in our versions, is essential to the sense. By the coming of *the* faith is meant the historic fact of the Christian religion, the spread of the Gospel on earth. The term has the same objective sense as in i. 23, iii. 25, Acts vi. 7, and Rom. iii. 30, where also a clear distinction is drawn between πίστεις, faith in the abstract, and τῆς πίστεως, *the* faith of Christ. Obviously faith did not come with Christ, it was the most conspicuous virtue of the Jewish Church, and Abraham was but the first of many splendid examples of it.—συγκλειόμενοι. MS. authority is strongly in favour of the present participle, which is also more appropriate than the perfect συγκεκλεισμένοι for describing the continuous process of legal condemnation which prevailed from generation to generation.—παιδαγωγός. No English equivalent for this term can convey its real force, for it has no exact counterpart in an English home. The position of a nurse towards young children approaches more nearly than that of schoolmaster or tutor to the office of the παιδαγωγός, for he was a confidential dependent, usually a slave, neither qualified to instruct, nor invested with authority to control his young master, but appointed to attend on him, to safeguard him, and to report to his father any disorderly or immoral habits on which it might be necessary for the father to place a check. The Law in like manner regulated outward habits, enforced order and decency, and maintained a certain standard of morality among Israelites until in due time they became ripe for spiritual freedom. It was not the function of the Law to address itself directly to the conscience like the Prophets, or to claim spiritual authority over the whole man, but to impose a check on the open tyranny of evil, to enforce on the community a higher standard of morals, and so to foster indirectly the growth of spiritual life.

Vv. 25-29. BUT NOW WE ARE NO LONGER CHILDREN. YE ARE ALL SONS

ἐκ πίστεως δικαιοθῶμεν· 25. ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἔσμεν. 26. πάντες γὰρ υἱοὶ Θεοῦ ἔστέ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27. ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28. οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἑλλήν· οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἔστέ

OF GOD: AT YOUR BAPTISM YE PUT ON CHRIST, AND WERE INVESTED WITH SPIRITUAL MANHOOD: ALL PREVIOUS DISTINCTIONS OF CREED OR RACE, OF POSITION OR NATURE, WERE DONE AWAY: YE ARE ALL ONE IN CHRIST.—The sudden change from the first to the second person plural betokens an extension in the point of view from Israel to the Gentile world. The Epistle has been dealing since iii. 17 with the position of Israelites under the Law before the Advent of the Christ. But that event brought Gentiles also within the scope of God's revealed promises and of His blessings in Christ. So the Apostle turns to his converts, largely enlisted out of Gentiles, with the assurance, "Ye are all sons of God, whatever your antecedents". Their adoption is assumed, as their possession of the gifts of the Spirit is assumed in iii. 2. The spirit of adoption, of which they were conscious within their hearts, assured them that they were sons of God (*cf.* Rom. viii. 15, 16).

Ver 27. ἐνεδύσασθε. The conception of spiritual manhood is here associated with baptism by a figure borrowed from Greek and Roman usage. At a certain age the Roman youth exchanged the *toga praetexta* for the *toga virilis* and passed into the rank of citizens. So the Christian had been invested at his baptism with the robe of spiritual manhood. Whereas he had before been under the control of rules and regulations, like a child in his father's house, he possessed now the independence of a grown up son. This figure of clothing is applied in various ways in Scripture: the effects of death and resurrection are described in 2 Cor. v. 4 by the figure of *unclothing and reclothing*: the figures of *putting on Christ* and *putting on armour* are used in Rom. xiii. 12, 14, Eph. vi. 11 to express the new life support and strength required for our Christian warfare. The exact force of the figure depends in every case upon the context. Here the author evidently has in mind the change of dress which marked the transition from boyhood to manhood. Greeks and Romans made much of this occasion and celebrated the investment of a youth

with man's dress by family gatherings and religious rites. The youth, hitherto subject to domestic rule, was then admitted to the rights and responsibilities of a citizen, and took his place beside his father in the councils of the family.

Baptism is in fact likened to a spiritual coming of age: the convert, who had hitherto been bound to obey definite commandments and fulfil definite duties, was now set free to learn God's will from the inward voice of the Spirit, and discharge the heavier obligations incumbent on a citizen of the heavenly commonwealth under the guidance of an enlightened conscience. He had entered on his spiritual manhood, and was accordingly emancipated from his earlier bondage to an outward Law.

There is an obvious correspondence between this figure of *putting on Christ* at baptism, and the ceremony which prevailed throughout the Church in subsequent centuries of investing catechumens with white robes on the occasion of their baptism. Both give expression to a kindred thought: some of the Fathers associate them together, and perhaps the language of the Apostle contributed to the spread of the ceremonial. The symbolism however differed materially: the white robes corresponded rather to the wedding garment in the parable: they were an emblem of purity and signified the cleansing effect of baptism, whereas the context of the Epistle points to enfranchisement and emancipation from control.

Ver. 28. Having now established the temporary and subordinate function of the Law, the Apostle finally repudiates every claim, whether on that or any other ground, on behalf of any distinct class to superior sanctity in Christ. All Christians, whatever their antecedents, are one in Christ.—οὐκ ἐνι. Distinctions of creed or race are incompatible with true membership of Christ: the legal barriers and social cleft which severed freeman from slave, even natural divisions as deep-seated as those of sex, disappear in presence of the all-absorbing unity of the body of Christ. ἐνι is a strengthened form of ἐν used for ἐνεστί, as πάρα, πέρι,



ἐν Χριστῷ Ἰησοῦ· 29. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ,<sup>1</sup> κατ' ἐπαγγελίαν κληρονόμοι. IV. 1. Λέγω δέ, Ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὧν· 2. ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. 3. οὕτω καὶ ἡμεῖς, ὅτε ἤμεν νήπιοι ὑπὸ τὰ

<sup>1</sup> ἐστε καὶ FGKLP; om. καὶ ΞABCDE 17, etc.

μέτα are for πάρεστιν, περίεστιν, μέτεστιν.—ὑμεῖς. Special stress is laid on this pronoun by its insertion with πάντες: the Galatians were themselves a signal instance of the power of the Gospel to make men one in Christ: for their Churches were gathered out of the most diverse elements: Jew and Gentile, slave and freeman, male and female, had all contributed to their composition.

Ver. 29. ὑμεῖς. The emphatic insertion of ὑμεῖς before Χριστοῦ in preference to Χριστοῦ ἐστὲ lays stress apparently on the wonderful transformation of men who had been aliens from the people of God into members of Christ.

CHAPTER IV.—Vv. 1-7. THERE WERE IN THE GENTILE WORLD ALSO BEFORE CHRIST CHILDREN OF GOD IN BONDAGE TO HUMAN RULE, THAT KNEW NOT THE UNSEEN FATHER IN HEAVEN WHO WAS ORDERING THEIR LIVES. THEY WERE LIKE ORPHAN CHILDREN, WHOM A DEPARTED FATHER HAS WITH LOVING CARE CONSIGNED DURING CHILDHOOD TO THE CHARGE OF GUARDIANS AND STEWARDS. IN DUE TIME, HOWEVER, GOD SENT FORTH HIS SON TO REDEEM THEM ALSO FROM BONDAGE, AND HAS MADE US SONS AND HEIRS, SENDING FORTH THE SPIRIT OF HIS SON INTO OUR HEARTS.—In dealing with the relation of the Mosaic Law to the antecedent covenant and with its subsequent fulfilment in Christ, the Apostle necessarily limited his view of the seed of Abraham, who were covenanted heirs of salvation between Moses and the Advent, to Israel. He likened these accordingly to children growing up in their father's house under domestic control. But as most of those to whom he wrote had been converts from heathenism, he now extends his view of the world before Christ so as to embrace Gentiles also within its scope. Amidst the heathen were other children of God, a faithful seed, potential heirs of salvation, who passed through a like stage of spiritual childhood under different conditions. They were like orphan children committed by the watchful care of an unseen and un-

known father to the custody of others. For they were subject to human systems of religion, government and law, neither knowing their Heavenly Father nor comprehending His love for them. The conception of a dead father providing by his will for the due education of his orphan children serves admirably to illustrate the mutual relations between God and the Gentile world, and to set forth the combination of steadfast love on one side with utter ignorance on the other. The illustration is obviously borrowed from testamentary systems prevailing among Greeks and Romans (not among Hebrews) which enabled a father to appoint guardians for his orphan children during their minority. These testamentary powers differed considerably in different parts of the Roman world according to the municipal laws of various cities. Whereas Roman citizens became wards of the state at fourteen, so that the powers of testamentary guardians were strictly limited, the discretion of the father was allowed a wider range in Greek cities. At Athens, for instance, the guardians of Demosthenes retained control over his property till he became a full citizen after eighteen; and in Asiatic Greece the custody of property was sometimes prolonged to twenty-five, though the personal authority ceased at fourteen. The dependent position of an orphan is described in popular language without legal precision; νήπιος is not a legal term, but an appropriate description for a child of tender years, naturally subject to the control of guardians (ἐπιτρόπους) and subordinate agents whom they might employ for household management or care of property (οἰκονόμους). It can hardly be right to identify the latter with the Roman *curatores*, for the special function of these officers was custody of property and not personal.

Ver. 3. νήπιοι: *children*, i.e., spiritually children. The clause points to the stage of undeveloped spiritual life through which converts from heathenism had passed, the spiritual childhood which had been the lot of earlier generations be-



στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· 4. ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναίκος, γενόμενον ὑπὸ νόμον, 5. ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. 6. ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν,<sup>1</sup> κράζον, Ἀββᾶ, ὁ πατήρ. 7. ὥστε οὐκ ἔτι εἰ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.<sup>2</sup> 8. Ἀλλὰ τότε μὲν, οὐκ εἰδότες Θεὸν, ἐδου-

<sup>1</sup> ἡμων ᝢABCD<sup>1</sup>FGP; ἡμων D<sup>3</sup>EKL.

<sup>2</sup> διὰ Θεοῦ ᝢABC<sup>1</sup> 17; διὰ Θεοῦ FG; Θεοῦ διὰ Χριστοῦ ᝢC<sup>3</sup>DEKLP.

fore the time was ripe for the Advent.—**στοιχεῖα.** The association of this word with *νήπιοι* fixes on it the conception of a rudimentary training to which the world was subjected during its spiritual infancy by way of preparation for the Gospel of Christ and the dispensation of the Spirit. Before men could enter into the spirit of His teaching, they had to learn the elementary principles of religion and morality. Compulsory obedience to definite rules of justice and order was a necessary preparation for the freedom of the Spirit. This preliminary education was given to the Hebrews in the Ten Commandments and the Law, it was imparted to a wider world in Greek civilisation and philosophy, in Roman law and government, and in other forms of national and social life. These rudiments are disparaged in ver. 9 as *weak and beggarly* in comparison with the teaching of the Spirit, for Christian men ought to have outgrown their spiritual childhood. So, again, in Col. ii. 8, 20, they are condemned wherever their traditional hold on human society produces an antagonism to the higher teaching of Christ. But before the Advent they formed a valuable discipline for the education of the world.

Ver. 4. When God saw that the world was ripe for the Advent, He sent forth His Son. Until generations of mankind had learnt through years of social training to control some of the animal instincts of their lower nature, to rebel against its brutal passions, and cherish a desire to live in obedience to their higher nature, until they had developed some sense of sin and some craving after a holiness beyond their reach, they were not ready to welcome a Redeemer.—**γενόμενον . . . νόμον.** The incarnate Son of God took upon Him our nature and our duties. He was (1) born of woman, (2) made subject to Law. His subjection to Law is so expressly associated with the subjection of the world in general to Law

that the term cannot be limited (as our versions limit it) to *the Law of Moses*. Christ was in fact subjected also to Roman Law, and died by its sentence.

Ver. 5. **ἵνα . . . ἵνα.** These two final clauses couple together two gracious purposes of God in the scheme of redemption, (1) the obliteration of a guilty past, (2) divine adoption with the blessings which sonship entails. The description *under Law* includes Gentiles as well as Jews: for though they had not *the Law*, they were not without Law to God (*cf.* Rom. ii. 14 . . .): they have indeed been expressly specified in iii. 14 as included in the redemption from the curse of the Law.—**ἀπολάβωμεν.** This verb denotes *receiving back*, as *ἀποδιδόναι* does *giving back* (*cf.* Luke xix. 8): accordingly it describes the adoption in Christ as a restoration of the original birthright, withheld throughout many generations for the sake of necessary discipline.

Ver. 6. Sonship involves relations of mutual confidence and love between the Father who bestows His choicest gifts, and the Son who responds with His whole heart.

Ver. 7. **διὰ Θεοῦ.** This language is unusual, and many variations are found in MSS. and versions, amidst them the Received Text Θεοῦ διὰ Χριστοῦ, but there can be little question on MS. evidence that the above is the genuine text. As for the true force of the words, the Epistle has now traced the scheme of redemption and design of bestowing a heavenly inheritance in Christ as far back as the patriarchs, and has shown that from the time of Abraham downwards God was disciplining Israel with a view to their becoming sons of God, and again that He was really ordering the lives of Gentiles likewise, though they knew Him not, with the same intent. With good reason therefore it is here said "through God—through His original

λεύσατε τοῖς φύσει μὴ<sup>1</sup> οὖσι θεοῖς· 9. νῦν δὲ, γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10. ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτοὺς.

11. Φοβοῦμαι ὑμᾶς, μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς. 12. Γίνεσθε

<sup>1</sup>φῦσει μὴ  $\aleph ABCD^1 EP$ ; μὴ φῦσει  $D^3 FGKL$ .

design and providential care—thou hast now become son and heir”.

Vv. 8-10. BUT THOUGH IN TIME PAST WHEN YOU KNEW NOT GOD YOU WERE SLAVES TO FALSE GODS, HOW CAN YOU, NOW THAT YOU HAVE LEARNT TO KNOW HIM, OR RATHER HAVE BEEN RECOGNISED BY HIM, TURN BACK TO THE LESSONS OF CHILDHOOD AND CRAVE A BONDAGE TO TIMES AND SEASONS?—The guilt of past idolatry is palliated on the score of ignorance, in the same spirit as in Acts xvii. 30, in order to press home the responsibility of those who have learnt to know God (γνόντες Θεόν) in Christ. There was some excuse for their former bondage to imaginary gods who had no real existence: but how can they now turn back in heart to the weak and beggarly lessons of their spiritual childhood after they have received the spirit of sonship? Instead of ruling their own lives by reason and conscience under the guidance of the Spirit like men in Christ, they are bent on subjecting themselves like children to elementary rules of formal service.

Ver. 9. μᾶλλον δὲ. This correction is added, lest any should pride themselves on their knowledge of God, to warn them that it is not due to their own act, but to God who recognised them as His sons and revealed Himself to them. ἀσθενῆ καὶ πτωχὰ. Hitherto the Apostle has spoken with respect of the education given to the world before Christ (iv. 1-3), bearing in mind the progress of the Greek and Roman world in social habits, institutions and laws: they had in fact learnt much in the sphere of morals and natural religion that would bear comparison with the progress of Israel under the light of the revealed Law of God. But when he compares the mechanical routine of formal observances which formed the staple of religion for the heathen and for many so-called religious Jews with the spiritual teaching of the Gospel, he does not hesitate to denounce them as weak and beggarly.

Ver. 10. The observance of Sabbaths and new moons, of feasts and fasts, of

sabbatical and jubilee years, was clearly enjoined by the ceremonial Law; and Paul admitted the obligations of that Law for himself and for all the Circumcision. He continued to frequent the Sabbath-worship of the synagogue, attended the feasts, bound himself under voluntary vows. What he condemns is the adoption of these practices by baptised Gentiles: for this imputed to them an inherent sacredness incompatible with the true freedom of the Spirit.

Vv. 11-20. DISAPPOINTMENT OF THE APOSTLE AT THE CHANGED FEELING OF HIS CONVERTS; REMINISCENCES OF THE PAST; PATHETIC APPEAL TO OLD AFFECTION; PROTEST AGAINST PRESENT ESTRANGEMENT.—Ver. 12. Our versions abruptly sever the connection of this verse with the previous context, and do great violence to the Greek text in both clauses. They transpose the words ἀδελφοὶ δέομαι ὑμῶν from their true place at the end of the verse to the beginning, and render γίνεσθε ὡς ἐγώ, *Be ye as I am*. But this makes it = γίνεσθε ὅποιος ἐγώ εἰμι (*cf.* Acts xxvi. 29), though it is impossible to understand εἰμι in the Greek text after γίνεσθε. The context points distinctly to ἐγενόμην as the proper supplement after ὡς ἐγώ. The last verse has carried back the author's thoughts to his original ministry, and he proceeds to revive the remembrance of that period. “Act as I did (he exclaims); deal with me as I dealt with you.” Instead of a mere vague admonition to imitate his character he is holding up his actual conduct for an example to them, and proceeds to specify the particular occasion to which he refers.—ὅτι καὶ γὰρ . . . : *For I too beseech you as you, brethren, besought me*. It is an obvious error to detach καὶ γὰρ from the following verb δέομαι and supply εἰμι, as is done in our versions. The Greek requires a verb to be supplied after ὑμεῖς corresponding to καὶ γὰρ δέομαι ὑμῶν, and I understand accordingly ἐδεήθητέ μου.

The Galatians could not fail to recollect the occasion to which these words refer; for it was the true birthday of their



ὡς ἐγὼ, ὅτι καὶ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. 13. οὐδέν με ἡδικήσατε· οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην

Church, the memorable crisis when at the close of Paul's address the Jews departed from the synagogue, but the Gentiles besought him to repeat to them the words of life on the following Sabbath; after which many Jews and proselytes followed Paul and Barnabas persuading them to abide by the doctrine of the grace of God. (See Acts xiii. 42, 43. In the Greek text it is clear that the persuasion proceeded from them, and not from Paul and Barnabas.) The Galatians had then been suitors to Paul to maintain the freedom of the Gospel, he was now a suitor to them in his turn for its maintenance. —οὐδέν με ἡδικήσατε: *Ye had done me no wrong.* The force of this clause appears from what follows: Paul is dwelling on the mutual relations between him and the Galatians at the time of that memorable petition. They on their side had done him no wrong, they had not driven him away by persecution or illtreatment, yet up to that time (τὸ πρότερον) he had only been induced by illness to preach to them. The Galatians had, in short, given him no excuse for passing them by, as he intended to do, until he was attacked by an illness which left him no option.

Ver. 13. δι' ἀσθένειαν. This can only mean *owing to infirmity of the flesh, i.e., to illness.* διὰ with accusative has the same causal force in the N.T. as in Attic Greek. A phrase like διὰ νύκτα, *by night*, is found in Homer, but διὰ subsequently lost its temporal force, and only regained it in the Latinised Greek of later centuries from confusion with the Latin *per*. The position of δι' ἀσθένειαν before the verb lays stress upon the fact that the ministry was due to illness alone, and not to spontaneous resolve.

It appears from this and the following verses that the illness occurred under the eyes of the Galatians, who watched its progress, were familiar with its repulsive symptoms, and displayed tender sympathy with the sufferer. They were aware also of the alteration it had made in his plans. The inference from these facts is clear, that he did not intend at the time of his arrival in Galatia to preach there at all, but was prostrated immediately after by sudden illness, and so forced to relinquish his previous project and abandon for the present any further journey. The only conceivable way, in short, in which an attack of illness in Galatia can have occasioned his preaching there was by in-

voluntary detention. Here, accordingly, the motive for mentioning it is to show how little claim he had on the gratitude of the Galatians at that time, and how little he had deserved the tender sympathy which they exhibited. The historical connection of this illness with the ministry of Paul and Barnabas is investigated in the Introduction (pp. 135-7).

It has been suggested that this attack was perhaps identical with the σκόλοψ τῇ σαρκί mentioned in 2 Cor. xii. 7, and this may be true, but the real nature of the σκόλοψ is unknown. Some features of this attack on the contrary may be inferred from the description given of its effects: it incapacitated the patient for travel, produced disfigurement and offensive symptoms, but allowed free intercourse with those around him. His success in winning the hearts of those who visited him in his sick chamber suggests a chronic ailment prolonged for a considerable time, as does also the complete change in his plans. The only definite hint given of a specific malady is the language of ver. 15: from which I gather that the eyesight was imperilled by a virulent attack of ophthalmia. That disease was notoriously prevalent in the lowlands of Pamphylia through which he had been travelling, and if so contracted, would produce the symptoms described. The pathetic appeal to Galatian sympathy on the score of imperfect sight in vi. 11 confirms this view. If his sight had been impaired by an illness to which they had themselves ministered with tender solicitude, they would be quick to feel for his privation.—τὸ πρότερον. Lightfoot contends with justice that this phrase cannot on account of the prefixed article refer to an indefinite period in time past. The author clearly had in his mind two distinct periods, an earlier and a later, during the earlier of which he states that his preaching had been occasioned by illness. Lightfoot suggests that he referred perhaps to the two visits which he had paid to the Galatian Churches: and the suggestion is reasonable if his theory be accepted of sites in Northern Galatia, for no details are known of either visit. But it is quite incompatible with the history of his ministry in Southern Galatia recorded in Acts xiii., xiv. That lasted over two winters at the very least, comprised two visits at considerable intervals to each of



ὑμῖν τὸ πρότερον, 14. καὶ τὸν πειρασμὸν ὑμῶν<sup>1</sup> ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθε με, ὡς Χριστὸν Ἰησοῦν. 15. ποῦ<sup>2</sup> οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύζαντες ἐδώκατέ<sup>3</sup> μοι. 16. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν, 17. ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλίσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

<sup>1</sup> ὑμων B<sup>2</sup>ABD<sup>1</sup>FG 17, etc.; μου τον D<sup>3</sup>EKLP.

<sup>2</sup> που B<sup>2</sup>ABCDFG 5, etc.; τις DEKL.

<sup>3</sup> ἐδωκατέ B<sup>2</sup>ABCD<sup>1</sup> 17, 47; αν ἐδωκατέ B<sup>2</sup>C<sup>2</sup>D<sup>3</sup>EKLP

the Churches, and displayed throughout as resolute an initiative, as determined energy, as vigorous activity, as can be found in the whole course of his apostolic career. That ministry gave certainly no sign of illness, but the contrary. We have seen, however, that it was preceded by a prolonged illness, during which he was probably confined to his sick chamber and could only minister to those who visited him there. His first ministry in Galatia passed in short through two distinct stages, first the private ministrations of a sick man, and then a public career of unexampled vigour and success. The last verse placed the readers on the division line between the two, for it reminded them of the memorable petition addressed to him and Barnabas at the close of his first public address in the synagogue of the Pisidian Antioch. It is, therefore, of the preceding period that he writes here, "You know that it was owing to illness that I had preached to you *up to that time* (τὸ πρότερον)". It is needless to dwell on the complete harmony of this interpretation with the context.

Ver. 14. τὸν πειρασμὸν ὑμῶν. The best MSS. all read ὑμῶν, not μου or μου τον. The accusative τὸν πειρασμὸν is not governed by ἐξουθενήσατε or ἐξεπτύσατε, whose real object is the με which follows ἐδέξασθε: it is really a pendent accusative in apposition to the sentence: *As for the temptation to you in my flesh* (i.e., the temptation to reject me with contempt and disgust on account of my diseased state), *you did not*. . . .

Ver. 15. ποῦ οὖν . . . The MSS. are decisive in favour of ποῦ, which makes excellent sense. "You congratulated yourselves," it is urged, "on my coming among you, you welcomed me as an angel, as Christ Himself: what has become of that feeling now? where is your satisfaction at your lot?"—ἐδώκατε. Some MSS. insert αν before

this verb: the addition would be necessary in Attic Greek to express the conditional force of the clause, but is not needed in Hellenistic Greek—τοὺς ὀφθαλμοὺς ὑμῶν. The full force of ὑμῶν may be given in English by the rendering *your own eyes*: for it lays stress on the contrast between their eyes and those of Paul. The addition is significant, and strongly confirms the view that his eyes were the organ specially affected by his malady.

Ver. 16. ὥστε is often used in the sense of *therefore* to introduce an imperative or an affirmative conclusion in the Epistles of Paul, but not an interrogation. I can see no reason here for making the clause interrogative: the rendering *I am therefore become an enemy to you* is quite in harmony with the context, which assumes the existence of some actual estrangement. This estrangement is attributed to plain speaking which had given offence to the disciples. As he had seen no trace of coldness at the time of his recent visit, he must be referring to some language which he had used on that occasion. Circumstances forced him to take up strong ground at that time on the subject of circumcision and to denounce the opposition and intrigues which he had encountered from the Pharisaic party.

Vv. 17, 18. The substantive ζῆλος (probably derived from ζέειν, *burn*) denotes some kind of passionate desire. Whether it was of good or evil tendency depended on the nature of its object and the spirit in which it was pursued: for the same term was used to designate zeal for God or for some noble object, personal passion, or an exclusive spirit of selfish jealousy. The verb ζηλοῦν partakes of the same neutral quality. Its figurative meaning is here borrowed from the efforts of a lover to win favour. The Pharisaic party *affected* (i.e., courted) the Galatians in a selfish spirit, being minded to shut them out of their rightful inheritance in

18. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, 19. τεκνία<sup>1</sup> μου, οὓς πάλιν ὠδίνω, μεχρις οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν· 20. ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21. Λέγετε μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

<sup>1</sup>τεκνία Ῥ<sup>c</sup>ACD<sup>3</sup>EKLP; τεκνα Ῥ<sup>B</sup>D<sup>1</sup>FG.

Christ, that they might reduce them to dependence on their own Law. Paul also courted them, not for his own glory, but that he might join them to Christ, and he was glad that they should be courted at all times, even by others in his absence, if it was done in a right spirit. *They affect you* (he writes, i.e., court you) *not honourably, but are minded to shut you out that you may affect them. But it is good for you to be affected at all times and not only when I am present with you.*—ζηλοῦτε. As there are no other instances of *ἵνα* being followed by an indicative present in Pauline language, it is probable that this and *φυσιοῦσθε* in 1 Cor. iv. 6 are really forms of the subjunctive, though *ζηλῶτε* is the contracted form in general use.

Ver. 19. *τεκνία μου*. This is an accusative in apposition to ὑμᾶς, not a vocative introducing a fresh appeal. It is clear from the addition of the connecting particle *δέ* after ἤθελον that that word begins a new sentence. *τεκνία* is usually a term of maternal endearment; and though addressed by John in his first Epistle to his children in Christ, is not used elsewhere by Paul, who prefers to address them as children (*τέκνα*), rather than as babes. But in this passage he is adopting the figure of a child-bearing mother; he is in travail for the spiritual birth of Christ within them (as he says), and straining all his powers to renew once more the spiritual life which had died in them until he could succeed in shaping their inner man afresh into the image of Christ.

Ver. 20. *ἤθελον*. This imperfect expresses a modified wish, qualified by implied conditions, like *ἠύχθην* in Rom. ix. 3 and *ἐβούλόμην* in Acts xxv. 22. He would fain be with them now (*ἄρτι*) instead of waiting for some future opportunity, were it not that he was unavoidably detained by other claims.—ἀλλάξαι. This is interpreted by some as a threat of increased severity, by others as a craving for the use of gentler words; but neither interpretation agrees with the regular Greek usage of the word.

The natural meaning of the Greek expression is to exchange the voice for some other means of persuasion, in this case for the pen, and this sense is clearly indicated by the context. Paul longs to come and speak to them instead of writing, and is confident of his power to clear away doubts and errors by personal intercourse.—ἀποροῦμαι. This middle voice denotes the inward distress of a mind tossed to and fro by conflicting doubts and fears.

Vv. 21-30. PATRIARCHAL HISTORY IS EMPLOYED TO ILLUSTRATE THE PERSECUTION OF CHRISTIANS, WHO ARE THE PROMISED SEED OF ABRAHAM, BY JEWS WHO ARE HIS SEED AFTER THE FLESH. HAGAR AND HER SON, SARAH AND HER SON, FURNISH PROPHETIC TYPES OF THE MUTUAL RELATIONS BETWEEN THE TWO. AS HIS ELDER SON, THE SLAVE-BORN ISHMAEL, WAS CAST OUT FOR MOCKING THE FREEBORN CHILD, SO THE OLDER ISRAEL UNDER BONDAGE TO THE LAW WILL BRING ON THEMSELVES THE DOOM OF NATIONAL REJECTION BY PERSECUTING THE TRUE ISRAEL OF GOD WHOM CHRIST HATH ENDOWED WITH THE FREEDOM OF THE SPIRIT.—The force of this illustration depends on the distinction drawn in iii. 16-22 between the seed of promise and the seed of Abraham after the flesh. The argument of Rom. ix. 6 . . . is likewise based on the successive exclusion of the latter from inheritance of the blessing. John the Baptist and Jesus Himself expressly warned the Jews not to rely on their claim to be sons of Abraham.

Isaac the child of promise, only son of a free mother after years of barrenness, and heir to an indisputable birthright, aptly prefigured the Church of Christ, born in the fulness of time, made free by the gift of the Spirit, and established for ever in the house of their heavenly Father by an eternal covenant of adoption. Ishmael again, who had for some years filled the position of a son without the birthright which could entitle him to inherit the blessing, but was eventually driven out for his mockery of the promised child supplied an exact prototype of



22. Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας· ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, 23. ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.<sup>1</sup> 24. ἄτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο<sup>2</sup> διαθηकाί· μία μὲν ἀπὸ ὅρους Σινᾶ, εἰς δουλείαν γεννώσα, ἣτις ἐστὶν Ἀγαρ 25. (τὸ γὰρ<sup>3</sup> Σινᾶ ὅρος ἐστὶν ἐν τῇ Ἀραβίᾳ), συστοιχεῖ δὲ τῇ

<sup>1</sup> δι' ἐπαγγελίας ὩAC 17, 73; δια τῆς ἐπ. BDEFGKLP.

<sup>2</sup> δυο (without αι) ὩcABCDEFGLP.

<sup>3</sup> το γαρ ὩCFG; το δε 17; το Αγαρ B; το δε Αγαρ ADE; το γαρ Αγαρ KLP.

Israel after the flesh, long recognised as the people of God, but bound under the Law, and eventually destined to be shut out from the household of God for their guilt in persecuting Christ and His Church. —τ. νόμον οὐκ ἀκούετε. This is a remonstrance addressed to men who are bent on upholding the authority of the Law, but are indifferent to the lessons which it teaches. ἀκούειν has this force of *listening*, not only when used absolutely, but when coupled as it is here with an accusative (cf. Luke x. 39, Eph. i. 13).

Ver. 22. γέγραπται ὅτι. The statement which follows is not a quotation, but a summary of recorded facts.

Hagar and Sarah are entitled *the handmaid* and *the freewoman* because they are accepted types of each class in Scripture. In the LXX παιδίσκη denotes *any young woman* (e.g., Ruth) as it does in Attic Greek, but in the N.T. παιδίσκη, a *handmaid*, corresponds to παῖς, a male servant.

Ver. 23. The two who were coupled together in the last verse as sons of one father are here contrasted in respect of their different mothers. —γεγέννηται. The perfect is used in order to present the birth as a Scripture record now in existence (cf. Heb. xi. 17, 28 . . .): otherwise the aorist ἐγεννήθη would have been appropriate. —δι' ἐπαγγελίας. There is an alternative reading διὰ τῆς ἐπ. supported by equal MS. authority: but it is difficult to attach any meaning to the article, whereas δι' ἐπαγγ. forms an appropriate antithesis to κατὰ σάρκα. Like διὰ νόμον in ii. 19, 21 it describes the attendant circumstances under which the birth took place, διὰ not having an instrumental force.

Ver. 24. ἄτινά ἐστιν ἀλληγορούμενα. No doubt is thrown on the historical truth of the patriarchal history by classing the story of Ishmael with allegories: though an additional value is thereby

claimed for it as embodying spiritual truth, and typifying the permanent relation between the two seeds.—αὗται γάρ εἰσιν. The two women are identified with the two covenants, the Sinaitic and the Christian, which they typify: and the characteristic features of the two are declared to be slavery and freedom.—γεννώσα. This term is applied to the conception of the mother in Luke i. 13, 57 also, though more often applied to the father.

Ver. 25. τὸ γὰρ. The variety of readings in the MSS., το Αγαρ, το γαρ Αγαρ, το δε Αγαρ, το γαρ, indicates some primitive error of transcription. It is hardly possible to extract any reasonable sense from the three first: for τὸ Ἀγαρ cannot mean Hagar herself: it denotes the name Hagar, and Stanley's attempt to connect this name with Sinai proved futile. How then can the statement be understood that the name Hagar is Sinai, or that it answers to Jerusalem? How again can the superfluous description of Sinai as a mountain in Arabia be explained? Moreover, the reading τὸ Ἀγαρ without any connecting particle is intolerable in Greek language, and δέ or γάρ was probably added to correct the solecism. Hence I conclude that Ἀγαρ was probably an error in transcription for the original γάρ, suggested by its occurrence immediately before.

The statement in the text on the contrary, *For Sinai is a mountain in Arabia*, is full of meaning when it is remembered that Hagar had no connection with Sinai itself, but that she found a home for herself and her children in Arabia.—συστοιχεῖ. The previous clause τὸ γὰρ . . . Ἀραβίᾳ is a parenthesis, ἣτις is therefore the subject of συστοιχεῖ. The Apostle finds in the actual state of Jerusalem and her children the same characteristic feature of slavery as in the covenant of Sinai.

Ver. 26. ἡ ἄνω ἱερ. The Psalms and



νῦν Ἱερουσαλὴμ, δουλεῦει γὰρ<sup>1</sup> μετὰ τῶν τέκνων αὐτῆς. 26. ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἣτις ἐστὶ μήτηρ ἡμῶν. 27. γέγραπται γὰρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουςα· ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. 28. ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν. 29. Ἀλλ' ὥσπερ τότε ὁ κατὰ

<sup>1</sup>δουλεῦει γὰρ ζ ABCDFGP; δ. δε D<sup>3</sup>EKL.

Prophets attest the enthusiastic devotion of Israelites to the city of Jerusalem. Since the temple of God and the palace of the house of David were within its walls, it was at once the holy city round which clustered the religious feelings of Israel, and the city of the great king, of whom the royal house of David were representatives (*cf.* Ps. xlviii.). The events of the captivity and restoration associated it still more intimately with the national fortunes and aspirations of Israel. Hence both Isaiah and Ezekiel invested it with ideal glory in their prophetic anticipations of the Messianic kingdom. Their visions of its future destiny looked forward to its becoming the centre of a world-wide worship; there the great King of all the earth would manifest His presence, and thither would flow all nations, offering their homage and bearing due tribute of gifts and sacrifices. But the Hebrew ideal scarcely rose above imaginations of an earthly city and a temple on the mountains of Israel. It was the function of Christian inspiration to spiritualise this conception, to eliminate its local association with the typical temple on earth, and to substitute a heavenly for an earthly city. The Apocalypse bears witness to the process of transition. Though it adheres closely to the vision of Ezekiel, and continues to employ material imagery for expressing the dazzling brightness and intense purity of the temple-city, yet the New Jerusalem is now seen coming down from heaven to a new earth; in place of earthly light it is illuminated by the light which emanates from the throne of God and of the Lamb; and material images are interpreted as symbols of moral beauty and spiritual holiness. The Epistle to the Hebrews views the heavenly Jerusalem from another side. Whereas the Apocalypse depicts its buildings, streets and rivers, the Epistle describes the throng of angels, the assembly of the first-born, the spirits of departed saints that are gathered there round the throne of God, and contrasts the awful majesty of the living

God with the material terrors of Sinai. This Epistle presents the contrast between the earthly and the heavenly Jerusalem, and between the covenants of Sinai and of Christ in a different aspect. For the Apostle embodies in his conception a purely Greek ideal of a city, the mother and home of freemen. A self-governed body of free citizens, subject to no foreign control, but maintaining justice and order in perfect peace by their own sovereign will, furnishes him with an appropriate type of the heavenly commonwealth, whereof Christians are even now citizens, dwelling in peace together in the unity of Christian brotherhood, and independent of all restraints of law because they themselves do the will of God from the heart.

The Hebrew form Ἱερουσαλὴμ is naturally preferred to the Greek in all these passages, because Jerusalem is personified as an ideal city. The stress here laid on the freedom of Christ's disciples recalls the conversation of Christ with the Jews in John viii. 32 . . . but the bondage is there more distinctly associated with actual sin.

Ver. 27. The prophecy of Isaiah liv. 1, here quoted from the LXX, describes the restoration of Zion, the enlargement of her borders and increase of her people, under the figure of a wife long neglected and barren, but now restored to the favour of her husband and fruitful in children. This picture was perhaps suggested to the prophet by the history of Sarah's prolonged barrenness before she became the fruitful mother of Israel, and is peculiarly appropriate for describing the long delayed but fertile growth of the Christian Church, of which she was the typical mother.

Ver. 29. ἰδίωκεν. This imperfect denotes a tendency and disposition rather than actual persecution on the part of Ishmael. The nearest approach to it recorded is in fact his mockery of Isaac on the occasion of his weaning (Gen. xxi. 9). The LXX gives a different version of his conduct on that occasion,

σάρκα γεννηθεὶς ἐδίδωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν· 30. ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

31. Διό, ἀδελφοί, οὐκ ἔσμεν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας V. 1. τῇ<sup>1</sup> ἐλευθερίᾳ ἡμᾶς<sup>2</sup> Χριστὸς ἡλευθέρωσε· στήκετε<sup>3</sup> οὖν καὶ

<sup>1</sup> τῇ ἐλευθερίᾳ Ὡ ABCDP; τῇ ἐλ. οὖν C<sup>s</sup>KL; τῇ ἐλ. ἡ D<sup>s</sup>EKL; ἡ ἐλ. FG.

<sup>2</sup> ἡμᾶς Χρ. Ὡ ABDEFPG 17, etc.; Χρ. ἡμᾶς Ὡ<sup>c</sup>CKL.

<sup>3</sup> στήκετε οὖν Ὡ ABCFGP 17, etc.; om. οὖν DEKL.

which is accepted in the margin of the Revised Version, and seems more in harmony with the circumstances, *viz.*, that he was playing with the child, bearing himself in short as an elder brother in the family, and that the jealousy of Sarah was aroused lest he should claim an elder brother's share of the inheritance. But the Apostle adopts the traditional view of his conduct which was accepted by the Jews, in consequence perhaps of the subsequent feud between the two races; and discovers in Ishmael the same jealous temper that was exhibited by Jewish persecutors towards the infant Church.

Ver. 30. Again, the expulsion of Ishmael gives warning that those who observe the letter of the Law only, and lack the true spirit of sonship, though they render formal obedience to the will of the Father, have no abiding inheritance in His house.

CHAPTERS IV. 31—V. 12. FREEDOM IS OUR BIRTHRIGHT IN CHRIST AND AN ESSENTIAL CONDITION OF OUR CALL. ACCORDINGLY THE APOSTLE PROTESTS AGAINST THE CLAIM THAT ALL CHRISTIANS SHOULD BE CIRCUMCISED, AS A DEPARTURE FROM THE SPIRIT OF CHRIST, A DANGEROUS INNOVATION WHICH THE CHURCHES WILL CERTAINLY CONDEMN, AND A SUPERSTITION OF THE FLESH ON A PAR WITH THE GROSSEST HEATHEN SUPERSTITIONS.—Ver. 31. The preceding allegory has illustrated the essential difference between the heritage of Jews and Christians. Whereas Jews inherit bondage to Law, freedom is the Christian birthright, derived from their heavenly mother. The Apostle now proceeds to enforce the truth that Christ bestowed this freedom upon us, and that it is an essential principle of our call.

CHAPTER V.—Ver. 1. In the original text, which I have adopted in accordance with the best MS. authority, the first clause of this verse is clearly de-

tached from the second *στήκετε οὖν*, and attached to the preceding *ἀλλὰ τῆς ἐλευθέρας* without any connecting particle. But this primary connection with the preceding verse was apparently obscured at an early period of Church history, owing probably to the frequent use of the important section v. 1 ff. as a Church lesson by itself apart from the preceding allegory. It is difficult otherwise to account for the great variety of connecting particles employed in MS. versions and quotations to transform the fragment *τῇ ἐλευθ. ἡμᾶς Χριστὸς ἡλευθ.* into a complete sentence, *e.g.*, the addition of *ἡ, οὖν, or γάρ*, and the omission of *οὖν* after *στήκετε*, all evidently corrections made with one object. The division of chapters has unfortunately perpetuated this error. But the removal of the full stop after *ἐλευθέρας* at once restores the full force of the original passage: *Wherefore, brethren, we are not children of a handmaid, but Christ set us free with the freedom of the freewoman.* The threefold iteration, *free, freedom, freewoman*, marks with expressive emphasis the importance of this Christian birthright.—*ἡμᾶς Χριστὸς.* The best MSS. place the object *ἡμᾶς* before the subject *Χριστὸς*, inverting the usual order of words. This inversion throws an emphasis on *ἡμᾶς*, as the previous context demands; for the whole passage forcibly contrasts the freedom granted to us Christians with the bondage which the Jews inherit.—*μὴ πάλιν . . .* Converts had all alike, whether Jews or Greeks, been under bondage to some law, human or divine: all had been set free by Christ, but might now, by the voluntary adoption of circumcision, forfeit this freedom and rivet the yoke of Law about their own necks.

Ver. 2. *ἐγὼ.* The Apostle finds it necessary to express pointedly his own personal judgment on the effect of circumcision in consequence of false reports which had been circulated that he had



μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2. Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3. μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4. κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. 5. ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπῖδα δικαιοσύνης ἀπεκδεχόμεθα. 6. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν<sup>1</sup>

<sup>1</sup> ἐνεκοψεν  $\Sigma$  ABCDEFGKLP; ἀνεκοψεν rec.

given some sanction to the new doctrine. (See ver. 11.)

Ver. 3. μαρτύρομαι. This verb, which in Attic Greek denotes the calling of witnesses, is applied in Pauline language to the Apostle's own testimony.—*περιτέμνησθε, περιτεμνομένῳ*. The use of the present tense intimates that the warning is not aimed at isolated acts, but at the introduction of a systematic practice involving a virtual transfer of allegiance from Christ to the Law.

Ver. 4. κατηργήθητε. This verb is applied with comprehensive force to any destruction of growth and life, physical or spiritual, beneficial or deleterious. Joined with ἀπό it denotes the loss of some essential element of life by the severance of previous intimate relations, e.g., annulment by death of a wife's obligations to her husband (Rom. vii. 2), and emancipation from the control of the Law by spiritual death (Rom. vii. 6). Here, in like manner, it denotes the paralysis of spiritual life by severance of union with Christ. This paralysis produces a deadening effect on the whole spiritual nature, and results in the continuous craving for legal justification which is expressed by *δικαιοῦσθε*.—*ἐξεπέσατε*. As the quasi-passive verb *ἐκπίπτειν* corresponds to the active verb *ἐκβάλλειν*, this aorist corresponds to *ἐκβαλεῖν* in iv. 30; so that the combination of *κατηργήθητε* with *ἐξεπέσατε* contains a special allusion to the doom of Ishmael, who suffered the loss of his inheritance at the same time that he was cast out from his father's house. Disloyal children of God, who prefer bondage to filial freedom, have by their own act forfeited the birthright of sons, and been cast out from His favour and blessing.

Ver. 5. πνεύματι. In the absence of an article this dative must have an adverbial force, and should be rendered *in spirit*. The Holy Spirit is uniformly designated τὸ Πνεῦμα.—*ἀπεκδεχόμεθα*.

This verb expresses eager expectation rather than the attitude of patient waiting attributed to it in our versions. True faith in Christ inspires a confident hope of acceptance (*δικαιοσύνης*) before God.

Ver. 6. Circumcision conveyed no spiritual blessing in return for its binding pledge of obedience to the Law. In 1 Cor. vii. 17-22 it is placed in the same category as marriage and slavery, outward conditions of life which are neither good nor evil in themselves, but are the appointed portion of some, who should therefore loyally accept the burden or the blessing. Paul not only paid due respect to the Law himself, but even circumcised Timothy, when he desired to take him with him as his minister in Christ amidst Jews, that he might avoid needless offence. But he warned his disciples at the same time that in resorting to it for salvation they were really denying the faith, and forfeiting their birthright of Christian freedom.—*δι' ἀγάπης*. The rendering of our versions by or through *love* confuses faith with love, as though faith was the result of love or worked through its instrumentality. But the clause really describes a combination of two distinct graces: there may be intense faith without love (cf. 1 Cor. xiii. 2); but faith ought to work *in love*, i.e., in a spirit of love. Love is the atmosphere amid which faith should put forth its energy. This force of *διά* has been already noted in the case of *διὰ νόμου* (ii. 19).—*ἐνεργουμένη*. The middle voice is here employed to describe the inner working of the spirit of man, the active is used for recording God's work for man in ii. 8.

Ver. 7. ἐνέκοψεν. The figure of a race, introduced by *ἐτρέχετε*, is here carried on. Hitherto they had run a smooth course of obedience to truth; who had thrown obstacles in their way?

Ver. 8. It was God who called Abraham, Moses, Samuel and the prophets of



ἀληθείᾳ<sup>1</sup> μὴ πείθεσθαι; 8. ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.  
9. Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν  
Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσω ὑμᾶς βαστάσει  
τὸ κρίμα, ὅστις ἂν ᾖ. 11. ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι  
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ  
σταυροῦ; 12. ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

13. Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν  
ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε

<sup>1</sup> ἀληθειᾱ ἤ AB; τη αλ. CDEFGKL.

old and was now calling the Galatians through the Gospel of which Paul was minister, but this new persuasion was no true gospel, and did not come forth from Him.

Ver. 9. Leaven became a type of moral and spiritual corruption in virtue of the fermentation it engenders. A very small lump might readily form a centre of widespread corruption; so stringent precautions were adopted in Jewish households for the removal of every particle before the days of unleavened bread. Hence the origin of the proverb quoted here and in 1 Cor. v. 6. It is clear that the taint of heresy had not yet spread widely through the Galatian Churches: it was more its insidious nature than its actual extent that alarmed the Apostle.

Ver. 10. The emphatic ἐγὼ with which this verse opens reminds the converts of the Apostle's personal claims in the Lord on their allegiance. He reckons with confidence on their support in pronouncing the judgment of their church on any who may disregard this warning. Every offender shall bear his own responsibility, whoever he may be.

Ver. 11. It seems strange in view of Paul's later career that he should have needed to repudiate, however briefly and scornfully, the charge of still preaching circumcision as he had before his conversion. After his open breach with the synagogue, indeed, at Corinth and at Ephesus it would have been hardly possible to advance such a plea. But he had recently, before writing this Epistle, taken two steps open to this misconstruction on which agitators could fasten. He had deposited with the Galatians for their guidance the resolution adopted by the Church at Jerusalem which recommended scrupulous regard for the Law in certain matters, and he had himself circumcised a Galatian convert whose father had been

a Greek. Paul contents himself with pointing for answer to the persecutions which he was still enduring at the hands of Jews, probably those which befel him in Macedonia.—ἄρα. The interrogative ἄρα is far more appropriate to the context than the inferential ἄρα. The Apostle, being accused of currying favour with the Jews, points indignantly to the persecutions he was suffering from them and exclaims, "Hath the stumbling-block of the Cross been done away?"

Ver. 12. ὅφελον. This adverb occurs also in 1 Cor. iv. 8, 2 Cor. xi. 1, Rev. iii. 15. In all three places it expresses dissatisfaction with the actual position, "Would that it were otherwise". But it acquires this force from its combination with past tenses, like the aorist ὄφελον in Attic Greek. When coupled however with a future as it is here, it does not express a wish, but like the future of δέξειν declares what ought to be the logical outcome of the present. The clause predicts in bitter irony to what final consummation this superstitious worship of circumcision must lead. Men who exalt an ordinance of the flesh above the spirit of Christ will be bound in the end to proceed to mutilation of the flesh like heathen votaries.—ἀποκόψονται. This word was habitually used to describe the practice of mutilation which was so prevalent in the Phrygian worship of Cybele. The Galatians were necessarily familiar with it, and it can hardly bear any other sense.—ἀναστατοῦντες. This word forcibly expresses the revolutionary character of the agitation which was upsetting the peace and order of the Galatian Churches. It is used in Acts xvii. 6, xxi. 38 to denounce seditious and riotous conduct.

Vv. 13-15. FREEDOM IS AN ESSENTIAL ELEMENT OF CHRISTIAN LIFE, TO BE USED NOT FOR SELF-INDULGENCE, BUT FOR WILLING SERVICE TO THE LAW OF

ἀλλήλοις. 14. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,<sup>1</sup> ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.<sup>2</sup> 15. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

16. Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε. 17. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα γὰρ<sup>3</sup> ἀλλήλοις ἀντίκειται,<sup>4</sup> ἵνα μὴ

<sup>1</sup> πεπλήρωται ΞABC 17, etc.; πληροῦται DEFGKLP.

<sup>2</sup> σεαυτὸν ΞABCDEK 17; εαυτὸν FGLP.

<sup>3</sup> ταῦτα γὰρ ΞBD<sup>1</sup>EFG 17; ταῦτα δε Ξ<sup>c</sup>ACD<sup>3</sup>KLP

<sup>4</sup> ἀλλ. ἀντικ. ABCDEFG; ἀντικ. ἀλλ. ΞKLP.

LOVE.—Ver. 13. ἐπ' ἐλευθερίᾳ. Our versions render this *unto* (for R.V.) *freedom*, as though it were the design of the Gospel to lead to freedom. But the Greek text affirms rather that God's call was based upon freedom, and so makes it an essential element in spiritual life and the inalienable right of every true Christian.—μόνον μὴ. A warning is added that freedom, essential as it is to spiritual life, is open to abuse by carnal men, and that it is subject to the demands of the higher Law of mutual love. "Only do not treat it as an opening for carnal self-indulgence, but for loving service to each other." μόνον is used in the same elliptical way in ii. 10 and 2 Thess. ii. 7; and the ellipsis of the verb after μὴ is common in rhetorical passages.—ἀφορμήν. This term was applied in military language to a base of operations, and generally to any starting-point for action. In Rom. vii. 8, 11, 2 Cor. xi. 12 it denotes an opening for sin, as it does here.—δουλεύετε. This injunction contains an instructive paradox. Christians are freed from the trammels of outward Law, not that they may please themselves, but that they may become slaves to the Law of mutual love. The true ideal of the Christian is not freedom, but unfettered service to the love of God and man, which annihilates self, and subordinates all selfish desires to perfect love. A similar paradox is found in 1 Cor. vii. 22, *he that was called, being free, is the bondservant of Christ*.

Ver. 14.—πεπλήρωται. MS. authority is decisive in favour of this perfect against the present πληροῦται. The perfect is likewise adopted in the parallel passage Rom. xiii. 8, ὁ ἀγαπῶν νόμον πεπλήρωκεν. For the very existence of love in the heart attests the completion of a previous inward act of the will.—ἐν ἐνὶ λόγῳ. The single precept which follows embodies in itself the whole duty to man.

—τὸν πλησίον. The language of Lev. xix. 18 is here invested with the comprehensive force which Christ attached to the word *neighbour* by his teaching.

Ver. 15. If the spirit of mutual love does not prevent Christian brethren from preying on one another, they are in danger of utter destruction.

Vv. 16-24. MEN WHO REGULATE THEIR LIVES BY THE SPIRIT WILL NOT CARRY OUT DESIRES OF THE FLESH. FOR GOD HAS SET THESE TWO FORCES IN MUTUAL ANTAGONISM WITHIN OUR HEARTS FOR THE EXPRESS PURPOSE OF KEEPING DUE CHECK UPON THE WILL. SO IF YE BE GUIDED BY THE SPIRIT, YE ARE NOT SUBJECT TO LAW: FOR THE SPIRIT MASTERS UNLAWFUL LUSTS BEFORE THEY ISSUE IN ACTION: AND ITS FRUITS ARE SUCH AS NO LAW CAN CONDEMN.—Ver. 16. Πνεύματι περιπ.: *Walk by the spirit, i.e.,* Regulate your lives by the rule of the spirit. You will not then fulfil the desire of the flesh.

Ver. 17. σὰρξ . . . πνεῦμα. All the various motives which operate on the mind and will to prompt intention and action are comprehended under one of the two categories, spirit and flesh. The line of division between them corresponds to that drawn in 1 Cor. ii. 14 between the natural man (ψυχικός) and the spiritual. The spirit of man owes its original existence to the quickening inspiration of the Holy Spirit, and depends for its continued life on the constant supply of his life-giving power: its impulses are therefore purely spiritual. In the term flesh are included all other desires of the natural man, not only the appetites and passions which he inherits in common with the animal creation, but all the desires that he conceives for the satisfaction of heart or mind.—ἐπιθυμεῖ. This is a neutral term equally applicable to the good desires of the spirit and the evil lusts of the flesh. ἀντίκειται ἀλλ.



ἂ ἄν θέλῃτε, ταῦτα ποιῇτε. 18. εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστέ ὑπὸ νόμον. 19. φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, 20. εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις,<sup>1</sup> ζήλος,<sup>2</sup> θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι,<sup>3</sup> φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἂ προλέγω ὑμῖν, καθὼς προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ

<sup>1</sup> εἰς ᾤABD<sup>1</sup>; εἰς CD<sup>8</sup>EFGKLP.

<sup>2</sup> ζήλος BDEFGP 17; ζήλοι ᾤCD<sup>8</sup>KL.

<sup>3</sup> Insert φονοὶ ACDEFGKLP after φθονοὶ; om. ᾤB 17, etc.

iva. After the coexistence of two conflicting forces, spirit and flesh, in the heart of man has been definitely affirmed, it is here added that these are set (*sc.* by divine appointment) in mutual antagonism to each other for the express purpose of due control over the human will. Both alike derive their being from the same Creator, though one belongs to the natural, the other to the spiritual, creation: both alike continue by His will to fulfil their several parts in the scheme of Christian life. It is beside the purpose of the Epistle to analyse the functions of the flesh in the economy of nature, or to affirm the absolute dependence of the human will on the spontaneous action of its desires for vital force and energy: enough that by the will of God they too form an essential element in Christian life: the Epistle deals not with their beneficial action, but with their liability to perversion. For their indiscriminate craving for indulgence renders them constantly liable to become ministers of sin. The mind of the flesh, if left without a check, issues in enmity to God and death (*cf.* Rom. viii. 6, 7). Wholesome restraint is therefore a condition essential to their healthy action. In every community this is to a certain extent provided by the discipline of education, by social order and law. But in true Christians a far more effective control is maintained by the spirit, since it is capable of combating every wrong desire within the heart before it issues in sinful action, and so by constantly checking any wrong indulgence it gradually neutralises the power of selfish appetites, and establishes an habitual supremacy over the whole mind and will, until in the ideal Christian it brings them into perfect harmony with the mind of Christ.

Ver. 18. Law finds no just occasion against men who are led by the spirit, for they themselves check every wrong desire within them, and so fulfil the

whole Law. The identity of Law with justice and right is, of course, assumed.

Ver. 19. Though this verse enumerates only evil works of the flesh, it is not thereby suggested that its action is wholly evil; for the flesh has been shown to have its appointed function from God, and to be essential to the human will. The opening ἅτινα puts the following catalogue of crimes and vices in its true light as samples, produced by way of specimen of the evil effects wrought by excessive indulgence of natural appetites without due control, and not an exhaustive list of the works of the flesh, as the rendering *which*, in our versions, rather suggests. The list begins and ends with sensual vices due to the lower animal nature; it couples *idolatry* with its habitual ally *sorcery*: in specifying the various quarrels between man and man it adds two διχοστασίαι and αἰρέσεις to the corresponding list in 2 Cor. xii. 20, perhaps owing to the prevalence of religious dissensions in the Galatian churches.—ἀσέλγεια. This term, which in classical Greek expresses insolent contempt for public opinion, denotes in the N.T. shameless outrages on public decency—a fit climax to fornication and uncleanness.

Ver. 20. ζήλος. See note on iv. 17.—ἐριθείαι. The apparent derivation of this word from ἐριθός (*a hireling*) points to mercenary motives. The Apostle elsewhere associates it with jealousy, envy and vainglory, and contrasts it with sincerity, union and love. It denotes, probably, selfish intrigues.—αἰρέσεις. This term is used in the N.T. to designate any religious sect or party, *e.g.*, the Pharisees, Sadducees, Nazarenes (as the Jews designated Christians).

Ver. 21. προεῖπον. No particular admonition is here specified: warnings against these sins had, of course, formed the staple of many former discourses.

The Epistle has already claimed for



κληρονομήσουσιν. 22. ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23. πραύτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 24. οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ<sup>1</sup> τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25. Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26. μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες. VI. 1. Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παρωπώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι

<sup>1</sup> Χρ. Ἰησοῦ ζ ABCP 17, etc.; om. Ἰησοῦ DEFGKL.

Christians the inheritance of sons. That this inheritance included a kingdom needed no proof; for the conception of a Messianic kingdom ran through Hebrew prophecy and covered the whole range of Gospel teaching.

Ver. 22. Since the object of this verse is to exhibit the harmony between the fruit of the spirit and the restraints of law, those qualities only are specified which affect man's duty to his neighbour. *Love* with its unfailing attendants, inward joy and peace, supplies the motive power; *long-suffering* in the face of wrongs and ill-treatment, *kindness* in rendering service to others, and *goodness* in the free bestowal of bounty on those who need, cannot fail to gain goodwill; *good faith*, *meekness*, *self-control* enlist confidence and respect.—**πίστις**. It is clear from the subordinate place here assigned to **πίστις** that it does not here denote the cardinal grace of faith in God which is the very root of all religion, but rather good faith in dealings with men, and due regard to their just claims.

Ver. 23. **πραύτης**: *Meekness* is the outcome of true humility, the bearing towards others which results from a lowly estimate of ourselves.—**ἐγκράτεια**: *Self-control* comprehends every form of temperance, and includes the mastery of all appetites, tempers and passions.

Ver. 24. **ἐσταύρωσαν**. The Apostle has already traced back his own spiritual life to the fellowship with the crucifixion of Christ, which he had undergone at his conversion (ii. 20). He assumes that his converts have likewise crucified the will of the flesh—not, however (as the previous context shows), that that will is already dead, but that the spirit has by one decisive victory asserted its complete supremacy in all true Christians, and so given an earnest of its entire triumph in the end.—**παθήμασιν**. This word departs here from its usual meaning, *sufferings*, and expresses inward emotions,

as in Rom. vii. 5. Greek philosophers applied **πάθος** in like manner to denote active impulses of passion.

CHAPTER V. 25.—VI. 6. RULES OF CONDUCT DICTATED BY THE SPIRIT OF MUTUAL LOVE.—Ver. 25. Here, as in ii. 20, the thought of crucifixion with Christ suggests that of the new life which is its sequel. *If, then, we live in spirit* (i.e., if we have spiritual life), let us take the spirit for the rule to guide our conduct.

Ver. 26. The English version *provoking* introduces an idea of wanton provocation which does not belong to the Latin *provocantes*, nor to the Greek **προκαλούμενοι**, for this denotes challenges to combat, and so describes the spirit of defiance which animated rival parties amid the heated atmosphere of religious controversy. The verse denounces the vain-glorious temper of party leaders which found vent in mutual defiance and ill-will.

Ver. 1. **Ἀδελφοί**. The last verse protested against unbrotherly tempers; this appeal presents, by way of contrast, the claims of brotherly love even in the case of real wrongdoing.—**καὶ προλημφθῇ**. The English version *overtaken* suggests the idea of sudden temptation, and so tends to palliate the guilt of the offender, but the Greek denotes rather his surprise in the very act, and so lays stress on the reality of his guilt. The passage is urging the tender treatment of actual offenders, and the preceding **καὶ** enforces the claims even of guilty brethren on Christian charity: "Brethren, if a man be actually detected . . . deal tenderly with him in a spirit of meekness."—**καταρτίζετε**. This verb denotes sometimes the original framing of a mechanism (e.g., of the human body and of the universe in Heb. x. 5, xi. 3), but more often its readjustment (e.g., the setting of a broken limb, or the mending of nets in Matt. iv. 21). Here it indicates the correction of an offender with a view to

πραύτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς· 2. ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. 3. εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὦν, φρεναπατᾷ ἑαυτὸν<sup>1</sup>. 4. τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· 5. ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. 6. Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. 7. μὴ πλανᾷσθε, Θεὸς οὐ μυκτηρί-

φρεναπατᾷ α. *ABC* 17, etc.; εαυτον φρ. *DEFGKLP*.

his restoration; and the need of meekness and forbearance for the due execution of this delicate task is enforced.

The transition from the plural *καταρτίζετε* to the singular *σκοπῶν* is instructive. The treatment of offenders belonged to the Church collectively, but each member needed to examine himself individually, in order that he might fulfil his part with due humility and sympathy.

Ver. 2. *βαστάζετε*. From its original sense of taking up, this verb acquires the most various meanings, e.g., *carrying* in Matt. xx. 12, *ministration* in Matt. iii. 11, *robbery* in John xii. 6. Here it signifies lending a hand to help by lifting heavy loads. This does not involve transference of the burden, for it is said in 2 Cor. viii. 13, *I mean not that other men be eased and ye burdened*: and in ver. 5 it is added that each will have his own pack to bear; but Christian love must ever be careful to relieve each in turn when overtaxed by crushing loads.

Vv. 3-5. Any conceit of our own strength or goodness is a vain delusion, for we are nothing. Let no man compare his own with others' work: this will only feed his vanity; but let each scrutinise his own work. Then, if he find there ground for rejoicing, it will be in the ability that has been given by God's grace to such a one as he is: for each will have his own burden to bear of conscious guilt and shame.

Ver. 4. *τὸν ἕτερον*. This phrase denotes originally the other of two persons, but in this connexion *another than self*, the world being classified under two heads—*self* and *not self*, so that any other man with whom we are brought into contact belongs to the second division.

Ver. 5. *φορτίον*. This word was applied to the pack usually carried by a porter or a soldier on the march. In Matt. xi. 30 Christ employs this figure to describe the burden which he lays on each of his disciples (*τὸ φορτίον μου*),

and here it denotes the regular daily burden laid on Christians. It is necessary to distinguish this from the heavy loads (*βάρη*) to which ver. 2 refers as needing the help of Christian brethren for the relief of overtaxed carriers.

Ver. 6. *Let him that is taught share with him that teacheth*. The word *κοινωνεῖν* contains the key to the true meaning of this verse. Our versions understand it here, and in Rom. xii. 13, Phil. iv. 15, in the sense of *communicating* to others; but I can find no warrant for this in Greek usage. In Rom. xv. 27 it signifies distinctly to *receive* a share, and elsewhere to become a partner (*κοινωνὸς γενέσθαι*) and share in common with others (1 Tim. v. 22, 1 Pet. iv. 13, 2 John ii. 14). Here in like manner it enjoins upon the leaders of the Churches the duty of admitting all the members to participation in any spiritual blessings they enjoy. It continues, in fact, the protest against the arrogant pretensions and selfish exclusiveness of Judaising leaders.—*ἀγαθοῖς*. It is impossible to restrict this word to mere worldly goods, except where the language of the context suggests or warrants such a restriction, as is the case in Luke xii. 18, xvi. 25. The language here points to the blessings of Christian faith and doctrine.—*κατηχούμενος*. Oral teaching is specified because it was the only form of instruction then existing in the Churches.

Vv. 7-10. GOD'S JUDGMENT IS UNERRING. THOSE WHO SOW EITHER TO THE FLESH OR TO THE SPIRIT SHALL ALIKE REAP THE HARVEST FOR WHICH THEY HAVE SOWN. BUT FAINT NOT IN WELLDOING, FOR WE SHALL IN DUE TIME REAP LIFE ETERNAL.—Ver. 7. *μυκτηρίζεται*. From its original sense of *sneer* this verb was applied in rhetorical language to the betrayal of covert ill-will and contempt by cynical gestures in spite of fair words. There can be no double-



ζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· 8. ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9. τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10. ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11. Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 12. ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ<sup>1</sup> διώκωνται.

<sup>1</sup> μὴ after Χριστου Ξ ABCDEF 17, etc.; after ινα FGKL.

dealing with God, for He knows all the thoughts and intents of the heart.

Ver. 8. Every action produces an effect on the character of the actor corresponding as exactly to its motive as the fruit to the seed. If it springs from selfish desire, it stimulates the growth of evil lusts, and issues in a harvest of inward corruption. If, on the contrary, it be done in obedience to the spirit, it quickens spiritual growth, and issues eventually in a harvest of eternal life. The heart of man resembles a field in which he sows, by the mere exercise of his will, a future harvest of good or evil.

Ver. 9. The warnings μὴ ἐγκακῶμεν and μὴ ἐκλυόμενοι carry on figures borrowed from harvest work: the former depicts husbandmen tempted to slacken their exertions by weariness of prolonged labour, the latter reapers overcome by heat and toil.

Ver. 10. καιρὸν. The last verse affirmed that there is a due season for the spiritual harvest as well as the earthly; the same analogy suggests the existence of a spiritual seedtime also, which we are bound to utilise.—τὸ ἀγαθόν. This word varies widely in meaning, like *good* in English; it is applied both to the intrinsic goodness of God Himself (Matt. xix. 17), and to the mere manifestation of a kindly temper towards others. So also its compounds ἀγαθοποιεῖν, ἀγαθοεργεῖν. The clause πρὸς πάντας attaches to it here the latter force: so that the goodness spoken of is goodness to others.—τ. οἰκείους. Christians are here designated as *the household of the faith*, and in Eph. ii. 19 as *the household of God*.

Vv. 11-18. THE APOSTLE WRITES THE PERORATION WITH HIS OWN HAND, DENOUNCING THE MOTIVES OF THE PHARISAIC PARTY. AFFIRMING HIS OWN

ABSOLUTE RELIANCE ON THE CROSS AND THE NEW LIFE OF THE SPIRIT, AND CONCLUDING WITH A PERSONAL APPEAL AND FINAL BLESSING.—Ver. 11. The Greek text admits but one meaning. The use of the instrumental dative precludes the rendering, *See how large a letter I write*, which would require πηλικά γράμματα: so that the verse obviously calls attention to the large letters employed by the writer from this point onwards. The statement in 2 Thess. iii. 17, that he regularly dictated the body of his Epistles (*cf.* also Rom. xvi. 22), merely attaching his signature by way of attestation, explains this appeal. The size of the letters attested the difficulty which he found in writing with his imperfect sight, and the effort he was now making on their behalf proved his anxiety for the welfare of his Galatian disciples. They were evidently well aware of his infirmity, and needed no explanation of this pathetic allusion to his blindness. It may, therefore, be reasonably read in connexion with iv. 15. Probably the prolonged attack of ophthalmia which had threatened the destruction of his sight had seriously impaired it, and they who had watched his sufferings with such tender sympathy would now be quick to feel for the privation which the attack had entailed upon him. ἔγραψα: *I write*. The epistolary aorist is constantly used to denote personal acts of the writer at the time (2 Cor. ix. 3, Eph. vi. 22, Col. iv. 8, Philem. 19, 21).

Vv. 12, 13. Paul impugns the sincerity of the agitators: their affected zeal for the Law was a pretext with a view to disarming Jewish enmity: they urged the circumcision of Gentiles also to gratify their own vanity. They had probably, like the Jewish Christians at Antioch (*cf.* ii. 13), been guilty of inconsistency



13. οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται. 14. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἑσταύρωται, κἀγὼ τῷ κόσμῳ. 15. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἔστιν,<sup>1</sup> οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. 16. καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

<sup>1</sup> ἔστιν ΞΑΒCDEFG 17, etc.; ἰσχυεὶ ΝC Dc KLP.

in their practice: but Paul apparently relies also on his argument in ii. 16 that Jewish converts had by the mere act of embracing Christ confessed their own inability to keep the Law, and could not therefore be sincere in preaching to others obedience to its rules.—τῷ σταυρῷ. This dative cannot surely mean *for* (i.e., *by reason of*) the cross. If this had been the meaning, it would have been expressed by διὰ τὸν σταυρόν. The correct translation seems to be, *persecuted with the cross, i.e., the cross of outward suffering which was in those days the lot of so many converted Jews, and notably of Paul himself. The Cross of Christ is here identified with persecution as it is in Phil iii. 18 with self-denial.*

Ver. 13. *περιτεμνόμενοι*. The present participle is more appropriate than the perfect *περιτεμμένοι*, which is read by some MSS.: for the author has in mind the adoption of a system, as in v. 3.

Ver. 14. Paul contrasts his own spirit with that which his rivals are manifesting. They are animated by selfish desires to glory over the flesh of others, he will glory only in the triumph of the cross over his own flesh, whereby the power of the world over him, and his carnal love of the world, are both done away.

Ver. 15. Circumcision is again declared, as in v. 6, to be a mere accident of outward circumstance and of no spiritual import: *faith working in love* was there pronounced essential for Christian life, and here *a new creation*, the birth of the spirit in the heart of man.

Ver. 16. *κανόνι*. Men need a rule to guide their lives as the surveyor or the carpenter for the right adjustment of his work. This rule was supplied to the Jew by the Law in a code of morals, but the Spirit quickens in Christians a new life whereby the conscience is enlightened to discern good and evil for the regulation of their lives.—καὶ ἐπὶ τὸν Ἰσραὴλ:

*yea upon the Israel of God.* καὶ is not properly copulative here, but intensive. Those who walk by the rule of the Spirit are declared to be indeed the true Israel of God, not the Jews who have the name of Israel, but are really only children of Abraham after the flesh.

Ver. 17. τοῦ λοιποῦ... In deprecating any renewal of the present agitation Paul treats with contempt the prospect of serious danger from it. It had disturbed his peace and the peace of the Church, and must be got rid of, but he describes it as a wearisome annoyance rather than a real peril.—*στίγματα*. These were indelible marks branded on the flesh. They might be self-inflicted: instances are recorded of soldiers branding themselves with the name of their general in token of their absolute devotion to his cause. But they were as a rule inflicted for a badge of lifelong service; the figure in the text is borrowed from the latter, which were either *penal* or *sacred*. The penal were stamped on malefactors, runaway slaves, sometimes on captives; but it is clear from the context that the author has in mind the *στίγματα ἱερά* mentioned by Herodotus in ii., 113, with which the Galatians also were familiar in Phrygian temples. A class of slaves (*ἱερόδουλοι*) attached for life to the service of a temple were branded with the name of the deity. Paul likens himself to these in respect of his lifelong dedication to the name of Jesus, and of the marks imprinted on his body, by which he was sealed for a servant of Jesus in perpetuity. These were doubtless the scars left by Jewish scourging, by the stones of Lystra and the Roman rods at Philippi, all tokens of faithful service to his Master in which he gloried.

Ver. 18. μετὰ τ. πνεύματος. This form of the final blessing occurs also in 2 Tim. iv. 22 and Philemon 25, but not elsewhere: it was probably suggested

17. Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ <sup>1</sup> ἐν τῷ σώματί μου βαστάζω. 18. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν·

Πρὸς Γαλάτας. <sup>2</sup>

<sup>1</sup> Ἰησου ABC<sup>1</sup> 17; Κυρίου Ἰησου C<sup>2</sup>D<sup>3</sup>EKL; K. I. Χριστου Ξ.

<sup>2</sup> πρὸς γαλατας Ξ ABC 6, 17, 135; add ετελεσθη FG; add επληρωθη DE; add εγραφη απο Ρωμης KP 47.

here by the stress laid on the life of the Spirit in the Epistle.

The subscription ἀπὸ Ῥώμης is neither genuine nor correct. Its absence in the

oldest MSS. stamps it as an addition of later date. The Epistle was evidently written before the Roman captivity (see Introduction, pp. 144-7).

## APPENDIX A.

### PAULINE CHRONOLOGY.

THE Apostolic Council forms a central landmark in the Christian life of Paul between his conversion and his Roman imprisonment, dividing the interval into two unequal portions. The length of the earlier is computed in Gal. ii. 1 at fourteen years; but this may not imply a total of more than thirteen; for the broken years at the beginning and end are both included separately in that total. The three first of these were spent in Damascus, except a brief sojourn in Arabia, according to Gal. i. 18: the remainder in or around Tarsus and Antioch, with the exception of one brief visit to Jerusalem for the conveyance of alms, and a subsequent mission with Barnabas to Cyprus and Asia Minor. The visit to Jerusalem was too uneventful to call for notice in the Epistle. Its incidental connection with the history of Herod Agrippa determines its date: Herod reigned from 41 to 44; his persecution of the Church occurred not long before his death, and had already begun when the envoys arrived at Jerusalem. The joint mission occupied at least two years, probably much more; its success established the position of Barnabas and Paul throughout the Church as Apostles to the Gentiles, and led to the controversy in regard to circumcision which was settled by the Apostolic Council at Jerusalem; evidently no long time intervened between its termination and the Council. From that time forward the continuous narrative of events in the Acts furnishes material for dating approximately the successive stages of Paul's apostolic career. He and Barnabas returned at once from Jerusalem to Antioch, and many Christians gathered there from Jerusalem, including Peter and others whose names are mentioned. The length of their sojourn in Antioch and the neighbouring Churches cannot be determined with precision, as it is not known at what season the Council took place; if at the beginning of winter, they must have remained there the whole winter; if near the end, perhaps only a few weeks. In either case it is certain that neither Barnabas nor Paul started



before spring, for the navigation of the Levant and the passes of Mount Taurus between Cilicia and Galatia were alike closed in winter to ordinary travellers. The amount of time spent in the second visit to the Galatian Churches, in Macedonia, at Athens, and on the way to Corinth, is uncertain, but exceeded half a year at the lowest computation, and the Corinthian ministry cannot have fallen far short of two years, as it embraced several Sabbaths in the synagogue, eighteen months in the house of Justus, and a further indefinite sojourn (*yet many days*) in the city. It may be presumed, as he hastened from Cenchreæ to Jerusalem to complete his vow and keep the feast there, that he arrived before Pentecost, about the same season that he departed from Antioch on his travels; so that the interval was about three years in all. Another period of three years carries on the history to the end of the Ephesian ministry; it includes first a journey from Jerusalem to Ephesus, in the course of which he *spent some time* in Antioch and went over all the Galatian country in order, then three months' ministry in the synagogue, and two years in the school of Tyrannus, and ends about Pentecost (1 Cor. xvi. 8). Another year brought the Apostle to Jerusalem, after visiting the Macedonian and Corinthian Churches. His imprisonment—first at Jerusalem, then at Cæsarea during the last two years of the government of Felix and the first part of the rule of Festus, and lastly on the way to Rome—accounts for nearly three years more, making a period of ten years in all between his departure from Antioch on his second mission-journey and his arrival in Rome.

A valuable clue for determining the date of that event is supplied by the history of Felix. His recall took place a short time before the departure of Paul from Cæsarea. He was followed by a hostile deputation from Cæsarea complaining of his misgovernment; but apparently there had not been time to organise and despatch it before navigation closed for the winter, otherwise the Roman Jews would have heard of Paul's appeal to Cæsar (*cf.* Acts xxviii. 21); so that Felix was still awaiting his trial at Rome. Now it is pretty certain that Felix retained the government of Judæa for the first five years after the accession of Nero, in spite of the disgrace of his brother Pallas at the imperial court—as long, in short, as Burrhus and Seneca dictated the policy of the empire, and was not recalled before 59. In spite of his cruelty and extortion he retained the confidence of Burrhus to the last, perhaps by the vigour of his government, perhaps from personal motives; and it was probably the support of Burrhus even more than the wealth of Pallas which

secured his acquittal at Rome; for Burrhus procured from the emperor, as the result of the enquiry, the disfranchisement of the Jewish citizens of Cæsarea who had impugned the conduct of Felix, and the systematic adoption of a rigorous policy for the repression of Jewish sedition. As the death of Burrhus took place in February, 62, the trial of Felix cannot have been later than 61. I conclude, therefore, that his recall took place either in 59 or 60, and that Paul reached Rome early in 60 or 61. If Prof. Ramsay is right in his contention (*Expositor*, vol. iii., 1896, p. 336), that the voyage of Paul to Palestine took place in 57, this is a decisive confirmation of the earlier date. Reckoning back ten years we arrive at the spring of 50 or 51 for the date of Paul's departure with Silas from Antioch. If the earlier date be assumed, I take it that the Apostolic Council was held some weeks earlier in 50; if the latter be preferred, I am disposed to date the Apostolic Council late in 50, and to conclude that the winter of 50-51 was spent in Antioch or its neighbourhood. Either reckoning leads to the choice of 37 for the year of the conversion, according to the computation made in Gal. ii. 1.

It is true that most critics favour the adoption of an earlier date than 37 for the conversion, but chiefly (as I think) because so little is known of the years immediately following the first Pentecost. It seems to me, on the contrary, probable that several years of silent growth intervened before the disciples were strong enough in their faith to establish themselves in Jerusalem and face the persecution of the rulers; and I find in the Acts many indications of a considerable interval. But it is enough here to compare the history of the first great persecution of the Church, which gave occasion for the conversion of Saul, with the particular circumstances of the year 37 recorded in Josephus which impress on me the conviction that the conversion occurred in that year. The narrative of Acts vi.-ix. exhibits a remarkable series of events:—

1. Stephen was indicted for blasphemy, and after a regular trial before the Jewish authorities was condemned by acclamation, carried without the walls, and stoned to death in strict accordance with the procedure of the Mosaic Law.

2. This was followed by domiciliary visits to the houses of Christians, who were arrested, imprisoned, and condemned to death by the Jewish authorities, Saul himself giving his vote against them (Acts xxvi. 10). A sudden reign of terror prevailed for a short time in Jerusalem; and then ceased as suddenly, leaving the Apostles once more free to come and go preaching the faith.

3. The Sanhedrim were able to give Saul authority to bring Christians from the province of Syria outside Judæa bound to Jerusalem for trial.

Historians have with some reason questioned the possibility of such proceedings as these in a Roman province: for the imperial government maintained with the utmost jealousy its exclusive prerogative of life and death over its subjects throughout the empire; the extreme violence of religious factions made the enforcement of this principle more essential in Judæa than elsewhere, and the repeated but futile efforts of the Sanhedrim to procure the death of Paul, first by assassination, then by judicial sentence of the Roman governor, exemplify at once their impotence for the infliction of capital punishment, and the vital importance of Roman protection to the Apostolic Church. It is true that one other noted Christian, James the brother of the Lord, was stoned to death, like Stephen: but that was an isolated act of mob violence during an interregnum, instigated by a fanatical high-priest, and promptly punished as an outrage on Roman authority.

The most striking parallel to the trial of Stephen is presented by that of his Divine Master. Both alike were found guilty of blasphemy, partly on the evidence of witnesses, partly on their own confession of faith. But when the Sanhedrim appealed to Pilate for confirmation of the sentence, he met the appeal with bitter scorn, challenging them in derision of their impotence to carry out themselves the sentence of death which they had presumed to pronounce upon the prisoner. This was indeed no solitary instance of the haughty and arrogant spirit which Pilate displayed throughout his administration. For many years he continued to earn the hatred of the Jews by his imperious temper and excessive severity. It is utterly incredible that intolerable outrages on Roman authority, like the public stoning of Stephen and judicial murders of other Christians at Jerusalem, can have occurred under the government of Pilate. Now that government lasted ten years, and only came to an end by his deposition in the year 37. His removal made way for new rulers and new measures in Judæa, for the Emperor Tiberius, having then become involved in war with Aretas owing to the quarrel between that king and Herod Antipas, had commissioned Vitellius proconsul of Syria to lead an expedition into Arabia and attack him in his capital Petra. As this force had to march across Judæa and make it the base of operations, Vitellius was invested with supreme authority in that country. The support of the Jewish nation became indispensable for his



success, and Vitellius, a supple and unscrupulous courtier, afterwards notorious as the basest sycophant at the imperial court, left no stone unturned to win their favour. He at once dismissed Pilate in disgrace,<sup>1</sup> remitted obnoxious taxes, rescinded unpopular regulations, and repaired in person to Jerusalem to curry favour by feasts and sacrifices while his army was on the march. We know from Josephus that his most ostentatious and successful display of sympathy with the Jews was the restoration of the sacred vestments to the custody of the priesthood, which his predecessors had hitherto retained in their own hands with jealous care as a hostage for Jewish loyalty, and that he bestowed the office of high priest on a son of Annas the powerful head of the priestly oligarchy. That oligarchy had by that time conceived the same jealous hatred against the disciples of Christ as against their master; and an unscrupulous governor like Vitellius could find no cheaper means of gratifying them than the surrender of an unpopular sect to their will. The martyrdom of Christians by Jewish zealots for the Law became in short as natural under the circumstances as it was contrary to the imperial principle of religious toleration, and had been inconceivable under Pilate. The presence again of Vitellius in Jerusalem suggests a reasonable explanation of the mission to Damascus, which could hardly have been undertaken without express sanction from the proconsul.

Finally, the circumstances of the year 37 completely explain the rapid termination of the reign of terror in the Church. For about Pentecost Vitellius received tidings of the emperor's death, and being personally disposed to side with Aretas against Herod Antipas, he at once abandoned the expedition, and gladly returned to Antioch. From the day of Tiberius' decease no motive remained for courting Jewish favour: the new reign brought with it in fact an entire reversal of Roman policy in these regions; the Church enjoyed once more comparative peace under the shelter of Roman indifference; and before long the threats of Caius Cæsar to erect his own statue in the temple of God turned the thoughts of the Jews from attacks on the Christian religion to the defence of their own. There is in short one period, and one only, in the Roman government of Judæa during which the martyrdom of Stephen and many other Christians in Jerusalem was either probable or feasible, and that is the first half of the year 37.

<sup>1</sup> The date of Pilate's deposition and of the subsequent events is fixed with some precision by the time of his arrival in Rome: though he hastened thither according to his instructions, he did not arrive before the death of Tiberius on 16th March, 37 (*Jos. Ant.*, xviii., iv., 2)

## APPENDIX B.

### COMPARISON OF THE ROMAN WITH THE GALATIAN EPISTLE.

THE position of Paul toward the Roman Church differed widely from that which he held in regard to the Galatian, and his attitude in the two Epistles differs accordingly. He had the strongest possible claim on the loyalty of the Galatians, for he had spent months in founding and establishing each of the Churches, had recently visited them afresh, and wrote for the express purpose of checking a threatened revolt against his Gospel and his authority. He was, on the contrary, still a stranger to Rome, had no personal experience of their actual condition or special temptations, and no more claim on their allegiance than on any other converted Gentiles. He was, indeed, deeply interested in the welfare of the Church, and had perhaps commissioned Aquila and Priscilla with others of his own disciples to proceed thither and prepare the way for his own intended visit; but the original foundation of the Roman Church was probably due to others. Under these circumstances the coincidence between certain chapters of the two Epistles is remarkable. If it were limited to the expression of certain eternal truths like the antagonism of flesh and spirit, and that love is the fulfilment of the Law, the correspondence might reasonably be expected. But it extends to the quotation and application of the same texts, and to the conclusions founded on them. Both adduce the same Scriptural arguments to uphold justification by faith alone against legal righteousness. Both associate the adoption and inheritance of the sons of God in Christ with His ancient promises to Abraham and his seed. Both alike restrict the function of Law to the condemnation and punishment of sin, and contrast its bondage with the freedom of the Gospel in corresponding language. Lightfoot argues from this coincidence that the two Epistles approximated in date, in spite of the wide divergence in their general tenor. But the coincidence is distinctly

limited in its scope: it is very striking wherever the author is dealing with the doctrinal questions at issue between Judaism and Christianity and is scarcely perceptible elsewhere. The limitation is instructive, for it suggests that the author had made these subjects and the passages of the Old Testament which bear upon them an habitual topic of controversy with Jewish teachers in the synagogue. This view is borne out by comparison of the language used by other authors. Even the Epistle of James, widely different as are his lessons on the subject of faith and works, bases them on the same text as these Epistles, "Abraham believed God and it was reckoned unto him for righteousness". Why was this? Because the blessing of Abraham, his faith and his righteousness were prevailing topics in the religious teaching of his day. Philo likewise refers constantly to the same passages of Scripture and bases his arguments upon them. Now, what had been the antecedents of Paul before and after his conversion? Educated in Jerusalem at the feet of Gamaliel, he had been a zealot for the Law, and a sincere believer in the teaching of the Pharisees. After growing up to manhood in this faith, he had for fourteen years before he wrote the Galatian Epistle been engaged in perpetual controversy with his former teachers, encountering in every synagogue the same objections, and combating them with similar arguments. Inevitably his thoughts and language on such subjects as the blessing of Abraham, faith and works, the Law and the Gospel, had become in a measure stereotyped; and in addressing former disciples of the synagogue, whether in Galatia or in Rome, he fell almost unconsciously into identical language and trains of thought.

The close analogy, however, of the two Epistles in certain parts serves to bring out in stronger relief their wide divergence in spirit and substance. The Galatian Epistle was evoked by an insidious attack on the Christian freedom of Greek Churches, and its tone is thoroughly controversial. It insists on the futility of seeking justification by obedience to the Law, it urges that Jewish Christians have all confessed themselves guilty sinners, and owe to Christ their redemption from the curses of the Law; it establishes the provisional character of the Sinaitic dispensation, and reduces it to a mere preparatory discipline designed for an age of spiritual childhood and wholly unfit for Christians, seeing they have attained to spiritual manhood; it dwells on the bondage of Israel after the flesh, and identifies unbelieving Jews with Ishmael in their present temper and future destiny. In the Roman Epistle we breathe a different atmosphere. It is a comprehensive exposition of Christian



faith and duty addressed to the central Church of the Empire from the standpoint of an Apostle who claims the right to promulgate a new law in the name of Christ for the whole Roman world; it insists on the universal sinfulness of Jew and Gentile alike; like the Galatian it accepts Abraham as father of the faithful, but is careful to add that he is so not of the circumcision only but also of the uncircumcision; it is not content to pass over God's earlier dealings with mankind before Abraham and to identify Christ with the seed of Abraham, but goes back to the Fall, and describes him as the second Adam redeeming the whole race from the dominion of sin and death; it does not borrow its idea of law, like the Galatian Epistle, from the Mosaic, but develops the conception of an universal law of conscience even in the heathen world which maintains perpetual conflict with the law of sin and death in our members.

The reader can hardly fail to recognise in the changed attitude of the Apostle his altered position, and the transformation that he had been instrumental in effecting in Greece and Asia between the dates of the two Epistles. The earlier is animated throughout with the spirit of conflict, and vividly recalls the period when Paul was earnestly battling for the spiritual life of his Gospel against the surviving spirit of Judaism within the Church. But when he wrote from Corinth to the Roman Church, on the eve of his departure, having no more place in those parts, the issue of the conflict had been virtually settled by the wonderful expansion of the Greek Churches, Judaism had lost its hold, and the independence of the Christian Church no longer admitted of a doubt. Hence the Apostle does not hesitate to write of the national rejection of Israel as an accomplished fact, deeply as he deplored it, and earnestly as he craved for their restoration to a due share in their inheritance and a place in the body of Christ. The Roman Epistle belongs, in short, to a distinctly later stage in the history of the Church than the Galatian. Its decisive inclusion of Jew and Gentile in one category, its identification of Law with the conscience of mankind, its comprehensive scheme of Christian legislation, based on the eternal principles of righteousness, truth and love, its maturity of Christian thought, proved that the Apostle had passed beyond the earlier stage of controversy with Judaism into a region of spiritual conflict with evils of faith and practice, and grasping the conception of a universal religion had braced himself to meet its demand for a new Law and a new life of the Spirit in Christ.

**THE EPISTLE OF PAUL**  
**TO THE**  
**EPHESIANS**





## INTRODUCTION

1. **EPHESUS.** The city with which this sublime Epistle is traditionally associated had a notable name in the ancient Greek world. A remarkable place belongs to it also in the history of the origins of the Christian Church. It emerges far back in pre-Christian times, and the glimpses which we get of it from point to point in the course of its fortunes show us things of great and varied interest. Its rise into an importance which became world-wide, its achievements during the palmy period of its prosperity and power, the changes through which it passed from the days of its pre-eminence in Asia Minor on to its destruction by the Goths and its miserable survival in the insignificant modern village of Ayasaluk make an impressive story. Its inhabitants were drawn from various sources, Hellenic and Oriental. It was one of the chief centres of the Ionian settlers. But we are told of strangers who occupied the place or its neighbourhood long before the Ionian immigration. These are referred to by Pausanias (vii., 26), who speaks of them as Carians; but some modern scholars suppose them to have been Hittites (*cf.* article "Ephesus" in *Encyc. Biblica*). The city was colonised mostly from Athens, and something of the Athenian genius may be recognised in its people. But it is clear that it had a large infusion of Asiatic elements.

In ancient times Ephesus was a place of commanding commercial importance. It owed this not less to its geographical position than to the energy and enterprise of its people. No Greek city in Asia Minor was more advantageously planted. It stood at the meeting point of roads which carried trade with them and converged on the great line of communication between the East and the metropolis of the world. It was the chief city of one of the four great river valleys that penetrated Asia Minor, being to the Caÿster what Miletus was to the Meander, Pergamus to the Caïcus, and Smyrna to the Hermus. The most important of the Asiatic trade routes and great lines of intercourse between Rome and the East was the one that passed up

by the Meander and the Lycus to Laodicea and Apamea. This being so, the commercial supremacy was held by Miletus for a length of time, the road which was commanded by it having the advantage of being shorter and less difficult than that to which Ephesus was the key. But under the operation of influences which we can only partially trace things changed in the later period of the Greek sovereignty, and under the Romans Ephesus had the place which had once belonged to Miletus. It gained largely by the decline of other great commercial cities. The overthrow of Smyrna by the Lydians about B.C. 525 and that of Miletus by the Persians in B.C. 494 contributed much to its ascendancy. Thus it came about that during the Roman Empire it ranked with Antioch and Alexandria as one of the three great emporia of the trade of the Eastern Mediterranean, and formed the commercial capital for the wide and varied territory west of the Cilician gates. It rose to the dignity of metropolis of the Roman Province of Asia. It was a free city. It had an "assembly" and "council" of its own, and a governor, or pro-consul, ἀνθύπατος (*cf.* Acts xix. 38). In the general and natural decay of popular government, however, under the Imperial system, power fell into the hands of officials, and in Ephesus the γραμματεὺς, the "town-clerk" (Acts xix. 35) or "recorder," was the great authority.

Ephesus was originally a sea-port. It stood on the left bank of the Caÿster, it is true, a few miles up from the sea, but for a length of time the channel of the river was carefully attended to and kept open. It was never an easy task, however, to maintain a clear way between the harbour and the sea. The quantity of silt deposited by the Caÿster was great. Blundering engineering, undertaken in the second half of the second century B.C. under Attalus II. Philadelphus, made matters worse. By Paul's time the passage had got into such a condition that, though the city still retained its pre-eminence, mariners avoided Ephesus if they could. A serious attempt to improve the channel was made by the Governor of Asia, as Tacitus informs us (*Ann.*, xvi., 23), about A.D. 65. But effort slackened again, and things were left to take their course. The result in course of time was that the once famous harbour became a troublesome marsh. Ephesus ceased to be a sea-port, its trade declined, and the life went out of the city.

The importance of Ephesus, however, in ancient times was not due to its commercial position alone. It had a considerable name as a school of art. The great painters Parrhasius of the fifth century B.C. and Apelles of the fourth belonged to the city. Above all,

it was a place of paramount religious interest. It was the centre of the worship of the goddess who was known among the Greeks as Artemis and among the Romans as Diana. The temple erected in her honour was one of the seven wonders of the ancient world, a splendid structure of shining marble, stated by Pliny (*Nat. Hist.*, xvi., 40, 213) to have been 425 feet long and 220 wide (but by Mr. J. T. Wood to have measured 343 feet by 164), with 127 columns some 60 feet high. It is reported to have taken about 220 years to finish. In it was treasured an image of the goddess which was believed to have fallen from heaven in remote times. Behind the shrine was the "treasury," which was the bank of Asia. The temple was destroyed by the Goths in A.D. 262.

Magnificent as the temple was, it was not the only architectural wonder possessed by Ephesus. There was the great theatre, on the west side of Mount Coressus, a vast structure, the largest Greek theatre in Asia Minor and in the ancient Greek world, reputed to accommodate 50,000 spectators. North of it was the *stadium*, where races were run and wild beast fights were conducted. It was the temple, however, that made the chief glory of the city. It was the temple that added more than anything else to its importance. The chief boast of Ephesus was the title of *νεωκόρος*, or "temple-warden" (literally "temple-sweeper"), rendered "worshipper" in Acts xix. 35 by the AV, and "temple-keeper" by the RV. It is true that the title was more usually given to Asiatic cities as wardens of temples of the Imperial worship, and Ephesus was *νεωκόρος* first of one temple, then of two, and later still even of three. But an inscription of the second century and coins of the third bear witness to the fact stated in Acts xix. 35 that Ephesus had the title of Warden of the Temple of Diana (*cf.* Prof. Ramsay's article on "Ephesus" in *Hastings' Dictionary of the Bible*). This vast temple was not the only sacred structure that found a place on the slopes of the hill which made the original religious centre. Here was built the great Christian Church which was dedicated by Justinian to St. John the Evangelist. Here, too, at a later date, was erected the mosque which is reported to have been one of the best specimens of Arabian-Persian art.

2. THE CHURCH IN EPHESUS. It is with the great names of Paul and John that the story of the primitive Christian community in Ephesus is specially associated, both in the New Testament itself and in tradition. John's connection with the Ephesian Church belongs to the latter part of the first century. We have every reason to believe that, after the destruction of Jerusalem and the dispersion



of the members of the mother Church, that Apostle made Ephesus his home. The historian Eusebius speaks of his residence there, and reports certain interesting occurrences which took place during his stay. Other names known to us in the sacred history have also certain associations with the Ephesian Church. One of these is that of Timothy, who appears to have been commissioned by Paul towards the end of his career to do some special work in Ephesus. In 1 Timothy (i. 3) the Apostle is represented as reminding this his "own son in the faith" that he had besought him to abide "still in Ephesus," while he himself went into Macedonia, that he might "charge some that they teach no other doctrine". It may also be inferred from what is said of John Mark in different passages of the New Testament (Col. iv. 10; 1 Peter v. 13; 2 Timothy iv. 11) that he too had not a little to do with the Churches of Asia; and that being so, it can well be understood that he was known to the Church of Ephesus and visited the city in his journeyings. It has been supposed by some that the Evangelist Luke also had some connection with Ephesus. But there is no historical foundation for this. Mr. J. T. Wood indeed takes the name borne by the modern village which represents the ancient Ephesus to be a corruption of *αγιος λουκας*, "St. Luke". But Ayasaluk or Ayassaluk appears to be a corruption of *Ayo-theolog*, *Ayo-tholog*, *αγιος θεολογος*, the name being taken from the Church of St. John built there by Justinian.

It is with Paul himself, therefore, that the beginnings of the Church of Ephesus are associated. Men from Asia were among the multitudes in Jerusalem who heard the Apostles speak with tongues on the day of Pentecost (Acts ii. 9), and it is possible that the first tidings of the new faith may have been carried by some of these to the capital of the Province. But of that there is no record. The testimony of the Book of Acts is that Paul, at the beginning of his second great missionary journey, after he had gone throughout Phrygia and the region of Galatia, was "forbidden of the Holy Ghost" to preach the word in Asia (xvi. 6); but that at the close of that journey, when he was on his way from Greece to Syria, he did visit Ephesus and "reasoned with the Jews in the synagogue". That he made some impression on this occasion appears from the fact that he was asked to stay. This he could not do, because he had to press on to Jerusalem to keep the feast there. But he left Aquila and Priscilla in Ephesus and promised himself to return (Acts xviii. 19-21). To this brief visit of the Apostle of the Gentiles, followed up by the efforts of Aquila and Priscilla, the planting of a Christian Church in the capital of the Province of Asia appears to be due. When

Paul was away in Syria and Asia (Acts xviii. 22, 23) something further was effected in another way. Apollos came to Ephesus, knowing only of the baptism of John. He had the way of God expounded to him more fully by the two devoted friends whom Paul had left behind him in Ephesus. The result was that, understanding better as he now did the fulfilment of the promised Messianic salvation, he "mightily convinced the Jews, and *that* publicly, showing by the scriptures that Jesus was Christ" (Acts xviii. 24-28). After Apollos had passed on to Corinth Paul returned, as he had undertaken to do, to Ephesus (Acts xix. 1). On this occasion his stay was a protracted one, extending over more than two years and three months (Acts xix. 8, 10), or as he expressed it in round numbers in his address to the elders at Miletus "by the space of three years" (Acts xx. 31).

First he devoted himself to the instruction of certain disciples who had been baptised only unto John's baptism and knew nothing of the Holy Ghost (Acts xix. 1-7). Then for three months he spoke of the things of the Kingdom of God to the Jews in the synagogue. In this he had only partial success, and soon he had to encounter bitter opposition. He gave up his appeal, therefore, to the Jews, and took the school of "Tyrannus," in which he "disputed daily" for the space of two years. He did this with such result that he turned many from the practice of the magical arts which were in great favour in Ephesus, and "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 10, 20). In other words, the report of the Gospel which Paul preached penetrated through the Province, being carried no doubt to the great cities by travellers who visited Ephesus, and by missionaries or messengers like Epaphras. And for the purpose of disseminating the knowledge of the new faith through the Asiatic Province, Ephesus was not less singularly fitted by its geographical position and commercial communications than was Antioch for Syria or Rome for the further West. The tumultuous opposition, however, which was roused by Demetrius against Paul as a destroyer of the silversmith's craft and a subverter of the worship of Diana, brought his work in Ephesus to a close and compelled him to hasten his departure into Greece (Acts xix. 21—xx. 1). During his last voyage to Syria he did not visit Ephesus itself; but, touching at Miletus, he sent for the elders of the Ephesian Church and took his pathetic farewell of them there (Acts xx. 17-38).

So far as the Book of Acts is concerned, that is the last glimpse we get of Paul in his connection with Ephesus. In the Pastoral

Epistles, however, we have some further references to Ephesus and to Paul's care for the Church there. In 1 Timothy (i. 3), as we have seen, we find that Timothy had been placed in the city with a view to the preservation of sound doctrine, and that Paul desired him to remain there when he himself went into Macedonia; and in 2 Timothy mention is made both of the way in which Onesiphorus ministered to Paul in Ephesus (i. 18), and of the fact that Tychicus was sent by Paul to Ephesus (iv. 12). The relations, therefore, between Paul and this Church were of the closest and most confidential kind. As to the composition of the Christian community, it appears to have included from the first both Jews and Greeks (Acts xix. 1-10, xx. 21). The Gentile element, however, seems to have been the larger and to have grown more and more, so that the Epistle deals with the Church as practically a Gentile-Christian body.

In 1 Peter (i. 1) those in Asia, including doubtless the members of the metropolitan Church, are named among the strangers scattered throughout various lands, towards whom the writer has a certain responsibility and to whom he addresses his Epistle. In the Apocalypse which bears the name of John, the Church of Ephesus appears among the seven Churches of Asia to which John's message is directed; and that the Ephesian Church was recognised as the chief of the seven may be inferred perhaps from the fact that it has the first place in the list and in the address (i. 11, ii. 1). It is also with John that tradition connects the Ephesian Church after Paul's decease. Of its later history, it is enough to say that it long retained its importance among the Churches, and that, among other things, it was the seat of one of the great Œcumenical Councils (A.D. 431), and also of the notorious Robber-Synod (A.D. 440).

3. THE EPISTLE—ITS GENERAL CHARACTER, CONTENTS AND PLAN. Among the Epistles bearing the name of St. Paul there is none greater than this, nor any with a character more entirely its own. There have been students, it is true, who with an almost incredible lack of insight have considered it an insipid production or a tedious and unskilful compilation. Among these must be named even so acute a scholar as De Wette. Such pronouncements, however, belong to the failures and eccentricities of criticism, and count for little. With few exceptions scholars of all different schools who have studied and interpreted this Epistle have been at one in regarding it as one of the sublimest and most profound of all the New Testament writings. In the judgment of many who are well entitled to deliver an opinion, it is the grandest of all the Pauline letters. There is a peculiar and sustained loftiness in its teaching which has deeply



impressed the greatest minds and has earned for it the title of the "Epistle of the Ascension". It tarries largely among "the heavens," and lifts us into the eternities *a parte ante* and *a parte post*. It is characterised by a dignity and a serenity which are entirely in harmony with the elevation of its thoughts. It takes little to do either with the questions of ceremonialism or with the personal vindications which fill so large a space in others of the greater Epistles of St. Paul. The polemical element is conspicuous by its absence. There is scarcely even an echo of the great controversies which ring so loudly in the Epistles to the Romans and the Galatians. If they were still active in any measure or at all in the writer's view when he addressed himself to these Asiatic Churches, they are not on the surface at least of this majestic Epistle. The nearest approach to any explicit allusion to such things is in what is said in a single verse (chap. ii. 11) regarding the Circumcision and the Uncircumcision.

There is a remarkable cohesion, too, in the composition, part fitting in with part naturally and without effort. In its structure the Epistle is an unmistakable unity. The whole argument moves round a few great ideas. The plan is simple. The Epistle opens and closes in the usual Pauline way, and it divides naturally into two great sections, one doctrinal and the other practical or hortatory. There is first the usual inscription or greeting (i. 1, 2), followed by a thanksgiving which takes the form of a solemn ascription of praise to God for the spiritual blessings enjoyed by the writer and his readers. The mention of these blessings develops into a doctrinal statement which deals with the lofty themes of election, predestination, redemption and the forgiveness of sins; the mystery of the Divine will; the grace of the Holy Spirit as seal and earnest; the power of God in the resurrection and exaltation of Christ; the sovereignty of Christ over the world and His Headship over the Church; the Divine quickening of the spiritually dead; the abrogation of the Law that formed the wall of partition between Jew and Gentile; the love of Christ and His indwelling in the believer. Each of these great themes leads easily to the next. In the course of their exposition the Apostle enlarges especially on the ultimate purpose of God to sum up all things in Christ (i. 9-11); the relation in which Christ stands to the universe and to the Church (i. 20-23); the absolutely gracious character of the salvation, the new life, and the gifts bestowed upon believers by God (ii. 1-10); the revelation and fulfilment of the purpose of God, hidden for ages, to make the Gentile partaker with the Jew (ii. 11-22); and the marvel of the grace that has established equality and unity where once there were *pri ilege* and separation

(iii. 1-19). This first of the two primary divisions of the Epistle concludes with a doxology, which again celebrates that gracious power of God which works all for us and within us.

As the doctrinal section occupies the first three chapters, the hortatory section extends over the last three. These chapters are taken up with practical matters—the necessity of a walk in harmony with the Divine call; the commendation of humility, meekness, forbearance, concord, peace and all good brotherly relations; the duty of growing in likeness to Christ and in obedience to Him; the forsaking of all heathen vices; the practice of truthfulness and honesty, abstinence from all corrupt communications, from all bitterness and wrath and evil-speaking and malice; sedulous watchfulness against any falling back into easy compliance with the two characteristic pagan forms of moral evil, sensuality and greed, or into any slackness in the sense of their deep sinfulness; the reverent regard of the Christian relations between husband and wife, parents and children, masters and slaves, and the careful observance of the duties arising out of the Christian idea of these relations; the need for the full spiritual equipment provided by God for the withstanding of all evil. These various ethical requirements and recommendations are presented as all having their roots in the great facts and doctrines of grace which are expounded in the former division of the Epistle, and as all growing up out of that soil. In their enforcement special prominence is given to the maintenance of concord and peace in the Church (iv. 4); the great object which all Christian gifts are meant to serve (iv. 12-16); the forswearing of all sins of uncleanness as things wholly alien to the Christian life (v. 3-14); the sacredness of the primary domestic and relative duties, those above all pertaining to the relations of husband and wife (v. 22—vi. 1-9); the seriousness of the Christian's warfare and the sufficiency of the Christian's armour (vi. 10-18). The Epistle is brought to its close by some personal references bearing on the writer's requirements and commission (vi. 19, 20); a brief notice of the mission of Tychicus (vi. 21, 22); and a final salutation or benediction, which is given in terms of grace and peace (vi. 23, 24).

In the course of thought thus followed out in the Epistle there are certain great ideas that have peculiar prominence given them. Of these the largest is that of the Divine *grace*—the term χάρις occurring under one aspect or another some thirteen times. Another is that of "the heavenlies," which has an entirely peculiar place and application in this Epistle. Much, too, is made of the conceptions of the Divine *fulness* (πλήρωμα); the *mystery* (μυστήριον); the *economy*

(οἰκονομία); the spiritual *understanding* (γνώσις, ἐπίγνωσις, σοφία, σύνεσις, φρόνησις) proper to the Christian and in which he is to increase. There are also the ideas of *union* and *unity*, union with Christ, union and fellowship one with another, the unity of the Church, the oneness of Jew and Gentile, the unity in the diversity of gifts, the unity of the faith. These great conceptions run through the Epistle, and express themselves in such compound forms as συνεζωποίησε, συνήγειρε, συνεκάθισεν, συμπολῖται, συγκληρονόμοι, συναρμολογουμένη, συνοικοδομεῖσθε, σύσσωμος.

The Epistle is remarkable also for the use which it makes of a series of terms of far-reaching significance, which belong to the very essence of its thought and nowhere get the place and the iteration which they have here, except in some measure in the Epistle to the Romans. Among these are the *counsel* (βουλή) of God, His *will* (θέλημα), His *purpose* (πρόθεσις), His good-pleasure (εὐδοκία), His *fore-ordaining* or *pre-determining* (προορίζειν), His *afore preparing* (προετοιμαζειν), etc.

The vocabulary of the Epistle also is singular and full of interest. The letter contains a number of words and phrases which are peculiar to itself and the sister Epistle to the Colossians, so far as the New Testament writings are concerned—such as ἀνθρωποπάρεσκος, ἀφή, ἀποκαταλλάσσειν, ἀπαλλοτριῶσθαι, αὔξειν, and its noun αὔξεις, ὀφθαλμοδουλεία, ῥιζοῦν, συζωοποιεῖν, συμβιβάζειν, ἐκ ψυχῆς. It has others which are confined to itself and certain others of the Pauline Epistles: ἀγαθωσύνη, ἀληθεύειν, ἀνεξιχνίαστος, ἐπιχορηγία, εὐνοια, εὐωδία, θάλπειν, κάμπτειν, περικεφαλαία, πλεονέκτης, ποίημα, πρεσβεύειν, προετοιμάζειν, προσαγωγή, προτίθεσθαι, υἰοθεσία, ὑπερβάλλειν, ὑπερεκπερισσοῦ.

On the other hand, there are a good many words which occur in this Epistle alone of all claiming to be by Paul, although they are found occasionally elsewhere in the New Testament, such as ἄγνοια, ἀγρυπνεῖν, ἀκρογωνιαίος, ἀμφοτέροι, ἄνεμος, ἀνίεναι, ἅπας, ἀπειλή, εὐσπλαγχνος, μακράν, ὀργίζεσθαι, ὁσιότης, ὁσφύς, πανοπλία, πάροικος, περιζωννύναι, πλάτος, ποιμήν, in the sense of *pastor*, πολιτεία, σαπρός, σπῖλος, συγκαθίζειν, σωτήριον, ὕδωρ, ὑποδείσθαι, ὕψος, φραγμός, φρόνησις, χαριτοῦν, χειροποίητος. Some of these obviously are of small moment. Others have some significance. On these lists see Abbot's *Crit. and Exeg. Comm. on the Epistles to the Ephesians and to the Colossians*, and more especially Holtzmann's *Einleitung und Kritik der Epheser- und Kolosser-Briefe*. In addition to these we have a considerable list of pure ἀπαξ λεγόμενα, including ἄθεος, αἰσχρότης, αἰχμαλωτεύειν, ἀνανεώω, ἄνοιξις, ἀπαλγεῖν, ἄσοφος, βέλος, ἐκτρέφω, ἐλαχιστότερος, ἐνότης, ἐξισχύειν, ἐπιδύειν, ἐπιφάσκειν, ἐτοιμασία, εὐνοια, εὐτραπελία, ὁ ἡγαπημένος, as applied to



Christ, *θυρεός, καταρτισμός, κατώτερος, κληροῦν, κλυδωνίζεσθαι, κοσμοκράτωρ, κρυφή, κυβεία, μακροχρόνιος, μέγεθος, μεθοδεία, μεσότοιχον, μωρολογία, πάλη, παροργισμός, πολυποίκιλος, προελπίζειν, προσκαρτέρησις, ρυτίς, συμμετόχος, συμπολίτης, συναρμολογεῖν, συνοικοδομεῖν, σύσσωμος*. In the case of two of these, *αἰχμαλωτεύειν* and *εὐνοία*, the TR gives each in one other passage (2 Tim. iii. 6; 1 Cor. vii. 3), but on insufficient documentary evidence. The introduction of some of these terms no doubt is due to circumstance. But an analysis of the vocabulary as a whole brings out the fact that in language as well as in thought this Epistle has a character of its own.

4. THE AFFINITIES OF THE EPISTLE. There are some resemblances which deserve notice between the terms of this Epistle and those of the address recorded in Acts (xx. 17-38) as delivered by Paul to the Ephesian elders at Miletus, *e.g.*, *μετὰ πάσης ταπεινοφροσύνης*, iv. 2., *cf.* Acts xx. 19; *ἐκληρώθημεν, κληρονομία*, i. 11, 14, *cf.* Acts xx. 32; the Divine *βουλή*, i. 11, *cf.* Acts xx. 27; the Divine *δύναμις* and *κράτος*, i. 19, *cf.* Acts xx. 32; the being *buildded*, *συνοικοδομείσθε*, ii. 21, *cf.* Acts xx. 32. But apart from these we find a number of resemblances between this Epistle and other NT writings which are of interest, and which may point to certain relationships between them. There are a few points of contact, *e.g.*, between this Epistle and the three Pastoral Epistles (*e.g.*, in 2 Tim. i. 9, 10, ii. 1), which have been considered to go some way to establish identity of authorship, or at least of ultimate source. But these do not amount to much. There are other correspondences which are thought to indicate a certain affinity between this Epistle and the Fourth Gospel. Among these are reckoned the prominence given in both to the great conceptions of *ἀγάπη* and *γνώσις*; the designation of Christ as *ὁ ἡγαπημένος* (Eph. i. 4) as compared with the terms of John iii. 35, x. 17, xv. 9, xvii. 23, 24, 26; the *ἐξελέξατο πρὸ καταβολῆς κόσμου* of Eph. i. 4, and the *ἡγάπησάς με πρὸ καταβολῆς κόσμου* of John xvii. 24; the common use of the figures of *light* and *darkness* (Eph. v. 11, 13; John iii. 20, 21), and the particular phrases *ὡς τέκνα φωτὸς περιπατεῖτε* (Eph. v. 8), *περιπατεῖτε ὡς τὸ φῶς ἔχετε* (John xii. 35); the designation of the work of regeneration as a *quickenning of the dead* (Eph. ii. 5, 6; John v. 21, 25, 28). In both writings again we have the work of redemption presented under the aspect of a *sanctification* or *setting apart* (*ἀγιάζειν*, Eph. v. 26; John xvii. 17, 19); and in both this is given as taking effect by way of a *cleansing* or *purifying by the word*—*καθαρίσας . . . ἐν ῥήματι* (Eph. v. 26), *καθαρὸς διὰ τὸν λόγον* (John xv. 3). We have also the idea of *grace according to measure* (*ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*, Eph. iv. 17), and *grace without measure* in the one

case of Christ (John iii. 31). The striking resemblance between the ἀνέβη . . . κατέβη, ὁ καταβάς . . . ὁ ἀναβάς in Eph. iv. 9, 10, and the declaration οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς in John iii. 13 is also noticed. But less can be made of this, as the terms in Ephesians are drawn from an OT quotation. Nor can much be made either of the contention that what is said of Christ as the point of union or restoration for a divided world in Eph. i. 10 is essentially the same as the representation of Him as the Λόγος in the Prologue to the Fourth Gospel; or of the parallel in such passages in John as x. 16, xi. 52, xvii. 20, 21 to the terms in which this Epistle enlarges on the inclusion of the Gentiles (ii. 13-22, iii. 6). The more relevant of these coincidences, however, may perhaps be taken to indicate an acquaintance on the part of the writer of the Fourth Gospel with this Epistle. They show at least that the authors of these two writings had much in common both in terms and in ideas.

There are certain points of contact also between *Ephesians* and the *Apocalypse*, of which much has been made by Holtzmann. Minor resemblances are discovered between such passages as Eph. i. 8 and Apoc. xiii. 18; Eph. ii. 13 and Apoc. v. 9; Eph. iii. 9 and Apoc. iv. 11, x. 6; Eph. iii. 18 and Apoc. xi. 1, xxi. 15-17; Eph. v. 32 and Apoc. i. 20. But these are too uncertain and remote to trust to. Of more importance are the coincidences between the view of Christ's relation to the Church in Eph. v. 25, etc., and the figure of the Church as the Bride of the Lamb in Apoc. xix. 7; the mention of the *Apostles and prophets* in Eph. ii. 20 and Apoc. xxi. 14; the μυστήριον *revealed* (ἀπεκαλύφθη) "to His holy Apostles and prophets" (Eph. iii. 5) and the μυστήριον Θεοῦ in Apoc. x. 7; the μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις of Eph. v. 11 and the ἴνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς of Apoc. xviii. 4. It cannot be said, however, that these amount to much. Few would pronounce them sufficient to prove any literary or doctrinal dependence of the one writing on the other. Holtzmann, however, infers from them that the writer of *Ephesians* made some use of the *Apocalypse*.

Another writing with which *Ephesians* is thought to be in affinity is the Epistle to the *Hebrews*. Considerable resemblance is found between the two in their view of the Person of Christ, *e.g.*, in Eph. i. 10, 20-22, iv. 8-10, 15 and Heb. i. 8-13, ii. 9, x. 12, 13, etc. The *seating* of Christ *on the right hand of God* appears in both Epistles (Eph. i. 20; Heb. i. 3, viii. 1, x. 12). So is it also with the use of the term παρρησία with reference to access to God (Eph. iii. 12; Heb. iv. 16); with the conception of Christ's work as a *sanctifying* (ἀγιάζειν, Eph. v. 25, 26; Heb. xiii. 12, x. 10); and with the place

given to *the blood* of Christ (Eph. i. 7; Heb. ix. 12). In the use of terms, too, there are resemblances of some significance. In both we have the phrases αἷμα καὶ σὰρξ (for the more usual σὰρξ καὶ αἷμα), ὑπεράνω πάντων τῶν οὐρανῶν, αἰὼν μέλλων, προσφορά καὶ θυσία, εἰς ἀπολύτρωσιν. And certain expressive words are found in both, such as ἀγρυπνεῖν, κραυγὴ, ὑπεράνω, βουλή. These things have been supposed to point to the priority of *Ephesians*, while some, on the other hand (e.g., von Soden), have regarded them as indicating that *Hebrews* is the earlier writing. But it would be in the highest degree precarious to draw any inference from such data with respect to the chronological relation of the one Epistle to the other.

Of more interest is the connection between our Epistle and 1 *Peter*. The points of affinity between these two writings have been exaggerated, it is true, and conclusions have been drawn from them with a confidence which they do not warrant. They undoubtedly deserve attention, however, both for their number and for their significance. At the same time the lists prepared by Holtzmann and others require to be carefully sifted and considerably reduced. Among the more relevant coincidences are the following: the place given to *hope*; the connection of the Christian hope with the resurrection of Christ and with the κληρονομία (Eph. i. 18-20; 1 Pet. i. 3-5); the prominence of the idea of the Divine power (δύναμις Θεοῦ, Eph. i. 19; 1 Pet. i. 5); the mention of the *access* or *introduction* (τὴν προσαγωγὴν πρὸς τὸν πατέρα, Eph. ii. 18) to God which we have through Christ in the one, and the definition of the object of Christ's sufferings in the other (ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, 1 Pet. iii. 18); the *mystery* hid πρὸ καταβολῆς κόσμου in Eph. iii. 9, and the *fore-ordination* of Christ πρὸ καταβολῆς κόσμου in 1 Pet. i. 20. Perhaps of yet greater significance are the parallels in idea and in expression with regard to the *ascension* of Christ (Eph. iv. 8-10; 1 Pet. iii. 22); the *session* of Christ at God's right hand in heaven (ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, Eph. i. 20; ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, 1 Pet. iii. 22); the *subjection* of all *angelic powers* to Christ (Eph. i. 21; 1 Pet. iii. 22).

There are other coincidences to which great importance has been attached, but which are of more doubtful relevancy. The most striking of these are the analogous statements about the *prophets*, the hiding of the meaning of their prophecies from themselves, and the extent of the revelation made to them (1 Pet. i. 10-12; Eph. iii. 5, 10). But it is not the same class of prophets that is in view in both. In 1 Peter it is the OT prophets; in *Ephesians* it appears to be the NT prophets. The resemblance between Eph. ii. 18-22 and 1 Pet. ii. 4-6 must be discounted to a considerable extent, because



both writers are quoting the familiar passage in Ps. cxviii. 22, or have its terms in mind. Nor does the coincidence between the opening doxologies (1 Pet. i. 3; Eph. i. 3—in both εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) carry us very far. On the other hand there are some marked resemblances in syntax and construction, especially in the paragraphs immediately following these doxologies.

On these *data* very contradictory conclusions have been suspended. Some have inferred that the author of *Ephesians* was a debtor to 1 *Peter* (Hilgenfeld, Weiss). Others have taken the author of 1 *Peter* to be a borrower from *Ephesians*. The theory has also been broached that both Epistles proceed from one hand, possibly that of the writer of Acts and the Third Gospel. Others have explained the case by supposing that Peter may have heard Paul in Rome, or that there may have been converse between the two Apostles in Rome which is reflected in these parallels. So different are the aspects in which these things present themselves to different minds. One thing at least it is very difficult to imagine. That is, that a writer of the genius and power which the Epistle to the Ephesians discloses could have been a borrower even from the author of 1 *Peter*.

The question of greatest interest, however, is that touching the relation between the Epistle to the *Ephesians* and the Epistle to the *Colossians*. Here the resemblances and the differences are equally striking and unmistakable. The general likeness in the *structure* of the two writings arrests attention at once—in the division of the matter between the doctrinal and the practical, in the form of the paragraphs, and in much of the diction. It is calculated, indeed, that in some seventy-eight out of 155 verses we have much the same phraseology. Lists have been compiled by De Wette and others including the following passages: Eph. i. 4; Col. i. 22; Eph. i. 6, 7; Col. i. 13, 14; Eph. i. 10; Col. i. 20; Eph. i. 15-17; Col. i. 3, 4; Eph. i. 18; Col. i. 27; Eph. i. 21; Col. i. 16; Eph. i. 22 f.; Col. i. 18 f.; Eph. ii. 1, 12; Col. i. 21; Eph. ii. 5; Col. ii. 13; Eph. ii. 15; Col. ii. 14; Eph. ii. 16; Col. ii. 20; Eph. iii. 1; Col. i. 24; Eph. iii. 2; Col. i. 25; Eph. iii. 3; Col. i. 26; Eph. iii. 7; Col. i. 23, 25; Eph. iii. 8 f.; Col. i. 27; Eph. iv. 1; Col. i. 10; Eph. iv. 2; Col. iii. 12 f.; Eph. iv. 3 f.; Col. iii. 14 f.; Eph. iv. 15 f.; Col. ii. 19; Eph. iv. 19; Col. iii. 1, 5; Eph. iv. 22 f.; Col. iii. 8 ff.; Eph. iv. 25 f.; Col. iii. 8 f.; Eph. iv. 29; Col. iii. 8., iv. 6; Eph. iv. 31; Col. iii. 12 f.; Eph. v. 3; Col. iii. 5; Eph. v. 4; Col. iii. 8; Eph. v. 5; Col. iii. 5; Eph. v. 6; Col. iii. 6; Eph. v. 15; Col. iv. 5; Eph. v. 19 f.; Col. iii. 16 f.; Eph. v. 21; Col. iii. 18; Eph. v. 25; Col. iii. 19; Eph. vi. 1; Col. iii. 20; Eph. vi. 4; Col. iii. 21; Eph. vi. 5 ff.; Col.

iii. 22 ff.: Eph. vi. 9; Col. vi. 1; Eph. vi. 18 ff.; Col. iv. 2 ff.: Eph. vi. 21 f.; Col. iv. 7 f.

These parallels are by no means all of the same value. Yet with all necessary deductions they are remarkable both in number and in quality. Taken along with the large resemblance in matter, which extends in some parts over considerable sections, they exhibit a relationship close enough to warrant us to speak of the two as sister Epistles.

It does not follow from this, however, that the one is dependent on the other. There are, indeed, important differences between the two kindred writings which make it difficult to regard the one as made up out of the other. The style is different, that of *Ephesians* being round, full, and rhythmical, where that of *Colossians* is more pointed, logical and concise. The question of the *Church* has no such place in the latter as in the former. The Epistle to the Ephesians has much more of an OT colouring than that to the Colossians. In the latter we have only one OT quotation or allusion. In the former we have eight or nine, *viz.*: Gen. ii. 24 (Eph. v. 31); Exod. xx. 12 (Eph. vi. 2); Ps. iv. 4 (Eph. iv. 26); Ps. viii. 6 (Eph. i. 22); Ps. lxxviii. 18 (Eph. iv. 8); Ps. cxviii. 22 (Eph. ii. 20); Song of Songs iv. 7 (Eph. v. 27, perhaps); Isa. lvii. 9 (Eph. ii. 17); Isa. lx. 1 (Eph. v. 14). There are phrases which are distinctive of the Epistle to the Ephesians, but which do not reappear in that to the Colossians, *e.g.*, τὰ ἐπουράνια. And besides all this there are whole paragraphs in *Ephesians* which have nothing like them in *Colossians*—those dealing with the union of Jew and Gentile in the one Church of God as the subject of the Divine predestination (Eph. i. 3-14); the unity of the faith and of the Church (iv. 5-16); the contrast between the light and the darkness with their corresponding results (v. 8-14); the mystery of the marriage-union as a reflection of the union between Christ and the Church (v. 22-33); the description of the panoply of God (vi. 10-17). And in like manner there are whole sections in *Colossians*, such as the polemical passage in chap. ii. and the salutations in chap. v., which have no place in *Ephesians*.

The question raised by the co-existence of these likenesses and differences has been very variously answered. Some have inferred that *Colossians* must have been the original writing, and that *Ephesians* resembles it at so many points because it has been borrowed largely from it. Others have regarded *Ephesians* as the earlier and more original composition. The scholar who has gone most laboriously into the details of this question, *viz.*, H. J. Holtzmann, came to the conclusion that the priority could not be given wholly to

either Epistle, but that there were sections of *Ephesians* (e.g., i. 4, cf. Col. i. 22; i. 6, 7, cf. Col. i. 13, 14; iii. 3, 5, 9, cf. Col. i. 26, ii. 2) which pointed to the priority of that Epistle, while there were a considerable number that pointed in the opposite direction. He took refuge, therefore, in the complicated theory that *Colossians* as we have it is not the Epistle as it originally was; that there was a briefer Pauline Epistle to the Colossian Church on which the author of the Epistle to the Ephesians based his work; that the Colossian Epistle was afterwards enlarged by this author; and that the hand that did all this was not Paul's own, but perhaps that of the writer who added the closing doxology to the Epistle to the Romans.

This is a far-fetched explanation, and one beset by many difficulties. The terms supposed to have been taken from the Epistle to the Colossians come in quite simply and naturally in the sister Epistle, but by no means in the same context or connection. The most distinctive sections of the Colossian Epistle, those dealing with the strange, speculative views of Christ's person and relations, have no place in the Ephesian Epistle, and it is surely a surprising circumstance that a borrower such as the compiler of *Ephesians* is supposed to be should have so carefully avoided these things and should have appropriated only the least characteristic parts of the writing which he chose for the basis of his own communication. It is still more surprising that a writer capable of producing the Ephesian Epistle should have thought of using another composition in this dependent manner. In point of fact there is nothing in the Epistle to the Ephesians, whether of likeness or of unlikeness, that may not be accounted for in a far simpler and more natural way. A writer addressing himself in two different communications, prepared much about the same time, to Churches in the same part of the world, not widely separated from each other, with much in common, but with something of difference also in their circumstances, their dangers and their needs, naturally falls into a style and a tenor of address which will be to a considerable extent the same in both writings and yet have differences rising naturally out of the different positions.

5. AUTHORSHIP OF THE EPISTLE. The historical evidence in favour of the Pauline authorship of this Epistle is very strong. We have the best reason for saying that by the end of the second century it was generally regarded as the work of Paul. There is evidence also that it was in circulation by the close of the first century or the beginning of the second. The place which it had then, and the use which was made of it, also indicate that it was recognised as more than an ordinary writing—that it was accepted indeed for what



it professed to be. In short, in oldest antiquity there is nothing to show that the claim which it bore upon its face was questioned, or that it was assigned to any other writer than Paul.

It is possible that within the NT writings themselves we have an important indication of the authorship. In Col. iv. 16 mention is made of an Epistle "from Laodicea". If *Colossians* is accepted as what it professes to be, and that Epistle "from Laodicea" can be identified, as many hold it can, with our Epistle to the Ephesians, we have a very direct witness to the Pauline authorship. But apart from that there are things of great interest in relation to the question of authorship in very early Christian literature. Even in Clement of Rome there are forms of expression which look like echoes of ideas and terms characteristic of this Epistle. Thus the phrase ἡνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας in chap. 36 recalls Eph. i. 18. The statement in Eph. i. 4 of our election of God in Christ (καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ, etc.) may perhaps be reflected in what is said of Christ Himself and us in chap. 64—ὁ ἐκλεξάμενος τὸν Κύριον Ἰησοῦν Χριστὸν καὶ ἡμᾶς δι' αὐτοῦ εἰς λαὸν περιούσιον. The paragraph on unity, too, in Eph. iv. 4-6 may be reflected in chap. 46—ἡ οὐχὶ ἓνα Θεὸν ἔχομεν καὶ ἓνα Χριστόν; καὶ ἐν πνεύμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλῆσις ἐν Χριστῷ. The most that can be said, however, of these analogies is that they are suggestive. Still less can be made of the witness of the *Didachē* or of certain passages in the Epistle of Barnabas (vi. 15, xix. 7). In the first of these two writings we have these two statements which have a general, but only a general, resemblance to Eph. vi. 5, 9, viz., ὑμεῖς δὲ οἱ δούλοι ὑποταγέσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ (*Did.*, iv., 11), and οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου. But this is all.

It is different with the testimony of Ignatius. It is claimed indeed by some excellent scholars that in one interesting passage Ignatius speaks definitely and unmistakably of Paul as the writer of an Epistle to the Ephesians. That is the statement in *Ep. ad Eph.*, c. 12, Παύλου συμμύσται (ἔσται) τοῦ ἡγιασμένου . . . ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ. The difficulty attaching to the interpretation of the second clause is seen perhaps in certain ancient variations of reading—in the substitution of μνημονεύω in the Armenian Version, and in the amplification ὃς πάντοτε ἐν ταῖς δεήσεσιν αὐτοῦ μνημονεύει ὑμῶν which it receives in the longer form of Ignatius. In order to make it carry the inference drawn from it the rendering "in all the Epistle" or "in every part of the Epistle to you" must be given it. But, not to speak of the inept

meaning that would thus be the result, it is very doubtful whether that rendering can be accepted as grammatically justifiable. None of the few instances which are adduced in support of the contention that *πᾶς* without the article can mean "the whole" can be said to be free of doubt. Some, *e.g.*, *πᾶσα ἱεροσόλυμα* (Matt. ii. 3), *πᾶς Ἰσραὴλ* (Rom. xi. 26), are not pertinent, inasmuch as the nouns are proper names. Others are almost equally doubtful for other reasons, *e.g.*, ἐπὶ παντὸς προσώπου τῆς γῆς (Acts xvii. 26), where the phrase *πρόσωπον τῆς γῆς* has much the force of a proper name, there being only one such thing. The same in effect is the case with *πᾶν σῶμα* in a passage of Aristotle which has been very confidently appealed to, *viz.*, δεῖ τὸν πολιτικὸν εἶδέναι πῶς τὰ περὶ ψυχῆς ὥσπερ καὶ τὸν ὀφθαλμοὺς θεραπεύοντα, καὶ πᾶν σῶμα (*Eth. Nic.*, i., 13, 7). For *σῶμα* is used there not in the sense of any particular body, but in that of *body* as distinguished from *soul*. If the sentence must be translated in accordance with the stated force of *πᾶς* in conjunction with an anarthrous noun, *viz.*, as = "in every letter," it cannot safely be concluded that Ignatius had in his mind a particular Epistle of St. Paul's known to be addressed to the Ephesians. It would be strange, indeed, as Professor Abbott remarks (*ut sup.*, p. xi), that if Ignatius wished to remind the Ephesians of Paul's regard for them he should "only refer to the mention of them in other Epistles, and not at all to that which had been specially addressed to them". But allowing this contested passage to stand aside, we find Ignatius elsewhere using words or phrases which appear to indicate an acquaintance with characteristic expressions in our Epistle, such as *πλήρωμα*, *προορίζεσθαι*, *ἐκλέγειν*, *θέλημα τοῦ Πατρὸς*, *λίθοι ναοῦ πατρὸς*, *ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ πατρὸς* (chap. ix. ; *cf.* Eph. ii. 20-22), *μμηταὶ ὄντες τοῦ Θεοῦ* (chap. i. ; *cf.* Eph. v. 1).

The witness of Polycarp, Hermas and Hippolytus is also of some significance. In Polycarp we have two passages which have all the appearance of quotations from our Epistle or reminiscences of its terms, *viz.*: *χάριτί ὅστε σεσωσμένοι, οὐκ ἐξ ἔργων* (*Ep. ad Philipp.*, chap. i. ; *cf.* Eph. ii. 5, 8, 9); and (in the Latin form, the Greek not being extant) "*ut his scripturis dictum est, irascimini et nolite peccare et sol non occidat super iracundiam vestram*" (chap. xii. ; *cf.* Eph. iv. 26). In Hermas, not to mention other sentences which are less definite, we have these—*μηδὲ λύπην ἐπάγειν τῷ πνεύματι τῷ σεμνῷ καὶ ἀληθεῖ* (*Mand.* ; *cf.* Eph. iii. 30); and *ἔσονται εἰς ἓν πνεῦμα καὶ ἓν σῶμα* (*Sim.*, ix., 13 ; *cf.* Eph. iv. 4, 5). From Hippolytus we gather that Eph. iii. 4-18 was quoted as *γραφὴ* by the Valentinians (*Philos.*, vi., 34).

The judgments of scholars have differed and no doubt will continue to differ as to the relevancy and the value of these testimonies.

But with Irenæus at least and the Muratorian Canon we reach sure and indisputable ground. Irenæus refers to Paul by name as the author of our Epistle and quotes it as his. He cites Eph. v. 13 as words of Paul (*Adv. Hær.*, i., 8, 5); and he expresses himself thus—*κάθως ὁ μακάριος Παῦλος φησιν ἐν τῇ πρὸς Ἐφεσίους ἐπιστολῇ· ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ τῶν ὀστέων αὐτοῦ* (*Adv. Hær.*, v., 2, 3; *cf.* Eph. v. 30). The Muratorian Canon mentions the Ephesians as one of the Churches to which Paul wrote Epistles. The testimony of Clement of Alexandria is like that of Irenæus. Thus, after citing 2 Cor. xi. 2 as an injunction of the Apostle's (ὁ ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους φησίν), he introduces Eph. iv. 13-15 in these terms—*σαφέστατα δὲ Ἐφεσίους γράφων . . . λέγων· μεχρὶ καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως, κ.τ.λ.* (*Paed.*, i., 18). In the same way he quotes 1 Cor. xi. 3 and Gal. v. 16 ff. as words of Paul (φησὶν ὁ ἀπόστολος), and proceeds thus—*διὰ καὶ ἐν τῇ πρὸς Ἐφεσίους γράφει· ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ*, etc., as in Eph. v. 21-25 (*Strom.*, iv., 65). The testimony of Marcion is to the same effect, although he gave the Epistle the title "ad Laodiceños" (Tert., *Adv. Marc.*, v., 17); while Tertullian, his opponent, mentions Ephesus among the Churches that had original, apostolic Epistles, and corrects Marcion only on the matter of the destination—*Ecclesiae quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodiceños* (*Adv. Marc.*, v., 17). And from the latter part of the second century the stream of testimony to the fact that the Epistle was recognised as Paul's flows steadily on.

Notwithstanding the strength of the external testimony, however, there have been not a few in modern times, from Schleiermacher and Usteri on to the present day, who have doubted or denied the Pauline authorship. Among these De Wette, Baur and Holtzmann occupy a conspicuous place. It is to be observed, however, that some who have most strenuously questioned the genuineness of the Epistle still admit it to be of very early date—as early as A.D. 75 or 80. De Wette, *e.g.*, allows it to be a product of the Apostolic age, the work indeed of some highly gifted scholar of the Apostle's, and Ewald's position is something similar. Others take up an indeterminate position. The conclusion of Jülicher, *e.g.*, is that the Pauline authorship can neither be certainly accepted nor absolutely denied.

The arguments leading up to the doubt or denial of the genuineness of the Epistle are based upon internal considerations—style, language, peculiar usages, the nature of the ideas, etc. Thus De Wette regards the composition as unlike Paul's way of writing—in its



want of connection and its many parentheses, in much of its phraseology, and in the poverty of its contents. To him it is a composition copious in words but poor in ideas, lacking originality, so dependent indeed on the Epistle to the Colossians as to look like a "verbose amplification" of it, the work not of Paul himself but of an imitator. But the similarities between *Ephesians* and *Colossians*, as we have seen, admit of a simple explanation, and it is a surprising judgment, one that few certainly will accept, which De Wette pronounces on our Epistle when he speaks of it as having no distinctive character, as a dependent production, and non-Pauline in style. We should rather say with Meyer that it is so like Paul in tone, tenor and much else as to make it hard indeed to imagine that it can be the work of a mere imitator; all the more so if it is, as De Wette thinks it, without any special object.

Baur, Schwegler, and other adherents of the Tübingen School dilate chiefly on its doctrinal character as inconsistent with the Pauline authorship. They find it full of Gnostic and Montanist thought and terminology. They lay stress on the use of such terms as πλήρωμα, on the peculiarities of the Christology, etc., and judge it to be the product of the second century, when Gnostic speculations had taken shape and had become familiar. But this view of the Epistle is no longer asserted with the former confidence or in the pronounced form in which it was elaborated by Baur himself. It is acknowledged more generally now that the *phenomena* in the Epistle on which the old Tübingen School fastened may be accounted for by the operation of ideas which were in affinity with those known as Gnostic, but which came short of the developed Gnosticism of the middle of the second century; and further that the passages most insisted on by Baur, when fairly interpreted, are quite consistent with the form of doctrine found in the primary Pauline Epistles.

The objections most generally urged against the Pauline authorship take the following forms. In the first place the *vocabulary* of the Epistle, it is said, presents great difficulty. The ἀπαξ λεγόμενα are thought to be so numerous and of such a kind as to raise a very serious question. But when the list is examined the case is considerably modified. The whole number of words which are found in this Epistle and nowhere else in the NT is forty-two. The number of words found in this Epistle and occasionally elsewhere in the canonical books, but in none of the other writings generally recognised as Pauline by the critics in question, is thirty-nine, according to the reckoning of Holtzmann. But the Epistle to the Colossians and the three Pastoral Epistles are left out of account in this computa-

tion, and at the most the number of these ἀπαξ λεγόμενα is not proportionately greater than in some of the acknowledged Pauline Epistles. In *Galatians*, e.g., there are thirty-three words used only there and nowhere else in the NT; in *Philippians* there are forty-one; in *2 Corinthians* there are ninety-five; while in *Romans* there are no less than one hundred and in *1 Corinthians* one hundred and eighty. Further, some of these terms, e.g., those belonging to the description of the panoply of God in chap. vi., are obviously the products of the figure or the occasion. Some, again, are but single occurrences, and in the case of several there are related forms found in others of the Epistles. For example, καταρτίζω, κατάρτισις, ὁσίως, προσκαρτερεῖν appear elsewhere, though καταρτισμός, ὁσιότης, προσκαρτέρησις happen to be used only in *Ephesians*.

In the second place it is objected that there are certain Pauline words which get a new sense in this Epistle. Instances of this are alleged to be found in such terms as μυστήριον, οἰκονομία, περιποίησις. But with respect to the first of these the only passage in which it can be said to have anything like a novel application is v. 32. In the other four occurrences it is used in reality very much as it is used elsewhere by Paul. The term οἰκονομία, again, as it is handled in this Epistle, has the same general sense of *stewardship* as it has in 1 Cor. ix. 17, though with a different application. And if περιποίησις, which has the abstract sense in 1 Thess. v. 9, 2 Thess. ii. 14, has to be understood as concrete here in chap. i. 14, that is a variation which appears in the use of other terms in the Pauline writings and elsewhere.

In the third place it is objected that in this Epistle certain ideas are expressed by terms which differ from those employed by Paul elsewhere for the same purpose. To this class are sometimes reckoned such words and phrases as ἀγαπᾶν τὸν Κύριον, ἀγαπᾶν τὴν ἐκκλησίαν, δίδοναί τινα τί, ἀγαθὸς πρὸς τι, δέσμιος, ἵστε γινώσκοντες, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, πρὸ καταβολῆς τοῦ κόσμου, σωτήριον, αἱ διάνοιαι, τὰ θελήματα, πνεῦμα τοῦ νοῦς. Little need be said of peculiarities of this kind. Some of them have their explanation in the nature of the subject or in simple variety in style and expression. Others have affinities elsewhere in the Pauline writings. How varied, e.g., is Paul's way of speaking of *understanding*, *spirit*, etc. Is a writer like St. Paul to be shut up to the same stereotyped forms of expression in one writing after another? Is he to be debarred from using the word ἀγαπᾶν with reference to Christ or to the Church in this Epistle, merely because in other Epistles he uses it with regard to God? And is it impossible for him to

address his hearers as τέκνα ἀγαπητά when the imitation of God is in view, because elsewhere he may use that designation with regard to their relations to himself?

Some of the instances most commonly cited, however, deserve more attention. There is, *e.g.*, the use of φωτίζειν in iii. 9, in application to the Apostle's commission to enlighten or instruct. This, it is urged, is an application of the word not found elsewhere in the Pauline writings. But that might be the case and yet its use here might have its justification. The reading is not certain. The question is whether πάντας should be inserted or not. If it is omitted, then the aspect of the question is changed. If it is inserted, there are analogies to this use of φωτίζειν in the LXX (Jud. xiii. 8; 2 Kings xii. 2, xvii. 27, 28), and Paul may have followed these. There is again the designation of God as ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (i. 17). This indeed is a rare designation, and for that very reason one most unlikely to have been used by a forger or a mere imitator. But it is a designation perfectly consistent with the highest view of Christ's Person, and one which has its justification in Christ's own words, as recorded in the Fourth Gospel (John xx. 17). The phrase τὰ ἐπουράνια, which is used five times in this Epistle and, as it seems, with the local sense, is confined, it is true, to this one writing among all those attributed to Paul. But the adjective, ἐπουράνιος, in the sense of *heavenly*, is used also in 1 Cor. xv. 40, 48, 49; Phil. ii. 10. It is difficult to see why Paul should not be thought at liberty to use or even to coin such a phrase, or why he might not select the term τὰ πνευματικά instead of τὰ πνεύματα in the large and special sense which it has in this Epistle. Why, too, should it be thought that a word like κοσμοκράτωρ, or a phrase like ὁ ἄρχων τῆς ἐξουσίας τοῦ αἰῶνος, so appropriate to the ideas in hand, must be alien to Paul? So is it also with the word διάβολος which meets us in this Epistle, while in others, it is said, Paul speaks only of Σατανᾶς. But διάβολος is also used in 1 and 2 Tim. The two words indeed are practically the same in sense. They are employed interchangeably by other NT writers, *e.g.*, the authors of the Fourth Gospel and the Book of Acts. Why should a writer of the power and the versatility of Paul be tied down to the use of one of these words in all his writings, later as well as earlier? There remains the phrase of which perhaps most has been made, τοῖς ἀγίοις ἀποστόλοις καὶ προφήταις. This, it is said, smacks of the later period when men's thoughts of the Apostles and the prophets of the NT Church had changed. Its use here has been felt to be such a difficulty by some that they have tried to dispose of it as a gloss or as a case of dislocation in the text. But



there is nothing so very strange in this application of the term *ἅγιος* if we give the word the broad sense which is its proper sense, and which it has indeed in the very same context in the phrase *ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων* (iii. 8).

In the fourth place serious objection is taken to the Pauline authorship on the ground of what is held to be the un-Pauline type of thought which appears again and again in the Epistle. It is said, *e.g.*, that the question of the *inclusion of Jew and Gentile in one Church* is presented in a different light from that in which it is seen in other Pauline Epistles. Only here, it is said, is it put before us as the great object or, at least, a primary object of Christ's work and of the Divine predestination (ii. 13-18, 19-22, iii. 5, etc., iv. 7-16); and what is more, it is introduced simply as a matter of revelation and not as a thing over which there had been sharp controversy. It is certainly a remarkable place that is given in this Epistle to the thought of the unity of the Church and the perfect equality of Jew and Gentile within it. But there is no contradiction between this way of looking at the inclusion of the Gentiles and that which prevails in the other Epistles. The statement is in harmony with the general disposition of the Epistle, which is to carry all things back to the eternal will and purpose of God. The controversy, moreover, was ended, and Paul had no occasion to revive the memory of it in the message needed by those whom he addresses here.

The view, again, which is given of the *Law* in this Epistle is thought to be singular. The Law is not exhibited, it is said, as having any real moral value or religious use, but as having simply a typical significance and as the cause of enmity and separation between Jew and Gentile. And *Circumcision* itself, it is added, is presented as a merely formal thing, and contemptuous words are spoken of it (*ἡ λεγομένη περιτομή*, ii. 11) which would come strangely from Paul, himself a circumcised Jew and one who elsewhere attaches religious value to circumcision and says good things of it. But where he had for his special subject the oneness of Jew and Gentile as effected by Christ and as seen in the Church, it was matter of course that he should speak particularly of the dividing effect of the Law as it was witnessed in the pre-Christian times. And he does not speak elsewhere of the Law only in one way. He has very different things to say of it according to circumstances; and he presents it in aspects which seem even contradictory, speaking of it, as he does, now as holy (Rom. vii. 9) and again as incompetent (Rom. viii. 3); now as a *παιδαγωγὸς εἰς Χριστόν* (Gal. iii. 25) and again as carrying a curse (*κατὰ*) and condemnation with it (Gal.

iii. 10). And the same is true of the ways in which *circumcision* is regarded in the Pauline Epistles: cf. Rom. ii. 26-29, iii. 1; Gal. v. 6, vi. 15; Phil. iii. 5; Col. ii. 11, 13, etc.

A very different position, too, is thought to be given to the *Death of Christ* in this Epistle from what it has in the acknowledged Pauline writings. In Epistles like those to the Romans, the Galatians and the Corinthians its *expiatory* and *propitiatory* value is the theme on which Paul dwells with most emphasis. But here this is passed over in silence, and comparatively little is made of the Death of Christ even in other aspects. It is rather His exaltation with all that it involves that is dwelt on. But the difference, so far as it exists, is due to the occasion and to the state of those addressed. It is true that it is as the means by which the reconciliation of Jew and Gentile is effected that the *Cross* is specially mentioned (ii. 16), and it is with reference to the *imitation* of God that Christ's giving of Himself is described as an *offering* and a *sacrifice to God*. But there is nothing in this to make it impossible to suppose that the same author, writing with an eye on other conditions, might speak of the Cross and the Death of Christ in connection with the reconciliation of the world or of the individual. Moreover, we have here the *blood of Christ*, *redemption through His blood*, and the *forgiveness of sins* as related to His blood—all which are distinctly Pauline, if they are also Johannine, terms and ideas (i. 7, ii. 13).

Further, this Epistle is alleged to depart widely from the recognised Pauline Epistles in its *Christology*, its doctrine of Christ's *Headship*, and its view of the *Parousia*. With regard to the first of these particulars this Epistle is more in affinity with that to the Colossians than with any other, in so far as it exhibits Christ in His largest relations to creation, and presents Him as designed in the eternal purpose of God to be the bond of union or reunion for a world existing at present in a condition of dislocation and division. But there are at least the rudiments and foretokens of this doctrine of Christ's cosmical relations elsewhere. There is, *e.g.*, the statement of the "one Lord Jesus Christ, by whom are all things," in 1 Cor. viii. 6; and there is the larger analogy in the great paragraph on the Evangel of Creation in Rom. viii. 19-20. It may be, again, that in other Pauline passages the *body* is said to be as *Christ* (1 Cor. xii. 12) or be *in Christ* (Rom. xii. 4, 5), and the *head* is reckoned simply among the members (1 Cor. xii. 21); whereas here, as in *Colossians*, believers are the *members*, Christ is the *Head*, and the Church is the *body*. But the different applications of these figures have their sufficient explana-

tion in the different subjects. In the present case the subject is the relation between Christ and the Church; in the others it is the relation between the members of the Church themselves. And as regards the *Parousia*, the assertion is that, instead of looking, as Paul does elsewhere, to that great event as the near and certain conclusion of the world's end and the consummation of the Kingdom of God, the writer of this Epistle views the future as made up of a series of ages following one upon the other. But this overlooks the consideration that the αἰῶνες ἐπερχόμενοι may be those that are to make up the Eternity which opens after the Second Coming. The fact remains, however, that the *Parousia* does not occupy the place which it has in such Epistles as those to the Thessalonians, and that there is nothing to show that it fills the writer's vision here as it does there. But this Epistle is separated by years from those earliest writings attributed to Paul. Much had taken place in the interval; the Return of Christ had not been witnessed, but the Kingdom of God had been seen establishing itself far and wide by the preaching of the Gospel. Even in the Second Epistle to the Thessalonians it is recognised that the *Parousia* cannot enter until certain things have happened; and in the further experience of God's ways as regards the times and the seasons, the Second Coming, though the expectation of it was not lost, came to be regarded as a less immediately impending event.

Finally, it is affirmed that this Epistle differs essentially from the acknowledged Pauline writings in its view of the *Church*, and that in more than one respect. It is singular, it is said, in speaking of the Church as *one*, and it gives a view of the Church which could not have emerged till a considerably later date than that to which *Ephesians* must be assigned if it is by Paul. To this it is enough to reply *first* that there is nothing in the Epistle to point to a highly developed condition of the Church. The *organisation* of the Church is not one of the subjects dealt with. The *gifts* bestowed upon the Church are brought into view, and are shown to be of various kinds. But they are not such as infer a comparatively late period. There is no mention of rule by bishops and deacons, nor does the *external* unity of the Church form a feature of this Epistle. The view which is given of the Church as *one* is indeed the highest found in the Pauline writings. But it is not wholly new. It has its foundations at least in earlier Pauline writings, as, *e.g.*, in 1 Cor. xii. 28 (ἐθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, etc.); xv. 9 (διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ); Gal. i. 13 (ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ); Phil. iii. 6 (διώκων τὴν ἐκκλησίαν); *cf.* in the Book of Acts (the composition of a Pauline



writer), τὴν ἐκκλησίαν τοῦ Θεοῦ [Κυρίου] ἣν περιεποιήσατο διὰ τοῦ αἵματος αὐτοῦ, xx. 28. In the sister Epistle, too, the term ἐκκλησία is used both of the local Church and of the universal (i. 18, 24, iv. 15, 16). But, apart from that, the unity is a *spiritual* unity, a oneness which consists in the union of individuals, the ἅγιοι, in faith—not the unity of a corporation or an organisation. There is nothing in this important section of the teaching of the Epistle to make it necessary to suppose that it was written at a time when the multitude of separate local Churches were driven by the needs of defence to form themselves into one large, strong organisation.

In none of these particulars in which this Epistle is asserted to stand apart is there any essential difference between it and the acknowledged Pauline Epistles. There are differences, but they are differences which admit in each case of a natural explanation, and which in no case amount to anything that is incompatible with the recognised Pauline doctrine. On the other hand, as scholars like Jülicher frankly admit, we find in this Epistle many distinctive Pauline ideas, turns of expression, and qualities of style—the use of characteristic terms not found elsewhere in the NT, of particles like διό, ἄρα οὖν, etc.; of ideas like that of the Divine *riches*, etc., as well as the broad lines of Pauline doctrine. Allowing all reasonable weight to the internal considerations, of which so much is made, they come far short of balancing the strong and consistent argument provided by the historical testimony to the Pauline authorship.

6. THE DESTINATION OF THE EPISTLE. The traditional view is that the Epistle was addressed to the Ephesian Church—to that Church definitely and by itself. This view has still the support of some important authorities. In modern times, however, it has come to be largely held that the Epistle is an Encyclical letter, meant not for the Ephesian Church specifically, but for a number of Churches, or rather for the Christian people found in the Roman Province of Asia, or more particularly in the Phrygian territory. The question is—Which of these two views of the destination of the Epistle best satisfies the data at our disposal, internal and external?

At first the case for the traditional view seems to be far stronger than the other, especially on the side of the historical testimony. Here much depends on how the reading ἐν Ἐφέσῳ in the inscription is regarded. The textual question is not by any means the only element in the case. But it is an important element, and the facts which come into view are of great interest. They are also plain and indisputable. First there is the fact that all manuscripts, both uncial and cursive, with the exception of three, have the words ἐν Ἐφέσῳ in the

opening verse. There is the second fact that all manuscripts, so far as known to us, without any exception have had this express note of destination in the inscription at one time or other. There is the third fact that the description of the intended readers as the saints *in Ephesus* is found in all the ancient Versions. And in addition to this we have the fact that everywhere the *title* of the Epistle bears that it is addressed to the Ephesians. These things make their impression. They are taken by so high an authority as Meyer to mean that the entire ancient Church (Marcion being discounted), from the Muratorian Canon (somewhere about A.D. 180), Irenæus, Clement of Alexandria and Tertullian, held the Epistle to be addressed to the Ephesians.

The argument from historical testimony in favour of the retention of "in Ephesus" in the inscription is also supported by such considerations as these—that in the Epistles generally acknowledged to be by Paul the readers in view are definitely designated, even when the Apostle is not writing to the Christians of a single Church or city (Gal. i. 2; 1 Cor. i. 1; 2 Cor. i. 1); that if ἐν Ἐφέσῳ is omitted, the letter becomes a circular letter "without any limitation whatever of locality or nationality," as Meyer puts it, and that this does not fit in either with the declared mission of Tychicus (vi. 21), or with what is said in such passages as i. 15, ii. 11, iii. 1, iv. 17, etc. It is further urged that in every other case in which Paul makes use of the phrase τοῖς οὖσιν in an inscription, he attaches to it the name of the city or territory to which the readers belong (as in Rom., Cor., Phil.), and that without ἐν Ἐφέσῳ the τοῖς οὖσιν does not admit of a sense that is adequate or even natural. It may be added that some think there is an allusion to the world-famed temple of Diana at Ephesus in chap. ii. It is also strongly argued that it is incredible that no letter should have been addressed by Paul to a Church like this with which he had so many intimate connections, and which was of such importance in the fulfilment of his mission. The case as thus stated seems well-nigh concluded.

But there is another side to it. The arguments last mentioned are obviously of the most precarious kind. There are other Churches with which Paul had very close connections, but which have no letter specifically addressed to them among all the Pauline writings that have come down to us. If there is an allusion to any particular temple in chap. ii. it might be that of Jerusalem rather than that of Ephesus. The phrase τοῖς οὖσιν may be construed satisfactorily, as we shall see (*cf.* Notes on i. 1), even if ἐν Ἐφέσῳ is omitted. The letter may be a circular letter of another kind than that supposed by Meyer to be indicated by the contents. And there may be a

sufficient reason for Paul's departure in this case from his usual habit of designating by their locality the readers he addresses.

But it is of more importance to see how different an aspect the textual question assumes when it is more closely examined. For the weighty fact presents itself that the words ἐν Ἐφέσῳ are not found in our two oldest and best manuscripts,  $\aleph B$ . They have also been struck out of cursive 67 by a second hand which may have some affinity with B. This is a fact of essential importance in view of what these two great uncials have been proved to be in respect of value as well as age. It is reinforced by transcriptional probability, it being far less likely that a local designation so much in Paul's way, if it belonged to the original text, should have been dropped out or deleted by a succession of scribes than that, not forming part of the original inscription, it should have been inserted by later hands. Nor can the witness of the ancient Versions outweigh this textual evidence. For, important as that witness is, it is the witness of documents, the extant manuscripts of which are not equal in antiquity to the Greek uncials.

But the textual case does not end here. It is supported by Patristic testimony of great significance. From Tertullian we learn that Marcion and his followers spoke of the Epistle as addressed to the *Laodiceans*. The relevant passages are these two: (1) *Praetereo hic et de alia epistola, quam nos ad Ephesios praescriptam habemus, haeretici vero ad Laodiceos (Adv. Marc., v., 11)*; and (2) *Ecclesiae quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodiceos, sed Marcion ei titulum aliquando interpolare gestiit quasi et in isto diligentissimus explorator; nihil autem de titulis interest, cum ad omnes apostolus scripserit, dum ad quosdam (ib. 17)*. In face of this statement it is difficult indeed to suppose that Marcion could have had the words ἐν Ἐφέσῳ in his text.

Then it appears from what is reported of Origen's commentary that he, too, had not the words in his text. The passage runs thus: Ὁριγένης δέ φησι, ἐπὶ μόνων Ἐφεσίων εὗρομεν κείμενον τὸ "τοῖς ἁγίοις τοῖς οὖσι," καὶ ζητοῦμεν εἰ μὴ παρέλκει προσκείμενον τὸ "τοῖς ἁγίοις τοῖς οὖσι" τί δύναται σημαίνειν· ὅρα οὖν εἰ μὴ ὥσπερ ἐν τῇ Ἐξόδῳ ὀνομά φησιν ἑαυτοῦ ὁ χρηματίζων Μωσεῖ τὸ ὦν, οὕτως οἱ μετέχοντες τοῦ ὄντος, γίνονται ὄντες, καλούμενοι οἰονεῖ ἐκ τοῦ μὴ εἶναι εἰς τὸ εἶναι, "ἐξελέξατο γὰρ ὁ Θεὸς τὰ μὴ ὄντα" φησὶν ὁ αὐτὸς Παῦλος, "ἵνα τὰ ὄντα καταργήσῃ," etc. (Cramer, *Catena*). Here Origen states distinctly that the phrase was without ἐν Ἐφέσῳ, and that this was peculiar to the case of *Ephesians*; and he proposes a particular way of getting a suitable meaning out of the phrase, giving it a metaphysical sense.



Further, as regards Tertullian, from the passages already quoted, it may be inferred with much probability that he, as well as Marcion, did not have ἐν Ἐφέσῳ in his text. For it is of the *title* that he speaks, and what he charges Marcion with falsifying is not the text itself but the title. If he had had the words ἐν Ἐφέσῳ in the *text* he would surely have appealed to that in refuting Marcion. But instead of that he appeals to the *veritas ecclesiae*.

Then we have a statement of great importance made by Basil. It is as follows: τοῖς Ἐφεσίοις ἐπιστέλλων, ὡς γνησίως ἡνωμένοις τῷ ὄντι δι' ἐπιγνώσεως ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν, εἰπὼν· τοῖς ἁγίοις τοῖς οὖσι καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὐρήκαμεν (*Adv. Eunom.*, ii., 19). Here Basil is obviously referring to the ἐν Ἐφέσῳ; not, as some painfully endeavour to make out, to the τοῖς or to the οὖσι. In doing so he gives us to understand that the local designation was absent, and his statement is the more important because he speaks not only of the ancient copies themselves, but also of the tradition of the men who were before him, and describes the clause as being in both cases simply τοῖς ἁγίοις τοῖς οὖσι καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

There are other witnesses that are considered to speak to the same effect. But they are less certain and at the best only of subordinate importance. There is a statement by Jerome to the following effect: Quidam curiosius quam necesse est putant ex eo quod Moysi dictum sit "Haec dices filiis Israel: qui est misit me," etiam eos qui Ephesi sunt sancti et fideles essentiae vocabulo nuncupatos. . . . Alii vero simpliciter non ad eos *qui sint*, sed ad eos qui Ephesi sancti et fideles sint, scriptum arbitrantur (On Eph. i. 1; vol. vii., p. 545). In this Jerome seems to refer to Origen and his interpretation of τοῖς οὖσι, and to the peculiar reading. But it is at least *possible*, as Meyer takes it, that the words *eos qui Ephesi sunt sancti et fideles* may represent τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς; or it may be, as others, *e.g.*, Alford, think, that Jerome is dealing only with two possible interpretations of τοῖς οὖσιν, without saying anything to imply that the words ἐν Ἐφέσῳ were absent from the inscription.

There is, however, something to notice in the case of certain Latin commentators. In some of these the inscription is dealt with in a way that suggests either that they had not the word *Ephesi* in the copies they followed, or that it occupied a different place. Thus Ambrosiaster passes over the word *Ephesi* in his comment—non solum fidelibus scribit, sed et sanctis: ut tunc vere fideles sint, si fuerint sancti in Christo Jesu. Victorinus Afer's statement points to a different arrangement of the words—sed haec

cum dicit "Sanctis qui sunt fidelibus Ephesi" quid adjungitur? "In Christo Jesu" (Mai, *Script. Vet. nova Collect.*, iii., p. 87). At a much later period Sedulius Scotus also comments on the passage thus: Sanctis. Non omnibus Ephesiis, sed his qui credunt in Christo. Et fidelibus. Omnes sancti fideles sunt, non omnes fideles sancti, etc. Qui sunt in Christo Jesu. Plures fideles sunt sed non in Christo, etc. (cf. Lightfoot, *Biblical Essays*, pp. 384, 385, and Abbott, *ut supra*, pp. ii, iii). The strength of the case on the side of Textual Criticism, however, lies with  $\aleph B$  and the testimonies of Marcion, Origen and Basil. It amounts to this, that there is no evidence that the words ἐν Ἐφῆσῳ formed part of the Greek text of the first three centuries. It is not till we come to the latter half of the fourth century that we have any certain indication of the local designation being included in the inscription, and that indication is found in Basil's implied distinction between the *ancient* copies (τοῖς παλαιοῖς τῶν ἀντιγράφων) and others.

But the question does not terminate there. The *character* of the Epistle itself and the relations between Paul and the Ephesian Church form weighty elements in the case. Everything goes to show how intimate these relations were, how peculiar was the place that this Church had in the Apostle's heart, how much it was his care. Not only was he the founder of the Church of Ephesus, but he spent some three years preaching and teaching in the city. During that long residence his interest in his Ephesian converts was so keen and anxious and his labours in their behalf so great that he describes himself as "ceasing not to warn every one day and night with tears" (Acts xx. 31). Various things that are mentioned or alluded to in his Epistles indicate how constantly he had them in his mind. And the farewell which he took of their elders at Miletus is among the most pathetic passages of the NT. On his side there were words of tender solicitude and loving warning; on theirs thankfulness, affection, an emotion so profound that they "fell on his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more". It is difficult to suppose that Paul could have written a letter intended specifically for this Church without giving some indication of what it was to him personally, without some reference to what he had done for it and the grateful response which his labours had found in it, without letting his feeling towards its members express itself in some form.

Yet this Epistle is in all these respects a singularly neutral composition, without the personal note that makes itself felt in such Epistles as those to Corinth and Philippi, with nothing to say about

any individual but the bearer of the letter, with nothing to connect it with the particular locality, with little or nothing to recall Paul's stay in Ephesus or any of the many things that made his work among the Ephesians so memorable and the terms on which he and they stood to each other so close and affectionate. In the present case there is only the very general salutation which is given in the last two verses; and that is something less particular than the salutation with which the Epistle to the Philippians closes; while there are none of those personal touches throughout the Epistle to relieve the impersonal conclusion such as we find in these other letters. And in addition to the argument which founds on this neutral, impersonal quality of the Epistle, there are expressions here and there which perhaps suggest relations of a different kind from those which we know to have existed between Paul and the Ephesians. Not to speak of such passages as i. 15, there is the statement in iii. 4, which seems to some to mean that those addressed had yet to learn what Paul's "knowledge of the mystery in Christ" was; which could not be said of the Ephesians. There are also the two passages in which Paul uses the formula: "if indeed" (iii. 2, iv. 21, 22); of which it may be said that, although εἴγε does not necessarily express actual doubt, it is a particle more in place where the speaker's own experience or work is not in view, than where he addresses those who owe to him what they are and with whom his relations are direct and intimate.

The result, therefore, to which many have been led since Archbishop Ussher first threw out the suggestion is that this Epistle is a circular letter meant for a number of Churches in a particular part of the Asiatic province, of which Ephesus was one. This view is accepted in one way or other by such authorities as Bengel, Neander, Harless, Olshausen, Reuss, Ellicott, Lightfoot, Hort, Weiss, Woldemar Schmidt, Abbott, etc. This general conclusion, however, is put in more than one form. Some regard the sentence as complete in itself and as requiring nothing to be inserted after the τοῖς οὖσιν. Bengel, e.g., looking to the κατὰ τὴν οὖσαν ἐκκλησίαν of Acts xiii. 1, and the αἱ δὲ οὖσαι ἐξουσίαι of Rom. xiii. 1, rendered it "*sanctis et fidelibus qui sunt in omnibus iis locis, quo Tychicus cum hac Epistola venit*". But the introduction of ἐν Ἀντιοχείᾳ in the former and the force of the οὖσιν in the latter make these imperfect parallels. Others give the words the sense of "the saints who are really such" or "the saints existing and faithful in Christ Jesus". But neither of these readings can be justified. The only interpretation of the clause that is quite consistent with grammar,



in making it a sentence complete within itself, is "the saints who are also faithful". Adopting this, some (*e.g.*, Abbott, following Reiche, Ewald, etc.) take the Epistle to be addressed not to any particular Church or Churches as such, but generally to all the Christian people in the Phrygian parts. This hypothesis, it is held, explains the absence of local particulars; avoids the necessity of supposing that a blank space had been left after the τοῖς οὖσιν; and enables us to understand the phrase "the epistle from Laodicea" in Col. iv. 16. Others, however, think the case is better met by supposing that a space was left in which the name of the particular church might be inserted to which the letter was addressed in the course of its circular journeyings; or, as Hort prefers to put it, that the blank in the original copy sent with Tychicus was filled in with the name of the Church of each place in which it was read.

The last is perhaps the most natural explanation. And on the whole question it may be said that it is much easier to understand how the local designation should have come to be inserted than to imagine how, if originally in the text, it should have come to be omitted, and that, too, at so early a date. The fact that the Ephesian Church was the Church of the chief city of the Asiatic Province and the most important Church in all these parts would account for the insertion of ἐν Ἐφέσῳ, especially if, as is most probable, it was from Ephesus that copies were sent elsewhere. The fact that the Epistle was meant for a wider audience than that found in Ephesus itself would account for the circulation of such a letter as that referred to as "the epistle from Laodicea". On the other hand, the supposition that the Epistle was meant originally only for Ephesus, and that the ἐν Ἐφέσῳ came to be dropped either by accident or by design, is one hard to entertain. It is difficult to imagine how mere accident could account for the omission, and to say that the local designation was struck out of certain very ancient copies because it did not appear to be in harmony with the contents of the letter is to attribute to these very early times the operation of a criticism of which we have very little evidence.

7. TIME AND PLACE OF COMPOSITION. The date has been put variously, *e.g.*, at A.D. 55-58 (McGiffert); 60 or 61 (Meyer); 62 (Zahn); 61-63 (Lightfoot); 75 to 80 (Ewald); about A.D. 80 (Scholten); about A.D. 100 (Holtzmann, Mangold); 130-140 (Baur, Davidson). The question of the *date* depends largely on the question of the *place*. The Epistle itself makes it clear that Paul was a *prisoner* when he wrote it (iii. 1, iv. 1, vi. 20). It contains things, too, which point to some affinity between it and other Epistles in which the

writer is a prisoner. The reference to Tychicus as the bearer connects it with the Epistles to Philemon and the Colossians (*cf.* vi. 21, Phil. 13, Col. iv. 7), and suggests that these three letters belong very much to the same period, and that they were written when Paul was occupied very much with the same questions. Two imprisonments, however, come into view—the one in Cæsarea (Acts xxiii. 35, xxiv. 27), the other in Rome (Acts xxviii.). Each of these has its supporters.

The view that this Epistle belongs to the period of the Cæsarean Captivity is advocated with great ability by Reuss and Meyer among others. Reuss contends that the theory that the various Epistles of the Captivity were all written from Rome rests mostly on “unauthenticated tradition”; that the mood of the Apostle in the Epistles to the Ephesians, Colossians, and Philemon suits his circumstances in Cæsarea better than those in Rome; that there are chronological difficulties of a serious nature in the way of referring these three Epistles together with *Philippians* and *2 Timothy* to Rome; that this makes it necessary to divide the five between Cæsarea and Rome; and that the various allusions to individuals, such as Tychicus, Timothy and Demetrius, in these Epistles are best harmonised, and certain particular statements, such as the *πρὸς ὅπαν* in Phil. 15, best understood, on the theory that those to Ephesians, Colossians, and Philemon were written in Cæsarea.

Meyer admits that some of the arguments thus used by Reuss cannot be pressed, especially those founding on such indications as the *πρὸς ὅπαν*, and on the idea that the friends of Paul mentioned in *Colossians* (iv. 9-14) and *Philemon* (10, 23) could not have been with him at Rome. But he attaches great importance to these considerations—*viz.*, (1) that it is more probable that Onesimus should have sought safety in Colossæ than that he should have risked the long journey by sea to Rome, and the possibilities of capture in Rome; (2) that if *Ephesians* and *Colossians* had been sent from Rome, Tychicus and Onesimus would have arrived at Ephesus first and afterwards at Colossæ; in which case it would be reasonable to suppose that Paul would have mentioned Onesimus to the Ephesians, as he does in the Epistle to the Colossians; (3) that the *ἵνα εἰδῇτε καὶ ὑμεῖς* in Eph. vi. 21 implies that when Tychicus reached Ephesus he “would already have fulfilled the aim here expressed in the case of others,” and these others are the Colossians (Col. iv. 8, 9); and (4) that in Phil. 22 Paul asks a lodging to be prepared for his speedy use—a statement implying that his place of imprisonment was not so distant from Colossæ as Rome was.

These arguments, however, when narrowly examined, are not so convincing as they appear at first sight to be. A runaway slave would in reality be more likely to escape discovery in the thick masses of the population of the world's metropolis than in Cæsarea. Our ignorance of the circumstances of the flight of Onesimus and the supposition that the Epistle is an Encyclical make the argument from the lack of any such mention of Onesimus as we find in Colossians uncertain. The *ἵνα δὲ εἰδῇτε καὶ ὑμεῖς* does not necessarily imply what Meyer infers from it, and the same may be said of the reference to the lodging in Philemon.

On the other hand there are weighty objections to referring this Epistle to the Cæsarean imprisonment. Thus, the circumstances of the captivity seem to suit Rome better than Cæsarea. For when we compare Acts xxiv. 23 with Acts xxviii. 16, etc., we gather that the Apostle had less liberty in Cæsarea than in Rome, and this accords ill with such passages as Eph. vi. 19, 20. The number of friends mentioned in these Epistles of the Captivity as *companions* of Paul—Aristarchus, Marcus, Jesus Justus, Lucas, Demas, Epaphras, Tychicus, Onesimus—is considerable, so considerable as to make it probable, as Alford, *e.g.*, contends, that he was in Rome; for it was there rather than in Cæsarea that so many might have been with him. Then there is the argument drawn from the relations between the Epistles to the Ephesians, Colossians, Philemon, and Philippians. If these letters belong to much the same period in Paul's career (and there is much to favour that), then the mention of "Cæsar's household" in Phil. iv. 22 points much more to Rome than to Cæsarea as the place of the Apostle's residence when he wrote these kindred communications; and the same holds good of the statement of his progress in Phil. i. 21, etc. In neither case can Cæsarea be fairly said to suit the circumstances, or to be of the importance implied. The expectation also which the Apostle appears to entertain when he wrote *Philippians* was that of speedy release and a visit to Macedonia (i. 26, ii. 24, Phil. 22); but what he looked to when he was in Cæsarea was rather that he might go to Rome.

These arguments will become all the stronger if it is made out that *Philippians* was written before *Ephesians*. There is the greater reason then for taking the latter to have been written at Rome. This is a question which need not be discussed at length here. It is enough to say that the arguments against the priority of *Philippians* in the line of these four letters of the Captivity are neither very certain nor very weighty, while there are various internal considerations which favour the priority. Of these the



most important perhaps is found in the points of contact on the one hand between *Philippians* and the earlier Pauline Epistles, especially *Romans*, and on the other hand between *Philippians* and the other three Epistles of the Captivity. These have been worked out with care by Lightfoot among others, at once with regard to particular expressions and to parallels in thought. They have led him and others to the conclusion that the Epistle to the Philippians is the middle link between the great letter to the Romans and those to the Ephesians, the Colossians, and Philemon. The majority of scholars, therefore, take our Epistle to have been written at Rome. If so, its date may be about A.D. 62 or 63.

The question has also been considerably discussed whether our Epistle is prior to that to the Colossians or posterior to it. That it is prior is argued from its more general aim; from the more abstract character of its contents; and from the consideration that, as it is an Epistle which would be much more difficult to draw up than that to the Colossians, the resemblances between the two are best accounted for by supposing that some of the ideas thought out in the former were transferred to the latter. On the other hand, it is held that, as Colossæ was nearer Cæsarea and would be reached by Tychicus before he got to Ephesus, it is more natural to think that the Epistle to that Church would be written before the other, as it would be delivered before it. But this presupposes that the place of composition was Cæsarea. And the same is the case with the contention that the *καὶ ὑμεῖς* of Eph. vi. 21 refers to the Colossians (*cf.* Col. iv. 7), and presupposes that Paul had already communicated with Colossæ. These are all very precarious arguments, and the question must be regarded as undecided.

8. THE DOCTRINE OF THE EPISTLE. The teaching of the Epistle is at once so lofty and so profound as to more than justify all that has been said of the grandeur of the composition by discerning minds in ancient and in modern times. Chrysostom speaks of the Epistle as "overflowing with lofty thoughts and doctrines"—one in which Paul expounds things "which he scarcely anywhere else utters". (*ὑψηλῶν σφόδρα γέμει τῶν νοημάτων καὶ ὑπερόγκων· ἃ γὰρ μηδαμοῦ σχέδον ἐφθέγγατο, ταῦτα ἐνταῦθα δηλοῖ.*) Theophylact, Grotius, Witsius and others speak of it in similar terms. Adolphe Monod, in his *Explication*, describes it as "embracing in its brevity the whole field of the Christian religion," as expounding "now its doctrines, now its morals with such conciseness and such fulness combined that it would be difficult to name any great doctrine or any essential duty which has not its place marked in it". And Coleridge wrote of it as "one of

the divinest compositions of man," embracing "every doctrine of Christianity—first those doctrines peculiar to Christianity, and then those precepts common to it with natural religion" (*Table Talk*).

What gives it its peculiar majesty is the way in which it carries everything back to God Himself, His will, His eternal purpose and counsel. It is a distinctively *theological* Epistle, in the sense in which the Epistle to the Romans is distinctively *anthropological* or *psychological*, and that to the Colossians *Christological*. The great subjects of predestination and the Divine plan, eternal in the mind of God, centring in Christ and fulfilled in Him, have a larger and more definite place in this Epistle than in any other, excepting Rom. viii.-xi. It has at the same time, however, a rich Christology. Christ is set forth as the Son of God (i. 3, iv. 13); the Beloved of the Father (i. 6); pre-existent (i. 4); raised from the dead and exalted to supreme sovereignty over all things—King of the universe and Head of the Church (i. 20-23, ii. 6, iv. 9, 12, v. 23); the Giver of all spiritual gifts (iv. 7, 8); the Treasury of all knowledge and riches (iii. 8-10); having the place given in the OT to Jehovah (iv. 8).

Its *Soteriology* also is of wide compass. It speaks of Christ as the medium of God's forgiveness of sinners (iv. 32); of redemption as coming to us by Him (i. 7); of the offering and the sacrifice made to God in Christ's giving of Himself (v. 2); of the reconciliation of Jew and Gentile as accomplished by Him; of the gracious results of His work as being effected by His *blood* and His *cross* (i. 7, ii. 16). The doctrine of the *Church* also reaches its highest point in this Epistle. Not only is the Church the Bride of Christ (v. 25-27) and His Body and the fulness of His gifts, but it is the Church ideal—one great, catholic, spiritual body including all the chosen, redeemed and sanctified. And among other doctrines which have a place in it is that of the Holy Spirit as active in the prophets (iii. 5), and as the believer's seal and earnest (i. 13, 14, iv. 30); that of regeneration as the operation of God (ii. 25); and that of the existence and power of evil spirits (ii. 2, vi. 12). The deep foundations of the confessional doctrine of original sin are also found by many in ii. 3, and the great Reformation doctrine of the priority of grace has its roots in ii. 5-8.

9. THE LITERATURE OF THE EPISTLE. The literature is copious. Not to mention the well-known books on New Testament Introduction, the various works on the Biblical Theology of the New Testament, and the articles in the great Bible Dictionaries and Encyclopædias, there are many treatises of importance in addition to the formal commentaries. Among these may be mentioned C. F. Baur's *Paulus der Apostel Jesu Christi*; H. J. Holtzmann's *Kritik der*



*Epheser- und Kolosser-briefe*; J. Köstlin's *Der Lehrbegriff des Evang. und der verwandten N. T. Lehrbegriffe*; A. Lünemann's *De Epistola ad Ephesios Authentia*; J. F. Raebiger's *De Christologia Paulina contra Baurium Commentatio*; C. von Weizsäcker's *Apost. Zeitalter*; L. Usteri's *Entwicklung des Paul. Lehrbegriffs*; O. Pfleiderer's *Der Paulinismus (Paulinism, tr. by B. Peters)* and his *Urchristentum*; A. Sabatier's *L'Apôtre Paul (The Apostle Paul, tr. by A. M. Hellier)*; J. T. Wood's *Modern Discoveries on the Site of Ancient Ephesus*; A. C. M'Giffert's *History of Christianity in the Apostolic Age*; G. G. Findlay's *Ephesians (The Expositor's Bible)*; R. S. Candlish's *Paul's Epistle to the Ephesians, expounded in a series of Discourses*; J. Pulsford's *Christ and His Seed, central to all things, being a series of Expository Discourses on Ephesians*; R. W. Dale's *The Epistle to the Ephesians, its Doctrine and Ethics*; J. B. Lightfoot's *Biblical Essays*; F. J. A. Hort's *Prolegomena to St. Paul's Epistles to the Romans and the Ephesians*; W. M. Ramsay's *Cities and Bishoprics of Phrygia, Historical Geography of Asia Minor, Church in the Roman Empire, and St. Paul the Traveller*.

Among commentaries the following may be noticed: those by Chrysostom, Theodore of Mopsuestia, Theodoret, Theophylact, Jerome and Oecumenius in ancient times; those by Luther, Bugenhagen, Bucer and Calvin in the Reformation period—of which Calvin's is by far the best; P. Bayne's *Commentary on the Epistle to the Ephesians* (1643); J. Ferguson's *A Brief Exposition of the Epistles of Paul to the Galatians and Ephesians* (1659); Thomas Goodwin's *Exposition* (1681); L. Ridley's *Commentary* (1546); R. Rollock's *In Ep. Pauli ad Ephesios Commentarius* (1580); also H. Zanchius, *Comment. in Ep. ad Ephesios* (1594); R. Boyd of Trochrig, *In Epistolam Pauli Apost. ad Ephesios Praelectiones* (1652); John Locke, *Paraphrase and Notes on the Epistles of St. Paul to the Galatians, Corinthians, Romans, Ephesians* (1707); J. D. Michaelis, *Paraphrase u. Anmerkungen über die Briefe Pauli an die Galat., Eph., Phil., Col.* (1750, 1769); S. F. N. Morus, *Acroases in Epp. Paulinas ad Galatas et Ephesios* (1795); P. J. Spener, *Erklärung der Episteln an die Epheser und Colosser* (1706); G. T. Zachariæ, *Paraphrastische Erklärung der Briefe Pauli an die Gal., Eph., Philip., u. Thess.* (1771, 1787).

Of works of more recent date those by the following may be mentioned: Dr. Alfred Barry, in *Ellicott's New Testament Commentary for English Readers*; L. F. O. Baumgarten Crusius, *Comm. über die Briefe Pauli an die Eph. u. Kol.* (1847); J. A. Beet, *Commentary on the Epistles to the Ephesians, Philippians, Colossians and Philemon*; J.



T. Beck, *Erklärung des Briefes Pauli an die Epheser*; F. Bleek, *Vorlesungen über die Briefe an die Kol., d. Philemon, u. d. Epheser*; K. Braune, in *Lange's Bibelwerk*; J. G. Candlish, *The Epistle of Paul to the Ephesians*; J. L. Davies, *The Epistles to the Ephesians, Colossians and Philemon*; John Eadie, *Commentary on the Greek Text of the Epistle of Paul to the Ephesians*; C. J. Elliott, *Critical and Grammatical Commentary on Ephesians, with a Revised Translation*; G. H. A. Ewald, *Die Sendschreiben des Ap. Paulus übers. u. erklärt*, and *Sieben Sendschreiben des N. B.*; J. F. Platt, *Vorlesungen über die Briefe an die Gal. u. die Epheser*; G. C. A. Harless, *Comm. über den Brief Pauli an die Epheser*; C. Hodge, *Commentary on Epistle to the Ephesians*; J. C. K. von Hofmann, *Der Brief Pauli an die Epheser*; F. A. Holtzhausen, *Der Brief an die Epheser übers. u. erklärt*; M. Kähler, *Der sogen. Eph. des P. in genauer Wiedergabe seines Gedankenganges*; A. Klöpper, *Der Brief an die Epheser*; J. Macpherson, *Commentary on St. Paul's Epistle to the Ephesians*; F. K. Meier, *Commentar über d. Brief Pauli an die Epheser*; H. A. W. Meyer, *Kritisch-exegetisches Handbuch über den Brief Pauli an die Epheser*; the same, edited by Woldemar Schmidt (1878, 1886), and by Erich Haupt (1897); H. C. G. Moule, "The Epistle to the Ephesians" (*Cambridge Bible for Schools and Colleges*); H. Oltramare, *Comm. sur les Épîtres de S. Paul aux Coloss., aux Ephés. et à Philémon*; L. J. Rückert, *Der Brief Pauli an die Epheser erläutert und vertheidigt*; G. Schnedermann, in *Strack u. Zöckler's Kurzgef. Kommentar* (1885); H. von Soden, in *Handcommentar zum N. T.*; R. B. Stier, *Die Gemeinde in Christo Jesu: Auslegung des Briefes an die Epheser*; B. Weiss, *Die Paulinischen Briefe im berichtigten Text, mit kurzer Erläuterung*; G. Wohlenberg, *Die Briefe an die Epheser, an die Colosser, an Philemon u. an die Philipper ausgelegt* (*Strack u. Zöckler's Kurzgef. Comm.*, 1895).

*Abbreviations.*—The abbreviations adopted in this Commentary are either those usually employed or such as explain themselves.



## ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

**Ι. Ι. ΠΑΥΛΟΣ** <sup>α</sup>ἀπόστολος Ἰησοῦ Χριστοῦ<sup>1</sup> <sup>β</sup>διὰ θελήματος Θεοῦ, <sup>α</sup>2 Cor. i. 1; τοῖς ἁγίοις τοῖς<sup>2</sup> οὓσιν ἐν Ἐφέσῳ<sup>3</sup> καὶ <sup>4</sup>πιστοῖς ἐν Χριστῷ Col. i. 1;  
1 Tim. i. 1; 2 Tim. i. 1;

i. 1; Titus i. 1; also Rom. i. 1; Gal. i. 1; Phil. i. 1; b 1 Cor. i. 1; 2 Cor. i. 1; Col. i. 1; 2 Tim. i. 1; also Rom. xv. 32; 2 Cor. viii. 5. c Col. i. 2; Phil. i. 1; also Dan. vii. 18; Acts ix. 13, 32, 41; Rom. i. 7; Heb. iii. 1. d Col. i. 1; also Wisd. iii. 9; Acts x. 45; 1 Tim. v. 16; Rev. xvii. 14.

<sup>1</sup> Ἰησὺ Χριστῷ, TR with **NAFKL**, etc., Vulg., Syr.-P, Arm., etc., Gr. and Lat. Fathers. **Χριστοῦ Ἰησοῦ**, BDP 17, etc.; Vulg. am., Syr.-H, Boh., Copt., Goth., etc.; Origen, etc.; LTrWHRV.

<sup>2</sup> **πασιν** is inserted by **N<sup>3</sup>A**, Vulg., Copt., Cyril Jer., etc. D omits **τοῖς** before **οὓσιν**.

<sup>3</sup> **ἐν Ἐφέσῳ** omitted by **B<sup>3</sup>** 67<sup>2</sup>, Orig., Marc., Basil. It is omitted by WH, and is transferred to margin by TTr and RV.

**TITLE.**—Ancient documents give the title of this Epistle in various forms. In our oldest manuscripts, **Β<sup>3</sup>AK**, etc., it is simply **προς Εφεσίους**, and this is followed by LTrWH. Later, it becomes **προς Εφεσίους ἐπιστολή**, as in *k*; **ἐπιστολή προς Εφεσίους**, as in *l*; **Παυλὸν ἐπιστολή προς Εφεσίους**, as in *P*; **τοῦ ἁγίου ἀποστόλου Παυλοῦ ἐπιστολή προς Εφεσίους**, as in *L*; **προς Εφεσίους ἐπιστολή τοῦ ἁγίου ἀποστόλου Παυλοῦ**, as in *h*. Nor are these the only forms. In DF we have **ἀρχεται προς Εφεσίους**; Cod. am. gives *incipit epistula ad Ephesios*, and *f* has **τοῖς εφεσίοις μυσταὶ ταῦτα διδασκαλὸς εσθλός**. The form followed by the AV is that of the Elzevir text, **Παυλὸν τοῦ ἀποστόλου ἡ προς εφεσίους ἐπιστολή**.

**CHAPTER I.**—Vv. 1, 2. *Address and Salutation.*—In the form of his Epistles, especially in the opening address and in the conclusion, Paul follows the methods of letter writing which were customary in the ancient world, in particular in Greece and Rome, in his own time. We now possess a considerable collection of ancient letters, especially communications of a business kind and letters of familiar intercourse. Not a few of these belong to the periods immediately preceding and following the birth of Christ. They help us to a better understanding of some things in Paul's Epistles. They also

let us see how he infused the new spirit of Christianity into the old accustomed heathen forms of epistolary correspondence.

This Epistle opens in Paul's usual way, with a greeting in which both the writer and the readers are specifically designated. At the same time the address has certain features of its own, which have their explanation in the circumstances.—**Παῦλος**. In the Epistles which he addresses to Churches, Paul usually associates some one else, or more than one, with himself in the superscription—Sosthenes in 1 Corinthians; Timothy in 2 Corinthians, Philippians and Colossians; Silvanus and Timothy in 1 and 2 Thessalonians; "all the brethren" in Galatians. The only exception is the Epistle to the Romans. In Philemon, too, a letter of a personal and private character, though meant also for the Church in the house of the recipient (ver. 2), he names Timothy with himself. But in the present Epistle no one is conjoined with him in the greeting. It is difficult to suppose that he was absolutely alone at the time when he wrote this letter. The explanation lies probably in the fact that the Epistle was written as a communication of a general character, intended to go round a considerable circle of Churches.—**ἀπόστολος**. Usually this term has the definite, official sense of a



*delegate*, a messenger with a commission. Occasionally it has a wider and less specific meaning, as in Acts xiv. 4, 14, 1 Cor. ix. 5, 6; Gal. ii. 9, and probably Rom. xvi. 7; 1 Cor. xv. 5, 7; 2 Cor. viii. 23; 1 Thess. ii. 6. In the Gospels, while it occurs oftener in Luke, it is found only once in each of the other three. In the LXX it occurs once, as

the representative of **πρωτοῦ** (1 Kings xiv. 6). In later Judaism it denotes one who is sent out on foreign service, *e.g.*, to collect the Temple-tribute. See Light., *Galatians*, pp. 92-101. **Χριστοῦ Ἰησοῦ**. This order is to be preferred, with the RV and TTrWH, to the **Ἰησοῦ Χριστοῦ** of the TR and the AV. The genitive may be the ordinary possessive genitive, "an apostle belonging to Christ Jesus"; or it may be the genitive of derivation or source, "an apostle sent by Christ Jesus," the term **ἀπόστολος** retaining something of its original sense of one *sent* by another. The former is the more probable view, looking to the analogy of such phrases as **οὗ εἰμι** (Acts xxvii. 23). The name **Χριστός**, which in the Gospels preserves its technical sense of "the Christ" in all but a few instances (*e.g.*, Matt. i. 1, 18; Mk. i. 1; John xvii. 3), has become a personal name in the Pauline Epistles. The combination "Jesus Christ," or "Christ Jesus," which is rare in the Gospels, occurs frequently in the Book of Acts and most frequently in the Epistles.

There is a variety in the way in which Paul designates himself in his Epistles that is of interest and has its meaning. In some he gives only his name, and makes no reference to his being either an *apostle* or a *servant* of Jesus Christ. So in 1 and 2 Thessalonians. In one (Philemon) he describes himself as a "prisoner of Jesus Christ". In one (Philippians) he is "servant" only; in two (Romans and Titus) he is both "servant" and "apostle". In seven (1 and 2 Corinthians, Galatians, Colossians, 1 and 2 Timothy, and here in Ephesians) it is only the apostleship that is instanced, but in each case with a further statement of how it came to him.—**διὰ θελήματος Θεοῦ**. So also in 1 and 2 Corinthians, Colossians and 2 Timothy. In Galatians we have **οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς, κ.τ.λ.**; and in 1 Timothy: **κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ (RV); cf. κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ**, with reference to the commission to preach (Titus i. 3).

The phrase used here in Ephesians defines the apostleship as an office which came to Paul neither by his own will nor by the act of any man, but by direct Divine call and appointment. His Epistles certainly reflect his consciousness of this fact. His work, his discourses, his letters all alike reveal the conviction that he was in actuality what he had been declared to be in the message to Ananias—"a vessel of election" (Acts ix. 15). This is the main idea in the defining sentence and its equivalents. They vindicate Paul's authority, indeed, when that is challenged, but they express primarily the fact that it was by grace he was what he was (1 Cor. xv. 10).—**τοῖς ἁγίοις**. Those addressed are designated first by a term which expresses the great Old Testament idea of their *separation*. It does not immediately or distinctively denote their personal piety or sanctity in our sense of the word, though that is dealt with as going with the other. It expresses the larger fact that they are set apart to God and taken into a special relation to Him. In three of the Epistles of the Captivity (Ephesians, Philippians, Colossians) it takes the place which the Church has in the superscriptions of the earlier Epistles (Thessalonians, Corinthians, Galatians). The reason for the variation is not easy to see. It has been supposed to be due to the desire to give "a more personal colouring to the Epistle as if addressed to the members of the Church as individuals rather than as a body" (Abbott). The distinction, indeed, is not carried through the two groups of Epistles; for in Philemon it is again "the Church," not "the saints".—**τοῖς οὖν ἐν Ἐφέσῳ**. The local definition **ἐν Ἐφέσῳ** (on which see more in the Introduction) is inserted by the vast majority of manuscripts, both uncial and cursive, and Fathers, and, as far as we know, by all the Versions. It is supported also to some extent by the fact that in the oldest manuscripts the title of the Epistle is **πρὸς Εφεσίους**; by the apparently unanimous tradition of the Early Church that this Epistle was addressed to the Ephesians; by the absence of all evidence indicating that the Epistle was claimed in ancient times for any other Church definitely named; and by certain parallels in Ignatius. On the other hand, it is omitted by the two oldest and most important uncials, B and N (in which it has been inserted by later hands); it is expurged from the cursive 67 by a corrector who seems to have had an older document before him; it did not

ἰησοῦ. 2. \*χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ ἐ Gal. i. 3 al. κυρίου<sup>1</sup> ἰησοῦ χριστοῦ.

<sup>1</sup> Χρ. before ἰησ. B.

belong to the text of the manuscripts followed by Origen early in the third century, nor to that of those mentioned by Basil about a century and a half later. The omission is supported also to some extent by a statement made by Tertullian regarding Marcion; and more decidedly by the *general* character of the Epistle (its lack of personal references, salutations to individuals, etc.), as well as by the difficulty of understanding why the phrase should have been dropped if it did belong to the original text. Tischendorf, Westcott and Hort and others, therefore, bracket it in their texts; Tregelles brackets it in his margin and the Revisers give it as an alternative reading in their margin.

If ἐν Ἐφέσῳ is retained, all is plain. If the hypothesis is accepted (on which see Introduction) that a blank space was left after the τοῖς οὖσιν to be filled in with the names, each in its turn, of the particular Churches in the Province of Asia to which the letter came in its rounds among the congregations, all still remains plain. But if the clause is omitted and if the hypothesis mentioned is not accepted, a difficulty arises in dealing with the combination τοῖς οὖσιν καὶ πιστοῖς. There are far-fetched expedients which need only to be named in order to be dismissed—such as Origen's notion that the τοῖς οὖσιν has a transcendental sense, meaning that the saints ARE, as God is called I AM, and expressing the idea, as it may be, that they are those who have been called out of non-existence into real existence or an existence worthy of the name; and the somewhat similar idea that the τοῖς οὖσιν denotes the reality of their sainthood: "the saints who are really such"; or the reality of their sainthood and faith: "the saints and believers who are truly such". The choice lies between two explanations, *viz.*, (1) "to the saints who are also believers in Christ Jesus," and (2) "to the saints who are also faithful in Christ Jesus". The former gives to πιστοῖς the special New Testament sense which it has in such Pauline passages as 2 Cor. vi. 15; Gal. iii. 9; 2 Tim. iv. 3; Titus i. 6. It takes the term to be added in order to complete the description of the readers as *Christians*—not merely *set apart*, as might be the case with Jews (the τοῖς

ἀγίοις by itself not going necessarily beyond the OT idea and the Israelite relation), but specifically *believers in Christ*. The latter gives the adjective the sense of *trustworthy, steadfast*, which is its classical sense, but which it also has in a later passage of this Epistle (vi. 21), in other Pauline Epistles (Col. iv. 9; 1 Tim. i. 12; 2 Tim. ii. 2), and occasionally elsewhere in the NT (*e.g.*, 1 Pet. v. 12; Heb. ii. 17). The term thus defines the readers, who are understood to be Christians, as *faithful, constant* in their Christian profession. This is favoured by the designation of the brethren in Col. i. 2, which is the closest parallel and in which the πιστοῖς seems to have the sense of *faithful*. It is objected that, if this were the meaning, the πιστοῖς should have been followed by the simple dative Χριστῷ ἰησοῦ, as in Heb. iii. 2. In like manner it is objected to the former explanation that in connecting the πιστοῖς immediately with the ἐν Χριστῷ ἰησοῦ, "believing in Christ Jesus," it has usage against it, πιστὸς ἐν not being found in that sense in the NT although we find πιστὸς ἐν occasionally in Pauline passages (Eph. i. 15; Gal. iii. 26) and πιστεύειν ἐν at least once elsewhere (Mk. i. 15). But in point of fact the ἐν Χριστῷ ἰησοῦ is best taken here in the definite Pauline sense which it has as an independent phrase expressing a distinct and profound idea—that of fellowship or union with Christ, or standing in Him. It is doubtful whether it is meant to qualify both the ἀγίοις and the πιστοῖς (so Abbott, etc.). More probably it qualifies the nearer adjective, and expresses the fact that it is in virtue of their union with Christ that the readers are πιστοί. Their constancy has its meaning and its life in their fellowship with Him. Of the two explanations the second is to be preferred on the whole (with Lightfoot, etc.), although the first has the support of Meyer, Ellicott, etc.

Ver. 2. χάρις ὑμῖν καὶ εἰρήνη: *Grace to you and peace*. Supply εἴη, on the analogy of other optatives, *e.g.*, in 1 Pet. i. 2; 2 Pet. i. 2; Jude 2. This is the Christian rendering of the greeting with which letters began. It combines the Greek form with the Hebrew, but translates the χαίρειν of the former into the



f Luke i. 68 al.; Gen. ix. 26; Rom. ix. 5 refl. g = Acts iii. 26; Gal. iii. 9; Heb. vi. 14 al. h constr., here only. See James iii. 9. i = Rom. xv. 29; Heb. vi. 7; Gen. xxxiii. 11. k = Rom. i. 11; 1 Cor. ix. 11; Col. i. 9; 1 Pet. ii. 5 f.

<sup>1</sup> και πατηρ omit B, Hil.<sup>186</sup>; ο θεος και omit Victorin., Hil.<sup>239</sup>, 427.

<sup>2</sup> τ. κυρ. και σωτηρος ημων B\*.

<sup>3</sup> Omit ημας B\*.

evangelical χάρις. What Paul desires for his readers is the enjoyment of the free, loving favour of God and the peace which results from it. This is the usual form which the opening salutation takes in the Epistles of the NT. So it is in Romans, 1 and 2 Corinthians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, Philemon, 1 and 2 Peter; as also in Revelation i. 4. It is not, however, the only form. In James, but only in him, we have the old formula χαίρειν (i. 1). In 1 and 2 Timothy and 2 John (but not in Titus according to the best reading) it is χάρις, ἔλεος, εἰρήνη; and in Jude we find ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.—ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ: *from God our Father and the Lord Jesus Christ*. The grace and peace desired for the readers by the writer are blessings which come only from God the Father and from Christ. The "Lord Jesus Christ" is named along with "God our Father" as the giver of the grace and peace—a collocation impossible except on the supposition that the writer held Christ to be of the same rank with God or in a unique relation to Him. There is a distinction indicated here between God and Jesus Christ. But it is not in what they are able to give; for the gifts of grace and peace come from both. Nor is any distinction suggested here in respect of *nature*. But there is a distinction in respect of *relation* to believers. To the receivers of grace and peace God is in the relation of *Father*; to the same subjects Christ is in the relation of *Lord*. God is *Father*, having made them His children by adoption. Christ is *Lord*, being constituted Head of the Church and having won the right to their loving obedience and honour; cf. MacP., *in loco*.

Vv. 3-8. DOXOLOGY, OR ASCRIPTION OF PRAISE TO GOD FOR THE BLESSINGS OF HIS LOVE AND GRACE. This extends over six verses, in one magnificent sentence intricately yet skilfully constructed, throbbing in each clause with the adoring sense of the majesty of that Divine Counsel and the riches of that Divine Grace which had made it possible to write in

such terms to Gentiles in a distant province of the heathen Roman Empire. It is Paul's way to begin with a doxology or a burst of thanksgiving. The latter, expressed by εὐχαριστῶ, εὐχαριστοῦμεν, etc., is the more usual, and is found in one form or another in Romans, 1 Corinthians, Philippians, Philemon, Colossians, 1 and 2 Thessalonians, 1 Timothy (i. 12), 2 Timothy. The former is seen in 2 Corinthians and (in a different form) in Galatians as well as here. The only Epistle that lacks both is that to Titus.

Ver. 3. εὐλογητός: *Blessed*. The LXX equivalent for the Hebrew בָּרֵךְ, Vulg. *Benedictus*. In the NT the idea of being *blessed* is expressed both by εὐλογητός (Luke i. 68; Rom. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; 1 Pet. i. 3), and by εὐλογημένος (Matt. xxi. 9, xxiii. 39; Mark xi. 9; Luke xiii. 35, xix. 38; John xii. 13, etc.). On the analogy of similar verbs εὐλογητός means "to be praised," "worthy of praise," and it is sometimes said to differ from εὐλογημένος in that the latter denotes one on whom blessing is pronounced. But that distinction is a fine one and uncertain. Philo puts the difference thus: εὐλογητός, οὐ μόνον εὐλογημένος . . . τὸ μὲν γὰρ τῷ πεφυκέναι, τὸ δὲ τῷ νομίζεσθαι λέγεται μόνον . . . τῷ πεφυκέναι εὐλογίας ἄξιον . . . ὅπερ εὐλογητὸν ἐν τοῖς χρησμοῖς ἄδεται (*De Migr. Abr.*, § 19, i., 453, Mang.; cf. Thayer-Grimm, *sub voc.*). The distinction is shortly expressed thus by Light, "while εὐλογημένος points to an isolated act or acts, εὐλογητός describes the intrinsic character" (*Notes on the Epistles of St. Paul*, p. 310). In the NT εὐλογητός is used only of God; in one case, indeed, absolutely, "The Blessed" (Mark xiv. 61). In the LXX it is used both of God (Gen. ix. 26, xiv. 20; 1 Sam. xxv. 32; Ps. lxxii. 17, 18, 19, etc.), and (less frequently) of man (Gen. xii. 2, xxiv. 31, xxv. 29; Deut. vii. 14; Jud. xvii. 2; 1 Sam. xv. 13, xxv. 33; Ruth ii. 20). In the LXX εὐλογημένος is occasionally used of God. In the NT it is used only of man (Matt. xxv. 34; Luke i. 28, 42), of the Messiah (Matt. xxi. 9, xxiii. 39;



Mark xi. 9; Luke xiii. 35, xix. 38; John xii. 13), or of the Messianic Kingdom (Mark xi. 10). In doxologies we are usually left to supply the verb, which may be ἔστιν (Abbott); ἔστω on the analogy of ἔστω . . . ὑψογημένος in 2 Chron. ix. 8; or εἴη on the analogy of Job i. 21, Psalm cxiii. 2, in which passages, however, the form is εὐλογημένος. Here, as generally where εὐλογητός is the word used and not εὐλογημένος, the sentence is best taken as an affirmation, ἔστιν being supplied; cf. Psalm cxix. 12 in contrast with Psalm cxii. 2; Job i. 21; 2 Chron. ix. 8. In most cases the εὐλογητός stands first in its sentence. There are exceptions, where the verb or participle has a position within the sentence or at its close. These are explained by some (W. Schmidt, etc.) as due to the fact that the emphasis is meant to be on the *Subject* of the doxology, not on the idea of the praise itself; by others (Haupt, etc.) more simply as regards most occurrences, if not all, as due to the fact that the copula (εἶναι, γινέσθαι) is expressed. The cases most in point are 1 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Psalm lxviii. 19, cxiii. 2. In all these instances except the last the form is εὐλογημένος and the γένοιτο or εἴη is expressed. In Psalm lxviii. 19 alone we have Κύριος ὁ θεὸς εὐλογητός, and that followed immediately by εὐλογητός Κύριος ἡμέραν καθ' ἡμέραν.—ὁ θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: *the God and Father of our Lord Jesus Christ*. The same designation of God occurs also in Rom. xv. 6; 2 Cor. i. 3, ii. 31; 1 Pet. i. 3. In Col. i. 3, the καὶ Κυρίου Ἰησοῦ Χριστοῦ of the TR is too slenderly supported to be retained. Many good commentators (Mey., Ell., Haupt, Schmied., etc.) take the Θεός and the πατήρ apart here, placing the genitive in relation only to the latter and making the sense "Blessed be God and the Father of our Lord Jesus Christ," or "Blessed be God who is also the Father of our Lord Jesus Christ". Others (including Theod., Jer., Theophyl., Stier, Blk., V. Hofm., V. Soden, Oltr., Klöp., Beck., Alf., Light., W. Schmidt, Abbott) understand God to be praised here as the God of our Lord Jesus Christ as well as His Father. Grammar leaves the question open; for the inclusion of Θεός and πατήρ under one initial article does not establish the second view, nor does the use of καὶ instead of τε καὶ disprove it (cf. iv. 6; 1 Pet. ii. 25). The first rendering is advocated on account of the extreme rarity of the designation "the

God of our Lord Jesus Christ" (Ell.); on the ground that Θεός καὶ πατήρ being a "stated Christian designation of God," only the πατήρ requires any further definition by a genitive (Mey.); or for the reason that the passages in which the phrase θεὸς καὶ πατήρ ἡμῶν occurs show it to have been Paul's habit to use θεός absolutely, the appositional πατήρ κ.τ.λ. serving to define more particularly the *Christian* idea of God (Haupt). The second rendering is to be preferred, however, as the more natural, and is supported by the analogous Pauline construction ὁ θεὸς καὶ πατήρ ἡμῶν (Gal. i. 4; 1 Thess. i. 3, iii. 11, 13). Nor is there anything strange or un-Pauline in God being called "the God of our Lord Jesus Christ". As true Man Christ had God for His God as we have Him for our God. He Himself spoke of God as "My God" in the cry of desolation from the Cross and again in His word to Mary after His Resurrection (John xx. 17). In this same Epistle, too, we have the express designation ὁ θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (i. 17).

This form of doxology (as well as the prayer in the greeting for *grace and peace*) occurs again in 2 Cor. i. 3 (as also in 1 Pet. i. 3), but with a different reference—there with regard to Paul's own experiences, here with regard to the Christian enlargement of others.—ὁ εὐλογησας ἡμᾶς: *who blessed us*. To suppose that the ἡμᾶς refers to Paul himself is inconsistent with the whole tenor of the paragraph and with the καὶ γὰρ in ver. 15. If Paul speaks of God as εὐλογητός it is because of the great and generous things He had actually done for himself and for these Ephesians. These things he proceeds to set forth in respect both of their *nature* and their *measure*. He says first that "God blessed us" (not "hath blessed us"). The question is how far he is looking back here. Is it to the time when God first made him and those addressed His own by grace? Or is it to the eternal counsel of that grace? There is much to be said in favour of the second of these two references. It appears to be more naturally suggested by the text than the other. We may, perhaps, plead on its behalf the analogy of the aorists in Rom. viii. 29, 30. It gives unity to the whole statement, and makes the interpretation of the following clauses, each introduced by ἐν, easier. Yet on the whole the first is to be preferred, especially in view of the further definition introduced by the καθὼς of

ver. 4. The idea, therefore, is that in calling us to Christian faith God blessed us, and that the great deed of blessing which thus took effect in time had its foundation in an eternal election. All that Christians are is thus referred back to God's free, decisive act of εὐλογεῖν; "blessing" in His case meaning not words of good but deeds of grace. So, too, the εὐλογητός which comes from our lips answers to, and is the return for, the εὐλογίας of God. In word and thought we bless God because in deed and positive effect He blessed us; cf. Is. lxx. 16.—ἐν πάσῃ εὐλογία πνευματικῇ: *with every spiritual blessing*. This defines the nature of the "blessing" with which God so signally blessed us. The ἐν might be understood in the *local* sense, as denoting the sphere within which the εὐλογεῖν proceeded. But in view of the following ἐν τοῖς ἐπουρανίοις, it is simplest to take it as the *instrumental* ἐν, "by means of"; cf. 1 Thess. iv. 18; James iii. 9; and the analogous ἐν μέτρῳ μετρεῖν, ἐν ἁλατι ἀλλεῖν (Matt. vii. 2, v. 13; Mk. iv. 24, ix. 49), etc. See Winer-Moulton, *Grammar*, p. 485; Buttmann-Thayer, *Grammar*, p. 329. The πνευματικῇ is taken by some to mean *inward* as opposed to *outward* blessing, or blessing relating to the spirit of man, not to the body (Erasmus, etc.)—a sense too restricted to fit the usage of the term in the NT. Others understand it to mean "of the Holy Spirit," i.e., blessing proceeding from the Holy Spirit. So Mey., Alf. (who makes it "blessing of the Spirit"), etc.; so, too, Ell., who would refer the term *directly* to the Holy Spirit, on the basis of Joel iii. 1 ff.; Acts ii. 16. But this would be more naturally expressed by ἀπὸ or ἐκ τοῦ Πνεύματος, and it is the *kind* of blessing rather than its *source* that is in view here. It is best, therefore, to take πνευματικῇ to define the blessings in question as *spiritual* in the sense that they are the blessings of grace, blessings of a Divine order, belonging to the sphere of immediate relations between God and man (cf. Rom. i. 11, xiv. 1, xv. 27; 1 Cor. ix. 11). It is true that these come from God through the Spirit. But the point in view is what they are, not how they reach us. There is little to suggest either that a contrast is drawn between the blessings of the Gospel and the more temporal blessings of the OT economy, as Chrys., Grotius, etc., suppose. There is still less to suggest that the statement is to be limited to the extraordinary gifts of the Spirit, healing,

tongues, etc., dealt with in 1 Cor. xii., etc. This latter supposition is refuted by the inclusive πάσῃ. The expression is a large one, covering all the good that comes to us by grace—whether the assurance of immortality, the promise of the resurrection, the inheritance of the kingdom of heaven, the privilege of adoption, etc., as Theodoret puts it; or all that belongs to the fruit of the Spirit, the graces of love, joy, etc. (Gal. v. 22, 23), as Abbott explains it; or the peculiar blessings of peace of conscience, assurance of God's love, joy in God, the hope of glory, etc., as it is understood by others. The blessing with which God blessed us is the highest order of blessing, not of material kind or changeful nature, but of heavenly quality and enduring satisfaction, and such blessing He bestowed upon us in its every form and manifestation.—ἐν τοῖς ἐπουρανίοις: *in the heavenly places*. Further definition of the *blessing* in respect of its *sphere*—"in the heavenlies". In the NT the adjective ἐπουράνιος occurs both in the literal sense and in the metaphorical, and in a variety of applications—*existing in heaven* (ὁ πατήρ μου ὁ ἐπ., Matt. xviii. 35, v. 1. οὐράνιος); of heavenly *order* or *descent* (the Second Adam, ὁ ἐπουράνιος, 1 Cor. xv. 48); *originating in heaven, belonging to heaven, heavenly* in contrast with *earthly* (κλήσις ἐπ., Heb. iii. 1; δωρεά ἐπ., Heb. vi. 4; πατὴρ ἐπ., Heb. xi. 16; Ἱερουσαλήμ ἐπ., Heb. xii. 22; βασιλεῖα ἐπ., 2 Tim. iv. 18). It is not easy to determine the precise shade of meaning in each case. The plural τὰ ἐπουράνια is used of the eternal decrees or purposes of grace as contrasted with the operations of grace accomplished and experienced on earth (John iii. 12); of the celestial bodies, sun, moon and stars (1 Cor. xv. 40); of things or beings in heaven as contrasted with those on earth or under earth (Phil. ii. 10); of the heavenly types and realities of religious services of which earthly ordinances and ministries are the shadow (Heb. viii. 5). The particular phrase ἐν τοῖς ἐπουρανίοις, however, has this peculiarity, that it occurs five times in this Epistle and nowhere else in the NT. It is a singular fact that even in the writings bearing Paul's name it is confined to this one letter, and is not found even in the companion Epistle to the Colossians which belongs to the same time, has so much in common, and in point of fact presents more than one opportunity, as Meyer observes, for the introduction of such a phrase (i. 5, 16, 20).



In three out of the five occurrences the term has the *local* sense (i. 20, ii. 6, iii. 20), and in a fourth (vi. 12) that sense is also possible, though not certain. The expression in all probability has the same application in the present instance. To take it, with Chrys., Thdt., Beng., and more recently Beck, as a further description of the blessing in respect of its *nature* as *spiritual* or *heavenly* has not only usage against it, but also the consideration that the second of the two descriptive clauses would then add little or nothing to what is expressed by the first. Deciding for the local sense, however, we have still to ask how the phrase is to be connected and what is its particular point. Some connect it (*e.g.*, Beza) immediately with ὁ Θεός, making the sense "God who is in heaven blessed us". But this puts the qualifying clause at an awkward distance from its subject. The clause may be connected with the εὐλογήσας as describing the deed of blessing in respect of its sphere; which would be most suitable to the case if the εὐλογήσας were understood of the Divine *decree* of grace. Some, adopting the same connection, make it refer ideally or proleptically to the blessings laid up for our future enjoyment in the heavenly life (*e.g.*, Th. Aquin.); but the context has in view blessings which are ours in reality now. Others take it to refer to the *Church* as the Kingdom of God on earth, the present depository of the Divine blessings (Stier); but the Church is not identified in this way with the Kingdom of God in the Pauline writings. It is best, therefore, to connect ἐν τοῖς οὐρανίοις immediately with the previous ἐν πάσῃ εὐλογίᾳ πνευματικῇ, and to understand it as describing the region in which this "spiritual blessing" is found. Not a few interpreters, indeed, pointing to the analogy of ii. 6, Phil. iii. 20 (where, however, it is our *citizenship* that is said to be in heaven, not we ourselves), etc., introduce a mystical sense here, and take "the heavenlies" to be, not "literal locality but . . . the heavenly region in which our citizenship is" (Abbott), the heaven that is created within us here and now by grace. "The heaven of which the Apostle here speaks," says Lightfoot, "is not some remote locality, some future abode; it is the heaven which lies within and about the true Christian." So substantially also Alf., Ell. (the latter connecting it, however, with εὐλογήσας), Cand., etc. But what the writer has specially in view here is the eternal counsel of God and the effect

given to it on earth, and there is nothing to suggest that at this point he is thinking of believers as being themselves in a certain sense in heaven even now. It is best, therefore, to retain the simple local meaning (as the Syriac and Ethiopic Versions render it, "in heaven," "in the heavens"), and take it to describe the blessings which are stated to be in their nature spiritual further as being found in heaven. To that they belong, and from thence it is that they come to us to be our present possession on earth. (So Subst., Mey., Haupt, etc.) The choice of the unusual form here may be due to the largeness of the idea. It is not merely that the blessings with which God blessed us are blessings having their origin in heaven (which might have been expressed by ἀπ' οὐρανοῦ or some similar phrase), but that they are blessings which have their *seat* where God Himself is and where Christ reigns. —ἐν Χριστῷ: *in Christ*. Not merely "through Christ". The phrase expresses the supreme idea that pervades the Epistle. Here it qualifies the whole statement of the *blessing*, in its bestowal, its nature, and its seat. The Divine εὐλογεῖν has its ground and reason in Christ, so that apart from Him it could have no relation to us. It is ours by reason of our being in Him as our Representative and Head; "by virtue of our incorporation in, our union with, Christ" (Light.). "In Him lay the cause that God blessed us with every spiritual blessing, since His act of redemption is the *causa meritoria* of this Divine bestowal of blessing" (Mey.).

Ver. 4. καθώς: *even as*. Not "because," but "according as," "in conformity with the fact that". Cf. καθότι, which is used in the NT only by Luke and means both "according as" and "because"; and the Attic καθά, καθό, for which, indeed, καθώς is occasionally used in classical Greek, at least from Aristotle's time. Here καθώς designates the ground of the "blessing" and so is also the note of its grandeur. The "blessing" proceeded on a Divine election, and took effect in accordance with that. It has its foundation, therefore, in eternity, and is neither an incidental thing nor an afterthought of God. So in 1 Pet. i. 2, the ἐκλογή has its ground and norm in the πρόγνωσις, the foreknowledge of God the Father, and that "foreknowledge" is not a theoretical but an efficient knowledge.—ἐξελέξατο ἡμᾶς: *He chose us* (not "hath chosen us"), or *elected us*. The verb, which occurs in the NT





writings, but it occurs also once in John (xvii. 24) and once in Peter (1 Pet. i. 20). It is akin to the form ἀπὸ καταβολῆς (Matt. xiii. 35, omitting κόσμου with LTTTrWHR *marg.*); ἀπὸ καταβολῆς κόσμου (Luke xi. 50; Heb. iv. 3; Rev. xiii. 8); as also to these phrases: ἀπ' ἀρχῆς (1 Thess. ii. 13), πρὸ τῶν αἰώνων (1 Cor. ii. 7), πρὸ χρόνων αἰώνων (2 Tim. i. 9). It expresses most definitely the fact that the election in question is not the setting apart of certain persons at a definite period, an act in time, a *historical* selection, as some (e.g., Beys.) strive to prove, but an eternal choice, a determination of the Divine Mind before all time. The idea of the Divine election in the NT is not a philosophical idea expressing the ultimate explanation of the system of things or giving the *rationale* of the story of the human race as such, but a religious idea, a note of grace, expressing the fact that salvation is originally and wholly of God. In Pauline teaching the subjects of this Divine election are neither the Church as such (Ritschl), nor mankind as such (Beck), but Christian men and women, designated as ἡμεῖς, ὑμεῖς. It is, as is here clearly intimated, an eternal determination of the Divine Will, and it has its ground in the freedom of God, not in anything foreseen in its subjects. Of a prevision of faith as the basis or motive of the election there is no indication here. On the contrary, the character or distinguishing inward quality of the subjects of the election is presented in the next clause as the *object* of the election, the end it had in view. (See especially Haupt, *in loc.*)—εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους: *that we should be holy and without blemish*. The election, therefore, had a definite purpose before it—the *making* of its subjects ἁγίους καὶ ἀμώμους. The simple infinitive is freely used to express the idea of *purpose* or *design* not only in the NT but in classical Greek (Soph., *Oed. Col.*, 12; Thuc., i., 50, iv., 8; Herod., vii., 208, etc.; cf. Winer-Moulit., *Gram.*, p. 399). On the ἁγίους see under ver. 1. There is a question, however, as to the precise sense of ἀμώμους. The adjective means both "without blame" (*inculpatus*) and "without blemish" (*immaculatus*). In the LXX it is a sacrificial term, applied in the latter sense to victims (Exod. xxix. 1; Lev. i. 3, 10, iii. 1, 6, 9, 10, xxii. 19, etc.). It has this sense of "without blemish" also in Heb. ix, 14; 1 Pet. i. 19; cf. the use of the noun in 2 Pet. ii. 13. In the Pauline writings it is

found, in addition to the present passage, in Eph. v. 27; Phil. ii. 15 (according to the best reading); Col. i. 22. In the first and third of these occurrences it is rendered by the RV "without blemish," in the second, "blameless". On the ground of usage, especially in the LXX, many commentators conclude for the second sense. Light., e.g., takes the point of the two adjectives to be that the former denotes the *consecration* of the victim and the latter its *fitness* for the consecration (*Notes on Epistles of Paul*, p. 313). The Vulg. gives *immaculati*, and Wycl. "without *wene*". On the other hand, there is nothing in the verse to suggest the idea of *sacrifice* or a *victim*. The parallel passage, also, in Col. i. 22, where we have not only ἁγίους and ἀμώμους but a third adjective ἀνεκλήτους, is on the whole on the side of "blameless". That, too, is the meaning of the word in classical Greek (e.g., Herod. ii., 177), and in inscriptions (C. I., 1974). Little indeed depends on the decision between the two senses; for both terms, "without blemish" and "without blame," may have *ethical* applications. There is the further question, however, whether in this statement Paul has in view the *standing* of believers or their *character*—whether he thinks of them as justified or as designed to be sanctified. The arguments in support of the objective relation to God being a view here (Mey., Haupt, etc.) are weighty. It is held, e.g., that γίνεσθαι would be more appropriate than εἶναι if the personal sanctification of believers was in the writer's mind; that in that case the ἐν ἀγάπῃ would more naturally have come in *before* the κατενώπιον αὐτοῦ; above all, that the tenor of the section as a whole is on the side of the first view, the idea all through the paragraph (vv. 3-14) being what God does for us, not what we are now or are meant to be inwardly to Him, and the objective facts of the forgiveness of sin, adoption, etc., being clearly introduced in vv. 7 ff. On the other hand the ethical sense is strongly advocated by many (Chrys., Theophy., Alf., Ell., Candl., Abb., etc.) on the broad ground that it is so much Paul's way to point us to newness and holiness of life as the great end of the Divine purpose and the Divine call (Phil. ii. 15; 1 Thess. iv. 7; 2 Thess. ii. 13; Titus ii. 14). This is supported further by the presence of the qualifying ἐν ἀγάπῃ, if it is attached to ver. 4; and by the weighty consideration that the ἁγίους καὶ ἀμώμους καὶ ἀνεκλήτους in the



1 2 Cor. II. κατενώπιον αὐτοῦ ἐν<sup>1</sup> ἀγάπῃ, 5. \*προορίσας<sup>2</sup> ἡμᾶς εἰς<sup>3</sup> υἰοθεσίαν  
 17, xii. 19;  
 Col. i. 22; διὰ Ἰησοῦ χριστοῦ<sup>3</sup> εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος  
 Jude 24;  
 Levit. iv. 17 vat. s ver. 11 reff. t Rom. viii. 15, 23, ix. 4; Gal. iv. 5 only t. u=Col. i. 2a  
 v Matt. xl. 26 f; Luke ii. 14; Phil. i. 15, ii. 13; 2 Thess. i. 11; Ps. v. 12.

<sup>1</sup> ἐν ἀγαπ. is joined with the foregoing by LP, f, Vlg.; with the following by d, g, Orig., Chrys., Thdrt.

<sup>2</sup> προωρίσας D\*P.

<sup>3</sup> Χρ. Ἰησ. B, Chr.; Χρ. Or., Hil.

parallel passage in Col. i. 22 is followed immediately by a reference to continuing "in the faith, grounded and steadfast, and not moved away from the hope of the Gospel". Something depends, however, on the position of the following ἐν ἀγάπῃ, on which see below.—κατενώπιον αὐτοῦ: *before Him*; that is, before God. Read αὐτοῦ, not (as Harl., etc.) αὐτοῦ; see Winer-Moul., *Gram.*, pp. 188, 189. So, too, in the parallel passage Col. i. 22. The present approbation of God is in view, not His future judgment. Light. thinks that God Himself is thus regarded as the great μωσοσκόπος, who inspects the victims and takes cognizance of blemishes. But this is to import a priestly notion which is not expressed in the context. This phrase might be specially appropriate to the idea of the *standing* or *relation* of believers as supposed to be conveyed by ἀμώμους. But it also suits the idea of *character*—ἀμώμους "in God's sight," "under the eye of God as Witness and Judge, and so in truth and reality". The terms ἐνώπιον, κατενώπιον, κατέναντι are also used in this sense in the NT, and do not appear to occur in profane Greek. They are peculiar to the LXX, the *Apocrypha*, and the NT. All three are used by Paul, κατενώπιον and κατέναντι sparingly (the former only here and in Col. i. 22, the latter in Rom. iv. 17; 2 Cor. ii. 17, xii. 19); most frequently ἐνώπιον (Rom. iii. 20, xii. 17, xiv. 22; 1 Cor. i. 29; 2 Cor. iv. 2, etc.), which is also much employed in Luke and Revelation, never in Matthew or Mark.—ἐν ἀγάπῃ: *in love*. What does this qualify? The divine *election*, say some (Ec.; etc.). But the remoteness of the ἐν ἀγάπῃ from the ἐξελέξατο makes this, if not an impracticable, at least a less likely connection. It is possible, indeed, also to retain the connection of the ἐν ἀγάπῃ with ver. 4 and yet give it the sense of the *Divine* love, if we take it to qualify not the ἐξελέξατο alone, but the whole clause which it concludes. In that case the idea would be that the

electing act and the object it had in view, namely holiness and blamelessness on our part, were both due to God's love and had their explanation in it. The choice, however, appears to be between attaching the clause to the preceding ἁγίους καὶ ἀμώμους and attaching it to the following προορίσας. Commentators and Versions are widely divided on the question. The former is the connection in LP, the Goth. and Copt. Vv., the Vulg., the texts of Stephens, WH, and the Revisers, and it is preferred by Eras., Luth., Beza, Calv., Grot., Wetst., Alf., Light. The latter is the connection in the Syr.-P, and is followed by LTr marg., RV marg., Orig., Chrys., Thdrt., Theophy., August., Beng., Harl., de Wette, Olsh., Hof., Bleek., Mey., Ell., V. Sod., Haupt, Abbott, etc. The propriety of understanding the ἐν ἀγάπῃ as meant to qualify the προορίσας is urged on such grounds as these—that the Pauline Epistles furnish no other instance of ἅγιος or ἄμωμος having attached to it any *grace* or *virtue* defined by ἐν as the form in which the holiness or blamelessness shows itself (Haupt); that it is befitting that the *love* which is its principle and ground should get emphatic expression when the Divine προορισμός is first introduced (Ell., etc.); that this connection is most in harmony with the ascription of praise (Mey.), and with the genius of the paragraph as a whole, which is concerned with what God is to us rather than what we are required to be to Him. On the other hand in support of attaching the ἐν ἀγάπῃ to the preceding, it is pointed out that in view of the subsequent κατ' εὐδοκίαν there is less reason for introducing ἐν ἀγάπῃ in so emphatic a position before the προορίσας; that, if not in the Pauline Epistles themselves, yet elsewhere both within and without the NT we have instances analogous to the connection of ἐν ἀγάπῃ with ἀμώμους here—e.g., 2 Pet. iii. 14, ἀμώμητοι . . . ἐν εἰρήνῃ; Jud. 24, ἀμώμους ἐν ἀγαλλιάσει; Clem. Rom., 50, ἵνα ἐν ἀγάπῃ εὐρεθῶμεν δίχα προσκλήσεως ἀνθρωπίνης ἁμώμοι (cited



by Light., *Notes*; *ut sup.*, 313), and above all that it is Paul's usual, if not constant, habit to place ἐν ἀγάπῃ after the clause it qualifies (Eph. iv. 2, 15, 16, v. 2; Col. ii. 2; 1 Thess. v. 13; *cf.* also, though in association with other terms, 1 Tim. iv. 12; 2 Tim. i. 13). On the whole this connection is to be preferred, and the ἐν ἀγάπῃ will then define the holiness and blamelessness, which are the end and object of God's election of us, as having their truth and perfection in the supreme Christian grace of love.

Ver. 5. προορίσας ἡμᾶς: *having fore-ordained us*. Better, in that *He fore-ordained us*. Wycl. gives "hath bifore ordeyned us"; Tynd. and Cranmer, "ordeyned us"; and so the RV, "fore-ordained". But the Geneva, the Rhemish and the AV, following the *praedestinavit* of the Vulg., give "did predestinate us," "hath predestinated us," "having predestinated us". While in Romans and Ephesians the AV adopts "predestinated," in 1 Cor. ii. 7 it has "foreordained". It is best to adopt *foreordain* all through, as προορίσκειν means to *determine before*. The verb seems not to occur either in the LXX or in any Greek writer before Paul. It is found in Heliodorus, Ignatius, etc. In the NT it is always used of God as determining from eternity, sometimes with the further definition πρὸ τῶν αἰώνων (1 Cor. ii. 7)—decreeing to do something (Acts iv. 28); fore-ordaining things or persons (1 Cor. ii. 7; Rom. viii. 29 ff.); or, as here, appointing one beforehand to something. The πρὸ in the compound verb expresses the fact that the decree is prior to the realisation of its object. The aor. part. may be taken as *temporal* (so the Syr.-Phil.), in which case the *foreordination* would be something prior (not in *time*, indeed, but in *logical order*) to the *election*, and the election would be defined as proceeding on the foreordination (Ell., Alf., etc.). But it may also be taken as *modal*, not prior to the election but coincident with it, and expressing the mode of its action or the form which it took—"in that He fore-ordained us" (Mey., etc.). On this use of the aor. part. see Winer-Moul., *Gram.*, p. 430. This is the more probable view, because no real distinction appears to be made between the ἐκλογή and the προορισμός beyond what may be suggested by the ἐκ in the one and the πρὸ in the other; the idea in the ἐκλογή being understood to be that of the *mass* from which the selection is made, and that of the προορισμός the *priority* of the decree

(Ell.). It is also to be noticed (*cf.* Mey.) that both in Romans (viii. 29) and in 1 Peter (i. 2) it is the πρόγνωσις, not the προορισμός, that is represented as antecedent to the election or as forming its ground. This Divine προορισμός, like the Divine ἐκλογή, has in the Pauline writings, in which it receives its loftiest, most complete, and most unqualified statement, not a speculative but an intensely practical interest, especially with regard to two things of most immediate personal concern—the believer's incentive to live in newness and holiness of life (*cf.* ii. 10), and his encouragement to rest in the Divine salvation as for him an assured salvation.—εἰς υἰοθεσίαν: *unto adoption*. Or, as the RV gives it, following the *adoptio filiorum* of the Vulg., "unto adoption as sons". It is a Pauline term, and conveys an idea distinct from that of *sonship* and explanatory of it. The sonship of believers, the fact that they are children of God, with the privileges and responsibilities belonging to such, finds frequent expression in the NT writings. But it is only in the Pauline Epistles that the specific idea of υἰοθεσία occurs, and there in five instances (Rom. viii. 15, 23, ix. 4; Gal. iv. 5; Eph. i. 5). In one case it is applied to the special relation of Israel to God (Rom. ix. 4); thrice (Rom. viii. 15; Gal. iv. 5; Eph. i. 5) it is used of the present position of believers in Christ; once (Rom. viii. 23) it refers to their future consummation, the resurrection of life that will be the full manifestation of their sonship. It is a term of *relation*, expressing our sonship in respect of *standing*. It appears to be taken from the Roman custom, with which Paul could not fail to be acquainted. Among the Jews there were cases of informal adoption, as in the instance of Mordecai and Esther (Esth. ii. 7). But adoption in the sense of the legal transference of a child to a family to which it did not belong by birth had no place in the Jewish law. In Roman law, on the other hand, provision was made for the transaction known as *adoptio*, the taking of a child who was not one's child by birth to be his son, and *arrogatio*, the transference of a son who was independent, as by the death of his proper father, to another father by solemn public act of the people. Thus among the Romans a citizen might receive a child who was not his own by birth into his family and give him his name, but he could do so only by a formal act, attested by witnesses, and the son thus adopted had

in all its entirety the position of a child by birth, with all the rights and all the obligations pertaining to that. By "adoption," therefore, Paul does not mean the bestowal of the full privileges of the family on those who are sons by nature, but the acceptance into the family of those who do not by nature belong to it, and the placing of those who are not sons originally and by right in the relation proper to those who are sons by birth. Hence υιοθεσία is never affirmed of Christ; for he alone is Son of God by nature. So Paul regards our sonship, not as lying in the natural relation in which men stand to God as His children, but as implying a new relation of grace, founded on a covenant relation of God and on the work of Christ (Gal. iv. 5 ff.). —διὰ Ἰησοῦ Χριστοῦ: *through Jesus Christ*; in this case not *in* Christ but *through* Him. That is, it is through the mediation of Christ that our adoption as sons is realised; cf. Gal. iii. 26-iv. 7. Elsewhere the ethical side of the sonship is expressed. For God not only brings us into the relation of sons, but makes us sons in inward reality and character, giving us the filial mind, leading us by His Spirit, translating us into the liberty of the glory of His children (Rom. viii. 12, 14, 21; Gal. iv. 6). —εἰς αὐτόν: *unto Himself*, that is, not *unto Christ*, as De Wette, V. Soden, etc., still think, but *unto God*. Here, as in ver. 4, we read αὐτοῦ, not αὐτοῦ (as Stephens, Mill, Griesbach, etc., put it), the writer giving it as from his own standpoint. How is this to be understood? It may mean simply that God Himself is the Father to whom we are brought into filial relation by adoption. In that case the point would be the glory of the adoption, inasmuch as it is God Himself and none less than He who becomes our Father by it and to whom the foreordination into the position of sons looks. Or it may be the deeper idea that God Himself is the end of the foreordination, as Christ is its medium or channel. The εἰς is not to be confused with ἐν, nor would the idea thus be reduced to that of simple possession. Here the εἰς may rather have its most definite force, expressing the goal of all. The final object of God's foreordination of us to the standing of sons is to bring us to Himself, into perfect fellowship with Him, into adoring, loving relation to Himself as the true End and Object of our being. —κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ: *according to the good pleasure of His will*. Wycl. gives "by th

purpose of His will"; Rhem., "according to the purpose of His will"; Tynd., "according to the pleasure of His will"; Cran., Gen., AV, "according to the good pleasure of His will". The noun εὐδοκία (Vulg.-Clem., *benefacitum*) is a biblical term. It is not current in profane Greek,

but represents the בְּצֶלֶק of the OT (especially in the Psalms), and occurs a good many times in Sir. In the NT it is found thrice in the Gospels (Matt. xi. 26; Luke ii. 14, x. 21), and six times in the Pauline Epistles (Rom. x. 1; Eph. i. 5, 9; Phil. i. 15, ii. 13; 2 Thess. i. 11), but nowhere else. It has the sense (a) of *will* (Matt. xi. 26; Luke x. 21), passing into that of *desire* (Rom. x. 1); and (b) of *good will* (Luke ii. 14; Eph. i. 9; Phil. i. 15, ii. 13), passing into that of *delight* or *satisfaction* (2 Thess. i. 11). Here it is taken by most (Mey., De Wette, Stier., Alf., Ell., Abbott, etc.) in the sense of *benefacitum*, *purpose*, *sovereign counsel*, as equivalent to κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ in ver. 11. Light., e.g., is of opinion that, while its central idea is "satisfaction," it will "only then mean 'benevolence' when the context points to some person *towards whom* the satisfaction is felt". He refers to ἐν ᾧ εὐδόκησα in Matt. iii. 17, and contends that without such indication of a personal object "the satisfaction is felt in the action itself, so that the word is used absolutely, and signifies 'good pleasure,' in the sense of 'desire,' 'purpose,' 'design'" (Notes, *ut sup.*, 314). But in the Pauline Epistles, when it is used of God, it is a term of grace, expressing "good pleasure" as *kind* intent, *gracious* will, and even when used of man it conveys the same idea of *goodness* (Rom. x. 1; Phil. i. 15). Nor does the connotation appear to be different in the occurrences in the Gospels (Matt. xi. 26; Luke ii. 14; x. 21). In the present passage it is only in relation to the grace of His dealings with sinful men that reference is made to the will of God. The clause in question presents that grace in the particular aspect of its sovereign, unmerited action. It adds the last note to the statement of the wonders of the Divine election by expressing the fact that that election and God's foreordination of us unto adoption are not due to any desert in us or anything outside God Himself, but are acts of His own pure goodness, originating only and wholly in the freedom of His own thoughts and loving counsel.

Ver. 6. εἰς ἑταίριον δόξης τῆς χάριτος αὐτοῦ: *to the praise of the glory of his*



αὐτοῦ, 6. εἰς ἔπαινον ὁδοῦ<sup>1</sup> τῆς<sup>2</sup> χάριτος αὐτοῦ, ἧς<sup>3</sup> ἔχαρι-<sup>w</sup> See Phil.  
 τωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, 7. ἐν ᾧ ἔχομεν<sup>4</sup> τὴν ἀπολύτρωσιν <sup>i. 11; 1</sup>  
<sup>x=Rom. iii.</sup>  
<sup>23; Col. i. 27.</sup> <sup>γ attr. Acts i. 1 reff.</sup> <sup>z Luke i. 28 only†; Sir. xviii. 17; Ps. xvii. 25 Symm.</sup>  
<sup>v. 3, 4 reff.</sup> <sup>b Col. i. 14; 1 Cor. i. 30.</sup> <sup>c Luke xxi. 28; Rom. iii. 24; 1 Cor. i. 30; Col. i. 14;</sup>  
<sup>Heb. ix. 15, xi. 35; Dan. iv. 32, Chis. MS.; see Ps. lxviii. 18; Isa. lxiii. 4</sup>

<sup>1</sup> τῆς δοξῆς DE.

<sup>2</sup> τῆς om. Dam.

<sup>3</sup> ἐν ἧ, with <sup>ss</sup>DEF (om. η) GKL, most MSS., Syr.-P., Bas., Chr. (*hoc loco*), Thdrt., Dam., Victorin., Ambrstr.; text AB 6, 17, 23<sup>1</sup>, 47, 57, al., Orig. Chr.; η Thl.; καὶ i. After ἡγαπ. insert *ὡς αὐτοῦ* D<sup>1</sup>EFG, syr.<sup>\*</sup>, d, e, f, g, vg., Syr.-P., Goth., etc.

<sup>4</sup> εἰσχομεν <sup>ss</sup>D, Copt. (*accipimus*), Eth., Iren.<sup>310</sup>; text <sup>ss</sup>AB<sup>1</sup>D<sup>2</sup> EFGKLP, d, e, f, g, Vulg., Syr.<sup>utr.</sup>, Arm., Goth., Iren.<sup>203</sup>, Or., Cyr., Thdrt., Victorin., Jer.

*grace.* Twice again in the same context we have the phrase "to the praise of his glory" (vv. 12, 14). Here it is the glory specifically of God's grace, and the praise of that is now stated to be the ultimate end of God's foreordination of us unto adoption, as our adoption itself has been declared to be the object of the foreordination. God's final purpose in His eternal determinations, and the supreme end to which all that He wills regarding us looks, are the manifestation and adoring recognition of His grace in its gloriousness. So Chrys. puts it briefly *ἵνα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῇ*. The phrase means more than "the praise of his glorious grace". It expresses the setting forth on God's part, and the joyful confession on man's part, of what the Divine grace in these eternal counsels is in the quality of its splendour, its magnificence. That this is the idea is shown by the subsequent mention of the "riches" of the same grace (ver. 7).—ἐν ᾧ ἔχαριτωσεν ἡμᾶς: *with which he freely gifted us*; literally, *with which he graced us*. The AV follows Beza's *in qua nos acceptos sibi effecit* in rendering it "wherein he made us accepted". The RV, which gives "where-with he endued us" in the margin, deals better with it in the text, "which he freely bestowed on us". The reading ἐν ᾧ of the TR, supported by such MSS. as DEGL, the mass of the cursives, the Vulg., etc., must give place to ἧς, which is given by <sup>ss</sup>BA, Eth., Syr., etc., and is adopted by LT (eighth ed.) TrWHRV. The ἧς is by attraction for ἣν (cf. similar genitives by attraction in iv. 1; 2 Cor. i. 4), the explanation being found in the influence of such usages as *μάχην μάχεσθαι*, *ὑβριν ὑβρίσκειν*, *κλήσιν καλεῖν*, *χάριν χαριτωσύν*. See Win-Moul't., *Gram.*, p. 203; Buttm., *Gram.*, p. 289. The verb *χαριτωσύν*, following the analogy of other verbs in -ωσ, means *gratia aliquem afficere*. But this may have two senses (cf.

Harl., Ell.), either to *make one agreeable, possessed of grace* (Sir. xviii. 17; Ps. xvii. 26 (Symmachus), Clem. Alex., *Paed.*, iii., 11), or to *bestow grace on one, to compass one with favour* (Test. xii Patr., Jos. i.). The verb is of rare occurrence, whether within or without the NT. It is commonest in ecclesiastical and Byzantine Greek. In the NT it is found only twice, here and in Luke i. 28. In both instances some would give it the former sense. In the present passage, e.g., Chrys. makes it *ἐπεραστοῦς ἐποίησε*, and so substantially Cornel. a Lapide, Bisping, and various RC interpreters. The latter sense, however, is rightly preferred by Beng., Ell., Alf., Light., Mey., Haupt, etc., as more in harmony with the general sense of *χάρις* in the Pauline Epistles, and with the fact that the main idea in the context is what God in His gratuitous goodness does for us.—ἐν τῷ ἡγαπημένῳ: *in the Beloved*. The doubtful explanatory term *ὡς αὐτοῦ* is added by some ancient authorities (DEFG, Vulg., Goth., Jer., etc.). Again it is not "through him," but "in him". The grace is bestowed in and with Christ Himself. It is in the gift of the Son that the gift of grace becomes ours and that the splendour of the grace is seen. The designation *ὁ ἡγαπημένος* as applied to Christ is peculiar to this one passage so far as the NT is concerned. In the NT its nearest equivalent is the title *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ* in the somewhat similar passage in Col. i. 13. Cf. also *ὁ υἱός μου ὁ ἀγαπητός* (Matt. iii. 17, xvii. 5; Mk. i. 11, ix. 7; Luke iii. 22, ix. 35), *ὁ ἀγαπητός μου* (Matt. xii. 18); and in the OT Ps. xxvii. 6 (LXX); Is. v. 1. Outside the NT the term *ὁ ἡγαπημένος αὐτοῦ* is used of Christ in the *Ep. of Barn.* (3, 4). Light. points also to similar designations in Ignatius, Clem. Rom., and the *Ascensio Isaiae* (*Notes, ut sup.*, 316).

Ver. 7. ἐν ᾧ ἔχομεν τὴν ἀπολύτρω-



σιν: in whom we have the redemption. Here and in the parallel passage in Col. i. 14 the readings vary between ἔχομεν and ἔσχομεν. In the present sentence, though ἔσχομεν has the support of some good authorities (ΣD, Copt., Eth., etc.), the weight of documentary evidence is largely on the side of ἔχομεν (B<sup>9</sup>ADbEFGKL, Vulg., Syr., Goth., etc.). What is in view, therefore, is something possessed now, and the writer describes that as τὴν ἀπολύτρωσιν—"the redemption," i.e., the redemption familiar to every Christian, long expected and now accomplished. This ἀπολύτρωσις is viewed sometimes as a thing of the future (Luke xxi. 28; Rom. viii. 23; Eph. iv. 30; and probably also Eph. i. 14; 1 Cor. i. 30); sometimes as a present possession (as here; Rom. iii. 24; Col. i. 14; Heb. ix. 15). That the ἀπολύτρωσις here is a redemption not from the power or pollution of sin, but from its guilt, its condemnation, its penalty, is made plain by the defining clause which follows, identifying it with the forgiveness of sins. This is not the only aspect in which it is presented in the Pauline Epistles. The verb λυτροῦσθαι is applied there to a redemption from "all iniquity," Tit. ii. 14, as in 1 Pet. i. 18 it is used of a redemption from a "vain manner of life". But it is the primary aspect of the word and its cognates, and the one that is at the foundation of the other. The noun ἀπολύτρωσις is of rare occurrence, found only in a few passages in profane Greek (Plut., *Pomp.*, xxiv., 2; Joseph., *Antiq.*, xii., ii., 3; Diod., *Frag.*, lib. xxxvii., 5, 3 (Dindorf.); Philo, *Quod omn. prob. lib. sit.*, § 17); and in the NT itself only ten times in all. The verb ἀπολυτροῦσθαι is not found in the NT at all; the simple λυτροῦν, λυτροῦσθαι thrice (1 Pet. i. 18; Luke xxiv. 21; Tit. ii. 14) and the noun λύτρωσις thrice (Luke i. 68, ii. 38; Heb. ix. 12). The proper idea is that of a release, deliverance, or redemption effected by payment of a price or ransom (λύτρον). It is argued indeed that this idea cannot be said to be the essential or primary idea of ἀπολύτρωσις, because it is used in connections in which the notion of a *payment* is not in view (so Abbott); and that, therefore, we are not entitled to say that it means more than *deliverance*. It is true that, as is the case with most words, the definite, specific sense passes at times into the more general sense of "deliverance" (Heb. xi. 35; cf. Exod. vi. 6). But in profane Greek and in the LXX the primary sense of the verb, the

noun, and their cognates is that of a redemption effected by payment of a price, or a release granted on receiving a price (Plut., *Pomp.*, 24; Plato, *Leges*, II, p. 919(a); Polyb., xxii., 21, 8; Exod. xxi. 8; Zeph. iii. 1); and in the Pauline Epistles it denotes the deliverance accomplished at the cost of Christ's death from the Divine wrath and the penalty of sin. So it is understood, e.g., by Origen, in *loc.*, Mey., Alf., Ell., etc.; and as the ἀφεσιν κ.τ.λ. shows that the "redemption" here in view is one in relation to the *guilt* or *penalty* of sin, so the διὰ τοῦ αἵματος αὐτοῦ shows that it is a redemption by payment of a price. This is consistent with Paul's doctrine of the Divine wrath, redemption, propitiation, expiation, and the curse of the law (Rom. i. 18, iii. 23, v. 5 ff.; 1 Cor. vi. 20; Gal. iv. 4). It has its foundation also in Christ's own declaration of the purpose of His coming, *σιμ.*, to give His life a λύτρον ἀντὶ πολλῶν (Matt. xx. 28; Mk. x. 45).—διὰ τοῦ αἵματος αὐτοῦ: through His blood. Christ's "blood," therefore, is that by which the redemption is effected—the price (τιμὴ, 1 Cor. vi. 20, vii. 23) of the deliverance, the "ransom" that had to be paid for it (Matt. xx. 28; Mk. x. 45). The same idea appears in the teaching both of Peter and of John (1 Pet. i. 18; Rev. v. 9). The term occurs repeatedly in the NT, and in various forms—τὸ αἷμα τοῦ Χριστοῦ (1 Cor. x. 16), τοῦ Κυρίου (1 Cor. xi. 27), τοῦ ἀρνίου (Rev. vii. 14, xii. 11), τοῦ σταυροῦ (Col. i. 20). What is its import? It means more than the *death* of Christ. It means that death in a particular aspect—as a sacrifice, a death having a definite efficacy. It is a *sacrificial* term, based on the use of the blood of victims, offered under the OT Law, for purposes of purification and expiation (Lev. xvii. 11; Heb. ix. 7, 12, 18-22, 25, x. 4, xi. 28, xiii. 11). It looks back also to Christ's own words in the institution of the Supper (Matt. xxvi. 28; Mk. xiv. 29), and denotes the ratification of a new relation between God and men by a new covenant sacrifice. It is used with reference to the purchase of the Church (Acts xx. 28; Rev. v. 9), the grace of access to God (Heb. x. 19), the admission of the Gentiles on equal terms with the Jews (Eph. ii. 13), the reconciliation of all things to God (Col. i. 20); but also and most definitely to the changed condition of sinful men, and that most frequently on the objective side, as a new relation. As in the Levitical system there was a purificatory use of blood in the case of certain matters

of uncleanness (Lev. xiv. 5, 50), so in the NT the "blood" of Christ is used with reference to the ethical power of Christ's death in purifying or in overcoming (1 Pet. i. 19; 1 John i. 7; Rev. xii. 11). But its special use is with reference to justification (Rev. v. 9), the position of non-condemnation (Heb. xii. 24), the cleansing of the conscience (Heb. ix. 14), the making of peace between God and the world (Col. i. 20), the manifestation of the righteousness of God in the passing over of sins (Rom. iii. 25), the remission of sins (Heb. ix. 22). Its primary idea, as is shown by usage and by OT analogy, is not that of renewing power or moral effect, but that of expiation, the removal of guilt, the restoration of broken relations with God. The important passage indeed in Lev. xvii. 11, which speaks of the "blood" as reserved by Jehovah for the altar, for the purpose of "covering" sin or making "atonement" for it, and declares that the atonement is made by the blood by reason of "the life of the flesh" that is in it, has been held by not a few (including Bähr and other distinguished scholars) to express only the idea of self-surrender. On this ground the piacular efficacy of the OT sacrifices, and, therefore, of the sacrifice of Christ, has been denied. But the "covering" of sin or making "atonement" for it by sacrifice, is in many passages of the OT definitely connected with the *forgiveness* of sin (Lev. iv. 26, v. 18, etc.); the passage in Lev. xvii. 11 embodies the idea that "life" is the offering by which the transgressor "covers" his sin or finds forgiveness for it; and in passages like the present it is this kind of efficacy that is definitely ascribed to the "blood" of Christ.

The attempt has been made to prove that this great phrase, "the blood of Christ," covers two ideas which ought to be distinguished, namely, that of the blood as *shed* and that of the blood as *offered*, or *death* and *life* as two different conceptions. Thus the phrase in question is interpreted as setting forth Christ's *life* in two distinct aspects, namely, as *laid down* in the act of dying and as *liberated* by the same act and made *available* for us, so that we are saved by having it communicated to us. So West., *Epistle to the Hebrews*, pp. 293 ff.; *Epistles of St. John*, pp. 34 ff. But neither in the present paragraph nor in any other Pauline passage is there anything to bear this out. Paul, indeed, speaks largely of the Christ who having died is now alive, and of what is effected for us by His *life* (Rom. v. 8-11; Phil. iii. 10, etc.). But what the Living

Christ does for us in the forgiveness of sin, or in the subjugation of sin, is done as the power of what He did in dying for us.—*τὴν ἀφεσιν τῶν παραπτωμάτων*: *the forgiveness of our trespasses*. The term *ἀφεσις*, while used occasionally in the general sense of *release* (Luke iv. 18; cf. Isa. lxi. 1), expresses statedly the idea of the *letting go* of sin (*ἀφίεναι τὴν ὀφειλὴν*, Matt. xviii. 32; *ἀφίεναι τὰ ὀφειλήματα, τὰ παραπτώματα*, Matt. vi. 12, 14, etc.), its dismissal or pardon, in the sense of the remission of its penalty (Matt. xxvi. 28; Mark i. 4; Luke i. 77, iii. 3, xxiv. 47; Acts ii. 38, v. 31, x. 43, xiii. 38, etc.), and as distinguished from *πάρεσις*, the *praetermission* or passing by of sin in simple forbearance (Rom. iii. 25). The term *πράπτωμα* describes sin as *lapse, misdeed, trespass* (nearly equivalent to *παράβασις*, *transgression*, and *ἀμαρτήματα*, *evil deed*, these differing not so much in their use as rather in the metaphors underlying them), as distinguished from *ἀνομία*, *lawlessness* or *iniquity*, *ἀδικία*, *unrighteousness* or *wrong*, and *ἀμαρτία*, which is applied not only to *acts* of sin, but to sin as a *power*, a *habit*, a *condition* (cf. Trench, *Syn.*, § lxvi.; Fritzsche, *Rom.*, i. 289; Light., *Notes*, *ut sup.*, on *Rom.*, v. 20).—*κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ*: *according to the riches of His grace*. The readings vary between *τὸν πλοῦτον* (TR, following B<sup>3</sup>D<sup>8</sup>KL, etc.) and *τὸ πλοῦτος* (LTT<sup>r</sup>WHRV, following B<sup>3</sup>AD<sup>1</sup>, etc.). The masculine is the usual form, but the neuter is found in the best MSS. in several passages in the Pauline Epistles (2 Cor. viii. 2; Eph. i. 7, ii. 7, iii. 8, 16; Phil. iv. 19; Col. i. 27, ii. 2). Elsewhere in the NT the masculine prevails. Winer explains the exchange between the two forms as due to the popular language, as *ὁ* and *τὸ πλοῦτος* are used indifferently in modern Greek (Winer-Moulst., *Gram.*, p. 76). The great word *χάρις*, "grace," which has been used twice already in these opening verses, touches the pulse of all Paul's teaching on the redemption of sinful man. It has a large place in all his Epistles, and not least in this one. For here it meets us at every turning-point in the great statement of the Divine counsel, the securities of the forgiveness of sin, the way of salvation. While it has the occasional and subordinate senses of *loveliness* (Col. iv. 6), *favour* or *good will*, whether of God or of man (Luke ii. 40, 52; Acts ii. 47, iv. 33, vii. 10, etc.), in the Pauline writings it has the particular sense of *free gift, undeserved bounty*, and is used specially



d here only; διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ  
 see Col. i.  
 14. \* πλοῦτος <sup>1</sup> τῆς χάριτος <sup>2</sup> αὐτοῦ, 8. ἡς <sup>3</sup> ἐπερίσσευσεν εἰς ἡμᾶς ἔν  
 e Ch. ii. 7, f attr., Rom. iv. 17; Col. i. 23; ch. ii. 4, 10 al. g trans.,  
 iii. 8, 16; Phil. iv. 19; Col. ii. 2. h=ver. 17; Col. i. 9, 28.  
 2 Cor. iv. 15, ix. 8; 1 Thess. iii. 12.

<sup>1</sup> το πλουτος ῥ\* ABD\* EFGP 31, 47, 59, 67; το πληθος 17; τον πλουτον ῥ<sup>D</sup> KL,  
 etc., Or., Cyr., Bas., Chrys., Euthal., etc.

<sup>2</sup> For χαριτος, χρηστοτητα A 109, Copt.; text BDG, f, etc.

<sup>3</sup> For ης, quae d, e, f, g, Ambrst.

of the goodness of God which bestows favour on those who have no claim or merit in themselves (Rom. iii. 24, v. 17, 20; 1 Cor. xv. 10; Gal. i. 15, etc., etc.), or of that free favour of God as a power which renews men and sustains them in the Christian life, aiding their efforts, keeping them from falling, securing their progress in holiness (2 Cor. iv. 15; vi. 1; 2 Thess. i. 12, etc.). The *freeness* of this Divine favour in the form of grace, the *unmerited* nature of the Divine goodness, is what Paul most frequently magnifies with praise and wonder. Here it is the mighty measure of the largesse, the grace in its quality of *riches*, that is introduced. This magnificent conception of the *wealth* of the grace that is bestowed on us by God and that which is in Christ for us, is a peculiarly Pauline idea. It meets us, indeed, elsewhere (cf. the *plenteous* redemption of the Psalmist, Ps. cxxx. 7; the *multitude* of the Divine mercies, Ps. lxi. 13, 16, and loving kindnesses, Ps. lxiii. 7; the *fulness* of Christ, John i. 16; Col. i. 19, etc.); but nowhere so frequently or with such insistence as with Paul. Cf. the *riches* of God's goodness (Rom. ii. 4), His glory (Rom. ix. 23), His wisdom (Rom. xi. 33), His mercy (Eph. ii. 4), the glory of His inheritance (Eph. i. 18), the glory of the mystery (Col. i. 27); also the exceeding riches of His grace (Eph. ii. 7), his riches in glory by Christ Jesus (Phil. iv. 19), the riches of the pre-incarnate Christ (2 Cor. viii. 9), the riches of Christ the Lord (Rom. x. 12), the unsearchable riches of Christ (Eph. iii. 8). That our redemption cost so great a price, the blood of Christ, is the supreme evidence of the riches of the Divine grace. And the measure of what God does for us is nothing less than the limitless wealth of His loving favour.

Ver. 8. ἡς ἐπερίσσευσεν εἰς ἡμᾶς: which he made to abound towards us. Both in profane and Biblical Greek *περίσσευεν* is usually intrans. It is so used in the vast majority of cases in the Pauline Epistles (Rom. v. 15; 1 Cor. xiv. 12; 2 Cor. i. 5, viii. 2, ix. 12;

Phil. i. 26, etc.). In later Greek, however, it has also, though not frequently, the trans. sense, and there are some instances of this also in the NT (Luke xv. 17, according to the better reading; 2 Cor. iv. 15, ix. 8; 1 Thess. iii. 12). Here, therefore, two interpretations are possible, *viz.*, "wherewith he abounded" (as in Syr., Vulg., Arm., AV, RV marg., etc.), or "which he made to abound" (as in Goth., Eth., RV, etc.). The latter sense, that of furnishing richly so that there is not only enough but much more, is on the whole in better harmony with the context. It is also supported by grammar, inasmuch as it is uncertain whether the NT presents any instance of attraction where the genitive of the relative represents the dative. Such attraction is possible in classical Greek (cf. G. Krüger, *Untersuch.*, p. 274; Jelf, *Gram.*, 822; Winer-Moulton, *Gram.*, p. 204); but the instances referred to in the NT (Rom. iv. 7; 1 Tim. iv. 6) may admit of another explanation. It is also possible, indeed, to take the ἡς, not as a case of attraction, but as under the immediate regimen of ἐπερίσσευσεν. For there are at least some instances of *περίσσευεν τινος* in the sense of *abounding in something*; cf. *ἵνα . . . παντὸς χαρίσματος περισσεύης* in Ignat., *Pol.*, 2, and *περίσσευσιν ἁπτῶν* in Luke xv. 17 (the reading of the TR with  $\Sigma$  DQR, etc.; *περίσσεύονται*, however, being accepted by TrWHRV with BAP, etc.). The transitive sense, however, is further favoured by the force of the following *γνωρίσας*, as Winer points out. The *εἰς ἡμᾶς*, expressing the objects to whom the "abounding" is directed, is like the *εἰς τοὺς πολλοὺς* of Rom. v. 15, the *εἰς ἡμᾶς* of 2 Cor. i. 5, the *εἰς ὑμᾶς* of 2 Cor. ix. 8. In the last-named passage, indeed, *περίσσευεν* occurs both in the sense of *making to abound* and in that of *abounding*, and in both cases, though with different shades of meaning, it is followed by *εἰς*.—*ἐν πάσῃ σοφίᾳ καὶ φρονήσει*: in all wisdom and prudence. The clause expresses the particular forms in which God made His



grace to abound towards us, or the gifts in which His abounding grace was to be seen, namely, those of insight and practical intelligence or discernment with regard to the deep things of His saving counsel. There is considerable difference of opinion, however, with respect to the connection of the clause, its application, and the precise import of its terms. By some (Theod., Griesb., etc.) the words are attached to the following *γνωρίσας* and taken to define the way in which God made known the "mystery of His will". But the reason already given, drawn from Paul's usage, for attaching the *ἐν ἀγάπῃ* (ver. 4) to the statement preceding it, holds good also here. Not a few (Rückert, De Wette, Alf., etc.) understand the clause to refer to *God*, and to express the thought that the supremacy of His wisdom was seen in the bestowal of His grace so abundantly on us, that it was "in His manifold wisdom and prudence, manifested in all ways possible for us, that He poured out His grace upon us" (Alf.). But it is difficult to adjust the terms to such a use. For it is doubtful whether *φρόνησις* in the sense which it bears here can be predicated of God. The instances which are cited (Prov. iii. 19; Jer. x. 12) are extremely few. They are also of doubtful relevancy, inasmuch as the *φρόνησις* in these passages represents a Hebrew word with a somewhat different idea, rendered by the RV "understanding". Neither is the *πολυποίκιλος σοφία τοῦ Θεοῦ* (Eph. iii. 10) a valid analogy, the thought expressed there being that of the many and various ways in which the Divine wisdom is manifested and realised. The same must be said of the phrase *φρόνησις θεοῦ* in the narrative of Solomon's decision (1 Kings iii. 28); for it expresses a prudence or intelligence given to Solomon by God or divine in quality. Even were it more certain than it is that there is biblical warrant for affirming *φρόνησις* of God, the *πάσῃ* puts that reference out of the question here; *πάς* being an extensive, not an intensive, definition, expressing not the *highest* wisdom and prudence, but *all possible* wisdom and prudence, *every kind* of such attributes (cf. Winer-Moult., p. 137). It is true that there are cases in classical Greek which might entitle us to take *πᾶσα σοφία* as equivalent to *πᾶσα ἡ σοφία*, "the whole of wisdom," "the sum of wisdom" (cf. Kühner, *Gram.*, ii., § 465; *Anm.*, 8). But there does not appear to be any certain example of that in NT Greek. Further, it is the *grace* of God that is magnified in the paragraph,

and that not in respect of other qualities in God Himself, but in respect of what it does for us. Hence most (Harl., Mey., Ell., Abb., Haupt, etc.) understand the clause to refer not to God the Giver, but to us the receivers. This is borne out also by the *ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει* of Col. i. 9; by the place assigned to Christian wisdom in the Epistles to the Ephesians and Colossians; and also to some extent by such partial parallels as these: *ἐν πάσῃ σοφίᾳ* (Col. iii. 16); *ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει* (1 Cor. i. 5), etc.

There remains, however, the question as to the precise sense of the two nouns. *Σοφία* is of frequent occurrence in the NT generally and in the Pauline writings in particular; *φρόνησις* occurs only twice in the whole NT, *viz.*, in Luke i. 17 (where the RV renders it "wisdom") and here. As in the present passage the two nouns are also conjoined in 1 Kings iii. 12, iv. 29; Prov. i. 2, viii. 1; Dan. i. 17, ii. 21, 23. So, too, in Joseph., *Antiq.*, ii., 5, 7, viii., 7, 5. There is a distinction between them which is variously put in Greek and Roman literature. Aristotle, *e.g.*, defines *σοφία* as *ἐπιστήμη καὶ νοῦς τῶν τιμωτάτων τῇ φύσει*, and *φρόνησις* as *περὶ τὰ ἀνθρώπινα καὶ περὶ ὧν ἔστι βουλευσάσθαι* (*Eth. Nic.*, vi., 7). Plato deals with *φρόνησις* as the wisdom of action, prudential wisdom or sagacity (*Laws*, i., 631 C; 632 E, etc.). and as the faculty by which we judge *τί πρακτέον καὶ τί οὐ πρακτέον* ([Plato]. *Def.*, 411). Philo takes *σοφία* to relate *πρὸς θεραπείαν Θεοῦ καὶ φρόνησις* to relate *πρὸς ἀνθρωπίνου βίον διοίκησιν* (*De Prom. et Poen.*, 14). Cicero again describes the former as *rerum divinarum et humanarum scientia* and the latter as *rerum expetendarum fugiendarumque scientia* (*Off.*, i., 43); while others explain *σοφία* as *ἐπιστήμη θείων τε καὶ ἀνθρωπίνων* and *φρόνησις* as *ἐπιστήμη ἀγαθῶν καὶ κακῶν* (Sext. Emp., p. 720; Plut., *Mor.*, 1066 D). In all these definitions *σοφία* is the larger idea, wisdom in the most general sense, and *φρόνησις* is the secondary idea, expressing a particular result or application of *σοφία*. So it seems to be also substantially with the Biblical use of the terms. *Σοφία* is the collective moral intelligence, "insight into the true nature of things" (Light.), and in the Pauline Epistles it is this intelligence in especial as knowledge of the Divine plan of salvation long hidden and now revealed; while *φρόνησις* is the prac-

i Luke i. 17 πάση σοφία καὶ <sup>1</sup> φρονήσει <sup>2</sup> γ. "γνωρίσας <sup>2</sup> ἡμῖν τὸ <sup>1</sup> μυστήριον τοῦ only; 3 Kings iii. θελήματος αὐτοῦ, κατὰ τὴν <sup>m</sup> εὐδοκίαν αὐτοῦ, <sup>3</sup> ἣν <sup>n</sup> προέθετο <sup>o</sup> ἐν 28.  
k John xvii. 26; Ezek. xlv. 23; Eph. and Col. fr. 1 Ch. iii. 3, vi. 19 al.; Col. i. 26 al.; Mark iv. 11; Dan. ii. 29 al. m ver. 5 reff. n Rom. i. 13, iii. 25 only; Exod. xl. 4. o Vv. 3, 4 reff.

<sup>1</sup> For φρονησ., γνωσεῖ 17; συνεσεῖ 71.

<sup>2</sup> γνωρίσαι FG 76, d, e, f, g, Vlg., Goth., Hil., Theophyl., Victorin., Ambrst., Aug., etc.

<sup>3</sup> αὐτου om. DEFG, d, e, g, Goth., Copt., Tert., Victorin., Hil.

tical use of wisdom, the product of wisdom (cf. Prov. x. 23, ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν), "the right use and application of the φρήν" (Trench), the faculty of discerning the proper disposition or action. The riches, the abounding riches, of the grace expended on us stood revealed in the bestowal of these gifts of spiritual comprehension and practical discernment with reference to the deep things of the Divine Counsel and the Divine Revelation.

Ver. 9. γνωρίσας ἡμῖν: *having made known unto us*. Better, "in that He made known unto us". As in ver. 5 the aor. part. is *modal*, not *temporal*, expressing an act not conceived as prior to that intimated by the definite tense, but coincident with it and stating the way in which it took effect. The ἡμῖν means to us *Christians* generally, not to us *Apostles* particularly, and the knowledge in question is spiritual understanding or insight. It was in giving us to know a certain secret of His counsel that God made His grace to abound toward us in all wisdom and discernment. The revelation of this secret to our minds meant the bestowal on us of all that is implied in wisdom and intelligence.—τὸ μυστήριον τοῦ θελήματος αὐτοῦ: *the mystery (or secret) of His will*. The gen. is the ordinary gen. *objecti*, the *mystery touching* or *concerning* His will; not the gen. *subjecti*, the *mystery originating* in His will, nor the *appositive* gen., as if it were simply another form for "His hidden will". The word μυστήριον, which in classical Greek meant something *secret*, especially the secrets of religion communicated only to the initiated and by them to be kept untold, is used in the Apocryphal books of things hidden, e.g., the counsels of God (Wisd. ii. 22; Judith ii. 2), and in the NT occasionally of things not clear to the understanding (1 Cor. xiii. 2, xiv. 2), or of the mystic meaning of things—sayings, names, appearances (Eph. v. 32; Rev. i. 20, xvii. 5). But its distinctive sense in the NT is that of something once hidden and now revealed,

a secret now open. In this sense it is applied to the Divine plan of redemption as a whole (Rom. xvi. 25; 1 Cor. ii. 7; Eph. vi. 19; Col. i. 26; 1 Tim. iii. 9, 16, etc.), or to particular things belonging to that Divine plan—the inclusion of the Gentiles (Rom. xi. 25; Eph. iii. 3, 9), the transformation of Christians alive on earth at Christ's return (1 Cor. xv. 52), the union of Christ and the Church (Eph. v. 32). It does not convey the idea of something that we cannot take in or understand even when it is declared to us. It is peculiarly frequent in the kindred Epistles to the Ephesians and Colossians, ten out of the twenty-six or twenty-seven occurrences being found in them. Nor is it confined absolutely to the things of grace. Paul speaks also of the "mystery of lawlessness" (2 Thess. ii. 7). The redemption accomplished through Christ—this is the secret hidden for ages in the Divine Counsel and now revealed. This also is the truth, the disclosure of which to our understandings meant so large a gift of grace in the way of insight and spiritual discernment.—κατὰ τὴν εὐδοκίαν αὐτοῦ: *according to His good pleasure*. This is to be attached neither to the μυστήριον τοῦ θελήματος αὐτοῦ, which needs no further definition, nor to the following προέθετο, κ.τ.λ., but to the γνωρίσας, precisely as the previous προορίσας was declared to be κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ (ver. 5). The opening of this secret to us after the silence of ages had its ground and reason in nothing else than the gracious counsel or free purpose of God.—ἣν προέθετο: *which He purposed*. This verb προτίθεμαι occurs only thrice in the NT, and all three instances are in the Pauline Epistles: once of human purpose (Rom. i. 13), once of the Divine action (Rom. iii. 25), and once (here) of the Divine purpose. The *eternal* purpose of God is in view, as the context shows. The *προ* in the compound verb, however, does not express the idea of the *pre-temporal*. It appears to have the local sense—*setting before oneself* and so *determining*.



αὐτῷ 10. <sup>1</sup> εἰς <sup>1</sup> οἰκονομίαν τοῦ <sup>2</sup> πληρώματος τῶν <sup>3</sup> καιρῶν, <sup>4</sup> ἀνα- p=Matt. x.  
κεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ,<sup>2</sup> τὰ <sup>3</sup> ἐπὶ <sup>4</sup> τοῖς οὐρανοῖς q=Ch. iii.  
ch. iii. 2; Col. i. 25; Luke xvi. 2 reff. r=Gal. iv. 4 only. s See Mark i. 15; Luke xxi  
24 reff. t Rom. xiii. 9 only†.

<sup>1</sup> For εἰς, κατα την Α.

<sup>2</sup> Omit τῷ 116, 143; Χρ. 1ησ. 143.

<sup>3</sup> Insert τε, a few cursives, Epiph., Cyr., etc.

<sup>4</sup> ἐν τοῖς <sup>3</sup> AFGKP, etc., Copt., Chr., Thdrt., Epiph., Thl., Ir.; text <sup>3</sup> BDEL, Goth., Eus., Thdrt., Dam., Oec., Tert., etc.

—ἐν αὐτῷ: in Himself. Some make it "in him," that is, in Christ (Chrys., Luth., Bengel, Hofm., Light., Wycl., Vulg., etc.), and this would be quite in accordance with the subsequent statement of the eternal purpose as one which God "purposed in Christ Jesus the Lord" (Eph. iii. 11). But God and His will are the subjects in view here, and the mention of Christ seems too remote for the αὐτῷ to refer naturally to Him. The purpose is God's own free determination, originating in His own gracious mind. The reading ἐν αὐτῷ is adopted by Mey., Ell., etc., while ἐν αὐτῷ is given by Lachm., Tisch., WH, Harl., etc. The question whether the NT knows any other form than ἐαυτοῦ as the reflexive of the third person is still debated. It is urged (e.g., by Bleek, Buttm., etc.) that the NT does not use αὐτοῦ, but only ἐαυτοῦ in most cases or at least the vast majority, on such grounds as these, viz., that the MSS. have ἀπό, ἐπί, ὑπό, etc., and not ἀφ', ἐφ', ὑφ', before αὐτοῦ; that in the second person we find only σεαυτοῦ, not σαντοῦ; and that the first and second personal pronouns are often used in the NT instead of the reflexive, though not when the pronoun is immediately dependent on the verb. Lightfoot concludes that "αὐτοῦ, etc., may be used for ἐαυτοῦ, etc., in almost every connection, except where it is the direct object of the verb" (see his note on Col. i. 20). On the other hand, Ell. is of opinion that the reflexive form is in place "where the attention is principally directed to the subject," and the non-reflexive where it is "diverted by the importance of the details". Winer, while admitting that in most passages αὐτοῦ, etc., would suffice, would write αὐτοῦ, etc., certainly in a few cases such as John ix. 21 (αὐτὸς περὶ αὐτοῦ λαλήσει) and Rom. iii. 25 (ὃν προσέθετο ὁ Θεὸς . . . εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ), and would prefer it also in such passages as Mark vii. 35; Luke xii. 34, xix. 15; Rom. xiv. 14; Rev. xi. 7, xiii. 2; as also here in Eph. i. 9. See Buttm., p. 111; Win.-Moult., p. 188; Bleek, Heb., ii., p. 69.

Ver. 10. εἰς οἰκονομίαν: unto a dispensation. This expresses the end which God had in view in that which He purposed. Some (Erasm., Calv., etc.) give εἰς the temporal sense of usque ad. But the idea is rather the more definite one of design. God had His reason for the long delay in the revelation of the "mystery". That reason lay in the fact that the world was not ripe for the dispensation of grace which formed the contents of the mystery. In classical Greek the word οἰκονομία had the two meanings of (a) administration, the management of a house or of property, and (b) the office of administrator or steward. It was used of such things as the arrangement of the parts of a building (Vitruv., i., 2), the disposition of the parts of a speech (Quint., Inst., iii., 3), and more particularly of the financial administration of a city (Arist., Pol., iii. 14; cf. Light., Notes, sub voc.). It has the same twofold sense in the NT—an arrangement or administration of things (in the passages in the present Epistle and in 1 Tim. i. 4), and the office of administrator—in particular the stewardship with which Paul was entrusted by God (1 Cor. ix. 17; Col. i. 25). The idea at the basis of the statement here, therefore, as also in the somewhat analogous passage in Gal. iv. 1-11, is that of a great household of which God is the Master and which has a certain system of management wisely ordered by Him. Cf. the figure of the Church as the household of God (1 Tim. iii. 15; Heb. iii. 2-6; 1 Pet. iv. 17), and the parables which run in terms of God as οἰκοδεσπότης (Matt. xiii. 27, xx. 1, 11, xxi. 33; Luke xiii. 25, xiv. 21).—τοῦ πληρώματος τῶν καιρῶν: of the fulness of the times. That is, a dispensation belonging to the fulness of the times. The gen. cannot be the gen. objecti (Storr, etc.), nor the exexegetic gen. (Harl.), but must be that of characteristic quality, "a dispensation proper to the fulness of the times" (Mey.), or it may express the relation of time, as in ἡμέρα



δργῆς (Rom. ii. 5), κρίσις μεγάλης ἡμέρας (Jude 6). In Gal. iv. 4 the phrase takes the more general form τὸ πλήρωμα τοῦ χρόνου; here it has the more specific form τὸ πλήρωμα τῶν καιρῶν, the fulness of the *seasons*, or series of appointed, determinate times. The idea of the *fitness* of the times, it is probable, is also expressed by the καιρῶν as distinguished from χρόνων, the former being a qualitative term, the latter a quantitative (see Light., *Notes*, p. 70). Cf. Heb. i. 1, and especially the πεπλήρωται ὁ καιρὸς of Mark i. 15. In classical Greek πλήρωμα appears to have both the passive sense, "that which is filled," and the active, "that which fills". The former is rare, the latter is sufficiently common. See Lidd. and Scott, *Lex.*, and Rost u. Palm., *Wortb.*, *sub voce*. In the NT likewise it seems to have both senses (though this is questioned); the passive being found in the great doctrinal passages in the Pauline Epistles (Fph. iii. 19, iv. 13, etc.), the active occurring more frequently and in a variety of applications (Mat. ix. 16; Mark ii. 21, vi. 43, viii. 20; Rom. vi. 12; 1 Cor. x. 26). With reference to *time* it means "complement"—the particular time that completes a long prior period or a previous series of seasons. The purport of the statement, therefore, appears to be this: God has His household, the kingdom of heaven, with its special disposition of affairs, its οἰκονόμος or steward (who is Christ), its own proper method of administration, and its gifts and privileges intended for its members. But these gifts and privileges could not be dispensed in their fulness while those for whom they were meant were under age (Gal. iv. 1-3) and unprepared for them. A period of waiting had to elapse, and when the process of training was finished and the time of maturity was reached the gifts could be bestowed in their completeness. God, the Master of the House, had this fit time in view as the hidden purpose of His grace. When that time came He disclosed His secret in the incarnation of Christ and introduced the new disposition of things which explained His former dealings with men and the long delay in the revelation of the complete purpose of His grace. So the Fathers came to speak of the incarnation as the οἰκονομία (Just., *Dial.*, 45, 120; Iren., i., 10; Orig., *C. Cels.*, ii., 9, etc.). This "economy of the fulness of the seasons," therefore, is that stewardship of the Divine grace which was to be the trust of Christ, in other words, the dis-

position of the Gospel, and that dispensation as fulfilling itself in the whole period from the first advent of Christ to the second. In this last respect the present passage differs from that in Gal. iv. 4. In the latter "the fulness of the time" appears to refer definitely to the mission of Christ into the world and His work there. Here the context (especially the idea expressed by the next clause) extends the reference to the final completion of the work—and the close of the dispensation at the Second Coming—ἀνακεφαλαιώσασθαι: *to sum up*. Or, having regard to the Middle Voice, "to sum up for Himself". The sentence thus introduced is one of the select class of passages which refer to the cosmical relations of Christ's Person or Work. It is one of great doctrinal importance. Its exact import, however, is very differently understood by different interpreters. Every word in it requires attention. There is *first* the question of its precise relation to the paragraph of which it forms part. The inf. is taken by most (Mey., Ell., etc.) to be the *epexegetic* inf., conveying something complementary to, or explanatory of, the preceding statement, and so = "namely (or to wit), to sum up". It is that inf., however, in the particular aspect of *consequence* or *contemplated result* = "so as to sum up" (so Light.; cf. Win.-Moult., pp. 399, 400). But with what part of the paragraph is this complementary sentence immediately connected? The doctrinal significance of the sentence depends to a considerable extent on the answer to the question, and the answer takes different forms. Some understand the thing which is explained or complemented to be the whole idea contained in the statement from γνωρίσας onwards, 'at once the content of the μυστήριον, the object of the εὐδοκία, and the object reserved for the οἶκ.' (Abb.). Others limit it to the μυστήριον (Bez., Harl., Kl.), or to the προέθετο (Flatt, Hofm.). Others understand it to refer to the εὐδοκίαν in particular, the ἦν . . . καιρῶν clause being regarded as a parenthesis (Alf., Haupt); and others regard it as unfolding the meaning of the immediately preceding clause—the οἰκονομίαν τ. π. τ. κ. (Mey., etc.). The last seems to be the simplest view, the others involving more or less remoteness of the explanatory sentence from the sentence to be explained. So the point would be that the *economy*, the new order of things which God in the purpose of His grace had in view for the fulness of the seasons, was one which had for

its end or object a certain *summing up* of all things. But in what sense is this *summing up* to be understood? The precise meaning of this rare word ἀνακεφαλαίωσασθαι has to be looked at. In the classics it is used of *repeating summarily* the points of a speech, gathering its argument together in a summary form. So Quintilian explains the noun ἀνακεφαλαίωσις as *rerum repetitio et congregatio* (vi., 1), and Aristotle speaks of the ἔργον ῥητορικῆς as being ἀνακεφαλαίωσασθαι πρὸς ἀνάμνησιν (*Frag.*, 123). In late Greek the verb means also to present in *compendious form* or to *reproduce* (*Protev. Jac.*, 13). The simple verb κεφαλαίον in the classics denotes in like manner to *state summarily*, or *bring under heads* (*Thuc.*, iii., 67, vi., 91, etc.), and the noun κεφάλαιον is used in the sense of the *chief point* (*Plato, Laws*, 643 D), the *sum of the matter* (*Pind.*, P., 4, 206), a *head or topic* in argument (*Dionys. Hal., De Rhet.*, x., 5), a *recapitulation* of an argument (*Plato, Tim.*, 26, etc.). In the NT the verb ἀνακεφαλαίωσασθαι occurs only twice, namely here and in Rom. xiii. 9; in which latter passage it is used of the *summing up* of the various commandments in the one requirement of love to one's neighbour. The simple verb κεφαλαίον occurs only once, viz., in Mark xii. 4, where it has the sense of *wounding in the head*; but the text is uncertain there, TTrWH reading ἐκεφαλῶσαν with B<sup>9</sup>L, etc. The noun κεφάλαιον is found twice, viz., in Acts xxii. 28, where it has the sense of a *sum of money* (as in Lev. vi. 5; Num. v. 7, xxxi. 26), and in Heb. viii. 1, where it means the *chief point* in the things that the writer has been saying. The prevailing idea conveyed by these terms, therefore, appears to be that of a logical, rhetorical, or arithmetical *summing up*. The subsequent specification of the objects of the ἀνακεφαλαίωσασθαι, however, makes it plain that what is in view here is not a logical or rhetorical, but a real or objective *summing up*. Further, as the verb comes not from κεφαλῇ but from κεφάλαιον, it does not refer to the *summing up* of things under a *head*, and the point of view, therefore, is not that of the *Headship* of Christ—which comes to distinct expression at the close of the chapter. On the other hand it does not seem necessary to limit the sense of the word (with Haupt) to the idea of a *résumé* or *compendious presentation* of things in a single person. The question remains as to the force of the prep. in the

compound verb. The ἀνα is taken by many to add the idea of *again*, and to make the result or end in view the bringing things back to a unity which had once existed but had been lost. So it is understood by the Pesh., the Vulg., Tertull. (e.g., in his *Adv. Marc.*, v., 17, "affirmat omnia ad initium recolligi in Christo"; in the *De Monog.*, 5, "adeo in Christo omnia revocantur ad initium," etc.), Mey., Alf., Abb., etc. On the other hand, Chrys. makes the compound verb equivalent to συνάψαι; and the idea of a return to a former condition is negated by many, the ἀνα being taken to have simply the sense which it has in ἀναγινώσκειν, ἀνακρίνειν, ἀνακυκλᾶν, ἀναλογίζεσθαι, ἀναμάνθανειν, etc., and to express the idea of "*going over* the separate elements for the purpose of uniting them" (*Light., Notes*, p. 322). Usage on the whole is on the side of the latter view, and accordingly the conclusion is drawn by some that this "*summing up*" is not the recovery of a broken pristine unity, but the gathering together of objects now apart and unrelated into a final, perfect unity. Nevertheless it may be said that the verb, if it does not itself definitely express the idea of the restoration of a lost unity, gets that idea from the context. For the whole statement, of which the ἀνακεφαλαίωσασθαι clause forms part, runs in terms of a *redemption*, and the cognate passage in Col. i. 20 speaks of a final *reconciliation* of all things.—τὰ πάντα: *all things*. An all-inclusive phrase, equivalent to the totality of creation; not *things* only, nor yet *men* or intelligent beings only (although the phrase might bear that sense, cf. Gal. iii. 22), but, as the context shows, all created objects, men and things. Cf. the universal expression in Col. i. 20.—ἐν τῷ Χριστῷ: *in Christ*, or rather "*in the Christ*," the introduction of the article indicating that the term has its official sense here. The same is clearly the case in ver. 12, and, as Alford notices, the article does not seem to be attached to the term Χριστός after a prep. unless some special point is in view. The point of union in this gathering together of all things is the Christ of God. In Him they are to be unified.—τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς: *the things in the heavens, and the things upon the earth*. Or, according to the better reading and as in RV marg., *the things upon the heavens, and the things upon the earth*. The reading of the TR, though supported by AGK, most cursives, Chrys., etc.,



■ Hereonly. καὶ τὰ ἐπὶ γῆς· ΙΙ. ἐν αὐτῷ, ἐν ᾧ καὶ ἡ ἐκκληρώθημεν<sup>1</sup> ὑποπροορισθέντες  
 1 Kings  
 xiv. 41. " κατὰ ὑμῶν<sup>2</sup> τοῦ τὰ πάντα ἡ ἐνεργούντος κατὰ τὴν βουλὴν  
 v Acts iv.  
 28; Rom. viii. 29, 30; 1 Cor. ii. 7; ver. 5 only †. w=Phil. ii. 3 reff. x=Rom. viii. 28, ix.  
 11; ch. iii. 11; 2 Tim. i. 9; Acts xxvii. 13; 2 Macc. iii. 8. y 1 Cor. xii. 6, 11; Phil. ii. 13.  
 z=Acts ii. 23, iv. 28, xiii. 36; Heb. vi. 17

<sup>1</sup> For ἐκκληρ., ἐκκληρώθημεν (*gloss*) ADEFG, it., d, e, g; text B<sup>2</sup>KL<sup>1</sup>P, al., d, e, f, g, Vlg., Euseb., Euthal., Cyr., Chrys., Thdt., Dam., etc.

<sup>2</sup> Before προθ. insert τὴν D<sup>1</sup>FG, al. After προθ. insert του Θεου DEFG 10, 46, 71-3, 80, Copt., Eth., Slav., Ambrst.

<sup>3</sup> Before παντα om. τα D<sup>1</sup>FG 109, Thdt.

must give place to τὰ ἐπὶ τοῖς οὐρανοῖς, which is adopted by LTrWH on the basis of B<sup>2</sup>DL, etc. It is an unusual form for the compound phrase, the term ἐπὶ τῆς γῆς being ordinarily coupled with ἐν τοῖς οὐρανοῖς (*cf.* iii. 15; also the parallel in Col. i. 20, where the ἐπὶ is poorly attested). The ἐπὶ in ἐπὶ τοῖς οὐρανοῖς, however, may have the force of *at*, which it has in such phrases as ἐπὶ πύλῃσιν (II., iii., 149), ἐπὶ πύργῳ (II., vi., 431), ἐπὶ τῇ προβατικῇ (Acts iii. 10, 11), the heavens being regarded, as Meyer thinks, as "the stations at which the things concerned are to be found". The phrase in its two contrasted parts defines the preceding τὰ πάντα, making the all-inclusive nature of its universality clear by naming its great divisions. It is not to be understood as referring in its first section to any particular class, *spirits in heaven, departed saints of Old Testament times, angels* (as even Chrys. and Calv. thought), *Jews*, and in its second section specifically to *men or to Gentiles*. It explains the universality expressed by τὰ πάντα as the widest possible and most comprehensive universality, including the sum total of created objects, wherever found, whether men or things.—ἐν αὐτῷ: *in him*. Emphatic resumption of the ἐν τῷ Χριστῷ and transition to the following statement, solemnly re-affirming also, as Ell. suggests, *where* the true point of unity designed by God, or the sphere of its manifestation, is to be found.

The passage has been supposed (Orig., Crell., etc.) to teach the doctrine of a Universal Restoration. But interpreted as above it has nothing to do with any such doctrine, whether in the sense of a final salvation of all unrighteous and unbelieving men or in that of a final recovery of all evil beings, devils and men alike. Nor, again, does it refer particularly to the case of the *individual*. It speaks, as Meyer notices, of the "aggregate of heavenly and earthly

things," and of that as destined to make a true unity at last. Another view of the general import of the statement, which has been elaborated with much ability by Haupt, requires some notice. Pressing to its utmost the sense of a *résumé* or *summary*, which he regards as the idea essentially contained in the terms in question, he contends that the meaning of the statement is that in Christ, who belongs at once to humanity and to the heavenly world, should be seen the compendious presentation of all beings and things—that in His person should be summarised the totality of created objects, both earthly and heavenly, so that outside Him nothing should exist. He looks for the proper parallel to this not in Col. i. 20, but in Col. i. 16, 17, where it is said of Christ that "in Him were all things created" and that "in Him all things consist". And he appeals in support of his view to the use of the kindred verb συγκεφαλαιοῦσθαι in Xen. (Cyr., viii., 1, 15, viii., 6, 14), where it expresses the organisation of a multitude of slaves under one representative, in whom they and their acts were so embodied that Cyrus could transact with all when dealing with the one. But the idea of Christ's agency in the first creation and the continuous maintenance of things is not expressed in the passage in Ephesians, and while it is the pre-existent Christ that is in view in Col. i. 16, here it is the risen Christ. It remains, therefore, that the present passage belongs to the same class as Rom. viii. 20-22; Col. i. 20, etc., and expresses the truth that Christ is to be the point of union and reconciliation for all things, so that the whole creation shall be finally restored by Him to its normal condition of harmony and unity.

Ver. 11. ἐν ᾧ καὶ: *in whom also we*. The καὶ does not qualify the *subjects* (for there is no emphatic ἡμεῖς, nor is there any such contrast between ἡμεῖς and ὑμεῖς here as appears in verses 12, 13),



but refers to what is expressed by the verb and presents that as something additional to what has been expressed by the preceding verb. The "we," therefore, designates Christians inclusively, and the *καί* gives the sentence this force—"not only was it the purpose of God to make known the secret of His grace to us Christians, but this purpose was also fulfilled in us in point of fact and we were made His own—not only chosen for His portion but actually made that". The AV "in whom also we" seems to follow the erroneous rendering of the Vulg., *in quo etiam nos*. Equally at fault are those (including even Wetstein and Harless) who limit the "we" to Jewish Christians here.—*ἐκληρώθημεν*: *were made a heritage*. The reading *ἐκλήθημεν*, found in a few uncials and favoured by Griesb., Lachm., Rück., may be a gloss from Rom. viii. 13, or possibly a simple case of mistaken transcription due to the faulty eyes of some scribe. The verb *ἐκληρώθημεν* is of disputed meaning here. This is its only occurrence in the NT. The compound form *προσκληροῦν* also occurs in the NT, but only once (Acts xvii. 4). In classical Greek *κληροῦν* means to *cast the lot*, to *choose by lot*, and to *allot*. Both in the classics and in the NT *κλήρος* denotes a *lot*, and then a *portion allotted*. The cognate *κληρονομεῖν* means to *get by lot*, to obtain an *allotted portion*, and so to *inherit*; and *κληρονομία*, in the LXX

often representing *נַחֲלָה*, signifies a *property inherited*, or a *possession*. In the OT it is used technically of the portion assigned by lot to each tribe in the promised land, and of the Holy Land itself as Israel's possession given by God (Deut. iv. 38, xv. 4). In the NT it gets the higher sense of the blessedness of the Messianic kingdom, the Christian's destined possession in the consummation of the Kingdom of God. The affinities of *κληροῦν* show that it may have the definite sense of *heritage*. It is alleged indeed by some (e.g., Abb.) that the only idea expressed in *κληροῦν* is that of assigning a *lot* or *portion*, and that the notion of an *inheritance* does not belong to it. But the portions of land assigned by lot to the tribes of Israel on their entrance into Canaan were secured inalienably, and the lots belonging to each family were so secured to the family from father to son that it was impious to let them go into the hands of strangers (cf. the case of Naboth, 1 Kings xxi. 3). Thus the idea of *lot* or *portion* passed

over into that of *inheritance*. Thus, too, in the OT the blessings of the people of God, recognised to be possessed by God's free gift and not by the people's merit, came to be described in terms of a *heritage*, and God Himself, the Giver of all, was looked to as the supreme portion of His people, the possession that made their inheritance (Ps. xvi. 5-11). But in the OT there was also the counter idea that Israel was the portion or inheritance of the Lord, chosen by Himself to be His peculiar possession. At times these two ideas meet in one statement (Jer. x. 16). The question, therefore, is—which of these two conceptions is embodied in the *ἐκληρώθημεν* here? Or may it be that the word has a sense somewhat different from either? Some take this latter view, understanding the word to mean *appointed by lot*, or *elected by lot*, *sorte vocati sumus* as the Vulg. makes it. So Syr., Goth., Chrys., Erasmus, Estius, etc. So also the Geneva Version gives "we are chosen," and the Rhemish "we are called by lot". The point thus would be again the sovereignty of the Divine choice, the Christians in view being described as appointed to their Christian position as *if* by lot. But when our *appointment* or *election* is spoken of it is nowhere else said to be by *lot*, but by the purpose or counsel of God. Retaining, therefore, the general conception of an *inheritance*, some take the passive *ἐκληρώθημεν* for the middle, and render it simply "we have obtained an inheritance" (AV., Conyb.). The passive, however, must be accepted as a real passive, and the choice comes to be between these two interpretations: (a) *we were made partakers of the inheritance, in hereditatem adsciti, enfeoffed in it* (Eadie), and (b) *we were made a heritage* (RV), God's *λαὸς ἑγὼ κληρος*, taken by Him as His own peculiar portion. The former is the view of Harl., Mey., Haupt, etc., and so far also of Tyndale and Cranmer, who translate "we are made heirs". It deals with the pass. *κληροῦσθαι* on the analogy of such passives as *πιστεύομαι*, *φθονοῦμαι*, *διακονοῦμαι*; it has the advantage of being in accordance with the idea regularly conveyed by the cognate terms *κληρονομία*, *κληρονομεῖν*; and it points to a third gift of God of the same order with the previous two—forgiveness, wisdom, inheritance. The other interpretation, however—"made a heritage," "taken for God's inheritance"—is to be preferred (with Grot., Olsh., De Wette, Stier., Alf., etc.) as being on the whole more consistent with usage; more in

<sup>a</sup> Acts iii. 19, vii. 19; Rom. i. 11, 20 al.  
<sup>b</sup> Ver. 6 reff.      <sup>c</sup> Here only.      <sup>d</sup> 1 Cor. xv. 19; Ps. xxxii. 21.

<sup>1</sup> της δοξ. A. al., Chr., Thdrt., Oec.; text  $\Sigma$ BDEFGKLP 1, 35, 48, 57, all Eus. Cyr., Dam., Thl.

<sup>2</sup> After δοξ. omit αυτου D<sup>1</sup>FG, d, e, g, Tert.

<sup>3</sup> τους το χρ. om. 115; τω om. FG 1, 59.

<sup>4</sup> For υμεις, ημεις  $\Sigma$ <sup>3</sup>AKL 13, 39, 44-6, all Thl., Oec.

harmony with the import of the other passives in the paragraph; sustained, perhaps, by the use of προσκληροῦν in Acts xvii. 4, where the idea is rather that of being allotted to Paul as disciples than that of joining their lot (AV and RV = "consorted with") with Paul; and, in particular, as suggested by the εἰς τὸ εἶναι that follows—εἰς τὸ εἶναι rather than εἰς τὸ εἶναι being what would naturally follow the statement of an inheritance which we received.—προορισθέντες κατὰ πρόθεσιν: *having been foreordained according to the purpose.* The fact that we were made the heritage of God is thus declared to have been no incidental thing, not an event belonging only to time or one having its explanation in ourselves, but a change in our life founded on and resulting from the eternal foreordaining purpose of God Himself. The *purpose* of God is expressed here by the term πρόθεσις, the radical idea in which is that of the setting of a thing before one. It occurs six times in the Pauline Epistles, and is not confined to one class of these, but appears alike in the Primary Epistles, the Epistles of the Captivity, and the Pastoral Epistles (Rom. viii. 28, ix. 11; Eph. i. 11, iii. 11; 2 Tim. i. 9, iii. 10). Outside these Epistles it occurs only twice in the NT, both times in Acts (xi. 23, xxvii. 13) and of human purpose.—τοῦ τὰ πάντα ἐνεργοῦντος: *of Him who worketh all things.* The πάντα has the absolute sense, and is not to be restricted to the "all things" that belong to the Divine grace and redemption. The foreordination of men to a special relation to God is connected with the foreordination of things universally. The God of the chosen is the God of the universe; the purpose which is the ground of our being made God's heritage is the purpose that embraces the whole plan of the world; and our position as the κληρος and possession of God has behind it both the sovereignty and the efficiency of the Will that energises or is operative in all things.—κατὰ τὴν βουλήν

τοῦ θελήματος αὐτοῦ: *after the counsel of his will.* The distinction between βουλή and θέλημα is still much debated, scholars continuing to take precisely opposite views of it. On the one hand, there are those who hold that θέλειν and its cognates express the will as proceeding from inclination, and that βούλεσθαι and its cognates express the will as proceeding from deliberation (Grimm, Wilke, Light., etc.). On the other hand, there are those who contend that θέλειν is the form that conveys the idea of deliberation and βούλεσθαι that which carries with it the idea of inclination. In many passages it is difficult, if not impossible, to substantiate any real distinction, the terms being often used indiscriminately. But in connections like the present it is natural to look for a distinction, and in such cases the idea of *intelligence* and *deliberation* seems to attach to the βουλή. This appears to be supported by the usage which prevails in point of fact in the majority of NT passages, and in particular by such occurrences as Matt. i. 19. Here, therefore, the will of God which acts in His foreordaining purpose or decree, in being declared to have its βουλή or "counsel," is set forth as acting not *arbitrarily*, but *intelligently* and by deliberation, not without reason, but for reasons, hidden it may be from us, yet proper to the Highest Mind and Most Perfect Moral Nature. "They err," says Hooker, with reference to this passage, "who think that of God's will there is no reason except His will" (Ecc. Pol., i., 2). It is also implied in this statement that the Divine foreordination, whether of things universally or of men's lots in particular, is neither a thing of necessity on the one hand nor of caprice on the other, but a thing of freedom and of thought; and further, that the reasons for that foreordination do not lie in the objects themselves, but are intrinsic to the Divine Mind and the free determination of the Divine Will.



Ver. 12. *εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ*: to the end that we should be unto the praise of His glory. The art. *τῆς* is inserted by the TR before *δόξης*, but on slender authority. It is omitted by most of the primary uncials and other important documents. On the other hand, the *αὐτοῦ* after *δόξης* is omitted by a few ancient authorities, especially D<sup>1</sup>F. This clause states the ultimate end which God had in view in foreordaining us to be made His *κλήρος*. It was not for our own privilege (as the Jews with their limited and exclusive ideas had misinterpreted the object of God in His election of them), but that through us His glory might be set forth. Cf. the prophetic declaration, "the people which I formed for myself, that they might set forth my praise" (Isa. xliii. 21); and such passages as Ps. cxliv. 12; Sirach xxxix. 10; Phil. i. 11; 1 Pet. i. 7. The sentence is best connected with the principal verb, not with the *προορισθέντες* which defines the *ἐκκληρώθημεν*, but with the *ἐκκληρώθημεν* itself. It is also to be taken as a whole, containing one idea, precisely as is the case with the other *εἰς ἔπαινον* sentences in vv. 6, 14. To break up the clause so as to take the *εἰς τὸ εἶναι ἡμᾶς* to express the end or object, further defined by the *τοὺς προηλπικότας*, and to make *εἰς ἔπαινον τῆς δόξης αὐτοῦ* an incidental or parenthetical clause, is in the highest degree artificial and out of harmony with the other sentences. The question remains as to the persons included in the *ἡμᾶς*—whether Christians generally, or Jews or Jewish Christians specially. In order to answer that question the force of the following clause must be determined.—*τοὺς προηλπικότας ἐν τῷ Χριστῷ*: we who had (RV marg., "have") before trusted in Christ. Better, we, to wit, who have aforetime hoped in the Christ. The article defining the *προηλπικότας* is most naturally taken as placing the *προηλπικότας* in apposition to the *ἡμᾶς* and as explaining the *ἡμᾶς* now in view to be a particular class, and not the subjects of God's grace generally. The attempt is made, indeed, in more than one way (e.g., by Hofm., Harl., Abb., Haupt, etc.) to construe *τοὺς προηλπικότας* as the predicate, so that the sense should be, "to the end that we should be those who have before hoped (or believed) in Christ". But this is not a construction naturally suggested by the simple form of the sentence. It has also the disadvantage of not being in harmony with what is the prevalent, though not invari-

able, use of the article as distinguishing subject from predicate, and it turns the *εἰς ἔπαινον κ.τ.λ.* awkwardly into a parenthetical sentence—"to the end that we, to the praise of His glory, should be those who have before hoped in Christ". It is to be further noticed that the *προ* in *προηλπικότας* must have its proper force, expressing a hope cherished before the event. Some understand this differently, taking the *προ* to express the fact that Jewish Christians preceded Gentile Christians in hoping in Christ (Beza, Grot., Beng., etc.). Others (De Wette, etc.) would make the event in view as the object of hope the second Advent of Christ, the *Parousia* of the Epistles. But the point appears to be that there were those, namely, pious Jews of OT times, who cherished a hope in the Christ of promise and prophecy before the appearance of Christ in history. The words are entirely appropriate as a description of those who looked for Christ before He came. The prep. *ἐν* is most naturally understood as is the *ἐν* after the simple *ἐλπίζειν*, e.g., in 1 Cor. xv. 19, and the *ἐλπίζειν* itself must have the natural sense of *hoping*, not *believing* or *trusting*. Yet, again, the object of the hope is here not *Χριστὸς*, but *ὁ Χριστός*, "the Christ," "the Messiah". The sense consequently is, "we, to wit, who have reposed our hope in the Christ before He appeared". These things help us to answer the question—Who are the persons referred to? They are, say some, *Christians generally*, as those who hope in the Christ who is to return, and of whom it may be said, speaking of them from the standpoint of the final fulfilment at Christ's second Advent, that they are those who have reposed their hope in the Christ who is to come. This is urged specially on the ground that, as all through the preceding paragraph Paul has spoken of things pertaining to Christians generally and has used the terms "we," "us" of Christians without distinction, it is unreasonable to suppose that at this point he changes all and puts a restricted meaning on the *ἡμᾶς*. On this view the following *ὑμεῖς* must also be taken not as referring to a distinct class of Christians, but simply as applying to the Ephesian readers in particular what is said of all Christians as such. It must be allowed that much may be said in favour of this view. But on the other hand it is just at this point that Paul introduces a *ὑμεῖς* as well as a *ἡμᾶς*—a fact that naturally suggests a distinction between two classes; as in chap. ii.



ε 2 Cor. vi. ἀκούσαντες τὸν ὁ λόγον τῆς ὁ ἀληθείας, τὸ εὐαγγέλιον τῆς ὁ σωτηρίας  
 7; 2 Tim.  
 ii. 15: ὑμῶν,<sup>2</sup> ἐν<sup>3</sup> ᾧ καὶ πιστευσάντες ἔσφραγίσθητε<sup>4</sup> τῷ πνεύματι τῆς  
 James i.  
 18. f=2 Cor. i. 22; ch. iv. 30; see Rev. vii. 3 al. g Here only; see Rom. i. 4, viii. 15;  
 xi. 8; 2 Cor. iv. 13; 2 Tim. i. 7; Heb. x. 29.

<sup>1</sup> τῆς om. FG.

<sup>2</sup> ἡμῶν K 74, 115, 122, Copt., etc.

<sup>3</sup> ἐν ω καὶ om. Ambrst.; om. καὶ DEFG, d, e, g, Copt., Goth., Arm., etc.

<sup>4</sup> ἐσφραγίσθη B; -ῃμεν Did.

11-22 he draws out the distinction definitely and with a purpose between two classes who became believers in the Christ in different ways and at different times. Hence it appears simplest (with Mey., etc.) to regard Paul as speaking in this clause specially of those who like himself had once been Jews, who had the Messianic prophecies and looked for the Messiah, and by God's grace had been led to see that in Christ they had found the Messiah. In the following ὑμεῖς, therefore, he refers to those who had once been Gentiles and had come to be believers in Christ. This is supported by the explanatory nature of the clause introduced by τοῦς, by the proper sense of the προηλπικότας, and by the introduction of τῷ Χριστῷ in place of Χριστῷ.

Ver. 13. ἐν ᾧ καὶ ὑμεῖς: *in whom ye also*. The reading ἡμεῖς appears in certain manuscripts of importance (AKL<sup>3</sup> e, f, g, etc.); but the weight of documentary authority is greatly on the side of ὑμεῖς. Taking, therefore, the καὶ ὑμεῖς, as contrasted with the previous ἡμᾶς, to refer to the readers of the Epistle as Gentiles in distinction from the writer and those whom he couples with himself as having formerly been Jews, we have in this verse and the following a paragraph which gives first a description of the evangelical standing and experience of Gentile Christians such as these Ephesians were, and then a statement of the fact that, in their case as in that of the others, God's ultimate end in His gracious dealing with them was the praise of His glory. The opening clause, however, presents some difficulty. The sentence is left with something unexpressed, or its form is disturbed. How is it to be construed? It is natural to think first of explaining it by supplying some verb for the ὑμεῖς, and as the substantive verb is often left to be understood, some introduce ἐστὶ here = "in whom ye also are," "in whom ye also have a part" (Mey., Alf.). But the great Pauline formula ἐν Χριστῷ εἶναι can scarcely be dealt with thus, the εἶναι in it has too

profound a sense to allow of its being dropped and left to be understood as is possible with the ordinary substantive verb. Others, therefore, look to the immediately preceding προηλπικότας for the word that is to be supplied (Erasm. Calv., Beza, Est., etc.; and so AV "in whom ye also trusted"). But to make this applicable to Gentile believers requires us (unless the Second Advent is supposed to be the object of the hope) to supply only ἡλπίζατε not προηλπίζατε, and to give the verb the modified sense of *trusting* or *believing*. Much more may be said in favour of supplying the definite verb ἐκκληρώθημεν which rules the larger sentence (Erasm. in his *Paraphrase*, Cornel. a Lap., Harl., Olsh., etc.) = "in whom ye also were made God's κλήρος, or possession". The comparative distance of the ἐν ᾧ καὶ ὑμεῖς from ἐκκληρώθητε is no serious objection, especially in view of the fact that it is the definite verb, and not a qualifying participle, that is in view. There remains, however, yet another method of explanation, *viz.*, to regard the sentence as an interrupted construction, in which the expression of the main thought, that of the ἐσφραγίσθητε, is delayed by other preliminary ideas, the second ἐν ᾧ being a *resumption* and continuation of the first (Theod. Mops., Jer., Beng., De Wette, Rück., Bleek, Bisp., Ell., Humphrey, Abb., Von Sod., Haupt). This solution of the difficulty appears on the whole to be the best, and it has been preferred by the majority of interpreters. It seems to be favoured by the Syr., Copt. and Eth. Versions, and is adopted by the RV—"in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed". The interruption of the regular construction in the statement of the fact of their having been "sealed" appears to be caused by the introduction of the idea of the primary Christian requirement of *faith* after the mention of the *hearing*. It is objected that the distance between the one ἐν ᾧ and the other is much less than is usual in such cases, and that in a

*resumption* we should expect not ἐν ᾧ καί, but ἐν ᾧ καὶ ὑμεῖς. But *anacoloutha* are quite in Paul's way, and they are not all of one type or one extension (*cf.* Win.-Moul., p. 704), and the καί (*minus* the ὑμεῖς) is appropriate as giving an ascensive force to the πιστεύσαντες. This view of the construction has the advantage also of enabling us to retain substantially the same sense for the ἐν ᾧ in these three occurrences (vv. 11, 13), and it makes the defining participles ἀκούσαντες (with its clause) and πιστεύσαντες important preparations for the statement of privilege in the ἐσφραγίσθητε, each contributing something proper in its own place to the order of ideas. Hence both the first ἐν ᾧ and the second are to be connected with the ἐσφραγίσθητε = "in whom, on hearing and believing, ye were sealed"; it being *in Christ*, in virtue of our union with Him, that we receive the gift of the Spirit.—ἀκούσαντες: *having heard* (or, *on hearing*). This comes in its proper order, the *first* in the series of things, preparing the way for the sealing of the Spirit. In the narratives of cases of reception into the Christian Church in the Book of Acts we discover this order of grace: hearing, repentance, baptism, the gift of the Holy Ghost (ii. 37, 38), or hearing, faith, baptism, the gift of the Holy Ghost (viii. 6, 12, 17). Yet this is not an invariable order. Sometimes only hearing, baptism, and the gift of the Holy Ghost (xix. 5, 6) are mentioned; and in such instances as those of Paul (ix. 17) and the men of Cæsarea (x. 44-47), the gift of the Holy Ghost appears to have preceded the administration of baptism. On the importance of *hearing*, that is, access to the preached word, *cf.* Rom. x. 13-17, where the πιστεύειν is declared to come by the ἀκούειν.—τὸν λόγον τῆς ἀληθείας: *the word of the truth*. The λόγος here is evidently the word of preaching, and it is said to be "of the truth," not with any particular reference, as Meyer justly observes, to the OT word as one that dealt with types and shadows rather than realities (Chrys.), or to the word of heathenism as the word of error (Corn. a Lap., etc.), but in the sense in which our Lord Himself spoke of *the truth* and the word (John xvii. 17; *cf.* Col. i. 5; 2 Tim. ii. 15; James ii. 17). The gen. is not that of apposition (Harl.), but the *gen. objecti*, "the word concerning the truth;" or, as Ell. suggests, the *gen. of ethical substance* or *ethical content*, "the word of which the truth is the very essence, or content".—τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν: *the*

*gospel of your salvation*. Further definition of "the word of the truth". The preached word which has the truth for its essential content is that which brought you the good tidings of salvation. Here, again, the gen. is not that of *appos.* or *identity* (Harl., etc.), but most probably that of *content* or *subject matter* (Mey., Ell., etc.). Elsewhere we have the εὐαγγέλιον defined as that of *the Kingdom* (Matt. ix. 35), of *God* (Rom. i. 1), of *the Kingdom of God* (Mark i. 14), of *Christ*, *Jesus Christ*, *His Son*, etc. (Rom. i. 1, 9, 16; Mark i. 1), of *peace* (Eph. vi. 15), of *the grace of God* (Acts xx. 24), of *the glory of the blessed God* (1 Tim. i. 11), of *the glory of Christ* (2 Cor. iv. 4). Nowhere in the NT is the word εὐαγγέλιον used so frequently and in such a variety of applications as in the Pauline Epistles. It is never used in Luke's Gospel, in John's Gospel or Epistles, in Hebrews, or in James; in Matthew's Gospel it occurs four times, in Mark eight times, in Acts twice, in Peter once, and in the Apocalypse once. The noun σωτηρία, which has so large a place in the rest of the Pauline writings, is of rare occurrence in these Epistles of the Captivity. It is found thrice in the Epistle to the Philippians, but only once in this profound Epistle to the Ephesians (in vi. 17 we have the other form τὸ σωτήριον), and not even once in the sister Epistle to the Colossians.—ἐν ᾧ: —*in whom*, I say. With the former ἐν ᾧ the writer turned from the case of those like himself who, having been Jews, had been made God's κληρος in Christ, to that of Gentiles like these Ephesians who also had been made partakers of God's grace in Christ, though in a different way, not as having had the hope of the Jews in a promised Messiah, but simply as having heard the word of Christian preaching. The particular gift of grace which it was in his mind to state as bestowed on these Gentile Christians was the sealing of the Spirit. With this second ἐν ᾧ, "—in whom, I say," he takes up the statement which had been interrupted by the mention of the way in which they had come to receive the grace, and brings it (with a further reference to the antecedents to the sealing) to its intended conclusion. This ἐν ᾧ, therefore, is not to be dealt with differently from the former and made to relate to the εὐαγγέλιον, as if = "in which Gospel having also believed, ye were sealed" (Mey.). It simply continues the idea of the previous ἐν ᾧ, expressing the fact that the grace which came to the Gentile who heard the word of preaching,



n Constr. <sup>b</sup> ἐπαγγελίας τῷ ἀγίῳ, 14. <sup>c</sup> ὅς <sup>1</sup> ἐστὶν <sup>1</sup> ἀρραβὼν <sup>2</sup> τῆς <sup>k</sup> κληρονομίας  
 Mark xv. <sup>1</sup> ἡμῶν εἰς <sup>1</sup> ἀπολύτρωσιν τῆς <sup>m</sup> περιποιήσεως, εἰς <sup>n</sup> ἔπαινον τῆς δόξης  
 16; Gal. iii. 16; ch. iii. 16; Phil. i. 28 al. fr. i 2 Cor. i. 22, v. 5 only; Gen. xxxviii. 17, 18, 20. k=Acts xx. 32; Col. iii. 24;  
 17; Phil. i. 28 al. fr. i 2 Cor. i. 22, v. 5 only; Gen. xxxviii. 17, 18, 20. k=Acts xx. 32; Col. iii. 24;  
 1 Pet. i. 4. 1 Ver. 7 reff. m 1 Thess. v. 9; 2 Thess. ii. 14; Heb. x. 39; 1 Pet. ii. 9 from  
 Mal. iii. 17; 2 Chron. xiv. 13. n Ver. 6 reff.

<sup>1</sup> For *os*, *o* (*gramm. emend.*) ABFGLP 57, 67<sup>2</sup>, 71, all, Ath., Euthal., Chr.; text NDEK, most MSS., d, Chr.-comm., Thdrt., Did., Thl., Oec.

<sup>2</sup> *αραβων* FG 37, 76, Euthal., etc.

like the grace which came to the Jew who had the Messianic hope, was bestowed "in Christ," and had its ground in Him.—*καὶ πιστεύσαντες*: *having also believed*. The *καὶ* belongs not to an implied *ὑμεῖς* but to the *πιστεύσαντες*. It is the *ascensive καὶ*, adding to the first condition of *hearing* the second and higher of *believing*. The object of the *πιστεύσαντες* is the previous *λόγον τῆς ἀληθείας*, "having also believed that word of preaching;" not the *ᾠή*, "believing also in whom" (Calv., Bez., Mey.). In Biblical Greek the phrase *πιστεύειν ἐν τινι* is of very rare occurrence, especially in the sense of believing or confiding in a *person* (Ps. lxxviii. 22; Jer. xii. 6). In Mark i. 1 it has τὸ εὐαγγέλιον as the object. In John iii. 15 both the reading and the connection are uncertain; in John xvi. 30 the idea is "by this". The *πιστεύσαντες* here expresses something prior to the fact conveyed by the definite verb, not contemporaneous with it (Harl.). The sealing was *in Christ* (ἐν *ᾠῇ*), and it followed on their *πίστις*.—*ἐσφραγίσθητε*: *ye were sealed*. The verb *σφραγίζειν* (= *σφραγίζω*) in the NT expresses several distinct ideas, *e.g.*, *confirming* or *authenticating* (John iii. 32, vi. 27; *cf.* *σφραγίς* in Rom. iv. 11; 1 Cor. ix. 2); *securing* (Matt. xxvii. 66; Rev. xx. 3); *keeping secret* (Rev. x. 4, xxii. 10; *cf.* *σφραγίς* in Rev. v. 1, 2, 5, 9, vi. 1, viii. 1, etc.); *marking* as one's possession or as destined for something (Rev. viii. 3-8; *cf.* *σφραγίς* in 2 Tim. iii. 4; Rev. ix. 4). Here and in iv. 30 the idea seems to be either that of *authenticating* or *certifying* them to be of God's heritage, or that of *marking* them as such. The two ideas are near akin. The latter will be more applicable, if (with Theophyl., Chrys., Cornel. a Lap., Alf., etc.) we take the attestation to be the objective attestation to others, the evidence to our fellows that we are the chosen of God; the former, if (with Mey., Ell., etc.) we take it to be the attestation to our own consciousness.

This hope or assurance which is given to ourselves seems rather in view here (*cf.* Rom. viii. 16). There is no reason to suppose that there is any allusion here to any peculiar use of the seal whether in Jewish custom or in heathen religious service. Nor is the rite of Baptism specially referred to. In ecclesiastical Greek, indeed, baptism came to be denoted by the term *σφραγίς*; but there is no instance of that in the NT. The terms *σφραγίς*, *σφραγίζειν*, are used in the Pauline Epistles of *circumcision* (Rom. iv. 11), of the *contribution* from Macedonia and Achaia (Rom. xv. 28), of the Corinthians as the *witnesses* to Paul's apostleship (1 Cor. ix. 2), of the inward *certification* of believers (2 Cor. i. 22; Eph. i. 13, iv. 30), and of the *destination* or *ownership* of the Church or congregation of believers (2 Tim. ii. 19).—τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ: *with the Holy Spirit of promise*. The Spirit is that by which (*instrumental dative*) the sealing is effected; and that Spirit is called the Spirit of *promise*, not in the active sense of *bringing* or *confirming* the promise (Calv., Bez., etc.), but in the passive sense of having been announced by the promise, or being the *object* or *content* of the promise in the OT. The τῷ ἀγίῳ, thrown emphatically to the end of the clause, designates the Spirit solemnly in respect of the essential personal quality of holiness. Taken together with the general tenor of the paragraph and with the fact that in the *ὑμεῖς* Gentile Christians as a whole are addressed, and not any select number or class, it is clear that what is in view here is not the extraordinary or miraculous gifts of the Spirit, but that bestowal of the Spirit in which all believers shared, which was the subject of the great OT prophecies (Joel iii. 1-5; Isa. xxxii. 15, xlv. 3; Ezek. xxxvi. 26, xxxix. 29; Zech. xii. 10), and of which a new heart, a new spirit, was to be the result.

Ver. 14. ὅς ἐστὶν ἀραβὼν τῆς κληρονομίας ἡμῶν: *which is an earnest of our*



*inheritance*. So with the RV, rather than "who is the earnest," etc., of the AV. The reading  $\delta$  is preferred by Lachm., Alf., WH, etc., as supported by ABGL, Athan., Cyr., Chrys., etc. The TR is the reading of  $\Sigma$ DK, Thdrt., Damasc., Theophyl., etc.; the masc. form  $\delta\varsigma$  being due to attraction to the following  $\delta\rho\rho\alpha\beta\acute{\omega}\nu$ , as, e.g., in  $\tau\omega$   $\sigma\acute{\pi}\epsilon\rho\mu\alpha\tau\acute{\iota}$  σου  $\delta\varsigma$   $\epsilon\sigma\tau\iota$  Χριστός, Gal. iii. 16. The word  $\delta\rho\rho\alpha\beta\acute{\omega}\nu$  (or  $\delta\rho\alpha\beta\acute{\omega}\nu$ , the form preferred by Tisch. and regarded by WH as only Western, cf. Westcott and Hort's *New Testament in Greek*, II., App., p. 148) is the LXX

reproduction of the Heb. עֲרָבֹן which occurs in Gen. xxxviii. 17, 18, 20 and is rendered "pledge". It is found in classical Greek of earlier date than the LXX (e.g., Isaeus, *De Cir. her.*, 23; Aristotle, *Pol.*, i., 11; Menander, *Frag. Com.* (Meineke), iv., pp. 268, 283; etc., cf. Light., *Notes, ut sup.*, p. 323), and is supposed, therefore, to have come from the Phœnicians into Greek use. At an early date it was introduced also into Latin, but by what channel we know not. In Latin it occurs in the three forms *arrabo*, *rabo* (e.g., in Plautus, *Truc.*, iii., 20), and *arra* (e.g., Aul. Gell., xvii., 2). It survives in the forms *arra*, *arrhes* in the languages most directly derived from the Latin; as also in our *arles*, the obsolete English *earlespenny*, etc. Etymologically, it appears to have expressed the idea of *exchange*, and so its primary sense may have been that of a "pledge" simply. But it came to mean more than  $\epsilon\acute{\nu}\epsilon\chi\upsilon\rho\omicron\nu$ , or *pledge*, in the sense of something exchanged between two parties to a contract or agreement. Its proper sense is that of *earnest*—part of the price to be received or part of the thing that is to be possessed, given in assurance that the full payment or the complete possession will follow. Wycl. gives "ernes"; the Rhemish, "pledge"; Tynd., Cran., and the Genevan, "earnest". The idea is similar to that elsewhere expressed by  $\delta\acute{\alpha}\pi\alpha\rho\chi\acute{\eta}$ , "first-fruits" (Rom. viii. 23). The "earnest of the Spirit" is mentioned by itself in 2 Cor. v. 5; in 1 Cor. i. 22, as here, it is introduced along with the *sealing* of the Spirit. To the truth expressed by the latter it adds the higher idea that the believer possesses already in reality, though but in part, the life of the future; the inheritance of the present and the inheritance of the future differing not in kind but only in degree, so that even now we have the life and blessedness of the future in the way of foretaste. It is doubtful whether the term is also

meant to suggest the idea of *obligation* on the believer's side, as Light. thinks, who takes it to intimate that "the Spirit has, as it were, a lien upon us".— $\epsilon\iota\varsigma$   $\delta\acute{\alpha}\pi\omicron\lambda\upsilon\tau\rho\omega\sigma\iota\nu$ : *unto the redemption*. The "unto" of the RV is to be preferred to the "until" of the AV. The clause is to be connected not with the  $\delta\varsigma$   $\epsilon\sigma\tau\iota\nu$   $\delta\rho\rho\alpha\beta\acute{\omega}\nu$ , κ.τ.λ., but with the main statement, viz., the  $\epsilon\sigma\phi\rho\alpha\gamma\acute{\iota}\sigma\theta\eta\tau\epsilon$ , and the  $\epsilon\iota\varsigma$  expresses not the idea of *time* but that of *purpose*. It is the first of two purposes which God is here declared to have had in *sealing* them. In that operation of His grace God had it in view to make them certain of the complete redemption which was to come at the consummation of the Kingdom of God. The  $\delta\acute{\alpha}\pi\omicron\lambda\upsilon\tau\rho\omega\sigma\iota\varsigma$  here, as the tenor of the passage plainly indicates, is the final, perfected redemption, as in iv. 30, Rom. viii. 23, and probably 1 Cor. i. 30.— $\tau\eta\varsigma$   $\pi\epsilon\rho\iota\pi\omicron\iota\eta\sigma\epsilon\omega\varsigma$ : *of the possession*. The "purchased possession" of the AV is less apt, as the verb  $\pi\epsilon\rho\iota\pi\omicron\iota\epsilon\sigma\theta\alpha\iota$  expresses the general idea of *preserving, acquiring, gaining for oneself*, without specific reference to a *price*. But what is the import of the phrase here? The form of the noun  $\pi\epsilon\rho\iota\pi\omicron\iota\eta\sigma\iota\varsigma$  and its use point to the active sense, *preserving, acquiring*. In 2 Chron. xiv. 13 it is said of the Ethiopians that they fell  $\omega\sigma\tau\epsilon$   $\mu\grave{\eta}$   $\epsilon\iota\lambda\alpha\iota$   $\epsilon\grave{\nu}$   $\alpha\upsilon\tau\omicron\iota\varsigma$   $\pi\epsilon\rho\iota\pi\omicron\iota\eta\sigma\iota\nu$ , so "that they could not recover themselves" (RV text), or, "so that none remained alive" (RV marg.). The word occurs in the NT five times in all (Eph. i. 14; 1 Thess. v. 9; 2 Thess. ii. 14; Heb. x. 39; 1 Pet. ii. 9). In three of these instances it certainly has the active sense (1 Thess. v. 9,  $\pi\epsilon\rho\iota\tau.$   $\sigma\omega\tau\eta\rho\acute{\iota}\alpha\varsigma$ ; 2 Thess. ii. 14,  $\pi\epsilon\rho\iota\tau.$   $\delta\omicron\delta\epsilon\eta\varsigma$ ; Heb. x. 39,  $\pi\epsilon\rho\iota\tau.$   $\psi\upsilon\chi\eta\varsigma$ ), and it would be most natural to take it in that sense here. But it is difficult to adjust that to the genitive case dependent on the  $\delta\acute{\alpha}\pi\omicron\lambda\upsilon\tau\rho\omega\sigma\iota\nu$ . The most plausible rendering on that view is that proposed by Abbott, viz., "a complete redemption which *will give possession*". The noun may be taken, however, in the passive sense, and a more natural meaning results. Some then understand it of the inheritance we are to possess. So Aug. and Calv. make it = *haereditas acquisita*; Matthies, "the promised glorious possession"; Bleek, "the redemption which is to become our possession". So, too, Macpherson takes the "possession" to be the "inheritance of the saints" here, as he takes the previous  $\epsilon\kappa\lambda\eta\rho\omega\theta\eta\mu\epsilon\nu$  to mean "made possessors of our lot". But all

o constr., Matt. xi. 2; Acts. xxiii. 16; Gal. i. 13; Col. i. 4; Philom. ver. 5. p constr., Acts xvii. 28, xviii. 15, xxvi. 3; πίστις ἐν τῷ κυρίῳ iii. 26; Col. i. 4; 1 Tim. iii. 13; 2 Tim. iii. 15; Paul only. q Rom. v. 8; Col. i. 4; 1 Pet. iv. 8. = αὐτὸν ἐν, 1 John iv. 16. r = ver. i. reff.

<sup>1</sup> Insert Χριστῷ DEFG, d, e, g, Goth., Syr.-P., Eth., Victorin.

<sup>2</sup> αὐτῶν τῶν om. (*homotelet.*) SAB 17, al., Cyr., Jer., Aug.: τῶν om. D<sup>1</sup>FG also.

becomes plainer if we understand the idea to be rather that of God's possession in us, the περιποίησις being taken

as the equivalent of the OT הַבְּרִית,

מְבִלְהָם, by which Israel is designated as the possession acquired by the Lord for Himself (Exod. xix. 5; cf. Deut. vii. 6, xiv. 2, xxvi. 18; Ps. cxxxv. 4). It is true that the LXX

rendering of הַבְּרִית is usually περιούσιος. But that is not the only form that is adopted. In Ps. cxxxv. 4 the phrase is εἰς περιουσιασμόν ἐαυτῷ; and in Mal. iii. 17, where Aquila has περιούσιος, the LXX has εἰς περιποίησιν. Further, in Isa. xliii. 21 the same idea is expressed by the corresponding verb—λαόν μου ὃν περιποιήσαμην (cf. Acts xx. 28, τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιποιήσατο). So, too, Peter, with this passage in view, describes the spiritual Israel of the NT as λαὸς εἰς περιποίησιν (1 Pet. ii. 9); while in Titus, ii. 14, again, we have λαὸν περιούσιον. This interpretation is that of the Syriac, Erasmus, Calvin, etc., and it is preferred by most recent commentators, including Harless, Meyer, Ell., Alf., etc. It is adopted also by the RV, which renders it "God's own possession". Wycliffe, however, gives "purchasyng"; the Genevan, "that we might be fully restored to liberty"; the Rhemish, "the redemption of acquisition"; the AV, Tyndall and Cranmer give "the purchased possession"—εἰς ἔπαινον τῆς δόξης αὐτοῦ: unto the praise of his glory. The second end of the sealing, or rather the second aspect of the ultimate purpose of God in the sealing. The final end on our side of that great act of grace is the consummation of the redemption of those who have been made God's own people. On God's side the final end of the same grace is "the praise of His glory"—the adoring confession of the glories of the Divine Nature and Mind so revealed to men. The αὐτοῦ refers to the main subject here, not Christ in whom we obtain the grace, but

God by whom it is willed—the Eternal Origin of all.

Vv. 15-23. SECOND SECTION OF THE EPISTLE: in which the writer expresses his own feelings and desires towards the Ephesians, and in doing so leads them to the highest conception both of Christ's own supremacy and of the grandeur of that Church of His of which they had been made members. The wonders of the grace thus shown them give him occasion, he tells them, for increasing thanksgiving. But his thanksgiving also prompts him to prayer on their behalf. Seeing to what they had already attained in the Christian life into which that marvellous grace had brought them, especially in faith and in brotherly love, his prayer is that they may increase in these yet more and more, and in particular that they may have an enlarging insight into the hope that springs from their calling, the inheritance which is reserved for them, and the present power of Christ which is the guarantee for all that they have and look for.

Ver. 15. Διὰ τοῦτο καὶ γὰρ: For this cause I too. διὰ τοῦτο might cover the contents of the entire preceding paragraph, pointing back to ver. 3 and indicating that in his thanksgiving to God, in behalf of these Ephesians, the Apostle had in his mind the whole counsel and eternal choice of God of which he first made mention, and the whole operation of grace in the lives of the Ephesians in the several particulars afterwards instanced. In view, however, of the transition from the more general "us" to the more definite "ye also" in ver. 13 it is probably more accordant with the tenor of thought to take the διὰ τοῦτο to refer to the signal manifestation of God's grace in the sealing of these believers, who had been taken from the dark pagan world, with the Spirit which was both assurance and foretaste of an inheritance undreamt of in their heathenism. The καὶ γὰρ is best explained by the same καὶ ὑμεῖς. It means simply "I on my side," and does not imply as some, including, even Meyer, suppose, that the writer was thinking of a co-operation be-



tween those addressed and himself in thanksgiving and prayer.—ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ: *having heard of your faith in the Lord Jesus*. It has been wrongly inferred from the ἀκούσας that the writer had no personal acquaintance with those addressed and knew of their conversion only by the report of others. Philemon was well known to Paul, who spake of him indeed as his ἀγαπητός, his συνεργός, and his son in the faith (ver. 19). Yet Paul uses with reference to him almost the same terms as those used here—εὐχαριστῶ . . . μνησάμενος σου ποιούμενος . . . ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν κ.τ.λ. (ver. 4, 5). Besides, what the writer speaks of here is not their conversion but their faith and love, and it is only in harmony with all that we know of Paul that he should have used every opportunity of keeping himself in communication with them and watching their progress. Through Tychicus, or some other visitor or messenger, tidings of their Christian walk may have come to him now (*cf.* Introduction). In any case he finds his first and foremost reason for thanksgiving in the report of the way in which the fundamental Christian requirement was made good among them—that of *faith*, their faith in the Lord Jesus Himself. The phrase here is not the usual τὴν ὑμετέραν πίστιν, or τὴν πίστιν ὑμῶν, but τὴν καθ' ὑμᾶς πίστιν. The sense, however, is substantially the same. Some good grammarians indeed seek to establish a distinction between the two phrases, and claim a special partitive or distributive sense for the one with κατά. Ellicott, *e.g.*, points to the fact that the form ἡ καθ' ὑμᾶς πίστις is adopted only once by Paul, while πίστις ὑμῶν occurs some seventeen times in his Epistles, and concludes on the whole that the former may denote “the faith of the community viewed objectively,” “the faith which is among you,” whereas the latter expresses “the subjective faith of individuals”. Alford, also, gives “the former the sense of the ‘faith which prevails among you’ (on the analogy of τῷ κατ' αὐτοὺς βίῳ in Thuc., vi., 16), and takes it to imply that some in the Ephesian Church may not have had the faith. So the RV gives in its text “the faith . . . which is among you”; *marg.*, “in you”. But the analogies referred to (*e.g.*, τῷ νόμῳ τῷ ὑμετέρῳ, John viii. 17, as contrasted with νόμον τοῦ καθ' ὑμᾶς in Acts xviii. 15; *cf.* Ell.) scarcely bear this out, and there is much to show that the latter form had become, or was on the way to become, simply a peri-

phrasis for the former. Such phrases as ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν; the above νόμου τοῦ καθ' ὑμᾶς; and τὼν κατὰ Ἰουδαίους ἔθων (Acts xvii. 28, xviii. 15, xxvi. 3) may be thus explained; and in later Greek κατά with an acc. is frequently used where the older classical Greek would have had the gen. case, *e.g.*, ἡ κατὰ τὴν ἀρχὴν ἀπόθεσις = *the resignation of government*, Diod., S., i., 65. So, while in the NT κατά may usually retain its distributive force, in cases where it is followed by the acc. of a personal pronoun it may mean nothing more than the poss. adj. or the gen. of the personal pronoun. As Buttman points out, strictly speaking it is not so much that “the case was periphrased but that the prepositional phrase *displaced* the simple case”; as it was easy for the Greek language to make prepositional phrases *dependent immediately* upon substantives, and natural, therefore, for it in its later developments to carry this further and employ “prepositional expressions even where the earlier language still preferred the simple case” (*Gram. of N. T. Greek*, p. 156; *cf.* Bernhardt's *Syntax*, p. 241; Win.-Moult., pp. 199, 241, 499; Blass, *Gram. of N. T. Greek*, p. 133).—καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους: *and your love toward all the saints*. The reading is uncertain. The Received Text inserts τὴν ἀγάπην, which has the support of such authorities as  $\aleph^3$ DGKL, Syr., Boh., Lat., Copt., Goth., Thdr., etc., and is adopted by Tisch. and Tregelles (the latter bracketing it in margin). It is regarded by WH as a Western and Syrian insertion from Col. i. 4. The τὴν ἀγάπην is omitted by  $\aleph^1$ BAP, 17, Orig., Cyr., Jer., etc., and is deleted by Lach., WH and RV. The documentary evidence is on the side of the omission. But the difficulty is to find in that case a suitable sense. Hort thinks that Philem. 5 furnishes a parallel, as it might be rendered (with RV *marg.*) “hearing of thy love and faith which thou hast toward the Lord Jesus and toward all the saints”. But the *love* is expressed there. Dale would render it “having heard of the faith in the Lord Jesus Christ which is among you and shown toward all the saints,” as if the point of the latter clause was the *reality* or *manifestation* of the faith. But in the Greek there is nothing corresponding to the “shown”. The πίστις, in short, if it belongs to both clauses, must be introduced in two different aspects, as *belief* in the first clause and as *faithfulness* in the second. But in the absence of any



<sup>s</sup>=Acts vi. <sup>1</sup>παύομαι <sup>1</sup>εὐχαριστῶν ὑπὲρ ὑμῶν <sup>2</sup>μνεῖαν ὑμῶν <sup>2</sup>ποιούμενος <sup>3</sup>ἐπὶ  
<sup>13</sup>al.; Col. i. 9; τῶν προσευχῶν μου, 17. ἵνα ὁ <sup>4</sup>θεὸς <sup>5</sup>τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,  
<sup>Isa.</sup> xxxviii. ὁ <sup>6</sup>πατὴρ τῆς <sup>7</sup>δόξης, δώῃ <sup>8</sup>ὑμῖν <sup>9</sup>πνεῦμα <sup>10</sup>σοφίας καὶ <sup>11</sup>ἀποκαλύ-  
<sup>20.</sup>  
<sup>t</sup>=John xi. 41; Rom. i. 8 al. fr. u Rom. i. 9; Phil. i. 3; 1 Thess. i. 2, iii. 6; 2 Tim. i. 3; Philem. 4.  
<sup>Paul only.</sup> v=Rom. i. 10; 1 Thess. i. 2; Philem. 4 only. w Rom. xv. 6; 2 Cor. i. 3, xi. 31;  
<sup>1</sup>Pet. i. 3 only; abs., here only. x=2 Cor. i. 3; James i. 17. y Acts vii. 2. z Exod.  
<sup>xxviii. 3; see 2 Tim. i. 7.</sup> a=ch. iii. 3.

<sup>1</sup> παυσομαι DE, Victorin.

<sup>2</sup> Omit ὑμῶν <sup>3</sup>ABD 17, 33-5-7-9, 73, 116-8, all, d, e, Goth., Hil.; text D<sup>3</sup>EKL<sup>3</sup>P, vg., Syr.<sup>utr.</sup>, Cop., Arm., Orig., Chrys., Thdrt., etc.

<sup>3</sup> δ B, 63, Cyr.

intimation of a double presentation of <sup>πίστις</sup> this is awkward exceedingly. The Revisers nevertheless render it—"the faith in the Lord Jesus which is among you, and which *ye show* toward all the saints". The insertion in any case is of early date, and the omission may have been due to the eye of some ancient scribe being deceived by the two occurrences of τῇν. The grace in question, whether their love or their faithfulness, was of catholic quality, taking *all* the saints for its objects.

Ver. 16. οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν: *cease not to give thanks for you.* The παύομαι is most naturally connected with the nearer participle. There is no reason why the remoter participle should be made the leading term, as some construe it, rendering it so—"I cease not, while giving thanks for you, to make mention," etc. (Abbott). The verb εὐχαριστεῖν, which is used in later Greek both in the sense of *feeling thankful* and in that of *giving thanks*, occurs in none of the NT Epistles except in that bearing Paul's name. In these it is found some twenty-six times. It also appears once in Revelation, twice in Acts, and more frequently in the Gospels.—μνεῖαν ὑμῶν ποιούμενος: *making mention of you.* Documentary evidence is against the insertion of ὑμῶν. Though it is supported by considerable authorities (D<sup>3</sup>K LP, Vulg., Syr., Boh., Orig., etc.), it has no place in <sup>3</sup>ABD<sup>1</sup>, etc., and is omitted by LTT<sup>3</sup>WH and the Revisers. The subject of the μνεῖα, therefore, must be understood. It may be ὑμῶν, or it may rather be the preceding πίστιν and ἀγάπην. In the phrase μνεῖαν ποιῶσθαι the noun seems to have the sense of *mention*. In other connections it has the sense of *mindfulness* (μνεῖαν ἔχειν τινός, 1 Thess. iii. 6) or that of *remembrance* (Phil. i. 3).—ἐπὶ τῶν προσευχῶν μου: *in my prayers,* On ἐπὶ as here = *in* see

Blass, *Gram. of N. T. Greek*, p. 137; Win.-Moult., p. 470; Bernh., *Synt.*, p. 246. The *local* reference proper to ἐπὶ (as the preposition answering the question Where?), however, is not wholly sunk in the *temporal* sense. See Ell. on 1 Thess. i. 2. Winer takes it to express the idea of something *attaching* itself to something else. The word for prayer used here is one of frequent occurrence in the NT, sometimes joined with δέησις (e.g., Eph. vi. 18; Phil. iv. 6, etc.), and sometimes with ἐντευξις as well (1 Tim. ii. 1). The most general term is προσευχή=*præcatio*, and that term is not used but of prayer to God. Δέησις, which can be used also of addresses to men, has the more definite sense of *petitio, rogatio*; while ἐντευξις, which means a *falling in with, conference, conversation*, and goes beyond the idea of *intercession* (as our AV renders it), expresses prayer as the converse of the soul with God, with the notion of urgency and filial confidence. See Huther and Ell. on 1 Tim. ii. 1; Win.-Moult., *sub* δέησις; Light. on Phil. iv. 6; Trench, *Syn.*, *sub voce*.

Ver. 17. ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: *that the God of our Lord Jesus Christ.* In the parallel passage in Col. i. 9 the ἵνα is preceded immediately by αἰτούμενοι, and has the reduced or sub-telic force which it has after verbs of asking, expressing the content of the prayer, but that in the light of *purpose*. Here the ἵνα relates to the general idea of the sentence, instead of being immediately dependent on any verb for asking. It has more of the idea of *purpose*, therefore, in it. It is to be admitted, however, that in NT Greek the proper *telic* sense of ἵνα is seen in the process of *weakening* and passing over into the force of ἵνα as the sign of the inf. in modern Greek. Yet, even when expressing simple *result* or *event*, it has behind it the Hebrew idea of events as the results of Divine purpose.

cf. Blass, *Gram. of N.T. Greek*, pp. 224, 225; Buttm., *Gram. of N.T. Greek*, pp. 236-241; Ell. on Phil. i. 9. It is most usual for Paul to speak of God as the *Father* of our Lord Jesus Christ or as His *God and Father*. Here he speaks simply of "the God of our Lord Jesus Christ". The designation, though misunderstood and misapplied by the Arians and their successors in modern times, is entirely consistent with Christ's own words (Matt. xxvii. 46; John xx. 17) and with the highest view of His Person. In the Eternal Godhead the Son has His life from the Father, the One Fount of Deity, and is subordinate in the sense in which *son* is subordinate to *father*, while He has the same Divine being. In the ministry of redemption our Lord, while the Son of the Eternal Father, is the Christ of God, God being revealed in Him, *sending* Him (Gal. iv. 4), *exalting* Him (Phil. ii. 9), receiving back the kingdom from Him (1 Cor. xv. 24). In respect of His mission, His mediation, His official work and relations, He has God as *His* God, whose commission He bears and whose redeeming purpose He is to fulfil.—**ὁ πατήρ τῆς δόξης**: *the Father of glory*. This is not to be taken in the reduced sense of "the glorious Father". On the other hand it is not to be dealt with as if the **δόξα** referred to Christ's *divinity*, as in the exigencies of the controversy with Arian views some were driven to interpret it, arguing that the one phrase, "the God of our Lord Jesus Christ," applied to His human nature and the other, "the Father of the glory," to His divine nature (Athan., Greg. Naz.). Nor yet, again, is **δόξα** to be regarded as referring to Christ's glorified humanity (Stier). Taking the **δόξης** in its proper sense and with the full force of the gen. case, some give the **πατήρ** the sense of *author* or *maker*, understanding God to be designated as the Source of glory (Erasm., Grot., Olsh., etc.). For this some appeal to such instances as Job xxxvii. 28; Jas. i. 17. But that is at the best a rare sense of **πατήρ** and one otherwise unknown to Paul. More is to be said in favour of the idea that the gen. designates God as the Father who *gives* glory, the glory bestowed on Christ Himself (cf. Acts iii. 13) no less than that reserved for Christians. It is best, however, to take it as the gen. of *characteristic quality*—the Father to whom glory belongs (Mey., Ell., etc.); cf. the same designation in Ps. xxix. 3; Acts vii. 2; also "the King of glory," Ps. xxiv. 7; "the Lord of glory," 1 Cor.

ii. 8; "the cherubims of glory," Heb. ix. 5, etc. The appropriateness of the title here lies in the preceding definition of the final end of God's counsel and grace—**εἰς ἑπαίνον τῆς δόξης αὐτοῦ**.—**δόξῃ ὑμῖν**: *may give unto you*. Lachm., Fritzsche (*Rom.*, iii., 230) and Haupt (who refers to the confirmation furnished recently by two inscriptions of the second century given in Dittenb., *Syll.*, 462<sup>17</sup>, 466<sup>a</sup>) give the Ionic conj. **δόῃ**; WH give **δόῃ** *vel* **δῶ** in the margin, but **δόῃ** in the text. The latter form is to be preferred, although opinion is still divided to some extent on the conj. and opt. forms. Blass, *e.g.*, takes the **δόῃ** in the present passage to be really a conj. and to be best represented by the **δῶ** of Cod. B. He is inclined to regard the forms **δοίῃ**, **δόῃ** as both conj. and opt. (*Gram. of N.T. Greek*, pp. 49, 211). As in the NT **ἴνα** in the vast majority of cases is followed by the conj. or the fut. indic. even after past tenses, it would be most natural to accept the conj. form here. But this Ionic form of the conj. appears to be strange to the NT and to be "without analogies in later Greek" (Butt., *Gram. of N.T. Greek*, p. 46). On the other hand, the form **δόῃ** seems to be recognised as a later Greek equivalent to **δοίῃ**, and Winer accepts it as an opt. pres. in NT Greek, pointing to such passages as Rom. xv. 5; 2 Tim. i. 16, 18 (ii. 7); John xv. 16, as well as Eph. i. 17, iii. 16, and the comp. **ἀποδοῖ** of 2 Tim. iv. 14 (Win.-Moulton, *Gram.*, p. 94.—**πνεῦμα σοφίας καὶ ἀποκαλύψεως**: *the Spirit of wisdom and revelation*. The question here is whether the **πνεῦμα** is to be understood in the subjective sense of our *spirit*, or in the objective sense of the Holy Spirit. The former view is adopted by Chrys., Thdrt., Rückert, De Wette, Bleek, and more recently by Abbott and the Revisers, the RV rendering being "a spirit of wisdom and revelation". This is urged on the analogy of such occurrences as Rom. viii. 15, xi. 8; Gal. vi. 1; 2 Tim. i. 7. But there is much against this. As Meyer points out, it is doubtful whether in the NT there is any case in which, when the **πνεῦμα** is spoken of as *given*, it is not the *objective* **πνεῦμα**. But apart from this, the matter in view is what the Ephesians were themselves to be, not what they were to do for others, and although it is easy enough to suit the subjective view of the **πνεῦμα σοφίας** ("a wise spirit") to this, the difficulty is to adjust to this the subjective view of the **πνεῦμα ἀποκαλύψεως**. The fatal objection, indeed, to the interpretation



b=Col. i. 9. ψεως ἐν ὁ ἐπιγνώσει αὐτοῦ, 18. ὁ πεφωτισμένους τοὺς ὀφθαλμοὺς  
 c=ch. iv.  
 13; Col. i. τῆς καρδίας ὑμῶν, <sup>1</sup> εἰς τὸ εἰδέναι ὑμᾶς <sup>2</sup> τίς ἐστιν ἡ ἐλπίς τῆς  
 9, 10, ii. 2;  
 1 Tim. ii. 4 al.; Heb. x. 26; 2 Pet. i. 2, 3, 8, ii. 20; Paul and 2 Pet. only. d obj.-gen. aft. ἐπ.  
 always. e=ch. iii. 9; Heb. vi. 4; see x. 32; Ps. xviii. 8. f Here only; see Matt. xiii. 15.  
 g Ver. 12 reff. h Ch. iv. 4 only; constr., see Col. i. 23.

<sup>1</sup> τ. οφθ. τ. διανοίας υμ. (explany. corr.), with MSS., Cyr.-Jer., Thdr., Oec.; text  
 NABDEFGKLP, most curs., Goth., Syr., Cop., vg., Arm., etc. υμων om. B 17c. etc.

<sup>2</sup> ινα οιδατε FG.

in question lies in the sense of the ἀποκάλυψις, which has the stated meaning not of *understanding* mysteries but of *disclosing* them; and the tenor of the paragraph makes it impossible to suppose that in the one case, that of the σοφία, Paul had in view a gift that was to make themselves wise, and in the other, the ἀποκάλυψις, a gift that was to render them capable of disclosing mysteries to others. How difficult it is to give ἀποκάλυψις its proper sense on the subjective view appears from the renderings proposed, e.g., De Wette's, Rückert's, or Abbott's. The first makes it = "the quality of mind which consists in wisdom (mediate knowledge) and revelation (susceptibility for the immediate knowledge of divine truth)"; the second takes it as = "a wise heart and open for His revelation"; the third gives "a spirit of wisdom," but leaves the rest unattempted. But ἀποκάλυψις is not a *susceptibility* for knowledge, nor a *mind open* to revelation, nor anything like that. It is necessary, therefore, to take πνεῦμα as = the *Holy Spirit*, with Mey., Ell., Haupt, and most. The fact that the phrase is πνεῦμα and not τὸ πνεῦμα is no objection to that. The attempts made by Middleton, Harless, and others to make out an established distinction between the two forms, the one referring regularly to the personal Spirit of God and the other to the indwelling influence of the Spirit or the spirit of the believers as ruled by the Holy Spirit, cannot be regarded as successful; the terms πνεῦμα, πνεῦμα ἅγιον, πνεῦμα Θεοῦ being free to drop the article as proper names or terms of understood meaning. But what is the particular idea then in each of the two words σοφία and ἀποκάλυψις? It cannot be that the latter refers specifically to the χάρισμα of prophecy (so Olsh., etc.). For that is presented as a gift bestowed only on *some*, whereas the prayer here contemplates gifts for *all* those addressed, and there is nothing to indicate that a gift for the time being only is in view. Nor can it well be that the second noun ex-

presses the means by which the gift intimated by the first noun was to take effect,—the gift of revelation bringing about the gift of wisdom (Harl.); for we should expect the order in that case to be reversed. The distinction between the terms is rather that of the gift of spiritual understanding generally and the gift of special revelations in particular, cf. 1 Cor. ii. 10; and so far the second is the higher idea. What Paul prays for on behalf of these Ephesian converts is that God might continue to bestow upon them the gift of His Holy Spirit already imparted to them, and that to the effect both of making them wise to understand the things of His grace and of disclosing to them more of the mysteries of His kingdom.—ἐν ἐπιγνώσει αὐτοῦ: *in the knowledge of him*. The αὐτοῦ refers to God, as the context shows, not to Christ. The term ἐπιγνώσις occurs with special frequency in the Epistles of the Captivity and in 2 Peter with reference to the knowledge of God or of Christ, as in the Pastoral Epistles and Hebrews it is used of the knowledge of the *truth*. It means a knowledge that is true, accurate, thorough, and so might be rendered "full knowledge," notwithstanding the fact that the simple γνώσις may be used at times in much the same sense (as possibly in 1 Cor. xii. 8, xiii. 8). The use of γινώσκω and ἐπιγινώσκω in 1 Cor. xiii. 12 points to the intensive sense of the compound form. The ἐν is not to be dealt with as = εἰς (Grot.) or διὰ (Beza), but must have either the *instrumental* sense or the *local*. It was by the knowledge of God Himself, or, as it may be better put, *within* the sphere of that knowledge that the gift of enlightenment and the reception of further disclosures of the Divine Counsel were to make themselves good. The only gifts desired for these converts were gifts of a spiritual order, meaning a better acquaintance with God Himself. The clause ἐν ἐπιγνώσει αὐτοῦ is connected by some (Chrys., Lachm., Olsh., etc.) with the sentence which *follows*, and by



others only with the ἀποκαλύψεως. But the course of thought and the balance of the terms point to it as qualifying the two gifts specified in the preceding sentence.

Ver. 18. πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν: *the eyes of your understanding (heart) being enlightened.* For the διανοίας of the TR, which is very poorly attested, καρδίας is to be read (with LTT<sup>r</sup>WHRV) on the authority of the best MSS., representing the different families (S<sup>3</sup>BADFKL, etc.). The ὑμῶν is to be retained, though it is omitted by B 17, etc., and is bracketed by WH. The syntax of the sentence is difficult, but is best taken (with AV, Bez., Beng., Bleek, Mey., etc.) as an acc. absol. The existence, indeed, of the acc. absol. in the NT is still doubted by some good grammarians (Winer, Blass, etc.), and alleged cases are disposed of as *anacoloutha*. But such a construction, though of much rarer occurrence than the gen. absol., was not unknown to classical Greek (*cf.* Jelf, *Gr. Gram.*, ii., p. 406), even where there was no repetition of the subject (*cf.* Mey., *in loc.*), and there appear to be at least a few instances of it in the NT, *e.g.*, certainly in Acts xxvi. 3 (admitted by Buttm., *Gram. of N. T. Greek*, p. 347), and probably in Rom. viii. 3, etc. The syntax is otherwise explained here (*e.g.*, by Harl., Stier, etc.) as a case of apposition, the ὀφθαλμούς continuing the πνεῦμα, as if = "that He may give unto you the spirit of wisdom and revelation—enlightened eyes," an explanation in the highest degree awkward and next to impossible in view of the τοὺς. The presence of the article before ὀφθαλμούς and its absence before πεφωτισμένους point to a case of tertiary predicate (Buttm.), so that the sense would rather be "give unto you the Spirit—to wit, eyes enlightened". Others (Ell., etc.) account for it as an instance of lax construction and abnormal case (by no means rare in the NT), the πεφωτισμένους standing for πεφωτισμένοις and the τοὺς ὀφθαλμούς being the defining acc. = "that he may give unto you—being enlightened as to the eyes of your heart" (Ell., etc.). Only in biblical and ecclesiastical Greek is φωτίζω used of the inward enlightenment which means a *spiritual, saving* knowledge of the things of God; *cf.* φωτισθέντες as applied to those who had become Christians (Heb. vi. 4, x. 32), and the subsequent use of the same term to describe the "baptised" in early Christian literature. The unusual figure of speech, "the eyes of your heart," is peculiarly appropriate here.

The gift in question is the special gift of *knowledge* or insight, hence the figure of the *eyes*. The knowledge is a *spiritual* knowledge; hence "the eyes of the *heart*," καρδία being the "inner man," the seat and centre of the mental and spiritual life, with special reference at times to the faculty of *intelligence* (Matt. xiii. 15; John xii. 40; Acts xxviii. 27; Rom. i. 21; 2 Cor. iv. 6; Heb. iv. 12, etc.).—εἰς τὸ εἰδέναι ὑμᾶς: *that ye may know.* The object of the enlightenment, *viz.*, *knowledge*, a fuller knowledge of certain things now specified.—τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ: *what is the hope of his calling.* The τίς is to be taken in its proper sense, not "how great" nor "of what kind," but "what"—what the hope really and essentially is. The κλήσις αὐτοῦ is the call of which God is the author, and that is an effectual call. In the Gospels the κλητοί are contrasted with the ἐκλεκτοί, the "chosen" being the select few of the "called" (Matt. xxii. 14). In the Epistles the "called of God" are always those to whom the call has come with effect, who have listened to it and been made believers. The κλήσεως is best taken as the gen. of efficient cause (Mey., Ell., etc.)—the hope effected, wrought by the call. Hence the ἐλπίς is not the object hoped for (a sense which it has occasionally in the NT, *e.g.*, Tit. ii. 13; Col. i. 5; probably also Gal. v. 5; Heb. vi. 18), but the attitude of mind, the subjective hope, the assured Christian expectation.—καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ: [*and*] *what the riches of the glory of his inheritance.* The best critics (LTT<sup>r</sup>WHRV) omit the καὶ of the RV, the diplomatic evidence (S<sup>3</sup>BAD<sup>1</sup>F 17, etc.) being decidedly against it, although it has the support of S<sup>3</sup>D<sup>3</sup>KL as well as certain Versions and Fathers. It does not follow from this omission, however, that we have not three distinct things mentioned in the three clauses, or that the second and third, which refer to the *inheritance* and the *power*, are only co-ordinate with the first, specifying two things relating to the ἐλπίς (so Haupt). The κληρονομία is not the inheritance which God has in us (a sense which the word seems never to have in the NT), but the inheritance which God gives to us and which is the object of our hope. The αὐτοῦ is the gen. of *origin*. The magnificence of this inheritance, the perfected blessedness of the Consummation, is expressed by a series of terms setting it forth in respect of the glory belonging to it and the riches pertaining to that glory,

i Rom. xi. <sup>29</sup>; Phil. iii. 14. <sup>m</sup> αὐτοῦ ἐν τοῖς ἁγίοις, 19. καὶ τί τὸ ὑπερβάλλον <sup>2</sup> <sup>p</sup> μέγεθος τῆς δυνάμεως αὐτοῦ <sup>q</sup> εἰς ἡμᾶς <sup>3</sup> τοὺς πιστεύοντας <sup>r</sup> κατὰ τὴν ἐνέργειαν  
 k See ver. 7 reff.  
 l Col. i. 27.  
 m Ver. 14 reff.; constr., here only. n Ver. 1 reff. o 2 Cor. iii. 10, ix. 14; ch. ii. 7, iii. 9 only;  
 see Job xv. 11. p Here only; Exod. xv. 16. q=2 Cor. ix. 13; ch. iii. 2; see εφ., ch. ii. 7.  
 r=Ver. 5; Col. i. 11. s Phil. iii. 21; ch. iii. 7, iv. 16; Col. i. 29, ii. 12; 2 Thess. ii. 9, 11; Paul only.

<sup>1</sup> καὶ before τις om. NABDFG, 17, 59, Goth., Ambrst.; insert N<sup>3</sup>D<sup>3</sup>EKLP, MSS. nearly vss., Chr., Thdrt., Dam., Ambrst. MS., Jer., al.

<sup>2</sup> υπερβ. om. FG; υπερμεγεθος 63. <sup>3</sup> εἰς ὑμᾶς DFGP 17, 31-7, al.<sup>3</sup>, Ambrst.

and these as qualities for the better knowledge of which a new illumination of the Spirit is desired. The δόξης and the κληρονομίας are genitives of *possession* or of *characteristic quality*.—ἐν τοῖς ἁγίοις: *in the saints*. How is this to be connected? Many (Harl., Rück., Olsh., Alf., etc.) attach it immediately to κληρονομίας = "the inheritance given by God among the saints," or, as Alf. paraphrases it, "*His inheritance in, whose example and fulness and embodying is in, the saints*". This would have been a more reasonable interpretation if the κληρονομίας had been followed by τῆς; in the absence of the article it would suit better if the κληρονομία could be taken as meaning God's inheritance in us. It is best on the whole to regard the ἐν τοῖς ἁγίοις as related to the idea of the clause as a whole and as expressing the sphere within which (ἐν = among) these riches of the glory of the inheritance are known and realised. The κληρονομία is the *future* inheritance, which is ours at present only in foretaste. The "saints" are the whole community of those set apart to God in Jesus Christ (*cf.* Acts xx. 32, xxvi. 18), and that community contemplated specially in its future completeness. This is the seat of the inheritance, or the circle within which alone it is to be found in its riches and glory.

Ver. 19. καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ: *and what the exceeding greatness of his power*. The αὐτοῦ refers again to God, and the power of God is introduced in respect of that surpassing greatness which belongs to it alone and which is the guarantee of the fulfilment of the Christian hope. The context and the subsequent mention of the resurrection and exaltation of Christ show that it is the *future* of believers that is still distinctively in view. So in these three clauses Paul leads the readers on from the hope itself which becomes theirs in virtue of their being called of God, to the splendour of the inheritance to which the hope points, and from this

again to that in God Himself which makes the fulfilment of the hope and the possession of the inheritance certain, namely the limitless efficiency which is His prerogative.—εἰς ἡμᾶς τοὺς πιστεύοντας: *to us-ward who believe*. No better rendering of εἰς ἡμᾶς here could be devised than the "to us-ward" of the AV which is wisely retained by the RV. The clause is best attached to the whole thought of the preceding sentence, and not to the δυνάμεως αὐτοῦ alone. The εἰς expresses the idea of "ethical direction" (Ell.), indicating the objects toward whom this Divine power will go forth—those, namely, who are believers. The ἡμᾶς connects these Ephesian believers, in whom the Divine power has worked mightily even now (*cf.* the conjunction of *faith* and the *power of God* in 1 Cor. ii. 5), with that whole community of the saints which was mentioned in the former sentence as the circle within which at last the complete possession of the inheritance will be made good.—κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ: *according to the working of the strength of his might*. Another impressive accumulation of terms, further describing that boundless efficiency of God in which we have our security for the realisation of the hope however new, and the possession of the inheritance however rich in its glory. Ἐνέργεια, which in the NT is never used but of superhuman power whether Divine (Eph. iii. 7, iv. 16; Col. i. 29, ii. 12) or Satanic (2 Thess. ii. 9), denotes power as *efficiency, operative, energising* power. Κράτος is power as *force, mastery*, power as shown in *action*: ἰσχύς is power as *inherent*, power as possessed, but passive. The phrase, therefore, means "the efficiency of the active power which expresses inherent might". This again is best understood as defining the whole preceding statement, not as belonging simply to the πιστεύοντας. For, while the idea that our *faith* is the result of God's power, is clearly expressed elsewhere (*e.g.*, Col.



τοῦ ἰκράτους τῆς ἰσχύος αὐτοῦ, 20. ἦν ἐνήργησεν<sup>1</sup> ἐν τῷ χριστῷ, ἔγειρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν<sup>2</sup> ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἔπουρανίοις<sup>3</sup> 21. ὑπεράνω πάσης ἀρχῆς καὶ ἔξουσίας<sup>4</sup> καὶ δυνάμεως καὶ κυριότητος καὶ παντός ὀνόματος ὀνομαζομένου

u Ver. 11 reff. v Constr., Col. i. 21, 26; Heb. viii. 10; 2 John 2. w Trans., 1 Cor. vi. 4 only; intrans., see 2 Thess. ii. 4 reff. x=Rom. viii. 34 reff. y Ver. 3 reff. z Ch. iv. 10; Heb. ix. 5 only; Deut. xxvi. 19. abc=Luke xii. 11; Rom. viii. 38; 1 Cor. xv. 24; Col. i. 16, ii. 15; Tit. iii. 1. d Col. i. 16; 2 Pet. ii. 10; Jude 8 only t. e=Acts iv. 12; Phil. ii. 9; Heb. i. 4; Rev. iii. 5. f Luke vi. 13, 14; Acts xix. 13; Rom. xv. 20; 1 Cor. v. 1, 11; ch. iii. 15, v. 13; 2 Tim. ii. 19 only.

<sup>1</sup> ἐνήργηκεν AB, Euth., Cyr., Procop.; text ΞDEFGKLP, MSS. appy. (Vss. and Lat. Fathers ambiguous), Eus., Cyr., Chr., Thdrt., Dam., al.

<sup>2</sup> For ἐκάθισεν, καθίσας ΞAB 10, 17, 23, 57, 80, al.<sub>10</sub>, Eus., Cyr., Procop., Tert., Jer., Ambr., Pel.; text rest of MSS., mss., it., Copt., Goth., Chr., Thdrt., Dam., Thl., Oec., al. After καθίσας insert αὐτον ΞA 17, 23, 57, 80, al., Copt., al., Eus., Procop., Lat. Fathers.

<sup>3</sup> For ἐπουρ., οὐρανοῖς B, 71, 213, Hil.

<sup>4</sup> ἐξουσίας καὶ ἀρχῆς B.

ii. 12), that is not what is in view here. The κατά is best taken here in its proper sense of *measure, standard* or *proportion*. What the clause sets before us, therefore, is that the *measure* of that surpassing power of God which is the guarantee of our hope, is the operation of the exertion of the might that dwells in God as seen in the historical case instanced in the following sentence, *viz.*, the resurrection and exaltation of Christ.

Ver. 20. ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἔγειρας αὐτὸν ἐκ νεκρῶν: *which He wrought in the Christ when He raised Him from the dead*. The ἦν refers to the preceding ἐνέργειαν. The documentary authorities vary between the ἐνήργησεν of the TR (after ΞDFKL, etc.) and ἐνήργηκεν which is the reading of BA, etc., and is preferred by LTr (marg.) WH (with the other in margin). The aorist is more in keeping with the definite historical event referred to; the succeeding aorists on the other hand favour the perfect, making it the more difficult reading to account for. Here again the article with the Χριστῷ may give it the official sense "the Christ". This is the more probable in view of the use of the ἐν as well as the relation of the statement to the *hope* and the *inheritance*. The surpassing power of God was not only *manifested* in the case of our Lord, but was wrought *in* Him, and in Him not as an individual member of the race, but as "the Christ," the Anointed of God, in whom we are represented and have our Head. The result of that working of God's energy in Him was His resurrection from the dead—an event which, as Paul uniformly teaches, had a power not for Himself only but for us. The ἔγειρας

may have the force (coincidence in time) given it by the AV and the RV, etc., "when he raised Him"; or it may be better taken as the defining, explanatory aor. (as in γνωρίσας, ver. 9), "in that He raised Him".—καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ: *and seated Him on His right hand*. The ἐκάθισεν of the TR, supported by such MSS. as DFKL, the Copt. and Goth. Versions, etc., must give place to καθίσας, the reading of BΞA 17, etc., adopted by LTrWHRV. A few authorities (ΞA 17, etc.) insert αὐτόν before ἐν δεξιᾷ. The exaltation to the place of honour and authority following the resurrection is a further witness to what the ἐνέργεια of God can effect.—ἐν τοῖς ἔπουρανίοις: *in the heavenlies*. That the phrase has the *local* sense here (*cf.* on ver. 3 above) is made abundantly clear by the terms ἔγειρας, καθίσας, ἐν δεξιᾷ—all terms with a local reference. The phrase οὐρανοῖς indeed is found instead of ἔπουρανοῖς in a few ancient authorities (B, Hil., Vict.).

Ver. 21. ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος: *over above all rule, and authority, and power, and lordship*. The intensive force "*far above*" is given to the ὑπεράνω by Chrys., Theoph., Stier, the AV, the RV, etc. But it can scarcely be sustained in face of the actual use of the word in Heb. ix. 5 (*cf.* Ezek. xliii. 15); the tendency of late Greek to substitute compound for simple forms without substantial change of sense; the non-intensive use of the cognate form ὑποκάτω (Mark vi. 11; Luke viii. 16; John i. 51); and the testimony of the Syriac and other ancient Versions, which render it simply



"above" (e.g., Vulg., *supra*). "Over above," therefore, is to be preferred to "far above". The *πάσης* is "all" in the sense of "every," every particular kind of *ἀρχή* that can be named. The terms are given in the abstract form, not as if only *principles* and *forces* were in view, and not *personal* powers, but because "*classes* or *categories* of personal beings are expressed, just as, e.g., *ἐξουσία* is said of human *authorities*, which consist of *persons*" (Mey.). The use of the abstract *ἀρχαί*, etc., instead of the concrete *ἄγγελοι*, etc., enhances the conception of the absolute, all-embracing dominion of Christ. But what manner of powers or authorities do these terms designate? The fact that the immediate subject here is the *heavenlies* and Christ's position in them at once excludes such interpretations as identify these *ἀρχαί*, etc. with *earthly* powers (Moras); with every kind of dignity wheresoever found (Erasm., Olsh., etc.); with the Jewish hierarchy (Schoett.); or with the various orders of *Gentile* powers (van Til). The leading idea of the section and the apparent purport of similar statements (Eph. iii. 10; Col. i. 16; Rom. viii. 38; 1 Pet. iii. 22) point to the angelic world as meant. The fact that nothing is said here of Christ's triumph over Satanic powers suggests further that only angels of good,—heavenly intelligences, are in view. Can any definite distinction then be made out between the terms? And can it be said that the enumeration means that the world of good angels has its distinct orders and grades of angelic dignity and power? The passage must be read in connection with the analogous enumerations in Eph. iii. 10; Rom. viii. 38; 1 Pet. iii. 22, and especially Col. i. 16. Differences in the enumerations then at once appear. In Eph. iii. 10 we have only the *ἀρχαί* and *ἐξουσίαι*; in Rom. viii. 38, *ἄγγελοι*, *ἀρχαί*, *δυνάμεις*; in 1 Pet. iii. 22, *ἄγγελοι*, *ἐξουσίαι*, *δυνάμεις*. And in the most direct parallel (Col. i. 16) we find *θρόνοι*, *κυριότητες*, *ἀρχαί*, *ἐξουσίαι*. The Pauline passages themselves, therefore, show no such identity either in the *number* or in the *succession* of authorities as would be consistent with a determinate doctrine of graduated orders. Nor can it be inferred from the words in Matt. xviii. 10 (as Meyer thinks) that such gradations are recognised by our Lord Himself. It is true that in the non-canonical writings of the Jews (e.g., *Test. XII. Patr.*, etc.) the idea of variety of ranks among the angels appears, and that in the later Rabbinical

literature it took strange and elaborate forms. But between these and the simple statements of the NT there is no real likeness, and there is nothing here to point certainly either to an *ascending* scale or to a *descending*. It is held by some indeed (e.g., Meyer) that the angelic authorities are named here according to the latter scale, beginning with the highest and proceeding to the lower and the lowest. For this two reasons are offered, *viz.*, *first* that it would be natural for the writer, who has led the reader up to the right hand of God as the position possessed by Christ, to give his enumeration of the powers subject to Christ in the succession of first, second and third in rank; and *second*, that in the various references made to them, the *ἀρχαί*, *ἐξουσίαι*, *δυνάμεις* are given in the same order. But the former is a very precarious reason; and the latter is not valid, inasmuch as in none of the passages appealed to do we get all these three terms together (Eph. iii. 10; Col. i. 16, ii. 10; 1 Pet. iii. 22). Nor is it possible to establish any clear distinction of sense and application between the four terms introduced here, such as that attempted, e.g., by Alford who, including in the list *earthly* as well as heavenly powers and *evil* as well as good spirits, regards *ἀρχή* as the supreme expression of dignity, *ἐξουσία* as official power in all its forms, primary or delegated, *δύναμις* as *might* or the "raw material" of power, and *κυριότης*, as the pre-eminence of lordship. We must take the terms, therefore, not as dogmatic terms either teaching or implying any doctrine of graduated ranks, differentiated functions, or organised order in the world of angels, but as rhetorical terms brought together in order to express the unique supremacy and absolute sovereignty proper to Christ, and meaning simply that whatever powers or dignities existed and by whatever names they might be designated, Christ's dominion was above them all. This is suggested also by the further generalisation that follows.—*καὶ παντὸς ὀνόματος ὀνομαζομένου*: and every name that is named. The *ὄνομα* here is not to be taken as a title of dignity, but (as the *ὀνομαζομένου* shows) has the simple sense of *name*. There is an advance in the statement of Christ's supreme rank, but it is simply from the idea of a supremacy over all heavenly intelligences to that of a supremacy over all created objects by whatsoever name called.—*οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι*: not only in this world (or age),

οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ ἡ μέλλοντι. 22. καὶ ἡ Matt.  
 πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν ἡ κεφαλὴν. xii. 32;  
 h Matt. xii. 32; Heb. vi. 5. i Luke ii. 51 al. fr.; Ps. viii. 6. k John iii. 16, 35; ch. iv. 11;  
 Heb. viii. 10, x. 16; Rev. passim. l=1 Cor. xi. 3; ch. iv. 15; ver. 23; Col. i. 18, ii. 10,  
 19 only 2 al. fr.

but also in that which is to come. The statement of Christ's absolute and unmatched supremacy is brought to its height by this last generalisation, which embraces within its sweep the totality of created objects not only as they now are, but as they may hereafter be in any possible future. The word αἰών here as elsewhere, has the idea of *duration* at its foundation. It means "age," "aeon," and as used of the *world* presents it, in distinction from κόσμος, in its temporal aspect, "this present state of things". The Jews spoke of the period before

Messiah's Advent as **הַיָּמִים הָאֵלֶּיךָ**, "this age," and of the period introduced

by that event as **הַיָּמִים הָבָּאִים**, "the coming age". So the NT writers designate the period preceding the final Return or Parousia of Christ ὁ αἰὼν οὗτος (also ὁ νῦν αἰὼν, 1 Tim. vi. 17; ὁ ἐνεστώς αἰὼν, Gal. i. 4; or simply ὁ αἰὼν, Matt. xiv. 22), and the period beginning with the Parousia ὁ αἰὼν ὁ μέλλων (also ὁ αἰὼν ἐκεῖνος, Lk. xx. 35; ὁ αἰὼν ὁ ἐρχόμενος, Mk. x. 30; Lk. xviii. 30; cf. οἱ αἰῶνες οἱ ἐπέρχόμενοι, Eph. ii. 7).

This paragraph gives simply a positive statement of the exaltation of Christ, His sovereign and unshared supremacy over all. It makes no reference to Jewish or Gnostic speculations inconsistent with this. It is different with the great section in the sister Epistle to the Colossians. There we see that such speculations were rife in at least one of the Churches of the Lycus valley. The statements in that Epistle have an unmistakable reference to theosophic notions akin to the Gnostic ideas of emanations— notions of angelic intermediaries between God and the world; against which the Apostle has to assert the exclusive relation of Christ to the whole system of things, seen and unseen, earthly and celestial, as the Creator of all, the Upholder of all, the One Being in whom resided all the forces pertaining to the maintenance and administration of things. The literature of Judaism makes it also clear that by Paul's time the Jews had constructed a somewhat elaborate system of Angelology, with theories of graduated positions and

distinctive functions. The *Book of Enoch* (lxi. 10) speaks of "angels of power and angels of principality". The *Book of the Secrets of Enoch* (xx. 1, 3) describes the heavenly host as consisting of ten troops—lordships, principalities, powers, cherubim, seraphim, thrones, etc. In the *Testaments of the Twelve Patriarchs* (Levi 3) six orders are named, of which the highest are the θρόνοι, ἐξουσίαι, occupying the seventh heaven, while the δυνάμεις are the fifth in order and are assigned to the third heaven. The same general doctrine appears also in Ephraem Syrus (i., p. 270), who gives three great divisions of the celestial world, viz. (1) θεοί, θρόνοι, κυριότητες; (2) ἀρχάγγελοι, ἀρχαί, ἐξουσίαι; (3) ἄγγελοι, δυνάμεις, χερουβίμ, σεραφίμ. In the *De Princip.* of Origen (i., 5, 3, etc.) five orders are named, rising from the τάξις ἀγγελικὴ τὴν ἀρχαί, ἐξουσίαι, θρόνοι, and finally κυριότητες. But the conception of a great, graduated angelic hierarchy was elaborated most fully by the author of the remarkable book, *De Coelesti Hierarchia*, the so-called Dionysius the Areopagite. There we find a scheme of orders in three sets of three, descending from the highest to the lowest: Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers (or Authorities); Principalities, Archangels, Angels. Hence the sublime description in Dante (*Paradiso*, canto xxxviii.) and Milton's "Thrones, Dominations, Princedoms, Virtues, Powers" (*Paradise Lost*, v., 601).

Ver. 22. καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ: and *He put all things under His feet*. The ὑπέταξεν is coordinate with the previous ἐνήργησε. These two things God did: He wrought His mighty power in raising and exalting Christ and He subjected all things to Him. The idea expressed by the ὑπέταξεν here is not the limited idea of a subjection of opposing objects, which we have in 1 Cor. xv. 27, but the wider idea of placing all created things under the sovereignty of Christ. The words recall those of Ps. viii. 7, but do not give these in the form of a quotation. That Psalm speaks of Man as he was meant by God to be, with dominion over all the creatures. Here that ideal is presented as made real in Christ, the exalted, sovereign Christ. The act re-



m Absol., ὑπὲρ πάντα τῇ ἑκκλησίᾳ, 23. ἥτις ἐστὶ τὸ ὁ σῶμα αὐτοῦ, τὸ ὁ πλή-  
 Acts ii. 47; see ρῶμα τοῦ τὰ ἑκκλησίᾳ πάντα ἔν πάσιν ὁ πληρουμένου.  
 Matt. xvi. 18; epp. passim. n=Rom. xii. 5; 1 Cor. xii. 27; ch. iv. 4 al.; Col. i. 18 al. o Matt. ix. 21;  
 Mark ii. 21, viii. 20; John i. 16; Rom. xi. 12, 25, xiii. 15, xv. 29; 1 Cor. x. 26, 28; Gal. iv. 4; Eph.  
 iii. 19, iv. 13; Col. i. 19, ii. 9. p=ch. v. 10; Col. i. 9; Gal. v. 14.

<sup>1</sup> Before παντ. om. τα some mss.; insert MSS., most mss.-ff.

ferred to, therefore, by the aor. ὑπέταξεν may be the definite gift of absolute dominion consequent on the exaltation. The raising of Christ to God's right hand was followed by the placing of all things under His feet and making Him, *de facto*, sovereign over all.—καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ: and gave Him as head over all things to the Church. The RV agrees with the AV and the Bishops' Bible in rendering it "and gave Him to be head". Tynd. and Cran. have "hath made Him above all things the head"; the Rhemish, "hath made Him head over all the Church". The two ideas of Christ's Headship over all things and His Headship over the Church appear to be in the statement. The question is how they are related, and what is the precise idea attaching to each of the significant terms. The ἔδωκεν is not to be taken in the technical sense of *appointed, installed* (as expressed by ἱστη, τιθεῖν), but, as is indicated by the simple dat. τῇ ἐκκλησίᾳ, in its ordinary sense of *gave*. Christ in the capacity or position here ascribed to Him is presented as a *gift* of God to the Church. Having exalted Him to the highest and invested Him with supreme dominion, God gives Him to the Church. The πάντα in ὑπὲρ πάντα must have the sense it has in πάντα ὑπέταξεν, not "all authorities," but "all things". The κεφαλὴ, therefore, must express an absolute headship over all the created world, visible and invisible, not a particular, higher headship over other subordinate headships, Apostles, Bishops, etc., in the Church. Further, as the subsequent statement about the σῶμα shows, it must have the full sense of *head, organic head*, and neither that of *sum* nor that of *highest dignity* only. The term ἐκκλησία, again, obviously has here its widest Christian sense. Used by the Greeks to designate an *assembly of the people called for deliverance* (cf. Acts xix. 39), and by the LXX as the equivalent of the Hebrew לְקַהֵל, the congregation of Israel, especially when called in religious convention (Deut. xxxi. 30, etc.), it expresses in the

NT the idea of the fellowship or assembly of believers meeting for worship or for administration. And it expresses this in various degrees of extension, ranging from the small company gathering for worship in one's house (the ἐκκλησία κατ' οἶκον, Rom. xvi. 5; 1 Cor. xvi. 19, etc.), or the single congregation of village or city (Acts v. 11, viii. 3; 1 Cor. iv. 17, etc.), to the larger Christian communities of provinces and countries (τῆς Ἀσίας, Γαλατίας, Ἰουδαίας, 1 Cor. xvi. 1, 19; 2 Cor. viii. 1; Gal. i. 2, 22), and finally to the Church universal, the Church collectively, the whole fellowship of believers throughout the world (Matt. xvi. 18; 1 Cor. xii. 28; Phil. iii. 6; Col. i. 18, 24, etc.). Here and in the other occurrences in this Epistle the word has this largest extension of meaning, with the further mystical idea of a unity vitally related to Christ, incorporated in Him, and having His life in it. If the terms then are to be so understood, how is their connection in the sentence to be construed? The τῇ ἐκκλησίᾳ is immediately dependent on ἔδωκεν, and cannot well be taken as a *dat. commodi* = "for the good of the Church" (De Wette), as if it were attached immediately to the ὑπὲρ πάντα. The κεφαλὴν ὑπὲρ πάντα may then be taken either as in *apposition* to αὐτόν—"gave Him, head over all things, to the Church," *i.e.*, gave Him, *this* head over all things, to the Church (Chrys., Stier, etc.); or as having a predicative force—"gave Him as head over all things" (Ell., etc.). The latter is to be preferred both as the easier construction and as more congruous with the anarthrous κεφαλὴν. Thus the purport of the clause is that God, in giving Christ to the Church, gave Him in the capacity of Head over all things. There is no distinction or comparison, therefore, between two headships, as if one were over the world or over the state, and the other over the Church. Christ's Headship over the Church, so far as this clause is concerned, is rather implied than expressed. The idea of the Headship over the Church is more distinctly conveyed by the sentence which follows, with the further description of the Church as the σῶμα Χριστοῦ. Here the great idea is



still that of the Headship of Christ over all things. Having that supremacy He is given by God to the Church, and as given in the capacity of universal Head He is given to the Church as her Head also.

Ver. 23. *ἥτις ἐστὶν τὸ σῶμα αὐτοῦ: which is His body.* The *ἥτις* (not *ἥ*) introduces a profound statement, the interpretation of which is much contested. It is supplementary to the preceding, and further defines the relation between Christ and the Church in respect of His Headship. The *ἥτις*, therefore, has something of its qualitative force, pointing to what belongs to the nature of the Church (Meyer), and in that way giving the ground of God's gift of Christ to the *ἐκκλησία*. Or (with Ell., etc.) it may be taken in the subdued, *explanatory* sense—"which indeed". The word *σῶμα*, which passes readily from its literal meaning into the figurative sense of a *society*, a number of men constituting a social or ethical union (*cf.* Eph. iv. 4), is frequently applied in the NT Epistles to the Church, with or without *τοῦ Χριστοῦ*, as the mystical body of Christ, the fellowship of believers regarded as an organic, spiritual unity in a living relation to Christ, subject to Him, animated by Him, and having His power operating in it. The relation between Christ and the Church, therefore, is not an external relation, or one simply of Superior and inferior, Sovereign and subject, but one of life and incorporation. The Church is not merely an institution ruled by Him as President, a Kingdom in which He is the Supreme Authority, or a vast company of men in moral sympathy with Him, but a Society which is in vital connection with Him, having the source of its life in Him, sustained and directed by His power, the instrument also by which He works.—*τὸ πλήρωμα τοῦ πάντα ἐν πᾶσιν πληρουμένον: the fulness of Him that filleth all in all.* The preceding sentence carries the idea of the Church far beyond the limited conception of a concrete institution or outward, visible organisation, and lifts us to the grander conception of a great spiritual fellowship, which is *one* under all varieties of external form and constitution in virtue of the presence of Christ's Spirit in it, and *catholic* as embracing all believers and existing wherever any such are found. It is the conception of the Church which pervades this Epistle (*cf.* iii. 10, 21; v. 23, 24, 25, 27, 29, 32). It appears again in similar terms in the sister Epistle (Col. i. 18, 24), and elsewhere in the varied phraseology of the

"royal priesthood" (1 Pet. ii. 9) and the "Church of the Firstborn" (Heb. xii. 23). It is this supreme idea of the Church as a spiritual order the essence of which is a living relation to Christ, that receives further expression in the profound sentence with which the paragraph closes. The great difficulty here is with the term *πλήρωμα* itself. The other terms are easier. For the *πάντα* of the TR, which has the most meagre attestation, *τὰ πάντα* (supported by the great uncials, etc.) must be substituted (with Beng., Griesb., LTr WHRV). The "all" therefore must be taken here in the sense which it has in i. 10—"the all," the whole system of things, made by Christ and having in Him the ground of its being, its continuance, its order (Heb. i. 3; Col. i. 16, 17; 1 Cor. viii. 6). The *ἐν πᾶσιν* will have a corresponding extension of meaning, "with all things," not merely with all *blessings, gifts or spiritual requirements*. The universe itself and all the things that make its fulness (*cf.* "the earth . . . and the fulness thereof," Ps. xxiv. 1) are alike made and maintained by Christ. The prep. is taken by some in its primary force of *in*. But it is difficult then to find a natural sense for the clause; the interpretations proposed, *e.g.*, "in all points" (Harless), "in all modes of manifestation" (Bleek), etc., going beyond the actual terms. It is best to understand it as the instrumental *ἐν*, of which we have an instance in ch. v. 18 (Mey., Ell., Alf., and most) "with all things". Some strangely take *ἐν πᾶσιν* as masc. here, supposing the point to be that Christ supplies in *all His believing members* all the things with which they need to be provided (Haupt, Moule). The *πληρουμένον* may be a pure passive, and so it is taken by some (Vulg., Chrys., etc.). In that case Christ would be described as Himself "filled as to all things". It occurs, however, also as a middle with an active sense (Xen., *Hell.*, v., 4, 56; vi., 2, 14, etc.). So it is rendered here by some of the Versions (Syr., Copt., Goth., Arm.), and the sense of "filling" best suits the context. The middle, however, probably retains something of its proper reciprocal or reflexive force, conveying the idea of filling the totality of things *for Himself*.

What is to be said now of the term *πλήρωμα* itself? There are some interpretations which may at once be set aside, *e.g.*, *the means of fulfilling* (Rück.), the Church being described as the medium or instrument by which Christ accomplishes His destined work of bringing all things back to God; *coetus numer-*

*osus*, with reference to the *multitude* of those who are subject to Christ (Storr, Rosenm., etc.); *perfection*, in the objective sense of the term, the Church being Christ's perfect work (Oltr.)—a meaning which goes beyond the term itself; *the totality of the aeons*, in the Gnostic sense, Christ and the Church being viewed here in union and the two ideas, "that which makes full" and "that which is made full," being supposed to pass over the one into the other (Baur). The choice is between the active sense of "that which fills or completes" and the passive sense of "that which is filled". The former is favoured by Chrys., Œcum., Aquin., Schwegler, Abb., etc., and it must be admitted to be linguistically possible. Verbals in *-μα*, it is true, have usually the pass. sense, and this one formed from *πληροῦν* (which means both to *fill* and to *fulfil*) would most naturally be taken as = "that which is filled," or "that which is fulfilled or completed". It is argued indeed by Light. in a weighty dissertation on "The meaning of *πλήρωμα*" (*Saint Paul's Epistles to the Colossians and to Philemon*, pp. 257-273) that nouns of this formation are always passive, expressing either the *product* of the action denoted by the active verb, or that action itself regarded as a *completed* thing; and further that in the case of *πλήρωμα*, if we follow out the idea of *fulfilling* rather than that of *filling*, we shall not require to give it now an active sense and again a passive, but shall be able to take it in all its occurrences as a real *passive*, denoting *result* in one aspect or another. But, while it is possible enough to understand it in this way in all the passages in the Epistles, it is difficult to carry the passivesense through the various occurrences in the Gospels (*e.g.*, Matt. ix. 16; Mark ii. 27, viii. 20). Nor does it seem easy to adjust the properly passive sense to all the passages either in the LXX (*cf.* Ezek. v. 2; Dan. x. 3), or in profane Greek (*e.g.*, Soph., *Trach.*, 1203; Eurip., *Troad.*, 824; Philo, *de Abr.*, ii., p. 39), without putting somewhat strained interpretations on some of the cases. The idea, however, that results from allowing *πλήρωμα* to have the active sense here is not germane to the general scope of the paragraph. That idea is that the Church is that which makes Christ Himself complete. A head, however perfect in itself, if it is without members, is something incomplete. So Christ, who is the Head of the Church, requires the Church to make His completeness, just as the

Church which is His body requires Him as the Head to make it a complete and living thing. But the main thought of the whole paragraph is what Christ is and does in relation to the universe and the Church, not what the Church is to Him or does for Him, and the *πληροῦμενον* cannot have the sense of "Him who is being filled" without putting a forced meaning on the *τὰ πάντα ἐν πᾶσιν*. Hence *πλήρωμα* is to be taken in the passive sense here, as is done by most commentators, and the idea is that the Church is not only Christ's body but that which is *filled by Him*. In Col. i. 19, ii. 9 the whole *πλήρωμα*, or every plenitude of the Godhead, the very fullness of the Godhead, the totality of the Divine powers and qualities, is said to be in Christ, so that He alone is to be recognised as *Framer and Governor* of the world, and there is neither need nor place for any intermediate beings as agents in those works of creating, upholding and administering. Here the conception is that this plenitude of the Divine powers and qualities which is in Christ is imparted by Him to His Church, so that the latter is pervaded by His presence, animated by His life, filled with His gifts and energies and graces. He is the sole Head of the universe, which is supplied by Him with all that is needed for its being and order. He is also the sole Head of the Church, which receives from Him what He Himself possesses and is endowed by Him with all that it requires for the realisation of its vocation.

CHAPTER II. Vv. 1-10. A new paragraph begins at this point. This is denied indeed by some, who would connect the *καὶ ὑμᾶς* of ii. 1 immediately with the *ἡμᾶς τοὺς πιστεύοντας* of i. 19 (Knatchbull), the *ἐνίργησεν* of i. 20 (Bengel), or the *καὶ αὐτὸν ἔδωκεν*, etc., of i. 22 (Lachm., Harl.). But none of these connections yields a sufficiently clear and harmonious sense. The last, indeed, which proposes to separate ii. 1 from i. 23 merely by a comma and which would make the *καὶ . . . συνεξωπολίησεν* a statement parallel to the *αὐτὸν ἔδωκεν*, etc., as well as continuous on it, would require *ἡμᾶς* rather than *ὑμᾶς*. All three, too, take seriously from the point and power of the closing verses of chapter i., which are given in a strain of lofty and majestic affirmation suitable to the winding up of a great argument. We have, therefore, a new section here, in which a particular application is made of what has been affirmed in the preceding paragraph. These first ten verses speak of



II. 1. Καὶ ὑμᾶς<sup>1</sup> ὄντας<sup>a</sup> νεκροὺς τοῖς<sup>b</sup> παραπτώμασιν καὶ ταῖς<sup>a=</sup> John v. 25; Rom. xi. 15; Col. ii. 13; Rev. iii. 1.  
 ἁμαρτίαις.<sup>2</sup> 2. ἐν αἷς ποτὲ<sup>3</sup> περιεπατήσατε<sup>o</sup> κατὰ τὸν<sup>d</sup> αἰῶνα τοῦ<sup>e</sup> κόσμου τούτου, κατὰ τὸν<sup>e</sup> ἄρχοντα τῆς<sup>f</sup> ἐξουσίας τοῦ<sup>g</sup> ἁέρος, τοῦ<sup>h</sup>  
 b Here only; παρ. Matt. vi. 14. c Rom. viii. 1, 4, xiv. 15; 1 Cor. iii. 3 al.; 2 John 6.  
 d Here only; see Gal. i. 4. e=John xii. 31, xiv. 30, xvi. 11. f Ch. i. 21 reff. g Acts xxii. 23;  
 1 Cor. ix. 26, xiv. 9; 1 Thessa. iv. 17; Rev. ix. 2, xvi. 17 only; Ps. xvii. 11.

<sup>1</sup> ημας 44, 45, 48, etc.

<sup>2</sup> For ἁμαρτ., επιθυμίας B. After αμ. ins. ἡμῶν BDEFGP, d, e, f, g, m<sup>87</sup>, Vulg., Syr., Copt., Eth., Goth., Or., Euthal., Thdrt., Luc., Victorin., etc.; text KL, most mss., Ar.-pol., Chr.-text-comm., Dam., Thl., Oec.

<sup>3</sup> Omit, L.

<sup>4</sup> τούτου FG, etc.

a further manifestation of that power of God which was seen in the resurrection and exaltation of Christ, namely, in the raising of the Ephesians themselves from the death of sin into a new life unto God, and that not of works but of grace.

Ver. 1. καὶ ὑμᾶς ὄντας νεκροὺς: and you, being dead. The construction is broken, the writer turning off into two relative sentences (vv. 2, 3) before he introduces his leading verb. His original statement is taken up again, as some think, at the καὶ ὄντας νεκροὺς of ver. 5 (Griesb., Rück., etc.). But the resumption begins rather with the δ δὲ Θεός of ver. 4 (Mey., Ell., etc.). So the ὑμᾶς ὄντας here is under the *regimen* of the συνεζωοποίησε (ver. 5), and the καὶ has the force of "and you too," "you, also, as well as Christ". The ὄντας expresses the condition they were in when God's power wrought in them. The νεκροὺς means neither *dying* nor *mortal*, nor yet, again, *condemned to death*, but *dead*. Meyer, indeed, contends for the sense of "made liable to eternal death," as he also takes the following συνεζωοποίησεν, συνήγειρεν, συνεκάθισεν as proleptic terms. But the whole series of terms is best understood to express things done then and states belonging to the actual present. The νεκροὺς, therefore, means *ethically* or *spiritually* dead, and what had been said of the power of God in Christ's case is now applied to the case of the readers themselves. The power that raised Christ from the dead and exalted Him is also the power that took them out of the state of spiritual death and gave them a new life and a new dignity with Christ.—τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις: through your trespasses and sins. On the authority of such uncials as BBDG, such Versions as the Syr. and the Vulg., and such Fathers as Theod., ἡμῶν is to be inserted after ἁμαρτίαις. The dat. is the instrumental dat., "by trespasses," not *in* them, nor even *in respect* of them

(Moule). Etymologically, παράπτωμα points to sin as a *fall*, and ἁμαρτία to sin as *failure*. It is impossible to establish any clear distinction between the two nouns in the plural forms, as if the one expressed *acts* and the other *states* of sin, or as if the former meant single trespasses and the latter all kinds of sins. Here sin is that which makes dead—the cause of the death-state. In the kindred passage in Col. ii. 13 we have the same idea expressed by τοῖς παραπτώμασι καὶ ἁκροβυστίᾳ τῆς σαρκὸς ὑμῶν, if, with the best MSS. and critics, we omit ἐν. The TR inserts ἐν before παραπτώμασι, in which case sin would be presented there as itself the state of death.

Ver. 2. ἐν αἷς ποτὲ περιεπατήσατε: wherein in time past (RV, "aforetime") ye walked. The αἷς takes the gender of the nearer noun, but refers to both the παραπτώμασι and the ἁμαρτίαις. Trespasses and sins were the domain in which they had their habitual course of life in their former heathen days.—κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου: according to the course (or age) of this world. As the ἐν of the former clause gave the stated sphere within which their pre-Christian life moved, so the κατὰ of this clause and the next gives the standard to which it conformed and the spirit by which it was ruled. The phrase κατὰ τὸν αἰῶνα τοῦτον might have sufficed; the fuller form which introduces both αἰὼν and κόσμος is more expressive. The κόσμος is the world as the objective system of things, and that as evil. The αἰὼν is the world as a world-period—the world as transitory. In such a connection as the present αἰὼν comes near what we understand by "the spirit of the age," but is perhaps most happily rendered *course*, as that word conveys the three ideas of *tenor*, *development*, and *limited continuance*. This course of a world which is evil is itself evil, and to live in accordance with it is to live in trespasses and sins.—κατὰ τὸν ἄρχοντα



τῆς ἐξουσίας τοῦ ἀέρος: according to the *prince of the power of the air*. A yet darker colour is now given to the description of the former heathen walk of those addressed. Their life was determined and shaped by the master of all evil, the supreme ruler of all the powers of wickedness. The terms obviously designate Satan, but their precise sense is somewhat difficult to decide. Three different shades of meaning are suggested for ἐξουσία here, *viz.*, (a) supreme *right* or *power*, in which case the idea would be the prince to whom belongs the authority of the air; (b) the *domain* or *sphere* of authority, as possibly in Col. i. 13 (Chrys., Theod., Hofm., Oltr.); (c) authority in the *collective* sense, the totality of evil powers, all that is known as evil authority. The third sense is supported in some measure by Rom. xiii. 1, 2, and is preferred by most. The idea thus becomes "the prince who rules over all that is called authority". The ἀέρος then is best taken as the gen. of place, denoting the *seat* of this overlordship of evil. The word ἀήρ cannot be taken as equivalent to *mundus* (Aquín.) or οὐρανός (Olsh.) or σκότος (Kl.) or πνεῦμα (Hofm.); neither can it express the *quality* of these evil powers—their incorporeal or aeriform nature (Hahn). In all its other NT occurrences (Acts xxii. 23; 1 Cor. ix. 26, xiv. 9; 1 Thess. iv. 17; Rev. ix. 2, xvi. 17) it has the literal sense. It has it here, and it describes these demonic powers as between earth and heaven, in that "supra-terrestrial but sub-celestial region (δ ὑπουράνιος τόπος, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits" (Ell.). Thus the prince of evil is described as the Lord-Paramount over all the demonic powers; and these demonic powers, as having their seat in the air, are distinguished from the angels whose abode is in heaven (ἀγγελοι τῶν οὐρανῶν, Matt. xxiv. 36). The Rabbinical literature has many extraordinary and grotesque speculations about the demons as being *winged* (Talmud, *Chagig.*, 2), as dwelling in the air (R. Bechai, *Pent.*, f. 139, 4), about the souls of devils as dwelling in a firmament under the sphere of the moon (*Tuf haarez*, f. 9, 2), etc. Such fancies were also entertained by the Greek philosophers, *e.g.*, the Pythagoreans (Diog. Laert., viii. 2). But these have little or no relation to the present passage. In Philo and in the Jewish Pseudepigraphic writings things more akin to it are found. There is, *e.g.*, the description of Beliar as the ἀέριον πνεῦμα (*Test. xii. Patr.* p. 729); of the "prince of this

world" as dwelling in the *firmament* (*Ascens. Isa.*, 10); of the "air" as peopled by *souls* (Philo, *Gig.*, i. 263). But even these form very partial analogies, and the passages in the *Book of Enoch* (ch. xv., 10, 11, 12; xvi., 1), which have been taken to refer to the subject, are of uncertain interpretation (*cf.* Charles, *Book of Enoch*, p. 84). We have no definite knowledge, therefore, of the origin of this idea. But it seems to have been familiar enough to the readers to require no explanation.—τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας: of the *spirit that worketh now in the sons of disobedience*. How is the gen. τοῦ πνεύματος to be construed? It naturally suggests itself to regard the "spirit" now mentioned as in apposition to the "prince" just described. But to understand the gen. here as continuing the acc. ἄρχοντα (Rück., De Wette, Bleek, etc.) is to take too violent a liberty with grammar. The τοῦ πνεύματος is under the regimen of the ἄρχοντα as the ἐξουσίας is, and it adds something to the idea. The ruler over all that is called authority is also the ruler over this particular spirit. It is objected that the designation of a ruler over a *spirit* is an anomaly. But we have a parallel in the Pauline description of Christ as Κυρίου πνεύματος (2 Cor. iii. 18). The πνεῦμα here is not the spirit or mind of *man* (which would be inconsistent with the force of the ἐξουσίας), nor is it a *collective* term equivalent to the ἐξουσία (for its form is against that, as is also the statement of its operation). It is either (a) the evil *principle* or *power* that comes into men from Satan, *cf.* τὸ πνεῦμα τοῦ κόσμου, 1 Cor. ii. 12; τὸ τοῦ ἀντιχρίστου, 1 John iv. 3; ἕτερον πνεῦμα λαμβάνειν, Eph. iv. 23; or (b) the personal Spirit—that particular Spirit whose domain and work are in evil men. The latter is perhaps to be preferred, as in more definite accordance with the contrast with the Holy Spirit of God which seems to be in view. By ἀπειθεία is meant not merely *unbelief*, but *disobedience*. Its stated sense in the NT is that of "obstinate opposition to the Divine will" (Thay.-Grimm, *sub voce*). The term υἱός in its topical sense and followed by the gen. of a *thing*, expresses what is in intimate relation to the thing, what belongs to it and has it as its innate quality. "Sons of disobedience" are those to whom disobedience is their very nature and essential character, who belong wholly to it. It is a well-known Hebrew idiom, occurring often in the NT, especially in the case of Hebraisms of trans-

<sup>b</sup> πνεύματος τοῦ νῦν <sup>1</sup> ἐνεργούντος ἐν τοῖς <sup>k</sup> υἱοῖς τῆς <sup>k</sup> ἀπειθείας, 3. ἐν <sup>h</sup> οἷς καὶ ἡμεῖς <sup>1</sup> πάντες <sup>2</sup> ἀνεστράφημεν ποτὲ ἐν ταῖς <sup>m</sup> ἐπιθυμίαις τῆς <sup>m</sup> σαρκὸς ἡμῶν, ποιοῦντες τὰ <sup>n</sup> θελήματα τῆς σαρκὸς καὶ τῶν <sup>o</sup> διανοιῶν, καὶ ἦμεν <sup>3</sup> τέκνα <sup>q</sup> φύσει <sup>p</sup> ὀργῆς <sup>4</sup> ὡς καὶ <sup>r</sup> οἱ λοιποί.

<sup>i</sup> Ch. i. 11 reff. <sup>k</sup> Ch. v. 6; Col. iii. 6 only; <sup>vi.</sup> = John xvii. 12; 2 Thess. ii. 5; see Isa. lvii. 4; <sup>am.</sup> Rom. xi. 30, 32; Heb. iv. 6, 11 <sup>†</sup> <sup>l</sup> = 2 Cor. i. 12 (and constr.); 1 Tim. iii. 15; 1 Pet. i. 17; 2 Pet. ii. 18; see Heb. x. 33; Ezek. xix. 6. <sup>m</sup> Gal. v. 16; 1 Pet. ii. 11; 1 John ii. 16. <sup>n</sup> Plur., Acts xiii. 22 only, and Jer. xxiii. 26. <sup>o</sup> = Col. i. 21; ch. iv. 18; see note. <sup>p</sup> = Matt. xi. 19; John i. 12 al.; Rom. ix. 8; ch. v. 8; 1 Pet. i. 14; 2 Pet. ii. 14; Isa. lvii. 4. <sup>q</sup> Rom. ii. 14; Gal. ii. 15, iv. 8 only. <sup>r</sup> 1 Thess. iv. 13, v. 6; 1 Tim. v. 20; Rev. xi. 13 al.

<sup>1</sup> καὶ ἡμεῖς om. FGL; <sup>υμ.</sup> ADK.

<sup>2</sup> παντ. om. 17, 68, 74, 115, v.-ms., Syr., Ar.-erp., Tert., Ambrst.; πάντες ἡμ. 73; *et nos et omnes* Fortun- in Aug.

<sup>3</sup> For ἡμεν, ἡμεθα <sup>NB</sup> 17, 73, Orig.; text ADEFGKLP, Clem., Did., Chr., Thdrt., Dam., al.

<sup>4</sup> φυσ. τεκ. ADEFGLP 3, 37, 80, 106-8-16, It., Vlg., Arm., Orig., Did., Thdrt., Lat. Fathers; text <sup>NBK</sup>, al. pler. Orig., Chr., Dam., Tert.; φυσει om. 109, Eth., Clem.; τέκνα ὀργῆς φυσει Cyr.; ὀργῆς τεκνα Clem.

lation. But the same or similar forms are found now and again in profane Greek, especially in inscriptions and in dignified speech (*cf.* Plato's use of *ἐκγονος*, *Phaedr.*, p. 275 D), the υἱὸς τύχης of the Tragedians, etc.; see Deissmann, *Bible Studies*, pp. 161-166. The νῦν does not refer to the present in contrast with the future of the Parousia (Olsh.), nor with any other future; nor again is it = "Even now," which would have been καὶ νῦν. It looks back upon the previous *πότε*, and contrasts the present working of the πνεῦμα with the past. *Once* that spirit worked in all those addressed; *now* it works not in them indeed, but in those given over to disobedience to God's will. So the lordship belonging to the Prince of evil extends not only over all those malign powers whose seat is in the air, but also and more particularly over that Spirit who operates as an energy of wickedness in the hearts of men opposed to God.

Ver. 3. ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ: *among whom also we all had our life and walk aforetime.* The AV gives "also we all"; Tynd., Cov., Gen., "we also had"; Bish., "we all had"; RV, "we also all". The ἐν οἷς cannot mean "in which *trespasses*" (so Syr., Jer., Beng., etc.); for the ἡμῶν of ver. 1 is against that, and the form would have been ἐν αἷς as ruled by the nearest noun ἁμαρτίας. It can only refer to the υἱοὶ τῆς ἀπειθείας. The καὶ ἡμεῖς πάντες is in contrast with the καὶ ὑμεῖς of ver. 1 and the *περιπατήσατε* of ver. 2. Paul had begun by speaking of the moral condition of these Gentiles before their conversion. He now adds that these

Gentiles were in no exceptional position in that respect, but that all, Jews as well as Greeks, Jewish-Christians like himself no less than Gentile Christians like his readers, had been among those who once lived in obstinate disobedience to God. Paul seldom misses the opportunity of declaring the universal sinfulness of men, the dire level of corruptness on which all, however they differed in race or privilege, stood. So here the ἡμεῖς πάντες is best taken in its utmost breadth—not merely "all the Jewish-Christians" (Mey.), but = the whole body of us Christians, Jewish and Gentile alike included. For the *περιπατήσατε* of ver. 2 we have now ἀνεστράφημεν, "had our conversation" (AV), "conversed" (Rhem.), "lived"

(RV). Like the Heb. <sup>ל</sup> <sup>ה</sup> <sup>ל</sup> it denotes one's walk, his active, open life, his way of conducting himself.—ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν: *in the lusts of our flesh.* Definition of the domain or element in which their life once was spent. It kept within the confines of the appetites and impulses proper to fallen human nature or springing from it. The noun ἐπιθυμία has its usual sense of *craving*, the craving in particular of what is forbidden; σὰρξ in like manner has its large, theological sense, human nature as such, in its physical, mental and moral entirety, considered as apart from God and under the dominion of sin.—ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν: *doing the desires of the flesh and of the thoughts.* The ποιοῦντες is sufficiently represented by the "doing" of Wycl., Cov., Rhem., RV.



s=here only; see ch. i. 7, 18. αὐτοῦ <sup>2</sup> ἣν ἡγάπησεν ἡμᾶς, 5. καὶ ὄντας ἡμᾶς <sup>3</sup> νεκροὺς τοῖς Constr., 1 Tim. vi. 18; James ii. 5. u Rom. ix. 23 al.; Luke i. passim. v Ch. i. 7; Luke ii. 8; John vii. 24; 1 Tim. i. 18 al. w Ver. 1. x Col. ii. 13 only †. y=Rom. iii. 24, and Paul passim.

<sup>1</sup> Omit εν Ν.

<sup>2</sup> αὐτον om. DFG 73, 118, d, e, g, Lat. Fathers; insert before αγαπ. 30, 115-20.

<sup>3</sup> ημας om. 73, 118, Cyr.-Jer.

<sup>4</sup> For τοις παραπτ., ταις αμαρταις DE, etc.; εν τ. παραπτ. B, Syr., Copt., al.; B adds καὶ ταις επιθυμιας.

<sup>5</sup> Insert εν before τω Χριστῳ B 17, 73, 118, tol, Copt., Arm., Chr., Dam., Victorin., etc.

<sup>6</sup> Before χαριτι insert ου (=cuius), DEFG, d, e, f, g, Vulg., Victorin., Ambrosiast., Aug., etc.; ου τη D\*E.

The AV and other Versions give "fulfilling". The word *θέλημα* is of very rare occurrence, except in biblical and ecclesiastical Greek. It denotes properly the *thing willed*, but is used also of the Divine *purpose* (e.g., Eph. i. 9), or *command* (e.g., Eph. v. 17), etc. Here, as also in John i. 13, it denotes *inclination* or *desire*. The pl. *διανοιῶν* is best rendered "thoughts," with Wycl., Cov., Rhem. and RV margin; RV text, following the AV and other Versions, gives "mind". In the LXX the

singular represents the OT *לֵב*, and denotes the *mind* in the large sense, inclusive of understanding, feeling and desiring. It is only the context that gives it the sense of *wicked* thoughts. Two sources of evil desire and impulse, therefore, are indicated here, *viz.*, our fallen nature in general and the laboratory of perverted thoughts, impressions, imaginations, volitions, in particular.—καὶ ἡμεν τέκνα φύσει ὀργῆς: *and were children by nature of wrath*. "Children," rather than "the children," as it is given by AV and all the other old English Versions (except Wycl., who has "the sons"). From what he and his fellow-Christians *did* in their pre-Christian life, Paul turns now to what they *were* then. The statement is so constructed as to throw the chief emphasis on the ἡμεν and the ὀργῆς. For ἡμεν the better attested form is ἡμεθα. Some good MSS. and Versions (ADGLP, Syr.-Harcl., Vulg.) read φύσει τέκνα, and that order is accepted by Lachmann, while a place is given it in the margin by Tregelles. The order τέκνα φύσει, however, which is that of ΝΒΚ, Chrys., etc., and both the TR and the RV, is to be preferred. The ἡμεν makes it clear that it is no longer

*doing* (ποιοῦντες) simply that is in view, but *being, condition*. The τέκνα is the same kind of idiomatic phrase as the former *υἱοί*, only, if possible, stronger and more significant. It describes those in view as not only worthy of the ὀργή, but actually *subject* to it, definitely *under* it. But what is this ὀργή itself? It is not to be identified with *punitive righteousness* (τιμωρία), *punishment* (κόλασις), *future judgment*, or the *effect* of God's present judgment of men, but denotes the *quality* or *affectus* of wrath. But is it *man's* wrath or *God's*? The word is certainly used of the passion of wrath in us (Eph. iv. 31; Col. iii. 8; Jas. i. 19, etc.), and so the whole phrase is understood by some to mean nothing more than that those referred to were given to violent anger or ungovernable impulse (e.g., Maurice, *Unity*, p. 538). But this would add little or nothing to what was said of the lusts of the flesh and thoughts, and would strip the whole statement of its point, its solemnity, and its universality. It is the Divine wrath that is in view here; as it is, indeed, in thirteen out of twenty occurrences in the Pauline writings, and that, too, whether with or without the definite article or the defining Θεοῦ (cf. Moule, *in loc.*). This holy displeasure of God with sin is not inconsistent with His love, but is the reaction of that love against the denial of its sovereign rights of responsive love. The term φύσις, though it may occasionally be applied to what is *habitual* or to character as *developed*, means properly what is *innate*, *implanted*, in one by *nature*, and this with different shades of meaning (cf., e.g., Rom. ii. 14; Gal. ii. 15, iv. 8, etc.). The clause means, therefore, that in their pre-Christian life those meant by



the ἡμεῖς πάντες were in the condition of subjection to the Divine wrath; and that they were so not by deed merely, nor by circumstance, nor by passing into it, but by nature. Their universal sin has been already affirmed. This universal sin is now described as sin by nature. Beyond this Paul does not go in the present passage. But the one is the explanation of the other. Universal sin implies a law of sinning, a sin that is of the nature; and this, again, is the explanation of the fact that all are under the Divine wrath. For the Divine wrath operates only where sin is. Here is the essential meaning of the doctrine of *original sin*. That it finds any justification here is denied, indeed, by some; even by Meyer, who admits, however, that elsewhere (e.g., in Rom. vi.) Paul teaches that there is a principle of sin in man by nature, and that man sins actually because of that innate principle. But he argues that it is in virtue not of the principle itself, but of the acts of sin by which that principle expresses itself, that we are in a state of subjection to the Divine wrath. This, however, is to make a nature which originates sinful acts and which does that in the case of all men without exception, itself a neutral thing.

Ver. 4. ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει: *but God (or, God, however), being rich in mercy*. A return is now made to the statement which was interrupted at ver. 2. The resumption might have been made by οὖν. The adversative δέ, however, is the more appropriate, as the other side of our case is now to be set forth—the Divine grace which meets the sinful, condemned condition, and which stands over the dark background of our death by sin and our subjection by nature to the Divine wrath. God who is wroth with sin, is a God of grace. His disposition towards those who are dead by trespasses and sins is one of mercy, and this no stinted mercy, but a mercy that is *rich*, exhaustless (for πλούσιος, πλουτίζειν, etc., cf. 1 Cor. i. 5; 2 Cor. ix. 11; 1 Tim. vi. 17, 18; Jas. ii. 5).—διὰ τὴν πολλὴν ἀγάπην ἣν ἡγάπησεν ἡμᾶς: *by reason of His great love wherewith He loved us*. The use of the cogn. acc. ἣν adds to the force of the idea; cf. the use of the same phrase by our Lord Himself with reference to His Father's love, John xvii. 26. If *mercy* is God's attitude to sinful men, *love* is His motive in all that He does with them; and as the mercy is "rich" so the love is "great". With this great love God loved us when He chose us, and it is *on account of* that love (not

"through" it, as Luther puts it) that He acts with us as He does. The ἡμᾶς has the widest sense here—all of us, whether Jew or Gentile.

Ver. 5. καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν: *even when we were dead by our trespasses*. The condition of death in which we are by nature is now re-affirmed, and in a still more emphatic way than in ver. 1. The καὶ is not the copula, simply attaching one statement to another (Mey.), nor a mere repetition of the καὶ of the opening verse, nor = "also," "also us" collectively (which would require καὶ ἡμᾶς), but the ascensive καὶ = *even* (Syr.-Phil., AV, RV, Ell., etc.). It qualifies the ὄντας (while the νεκροὺς is thrown emphatically forward), and heightens the sense of the *greatness* of the Divine power—as a power operating on us when we were yet held fast in the state of inexorable death. The τοῖς defines the trespasses as those already mentioned in connection with that state of death, and so has much the sense of "our".—συνεζωποποίησεν τῷ Χριστῷ: *quickened us together with the Christ*. Some authorities (including B 17, Arm.) insert ἐν before τῷ Χριστῷ; which is favoured so far by Lachm. and gets a place in the margin with WH and RV. But the mass of authorities omit it. The συν-, therefore, of the compound verb refers to the Χριστῷ, and the idea expressed is that of fellowship with Him, not the fellowship or comprehension of Jew and Gentile alike in the Divine act of quickening (Beza). Here again the article probably designates Christ in His official relation to us. The *quickening* here in view is understood by some (including Meyer) to refer to the first act in the raising of the dead at the great day; the following verbs *συνήγειρεν*, *συνεκάθισεν* being similarly understood in the literal sense, as referring proleptically to events that belong to the ultimate future. Thus the *standing* rather than the moral condition is supposed to be primarily in view, the idea being that when Christ was raised from the dead we also as members of His body were raised in principle with Him, so that the resurrection of the future which we await will be simply the application to the individual of what was accomplished once for all for the whole of His members then. It must be admitted that the analogous passage in Col. ii. 12, 13, which associates the *quickening* with the forgiveness of trespasses and the blotting out of the hand-writing of ordinances, on the whole favours that interpretation. Looking, however, to the express and particular

z Col. ii. 12, μένοι) 6. καὶ <sup>a</sup>συνήγειρεν καὶ <sup>b</sup>συνεκάθισεν ἐν τοῖς <sup>c</sup>ἐπουρανίοις ἐν  
 iii. 1 only; Exod. χριστῷ Ἰησοῦ,<sup>1</sup> 7. ἵνα ἐνδείξηται ἐν τοῖς <sup>d</sup>αἰώσιν τοῖς <sup>e</sup>ἐπερχομένοις  
 xxiii. 5 τοῦ ὑπερβάλλοντος <sup>f</sup>πλούτους <sup>g</sup>τῆς χάριτος αὐτοῦ ἐν <sup>h</sup>χρηστότητι <sup>i</sup>ἐφ'  
 a Trans., here only, intr., Luke xxii. 55; Exod. xviii. 13. b Ch. i. 3 reff. c Rom. ix. 17, from Exod.  
 ix. 16; 1 Tim. i. 16 al(8), but Paul only. d Here only; ἐπ.= Luke xxi. 26; James v. 1.  
 e Ch. i. 19 reff. f Ch. i. 7 reff. g Rom. ii. 4 al(8), but Paul only. h See i. 19, εἰς ἡμ.

<sup>1</sup> ἐν Χ. I. om. FG, g, Hil.; cum Chr. fcs. Fortun.; omit Ἰησου Orig., Cyr.

<sup>2</sup> τον υπερβαλλοντα πλουτον, with D<sup>3</sup>ELP, Or., Euseb., Chr., Thdr., etc.; το υπερβαλλον πλουτος N<sup>3</sup>BADFG 17, 67<sup>2</sup>, Orig., Euth., etc.

<sup>3</sup> Before χρηστ. insert τη DE.

description of the worldly walk and the conversation in the lusts of the flesh, which is given in vers. 2, 3, and which seems to explain what is said in ver. 1 of the state of being "dead by trespasses and sins"; and having regard also to the application to the moral life which is made in the second half of the Epistle, most interpreters understand the quickening here affirmed to be that of regeneration—the communication of spiritual life.—*χάριτί ἐστε σεσωσμένοι: by grace have ye been saved.* So the RV, while the AV is content with "are ye saved". The idea is that they were saved and continued to be so. The *χάριτι* is put emphatically first—"by grace it is that ye have been saved". The parenthetical mention of *grace* is in place. Nothing else than grace could give life to the dead, but grace could indeed do even that.

Ver. 6. καὶ *συνήγειρεν*: and raised us with Him. That is, to life now, in a present spiritual renewal. The *συνήγειρεν* expresses the definite idea of *resurrection*, and primarily that of the physical resurrection. The introduction of this term and the following makes it not improbable that both ideas, that of the present moral resurrection and that of the future bodily resurrection, were in Paul's mind, and that he did not sharply distinguish between them, but thought of them as one great gift of life.—καὶ *συνεκάθισεν ἐν τοῖς ἐπουρανίοις*: and seated us (or, enthroned us) with Him in the *heavenlies*. Made us sharers with Him in dignity and dominion, so that even now, and in foretaste of our future exaltation, our life and thought are raised to the *heavenlies* where He reigns. But as Bengel notices, Paul pauses here and does not add the ἐν δεξιᾷ αὐτοῦ which is said of Christ in i. 20—ἐν Χριστῷ Ἰησοῦ: in Christ Jesus. Not the *συνεκάθισεν* only, but the whole statement is qualified by this. This quickening, this resurrection, this seating of us with Him take

effect in so far as we are *in* Him as our Representative, having our life and our completeness in our Head.

Ver. 7. ἵνα ἐνδείξηται ἐν τοῖς αἰώσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλούτον τῆς χάριτος αὐτοῦ: that He might shew forth in the ages that are coming the exceeding riches of His grace. For the τὸν ὑπερβάλλοντα πλούτον of the TR the neuter form τὸ ὑπερβάλλον πλούτος is preferred by most editors (LTrWHRV). The satisfaction of His love was God's motive in quickening and raising them. The manifestation of His glory in its surpassing wealth is His final purpose in the same. The verb ἐνδείκνυσθαι occurs eleven times in the Pauline Epistles and Hebrews, and nowhere else in the NT. The active is very rare even in the classics, and is never found in the NT. Hence the ἐνδείξηται is to be taken as a simple active (not as=shew forth for Himself), all the more by reason of the αὐτοῦ. What is meant by the τοῖς αἰώσιν τοῖς ἐπερχομένοις? Some give it the widest possible sense, e.g., *per omne vestrum tempus reliquum quum in hac vita tum in futura quoque* (Morus), "the successively arriving ages and generations from that time to the second coming of Christ" (Ell.). But it is rather another form of the αἰὼν ὁ μέλλων (Harl., Olsh., Mey., Haupt, etc.), the part. ἐπερχόμενος being used of the future (e.g., Jer. xlvii. 11; Isa. xli. 4, 22, 23, xlii. 23; Luke xxi. 26; Jas. v. 1, etc.), and the future being conceived of as made up of an undefined series of periods. In other cases reduplicated expressions, αἰῶνες τῶν αἰώνων, etc., are used to express the idea of eternity. God's purpose, therefore, is that in the eternal future, the future which opens with Christ's Parousia, and in all the continuing length of that future, the grace of His ways with those once dead in sins should be declared and understood in all the grandeur of its exceeding riches.—ἐν χρηστότητι ἐφ' ἡμᾶς: in kindness



ἡμᾶς ἐν χριστῷ Ἰησοῦ.<sup>1</sup> 8. τῇ γὰρ ἡ χάριτί<sup>2</sup> ἐστε σεσωσμένοι<sup>3</sup> διὰ<sup>4</sup> Ver. 5 reff.  
 τῆς<sup>5</sup> πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν,<sup>6</sup> θεοῦ τὸ δῶρον· 9. οὐκ ἐξ 22, 30; 2  
 ἔργων, ἵνα μὴ τις<sup>7</sup> καυχῆσθαι. 10. αὐτοῦ<sup>8</sup> γὰρ ἔσμεν<sup>9</sup> ποίημα,<sup>10</sup> 9 al., ii.  
 Phil. iii. 9; Col. ii. 12 al.; 1 Pet. i. 5; =see Acts xv. 9. 1 Cor. vi. 6; Phil. i. 28. k Rom. iii.  
 m 2 Cor. iii. 5; 1 Cor. i. 30. n=here only; δωρεά, John iv. 10; 2 Cor. ix. 13 al. o Rom. ii. 17  
 al(34), but Paul only, exc. James i. 9; iv. 16, not in Col.; so also καύχημα and καύχησις, exc. James  
 iv. 16. p Rom. i. 20 only; Gal. viii. 17. 16, iii. 26;

<sup>1</sup> Ἰησ. om. DEFG, d, e, g, Eth., Victorin., etc.

<sup>2</sup> αὐτου χαριτι σεσ. εσμεν DE, d, e, al., Vss.

<sup>3</sup> Before πίστεως om. της BD<sup>1</sup>FG 17, 67<sup>a</sup>, 76, 80, Chr., Thl.-text, etc.; insert DEKL, most mss., Thdrt., Dam., Thl.-comm., Oec.

<sup>4</sup> ὑμων DFG 46, 52, 73, etc., Arm. Chr., Dam., etc.

<sup>5</sup> θεου γαρ δδ.

<sup>6</sup> ποιηματα 47.

toward us. The ἐν is taken by some (Mey., etc.) as the instrumental ἐν, "by means of kindness". It is more natural to give it the proper force of "in," as defining the way in which the grace showed itself in its surpassing riches. It was in the form of kindness directed towards us. The χρηστότης, which means moral goodness in Rom. iii. 12, has here the more usual sense of *benignity* (cf. Rom. ii. 4, xi. 12; 2 Cor. vi. 6; Gal. v. 22; Col. iii. 12; Tit. iii. 4).—ἐν Χριστῷ Ἰησοῦ: in Christ Jesus. Again is Paul careful to remind his readers that all this grace and the manifestation of it in its riches have their ground and reason in Christ.

Ver. 8. τῇ γὰρ χάριτί ἐστε σεσωσμένοι: for by grace have ye been saved. More exactly "by the grace," i.e., by this grace, the grace already mentioned. Grace is the explanation of their own salvation, and how surpassingly rich the grace must be that could effect that!—διὰ τῆς πίστεως: through faith. That is, by faith as the instrument or means. Paul never says διὰ τὴν πίστιν, as if the faith were the ground or procuring cause of the salvation. It is the χάριτι, too, not the explanatory πίστεως that has the first place in Paul's thoughts here.—καὶ τοῦτο οὐκ ἐξ ὑμῶν: and that not of yourselves. That is, not as proceeding from yourselves or of your own performance. The sentence thus beginning with καὶ τοῦτο (cf. Rom. xiii. 11) is not parenthetical, but an integral part of the statement. But to what does the τοῦτο refer? To the πίστεως say some (Chrys., Theod., Jer., Bez., Beng., Bisp., Moule, etc.). The neut. τοῦτο would not be irreconcilable with that. The formula καὶ τοῦτο indeed might rather favour it, as it often adds to the idea to which it is attached. It may also be granted that a peculiarly suit-

able idea results—the opportune reminder that even their *faith*, in which at least they might think there was something of their own, has its origin in God's grace, not in their own effort. But on the other hand the *salvation* is the main idea in the preceding statement, and it seems best to understand the καὶ τοῦτο as referring to that salvation in its entire compass, and not merely to the one element in it, its instrumental cause, appended by way of explanation. Θεοῦ τὸ δῶρον: it is the gift of God. Or, perhaps, "God's gift it is". The salvation is not an achievement but a gift, and a gift from none other than God. This declaration of the free, unmerited, conferred nature of the salvation is made the stronger not only by the contrast with the ἐξ ὑμῶν, but by the dropping of any connecting particle.

Ver. 9. οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι: not of works, that no one should glory in any but the Lord and the prophet's jealousy for the honour of God (Jer. ix. 23, 24; Is. xlii. 8, 14, etc.) burn with a yet intenser flame in Paul, most of all when he touches the great theme of man's salvation. That the glory of that salvation belongs wholly to God and in no degree to man, and that it has been so planned and so effected as to take from us all ground for boasting, is enforced on Paul's hearers again and again, in different connections, with anxious concern and utmost plainness of expression (cf. Rom. iii. 17; 1 Cor. i. 29, iv. 7; Gal. vi. 14; Phil. iii. 3, etc.).

Ver. 10. αὐτοῦ γὰρ ἔσμεν ποίημα: for we are His workmanship (or, handiwork). The αὐτοῦ is emphatic—"His handiwork are we". The word ποίημα occurs only once again in the NT (Rom. i. 20, with reference to the works of



q=ch. iii. 9, κτισθέντες ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοι-  
 iv. 24;  
 Col. i. 16, μασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.  
 iii. 10 al.  
 r=Gal. v. 13; 1  
 Thessa. iv. 7, s Acts ix. 36; Rom. ii. 7, xiii. 3 al. fr. t Attr., ii. 7 refl. u Rom. ix. 23  
 only; Isa. xxviii. 24. v Rom. vi. 4; 2 Cor. iv. 2, x. 3, ch. v. 2; Col. ii. 6, iv. 5; 1 John i. 6, 7 al.  
 w W. ὅτι, Paul only; Acts xx. 31; 2 Thessa. ii. 5. x=John ix. 13; Rom. vii. 9, xi. 30 al.  
 y Rom. ii. 28 refl.

II. Διὸ μνημονεύετε ὅτι<sup>1</sup> ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ

<sup>1</sup> Διὰ τοῦτο μνημονεύοντες ὑμ. οἱ ποτε . . . FG, Dial., Rec. ὑμ. ποτε N<sup>3</sup>D<sup>2</sup>KLP, Syr.-P., Chr., Thdrt., etc.; ποτε ὑμεῖς N<sup>\*</sup>ABDE 17, 37, 73, 115, 116, d, e, f, Vulg., Dial., Diod., etc.

nature). Here, as the following clause shows, it expresses not *appointment* to something, but an actual *making*. The clause gives the reason for the statement that our salvation is not of *works*. We ourselves are a *work*, the handiwork of God, made anew by Him, and our salvation, therefore, is due to Him, not to ourselves.—κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς: *created in Christ Jesus for good works*. Further definition of the ποῖημα αὐτοῦ. We are God's spiritual handiwork, in the sense that we were *created* by Him, made a new spiritual *creature* by Him when His grace made us Christians. This new creation was *in Christ*, so that except by union between Him and us it could not have taken place (Eph. ii. 15, iv. 24; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10). Also it was *with a view* to good works, ἐπὶ being used here (much as in Gal. v. 13; 1 Thess. iv. 7; 2 Tim. ii. 14) to express *object*; cf. Win.-Moult., p. 492. We ourselves then having been created anew by God, and good works being the *object* to which that new creation looked, not the cause that led to it, all must be of grace not of deeds (ἔργων), and there can be no room for boasting.—οἷς προητοιμάσεν ὁ θεός: *which God afore prepared*. The οἷς cannot with any propriety be construed as a masc., "for whom He before appointed" (Erasm.); nor can it well be taken as the dat. of destination, "unto which God prepared us" (Luth., Schenkel, etc.); for that would require the insertion of a ἡμῶς. Nor, again, can it be taken in the intrans. sense, so as to give the idea "for which God made previous preparation" (Stier); for while ἐτοιμάζειν may be used intransitively (Luke ix. 52), the compound verb does not appear to be so used. It is best taken (with the Syr., Goth. and Vulg. Versions and the best exegetes) as a case of attraction—οἷς for ᾧ. The προετοιμάζειν is not quite the same as προορᾷζειν. It means to *prepare* or *place in readi-*

*ness before*, not specifically to *foreordain* (Aug., Harl.). The προ- describes the *preparation* as prior to the *creation* (κτισθέντες). The subjects of the preparation also are the *good works themselves*, not the *ways* in which they are to be done. In relation to the question of human merit or glorying, therefore, good works are viewed in two distinct aspects. They are the goal to which God's new creation of us looked; they are also in God's eternal plan. Before He created us in Christ by our conversion He had destined these good works and made them ready for us in His purpose and decree. There is the unseen source from which they spring, and there is their final explanation.—ἵνα ἐν αὐτοῖς περιπατήσωμεν: *that we should walk in them*. God's purpose in the place which He gave to good works in His decree was that they should actually and habitually be done by us. His final object was to make good works the very element of our life, the domain in which our action should move. That this should be the nature of our walk is implied in our being His handiwork, made anew by Him in Christ; that the good works which form the Divine aim of our life shall be realised is implied in their being designed and made ready for us in God's decree; and that they are of God's originating, and not of our own action and merit, is implied in the fact that we had ourselves to be made a new creation in Christ with a view to them.

Vv. 11-22. The second half of this chapter makes a paragraph by itself. Its subject is the case of those Gentile believers whom Paul has immediately in view—their heathen past and their Christian present. They are reminded of what they once were—outside Christ, outside the special privilege of Israel, without hope, and without God; and of what they have come to be by the power of Christ's death—placed on an equality with the chosen people, brought nigh to the Father, made part of the house-

\* λεγόμενοι \* ἀκροβυστία ὑπὸ τῆς \* λεγομένης <sup>b</sup> περιτομῆς <sup>γ</sup> ἐν σαρκί z <sup>Mett. x. 2: Acts iii. 2; 1 Cor. viii. 5; 2</sup>  
 \* χειροποιήτου, 12. ὅτι ἦτε τῷ καιρῷ<sup>1</sup> ἐκείνῳ <sup>d</sup> χωρὶς χριστοῦ \* ἀπηλ-  
 Thess. ii. 4 al. a Paul only, exc. Acts xi. 3; Gen. xvii. 11, etc. b Paul only, exc. John vii. 22, 23; Acts vii. 8, x. 45, xi. 2; Exod. iv. 26. c Mark xiv. 58; Acts vii. 48, xvii. 24; Heb. ix. 11, 24 only; Isa. ii. 18, of idols. d Rom. iii. 21 al. e Ch. iv. 18; Col. i. 21 only; Ps. lxxviii. 8.

<sup>1</sup> Rec. before τῷ καιρ. insert ἐν with D<sup>3</sup>EKLP, Vss., Fathers; om.  $\Sigma$ ABD<sup>1</sup>FG, Chr.-comm., Epiph., Cyr., Lat. Fathers.

hold of God and the living temple of the Lord.

Ver. 11. Διδὸ μνημονεύετε ὅτι ὑμεῖς ποτέ: *Wherefore remember that aforetime ye.* The order of the TR, ὑμεῖς ποτέ, is supported by such authorities as  $\Sigma$ <sup>3</sup>D<sup>3</sup>G (with οἱ before ποτέ), Syr.-Harcl., etc. Some authorities place the ποτέ after the ἔθνη (Syr.-P., Boh.). But ποτέ ὑμεῖς is the order of the best and oldest MSS. ( $\Sigma$ \*ABD\*), the Vulg., etc., and is adopted by most (LTrWHRV). As διδὸ indicates, what follows is a personal, ethical application of what has been said; and the application is drawn not from the immediately preceding sentence, but from the contents of the prior paragraph as a whole. The great things done for them by God's grace should incline them to think of the past from which they have been delivered. The remembrance of that past will make them more thankful for their present privilege, and more careful to walk in the good works which God has in view for them. The sentence is interrupted by descriptive clauses, but is taken up again in the next verse; where a second ὅτι and the words τῷ καιρῷ ἐκείνῳ are introduced, resuming the ὅτι and the ποτέ of ver. 11. There is no need, therefore, to supply either ὄντες or ἦτε at this point. τὰ ἔθνη ἐν σαρκί: *Gentiles in the flesh.* The article is given to the ἔθνη, the class to which the readers belong being in view (Win.-Moult., pp. 132, 217). It is not repeated before the σαρκί, as the ἐν σαρκί makes one idea with the τὰ ἔθνη (Win.-Moult., p. 169). The term σάρξ also is to be taken literally, not as referring to the former unregenerate life, but (as the subsequent sentences show) in the sense of the *flesh* to which *circumcision* is applicable. They are reminded that they belonged to the class of the Gentiles, their bodies proclaiming their heathen character.—οἱ λεγόμενοι ἀκροβυστία: *who are called Uncircumcision.* A further definition of what they were as ἔθνη, suggestive of the low regard in which they were held as members of that class. The name *Uncircumcision*!—a name of contempt, was flung at them. The term

ἀκροβυστία, which is unknown to profane Greek but is used in the LXX, is taken to be an Alexandrian corruption of ἀκροποσθία.—ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκί χειροποιήτου: *by that which is called Circumcision, in the flesh, made by hand.* So the RV. Better perhaps "by the so-called Circumcision, performed by hand in the flesh" (Ell.). Wicl. gives "made by hand in flesh". A description of the Jew, given in a tone of depreciation. Hence probably the change from οἱ λεγόμενοι τῷ τῆς λεγομένης περιτομῆς. This sentence also is introduced with reference to the poverty of the previous condition of these Godless, Christless Gentiles. The point seems to be that the inferiority in which they were held, and which was expressed by the contemptuous name *Uncircumcision*, meant all the more as it was fastened on them by those to whom, while proudly calling themselves the *Circumcision*, the distinction was nothing more than an outward manual act performed on their bodies. The rite when its spiritual significance and use are in view, is spoken of with honour by Paul (Rom. iv. 11). As a mere performance, a barrier between Jew and Gentile, a yoke imposed by the former on the latter, a thing made essential to salvation, he spoke of it in terms of scorn and repudiation.

Ver. 12. ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ: *that ye were at that time apart from Christ.* The sentence interrupted by the description of those addressed as τὰ ἔθνη κ.τ.λ. is now resumed—*Remember, I say, that ye were.* The τῷ καιρῷ, corresponding to the previous ποτέ, refers to their pre-Christian days. In such phrases it is usual to insert ἐν (Donald., *Greek Gram.*, p. 487), and it is inserted by the TR (following AD<sup>1</sup>FG, etc.). But time *when* is also often enough expressed by the simple dat. (Win.-Moult., pp. 273, 274), and the balance of evidence is largely against the presence of the prep. here. The χωρὶς Χριστοῦ is the predicate to ἦτε, and is not a defining clause = "being at that time without Christ" (De Wette,



† Acts xxii. 28 only;  
2 Macc. iv. 17.  
‡ Constr., here only; cf. Soph., *Œd. Tyr.*, 219, 220, Plato, *Apol.* i. ix. 4; Gal. iv. 24 only.      i Gal. iv. 23; Heb. iv. 17 al.      h Acts iii. 23; plur., Rom. k Here only.

<sup>1</sup> κοσμ. τουτω FG, Or., etc.

Bleek). It describes their former condition as one in which they had no connection with Christ; in which respect they were in a position sadly inferior to that of the Jews whose attitude was one of hoping and waiting for Christ, the Messiah. Their apartness from Christ, their lack of all relation to Him—this is the first stroke in the dark picture of their former heathen life, and the four to which the eye is directed in the subsequent clauses all follow from that.—ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ: *alienated from the commonwealth of Israel*. The alienation is expressed by ἀπαλλοτριούσθαι, a strong verb, common enough in classical Greek (at least from Plato's time), corresponding

to the OT נָזַח (cf. Ps. lviii. 4), and used again in Eph. iv. 18; Col. i. 21. It does not necessarily imply a lapse from a former condition of attachment or fellowship, but expresses generally the idea of being a *stranger* as contrasted with one who is *at home* with a person or an object. The term πολιτεία has two main senses—a *state* or *commonwealth* (e.g., 2 Macc. iv. ix, viii. 17), and *citizenship* or the rights of a citizen (Acts xxii. 28). The first of these is most in harmony with the theocratic term τοῦ Ἰσραὴλ, and so it is understood by most. These Ephesians, therefore, had no part in the theocracy, the OT constitution under which God made Himself known to the Jew and entered into relation with him.—καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας: *and strangers from the covenants of the Promise*. The τῶν διαθηκῶν is probably the gen. of *separation* or *removal*. That idea is usually expressed by a prep., but with verbs like ὑποχωρεῖν, διαφέρειν, ἀποστερεῖσθαι, and with some adjectives, it is also expressed by the simple gen. (Win.-Moult., pp. 243, 244). The word ξένος, which has the particular meaning of one who is not a member of a state or city, is used here in the general sense of *foreign* to a thing, having no share in it. The διαθηκαὶ are the covenants with Abraham and the patriarchs (cf. Wisd. xviii. 22; 2 Macc. viii. 15). It is obviously the covenants of Messianic sig-

nificance that are in view. That the Mosaic Law or the Sinaitic Covenant is not in view seems to follow from the mention of the ἐπαγγελία; for that Covenant was not distinctively of the Promise, but is described by Paul as coming in after it and provisionally (Gal. iii. 17-19). The ἐπαγγελία is the Promise, the one distinctively so called, the great Messianic Promise given to the fathers of the Hebrew people (Gen. xiii. 15, xv. 18, xvii. 8, etc.). The defining τῆς ἐπαγγελίας is attached by some (Rosenmüller, etc.) to the following ἐλπίδα μὴ ἔχοντες. But the *covenants* and the *promise* are kindred ideas, and make one thought here.—ἐλπίδα μὴ ἔχοντες: *having no hope*. With participles the subjective negative is much more frequently used than οὐ. In cases like the present, where the participle does not belong to the class of those expressing command, purpose, condition or the like, the use of μὴ is due to the *aspect* in which the matter in question presents itself to the writer—to the fact, e.g., that he has a *genus*, not the individual, in view; cf. Ell. on 1 Thess. ii. 15, and Win.-Moult., p. 606. The statement here is absolute—ἐλπίδα, not τὴν ἐλπίδα. It is not only that they had not *the* hope, the Messianic hope which was one of the distinctions of the Israelite, but that they were utterly without hope. Ignorant of the Divine salvation and of Christ in whom it was found, they had nothing to hope for beyond this world.—καὶ ἄθεοι ἐν τῷ κόσμῳ: *and without God in the world*. The last element in the darkness and misery of their former life. The adj. ἄθεος, which is never found in the LXX or in the Apocrypha, and only this once in the NT, in classical Greek means *impious* in the sense of denying or neglecting the gods of the State; but it is also used occasionally in the sense of *knowing* or *worshipping no God* (Æl., V. h., 2, 31), or in that of *abandoned by God* (Soph., *Œd. R.*, 633). Three renderings are possible here—*ignorant* of God, *denying* God, *forsaken* of God. The third is preferred by many (Mey., Ell., etc.), who think that the darkest colour is given to the picture of their old heathen condition by this men-





α = here only; see Rom. v. 1. <sup>2</sup> Here only. <sup>3</sup> Matt. xxi. 33; <sup>4</sup> Mark Luke xiv. 23, epp., here only; Num. xxii. 24. <sup>5</sup> t = John ii. 19; <sup>6</sup> a Pet. iii. 10, 11, 12. <sup>7</sup> u Luke xxiii. 12; James iv. 4 al.; Paul only; Gen. iii. 15. <sup>8</sup> v Here only; see Rom. iii. 27, vii. 2, viii. 2.

calls *immanent* instrumentality, the action of the verb being regarded as *existing in the means*. See Ell. on the present passage and on 1 Thess. iv. 18. There is little to be gained, however, by attempting much finesse in such matters.

Ver. 14. αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν: *for He is our Peace*. As most commentators notice, the emphasis is on the αὐτός—"He and no other". But there is probably more in it than that. The selection of the abstract εἰρήνη, instead of the simple εἰρηνοποιός, suggests that the point of the αὐτός is not only "He alone," but "He in His own person". It is not only that the peace was made by Christ and ranks as His achievement, but that it is so identified with Him that were He away it would also fail,—so dependent on Him that apart from Him we cannot have it. And He is thus for us "the Peace" (ἡ εἰρήνη), Peace in the absolute sense to the exclusion of all other. Peace, the peace of the Messianic age, the peace that is to come by Messiah, is a frequent note in OT prophecy (Isa. ix. 5, 6, lii. 7, liii. 5, lvii. 19; Mic. v. 5; Hag. ii. 9; Zech. ix. 10). Here, as the next sentence shows, the peace especially in view is that between Jew and Gentile.—ὁ ποιήσας τὰ ἀμφότερα ἔν: *who made both one*. Not "hath made," but "made," with reference to the definite act of His death, as suggested by the ἐν τῷ αἵματι.

The ἀμφότερα is the abstract neuter—the two parties or classes. The sing. neut. ἐν (= one thing, one organism) expresses the idea of the unity, the new unity which the two long separate and antagonistic parties became; cf. the ἐν used even of the relation between Christ and God in John x. 16, and for the unity here in view, cf. Rom. x. 12; 1 Cor. xii. 13; Gal. iii. 28; Col. iii. 11.—καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας: *and broke down the middle wall of the partition*. The former clause began the explanation of how Christ became our Peace. That explanation is continued in this clause and in the following. The καί, therefore, is epexegetic = *to wit*, or *in that* (cf. Win.-Moult., p. 545). The gen. φραγμοῦ is not a mere equivalent to an adjunct. or a partic., as if = τὸ μεσότοιχον διαφράσσον (Grot., Rosenm., etc.), nor

is it the gen. of *quality*, = "the middle wall whose character it is to divide"; but either (a) the *abpos. gen.* or gen. of *identity*, = "the middle wall that is (or, consists in) the partition," or (b) the *posses. gen.*, = "the wall pertaining to the partition". On the latter view of the gen. the μεσότοιχον (a word found only this once in the NT and of rare occurrence elsewhere) becomes the more definite and specific term, the φραγμός the more general, the former being, indeed, a part of the latter. That is to say, the φραγμός is the whole system of things that kept Jew and Gentile apart, and the μεσότοιχον is the thing in the system that most conspicuously divided them, and that constituted the "enmity," viz., the Law. It is best, however, to take the terms μεσότοιχον and φραγμός in the simple, literal sense of *division* and *separation*, which are not explained to be the Law till the νόμος is actually introduced in the subsequent clause; and, therefore, the former view of the gen. appears to be preferable. It is suggested that what Paul really expresses then is the fact that the legal system, which was meant primarily to protect the Jewish people against the corruption of heathen idolatry, became the bitter root of Jewish exclusiveness in relation to the Gentiles. This is to give the φραγμός here the sense of something that fences in or encloses, which it occasionally has (Soph., *Œd. Tyr.*, 1387). But that is a rare sense, and the idea seems to be simpler. It is doubtful, too, whether Paul had in view here any material partition with which he was familiar. It could scarcely be the veil of the Temple that was rent at the Crucifixion; for that veil did not serve to separate the Gentile from the Jew. It might rather be (as Anselm, Bengel, and many more have thought) the wall or screen that divided the court of the Gentiles from the sanctuary proper, and of which Josephus tells us that it bore an inscription forbidding any Gentile from penetrating further (*Jew. Wars*, v., 5, 2; vi., 2, 4; *Antiq.*, viii., 3, 2; xv., 11, 5). But even this is questionable, and all the more so as the wall was still standing at the time when this was written. For the use of λύσας cf. John ii. 19.



τῶν ἐντολῶν ἐν δόγμασιν καταργήσας,<sup>1</sup> ἵνα τοὺς δύο κρίσῃ ἐν <sup>w</sup> Luke ii. 1; Acts xvi. 4, xvii. 7; Col. ii. 14  
 ἑαυτῷ εἰς ἓνα <sup>b</sup> καινὸν <sup>2</sup> ἀνθρώπον, <sup>ο</sup> ποιῶν εἰρήνην, 16. καὶ ἀπο-  
 only; Dan. vi. 9. x Luke xlii. 7, but=(24) Paul only; see Rom. iii. 2 al. y Ver. 20 reff.  
 z=Here only. a=Matt. xiii. 30, xxvii. 51 || Mark; Rev. xvi. 19; Jud. ix. 43. b Ch. iv. 24 only;  
 see 2 Cor. v. 17; Gal. vi. 15. c James iii. 18 only; see Matt. v. 9. d Col. i. 20, 21 only.

<sup>1</sup> καταργήσας DE. For εαυτῷ, αὐτῷ SABFP 3, 14, 17, etc., al.; εαυτῷ <sup>3</sup>DEK LP, most mss., Ath., Chr., Thdrt., Dam., Thl., Oec.

<sup>2</sup> καινόν FG.

Ver. 15. τὴν ἐχθρὰν: *to wit the enmity*. Many (Luth., Calv., De Wette, etc.) take this to be a figure for the Mosaic Law. But the ἐχθρὰ is in antithesis to the εἰρήνη of ver. 14, and the specification of the Law comes in later. It is better, therefore, to take the ἐχθρὰ here in the abstract sense of *hostile, separating feeling*. But is it the enmity of Jew and Gentile to God (Chrys., Harl., etc.) or the enmity between Jew and Gentile? The statement of the μεσότοιχον as a mid-wall between τὰ ἀμφοτέρω decides for the latter. The argument in favour of this view is stronger still when the former view is connected with the idea that the ἐχθρὰ is the Mosaic Law. For the Mosaic Law could not be said to have been the cause of hostile feeling on the part of Gentiles to God.—ἐν τῇ σαρκί αὐτοῦ: *in His flesh*. The term σὰρξ is taken by some (Stier, etc.) in a sense wide enough to cover Christ's incarnation and His entire incarnate life. But, apart from other difficulties, this is inconsistent with the definite mention of His *blood* and His *cross*. The term refers, therefore, to His death, and means His crucified flesh (cf. Col. i. 22). The great difficulty here, however, is the connection. Some attach the phrase immediately to τὴν ἐχθρὰν (Chrys., etc.), "the enmity which was in His flesh," as if the idea were "the hatred in the human race generally" or "the national hatred," the hatred in the Jewish people. But this would require τὴν before ἐν σαρκί, and furnishes at best a forced meaning. Most commentators connect it with καταργήσας, supposing it to be put emphatically first. So it is taken, e.g., by Meyer, who makes ἐν σαρκί begin the new clause. The RV takes the same view, but brings the ἐχθρὰν under the regimen of the καταργήσας—"having abolished in His flesh the enmity, even the law". There is much to say in support of this, especially in view of the Pauline statements in Rom. iii. 21, x. 14; Gal. iii. 13; Col. ii. 14, etc. On the other hand there is an awkwardness in bringing in the predication *before* the

verb, and the parallelism is broken (cf. Alf.). It is best, therefore, to attach the ἐν σαρκί αὐτοῦ to the λύσας (Calv., Rück., Alf., etc.). The form of the sentence is better kept in this way. The appropriateness of the use of λύσας is then seen; for the verb λύειν (= *subvert, dissolve*), is equally applicable to the μεσότοιχον and to the ἐχθρὰν, the phrase λύειν ἐχθρὰν being common in ordinary Greek. On the other hand καταργεῖν is much less applicable to ἐχθρὰν. So the sense is—"who in His crucified flesh (*i.e.*, by His death on the cross) broke down the middle-wall of the partition, to wit the enmity" (*i.e.*, the hostile feeling between Jew and Gentile).—τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας: *having abolished* (or, in that He abolished) *the law of commandments* (expressed) *in ordinances*. Further statement of the way in which Christ by His death on the cross removed the separation and the hostile feeling between Jew and Gentile *vis.*, by abrogating the dividing Law itself. The Law is now introduced, and the term ὁ νόμος is to be taken in its full sense, not the *ceremonial* law only, but the Mosaic Law as a whole, according to the stated use of the phrase. This Law is *abolished* in the sense of being rendered *inoperative* (as καταργεῖν means), and it is defined as the Law τῶν ἐντολῶν ἐν δόγμασιν. What is the point of the definition? The article, which is in place with the ἐντολῶν, is omitted before the δόγμασιν, as the latter makes one idea with the former and further is under the regimen of a prep. (cf. Win.-Moul., pp. 139, 149, 151, 158). The Law is one of "commandments-in-decrees". What is in view is its character as mandatory, and consisting in a multitude of prescriptions or statutes. It enjoined, and it expressed its injunctions in so many decrees, but it did not enable. The Law was made up of ἐντολαί and these ἐντολαί expressed themselves and operated in the form of δόγματα, *ordinances*. The word δόγμα in the NT never means anything else than *statute, decree, ordin-*



e Rom. xii. καταλλάξῃ<sup>1</sup> τοὺς ἀμφοτέρους ἐν ὀνὶ σώματι τῷ θεῷ<sup>2</sup> ἡ διὰ τοῦ  
 4, 5; 1<sup>1</sup>  
 Cor. x. 17 σταυροῦ, ἀποκτείνας τὴν ἑχθραν ἐν αὐτῷ<sup>3</sup>. 17. καὶ ἔλθων<sup>4</sup> ἐϋηγ-  
 al.  
 f Col. i. 20. γελίσατο<sup>5</sup> εἰρήνην ὑμῖν<sup>6</sup> τοῖς μακρὰν καὶ εἰρήνην<sup>7</sup> τοῖς ἐγγύς,  
 g=here  
 only. h Rom. viii. 7 reff. i=Matt. ii. 8, 9, 23, iv. 13 al. k Rom. x. 15 only.  
 l m Ver. 13 reff.

<sup>1</sup> ἀποκαταλλάξει KLP 72, 80, al.

<sup>2</sup> ἐν ἐνι πνεύματι πρὸς τὸν θεόν Thdrt.

<sup>3</sup> ἐν αὐτῷ FG 115, Lat.-mss.-in.-Jer., Goth., Arm., Lat. Fathers (not Tert., Jer., al.).

<sup>4</sup> ὑμῖν om. 73; ἡμῖν 31, 44, al., Eth., Slav.-mss., Thl.-ms. Rec. om. εἰρήνην with KL, al., Syr., al., Chr., Thdrt., Tert., Eus., Euth., Dam., etc.; insert ἡ ABDEFGP 17, 71, 80, It., Vlg., Copt., Eth., Arm., Eus., Procop., Cypr., Hil., all.

<sup>5</sup> εἰσχομέν ἡ<sup>1</sup>.

ance (cf. Luke ii. 1; Acts xvi. 4, xvii. 7; Col. ii. 14; in Heb. xi. 23 it is a variant for διάταγμα). Hence it cannot have any such sense here as *doctrines, evangelical teaching* (Theod.), *evangelical precepts* (Fritz.), the *faith* (Chrys.). Some taking the ἐν as the *instrumental* ἐν make it = "having abolished the law by injunctions" (Syr., Vulg., Arab., Grot., Beng., etc.). But the NT uniformly speaks of the abrogation of the condemning law as being effected by Christ's death, never by His teaching, or by evangelical precepts. Another turn is given to the sentence by taking ἐν in the sense of "in respect of," "on the side of" (Harl.), as if the idea were that the abrogation of the Law was limited to its mandatory side,—to the *orders* contained in it. But this would require τοῖς before the δόγμασιν; nor is it the way of the NT to speak of the Mosaic Law as done away by Christ only on one side.—ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καὶ ἓνα ἄνθρωπον: *that He might create in Himself the two into one new man.* Statement of the object of the καταργεῖν. The masc. δύο is introduced now, instead of the ἀμφότερα, with a view to the ἄνθρωπον. One man was to be made out of the two men. The κτίσῃ is better rendered *create* with the RV than *make* with the AV. A new creation is in view. For ἐν ἑαυτῷ of the TR (with DKL<sup>3</sup>, etc.) αὐτῷ is to be preferred as the reading of ἡ<sup>1</sup>BAF, etc. (LTTrRV); WH gives αὐτῷ. In either case the sense is "in Himself"; not "by it" (Grot.) as if the reference were to Christ's doctrine, nor "through Himself" as if it were δι' αὐτοῦ. The new creation and the new union have their ground and principle in Christ. What was contemplated, too, was not simply the making of *one man* (ἓνα ἄνθρωπον) where formerly there were two, but the making of *one new* (καὶ ἓνα) man. The result was not

that, though the separation between them was removed, the Jew still remained Jew and the Gentile still Gentile. It was something new, the old distinctions between Jew and Gentile being lost in a third order of "man"—the Christian man.—ποιῶν εἰρήνην: *making peace.* The εἰρήνη is still peace between the estranged Jew and Gentile, and the ποιῶν (pres., not aor.) belongs to the object expressed by the ἵνα. In carrying out that purpose He was to make peace the one with the other.

Ver. 16. καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους: *and that He might reconcile them both.* Further statement of object, the καὶ continuing and extending it. Only at this point is the prior and larger idea of the reconciliation to God introduced, and even now it is in connection with the idea of the reconciliation of Jew and Gentile. For τοὺς δύο we now have τοὺς ἀμφοτέρους, not "the two" but "both of them together," *unity* being the aspect in which they are now presented. The ἀπο- in such compounds has sometimes simply an intensive meaning (ἀποθαρεῖν, ἀποθανυμάειν, ἀποκαρδοκεῖν, ἀπεκδέχεσθαι, etc.); sometimes, though less frequently, the sense of *again* (ἀποδίδωμι, ἀποκαθίστημι, ἀποκατορθόω, ἀποκαταλαμβάνω). It is doubtful which is the force of the ἀπο- here. In the context, it is true, so far as the relations of Jew and Gentile to each other are dealt with, we have simply the idea of a state of separation into two hostile camps giving place to a state of unity. But in the present clause the larger truth of a reconciliation to God is in view, and this favours the idea of a *restoration* to a condition which had been lost. The form ἀποκαταλλάσσειν occurs in the NT only here and in Col. i. 20, 21. In the LXX and once in the NT (Matt. v. 24) we have also διαλλάττεσθαι. But

the two appear to be practically indistinguishable. As derivatives of ἀλλάσσειν they both convey the idea of a change, not primarily in *feeling* (which is expressed by ἰλάσκεσθαι and its compounds), but in *relation*, and in *mutual relation*, on the side of God to man and on the side of man to God (cf. Rom. v. 9-11; 2 Cor. v. 18-20).—ἐν ἐνὶ σώματι διὰ τοῦ σταυροῦ: *in one body through the cross*. This cannot refer to *Christ's* body (Chrys., Beng., Harl., Hofm.), as if the point were either the reconciliation of *two* parties by *one body*, or the *one* offering of Christ that needed no repetition (Heb. vii. 27, etc.), or, again, the *one* sacrifice as contrasted with the multitude of the Levitical oblations. These are ideas alien to the context, and they are the less appropriate because Christ Himself is the *subject* of the ἀποκαταλλάξῃ. The reference is to the Jews and Gentiles now making one body; cf. the ἐν σώμα in 1 Cor. x. 17; Eph. iv. 4; and especially in Col. iii. 15. His object was to bring the two long-sundered and antagonistic parties as one whole, one great body, into right relation to God by His cross. The διὰ τοῦ σταυροῦ belongs rather to the ἀποκαταλλάξῃ than to the following ἀποκτείνας (von Soden).—ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ: *having slain the enemy thereby*. For ἐν αὐτῷ there is a variant reading ἐν αὐτῷ, slenderly supported (F 115, etc.); and some propose ἐν αὐτῷ (von Soden). But this ἐν αὐτῷ refers to the σταυροῦ, and the idea is not that Christ slew the enemy in Himself, but that He did it "by the cross," or, as some take it (Alf., etc.), "on the cross". The ἐχθρὰ here, again, is not the *Law* itself, nor the enemy of Jew and Gentile *to God* (though most take it so), but rather the ἐχθρὰ previously mentioned—the enemy between Jew and Gentile. Further, the ἀποκτείνας which *might* denote an action coincident with that denoted by the main verb, or might define the way in which the latter was made good, seems to have its proper sense of *priority*—"after He had killed". He had first to kill this enemy between the two before He could bring them both into right relations to God in the way indicated, *viz.*, in one body, as one great, united whole.

Ver. 17. καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς: *and He came and preached peace to you that were far off, and peace to them that were nigh*. The TR reads simply καὶ τοῖς ἐγγύς (with KL, the mass of cursives, the Syr., etc.). The primary

uncials and other important authorities (B<sup>2</sup> AD 17, Vulg., etc.) insert εἰρήνην (so LTT<sup>r</sup>WHRV). The repetition has rhetorical force. The καί, again, does not merely connect this statement with the former. It adds to the thought. Not only did Christ effect the reconciliation, but He also came and preached the glad tidings of it, and that not to one class but to both. The aor. partic. has probably its proper force of *priority* in relation to the def. aor. εὐηγγελίσατο. The *coming* in question preceded the preaching. The best rendering, therefore, will be neither "coming" (Eadie), nor "came and preached" (AV and RV), but "having come" (Mey., Ell., etc.). But to what *coming* does the ἐλθὼν refer? Not to the *incarnation* (Chrys., Anselm, Harl., etc.); for the preceding sentences, which speak of His blood and of the peace effected through His cross, make it clear that the time in view is not before the crucifixion but *after* it. Nor can the reference well be to the event of His Resurrection, nor even to His own direct teaching during the forty days (Beng.). What is in view is rather His coming in His Spirit (cf. John xiv. 18; Acts xxvi. 23, etc.). That the idea of His spiritual Advent in the Holy Ghost which is prominent in the Fourth Gospel is not a Johannine idea only, but one entirely consistent with Paul's teaching, appears from the Pauline doctrine of the dwelling of Christ Himself or His Spirit in the believer (Rom. viii. 9, 10; 2 Cor. xii. 17, xiii. 5; Gal. ii. 20); as also from the relation of the Holy Ghost to the Apostle's preaching (Rom. xv. 18), etc. The preaching meant by the εὐηγγελίσατο, therefore, is Christ's *mediate* preaching through His Apostles and others, especially that declaration of His truth which made these Gentiles Christians. Those "afar off" are mentioned first, as the Gentiles in the persons of these Ephesians and other Asiatics were the writer's immediate concern.

Ver. 18. ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα: *for through Him we both have our access in one Spirit unto the Father*. Some take ὅτι as = *that*, the mention of the common access being taken as the *contents* of the εὐηγγελίσατο. But the subject of the preaching has already been given, *viz.*, εἰρήνη. Hence ὅτι = *for*, and the verse is a confirmation of the previous statement in the form of an appeal to the experience of those addressed. The fact that we, both of us, are now brought to God



n Rom. v. 2; 18. ὅτι δι' αὐτοῦ ἔχομεν<sup>1</sup> τὴν ἡ προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ  
 ch. iii. 12  
 only. πνεύματι πρὸς τὸν ἡ πατέρα. 19. ἄρα οὖν<sup>2</sup> οὐκέτι ἐστὲ ἡ ξένοι καὶ  
 o Phil. i.  
 27; ch. iv. ἡ πάροιχοι, ἀλλ' ἐστὲ<sup>3</sup> ἡ συμπολίται τῶν ἡ ἀγίων καὶ ἡ οἰκεῖοι τοῦ θεοῦ,  
 3; 4.  
 p=1 Cor. viii. 6; 1 Pet. i. 17; John, passim. q Rom. v. 18, vii. 3, viii. 12, ix. 16, 18; Gal. vi. 10  
 al<sup>3</sup>; Paul only. r=Matt. xx. 5, 35 al.; Acts xvii. 21; Heb. xi. 13; 3 John 5; Ruth. ii. 10.  
 s Acts vii. 6, 29; 1 Pet. ii. 11 only; Gen. xxiii. 4. t Here only; Jos., *Ant.*, xix., 2, 2. u Ch. i.  
 1 reff. v=Gal. vi. 10; 1 Tim. v. 8 only; Isa. iii. 6.

<sup>1</sup> ἔσχομεν N<sup>1</sup>.

<sup>2</sup> Omit οὖν FG., Or.

<sup>3</sup> Rec. om. ἐστὲ with D<sup>3</sup>EKL, Syr., Cop., Arm., Orig., Bas., Euth., etc.; insert NABCD<sup>1</sup>EFG 31, 71-3, It., Vlg., Goth., Bas., Lat. Fathers.

through Him is a witness to the truth of what I have just said, viz., that Christ came and preached peace to both. The privilege referred to is a present and continuing privilege (ἔχομεν, not ἐσχήκαμεν as in Rom. v. 2)—one to which effect is being given now, viz., τὴν προσαγωγὴν, "the introduction," or "our introduction". This noun denotes, properly speaking, the act of bringing to one, and then the approach or access (Herod., ii., 58; Xen., Cyr., vii., 5, 45). It is urged by some (Mey., Ell., etc.) that both here and in Rom. v. 2 it has the primary trans. sense, and denotes the privilege of being brought to God or introduced to Him. Christ would thus be presented in the character of "Bringer," perhaps with some allusion to the office of the προσαγωγεύς through whom in Oriental courts one was brought into the royal presence. But the difference in idea between access (πρόσδοδος) and "admission" (Ell.) or "bringing" (προσαγωγή) is slight, and there seems sufficient justification for the intrans. sense. The ἐν ἐνὶ πνεύματι, which is strangely taken by some (Anselm, Rosenm.) as = ὁμοθυμαδόν, "with one mind," obviously refers to the Holy Ghost. That is made clear both by the mention of the coming and preaching in the Spirit, and by the reference both to Christ and to the Father. The ἐν is not = by, but in, with reference to the element in which alone we have the access. As that right is ours only through Christ (δι' αὐτοῦ), so it is made ours in actual experience only in the Spirit, and Jew and Gentile have it alike because it is one and the same Spirit that works in both. So both have continuous access to God from whom once they were far removed, to Him, too, in the benign character of the Father (τὸν πατέρα) whom they can approach without fear.

Ver. 19. ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροιχοι: So then ye are no more strangers and sojourners. At this point Paul brings to their conclusion the state-

ments made in vv. 14-18, and draws from them the natural, comforting inference. The conclusive ἄρα is one of Paul's favourable particles. In his writings and in the NT generally it is sometimes placed second in the sentence, and sometimes (contrary to classical use) first. The combination ἄρα οὖν is peculiar to Paul, and takes the first place in the sentence. In this form it has less of the ratiocinative force and more of the collective; cf. Buttm., *Gram. of N. T. Greek*, p. 371; Blass, *Gram. of N. T. Greek*, p. 273. ξένοι καὶ πάροιχοι, a comprehensive expression, including "all who, whether by natural and territorial demarcation, or by the absence of civic privileges, were not citizens" (Ell.). The term πάροιχος in ordinary Greek means a neighbour. In the LXX it

represents נָחַב (nine times) or נָחַב (eleven times). Here it stands for the classical μέτοικος, which never occurs in the NT, is found only once in the LXX (Jer. xx. 3) and means one who comes from one country or city and settles in another, but does not rank as a πολίτης or ἀστέος having the right of citizenship (cf. Acts vii. 6, 29; 1 Pet. ii. 11). There is no reference to proselytes in particular (Baumg.).—ἀλλὰ συμπολίται τῶν ἀγίων: but fellow-citizens with the saints. Most critical editors (LTT<sup>r</sup>WHRV) insert ἐστέ after ἀλλά, on the authority of B<sup>3</sup>NACD, etc. The form συμπολίται is preferred by Tisch., WH, Ell., Alf., etc. The word belongs mostly to late Greek. The ἀγίων is not to be restricted to Jews, the patriarchs, or OT believers, but is a comprehensive name for Christians, the whole community of believers in Christ without distinction of Jew and Gentile. The Jewish people were once "the saints" of God, and Gentiles stood outside having no part in their πολιτεία. Now all Gentile believers, like these Ephesians, form part of that greater "Israel of God (Gal. vi. 16) which con-



20. ὁ ἐποικοδομηθέντες ἐπὶ τῷ ἑμελίῳ τῶν ἀποστόλων καὶ προφη-<sup>w</sup> Acts xx.  
τῶν,<sup>1</sup> ὄντος ἁκρογωνιαίου<sup>2</sup> αὐτοῦ<sup>3</sup> χριστοῦ Ἰησοῦ,<sup>4</sup> 21. ἐν ᾧ πάντα<sup>5</sup> <sup>32 (rec.);</sup>  
<sup>1 Cor. iii.</sup>  
Col. ii. 7; Jude 20 only. x=Rom. xv. 20; 1 Cor. iii. 10, 11; 2 Tim. ii. 19; Heb. vi. 1.  
y 1 Pet. ii. 6 only; Isa. xxviii. 16. <sup>10, etc.;</sup>

<sup>1</sup> κ. προφ. om. 4<sup>1</sup>, Marcion-in. Tert.

<sup>2</sup> Insert λιθοῦ DEFG, Orig., Eus., Chr.

<sup>3</sup> Omit αὐτοῦ Σ\*, Copt., Orig., Victorin.

<sup>4</sup> Rec. ἰησ. Χρ. with CDEFGKL, etc., d, e, g, Syr., Ps.-Just. Orig., Eus., Euth., Thdrt., Chr., Victorin, Jer. Ex. 40, 1a. 50; Χριστοῦ Ἰησοῦ Σ\*AB 17, 39, 47, al., Vlg., Goth., Copt., Orig., Thl., Ambrst., Jer. Ex. 28, Aug., oft. all.

<sup>5</sup> Rec. after πάντα insert η with Σ<sup>1</sup>ACP, Arm., Orig., Euth., Bas., Chr., Thdrt., etc.; text Σ\*BDEFGKL, most mss., Clem., Orig., Bas., etc.

sists of all Christians, and share in all the rights of such.—καὶ οἰκεῖοι τοῦ Θεοῦ: *and of the household of God*. So in Gal. vi. 10, πρὸς τοὺς οἰκεῖους τῆς πίστεως. In Greek writers of the later period οἰκεῖος is used frequently with the gens. of abstract nouns (οἰκεῖοι φιλοσοφίας, δλιγαρχίας, etc.) in the general sense of one *closely connected* with philosophy, etc., but without any specific reference either to the *house* of God, or to the οἰκεῖοι as forming one *family*. With the present case, however, it is different. The phrase οἰκεῖοι Θεοῦ naturally suggests the idea of members of God's *household* or *family* (Mey.); cf. 1 Tim. iii. 15; Heb. iii. 2, 5, 6, x. 21; 1 Pet. iv. 17.

Ver. 20. ἐποικοδομηθέντες ἐπὶ τῷ ἑμελίῳ: *being built upon the foundation*. From the idea of the *house* or *household* of God contained in the οἰκεῖοι Paul passes by an easy transition to that of the *building* of the spiritual οἶκος. The ἐπι- in the comp. verb probably expresses the notion of building *up*; the second ἐπὶ with the dative θεμελίῳ, that of *resting on* the foundation—which also might have been expressed by the gen. The forms ὁ θεμέλιος and τὸ θεμέλιον both occur, the former much more frequently than the latter in Greek literature generally. The latter, however, is found frequently in the LXX, and at least once quite unmistakably in the NT (Acts xvi. 26).—τῶν ἀποστόλων καὶ προφητῶν: *of the Apostles and Prophets*. The omission of τῶν before προφητῶν does not necessarily identify the Apostles and Prophets as one and the same persons (Harl.); cf. Win.-Moul., p. 162. It indicates, however, that they both belong to the same *class*. The *gen.* is variously understood as (1) the *gen. of apposition*—the foundation which is or *consists in* the Apostles; (2) the *gen. of originating cause*—the foundation *laid by* them; (3) the *possess.*

*gen.*—“the Apostles’ foundation”—in the sense of that on which they built (Anselm, Beza, etc.), or as = that on which they also were built (Alf.). The choice seems to be between (1) and (2). The former has been the view of many from Chrys. down to Von Soden and Abbott, and is favoured so far by Rev. xxi. 14. But the second has the suffrages of the majority of modern exegetes (Rück., Harl., Bleek, Mey., Ell., etc.). It is more in accordance with 1 Cor. iii. 10 (although it is the worth of teachers that is immediately in view there), and more especially with Rom. xv. 20, where the *Gospel* as preached by Paul appears to be the “foundation”. Here, therefore, it seems best on the whole to understand the Gospel of Christ as preached by the Apostles to be the “foundation” on which their converts were built up into the spiritual house. But who are these προφῆται? The OT prophets, say many (Chrys., Theod., Jer., Calv., Rück., etc.)—a view certainly favoured by the use made of the writings of these prophets in the NT, and by the view given of them as “evangelists before the time” (Moule); cf. Luke xxiv. 25; Acts iii. 18, 21, 24, x. 43; Rom. xvi. 26. But the natural order in that case would have been “Prophets and Apostles,” and the previous statements referred clearly to *Christian* times—to the preaching after Christ’s death. Hence the προφῆται are to be understood as the *Christian* prophets, of whom large mention is made in the Book of Acts and the Epistles—the NT prophets who in this same Epistle (iii. 5) are designated as *Christ’s* prophets and are named (iv. 11) among the gifts of the ascended Lord to His Church. The frequency with which they are referred to (Acts xi. 28, xv. 32; 1 Cor. xiv., etc.) and the place assigned to them next to the Apostles (Eph. iv. 11) show the prominent position they had in the primitive Church. The

z = Matt. <sup>a</sup> οἰκοδομή <sup>a</sup> συναρμολογουμένη <sup>b</sup> αὔξει <sup>b</sup> εἰς ναὸν ἅγιον <sup>a</sup> ἐν κυρίῳ, xxiv. 1 || Mark; 1 22. ἐν ᾧ καὶ ὑμεῖς <sup>d</sup> συνοικοδομεῖσθε <sup>e</sup> εἰς <sup>f</sup> κατοικητήριον τοῦ θεοῦ <sup>1</sup> Cor. iii. 9; 2 Cor. v. <sup>g</sup> ἐν πνεύματι.  
 1.  
 a Ch. iv. 16 only. b Ch. iv. 15; Col. i. 10; 2 Thess. i. 3 reff. c Rom. xvi. 11, 12 al. fr.; Paul  
 iv. 1. d Here only. e = Matt. x. 18 al. fr. f Rev. xviii. 2 only; Ps. lxxv. 2.  
 g (Rom. ix. 1); ch. iii. 5, v. 18; vi. 18; Col. i. 8; 1 Pet. i. 12; Jude 20.

<sup>1</sup> For τ. θεου, τ. Χριστου Β.

statements made regarding them in the early non-canonical literature (*The Teaching of the Twelve*, Clem. Alex., *Strom.*, the *Shepherd of Hermas*, etc.) show how they continued to exist and work beyond the Apostolic Age, and help us to distinguish their ministry as that essentially of teachers and exhorters, whether itinerant or resident, from the essentially missionary ministry of the Apostles. Further the association of these prophets with the Apostles suggests that the latter term is not to be restricted here to the Twelve, but is to be taken as including all those to whom the name "Apostle" is given in the NT.—*ὁντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ*: *Jesus Christ Himself being the chief corner-stone*. A few documents, including B<sup>1</sup>, omit Ἰησοῦ. The Ἰησοῦ Χριστοῦ of the TR is supported by such authorities as CDFKL. The best reading, however, is Χριστοῦ Ἰησοῦ, "Christ Jesus," which is found in BA<sup>2</sup>-corr., 17, Vulg., Copt., Goth., etc., and is adopted by LTTTrWHRV. The

word ἀκρογωνιαίος (cf. the אֲבִן עֹנֶה of Isa. xxviii. 16) is peculiar to biblical and ecclesiastical Greek, and is applied to Christ also in 1 Pet. ii. 6. It denotes the stone placed at the extreme corner, so as to bind the other stones in the building together—the most important stone in the structure, the one on which its stability depended. The αὐτοῦ refers to Χριστοῦ Ἰησοῦ, not to the ἀκρογωνιαίου, nor to the θεμελίῳ (Beng.), the point being that to Christ Himself and none other the building owes its existence, its strength and its increase. He Himself, and neither Apostle nor Prophet, is at once the ultimate foundation (1 Cor. iii. 11) and the Head-stone of the Corner. Some have supposed that, the ἀκρογωνιαίος being the stone inserted between two others to give strength and cohesion to the whole, there is a reference in the phrase to the union of Jew and Gentile. But this is to push the figure too far.

Ver. 21. ἐν ᾧ πᾶσα ἡ οἰκοδομή συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ: *in whom each several building*

(RV text; "every building," RV marg.), *fitly framed together, groweth into a holy temple in the Lord*. The relative refers naturally to the nearest subject, what is also the leading subject, Χριστῷ Ἰησοῦ, not to the ἀκρογωνιαίου, far less to the remoter θεμελίῳ; the ἐν also has its full sense of *in*, not *by* or *on*. That is to say, it is *in Christ Jesus*, and only by connection with Him, that the οἰκοδομή is what it is here declared to be. The word οἰκοδομή appears to be confined to late Greek, no *certain* instance of it having been found in classical Greek. It occurs in Diod., Philo, Plut., Joseph., the LXX, Macc., etc. It is used both for οἰκοδόμησις and οἰκοδόμημα. In the NT it has sometimes the literal sense of οἰκοδόμημα (e.g., Matt. xxiv. 1; Mark xiii. 1; 2 Cor. v. 1); and sometimes the figurative sense of edification (Rom. xiv. 19, xv. 2; 2 Cor. xiii. 10; Eph. iv. 29), or, as here, that of a *body of Christian believers*. The question of the text here is important. There is considerable support for πᾶσα ἡ οἰκοδομή (B<sup>2</sup>ACP, Arm., etc.), and it is conceivable that itacism might have caused the omission of the ἡ. But diplomatic evidence is decidedly in favour of πᾶσα οἰκοδομή (B<sup>2</sup>\*DGKL, etc.). Adopting this reading (with LTTTrWHRV) we have to ask whether the phrase is to be rendered *the whole building* or *every building*. The former rendering is certainly the one that first suggests itself, while the latter seems at first difficult to relate to the context. The former is defended as legitimate by some weighty authorities; e.g., Winer, on the ground that the subject is "the Church of Christ as a whole," and Ellicott, who takes it to be a case of grammatical laxity. But the distinction between πᾶς with the article and πᾶς without it is so well maintained in the NT that only an absolutely intolerable sense can justify us in departing from it. The only exceptions to the general rule appear to be those that hold good also for ordinary Greek—in general and unqualified statements, with proper names, and with nouns which have acquired so stated a meaning that



they can drop the article, etc. (*cf.* Win.-Moul., p. 138, and especially Buttm., *Gram. of N. T. Greek*, pp. 119, 120; Blass, *Gram. of N. T. Greek*, pp. 161, 162). The present instance does not come within the scope of these exceptions. It is not like *πᾶς οἶκος Ἰσραὴλ* (Acts ii. 36), nor is it really analogous even to such cases as the *πᾶσα γῆ* of Thucyd., ii., 43, or the *πᾶσα ἐπιστολή* of Ignat., *Eph.*, 12. Hence the rendering here must be "every building" or "every several building". The present participle *συναρμολογουμένη* (the verb occurs in the NT only here and in iv. 16, and corresponds to the classical *συναρμύζειν*) describes the joining together as a process now going on. The pres. *αὔξει* (a form occurring in the NT only here and in Col. ii. 19, but common in Soph., Thucyd., Pind., etc.) in like manner expresses what is happening now, or, it may be, what is *normal*. The phrase *ναὸν ἁγίων* is sufficiently rendered "a holy temple" or "sanctuary". Some (*e.g.*, Mey.), supposing that Paul has the Jewish temple in view and means to say that the Christian Church is now the true Temple of God, the house made His own sanctuary by His dwelling in it, would render it "*the* holy temple". The *ἐν Κυρίῳ* is connected by some (Harl., etc.) immediately with *ἁγίων*, = a temple that is holy as being in the Lord; by others with *ναὸν ἁγίων* (Ell.); by others with *αὔξει* (Mey.). But it really qualifies the whole statement of the *joining and growing*. All this is in the Lord, *i.e.*, in Christ, as both the context and the general NT application of *Κύριος* show. The sense of the whole, therefore, is this—in Christ the Lord every several building that goes to make up the ideal Temple of God, every Christian community, the one now addressed not less than others, is at present being surely framed and fitted together, and is growing and harmoniously developing so that it may form part of the great mystical Body of Christ, the vast spiritual fellowship of believers which is God's true Temple.

Ver. 22. *ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι*: in whom ye also are being built together into a habitation of God in the Spirit. The relative refers again, as in ver. 21, to Christ, the *Κυρίῳ* just named, not to the *ναόν*. The *καί* (= also, not even) points to the dignity of the present position—"the exalted nature of the association in which the Ephesians shared" (Ell.). The *συνοικοδομεῖσθε* is

not imper. (Calv.), but indic., the burden of the whole section being what was done for the readers and what was made of them. The *συν-* in the comp. verb might convey the idea of being built together with others; but, in view of the force of the *συναρμολογουμένη* it is rather to be understood as denoting the compact connection of one part with another, the orderly conjunction and co-ordination of all the various parts of the *οικοδομή* (Mey., Ell.); *cf.* the *συνέκλεισεν* in Gal. iii. 2. *κατοικητήριον* is best translated "habitation". Some draw a distinction between the *ναόν* as the whole Church and the *κατοικητήριον* as the individual Christians (Harl.). But the latter phrase simply expresses in another form the same idea as the former. The *κατοικητήριον* being that of God (*τοῦ Θεοῦ*), belonging to Him, inhabited by Him, is the same as the *ναός*. The *ἐν πνεύματι* is not to be taken as = "in a spiritual manner," as if in contrast with *ἐν σαρκί*; nor as making with the noun the idea of "a spiritual house"; but as = in the Holy Spirit, the anarthrous *πνεῦμα* having often that sense and the similar *ἐν Κυρίῳ* suggesting it. Nor should the *ἐν* be rendered "through" (AV) or "by" (Mey.). It is true that the *instrumental* use of *ἐν* gives a thoroughly good sense, *viz.*, that we are built together in Christ by the agency of the Holy Spirit—in respect of His dwelling and operating in us. But the idea is rather that of *in* the Spirit as the *element* of the life or the *condition* of the process. The phrase may be connected immediately with the *κατοικητήριον* as if = "a habitation of God realised in the Spirit," or it may be construed as a tertiary predication (Ell.) = "and it is in the Spirit". But it is best taken to qualify the whole statement of the *συνοικοδομεῖσθε*, = "in Christ as the ground and principle of all ye too are being built together into a habitation of God, and it is by your being in the Spirit that this is taking effect". Union with Christ, life in the Spirit—this explained what they were; this meant that they, as well as other Christian bodies, were being built up so as to be a habitation of God.

CHAPTER III. Vv. 1-13. These verses make a paragraph by themselves. Their main subject is the call of the Gentiles and Paul's Apostolic vocation in relation thereto. He reminds his readers of the mystery of that call, its revelation to the Apostles and prophets, his own destination to the ministry of preaching among the Gentiles, and the grace given him to make known the Divine dispensation



a Luke vii. 47; Gal. iii. 19; ver. 14; Tit. i. 5; 1 John iii. 12; Jude 16 only; Prov. xvii. 17. b Acts xxiii. 18; 2 Tim. i. 8; Philem. i. 9; Heb. xiii. 3; Zech. ix. 12. c=Col. i. 23; ch. v. 21; 2 Cor. v. 3; Gal. iii. 4; Paul only. d Ch. i. 15 refl. e=1 Cor. ix. 17.

III. I. Τούτου ἁχάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ<sup>1</sup>  
ὕπὲρ ὑμῶν τῶν ἐθνῶν,<sup>2</sup> 2. εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος

<sup>1</sup> For χριστ., κυρίου C; ιησ. om. BDFG 61, Eth., Victorin.; ιησ. χρ. 115, lect. 1, Syr., Arm., Chr., Cyr., Theophyl., Jer., Ambr., etc.

<sup>2</sup> After εθν. add πρεσβευω DE 10, Slav., Ambrst.-comm.; κεκαυχῆμαι 71, 122, 219.

that opened the Church to those who were not of Israel. This with the view that they should not misunderstand his present position or be discouraged by it.

Ver. 1. τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ: *for this cause I Paul, the prisoner of Christ Jesus.* The τούτου χάριν is referred by some (Mey., etc.) to the immediately preceding sentence; the fact that they are destined to make a habitation of God, and are being built together with a view to that end, being Paul's reason for pleading with them and praying for them. It is best referred, however, to the purport of the whole statement just brought to its conclusion; the fact that they are now what God's grace has made them and are meant by Him to form a spiritual habitation for Himself, being His reason for what He urges on them and what He does for them. ἐγὼ Παῦλος, a solemn and emphatic designation of the writer by himself, expressive rather of his personal interest in them than the consciousness of his authority (Mey.). For similar occurrences of the emphatic personal designation, with different shades of meaning, see 2 Cor. x. 1; Gal. v. 2; Col. i. 23; Philem. 19. The article with the δέσμιος expresses simply the character in which Paul appears at present or the class to which he belongs (*cf.* Τιμόθεος ὁ ἀδελφός, Philem. 1); not his pre-eminence among the Lord's prisoners, as if it = the prisoner *par excellence* (Mey.)—a claim surely which would neither be like Paul nor in harmony with the thought of the paragraph. The gen. Χριστοῦ Ἰησοῦ is probably that of *originating cause*—one who has been made a prisoner by Christ; *cf.* 2 Tim. i. 8; Philem. 9, as also Eph. iv. 1. The Ἰησοῦ is omitted by Tisch. on the authority of such MSS. as B<sup>2</sup>D<sup>2</sup>G; but it is rightly retained by most as found in B<sup>2</sup>—corr. ACD<sup>2</sup>,<sup>3</sup> Vulg., etc.—ὕπὲρ ὑμῶν τῶν ἐθνῶν: *on behalf of you the Gentiles.* Paul was called specially to be a minister of Christ to the Gentiles (Acts xxi. 21, 28, xxii. 21), and his preaching Christ as for the Gentiles equally with the Jews

provoked that enmity of the Jews which led to his imprisonment. It was thus for the Gentiles that he was a prisoner; and there is probably also the further thought in the ὑπὲρ ὑμῶν that Paul's imprisonment was to be for their good, helpful to their Christian life. For the idea with which the paragraph closes is that his afflictions were their *glory* (ver. 13). But what of the construction and connection here? The simplest adjustment is to insert εἰμί after ὁ δέσμιος Χριστοῦ Ἰησοῦ: "I Paul am the prisoner," etc. So the Syr., Chrys., Mey. and others. But this takes the point from the ὑπὲρ ὑμῶν and makes Paul assert and exalt himself as a sufferer in a way unlike him. It is best to take it as a broken construction, the statement with which Paul begins being, as in so many other cases, diverted into a different channel by the introduction of some subsidiary remark. Here he is turned off from what he meant to say by the polite reference in the εἶγε clause. Where then have we the resumption? Not at chap. iv. 1 (with the AV, Mich., Winer, etc.), for chap. iii. is not part of a parenthesis, but a paragraph complete within itself; nor at ver. 13, which is of too limited scope and fails to meet the full force of the τούτου χάριν; but at ver. 14, where the τούτου χάριν is repeated.

Ver. 2. εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ἡμᾶς: *if so be that ye did hear of the dispensation of the grace of God that was given me to you-ward.* The comp. particle εἶγε, or εἰ γε (according to LTrWH), makes a supposition which is taken for granted,—"if, indeed, as I may assume". Whether the certainty of the assumption is in the particle itself or is derived from the context is still debated among grammarians. Some hold that in this case as in others the γε simply strengthens the force of the simple particle, while others think that this is its significance, if not in every instance, at least in a considerable number of occurrences; *cf.* Mey. and Ell., *in loc.*; Win.-Moult., p. 561; Baumlein, *Partikeln*, p. 64. Here it

τοῦ θεοῦ<sup>1</sup> τῆς δοθείσης μοι εἰς ὑμᾶς, 3. ὅτι<sup>2</sup> κατὰ ἀποκάλυψιν<sup>3</sup> ἐγνώρισέν μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, 4. πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ

ref. i k=here only; Rom. xv. 4; Gal. iii. 1; Jude 4 only; 1 Macc. x. 36. l=here only; Acts xxvi. 28, 29; see 1 Pet. v. 12. m=Luke xii. 47; 2 Cor. v. 10; Gal. ii. 14. n Matt. xii. 3; 1 Cor. i. 13. o Matt. xxiv. 15; Rom. i. 20; 1 Tim. i. 7; 2 Tim. ii. 7. p=Luke ii. 47; 1 Cor. i. 9; Col. i. 9, ii. 2; 2 Tim. ii. 7. q (Ch. i. 15); 2 Chron. xxxiv. 12; Neh. xlii. 7; 3 Esdr. i. 33.

<sup>1</sup> τ. θεου inserted before της χαριτος D<sup>2</sup>D<sup>3</sup>EFG, d, e, g, Goth.; for του θεου, του Χριστου P; αυτου A.

<sup>2</sup> οτι om. BFG, d, e, Victorin., Ambrst., etc.

<sup>3</sup> ἐγνώρισεν D<sup>2</sup>EKL, Eth., Dam., Theophyl., Oec., etc.; ἐγνώρισθη B<sup>2</sup>ABCD<sup>2</sup>\*FGP 6, 10 17, 23, 31, 67, 73, 80, 137, 177, Vulg., Syr., Arm., Goth., Cop., Bas.

introduces a polite reminder of what these Ephesians certainly had heard—"a gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten" (Ell.). On *οικονομίαν*, which means the *dispensation*, the *arrangement made* in the matter of something, not "the apostolic office" (Wiesel.), see under i. 10. The *τῆς χάριτος* is the gen. *objecti* or that of "the point of view" (Ell.) = the arrangement or disposition in respect of the grace of God. The *χάρις* itself is not the *apostolic office* (Est.), but the gift of grace that selected Paul and qualified him for that office; and so it (not the *οικονομία*, but the *χάρις*) is described as *δοθείσης*, *given*. The *εἰς ὑμᾶς*, admirably rendered by the AV "to you-ward," denotes the "ethical direction" (Ell.) of the gift of grace—the fact that it was bestowed on Paul not for his own sake, but with a view to their position.

Ver. 3. ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν μοι τὸ μυστήριον: *how that by way of revelation he made known* (was made known) *to me the mystery*. The ὅτι is omitted by BD-lat., Ambros., etc., and is bracketed by L and WH, but is retained by most. The ἐγνώρισεν of the TR (supported by D<sup>3</sup>KL, etc.) must give place to ἐγνώρισθη, which is the reading of B<sup>2</sup>ACD<sup>2</sup>F 17, Lat., Syr., Copt., etc., and is adopted by LTT<sup>2</sup>WHRV. On μυστήριον see under i. 9. Here it is the particular μυστήριον or "secret" of the admission of the Gentiles on equal terms with the chosen people—a disclosure of the Divine purpose which so often calls forth Paul's adoring wonder. The sentence explains and develops the preceding statement, giving what they heard (ἡκούσατε) of the peculiar dispensation made by God with Paul; and the prominent thing here, as indicated by the emphatic position of κατὰ ἀποκάλυψιν, is the way in which the "mystery" was

made known to him, *viz.*, the way of *revelation*.—καθὼς προέγραψα ἐν ὀλίγῳ: *as I wrote afore in few words*. The ἐν ὀλίγῳ is wrongly taken by some as = πρὸ ὀλίγου, "a short time before". It is equivalent to the δι' ὀλίγων or the ἐν βραχείᾳ, ἐν βραχείᾳ of classical Greek, and means *briefly* (cf. Acts xxvi. 28 and the συντόμως in Acts xxiv. 4). But what is the writing referred to? It might be a previous letter now lost (Chrys., Calv., etc.). The *aor.* might so far favour this, and the ἀναγινώσκοντες of ver. 4, which Meyer thinks excludes it, is not necessarily inconsistent with it. The δύνασθε ἀναγινώσκοντες νοῆσαι need not be limited to the reading of the present Epistle, but might equally well apply to the act of reading any other letter, and the terms might suggest indeed a fuller statement of the "mystery" in question than is given anywhere in the first part of this Epistle. The reference, however, might also be to something already said in the present letter, in which case the προέγραψο would have the force of "I have written already above". This is the generally accepted interpretation, the particular statement in view being that in chap. i. 9, 10, or rather (so Mey., etc.) that in chap. ii. 11-22, in which the inclusion of the Gentiles is the special topic.

Ver. 4. πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ: *in accordance with which, when ye read, ye can perceive my understanding in the mystery of the Christ*. The ὃ refers to the προεγραμμένον indicated in the προέγραψα, the πρὸς with acc. expressing here, as often, the idea of the *standard* or *measure* of the νοῆσαι (Win.-Moulst., p. 505; Bernhardy, *Synt.*, p. 205). Wicl. gives "as"; Cov., "like as"; Rhem., "according as"; Tynd., Gen., AV and RV, "whereby". The *aor.* νοῆσαι follows the present ἀναγινώσκοντες, the *perception* being re-



r Acts xiv. <sup>16, xv. 21;</sup> μυστηρίῳ τοῦ χριστοῦ, 5. δ' ἐτέραις <sup>ver. 21;</sup> <sup>Col. i. 26.</sup> γένεαῖς οὐκ ἔγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις <sup>u Rev. xviii. 21 only.</sup> <sup>v 1 Cor. xii. 28; Rev. xviii. 20; ch. ii. 20, iv. 11.</sup>

<sup>1</sup> Rec. before εἴρη. inserts ἐν with a few mss., Copt., Syr.; om. ἐν B<sup>1</sup> ABCDEFGK LP, most others, It., Vulg., Arm., Slav., Clem., Orig., Chr., Cyr., Jer., al.

<sup>2</sup> Omit τοῖς ἁγίοις Orig., Thdrt.

garded as a single, accomplished act, the result of the process of reading. The verbs νοεῖν and συνιέναι when contrasted are supposed (cf. Tittmann, *Syn.*, p. 191, and Ell., *in loc.*) to differ as *merken*, "perceive," differs from *verstehen*, "understand." But such distinctions are precarious as regards NT Greek. The noun σύνεσις, which is applied sometimes to the understanding *mind* (Mark xiii. 33; Wisd. iv. 11), occurs repeatedly in the NT in the sense of mental apprehension (Luke ii. 47; 1 Cor. i. 19; Col. i. 9, ii. 2; 2 Tim. ii. 7). It is defined as "insight depending on judgment and inference" (Mey. on Col. i. 9), usually in the theoretical sense, but sometimes in the practical (cf. Mark xii. 33). It appears to denote critical understanding, the apprehension of the bearings of things, while φρόνησις conveys the idea of practical, ethical understanding (cf. Light. on Col. i. 9; Schmidt, *Synonymik*, chap. xiii., § 10, chap. cxlviii., § 8). Here σύνεσις is followed by ἐν (cf. also 3 Esdras, i. 3), συνιέναι ἐν being a common phrase for having understanding in a matter (2 Chron. xxxiv. 12; Josh. i. 7; Dan. i. 17). As the σύνεσίν μου ἐν τῷ. etc., makes one idea, the article is dispensed with after the prep. The τοῦ Χριστοῦ is taken by some as that of *originating cause* (Hofm.), = the mystery of which Christ is the author; by others as the *gen. objecti*, = the mystery relating to the Christ (Abb., Haupt, etc.), by others still as the *gen. of apposition* (Mey., Alf., etc.), or of *identity* (Ell.), = the mystery which is the Christ, which He makes, or which is contained in Him. The latter is thought to be favoured by Col. i. 27. But the idea there is that of the Christ *in* us, which is not quite the same; and it seems best on the whole to take the second view, "the mystery relating to the Christ," i.e., the revelation of the long-hidden purpose of God regarding the Christ as not for Israel only, but also for the Gentiles.

Ver. 5. ὁ ἐν ἐτέραις γένεαῖς οὐκ ἔγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων: which in other generations was not made known to the sons of men. The TR inserts ἐν

before ἐτέραις, as in Syr.-Phil. and Copt. But the insertion is due probably to the double dative, and the ἐν (which is not found in B<sup>1</sup> ACDFKL, etc.) is rightly omitted by LTT<sup>r</sup>WHRV. The γένεαῖς, therefore, is the dat. of time; the term

γενεά, like the OT גֵּרָה (of which it is the usual rendering in the LXX), meaning the *period* covered by a generation of men (Luke i. 20; Acts xiv. 16, xv. 21; Col. i. 26) as well as the *generation* or *race* itself. By τοῖς υἱοῖς τῶν ἀνθρώπων are to be understood, not the OT prophets (Beng.) as contrasted with the "Apostles and prophets" of the next clause, but *men* generally and in the absolute sense, in conformity with the γένεαῖς.—ὡς νῦν, ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι: as now it was revealed to His holy Apostles and prophets in the Spirit. The ὡς has its proper comparative force. The fact of the revelation made in pre-Christian times to the fathers and the prophets is not questioned. The matter in view is the *measure* or *manner* of the revelation. The νῦν = "now," in these Christian times, and the aor. ἀπεκαλύφθη defines the fuller revelation as made definitely at a former period in these times. The verb also has its proper force, as distinguished from the ἐγνωρίσθη and as describing the way, *viz.*, by revelation, that the truth was made known. The prophets of the OT dispensation were designated ἄγιοι (2 Kings iv. 9; Luke i. 20; 2 Pet. i. 21). Those of these Christian times are in like manner designated ἄγιοι, as men separated and consecrated to the office and distinguished from the mass of the υἱοὶ τῶν ἀνθρώπων. They are further described as His (αὐτοῦ), i.e., God's Apostles and prophets, God being the subject implied in the ἐγνωρίσθη and the ἀπεκαλύφθη. The terms ἀποστόλοις and προφήταις have the same sense here as in ii. 20, *viz.*, the Christian Apostles and prophets. The clause ἐν πνεύματι defines the ἀπεκαλύφθη; not the προφήταις, as if = προφήταις θεόπνευστοι (Holzh., Koppe), for the προφήταις need no such



τόλοις αὐτοῦ καὶ ὅτι προφήταις ἐν πνεύματι,<sup>1</sup> ὅτι εἶναι τὰ ἔθνη ὡς συ-  
κληρονόμα καὶ ὡς σύνσωμα καὶ ὡς συμμέτοχα τῆς ἐπαγγελίας<sup>2</sup> ἐν  
Χριστῷ Ἰησοῦ<sup>3</sup> διὰ τοῦ εὐαγγελίου, 7. οὗ ἐγενήθη<sup>4</sup> ὁ διάκονος  
κατὰ τὴν ὁδωρὰν τῆς χάριτος τοῦ θεοῦ τὴν δοθεῖσάν<sup>5</sup> μοι κατὰ  
a Acts i. 4 reff. b=1 Cor. iii. 5 al.; Col. i. 7, 23, 25. c John iv. 10; δ. χ., Rom. v. 15.

<sup>1</sup> After πνεύματι insert αἰώ DE 4, 19, 34, 38, 55, 61, 72, 74, 91, d, e, Eth.

<sup>2</sup> After ἐπαγγ. insert αὐτου D<sup>2</sup>D<sup>3</sup>EFGKL, etc., Vulg.-ed., Syr., Thdrt., Dam., Hil., al.; om. ABCDP 17, 73, 106-9, Lat., d, e, tol., Syr., Copt., Arm., d, e, Orig., Cyr., Chr., Jer., Pel., Sedul.

<sup>3</sup> ἐν τῷ Χριστῷ DEFGKL, etc., Chr., Thdrt., Dam., etc.; ἐν Χριστῷ Ἰησοῦ ABCP 17, 47, 73, Vulg., Goth., Cop., etc.

<sup>4</sup> ἐγενήθη ABCDFGP 17, 31, 47, 72, 80, Euth., Oec.; ἐγενομένη CD<sup>3</sup>EKL, Chr., Thdrt., Dam., etc.

<sup>5</sup> τῆς δοθείσης ABCDFGP 10, 17, 23, 31, 39, 47, 57, 73, 80, 137, d, e, f, g, Vulg., Cop., Goth., Euth., Victor., Ambrostr.; τὴν δοθεῖσαν D<sup>3</sup>EKL, al., pler., Goth., Thdrt., Dam., Theophyl., Oec.

definition. As in ii. 22 the πνεῦμα here is the Holy Spirit, and the ἐν would most naturally be taken in the same sense as these. Here, however, most understand it as the *instrumental* ἐν. It seems to combine the two ideas of *agency* and *element* or *condition*, and describes the revelation as having been made *in and by* the Spirit.

Ver. 6. εἶναι τὰ ἔθνη συκληρονόμα: [to wit], that the Gentiles are fellow-heirs. The εἶναι = are, not *should be*, the "mystery" or secret revealed being a *fact*, not a purpose. The *obj. inf.* expresses the *contents* or *purport* of the ἀποκεκαλυμμένον (Win.-Moult., p. 400). συκληρονόμα (or συνκληρονόμα, LTT<sup>r</sup> WHRV) = fellow-heirs with the Jews; the only occurrence of the word in the NT in this application (for other applications cf. Rom. viii. 17; Heb. xi. 9; 1 Pet. iii. 7).—καὶ σύσσωμα: and fellow-members. σύσσωμος (σύνσωμος, LTT<sup>r</sup> WHRV) in the NT occurs only here and is unknown to classical Greek, although Arist. uses συσσωματοποιεῖν (*De Mundo*, iv., 30). It was probably constructed by Paul for his present purpose. It means *belonging jointly to the same body*.—καὶ συμμέτοχα τῆς ἐπαγγελίας: and fellow-partakers of the promise. συμμέτοχος (συνμέτοχος, LTT<sup>r</sup> WHRV) is found in the NT only here and in v. 7. It occurs also in Joseph. (*Jew. Wars*, i., 24, 6), and in Justin (*Apol.* ii., 13). The verb συμμετέχω, however, is used in classical Greek (Eurip., *Supp.*, 648; Plato, *Theaet.*, 181 c, etc.), although it is not found in the NT. τῆς ἐπαγγελίας, not specifically the promise of the Spirit, but

as undefined, the promise of *Salvation*, the *Messianic* promise in its length and breadth. The three terms describe the Gentiles, therefore, first generally as heirs together with the believing Jews in all things, and then more particularly as belonging equally with them to the same corporate body and sharing equally with them in the Messianic promise. The TR inserts αὐτοῦ after ἐπαγγελίας. It is wanting, however, in the best documents (B<sup>2</sup>ACD<sup>1</sup>, 17, etc.) and is to be omitted.—ἐν τῷ Χριστῷ διὰ τοῦ εὐαγγελίου: in Christ through the Gospel. For the τῷ Χριστῷ of the TR (with DFKL, etc.) read Χριστῷ Ἰησοῦ (with B<sup>2</sup>AC, 17, etc.). These words are best taken as qualifying all the three former terms. The joint-heirship, membership, and participation had their objective *ground* and *reason* in Christ Jesus, and were made the actual possession of these Gentiles by the *medium* or *agency* of the Gospel that was preached to them.

Ver. 7. οὗ ἐγενόμην διάκονος κατὰ τὴν ὁδωρὰν τῆς χάριτος τοῦ Θεοῦ: of which I became a minister according to the gift of the grace of God. The TR reads ἐγενόμην (with CD<sup>3</sup>KL, etc.). The less usual form ἐγενήθη, however, is given by B<sup>2</sup>D<sup>1</sup>F, 17, etc., and is to be preferred. There is no difference, however, in the sense; ἐγενήθη being simply the Doric equivalent to ἐγενόμην, which reappeared in the LXX and in later Greek generally. διάκονος is a *servant*, *attendant* of any kind; also a *deacon* in particular (Phil. i. 1; 1 Tim. iii. 8, 12), or a *deaconess* (Rom. xvi. 1), and perhaps a *waiter*, one who serves at table (John

d Here only; see ch. i. 19 reff.  
 e Here only; μειζότερος, 3 John 4. f Ch. i. 1 reff. g Ch. ii. 17 reff.

<sup>1</sup> ελαχιστω FG 49. Insert των before παντων P, al., mss., Goth., Cyr., Thdrt., Theophyl.; omit των BACDEFGKL, most mss., Orig., Dial., Did.

<sup>2</sup> Insert αποστολων Archel.

<sup>3</sup> After αυτη insert του θεου FG.

<sup>4</sup> Before τοις εθν. insert εν with DEFGKL, mss., nearly It., Vulg., Goth., Syrr., al., Chr., Thdrt., Dam., al., Lat. Fathers; omit BABC 23, 31, 61, Copt.

ii. 5, 9). Here it has the general sense of *minister*, as Paul designates himself again in 2 Cor. iii. 6; Col. i. 23. Once he calls himself ὑπηρέτης (1 Cor. iv. 1); but with no tangible difference in idea, except that ὑπηρέτης may suggest a still greater degree of subordination than διάκονος. The distinction drawn by some (Harless) between the two terms, as if διάκονος expressed activity in relation to the *service* and ὑπηρέτης activity in relation to the *master*, cannot be made good. τῆς χάριτος is probably the ger. of *apposition* or *identity* (as the χάρις in ver. 8 indicates), = the gift consisting in the grace; and the particular "grace" in view is the office of the *apostleship* or the *ministry to the Gentiles* (as vv. 2, 8 suggest), not the *gift of tongues* (Grot.) or the gift of the *Holy Ghost* (Flatt, etc.). That "grace," too, was God's gift (τοῦ Θεοῦ).—τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ: *which was given to me according to the working of His power*. For the τὴν δοθεῖσαν, qualifying the δωρεάν, of the TR (with CD<sup>3</sup>KL, etc.) the better reading is τῆς δοθείσης, qualifying the χάριτος (with B<sup>2</sup>AD<sup>1</sup>F, 17, etc.; so LTT<sup>r</sup>WHRV). As the former sentence affirmed the *gift* of the grace, this one states the *manner* of the bestowal. The *standard* or *proportion* of the giving was the *efficiency*, the *efficacious working* (ἐνέργειαν) of God's own power. The change in Paul when God made him an Apostle of Christ to the Gentiles was so great that he saw in it nothing less than the result of the Divine omnipotence.

Ver. 8. ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη: *to me, who am less than the least of all saints, was given this grace*. The τῶν inserted by the TR, on slender documentary evidence, before ἁγίων must be omitted as wanting in B<sup>2</sup>ACDFKL, etc. The thought of the dignity of the office he had received at the cost of such grace and power at once evokes the sense of

his own utter unworthiness, to which he gives stronger expression here than even in 1 Cor. xv. 9, or 2 Cor. xii. 11. The form ἐλαχιστότερος, a comparative of the superlative ἐλαχιστος, is found only here. It belongs to a class of double comparisons which had a place probably in the popular modes of speech, but of which a considerable number are found in later literature, especially in poetry. The only other example in the NT is the double comparative μειζότερος in 3 John 4; cf. Butt<sup>m</sup>, *Gram. of NT Greek*, p. 28.—ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ: *to preach to the Gentiles the unsearchable riches of Christ*. The TR inserts ἐν before τοῖς ἔθνεσιν (with DFKL, etc.); but it is not found in B<sup>2</sup>AC, etc., and is best omitted. The former reading would define the *sphere* assigned to Paul in his ministry; the latter, the *subjects* of that ministry. For τὸν πλοῦτον the better accredited form is τὸ πλοῦτος. The τοῦ Χριστοῦ is prob. the gen. of *possession*, = the riches that Christ has, or that are in Him. The πλοῦτος thus contained in Christ is the whole wealth of the salvation He bestows; and this is "unsearchable," *i.e.*, not in the sense of *inexhaustible*, but rather in that of *unfathomable*, "past finding out," such as cannot be fully comprehended by man; cf. Rom. xi. 33, the only other NT occurrence of ἀνεξιχνίαστον; also Job v. 9, ix. 10, xxxiv. 24, the only occurrences in the LXX. It is a picturesque and suggestive word, meaning literally such as cannot be traced out by footprints.

Ver. 9. καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμένου ἀπὸ τῶν αἰώνων: *and to make all see what is the fellowship (dispensation) of the mystery which from all ages hath been hidden*. The πάντας which the TR inserts after φωτίσαι is omitted by some MSS. (including B<sup>2</sup>A) and certain Fathers (Hil., Jer., Aug., etc.). It is rejected by



τὸ ἡ ἀνεξιχνίαστον <sup>1</sup> πλοῦτος <sup>1</sup> τοῦ χριστοῦ, 9. καὶ <sup>k</sup> φωτίσαι πάντας <sup>2</sup> ἡ Rom xi.  
 τίς ἡ οἰκονομία <sup>3</sup> τοῦ <sup>33</sup> μυστηρίου τοῦ <sup>33</sup> ἀποκεκρυμμένου ἀπὸ τῶν <sup>33</sup> only;  
 i. 7 reff. k John i. 9; ch. i. 18 reff. l Ch. i. 10 reff. m Ch. i. 9 reff. n Neut., ch.  
 25 || Luke; 1 Cor. ii. 7; Col. i. 26; 4 Kings iv. 27. n Matt. xi

<sup>1</sup> τον α. πλουτον, with <sup>33</sup>D<sup>3</sup>EKLP, al., Fathers; το . . . πλουτος <sup>33</sup>ABCD<sup>3</sup>FG 17, 67<sup>2</sup>. For του χρ., αυτου 17.

<sup>2</sup> Insert παντας <sup>33</sup>B<sup>3</sup>CD<sup>3</sup>EFGKLP, Vulg., Chr., Did., Euth., etc.; omit <sup>33</sup>NA 67, Cyr., Hil., Aug., etc.

<sup>3</sup> For οικον., κοινωνία with 57, al.

Tisch., accepted by RV in the text, and dealt with by WH as a *secondary* reading. The κοινωνία of the TR, which has the slenderest possible authority, must give place to the οἰκονομία of the RV with LTT<sup>3</sup>WH, which is the reading of B<sup>33</sup>ACDKFL, etc. If the πάντας is omitted the sense becomes, as it is given in the margin of the RV, "to bring to light what is" the dispensation. If it is retained, the idea will be that of the *enlightenment of all* as to what the dispensation is. The πάντας, however, which occupies an unemphatic position here, after the verb (in contrast with the emphatic position of τοῖς ἔθνεσιν before its verb) can scarcely bear the absolute sense of all men, Jew and Gentile alike, but refers to all the ἔθνη previously mentioned. The verb φωτίσαι is more than διδάξαι or κηρύξαι. It means to *illuminate*. Paul was not only to deliver his Apostolic message, but also to spiritually enlighten those who heard it, so that they should understand it. The particular thing in that message which is here in view is the οἰκονομία (on which see under i. 10), that is, the *dispensation* or *arrangement* of the mystery, to wit the admission of the Gentiles on equal terms with the Jews; the μυστήριον here having the same application as in iii. 6. The formula ἀπὸ τῶν αἰώνων occurs in the NT only here and in Col. i. 26; the forms ἀπὸ αἰῶνος and ἐκ τοῦ αἰῶνος also occur, the former in Luke i. 70 and Acts iii. 21, the latter in John ix. 32. It means literally "from the ages," "from the world-periods," that is, *from the beginning, or since the world began*. It is to be distinguished from πρὸ τῶν αἰώνων (1 Cor. ii. 7). The Divine decree was formed *before* the ages of the world began; the keeping of that decree hidden was *since* the ages of the world began, i.e., "from the commencement of the ages when intelligent beings from whom it could be concealed were called into existence" (Ell.). In Rom. xvi. 25 we have the similar description of the μυσ-

τήριον as χρόνοις αἰώνοις σεσιγημένον. — ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ: *in God who created all things [through Jesus Christ]*. The "mystery" had its place of concealment in God Himself, in the Divine mind. And God is designated specially in respect of His *creative power*—"God who created all things" (not "*inasmuch as* He created all things," which would require the omission of the τῷ). The τὰ πάντα, which also occupies a somewhat emphatic position here, is not to be restricted either to the *physical* creation (Chrys.), or to the *spiritual* (Calv.), but has the absolute sense of *all that exists*. The TR adds διὰ Ἰησοῦ Χριστοῦ to the κτίσαντι (with D<sup>3</sup>KL, etc.); but these words must be omitted, as the best authorities (B<sup>33</sup>ACDF, 17, etc.) do not give them. But why is this reference to God as the *Creator of all things* introduced at this point? By way of confirmation, say some, of what has just been said of the "mystery" as having been hidden from the beginning in God; the point being that He who created all things must have had the contents of this "mystery" in His eternal plan (Mey.). To "enhance the idea of His omnipotence," say others; He who created all things having "*ordained* the mystery itself in the exercise of His undoubted prerogative of sovereign and creative power" (Ell.). Or, as others put it more precisely, its object is to take the wonder from the idea of the "mystery" having been so long unrevealed; the creation of all things by God being a fact which involves His perfect right to adjust all things as He will" (Alf.)—the *Creator of all* being "free to make what arrangements He pleased as to the concealment and revelation of His purpose" (Abb.). None of these interpretations can be said to be either very clear or very adequate. This designation of God as the Creator of all that exists is intended rather to express the *greatness* of the "mystery" that is now disclosed and of



o Col. i. 26; \* αἰώνων<sup>1</sup> ἢ ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,<sup>2</sup> 10. ἵνα ᾗ γνωρισθῇ  
 plur. Rom. i. νῦν<sup>3</sup> ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς  
 25, ix. 5 al. fr.; 1 Cor. ii. 7, x. 11; ch. ii. 7; 1 Tim. i. 17; Heb. i. 2, xi. 3. p Col. iii. 3. q Ch. ii. 10 reff.  
 r Ch. i. 9 reff. s Ch. i. 21 reff. t Ch. i. 3 reff.

<sup>1</sup> After τ. αἰων. insert καὶ ἀπο τῶν γενεῶν FG, g, Syr.

<sup>2</sup> After κτίσαντι insert δια Ἰησοῦ Χριστοῦ D<sup>3</sup>EKL, etc., Syr., al., Chr., Thdrt., Thf., Oec.; om. ABCDFGP 17, 73, 177-8, al., Vulg., Syr., Ar.-erp., Copt., Eth., Arm., Dial., Bas., Cyr., Tert., Jer., Ambr., Aug., Ambrst., Vig., Pel.

<sup>3</sup> νῦν om. FG, Syr., all Orig., Tert., all; insert (etc.) Ath., Chr., Thdrt., Dam., al., Jer.

which Paul is to be a preacher. The main thought in the verse in question is the thought with which it starts, *viz.*, the marvel of that Apostolic commission of which Paul had been put in trust by the grace of God; and the majesty and the wonder of that commission are made the greater by the grandeur of the "mystery" the Divine disposition of which he was appointed to declare to all men. This "mystery," though long hidden, had been in the Divine mind from the first, and it had been there in such a sense that the whole scheme of created things had it in view, and in such wise that the knowledge of it was to be imparted even to the angelic world (*cf.* Haupt). Or, as it may be better put, the "mystery" now at last revealed by God and proclaimed by Paul to all men in all the sovereign and surpassing wisdom of the Divine dispensation by which it was hidden long and in the fulness of time at last disclosed, was one of God's own eternal secrets, one of His unsearchable thoughts, a thing that had its place from the beginning in His creative plan, a reserve in the Eternal mind that purposed and formed all that exists. And to Paul's hands did the surpassing grace of God commit the proclamation of a truth of such magnitude, the *illumination* (φωτίσαι) of so unsearchable a disposition of the Divine wisdom!

Ver. 10. ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις: *in order that now unto the principalities and the powers in the heavenlies might be made known.* To make the manifold wisdom of God known where formerly it was not understood is now declared to be the object in view. But the object of *what*? The creation of all things, says Harless; who connects the ἵνα γνωρισθῇ immediately with the τῷ τὰ πάντα κτίσαντι. But, while it is true that redemption is sometimes exhibited in relation to creation (John i. 1-14, etc.), and while Christ Himself is presented at

times not only as the author and ground of creation but also as its end or object (Col. i. 16), the idea resulting here on that view would be that the purpose of God in creating all things was the proclamation of His wisdom to the *angelic world by the Church*. This, however, would be a statement without any parallel elsewhere in the NT. It is better, therefore, to connect the sentence immediately with the τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου, as is done by Meyer and many more. In that case the idea would be that the "mystery" was long hidden indeed, but hidden only with the design of being made known, and that on the widest possible scale—to angels no less than to men—in due time (*cf.* the general statement of principle in Mark iv. 22). There is much to be said in support of this, *e.g.*, the antithesis of the νῦν to the ἀπὸ τῶν αἰώνων, and the γνωρισθῇ to the ἀποκεκρυμμένου, etc. But it is best to take the verse as referring to the previous ἐδόθη ἡ χάρις αὐτῇ, etc. (Ell., Alf.; and substantially De Wette, Hofm., etc.). The main idea in the paragraph from ver. 7 onwards is unmistakably that of the marvellous call and commission of Paul, and the wonder of the grace that made an Apostle and preacher of him is magnified the more by the Divine purpose revealed in that commission, to wit, the making known the manifold wisdom of God in His ways with sinful men and with the outcasts of the Gentile world in particular. It is objected indeed that this is to make Paul claim for his own preaching and as his own special work what belonged to other Apostles and preachers no less than to him. But all that is stated here goes in point of fact to enhance the idea of Paul's own personal insignificance, the extraordinary and unmerited nature of his call, and his absolute indebtedness to grace. "For this sublime cause," as Alford admirably expresses it, "the humble Paul was raised up—to bring about—he, the

"ἐκκλησίας ἡ ὡ πολυποίκιλος σοφία τοῦ θεοῦ, 11. κατὰ ὡ πρόθεσιν ὡ Ch. i. 22  
 τῶν ὡ αἰώνων ἣν ἐποίησεν ὡ ἐν χριστῷ Ἰησοῦ<sup>1</sup> τῷ κυρίῳ ἡμῶν, ὡ Here  
 w=Rom. xi. 33; 1 Cor. i. 21, etc.; Rev. v. 12 al. x Ch. i. 11 reff. y 2 Tim. i. 9. z=Col. i. 16 reff.

<sup>1</sup> Before Χριστῷ insert τῷ ὡ<sup>1</sup> ABC 17, 37, 116, etc.; omit ὡ<sup>3</sup> DEKL, most mss., Ath., Chr., Thdrt., Dam.; FG om. X. Ἰησ.; Clem. om. Ἰησ.

least worthy of the saints—that to the heavenly powers themselves should be made known, by means of those whom he was empowered to enlighten"—the manifold wisdom of God. The ἀρχαί and ἐξουσίαι can only mean *good* angels (cf. under i. 21 above); and these names of *dignity* (the term ἄγγελος is not used in this Epistle) are appropriate here as suggesting again the *greatness* of Paul's commission, and perhaps also (as Mey. thinks) the glory put upon the ἐκκλησία. That the ἀρχαί and ἐξουσίαι cannot mean any orders of earthly powers—Jewish, Gentile or Christian rulers or the like, is shown by the ἐν τοῖς ἐπουρανίοις. Nor can they refer to *demonic* powers, whether by themselves alone or as part of the angelic world, for this would scarcely be consistent with the mention of the *Church*, and further the Divine *power* would in that case be more in point than the Divine *wisdom*. Nor again is there anything in the context to suggest that Paul has in view the angels that ministered the law and the elemental powers honoured by the heathen (V. Soden). The ἐν τοῖς ἐπουρανίοις here, as elsewhere in the Epistle, has the sense = *in heaven*; see under i. 3 above. The ἐν, therefore, has its proper local sense, and is not = *in respect of*, as if the clause meant "in the case of the heavenly things". As the phrase makes one idea, too, with the ἀρχαῖς and ἐξουσίαις, defining them as *heavenly*, it requires no ταῖς after the ἐξουσίαις.—διὰ τῆς ἐκκλησίας: *through the Church*. The *Church*, therefore, that is, as is evidently meant here, the whole body of believers in the unity in which Jew and Gentile are now made one, is the *means* by which the Divine wisdom is to be made known and Paul's commission in that respect made good. The *Church*, which it was his high Apostolic vocation to build up by bringing multitudes of Gentile believers into its membership—the *Church* in which the breaking down of ancient barriers and the removal of the old enmity were now seen, was itself the living witness to the Divine σοφία, the "mirror," as Calvin puts it, "in which angels contemplate the wonderful wisdom of God". And that Divine wisdom is described as

πολυποίκιλος (a word found only this once in the NT)—not with any reference to *Gnostic* ideas of σοφία (as Baur imagined), for the use of such a term as this in that connection is of later date (Iren., *Haer.*, i., 4, 1); nor simply in the sense of *very wise*, for which Aesch., *Prom.*, 1308, is mistakenly cited; but as = *multivarius, multiformis* (Vulg.), *having a great variety of forms*. The adj. is used of the rich variety of colours in cloths, flowers, paintings, etc. (Eurip., *Iph. T.*, 1149; Eubulus, *ap. Athen.*, 15, p. 679 D; *Orph. Hym.*, vi., 11; lxi., 4). In different ways had God dealt with men, with the Jew in one way and with the Gentile in another, in the long course of the ages. But in all these He had had one great end in view. Now in the *Church* the realisation of that end is seen, and in that great spiritual harmony angels can perceive the manifoldness and majesty of that Divine wisdom which by ways so diverse had been working to this great result. That angels have an interest in man's redemption and desire to look into it is stated in 1 Pet. i. 12. Here it is indicated that they are capable of an enlargement of insight into it.

Ver. 11. κατὰ πρόθεσιν τῶν αἰώνων: *according to the eternal purpose*. Literally, "according to the purpose of the ages" or "world-periods"; but represented with substantial accuracy by the "eternal" of the AV and the other old English Versions with exception of Wicl. and the Rhemish. The term πρόθεσις must be taken here as elsewhere in the proper sense of *purpose*, not in that of *foreknowledge* (Chrys.); and the clause is to be connected neither with the σοφία nor with the πολυποίκιλος in particular, but with the γνωρισθῆ. The disclosure of the manifold wisdom of God to the angelic world, contemplated in the commission given by God's grace to Paul, was of further-reaching moment than that. It was contemplated in God's eternal purpose and took place in accordance with that. The gen. αἰώνων may be a gen. of *time* (cf. Jude 6); Alf. compares our phrase "an opinion of years"; or it may rather be one of the many forms of the gen. of *possession*—"the purpose



<sup>a</sup> Acts ii. 29 **12.** ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν<sup>1</sup> <sup>b</sup> προσαγωγὴν ἐν πεποιθή-  
<sup>al</sup>(4); 2  
 Cor. iii. **σει**<sup>2</sup> διὰ τῆς πίστεως αὐτοῦ. **13.** διδ' αὐτοῦμαι μὴ ἐγκακεῖν<sup>3</sup> ἐν  
<sup>12.</sup> vii. 4;  
 1 Tim. iii. 13; Philem. 8; Heb. iii. 6; 1 John ii. 28; adverbially only in Gospels. <sup>b</sup> Ch. ii. 18  
 reff. <sup>c</sup> 2 Cor. i. 15; Phil. iii. 4 only P.; 4 Kings xviii. 19. <sup>d</sup> Ch. ii. 8 reff. <sup>e</sup> Obj. gen.,  
 Acts iii. 16 al. fr. <sup>f</sup> Col. i. 9; 1 John v. 14, etc. <sup>g</sup> Luke xviii. 1; 2 Cor. iv. 1, 16; Gal. vi.  
 9; 2 Thessa. iii. 13 only. <sup>h</sup>=John v. 35; Rom. ii. 23 al.

<sup>1</sup> τὴν om. **AB** 17, 80; insert **CD<sup>3</sup>KLP**, Ath., Euthal., Thdr̄t., etc.

<sup>2</sup> For ἐν πεπ., ἐν τῷ ελευθερωθῆναι **D<sup>1</sup>**.

<sup>3</sup> ἐγκακεῖν **CD<sup>3</sup>FGKL**, etc., Fathers; ἐνκακεῖν (**B<sup>3</sup>**, al., ἐγκακεῖν), **ABD** 13, 17, 37, 39, 46, 47, etc.

*pertaining to the ages," formed before the foundation of the world* (i. 3), long hidden in the Divine Mind (iii. 9), but existent and in God's view from the beginning till now (*cf.* 2 Tim. i. 9).—*ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν: which he wrought in Christ Jesus our Lord.* The subject of the ἐποίησεν is the πρόθεσις, not the σοφία (Jer., Luth., etc.). The verb is rendered "purposed" by the RV; as it is also taken by many to mean *formed, constituted* (Calv., Harl., Hofm., De Wette, Alf., Abb., etc.). This use of the verb is somewhat like that in Mark iii. 6, xv. 1 (συμβούλιον ποιεῖν), etc., and gives a good sense. On the other hand, the use of ποιεῖν in such connections as θέλημα ποιεῖν (Matt. xxi. 31; John vi. 38; Eph. ii. 3), γνώμην ποιεῖν (Rev. xvii. 17), etc., seems to be sufficient justification for giving it the sense of *fulfilling, carrying out*; and the designation *Christ Jesus* (not *Christ* simply), pointing as it does to the historical Person, suggests that what is in view now is the *realisation* of the purpose rather than its *formation*. On the whole, therefore, it is perhaps best to render it "which He wrought, or carried into effect, in Him whom we preach as Christ Jesus our Lord" (Mey., Ell., etc.). The TR (with **Δ<sup>1-3</sup>C<sup>3</sup>DKL**, etc.) gives ἐν Χριστῷ Ἰησοῦ; the best critics (LTTTrWHRV), on the authority of **B<sup>3</sup>\*AC** 17, etc., insert τῷ before Χριστῷ. The designation ὁ Χριστὸς Ἰησοῦς ὁ Κύριος ἡμῶν is singular; *cf.*, however, the τὸν Χριστὸν Ἰησοῦν τὸν Κύριον of Col. ii. 6.

Ver. 12. ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν: *in whom we have boldness and access.* The second τὴν, which is inserted by the TR, has the support of some good authorities, **CD<sup>3</sup>KLP**, Chrys., etc.; but is not found in **B<sup>3</sup>Δ** 17, etc., and is to be omitted (with LTTTrWHRV). As the παρρησία and the προσαγωγὴ meet in one idea the τὴν does not require to be repeated. The article before the nouns has much

the force of "our boldness and access". The παρρησίαν is not to be limited to *freedom of speech*, freedom in *preaching*, or boldness in *prayer*, but is to be taken in the large sense which it has in Phil. i. 20; 1 Tim. iii. 13; Heb. x. 19; and especially in 1 John ii. 28, iii. 21, iv. 17, v. 14—*freedom of spirit, cheerful boldness, "the joyful mood of those reconciled to God"* (Mey.). The conjunction of the προσαγωγῇ with the intrans. παρρησία makes the intrans. sense of *access* more appropriate here than the trans. sense of *introduction*; *cf.* under ii. 18.—ἐν πεποιθήσει: *in confidence.* The noun πεποιθήσις belongs to late Greek (Joseph., Philo., Sext. Empir., etc.). In the LXX it occurs once (2 Kings xviii. 19); in the NT it is found only in Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2; Phil. iii. 4, and here). It indicates the disposition in which the παρρησία and προσαγωγὴ are made good.—διὰ τῆς πίστεως αὐτοῦ: *through our faith in Him.* The αὐτοῦ is best taken as the *gen. objecti*; *cf.* Rom. iii. 22; Gal. ii. 16. Thus, as the ἐν ᾧ expresses the fact that Christ is the ground of our παρρησία and προσαγωγῇ, and the ἐν πεποιθήσει the state of mind in which we enjoy these blessings, so this clause declares the means by which they become our actual possession. The whole verse, moreover, is not so much a simple addition to the preceding statement as rather an indirect appeal to personal experience, in confirmation of what was said of the fulfilment of God's eternal purpose in Christ Jesus our Lord, the ἐν ᾧ having, as Ell. explains it, much the same force as ἐν αὐτῷ γάρ.

Ver. 13. διδ' αὐτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν: *wherefore I ask that ye lose not heart in my tribulations in your behalf.* The διδ' is referred by some (Mey., etc.) to the immediately preceding verse, the possession of these great privileges of "boldness and access" on the part of the Ephesians being Paul's reason for urging on them the request



which follows. It is better, however, to refer the *διό* to the great thought of the whole paragraph, to which the statement in ver. 12 is subordinate, *viz.*, the dignity of the office committed to Paul and its significance for them. Because the great trust of the Apostleship among the Gentiles is what he has declared it to be for himself and for them, he puts this request before them. The *αἰτεῖν*, which sometimes expresses a *demand* (Luke i. 63; 1 Cor. i. 22), has the simple sense of *asking* here; and in such connections as the present *αἰτοῦμαι* has the full sense of *asking for one's self*. It is followed sometimes by the acc. and inf. (Luke xxiii. 23; Acts iii. 14), and sometimes, as here, by the simple inf. (Acts vii. 46). The idea in the verb *ἐγκακεῖν* is that of *losing courage, becoming faint of heart*. The form *ἐκκακεῖν*, which is given in the TR, appears in CD<sup>3</sup>FKL, etc. It is doubtful, however, whether that form occurs anywhere in ordinary Greek. It may have had a place in popular, oral use. The written form was *ἐγκακεῖν*, and that form appears here in most of the best MSS. (B<sup>2</sup>AD<sup>1</sup>, TWH, *ἐγκακεῖν*. But what is the construction here? Some supply *Θεόν*, and make the sense either (1) "I pray God that ye faint not," or (2) "I pray God that I faint not." But if the subject of the *αἰτοῦμαι* had been God, the *Θεόν* could scarcely have been omitted, as there is nothing in the context clearly to suggest it. And that it is the *readers*, not Paul himself, whose possible faint-heartedness is referred to appears from the force of the *ὑπὲρ ὑμῶν* and the *ἥτις ἐστὶ δόξα ὑμῶν*. Paul himself rejoiced in his tribulations (2 Cor. xii. 5, 10; Col. i. 24, etc.), and a prayer in such circumstances as the present betraying any fear about himself would be utterly unlike him. But he might have cause enough to apprehend that these converts might not all view painful things as he did. Hence *ὑμᾶς* is to be understood as the subject of *αἰτοῦμαι* (*cf.* 2 Cor. v. 20; Heb. xiii. 19). The *ἐν* before *θλίψεσι* has the proper sense of *in* (not "at" as RV puts it), pointing to the circumstances, sphere, or relation *in* which the faint-heartedness ought not to show itself (*cf.* Win.-Moult., pp. 482, 483, and Ell., *in loc.*). These *θλίψεις* were *ὑπὲρ ὑμῶν* (the phrase *ὑπὲρ ὑμῶν* going surely with the *θλίψεσί μου*, not with *αἰτοῦμαι* as Harless strangely puts it), as sufferings endured in virtue of Paul's Apostleship among the Gentiles; *cf.* Phil. i. 17. The defining article again

is not required before *ὑπὲρ ὑμῶν*, as the phrase makes in reality one idea.—*ἥτις ἐστὶ δόξα ὑμῶν*: *which are your glory*. The distinction between the definite or objective rel. *ὅς* and the indefinite, generic, or qualitative rel. *ὅστις* (*cf.* Jelf, *Gr. Gram.*, 816) is not always maintained in the NT, and indeed the use of *ὅστις* for *ὅς* is as old as Herod. (ii., 92) and Ionic Greek generally (Kühner, *Gr. Gram.*, ii., 906). In the Pauline Epistles, however, the distinction seems to be fairly maintained (Blass, *Gram. of N. T. Greek*, p. 173), and *ἥτις* appears here to have the force of an *explanation*—"inasmuch as they are," "for indeed they are". The rel. is referred by some (Theod., Olsh., Harl.) to the *μὴ ἐγκακεῖν*, or to the whole sentence beginning with that; in which case *ἥτις* would stand for *ὅς*. But it is most naturally referred to the *θλίψεσι*. It is a case of attraction, but one in which the noun of the rel. clause gives its number (*cf.* Dem. c. *Aphob.*, p. 853, 31, and in the NT itself, Acts xxiv. 11; Phil. iii. 20) as well as its gender to the rel. (Win.-Moult., p. 206; Buttm., *Gram. of NT Greek*, p. 281; Donald., *Gr. Gram.*, p. 362; Madvig, *Syn.*, § 98). The clause, therefore, gives the readers a reason or motive for not yielding to faintness of heart. Paul's tribulations were endured in their behalf, and were of value for them. The greater the office of the sufferer, the more did the afflictions which he was content to endure for them redound to their honour; and the better this was understood by them, the less should they give way to weakness and discouragement.

Vv. 14-19. A paragraph containing an earnest prayer for the inward strengthening of the readers, the presence of Christ in them, their enlargement in the knowledge of the love of Christ, and the realisation in them of the Divine perfections.

Ver. 14. *τούτου χάριν*: *for this cause*. The sentence begun at iii. 1 and interrupted at ver. 2 is now taken up again. The *τούτου χάριν*, therefore, refers to the great statement of privilege in the latter part of the previous chapter. The ideas which came to expression in the digression in vv. 2-13, are also no doubt in view in some measure. The thought of the new relations into which the Ephesians had been brought by grace toward God and toward the Jews—the reconciliation of the Cross, peace effected where once there was only enmity, the place given them in the household of God—gave Paul cause for prayer in their behalf.—*κάμπτω τὰ γόνατά μου*: *I bow my knees*.

i = Rom. v. 3; 2 Cor. vi. 4; Phil. iv. 14; Col. i. 24.  
 k Attr., ch. i. 8 reff.  
 n Rom. xi. 4, xiv. 11; Phil. ii. 10 only.  
 Mem., iv. 6, 12.

1 = 1 Cor. ii. 7, xi. 15; Phil. iii. 19; 1 Thess. ii. 20.  
 o = Luke xii. 3; 1 Cor. xiii. 12.  
 q Luke ii. 4; Acts iii. 25 only; Num. i. 18.

m Ver. 1 reff.  
 p = here only; Xen., r Ch. i. 21 reff.

ταῖς ἑλπίσεσιν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν ἡ δόξα ὑμῶν.<sup>1</sup> 14. τοῦτου χάριν ἡ κάμπτω τὰ ὀνόματά μου ὁπρὸς τὸν πατέρα.<sup>2</sup> 15. Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, 16. ἵνα δῶῃ ὑμῖν

<sup>1</sup> ἡμῶν C 17, 31, 33, 37, 71, 72, 80, 116, Cop., Arm., Euth.

<sup>2</sup> Insert του Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  $\aleph^2$ DEFGKL, Vulg., Goth., Syr., Arm., Orig., etc.; omit  $\aleph^2$ ABCP 17, 67<sup>2</sup>, al., Copt., Æth., Ar.-erp., Thdrt., Orig., Epiph., Euth., Cyrr., Dam., Jer. ("non, ut in latinis codd. additum est, 'ad Patrem Dom. nostri'  $\mathcal{F}$ . C.,—sed simpliciter 'ad Patrem,' legendum").

<sup>3</sup> δω  $\aleph$ BABCFG 17, 37-9, 116, Meth., Bas., Cyrr., etc.; δωη DEKLP, Valent., Orig., Ath., Chr., Euthal., etc.

A simple, natural figure for *prayer*, *earnest prayer* (Calv.)—not as if Paul actually knelt as he wrote (Calov.). The standing posture in prayer and the kneeling are both mentioned in the NT (e.g., Mark xi. 25; Luke xviii. 11, 13, for the former, and Luke xxii. 41; Acts vii. 60, xx. 36, xxi. 5, for the latter). For *kneeling* in the OT see 1 Kings viii. 54; Dan. vi. 10; cf. also 1 Kings xix. 18.—*ὁπρὸς τὸν πατέρα: to the Father*. The *πρὸς* takes the place of the simple dat. which usually follows the phrase *κάμπτω γόνυ* (Rom. xi. 4, xiv. 11), the idea here being that of *prayer*, and of God as the Hearer to whom it was *directed*. The TR, following  $\aleph^2$ DFKL, Lat., Syr., Goth., etc., adds τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. This is an addition which might very readily find a place in the text, the designation being a familiar one, occurring already indeed in this Epistle (i. 3). It does not appear, however, in  $\aleph^2$ C, 17, Copt., Eth., etc., and it is omitted by the best critics (LTTTrWHRV).

Ver. 15. *Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται: from whom every family in heaven and on earth is named*. The *Ἐξ οὗ* denotes the *origin* of the name, the *source* whence it is derived (cf. Hom., *Il.*, x., 68; Xen., *Mem.*, iv., 5, 8; Soph., *Æd. R.*, 1036). The verb *ὀνομάζομαι* is also followed by *ἀπὸ* (Herod., vi., 129); but *ἐκ* conveys the idea of more direct origination (cf. Ell., *in loc.*). The noun *πατριὰ*, for which *πάτρα* is the more usual form in classical Greek, never has the sense of *πατρότης*, *paternitas* (Syr., Goth., Vulg., Luth., and, so far, also Harl.). It means sometimes *ancestry* (Herod., ii., 143; iii., 75), but usually *family* (Exod. vi. 15, xii. 3; Num. i. 2; Luke ii. 4), *race* or *tribe*, i.e., a number of families descended from

a common stock (Herod., i., 200; Num. i. 16), *nation* or *people* (1 Chron. xvi. 28; Ps. xxii. 28; Acts iii. 25). In the LXX the *πατριὰ* are the  $\eta\theta\nu\eta\psi\chi\alpha$  as dis-

tinguished from the *φυλαί*,  $\tau\eta\omega\mu\epsilon\tau\alpha$ .

The Israelites were constituted of twelve *φυλαί* divided into a number of *πατριὰ*, each of these latter again consisting of so many *οἰκοί*. Here the word seems to have the widest sense of *class*, *order*, *nation*, *community*, as the idea of *family* in the proper sense of the term is inapplicable to the case of the *angels*, who are indicated by *ἐν οὐρανοῖς*. Further, the anarthrous *πᾶσα πατριὰ* grammatically can only mean "every family" (see under ii. 21 above), not "the whole family" (Mich., Olsh., etc.). All such ideas, therefore, as that angels and men, or the blessed in heaven and the believing on earth, are in view as now making one great family, are excluded. Nor can *ὀνομάζεται* be made to mean anything else than "are named"—certainly not *exist*, or *called into existence* (Estius, etc.), or "are named the children of God" (Beng., etc.). The sense, therefore, is "the Father, from whom all the related orders of intelligent beings, human and angelic, each by itself, get the significant name of *family*, *community*". The various classes of men on earth, Jewish, Gentile, and others, and the various orders of angels in heaven, are all related to God, the common Father, and only in virtue of that relation has any of them the name of *family*. The *father* makes the family; God is the Father of all; and if any community of intelligent beings, human or angelic, bears the great name of *family*, the reason for that lies in this relation of God to it. The significant name has its origin in the



κατὰ τὸ <sup>1</sup> πλοῦτος τῆς δόξης αὐτοῦ <sup>2</sup> δυνάμει <sup>3</sup> κραταιωθῆναι <sup>4</sup> διὰ <sup>5</sup> Ch. i. 7  
 τοῦ πνεύματος αὐτοῦ <sup>6</sup> εἰς τὸν <sup>7</sup> ἔσω <sup>8</sup> ἄνθρωπον, 17. <sup>9</sup> κατοικῆσαι τὸν <sup>10</sup> t=Col. i. 11.  
 ii. 40; 1 Cor. xvi. 13 only; Neh. ii. 18. v Acts xxi. 4; Rom. v. 5; 1 Cor. ii. 10 al.  
 w=ch. ii. 21 al. x Rom. vii. 22; see 2 Cor. iv. 16. y Col. i. 19, ii. 9 al. u Luke i. 80,

<sup>1</sup> τον πλουτον, with D<sup>3</sup>KL, etc., Fathers; το πλουτος ΞABCDEFGR 67<sup>a</sup>, 116, Ath.-ms., Ephr.; το πληθος 17.

<sup>2</sup> εν δυν. FG, Copt.; δυναμιν Mac.

spiritual relationship. It is not possible, however, to give proper expression to the thought in English. In the Greek there is a play upon the words πατήρ, πατριά, which cannot be reproduced. Some have supposed that Paul has certain Rabbinical notions in view here, or that he is glancing at certain Gnostic theories, or at the vain worship of angels. But there is no ground for such far-fetched suppositions. The Rabbinical conceits regarding angels and the Gnostic speculations were both very different from anything suggested here.

Ver. 16. *ἵνα δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ*: that He would grant you according to the riches of His glory. The *ἵνα* introduces the subject of the prayer, representing it, however, also as the thing which he had *in view* in praying and which made the *purpose* of his prayer (see under i. 17 above). For the δῶν of the TR (with DKL, etc.), the RV (with LTTTrWH) gives δῶ as in B<sup>3</sup>ACF, 17, etc. (see under i. 17 above). For τὸν πλοῦτον (TR, with D<sup>3</sup>KL, etc.) read again τὸ πλοῦτος, with ΞBACDF, etc. The δόξα is the whole revealed perfections of God, not merely His *grace* or His *power*; and the clause belongs more fitly to the δῶ than to the following δυνάμει κραταιωθῆναι. The measure of the gift for which Paul prays on behalf of the Ephesians is nothing short of those perfections of God which are revealed now in their glorious fullness and inexhaustible wealth (cf. i. 7, 18; ii. 4, 7).—δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ: *to be strengthened by power through His Spirit*. The δυνάμει is taken by some as the dat. of *manner*, or as an adverbial expression = *mightily*. But the former mention of the ἐγκρατεῖν suggests that the power is regarded here as *in* the subjects rather than as put forth by God. Others make it the dat. of *reference*, or take it to denote the particular *form* in which the *strengthening* was to take effect, *viz.*, in the form of *power* as contrasted with *knowledge* or other kinds of gifts. But there is nothing to suggest limitation to one special capacity. Such limitation indeed would be inconsistent with the

comprehensive *εἰς τὸν ἔσω ἄνθρωπον*. It is best understood as the *dat. instrum.* The *strengthening* was to take effect by means of *power imparted* or infused, and this impartation of power was to be made through the Spirit of God.—*εἰς τὸν ἔσω ἄνθρωπον*: *into the inward man*. The “inward man” is viewed here as the *recipient*, that *into* which the strengthening was to be poured, or the *object towards* which the gift was directed. The *εἰς*, therefore, has its full force of “into,” and is not to be reduced either to “in” (RV), or to “in regard of” (Mey.). The phrase δ ἔσω ἄνθρωπος has certain parallels in classical Greek, *e.g.*, δ ἐντὸς ἄνθρωπος (Plato, *Rep.*, ix., p. 589), δ εἶσω ἄνθρωπος (Plotin., *Enn.*, v., 1, 10); and it is conceivable that these philosophical expressions had become popularised in course of time, and had penetrated even into the common speech of Jews, or at least into the vocabulary of educated Jews. But the question is—What is the force of the phrase in the NT itself? The two terms δ ἔσω ἄνθρωπος, δ ἔξω ἄνθρωπος denote the two sides or aspects of the nature of man, soul and body, real and phenomenal, enduring and perishable (cf. the contrast in 2 Cor. iv. 16); as the terms δ παλαιὸς ἄνθρωπος, δ καινὸς (νέος) ἄνθρωπος denote his twofold moral nature. The δ ἔσω ἄνθρωπος itself occurs only thrice in the NT, and all three occurrences are in the Pauline Epistles (Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16). It has different shades of meaning there, but the same general sense, *viz.*, that of the *personal subject*, the *rational, moral self*, somewhat similar to the νοῦς in Rom. vii. 23, and the ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος of 1 Pet. iii. 4. In this ἔσω ἄνθρωπος the goodness of the law of God can be recognised so that one can delight in that law. But there is another law that wars against it and brings it into subjection (Rom. vii. 19-23). Hence the ἔσω ἄνθρωπος has to be regenerated, and so becomes “the new man,” δ καινὸς ἄνθρωπος, that is created after God (δ κατὰ Θεὸν κτισθείς, Eph. iv. 24), or δ νέος ἄνθρωπος, that is renewed (ἀνακαι-



z Constr. χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, 18. ἐν ἀγάπῃ  
 ch. iv. 2; Col. ii. 2; ἑρρίζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἑξισχύσητε καταλαβέσθαι  
 β., Col. ii. 2 only; δὲ σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ βάθος<sup>1</sup> καὶ  
 Isa. xl. 24.  
 a Matt. vii. 25 || Luke; Col. i. 23; Heb. i. 10, from Ps. ci. 23; 1 Pet. v. 10. b Here only; Sir.  
 vii. 6 vat. c Acts iv. 13, x. 34, xxv. 25; Phil. iii. 12, 13. d = Acts x. 2, xiv. 13 al. fr.  
 e = ch. i. 1 reff. f g Rev. xx. 9, xxi. 16 only; Gen. i. 15. h i See Rom. viii. 39.

<sup>1</sup> ψψ. κ. βαθ. BCDEFG 17, 37, 57, 73, 116, It., Vulg., Syr., Ar.-erp., Copt., Eth., Arm., Ath., Cyr., Lucif., Ambrst., Pel., Jer.; βαθος και υψος NAKL, etc., Syr., al., Orig., Chrys., Thdrt., al.

νούμενος, Col. iii. 10). The *strength*, therefore, which was to be communicated by the impartation of new spiritual power through the Holy Spirit was a gift to enrich and invigorate the deepest and most central thing in them—their whole conscious, personal being.

Ver. 17. κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν: *that Christ may dwell in your hearts through faith*. The presence of Christ, His stated presence (κατοικεῖν as contrasted with παροικεῖν = sojourn, cf. Gen. xxxvii. 1), the taking up of His abode in them (cf. the use of κατοικεῖν in Matt. xii. 45; Luke xi. 26; 2 Pet. iii. 13; and also its application to Christ Himself in another relation in Col. i. 19), is also embraced in the scope of Paul's prayer. The *indwelling* expressed here by the comp. κατοικεῖν is also expressed by the simple οἰκεῖν (Rom. viii. 9; 1 Cor. iii. 16). Its *seat* is the καρδία—the centre of feeling, thinking, willing (cf. Delitzsch, *Bib. Psych.*, iv., 5). And the means or *channel* through which it takes possession of the heart is *faith*, the διὰ πίστεως indicating the receptivity which is the condition on our side. There remains, however, the question of the *construction*. The κατοικῆσαι, etc., may be taken as dependent on the δῶ and as forming a second boon contemplated in the gift prayed for, as if = "and that He may grant you also that Christ may dwell in your hearts" (Mey., Abb., etc.). Or it may be taken as dependent on the κραταιωθῆναι, etc., expressing the contemplated *result* of the gift of strength (inf. of consequence; cf. Acts v. 3; Heb. vi. 10; Apoc. v. 5, xvi. 9, etc.), = "to the effect that Christ may dwell in your hearts". The omission of the connecting καὶ is no insuperable objection to the former; for cases of asyndeton are sufficiently common. But the second view (so Ell., Alf., etc.) is on the whole to be preferred, as it deals better both with the grammatical connection and with the emphatic position of the κατοικῆσαι.

The former view has the difficulty of taking two somewhat different grammatical constructions as parallels, and it fails to bring out as the latter does the *advance* in the thought. The *indwelling of Christ* is the higher boon which is in view as the end and effect of the *strengthening*.—ἐν ἀγάπῃ ἑρρίζωμένοι καὶ τεθεμελιωμένοι: *ye having been rooted and grounded in love*. Nothing can legitimately be made of the anarthrous ἀγάπῃ, the article being often dropped before abstract nouns, and especially after a preposition (Win.-Moult., pp. 148, 149). As the ἀγάπῃ is also without any αὐτοῦ or other defining gen., it appears to have its most general sense here, not "the love of God" or "the love of Christ" in particular, but *love*, the Christian principle or grace which is "the bond of perfectness" (Col. iii. 14). In this love they are described (by two perf. partic.) as "having been rooted and grounded". If the terms ἑρρίζωμένοι, τεθεμελιωμένοι were used in their proper etymological connotation, they might suggest much. The former might convey the idea of subjects deriving their life and growth from love; and the latter the idea of subjects built up on the basis of love as living stones in the Divine temple. But the terms are also used without any reference to their original, etymological sense—ρίζουν, e.g., in Soph., *Ed. C.*, 1591, means simply to *establish* something firmly. So here the two words probably express the one simple idea of being *securely settled* and *deeply founded*. Thoroughly established in love, having it not as an uncertain feeling changing with every change of experience, but as the constant principle of their life—this they must be if they are fully to apprehend the magnitude of Christ's love. Here, again, the *construction* is a difficult question. Westcott and Hort attach ἐν ἀγάπῃ to the κατοικῆσαι clause and the ἑρρίζωμένοι καὶ τεθεμελιωμένοι to the ἵνα clause. But the ἐν καρδίαις ὑμῶν seems a proper and adequate conclusion and completion

of the idea of the *indwelling*. Many (including Meyer, Winer, Buttm., AV, RV, etc.) connect the whole clause with the *ἵνα*, = "in order that, being rooted and grounded in love, ye may be able". This gives an excellent sense, and examples of the transposition of part of a sentence from the natural place after the *ἵνα* to one before it are found elsewhere in the NT (e.g., Acts xix. 4; 1 Cor. ix. 15; 2 Cor. ii. 4; Gal. ii. 10; Col. iv. 16; 2 Thess. ii. 7; cf. Buttm., *Gr. of N. T. Greek*, p. 389). On the other hand, the relevancy of most, if not all, of these examples is not above suspicion (cf. Ell. and Abb. *in loc.*), and it does not appear that in the present passage there is any such emphasis on the *ἐν ἀγάπῃ* as can explain its peculiar position. Hence it is better on the whole to connect it with the *preceding* (as is done in one way or other by Chrys., Luth., Harl., Bleek, De Wette, Alf., Ell., Abb., etc.), and take it as another instance of the nom. absol. or participial anacolouthon (cf. Win.-Moult., p. 715; Krüger, *Sprachl.*, § 56, 9, 4; Buttm., *Gr. of N. T. Greek*, p. 298; Blass, *Gr. of N. T. Greek*, p. 285). So we translate it—"ye having been rooted and grounded in love in order that ye may be able," etc. The *rooting* and *grounding* are expressed by the perf. part., as they indicate the state which must be realised in connection with the indwelling of Christ before the ability for comprehending the love of Christ can be acquired.

Ver. 18. *ἵνα ἑξισχύσητε καταλαβεσθαι σὺν πᾶσι τοῖς ἁγίοις*: *that ye may be fully able to comprehend with all the saints*. The "may be strong" of the RV is a less happy rendering than usual, as it obscures the fact that the verb is different from that expressing the *strengthened* in ver. 16. The strong compound *ἑξισχύειν*, = to be *eminently able*, to have full capacity, occurs only this once in the NT and is rare in ordinary Greek. *καταλαμβάνειν*, = "take hold of" (1 Cor. ix. 24; Phil. iii. 12, etc.) or in the sense of *mental grasp* (Plato, *Phaedr.*, 250 D), in its various NT occurrences in the *Middle Voice* (Acts iv. 13, x. 34, xxv. 25) has only the latter meaning. Here, therefore, it is = *understand*, not = *occupare, take possession of* (Goth., Kypke). The RV substitutes the more neutral *apprehend*—a word capable of either sense—for the "comprehend" of the AV. This gift of spiritual comprehension is contemplated further as to be possessed and exercised *σὺν πᾶσι τοῖς ἁγίοις*, not as a matter of private experience, the peculiar faculty of some, or an exceptional bestowment like the rare

privilege of visions, but as a gift proper to the whole community of believers and one in which these Ephesians might share together with all God's people; for the phrase cf. i. 15, vi. 18; Col. i. 4; 1 Thess. iii. 13; Philem. 5; Rev. viii. 3; and for the sense of *ἁγίος* see under i. 1 above. —*τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος*: *what is the breadth and length and depth and height*. So the AV. But *height and depth*, according to the RV. The order of the TR, *βάθος καὶ ὕψος*, is that of *ἱκλ*, Syr., etc.; *ὑψος καὶ βάθος* is that of BCDG, 17, Vulg., Boh., etc. The latter is preferred by LTRWH, the former getting a place in the margin with Tr and WH. What is the object in view in the mention of these dimensions? It is left unnamed. Hence the many conjectures on the subject; e.g., that it is the *Christian Church* (Mich., Koppe, etc.), or *Temple* (Bengel), the *work of redemption*, or the *mystery* previously noticed (Theophy., Harl., Olsh., Bleek, etc.), the *mystery of the Cross* (Est.), the *love of God* (Chrys., Erasmus, Grot., etc.), the *wisdom of God* (De Wette), *love* (Moule), *all that God has revealed or done in us and for us* (Alf.). But the context naturally suggests the *love of Christ* (Calv., Mey., Ell.), that being the supreme theme and the one which is immediately set before us in express terms. The imagination of the Fathers, Augustine, Gregory Nyss., Jerome and others, ran riot in the endeavour to find some distinctive, spiritual meaning in each of the four things here named, the shape of the Cross, e.g., being supposed to be signified (Eustius), the Divinity of Christ being found in the figure of the *height*, His human nature in the *depth*, the extent of the Apostolic Commission in the *length* and *breadth*, etc. Nor are the feats of interpretation less forced or fanciful which have been performed by some more modern exegetes. But the terms *length*, *breadth*, *depth*, *height* are introduced with no other purpose than the simple and consistent one of setting forth the surpassing magnitude of Christ's love for us. The power to comprehend that love in its utmost conceivable grandeur and its furthest-reaching relations is what Paul prays God to grant his Ephesians.

Ver. 19. *γινώσκειτε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ*: *and to know the love of Christ which passeth knowledge*. Literally, "the knowledge-surpassing love of Christ". The gen. *γνώσεως* is due to the *ὑπερβάλλουσαν* having the force of a *comparative* (cf. Aesch., *Prom.*, 944; Hom., *Il.*, xxiii.,



κ Ch. i. 19 <sup>1</sup> ὅψος, 19. γινῶναι τε <sup>1</sup> τὴν \* ὑπερβάλλουσιν τῆς <sup>1</sup> γνώσεως ἀγάπην <sup>2</sup>  
<sup>reff.</sup>  
 1=1 Cor. τοῦ Χριστοῦ, ἵνα <sup>π</sup> πληρωθῇτε <sup>ε</sup> εἰς πᾶν <sup>3</sup> τὸ <sup>π</sup> πλήρωμα τοῦ θεοῦ.  
<sup>viii. 1.</sup>  
<sup>xiii. 2, 8 (sec 1 Tim. vi. 20).</sup> m=Rom. i. 29, xv. 13; 2 Cor. vii. 4 al. n=Rom. xv. 29.

<sup>1</sup> τε om. DFG, Copt.

<sup>2</sup> αγ. της γν. A 74, 115, Syr., Ar.-pol., Jer. (*scientiam caritatis* Aug.).

<sup>3</sup> ἵνα πληρωθῇ παν B 73, 116.

847; Bernhardt, *Synt.*, iii., 48 B). That the Χριστοῦ is the *gen. subj.*, Christ's *love to us*, is made clear by the description of it as surpassing knowledge, which could not be said of our love to Him. The repetition of the same idea in contrasting senses in the γινῶναι and the γνώσεως has its point not in any antithesis between *theoretical* or *discursive* knowledge (Ell.) and *practical* knowledge, or between *false* knowledge and *true* (Holz), or between *human* knowledge and *divine* (Chrys.), but in the simple fact that there is a *real* knowledge of Christ's love possible to us, a knowledge that is capable of increase as we are the more *strengthened* by power in the inner man, while a *complete* or *exhaustive* knowledge must ever remain beyond our capacity. This petition for the gift of a true and enlarging knowledge (a knowledge which is obviously not a matter of mere intellect but of conscious, personal experience) is connected with the former petition for spiritual *comprehension* by τε, and this is presented in the character, not of a *climax*, but of an *adjunct*, an additional statement in supplement of the former. The simple τε (as distinguished from τε . . . καί) occurs rarely in the Gospels, with greater comparative frequency in Romans and Hebrews, but oftenest by far in Acts. It is used to connect single ideas in Greek poetry (seldom in Greek prose), and is occasionally so used in the NT (cf. Acts ii. 37, 40, xxvii. 4; and see Bernh., *Synt.*, xx., 17). In this case it seems to indicate a "closer connection and affinity" than καί (cf. Blass, *Gr. of N. T. Greek*, p. 263).—ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ: *that ye may be filled unto all the fulness of God* (or, into the whole fulness of God). The great Vatican Codex (followed by 17, 73, 116) has an interesting variety of reading here, *viz.*, πληρωθῇ for πληρωθῇτε, the εἰς being also dropped. This reading gets a place in the margin of WH. On the difficult term πλήρωμα see under i. 10 and especially i. 23 above. The interpretation of this clause is much disputed. The εἰς cannot mean *with* or *in*,

as it is taken by some, but must = "into" or "unto," expressing the *measure up to* to which the being filled is to take effect, the *limit* of the filling, or the *goal* it has before it. The AV and the other Old English Versions erroneously give "with"; except Wicl., who makes it "in," Cov., who renders "into," and Rhem., "unto". The Θεοῦ may be the *gen. of originating cause*, = the fulness *bestowed* by God; or, better, the *poss. gen.*, = the fulness *possessed* by God. The main difficulty is the sense of the πλήρωμα itself. Some explanations may be set aside as paraphrases rather than interpretations; *e.g.*, that πλήρωμα = the Church (Koppe, etc.); the *gracious presence of God*, the Divine δόξα, *filling* the people (Harl.); the *perfection* of God, in the sense of the highest moral ideal that can be presented to him "in whose heart Christ dwells" (Oltr.), etc. Nor can any good sense be legitimately got by taking it as = πλήρωσις—"that ye may be filled with the gifts with which God is wont to furnish men" (Grot.)—an interpretation that cannot be adjusted to the εἰς. The choice lies between two views, *viz.*, (1) that πλήρωμα has its primary, *pass. sense*—the fulness that is *in* God, or with which God Himself is filled; or (2) that it has the sense derived from this, *viz.*, *fulness, copia, πλοῦτος, πλήθος*. The latter is preferred by Meyer, who appeals to such passages as *Song of Songs*, v., 12; Rom. xv. 29; Eph. iv. 13, etc., in support of it, and understands it to convey the special idea of *charismatic* fulness as bestowed by God. So he renders it, "in order that ye may be filled with Divine gifts of grace to such extent that the whole fulness of them (πᾶν has the emphasis) shall have passed over upon you". So also substantially De Wette, Abbott, and others, who refer to 2 Pet. i. 4. But there are weighty reasons for preferring the former view with Alf., Ell., Haupt, etc. It gives πλήρωμα the largest and profoundest sense, not restricting it to gifts of grace bestowed, but taking it to express the *sum* of the *Divine perfections* (so substantially Chrys.,



20. τῷ δὲ δυναμένῳ ὑπὲρ<sup>1</sup> πάντα ποιῆσαι ὑπερεκπερισσοῦ<sup>2</sup> ὧν ο=Philem.  
 αἰτούμεθα ἢ ῥοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,<sup>3</sup> p i Thess.  
 13; Matt. v. 37. q Ver. 13 reff. r Ver. 4 reff. s=Matt. xiv. 2; Rom. vii. 5; i Cor  
 xii. 6; 2 Cor. i. 6, iv. 12; Gal. ii. 8, iii. 5, Paul esp.

<sup>1</sup> υπερ om. DEFG, d, e, f, g, Vulg., Ambrst., etc.

<sup>2</sup> και υπερεκ. Syr., Schr. et P., Ambrst.

<sup>3</sup> εν υμιν A 39, 63.

Rück., etc.), the whole ἀρετή or *excellence* that is in God; cf. Chrysostom's ὥστε πληροῦσθαι πάσης ἀρετῆς ἥς πλήρης ἐστὶν ὁ Θεός. It brings the whole paragraph to a conclusion worthy of itself, lifting us to a conception which surpasses all that has preceded it, and carrying us from the great idea of the fulness in Christ to the still greater idea of the fulness in God. Nor is it any valid objection to it that what is thus put before us is what can never be attained in this life. It is an *ideal*, essentially the same as that contained in the injunction to be *perfect* as our Father in heaven is perfect (Matt. v. 48). This interpretation also is most in harmony with the great idea of the *indwelling* of Christ in our hearts, expressing indeed what is implied in that. In Christ the πλήρωμα of God dwells; so far as Christ dwells in us the πλήρωμα of God is in us. In that indwelling lies the possibility of our growing in moral excellence on to the very limit of all that is in God Himself. That they might be *strengthened* in the inner man so as to have Christ's living and abiding presence in them, and be lifted thereby to the comprehension of His love and the personal knowledge of that which yet surpasses all knowledge, and at last be filled with all spiritual excellence even up to the measure of the complete perfection that is in God Himself—this is the sweep of what Paul in his prayer desires for these Ephesians so late sunk in heathen hopelessness and godlessness.

Vv. 20-21. A fervent ascription of praise to God evoked by the thought of the great things which His grace has already wrought in these Gentiles, and the greater things of the future which the same grace destines for them and would have them attain to.

Ver. 20. τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ ροοῦμεν: *Now unto Him that is able to do exceeding abundantly above all that we ask or think*. So both AV and RV; as also the old English Versions, excepting Wicl. ("more plenteously than we axen"), Cov. and Rhem. ("more abun-

dantly than we desire"). More exactly it = "able to do beyond all things, superabundantly beyond what we ask or think" (Ell.). The τῷ refers naturally to *God*, the main subject of the whole paragraph. The δέ has something of its proper adversative force, the contrast between the subjects of the Divine grace and the Divine Giver of the grace being to some extent in view. The doxology brings the whole preceding paragraph and the first main division of the Epistle to a fitting close. Its best parallel is in Rom. xvi. 25-27. The ὑπὲρ cannot be taken as an adverb (Beng.), but governs the πάντα. The πάντα again is not to be connected with the ὧν as if = "all that we ask"; the gen. ὧν is due to the *comparative* in the ὑπερεκπερισσοῦ, as in the previous case of the υπερβάλλουσιν τῆς γνώσεως. Further, the ὑπὲρ πάντα does not belong to the δυναμένῳ, but makes one idea with the ποιῆσαι. Thus we have two distinct descriptions of God here, the second of which explains and develops the thought of the first. He is described first generally in respect of the absoluteness of His power, as "able to do beyond all things," "able to do more than all," *i.e.*, One to whose efficiency there is no limit; and then with more particular reference to the case of Paul and his fellow-believers, as able to do above measure beyond anything with which our asking or even our thinking is conversant; superabundantly beyond the utmost requests we can make in prayer, nay beyond all that can suggest itself to our minds in their highest ventures. The verb νοεῖν, here used of *thinking* of as distinguished from *asking* for, has two main lines of meaning, *vis.*, to *understand* and to *ponder* or *consider*. The latter is in view here. The strong, cumulative ὑπερεκπερισσοῦ occurs again in 1 Thess. iii. 10, v. 13. Such compounds with ὑπέρ (ὑπερλίαν, ὑπερπερισσεύω, ὑπερινικάω, ὑπερνήσσω, ὑπεραυξάνω, ὑπερπλεονάζω) are characteristic of Paul. They are not entirely limited to him (*e.g.*, ὑπερπερισσῶς, Mark vii. 37; ὑπερεκχυνόμενον, Luke vi. 38). But they are much more used by him

1 1 Cor. xiv. 21. αὐτῷ ἡ δόξα ἑν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ<sup>1</sup> εἰς πάσας τὰς  
 10, 28.  
 2 Here γενεὰς τοῦ αἰῶνος<sup>2</sup> τῶν αἰώνων, ἀμήν.<sup>3</sup>  
 only;  
 Dan. vii. 18.

<sup>1</sup> ἐν τ. εκκ. καὶ ἐν Χρ. ἰη. NABC 17, 73, 80, 213, v., Copt., Jer., etc.; ἐν Χρ. ἰη. καὶ (ἐν Ambrst.), τ. εκκλ. DFG, d, e, f, g, Victorin., etc.; ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ text, D<sup>3</sup>(Χρ. ἰη. ἐν τ. εκκ. E)KLP, most mss., Syrr., al., Chrys., Thdrt., Dam.-text, Thl., Oec.

<sup>2</sup> τοῦ αἰῶν. om. FG, tol.; in *omnia saecula saeculorum*, d, e, Ambrst.

<sup>3</sup> ἀμήν om. 57, 67<sup>a</sup>.

than by any other NT writer, occurring nearly thrice as often in the Pauline Epistles and the Epistle to the Hebrews as in all the other NT books (*cf.* Ell., *in loc.*). Such bold compounds are "in keeping with the intensity of his pious feeling, which struggles after adequate expression" (Mey.).—κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν: according to the power that worketh in us. The "power" in question is doubtless the inward operation of the Holy Spirit. The ἐν ἡμῖν has the force of an appeal to consciousness. The power that we know to be operative in ourselves is a witness to God's ability to do superabundantly beyond what we ask or think. The efficient power of which we have experience in ourselves represents the measure and mode of the limitless capacity that is in God, and by the one we can conceive of the other and trust it. The ἐνεργουμένην must be taken here not as pass., but as middle (*cf.* Gal. v. 6). In Col. i. 29 we have the similar phrase κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμῖν ἐν δυνάμει. There it is used with reference to the Apostle's labour and striving at the time; here with reference to the possibilities of God's future dealings with his converts.

Ver. 21. αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ: unto Him be the glory in the Church in Christ Jesus (better, "and in Christ Jesus"). In the αὐτῷ the great Subject of the ascription is named the second time with rhetorical emphasis, and as it stands first in the sentence εἴη (not ἐστὶ) is to be supplied. The article with δόξα defines it as the glory that is due to Him, or that befits Him. And that "glory" is to be given Him ἐν τῇ ἐκκλησίᾳ, the Church being the domain in which the praise that belongs to Him is to be rendered Him. The reading of the TR, ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, follows such authorities as D<sup>3</sup>KLP, Syr., Eth., Arm., Goth. It is rendered by some "in the Church which is in Christ Jesus". But there is no evi-

dent reason for defining the Church here specifically as *in Christ*; for it is the *Christian Church* that is obviously meant, and there is no need to distinguish it from the Church of Israel. Such a construction, too, distinguishing one Church from another, would have been clearer if τῇ had appeared before ἐν Χριστῷ, although the absence of the article is not fatal to it (*cf.* 1 Thess. i. 1, etc.). Hence those who follow the TR take the words as two distinct clauses, ἐν τῇ ἐκκλησίᾳ, ἐν Χριστῷ Ἰησοῦ, understanding them to mean that the praise which is given in the Church is praise given in Christ in virtue of her union with Him as her Head, or taking them to point first to the Church as "the outward domain in which God is to be praised" and then to Christ as the "spiritual sphere in which this ascription of praise is to take place" (Mey.), it being only *in Christ* that believer or Church can really praise God. There is, however, a small, but important addition made to the text by some of the oldest and best authorities, by the insertion of καὶ before the ἐν Χριστῷ Ἰησοῦ. The evidence is so strong (B<sup>2</sup>AC, 17, Vulg., Boh., etc.) that the καὶ can scarcely be refused, and it is accepted by LTTTrWHRV. So the sentence becomes "in the Church and in Christ Jesus," and the idea is that praise is to be given to God and His glorious perfections shown forth both in the Church which is the body, and in Christ who is the Head—in the Church as chosen by Him, and in the Christ as given, raised, and exalted by Him. So Haupt, with a somewhat similar idea, understands the sense to be that the glorifying of God takes place in outward-wise in the circle of the Church and at the same time in such inward-wise that it is in Christ.—εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν: unto all generations for ever and ever. Amen. More exactly "unto all the generations of the age of the ages. Amen." Another of these reduplicated, cumulative expressions by



IV. 1. \* Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ <sup>b</sup>δέσμιος ἐν κυρίῳ, <sup>1</sup> \* ἀξίως a=Matt.

<sup>a</sup> περιπατῆσαι <sup>2</sup> τῆς \* κλήσεως <sup>2</sup> ἣς ἐκλήθητε, 2. \* μετὰ πάσης <sup>1</sup> τα-  
viii. 5 al.  
fr.; Rom.  
xii. 1.

b Ch. iii. 1 reff. c Term and constr., Rom. xvi. 2; Phil. i. 27; Col. i. 10; i Thess. ii. 12; Paul  
only, exc. 3 John 6. d=Acts xxi. 21 al. fr.; princ. Paul and John. Rom. xi. 29; 1 Cor.  
i. 26; ch. i. 18; Paul only, exc. 2 Pet. i. 10. f Attr., ch. i. 7 reff. g=Matt. xxviii. 8;  
1 Chron. xxix. 22 al. fr. h Acts xx. 19 (Paul); Phil. ii. 3; Col. ii. 18, 23, iii. 12; Paul only, exc.  
1 Pet. v. 5; see Ps. cxxx. 2.

<sup>1</sup> ἐν Χριστῷ ἢ Eth.

<sup>2</sup> περιπατήσατε 17.

which the mind of man working with the ideas of time labours to convey the idea of the eternal. The formula may be, as was suggested by Grotius, a combination of two distinct phrases of similar meaning, one in which continuance, endless continuance, is expressed in terms of γενεά, γενεαί (cf. e.g., Luke i. 50; ἐς γενεὰς γενεῶν, or ἐς γενεὰς καὶ γενεὰς with LTTTrWHRV); and another in which the same idea is expressed in terms of αἰών, αἰῶνες (cf. ἐς αἰῶνας αἰῶνων, Rev. xiv. 11; ἐς τοὺς αἰῶνας τῶν αἰώνων, Gal. i. 5, etc.). The peculiarity here is the conjunction of the two formulæ and the use of the sing. αἰών in the latter; cf. ἐς τὸν αἰῶνα τοῦ αἰῶνος, 3 Esdr. iv. 38; ὥς αἰῶνος τῶν αἰώνων, Dan. vii. 18; ἐς τὸν αἰῶνα [τοῦ αἰῶνος], Heb. i. 8; ἐς ἡμέραν αἰῶνος, 2 Pet. iii. 18. The precise idea underlying the phrase is not quite clear. It may be that the everlasting future is thought of as one long "age" embracing in it an unnumbered succession of "generations" and making the sum and crown of all possible "ages". Or the "age of the ages" may have the force of a superlative, "the age *par excellence*," the "age beside which there is none other to be named," and that regarded as containing in itself all conceivable "generations". More precisely, the idea of the *Parousia* may be behind all, the age (ὁ αἰών) being the Messianic age which opens with the *Parousia*, brings all other "ages" with the "generations" belonging to them to an end, and is itself to endure for ever. Thus, as Meyer puts it, the idea is that the glory to be given to God in the Church and in Christ its Head is to "endure not only up to the *Parousia*, but then also ever onward from generation to generation in the Messianic æon—consequently to last not merely ἐς τὸ παρόν, but also ἐς τὸ αἰδίον". The ἀμήν, which occurs so frequently in our Lord's discourses at the beginning of an affirmation, is used here, as so often in the OT, at the close of the sentence in the sense of *so be it* (LXX, γένοιτο; cf. Num. v. 22, etc.). It was the people's assent in OT times to de-

clarations made at solemn assemblies (Deut. xxvii. 15; Neh. v. 13, viii. 6, etc.). It was also their response to the prayers offered in the synagogue, and from 1 Cor. xiv. 16 we gather that this use of the word was continued in the Christian Church.

CHAPTER IV. Vv. 1-16. With the fourth chapter begins the second main division of the Epistle. As in others of Paul's Epistles the doctrinal statement is followed by the practical enforcement of duty. Doctrinal considerations are at the same time introduced again from point to point in support of the duties enjoined. The hortatory section commences with the earnest recommendation of a life in conformity with the Christian vocation, with special reference to the need of humility, loving consideration and unity.

Ver. 1. παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ: *I therefore, the prisoner in the Lord, beseech (or, exhort) you.* In more exact accordance with the order of the words—"I beseech you, therefore, I the prisoner in the Lord". The οὖν connects the practical charge with the preceding statement of doctrine and privilege, and establishes the one upon the other. The connection is taken by some to be with the statement just made in iii. 21 regarding the Church (Mey.). A reference of a larger scope, however, seems more in harmony with the contents of the paragraph. It is best, therefore, to understand the οὖν as basing the exhortations which follow on the whole preceding statement of the great things done for the readers by God's grace—from chap. iii. 6 onwards. The verb παρακαλῶ is rendered "beseech" by Wicl., Cov. (Test.), Rhem., AV, RV, while the Geneva gives "pray". But in Tynd., Cov., Cran., Bish., it is "exhort," and this is the more probable shade of meaning here in view of the context (Alf., Ell.). In classical Greek the dominant idea of the verb, except when it is used with reference to the gods, is that of *admonishing* or *exhorting*. In later Greek and in the NT the idea of *entreating* has its place along



with the other. For the force of the article in ὁ δέσμιος and the anarthrous ἐν Κυρίῳ, see under iii. 1 above. The ἐν Κυρίῳ belongs not to the παρακαλῶ (Semler), but to the δέσμιος. It expresses the sphere within which his captivity subsisted or the ground of that captivity. He was a prisoner because of his connection with Christ, the Lord, and for no other reason. As in chapter iii., so here the idea of the dignity of his office seems to lie behind the mention of his imprisonment. He designates himself "the prisoner in the Lord" not with a view to stir the sympathy of the readers and enforce his exhortation by an appeal to feeling, but as one who could rejoice in his sufferings and speak of his tribulations as their "glory" (iii. 13; Gal. vi. 17).—ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε: to walk worthily of the calling wherewith ye were called. As the phrase καλεῖν κλήσει occurs (cf. 2 Tim. i. 9, and with ἐν, 1 Cor. vii. 20), the ἧς may be by attraction for ἧ. As that, however, is a doubtful application of the law of attraction, and as the formula κλήσιν καλεῖν is found in Arrian, *Epict.*, p. 122, it is to be explained rather as = ἧν (cf. i. 6; 2 Cor. i. 4; and Win.-Moult., p. 202). With the ἀξίως τῆς κλήσεως cf. πολιτεύεσθαι ἀξίως τοῦ εὐαγγελίου, Phil. i. 27; περιπατεῖν ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος (καλέαντος), 1 Thess. ii. 12; περιπατῆσαι ἀξίως τοῦ Κυρίου, Col. i. 10.

Ver. 2. μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος: with all lowliness and meekness. Statement of moral dispositions which should attend their walk; μετὰ conveying the idea of accompaniment, relation, association, while σύν suggests closer conjunction, fellowship, especially a fellowship which helps. Krüger (*Sprachl.*, § 68, 13, 1) puts the distinction thus—"σύν τινι denotes rather coherence, μετὰ τινος rather coexistence" (cf. Win.-Moult., pp. 470, 488). As in the case of πᾶσα σοφία (i. 8), πᾶσα ταπεινοφροσύνη can mean only "all lowliness," "all possible lowliness," or "every kind of lowliness," not *summa humilitas*. The word ταπεινοφροσύνη is of very rare occurrence in non-biblical Greek, and when it does occur it has the sense of pusillanimity (Epictet., *Diss.*, 3, 24, 56; Joseph., *Jewish Wars*, iv., 9, 2). It is not used in the OT; but in the NT it denotes one of the passive graces, unrecognised or repudiated in Græco-Roman ethics, which Christianity has glorified—the lowliness of mind which springs from a true estimate of ourselves—a deep sense of our own moral smallness and demerit

(cf. Acts xx. 19; Phil. ii. 3; Col. iii. 12; 1 Pet. v. 5; Col. ii. 18, 23, of a false humility). πραότης, or better πραύτης (TTTrWH) in the later form and without iota subscript; cf. Buttm., *Gram. of N. T. Greek*, p. 26 (who regards the form πρᾶος as apparently "unknown to the language of the NT"); and Blass, *Gram. of N. T. Greek*, p. 7 (who thinks there is not sufficient evidence to decide between πραότης and πρᾶότης). It means more than modestia (Vulg.), mansuetudo, ἀταρξία, gentleness, or equanimity, inasmuch as it has regard to our attitude towards God as well as towards men, and includes more than outward behaviour or natural disposition. It is a grace of the Spirit, the disposition of loving submissiveness in the first place to God and His dealings with us, and, as the consequence of that, of quiet restraint, mildness and patient abnegation of self in face of the provocations of others. It is a moral quality, therefore, with a far wider scope, a larger significance, a deeper and more vital relation to character than was thought of by the philosophers and moralists of the old world, who regarded it only as the opposite of ἀγριότης, savageness (Plato, *Symp.*, 197 d), χαλεπότης, harshness (Arist., *Hist. Anim.*, ix., 1), or ὀπισθομία, roughness (Plut., *De lib. ed.*, 18); cf. Trench, *Syn.*, pp. 143, etc.; Schmidt, *Synon.*, 98, 2.—μετὰ μακροθυμίας: with long-suffering. This is best taken as an independent clause, which is developed in the following sentence. Some (Theod., Beng., etc.) attach both the μετὰ πάσης ταπ., etc., and the μετὰ μακρ. to the ἀνεχόμενοι clause. But this gives one long sentence, which obscures the transition from idea to idea and makes the several clauses less distinctive. Others (Calv., Harl., Rück., Ols., etc.) attach the μετὰ μακρ. to ἀνεχόμενοι; but to make it part of that clause takes from the point of the μακροθυμία and disturbs the balance of the clauses, in which we have first the general idea of worthiness of walk, then certain particulars involved in that, and then the further explanation (in the ἀνεχόμενοι clause) of these various particulars or of the one last noticed. The term μακροθυμία means both endurance or constancy in presence of illness and trouble (Col. i. 11; 2 Tim. iii. 10; Heb. vi. 12; James v. 10), and, as here (cf. also Rom. ii. 4, ix. 2; 2 Cor. vi. 6, etc.), the abnegation of revenge in presence of wrong—the opposite of ὀργή (Prov. xvi. 32), ὀδοθυμία (James i. 19), etc., and akin to ὑπομονή (2 Cor. vi. 4, 6; Col. i. 11; 2 Tim. iii. 10; James v.

πεινοφροσύνης καὶ ἁγνότητος,<sup>1</sup> μετὰ <sup>κ</sup> μακροθυμίας, ἁνεχόμενοι ἰ <sup>1</sup> Cor. iv. 21 reff.; ἀλλήλων ἐν ἀγάπῃ, 3. <sup>μ</sup> σπουδάζοντες <sup>α</sup> τηρεῖν τὴν <sup>ο</sup> ἐνότητα τοῦ <sup>4</sup> πνεύματος ἐν τῷ <sup>ρ</sup> συνδέσμῳ τῆς εἰρήνης.<sup>2</sup> 4. <sup>ε</sup> ἐν σῶμα καὶ <sup>κ</sup> ἐν <sup>κ</sup> Rom. ii. 4 in Paul; James v. 10; 1 Pet. iii. 20; 2 Pet. iii. 15; 1 Term and constr., Matt. xvii. 17; 1 Acts xviii. 14; 1 Cor. iv. 12; 2 Cor. xi. 11; Col. iii. 13 Paul; Isa. lxiii. 15. m Gal. ii. 10; 1 Thess. ii. 17; 2 Pet. i. 10, 15, iii. 14; Isa. xxi. 3. n=1 Cor. vii. 37; 2 Cor. xi. 9; 1 Thess. v. 23 al.; James i. 27 al. o Ver. 13 only. p Acts viii. 23; Col. ii. 19, iii. 14 only; Isa. lviii. 6. q Ch. ii. 16 reff. r Ch. ii. 18 reff.

<sup>1</sup> πραότητος ADEFGLO, most others, Chr., Euth., Thdrt., Dam., etc.; <sup>πρα</sup>ν-  
τητος B<sup>2</sup>BC 17; υπακοης 117.

<sup>2</sup> For εἰρ. ἀγάπης K I.

10, 11). The word belongs to later Greek (Plut., Macc., etc.), and the LXX; but in neither has it the exact sense it gets in the NT.—*ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ: forbearing one another in love.* Explanation and application of the μακροθυμία. By a natural and familiar irregularity which gives effect to the logic of the statement rather than to the construction the partic. reverts from the acc. to the nom. (cf. Col. i. 10; Krüger, *Sprachl.*, § 56, 9, 4). To attach ἐν ἀγάπῃ (Orig., Lachm., Olsh., etc.) to the following σπουδάζοντες is to make the ἀνεχόμενοι abrupt and bare, and to disturb the harmonious form of the participial sentences. The duty of mutual forbearance is to be practised in love. It was to be a loving forbearance—a forbearance having its motive, its inspiration, its life, in love.

Ver. 3. σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος: *giving diligence to keep the unity of the Spirit.* Further description of the mutual forbearance in respect of the inward effort required, but introducing also the larger, fundamental idea of unity. σπουδάω, which conveys the idea of exertion, is better rendered “giving diligence” (RV) or “earnestly striving” (Alf.), than “endeavouring” (AV). τηρεῖν = *keep*, in the sense of maintaining with watchful care; suggesting also that what is to be kept is something already in our possession. τοῦ Πνεύματος is the gen. of *originating cause*, = the unity which the Spirit produces or works, and here the oneness in feeling, interest and purpose which is appropriate to the oneness in doctrine and privilege whereof the readers are immediately reminded. Commentators, even of the rank of Calvin, have interpreted the πνεύματος here as the *human spirit*, the Christian spirit of concord; while others (De Wette, etc.) have taken it to denote the spirit of the Christian community. But the ἐν Πνεύμα of the

following verse, the general NT doctrine of the Spirit of God as operating in the believer and in the Church (cf. ii. 22), and the analogy of such passages as 1 Cor. xii. 13, point clearly to the Holy Spirit.—ἐν τῷ συνδέσμῳ τῆς εἰρήνης: *in the bond of peace.* This is not to be attached to the next verse (Lach.), a connection which would again disturb the symmetry of the participial sentences and rob some of the statements which follow of their appropriateness. It defines the way in which the unity is to be kept. The ἐν is not the *instrumental* ἐν, = “by means of the bond of peace”; but, as in ἐν ἀγάπῃ, the *local* ἐν or that of *relation* specifying the *sphere* (Ell.), or the *ethical relation* (Mey.) in which the unity is to be maintained. The εἰρήνης might be the *gen. obj.*, = “the bond by which peace is kept,” to wit, *love* (Beng., etc.). But it is best understood as the *gen. of apposition* (Mey.), or *identity* (Ell.), = “the bond which is peace”. The unity, therefore, which is wrought among these Ephesians by the Spirit of God will be theirs in so far as they make peace the relation which they maintain one to another, or the bond in which they walk together. In Col. iii. 14 *love* is the “bond of perfectness”; but the construction and the idea are different here.

Ver. 4. ἐν σῶμα καὶ ἐν πνεύμα: *There is one body and one Spirit.* This is not to be taken as part of the exhortation, ἐστέ or γίνεσθε being understood (Calv., Est., Hofm., etc.); for that would not be consistent with the following εἰς Κύριος, εἰς Θεός. It is a positive statement, made all the more impressive by the lack of γάρ or any connecting particle, and giving the objective ground, or basis in fact, on which the walk in lowliness, meekness, long-suffering and loving forbearance is urged, and of which it should be the result. The σῶμα is the whole fellowship of believers, the mystical body of Christ (cf. ii. 16; Rom. xii. 5; 1 Cor. x. 17, xii. 13; 1 Col.



■ 1 Cor. vii. πνεῦμα, καθὼς καὶ <sup>15; 1</sup> ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.  
Thess. iv. 5. εἰς κύριος, μία πίστις, ἐν βάπτισμα, 6. εἰς θεὸς καὶ <sup>2</sup> πατὴρ  
7.

<sup>1</sup> καὶ (after καθὼς) om. B 19, 32, 39, 43, 55, 114, 213-38, al., Vulg., Syr., Goth., Chr., Ambrst.

<sup>2</sup> After θεός om. καὶ 38, 47, 114, Syr., Ar.-erp., Eth., Chr.-text, Iren., Euseb.

i. 24). The Πνεῦμα, as in ii. 18, is the Holy Spirit who is in the Church and in whom we are "baptised into one body" (1 Cor. xii. 13). The idea that this great sentence means only that we are to be united so as to be one body and one soul, though supported by Calvin, is out of harmony with the larger scope of the following verses, and in any case stands or falls with the view that this verse is part of the exhortation.—καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν: *even as also ye were called in one hope of your calling.* καθὼς (late Greek for the καθά, καθό, καθάπερ of the Atticists and the earlier writers; cf. under i. 4, iii. 3 above) illustrates and enforces the unity as something entirely in accordance with their calling, the καὶ marking this as a second thought suggested by the first. The ἐν may be *instrumental* (so Mey., referring to Gal. i. 6), the point then being that the calling came *by means of* one hope, *viz.*, that of the Messianic salvation. But it is rather = *in*, expressing the ethical domain or element in which the calling took place (Ell.). The κλήσεως is the gen. of *origin* or *efficient cause*, = the hope *originated* or *wrought* in you by your calling, as in i. 18 (Ell., Mey.); rather than the gen. of *possession*, = the hope *belonging* to your calling. The fact that, when they were called out of heathenism, one and the same *hope* was born in them, is a fact in perfect keeping with the unity of the Christian body and the unity of the Divine Spirit operating in it, and the one confirms and illumines the other.

Ver. 5. εἰς Κύριος, μία πίστις, ἐν βάπτισμα: *one Lord, one faith, one baptism.* "One Lord," that is Christ, He alone and He for all equally whether Gentile or Jew. "One faith," *i.e.*, one belief having Him as its object; *πίστις* having here its usual subjective sense of *saving trust*, not = that which is believed, the *Christian doctrine or creed* (Grot.)—a meaning which is at the best very rare in the NT and not quite certain even in most of the passages usually cited in support of it (Acts vi. 7; Gal. i. 23; 1 Tim. i. 4, 19, ii. 7, iv. 1, 6, v. 8, vi. 10, 21), but most probable in Jude iii. 20. "One

baptism"—the rite, one and the same for all, by which believers in Christ are admitted into the fellowship of His Church, and which is described as "into Christ" (Rom. vi. 3; Gal. iii. 27), into His *name* (Acts x. 38, 48, xix. 5), into the "name of the Father and of the Son and of the Holy Ghost" (Matt. xxviii. 19). No mention is made of the Lord's Supper. This is the more remarkable in view of the fact that elsewhere it is referred to as a token of unity (1 Cor. x. 17). Various explanations of the omission have been given—*e.g.*, the desire to preserve the rhythmical form of the sentence, together with the fact that the Lord's Supper did not as yet stand by itself, but was combined with ordinary Christian meals (Mey.); the fact that it was more a *representation* than a *condition* of unity (De Wette); the consideration that it is not like baptism an *initial, fundamental* rite, but one that comes to be observed after admission (Harl.). None of these reasons can be called satisfactory, nor have we the materials for an adequate explanation.

Ver. 6. εἰς Θεὸς καὶ πατὴρ πάντων: *one God and Father of all.* This supreme name, Θεός or ὁ Θεός καὶ πατήρ, is used both absolutely (1 Cor. xv. 24; Eph. v. 20; Jas. i. 27), and with defining terms, *e.g.*, τοῦ Κυρίου ἡμῶν, i. x. (Rom. xv. 6; Eph. i. 3; 2 Cor. i. 3; 1 Pet. i. 3), ἡμῶν (Gal. i. 4; Phil. iv. 20; 1 Thess. iii. 11, 13; 2 Thess. ii. 16), πάντων (here; cf. the longer designation εἰς Θεὸς ὁ πατήρ ἐξ οὗ τὰ πάντα, 1 Cor. vii. 6). *Christian* unity being here in view, the name applies to the special Fatherhood of God in grace, not (with Holz., Abb.) to the universal Fatherhood of God and His relation to *all* men. Attention is rightly called by Mey. and others to the *advance* in the thought in these verses from *Church* to *Christ*, and from *Christ* to *God* who is One in the highest and most absolute sense—the One source of life and good in all His people, the one to whom both Christ and the Spirit are related.—ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν: *who is over all, and through all, and in [you] all.* The ὑμῖν of the TR (following some cursives and



πάντων, δ' ἐπὶ πάντων<sup>1</sup> καὶ διὰ πάντων καὶ ἐν πᾶσιν.<sup>2</sup> 7. ἔνι τῷ Rom. ix. 5  
 δὲ ἐκάστῳ ἡμῶν<sup>3</sup> ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ α<sup>al</sup>  
 χριστοῦ. 8. διδὲ λέγει ἡ ἀναβὰς εἰς ὕψος ἡ χημαλωτεύσεν<sup>4</sup> αἰχ- see Gal. i.  
 Constr.,  
 1; Col. i.  
 16; 1 Cor.  
 16; 1 Cor.

xii 5; Rom. iii. 22; pec. to Paul. v Ver. 16 reff. w=Rom. xii. 3; 2 Cor. x. 13; vv. 14, 16;  
 Paul only. x Ch. iii. 7 reff. y Gal. iii. 16; 1 Cor. vi. 16; James iv. 6; Heb. x. 5.  
 z Ps. lxxv. 18. a=Luke i. 78, xxiv. 49. b 2 Tim. iii. 6 only. c=Rev. xiii. 10 only;  
 Num. xxi. 1; Jud. v. 12; 2 Chron. xxviii. 17.

<sup>1</sup> ο επ. παντ. om. 2, 46, Ps.-Ign., Cyr., Hil.

<sup>2</sup> After πᾶσιν add ὑμιν some cursives, Ch., Thdrt., Theophyl., Oec.; ἡμιν DEFGKL  
 23, 37-9, 44-8, It., Vulg., Syr., Goth., al., Did., Dam., Iren., al.; πᾶσιν alone,  
 ΞABCO<sup>2</sup>P 17, 31, 67, 71, 73, 80, 109, 177, Copt., Eth., Arm., Marc., Orig., Euseb., etc

<sup>3</sup> ὑμῶν B 38, 109, Thdrt.

<sup>4</sup> χημαλωτεύσας AL 71, 114, al., Eth. (and εδωκας after); αιχημαλωτεύσας 47, 71.

Fathers), and the variant ἡμῖν (in DFKL, Lat., Syr., Goth., etc.) must be omitted (with LTT<sup>r</sup>WHRV) as having no support from B<sup>2</sup>AC, 17, Copt., Eth., etc. The πάντων and the πᾶσιν are most naturally taken as masculines here, in harmony with the previous πάντων. The clause, therefore, expresses a three-fold relation of the One God and Father to the *all* who are His: *first*, the relation of *transcendence* (Mey.) or *sovereignty*—ἐπὶ (= ὑπεράνω, *over or above*) expressing the supremacy of absolute Godhead and Fatherhood; *second*, that of *immanence*—διὰ (= *through*) expressing the pervading, animating, controlling presence of that One God and Father; and *third*, that of *indwelling*—the ἐν expressing the constant abode of the One God and Father in His people by His Spirit. Neither the creative action of God (Est.), nor His providential rule (Chrys., Grot.), is in view, but what He is to the Christian people in His dominion over them and His gracious operative presence in them.

Ver. 7. ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις: *but unto each one of us was given the grace*. For ἡμῶν some few authorities (including, however, B) read ὑμῶν. After ἡ χάρις some few insert αὐτῇ (C<sup>2</sup>, 31, etc.). The article before χάρις is omitted in BD<sup>1</sup>FL, etc., but inserted in ΞACD<sup>3</sup>K, etc. The evidence is pretty evenly balanced. Hence WH bracket ἡ; TRV retain it; LTr omit it. The article defines χάρις as *the* grace of which the writer and his fellow-believers had experience, which they knew to have been given them (ἐδόθη), and by which God worked in them. What is given is not the χάρισμα but the χάρις, the subjective grace that works within and shows itself in its result—the *charism*, the gracious faculty or quality. The emphasis is on the ἐκάστῳ, and the δὲ is rather the *adversative*

particle than the transitional. It does not merely mark a change from one subject to another, but sets *the each* over against the *all*, and this in connection with the injunction to keep the unity of the Spirit. God's gracious relation to *all* is a relation also to each *individual*. Not one of them was left unregarded by Him who is the God and Father of all, but *each* was made partaker of Christ's gift of grace, and each, therefore, is able and stands pledged to do his part toward the maintenance of unity and peace. (Cf. Rom. xii. 6.)—κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ: *according to the measure of the gift of Christ*. Statement of the *law* of the bestowal of grace. Each gets the grace which Christ has to give, and each gets it in the proportion in which the Giver is pleased to bestow it; one having it in larger measure and another in smaller, but each getting it from the same Hand and with the same purpose. The δωρεᾶς is the gen. of the *subject or agent*—the gift which Christ gives, as is shown by the following ἔδωκε δόματα.

Ver. 8. διδὲ λέγει: *wherefore He saith, when He ascended on high*. The διδὲ introduces the words which follow as a *confirmation* of what has just been said; and these words are not a parenthesis, but part of a direct and continuous statement; = "the fact that it is thus with Christ and His gift, and that the grace which we possess is bestowed by Him on each of us in varying measures as He distributes it, has the witness of God Himself in OT Scripture". The quotation which follows is obviously taken from Psalm lxxviii. 18, and in the main in the form in which it is given in the LXX. There are difficulties in the rendering which Paul uses and in the application he makes of it. But they are not such as to

justify the assertion that the passage is a quotation from some Christian hymn, and not from Scripture. There is nothing in the verse or in the context to suggest anything else than the Psalm. The question is raised whether the introductory λέγει is personal or impersonal; and whether, if personal, ὁ Θεός, or ἡ γραφή, or τὸ πνεῦμα is to be understood. OT quotations are usually introduced by the personal term in such forms as ὁ προφήτης λέγει (Acts ii. 17), ἡ γραφή λέγει (Rom. x. 17), Ἡσαίας λέγει (Rom. x. 16, 20), Μωυσῆς λέγει (Rom. x. 19), Δαβὶδ λέγει (Rom. iv. 6), ἡ δὲ ἐκ πίστεως δικαιοσύνη λέγει (Rom. x. 6). Sometimes, again, passive forms are used, γέγραπται (Rom. x. 15), μαρτυρεῖται (Heb. vii. 17), etc. In other cases the simple φησί (1 Cor. vi. 16; Heb. viii. 15), εἶπκε (Heb. iv. 4), or λέγει (Gal. iii. 16; 2 Cor. vi. 2; Eph. iv. 8, v. 14) is used; and in one case the λέγει is introduced as continuing γέγραπται (Rom. xv. 10). Some, therefore, hold that, in cases like the present, λέγει is impersonal, = "it is said," as φησί is used impersonally in Attic (Abb.; cf. Light. on Gal. iii. 16). As the NT, however, makes a very limited use of impersonal verbs of any kind, most take these undefined verbs by which quotations are introduced as personal, and so it is with λέγει here. The subject to be supplied must be the one most readily suggested by the context; and here, as in most cases, that will be neither ἡ γραφή nor τὸ Πνεῦμα, but ὁ Θεός. The full formula λέγει ὁ Θεός occurs in Acts ii. 17, and is implied in the πάλιν τινα ὀρίξει ἡμέραν, "Σήμερον," ἐν Δαυεὶδ λέγων of Heb. iv. 7. It is also confirmed in some degree by the analogous mention of the *Holy Ghost* in Heb. x. 15 (cf. Win.-Moult., p. 656; Blass, *Gram. of N. T. Greek*, p. 75).—Ἀναβὰς εἰς ὕψος: *when He ascended on high*. In the Psalm the victorious Subject is addressed in the second person; here the "Thou" becomes "He". In the Psalm the ascent expressed by

עָלִיתָ לְמָרוֹם (= "Thou hast gone up to the height") is the triumphant ascent of the God of Israel to *Zion*, the place of His earthly rest, or (better) to heaven His proper habitation, after the victory He achieved for His people. Here it is the ascension of Christ to the right hand of God (cf. Acts ii. 33). The aor. part. has its most proper temporal force, denoting something that preceded the main event in view. It means here, therefore, that Christ's ascension had taken place *before* He distributed the

gifts of grace.—ἡχμαλωτευσεν αἰχμαλωσίαν: *He led captivity captive*. In the original שָׁבִית שְׁבִי, the abstract αἰχμαλωσίαν (= "a body of captives") chosen according to a familiar usage (cf. Num. xxxi. 12; 2 Chron. xxviii. 11; see Win.-Moult., p. 282), instead of the concrete αἰχμαλώτους ("captives"), adds to the force of the sentence. The verb αἰχμαλωτεύω belongs to late Greek; it is pretty freely used in the LXX and the Apocrypha. The phrase is a general one, meaning nothing more than that *He made captives* (cf. Judges v. 12), and suggesting nothing as to who these captives were. Neither in the Psalm nor in Paul's use of it here is there anything to warrant the idea that the captives are the *redeemed* (Theod.), or *men in the bonds of sin on earth* (Harl.), or *souls detained in Hades* (Est., König, Delit., etc.). The most that the words themselves, or passages more or less analogous (1 Cor. xv. 25, 26) warrant us to say is that the *captives* are the *enemies of Christ*; just as in the Psalm they are the enemies of Israel and Israel's God. But these are left quite undefined, and the whole idea of the clause is subordinate to that next expressed, *viz.*, the giving of the gifts.—καὶ ἔδωκε δόματα τοῖς ἀνθρώποις: *and gave gifts unto men*. The καὶ of the TR is found in BC<sup>5</sup>D<sup>8</sup> KL, etc.; but is omitted in N<sup>2</sup>AC<sup>2</sup>D<sup>2</sup>G, 17, etc. It is put in brackets by WH, and omitted by LT, but retained (on the whole rightly) by RV. Here the quotation diverges widely, both from the original Hebrew, which has לָקַחְתָּ מִכִּבּוֹת

דָּבָר (= "Thou hast received gifts among men"); and from the LXX which renders it ἔλαβες δόματα ἐν ἀνθρώπῳ (or ἀνθρώποις). The idea in the Psalm is that of Jehovah, the Conqueror, *receiving* gifts, that is to say, *gifts of homage*; or, possibly, receiving the captured men themselves

regarded as gifts or offerings, the דָּבָר being capable of that sense (cf. Ewald, *Aus. Lehrs. d. Hebr. Sprache*, § 287 h). The idea expressed here is that of the ascended Christ *giving* gifts to men; ἔδωκε being substituted for ἔλαβες, and τοῖς ἀνθρώποις for the generic ἐν ἀνθρώπῳ (or ἐν ἀνθρώποις).—Thus in order to suit the purpose of a testimony to the statement made regarding Christ and the gift of grace, the OT passage is materially changed. OT quotations introduced in the NT are given without much regard to the literal faithfulness with which



μαλωσίαν καὶ ἔδωκεν <sup>d</sup>δόματα τοῖς ἀνθρώποις.<sup>1</sup> 9. τὸ δὲ ἀνέβη, <sup>d</sup> Matt. vii.  
τί ἐστιν εἰ μὴ ὅτι καὶ <sup>e</sup>κατέβη <sup>2</sup> εἰς τὰ <sup>f</sup>κατώτερα <sup>3</sup> τῆς γῆς; <sup>11 || Luke;</sup>  
<sup>Phil. iv.</sup>  
<sup>17 only.</sup>  
e=Rom. x. 7. f Here only; Ps. lxi. 9.

<sup>1</sup> ἐν ἀνθρώποις FG, Orig., Euseb., Hil., Jer., etc.

<sup>2</sup> After κατ. insert *πρωτον* <sup>3</sup>BC<sup>3</sup>KLP, al., Vss., Thdrt., Dam., Ambrst.-ms., Oec.-comm.; *προτερον* 120; <sup>4</sup>\*AC<sup>2</sup>DEFGO 17, 46, 67<sup>2</sup>, 43, al., It., am., Copt., Sahid., Eth., Thdrt., Cyr., Chr.-comm., Oec.-text, Iren., Lucif., Hil., Jer., Aug., al.

<sup>3</sup> After κατ τ. insert *μερη* with <sup>4</sup>ABCD<sup>3</sup>KLP, etc., vss. Orig., all Aug., al.; om. DEFG, d, e, g, Syr., Ar.-erp., Thdrt., Orig., Iren., Tert., Lucif., Hil., Ambrst., Jer.; *κατωτατα* Thdrt., Orig., Euseb., Cyr.

quotations are expected to be made in modern times; and in other passages made use of by Paul (e.g., Rom. x. 6-10) we discover a remarkable liberty both in reproduction and in application. But in none is the change so great as in the present case. There is first the departure from the historical meaning of the Psalm; in which, however, this passage stands by no means alone. The Psalm in which this magnificent description of the victorious march of Israel's God occurs, celebrates the establishment of Jehovah's kingdom in the past and proclaims the certainty of its triumph over all enemies and in all nations in the future. It does this in connection with some great event in the history of Israel. All possible opinions have been expressed as to the particular occasion of the Psalm. It has been identified with the removal of the Ark to Zion in David's time (2 Sam. vi. 12, etc.; 1 Chron. xv.); with some unnamed victory of David or with David's victories generally; with the placing of the Ark in Solomon's Temple; with the victory of Jehoshaphat and Jehoram over Moab (2 Kings iii.; Hitzig); with the check given to the Assyrians in Hezekiah's time; with the consecration of the Temple of the Restoration (Ewald); with the return from the captivity (Hupfeld); with the struggle between Egypt and Syria for the possession of the Holy Land towards the close of the third century B.C.; with the victories of Jonathan or Simon in the Maccabean wars (Olsh.); with the struggle between Ptolemy Philometor and Alexander Balas (1 Macc. xiv.), etc. But all this uncertainty as to the particular date and occasion does not affect the fact that what is dealt with is some great passage in the history of the Jewish nation. The probabilities are that the Psalm belongs to the latter part of the Babylonian exile; but Paul passes by the actual historical intention of the words and puts on them a quite differ-

ent sense. There is, *secondly*, the notable change from Jehovah *receiving* gifts to Christ *giving* gifts. Some have explained this by supposing that Paul followed a Hebrew text which read

נתן, or some such form, instead of

לקח; but of this there is no evidence.

It is possible, indeed, that the Apostle adopted a *traditional* version or interpretation of the passage which was familiar, and of which some indication is found in the Peshitta Syriac and the Chaldee Paraphrase (both having a rendering = "Thou didst give gifts to the children of men"). Something also may be said in

support of the explanation that the <sup>4</sup>קִיָּה of the original, which is used elsewhere in the sense of *fetching* or *taking in order to give* (Gen. xviii. 5, xxvii. 13, xlii. 16, xlviii. 9, etc.), has that meaning here. But after all such explanations the fact remains that both the terms and the idea are changed. There is *thirdly* the Messianic interpretation. It is here that the justification of the change is found. The Psalm, there is good reason to believe, had been regarded as a Messianic Psalm; and the use made of it by Paul was in all probability in accordance with views of Messianic prophecy which had become current, and with a method of dealing with the OT which was generally understood. But in any case it is an *application* rather than an *interpretation* in the strict sense of the word that we have here. And the justification of such an application lies in the fact that the unknown event celebrated in the Psalm was a victory of the Theocratic King, and in that sense a part of that triumph of the Kingdom of God which was to be carried to its consummation by the Messiah.

Ver. 9. Τὸ δέ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη *πρωτον*: Now this, "He ascended," what is it but that He also



descended [first]? The TR inserts πρῶτον, with B<sup>8</sup> C<sup>2</sup> KLP, most cursives, Syr., Vulg., Goth., Arm., etc. The omission of πρῶτον is supported by A<sup>2</sup> AC<sup>2</sup> DG, 17, Boh., Sah., Eth., etc. The documentary evidence is pretty fairly balanced. The preponderance, however, on the whole, is on the side of the omission, especially in view of transcriptional probabilities. The word is deleted by LTr; while WH and RV give it a place in the margin. The δέ has its usual *transitional* force, but with something added. It continues the thought, but does that in the form of an *explanation* or *application*; cf. Gal. ii. 2; Eph. v. 3; see also Buttm., *Gram. of N. T. Greek*, p. 303; Winer.-Moul., p. 553. What the precise point of the quotation is, and what the explanation amounts to which is thus introduced, are questions of no small difficulty. The answer will appear when the particular terms have been examined. The clause τὸ δέ, ἀνέβη is not to be taken as if Paul were limiting himself to a play upon the word. What follows shows that he had in view the historical fact expressed in the ἀναβάς, viz., the Ascension. As in Matt. ix. 3; John x. 6, xvi. 17, the τί ἐστίν has the force of—*What does it mean?* What is implied in the statement? And the reply given by Paul in ὅτι καὶ κατέβη is that the *ascent* presupposes a previous *descent*. This of course is not given as an inference of universal application, but as one that holds good in the case in view, and one which gives Paul the warrant to use the quotation as he does. In the Psalm it was Jehovah that ascended, but that was only after He had first descended to earth in behalf of His people from His proper habitation in heaven. And so the Giver of gifts to whom Paul desires to direct his readers was One who had first come down to earth before He ascended. It was the belief of those whom Paul addressed (cf. the express statement in John iii. 13) that Christ's proper abode was in heaven. That belief is here taken for granted, and the conclusion consequently is drawn that the Giver who ascended is Christ.—εἰς τὰ κατώτερα μέρη τῆς γῆς: *into the lower parts of the earth*. The *locality* or the *extent* of the descent is now defined. The question is whether the *locality* in view is this world as a scene of existence lower than heaven, or the under world as a deeper depth than earth itself. Does the sentence refer to Christ's *incarnation* and the subjection to which He humbled Himself on earth even unto death? Or does it point to His *descent to Hades*?

And if the latter is the case, in what aspect and with what particular significance is His visit to the world of the dead presented? On these questions there has been and there continues to be great diversity of opinion. Both interpretations have large support. That the "lower parts of the earth" mean simply earth itself in distinction from heaven is the view of Calv., Grot., Mich., Winer, Harl., Thom., Reiche, de Wette, Hofm., Benschlag, Schweitzer, Weiss, Pfeid., Bising, Abb., Haupt and others. That they mean Hades is the view favoured by the Copt. and Eth. Versions, and by such interpreters as Iren., Tertull., Jer., Erasm., Estius, Beng., Rück., Olsh., Del., Bleek, Mey., Alf., Ell. (on the whole), etc. Those who adopt this latter view, however, are not wholly at one. The great majority indeed, especially among Patristic and Lutheran exegetes, understand Paul to affirm that Christ after His death made a manifestation of Himself in triumph to the world of the departed, and fulfilled a certain ministry there. That ministry is understood by some, especially among the Fathers, to have been concerned with the release of the souls of OT saints from the *Limbus Patrum*; by others, especially among certain classes of modern commentators, to have been a new proclamation of grace to the whole world of the departed or to certain sections of the dead; cf. Pearson on the *Creed*, sub Art. v.; Salmond's *Christian Doctrine of Immortality*, p. 421, etc. But there are those, especially Calvinistic theologians, who take the writer to mean nothing more, if he refers to Hades at all, than that like other men Christ passed at death into the world of the departed and had experience there of the power of death for a time. Some (e.g., Chrys., Theod., Oec.) are of opinion that the phrase points to the *death* or the *burial* of Christ, but do not press it beyond that. On the other hand, there are those (e.g., Von Soden, Abb.) who take the descent to be to *earth* and not to Hades, but instead of identifying it with the incarnation regard it as *subsequent* to the ascension. What then is the most reasonable interpretation?

It must be said in the first place that neither grammar nor textual criticism gives a decisive answer. The τῆς γῆς may be taken equally well as the *appos. gen.*, = "the lower parts which are or make the earth"; the *poss. gen.*, = "the lower parts belonging to earth," Hades being conceived to be part of the earth, but its lower part; or the *comp. gen.*, =

"the parts lower than the earth". But the *comparative* idea is not more pertinent to the one main line of interpretation than to the other. The *κατώτερα* may mean the parts lower than the earth itself, *i.e.*, Hades; but it may also mean the parts lower than heaven, *i.e.*, the earth. Nor does the variety in reading affect the sense, though much has been made of it. The word *μέρη* is inserted after *κατώτερα* by B<sup>3</sup>CD<sup>3</sup>KLP, Syr.-P., Boh., Vulg., Arm., Chrys., etc. It is omitted by D<sup>4</sup>G, Goth., Eth., Iren., etc. It must be held, therefore, to belong to the text, but it is not inconsistent with either interpretation. The main arguments in favour of *Hades* being in view are these; that if *earth* were meant, it is difficult to understand why some simpler form such as *ἐς τὴν γῆν* or *ἐς τὴν γῆν κάτω* (Acts ii. 19) was not chosen; that the use of so singular a phrase as *τὰ κατώτερα*, which recalls the

LXX rendering for *תַּחְתִּיּוֹת הָאָרֶץ*, one of the OT expressions for the underworld, suggests at once that something lower than earth itself, a yet deeper depth, was intended (Mey.); that the accompanying phrases *ὑπεράνω πάντων τῶν οὐρανῶν* and *ἐν πληρώσει τὰ πάντα*, being expressions of largest extension, make it reasonable to give the widest possible sense also to the *κατώτερα*; and that justice is done to the peculiarity and the amplitude of the various expressions only by taking Paul's idea to be that as Christ rose in order to fill the whole world, He had first to pass in His victorious power through all the great divisions of the universe—heaven above, earth beneath, and even the subterranean world, in the assertion of His universal sovereignty. But there is much to be said on the other side. The superlative formula *τὰ κατώτατα* would have been more in point if the idea to be expressed had been that of a depth than which there was none deeper (Abb.), or that of a descent embracing all the several parts of the universe. In point of fact, too, it is not *τὰ κατώτερα*, but *τὰ κατώτατα*, that the LXX employs in reproducing the Hebrew *תַּחְתִּיּוֹת הָאָרֶץ*.

*תַּחְתִּיּוֹת הָאָרֶץ*. If *Hades* had been intended, it is strange that Paul did not select one or other of the more familiar and quite unambiguous phrases which are used elsewhere, *e.g.*, *ἕως ἄδου* (Matt. xi. 23), *ἐς ἄδου* (Acts ii. 27), or such a formula as *ἐς τὴν καρδίαν τῆς γῆς* (Matt. xii. 40), *ἐς τὴν ἄβυσσον* (Rom. x. 7). It is also to be considered that, granting it is

the *Ascension* and not merely the *Resurrection* of Christ that is expressed by the *ἀνέβη*, it was not from Hades, but from earth that He did ascend. Further, the point immediately in view is not any work that Christ did in the world and its several parts, but the identity of the Person who descended, and ascended, and gave gifts. This is made sufficiently clear by the repeated *αὐτός* (vv. 10, 11), and the idea of a Hades-visit or a Hades-ministry has no obvious relation to that. The great paragraph in Phil. ii. 5-10, which is in some sense a parallel, has also to be taken into account. There again the whole statement turns upon the two great ideas of the incarnation with the humiliation involved in it and the exaltation, and nothing is said about any visit of Christ to the underworld. Here, too, the whole idea of a descent to Hades appears to be foreign to the thought. It is not suggested by the passage in the Psalm; for there is not a word about Sheol in it. Neither is there any indication of it in the context in the Epistle. For there the bestowal of gifts is referred not to Christ's descent, but to His ascension, and no hint is given of any work done by Him in Hades with a view to that bestowal, or of any relation in which the world of the dead stands to His prerogative of *giving*. For these reasons we conclude that the phrase *τὰ κατώτερα μέρη τῆς γῆς* means the *earth* as a scene of existence, lower than His native heavens, to which Christ descended.

Ver. 10. *ὁ καταβάς, αὐτός ἐστι καὶ ὁ ἀναβάς*: *he that descended, he it is that also ascended* (or, *he himself also ascended*). It was the first thought of every Christian mind that Christ had come down from heaven to live and work among men on earth for their salvation. Founding on this Paul declares that He who descended, whom all knew to be Christ, He and no other was also the Person who ascended. So he reminds his readers of the source of all the gifts in operation in the Church or enjoyed by individual Christians—the ascended Christ. A peculiar force is claimed by some (Von Soden, Abb., Bruston) for the *καὶ* in *καὶ κατέβη*. It is argued that it represents the descent as *subsequent* to the ascent, and contemporaneous with the giving of the gifts. So the point is taken to be this—that the ascent would have been without a purpose unless it had been followed by a descent. This, it is thought, is the reason why Paul pauses to say that the ascending implied also a descending and that the Person in



g Ch. i. 21. <sup>reff.</sup> **ΙΟ.** ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὡς ὑπεράνω πάντων<sup>1</sup> τῶν  
 h Acts ii. 2, οὐρανῶν, ἵνα<sup>2</sup> πληρώσῃ<sup>2</sup> τὰ πάντα. **ΙΙ.** καὶ αὐτὸς ἔδωκεν τοὺς  
 v. 28; =  
 Rom. xv. 13. i Ch. i. 22 reff.

<sup>1</sup> Omit, P 113 Thdrt., Euseb.

<sup>2</sup> πληρ. εαυτω 47.

view not only ascended but also descended. Hence what is in the writer's mind here is held not to be the incarnation or humiliation of the pre-existent Christ, but the descent of the exalted Christ to His Church, supposed to be referred to also in such passages as ii. 17, iii. 17, v. 31, 32. But it is nowhere taught in the Pauline Epistles that a descent or a departure from heaven after the exaltation was necessary in order that the ascended Lord might bestow gifts upon His Church. The passages cited do not bear out any such idea. The first (ii. 17) does not refer to a coming of the glorified Christ; the second (iii. 17) speaks only of the spiritual presence of Christ in the heart; and the third (v. 31, 32) deals obviously with a "mystery" of relations, and has nothing to do with any coming of Christ out of heaven following on His ascension or required for the bestowal of His gifts. Nor is there any reason why the καὶ should have more than the familiar additive force.—ὕπεράνω πάντων τῶν οὐρανῶν: *up above all the heavens*. So in Heb. vii. 27 our High Priest is described as ὑψηλότερος τῶν οὐρανῶν γενόμενος. There may be an allusion here to the Jewish ideas of a gradation of heavens, a series of *three* or, as the case rather appears to stand, *seven* heavens, with which the Pauline τρίτος οὐρανός (2 Cor. xii. 2) may also be connected; on the conceptions of a plurality of heavens which prevailed among the Jews, the Babylonians and other ancient peoples, see the writer's article on "Heaven" in Hastings' *Dictionary of the Bible*. But the point of the phrase as we have it here is simply this—that whatever heavens there are or may be, Christ is above them all. So high has His ascension carried Him. It means the highest possible exaltation—the supremacy of One who shares in the sovereignty of God. For the term ὑπεράνω see on i. 21.—ἵνα πληρώσῃ τὰ πάντα: *that He might fill all things*. The use of the conj. with ἵνα after a past tense may be due to the fact that the "filling" is to be viewed as a continuous action (Ell., Alf.; cf. Klotz, *Devar.*, ii., p. 618), if it is not to be explained simply by the laxer employment of the conj. in NT Greek.

The sense of *fulfilling* or *completing* has been given by many to the πληρώσῃ. Thus the idea has been taken by some to be that of the fulfilling of *prophecy* (Anselm, etc.), the *accomplishment* of all things that Christ had to do in His redeeming mission (Rück.), the *making of all perfect* (Olt.), etc. But, as in i. 23, the verb has the sense of *filling*, and τὰ πάντα is to be taken again in its widest application, and is not to be restricted to the world of *believers* or to the Church of Jew and Gentile (Grot., Schenk., etc.). Nor is there anything to suggest that the *ubiquity* of Christ's body is in view, as some Lutherans have argued (Hunn., Calov., etc.). The idea that is in the paragraph is not that of a "diffused and ubiquitous corporeity," as Ellicott well expresses it, but that of a "pervading and energising omnipresence". The thought is the larger one that the object of Christ's ascension was that He might enter into regal relation with the whole world and in that position and prerogative bestow His gifts as He willed and as they were needed. He was exalted in order that He might take kingly sway, fill the universe with His activity as its Sovereign and Governor, and His Church with His presence as its Head, and provide His people with all needful grace and gifts. In OT prophecy to "fill heaven and earth" is the note of Deity (Jer. xxiii. 24).—We may be in a position now to determine Paul's object in introducing the passage from Ps. lxxviii. and in applying it as he does. The general connection is clear enough. He bids his readers study lowliness, forbearance and unity, because there is one faith, one baptism, etc. They are not to be vexed or divided because one may have more of the gift of grace than another. All receive from Christ, each in his own way and measure as Christ wills; for, as the Psalm shows, all gifts come from Him. Now some take the point of the quotation to be this—He who is the subject of the Psalm is One whose seat is in heaven, a Sovereign Giver of gifts (Ell.). Others are of opinion that the words are cited in order to bring out the fact that Christ's bestowal of gifts "stands in necessary connection with His general position of



μὲν <sup>k</sup> ἀποστόλους, τοὺς δὲ <sup>k</sup> προφῆτας, τοὺς δὲ <sup>1</sup> εὐαγγελιστὰς, τοὺς δὲ <sup>Ch. iii. 5</sup>  
 δὲ <sup>m</sup> ποιμένας καὶ <sup>n</sup> διδασκάλους, 12. πρὸς τὸν <sup>1</sup> <sup>ref.</sup> καταρτισμὸν τῶν <sup>Acts xxi.</sup>  
<sup>iv. 5.</sup> <sup>m</sup> John x. 2, etc., but = here only; see Jer. iii. 15; Ezek. xxxiv. passim. <sup>8; 2 Tim</sup>  
<sup>1 Cor. xii. 28, 29; 1 Tim. iv. 3; Heb. v. 12; James iii. 1.</sup> <sup>o</sup> Here only. <sup>n</sup> Acts xiii. 1

<sup>1</sup> Omit τὸν 1, 109, 114, 121, 178.

filling the whole universe" (Mey.). But the case appears to be less involved than that, and to turn simply on the identification of the Person who is the source of the gifts. Paul has spoken of the grace as *given* (ἐδόθη, ver. 7), and he has quoted the words of the Psalm which say that "he gave gifts" (ἔδωκεν δόματα, ver. 8). But he has not *named* the Giver. Now he explains that the Giver is Christ; and that this is indicated by the Psalm itself, because it sings of One who went up on high, and of an ascent which presupposed a previous descent. Thus he identifies the subject of the Psalm with Christ; as elsewhere the Jehovah of the Prophets and the Psalms is identified with the Christ of the Apostles, and what is affirmed of the former in the OT is ascribed to the latter in the NT.

Ver. 11. καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους; and *He gave some Apostles*. That is, "He gave some *as* Apostles," or (with RV) "some *to be* Apostles". At this point Paul reverts to the statement in ver. 7, and having shown that the declaration in Ps. lxxvii. applies to Christ, he proceeds to set forth the purpose (ver. 12) with which the gifts of the exalted Giver are bestowed and His grace given to such. But before he explains that purpose he specifies a series of gifts given with that in view. We have a somewhat similar enumeration in 1 Cor. xii. 28. But while the ruling idea there is that of *appointments* (ἐθετο) and the subject is *God*, here the particular idea is that of *gifts* (ἔδωκε) and the subject is *Christ*. Further, while the list in Ephesians begins with *Apostles, prophets, evangelists, teachers*, and continues in terms of *persons*, the statement in 1 Cor. takes note indeed of *Apostles, prophets, and teachers*, but thereafter passes from *persons* to *gifts* or *ministries*—miracles, healings, helps, governments, tongues. This has its significance, as we shall see. The αὐτός is again emphatic,—"he himself," "he and no other". The ἔδωκε is not to be taken as = ἐθετο, *appointed* or *set*. That it has its proper sense of *gave* is clear from its relation to the preceding ἔδωκε δόματα. The "giving" refers to the *call* of the Church's Head, the point being the gift

of Christ to the Church in the form of certain men chosen by Him and equipped by Him to do service toward the building up of His body and the bringing of all its members to the measure of the stature of His fulness. Further, the exhortation to unity (ver. 3) is still in view, Christ having given these "Apostles" and others in order that all His disciples may come to the unity of the faith (ver. 13). All through the statement, too, the primary thing is the *persons*, not the offices. Nothing is said of any special order or orders in the Church possessing exceptional prerogatives, or any office or rank to which peculiar or exclusive powers of grace were attached. The *men* are Christ's gifts to the Church and to every member of it; and they are given to do a certain work looking to a great end, *vis.*, to furnish His people and every individual believer among them (vv. 7, 16) for their particular service and their particular contribution to the building up of Christ's body. Nothing is said of the *time* when these gifts were given. But as they are the gifts of the exalted Christ, it is plain that the ἀποστόλους are not to be restricted to the original Twelve, but are to be taken in the wider sense, including not only Paul, but Barnabas (Acts xiv. 4, 14), probably James (1 Cor. xv. 7; Gal. i. 19), Silvanus (1 Thess. ii. 6), perhaps also Andronicus and Junias (Rom. xvi. 7). The "Apostle" is described as one called by Christ (Gal. i. 1); one who has seen Christ and been a witness of His resurrection (1 Cor. ix. 1, 2; Acts i. 8, 21-23); one whose "signs" were "wrought . . . by signs, and wonders, and mighty works" (2 Cor. xii. 12); whose office also was not limited to a single church or locality, but was related to the world generally and to all the churches (Matt. xxviii. 10; 1 Cor. xi. 28). See also on chap. i. 1.—τοὺς δὲ προφῆτας; and some *as prophets*. These are referred to along with the Apostles also in ii. 20, iii. 5, and in 1 Cor. xii. 28. With NT prophets we have also NT prophetesses. Agabus, those of Antioch Judas and Silas, the four daughters of Philip, are mentioned as having the gift of prophecy. As in the case of Agabus

p q Here ἀγίων, εἰς ἔργον ἡ διακονίας,<sup>1</sup> εἰς οἰκοδομὴν τοῦ σώματος τοῦ  
only.  
q = Rom. xi. ἡ χριστοῦ, 13. ἕχρι ἡ καταντήσωμεν<sup>2</sup> οἱ<sup>3</sup> πάντες εἰς τὴν  
13.  
r = Rom. xiv. 19, xv. 2; Paul only. s = 1 Cor. xii. 27; Col. ii. 17. t Constr., here only; see  
Mark xiii. 30. u Acts xvi. 1; 1 Cor. xiv. 36; Phil. iii. 11; = Paul only. v 1 Cor. x. 17  
2 Cor. v. 10; Gal v. 14; Phil. ii. 13; Paul only; τὰ πάντα passim.

<sup>1</sup> Insert τῆς before διακονίας D\*FG.

<sup>2</sup> καταντήσωμεν 44-8, 72, 113, 219, Chr.; καταντήσωμεν Clem., Orig., etc.; καταντήσω FG.

<sup>3</sup> οἱ om. DFG, Clem., Orig.,

this gift of prophecy included the prediction of events (Acts xi. 28, xxi. 10), but its chief function was edification. The prophets were preachers or exhorters, to whom revelations of spiritual truth were imparted, and who spoke in the Spirit (ἐν πνεύματι; Eph. iii. 5; Apoc. i. 10), but not in ecstasy or as one in a trance (ἐν ἐκστάσει, Acts x. 10, xxii. 17). Further, he was usually, if not always, itinerant. This order of prophets continued to have a place in the Church for a considerable period. Large mention is made of it in the *Didachē*, and in Eusebius, *Hist. Eccles.*, v., 17, reference is made to Quadratus and Ammia in Philadelphia. This may take the order on to Hadrian's time; cf. Selwyn, *The Christian Prophets*, and Gwatkin's article in *Hastings' Dictionary of the Bible*, iv., p. 127. See also on ii. 20 above.—τοὺς δὲ εὐαγγελιστάς: and some as evangelists. In 1 Cor. xii. 28 the evangelist is not mentioned. Here he is distinguished from the *Apostle* and the *prophet* and named as the third in the order of Christ's gifts to the Church. The εὐαγγελιστής is mentioned only twice again in the NT, viz., in Acts xxi. 8, where Philip, one of the seven deacons is so designated; and 2 Tim. iv. 5, where Timothy is charged to "do the work of an evangelist". Like the *prophets* the *evangelists* were generally itinerant preachers or missionaries, though sometimes they had a stated place of abode or ministry. The term seems, therefore, to belong to the Pauline vocabulary. These *evangelists* were inferior to the Apostles, assisting them or delegated by them, but without their authority. They had the gift (χάρισμα) of the Spirit, as in the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6); but, if we may judge by Philip's case (Acts viii. 5-18), they could not impart the Holy Ghost. Nor do they seem to have had the special revelations which were given to the prophets.—τοὺς δὲ ποιμένας καὶ διδασκάλους: and some as pastors and teachers. The ποιμένες and διδασκαλοὶ are distinguished from the

former orders as being connected with particular churches, resident and not missionary or itinerant. The absence of the τοὺς δὲ before διδασκάλους indicates also that the ποιμένες and the διδασκαλοὶ were not two distinct orders, but designations of the same men (cf. the πρεσβύτεροι or ἐπίσκοποι; Acts xx. 28; 1 Pet. ii. 25, v. 2), in different functions, the former defining them according to their office of oversight, the latter according to their office of instruction and guidance. The ποιμήν would naturally also be a διδάσκαλος; but there is not the same reason for supposing that every διδάσκαλος would also be a ποιμήν. Nothing is said here of πρεσβύτεροι, ἐπίσκοποι, διάκονοι. The absence of such official terms points perhaps to the comparatively early date of the Epistle.

Ver. 12. πρὸς τὸν καταρτισμὸν τῶν ἀγίων: with a view to the full equipment of the saints. The object with which Christ gave some men as Apostles, and some as prophets, etc., is now stated in a sentence consisting of three clauses. The precise construction and meaning of these clauses are by no means easy to determine. The main difficulty is the relation in which they stand to each other and to the preceding ἔδωκε. What that relation is will be best seen when the several terms have been examined. The sentence begins with πρὸς, but the two clauses which follow are introduced each by εἰς. Little can be made, however, of that. The nice distinctions of the classical period were not maintained in later Greek; and, while Paul's use of prepositions is for the most part remarkably precise, it is his habit to vary them, without any obvious difference in sense. Especially is this his way with those of kindred meaning and followed by the same case: cf. εἰς and πρὸς in Rom. iii. 25, and see Win.-Moult., pp. 512, 513. The noun καταρτισμός occurs only here in the NT; in 2 Cor. xiii. 9 we have κατάρτις. The verb καταρτίζω which is found more frequently and expresses



the general idea of making ἄριστος, *fit, complete*, is used in the sense of *repairing* literally (Matt. iv. 21; Mark i. 19), *restoring* in a spiritual or disciplinary sense (Gal. vi. 1), *perfecting* or *making perfect* (Matt. xxi. 16; 1 Thess. iii. 10; 1 Pet. v. 10, etc.), and also in that of *preparing, furnishing, equipping* (Polyb., i., 47, 6; v., 2, 11; Hdt. ix. 66; Luke vi. 40; Heb. x. 5, xi. 3, also Rom. ix. 22, with εἰς). The noun, therefore, may well have the meaning of *equipment* here.—*εἰς ἔργον διακονίας*: *for the work of ministration*. ἔργον has the simple sense of *business*—the work done in ministration. διακονίας is taken by most in the specific sense of *ministerial* service, service of an *official* kind in the Church. But, while this is a very frequent use (Acts i. 17, 25, xx. 24, xxi. 19; Rom. xi. 13, xii. 7, etc.), the word has also the more general sense of *service* (Heb. i. 14; 2 Tim. iv. 11). Its cognates διακονέω, διάκονος have also the same sense (Matt. xx. 28; Mark x. 45; John xii. 26; Acts xix. 22; Phil. 13; Col. i. 25; 2 Cor. vi. 4, xi. 15, etc.). It is quite legitimate, therefore, to give the noun here the non-official sense, if the context points to that. This also is in harmony with the *anathrōus διακονίας*.—*εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ*: *for the building up of the body of Christ*. Cf. *πρὸς οἰκοδομὴν* in iv. 29, and *πρὸς οἰκοδομὴν τῆς ἐκκλησίας* in 1 Cor. xiv. 12. The two figures of the Church as a *building* and a *body* are combined here. But in what relation do these clauses stand to each other and to the ἔδωκε? This is very differently put. Some take them to be three *parallel* or *coordinate* clauses dependent on ἔδωκε, as if = “Christ gave some as Apostles, and some as prophets, etc., with a view to these three things—the perfecting of the saints and the work of the ministry, and the edifying of the body of Christ. So substantially Chrys., Theophy., Oec., Calv., Beng., Klöp., etc., and the AV. To this it is objected that the *εἰς ἔργον διακονίας* would occupy an awkward position, and that the natural order would have been *εἰς ἔργον διακονίας, πρὸς καταρτισμὸν*, etc. With this sense of maladjustment of the clauses some (Grot., etc.) have even supposed a *trajection*. Others (Lachm., Harl., Tisch., Bleek, Hofm., Mey., Von Soden, Ell., Alf., Abb., etc.) take the second and third clauses, each introduced by εἰς, to be *parallel* to each other, and directly dependent on the ἔδωκε. They thus express the *immediate* object, while *πρὸς καταρτισμὸν κ.τ.λ.* denotes

the *ultimate* end; as if = “Christ, with a view to the full, final perfecting of the saints, gave Apostles, prophets, etc. for the work of the ministry, for the edifying of the body of Christ”. But this gives a somewhat awkward and involved construction, and reduces the force of the third clause, which would naturally be expected to bring us to the larger, ultimate purpose of Christ’s giving. Olshausen modifies this interpretation to the effect of taking the second and third clauses as subdivisions of the first, = “Christ gave Apostles, etc., for the perfecting of the saints, on the one hand for the fulfilment of the teacher’s office, and on the other hand, as regards the hearers, for edification”. But no such distinction is in view here between *teachers* and *hearers*, the subjects being the ἅγιοι generally. None of these adjustments of the clauses quite meets the case. The proper construction, recognised so far by Erasm., Luther, De Wette, Rückert, Weiss, and more recently accepted by Haupt, is the simplest. It takes the sentence to be dependent as a whole on the ἔδωκε, and understands the three clauses as successive, the first looking to the second, the second to the third, the third forming the climax and expressing the ultimate object of the giving on the part of the ascended Christ. Thus the sense becomes—“Christ gave some men as Apostles, some as prophets, etc., with a view to the full equipment of the saints for the work of ministration or service they have each to do in order to the building up of the body of Christ”. The building up of the Church—that is the great aim and final object; to that every believer has his contribution to make; and to qualify all for this is the purpose of Christ in giving “Apostles, prophets, evangelists, pastors and teachers”. In this way each clause fits in naturally with the next, and the ultimate object is expressed last. This, too, is the only construction which does justice to the ἐνὶ δὲ ἐκάστῳ at the beginning of the statement (ver. 7) and the ἐνὸς ἐκάστου at its close. These are the terms which convey the ruling idea, *viz.*, that each member gets the gift of grace, and each has his part to do towards that upbuilding of the Church which is the great object of Christ’s bestowments; and these Apostles, prophets, etc., are the means provided by Christ whereby all the members shall be made capable of performing their several parts in order that at last the whole Church may be built up in its completeness as the body of Christ.



<sup>m</sup> Ver. 3    ἑνότητα τῆς πίστεως καὶ τῆς ἑπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ,<sup>1</sup>  
<sup>only.</sup>  
<sup>x</sup> Ch. i. 17    εἰς ἄνδρα ἑτέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ  
<sup>reff.</sup>  
<sup>y</sup> James iii. 2; see Col. i. 28, iv. 12.    <sup>z</sup> Ver. 7 reff.    <sup>a</sup> = Luke ii. 52, xix. 3 only; John ix. 21.  
<sup>b</sup> Ch. i. 21.

<sup>1</sup> τ. υἱον om. FG, Clem., Lucif.

Ver. 13. μέχρι κατατήσωμεν οἱ πάντες εἰς τὴν ἐνότητα: *until we all attain unto the unity*. The AV wrongly makes it "come in"; Tynd., "grow up unto"; Cran., better, "come to". But best, "arrive at," or (with RV) "attain unto". The statement of the great object of Christ's gifts and the provision made by Him for its fulfilment is now followed by a statement of the *time* this provision and the consequent service are to last, or the point at which the great end in view is to be realised. It is when the members of the Church have all come to their proper unity and maturity in their Head. The tendency of late Greek to use the subj. without ἄν, especially after temporal particles, renders it doubtful whether much may be made of the unconditioned μέχρι here. The absence of ἄν, however, and the use of the subj., seem to point to the event as *expected*, and not as a mere hypothetical possibility; cf. Mark xiii. 30; and see Hartung, *Partikl.*, ii., p. 291; Hermann, *Part.*, ἄν, p. 66; Win.-Moult., pp. 378, 387. κατατάω, followed in NT by εἰς, elsewhere also by ἐπὶ, conveys the idea of arriving at a goal (cf. Acts xxvi. 7; Phil. iii. 11), the aor. subj. also having the force of "shall have attained". οἱ πάντες evidently refers not to men generally, but to *Christians* and to these in their totality. The article goes appropriately with the ἐνότητα, the unity in view being the *definite* unity denoted by the words that follow. —τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ: *of the faith and the knowledge of the Son of God*. τοῦ υἱοῦ is the *gen. obj.*, and it is best taken as dependent on both nouns. Some (e.g., Haupt), however, are of opinion that the repetition of the article before ἐπιγνώσεως implies that the τοῦ υἱοῦ τοῦ Θεοῦ is dependent only on the latter. The καὶ shows that the ἐπιγνώσεως is not an epexegetis of the πίστεως; and the πίστις (here in its usual Pauline sense of trusting, saving faith) and the ἐπίγνωσις express distinct, though related, ideas (cf. Phil. iii. 9, 10; 1 John iv. 16). The *unity* in view, therefore, is oneness in faith in Christ and oneness also in the full ex-

perimental knowledge of Him. The point of the clause is not any unity between faith and knowledge themselves, to the effect, e.g., of rising from the former to the latter as a higher Christian endowment (Olsh.), but a unity which shall make all the members of Christ's body at one in believing in Him and knowing Him. The title υἱὸς τοῦ Θεοῦ as applied to Christ occurs frequently in the Pauline as well as in the Johannine writings, but never in 2 Thess., Phil., Philem., or the Pastoral Epistles. In passages like the present, if they stood by themselves, it might be difficult to say whether the metaphorical, the theocratic, or the ethical idea is in view. But the analogy of such statements as those in Rom. i. 4, viii. 3, 32; Gal. iv. 4, and the general Pauline conception of Christ as a transcendent Personality, different from men as such, and to be named together with God, point to a relation to God in respect of nature as the force of the designation here.—εἰς ἄνδρα τέλειον: *unto a perfect man*. τέλειος, as in 1 Cor. ii. 6, xiv. 20; Heb. v. 14, and as is suggested by the subsequent νήπιοι, means *perfect* in the sense of *full grown*. The state in which *unity* is lacking is the stage of immaturity; the state in which oneness in faith and knowledge is reached is the state of mature manhood in Christ (cf. 1 Cor. xiii. 11). The singular ἄνδρα instead of ἄνδρας is appropriately used (as we have already had ὁ καινὸς ἄνθρωπος) when the idea of *unity* is in view. The goal to be reached is that of a new Humanity, regenerated and spiritually mature in all its members.—εἰς μέτρον ἡλικίας: *unto the measure of the stature*. A clause in apposition to the former, further defining the τέλειον, and giving a fuller and yet more precise description of the goal which is to be reached. Is ἡλικίας, however, to be rendered *age* or *stature*? The noun appears to have both senses. In Luke xix. 3 it is certainly = *stature*, and probably so also in Luke ii. 52; while in John ix. 21, 23 it is clearly = *age*, and most probably so also in Matt. vi. 27 and Luke xii. 25, altho' the latter two are held by some to be referable to the other meaning; cf. Field,

χριστοῦ, 14. ἵνα μηκέτι ὦμεν ὀνήπιοι, <sup>1</sup> κλυδωνιζόμενοι καὶ ὀπερι- c=1 Cor.  
 φερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ <sup>iii. 1</sup> κυβεῖα <sup>1</sup> τῶν Paul.  
 only; Isa. lvii. 20 vat.; Jos., *Antt.*, ix., 11, 3. e=Heb. xlii. 9; Jude 12; Eccl. vii. 8.  
 f Matt. xi. 7; Jude 12. g (Matt. xv. 9, Mark); Col. ii. 22 Paul only; Prov. ii. 17.  
 h Here only.

κυβεῖα AB<sup>3</sup>CD<sup>3</sup>EKL, etc.; κυβι- ζB<sup>3</sup>D<sup>3</sup>FGO<sup>2</sup>P, Euthal., etc.

*Otium Norv.*, iii., p. 4. The adj. ἡλικος in the NT has the idea of *magnitude* (Col. ii. 1; James iii. 5), and that is its most frequent sense in non-Biblical Greek. Much depends, therefore on the context. The antithesis between τέλειον and νήπιοι favours the idea of *age* (so Mey., Harl., Abb., etc.). But the idea of *stature* is suggested by the μέτρον, the πληρώματος, the αὐξήσωμεν and the αὐξήσιν, and is on the whole to be preferred (so Syr., Goth., Copt., Eth. prob., AV., RV., Erasm., Grot., Beng., Rück., Alf., Ell., etc.).—τοῦ πληρώματος τοῦ Χριστοῦ: *of the fulness of Christ*. The πλήρωμα here is taken by some in the sense of *perfection*. So Rück., who makes it "the perfection possessed by Christ," and Oltramare who renders it "the measure of the height of the perfection of Christ". But τελειότης is one idea, and πλήρωμα another. Not less foreign to the real meaning of the noun are such interpretations as "the gracious presence of Christ" (Harl.); "the perfect age of Christ" (Luth.; cf. Calvin's *plena aetas*); "the stature of the *full grown Christ*," etc. Nor can the phrase be taken as a designation of the *Church* (Storr; also Baur, who holds it = that with which Christ fills Himself or is completed, i.e., the Church). For that would give the incongruous idea that we are to *attain to the Church*. The Χριστοῦ is the *poss. gen.*, and the phrase means the fulness that belongs to Christ, the sum of the qualities which make Him what He is. These are to be imaged in the Church (cf. i. 23), and when these are in us we shall have reached our maturity and attained to the goal set before us. Thus the whole idea will be this—"the measure of the age, or (better) the stature, that brings with it the full possession on our side of that which Christ has to impart—the embodiment in us the members, of the graces and qualities which are in Him the Head". It has also been asked whether the goal thus set before us is regarded as one to be reached in our present temporal life by way of development, or one to be attained to only in the future life. As between these two

ideas the preference must be given (with Chrys., Oec., Jer., Luth., de Wette, etc.) to the former, in view of the general tenor of the exhortation introducing the paragraph, the point of iii. 19, the place given to *unity* and *maturity*, etc. So Mey. thinks it refers to the Christian condition to be reached "after the last storms and before the Parousia". Not a few of the Fathers, however, take the *resurrection* to be specially in view, and interpreters like Theod., Calv., etc., think it looks to the perfected life of the other world. But Paul gives no clear indication of the *time*, and it may be, therefore, that he has in view only the goal itself and the attainment of it at whatever time that may take effect.

Ver. 14. ἵνα μηκέτι ὦμεν νήπιοι: *that we may be no longer children*. Statement of *aim* following on the previous statement of *goal* or *limit*. The verse is regarded by some (Harl., etc.) as connected immediately with vv. 11, 12, and coordinate with ver. 13. Others understand it as an explanation of what the *attainment* of the goal spoken of in ver. 13 means. But it is best to take it as *subordinate* to the immediately preceding statement. That is to say, as ver. 13 has set forth the *goal* to be reached and the *limit* put upon the bestowal of the gifts referred to as given by Christ, this verse now gives the purpose which was in view in setting such a goal before us and in giving the gifts of Apostles, prophets, etc. (Mey., Ell., etc.). That purpose looks to a *change* which has to take place in us from the condition of νήπιοι and κλυδωνιζόμενοι to that of ἀληθεύοντες, αὐξάνοντες, etc. The μηκέτι implies something different from the existing condition, and that existing condition, we see, is one of immaturity, assailed, wavering faith, and subjection to the distracting influence of false teachers. In his address to the elders at Miletus (Acts xx. 29) Paul had spoken of "grievous wolves" that would enter the Ephesian Church after his departure. But the statement here is wide enough to apply to the Church generally and not merely to the Ephesians. νήπιοι, literally *infants*



(Matt. xxi. 16; 1 Cor. xiii. 11), and then *minors* (Gal. iv. 1), the *immature* or *un-taught* (Matt. xi. 25; Rom. ii. 20; Heb. v. 13, etc.).—*κλυδωνιζόμενοι*: *tossed to and fro*. *κλυδων* means a dashing or surging wave (Luke viii. 24; James i. 6; cf. Thayer-Grimm's *Lex.*, *sub voce*); and *κλυδωνιζόμενοι* means tossed about by waves (cf. LXX of Isa. lviii. 20). In the changefulness and agitation which were the results of their unthinking submission to false teaching their *νηπιότης* or lack of Christian manhood was seen.—*καὶ περιφερόμενοι πάντῃ ἀνέμῳ τῆς διδασκαλίας*: *and carried about by every wind of doctrine*. The *ἀνέμῳ* is the *instrum.* dat.; the article *τῆς* denotes that doctrine in the abstract is meant—"every kind and degree of it" (Ell.). *διδασκαλία* means *teaching*, either in the sense of *instructing* (Rom. xii. 7, xv. 4; 1 Tim. iv. 13, 16, v. 17; 2 Tim. iii. 10, 16; Tit. ii. 7), or in that of *doctrine*, the thing taught (1 Tim. i. 10, iv. 6, vi. 1, 3; 2 Tim. iv. 3; Tit. i. 9, ii. 1, 10). Here AV, RV, Ell., etc., take the second sense. "In the fact that now this, now that, is taught according to varying tendencies, there blows, now this, now that, *wind of doctrine*" (Mey.).—*ἐν τῇ κυβείᾳ τῶν ἀνθρώπων*: *in the sleight of men*. For *κυβείᾳ* TWH give the form *κυβίᾳ*. The prep. may be the *instrumental* ἐν (so Mey., Haupt, etc.). But the contrast with the following ἐν ἀγάπῃ (ver. 15) points rather to the usual force of ἐν as = *in* (so Vulg., Copt., etc.), the *κυβείᾳ* being the "*element*", the *evil atmosphere*, as it were, in which the varying currents of doctrine exist and exert their force" (Ell.). *κυβείᾳ* means *dice-playing* (e.g., in Plato, *Phaedr.*, p. 274 D), and then *deception, fraud*. Some (e.g., Beza, Von Soden, etc.) give it the sense of *levity*, or *putting at stake*—a shade of meaning occasionally expressed by the verb *κυβεύειν* (e.g., Plato, *Prot.*, p. 314 A). The idea expressed here by the *κυβείᾳ* itself might be simply that of *hazard, unsettlement*, with reference to the *uncertainties* into which the *νήπιοι* were cast by the diverse forms of false teaching under which they fell (cf. Haupt). But it is in the character, not of *gamesters*, but *deceivers* that the false teachers are immediately presented (cf. Mey.). This "sleight of men" is in contrast with "the faith and the knowledge of Christ," or it may be with the pure, sure word of God by which the faith and knowledge of the Son of God came.—*ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης*: *in craftiness with a view to the machination of error*. The renderings of the great Ver-

sions show how difficult it is to do justice to this sentence in English. The AV takes refuge in a paraphrase, "and cunning craftiness whereby they lie in wait to deceive". Wicl. gives "to the deceiving of error"; Cov., "to the deceitfulness of error"; Bish., "in craftiness to the laying in wait of error"; Rhem., "to the circumvention of error"; RV, "in craftiness, after the wiles of error". The Vulg. has *in astutia ad circumventionem erroris*. *πανουργία*, used in 1 Cor. iii. 19, of a *false wisdom*, means here, as in classical and also in later Greek, *cunning, knavishness, treacherous deceitfulness*. The ἐν *πανουργίᾳ* is taken by some as a definition of the ἐν *κυβείᾳ*, adding to the idea of *hazard* and *destruction* contained in the latter, the idea of *fraud*. But it is rather a distinct clause, emphasising the dishonesty and trickery of the false teaching. Its authors used all the arts of deception to persuade the *νήπιοι* that their self-made doctrine was the Divine truth. The prep. πρὸς is not to be identified with *κατά* (= *after, according to*), but has its sense of *with a view to, furthering, tending to*. The noun *μεθοδεῖα* (or *μεθοδία* according to TWH) is nowhere found in the NT except here and once again in this same Epistle (vi. 11), and seems not to occur in non-Biblical Greek, whether that of the LXX or that of the Classics. Its meaning here, however, may be safely taken to be *trickery, cunning arts, treacherous wiles*; as its verb *μεθοδεύω*, which means primarily *to pursue a plan, whether honest* (Diod. Sic., i. 81), or *dishonest* (Polyb., xxxiv., 4, 10), came to have the sense of *following craftily, practising deceitful devices* (Diod., vii., 16; 2 Sam. xix. 27). The gen. *πλάνης* is usually taken as the *gen. subj.*, = the *πλάνη* which practises craft. But it may rather be the *gen. obj.*, expressing the *object* or *result* of the *μεθοδεῖα*, = "the cunning art that works to error". The article gives the noun the abstract sense or the force of a personification, = *Error*. Here, as elsewhere, *πλάνη* has the passive sense of *error*, not the active sense of *seduction*, or *misleading* (Luth., de Wette, etc.). But the question remains as to the precise idea here. The term means properly speaking *error* in the sense of *straying from the way, wandering hither and thither*. That sense is frequent in classical Greek—Aeschyl., Eurip., Plato, etc. In the NT the word is usually said to be used of *mental error, wrong opinion*, as e.g., in 1 Thess. ii. 3; 2 Thess. ii. 11; 2 Pet. ii. 18, iii. 17; Jude 11; 1 John iv. 6.



ἀνθρώπων, ἐν <sup>1</sup>πανουργίᾳ <sup>1</sup> πρὸς τὴν <sup>2</sup>μεθοδείαν <sup>2</sup> τῆς <sup>1</sup>πλάνης, <sup>3</sup> <sup>1</sup>= Luke xx. 23; 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3 only; Josh. ix. 4. k Ch. vi. 11 only, see 2 Kings xix. 27; Polycarp. ad Phil. 7; 2 Macc. xiii. 18. i Matt. xxvii. 64; Rom. i. 27; Prov. xiv. 8. n Ch. ii. 21. m ἀληθεύοντες <sup>4</sup> δὲ ἐν ἀγάπῃ <sup>4</sup> αὐξήσωμεν <sup>4</sup> εἰς αὐτὸν τὰ πάντα, <sup>4</sup> <sup>4</sup>Gal. iv. 16 only; Gen. xlii. 16.

<sup>1</sup> Insert τη before πανουργία FG 39, 116.

<sup>2</sup> μεθοδεῖαν B<sup>3</sup>CD<sup>3</sup>E, etc., Chr., etc.; μεθοδιαν ΞB<sup>3</sup>D\*FGKLO<sup>3</sup>, etc., Euth.; τας μεθοδίας A.

<sup>3</sup> After πλαν. add του διαβολου A.

<sup>4</sup> For αληθ. δε, αληθιαν δε ποιουντες FG.

But it is doubtful whether that sense fully meets the case in some of the passages thus cited, e.g., 1 John iv. 6. In such passages as Rom. i. 27; James i. 20, it denotes error in practice, a wrong way of life or action. This seems to be its force here. Consequently the idea of the clause is more definite than "in craftiness tending to the settled system of error" (Ell.). It means "in craftiness, furthering the scheming, deceitful art which has for its result the false way of life that strays fatally from truth."

Ver. 15. ἀληθεύοντες δέ: *but truthing it*. A participial clause qualifying the following αὐξήσωμεν and introducing the positive side of the change in view as contrasted with the negative aspect of the same in the μηκέτι clause. The δέ has the force of "but rather" or "but on the other hand". *Opposition* of one thing to another is usually expressed by ἀλλά; but the adverbs δέ is also used at times with that force, with the difference, however, that δέ connects while it contrasts or opposes; cf. Win.-Moult., p. 551. The precise meaning of ἀληθεύοντες is disputed. The RV marg. makes it "dealing truly"; but that is a doubtful sense. Calvin takes it = *veritati operam dare*; Rückert, "holding fast the truth"; Ell., "holding the truth"; Olsh., "walking in truth"; Alf., "being followers of truth". But in classical Greek the verb seems to mean to *speaking truth* as opposed to ψεύδεσθαι (Plato, *Rep.*, p. 589 c; Xen., *Anab.*, i., 7, 18, iv., 4, 15, etc.), and that is its sense also in Gal. iv. 16. It is best to take it here, too, as = "speaking truth"; or more definitely "confessing the truth". The point of this brief, but significant clause, therefore, may be this—these Ephesians had learned the saving truth (ἡ ἀληθεία; cf. Gal. ii. 5, 14; 2 Cor. iv. 2; 1 Pet. i. 22; Heb. x. 26, etc.) of Christ. They had been exposed to the treacheries and risks of false teaching. Christ had given them Apostles, prophets, and evangelists to secure them against

all teachers of craft, and they are here charged to continue to confess the truth in which they had been instructed and so grow to the maturity of the Christian life.—ἐν ἀγάπῃ: *in love*. The question is—to what is this to be attached? It is connected by many (Syr., Eth., Theoph., Oecum., Erasm., Calv., Rück., Bleek, de Wette, Alf., AV, RV, etc.) with the ἀληθεύοντες, and it is taken to express the idea that love is the element in which truth is to be spoken (or the truth confessed), if it is to conduce to unity and brotherliness. This construction is supported by the considerations that the simple ἀληθεύοντες δέ would be somewhat bald if it stood wholly by itself; that it is natural to associate *love* and *truth*; that the position of ἐν ἀγάπῃ after the ἀληθεύοντες and also the parallel structure of ver. 14 point to this connection; and that we thus get a contrast between πανουργία and ἀγάπη and again between πλάνη and ἀληθεύειν. The main argument for connecting the clause rather with the following αὐξήσωμεν (= "but speaking truth (or rather, confessing the truth) may in love grow up") is the fact that in ver. 16, where the climax is reached, ἐν ἀγάπῃ qualifies the main thought—that of the *growth* or the *edification* of Christ's body. This is a consideration of such weight as to throw the probability on the whole on the side of the second connection (Mey., Alf., Haupt, etc.).—αὐξήσωμεν εἰς αὐτὸν τὰ πάντα: *may grow up unto him in all things*, αὐξήσωμεν, which is under the regimen of the *iva*, has here, as in ii. 21 and in various other passages of the NT, the intr. sense of *growing*. In earlier classical Greek it meant to *cause to grow*. That sense it has in the LXX and also occasionally in the NT (1 Cor. iii. 6, 7; 2 Cor. ix. 10), while the pass. is used to express *growing*. But from Arist. onwards it came also to have the intr. sense. Meyer takes εἰς αὐτόν to mean simply "*in reference to him*". The idea then would be that it is only by being *in relation* to Christ that

o Ch. i. 22 ὅς ἐστιν ἡ κεφαλὴ, χριστός,<sup>1</sup> 16. ἐξ οὗ πᾶν τὸ σῶμα συναρμολο  
 reff.  
 p Ch. ii. 21 γούμενον καὶ συμβιβάζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας  
 only.  
 q Col. ii. 19 only; Isa. xl. 14 al. r Col. ii. 19 only. s Phil. i. 19 only

<sup>1</sup> o Χρ. DG, etc.; omit o  $\Sigma$ ABC 17. 67<sup>3</sup>, 73, Bas., Cyr., Did., Dam.

we can grow. But while it is true that the growth which is set before us as our aim depends wholly on our remaining in living relation to Christ, the phrase ἐς αὐτόν can scarcely bear this out, but, as restricted by Meyer, would mean only "as regards him". The ἐς αὐτόν must have a more definite sense. It might mean "into him" (AV, RV, Ell., etc.), in the sense of becoming wholly incorporated in Him, or made one with Him, or in the sense of growing till our life has "its centre in Him," as Ell. would put it. But this is an idea difficult to grasp, and not quite in harmony with the conception of Christ as *Head*. For the members to grow *into* the head is not a congruous idea. It is best, therefore, to give ἐς the sense of "unto," Christ the Head being the *end* and *object* of the growth of the members. This means more than that we are to grow into *resemblance* to Him, or that our growth is be according to His *example*. It means that as He is the source *from* which (ἐξ οὗ, ver. 16) the grace or power comes that makes it possible for us to grow, He is also the *object* and *goal* to which our growth in its every stage must look and is to be directed. This is more in harmony with the previous ἐς ἄνδρα τέλειον and ἐς μέτρον ἡλικίας, κ.τ.λ. The *extent* or *scope* of this growing into Christ is expressed by τὰ πάντα (the acc. of *def.* or acc. of *quantitative* object.; cf. Krüger, *Sprachl.*, § 46, 5, 4), = in all that belongs to our growth; in all the power and circumstances of our growth. The simple πάντα is so used in 1 Cor. ix. 25, x. 33, xi. 2. Here τὰ πάντα is in place, the idea being, as Meyer rightly observes, the definite idea of *all the points in which we grow*.—ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός: *who is the head even Christ*. With DGKL, Chrys., etc., the TR reads ὁ Χριστός. The article is rightly omitted, however, by LTTTrWHRV on the authority of the oldest and best MSS., B<sup>3</sup>AC, with Bas., Cyr., etc. Instead of the ordinary form of direct apposition ἐς αὐτόν, probably with a view both to emphasis, and to definiteness in the connection with ἐξ οὗ, κ.τ.λ. Such constructions were usual in Greek of all periods; cf.

Win.-Moulst., p. 665; also 2 Cor. x. 13; Plato, *Apol.*, p. 41 A; Eur., *Hec.*, 764.

Ver. 16. ἐξ οὗ πᾶν τὸ σῶμα: *from whom the whole body*. Statement of the relation of the *whole*, following that already made regarding the several members. πᾶν τὸ σῶμα looks back on the οἱ πάντες. The ἐξ has its proper force of *origin* (cf. 1 Cor. viii. 6; 2 Cor. v. 1, xiii. 4, and especially the precise parallel in Col. ii. 19), and cannot be reduced to mean *per quem* (Morus., etc.). All growth in the body has its source in Christ, the Head.—συναρμολογούμενον καὶ συμβιβάζόμενον: *being fitly framed together and compacted*. Or, as RV, "fitly framed and knit together". The participles are presents, as expressing a process that is going on. For the former see on chap. ii. 21 above. The latter, to which TWH give the form συνβιβαζόμενον, expresses the general idea of *putting together*, but with various shades of meaning, e.g., reconciling one to another (Herod., i. 74); *considering* or *concluding* (Acts xvi. 10); *demonstrating* (Acts ix. 22); *instructing* (1 Cor. ii. 16); and (as here and in Col. ii. 19) *compacting* or *knitting together* into one whole. Distinctions have been drawn between the two terms; e.g., by Bengel, who took the συναρμολογούμενη to express specially the *harmony* of the building and the συνβιβαζόμενον its solidity; and by Ellicott, who thinks the idea of the former is that of the *aggregation* of the parts, and of the latter that of their *inter-adaptation*. But at the most the difference does not seem to go beyond the notions of *joining* (ἄρμος = a joint) and *compacting* or *making to coalesce*.—διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας: *by means of every joint of the supply*. Here the AV and the RV are in substantial agreement, the former giving "by that which every joint supplieth"; the latter, "through that which every joint supplieth," with the marginal rendering "through every joint of the supply". The Vulgate gives *per omnem juncturam*. The old English Versions vary, e.g., Wicl., "by each jointure of under serving"; Tynd., "in every joint wherewith one ministereth to another"; Cov., "every joint of subministration"; Gen., "by every joint for the furniture thereof";



κατ' ἐνέργειαν<sup>1</sup> ἐν<sup>2</sup> μέτρῳ<sup>3</sup> ἑνὸς ἑκάστου<sup>4</sup> μέρους<sup>5</sup> τὴν αὐξη-  
σιν τοῦ σώματος<sup>6</sup> ποιεῖται εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ.

g only. u Ver. 7 reff. v Acts ii. 6 reff. w = Plat., Legg., vii., p. 795 E, ἐλαφρότης τε  
ἐνεκα κ. κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν κ. μερῶν. x Col. ii. 19 only; 2 Macc. v. 16.  
y Constr., Luke v. 33; Phil. i. 4; 1 Tim. ii. 1 al. z Ver. 12 reff.

κατ ενεργ. om. FG, d, e, f, g, Arm., Iren., Lucif., al.

<sup>2</sup> ἐν μετρ. om. K 3, Arm.

<sup>3</sup> For μέρους, μελούς AC 14, al., Vulg., Syr., Copt., Arm., al., Cyr., Chrys., Jer., Pel., al.; text BDEFGLO<sup>2</sup>, f, g, Syr.-P., Eth., Goth., Bas., Euth., Thdrt., Dam., Ir., Luc., etc.

<sup>4</sup> του σωμ. om. K.

Bish., "by every joint yielding nourishment". The clause is one of much difficulty, especially as regards the ἀφῆς. The word occurs only twice in the NT, here and in Col. ii. 19. The question is whether it means *joint*, *contact*, or *sensation*. In classical Greek it has a variety of meanings, e.g., *touch* (Aeschyl., *Prom.*, 850), the *sense of touch* (Plato, *Rep.*, 523 E), *grasp* (Plut., 2, 86 F), a *junction* or *joint* in the body (Arist., *De Gen. et Corr.*, i., 8, 24), and also, it is contended, *feeling* (Plato, *Locr.*, p. 100 D, E; *Pol.*, vii., p. 523 E, etc.). In the present passage Chrys. and Theod. give it this last sense, αἰσθησις, *feeling*, *perception*; and among others Mey. follows this, rendering the clause "by means of such sensation of the supply" and denying indeed that ἀφῆ ever has the sense of *συναφή*, *vinculum*. But it seems clear that in the passage in Aristotle referred to above and in others, (e.g., Arist., *De Caelo*, i., 11; Plato, *Axioch.*, p. 365 A) it has the sense of *joining*, *junction*, *joint*. It is also clear that it has the sense of *adhesion*, *contact* (Arist., *Metaphys.*, iv., 4, x., 3; *Phys. Ausc.*, iv., 6; *De Gen. et Corr.*, i., 6). The meaning indeed for which Mey. contends seems to have little or no foundation in ancient Greek use. The choice lies between the other two. The sense of *contact* is preferred by some (e.g., Oec., von Hofm.), the idea then being "by means of every contact which serves for supplying," or "by means of every contact of each member of the body with the power which Christ supplies". But most prefer the sense of "joint," both because all the most ancient Versions understand the clause to have the members of the body and their relation one to another in view, and because in the parallel passage (Col. ii. 19) ἀφῶν is coupled with συνδέσμων. If the sense of *feeling* is adopted the clause will naturally be attached to the following αὐξησιν . . . ποιεῖται, and

will specify the way in which the *growth* is to be made. With the sense of *joint* the clause will be best attached to the participles preceding it (especially in view of the clause in Col. ii. 19), and will define the means by which the *framing* and *compacting* are effected. (See especially Light. on Col. ii. 19.) The term ἐπιχορηγία, which occurs again in Phil. i. 19, means *supply*, perhaps with something of the idea of the *large* and *liberal*, as Ell. suggests, belonging to the primary use of ἐπιχορηγεῖν. The τῆς points to the particular supply that comes from Christ, and the gen. may be taken as that of *inner relation* or *destination* (cf. σκευὴ τῆς λειτουργίας, Heb. ix. 21; see Win-Moult., p. 235). The idea, therefore, appears to be that the body is fitly framed and knit together by means of the joints, every one of them in its own place and function, as the points of connection between member and member and the points of communication between the different parts and the supply which comes from the Head. The joints are the constituents of union in the body and the media of the impartation of the life drawn by the members from the head. Precisely so in Col. ii. 19 the *joints* and *ligaments* are mentioned together and are described as the parts by which the body receives its supplies (ἐπιχορηγούμενον) and is kept compact together (συμβιβάζόμενον).—κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους: according to an efficiency in the measure of each individual part. For μέρους some good MSS., etc., read μελούς (AC, Syr., Boh., Vulg., etc.), and WH give it a place in their margin. But μέρους is to be preferred, as supported by such authorities as B<sup>2</sup> D G K L P, Arm., etc. ἐνέργειαν = *energy* in the sense of *activity*, *working*. ἐν μέτρῳ = *in the measure*, i.e., *proportionate to*, *in keeping with* (Mey.), or *commensurate with* (Ell.). ἐν can never have the sense of *κατά*. But



a=Gal. v. 3; 17. Τοῦτο οὖν λέγω καὶ <sup>a</sup>μαρτύρομαι <sup>1</sup> ἐν κυρίῳ, μηκέτι ὑμᾶς  
 Acts xx.  
 26 (Paul) \* περιπατεῖν καθὼς καὶ τὰ λοιπὰ ἔθνη <sup>2</sup> περιπατεῖ ἐν <sup>d</sup>ματαιότητι  
 only.  
 b 1 Thess. iv. 1 al. fr.; Paul only. c Ver. 1 reff. d Rom. viii. 20; 2 Pet. ii. 18 only; Ps. xxx. 6.

<sup>1</sup> μαρτυρομαι P.

<sup>2</sup> Before ἐθν. om. λοιπα NABD<sup>1</sup>FGO<sup>3</sup> 10, 17, 47, 51, 67<sup>2</sup>, d, e, f, g, m, Vulg., Copt., Sah., Æth., Clem., Cyr., Lat. Fathers; insert λοιπα N<sup>3</sup>D<sup>2</sup> 3<sup>2</sup>EKL<sup>1</sup>P, most mss., Syr., Goth., Chr., Dam., Thdr., Thl., Oec.

it is used occasionally like the Heb. <sup>7</sup>, in phrases expressing the *proportion* or *law* in accordance with which something is done (Thuc., i. 77, viii. 89; Heb. iv. 11; see Win.-Moult., p. 483). The clause is connected by some (de Wette, etc.) with τῆς ἐπιχορηγίας; by others (Harl., etc.) with the συναρμολογούμενον καὶ συμβιβάζομενον; but it is best attached to the αὔξησιν . . . ποιεῖται. So it defines the *nature, law, or order* of the growth, describing it as proceeding in accordance with an inward operation that adapts itself to the nature and function of each several part and gives to each its proper measure. It is a growth that is neither monstrous nor disproportioned, but normal, harmonious, careful of the capacity and suited to the service of each individual member of Christ's body.—τὴν αὔξησιν τοῦ σώματος ποιεῖται: *maketh the growth of the body*. αὔξησις, common enough, together with αὔξη, in classical Greek, occurs only twice in the NT, here and Col. ii. 19. The Mid. ποιεῖται conveys the idea of making *for oneself*; or it may rather *strengthen* the sense, suggesting "the energy with which the process is carried on" (Ell.). See especially Donaldson, *Greek Gram.*, p. 438, for the use of the *appropriative* and *intensive* Middle. The repetition of the σώμα, "the whole body . . . makes the increase of the body," is due probably to the desire to avoid ambiguity, as the pronoun might have been taken to refer to the μέρους.—εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ: *unto the building up of itself in love*. εἰς expresses the *object* and *end* of the carrying on of the growth, *viz.*, the completion of the body. The ἐν ἀγάπῃ might qualify the αὔξησιν ποιεῖται (so Mey.); but it is more fitly connected with the οἰκοδομὴν, as denoting the ethical element or condition of that consummation and completion of the Church which is the object of the long-continued process of growth.

Vv. 17-24. A paragraph which takes up again the practical address begun with the first verse of the chapter, but inter-

rupted at ver. 4, and contains solemn exhortations to withdraw from all conformity with the old vain pagan life.

Ver. 17. τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ: *this I say, therefore, and testify in the Lord*. The οὖν has here its simple, resumptive force (*cf.* Donald., *Greek Gram.*, § 548, 31; Win.-Moult., p. 555). It takes up the train of thought which had been broken off at ver. 4. The τοῦτο refers to the exhortation that follows. μαρτύρομαι is used of a solemn declaration, protest, or injunction of the nature of an appeal to God (*cf.* Acts xx. 26, xxvi. 22; Gal. v. 3, etc.). ἐν Κυρίῳ, not = *by the Lord*, nor *on the Lord's authority*, but *in the Lord*, the writer identifying himself with Christ and giving the exhortation as one made by Christ Himself (*cf.* Rom. ix. 1; 2 Cor. ii. 17; 1 Thess. iv. 1; also the classical εἶναι ἐν τινι, as in Soph., *Oed. Tyr.*, 314; *Oed. Col.*, 247, etc., and Abb., *in loc.*).—μηκέτι ὑμᾶς περιπατεῖν: *that ye no longer walk*. The exhortation began (ver. 1) as a positive injunction to a worthy walk. It is now resumed in the negative form of an injunction against an unworthy Pagan walk. The περιπατεῖν, the ordinary *objective* inf., expresses the object of the ruling verb. After verbs like μαρτύρομαι such inf. conveys the idea of what *ought* to be and has something of the force of an imper. (*cf.* Acts xxi. 4, 21; Tit. ii. 2, etc.). It requires no δεῖν to be supplied (see Jelf, *Greek Gram.*, p. 884, 4; Buttm., *Gram. of N. T. Greek*, p. 273; Win.-Moult., pp. 403, 405).—καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ: *as the [rest of the] Gentiles also walk*. λοιπὰ is inserted by the TR before ἔθνη, and is supported by N<sup>4</sup>D<sup>2</sup> 3<sup>2</sup>KL, Syr., Goth., Chrys., etc. It is omitted, however, by B<sup>3</sup>N<sup>4</sup>AD<sup>2</sup>G, Boh., Eth., Vulg., etc., and must be deleted here (with LTT<sup>1</sup>WHRV). The καὶ associates the walk which they are charged to continue no longer with that of the Gentiles generally, and with their own former walk in their non-Christian days.—ἐν ματαιότητι τοῦ νοὸς αὐτῶν: *in the vanity of their mind*. νοῦς is not

τοῦ νοδὸς αὐτῶν, 18. \*ἐσκοτισμένοι<sup>1</sup> τῇ<sup>2</sup> διανοίᾳ ὄντες,<sup>2</sup> ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν<sup>3</sup> τὴν οὖσαν  
 f Ch. ii. 3 reff. g Ch. ii. 12 reff. h Here only. i Acts iii. 17, xvii. 30; 1 Pet. i. 14; Lev. xxiii. 14  
 11, xl. 10 only; Pa. lxxviii. 23.

<sup>1</sup> ἐσκοτωμένοι AB, Ath.; ΞAB 17, etc.; ἐσκοτισμένοι DEFGKLO<sup>2</sup>P, mss., appy., Clem., Chr., Thdrt., all.

<sup>2</sup> ὄντες om. FG 115, Thl.

<sup>3</sup> ἀγνοσίαν FG.

merely the intellectual faculty or understanding, but also the faculty for recognising moral good and spiritual truth (Rom. i. 28, vii. 23; 1 Tim. vi. 5, etc.). ματαιότης, a peculiarly biblical and ecclesiastical term, occurring in NT only here and in Rom. viii. 20; 2 Pet. ii. 18, and

corresponding to the Heb. **הַבְּלָה**, means *vanity* in the sense of *purposelessness, uselessness*. There is nothing in the clause to restrict it to the case of *idol-worshippers* or to that of the heathen *philosophers* (Grot.). It is a description of the walk of the heathen world generally—a walk moving within the limits of intellectual and moral resultlessness, given over to things devoid of worth or reality (cf. Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν).

Ver. 18. ἐσκοτισμένοι τῇ διανοίᾳ ὄντες: *being darkened in their understanding*. For ἐσκοτισμένοι of the TR, with DGKLP, etc., the more classical form ἐσκοτωμένοι is given in B<sup>2</sup>SA, etc., and is preferred by LTTrWH. The ὄντες is more appropriately attached (with LTTr WHRV, Theod., Beng., Harl., de Wette, Alf., Ell., Abb., Mey., etc.) to this clause than to the following ἀπηλλοτριωμένοι (Beza, Rück., etc.). The parallelism of the two clauses is better kept in this way, while the emphasis is thrown first on the ἐσκοτωμένοι and then on the ἀπηλλοτριωμένοι. The sentence is a further description of the walk of the Gentiles and an *explanation* of its *vanity*. Their walk is what it is because of the condition of moral darkness into which they fell and in which they continue. With ἐσκοτωμένοι compare the ἐσκοτίσθη, κ.τ.λ. of Rom. i. 21, and contrast the πεφωτισμένοι as the note of the new condition in Eph. i. 18. The τῇ διανοίᾳ is not to be taken as if this clause referred only to the *intellectual* condition. διάνοια covers the ideas not only of *understanding*, but also of *feeling* and *desiring*. It is the faculty or seat of thinking and feeling (Matt. xxii. 37; Luke i. 51, x. 27; Col. i. 21; 2 Pet. iii. 1). The dat. is that known as the dat. of *sphere* or *reference* (cf.

Bernh., *Synt.*, p. 84; Win.-Moult., pp. 263, 270), or the "local dat. ethically used" (Ell. on Gal. i. 22; Donald., *Greek Gram.*, p. 488).—ἀπηλλοτριωμένοι: *alienated*. Being in a state of moral darkness they also become alienated from the true life. The word is used of those who have estranged themselves from God, here and in ii. 12; Col. i. 21 (cf. the OT **רָחַק** in Ps. lviii. 3; Ezek. xiv. 5, 7.—τῆς ζωῆς τοῦ Θεοῦ: *from the life of God*. This cannot mean the *godly life*, the way of life approved by God. For ζωή in the NT seems never to mean the *course* of life, but *life* itself, the principle of life as opposed to *death*. The two things are distinguished, e.g., in Gal. v. 25. Nor is there any reference here to the life of the Logos (John i. 3) in the pre-Christian world (Harl.). For it is the *ἐθνη* as they were known to him that Paul has in view here. The Θεοῦ, therefore, is best taken as the gen. of *origin* (as in δικαιοσύνη Θεοῦ, Rom. i. 17; ἡ εἰρήνη τοῦ Θεοῦ, Phil. iv. 7; cf. Win.-Moult., p. 233), = "the life that comes from God," the spiritual life communicated by God. Some (Ell., Abb., etc.) think that the phrase means more than this, and indicates that the life thus imparted to us by God is His own life, the very life possessed by Himself, in the profoundest and most real sense "the life of God" in us.—διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς: *because of the ignorance that is in them*. Explicit statement of the *cause* of their estrangement, which was implicitly given in the ἐσκοτωμένοι. The term ἄγνοια again is not a term merely of intellect. It denotes an ignorance of Divine things, a want of knowledge that is inexcusable and involves moral blindness (Acts iii. 17, xvii. 30; 1 Pet. i. 14). It is further defined here not simply as αὐτῶν "their ignorance," but as an ignorance οὖσαν ἐν αὐτοῖς—surely a phrase that is neither tautological nor without a purpose, but one that describes their ignorance in respect of its *seat*. Their alienation had its cause not in something external, casual, or superficial, but *in themselves*—in a cul-



k Mark in. ἐν αὐτοῖς, διὰ τὴν <sup>k</sup>πώρωσιν τῆς <sup>k</sup>καρδίας αὐτῶν, 19. <sup>l</sup>οἷτινες  
<sup>5</sup> only: \*  
 Rom. xi. = ἀπηλγηκότες <sup>1</sup> ἑαυτοὺς <sup>n</sup>παρέδωκαν τῇ <sup>o</sup>ἀσελγείᾳ εἰς <sup>p</sup>ἐργασίαν  
<sup>25</sup>  
 1 = Luke ii. 4 al. m Here only. n = Rom. i. 24 etc.; 1 Cor. v. 5; 1 Tim. i. 20; 2 Pet. ii. 4.  
 o Mark vii. 22; Rom. xiii. 13 al. p = Here only; Luke xii. 58; Acts xvi. 16, 19, xix. 24, 25 only;  
 Jonah i. 8.

<sup>1</sup> ἀπηλγηκότες Syt.-P., Clem., Orig., etc.; ἀηλπικότες FG; ἀηλπικότες DE.

pable ignorance in their own nature or heart (cf. the ἐσκοτισθῇ ἡ δυνάμετος αὐτῶν καρδία in Rom. i. 21).—διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν: *because of the hardening of their heart*. This clause, introduced by διὰ, as the former also is, is taken by most (Harl., Olsh., de Wette, Ell., Alf., etc.) to be an independent statement, coordinate with the διὰ τὴν ἄγνοιαν, and giving a further explanation of the *alienation*. Such coordination of clauses is somewhat frequent with Paul (cf. Gal. iv. 4, etc.). Others (Mey., Abb., etc.) attach it to the former clause, and take it to be a statement of the cause of the ἄγνοια. Thus their alienation would be due to their *ignorance*, and this *ignorance* would be caused by the hardening of their hearts. The τὴν οὖσαν ἐν αὐτοῖς thus loses its significance, and we should have to regard it as adopted instead of the simple αὐτῶν merely with a view to clearness of connection between the ἄγνοιαν and the διὰ τὴν πώρωσιν. The noun πώρωσις means *hardness*, not *blindness*. Formed from πῶρος = *hard skin* or *induration*, it means literally *the covering with a callus*, and in its three occurrences in the NT (here and Mark iii. 5; Rom. xi. 25) it is used of *mental* or *moral hardening*; as is also the verb πωρόω (Mark vi. 52, viii. 17; John xii. 40; Rom. xi. 7; 2 Cor. iii. 4).

Ver. 19. οἷτινες ἀπηλγηκότες: *who having become past feeling*. οἷτινες has its usual qualitative or explanatory force, = "who as men past feeling". The ἀπηλγηκότες is naturally suggested by the πώρωσιν. It expresses the condition, not of *despair* merely (Syr., Vulg., Arm., etc.), but of moral insensibility, "the deadness that supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience" (Ell.). A few MSS. (DFG, etc.) mistakenly read ἀηλπικότες or ἀφηλπικότες, = *desperantes* (Latt., Syr., Arm., etc.).—ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ: *gave themselves up to lasciviousness*. In Rom. i. 26 Paul gives us the other side of the same unhappy fact—πᾶρεδωκεν αὐτοὺς ὁ Θεός. It is at once a guilty choice of men and a judicial act of God. ἀσελγεια is *wantonness*, *shame-*

*less*, *outrageous sensuality* (cf. 2 Cor. xii. 21; Gal. vi. 19; 2 Pet. ii. 7, etc.).—εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ: *to the working of all uncleanness with greediness*. The noun ἐργασία is used sometimes of *work* or *business* (Acts xix. 25); sometimes of the *gain got by work* (Acts xvi. 19; perhaps also Acts xvi. 16, xix. 24); sometimes of the *pains* or *endeavour* (Luke xii. 58). Hence some give it the sense of *trade* here (Koppe, RV marg. = "to make a trade of"). It might perhaps be rendered here "so as to make a *business* of every kind of uncleanness". But it seems rather to be simply = τὸ ἐργάζεσθαι. The εἰς denotes the *object*, the conscious object (Ell.) of the self-surrender. πάσης = every kind of; ἀκαθαρσία is moral uncleanness in the widest sense; ἐν πλεονεξίᾳ describes the condition or frame of mind in which they wrought the ἀκαθαρσία, viz., that of *covetousness* or *greediness*. πλεονεξία is taken by some to mean ἀμετρία, inordinate desire or insatiableness (Chrys., Oec., Calv., Trench, etc.). It is repeatedly coupled indeed with sins of the flesh in the NT (1 Cor. v. 11; Eph. v. 3; Col. iii. 5) and is akin to them as they all involve *self-seeking*. But its own proper meaning is *greed*, *covetousness*, and that sense is quite applicable here. See further on v. 3, 5. These two things ἀκαθαρσία and πλεονεξία ranked as the two great heathen vices. So the Gentiles, darkened and alienated from the life of God, had become men of such a character that they gave themselves wilfully over to wanton sensuality, in order that they might practise every kind of uncleanness and do that with unbridled greedy desire.

Ver. 20. ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν: *but ye did not thus learn the Christ*. ὑμεῖς, in emphatic contrast with the ἔθνη yet unconverted. The οὐχ οὕτως is an obvious *litotes*, suggesting more than is expressed. Meyer compares Deut. xviii. 14. The phrase ἐμάθετε τὸν Χριστόν has no precise parallel except the following αὐτὸν ἠκούσατε. The nearest analogies to it are the phrases which speak of *preaching Christ* (κηρύσσειν τὸν



ἡ ἀκαθαρσία πάσης<sup>1</sup> ἐν ᾧ πλεονεξία.<sup>2</sup> 20. ὑμεῖς δὲ οὐχ οὕτως<sup>3</sup> Rom. i. 24;  
 ἑμάθετε τὸν ἡριστὸν, 21. εἶγε αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ Paul only,  
 Prov. vi. 16. r = Here only; see Col. iii. 5. a Constr., Matt. xxiv. 32, Mark; Rom. xvi. 17;  
 1 Cor. xiv. 35; Phil. iv. 9; Rev. xiv. 3. t Ch. iii. 2 reff. u Ch. i. 15 reff. v = Ch. i. 15;  
 constr. here only. xxiii. 27;

<sup>1</sup> For ε. εργ. ακ. π.,—ε . . . θαρσιαν πασης Α.

<sup>2</sup> For εν πλ.,—και πλεονεξιας DEFG 39, d, e, f, g, m, Slav. (not rec.), Clem., Ambrost., Aug., Sedul., Pel.-comm.

Χριστόν; Gal. i. 16; 1 Cor. i. 23; 2 Cor. i. 19; Phil. i. 15), the γνώωναι αὐτόν in Phil. iii. 10, and the παρελάβετε τὸν Χριστόν ἡσοῦν τὸν Κύριον in Col. ii. 6. It cannot = "ye learned the doctrine of Christ"; nor can it be taken as = "ye learned to know Christ"; for there are no relevant examples of such usages. Χριστόν must be taken as the object of the learning, and the form τὸν Χριστόν, especially looking to the following ἡσοῦ (ver. 21), probably indicates that the official sense is in view here. The aor. further points to the definite time of their conversion. The Christ, the Messiah, He personally—that was the contents of the preaching which they heard, the sum of the instruction they received and the knowledge they gained then.

Ver. 21. εἶγε αὐτὸν ἡκούσατε: if indeed ye heard Him. On εἶγε,—"if so be that," "if as I assume it to be the case," see in iii. 2 above. In the form of a delicate supposition it takes it as certain that they did hear. The αὐτόν ἡκούσατε is to be understood as the ἐμάθετε τὸν Χριστόν. The pronoun is placed for emphasis before its verb. The point, therefore, is this—"if, as I take it to be the fact, it was He, the Christ, that was the subject and the sum of the preaching which you heard then".—καὶ ἐν αὐτῷ ἐδιδάχθητε: and in Him were instructed. ἐν αὐτῷ is not to be reduced to "by Him" (Arm.); also AV "taught by Him"), or "about Him," or "in His name" (Beng.), but has its proper sense of "in Him". The underlying idea is that of union with Christ. The ἐδιδάχθητε, therefore, refers probably to instructions subsequent to those which were given them at their first hearing (ἡκούσατε). It was in fellowship with Christ that they received these instructions.—καθὼς ἐστιν ἀλήθεια ἐν τῷ ἡσοῦ: even as truth is in Jesus. WH give καθὼς ἐστιν ἀληθεια, ἐν τῷ ἡσοῦ as a marginal reading. The meaning of the clause is much disputed. That it expresses in some way the manner or standard of the instructions (ἐδιδάχθητε) is clear from the

καθὼς. But what the point and connection of the clause are it is by no means easy to determine. Wicl. gives "as is truth in Jesus"; AV and other old English Versions, "as the truth is in Jesus," as if it were ἡ ἀλήθεια. Some dispose of it as a parenthesis (Bez., Rück., etc.), as if = "if ye were so instructed about Christ, that would be false" (as in Him there is only truth, moral and religious truth). Others (Grot., etc.) make it = "as it really is," i.e., "if ye were instructed in the Gospel as it really is in Jesus"; or (Jer., Erasm., Est., etc.) they supply a οὕτως to the ἀποθέσθαι and understand the καθὼς clause to refer to Jesus as the Pattern of moral truth or holiness. Jerome's explanation, e.g., is this—*quomodo est veritas in Jesu sic erit et in vobis qui didicistis Christum*. Somewhat similarly others, connecting it with ἀποθέσθαι, take it to mean that as moral truth is in Jesus, so they on their part are to lay aside the old man (Harl., Olsh., etc.). Or, connecting it with ἐδιδάχθητε, they understand the point to be that they were instructed in a way implying a moral change, as in Jesus there is truth and, therefore, holiness (so de Wette substantially). Meyer makes the ἀποθέσθαι dependent on the καθὼς clause, so that the sense becomes this—"truth it is in Jesus that ye put off the old man"; and Abbott appealing to the use of ἀλήθεια in ver. 24 and in John iii. 21, makes it = "as it is true teaching in Jesus that ye should put off," etc. All these interpretations involve dubious constructions or impose unjustifiable senses on the ἀλήθεια. Feeling this others have adopted the bolder expedient of making Χριστός the subject of ἐστιν, the sense then becoming "as He (Christ) is truth in Jesus" (Cred., Von Soden). A better turn is given to this by WH, who would read ἀληθεια and so get the sense "as He (Christ) is in Jesus in truth". In support of this it is urged that the αὐτόν, ἐν αὐτῷ show that Christ, the Messiah, is the leading subject. But this construction means that it was not enough to be instructed in a Messiah; that they had

w = John vii. 44; Rom. ix. <sup>1</sup> ἐδιδάχθητε καθώς ἐστίν <sup>2</sup> ἀλήθεια <sup>1</sup> ἐν τῷ ᾧ Ἰησοῦ, 22. <sup>2</sup> ἀποθέσθαι <sup>2</sup> ὑμᾶς <sup>3</sup> κατὰ τὴν προτέραν <sup>3</sup> ἀναστροφὴν <sup>3</sup> τὸν <sup>3</sup> παλαιὸν <sup>3</sup> ἄνθρωπον <sup>3</sup> <sup>1</sup>.  
 x See 1 Thess. iv. 14; 1 Cor. iv. 11. y Acts vii. 58; = Rom. xiii. 12; Col. iii. 8; Heb. xii. 1; James i. 21; 1 Pet. ii. 1. z = Rom. ix. 3, 5. a Gal. i. 13; 1 Tim. iv. 12; Heb. xiii. 7; James iii. 13; 1 Pet. i. 15. b Rom. vi. 6; Col. iii. 9.

<sup>1</sup> Insert η before ἀλήθεια FG.

<sup>2</sup> ἀποθεσθε Eth., Victorin., Pelag., Dam.

<sup>3</sup> Omit τὴν προτέραν ἀναστροφὴν L.

also to recognise that Messiah in the historical Jesus, and that in Him they would see the life which signified for them a putting off of the old man. There is no indication, however, in the context or in any word of Paul's belonging to this period of a form of false *Christian* teaching which distinguished between *Christ* and *Jesus*, or of Gentiles professing to believe in a Messiah but not in Jesus as that Messiah. It only remains, therefore, to fall back on the interpretation "if ye were instructed according to that which is truth in Jesus". The clause will then describe the *nature* or *manner* of the instruction, as the following clause expresses its substance. In form or character the instruction was in accordance with what was true, with what was true in *Jesus*, that is to say, with truth as seen embodied in Him (cf. Alf., Ell.). And instruction of that kind meant that they should put off the old man.

Ver. 22. ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον: *that ye put off, as regards your former manner of life, the old man*. This is best connected with the ἐδιδάχθητε. It gives the *purport* or *contents* of the instruction. The inf., therefore, is the *objective* inf. (cf. in *μηκέτι περιπατεῖν*, ver. 17 above, and Donald., *Greek Gram.*, § 584). It has something of the force of an imperative, but is not to be taken as the same as an imperative, that use of the inf. being very rare in the NT, and found generally indeed only in the case of oracles, laws and the like (cf. Win.-Moult., p. 397). In such constructions as the present the *inf.* does not require the pronoun; but ὑμᾶς is introduced here with a view to lucidity, after the reference to *Jesus* in ver. 21 (so Ell., Alf., etc.). The figure in the ἀποθέσθαι is taken from the putting off of garments, and is parallel to the ἐνδύσασθαι of ver. 24. The κατὰ clause defines that in respect of which this *putting off* is to take effect, the prep. having here the general sense of "in reference to," not that of "in conformity with". τὸν παλαιὸν ἄνθρωπον, contrasted with the καινὸς ἄνθρωπος (ver. 24), the νέος ἄνθρωπος

(Col. iii. 10), the καινὴ κτίσις (Gal. vi. 15), is the former unregenerate self in its entirety (cf. Rom. vi. 6; Col. iii. 9).—τὸν φθειρόμενον: *which waxeth corrupt*. The pres. part. marks the corruption as a *process* that goes on, a condition that *progresses*. The point is missed by the "is corrupt" of the AV, but is well put by "waxeth corrupt" (Ell., RV); cf. also Gal. vi. 8. The "corruption," however, is to be understood as "destruction". The "old man" is in a condition of advancing destruction or ruin, and, therefore, should all the more be "put off". Some (e.g., Meyer) take *eternal* destruction to be in view, the *pres.* part. expressing what is to *issue* in destruction or indicating the *certainty* of the future.—κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης: *according to the lusts of deceit*. ἀπάτης is the *gen. subj.*, not = "the deceitful lusts" (AV), but = the lusts which deceive uses or which are its instruments. The ἀπάτη is in contrast with ἀλήθεια, the article giving it the abstract force approaching a personification. κατὰ here = *in accordance with*. The process of corruption or ruin goes on in precise conformity with the nature of the lusts which the deceitful power of sin has in its service.

Ver. 23. ἀνανεοῦσθαι δέ: *and that ye be renewed*. For ἀνανεοῦσθαι a few MSS. (D<sup>2</sup> 17, 47, etc.) and some Versions (Syr., Copt., Vulg.) read ἀνανεοῦσθε, while δέ is omitted by F. In such connections δέ expresses both *addition* and *contrast*. It introduces a statement connected with the foregoing but giving the other side of that. Here it is the positive change which must follow the *putting off*. As the middle of this verb has the active sense, ἀνανεοῦσθαι must be taken as passive here, = "be renewed," not "renew yourselves" (Luth.). The verb expresses a spiritual change, a transformation from old to new. Whether it also conveys the idea of *restoration* to a former or a *primal* state is doubtful, so many compounds with ἀνά (ἀναπηροῦν, ἀνακοινοῦν, ἀνισοῦν, ἀνιεροῦν, etc.) expressing nothing more than *change*. For the supposed distinction between



τὸν °φθειρόμενον κατὰ τὰς ἁ επιθυμίας<sup>1</sup> τῆς °ἀπάτης, 23. ἡ ἀνανεοῦσ- c=1 Cor.  
 θαι<sup>2</sup> δὲ τῷ °πνεύματι τοῦ °νοῦς ὑμῶν 24. καὶ ἡ ἐνδύσασθαι<sup>3</sup> τὸν <sup>xv. 33; 2</sup>  
<sup>Cor. xi. 3;</sup>  
 d Mark iv. 19. e Matt. xii. 22, Mark; Col. ii. 8; 2 Thess. ii. 10; Heb. iii. 13; 2 Pet. ii. 13 only, <sup>Jude 10.</sup>  
 constr., 2 Pet. ii. 10. f Here only; Job xxxiii. 24. g Here only; v.=Rom. i. 28, vii. 32,  
 xii. 2 al. h=Rom. xiii. 12, 14; 1 Cor. xv. 53, 54; Col. iii. 10.

<sup>1</sup> τας επιθυμίας Clem., Orig., Cyr., Hil., Aug., Jer., etc.; την επιθυμιαν DE, d, e, Tert., Luc., etc.

<sup>2</sup> ἀνανεοῦσθε D<sup>2</sup>, 10, 14, 17, 31, 33, 37, etc., d, e, f, g, m, Sah., Copt., Syr., Clem., Chr., Cyr., etc.

<sup>3</sup> ἐνδύσασθε with much the same authorities as ἀνανεοῦσθε.

ἀνανεοῦσθαι as expressing *renovation*, making new, or giving a fresh beginning, and ἀνακαινοῦσθαι as referring to *regeneration* or change of nature, see Haupt and Ell. in *loc.*, and Meyer on Col. iii. 10.—τῷ πνεύματι τοῦ νοῦς ὑμῶν: *in the spirit of your mind*. The position of the ὑμῶν gives it a measure of emphasis, “*your mind*,” “the mind that is in *you*,” unless it be taken (with Haupt) to be placed last because it qualifies not the νοῦς only but the whole idea in τῷ πνεύματι τοῦ νοῦς. This difficult sentence has been understood to refer to the *Holy Spirit*, the νοῦς being dealt with as some form of the *poss. gen.* or the *gen. subj.*, and the πνεύματι as *dat. instr.* Thus the sense would be “renewed by the Holy Spirit bestowed on, or possessed by, your mind” (Ec., Theophy., Bull, Waterland, Fritz., etc.). This proceeds on the NT doctrine that it is by the Spirit of God that we are regenerated or renewed. But it leaves the point of the addition of τοῦ νοῦς obscure. This ancient interpretation has been adopted by some recent exegetes with certain modifications. Thus Ellicott is of opinion that the πνεύματι refers not to the *Holy Spirit* distinctly and separately as the Divine Agent, but to that Spirit as *united with the human spirit*. In this way he thinks the *poss. gen.* is in point, and the introduction of the νοῦς accounted for as the *receptaculum* of the πνεῦμα. But, while it is true that it is often difficult to say whether the regenerated mind of man or the Divine Spirit is particularly in view in the Pauline use of πνεῦμα, there seems to be no case in which the NT speaks of the Holy Spirit as *man's* Spirit, or attaches to πνεῦμα in the sense of the Divine Spirit any such defining term as ὑμῶν or τοῦ νοῦς ὑμῶν. Nor can it be said that πνεῦμα, in the sense of the Divine Spirit in union with man's spirit, has anywhere else any such designation as the one in the text. Nor, again, does

the interpretation which turns upon this idea of *union* between God's Spirit and our spirit, and not simply on the *indwelling* of the Divine Spirit in us, really account in any satisfactory way for the νοῦς. It is necessary, therefore, to take πνεῦμα here as = *our* spirit, and that as at once distinguished from and related to the νοῦς. The πνεῦμα, then, appears to be the higher faculty in man, the faculty that makes him most akin to God, the organ of his spiritual life and his fellowship with God, under the bondage of sin by nature, but set free from that and made fit for the purposes of the Divine life by the Holy Spirit. The νοῦς (cf. on ver. 17 above) is the faculty of understanding, feeling, and determining, distinguished by Paul from the πνεῦμα (1 Cor. xiv. 14), represented as capable of approving the law, but incapable of withstanding the motions of sin (Rom. vii. 23), and itself the subject or seat of renewal (ἀνακαίνωσις, Rom. xii. 2). Further the regenerate human spirit and the Divine Spirit are described as distinct and yet co-operant (Rom. viii. 16). Here then the πνεύματι must be taken not as the *instrumental* dative (for renewal does not take effect by means of our spirit), but as the *dat. of ref.*, and the νοῦς will be the *gen. subj.* Thus the sense becomes “renewed in respect of the spirit by which your mind is governed” (Mey.), that is, in respect of the spiritual faculty, the moral personality whose organ is the mind or reason. Some, holding by the interpretation of πνεῦμα as *our* spirit, take the νοῦς to be the *gen. of appos.* (e.g., August., *de Trin.*, xiv., 16, *spiritus quae mens vocatur*), or the *part. gen.*, = “the governing spirit of your mind” (De Wette). But the above construction is better, and it is the one adopted substantially by the AV and the other old English Versions, the RV, Mey., Haupt, Abb., and most commentators.

Ver. 24. καὶ ἐνδύσασθαι τὸν καινόν



i Ch. ii. 15 <sup>1</sup>καὶνδν <sup>1</sup>ἄνθρωπον τὸν <sup>k</sup>κατὰ θεὸν <sup>1</sup>κτισθέντα ἐν δικαιοσύνῃ καὶ  
<sup>reff.</sup>  
 k 2 Cor. vii. <sup>8</sup>δοσιότητι τῆς ἀληθείας.<sup>1</sup>  
 9, 10, 11  
 only; see note.      1 Ch. ii. 10 reff.      m Luke i. 75 only; Deut. ix. 5 al.

<sup>1</sup> For τῆς αλ., καὶ ἀληθεία DFG, d, e, g, m, Cyr., Hil., Lucif.

ἄνθρωπον: and put on the new man. For ἐνδύσασθαι the imper. ἐνδύσασθε is read by some authorities of consequence (ΣKB<sup>1</sup>D<sup>2</sup>, etc.). The aor. is appropriately used again, as before in ver. 22; "putting off" and "putting on" being acts, while *renewal* (ἀνανεοῦσθαι) is a process. For καὶνδς ἄνθρωπος see on ii. 15 above.—τὸν κατὰ θεὸν κτισθέντα: which after God was created. The aor. κτισθέντα suggests that the "new man" is regarded here not as a nature created anew for the individual, but as "the holy form of human life which results from redemption," created once for all in and by Christ, and participated in by the individual convert. (See Ell., in *loc.*, and Müller, *Christ. Doctr. of Sin*, ii., p. 392). The phrase κατὰ θεὸν has sometimes the simple sense of "godly," "in a godly manner" (2 Cor. vii. 9, 10, 11). Hence it is held by some to mean nothing more here than created "divinely" (Hofm.) or "according to the will of God" (Abb.). But κατὰ is also used to express likeness (1 Kings xi. 10; Heb. viii. 8; Gal. iv. 28; 1 Pet. i. 15, iv. 6). Here, therefore, it may mean "like God" or "after the image of God". That this is the sense is confirmed by the use of κτισθέντα (which recalls Gen. i. 27), and by the fuller parallel statement in Col. iii. 10: τὸν νεόν, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. The clause, therefore, affirms a new creation of man, and describes that creation as being according to the image or likeness of God. It neither states nor suggests, however, that the image of God in which man was first created was lost and has been restored in Christ. What it does state is simply that this second creation, like the first, was in conformity with the Divine likeness or after the example of what God is.—ἐν δικαιοσύνῃ καὶ δοσιότητι τῆς ἀληθείας: in righteousness and holiness of the truth. For τῆς ἀληθείας some few authorities give καὶ ἀληθείᾳ (D<sup>1</sup>G, Cyr., Hil., etc.). This clause specifies the things in which the new man was created and in which the likeness between him and God consisted. ἐν, therefore, denotes the quality or ethical condition in which the creation realised itself. δικαιοσύνη and δοσιότης

are coupled again in Luke i. 75 (*cf.* also Wisd. ix. 3; Clem. Rom., *First Corinthians*, xlviii., 4). Plato distinguishes in two ways between the idea of δίκαιος and that of δόσιος. He defines δίκαιος as the generic term and δόσιος as the specific (*Euthyph.*, p. 12 E); and he describes the former as having regard to our relations to men, the latter to our relations to God (*Gorg.*, p. 507 B). The latter distinction is also given by other Greek writers (Polyb., xxiii., 10, 8, etc.). It is not easy, indeed, to say how far this distinction holds good in the NT. But both in profane and in biblical Greek the two words, adjective, adverb or noun, are often combined in one statement (*e.g.*, Plato, *Protag.*, 329 c; *Theaet.*, 176 B; *Rep.*, x., 615 B; *Laws*, ii., 663 B; Joseph., *Antiq.*, viii., 9, 1; Luke i. 75; 1 Thess. ii. 10; Titus i. 8). In many of these cases the distinction between *integrity* and *piety* is certain, and it is suitable to all. The NT also clearly distinguishes between δίκαιος and εὐλαβής (Luke ii. 25). It may be said, therefore, that δικαιοσύνη and δοσιότης are not used vaguely or interchangeably, but that, while both are of grace and both consequently have a new meaning Godward, the former expresses the right conduct of the Christian man more distinctively in its bearings on his fellow-men, and the latter the same conduct distinctively in its relation to God. τῆς ἀληθείας is not to be reduced to "true holiness" as in AV, but is to be taken as the gen. of *origin* and as qualifying both nouns. Further, ἀλήθεια with the article, contrasting with τῆς ἀπάτης of ver. 22, seems to be more than Truth in the abstract or a quasi-personification of Truth. It may mean "the truth" *par excellence*, the evangelical message, the objective truth given in the Gospel (ἡ ἀλήθεια τοῦ εὐαγγελίου, Gal. ii. 5, 14; or simply, as here, ἡ ἀλήθεια, John viii. 32, 40, xvii. 19; Gal. v. 7; 2 Cor. iv. 2, xiii. 8, etc.). The creation of the new man in the Divine likeness realises itself, therefore, in something better than the ceremonial rectitude of the Jew or the self-contained virtue of the heathen—in a righteousness and a holiness born of the new truth contained in the Evangel.

Vv. 25-32. A paragraph containing a

25. Διδ <sup>α</sup> ἀποθέμενοι τὸ <sup>β</sup> ψεύδος <sup>γ</sup> λαλεῖτε <sup>δ</sup> ἀλήθειαν ἕκαστος <sup>ε</sup> Ver. 22  
μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων <sup>ς</sup> μέλη. 26. <sup>ρ</sup> ὀργί- <sup>ref.</sup> John viii.  
ζεσθε <sup>1</sup> καὶ μὴ ἁμαρτάνετε. ὁ ἥλιος μὴ <sup>2</sup> ἐπιδυέτω ἐπὶ <sup>3</sup> τῷ <sup>4</sup> Rom.  
p Zech. viii. 16. q Rom. xii. 5; 1 Cor. xii. 27. r Ps. iv. 4. s Here only; Deut. xxiv. 16.  
i. 25; Ps.  
v. 6.

<sup>1</sup> After οργ. insert δε PG; καὶ om. Sah.

<sup>2</sup> For ἐπι, εν D 3, d, e, f, m, Vulg., etc.

<sup>3</sup> τω om. ΞAB, etc.

series of detached, practical exhortations, dealing with certain evils to be forsworn and duties to be fulfilled. These injunctions are all based on the preceding statement, or are delivered as applications of the foregoing charge to put off the old man and put on the new.

Ver. 25. Διδ ἀποθέμενοι τὸ ψεύδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ: *Wherefore, putting off falsehood, speak ye truth each one with his neighbour.* Διδ, with the enlarged forms διότι, διόπερ, is rare in the NT except in Luke and Paul, but frequent with these, especially with the latter. It is = *quamobrem, on which account*, and refers here to what was said about the new man and his creation κατὰ Θεόν as the ground for what follows. τὸ ψεύδος includes *falsehood* in every form, of which *lying* τὸ ψεύδεσθαι (Col. iii. 8) is one chief instance. The partic. has its proper aor. force, expressing a thing understood to be done, completely and finally, = "having put off then once for all falsehood in its every form". λαλεῖτε, the continuous pres. following on the past act, has the force of "speak truth and speak it continually," as the result of that prior "putting off". The prep. μετὰ is appropriate here as the prep. of personal association and mutual action (Win.-Moult., pp. 470, 471). It is truth in intercourse between Christian brethren (τοῦ πλησίον αὐτοῦ), not between Christians and their fellowmen in general, that is in view here (cf. Zech. viii. 16).—ὅτι ἐσμὲν ἀλλήλων μέλη: *for we are members one of another.* Reason for this practice of truth—a reason drawn not from the common conceptions of duty or social weal, but from the profound Christian idea of union one with another through union with Christ. As in the human body each member is of the other in connection and for the other in service, so in the spiritual body of which Christ is the Head the members belong one to another and each serves the other; cf. Rom. xii. 5; 1 Cor. xii. 15. But can untruth consist with a union in which each is of and for the other? Why the sin of falsehood is first named, and why

the sins of anger, dishonesty and corrupt speech are next dealt with, we have no means of determining. The explanation lies no doubt in local and congregational circumstances which Paul did not need to particularise.

Ver. 26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε: *be ye angry, and sin not.* The words are taken from Ps. iv. 4, and follow the LXX rendering. The original Hebrew, יִתְרַחֵק-לֵבָבְךָ יְהוָה, is rendered by some "Tremble and sin not" (Ewald; AV, "Stand in awe and sin not"), i.e., = "let wholesome fear keep you from this sinful course"; by others, as the LXX gives it (Hitz., Del., etc.). As used by Paul here the words recognise the fact that *anger* has its rightful place and may be a duty, while they indicate also how easily it may pass into the sinful. Great difficulty has been felt with this, and in various ways it has been sought to empty the injunction of its obvious meaning. Some take the first imperative *conditionally*, as if = "if ye are angry, do not sin" (Olish., Bleek, etc.); others, in a way utterly at variance with the quotation, take ὀργί-ζεσθε as an *interrogative* (Beza, Grot.); others declare it impossible to take the first command as *direct* (Buttm., *Gram. of N. T. Greek*, p. 290), or deal with the first imper. as *permissive*, and with the second as *jussive* (Winer, *De Wette*, etc.), as if = "be ye angry if it must be so, but only do not sin". Such a construction might be allowable if the first imper. were followed by ἀλλὰ καὶ or some similar disjunctive: but with the simple καὶ it is inadmissible. Both impers. are real jussives, the only difference between them being in the μὴ—which also throws some emphasis on the second. The καὶ has here the rhetorical sense which is found also in *àtque*, adding something that seems not quite consistent with the preceding or that qualifies it, = "and yet" (cf. Matt. iii. 14, vi. 26, x. 29, etc.). Nor is the difficulty in admitting ὀργίζεσθε to be a real injunction of anger anything more than a self-made difficulty. Moralists of different schools, the Stoics excepted.



† Here only; † παροργισμῷ ὑμῶν, 27. μηδὲ<sup>1</sup> ὁ δίδοτε ὁ τόπον τῷ διαβόλῳ. 28.  
<sup>3</sup> Kings xv. 30; ὁ ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ ὁ κοπιᾷ τῷ ἐργαζόμενος  
<sup>4</sup> Kings xix. 3 al. τὸ ὁ αγαθὸν ταῖς χερσίν, <sup>2</sup> ἡ ἔχη ὁ μεταδιδόναι <sup>3</sup> τῷ ὁ χρεῖαν ἔχοντι.  
 u Luke xiv. 9; Rom. xii. 19; see Heb. xii. 17. v Particip. Gal. i. 23 al. fr. w Matt. vi. 28; Rom. xvi. 6.  
 x Matt. vii. 23, xxvi. 10; Acts x. 35. xy Rom. ii. 10; Gal. vi. 10. z Luke iii. 11; Rom. i. 11,  
 xii. 8; 1 Thess. ii. 8 only; Job xxxi. 17. a Matt. iii. 14; Gospels pass.; 1 Cor. xii. 21, 24;  
 1 Thess. i. 8, iv. 9 al. Paul; 1 John ii. 27, iii. 17 (abs.); Rev. iii. 17 al.

<sup>1</sup> μητε mss. Chrys., Thdr.; μηδε ΞABDEFGKLP, Clem., etc.

<sup>2</sup> ταῖς ἰδίαις χ. το αγαθ. ΞADEF 37, 57, 73, 116, al., it., v., Copt., Sah., Æth., Arm., Bas., Naz., Epiph., Jer., Aug., Pel.; το αγ. τ. ιδ. χ. K 10, 47-8, 71-2, 80, 117, Syr., Thdr.; το αγ. (omg. τ. χερσ.) 17, 67<sup>2</sup>, Clem., ταῖς χερ. (omg. το αγ.), Tert.; al. vary; ταῖς χερσὶ το αγαθον ΞB, most mss., Chrys., Thl., Oec.

<sup>3</sup> μεταδουναὶ DFG.

have recognised the place of *anger* in a moral nature; cf., e.g., Plato's τὸ θυμοειδές; Butler's statement of the function of anger in a moral system as "a balance to the weakness of pity" and a "counterpoise to possible excess in another part of our nature," *Sermons*, Carmichael's ed., pp. 126, 128. A righteous wrath is acknowledged in Scripture as something that not only *may* be but *ought* to be, and is seen in Christ Himself (Mark. iii. 5). So Paul speaks here of an anger that is approvable and to be enjoined, while in the καὶ μὴ ἁμαρτάνετε he forbids only a particular form or measure of anger. As the following clause suggests, even a righteous wrath by over-indulgence may pass all too easily into sin.—ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν: *let not the sun go down upon your provocation*. For the expression ὁ ἥλιος μὴ ἐπιδυέτω cf. Deut. xxiv. 13, 15; Jer. xv. 9; also Hom., *Il.*, ii., 413, and Plutarch's statement of the Pythagorean custom—εἴποτε προαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῶναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διέλυντο (*De Am. frat.*, p. 488 B). τῷ, inserted by the TR, is supported by DF KL<sup>2</sup>, etc.; it is omitted by the best critics (LTTrWHRV) on the authority of B<sup>2</sup> A, etc. The noun παροργισμός occurs only here in the NT; never, as it would appear, in non-biblical Greek; but occasionally in the LXX (1 Kings xv. 30; 2 Kings xxi. 26; Neh. ix. 18). It differs from ὀργή in denoting not the *disposition* of anger or anger as a lasting mood, but *provocation*, *exasperation*, sudden, violent anger. Such anger cannot be indulged long, but must be checked and surrendered without delay. To suppose any allusion here to sunset as the time for *prayer* or to night as increasing wrath by giving opportunity of brooding, is to

import something entirely foreign to the simplicity of the words as a statement of *limitation*.

Ver. 27. μήτε δίδοτε τόπον τῷ διαβόλῳ: *neither give place to the devil*. The μήτε of the TR is supported by cursives and certain Fathers, but must be displaced by μηδέ, for which the evidence is overwhelming (B<sup>2</sup> DF<sup>2</sup> KL, etc.). μήτε properly used would have required μήτε, not μή, in the previous prohibition. μηδέ on the other hand is grammatically correct as it adds a *new* negative clause, = "also do not," "nor yet" (Hartung, *Partikl.*, i., p. 210; Buttm., *Gram. of N. T. Greek*, p. 366; Jelf, *Greek Gram.*, § 776). τόπον, = *room*, *opportunity*; cf. Rom. xii. 19. διάβολος is not = *calumniator* (Luth., etc.), as if the reference were to heathen slanderers of Christians (Erasm.), but = *the devil*, the word having always that sense in the NT when used as a *noun* (in 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3 it is probably an *adject.*); cf. Matt. iv. 1, 5, xiii. 39, xxv. 41, etc. It has that sense again in 1 Tim. iii. 6. The more personal name Σατανᾶς occurs more frequently in the Pauline writings, while it is used only once in John's Gospel (xiii. 27) and never in his Epistles. On the other hand διάβολος is strange to Mark.

Ver. 28. ὁ κλέπτων μηκέτι κλεπτέτω: *let the stealer no longer steal*. Not ὁ κλέψας, = "he who stole," but pres. part. with a subst. force (cf. Win.-Moult., p. 444). Stealing was not wholly condemned by ancient heathen opinion. It was even allowed by the Lacedæmonians (Müller, *Dor.*, ii., p. 310). It was a vice into which the recently converted living in the old pagan surroundings, especially when unemployed, might all too readily slip. It has been thought strange,



29. πᾶς λόγος ὁ σαπρὸς ἐκ τοῦ ὀστώματος ὑμῶν μὴ ἔκπορευέσθω, <sup>b</sup> Matt. vii. ἀλλ' <sup>d</sup> εἴ τις ἀγαθὸς πρὸς ὀικοδομὴν τῆς ἡμετέρας, <sup>1</sup> ἵνα ἡμεῖς <sup>2</sup> χάριν <sup>17, 18; Luke xii. 33, xiii. 48; Luke vi. 43, etc.)</sup>

<sup>48; Luke vi. 43 only.</sup> <sup>c</sup> Matt. iv. 4 (from Deut. viii. 3), xv. 11; Rev. passim; Paul, here only. <sup>d</sup>=Phil. iv. 8. <sup>e</sup>=Ver. 12 reff. <sup>f</sup> Abs., Acts xxviii. 10; see Phil. ii. 25, iv. 16. <sup>g</sup>=James iv. 6; 1 Pet. v. 5; see Exod. iii. 21; Ps. lxxvii. 12.

<sup>1</sup> For *χρείας*, πιστεύω DEFG 46, d, e, f, g, Jer., Bas.-oft., Naz., Anton., Max., Tert., Cyr., Hil., Aug., Ambrst., Pel., al.

<sup>2</sup> For *δω, δοι* DFG.

scarcely credible indeed, that professing Christians in these Asiatic Churches could have given way to thieving. But the Epistles bear witness to the existence of grosser offences against morality in the Churches (e.g., 1 Cor. v. 1).—*μᾶλλον δὲ κοπιᾷτω*: but rather let him labour. *μᾶλλον δέ* has a corrective force, = *may rather, but on the contrary rather*; cf. Rom. viii. 34; Gal. iv. 9.—*ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν*: working the thing that is good with his hands. The readings here vary considerably, notwithstanding the simplicity of the statement. The TR adopts the reading given by L, many cursives, Slav., Chrys., etc. In B, am., etc., the *ταῖς χερσίν* precedes τὸ ἀγαθόν. This latter with *ἰδίαις* inserted between τὸ ἀγαθόν and ταῖς χερσίν is found in K, some cursives, Syr.-Phil., etc.; while ταῖς ἰδίαις χερσίν τὸ ἀγαθόν is the reading of AD<sup>1</sup>EFG, 37, etc., Vulg., Goth., Copt., Sah., Eth., Arm., Jer., Epiph., etc. This last is the best, and is adopted by LTT<sup>r</sup> and by WH in the marg., though not in the text. τὸ ἀγαθόν as opposed to the κακόν of theft = *labour, not idleness; honest work, not stealing*; the use of *one's own* hands in toil, not robbing the hands of others. ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι: that he may have to give to him that has need. It has been thought strange by some that Paul simply forbids stealing and makes no reference to the duty of restitution. In point of fact he does more than that; for he declares the proper object of all Christian labour (cf. Olsh.), viz., to acquire not merely for ourselves and our own need, but with the view of being able to help others.

Ver. 29. πᾶς λόγος σαπρὸς ἐκ τοῦ ὀστώματος ὑμῶν μὴ ἔκπορευέσθω: let no corrupt speech proceed out of your mouth. πᾶς . . . μὴ, the well-known Hebraistic form, the negative attaching itself to the verb, = "non-utterance"—let that be for every corrupt word". λόγος = *word*, in the sense of a saying, speech or utterance. σαπρὸς, lit. rotten or worn out and unfit for use, and then worthless, bad (e.g.,

qualifying trees, fruit, fish as the opposite of καλός, Matt. vii. 17, xii. 33, xiii. 48; Luke vi. 43, etc.). Here it does not seem to mean filthy, but, as the following clause, ἀγαθός, κ.τ.λ., suggests, bad, profitless, of no good to any one. Some, however, give it the more specific sense, = *foul*, as including scurrilous and unbecoming utterance (Abb.).—ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας: but such as is good for edification of the need. ἀλλ' εἴ τις, = *but such as, but whatever*; lit. = "but if there is any . . . let it proceed out of your mouth" (Mey.). ἀγαθός with πρὸς or ἐς is sufficiently frequent in classical Greek in the sense of suitable, serviceable for something (e.g., Plato, Rep., vii., p. 522 A). The phrase οἰκοδομὴν τῆς χρείας is somewhat difficult to construe. Its difficulty probably accounts for the reading πλίστεις instead of χρείας in D<sup>1</sup>F, etc. It cannot be dealt with by inversion as it is put in the AV, "to the use of edifying"; nor as equivalent to "those who have need" (Rück.); nor as = "as there may be need" (Erasm., *qua sit opus*). Neither can it be a gen. of quality, as if = "seasonable edification". The τῆς must have its full value, especially after the anarthrous οἰκοδομὴν; and the χρείας is best taken either as the gen. obj., = "edification applied to the need" (Mey., Alf., Abb.), or the gen. of remote reference (Ell.; cf. Win.-Moult., p. 235), "edification in reference to the need," i.e., to the present need. So the Vulg. (am.) gives *ad aedificationem opportunatatis*.—ἵνα δὲ χάριν τοῖς ἀκούουσι: that it may give grace to the hearers. So the RV. The AV also gives "minister grace unto the hearers". The other old English versions likewise render χάριν, grace, except Tynd., who makes it "that it may have favour," and Cov., who renders it "that it be gracious to hear". Not a few (Theod., Luth., Rück., etc.) make it = *give pleasure*. But χάρις usually means favour or benefit, and the phrase διδόναι χάριν expresses the idea of doing a kindness to one (Soph., Ajax., 1333;

h=Rom. τοῖς ἀκούουσιν. 30. καὶ μὴ <sup>h</sup>λυπεῖτε<sup>1</sup> τὸ πνεῦμα τὸ ἅγιον<sup>2</sup> τοῦ  
xiv. 15. θεοῦ,<sup>3</sup> ἐν ᾧ<sup>4</sup> ἔσφραγίσθητε<sup>k</sup> εἰς<sup>5</sup> ἡμέραν<sup>1</sup> ἀπολυτρώσεως. 31. πᾶσα  
i Ch. i. 13. reff. ἡμετέρα<sup>6</sup> καὶ θυμὸς καὶ ὀργή<sup>4</sup> καὶ <sup>n</sup>κραυγὴ καὶ <sup>o</sup>βλασφημία<sup>7</sup> ἁρ-  
k=Phil. ii. 16; 2 Tim. i. 12. 1 Here only; see ch. i. 7 reff. m Acts viii. 23; Rom. iii. 14, from Ps. ix. 27; Heb.  
i. 12. only. n=Acts xxiii. 9 only; see Matt. xii. 19. o=Col. iii. 8 al. p=(in epp.)  
Col. ii. 14 only; Matt. xiii. 12 and Gosp. passim; Acts xxii. 22.

<sup>1</sup> λυπεῖτε KL, Cyr., al., Bas., Thdrt.

<sup>2</sup> το ἁγ. πν. DEFG, d, e, g, Goth.

<sup>3</sup> τ. θεου om. 2, 49, Æth., Chr., Epiph., Tert.

<sup>4</sup> ὀργ. κ. θυμ. DEFG 37, 46, 55, 73, 116, d, e, f, g, Vulg., Copt., Clem., Ambrst., etc.

Plato, *Laws*, iii., p. 702 c; Exod. iii. 21; Ps. lxxxiv. 11); and in the NT it has this sense with the specific notion of *gracious* kindness or service (2 Cor. i. 15, viii. 6; James iv. 6; 1 Pet. v. 5). So it is here. The λόγος is the *subj.*, and the clause gives the Christian object of every *speech* or *utterance*, viz., to do good to the hearers, to *impart a blessing* to them (Ell.). For words with a different result cf. 2 Tim. ii. 14.

Ver. 30. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ: *and grieve not the Holy Spirit of God*. This is not a general exhortation, but one bearing, as the καὶ indicates, particularly on the preceding injunction. The utterance of evil or worthless words is repugnant to the holiness of the Spirit, and is to be refrained from as calculated to grieve Him. The injunction is made the more solemn by the designation of the Spirit as "the Holy Spirit" and the Spirit "of God". The Spirit is here regarded as capable of feeling, and so as personal. In Isa. lxiii. 10 we have a similar idea, following the statement that Jehovah was *afflicted* in all His people's affliction. These terms, no doubt, are anthropopathic, as all terms which we can use of God are anthropomorphic or anthropopathic. But they have reality behind them, and that as regards God's *nature* and not merely His acts. Otherwise we should have an unknown God and One who might be *essentially* different from what we are under the mental necessity of thinking Him to be. What *love* is in us points *truly*, though tremulously, to what love is in God. But in us love, in proportion as it is true and sovereign, has both its *wrath-side* and its *grief-side*; and so must it be with God, however difficult for us to think it out.—ἐν ᾧ ἔσφραγίσθητε: *in whom ye were sealed*. ἐν ᾧ, not "by whom" (Tynd., Cranm., Gen., Bish.), or "whereby" (AV), but "in whom," the Holy Spirit being the *environment* of the seal, the *sphere* or *element* in which

it takes effect. On the *sealing* see on i. 13 above.—εἰς ἡμέραν ἀπολυτρώσεως: *unto the day of redemption*. εἰς is most simply taken as = *with a view to*. ἀπολυτρώσις, as in i. 14, Luke xxi. 28, Romans viii. 23, is the redemption of the future, and here specifically that redemption in its completeness and finality. The gen. is the gen. of *temporal relation*, = the day on which redemption will take effect, or manifest itself; cf. ἡμέρα ὀργῆς (Rom. ii. 2); κρίσις μεγάλης ἡμέρας (Jude 6). The consideration, therefore, that it is in the Spirit they have their security and their assurance of reaching the day when their redemption shall be made perfect, is an additional reason for avoiding everything out of harmony with His holy being and action.

Ver. 31. πᾶσα πικρία: *let all bitterness*. The noun πικρία occurs thrice again in the NT, and with different shades of meaning (Acts viii. 23; Rom. iii. 14; Heb. xii. 15). Meyer makes it = *fretting spitefulness* here. But it seems to be more than that (cf. χολὴ πικρίας as a description of exceptional wickedness in Acts viii. 23), and to mean *resentfulness*, *harshness*, *virulence*. In James iii. 11 τὸ πικρὸν is contrasted with τὸ γλυκύ, and in ver. 14 it qualifies ζῆλον which again is coupled with ἐρίθειαν. The πᾶσα has the force of "all manner of". Harshness in all its forms whether in speech or in feeling (the latter, perhaps, being specially in view as the contrasting χρηστοί suggests) is to be put away.—καὶ θυμὸς καὶ ὀργή: *and wrath and anger*. These two words are often conjoined in non-biblical Greek, in the LXX and in the NT (e.g., Rom. ii. 8; Col. iii. 8; Rev. xvi. 19, xix. 15). So far as they differ, the distinction is that θυμὸς is *fury*, the more passionate and passing sentiment, the *burst* of anger, and ὀργή the settled disposition. So in Eccles. xlviii. 10 we get the phrase κοπᾶσαι ὀργὴν πρὸ θυμοῦ. See Trench, *Syn.*, pp. 123-125.—καὶ κραυγὴ: *and clamour*.



θήτω ἀφ' ὑμῶν σὺν πάσῃ <sup>1</sup>κακίᾳ, 32. γίνεσθε δὲ <sup>1</sup>εἰς ἀλλήλους <sup>q</sup> Rom. i. 29; Col. iii. 8. <sup>r</sup>=(in epp.) here only; Luke vi. 35; see ch. ii. 7 reff. <sup>s</sup> 1 Pet. iii. 8 only †. <sup>t</sup> Luke vii. 42, 43; 2 Cor. ii. 7, 10, xii. 13; Col. ii. 13.

<sup>1</sup> Omit δε B 32, 47, 69, 177, lect. 14, Clem., Orig., Dam., Oec.; for δε, οὖν DFG, lect. 6, 14, it.; τε Syr., Æth.; δε ἸΑΔ<sup>3</sup>ΕΚΛΡ, most mss., Vulg., Copt., Sah., Syr., al., Chrys., Thdrt., Thl., Tert., Jer., al.

<sup>2</sup> For ο θ. εν Χρ., ο Χριστος 14, 48, 62, al., Antioch., 1, Tert.; ο θεος 11, 39, Thdrt., Dam.; ημιν BDEKL, al., 25, Syr., Chr.-comm., Thdrt., Thl.

<sup>3</sup> υμιν ἸΑΦΓΡ, all d, e, f, Vulg., Copt., Sah., Goth., al., Clem., Cyr., Chr.-text, Thl.-marg., Oec., Tert., Ambrst.-al.

κραυγή is sometimes the cry of distress (Heb. v. 7; Rev. xxi. 4). Here it is the outcry of passion (Acts xxiii. 9). καὶ βλασφημία: and evil speaking. Here it is obviously slanderous or injurious speech with reference to brethren (Matt. xii. 31, xv. 19; Mark iii. 28, vii. 22; Col. iii. 8; 1 Tim. vi. 4). So πικρία, the harsh, virulent temper, works θυμὸν καὶ ὀργήν, wrath and anger, and these again induce κραυγὴν καὶ βλασφημίαν, passionate clamour and hurtful speech.—ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ: be put away from you together with all malice. κακία may mean either wickedness generally (Acts viii. 22; 1 Cor. v. 8, xiv. 20; 1 Pet. ii. 16); or ill-will, malignity in particular (Rom. i. 29; Col. iii. 8; Tit. iii. 3; James i. 21; 1 Pet. ii. 1). The context points to the latter here. So Wicl., Cov., Rhem., AV, RV; while Tynd. gives "maliciousness," and the Bish. "naughtiness".

Ver. 32. γίνεσθε δὲ εἰς ἀλλήλους χρηστοί: but become ye kind one to another. The δὲ is omitted by B, k, 177, Clem., etc., while οὖν is substituted for it in D<sup>1</sup>F, 114. It is bracketed by WH and by Tr marg., and is omitted by L. But it is quite in place, having its combined connecting and opposing force; cf. on ver. 15 above. γίνεσθε (not ἐστέ), = "become ye," or "show yourselves," rather than "be ye". The idea is that they had to abandon one mental condition and make their way, beginning there and then, into its opposite. χρηστοί, = kind, benignant, used of God (Luke vi. 35; Rom. ii. 4; 1 Pet. ii. 3), but here (its only occurrence in the Epistles) of men—εὐσπλαγχοί: tender-hearted. There could be no better rendering. In Col. iii. 12 the same disposition is expressed by σπλαγχνὰ ὀκτιρμοῦ. It is only in Scripture and in eccles. Greek that the adjct. conveys

the idea of compassion (Pray. of Manass., 7; Test. XII. Patr., Test. Zab., § 9).—χαρίζομενοι ἑαυτοῖς: forgiving each other. Partic. co-ordinate with the χρηστοί, εὐσπλαγχοί, denoting one special form in which the kindness and tender-heartedness were to show themselves. χαρίζομαι means either to give graciously (Luke vii. 21; Rom. viii. 32; Phil. ii. 9, etc.), or to forgive (Luke vii. 42; 2 Cor. ii. 7, 10, xii. 13; Col. ii. 13, iii. 13). Some adopt the former sense here (Vulg., donantes; Eras., largientes). But the second is more in harmony with the context. For the use of ἑαυτοῖς as = ἀλλήλοις in classical Greek (e.g., Soph., Antig., 145) see Kühner, Greek Gram., ii., p. 497; Jelf, Greek Gram., § 54, 2. In the NT the same use prevails (1 Cor. vi. 7; Col. iii. 13, 16, etc.). The two forms are often conjoined in the same paragraph or sentence, both in classical Greek (Xen., Mem., ii., 7, iii., 5, 16, etc.) and in the NT (as here, Col. iii. 13; 1 Pet. iv. 8, etc.). If there is any distinction between them, it is that the idea of fellowship or corporate unity is more prominent in ἑαυτοῖς; cf. Blass, Gram. of N. T. Greek, pp. 169, 170; Light. and Ell. on Col. iii. 13.—καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχάρισατο ὑμῖν: even as also God in Christ forgave you. καθὼς points to the Divine example; καὶ places the two instances, the Divine and the human, over against each other; the reference and the comparison indicate the supreme reason or motive for our fulfilment of the injunction. ἐν Χριστῷ is not "for Christ's sake" (AV) or per Christum (Calv.), but "in Christ" as in 2 Cor. v. 19; the God who forgives being the God who manifests Himself and acts in the suffering, reconciling Christ. The aor. should be rendered did forgive with Wicl., Tynd., Gen., Bish., RV (not "hath



a 1 Cor. iv. 16, xi. 1; 1 Thess. i. 6, ii. 14; Heb. vi. 12 only.  
b 1 Cor. iv. 14, 17; 2 Tim. i. 2; see Phil. ii. 15.  
c Ch. ii. 10 reff. d Gal. ii. 20; ver. 25 only.  
e = Acts xxi. 26, xxiv. 17; Rom. xv. 16; Heb. (5).  
f Heb. x. 5, from Ps. xxxix. 6.

1 ἡμας  $\Sigma^3$ DEFGKL, d, e, f, g, Vulg., Syr., Cop., Arm., etc.; ὑμας  $\Sigma^*$ ABP 32, 37, 71, 73, 116, Sah., Eth., Clem., Euth., Dam., etc.

2 ὑμῶν B 37, 73, 116, Sah., Eth., Dam., etc.

3 ἑαυτὸν καὶ προσφῶραν  $\Sigma$ .

forgiven" as in AV, etc.), the point being the forgiveness effected when Christ died. The reading ὑμῖν, supported by  $\Sigma$ AGE, 37, Sah., Boh., Vulg., Goth., Eth., etc. is to be preferred on the whole to ἡμῖν which appears in DKL, 17, 47, Syr., Arm., etc. L gives ἡμῖν in text; TrWHRV give it in margin.

CHAPTER V. Vv. 1-14. A paragraph ruled by the general idea of the imitation of God in the forgiving love which has been appealed to in the preceding verse. In the light of that Divine example Paul charges his readers to follow purity, unselfishness, sobriety and other graces, and to avoid all heathen vices and indulgences opposed to these.

Ver. 1. γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ: *become ye therefore imitators of God.* γίνεσθε, as in iv. 32, = "become ye," rather than "be ye". This γίνεσθε also resumes the former γίνεσθε (iv. 32), and continues the general injunction expressed by it. The οὖν points to the same connection of ideas, while it introduces new exhortations based on the supreme fact of God's forgiving love in Christ. Of the duties inculcated on that basis the first and the one most immediately in view is that of the forgiveness of those who wrong us—a forgiveness which should be free, loving, ungrudging, complete as God's forgiveness is. The term μιμητής is used of the imitation of *men* (1 Cor. iv. 16, xi. 1; 1 Thess. i. 6; Heb. vi. 12), *Churches* (1 Thess. ii. 14), *things* (1 Pet. iii. 13 with ἡλωταί as var. reading). Only here is it used of the imitation of *God*—the loftiest and most exalting endeavour that can possibly be set before man, proposed to us also by Christ Himself (Matt. v. 45, 48).—ὡς τέκνα ἀγαπητά: *as children beloved.* Not merely "dear children" (AV). The compar. part. ὡς points to the *manner* or *character* in which the *imitation* is to be made good, and indicates at the same time *a reason* for it (Blass, *Gram. of N. T. Greek*, p. 270). They are children of God, experiencing His love. Children should be like the

father, and love should meet love; cf. Matt. v. 45.

Ver. 2. καὶ περιπατεῖτε ἐν ἀγάπῃ: *and walk in love.* Here, again, καὶ explains in connecting and adding. The "imitation" must take effect in the practical, unmistakable form of a loving course of life.—καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς: *even as Christ also loved us [you].* The reading ὑμᾶς (with  $\Sigma$  $\Sigma$ <sup>1</sup>A, Sah., Eth., etc.; TTrWHRV) is to be preferred to the ἡμᾶς of TR (with DKFL $\Sigma$ <sup>3</sup>, etc.). The aor. should have its proper historical force, "loved," not "hath loved" (AV). Christ is now introduced as the great Example, instead of God, and the Divine love as openly seen in Christ is given as the  *motive*  and the  *pattern*  of the love that should mark our walk.—καὶ παρέδωκεν ἑαυτὸν: *and gave Himself up.* Statement of the act in which Christ's love received its last and highest expression, *viz.*, the surrender of Himself to death. The καὶ has something of its  *ascensive*  force. The idea of  *death*  as that to which He gave Himself up is implied in the great Pauline declarations, e.g., Rom. iv. 25, viii. 32; Gal. ii. 20; Eph. v. 25.—ὑπὲρ ἡμῶν: *for us.* The ἡμῶν of the TR, supported by  $\Sigma$ ADFKL, etc., is to be preferred on the whole to the ὑμῶν of B, m, 116, etc., which is regarded by WH as the primary reading and given in marg. by RV. The prep. ὑπὲρ seldom goes beyond the idea of "on account of," "for the benefit of". In classical Greek, however, it does sometimes become much the same as ἀντί (e.g., Eurip., *Alc.*, 700; Plato, *Gorg.*, 515 c), and in the NT we find a clear instance in Philem. 13. In some of the more definite statements, therefore, on Christ's death as a sacrifice (2 Cor. v. 14, 15, 21; Gal. iii. 13, and here) it is thought that the more general sense is sharpened by the context into that of "in place of". But even in these the idea of substitution, which is properly expressed by ἀντί (Matt. xx. 28; Mark x. 45), is not in the ὑπὲρ itself, although it may

τῷ θεῷ <sup>h</sup>εἰς <sup>h</sup>δσμήν <sup>h</sup>εὐωδίας. 3. <sup>1</sup>πορνεία <sup>1</sup> δὲ καὶ <sup>k</sup>ἀκαθαρσία g Ch. ii. 22  
 πᾶσα <sup>2</sup> ἢ <sup>1</sup>πλεονεξία μηδὲ <sup>m</sup>ὀνομαζέσθω ἐν ὑμῖν, καθὼς <sup>n</sup>πρέπει. h Phil. iv.  
 Gen. viii. 21; Lev. i. 9 and pass. i k Col. iii. 5; Gal. v. 19; 2 Cor. xii. 21. l See 1 Cor.  
 v. 10; ver. 5. m Ch. i. 21 reff. n Constr., 1 Tim. ii. 10; Tit. ii. 1; Heb. ii. 10, vii. 26 only.

<sup>1</sup>πορνεία BD<sup>3</sup>KL, etc.; πορνία ῥAD\*FGP, etc.

<sup>2</sup>πᾶσα after ἀκαθαρσία ῥAP 17, 31, 39, Copt., Orig., etc.; before ἀκαθαρσία DE FGKL, Bas., Chr., Thdr., Dam., etc.

be in the context; cf. Win.-Moult., pp. 434, 435; Mey. on Rom. v. 6, Gal. iii. 13; Ell. on Gal. iii. 13.—προσφορὰν καὶ θυσίαν τῷ Θεῷ: *an offering and a sacrifice to God*. The primary idea in the whole statement is the love of Christ, and that love as shown in giving Himself up to death. This giving up of Himself to death is next defined in respect of its character and meaning, and this again with the immediate purpose of magnifying the love which is the main subject. The acc., therefore, is the *pred. acc.*, = "as an offering". The defining τῷ Θεῷ, as its position indicates, is best connected with the προσφορὰν καὶ θυσίαν; not with παρέδωκεν αὐτόν, to which εἰς θάνατον is the natural supplement; nor with εἰς δσμήν εὐωδίας, for that would place τῷ Θεῷ in an *emphatic* position not easy to account for. The term προσφορὰ is used in the NT of offerings of all kinds, whether bloody or unbloody, whether of the *meal offering*,

מִנְחָה (Heb. x. 6; Ps. xl. 7), or of the bloody offering (Heb. x. 10) and the expiatory sacrifice (Heb. x. 18). When it has the latter sense, it has usually some defining term attached to it (περὶ ἁμαρτίας (Heb. x. 18), τοῦ σώματος ἰ. X. (Heb. x. 10)). The term θυσία in like manner is used for different kinds of offerings.

In the LXX it represents both מִנְחָה

and זֶבֶח, and in the NT in such passages as Matt. ix. 13, xii. 7, etc., it is used generally. Sometimes it is applied to unbloody oblations (Heb. xi. 4). Again (e.g., Heb. ix. 23, x. 5, 26) it is sin-offerings, expiatory offerings that are in view. The two terms, therefore, cannot in themselves be sharply distinguished, but they get their distinctive sense in each case from the context. Here, as in Heb. v. 8, etc., it is possible that the two terms are used to cover the two great classes of offerings; in which case, as in Ps. xl. 6, 8, the θυσίαν will refer to the sacrifice of slain beasts. If that is so, the sin-offering, or oblation presented with a view to the

restoration of broken fellowship will be in view. And this is in accordance with the particular NT doctrine of Christ's death as a *propitiation*, which has a distinct and unmistakable place in Paul's Epistles, though not in his only (Rom. iii. 23; 1 John ii. 2, iv. 10), and a *reconciliation* (Rom. v. 11; 2 Cor. v. 18, 19), as well as with the OT view of sacrifice offered in order to effect forgiveness and removal of guilt (Lev. iv. 20, 26, 35, v. 10, 13, 16, etc.).—εἰς δσμήν εὐωδίας: *for a savour of sweet smell*. So Ell.; "for an odour of a sweet smell" (RV); "for a sweet smelling savour" (AV, Gen., Bish.); "in to the odour of sweetness" (Wicl.); "in an odour of sweetness" (Rhem.); "sacrifice of a sweet savour" (Tynd., Cov., Cranm.). Statement of the *acceptability* of Christ's sacrifice, taken from the OT

יִרְחֹוּ, Lev. i. 9, 13, 17, ii. 12, iii. 5, etc. (cf. Gen. viii. 21; Phil. iv. 18), where δσμήν εὐωδίας is defined as θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. The foundation of the phrase is of course the ancient idea that the smoke of the offerings rose to the nostrils of the god, and that in this way the Deity became partaker of the oblation along with the worshipper (Hom., *Il.*, xxiv., 69, 70). The phrase was naturally used oftener of the burnt offering (Lev. ii. 9, 13, 17), and some have argued that there is nothing more in view here than the idea of self-dedication contained in that offering. But the phrase is used also of the expiatory offering (Lev. iv. 31).

Ver. 3. πορνεία δὲ καὶ πᾶσα ἀκαθαρσία: *but fornication and all uncleanness*. The better order ἀκαθαρσία πᾶσα (LTTTrWHRV) throws the emphasis on πᾶσα, = "fornication and uncleanness, every kind of it". The metabatic δέ carries the exhortation over to a prohibition expressed in the strongest terms, which is levelled against one of the deadliest and most inveterate temptations to which Gentile Christians were exposed. The term πορνεία is to be taken in its proper sense and is not to be restricted to any one particular form—the license prac-



o Ch. i. 1 ° ἀγίοις, 4. καὶ <sup>p</sup> αἰσχροτήης <sup>1</sup> καὶ <sup>q</sup> μωρολογία ἢ <sup>r</sup> εὐτραπεία τα οὐκ  
 ref.  
 p q r Here ° ἀνήκοντα, <sup>2</sup> ἀλλὰ μάλλον <sup>t</sup> εὐχαριστία. 5. τοῦτο <sup>a</sup> γὰρ ὥστε <sup>3</sup> γινώ-  
 only.  
 ■ Col. iii. 18; Philem. 8 only; 1 Macc. xi. 35. t=Acts xxiv. 3; Phil. iv. 6; Col. ii. 7 al.; Luke  
 and Paul only; exc. Rev. iv. 9, vii. 12. u Constr., here only; see Luke iv. 44 ref.; Gen. i. 6.

<sup>1</sup> καὶ αἰσχροτής **ΣBD<sup>3</sup>KLP**, Syr.-P., Copt., Arm., Clem., Bas., etc.; ἡ αἰσχροτής **AD<sup>2</sup>FG 23, 31, 39**, Vulg., Sah., Euth., etc.

<sup>2</sup> α οὐκ ἀνήκεν **ΣABP 31, 67<sup>2</sup>, 73** (17 omg. ᾱ), Clem., Eph., Antioch., Cyr., (latt.), τα οὐκ ἀνήκοντα **DEFG<sup>c</sup>KL**, most mss., Clem., Chr., Thdrt., Dam., al.

<sup>3</sup> ὥστε γιν. with **D<sup>3</sup>EKL**, etc., Syr., al., Thdrt., Dam., Thl.; ἡτε 73; ὥστε **ΣABD FG 23<sup>1</sup>, 31-9, 44-7, 57**, al., Vulg., Copt., Arm., Clem., Cyr., Chr., Oec., Suid., Cyrpr., Jer., Vig., Per., all.

tised at heathen festivals, concubinage, marriage within prohibited degrees, or the like. The moral life of the Graeco-Roman world had sunk so low that, while protests against the prevailing corruption were never entirely wanting, fornication had long come to be regarded as a matter of moral indifference, and was indulged in without shame or scruple not only by the mass, but by philosophers and men of distinction who in other respects led exemplary lives.—ἡ πλεονεξία: or *covetousness*. Here, as in iv. 19, πλεονεξία is named along with ἀκαθαρσία. In this passage, as in the former, most commentators take the two terms to designate two distinct forms of sin, viz., the two vices to which the ancient heathen world was most enslaved, immorality and greed; while some understand πλεονεξία to be rather a further definition of ἀκαθαρσία and give it the sense of *insatiability, inordinate affection, sensual greed*. The noun is found ten times in the NT and the verb πλεονεκτεῖν five times. In some of these occurrences πλεονεξία can mean nothing else than *covetousness* (e.g., Luke xii. 15; 2 Cor. ix. 5; 1 Thess. ii. 5). But the question is whether it has that sense in all the passages, or has taken on the acquired sense of *sensual greed* or *overreaching* in some of them. That is not very easy to decide. The association of the word πλεονέκτης with sins of the flesh (e.g., in 1 Cor. v. 10, 11) is urged in favour of the latter application (cf. Trench, *Syn. of the N. T.*, p. 79). But it is argued with reason that the use of the disjunctive ἢ between πόρνοις and πλεονέκταις there and the connecting of πλεονέκταις with ἄρπαξιν by καὶ point to a distinction between the former two and an identity between the latter. So, too, in Col. iii. 5 the noun πλεονεξίαν is differentiated from the πορνείαν, etc., by τήν. On the other hand, the passages in Rom. i. 29 and 2 Pet. ii. 14 seem to suggest something

more than *covetousness*, and it is also to be noticed that the original idea of these terms was that of having or taking an *advantage* over others. In 1 Thess. iv. 6 the verb πλεονεκτεῖν is used along with ὑπερβαίνειν in this sense, with reference to the sin of adultery. The present passage is probably the one, so far as Pauline use is concerned, that most favours the second sense, and it must be added that even the argument from the force of the disjunctive ἢ must not be made too much of. For in chap. v. 5 we find πόρνος and ἀκάθαρτος connected by ἢ.—μηδὲ ὀνομαζέσθω ἐν ὑμῖν: *let it not be even named among you*. Cranm., Gen., Bish. render it "be once named". The strong neg. μηδέ gives it this force—"Not to speak of doing such a thing, let it not be even so much as mentioned among you". The partial parallel in *Herod.*, i., 138, ἄσσα δὲ σφί ποιέειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι, is noticed here by most.—καθὼς πρέπει ἀγίοις: *as becometh saints*. The position of sainthood or separation to God, in which the Gospel places the Christian, is so far apart from the license of the world as to make it utterly incongruous even to speak of the inveterate sins of a corrupt heathenism.

Ver. 4. καὶ αἰσχροτής: *and filthiness*. This is taken by many (Eth., Theophyl., Oec., Rück., Harl., etc.) to refer to indecent *talk*, which, however, would be expressed by αἰσχρολογία (Col. iii. 8). The context shows it to refer to sins of the flesh, but there is nothing to limit it to sinful *speech*. It denotes shameless, immoral conduct in general.—καὶ μωρολογία ἢ εὐτραπεία: *and foolish talking or [and] jesting*. The readings here are somewhat uncertain as regards the particles. The TR has the support of such authorities as **Σ<sup>2</sup>P**, Syr.-Harcl., Arm. for καὶ . . . ἢ; **AD<sup>2</sup>G**, Vulg., Sah., etc., give ἢ . . . ἢ; **B<sup>3</sup>N<sup>2</sup>D<sup>3</sup>K**, Boh., Eth.,





b 1 Tim. ii. καὶ \*θεοῦ.<sup>1</sup> 6. μηδεὶς ὑμᾶς <sup>b</sup>ἀπατάτω \*κενοῖς λόγοις· διὰ ταῦτα  
 14; James  
 14, 26 only. γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς <sup>d</sup>αἰοὺς τῆς <sup>d</sup>ἀπειθείας.  
 c 1 Cor. xv.  
 10, 14, 58 al.; Col. ii. 8; James ii. 20; Exod. v. 9; Job. vi. 6. d Ch. ii. 2 reff.

<sup>1</sup> Χριστοῦ 14, al.; θ. κ. X. Ar.-erp., Ambrst., al.; X. του θεου Eth., Ar.-pol., Thdr.,

their consciousness.—**ὅτι πᾶς πόρνος ἢ ἀκάθαρτος**: *that no fornicator or unclean person*. On the Hebr. formula πᾶς . . . οὐκ, "every one . . . shall not," see on iv. 29 above and Win.-Moult., p. 209.—**ἡ πλεονέκτης**: *or covetous man*. The πλεονέκτης appears here again to have its proper sense, and not any secondary application.—**ὅς ἐστιν εἰδωολάτρης**: *who is an idolater*. This reading of the TR has the support of ADKLP, Syr.-Harcl., Boh., Arm., Chrys., etc. But there are two interesting variants, *viz.*, **ὁ ἐστιν εἰδωολάτρεα**, which is the reading of G, Vulg., Goth., Syr.-Pes. (probably), and **ὁ ἐστιν εἰδωολάτρης**, which is given by B<sup>88</sup>, 67<sup>2</sup>, Jer., etc. The choice must be between this last and the TR. On the whole the former is to be preferred (with LTT<sup>r</sup>WHRV) on textual grounds, and that reading will then have the force of "which is the same as an idolater". Some (Harl., etc.) refer the relative (ὅς) to all three previous nouns; but the analogy of Col. iii. 5 is against that. It is true that *fornication* and *uncleanness* might also well be called forms of idolatry. But the point here seems to be that the *covetous, grasping* man in particular, who makes a god of Mammon, is much the same as the worshipper of an idol; and the πλεονέκτης is thus made synonymous with the εἰδωολάτρης in order to stigmatise avarice as a specifically anti-Christian vice, essentially incompatible with the spirit of self-sacrifice which is of the very being of Christianity and was inculcated so strenuously by Paul himself.—**οὐκ ἔχει κληρονομίαν**: *has inheritance*. The ἔχει is taken by Meyer as a case of *present* for *future*, marking a looked-for event as just as certain as if it were already with us. But it is rather a proper present, appropriate here as the expression of a principle or law; cf. Win.-Moult., p. 331.—**ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ**: *in the Kingdom of Christ and God*. The clause has been understood as an affirmation of Christ's Godhead, as if = "the Kingdom of Him who is at once Christ and God" (Beza, Beng., Rück., Harl.); and some, with this view of its import, have held it to be an example of the application of

Sharp's rule. But that rule is inapplicable here by reason of the fact that Θεός is independent of the article and occurs indeed without it in the phrase βασιλεία Θεοῦ (1 Cor. vi. 9, 10, xv. 50; Gal. v. 21). Θεοῦ has the same climactic force here as in 1 Cor. iii. 22, etc. The kingdom is Christ's, committed to Him now, but to be delivered up at last to God, who is to be sole and absolute Sovereign (1 Cor. xv. 24, 28).

Ver. 6. **μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις**: *let no one deceive you with vain words*. A solemn warning, made the more pointed by being given without any connecting particle. **κενός** is "vain" in the sense of *empty*, without the substance of truth or reality, and so = *sophistical*; cf. *κενολογεῖν* in Isa. viii. 19. But what is the reference? Some think *heathen philosophers and Jews* are in view (Grot.), or *Judaizers* in particular (Neand.), or *antinomian Christians* (Olsh.), or *teachers of Gentile tendencies* (Meyer), or *false brethren in the Churches* (Abb.). But the expression is a general one, applying to all who sought by their sophistries to palliate the vices in question or make them appear to be no vices. These would be found mostly (though by no manner of necessity exclusively) among the heathen, especially among such Gentiles as heard the truth and remained unbelieving. This is most accordant with the descriptive terms which follow, *viz.*—**νιῶν τῆς ἀπειθείας**; **μὴ . . . συμμετοχοὶ αὐτῶν**; **ἦτε γὰρ ποτε σκότος**. (So Mey., Ell., etc.)—**διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ**: *for because of these things cometh the wrath of God*. The διὰ ταῦτα, which is placed emphatically first, refers of course to the *sins* in question; not to the "vain words," as Chrys., *e.g.*, strangely thought. The certainty of the Divine retribution is added as an enforcement of the previous warnings. It is given in terms of a solemn present (ἔρχεται) and in the form of "the wrath of God"—an expression which occupies a very large place both in the OT and in the NT. This ὀργὴ τοῦ Θεοῦ is not to be limited (with Ritschl.) to the judgment of the last day, or taken as synonymous with the *vindicta Dei*, or resolved into a figure



7. μὴ οὖν γίνεσθε \*συμμέτοχοι αὐτῶν. 8. ἦτε γάρ ποτε \*σκότος, e Ch. iii. 6  
 νῦν δὲ \*φῶς ἐν κυρίῳ· ὡς ἡ τέκνα φωτὸς περιπατεῖτε 9. (ὁ γὰρ <sup>reff.</sup> <sup>17.</sup> Rom. vi.  
 g Acts xxvi. 18; Rom. ii. 29, xiii. 12; 2 Cor. iv. 6 al. h Ch. ii. 3 reff.

of speech with no reality behind it, or identified simply with certain *effects*—the workings of conscience, the shortness and the ills of life, the penalties of the present existence, etc. It is given in Scripture, just as the love, the righteousness, the holiness of God are given, as an *affectus* and not merely an *effectus*, a quality of the perfect moral nature of God, an attitude and sensibility of the Divine Mind toward evil. It is exhibited as operating now, but also as looking to fulfil itself completely in the final adjustment. Here its future operation in the ultimate awards may be specially in view, but not that alone. Meyer puts it too narrowly when he says it is “the wrath of God in the day of judgment, which future, as in ver. 5, is realised as present”. —ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας: upon the sons of disobedience. For ἀπειθείας WH prefer ἀπειθείας. The phrase has been used already in ii. 2, and there with reference to the unregenerate. Here, again, it describes the persons in respect of their “essential and innate disobedience” (Ell.). The ἀπειθεία in view is the denial of faith, disobedience to the truth of the Gospel of God, and so to God Himself; see on ii. 2, and cf. Rom. xi. 30, 32, xv. 31; Heb. iv. 6, 11.

Ver. 7. μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν: become not ye then partakers with them. γίνεσθε again = “do not become,” “suffer not yourselves to be”; not ἔστε, “be not”. What is meant is a possible falling back into ways by grace forsaken. The participation which is negatived is obviously taking part with the sons of disobedience (αὐτῶν) in their vices, not merely in their punishment or in the ὀργή. The term συμμέτοχος (or συνμέτοχος, TWH) occurs only here and in iii. 6 above. The οὖν has the force which it has in v. 1, giving the inference to be drawn from the statement of the wrath of God.

Ver. 8. ἦτε γάρ ποτε σκότος: for ye were once darkness. A consideration in support of the previous exhortation, viz., the consideration that with them the condition in which such sins could be indulged was wholly past and gone. The ἦτε is put emphatically first to throw stress on the fact that all that is now behind them, and surely not a condition to which they could revert. No μέν re-

quires to be supplied here. Its omission in this clause, while the next has δέ, is nothing strange or irregular, the μέν being inserted only “when the first clause is intended to stand in connection with and prepare the reader for the opposition to the second” (Ell.). See Ell. on Gal. ii. 15; Jelf, *Greek Gram.*, p. 765; Donaldson, *Greek Gram.*, pp. 575-578. It has to be remembered also that the correlation of those two particles has by no means the position in NT Greek which it has in classical Greek. In point of fact it has little or no place in the Catholic Epistles except 1 Pet. (to some extent), or in 2 Thess., 1 Tim., Tit., Philem., and the Apoc., and is comparatively rare even in the Gospels; cf. Blass, *Gram. of N. T. Greek*, pp. 266, 267. The abstract σκότος, instead of ἔσκοτισμένοι or similar concrete form, adds greatly to the force of the representation. They were darkness itself,—persons “in whom darkness becomes visible and holds sway” (Thay-Grimm), so utterly sunk in ignorance of Divine things, so wholly lost in the evils accompanying such ignorance.—νῦν δὲ φῶς ἐν κυρίῳ: but now ye are light in the Lord. Instead of what they once were they had become enlightened by the Gospel, discerners of Divine truth and subjects of the new life which it opens to men. The completeness of the change is indicated again by the use of the abstract term—so possessed and penetrated were they by that truth that they could be described not simply as enlightened but as themselves now light. And this “in the Lord,” for it was in virtue of their fellowship with Christ that this new apprehension of things came to them, transforming their lives.—ὡς τέκνα φωτὸς περιπατεῖτε: walk as children of light. The strong abstracts σκότος, φῶς, come in fitly before the exhortation and make it more pointed. The omission of οὖν or any similar particle adds further to the force of the exhortation. If these Ephesians were now “light in the Lord,” it was not for themselves only but for others. They were called to live a life befitting those to whom Christian enlightenment and purity had become their proper nature; cf. Luke xvi. 8; John xii. 36; 1 Thess. v. 5. Nothing is to be made of the absence of the article here in contrast



i Rom. xv. καρπὸς τοῦ φωτός<sup>1</sup> ἐν πάσῃ ἀγαθωσύνῃ<sup>2</sup> καὶ δικαιοσύνῃ καὶ  
 14; Gal.  
 v. 22; ἀληθείᾳ), 10. <sup>2</sup>δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ<sup>3</sup>. II. καὶ  
 2 Thess.  
 i. 11 only; Neh. ix. 35. k Constr., Rom. xii. 2; see Luke xiv. 19 reff. l Rom. xii. 1; Phil.  
 iv. 18; Col. iii. 20 al. Paul (and Heb.) only.

<sup>1</sup> πνεύματος D<sup>3</sup>E<sup>2</sup>KL, etc., Syr., al., Chr., Thdrt., Dam., al.; φωτός  $\Sigma$ ABDEFGP  
 6, 10, 17, 47, 67<sup>2</sup>, 179, 213, al., It., Vulg., Syr., Ar.-erp., Copt., Sah., Eth., Arm.,  
 Marcion., Lat. Fathers.

<sup>2</sup> αγαθοσυνη DEFGLP 37, al.

<sup>3</sup> For κυρ., θεω DFG, it., v., Lat. Fathers (exc. Aug.).

with τοῦ φωτός of ver. 2, the general practice being to insert or omit the article in the case of the governed noun according as the governing noun has it or wants it (Rose's Middleton, *On the Greek Article*, iii., 3, 7, p. 49).

Ver. 9. ὁ γὰρ καρπὸς τοῦ πνεύματος [φωτός]: for the fruit of the Spirit [the light]. The reading of the TR, τοῦ πνεύματος, which is that of such uncials as D<sup>3</sup>KL, most cursives, Syr.-P., Chrys., etc., must give place to τοῦ φωτός, which is supported by B<sup>2</sup>AD\*GP, 67<sup>2</sup>, Vulg., Goth., Boh., Arm., Orig., etc. The πνεύματος is probably a correction from Gal. v. 22. The whole verse is in effect a parenthesis, and is printed as such by the RV. But it is a parenthesis with a purpose, the γὰρ being at once explanatory and confirmatory. It gives a reason for the previous injunction and an enforcement of it; the point being this—"Walk as I charge you; for anything else would be out of keeping with what is proper to the light and is produced by it". καρπός, fruit, a figurative term for the moral results of the light, its products as a whole; cf. Matt. iii. 8; Phil. i. 11, etc. In the corresponding statement in Gal. v. 22, where the καρπὸς τοῦ πνεύματος is contrasted with τὰ ἔργα τῆς σαρκός, the singular term may also suggest the idea of the unity of the life and character resulting from the Spirit.—ἐν πάσῃ ἀγαθωσύνῃ: is in all goodness. ἐστὶ, is, consists, is left unexpressed after καρπός. The πᾶσι here again has the force of "every form of,"—in goodness in all its forms. The noun ἀγαθωσύνῃ appears again in Rom. xvi. 14; Gal. v. 22; 2 Thess. i. 11. Thus it occurs only four times in the Pauline writings. It is used in the LXX, but appears not to belong to classical Greek. It varies somewhat in sense. In the OT it means sometimes good as opposed to evil (Ps. xxxviii. 20, lii. 3), sometimes enjoyment (Eccles. iv. 8), sometimes benevolence, the bountiful goodness of God (Neh.

ix. 25). Here and in the other Pauline passages it is taken by some in the sense of *uprightness*, but appears rather to mean *active goodness, beneficence*; cf. Trench, *Syn.*, p. 218.—καὶ δικαιοσύνῃ: and righteousness. δικαιοσύνῃ here has the sense of *rectitude, probity, freedom from the morally wrong or imperfect*, as in Matt. iii. 15, v. 6, 10, 20, etc., and as also in such Pauline passages as Rom. vi. 13, 16, 18-20, viii. 10; 2 Cor. vi. 7, 14, etc.—καὶ ἀληθείᾳ: and truth. ἀλήθεια here in the subjective sense of *moral truth, sincerity and integrity* as opposed to *falsehood, hypocrisy* and the like; cf. John iii. 21; 1 Cor. v. 8; Phil. i. 18, etc. Here, then, Christian morality is given in its three great forms of the *good, the just, the true*. Abbott compares the "justice, mercy, and truth" of the Gospels and Butler's "justice, truth, and regard to the common good".

Ver. 10. δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ: proving what is well-pleasing to the Lord. The exhortation given in ver. 8, interrupted by the enforcement introduced in ver. 9, is now continued and explained. The participial sentence defines the *walk* which was enjoined in respect of the way in which it is to be made good. It is a *walk* which is to be taken up and carried out in the light of a constant trial of what pleases the Lord. The verb δοκιμάζειν here has its primary sense of *proving, testing* (cf. Rom. xii. 2), rather than its secondary sense of *approving* (cf. Rom. xiv. 22; 1 Cor. xvi. 3, etc.). Here, therefore, the δοκιμάζοντες expresses the idea of the careful trial, "the activity and experimental energy" (Ell.), necessary to the walk. The answer of the conscience (Rom. xiv. 23), or conformity to the Gospel (Rom. i. 16; Phil. i. 27), is given elsewhere as the test of the Christian walk. Here its correspondence with what is pleasing to God is given as its final proof and its most distinctive characteristic. εὐάρεστον is better rendered on

μὴ <sup>a</sup> συγκαινωνεῖτε τοῖς <sup>b</sup> ἔργοις τοῖς <sup>c</sup> ἀκάρποις <sup>1</sup> τοῦ <sup>a</sup> σκότους, m Phil. iv.  
μᾶλλον δὲ καὶ <sup>p</sup> ἐλέγχετε. 12. τὰ γὰρ <sup>q</sup> κρυφῇ γινόμενα ὑπ' αὐτῶν <sup>14; Rev. xviii. 4</sup>

n Rom. xiii. 12 only; see 1 Cor. iv. 5; Isa. xxix. 15. o Matt. xiii. 22 Mark; Tit. iii. 14; 2 Pet. i. 8;  
Jude 12; see 1 Cor. xiv. 14; Wisd. xv. 4. p = John iii. 20; 1 Cor. xiv. 24; 2 Tim. iv. 2; Tit. i.  
9, 13, ii. 15; Xen., *Symp.*, viii., 43. q Here only; Gen. xxxi. 26 al.

<sup>1</sup> For ακαρπ., ακαθαρμοις δι-2; ατακτοις 30<sup>1</sup>, Slav.-ms.

the whole "well-pleasing" (RV), especially when Col. i. 10 is compared, than "acceptable" (AV).

Ver. 11. καὶ μὴ συγκαινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους: and have no fellowship with the unfruitful works of darkness. TWH again prefer the form *συγκαινωνεῖτε*. The verb has its usual force here, and takes us back to the *συμμέτοχοι αὐτῶν* of ver. 7. The only question is whether it governs the ἔργοις itself, or an αὐτοῖς or αὐτῶν understood. Looking to the *συμμέτοχοι αὐτῶν* above, the *συγκαινωνήσαντές μου τῇ θλίψει* of Phil. iv. 14, etc., some prefer the latter, = "have no fellowship with them in the works". But the *gen.* probably would then be the proper case for the *things* in which the participation took place; cf. the use of *συγκαινωνεῖν* with *τινὶ τινος* (*Dio Cass.*, xxxvii., 41, etc.), and *συγκαινωνὸς τῆς βίτης*, etc. (Rom. xi. 17). Here, therefore, as in the case of the ἀμαρτίαις in Rev. xviii. 4 and even the θλίψει in Phil. iv. 14, the verb is best understood as governing the ἔργοις directly. Elsewhere we read of ἔργα *πονηρά* (Col. i. 21), and *νεκρὰ ἔργα* (Heb. vi. 1); here of ἔργα ἀκαρπα, works which result in no gain, yield nothing pleasant or profitable, bring no blessing or reward with them; cf. the contrast between the *works* of the flesh and the *fruit* of the Spirit in Gal. v. 19, 22.—μᾶλλον δὲ καὶ ἐλέγχετε: but rather even *reprove* them. This rendering of the RV is on the whole the best. AV omits the *even*. The other old English Versions render similarly, except Wick., who has "but more"; Gen., 2, which gives "but even reprove them rather"; and Bish., "but even rebuke". The formula μᾶλλον δὲ καὶ, combines the ideas of the corrective (μᾶλλον), the adversative (δέ) and the ascensive (καί), and means, therefore, "but rather even," not merely "yea, much more". Without the καὶ the phrase μᾶλλον δέ has the force of a corrective climax; cf. Mey. on Rom. viii. 34, Gal. iv. 9, and Fritz. on Rom. viii. 34. It was not enough, therefore, for them simply to *abstain* from such works; they must even *reprove* them. The question, however, is

what is the proper sense of ἐλέγχετε here, and what is the force of the whole sentence? Some give the verb the sense of *reproving*, but understand the *reproof* in view to be both in *word* and in *deed* (Olsh.), or only in *deed*, i.e., the reproof conveyed by the spectacle of a pure life and consistently moral walk. Others, looking to the following τὰ γὰρ κρυφῇ γινόμενα, etc., and thinking it incongruous to speak of an *oral* rebuke in connection with a statement of the shame it is even to *speak* of the sins in question, would give the verb the sense of *exposing* (Abb.). But both the context and the general idea connected with ἐλέγχειν in the Pauline writings (cf., e.g., 1 Cor. xiv. 24; 2 Tim. iv. 2; Tit. i. 9, 13, ii. 15) point to the notion of *oral* reproof. The idea, therefore, is that these Christians were not at liberty to deal lightly with such sins, or connive at them, or be silent about them, but had to speak out against them and hold them up to rebuke, with the view of bringing their heathen neighbours to apprehend their turpitude and forsake them.

Ver. 12. τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν: for the things which are done by them in secret it is a shame even to speak of. This rendering of the RV, which follows Ellicott's, does more justice to the *order* of the Greek than that of the AV. The term *κρυφῇ* occurs only this once in the NT; but it is found occasionally in the LXX. Lach., WH, Mey., etc., prefer the form *κρυφή*; most editors and grammarians (Treg., Tisch., Alf., Jelf, Win., etc.) adopt *κρυφῇ*; cf. Win.-Moul., pp. 52, 53. The γὰρ introduces a reason for, or a confirmation of, the charge to *reprove* the sins. But what of the special point and connection? Some (e.g., Harl.) would refer the γὰρ to the μὴ συγκαινωνεῖτε, as if = "do not take part in their sins, for they are too vile even to mention". But this does not do justice to the difference between the *κρυφῇ γινόμενα* and the ἔργα τοῦ σκότους. Others, putting more into the λέγειν than it can properly bear, understand it as = "rebuke these sins openly, for to speak of them in any other



1 Mark iv. αἰσχρὸν ἐστὶν καὶ λέγειν· 13. τὰ δὲ πάντα ἡλεγχόμενα ὑπὸ  
 22; John  
 iii. 21; τοῦ φωτὸς ἡφανερῶνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.  
 Rom. i. 19  
 al. Paul.

terms than that of rebuke is shameful". Bengel finds in it a reason for the sins being only referred to and not specified by name. Stier, supposing the reproof *de facto* to be in view, makes it = "do not even name these sins, for if you did so you would yourselves be sinning, whereas your walk in the light will be their reproof". Others (Von Sod., Abb.), adopting the sense of "expose" for ἡλέγχειν, take the idea to be—"do not participate in these works, but expose them, for the things they do secretly it is a shame even to mention; but all these things when exposed by the light are made manifest in their true character". But the course of thought is simpler. The *secrecy* of the works in question is the reason why they require to be openly reproved; and the point is this—the heathen practise in secret vices too abominable even to mention; all the more is the need of open rebuke instead of silent overlooking or connivance (Mey., Ell., etc.). It is not *all* heathen sins, therefore, that are in view; for it would be an exaggeration to say that *all* such vices were of a kind too shameful even to speak of; but a certain class of sins, that worst class which are done in secret. This is in harmony with the emphatic position of the κρυφῇ and with the contrast in the φανεροῦνται. But if the expression κρυφῇ γινόμενα covers less than the ἔργα τοῦ σκοτεινοῦ, there is nothing on the other hand to indicate that it refers specifically to the immoral licence of the Pagan *mysteries*, or any other single instance of dark and infamous excess. It includes all those shameful heathen indulgences which sought the cover of secrecy.

Ver. 13. τὰ δὲ πάντα ἡλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ: *but all, when they are reproved, are made manifest by the light: for everything that is made manifest is light.* Both the connection and the import of some of the words here are difficult to determine, and various interpretations have been proposed. The RV renders it "but all things when they are reproved are made manifest," treating it as a general statement. But the point and the harmony of the whole verse are best seen if the phrase τὰ πάντα is taken to refer to the secret practices which have been immediately in view, = "all

of them," "all *these* things". The ἡλεγχόμενα, again, must have its proper sense of *reproved* or *rebuked*, and cannot be dealt with as synonymous with *πεφανερῶνται*. The anarthrous participle will express the *manner* or the *time* of the action in question, and is not = "all things *which* are reproved" (Vulg., AV, etc.), but is = "all *these* things when they are reproved". The πᾶν must be accepted as a neuter, there being no reason for taking it (with Bengel) as abstract for concrete and so = "every *man*". Further, the φανερούμενον and the φανεροῦνται are naturally to be taken as of the same Voice. That the former cannot have the force of the Middle, "that which makes manifest," appears from the fact that there does not appear to be any instance of φανεροῦσθαι being anything else than a pure passive in the NT, although it occurs some fifty times there. Two particular difficulties remain, *viz.*, (a) the connection of ὑπὸ τοῦ φωτὸς, and (b) the sense of φῶς in the two clauses. As to (a), some attach the words to the ἡλεγχόμενα, = "when they are reproved by the light" (Syr., Copt., etc.). But, as the ἡέλεχτε (ver. 11) was introduced without any specification of the agent, it is most natural to connect the ὑπὸ τοῦ φωτὸς here not with the participle but with the fin. verb, and the best sense is got thereby. As to (b), it is held by some (*e.g.*, Ell.) that the term φῶς must have the same sense in both clauses, whether the primary sense or the metaphorical. But it is difficult to get a clear and consistent sense for the statement on that supposition, neither is it *necessary* that the τοῦ φωτὸς in the first clause should have identically the same sense as φῶς in the second. In point of fact in the former the idea of the *Christian* light, the light of the Christian truth previously referred to, seems to be in view; while in the latter clause, which gives a *general* statement in support of the preceding *particular* affirmation, φῶς has its primary sense. It should be added that, if φανερούμενον is part of the statement of a general truth, the objection taken by some (*e.g.*, Abb.) to the interpretation that deals with it as a true passive, *viz.*, that it should then be *πεφανερωμένον*, falls to the ground. These considerations, therefore, negative all such inter-



14. διδ<sup>1</sup> λέγει "Εγειρε<sup>1</sup> ὁ<sup>2</sup> καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, s Ch. iv. 8  
 καὶ<sup>3</sup> ἐπιφαύσει σοι ὁ<sup>4</sup> χριστός.<sup>2</sup> 15. βλέπετε οὖν<sup>5</sup> πῶς<sup>6</sup> ἀκριβῶς t<sup>7</sup>  
 1x. 1. u 1 Thess. v. 6 reff. v=James iv. 7; Rev. ii. 10. w Here only; Job xxv. 5.  
 x=Matt. xiv. 4 al.; 1 Cor. iii. 10, viii. 9, x. 22, xvi. 10; Gal. v. 15; Col. ii. 8; Heb. iii. 12, xii. 25.  
 y See note. z=here only; see Acts xxvi. 5.

<sup>1</sup> εγειραι with some mss.; εγειρε MSS., al.

<sup>2</sup> επιφανσεις του Χριστου D<sup>1</sup> and mss. in Chr.-Jer., d, e, f, Thdrt. (who however cites text from *ἐνια τῶν ἀντιγρ.* with approval), Orig., Ambrst.; επιφανσει σοι ο Χριστος Marc., Clem., Orig., Ath., Chr., Dam., Archel. (om. σοι), Jer., Ambr., Aug., Vig., Pel., al.

pretations as these—(1) "he who does not refuse to be made manifest, becomes an enlightened one" (Beng.); (2) "for all that is enlightened by the light, is itself light" (Ols.); (3) "all things which are tested by the light of the doctrine of Christ, one has no need to keep secret; all, however, which one can perform openly is itself light"; (4) all those constructions which give *φανερούμενον* the Middle sense, e.g., *omne enim illud, quod manifesta facit alia, lux est* (Erasm.); *lux enim illud est quod omnia facit manifesta* (Beza; similarly Calv., Bleek, etc.); (5) and all that make the light the agent of the *ἐλέγχειν* (De Wette, etc.). The sense, therefore, is this—"all these shameful things which are done by them in secret, when they are subjected to the open rebuke which Christians ought to give them, are laid bare by the light of the Christian truth acting in their reproof, so that the doers of them are made to see them in the odiousness of their real nature; for everything that is disclosed in its real colours ceases to be secret and becomes of the nature of light". So substantially Mey., Ell., etc. The *δέ* also has its proper, adversative force, as if = "these things indeed are done in secret; but (or yet) they are made manifest and displayed in their true character, when you reprove them in the power of Christian truth". Thus, the whole sentence becomes a further reason, derived from the *effects* of the act, for practising the *ἐλέγχειν*; and the second clause confirms the particular power ascribed to the Christian *φῶς* by reference to the general statement of the connection between *manifestation* and *light*.

Ver. 14. διδ λέγει, "Εγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός: *Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee.* So the RV, better on the whole than the "shall give thee light" of the AV. The verse contains a quotation, but the

great difficulty is in ascertaining its source and understanding its precise point. It is introduced by the subordinating, coordinating, and causal particle *διό* (on which see under ii. 11, and cf. Buttm., *Gram. of N. T. Greek*, p. 233; Blass, *Gram. of N. T. Greek*, p. 274) = *δι' ὅ*, "on which account," i.e., "things being as I have stated them we have the Divine word, 'Arise,'" etc. The *λέγει* is taken by some (Haupt, Abb.) as = *it is said*; but in Paul's general use it is personal, ὁ Θεός or similar subject being understood; while *φησὶ* is the formula that may be used impersonally. (See on iv. 8, and cf. Bernh., *Synt.*, xii., 4, p. 419.) For *ἐγειραι* of the TR, which is the reading of the cursives, *ἐγειρε*, which is supported by B<sup>7</sup>ADGKL and practically all uncials, must be accepted. It requires no *σκανδόν* to be supplied; neither is it to be explained as an Active with a Middle sense; but is best understood as a formula like *ἄγε*, with the force of *up!* The imper. *ἀνάστα* for *ἀνάστηθι* occurs again in Acts xii. 7, as also in Theocr., 24, 36; Menander (Mein.), p. 48, etc.; cf. *ἀνάβα* (Rev. iv. 1), *κατάβα* (Mark xv. 30; but with a v. l.). The verb *ἐπιφαύσει* means properly to *dawn*, corresponding to the ordinary Greek *ἐπιφάσκω*, which is used also in the narratives of the Resurrection in Matt. xxviii. 1; Luke xxiii. 54. This is the only occurrence in the NT of the form *ἐπιφάσκω*, which is found occasionally, however, in the LXX (Job xxv. 5, xxxi. 6, xli. 10, etc.). The noun *ὑπόφανσις* also occurs in Herod., vii., 30. Instead of *ἐπιφαύσει σοι ὁ Χριστός D\** and certain manuscripts mentioned by Chrys., Theod., Jer., etc., read *ἐπιφαύσει σοι ὁ Χριστός* or *ἐπιφάνσεις τοῦ Χριστοῦ*. This reading was connected with the legend that our Lord's Cross was planted above Adam's burial-place, and that our first father was to be raised from the dead by the touch of the Saviour's body and blood. The clause as we have it means not merely "Christ will cause His face to shine graciously upon thee," but

"Christ will shine upon thee with the light of His truth and bring thee out of the pagan darkness of ignorance and immortality".

So much for the terms. But whence does the passage come? The answer which first suggests itself, and which is given by many (Calv., Est., Beng., Harl., Olsh., Hofm., Weiss, Alf., Ell., etc.), is that it is a quotation from the OT, as the formula λέγει indicates, and in fact a very free reproduction and application of Isa. lx. 1. The difficulty lies in the extreme freedom with which the original words are handled. There is but a very slender resemblance between what we have here and the LXX version of the prophetic verse, *viz.*, φωτίζου, φωτίζου, Ἱερουσαλήμ, ἥκει γάρ σου τὸ φῶς καὶ ἡ δόξα Κυρίου ἐπὶ σε ἀνατέταλκεν. Nor should we have a different condition, if we supposed Paul in this case to have followed the Hebrew text. Hence some (Beza, etc.) imagine that Paul has combined with Isa. lx. 1 other Isaianic passages (*e.g.*, ix. 1, xxvi. 19, lli. 1). But while it is true that Paul does elsewhere use great liberty in modifying, combining, and applying OT passages, it cannot be said either that these words of Isaiah have much relation to the quotation, or that we have in Paul's writings (even Rom. x. 6, etc., not excepted) any case quite parallel to this. Others, therefore, conclude that the passage is from some apocryphal writing, the *Apocalypse of Elias* (Epiph.), a prophecy under the name of *Jeremiah* (Geor. Syncell.), one of the writings attributed to *Enoch* (Cod. G, margin). But though Paul *might* have quoted from an apocryphal book, and some think he has done it, *e.g.*, in 1 Cor. ii. 9, it is certain that his habit is to quote only from the OT, and further this formula of citation appears always to introduce an OT passage. Meyer tries to solve the difficulty by the somewhat far-fetched supposition that Paul really quoted from some apocryphal writing, but by a lapse of memory took it for a part of canonical Scripture. Others suggest that he is quoting a saying of our Lord not recorded in the Gospels (*cf.* Resch., *Agrapha*, pp. 222, 289), or a *baptismal formula*, or some *hymn* (Mich., Storr, etc.). The choice must be between the first-mentioned explanation and the last. Notwithstanding the confessed difficulties of the case, there is not a little to incline us to the idea that, although in a very inexact and unusual form, we have a biblical quotation before us here. On the other hand it is urged (*e.g.*, by Haupt) with

some force that the rhythmical character of the passage favours the supposition that we have here a snatch from some very ancient hymn or liturgical composition. The question must be confessed to be still open. But what in any case is the *point* of the quotation here? The passage is introduced in connection with the reference to the *effects* of a faithful ἐλεγεῖς and under the impression of the figure of the *light*. It takes the form of an appeal to wake out of the pagan condition of sin, described by the two-fold figure of *sleep* and *death*, and of a promise that then Christ will shine upon the sinner with the saving light of His truth. The quotation comes in relevantly, therefore, as a further enforcement both of the need for the *reproof* which is enjoined, and of the good effects of such a *reproof* faithfully exercised.

Vv. 15-21. A paragraph closely connected with the former, and specifying various things belonging to the correctness and consistency of the Christian walk.

Ver. 15. βλέπετε οὖν πῶς ἀκριβῶς [ἀκριβῶς πῶς] περιπατεῖτε: *take heed then how ye walk with strictness* [or, *take heed carefully how ye walk*]. The writer passes from the statement of the need of the ἐλεγεῖς and its profitable effects into which he had been led for a space, and returns to the exhortation of ver. 8. The οὖν has its *resumptive* force here; as indeed it is a particle not so much of *inference* as of "continuation and retrospection" (Donald.), and is better rendered "then," "accordingly," "to proceed," than "therefore" (see Win.-Moult., p. 553; Ell. on Gal. iii. 5; and especially Donaldson, *Greek Gram.*, p. 571). It is out of place to give βλέπετε any such sense as "make use of the light so as to see," as if it had regard to the φῶς previously mentioned. It has the simple force of "take heed," as in Matt. xiii. 23, 33; 1 Cor. x. 7; Phil. iii. 2; Col. iv. 17. It is followed by πῶς again in Luke viii. 18; 1 Cor. iii. 10. The particular shade of meaning attributable to ἀκριβῶς here turns in some degree on the reading. The TR gives πῶς ἀκριβῶς, following N<sup>5</sup>ADGKLP and most MSS., with the Vulg., Syr., Arm. Versions, and such Fathers as Theodor., Jerome, etc. If this order is adopted ἀκριβῶς, which = "exactly," "diligently" (Matt. ii. 8; Luke i. 3; Acts xviii. 25; 1 Thess. v. 2), will express the idea of strict conformity to a standard, carefulness against any departure from what is proper to a Christian walk. So the AV and other old



περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, 16. ὁ ἐξαγοραζόμενος ἡ Here  
 τὸν ὁ καιρὸν, ὅτι αἱ ἡμέραι ὁ πονηραὶ εἰσιν. 17. διὰ τοῦτο μὴ ὁ Gal. iii. 13,  
 iv. 5; Col.  
 d e Ps. xl. 1. b c Col. iv. 5; Dan. ii. 8. d=2 Tim. iii. 1; Heb. x. 32; 1 Pet. iii. 10.  
 e=Gal. i. 4; ch. vi. 13.

English Versions render it "circumspectly" or (Wicl., Rhem.) "warily" —a very good translation. In B<sup>5</sup>\*17, Origen, etc., the order is ἀκριβῶς πῶς, and this is adopted by T Tr marg. WHRV. In that case the injunction loses its distinctive note, and instead of the charge to take heed how they walked "with strict carefulness," we have the plain exhortation to "take heed carefully" how they walked. The πῶς in either case should have its proper sense "how" (as in Cran., Cov., Rhem. and similarly Wicl.), not "that" (as in AV and the rest of the old English Versions). Further, the περιπατεῖτε is not an indic. with a conjunctive force, as if = "take heed how ye should walk," but a proper indic.; the point being the need of looking carefully at the way in which the Christian walk was being carried out there and then. See Win.-Moult., p. 376, and cf. ἐκαστος βλέπω πῶς οἰκοδομεῖ in 1 Cor. iii. 10. —μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί: not as unwise, but as wise. Some think that some such term as περιπατοῦντες must be supplied here. But it is unnecessary, the μὴ ὡς ἄσοφοι being dependent on the πῶς περιπατεῖτε and explanatory of it, = "how ye walk, to wit, not as unwise, but as wise". The subjective negative μὴ is in point because the whole sentence is also dependent on the βλέπετε. The nature of the walk to be consistently pursued is placed in the stronger light by the antithetic parallelism; a form especially characteristic of the Johannine writings; cf. Win.-Moult., p. 762. They were to walk as those who had the character (ὡς) not of fools, but of wise men.

Ver. 16. ἐξαγοραζόμενος τὸν καιρὸν: buying up for yourselves the opportunity. Definition of the ὡς σοφοί, specifying the way in which they were to give token of the quality of wisdom. The expression occurs only once again in the NT (in Col. iv. 5); and there are but few proper parallels to it. The phrase as used in Dan. ii. 8 has rather the sense of *gaining time, delaying*. The classical phrase καιρὸν πρίασθαι (used, e.g., by Demosthenes) has the plain meaning of purchasing for money. Even the κερδαντεὸν τὸ παρὸν cited from Anton., vi., 26, and the καιρὸν ἀρπάζειν of Plut. (*Philop.*, 15) are but partial analogies. In the NT the verb

ἐξαγοράζειν has at times the sense of *redeeming*, ransoming one from another by payment of a price, and so it is applied to Christ's vicarious death (Gal. iii. 13, iv. 5). It has the sense of *ransoming* occasionally in profane Greek (e.g., Diodor., 36, 1, p. 530). Hence some take the idea here to be that of *redeeming*, as from the power of Satan (Calv.), or from the power of evil men (Beng.); the sacrifice of earthly things being taken by some (Chrys. Theophyl., Oec., etc.) to be the purchase-price. But it is doubtful whether any such technical or metaphorical sense can be attached to the word here, where the subject in view is the plain duty of a careful Christian walk. The simpler sense of *buying* is more appropriate to the context. The ἐξ- probably has its intensive force, although Ellicott takes it to refer merely to the "undefined time or circumstances, out of which, in each particular case, the καιρὸς is to be bought". Giving the Middle also its proper sense, we get the sense of "buying up for yourselves". The thing to be "bought up" is the καιρὸς, not "the time," but "the fit time," the "opportunity," and the purchase-money implied in the figure is left undefined, but may be the *careful heed* expended on their walk. Thus the sense comes to be this—the character of wisdom by which their walk was to be distinguished was to show itself in the prompt and discerning zeal with which they made every opportunity their own, and suffered no fitting season for the fulfilment of Christian duty to pass unused. Luther's "suit yourselves to the time" would require some such phrase as δουλεύειν τῷ καιρῷ (Rom. xii. 11), and is otherwise inappropriate. Other explanations, such as Harless's supposition that the matter in view is the fit time for letting the ἔλεγε break in upon the darkness of sin, are remote from the immediate subject or impart ideas which are not in the text. The RV gives "redeeming the time" in the text, and "buying up the opportunity" in the margin.—ὅτι αἱ ἡμέραι πονηραὶ εἰσι: because the days are evil. Statement of motive for buying up the opportunity, viz., the evil of the time. The context makes it clear that what is in view is the moral evil of the days, not merely as, e.g., in Gen.



[ Luke xi. γίνεσθε ἄφρονες, ἀλλὰ συνιόντες<sup>1</sup> τί τὸ ἔλεγμα τοῦ κυρίου.<sup>2</sup>  
 40, xii. 20; Rom. ii. 18. καὶ μὴ<sup>h</sup> μεθύσκεσθε οἶνῳ, ἐν ᾧ ἔστιν ἁσωτία, ἀλλὰ<sup>3</sup> κ<sup>k</sup> πλη-  
 20 al.; Paul only, exc. i Pet. ii. 15; Job v. 3. g Acts xxi. 14 only; elsw. τοῦ θεοῦ. h Luke xii. 45;  
 i Thess. v. 7 only. i Tit. i. 6; i Pet. iv. 4 only; Prov. xxviii. 7; 2 Macc. iv. 6. k=Acts xiii.  
 52; Rom. i. 29, xv. 13 al.

<sup>1</sup> συνιόντες D<sup>3</sup>EKL, mss., nearly, Syr., Arm., Eth., al., Chr., Thdr., Dam., etc.; συνιετε NABP 67<sup>2</sup>, 73, 118, Chr.-ms., Jer.; συνιόντες DFG (It., Vulg., Goth., Syr., all, Lucif., all).

<sup>2</sup> After κυρ. insert ημων B; for κυρ., θεου A 14, 55, 66<sup>2</sup>, 109-15-78, d, e, f, Syr., Thl., Jer., Aug.-Pel.

<sup>3</sup> ἀλλὰ μαλλον 10, 37, 71, 116, Arm.

xlvii. 9, their difficulties and troubles (Beza, etc.). The fact that the times in which they lived were morally so corrupt was a strong reason for making every opportunity for good, which such times might offer, their own.

Ver. 17. διὰ τοῦτο μὴ γίνεσθε ἄφρονες: *for this cause become not ye foolish*. The διὰ τοῦτο may refer to the immediately preceding clause (Rück., De Wette, etc.), the evil of the days being a reason for avoiding folly. It is better, however, to refer it to the main idea, that of the *walk*, than to the subordinate. The manner of walk which they were called to pursue required the cultivation of wisdom, not of folly. The γίνεσθε, again, is not to be reduced to the sense of ἔστε. Contemplating them as in the Christian position Paul charges them not to suffer themselves to slip back again into folly—a thing inconsistent with the walk required of the Christian. ἄφρονες is a strong term=without reason, senseless, lacking moral intelligence.—ἀλλὰ συνιόντες [συνιετε] τί τὸ ἔλεγμα τοῦ Κυρίου: *but understanding [understand] what the will of the Lord is*. The reading varies here between συνιόντες, as in TR, with D<sup>3</sup>EKL and the mass of MSS., Vulg., Syr.-P., etc.; συνιόντες, with D\*G, etc.; and συνιετε, with B<sup>2</sup>NABP 17, etc., which is adopted by LTr WHRV. For Κυρίου Lachmann gives θεοῦ in the margin, but on slight authority. The Κύριος, as in Acts xxi. 14; i Cor. iv. 19, is *Christ*. As distinguished from γινώσκειν, συνιέναι expresses *intelligent, comprehending knowledge*, more than acquaintance with a thing or mere matter of fact knowledge.

Ver. 18. καὶ μὴ μεθύσκεσθε οἶνῳ: *and be not made drunk with wine*. A particular case of the ἀφροσύνη to be avoided is now mentioned. The καὶ is used here, as, e.g., also in Mark i. 5, to add a *special designation* to a *general, inclusive statement*; Win.-Moult., p. 546. The case is the abuse of wine. But there

is nothing to suggest any reference to excess at the *Agaræ* (i Cor. xi. 21) in especial. ἐν ᾧ ἔστιν ἁσωτία: *wherein is dissoluteness*. Or, with the RV, "wherein is riot". The AV, Tynd., Cov., Cran., Gen., Bish., all give "excess"; Wicl. has *lechery*, and the Rhem. *riotousness*. ἁσωτία (cf. Prov. xxviii. 7) expresses the idea of an *abandoned, debauched life*; literally, the condition of one who is past salvation. The ἐν ᾧ refers not to the οἶνος alone (which might infer a Gnostic view of matter or Montanistic, ascetic ideas of life), but to the whole phrase μεθύσκεσθε οἶνῳ—the becoming *drunk* with wine.—ἀλλὰ πληροῦσθε ἐν Πνεύματι: *but be filled with the Spirit*. The verb πληροῦν is construed with the gen. of the thing that fills (e.g., Acts ii. 28, v. 28, xiii. 52, *pass.*, etc.); or with the Hebraistic *acc.* (Col. i. 9); or with the *dat.* (Rom. i. 29; 2 Cor. vii. 4, etc.). The construction with ἐν here is exceptional. Hence some prefer to understand πνεύματι of man's spirit, and render it (as RV margin) "be filled in spirit". The contrast would then be between being filled in one's physical or carnal nature and filled in one's spiritual nature (so Braune, and in effect Abb.). In NT Greek, however, verbs that are followed by the simple dat. sometimes vary it by a prepositional form, e.g., βαπτίζεσθαι ὕδατι (Luke iii. 16) and ἐν ὕδατι (Matt. iii. 11), παντὶ τρόπῳ (Phil i. 18) and ἐν παντὶ τρόπῳ (2 Thess. ii. 16), etc.; and the formula πληροῦν or πληροῦσθαι ἐν is not wholly without analogy; cf. τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου, i. 23 above; and Col. iv. 12, πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ, where indeed the πεπληρωμένοι of the TR must give place to another verb, yet one with the same idea, the sense being probably "filled with everything willed by God" (cf. Win.-Moult., p. 272; Blass, *Gram. of N. T. Greek*, p. 117). The ἐν may be taken, therefore, as the *instrum.* ἐν, and

ροῦσθε ἐν <sup>1</sup>πνεύματι, <sup>1</sup> 19. λαλοῦντες <sup>3</sup>ἑαυτοῖς <sup>2</sup>ψαλμοῖς καὶ ὕμνοις <sup>1</sup> Const.,  
καὶ ᾠδαῖς [<sup>3</sup>πνευματικαῖς], <sup>1</sup> ᾄδοντες καὶ ψάλλοντες ἐν τῇ <sup>4</sup>καρδίᾳ <sup>20</sup> Rom. x.  
32 reff. n=Col. iii. 16; 1 Cor. xiv. 26. o Col. iii. 16 only; Neh. xii. 46. m=Ch. iv.  
Rev. v. 9 al. only; Exod. xv. 1 al. q Rom. i. 11 al. Paul only, exc. 1 Pet. ii. 5. p Col. iii. 16;  
Rev. v. 9, xiv. 3, xv. 3 only; Jer. xxxvii. 19. s Rom. xv. 9; 1 Cor. xiv. 15; James v. 13 only;  
1 Kings xvi. 16. t=Acts vii. 54; Rom. ii. 15, 29, x. 6; 1 Cor. vii. 37 al.

<sup>1</sup> ἐν τῷ πνεύματι FG; add αγιώ Eth., Arm.

<sup>2</sup> ἐν ψαλ. B, D-lat., 17, 67<sup>2</sup>, 73, 116-18, Vulg., Chr., Ambrst., Jer., Pel.

<sup>3</sup> After ὡδαῖς om. πνευματικαῖς B, d, e, Ambrst.-ed.; add ἐν χαρίτι A. ἐν ταῖς καρδίαις N<sup>3</sup>ADEFGP 47, It., Vulg., Goth., Syr., Syr.-marg., al., Bas., Chr., Lat. Fathers.

<sup>4</sup> τῇ καρδίᾳ NB, Orig.; ἐν τῇ καρδίᾳ KL and most MSS., Syr.-P., Arm., Eth., Chr., Euth., Thdrt., Dam., Theophyl.

the sense will be "filled *with* or *by* the Spirit". Some (e.g., Ell., Alf.) would combine the ideas of *in* and *by*, supposing the unusual phrase to be chosen with a view to convey the fact that the Holy Spirit is not only the instrument *by* which the Christian man is filled, but that also *in* which he is so filled. But this is a needless refinement. The contrast, as most commentators recognise, is not merely between the οἶνω and the πνεύματι, but between the μεθύσκεσθε and the πληροῦσθε. Otherwise the order would have been μὴ οἶνω μεθύσκεσθε, ἀλλ' ἐν πνεύματι πληροῦσθε (Mey.). The contrast is not between the *instruments* but between the *states*—between two elevated states, one due to the excitement of wine, the other to the inspiration and enlightenment of the Spirit.

Ver. 19. λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς: *speaking one to another in psalms and hymns and spiritual songs*. Lachm. inserts ἐν before ψαλμοῖς; Tr and WH place it in the margin, on the authority of BP 17, 67<sup>2</sup>, Vulg., Jer. πνευματικαῖς is bracketed by Lach., but is to be retained, as being found in all authorities with the exception of a very few—B, d, e, etc. The AV and the other old English Versions render ἑαυτοῖς "yourselves," and the RV gives this a place in the margin. But in all probability ἑαυτοῖς has the reciprocal sense = ἀλλήλοις, as in iv. 32 (cf. Jelf, *Greek Gram.*, § 654, 2). The idea is not that of *meditation*, but that of *converse*. There is nothing, however, to suggest the thought of actual *worship*. The sentence specifies one of the ways in which the condition of being "filled with the Spirit" would express itself. In their intercourse one with another their language would not be that of ordinary convention, far less that of base intoxication, but that of spiritual devotion and thankfulness.

Reference is made by many commentators to Pliny's well-known report of the practice of the Christians of Bithynia and Pontus—carmen Christo quasi Deo dicunt *secum invicem* (Ep., x., 97); but what is in view there is responsive praise in the Lord's Day worship. *Psalms, hymns, and spiritual songs* are mentioned again in Col. iii. 16. What the distinctions are, if any, between the three terms has been considerably disputed. ψαλμός is a religious song, especially one sung to a musical accompaniment, and *par excellence* an OT psalm; ὕμνος is properly speaking a song of *praise*; ᾠδή is the most general term, applicable to all kinds of songs, secular or sacred, accompanied or unaccompanied (cf. Trench, *Syn.*, p. 279; Light. on Col. iii. 16). The three words are brought together here with a view to rhetorical force, and it is precarious, therefore, to build much upon supposed differences between them. There is nothing to warrant Harless's idea that the ψαλμός is the spiritual song for Jewish-Christians and the ὕμνος for Gentile-Christians; or Olshausen's supposition that the term ψαλμοῖς is to be limited to the OT psalms which had passed over into the Christian Church. There were *Christian psalms*—psalms which the Holy Spirit moved the primitive Christians to utter when they came together in worship (1 Cor. xiv. 15, 26), as He moved them to speak with tongues (Acts ii. 4, x. 46, xix. 6). It is probable, therefore, that these are intended here, especially in view of what has been said of being "filled by the Spirit". If the terms, therefore, are to be distinguished at all, the case will be simply this—that the ψαλμοί and the ὕμνοι are specific kinds of ᾠδαὶ πνευματικαί, and that the former are the Christian psalms which worshippers were inspired to sing, and which no doubt would be like the familiar psalms



u=Luke xvii. 16, xviii. 11; ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί,<sup>1</sup> John xi. 41; Rom. i. 8 and freq. Paul; Rev. xi. 17. u v 1 Cor. i. 4; 1 Thess. i. 2; 2 Thess. i. 3; Paul only. v 2 Cor. ix. 8; Phil. i. 4; 1 Thess. i. 2; Paul only. w James i. 27.

<sup>1</sup> πα. κ. θ. DEFG, al., It., Goth., Vig.

of Israel, while the latter were songs of praise to Christ or to God. On this view the adj. πνευματικαῖς is attached to the ψδαῖς not merely to differentiate these ψδαῖς as religious and not secular, but to describe them as inspired by the Holy Ghost.—ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ: *singing and making melody in your heart to the Lord.* The ἐν of the TR is supported by KL, most cursives, Syr.-Harcl., Arm., etc. It is omitted by B<sup>5</sup>\*, Orig., etc., and is deleted by L1[Tr]WHRV. For τῇ καρδίᾳ, Lachm. prefers ταῖς καρδίαις, which is given by B<sup>3</sup>ADGP, Vulg., Boh., Syr. ψάλλοντες, properly = *playing* on a stringed instrument, and then = *singing*, especially to an instrument (Rom. xv. 9; 1 Cor. xiv. 15; James v. 13). The τῷ Κυρίῳ will have its usual reference, *viz.*, to Christ. The question, however, is whether this clause is to be taken as *coordinate* or as *subordinate*. Does it *add* something to the previous λαλοῦντες clause, or simply explain and extend it? The latter view has been accepted by many from Theodoret downwards, who understand the point here to be that the speaking one to another in psalms and hymns and spiritual songs was not to be a formal thing or a matter of the lips only, but the utterance of the heart, "with the heart" (RV). But this would be expressed rather by ἐκ τῆς καρδίας or κατὰ τὴν καρδίαν. The rendering "heartily" also would be easier if there were no ὑμῶν. Besides the contrast in the context is not between lip-praise and heart-praise on the part of Christians, but between Christian converse expressing itself in praise, and the vain or profligate talk of the heathen. Hence (with Harl., Mey., Ell., Alf.), it is best to give ἐν its proper sense of *in*, and to understand the clause as referring to the melody that takes place in the stillness of the heart. It specifies a second kind of praise in addition to that of the λαλοῦντες—the unvoiced praise of meditation and inward worship.

Ver. 20. εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων: *giving thanks always for all things.* Another *coordinate* clause giving a third and more particular way in which the being "filled with the Spirit" should

express itself. The two preceding sentences referred to *praise*, both outwardly with the mouth and inwardly in the silence of the heart. This third sentence mentions a special form of praise, *viz.*, *thanksgiving*. This thanksgiving is described as a *constant* duty, the πάντοτε which would have been inappropriate with the λαλοῦντες and with the ᾄδοντες καὶ ψάλλοντες being in place here where, as in the case of *joy* and *prayer* (1 Thess. v. 16, 17), the matter is one primarily of attitude or spirit. The ὑπὲρ πάντων, "for all things" (neut., not masc., as understood by Theodor.), is taken by many in its widest possible extent, as including things evil as well as good. The Epistle does not deal, however, particularly with the sufferings of the Christian, but with what he receives from God and what his consequent duty is. It is most accordant, therefore, with the context to understand the πάντων as referring to all the blessings of the Christian, the whole good that comes to him from God.—ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ χριστοῦ: *in the name of our Lord Jesus Christ.* The phrase ἐν ὀνόματι . . . χριστοῦ is different from ἐν χριστῷ and of wider application. It has different shades of meaning, *authority, power, honour, dependence*, etc., in different connections. Here probably it expresses the idea of doing something in *dependence* upon Christ, or in *regardfulness* of what Christ is; cf. John xiv. 13, xv. 16, xvi. 23; Col. iii. 7.—τῷ Θεῷ καὶ πατρί: *to God and the Father.* The RV gives "to God, even the Father" in its text, and "to the God and Father" in the margin. But the most appropriate rendering of the title is the above. The title designates One who is *God and at the same time Father*; the Fatherhood here, as elsewhere, being no doubt primarily the relation to Christ, as is suggested by the ἐν τῷ ὀνόματι, etc.

Ver. 21. ὑποτασσόμενοι ἀλλήλοις: *subjecting yourselves one to another.* The connection of this clause is by no means clear. It is taken by not a few (Calv., Matthies, etc.) as an independent clause, the participle being dealt with as an imperative. But there is nothing to suggest the εἴστε which would have to be supplied.



21. ὕποτασσόμενοι ἀλλήλοις ἐν φόβῳ χριστοῦ<sup>1</sup>. 22. αἱ γυναῖκες x Ch. i. 22  
 τοῖς ἰδίοις ἀνδράσιν<sup>2</sup> ὡς τῷ κυρίῳ, 23. ὅτι ἀνήρ<sup>3</sup> ἐστὶν κεφαλὴ τῆς ἐκκλησίας<sup>ref.</sup> ὡς ὁ  
 χριστός<sup>xi. 3; ch.</sup> ὁ σώζων τὴν ἐκκλησίαν ὡς ὁ σώζει τὴν ἐκκλησίαν<sup>i. 22, iv. 15; Col. i. 18; Paul only.</sup>

<sup>1</sup> Χριστοῦ **Σ**ABLP, most others, f, Vulg., Syr., Copt., Arm., Eth., Goth., Orig., Bas., Chrys., Dam., Victorin., etc.; Χριστοῦ Ἰησοῦ DE 35, d, e; Ἰησοῦ Χριστοῦ Fgr. G, g; κυρίου K; θεοῦ most cursives, Clem., Euth., Thdr., Dam.

<sup>2</sup> After ἀνδρ. insert ὑποτασσεσθε KL, al., Chr.; before ἰδ. DF, Syr.; ὑποτασσεσθωσαν **Σ**AP 17, 57, fere al., Vulg., Copt., Clem., Bas., Thdr., Dam., Lat. Fathers; without ὑποτασσεσθαι or ὑποτασσεσθωσαν B, MSS. in Jerome: (*Hoc quod in lat. ex. additum est, subditae sint, in gr. edd. non habetur. . . . Sed hoc magis in graeco intelligitur quam in latino*), Clem.

<sup>3</sup> ο ἀνὴρ some cursives, Clem., Chr., Thdr., etc.; ἀνὴρ **Σ**ADEFGKLP 44, 106 to 11-53-77-6-9, 219-38, all, Dam.

To relate the clause to the paragraph which *follows* means that it is the introductory, *general* statement, of which we have a particular application in what is said of the γυναῖκες. But in that case we should expect the duty of the γυναῖκες to be conveyed by a noun distinct from ὑποτασσόμενοι, but denoting a form of behaviour that would come easily under the comprehensive duty expressed by the participle. It is best to connect the clause, therefore, with what *precedes* it, and to take it as a *fourth coordinate* clause, giving yet another way in which the condition of being "filled with the Spirit" should express itself. The former three dealt with spiritual converse, praise, and thanksgiving; this one deals with what is due from ourselves to others. It is appended to the other three as a summary statement of duty in our relations one to another, of which particular applications are to be made. Thus it leads easily on to the special obligations which are next enforced. The same comprehensive statement of Christian duty in our earthly relations as summed up in the one idea of mutual ὑπόταξις, in contrast with pagan self-seeking and self-assertion, is given in 1 Pet. v. 5.—ἐν φόβῳ Θεοῦ [Χριστοῦ]: *in the fear of God [of Christ]*. The reading of the TR, Θεοῦ, is that mostly of the cursives and a few Fathers. It must give place to Χριστοῦ, which is given by **Σ**ALP, Vulg., Syr., Boh., etc., and is accepted by LTrWHRV. Other variations occur, e.g., Χριστοῦ Ἰησοῦ in D and Ἰησοῦ Χριστοῦ in G. The phrase "in the fear of Christ" occurs only this once. Reverence for the Lord Himself was the spirit in which this great duty of mutual subjection was to be fulfilled.

Vv. 22-33. A paragraph which, in dealing with the duties of wives and husbands as seen in the new light of

Christian truth, gives the Christian ideal of the marriage-relation. It is the loftiest conception of that relation that has ever come from human pen, and one than which no higher can be imagined.

Ver. 22. Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν [ὑποτάσσεσθε]: *Wives, be in subjection to your own husbands*. The great Christian law of mutual subjection or submissive consideration is now to be unfolded in its bearing on three particular relations which lie at the foundation of man's social life—those of husbands and wives, parents and children, masters and servants. The relation of husbands and wives, as the most fundamental, is taken up before the others, and the Christian duty of the wives is set forth first. The reading is somewhat uncertain. The TR inserts ὑποτάσσεσθε, with KL, most cursives, Syr., Chrys., etc. A few manuscripts (DG) place the ὑποτάσσεσθε after the γυναῖκες. In some important authorities (**Σ**AP 17, Boh., Goth., Vulg., Arm., etc.) we find ὑποτασσεσθωσαν; which is accepted by LTr and given a place in the margin by WH. The clause is given without any verb by B, Clem., and Jer., which last states that the verb was not found in his *Greek* codices. This shortest form is adopted by WH in their *text*. The verb is easily supplied from the preceding ὑποτασσόμενοι, and such constructions are quite in Paul's style. The ἰδίοις (which is omitted in the parallel passage in Col. iii. 18) is here, as often if not always in the NT, something more than a simple possessive. It conveys the idea of what is *special*, and gives a certain note of emphasis or intensity, = husbands who as such are peculiarly and exclusively *theirs*; see 1 Pet. iii. 1, and cf. Ell. in loc.; Blass, *Gram.* of N. T. Greek, p. 169.—ὡς τῷ κυρίῳ: *as to the Lord*. That is, to Christ; not to the husband as lord and

z Ch. i. 23 γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἑκκλησίας, αὐτὸς<sup>1</sup> \*σωτὴρ  
 reff.  
 a=Constr., τοῦ σώματος. 24. ἀλλ' ὡς<sup>2</sup> ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,  
 1 Tim. iv.  
 10; John iv. 42; 1 John iv. 14.

<sup>1</sup> καὶ αὐτὸς ἐστὶν  $\aleph^3 D^2 \cdot 3 E^2 KLP$ , Syr., Arm., Goth., Bas., Chr., Thdrt., etc.; αὐτὸς alone  $\aleph^* ABD^* E^* FG$  72, 73, 112, 178, d, e, f, g, Vulg., Copt., Clem., Euth., Orig., Victorin., etc.

<sup>2</sup> ὡς  $\aleph AD^* FGP$  17, 31, 47, 67<sup>2</sup>, 73, Clem., Orig., Chr., Euth., etc.; ὡς περ  $D^3 EKL$ , al., pler., Bas., Thdrt., Dam., etc.

master. If the husband's supremacy had been in view, it would have been expressed by τοῖς κυρίοις. The ὡς denotes more than *similarly*, and more than "just as they are submissive to Christ so should they be to their husbands". The next sentence, and the whole statement of the relation between husband and wife in the following verse in terms of the relation between Christ and the Church, suggest that the point of the ὡς is that the wife is to regard the obedience she has to render to her husband as an obedience rendered to Christ, the Christian husband being head of the wife and representing to her Christ the Head of the whole Christian body.

Ver. 23. ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας: *because the husband is the head of the wife, as also Christ is the head of the Church.* Reason for a wifely subjection of the kind indicated. It is found in the relation of headship. In the marriage union the husband holds the same relation, *viz.*, that of headship, as Christ holds to the Church, and the headship of the one represents the headship of the other. For ἐστὶ κεφαλὴ, B, Vulg., etc., give κεφαλὴ ἐστίν, which WH place in the margin. The ὁ before ἀνὴρ rests on the slenderest authority, and is omitted by LTTTrWHRV on the testimony of B $\aleph$  A DFKL, etc. The anarthrous ἀνὴρ means "a husband" in the sense of any man belonging to the class of husbands. The article, again, is appropriate in τῆς γυναικός, as a definite relation is expressed there—"a husband is head of *his* wife". The ὡς καὶ indicates the point common to the two subjects—each is *head*, though in relation to different objects.—[καὶ] αὐτὸς [ἐστὶ] σωτὴρ τοῦ σώματος: *and He is Himself the Saviour of the body.* The καὶ and the ἐστὶ of the TR have considerable authority ( $\aleph^3 D^2 \cdot 3 KLP$ , most cursives, Syr., Arm., etc.); but they are not found in B $\aleph$  \*ADG, Vulg., etc., and are to be omitted (with LTTTrWHRV). The clause then might be construed as in *apposition* to the previous ὁ Χριστός, = "as Christ

is the Head of the Church—He, the Saviour of the body". But it is best taken as an *independent* clause, stating in a definite and emphatic way an important point in which Christ, who resembles the husband in respect of *headship*, at the same time *differs* from the husband. It is best rendered, therefore, "He, He Himself (*i.e.*, = He alone) is the Saviour of the body". The RV less happily makes it "being Himself the Saviour of the body". The αὐτός can only be *Christ*, and the σῶμα is the *Church*—the body to which He brings salvation. The husband is head of the wife, and in that he is like Christ; but Christ is also that which the husband is not, *viz.*, *Saviour* of that whereof He is Head.

Ver. 24. ἀλλ' ὡς περ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί: *nevertheless as the Church is subject to Christ, so also let the wives be subject to their husbands in everything.* For ἀλλ' the best editors give ἀλλά. For the ὡς περ of the TR, supported by D<sup>3</sup>KL and most cursives, read (with LTTTrWHRV) ὡς, which is found in  $\aleph AD^* GP$ , 17, 67<sup>2</sup>, etc. But B omits it. The ἰδίοις inserted by TR (after AD<sup>3</sup>KLP and various Versions, etc.) before ἀνδράσιν is wanting in B $\aleph$  D<sup>3</sup>G, 17, 67<sup>2</sup>, etc., and should be deleted. It has crept in probably from ver. 22. The question here is as to the force of the ἀλλά. Some suppose a suppressed negation before it, *e.g.*, "be not disobedient," "do not disallow the marital headship, *but*," etc. (Eadie). Others give it a resumptive force (Harl., etc.). But the supposed digression, which can only be the brief clause αὐτὸς σωτὴρ τοῦ σώματος, requires no such resumption. Others give it a certain syllogistic force, understanding it to introduce a *proof* of the preceding statement, presenting the relation in a new light, or an inference from the statement (De Wette, Olsh.); but ἀλλά does not draw *conclusions* like οὖν, nor is it = ὥστε, although it may introduce a *minor proposition*; cf. Win.-Moulst., p. 291; Hartung, *Partikl.*



οὕτως καὶ αἱ γυναῖκες τοῖς<sup>1</sup> ἀνδράσιν ἐν παντί. 25. οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν,<sup>2</sup> καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν ἑπαρέδωκεν ὑπὲρ αὐτῆς, 26. ἵνα αὐτὴν b Ver. 2 reff

<sup>1</sup> Before ἀνδρ. insert ἰδιοῖς AD<sup>3</sup>E<sup>2</sup>KLP, etc., Vss., Fathers; om.  $\aleph$ BD\*E\*FG 17, 67<sup>2</sup>, It.

<sup>2</sup> εαυτων om.  $\aleph$ AB 5, 17, 23, 49, 57, 70, Clem.<sub>1</sub>, Orig., Cyr., Chr.<sub>2</sub>; insert DEKL, etc. (τας εαν. Clem.<sub>1</sub>), Chr., Thdr.<sub>2</sub>, al.; add υμων FG, Thdr.<sub>1</sub>.

ii., p. 384. Others make it = "*but then*, which is the main thing," etc., supposing ver. 24 to give a second proof of the fact that wives should be obedient to their husbands *as to the Lord*—a proof drawn from the position held by Christ and by the husband, *viz.*, that of being *head* (Win.-Moult., p. 565). This, however, would be expressed rather by δέ than by ἀλλά, the former being the particle that in *opposing* also *continues* and *connects*, adding something distinct from what has preceded, while the latter has the full *opposing* significance, disannulling or discounting something mentioned before (Win.-Moult., p. 551). The ἀλλά, therefore, must have its full *adversative* force, and is best rendered "nevertheless," "for all that". The twenty-fourth verse thus looks to the peculiarity mentioned as belonging to Christ's headship in distinction from the husband's, *viz.*, the fact that He is not only Head, but Saviour. And the idea becomes this—"Christ indeed is Saviour of the body, and that the husband is not; nevertheless the question of *obedience* is not affected thereby; for all that, as the Church is subject to Christ, so too are wives to be subject to their husbands" (so subst. Calv., Beng., Mey., Ell., Alf., etc.). In the οὕτως clause ὑποτασσέσθωσαν, "*let the wives be subject*," as in RV text and according to most commentators, or better, ὑποτάσσονται, "*so are the wives also*" (as in RV marg.), is to be supplied from the preceding ὑποτάσσεται. The ἐν παντί naturally means in everything pertaining to the marriage-relation.

Ver. 25. οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας [ἑαυτῶν], καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν: *husbands, love your wives, even as also Christ loved the Church*. The reflexive ἑαυτῶν introduced by the TR after γυναῖκας, as in DKL, Syr., etc., is not found in  $\aleph$ BA, 17, Clem., etc., and is properly omitted by LTT<sub>1</sub> WHRV. The reading ὕμων also occurs in G. We have now the statement of the corresponding duty of husbands. If the wife's duty is submission, the husband's is

love—a love like Christ's—a love capable even of suffering and dying for the wife as Christ did for the Church.—καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς: *and gave Himself up for it*. παρέδωκεν, as in v. 2, Gal. ii. 20 (παράδόντος ἑαυτὸν), Rom. iv. 25 (παρεδόθη), without explanation of that to which He gave Himself; that being understood to be *death*. This is the measure, therefore, of Christ's love, and this is the manner of love with which the husband is to meet the wife's obedience.

Ver. 26. ἵνα αὐτὴν ἀγιάσῃ: *that He might sanctify it*. Statement of the great object with which Christ in His love for the Church gave Himself up to death for it. An object worthy of the self-sacrifice, described in definite terms and with a solemn significance—the sanctification and cleansing of the Church with a view to its final presentation in perfect holiness at the great day. The verb ἀγιάζειν, a later form of ἀγίλειν (used, *e.g.*, by Soph., *Oed. Col.*, 1495; Pindar, *O.*, iii., 34, etc.), frequent in biblical and patristic Greek, means to *set apart* to a sacred use, to *consecrate*, by external or ceremonial cleansing (Heb. ix. 13; 1 Tim. iv. 5); by an *expiation* (1 Cor. vi. 11; Heb. x. 10, 14, 29); or by inward, *ethical* purification (1 Thess. v. 23). Most exegetes take ἀγιάσῃ in the third sense here, and this is favoured by the terms which follow in ver. 27. On the other hand, both in the Pauline writings and in the Epistle to the Hebrews (*cf.* Pfeiderer, *Paulinism*, Engl. transl., vol. ii., 68, etc.) the dominant application of the verb is deliverance from the *guilt* of sin by means of an expiation.—καθαρίσας: *cleansing it*. The verb καθαρίζειν, Hellenistic for καθαίρειν, has certain occasional applications in the NT (*e.g.*, *literal* cleansing, Matt. xxiii. 26; Luke xi. 39; pronouncing *ceremonially* clean, Acts x. 15, xi. 9; *consecrating* by cleansing, Heb. ix. 22, 23); but apart from these it has two main senses—that of *ethical* purification (2 Cor. vii. 1; James iv. 8), and that of *forgiveness*, freeing from the *guilt* of sin (Tit. ii. 14; Heb. ix. 14; 1 John i. 7, 9). In the case of this verb,



again, the prevailing idea is that of the changed, rectified *relation* to God. The two ideas probably are not sharply divided in the writer's mind. They are brought together again, both as definite acts of the past, in 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε. But the effect on *standing* appears to be the thing immediately in view here. In classical Greek, too, the term καθαρός is used in the sense of a purification from guilt (e.g., Soph., O. T., 1228). The participle is taken by many as, in relation to ἡγίαση, a proper past—"that he might sanctify it *after* cleansing it" (Mey., Alf., Ell.; RV "having cleansed it," etc.). The purification in view is thus made something *prior* to the sanctifying. But καθάρσις, as is often the case with aor. participles connected with a fin. aorist (Bernh., Synt., x. 9, p. 383), may also be of the *same* time as ἡγίαση and express the *way* in which the sanctifying takes effect. The latter is the more probable view here (Syr., Vulg., Harl., Abb., etc.), especially as the aor. ἡγίαση points to a single, definite act, and one predicated of the Church as a whole.—τῷ λουτρῷ τοῦ ὕδατος: *by the bath of the water*. Designation of the *means* by which the purification takes place. The phrase is a difficult one. The word λουτρόν occurs only once again in the NT (Tit. iii. 5). It is used in both cases with reference to baptism (although some do not admit this), and it is so used in eccles. Greek. In classical Greek it has the occasional, secondary sense of a *libation* for the dead (Soph., El., 84, 434; Eurip., Phoen., 1667), but is used properly as = "*bath, bathing-place* (e.g., Homer's θερμὰ λουτρά, Il., xiv., 6; λουτρά Ὁκεανοῖο, Il., xviii., 489, etc.); *bathing* (Herod., vi., 52; Xen., Cyr., vii., 5, 20); or the *water for bathing or washing* (Soph., Oed. Col., 1599)". It is doubtful whether any clear instance can be found of its use as = *washing*. The ὕδατος is prob. the *gen. materiae*, and the articles mark the λουτρόν as the well-known bath of the (baptismal) water. The Versions vary in their renderings. The Vulg. gives *lavacrum*, and similarly the Syr. and the Goth. The Rhem. follows the Vulg. and renders *laver*. But the other old English Versions have either "*the washing*" or "*the fountain*" of water. The RV gives "*the washing of water*" in the text, but "*the laver*" in the margin. But "*laver*," in the sense of the *vessel*, does not appear to be a legitimate translation. The only legitimate rendering is "*the bath of water*," i.e., *the bath of the baptismal*

*water*. Many interpreters find in the phrase an allusion to the bath taken by a bride before her wedding. The subsequent imagery, and especially the παραστήσαι, may favour that; but the fact that the Subject here who cleanses by the bath of the water is Christ, while it was not the *bridegroom* who administered the pre-nuptial bath to the bride, makes that doubtful.—ἐν ῥήματι: *with* (or *through*) *the word*. In respect both of *sense* and of *connection* this is a peculiarly difficult phrase. With respect to the latter the ἐν ῥήματι is connected by some with the ἡγίαση = "*sanctify it by the word*," ἐν being taken as the *instrum. dat.* (Winer, Rück., Bisp., Bleek, Mey., etc.; cf. Win-Moult., p. 172). The objection to this is the remoteness of the defining phrase from the verb. On the other hand it may be the case that the order is selected with a view to bringing things together, first the two verbs and then the two defining terms (so Meyer). The analogy of John xvii. 17, ἡγάσων αὐτοὺς ἐν τῇ ἀληθείᾳ, is also urged. Others connect it with the λουτρῷ τοῦ ὕδατος, = "*the bath of water in or by the word*". But to this there is the serious objection that the ἐν ῥήματι is anarthrous. The Greek would require either τῷ or τοῦ ἐν ῥήματι, the phrase not being one of the kind (like τῶν ἐντολῶν ἐν δόγμασι, chap. ii. 15 above) to make a single idea with the λουτρῷ τοῦ ὕδατος and so dispense with the article; cf. on chap. i., 17 above. There remains the third course—to connect it with καθάρσις, or with the idea expressed by the clause καθάρσις τῷ λουτρῷ τοῦ ὕδατος as a whole. This on the whole is the connection freest from difficulty, and it gives a congruous idea, which may take more than one form, e.g., that the purification is *effected* by the ῥῆμα; that it is *accompanied* by it; or that it takes place *in* it as its *element or condition*. But what of the *sense* of the ῥήματι? How difficult it is to obtain a satisfactory meaning appears at once from the variety and the peculiarity of the interpretations proposed. Some, e.g., take it to refer to the baptismal formula, "*in the name of the Father, and of the Son, and of the Holy Ghost*," or "*in the name of Jesus*" (Chrys.); in which case, however, we should expect either καὶ ῥήματος or ἐν τῷ ῥήματι. Others give the noun the simple sense of "*an utterance*" and take the phrase to mean "*attended or conditioned by an utterance*"; with the explanation that the particular *utterance* in view is "*the revelation of salvation embodied in the name of the Father, the Son, and the Holy*

ἁγίασθι καθαρίσας τῷ ἁλουτρῷ τοῦ ὕδατος ἐν ῥήματι, 27. ἵνα c=John  
 παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν xvii. 17,  
 Paul; Jude 1; Rev. xxii. 11. d Tit. iii. 5 only; Cant. iv. 2. e Ch. iv. 19, vi. 2; ῥ. (without  
 art.), Rom. x. 17; Heb. vi. 5, xi. 3; ch. vi. 17; Paul only. f=2 Cor. xi. 2; Luke ii. 22; Acts i. 3,  
 i. 41, xxiii. 33; Rom. vi. 13 al.; Luke and Paul only (see Matt. xxvi. 53). g Luke vii. 25, xiii. 17;  
 1 Cor. iv. 10 only; 1 Kings ix. 6 al.

<sup>1</sup>ιν. π. αὐτὴν D<sup>3</sup>EK, etc., Vss., Chr., Thdrt., al.; αὐτος NABD\*FGLP 6, 10, 17,  
 23<sup>1</sup>, 67<sup>2</sup>, etc., It., Vulg., Copt., Goth., Greek-Lat. Fathers.

Ghost" (Moule). Haupt, again, makes it = "by means of a word," supposing the term to be added in order to bring out the wonderfulness of the purification as seen in the fact that it is effected simply by a word, that is to say the word spoken by the person who baptises. Hofmann also gives it the sense of "with a word," i.e. = cleansing it by the utterance of His effective will. Others make it—"by the bath resting on a word," viz., the Divine command (Storr, Kl., etc.). If we look, however, at the use of the word ῥῆμα in the NT we find that it is applied to anything spoken—a sound produced by the voice (2 Cor. xii. 4; Heb. xii. 19); a declaration (Matt. xxvi. 75; Mark ix. 32, Luke ii. 50, etc.); doctrine or instruction (Rom. x. 17, if not = command); or a saying, whether in the form of a message (Rom. x. 8), a command (Luke v. 5), or a promise (Luke i. 38, ii. 29). In Paul's Epistles and in Hebrews, it appears to be used mostly, if not exclusively, of a word proceeding directly or indirectly from God (cf. Ell. in loc.). It has indeed another sense, that of "thing," corre-

sponding to the Hebr. דבר, "the thing spoken of," "the thing enjoined," etc. (e.g., Matt. xviii. 16; Luke i. 37, ii. 15; Acts x. 37; 2 Cor. xiii. 1). This sense is claimed for it by some in Rom. i. 8, 13-21. But it is scarcely applicable here. Hence here it may best be taken to refer either to the word of promise, that is the Divine promise of forgiveness (Mark xvi. 16), or to the preached Gospel. It has also the great advantage of being in harmony with the ῥῆμα Θεοῦ in chap. vi. 17. It is true that ῥῆμα is not quite the same as λόγος, but carries with it the definite sense of the spoken word; and that, consequently, it may not be taken to designate the Gospel here in the subjective sense of divine truth, the Word of God in respect of its spiritual contents, or as a revelation of grace. But it may have the sense of that truth as proclaimed, the preached Word or Gospel. With the former sense the clause will define the purification as being in accordance with or dependent on the Divine promise,

or having that promise as its ground. The latter interpretation (which is preferred by Meyer, etc.) is thought to be most in harmony with Rom. x. 8, 17; Eph. vi. 17; Heb. vi. 5, and it gives a good sense however the ἐν is construed. The main objection urged against these two interpretations is the absence of the article, and the fact that where ῥῆμα has such a sense it is accompanied by some defining term, Θεοῦ (Eph. vi. 17), Χριστοῦ (Rom. x. 17) or the like. To this the only reply is that the omission of the article is due to the presence of the preposition (Middleton, Gr. Artic., vi. 1; cf. Ell. in loc.), or that ῥῆμα may have become, like νόμος, χάρις, etc., so well-understood and constant a term in the sense of "the spoken word" *par excellence*, that it could dispense with the article (Mey.). Thus the import of the whole verse will be—"that he might set apart and consecrate the Church by cleansing it of guilt by baptism in accordance with the Divine promise" (or, "on the ground of the preached word of the Gospel"). The clause defines the καθαρισμός as one that does not take effect by means of the λουτρὸν τοῦ ὕδατος in and by itself, but by that only as administered in the power or on the ground of the preached Word. It is to be observed also that the sanctifying and the purifying are referred to Christ's giving up of Himself, His death being that in virtue of which these things take place.

Ver. 27. ἵνα παραστήσῃ αὐτὴν [αὐτὸς] ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν: that He might Himself present to Himself the Church, glorious. Statement of the remote, ultimate object with which Christ "gave Himself up" to death; as the immediate object, which has that final purpose in view, is expressed by the ἁγίασθι. For αὐτὴν of the TR, supported by D<sup>3</sup>K, most cursives, Syr.-P., etc., the reading αὐτός is to be substituted on the authority of B<sup>3</sup>AD\*GL, Syr.-Harc., Vulg., etc. It is Christ Himself who is to present the Church, and it is to Himself He is to present it. He is at once the Agent and the End or Object of the presentation. The



h 2 Pet. ii. <sup>13</sup> only; Jos., <sup>Antt.</sup> xiii., 11, 3. τὰ ἐαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.  
 i Here only; Aristoph., *Plut.*, 1051; *Plat.*, *Sympr.*, p. 191 A. k Rom. 1. 32 al. Paul; 3 John 8.  
 l Ch. i. 4 reff. m = Luke xvii. 10; John xiii. 14 al.; 1 Cor. xi. 10 al.

<sup>1</sup> καὶ οἱ ἀνδρες οφείλουσιν ABDEFG 17, 213, It., Vulg., Syr., Copt., Clem., Jer., Aug., Pel.; κ. οφ. οἱ ἀνδρ. Arm.; οὕτως οφείλουσιν οἱ ἀνδρες NKL, etc., Svt., Method., Chr., Thdrt., al.

παράσῃση is not to be taken here to mean the presenting of the Church as an offering. It is true that the verb is so used in Rom. xii. 1; but the case is different here, in respect both of the ruling idea of the paragraph and of the introduction of ἐαυτῶ. It would be incongruous with Paul's teaching to speak of Christ as presenting an offering to Himself. The idea, as the context suggests, is that of the bridegroom presenting or setting forth the bride; cf. 2 Cor. xi. 2. The anarthrous ἐνδοξον is a case of tertiary predicate (cf. Buttm., *Gram. of N. T. Greek*, p. 473). The rendering, therefore, is not "present a glorious Church," but "present the Church, glorious," i.e., in the aspect, or character of gloriousness. The presentation in view, which is given here as the final object of Christ's surrendering of Himself to death, and is exhibited (by use of the aor.) as a single def. act, cannot be anything done in the world that now is (as is supposed by Beng., Harl., Hofm., etc.), but must be referred (with Aug., Jer., Rück., De Wette, Bleek, Mey., Ell., Alf. and most) to the future consummation, the event of the *Parousia*.—μὴ ἔχουσιν σπῖλον: not having spot. Explanation of what is implied on the negative side in the ἐνδοξον. The neg. μὴ is in place, as the clause refers to the purpose in the mind of Christ. The word σπῖλος = spot, moral blemish, takes the place of the Attic κηλῖς in later Greek writers (Dionys., Harl., Plut., Lucian, Joseph., etc.). It occurs only once again in the NT (2 Pet. ii. 13). The "ι" being short in composition (ᾤσπιλος), WH, Ell., Alf., etc., accentuate it σπῖλος; Lach., Tisch., Lipsius, Mey., etc., retain σπιλος.—ἡ ῥυτίδα: or wrinkle. The word ῥυτίς occurs only this once in the NT, and is not found in the Apocrypha or in the LXX, but is not infrequent in profane Greek, whether classical (Aristoph., Plato, etc.), or late (Diod., Plut., Lucian, etc.). Attempts have been made (by Aug., Grot., etc.) to establish a distinction between σπῖλον and ῥυτίδα here, but without success.—ἢ τῶν τοιούτων: or any such thing.

The article gives this the force of anything belonging to the class of such things as deform and defile.—ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος: but that it should be holy and unblamable. The regular construction would have taken some such form as ἀλλ' οὖσαν, etc. It is changed here, perhaps with a view to variety, as if the paragraph had begun with ἵνα μὴ ἔχη. Such *oratio variata* was common in Greek, and there are numerous examples of it in the NT generally (e.g., Mark xii. 38; John viii. 53; Acts xx. 34, xxii. 17; 1 Pet. ii. 7), and especially in the Pauline writings (Rom. i. 12, iv. 12, xii. 6; 1 Cor. vii. 13, xiv. 1; 2 Cor. xi. 23; Phil. ii. 22). See Jelf, *Greek Gram.*, § 909; Winl. Moul., p. 722; Buttm., *Gram. of N. T. Greek*, p. 241. On ἄμωμος see under i. 4 above.

Ver. 28. οὕτως οφείλουσιν [καὶ] οἱ ἀνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας: even so [also] ought husbands to love their own wives. The reading and the order vary somewhat. The οφείλουσιν precedes οἱ ἀνδρες in most manuscripts, NKL 17, etc.; in others (ADGP, etc.) it follows it. Lachm. prefers the latter; TrWHRV the former. The TR, supported by NKL, etc., omits καί; which is inserted, however, before οἱ ἀνδρες by BADFG 17, and most Versions, etc. It is accepted by TrRV, and is bracketed by WH. The οὕτως is taken by some (De Wette, etc.) to refer to the following ὥς, = "husbands ought to love their wives just as they love their own bodies". To this there is no serious grammatical objection; for οὕτως does not look always to what precedes, but may refer to what follows (e.g., 1 Cor. iii. 15, οὕτω δὲ ὡς διὰ πυρός; also 1 Cor. iv. 1). When this is the case, however, whether in classical Greek or in the NT, there appears to be a certain emphasis on the οὕτως, and its more familiar reference is to what precedes. Here, too, the καί favours the relation to the preceding καθὼς καὶ ὁ Χριστός, etc. The idea, therefore, is that even as Christ loved the Church so too ought husbands to love their wives.—ὡς τὰ ἑαυτῶν σώ-



29. οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα<sup>1</sup> ἐμίσησεν, ἀλλὰ<sup>2</sup> ἐκτρέφει<sup>3</sup> Ch. vi. 4  
καὶ ὁ θάλπει αὐτὴν,<sup>2</sup> καθὼς καὶ ὁ χριστὸς<sup>3</sup> τὴν ἐκκλησίαν. 30. ὅτι<sup>3</sup> only;  
μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν 3 Kings  
al. xii. 8, 10  
o 1 Thessa. al.  
ii. 7 only; Deut. xxii. 6.

<sup>1</sup> τὴν ἑαυτου σαρκα  $\Sigma^3$ , Method., Orig., Victorin., etc.; τὴν σαρκα αυτου Vulg., Tert., Ambrst., Jer., etc.

<sup>2</sup> ἐκτρ. αυ. κ. θ. DEFG, d, e, f, g, Goth.; some Vss. repeat αυτην; Method. om.-altog.

<sup>3</sup> ο κυριος D<sup>8</sup>EKL, etc., Ar.-pol., Slav., Oec.; ο Χριστος  $\Sigma$ ABD\*FGP 17, etc., It., Vulg., Syr., Copt., Sah., etc., Greek-Lat. Fathers.

ματα: as *their own bodies*. This is not to be reduced to "like themselves" (Rosenm., etc.); nor does ὡς here mean simply "like," as if all that is meant is that the husband's love for his wife is to be *similar* to his love for his own body. The ὡς has its *qualitative* force, = "as it were," "as being". *Christ and husband* are each *head*, as Paul has already put it, and as the Church is the body in relation to the former, so is the wife in relation to the latter. The husband, the head, therefore, is to love the wife as being his body, even as Christ loved the Church as forming His body. The idea of husband and wife as being *one flesh* is probably also in view. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ: *he that loveth his own wife loveth himself*. The relation of *head* and *body* means that the wife is part of the husband's *self*. To love his wife, therefore, in this character as being his body, is to love *himself*. It is a love, consequently, not merely of duty, but of *nature*—κατὰ φύσιν as well as κατ' ὀφειλὴν (Ell.).

Ver. 29. οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν: *for no one ever hated his own flesh*. The γάρ gives a reason for the preceding statement, looking to the *thought*, however, rather than to the *form* of the statement. The *thought* is the oneness of husband and wife, the position of the wife as part of the husband's self; and the connection is this—"he should love her even as Christ loved the Church, for the wife, I say, is as the body in that natural relationship in which the husband is the head, so that in loving her he loves *himself*"; and this is the reason in *nature* why he should love her, for according to this to hate his wife is to hate his own flesh, which is contrary to nature and a thing never seen". σάρξ has here its non-ethical sense, practically = σῶμα (as in Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16, etc.).—ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν: *but nourisheth and cherisheth it*. The

form ἀλλά is preferred again by LTTTr WHRV. The ἐκ- in the comp. ἐκτρέφει may point to the careful, continued nourishing from one stage to another, nourishing *up to maturity*. Ell. takes it to express "the evolution and development produced by the τρέφειν" (so, too, Mey., etc.). As θάλπειν means primarily to *warm*, some give it the literal sense here, supposing it to look to the *covering* and *protection* of the body as ἐκτρέφει looks to its *nourishment*—"fovet" spectat *amicum*, says Bengel, ut "nutrit" victum; and so Mey. But the secondary sense seems more appropriate here, especially in view of the following affirmation regarding Christ, and as it is in 1 Thess. ii. 7.—καθὼς καὶ ὁ Κύριος [Χριστὸς] τὴν ἐκκλησίαν: *even as the Lord [Christ] also the Church*. For the Κύριος of the TR (with D<sup>8</sup>KL, etc.) read with the best critics Χριστός, which is given in B<sup>8</sup>AD<sup>1</sup>F, 17, and most Versions and Fathers. That is, "even as Christ also *nourisheth* and *cherisheth* the Church"—a broad statement of Christ's loving care for His Church, into which no reference to the *Lord's Supper* (which is nowhere in view here) as the means by which the *nourishing* is effected can be dragged (as, e.g., by Kohns, etc.).

Ver. 30. ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ: *for we are members of His body*. The μέλη, which is the heart of the statement, has the emphatic position. We are not something apart from Christ, nor do we occupy only an accidental relation to Him. We are veritable parts of that body of which He is head, and this is the reason why He nourishes and cherishes the Church; cf. the detailed description in 1 Cor. xii. 12-27.—ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ: *being of His flesh and of His bones*. This sentence, which is added by the TR, has considerable documentary testimony— $\Sigma^3$ D GLP, most cursives, such Versions as the Syr. and the Arm., and such Fathers as Iren., Jer., etc. If it is retained, as is

Here δστέων αὐτοῦ.<sup>1</sup> 31. ὅτι ἂντι τούτου ἡ καταλείψει ἄνθρωπος πατέρα  
only; see  
Luke xii. καὶ μητέρα,<sup>2</sup> καὶ προσκολληθήσεται<sup>3</sup> πρὸς τὴν γυναῖκα<sup>4</sup> αὐτοῦ,  
<sup>3</sup>  
q Matt. xix. 5 from Gen. ii. 24; 1 Thess. iii. 1 al. r Acts v. 36.

<sup>1</sup> εκ τ. σ. αυτ. κ. εκ τ. οστ. αυτ. om. N<sup>3</sup>AB 17, 67<sup>2</sup>, Copt., Eth., Euth.; insert N<sup>3</sup>DEFGLP, also K, but with του σωματος for των οστέων, most others, Vulg., Syr., Arm., Chr., Thdrt., Dam., al., Jer., al.

<sup>2</sup> τον πατερα NAD<sup>3</sup>EKLP, etc., Marc., Orig., Euth., Meth., Chr., etc.; πατερα without του BD<sup>2</sup>FG; πατερα without αυτου N<sup>3</sup>BD<sup>2</sup>FG 17, 67<sup>2</sup>, 73, 115, Vulg., Syr.-P., Arm., Orig., etc.; insert αυτου N<sup>3</sup>AD<sup>3</sup>EKLP, etc., Syr.-Sch., Cop., Eth., Marc., Meth., etc.; την μητερα, with same authorities mostly as for τον πατερα; omit την BD<sup>2</sup>FG.

<sup>3</sup> κολληθησεται N<sup>3</sup>D<sup>3</sup>FG, Marc., Epiph.

<sup>4</sup> τη γυναικι N<sup>3</sup>AD<sup>3</sup>FG 17, 37, 116, It., Vulg., Lat. Fathers, Meth., Epiph.; προς την γυναικα N<sup>3</sup>BD<sup>3</sup>EKL, most cursives, Orig., Chr., Thdrt., al.

done by Mey., Ell., Reiche, Alf., etc., it will be an explanation of the affirmation that we are μέλη τοῦ σώματος αὐτοῦ, drawn from the thought of our *origin* (ἐκ). We are *members* of Christ's body, as having the source of our spiritual being in Him. This statement of our *spiritual origin* is expressed in terms like those used of the origin of our physical life, the allusion being probably to the record of the formation of Eve in Gen. ii. 23. As the first woman derived her physical being from Adam in the way there recorded, so we Christians draw our spiritual being from Christ. The evidence, however, is decidedly adverse, the clause not appearing in B<sup>3</sup>N<sup>3</sup>A, 17, 67<sup>2</sup>, Boh., Eth., Method., Euthal., Origen (prob.), etc. The internal evidence may be said to be against it, in so far, *e.g.*, as a new figure is suddenly introduced, the statement is carried beyond the idea of *relationship*, and no clear or congruous meaning can be readily attached to the new terms, *flesh* and *bones*. Nor is it easy in face of evidence so old and so various to suppose that the words were mistakenly omitted by homœoteleuton. The clause, therefore, is deleted from the *text* by LTT<sup>3</sup>WHRV; Tr., however, giving it a place on the margin.

Ver. 31. ἂντι τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα [αὐτοῦ] καὶ [τὴν] μητέρα: *for this cause shall a man leave [his] father and mother.* Lachm. and Tregelles omit τὸν and τὴν; which are bracketed by WH. The αὐτοῦ is omitted by LTT<sup>3</sup>WHRV, as not supported by B<sup>3</sup>N<sup>3</sup>D<sup>3</sup>G, 17, Vulg., Arm., etc. It is found in N<sup>3</sup>AD<sup>3</sup>EKLP, Syr.-P., Boh., etc. These words, whether Paul gives them professedly as a *quotation* in a free form, or uses them directly, making them his own (Mey.), are substantially those which in Gen. ii. 24 follow the statement re-

garding Eve as bone of Adam's bone and flesh of his flesh. ἂντι τούτου corresponds to the ἔνεκεν τούτου of Gen. ii. 24; ἂντι, the prep. of *exchange* and *succession*, being used also, like the Hebrew

וְעַתָּה, in the sense of "for that,"

and occasionally as = "wherefore"; cf. ἂνθ' ὧν, Luke xii. 3; cf. Blass, *Gram. of N. T. Greek*, p. 125; Win.-Moul., p. 456. Thus ἂντι τούτου may refer either to the immediately preceding statement regarding our being *members* of Christ's body (so Mey.), or to the leading idea of the previous verses, *viz.*, the husband's duty to love, nourish, and cherish the wife even as Christ loves, nourishes, and cherishes the Church. The former connection leads, as in Meyer's case, to an allegorising interpretation. The latter is to be preferred as in harmony with a simpler and more natural view of what follows. Another turn is given to the phrase, *e.g.*, by Von Soden, who makes it = "instead of this," supposing the point to be that in place of *hating*, as mentioned in ver. 29, the husband ought to love and cleave to his wife. But this is far-fetched. The καταλείψει, especially in view of its application in the OT passage cited or used, must be taken here as the *ethical* future, the future expressing what *should*, *can*, or *must* be, as, *e.g.*, in Matt. vii. 26; Luke xxii. 49; John vi. 68; Rom. x. 14, etc.; cf. Win.-Moul., p. 348; Donaldson, *Greek Gram.*, p. 407. Meyer insists on its being a *pure* future, and refers it to what is to take place at the *Parousia*. The verse as used here has been strangely handled by many commentators, who have found secondary, mystical meanings in the words. Not a few of the Fathers (Chrys., Theod., Theophyl., Jerome, etc.) interpreted it of the Incarnation; and later



καὶ ἔσονται οἱ δύο <sup>5</sup>εἰς σάρκα μίαν. 32. τὸ <sup>5</sup>μυστήριον τοῦτο s Matt. xix. 5 ref. μέγα ἐστίν, ἐγὼ δὲ λέγω <sup>5</sup>εἰς χριστὸν καὶ <sup>5</sup>εἰς<sup>1</sup> τὴν ἐκκλησίαν. t=Rom. xi. 25; 1 Cor. xv. 51 al. Paul; Rev. i. 20 al. u=Acts ii. 25; Heb. vii. 14 only.

<sup>1</sup> omit εἰς BK 4, 51, 72, 73, etc., Iren. (Greek-Lat.), Tert., al.; insert  $\Sigma$ ADEFGLP, al. pler., Vulg., Syr., Orig., Meth., Tit., Chr., Thdrt., Hil., etc.

exegetes expounded it as referring in one way or other to Christ's *present* connection with the Church (Grot., Beng., etc.); some understanding Christ's separation from His nation (Mich.), or from the *synagogue*, to be indicated by the phrase "leave His Father," and others even explaining it of the *Lord's Supper* (Harl., Olsh.). Alford applies it mystically to "that past, present, and future which constitutes Christ's Union to His Bride, the Church—His leaving the Father's bosom, which is *past*—His gradual preparation of the Union, which is *present*—His full consummation of it, which is *future*". Even Meyer puts a forced, allegorical sense upon it, taking it to be used typically of the perfect union which takes place between Christ and the Church only at His Second Coming, before which time He is not Husband, but Bridegroom. So the *ἄνθρωπος* becomes *Christ*, at the Parousia; the leaving father and mother becomes mystically Christ's leaving His seat at the right hand of God; the two becoming *one flesh* is the descending, returning Christ making one ethical person with the Church, etc. But all this is in the highest degree unnatural. When Paul allegorises he gives intimation of the fact (*ἅτινά ἐστιν ἀλληγορούμενα*, Gal. iv. 24), and certainly there is no such allegory as this would be anywhere else in the Pauline writings. Its incongruities condemn it. What is to be made, *e.g.*, of the leaving of the *mother*, which Jerome, *e.g.*, is driven to say means the leaving of the heavenly Jerusalem? We take the verse, therefore, in its simple and obvious sense, as referring to the direct and ruling idea of the paragraph, *viz.*, the natural marriage relation and the duty of husbands to wives; and we read it as an enforcement of that duty based upon the natural identity of the wife with the husband, as stated in the narrative of Creation and illustrated in its highest ideal in the Church's relation to Christ. —καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ οἱ δύο ἔσονται εἰς σάρκα μίαν: and shall cleave unto his wife, and the two shall become one flesh. "Cleave to" represents very

well the force of the verb προσκολλάω, the Sept. representative of  $\text{קָלַף}$ , *to glue to, stick to*. For πρὸς τὴν γυναῖκα, the reading of TR, with  $\text{B}^{\text{N}}\text{C}^{\text{D}}\text{DKL}$ , Orig., etc., τῇ γυναίκεῖ is given in  $\text{S}^{\text{A}}\text{D}^{\text{G}}$ , etc., and is preferred by LTT<sup>r</sup>, while WH place it in the margin. The αὐτοῦ is omitted by T with  $\text{S}^{\text{1}}$ , etc. For προσκολληθήσεται there is also the variant κολληθήσεται in  $\text{S}^{\text{D}}\text{F}$ , etc.

Ver. 32. τὸ μυστήριον τοῦτο μέγα ἐστίν: *this mystery is great*. Not "this is a great mystery," as it is rendered by the AV and Rhem.; nor "this is a great secret," Tynd., Cran., gen. The term μυστήριον (on which see under i. 9 above) cannot mean *allegory* or *dark-saying*, but must have its usual sense of something once hidden and now revealed, a secret disclosed. It cannot refer, therefore, as Mey. makes it do, to the quotation from Gen. ii. 24 as a passage with a hidden typical or mystical meaning, one *deep* (μέγα) and difficult to reach. Nor can it well refer to the spiritual union of Christ and the Church by itself (Beng.), or to the comparison between the union of husband and wife and that of Christ and the Church (Est.), as the ἐγὼ δὲ λέγω would then lose its point. It is simplest to take it as referring to Christian truth touching the relation between husband and wife as set forth in these verses. That truth is described by μέγα as *great*, *i.e.*, in the sense of grandeur and importance. The Vulg. rendering *sacramentum* (followed by Wicl. and the Rhem.) has induced many Roman Catholic theologians to found on this as a passage presenting *marriage* in the character of a *sacrament*—a perverted interpretation which was disavowed indeed by distinguished scholars like Cajetan and Estius in the Roman Catholic Church itself. It may be added that Alford understands by the μυστήριον "the matter mystically alluded to in the Apostle's application of the text just quoted; the mystery of the spiritual union of Christ with our humanity, typified by the close conjunction of the marriage state". And Von Soden, taking the τοῦτο, as in 1 Cor. xv. 51, to refer to



v=always in Paul;  
 1 Cor. xi. 11 al.  
 and in Matt. and Luke (Gosp.), (vi. 24 al.), in Mark (xii. 32), John (viii. 10, but ?), and Acts viii. 1 al., with gen. "except".  
 x 1 Cor. iii. 15 reff. y Constr., Mark v. 23.

33. ὅτι καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος<sup>1</sup> τὴν ἑαυτοῦ γυναῖκα  
 ὡς ἑαυτόν,<sup>2</sup> ἣ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

<sup>1</sup> ἕκαστον FG 13, D<sup>1</sup>E.

<sup>2</sup> ὡς εαυ. αγαπ. DEFG (αγαπα D).

what follows, supposes the sense to be "this secret, that is, what I am about to say as the secret sense of this sentence, is great". Hatch, again, who regards *μυστήριον* as closely related in sense to *τύπος*, *σύμβολον* and *παραβολή* and interchangeable with them, gives *μυστήριον* the sense of "symbol" (which he thinks is its meaning also in Rev. i. 20, xvii. 7), and renders it "this symbol (*sc.* of the joining of husband and wife into one flesh) is a great one" (*Essays in Biblical Greek*, p. 61).—ἐγὼ δὲ λέγω εἰς Χριστόν, καὶ [εἰς] τὴν ἐκκλησίαν: but I speak with reference to Christ and the Church. The second *εἰς* is omitted by LWH, as not found in BK, Iren., Tert., etc.; it is inserted, however, in *ΨADFL*, Orig., Meth., Theodor., Cypr., Hil., etc. The formula *λέγω δέ* is used in various Pauline passages where an *explanation* of something previously said is in view (*e.g.*, 1 Cor. i. 12; Gal. iii. 17, iv. 1, v. 16; *cf.* τοῦτο δέ φημι, 1 Cor. vii. 29, xv. 50). Here too, the sense is not "I interpret it," but simply "I say it," "I mean it". The *δέ* has here its *disjunctive* force, introducing an explanation and separating it from the thing explained (Thayer-Grimm, *Greek-Engl. Lex. of N. T.*, p. 125). The *εἰς* is the prep. of *ethical direction*, indicating that towards which the mind is looking (Thayer-Grimm, *ut sup.*, p. 184; and *cf.* Acts ii. 25),="with reference to Christ," not "of Christ," far less "in Christ" as the Vulg. unhappily renders it. The emphatic position of the *ἐγὼ* gives it to be understood that what immediately follows is the writer's own way of putting the matter just stated, or his own application of the words of Scripture. The sense, therefore, is this—"the truth of which I have spoken, the relation of husband and wife as one flesh, is a revelation of profound importance; but let me explain that, in speaking of it as I have done, my meaning is to direct your minds to that higher relation between Christ and His Church, in its likeness to which lies its deepest significance.

Ver. 33. πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα : nevertheless ye also severally. πλὴν, con-

nected probably with *πλέον* and meaning primarily *further, besides*, is used both for *unfolding* (= moreover); and for *restricting* (=howbeit, nevertheless; *cf.* Thayer-Grimm, *ut sup.*, p. 517; Donaldson, *Greek Gram.*, § 548). Here probably it has the latter application, = "nevertheless, not to say more of that higher union, see that ye, all of you, fulfil the obligation of love to your wives". The distributive phrase οἱ καθ' ἓνα, "ye one by one," individualises the *ὑμεῖς*, and excludes all exceptions. The *καὶ* conjoins the *ὑμεῖς* with Christ, = "in you also, as in Christ, love is to be fulfilled". *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ὡς ἑαυτόν* ὡς ἑαυτόν: let each one of you love his own wife as himself. The sentence, which has begun with the plural *ὑμεῖς*, when it reaches its verb follows the nearest *ἕκαστος*, and gives *ἀγαπάτω* instead of *ἀγαπάτε*. The *ἕκαστος* expresses still more emphatically the absoluteness and universality of the Christian duty of conjugal love—a duty from which no single husband is exempt. As in ver. 28 the *ὡς* means not merely that each husband is to love his wife as he loves himself, but that he is to love her as *being* himself, part and parcel of himself according to the Divine idea of the marriage union.—ἣ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα : and the wife—let her see that she fear her husband. ἣ γυνὴ is a *nom. absol.* of a simple kind and emphatic; the *δέ* is metatatic and slightly adversative; = "so much has been said of the husband, and as to the wife now, reverence is her part". The change in the construction from the usual imperative to the form ἵνα φοβῆται is explained by some by supplying *βλεπέτω*, as *βλέπετε* stands in v. 15. But ἵνα with the conj. is used elsewhere in the NT (Mark v. 23; 2 Cor. viii. 7) as an imperative formula, originally no doubt an elliptical form for "I bid you that you do," or "see you that you do". It occurs also in later Greek prose (*e.g.*, Arrian, *Epict.*, iv., 1, 41), as the corresponding formula *ὅπως* is used in the same way in classical Greek with the fut. indic. (Aristoph., *Nubes*, 823), and more occasionally with the conj. (Xen., *Cyr.*, i., 3, 18). So in Latin, *ibi ut sint omnia*

VI. 1. τὰ τέκνα, \*ὕπακούετε τοῖς γονεῦσιν ὑμῶν ἔν κυρίῳ<sup>1</sup>.<sup>a</sup> Matt. viii.  
 τοῦτο γάρ ἐστιν δίκαιον. 2. \*Τίμα τὸν πατέρα σου καὶ τὴν μητέρα,<sup>2</sup> b Ch. iv. 17  
<sup>27 al.</sup>  
<sup>reff.</sup>  
 c Exod. xx. 12.

<sup>1</sup> Omit ἐν κυρίῳ BD\*FG, d, e, f, g, Clem., Tert., Cypr.; insert ΝΑΔ<sup>2</sup>EKLP, all cursives (appy.), most Versions, Orig., Bas., Chr., Euth., Thdrt., Dam., Ambrst., Jer.

<sup>2</sup> After τὴν μ. insert σου FG 37, 47, 115, 219, 238, etc., Syr., Copt., Eth., Orig., etc.

*parata*, Cic., *Fam.*, xiv., 20 (cf. Donaldson, *Greek Gram.*, p. 602; Win.-Moult., p. 396). φοβῆται, *fear*, in the sense of *reverence*, spontaneous, obedient regard; cf. the frequent application of the verb to the fear of God (Luke i. 50, xviii. 2, 4; Acts x. 2, 22, 35, etc.); and its use in the case of Herod (Mark vi. 20).

CHAPTER VI. Vv. 1-4. Other relative duties—those of parents and children. With this the concise paragraph in Col. iii. 20, 21 is specially to be compared.

Ver. 1. τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν [ἐν Κυρίῳ]: *children obey your parents in the Lord*. The duty of the wife has been described by the terms *subjection* or *submission* (ὑποτάσσεσθαι) and *fear* (φοβεῖσθαι). The duty of the child is now described in terms of *obedience* (ὑπακούειν, = readiness to hearken to one) and *honour* (τιμᾶν, ver. 2). In these words the whole distinctive duty of the child is summed up, in the Old Testament as well as in the New. The "eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. xxx. 17). Disobedience to parents is named among the dark sins of the heathen of reprobate mind (Rom. i. 30), and the evils of the "grievous times" in "the last days" (2 Tim. iii. 2). The ἐν Κυρίῳ, = *in Christ*, is best connected with the ὑπακούετε, not with the γονεῦσιν. It defines the quality of the obedience by defining the *sphere* within which it is to move—a Christian obedience fulfilled in communion with Christ. This phrase ἐν Κυρίῳ, however, is of disputable authority. It is inserted by the TR, supported by ΝΑΔ<sup>2</sup>,<sup>3</sup>EKLP, Vulg., Syr., etc.; but is omitted by BD\*FG, Cyr., Cypr., etc. It is deleted by Lachm., bracketed by TrWH, and retained by RV.—τοῦτο γάρ ἐστι δίκαιον: *for this is right*. δίκαιον = right, not in the sense of *befitting* (πρέπον) merely, but (cf. Col. iv. 1; Phil. i. 7, iv. 8; 2 Thess. i. 6) in that of *righteous*, what is required by *law*—the law that is at once founded on the natural relation of τέκνα and γονεῖς and proclaimed in the Divine Commandment (ver. 2).

Ver. 2. τίμα τὸν πατέρα σου καὶ τὴν μητέρα: *honour thy father and mother*. Obedience is the *duty*; *honour* is the *disposition* of which the obedience is born. The authoritative terms of the OT Law (Exod. xx. 12; Deut. v. 16), given in the exact words of the LXX, are adopted in order to enforce regard for that disposition.—ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ: *which is the first commandment in point of promise*. ἥτις may have here a simply *explanatory* force (so Ell., who renders it "the which"; Abb., "for such is") rather than the qualitative sense, or the casual, "seeing it is". But even its *explanatory* use suggests a *reason* for the fulfilment of the commandment. The prep. ἐν is understood by some (e.g., Alf.) to be the local ἐν, expressing the *sphere* of the commandment, and so conveying the idea of being "accompanied by". But more probably it expresses the simple sense of *relation*, "in regard of," "in point of" (Mey., Ell.; cf. Win.-Moult., p. 488). πρώτη, like other ordinals, being specific enough in itself, dispenses with the article. But what is meant by this definition of the fifth commandment as the *first* in point of promise? The *second* commandment also has a kind of promise. But if that commandment is discounted because its promise is general, not peculiar to itself, but applicable to all, and if the fifth alone has attached to it a promise relevant to itself, why is it called the "first" and not rather the "only" commandment in point of promise? Some meet the difficulty by supposing it to mean the *first* in the second table (Mich., etc.). But in the second table it would still be not only the *first* but the *only* one of the kind; and if the Jewish division of the Decalogue, which assigned *five* commandments to each of the two tables, reaches thus far back, it would not be even in the second table. Nor can πρώτη be taken in the sense of *first in importance*; for it is never described as such (cf. *per contra* Matt. xxii. 38; Rom. xiii. 9, 10; Gal. v. 14). The most probable explanation is that Paul has not the Decalogue alone in view, but the whole series of Divine Command-



d=ch. v. 26 ἡτις ἐστὶν<sup>1</sup> ἐντολὴ πρώτη<sup>4</sup> ἐν ἐπαγγελίᾳ,<sup>2</sup> 3. ἵνα \*εὐ σοι \*γένηται  
 ref. καὶ ἔσῃ<sup>2</sup> μακροχρόνιος ἐπὶ τῆς γῆς. 4. καὶ οἱ πατέρες, μὴ \*πα-  
 cf Here only. ροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' <sup>h</sup>ἐκτρέφετε αὐτὰ ἐν <sup>i</sup>παιδείᾳ καὶ  
 g Rom. x. 19 only, from Deut. xxxii. 21; see Col. iii. 21; ch. iv. 26. h Ch. v. 29 ref.; Prov. xxiii. 24. i 2 Tim. iii. 16;  
 Heb. xii. 5, 7, 8, 11 only; Prov. i. 2, 7 (Ps. vi. 1; Isa. liii. 5). k 1 Cor. x. 11; Tit. iii. 10 only;  
 Wisd., xvi. 6.

<sup>1</sup> Omit ἐστὶν B 46, Eth.

<sup>2</sup> Before ἐπαγγ. insert τη DEFG 2, 73, 115, many Fathers.

<sup>3</sup> For κυρ., Χριστου 17.

ments, Mosaic and later (Mey., etc.). Westcott and Hort notice another possible pointing, *viz.*, *πρώτη, ἐν ἐπαγγελίᾳ*, = "the which is the first commandment, with the promise that," etc. But this still leaves it unexplained why this commandment is called the *first*. The whole sentence is dealt with as a parenthesis by the RV. But this is to miss the real point of the statement, which is to advance from the duty of *obedience* (ὕπακούετε) enforced by its relation to the requirement of law (the δίκαιον), to the higher idea of filial *honour* as inculcated in the highest summary of Divine Law, the Decalogue. The ἡτις clause, therefore, is an integral part of the statement, and instead of being a remark by the way conveys an advance in the thought.

Ver. 3. ἵνα εὐ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς: *that it may be well with thee, and thou mayest live long on the land*. The quotation of the commandment is continued according to the LXX, but with some variations, *viz.*, ἔσῃ for γένη, and the omission of τῆς ἀγαθῆς ἡς (Exod. xx. 12, or ἡς alone as in Deut. v. 16) Κύριος ὁ Θεός σου δίδωσί σοι. This clause is omitted perhaps as less suitable to those addressed (Abb.); or it may be with a view to generalise the statement and relieve it of all restrictions but those which necessarily condition the promises of temporal blessings (Ell.). Meyer strangely supposes that the quotation is left unfinished simply because the readers could easily complete it for themselves. In that case it might have been even shorter. The first clause promises temporal good generally; the second the particular blessing, so associated in the OT with the idea of the Divine favour, of length of days. The ἔσῃ is explained by not a few (Erasm., De Wette, Win., etc.; cf. Win.-Moult., p. 361) as a case of *oratio variata*, a transition from the *iva* construction to direct narrative, = "and thou shalt be," as the RV margin

puts it. But there is no necessity for supposing such a change in the construction, as ἵνα with the fut. indic., though strange to Attic Greek (which yet uses ὅπως with that tense and mood), is found in the NT (1 Cor. ix. 18; Rev. xxii. 14). In Attic Greek the idea would have been expressed not by εὐ γενέσθαι, but by εὐ πάσχειν, εὐ πράττειν or similar form (Mey.). In the OT original, ἐπὶ τῆς γῆς refers of course to the land of *Canaan*. Meyer thinks it must retain its historical sense here. But that, in its literal completeness, would be something inapplicable to Paul's Christian readers. The fact that the quotation is broken off at this point, and that the more restricted, national terms of the OT promise are omitted, might warrant us in giving the phrase the larger sense of "on the earth" (with RV text). But it is best to take the phrase as far as possible in its historical sense, and translate it "on the land" (RV marg.), *i.e.*, the land on which your Christian lot is cast.

Ver. 4. καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν: *and, ye fathers, provoke not your children to wrath*. The καὶ continues the statement of this second of the relative or domestic duties, presenting now the other side. The duty is one not only of children to parents, but also of parents to children. The parental duty is set forth in terms of the *father's* obligation without particular mention of the mother's, not because children of maturer age are in view (Olsh.), but simply because the father is the ruler in the house, as the husband is the head of the wife; the mother's rule and responsibility being subordinate to his and represented by his. The parental duty is given first *negatively*, as avoidance of all calculated to *irritate or exasperate* the children—injustice, severity and the like, so as to make them indisposed to filial obedience and honour. παροργίζειν, a strong verb, found again in Rom. x. 19, with which



5. Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις<sup>1</sup> <sup>1</sup>κατὰ σάρκα <sup>=</sup>μετὰ<sup>1</sup> (Acts ii. 30; Rom. i. 3, iv. 1, ix. 3 al.; Paul only; =σάρκι or ἐν σ., 1 Pet. iii. 18 al. m=ch. iv. 2 reff. n 1 Cor. ii. 3; 2 Cor. vii. 15; Phil. ii. 12 only. o Col. iii. 22 al. Paul only; 1 Chron. xxix. 17.

<sup>1</sup> τοῖς κυρίοις κατὰ σάρκα DEFGKL, al. pler., Chr., Thdrt., Oec., etc.; τοῖς κατ. σαρ. κυρ. NABP 17, 31, 37, 39, 47, 57, 73, al., Clem., Chr., Dam., Thl.

<sup>2</sup> τῆς καρδίας ABDEFGKL, etc., Clem., Chr., Thdrt., Dam.; omit τῆς N 3, 48, 67\*, 72, 114, 115, 122, Orig., Bas., etc.

cf. μὴ ἐρεθίζετε in Col. iii. 21.—ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου: *but nurture them in the discipline and admonition of the Lord.* For ἀλλ' TTrWHRV prefer ἀλλά as before. We have now the statement of parental duty on the positive side. ἐκτρέφειν has here obviously the sense of *bringing up* (cf. Prov. xxiii. 24), not that of *nourishing* as in v. 29 above. ἐν is not *instrumental* here but *local*, denoting the ethical *sphere* or *element* in which the παιδεία and the νοουθεσία take place. παιδεία in classical Greek means *education*, the whole *instruction* and *training* of youth, including the training of the *body*. In the NT as also in the OT and the Apocrypha παιδεία and its verb παιδεύειν mean *education per molestias* (Aug., *Enarr.*, in Ps. cxix. 66), *discipline*, instruction by *correction* or *chastening* (Luke xxiii. 16; Heb. xii. 5, 7, 8; Rev. iii. 9; cf. Lev. xxvi. 18; Ps. vi. 1; Isa. liii. 5; Eccclus. iv. 17, xxii. 6; 2 Macc. vi. 12). Of the general Greek sense there is but one instance in the case of the *verb* in the NT (Acts vii. 22); and as regards the *noun* the passage in 2 Tim. iii. 16 suits the idea of *disciplinary* instruction. There is no reason, therefore, for departing from the usual biblical sense of the word here, or for giving it the wide sense of *all* that makes the education of children. The term νοουθεσία, not entirely strange to classical Greek (e.g., Aristoph., *Ranae*, 1009), but current rather in later Greek (Philo, Joseph., etc.) in place of the earlier form νοουθέτησις (νουθερία also appearing to occur occasionally), means *admonition*, training by *word*, and in actual use, mostly, though not necessarily, by word of reproof, remonstrance or blame (cf. Trench, *NT Syn.*, pp. 104-108). The Vulg. translates very well, "in disciplina et correptione". The distinction, therefore, between the two terms is not that between the *general* and the *special* (Mey.), but rather that between training by *act* and *discipline* and training by *word* (Ell.). The Κυρίον is taken by some as the *gen. obj.*, = "about Christ" (so the Greek commenta-

tors generally); by others as = "according to the doctrine of Christ" (Erasm., Est., etc.), or as = "worthy of the Lord" (Matthies). But it is best understood either as the *possess. gen.* or as the *gen. of origin*, = "the Lord's discipline and admonition," i.e., *Christian* training, the training that is of Christ, proceeding from Him and prescribed by Him.

Vv. 5-9. Other relative duties—those of masters and servants. With this compare the paragraph in the sister Epistle, Col. iii. 22-iv. 1, and the statement in 1 Peter ii. 18-25.

Ver. 5. οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα: *servants obey them who according to the flesh are your masters.* As in the case of the two relations already dealt with, so here the statement begins with the dependent member, the *servant*, who in these times was a *bond-servant*. Many questions would inevitably arise with regard to the duties of masters and servants in a state of society in which slavery prevailed and had the sanction of ancient and undisputed use. Especially would this be the case when Christian slaves (of whom there were many) had a heathen master, and when the Christian master had heathen slaves. Hence the considerable place given in the NT to this relation and the application of Christian principles to it (cf. 1 Cor. vii. 21, 22; 1 Tim. vi. 1, 2; Tit. ii. 9, 10; and Philemon, in addition to Col. iii. 22, iv. 1 and 1 Pet. ii. 18-25). Here, as elsewhere in the NT, slavery is accepted as an existing institution, which is neither formally condemned nor formally approved. There is nothing to prompt revolutionary action, or to encourage repudiation of the position. Onesimus, the Christian convert, is sent back by Paul to his master, and the institution is left to be undermined and removed by the gradual operation of the great Christian principles of the equality of men in the sight of God, a common Christian brotherhood, the spiritual freedom of the Christian man, and the Lordship of Christ to which every

p Col. iii. 22 **Χριστῷ**,<sup>1</sup> δ. μὴ κατ' ὀφθαλμοδουλείαν<sup>2</sup> ὡς ἄνθρωπάρεσκοι, ἀλλ' only.  
q Col. iii. 22 ὡς δοῦλοι **Χριστοῦ**,<sup>3</sup> ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, 7. ἐκ ἑ ψυχῆς only; Ps.  
iii. 5. r Col. iii. 23 only.

<sup>1</sup> For **Χριστῷ**, κυριῷ AL 17, 39, 47, Vulg.-ms., Copt., Chr.<sub>1</sub>.

<sup>2</sup> ὀφθαλμοδουλίαν **Σ**DEFGP 37, 120, 121, etc.; ὀφθαλμοδουλείαν ABK and most.

<sup>3</sup> του **Χρ.** D<sup>2</sup>EKL, etc., Chr., Thdrt.; om. του **Σ**ABDFGP, al. plu., Bas., Euth., etc.

other lordship is subordinate. See especially Goldwin Smith's *Does the Bible Sanction American Slavery?*; Küstlin's *Christliche Ethik*, pp. 318, 480, etc.; Mangold's *Humanität und Christenthum*; Lightfoot's *Colossians and Philemon*, pp. 319-329. ὑπακούετε, as in the case of children so in that of slaves *obedience* is the comprehensive name for duty, and this as a duty lying within the larger principle of the recognition and honour due to constituted authority (Rom. xiii. 1-7; 1 Pet. ii. 13-17). For τοῖς κυρίοις κατὰ σάρκα (TR, with DFKL, etc.), the better order is τοῖς κατὰ σάρκα κυρίοις (LTT<sub>1</sub> WHRV, with B<sup>2</sup>AP, etc.), "those who according to the flesh are your masters" (RV), not "your masters according to the flesh" (AV). In the Pastoral Epistles and 1 Peter the slave's master is called δεσπότης. The word κύριος, limited by the κατὰ σάρκα to the designation of a lordship which holds only for material interests and earthly relations, may perhaps have been selected here with a view to the contrast with the Κύριος whose lordship is absolute, inclusive alike of master and of slave, of earthly and of heavenly relations.—μετὰ φόβου καὶ τρόμου: *with fear and trembling*. The use of the same phrase with regard to Paul himself (1 Cor. ii. 3), the Corinthians (2 Cor. vii. 15), and the Philippians (Phil. ii. 12), is enough to show that nothing more is in view here than *solicitous zeal* in the discharge of duty, anxious care not to come short.—ἐν ἀπλότῃ τῆς καρδίας ὑμῶν: *in singleness of your heart*. A clause qualifying the *obedience* itself; not the "fear and trembling," in which case we should have expected τοῦ ἐν ἀπλότῃ, etc. It states the spirit in which the obedience was to be rendered,—not in formality, pretence, or hypocrisy, but in inward reality and sincerity, and with an undivided heart. The noun ἀπλότης = the condition of being *without folds, simplicity*, as contrasted with *pretence, dissimulation, insincerity*, in the NT is found only in the Pauline writings, and there seven times, with slightly different

shades of meaning (Rom. xii. 8; 2 Cor. viii. 2, ix. 11, 13, xi. 3; Eph. vi. 5; Col. iii. 22; in 2 Cor. i. 12 the preferable reading is ἐν ἀγιότητι). The phrase ἐν ἀπλότῃ occurs again in the first and the last of these passages.—ὡς τῷ Χριστῷ: *as to Christ*. That is, with an obedience regarded as rendered to Christ Himself; cf. ὡς τῷ Κυρίῳ in v. 22, and see also Rom. xiv. 7-9.

Ver. 6. μὴ κατ' ὀφθαλμοδουλείαν: *not in the way of eye-service*. TWH prefer the form ὀφθαλμοδουλίαν. Negative explanation of what ἀπλότης τῆς καρδίας means. κατὰ points to the *principle* or *rule* of action. The noun occurs only here and in Col. iii. 22; but ὀφθαλμοδουλος is found also in the *Constit. Apost.*, iv. 12. It is the service that is done only when one is under the master's eye—an obedience to save appearances and gain undeserved favour, which is not rendered when the master is absent as it is when his scrutiny is on us.—ὡς ἀνθρωπάρεσκοι: *as men-pleasers*. ἀνθρωπάρεσκος is another non-classical word, occurring only in biblical and ecclesiastical Greek, and in the NT limited to this passage and Col. iii. 22; cf. Ps. liii. 6, δστᾶ ἀνθρωπαρέσκων in LXX, and Ps. Salom., iv., 8, 10.—ἀλλ' ὡς δοῦλοι [τοῦ] Χριστοῦ: *but as bond-servants of Christ*. τοῦ is found in D<sup>2</sup>KL, etc., but not in B<sup>2</sup>AD<sup>2</sup>F, etc., and is omitted by LTT<sub>1</sub>WH. The contrast is with ἀνθρωπάρεσκοι, servants of Christ, not pleasers of men. The δοῦλοι Χριστοῦ, therefore, is a clause by itself, only explained by what follows. Some, mistaking this, make it one sentence with ποιοῦντες, etc.; in which case it loses its force, and the emphasis is on the ποιοῦντες.—ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς: *doing the will of God from the heart*. Statement of what is appropriate to the "bond-servants of Christ". It belongs to the *character* (ὡς) of the bond-servant of Christ to do the will of God, the God and Father of Christ, in his condition in life, and to do that not grudgingly or formally, but *ex animo*, with hearty readiness—ἐκ ψυχῆς, lit,



μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ<sup>1</sup> καὶ οὐκ ἀνθρώποις<sup>2</sup>. 8. <sup>3</sup> only; 1 Macc. xi. 53. <sup>4</sup> t=2 Cor. v. 10; Col. iii. 25 al.

<sup>1</sup> Omit *ὡς* before *τῷ κυρίῳ* D<sup>3</sup>EKL, al. plu., Thdrt., Dam., etc.; insert *ὡς* *ABD\*FGP*, d, e, f, g, m, Vulg., Syr., Bas., Chr., etc.

<sup>2</sup> *ἀνθρώπω* B, Eth., Dam.

<sup>3</sup> *εκάστος* after *ὅτι* ABDEFGP, etc., d, e, f, g, m, Vulg., Copt., Arm., Petr., Bas., Euth., Dam., etc.; *εκάστος* before *ποίησιν* KL, al. longe plu., Syr., Chr., Thdrt., Dam., Theophyl., Oec.; *εκάστος* after *ποίησιν* *N\*<sup>3</sup>*, Syr.-P.; *εάν τι* *ποίησιν* BL, d, e, 46, 62, 115, 129, Petr., etc.; *εἰδότες ὅτι* (prob. ο *τι*) *εάν* *ποίησιν* *N\**; ο *εάν* *ποίησιν* *N<sup>3</sup>ADEFGP* 3, 17, 31, etc.; ο *εάν τι* *εκάστος* *ποίησιν* *L\*<sup>2</sup>*, al. plu., Chr.<sup>180</sup>, Thdrt., Dam.

<sup>4</sup> *κομίζεται* *N\*ABD\*FGP* (-*ισηται*), Petr.; *κομείται* *N<sup>3</sup>D<sup>3</sup>EKL*, Bas., Euth., Thdrt., Dam.

“from the soul,” *cf.* *ἐξ ὅλης τῆς ψυχῆς σου* “with all thy soul,” Mark xii. 30. The *ἐκ ψυχῆς* is attached by not a few (Syr., Chrys., Jer., Beng., Harl., De Wette, Alf., Abb., WH) to the following clause. Tregelles, again, would attach both *ἐκ ψυχῆς* and *μετ' εὐνοίας* to the *ποιούντες τὸ θέλημα τοῦ Θεοῦ*. But on the whole the simplest and most congruous connection is as it is given both in the AV and the RV. The addition of *ἐκ ψυχῆς* to the *ποιούντες τὸ θέλημα τοῦ Θεοῦ* is not superfluous; for to be true to the character of the bond-servant of Christ requires not merely the doing of God's will, but the doing of that will *ex animo*. But such definition is enough, and there is no need of the further description *μετ' εὐνοίας*. On the other hand the *μετ' εὐνοίας* is as pertinent as an explanation of the *δουλεύοντες* as *ἐκ ψυχῆς* is as an explanation of the *ποιούντες*.

Ver. 7. *μετ' εὐνοίας δουλεύοντες [ὡς] τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις*: *with good will doing service [as] to the Lord and not to men*. Further explanation of what is meant by the bond-service of Christ, *viz.*, a service rendered with *good will* and as a service to the Lord Himself, not to men. *μετ' εὐνοίας* means not simply *with readiness*, but with the disposition that wishes one well. In the NT the noun occurs only here; in 1 Cor. vii. 3 the accredited reading is not *εὐνοίαν* but *ὀφειλήν*. The TR omits *ὡς* before *τῷ Κυρίῳ* (with D<sup>3</sup>EKL, etc.). It is given, however, by B<sup>3</sup>AD\*GP, Vulg., Syr., etc., and is rightly inserted by LTT<sup>r</sup>WHRV. It got a place in Beza's edition of 1598.

Ver. 8. *εἰδότες ὅτι ὁ ἐάν τι ἑκάστος ποιήσῃ ἀγαθόν*: *knowing that whatsoever good thing each shall have done*. Or, according to the text of T and WH = “knowing that each, if he shall have done

any good thing”. Participial clause subjoining a reason or encouragement for a service rendered in sincerity, with hearty good-will, and as to the Lord Himself. The encouragement lies in their Christian knowledge of the Lord's reward. *εἰδότες*, not = “who know” as if *οἱ εἰδότες*, but “seeing ye know,” “knowing as ye do”. The *ποίησιν*, as followed by the *κομίζεται*, is best rendered “shall have done”. The readings vary greatly. Passing over minor diversities, *e.g.*, *εἰδόντες* for *εἰδότες*, *ἐάν τις ἑκάστος*, *ὁ ἑκάστος* *ποίησιν* with omission of *ἐάν τι*, etc., we find exceptional uncertainty in the text of the *ἐάν* clause. The TR reads *ὅτι ὁ ἐάν τι ἑκάστος*, which is given in L<sup>2</sup> and most cursives. In that case *ἐάν* is the *potential* *ἄν*, the *ὅ* and the *τι* being separated by *imasis* (*cf.* *ἦν ἄν τινα καταβλάψῃ*, Plato, *Laws*, ix., 864 E), and the sense being = “whatsoever each,” etc. But in a considerable number of Manuscripts and Versions (ADGP, 17, 37, Vulg., Arm., etc.) we find *ὅτι ἑκάστος ὁ ἄν* (or *ἐάν*) *ποίησιν*; in *N\**, *ὅτι* (probably *ὁ* *τι*) *ἐάν* *ποίησιν*, while *N<sup>3</sup>* inserts *ὅ* before *ἐάν*; in L<sup>2</sup>, and one or two cursives (46, 62, 115, 129), *ὅτι ἐάν τι ἑκάστος*; and in B d, e, Petr. alex. can. 6, *ὅτι ἑκάστος ἐάν τι ποιήσῃ*. This last reading is preferred by Tisch., ed. viii.<sup>th</sup>, Alf., WH, and is placed in the margin by Lach. In this *ἐάν* is the *conditional* particle and the sense is = “knowing as ye do that each, if he shall have done any good thing”. The Manuscripts constantly vary between *ἄν* and *ἐάν*. In classical Greek the *conditional* *ἐάν*, if, took also the contracted form *ἄν*, especially in Thucydides and Plato, and this possibly is the explanation of the biblical use of *ἐάν* as = the *potential* *ἄν*. In any case the use of *ἐάν*, attached to relative pronouns and adverbs, *ὁ ἐάν*,



α Acts xvi. παρὰ κυρίου,<sup>1</sup> εἶτε δούλος εἶτε ἐλεύθερος. 9. καὶ οἱ κύριοι, τὰ αὐτὰ  
 26, xxvii.  
 40; Heb. ποιεῖτε πρὸς αὐτοὺς, ἂνιέντες τὴν ἄπειλήν, εἰδότες ὅτι καὶ αὐτῶν  
 xlii. 5  
 only; Deut. xxxi. 6. v Acts iv. 17, 29, ix. 1 only; Job xxiii. 6

<sup>1</sup> του κυρ., with KL, etc., Fathers; κυριου ὩABDEFGP, Petr., Euth., Dam., etc.

δπου ἐάν, οὐ ἐάν, ὁσάκις ἐάν, etc., with the *potential* force, appears to occur (making all due allowance for uncertainties in the texts) with some frequency both in the LXX and in the NT, and it is found in the papyri; cf. Thayer-Grimm, *Lex.*, p. 168; Buttm., *Gram. of N. T. Greek*, p. 72; Blass, *Gram. of N. T. Greek*, pp. 60, 61, 216.—τοῦτο κομίζεται [κομίσεται] παρὰ [τοῦ] Κυρίου: *this shall he receive again from the Lord.* The κομίζεται of the TR is supported by B<sup>3</sup>D<sup>3</sup> KL, Bas., Chr., Theodor., etc.; P gives κομίσεται. The best reading is κομίσεται, which is that of B<sup>3</sup>AD\*G, etc. In the NT the verb κομίζειν is used once in the simple sense of *carrying* or *bringing* to one (Luke vii. 37, of the woman's ἀλάβαστρον); oftener in the sense of *obtaining* (1 Pet. i. 9; 2 Pet. ii. 13; Heb. x. 36; xi. 39), or in that of *receiving back, recovering one's own* (Matt. xxv. 27; 2 Cor. v. 10; Col. iii. 25). The word has this last sense also in classical Greek (e.g., τὴν ἀδελφὴν, Eurip., *Iph. T.*, 1362; Thuc., i., 113, etc.). So here the idea is that of *receiving back*. The "good thing" done is represented as being itself given back to the doer; the certainty, equity and adequacy of the reward being thus signified (cf. especially 2 Cor. v. 10). Whether the Middle is to be taken as the *appropriative* Middle, expressing as it were the receiving back of a deposit (Ell.) is doubtful in view of the fact that in every NT occurrence but one (Luke vii. 37) Middle forms are used. The best uncials omit τοῦ before Κυρίου, and so LTTTrWHRV.—εἶτε δούλος, εἶτε ἐλεύθερος: *whether bond or free.* The reward in view is that of the Great Day, the Parousia, which will have regard not to social distinctions or external circumstances, but only to *spiritual* conditions.

Ver. 9. καὶ οἱ Κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς: *and ye masters [or lords, RV marg.], do the same things unto them.* The καὶ has the same force as in vi. 4 above. The duty of the masters is a corresponding duty, essentially the same as that of the servants (τὰ αὐτά), and it is stated first in respect of what is to be done and then in respect of what is to be left undone. It is to put a forced sense, however, on the phrase ποιεῖτε τὰ αὐτά if it is made to refer only to the preceding

δουλεύοντες (Chrys.), as if the point were that the masters had a *service* to render to the δούλοι as these had a service to render to them. Nor does it seem to look back simply to the more general idea in ποιούντες τὸ θέλημα τοῦ Θεοῦ. Probably the μετ' εὐνοίας is more immediately in view, and the meaning is that the masters were to act to their servants in the same Christian way as the servants were called to act to them—in the same spirit of consideration and goodwill.—ἀνιέντες τὴν ἀπειλήν: *giving up your threatening.* The τὴν, pointing to the too well-known habit of the masters, may be best rendered by "your". ἀνίημι is used in the NT in the sense of *loosening* (Acts xvi. 26, xxvii. 40), and of *leaving* (Heb. xiii. 5, from LXX). In classical Greek it is used metaphorically both of *slackening, releasing* (Aristoph., *Vesp.*, 574), and *giving up* (Thuc., iii., 10, of ἔχθρα). The latter sense is most in point here. As Ell. rightly observes: "St. Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this, naturally includes every similar form of harshness". This negative side of the master's duty is not noticed in the parallel passage in Col. iv. 1.—εἰδότες ὅτι καὶ ὑμῶν αὐτῶν [αὐτῶν καὶ ὑμῶν] ὁ Κύριός ἐστιν ἐν οὐρανοῖς: *knowing as ye do that also your Master [that both their Master and yours] is in heaven.* εἰδότες, as in ver. 8, expresses the reason or encouragement for such conduct on the part of masters, viz., the fact that masters themselves have a Master or Lord, whose seat is in *heaven*, not merely on earth, and who is Lord equally of master and of slave. The reading of the TR, καὶ ὑμῶν αὐτῶν, has the support of most cursives and such uncials as K. Some few MSS. give καὶ αὐτῶν ὑμῶν (D<sup>3</sup>G). But the best accredited reading is καὶ αὐτῶν καὶ ὑμῶν, "both theirs and yours," given by B<sup>1</sup>AD\*, also by B<sup>3</sup>\* (except that αὐτῶν becomes ἐαυτῶν), Syr., Boh., Vulg., Arm., etc., and accepted by LTTTrWHRV.—καὶ προσωποληψία οὐκ ἐστὶ παρ' αὐτοῦ: *and respect of persons is not with Him.* The form προσωποληψία is preferred by the best critics (LTTTrWH). The noun and

καὶ ὡμῶν<sup>1</sup> ὁ κύριός<sup>2</sup> ἔστιν ἐν οὐρανοῖς<sup>3</sup> καὶ ὡ προσωπολημψία<sup>4</sup> οὐκ<sup>w x</sup> Rom. ii. 11; Col. iii 25; James ii. 1 only. ἔστιν<sup>x</sup> παρ' αὐτῷ.<sup>5</sup>

10. Τὸ<sup>7</sup> λοιπόν,<sup>6</sup> ἐνδυναμοῦσθε<sup>7</sup> ἐν κυρίῳ καὶ ἐν τῷ<sup>a</sup> κράτει τῆς<sup>y</sup> 2 Cor. xiii. 11; Phil. iv. 8; 1 Thess. iv. 1; 2 Thess. iii. 1; = Paul only. z Rom. iv. 20 al.; Paul only, exc. Acts ix. 22. a Ch. i. 19 reff.

<sup>1</sup> καὶ αὐτῶν καὶ ὡμῶν ὡ\* (αὐτῶν) ABDP 17, 31, 37, 38, 116, Vulg., Goth., Arm., Copt., Clem., Euth., Dam., Jer.; καὶ ὡμῶν καὶ αὐτῶν ὡ<sup>3</sup>L 5, 23, 47, 67, 73, 115, 213, Syr.-P., Petr., Bas., Cyr., Ambrst.; καὶ αὐτῶν ὡμῶν DEFG, g, etc.; καὶ ὡμῶν αὐτῶν K, al. plu., d, e, Syr.-Sch., Eth., Bas., Chr., Thdrt., Dam., etc.

<sup>2</sup> Omit ο before κύριος 17, 74, 115, 238, Bas., Dam.

<sup>3</sup> οὐρανοῖς Clem., Petr., Bas., etc.; τοῖς οὐρανοῖς P; οὐρανῶν ὡ 31, 47, 73, Bas., Dam., etc.

<sup>4</sup> προσωπολημψία D<sup>3</sup>EKLP, etc.; προσωπολημψία ὡAB\*D\*FG.

<sup>5</sup> παρ αὐτῶ Petr., Bas., etc.; ἐν αὐτῶ 31, 37, Syr.-P., Cyr., etc.; παρα θεῶ D\*FG, d, e, f, g, m, Pelag., etc. (FG add τῷ.)

<sup>6</sup> τοῦ λοιποῦ ὡ\*AB 17, 73, 118, Euth., Cyr., Procop., Dam.; το λοιπόν ὡ\*DEFG KLP, etc., Chr., Thdrt., Theophyl., Oec., etc.; add ἀδελφοί μου ὡ<sup>3</sup>KLP, etc., Syr., Copt., Goth., Chr., Theophyl., etc.; omit ἀδελφοί μου ὡ\*BDE 17, d, e, m, Arm., Eth., Dam., etc.

<sup>7</sup> δυναμοῦσθε B 17, Orig.

its cognates προσωπολημψίας (Acts x. 34), προσωπολημπτέω (Jas. ii. 9), ἀπροσωπολημπτῶς (1 Pet. i. 17), are Hellenistic forms, occurring only in biblical and ecclesiastical Greek. προσωπολημψία itself is found only four times in the NT (Rom. ii. 11; Eph. vi. 9; Col. iii. 25; James ii. 1). Cf. also the phrases βλέπειν εἰς πρόσωπον (Matt. xxvi. 16; Mark xii. 14), λαμβάνειν πρόσωπον (Luke xx. 21; Gal. ii. 6), which in the NT have always a bad meaning,—to judge partially, to have regard to the person in judging or treating one. In the LXX the phrase λαμβάνειν or θαυμάζειν πρόσωπον is also used in the sense of having respect to one's person, *being partial* (e.g., Job xxxii. 21, where it is conjoined with *giving flattering titles*), but admits at the same time of the better sense of *showing favour* to one (Gen. xix. 21).

Vv. 10-20. General concluding exhortation, following up the injunctions bearing on the particular, domestic duties. This comprehensive charge, which is expressed in terms of the Christian's spiritual warfare, the powers of evil with which he has to contend, and the weapons with which he is to arm himself, brings the Epistle worthily to its close.

Ver. 10. τὸ λοιπόν [ἀδελφοί] μου, ἐνδυναμοῦσθε [δυναμοῦσθε] ἐν κυρίῳ *finally* (or, *henceforth*) [my brethren], *be strengthened in the Lord*. For τὸ λοιπόν, the reading of TR with DFKL<sup>3</sup>, etc., τοῦ λοιποῦ, is to be preferred (with LTr WHRV) as sustained by B<sup>3</sup>\*A, 17, etc.

The form τὸ λοιπόν (also the simple λοιπόν) is used in classical Greek both as = "as for the rest," *quod superest*, "finally" and with the temporal sense of *henceforth*. In the NT it has both these applications (e.g., Phil. iii. 2, iv. 8; 2 Thess. iii. 1, etc., for the former, and Matt. xiv. 41, xxvi. 45; 1 Cor. vii. 29; Heb. x. 13 for the latter). It occurs also once in the sense of "at last," or "already" (Acts xxvii. 20). The form τοῦ λοιποῦ, properly a temporal gen., both in classical Greek (Herod., ii., 2; Xen., Cyr., iv., 4, 10, etc.) and in the NT (Gal. vi. 17), has the sense of "henceforth". τὸ λοιπόν can be used for τοῦ λοιποῦ, but it does not appear that τοῦ λοιποῦ is equally interchangeable with τὸ λοιπόν. Here τὸ λοιπόν might mean either "as for what you have still to do in addition to what has been said" (Mey.), or "henceforth". τοῦ λοιποῦ is = "in the future," "henceforth" (cf. Blass, *Gram. of N. T. Greek*, pp. 94, 109; Ell. on Gal. vi. 17; Thayer-Grimm, *Lex.*, p. 382). The TR inserts ἀδελφοί μου, with ὡ<sup>3</sup>KLP, most cursives, and Syr., Boh., etc. ἀδελφοί, without μου, is read by AFG, Vulg., Theodor., etc. But the best accredited text (B<sup>3</sup>\*D, 17, Eth., Arm., Cyr., Luc., Jer., etc.) omits the phrase (so LTr WHRV). The ἐνδυναμοῦσθε of the TR is supported by the mass of authorities, but is displaced by the simple δυναμοῦσθε (which occurs in Col. i. 11) in B 17; which latter is given a place in the margin by WH. ἐνδυναμοῦσθαι is a proper passive = "to



b Ch. iv. 24 \* ἰσχύος αὐτοῦ. II. <sup>b</sup> ἐνδύσασθε <sup>1</sup> τὴν \* πανοπλίαν τοῦ θεοῦ, <sup>d</sup> πρὸς  
 c Luke xi. τὸ <sup>2</sup> δύνασθαι ὑμᾶς στήναι <sup>3</sup> πρὸς τὰς \* μεθοδείας <sup>d</sup> τοῦ διαβόλου.  
 22 only;  
 2 Kings ii. 21. d = Matt. v. 28 al. e Ch. iv. 14 reff.

<sup>1</sup> ἐνδυσ. υμᾶς FG.

<sup>2</sup> εἰς το DEFG.

<sup>3</sup> στ. υμ. DE; αντιστ. K.

<sup>d</sup> μεθοδείας B<sup>3</sup>D<sup>3</sup>P, etc.; μεθοδίας ΞAB<sup>3</sup>FGKL 37, etc.

be strengthened," as in Acts ix. 22; Rom. iv. 10; 2 Tim. ii. 1; Heb. xi. 34. The ἐν Κυρίῳ (ἐν τῷ Κυρίῳ in Ξ\*) defines the strengthening as *Christian* strengthening, such as can take effect only in union with Christ.—καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ: *and in the power of his might*. On the distinction between the various words for *strength*, etc., cf. on chap. i. 19 above. The phrase is not to be reduced to "in his mighty power," but has the full force of "in the active efficacy of the might that is inherent in him". Meyer takes the ἐν as instrumental—"by means of the might of his strength". But it has its proper force of "in," the efficient, energetic power of the Lord's inherent might being the principle or element *in* which the increase of strength which is possible only where there is union with Christ is to realise itself. By the καί, therefore, this clause *adds* something to the preceding and does more than merely *explain* it. In 2 Cor. xii. 9, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ, the idea is that of the strength of Christ descending to *rest* on one.

Ver. II. ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ: *put on the whole armour of God*. Further explanation of what has to be done in order to become strong enough to meet all enemies, even the devil. τοῦ Θεοῦ is the gen. of *origin* or *source*, = the panoply which comes from God or is provided by Him. To put the emphasis on the Θεοῦ (Harl.) is to miss the point and to suppose a contrast which there is nothing here to suggest, *viz.*, with some *other* kind of panoply. The emphatic thing, as most exegetes notice, is the πανοπλίαν, the idea being that we need not only a Divine equipment, but that equipment in its *completeness*, without the lack of any single part. The fact that, in order to meet our spiritual foe, we need to take to ourselves all that God provides for living and for overcoming, is expressed in a telling figure drawn from the world of soldiery. The figure of the Christian as a *warrior* with his *arms*, *wages*, etc. (δῖπλα, ὄψωνια, etc.), occurs repeatedly in the Pauline writings (Rom. vi. 13, 23, xiii. 12; 2 Cor. x. 4; 1 Thess. v. 8; 1 Tim. i. 18, vi. 12; 2 Tim.

iv. 7). In briefer form the figure of the *armour* appears in 1 Thess. v. 8, and in its rudiments also in Isa. lix. 17; cf. also Wisd. v. 17, etc. πανοπλία is not *armour* simply (Vulg. *armatura*, Harl., etc.), but *whole armour*, the complete equipment of the Roman δπλίτης or "man of arms," consisting of shield, helmet, breastplate, greaves, sword and lance; cf. Thuc., iii., 14; Isocr., 352 D; Herod., i., 60; Plato, *Laws*, vii., p. 796 B; and especially Polybius, vi., 23, 2, etc. The word occurs only once again in the NT (Luke xi. 22). No doubt the *Roman* soldier is particularly in view. Paul, the Roman citizen, would think of him, and it was the Roman military power that filled the eye where Paul laboured and wrote.—πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου: *that ye may be able to stand against the wiles of the devil*. Statement of the *object* of the putting on of this panoply. The general sense of *direction* conveyed by the flexible prep. πρὸς when followed by the acc. takes a wide variety of applications. In this short sentence it expresses *mental* direction, *aim* or *object*, and *local* direction, *against*. The phrase στήναι πρὸς belongs to the soldier's language, being used for *standing one's ground*, in opposition to taking to flight (Thuc., v., 104, and cf. Raphel., *Annot.*, ii., p. 493). In Jas. iv. 7 we have ἀντιστῆναι with the dat. For μεθοδείας TWH prefer μεθοδίας. On this rare term, found neither in profane Greek nor in the OT, and in the NT only in the two occurrences in this Epistle, see on chap. iv. 14 above. The plural denotes the various forms which the μεθοδεῖα, the *craftiness*, takes, and is fitly rendered either *stratagems* (which brings out the fundamental idea of *method* or *plan* in the deceit) or *wiles*. The Rhem. gives *deceits*; Tynd., Cov., Cran., Gen., Bish., *assaults* or *crafty assaults*. The Devil, διάβολος, is mentioned here as the author and practiser of all subtle, malicious scheming. The malign powers of which he is the prince are noticed next.

Ver. 12. ὅτι οὐκ ἔστιν ἡμῖν [ὑμῖν] ἡ πάλη πρὸς αἶμα καὶ σάρκα: *for our [your] wrestling is not against flesh and blood*. Reason for speaking of the μεθοδεῖαι τοῦ



12. ὅτι οὐκ ἔστιν ἡμῖν<sup>1</sup> ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ ἡ Here  
πρὸς τὰς ἄρχας, πρὸς τὰς ἐξουσίας, πρὸς τοὺς<sup>1</sup> κοσμοκράτορας<sup>g</sup> only.  
xv. 50; Gal. i. 16; Heb. ii. 14; Sir. xiv. 18. h Ch. i. 21 reff. i Here only. Matt. xvi. 17; 1 Cor.

<sup>1</sup> For ἡμ., ὑμῖν BDFG 52, 115-20, al., It., Syr., Ar.-pol., Slav. al., Lucif., Ambrst.; ἡμῖν ΞAD<sup>3</sup>EKLP, etc., most mss., Vulg., Copt., Syr., al., Thdrt., Clem., Orig., Meth., all Cyp., Hil., Jer., Aug., Ambrst.

διαβόλου as dangers against which the Christian must stand his ground. The ὅτι is explanatory, = "the wiles of the Devil, I say, for it is not mere *men* we have to face". The term πάλη, which occurs only this once in the NT, is used in classical Greek occasionally in the general sense of a battle or combat (in the poets, e.g., Aesch., *Cho.*, 866; Eurip., *Herac.*, 159), but usually in the specific sense of a contest in the form of *wrestling*. If it has its proper sense here, as is most probable, there is a departure for the time being from the figure of the panoply, and a transition to one which brings up different ideas. Has Paul, then, who elsewhere uses the more general figures of the μάχη, the ἀγών, etc., any special object in view in selecting πάλη here? There is nothing to indicate any such special object, unless it be to bring out the *hand to hand* nature of the conflict, "the *personal, individualising* nature of the encounter" (Ell.). The ἡ defines the πάλη in view, *viz.*, the physical struggle, as not the *kind* of πάλη with which we are concerned—which is "for us" (ἡμῖν). The ἡμῖν of the TR has the support of ΞAD<sup>3</sup>EKLP, most cursives, and most Versions; ὑμῖν is read by BD\*G, Eth., Goth., etc. The case is somewhat evenly balanced. TrWH place ὑμῖν in the margin; Lach., Tisch., etc., keep ἡμῖν. The form αἷμα καὶ σὰρξ occurs only here and (acc. to the best critics) in Heb. ii. 14. Elsewhere it is σὰρξ καὶ αἷμα; but the sense is the same, = *feeble humanity*. The phrase occurs four times in the NT, always with the same general sense of man in the character of his *weakness* and *dependence*, but with slightly varying references; e.g., with regard to our *corporeal* being in 1 Cor. xv. 50; Heb. ii. 14; our *intellectual* power in Matt. xvi. 17; our *spiritual* capacity as contrasted with invisible, diabolic agents (*cf.* Ell. on Gal. i. 16). The idea of *carnal desires* or *passions* which is ascribed to the phrase here by some (Jer., Matthies, etc.) would be expressed by σὰρξ without αἷμα.—ἀλλὰ πρὸς τὰς ἀρχάς: *but against the principalities*. The formula οὐκ—ἀλλά indicates not a *comparative*

negation, as if = "not so much against flesh and blood as against the ἀρχαί," but an absolute. Meyer regards the clause as a case of brachylogy, some term of more *general* sense than πάλη, e.g., μάχη or μαχετόν having to be understood, = "for us there is not a *wrestling* with flesh and blood, but a *fight* with the principalities". This on the ground that the idea of *wrestling* is inconsistent with that of the *panoply*. But while it is true that there is a change in the figure for the time being, there is nothing strange in that, neither is there any incongruity in representing the Christian's *conflict* as a *wrestling*—an *individual* encounter and one at *close quarters*. On the sense of ἀρχαί, *principalities* or *rulers* applied here to the powers of *evil*, see on i. 21 above.—πρὸς τὰς ἐξουσίας: *against the authorities*. On ἐξουσία, here designating *demonic* authorities, see on i. 21 above.—πρὸς τοὺς κοσμοκράτορας τοῦ σκότους [τοῦ αἰῶνος] τούτου: *against the world-rulers of the darkness of this world* (or, of *this darkness*). τοῦ αἰῶνος is inserted after σκότους by the TR, and is found in most cursives, and in such uncials as Ξ<sup>3</sup>D<sup>3</sup>EKLP. It is omitted in B<sup>3</sup>\*D\*FG, 17, 67<sup>3</sup>, etc., and is rejected by LTT<sup>r</sup>WHRV. In the NT we have such designations as ὁ ἄρχων τοῦ κόσμου τούτου (John xiv. 30), ὁ Θεὸς τοῦ αἰῶνος τούτου (2 Cor. iv. 4), applied to Satan. The phrase κοσμοκράτωρ τοῦ σκότους τούτου occurs only here. The noun κοσμοκράτωρ is found in the Orphic Hymns (iii., 3, of Satan), in inscriptions (C. I., 5892, with ref. to the emperor), in Gnostic writings (of the devil), and in the Rabbinical literature in transliterated Hebrew form (of the angel of death, and of kings like the four pursued by Abraham, and Nebuchadnezzar, Evil-Merodach, Belshazzar; *cf.* Wetstein, *in loc.*; Fischer's *Buxtorf, Lex.*, p. 996, etc.). According to usage as well as formation, therefore, it means not merely *rulers* (Eth., Goth.), but *world-rulers*, powers dominating the world as such and working everywhere. τοῦ σκότους limits their dominion, however, to the world as it now is in the darkness of its ignorance

k=Col. i. τοῦ ἁσκότους τούτου,<sup>1</sup> πρὸς τὰ ἁπνευματικὰ τῆς πονηρίας ἐν τοῖς  
 13; Luke xxii. 53. ἁ ἐπουρανίους. 13. διὰ τοῦτο ἁ ἀναλάβετε τὴν ἁ πανοπλίαν τοῦ θεοῦ,  
 1 Constr., here only. m Matt. xxii. 18 al.; Rom. i. 20 al. n Ch. i. 3 reff.; Ps. xli. 1, xlviii. 5.  
 o Acts vii. 43, xx. 13, 14, xliii. 31; 2 Tim. iv. 11; Deut. i. 41; Jer. xxvi. 3.

<sup>1</sup> Add του αἰωνος, with  $\aleph^2$ D<sup>3</sup>EKLP, etc., Syr.<sup>\*</sup>, al., Mac., Ath.-ms., Chr., Thdrt., al.; om.  $\aleph^*$ ABD<sup>3</sup>FG 17, 67<sup>2</sup>, 80, most vss., Clem., Orig.-oft., Ath., Eus., Bas., Nyss., Cyr., Cyp., Lucif., Hil., Ambrst., Jer., Tert., etc.

and evil, and suggests the destined termination of their operation.—πρὸς τὰ πνευματικὰ τῆς πονηρίας: *against the spirit-forces of wickedness*. The repetition of the πρὸς before each of the four powers named in the clause has rhetorical force. Such renderings as “spiritual wickedness” (Tynd., Bish., AV), “spiritual craftiness” (Cran.), *spirituales nequitiae* (Erasm., Beza, Wolf, etc.), are inadequate. The phrase τὰ πνευματικὰ is not the same as τὰ πνεύματα, but means properly speaking the *spiritual things* (so Wicl., “the spiritual things of wickedness”). It is possible that the neut. adj. has the *collective* force here; in support of which Meyer and others adduce such phrases as τὸ πολιτικόν, τὸ ἱππικόν, τὰ ληστικὰ, etc. But τὸ πολιτικόν seems to mean the whole of that section of the community which consists of πολῖται; τὸ ἱππικόν, also τὰ ἱππικά (Polyb., iii., 114, 5) means *cavalry*; and τὰ ληστικὰ is used for pirate-vessels. The form τὸ ληστικόν, however, has both the sense of *piracy* (Thucyd., i., 4, 13), and that of a *band of robbers* (Thucyd., ii., 69). This may perhaps justify the sense of *spirit-bands* or *spiritual hosts* here. But it seems most consonant with usage to give the term τὰ πνευματικὰ τῆς πονηρίας the simple sense of “the spiritual things,” i.e., “elements or forces of wickedness,” without connecting with it the doubtful connotation of *armies, hosts, or hordes* (cf. Abb., *in loc.*). The πονηρίας is the gen. of *quality*, = the spirit-forces whose essential character is wickedness.—ἐν τοῖς ἐπουρανίοις: *in the heavenly regions*. On τὰ ἐπουράνια see under i. 3 above. The phrase, of which this is the fifth occurrence in the Epistle, is most naturally understood in the *local* sense which it has in the previous instances. Some depart from this sense and make it = the *heavenly blessings*, giving at the same time the meaning of “for,” “in behalf” to ἐν, = “for the heavenly possessions”. So even Chrys., Theod., and Oec., followed by Witsius, Wolf, etc. But ἐν cannot = ὑπέρ or περί, not even in Matt. vi. 7; John xvi. 30; Acts vii. 29; 1 Cor.

ix. 4. Others, retaining the local sense, take the phrase as a designation of the scene of the *combat*, e.g. = “in the kingdom of heaven,” that being the region in which Christians contend with the enemies of God (Matthies), or “in the air” as contrasted with the *solid ground* (Rück.). But the term qualifies τὰ πνευματικὰ. Forming one idea with that, it dispenses with the article; cf. τὰ πετεινὰ τοῦ ἀέρος, Matt. vi. 26; τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, 1 Tim. vi. 17, etc. It defines the domain of these spirit-forces. Their haunts are those superterrestrial regions, not the highest heavens which are the abode of God, Christ, and angels, but those lower heavens which are at once subcelestial and superterrestrial. The phrase and the idea may be suggested by the Jewish notion of a series of seven heavens, each distinguished from the other, the third or (later) the fourth, e.g., being identified with Paradise. Cf. Morfill and Charles, *Book of the Secrets of Enoch*, p. xl. The phrase expresses, therefore, much the same idea as the phrase τοῖς ἀέρος in ii. 2. The reason why Paul uses ἐν τοῖς ἐπουρανίοις and not ἐν τῷ ἀέρι here may be, as Meyer suggests, his wish to “bring out as strongly as possible the superhuman and superterrestrial nature of these hostile spirits”.

Ver. 13. διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ: *wherefore take up the whole armour of God*. διὰ τοῦτο, i.e., because your enemies are such as these. ἀναλαβεῖν is the accepted term for taking up arms, as κατατίθεσθαι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ: *that ye may be able to withstand in the evil day*. The object of the ἀντιστήναι, viz., the powers of evil, is left to be understood. The ἡμέρα πονηρὰ is inadequately interpreted as the *day of death* (E. Schmid); the *day of judgment* (Jer.); the *present life* (Chrys., Oec., etc.)—which would rather have been αἰὼν πονηρός; or the whole period of conflict prepared for us by Satan (Rück., Harl., De Wette, Bleek, etc.). Regard



ἵνα δυνηθῇτε ἂντισθῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα p Matt. v.  
 ἑκατεργασάμενοι<sup>1</sup> στήναι.<sup>2</sup> 14. στήτε οὖν περιζωσάμενοι τὴν<sup>39 al.;</sup>  
 q Ch. v. 16 reff. r = Rom. vii. 15, 17, etc., xv. 18 al. 17; Paul only, exc. 1 Pet. iv. 3; James i. 3, 20.  
 s Luke xii. 35 al.; Paul, here only; Dan. x. 5; Ps. lxiv. 6.

<sup>1</sup> κατεργασμένοι A.

<sup>2</sup> στήναι, στήτε οὖν Orig., Euseb., Dam., Jer., etc.; στήτε DFG, d, e, Cyp.; stare without στήτε οὖν Victorin.

must be had to the definiteness given to the ἡμέρα by the article, which marks it out as in some sense or other a single day, a critical day, a time of peculiar peril and trial. Hence the choice must be between the *time immediately preceding the Parousia*, the searching day of the future in which the powers of evil will make their last and greatest effort (Meyer, etc.), and the *day of violent temptation and assault*, whenever that may come to us during the present time (Ell., etc.), "any day of which it may be said, 'this is your hour, and the power of darkness'" (Barry; so also Abb.). The latter view is on the whole to be preferred.—καὶ ἅπαντα κατεργασάμενοι στήναι: and having done all, to stand. In A we have the variant κατεργασμένοι, a misspelling for κατεργασάμενοι or for κατεργασμένοι. The Vulg. renders in *omnibus perfecti* (following perhaps the reading κατεργασμένοι). Some make it = "having prepared all things for the conflict" (Erasm., Beza, etc.); but that would be expressed by some such form as παρασκευασάμενοι (1 Cor. xiv. 8). Others give it the sense of *overpowering* (Oec., Chrys., Harl., etc.; cf. "overcome" in AV margin)—a sense which it has, but not in the NT, as far as appears, and which will not suit the *neut.* (ἅπαντα) here. There is no reason to depart from the ordinary sense of the verb, *viz.*, that of *perficere* (cf. Plato, *Laws*, iii., p. 686 E; Herod., v., 24, etc.), *doing thoroughly, working out*, especially (the κατά being intensive) accomplishing a difficult task. Applied to things evil or dishonourable this becomes *perpetrare*. These are the senses which it has in the NT generally and in the Pauline writings in particular (Rom. vii. 15, 17; 2 Cor. xii. 12; Phil. ii. 12, etc.; and in the sense of *perpetrating*, Rom. i. 27, ii. 9; 1 Cor. v. 3; 1 Pet. iv. 3). The ἅπαντα refers obviously to the conflict in view, and means "all things pertaining to your struggle". The στήναι, in contrast with the ἂντισθῆναι or *withstanding*, denotes the final result; the ability to withstand when the

*fight is on is to be sought with a view to holding one's position when the conflict is at an end,—neither dislodged nor felled, but standing victorious at one's post.*

Ver. 14. στήτε οὖν περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ: stand, therefore, having girded your loins with truth. In some few authorities στήτε οὖν is omitted (Victor., Ambrstr.); in others the οὖν is omitted and στήτε is retained (D\*FG, Cyp., etc.). ὀσφύς is accentuated ὀσφύς by TR and Treg.; but ὀσφύς by LTH. The aor. στήτε may perhaps be best rendered, "take your stand," the definite act being in view. The spiritual warrior who has kept his position victorious and stood above his conquered foe in one "evil day," is to take his stand again ready to face another such critical day, should it come. The following sentences explain what has to be done if he is thus to stand. The aorists can scarcely be the *contemporary* aorists or definitions of the way in which they were to stand; for it would not be the mark of the good soldier that he left his equipment to be attended to till the very time when he had to take up his position. They are proper pasts, stating what has to be done before one takes up his stand. First in the list of these articles of equipment is mentioned the girdle. Appropriately so; for the soldier might be furnished with every other part of his equipment, and yet, wanting the girdle, would be neither fully accoutred nor securely armed. His belt or baldric (ζωστήρ or (later) ζωνή) was no mere adornment of the soldier, but an essential part of his equipment. Passing round the loins and by the end of the breastplate (in later times supporting the sword), it was of especial use in keeping other parts in place, and in securing the proper soldierly attitude and freedom of movement. The περιζωσάμενοι is better rendered (with RV) "having girded your loins," than "having your loins girt" (with AV); for the girding is the soldier's own act by help of God's grace (cf. Luke xii. 35 and the ἀναζωσάμενοι τὰς ὀσφύας of 1 Pet. i. 13). The sing. ὀσφύς is used now and again in



ε Luke i.c., ὁσφὺν ὑμῶν ἔν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν ὥρακα τῆς δικαιο-  
 reff.;  
 Matt. iii. σύνης, 15. καὶ ὑποδησάμενοι τοὺς πόδας ἔν ἑτοιμασίᾳ τοῦ  
 4; 1 Pet.  
 i. 13; Isa. xi. 5. u See 1 Cor. iv. 21 reff. v 1 Thess. v. 8; Rev. ix. 9, 17 only; Isa. lix. 17.  
 w Mark vi. 9; Acts xii. 8 only; 2 Chron. xxviii. 15. x Here only; = Ps. ix. 37; see Ezra ii. 68.

the LXX as the rendering of **לְבָשֵׁת**  
 = the two loins, and so it is used here  
 and in Acts ii. 30; Heb. vii. 5, 10. The  
 ἐν in ἐν ἀληθείᾳ is the *instrum.* ἐν, per-  
 haps with some reference to the other  
 parts being within the girdle (Ell.; cf.  
 περιεζωσμένος ἐν δυναστείᾳ, Ps. lxiv. 7).  
 But what is this ἀληθεία which is to  
 make our spiritual cincture? It has  
 been taken in the *objective* sense, the  
 truth of the Gospel (Oec.). But that is  
 afterwards identified with the *sword* (ver.  
 17). It is *subjective* truth (cf. v. 9 above).  
 But in what sense again? In that, says  
 Meyer, of "harmony of knowledge with  
 the objective truth given in the Gospel";  
 in that, as Ell. puts it, "of the inward  
 practical acknowledgment of the truth as  
 it is in Him" (Christ). But in its sub-  
 jective applications ἀληθεία means most  
 obviously the personal grace of *candour*,  
*sincerity*, *truthfulness* (John viii. 44; 1  
 Cor. v. 8, xiii. 6; 2 John 1; 3 John 1), as  
 it is used also of the *veracity* of God  
 (Rom. xv. 8). It seems simplest, there-  
 fore, and most accordant with usage to  
 take it so here (with Calv., etc.). And  
 this plain grace of *openness*, *truthfulness*,  
*reality*, the mind that will practise no  
 deceits and attempt no disguises in our  
 intercourse with God, is indeed vital to  
 Christian safety and essential to the due  
 operation of all the other qualities of char-  
 acter. In Isa. xi. 5 righteousness is com-  
 bined with truth in this matter of *girding*  
 —ἐσται δικαιοσύνη ἐξωσμένος τὴν ὁσφὺν  
 αὐτοῦ, καὶ ἀληθείᾳ εἰλημένος τὰς πλευράς  
 —in the case of the Messianic Branch out  
 of the roots of Jesse.—καὶ ἐνδυσάμενοι  
 τὸν ὥρακα τῆς δικαιοσύνης; and having  
 put on the breastplate of righteousness.  
 As the soldier covers his breast with the  
 ὥραξ to make it secure against the dis-  
 abling wound, so the Christian is to  
 endue himself with *righteousness* so as  
 to make his heart and will proof against  
 the fatal thrust of his spiritual assailants.  
 This δικαιοσύνη is taken by some (Harl.,  
 etc.) as the righteousness of justification,  
 the righteousness of faith. But faith is  
 mentioned by itself, and as the ἀληθεία  
 was the quality of truthfulness, so the  
 δικαιοσύνη is the quality of moral recti-  
 tude (cf. Rom. vi. 13), as seen in the  
 regenerate. The gen. is to be understood

as that of *apposition* or *identity*, = "the  
 breastplate which is righteousness". In  
 the analogous passage in 1 Thess. v. 8  
 the breastplate is *faith and love*, and with  
 it is named the helmet, which is intro-  
 duced later in this paragraph. In the  
 fundamental passage in Isa. lix. 17 we  
 have the breastplate and the helmet again  
 mentioned together, and the former iden-  
 tified as here with *righteousness*—ἐνεδύ-  
 σατο δικαιοσύνην ὡς ὥρακα.

Ver. 15. καὶ ὑποδησάμενοι τοὺς πό-  
 δας; and having shod your feet. So the  
 RV; better than "and your feet shod" of  
 AV. The reference comes in naturally in  
 connection with the στήτε. The soldier,  
 who will make this stand, must have his

feet protected. The Heb. **לְבָשֵׁת**, sandal,  
 is represented in the LXX by ὑπόδημα,  
 which also occurs repeatedly in the Gos-  
 pels and Acts, σανδάλιον being also used  
 both in the NT (Mark vi. 9; Acts xii. 8),  
 and in the LXX, as well as in Josephus,  
 with the same sense. Here, however,

the *military* sandal (Heb. **רִנְדָּה**, Isa.  
 ix. 4; Lat. *caliga*; cf. Joseph., *Jew.*  
*Wars*, vi. 1, 8, and Xen., *Anab.*, iv., 5)  
 is in view, which protected the soldier's  
 feet and made it possible for him to move  
 with quick and certain step.—ἐν ἑτοι-  
 μασίᾳ; with the preparedness. The form  
 ἑτοιμασία occurs in later Greek (e.g.,  
 Hippocr., p. 24; Joseph., *Antiq.*, x., 1,  
 2) and in the LXX (cf. Ps. x. 17), for the  
 classical ἐτοιμότης. It means (a) *prepara-*  
*tion* in the active sense of making ready  
 (Wisdom, xiii., 12); (b) a *state of pre-*  
*paredness*, whether external (e.g., ἵππους  
 εἰς ἑτοιμασίαν παρέχειν, Joseph., *Antiq.*,  
 x., 1, 2), or internal (Ps. x. 17); perhaps  
 also (c) something fixed, a *foundation*  
 (= Heb. **יָסֵד**; Dan. xi. 7). Some have

given it this last sense here, either as =  
*steadfastness* in keeping the faith, or as =  
 on the *foundation*, the strong and certain  
 ground, of the Christian religion (Beng.,  
 Bleek, etc.). But in harmony with the  
 general idea of the ethical equipment of  
 the Christian, it means *readiness*, *pre-*  
*paredness of mind*. The ἐν is again the  
*instrum.* prep.—τοῦ εὐαγγελίου τῆς εἰρή-  
 νης; of the Gospel of peace. The first gen.  
 is that of *origin*, the second that of *con-*

ἡ εὐαγγελίου τῆς ἰερίης, 16. ἡ ἐπὶ<sup>1</sup> πᾶσιν ἡ ἀναλαβόντες τὸν ὕ Here only; see Mark i. 14; Acts 17, 26, 31-7, 80, 118, 213, It., Vulg., Method., Naz., Cyr.-jer., Cyp., etc.  
 ὅθεν τῆς πίστεως, ἡ ἐν ᾧ<sup>2</sup> δυνήσεσθε<sup>3</sup> πάντα τὰ βέλη τοῦ<sup>4</sup> πονηροῦ  
 xx. 24; Isa. lii. 7; Rom. x. 15. z Luke iii. 20, xvi. 26; 2 Cor. vii. 4; Col. iii. 14; 1 Thess. iii. 7, 9. a Ver. 13 reff. b Here only; 2 Kings i. 21. c Simply local, see note. d=(Matt. v. 37, 39)? xiii. 19 al.; (2 Thessa. iii. 3)? 1 John ii. 13, v. 18.

<sup>1</sup> ἐπὶ ADEFGKL, etc., Syr.-scr., Arm., Goth., Chr., Euth., etc.; for ἐπὶ, ἐν B<sup>1</sup>BP 17, 26, 31-7, 80, 118, 213, It., Vulg., Method., Naz., Cyr.-jer., Cyp., etc.

<sup>2</sup> δυνασθαι DFG, d, e, f, g, m, Victor., Jer.

tents, = "the preparedness which comes from the Gospel whose message is peace".

The εἰρήνη here is doubtless peace with God (Rom. v. 1), that peace which alone imparts the sense of freedom, relieves us of what burdens us, and gives the spirit of courageous readiness for the battle with evil. The phrase "the Gospel of peace" is elsewhere associated with the idea of the message preached (Isa. lii. 7; Nahum i. 15; cf. Rom. x. 15). Here, however, the readiness is not zeal in proclaiming the Gospel, but promptitude with reference to the conflict. The preparedness, the mental alacrity with which we are inspired by the Gospel with its message of peace with God, is to be to us the protection and equipment which the sandals that cover his feet are to the soldier. With this we shall be helped to face the foe with courage and with promptitude.

Ver. 16. ἐπὶ [ἐν] πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως: in addition to all (or, withal) taking up the shield of faith. The readings vary between ἐπὶ and ἐν. The former, that of the TR, is supported by ADGKL, most cursives, and such Versions as the Syr.-P, and the Arm.; the latter, by B<sup>1</sup>BP, 17, Syr.-H., Boh., Vulg., etc. The latter is accepted by L (non-marg.) TTrWHRV; and with it the sense is "in or among all," aptly rendered withal by the RV. With ἐπὶ the sense will be neither "above all" (AV) as if = most especially, nor "over all," with reference to position; but, in accordance with the general idea of "accession," "super-addition" expressed by ἐπὶ (cf. Ell.), in addition to all (cf. Luke iii. 20). θυρεός, in Homer = a stone put against a door (θύρα) to block or shut it (*Od.*, ix., 240, etc.), but later = a shield, is the large, oblong shield, Lat. scutum, as distinguished from the smaller, circular ἀσπίς, the Lat. clipeus. It is described by Polybius (vi., 23, 2) as the first portion of the πανοπλία, and is appropriate here where the Christian is presented under the figure of a heavy-armed soldier. τῆς πίστεως, the gen. of appos. or identity, = "the

shield which is, or consists of, faith":

πίστις having here also its distinctive NT sense of saving faith—the faith by which come the Divine forgiveness and the power of a new life. ἐν ᾧ δυνήσεσθε

πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρρωμένα σβέσαι: wherewith ye shall be able to quench all the fiery darts of the evil one.

ἐν ᾧ = "by means of which," as the shield is placed before us to cover us from the stroke. There is no necessity for putting

ὅν δυνήσεσθε the sense of the remote future, as if the last conflict preceding the Judgment (Mey.) alone were in view.

It refers to the future generally—to any time in our Christian course when we shall need special power for special assault.

The art. τὰ is omitted before πεπυρρωμένα by BD\*G, etc., but inserted by the mass of authorities. Lach. deletes it; Treg. and WH bracket it. The anarthrous participle might have the qualitative sense,

= "fire-tipped as they are" (so Abb.). If the article is retained, it would be implied, as Meyer remarks, that the wicked one

has also other arrows to discharge besides these fearsome and pre-eminently destructive ones, which are mentioned here in order to express in its utmost force the terror of the attack. The βέλη in view

are not poisoned arrows (referred to, as is supposed, in Job vi. 4; Ps. xxxviii. 2), which were not flaming missiles; but

arrows tipped with tow, pitch or such like material, and set on fire before they

were discharged, the πυρφόροι δίστορα (Thucyd., ii., 75, 4), or βέλη πυρφόρα (Diod., xx. 96), the malleoli used by the Romans (Cic., *Pro Mil.*, 24), the Greeks (Herod., viii., 52), and, as it would seem,

the Hebrews (Ps. vii. 13). The σβέσαι has its own appropriateness here, the θυρεός being constructed of material (wood and leather, Polyb., *Hist.*, ii., 23, 3), which not only prevented the missile from penetrating, but was proof against its fire and let it burn itself out. τοῦ

πονηροῦ, in harmony with the general idea of a personal stand against spiritual

foes, must be masc., "the Evil One," the Devil.



1 Cor. vii. τὰ <sup>1</sup> \*πεπυρωμένα <sup>1</sup> σβέσαι. 17. καὶ τὴν <sup>1</sup> περικεφαλαίαν τοῦ  
 9; 2 Cor. <sup>h</sup> σωτηρίου <sup>1</sup> δέξασθε, <sup>2</sup> καὶ τὴν <sup>k</sup> μάχαιραν τοῦ πνεύματος, ὃ ἐστίν  
 xl. 29; 2 Pet. iii. <sup>1</sup> ῥῆμα θεοῦ, 18. <sup>m</sup> διὰ πάσης <sup>n</sup> προσευχῆς καὶ <sup>n</sup> δεήσεως προσευχο-  
 12; Rev. i. 15, iii.  
 18; Prov. x. 20. f Matt. xii. 20al.; 1 Thess. v. 19; Heb. xi. 34. g 1 Thess. v. 8 only; Isa. lix. 17.  
 h Luke ii. 30 reff.; Acts xxviii. 28. i = Luke ii. 28, xvi. 6, xxii. 17 only. k Heb. iv. 12 al. fr.  
 l Ch. v. 26 reff.; Acts xv. 27, 32. m 2 Cor. ix. 12 al. fr. n Acts. i. 14; Phil. iv. 6; 1 Tim. ii.  
 1, v. 5; 2 Chron. vi. 19 al.

<sup>1</sup> insert τα ἡ AD<sup>3</sup>EKLP, etc., Clem., Orig., etc.; om. τα BD\*FG.

<sup>2</sup> Om. δεξασθε DFG, d, e, g, m, Cypr., Luc., Victorin.; δεξασθαι AD<sup>3</sup>EKLP, 17, etc.

Ver. 17. καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε: *and receive the helmet of salvation*. The construction changes here, as is often the case with Paul, and passes from the participial form to the direct imperative. There is no necessity, however, for marking this by a full stop at the close of the preceding sentence (with Lach., Tisch., and RV). δέξασθε is omitted by D\*FG, Cyp., etc., and becomes δεξασθαι in AD<sup>3</sup>EKLP, 17, etc. The verb has its proper sense here, not merely "take," but "receive," i.e., as a gift from the Lord, a thing provided and offered by Him. The helmet required for the defence of the head is introduced both in Isa. lix. 17 and 1 Thess. v. 8. It is noticed before the sword; for, the left hand holding the shield, when the sword is grasped by the right, there remains no hand free to put on any other part (Mey.). τοῦ σωτηρίου is again an *appos.* gen. = "the helmet which is salvation". In 1 Thess. v. 8 the helmet is not the salvation itself, as here and in Isa. lix. 17, but the hope of it. Paul's usual term is σωτηρία. In Tit. ii. 11 he uses the adj. σωτήριος in the sense of "bringing salvation". This is the only instance of his use of the abstr. neuter for σωτηρία. It occurs, however, in Luke's writings (Luke ii. 30, iii. 6; Acts xxviii. 28, and in the LXX).—καὶ τὴν μάχαιραν τοῦ πνεύματος: *and the sword of the Spirit*. The gen. here cannot be that of *appos.* (although it is so taken by Harl., Olsh., etc.), for the following explanation renders that inept. It must be the gen. of origin, = "the sword supplied by the Spirit".—ὃ ἐστὶ ῥῆμα Θεοῦ: *which is the word of God*. Some strangely make the ὃ refer to the πνεύματος, = "the Spirit who is the Word of God" (Olsh., Von Sod., etc.); but nowhere else is the Spirit identified with the Word. The ὃ is explanatory of the μάχαιρα, the neut. form being due to the usual attraction. In Heb. iv. 2 we have the λόγος τοῦ Θεοῦ compared in respect of superior sharpness or penetrating power

to a two-edged sword. Here we have the phrase ῥῆμα Θεοῦ, which is to be understood, in accordance with the proper sense of ῥῆμα, as the *spoken* Word, the *preached* Gospel, and this in its length and breadth—not in the *commandments* of God only (Flatt), nor in His *threatenings* alone (Koppe), nor even yet in the sense of the *written* Word, the Scriptures (Moule). The sword is the only *offensive* weapon in the panoply. But it is indispensable. For, while the Christian soldier is exhibited here mainly in the attitude of defence, as one who *stands*, in order to take his position and keep his ground, thrust and cut will be required. The preached Gospel, "the power of God" (Rom. i. 16; 1 Cor. i. 18), is the weapon provided by the Spirit for meeting the *junge* of the assailant and beating him back. With this the description of the panoply comes to an end. It has not followed the usual way, but has left out certain parts (*spear or lance*, and *greaves*, to wit), and has introduced others (the *girdle* and the *sandals*) which are not enumerated in Polybius's list of the accoutrements of the man-at-arms. It has kept only in part by the Isaianic description (Isa. lix. 17), including the breastplate and the helmet, but passing over the "garments" and the "cloke". Nor has it much more in common with the fuller description in Wisd. v. 18, 20, which may also have been more or less in the writer's mind—λήψεται πανοπλίαν τὸν ἥλυν αὐτοῦ . . . ἐνδύσεται θώρακα δικαιοσύνης, καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. λήψεται ἀσπίδα ἀκαταμάχτην ὁσιότητα, δξυνεὶ δὲ ἀπότομον ὄργην εἰς ῥομφαίαν. It differs also in the *application* of the figures of the breastplate and the helmet from the briefer Pauline description in 1 Thess. v. 8. But the capacity of bearing a variety of applications, each as just in its place as the other, is the quality of all figurative language that is apt and true to nature.

Ver. 18. διὰ πάσης προσευχῆς καὶ



μενοι ° ἐν παντὶ καιρῷ ° ἐν πνεύματι, καὶ ° εἰς αὐτὸ <sup>1</sup> ἄγρυπνοῦντες <sup>2</sup> ο Luke xxi.  
 ἐν πάσῃ ° προσκαρτερήσῃ καὶ <sup>3</sup> ἡ δέξῃ περὶ <sup>4</sup> πάντων τῶν ἁγίων <sup>36</sup> only.  
 q 1 Pet. iv. 7; Jude 20; (Rom. ix. 17, xiii. 6; 2 Cor. v. 5, but all w. τοῦτο). r Mark xiii. 33; Luke  
 xxi. 36; Heb. xiii. 17 only; Cant. v. 2. s Here only. t Ch. i. 1 reff.

<sup>1</sup> After αὐτο insert τοῦτο D<sup>8</sup>EKLP, etc., Chrys.-text., Thdrt., Dam.-text., al.; om. ΞABD\*FG (αὐτον D\*FG) It., Vulg., Lat. Fathers, Copt., etc.

<sup>2</sup> After αγρ. insert παντοτε DEFG, It., Syr., Ar.-erp., Bas.

<sup>3</sup> προσκ. καὶ om. D\* (ἐν π. τη δ.) FG, It., Victorin., etc.

<sup>4</sup> For περὶ, ὑπὲρ D\*E\*FG 37, 47, 73, 80, Syr. (with περὶ in marg.), Thdrt.

δεήσεως προσευχόμενοι: *with all prayer and supplication praying.* This clause is a further explanation of the manner in which the injunction στήτε οὖν is to be carried. It is connected by some with the preceding δέξασθε; but it is not appropriate to the δέξασθε, which represents a single, definite act, while it is entirely suitable to the continuous attitude expressed by στήτε. This great requirement of standing ready for the combat can be made good only when prayer, constant, earnest, spiritual prayer, is added to the careful equipment with all the parts of the panoply. Meyer would separate προσευχόμενοι from the διὰ πάσης, etc., and make it the beginning of a new, independent clause. His reason is that it is impossible to pray with every kind of prayer on every occasion. But the absoluteness of the statement is only of the kind that is often seen in Paul, as, e.g., when he charges us to pray ἀδιαλείπτως (1 Thess. v. 17). διὰ has the familiar sense of "by means of," in the particular aspect of *formal cause*, the manner in which a thing is done (cf. εἶπε διὰ παραβολῆς, Luke viii. 4; εἶπε διὰ ὁράματος, Acts xviii. 9; τῷ λόγῳ δι' ἐπιστολῶν, 2 Cor. v. 11, etc.; Grimm-Thayer, *Lex.*, p. 133). The πάσης has the force of "every kind of". The distinction attempted to be

drawn between προσευχή (= ܡܠܝܬܐ) and δέσις (= ܡܠܝܬܐ), as between prayer for blessing and prayer for the withholding or removing of evil, cannot be made good. The only difference between the two terms appears to be that προσευχή means prayer in general, *precatio*, and δέσις, a special form of prayer, *petition, rogatio*.—ἐν παντὶ καιρῷ: *in every season.* Not merely in the crisis of the conflict or on special occasions, but habitually, in all kinds of times.—ἐν πνεύματι: *in the Spirit.* The reference is not to *our* spirit, as if = with inward devoutness or with heart-felt pleading (Erasm., Grot., etc.),

nor as opposed to *βαττολογεῖν* (Chrys.), but "in the Holy Spirit," the Holy Spirit being the sphere or element in which alone true prayer of all different kinds can proceed and from which it draws its inspiration; cf. the great statement on the intercession of the Spirit (Rom. viii. 26, 27); also Gal. iv. 6, and especially Jude 20, ἐν πνεύματι ἁγίῳ προσευχόμενοι. Thus the praying is defined in respect of its *variety* and *earnestness* (διὰ πάσης, etc.), its *constancy* (ἐν παντὶ καιρῷ), and its *spiritual reality* or its "holy sphere" (cf. Ell.).—καὶ εἰς αὐτὸ [τοῦτο] ἄγρυπνοῦντες: *and thereunto watching.* The τοῦτο of the Tr inserted after αὐτό has the support only of such MSS. as D<sup>3</sup>JK, etc.; it is omitted in BA<sup>2</sup>, etc., while αὐτὸν alone occurs in D\*G. τοῦτο, therefore, is to be deleted, as is done by LTT<sup>r</sup>WHRV. The εἰς τοῦτο refers not to what is to follow, as, e.g., to the ἵνα μοι δοθῇ (Holzh.), but to what immediately precedes. The clause, therefore, attaches (by the καὶ) a more particular requirement to the general statement just made, specifying something that is to be done *with a view* (εἰς τοῦτο) to the fulfilment of the large injunction as to praying. That is *watchfulness, readiness*, and, as the next words state, *watchfulness in intercession*, ἀγρυπνεῖν = to keep awake or to keep watch, and then to be *attentive, vigilant* (Mark xiii. 33; Luke xxi. 36), is much the same as γρηγορεῖν and νήφειν. So far as any distinction is made between them it may be that ἀγρυπνεῖν expresses *alertness* as opposed to *listlessness*, γρηγορεῖν *watchfulness* as the result of *effort*, and νήφειν *wariness*, the wakefulness that is safe against drowsiness (Sheldon Green, *Crit. Notes on the N. T.*, sub Mark xiii. 33).—ἐν πάσῃ προσκαρτερήσῃ καὶ δέσει: *in all perseverance and supplication.* The only occurrence of the noun προσκαρτερήσις. The verb, however, is found a number of times, both in profane Greek and in the NT, especially in Acts (Mark iii.

α = 1 Cor. xii. 8. 19. καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ<sup>1</sup> ὁ λόγος ὅτι ἐν ᾧ ἀνοίξει τοῦ στόματός μου ὅτι ἐν ᾧ παρρησία γινώσκει τὸ μυστήριον τοῦ εὐαγγελίου,<sup>2</sup> w Matt. v. 2 reff.; Acts viii. 35, x. 34 al. x Phil. i. 20; Col. ii. 15; = Paul only. y z Ch. i. 9 reff.

<sup>1</sup> δοθῇ, with some mss.; δοθῇ most MSS., mss., Vss., Ff.

<sup>2</sup> Insert του εὐαγγελίου B̅ADEFKLP, etc., d, e, f, Vulg., Syr., Copt., etc.; om. BFG, g, Victorin., Tert. (citing freely), Ambrst.

9; Acts i. 14, ii. 42, 46, vi. 4, viii. 13, x. 7; Rom. xii. 12, xiii. 6; Col. iv. 2) in the sense of *giving heed to* (e.g., τῇ προσευχῇ, Acts i. 14, etc.), *continuing in*, etc. The *perseverance* or *steadfastness* in view is in the matter of prayer, so that the "in every kind of perseverance and supplication" is much the same as "in every kind of persevering supplication," although in the case of a *hendiadys* proper the order would rather have been ἐν δεήσει καὶ προσκαρτερήσει.—περὶ πάντων τῶν ἁγίων: *for all the saints*. Thus in order to prayer of the kind described—prayer comprehensive, continuous, and moving in the domain of the Spirit of God, there must be *intercession* for all and *watchfulness* and *perseverance* in it. Only when we constantly pray in this way for others can we pray for ourselves "with all prayer and supplication in every season in the Spirit".

Ver. 19. καὶ ὑπὲρ ἐμοῦ: *and for me*. καὶ has here its *adjunctive* force, in the special form of appending the particular to the general (Win.-Moult., p. 544), = "and for me in particular". Paul passes from the requirement of intercession for all to that of intercession for himself, and that with a view to a special gift from God, to wit, freedom of utterance in preaching. The περὶ of the former clause becomes ὑπὲρ in the present. This suggests the existence of some distinction between the two preps., and some have attempted to show that ὑπὲρ alone expresses the idea of *care* for one, while περὶ denotes a more distant relation (Harl., etc.). But it is impracticable to establish either that or any other tangible distinction. ὑπὲρ may be, generally speaking, more applicable to *persons*, and περὶ to *things*. But here both are used of persons. Even in classical Greek they were often used as if interchangeable (e.g., Demosth., *Phil.*, ii., p. 74, 35), and in later Greek, both biblical and non-biblical, they seem to have lost any distinction they once may have had.—ἵνα μοι δοθῇ [δοθῇ] λόγος: *that to me may be given utterance*. The δοθεῖν of the TR rests on very slender cursive evidence; δοθῇ is read by B̅NAD EFGKLP, etc., and must be substituted.

A few authorities place μοι *after* δοθῇ (B̅\*, d, e, f, vg, Victor., etc.); but in most it is inserted *before* it. δοθῇ has the position of emphasis—the utterance for which they were to pray in Paul's behalf is regarded as a *gift* from God. For this use of λόγος cf. 1 Cor. i. 5; 2 Cor. xi. 2.—ἐν ἀνοίξει τοῦ στόματός μου: *in opening my mouth*. Not "that I may open my mouth" (AV), but "when I open my mouth". The ἐν marks the *occasion* of the action, and the action itself is that in which the *gift* (δοθῇ) of *Divine help* is sought. The phrase ἀνοίγει τὸ στόμα does not of itself denote any special *kind* of utterance, whether *unreserved* (Calv., De Wette, etc.), *unpremeditated* (Oec.), or other. If it conveys in any case the idea of a certain *quality* of speech, that is due to the context; as in 2 Cor. vi. 11, where it is conjoined with the phrase ἡ καρδία ἡμῶν πεπλάτυνται. It means simply the opening of the mouth to speak, or the act of speaking; but both in the OT and in the NT it appears to have a certain *pathetic* (Mey.), or rather *solemn* force (Ell.), being used of grave and important utterances on which much depended (Job iii. 1; Dan. x. 16; Matt. v. 2; Acts viii. 33, xviii. 14).—ἐν παρρησίᾳ: *with boldness*. Statement of the thing specially sought, and recognised as to be obtained only by the gift of God, to wit, *fearless, confident freedom* whenever occasion came to preach the Gospel. παρρησία primarily = *freedom in speaking* (Acts iv. 13; 2 Cor. iii. 12); then *frankness, unreserve, or plainness* in speaking (Mark viii. 32; John x. 24, xi. 14, xvi. 25, etc.); and *boldness, assurance*, as opposed, e.g., to *αλοχύνεσθαι* (Phil. i. 20; 1 John iii. 21, v. 14); and with the fundamental idea of freedom or confidence in *speaking* again suggesting itself (1 John ii. 28, iv. 17; see also under iii. 12 above).—γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]: *to make known the mystery [of the Gospel]*. The τοῦ εὐαγγελίου of the TR has large support (B̅ADEFKLP, Vulg., Syr., Copt., etc.). It is omitted by B̅F̅G, Victor., etc., and is deleted by LWH. The *gen.* is probably that of *contents*, or one of the various forms of the *gen. possess.*, = the



20. ὑπὲρ οὗ \*πρεσβεύω ἐν <sup>b</sup>άλύσει, ἵνα \*ἐν αὐτῷ <sup>d</sup>παῤῥησιάζωμαι a 2 Cor. v.  
 \*ὥς δεῖ με λαλήσαι. 20 only.  
b Acts  
xxviii. 20;

(Paul); 2 Tim. i. 16.

c See note.

d Acts ix. 26 al.; 1 Thess. ii. 2 only; Prov. xx. 9 al.

e Col. iv. 4.

mystery contained in the Gospel or *belonging to it*. On *μυστήριον* see under i. 9 above.—The connection of the several clauses in this verse is variously understood. Some connect ἐν ἀνοίξει τοῦ στόματός μου with the following ἐν παρρησίᾳ. So Grotius, who explains it thus—"ut ab hac custodia militari liber per omnem urbem perferre possem sermonem"; but παρρησία does not apply to freedom of movement, and here it has a sense in harmony with the following παῤῥησιάζωμαι. Others attach the ἐν ἀνοίξει closely with the λόγος as a definition of it, = "that utterance may be given me by the opening of my mouth" (Cornel. à Lap., Harl., Olsh., Von Soden, Abb., etc.). This makes the "opening of the mouth" the act of God; in support of which interpretation appeal is made to the terms in Ezek. iii. 27, xxix. 31, xxxii. 22; Ps. li. 15. The absence of the article, and the analogous passage in Col. iv. 3 are also thought to favour this. But the terms in Col. iv. 3 are different—ἵνα θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, and the construction makes the δοθῇ and the ἀνοίξεις τοῦ στόματος practically one and the same thing. The simplest constructions are these two—(1) to connect ἐν παρρησίᾳ with what *precedes*, and with the λόγος not the ἀνοίξεις, = "that utterance, and that with boldness, may be given to me when I undertake to open my mouth with a view to make known the mystery of the Gospel"; and (2) to connect ἐν παρρησίᾳ with what follows, to wit, the γνωρίσαι, = "that to me utterance may be given when I open my mouth, that with boldness I may make known the mystery of the Gospel". The latter is preferred by Meyer, Ell., WH, etc. It is followed by the RV text, "in opening my mouth, to make known with boldness," etc.; while the RV margin gives "in opening my mouth with boldness, to make known the mystery," etc. The former construction gives a good sense for each particular term and a simple connection, if the ἐν παρρησίᾳ is taken to define not the *opening of the mouth*, but the *utterance*, the λόγος, which is the main thought. On the whole the latter is perhaps to be preferred, the need of *utterance*, power of speech, when occasion offers itself to preach, being first mentioned, and this gift of utterance being next defined in

respect of its object, *viz.*, to give fearless confidence in making the Gospel known.

Ver. 20. ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει: *in behalf of which I am an ambassador in a chain*. The οὗ is best referred, not to τοῦ εὐαγγελίου, but to τὸ μυστήριον, the mystery contained in the Gospel being the thing that Paul desired to make known (γνωρίσαι). So in Col. iv. 3 it is this μυστήριον that the writer is to utter (λαλήσαι) and on account of which he is bound (δέδεμαι). πρεσβεύω = "I act as ambassador," only here and in 2 Cor. v. 20. The ὑπὲρ Χριστοῦ of the latter passage is left to be understood here. The legation or embassy in Christ's cause, which Paul here ascribes to himself, is not to be limited to the *Roman Court* (Mich.), but is to be understood as to the whole Gentile world, in the wide sense of the *commission* given (Acts ix. 15, xvii. 15); the *debt* professed (Rom. i. 14); the *office* claimed (Rom. xi. 13), and recognised (Gal. ii. 9). The noun ἄλυσις, which is not of frequent occurrence in classical Greek, means there a *chain* (Herod., ix., 74; Eurip., *Or.*, 984); also a woman's ornament, a bracelet (Aristoph., *Frag.*, Mem., ii., p. 1079). It is taken by some to be a word of general application, denoting a chain or bond by which any part of the body may be bound, and it is questioned (*e.g.*, by Mey.), whether it is distinguished from πῆδη as *hand-fetter* from *foot-fetter*. But, while in such passages as Rev. xx. 1 the specific sense may not be required, it seems clear that the distinction between *manacle* and *fetter* does obtain (*cf.* Polyb., iii., 82, 8); that this distinction is made in Mark v. 4; and that ἄλυσις is used of the "hand-cuff" by which a prisoner was attached to his guard (Joseph., *Antiq.*, xviii., 6, 7, 10; Acts xii. 6, xxi. 33, etc.; *cf.* Light., *Phil.*, p. 8). This may be its meaning here, and there will be no necessity for taking it to be a *collective* sing. = bonds; of which use indeed, though possible (*cf.* Bernh., *Synt.*, ii., 1, p. 58), there does not appear to be any clear example in the NT itself. And such phrases as εἰς τὴν ἄλυσιν ἐμπίπτειν (Polyb., iv., 76, 5, xxi., 3, 3) are inconclusive, the article giving the word the generic sense. It has been thought that the expression points to the *custodia militaris* endured by Paul in Rome (Acts xxviii. 16, 20; *cf.* 2 Tim. i.



f Col. iv. 7; 21. ἵνα δὲ εἰδῆτε καὶ ὑμεῖς<sup>1</sup> τὰ κατ' ἐμέ, τί πράσσω, πάντα<sup>2</sup>  
 ch. i. 15. ὑμῖν γινώρισει<sup>3</sup> Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς<sup>1</sup> διὰ-  
 g Here only.  
 h (Ch. v. 1 reff.); see 1 Cor. xv. 58 reff. i Col. iv. 7 only.

<sup>1</sup> καὶ ὑμ. εἰδ. (ιδ. AD\*FG, al.) ΞADEF, 108-14-18-20, al., It., Vulg., al., Thdrt., some Lat. Fathers; εἰδῆτε καὶ ὑμεῖς BKL, etc., Syr. Arm., Eth., Chr., Dam., Jer., Ambrst., etc.

<sup>2</sup> πάντα om. D\*FG, it., Syr., Jer.

<sup>3</sup> γν. ὑμ. ΞBDEFGP 37, 116-20, It., al., Ambrst.; ὑμιν γινώρισει AKL, etc., Vulg., Syr.-P., Chr., Thdrt., Dam., etc.

16; Beza, Grot., Paley, Steyer, etc.). That is possible, and indeed even probable, so far as the *custodia* is concerned. But the description might apply to the imprisonment in Cæsarea as well as to that in Rome. The real point of the clause is in the view it gives of the need of the *παρρησία* and of the *intercessions* that should bring that gift.—ἵνα ἐν αὐτῷ *παρρησιάζωμαι* ὡς δεῖ με λαλῆσαι: *in order that therein I may speak boldly, as I ought to speak*. How is this purpose-clause to be connected? Some attach it to the *πρεσβεύω* (Beng., Meyer, Von Soden), as if = "I act as ambassador in a chain with the object of speaking boldly," etc. Others connect it with the whole foregoing clause, making it *subordinate* to that, and an explanation of the object of the *gift of utterance*, = "that utterance may be given to me to make known the mystery, with the view that I should speak boldly" (Harl.). But ἵνα is repeatedly used to introduce something that is not *subordinate* to, but *coordinate* with, what is stated in a former ἵνα clause (Rom. viii. 13; Gal. iii. 14; 1 Cor. xii. 20; 2 Cor. ix. 3). It is best, therefore, to take it so here, and to understand the clause as giving a *second* object contemplated in the *προσευχόμενοι* and *ἀγρυπνοῦντες*, etc. First the gift of utterance, and now secondly the gift more particularly of a *boldness* or *freedom* (*παρρησιάζωμαι*) in preaching such as *became* the Apostle's office and responsibility (ὡς δεῖ με λαλῆσαι). The αὐτῷ refers to the *μυστήριον* which was to be preached. The ἐν is taken by some (e.g., Harl.) to denote the *source* or *ground* of the *boldness* in speaking (*παρρησιάζωμαι*). But it is *God* who is named as the source of such boldness (*ἐπαρρησιασάμεθα ἐν τῷ Θεῷ*, 1 Thess. ii. 2). It might be an instance of ἐν expressing that *on* which a certain power operates or *in* which it shows itself (as in ἵνα οὕτω γένηται ἐν ἐμοί, 1 Cor. ix. 15; ἐν ἡμῖν μάθητε, 1 Cor. iv. 6; cf. Thayer-Grimm, *Lex.*, p. 210). But it

is best understood as the note of that *in* which one is *busied* (cf. Acts xxii. 12; 1 Tim. iv. 15; Col. iv. 2, etc.), and so = "that, occupied with that mystery, *i.e.*, in *proclaiming* it, I may speak boldly" (Mey.).

Vv. 21-22. Statement regarding Tychicus and his mission.

Ver. 21. ἵνα δὲ εἰδῆτε καὶ ὑμεῖς [καὶ ὑμεῖς εἰδῆτε] τὰ κατ' ἐμέ, τί πράσσω: *but that ye also may know my affairs, how I do*. The metabatic δέ, passing on to a different subject. The order καὶ ὑμεῖς εἰδῆτε is given in ΞADF, etc.; εἰδῆτε καὶ ὑμεῖς in BKL, Syr., etc. The evidence is almost equally balanced. LTTTr prefer the former order; WH give it in the margin. The καὶ has its proper force of "also," and points, therefore, to others as well as the Ephesians as possessing or being interested in the knowledge of Paul's affairs. Those who take the Epistle to the Colossians to be prior to this one, naturally think of the Colossians as in view. But in the Epistle itself there is nothing to indicate who these others were. For τὰ κατ' ἐμέ = "my circumstances," cf. Phil. i. 22; Col. iv. 7; also Tob. x. 8; 1 Esdr. i. 22. τί πράσσω, not = "what I do," but "how I fare," in the reflexive sense (Lat., *me habeo*) common from Æschylus downwards. Here it is explanatory of τὰ κατ' ἐμέ.—πάντα ὑμῖν γινώρισει [γινώρισει ὑμῖν] Τυχικὸς: *Tychicus shall make known to you*. πάντα is omitted in D<sup>1</sup>F, Syr., etc. ὑμῖν is placed by the TR *before* γινώρισει (as in AKL, Syr.-P., Chr., Theod., etc.; *after* it by LTTTr WHRV (as in ΞBDEFGP, 17, 37, 116, 120, Syr.-Sch., Copt., etc.). Τυχικὸς, usually so accented, but Τύχικος in WH, is mentioned again in Acts xx. 4; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. We gather from these passages that he was a native of proconsular Asia (Acts xx. 4), possibly of Ephesus itself (see Light., *Philip.*, p. 11); that he was with Paul towards the close of his third missionary

κονος <sup>15</sup> ἐν κυρίῳ, 22. ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε <sup>k Acts xxiv. 15 reff.</sup>  
τὰ περὶ ἡμῶν καὶ <sup>1</sup> παρακαλέσῃ τὰς καρδίας ὑμῶν. <sup>1=2 Cor. i. 4 al. fr.</sup>

23. Εἰρήνη τοῖς ἀδελφοῖς καὶ <sup>m</sup> ἀγάπῃ <sup>1</sup> μετὰ πίστεως ἀπὸ θεοῦ <sup>m 2 Cor. xiii. 13;</sup>  
<sup>1</sup> Thess. iii. 6; Jude 2.

<sup>1</sup> For ἀγάπη, ελεος A.

journey (Acts xx. 4); and again at the time when the Epistle to the Colossians was written; and yet again at the end of the Apostle's career (Tit. iii. 12; 2 Tim. iv. 12). It is probable that he went to Jerusalem, as Trophimus did (Acts xxi. 29), in all likelihood as a delegate of his Church, the words ἄχρι τῆς Ἀσίας not belonging to the true text of Acts xx. 4. We find him here charged with the delivery of the circular letter known as the Epistle to the Ephesians, probably at the chief centres, Laodicea, Colossæ, etc., where Christian communities had been formed in Asia. He is mentioned also in connection with missions to Crete and to Ephesus (Tit. iii. 12; 2 Tim. iv. 12).—ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ: the beloved brother and faithful minister in the Lord. In the sister Epistle he is described in the same terms, but with the addition of καὶ σύνδουλος. πιστὸς = faithful, in the sense of *trusty*, as in Matt. xxiv. 45 and often elsewhere. The ἐν Κυρίῳ defines the διάκονος, and does not refer to the whole clause. The service to Paul was service rendered in the Lord, in Christ's fellowship and Spirit. The term διάκονος does not carry here the idea of ecclesiastical office, such as the *diaconship* proper, but refers to ministrations rendered to Paul himself, and so is "servant" or "minister" in the general sense. So in Col. iv. 7 he is called not only πιστὸς διάκονος, but Paul's fellow-servant (σύνδουλος) in the Lord. This is Paul's commendation of him to the Churches which he was to visit.

Ver. 22. ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο: whom I have sent unto you for this very purpose. ἔπεμψα, in idiomatic English = "I have written," but literally = "I did write". If it were certain that the Epistle to the Colossians preceded that to the Ephesians, that the special mission on which Tychicus was sent with Onesimus to Colossæ took place before Paul wrote the Epistle to the Ephesians, and that he found some opportunity of forwarding the latter Epistle also in the course of Tychicus's journey, the ἔπεμψα would have its usual aorist sense, referring to a past act. Failing this, it must

be taken as an instance of the *epistolary aor.*, the mission being *coincident* with the writing of the letter, but contemplated from the view-point of the recipients of the letter, to whom it was a thing of the past. The epistolary aor. certainly occurs in Latin, in the use of *scripsi*, etc. (*cf.* Madvig, *Gr.*, § 345). How far its use extends in the NT is still a moot question, some finding many cases, *e.g.*, ἔγραψα in Gal. vi. 11; Philem. 19, 21; 1 Pet. v. 12; 1 John ii. 14, 21, 26, v. 13; ἐπέστειλα, Heb. xiii. 22; ἔπεμψα, συνέπεμψα in 2 Cor. viii. 18, 22; Eph. vi. 22; Col. iv. 8; Phil. ii. 28; Philem. 11, etc.; while others (*e.g.*, Blass) restrict it to ἔπεμψα in Acts xxiii. 30; Phil. ii. 28; Col. iv. 8; Philem. 11, etc. (*cf.* Win.-Moult., p. 347; Blass, *Gram. of N. T. Greek*, p. 194; Lightf. on Gal. iv. 11; Col. iv. 8; Ell. on Gal. iv. 11.—ἵνα γνῶτε τὰ περὶ ἡμῶν: that ye may know our state. τὰ περὶ ἡμῶν will naturally have the same sense as the τὰ κατ' ἐμὲ, the ἡμῶν including Paul's companions with himself. It is well rendered "our state" by the RV; "our affairs" by the AV. The information regarding Paul and his friends would not be confined to the letter, but would be given no doubt also by Tychicus by word of mouth.—καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν: and that he may comfort your hearts. παρακαλεῖν means most frequently either to *exhort* or (in later Greek as well as in the NT) to *beseech*. Rarely in non-biblical Greek has it the sense of *comforting* or *encouraging*; but in the LXX it represents *נחם*, and in the NT it has these senses, and also once that of *instructing* (Tit. i. 9). Here it means to *comfort*, or to *encourage*; probably the former, with respect both to Paul's troubles already mentioned (iii. 13 above) and their own.

Vv. 23-24. Closing Benediction.

Ver. 23. εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως: peace be to the brethren and love with faith. Paul's benedictions are usually addressed *directly* to the reader, μεθ' ὑμῶν or some similar form being employed. This one is addressed to the *brethren* in the third person, as is perhaps more appropriate in a circular letter. There is nothing to favour Wiese-



■ Rom. ii. πατρός καὶ κυρίου Ἰησοῦ χριστοῦ. 24. ἡ χάρις μετὰ πάντων τῶν  
7; 1 Cor.  
xv. 42, 50, ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἐν ἁβθαρσίᾳ.<sup>1</sup>  
53; 54;  
2 Tim. i. 16; (Tit. ii. 7 var. read.).

<sup>1</sup> Add αμην B<sup>2</sup>DEKLP, etc., Vulg., Syr., Copt., Goth., Eth., Thdrt., Victorin.,  
Ambrst.; om. αμην B<sup>2</sup>ABFG 17, 73, f, g, Arm., Æth., Orig.

ler's notion that in the ἀδελφοῖς *Jewish* Christians are saluted, while the πάντων in ver. 24 refers to *Gentile* Christians. εἰρήνη, not = *concord* one with another,

but = the OT וְשָׁלוֹם in salutations or farewells, = "may it be well with the brethren"; with the Christian connotation, however, of well-being as mental peace and good due to reconciliation with God. In his expression of what he would have them enjoy he couples with the blessing of a new mental peace that also of *love*—the Christian grace of love, that is to say, and such love as is *associated* with faith (μετὰ πίστεως). μετὰ, as distinguished from σύν, expresses the simple idea of *accompanying*. So here it is not "love and faith," but, faith being presupposed as making the Christian, it is love which *goes with* faith, not the *Divine* love (Beng., etc.), but the *brotherly* love which shows itself where *faith* is and by which faith works (Gal. v. 6).—ἀπὸ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ: *from God the Father and the Lord Jesus Christ*. The two-fold source of the blessings desired for the reader—God as *Father*, the Father of Christ Himself, the *causa principalis* and *fons primarius*; Christ as *Lord*, Head over all with a sovereignty which is founded in God (1 Cor. xi. 3; Phil. ii. 9; Eph. i. 17), as *causa medians* and *fons secundarius*. The phrase occurs again (though with some variations in the readings) in 2 Tim. i. 2; Tit. i. 4. In the opening salutation it is "God our Father". Here the relation of God to Christ is more in view, in respect of their joint-bestowal of spiritual blessings.

Ver. 24. ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἐν ἁβθαρσίᾳ. [ἀμην]: *Grace be with all them that love our Lord Jesus Christ in incorruptness*. As in Colossians, the three Pastoral Epistles, and also in Hebrews, we have here ἡ χάρις, "the grace," the grace beside which there is none other, the grace of God in Christ of which Christians have experience. In the closing benedictions of Cor., Gal., Philip., Thess., Philem. (as also in Rev.), we have the fuller form ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ, or ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ;

also in Romans according to the TR, the verse, however, being deleted by the best critics. The former benediction was for the *brethren*, probably those in the Asiatic Churches. This second benediction is of widest scope—for *all* those who love Christ. The difficulty is with the unusual expression ἐν ἁβθαρσίᾳ, both as to its sense and its connection. The noun ἁβθαρσία is used in Plutarch of τὸ θεῖον (Arist., c. 6), in Philo of the κόσμος (*De incorr. Mundi*, § 11), in the LXX and the Apocr. of *immortality* (Wisd. ii. 23, vi. 19; 4 Macc. xvii. 12). In the NT it is found, in addition to the present passage, in Rom. ii. 7 of the "incorruption" which goes with the *glory* and *honour* of the future; in 1 Cor. xv. 42, 50, 53, 54, of the "incorruption" of the resurrection-body; in 2 Tim. i. 10, of the life and "incorruption" brought to light by Christ. The occurrence in Tit. ii. 10 must be discounted in view of the adverse diplomatic evidence. The Pauline use, therefore, is in favour of the idea of "incorruption," "imperishableness," the quality of the *changeless* and *undecaying*; and that as belonging to the future in contrast with the present condition of things. There is nothing, therefore, to bear out the sense of *sincerity* adopted by Chrys., the AV, the Bish.; cf. Tynd., "in pureness"; Cov. Test., "sincerely"; Cov. Cran., "unfeignedly". This would be expressed by ἁβθάρια or some similar term (cf. Tit. ii. 7). Nor can it be simply identified with all *imperishable being* in this life or in the other (Bleek, Olsh., Matthies, etc.); nor yet again with ἐν ἁβθάρτοις on the analogy of ἐν πουρανίοις, as if it described the *sphere* of the ἀγάπη. There remains the *qualitative* sense of "imperishableness" (Mey., Ell., Alf., Abb., and most), which best suits linguistic use, the sense of the adj. ἁβθάρτος (cf. Rom. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4), and the application here in connection with the grace of love. The ἐν, therefore, is not to be loosely dealt with, as if = εἰς (Beza, as if it meant the same as εἰς τὸν αἰῶνα), or διὰ (Theophy.), or ὑπέρ (Chrys.), or even μετὰ (Theodor.); but has its proper force of the *element* or



manner in which the love is cherished. Further, the simplest and most obvious connection is with the ἀγαπώντων, as it is taken by most, including Chrys., Theod., and the other Greek commentators. Some, however, connect the phrase with ἡ χάρις, as = "grace be with all *in eternity*" (Bez., Beng., Matthies); or, "*in all imperishable being*" (Harl.), or as a short way of saying "grace be with all that they may have eternal life" (Olsh.). This construction, though strongly advocated recently by Von Soden, fails to give a clear and satisfactory sense, or one wholly accordant with the use of ἀφθαρσία; while there is against it also the fact that the defined noun and the defining phrase would be further apart than is usual in benedictions. Still less reason is there to connect the phrase immediately with τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν as if it described Christ as *immortal* (Wetst., etc.)—a construction both linguistically and grammatically (in the absence of τὸν before ἐν ἀφθαρσίᾳ) questionable. The phrase, therefore, defines the *way*

in which they love, or the element in which their love has its being. It is a love that "knows neither change, diminution, nor decay" (Ell.). The closing ἀμήν added by the TR is found in B<sup>3</sup>D KPL, most cursives, Syr., Boh., etc.; but not in B<sup>3</sup> AG, 17, Arm., etc. It is omitted by LTT<sup>r</sup>WHRV.

The subscription πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ is omitted by LTWH; while Treg. gives simply πρὸς Ἐφεσίους. Like the subscriptions appended to Rom., Phil., and 2 Tim., it chronicles a view of the Epistle that is easier to reconcile with fact than is the case with others (1 and 2 Thess., Tit., and espec. 1 Cor., Gal., 1 Tim.). In the oldest MSS. it is simply πρὸς Ἐφεσίους. In the Versions, later MSS., and some of the Fathers it takes various longer forms. The form represented in the TR and the AV is not older than Euthalius, Deacon of Alexandria and Bishop of Sulca, who flourished perhaps in the middle of the fifth century.



THE EPISTLE OF PAUL  
TO THE  
PHILIPPIANS





## INTRODUCTION.

**THE CHURCH ADDRESSED.** The town of Philippi occupied a commanding situation on the rocky slopes of a steep hill which overlooked, on the one side, the spacious plain of Drama watered by the Gangites (or Angites, Herodot., vii., 113), and, on the other, the pass between Mount Pangæum (south-west of Philippi) and the spurs of Hæmus. Through this pass ran the famous Roman road, the *Via Egnatia* (see Tafel, *De Via Militari Romanorum Egnatia*, Tübing., 1842), connecting Dyrrhachium on the Adriatic with the Hellespont. Its importance as a strategic position was manifest. Its value as a commercial centre was no less evident, standing as it did on the busy Roman thoroughfare which joined East and West, and being itself the emporium of a large industry which circled about the rich gold mines dotted over the surrounding region. Originally it had borne the name of Κρηνίδες (or αἱ Κρηνίδες), derived, perhaps, from the copious streams which flowed through the plain (Strabo, vii., *Frag.* 34, ταῖς Κρηνίσιν ὅπου νῦν οἱ Φίλιπποι πόλις ἱδρυται; Appian, *B. C.*, iv., 105, οἱ δὲ Φίλιπποι πόλις ἐστὶν ἥ Δάτος ὠνομάζετο πάλαι καὶ Κρηνίδες ἐτι πρὸ Δάτου). Philip of Macedon, in his victorious career, quickly discerned the value of the country bordering on Mount Pangæum. He recognised a source of vast profit in the gold and silver mines, which, up till now, had only been partially exploited. But a local centre of influence was necessary to command this coveted territory. Accordingly, by enlarging the former Krenides, he founded a new city, to which he gave his own name, Philippi (see Diod. Sic., xvi., 8, 6, ταύτην μὲν ἐπαυξήσας οἰκητόρων πλήθει μετωνόμασε Φιλίππους ἀφ' ἑαυτοῦ προσαγορεύσας· τὰ δὲ κατὰ τὴν χώραν χρυσεῖα μέταλλα παντελῶς ὄντα λιτὰ καὶ ἄδοξα ταῖς κατασκευαῖς ἐπὶ τοσοῦτον ἡὔξησεν ὥστε δύνασθαι φέρειν αὐτῷ πρόσδοτον πλεῖον ἢ ταλάντων χιλίων).

This Greek city attracted the notice of Augustus after his defeat of Brutus and Cassius in its immediate neighbourhood in 42 B.C. Having to find places of settlement for Italian soldiers who had served their time and could not be maintained in Italy, he established at Philippi, among other towns, a Roman colony, to which he granted

the *jus Italicum* as an attraction to settlers. This privilege included (a) exemption from the oversight of the provincial governor, (b) immunity from the poll and property taxes, (c) rights to property in the soil regulated by Roman law (see Marquardt-Mommsen, *Römische Staatsverwaltung*, Bd. I., pp. 363-364; Mommsen, *Provinces of Roman Empire*, i., pp. 299-302).

But, in addition to its industrial and military importance, Philippi could boast of the religious zeal of its inhabitants. MM. Heuzey and Daumet, in their exhaustive and invaluable *Mission Archéologique de Macédoine* (Paris, 1876), have pointed out that the rocks near the ancient site of Philippi are "a veritable museum of mythology" (p. 86). Traces have been found of a temple dedicated to Silvanus, one of the most popular deities of the Imperial epoch, who was worshipped as the sacred guardian of the Emperor (pp. iii, 75). The Oriental god Mên seems also to have had his votaries there, and in the neighbouring mountains Dionysus, the favourite divinity of the Thracians, had "the most revered of his sanctuaries" (p. v). This was the spiritual soil upon which the Gospel of Christ had to work, a picture in miniature of the strangely cosmopolitan character of religion in the Roman Empire at that stage in its history. We can easily conceive how, amidst these surroundings, the maiden "possessing a spirit of divination" was sure to drive a flourishing trade.

The account of Paul's work at Philippi is given in Acts xvi., a chapter belonging, in part, to the "we-sections," which are regarded as extremely valuable even by the most negative critics. (For attacks upon the authenticity of this account see Knowling on A. xvi., *ad fin.*, in vol. ii. of this work.) It was thoroughly in accordance with the Apostle's well-weighed plan of operations to choose as the starting-point of his labours in Europe a typical city of the Roman Empire, lying on one of the main trade-routes, where he might count upon protection against violence, and from which any strong influence he might exert must extend itself towards East and West (see Ramsay, *Church in Rom. Emp.*, pp. 56, 70, 148 *et al.*). Paul seems to have attached himself to a little company of Jews and proselytes (A. xvi. 13 ff.). Mention is only made of some women who assembled for prayer by the river side on the Sabbath day. From this it may probably be gathered that Judaism had no firm hold at Philippi. It is worthy of note that the charge of being Jews is set in the forefront by the enraged Philippianians who drag Paul and Silas before the Praetors.<sup>1</sup> (For the ancient hatred of

<sup>1</sup> See Henle, *Tüb. Theol. Quartal-Schr.*, 1893, Hft. 1, p. 82.



Jews in the Roman world, see esp. Reinach, *Textes . . . relatifs au Judaïsme*, Paris, 1895.) Lydia, a seller of purple dyed garments, a native of Thyatira, famous for its dyeing trade, became the nucleus of a Christian congregation. She was already a God-fearer (σεβομένη τὸν Θεόν, see Schürer, *Jewish People*, ii., 2, p. 314). As the result of Paul's preaching she and her household were baptised, and the Apostle, with his companions, accepted her hospitality (see esp. A. xvi. 15). This spirit of generosity was to become characteristic of the Church at Philippi and of early Christian life as a whole.

It is needless to dwell on the sharp crisis through which Paul and Silas had to pass. The arrest, the illegal flogging (*cf.* Cic., in *Verr.*, v., 66: *facinus est vinciri civem Romanum, scelus verberari, prope parricidium necari*), the extraordinary deliverance, the repentance, conversion and baptism of the jailor, the release in presence of the panic-stricken magistrates,—all these experiences must have made a deep impression on the minds of the Philippians. Already there were brethren there (A. xvi. 40), whom they exhorted as they were on the point of leaving Philippi for Thessalonica. Strangely enough, the “*we*” introduced at A. xvi. 10 ceases with ch. xvi., only to be resumed at ch. xx. 6, when Paul leaves Philippi after another visit. Perhaps it is not unreasonable to believe with Ramsay (*St. Paul the Traveller*, p. 219) that Luke was left behind at Philippi to extend and consolidate the good work which had been done. In any case the Church must have made rapid progress. For Paul had scarcely left Macedonia when the Philippian Christians began to minister to his needs. From that time onwards they occupy a chief place in his affections.

It is difficult to point to anything like fixed data as regards the *component parts* of the Church at Philippi. Schinz in his important dissertation, *Die christliche Gemeinde zu Philippi* (Zürich, 1837), brings forward many arguments to prove that it was essentially a heathen-Christian community (see esp. p. 57 ff.). Certainly much, both in the Epistle and in the narrative of its founding, goes to confirm this opinion. As we have seen, it was a proselyte, a woman of Asiatic birth, who took the leading place in the early fortunes of this Church. Jews seem to have been a negligible quantity at Philippi, for, apparently, there was no synagogue in the town. From the evidence of the Epistle, devoted women of heathen extraction (as their names show, see ch. iv. 2) stood in the forefront of Christian work. This was not peculiar to Philippi. Nothing is more remarkable than the place taken by women in the Apostolic Church as a whole. The Christian faith was their true emancipation. It gave scope for their most characteristic activities (see an interesting sum-

mary in Rilliet, *Commentaire sur l'Épître . . . aux Phil.*, pp. 312-313; also Renan, *St. Paul*, pp. 147-150; Lft., *Philippians*, pp. 55-56, who hints with good reason, on the evidence of Inscr., that women occupied a specially favourable position in Macedonia; H. Achelis, *Zeitsch. f. N. T. Wissensch.*, i., 2, pp. 93, 97-98, and *cf.* notes on ch. iv. 2). It is worthy of notice that the only *definite* information we have as to any friction in the Philippian Church attaches itself to two of these Christian matrons, Euodia and Syntyche. In all likelihood the friction was slight. The Apostle does not deal with it in strong terms. Evidently it was some personal variance connected with Church life and work, or, perhaps, associated with the possession of particular spiritual gifts. We know how this latter endangered unity at Corinth (see 1 C. xii.). It is possible that we have a hint of its character in the warnings given against a false self-satisfaction in ch. iii. 12-16. Here and there, throughout the Epistle, there are echoes of it (see ch. i. 27, ii. 2-4, 14, iv. 5), and these point to a certain danger of selfish assumptions of superiority. But there are no traces of doctrinal controversies like those which rent some of the other Pauline Churches. On the whole, Paul feels unmingled satisfaction and joy in their condition. It is evident, therefore, that if there were any Jewish-Christians in the Church, they had not made themselves obnoxious by laying special emphasis on the characteristic tenets of their party. Indirect evidence on this point is afforded by incidental statements in the Epistle. Paul was accustomed to accept gifts from the Philippians. This was a course which he took care to avoid in Churches where a minority of Jewish-Christians could bring it up as a reproach against him. (Contrast his attitude, *e.g.*, towards the Church at Corinth.) Further, when he does burst forth in words of solemn warning against his adversaries (ch. iii. 2), it may be clearly seen that he is dealing with persons entirely outside the Philippian Church, but persons who may at any moment intrude into their midst and work serious havoc (see notes *ad loc.*). It seems, therefore, reasonable to conclude that this Church was composed mainly (if not exclusively) of heathen-Christians, at one in their loyalty to the Faith and to him who had first proclaimed it in their hearing; exposed, at the same time, to hurtful influences which might invade them from outside, and liable to those mutual differences of feeling which make themselves manifest in every Christian community.

THE OCCASION OF THE LETTER. In ancient times letters were written to correspondents at a distance when a favourable opportunity presented itself of forwarding them to their destination (*cf.* Cic., *ad Attic.*, i., 9, 1). In the present instance this was afforded by the

return of Epaphroditus to Philippi (ch. ii. 28). From ch. iv. 15-16 it may be inferred that Paul had frequent communications with the Philippians.<sup>1</sup> The letter before us is evidently the reply to one which Paul had received. The recognition of this gives the proper clue to its interpretation. Dr. Rendel Harris, in a suggestive paper in the *Expositor* (v., 8, p. 403), advances the hypothesis that "when Paul replied to a letter he held the letter that he was replying to in his hand, and followed closely the points in it that needed attention" (see also Lock, *ibid.*, v., 6, p. 65 ff.). We believe this to be, in large measure, true of *Philippians*. Traces of a definite reply seem to emerge at i. 12 (where he answers their eager inquiries as to his health and prospects), i. 26 (they had probably spoken of him as their *καύχημα*, cf. Harris, *op. cit.*, p. 178), ii. 19 (where he reminds them that he is as much concerned to hear good news as they are), ii. 26 (their reference to the illness of Epaphroditus), iii. 2 (the abruptness with which the warning is introduced is best explained by some disconcerting tidings from Philippi), iv. 10 (they had apologised for their remissness in attending to his wants), and perhaps iv. 14-15 (they may have felt a little doubtful whether Paul would be willing to accept their gift, for here and there in the Epistle we have the *slightest* hints that he has to disabuse them of a notion that he had not been entirely pleased with them. See notes on i. 3).

It is manifest that the Apostle had received a gift from the Philippian Church through Epaphroditus, who spent some time, at least, in his company at Rome (ch. ii. 30). We cannot tell whether a letter had accompanied this gift, or, if so, whether Paul had acknowledged it in any way before. At all events, our Epistle is written considerably later, and presupposes a communication which came to Rome from Philippi while Epaphroditus was still at Paul's service. This is necessary from ch. ii. 26, ἀδελφῶν διότι ἠκούσατε ὅτι ἡσθένησεν. Perhaps even the order of subjects in the Letter is regulated by the arrangement of topics in that from Philippi. The chief matter involved, the acknowledgment of their gift, is introduced at the beginning (ch. i. 3-5, this is at least a likely interpretation) and end (ch. iv. 10-19) with a graciousness and delicacy of feeling unsurpassed in the annals of letter-writing.

PLACE AND DATE OF WRITING. (a) It is all but universally agreed that this Epistle was written from Rome. That is the early

<sup>1</sup> No argument, however, can be based on the fact that Polycarp, *Ep. ad Philipp.*, iii., says of Paul: *ὃς καὶ ἀπὸν ὑμῖν ἔγραψεν ἐπιστολὰς*, as the plural is frequently used to describe a single letter. See *Lit. ad loc.*



tradition, and no contrary evidence has been forthcoming strong enough to refute it. Of course the matter must be determined by comparing what we gather concerning Paul's circumstances from the Epistle itself with our information from other sources. The Apostle is a prisoner. He is residing in some centre of activity where the preaching of Christ has extended with amazing rapidity. His trial is about to reach a critical point. There is still the possibility that he may have to suffer as a martyr. But, on the whole, his outlook is very hopeful, and he can speak with joyful confidence of the speedy prospect of seeing his friends at Philippi again. Incidentally he mentions that the real character of his offence is now known in the "Prætorium," and he concludes his letter by sending greetings from the Christians of Cæsar's household. It seems to us that this situation can only correspond to one particular epoch in the Apostle's history, that the beginning of which is outlined in A. xxviii. 16, 30-31. The only alternative hypothesis which has ever been seriously put forward is that of Cæsarea. This was first done by H. G. Paulus (in a *Programm*, Jena, 1799), and later, more acutely, by Böttger (*Beiträge*, ii., p. 47 ff., Gött., 1837). Böttger lays stress on the point that prisoners at Rome could not have experienced the delay which is presupposed in this Epistle in the case of Paul. This argument is invalidated by the fact that processes of appeal were peculiarly subject to protracted delays. These were caused in particular by the necessity of having all the declarations of witnesses, informations, etc., handed in writing to the appellant before the higher court heard the appeal (see Geib, *Geschichte d. röm. Criminalprocesses*, esp. pp. 688-690). Böttger also tries to show that *πραιτώριον* (ch. i. 13) and *οικία Καίσαρος* (ch. iv. 22), almost the only local references in the Epistle, apply equally well to Cæsarea. This argument is emphasised by O. Holtzmann (*Th. L.Z.*, 1890, col. 177), who adds these others, (a) that we know nothing of a sojourn of Timothy at Rome, (b) that the bitterness against the Judaizers is far more intelligible on the supposition that Paul's experiences of the Jews at Jerusalem were fresh in his remembrance. No one would deny that *πραιτώριον* is used of an Imperial residence outside Rome. And possibly *οικία Καίσαρος* might be equivalent to *πραιτώριον*, i.e., in this case, according to Holtzmann, *τὸ πραιτώριον τοῦ Ἡρώδου* (A. xxiii. 35). This supposition Holtzmann believes to be the best explanation of *μάλιστα* (ch. iv. 22), for he considers the use of that word to point to those in Paul's immediate neighbourhood. But the assumption is quite gratuitous. He has already sent greetings from *οἱ σὺν ἐμοὶ ἀδελφοί*, and in adding those of the *ἅγιοι* he singles out *οἱ ἐκ τῆς Καίσαρος οἰκίας*. This was

most natural, since we know from other sources (see notes *ad loc.*) that there was a large body of Christians in the Imperial household, some of them perhaps connected with Philippi, and, in all probability, this movement had assumed greater proportions during Paul's sojourn at Rome. His converts there, in their new-born enthusiasm, would be likely to show a peculiarly lively interest in that far-distant Church which had manifested so remarkable an appreciation of their father in the Faith. An unbiased reader must feel that there is something far-fetched in the reference of οἰκία Καίσαρος to Cæsarea. The context of *πραιτώριον* indicates that Paul writes from a centre of eager Christian activity, a place of much higher importance than Cæsarea, which had long since heard the Gospel (A. x.), and could scarcely, in any case, be supposed to exert a pre-eminent influence. As to the other arguments of Holtzmann, there is nothing to oppose the hypothesis that Timothy visited Rome; in fact, it would be surprising if he had never seen his beloved master during so long a period of suspense. And certainly it did not require any *recent* experiences of Paul to call forth stern denunciations of those Judaisers who had dogged his steps from the beginning to the close of his career.

But the decisive argument for Rome, in our judgment, is Paul's *situation*. He expects a speedy termination of his case. How could this be possible at Cæsarea? There, on the first favourable opportunity that presents itself, he appeals to Cæsar. Only when that appeal has been heard can any decision be come to. And many hints in the Epistle suggest that the all-important moment was close at hand (see ch. i. 12, 13, 19, 20, 26, ii. 24, probably i. 7; also a discussion by the author in *Expository Times*, x., 1, pp. 22-24, and an excellent dissertation, *The Epistle of St. Paul's First Trial*, by R. R. Smith, Camb., 1899). It is perhaps needless to deal with Spitta's argument in favour of Cæsarea (*Apostelgeschichte*, p. 281) that the expectation of Felix that he should be offered a bribe by Paul was roused by the gift of money which the Apostle had lately received from Philippi.

(b) We believe that the arguments adduced above are sufficient to fix Rome as the *place* from which the Epistle was written. They also suggest a *late date* in Paul's sojourn at Rome, for he is awaiting the final decision in his trial. Lightfoot has attempted to show that *Philippians* stands first in order among the Imprisonment-Epistles. His main argument is greater similarity (especially in thought) to *Romans* than to *Colossians* and *Ephesians*. But this method of reasoning is precarious. Are we at liberty to break up the thinking of a man like the Apostle Paul, as it is

expressed in a small group of occasional letters, into a series of well-marked stages? These letters were, after all, the products of special circumstances, of special situations. Paul did not write as one who gradually, in successive works, presents a system of thought to the world. We may readily admit that more parallels may be found, on careful search, between *Philippians* and *Romans* than between it and the other Imprisonment-Epistles (although this statement must be made with caution, see Von Soden, *Hand-Comm.*, iii., 1, p. 16, on the marked resemblances between *Phil.* and *Coloss.*). But that does not touch the question of date. Paul's letters must be interpreted from the historical background of each of them. To use as an argument for the ante-dating of *Philippians* the fact that the other two letters of the Captivity "exhibit an advanced stage in the development of the Church" (Lft., *Phil.*, p. 45) seems, to say the least, hazardous, when, on Lightfoot's own showing, no more than a year can have elapsed between the earlier and the later writings. The "advanced stage in the development of the Church" emerges suddenly in view of the dangerous situation in which the Christians of Asia were placed at the time.

It is more difficult to speak with any confidence as to the actual date. The chronology of Paul's life has recently been the subject of keen discussion. For our purpose the crucial date is that of the arrival of Festus as Procurator of Judæa. Everything depends on determining the year in which the Procurator Felix was recalled and replaced by Festus (see Harnack, *Chronologie d. altchristl. Litt.*, p. 233). It is impossible here even to give a sketch of the various lines of argument used to fix approximately the all-important date. O. Holtzmann, who depends upon the authority of Tacitus and Josephus, and is followed, among others, by Harnack (who emphasises, in addition, the testimony of the *Chronicle* of Eusebius), argues for the end of the year 55 or the early part of 56. This would make 57 the year of Paul's arrival in Rome, and thus, if our former arguments are valid, *Philippians* would have to be assigned to the year 59, as he approached the close of his two years' captivity at Rome. This dating is much earlier than the received chronology, which would refer the recall of Felix to 60 and the Apostle's arrival in Rome to 61. In that case our Epistle would fall somewhere within the year 63. We are inclined, however, to accept the view of Mr. C. H. Turner in his masterly article on the *Chronology of N. T.* in *Hastings' Bible Dict.* After a fair-minded and cautious survey of all the arguments, he is led to adopt 58 as the year of the recall of Felix and the arrival of Festus in the province of Judæa. Paul would thus have reached



Rome early in 59. Hence, in all likelihood, *Philippians* was written towards the close of the year 61, when matters had taken so favourable a turn that the Apostle could reasonably expect a speedy release (see Turner's article, *op. cit.*). For the new chronology see O. Holtzmann, *N. T. Zeitgeschichte*, p. 125 ff., Harnack, *Chronologie*, p. 233 ff.; for the received view, Schürer, *Jewish People*, i., 2, pp. 182-184, and note 38 with exhaustive list of literature, and in *Zeitsch. f. wiss. Th.*, Bd. xli., Hft. 1, pp. 21-42. On the whole question of place and date consult Steinmetz, *Die zweite röm. Gefangenschaft d. Ap. Paulus*, Leipz., 1897, pp. 4-9, and especially Th. Zahn, *Einleit. in d. N. T.*, Bd. I., pp. 380-392, whose arguments appear quite conclusive for placing *Phil.* after *Eph.*, *Col.* and *Philem.*

GENUINENESS. (a) There is no lack of *external* evidence for this Epistle. References are found to it in Church writers from the earliest times. These begin with Polycarp (πρὸς Φιλ., iii., 10 [Παῦλος] . . . ὃς καὶ ἀπὸν ὑμῖν ἔγραψεν ἐπιστολάς), and include the ancient letter from the Christians of Vienne and Lyons (Eusebius, *H. E.*, v., 2), as well as the *Fragment* of Muratori on the Canon.

(b) The *internal* testimony is equally convincing. Perhaps no Pauline epistle bears more conclusively the stamp of authenticity. There is an artlessness, a delicacy of feeling, a frank outpouring of the heart which could not be simulated. Like 2 Corinthians, this letter is a mirror of the Apostle's personal life. It reflects his varying moods at a great crisis in his history. It throbs from first to last with eager emotion. It gives a most vivid picture of Paul's intimate relations with the Churches which he has founded. The whole composition of the letter is devoid of any artificial plan. The Apostle moves from subject to subject by rapid transitions and unexpected turns of thought. If this Epistle betrays the compiler's hand, no internal proof of authenticity may be held valid at all, and literary criticism becomes irrelevant. For, in the case before us, every circumstance can be understood from the conditions existing in the life and times of Paul. This is the problem with which criticism has always and alone to deal.

None the less has the genuineness of *Philippians* been stoutly challenged. Baur was the first to enter the field in his *Paulus*, Bd. II., p. 50 ff. The objections he raised were: (1) the echo of Gnostic ideas in ch. ii. 6-9, (2) the lack of a genuine Pauline content, (3) the extraordinary nature of some of the historical details. To a sober judgment these difficulties do not exist. The Gnosticism of ch. ii. is the phantasy of a biased imagination. If the content in this Epistle be not Pauline, we may be said to know nothing of the Apostle's

thoughts or feelings. The historical details, so far from being extraordinary or unaccountable, afford us some of the most valuable side-lights we possess on a particular epoch of Paul's history, otherwise obscure. Since Baur's time comparatively few critics have been bold enough to renew the attack on our Epistle. A complete history of its criticism will be found in Holsten's articles in the *Fahrb. f. protestant. Theol.* (1876), pp. 328-372. No more searching scrutiny of the Epistle with a view to proving its spuriousness has ever been carried out than that of Holsten himself (*op. cit.*, 1875, p. 425 ff.; 1876, p. 58 ff.). In these discussions he brings all his well-known acuteness and subtlety of reasoning to bear upon the minutest points of the letter. He willingly admits that it belongs to the Pauline school, but decides from such indications as the method of dealing with the Judaisers in ch. i., the conception of Christ in ch. ii. 6-9, etc., etc., that it cannot be the work of Paul. But any fair-minded reader of Holsten's articles will feel bound to agree with the verdict of an unbiased scholar like Schürer that his "arguments are so foolish that one is sometimes tempted to put them down as slips of the pen" (*Th. LZ.*, 1880, col. 555). Probably Pfeiderer's statement may be taken as representative of present-day opinion: "The genuineness of this letter is not to be doubted. The accounts of *Philippians* tally thoroughly with the presuppositions of *Romans*" (*Urchristenthum*, p. 153). Among many elaborate defences of the authenticity of *Phil.* we may mention as especially worthy of note those of Hilgenfeld in *Zeitsch. f. wiss. Theol.*, xvi., 2, p. 178 ff.; xviii., 4, p. 566 ff.; xx., 2, p. 145 ff.; xxvii., 4, p. 498 ff.

The *unity* of the Epistle has also been questioned. This was done as early as the beginning of last century by Heinrichs (*N. T.*, ed. J. Koppe, vol. vii., pars 2, proll., p. 31 ff.), who supposed it to consist of two letters, one (ch. i. 1-iii. 1; iv. 21-23) being addressed to the Church in general, the other (ch. iii. 2-iv. 20) to the more prominent authorities in it. (For a full account of such attempts see Clemen, *Einheitlichkeit d. paulin. Briefe*, 1894, p. 133 ff.) Völter (*Theol. Tijdschr.*, 1892, pp. 10-44, 117-146) put forward the theory that we have here a genuine Epistle consisting of ch. i. 1-7, 12-14, 18<sup>b</sup>-26; ii. 17-29; iv. 10-21, 23, and also a spurious one made up of ch. i. 8-10, 27-30; ii. 1-16; iii. 1<sup>b</sup>-iv. 9, 22, the remaining verses being added by the redactor whose compilation is before us. It is difficult to take so arbitrary a scheme as this seriously, and Völter entirely fails to show what aim or motive his hypothetical redactor had in his work. This would require to be stated with some appearance of reason before we could consider the likelihood of finding in a simple,

apparently spontaneous letter, a document so complicated as that which Völter discovers. C. Clemen, in the work above cited and also in his *Chronologie d. paulin. Briefe*, 1893, attempts to prove that two genuine letters have been combined in one Epistle. The first, composed of ch. ii. 19-24; iii.; iv. 8-9, he holds to be the earliest of the Captivity Epistles, the second, embracing ch. i. 1-ii. 18, 25-30; iv. 1-7, 10-23, to be the latest (see Table in *Chronol.*, p. 292). While laying stress upon the presence of numerous repetitions and paragraphs which have no connexion with their context, he bases his position mainly on what he conceives to be inexplicable contradictions between ch. ii. 20 and ch. i. 14, 16, and also between ch. iii. 2, 18 and ch. i. 18, 28. The theory, at first sight, is certainly plausible. There is no *a priori* reason (*cf.* the case of Paul's Epistles to the Corinthians) why two letters or fragments of letters to the Philippians should not, by some accidental circumstances of which we know nothing, have been combined. Only there must be some strong basis for such an hypothesis, derivable from the Epistle itself. We cannot feel that such a basis is presented by the arguments briefly alluded to above. In the groups of passages brought forward the contradiction appears to us imaginary. An exegesis which takes careful account of the historical background of the Epistle and recognises that the Apostle, like other men, had his moods of strong feeling, leaves no ground for maintaining that his statements in the one group are irreconcilable with those in the other<sup>1</sup> (see, for the details, the notes on these passages, and a most interesting parallel drawn from the criticism of Cicero's *Letters* in Deissmann, *Bibelstudien*, pp. 220-222, 250).

**SPECIAL CHARACTERISTICS.** The perusal of the Epistle cannot fail to produce the impression of *artlessness*. That is another way of saying that it precisely fulfils the conditions of a letter. Had this most prominent characteristic been always kept in view, much futile theorising both in the exegesis and in the criticism of the Epistle would have been avoided. The only plausible objections that have been brought against its genuineness or integrity would have been recognised as the natural consequences of its epistolary character (*Brieflichkeit*, a more convenient expression than English affords). For here, as in all his letters, the Apostle speaks for the occasion. He pictures his Christian brethren at Philippi as listening to his conversation. All is spontaneous and free. He draws up no fixed scheme which has to be followed, although, perhaps, the letter (or

<sup>1</sup> Clemen has recently withdrawn his objections to the unity of *Philippians* (see *Th. LZ.*, 1901, col. 293).



letters) from the Philippian Church may in some degree have suggested the course which his thought pursues. He feels thoroughly at home with his readers. Thoughts crowd in upon him as he writes. His reminiscences of Philippi supply secret links of connexion between paragraphs which might seem isolated from one another, links of connexion which we can no longer trace. Many of his ideas he does not require to elaborate. A brief hint will bring his readers into touch with the Apostle's mind.

It is quite plain, from a comparison of this with his other letters, that no Church held a deeper place in Paul's *affection*. This may be accounted for in various ways. Evidently the Judaizing section of the Church had not, as yet, been able to gain a footing at Philippi, although there is little doubt that attempts must have been made. The Christians there refused to lend their ears to insinuations against their well-trying teacher and friend. They believed in the Gospel as Paul had presented it to them. This unflinching loyalty of theirs would be a genuine consolation to the Apostle amidst so many disheartening experiences endured through the fickleness of once promising converts. No wonder that he calls them his joy and crown.<sup>1</sup>

But, besides, there was, in all likelihood, a certain frank open-heartedness, an affectionate simplicity of nature, which appealed directly to the mind of Paul. The Macedonians, as a people, had preserved the manners of a more artless time. They had suffered comparatively little from the corruption of an enervating age. They had maintained, perhaps, above all other parts of Greece, a healthy tone of life, a sturdy morality (*cf.* Renan, *St. Paul*, pp. 136-139). When the Gospel came to them they received it with a child-like responsiveness. And their appreciation of its worth remained no mere empty feeling. It took practical shape. No sooner had Paul left Philippi than they began to consider his needs and, with unhesitating generosity, to minister to them (see ch. iv. 15-16). And when the Apostle made his great collection for the poorer Christians at Jerusalem, the Churches of Macedonia amazed him by their liberality. It was natural that Paul should be drawn into a specially cordial intimacy with such a people. He had proved their loyalty; he had received numerous tokens of their affection. A man of his open and enthusiastic temperament would rejoice to find a Church to which he could unveil his heart without any doubts or misgivings.

The undertone of the Epistle is a deep, restrained joy. This springs partly from his unalloyed satisfaction in the Christians

<sup>1</sup> On *fidelity* as characteristic of the Macedonian people see an interesting note in Lightfoot, *Biblical Essays*, p. 248, note 5.

at Philippi. All that he has experienced at their hands, all that he has heard of them by report, calls forth from him nothing but thankfulness. Even any word of warning which he may feel to be needful is uttered with the most delicate courtesy and tact. But further, his *mood* at the time of writing is cheerful and bright. He is a prisoner, but, none the less, the work of Christ has richly prospered. He has discovered that it is altogether independent of the human agents employed. Hence, although enmity or opposition may silence the preacher, the Gospel has free course. It remains the power of God unto salvation. But the progress of events, also, has led him to believe that his work is not done. Things seem to be shaping towards his release. The clouds, indeed, have not wholly vanished. Therefore a dark shadow flits, for a moment, across the page. But hope returns, a hope not baseless, but resting on what he feels to be the mind of God. So his farewell greeting can utter itself in exulting strains: "Rejoice in the Lord always, and again I say, Rejoice".

LITERATURE. (1) Earlier Commentaries. The most valuable are those of Chrysostom, Theodore of Mopsuestia (ed. H. B. Swete, Camb., 1880) and Theodoret; in the Reformation period, Calvin.

(2) Modern Works. Out of a large number which have been consulted we may mention Commentaries by Hoelemann (1839), Rilliet (1841), De Wette (ed. 2, 1847), Meyer (Engl. Tr.), Wiesinger (in Olshausen's *Com.*, Engl. Tr.), B. Weiss (1859, most exhaustive), J. C. von Hofmann, Alford, Ellicott, Lightfoot, Eadie, Beet, Moule (*Cambr. Bible; Cambr. Gr. Test.*), A. H. Franke (ed. 5 of Meyer, 1886), R. A. Lipsius (in Holtzmann's *Hand-Commentar*, 1892, admirable for terse exposition), A. Klöpper (1893, thorough), Gwynn (in *Speaker's Com.*, 1893), Wohlenberg (in Strack-Zoeckler's *Komm.*, 1895), B. Weiss (*Die paulin. Briefe im berichtigten Text*, 1896, brief notes), Vincent (*International Crit. Comm.*, 1897), E. Haupt (ed. 6 of Meyer, 1897, very suggestive), and K. J. Müller (Freib. i. Br., 1899).

Of a more homiletic or practical character are the works of Braune (in Lange's *Bibelwerk*), Vaughan (1882) and Von Soden (1889, a model of its kind). To the same category belong Rainy's exposition of the Epistle (*Expositor's Bible*, specially valuable on the theology), and Moule's *Philippian Studies* (1897, devotional). Bengel's *Gnomon* is always worth consulting.

Most valuable *articles* dealing with the Epistle are those of Holsten (*Jahrb. f. protestant. Theol.*, 1875, 1876, see section on "Genuineness" in the Introduction *supr.*), Zahn (Luthardt's *Zeitsch. f. kirchliche Wissensch. u. kirchl. Leben*, 1885) and Henle (*Tübingen*

*Quartal-Schrift*, 1893). See also the articles quoted in the Introduction.

Useful dissertations are those of Schinz, *Die christliche Gemeinde zu Philippi* (Zürich, 1833), Mynster, *Kleine theolog. Schriften*, p. 169 ff., Rettig, *Quaestiones Philippenses* (Giessen, 1831), Laurent, *Neutestamentliche Studien*, and R. R. Smith, *The Epistle of St. Paul's First Trial* (Cambr. 1899). For the literature on Phil. ii. 6-11 see the notes *ad loc.* A good list of discussions against and in favour of the genuineness of the Epistle will be found in the *Com.* of Lipsius, pp. 211-212. A very full and interesting examination of all matters of Introduction is presented in Zahn's *Einleitung in d. N. T.*, Bd. I., pp. 368-398.

On points of grammar and language, in addition to the ordinary grammatical works, frequent use has been made of Hatzidakis, *Einleitung in d. Neugriechische Grammatik* (Leipz., 1892), Viteau, *Études sur le Grec du N. T.* (I. *Le Verbe*; II. *Sujet, Complément et Attribut*), 2 vols. (Paris, 1893, 1896), W. Schmid, *Atticismus*, 5 vols. (Stuttgart, 1887-1897), and especially G. A. Deissmann, *Bibelstudien* (Marburg, 1895) and *Neue Bibelstudien* (Marb., 1897).

Quotations from LXX follow Swete's ed. For the critical notes, besides the great editions of the text, Weiss, *Textkritik d. paulin. Briefe* (Leipz., 1896), has been largely used.

The abbreviations used in the notes which may require explanation are:—

- al.* = other passages.
- Alf.* = Alford's *Greek Testament*.
- Chr.* = Chrysostom.
- Comm.* = Commentators.
- CT.* = *Cambridge Greek Testament*.
- Dsm.* = Deissmann (*BS.* = *Bibelstudien*, *NBS.* = *Neue Bibelstudien*).
- Edd.* = Editors.
- Ell.* = Ellicott.
- esp.* = especially.
- Gw.* = Gwynn.
- Hatz., Einl.* = Hatzidakis, *Einleitung in die Neugriech. Grammatik*.
- Hfm.* = Hofmann.
- Hltzm.* = Holtzmann.
- Hpt.* = Haupt.
- Inscr.* = Inscriptions.
- Kl.* = Klöpper.
- Lft.* = Lightfoot.
- Lips.* = Lipsius.
- MT.* = *Moods and Tenses* (Burton, Goodwin).
- Myr.* = Meyer.
- Pfl.* = Pfleiderer.



- Phil. = Epistle to the Philippians.  
SH. = Sanday and Headlam (*Romans*).  
SK. = *Studien und Kritiken*.  
Thdrt. = Theodoret.  
Th. LZ. = *Theologische Literaturzeitung*.  
Th. Mps. = Theodore of Mopsuestia.  
TK. = *Textkritik d. paulin. Briefe* (Weiss).  
W-M. = Moulton's Ed. of Winer's *Grammar*.  
W-Sch. = Schmiedel's Ed. of Winer's.  
Wohl. = Wohlenberg.  
Ws. = Weiss.  
Zw. Th. = *Zeitschr. f. wissenschaftl. Theologie*.

The recognised contractions have, as a rule, been used in the critical notes



# ΠΑΥΛΟΣ ΤΩΤ ΑΠΟΣΤΟΛΟΣ

## Η ΠΡΟΣ

### ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.<sup>1</sup>

Ι. Ι. ΠΑΥΛΟΣ καὶ Τιμόθεος, <sup>a</sup>δοῦλοι Ἰησοῦ Χριστοῦ,<sup>2</sup> πᾶσι τοῖς <sup>a</sup>Pa. cxvi.  
<sup>b</sup>ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν<sup>3</sup> <sup>c</sup>ἐπισκόποις<sup>4</sup> <sup>16 and num. exx. Rom. i. 1; cf. 1</sup>  
 Thess. ii. 4.      b Cf. 1 Cor. i. 2      c Acts xx. 28; 1 Pet. ii. 25; 1 Tim. iii. 2; Tit. i. 7; 2 Kings  
 xl. 18; Neh. xi. 9.

<sup>1</sup> πρὸς Φιλιππησίους: so **ΣΑΒΚ** 1, 37 (-πισίους), 113. αρχεται πρὸς Φ. DEFG (DE -πηνσίους). The title in T.R. comes from the ed. of Elzevir, without MS. authority.

<sup>2</sup> So FGKLP, syrr., Chr., Thdrt. Tisch., W.H., Ws. X. i. with **ΣBDE**, d, e, cop. X. i. more prob., as copyists were more likely to write the common expression I. X. for the other, which is characteristic of Paul (cf. Ws., TK., pp. 131-134).

<sup>3</sup> Brückner (*Chronologische Reihenfolge d. paulin. Brr.*, Haarlem, 1890, p. 222) would omit the whole clause as interpolated.

<sup>4</sup> **B<sup>3</sup>DeEK** with Thphl., Cassiod. *συνεπισκοποις*; *coepiscopis* in Freising Fragg. of O.L. (ed. Ziegler). Th. Mps. apparently knows this reading, but rejects it (see Swete's ed., vol. i., p. 198).

CHAPTER I.—Vv. 1-2. SALUTATION.—  
 Ver. 1. The only significance belonging to the mention of Timothy is that he was a well-known figure at Philippi (Acts xvi. 1-12, xix. 22, xx. 3-6), that they owed much to him, and that he was about to visit them again. The Epistle claims, of course, to be exclusively Paul's own.—  
 δοῦλοι. Already in O.T. δ. is used in a distinctly religious sense; see esp. Psalms (LXX). As used by Paul, while expressing intense fervour of devotion, it includes the idea of a special calling and function in Christ's kingdom, parallel to its application in O.T. to the prophets; see Rom. i. 1, Gal. i. 10, also Tit. i. 1. There is genuine humility in the contrast between δοῦλοι and ἀγίοις. He only calls himself ἀπόστολος when he assumes a commanding mood (Chr. *ad loc.*).—Χρ. Ἰ. The order strikes the keynote of Paul's attitude towards his Master. He delights to think of Him in royal dignity, the Messiah who was once Jesus being

now Κύριος. For a good discussion of the respective designations X. Ἰ. and Ἰ. X., see Von Soden in *Abhandlungen C. von Weissäcker gewidmet*, p. 118.—πᾶσιν τ. ἀγίοις. It is difficult to say whether πᾶσιν is emphatic or not. It is, at least, remarkable how often πᾶς appears in the opening paragraphs of this Epistle, as if to show Paul's strict impartiality, perhaps in the face of some pretensions to superiority which appeared in the Philipian Church. But, on the other hand, see 2 Cor. i. 1, Rom. i. 7, where the same phrase seems to have no special emphasis.—τ. ἀγίοις. Really a *terminus technicus* of the early Church. Having as its basis that idea of consecration to God, and consequent participation in His Divine majesty which bulks so largely in O.T. religion (e.g., Lev. xi. 44-45, Jud. xiii. 7), and continues to have full prominence in the N.T. (Acts, almost all Epistles, Rev.), it suggests also in every N.T. instance that side of Christian life which stands in



<sup>d</sup> Almost confined to Esther in LXX. Technical use only here and 1 Tim. iii. 8, 12.

καὶ ἡ διακονίᾳ· 2. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

most glaring contrast with the impurity and sensuality of the Gentiles, holiness of heart and conduct. This would naturally come into view as the result of the working of the Holy Spirit; see McGiffert, *Apostolic Age*, p. 509 ff.; Hltzm., *N.T. Theol.*, ii., p. 152. The best commentary on the expression is John xvii. 11, 14, 15-23. In his salutations Paul uses the word as practically = ἐκκλησία (cf. 1 Cor. i. 2, 2 Cor. i. 1, with 1 Thess. i. 1). For the Christian Church is the spiritual successor of the sacred community of Israel. Ideally, all Christians are "saints," cf. ἡγιασμένοις ἐν Χ. ἰ. (1 Cor. i. 2). The Spirit is, of course, the Sanctifier, but He only deals with those who are in Christ Jesus.—ἐν Χ. ἰ. These words sum up Paul's Christianity. They denote the most intimate living union that can be conceived between the soul of the believer and the Risen Lord. He, as Spirit, is the atmosphere in which the new life is lived.

Cf. the Rabbinic use of מקום (place or space) as a name of God; see Taylor, *Sayings of Jewish Fathers*, 2nd ed., p. 39. The phrase occurs eight times in Phil. The same idea is expressed by Χριστὸς ἐν ἡμῶν; see esp. Gal. ii. 20. "The gist of this formula ἐν Χριστῷ is nothing else than Paul's mystic faith, in which the believer gives up himself, his own life, to Christ, and possesses the life of Christ in himself: he in Christ, and Christ in him; he dead with Christ, and Christ become his life" (Pfl., *Paulinism*, E. Tr., i., p. 198). For the extraordinarily central place of the idea in Paul's teaching, see Deissmann, *Die Neutestamentliche Formel "in Christo Jesu"* (Marburg, 1892).—ὅν ἐπισκόπους κ. διακόνους. These keenly-discussed terms can only be most briefly examined. Who were the ἐπίσκοποι? In LXX almost always = an official in charge of work being done (e.g., repairs in Temple; rebuilding of Jerusalem) or an officer in the army (much less frequently). In N.T., besides this passage, (a) Acts xx. 28, applied by Paul to the πρεσβύτεροι of Ephesus, whom the Holy Ghost has made ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ; (b) 1 Pet. ii. 25, of Christ, who is called τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν; (c) 1 Tim. iii. 2 and Tit. i. 7, where it is almost universally admitted to be synony-

mous with πρεσβύτερος. Two points are clear from N.T. evidence: 1. The ἐπίσκοπος is, at least, often the same person as the πρεσβύτερος. 2. The ἐπίσκοπος is concerned with shepherding the flock of God. Have we any information to corroborate these facts? As to the first there is the strong tradition of the early Church, e.g., Jerome, *Ep.*, 69, 3: *apud veteres iidem episcopi et presbyteri*; there is the admitted fact that in 1 Clem. the name πρεσβύτεροι is given to the ἐπίσκοποι; and Tertullian (*Apologet.*, 39) designates the officials who preside over the congregation *probati quique seniores*; see esp. F. Loofs, *SK.*, 1890, pp. 639-641. The second fact mentioned above conflicts with the celebrated theory of Hatch and Harnack (who has, however, greatly modified his standpoint; see his important review of Loening's *Die Gemeindeverfassung des Urchristenthums* in *Th. LZ.*, 1889, coll. 418-429), that the ἐπίσκοποι were distinct finance and cultus officials, who only gradually came into possession of more spiritual functions. But it seems hazardous to narrow down the duties of the ἐπίσκοπος. No doubt the name may, in certain cases, have been suggested by that of the ἐπίσκοπος or (more commonly) ἐπιμελητής, who exercised administrative control over the property of private associations and guilds existing at that time in the Hellenic world and enforced the rules of such associations (see J. Réville, *Les Origines de l'Épiscopat*, Paris, 1894, pp. 160-163). But just as the functions of these persons were left comparatively vague and undefined, so we might expect to find the beginnings of local administration in the Christian Church still less clearly marked. An additional reason for this would lie in the pre-eminent authority of the Apostles and the high place assigned to the possessors of "gifts". Accordingly it appears wise to use great caution in making any distinction between πρεσβυτ. and ἐπίσκοποι. Probably the truth lies in the direction of regarding πρεσβ. as a title of status, while ἐπίσκοπος is one of function. Probably all ἐπίσκοποι were πρεσβύτεροι, while the converse may not be true. The difference of name may point to some early (and unknown) difference of administration. The ἐπίσκοπος may have had some special connexion with the celebra-

3. \*Εὐχαριστῶ<sup>1</sup> τῷ Θεῷ μου ἐπὶ πάσῃ τῇ 'μνείᾳ ὑμῶν, 4. πάντοτε<sup>c</sup> ἐν πάσῃ \*δέξῃ μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν

viii. 25; Inscrr. f Confined to Paul, e.g., Rom. i. 9. g Rom. x. 1; 2 Tim. i. 3; Eph. vi. 18.  
num. cxx. in LXX. phrase Judith

<sup>1</sup> So edd. with  $\Sigma$ ABDcE\*\*KLP, vg. syrr. cop. *εγω μεν ευχαριστω τω Κυριω ημων* D\*E\*FG, d, e, f, g, Ambrst., Cassiod. In Aug. *de corrept. et gratia*, § 10, "ego quidem" already omitted. Zahn (*Luthardt's Zeitschr.*, 1885, p. 184) would read *εγω μεν*, believing that these words were lost through such parallels as 1 Cor. i. 4, Col. i. 3, Philm. 4; so also Hpt. in Myr.<sup>6</sup>

tion of the Eucharist as the central rite of Christian worship (see Sohms' strong insistence on this point, *Kirchenrecht*, pp. 84 ff., 121 ff.) and with the management of Church property, which would originally consist of voluntary gifts offered to God in Christian worship. Gradually, as those endowed with extraordinary "charisms" (e.g., prophets, teachers, evangelists) passed away, their functions would tend to be assumed by the leading office-bearers in each congregation. So the sphere, e.g., of the *ἐπίσκ.*, would be greatly enlarged. But we must be content, for lack of evidence, to do without precise definitions, only concluding as to the general equivalence in the earliest times of *πρεσβ.* and *ἐπίσκ.*, and granting that their oversight and guidance were concerned with the spiritual as well as the material well-being of the organisation. *Deacons* are first mentioned here in the N.T. It is often tacitly assumed that they hold the office or function whose institution is described in Acts vi. This was an early tradition; e.g., Iren., iii., 12, 10: *Stephanus . . . qui electus est ab apostolis primus diaconus*. But there are considerable arguments against this view. These are admirably summarised by Gwatkin (Hastings' *B.D.*, i., 574). (1) The seven are nowhere in N.T. called *διάκονοι*. (2) The qualifications laid down (Acts vi. 3) for the seven are much higher than those of 1 Tim. iii. 8. (3) Stephen was largely a preacher and Philip an evangelist. (4) The seven evidently rank next to the Apostles at Jerusalem. Hpt. (Myr.<sup>6</sup> *ad loc.*) holds that *ἐπίσκ.* and *διάκ.* denote here the same persons, the *ἐπισκοπή* being a *διακονία* towards the Church, and compares 1 Thess. v. 12, *τοὺς κοπιῶντας καὶ προϊσταμένους*. And the vague use of the word to denote any kind of Christian service (in earlier parts of N.T.) might seem to justify the idea. But considering the late date of Phil., it appears more reasonable to connect the office with that of 1 Tim. iii., where a

clear distinction is drawn between the *διάκ.* and the *ἐπίσκ.* In the early Church the most necessary Christian service would be the care of the sick and poor. So the deacon must neither be double-tongued (*δύλογος*) nor a "lover of dirty gain" (so Gwatk. tr. *αἰσχροκερδής*), for in his work of visiting he would have temptations to "gossip and slander" on the one hand, and to "picking and stealing from the alms" on the other (Gwatk *loc. cit.*). Many reasons are assigned for the mention of these officers here. But it seems quite natural that Paul should specify those who stood in the forefront of the Church's work and life, most especially as the letter is one of thanks for the gift which has been sent to him, a gift the management of which would be in the hands of the controlling authorities in the Church.

Ver. 2. Paul feels that the ordinary Greek salutation *χαίρειν* or the Eastern *εἰρήνη σοι* is too meagre for Christian intercourse. But closely connected with *χαίρειν* is his own great watchword *χάρις*, a word which, perhaps, above all others, shows the powerful remoulding of terms by Christian thought and feeling. *χάρις* for Paul is the central revelation of the fatherly heart of God in the redemption which Christ has accomplished for unworthy sinners. And its direct result is *εἰρήνη*, the harmony and health of that life which is reconciled to God through Jesus Christ; see an interesting discussion of the Apostolic greeting by F. Zimmer, *Luthardt's Zeitschr.*, 1886, p. 443 ff. Of course *ἀπὸ* governs *Κυρίου*. The Socinian exegesis which makes K. depend on *πατρός* is impossible in view of Tit. i. 4 (so Gw. *ad loc.*).—*Κυρίου*. The favourite designation of Jesus Christ in the early Church. See on chap. ii. 11 *infr.* Cf. the extraordinary frequency of the term *δεσπότης* as applied to God in Apostolic Fathers, etc. On the whole subject see Harnack, *Dogmen-Geschichte*, i., pp. 153-158.



<sup>b</sup> Rom. xv. 26; <sup>2</sup> Cor. ix. 13; Heb. xiii. 16. <sup>m</sup> ἐναρξάμενος ἐν ὑμῖν <sup>n</sup> ἔργον ἀγαθὸν <sup>ο</sup> ἐπιτελέσει ἄχρις <sup>2</sup> <sup>p</sup> ἡμέρας  
<sup>i</sup> Acts xxiv. 17; <sup>1</sup> Cor. xvi. 1. <sup>k</sup> Constrn. ver. 25; chap. ii. 18. <sup>1</sup> Rom. xiii. 6; <sup>2</sup> Cor. vii. 11; Gal. ii. 10 *et al.*  
<sup>m</sup> Gal. iii. 3. <sup>n</sup> Rom. xiv. 20. <sup>ο</sup> <sup>2</sup> Cor. viii. 6, 11. Freq. in later books of LXX. <sup>p</sup> <sup>1</sup> Cor. v. 5; <sup>2</sup> Cor. i. 14; <sup>1</sup> Thess. v. 2. For thought, cf. <sup>2</sup> Thess. i. 11.

<sup>1</sup> So Hpt. with DEFGKL, Chr., Thdrt. ἀπο της πρωτης W.H., Ws., Lft. (brackets) with <sup>ABP</sup> 37, Euthal.cod. Possibly της is a later addition.

<sup>2</sup> So Trg., Lft. (αχρ[ις]) with DEFGKLP, Chr., Thdrt. W.H., Ws., Alf. αχρ[ι] with <sup>NB</sup>, Euthal.cod. (Α αχρ[ι] ης).

Vv. 3-8. HIS THANKFULNESS, LOVE AND CONFIDENCE FOR THE PHILIPPIANS.—Ver. 3. Much may be said in favour of the reading ἐγὼ μὲν εὐχαριστῶ (see crit. note) from the point of view of sense. The antithesis would then show that the letter is a direct reply to one received from Philippi, and the emphasis on Paul's own thanksgiving would be accounted for (with Zahn) by the supposition that the Philippians imagined a slight lack of cordiality on his part. This supposition is favoured by the prominence given in the Epistle to Paul's delight in them.—εὐχ. τ. Θε. ἐπὶ. Cf. <sup>1</sup> Cor. i. 4, εὐχαριστῶ τῷ Θεῷ . . . ἐπὶ τῇ χάριτι . . . τῇ δοθείσῃ ὑμῖν; *Papyr. Lond.*, xlii., κομισαμένη τὴν παρά σου ἐπιστολὴν παρ' Ὁρου . . . ἐπὶ μὲν τῷ ἑρρώσθα[ι] σε εὐθέως τοῖς Θεοῖς εὐχαρίστουν (quoted by Dsm., *BS.*, p. 210). A word condemned by the grammarians, but in common use from the time of Polyb., and found in modern Greek as ὑκαριστῶ (*Hatz.*, *Einkleit.*, p. 285).—ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν. These words have been the subject of much discussion. No doubt ἐπὶ could be used here in what Ell. calls its "ethico-local" sense of a circumstance or experience regarded as the basis of an action, and thus the meaning would be: "I give thanks to my God at my whole remembrance of you" ("every remembrance" is, it seems to us, in spite of Kl., Lips. and Weizs., linguistically impossible). Or, what is more natural after εὐχαριστῶ (see exx. *supr.*), ἐπὶ may be "on account of". This would make good sense. The total impression left upon him by his intercourse with them is one which calls forth thankfulness. There is another possible meaning supported by Hfm., Zahn, Wohl., Harnack (*Th. LZ.*, 1889, col. 419) and Sohm (*Kirchenrecht*, p. 81). ὑμῶν may be gen. of subject, and so we should translate: "on account of your whole remembrance of me". This would

accord admirably with the context, preparing the way for κοινωνία (ver. 5), and pointing delicately to the practical expression of their thoughtfulness. The only serious objection to it is that the other interpretation fits in more suitably with the parallels Rom. i. 8, 9, <sup>1</sup> Cor. i. 4, Eph. i. 16, Col. i. 3, <sup>1</sup> Thess. i. 2 and those in LXX.

Ver. 4. Various divisions of these words have been proposed, some referring πάντοτε . . . ὑμῶν to the preceding verse, others taking πάντοτε . . . μου together, and regarding the remainder of the sentence as a connected whole. It seems least arbitrary to find in ver. 4 a complete thought. The prominence of πᾶς shows the exuberance of his joy in them.—δεήσει. A special aspect of προσευχῆ, that of entreaty for the satisfaction of some known want; cf. Ell. on <sup>1</sup> Tim. ii. 1.—μετὰ χαρᾶς. The undertone of the whole letter.—δ. ποιούμενος. An interesting parallel in *Papyr.* of Faijūm, 172 A.D., δικαίαν δέ[ησ]ιν ποιούμενος (*Dsm.*, *NBS.*, p. 78), in the general sense of "asking" (cf. δεήσεις ποιεῖσθαι, Luke v. 33, <sup>1</sup> Tim. ii. 1).

Ver. 5. On what does ἐπὶ depend? Surely it follows χαρᾶς of preceding clause (so Chr., Th. Mps.) rather than εὐχαριστῶ of ver. 3. It is, at least, awkward to take ἐπὶ twice with the same verb. μ. χαρᾶς has an emphatic position. Now he gives the reason for his joy.—τῇ κοινωνίᾳ. At the first glance κ. seems to refer to their mutual fellowship and harmony as Christians. A closer examination reveals that this whole passage is concerned with Paul's personal relation to them. And so κ. anticipates συγκοινωνούς (ver. 7), and will mean their common participation with Paul in spreading the Gospel. This really includes the idea of united action on the one hand, and the concrete expression of their helpfulness. their gift to the Apostle,



Ἰησοῦ Χριστοῦ<sup>1</sup>. 7. καθὼς ἐστὶ<sup>2</sup> δίκαιον ἐμοὶ τοῦτο ἵφρονεῖν ὑπὲρ<sup>3</sup> Charac-  
πάντων ὡμῶν, διὰ τὸ ἔχειν με ἐν τῇ<sup>4</sup> καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς  
μου καὶ τῇ<sup>5</sup> ἀπολογία καὶ<sup>6</sup> βεβαιώσει τοῦ εὐαγγελίου, ὡς συγκοινω-  
this Ep.,  
cf. Rom.  
xii. 16 al.  
Rom. x. 1,  
2 Cor. vii.  
u 1 Cor. ix. 23;

3. s 2 Tim. iv. 16 al.  
cf. 1 Cor. xv. 10.

t In N.T. only here and Heb. vi. 16; Wisd. vi. 18.

u 1 Cor. ix. 23;

<sup>1</sup> So Lft., Hpt., W.H. (Π) with  $\Sigma$ AFGKP, syrr. cop. arm., Chr., Euth.cod., Thdrt. Ti., Ws., Alf. X. 1. with BDEL 1, 72, al., d, e, f, g, vg., Aug., Ambrst. Ws. (TK., p. 134) holds that I. X. was suggested by ver. 2.

<sup>2</sup> All edd.  $\epsilon\sigma\tau\iota\nu$  with MSS.

<sup>3</sup>  $\epsilon\nu$  before  $\tau\eta$   $\alpha\pi\omicron\lambda$ . inserted by all edd. (Lachm. brackets) with  $\Sigma$ BDbet  $\epsilon$ EKLp, Chr., Euth.cod., Thdrt., d, e, f, g. See Ws. (TK., p. 105), who thinks that  $\epsilon\nu$  was passed over because wanting before  $\beta\epsilon\beta\alpha\iota$ , the copyists overlooking the fact that  $\beta\epsilon\beta$ . was included with  $\alpha\pi\omicron\lambda$ . under one article.

on the other. Hort (*Christian Ecclesia*, p. 44) points out that there is something concrete in the  $\kappa\omicron\iota\nu\omega\nu\iota\alpha$  of Acts ii. 42. The same is true of Rom. xv. 26, 2 Cor. ix. 13, Heb. xiii. 16. This concrete notion in  $\kappa$ . (almost equiv. to "contribution") is supported by the use of  $\epsilon\iota\varsigma$ , which is employed technically in contexts like this to denote the *destination* of money-payments, collections, etc. So 1 Cor. xvi. 1,  $\tau\eta\varsigma$   $\lambda\omicron\gamma\iota\alpha\varsigma$   $\tau\eta\varsigma$   $\epsilon\iota\varsigma$   $\tau\omicron\upsilon\varsigma$   $\alpha\gamma\iota\omicron\upsilon\varsigma$ ; Acts xxiv. 17,  $\epsilon\lambda\epsilon\mu\omicron\sigma\upsilon\nu\alpha\varsigma$   $\pi\omicron\iota\eta\sigma\omega\nu$   $\epsilon\iota\varsigma$   $\tau\omicron$   $\epsilon\theta\nu\omicron\varsigma$   $\mu\omicron\nu$ . Important exx. from Papyri in Dsm., BS., pp. 113-114, NBS., p. 23. Cf. on the whole idea the most apt comment of Chr. *ad loc.*:  $\delta\tau\alpha\nu$   $\gamma\acute{\alpha}\rho$   $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$   $\mu\acute{\epsilon}\nu$   $\kappa\eta\rho\upsilon\tau\tau\eta$ ,  $\sigma\upsilon$   $\delta\acute{\epsilon}$   $\theta\epsilon\rho\alpha\pi\epsilon\upsilon\omicron\nu\epsilon\iota\varsigma$   $\tau\omicron\nu$   $\kappa\eta\rho\upsilon\tau\tau\omicron\nu\tau\alpha$ ,  $\kappa\omicron\iota\nu\omega\nu\epsilon\iota\varsigma$   $\alpha\upsilon\tau\omicron\upsilon$   $\tau\omicron\nu$   $\sigma\tau\epsilon\phi\acute{\alpha}\nu\omega\nu$ .  $\acute{\epsilon}\tau\epsilon\lambda$   $\kappa\alpha\iota$   $\acute{\epsilon}\nu$   $\tau\omicron\iota\varsigma$   $\xi\omega\theta\epsilon\nu$   $\alpha\gamma\omega\sigma\iota\nu$   $\omicron\upsilon$   $\tau\omicron\upsilon$   $\alpha\gamma\omega\nu\iota\zeta\omicron\mu\acute{\epsilon}\nu\omicron\upsilon$   $\mu\omicron\nu\omicron\nu$   $\epsilon\sigma\tau\iota\nu$   $\acute{\omicron}$   $\sigma\tau\acute{\epsilon}\phi\alpha\nu\omicron\varsigma$   $\acute{\alpha}\lambda\lambda\acute{\alpha}$   $\kappa\alpha\iota$   $\tau\omicron\upsilon$   $\pi\alpha\iota\delta\omicron\tau\epsilon\tau\tau\iota\varsigma$   $\kappa\alpha\iota$   $\tau\omicron\upsilon$   $\theta\epsilon\rho\alpha\pi\epsilon\upsilon\omicron\nu\omicron\tau\omicron\varsigma$   $\kappa\alpha\iota$   $\pi\acute{\alpha}\nu\tau\omega\nu$   $\acute{\alpha}\pi\lambda\omega\varsigma$   $\tau\omicron\nu$   $\acute{\alpha}\sigma\kappa\omicron\upsilon\nu\tau\omega\nu$   $\tau\omicron\nu$   $\acute{\alpha}\theta\lambda\eta\tau\eta\nu$ .— $\tau\omicron$   $\epsilon\upsilon\alpha\gamma\gamma$ . It is unnecessary to narrow this down to the preaching of the Gospel. Used comprehensively.— $\acute{\alpha}\pi\omicron$   $\pi\rho\acute{\omega}\tau\eta\varsigma$ . Cf. the account of their generosity in chap. iv. 10 ff.— $\acute{\alpha}\chi\rho\iota$   $\tau\omicron\upsilon$   $\nu\upsilon\nu$ . The same phrase in Rom. viii. 22. Cf. Papyr. of Faijûm  $\mu\acute{\epsilon}\chi\rho[\iota]$   $\tau[ο\upsilon]$   $\nu\upsilon\nu$  in Dsm., NBS., p. 81.

Ver. 6.  $\alpha\upsilon\tau\omicron$   $\tau\omicron\upsilon\tau\omicron$ . Accus. of the "inner object," where the neuter pronoun takes the place of a cognate substantive; cf. 2 Cor. xiii. 1,  $\tau\rho\acute{\iota}\tau\omicron\nu$   $\tau\omicron\upsilon\tau\omicron$   $\epsilon\rho\chi\omicron\mu\alpha\iota$  (see Blass, *Gram.*, p. 89).  $\alpha\upsilon\tau\omicron$   $\tau\omicron\upsilon\tau\omicron$  is characteristic of Paul, "the firm touch of an intent mind" (Moule, *CT. ad loc.*). "Having this firm persuasion." Curiously enough, the same confident assurance, although based on very different grounds, is characteristic also of the later Jewish theology, e.g., *Apocal. of Baruch* (ed. Charles), xiii., 3.

"Thou shalt be assuredly preserved to the consummation of the times." Also xxv., 1; lxxvi., 2. "Christianity, by its completely rounded view of the world, guarantees to believers that they shall be preserved unto eternal life in the kingdom of God, which is God's revealed end in the world" (Ritschl, *Justification*, E. Tr., p. 200).— $\acute{\epsilon}\nu\alpha\rho\acute{\xi}\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ . This verb, although a word of ritual in classical Greek, is found in LXX (Pentat.) apparently in the simple sense "begin". In its only other occurrence in N.T., Gal. iii. 3, it is combined with  $\acute{\epsilon}\pi\iota\tau\epsilon\lambda\acute{\epsilon}\omega$  as here.— $\acute{\epsilon}\rho\gamma\omicron\nu$   $\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$ . De W., Lft. and others refer this to  $\kappa\omicron\iota\nu\omega\nu\iota\alpha$  of ver. 5. Is it not far more natural to regard it as "the work of God" *par excellence*, the production of spiritual life, the imparting of the  $\chi\acute{\alpha}\rho\iota\varsigma$  of ver. 7? Cf. chap. ii. 13 and esp. Rom. xiv. 20,  $\mu\grave{\eta}$   $\acute{\epsilon}\nu\epsilon\kappa\epsilon\nu$   $\beta\rho\omega\mu\alpha\tau\omicron\varsigma$   $\kappa\alpha\tau\acute{\alpha}\lambda\upsilon\epsilon$   $\tau\omicron$   $\acute{\epsilon}\rho\gamma\omicron\nu$   $\tau\omicron\upsilon$   $\theta\epsilon\omicron\upsilon$ .— $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\varsigma$  'I. X. On the order 'I. X., see ver. 1 *supr.*  $\acute{\eta}\mu$ . lacks the article on the analogy of  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$   $\kappa\upsilon\rho\iota\omicron\upsilon$  (LXX). This favourite conception of O.T. prophecy refers to "the time when the Lord reveals Himself in His fulness to the world, when He judges evil and fulfils His great purposes of redemption among men. . . . But the judgment has not its end in itself, it is but the means of making Jehovah known to the world, and this knowledge of Him is salvation" (Davidson, *Nahum*, etc., p. 105). It is easy to see how the N.T. idea grows out of this. Paul probably assumes that the day is not far off, but indulges in no dogmatising. This name is given to the day because Christ as  $\kappa\upsilon\rho\iota\omicron\varsigma$  is to be judge. Belief in the Parousia of Christ has a most prominent place in Paul's religious thought. He never attempts to specify the time. But it cheers him, esp. in crises of his history (as

v Rom. i. 9; <sup>1</sup> μου <sup>2</sup> τῆς χάριτος πάντας ὑμᾶς ὄντας. 8. ὁ μάρτυς γὰρ μου Gal. i. 20.  
w Chap. ii. ἔστιν <sup>8</sup> ὁ Θεός, ὡς ὡ ἐπιποθῶ πάντας ὑμᾶς ἐν ὡ σπλάγχνοις Ἰησοῦ <sup>4</sup> 26; 2 Cor. ix. 14; cf. Ps. cxix. 137. x s Cor. vii. 15; Philm. 12.

<sup>1</sup> So also Trg. with BcK<sup>sil</sup>.LP. Other edd. συνκ. with NAB\*DEFG, Euth.cod. See Ws., TK., pp. 138-139.

<sup>2</sup> So all edd. τ. χαρ. μου, DEFG, d, e, f, g, vg. μοι τ. χαρ. 39, 43, 52, Euth.cod., Thphyl. O.L. (Freising Fragg., Ambrst.) *gaudii*, which presupposes *χαρας*.

<sup>3</sup> Om. Ti., W.H., Lft., Ws., Trg. with N\*BF<sup>gr</sup>.G 17, d, e, g, æth., Th. Mps. (Cat., 236). Text in NcAD<sup>gr</sup>.Egr.KLP, f, vg. syr<sup>p</sup> cop., Thdrt., Ambrst. Myr. supposes it to be a reminiscence of Rom. i. 9.

<sup>4</sup> So also Hpt. with FKL, f, vg.<sup>cle</sup> cop., Thdrt., Ambrst. X. I. Ti., W.H., Ws., Lft., Alf., Trg. with NABD\*EGP 17, 37, d, e, g, am. sah., Bas.

in this Epistle), to believe that the Lord is near. (See Teichmann, *Die paulin. Vorstellungen von Auferstehung und Gericht*, p. 11 ff.). There is perhaps no part of Paul's thought in which it is so difficult to trace a fixed outline of ideas as the eschatological. And yet there is no part more regulative for him than this.

Ver. 7. δίκαιον. = our "right" or "natural".—τοῦτο φρονεῖν ὑπ. ὑμ. Not "think this concerning you," but "have this care on your behalf"; cf. chap. iv. 10 τὸ ὑπὲρ ἐμοῦ φρονεῖν. τοῦτο of course refers to the finishing in them of God's "good work". φρ. seems always to keep in view the *direction* which thought (of a practical kind) takes. ὑπὲρ usually has the sense of "interest in" (so Lft.).—διὰ τὸ κ.τ.λ. Paul's only use of διὰ with infin.—ἐν τ. καρδίᾳ. Perhaps it is best (with Zahn) to take κ. here not so much as the seat of the softer feelings, but rather as the abode of the stronger thoughts, resolutions, etc. A regular Greek usage. Cf. 1 Cor. ii. 9, 2 Cor. iii. 15, iv. 6 *et al*. Thus the whole expression would almost be equiv. to "I know that you," etc.; cf. ἄσβεστον ὑμῶν περιφέρω τὴν μνήμην (Thdrt.). His love is expressed in the next verse.—Evidently ἐν τε τοῖς δεσμ. κ.τ.λ. goes with the following clause, for it is much more natural to suppose a break at the first ὑμᾶς, which is resumed by the second. On ἐν before τ. ἀπολ. see crit. note. Paul separates here (so also Wohl.) between his δεσμοί and his ἀπολογία, which makes up one idea with βεβαίωσις. It seems to us clear that this ἀπολ. marks a crisis in his circumstances of which the influence is seen all through the Epistle; cf., e.g., vv. 19, 25, chap. ii. 23, 24. Ought it not to be taken in its ordinary judicial sense of a defence against a re-

gular charge? (as against Lft. and Moule, CT., who refer ἀπ. and βεβ. to Paul's missionary work at Rome, and Hpt., who thinks of Paul's whole activity in refuting opponents, both public and private). The correctness of this view receives strong confirmation from Dsm. (BS., p. 100 ff.), who shows that Paul, like the Translators of the LXX, was well acquainted with the technical sense of βεβαίωσις (Lat. *evictio*), the obligation under which the seller came to the buyer to guarantee against all claims his right to what he had bought. So Paul's defence before the emperor is a guarantee of the Gospel, a warrant of its value and claims. For ἀπολ. see 2 Tim. iv. 16. "My defence and confirmation of the Gospel."—συνκ. μ. τ. χάρ. χάρις here must be the great central gift of God's grace, which Paul always keeps in the foreground. Cf. 1 Cor. xv. 10, χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη. There is no need to limit it to the grace of apostleship or to that granted to him in his trials and sufferings. Their love and kindness towards him and his great work, even at the darkest moments in his career, are proof enough that they share along with him in the grace of God. It is probably better to separate μου from χάριτος. [J. Weiss (*Th. LZ.*, 1899, col. 263) would read *χρείας*, comparing chap. ii. 25, iv. 16, Rom. xii. 13. Certainly this would give good sense and be more pointed.]

Ver. 8. An exact parallel is Rom. i. 9-11, μάρτυς γὰρ μου ἔστιν ὁ Θεός . . . ὡς ἀδιαλείπτως μνησθαι ὑμῶν ποιῶμαι . . . ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. Such adoration of God he uses only in solemn personal appeals; cf. Gal. i. 20. Perhaps this goes to justify Zahn in supposing



Χριστοῦ. 9. καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι<sup>9</sup> α<sup>2</sup> Cor. xiii.  
μᾶλλον καὶ μᾶλλον<sup>1</sup> περισσεύῃ<sup>1</sup> ἐν<sup>b</sup> ἐπιγνώσει καὶ πάσῃ<sup>2</sup> αἰσθήσει, z<sup>2</sup> Mark xiv.  
35; 1 Cor.  
xiv. 13.

a Rom. xv. 13 *al.* Several times in P. in this sense and construction.  
1 Cor. xiii. 12. c Only here in N.T., sev. exx. in Prov.

b Four times in Col.; cf.

So Ti., W.H. (Γ), Lft., Myr., Hpt., Alf., Trg. with **ΣΑΚ\*\*L**, Clem., Bas., Chr., Thdrt. περισσευση. Lachm., Ws., W.H. (mg.), Trg. (mg.) with BDE 37, k<sup>scr</sup>. Myr. accounts for -ση by similarity of sounds in terminations of ἐπιγνω-σει, αἰσθήσει, παση. Ws. thinks, conversely, that -ση was transformed into -η under the influence of present προσευχομαι (TK., p. 42).

that the Philippians had imagined some lack of cordiality in Paul's reception of their gift. Comm. have noted the intensity of language manifested in the compound ἐπιποθῶ. But it is needful to remember the fondness of later Greek for compounds which had lost their strong sense. Calvin, with practical insight: *neque enim parum hoc valet ad fidem doctrinæ faciendam cum persuasus est populus a doctore se amari.*—ἐν σπλάγγχοις. "With the heart of Jesus Christ" (with which his own has become identified). This amounts to the same thing as love. Cf. Gal. ii. 20, which is the best comment. Possibly Paret (*Fahrb. f. deutsche Theol.*, iii., 1, p. 25) is not too fanciful in finding here a definite recollection of Jesus' nature, of which σπλαγγχνίεσθαι (in the Gospels) is a common expression. Every genuine pastor has some experience of this feeling.

Vv. 9-11. PRAYER FOR THEIR INCREASE IN CHRISTIAN DISCERNMENT.—Ver. 9. Zahn would put this clause under the government of ὡς in the preceding sentence. No strong argument can be used against this, but it is doubtful whether the explanation is necessary. In the use of ἵνα here, "purport" (to adopt Ellicott's expression) seems to be blended with "purpose". There are certainly passages in which the full "telic" force of ἵνα cannot be fairly asserted. This accords with the development of the later language. See Hatz., *Einl.*, p. 214 ff. Possibly ἵνα in this passage is rhetorically parallel to ἵνα in ver. 10. (See J. Weiss, *Beiträge zur Paulin. Rhetorik*, p. 9.)—ἡ ἀγάπη ὑμ. can scarcely mean anything else than "your love towards one another". This has been already exemplified in their κοινωνία with Paul.—περισσεύῃ. In LXX, chiefly in Sirach. It is mainly in Paul's writings that it reaches this derivative sense of "abound". In the Synoptics it still means (usually), as in ordinary Greek, "to remain over". *Sola charitas non admittit excessum*

(Bacon, *de Augm. Scient.*, vii., 3, quoted by Gwynn).—ἐπιγν. κ. π. αἰσθ. Apparently an eager and enthusiastic spirit prevailed in this Church. As so commonly, it might be accompanied by a slight want of discernment. That would lead, on the one hand, to misunderstandings over trifling matters (cf. chap. iv. 2?), on the other, to giving heed to plausible teachers. As the Galatians combined enthusiasm and fickleness, perhaps, at Philippi, enthusiasm was apt to prevail over spiritual common sense. Is not Lft. mistaken in annotating "Love imparts a sensitiveness of touch," etc.? This is not before Paul's mind. His prayer is that the sensitiveness of touch may be added to love.—ἐπιγν. A favourite word in the Epistles of the imprisonment. A good example of its intensive force is 1 Cor. xiii. 12, ἀρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. Very frequent in Justin M., e.g., a definition of ἐπιστήμη (*Dial.*, 221 A), ἐπιστήμη τίς ἐστιν ἡ παρέχουσα αὐτῶν τῶν ἀνθρωπίνων καὶ τῶν θείων γνῶσιν, ἔπειτα τῆς τούτων θειότητος καὶ δικαιοσύνης ἐπίγνωσιν. Cf. *Dial.*, 220 D; *Apol.*, ii. 10, 19. Here = a firm conception of those spiritual principles which would guide them in their relations with one another and the world.—αἰσθήσει. Moral sensibility, quickness of ethical tact. Originally of sense-perception, but applicable to the inner world of sensibilities. Kl. quotes aptly from Hippocrates, *de Off. Med.*, 3, ἀ καὶ τῇ ὄψι καὶ τῇ ἀφῇ καὶ τῇ ἀκοῇ καὶ τῇ βίβι καὶ τῇ γλώσση καὶ τῇ γνῶμῃ ἔστιν αἰσθῆσθαι. A complete parallel is Heb. v. 14, where the writer defines the τέλειοι (cf. Phil. iii. 12, 15-16) as τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.—πάσῃ. Probably "all kinds of".

Ver. 10. δοκ. τὰ διαφ. Cf. Rom. ii. 18, δοκιμάεις τὰ διαφ. Two possible renderings. (1) "Approve things that are excellent." (2) "Test things that



d Rom. i. 11. 10. <sup>4</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε <sup>5</sup> εἰλικρινεῖς καὶ  
 xii. 2 <sup>al.</sup>  
 e 2 Pet. iii. <sup>1</sup> ἀπόσκοποι εἰς ἡμέραν Χριστοῦ, 11. πεπληρωμένοι <sup>2</sup> καρπῶν <sup>1</sup>  
 1 Wisd.  
 vii. 25. δικαιοσύνης τῶν <sup>1</sup> διὰ Ἰησοῦ Χριστοῦ, <sup>2</sup> εἰς δόξαν καὶ <sup>3</sup> ἔπαινον Θεοῦ.  
 Noun, 1  
 Cor. v. 8; 12. Γινώσκειν δὲ ὑμᾶς <sup>1</sup> βούλομαι, ἀδελφοί, ὅτι <sup>2</sup> τὰ κατ' ἐμέ  
 2 Cor. ii.  
 17. <sup>f</sup> Acts xxiv. 16; 1 Cor. x. 32. Scarcely found in secular writers. <sup>g</sup> Heb. xii. 11; Jas.  
 xii. 18; Prov. xi. 30 <sup>al.</sup> <sup>h</sup> Chap. ii. 11; Rom. xv. 7; Eph. i. 6, 14. <sup>i</sup> Jude 5. <sup>k</sup> Acts xxiv.  
 22, xxv. 14; Eph. vi. 21.

<sup>1</sup> So P, syrr. cop., Chr., Thphyl. καρπον . . . τον. All edd. with SABDEFGKL O. L. sah., Thdrt., Ambrst. B (with 116, 122) om. τον. See Ws., TK., p. 78 *fin.*, who assigns the omission to carelessness.

<sup>2</sup> The important cursive 37 reads X. I. with amiat.

differ," *i.e.*, good and bad. Lft. opposes (2) on the ground that "it requires no keen moral sense to discriminate between good and bad". But was not this precisely the great difficulty for heathen-Christians? Theophyl. defines τὰ διαφ. by τί δεῖ πράξαι καὶ τί δεῖ μὴ πράξαι. The idea seems to be borne out by the following εἰλικρ. and ἀπόσκ. We are therefore compelled to decide for (2). "The fundamental choice arrived at in believing has to be reiterated continually in a just application of it to a world of varying and sometimes perplexing cases" (Rainy, *Expos. Bib.*, p. 37). There are exx. of τὰ διαφ. in chap. iii. *passim*. Of course this δοκιμάζειν is made possible by the guidance of the indwelling Spirit. It shows us "the highest point which Paul reaches in his treatment of moral questions" (Hltzm., *N.T. Theol.*, ii., p. 149, who points out as instances of his delicate moral tact the precepts given in 1 Cor. viii.-x., Rom. xiv.). —εἰλικρ. κ. ἀπόσκ. There is no warrant for adhering to the common derivation of εἰλικρ. from κρῖνω compounded with either εἰλη ("heat of sun") and so = "tested by sunbeam," or εἰλη (= ἔλη "troops") and so "separated into ranks". The word is the equiv. of Lat. *sincerus*, "pure," "unmixed". A favourite term in Plato for pure intellect and also for the soul purged from sense. Cf. *Phaedo*, 66 A, 67 A, 81 B. Naturally transferred to the moral sphere. T. H. Green (*Two Sermons*, p. 41) describes εἰλικρίνεια as "perfect openness towards God". ἀπόσκ. will then mean, in all probability, "not giving offence" to others, the obverse side of εἰλικρ. This sense seems to us to be proved by 1 Cor. x. 32 with the context, which is simply an expansion of Paul's thought here. Cf. also 1 John ii. 10.—εἰς ἡμέραν Χρ. εἰς has the meanings "with a view to" and "until," which here shade off into

each other. The conception of ἡμ. X. "grew in Paul's hands to a whole æon, lasting from the παρουσία to the τέλος" (Beysch., *N.T. Th.*, ii., p. 273).

Ver. 11. Critical evidence (see above) fixes καρπὸν . . . τόν as the correct reading. We should, of course, expect the gen. (see the *v.l.*), but one of the most marked features in later Greek is the enlarging of the sphere of the accus. It is quite common to find it with verbs like κληρονομεῖν and κρατεῖν κ.τ.λ. Cf. in modern Greek γέμω χρήματα, "I am full of possessions" (see Hatz., *Einl.*, pp. 220-223; F. Krebs, *Rection d. Casus in d. späteren histor. Gräcität*, Heft i., pp. 3-4, ii., p. 3 ff.).—καρπ. δικ. A frequent phrase in Prov. (LXX). A showing forth of the results of righteousness. There is nothing here about justification, as Moule supposes. It is right conduct the Apostle has in view. But it is hardly needful to note that with Paul there can be no dissociation of the two ideas. δικαιοσύνη is always with him the right relation between God and man, made possible through Christ, which asserts itself, under the Holy Spirit's influence, in righteous conduct.—διὰ ἰ. X. The καρπός as well as the δικ. is due to Christ (cf. chap. iv. 13).—εἰς δ. κ. ἐπ. Θ. Cf. the refrain in Eph. i. 6, 12, 14, and Christ's words in John xvii. 4, ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς. The disciple must be as the Master.

Vv. 12-14. HIS PRESENT SITUATION.—Ver. 12. γινώσκ. δὲ ὑ. β. A common epistolary phrase. Cf. ὑμᾶς εἰδέναι βουλόμεθα in a Letter to the magistrates of Oropus from the Roman Consuls, 73 B.C. (Viereck, *Sermo Græcicus*, etc., Gött., 1888, p. 36). δέ, as so frequently, is transitional.—τὰ κατ' ἐμέ = my circumstances. In later Greek κατὰ came to be a regular periphrasis for the gen. W. Schmidt (*de elocut. Josephi*, pp. 21-22) gives striking exx. from Josephus, *e.g.*, *Ant.*, i., 296, τοῦ κατ' ἐκείνους συγγενεοῦς, where κατ' ἐκ.

μᾶλλον εἰς ἰπροκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· 13. ὥστε τοὺς <sup>1 Ver. 25; 1 Tim. iv.</sup> δεσμούς μου <sup>15; Strach li.</sup> φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὧ τῷ <sup>17; 2</sup> πραιτωρίῳ <sup>17; 2</sup>

Macc. viii. 8.  
nor's palace.

m Constrn. chap. iii. 21; 1 Thess. iii. 13.  
So Acts xxiii. 35.

n πρ. four times in Gosp. = gover-

= ἐκείνων. See also Kaelker, *Quaestiones de elocut. Polybiana*, p. 282. This is Paul's first reference to his own affairs, which were of the deepest concern to the Philippians. Their gift had been prompted by their apprehensions of his sore need. Perhaps, as Calvin suggests, his opponents were using his calamities as a proof of the worthlessness of his Gospel.—μᾶλλον εἰς προκ. . . ἐλήλ. The use of μᾶλλον seems to imply that they were looking out for bad news of the Apostle. And that would justify the supposition that, shortly before this, a change had occurred in Paul's circumstances. May not the change be connected with the ἀπολογία of ver. 7? Is it not probable that Paul had been transferred from his hired lodging (Acts xxviii. 30) into the prison where those on trial were kept in custody? O. Hirschfeld (*Sitz. Bericht. of Berlin Academy*, 1891, pp. 857-858) holds that imprisonment at Rome was of a military character, and that the barracks of various city troops served as prisons. Mommsen (*op. cit.*, 1895, p. 500) agrees with Hirschf. in believing that the *castra peregrinorum* may have been used esp. for this purpose. The Philippians would naturally expect that this stricter custody must mean severer hardships for the Apostle. As a matter of fact it has been in his favour. προκοπή is a technical term in Stoic philosophy for "progress towards wisdom" (see Zeller, *Stoics*, etc., p. 294). It is condemned by Phrynichus (ed. Lobeck, p. 85) as unclassical. Frequent in later Greek, esp. in Plutarch and Polyb.—ἐλήλυθεν. Cf. Mark v. 26, εἰς τὸ χεῖρον ἔλθοῦσα (why should Ell. object to this parallel?), Acts xix. 27.

Ver. 13. For the skillful rhetorical structure of vv. 13-17 see J. Weiss, *Beitr.*, p. 17, who compares Rom. ii. 6-12.—τὰ δεσμά is, on the whole, more common; see Luke viii. 29, Acts xvi. 26, xx. 23. According to Cobet, *Mnemosyne*, 1858, p. 74 ff. (quoted in W.-Sch., p. 85, n. 8), the neuter form refers to actual bonds, the masc. to the imprisonment. But there seems to be no distinction, e.g., in Attic Inschr. (see Meisterhans, *Gramm. d. attisch. Inschr.*, p. 112, n. 1025). And Sch. states that the distinction will not apply to LXX.—φαν. ἐν Χ. γεν. It has become plain that he is a prisoner wholly

for Christ's sake, and not on account of any breach of law. γεν. must be translated by the English perfect, for, as Moule (CT.) well points out, "our English thought separates present from past less rapidly than Greek". Of course we must supply δεσμ. as predicate with φαν. γεν.—ἐν ὧ τ. πραιτ. is one of the most keenly contested expressions in the Epistle. Four leading interpretations are found. (1) *Those forming the praetorian guard*. So Lft., Hfm., Abbott, Hpt., Vinc. This explanation has much in its favour. Those coming up on appeal from the Provinces were handed over for surveillance to the *praefecti praetorio* (see Marquardt-Momms., ii. 2<sup>3</sup>, p. 972 and n. 2). And Lft. (*Com.*, pp. 99-104) has shown conclusively that the word admits of this meaning. (2) *The barracks or camp of the praetorian guard*. So Lips., Kl., Alf., De W., Myr., Ws., Von Soden. But none of these Comm. bring direct evidence to show that the name *praetorium* was ever definitely applied to the *castra praetoriana*, built under Tiberius at the Porta Viminalis (Tac., *Ann.*, iv., 2). (3) *The emperor's palace*. So Chr., Th. Mps., Thdrt., Beng., Mynster (*Kleine theol. Schriften*, p. 184, some strong arguments), Gwynn, Duchesne. In all other passages of N.T. πραιτ. = residence of the ruler. It is said that it would be impossible for anyone writing from Rome to call the palace πραιτ. But, as Gw. observes, this is a provincial writing to provincials, and using the word in a familiar sense. Further, the change for the better in Paul's circumstances is connected with the knowledge that his bonds are in Christ. Is it because the *authorities* (emperor, etc.) have already begun to take a favourable view of his case that the preaching is allowed to prosper without hindrance and that his associates take courage? This interpretation cannot be dismissed altogether lightly. (4) *The judicial authorities*. So Mommsen (*op. cit.*, p. 498) and Ramsay (*St. Paul*, etc., p. 357 ff.). These would be the *praefecti praetorio* (either one or two) with their assessors and other officials of the imperial court. Momms. quotes from a letter of Trajan to Pliny (*Ep. Plin.*, 57 [65]), in which he decides that a criminal condemned to exile, but, in spite of this,



o Cf. Luke xxiv. 9. καὶ \* τοῖς λοιποῖς πᾶσι, 14. καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν  
p Philm. 21; 2 Κυρίῳ <sup>p</sup> πεποιθότας τοῖς δεσμοῖς μου <sup>q</sup> περισσοτέρως τολμᾶν <sup>1</sup> ἀφό-  
Kings βως τὸν λόγον <sup>2</sup> λαλεῖν. 15. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς  
xviii. 20  
al.

q In Paul and Hebrews.

<sup>1</sup> So Alf., W.H. Ti., Trg., Ws. *τολμᾶν*.

<sup>2</sup> So DeE\*\*K, Chr.(occas.), Thdrt., Ell. (who calls *του Θεου* "a nearly certain gloss"), Hpt. Other edd. add *του Θεου* with *ΣABD\*E\*P*, d, e, f, vg. sah. cop. arm., Clem., Chr.(some places).

lingering in the province, should be sent in chains *ad praefectos praetorii mei*, who are not the prison officials but those concerned with the hearing of cases. This explanation also would agree well with what Paul says about his bonds and the progress of the Gospel. We would hesitate to decide between (1) and (4), the context seeming to support the latter, while, perhaps, *δλω* favours the former.—*καὶ τ. λοιποῖς π.* Cf. *CIG.*, i., 1770, *ἐπεὶ καὶ ἐν τοῖς λοιποῖς πᾶσιν φανερὰν πεποίηκαμ τὴν τε ἰδίαν καὶ τοῦ δήμου τοῦ Ῥωμαίων προαίρεσιν*. Apparently a vague phrase = everywhere else.

Ver. 14. *τοὺς πλείονας*. Vaughan holds that "from the universal practice of deciding matters by the vote of a majority the term comes to mean *the main body*, the society as a whole," but this scarcely seems needful.—*τῶν ἀδ. ἐν K.* These words surely make up one phrase (so Alf., Weizs., Ws., etc., as against Lft., Lips., Myr., etc.). Cf. Col. i. 2. It is difficult to see where the tautology, which is said to be involved in this interpretation, comes in. Probably it is an almost technical combination. Dsm. (*BS.*, p. 82) notes from Papyri a precisely similar technical use of ἀδελφός in the language of the Serapeum at Memphis.—*πεποιοθ. τ. δεσμ. μου*. "Having confidence in my bonds," *i.e.*, being encouraged by the favourable light in which his imprisonment was beginning to be regarded when seen in its true character. [This tells in favour of (4) in ver. 13.] Cf. Philm. 21, *πεποιοθὺς τῇ ὑπακοῇ σου*.—*λαλεῖν*. Hpt. believes that *λαλ.* is used here expressly instead of *λέγειν* as emphasising the physiological process rather than the word spoken. In the later language these refinements were apt to be overlooked. Still it is interesting to find that in LXX רַבֵּר is almost invariably transl. by *λαλεῖν* and רַבֵּן by *λέγειν*.

Vv. 15-18. THE RESULT OF HIS MORE FAVOURABLE CIRCUMSTANCES: CHRIST PREACHED, WHETHER OF SPITE OR GOODWILL.—Ver. 15. *τινὲς*. Are these included in the *πλείονες* of ver. 14 or not? We prefer to believe (so also Weizs., *Jahrb. f. deutsche Theol.*, 1876, p. 294 ff.) that the Apostle has changed his point of view. For is it conceivable that those who "had confidence" in his bonds should, on the other hand, "raise affliction" (ver. 17) for those bonds? He thinks now not so much of the emboldening of his Christian brethren as of the fact that the Gospel is being preached with great vigour over a wide area. Accordingly *τινὲς* may be taken by itself.—Probably *καὶ* goes with *φθόνον*. "Some preach . . . *actually* from envy and rivalry."—*ἔριν* = "rivalry" (not "strife"), as often. Cf. Thuc., vi., 31, 4; *Æsch., Eumen.* (ed. Paley), 933 (where used in a good sense). To whom does Paul refer? It has usually been taken for granted that it must be to his unwearied opponents, the Judaisers. So Myr., Alf., Lft., Franke (esp. *SK.*, 1895, p. 772), Duchesne and others. But, as Hpt. clearly shows, we have no grounds for assuming the existence of a definitely anti-Pauline Jewish-Christian party at Rome (so also Hort, *Judaistic Christianity*, pp. 112-113). At the same time this jealousy of the Apostle, a matter of personal feeling, may well have arisen in the Jewish wing of the Roman Church. They would naturally be roused to some bitterness by Paul's emphasis on the universality of the Gospel and his neglect of its specially Jewish setting. But it is unreasonable to divide all the Christians of the Apostolic Age into Gentile-Christians and Judaisers. There would be many Jewish-Christians who never favoured the extreme methods or even doctrines of the latter. (Cf. M'Giffert's instructive discussion, *Apost. Age*, pp. 393-395, and Pl., *Urchrist.*, pp. 147, 151.) It is indeed quite possible that those re-



δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· 16. οἱ μὲν<sup>1</sup> ἐξ<sup>r</sup> Chap. ii.  
 ἐριθείας<sup>2</sup> τὸν<sup>3</sup> Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι i. 5, 9.  
 θλίψιν ἐπιφέρειν<sup>4</sup> τοῖς δεσμοῖς μου· 17. οἱ δὲ ἐξ ἀγάπης, εἰδότες Several  
 exx. in  
 Sirach.

<sup>1</sup> *infra*. t Acts xvii. 3; Col. i. 28. Often in Acts. Only twice in LXX. s See note  
 v In N.T. only found besides in John xxi. 25; Jas. i. 7. u Only here in N.T.

<sup>1</sup> ἐξ ἐριθείας . . . to end of ver. 16 and ἐξ ἀγάπης . . . to end of ver. 17 change places. So all edd. with ΞABD\*EFGP 17, 23, 37, d, e, f, g, go. sah. cop. arm. æth., Bas., Euth.cod., Tert., Victorin. Non-transposition only found in Db et c KL (which om. οἱ μὲν ἐξ ἐριθ. . . . δεσμ. μ.), Chr., Thdrt.

<sup>2</sup> So ΞAB<sup>3</sup>KP. ἐριθίας DEFG 114. (See Ws., TK., p. 141.)

<sup>3</sup> So Ti., W.H. (f1) with Ξ\*ADEKP, Bas., Chr., Euth.cod., Thdrt. Ws. om. τὸν with Ξca-BFG, Chr.cod. Trg., Alf., Lach. bracket τὸν.

<sup>4</sup> So De-BKL, Chr., Thdrt. All edd. ἐγειρεῖν with ΞABD\*FG 17, 31, O.L. vg. sah. cop. arm. æth., Aug., Ambrst. (DbP, Euth.cod. επεγειρεῖν). Thphyl. (mg.) προσφέρειν.

ferred to here are Pauline Christians who for some reason have a personal pique at the Apostle. (Cf. Ws., *Amer. J. of Theol.*, i., 2, pp. 388-389, who throws out the interesting suggestion that they may have been old teachers of the Church who had become jealous of Paul's high position, and so wished to outstrip him and destroy his popularity.) "Paul says nothing here which I have not experienced" (Calv.).—τινὲς δὲ καί. Although not explicitly, these, of course, belong to the πλείονες of ver. 14. καί marks the contrast with the preceding clause.—δι' εὐδοκίαν. The word can mean nothing else here than "goodwill". For it is placed in antithesis to φθόνος and ἔρις, and resumed by ἀγάπη below. Cf. Sirach, ix., 12, μὴ εὐδοκίᾳς ἐν εὐδοκίᾳ ἀσεβῶν.

Vv. 16-17. An overwhelming mass of authority is in favour of transposing these verses as above (see crit. note). TR. is simply an emendation based on the order in ver. 15.—Ver. 16. οἱ μὲν ἐξ ἀγάπης. Is this a complete phrase or does ἐξ ἀγ. qualify the predicate τ. Χρ. κηρύσσ. supplied from ver. 15? The latter seems most natural, as it preserves the complete parallelism of the clauses, which would otherwise be disturbed by οὐχ ἄγνως.—κείμεαι has practically become perf. passive of τίθημι. τέθειμαι is seldom used. (See Gildersleeve on Justin M., *Apol.*, i., 11, 6.) Exactly parallel are Luke ii. 34, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν; 1 Thess. iii. 3, αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα. "Am appointed."

Ver. 17. ἐξ ἐριθείας. Here virtually = "selfishness" (rather than "factiousness"). Originally, the character of a

worker for pay. Now that which degraded the hired worker, in the estimation of antiquity, was his labouring wholly for his own interests, while it was a sign of the noble to devote himself to the common weal. This sense suits all N.T. passages (Rom. ii. 8, 2 Cor. xii. 20, Gal. v. 20, Jas. iii. 14, 16). See Hpt.'s valuable note from which the above is condensed.—τὸν Χ. It is hard to say whether τὸν ought to be retained. It would easily be accounted for as an assimilation to τὸν Χ. in ver. 15.—καταγγ. A distinction has been drawn between καταγγ. as confined to those sent by Christ and κηρύσσ. as applying to all preachers, including our Lord Himself. Probably they are quite synonymous here. Cf. an excellent note in Westcott (on 1 John i. 5) on the special signification of καταγγ. among compounds of ἀγγέλλω = "proclaim with authority, as commissioned to spread the tidings throughout those who hear them".—οὐχ ἄγν. "With mixed motives." Cf. Pind., *Ol.*, iii., 37, μεγάλων ἀέθλων ἀγνάν κρίσιν (quoted by Alf.).—οἰόμενοι. "Purposing." So frequently in later Greek. Schmid (*Atticismus*, i., 128) quotes from Dio Chrys., Aristides and Philostratus. Cf. Phryn. (ed. Lobeck), 190, βιβλίον . . . ὅπερ οἰεταὶ δηλοῦν. There is a sharp contrast between εἰδότες in ver. 16 and οἰόμενοι here.—θλίψιν ἐγειρεῖν τ. δεσμ. μ. The balance of authority is in favour of ἐγειρεῖν. ἐπιφέρειν is probably an ancient gloss, which may have crept into some text from the margin. The phrase apparently means "to stir up vexation for me in my imprisonment". They attributed their own jealous feelings to the Apostle, and could

- w Rom. iii. <sup>3</sup> ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι. 18. <sup>3</sup> τί γάρ; <sup>x</sup> πλήν<sup>1</sup>  
<sup>x</sup> Acts xx. παντὶ τρόπῳ, εἴτε <sup>23</sup> προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται.  
 to correct καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19. οἶδα γὰρ<sup>2</sup> ὅτι τοῦτό  
 text here.  
 y Mark xii. μοι <sup>40</sup> ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ <sup>Luke</sup> ἐπιχορη-  
<sup>xx. 47.</sup>  
<sup>x</sup> Luke xxi. 13. a Eph. iv. 16 is the only parall. The verb five times in N.T.

<sup>1</sup> So also Myr. with DEKL, d, e, f, vg. syrr. arm. æth. go., Chr., Thdrt. Ti., W.H., Trg. πλὴν ὅτι with <sup>3</sup> NAFGP 17, sah., Ath.<sup>523</sup>, Euth.<sup>cod.</sup>, Thphl.mg. Ws. om. πλὴν with B, Ath.<sup>cod.</sup> See Ws., TK., p. 103. There is much difference of opinion as to the *punctuation*. Ti. has comma after καταγγ., stop at χαίρω, and colon after χαρήσ. Ws. has colon aft. χαίρω, stop aft. χαρήσ. W.H. colon aft. χαίρω, comma aft. χαρήσ. Lft. colon aft. both χ. and χαρήσ. Hpt. and Vaughan would place interrogation aft. καταγγ.

<sup>2</sup> So Ti., Alf., Trg. with <sup>3</sup> NADEFGKLP, d, e, t, g, vg. syrr. cop. arm. W.H., γάρ (δε in mg.). Ws. δε with B 37, 61, 116, sah. See his TK., p. 68, where he suggests that it was natural to supplant δε by γάρ as confirming χαρήσομαι.

not conceive a greater worry to him than that he should hear of their success in preaching.

Vv. 18-20. HIS JOY IN THE PREACHING OF CHRIST AND EXPECTATION OF SUCCESS IN HIS CAUSE.—Ver. 18. There seems little doubt that we should read πλὴν ὅτι, as there would be a tendency to omit either word to simplify the sense. Ws. holds that πλὴν was inserted because copyists did not notice that ὅτι is causal, introducing a protasis. But it is difficult to imagine this misunderstanding if ὅτι stood alone. τί γάρ probably goes closely with οἰόμενοι preceding. "Supposing they purpose, etc., what then? Only that . . . Christ is preached." τί γάρ has its usual classical sense. For πλ. ὅτι in this usage, cf. Acts xx. 22-23, τὰ . . . συναντήσοντα ἐμοὶ μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα . . . διαμαρτύρεται.—προφάσει ε. ἀληθ. A common antithesis. The one party preached the Gospel, ostensibly for Christ's sake, really to gain their own ends.—The best punctuation of the next clause is that of W.H., who place a colon after χαίρω and a comma after χαρήσ.—ἐν τούτῳ. Must not τ. mean "the fact that, in spite of my imprisonment, Christ is preached"? It seems far-fetched to refer it to his imprisonment.—χαίρω. Assuming that Paul's opponents here were Judaizers, Comm. have been driven to desperate shifts to explain his joy in their preaching. This verse was quoted in the early Church in favour of heretics, so that Chr., Th. Mps. and Thdrt. have to protest against the abuse of it (see Swete, *Th. Mps.*, i., p. 209). When reasonably interpreted it presents no serious difficulties.—ἀλλὰ κ. χαρήσ.

Closely connected with the following verse, but not necessarily introducing a new subject (as Hfm.). It has almost the same force as if οὐ μόνον had preceded. The κοινή form for χαίρῃσω, like ζήσομαι for ζήσω in N.T. Cf. CIA., ii., 593, b, 18 (2 cent. B.C.). Found in LXX, where χαροῦμαι also occurs (W-Sch., p. 108, n. 8). This is a progressive future. Cf. Rom. vi. 2 (see Burton, *MT.*, p. 32). Perhaps we can detect, as some have suggested, a note of loneliness and resignation in this verse (cf. chap. ii. 21).

Ver. 19. The only apparent ground for reading δέ is its difficulty. γάρ (which has greatly preponderating authority) gives the reason for the continuance of his joy.—τούτο. There is no need to limit this to his captivity (so Kl.), or his worries and trial (De W., Lft.). It is used generally of his present circumstances. τούτο . . . σωτ. is quoted from Job xiii. 16 (LXX).—σωτ. We fail to see why this should be interpreted as the final eschatological salvation (so Ws., Lft., Kl., etc.). There is nothing in the context to justify such a thought. He has every reason to hope, he tells them, that he will see them again in peace (vv. 25-27). Surely he is thinking chiefly of his probable release, an expectation which admirably accords with the favourable view of his case which was evidently being taken at Rome. This interpretation (Chr., τὴν ἀπαλλαγὴν λέγει) is strongly supported by the sense of the word in Job. xiii. 16, from which it is here quoted, where <sup>3</sup> ἡγνώσῃ has not the usual deeper meaning which belongs to it in the Prophh. and Pss., but signifies



γίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, 20. κατὰ τὴν ὁ ἀποκαραδοκίαν<sup>b</sup> Only  
καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσονται, ἀλλ' ἐν πάσῃ<sup>c</sup> parall. in  
ὡς πάντοτε, καὶ νῦν<sup>d</sup> μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε Rom. viii.  
διὰ ζωῆς εἴτε διὰ θανάτου. 21. Ἐμοὶ γὰρ τὸ ζῆν,<sup>1</sup> Χριστός<sup>2</sup>.<sup>e</sup> καὶ 19.  
Fritzsche, *Opuscc.*, p.  
150 ff.  
<sup>c</sup> Acts iv, 19,  
xxviii. 31

<sup>d</sup> *et passim.* <sup>d</sup> Luke i. 46; Acts xix. 17. <sup>e</sup> Cf. 2 Cor. v. 6.

<sup>1</sup> Prob. to be spelt thus in N.T. See W-Sch., i., § 5, II, d.

<sup>2</sup> F, Ger., d, e, f, vg. go. add εστιν.

victory in a contest for the right. Cf. also 2 Cor. i. 10 ff., a passage precisely akin to this, which favours the above idea of σωτηρία. [We find that Zahn uses almost the same arguments, Luthardt's *Zeitschr.*, 1885, p. 300.] This verse is linked to ver. 12 by ver. 18. He desires their prayers for deliverance, and the promised Spirit of Christ (Luke xii. 12) to give him wisdom that he may know how to act. In any case (the thought crosses his mind that he may still be condemned) he hopes to glorify Christ whether in life or death.—ἐπιχορ. The absence of the article is no reason for joining ἐπιχ. closely with δέσθ. under the government of ὑμῶν. The gen. τοῦ πν. ἰ. X. is quite sufficient to isolate ἐπιχ. "The supply given by the Spirit of Jesus Christ." This is the Spirit possessed by Christ Himself and communicated to all who abide in Him as members of His body. Of course Paul, at times, really identifies Christ with the Spirit, e.g., 1 Cor. xv. 45, 2 Cor. iii. 17. Cf. 1 Cor. vi. 17. This identification springs directly from his own spiritual history. "The first 'pneumatic' experience Paul had was an experience of Christ" (Gunkel, *Wirkungen d. heil. Geistes*, p. 91). Cf. for the word ἐπιχορ. *Ep. ad Diogn.*, i., 10, τοῦ Θεοῦ τοῦ καὶ τὸ λέγειν καὶ τὸ ἀκούειν ἡμῖν χορηγοῦντος. "A suitable and common word for the Giver God. . . . The generosity of its origin survives in the transfer" (Gildersleeve *ad loc.*).

Ver. 20. ἀποκαρδ. The concentrated intense hope which ignores other interests (ἀπό), and strains forward as with outstretched head (κάρα, δοκεῖν). Cf. Rom. viii. 19, ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. The verb ἀποκαρδοκεῖν is found in Polyb., Plut., Joseph., Aquila.—αἰσχυνθ. very probably refers, in the main, to his own conduct, the danger of denying his Lord under stress of hardships, but there is

also involved the thought of Christ's treatment of him. This gives the true antithesis to μεγαλυνθ.—παρρησία. We are inclined to believe that π. has its literal meaning, boldness of speech, for he has before him the danger of denying Christ. Of course there is implied the idea of courage in his whole bearing. The word is typical of the attitude of the early Christians.—καὶ νῦν. His trial is in process.—μεγαλ. . . . θανάτου. There is some force in Meyer's suggestion that passive verbs are used here because Paul feels himself the organ of Divine working. ἐν τῷ σώμ. "In my person." σ. in Paul is always a colourless word, the organ of the ψυχή or the πνεῦμα, and taking its character from its constituting principle. If he lives, it will be for the service of Christ, which is the highest honour he can pay his Lord. If he has to die, then his readiness to endure death and his calm courage in enduring will be the most eloquent testimony to the worth of his Lord.

Vv. 21-23. DEATH OR LIFE MEANS CHRIST FOR HIM.—Ver. 21. ἐμοί. Why this emphasis? He knew that, after the expression of his joyful confidence and hope, the word θάνατος would come as a shock to their minds. There could be no question as to how men in general felt concerning life and death. But he, the Apostle, occupies a different standpoint. This standpoint he must explain. In spite of Haupt's strong arguments for taking τὸ ζῆν, not as bodily life, but as life in its general conception (including the future existence), we cannot help feeling that the antithesis of ζωῆς and θανάτου (ver. 20) necessitates the same contrast between τὸ ζῆν and τὸ ἀποθανεῖν. [Kabisch, *Eschatologie d. Paulus*, p. 134, goes the length of saying that Paul does not know the conception of life as an ethical quality; that it always means for him simply *existence*. Probably there may be more truth in this than we are at first sight, from our different modes



f Gal. ii. 20; τὸ ἀποθανεῖν, κέρδος. 22. εἰ δὲ τὸ ζῆν ἐν<sup>2</sup> σαρκί, τοῦτό μοι καρπὸς  
 contrast  
 Rom. viii. 13 ἔργου<sup>1</sup>. καὶ τί αἰρήσομαι<sup>2</sup> οὐ<sup>3</sup> ἠγωνρίζω. 23. <sup>1</sup>συνέχομαι γὰρ<sup>3</sup> ἐκ  
 12.  
 g See note τῶν δύο, τὴν<sup>4</sup> ἐπιθυμίαν ἔχων εἰς<sup>4</sup> τὸ <sup>1</sup>ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι,  
 in fr.  
 h 1 Cor. xii.  
 3, xv. 1; Gal. i. 11 al. i Luke xii. 50; cf. 2 Cor. v. 14. k Appar. the only N.T. ex. of this  
 constr. i Also in Luke xii. 36 = return. Noun in 2 Tim. iv. 6.

<sup>1</sup> FG, O.L. vg., IrenInt., Victorin., Ambrst., al. add εστιν. W.H. read εργου.—

<sup>2</sup> B αἰρησώμαι. Blass τι αἰρησώμαι; so W.H. mg.

<sup>3</sup> So some minn., Thdrt. Edd. δε with ΞABDEFGKLP, O.L. vg. go. syr<sup>p</sup>. æth. sah., Chr., Euth.cod., Victorin., Ambrst. Trg. γαρ in mg.

<sup>4</sup> DEFG om. εἰς.

of thought, inclined to admit. To the Jewish mind non-existence was certainly one of the most terrible ideas conceivable.] If life meant for Paul wealth, power, self-gratification and the like, then death would loom in front of him with terror. But life for *him* means Christ. He is one with his Lord. And he knows that death itself cannot break that union, it can only make it more complete (because death is σὺν Χ. εἶναι, ver. 23). Thus it must be actual gain, a definite addition to his joy. Contrast the thought of *Apoc. of Bar.*, xiv., 12, in some degree similar: "the righteous justly hope for the end, and without fear depart from this habitation, because they have with thee a store of works preserved in treasures".—κέρδος. Cf. *Wisd.* iii. 2, ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι, καὶ ἐλογίσθη κάκωσις ἡ ἐξοδος αὐτῶν, καὶ ἡ ἀφ' ἡμῶν πορεία σύντριμμα· οἱ δὲ εἰσιν ἐν εἰρήνῃ. In sharp contrast to Paul's statement, cf. *Libanius, Orat.*, xxvi., p. 595 A (quoted by Wetstein): πάντως οἷς βαρὺ τὸ ζῆν κέρδος ὁ θάνατος. See numerous apt illustrations in Wetstein.

Ver. 22. To show the diversities of interpretation to which this verse has given rise, it is enough to note that in the first clause Hpt. would supply ζῆν ἐστιν, while Ws. suggests κέρδος. Others regard the first two clauses as protasis (τοῦτο summing up the words preceding), making the apodosis begin with καί. The context suggests an explanation more simple and more natural. Paul has sought to convince them that death has no terror for him; that, on the contrary, it is pure gain. Yet he will not have them suppose that therefore life on earth (ἐν σαρκί, life with the encumbrance of sinful flesh) is a burden and a trouble. In the circumstances, as he points out immediately, it is probably best for him and them. And

he will give a preliminary hint of this. Must we not supply μοί ἐστι, in thought, in the first clause? This is suggested both by ἐμοί preceding and by the μοι which follows. ἐστὶ has to be supplied, admittedly, in both clauses of ver. 21. There is no greater difficulty in doing so here. "But if life in the flesh be my portion, this means (so we must also translate the ἐστὶ supplied in first clause of ver. 21) for me fruit of (*i.e.*, springing from) labour." τὸ ζῆν is qualified by ἐν σ., because the Apostle felt that he could not regard physical death as quenching his life. Death only meant fuller life, therefore he must define when he wishes to speak of life on this earth.—καρπὸς ἔργου. For the phrase see Ps. ciii. (civ.) 13, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ; *Wisd.* iii. 15, ἀγαθὼν γὰρ πόνων ὁ καρπὸς εὐκλεῖς. Aptyl *Thphyl.*, καὶ τὸ ζῆν ἐν σαρκὶ οὐκ ἄκαρπὸν μοί ἐστιν· καρποφορῶ γὰρ διδασκῶν καὶ φωτίζων πάντας.—τί αἰρήσ. τί has practically ousted πότερον from N.T. It is quite natural to have the fut. indicat. in a deliberative sentence.—γωνρίζω. Its invariable meaning in N.T. = "make known". This sense suits almost every instance in LXX. So here, "I do not make known," "I cannot tell".

Ver. 23. συνέχομαι δέ (with most authorr.). δέ = "rather". Cf. *Rom.* iv. 20.—συνέχ. ἐκ. Apparently the idea is that of a strong pressure bearing upon him from (ἐκ the source) two sides and keeping him motionless.—ἐπιθυμ. εἰς. Cf. *Thuc.*, iv., 81, ἐπιθυμίαν ἐνεποιεῖ τοῖς Ἀθην. συμμάχοις ἐς τοὺς Λακεδ.—ἀναλῦσαι. Aor. of momentary action (see *Burton, MT.*, p. 50). Only here in N.T. in this sense. Cf. 2 *Tim.* iv. 6, ἀνάλυσιν; *Philo, Flacc. ad fin.*, τὴν ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν. Frequent in LXX and late Greek = depart. In *Polyb.* it usually means *castra movere*.—σὺν Χ. εἶναι.

πολλῶ<sup>1</sup> μᾶλλον <sup>2</sup> κρείσσον· 24. τὸ δὲ <sup>3</sup> ἐπιμένειν ἐν<sup>2</sup> τῇ σαρκὶ ἀναγ-<sup>m</sup> Cf. Mark  
καίτερον δι' ὑμᾶς. 25. καὶ τοῦτο πεποιθὺς οἶδα ὅτι μενῶ καὶ ὁ συμ-<sup>vii. 36; 2</sup>  
παρεμῶ<sup>3</sup> πᾶσιν ὑμῖν εἰς τὴν ὑμῶν <sup>4</sup> προκοπὴν καὶ χαρὰν τῆς πίστεως,<sup>Cor. vii.</sup>  
26. ἵνα τὸ <sup>5</sup> καύχημα ὑμῶν περισεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί,<sup>13.</sup>  
<sup>1</sup> διὰ <sup>6</sup> <sup>Used by</sup>  
<sup>P. literally</sup>  
<sup>and meta-</sup>  
<sup>phor., e.g.,</sup>  
<sup>1 Cor.</sup>

xvi. 7 and Rom. xi. 23.

o With true text παρεμῶ, cf. 1 Cor. xvi. 6.

p See ver. 12 *supr.*

q Characteristic of P., e.g., Rom. iv. 2; 1 Cor. ix. 15, also 2 Cor. v. 12 in different sense.

<sup>1</sup> So  $\aleph^*$  DEFGKLP, f, vg. go. syrr. arm. æth., Chr., Thdrt. Edd. add γάρ with  $\aleph^*$  ABC 6, 10, 17, 31, Clem.<sup>541</sup>, Euth.cod., Ambrst., Aug. Ws., TK., p. 120, assigns the omission to carelessness. D\*FG, d, e, Victorin. πῶσω.

<sup>2</sup> So Alf., Trg., Myr., Ws. with BDEFGKL, Thdrt., Thphl., O.L. vg. Ti., W.H. om. ἐν with  $\aleph^*$  ACP, c, k, o, Clem., Or., Chr. Myr. thinks ἐν might easily have been absorbed by the final syllable of ἐπιμένειν. Ws. supposes it was omitted on the analogy of pass. like Rom. vi. 1, Col. i. 23, where ἐπιμ. has a different meaning.

<sup>3</sup> So Myr. with DcEKL, Chr., Thdrt., Thphl. Edd. παρεμῶ with  $\aleph^*$  ABCD\*FG 17, 20, 31, 67\*\*, arm., Euth.cod.

<sup>4</sup> FG, f, g place ἐν X. l. after ἐν ἐμοί.

From this passage and 2 Cor. v. 8 (but see also 1 Thess. v. 10) as compared with others, e.g., 1 Thess. iv. 15, 1 Cor. xv. 51, Beyschl. (*N.T. Theol.*, ii., 269 ff.), Teichmann (*op. cit.*, pp. 57-59), Grafe (*Abhandl. C. v. Weissäcker gewidm.*, p. 276) and others conclude that the Apostle changed his views on eschatology in his later years, and esp. when death stared him in the face. Instead of supposing a sleep (κοιμᾶσθαι) until the Parousia, or else the direct experience of that event, he now believes that after death the soul is immediately united to Christ. It is, however, hazardous to build up eschatological theories on these isolated utterances of the Apostle. He has, apparently, no fixed scheme of thought on the subject. The Resurrection is not before his mind at all in this passage. His eschatology, as Dsm. (*Th. LZ.*, 1898, col. 14) well observes, must rather be conceived as ἐλπίς. Death cannot interrupt the life ἐν Χριστῷ. This is the preparation for being σὺν Χ. Even contemporary Jewish thought was familiar with a similar idea. So, e.g., *Tanchuma, Wajjikkra*, 8: "When the righteous leave the world they ascend at once and stand on high" (Weber, *Lehren d. Talmud*, p. 323). See also Charles, *Eschatology*, p. 399 ff.—πολλῶ κ.τ.λ. It seems necessary for the sense to insert γάρ with the best authorities. The double comparat. is fairly common.

Vv. 24-26. HIS PRESENTIMENT THAT HE WILL VISIT THEM AGAIN.—Ver. 24. ἐπιμ. seems common with Paul in a colourless sense.—ἐν. It is hard to decide whether it should be retained or not. No difference is made in the sense.—

ἀναγκ. It is characteristic of the Apostle that the first thing which strikes him is the need of others. Wetstein quotes aptly from Seneca, *Epp. ad Lucil.*, p. 104, *ingentis animi est aliena causa ad vitam reverti quod magni viri sæpe fecerunt.*

Ver. 25. καὶ τ. π. οἶδα. "With this conviction (sc., that his life is needful for them) I know," etc. Paul does not claim to be infallible, but he is so confident of the Philippians' need of him that he cannot doubt that this will be God's purpose too. There is every reason to believe that his hope was justified (see *Introduction*).—παρεμῶ (which is best attested) has in later Greek the special sense of "remaining alive". See Schmid, *Atticismus*, i., p. 132, who quotes Dio., i., 62, 8; 333, 29; Herod., i., 30, and compares Plat., *Phaed.*, 62 E, 86 C.—εἰς τ. ὑ. προκ. κ.τ.λ. Probably προκ. should be taken apart from πίστεως, which goes closely with χαράν. "With a view to your progress and the joy of your faith." ὥστε στηριχθῆναι μᾶλλον ὑμᾶς καθάπερ νεοττοὺς δεομένους τῆς μητρὸς ἕως ἂν αὐτοῖς παγῇ τὰ πτερά (Chr.).

Ver. 26. "In order that your ground of glorying may increase in Christ Jesus through me, by reason of my," etc. Their καύχημα is their knowledge and possession of the Gospel. Christ Jesus is the sphere in which this blessing is enjoyed. Cf. Sirach ix. 16, ἐν φόβῳ Κυρίου ἔστω τὸ καύχημά σου.—ἐν ἐμοί is defined by the following clause. Paul looks on his presence with them as an occasion of advance in their Christian



<sup>r</sup> Usually in N.T. of Second Advent. Seldom as here.

τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 27. Μόνον ἀξίως τοῦ εὐαγγ-  
 γελίου τοῦ Χριστοῦ <sup>1</sup> πολитеύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε  
 ἀπὼν, ἀκούσω<sup>1</sup> τὰ περὶ ὑμῶν, ὅτι ἵσθήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ

<sup>1</sup> Acts xxiii.

1; 2 Macc. vi. 1.

t Chiefly in P., e.g., 1 Cor. xvi. 13; 1 Thess. iii. 8

<sup>1</sup> So Alf., Myr. (Lft. mg.) with <sup>N</sup>ACD<sup>e</sup>EFGKL, Chr., Euth.cod., Thdrt. Lach.,  
 Ti., W.H., Ws. ακουω with <sup>N</sup>BD\*P 47, 57.

calling. ἐν, which here denotes strictly the basis, may be translated "through". This passage bears out the favourable turn which Paul's affairs have taken. He looks forward to rejoining them.

Vv. 27-30. ENTREATY TO LIVE WORTHILY OF THE GOSPEL IN THE FACE OF CONFLICTS.—Ver. 27. μόνον "gives the aim for which he wishes to remain alive" (Hfm.).—ἀξίως . . . πολιτ. For the whole phrase cf. *Inscr. of Pergamon* (after 133 B.C.), Bd. ii., 496<sub>3</sub>, [ἀ]ναστρεφόμενην καλῶς καὶ εὐσεβῶς καὶ ἀξίως τῆς πόλεως (Dsm., NBS., p. 22). For ἀξίως τ. εὐαγγ. cf. *Inscr. Perg.*, 521, of a priestess, ἱερασμένην ἀξίως τῆς Θεοῦ καὶ τῆς πατρίδος (ὀρ. cit., p. 75).—πολιτεύεσθε. In addition to reff. in marg., cf. Joseph., *Vit.*, 2; *Paris Papyr.*, 63, coll. 8, 9 (164 B.C.), in which a letter-writer claims for himself that he has ὁσίως καὶ . . . δικαίως [πολι]τευσάμενος before the gods (Dsm., BS., p. 211); 1 Clem. ad Cor., vi., 1. The word seems gradually to have lost its original sense of life in a community, and came to mean simply "live" or "behave". But probably a shade of its original significance often survives as here, to live as directed by certain regulations, certain laws. [Hort, *Christian Eccl.*, p. 137, would retain the strict sense, "live a community-life . . . one directed not by submission to statutes but by the inward power of the Spirit of fellowship".]—ἀκούσω. We should, of course, expect ἀπὼν καὶ ἀκούσας with some finite verb of knowing, but the Apostle, as so frequently, changes the expression of his thought in the process of its formation.—στήκ. ἐν ἐ. πν. Curiously enough, the second reference to citizenship (iii. 20) is followed by the same two verbs στήκειν and συναθλεῖν (so Gw.). This is the first direct exhortation to unity in the Epistle. Apparently there was a danger of friction. We have no reason to suppose that there had been serious divisions in the Philippian Church, but the case of Euodia and Syntyche (iv. 2) discloses perilous ten-

dencies. This was not unnatural, for "the very energy of the Christian faith tended to produce energetic personalities" (Rainy, *Exp. B.*, p. 82). And so, apart from doctrinal differences altogether, divergences might arise on questions of method, organisation, etc., with serious consequences. The following words, ἐνὶ πνεύματι, viewed in the light of 1 Cor. xii. 9, 11, 13, suggest that the differences may have been due to a supposed superiority in spiritual endowments.—ἐ. πνεύμ. It is difficult to define precisely the Pauline idea of πνεύμα. At times (e.g., Rom. viii. 16) Paul speaks as if the Divine πν. and the human were two forces existing side by side, the Divine working upon the human. At others, the πν. in man seems to refer to the direct indwelling of the Spirit of God as the principle of new life imparted to man, e.g., Rom. viii. 10. On the whole, we believe it is true to affirm that πν. in Paul is not a psychological but a religious term (so also Hpt. Kl. holds that Paul recognised a distinct πν. τοῦ ἀνθρώπου. Hltzm. would identify this with the νοῦς. Cf. Cone., *Paul*, pp. 326-327). Here we are safe in holding that ἐν ἐ. πν. refers to the common, spiritual life implanted in them by the direct working of the Holy Spirit. Certainly this is its most usual significance in Paul. See an instructive discussion in Holsten, *Paulin. Theol.*, p. 11, who shows that when Paul uses πν. to denote the human spirit, apart from Divine working, it is when he is obliged to emphasise it as the inner power which moves in the hidden life, or when he draws a sharp contrast between the inner and outer side of human nature, laying stress upon the former as the essential, in opposition to the senses which cannot truly know.—μὴ ψυχῇ. Apparently Chr. and Th. Mps., with the best ancient versions, join μ. ψ. with στήκ. The words denote the common feeling, the agreement of heart and mind which was the result of possession of the same Spirit. Cf. Acts iv. 32. Kl. well compares the sense



ἡ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου, 28. καὶ μὴ ἔνδεξις πτωρομένοι ἐν ἡμῶν ὑπὸ τῶν ἀντικειμένων· ἡ τις αὐτοῖς μὲν ἐστὶν ἡ ἐνδείξις ἀπωλείας, ὑμῖν δὲ ὁ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. 29. ὅτι ὑμῖν ἡ ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν. 30. τὸν αὐτὸν ἡ ἀγῶνα ἔχοντες οἶον ἔιδετε ἡ ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

14; 1 Cor. ii. 12; cf. Buttmann, N.T. Gramm., p. 32. Grimm's note).

Tim. vi. 12 *al.*; cf. Wisd. iv. 2 (with

<sup>1</sup> So KL, syrP, Thdrt., Dam. Ti, W.H., Ws., Alf. *ἐστιν αὐτοῖς* with *ABCD\*FG* 17, 61, d, e, f, g, go. arm.

<sup>2</sup> So DeEKL, f, vg. cop. go. æth., Chr., Thdrt., Ambrst. All edd. *ὑμῶν δε* with *ABP* 17, 31, 47, d, e, arm. syrP, Aug. *ἡμιν δε* C\**Dgr.\*Fgr-G* 73, g, Victorin.

<sup>3</sup> A 35, 71 *ἡμιν*.

<sup>4</sup> Om. *το* FG, 3, 68\*\*, 73, 120, arm.

<sup>5</sup> *καὶ* added by D\*FG, d, e, f, g, Ambrst. C\* inserts *καὶ* after *εἰδετε*.

<sup>6</sup> So edd. with *AB\*CD\*E\** 17, Chr., Thdrt. *ιδετε* BcDcE\*\*FGKLP, Clem., Euth.cod., Thphl.

of *camaraderie* which binds the soldiers of a country together. For an exhaustive discussion of *ψυχή* see Hatch, *Essays in Bibl. Greek*, pp. 101-109.—*συναθλ. τ. π.* A comparison with iv. 3 would suggest "striving along with the faith" (so Lft., Vau.). This is certainly harsh. The parallel in Jude 3, *ἐπαγωνίζεσθαι τῇ πίστει*, favours the sense, "striving together (*συν*) for the faith". *Conjungat vos evangelii fides, praesertim cum illa vobis sit communis armatura adversus eundem hostem* (Calvin).—*τῇ πίστι*. Christianity regarded in its most characteristic aspect as the acceptance of God's revelation of mercy in Christ, and the resting upon that for salvation. *ἡ πίστις* gradually becomes a technical term. See Hatch, *Hibbert Lectures*, p. 314; Harnack, *Dogmengesch.*, i., p. 129 ff.

Ver. 28. *πτωρόμ.* is apparently used esp. of scared horses. So Diod. Sic., xvii., 34, 6, διὰ τὸ πληθὺς τῶν περὶ αὐτοὺς σαρκενομένων νεκρῶν πτωρόμενοι. It is found in Plut., *Reipub. Ger. Praec.*, p. 800, of a multitude. See Kypke *ad loc.*—*τ. ἀντικειμ.* Who are their adversaries? In ver. 30 he speaks of them as having the same conflict as he had when at Philippi and now has at Rome. In both these instances, most probably, his opponents were heathen. Further, when warning his readers against Jewish malice, what he usually fears is not that they will be terrified into compliance, but that they will be seduced from the right path. And, as Franke (Myr.<sup>5</sup> *ad loc.*) points out, the conflict here is for the *πίστις*, not for the ἀλήθεια of the Gospel.

It is no argument against this that some of his reasoning would only have force for Jews, e.g., suffering as a gift of God (so Holst., *Jahrb. f. prot. Th.*, 1875, p. 444). For he is speaking of the impression made upon them (the Philippians), and he uses Christian modes of expression. Probably therefore he thinks chiefly of their heathen antagonists, as, in any case, Jews seem to have formed a very small minority of the population. The pagans of Philippi, on the other hand, would struggle hard against a faith which condemned all idol-worship, for the extant remains at Philippi and in its neighbourhood show that they were an extraordinarily devout community. See esp. Heuzey et Daumet, *Mission Archéologique de Macédoine*, pp. iii., 84-86. At the same time we cannot exclude the possibility that he had non-Christian Jews in his mind as well.—*ἡ τις*. "Inasmuch as this" (*sc.*, the fact of their not being terrified). The relative is, as frequently, attracted to its predicate. So *ἡ τις*, agreeing with *ἐνδ.*, for *τοῦτο*. In the following words the true reading is *ἐστὶν αὐτοῖς*. That of TR. has arisen for the sake of symmetry with the succeeding clause.—*ἐνδείξις*. An Attic law-term. In N.T. only in Paul. Not found in LXX. It denotes proof obtained by an appeal to facts. See SH. on Rom. ii. 15.—*ἀπώλεια* has its usual Pauline antithesis *σωτηρία*. Paul has never defined *ἀπώλεια*.—All edd. read *ὑμῶν δε*. Not only is it better attested (see crit. note), but it also deserves preference as being the harder reading and sufficient to explain

a 2 Cor. vii.  
17; 1 Tim.  
iv. 13;  
Heb. xii.

II. I. Εἴ τις<sup>1</sup> οὖν \*παράκλησις ἐν Χριστῷ, εἴ τι<sup>2 b</sup> παραμύθιον ἀγάπης, εἴ τις \*κοινωνία Πνεύματος, εἴ τινα<sup>3 d</sup> σπλάγχνα καὶ \*οἰκτιρ-

b See note *infr.*  
esp. Col. iii. 12.

c 1 Cor. x. 16; 2 Cor. xiii. 13; Philm. 6 *al.*

d See on chap. i. 8 *supr.*

e Cf.

<sup>1</sup> τι Euth.cod.

<sup>2</sup> τις D\*L 17, 137.

<sup>3</sup> So Ws., Myr. with very few minn., Clem., Thdrt., Thphyl., O.L. (d, e, f, g, m), Victorin., Ambrst. τις Τι., Alf., W.H. with ΞΑΒCDEFGKLP, *al.*, Chr.mosce, Euth.cod. τι 4, 18, 37, 46, 72, 74.

the other. It really includes ὑμῖν. The emphasis in Paul's mind changes from the persons to their destinies. It was quite natural to assimilate ὑμῖν to αὐτοῖς preceding. But there is also the thought that *they* (the adversaries) will be affected not only by the proof of their own destruction, but also by that of the Philip-pians' salvation.—τοῦτο seems to refer to ἐνδειξις. "If God be for us, who can be against us?"

Ver. 29. ὅτι . . . ἐχαρίσθη. We are inclined to join this clause immediately to μὴ πτωρόμενοι (so also Hpt.). The prospect of suffering was apt to terrify them. But when they view suffering in its true light, they will discover that it is a gift of God's grace (ἐχαρ.) instead of an evil.—τὸ ὑπὲρ κ.τ.λ. The Apostle intended to insert πάσχειν after Χρ., but for a moment he pauses. To emphasise the real value of suffering for Christ's sake, he compares it with that which they all acknowledge as the crowning blessing of their lives, faith in Him. As to the form of the sentence, this is a favourite rhetorical device of Paul's. See J. Weiss, *Beiträge*, p. 11 n.—οὐ μόνον. μὴ might have been expected. "When a limitation of an infinitive or of its subject is to be negated rather than the infinitive itself, the negative οὐ is used instead of μὴ. This principle applies esp. in the case of the adverb μόνον" (Burton, *MT.*, p. 183).—εἰς αὐτόν. The deepest aspect of faith, the intimate union into which the soul is brought.

Ver. 30. ἀγώνα. For the fact, see Acts xvi. 19 ff. and cf. 1 Thess. ii. 2. The metaphor has been prepared for by στή-κετε and συναθλοῦντες. Cf. Epictet., iv., 4, 32 (quoted by Hatch, *Hibb. Lects.*, p. 156), "Life is in reality an Olympic festival: we are God's athletes to whom He has given an opportunity of showing of what stuff we are made". ἀγών was constantly used in later Greek of an inward struggle. See some striking exx. from Plutarch in Holden's note on *Timoleon*, xxvii., § 5.—ἐχόντες. A broken

construction. It ought strictly to be dative agreeing with ὑμῖν. It can scarcely be taken as parallel with συναθλ. and πτωρ.—εἰδετε. See reff. above.—ἀκούετε. His Roman trial.

CHAPTER II.—Vv. 1-4. EXHORTATION TO UNITY OF SPIRIT AND LOWLINESS.—Ver. 1. εἴ τις κ.τ.λ. "If exhortation in Christ, if the appeal of love, if fellowship in the spirit, if compassion and pity have any effect."—οὖν probably refers back to i. 27.—παράκλησις has the two senses of "exhortation" and "consolation". But the whole context, supported by such passages as Eph. iv. 1, 1 Cor. i. 10, is in favour of the former. No doubt the idea of encouragement and stimulus is implied. This is an exhortation in Christ. That itself must gain for it a favourable reception.—παρὰ. Only here in N.T. Once in LXX, Wisd. iii. 18. Almost equiv. to παράκλ., but having a suggestion of tenderness involved. It springs from his love towards them.—κοιν. πνεύ-ματος. The community of believers is the body of Christ. The Holy Spirit, the Spirit of Christ, is the unifying Principle of life. Cf. 2 Cor. xiii. 13, ἡ κοινωνία τοῦ ἁγίου πνεύματος. As Gunkel well observes (*Wirkungen d. heil. Geistes bei Paulus*<sup>2</sup>, p. 69 ff.), Paul rendered an unspeakable service to the Church by emphasising this conception. By so doing he saved the exuberant spiritual gifts of the Apostolic Age from degenerating into mere unnatural excitement. All these came to be estimated according to their value for the community of believers as a whole.—τινα σπλάγχνα. There can be no doubt that an overwhelming weight of authority lies on the side of the reading τις. τινα is simply an emendation. How can τις be accounted for? We had hit upon the conjecture that originally τι may have stood in all the clauses. (So Euth. reads before παράκλησις.) It would be quite natural that from a slight misunderstanding of its meaning it should be changed into τις before παράκλ. and κοινωνία. The τι before σπλάγχνα (found in several



μοί, 2. <sup>1</sup>πληρώσατέ μου τὴν χαράν, ἵνα <sup>2</sup>τὸ αὐτὸ <sup>3</sup>φρονῆτε, τὴν αὐτὴν <sup>f</sup>John iii. 29. For constrn. cf. John xv. 13; 1 Cor. iv. 3. <sup>g</sup>Chap. iv. 29. For constrn. cf. John xv. 13; 1 Cor. iv. 3. <sup>h</sup>Only here in N.T. <sup>i</sup>See note on i. 16. <sup>k</sup>Only here in N.T.; 4 Macc. ii. 15, viii. 19. <sup>l</sup>Not earlier than N.T.; Eph. iv. 2; Col. iii. 12 *al.* Jos. B.J., 4, 9, 2, αἰτιαθεὶς ἐπὶ τῶν. = craven-heartedness.

<sup>1</sup> So Alf., Trg., Lach. with **℣BcDcEKLp**. συνψ. Ti., W.H., Ws. with **AB\*CD\*FG**.

<sup>2</sup> So most edd. with **℣cBDFGKLp**, d, e, g, syrr. arm. æth., Clem., Bas., Hil., Ambrst., Victorin. το αὐτο W.H. (mg.) with **℣\*AC** 17, 73, vg. go., Euth.cod.

<sup>3</sup> So Myr. with **Dgr.Egr.FGKLp**, f, g, syrr. go., Chr., Thdrt., Hil. Edd. μηδε with **℣ABC** 17, 31, 37, 116, d, e, m, vg. cop. arm. æth., Euth.cod., Victorin., Aug., Ambrst.

<sup>4</sup> Om. κατα TR., Myr. with **℣cDEFGKLp**, f, g, go., Bas., Chr., Thdrt. Edd. κατα with **℣\*ABC** 17, 31, 37, 116, d, e, m, vg. cop. syrr. arm., Euth.cod., Vict., Hil., Aug., Ambrst.

minn., including 37) might easily assimilate the following σ. At this stage the type of text found in the leading uncials happened to arise. And so the error was stereotyped, although corrected later by Greek Fathers. Curiously enough this same conjecture has been made by Hpt. We do not overlook the difficulties involved, but allow it to stand for want of anything better.—σπλάγχνα. See on i. 8. He appeals to their pity.

Ver. 2. *Semper in discordiis aperta est janua Satanae ad spargendas impias doctrinas, ad quas repellendas optima munitionis consensus* (Calv.).—πληρ. . . ἵνα. The ἵνα clause seems exactly = Latin *gerund*. Cf. an infinitive used in the same way in Acts xv. 10, τί πειράζετε τὸν Θεὸν ἐπιθεῖναι κ.τ.λ., also Polyc., *Martyr.*, x., 1 (quoted by Burton, *MT.*, p. 92). ἵνα is probably "hypotelic" as Ell. (on Eph. i. 17) terms it, i.e., "the subject of the wish is blended with and even (at times) obscures the purpose".—τὸ α. φρον. The general description of agreement which is analysed and defined in the succeeding clauses. Perhaps a common phrase in popular language. See *Sepulchr. Inscr.* (Rhodes, 2nd cent. B.C.), of a married couple, ταῦτὰ λέγοντες ταῦτὰ φρονούντες ἡλθόμεν τὰν ἀμέτητον ὁδὸν εἰς Ἀἴδαν (*Dsm.*, *NBS.*, p. 84).—τ. αὐτ. ἀγ. The same feelings.—σύμψ. The same point of view in their common interests.—τὸ ἐν expresses the one concrete aim of their views, perhaps with special reference to the unity of the Church (so Lips.). Minute distinctions, however, must not be forced, as there is doubtless here much of what Vaughan terms "the tautology of earnestness".

Ver. 3. μηδέν. Probably, *sc.*, φρονούντες, although no addition is necessary. This is the prevalent thought in the Apostle's mind.—ἐριθείαν. It is no wonder that Paul should warn against this danger, seeing it was one of his most grievous vexations at Rome.—ἡ. Read with best authorities μηδὲ κατὰ (see crit. note).—κενοδ. Only here in N.T. Three times in LXX. Combined with ἀλαζονεία and μεγαλαυχία. The boastful expression of pride. Egotism and boastfulness were apparently the perils besetting the Philippian Church. These were natural excrescences of the zealous spirit which pervaded this community. It is a strange phenomenon in religious history that intense earnestness so frequently breeds a spirit mingled of censoriousness and conceit.—τῇ ταπεινοφρ. The construction seems exactly parallel to Rom. xi. 20, τῇ ἀπιστίᾳ ἐξεκλάσθησαν = "on account of" "by reason of". Perhaps the article emphasises the generic idea (so Myr.). ταπεινός with derivatives, used in classical writers to denote a mean condition of self-debasement, had been already exalted by Plato and his school to describe that state of mind which submits to the Divine order of the universe and does not impiously exalt itself. It underwent a further stage of development in Christian literature, when it came to signify the spirit which most resembles that of Christ Himself. See an instructive note in Moule (*CT. ad loc.*).

Ver. 4. The authorities are pretty evenly balanced in the case of the alternative readings *ἐκαστος* and *ἐκαστοι* (see crit. note). Probably edd. are right in



a. Chap. iii. **μενοι** <sup>2</sup> ὑπερέχοντας **ἐαυτῶν** 4. **μὴ** τὰ **ἐαυτῶν** **ἕκαστος**<sup>1</sup> **σκοπεῖτε**,<sup>2</sup> 8, iv. 7. **ἀλλὰ καὶ**<sup>3</sup> τὰ **ἐτέρων** **ἕκαστος**.<sup>4</sup> 5. **τοῦτο** γὰρ<sup>5</sup> **φρονεῖσθω**<sup>6</sup> **ἐν ὑμῖν** δ

<sup>1</sup> So **NCDEKLP**, d, e, go. **syrr.**, **Bas.**, **Ephr.**, **Chr.**, **Thdrt.**, **Hil.**, **Victorin.**, **Ambrst.** Edd. (**Trg.**, **W.H. mg.**) **ἐκαστοι** with **ABFG** 17, 116, f, g, m, vg., **Bas.**, **Euth.cod.**, **Amb.**

<sup>2</sup> So **L**, **Chr.**, **Thdrt.**, **Dam.** Edd. **σκοποῦντες** with **NABCDEFGHIJ**, d, e, f, g, m, vg. go. arm. **Bas.**, **Euth.cod.**, **Hil.**, **Ambrst.**

<sup>3</sup> **Om. καὶ D\*FGK** 61, d, e, f, g, m, vg., **Victorin.**, **Ambrst.**, *al.*

<sup>4</sup> So **KL**, d, go. **syrr.** arm., **Chr.**, **Thdrt.**, **Dam.** Edd. **ἐκαστοι** with **NABCvi.Dgr.** **Egr.P** 17, 31, 47, cop. **Bas.**, **Euth.cod.**, **Victorin.**, **Aug.** **Om.** **FG**, f, g, m, vg. **æth.**, **Ambrst.** **N\*AC** 17, **Cyr.** join **ἐκαστοι** to following words. So **W.H. mg.**

<sup>5</sup> So **Myr.** with **C<sup>3</sup>DEFGKLP**, d, e, f, g, m, go. **syrr.**, **Chr.**, **Thdrt.**, **Hil.**, **Victorin.**, **Ambrst.** **Om.** γὰρ edd. with **N\*ABC** 17, 37, 73, **k<sup>scr</sup>.**, cop. arm. **æth.**, **Euth.cod.** **Myr.** holds that γὰρ came to be omitted because the preceding **ἐκαστοι** (ver. 4) with the reading **φρονεῖτε** (ver. 5) was supposed to begin a new sentence.

<sup>6</sup> So **Myr.** with **C<sup>3</sup>KLP**, cop. arm. go., **Or.**, **Eus.**, **Ath.**, **Bas.**, **Chr.**, **Thdrt.** Edd. **φρονεῖτε** with **NABC\*DEFG** 17, 67\*\*, d, e, f, g, m, vg. **syrr.**, **Euth.cod.**, **Cyr.**, **Victorin.**, **Ambrst.** **Myr.** retains **φρονεῖσθω** as the harder reading.

preferring the latter, both on account of the variety of its witnesses and its aptness in the context. Besides, as the more difficult, it would be very liable to correction. **σκοποῦντες** has overwhelming authority in its favour. "No party having an eye for its own interests alone but also for those of the rest." **ἕκαστοι** (frequent in this sense in classical Greek) = each group, each combination.—**ἐτέρων**. Used with strict correctness as opposed to **ἐαυτῶν**. It often has a less strict usage in N.T. From the gentle way in which he deals with them, we cannot suppose that there was as yet any serious rent in the Philippian Church. Probably he has already in mind the party feeling roused by the disagreement between Euodia and Syntyche. The opinion of the Christian community was divided. This might, of course, lead to serious issues. He has already implored them to be of the same mind (ver. 2). The way of reaching this harmony is unselfishness. "Paul's ethic is at least as much a social as an individual ethic" (**Hltzm.**, *N.T. Th.*, ii., 162. Instructive discussion).

**Vv. 5-11. THE CONDESCENSION AND EXALTATION OF CHRIST.** As to form, vv. 5-10 appear to be constructed in carefully chosen groups of parallel clauses, having an impressive rhythm (see **J. Weiss**, *Beitr.*, pp. 28-29).—Ver. 5. γὰρ ought probably to be rejected with the best group of MSS. **φρονεῖσθω**, as the harder reading, has much in its favour, but **φρονεῖτε** is far better attested. **τοῦτο φρονεῖτε κ.τ.λ.** The ordinary translation

"Have this mind in you which was also in Christ Jesus". This means the supplying either of **ἐφρονεῖτο** (**ἐφρονήθη**) or **ἦν** in the latter half of the verse after δ. Certainly any past tense (passive) of **φρονέω** is not only very harsh, but, when analysed, yields no appropriate sense. **ἦν** is scarcely less harsh, for it would presuppose **τοῦτο φρονεῖν** (not **τοῦτο** alone) as the antecedent of δ. **Deissmann** (following **Hfm.**) supplies **φρονεῖτε** (*cf.* parallel construction in 2 **Tim.** i. 5), and translates, "Have this mind within your community (so also **Hoelemann**) which ye have also in Christ Jesus". This keeps the local meaning with both occurrences of **ἐν** (for we have here the common Pauline phrase **ἐν Χ.** 'I. as the sphere of the Christian life). It gives a vivid force to **καὶ**. It gets rid of the apparently superfluous use of **ἐν ὑμῖν** after **φρονεῖτε**. And **φρονεῖτε** is, of course, the easiest word to supply. The sense is thoroughly apt. Christians then, as now, were often different in their ordinary dealings and relations from what they were in their strictly Christian life. The two spheres were at times kept distinct. Those who professed to have made great sacrifices for the sake of Christ might never dream of making even the slightest for a brother. The keenest zeal may be displayed in religious work, accompanied by singular laxity of principle in the common concerns of daily business and social intercourse. At first sight the interpretation, perhaps, repels by its unfamiliarity. But it appears less difficult than the other possible expositions.

ἡ καὶ ἐν Χριστῷ Ἰησοῦ, ὁ δὲ ἐν ὁμορφῇ Θεοῦ ὑπάρχων, οὐκ ἄρπαγμόν <sup>n Cf. 2 Tim. i. 5 ad fin.</sup> ἤγησάτο τὸ εἶναι ἴσα <sup>1</sup> Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, 7. μορφὴν <sup>o See note infr.</sup>

7; Gal. ii. 14 (appar. same force). Extraord. common in Acts, often in seemingly colourless sense. <sup>p 1 Cor. xi. i. 5 ad fin.</sup>  
 q See note *infr.* r Job xi. 12, xxx. 19. s Rom. iv. 14; 1 Cor. i. 17, ix. 13; 2 Cor. ix. 3 (= make of no effect). Jer. xiv. 2, xv. 9 (transl. Heb. word = languish).

<sup>1</sup> So Trg. ἴσα Ti., Alf., W.H., Ws. Prob. the latter is more correct. The circumflex is, in all likelihood, an assimilation to the Epic language. See W-Sch., i., 68-69.

For Lft. and Vinc. practically ignore the difficulty, the former taking ἐφρονεῖτο = δ καὶ X. ἰ. ἐφρόνει ἐν ἑαυτῷ. But that begs the question. Kl. thinks it impossible to separate the two spheres. (See Dsm., *Das N.T. Formel*, etc., p. 113 ff.; also Zahn, *Luthardt's Zeitschr.*, 1885, p. 243, who quotes with approbation Victorinus *ad loc.*, *Hoc sentite in vobis quod sentitis in Christo*.) [O. Hain, SK., 1893, pp. 169-171, following the same lines, takes the second φρονεῖτε = imperat. "As indeed ye must have in Christ Jesus." This is difficult to arrive at.]—ἐν ὑμῖν. Correct N.T. writers would usually employ ἑαυτοῖς. Classical authors use ὑμῖν αὐτοῖς.

Vv. 6-11. In the discussion of this *crux interpretum* it is impossible, within our limits, to do more than give a brief outline of the chief legitimate interpretations, laying special emphasis on that which we prefer and giving our reasons. As regards literature, a good account of the older exegesis is given by Tholuck, *Disputatio Christologica*, pp. 2-10. Franke (in Meyer) gives a very full list of modern discussions. In addition to commentaries and the various works on Biblical Theology, the following discussions are specially important: Rübiger, *De Christologia Paulina*, pp. 76-85; R. Schmidt, *Paulinische Christologie*, p. 163 ff.; W. Grimm, *Zw. Th.*, xvi., 1, p. 33 ff.; Hilgenfeld, *ibid.*, xxvii., 4, p. 498 ff.; W. Weiffenbach, *Zur Auslegung d. Stelle Phil.*, ii. 5-11 (Karlsruhe, 1884); E. H. Gifford, *Expositor*, v., vol. 4, p. 161 ff., 241 ff. [since published separately]; Somerville, *St. Paul's Conception of Christ*, p. 188 ff. It may be useful to note certain cautions which must be observed if the Apostle's thought is to be truly grasped. (a) This is not a discussion in technical theology. Paul does not speculate on the great problems of the nature of Christ. The elaborate theories reared on this passage and designated "kenotic" would probably have surprised the Apostle. Paul is dealing with a question of practical ethics, the marvellous condescension and

unselfishness of Christ, and he brings into view the several stages in this process as facts of history either presented to men's experience or else inferred from it. [At the same time, as J. Weiss notes (*Th. L.Z.*, 1899, col. 263), the careful rhetorical structure of the passage (two strophes of four lines) shows that the thought has been patiently elaborated.] (b) It is beside the mark to apply the canons of philosophic terminology to the Apostle's language. Much trouble would be saved if interpreters instead of minutely investigating the refinements of Greek metaphysics, on the assumption that they are present here, were to ask themselves, "What other terms could the Apostle have used to express his conceptions?" (c) It is futile to attempt to make Paul's thought in this passage fit in with any definite and systematic scheme of Christology such as the "Heavenly Man," etc. This only hampers interpretation.

Ver. 6. δς. The discussions as to whether this refers to the pre-existing or historical Christ seem scarcely relevant to Paul's thought. For him his Lord's career was one and undivided. To suggest that he did not conceive a pre-existence in heaven is to ignore the very foundations of his thinking. Probably he never speculated minutely on the nature of Christ's pre-existent state, just as he refrains from doing so on the nature of the future life. He contents himself with general lines. The interpretation of the passage depends on the meaning assigned to (1) μορφῇ, (2) ἄρπαγμός, (3) τὸ εἶναι ἴσα Θεῷ.—In LXX μορφῇ denotes the form, appearance, look or likeness of some one, that by which those beholding him would judge him. See Job iv. 16, Dan. v. 6 and three other places, Wisd. xviii. 1, 4 Macc. xv. 4. Plainly, from the context of these passages, the word had come, in later Greek, to receive a vague, general meaning, far removed from the accurate, metaphysical content which belonged to it in writers like Plato and Aristotle. It seems, therefore, to us of little value, with Lft. and Gifford (*op.*



t Rom. i. 23, viii. 3. δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. 8. καὶ ὡς σχήματι  
LXX. εὐθεῖς ὡς ἄνθρωπος, ἔταπείνωσεν ἑαυτόν, γενόμενος ὡς ὑπῆκοος  
u 1 Cor. vii. 31.  
v Matt. xviii. 4, xxiii. 12; 2 Cor. xi. 7 al. w Acts vii. 39; 2 Cor. ii. 9.

*cit.*), to discuss the relation of μορφή to terms such as οὐσία, φύσις and εἶδος in their philosophical refinements. It is far more probable that Paul uses μορφή here "in a loose, popular sense, as we use 'nature'" (*Guardian*, Jan. 1, 1896). He means, of course, in the strictest sense that the pre-existing Christ was Divine. For μ. always signifies a form which truly and fully expresses the being which underlies it. But in trying to reach a conception of the pre-existing nature of his Lord, he is content to think of Him as the εἰκὼν τοῦ Θεοῦ (Col. i. 15), as sharing in that δόξα (on the close relation of μ. and δόξα see Nestle, *SK.*, 1893, pp. 173, 174) which is the manifestation of the Divine nature (*cf.* John xvii. 5, Heb. i. 3), as possessing, that is to say, the same kind of existence as God possesses, without indulging in speculations on the metaphysical relationship of the Son to the Father. So in 2 Cor. viii. 9 (the closest parallel in thought to this) he describes the same condition by the words πλούσιος ὢν. And this reminds us of the point of emphasis, the unspeakable contrast between the heavenly and earthly states, the μ. Θεοῦ and the μ. δούλου. The Apostle's mind is overpowered by the profound ethical meaning and value of the Humiliation.—ὑπάρχων. Probably = "being constitutionally" (Evans on 1 Cor. xi. 7), "being by nature". *Cf.* *Liturgy of S. James* (Hammond, *Litt.*, p. 45, quoted by Giff.), παιδίον γέγονεν ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν. At the same time, in later Greek, it is often a mere copula. *Cf.* Gildersleeve on Justin *M., Apol.*, i., 2. This participle represents the imperfect as well as the present tense. So probably here.—ἀρπαγμόν. In the absence of relevant evidence for this word, its precise significance must largely be determined by the context. Accordingly it must be discussed in close connection with τὸ εἶναι ἴσα Θ. "Did not consider τὸ εἶναι ἴσα Θ. as an ἀρπαγμός." What is the relation of τὸ εἶναι ἴσα Θ. to μορφή? The words mean "the being on an equality with God" (R.V.). It is surely needless to make any fine distinctions here, as Giff. does (*op. cit.*, p. 242), between εἶναι ἴσος as = equality of nature and εἶναι ἴσα as pointing to "the state and circumstances which are separable from the essence and therefore variable or acci-

dental," or, with Lft., to say that ἴσος would refer to the person, while ἴσα has in view the attributes. As a matter of fact the adverb ἴσα (neuter plural) is used in the most general sense, without any metaphysical subtleties, *e.g.*, Job. xi. 12, ἄνθρωπος δὲ ἄλλως νήχεται λόγοις· βροτὸς δὲ γεννητὸς γυναικὸς ἴσα ὄνῳ ἐρημίτῃ; xxx. 19, ἤγησαι δέ με ἴσα πληῶν, ἐν γῇ καὶ σποδῶ μου ἡμερίς. *Cf.* Thuc., iii., 14, ἴσα καὶ ἱκέται ἐσμέν; Soph., *Oed. R.*, 1188, ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ, and elsewhere. Thus no theological speculations can be based upon the word. Is τὸ εἶναι ἴσα equivalent to ἐν μ. Θ.;? In spite of some Comm. there is absolutely nothing in the text to justify the supposition. Plainly μορφή has reference to *nature*; τὸ εἶναι ἴσα Θεῷ to a relation. In fact it is only a particular rendering of ἀρπαγμός which suggested their equivalence. A more important question is whether τὸ εἶναι ἴσα Θ. was possessed by Christ in virtue of His being ἐν μορ. Θεοῦ. This will depend on the sense of ἀρπαγμός. It is generally admitted now that ἀρπαγμός may be regarded as = ἀρπαγμα. (See esp. Zahn, *Luthardt's Zeitschr.*, 1885, pp. 244-249.) *Cf.* θεσμός, lit. = "the laying down," "ordaining" of a thing, which comes to mean "the thing laid down," the ordinance or statute; ἱλασμός, lit. = a propitiating, appeasing, but usually the propitiatory offering, that by which propitiation is made (see Hatz., *Einl.*, p. 180). Myr., Hfm., Beet and others wish to keep the active meaning, and translate, "Did not consider the being on an equality with God as a means of robbing". But it seems impossible to accept this sense when we have no hint of what is to be robbed. Lft., Hpt., Vinc. and others, regarding ἀρπαγμός as = ἀρπαγμα, translate, "Did not look upon His equality with God as a prize to be clutched". That is to say, τὸ εἶναι ἴσα Θ. is something which He already possessed and resolved not to cling to. But will ἀρπαγμός admit of this meaning? We cannot find any passage where ἀρπάξω or any of its derivatives has the sense of "holding in possession," "retaining". It seems invariably to mean "seize," "snatch violently". Thus it is not permissible to glide from the true sense "grasp at" into one which is totally dif-



ferent, "hold fast". Are we not obliged, then, to think of the ἀρπαγμός (= ἄρπαγμα) as something still future, a *res rapienda*? Cf. *Catena* on Mark x. 41 ff. (quoted by Zahn), Jesus' answer to the sons of Zebedee, οὐκ ἐστὶν ἀρπαγμὸς ἡ τιμή, "the honour is not one to be snatched". Observe how aptly this view fits the context. In ver. 10, which is the climax of the whole passage, we read that God gave Jesus Christ as a gift (ἐχαρίσατο) the name above every name, i.e., the name (including position, dignity and authority) of Κύριος, Lord, the name which represents the O.T. Jehovah. But this is the highest place Christ has reached. He has always (in Paul's view) shared in the Divine nature (μ. Θεοῦ). But it is only as the result of His Incarnation, Atonement, Resurrection and Exaltation that He *appears to men* as on an equality with God, that He is *worshipped by them* in the way in which Jehovah is worshipped. This position of Κύριος is the reward and crowning-point of the whole process of His voluntary Humiliation. It is the equivalent of that τελείωσις of which the Epistle to the Hebrews speaks. This perfection "He acquired as He successively seized the occasions which His vocation as author of salvation presented to Him, a process moving on the lines of His relations to mortal, sinful men" (Davidson, *Hebrews*, p. 208). Along the same lines He was raised to the dignity of Κύριος, which is a relation to mankind. (See on the relation of Christ as Κύριος to God, Somerville, *op. cit.*, pp. 140-142.) This equality with God, therefore, consists in the κυριότης, the Lordship to which He has been exalted. "He did not regard the being on an equality with God as a thing to be seized, violently snatched." Cf. Heliodor., *Ethiop.*, vii., 20, οὐχ ἄρπαγμα οὐδὲ ἔρμαιον ἡγείται τὸ πρᾶγμα. He might have used the miraculous powers inherent in His Divine nature in such a way as to compel men, without further ado, to worship Him as God. Instead of that He was willing to attain this high dignity by the path of humiliation, suffering and death. Is not this interpretation strongly corroborated by the narrative of the Temptation? In that mysterious experience our Lord was tempted to reach τὸ εἶναι ὡς Θεῷ in the way of ἀρπαζεῖν, forcing men out of sheer amazement to accept His claim and exalt Him as Lord. [Perhaps the curious negative expression οὐχ ἄρπαγμα. κ.τ.λ. has been suggested by a comparison with the first Adam who

sought to reach "equality with God" by means of ἀρπαζεῖν.] It is to be noted that the increased glory which Paul and all the N.T. writers regard as pertaining to Christ after His Resurrection has only to do with His dignity, His "theocratic position," not with His essential personality. (Cf. Ménégoz, *Le Péché et la Rédemption*, p. 164.) He has simply become ἐν δυνάμει, that which He already was substantially. Cf. Rom. i. 4, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιοσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Also Luke xxiv. 26.—ἀλλ' αὐτὸν ἐκένωσε. Instead of appearing among men in the Divine μορφή and thus compelling them to render Him the homage which was His due, He "emptied Himself" of that Divine μορφή and took the μ. of a bond-servant. The Apostle does not specify that of which He emptied Himself, as the stress is laid upon the "emptying," but with μορ. δούλου λαβὼν added to explain what ἐκένωσε means, we are bound to conclude that he has in view its antithesis, μ. Θεοῦ. (So also Myr., Hfm., Alf., Weiffenb., Hpt., Bruce, Gore, etc. Fairbairn, *Christ in Mod. Theol.*, pp. 476-477, tries to show that Christ emptied Himself of the "physical attributes" of Deity while retaining the "ethical".) But does this lead us any nearer a solution of the mystery in the depths of the Son's personality?)

Ver. 7. A question arises as to punctuation. W.H. punctuate as in the text. Calvin, Weiffenb. and Hpt. would place a comma after γενόμεν. and a colon after ἄνθρωπος of ver. 8. This would co-ordinate these three clauses and make a new sentence begin with ἐπατείνωσεν. The division does not seem natural or necessary.—μ. δούλου λ. The clause defines ἐκένωσε. Christ's assumption of the "form" of a δούλος does not imply that the innermost basis of His personality, His "ego," was changed, although, indeed, "there was more in this emptying of Himself than we can think or say" (Rainy, *op. cit.*, p. 119). δ. simply describes the humility to which He condescended. It is needless to ask whose δούλος He became. The question is not before the Apostle.—ἐν ὁμοιῳ. ἀνθ. γεν. γεν. as opposed to ὑπάρχων, "becoming" as opposed to "being by nature". This clause, in turn, defines μ. δ. λ. "Being made in the likeness of men." ὅμοι. expresses with great accuracy the Apostle's idea. Christ walked this earth in the *real* likeness of

x Heb. xii. 4; 2 Tim. ii. 9; 2 Macc. xiii. 14  
 x μέχρι<sup>1</sup> θανάτου, θανάτου δὲ σταυροῦ.<sup>2</sup> 9. διδὲ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα<sup>3</sup> τὸ ὑπὲρ πᾶν ὄνομα.  
 (ἀγωνισασθαι μέχρι θανάτου). γ Only here in N.T.; Ps. xcvi. 9.

<sup>1</sup> αχρὶ D\*FG.

<sup>2</sup> του σταυρου N.

<sup>3</sup> So DEFGKLP, arm., Thdr., Or., Eus., Ath., Epiph., Chr., Euth.cod. Edd. add το with NABC 17, Hipp., Dion.alex., Eus.bis (Alf. brackets το).

men. This was no mere phantom, no mere incomplete copy of humanity. And yet Paul feels that it did not express the whole of Christ's nature. It was not "an hereditary likeness of being" (Hltzm. See *N.T. Th.*, ii., pp. 70-72). It was, in a sense, borrowed.—ἀνθρ. Almost = "mankind," "humanity".

Ver. 8. καὶ seems to introduce a break. The Apostle goes on to describe the depth of the self-renunciation. No doubt there is here especially before Paul's mind the contrast between what Christ "is in Himself and what He appeared in the eyes of men" (Lft.).—σχῆμ. = Lat. *habitus*, the external bearing or fashion, "the transitory quality of our materiality" (Gore).—εὑρεθείς. Each word in the description emphasises the outward semblance. "Being found, discovered to be." The verdict of his fellow-creatures upon Him. They classed Him as an ἀνθρώπος. His outward guise was altogether human.—ἐταπ. Even as man He endured great humiliation, for He suffered the shameful death of the Cross. For surely ἐταπ. is more than a vivid, lively way of expressing ἐκέν. (as Weiffenb., *op. cit.*, p. 42). The rest of the verse depicts His humiliation. That consists in His obedience and the terrible issue to which it led. As obedient, He gave Himself wholly up to His Father's will. And the course of following that will led as far as (μέχρι) death itself, no ordinary death (δέ bringing into prominence the special nature of it, cf. Rom. iii. 22, ix. 30), but a death of shame and suffering. Cf. Cic., *pro Rabir.*, v., 10 (quoted by Moule): *Mors si proponitur, in libertate moriamur . . . nomen ipsum crucis absit non modo a corpore civium Romanorum sed etiam a cogitatione, oculis, auribus*. This would come home with force to the minds of the Philippians who enjoyed the *jus Italicum*.

Ver. 9. διδὲ . . . καὶ. On account of His great renunciation and obedience. An exemplification of His own maxim: "He that humbleth himself shall be exalted". καὶ marks the correspondence between His lowliness and God's exaltation of Him.—ὑπερύψ. This goes back

beyond the ἐταπεῖν. to the ἐκέν. (So Kl.) It reminds them that Christ has reached a position, in a certain sense, higher than that which He occupied ἐν μορφῇ Θεοῦ. This has nothing to do with His nature. The Divine glory which he always possessed can never be enhanced. But now, in the eyes of men and as claiming their homage, He is on an equality with God. Cf. the realistic description of the exaltation in *Sheph. of Hermas* (quoted by Taylor, *Sayings of Few. Fathers*, p. 167), *Sim.*, ix., 6, 1, ἀνὴρ τις ὑψηλὸς τῷ μεγέθει ὥστε τὸν πύργον ὑπερέχειν. Also *Gospel of Peter*, 10, with Robinson's notes.—ἐχαρίσατο. "Gave as a gift." This is the Father's prerogative, for undoubtedly the N.T. teaches a certain subordination of the Son. Cf. John xiv. 28, Rom. i. 3-4, 1 Cor. viii. 6, and, most memorable of all, 1 Cor. xv. 28, where the Son, having accomplished His work, seems, according to the Apostle's view, to recede, as it were, into the depths of the Divine Unity.—ὄνομα. τὸ ὄν. should be read with the best MSS. It is quite possible that the last syllable of ἐχαρίσατο occasioned the omission of the article. To what does ὄνομα refer? It is only necessary to read on, and the answer presents itself. The universal outburst of worship proclaims that Jesus Christ is Κύριος, Lord, the equiv. of O.T. Jehovah, the highest title that can be uttered. The full significance of the name will only be realised when all the world acknowledges the sovereignty of Christ. As J. Weiss notes (*Nachfolge Christi*, pp. 63-64), this is not a specially Pauline conception, but belongs to the general faith of the Church. [It is amazing how Alf., De W. and Ead. can refer it to "Jesus," Myr. and Vinc. to "Jesus Christ," while Lft. and Hpt. regard it as = "dignity," "title," without specifying.] On the whole conception cf. Heb. i., esp. vv. 3-4. Perhaps the Apostle has in his mind the Jewish use of ה'שם, "the Name," as a reverent substitute for יהוה (LXX Κύριος), Jehovah. Cf. *Sayings of Few. Fathers* (ed. Taylor), iv., 7, and *Additional Notes*, pp. 165-167,



10. ἵνα ἐν τῷ ὀνόματι Ἰησοῦ<sup>1</sup> πᾶν γόνυ <sup>2</sup> κάμψῃ<sup>2</sup> ἐπουρανίων καὶ <sup>3</sup> ἐπιγείων καὶ <sup>4</sup> καταχθονίων, 11. καὶ πᾶσα γλῶσσα <sup>5</sup> ἐξομολογήσεται<sup>3</sup> ὅτι Κύριος Ἰησοῦς Χριστός,<sup>4</sup> εἰς δόξαν Θεοῦ πατρὸς.

in N.T. c Perhaps closest parallels are Matt. xi. 25; Luke x. 21; Ps. liii. 8

<sup>1</sup> Χριστου added by  $\aleph^*$  47, 73, 114, 115, Or., Chr., Cyr., Marc. <sup>2</sup> κάμψει P.

<sup>3</sup> So Lach., Trg. (8), Ws., W.H. with  $\aleph$ B, Ir., Clem., Thdrt., Eus., Ath., Cyr. Ti., Alf., Myr. -γῆσεται with ACDEFGKLP, Or., Chr., Euth.cod. Ws., TK., 46, speaks doubtfully. The subjunct. may be an assimilation to κάμψῃ, but, on the other hand, the indic. comes from Isa. xlv. 23. It is unsafe to decide, as ε and η in the post-classical period were often interchanged. See W-Sch., p. 48.

<sup>4</sup> Om. X. F<sup>er</sup>G, g, m, Eus., Novat., Hil.

where Taylor compares with vv. 7-8 of our chap., Isa. liii. 12 and with ver. 9, Isa. lii. 13. Most appropriate to our passage is his quotation from Jeremy Taylor (*Works*, vol. ii., p. 72): "He hath changed the ineffable name into a name utterable by man, and desirable by all the world; the majesty is all arrayed in robes of mercy, the tetragrammaton or adorable mystery of the patriarchs is made fit for pronunciation and expression when it becometh the name of the Lord's Christ"—τὸ ὑπὲρ πᾶν ὄνομα. Cf. 1 Pet. iii. 22, "Angels and authorities and powers being made subject unto Him"; Eph. i. 21.

Ver. 10. ἐν τῷ ὀνόματι. Perhaps the best explanation is that of Weiffenb. (*op. cit.*, p. 51), "On the ground of this name (Κύριος)," i.e., because of what it means for every worshipper. Of course, the worship is rendered to Him as Lord. Abbott (*Notes on St. Paul's Epistles*, p. 93) compares Ps. lxiii. 4, "Thus will I bless Thee while I live: I will lift up my hands in Thy name". Cf. also Ps. xx. 5, liv. 1. This name, which declares the true character and dignity of Jesus Christ, is both the basis and the object of worship. See the somewhat parallel use of εἰς τὸ ὄν. in Inscr. (Dsm., BS., pp. 144-145). For the history of the phrase and its Semitic basis consult *Die biblische "im Namen,"* by J. Böhmer (Giessen, 1898).—ἐπουρ. κ. ἐπιγ. κ. καταχθ. Aptly Thdrt., ἐπουρανίους καλεῖ τὰς ἀοράτους δυνάμεις, ἐπιγείους δὲ τοὺς ἐν ζῶντας ἀνθρώπους καὶ καταχθονίους τοὺς τεθνεώτας.—ἐπουρ. The heavenly spirits. "Paul regards the higher world as divided into a series of ascending spheres" (Beysch., *N.T. Th.* [E.Tr.], ii., 100).—καταχθ. It is needless to think of these in connexion with the Descent into Hades, although this subject had an extraordinary place in

the minds of the early Christians (cf. Bruston, *La Descente du Christ aux Enfers*, Paris, 1897). Here simply = a general term for the dead. Often in sepulchral Inscr. For the division of all beings into three regions Everling compares Ignat. *ad Trall.*, 9, ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων καὶ ἐπιγείων καὶ ὑποχθονίων (see his *Paulinische Angelologie u. Dämonologie*, Gött., 1888, pp. 83-84).

Ver. 11. Κύριος. See on ver. 6 *supr.* This is the characteristic confession of the Apostolic Church. It is most significant that Κύριος has no article, which shows that it has become virtually one of Christ's proper names. See Simcox, *Lang. of N.T.*, p. 49, and cf. Acts ii. 36, "Know assuredly that God made Him Lord as well as Christ, this Jesus whom you crucified" (so Hort); 1 Cor. xii. 3, Rom. x. 9, 1 Cor. viii. 6, where "One Lord" is parallel to "One God". Hort (on 1 Pet. i. 3) compares our verse with vv. 2-5. The invocation of one Lord is a bond of unity. The term "Lord" has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning and give it practical effect would be to recreate, in great measure, the atmosphere of the Apostolic Age. [See, on the adoration of Jesus Christ in the Apostolic Age, an interesting essay by T. Zahn in *Skizzen aus d. Leben d. alten Kirche*, Leipzig, 1894, pp. 1-38].—εἰς δ. Θ. The whole purpose of the working out of salvation is the glory of God the Father. This end is attained when men yield to His operations and acknowledge Christ as Lord. Cf. esp. Eph. i. 9-12.

Vv. 12-16. THE CHRISTIAN LIFE TO BE LED IN A SPIRIT OF AWE AND WATCHFULNESS, AS IN THE PRESENCE OF GOD'S WORKING. On vv. 12-13 see two important discussions, Schaefer, *Greifs-*



- d See chap. i. 27. 12. Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς<sup>1</sup> ἐν τῇ  
 e 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5; Exod. xv. 16; Isa. xli. 16. ἡ παρουσία μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἄπουσίᾳ μου, μετὰ φόβου καὶ ὁ τρόμου τὴν ἑαυτῶν σωτηρίαν<sup>2</sup> κατεργάζεσθε.  
 13. ὁ<sup>3</sup> Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν<sup>3</sup> καὶ τὸ θέλει καὶ τὸ  
 f Rom. v. 3; 2 Cor. vii. 10; cf. Heb. xii. 1, 2. g 1 Cor. xii. 6; Gal. iii. 5.

<sup>1</sup> Om. B 3, 17, 38, 48, 72, cop. arm. æth., Chr., Ambrst. W.H. bracket. But, as Ws. shows (TK., p. 122), ὡς was very liable to omission from carelessness. Prob. the -ως of καθὼς might be the occasion.

<sup>2</sup> So Db etc EL, Chr., Thdrt. Edd. om. ο with ἡ ABCD\*FGKP 17, Eus., Euth.cod.

<sup>3</sup> A adds δυναμεις.

walder Studien, pp. 231-260, and Kühl, SK., 1898, pp. 557-580. Ver. 12. Ὡστε. With what does it link the following verses? Paul has returned to practical exhortation. So we should naturally expect him to take up the thread which he dropped at ver. 6 on turning to the example of Jesus Christ. At that point he had been urging them to be of one mind. But with what aim? Especially in order that they might present an unbroken front in their conflict for the faith. But that brings us back to i. 27 ff. And that the connexion of our passage with the earlier paragraph is not arbitrary we may gather from the occurrence of the same idea in both, viz., that of his own presence and absence. Cf. i. 27 b with ii. 12 b. At the same time there is also a link between vv. 12-13 and the passage immediately preceding. He introduces his admonition with obedience (ὑπηκούσατε). But Christ's lowliness consisted precisely in His ὑπακοή (ver. 8, ὑπήκοος). Christ has been exalted as the result (διό, ver. 9) of humble obedience. Corresponding to His exaltation will be their σωτηρία.—ὑπηκούσατε. We believe that this means obedience to God. See on ὥστε supr.—κατεργάζ. Cf. Gal. iv. 18.—μετὰ φ. κ. τρ. Cf. Eph. vi. 5, οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου καὶ τρόμου. In both passages the phrase expresses the solemn responsibility to God which is always felt by those conscious of the Divine Presence, whether they are occupied with common tasks or the concerns of their spiritual life. *Nihil enim est quod magis ad modestiam et timorem erudire nos debeat quam dum audimus nos sola Dei gratia stare* (Calvin). Gunkel (*Wirkungen*<sup>2</sup>, etc., p. 70) well contrasts the fear with which the Jew looked upon the Divine Presence with the calm

joy which the Christian feels in such an experience.—τὴν ἑαυτ. σωτ. Such a use of ἑαυτῶν for ὑμῶν αὐτῶν is much more common in N.T. than in classical Greek. But cf. Demos., *Olynth.*, i., § 2, εἶπερ σωτηρίας αὐτῶν φροντίζετε. The emphasis is on ἑαυτῶν. Each of them is responsible for his own salvation before God. They must not lean on the Apostle. His absence must make no difference. "For the race is run by one and one and never by two and two" (R. Kipling).—σωτ. This is the end and aim of their faith. See 1 Pet. i. 9, τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.—κατεργ. The best comment on the distinctive force of κατεργ. is 2 Cor. vii. 10, ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν . . . ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται, where ἐργ. refers to a process in its mediate workings, while κατεργ. looks solely at the final result. So here almost = "make sure of your salvation," "carry it into effect". Cf. 2 Pet. i. 10. As Kühl (*op. cit.*, p. 560 ff.) points out, the Apostle does not think here so much of the moral effort, their deliberate conduct as such (so Schaefer). This, as the presupposition of salvation, would be alien to the Pauline point of view. Lowliness and obedience (the ὑπακοή πίστεως) are needful, that they may look away from themselves to Jesus Christ, who is the "author and finisher of their faith".

Ver. 13. ὁ must certainly be omitted with all the best authorities. "For God is He that works," etc. The emphasis lies on Θεός for two reasons. First, in the matter of attaining salvation they have to do not with Paul, but with God. Second, they must enter upon this momentous course not lightly, but "with fear and trembling," for if they miss the goal it means that they have deliberately

ἐνεργεῖν ὑπὲρ τῆς <sup>h</sup>εὐδοκίας.<sup>1</sup> 14. πάντα ποιεῖτε χωρὶς <sup>h</sup>γογγυσμῶν <sup>h</sup> See on chap. i. 15 <sup>supr.</sup> καὶ <sup>k</sup>διαλογισμῶν, 15. ἵνα γένησθε <sup>1</sup>ἄμεμπτοι καὶ <sup>m</sup>ἀκέραιοι, τέκνα <sup>i</sup> Θεοῦ <sup>i</sup> ἀμώμητα <sup>2</sup> ἐν <sup>3</sup> <sup>o</sup>μέσῳ <sup>3</sup> γενεᾷς <sup>p</sup> σκολιᾷς καὶ <sup>q</sup> διεστραμμένῃς, <sup>i</sup> Acts vi. 1; 1 Pet. iv. 9; cf. Exod. xvi. 15 <sup>supr.</sup>

7 al. k Rom. xiv. 1; 1 Tim. ii. 8. See note *infra*. 1 Chap. iii. 6; Luke i. 6; 1 Thess. iii. 13. Freq. in LXX., e.g., Job i. 1. m Matt. x. 16; Rom. xvi. 19. n 2 Pet. iii. 14. For v.l. ἀμωμοί, Eph. i. 4, v. 27; Col. i. 22. o See note *infra*. p Acts ii. 40; 1 Pet. ii. 18; Deut. xxxii. 5. Freq. in LXX., esp. Prov. q Matt. xvii. 17; Luke ix. 41; Acts xx. 30. Often in LXX.

<sup>1</sup> C, æth. add αὐτου.

<sup>2</sup> So Myr. with DEFGKLP, Chr., Euth.cod., Thdrt. Edd. αμωμοα with NABC 17, 23, Clem., Vict.græc.

<sup>3</sup> So Db et cEKL, Chr., Thdrt., Dam. Edd. μεσον with NABCD\*FGP 17, 23, 31, 67\*\*, Euth.cod.

rejected the purpose of God. This explains the connecting γάρ.—ὁ ἐνεργῶν. It seems always to have the idea of *effective* working. In N.T. the active is invariably used of God. The middle is always intransitive. The verb has become transitive only in later Greek (cf. Krebs, *Rection d. Casus*, ii., 21). Many exx. occur in Justin M.—τὸ θελεῖν. The first resolution in the direction of salvation takes its origin from God. So also does the ἐνεργεῖν, the carrying of this inward resolve into practical effect, the acting on the assurance that God's promise is genuine. Cf. Eph. ii. 8, τῇ γὰρ χάριτί ἐστε σεσωσμένοι, διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον. To Paul the Divine working and the human self-determination are compatible. But "all efforts to divide the ground between God and man go astray" (Rainy, *op. cit.*, p. 136).—ὑπὲρ τῆς εὐδοκίας. "To carry out His own gracious will." So Thdrt. (see also Gennrich, SK., 1898, p. 383, n. 1). His great purpose of mercy is the salvation of men. To realise this He surrounds them with the influences of His gracious Spirit. For the word cf. Ps. Sol. viii. 39, ἡμῖν καὶ τοῖς τέκνοις ἡμῶν ἡ εὐδοκία εἰς τὸν αἰῶνα. Conyb.-Howes. and Hfm. would join ὑπὲρ τ. εὐδ. with the words following, but this would be unintelligible without αὐτοῦ. Blass boldly reads ὑπὲρ (οὐ) τ. εὐδοκίας πάντα ποι. (N.T. *Gramm.*, p. 132). Such procedure is arbitrary. Zahn and Wohl. (with Pesh. and O.L. versions) connect the words with τὸ ἐνεργ. preceding, and, comparing Rom. vii. 15-21, make εὐδ. = human inclination to goodness, i.e., practically equiv. to θελεῖν. But this is the interpretation of a subtle exegete, which would scarcely appeal to a plain reader. The interpretation given above, connecting ὑπ. τ. εὐδ. with ὁ ἐνεργ., is

thoroughly natural and has many parallels in Paul, e.g., Eph. i. 5, 9, etc. See esp. SH. on Rom. x. 1. These verses are a rebuke to all egotism and empty boasting (see ii. 3).

Ver. 14. γογγ. Many Comm. understand γογγ. and διαλογ. as referring to God. This interpretation appears far-fetched and unnecessary. The whole discussion preceding has turned on the danger to their faith in being disunited. Is it not natural that when he speaks of "grumbings" and "discussions" he should point to their mutual disagreements? Would not these be the common expressions, e.g., of the variance between Euodia and Syntyche? May they not be connected with the ἐτέρως τι φρονεῖν of chap. iii. 15? There has never been a hint of murmuring against God up till now. Cf. i Peter iv. 9, Wisd. i. 11, φυλάξασθε . . . γογγυσμὸν ἀνωφελῆ καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης. On γογγ. see esp. H. Anz, *Dissertationes Halenses*, vol. xii., pars 2, pp. 368-369.—διαλογ. Probably = disputes. Common in this sense in later Greek. Cf. Luke ix. 46. Originally = thoughts, with the idea of doubt or hesitation gradually implied. See Hatch, *Essays in Bibl. Greek*, p. 8.

Ver. 15. γένησθε. "That ye may become." A high ideal before Paul's mind to be reached by a gradual process.—ἄμεμπτοι. οὐ μικρὰν γὰρ προσάγει κηλίδα ὁ γογγυσμὸς (Chr.). Perhaps ἄμεμ. refers to the judgment of others, while ἀκέραιοι denotes their intrinsic character (so Lft.). Cf. Matt. x. 16, where Christ exhorts the disciples to be ἀκέραιοι ὡς αἱ περιστεραί.—τέκνα Θεοῦ. This whole clause is a reminiscence, not a quotation, of Deut. xxxii. 5, ἡμάρτοσαν, οὐκ αὐτῶ τέκνα, μωμητὰ· γενεὰ σκολιὰ καὶ διεστραμμένη. It is impossible to say whether Paul uses τ. Θε.



† Rev. xxi. 11; Gen. i. 14, 16; Wisd. xiii. 2. **ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ**, 16. **ἰλόγον ζωῆς ἐπέχοντες**,<sup>1</sup> **εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ**, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἔκοπίασα. 17. **Ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω**<sup>2</sup>

For the thought, cf. John vi. 68; Acts v. 20. Phrase only here. Cf. 1 Cor. i. 18; 2 Cor. v. 19 *al.* t No parallel in N.T. or LXX. See note *infra*. u See on chap. i. 26. v Gal. ii. 2; cf. Rom. ix. 16; Gal. v. 7. w Cf. Isa. xlix. 4. x 2 Tim. iv. 6. y Ritual sense in Luke i. 23; Heb. viii. 6, ix. 21. More general use in 2 Cor. ix. 12, and prob. ver. 30 of this chap. Often in LXX. z Luke i. 58, xv. 6, 9; 1 Cor. xii. 26 = rejoice with.

<sup>1</sup> **ἔχοντες**.

<sup>2</sup> καὶ εἰ FG, f, g, vg.

<sup>3</sup> So Trg., Alf. with AB<sup>2</sup>Cd<sup>2</sup>EK<sup>2</sup>sil.L. Ti., W.H., Ws. **συνχαίρω** with **ΝαΒ<sup>2</sup>CD<sup>2</sup>FGP**. **Ν<sup>2</sup> om. καὶ συγχαίρω**.

in the strict sense common in N.T., or whether he employs the term more loosely as in Eph. v. 8.—The best authorities read **ἄρωμα**, the more usual N.T. word. **ἀρωματῆς** may be due to **μωμητά** of LXX. —**μέσον** is certainly to be read instead of **ἐν μέσῳ**, with all leading authorities. It is one of those adverbial expressions which, in the later language, perhaps under the influence of Semitic usage, took the place of prepositions. Cf. Hatz., *Einkl.*, p. 214, where several exx. are quoted from Porphyrogenitus, *de Caer.*—**σκολ. κ. διεστραμ.** The latter epithet is precisely = the Scotch expression “thrawn,” “having a twist” in the inner nature.—**ἐν οἷς**. Sense-construction.—**φαίν.** Comm. differ as to whether φ. means here “appear” or “shine”. Surely the appearing of a **φωστήρ**, a luminary, must be, at the same time, a shining. Both interpretations really converge in this context. [Calv. takes **φαίν.** as imperative, and compares Isa. lx. 2. This is by no means unlikely.] Probably **κόσμος** (= the whole universe of things) goes closely with **φωστῆρες**, emphasising the contrast, while nothing is said as to their influence on others. Christ Himself is **τὸ φῶς τοῦ κόσμου** (John viii. 12). His followers are **φωστῆρες ἐν κόσμῳ**. For **κόσμος** see Evans’ excellent note on 1 Cor. ii. 12.

Ver. 16. **λ. ζωῆς**. For the connexion between this expression and **φωστῆρες** see John i. 4, **ἡ ζωὴ ἣν τὸ φῶς τῶν ἀνθρώπων**. When Paul speaks of “life” as belonging to the Christian he means not merely the new power of holy living imparted to him, but the real presence of a truly Divine life which, although largely concealed for the present by the fleshly nature, is the pledge and actual beginning of life eternal. This is, in the Apostle’s view, the supreme goal of the Christian calling. The Christian gospel, therefore,

is a **λόγος ζωῆς**.—**ἐπέχοντες**. Its common meaning (as in Homer, etc.) is “holding forth”. But the Apostle is not thinking of the influence exercised by his readers upon others. It is their own steadfastness in the faith that is before his mind in this passage. That tells against the interpretation of Field (*Ottum Norvicense*, iii., pp. 118-119, following Pesh. with Michaelis, Wetstein, etc.), who translates, “being in the stead of life” (to it, *sc.*, the world), “holding the analogy of life”. No doubt there are good exx. of the phrase in later Greek, but we are safe in saying that the ordinary N.T. reader would not understand **λόγ. ζ.** in this sense. Chr. and Thphl. take it as = “having in them” (a strengthened **ἐχειν**). Th. Mps. has “holding fast,” which is also the gloss of Hesychius on the word (**κρατοῦντες**). There is practically no difference between the two last explanations. Either suits the context well. It was quite customary in late Greek to use intensified forms like **ἐπέχειν** as stronger equivalents for the simpler words.—**εἰς καύχ.** “For a ground of boasting.” Cf. Zeph. iii. 20, **δώσω ὑμᾶς ὀνόμαστούς καὶ εἰς καύχημα**.—**ἡμέρα Χ.** A combination only found in this Epistle. As the Apostle advanced in years the final result of his labours would have increasing prominence in his thoughts.—**ὅτι**. Does this introduce the ground of his boasting, or is it used in an “anticipative” sense = because? The latter seems necessary, as the reason of his boasting has already been given, their blamelessness and steadfastness.—**ἔδραμον . . . ἔκοπίασα**. These aorists look back from the day of Christ over the whole course of Paul’s life and work. It is now finished, and it has not failed. We must translate by English perfects, “I have not run,” etc. Lft. thinks that **ἐκοπ.** is a metaphor from “training” in athletic contests. See his important note



πάσιν ὑμῖν· 18. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρεσθε μοι.

19. Ἐλπίζω δὲ ἐν Κυρίῳ<sup>1</sup> Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν,<sup>2</sup> ἵνα

<sup>1</sup> Lach. Χριστῷ with CD\*FG 38, 71, 74, d, e, g, cor.

<sup>2</sup> D\*, O.L. vg., πρὸς υμᾶς.

on Ignat. *ad Polyc.*, vi., συγκοπιᾶτε ἀλλήλοις, συναθλείτε, συντρέχετε. But its occurrence in Isa. xlix. 4 (κενῶς ἐκοπίασα, εἰς μάταιον καὶ εἰς οὐδὲν ἔδωκα τὴν ἰσχύν μου) shows that it may be taken without any metaphorical significance.

Vv. 17-18. MUTUAL REJOICING IN CHRISTIAN SERVICE.—Ver. 17. "Nay, although I should even be offered (lit. 'poured out as a libation') upon the sacrifice and sacred service," etc. εἰ καὶ leaves abundant room for the possibility, as distinct from καὶ εἰ, which barely allows the supposition. See esp. Hermann on *Viger*, no. 307. The metaphor of this verse has given rise to much discussion. It is admitted that σπένδ. = to be poured out as a drink offering. Cf. 2 Tim. iv. 6, ἐγὼ γὰρ ἤδη σπένδομαι. But what is the meaning of ἐπὶ? Is it "upon," "over," or "in addition to," "concurrently with"? Ell. and others, holding that the Apostle refers to Jewish sacrificial usages in which, it is said, the drink-offering was poured, not over the sacrifice but round the altar, decide for the latter sense. Paul's life would be a sacrifice additional to that of their faith. But, in writing to the Philippians, it is far more likely that he should illustrate from heathen ritual in which the libation took so prominent a place. In that case we have an apt parallel in Hom., *Il.*, xi., 775, σπένδων αἶθροπα οἶνον ἐπ' αἰθομένοισι ἱεροῖσι, where ἐπὶ can scarcely mean anything but "upon". After all, the decision between the two does not affect the sense. The offering of Paul in either case, instead of being a cause of sadness and despair, is really the climax of their sacrifice, the libation which crowns it. Zahn (*op. cit.*, p. 296-297), followed by Hpt., joins ἐπὶ with χαίρω in the sense of "I rejoice on account of the sacrifice," etc. This is certainly attractive, but seems too bold in view of the order of the words. —τῇ θυσίᾳ κ. λειτ. τ. πίστ. Here, again, unnecessary difficulties have been raised over the question whether Paul or the Philippians are to be regarded as offering the sacrifice. There is no evidence that the Apostle wishes to strain the metaphor to the breaking point. He has been

urging them to preserve their Christian faith pure and unflinching. That will be a joy to him in the day of Christ. But now another thought crosses his mind. What if in his Christian labours he should fall a victim? The idea gives a sacrificial cast to his thinking, and he regards their faith (*i.e.*, virtually, their Christian profession and life), on the one hand, as a θυσία, an offering presented to God (cf. Rom. xii. 1), and, on the other, as a λειτουργία, a sacred service, the presenting of that offering. (For the ritual use of λειτ. in Egyptian Papyri see Dsm., *BS.*, pp. 137-138). "Even although I should fall a victim to my labours in the cause of Christ, I rejoice because your faith is an accomplished fact. I rejoice on my own account (χαίρω) because I have been the instrument of your salvation. I also share in the joy (συγχαίρω) which you experience in the new life you have received." This paraphrase, perhaps, expresses the real force of the words in their close connexion with the context. We can see no ground for translating συγχαίρω (with Lft. and others) as "congratulate," a translation which surely misses the point of the language. Cf. 1 Cor. xii. 26.

Ver. 18. τὸ δ' αὐτό. Adverbial use = ὁσαύτως. Cf. Matt. xxvii. 44.—συγχαίρ. This is, of course, a different joy from that which he shares with them. It is their joy in his obtaining the martyr's crown.

Vv. 19-24. HIS PURPOSE TO SEND TO THEM TIMOTHY, A GENUINE FRIEND OF THEIR COMMUNITY.—Ver. 19. Clemen (*Einheitlichkeit d. paulin. Briefe*, p. 138) seeks to prove that vv. 19-24 do not belong to this context. This is to forget the flexibility and rapid transitions natural to a friendly letter. The last paragraph, in spite of its joyful tone, ended with a note of anxious foreboding for the Philippians. He will dispel the dark shadow.—ἐν Κ. Ἰησ. Cf. ver. 24 *infr.*, and the repeated occurrence of this and cognate phrases all through Paul's Epistles. See the note on chap. i. 1 *supr.* His intention depends on the will and power of Christ, just as its

- <sup>a</sup> Only here in N.T. <sup>b</sup> Only here in N.T. <sup>c</sup> Only here in N.T. <sup>d</sup> 1 Cor. vii. 34, xii. 25; Exod. v. 9; Bar. iii. 18. <sup>e</sup> 1 Cor. x. 24, xiii. 5. <sup>f</sup> In N.T. only in Paul, e.g., Rom. v. 4; 2 Cor. ii. 9. Rare word. Ps. lxxvii. 31 (Symm.).

<sup>1</sup> L υπερ.

<sup>2</sup> So some minn., Chr., Thdrt. Edd. om. του with ΞABCDEFGHIKLP, Clem.

<sup>3</sup> So Ti., Ws., W.H. (r<sup>1</sup>) with BL, cop. syr. ætho., Thdrt., Thphl., Chr.<sup>303</sup> txt. Trg., Alf., Lft., Myr., W.H. (mg.) I. X. with ΞACDEFGP 17, 39, 47, 115, O.L. vglc. am. tol. syr.<sup>sch.</sup> arm., Clem., Chr.<sup>304</sup> com., Euth.cod., Victorin., Ambrst. Χριστου K, æthpp., Cyp.<sup>307</sup>

performance will be regulated with a view to His glory—πέμψαι. We should expect future infinitive, but the aorist is often used instead "after verbs of hoping and promising in which *wish* or *will* intrudes" (Gildersleeve on Justin M., *Apol.*, i., 12, 23).—κάγώ. He takes for granted that the visit of Timothy will cheer the Philippians. It will cheer him also to know how they do.—εὐψυχῶ. Common in sepulchral Inscr. in the form εὐψύχει, "farewell!" There are a few exx. elsewhere, e.g., Joseph., *Ant.*, xi., 6, 9, of Ahasuerus, καὶ τὴν Ἑσθῆρ' εὐψυχεῖν καὶ τὰ κρείττω προσδοκᾶν παρεῶρρυνεν.—γνοῖς has probably a slightly ingressive force, "when I come to know".

Ver. 20. ἰσόψυχον. "Compounds with ἰσο- usually mean not merely 'like,' but 'as good as,' or 'no better than'" (Jebb on Soph., *O.T.*, 478). To whom does it refer? De W., Myr., Vinc. and others refer it to Paul. But surely it can only apply to Timothy. At least the relative sentence seems to necessitate this interpretation. "I have no one like-minded, I mean having that kind of mind (δοῖς) which will, etc. . . but ye know his approvedness." Besides, if he were thinking of himself, must he not have added ἄλλον to οὐδένα? —γνησίως, "genuinely". There is no apparent necessity to take it (with Lft. and Vinc.) as = "by an instinct derived from his spiritual parentage". γν. is used frequently in secular writers = true, genuine. Cf. Phocyl., 2, γνήσιος φίλος; Pind., *Olymp.*, ii., 21, γνησίαις ἐπ' ἀρεταῖς. Cf. chap. iv. 3.—μεριμνήσει = "give one's thoughts to a matter". Cf. 1 Cor. vii. 33, and see a good note in Jebb on Soph., *O.T.*, 1124.

Ver. 21. οἱ πάντες . . . ἡτ. This

verse has roused surprise. Where were all Paul's faithful brethren in the Lord? Has he no one but Timothy to fall back upon? It must be borne in mind that we have to do with a simple letter, not a treatise, or history of Paul's work. The Apostle speaks in an outburst of strong feeling, for he is a man of quick impulses. He does not for a moment mean that he has no genuine Christian brethren in his company. But he had found, in all probability, that when he proposed to some of his companions, good Christian men, that they should visit far-distant Philippi, they all shrank, making various excuses. Timothy alone is willing, the one man he can least afford to spare. It is hard to part with him at such a critical time. No wonder that he should feel hurt by this want of inclination on the part of the other brethren to undertake an important Christian duty. No wonder that he should speak with severity of a disposition so completely opposed to his own. Cf. 1 Cor. x. 33, μὴ ζητῶν τὸ ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν. See esp. Calvin's excellent note *ad loc.*—X.<sup>1</sup>. The authorities are almost equally balanced as to the readings. See on chap. i. 1 *supr.*

Ver. 22. δοκιμὴν. "Approvedness." That character which emerges as the result of testing. Cf. Jas. i. 12.—ὡς πατ. τέκ. κ.τ.λ. A mixed construction, the result of refined feeling. Paul first thinks of Timothy as his son in the Gospel, serving him with a son's devotion. But before the sentence is finished, his lowliness reminds him that they are both alike servants of a common Lord, equal in His sight.—εἰς seems here practically equiv. to ἐν, as so frequently in later Greek. The fact is one of real importance for exegesis. (See Hatz., *Einkl.*, p. 210;



εὐαγγέλιον. 23. τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὥς ἂν ἀπίδω<sup>1</sup> τὰ ἑ<sup>g</sup> See note  
περὶ ἐμέ, ἡ ἐξουτῆς. 24. πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως<sup>h</sup> See note  
ἐλεύσομαι.<sup>2</sup> 25. ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν<sup>i</sup> Of twelve  
καὶ<sup>1</sup> συνεργὸν<sup>3</sup> καὶ<sup>k</sup> συστρατιωτὴν<sup>4</sup> μου, ὑμῶν δὲ<sup>1</sup> ἀπόστολον, καὶ<sup>1</sup> N.T. only  
one out-  
side

Paul's writings. See esp. Rom. xvi. 3, 9, 21; Philm. 24; 2 Macc. viii. 7.  
1 John xiii. 16; 2 Cor. viii. 23; 1 Kings xiv. 6 (A.).

k Philm. 2.

<sup>1</sup> So Ws. with B<sup>3</sup>C (ἀπειδω) D<sup>e</sup>EKsil.LP, Chr., Thdrt. Ti., Trg., W.H., Alf. αφιδω with NAB<sup>3</sup>D\*FG 17, Euth.cod. Ws. admits that αφ. is better attested, but considers it, nevertheless, to be an ancient copyist's blunder, due to the analogy of ἀφορᾶν. He compares ἐπιστάται (ἐφ.) in 1 Thess. v. 3. See also Acts iv. 29, v.l., ἐφιδε. (TK., p. 141. See also W-Sch., p. 39, a).

<sup>2</sup> So edd. with N<sup>e</sup>BDEFGKL, d, e, g, syr<sup>p</sup>. arm. æth. go., Euth.cod., Thdrt., Dam., Victorin. προς υμας added by N<sup>3</sup>ACP 23, 39, 57, 115, f, vg. cop. syr<sup>sch</sup>, Chr.<sup>305</sup>, Thphl., Ambrst. Ws. (TK., p. 109) gives exx. of prepositional additions of this kind appearing in ancient as well as later MSS.

<sup>3</sup> Om. D\*, d, e, Victorin., Ambrst.

<sup>4</sup> So N<sup>3</sup>BKLP. Edd. συνστρατ. with ACDEFG. This is one of the orthographical points on which Bousset (*Textkrit. Studien*, pp. 102, 103) bases a grouping of N.T. MSS., assigning N<sup>3</sup>B to the Hesychian recension. See his very important discussion.

Schmid, *Atticismus*, i., p. 91; Krumbacher, *Kuhn's Zeitschr.*, 27, pp. 543-544). One can hardly discover here the idea of purpose.

Ver. 23. μὲν. He emphasises the coming of Timothy as distinct from his own. —ὥς ἂν. Cf. Rom. xv. 24, 1 Cor. xi. 34. "As soon as I shall have thoroughly ascertained my position." This temporal use of ὥς ἂν seems foreign to classical prose. It almost means "according as I shall". ἂν marks the uncertainty which surrounds the whole prospect. (See W-M., p. 387; Viteau, *Le Verbe*, p. 126.) —ἀπίδω. On the form see the crit. note *supr*. ἀπό emphasises his turning away his attention from other things and concentrating it upon his own situation, i.e., gaining a definite knowledge of how his affairs stand. Mynter (*Kleine Theolog. Schriften*, p. 173) points out that this verse proves that the Epistle could not have been written at Caesarea. —ἐξουτῆς. Chiefly in Acts in N.T. = Latin *ilico*. A Hellenistic word. See Phrynichus (ed. Lobeck), 47.

Ver. 24. ἐν Κυρίῳ. See on ver. 19. Every mood of Paul's inner life he desires to regulate by the mind and will of Christ. —ὅτι. "When an *action* is to be produced, πείθειν takes the infinitive, when *belief*, ὅτι (of objective knowledge) sometimes infinitive" (Gildersl. on Justin M., *Apol.*, i., 8, 8).

Vv. 25-30. NEWS OF EPAPHRODITUS: A CORDIAL WELCOME FOR HIM AT PHILIPPI

BESPOKEN.—Ver. 25. This verse opens a passage which Clemen (*op. cit.*, pp. 138-141) assigns to the second of the two letters into which he proposes to divide the Epistle. See our *Introduction*. The Apostle, as a matter of fact, passes most naturally from the two visits which he half promises to the return of Epaphroditus, which is an immediate certainty. —ἡγησ. Epistolary aorist. He writes from the point of view of those who receive the letter. —Ἐπαφ. Only mentioned in this Epistle, unless we are to suppose him to be the same person as Ἐπαφράς of Col. i. 7, Philm. 23. Such contractions of names were quite common, e.g., Ζηνᾶς = Ζηνόδωρος, Μενέστας = Μενέστρατος (see W-Sch., pp. 142-143). But this hypothesis ill accords with the description in Col. iv. 12, Ἐπ. ὁ ἐξ ὑμῶν, to say nothing of the fact that, on our view of the dating of the Imprisonment-Epistles, Epaphras would by this time have left Rome. —ἀδ. κ. συνεργ. κ. συστρ. Aptly Anselm: *Frater in fide, cooperator in praedicatione, commilito in adversis*. There is no need to suppose (with Gw.) that συνεργ. implies that Epaphroditus was in the ministry, or (with Ws.) that συστρ. points to Paul's conflict at Philippi. Both terms suit his circumstances at Rome. —ὑμῶν δὲ ἀπ. κ. λειτ. τ. χρ. μ. ἀπόστολος is always used of some one entrusted with a mission; it is a word of dignified tone. Moule (*PS.*, p. 133) thinks we have here "a gentle pleas-



m Rom. xiii.<sup>24</sup> λειτουργῶν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26. ἐπειδὴ ἐπιπο-  
 6, xv. 16; ὥν ἦν πάντας ὑμᾶς,<sup>1</sup> καὶ ὁδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε<sup>2</sup>.  
 Heb. viii. 2. Freq. 27. καὶ γὰρ ἠσθένησε<sup>3</sup> παραπλήσιον θανάτῳ<sup>3</sup>. ἀλλ' ὁ Θεὸς αὐτὸν  
 n LXX. ἠλέησεν,<sup>4</sup> οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην<sup>5</sup> ἐπὶ  
 n Periphrasis ἡλύπησεν<sup>6</sup> οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην<sup>5</sup> ἐπὶ  
 very common ἡλύπησεν<sup>6</sup> οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην<sup>5</sup> ἐπὶ  
 in Mark, Luke and Acts. In Paul, only Gal. i. 22. See Blass, *N.T. Gramm.*, pp. 198, 199. o Only Matt.  
 xxvi. 37; Mark xiv. 33. p Only here in N.T. See W-M., p. 590. q See note *infra*.  
 r Cf. (although differing) Luke vii. 4; 2 Tim. i. 17; Tit. iii. 13.

<sup>1</sup> So  $\aleph^c$ BFGKLP, f, g, vg. go., Chr., Thdrt., Victorin. Lach. (brackets), W.H. (brackets), Myr. add  $\text{ιδειν}$  with  $\aleph^*$ ACDE, d, e, syrr. cop. arm. æth. Euth.cod., Dam., Thphl., Cassiod. Myr. would account for its omission by assimilation to chap. i. 8. But its insertion is equally well accounted for by the same phrase in Rom. i. 11, 1 Thess. iii. 6, 2 Tim. i. 4.

<sup>2</sup> D\*E\*FG, O.L. vg. αὐτον ἠσθενηκεναι.

<sup>3</sup> So Ti., Trg., Alf., Ws. with  $\aleph^*$ ACDEFGKL. W.H. θανάτου with  $\aleph^c$ BP 29, 31, 44, 80, 115, Chr., Euth.cod.

<sup>4</sup> So KL, Chr., Thdrt., Dam.  $\eta\lambda.$  αὐτον edd. with  $\aleph$ ABC\*\*DEFGP 17, 37, 116, O.L. vg. syrr. arm., Euth.cod., Victorin., Ambrst.

<sup>5</sup> So Chr. *montf.*, Thdrt. Edd.  $\lambda\upsilon\pi\eta\nu$  with all MSS.

<sup>6</sup> D\*EFG 1, 123, 44  $\epsilon\chi\omega$ . <sup>7</sup> σπουδαιοτέρως D\*FG.

antry," their gift being a sort of Gospel to him. But its ordinary Greek use as = "delegate" makes this unnecessary. — $\lambda\epsilon\iota\tau\upsilon\rho\gamma\acute{o}\nu$ . "Minister." Evidently the technical, ritual use of this word and its cognates which prevailed in the post-classical age and is found in LXX (of priests and esp. Levites) and Egyptian Papyri (see H. Anz, *Dissertationes Philol. Halenses*, xii., 2, pp. 346-347; Dsm., *BS.*, p. 137 ff.) suggests the idea of their gift as being a sacrifice, an oblation to God. In chap. iv. 18 he calls it expressly a  $\theta\upsilon\sigma\iota\alpha$ . See an interesting discussion of Paul's use of pagan terms in *Expository Times*, x., Nos. 1-5, by Prof. W. M. Ramsay.

Ver. 26. ἐπειδὴ. Only three times elsewhere in Paul. The difference between it and ἐπεὶ is tersely stated by Ell. (*ad loc.*), who notes that it "involves the quasi-temporal reference which is supplied by  $\delta\acute{\eta}$ , and thus expresses a thing that at once ensues (temporarily or causally) on the occurrence or realisation of another." —ἐπιπ. ἦν. A common N.T. construction. Perhaps the use of the imperfect may be due to Aramaic influence (see Schmid, *Atticismus*, iii., p. 113 ff.). In classical Greek it is fairly frequent with the perfect and pluperfect. See Kühner, *Ausführl. Gramm.*, ii., p. 35, n. 3.— $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ . The Apostle wishes to disarm all prejudices against Epaphr.— $\alpha\delta\eta\mu\omicron\nu\acute{o}\nu$ . "In sore anguish." In its two other occurrences in N.T. it describes the agony

in Gethsemane. While not found in LXX (but several *exx.* in Symmachus) it occurs a few times in later Greek. The derivations usually given are doubtful.— $\eta\kappa\omicron\upsilon\sigma\alpha\tau\epsilon$ . Probably we must suppose that the Philippians, on hearing that Epaphrod. was ill, had written a letter to which *this* is the answer.— $\eta\sigma\theta\acute{\epsilon}\nu\eta\sigma\epsilon$ . We might translate, "had fallen sick," an ingressive aorist. But with the same tense in ver. 27, perhaps it is better to look upon the aorist as summing up the whole experience of Epaphrod. as a single fact, and viewing it in this light. This is a common Greek usage (see Burton, *MT.*, p. 20).

Ver. 27. καὶ γὰρ κ.τ.λ. "For truly he *was* sick," etc., καὶ intensifying the force of  $\eta\sigma\theta\acute{\epsilon}\nu$ .— $\theta\alpha\nu$ . The more common construction of  $\pi\alpha\rho\alpha\pi\lambda.$ , backed by a preponderating weight of authority, favours the dative. The endings  $-\sigma\upsilon$  and  $-\omega$  were frequently interchanged in the MSS. (see Ws. *TK.*, p. 18).— $\lambda\upsilon\pi\eta\nu$  ἐπὶ  $\lambda\upsilon\pi\eta\nu$ . The reading  $\lambda\upsilon\pi\eta$  is merely a simplifying of the construction. The accusative must be read. The usage is practically = ἐπὶ with dative. It denotes the heaping up of one thing upon another with the notion of addition predominant. Cf. Matt. xxiv. 2, οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον; Isa. xxviii. 10, θλίψιν ἐπὶ θλίψιν προσδέχου; Ps. Sol. iii. 7, οὐκ αὐλλίξεταί ἐν οἴκῳ δικαίου ἁμαρτία ἐφ' ἁμαρτίαν. See Buttm., *Gram.*, p. 338.— $\sigma\chi\omega$ . Equiv. to our "get". This is the force of the aorist.





- <sup>a</sup> Rom. xii. 11 (but no exact parallel. So, many exx. in Prov.).  
<sup>b</sup> No relevant parallel.  
<sup>d</sup> Matt. vii. 6; Rev. xxi. 15.
- III. 1. ΤΟ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ <sup>1</sup> γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ἄκηρόν, ὑμῖν δὲ ἄσφαλές.<sup>2</sup> 2. ° βλέπετε τοὺς <sup>a</sup> κύνας, βλέπετε τοὺς κακοὺς ° ἐργάτας, βλέπετε τὴν
- <sup>c</sup> Partly parallel are 1 Cor. i. 26, x. 18; 2 Cor. x. 7. Also Mark xiii. 23.  
<sup>e</sup> See note in 7, and cf. Matt. ix. 37; Luke xiii. 27; 2 Tim. ii. 15.

<sup>1</sup> ταυτα ζ\*FGP (cop. *ista*).

<sup>2</sup> το ασφαλές A\* vid. 23, 31, 37, 73, 238, Procop.

lates "finally" (summing up all his exhortations to them). It must, however, be remembered that in late Greek λοιπόν had come to mean scarcely more than οὖν. Even in Plato, *Gorg.*, 458 D, there is something very closely approaching this usage. Cf. Matt. xxvi. 45 (and on it Aars in *Zw. Th.*, xxxviii., 3, pp. 378-383), Acts xxvii. 20 (where Blass translates by *jam*), 2 Tim. iv. 8. For instances in Epictetus see *Class. Review*, iii., p. 71. It is used regularly in this sense in Modern Greek. (Cf. also Schmid, *Atticismus*, iii., p. 135.)—χαίρετε. This is the impression he wishes to leave upon them. Cf. chap. ii. 18, iv. 4.—τὰ αὐτά. Alf., Ws., P. W. Schmidt and others refer this to his injunctions concerning joy. But that explanation does not seem to accord with the rest of the verse. "To go on writing the same thing is not irksome (tedious) to me, while for you it is safe." In what cogent sense would it be *safe* to urge them to rejoice? But an excellent meaning is found when we connect the words with the warning that follows. That warning is expressly given for their *safety*. Nothing is more probable than that Paul had frequent correspondence with the Philippians. He must, for instance, have thanked them for their various gifts. In all likelihood, then, τὰ αὐ. refers to warnings formerly addressed to them against dangerous teachers apt to lead them astray. He prepares the way for a similar utterance here by a certain tone of apology. Perhaps the slight friction in the Philippian Church, which is hinted at here and there, may have been connected with tendencies in the direction of Judaizing. If a connexion is necessary between χαίρετε and the subsequent warnings (which is very doubtful in an informal letter like this), it is obvious that the formation of parties (Jewish and heathen-Christian) would, above all things, mar the spirit of Christian joy. [Clemen (*Einheitlichk.*, pp. 139-140) cuts the knot by deriving the latter half of ver. 1 from the redactor.

The whole section from iii. 2 to iv. 3 belongs to an old letter to the Philippians. Chap. iv. 4 is the continuation of chap. iii. 1a.] Franke, on the occurrence of this strong warning towards the close of the letter, well compares the parallel case of Luther who, in prospect of death, could not depart without wishing for his followers not only the blessing of God but also hatred of the Pope (Myr.,<sup>6</sup> p. 13).

Ver. 2. It is difficult to understand how anyone could find three different classes in these words (*e.g.*, Ws., who divides them into (a) unconverted heathens, (b) self-seeking Christian teachers, (c) unbelieving Jews. See also his remarks in *A. J. Th.*, i., 2, pp. 389-391). The words are a precise parallel to Paul's denunciations of Judaizing teachers in Galatians and 2 Corinthians. Cf. Gal. i. 7, 9, v. 12, 2 Cor. xi. 13, ii. 17. The persistent and malicious opposition which they maintained against him sufficiently accounts for the fiery vehemence of his language. To surrender to their teaching was really to renounce the most precious gift of the Gospel, namely, "the glorious liberty of the sons of God". For, in Paul's view, he who possesses the Spirit is raised above all law. Cf. 2 Cor. iii. 17, and see Gunkel, *Wirkungen*<sup>2</sup>, etc., pp. 96-98.—βλέπετε. Thrice repeated in the intense energy of his invective. Literally = "look at" them, in the sense of "beware of" them. It is not so used in classical Greek. Apparently some such significance as this is found in 2 Chron. x. 16, βλέπε τὸν οἶκόν σου, Δαυίδ. Frequent in N.T. (see Blass, *Gram.*, p. 87, n. 1). He would have used a stronger word than βλ. had the Judaizers already made some progress at Philippi. There is nothing to suggest this in the Epistle. But all the Pauline Churches were exposed to their inroads. At any moment their emissaries might appear.—τοὺς κύνας. Only here in Paul. Commentators have tried to single out the point of comparison intended, some emphasizing the *shamelessness* of dogs, others their



<sup>1</sup>κατατομήν· 3. ἡμεῖς γὰρ ἔσμεν ἡ ἑπιτομή, οἱ πνεύματι Θεῷ <sup>1 f See note</sup>

<sup>h</sup>λατρεύοντες, καὶ <sup>h</sup>καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ <sup>2 g See note</sup>

74; Rom. i. 9; 2 Tim. i. 3 *al.* Freq. in LXX, e.g., Josh. xxiv. 14. i More than thirty exx. in Paul; e.g., Rom. ii. 23, v. 11. Cf. Jer. ix. 23, 24; Sir. i. 20 (num. exx. in Sir.).

<sup>1</sup> So  $\aleph^D P$ , d, e, f, m, vg. go. syr<sup>sch.</sup> et p. txt. arm. æth., Chr., Victorin., Ambrst. Edd. Θεον with  $\aleph^* ABCD EFGKL$ , cop. syr<sup>p.</sup> mg., Eus., Euth. cod., Ath.

<sup>2</sup> καὶ οὐ σαρκὶ D<sup>g</sup> E<sup>g</sup>.

*impurity*, others their *roaming tendencies*, others still their *insolence* and *cunning*. Most probably the Apostle had no definite characteristic in his mind. κύων was a term of reproach in Greek from the earliest to the latest times. E.g., Hom., *Il.*, xiii., 623. Often in O.T. So here.—τ. κακ. ἐργ. Cf. 2 Cor. xi. 13, ἐργάται δόλιοι. We have here clear evidence that the persons alluded to were within the Christian Church. They did professedly carry on the work of the Gospel, but with a false aim. This invalidates the arguments of Lips., Hltzm. and M'Giffert (*Apost. Age*, pp. 389-390), who imagine that the Apostle refers to unbelieving Jews, probably at Philippi.—τ. κατατομήν. A scornful parody of their much-vaunted περιτομή. W-M. (pp. 794-796) gives numerous exx. of a similar paronomasia, e.g., Diog. Laert., 6, 24, τὴν μὲν Εὐκλείδου σχολὴν ἔλεγε χολήν, τὴν δὲ Πλάτωνος διατριβὴν κατατριβήν. Lit. = "the mutilation". Their mechanical, unspiritual view of the ancient rite reduces it to a mere laceration of the body. The word occurs in CIG., 160, 27; Theophr., *Hist. Plant.*, 4, 8, 10; Symm. on *Jerem.*, xlviii., 37 = notch, cutting, incision. It is only found here with any reference to circumcision.

Ver. 3. ἡμεῖς. The contrast drawn, which has already been before his mind in the ironical expression κατατομή.—ἡ περιτ. In LXX it is only found in Gen. xvii. 12, Exod. iv. 25 (Jer. xi. 16 has another sense). The verb περιτέμνω is very common. Perhaps the choice of this particular compound to denote the rite of circumcision is due, as Dsm. (*BS.*, p. 151) suggests, to the Egyptian use of it as a technical term for the same custom, long in vogue among the Egyptians. Examples are found in the Papyri. Paul uses it here in its strict sense as a token of participation in the covenant with God and of obligation to maintain it. But the further idea belonged to it of being the outward symbol of an inward grace. Cf. Deut. xxx. 6. As the rite was regarded essentially as one of purification, the

grace associated with it was a cleansing process. This explains expressions like that in Jer. ix. 26, etc.—οἱ . . . λατρεύοντες. The participle has become a noun denoting a class of men, spiritual worshippers. Contrast Heb. viii. 5, xiii. 10, and cf. Heb. ix. 14. Most edd. with a number of high authorities read Θεοῦ (see crit. note *supr.*). This gives a peculiar combination: "who worship by the Spirit of God". But the occurrence of σαρκὶ immediately after clearly suggests the favourite Pauline antithesis of πνεῦμα and σὰρξ. In that case Θεῷ, which is supported by some excellent evidence, would be the natural reading, governed by λατρεύοντες. Aptly parallel is Rom. i. 9, ὁ Θεὸς ὃς λατρεύω ἐν τῷ πνεύματί μου. Certainly Θεοῦ, as the more difficult reading, must be considered. But as λατρεύω had come to have the technical sense of worshipping God, the word might be altered at an early date to get rid of a superfluity.—λατρ. In LXX it is used exclusively of the service of God, true or false. But it is distinguished from its synonym λειτουργεῖν as including the worship of the people as well as the ritual of the priests and Levites. See esp. SH. on Rom. i. 9.—καυχώμενοι. One of the Apostle's most characteristic words. It expresses with great vividness the high level of Christian life at which he is living: "exulting in Christ Jesus". It belongs to the same triumphant mood which finds utterance so often in this Epistle in χαίρω. This victorious Christian gladness ought to sweep them past all earthly formalism and bondage to "beggarly elements".—οὐκ ἐν σ. π. τοις. οὐκ (instead of μὴ) emphasises the *actual* condition of their own Christian life.—ἐν σαρκί. On the phrase see Dsm., *N.T. Formel* "in Christo," p. 125, who regards it as following the analogy of the Pauline ἐν Χριστῷ. This is manifestly so in our instance where the expressions stand in juxtaposition. *Carnem appellat quicquid est extra Christum* (Calvin). Here σὰρξ has a double antithesis, both X. 'I. and

k 2 Cor. vii. 22; Eph. iii. 12 *al.* <sup>1</sup>δοκεῖ ἄλλος <sup>2</sup>πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον. 5. περιτομὴ <sup>3</sup>Once in LXX, 2 <sup>m</sup>ὀκταήμερος, ἐκ <sup>n</sup>γένους Ἰσραήλ, <sup>o</sup>φυλῆς Βενιαμίν, <sup>4</sup>Ἐβραῖος ἐξ Kings xviii. 19. Condemned by Atticists. See Rutherford, *New Phryn.*, 355. <sup>l</sup>See note *infr.* <sup>m</sup>Only here in N.T. See note *infr.* n 2 Cor. xi. 26; Gal. i. 14. Freq. in this sense in LXX. <sup>o</sup>Acts xiii. 21; Rom. xi. 1 *al.* LXX. p 2 Cor. xi. 22.

<sup>1</sup> Om. καὶ D\*E\*FG, 4, 30, 73, d, e, f, g, Zahn (*Luthardt's Zeitschr.*, 1885, p. 184).

<sup>2</sup> ἄλλος δοκεῖ DEFG, 73, 74, O.L. vg. go. syr<sup>p</sup>, Victorin.

<sup>3</sup> Edd. with overwhelming weight of authority περιτομή.

<sup>4</sup> So Alf. with DE. Tl., Trg., W.H., Ws. Βενιαμιν with NABL 37\*, 47, Euth.<sup>cod</sup>.

πνεύματι. The ordinary use of "self" in the popular religious vocabulary corresponds with wonderful accuracy to the Pauline σάρξ (so also Moule). For a strangely kindred conception cf. Seneca, *ad Marc.*, 24, 5: *illi (animo) cum hac carne grave certamen est* (quoted by Hltzm., *N.T. Th.*, ii., p. 21). Of course σάρξ has become a technical term in Paul's controversy with the Judaizers, and that particular side of its meaning must always be kept in view (see Romans and Galatians *passim*).—πεποιθ. The word occurs no less than six times in this short Epistle. Paul has reached firm convictions on the highest things. He *knows* what he believes and what he rejects. That is the real explanation of his strong, exultant joy.

Vv. 4-6. PAUL'S CONFIDENCE IN THE FLESH.—Ver. 4. A very close parallel to the thought is found in 2 Cor. xi. 18-23.—καίπερ . . . ἔχων. A rare construction in N.T. Three *exx.* occur in Hebrews. Viteau (who regards it as a survival of the literary language, see *Le Verbe*, p. 189) would resolve the clause and its context into εἰ καὶ ἔχω πεποιθήσιν καὶ ἐν σαρκί, ἡμεῖς ἐσμέν οὐκ ἐν σαρκί πεποιθότες (p. 117), which seems a reasonable explanation.—πεποιθήσιν. The Apostle realised to the full what was involved in being a Jew. He felt the high prerogatives of the chosen people of God. Cf. Rom. iii. 1-2. They were the heirs of the promises in a unique manner. But these remarkable privileges ought to have produced in them willing submission to God's universal purpose of mercy instead of being incentives to mere self-complacency and bitter prejudice.—καὶ ἐν σ. Zahn (see *crit. note supr.*) omits καὶ with some good authorities, assigning its origin to a false exegesis which believed that Paul *had* some fleshly trust besides

his Christian boasting. But καὶ seems quite in place, as Paul is simply, for the moment, regarding himself from a purely Jewish standpoint.—εἰ τις δ. πεπ. "If anyone else presumes to trust." A complete parallel is Matt. iii. 9, μὴ δόξητε λέγειν ἐν ἑαυτοῖς. Cf. 1 Cor. xi. 16. akin to this use of δοκεῖν is such a passage as Aristoph., *Ran.*, 564, μαίνεσθαι δοκῶν, "Pretending to be mad". We cannot help thinking that the usage is based on the *impersonal* use of the verb. In later Greek δοκεῖν frequently means "think," *e.g.*, Acts xxvii. 13; *Acta Philip.*, 95, 1; Plut., *Timol.*, viii., 3. In official Greek it is the regular equivalent of Latin *censere*, the technical term to denote the opinion of the Senate (see Viereck, *Sermo Graecus*, etc., p. 72). Holst. acutely notes that "δοκεῖ puts the πεποιθ. ἐν σ. subjectively, and denies that there is a reality corresponding to this false opinion. In this subjectivity there is irony."

Ver. 5. The Apostle seems to feel a certain natural pride in recounting his hereditary privileges.—περιτομὴ ὀκταήμε. The dative of περιτ. must be read, expressing the sphere to which ὀκταήμε. belongs. Literally: "Eight-days-old as regards my circumcision". A.V. satisfies the requirements. He was born in Judaism, and lost none of its advantages from the outset. Proselytes were circumcised as adults. For the usage in this sense see the elaborate list of parallels in Wetstein on John xi. 39.—ἐκ γένους ἰ. ἐκ often denotes the class or country of a man, *e.g.*, John iii. 1. Paul shared in the glories of the covenant-people. Israel was the theocratic name.—φυλῆς B. This tribe stood high in Jewish estimation, not only as descending from Rachel, Jacob's best-loved wife, but as remaining loyal to the house of David, and, after the exile, forming with Judah



Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6. κατὰ ἡγῆλον<sup>1</sup> διώκων τὴν<sup>2</sup> ἐκκλησίαν,<sup>3</sup> κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

Rom. x. 2; cf. 2 Cor. vii. 11, ix. 2; 1 Macc. ii. 58 (A).  
r Acts xxii. 4; 1 Cor. xv. 9; Gal. i. 23 al.

<sup>1</sup> So  $\Sigma^c$ Db et cEKL<sup>p</sup>, Euth.cod., Bas.eth. Edd.  $\zeta\eta\lambda\omicron\varsigma$  with  $\Sigma^*$ ABD\*FG.

<sup>2</sup> Om. D\*FG.

<sup>3</sup> Θεον added by FG, 122, f, vg., Aug., Ambrst.

the foundation of the future nation.—Ἑβρ. ἐξ Ἑβρ. For the phrase cf. Herodt., 2, 143, Πέρωνιν ἐκ Πιρώμιος; Plat., *Phaedr.*, 246 A, ἀγαθοὶ καὶ ἐξ ἀγαθῶν. The force of these words has been variously estimated. Lft. and others draw a contrast between Ἑβραῖος and Ἑλληνιστής, the former being a Jew who retained the Hebrew language and customs (see Acts vi. 1). But Euseb., *H.E.*, 2, 4, 2, applies the designation to Philo, and in *Praep. Evang.*, xiii., 11, 2, to Aristobulus, both of them Greek-speaking Jews with little if any knowledge of Hebrew. Cf. 2 Cor. xi. 22. The Greek Comm., Th. Mps. and Thdr., believe that, in using the ancient name, Paul wishes to emphasise the purity of his lineage. Probably they are right.—κατὰ νόμον. Are we to distinguish between νόμος and ὁ νόμος in Paul? Attempts have been made (notably that of Gifford, *Romans in Speaker's Comm.*, pp. 41-48) to show that when Paul omits the article he is thinking mainly of the principle of law as a method of justification in opposition to faith, etc. In our judgment it has been made abundantly clear by Grafe (*Die paulinische Lehre vom Gesetz*, pp. 1-11) that, for the Apostle, νόμος with or without the article means the O.T. revelation of the will of God. He makes no distinction between a general conception of Divine law and the special one of the Mosaic law. The Mosaic law is for him the Divine law pure and simple, and therefore has a universal bearing. There are, of course, modifications of this central idea, but they can all be satisfactorily accounted for. Often the insertion or omission of the article with νόμος is entirely a question of formal grammar. Here νόμος is plainly the law of Moses.—Φαρισαῖος. Cf. Acts xxiii. 6. For an interesting discussion of the influence of the school of Hillel upon Paul see Wabnitz, *Revue Théol.*, xiii., p. 287 ff. The survivals of Rabbinic doctrines and methods in Paul's thought, however, must neither be exaggerated, nor, because they are Rabbinic, be contemptuously dismissed. "If God was not moving in

the Rabbinic thought of Christ's day, what reason have we to say He . . . moves in the thought of to-day?" (P. T. Forsyth). Almost certainly Paul's family must have been in thorough sympathy with strict Judaism. No doubt he would be disowned by them, and this, as Ramsay notes (*St. Paul*, p. 36), would give special force to his words in ver. 8 *infr.*

Ver. 6. Probably  $\zeta\eta\lambda\omicron\varsigma$  (neuter) is the correct form here. In N.T. the neuter occurs only in 2 Cor. ix. 2, but it is found in Ignat., and, alternately with  $\delta\zeta$ , in 1 Clem. It is perhaps colloquial (so W-Sch., p. 84), although  $\delta\zeta$  is that used in LXX.  $\zeta\eta\lambda\omicron\varsigma$  would almost have a technical meaning for a strict Jew at that time in connexion with the fanatical party among the Pharisees who called themselves *ζηλωταί* (cf. Schürer, i., 2, p. 80 ff.). Cf. Gal. i. 14, περισσοτέρως *ζηλωτῆς* ὑπάρχων τῶν πατρικῶν μου παραδόσεων.—διώκ. τ. ἐκκλησίᾳ. Cf. Gal. i. 13, ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ.  $\delta$  διώκων is, in classical Greek, the technical term for the "pursuer" or prosecutor in the law-courts. Strangely enough it was by means of prosecutions that Paul usually persecuted.—κατὰ δικ. τ. ἐν ν. "According to (*i.e.*, tested by the standard of) the righteousness which belongs to the sphere of the law." Of course this righteousness, which is here equivalent to right conduct as a whole, is regarded from the point of view of that which justifies before God. For the exceptional prominence which *righteousness* has in Jewish religious thought, see esp. Weber, *Lehren des Talmud*, pp. 269-270, and Charles' admirable note on *Apocal. of Baruch*, xxiv. 1. Cf. Ps. Sol. ix. 9 for a very precise formulation of Jewish thought on this subject. It would be wrong to limit δικ. here merely to ceremonial observances. It includes, most probably, the ordinary moral precepts of the law as well.—ἄμεμπτος. Exactly parallel to this description is the case of the rich young man in the Gospels. He also could claim to be κατὰ δικ. τ. ἐν νομ. ἄμεμπ. It was at the next step (ver. 7) that



- See note in/r., and on chap. i. 21.  
 t Cf. Acts xxvii. 21.  
 u Rom. ix. 20, x. 18.  
 v See W.-M., p. 294. w 2 Cor. x. 5; 2 Pet. iii. 18 af. (Freq. in Paul.) x Matt. xvi. 26; 1 Cor. iii. 15.  
 y Only here in N.T. Common in later Greek.

1 Ti. ατινα alone with N\*AG, 17, d, e, g, Euth.cod., Cyr., Lucif., Amb.

2 So Ti., Ws., W.H. with N<sup>ap</sup>AP, 17, 37, k<sup>sc</sup>, o<sup>sc</sup>, cop., Did., Euth.cod., Cyr., Thphl. Trg., Alf., Myr., Lft. μεν ουν with BDEFGKL, Chr. See Ws., TK., p. 104.

3 Om. και N\*, 80, f, vgcl. go. cop. æth., Cyr., Lucif. See Ws., TK., p. 110, who points out that και is often omitted even in ancient MSS.

4 του Χ. l.: B, Thdrt. Prob. to conform to διὰ τὸν Χ. or τῆς γνώσ. See Ws., TK., p. 73.

5 Ιησ. Χρισ. AKP, f, vg. go. syr<sup>sch</sup>. æth., Bas., Chr., Euth.

6 ημων AP, syr<sup>p</sup>. arm. æth., Did., Bas., Cyr., Lucif.

7 So Alf. with N<sup>c</sup>AD<sup>c</sup>EKLP, syr<sup>p</sup>. go., Did., Bas., Chr., Cyr., Aug. Om. ειναι edd. with N\*BD\*FG, 17, d, e, f, g, vg. cop. syr<sup>sch</sup>. arm. æth., Lucif., Victorin. There is some force in Meyer's argument that ειναι might easily drop out before ινα.

he stopped short. He was unable to "count all things loss for Christ".

Vv. 7-9. EARTHLY GAINS COUNTED LOSS THAT HE MIGHT WIN CHRIST.—Ver. 7. ἀλλ' ατινα. Although in later Greek ὅστις had lost almost all its peculiar force and become simply = ὅς (e.g., Matt. xxii. 2, etc. Cf. Jebb in Vincent and Dickson's *Handbook*, p. 302), one feels that something of that force is present here. "But these things, although they were of a class that was really gain to me." *Non de ipsa lege loquitur, sed de justitia quae in lege est* (Estius). The prerogatives mentioned above were real privileges viewed from his old Jewish standpoint, might even be justly regarded as paving the way to salvation.—κέρδη. In the plural it usually refers to money (see Jebb on Soph., *Antig.*, 1326). Perhaps the idea of separate items of profit is before the Apostle's mind (so also Vaughan). For the antithesis between κέρδη and ζημίαν cf. Aristotle, *Eth. Nicom.*, 5, 4, 6, τὸ μὲν τοῦ ἀγαθοῦ πλεον τοῦ κακοῦ δὲ ἔλαττον κέρδος, τὸ δὲ ἐναντίον ζημία.—ἡγημαι . . . ζημ. "I have considered and still consider." Tersely, Thdrt., περιττὸς . . . ὁ λύχνος, τοῦ ἡλίου φανέντος.

On vv. 8-11 see Rainy's admirable exposition in *Expos. Bible*, pp. 200-256.—Ver. 8. ἀλλὰ μενούνη. Probably γε ought to be read (see crit. note *supr.*), as its absence in some good authorities is

accounted for by the ease with which it could be omitted (so D omits it in 2 Cor. xi. 16; DFG in Rom. viii. 32; B in Rom. ix. 20). Almost = "Nay, that is a feeble way of expressing it; I can go further and say," etc. ἀλλὰ suggests a contrast to be introduced, μὲν adds emphasis, while οὖν, gathering up what has already been said, corrects it by way of extending his assertion (γε can scarcely be translated, representing, rather, a tone of the voice in taking back the limitations implied in ατινα . . . κέρδη). "Nay rather, I actually count *all* things," etc. We cannot well see, in view of the natural translation of ἀλλὰ μενούνη, how the emphasis could be laid on any other word than πάντα. There is no need for contrasting ἡγημαι and ἡγοῦμαι. He does not compare present and past. ἡγημαι already expresses the fixed decision to which he has come. He has spoken of regarding his important Jewish prerogatives as "loss" for Christ's sake. Now he widens the range to πάντα. This is the goal of Christian life. It is not to be divided up between Christ and earthliness. It is not to express itself in attention to certain details. "If we should say *some* things, we might be in danger of sliding into a one-sided puritanism" (Rainy, *op. cit.*, p. 191).—τὸ ὑπερέχον τ. γνώσ. Χ. l. κ.τ.λ. An instance of the extraordinary predilection of the later language for forming abstract substan-

κερδήσω, 9. καὶ "εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν<sup>1</sup> δικαιοσύνην τὴν <sup>z Luke xviii. 18; Rom. vii. 10; 1 Cor. iv. 2 al.</sup> ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην

§\* places εμ. after δικ.

tives from adjectives and participles. Cf. 2 Cor. iv. 17, τὸ . . . ἐλαφρὸν τῆς θλίψεως ἡμῶν. Probably = "the surpassing (or supreme) thing which consists in the knowledge," etc. "We beheld His glory." That glory outshines all this earth's guiding-stars.—τ. γνώσεως. This knowledge on which Paul is so fond of dwelling is, as Beysch. well expresses it, "the reflection of faith in our reason" (*op. cit.*, ii., p. 177). It is directly connected with the surrender of the soul to Christ, but, as Paul teaches, that always means a close intimacy with Him, from which there springs an ever-growing knowledge of His spirit and will. Such knowledge lays a stable foundation for the Christian character, preventing it from evaporating into a mere unreasoning emotionalism. The conception, which is prominent in Paul's writings, is based on the O.T. idea of the knowledge of God. That is always practical, religious. To know God is to revere Him, to be godly, for to know Him is to understand the revelation He has given of Himself. Cf. Isa. xi. 2, Hab. ii. 14. It is natural that in the later Epistles this aspect of the spiritual life should come into the foreground, seeing that already the Christian faith was being confronted by other explanations of man's relation to God. To know Christ, the Apostle teaches, is to have the key which will unlock all the secrets of existence viewed from the standpoint of religion.—τοῦ Κυρίου μ. It was as Κύριος, the exalted Lord, that Paul first knew Christ. And always it is from this standpoint he looks backwards and forwards. To recognise this is to understand his doctrinal teaching.—δι' ὃν τ. πάντα ἐξημιώθην. τὰ πάντα = "the sum-total" as opposed to a part. (So also Holst.) Perhaps in contrasting ἐξημ. and κερδήσω, as in the similar contrast in ver. 7, he may have in view our Lord's words in Matt. xvi. 26. In N.T. only the passive of ζημιόω is used with various constructions. [It gives good sense to regard καὶ ἢ. σκῆβ. as a parenthesis, and thus to make ἵνα κερδ. along with its parallel τοῦ γινῶναι depend on ἐξημ. In this case the Apostle speaks from the standpoint of his conversion. See J. Weiss, *Th. LZ.*,

1899, col. 264.]—σκύβαλα. The derivation is uncertain. It is most probably connected with σκῶρ, "dung". It is often used in this sense itself, but also in the wider meaning of any "refuse," such as the remains of a banquet. See a large collection of exx. from late writers in Wetstein and Lft., and cf. the apt parallel in Plautus, *Truc.*, ii., 7, 5, *Amator qui bona sua pro stercore habet*. Probably εἶναι ought to be omitted, although there is great divergence in the authorities. (See crit. note *supr.*) It might easily be inserted as parallel to the preceding εἶναι.—ἵνα X. κερδήσω. "That I may win Christ." There is nothing mechanical or fixed about fellowship with Christ. It may be interrupted by decay of zeal, the intrusion of the earthly spirit, the toleration of known sins, the easy domination of self-will, and countless other causes. Hence, to maintain it, there must be the continuous estimating of earthly things at their true value. Accordingly he looks on "winning Christ" as something present and future, not as a past act. (As to the form, an aorist ἐκέρδησα is found in Herod., Joseph., LXX, etc. See Kühner-Blass, *Gramm.*, ii., p. 457.)

Ver. 9. εὐρεθῶ. It is probably used here in the semi-technical sense which it received in post-classical Greek = τυγχάνω with participle (French *se trouver*), "turn out actually to be". "And actually be in Him," from the eschatological standpoint (see Viteau, *Le Verbe*, p. 192). The idea is involved of a revelation of real character. Cf. Gal. ii. 17, εἰ δὲ . . . εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί.—ἐν αὐτῷ. The central fact of Paul's religious life and thought, the complete identification of the believer with Christ.—μὴ ἔχων. μὴ either depends directly on ἵνα or is used to express Paul's own view of what is implied in εὐρεθ. ἐν α. This last thought must be regarded as the basis on which the clauses immediately following rest.—ἐμὴν δικ. "A righteousness of my own." Cf. *Apoc. of Bar.*, lxiii. 3, "then Hezekiah trusted in his works and had hope in his righteousness". The noun δικ. is anarthrous to emphasise the idea belonging to it in its essential force. ἐμὴν is



<sup>a</sup> Luke i. 73; ἐπὶ <sup>1</sup> τῇ πίστει. IO. <sup>a</sup> τοῦ γινῶναι αὐτόν, καὶ τὴν δύναμιν τῆς Rom. vi. 6, vii. 3. ἀναστάσεως αὐτοῦ, καὶ τὴν <sup>2</sup> κοινωνίαν τῶν <sup>3</sup> ἡπαθμάτων αὐτοῦ, See Blass, *Gramm.*, p. 231. b 2 Cor. i. 5; 1 Pet. iv. 13.

<sup>1</sup> D\*E\*, O.L. vg. **εν πιστει**. LP, **συγρ.**, Baseth, Chr., connect this clause with the words following.

<sup>2</sup> So DEFGKLP, Bas., Chr., Euth.cod., Thdrt. Edd. om. **την** with **Σ**\*AB. Meyer keeps **την**, which he supposes to have been "overlooked as unnecessary".

<sup>3</sup> So Lach., Alf. with **Σ**<sup>c</sup>ADEFGKLP. Ti., Trg., Ws., W.H. om. **των** with **Σ**\*B.

added to define, and then the definition is elaborated by the clause with the article. An instructive parallel is Gal. ii. 20, **ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ** (see an important note in Green, *Gram. of N.T.*, pp. 34-35). **δικαιοσύνη**, as usually in Paul's writings, means a *right relation* between him and God. The retention of the word by Paul to denote the position of the Christian before God is, as Holst. (*Paulin. Theol.*, p. 64) points out, a proof of his close connexion with the Jewish consciousness. We may call it a "forensic" word, for certainly there always lies behind it the idea of a standard appointed by God, a law, the expression of the Divine will. The qualifying words here show what Paul has in view.—**τὴν ἐκ νόμου**. Cf. the lament for the destruction of Jerusalem in *Apoc. of Bar.*, lxvii. 6, "the vapour of the smoke of the incense of righteousness which is by the law is extinguished in Zion" (and see Charles' note on xv. 5). This hypothetical **δικ.**, which he calls his own, could only spring from complete conformity to the will of God as revealed in precepts and commands. That is the kind of relation to God which Paul has found to be impossible. On **νόμος** without the article see on ver. 5 *supr.* **τὴν διὰ πίστεως Χ.**, **τὴν ἐκ Θεοῦ δικ.** **ἐπὶ τῇ πίστει**. The exact character of this **δικαιοσύνη** which Paul prizes must be carefully noted. The presupposition of possessing it is "to be found in Christ". It is not a righteousness which he can win by legal observances. It springs from God. What does this new relation to God precisely mean? The one condition of understanding the Apostle's language is to remember that he combines in his thinking two conceptions of **δικαιοσύνη**, or perhaps we should rather say that his own experience has made vivid for him a two-sided conception of this relation. On the one hand, he thinks of **δικ.** as connected with God, the Judge of men. God, strictly marking sin, might

condemn men absolutely, because all have sinned. Instead of that, because of His grace manifested in Jesus Christ the crucified and working through Christ's death, He deals mercifully with sinners, *treats them as righteous on account of the propitiation made by the Righteous One*, treats them as standing in a right relation to Himself, *i.e.*, pardons them. **δικαιοσύνη** thus comes to be God's gracious way of dealing with us, "forgiveness with the Forgiver in it" (Rainy, *op. cit.*, p. 231), the relation with God into which we are brought by His grace for Jesus' sake, regarded more or less as an activity of His, practically = salvation (which, already in O.T., rested upon the rectitude of God's character, see, *e.g.*, Isa. li. 5-8, Ps. xcvi. 2). God's justifying of us makes us **δίκαιοι** in His sight: we possess **δικαιοσύνη**. That, however, might appear arbitrary. But the Apostle gives no ground for such a suspicion. This **δικ.** **ἐκ Θεοῦ** is only reached "through the faith of Christ," *i.e.*, the faith which Christ kindles, of which He is the author, which, also, He nourishes and maintains (see esp. Haussleiter, *Greifswald. Studien*, pp. 177-178). This **δικ.** is securely founded on faith in Christ (**ἐπὶ τῇ π.**). But what does such faith effect? It is that which makes the believer one with Christ. He shares in all that his Lord possesses. Christ imparts life to him. Christ's relation to the Father becomes his. But this is no longer a being regarded or dealt with by God as if he were **δίκαιος**. Union with Christ makes it possible for the Christian to *be* **δίκαιος**, to show himself such in actual behaviour. Thus **δικαιοσύνη** may express something more than the relation to God into which believers are brought by God's justifying judgment (which for their experience means the sense of forgiveness with the Forgiver in it). It embraces the conduct which is the response to that forgiving love of God, a love only bestowed on the soul united to Christ by



faith (see esp. Pfeid., *Paulin.*, i., p. 175; Hiltz., *N.T. Th.*, ii., pp. 127-129, 138-139; Häring, *Δικ. Θεοῦ bei Paulus*, Tübingen, 1896; Kölbinger, *SK.*, 1895, 7 ff.; Denney, *Expos.*, vi., 3, p. 433 ff., 4, p. 299 ff., Holst., *Paulin. Th.*, pp. 65-66).

VV. 10-11.—CONFORMITY TO CHRIST'S DEATH AND RESURRECTION. — Ver. 10. τοῦ γνῶναι. This infinitive of purpose or motive is frequent in N.T. and later Greek. Among classical authors it is chiefly found in Thucyd., who favours it (see Goodwin, *MT.*, p. 319; Viteau, *Le Verbe*, p. 169 ff.). It is perhaps connected with the use of the genitive after verbs of aiming, hitting, etc. Paul has already spoken in ver. 8 of the γνῶσις of Christ. This thought again appeals to him, but now as being the natural development of winning Christ and being found in Him. For with Paul this Christian Gnosis is the highest reach of Christian experience. Cf. Wordsworth, *Excursion*, Bk. iv. :—

For knowledge is delight, and such delight  
Breeds love : yet suited as it rather is  
To thought and to the climbing intellect,  
It teaches less to love than to adore ;  
If that be not indeed the highest love.

γνῶσις is the necessary result of intimate communion with Christ. No better comment on the thought can be found than Eph. i. 11-20. Cf., as a most instructive parallel, John xvii. 3. The precise force of γνῶναι as opposed to εἰδέναι κ.τ.λ. is admirably brought out by Lft. on Gal. iv. 9, where he shows that γν. (1) has in view "an earlier state of ignorance" or "some prior facts on which the knowledge is based," and (2) contains "the ideas of thoroughness, familiarity, or of approbation". γν. emphasises "the process of redemption".—τὴν δύνανται τ. ἀνασ. . . . κοινωνίαν παθημ. . . . συμμορφ. . . . τῷ θανάτῳ. As to readings, τὴν must be omitted (with the best authorities) before κοινων., because the latter forms one idea with the preceding clause. In the case of τῶν it is more difficult to decide. But the evidence, both external and internal, is, on the whole, against it. συμμορφιζόμενος is clearly right, having unassailable attestation.—In this passage we have the deepest secrets of the Apostle's Christian experience unveiled. *Qui expertus non fuerit, non intelligit* (Anselm). Two experiences are described which cannot be separated: the experimental knowledge of the believer embraces (1) the power of Christ's resurrection, (2) the fellowship of His sufferings, conformity to His death. Paul puts the resurrection first,

because it was the Risen Christ he came to know; it was that knowledge which gave him insight into the real meaning of Christ's sufferings and death. But here he thinks altogether of a spiritual process which is carried on in the soul of him who is united to Christ. He has no idea of martyrdom before him (so, e.g., De W., Myr.). Nor is any earthly suffering present to his mind except, perhaps, as a discipline which overcomes sin. Thus Col. i. 24 is not a true parallel (so also Hpt.). The passages which illuminate his meaning are especially Rom. vi. 3-12, viii. 29, Gal. ii. 19-20, vi. 14. Christ, in Paul's view, carries the man who clings to Him in faith through all the great crises which came to Him on the path of His perfecting. The deepest of men's saving experiences run parallel, as it were, to the cardinal events of the Christian revelation, more especially to that atoning death accomplished once for all for the remission of sins. Cf. Rom. vi. 5, σὺμφυτοὶ γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ. This is the "crucifying of the flesh" in fellowship with Christ, which results in "newness of life" (Rom. vi. 4). On the Cross Christ died, i.e., the earthly part in Him died—His human flesh. But that was the only element in Him that could be tempted. And, as regards that element of His being, He died victorious, able to offer up His human life without spot unto God. They that are Christ's are enabled, by His power communicated to them, through a process of overcoming, to die to earthliness and the appeals made to their fleshly nature. But in dying on the Cross Christ identified Himself with the sin of the world, acknowledging that God's judgment upon sin was righteous and true, as the Head of mankind representing sinners and bearing the burden of their transgression. So, in the Apostle's view, they that are Christ's have the firm assurance that in Him the Crucified they have made full confession of their sin to the holy and gracious God. They know, by the witness of the Holy Spirit, that God accepts that confession and forgives them freely and joyfully. For they know that Holiness has accepted Love, and that Love has acknowledged Holiness, or rather, that the holy love of the Father and the Son is revealed in its unity on the Cross of Christ. The result of death with Christ is life in Him. This new life depends on Christ's resurrection. "Because I live, ye shall live also." The power (δύναμις) of His resurrection as experienced by the

c True reading: συμμορφούμενος<sup>1</sup> τῷ θανάτῳ αὐτοῦ, 11. εἴ πως<sup>4</sup> καταντήσω εἰς τὴν μένος with  $\aleph^* \text{ABD}^* \text{P}$ , 17, 67\*\*, 71, Euth.cod., Bas. FG, d, e, g, go., Iren., Lucif., Victorin. συνφορτεῖσθαι<sup>6</sup>. 12. οὐχ ὅτι ἦδη ἔλαβον, ἢ ἦδη<sup>5</sup> τετελείωμαι<sup>3</sup>. \*διώκω δέ, εἰ καὶ<sup>4</sup> καταλάβω ἐφ' ᾧ καὶ<sup>5</sup> κατελήφθην<sup>6</sup> d Acts xxvi. 7; Eph. iv. 13. e Only here in N.T. f Cf. Heb. ii. 10, v. 9; Wisd. iv. 13. g See note in fr. h Rom. ix. 30; 1 Cor. ix. 24; Sirach xv. 7.

<sup>1</sup> So  $\aleph^* \text{DcEKL}$ , Bas., Chr., Thdrt. Ti., Trg., Alf., Ws., W.H. συμμορφίζομενος with  $\aleph^* \text{ABD}^* \text{P}$ , 17, 67\*\*, 71, Euth.cod., Bas. FG, d, e, g, go., Iren., Lucif., Victorin. συνφορτεῖσθαι.

<sup>2</sup> So Myr., with KL, arm. cop. Thdrt., Thphl. Edd. (exc. Myr.) τὴν ἐκ νεκρῶν with  $\aleph \text{ABDEP}$ , 17, 31 *et al.*, d, e, f, g, vg. go. syrr., Ir., Bas., Euth.cod., Chr. Fgr.-Ggr., τῶν ἐκ. Myr. supposes that ἐκ was written in margin to explain ἐξαν., not found elsewhere in N.T., and that so the erroneous insertion of this ἐκ after τῶν produced τὴν ἐκ νεκ. This is improbable.

<sup>3</sup>  $\text{D}^* \text{EFG}$ , d, e, f, g, Iren., Ambrst. add ἡ ἦδη δεικνύμαι (FG<sup>2</sup> δικαιώμαι, G<sup>\*</sup> δικαιοῦμαι).

<sup>4</sup> So add. with  $\aleph^* \text{ABDcE}^* \text{KLP}$ , Clem., Eus., Marc., Chr., Euth.cod., Thdrt. Ti. om. καὶ with  $\aleph^* \text{D}^* \text{E}^* \text{FG}$ , 39, 112, d, e, f, g, vg., Tert., Hil., Victorin., Ambrst.

<sup>5</sup> Om. Dgr.\*Egr.Fgr.G, 67\*\*, Tert.

<sup>6</sup> So  $\text{BcDcEKL P}$ . Edd. κατελήμφθ. with  $\aleph \text{AB}^* \text{D}^* \text{FG}$ .

believer is the effect of His victory over death and sin; that victory which has given Him all power in heaven and earth; which enables Him to impart of His own life to those who are in His fellowship. It is not they who live but "Christ liveth in" them. The organic connexion between Christ and the Christian is the regulating idea for the Apostle. Christ is, as we have said, the Head and representative of humanity. Hence conformity to Christ (Rom. viii. 29, προώρσειεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ) all along the line, both in living and dying, is a return to the divinely-purposed type, for man was made in the image of God (see *loc. cit.*, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς). "In this appropriation of the death and rising of the Lord Jesus . . . there are three stages, corresponding to the Friday, Saturday and Sunday of Easter-tide. Christ died for our sins: He was buried: He rose again the third day. So, by consequence, 'I am crucified with Christ: no longer do I live: Christ liveth in me'" (Findlay, *Galat.* in *Expos. Bible*, p. 159). On the whole thought of this passage, see Pfeiderer, *Paulinism*, i., pp. 169, 192-207; Denney, *Expos.*, vi., 4, p. 299 ff.

Ver. 11. εἴ πως καταντ. This construction closely corresponds to the Homeric usage of εἴ κε or ἦν (as in *Odys.*, 3, 83, πατὴρ ἐμοῦ κλέος μετέρχομαι, ἦν που ἀκούσω) where the pro-

tasis really contains in itself its own apodosis "which consists of an implied idea of purpose" or hope (see Goodwin, *MT.*, p. 180; Burton, *MT.*, § 276; Viteau, *Le Verbe*, pp. 62, 116). Here the clause is almost equivalent to an indirect question. The Resurrection is the Apostle's goal, for it will mean perfect, unbroken knowledge of Christ and fellowship with Him. Paul knows by experience the difficulty of remaining loyal to the end, of being so conformed to Christ's death that the power of sin will not revive its mastery over him. So his apparent uncertainty here of reaching the goal is not distrust of God. It is distrust of himself. It emphasises the need he feels of watchfulness and constant striving (cf. διώκω, ver. 12), lest "having preached to others" he "be found a castaway" (1 Cor. ix. 27. Vv. 24-27 of this chap., along with Rom. viii. 17, are the best parallel to the passage before us). But, on the other side, he is always reminded that "faithful is He that calleth you" (1 Thess. v. 24).—καταντήσω. Probably aorist subjunctive (as corresponding with καταλάβω in ver. 12).—τὴν ἐξαν. τ. νεκρ. Authority, both external and internal, supports the reading τὴν ἐκ νεκρῶν. ἐξανάστ. is found nowhere else in N.T., and never in LXX. In later Greek it means "expulsion". It occurs only here in this sense. Holst. suggests that ἐξαν. is used here of the actual resurrection, because ἀνάστασις was used above of



believers with an ethical, ideal meaning. We are disposed to believe (with Ws. and others) that Paul is thinking only of the resurrection of believers (*cf.* Ps. Sol. iii. 13-16 for Jewish thought on this subject, the thought which had been Paul's mental atmosphere). This is his usual standpoint. In the famous passage 1 Cor. xv. 12 ff. it is exclusively of Christians he speaks. We have no information as to what he taught regarding a general resurrection. But considering that it is with spontaneous, artless letters we have to do, and not with theoretical discussions, it would be hazardous to say that he ignored or denied a general resurrection. For him the resurrection of Christians depends on and is conformed to the resurrection of their Lord. Teichmann (*Auferstehung u. Gericht*, p. 67), comparing chap. i. 23 with this passage, holds that Paul, although he has replaced the idea of resurrection by that of a continuous existence after death, occasionally (as here) uses the traditional *termini technici*. This may be so. More probably at one time he would give prominence to the thought of uninterrupted fellowship with Christ after death, while at another his longings would centre round the great crisis when Christ should acknowledge all His faithful servants and make them full sharers in His glory. It is not to be doubted that Paul, like the rest of the early Christians, expected that crisis soon to come.

Vv. 12-16. THE MARK OF THE MATURE CHRISTIAN,—TO PRESS FORWARD.—Ver. 12. οὐχ ὅτι. There is a curious difference (see W-M., p. 746) between the use of this phrase in classical and in N.T. Greek. λέγω is understood in both cases, but in the classical language the usage is rhetorical = "not only, but". In N.T. its purpose is to guard against misunderstanding, "I do not mean that," etc.—ἐλαβον. The aorist sums up the Apostle's experiences as far as the point he has reached, looking at it (with the usual force of the aorist) as a single fact. In English, of course, we must translate, "Not that I *have* already attained" (so R.V.). In Greek a sharper distinction is made between past and present. *Cf.* John xvii. 4, ἐγὼ σε ἐδόξεσα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας. It is needless to ask what is the object of ἐλαβον. None is required, just as we speak of "attaining". He has in view all that is involved in winning Christ and knowing Him. Probably the remaining verses of this paragraph are a caution to some at

Philippi who were claiming high sanctity, and so affecting superior airs towards their brethren. This would naturally lead to irritation and jealousies.—τετελειώμαι. The interesting variant δεδικαίωμα (*cf.* 1 Cor. iv. 4) is plainly very ancient, the gloss, probably, of some pious copyist who imagined that the Divine side of sanctification was left too much out of sight. τελειώω is a favourite word of the writer to the Hebrews. It means literally "to bring to the end" determined by God. See Bleek, *Heb. Brief.*, ii., 1, p. 299. A striking parallel to our passage is Philo, *Leg. Alleg.*, iii., 23 (ed. Cohn), πότε οὖν, ὡ ψυχὴ, μάλιστα νεκροφορεῖν σαντὴν ὑπολήψῃ; ἄρα γε οὐχ ὅταν τελειωθῇς καὶ βραβεῖων καὶ στεφάνων ἀξιωθῇς; ἔση γὰρ τότε φιλόθεος, οὐ φιλοσώματος.—διώκω. It is unnecessary to assume the metaphor of the race-course. δι. and καταλαμβάνω are correlative words (δι. esp. frequent in Paul) = "seek and find," "pursue and overtake". *Cf.* Rom. ix. 30, Exod. xv. 9 (LXX). Of course both may be used with a metaphorical colour. *Cf.* 1 Cor. ix. 24, and also 2 Clem. xviii. 2 (quoted by Wohl.). —εἰ καὶ καταλ. See on εἰ πῶς καταντ. *supr.* The subjunctive here is deliberative as being in an indirect question (see Blass, *Gramm.*, p. 206). We believe καὶ ought to be read, as it would very easily slip out before κατ. It emphasises the correspondence with the following κατελήμθην, and may possibly be a sort of correction of εἰ πῶς in the previous verse, "in the hope that I may really grasp (do my part in grasping)". Hpt. quotes aptly from Luther: "ein Christ ist nicht im Wordensein sondern im Werden, darum wer ein Christ ist, ist kein Christ".—ἐφ' ᾧ. Two distinct interpretations are possible and equally good. It may (1) be = ἐπὶ τούτῳ ὅτι, "for this reason, viz., that I," etc., or (2) = τοῦτο ἐφ' ᾧ, "that with a view to which I," etc. Whichever be chosen, the sense remains the same. Paul lays, as it were, the responsibility of his attaining upon Christ. Christ's grasp of his whole being (κατελήμθην) must have a definite purpose in it. Paul's Christian progress is the only thing that can correspond (καὶ) to his experience of Christ's power.—X. ἢ. τοῦ is certainly to be omitted. It is difficult to decide whether ἢ. ought to be read or not. There is some force in the remark of Ws. that there would be no motive for adding ἢ., while X. alone would follow the analogy of vv. 8-9 (see Ws., *TK.*, p. 88).



<sup>i</sup> Rom. iii. 28, xiv. 14 (LXX). <sup>k</sup> John ix. 25. For ellipse, cf. 2 Cor. ix. 6; Gal. ii. 9, v. 13 (see Blass, *Gr.*, 287-288). <sup>1</sup> See note *infr.* <sup>m</sup> Heb. vi. 10, xiii. 2 (with genit.). Here alone (in N.T.) with accus. Often with this constr. in LXX. <sup>n</sup> This phrase only here in N.T. See note *infr.* <sup>o</sup> Only here in N.T. <sup>p</sup> Only here in N.T. Job xvi. 13; Lam. iii. 12; Wisd. v. 12. <sup>q</sup> See on ver. 12 *supr.*

<sup>i</sup> Rom. iii. 28, xiv. 14 (LXX). <sup>k</sup> John ix. 25. For ellipse, cf. 2 Cor. ix. 6; Gal. ii. 9, v. 13 (see Blass, *Gr.*, 287-288). <sup>1</sup> See note *infr.* <sup>m</sup> Heb. vi. 10, xiii. 2 (with genit.). Here alone (in N.T.) with accus. Often with this constr. in LXX. <sup>n</sup> This phrase only here in N.T. See note *infr.* <sup>o</sup> Only here in N.T. <sup>p</sup> Only here in N.T. Job xvi. 13; Lam. iii. 12; Wisd. v. 12. <sup>q</sup> See on ver. 12 *supr.*

<sup>1</sup> So KL, Thdrt. Ti., Ws. X. l. with  $\Sigma$ AP, 47, 73, 80, 109, cscr., fscr., syrp. mg. cop. arm., Chr., Aug., Ambrst. Trg., Alf., Myr. X. with BD<sup>e</sup>E<sup>f</sup>FG, 17, 179, d, e, g, go. æth., Clem., Marc., Hil., Victorin.

<sup>2</sup> So Lach., Trg., Alf., Ws. (W.H. mg.) with BD<sup>e</sup>EFGKL, d, e, f, g, vg. go. syr. sch. et p. arm., Tert., Chr., Victorin. Ti., W.H. (r)  $\sigma\upsilon\pi\omega$  with  $\Sigma$ AD<sup>e</sup>r<sup>+</sup>P, 17, 23\*, 31 *et al.*, cop. æth., Clem., Bas., Euth. cod., Thdrt.

<sup>3</sup> D<sup>e</sup>FG, d, e, f, g, vg.  $\epsilon\iota\varsigma$   $\delta\epsilon$   $\tau\alpha$ .

<sup>4</sup> So DEFGKLP, Bas., Chr., Thdrt. Edd.  $\epsilon\iota\varsigma$  with  $\Sigma$ AB, 17, 73, 80, Clem., Euth. cod., Cyr. Myr. thinks that  $\epsilon\pi\iota$  is explanatory.

Ver. 13. ἀδελφοί. This direct appeal to them shows that he is approaching a matter which is of serious concern both to him and them.—ἐγὼ ἑμαυτόν. Why such strong personal emphasis? Is it not a clear hint that there were people at Philippi who prided themselves on having grasped the prize of the Christian calling already? Paul has been tacitly leading up to this. He will yield to none in clear knowledge of the difference between the old and the new life. He knows more surely than any how completely he has broken with the past. Yet, whatever others may say, he must assume the lowly position of one who is still a learner. It makes little difference whether οὐ or οὐπω be read. The authorities are pretty evenly balanced.—λογίζομαι. The word (often used by Paul) has the force of looking back on the process of a discussion and calmly drawing a conclusion. Cf. Rom. viii. 18 (with note of SH.). The Apostle expresses his deliberately formed opinion.— $\xi\upsilon\upsilon$   $\delta\acute{\epsilon}$ . There is no need to supply a verb. His Christian conduct is summed up in what follows. Never has there been a more unified life than that of Paul as Apostle and Christian. "When all is said, the greatest art is to limit and isolate oneself" (Goethe).— $\tau\grave{\alpha}$   $\mu\acute{\epsilon}\nu$   $\delta\pi$ . ἐπιλανθ. There are a few exx. in classical Greek of ἐπιλανθ. with the accusative, e.g., Aristoph., *Nub.*, 631. But in the later language there was an extraordinary extension of the use of the accusative. (See Hatz., *Einkl.*, p. 220 ff.) Does  $\tau\grave{\alpha}$   $\delta\pi$ . mean the old life, or the past stages of Christian experience? If the metaphor were strictly pressed, no doubt the latter alternative would claim atten-

tion. But pressing metaphors is always hazardous. And parallel passages seem rather to justify the first meaning, e.g., Jer. vii. 24, ἐγενήθησαν  $\epsilon\iota\varsigma$   $\tau\grave{\alpha}$   $\delta\pi$ ισθεν καὶ οὐκ  $\epsilon\iota\varsigma$   $\tau\grave{\alpha}$  ἔμπροσθεν (of disobeying God's commands); Luke ix. 62, βλέπων  $\epsilon\iota\varsigma$   $\tau\grave{\alpha}$   $\delta\pi$ ισω; John vi. 66, πολλοὶ τῶν μαθητῶν . . . ἀπῆλθον  $\epsilon\iota\varsigma$   $\tau\grave{\alpha}$   $\delta\pi$ ισω.—τοῖς ἔμπρ. ἔπεκτ.  $\tau\grave{\alpha}$  and  $\tau\grave{\alpha}$  ἔμπρ. are found in Herodot. and Xenoph. Wetstein quotes most aptly from Luc., *de Cal.*, 12, οἶόν τι καὶ ἐπὶ τοῖς γυμνικοῖς ἀγῶσιν ὑπὸ τῶν δρομέων γίγνεται· κἀκεῖ γὰρ ὁ μὲν ἀγαθὸς δρομεὺς τῆς ὑσπληγῶς εὐθὺς καταπεσοῦσης, μόνον τοῦ πρόσω ἐφιεμένος καὶ τὴν διανοίαν ἀποτείνας πρὸς τὸ τέμα κἀν τοῖς ποσὶ τὴν ἑλπίδα τῆς νίκης ἔχων, τὸν πλησίον οὐδὲν κακουργεῖ. In using this comparison, Paul, of course, adapts himself, as among Greeks and Romans, to a custom of their national life. On this kind of adaptation see an excellent discussion in Weizsäcker, *Apost. Zeitalter*, pp. 100-104.

Ver. 14. κατὰ σκ. "In the direction of the mark." Exactly parallel is Acts viii. 26, πορεύου κατὰ μεσημβρίαν. Perhaps akin are uses like Thucyd., 6, 31, κατὰ θέαν ἤκειν; Hom., *Odys.*, 3, 72, κατὰ πρῆξιν ("for the sake of business," Ameis-Hentze). It is needless to distinguish between σκοπὸν and βραβεῖον in the Apostle's thought. Both really point to that unbroken and complete fellowship with Christ which is attained through the power of His resurrection, that resurrection being the condition of the believer's victory over sin and death, and making it possible for him to enter the "house not made with hands, eternal in the heavens". The purified life in heaven is, in a word,

ἡ βραβεῖον τῆς ἁνῶ κλήσεως<sup>1</sup> τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.<sup>2</sup> 15. <sup>1</sup> 1 Cor. ix. 24.  
 ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν<sup>3</sup>. καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ <sup>2</sup> Gal. iv. 26; Col. iii. 1.

t Rom. xi. 29; Eph. i. 18; Heb. iii. 1 al. u See note *infra*. v Only here in N.T.

<sup>1</sup> Tert. apparently reads ἀνεγκλήσεως.

<sup>2</sup> D\*EF<sup>g</sup>-G, d, e, g εν Κυριω Ι. Χ.

<sup>3</sup>  $\Sigma$ L, 30, 39, 41 al., Clem. φρονουμεν (so Lft. mg.).

both the goal and the prize. Contrast with this exulting thought *Omar Khayyām*, xxxviii.: "The stars are setting and the caravan starts for the dawn of nothing"—*εἰς τὸ βραβ.* The word occurs in Comedy, Inscr. and N.T. (1 Cor. ix. 24). Cf. 1 Clem., v., 5, δ Παῦλος ὑπομονῆς βραβεῖον ὑπέδειξεν, where it is perhaps suggested by our passage. It is possibly one of those words which must have been common in colloquial Greek (cf. the frequent use of βραβεύς), but have survived only in a few books. *εἰς* must be read with the best authorities, for, as Lft. notes, "the prize marks the position of the goal". *ἐπὶ* is an explanatory gloss.—τῆς ἁνῶ κλ. "The upward calling." The Apostle seems to mean that the βραβεῖον is the ἁνῶ κλήσις (so also Lips.). κλήσις is the technical word in the Epistles for that decisive appeal of God to the soul which is made in Jesus Christ: the offer of salvation. Those who listen are designated κλητοί. Cf. Rom. viii. 30 and Hltzm., *N.T. Th.*, ii., p. 165 ff. This κλ. is not merely to "the inheritance of the saints in light". Its effect must be seen in the sanctification of the believer's life on earth. But here the addition of ἁνῶ suggests that the Apostle has before him the final issue of the calling which belongs to those who have endured to the end, who have run with patience the race set before them. The phrase seems to carry much the same meaning as Heb. iii. 1, κλήσεως ἑπουρανίου. Cf. the suggestive comment of Chr., τοὺς μάλιστα τιμωμένους τῶν ἀβλητῶν καὶ τῶν ἡνιόχων οὐ στεφανοῦσιν ἐν τῷ σταδίῳ κάτω, ἀλλ' ἂν καλέσας ὁ βασιλεὺς ἐκεῖ στεφανοῖ.—ἐν Χ. Ἰ. Although it would give a satisfactory sense to take these words with διώκω (so e.g., Myr., Ws.), it is far more natural to join them closely with τ. ἁνῶ κλ. This is emphatically ἐν Χ. Ἰ. Only in connexion with Him has the κλήσις either in itself or in its goal any meaning.

Ver. 15. τέλειοι. What Paul understands by τέλ. we can easily discover from Eph. iv. 13-14, Col. i. 28, iv. 12, 1

Cor. ii. 6 (cf. also the definition of the word in Heb. v. 14 taken in connexion with vi. 1). In all these passages τέλ. depends upon knowledge, knowledge gained by long experience of Christ, resulting both in firm conviction and maturity of thought and conduct. It has not so much our idea of "perfect" = "flawless," as of "perfect" = "having reached a certain point of completeness," as of one who has come to his full growth, leaving behind him the state of childhood (νήπιος). Cf. chap. i. 9-10. Lft. supposes a reminiscence of the technical term τέλειος, used in the Mysteries to denote the *initiated*, and imagines Paul to speak with a certain irony of people at Philippi who claimed to be in this fortunate position as regards the Christian faith. There is no need to assume here the language of the Mysteries (as Anrich shows, *Das Antike Mysterienwesen*, Gött., 1894, p. 146, n. 1), or to find irony in Paul's words. Probably there were some (see on ver. 13 *supr.*) at Philippi who boasted of a spiritual superiority to their brethren and who may have called themselves τέλειοι. This may have been due to special equipment with the Spirit manifesting itself in speaking with tongues, etc. See 1 Cor. xii. *passim*. But Paul takes the word seriously and points out what it involves. [Wernle's attempt in *Der Christ u. die Sünde bei Paul.*, pp. 6-7, to show that this passage is no argument against Christian perfection which he believes Paul to hold, rests on the erroneous association of τέλ. with the Mysteries.] —τοῦτο φρ. Let us show our humble conviction that we are still far from the goal which we desire to attain.—καὶ εἴ . . . ἀποκαλ. If, in the case of any separate detail of character or knowledge, you imagine yourselves to be τέλειοι, to have reached the highest point, God will reveal the truth (the true standpoint of humility) on this matter also. The form of the conditional sentence suggests that Paul knew of persons at Philippi who had erroneous views on



w Matt. xxi. 39; Luke x. 11; Eph. v. 33; Rev. ii. 25. **τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει**. 16. **πλὴν εἰς δὲ ἐφθάσαμεν**,<sup>1</sup> **τῷ αὐτῷ** <sup>7</sup> **στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν**.<sup>1</sup> 17. **Συμμιμηταὶ**<sup>2</sup> **μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὐτῶ**<sup>3</sup>

x Rom. ix. 31; 2 Cor. x. 14; 2 Sam. xx. 13; Cant. ii. 12 *al.* y Gal. v. 25, vi. 16. Cf. Rom. iv. 12. z Only here in N.T. a Chap. ii. 4; Rom. xvi. 17; 2 Cor. iv. 18; Gal. vi. 1.

<sup>1</sup> So **ΣcKLP**, **syrr.** **æthpp.**, **Chr.**, **Dam.**, **Thdrt.** **Edd.** **τῷ αὐτῷ στοιχεῖν** (without the words added) with **Σ\*AB**, 17, 67\*\*, **cop.** **sah.** **æth<sup>ro</sup>.**, **Hil.**, **Aug.** **τὸ αὐτὸ φρονεῖν**, **τῷ αὐτῷ στοιχεῖν**, **DEFG**, 23, 31, 37, **O.L.** **vg.**, **Euth.** **oed.**, **Victorin.**, **Ambrst.**

<sup>2</sup> So **Trg.**, **Alf.** with **AB<sup>3</sup>DcEKL**. **Ti.**, **Ws.**, **W.H.** **συνμ** with **ΣB\*D\*FG**.

<sup>3</sup> So **Ti.**, **W.H.** with **ΣABD\*FG**. **Trg.**, **Alf.**, **Ws.** **οὕτως** with **DcEK<sup>sil</sup>.L<sup>sil</sup>.P**, etc. See **Ws.**, **TK.**, p. 64, who thinks that **οὕτως** is connected with a similar reading at **iv. 1**. Both he attributes to the arbitrariness of the copyist.

this subject. But his hint of rebuke is very delicately put. **εἰ τι κ.τ.λ.** It is far-fetched to take this (as **Hpt.** does) of their judgment on the Judaizers. Paul has forgotten, for the time, the special anxiety which weighs upon him, and has become absorbed in the glorious vista which unfolds itself to the Christian. **καὶ τοῦτο κ.τ.λ.** A firm conviction of the Apostle's. See esp. **1 Cor. ii. 10** (and cf. **Von Soden**, *Abhandlungen C. v. Weiss. gewidmet*, p. 166).

**Ver. 16.** **πλὴν**. It is quite common as introducing a parenthesis. "Only one thing! So far as we have come, keep the path" (**Weizs.**). For the word cf. **Schmid**, *Atticismus*, i., p. 133, and **Bonitz's Index** to Aristotle.—**εἰς δὲ ἐφθάσ.** In later Greek (as in modern) **φθάνω** has lost all idea of *anticipation* and simply means "come," "reach". Cf. **2 Cor. x. 14** (and see **Hatz.**, *Eini.*, p. 199; *Sources of N.T. Greek*, p. 156). "So far as we have come." In what? **Ws.** thinks in right **φρονεῖν**, connecting the words immediately with **τοῦτο φρονῶμεν**. **Kl.** supposes the **νόμος δικαιοσύνης**, referring to the earlier part of the chap. (esp. **ver. 9**). Does he not rather mean the point reached on the advance towards the goal (the **κατὰ σκοπὸν διώκειν**), which is the subject directly before his mind? The very use of **στοιχεῖν** seems to justify this interpretation.—**τῷ αὐτῷ**. It is, at first sight, natural to refer **τ. αὐτ.** immediately to **δ** preceding. And this may be right. But there is much force in the interpretation of **Lips.**, who renders "let us walk on the *same* path" (so also **Hlst.**). The exhortation would then be directed against the difference of opinion and feeling which were certainly present in the Church at Philippi, and is suggested to Paul by the **ἐτέρως φρον.** of **ver. 15**. That this was an early inter-

pretation is shown by the **v.l.** of **TR**. The words **κανόνι τὸ αὐτὸ φρονεῖν** (not found in the best MSS.) are evidently a gloss on the text. "Only, so far as we have come, let us keep to the same path." **τῷ αὐτῷ** after an instance of a dative common after verbs of "going" and "walking" in **N.T.** Cf. **Buttm.**, *Gram.*, p. 184.—**στοιχεῖν**. An imperative infinitive found in **Hom.**, **Aristoph.**, **Inscr.** (see **Meisterhans**, *Gram. d. att. Inscr.*, § 88 A; **Viteau**, *Le Verbe*, p. 147). Probably this usage is closely connected with the origin of the infinitive, which was a dative, as is shown, e.g., by the infinitive in English, e.g., "to work". This might easily become an imperative, "to work"! Analogous is the use of **χαίρειν** and **ὑγιαίνειν** in **Letters**. **στ.** is only found in late writers, although, from the frequency of **στοίχος**, we may infer that it must have existed in earlier times. Literally it means "march in file". **Moule** well observes that **στ.** more than **περιπατεῖν** (the common word) suggests the *step*, the detail.

**Vv. 17-19.** A SOLEMN WARNING AGAINST THE EARTHLY, SENSUAL MIND.—**Ver. 17.** **συνμμ.** The compound is significant. *Uno consensu et una mente* (**Calv.**). This emphasis on their unity justifies the interpretation of **τῷ αὐτῷ** favoured above. Paul is compelled to make his own example a norm of the new life. It was not as in Judaism where the Law lay ready to hand as a fixed standard. There was, as yet, no tradition of the Christian life.—**σκοπεῖτε**. A keen, close scrutiny. Cf. **Rom. xvi. 17** (but there = "mark so as to avoid").—**οὐτῶ** probably points back to **μου**. It seems more natural to give **καθώς** its common argumentative force, "even as".—**τύπον** = (1) "stamp" of a die, (2) "copy, figure," as the stamp bears a figure on



<sup>b</sup> περιπατοῦντας, <sup>b</sup> καθὼς ἔχετε <sup>c</sup> τύπον ἡμᾶς. 18. πολλοὶ γὰρ περι- <sup>b</sup> Eph. iv. 17;  
πατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς <sup>1</sup> Thess.  
<sup>d</sup> ἐχθροὺς τοῦ <sup>d</sup> σταυροῦ τοῦ Χριστοῦ. 19. ὦν τὸ <sup>e</sup> τέλος <sup>e</sup> ἀπώλεια, <sup>c</sup> 2 Thess.  
ὦν ὁ Θεὸς ἡ <sup>h</sup> κοιλία, καὶ ἡ δόξα ἐν τῇ <sup>h</sup> αἰσχύνῃ αὐτῶν, οἱ τὰ <sup>1</sup> Tim. iv.  
12; 1 Pet.  
v. 3 <sup>al.</sup> d See note *infra*. e Contrast Gal. vi. 14. f Rom. vi. 21; 2 Cor. xi. 15; 1 Pet. iv. 17  
<sup>al.</sup> g See note *infra*. h Rom. xvi. 18. Cf. 1 Cor. vi. 13; Sirach xxlii. 6. i See note *infra*.

the face of the die, (3) "mould, pattern," by transference from the effect to the cause. Wetst. quotes Diod. Sic., *Ex.* (?), τὸν αὐτοῦ βίον εἰς καλῶν ἐπιτηδευμάτων μίμησιν ἀρχέτυπον τιθέναι. See also Radford, *Expositor*, v., 6, p. 380 ff.

Ver. 18. πολλοὶ κ.τ.λ. To whom does he refer? Plainly they were persons inside the Christian Church, although probably not at Philippi. This (against Ws.) is borne out by the use of *περιπατεῖν* compared with *περιπατοῦντας* (ver. 17) and *στοιχεῖν* (ver. 16), by *κλαίων* which would have no meaning here if not applied to professing Christians, and further by *ἐχθροὺς* which would be a mere platitude if used of heathens or Jews. Some (*e.g.*, Schinz, Hort, Cone, etc.) refer this passage to the same persons as he denounces at the beginning of the chapter, the Judaizing teachers. And no doubt they might fitly be called *ἐχθροὶ τοῦ σταυροῦ* (*cf.* Gal. vi. 12-14). But the rest of the description applies far more aptly to professing Christians who allowed their liberty to degenerate into licence (Gal. v. 13); who, from an altogether superficial view of grace, thought lightly of continuing in sin (Rom. vi. 1, 12-13, 15, 23); who, while bearing the name of Christ, were concerned only with their own self-indulgence (Rom. xvi. 18). If there did exist at Philippi any section disposed to look with favour on Judaizing tendencies, this might lead others to exaggerate the opposite way of thinking and to become a ready prey to Antinomian reaction. Possibly passages like the present and Rom. xvi. 18 point to the earliest beginnings of that strange medley of doctrines which afterwards developed into Gnosticism. That this is the more natural explanation seems also to follow from the context. The Apostle has had in view, from ver. 11 onwards, the advance towards perfection, the point already attained, the kind of course to be imitated. It seems most fitting that he should warn against those who pretended to be on the straight path, but who were really straying on devious by-ways of their own.—οὓς πολλάκις ἔλεγον κ.τ.λ.

"Whom I often used to call," etc. (so also Grotius, Heinrichs, Hfm.). *Cf.* Æsch., *Eumen.*, 48, οὔτοι γυναῖκας ἀλλὰ Γοργόνας λέγω. Hatz. (*Einl.*, p. 223) remarks that in the Greek islands they say *μὲ λέγει* or *λέγει με* = "he names me". Paul speaks with a depth and vehemence of feeling (πολλοὶ . . . *πολλάκις* . . . *κλαίων*) which suggest his genuine interest in those disloyal Christians who had once seemed to receive his message. If we imagine that the terms he uses are too strong to apply to professing Christians, we must remember that he speaks in a most solemn mood and from the highest point of view.—τ. ἐχθροὺς τ. στ. τ. X. If we are right in taking *λέγω* = "call," "name," τοὺς ἐχθ. will come in as the remoter accusative. Otherwise it must be regarded as assimilated to the relative clause, as in 1 John ii. 25. The true Christian is the man who is "crucified with Christ," who has "crucified the flesh with its affections and lusts". The Cross is the central principle in his life. "If any man will come after Me, let him deny himself and take up his cross and follow Me." Those here described, by their unthinking self-indulgence, run directly in the teeth of this principle. The same thing holds good of much that passes for Christianity in modern life. "Who has not known kindly, serviceable men hanging about the Churches with a real predilection for the suburban life of Zion . . . and yet men whose life just seemed to omit the Cross of Christ" (Rainy, *op. cit.*, p. 286). It is quite probable that Paul would feel their conduct all the more keenly inasmuch as Judaizers might point to it as the logical consequence of his liberal principles.

Ver. 19. ἀπώλεια. Paul regards the two issues of human life as *σωτηρία* and *ἀπώλεια* (1 Cor. i. 18, 2 Cor. ii. 15-16). The latter is a common word for "destruction". There is much in the Epistles to support the statement of Hltzm. (*N.T. Th.*, ii., p. 50): "To be dead and to remain dead eternally, that is to him (Paul) the most dreadful of all thoughts". (Similarly Kabisch, *Eschatol. d. Paul.*, pp. 85,

k Jas. iii. 15. <sup>a</sup> ἐπίγεια φρονούντες. 20. ἡμῶν γὰρ<sup>1</sup> τὸ πολίτευμα ἐν οὐρανοῖς  
 l Only here  
 in N.T. ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα, Κύριον Ἰησοῦν Χριστόν.  
 m P. has it  
 Eph. v. 23.  
 Past. Epp. (ten times). A word found (with excep. of four exx. in Luke's writings) only in later  
 books of N.T. n 1 Cor. i. 7; Gal. v. 5; Heb. ix. 28.

<sup>1</sup> δε d, e, f, g, m, go. arm. æth. syrsc. et p. mg., Clem., Or., Eus., Chr., Thdrt.,  
 Cyp., Hil.

134.)—ἡ κοιλία. Most comm. compare Eupolis, Κολακ. 4, κοιλιοδαίμων, a "devotee of the belly". κ. is probably used as a general term to include all that belongs most essentially to the bodily, fleshly life of man and therefore inevitably perishes. *Istorum venter nitet: nostrum corpus atteritur: utrumque schema commutabitur* (Beng.). Hort (*Judaistic Christianity*, p. 115 ff.) supposes that we have here the same development of Judaism which is attacked in Col. ii. 20-23. But this type of life was by no means confined to Jews.—ἡ δ. ἐν τ. αἰσχ. "Who boast of what is really a disgrace to them." Wetst. aptly quotes Polyb., 15, 23, ἐφ' οἷς ἐχρῆν αἰσχύνεσθαι καθ' ὑπερβολήν, ἐπὶ τοῖς ὡς καλοῖς σεμνύνεσθαι καὶ μεγαλαυχεῖν. Cf. Prov. xxvi. 11, ἔστιν αἰσχύνῃ ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνῃ δόξα καὶ χάρις. (So also Sirach iv. 21.) This was apparently a current proverb. The limiting of αἰσχ. here to sensual sins is doubtful.—οἱ τ. ἐπίγ. φρον. It seems reasonable to explain the nominative as a resumption of the opening words of the sentence, summing up tersely the character in view. Cf. Mark xii. 38-40. τὰ ἐπίγ. are opposed to τὰ ἔμπροσθεν or τὰ ἄνω. Curiously parallel is the Homeric phrase (*Odyss.*, 21, 85), νῆπιος ἀγορεύεται ἐφημέρια φρονέοντες.

Vv. 20-21. HEAVENLY-MINDEDNESS AND ITS PROSPECT.—Ver. 20. τὸ πολίτευμα. "Our commonwealth." (Tertull., *municipatus*. Cyp., Iren., *conversatio*.) The thought is certainly suggested by ἐπίγ. φρον. in ver. 19 (this is the force of γάρ). This world has a characteristic spirit of its own. Worldliness is the common bond of citizenship in it. There is another commonwealth, not of the world (John xviii. 36), which inspires its members with a different tone of life. They "seek the things above where Christ sitteth at the right hand of God". Cf. 4 *Esr.*, 8, 52: *Vobis enim apertus est paradisus . . . præparata est habundantia, aedificata est civitas*. The stability and security of the *pax Romana* (one of the most favourable influences for Christi-

anity) filled the thought of the time with high conceptions of citizenship and its value. This would specially appeal to the Philippians, who must have prided themselves on possessing the *jus Italicum* with all its privileges (see Marquardt, *Römische Staatsverwaltung*, Bd. i., pp. 363-365). Again and again Paul himself found his Roman citizenship a sure protection. Perhaps the unjust treatment he had received in that capacity at Philippi (Acts xvi. 22-23, 37-39) resulted in securing for the young Christian community a certain immunity from persecution through the favour of the magistrates who might fear the consequences of their gross violation of justice. The word πολίτευμα had been adopted by the Jews from Greek civic life long before this letter was written (see Hicks, *Classical Review*, i., 1, pp. 6-7, on the whole subject of political terms in N.T.). Cf. Philo, *de Conf. Ling.*, p. 78 (ed. Wendl.), πατρίδα μὲν τὸν οὐράνιον χώρον ἐν ᾧ πολιτεύονται, ξένην δὲ τὸν περίγειον ἐν ᾧ παρώκησαν νομίζουσας; Aug., *de Civ. D.*, xi., 1 (quoted by Wohl.); the Latin Mediaev. Hymn, *Urbs Ierusalem beata, Dicta pacis visio, Quae construitur in caelis, Vivis ex lapidibus*; and see Heb. x. 34, Jas. iv. 4, 1 John ii. 17. πολίτ. is used = "commonwealth" in 2 Macc. xii. 7 and Inscriptions. There is a good discussion of Paul's relation to the state in Hltzm., *N.T. Th.*, ii., p. 157 ff.—ἐν οὐρανοῖς. Paul had no earthly home.—ὑπάρχει. It is perhaps used to add dignity to the thought, or, possibly, to emphasise the idea of substantial existence and reality. Cf. ὑπάρχων in chap. ii. 6.—ἐξ οὗ. It seems needless to make this an advrb. οὗ refers quite directly to πολίτευμα (so also Beng., Hfm., Lips., Holst., etc.).—καὶ marks the reasonableness of looking for the Saviour from the heavenly commonwealth. Because their πολίτ. is in heaven they have a claim on the Saviour, just as the Philippians might rightfully look for protection to Rome.—σωτῆρα. Used, no doubt, in the technical sense of Christ's deliverance at His coming (so



21. ὁς ὁ μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς <sup>1</sup> τὸ ὁ 1 Cor. iv. 6; 2 Cor. xi. 13-15. No other exx. in N.T. Late authors.

γενέσθαι αὐτὸ <sup>2</sup> ὁ σύμμορφον <sup>3</sup> τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν

<sup>4</sup> ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ <sup>5</sup> τὰ πάντα.

p Luke i. 48 (1 Sam. i. 11); Acts viii. 33 (Isa. liii. 8). q For constrn. see note *infra*. Rom. viii. 29. Eph. iii. 7; Col. ii. 12 *al* (only in P). Four exx. in Wisd.

<sup>1</sup> So Dbet<sup>c</sup>, EKLP, Chr., Thdrt., Victorin., Aug. ("an ancient supplement," Myr.). Edd. om. εἰς τὸ γενέσθαι αὐτὸ with  $\aleph$ ABD\*FG, d, e, f, g, m, vg. go. cop., many Fathers.

<sup>2</sup> So Trg., Alf., Ws., W.H. with ABD<sup>c</sup>EKLP, etc. Ti. συνμ. with  $\aleph$ D\*FG.

<sup>3</sup> So  $\aleph$ cD<sup>c</sup>EL, vg., Chr.<sup>341</sup>, Thdrt., Dam., Hil. Ti., Trg., Alf., Myr., Ws. αὐτῷ (W.H. αὐτῷ) with  $\aleph$ \*ABD\*FGKP, d, e, g, Eus., Epiph., Euth., Chr.

also Kl.), but strangely rare until the Pastoral Epistles. It corresponds to Paul's use of *σωτηρία*.—ἀπεκδεχ. The compound emphasises the intense yearning for the Parousia. It is no wonder that early Christian thought centred round that time. There was nothing to root their affections in the world (*cf.* Gal. i. 4). The dominant influence of this expectation in Paul's thinking and working is only beginning to be fully recognised. See some suggestive paragraphs in Wernle's *Der Christ u. die Sünde bei Paul.*, pp. 122-123.—Κύρ. 'I. X. This order is always found in the phrase.

Ver. 21. μετασχ. It is doubtful whether, in this passage, any special force can be given to μετασχ. as distinguished from μεταμορφοῦν, carrying out the difference between σχῆμα and μορφή. The doubt is borne out by its close connexion here with σύμμορφον. Perhaps, however, the compound of σχῆμα has in view the fact that only the fashion or figure in which the personality is clothed will be transformed. We have here (as Gw. notes) the reverse of the process in chap. ii. 6-11. The *locus classicus* on the word is 2 Cor. xi. 13-15. It is found in Plato and Aristotle in its strict sense. *Cf.* also 4 Macc., ix., 22. It is Christ who effects the transformation in the case of His followers, because He is πνεῦμα ζωοποιούν (1 Cor. xv. 45). *Cf.* *Apocal. of Bar.*, li. 3: "As for the glory of those who have now been justified in my law . . . their splendour will be glorified in changes, and the form of their face will be turned into the light of their beauty, that they may be able to acquire and receive the world which does not die".—τὸ σῶμα τ. τατείν. The expression must apply esp. to the unfitness of the present bodily nature to fulfil the claims of the spiritual life. It is pervaded by fleshly lusts; it is doomed to decay. τατείν. is plainly suggested by

δόξα which follows. σῶμα is "pure form which may have the most diverse content. Here, on earth, σῶμα = σάρξ" (see an illuminating discussion by F. Köstlin, *Jahrb. f. deutsche Th.*, 1877, p. 279 ff.). Holst. (*Paulin. Th.*, p. 10) notes that for this conception of σῶμα as "organised matter," the older Judaism had no word besides רִשְׁתָּהּ. Later Hellenistic Judaism used the word σῶμα in its Pauline sense (see Wisd. ix. 15).—εἰς τὸ γ. α. is to be omitted with the best authorities. See *crit. note supra*.—σύμμορφον is used proleptically as its position shows. *Cf.* 1 Thess. iii. 13, στήριξαι τὰς καρδίας ὑμῶν ἀμέμπτους. Perhaps the compound of μορφή is used to remind them of the completeness of their future assimilation to Christ. *Cf.* Rom. viii. 29. The end of the enumeration in that passage is ἐδόξασεν. δόξα is the climax here.—τ. σῶμ. τ. δόξης α. With Paul δόξα is always the outward expression of the spiritual life (πνεῦμα). It is, if one may so speak, the semblance of the Divine life in heaven. The Divine πνεῦμα will ultimately reveal itself in all who have received it as δόξα. That is what the N.T. writers mean by the completed, perfected "likeness to Christ". This passage, combined with 1 Cor. xv. 35-50 and 2 Cor. iv. 16-v. 5, gives us the deepest insight we have into Paul's idea of the transition from the present life to the future. He only speaks in detail of that which awaits believers. Whether they die before the Parousia or survive till then, a change will take place in them. But this is not arbitrary. It is illustrated by the sowing of seed. The Divine πνεῦμα which they have received will work out for them a σῶμα πνευματικόν. Their renewed nature will be clothed with a corresponding body through the power of Christ who is Himself the source of their



- a Only here in N.T.  
Apost. Fathers.  
b See note *infra*, and *cf.* Prov. xii. 4, xvi. 31, xvii. 6 *al.*  
IV. 1. ὩΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου,<sup>1</sup> οὕτω<sup>2</sup> στήκετε ἐν Κυρίῳ, ἀγαπητοί.<sup>3</sup>  
2. Εὐδοίαν<sup>4</sup> παρακαλῶ, καὶ Συντύχην<sup>5</sup> παρακαλῶ, τὸ αὐτὸ φρονεῖν  
c See on chap. i. 27 *supr.* d Acts xi. 23, xiv. 22; 1 Thess. iv. 10 *al.*

<sup>1</sup> Om. B\*.

<sup>2</sup> So BD\*. Edd. οὕτως with ΞAD<sup>c</sup>EFGLP.

<sup>3</sup> B 17, cop. syr<sup>sch</sup>. add μου. D\*, 108\*, d, e, go., Victorin. om. ἀγαπητοί.

<sup>4</sup> Alf. Εὐδοίαν with P 47, *al.*

<sup>5</sup> So Lach., Trg., Ws., W.H. Ti. Συντυχὴν with Dc.

spiritual life. The σῶμα σαρκικόν must perish: that is the fate of σάρξ. If there be no πνεῦμα, and thus no σῶμα πνευματικόν, the end is destruction. But the σῶμα πνευματικόν is precisely that in which Christ rose from the dead and in which He now lives. Its outward semblance is δόξα, a glory which shone forth upon Paul from the risen Christ on the Damascus road, which he could never forget. Hence all in whom Christ has operated as πνεῦμα ζωοποιοῦν will be "changed into the same likeness from glory (δόξα) to glory". Paul does not here reflect on the time when the transformation takes place. That is of little moment to him. The fact is his supreme consolation. On the whole discussion see esp. Hltzm., *N.T. Th.*, ii., pp. 80-81 and Heinrici on 1 Cor. xv. 35 ff.; for the future δόξα *cf.* *Apocal. of Bar.*, xv. 8 (Ed. Charles).—κατὰ τ. ἐνέργ. ἐνέργεια is only used of superhuman power in N.T. *Quia nihil magis incredibile, nec magis a sensu carnis dissentaneum quam resurrectio: hac de causa Paulus infinitam Dei potentiam nobis ponit ob oculos quae omnem dubitationem absorbeat. Nam inde nascitur diffidentia quod rem ipsam metimur ingenii nostri angustiis* (Calvin).—τοῦ δύν. "His efficiency which consists in His being able," etc. The beginnings of this use of the genitive of the infinitive without a preposition appear in classical Greek. But in N.T. it was extended like that of *iva*. *Cf.*, e.g., Acts xiv. 9, 2 Cor. viii. 11. See Blass, *Gram.*, p. 229; Viteau, *Le Verbe*, p. 170.—ὑποτάξαι. *Cf.* 1 Cor. i. 24-28.—ἐαυτῶ. αὐτῶ must be read with the best authorities. How is it to be accented? Is it to be αὐτῶ or αὐτῷ? W.H. read the former, regarding this as one of the exceptional cases where "a refusal to admit the rough breathing introduces language completely at variance with all Greek usage without the constraint of any direct evidence, and solely on the

strength of partial analogies" (*N.T.*, ii., *Append.*, p. 144). On the other hand, Blass (*Gram.*, p. 35, note 2) refuses to admit αὐτῶ. Winer, although preferring αὐτῶ, leaves the matter to the judgment of edd. Buttmann gives good reasons for usually reading αὐτ. (*Gram.*, p. 111). Certainly αὐτοῦ is quite common as a reflexive in Inscriptions of the Imperial age (see Meisterhans, *Gram. d. Att. Inschr.*, § 59, 5). To sum up, it cannot be said that the aspirated form is impossible, but ordinarily it is safer to omit the aspirate. *Cf.* Simcox, *Lang. of N.T.*, pp. 63-64.

CHAPTER IV.—Vv. 1-3. COUNSELS TO INDIVIDUAL MEMBERS OF THE CHURCH.—Ver. 1. ὩΣΤΕ. It seems better to regard this as drawing the conclusion from iii. 17-21 than to refer it to the whole of the discussion in chap. iii.—στέφ. μ. *Cf.* the combination in 1 Thess. ii. 19, τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; the meaning is best seen from chap. ii. 16. He is thinking of the "day of Christ". His loyal Christian converts will then be his garland of victory, the clear proof that he has not run in vain. *Cf.* 1 Cor. ix. 24-25, Sirach vi. 31. στεφανῶ often means "to reward," see Dsm., BS., p. 261.—οὕτω. That is, according to the type which has been described in chap. iii. 17 ff.—στήκετε is a word of late coinage, belonging to the colloquial language, and leaving as its survival the modern Greek στέκω. Often found in N.T.

Ver. 2. Εὐδο. κ.τ.λ. This direct reference to a difference of opinion between two women of prominence in the Philipian Church is probably the best comment we have on the slight dissensions which are here and there hinted at throughout the Epistle. For, as Schinz aptly puts it (*op. cit.*, p. 37), "in such a pure Church, even slight bickerings would make a great impression". We find no trace of the cause. It may have turned on the question discussed in chap. iii.

ἐν Κυρίῳ. 3. καὶ<sup>1</sup> ἐρωτῶ καὶ σέ, σύζυγε<sup>2</sup> γήσιε,<sup>3</sup> συλλαμβάνου<sup>4</sup> αὐταῖς, αἰτινες ἐν τῷ εὐαγγελίῳ<sup>5</sup> συνηθλησάν μοι, μετὰ καὶ<sup>5</sup> Κλή-  
μεντος, καὶ τῶν λοιπῶν<sup>6</sup> συνεργῶν μου, ὧν τὰ δνόματα ἐν<sup>1</sup> βίβλῳ ζωῆς.  
<sup>f</sup> i Tim. i. 2; Tit. i. 4  
<sup>g</sup> Luke v. 7  
 (no other  
 i See note *infra*.

ex. in N.T.). h Chap. i. 27. i See note *infra*.

<sup>1</sup> So 115, Ambrst. Edd. *val* with  $\aleph$ ABDEFGKLP, O.L. vg., etc.

<sup>2</sup> So  $\aleph$ \*BD<sup>c</sup>EKLP. Ti., Alf., Ws., W.H. (r<sup>1</sup>) *συνζυγε* with  $\aleph$ cAD\*FG (see Bousset, *Textkrit. Studien*, p. 102). W.H. mg. *Συνζυγε*.

<sup>3</sup> So KL, syrr., Chr., Thdrt. Edd. *γν. σ.* with  $\aleph$ ABDE(FG)P 17, 47, etc.

<sup>4</sup> So Lach. with AB<sup>c</sup>D<sup>c</sup>EKLP. Edd. *συνλ.* with  $\aleph$ B\*D\*FG 17 (see Ws., *TK.*, p. 138; Bousset, *op. cit.*, p. 103).

<sup>5</sup> Om. καὶ D\*EFG, d, e, f, g, vg. go. syrr. arm. æth., Vict., Ambrst.

<sup>6</sup>  $\aleph$ \* καὶ τῶν λοιπῶν after μου.

15-16. It may have been accidental friction between two energetic Christian women. But from the whole tone of the Epistle it cannot have gone far. Six Christian bishops named Εὐδίους are mentioned in the *Dict. of Christ. Biogr.* The feminine name is also found in Inscr. — *Συντύχη*. The name occurs both in Greek and Latin Inscr., as well as in the *Acta Sanctorum* (v., 225). Curiously enough, there is no masculine name precisely corresponding to be found except the form *Sintichus* (*C.I.L.*, xii., no. 4703, from Narbo in Gaul. The Inscr. quoted by Lft. is spurious). On the correct accentuation see the elaborate note in W-Sch., p. 71. Lft. has collected valuable evidence to show the superior position occupied by women in Macedonia. See his *Philippians*, p. 56, notes 2, 3, where he quotes Inscr., in some of which a metronymic takes the place of the patronymic, while others record monuments erected in honour of women by public bodies. We may add, from Heuzey, *Voyage Archéol.*, p. 423, an Inscr. of Larissa, where a woman's name occurs among the winners in the horse-races (see *Introduction*). For the prominence of women generally in the Pauline Churches, cf. Rom. xvi. *passim*, 1 Cor. xiv. 34-35. The repetition of *παρακαλῶ* perhaps hints that Paul wishes to treat each of them alike. [Hitzig, *Zur Kritik Paulin. Brr.*, p. 5 ff., exemplifies the pitch of absurdity which N.T. critics reached in a former generation, by supposing that these names represent two heathen-Christian parties, the one Greek, the other Roman.]

Ver. 3. *val* must certainly be read with all trustworthy authorities. Exactly parallel is Philm. 20. Cf. Soph., *Elect.*,

1445, *σὲ κρίνω, val σέ*. — *ἐρωτῶ* is common in N.T. = "beseech," e.g., Luke xiv. 18. It is not so found in LXX, and this sense is very rare in late writers. — *γήσιε σ.* is to be read with the great mass of authorities. We believe that W.H. are right in their marginal reading of *Σύνζυγε* as a proper name. This would harmonise with the other names mentioned. And the epithet *γν.* increases the probability. He requests Syzygus (lit. = joiner together) to help Euodia and Syntyche to make up their differences. "I beseech thee, who art a genuine Syzygus (in deed as well as in name) to help," etc. (so also Myr., Kl., Weizs.). See esp. an excellent discussion by Laurent, *N.T. Studien*, pp. 134-137. The fact that this name has not been found in books, Inscr., etc., is no argument against its existence. Zygos is found as a Jewish name (quoted by Zunz). Similar compounds such as *Συμφέρων*, *Συμφέρονσα* occur. Perhaps all the above names were given to them after Baptism. Lft. and others refer *σύνλ.* to Epaphroditus. Chr. thinks of the husband of one of the women addressed. Wieseler (*Chronol.*, p. 458) actually refers it to Christ. — *συλλ.* Paul's friend is plainly a man of tact who can do much to bring the Christian women now at variance together again. Holst. thinks, and perhaps with some reason, that the use of *συλλαμβ.* implies that Euodia and Syntyche were already trying to lay aside their differences. — *αἰτινες*. "Inasmuch as they laboured with me." Their former services to the Gospel are a reason why they should receive every encouragement to a better state of mind. Cf. Acts xvi. 13. — *μετὰ καὶ* KL. An unusual position for *καὶ* although found in Pindar, Dionys.



k 1 Tim. iii.  
9; Tit. iii.  
2; Jas. iii.  
17; 1 Pet.  
ii. 18.

4. Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 5. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς.

Halicarn., Aelian, and, above all, in Josephus, who delights in this construction (see Schmidt, *De Elocut. Jos.*, p. 16; Schmid, *Atticismus*, iii., p. 337). These words must be taken with συνήθλ. He wishes to remind his Christian friend at Philippi of the noble company to which the women had belonged, a company held in the highest esteem in the Philippian Church. Κλήμης must have been some disciple at Philippi, unknown to Church history like the others mentioned here. It is nothing short of absurd (with Gw.) to make this Clement the celebrated bishop of Rome. See esp. Salmon, *Dict. of Chr. Biog.*, i., p. 555. The same form in -ης, -εντος is seen in Κρήσκης, Πούδης (2 Tim. iv. 10, 21).—ὦν τὰ ὄν. ἐν βίβ. ζ. Perhaps the phrase implies that they had passed away. The Apostle almost seems to foresee the obscurity which will hang over many a devoted fellow-labourer of his. But their names have a glory greater than that of historical renown. They are in the βίβλος ζωῆς. The idea is common in O.T. Cf. Exod. xxxii. 32, Ps. lxix. 29, Dan. xii. 1. See also *Apocal. of Bar.*, xxiv., 1; *Henoch*, xlvii., 3; 4 *Esra* xiv., 35; and, in N.T., Rev. iii. 5. Good discussions of the subject will be found in Weber, *Lehren d. Talmud*, pp. 233, 276; Schürer, ii., 2, p. 182.

Vv. 4-9. GENERAL EXHORTATIONS ON THE RIGHT SPIRIT AND THE RIGHT CONDUCT OF LIFE.—Ver. 4. χαίρετε expresses the predominant mood of the Epistle, a mood wonderfully characteristic of Paul's closing years.—πάλιν. "He doubles it to take away the scruple of those that might say, what, shall we rejoice in afflictions?" (G. Herbert).—ἐρῶ. The future of this verb is probably used here, as apparently often in late Greek, for the present.

Ver. 5. τ. ἐπιεικ. "Reasonableness." Matthew Arnold finds in this a pre-eminent feature in the character of Jesus and designates it "sweet reasonableness" (see *Literature and Dogma*, pp. 66, 138). The trait could not be more vividly delineated than in the words of W. Pater (*Marius the Epicurean*, ii., p. 120), describing the spirit of the new Christian society as it appeared to a pagan. "As if by way of a due recognition of some immeasurable Divine condescension manifest in a certain historic

fact, its influence was felt more especially at those points which demanded some sacrifice of one's self, for the weak, for the aged, for little children, and even for the dead. And then, for its constant outward token, its significant manner or index, it issued in a certain debonair grace, and a certain mystic attractiveness, a courtesy, which made Marius doubt whether that famed Greek blitheness or gaiety or grace in the handling of life had been, after all, an unrivalled success." A definition is given by Aristot., *Eth. Nic.*, 5, 10, 3, τὸ ἐπιεικὲς δίκαιον μὲν ἐστίν, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίμου δικαίου, where the point is that it means a yielding up of certain real rights. This spirit, in the Christian life, is due to those higher claims of love which Christ has set in the forefront. Cf. 2 Cor. x. 1, Tit. iii. 2. Their joy (ver. 4) really depends on this "reasonableness" having as wide a scope as possible. It is he who shows forbearance and graciousness all round (γνωσθ. πᾶσιν ἀνθ.) who can preserve an undisturbed heart. In Ps. Sol. v. 14 God is called χρηστὸς καὶ ἐπιεικής.—ὁ κ. ἐγγύς. Quite evidently Paul expects a speedy return of Christ. It was natural in the beginning of the Church's history, before men had a large enough perspective in which to discern the tardy processes of the Kingdom of God. Cf. chap. iii. 21. This solemn fact which governs the whole of Paul's thinking, and has especially moulded his ethical teaching, readily suggests "reasonableness". The Lord, the Judge, is at the door. Leave all wrongs for Him to adjust. Forbear all wrath and retaliation (cf. Rom. xii. 19 ff.). But further, in view of such a prospect, earthly bickerings and wranglings are utterly trivial. Cf. 1 John ii. 28, "Abide in Him, so that if He be manifested, we may have boldness and not be ashamed before Him at His coming." A close parallel is Jas. v. 8.

Ver. 6. μ. μερ. "In nothing be anxious." μερ. is not common in earlier prose. It is used repeatedly in LXX of anxiety (a) approaching dread as Ps. xxxvii. 19, (b) producing displeasure as Ezek. xvi. 42, (c) of a general kind as 1 Chron. xvii. 9. For the thought cf. 4 *Esra* ii. 27: *Noli satagere, cum venerit enim dies pressuræ et angustiae . . . tu autem hilaris et copiosa eris.* See the



6. μηδὲν <sup>1</sup>μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δεήσει μετὰ <sup>1</sup> Matt. vi.  
<sup>2</sup>εὐχαριστίας τὰ <sup>2</sup>αἰτήματα ὑμῶν <sup>2</sup>γνωρίζεσθω πρὸς τὸν Θεόν. 25, 27, 31;  
 7. καὶ ἡ <sup>1</sup>ἐιρήνῃ τοῦ Θεοῦ, <sup>1</sup>ἡ ὑπερέχουσα πάντα <sup>2</sup>νοῦν, <sup>2</sup>φρουρήσει Luke xii.  
 τὰς καρδίας ὑμῶν καὶ τὰ <sup>2</sup>νοήματα <sup>2</sup>ὑμῶν ἐν Χριστῷ Ἰησοῦ. 22, 25, 26  
 al.  
 m See note  
 in fr.  
 n Frequent  
 in N.T.

O C. Col. iii. 13. p See note in fr.

<sup>1</sup> του Χριστου A, syr. mg., Cyr., Proc., Ambr., Pelag.

<sup>2</sup> σωματα Fgr.G, d, e, g, m, Victorin., Chrom.

note on chap. ii. 20 *supr.*—προσεν. κ. τ. δεῖσθ. προσευχῇ emphasises prayer as an act of worship or devotion; δεήσις is the cry of personal need. See on chap. i. 4 *supr.* *Curare et orare plus inter se pugnant quam aqua et ignis* (Beng.).—μετὰ εὐχ. The word is rarely found in secular Greek (e.g., Hippocr., Polyb., Diod.; see Rutherford, *New Phrynichus*, p. 69), or LXX. Paul uses it twelve times, but only twice with the article. Does not this imply that he takes for granted that thanksgiving is the background, the predominant tone of the Christian life? To pray in any other spirit is to clip the wings of prayer.—αἰτήματα is found three times in N.T. It emphasises the object asked for (see an important discussion by Ezra Abbot in *N. Amer. Review*, 1872, p. 171 ff.). "Prayer is a wish referred to God, and the possibility of such reference, save in matters of mere indifference, is the test of the purity of the wish" (Green, *Two Sermons*, p. 44).—πρὸς τ. Θεόν. "In the presence of God." A delicate and suggestive way of hinting that God's presence is always there, that it is the atmosphere surrounding them. Anxious foreboding is out of place in a Father's presence. Requests are always in place with Him. With this phrase cf. Rom. xvi. 26.

Ver. 7. Hpt. would put no stop at the close of ver. 6. Whether there be a stop or not, this verse is manifestly a kind of apodosis to the preceding. "If you make your requests, etc., . . . then the peace . . . shall guard," etc. ἡ εἰρ. τ. Θεοῦ. Paul's favourite thought of that health and harmonious relation which prevail in the inner life as the result of reconciliation with God through Jesus Christ. Cf. Matt. xi. 28. It would be an undue restriction of his thought to imagine that he only refers to agreement between members of the Church, although, no doubt, that idea is here included. "This peace is like some magic mirror, by the dimness growing on which

we may discern the breath of an unclean spirit that would work us ill" (Rendel Harris, *Memoranda Sacra*, p. 130; the quotation skillfully catches the spiritual conception before Paul's mind). To share anxiety with God is to destroy its corroding power and to be calmed by His peace. Peace is used as a name of God in the Talmud (see Taylor, *Jewish Fathers*, pp. 25-26).—ἡ ὑπερέχ. πάντα νοῦν. "Which surpasses every thought, all our conception." (So also Chr., Erasm., Weizs., Moule, Von Soden, etc.). This meaning seems inevitable from the parallel in Eph. iii. 20, τῷ δὲ δυνάμει ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἡ νοοῦμεν, and cf. ver. 19, τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χ. Space forbids the enumeration of the many interpretations given. Wordsworth (*Prelude*, Bk. 14) defines this peace as "repose in moral judgments".—νοῦν . . . καρδίας . . . νοήματα. νοῦς, very much what we call "reason," in Paul's view, belongs to the life of the σὰρξ. It is the highest power in that life, and affords, as it were, the material on which the Divine πνεῦμα can work. It remains in those who possess the πνεῦμα as that part of the inner man which is exposed to earthly influences and relations. (See an admirable note in Ws.) καρδία is "a more undefined concept, side by side with νοῦς" (so Lüdemann, *Anthropol.*, p. 16 ff.). It has to do not merely with feelings but with will. νοήματα are products of the νοῦς, thoughts or purposes. Paul would probably regard them as being contained in the καρδία. The word is found five times in 2 Cor. and nowhere else in N.T.—φρουρήσει. A close parallel is 1 Peter i. 5, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν. Hicks (*Class. Review*, i., pp. 7-8) presses the figure of a garrison keeping ward over a town, and observes that one of the most important elements in the history of the Hellenistic period was the garrisoning of the cities both in Greece and Asia Minor by the successors of Alexander the Great.

q 1 Tim. iii. 8, 11; Tit. ii. 2 (of persons).  
 r 2 Cor. vii. 11; 1 Tim. v. 22; Jas. iii. 17; 1 Pet. iii. 2. εἰρήνης ἔσται μεθ' ὑμῶν.  
 \* Only here in N.T. Sirach. t Only here in N.T. u Cf. chap. i. 11; Eph. i. 6, 32, 34. v See on chap. iii. 13.

<sup>1</sup> q K 17, d. acc

<sup>2</sup> επιστημης added by D\*E\*FG, d, e, f, g, Ambrst.

Cf. Gal. iii. 23. The peace of God is the garrison of the soul in all the experiences of its life, defending it from the external assaults of temptation or anxiety, and disciplining all lawless desires and imaginations within, that war against its higher purposes.—**11** X. 'I. Christ Jesus is the sure refuge and the atmosphere of security.

Ver. 8. The thought of this paragraph (vv. 8-9) is closely connected with that of the preceding by the resumption of the phrase ἡ εἰρήνη τ. Θ. (ver. 7) in a new form ὁ Θ. τῆς εἰρήνης (ver. 9). The peace of God will be the guardian of their thoughts and imaginations, only they must do their part in bending their minds to worthy objects. Lft. and Ws. have elaborate classifications of Paul's list of moral excellences. It is not probable, in the circumstances, that any such was before the Apostle's mind.—τὸ λοιπὸν is probably used to show that he is hastening to a close. See on chap. iii. 1 *supr.* Beyschl. well remarks on the "inexhaustibility" of the Christian moral ideal which is here presented. It embraces practically all that was of value in ancient ethics.—ἀληθὴ and δίκαια express the very foundations of moral life. If truth and righteousness are lacking, there is nothing to hold moral qualities together.—σεμνά. "Reverend." The due appreciation of such things produces what M. Arnold would call "a noble seriousness" (so also Vinc.). —προσφιλή. Our "lovely" in its original force gives the exact meaning, "those things whose grace attracts". The idea seems to be esp. applied to personal bearing towards others.—See Sirach iv. 7, προσφιλή συναγωγῇ σεαυτὸν ποιεῖ; xx. 13, ὁ σοφὸς ἐν λόγῳ ἑαυτὸν προσφιλή ποιήσει. Cf. W. Pater's description of the Church in the second century: "She had set up for herself the ideal of spiritual development under the guidance of an instinct by which, in those serious moments, she was absolutely true to the peaceful soul of her Founder. 'Goodwill to men,' she

said, 'in whom God Himself is well-pleased.' For a little while at least there was no forced opposition between the soul and the body, the world and the spirit, and the grace of graciousness itself was pre-eminently with the people of Christ" (*Marius*, ii., p. 132).—εὐφημα. Exactly = our "high-toned". (So also Ell.) "Was einen guten Klang hat" (Lips.). It is an extremely rare word.—εἰ τ. ἀρετ. κ.τ.λ. "Whatever excellence there be or fit object of praise." The suggestion of Lft., "Whatever value may exist in (heathen) virtue," etc., goes slightly beyond the natural sense, from the reader's point of view. Cf. *Sayings of Few Fathers*, chap. ii., 1, "Rabbi said, which is the right course that a man should choose for himself? Whatsoever is a pride to him that pursues it and brings him honour from men." On the important range of meanings belonging to ἀρετή, see Dsm., BS., p. 90 ff.—ἐπαινος, as Hort (on 1 Pet. i. 7) points out, corresponds exactly to ἀρετή and implies it, including in itself the idea of moral approbation. He observes that it refers chiefly to "the inward disposition to acts as actions" (see the whole valuable note).—τ. λογίζ. "Make them the subject of careful reflection." *Meditatio . . . praecedit: deinde sequitur opus* (Calv.).

Ver. 9. It is hardly possible, with Ell., to refer ἃ καὶ κ.τ.λ. immediately to the preceding, without forcing the construction.—ἐμάθ. κ. παρελ. plainly refer to the definite Christian teaching he had set himself to give them. παραλαμβάνω is used regularly of "receiving" truth from a teacher.—ἡ κ. εἶδ. ἐν ἐ. This is the impression made upon them by his Christian character, apart from any conscious effort on his part. Cf. chap. iii. 17.—ὁ Θ. τ. εἰρ. See on ver. 8 (*ad init.*). It is quite possible that he has partly in view the disregard of these ethical qualities as threatening the harmony of the Church, and as, so far, to blame for the divisions already existing.



ΙΟ. Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἦδη ποτὲ ἠ ἀνεθάλετε<sup>1</sup> τὸ ὡ<sup>2</sup> Only here in N.T.  
 ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡ καίρεισθε δέ. ΙΙ. οὐχ Ezek.  
 ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμί, αὐτάρκης xvii. 24;  
 Sirach l.  
 18, xi. 22,  
 l. 10 al.

See note *infra*. x Only here. y Mark xii. 44. z Cf. 2 Cor. ix. 8; 1 Tim. vi. 6.

<sup>1</sup> D\* εθαλατε. P 1, 4, 43 ανεθαλλετε.

<sup>2</sup> FG του.

Vv. 10-14. DELICATE EXPRESSION OF THANKS FOR THEIR GIFT.—Ver. 10. δὲ marks the turning of Paul's thoughts to a different subject, or, as Lft. admirably expresses it, "arrests a subject which is in danger of escaping". He has not, up till now, *expressly* thanked them for their generous gift which was, in all likelihood, the occasion of this letter. The very fact of his accepting a present from them showed his confidence in their affection. This was indeed his right, but he seldom laid claim to it. No doubt the delicacy of his language here is due (so also Hilgenfeld, *ZwTh.*, xx., 2, pp. 183-184) to the base slanders uttered against him at Corinth and in Macedonia (1 Thess. ii. 5), as making the Gospel a means of livelihood (see 1 Cor. ix. 3-18, 2 Cor. xi. 8-9, Gal. vi. 6, and Schürer, ii., 1, pp. 318-319). —ἦδη ποτέ. An expressive combination = "already once more" (precisely = *schon wieder einmal*, which has a force corresponding to that of the Greek, which cannot be reproduced in English, that of the *unexpected* nature of the gift. So Ws.).—ἀνεθάλετε. The verb is very rare in secular Greek, while occurring nine times in LXX. This older aorist form takes the place of the more regular one five times in LXX. It is only found in the Bible. (See W-Sch., p. 110; Lobeck, *Paralipomena*, p. 557.) The verb is used both transitively and intransitively. Here it is probably transitive, as in Ezek. xvii. 24 and three other places in LXX (so De W., Ws., Lft., Holst., Lips., etc.). In that case τὸ ὑπὲρ ἐμοῦ φρονεῖν is the accusative governed by it. "You let your care for me blossom into activity again." Myr. thinks it inconsistent with the delicacy of Paul's tone in this passage to take it as transitive. But Paul expressly guards against hurting their feelings by correcting, as it were, his statement by the next clause in which he asserts, "You *did* truly care". This construction seems much more natural than to take τὸ ὑπ. ἐ. φρ. as an accusative of the inner object (so Myr., Gw., Hpt., Eadie). Moule, probably with justice, remarks that "the phrase is touched with a smile of gentle pleasantry" (*Philippian Studies*,

p. 245).—ἐφ' ᾧ. The most various interpretations have been given. Some refer ᾧ to the whole phrase preceding. Some make ἀναθάλλιν the antecedent. Ell. renders, "with a view to which" (probably "my interests"; so also Gw., Beet); Lft. "in which" (taking it generally); Hfm. = ἐπὶ τούτῳ ὅτι. The simplest explanation is to regard ἐμοῦ as antecedent (so also Calv., Vaughan). "About whom (lit. = in whose case) you certainly *did* care, were anxious, but you had no opportunity of showing your care in a practical fashion." ἐπὶ as contrasted with ὑπὲρ preceding would express a more indefinite relation to Paul. They were always, as he well knew, thoroughly interested in him. The *definite* relation is connected with the actual bestowing of the gift.—ἡ καίρεισθε. Lidd. and Scott quote one instance of the simple verb ἀκαίρειω. It is not certain whether he refers here to lack of means or the want of opportunity to send a gift. The imperfects show the habitual state of their feelings towards Paul.

Ver. 11. The form of vv. 11-13, from ἐγὼ γάρ, is strophic. ἐγὼ . . . εἶναι gives the "theme". Ver. 13 marks the close. The thought is worked out between. See J. Weiss, *Beitr.*, p. 29.—οὐχ ὅτι. See on chap. iii. 12 *supr.*—καθ' ὑστέρησιν. "As regards want." κατά has the same sense as in the phrase τὰ κατ' ἐμέ.—ἐγὼ emphasises his own position in a tone of calm independence of circumstances.—ἐν οἷς εἰμί. Taken by itself, the phrase might well mean, "in my present circumstances". But in view of the following verses it seems better to make it general = "in the circumstances in which I am placed at any moment". For exx. of the phrase see Kypke and Wetst. *ad loc.*—ἔμαθον must be translated into English as a perfect, "I have learned". But the Greek has a true aorist force: it sums up his experiences to the moment of writing and regards them as a whole.—αὐτάρκης is admirably illustrated by Plat., *Repub.*, 369 B, οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής. "Dr. Johnson talked with approbation of one who had attained to the



- a 2 Cor. xi. εἶναι. 12. οἶδα δὲ<sup>1</sup> \*ταπεινούσθαι, οἶδα καὶ<sup>2</sup> ὁ περισεύειν· ἐν  
 7. See  
 note *infr.* \*παντὶ καὶ ἐν πᾶσι ὁ μεμύημαι καὶ ὁ χορτάζεσθαι καὶ πεινᾶν, καὶ  
 b See ver.  
 18. περισεύειν καὶ ὁ ὑστερεῖσθαι. 13. πάντα ὁ ἰσχύω ἐν τῷ ὁ ἐνδυνα-  
 Luke xv.  
 17; 1 Cor. μουντὶ με Χριστῷ.<sup>3</sup> 14. πλὴν καλῶς ἐποίησατε ὁ συγκοινωνήσαντές<sup>4</sup>  
 xiv. 12.  
 c 1 Cor. i. 5;  
 1 Cor. iv. 8, viii. 7; 1 Thess. v. 18. d Only here in N.T. e Often in Gosp. Ps. civ. 13.  
 f Luke xv. 14; 2 Cor. xl. 9; Heb. xl. 37; Sirach xl. 11. g See note *infr.* h Eph. v. 11; Rev.  
 xviii. 4.

<sup>1</sup> So 137, some other minn. Edd. καὶ with  $\aleph$ ABD, etc. Myr. supposes δε to have arisen from the last syll. of οἶδα.

<sup>2</sup> A syrch. om. καὶ.

<sup>3</sup> So  $\aleph$ cDcEgr.Fgr.GKLP, Ath., Cyr., Chr., Euth.cod., Thdrt., etc. Edd. om. Χριστῷ with  $\aleph^*$ ABD\* 17, d, e, f, r, vg. cop. arm. æth., Clem., Victorin., Ambrust. It was very probably added from 1 Tim. i. 12.

<sup>4</sup> So Lach. Trg., Alf. with  $\aleph$ BcDcK<sup>all</sup>LP. Ti., Ws., W.H. συνκ. with AB\*D\*EFG

state of the philosophical wise man, that is, to have no want of anything. 'Then, sir,' said I, 'the savage is a wise man.' 'Sir,' said he, 'I do not mean simply being without,—but not having a want' (Boswell's *Johnson*, p. 351, *Globe* ed.).

Ver. 12. οἶδα κατ.λ. καὶ must be read with all good authorities. The one καὶ must be correlative to the other, unless he intended to continue the sentence without the second οἶδα (see an excellent note on καὶ in N.T. in Ell. *ad loc.* He defines somewhat too minutely). Examples of the infinitive after οἶδα are to be found in classical Greek.—ταπειν. The best comment on this is 2 Cor. xi. 7, ἑμᾶνδὸν ταπεινῶν ἵνα ἡμεῖς ὑψωθῇτε. There it means, "keeping myself low" (in respect of the needs of daily life). Moule aptly quotes Diod., i., 36 (speaking of the Nile), καθ' ἡμέραν . . . ταπεινούται = "runs low".—ἐν παντ. κ. ἐν π. A vague, general phrase = "in all circumstances of life". It has no immediate connexion with μεμύημαι (*cf.* a similar expression τῷ παντὶ in Xen., *Hell.*, 7, 5, 12, and τοῖς πᾶσιν or πᾶσιν in Thucyd., Soph., etc.).—μεμύημαι. The verb was originally used of one initiated into the Mysteries. It came (like our own "initiated") to lose its technical sense. But the word probably implies a difficult process to be gone through. *Cf.* Ps. xxv. 14: "The secret of the Lord is with them that fear Him, and He will show them His covenant" (Vaughan), and Wisd. viii. 4, μύστις γὰρ ἐστὶν τῆς τοῦ Θεοῦ ἐπιστήμης. In later ecclesiastical usage ὁ μεμυημένος = a baptised Christian (an instructive hint as to the growth of dogma). See Anrich, *Das*

*Antike Mysterienwesen*, p. 158. μεμύη. goes closely with the infinitives following. *Cf.* Alciphron, 2, 4 *ad fin.*, κυβερνᾶν μνηθῆσμαι.—χορτάζεσθαι is a strong word, used originally of the feeding of animals, which gradually became colourless in the colloquial language (see *Sources of N.T. Greek*, p. 82).—πεινᾶν should be written without *iota subscript*. It is contracted here with α as usually in later Greek. See Phrynichus (ed. Lobeck), 61, 204. So always in LXX.—ὕστερεῖσθαι has the rare meaning "to be in want" (absol.), or rather (in middle), "to feel want". *Cf.* 2 Cor. xi. 9, and esp. Sirach xi. 11, ἔστιν κοπιῶν καὶ πονῶν καὶ σπεύδων, καὶ τόσῳ μᾶλλον ὑστερεῖται.

Ver. 13. π. ἰσχ. It is difficult to decide whether π. is accusative or merely adverbial. *Cf.* Jas. v. 16 (where apparently ἰσχύει has the accusative), and Wisd. xvi. 20, ἄρτον . . . ἀπ' οὐρανοῦ ἐπεμψας . . . πᾶσαν ἡδονὴν ἰσχυόντα. For the other alternative see Hom., *Odys.*, 8, 214.—ἐνδυν. *Cf.* Eph. vi. 10, ἐνδυναμούσθε ἐν Κυρίῳ; Jud. vi. 34 (cod. A), πνεῦμα Θεοῦ ἐνεδυνάμωσεν τὸν Γεδεὼν. It is a rare word. The adjective ἐνδύναμος, from which it springs, is only found in late Byzantine Greek. An apt parallel to the whole context is Ps. Sol. 16, 12, ἐν τῷ ἐνισχύσασί σε τὴν ψυχὴν μου ἀρκέσει μοι τὸ δοθέν.—Χριστῷ must be omitted. See crit. note *supr.*

Ver. 14. πλὴν. See on chap. iii. 16. "All the same, I rejoice in your kindness."—καλῶς. Hort (on 1 Pet. ii. 12) points out that καλός "denotes that kind of goodness which is at once seen to be good".—συνκ. (the preferable spelling).

μου τῇ θλίψει.<sup>1</sup> 15. οἴδατε δὲ<sup>2</sup> καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ<sup>3</sup> τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία<sup>4</sup> μοι ἐκκλησία ἐκοινώνησεν εἰς<sup>5</sup> λόγον<sup>6</sup> καὶ δόσεως καὶ λήψεως,<sup>4</sup> καὶ ἐμὴ ὑμεῖς μόνοι. 16. ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἁπαξ<sup>5</sup> καὶ δὲ εἰς<sup>5</sup> τὴν<sup>6</sup> χρεῖαν<sup>6</sup> μοι<sup>6</sup> ἐπέμψατε. 17. οὐχ ὅτι ἐπιζητῶ τὸ<sup>6</sup> δόμα, ἀλλ' ἐπιζητῶ τὸν<sup>6</sup>

<sup>1</sup> See ver. 17. Cf. συναίρειν λόγον in Matt. xviii. 23. xxv. 19. Sirach xlii. 19, xliii. 7. Cf. Jas. i. 17. <sup>2</sup> See note *infr.* m Ver. 19; Acts xx. 34; Rom. xii. 13 al. n Matt. vi. 32; Luke xii. 30; Rom. xi. 7 al. o Matt. vii. 11; Luke xi. 13. Often in LXX. See Grimm-Thayer *ad voc.*

<sup>1</sup> τ. θλ. μ. DEFG, O.L. vg.

<sup>2</sup> Om. δε Dgr.\*Egr.\* 37, 115 al., syr<sup>p</sup>. arm. æth., Chr., Thdr̄t.

<sup>3</sup> οτι inserted before οὐδ. by D\*E\*Fgr.G, d, e, g.

<sup>4</sup> So BcDcEKLp. Edd. λημψ. with ζAB\*D\*FG.

<sup>5</sup> Om. εἰς AD\*(E\*) 39, 73, go. arm. æth., Victorin, Lach. and Lft. bracket.

<sup>6</sup> μου DELP, g, syr<sup>p</sup>. cop. arm., Proc., Thphl., Aug., Ambrst.

In classical usage (almost confined to Demosth.) this verb has the genitive of the thing in which a share is given. They had made common cause with his affliction (probably referring to his imprisonment). The bringing forward of *μου* emphasises their personal relation to the Apostle, which was apt to be obscured by the form of expression used.

Vv. 15-19. THEIR EARLIER AND LATER GENEROSITY AND ITS DIVINE REWARD.—Ver. 15. *δέ* marks the transition to his first experience of their generosity. "But this is no new thing, for you have always been generous. You know this as well as I do" (καὶ ὑμεῖς).—*Φιλιππησίοι*. (A Latin form, see Ramsay, *Journal of Theol. Studies*, i., 1, p. 116.) He singles them out from all the other Churches.—*ἐν ἀρχ. τ. εὐαγ.* It is difficult to see (in spite of Haupt's objections) how this could mean anything else than "at the time when the Gospel was first preached to you". That had been about ten years previously. Cf. 1 Clem. 47, ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου· τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν; probably this is the gift referred to in 2 Cor. xi. 9 (cf. Acts xviii. 5). He refused to take any pecuniary aid at Corinth lest the Judaising teachers should make it a ground for false charges.—*μοι . . . ἐκοινών.* This use (in N.T.) is apparently confined to the Epistles. A precise parallel (κοιν. with dative and εἰς) is found in Plat., *Repub.*, v., 453 A.—*εἰς λόγ. δ. κ. λ.* Lit. = "No Church communicated with me so as to have an account of giving and receiving" (debit and credit). The whole of the context has a colouring of financial terms. Probably Paul uses them in a half-humorous

manner. The combination of *δ.* and *λ.* is frequent. Cf. Sirach xlii. 7, *δόσις καὶ λήμψις παντὶ ἐν γραφῇ*, and in Latin authors, Cic., *Lael.*, 16, *ratio acceptorum et datorum*. Numerous *exx.* are given by Wetst. Paul had bestowed on them priceless spiritual gifts. It was only squaring the account that he should receive material blessings from them. Their mutual relations are expressed by the Apostle very delicately, as throughout this paragraph. His manner here gives a luminous view of his refined sensibility.

Ver. 16. *ὅτι κ.τ.λ.* We are greatly inclined to take *ὅτι* here, as in ver. 15, as dependent on *οἴδατε*. "Ye know . . . that at the beginning . . . that even in Thessalonica," etc. Thessalonica was a city of far greater wealth and importance than Philippi. καὶ might, however, emphasise the fact that they began *at once* to support him.—*ἁπαξ κ. δὲ* is probably to be taken literally. Cf. Deut. ix. 13, *λελάληκα πρὸς σὲ ἁπαξ καὶ δὲ*; 1 Macc. iii. 30, *εὐλαβήθη μὴ οὐκ ἔχει ὡς ἁπαξ καὶ δὲ*. It is interpreted in a more general sense by Lft. and Wohl.—*εἰς τ. χρεῖαν.* *εἰς* should be read with most of the best authorities. It is probably used here in a semi-technical meaning often found in Papyri (see Dsm., *BS.*, pp. 113-115; NBS., p. 23) and also in Paul, e.g., 1 Cor. xvi. 1, *τῆς λογίας τῆς εἰς τοὺς ἁγίους*; Rom. xv. 26, *κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς*. It describes the object of gifts, collections, etc., or the various items in an account which have to be met. This interpretation accords with the financial colouring of the passage.

Ver. 17. *τὸ δόμα.* It is not the actual gift put into Paul's hands which has



p Rom. v. 20, vi. 1; 2 Thessa. i. 3; 2 Pet. i. 8.  
 q Matt. vi. 2, 5, 16.  
 r No precise parallel to this sense. Verb common in N.T. and LXX. In LXX, e.g., Isa. xlii. 8 al. 43; Col. iii. 4 al.

καρπὸν τὸν <sup>p</sup> πλεονάζοντα εἰς λόγον ὑμῶν. 18. <sup>a</sup> ἀπέχω δὲ πάντα καὶ περισσεύω· <sup>r</sup> πεπλήρωμαι, δεξάμενος παρὰ <sup>1</sup> Ἐπαφροδίτου τὰ παρ' ὑμῶν, <sup>2</sup> ὁσμὴν εὐωδίας, θυσίαν <sup>3</sup> δεκτὴν, <sup>4</sup> εὐάρεστον τῷ Θεῷ. 19. ὁ δὲ Θεὸς μου πληρώσει <sup>3</sup> πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον <sup>4</sup> αὐτοῦ ἐν <sup>r</sup> δόξῃ, ἐν Χριστῷ Ἰησοῦ. 20. τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>a</sup> Eph. v. 2. ὁσμ. εὐωδ. often in LXX. t Luke iv. 24; Acts x. 35 al. u Rom. xii. 1; 2 Cor. v. 9 al. Wisd. iv. 10, ix. 10. v 1 Cor. xv. 43; Col. iii. 4 al.

<sup>1</sup> A om. παρα.

<sup>2</sup> Dgr.\*Egr.\* add πενφθεν. FG, d, e, f, g, r, Iren., Cyp., Vict., Ambrst. add πεμφθεντα.

<sup>3</sup> πληρωσαι D\*FG 17, 37, d, e, f, g, r, vg., Chr., Euth.cod., Cyr., Thdrt., Thphl., Vict., Ambrst.

<sup>4</sup> So Dbet cEKL, Chr., Cyr. Edd. το πλουτος with N\*BD\*FGP 17, 67\*\*, Euth.cod.

brought him joy, but the giving (δόσις, ver. 15) and the meaning of that giving. It is the truest index to the abiding reality of his work.—καρπὸν . . . πλεονάζοντα . . . λόγον. We believe that Chr. is right in regarding these terms as belonging to the money-market. ὁ καρπὸς ἐκείνοις τίκεται (Chr.). "Interest accumulating to your credit." This is favoured by the language of vv. 15-16 *supr.* πλεονάζειν is never used in a good sense in classical Greek, but always = "exceed," "go beyond bounds".

Ver. 18. ἀπέχω. The use of this word adds much force to the thought, when we bear in mind that it was the regular expression in the Papyri to denote the receipt of what was due, e.g., Faijûm Pap., Sept. 6, A.D. 57: ἀπέχω παρ' ὑμῶν τὸν φόρον τοῦ ἐλα[υ]ουργίου ὃν ἔχετε [μο]ν ἐν μισθῶσει. (Dsm., NBS., p. 56.) Chr. evidently knew this sense, for he says, "ἔδειξεν ὅτι ὀφειλή ἐστιν τὸ πᾶν· τοῦτο γάρ ἐστιν, ἀπέχω". Thus the prevailing tone of the whole context is maintained. The word is almost = "I give you a receipt for what you owed me". The genial strain of humour is in no discord with his more serious thoughts.—περισσεύω. Cf. *Sayings of Jesus. Fathers*, p. 64: "Who is rich? He that is contented with his lot."—πεπλήρ. Classical Greek would hardly use the word in this personal sense. The closing words of the verse have underlying them the idea of sacrifice. A gift to an Apostle or spiritual teacher seems to have been regarded in the Early Church, like the gifts brought in the Eucharist, as an offering to God. The recipient is looked

upon as the representative of God (see Sohm, *Kirchenrecht*, pp. 74 ff., 81 n.).—ὁσμ. εὐωδ. "A scent of sweet savour."—θυσίαν δεκτ. "A technical term according to Sirach xxxii. 9" (Hpt.).—εὐάρεστον. Cf. Rom. xii. 1 ff., which bears closely upon the whole passage.

Ver. 19. ὁ δὲ Θεὸς κ.τ.λ. God's treatment of them corresponds to their treatment of Paul. They had ministered to his χρεῖα, so that he could say πεπλήρωμαι. That was the side of the reckoning which stood to their credit. Here is the other side. "My God shall repay what has been done to me His servant for the Gospel's sake. He, in turn, shall satisfy to the full (πληρώσει) every need of yours."—τὸ πλοῦτος must be read. See crit. note *supr.* So also in 2 Cor. viii. 2, Eph. i. 7, ii. 7, iii. 8, 16, Col. i. 27, ii. 2. But ὁ πλοῦτος in Eph. i. 18, and repeatedly both in nominative, genitive and accusative singular. Modern Greek uses πλοῦτος, βίος, θρῆνος sometimes with ὁ, sometimes with τό. LXX generally has ὁ.—ἐν δόξῃ. The phrase is regarded by some (e.g., Beng., Ws., Eadie, etc.) as = "in a lavish, magnificent way". This is to strain the sense. It is much more natural, comparing Rom. viii. 21, Eph. i. 18 (τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας), to think of it as the future Messianic glory which Paul believed to be so near (so Lft., Kl., etc.).

Ver. 20. Doxology. *Doxologia fuit ex gaudio totius epistolae* (Beng.). On the phrase τοὺς αἰῶνας τ. αἰῶνας see the excellent note in Grimm-Thayer *ad loc.*

Vv. 21-23. GREETINGS AND BENEDICTION.—Ver. 21. Perhaps this last para-



21. Ὑποτάσσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται <sup>3: 1 Cor. xvi. 19</sup> ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22. ἀσπάζονται ὑμᾶς πάντες οἱ ἄγιοι, <sup>3: 1 Cor. xvi. 19</sup> μάλιστα δὲ οἱ ἐκ<sup>1</sup> τῆς Καίσαρος οἰκίας.

23. Ἡ χάρις τοῦ Κυρίου ἡμῶν<sup>2</sup> Ἰησοῦ Χριστοῦ μετὰ πάντων<sup>3</sup> ὑμῶν. ἀμήν.<sup>4</sup>

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.<sup>5</sup>

<sup>1</sup> B ε πο.

<sup>2</sup> So D<sup>gr</sup>.Egr.P, k<sup>scr</sup>., f, r, syr<sup>sch</sup>.et p. cop. æth., Chr., Thdrt., Victorin., Ambrst. Edd. om. ἡμῶν with <sup>2</sup>ABFGr.GKL, d, e, g, arm., Euth.cod.

<sup>3</sup> So also Myr. with <sup>2</sup>KL, syr., Chr., Thdrt., Thphl. Edd. μετὰ τοῦ πνεύματος with <sup>2</sup>\*ABDEFGP 6, 17, 31, 47, d, e, f, g, r, vg. cop. arm. æth., Euth.cod., Victorin., Ambrst.

<sup>4</sup> So <sup>2</sup>ADEKLP et al., d, e, r, vg. cop. syr. arm. æth., Thdrt., Dam., Ambrst. Ti., Ws., W.H. om. ἀμήν with BFG 47, f, g, sah., Chr., Euth.cod., Vict.

<sup>5</sup> So KL, syr., Thdrt., etc. Edd. πρὸς φιλιππησίους with <sup>2</sup>AB 17, 135. The latter form is plainly the more ancient, the other being an expansion based on the contents of the Epistle.

graph may have been written by the Apostle's own hand (so Von Soden and Laurent, *op. cit.*, p. 9). Cf. Gal. vi. 11. —ἐν Χ. ἰ. These words are to be taken in close connexion with ὑποτάσσασθε. Cf. 1 Cor. xvi. 19, ἀσπάζεται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας. — ἀδελφοί. Perhaps these were Roman Christians who aided Paul in his labours (see M'Giffert, *Ap. Age*, p. 397). At least they would be included.

Ver. 22. μάλιστα. If by this time, as is probable (see *Introduction*), Paul had been removed from his lodging to one of the state prisons near the palace, it is plain that Christians of the Imperial household would have special opportunities of close intercourse with him.—οἱ ἐκ τῆς Κ. οἰκίας. See esp. SH., *Romans*, pp. 418-423, as supplementary to Lightfoot's important discussion; and also, Riggenbach, *Neue Jahrb. f. deutsche Th.*, 1892, pp. 498-525, Mommsen, *Hand-*

*buch d. röm. Alterth.*, ii., 2 (ed. 3), pp. 833-839. SH. point out that a number of the names mentioned for salutation in Rom. xvi. occur in the *Corpus* of Latin Inscriptions as members of the Imperial household, which seems to have been one of the chief centres of the Christian community at Rome. In the first century A.D. most of the Emperor's household servants came from the East. Under Claudius and Nero they were people of real importance. And we find, from history, that Christian slaves had great influence over their masters. See Friedländer, *Sittengeschichte Roms*, i., pp. 70 ff., 74, 110-112.

Ver. 23. Probably μετὰ τοῦ πνεύματος ought to be read with all the chief authorities instead of πάντων. Myr., however, supposes that these words have been inserted from Gal. vi. 18, to which he would also attribute ἡμῶν *supr.*, which is probably spurious.



THE EPISTLE OF PAUL  
TO THE  
COLOSSIANS





## INTRODUCTION.

### SECTION I.—COLOSSÆ, LAODICEA, HIERAPOLIS.

COLOSSÆ was a city of Phrygia, situated on the southern bank of the Lycus, a tributary of the Mæander. The river passes here through a narrow gorge, by sheer and rocky sides. Its water is nauseous, and impregnated to a most unusual degree with carbonate of lime, which has formed very remarkable incrustations along its course. Rising steep from the glen in which the city lay was Mount Cadmos, towering to a height of 7,000 feet. The district is volcanic and subject to earthquakes, and a very disastrous one destroyed Laodicea, and probably Colossæ and Hierapolis, in the reign of Nero. The soil was very fertile; and its pastures reared a noted breed of sheep. Both Colossæ and Laodicea were very famous for their woollen manufactures. The former town was at one time of great importance, and is mentioned as such by Herodotus (vii., 30) and Xenophon (Anab., i., 2, 6). But the foundation of Laodicea, probably in the reign of Antiochus II. (261-246 B.C.), gave the death-blow to its supremacy. This city was only eleven miles distant, lying also on the south of the Lycus, but in a position far better fitted to secure commercial success. It was one of the richest cities in the province of Asia, and recovered from its destruction by the earthquake without receiving help from imperial funds. The third town mentioned in this Epistle, Hierapolis, lay to the north of the Lycus, six miles from Laodicea, opposite to which it stood, and thirteen from Colossæ. Its name indicates its character as a sacred city, and it "was the centre of native feeling and Phrygian nationality in the valley" (Ramsay). While it was influenced, especially as to its form, by Greece, "the religion continued to be Lydo-Phrygian". The population of Colossæ was probably for the most part Phrygian, with Greek admixture. In Laodicea the Jews were fairly numerous, though less so than at Apameia, and in this respect Colossæ probably resembled it. The Talmud says that the wines and baths of Phrygia had separated

the Ten Tribes from Israel; and we have evidence that the Phrygian Jews compromised with heathenism to an extent possible only to those who held their ancestral faith most loosely. They probably accepted Christianity readily, and thus lost their racial identity.

We have no information as to the introduction of Christianity into these cities, in all of which Churches had been planted. They had not been founded by Paul, though some of their members were known to him. They seem to have owed their origin to Epaphras, who was probably one of Paul's converts, and since the Apostle gives emphatic approval to his teaching, they had been instructed in the Pauline type of doctrine. Apparently they consisted for the most part of Gentiles (this is suggested, though not proved, by i. 21, 27, ii. 13, iii. 7). We may conjecture from iv. 10 that Paul had written an earlier letter to them, to which they had sent a reply by Epaphras. Recently they had been assailed by a form of false teaching, and while they remained, so far, loyal to the doctrine they had been taught (i. 4, ii. 5), the danger was sufficiently serious to call forth this letter, which had perhaps been preceded by a letter addressed to Laodicea. It was sent by Tychicus, who was accompanied by Onesimus, Philemon's runaway slave, whom Paul was sending back to his master, with a letter asking forgiveness for the culprit.

## SECTION II.—ANGELOLOGY.

Since this subject has an important relation to the false teaching in the Colossian Church, to the authenticity of the Epistle and the exegesis of several passages, it is necessary to treat it in some detail so far as this is relevant here, and more convenient to devote a special section to it. The doctrine of angels has considerable prominence in the Old Testament, but received great development in later Judaism, both among the Rabbis and in the apocalyptic literature. The influence of these ideas on the New Testament writers is very marked. In this connexion the points to be specially noticed are the relation of the angels to nature and men, their ethical character, their ranks and their association with the Law.

In the O.T. the connexion of the angels with the forces of nature is not made prominent. The cherubim, it is true, appear in close connexion with natural phenomena, and probably were originally identical with the thunder-cloud. But we have no warrant for regarding them as angels. In Ps. civ. 4 God's messengers and ministers are said to be made of wind and fire. In later literature this



thought receives great extension. According to the older Jewish representation their work in nature was limited to extraordinary cases ; but later this was not so, and the whole world was thought to be full of spirits and demons. In the Book of Jubilees the angels are brought into close relation with the elements. The author mentions angels of fire, wind, tempest, darkness, hail, hoar-frost, valleys, thunder, lightning, cold, heat, the seasons, dawn and evening, and all spirits of His works in heaven and earth. Similarly in Enoch ix. we read of spirits of sea, hoar-frost, hail, snow, mist, dew and rain. Again in the Slavonic Enoch xix. 4 we have "the angels who are over seasons and years, and the angels who are over rivers and the sea, and those who are over the fruits of the earth, and the angels over every herb, giving all kind of nourishment to every living thing". In the N.T. this conception is also found, especially in the Apocalypse. Thus we read of an angel "that hath power over fire" (xiv. 18) and an "angel of the waters" (xvi. 5), *cf.* also vii. 1, viii. 5, 7-12. The interpolation in John v. 4 presents us with the same idea in the angel that troubled the waters. In Heb. i. 7 the language of Ps. civ. 4 is reversed, and God is said to make His angels winds and His ministers a flame of fire. A similar belief in the evanescent personality of the angels is expressed in the Rabbinical statements of the daily creation of angels, and their transformation now into this, now into that. While these thoughts are all but unknown to the O.T., it frequently connects the sons of God with the stars. In the Song of Deborah the stars fight against Sisera (Jud. v. 20) ; in Job xxxviii. 7 the morning stars are identified with the sons of God. In Neh. ix. 6 the host of heaven is actually said to worship God, and by this personal beings must be meant (*cf.* Is. xxiv. 21 with ver. 23). In Enoch we read of "a prison for the stars of heaven and the host of heaven" (xviii. 14), and of "the stars which have transgressed the commandment of God, and are bound here till ten thousand ages, the number of the days of their guilt, are consummated" (xxi. 6). A similar association is found in Rev. ix. 1 (*cf.* ver. 11). A closely related function of the angels is that of ruling and representing the nations. This is first found in Deut. iv. 19, xxxii. 8, LXX (*cf.* xxix. 26). According to these passages the nations are allotted to the host of heaven or the sons of God, while Yahweh chooses Israel for Himself (*cf.* Sirach xvii. 17). This undergoes a development in Daniel. In Deuteronomy the nations have their angels, while Israel has Yahweh. In Daniel Israel also has its own angel, Michael. In Is. xxiv. 21-23 we find the same thought, the host of the high ones on high being connected with the kings of the earth. In Rabbinical literature we have a

similar idea; the angels of the nations have a relation of solidarity with their peoples, and God punishes them before He punishes the nations themselves (Weber, *System der pal. Theol.*, 1880, p. 165). In the N.T. the angels of the seven churches in the Apocalypse are to be interpreted in a similar way.

From the functions which the angels exercise it might be expected that ethical distinctions would not be made prominent. In the older Biblical literature there is no reference to evil spirits, in the modern sense of the term. The angels are instruments to effect Yahweh's will. They are good or evil not in virtue of intrinsic character, but of the mission on which they may be sent. The "angels of evil" who bring the plagues on Egypt (Ps. lxxviii. 49), the "destroyer" who smites the first born (Ex. xii. 23), the evil spirit that troubles Saul, the angel that slays the Israelites (2 Sam. xxiv. 16, 17), or Sennacherib's army with the pestilence, the lying spirit in the mouth of Ahab's prophets, the cynical Satan who smites Job in property, family and person to prove that he does not serve God for nought, all alike belong to the heavenly host and are God's servants, who live to do His will. They are evil so far as their mission is to inflict evil. Our distinction between good and evil angels is unknown; moral features, if present, are rudimentary. When they are called the "holy ones" no ethical reference is intended, but simply their consecration to the service of God. Immoral actions are attributed to them. Thus the sons of God have children by the daughters of men (Gen. vi. 1-4), and the host of the high ones on high have to be visited with punishment for the wrongs done by the kingdoms under their charge (Isa. xxiv. 21). In Ps. lxxxii. the Elohim are rebuked by God in the heavenly assembly for their unrighteous rule, and this is so also in Ps. lviii. In Job we have similar thoughts. Twice Eliphaz insists on the imperfection of the angels, once in his wonderful description of the spirit who said to him, "Behold He putteth no trust in His servants, and His angels He chargeth with folly" (iv. 18); and again, speaking for himself, "Behold He putteth no trust in His holy ones; yea the heavens are not clean in His sight" (xv. 15). (Similarly Job himself, xxi. 22, though Duhm corrects the text.) Bildad also says that God "maketh peace in His high places," and that "the stars are not pure in His sight" (xxv. 2, 5). In later Jewish theology, when the distinction of angels and demons has become explicit, the angels are frequently represented as far from perfect. The proof of this may be seen in Weber. The following points may be selected for mention. The angels envied Israel the Law; "the angels of ministry coveted it, and it was concealed from them". On Sinai God gave Moses the

face of Abraham, the entertainer of angels, that the angels might do him no harm. They raise objections to God's decrees, and not in vain; they even prevent His wishes from being carried into execution. Gabriel was disobedient, and was punished on that account; but Dubbiel, who was set in his place, showed himself hostile to Israel, and was therefore replaced by Gabriel. Judgments are inflicted on the angel princes. Their sinlessness is only relative; sin is wanting only in so far as it is rooted in sensuality. A similar view is found in Enoch: the stars are punished for disobedience, and the "watchers" for their union with the daughters of men. It is also clear that where angels are thought of as elemental spirits the question of their morality can hardly arise. In the Apocalypse the angels of the Churches are praised or blamed for the spiritual condition of these Churches, which shows once more how unjustifiable is the sharp division of angels into the two classes of perfectly sinless and irremediably evil. Angels are mentioned which are not evil spirits, and yet are not wholly good.

In the O.T. not much is said which would lead us to infer any gradation of rank among angels, though in Daniel an elementary system of division is present. In Rabbinical theology we have a developed hierarchy, in which ten orders are enumerated (Weber, p. 153). In Enoch we read: "And He will call on all the host of the heavens and all the holy ones above, and the host of God, the Cherubim, Seraphim and Ophanim, and all the angels of powers and all the angels of principalities, and the Elect One, and the other powers on the earth, over the water, on that day" (lxi. 10). Similarly we read in the Slavonic Enoch that in the seventh heaven Enoch saw "a very great light and all the fiery hosts of great archangels, and incorporeal powers; cherubim and seraphim, thrones and the watchfulness of many eyes. There were ten troops, a station of brightness" (xx. 1, cf. 3). Ranks of angels are recognised also in the N.T.

In Deut. xxxiii. 2 we have in our present text, which probably needs correction, a reference to the coming of God to His people from Sinai and from "holy myriads". The LXX reads "with the myriads of Kadesh," but has a reference to "angels with Him on His right hand" in the next clause. This passage was interpreted to mean that the Law had been given through angels. We find this in Rabbinical writings, also in the report of a speech of Herod the Great in Josephus, *Ant.*, xv., 5, 3. In the Book of Jubilees we have detailed accounts of the giving of precepts by the angels. We find a reference to this function of the angels in the speech of Stephen (Acts vii. 53, cf. ver. 38) and the Epistle to the Hebrews (ii. 2).



Turning now to Paul, we find marked coincidences with the later Jewish view. For the connexion of the angels with nature, we have his phrase the "elements of the world" (Gal. iv. 3, *cf.* ver. 9), which should be interpreted as personal elemental spirits, to which the pre-Christian world was in subjection (see note on ii. 8). The connexion with the stars is probably present in the phrase "celestial bodies" (1 Cor. xv. 40), a term which suggests that they were animated by spirits. The moral imperfection of angels is also a Pauline conception. He speaks of angels, principalities and powers, which might be expected to separate us from the love of God (Rom. viii. 38), he supposes the case of an angel from heaven preaching another doctrine than what he taught (Gal. i. 8), women have to be veiled at the Christian assemblies because of the angels (1 Cor. xi. 10, a precept suggested by Gen. vi. 1-4), the principalities and powers have to be subjected to the Son (1 Cor. xv. 24), the rulers of this world, through ignorance of God's wisdom, crucified the Lord of glory (1 Cor. ii. 6-8), Christians are to judge the angels (1 Cor. vi. 2). These passages, it is true, have been otherwise explained. But the exegesis has been unnaturally forced through the initial mistake of assuming that the angelic world is sharply divided into sinless and fallen spirits. Once this is surrendered the natural interpretation becomes possible. Again we find ranks of angels recognised by Paul. In Rom. viii. 38 we have "angels and principalities and powers," in Cor. xv. 24 we have "every principality and every authority and power," in Thess. iv. 16 the archangel is mentioned. He also shares the belief that the Law was given by the mediation of angels (Gal. iii. 19).

When we approach the Epistle to the Colossians and its companion Epistle by this line of investigation we find nothing that should cause us any surprise. A worship of angels, such as was inculcated by the false teachers, was quite a natural application of the Jewish doctrine. Gfrörer says: "According to the testimonies cited, the entire activity of God in the world is mediated through angels. This belief was not without special dangers. One could easily fall into the error that the angels should be worshipped instead of God, since they help men more than the Eternal. That at the time of the Second Temple there really were men who taught this we see from the utterance of the Apostle Paul (Col. ii. 18)" (*Jahrhundert des Heils*, i., p. 376). A proof of the custom among the Jews is often quoted from the Preaching of Peter, in which the Jews are said to worship angels and archangels. Celsus brings a similar charge against the Jews, and numerous Talmudical prohibitions attest the prevalence of this cult. The opening section of the

Epistle to the Hebrews is thought by some to be directed against angel worship, but this is improbable. Twice in the Apocalypse the angel who shows the visions to the writer restrains him from an attempt to worship him. This seems to have a polemical reference to angel worship. There is a similar passage in the Ascension of Isaiah, vii. 21, *cf.* viii. 4, 5. In the Testament of Levi the seer asks the angel to tell him his name that he may call upon him in the day of trouble. So in the Testament of Dan, the patriarch bids his children "draw near to God and the angel". We have no ground in the angel worship for assuming a post-Pauline date, since already before Paul's time the conditions for it were present. That the angelic orders were created by the Son follows from the fact that the creation of all was ascribed by Paul to Christ (1 Cor. viii. 6), combined with the fact that, as we have seen, Paul recognised the existence of angelic orders. That he adds "thrones" and "lordships" to the list in Colossians is no proof of difference of authorship, for in the undisputed Epistles the lists, which he gives, vary. That they are included in the scope of the Son's work of reconciliation cannot be objected to on the ground that they did not need this, for the doctrine of angelic sinlessness is contrary to the teaching of Paul, as also to that of the O.T. and Jewish theology. A more plausible difficulty may be urged as to the method of Redemption. The death of Christ was a death in the body of flesh, and thus availed to destroy the sinful flesh in humanity. But it might be said, How can this have any effect on the angelic world? Should we not say: "Not of angels doth He take hold, but He taketh hold of the seed of Abraham"? It is true that the N.T. writers, Paul included, think in the main of the effects of Christ's death on mankind. But in face of the false teaching it was natural for Paul to draw an inference already implicit in his doctrine. Wherever sin was present, there grace was present to meet it; and this grace found its expression in the Cross of Christ. No limit could be set to its saving power; for angels as for men it made complete atonement. And the relation to the angels which this involved is just what we should expect in Paul. The redemption of man was made possible by Christ's Headship of the race. That He was the Head of the angelic world was a natural thought to Paul, once he regarded Christ as its Creator, and realised its need for redemption. His connexion with it went back to its creation, and therefore His redeeming acts could avail for it, as for the race of men. It was also a natural thought for Paul, since the Cross abolished the Law, and the Law had been given by angels, that in the death of Christ God had despoiled and triumphed over

the angelic powers. That the angels of the Law had brought about the death of Christ is the probable sense of 1 Cor. ii. 6-8. That they did it in ignorance of God's wisdom tallies with the statement that it is through the Church that the manifold wisdom of God is to be made known to the principalities and powers. It is not in virtue of any personal hostility to Christ that they crucified Him, but in virtue of their complete identity with the Law. The Law was against us, and Law and grace are incompatible. If so, the angels of the Law would necessarily, according to Jewish angelology, stand in opposition to Christ, till they were despoiled of the dominion they had exercised and placed in their true position. So far then from holding any position of authority, or exercising any mediatorial function, they are for the Christian as if they were not. He has died to the Law, and therefore to the angels of the Law, and all those elemental spirits, to which both Judaism and heathenism had been in subjection. All that he hoped to win through worship of them, and more than all, he has already in Christ. To serve them is to fall back into bondage to unmeaning ordinances, to miss the substance while clutching at the shadow. The angelology of the Epistle is thus in harmony with that of Paul, as gathered from the certainly genuine Epistles; and where it shows advance, the development is on thoroughly Pauline lines, and amply accounted for by the false teaching which it refutes. There is no reason to doubt the authenticity of the Epistle on the ground of its doctrine of angels. It is an interesting fact that the Council of Laodicea, about the middle of the fourth century, condemned angel worship; and the worship of Michael, which Theodoret, in the fifth century, speaks of as still carried on in the district, existed into the Middle Ages.

### SECTION III.—THE FALSE TEACHING AND ITS REPUTATION.

The false teaching against which the Epistle is chiefly directed was of a Jewish type. This is clear alike from the characteristics mentioned and the nature of the polemic. It insisted on observance of regulations as to meats and drinks, festivals, new moons and Sabbaths. It drew on the tradition of men as its source. The reference to circumcision seems to show that the false teachers attached value to it; and the declaration that the Law has been abolished, which forms the basis for the definite attack, shows that they regarded it as still binding. Other characteristics are mentioned which are not so exclusively Jewish. It is spoken of as a philosophy and empty deceit, which was plausible and gave a reputation for



wisdom. It had the "elements of the world" and not Christ for its content; and was characterised by a humility which found expression in the worship of angels, but was not incompatible with fleshly conceit. It inculcated severity to the body, and imposed ordinances against certain foods. It is possible that the teachers asserted that they had visions of angels (ii. 18), but unfortunately the phrase from which this is inferred is exegetically uncertain and possibly corrupt. The false teachers were Christians, as is clear from the words, "not holding fast the Head"; but probably they did not assign to Christ His true place. It is possible that they thought of Christ as Paul did, and did not see that their peculiar views were incompatible with their doctrine of Christ; but this seems less likely.

It is not unnatural that many scholars should have seen in this teaching something which, while partially, was not wholly Jewish. And the most obvious solution, especially for those who dated the Epistle in the second century, was to regard the heresy as a form of Judaistic Gnosticism. In favour of this were alleged the use of the term "philosophy," the stress laid on "wisdom," the counter-presentation of Christianity as "full knowledge of the mystery," the asceticism which forbade drinks as well as meats, the angel worship which might rest on a doctrine of intermediaries between men and God, the emphasis on the universality of the Gospel in contrast to the exclusiveness of an intellectual aristocracy. It is certainly difficult to find full-blown Gnosticism mirrored in our Epistle. But it is also improbable that we have Gnosticism even in a rudimentary form. We are certain of the Jewish nature of the teaching, and if it can be explained from Judaism alone, we have no warrant for calling in other sources. "Philosophy" was a term used by Philo and Josephus for purely Jewish theology or sects; and in a Gentile community the common Greek term would naturally be employed, whatever the character of the system might be. Hort suggests that the term is used in a sense akin to the later use to denote the ascetic life, but this is uncertain. The stress on "wisdom" and "knowledge" may be paralleled from the Corinthian Church, where there was certainly no Gnosticism. Intellectual exclusiveness was no monopoly of the Gnostics; the Pharisees, with their contempt for the people of the land, accursed through their ignorance of the Law, were conspicuous examples of it; and it is a failing common enough in certain types of character. The angelolatry, as we have seen already, is perfectly explicable from the Judaism of Paul's time. The prohibition of drinks, while it goes beyond the Law, is an extension of it, for which we find a parallel

in Heb. ix. 10. Asceticism, it is true, is hardly a characteristic of Judaism. Yet fasting was considered to have a religious value, especially among the Pharisees, and Paul himself buffeted the body and brought it into bondage. Nor is it clear whether asceticism was regarded as an end in itself or a means to an end. It might be practised to induce visions. But, apart from this, it is a tendency so congenial to certain temperaments that all need for postulating a Gnostic origin, through a belief in the evil of matter, disappears.

It has, with more plausibility, been suggested that we should seek for its origin in Essenism, or some form of teaching with Essene affinities. In favour of this it may be said that the Essenes were extremely rigid in keeping the Sabbath, they had some secret lore about the angels, they abstained from meat and wine, they eliminated marriage from their communal life. But there is no indication of any extreme Sabbatarianism at Colossæ; what Paul attacks is the view that the Sabbath law should be regarded as still binding. The doctrine of angels has been already amply explained apart from Essenism, while we have no proof that the Essenes worshipped angels. Nor are we acquainted with the precise view of the false teachers as to eating and drinking, whether this involved abstinence from meat and wine. In any case the precepts of the Law as to food, with the extension they appear to have received in later Judaism (Heb. ix. 10), seem sufficient to account for this phase of the false teaching. And there is not a word in the Epistle to warrant us in assuming that there was any attack on marriage at Colossæ. Further, there is no reference to some of the most important Essene practices. Such are their frequent washings, their alleged worship of the sun, their communal life, their "fearful oath" on initiation, their protracted and severe probation and their use of magic. And, lastly, we know nothing of Essenism at this time in Phrygia. For the most part the sect had its home by the Dead Sea, and before the destruction of Jerusalem it seems to have been unknown outside Palestine. Klöpper tries to turn the edge of these arguments by limiting this element to a dynamic influence of Essene principles on the Jews of the Dispersion, by urging that we should expect the larger movement of Essenes to Christianity after the destruction of Jerusalem to have been preceded by isolated instances, and by the reminder that we know the heresy only imperfectly. Lightfoot similarly is content to argue for Essene affinities in the false teaching. But in face of the absence from it of some of the most striking features of Essenism, and the possibility of accounting for it from contemporary Judaism, it seems much safer to set aside this theory

as to its origin. In the modified form given to it by Klöpper it scarcely seems worth contending for at all.

It is noteworthy that Paul does not, as in Galatians, attack this teaching by arguments drawn from the O.T. This has been explained by the view that the errors were not doctrinal but practical. But this seems to be improbable, and it is more likely that Paul does not establish his positions by proof passages because this would have been unconvincing to his antagonists, who might perhaps have evaded their force by allegorical interpretation. His refutation consists partly in pointing the moral of their own experience, partly in a positive exposition of great Christian truths with which the false teaching was incompatible, partly in direct attack. In recalling them to their own experience of salvation, he is throughout suggesting that the Gospel which had thus proved its power in them stood in no need of being supplemented; all that was necessary was for them to hold firmly by the form in which they had learnt it, and strive continually to appropriate its meaning and power more completely. The teachers by failing to hold fast the Head were cutting themselves off from the source of life. He reminds his readers that they had passed into the kingdom of the Son from the realm of darkness, they had received deliverance, the forgiveness of sins, had been reconciled to God, and been qualified for the saints' inheritance in light. They must be loyal to the truth they had heard, walk in Christ, rooted and built up in Him. This truth was not proclaimed to and tested by them alone, it was proved by its rapid extension in the world. Doctrinally the false teaching was tacitly refuted by an exhibition of the true place and work of the Son. He is the image of God, Lord of the universe, in whom all things were created, including all ranks of angels. They were created through Him and even for Him, so that as to origin they were dependent on, and as to end subservient to Him. The whole fulness dwelt in Him, and therefore reconciliation of all things to God, again including the angels, could be made by Him. And thus not only is there no room for angelic mediators; they themselves needed to be reconciled to God. It is in Christ that all the fulness of the Godhead dwells; it is in Him that all the treasures of wisdom and knowledge are hidden. His death abolished the Law and spoiled the principalities and powers; hence the precepts of the former held good no longer, and worship ought plainly not to be offered to the latter. Believers had died with Christ to these elemental spirits, and could no longer be subject to their restrictions. The direct attack may be thus summarised. This so-called "philosophy" is only an empty delusion



resting on human tradition, with the elements of the world and not Christ for its content; in holding fast to antiquated ordinances it lets slip the substance to grasp the shadow; it is, in spite of its humility, a manifestation of fleshly conceit, but devoid of real wisdom; and the things from which it commands abstinence are so insignificant that they perish in the act of use.

#### SECTION IV.—THE AUTHENTICITY OF THE EPISTLE.

The external evidence for the Pauline authorship of the Epistle is as strong perhaps as we have any right to expect. It is first referred to by name in the Muratorian Canon and by Irenæus. It was probably used by Justin Martyr and Theophilus; and it is not unlikely that there are echoes of it in Barnabas, Clement of Rome and Ignatius. But these are quite insufficient to prove acquaintance with the Epistle, still less the Pauline authorship. It is more important that Marcion included it in his canon, but this again is not at all conclusive proof of the genuineness. The question has to be settled by the evidence drawn from the Epistle itself. On the ground of internal evidence many critics have decided against its authenticity. Mayerhoff (1838) was the first to reject it. The Tübingen school, including Hilgenfeld, treated it as a second century work. Ewald thought that Timothy wrote it after consultation with Paul. Holtzmann (1872), following a view indicated by Hitzig, recognised a Pauline nucleus, but regarded more than half of the Epistle as non-Pauline. Von Soden (1885) reduced considerably the range of interpolation in a series of articles on Holtzmann's hypothesis, but has since recognised the whole Epistle as Pauline, with the exception of i. 16<sup>b</sup>, 17, which he thinks may be a gloss, since it disturbs the symmetry.

The authenticity has been impugned on various grounds: the language and style, the false teaching, the angelology, the Christology, the likeness to Ephesians. Enough has been said already of the false teaching and the angelology, so that it is needless to add anything here. The Epistle has a considerable number of words which are peculiar to itself, but on the whole not an exceptional number (34); and the contents of ch. ii. would have made even a larger proportion not at all strange. Greater difficulties are caused by the style. It is heavier and less impetuous than in Galatians, Corinthians and Romans. Several of the logical particles most common in Paul are almost absent. There are also strange collocations of words (of which Haupt gives a good list), many being

combinations of two or three dependent genitives, accumulated synonyms, numerous compound words. But these features may be partially paralleled in the earlier letters; and where they cannot be we may rightly lay stress on the difference of Paul's circumstances and the problems with which he had to deal. Letters written in the heat of conflict with Judaisers and impugnors of his authority, written too when he was in full career as a missionary and had pressing on him the care of all the Churches, must in the nature of the case be very different from a letter written, not to fight for the very existence of the Gospel, but to warn a still loyal Church against a pernicious error, and written in enforced retirement, with ample time for meditation.

The Christology, it is true, presents an advance on what we find in the earlier Epistles. Not in the position it assigns to the Son as Creator, for that is found in 1 Cor. viii. 6, but in that it speaks of Him also as the goal of the universe. Elsewhere it is God who is thus spoken of (1 Cor. viii. 6, Rom. xi. 36). But this is less cogent than it appears at first sight. Paul teaches that all things have to become subject to the Son, that He may deliver the Kingdom to the Father (1 Cor. xv. 24-28). And it would be as warrantable to conclude that Romans and 1 Corinthians were by different authors, for in the passages already mentioned creation is said to have been effected, now through God (Rom. xi. 36), and now again through Christ (1 Cor. viii. 6). A doctrine of Christ quite as lofty is found in Philippians; and the conclusive refutation of the false teaching was just this setting of the Son in His true position. The doctrine of Christ's work is expressed in a thoroughly Pauline way, which bears all the marks of authenticity. It is not a slavish imitation, but a fresh and luminous presentation. And yet it is in such perfect harmony with Paul's own doctrine that it seems improbable that it can be due to another hand; and more than improbable when we remember that no other early Christian writer known to us, with the partial exception of the author of 1 Peter, has been able to reproduce the Pauline doctrine, any more than Penelope's wooers could bend Odysseus' bow. The only point under this head which raises suspicion is the extension of the reconciliation to God effected by Christ to the angelic powers. What has been already said on this need not be repeated here.

Lastly, its relation to Ephesians has aroused suspicion. The problem thus presented is unique in the N.T., and has elicited numerous solutions. It has been pressed against the authenticity of Ephesians more generally than of Colossians; though Mayerhoff

thought that Ephesians was genuine and Colossians the copy. If one Epistle is copied from the other, suspicion is aroused only against the copy; and since, if this is the relation, Colossians is more likely than Ephesians to be the original, we should find in this fact a proof of the genuineness of the former. For if a later writer wrote a letter purporting to come from Paul, and used in it a letter that bore Paul's name, there is a strong presumption that the latter would be of well-attested genuineness. But the problem is hardly so simple. Holtzmann, in a work described by Godet "as a masterpiece of exactness, patient labour and wisdom," reached the conclusion that the Epistles exhibit the phenomenon of mutual indebtedness. Sometimes Ephesians seems to be the original, sometimes Colossians. Accordingly he formulated the theory that Paul wrote an Epistle to the Colossians, on the basis of which a later writer composed Ephesians. He then returned to the original Epistle and expanded it by free extracts from his own writing, adding also a polemic against Gnosticism. This theory was examined by Von Soden, who tested very carefully Holtzmann's reconstruction of the original Epistle. He also pointed out that it was justifiable to eliminate only such passages as Paul could not have written. He rejected only i. 15-20, ii. 10, 15, 18<sup>b</sup>. This was in 1885. A more exhaustive study of Paulinism has led him to accept the authenticity of the Epistle as a whole in his commentary (1891). Holtzmann's theory is examined by Dr. Sanday and Dr. Robertson in the articles "Colossians" and "Ephesians" in Smith's *Dictionary of the Bible* (2nd ed.), and to these discussions the reader may refer for fuller details. J. Weiss in a review of Abbott's commentary has recently expressed himself in favour of a solution, not precisely in Holtzmann's form, but on his lines (*Theol. Literaturzeitung*, 29th Sept., 1900). It may be said here that it is hard to understand why a writer should give himself so much trouble. His purpose would have been served by one Epistle, a still larger "Ephesians," in which what he inserted in Colossians should have found its home. Very few have accepted the theory in its entirety. Yet if Holtzmann's observations are correct, only two theories seem to be tenable, one the theory he has himself proposed, the other that both Epistles are genuine. His own theory is far too complicated to be probable. The similarities occur often in different contexts, and express quite different ideas, yet each is natural in its place. This is difficult to account for in an imitator, who would be fettered by the document which he was using; but in a writer such as Paul, rich in ideas but unused to formal composition, such resemblance and yet such



difference in letters written together was quite to be expected. No trace of the process has been left in the textual evidence, and this is a cogent argument against the theory. The only alternative, then, to Holtzmann's view seems to be that both letters were written by Paul; and thus his investigation becomes the firm basis for quite another result than the author contemplated. We cannot in that case speak of mutual indebtedness; the phenomena that suggested this explanation are amply accounted for by the unity of authorship. It is noteworthy that Jülicher, who has no leaning to traditional opinions, thinks that the best solution of the problem is to be found in the acceptance of the authenticity of both Epistles (*Einl. i. d. N.T.*, 1894, p. 97, but compare the more dubious tone of his article in the *Enc. Bibl.*, 1899). This view, it may be added, is confirmed by the close connexion of Colossians with Philemon, which, if genuine, all but guarantees the genuineness of Colossians; and that it is not authentic has been argued solely to dispose of its testimony to Colossians. We may therefore accept this Epistle with confidence as the work of Paul.

#### SECTION V.—PLACE AND DATE OF COMPOSITION.

Since Paul was a prisoner when he wrote it, our only alternatives are Cæsarea and Rome. Meyer, Weiss, Haupt and others have argued for Cæsarea. What Weiss regards as decisive is that Paul speaks in Philemon of going to Colossæ on his release, whereas in Philippians, written from Rome, he says that he hopes to go into Macedonia. But this proves nothing, for Macedonia might have been taken on the way; and, besides, Paul's plans might have changed in the interval. Haupt thinks that the genuineness of the letters can be maintained only on the assumption that they were written at Cæsarea, since letters so unlike Philippians cannot have been written so near to it as their composition at Rome would demand. He thinks their peculiar character is best explained by the fact that Paul in his confinement, unable to preach, was driven in upon himself, and thought out more fully than before the implication of his Gospel. The fruit of this we find in Colossians and Ephesians. This is of too speculative a character to bear any weight. On the other hand, it is certainly more probable that a runaway slave should have fled to Rome than to Cæsarea; for although Cæsarea was nearer for Onesimus than Rome, the latter was more accessible, and afforded a far safer concealment. Paul's expectations of release were more natural at Rome than at Cæsarea.

During the latter part of his imprisonment at Cæsarea he knew that he was going to Rome. It would be necessary then to place the letter in the earlier part. But it does not well suit this, for Paul had for a long time been anxious to see Rome, and it is most unlikely that he should think of going to Colossæ first. It would be very strange, further, if Paul wrote from Cæsarea, that he should be silent about Philip, whose guest he had been shortly before, and should leave us with the impression that he was unsympathetic. The general situation presupposed in the Epistle suits Rome better than Cæsarea.

This would be practically certain if these Epistles were written after Philippians, as Bleek, Lightfoot and several English scholars suppose. But the more usual view which makes Philippians the latest of the Imprisonment-Epistles seems to be preferable. The argument from theological affinities is most precarious; and Colossians, as well as Philippians, presents striking parallels with Romans. The theological system of Paul was formed before he wrote our earliest Epistle, yet how little Paulinism there is in Thessalonians, or even in 1 Corinthians. We have no right to expect the thoughts of Colossians to reappear in Philippians, a simple letter of thanks to a Church where the Colossian type of false doctrine had not appeared. Indeed, how much there is in Colossians that does not recur in Ephesians, and how much Ephesians adds to what we find in Colossians! Yet these were written practically together. Three years at least lay between Romans and the earliest time at which Philippians could have been written, and less than eighteen months between this time and the latest date that can be assigned to Colossians. Further, Paul seems in Philippians to express a more decided conviction as to the speedy settlement of his fate than in Philemon; and he looks forward to death as a not unlikely contingency. In Philippians Paul also speaks of sending away Timothy shortly, whereas he is with Paul in Colossians. If 2 Tim. iv. 19 dates, as some scholars think, from this imprisonment, this would agree best with the priority of Colossians, for in Philippians Paul speaks of sending him away, in 2 Timothy we find him gone. This, however, is not very cogent. It seems best to adhere to the usual view and to date the Epistle during the early part of Paul's Roman Imprisonment. The year to which we assign it depends on the general view we take as to the chronology of Paul's life. We may perhaps place it in A.D. 59. [The article on "Chronology of the New Testament" by C. H. Turner in *Hastings' Dictionary of the Bible* may be consulted.]

## SECTION VI.—SELECTED LITERATURE.

Of patristic commentaries those of Chrysostom (*Homilies*), Theodore of Mopsuestia and Theodoret may be mentioned. Of later commentaries earlier than the modern period Calvin and Bengel are perhaps the most important. The chief modern commentaries by foreign writers are those of De Wette, Meyer, Ewald, Hofmann, Klöpfer, Franke (in Meyer), Oltramare, Von Soden (*Hand-Commentar*), Wohlenberg (Strack-Zoeckler) and Haupt (latest edition of Meyer). Among English commentaries those of Eadie, Alford, Ellicott, Lightfoot, Findlay (in the *Pulpit Commentary*), Beet, Moule and Abbott (*International Critical Commentary*) may be mentioned. Klöpfer is important for the discussion of theological questions, especially the angelology, but the style is very diffuse. Oltramare is very full and thorough, but at times eccentric. He is also quite ignorant of English work. Von Soden is valuable, and has frequently influenced Abbott. Much the best commentary on the Epistle is that of Haupt, which, though in Meyer, is an entirely new work. For close grappling with the thought of the Epistle it has no rival. It sometimes presses the argument from the connexion too far, and is perhaps sometimes too subtle; but these are very slight defects. We still need in English a commentary of this kind, to unravel the thought of this most difficult Epistle. Our most important works, those of Ellicott, Lightfoot and Abbott, are of special value from the philological standpoint. Lightfoot is very full on points of history, and contributes a valuable excursus on the Essenes. His discussions of special words are also full and luminous. He is less strong in exegesis and Biblical theology. Abbott is "mainly philological," and as such most thankworthy, especially for the frequent testing of Lightfoot's results. Findlay is also excellent and deserves to be much better known. Moule rests for the most part on Lightfoot, but is very scholarly and at times independent. Maclaren in the *Expositor's Bible* exhibits the insight and felicity of exposition which characterise all his work. Moule's *Colossian Studies* should also be mentioned.

For critical discussions the New Testament Introductions may be consulted, and especially Sanday's very valuable article in Smith's *Dictionary of the Bible* (2nd ed.). The most thorough critical discussion is Holtzmann's *Kritik der Epheser- und Kolosserbriefe* (1872), on which Von Soden wrote a series of elaborate articles in the *Jahrb. f. protestant. Theol.* for 1885. For the theology of the Epistle the



works on New Testament Theology and on Paulinism may be consulted. Everling's *Die paulinische Angelologie und Dämonologie* is the best work on a subject of great importance for the correct understanding of the Epistle. Lueken's *Michael* (1898) may also be mentioned. H. St. John Thackeray's *The Relation of St. Paul to Contemporary Jewish Thought*, published since this commentary went to press, contains a useful chapter on angelology. G. C. Martin's commentary in the *Century Bible* appeared too late to be used in any way.

NOTE.—The text of the Epistle here printed is a critically revised text, and that on which the commentary is based. The abbreviations in the notes need no explanation. The commentary was finished in September, 1898; references to later literature have been sparingly introduced in proof. The author may be permitted to add that his chief concern has been to expound the thought, since it was desirable, in view of the limits assigned, to concentrate attention mainly on one side of exegesis, and in the English commentaries on the Epistle the philological side is already amply represented. It has therefore been necessary to assume much in the way of philological results in order to gain space for the elucidation of the thought.

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

### ΚΟΛΑΣΣΑΕΙΣ<sup>1</sup> ΕΠΙΣΤΟΛΗ.

Ι. 1. ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ <sup>a 2 Cor. i. 1.</sup> <sup>Eph. i. 1;</sup> <sup>Phil. i. 1.</sup> <sup>b 2 Cor. vi.</sup> <sup>c iii. 17.</sup> Τιμόθεος ὁ ἀδελφός 2. τοῖς ἐν Κολοσσαῖς<sup>2</sup> ἁγίοις καὶ <sup>b</sup> πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν.

<sup>1</sup> Κολασσαίς: Ln., Tr., W.H., R.V. with AB\*KP. Κολοσσαίς: T., Ws. with  $\aleph$ BcDFG, probably by assimilation to Κολοσσαῖς (i. 2).

<sup>2</sup> Κολοσσαῖς: T., W.H., R.V., Ws. with  $\aleph$ BDEFG. Κολασσαίς: Ln., Tr. with KP 17, by assimilation to title.

<sup>3</sup> So T., Tr., W.H., R.V., Ws. with BDEKL 17. καὶ Κυρίου Ἰησοῦ Χριστοῦ: added by T.R. [Ln.] with  $\aleph$ ACFG and most MSS. by assimilation to Pauline usage.

CHAPTER I.—Vv. 1, 2. SALUTATION OF PAUL AND TIMOTHY TO THE CHRISTIANS OF COLOSSÆ.—Ver. 1. ἀπόστολος . . . διὰ θελ. Θεοῦ. The reference to his apostleship is not due to any attack on his apostolic authority or teaching, as in the case of the Epistles to the Galatians or Corinthians, but, as in the Epistle to the Romans, to the fact that he was unknown to those to whom he was writing. Similarly reference is made to it in the Epistle to the Ephesians, the letter being sent to Churches, to some of which, probably, Paul was unknown. In writing to the Macedonian Churches it is not mentioned, for they had been founded by him and remained loyal.—Τιμόθεος: included in the salutations in Thess., 2 Cor., Phil. and Philm. He would be known by name to the Colossians as Paul's companion, but probably not personally. Ramsay's conjecture (also put forward by Valroger) that he may have founded the Church is unsupported and improbable (see ver. 7), while Ewald's view that he wrote the bulk of the Epistle, after consultation with Paul, has nothing to recommend it, and is open to serious objections. ὁ ἀδελφός is added to balance ἀπόστολος,

and has no reference, as Chrysostom thought, to Timothy's official position.

Ver. 2. Paul does not address the Church as a Church. This has been explained by the fact that he stood in no official relation to the community, and therefore addressed individuals. But he does not mention the Church in *Philippians*, though he had founded it. The omission may be accidental; but he seems to have changed his custom in his later Epistles, since it occurs in all his letters to Churches from *Romans* downwards.—ἁγίοις may be an adjective (so Kl., Weiss and others), but more probably a substantive (so Mey., Ell., Lightf., Ol., Sod., Haupt, Abb.), since Paul seems not to use it in the plural in an adjectival sense, except in Eph. iii. 5, and in the salutations of 2 Cor., Eph. and Phil. it is certainly a substantive. Like ἀδελφοῖς it may be joined with ἐν Χ., but should more probably be taken by itself. The saints are those who are set apart for God, as belonging to His holy people, the Israel of God (Gal. vi. 16); the privileges of the chosen nation under the Old Covenant being transferred to Christians under the New.—πιστοῖς: not to be taken

d iv. 3.

e With ev.

Gal. iii.

26; Eph.

i. 15; 1

Tim. iii.

13; 2 Tim.

iii. 15.

f Objective,

Rom. viii. 24;

Gal. v. 5;

Tit. ii. 13.

g 2 Tim. iv. 8.

3. Εὐχαριστοῦμεν τῷ Θεῷ πατρὶ<sup>1</sup> τοῦ Κυρίου ἡμῶν Ἰησοῦ<sup>2</sup> πάντοτε<sup>3</sup> περὶ<sup>3</sup> ὑμῶν προσευχόμενοι, 4. ἀκούσαντες τὴν \*πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε<sup>4</sup> εἰς πάντας τοὺς ἁγίους, 5. διὰ τὴν ἑλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν

<sup>1</sup> So W.H., R.V. with BC\*, possibly by assimilation to θ. π. (ver. 2). καὶ πατρὶ: T., Tr. with SAC<sup>2</sup>DcKLP, probably to avoid unusual expression. τῷ πατρὶ: Ln., Ws. with D\*FG, Chrys. inserted for similar reason.

<sup>2</sup> So Ws. with B. Ἰησοῦ Χριστοῦ: Ln., T., Tr. [W.H.], Lft., R.V. with other MSS.

<sup>3</sup> So T., W.H., Lft. with SACDcKLP. περ: Ln., Tr., W.H. mg., Ws. with BD\*FG 17, probably from ver. 9.

<sup>4</sup> ἦν ἐχετε: Ln., T., Tr., [W.H.] with SACD\*FGP 17, possibly conformed to Philm. 5. τὴν: Ws. with DcKL, perhaps by assimilation to Eph. i. 15; B omits, perhaps rightly.

in the passive sense (as by Ew., Ell., Lightf., Abb., R.V.)="steadfast," "faithful" with tacit reference to the falling away to false doctrine. Combined with ἀδελφ. its meaning would be faithful to Paul, which would have no point here. It should be taken here, as by most commentators, in the sense of "believing".—ἐν Χριστῷ. It is significant that Χριστός occurs alone very frequently in this Epistle, but Ἰησοῦς never (though Κυρίου ἡμ. Ἰησοῦ, ver. 3; Κυρ. Ἰησ., iii. 17). No doubt this is to be accounted for by the need for emphasis on the doctrine of the Person of Christ.—χάρις ὑμῖν κ. εἰρήνη. This combination is found in all the Epistles that claim to be Paul's except the Pastorals, where it is modified. The formula, which was probably constructed by Paul, combines the Greek and Hebrew forms of salutation.—ἀπὸ Θεοῦ πατρὸς ἡμῶν. This is not added in 1 Thess. The other Epistles add καὶ Κυρίου Ἰησοῦ Χριστοῦ. No importance is to be attached to their omission here. Cf. the similarly shortened form ἡ χάρις μεθ' ὑμῶν (iv. 18).

Vv. 3-8. PAUL'S THANKSGIVING FOR THE THINGS HE HAS RECEIVED OF THE SPIRITUAL WELFARE OF THE COLOSSIANS. According to his usual custom (so in Thess., 1 Cor., Rom., Phil., Philm.), Paul begins his letter with an expression of his thankfulness to God for the Christian graces of his readers. There is, however, a certain conventional element in these greetings, as may be seen from a comparison of similar formulæ in letters found among recently discovered papyri (see articles by Prof. Rendel Harris in *The Expositor* for Sept. and Dec., 1898). Eph. i. 15-17 is parallel to vv. 3, 4 and

9.—Ver. 3. τῷ Θεῷ πατρὶ κ.τ.λ.: "to God, the Father of our Lord Jesus". Even if Θεῷ καὶ πατρὶ were read, we should probably not make Κυρίου dependent on Θεῷ as well as πατρὶ, since this is not Paul's usual language, though it is found in Eph. i. 17 (ὁ Θεὸς τ. Κυρ. ἡμ. Ἰ. Χ.).—πάντοτε is connected by several commentators (Beng., Alf., Ell., Findl., R.V.) with προσευχ. In favour of this is οὐ παυόμεθα ὑπ. ὑμ. προσευχ. (ver. 9). But more probably it should be taken with εὐχαριστ. (Mey., Lightf., Ol., Haupt, Weiss, Abb.), as this is the usual collocation in Paul. But περὶ ὑμῶν belongs to προσευχ., not (as Lightf., Ol.) to εὐχαριστ. "We always give thanks when we pray for you."

Ver. 4. Paul now introduces the grounds of his thankfulness, the good report he has heard as to the faith and love of the Colossians. He refers to it again (ver. 9).—πίστιν ἐν Χ. ἐν may be equivalent to εἰς, but probably indicates "the sphere in which their faith moves rather than the object to which it is directed" (Lightf.). This faith rests upon Christ. πίστις is wrongly taken by Ewald to mean "fidelity".—πάντας, i.e., all Christians throughout the world, whose unity in the universal Church was a thought much in Paul's mind at this time.

Ver. 5. διὰ τὴν ἐλπίδα. This is connected by Bengel, followed by several recent commentators (Hofm., Kl., Ol., Haupt, Weiss, Abb.), with εὐχαριστοῦμεν. Having heard of their faith and love, Paul gives thanks for the hope laid up for them in heaven. Lightfoot and Soden urge that in this way the triad of Christian



<sup>a</sup> προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6. τοῦ <sup>b</sup> Class. only here in Bib. Gk. <sup>c</sup> παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἔστιν, <sup>k</sup> καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκου- <sup>i</sup> With εἰς, 1 Macc. xi. 63; only here in N.T.; often in class. Gk.; with πρὸς four times in N.T. <sup>k</sup> Middle only here.

graces, faith, hope and love, is broken up. But "hope" is objective here, not the grace of hope, but the object of that hope. It is true that Paul glides from the subjective to the objective use of ἐλπίς in Rom. viii. 24, but if this combination had been intended here he would probably have simply co-ordinated the three terms. A more serious objection is that εὐχαριστ. is so far away, though Haupt urges that διὰ τ. ἐλπ. could not have come in earlier. Further, Paul never uses this constr. εὐχαριστ. διὰ. It is also his custom, at the beginning of his Epistles, to give thanks for the Christian character of his readers (which he hardly does in ver. 4), not for the heavenly reward that awaits them. Others (De W., Lightf., Sod.) connect it with τ. πίστιν . . . καὶ τ. ἀγάπην. This gives a good sense, their faith and love have their ground in their hope of reward. But we should have expected the article before a clause thus added to substantives. It is simplest to refer it to τὴν ἀγ. ἣν ἔχετε (Chrys., Mey., Ell., Alf., Franke), and interpret it of the love which is due to the hope of a heavenly reward. It is urged that a love of this calculating kind is foreign to Paul, but cf. 2 Cor. ix. 6, Gal. vi. 9.—ἐν τ. οὐρανοῖς. Cf. the reward or treasure in heaven (Matt. v. 12, vi. 20, xix. 21), the citizenship in heaven (Phil. iii. 20), the inheritance reserved in heaven (1 Pet. i. 4).—ἣν προηκούσατε. The reference in προ. is disputed. Bengel and Klöpper think it means before the writing of this letter; Meyer, Hofmann and Haupt before its fulfilment. But more probably it is to be taken of their first hearing of the Gospel (so Lightf., Ol., Abb.), perhaps in tacit contrast to the false teaching they had recently heard. Haupt, it is true, denies that there is any reference to the false teachers in vv. 2-8; but though none can be proved, it is surely probable that the turn of several expressions should be determined by the subject which was uppermost in the Apostle's mind, and that he should thus prepare his readers for the direct attack.—λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου. Cf. Eph. i. 13, according to which τ. εὐαγγ. should be taken as in apposition to λόγ. τ. ἀλ.,

"the word of truth, even the Gospel," though it is often explained as the word of truth announced in the Gospel. It is not clear what λόγ. τ. ἀλ. means. Several give the genitive an adjectival force, "the true word," but more probably it expresses the content, the word which contains the truth. Perhaps here also there is a side-thrust at the false teachers.

Ver. 6. This word of the truth has been defined as the Gospel, but Paul now proceeds to indicate more precisely what he means by this term. It is that Gospel which they have already received, not the local perversion of it that has recently been urged on their notice, but that which is spreading in the whole world, its truth authenticated by its ever-widening area and deepening influence on its adherents, and which manifests the same inherent energy among the Colossians themselves, in the form in which they learnt it from their teacher Epaphras.—καθὼς καὶ ἐν παντὶ . . . ἐν ὑμῖν. According to the TR. καὶ ἔστι, two statements are made—that the Gospel is present with the Colossians as it is present in all the world, and that it is bearing fruit and increasing as it is among the Colossians. The omission of καὶ before ἔστιν καρ. creates a little awkwardness, since καθὼς καὶ ἐν ὑμῖν seems then superfluous. Lightfoot takes ἔστ. καρ. together as a periphrasis for καρποφορεῖται, but this construction is very rare in Paul. The symmetry of clauses is much better preserved if, with Soden and Haupt, we write ἔστιν, καρ. We thus get the same double comparison as with the TR., Paul passing from the special to the general, and from the general back to the special. For the hyperbole ἐν π. τ. κόσμῳ, cf. 1 Thess. i. 8, Rom. i. 8, x. 18. As Gess points out (*Christi Person und Werk*, ii., 1, p. 228), Paul wishes here and in ver. 23 to widen the outlook of the Colossians, since the more isolated the community the greater the danger from seducers. For the similar feeling that local idiosyncrasies are to be controlled by the general custom of the Church, cf. 1 Cor. xi. 16, xiv. 36 (cf. 33).—καρποφορούμενον καὶ αὐξανόμενον. The former of these participles expresses

1 Only here and iv. 7 in Paul.  
 m Only here and 1 Cor. i. 11, iii. 13 in Paul.  
 n Mark xi. 24.  
 o With acc., Phil. i. 11.

σατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ. 7. καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ <sup>1</sup> συνδούλου ἡμῶν, ὃς ἐστὶν πιστὸς ὑπὲρ ἡμῶν <sup>1</sup> διάκονος τοῦ Χριστοῦ, 8. ὁ καὶ <sup>m</sup> δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. 9. διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἡκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν <sup>a</sup> προσευχόμενοι καὶ αἰτούμενοι, <sup>2</sup> ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ

<sup>1</sup> So Ln., Tr., W.H., R.V. with  $\aleph^a$ ABDFG, possibly under influence of συνδ. ημ. and ἡμιν (ver. 8). ὑμων: T., Ws., W.H. mg., R.V. mg. with  $\aleph^c$ CD<sup>b</sup>KL 17; most vss. probably conformed to ὑπερ ὑμων (ver. 9) and τ. ὑμων αγ. (ver. 8).

<sup>2</sup> καὶ αιτουμενοι: omitted by BK through homœoteleuton.

the inward energy of the Gospel (dynamic middle) in its adherents, the latter its extension in the world by gathering in new converts.—ἀφ' ἧς ἡμέρας. This expresses the further fact that the progress of the Gospel has been continuous from the first in the Colossian Church.—ἡκούσατε . . . Θεοῦ. It is uncertain whether χάριν is governed by both verbs (so Lightf., Kl., Ol., Sod., Abb.) or by the latter only (so Mey., Ell., Haupt). In the former case ἡκούσ. will mean "were instructed in". But it is simpler to translate "ye heard it [*i.e.*, the Gospel] and knew the grace of God". ἐπέγνωτε should strictly imply full knowledge, but as the reference is to the time of their conversion it seems doubtful whether this shade of meaning should be pressed. ἐπίγνωσις is in his mind. The word occurs twice in the context. The grace of God is probably mentioned in opposition to the false teachers' doctrine of ordinances and rigorous asceticism.—ἐν ἀληθείᾳ: not to be taken as if an adjective with χάριν, "the true grace of God," for there is no false grace of God, but with ἐπεγ. in the sense that they knew the Gospel as it truly is, in its genuine reality, in opposition to the travesty of it recently introduced.

Ver. 7. καθὼς, *i.e.*, in the manner in which. Paul thus sets the seal of his approval on the form of the Gospel which they had learnt from their teacher, and also on the teacher himself.—Ἐπαφρᾶ. Epaphras was apparently the founder of the Colossian Church, ἐμάθετε referring to the same time as ἡκούσατε. He had remained in connexion with it (iv. 12), and seems to have come to Paul to inform him of the teaching that was threatening its welfare. He is not to be identified with Epaphroditus (Phil. ii. 25 sq., iv. 18), who was connected with Philippi. The name was common.—

ὑπὲρ ἡμῶν. This is probably the correct reading; Epaphras is a minister to the Colossians on Paul's behalf, since he has accomplished a task which belonged to Paul's sphere as the Apostle of the Gentiles. The reading ὑπὲρ ὑμῶν may be taken in two ways, either (preferably) that he was a minister of Christ for the sake of the Colossians, in which case we should probably have had ὑμῖν or ἐν ὑμῖν or simply ὑμῶν; or that he ministered to Paul as the representative of the Colossians, for which we should have expected "my minister" instead of "minister of Christ".

Ver. 8. τὴν ὑμῶν ἀγάπην may be taken in the general sense of ver. 4, though many think it is their love to Paul that is meant; and this is favoured by δηλ. ἡμ., and perhaps by καὶ ἡμεῖς in ver. 9. ἐν πνεύματι is added to show that this love is in the Holy Spirit.

Vv. 9-14. PAUL'S UNCEASING PRAYER FOR THAT MORAL DISCERNMENT WHICH WILL ENABLE THEM TO PLEASE GOD IN ALL THEIR CONDUCT, THAT STRENGTH WHICH WILL GIVE THEM ENDURANCE IN FACE OF ALL PROVOCATION AND TRIAL, AND THAT THANKFULNESS TO GOD, WHICH BEFITS THE GREAT DELIVERANCE HE HAS ACHIEVED FOR THEM THROUGH HIS SON.—Ver. 9. διὰ τοῦτο. The good report from Colossæ prompts Paul's prayer. Apparently the reference is to all that has been said in vv. 4-8, though Haupt confines it to ver. 8.—καὶ ἡμεῖς: "we also," *i.e.*, as the Colossians had prayed for Paul, so he had made unceasing prayer for them. Similar assurances are common in the letters of the period, but their conventional character must not in the case of one of so intense a nature as Paul's lead us to degrade them into polite commonplaces.—προσευχόμενοι καὶ αἰτούμενοι. The former verb is general, the latter special, referring to



συνέσει πνευματικῇ, 10. περιπατῆσαι ἀξίως τοῦ Κυρίου εἰς πᾶσαν <sup>P</sup> ἄρεσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι <sup>in N.T.; in Philo of pleasing God; in bad sense, Theoph., Char., 5; Arist.,</sup> τῇ ἐπιγνώσει <sup>1</sup> τοῦ Θεοῦ, 11. ἐν πάσῃ δυνάμει <sup>2</sup> δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν

*Eth. Eud., ii., 3; Pol., vi., 2, etc.; Diod., xiii., 53.*  
in N.T., or Gk. vss. of O.T. Elsewhere in Paul, *ενδυν.*

<sup>q</sup> Only here, Heb. xl. 34 and (?) Eph. vi. 10

<sup>1</sup> So edd. with  $\Sigma$ ABCD\*EFGP 17. εἰς τὴν ἐπιγνώσιν: DcKL, probably to simplify the constr., perhaps assisted by τὴν ἐπιγνώσιν (ver. 9).

the definite request. Soden thinks the middle (αἰτούμενοι) is chosen to express Paul's personal interest, but there seems to have been no distinction between the middle and active of this verb in later Greek.—ἵνα πληρωθῆτε τὴν ἐπιγνώσιν. After verbs of praying, etc., ἵνα is used in a weakened sense to express the content of the prayer. πληρ. with the accusative is not precisely the same as with the genitive or dative. So here "filled with respect to". ἐπίγνωσις is stronger than γνώσις. Meyer defines it as the knowledge which grasps and penetrates into the object.—τοῦ θελήματος αὐτοῦ. This does not mean God's counsel of redemption (Chrys., Beng., De W., Kl.), nor "the whole counsel of God as made known to us in Christ" (Findl.), but, as the context indicates (ver. 10), the moral aspect of God's will, "His will for the conduct of our lives" (Mey., Sod., Haupt, Abb.).—ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ: to be taken with the preceding, not (as by Hofm.) with the following words. σοφία is general, σύνεσις special. σοφία embraces the whole range of mental faculties; σύνεσις is the special faculty of intelligence or insight which discriminates between the false and the true, and grasps the relations in which things stand to each other. The addition of πνευμ. shows that both are to proceed from the inspiration of the Holy Spirit. They thus stand in opposition to fleshly wisdom (2 Cor. i. 12), and especially, it would seem, though Haupt denies this, to the false wisdom, by which the Colossians were in danger of being ensnared (*cf.* τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, ii. 18). The repetition of πᾶς in this context should be noticed. The early part of the Epistle is strongly marked by repetition of particular words and phrases.

Ver. 10. περιπατῆσαι ἀξίως τοῦ Κυρίου (*cf.* Eph. iv. 1). This lofty wisdom and insight is not an end in itself. It must issue in right practice.

Doctrine and ethics are for Paul inseparable. Right conduct must be founded on right thinking, but right thinking must also lead to right conduct. The infinitive expresses result "so as to walk". τοῦ Κυρ., *i.e.*, of Christ, not of God (Hofm., Ol.). In 1 Thess. ii. 12 τοῦ Θεοῦ is used, but ὁ Κύρ. in Paul means Christ.—ἀρεσ-  
κειαν in classical Greek used generally in a bad sense, of obsequiousness. But it often occurs in Philo in a good sense; see the note on the word in Deissmann's *Bible Studies*, p. 224. καρποφοροῦντες καὶ αὐξανόμενοι. For the collocation *cf.* ver. 6. The participles should probably be connected with περιπατῆσαι, not (as by Beng., Hofm., Weiss) with πληρωθῆτε, which is too far away. The continuation of an infinitive by a nominative participle instead of the accusative is frequent in classical Greek, and occurs several times in Paul (ii. 2, iii. 16, Eph. iv. 2, 3). They should not be separated. The whole clause should be translated "bearing fruit and increasing in every good work by the knowledge of God". Fruit bearing is one of Paul's favourite metaphors.—τῇ ἐπιγνώσει: not as R.V. and Moule "in the knowledge," for Paul has already spoken of this in ver. 9, but "by the knowledge," the knowledge of God being the means of their spiritual growth. Meyer, against the overwhelming weight of evidence, reads εἰς τὴν ἐπιγνώσιν, "as regards the knowledge". This would make knowledge the goal of conduct (*cf.* John vii. 17), whereas previously the relation is reversed.

Ver. 11. ἐν πάσῃ δυνάμει: "with all power," ἐν being instrumental. κατὰ τὸ κράτος τῆς δόξης αὐτοῦ. The equipment with power is proportioned not simply to the recipient's need, but to the Divine supply. God's glory is His manifested nature, here as manifested in might.—εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. This equipment with Divine power is not, as we might have expected, said to be given with a view to deeds



<sup>r</sup> Absol., <sup>1</sup> Cor. viii. 6; <sup>2</sup> Cor. vi. 18 (quot.); Rom. vi. 4; Eph. ii. 18; Acts i. 4, 7, ii. 3; <sup>1</sup> John. s LXX; Dion. Hal.; only here and 2 Cor. iii. 6 in N.T. <sup>t</sup> Only here and 2 Cor. vi. 15; Luke x. 42; Acts viii. 21, xvi. 12 in N.T. <sup>u</sup> Acts viii. 21. <sup>v</sup> Acts xxvi. 18. <sup>w</sup> Luke xxii. 53.

<sup>1</sup> So T., Tr., W.H., R.V. with nearly all ancient authorities. *καλεσαντι*: D\*FG 17, by substitution of more usual word, helped by similarity of the two words. *καλεσαντι και ικανωσαντι*: Ln., Ws. with B alone, by combination of two readings.

<sup>2</sup> So T., W.H., Ws., Tr. mg., R.V. mg., Lft. mg. with *SB*. *ημας*: L., Tr., Lft., R.V. with ACDEFGKLP, probably under influence of *ημας* (ver. 13).

of great spiritual heroism, but for the practice of passive virtues, since this often puts the greater strain on the Christian's strength. *ὑπομ.* is endurance, steadfastness in face of trials, temptations and persecutions; *μακροθ.* is forbearance, the patience of spirit which will not retaliate. "The one is opposed to cowardice or despondency, the other to wrath or revenge" (Lightf.). There seems to be no reference in *μακροθ.*, as Alford supposes, to their attitude in conflict with error.—*μετὰ χαρᾶς*: not to be taken (as by Mey., Ell., Hofm., Weiss, Abb.) with *εὐχαριστ.*, which would be tautological and throw a false emphasis on these words, but with *ὑπομ. κ. μακροθ.* It forms a very necessary addition, for the peculiar danger of the exercise of those qualities is that it tends to produce a certain gloominess or sourness of disposition. The remedy is that the Christian should be so filled with joy that he is able to meet all his trials with a buoyant sense of mastery.

Ver. 12. *εὐχαριστοῦντες*: not to be taken with *οὐ πανόμευα*, ver. 9 (Chrys., Beng.). Usually it is co-ordinated with the two preceding participial clauses. Haupt objects that it would be strange if thankfulness for participation in salvation were mentioned only after its consequences for Christian conduct had been deduced. He thinks it is a more precise development of *μετὰ χαρᾶς*; joy being produced by our thankful consciousness of the benefits thus secured to us. There is force in this, though the form of expression strongly suggests the common view, and considerations of order should not, perhaps, be so rigidly pressed.—*τῷ πατρὶ*. The word is selected to emphasise God's Fatherly love as the source of their redemption; though Soden thinks that, as in Rom. vi. 4, Paul has in mind God's relation to Christ (so Alf.).—*τῷ*

*ικανῶσαντι ὑμᾶς*: "who qualified you". The reference is to status rather than character.—*εἰς τὴν μερίδα . . . φωτὶ*. Lightfoot thinks *τ. μερ. τ. κλ.* is the portion which consists in the lot, *κλήρου* being a genitive of apposition (so Sod., Abb.). But probably *κλ.* is the general inheritance in which each individual has his *μέρ.* The lot is the blessedness awaiting the saints. More controverted is the connexion of *ἐν τῷ φωτί*. Meyer connects it with *ικανῶσ.* and takes *ἐν* as instrumental "by the light". This is harsh, and *φωτί* in contrast to *σκοτούς* (ver. 13) cannot mean the Gospel. Others connect it with *ἀγίων*, either in the sense of angels (so Kl., Franke and Lueken) or saints (so Ol. and others). But the angels are never in the N.T. called *οἱ ἄγιοι*, though this term is used for them in the O.T. and Jewish Apocalyptic. Further, the contrast with the "darkness" of ver. 13 loses its force unless the "holy ones" are Christians as opposed to non-Christians. And if Paul had meant this he would have expressed himself more plainly. Nor is any such reference probable in an Epistle directed especially against over-valuation of the angels. If saints are meant, unless (with Ol.) we give *φωτί* merely an ethical sense, they must be saints in heaven, for which we should have expected *τῶν ἐν φωτί*, as the object of the addition would be to distinguish them from saints on earth. *ἐν φωτί* should therefore be connected either with *μερίδα* (Beng.), *μερίδα τ. κλήρου* (Alf., Lightf.), or *κλήρου* (De W., Ell., Sod., Haupt). The difference is slight, and it seems simplest to connect with *κλ.*, "the lot of the saints [situated] in the light"; *ἐν* being probably local, and not expressing, as in Acts viii. 21, the idea of a share in the light. The precise sense of *φῶς* is disputed. Oltramare takes it of the state of holiness in which Chris-

τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14. ἐν ᾧ ἔχομεν<sup>1</sup> τὴν <sup>Plut.,  
Pomp.  
p. 631 B;  
Jos., Ant.,  
xii., 2, 3;  
times.</sup> ἀπολύτρωσιν, τὴν ἡ ἀφεσιν τῶν ἁμαρτιῶν. 15. ὅς ἐστιν εἰκὼν τοῦ

<sup>1</sup> So edd. (except Ln. ed. min.) with almost all authorities. *εσχομεν*: W.H. mg. with B cop., probably a conformation to aorists of ver. 13.

tians live, so that the distinction between saints on earth and in heaven does not arise. But the immediate impression of the phrase is that the heavenly kingdom, where God dwells in light, is referred to.

Ver. 13. Paul now explains how God has qualified them for their share in the heavenly inheritance. On this passage Acts xxvi. 18 should be compared; the parallels extend to ver. 12, 14 also.—*ἐρύσατο*. The aorist refers to the time of conversion. The metaphor implies the miserable state of those delivered and the struggle necessary to deliver them.—*ἐξουσίας*: “ubi τῇ βασιλείᾳ opponitur, est tyrannis” (Wetstein, so also Chrys., Lightf., Kl.). This would heighten the contrast between the power of darkness and the “kingdom of the son of His love”. But Abbott argues forcibly against this view, especially with relation to the N.T. usage. He quotes Rev. xii. 10, ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, where the contrast obviously cannot be maintained. Grimm takes the term as a collective expression for the demoniacal powers; and Klöpffer says that in Paul *ἐξ.* is not a mere abstract term, but signifies the possessors of power. Here, however, he rightly sees that the contrast to *βασ.* makes this meaning inappropriate, and that for it *ἐρύσ.* ἀπό would have been expected rather than *ἐρύσ.* ἐκ. Accordingly he interprets it as the dominion possessed by the (personified) darkness.—τοῦ σκότους: taken by Hofmann as a genitive of apposition, but the obvious interpretation is to take it as a subjective genitive, the dominion which darkness exercises. We should have expected simply “out of darkness” to correspond to “in light,” but Paul changes the form, partly to insist that the darkness is not a mere state but exercises an active authority, partly to secure a parallel with the kingdom of God’s Son. But we are not justified (with Mey., Kl.) in personifying *σκότος*, for the primary contrast is with *φωτί* not *υἱοῦ*.—*μετέστησεν*. Wetstein quotes Jos., Ant., ix., 11, 1 (Tiglath-Pileser’s deportation of N.E. Israel), and Lightfoot

thinks that this use of the word suggested the choice of it here, and this is made more probable by the addition of *ἐς τ. βασ.* Meyer, however, quotes a striking parallel from Plato, where no such reference is present: *ἐκ τε φωτός εἰς σκότος μεθισταμένων καὶ ἐκ σκότους εἰς φῶς* (*Rep.*, p. 518 A).—*βασιλείαν*. Meyer insists that this is the Messianic kingdom, and as the realisation of this lay in the future to Paul the clause must have a proleptic reference, citizenship in the kingdom being guaranteed by their conversion. But the argument rests on a false premiss, for in 1 Cor. iv. 20, Rom. xiv. 17, the sense is not eschatological. Nor, indeed, can it be so here, for the translation into the kingdom must have taken place at the same time as the deliverance.—*υἱοῦ τῆς ἀγάπης αὐτοῦ*. Augustine, followed by Olshausen and Lightfoot, takes *ἀγάπης* as a genitive of origin, and interprets, the Son begotten of the essence of the Father, which is love. This has no parallel in the N.T., and rests, as Meyer points out, on a confusion of the metaphysical with the ethical essence of God. The phrase is practically equivalent to His beloved Son, but is chosen for the sake of emphasis to indicate His greatness and the excellence of His kingdom. There is, perhaps, the further thought that the love which rests on the Son must rest also on those who are one with Him.

Ver. 14. This verse is parallel to Eph. i. 7. ἐν ᾧ: not by whom, but in whom; if we possess Christ, we possess in Him our deliverance.—*ἔχομεν*: (present) we have as an abiding possession.—*ἀπολύτρωσιν*: “deliverance”. The word is generally interpreted as ransom by payment of a price, for which Mark x. 45, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, may be compared. But it is not certain that the word ever has this meaning. It is very rare in Greek writers (see reff.). The passage from Plutarch refers to pirates holding cities to ransom. But obviously the word here does not mean that we procure release by paying a ransom. The word is often used simply



γ So of God, Θεοῦ τοῦ ὁρατοῦ, πρωτότοκος πάσης κτίσεως, 16. ὅτι ἐν αὐτῷ  
 1 Tim. i.  
 17; Heb. ἐκτίσθη τὰ πάντα<sup>1</sup> ἐν τοῖς οὐρανοῖς καὶ<sup>2</sup> ἐπὶ τῆς γῆς, τὰ ὁρατά  
 xl. 27.  
 z Only here  
 in N.T.

<sup>1</sup> So Ln., T., Tr., W.H. with **Σ**\*BD\*E\*FGP 17, possibly by homœoteleuton. τα: inserted before ἐν τοῖς οὐρανοῖς by Ws. (who thinks it indispensable before τα ορατά) with **Σ**cADcKL.

<sup>2</sup> So T., W.H., Ws. with **Σ**\*B. τα: inserted before ἐπὶ τῆς γῆς by [Ln.], [Tr.] with **Σ**cACDEFGKLP.

in the sense of "deliverance," the idea of ransom having disappeared. (So in Rom. viii. 23, Eph. iv. 30, Luke xxi. 28.) It is best therefore to translate "deliverance" here, especially as this suits better the definition in the following words. The remission of sins is itself our deliverance, whereas it stands to the payment of the ransom as effect to cause. The elaborate discussion in Ultramare may be referred to for fuller details, with the criticism in Sanday and Headlam's note on Rom. iii. 24; also Abbott on Eph. i. 7; Westcott on Heb., pp. 295, 296; Ritschl, *Rechtf. und Versöhn.* ii., 222 sq.—τὴν ἄφεσιν τῶν ἁμαρτιῶν. The similar definition of ἀπολ. in Eph. i. 7 tells against Lightfoot's view that it is added here against erroneous definitions by the false teachers, who very probably did not employ the term. The precise phrase does not occur elsewhere in Paul. τ. ἀμ. depends simply on τ. ἀφ., not, as Hofmann thinks, on it and τ. ἀπολ., for the latter is not used with the object from which deliverance is effected.

Vv. 15-21. THIS SON IN WHOM WE HAVE OUR DELIVERANCE IS THE MANIFESTATION OF GOD, THE LORD OF THE UNIVERSE, THE CREATOR OF ALL THINGS IN HEAVEN AND EARTH, INCLUDING THE ANGELIC POWERS, AND HE IS THE GOAL FOR WHICH THEY HAVE BEEN CREATED. AND AS HE IS THE FIRST IN THE UNIVERSE, SO ALSO HE IS HEAD OF THE CHURCH, WHO HAS PASSED TO HIS DOMINION FROM THE REALM OF THE DEAD, THAT HE MIGHT BECOME FIRST IN ALL THINGS. FOR THE FATHER WILLED THAT IN HIM ALL THE FULNESS OF DIVINE GRACE SHOULD DWELL, AND THUS THAT HE SHOULD RECONCILE TO HIM THROUGH HIS BLOOD ALL THINGS NOT ON EARTH ONLY BUT ALSO IN THE HEAVENS, IN WHICH RECONCILIATION THE COLOSSIANS HAVE THEIR PART.—Ver. 15. With this verse the great Christological passage of the Epistle begins. Its aim is to refute the false doctrine, according to which angelic mediators usurped the place and func-

tions of the Son in nature and grace. He, and He alone, is the Creator, Redeemer and Sovereign of all beings in the universe, including these angelic powers. The passage does not deal with the eternal relations of the Son to the Father, but with the Son's relations to the universe and the Church. It is not of the pre-existent Son that Paul begins to speak, but of the Son who now possesses the kingdom, and in whom we have our deliverance (ὅς refers back to τ. υἱοῦ ἐν ᾧ ἔχομεν τ. ἀπολύτρωσιν). The work of the Son in His pre-existent state is referred to, that the true position of the exalted Christ may be rightly understood. As in other great theological passages in the Pauline Epistles, the metaphysical element is introduced for the sake of the practical. But it would be absurd to infer from this that it had little importance for the Apostle himself. He assumes the pre-existence of the Son as common ground, and is thus applying a fundamental Christian truth, which would form part of the elementary instruction in his Churches, to a new form of false teaching.—ὅς ἐστιν. It is the exalted Christ of whom Paul is speaking, as is suggested, though not necessarily implied by the present, but more forcibly by the previous relative clause. We could not feel confident in arguing back from the function of the exalted Son to be εἰκὼν τοῦ Θεοῦ to that of the pre-incarnate Son, but what would be a plausible inference from this passage is asserted in Phil. ii. 5.—εἰκὼν τοῦ Θεοῦ τοῦ ὁρατοῦ.

As image of God the Son possesses such likeness to God as fits Him to be the manifestation of God to us. God is invisible, which does not merely mean that He cannot be seen by our bodily eye, but that He is unknowable. In the exalted Christ the unknowable God becomes known. We behold "with unveiled face the glory of the Lord," and so "are changed into the same image" (2 Cor. iii. 18), God has "shined in our hearts to give the light of the knowledge



of the glory of God in the face of Jesus Christ" (iv. 6), and it is the unbelieving on whom "the light of the Gospel of the glory of Christ, who is the image of God," does not shine (iv. 4). These passages illustrate Paul's language here, and show that it is not, as Ultramare argues, of physical visibility or invisibility that he is speaking. Christ is the image of God for Christians. This, it is true, is only part of His wider functions. The Son is the Mediator between God and the universe. His work in grace has its basis in His place and work in nature. But it is the aspect of His work of which Paul is here speaking. The view of some of the Fathers that the Son, as image of the invisible God, must be Himself invisible is precisely the opposite of that intended by Paul. — *πρωτότοκος πάσης κτίσεως*. *πρωτότοκος* in its primary sense expresses temporal priority, and then, on account of the privileges of the firstborn, it gains the further sense of dominion. Many commentators think both ideas are present here. Soden and Abbott, on the other hand, deny that the word expresses anything more than priority to and distinction from all creation, while Haupt again thinks that all the stress is on the idea of dominion, the Son is ruler of all creation (similarly Ol. and Weiss, who says that no temporal *prius* lies in the expression). It is undeniable that the word in the O.T. had in some cases lost its temporal significance, e.g., Exod. iv. 22, Ps. lxxxix. 28. Schoettgen instances the fact that R. Bechai spoke of God as "the firstborn of the world," though, probably, as Bleek says in his note on Heb. i. 6, this is to be regarded "nur als eine Singularität". The course of the argument seems to require that the stress should lie on the lordship of the Son rather than on His priority to creation. For what Paul is concerned to prove is the superiority of Christ to the angels, and for this the idea of priority is not relevant, but that of dominion is. Whether the word retains anything of its original meaning here is doubtful. If so, it might seem most natural to argue with the Arians that the Son is regarded as a creature. Grammatically it is possible to make *πάσης κτίσεως* a partitive genitive. But this is excluded by the context, which sharply distinguishes between the Son and *τὰ πάντα*, and for this idea Paul would probably have used *πρωτόκτιστος*. The genitive is therefore commonly explained as a genitive of comparison. Ultramare says that such a genitive after a substantive is a pure invention, but it is

explained to be after the *προ οὐ πρωτοῦ πρωτότοκος* (cf. John i. 15, *ὅτι πρῶτός μου ἦν*). This, as Lightfoot says, "unduly strains the grammar," and on this account it seems best to exclude the temporal element altogether. The pre-existence is sufficiently asserted in what follows. There seems to be no real affinity with Philo's doctrine of the Logos as *πρωτόγονος*. — *πάσης κτίσεως* may be taken either as a collective, "all creation" (Lightf., R.V.), or distributively, "every creature" (Mey., Ell., Haupt, Abb.). Lightfoot urges in favour of the former that *πρωτότ.* "seems to require either a collective noun or a plural". But if *πρωτότ.* be taken in the sense of ruler, this is not so; and Haupt points out that *πᾶσα κτίσις* elsewhere is used of every created thing, and that Paul uses *κτίσις* without the article in the sense of creature. It is accordingly best to take it so here, "firstborn of every creature". A further question is raised as to what the term includes. Haupt thinks its sense is limited to spiritual beings, since (1) Paul is proving the superiority of Christ to the angels, (2) he defines by *τὰ ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς* not including heaven and earth themselves, (3) *εἰς αὐτόν* shows that animate creatures must be referred to. At the same time he is careful to point out that, according to Jewish ideas, shared, no doubt, by the false teachers, the heavenly bodies were regarded as possessed of souls and as standing in the closest relation to the spirit world. This, combined with the fact that all material things were supposed similarly to have guardian spirits, rather tells against his limitation. For Paul really was concerned to show not only that Christ was superior to the angels, but that He and not the angels was Lord of the material creation. The phrase should therefore be taken in its full sense, though probably it is the spiritual side of the universe that he has chiefly in mind. The interpretation of creation as the new creation, adopted by many Fathers to meet the Arian inference that the Son was a creature, scarcely needs refutation. It would have no point against the false teaching at Colossæ, nor can it be carried through the passage, ver. 16 being decisive against it. Paul would probably have said firstborn of the Church or of the new creation if he had meant this.

Ver. 16. Paul now gives the ground for the designation of the Son as *πρωτότ. π. κτίσεως*. In Him *τὰ πάντα* were created. From this it follows that the Son cannot be a creature, for creation

<sup>a</sup> Test. <sup>Lev.</sup>; only καὶ τὰ ἀόρατα, εἴτε ἁθρόνοι εἴτε ἡ κυριότητες εἴτε ἄρχαι εἴτε  
<sup>N.T.</sup> here in ὁ ἐξουσία, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται, 17. καὶ  
<sup>b</sup> Eph. i. 21; c ii. 10, 15; 1 Cor. xv. 24; Eph. i. 21, iii. 10, vi. 12; Tit. iii. 1; ἀγγελοι  
 2 Pet. ii. 10; Jude 8. with ἀγαθ., Rom. viii. 38 with ἐξουσία; 1 Pet. iii. 22. d 1 Cor. viii. 6; John i. 3; Heb. i. 2; of  
 God, Rom. xi. 36; Heb. ii. 10. e Of the Son, only here; of God, Rom. xi. 36; 1 Cor. viii. 6.

is exhausted by the "all things" which were so created in Him ("omnem excludit creaturam," Bengel).—ἐν αὐτῷ: this does not mean "by Him". The sense is disputed. The schoolmen, followed by some modern theologians, explain that the Son is the archetype of the universe, the κόσμος νοητός, the eternal pattern after which the physical universe has been created. So Philo held that the Logos was the home wherein the eternal ideas resided. But it is by no means clear that Alexandrian influence can be traced in the Epistle. Further, the notion of creation is not suitable to the origin of the ideal universe in the Son. If the Son was from eternity the archetype of the universe, then ἐκτίσθη ἐν αὐτῷ ought not to have been used, both because the aorist points to a definite time and the idea of creation is itself inapplicable. But that the ideal universe was at some time created in the Son is an highly improbable, if it is even an intelligible, idea. Again, the sense of ἐκτίσθη is controlled by that of κτίσις, which does not refer to the ideal universe. It must therefore refer to the actual creation of the universe. If Paul had intended to speak of the realisation in creation of the ideal universe which had in the Son its eternal home he would have said ἐξ αὐτοῦ. Others (Mey., Ell., Moule) take ἐν αὐτῷ to mean simply that the act of creation depended causally on the Son. This is perhaps the safest explanation, for Haupt's interpretation that apart from His Person there would have been no creation, but with His Person creation was a necessity—in other words, that creation was "given" in Christ—seems with the aorist and the choice of the word ἐκτίσθη to be inconsistent with the eternal existence of the Son.—τὰ πάντα, i.e., the universe in its widest sense regarded as a collective whole.—ἐν τ. οὐρανοῖς κ. ἐπὶ τ. γῆς. As Lightfoot points out, "a classification by locality," while τὰ ὁρατὰ κ. τ. ἀόρατα is a "classification by essence". The two do not precisely correspond, for the divisions cross each other to some extent, though some confine the things in heaven to the world of spirits, and the things on earth to the world of men,

in which case they would correspond to things invisible and things visible. Against this see above on π. κτίσεως.—εἴτε ἁθρόνοι κ.τ.λ. This is not an exhaustive definition of τὰ πάντα, for Paul selects for mention those creatures to whom worship was paid by the false teachers. The names, as in similar lists, denote angels and not earthly powers. For some of them occur in Jewish angelology, and a reference to earthly dignities would be irrelevant to the polemical purpose of the passage. These angels, Paul insists, so far from being superior or equal to Christ, were as inferior to Him as the creature is to the Creator. They owed their very existence to Him, and could not therefore be allowed for one moment to usurp His place. Lightfoot thinks that Paul is expressing no opinion as to their objective existence, but is simply repeating subjective opinions; and that both here and in ii. 18 he shows a "spirit of impatience with this elaborate angelology". But in face of the detailed proof that he accepted the doctrine of various orders of angels (given most fully by Everling), this cannot be maintained, nor is there any polemical reference in Eph. i. 21. It may be questioned whether any inference can be drawn as to the order of the ranks of angels. The order in the parallel list, Eph. i. 21, is ἀρχή, ἐξουσία, δύναμις, κυριότης, on which Godet remarks that in Col. the question is of creation by Christ from whom all proceed, hence the enumeration descends; but in Eph. of the ascension of the risen Christ above all orders, hence the enumeration ascends. But it must be urged against this not merely that only three out of the four titles coincide, but that the order is not fully inverted. Possibly Paul employs here the order of the false teachers (so Kl.). The order apparently descends, but it is questionable if this is intentional, for if the highest orders were inferior to Christ, a *fortiori* the lower would be. ἁθρόνοι: taken by some to be the angels of the throne, that is angels who, like the cherubim, bear the throne of God. But it is more probable that they are those seated on thrones (cf. Rev. iv. 4). On these orders, cf. the Slavonic Enoch,



xx., 1. In the seventh heaven Enoch saw "a very great light and all the fiery hosts of great archangels, and incorporeal powers and lordships and principalities and powers; cherubim and seraphim, thrones and the watchfulness of many eyes". Also *Enoch*, lxi., 10, "and all the angels of powers and all the angels of principalities". *Test.*, xii., *Patr. Levi.*, 3, ἐν δὲ τῷ μετ' αὐτόν εἰσι θρόνοι, ἑξουσίαι, ἐν ᾧ ὕμνοι αἰετῶ Θεῷ προσφέρονται.—κυριότητες: apparently inferior to θρόνοι.—ἀρχαὶ . . . ἑξουσίαι usually occur together and in this order.—τὰ πάντα . . . συνέστηκεν: thrown in as a parenthesis.—δι' αὐτοῦ. The Son is the Agent in creation (*cf.* 1 Cor. viii. 6); this definitely states the pre-existence of the Son and assumes the supremacy of the Father, whose Agent the Son is.—εἰς αὐτόν. That the Son is the goal of creation is an advance on Paul's previous teaching, which had been that the goal of the universe is God (*Rom.* xi. 36; *cf.* 1 Cor. viii. 6, ἡμεῖς εἰς αὐτόν). It is urged by Holtzmann and others as decisive against the authenticity of the Epistle as it stands. But in 1 Cor. xv. 25 sq. all things have to become subject to the Son before He hands over the kingdom to the Father. We find the same thought in *Matt.* xxviii. 18 and *Heb.* ii. 8. And, as Oltramare and others point out, in 1 Cor. viii. 6, δι' οὗ τὰ πάντα is said of Christ, but of God in *Rom.* xi. 36. Yet this difference is not quoted to show that Romans and Corinthians cannot be by the same hand, and it is equally illegitimate to press εἰς αὐτ. as inconsistent with Pauline authorship.—ἐκτίσται. The perfect, as distinct from the aorist, expresses the abiding result as distinct from the act at a definite point of time (*cf.* John i. 3, ἐγένετο followed by γέγονεν).

Ver. 17. αὐτός ἐστιν. αὐτ. is emphatic, He and no other. Lightfoot (followed by Westcott and Hort and Ellicott) accents ἔστιν, "He exists," on account of the present, and compares ἐγὼ εἰμὶ (*John* viii. 58). But there ἐγὼ εἰμὶ stands alone, whereas here αὐτ. ἐστ. is completed by πρὸ πάντων. Besides, there is no object in the assertion of the existence of the Son here. The sense of ἐστιν depends to some extent on that of πρὸ πάντων. If, as is usual, πρὸ is taken here as temporal, αὐτός will be the pre-incarnate Son. If, however, with Haupt, it be taken to assert superiority in rank, αὐτός will be the exalted Christ, and the present will be quite regular. It is urged that for this

some other preposition, such as ἐπὶ or ὑπέρ, would have been expected. Gess says that in each of the eleven other passages in which it occurs in Paul it is temporal, and in the other N.T. passages (37) it is used of place or, as generally, of time, except in *Jas.* v. 12, 1 *Pet.* iv. 8, where it is used of rank. It is used, however, in classical Greek in this latter sense. Perhaps it is safest to allow the general Pauline usage to determine the sense here. In this case πρὸ is temporal and ἔστιν a timeless present. πάντων is, of course, neuter, like τὰ πάντα, not masculine.—συνέστηκεν: "hold together". The Son is the centre of unity for the universe. He keeps all its parts in their proper place and due relations and combines them into an ordered whole. Apart from Him it would go to pieces. Philo ascribes a similar function to the Logos. Haupt thinks that this thought that Christ is the principle of coherence for the universe is not in the passage, which means no more than that He sustains it (*cf.* *Heb.* i. 3, φέρων τὰ πάντα).

The interpretation of vv. 15-17 given by Oltramare should not be passed over. He eliminates the idea of pre-existence from the passage, and says that the reference is throughout to Christ as Redeemer. God had in creation to provide by a plan of Redemption for the entrance of evil into the universe, and only on that condition could it take place. So since Christ is the Redeemer, creation is based upon Him, He is the means to it, and the end which it contemplates. He objects to the common view on the following grounds: (1) Elsewhere Paul speaks of God, not Christ, as the Creator and goal of the universe; (2) Paul starts from the Christ in whom we have redemption as πρῶτόν. π. κτίσεως, and in *ver.* 18, which refers to the same Person as *ver.* 17, He is spoken of as the Head of the Church, therefore the context is against any reference to a pre-incarnate Christ; (3) He carefully avoids saying that the Son has created all things, though he has to change the subject of the sentence. In reply to (1) it may be said that the Son acts as Agent of the Father, and so creation may be referred to either, and that while Paul contemplates the final surrender by the Son of the kingdom to the Father, he also contemplates a prior subjection of everything to the Son. Oltramare himself, for another purpose, points to apparent inconsistency in *John* (*John* i. 2 compared with *Rev.* iii. 14, iv. 11, x. 6) and the author of *Hebrews*



[Plato, *Rep.*, αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ <sup>530 A</sup> συνέστηκεν, 18. καὶ Arist., *de Mun.*, vi., αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή,<sup>1</sup> 471; Philo, *de Plant.*, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς <sup>Noe 2</sup> πρωτεύων, Quis *rer. div. haer.* 12. g Class.; LXX; only here in N.T.; cf. φιλοπρωτ., 3 John 9.

<sup>1</sup> So Ln., T., Tr., Lft., Ws. with nearly all ancient authorities. **ἡ ἀρχή**: [W.H.] with B 47, under influence of ἐστιν ἡ κεφαλὴ.

(i. 2 compared with ii. 10, xi. 3). If these writers did not find the two views incompatible, why should Paul have done so? In reply to (2) it may be urged that Paul's hold on the personal identity of the Son in the states through which He passed was strong enough to enable Him to glide from one to the other without any sense of incongruity. As to (3), the change in the form of sentence is probably to prepare for δι' αὐτοῦ κ. εἰς αὐτόν. There is a similar change at ver. 19, where ὅτι ἐν αὐτῷ corresponds to ὅτι ἐν αὐτῷ (ver. 16). His own view is open to fatal objections. It is not clear that the creation of the angels who did not fall would be conditional on provision being made for Redemption, nor yet how this would prove the superiority of the Redeemer to these angels. The insuperable difficulty, however, is that the thought is so far-fetched and not naturally suggested by the words. ἐν αὐτῷ ἐκτίσθη τὰ πάντα can hardly be consistent with the creation of the universe long before the Son came into existence. Nor can δι' αὐτοῦ mean merely that the Son was an indispensable condition for the creation of the universe, it implies active agency. Nor is any adequate explanation of τ. πάντα ἐν αὐτῷ συνέστηκεν given. Besides, Phil. ii. 5-8 sufficiently proves that Paul believed in the pre-existence of Christ, and that makes it less than ever justifiable to take the passage in other than its plain sense. —Gess, it may be added, explains that the firstborn is the one who opens for those who follow the path of life, and by his consecration to God must purchase for them the Divine good pleasure. Exod. xiii. 2, 12 sq. and Num. iii. 12 sq. are quoted to prove this, but neither says anything of the purchase of Divine favour for those born after. Exod. iv. 22 and Ps. lxxxix. 27 are explained to mean, accordingly, that Israel and David, not the nations and their kings, are objects of God's good pleasure and mediators of it to the world. πρωτότ. π. κτ. is therefore explained as the opener of the path of life and mediator of God's love to every creature. But this is to overlook

the fact that in Ps. lxxxix. the firstborn is further defined as the highest of the kings of the earth.

Ver. 18. The false teachers not only wrongly represented the relation of the angel powers to the universe, but they assigned them a false position in the work of redemption and a false relation to the Church. Hence Paul passes from the pre-eminence of the Son in the universe to speak of Him as Head of the Body. He is thus supreme alike in the universe and the Church.—ἡ κεφαλὴ τ. σώματος (cf. ii. 19, Eph. i. 22, 23, iv. 15, 16, v. 23). For Christ as Head simply, cf. 1 Cor. xi. 3. For the Church as the body of Christ, ver. 24, Eph. iv. 2, 1 Cor. xii. 27, Rom. xii. 5. For Christians as the members of Christ's body, Eph. v. 30, 1 Cor. xii. 37. For Christians as "severally members one of another," Rom. xii. 5. By this metaphor of "the head of the body" is meant that Christ is the Lord and Ruler of His Church, its directing brain, probably also that its life depends on continued union with Him. The Church is a body in the sense that it is a living organism, composed of members vitally united to each other, each member with his own place and function, each essential to the body's perfect health, each dependent on the rest of the body for its life and well-being, while the whole organism and all the individual members derive all their life from the Head and act under His guidance. And as the body needs the Head, to be the source of its life and the controller of its activities, and to unify the members into an organic whole, so the Head needs the body to be His instrument in carrying out His designs. It is only in Colossians and Ephesians that Christ appears as Head of the Church, but the emphasis in Colossians is on the Headship, in Ephesians on the Church.—τῆς ἐκκλησίας: often taken as in apposition to σώματος. For this we should have expected τ. σώμ. αὐτοῦ, τ. ἐκκλ. (cf. ver. 24). It may also be taken as exegetical of σώματος (so Weiss and Haupt, who quotes 1 Cor. v. 8, 2 Cor. v. 5, Rom. iv. 11, viii. 21, xv. 16

19. ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι, 20. καὶ δι' αὐτοῦ ἡ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, <sup>b</sup> εἰρηνοποιήσας διὰ τοῦ

Only here, ver. 21, and Eph. ii. 16 in class.  
or Bib. Gk. Elsewhere in Paul *καταλ.*, but Rom. v. 10 (*bis*); 1 Cor. vii. 11; 2 Cor. v. 18-20 (*ter*) only. i Prov. x. 10; Hermes in Stob.; only here in N.T.

as parallels, all of which, however, are not clear). ἐκκλ. is here the universal Church.—**ὅς ἐστιν**: inasmuch as He is. Paul is giving a reason for the position of the Son as ἡ κεφ. τ. σώματος.—**ἀρχή** is not to be taken in the sense of ἀπαρχή, nor is it certain that it has, as Lightfoot and others think, the sense of originating power. It is defined by **πρωτότ.** ἐκ τ. νεκρῶν, and this seems to throw the stress rather on the idea of supremacy than that of priority. There is perhaps a tacit reference to ἀρχαὶ (ver. 16).—**πρωτότοκος ἐκ τῶν νεκρῶν**: "firstborn from among the dead". In Rev. i. 5 we have ὁ πρωτότοκος τῶν νεκρῶν, which expresses a different idea. If the temporal reference in **πρ.** is the more prominent, the meaning will be that He is the first to pass out of the dominion of death. But if sovereignty is the leading idea, the meaning is that from among the dead He has passed to His throne, where He reigns as the living Lord, who has overcome death, and who, before He surrenders the kingdom to the Father, will abolish it.—**ἵνα . . . πρωτεύων**: the purpose for which He is ἀρχή, **πρωτότ.** ἐκ τ. νεκρῶν. He is supreme in the universe. He has to become supreme in relation to the Church. αὐτὸς is emphatic; ἐν πᾶσιν neuter not masculine, on account of the context.

Ver. 19. This verse with ver. 20 shows how the Son was able to hold the position assigned to Him in ver. 18. Further, this verse leads up to ver. 20. The thought is then: All the fulness dwelt in the Son, therefore reconciliation could be accomplished through the blood of His cross, and so He became the Head of the body.—**εὐδόκησεν**. Three views are taken as to the subject of the verb. (1) Meyer, Alford, Lightfoot, Oltramare, Haupt and the great majority of commentators supply ὁ Θεός as the subject. (2) Ewald, Ellicott, Weiss, Soden and Abbott make πλήρωμα the subject. (3) Conybeare, Hofmann and Findlay supply ὁ υἱὸς or ὁ Χριστός. In favour of (3) the unique emphasis on the sovereignty of Christ in this passage is urged, also that it prepares the way for the reference of ἀποκαταλλάξαι and εἰρηνοποιήσας to Christ, in accordance with Eph. ii. 14-16, v. 27. It is also

true that the subject from ver. 15 is, for the most part, the Son. But the usage of Paul leads us to think of the Father, not of the Son, as the One who forms the eternal purpose (Eph. i. 9, 2 Cor. v. 19). Nor does ver. 20 run on naturally. If the Son is the subject of "was well pleased," the obvious interpretation of δι' αὐτοῦ ἀποκ. is to reconcile through the fulness, which is highly improbable. We should accordingly have to give to δι' αὐτοῦ a reflexive sense, and translate "through Himself," which is grammatically possible, but not natural. There is the further objection which it shares with (1) that a change of subjects to the infinitives is required, πλήρωμα being the subject of κατοικ., while that to ἀποκατ. is Θεός or υἱός. But it is less awkward in (1) than in (3), for the former does not make the Son at once the originator and the Agent of the plan of reconciliation. Against (1), besides the objection just mentioned, it may be said that the construction with εὐδόκ. is unusual, for its subject is elsewhere in the N.T. the subject of the following infinitive (this tells against (3) also), and that in a passage of such importance the subject could not have been omitted. But for the omission of the subject Lightfoot compares Jas. i. 12, iv. 6. What, however, is really decisive in its favour is the difficulty of accepting (2). The expression "all the fulness was well pleased" is very strange in itself. But what is much stranger is that the fulness was not only pleased to dwell in Him, but through Him to reconcile all things unto Him. And the only natural course is to refer εἰρηνοποι. to the subject of εὐδόκ., but the masculine makes it difficult to regard πλήρ. as that subject. We should therefore translate "God" [or "the Father"] "was well pleased".—**πᾶν τὸ πλήρωμα**. On πλήρωμα the detached note in Lightfoot, pp. 255-271, should be consulted, with the criticism of it in an article on "The Church as the Fulfilment of the Christ," by Prof. J. Armitage Robinson (*Expositor*, April, 1898), also Oltramare's note. Lightfoot urges in opposition to Fritzsche that πλήρωμα has always a genuinely passive sense, not the pseudo-passive sense "id quo res impletur" which Fritzsche gave



<sup>k</sup> Several times in LXX; only here and Eph. ii. 12, iv. 18 in N.T. αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ<sup>1</sup> εἶτε τὰ ἐπὶ τῆς γῆς εἶτε τὰ ἐν τοῖς οὐρανοῖς, 21. καὶ ὑμᾶς ποτὲ ὄντας <sup>k</sup> ἀπηλλοτριωμένους καὶ

<sup>1</sup> So T. [W.H.], Lft., R.V., Ws. with  $\Psi$ ACD<sup>b</sup>cEKP. δι' αὐτοῦ: omitted by Ln., Tr. with BD\*FGL, by homeoteleuton.

it, and which is really the active "id quod implet," but that which is completed. The basis of the decision is that substantives in -μα, since they are derived from the perfect passive, must have a passive sense. But, as Prof. Robinson points out, these substantives have their stem not in -μα but in -ματ, and therefore are not to be connected with the perfect passive. He reaches the conclusion that if a general signification is to be sought for, we may say that these nouns represent "the result of the agency of the corresponding verb". If the verb is intransitive the substantive will be so; if it is transitive and the substantive corresponds to its object the noun is passive, but if the substantive is followed by the object of the verb in the genitive it is active. According to the double use of πληρῶν to "fill" and to "fulfil," πληρῶμα may mean that which fills or that which fulfils, the fulness, fulfilment or complement. Oltramare comes to the conclusion that the word means perfection, and interprets this passage to mean that ideal perfection dwelt in Christ. Accordingly he escapes the question what genitive should be supplied after it. It does not seem, however, that the word meant moral perfection. Many think that θεότητος should be supplied after πληρῶμα, as is actually done in ii. 9. Serious difficulties beset this view. If we think of the eternal indwelling, we make it dependent on the Father's will, an Arian view, which Paul surely did not hold. Alford's reply to this (endorsed by Abbott) that all that is the Son's right "is His Father's pleasure, and is ever referred to that pleasure by Himself," is anything but cogent, for εὐδόκησεν refers to a definite decree of the Father, and the obvious meaning of the words is that it lay within the Father's choice whether the πληρῶμα should dwell in the Son or not. It might refer to the exaltation of Christ, in which the Son resumed that of which He had emptied Himself in the Incarnation. This would follow the reference to the resurrection in ver. 18. But the order does not indicate the true logical or chronological sequence. Vv.

19, 20 give the ground (δοτι) on which the Son's universal pre-eminence rests, and ver. 20 is quite incompatible with this reference to the exalted state, co-ordinated as κατοικ. and ἀποκατ. are by καὶ. But neither does it suit the incarnate state, which was a state of self-emptying and beggary; even if we could attach any very definite meaning to the words that in the Incarnate Son the Father was pleased that all the fulness of the Godhead should dwell. We should, therefore, probably reject the view that τὸ πληρῶμα means the fulness of the Godhead. Since the co-ordinate clause speaks of reconciliation through the blood of the cross, it seems probable that we should regard ver. 19 as asserting such an indwelling as made this possible. We should therefore with Meyer explain τὸ πλ. as the fulness of grace, "the whole charismatic riches of God" (so also De W., Eadie, Alf., Findl.). Haupt thinks that the full content of the Divine nature is referred to, but with special reference to the Divine grace, and so far he agrees with Meyer. We should also, with Meyer, interpret the indwelling as having reference to the sending of the Son in the incarnation. The Father was pleased that He should come "with the whole treasure of Divine grace". Thus equipped His death procured reconciliation. Gess takes it similarly, though he thinks, on the whole, that a gradual process is referred to. Findlay's modification of this in favour of a reference to the Ascension (for which he compares Eph. i. 20-23) must be rejected on the grounds mentioned above. The decree of the Father may be supra-temporal, as Haupt thinks, the aorist being used as in Rom. viii. 29, though it is more obvious to take it as referring to the time when He was sent. Two other interpretations of τὸ πλ. may be mentioned. Theodoret and other Fathers, followed by some moderns, have explained it to mean the Church. But the indwelling of the πλ. prepares the way for the reconciliation, in consequence of which the Church first becomes possible. Nor could πλ. by itself mean this; in Eph. i. 22 the reference is supplied by



the context. More possible is the view that it means the universe = τὰ πάντα, ver. 16 (Hofm., Cremer, Godet, who compares "the earth is the Lord's and the fulness of it"). In that case the genitive supplied would be τῶν πάντων from ver. 20. But if the reference in this be to the summing up of all things in Christ (Eph. i. 10), it is excluded by the fact that the indwelling of the fulness is contemporaneous with the incarnate state. A more plausible interpretation would be to regard τὰ πάντα as dwelling in Christ before His death, and by sharing that death, attaining reconciliation with God. This would be an extension of the Pauline thought that all men died when Christ died (2 Cor. v. 14). But it would be an extension precisely corresponding to that of the scope of redemption in ver. 20, for which, indeed, it would admirably prepare the way, the universe dwelling in the Son that His death might be universal in its effects. That the Son is not only Head of the race, but Head also of the universe, is a familiar thought in these Epistles, and as His acts are valid for the one so also for the other. Nothing more is implied for the relation of the universe to Christ than of the race, and if the main stress be thrown on angels and men, there is nothing incongruous in the idea. Whether Paul would have used it in this sense without fuller explanation is uncertain; but in any case a genitive has to be supplied. A further question must be briefly referred to, that of the origin of the term. Several scholars think it was already in use as a technical term of the false teachers at the time when the letter was written. This is possible, and in its favour is its absolute use here; but, if so, it is strange that Paul should use it with such different applications. It is more probable that its origin is due to him.—κατοικῆσαι. The word expresses permanent abode as opposed to a temporary sojourn. Bengel says aptly "Haec inhabitatio est fundamentum reconciliationis".

Ver. 20. To this verse Eph. i. 10, ii. 16, are partially parallel. It supplies the basis for the Son's pre-eminence (ver. 18) in His reconciling death.—δι' αὐτοῦ: through the Son.—ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν. The choice of ἀποκατ. instead of the more usual καταλλ. is for the sake of strengthening the idea, and by insisting on the completeness of the reconciliation accomplished to exclude all thought that reconciliation by angels is needed to supplement that made by Christ. The reconciliation implies pre-

vious estrangement. It is the universal sweep of this passage that makes it at once fascinating and mysterious. Numerous expedients have been devised by exegetes to avoid the plain meaning of the words. The natural sense is that this reconciliation embraces the whole universe, and affects both things in heaven and things on the earth, and that peace is made between them and God (or Christ). The point which creates difficulty is the assertion that angels were thus reconciled. Some have evaded this by interpreting τὰ πάντα of the things in heaven below the angels and those on earth below man. It might be possible to parallel the latter reconciliation with Paul's prophecy of the deliverance of animate and inanimate nature (excluding man) from the bondage of corruption (Rom. viii. 19-23). But the two are not identical, for one is and the other is not eschatological, and reconciliation is not deliverance from the bondage of corruption. And this helps us little to explain what the reconciliation of all things in heaven is. Nor is any such limitation legitimate; on the contrary, it is precisely in the opposite direction that any limitation would have to be made; for in its full sense reconciliation can only be of beings endowed with moral and spiritual nature. In vv. 16, 17 angelic powers are explicitly included in τὰ πάντα. It is plain that εἰς αὐτόν excludes the view that a reconciliation of angels and men is intended. This is so even if with Chrysostom and others (including apparently Abbott) we make τὰ ἐπὶ τ. γῆς and τὰ ἐν τ. οὐραν. depend on εἰρηνοπ. For this still leaves unexplained ἀποκ. τ. πάντα εἰς αὐτόν, which makes the reference to angels undeniable. Bengel's note, "Certum est angelos, Dei amicos, fuisse inimicos hominum Deo infensorum," may be perfectly true. But it is irrelevant here, for only by forcing the words can εἰρηνοπ. . . . οὐραν. be regarded as other than epexegetical of the preceding clause, and in particular τ. ἐπὶ τ. γῆς and τὰ ἐν τ. οὐραν. as a resolution of τ. πάντα. Abbott's suggestion that τὰ ἐν τ. οὐραν. may be inhabitants of other worlds may be true, though for Paul the thought is far-fetched, but does nothing towards excluding the angels. He urges that ἐν τοῖς οὐρανοῖς is not necessarily equivalent to "in heaven". But not only did Jewish angelology place the angels in the heavens, but Paul did so too, and has done so only just before in this passage, defining τὰ ἐν τοῖς οὐραν. as the various orders of angels (ver. 16).

<sup>1</sup> Only here and 1 Cor. i. 8; 1 Tim. iii. 10; Tit. i. 6, 7 in N.T. ἐχθρούς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς. 22. νυνὶ δὲ ἀποκατηλλάγητε <sup>1</sup> ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, <sup>2</sup> παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ <sup>1</sup> ἀνεγκλήτους κατενώπιον

<sup>1</sup> So Ln., Tr. mg., W.H. mg., R.V. mg., Lft., Ws. with B. ἀποκατηλλακται: 17. a corruption from the text. ἀποκατηλλαγεντες: D\*FG, Latin d, e, g, m, Goth., Iren. (transl.) and others, an incorrect correction of text to improve the grammar. ἀποκατηλλαξεν: T., Tr., W.H., R.V. with all other authorities, an alteration for the sake of smoothness, helped by active in ver. 20.

<sup>2</sup> So T., Tr., W.H., R.V., Ws. with most authorities. αὐτου: inserted after θανατου [Ln.], [Lft.] with ΞAP.

Further, not only is this exclusion of the angels from the scope of reconciliation inconsistent with the terms of the passage, it omits a very important point in Paul's polemic. To the angels the false teachers probably ascribed the function of procuring the reconciliation of men with God. (Cf. Enoch xv. 2, "And go, say to the watchers of heaven, who have sent thee to intercede for them: you should intercede for men, and not men for you".) How effective is Paul's reply that these angels needed reconciliation themselves! Assuming, then, that angels are included among those reconciled, and that this is also referred to in the words "having made peace through the blood of His cross," the question arises, What did Paul mean by this? Meyer says that in consequence of the fall of the evil angels the angelic order as a whole was affected by the hostile relation of God to them, and the original relation will be fully restored when the evil angels are finally cast into hell. But apart from the speculative nature of this explanation, and the injustice it imputes to God, the reference is certainly not eschatological. Godet lays stress on εἰς αὐτὸν, and suggests that the reconciliation is not to God but with reference to God. He thinks that the passing over of sins by God (Rom. iii. 25) might cause the angels, who had been mediators in the giving of the law, difficulties as to the Divine righteousness. This was met and removed by the cross, which revealed God's attitude to sin and reconciled them to His government. We do not know that the angels needed this vindication, which, of course, it was a function of Christ's death to give, though it is possible (Eph. iii. 10, 1 Pet. i. 12). But this interpretation seems to be excluded by the explanation of reconciliation as making peace. And εἰς αὐτὸν was probably chosen instead of αὐτῷ on account of εἰς αὐτὸν (ver. 16), and be-

cause it was stronger and expressed the thought of God or Christ as the goal. The explanation that the angels were confirmed, and thus made unable to fall, is altogether inadequate. Harless, Oltramare and others admit a reconciliation of men and angels to God, but without asserting that τὰ ἐν τ. οὐρ. needed reconciliation. Wherever it was needed Christ effected it. But Paul's division of τὰ π. into two categories marked by εἴτε . . . εἴτε shows that the statement has reference not simply to these classes taken together as a whole, but to each taken singly. Alford, in his suggestive note, after saying that such a reconciliation as that between man and God is not to be thought of, since Christ did not take on Him the seed of angels or pay any propitiatory penalty in the root of their nature, gives as his interpretation "all creation subsists in Christ: all creation therefore is affected by His act of propitiation: sinful creation is, in the strictest sense, *reconciled* from being at enmity: sinless creation, ever at a distance from His unapproachable purity, is lifted into nearer participation and higher glorification of Him, and is thus *reconciled*, though not in the strictest, yet in a very intelligible and allowable sense". Unfortunately this cannot be accepted, for the strict is the only allowable sense. But it is on the right lines, and indicates the direction in which a solution must be sought. This, as several recent scholars have urged (Kl., Gess, Everling and others), is through taking account of the Biblical and Jewish doctrine of angels. That the angels are divided into the sharply separated classes of sinless and demoniacal is a view on which this passage remains inexplicable. Nor is it the Old Testament or the Jewish doctrine, or, it may be added, the doctrine of Paul. Perhaps we need not, with Gess, think of an intermediate class, or, with Ritschl,



of the angels of the Law. To Jewish thought angels stood in the closest relations with men, and were regarded as sharing a moral responsibility for their acts. The angelic princes of earthly kingdoms in Daniel, and the angels of the Churches in the Apocalypse, are Biblical examples of this. A large number of Pauline passages harmonise with the view that the angelic world needed a reconciliation. The detailed proof of this cannot be given here; it belongs to the discussion of the angelology of the Epistle. (See *Introd.*, section ii.) But if the angels needed it, how could it be effected through the blood of the cross? It is not enough to answer with Haupt that the reconciliation of men affected the angels who were closely united with them. A direct effect seems to be intended, and the difficulty is that stated by Holtzmann, that with the flesh all capacity is absent from the angels of Paul, to share in the saving effects of the death of God's Son, which was made possible through the assumption of the flesh, and in which sin in the flesh is condemned. In answer to it these considerations may be urged. The Son is Head of the angels, as He is Head of humanity; therefore His acts had an effect on them independently of their effect on men. His death must not be narrowly conceived as physical only, as the destruction of the material flesh. It was the destruction of the sinful principle; and therefore is independent in its effects of the possession of material bodies by those whom it saves. And this cannot be set aside by the fact that Paul uses such a physical term as blood of the cross, for the death of Christ was surely more to him than a mere physical incident. So far, then, as the angel world was affected by sin, it needed reconciliation, and received it in the atoning and sin-destroying death of Christ its Head. That in this reconciliation evil angels are not included is clear from the fact that Paul does not regard it as having had effect on them corresponding to that on men. Lueken points out that Paul adds "through Him" to the words "through the blood of His cross," and refers the latter to the reconciliation of men and the former to that of angels, so that they are simply said to be reconciled through Christ. But the *δι' αὐτοῦ* is an emphatic resumption of *δι' αὐτοῦ* at the beginning of the verse.—*εἰς αὐτόν*. It is uncertain whether this should be referred to God or Christ. The former is possible, for *αὐτός* may be reflexive, and reconciliation is usually to

God (so Eph. ii. 16, also 2 Cor. v. 18-20, Rom. v. 10). We should also have expected *δι' αὐτοῦ καὶ εἰς αὐτόν* if Christ had been meant. On the other hand, the reference to Christ is favoured by the fact that elsewhere in this passage *αὐτός* always refers to Christ, and by the parallel with ver. 16, *ἐν αὐτῷ . . . δι' αὐτοῦ . . . εἰς αὐτόν*. Decision is difficult; it is perhaps safest to let the Pauline usage determine the reference, and interpret "unto Himself".—*εἰρηνοποιήσας*. In Ephesians great emphasis is laid on the peace between Jew and Gentile, established by the cross, an emphasis quite to be expected where the unity of the Church is the leading thought; but not to be found here, for the peace is obviously between God on the one side and men and angels on the other; besides which the thought would have no relevance in this connexion.—*διὰ τ. αἵματος τ. σταυροῦ αὐτοῦ*. The combination of the two terms is perhaps for the sake of insisting on the historical fact of the reconciling death against the tendency to seek peace with God through angelic mediators.—*τὰ ἐπὶ τ. γῆς*, probably governed by *ἀποκατ.*, rather than *εἰρηνοπ.*, since it and the companion phrase seem to be epexegetical of *τὰ πάντα*.

Ver. 21. For this verse cf. Eph. ii. 1, 12. Usually *καὶ ὑμᾶς* is made to begin a new sentence. Even with the reading *ἀποκατήλλαξεν* the construction is not quite regular, but with the probably correct reading, *ἀποκατηλλάγητε*, a violent break in the context is involved, since Paul begins with the second person as the object and suddenly makes it the subject. Such an anacoluthon is possible in dictation, but very improbable unless several words had intervened, so that the beginning of the sentence should be forgotten. This is not the case here. Lachmann (followed by Lightf. and others) takes *νυνὶ δὲ . . . θανάτου* as a parenthesis, in which case *παρὰσῆσαι* depends on *εὐδόκησε*, and *ὑμᾶς* is repeated "to disentangle the construction". The irregularity is thus avoided. Haupt objects that it is unlikely that Paul should have continued after so long a sentence as ver. 20 with the same construction, and also that the thought in this part of the sentence, "to present you holy," is not co-ordinated to the thoughts in *κατοικ.* and *ἀποκατ.* For in the latter the thought is that it is the Son in whom the fulness dwells and through whom reconciliation is effected. But this thought of the pre-eminence of the Son in the work of salvation is not con-



<sup>m</sup> Only here and <sup>i</sup> Cor. vii. 37, xv. 58 in N.T.  
<sup>n</sup> Only here in N.T.  
 αὐτοῦ, 23. εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραίοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος.

tinued in ver. 22, where the thought is of the Christian standing of the Colossians before God. It is therefore unlikely that παραστ. should depend on εὐδοκ. Accordingly, with Haupt and Weiss, a comma should be placed at the end of ver. 20, and a full stop at the end of ver. 21. ὑμᾶς in ver. 21 will then depend on ἀποκατ. It might seem an anti-climax after the wide sweep of ver. 20 to narrow down the reference to the Colossians. But we have a similar case in ver. 6, and the personal application of a universal truth is anti-climax only to a rhetorician. The danger of the Colossians makes it peculiarly appropriate here.—καὶ ὑμᾶς: "you also".—ὄντας emphasises that this state was continuous.—ἀπηλλοτριωμένους: "estranged," i.e., from God, probably not to be taken as counted as aliens by God, but as expressing their attitude to God.—ἐχθροὺς τῇ διανοίᾳ. Meyer takes ἐχθ. as passive, regarded as enemies by God, but the qualification τῇ διαν. and the further addition ἐν. τ. ἔργ. τ. πον. makes this very improbable. It involves the translation of τῇ διαν. "on account of your state of mind," for which διὰ with the accusative would have been expected. But it is much simpler to take διαν. as dative of the part affected, and ἐχθ. as active, hostile to God in your mind. διανοία (used only here and Eph. ii. 3, iv. 18 by Paul) means the higher intellectual nature, but specially on the ethical side; it is usually in the LXX the translation of "heart". Cremer defines it as "the faculty of moral reflexion". ἐν τ. ἔργοις τοῖς πονηροῖς: to be connected with ἀπηλλ. καὶ ἐχθ. The preposition indicates the sphere in which they were thus estranged and enemies.

Vv. 22, 23. THEIR RECONCILIATION WILL RESULT IN THE PRESENTATION OF THEMSELVES AS BLAMELESS BEFORE GOD, IF THEY ARE STEADFAST IN THE GOSPEL THEY HAVE HEARD, WHICH IS NO OTHER THAN THAT PREACHED THROUGHOUT THE WORLD.—Ver. 22. νυνὶ in contrast to ποτὶ: "now," not "at the present moment," but "in the present state of things," thus, as Lightfoot points out, admitting an aorist, referring to an action lying in the past. ἀποκατηλλάγητε: "ye were reconciled," but scarcely to be re-

presented in English except by the perfect. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. It is disputed why Paul should add to σώμ. the defining words τ. σαρκὸς α. Bengel, Lightfoot and Moule think they are added to distinguish Christ's physical from His mystical body, the Church. But this would imply an incredible obtuseness on the part of his readers, for διὰ θαν. sufficiently fixes the reference to the physical body; and, as Meyer points out, the contrast to the body of His flesh is the glorified body, not the Church. Nor is a reference to Docetism probable. We have no evidence that it had appeared so early, and Paul would not have refuted it by a mere aside. Ultramare thinks that they are added because the flesh was the actual seat of suffering. But the addition would have been unnecessary, for ἐν τ. σώμ. was sufficient in itself. The most satisfactory view is that Paul has in mind the false spiritualism which thought reconciliation could be accomplished by spiritual beings only, and hence attached little or no value to the work of Christ in a body composed of flesh (Mey., Alf., Ell., Haupt, Abb.). In opposition to this Paul emphasises the fact that it was just by the putting to death of this body composed of flesh that reconciliation was effected, and thereby excludes from the work the angels who had no body of flesh. But while this is so, it is hard to avoid the impression that the phrase is also chosen because in the corresponding experience of Christians their death to sin is the removal of the σώμα. τ. σαρκὸς (ii. 11).—παραστήσαι ὑμᾶς: cf. Eph. v. 27. With the reading ἀποκατήλλαξεν the infinitive expresses purpose, "He reconciled in order to present". With ἀποκατηλλάγητε, if we adopt Lightfoot's parenthesis, the infinitive will depend on εὐδόκ. (ver. 19). But if νυνὶ δὲ begins a new sentence we should translate "ye were reconciled to present yourselves". This presentation is usually taken to be at the judgment, and that is the impression the passage naturally makes. Hofmann, Lightfoot and Haupt refer it to God's present approbation. Haupt thinks the presentation is just the same as the reconciliation. Reconciliation has not to

24. <sup>1</sup> Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἄνταναπληρῶ  
τὰ ὑστερήματα τῶν ὀφειζέων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ <sup>οἷον</sup> <sup>τ. χ.</sup> only here.

<sup>1</sup> So edd. with non-Western authorities, perhaps by homœoteleuton. **ος**: inserted before **νυν** by Haupt with DEFG, perhaps by dittography. See note.

do with a change of feeling in God or man, but of the relation of God to men. It is synonymous with justification. This **παρὰστ.** is a continuous process dependent on continuance in faith and love. He urges that Paul regards the judgment as depending on moral conditions, not on the holding fast of faith and love. But a distinction of this kind should not be pressed in the case of Paul; for him faith was the root of morality, and love the fulfilment of the Law.—**κατενώπιον αὐτοῦ**. Generally this is taken to be before God. But since Paul elsewhere teaches that we must appear before the judgment seat of Christ, it seems best (with Meyer) to take **αὐτοῦ** in the same way.—**ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους**. Soden and Haupt insist that these are not ethical but religious terms. This is probably correct; since the reference is to the judgment, they have a forensic sense. **ἀμώμους** probably means blameless rather than undefiled, and this is supported by the addition of **ἀνεγκλ.**

Ver. 23. **εἰ γε** with the indicative expresses the Apostle's confidence that the condition will be fulfilled.—**ἐπιμένετε**. This abiding in faith is the only, as it is the sure way, to this presentation of themselves **κατ. αὐτ.** This is directed against the false teachers' assurance that the gospel they had heard needed to be supplemented if they wished to attain salvation. It needs no supplementing, and it is at the peril of salvation that they lose hold of it.—**τεθεμελιωμένοι** refers to the firm foundation, **ἐδραῖοι** to the stability of the building.—**μὴ μετακινούμενοι**. The perfect participle here gives way to the present, expressing a continuous process. It may be passive or middle, probably the former.—**ἀπὸ τ. ἐλπίδος τοῦ εὐαγγελίου**: to be taken with **μετακιν.** alone, not, assuming a zeugma, with the three co-ordinate expressions (Sod.), for it is not at all clear that the last of these keeps up the metaphor of a building. The hope of the Gospel is the hope given by or proclaimed in the Gospel.—**οὐ ἠκούσατε**. Paul again sets his seal on the form of the Gospel which they had received, and again insists on the universality of its proclamation, its catholicity as guaranteeing its truth

(see on vv. 5-7).—**ἐν πασῇ κτίσει**: "in presence of every creature"; **π. κτ.**, as in ver. 15, with the limitation **τ. ὅ. τ. οὐρ**.—**οὐ ἐξηγούμενην ἐγὼ Παῦλος διάκονος**: cf. Eph. iii. 7. This phrase contains a certain stately self-assertion; the Apostle urges the fact that he is a minister of this Gospel as a reason why they should remain faithful to it. His apostolic authority, so far from being impugned by the false teachers, was more probably invoked; so Paul throws it in the balance against them. It is also true that the Gentile mission was so bound up in his own mind with his apostleship that a reference to the one naturally suggested a reference to the other. By this clause Paul effects the transition to ver. 24.

Vv. 24-29. PAUL REJOICES THAT HIS SUFFERINGS ARE FOR THE BENEFIT OF THE CHURCH, IN WHOSE SERVICE HE FULFILLS HIS DIVINELY APPOINTED TASK, OF FULLY PREACHING THE LONG HIDDEN BUT NOW REVEALED MYSTERY OF THE GOSPEL, WHICH IS UNIVERSAL IN ITS SCOPE, A TASK IN WHICH HE USES ALL THE MIGHTY STRENGTH WITH WHICH GOD HAS ENDOWED HIM.—Ver. 24. It is usually assumed that **ὅς** read by the Western text is due to dittography; but it may quite as easily have fallen out through homœoteleuton as have been inserted. It is, however, omitted by such an overwhelming combination of MSS. that it would not perhaps be justifiable to place it in the text. On grounds of internal evidence a strong case can be made out for the insertion. Lightfoot omits, and thinks the abruptness characteristic of Paul. He quotes as parallels 2 Cor. vii. 9, 1 Tim. i. 12. But the connexion in the former case is uncertain; Westcott and Hort do not begin a new sentence with **νῦν χαίρω**; if correctly, it is not a true parallel. But if otherwise there is not the abrupt change of subject we find here, for Paul has been speaking of his previous regret, and **νῦν χαίρω** follows naturally on this. In the latter case, apart from the dubious authenticity of the Epistle, ver. 12 naturally continues ver. 11. On the other hand, it is very characteristic of our Epistle for transitions to be effected by the relative. Without it we have no preparation for



σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, 25. ἧς ἐγενόμην ἐγὼ διάκονος, κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσάν μοι εἰς ὁμάς πληρῶσαι

ver. 24, for *vñn* is not transitional. And with it the appeal to their loyalty in *οὐ ἐγεν. ἐγὼ Π. διάκ.* is greatly strengthened.—*νὺν χαίρω*: “I now rejoice,” not “now, in contrast to times of repining,” or “now as I contemplate the greatness of redemption,” but simply “in my present condition as a prisoner”. Joy in suffering is a familiar Pauline idea.—*ἐν τοῖς παθήμασιν*: not, as Meyer and Haupt, “over my sufferings,” for which *ἐπὶ* would have been expected (though cf. Phil. i. 18, Luke x. 20), but “in my sufferings,” *ἐν* denoting the sphere in which, not (as Ell.) both sphere in and subject over which.—*ὑπὲρ ὑμῶν*: i.e., for your benefit. Oltramare compares Phil. i. 29, Eph. iii. 1, 13, 1 Pet. iii. 18, and interprets “for love of you”—a fine thought; but probably that is not in Paul’s mind.—*ἀνταναπληρῶ*. The meaning of this verb is much disputed. *ἀναπληροῦν* is “to fill up”. *ἀντι-* in composition has, according to Grimm, the following senses: opposite, over against; the mutual efficiency of two; requital; hostile opposition; official substitution; but some of these do not occur with verbs. He explains it in this way: “What is wanting of the affliction of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon Him”. *ἀντι-* on this view means “in return for”. Another view proposed is that Paul makes up by present suffering for his former persecution. Winer (followed by Lightf., Findl., Moule) says *ἀναπλ.* is used of him who “*ὑστέρημα a se relictum ipse explet*,” and *ἀνταναπλ.* of him who “*alterius ὑστέρημα de suo explet*” (quoted in Meyer). The parallels Lightfoot quotes are intended to show that “the supply comes from an opposite quarter to the defect”. He takes the sense to be that Paul suffers instead of Christ, and translates “I fill up on my part,” “I supplement”. Abbott pertinently points out that in the two instances in which *ἀναπληροῦν* is used with *ὑστέρημα* (1 Cor. xvi. 17, Phil. ii. 30) the supply comes from an opposite quarter to the defect, and therefore we have no more reason for including this idea in *ἀνταναπλ.* than in *ἀναπλ.* The simplest explanation is that of Wetstein, ‘*ἀντὶ ὑστερήματος succedit ἀναπλή-*

*ρωμα*”. (So Mey., Ell., Alf., Haupt, Abb.) We thus get the idea that over against or corresponding to the previous defect comes the filling up. To Lightfoot’s criticism that this deprives *ἀντὶ* of its force, Ellicott replies that there is no such clear correspondence of personal agents as would be needed to substantiate the assertion. It is impossible to feel sure which of these views is right, but this is of negative importance, since it excludes arguments (such as Lightfoot’s) as to the meaning of the rest of the verse, based on the sense of this verb.—*τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ*. Leaving out of account such interpretations as “afflictions for the sake of Christ,” or “afflictions imposed by Christ,” the following are the chief views that have been taken: (1) Many Romanist commentators explain the sufferings of Christ to be His mediatorial sufferings, left incomplete by Him and completed by His saints, Paul taking his share in this. (2) Lightfoot, Oltramare, Findlay, Haupt and others agree with (1) in taking τ. θλ. τ. Χ. as the sufferings which Christ endured on earth. But they deny that these are mediatorial sufferings; they had “a ministerial utility”. Christ suffered for the kingdom of God, and His followers must continue this. Hofmann’s view is a special form of this. Christ was sent only to Israel, and endured sufferings in His ministry to it. Paul fills up what is left of these sufferings, as Apostle to the Gentiles. (3) Meyer, followed by Abbott, thinks the afflictions are Paul’s own, and are called the afflictions of Christ, because they are of the same essential character. Since his sufferings are still incomplete, he speaks of filling up the measure of them. (4) The sufferings are those of the Church, which are still incomplete. They are called the afflictions of Christ because they are those of His body. Thus Bengel: “Fixa est mensura passionum, quas tota exantlare debet ecclesia. Quo plus igitur Paulus exhaustit, eo minus et ipsi posthac et caeteris relinquitur. Hoc facit communio sanctorum.” Cremer similarly says that the defect is not in what Christ suffered, but in the communion of the Church in His sufferings. Paul concentrates on himself the hate of the world against Christ and His Church. (5) The sufferings are the sufferings of



τὸν λόγον τοῦ Θεοῦ, 26. τὸ μυστήριον τὸ ἄποκεκρυμμένον ἀπὸ τῶν ὁ  
 αἰώνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,

Only here  
 and 1 Cor.  
 ii. 7; Eph.  
 iii. 9;  
 Luke x. 27

in N.T. q 1 Cor. ii. 7; Eph. iii. 11; cf. Rom. xvi. 25.

Christ, not, however, those which He endured on earth, but those which He endures in Paul through their mystical union. The defect is not (as in 4) in the sufferings of the Church, but in Christ's sufferings in Paul. (1) must be set aside on the ground that θλίψις is not used of Christ's atoning sufferings, for which Paul employs αἷμα, θάνατος, σταυρός. (3) must be rejected because the afflictions of Christ can hardly mean afflictions like those of Christ. (4) is to be rejected on similar grounds, the defect is in Christ's own suffering, not in that of the Church. Besides there would be an un-Pauline arrogance in the claim that he was filling up the yet incomplete sufferings of the Church. We are thus left with (2) and (5), each of which takes "the afflictions of Christ" in the strict sense of afflictions endured by Christ Himself. We cannot, with Lightfoot, decide against (5) on the ground that ἀνταναπλ. excludes an identification between the sufferings of Paul and Christ. Hofmann's view is very attractive on account of the context, in which Paul is speaking of his Apostleship to the Gentiles. It is perhaps the best form of (2), and may be right. It, however, labours, with (2) generally, under the objection that it implies defect in Christ's earthly sufferings, for ὑστέρημα means defect, and also that the claim thus made to fill up the defect left by Christ is strangely arrogant. It is therefore best to accept (5). It is urged that there is no N.T. parallel to the idea that Christ suffers in His members. But, apart from Acts ix. 4, Paul's doctrine of union with Christ is such that we should almost be compelled to infer that Christ suffered in His members, even if Paul had not here affirmed it. And there is no arrogance here. For Paul does not claim to fill up the defects in Christ's earthly suffering or in the sufferings of the Church, but in the sufferings which he has to endure in his flesh, which are Christ's sufferings, because he and Christ are one. We should accordingly take τ. θλ. τ. Χ. with ἐν τῇ σαρκί μου as a single idea, "Christ's sufferings in my flesh".—ἐν τῇ σαρκί μου. There is a delicate contrast between the flesh of Paul and the body of Christ. If these words were connected with ἀνταναπλ. they would

probably have immediately followed.—ὕπὲρ τοῦ σώματος αὐτοῦ: "on behalf of His body". This may simply mean that the sufferings of Paul advanced the interests of the Church (cf. Phil. i. 12-14). But, taking into account Paul's strong feeling of the solidarity of the Church, he probably means that apart from any furthering of the Church's interests which his imprisonment may bring about, the suffering of one of the members must benefit the whole body; just as in a higher and fuller sense the suffering of the Head had procured salvation for the Church. Paul rejoices, not, as Abbott says the view taken of τ. θλ. τ. Χ. would involve, "because they went to increase the afflictions of Christ," but because his afflictions, which were those of Christ also in the necessity of the case, were a blessing to Christ's body.—δὲ ἐστὶν ἡ ἐκκλησία: "that is, the Church," perhaps added because σὰρξ and σῶμα occur together here, and the readers might be confused as to the precise meaning of σώματος.

Ver. 25. ἡς ἐγενόμην ἐγὼ διάκονος. With these words Paul returns to ver. 23, speaking of himself here, however, as a minister of the Church, there of the Gospel. Because he is a minister of the Church, it is a joy to suffer for its welfare. He proceeds to explain what his peculiar (ἐγὼ emphatic) ministry is.—κατὰ τὴν οἰκονομίαν: cf. Eph. iii. 2. οἶκ. is "stewardship" rather than "dispensation" (cf. 1 Cor. ix. 17). τ. Θεοῦ indicates that this office is held in the house of God, or that it has been entrusted to him by God.—εἰς ὑμᾶς: to be taken with δοθ. as in Eph. iii. 2, not with πληρ. (as by Chrys. and Hofm.). It means towards you Gentiles, that is for your benefit. The context shows that the Gentiles are uppermost in his thought.—πληρῶσαι τὸν λόγον τοῦ Θεοῦ: "to fulfil the word of God". πλ. is taken by some of the completion by this letter of the teaching already given to the Colossians. But Paul is speaking of the function specially entrusted to him. Generally this is explained of the geographical extension of the Gospel. Haupt thinks the geographical point of view is not present here. An essential characteristic of the Gospel is its universality. Paul's special mission is to bring this to realisa-

27. οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ<sup>1</sup> ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἑλπίς

<sup>1</sup> So Ln., Tr., W.H., R.V. with ABFGP 17. **os**: T., Ws. with **NCDEKL**, by attraction to gender of **Χριστός**.

tion. This he does by proclaiming the Gospel to the Gentiles, thus making clear the true nature of the Gospel. This suits the context better, for Paul proceeds to define the mystery entrusted to him as the universality of salvation, not the wide extension of the Gospel. Other interpretations may be seen in Meyer or Eadie.

Ver. 26. Partially parallel to Eph. iii. 9. How great the honour conferred on Paul is, appears from the fact that he is entrusted with the duty of declaring the long concealed secret which is the distinguishing mark of his Gospel.—τὸ μυστήριον. Lightfoot thinks that the term is borrowed by Paul from the Greek mysteries, and that it is intentionally chosen to point the contrast between those secret mysteries and the Gospel which is offered to all. But for the mysteries the plural was employed. And there would be more justification for this interpretation in Matt. xiii. 11 = Luke viii. 10, where the disciples are told by Jesus that to them it is given to know the mysteries of the kingdom, but not to others. But it will not be seriously supposed that Christ borrowed the term from the Greek mysteries. A mystery is a truth which man cannot know by his natural powers, so that if it is known it must be revealed.—τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Usually ἀπὸ is taken as temporal, and this agrees with the fact that similar references in Paul are temporal (1 Cor. ii. 7, Rom. xvi. 25), and with the use of ἀπὸ as in ἀπ' αἰῶνος and ἀπὸ καταβολῆς κόσμου (Matt. xxv. 34). ἀπὸ καταβολῆς occurs with κρύπτω (Matt. xiii. 35). But elsewhere ἀπὸ after κρύπτω or ἀποκρύπτω indicates those from whom a thing is concealed. In favour of this meaning here is the order, for if ἀπὸ τ. αἰ. were temporal ἀπὸ τ. γεν. would be included as a matter of course. It has been so taken here, not by Klöpper, who suggests it as possible, but does not accept it, but by Franke. He thinks both are terms for angels, and in itself such a reference is not improbable, for it is through the Church that the principalities and powers come to learn the manifold wisdom of God (Eph. iii. 9, where just before the

mystery is said to have been concealed ἀπὸ τῶν αἰώνων). But we have no evidence that γενεαί was ever used in this way, and no parallel for this use of αἰῶνες in N.T. Without identifying the terms with personal existences, we may with Haupt (cf. also Soden) take αἰῶνες of the ages before the world, and γενεαί of the generations of human history. This will be practically the same as saying that the mystery was concealed from angels and men. This is probably the meaning of Bengel's note: "Aeones referuntur ad angelos; generationes, ad homines". Theodoret, followed by Klöpper, thinks that there is a polemical reference here to the antiquity of the Gospel and its consequent superiority to the Law. Abbott thinks the point of the reference to the long concealment and recent disclosure is that the acceptance of the false teaching is thus explained. But the non-polemical character of parallel passages makes these suggestions very uncertain.—νῦν δὲ ἐφανερώθη. The construction here changes, and the perfect participle is continued by the aorist indicative (Winer-Moulton, p. 717). The anacoluthon is caused by Paul's intense joy that the long silence has been broken; he is content with nothing short of a definite statement of the glorious fact. νῦν is equally appropriate whether ἀπὸ is temporal or not, for the antithesis of past and present lies in the nature of the case.—τοῖς ἀγίοις αὐτοῦ: i.e., to Christians generally, not to the Jewish Christians (Hofm.), who certainly were not specially enlightened on this matter, nor the Apostles and prophets of the New Covenant, even though in the parallel Eph. iii. 5 they are chosen for mention, nor the angels, in spite of Eph. iii. 10. The words must be taken in their obvious sense.

Ver. 27. Cf. for a partial parallel Eph. i. 18.—οἷς ἠθέλησεν ὁ Θεός: "inasmuch as to them God willed"; ἡθέλ. is chosen to express the idea that the revelation had its source solely in God's will.—τί τὸ πλοῦτος τῆς δόξης: cf. Rom. ix. 23, Phil. iv. 19, Eph. i. 18, iii. 16. The expression does not mean the glorious riches, but rather how rich is the glory. The use of "glory" immediately after



τῆς δόξης, 28. ὃν ἡμεῖς καταγγέλλομεν, <sup>Paul only</sup> νουθετοῦντες πάντα ἄν- in N.T.  
 ὄρωπον καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα  
 παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ. 29. εἰς ὃ καὶ  
 κοπῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην  
 ἐν ἐμοὶ ἐν δυνάμει.

in the sense of the Messianic kingdom favours the adoption of that meaning here. But as it is an attribute of the mystery it probably expresses its glorious character.—ἐν τοῖς ἔθνεσιν is generally taken with τί τὸ πλ. κ.τ.λ., and this gives an excellent sense, for it was as manifested in the Gentile mission that the glory of the Gospel was especially displayed. There is a little awkwardness, since the definition Χριστὸς ἐν ὑμῖν seems to make ἐν τ. ἔθν. unnecessary. The glory of the mystery was itself Χ. ἐν ὑμ., if we take ἐν ὑμῖν to mean among you Gentiles. This hardly justifies us in connecting the words with γνωρίσαι (Haupt), for it already has the recipients of knowledge attached to it (οἷς).—δ ἔστι answers τί τὸ πλούτος κ.τ.λ. The riches of the glory of the mystery consist in Χ. ἐν ὑμ. ἢ ἑλπ. τ. δ. Usually δ is taken to refer to μυστηρίου alone. Perhaps the practical difference is not great.—Χριστὸς ἐν ὑμῖν ἢ ἑλπίς τῆς δόξης. Haupt thinks no comma should be placed after ὑμῖν, and that the meaning is that the special glory of the Gospel is that Christ among them is the hope of glory. But the usual view which makes, not the fact that Christ among them guarantees their future blessedness, but the presence of Christ itself, the great glory of the mystery seems much finer. Χ. ἐν ὑμ., and not what Χ. ἐν ὑμ. is, constitutes the riches of the glory. The context shows that ὑμῖν must mean "you Gentiles". It does not necessarily follow from this that ἐν must be translated "among," though this is favoured by ἐν τ. ἔθν. It may refer to the indwelling of Christ in the heart, and this is rendered probable by the addition of ἑλπίς τ. δόξης. The indwelling Christ constitutes in Himself a pledge of future glory. For this combination of the indwelling Christ with the Christian hope, cf. Rom. viii. 10.

Ver. 28. δν: i.e., Χριστὸν ἐν ὑμῖν.—ἡμεῖς: (emphatic) we in contrast to the false teachers. But the reference seems to be simply to Paul, not to Timothy and Epaphras as well. For throughout the section he is speaking of his own special mission.—νουθετοῦντες. Meyer

points out that admonishing and teaching correspond to the two main elements of the evangelic preaching, repent and believe. Haupt thinks on the ground of the order that Paul is not referring to elementary Christian teaching, but has this epistle in his mind. The order might, however, suggest warning to non-Christians followed by teaching of new converts. But the addition of ἐν π. σοφίᾳ and τέλειον support the view that it is warning against error, and advanced teaching that he has in view.—πάντα ἄνθρωπον: emphatically repeated here. The Gospel is for all men, in opposition to any exclusiveness, and for each individual man in particular. And the ideal is only attained when each individual has reached completeness. The exclusiveness might be, as with the Judaizers, of a sectarian type, or, as with the Gnostics, and possibly here, of an intellectual, aristocratic type. Since such is the Apostle's task, he addresses a Church the members of which are unknown to him.—ἐν πάσῃ σοφίᾳ is taken by some to express the content of the teaching, everyone may be fully instructed in the whole of Christian wisdom. This forms a good contrast to the probable practice of the false teachers of reserving their higher teaching for an inner circle. But for this we should have expected the accusative. Probably the words express the manner of teaching. If the phrase is taken with both participles the content of the teaching is excluded.—παραστήσ.: probably to present at the judgment.—τέλειον. Here also allusion to the mysteries is discovered by Lightfoot. The term is said to have been employed to distinguish the fully initiated from novices. But, even if this be correct, the word is used in Matt. v. 48, xix. 21, where such a reference is out of the question. Probably Paul is contrasting the completeness he strives to secure with that promised by the false teachers.

Ver. 29. εἰς δ: to achieve which end.—κοπῶ expresses toil carried to the point of weariness.—ἀγωνιζόμενος: a metaphor from the arena. Meyer takes the reference to be to inward striving against difficulties and hostile forces.



<sup>a</sup> Only here,  
Gal. vi. 11  
(B 17);  
Jas. iii. 5  
in N.T.

<sup>b</sup> Only here,  
1 Thess. i.  
5; Heb.  
vi. 11, x.  
22 in class. or Bib. Gk.

II. 1. ΘΕΛΩ γὰρ ὑμᾶς εἰδέναι ἡλικὸν ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, 2. ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν

Perhaps both inward and outward struggle are referred to (De W.).—κατὰ. The struggle is carried on in proportion not to his natural powers, but to the mightily working energy of Christ within him.—ἐνεργουμένην: a dynamic middle (cf. ver. 6).

CHAPTER II.—Vv. 1-3. PAUL'S DEEP CONCERN FOR THE COLOSSIANS AND OTHER CHRISTIANS UNKNOWN TO HIM, THAT THEY MAY BE UNITED IN LOVE, AND ATTAIN FULL KNOWLEDGE OF CHRIST, IN WHOM RESIDE ALL THE TREASURES OF WISDOM AND KNOWLEDGE.—θέλω γὰρ ὑμᾶς εἰδέναι: for the formula cf. 1 Cor. xi. 3, and for a similar formula Phil. i. 12. More frequently the negative is used, οὐ θέλω ὑμᾶς ἀγνοεῖν. γὰρ introduces the proof of what he has just said, by the illustration from the case of his readers, and thus prepares the way for the warning that follows in ver. 4.—ἀγῶνα: the inward struggle of Paul will embrace his prayers, his anxiety and his earnest meditation on the implications of the false teaching and the best manner of refuting it. Added to this are the difficulties caused by his imprisonment and the fact that the Colossians were personally unknown to him.—Λαοδικείᾳ. The members of this Church were probably exposed to the same dangers as their neighbours.—καὶ ὅσοι κ.τ.λ. So far as the words themselves go, they may mean that the Colossians and Laodiceans did belong to the number of those who had not seen him or that they did not. But the latter alternative is very improbable, for Paul would not have joined a general reference to Churches unknown to him to a special mention of two Churches that were known to him. Further, Paul continues with αὐτῶν, which refers to καὶ ὅσοι, but must include the Colossians, since in ver. 4 he says, "This I say that no one may delude you". This also corresponds to the use of καὶ ὅσοι after an enumeration. The narrative in Acts favours this view, as does the absence of any hint in the Epistle that Paul had visited Colossæ. We may therefore safely assume with almost all commentators that the Apostle was personally unknown to both of these Churches.—

ἐν σαρκί: to be taken with τὸ πρ. μου, not with ἑδρ.

Ver. 2. παρακληθῶσιν. It is disputed what meaning should be attached to this. Meyer, Ellicott and others translate "may be comforted". This seems to be the more usual sense in Paul, and is supported by the addition "knit together in love," which favours an emotional reference. It is more probable, however, that we should translate "may be strengthened" (De W., Alf., Kl., Ol., Sod.), for this was more needed than consolation in face of heresy. Oltramare quotes Rom. i. 12 (where, however, συμπαρ. is used), 1 Thess. iii. 2, 2 Thess. ii. 17, where this verb is joined to στήριζεν to show that this sense is Pauline, and in the latter we have παρακαλέσαι ὑμῶν τ. καρδίας καὶ στήριξαι. Haupt, following Luther, thinks it means "may be warned," but this does not suit καρδίας, especially in iv. 8.—αἱ καρδίαι αὐτῶν. We might have expected ὑμῶν, but καὶ ὅσοι, while not excluding the Colossians, includes other Churches as well. καρδία implies more than our word "heart," it embraces also the intellect and the will.—συνβιβασθέντες agrees with αὐτοί, understood as the equivalent of αἱ κ. αὐτῶν. In the LXX the word means "to instruct" (so in 1 Cor. ii. 16, which is a quotation from Isa. xl. 14). But joined to ἐν ἀγ. it must have its usual sense, "knit together," as in ver. 19 and Eph. iv. 16. There may be a reference to the divisive tendencies of the false teaching.—καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως: "and unto all riches of the fulness of understanding". καὶ εἰς is to be taken with συνβιβ., "knit together in order to attain". συνβιβ. is a verb implying motion, and therefore is followed here by εἰς. It is usual to take πληροφ. as "full assurance," but the expression "all the riches of full assurance of understanding" has a strange redundancy, which seems scarcely to be met, as Klöpper thinks, by De Wette's remark that πλοῦτ. is a quantitative but πληρ. a qualitative expression. Accordingly it seems better, with Grimm and Haupt, to translate "fulness," a sense which is possible everywhere in N.T. except 1 Thess. i. 5.

τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ,<sup>1</sup> 3. ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ <sup>c</sup> Only here, Mark iv. 22; Luke vii. 17 in N.T.  
τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι.

<sup>1</sup> So edd. with B, Hil. του Θεου ο εστιν Χριστος: D, by explanation; του Θεου του εν Χριστω: 17, by explanation: του Θεου: DbP 37, 67\*\*, 71, by omission to remove difficulty; του Θεου πατρος Χριστου: N, by insertion of πατρος to remove difficulty; του Θεου και Χριστου: Cyr., by insertion of και with similar object.

For συν. see on i. 9. Insight into Christian truth is meant here.—εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ. Probably this is in apposition to the previous clause, εἰς πᾶν κ.τ.λ., and further explains it; all the rich fulness of insight, which he trusts may be the fruit of their union in love, is nothing else than full knowledge of the Divine mystery, even Christ. The false teachers bid them seek knowledge in other sources than Christ, Paul insists on the contrary that full knowledge of the mystery of God is all the wealth of fulness of understanding, and is to be found in the knowledge of Christ alone. This makes it probable that the correct interpretation of the true reading is to take Χριστοῦ as in apposition to μυστηρίου τοῦ Θεοῦ (so Ell., Lightf., Findl., Hofm., Holtzmann, Haupt). It is true that this is curt and harsh, and that we should have expected δ ἐστιν, but it suits the context better than the translation "the mystery of the God of Christ" (Mey., Gess, Kl., Sod., Weiss and apparently Abb.). It is true that Paul uses a similar expression in Eph. i. 17. But here it would emphasise the subordination of Christ, which is precisely what is out of place in a passage setting forth His all-sufficiency, and against a doctrine the special peril of which lay in its tendency to under-estimate both the Person and the Work of Christ. The grammatically possible apposition of Χ. with Θεοῦ (Hilary) is out of the question. Christ is the mystery of God, since in Him God's eternal purpose of salvation finds its embodiment. Hort's conjecture that the original reading was τοῦ Θεοῦ ἐν Χριστῷ does not find sufficient support in the textual or exegetical difficulties of the clause.

Ver. 3. ἐν ᾧ may refer to μυστηρίου (Beng., Mey., Alf., Ol., Sod., Haupt, Abb.) or to Χριστοῦ (Ell., Hofm., Lightf., Holtzmann, Findl., Moule). The former is defended on the ground that ἀπόκρ. corresponds to μυστ. It is also urged that μυστ. is the leading idea. On the other hand, if Christ is rightly identified with the mystery, there is no practical difference

between the two views, and it is simpler to refer ᾧ to Χ. as the nearer noun.—εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι. Bengel, Meyer and Alford take ἀπόκρ. as an ordinary adjective with θησαυροὶ, "in whom are all the hidden treasures". For this we should have expected οἱ ἀπόκρ., and there is no stress on the fact that the hidden treasures are in Christ, yet the position of the word at the end of the sentence is explained as due to emphasis. Generally Chrysostom has been followed in taking it as the predicate to εἰσιν, "in whom are hidden all the treasures". But this is excluded by its distance from the verb. Accordingly it should be taken as a secondary predicate, and thus equivalent to an adverb, "in whom are all the treasures . . . hidden," i.e., in whom all the treasures are, and are in a hidden manner (Hofm., Ell., Lightf., Sod., Haupt, Abb.). The force of the passage then is this: all, and not merely some of, the treasures of wisdom and knowledge are contained in Christ, therefore the search for them outside of Him is doomed to failure. But not only are they in Christ, but they are contained in a hidden way. Therefore they do not lie on the surface, but must be sought for earnestly, as men seek for hidden treasure. They are not matters of external observances, such as the false teachers enjoined, but to be apprehended by deep and serious meditation. If Lightfoot is right in thinking that ἀπόκρ. is borrowed from the terminology of the false teachers, there is the added thought that the wisdom they fancied they found in their secret books was really to be found in Christ alone. But it is hardly likely that there is any such reference here. Even if the allusion to literature were more plausible than it is, there is no evidence that the word was used in this sense so early. Besides it occurs twice with θησ. in the LXX. The distinction between σοφίας and γνώσεως is not easy to make here; the former is general, the latter special. Lightfoot says: "While γνῶσις applies chiefly to the apprehension of truths, σοφία super-



d Class. 4. τοῦτο<sup>1</sup> λέγω ἵνα μηδεὶς ὑμᾶς <sup>d</sup> παραλογίζεται ἐν \*πιθανολογία.  
 only here and Jas. i. 22 in N.T. 5. εἰ γὰρ καὶ τῇ σαρκὶ ἀπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί,  
 e Only here in Bib. χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ <sup>a</sup>στερέωμα τῆς εἰς Χριστὸν  
 Gk.

<sup>1</sup> So T., W.H., R.V. with SAB. δε: inserted after **τοῦτο** by Ln., [Tr.], Ws. with most other authorities.

adds the power of reasoning about them and tracing their relations". Moule thinks it is God's wisdom and knowledge that are here attributed to Christ, but this seems uncertain.

Vv. 4-15. PAUL URGES HIS READERS NOT TO BE BEGUILLED BY PLAUSIBLE WORDS, BUT TO HOLD CHRIST FAST AS THE PRINCIPLE OF MORAL CONDUCT. THEY MUST LET NO ONE TAKE THEM CAPTIVE BY DECEITFUL PHILOSOPHY AND HUMAN TRADITION, WITH THE ELEMENTS OF THE WORLD AND NOT CHRIST FOR ITS CONTENT. IN HIM ALONE DWELLS THE WHOLE FULLNESS OF THE GODHEAD, AND THEIR COMPLETENESS IS IN HIM. THEY HAVE DIED, BEEN BURIED AND RAISED WITH HIM, GOD HAS QUICKENED THEM WITH HIM, WHILE THEY WERE DEAD IN SINS, HAS CANCELLED THE HOSTILE LAW ON THE CROSS, AND SPOILED AND LED IN TRIUMPH THE PRINCIPALITIES AND POWERS.—Ver. 4. **τοῦτο λέγω**. Haupt thinks the reference is only to ver. 3, but this verse looks back as far as 2<sup>b</sup>, and ver. 5 to ver. 1. Generally the reference of **τοῦτο** is thought to be vv. 1-3, though Soden thinks it is to i. 24-ii. 3. —**παραλογίζεται** means to deceive by false reckoning, then, as here, by false reasoning. — **πιθανολογία**: "persuasive speech". The word has no bad sense in itself, and what bad sense it has here it gets from **παραλογ**. Classical writers use it with the meaning of probable argument as opposed to strict demonstration.

Ver. 5. **γὰρ** is difficult. Meyer thinks that the fact of his spiritual presence is mentioned, in contrast to his bodily absence, as a reason why they should not let themselves be deceived. Ellicott (after Chrysostom) thinks that he is explaining why he can advise them, it is because he thus knows their need. Lightfoot, Soden, Findlay and Haupt think he explains his warning by his personal interest in them. —**καὶ** goes closely with **τῇ σαρκὶ**. The dative is one of reference, and **τῇ σαρκὶ** is equivalent to "in the body". There is not the least ground for the inference that Paul had ever been to Colossæ.—**τῷ πνεύματι**: not "by the Holy Spirit," but

"in spirit". Paul's own spirit is meant as in 1 Cor. v. 3, 4.—**σὺν ὑμῖν εἰμί**: not simply among you, but "united with you through the warmest community of interest" (Sod.).—**χαίρων καὶ βλέπων**. Many take this as if it were equivalent to "rejoicing to see," but it is questionable if the words can mean this. If the object of his joy is the condition of the Church, we should have expected an inversion of the order, first seeing and then rejoicing at what he saw. Lightfoot explains the order as indicating that he looked because it gave him joy to look. Ellicott assumes a continuation of the words **σὺν ὑμῖν**, "rejoicing with you and beholding". Meyer thinks **χαίρων** means rejoicing to be thus present with you in spirit. It is very difficult to decide as to the meaning, possibly Ellicott's view is best.—**τὴν τάξιν καὶ τὸ στερέωμα**. A military sense is often found in both of these nouns, though sometimes (as by Ol.) it is restricted to the latter. Meyer and Abbott deny the military reference altogether. Both words are used in a military sense, but this is suggested by the context, and it is said that "here the context suggests nothing of the kind" (Abb.). Haupt decides for it on the ground of the connexion. If the terms had been general, Paul would not have placed his joy over their order before his mention of their faith. But in representing them as a well-ordered army, and then expressing the same idea under the image of a bulwark which consists in their faith, the order is correct. It is, however, very questionable if an argument from order of this kind is to be pressed. Lightfoot translates **στερέωμα** "solid front". It may have simply the sense of firm foundation. Whatever the precise force of the words, it is clear that the Church as a whole remained true to the doctrine it had been taught.—**πίστεως**: cf. Acts xvi. 5, 1 Pet. v. 9.

Ver. 6. **ὡς οὖν παρέλάβετε**. Ultramar translates "since," and interprets, "since ye have received Christ . . . it is in Him you must walk". But probably the usual interpretation "as" is right, meaning the form in which they had



πίστεως ὑμῶν. 6. ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, 7. ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες<sup>1</sup> ἐν εὐχαριστίᾳ. 8. βλέπετε μὴ τις ὑμᾶς ἔσται<sup>2</sup> ὁ<sup>2</sup> συλαγωγῶν διὰ τῆς

<sup>f</sup> Only here  
in class.  
or Bib.  
Gk.

<sup>1</sup> So T., Tr., R.V., Ws. with  $\Sigma$ AC 17. ἐν αὐτῷ: added after περισσεύοντες, Lñ., [Tr.], [W.H.] with BDcEKL, by assimilation to iv. 2.

<sup>2</sup> So T., Tr., W.H., R.V., Ws. with BCKLP. ἔσται ὑμᾶς: Lñ., W.H. mg. with  $\Sigma$ ADE. to connect more closely with συλαγωγῶν.

received (= καθὼς ἐμάθετε, i. 7). The sense is, in that case, live in accordance with what you received, and the emphasis is on περιπ., not on ἐν αὐτῷ. —παρελάβετε is practically equivalent to ἐμάθετε, received by instruction, rather than received into the heart.—τὸν Χριστὸν Ἰησοῦν τὸν Κύριον. This is frequently translated "the Christ, even Jesus the Lord" (Hofm., Lightf., Sod., Haupt, Abb.). In favour of this is the fact that ὁ Χ. Ἰ. is not a Pauline expression, but neither is Ἰ. ὁ Κύριος. A further argument in its favour is that ὁ Χριστός is very frequent in this Epistle, and especially prominent in this section of it. If this is so we must suppose that Paul has chosen the form of words to meet some false view at Colossæ. A reference to a Judaistic conception of the Messiah, held by the false teachers, which failed to rise to the Christian conception of His Person as Lord, is supposed by Haupt to be intended. This is possible, but the other possible view "ye received Christ Jesus as Lord" is no more inconsistent with Pauline usage, and emphasises still more the Lordship of Christ, which it was the chief aim of the Apostle to assert. There seems to be no hint that the Messiahship of Jesus was challenged; at most there was the question what Messiahship involved. More probably there is no reference to the Messiahship at all.

Ver. 7. ἐρριζωμένοι καὶ ἐποικοδομούμενοι: "rooted and built up". The metaphor changes from περιπατ., and again from ἐρριζ., though Lightfoot points out that the term "to root" is not infrequently applied to buildings. More important is the change in tense, the perfect participle expressing an abiding result, the present a continuous process. ἐν αὐτῷ probably belongs to both. We should not (with Schenkel, Hofm.) place a full stop at περιπ. and take the participles with βλέπετε, which would be intolerably awkward.—βεβαιούμενοι τῇ πίστει: "stablished in faith," also the

present of continuous process. Meyer and Lightfoot take the dative as instrumental, but it seems best with most recent commentators to take it as a dative of reference (cf. ver. 5).—καθὼς ἐδιδάχθητε: cf. καθὼς ἐμάθετε, i. 7. The words define τῇ πίστει.—περισσεύοντες ἐν εὐχαριστίᾳ. Oltramare notes that "thankfulness is a preservative against the new doctrines," since they remove Christ from His true place. The emphasis on thankfulness is very marked in this Epistle.

Ver. 8. Paul once more (previously in ver. 4) begins to attack the false teachers, but turns aside in ver. 9 from the direct attack to lay the basis for the decisive attack in vv. 16-23.—τις. It is not clear that we can infer from the singular that only one false teacher had appeared in the Colossian Church.—ὑμᾶς is placed in an emphatic position, and its force is "you whose Christian course has been so fair, and who have received such exhortations to remain steadfast".—ἔσται: the future indicative after μὴ implies a more serious estimate of the danger than the subjunctive. For the construction, τις followed by a participle with the article, cf. Gal. i. 7, Luke xviii. 9.—συλαγωγῶν. The sense is disputed. Several of the Fathers and some modern writers think it means "to rob". It is used in this sense with οἶκον (Aristaen., 2, 22), and Field (*Notes on the Translation of the N.T.*, p. 195) says "there can be no better rendering than 'lest any man rob you'". But, as Soden points out, that of which they were robbed should have been expressed. It is better to take it with most commentators in the more obvious sense "lead you away as prey". The verb is so used in Heliod., Æth., x., 35 (with θυγατέρα), Nicet., Hist., 5, 96 (with παρθένον), and it may be chosen with the special sense of seduction in mind.—διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. The second noun is explanatory of the first, as is shown by the absence of the article and preposition before it and the

g ii. 20; Gal. iv. 3, cf. ver. 9; 2 Pet. iii. 10, 12; Heb. v. 12.

lack of any indication that Paul had two evils to attack. The meaning is "his philosophy, which is vain deceit". The word has, of course, no reference to Greek philosophy, and probably none to the allegorical method of Scripture exegesis that the false teachers may have employed. Philo uses it of the law of Judaism, and Josephus of the three Jewish sects. Here, no doubt, it means just the false teaching that threatened to undermine the faith of the Church. There is no condemnation of philosophy in itself, but simply of the empty, but plausible, sham that went by that name at Colossæ. Hort thinks that the sense is akin to the later usage of the word to denote the ascetic life.—κατὰ τὴν παράδοσιν τῶν ἀνθρώπων: "according to human tradition" as opposed to Divine revelation. Meyer, Ellicott and Findlay connect with συλαγ. It is more usual to connect with ἀπ. or τ. φιλ. κ. κεν. ἀπ. The last is perhaps best. It indicates the source from which their teaching was drawn.—κατὰ τὰ στοιχεῖα τοῦ κόσμου. [On this phrase the following authorities may be referred to: Hilgenfeld, *Galatærbrief*, pp. 66 sq.; Lipsius, *Paul. Rechtf.*, p. 83; Ritschl, *Rechtf. u. Vers.*,<sup>ii</sup>, 252; Klöpper, *ad loc.*; Spitta, 2 *Pet. u. Jud.*, 263 sq.; Everling, *Paul. Angel. u. Däm.*, pp. 65 sq.; Haupt, *ad loc.*; Abbott, *ad loc.* The best and fullest account in English is Massie's article "Elements" in Hastings' *Dictionary of the Bible*. To these may now be added St. John Thackeray, *The Relation of St. Paul to Contemporary Jewish Thought*, pp. 163-170, and Deissmann's article "Elements" in the *Encyclopædia Biblica*.] Originally στ. meant the letters of the alphabet, then in Plato and later writers the physical elements, and lastly (but only from the first century A.D.) the rudiments of knowledge. It has been frequently taken in this sense as the A B C of religious knowledge (so recently Mey., *Lightf.*, Ol., Cremer and many others). This explanation had, however, been attacked by Neander with powerful arguments in his discussion of the parallel passage Gal. iv. 3. (*Planting and Training*, i., 465, 466, cf. 323 [Bohn's ed.]) He pointed out that if στ. meant first principles we should have had a genitive of the object, as in Heb. v. 12, στ. τ. ἀρχῆς

τ. λογίων. Such an omission of the leading idea is inadmissible. Further, Paul regarded the heathen as enslaved under στ. τ. κόσ. and their falling away to Jewish rites as a return to this slavery. Therefore the expression must apply to something both had in common, and something condemned by Paul, which cannot be the first principles of religion (to which also ἀσθενῇ would be inappropriate), but the ceremonial observances, which were so called as earthly and material. It has been further pointed out by Klöpper that following κατὰ τ. παρ. τ. ἀνθρ. this term introduced by κατὰ and not connected by καὶ must express the content of the teaching, which is not very suitable if "religious rudiments" is the meaning. Nor is it true that the false teachers gave elementary instruction. If this view be set aside, as suiting neither the expression in itself nor the context in which it occurs, the question arises whether we should return to the interpretation of several Fathers, that the heavenly bodies are referred to. These were called στοιχεῖα (examples are given in Valesius on *Eus. H. E.*, v., 24, Hilg. l.c.). This is favoured by the reference to "days, and months, and seasons, and years" in Gal. iv. 11, immediately following the mention of στ. in ver. 10, for these were regulated by the heavenly bodies. But it is unsatisfactory, for the context in which the expression occurs, especially in Galatians, points to personal beings. In this passage the contrast of στ. τ. κ. with Χριστόν is fully satisfied only if the former are personal. In Gal. iv. 3 Paul applies the illustration of the heir under "guardians and stewards" to the pre-Christian world under the στ. τ. κ., and here again a personal reference is forcibly suggested. Still more is this the case with Gal. iv. 8, 9. In ver. 8 Paul says ἐδουλεύσατε τοῖς φύσει μὴ οὐσι θεοῖς. In the next verse he asks "how turn ye again to the weak and beggarly στ., to which you wish to be in bondage (δουλεύσαι) over again?" This clearly identifies τ. στ. with τ. φύσ. μὴ οὐσι θεοῖς, and therefore proves their personality, which is suggested also by ἐδουλ.; accordingly they cannot be the heavenly bodies or the physical elements of the world. Hilgenfeld, followed



by Lipsius, Holsten and Klöpper, regards them as the astral spirits, the angels of the heavenly bodies. That the latter were regarded as animated by angels is certain, for we find this belief in Philo and Enoch (*cf.* Job xxxviii. 7, Jas. i. 17). But it is strange that the spirits of the stars should be called **στ. τ. κόσμου**. And while they determine the seasons and festivals, they have nothing to do with many ceremonial observances, such as abstinence from meats and drinks. Spitta (followed by Everling, Sod., Haupt, and apparently Abb.) has the merit of giving the true interpretation. According to the later Jewish theology, not only the stars but all things had their special angels. The proof of this belongs to a discussion of angelology, and must be assumed here. **στ. τ. κόσμ.** are therefore the elemental spirits which animate all material things. They are so called from the elements which they animate, and are identical with the **ἀρχαὶ κ. ἐξουσίαι**, who receive this name from their sphere of authority. Thus all the abstinence from material things, submission to material ordinances and so forth, involve a return to their service. We need not, with Ritschl, limit the reference to the angels of the law, though they are included. Thus interpreted the passage gains its full relevance to the context, and to the angel worship of the false teachers which Paul is attacking. The chief objection to this explanation is that we have no parallel for this usage of the word, except in the *Test. Sol.*, **ἡμεῖς ἐσμὲν τὰ λεγόμενα στοιχεῖα, οἱ κοσμοκράτορες τοῦ κόσμου τούτου**. But this is late. The term is used in this sense in modern Greek. In spite of this the exegetical proof that personal beings are meant is too strong to be set aside. So we must explain, "philosophy having for its subject-matter the elemental spirits"—**καὶ οὐ κατὰ Χριστόν** must be taken similarly, not having Christ for its subject-matter. **Χ.** means the person of Christ, not teaching about Christ, and is opposed simply to **στ.**, not to **παρ. τ. ἀνθρ.** The false teachers put these angels in the place of Christ.

Ver. 9. **ὅτι** is connected by Bleek and Meyer with **οὐ κατὰ Χ.**, but it is much more probable that it should be connected with the whole warning introduced by **βλέπετε**. The false teachers represented the fulness of the Godhead as distributed among the angels, and thus led their victims captive. Paul's warning against the false doctrine thus rests on the fact that it was in Christ that the whole ful-

ness dwelt.—**ἐν αὐτῷ** is emphatic, in Him and in Him alone.—**κατοικεῖ**: "permanently dwells". The reference is to the Exalted State, not only on account of the present, but of the context and Paul's Christology generally.—**πᾶν τὸ πλήρωμα τῆς θεότητος**: "all the fulness of the Godhead". **πᾶν** is emphatic, the whole fulness dwells in Christ, therefore it is vain to seek it wholly or partially outside of Him. **πλ. τ. θ.** is not to be taken (as by Ol.) to mean the perfection of Divinity, *i.e.*, ideal holiness. Nor can it mean the Church, for which Eph. i. 23 gives no support, nor yet the universe, either of which must have been very differently expressed. The addition of **θεότητος** defines **πλ.** as the fulness of Deity. The word is to be distinguished from **θειότης** as Deity, the being God, from Divinity, the being Divine or God-like. The passage thus asserts the real Deity of Christ.—**σωματικῶς**. This word is very variously interpreted. The reference is usually taken to be to the glorified body of Christ, or (as by Lightf.) to the Incarnation, and the word is translated "in bodily fashion". Apart from the question whether the word naturally expresses this, there is the difficulty caused by the contrast implied in its emphatic position. This contrast is sometimes thought to be to the pre-incarnate state, but this has no relevance here. A contrast to the angels might be in point, but they were closely connected with bodies, so the contrast in this respect did not exist. But neither is Soden's view that while the angels have bodies what is expressed in them is only **θειότης** (Rom. i. 20) not **πλ. τ. θεότητος**, a tenable explanation, since this is just read into the words, not elicited from them; nor could such a distinction have occurred to the readers. This interpretation of **σωμ.**, then, as expressing the indwelling of the fulness in a body, although said by Abbott to be "the only one tenable," is encumbered with grave difficulties, and has been rejected by several commentators. Many have taken it to mean "really" (recently Bleek, Kl., Everling, Cremer). This is supported by the contrast of **σῶμα** with **σικιά** in ver. 17, the indwelling is real and not shadowy or typical. But **σωματικῶς** could hardly express this shade of meaning unless the antithesis was expressed. Oltramare translates "personally, in His person". But he quotes no instances of the adverb, but only of **σῶμα**. And Haupt's criticism is just, that this sense might suggest that in God Himself it dwelt impersonally. After an elaborate examination of the



h Only here, κατοιικει πᾶν τὸ πλήρωμα τῆς ὁθεότητος ὁ σωματικῶς, 1. 2. καὶ ἐστὲ ἐν  
 2 Cor. v. αὐτῷ πεπληρωμένοι, ὅς<sup>1</sup> ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας,  
 1; Mark 11. ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἡ ἀχειροποιήτῳ ἐν τῇ ἁπεκδύσει  
 xiv. 58 in class. or Bib. Gk.

<sup>1</sup> So T., Tr., W.H., R.V., Ws. with SACKLP. ο: Ln., Tr. mg. with BDFG 47\*, by dropping out of s before εσ.

various views, Haupt puts forward the explanation that σωματ. relates to τ. πλ. τ. θ., and is to be translated "in the form of a body". The meaning he takes to be that the fulness exists in Christ as a body, that is as a complete and organic whole. This suits the context and the general argument better than the reference to Christ's own body. In contrast to the distribution of the fulness among the angels, or to the view that it dwelt only partially in Him, Paul insists that all the fulness dwells in Him, and not fragmentarily but as an organic whole. This view, like Oltramare's, is supported only by references to the use of σῶμα. This is not a fatal objection, and its harmony with the context makes it the most probable interpretation.

Ver. 10. καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι. This still depends on ὅτι. ἐστὲ is obviously not an imperative. We should, perhaps, reject the view of Elliott and Lightfoot that there are two predicates. The thoughts thus obtained that they are in Him, and that they are made full, are true in themselves. But, as Abbott points out, the context requires the emphasis to be thrown on the ἐν αὐτῷ, so that the sense is "and it is in Him that ye are made full". πεπλ. is chosen on account of πλήρωμα in ver. 9, but we cannot explain it as filled with the Godhead, because such an equalising of Christians with their Lord would have been impossible to Paul, and would have required καὶ ὑμεῖς to express it. This meets Oltramare's objection to the translation adopted. He says that if πεπλ. means filled, they must be filled with something, but since the most obvious explanation that they are filled with the fulness of the Godhead is so largely rejected, it is clear that the translation breaks down. He translates "in Him you are perfect," and urges that this also overthrows the usual interpretation of πλήρ. τ. θεότ. But apart from the fact that πλήρωμα does not mean moral perfection, τῆς θεότ. cannot be supplied. What Paul means is that in Christ they find the satisfaction of every spiritual want. It therefore follows of itself that

they do not need the angelic powers.—ὅς ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας: cf. i. 18. That Christ is the Head of every principality and power is a further reason why they should not seek to them. All they need they have in Christ. Paul does not mention here the thrones or lordships as in i. 16. But it is a questionable inference that they, unlike the principalities and powers, had no place in the false teaching. The latter are probably adduced only as examples.

Ver. 11. The reference to circumcision seems to come in abruptly. But probably it stands in close connexion with what has gone before. For the return to the principalities and powers in ver. 15 shows that Paul is not passing here to a new section of his subject. Judaism, of which circumcision was the most characteristic feature, was regarded as under angelic powers, and the removal of them meant its abolition. It seems probable that the false teachers set a high value on circumcision, and urged it on the Colossians, not as indispensable to salvation, in which case Paul would have definitely attacked them on this point, but as conferring a higher sanctity. There seems to be no suggestion that it was regarded as a charm against evil spirits. The Apostle does not merely leave them with the statement that they have been made full in Christ, which rendered circumcision unnecessary, but adds that they have already received circumcision, not material but spiritual, not the removal of a fragment of the body, but the complete putting off of the body of flesh.—ἐν ᾧ καὶ περιετμήθητε. A definite historical fact is referred to, as is shown by the aorist. This was their conversion, the inward circumcision of the heart, by which they entered on the blessings of the New Covenant. The outward sign of this is baptism, with which Paul connects it in the next verse. But it cannot be identified with it, for it is not made with hands. The circumcision of the heart is a prophetic idea (Deut. x. 16, xxx. 6, Jer. iv. 4, ix. 25, Ezek. xlv. 7, 9). In Paul it occurs Rom. ii. 28, 29, Phil. iii. 3.—περιτομῇ ἀχειροποιήτῳ: "with 2

τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, 12. <sup>1</sup> συντα- <sup>i Only here and Rom. vi. 4 in Bib. Gk.</sup>  
φέντες αὐτῷ ἐν τῷ βαπτισμῷ,<sup>1</sup> ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως

<sup>1</sup> So Ln. mg., Tr., Lft., Ws. with  $\aleph$ BD\*FG 47, 71. βαπτισματι: T., W.H. with  $\aleph$ \*ACD $\epsilon$ EKLP, by alteration to more usual form.

circumcision not wrought by hands," i.e., spiritual, ethical (cf. Eph. ii. 11, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου).—ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός: "in the stripping from you of the body of the flesh". The expression σῶμα τ. σαρκός is unusual. It means the body which consists of flesh, and of flesh as the seat of sin. By the removal of the home in which sin dwelt sin itself was removed. It is one of those cases in which the sense of σῶμα approximates to that of σάρξ. This body of flesh is removed from the Christian at his conversion.—ἐν τῇ περιτομῇ τοῦ Χριστοῦ. This cannot be the circumcision endured by Christ in His infancy, for that was wrought by hands, and such a reference would be most unfortunate for the polemic against ceremonies and altogether un-Pauline. Usually it is explained as the circumcision of our hearts which comes from Christ. But this has no parallel in the N.T.; further, it practically repeats ἐν ᾧ κ. περιετ.; and, coming between the removal of the body of the flesh and the burial with Christ, breaks the connexion. Accordingly Schneckenburger (followed by Kl., Sod., Haupt) suggested that it was really an expression for the death of Christ. (His view that ἀπεκ. τ. σ. τ. σ. was to be taken similarly has met with no acceptance.) In favour of this it may be said that in the immediate context Paul goes on to speak of burial and resurrection with Christ, and a reference to the death would naturally precede. And circumcision is a happy metaphor for Christ's death to sin (Rom. vi. 10). Meyer's objection that it is inappropriate since Christ endured actual circumcision is not serious, for, if sound, it should have excluded the choice of these ambiguous words altogether, which naturally suggest a circumcision suffered by Christ. But what creates a grave difficulty is that the thought does not seem to run on connectedly. There is a transition from the death of Christ on the cross to the burial of Christians with Him in their own personal experience. Perhaps this interpretation involves taking περιετμήθητε of the death of Christians with Christ on the cross (2 Cor. v. 14), for it doubles the

difficulty if Paul passes from the personal experience of the Christian to the cross, and from the cross back to personal experience. This suggests the possibility that περ. Χ. might be interpreted on the analogy of θλίψεων τ. Χριστοῦ (i. 24) as the circumcision of Christ in the believer. This would give a good connexion, and one that would suit the apparent identification of the circumcision of Christ with the putting off of the body of the flesh. The phrase, however, is so strange, and the idea that Christ dies with us so questionable (we die with Him), that it seems unsafe to adopt it. It is, therefore, best to mitigate the difficulty by the view that in these words Paul interpolates, in a concise and obscure expression, a reference to the great fact which underlay the spiritual experiences of which he is speaking. This circumcision, he would say, that is the removal of the flesh, was first experienced by Christ on the cross, and what happened to you ideally then is realised though union with Him now.

Ver. 12. συνταφέντες αὐτῷ ἐν τῷ βαπτισμῷ. This refers to the personal experience of the Christian. The rite of baptism, in which the person baptised was first buried beneath the water and then raised from it, typified to Paul the burial and resurrection of the believer with Christ. Burial seems to imply a previous death, but Rom. vi. 3, 4 perhaps shows that the metaphors must not be rigidly pressed. συνταφ. is to be joined closely with περιετμήθητε. If any distinction in meaning is to be made between βαπτισμός and βάπτισμα, it is that the former expresses the process, the latter the result.—ἐν ᾧ may refer either to Χρ. or to βαπ. The former view is taken by Chrysostom (followed by Luther, Meyer and many others). The latter is taken by Calvin and most recent commentators (De W., Hofm., Alf., Ell., Lightf., Kl., Sod., Haupt, Abb.). In favour of the former it is urged that the parallelism with ἐν ᾧ καὶ περιετμ. requires it. But the real parallel is with "buried with Him in baptism," and this requires "raised with Him in baptism". Since baptism is not the mere plunging into the water, but emersion from it too, ἐν is not against this interpretation,



<sup>k</sup> Not class., only Paul in N.T., exc. Acts xi. 3. τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν<sup>1</sup> νεκρῶν· 13. καὶ ὑμᾶς νεκροὺς ὄντας τοῖς παραπτώμασιν<sup>2</sup> καὶ τῇ <sup>k</sup> ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν <sup>1</sup> συνεζωοποίησεν ὑμᾶς<sup>3</sup> σὺν αὐτῷ, χαρισάμενος ἡμῖν  
<sup>1</sup> Only here and Eph. ii. 5 (par.) in class. or Bib. Gk.

<sup>1</sup> So Ln., Tr. [Lft.], R.V., Ws. with BDEFG 17. τῶν: omitted by T., W.H. with NACKLP, in conformity with more common usage.

<sup>2</sup> So T., Tr., W.H., Ws. with NBL 17. ἐν τοῖς παραπτώμασιν: Ln. with N<sup>a</sup>ACDEFGKP.

<sup>3</sup> So edd. with N<sup>a</sup>ACKL. ὑμᾶς: omitted by N<sup>c</sup>DEFGP, to avoid repetition. ἡμᾶς: W.H. mg. with B 17, 37, under influence of ἡμῖν.

and διὰ or ἐξ is not necessary to express it.—συνηγέρθητε expresses the positive side of the experience. That death with Christ, which is the putting off of the body of flesh, has for its counterpart the putting on of Christ (Gal. iii. 27), which is followed by a walk with Him in newness of life. It is true that our complete redemption is attained only in the resurrection of the body (Rom. viii. 23, 2 Cor. v. 2-4). But there is clearly no reference here to the bodily resurrection at the last day, as some have thought; for that is altogether excluded by the whole tenor of the passage, which refers to an experience already complete. Nor can we, with Meyer, think of the bodily resurrection as already ideally accomplished in baptism. For the preceding context speaks only of a spiritual experience, and it is impossible to pass thus violently to one that is physical. Haupt agrees with this, but thinks the reference is not ethical, but religious, that is forensic. The rest of the passage, he argues, shows that it is not moral transformation, but justification, that Paul has in mind. But however true this may be of χαρισάμενος . . . σταυρῷ, it is at least questionable for the immediately succeeding context. And since the union covers both ethical renewal and justification, it is natural to find both mentioned in connexion with it, and to hold fast the former here as the more natural interpretation of the words.—διὰ τῆς πίστεως τῆς ἐνεργείας: "through faith in the working". Klöpper (following Luth., Beng., De W. and others) makes τῆς ἐνερ. genitive of cause, "faith produced by the working". He argues that it is strange that in the experience already referred to the faith which proves itself in baptism must be thought of as directed towards the Person of Christ, and so cannot now be spoken of as faith in the working of

God; and further, that the whole context has referred to a passive experience, and so this is fitly continued by the assertion that even the faith, which appropriates the death and resurrection of Christ, is the creation of God. But these arguments are insufficient to overthrow the force of Pauline usage, according to which elsewhere the genitive after πίστις, unless it refers to the person who believes, expresses the object of faith. The view of Hofmann that τ. ἐνερ. is a genitive of apposition, and that what is meant is "faith, that is the working of God," is quite out of the question. For faith directed towards the working of God who raised Christ from the dead, cf. Rom. iv. 24. God is so characterised, since the working by which He raised Christ will also be effective in our own spiritual experience. Our baptism is therefore not a sign of nothing, but of a real spiritual burial and resurrection with Christ.

Ver. 13. Partially parallel to Eph. ii. 1, 5.—καὶ ὑμᾶς: "and you". Frequently this is taken to mean "you also," i.e., you Gentiles. But since Paul has been using the second person before, he can hardly be introducing a contrast. We should therefore take καὶ as simply copulative. It means "you as well as Christ," as is shown also by the verbal parallel between ἐκ τ. νεκρῶν and νεκροὺς ὄντας.—νεκροὺς. Here Paul varies the sense of death. In the preceding verses it is death to the old life, here the old life itself is described as a condition of spiritual death. It is not of liability to eternal death (Mey.), or to physical death as the certain consequence of sin that he is speaking, but of a state of actual death, which can only be spiritual (cf. "sin revived and I died," Rom. vii. 9).—τοῖς παραπτώμασιν: "by your trespasses". The dative is probably one of cause, but it could be translated by



πάντα τὰ παραπτώματα, 14. ἐξαλείψας τὸ καθ' ἡμῶν = χειρόγραφον <sup>m Only here and Tob. v. 3, ix. 3 in Bib. Gk.</sup> τοῖς δόγμασιν, ὃ ἦν ὕπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου,

n Only here and Heb. x. 27 in N.T.

"in". παραπτ. are individual acts of transgression, of which ἁμαρτία is the principle.—τῇ ἀκροβυστίᾳ τῆς σαρκὸς ἡμῶν: "by the uncircumcision of your flesh". This is often supposed to refer to literal uncircumcision, i.e., to the fact that they were Gentiles. But we have already seen that there is no emphasis on this fact. And the implied contrast that Jews were not, while Gentiles were, spiritually dead, is impossible in Paul. He cannot have said that they were dead by reason of uncircumcision, and, if the dative is taken otherwise, yet the coupling of τῇ ἀκρ. with τ. παραπτ. shows that physical uncircumcision is not referred to, but an ethical state. And this would not, as Abbott thinks, be unintelligible to Gentile readers, for he had already explained the metaphor in ver. 11. τ. σαρκὸς is accordingly to be taken as an exegetical genitive, "the uncircumcision which consisted in your flesh".—συνεξωποίησεν: to be taken in the same sense as συνηγέρθητε, not in any of the senses wrongly attributed to that word, which are reintroduced here. Chrysostom (followed by Ew., Ell.) makes Christ the subject. This is defended by Ellicott on the ground of the prominence of Christ through the passage, of the difficulty of supplying Θεός from Θεοῦ, and of referring the acts in vv. 14, 15 to the Father. But this last difficulty, urged also by Lightfoot, rests on a probably wrong interpretation of ver. 15. Neither of the others is of any weight against the argument from Pauline usage, which always refers such actions to God. This view would also involve the awkwardness of making Christ raise Himself and us with Him, whereas in ver. 12 His resurrection is referred to God. It is therefore best to regard ὁ Θεός as the subject, as in the parallel Eph. ii. 4, 5.—χαρισάμενος: "forgiving". Forgiveness is contemporary with quickening.—ἡμῖν: the change from the second person may be due to Paul's wish gratefully to acknowledge his own participation in this blessing. It must not (with Hofm.) be referred to Jewish Christians.

Ver. 14. Partially parallel to Eph. ii. 15. Apparently Paul now passes to the historic fact which supplied the ground for the forgiveness. χαρισ. therefore refers to the subjective appropriation of

the objective blotting out of the bond in the death of Christ.—ἐξαλείψας: "having blotted out," i.e., having cancelled.—τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν. The original sense of χειρόγ. is handwriting, but it had come to mean a bond or note of hand. It is generally agreed that the reference here is to the Law (cf. Eph. ii. 15, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν). That those under the Law did not write the Law has been pressed against this. It is true that χειρόγ. means strictly a bond given by the debtor in writing. It is not necessary, with Chrysostom and many others, to meet the objection by reference to the promise of the people in Exod. xxiv. 3. There is no need to press rigidly this detail of the metaphor. It is disputed in what sense we are to take the reference to the Law. Some (including Lightf., Ol., Sod., Abb.) think it embraces the Mosaic Law and the law written in the hearts of Gentiles. It is quite possible, however, that καθ' ἡμῶν means simply against us Jews. But, apart from this, the addition of τ. δογ. points to formulated commandment. This is confirmed by Eph. ii. 15, where the similar expression is used, not of what Jews and Gentiles had in common, but that which created the separation between them, viz., the Jewish Law. Whether, with Calvin, Klöpper and Haupt, we should still further narrow the reference to the ceremonial Law is very questionable. It is true that circumcision and laws of meat and drink and sacred seasons are the chief forms that the "bond" takes. And it might make the interpretation of ver. 15 a little easier to regard the ceremonial as that part of the Law specially given by angels. But this distinction between the moral and ceremonial Law has no meaning in Paul. The Law is a unity and is done away as a whole. And for Paul the hostile character of the Law is peculiarly associated with the moral side of it. The law which slew him is illustrated by the tenth commandment, and the ministry of death was engraved on tablets of stone. It was the moral elements in the Law that made it the strength of sin. It is not certain how τοῖς δόγμασιν should be taken. Frequently it is interpreted "consisting in decrees". For this we ought

o Only here in N.T. <sup>o</sup> προσηλώσας αὐτὸ τῷ σταυρῷ, 15. <sup>p</sup> ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας <sup>q</sup> ἐδειγματίσεν <sup>1</sup> ἐν παρρησίᾳ <sup>r</sup> θριαμβεύσας αὐτοὺς ἐν αὐτῷ.  
 p Only here and iii. 9 in class. or Bib. Gk.  
 q Only here and Matt. i. 19 in class. or Bib. Gk. r Only here and 2 Cor. ii. 14 in class. or Bib. Gk.

<sup>1</sup> So Ln., T., Tr., W.H., R.V. with all authorities except B. καὶ ἐδειγματίσεν: Ws. with B.

to have had τὸ ἐν δόγ. Ellicott says this construction "seems distinctly ungrammatical". Others (including Mey., Lightf., Sod., Haupt, Abb.) connect closely with χειρόγ., in such a way that the dative is governed by γεγραμμένον implied in χειρόγ. This is questionable in point of grammar. Winer says: "Meyer's explanation, *that which was written with the commandments* (the dative being used as in the phrase *written with letters*), is the more harsh, as χειρόγραφον has so completely established itself in usage as an independent word that it is hardly capable of governing (like γεγραμμένον) such a dative as this". (Winer-Moulton, p. 275; cf. also Ellicott *ad loc.*) It seems best then (with De W., Ell., Kl., Ol.) to translate "the handwriting which was against us by its ordinances". For this we should have expected τ. καθ' ἡμ. τ. δόγ. χειρόγ. or τ. τοῖς δόγ. καθ' ἡμ. χειρόγ.; but this seems to be the best way of taking the text as it stands, and perhaps the position of τ. δόγ. is for emphasis. The Greek commentators, followed by Bengel, explained the passage to mean having blotted out the Law by the doctrines of the Gospel. But δόγ. is a most un-Pauline, because legalist, expression for the Gospel, and by itself could not mean Christian doctrines. Nor is the sense it gives Pauline, for it was not by the teaching of the Gospel, but by the death of Christ, that the Law was done away. Erasmus' view (followed by Hofm.) that τ. δόγ. should be connected with what follows is very improbable.—δὴν ὑπεραντίον ἡμῖν: stronger than καθ' ἡμῶν, asserting not merely that the bond had a claim against us, but that it was hostile to us, the suggestion being that we could not meet its claim. No idea of secret hostility is present.—καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου. "And it He hath taken out of the midst." The change from aorist to perfect is significant, as expressing the abiding character of the abolition. Lightfoot thinks that a change of subject takes place here, from God to Christ. His reason is that Christ must be the

subject of ἀπεκδ., since "no grammatical meaning can be assigned to ἀπεκδυσάμενος, by which it could be understood of God the Father". Since, however, no change of subject is hinted at in the passage, and would involve great difficulty, it is more reasonable to conclude that an interpretation which requires Christ to be the subject of ἀπεκδ. is self-condemned.—προσηλώσας αὐτὸ τῷ σταυρῷ: "having nailed it to the cross". When Christ was crucified, God nailed the Law to His cross. Thus it, like the flesh, was abrogated, sharing His death. The bond therefore no longer exists for us. To explain the words by reference to a custom of driving a nail through documents to cancel them, is not only to call in a questionable fact (see Field, *Notes on Transl. of the N.T.*, p. 196), but to dilute in the most tasteless way one of Paul's most striking and suggestive phrases. Quite on a level with it is Field's own suggestion as to "this seemingly superfluous addition" (!) that the reference is to the custom of hanging up spoils of war in temples. Zahn (*Einl. in das N.T.*, i., 335) draws a distinction between what was written on the bond and was blotted out by God, and the bond itself which was nailed to the cross and taken out of the way. We thus have two thoughts expressed: the removal of guilt incurred by transgression of the Law, and the abolition of the Law itself. It is questionable if this distinction is justified. The object is the same, αὐτὸ simply repeats χειρόγραφον.

Ver. 15. In this difficult verse the meaning of almost every word is disputed. It is therefore imperative to control the exegesis by strict regard to the context. The main question relates to the character of the principalities and powers. Subordinate questions are raised as to the subject of the sentence and the meaning of ἀπεκδ. The context before and after (οὖν, ver. 16) requires us to bring the interpretation into close connexion with the main thought, the abolition of the Law.—ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Till recently the



principalities and powers have been explained as hostile demoniacal spirits, and this view is held by Meyer, Ellicott, Lightfoot, Oltramare and Weiss. In its favour is the impression made by the verse that a victory over the powers is spoken of. How far this is so can be determined only by an examination of the terms employed. Against this view the following objections seem decisive. ἀρχ. κ. ἐξ. occur several times in the Epistle, but nowhere in this sense. In Eph. vi. 12 the reference to evil spirits is definitely and repeatedly fixed by the context. This is not so here. Further, the connexion with the context is difficult to trace. Bengel says: "Qui angelos bonos colebant, iidem malos timebant: neutrum jure". Weiss expresses a somewhat similar idea: "It seems that the Colossian theosophists threatened the readers that they would again fall under the power of evil spirits if they did not submit to their discipline". But not only have we no evidence for this, but this interpretation cuts the nerve of the passage, which is the abolition of the Law by the cross. Meyer's view is more relevant: the Law is done away in Christ, and since it is the strength of sin, sin's power is thus broken, and so is the devil's power, which is exercised only through sin. Gess interprets that the Law through its curse created separation between men and God, and thus gave a point of support for the dominion of evil spirits. "Of this handwriting have they boasted. Our guilt was their strength. He who sees the handwriting nailed to the cross can mock these foes." But these views are read into the passage, and do not lead up to ver. 16. And where the Jewish Law was absent, as in the heathen world, sin was rampant. Ellicott and Lightfoot do not attempt to trace a connexion with the context, nor on their view of ἀπεκδ. is one possible. All this strongly suggests that we should give another sense to ἀρχ. κ. ἐξ. And this is secured if we identify them with ἀρχ. κ. ἐξ. already mentioned (i. 16 and ii. 10). In favour of this are the following considerations: (1) Unless we are warned to the contrary it is natural to keep the same meaning throughout. (2) We thus get a thought that perfectly suits the context. This law that has been abolished was given by angels, its abolition implies their degradation. To them was also subject the whole of the observances of eating, drinking, etc. (3) It is a powerful polemic against the worship of angels (ver. 18), which is lost on

the other view. In effect Paul says, "You are worshipping angels who were degraded when Christ was crucified". We may therefore take ἀρχ. κ. ἐξ. as in the rest of the Epistle, as angelic powers, identical with στοιχεῖα τ. κόσμου, and holding a special relation to the Law. The next question is as to the meaning of ἀπεκδ. The translation "having put off His body" may be safely set aside, for Paul must have said this if he had meant it. The Greek commentators, followed by Ellicott and Lightfoot, interpret "having put off from Himself". The word is used in this sense in iii. 9. They explain that Christ divested Himself of the powers of evil that gathered about Him, since He assumed our humanity with all its temptations. But (apart from the change of subject) the change of metaphor is very awkward from stripping off adversaries, like clothes, to exhibiting and triumphing over them. More cogent is the objection caused by the strangeness of the idea. Christ wore our human nature with its liability to temptation. But that He wore evil spirits is a different and indeed most objectionable idea. The same translation is adopted by some who take the other view of ἀρχ. κ. ἐξ., and the explanation given is that God in the death of Christ divested Himself of angelic mediators. This is free from the impropriety of the other view, but shares its incongruity of metaphor. The more usual translation is "spoiled". The middle can mean "stripped for Himself," and this again suits either view of ἀρχ. κ. ἐξ. If evil spirits, they are stripped of their dominion; but if angels of the Law, they are despoiled of the dominion they exercise. This view, though stigmatised by Zahn as "an inexcusable caprice," is probably best. They are fallen potentates. There is no need to worship them, or to fear their vengeance, if their commands are disobeyed. With the true interpretation of this passage, every reason disappears for assuming that Christ is the subject.—ἐδειγμάτισεν ἐν παρησιᾷ. "He made a show of them openly." No exhibition in disgrace is necessarily implied. The principalities and powers are exhibited in their true position of inferiority, as mediators of an abolished Law and rulers of elements to which Christians have died. ἐν παρ. is not to be translated "boldly," for courage is not needed to exhibit those who are spoiled. The word is contrasted with "reserve," and indicates the frank, open exhibition of the angels in their true position when the bond was cancelled and



\* Only here  
and Rom.  
xiv. 17;  
John vi.  
55 in  
N.T.  
in Paul.

16. Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν ποσει<sup>1</sup> ἢ ἐν μέρει<sup>2</sup> ἑορτῆς ἢ ὁ νεομηνίας ἢ σαββάτων, 17. <sup>3</sup> ἔστιν σκιά τῶν μελ-

t Only here in Paul.

u Only here and 1 Cor. xvi. 2 in Paul.

v Heb. x. 1; only here

<sup>1</sup> So Tr. mg., W.H., Ws. with B cop., Or. η εν ποσει: Ln., T., W.H. mg. with ACDEFGKLP, through assimilation to following words.

<sup>2</sup> So Ln., W.H. mg., Ws. with BFG. a: T., W.H., R.V. with ACDEKLP, on account of enumeration in ver. 16.

Christ was manifested as the final revelation of God.—**θριαμβεύσας**. This seems to express most definitely that the ἀρχ. κ. ξξ. are hostile powers. Alford, referring to 2 Cor. ii. 14, says the true victory is our defeat by Him. Pindlay thinks the reference in the verb (which is not earlier than Paul) is not to the Roman military triumph, but to the festal procession (θρίαμβος) of the worshippers of Dionysus. In this case God is represented as leading the angels in procession in His honour; in other words, bringing them to acknowledge His greatness and the revelation of Himself in Christ. It is perhaps safest to translate "triumphing over". This is favoured by other passages in Paul, which imply that the ἀρχ. κ. ξξ. needed an experience of this kind.—ἐν αὐτῷ may refer to Χριστ. or σαυρ. or χειρόν. The second is best, for there has been no reference to Christ since ver. 13, and it is the cancelling of the bond, not the bond itself, that is the cause of the triumph. It is in the death of Christ that this triumph takes place. Zahn explains the passage to mean that God has stripped away the principalities and powers which concealed Him, not from the Jews, to whom He had revealed Himself, but from the heathen world. Thus He has revealed Himself and these apparent deities in their true character. He has triumphed over them in Christ, and led them vanquished in His train. But this was not accomplished on the cross, but through the preaching of the Gospel among the Gentiles, accompanied with such signs and wonders as in the story of the maid with the spirit of divination and the exorcists at Ephesus. But this is not what is required by the argument, which has the Jewish Law in view.

Vv. 16-23. SINCE THE LAW HAS BEEN CANCELLED AND THE ANGELS DESPOILED, RITUAL OR ASCETIC ORDINANCES HAVE NO LONGER ANY MEANING FOR THOSE WHO IN CHRIST POSSESS THE SUBSTANCE, OF WHICH THESE ARE BUT THE SHADOW. THEY MUST NOT BE INTIMIDATED BY

ANGEL WORSHIPPERS, WHO ARE PUFFED UP BY FLESHLY CONCEIT, AND ONLY LOOSELY HOLD THE HEAD, FROM WHOM THE BODY DRAWS ALL ITS SUPPLY. SINCE THEY HAVE DIED TO THE ELEMENTAL SPIRITS, THEY MUST NOT SUBMIT TO THE PRECEPTS OF ASCETICISM, WHATEVER REPUTATION FOR WISDOM THEY MAY CONFER.—Ver. 16. The connexion with the preceding argument is this: Since the bond written in ordinances has been abolished, and the angelic powers spoiled and led in triumph, allow no one to criticise your action on the ground that it is not in harmony with the precepts of the Law, or cuts you off from communion with the angels. You have nothing to do with Law or angels. At best they were but the shadow, and in Christ you possess the substance.—κρινέτω ἐν: "judge you in," ἐν meaning on the basis of. Whether a man eats or drinks or not his conduct in this respect supplies no fit ground for a judgment of him. κρ. is not to "condemn," though the context shows that unfavourable judgment is in Paul's mind.—βρώσει καὶ ἐν ποσει: "eating and in drinking," not food and drink, for which Paul would have used βρῶμα and πόμα. The question is not altogether between lawful and unlawful food, but between eating and drinking or abstinence. Asceticism rather than ritual cleanness is in his mind. The Law is not ascetic in its character, its prohibitions of meats rest on the view that they are unclean, and drinks are not forbidden, save in exceptional cases, and then not for ascetic reasons. But these injunctions stand along with ordinances of the Law itself, partly, because they may have been regarded as extensions of its principles, partly, we may suppose, because, like the Law, they were attributed to the angels by the false teachers. In Heb. ix. 10 regulations as to drinks seem to be referred to as part of the Jewish Law. That the false teachers were ascetics is clear from ἀφειδίς σώματος in ver. 23.—ἐν μέρει: "in the matter of," μέρ.

λόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. 18. μηδεὶς ὑμᾶς \*καταβραβεύετω\* Dem.,  
 θέλων ἐν ταπεινοφροσύνῃ καὶ \*θηρσκειά τῶν ἀγγέλων, & <sup>1</sup> ἐώρακεν Mid., 544  
 \*ἐμβατεύων, εἰκὴ \*φυσιοῦμενος ὑπὸ τοῦ νοδὸς τῆς σαρκὸς αὐτοῦ, (quotation from  
 witness-  
 es); Eus-  
 tath., ad

11., i., 402 ff. x Only here and Acts xxvi. 5; Jas. i. 26, 27 in N.T. y Only here and 1 Cor. (12  
 times) in class. or Bib. Gk.

<sup>1</sup> So T., Tr., W.H., R.V., Ws. with  $\aleph^*$ ABD\* 17, 28, 67\*\*. μη: inserted after α  
 by [Ln.] with CKLP. ουκ: FG.

expressing the category. Chrysostom and some others have taken it strangely to mean "in the partial observance of". —*ἑορτῆς ἢ νεομηνίας ἢ σαββάτων*: the Jewish sacred seasons enumerated as they occur yearly, monthly and weekly. The Sabbath is placed on the same footing as the others, and Paul therefore commits himself to the principle that a Christian is not to be censured for its non-observance. *σαββ.*, though plural in form, means a single Sabbath day.

Ver. 17. This verse contains a hint of the fundamental argument of the Epistle to the Hebrews (*cf.* esp. Heb. viii. 5, x. 1). —*ὃ ἐστὶν σκιά τῶν μελλόντων*. Whether *ὃ* or *αὐτὸ* be read, the reference is to the whole of the ceremonial ordinances just mentioned. *σκιά* is "shadow," not "sketch" (as Calvin and others). It is cast by the body, and therefore implies that there is a body, and while it resembles the body it is itself insubstantial. *τ. μελλ.* means the Christian dispensation, not (as Mey.) the still future Messianic kingdom, for, if so, the substance would still lie in the future, and the shadow would not be out of date. It is future from the point of view of Judaism. —*τὸ δὲ σῶμα τοῦ Χριστοῦ*: "but the body belongs to Christ". *σῶμα* is that which casts the shadow, therefore it existed contemporaneously with its manifestation, and, of course, according to the Jewish view, in heaven. It practically means what we should call "the substance," and is chosen as the counterpart to *σκιά*, and with no reference to the Church or the glorified body of Christ. Since the substance belonged to Christ, it was foolish for Christians to hanker after the shadow. All that the most sanguine hoped to attain by asceticism and ceremonialism was possessed immediately in the possession of Christ.

Ver. 18. This verse gives us our only definite information, apart from which it would have been a highly probable inference, that the false teachers practised angel-worship. —*ὑμᾶς καταβραβεύετω*. This is commonly translated "rob you

of your prize". The judge at the games was called *βραβεύς* or *βραβευτής*, and the prize *βραβεῖον*. But the verb *βραβεύω* apparently lost all reference to the prize, and meant simply "to decide". In the two cases in which *καταβραβεύω* occurs it means to decide against or condemn. It is best therefore to take it so here, "let no one give judgment against you"; it is thus parallel to, though stronger than, *κρινέτω* (ver. 16). (Field, *Notes on Transl. of the N.T.*, pp. 196, 197, discusses the word; *cf.* also Ol. and Abb. *ad loc.*) —*θέλων ἐν ταπεινοφροσύνῃ*. This phrase is very variously interpreted. Some assume a Hebraism, and translate "taking pleasure in humility" (Winer, *Lightf.*, Findl., Haupt). The LXX uses this not infrequently (but usually with persons, though otherwise in Ps. cxi. 1, cxlvi. 10); but there is no N.T. parallel for it, and Paul does not employ Hebraisms. For this idea he uses *εὐδοκεῖν*. Moreover it yields no relevant sense here. Others translate "wishing to do so in (or by) humility" (Mey., Ell., Sod., Weiss). But for this *τοῦτο ποιεῖν* should have been added, and on this interpretation *θέλων* has really little point. The rendering of Alford, Moule and others is not very different from this in sense, but more forcible. It connects *θέλ.* with *καταβραβ.*, and translates "wilfully," "of set purpose". 2 Pet. iii. 5 is referred to for the construction. Oltramare's view is similar, but he translates "spontaneously," so apparently the R.V. mg. and Abbott. The unsatisfactoriness of these interpretations suggests that the text may be corrupt. Hort thinks that for *θέλων ἐν ταπεινοφροσύνῃ* we should read *ἐν ἐλεοταπεινοφροσύνῃ*. This word is used by Basil, and a similar compound occurs in ver. 23. It is, of course, as Haupt says, difficult to understand how the copyists should have altered it into the very strange expression in the text. But this is not a fatal objection, and the conjecture is very possibly correct. It would mean "gratuitous humility," a humility that went beyond what was



<sup>z</sup> Only here and Eph. iv. 16 (par.) in N.T. 19. καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁδῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὔξει

required. ταπεινοφροσύνη is frequently explained as ironical. By a display of humility they beguiled their dupes. But the connexion with the following words makes this improbable. Their humility found an expression in angel worship. It is therefore that lowliness which causes a man to think himself unworthy to come into fellowship with God, and therefore prompts to worship of the angels. Such humility was perverted, but not therefore unreal. It was compatible with vanity towards others.—καὶ θρησκεία τῶν ἀγγέλων: "and worship of angels". The genitive is objective, though some have taken it as subjective. This has been done most recently and elaborately by Zahn. He takes τ. ἀγγ. with ταπειν. as well as with θρησκεία. The former noun is used, he argues, in a non-Pauline sense, therefore it needs a definition, and that τ. ἀγγ. is intended to define it is made probable by the fact that it is not repeated before θρησκ. What is meant is a mortification and devotion suitable for angels, but not for men who live in bodies, an attempt to assimilate themselves to angels, who do not eat or drink. The chief ground urged for this view is that Judaism was too strenuously monotheistic to admit of angel worship, and Paul could only have regarded it as idolatry. Against this what is said in the *Introduction*, section ii., may be referred to. The angels worshipped by the false teachers are the στοιχεῖα τ. κόσμου, ἀρχαὶ κ. ἐξουσίαι.—ἃ ἐώρακεν ἐμβατεύων. If μή is inserted after ἃ, we may translate with Ellicott, in his earlier editions, "intruding into the things which he hath not seen". This should probably be explained with reference to the invisible world, with which they professed to hold communion, but which really was closed to them. Ellicott still thinks this reading gives the better sense, though adopting the other in deference to the external evidence. But Paul could hardly have brought it against them that they had fellowship with what they could not see. For this was so with all who walked by faith. The negative, therefore, is not helpful to the sense, and is definitely excluded by the external evidence. The text without the negative is very variously explained. ἐμβατεύειν means "to stand upon," then "to come into possession of" a thing, "to enter

upon," "to invade," then in a figurative sense "to investigate". Since ἃ ἐώρακεν also lends itself to diametrically opposite interpretations, the exegesis becomes doubly uncertain. It may mean the things which can be seen with the bodily eye, or it may refer to visions; they may be condemned as deluded visionaries, or for their materialism. Alford and Ellicott translate "taking his stand on the things which he hath seen," and explain that he becomes an inhabitant of the world of sight rather than of faith. But the use of the perfect is against any reference to the circumstances of ordinary life, and the thought would have been far more simply and clearly expressed by τὰ ὁρατά. Generally it is supposed that "the things which he has seen" means his visions. Various views are then taken of ἐμβατεύων. Meyer translates "entering upon what he has beheld," and explains that, instead of holding fast to Christ, he enters the region of visions. Several translate "investigating" (Beng., Grimm, Findl., Ol., Haupt). This is probably the best translation of the words as they stand, for the translation "parading his visions" (Sod. and ? Abb.) seems not to be well established. The harshness of the combination, and uncertainty of the exegesis, give much probability to the view that the text has not been correctly transmitted. After it had been conjectured that we should read ἃ ἐώρα κεμεμβατεύων, Lightfoot independently suggested the latter word, but for ἃ ἐώρα suggested ἐώρα or αἰώρα. [Sod. incorrectly quotes the emendation as αἰώρα; and in Abb. by a misprint we have αἰώρα. Ellicott not only misreports Lightfoot's emendation, but does not even mention Taylor's.] ἐώρα is used sometimes of that which suspends a thing, sometimes of the act of suspension. "In this last sense," Lightfoot says, "it describes the poisoning of a bird, the floating of a boat on the waters, the balancing on a rope, and the like. Hence its expressiveness when used as a metaphor." κεμεμβατεύειν does not actually occur, but the cognate verb κεμεμβατεῖν is not uncommon. A much better emendation, however, is that of Dr. C. Taylor (*Journal of Philology*, vii., p. 130), ἀέρα κεμεμβατεύων, "treading the void of air". In his *Pirge Aboth*,<sup>2</sup> p. 161, he says that the Rabbinic expression



τὴν αὐξήσιν τοῦ Θεοῦ. 20. εἰ ὁπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ ὁδοματίζεσθε,

"fly in the air with nothing to rest upon" may have suggested the phrase to Paul. This emendation is accepted by Westcott and Hort, and regarded as the most probable by Zahn, who says that the text as it stands yields no sense. It involves the omission of a single letter, and although the province of conjectural emendation in the New Testament is very restricted, yet such a slip as is suggested may very easily have been made by Paul's amanuensis or a very early copyist. Field urges as a fatal objection that "κενεμπατεύων is a *vox nulla*, the inviolable laws regulating this class of composite verbs stamping *κενεμπατεῖν* as the only legitimate, as it is the only existing, form" (*loc. cit.*, p. 198). Lightfoot, on the contrary, asserts that it is unobjectionable in itself. Even if Field's criticism be admitted, it would be better to read *ἀέρα κενεμπατῶν* than to retain the text. If the emendation is correct, Paul is asserting the baseless character of the false teaching; and all reference to visions disappears.—*εἰκῇ* should probably, in accordance with Pauline usage, be connected with the following rather than the preceding words. It may mean "groundlessly" (Mey., Alf., Ell., Ol., Haupt, Abb.) or "without result" (Sod. and others). The latter is the sense in Gal. iii. 4, iv. 11, 1 Cor. xv. 2, Rom. xiii. 4, but, since it does not suit *φυσ.*, the former is to be preferred here.—*φυσιοῦμενος*: cf. 1 Cor. viii. 1 ἡ γνῶσις *φυσιοῖ*, xiii. 4. They were puffed up by a sense of spiritual and intellectual superiority.—*ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ*: "by the mind of his flesh". The mind in this case is regarded as dominated by the flesh. Soden, followed by Abbott, says that the *νοῦς* as a natural faculty is ethically indifferent in itself, and so may stand just as well under the influence of *σάρξ* as of *πνεῦμα*. But in the most important passage, Rom. vii. 22-25, it is the higher nature in the unregenerate which wages unsuccessful conflict with the *σάρξ*. At the same time we see from Eph. iv. 17 that it could become vain and aimless and even (Rom. i. 28) reprobate. The choice of the phrase here is probably dictated by Paul's wish to drive home the fact that their asceticism and angel worship, so far from securing as they imagined the destruction of the flesh, proved that it was by the flesh that

they were altogether controlled, even to the mind itself, which stood farthest from it.

Ver. 19. Largely parallel to Eph. iv. 15, 16. Paul proceeds to point out that so far from securing spiritual growth of a higher order, the false teaching, by loosening the hold on Christ, prevented any growth at all, since it obstructed or severed the very channel of spiritual life.—*καὶ οὐ κρατῶν τὴν κεφαλὴν*: "and not holding fast the head". For this sense of *κρ.* with the accusative cf. Song of Songs iii. 4, *ἐκράτησα αὐτὸν καὶ οὐκ ἄφηκα αὐτόν*. It is clear from this that the false teachers were Christians. They did not profess to have no hold upon Christ, but their hold was not firm. All the supplies of life and energy flow from the Head, so that loose connexion with it involves serious loss and not progress in the spiritual life. It is significant that here each member is recognised as having an immediate relation to the Head.—*ἐξ οὗ*: not neuter, referring to *κεφ.*, for *ἐξ ἧς* would have been more natural, but "from whom". It should be connected with both participles.—*πάν τὸ σῶμα*: "the whole body". Alford takes it "the body in its every part," but Ellicott denies that any distinction between *τὸ πᾶν σῶμα* and *πάν τὸ σῶμα* can be safely drawn. It is the body as a whole that increases, and thus Paul condemns the tendencies to intellectual or spiritual exclusiveness, which cripple alike the body and the members who exhibit such tendencies. As this increase continues each member shares in the body's progress.—*διὰ τῶν ἁφῶν καὶ συνδέσμων*. Lightfoot gives a very full discussion of these terms and their use in medical writers. He translates "through the junctures and ligaments". No doubt Paul's language is popular, not technical. He is speaking of the means by which the various parts of the body are supplied and knit together. Meyer takes *ἁφ.* to mean sensations or nerve impulses, but we have no evidence for this meaning; nor is it suitable here, for there is no reason for referring *ἁφ.* to *ἐπιχωρ.* and *συνδ.* to *συνβιβ.* No explanation is given of *ἁφ. κ. συνδ.* Some think of the Holy Spirit, others of brotherly love, others of ministers. But probably in Paul's mind they did not correspond to anything definitely.—*ἐπιχωρηγούμενον καὶ συνβιβαζόμενον*.

- <sup>a</sup> Only here and Heb. xi. 28, xii. 20 (quot.) in N.T.  
<sup>b</sup> Only here in Bib. Gk. δδ.) in N.T.
21. Μὴ ἀψη μηδὲ γέυση μηδὲ θίγης, 22. (ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει), κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;
- c Not class., only here and Matt. xv. 9 = Mark vii. 7 (quot. also with

"being supplied and united". Often the supply is thought to be of nourishment, but perhaps we should interpret more generally of life. ἀφ. κ. συν. are thus the media through which life is communicated and the unity of the organism secured.—αὐξεῖ τὴν αὐξήσιν τοῦ Θεοῦ: "increaseth with the increase of God". Generally αὐξ. τ. Θε. is explained to mean the growth which God gives (cf. 1 Cor. iii. 6). Against this is the fact that Christ is referred to as the source of growth. We may better take it "a growth such as God requires" (Ol., Haupt).

Ver. 20. The Apostle, recalling them to the time of their conversion, points out how inconsistent with a death to the elemental spirits any submission to ordinances belonging to their sphere would be. The death of the believer with Christ is a death to his old relations, to sin, law, guilt, the world. It is a death which Christ has Himself undergone (Rom. vi. 10). Here it is specially their death to the angels, who had ruled their old life, and under whose charge the Law and its ceremonies especially stood. They had died with Christ to legalism, how absurd then for ordinances to be imposed upon them.—ἐλ ἀπεθάνετε σὺν Χριστῷ: "if, as is the case, you died in union with Christ". The aorist points to the definite fact, which took place once for all. It was in union with Christ, for thus they were able to repeat Christ's own experience.—ἀπὸ τῶν στοιχείων τοῦ κόσμου. The use of ἀπὸ with ἀποθν. expresses more strongly than the dative (as in Rom. vi. 2) the completeness of the severance, and adds the idea of escape from the dominion of the personal powers. On στ. τ. κ. see note on ver. 8.—ὡς ζῶντες ἐν κόσμῳ. For the death of the Christian with Christ includes his crucifixion to the world (Gal. vi. 14). The world is ruled by these angels; but Christians belong to the world to come (cf. τ. μελλόντων, ver. 17), which, as the author of the Epistle to the Hebrews tells us, has not been made subject to the angels. Since they were still living in the physical world κόσμ. has evidently an ethical sense.—δογματίζεσθε may be middle, "subject yourselves to ordinances," or passive. Since Paul nowhere says that the readers had accepted the false teaching, the latter

is better: "Why are ye prescribed to?" (Mey., Winer, Hofm., Findl., Haupt.) Alford also takes it as a passive, but thinks it implies a keener rebuke than the middle. The middle asserts rather that they had submitted, the passive need only imply, not their submission, but that their resistance might have been more energetic. If there is blame it seems to be slighter. The verb δογματ. is chosen with reference to τοῖς δόγμασιν in ver. 14.

Ver. 21. The precepts here quoted are those of the false teachers, and are, of course, quoted to be condemned, though their meaning is frequently misunderstood. It is not said what things are thus prohibited, but the context supports the reference to meats and drinks, and is confirmed by μηδὲ γεύση. There is no reason whatever to suppose that there is any reference to a prohibition of sexual relations.—μὴ ἀψη μηδὲ γέυση μηδὲ θίγης. "Handle not, nor taste, nor even touch." There is perhaps a gradation in the order from coarser to more refined contact.

Ver. 22. ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει. Augustine and Calvin took ἃ as meaning the ordinances referred to in ver. 20, and explained the words as Paul's refutation, "all which ordinances lead in their use to spiritual destruction". But ἀποχ. means much more than use, it means abuse or using up; and ἃ refers more naturally to the prohibited things than to the prohibitions; while the sense would be complete if τῇ ἀποχ. were omitted. A much more attractive interpretation is that of De Wette (followed by Grimm, Ol. and others). He regards the words as a continuation of the injunctions of the false teachers, "all which things tend to spiritual destruction in the abuse". The sense will then be that certain meats and drinks are forbidden, because the abuse of them leads to spiritual destruction. Lightfoot says "this interpretation, however, has nothing to recommend it". This is perhaps too strong, for on the usual view κατὰ . . . ἀνθρώπων comes in awkwardly, as its place is at the end of the prohibitions. But it must be rejected. The translation is a little strained, and it would have been much simpler to say "the use of these things is destructive". It is there-



23. ἀτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἡθελοθρησκείᾳ καὶ δὲ Only here  
ταπεινοφροσύνη καὶ ἡ ἀφειδία σώματος οὐκ ἐν τιμῇ τινί, πρὸς in class.  
ἡ πλησμονὴ τῆς σαρκός. Gk.  
e Only here  
in N.T.

<sup>1</sup> So [Ln.], T., Tr. [W.H.], R.V., Ws. with all Greek MSS. except B. καὶ omitted by B, m, Or. (Lat.), Hil.

fore best to adhere to the common view, and translate "all which things are to perish with the using". The meaning is, then, that with consumption the forbidden meats and drinks were destined to perish. This interpretation has the advantage of being forcible, for it throws one side of Paul's refutation into a terse parenthesis. His argument is, these meats and drinks, on which the false teachers lay such stress, are of no such importance, for in the nature of things they perish in their very use. If we can annihilate them they cannot rule us. The words should be included in brackets.—κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων: to be taken with δογματίζεσθε. This states the other side of Paul's refutation. The precepts are not only concerned with things destined to perish, they have their source in human commandments. Lightfoot aptly points out the striking parallel between these words of Paul and those of Christ on defilement (Mark vii.). Both argue from the perishableness of meats, both treat these things as indifferent in themselves, and both quote Isaiah. Even though these precepts are partially found in the O.T., they are rightly called precepts of men, partly because they went beyond what it enjoined, partly because their object is different.

Ver. 23. ἀτινά: i.e., which commandments and teachings.—λόγον σοφίας. This may be taken in the sense of "a word of wisdom," but with no inner truth. Others translate "appearance of wisdom" (Beng., De W. and others). But this seems not to be a meaning of λόγ. Klöpper's translation, "reason" or "ground," yields no very good sense. It is best, with most recent commentators, to translate "a reputation for wisdom". μὲν is not followed by δε, but this is not uncommon (see Winer-Moulton, pp. 719-721).—ἐν ἡθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος. It is impossible to connect σώμ. with all three datives (Hofm.), it can belong only to ἀφειδίᾳ, with which it is connected as an objective genitive, "severity to the body". If καὶ is retained before ἀφ. the sense of the earlier datives is not affected.

If, however, it is omitted their sense may be affected. It is possible to take ἀφ., then, as an instrumental dative with λόγον ἔχοντα. But it is also possible to take it, with Haupt, as an explanatory apposition to the earlier datives. In this case ἡθελ. and ταπ. have both an ascetic meaning. Against this, however, is the fact that the words cannot be separated from the parallel expressions in ver. 18. This seems to fix the sense of ἡθελ. as a worship of angels, which was not required of them, and ταπ. will mean what it meant in ver. 18. ἡθελοθρ. occurs nowhere else, and was probably coined by Paul. Similar compounds were not unusual, and generally, though not invariably, had a bad sense. This is commonly supposed to attach to this word, but in any case it gets a bad sense from its context. ἀφ. σώμ. is the clearest assertion we have of the ascetic character of the false teachings.—οὐκ ἐν τιμῇ τινί, πρὸς πλησμονὴν τῆς σαρκός. These words, which constitute this verse one of the most difficult in the New Testament, have received very various explanations. It is disputed whether οὐκ ἐν τιμῇ τ. should be connected with the preceding or following words, and also with what πρ. πλησ. τ. σαρκός should be connected. Sumner, followed by Conybeare and Evans on 1 Cor. vii. 2, interpreted πρὸς as meaning "to check," and translated "not in any value to check the indulgence of the flesh," connecting οὐκ ἐν τ. τ. with the following words. This view was adopted by Lightfoot, and has been accepted by Moule and now by Ellicott. It has been inserted, with altogether insufficient warning, in R.V. It is a new explanation, and since propounded has found comparatively little favour. Lightfoot quotes numerous examples to prove that πρὸς after words denoting value, utility, sufficiency, etc., is used in the sense "to check" or "to prevent". But in these cases the meaning does not lie in πρὸς, but in πρὸς after some word which imposes this sense upon it (e.g., φάρμακον), and there is nothing of the kind here. Abbott, in his valuable criticism of this interpretation, points out that πρὸς means



III. 1. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὐ δὲ Χριστὸς ἔστιν, ἐν δεξιᾷ τοῦ Θεοῦ καθημένος · 2. τὰ ἄνω φρονεῖτε μὴ

"with a view to," and if the object is a word signifying action or the production of an effect it will mean with a view to (producing). "Hence it seems to follow that unless *πλησμονή* be taken in the sense of 'a state of repletion,' which would be unsuitable, *πρὸς πλησμονήν* could only mean to produce *πλ.*" A further question relates to the use of *τιμῇ*. Our word "value" is ambiguous, and *τιμῇ* may mean "value" in the sense of "price". But in this interpretation it is used in the sense of "efficacy," and this sense needs to be established. It seems necessary to reject this explanation on linguistic grounds. But the sense it yields is less good than appears at first sight. For what would be said would be that these things had a reputation for wisdom in "will-worship," etc., but they had not a reputation for wisdom in any value against the indulgence of the flesh. But obviously this cannot be the meaning. The sense imposed "but have not any value" can only be got out of the words by straining them. Another view, which keeps the same connexion of words, is that the translation should be "not in any honour to it [*i.e.*, the body] to satisfy the [reasonable] wants of the flesh". This must be rejected because *πλ.* is not used in this good sense, and *σαρκός* cannot be used as equivalent to *σώματος* in a context where *σώμ.* has been used just before, for the terms must stand in emphatic contrast. Soden and Abbott translate "not in any honour for the full satisfaction of the flesh". This means that there is no real honour, but what there is, is such as to satisfy the carnal nature. So Meyer, not in any honour, but serving to satiate the flesh. The objection to this view is that *ἀλλά* at least is required before *πρὸς πλ. τ. σαρκός*. Alford connects *οὐκ ἐν τ. τ.* with the preceding words, but *πρ. πλ. τ. σ.* with *δογματίζεσθε*. This gives a fairly good sense, and requires no necessary words to be supplied, but the parenthesis is incredibly long. A less lengthy parenthesis is involved in the interpretation of Bähr, Eadie and Weiss: "Which things, having indeed a reputation of wisdom in will-worship and humility and severity to the body, not in any honour, are for the indulgence of the flesh". If the contrast is between severity to the body and honour to it, we should have expected *αὐτοῦ* after

*τιμῇ*. It is also strange that *ἐν* should be placed before *τιμῇ* and not before *ἀφειδ*. And the meaning is not probable, for it is implied that Paul thought that a reputation for wisdom ought to rest on honour to the body, which is absurd. Findlay's view, "not in any honour, against surfeiting of the flesh," not only yields a thought most obscurely expressed, but must be rejected because of its translation of *πρὸς*. All these interpretations are open to serious if not fatal objections. It is therefore not unlikely that Hort is right in the suspicion, shared also by Haupt, that we have to do here with a primitive corruption, for which no probable emendation has been suggested. He thinks that the text of the Epistle, and especially of the second chapter, was badly preserved in ancient times.

CHAPTER III.—Vv. 1-17. RESURRECTION WITH CHRIST MUST BE COMPLETED BY PARTICIPATION IN HIS HEAVENLY LIFE, WHICH THOUGH AT PRESENT CONCEALED, WILL NOT ALWAYS REMAIN SO. THIS LIFE WITH CHRIST IN HEAVEN DEMANDS THE DEATH OF THE MEMBERS ON THE EARTH, THE HEATHEN VICIES OF IMPURITY AND COVETOUSNESS, WHICH BRING DOWN THE WRATH OF GOD. ALL SINS OF MALICE, ANGER AND ABUSE AND ALL LYING MUST BE GIVEN UP, FOR THESE BELONG TO THE OLD NATURE, AND ARE INCOMPATIBLE WITH THE NEW, WITH ITS EVER-GROWING CONFORMITY TO THE DIVINE IMAGE, AND THE CANCELLING OF ALL THOSE DISTINCTIONS WHICH MAKE MEN ALIENS TO EACH OTHER.—With iii. 1 Paul passes to the hortatory portion of the Epistle, the attack on the false teachers ending with ii. 23, and there is no break between vv. 1-4 and ver. 5. The ethical exhortation has its basis in the dogmatic exposition already given, and is therefore connected with it by *οὖν*.—Ver. 1. *εἰ οὖν συνηγέρθητε τῷ Χριστῷ*: "if then [as is the case] you were raised together with Christ". It is not their resurrection when Christ rose of which he speaks, but their personal resurrection with Him at the time of their conversion and baptism. This is the counterpart to death with Him, and as that breaks off the old relations, so this initiates them into the new. They must now work out to its consequences that which they then received in union with Christ. Alford denies that there is any ethical element

τὰ ἐπὶ τῆς γῆς, 3. ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν ᾧ Χριστῷ ἐν τῷ Θεῷ. 4. ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν,<sup>1</sup> τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. 5. <sup>a</sup>νεκρώσατε οὖν τὰ μέλη<sup>2</sup> τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, <sup>b</sup>πάθος, ἐπι-

<sup>a</sup> Only here and Rom. iv. 19. Heb. xi. 12 (both of Abr.), in class. or Bib. Gk.

<sup>b</sup> Only here and 1 Thess. iv. 5; Rom. i. 26 in N.T.

<sup>1</sup> So Ln., Tr. mg., W.H., R.V., Ws. with BD<sup>b</sup>cKL. ὑμῶν: T., Tr., W.H. mg., R.V. mg. with  $\aleph$ CD\*FGP, by assimilation to ἡ ζωὴ ὑμῶν (ver. 3).

<sup>2</sup> So T., Tr., W.H., Ws. with  $\aleph$ \*BC\* 17, 71. ὑμῶν inserted after μέλη by Ln. with  $\aleph$ cAC<sup>3</sup>DEFGHKLP.

in this resurrection, on the ground that if there were there would be no need to exhort to ethical realisation. But this is to misunderstand Paul's idealistic language. Resurrection implies that the death has already taken place, and the death is ethical.—τὰ ἄνω ζητεῖτε. The reference is not, as Meyer characteristically makes it, eschatological. It is present fellowship with the exalted Lord, a life in heaven, of which he speaks. The true explanation is suggested by Eph. ii. 6, *συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ* (cf. καθήμενος). Those who have risen with Christ must realise ascension with Him.—οὗ ὁ Χριστὸς ἔστιν, ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος: "where Christ is, seated on the right hand of God". Two statements are made: Christ is in the region of the things above, and He is seated at the right hand of God. These facts supply the motive for τ. ἄνω ζ. Our home with Him is not simply in the region of the things above, but in the highest position there, at God's right hand.

Ver. 2. τὰ ἄνω φρονεῖτε. "Set your mind on the things above." φρ. is wider in its sense than ζητ. It embraces, as Meyer says, "the whole practical bent of thought and disposition".—μὴ τὰ ἐπὶ τῆς γῆς. "The things on the earth" are not in themselves sinful, but become so if sought and thought on in preference to the things above (cf. Matt. vi. 19-21). There seems to be no reference to the false teachers here.

Ver. 3. ἀπεθάνετε γάρ: "for ye died," that is to their old life, at the time of their conversion. It gives the reason for ver. 2. The exhortation is justified because they have died with Christ.—καὶ ἡ ζωὴ . . . ἐν τῷ Θεῷ. This risen life (ζωὴ not βίος) which they now enjoy through union with Christ is concealed with Him in God. By the fact that it is hidden is

not meant that it is secure (KL), for the contrast to κέκ. is φαν. (ver. 4), but that it belongs to the invisible and eternal, to which Christ belongs; perhaps not precisely "shrouded in the depths of inward experiences and the mystery of its union with the life of Christ" (Ell.). ἐν Θεῷ asserts Christ's own union with God, and emphasises our union with God in Him. Meyer thinks ζωὴ is the "eternal life," now hidden, but to be manifested at the second coming (ver. 4). But this does not suit so well the language of the verse. Our life in God is opposed to life in the world (ii. 20). The transition from the aorist to the perfect is to be noticed.

Ver. 4. This life is not always to remain hidden, it will be manifested at the second coming. And that not merely in union with Christ, for it is Christ Himself who is our Life. This is not to be toned down to mean that Christ is the possessor and giver of eternal life. Paul means quite literally what he says, that Christ is Himself the essence of the Christian life (cf. Phil. i. 21, *ἐμοὶ γὰρ τὸ ζῆν Χριστὸς*, also Gal. ii. 20). His manifestation therefore includes that of those who are one with Him. And this can only be a manifestation in glory (cf. Rom. viii. 17).

Ver. 5. Partially parallel to Eph. v. 3-5.—νεκρώσατε οὖν. "Put to death, therefore" (cf. Rom. viii. 13). The aorist implies a single decisive act. Perhaps νεκ. is chosen as a weaker word than θανάτω (Cremer, Haupt), implying the cessation of functions during life. οὖν is interesting. It seems strange that the assertions in the previous verses, of their death and resurrection with Christ and hidden life with Him in God, should be followed by the exhortation to put their members to death. Clearly these assertions are idealistic. The death and resurrection potentially theirs are to be realised in the putting to death of their members,—τὰ μέλη τὰ ἐπὶ τῆς γῆς. The mem-



c Only here θυμίαν κακήν, καὶ τὴν πλεονεξίαν ἧτις ἐστὶν \*εἰδωλολατρία, 6. δι' and Gal. v. 20; 1 Cor. x. 14; 1 Pet. iv. 8. οὗτε ἐξήτε ἐν τούτοις. 8. νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, 3 in class. or Bib. ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος Gk.

\* So T., Tr., W.H., R.V. mg., Ws. with B, Sah., Eth. [Rom.], and probably archetype of D. ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας: added by all other MSS. and almost all the other authorities. Added from Eph. v. 6.

bers are referred to in so far as they are the instruments of the σάρξ, and are included in the "things on the earth," with which the Christian has no more concern (ver. 2). Lightfoot places a stop at γῆς, and regards πορνείαν κ.τ.λ. as governed by ἀπόθεσθε (ver. 8). He thinks Paul intended to make these accusatives directly dependent on ἀπ., but, owing to the intervening clauses, changed the form of the sentence. It is true that the apposition of μέλη and the list of sins that follows is strange, but not so strange as to make this very forced construction preferable. We should have expected ἀπ. at the beginning of the sentence.—καὶ τὴν πλεονεξίαν: "and covetousness," not "impurity". It comes fitly here, for gold provided the means for indulging these lustful passions. For the noun with the article at the end of a series without it, see Winer-Moulton,<sup>9</sup> p. 145.—ἧτις ἐστὶν εἰδωλολατρία: "inasmuch as it is idolatry". ἧτις refers simply to πλ., not to the whole series of vices enumerated, nor to μέλη, by attraction for αἵτινα. The lust for wealth sets riches in the place of God (cf. Matt. vi. 24).

Ver. 6. Parallel to Eph. v. 6, from which ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας has been added in most MSS. The sentence is abrupt without them, and ver. 7 is more easily explained if they are retained (as by Mey., Kl., Ol.), yet their omission in B, combined with their presence in the parallel Eph. v. 6, is too strong to admit of their retention. The verse may refer to a general principle which acts in human life, or the reference may be eschatological. The latter seems to be more in accordance with Paul's usage. ὀργή is here the outward manifestation of the anger which God even now feels at sin.

Ver. 7. ἐν οἷς: in which vices. If τ. υἱοὺς τ. ἀπ. be retained, the probable translation is "in whom". Lightfoot thinks in any case the reference to the vices is to be preferred, the chief reason being that Paul could not blame his readers for living among the Gentiles.

But, as Meyer points out, περιεπ. implies participation in conduct.—καὶ ὑμεῖς: you as well as those who still practise these vices.—περιεπατήσατέ: a Hebraistic metaphor expressing moral conduct.—ἐξήτε ἐν τούτοις: "ye were living in them," i.e., in these vices. The reference is to their pre-Christian state, in which sin was the atmosphere of their lives. The change of tense should be noticed.

Ver. 8. Vv. 8-10 are largely parallel to Eph. iv. 22-24, 25, 31.—νυνὶ δὲ: "but now," emphatic contrast to ποτε, now that you have passed from that life of sinful conduct, see that you strip yourselves of these vices.—ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα: "do ye also put away all of them".—κ. ὑμ.: obviously not you as well as the Ephesians (Holtzm.), but you as well as other Christians. It is not clear whether τὰ π. refers exclusively to the preceding sins, to which then ὀργ. κ.τ.λ. forms a loose apposition, or whether it includes the latter also. It seems less harsh to give the injunction a forward as well as a backward reference.—ὀργήν, θυμόν: usually the former is regarded as the settled anger, of which the latter is the sudden and passionate outburst. Cremer, however, followed by Haupt, regards θ. as the inner emotion, of which ὀρ. is the external expression. ὀρ. is certainly used of the external manifestation of wrath in ver. 6.—κακίαν: "malignity," the feeling which prompts a man to injure his neighbour.—βλασφημίαν: as the other sins are against men, so this, "slander" not "blasphemy".—αἰσχρολογίαν. The word may mean "filthy speech" or "abusive speech". Here the context decides for the latter. Lightfoot, combining both senses, translates "foul-mouthed abuse," but such combinations are generally to be distrusted.—ἐκ τοῦ στόματος ὑμῶν: probably this should be connected both with βλ. and αἰσχρ. Whether it is dependent on ἀποθ., "banish from your mouth" (Mey., Ol., Abb.), is more doubtful, since the interpolation of sins which are not sins of speech makes such a connexion awkward. Prob-



ὁμῶν. 9. μὴ ψεύδεσθε εἰς ἀλλήλους, <sup>d ii. 15.</sup> ἀπεκδυσάμενοι <sup>e Rom. vi. 6;</sup> τὸν παλαιὸν <sup>f Eph. iv. 22.</sup> ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10. καὶ ἐνδυσάμενοι τὸν νέον τὸν <sup>g Only here and 2 Cor. iv. 16 in class. or Bib. Gk. g ii. 13.</sup> ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, 11. ὅπου οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος, περιτομὴ καὶ <sup>h Only here in N.T.</sup> ἄκροβυστία, βάρβαρος, <sup>h</sup> Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ <sup>h</sup> πάντα καὶ ἐν

<sup>1</sup> So Ln., T., Tr., Lft., R.V., Ws. with  $\aleph$ -BDEFGKLP. τα: omitted by W.H. with  $\aleph^*$ AC.

ably, then, the meaning is "proceeding out of your mouth". ὅμ. is emphatic, and recalls the readers to their Christian profession.

Ver. 9. μὴ ψεύδεσθε εἰς ἀλλήλους: "lie not to one another". The imperative changes its tense from aorist to present, the exhortation to the decisive act being followed by a rule for their daily life. εἰς expresses the direction of the utterance. It should not be translated "against" (Kl., Fr.).—ἀπεκδυσάμενοι . . . ἐνδυσάμενοι. These participles may be translated as part of the exhortation, "lie not one to another putting off . . . and putting on," in other words, "put off . . . and put on . . . and lie not". Or they may give a reason for the exhortation, "lie not, seeing ye have put off . . . and put on". In favour of the former is the addition σὺν τ. πρ. αὐτ., for if the practices had been put off at conversion the warning might seem superfluous. ἀνακαιν. (pres.) also points to a continuous process. Either view harmonises with Paul's theology, for he speaks of death to the old and life to the new either as ideally complete in the moment of conversion or as realised gradually in actual experience. But the latter, which is taken by most commentators, is preferable; for the reference is much wider than in the foregoing words. They refer only to the discarding of vices. Paul now emphasises the positive side also, the putting on the new as well as casting off the old.—τὸν παλαιὸν ἄνθρωπον: i.e., the old non-Christian self (cf. Rom. vi. 6, Eph. iv. 22).—πράξεσιν: "practices," such as those already enumerated.

Ver. 10. τὸν νέον. In Eph. iv. 24 we have καίνος, "fresh" (as opposed to "worn out"); νέος is new as opposed to old. The idea contained in κ. is here expressed by ἀνακ. Some (including Sod.) regard "the new man" as Christ, according to which "the old man" will be Adam. But this is negated by the

next verse, for if the new man is Christ, Χριστός would be a strange tautology. κτίσ. is also against it, though we have μορφωθῇ Χ., Gal. iv. 19. It is the regenerate self, regenerate, of course, because united with Christ.—ἀνακαινούμενον: "being renewed," the present expressing the continuous process of renewal (cf. 2 Cor. iv. 16). There is no reference to a restoration to a former state.—εἰς ἐπίγνωσιν: not to be connected (as by Mey. and Hofm.) with κατ' εἰκόνα, which would give a strange and obscure thought, but to be taken as the object of the renewal. The knowledge is ethical rather than theoretical in this connexion.—κατ' εἰκόνα: to be taken with ἀνακαιν. There is a clear allusion to Gen. i. 26-28, the new self grows to be more and more the image of God. There may perhaps be a side reference to "ye shall be as gods, knowing good and evil" in εἰς ἐπίγ.—τοῦ κτίσαντος: i.e., God, not (as Chrys. and others) Christ. Some take κατ' εἰκ. τ. κτ. α. to mean "according to Christ". It is true that Christ is the image of God, but the parallel κατὰ Θεόν, in Eph. iv. 24, makes this improbable, and we should have expected the article before εἰκ.

Ver. 11. Cf. Gal. iii. 28. He has been speaking of sins inconsistent with brotherly love, anger and falsehood. Such sins are incompatible with Christianity, which has abolished even those deep distinctions that divided mankind into hostile camps. In the splendid sweep of the great principle, which has cancelled the most radical differences of nationality, ceremonial status, culture and social position, all minor causes of strife are necessarily included. The solvent of national, racial and even religious hate cannot be powerless before the petty strifes of a Christian church.—ὅπου οὐκ ἔνι: "where there cannot be". ὅπ. seems to refer to "the new man," not to "knowledge" or "the image". In the new man created by God all these dis-

πᾶσιν Χριστός. 12. ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ Θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραύτητα, μακροθυμίαν, 13. ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Κύριος<sup>1</sup> ἔχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· 14. ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγά-

<sup>1</sup> Only here  
in Bib.  
Gk.

<sup>1</sup> So Ln., Tr., W.H., R.V., Ws. with ABD\*FG. Χριστός: T., W.H. mg., R.V. mg. with  $\text{B}^{\text{ac}}\text{CD}^{\text{bc}}\text{EKL}^{\text{P}}$ . Θεός:  $\text{B}^{\text{a}}$ .

tinctions vanish. *ἐν* seems not to be for *ἐνεστι*, as used to be said, but, as Buttmann maintained, a form of *ἐν*. Winer-Schmiedel says "*ἐν* is the older form of *ἐν*, and has the significance of *ἐνεστιν*". —*Ἐλλην κ.τ.λ.* The first two pairs contain opposites, in race and then in religion. For the third pair Paul cannot employ an antithesis, since *Ἐλλ.*, the contrast to *βάρ.*, has already been used in the sense of Gentile. He therefore adds to barbarian the Scythian as the extreme example—*Scythae barbaris barbariores* (Beng.)—but reverts to the method of opposition in the last pair. The order *Ἐλλ. κ. Ἰουδ.* is unusual, and perhaps due to the fact that he is writing to Gentiles, but in Gal. iii. 28 he is writing to Gentiles too. The usual order is resumed in *περ. κ. ἀκρ.* In *δοῦλ. ἐλευθ.* he may have a reference to Philemon and Onesimus, but the terms occur also in the Galatian list.—*πάντα καὶ ἐν πᾶσιν Χριστός*. This expresses the thought that Christ is all, and that He is in all the relations of life; *πᾶσιν* is neuter, and *X.* is placed at the end for emphasis. Since He is all, and all things are one in Him, He is the principle of unity, through whom all the distinctions that mar the oneness of mankind are done away.

Ver. 12. This verse and ver. 13 are parallel to Eph. iv. 2, 32. The ethical consequences of having put on the new man are now drawn out in detail.—*ἐνδύσασθε οὖν*: not since Christ has become all and in all to you (Lightf.), but since you have put on the new man.—*ὡς ἐκλεκτοὶ τοῦ Θεοῦ*: i.e., as conformity to your position as God's elect demands. The election is God's choice of them in Christ before creation (Eph. i. 4).—*ἅγιοι καὶ ἡγαπημένοι* qualify *ἐκλ.*, and are not vocatives. *ἡγ.* means, as elsewhere in N.T., beloved of God; he is speaking of their position as Christians.—*σπλάγχνα οἰκτιρμοῦ*: "a heart of compassion," the *σπλ.* being regarded as the seat of emotion.—*χρηστότητα*: almost "sweet-

ness of disposition". It is opposed to "severity" (of God) in Rom. xi. 22.—*ταπεινοφροσύνην, πραύτητα*: both virtues towards fellow-men, and quite different from *ταπ.* in ii. 18. Neither has reference to man's relation to God. Each is a specifically Christian virtue.

Ver. 13. *χαριζόμενοι ἑαυτοῖς*: "forgiving yourselves," but while the variation from *ἀλλήλ.* is probably intentional, the practical difference is very slight. The thought that Christians are members one of another may underlie the choice of expression (*cf.* 1 Pet. iv. 8). It may be chosen to correspond to *ὑμῖν*.—*μομφήν* may have reference to the case of Philemon and Onesimus.—*ὁ Κύριος*: whether this or *ὁ Χριστός* be read the reference is to Christ. In the parallel Eph. iv. 32 we have "God in Christ," which is Paul's usual way of putting it. But that is no reason for referring *Κύρ.* to God, for Jesus when on earth forgave sins. The forgiveness they have received is used to enforce the duty of forgiving others. The best illustration is the parable in Matt. xviii. 23-25.

Ver. 14. *ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην*: probably "over all these," carrying on the metaphor of clothing, not "in addition to all". These virtues are manifestations of love, but may be conceivably exhibited where love is absent, so that the mention of it is not superfluous.—*ὅ ἐστιν*: probably "that is," though for criticism of Lightfoot's examples see Abbott. The relative cannot mean *τὸ ἐνδύσασθαι τ. ἀγ.*, for love itself is the *σύνδ.*—*σύνδεσμος τῆς τελειότητος*. Generally *σύνδ.* is explained as that which binds together all the virtues. The genitive is variously interpreted. It has been taken as genitive of the object, but the objection (Luther, Ol., Haupt) that the bond binds the virtues into a unity but does not bind together the unity itself is forcible. It has also been taken as a genitive of quality, "the perfect bond," which Paul would have said if he had meant it. Ellicott regards it as a subjec-



πην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. 15. καὶ ἡ εἰρήνη τοῦ Χριστοῦ <sup>1</sup>βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ <sup>2</sup>εὐχάριστοι γίνεσθε. 16. ὁ λόγος τοῦ Χριστοῦ <sup>1</sup>ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοου- <sup>k</sup> Only here and Eph. v. 19 (par.) in N.T.  
θετοῦντες ἑαυτοὺς ψαλμοῖς, <sup>2</sup>ᾠμοῖς, ᾠδαῖς πνευματικαῖς, ἐν τῇ <sup>2</sup>

<sup>1</sup> So edd. with  $\aleph^c$ BC<sup>2</sup>DEFG<sup>L</sup>. του Θεου: R.V. mg. with AC<sup>2</sup> 17. του Κυριου: W.H. mg., R.V. mg. with  $\aleph^*$  cop.

<sup>2</sup> So L., T., Tr., Lft., W.H. mg., Ws. with  $\aleph^c$ BD<sup>2</sup>E<sup>2</sup>FG 67<sup>\*\*</sup>. τη: omitted by W.H. with  $\aleph$ AKL.

tive genitive, the bond possessed by perfectness; but this seems unlikely. Again, it is explained as the bond which produces perfection in these virtues (Ol.), or as the bond which binds these virtues together and so produces Christian perfection (Sod). If, however, we do not take *τελ.* as an objective genitive, there is no ground for assuming that the bond is that which binds the virtues together. The function of love as a bond is to bind Christians together, and Haupt explains the word in this way. The genitive he regards as one of apposition, the bond in which perfection consists. When love binds all Christians together, the ideal of Christian perfection is attained. This gives a natural and appropriate sense, and is probably right. The view that *σύνδ.* is the sum total gives a sense to the word which it does not bear; nor does it suit the context.

Ver. 15. ἡ εἰρήνη τοῦ Χριστοῦ: "the peace which Christ gives". It might be the peace between the members of the Church bestowed by Christ (Calv., Ol., Sod.). This suits the preceding, but not the following words so well, especially, perhaps, *εὐχ. γίν.*—*βραβεύτω*: "rule" (cf. ii. 18). The word has lost its old sense "to act as umpire," and there is no reference to a contest or a prize. The meaning is: in deciding on any course of action, let that be chosen which does not ruffle the peace within you.—*εἰς ἣν καὶ ἐκλήθητε*: i.e., to the enjoyment of which ye are in one body," result rather than aim being expressed. Disunion in the body is incompatible with the peace of individual members.—*καὶ εὐχάριστοι γίνεσθε*: "and become thankful," i.e., to God for calling you, or more probably for the peace in your hearts, which is the main thought. *εὐχ.* might mean "gracious" (a rare sense), but this would not be weighty enough to end these exhortations.

Vv. 16, 17. Partially parallel to Eph. v. 19, 20.—Ver. 16. ὁ λόγος τοῦ Χριστοῦ: probably, as usually explained, "the Gospel," so called because He proclaimed it and speaks it through His messengers. Lightfoot interprets it as "the presence of Christ in the heart as an inward monitor". The phrase occurs only here, but cf. 1 Thess. i. 8, 2 Thess. iii. 1.—*ἐν ὑμῖν*: according to Pauline usage must mean within you, and probably not collectively (Mey., Alf., Abb.) "in you as a Church," but individually.—*ἐν πάσῃ σοφίᾳ*: to be taken with the following words (Beng., Mey., Alf., Ell., Ol., Haupt, Abb.), since *ἐνοικ.* is sufficiently qualified by *πλουσίως*, and *σοφ.* suits *διδάσκ.* much better than *ἐνοικ.* The balance is better preserved, as *ἐν π. σ.* is then parallel to *ἐν χάρ.* Lightfoot meets the last point by taking *ἐν χάρ.* with *διδάσκ.*, but even if this were probable the other arguments are decisive for the connexion with the following words.—*διδάσκοντες καὶ νοουθετοῦντες*: cf. i. 28. Lightfoot regards the participles as used for imperatives, which Ellicott thinks impossible. There is a slight, but quite intelligible, anacoluthon here.—*ἑαυτοὺς*, as in ver. 13.—*ψαλμοῖς, ᾠμοῖς, ᾠδαῖς πνευματικαῖς*: to be connected with *διδ.* κ. νοουθ., not with *ᾄδοντες* (Hofm., Kl., Weiss), with which the accusative should have been used. The precise distinctions intended are not certain, and perhaps they should not be sharply drawn. The meaning is, whatever kind of song it may be, let it be made the vehicle of religious instruction and admonition. *ψαλ.* may be restricted to the Old Testament Psalms, but this is improbable. *ᾠμ.* are songs of praise to God. *ᾠδ.* has a wider sense, and was used of any class of song. Hence *πν.* is added to it, and not to the others, for *ψαλ.* is used exclusively and *ᾠμ.* usually in a religious sense. The word of Christ is to dwell in them so richly that it finds spontaneous expression in religious song



- <sup>1</sup> Only here and Eph. <sup>17.</sup> καὶ πᾶν ὅτι ἐὰν χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ. <sup>17.</sup> καὶ πᾶν ὅτι ἐὰν  
<sup>Philim. 8</sup> ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαρισ-  
<sup>in N.T.</sup> τοῦντες τῷ Θεῷ πατρὶ δι' αὐτοῦ.  
<sup>m</sup> Only in <sup>18.</sup> Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἡ ἀνῆκεν <sup>m</sup> ἐν  
<sup>Paul, exc.</sup> Κυρίῳ. <sup>19.</sup> οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ <sup>n</sup> πικραίνεσθε  
<sup>Rev. xiv.</sup> πρὸς αὐτάς. <sup>20.</sup> τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα,  
<sup>13.</sup> τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν Κυρίῳ. <sup>21.</sup> οἱ πατέρες, μὴ <sup>o</sup> ἐρεθίζετε  
<sup>n</sup> Only here and Rev. <sup>o</sup> Only here and 2 Cor. ix. 2 in N.T.

in the Christian assemblies or the home.—ἐν τῇ χάριτι. Not with sweetness or acceptableness (iv. 6), which does not suit τ. Θεῷ or the emphatic position. It may be “by the help of Divine grace,” but more probably the meaning is “with thankfulness” (De W., Sod., Haupt, Abb.), on account of the reference to thankfulness in vv. 15 and 17. Thankfulness finds expression in song.—ἐν ταῖς καρδίαις. The reference is to the inner source of praise, which is to be the counterpart of the audible singing. What is meant is probably not singing from the heart, though cf. Matt. xxii. 37.

Ver. 17. πᾶν...ἐργῷ: a nominative absolute.—πάντα is governed by ποιεῖτε (not ποιοῦντες, as Sod.), supplied from ποιῇτε.—εὐχαριστοῦντες. This is not something additional to actions done in the name of Christ; but these actions are themselves expressions of thankfulness.

Ver. 18-iv. 1. ENFORCEMENT OF THE RECIPROCAL DUTIES OF WIVES AND HUSBANDS, CHILDREN AND PARENTS, SLAVES AND MASTERS, WITH FREQUENT REFERENCE TO THESE DUTIES AS INVOLVED IN THEIR DUTY TO CHRIST.—In this section the reference to the subject precedes that to the ruling parties, and the duty of obedience is emphasised to prevent false inferences from the doctrine that natural distinctions are done away in Christ. Holtzmann, Oltramare and Weiss think these precepts are added in protest against the false teachers' asceticism. The fact that we have similar, and fuller, injunctions in *Ephesians* tells against this. Eph. v. 22 sq. and 1 Pet. iii. 6 may be compared.—Ver. 18. ἀνῆκεν has been taken as a perfect in sense of present (Luther, Bleek, Ol.), a view said by Winer to be “as unnecessary as it is grammatically inadmissible” (Winer-Moulton,<sup>9</sup> p. 338). Usually it is taken as an imperfect, “as was fitting,” and is thought (but this is very dubious) to imply a reproach. Probably ἐν Κυρ. is to be joined to it, not to ὑποτ. (cf. ver. 20).

Ver. 19. μὴ πικραίνεσθε: i.e., do not

be harsh or irritable. Bengel defines πικρία as “odium amori mixtum,” which is acute, but “odium” is too strong.

Ver. 20. κατὰ πάντα is omitted in Eph. vi. 1.

Ver. 21. ἐρεθίζετε: i.e., irritate by exacting commands and perpetual fault-finding and interference for interference's sake. The consequence of such foolish exercise of authority is that the child becomes discouraged; in other words, his spirit is broken, and since what he does leads to constant blame, he loses hope of ever being able to please. “Fractus animus pestis juventutis” (Beng.).

Ver. 22. The case of slaves is treated at greater length than that of the other family relations, probably on account of Onesimus. But Paul was much possessed with the need for keeping Christianity free from the suspicion it naturally created of undermining the constitution of society. So while δοῦλος, ἐλεύθερος is a distinction which has vanished for Christianity, in the interests of Christianity as a spiritual power social freedom had to be cheerfully foregone till the new religion was able to assert its principle with success. An instructive parallel is the exhortation to submission to constituted authority in Rom. xiii. In Paul's time slaves probably made up the larger part of the population of the empire.—τοῖς κατὰ σάρκα κυρίοις: opposed to their spiritual Lord.—ὀφθαλμο-δουλείαις: acts of eye-service (singular in Eph. vi. 6), i.e., service which is most zealous when the eye of the master or overseer is upon them. The word was perhaps coined by Paul.—ὡς ἀνθρωπάρεσκοι. It is the Christian's first duty to please the Lord, and this he can do only by conscientious performance of his tasks quite apart from the recognition he receives from men. If the principle of his conduct is the pleasing of men, he will neglect his duty where this motive cannot operate.—ἀπλότῃ καρδίᾳ: “singleness of heart,” opposed to the

τὰ τέκνα ὑμῶν, ἵνα μὴ ἂ ἀθυμῶσιν. 22. οἱ δοῦλοι, ὑπακούετε κατὰ <sup>p</sup> πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν <sup>p</sup> ὀφθαλμοδουλείαις,<sup>1</sup> ὡς <sup>q</sup> ἀνθρωπάρεσκοι, ἀλλ' ἐν <sup>r</sup> ἀπλότῃ καρδίας, φοβούμενοι τὸν Κύριον. 23. ὁ ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώ- <sup>q</sup> ποις, 24. εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήμψεσθε τὴν <sup>r</sup> ἀνταπόδοσιν τῆς κληρονομίας· τῷ Κυρίῳ Χριστῷ δουλεύετε· 25. ὁ γὰρ ἀδικῶν <sup>r</sup> Only Paul in N.T.

Only here and Eph. vi. 6 (par.) in class. or Bib. Gk. Not class. only here, Eph. vi. 6 (par.); Pa. lii. 5 in Bib. Gk.

<sup>1</sup> So T., Tr., W.H., Ws. with  $\aleph$ CKL. οφθαλμοδουλεία: Ln., Lft. with ABDEFG, by assimilation to Eph. vi. 5.

double-dealing of eye-service. — τὸν Κύριον: in significant contrast to the masters according to the flesh.

Ver. 23. Not only must the slave's work be done in the fear of the Lord, but done as if it were actually for the Lord that he was doing it, and not for a mere human master. And this principle is to govern every detail of his varied service. — ἐκ ψυχῆς: heartily and with good will. — οὐκ ἀνθρώποις: their service, Paul would say, is not to be rendered at all (οὐκ not μὴ) to their earthly master, but exclusively to Christ.

Ver. 24. However their earthly master may reward their service, there is a Master who will give them a just recompense; although they cannot receive an earthly, He will give them a heavenly inheritance. — ἀπὸ Κυρίου: in Eph. vi. 8 παρὰ K. The absence of the article is noteworthy. It emphasises the position rather than identifies the Person of Him who gives the reward (cf. the anarthrous ἐν νῷ, Heb. i. 1). Haupt thinks that there is no significance to be attached to its omission; but, as Lightfoot says, "it is studiously inserted in the context". — ἀνταπόδοσιν τῆς κληρονομίας: the "just recompense consisting in the inheritance". κλ. is a genitive of apposition. — δουλεύετε. This may be taken as an indicative (Lightf., Findl., Moule, Haupt) or as an imperative (Mey., Ell., Alf., Abb.). The indicative is defended on the ground that it is needed to explain who is meant by ἀπὸ Κυρίου (but this was surely obvious), and that the imperative seems to require ὡς τῷ K. But Lightfoot himself quotes Rom. xii. 11, where ὡς is absent. On the other hand the indicative gives a somewhat flat sense, and the imperative seems to yield a better connexion with ver. 25. It is best then to take it as an imperative.

Ver. 25. This verse provides the reason (γὰρ) for δουλεύετε. It is dis-

puted whether ὁ ἀδ. means the master who treats his slave unjustly, or the slave who by his idleness wrongs his master. To include both (Lightf., Findl., Ol.) is highly questionable, not only because a double reference is on principle to be avoided in exegesis, but because the connexion with δουλ. implies that one side of the relation only is being dealt with. It is commonly thought that the verse is an encouragement to the slave, based on the assurance that the master who ill treats him will receive his recompense in due course. In favour of this οὐκ ἔστιν προσωπ. is urged, since it implies that they are in a social position which might influence earthly courts, but cannot mitigate the judgment of God. But while a Christian writer could dissuade from vengeance by the thought that vengeance belonged to God alone, it is not credible that Paul should console the slave or encourage him in his duty by the thought that for every wrong he received his master would have to suffer. And, as Haupt says, we should have expected ὑμᾶς after ἀδικῶν and δὲ instead of γὰρ. There is also a presumption in favour of an exhortation to the slave here. If it referred to the masters it would have come more naturally after iv. 1. Nor does προσωπ. necessarily imply that the wrongdoer is socially more highly placed. It equally well applies to favouritism that might be expected from God on the ground of religious position. So we should interpret the verse (with Weiss and Haupt) as a warning to the Christian slave not to presume on his Christianity, so as to think that God will overlook his misdeeds or idleness.

CHAPTER IV.—Ver. 1. ἰσότητα. The literal meaning is "equality," and Meyer takes it so here (so Ol., Haupt), explaining not of equality conferred by emancipation, but of the treatment of the slave by his master as a brother in Christ. It may,



- <sup>a</sup> Only here and Rom. ii. 11; Eph. vi. 9; Jas. ii. 1 in class. or Bib. Gk.  
<sup>a</sup> Only here and 2 Cor. viii. 13, 14 in N.T.
- κομίσεται δ ἡδίκησεν, καὶ οὐκ ἔστιν \*προσωποληψία. IV. 1. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν \*ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.
2. Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, 3. προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ,<sup>1</sup> δι' ὃ καὶ δέδεμαι, 4. ἵνα φανερώσω αὐτὸ ὡς δεῖ μὲ λαλῆσαι. 5. ἐν σοφίᾳ

<sup>1</sup> So Ln., T., Tr., W.H., R.V. with most authorities, possibly by assimilation to Eph. iii. 4. του Θεου: Ws. with BL 4, 41, 238, Eth., probably under influence of ii. 2.

in spite of Oltramare's denial, mean "equity," and the combination with δίκ. suggests this meaning here. The master should regulate his treatment of his slave not by caprice, but by equity.—παρέχεσθε: "supply on your part," a dynamic middle.

Vv. 2-6. EXHORTATIONS TO PRAYER, ESPECIALLY FOR THE FURTHERANCE OF THE APOSTLE'S WORK, TO WISDOM TOWARDS THOSE WITHOUT AND TO FITNESS OF SPEECH.—Vv. 2-4 partially parallel to Eph. vi. 18-20.—Ver. 2. προσκαρτερεῖτε: cf. Rom. xii. 12, Acts i. 14. Steadfastness in prayer is opposed to "fainting" in it, the best illustration being the importunate widow and the importunate friend.—γρηγοροῦντες may mean that they are to watch against growing weary so that the prayer becomes mechanical, or, as Soden takes it, against confused thought. But perhaps it is not so much alertness in prayer that is meant as the watchfulness which manifests itself in the form of prayer (so Hofm., Haupt). In favour of this is the use of γρηγ. in the religious sense for watchfulness against temptation.—ἐν εὐχαριστίᾳ: thanksgiving is added, because it springs from the heart thankful for God's gifts, and therefore watchful against losing them.

Ver. 3. ἡμῶν: perhaps including all his fellow-workers, probably not Paul alone, on account of the singular (δέδεμαι).—θύραν τοῦ λόγου: i.e., a removal of whatever obstructs its progress, possibly liberation from prison, to which he was looking forward (Phil. 22). For the metaphor, cf. 1 Cor. xvi. 9, 2 Cor. ii. 12.—λαλῆσαι: "so as to speak," infinitive of the consequence.—τὸ μυστήριον τοῦ Χριστοῦ: the mystery which has Christ for its content. On account of his proclamation of it, and especially of the truth that the Gentiles were admitted freely to its blessings, he is now a prisoner.

Ver. 4. ἵνα is variously connected.

The usual way is best which connects it with ἀνοίξῃ. This is better than going back to προσευχ., while the connexion with λαλ. is strained. It may be taken (as Beng., Hofm., Sod.) with δέδεμαι, "bound in order that I may manifest," but if so why should Paul have desired liberty? Soden gives a peculiar turn to the thought. He thinks Paul is bound in order that he may manifest to his judges how he can do no other (δεῖ emphatic) than preach. This seems to be met by Haupt's criticism that for this we must have had φανερώσω ὅτι δεῖ με λαλῆσαι αὐτό.—φανερώσω. Soden urges in favour of his interpretation that φαν. is never used of Paul's preaching, but there seems to be no reason why it should not be. It is a stronger word than λαλ., he wants to "make it clear".—ὡς δεῖ με λαλῆσαι refers to the mode of preaching, but the precise sense is uncertain. Some think it means boldly, others in a way suited to the peculiar circumstances, others in a way that shall be equal to the greatness of the message. Or, again, a reference is assumed by many to the Judaising opposition. But probably the feeling that prompts the words is that in prison his activity was curbed, and he wished to be free that he might preach the Gospel without restriction.

Ver. 5. Cf. Eph. v. 15. An exhortation to wise conduct in relation to non-Christians.—τοὺς ἔξω: those outside the Church; the reference is suggested by the mention of θύραν τ. λόγου. They must be wise in their relations with them so as not to give them an unfavourable impression of the Gospel.—τὸν καιρὸν ἐξαγοραζόμενοι: "making your market fully from the occasion" (Ramsay, *St. Paul the Traveller*, p. 149). They are to seize the fitting opportunity when it occurs to do good to "those without," and thus promote the spread of the Gospel.



περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ὁ ἑξαγοραζόμενοι. 6. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ὁ ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

7. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός, ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, 8. ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε<sup>1</sup> τὰ περὶ ἡμῶν<sup>1</sup> καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, 9. σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

10. Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς, (ἐὰν ἔλθῃ

class. or Bib. Gk. f Only here in N.T.

<sup>1</sup> So edd. with ABD\*GP. γνω. . . ὑμων:  $\aleph^c$ CD<sup>b</sup>cEKL; γνῶτε . . . ὑμων:  $\aleph^*$ , but corrected to γνῶτε . . . ἡμων by  $\aleph^c$ , who re-corrected into γνω. . . ὑμων.

Ver. 6. ἐν χάριτι: probably "gracious," "pleasant" is the meaning; by the sweetness and courtesy of their conversation they are to impress favourably the heathen. Some (most recently Haupt) think Divine grace is meant, but this does not suit ἅλατι so well.—ἅλατι ἡρτυμένος. In classical writers "salt" expressed the wit with which conversation was flavoured. Here wisdom is probably meant on account of εἰδέναι. There may be the secondary meaning of wholesome, derived from the function of salt to preserve from corruption.—εἰδέναι: "so as to know".—πῶς κ.τ.λ.: they must strive to cultivate the gift of pleasant and wise conversation, so that they may be able to speak appropriately to each individual (with his peculiar needs) with whom they come in contact.

Vv. 7-18. COMMENDATION OF THE BEARERS OF THE LETTER, WITH SALUTATIONS FROM HIS FELLOW-WORKERS AND HIMSELF.—Vv. 7, 8 parallel to Eph. vi. 21, 22.—Ver. 7. Τυχικός is mentioned in Acts xx. 4, Eph. vi. 21, Tit. iii. 12, 2 Tim. iv. 12. He belonged to the province of Asia, and was sent at this time not only with this letter but with the Epistle to the Ephesians.—ἀδελφὸς is usually taken to express his relation to the members of the Church, though Haupt thinks it means Paul's brother.—πιστὸς διάκονος: "faithful minister," probably to Paul, not to Christ. πιστ. goes also with σύνδουλος, and since this expresses a relation to Paul it is probable that δικά. does so too.—ἐν Κυρίῳ: to be taken with all three nouns on account of the single article.

Ver. 8. ἔπεμψα: "I am sending" (epistolary aorist).—γνῶτε τὰ περὶ ἡμῶν.

This is not only the better attested reading but yields the better sense, because both before (ver. 7) and after (ver. 9) Paul says that Tychicus will acquaint them with matters at Rome. He wishes to relieve the anxiety of the Colossians as to his welfare.—παρακαλέσῃ: see on ii. 2. This function is not ascribed to Onesimus, who was not a σύνδουλος.

Ver. 9. Ὁνησίμῳ. Philemon's runaway slave, who was rescued by Paul and converted to Christianity. Paul sent him back to his master, with the exquisite Epistle to Philemon despatched at the same time as this letter. He speaks of him in the most affectionate terms, to secure a welcome for him at Colossæ. He seems from this passage to have belonged to Colossæ, and we may infer that this was the home of Philemon. If the author of Colossians learnt his name from the Epistle to Philemon, it is strange that he should have contented himself with this bald reference, and made no allusion to his desertion, conversion and return to his master. Such omission here is characteristic of Paul's delicacy.—τὰ ὧδε is wider than τὰ κατ' ἐμὲ (ver. 7). It means all that is happening to the Church in Rome.

Ver. 10. Ἀρίσταρχος: a native of Thessalonica, mentioned in Acts xix. 29, xx. 4, xxvii. 2, Philm. 24. In Philm. Epaphras is mentioned as Paul's fellow-prisoner. Fritzsche suggested that his friends took turns in voluntarily sharing his captivity, and explained the difference between the two Epistles in this way. The divergence between the two Epistles testifies to authenticity, for an imitator would not have created a difficulty of

πρὸς ὑμᾶς δέξασθε αὐτόν,) 11. καὶ Ἰησοῦς ὁ λεγόμενος Ἰουῆτος, οἱ ὄντες ἐκ περιτομῆς οὗτοι μόνον συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι ἑπαφρώς. 12. ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαίς, ἵνα σταθῇτε<sup>1</sup> τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. 13. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἰερὰπόλει. 14.

g Only here  
and Rev.  
xvi. 10, 11,  
xxi. 4 in  
N.T.

<sup>1</sup> So T., Tr., W.H., Ws. with  $\aleph^*B$  23, 71. στήτε: Ln., R.V. with  $\aleph^cACDGKLP$ .

this kind. Μάρκος (so accented by Blass and Haupt, who refers to Dittenberger in confirmation), the cousin (ἀνεψιός) of Barnabas, who may by this time have been dead. He is no doubt the John Mark of the Acts and the evangelist.—ἐλάβετε ἐντολάς. We do not know what these commands were. ἐλάβ. cannot be an epistolary aorist (2nd person), therefore the commands must have been sent previously. ἐὰν ἔλθῃ κ.τ.λ. may express the substance of them.—δέξασθε. Paul may have feared that Mark's defection from him, which led to the sharp quarrel between him and Barnabas, might prejudice the Colossians against him. The mention of his relationship to Barnabas was probably intended as a recommendation to their kindness. He seems to have been unknown to the Colossians.

Ver. 11. Ἰησοῦς: otherwise unknown to us. Zahn has well pointed out that the mention of this name, in addition to those mentioned in Philemon, creates difficulties for the impugnors of the authenticity. If Philemon was authentic why should an imitator venture to add an unknown person, and especially to give him the name Jesus, that so soon became sacred among Christians? If not authentic, why should he not have copied himself?—οἱ ὄντες ἐκ περιτομῆς: to be taken with the following words, in spite of the awkwardness of the construction. What is meant is that these are the only ones of the circumcision who have been a help to him. If a stop is placed at περ., we get the sense that these who have just been mentioned are his only fellow-workers, which is not true. Aristarchus is probably not included, for he went as one of the deputation sent by the Gentile Christians with the collection for the Church at Jerusalem.—οὗτοι μόνον: for the attitude of Jewish Christians in Rome towards Paul cf. Phil. i. 15-17, ii. 19-24. This is more natural in a letter

from Rome than from Cæsarea.—βασιλείαν τοῦ Θεοῦ. The phrase is intentionally chosen; the Jews were devoted to the kingdom; Paul should have found in the Jewish Christians his best helpers.—ἐγενήθησαν: the aorist seems to point to some special incident.

Ver. 12. Ἐπαφρᾶς: see on i. 7. He was either a native of Colossæ or had settled there.—δούλος Χριστοῦ Ἰησοῦ. Paul uses this term often of himself, but of no one else except here and Phil. i. 1, where he calls himself and Timothy δούλοι Χ. Ἰ. Meyer and Alford connect with ὁ ἐξ ὑμ., but it is better to place a comma after ὑμῶν.—πεπληροφορημένοι: see on ii. 2. Usually it is translated here "fully assured". Haupt thinks that after τέλειοι this is unsuitable. But if we translate "complete" or "filled," this is tautological, and it is not clear that τέλ. covers full assurance.—ἐν παντὶ θελήματι Θεοῦ: "in everything that God wills". Meyer and Alford connect with σταθῇτε (or as they read στήτε), but it is better to connect with the two participles.

Ver. 13. The anxiety of Epaphras for these Churches was probably due to his connexion with them, either as founder or teacher.

Ver. 14. Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητὸς: "Luke the physician, the beloved," no doubt to be identified with the evangelist Luke. His writings have been shown to exhibit a considerable use of medical terms. The name was originally Lucanus. He was clearly not one "of the circumcision" (ver. 11), and this, as often pointed out, seems to exclude the possibility that he wrote the Epistle to the Hebrews.—Δημᾶς: mentioned last and without commendation. This is commonly explained as due to a foreboding of Paul that he would turn out badly, suggested by the reference to him in 2 Tim. iv. 10 as having left him. But in Philm. 24 he is placed before Luke and numbered among Paul's fellow-workers.

ἀσπάζεταιται ὑμᾶς Λουκάς ὁ ἱατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. 15. ἀσπά-  
 σασθε τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ' οἶκον  
 αὐτῆς<sup>1</sup> ἐκκλησίαν. 16. καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή,  
 ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ  
 Λαοδικίας ἵνα καὶ ὑμεῖς ἀναγνώτε. 17. καὶ εἴπατε Ἀρχίππῳ,  
 βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.  
 18. <sup>h</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν  
 δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

<sup>h</sup> 2 Thess.  
 iii. 17; 1  
 Cor. xvi  
 21.

<sup>1</sup> So Ln., Tr. mg., W.H., R.V. mg., Ws. with B 67<sup>2</sup>. αὐτου: DEFGKL; αὐτῶν:  
 T., Tr., Lft., R.V. with  $\aleph$ ACP 17, 47.

Possibly he wrote the Epistle, and is  
 thus mentioned last and without praise.

Ver. 15. Νύμφαν may be masculine  
 (Νυμφᾶν) or feminine (Νύμφαν). The  
 Doric form, Νύμφαν, is improbable; on the  
 other hand the contracted form, Νυμφᾶν,  
 is rare. If αὐτῶν is read, either is pos-  
 sible. Otherwise the decision is made  
 by the choice between αὐτοῦ and αὐτῆς.  
 It seems probable that αὐτῶν was due to  
 change by a scribe who included ἀδελφ.  
 in the reference. And a scribe might alter  
 the feminine, assuming that a woman  
 could not have been mentioned in this  
 way. The attestation of αὐτῆς is very  
 strong, though numerically slight. The  
 Church in her house was a Laodicean  
 Church, distinct apparently from the  
 chief Church of the town.

Ver. 16. τὴν ἐκ Λαοδικίας: clearly a  
 letter sent by Paul to Laodicea, which  
 the Colossians are instructed to procure  
 and read. It may be a lost letter, or it  
 may be our so-called Epistle to the  
 Ephesians, to which Marcion refers as  
 the Epistle to the Laodiceans, and which  
 was probably a circular letter. Weiss  
 argues that it cannot be the Epistle to  
 the Ephesians, for that was sent at the

same time as this, and therefore Paul  
 could not have sent salutations to Lao-  
 dicea in this letter. But this is really  
 natural, if Ephesians was a circular letter  
 (and the absence of salutations is difficult  
 to explain otherwise), and if this letter  
 was to be passed on to Laodicea.

Ver. 17. Archippus may have been at  
 Laodicea, but more probably not, for we  
 should have expected the reference to  
 him in ver. 15. The Church is entrusted  
 with the duty of exhorting one of its  
 ministers. There is no need to infer any  
 slackness on his part.—ἐν Κυρίῳ is added  
 to emphasise its importance, and the need  
 that it should be zealously fulfilled.

Ver. 18. τῇ ἐμῇ χειρὶ: the rest of  
 the letter would be written by an amanuensis.  
 As he writes, his chain, fastened on his  
 left hand, would impress itself on his  
 notice. Hence the touching request  
 "Remember my bonds," which may bear  
 the special sense "remember in your  
 prayers".—ἡ χάρις μεθ' ὑμῶν: so with-  
 out any defining addition in Eph. and  
 1 and 2 Tim. It is not so in the earlier  
 letters, but neither is it so in Phil. (or  
 Titus).



# THE EXPOSITOR'S GREEK TESTAMENT

EDITED BY THE REV.

W. ROBERTSON NICOLL, M.A., LL.D.

EDITOR OF "THE EXPOSITOR," "THE EXPOSITOR'S BIBLE," ETC.

VOLUME IV.

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# THE EXPOSITOR'S GREEK TESTAMENT

I  
THE FIRST AND SECOND EPISTLES  
TO THE THESSALONIANS

BY  
JAMES MOFFAT, D.D.

II  
THE FIRST AND SECOND EPISTLES  
TO TIMOTHY

AND  
THE EPISTLE TO TITUS

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V  
THE GENERAL EPISTLE OF JAMES

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THE FIRST AND SECOND EPISTLES OF  
PAUL THE APOSTLE  
TO THE  
THESSALONIANS

VOL. IV,

1



## INTRODUCTION.

§ 1. *The Mission to Thessalonica.*—The Christian inhabitants of Thessalonica were mainly Greeks by birth and training (i. 9, *cf.* ii. 14; Acts xiv. 15, xv. 19), who had been won over from paganism by the efforts of Paul, Silvanus (Silas), and Timotheus (Timothy), during an effective campaign which lasted for a month or two. It had opened quietly with a three weeks' mission in the local synagogue. Luke, who by this time had left the trio, enters into no details about its length or methods, adding merely that some of the Jews believed, while a host of devout Greeks and a considerable number of the leading women threw in their lot with the apostles. Luke is seldom interested in the growth or fortunes of individual churches. But, as the subsequent membership of the church, its widespread influence and fame, its inner condition, and the resentment caused by the success of the Pauline mission (continued from the house of Jason, Acts xvii. 5) all imply, a considerable interval must have elapsed before the time when the apostles were forced prematurely to quit the place. Their stay was prolonged to an extent of which Acts gives no idea; for Paul not only supported himself by working at his trade but had time to receive repeated gifts of money<sup>1</sup> from his friends at Philippi, a hundred miles away, as well as to engage perhaps in mission work throughout Macedonia (i. 7) if not as far west as Illyricum (Rom. xv. 19, *cf.* Lightfoot's *Biblical Essays*, 237 f.). Two or three months possibly may be allowed for this fruitful mission at Thessalonica.

When the local πολιτάρχαι, at the instigation of Jews who were nettled at the Christians' success, finally expelled Paul and his companions, the subsequent movements of the latter were governed by a desire to keep in touch with the inexperienced and unconsolidated Christian community which they had left behind them. The summary outline of Acts xvii. 10-15 requires to be supplemented and

<sup>1</sup> Probably this was one of the reasons which led to the imputation of mercenary motives (ii. 5, 9).

corrected at this point by the information of 1 Thess. ii. 17-iii. 6. According to Luke, Silas and Timotheus remained at Beroea, under orders to rejoin Paul as soon as possible. They only reached him at Corinth (Acts xviii. 5), however. Now since Timotheus, as we know from Paul, visited Thessalonica in the meantime, we must assume one of two courses. (a) Leaving Silas at Beroea, Timotheus hurried on to Paul at Athens, was sent back (with a letter?) to Thessalonica, and, on his return, picked up Silas at Beroea; whereupon both joined their leader, who by this time had moved on suddenly to Corinth. This implies that the plural in iii. 1 is the *pluralis majestaticus* or *auctoris* (see on iii. 5), since Silas was not with Paul at Athens. But the possibility of that plural meaning both Paul and Silas, together with the silence of Acts, suggests (b) an alternative reconstruction of the history, *viz.*, that Timotheus and Silas journeyed together from Beroea to Athens, where they met Paul and were despatched thence on separate missions, Silas<sup>1</sup> perhaps to Philippi, Timotheus at an earlier date to Thessalonica, both rejoining Paul eventually at Corinth. In any case the natural sense of iii. 1, 2 is that Paul sent Timotheus from Athens, not (so *e.g.*, von Soden, *Studien u. Kritiken*, 1885, 291 f.) that he sent directions from Athens for his colleague to leave Beroea and betake himself to Thessalonica (*E. Bi.*, 5076, 5077).

From no church did Paul tear himself with such evident reluctance. His anxiety to get back to it was not simply due to the feeling that he must go on with the Macedonian mission, if at all possible, but to his deep affection for the local community. The Macedonian churches may almost be termed Paul's favourites. None troubled him less. None came so near to his heart. At Thessalonica the exemplary character of the Christians,<sup>2</sup> their rapid growth,

<sup>1</sup> This mission, or a mission of Silas (*cf.* iii. 5) after Timotheus to Thessalonica itself, though passed over both by Luke and Paul, must be assumed, if the statement of Acts xviii. 5 is held to be historical, since the latter passage implies that Paul was not accompanied by Silas from Athens to Corinth. The alternative is to suppose that he left Silas behind in Athens, as at Beroea. A comparison of 1 Thess. with Acts bears out the aphorism of Baronius that *epistolaris historia est optima historia*; Luke's narrative is neither clear nor complete.

<sup>2</sup> Renan (*S. Paul*, 135-139) praises the solid, national qualities of the Macedonians, "un peuple de paysans protestants; c'est une belle et forte race, laborieuse, sédentaire, aimant sons pays, pleine d'avenir". It was their very warmth of heart which made them at once so loyal to Paul and his gospel, and also so liable to unsettlement in view of their friends' death (iv. 15 f.). Compare the description of the Macedonian churches in von Dobschütz's *Christ. Life in the Primitive Church*, pp. 81 f.

their exceptional opportunities,<sup>1</sup> and their widespread reputation, moved him to a pardonable pride. But, as he learnt, they had been suffering persecution since he left, and this awakened sympathy as well as concern for its effects on their faith. Unable to return himself, he had at last sent Timotheus to them; it was the joyful tidings (iii. 6) just brought by him which prompted Paul to send off this informal letter, partly (i.) to reciprocate their warm affection, partly (ii.) to give them some fresh instructions upon their faith and conduct.

§ 2. *The First Epistle*.—This two-fold general object determines the course of the letter, which was written from Corinth<sup>2</sup> (Acts xviii. 11). It begins with a hearty thanksgiving for the success of the mission at Thessalonica (i. 2-10), and this naturally passes into an *apologia pro vita sua* (ii. 1-12) against the insinuations which he had heard that local outsiders were circulating vindictively against the character of the apostles. The Thessalonian church knew better than to believe such sordid calumnies! The second reason for thanksgiving is (ii. 13 f.) the church's brave endurance of hardship at the hands of their townsmen. "Would that we could be at your side! Would that we could uphold you and share the good fight! But we cannot. It is our misfortune, not our fault." Paul now gives a detailed *apologia pro absentia sua* (ii. 17 f.), which ends with praise for the staunchness of his friends during his enforced absence. The latter part of the letter (iv. 1 f.) consists of a series of shrewd, kindly injunctions for the maintenance of their position: *περὶ ἀγιασμοῦ* (iv. 3-8), *περὶ φιλαδελφίας* (9 f.) *περὶ τῶν κοιμωμένων* (13-18), *περὶ τῶν χρόνων καὶ τῶν καιρῶν* (v. 1-11). With a handful of precepts upon social and religious duties, and an earnest word of prayer, the epistle then closes. Its date depends on the view taken of Pauline chronology in general; that is, it may lie between 48 and

<sup>1</sup> "Nature has made it the capital and seaport of a rich and extensive district" (Finlay, *Byzantine Empire*, book ii., chap. i. 2). One of its great streets was part of the famous Via Egnatia, along which Paul and his companions had travelled S.W. from Philippi; thus Thessalonica was linked with the East and with the Adriatic alike (*cf.* i. 7, 8), while its position at the head of the Thermaic Gulf made it a busy trading centre for the Egean. Hence the colony of Jews with their synagogue. It was a populous, predominantly Greek town, of some military importance, with strong commercial interests throughout Macedonia (*cf.* i. 8) and even beyond. On the far horizon, south-west, the cloudy height of Mount Olympus was visible, no longer peopled by the gods, but, as Cicero put it, occupied merely by snow and ice (*cf.* i. 9).

<sup>2</sup> This is proved not by *ἐν Ἀθήναις* (iii. 1, *cf.* 1 Cor. xv. 32, xvi. 8) but by the reference to Achaia in 1 Thess. i. 7, 8.



53 A.D., probably nearer the latter date than the former. The epistle itself contains no reference to any year or contemporary event, which would afford a fixed point of time. An ingenious attempt has been made by Prof. Rendel Harris (*Exp.*<sup>5</sup> viii. 161 f., 401 f.; cf. B. W. Bacon's *Introd. to N.T.*, 73 f. and his *Story of St. Paul*, 235 f.) to show that Timotheus had previously taken a letter from Paul to the church, and that the canonical epistle represents a reply to one sent from the church to Paul; the hypothesis is tenable, but the evidence is rather elusive. The use of καὶ, e.g., in ii. 13, iii. 5, is not to be pressed into a proof of this: οἶδατε is not an infallible token of such a communication (= "you have admitted in your letter," which Timotheus brought), and ἀπαγγέλλετε<sup>1</sup> is an unsupported conjecture in i. 9.

§ 3. *The Position of the Local Church.*—The occasion and the significance of this epistle to the Christians of Thessalonica thus become fairly clear.

(a) Paul and his friends had left them the memory and inspiration of a Christian character. The epistle came to be written because the legacy had been disputed.

The insinuations of some local Jews and pagans<sup>2</sup> against Paul's character were like torches flung at an unpopular figure; they simply served to light up his grandeur. Had it not been for such attacks, at Thessalonica as at Corinth, we should not have had these passages of indignant and pathetic self-revelation in which Paul opens his very heart and soul. But this is the compensation derived by a cool and later age. At the moment the attack was more than distasteful to Paul himself. He resented it keenly on account of his converts, for his enemies and theirs were trying to strike at these inexperienced Christians through him, not by questioning his apostolic credentials but by calumniating his motives during the mission and his reasons for not returning afterwards. To discredit him was to shake their faith. To stain his character was to upset their religious standing. The passion and persistence with which he finds it needful to repudiate such misconceptions, show that he felt them to be not simply

<sup>1</sup>The ordinary reading gives quite a good sense: ἃ γὰρ αὐτοὺς ἐχρῆν παρ' ἡμῶν ἀκοῦειν, ταῦτα αὐτοὶ προλαβόντες λέγουσι (Chrysostom). It is both arbitrary and fanciful of Zahn (*Einleitung*, § 13) to mould such allusions into a theory that the news had reached Asia, and that Paul was now in personal touch with envoys from the churches of Galatia, to-whom he wrote Galatians before Silvanus and Timotheus rejoined him at Athens.

<sup>2</sup>It is unreal to confine the calumnies to the one or to the other, particularly to the pagans (so e.g., von Soden, pp. 306 f.; Clemen, *Paulus*, ii. 181 f.).

a personal insult but likely to prove a serious menace to the interests of his friends at Thessalonica. The primary charge against the Christian evangelists had been treason or sedition; they were arraigned before the local authorities for setting up βασιλέα ἑτερον (Acts xvii. 6-8). But during his enforced absence (thanks to the success of this manœuvre), further charges against Paul's personal character were disseminated. He was just a sly, unscrupulous, selfish fellow! He left his dupes in the lurch! And so forth. Naturally, when he comes to write, it is the latter innuendoes which occupy his mind. The former charge is barely mentioned (ii. 12, *God's own kingdom*, cf. II., i. 5).

Paul's vindication of his character and conduct, which occupies most of the first part of the epistle, is psychologically apt. He was the first Christian the Thessalonians had ever seen. He and his friends practically represented the Christian faith. It had been the duty of the apostles to give not only instruction but a personal example of the new life to these converts; thus their reputation formed a real asset at Thessalonica. καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου.<sup>1</sup> If the local Christians were to lose faith in their leaders, then, with little or nothing to fall back upon, their faith in God might go (cf. iii. 5). It was this concern on their behalf<sup>2</sup> which led Paul to recall his stay among them and to go over his actions since then, with such anxious care (see notes on i. 4 f., ii. 1-11, 17 f., iii. 1-13).

(b) In addition to this, the Thessalonian community possessed definite παραδόσεις, in the shape of injunctions or regulations as to the faith and conduct of the Christian life (ii. 11, iv. 1, 12; cf. 2 Thess. ii. 5, 15, iii. 6). These were authoritative regulations,<sup>3</sup> as the other epistles indicate (cf. e.g., 1 Cor. iv. 17) which had the sanc-

<sup>1</sup> On the ethical function of this self-assertion, as a means of inspiration and education, see *Exp. Ti.*, x. 445 f. The young Italian patriots who died, as they had lived, confessing their faith in "God, Mazzini, and Duty," are a modern case in point. The example of τοῦ κυρίου implies that the Thessalonians were familiar with the earthly trials and temptations of Jesus.

<sup>2</sup> The language of ii. 1-10 must not be taken as if Paul had been blaming himself for having appeared to leave his friends in the lurch. It is not the sensitiveness of an affectionate self-reproach but the indignant repudiation of local slanders which breathes through the passage. The former would be a sadly *post factum* defence.

<sup>3</sup> The epistle itself (cf. v. 27) takes its place in the series; this verse (see note) is perfectly intelligible as it stands and need not be suspected as the interpolation of a later reader to emphasise the apostolic authority of the epistle (so Schmiedel and others), much less taken (as e.g., by Baur, van der Vies, 106 f., and Schröder, *der Apostel Paulus*, 36) to discredit the entire epistle. There is no hint of any clerical organisation such as the latter theory involves.

tion of apostolic tradition, and must have been based, in some cases, upon definite sayings of Jesus. It is the Christian halacha of which the later epistles give ample if incidental proof.

This suggests a further question. To what extent do the Thessalonian epistles reveal (c) an acquaintance on the part of Paul and the local church with the sayings of the Lord? The evidence cannot be estimated adequately except in the light of the corroborative facts drawn from an examination of the other epistles, but it is enough to bear the general consideration in mind, that no preoccupation with the risen Christ and his return could have rendered Paul absolutely indifferent to the historical data of the life of Jesus.<sup>1</sup> When he told the Thessalonians that Jesus was the Christ, they could not believe without knowing something of Jesus. The wrath of God they might have reason to fear. But ὁ ῥυόμενος? Who was He to exercise this wonderful function? Where had He lived? Why had He died? Had He risen? And when was He to return? Some historical content<sup>2</sup> had to be put into the name Jesus, if faith was to awaken, especially in people who lived far from Palestine. The Spirit did not work in a mental vacuum, or in a hazy mist of apocalyptic threats and hopes. Hence, *a priori*, it is natural to assume that such historical allusions to the life and teaching of Jesus may be reflected in Paul's letters, as they must have been present in his preaching. This expectation is justified.

The coincidence of ii. 7 and Luke xxii. 27 is not indeed sufficient to warrant any such inference, while the different meanings of καλεῖν in ii. 12 and in the parable of Luke xiv. 15 f. (cf. ver. 24) prevent any hypothesis of a connection. On the other hand ii. 14-16 certainly contains a reminiscence of the logia preserved in a passage like Luke xi. 48 f. = Matt. xxiii. 32-34 (see the full discussion in Resch's *Parallel Texte*, ii. 278 f., iii. 209 f.), and, while the thought of iii. 3b-4 (cf. i. 4-6) only resembles that of Luke ix. 22-24, just as iii. 13 may be derived from an O.T. background instead of, necessarily, from synoptic logia like those of Mark viii. 38 = Matt. xvi. 27, a sentence such as that in iv. 8 distinctly echoes the saying in Luke x. 16 ("l'allusion

<sup>1</sup> This idea dominates von Soden's brilliant essay in *Theol. Abhandlungen C. von Weizsäcker gewidmet* (1892), pp. 113-167. More balanced estimates are to be found in Keim's *Jesus of Nazara*, i., pp. 54 f.; Titius, *der Paulinismus unter dem Gesichtspunkt der Seligkeit* (1900), pp. 10-18, and M. Goguel, *L'Apôtre Paul et Jésus Christus* (1904), pp. 67-99. The English reader may consult Sabatier's *Paul*, pp. 76 f., and Dr. R. J. Knowling's *Witness of the Epistles* (1892) where, as in his *Testimony of St. Paul to Christ* (1905), the shallows as well as the depths of the relevant literature are indefatigably dredged.

<sup>2</sup> Cf. Prof. Denney in DCG, ii. 394 f.



est d'une netteté parfaite," M. Goguel, p. 87). The well-known λόγος Κυρίου of iv. 16 f. cannot be adduced in this connection without hesitation (see note). But no possible doubt attaches to the evidence of v. 1-3. The saying of Jesus which is echoed here has been preserved in Luke xii. 39 (ὁ κλέπτης ἔρχεται)<sup>1</sup> and xxi. 34 (μή ποτε . . . ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη ὡς παγίς), but the common original seems to have been in Aramaic or Hebrew (so Prof. Marshall, *Expt.*<sup>4</sup> ii. 73 f.), since Paul's ὥσπερ ἡ ὥδιν and Luke's ὡς παγίς must reflect a phrase like לַבַּח (ב), which might be rendered either as לִבְּחָ (snare) or as לַבְּחָ (travail), the latter echoing the well-known conception of ἀρχὴ ὠδινῶν (cf. Mark xiii. 8). A further echo of the primitive evangelic tradition is to be heard possibly in v. 6 (Matt. xxiv. 42), certainly in v. 13 (cf. Mark ix. 50). But the connection of v. 21 with the agraphon, γίνεσθε δόκιμοι τραπεζίται, is curious rather than vital.

In the second epistle, apart from coincidences like i. 5 (= Luke xx. 35) and iii. 3 (= Matt. vi. 13), the allusions to the teaching of Jesus are less numerous, although Resch hears the echo of a logion in iii. 10 (*Paulinismus*, 409 f.), on most inadequate grounds. The apocalyptic passage, ii. 1-10, contains several striking parallels to the language of Matt. xxiv. (cf. H. A. A. Kennedy, *St. Paul's Conception of the Last Things*, 55 f., 96 f.), but no literary relationship can be assumed.

(d) Finally, before Paul left, he arranged for a kind of informal organisation. An ordination of πρεσβύτεροι is not to be thought of, but probably the earliest converts, or at any rate those who had natural gifts, assumed an unofficial superintendence of the community, arranged for its worship and internal management, and were careful that the sick and poor and young were looked after. Otherwise, the movement might have been dissipated. Wesley, in his journal (Aug., 1763), writes: "I was more convinced than ever that the preaching like an apostle, without joining together those that are awakened, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembrokeshire! but no regular societies, no discipline, no order or connection; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever." Paul was alive to the same need. He was a practical missionary,

<sup>1</sup> With Luke's πίνειν καὶ μεθύσκεσθαι (45) and μέθη (xxi. 34) compare the οἱ μεθυσκόμενοι of 1 Thess. v. 7. Contrast also the ἐκφυγεῖν of xxi. 36 with Paul's οὐ μὴ ἐκφύγωσιν (v. 3). The phrase *sons of light* may well have been common among the early Christians (cf. Abbott's *Johannine Vocabulary*, 1782-1783).

and, as these epistles show (*cf.* I., v. 12 f., II., iii. 6 f.), he knew better than to leave his young societies with nothing more than the vague memory of pious preaching. The local organisation was, as yet, primitive, but evidently it was sufficient to maintain itself and carry on the business of the church, when the guiding hand of the missionary was removed (*cf.* Clem. Rom. xlii.), though the authority of the leaders still required upon occasion the support and endorsement of the apostles (see on v. 12).

§ 4. *The Character and Setting of the Second Epistle.*—In the second and shorter epistle, after congratulating the local Christians especially on their patient faith (i. 1-4), Paul explains that the trials and troubles which called this virtue into exercise were but the prelude to a final relief and vindication at the ἀποκάλυψις τοῦ κυρίου Ἰησοῦ (4-12). As the ardent expectation of this had, however, produced a morbid excitement in some quarters, he sets himself (ii. 1-12) to weed out such mistakes and mischiefs by reminding the church of his previous warning that the end could not come until the μυστήριον τῆς ἀνομίας attained its climax in a supernatural and personal embodiment of evil, which would vainly challenge the authority and provoke the interposition of the Lord. He then concludes (ii. 13-17) with an expression of confidence in them, an appeal for loyalty to his teaching, and a brief prayer on their behalf. Asking their prayers, in return, for himself, he renews his expression of confidence and interest (iii. 1-5); whereupon, with a word upon the maintenance of discipline and industry, the epistle ends (iii. 6-18).

Assuming both epistles to have come from Paul,<sup>1</sup> we may unhesitatingly place 2 Thess. after 1 Thess. The evidence for the opposite order, advocated by Grotius in his *Annotationes* (ii. 715 f., based on an antiquated chronology), Ewald (*Jahrb. für bibl. Wiss.* 1861, 249 f., *Sendschreiben des Paulus*, 19 f.), Laurent (*Studien u. Kritiken*, 1864, pp. 497 f., *N.T. Studien*, 49 f.), and J. S. Chamberlain (*The Ep̄p. of Paul the Apostle*, 1907, 5 f.), breaks down upon examination. It is unnatural to find a reference to II. iii. 6-16 in I. iv. 10-11; besides, as Bornemann points out (p. 495), if 2 Thess. is held to betray all the characteristics of a first letter (Ewald), what about II. ii. 15? There is no reason why such a criterion of genuineness

<sup>1</sup> On the hypothesis that both are post-Pauline, Baur (*Paulus*, Eng. tr., ii. 336 f. and van der Vies (*de beiden brieven aan de Th.*, 1865, pp. 128-164) argue for the priority of 2 Thess., the latter separating the two by the fall of Jerusalem; van Manen (*Onderzoek naar de Echtheid van P. tweeden Brief an die Thess.*, 1865, pp. 11-25) refutes both critics. The arguments for the canonical order are best stated by von Hofmann (365), Lünemann (160 f.), and Bornemann (492 f.) in their editions.

as that of II. iii. 17, should have occurred in the earliest of Paul's letters; in view of ii. 3, its appearance, after the composition of 1 Thess. and even of other letters, is psychologically valid. The comparative absence of allusions in 2 Thess. to 1 Thess. (*cf.* however, II. ii. 1 = I. iv. 17, etc.) is best explained by the fact that in the second letter Paul is going back to elaborate part of his original oral teaching in the light of fresh needs which had emerged since he wrote the first epistle. In this sense, and in this sense only, 2 Thess. anticipates the other letter. Finally, while I. ii. 17-iii. 6 does not absolutely exclude the possibility of a previous letter, it cannot be taken to presuppose one of the character of 2 Thess., least of all when the letter is dated from Beroea (Acts xvii. 10, Ewald and Laurent).

§ 5. *Its Authenticity.*—Since Paul Schmidt's edition (see below) and von Soden's essay (*Studien u. Kritiken*, 1885, pp. 263-310), with which the English reader may compare Jowett's proof (vol. i., pp. 4-17), it is no longer necessary to discuss the authenticity of the first epistle, or even its integrity. Almost the only passage where a marginal gloss may be reasonably conjectured to have crept into the text is ii. 16.<sup>1</sup> The second epistle, however, starts a real problem, both on the score of its resemblance to the first epistle and of its divergence from the style and thought of that or indeed of any other Pauline letter. Paul is still with Silvanus and Timotheus (i. 1) at Corinth (iii. 2, *reff.*; 1 Thess. ii. 15 f.), writing presumably not long after the despatch of the former epistle (ii. 15). Fresh information has reached him (iii. 11),<sup>2</sup> and his aim is to repudiate further misconceptions of his teaching upon the Last Things, as well as to steady the church amid its more recent anabaptist perils. Hence he writes in substantially the same tone and along the same lines as before; anything he has to communicate is practically a restatement of what he had already taught orally (ii. 5, 15), not a discussion of novel doubts and principles. If any change has taken place in the local situation, it has been in the

<sup>1</sup> The *terminus ad quem* for the composition of the epistle, if it is genuine, is his next visit to Thessalonica (Acts xx. 1, 2); most probably it was despatched before Acts xviii. 12. Corinth is the only place where we know the three men were together at this period.

<sup>2</sup> How, we are not told. Possibly Paul had been asked by the local leaders to exert his influence and authority against pietistic developments in the community (iii. 14). The situation demanded an explicit written message; probably no visit of Silvanus or Timotheus would have sufficed, even had they been able to leave Corinth. Spitta's theory (see below) implies that Timotheus had been in Thessalonica since 1 Thess. was written (*cf.* ii. 5), but of this there is no evidence whatever.



direction of shifting the centre of gravity from fears about the dead to extravagant ideas entertained by the living. Hence, for one thing, the general similarity of structure and atmosphere in both epistles, and, upon the other hand, the sharper emphasis in the second upon Paul's authority.

Both features have raised widespread suspicion and elicited a variety of reconstructions of the epistle's date and object (*cf. Historical New Testament*, 142-146). The common ground of all such theories is the postulate that 2 Thess. is the work of a later Paulinist, during the age of Nero or of Trajan, who has employed 1 Thess. in order to produce a restatement of early Christian eschatology, under the aegis of the apostle, or to claim Paul's sanction for an onslaught upon Gnostic views. This is a fair hypothesis, which at first sight seems to account adequately for several of the variations and resemblances between the two writings. When it is worked out in detail, however, it becomes rather less convincing. Some chastening facts emerge. Why, *e.g.*, should such a writer fix on 1 Thess., and laboriously work on it? Then (i.) one serious preliminary obstacle is that while pseudonymous epistles addressed ostensibly to individuals (*e.g.*, the pastorals) or to Christendom in general (*e.g.*, 2 Peter) are intelligible enough, the issue of such an epistle, addressed to a definite church which had already a genuine letter of the apostle, involves very serious difficulties. These are not eased by the light-hearted explanation (so Schmiedel and Wrede<sup>1</sup>) that the epistle was really meant not for Thessalonica at all, but for some other community! This is to buttress one hypothesis by another. Furthermore (ii.) the style and vocabulary offer no decisive proof of a post-Pauline origin. Of the ἀπαξ εὔρημένα, which are comparatively few, one or two, like ἀποστασία (ii. 3), δίκη (= punishment, i. 9, *cf. Sap. xviii. 11, etc. Jude 7*), ἐνδοξάζομαι (i. 10, 12), ἐγκραυῶσθαι (i. 4 Pss.), τίνω (i. 9), περιεργάζομαι (iii. 2, *cf. Sir. iii. 23*), σέβασμα (ii. 4, *cf. Sap. xiv. 20*), and σημειοῦσθαι (iii. 14), may be fairly ascribed to the influence of the LXX<sup>2</sup> upon

<sup>1</sup> In pp. 38 f. of his able pamphlet on *Die Echtheit des zweiten Th.* (1903). Wrede knocks on the head (pp. 96 f.) the earlier theories (best represented by Schmiedel) which dated the epistle in the seventh decade of the first century, but he does not succeed better than Holtzmann or Hollmann in presenting any very satisfactory theory of its origin *c. 100 A.D.* His essay is carefully reviewed by Wernle (*Gött. Gelehrte Anzeigen*, 1905, 347 f.), who adheres to the Pauline authorship, as does Clemen (*Paulus*, i., pp. 115-122). Klöpffer's article in defence of the epistle against the older attacks (*Theol. Studien u. Skizzen aus Ostpreussen*, 1889, viii., pp. 73-140) is almost as difficult to read as it is to refute.

<sup>2</sup> The absence of any explicit quotation from the LXX only throws into relief the extent to which, especially in i. 5 f., O.T. language and ideas have been woven into the tissue of the epistle (Acts xvii. 2, 3, ἀπὸ τῶν γραφῶν).

the writer's mind. Similarly with εἴλατο (ii. 13) and ἰσχύς (i. 9). The occurrence of ἐπιφάνεια (ii. 8), elsewhere only in the pastorals, is certainly striking, and were there more of these words, the case for a later date would be reinforced. But there are not. Besides, the construction of ἐπιφ. here is different from those which occur in the pastorals, and the latter are as likely to have copied 2 Thess. as *vice-versa*, if any literary relationship has to be assumed. The vocabulary thus, as is generally recognised, permits of no more than a *non liquet* verdict. The style, upon the whole, has quite a Pauline ring about it; and, while this may be due to imitation, it would be uncritical to assume this result without examining (iii.) the internal relation of the two epistles. It is on this aspect of the problem that recent critics are content to rest their case (so *e.g.*, Wrede, 3-36, H. J. Holtzmann, in *Zeitschrift für die neutest. Wissenschaft*, 1901, 97-108, and Hollmann, *ibid.*, 1904, 28-38). The so-called (a) discrepancies need not detain us long. The different reasons given by Paul for having supported himself (*cf.* on I. ii. 9; II. iii. 7) are not contradictory but correlative; both are psychologically credible, as expressions of a single experience. Greater difficulty attaches to the apparent change of front towards the second advent. In I. v. 2, the advent is unexpected and sudden;<sup>1</sup> in II. ii. 3 f., it is the climax of a development. But this discrepancy, such as it is (*cf.* on I. v. 3), attaches to almost all the early Christian views of the end; to be instantaneous and to be heralded by a historical prelude were traits of the End which were left side by side not only by Jesus (*cf.* Matt. xxiv. 3 f., 23 f., 32 f.)<sup>2</sup> but by later prophets (*cf.* Rev. iii. 3 = vi. 1 f.). In any case, Paul was more concerned about the practical religious needs of his readers than about any strict or verbal consistency in a region of thought where Christian expectation, like the Jewish tradition to which it generally went back, was as yet far from being homogeneous or definite. The inconsistencies of the two Thessalonian epistles are at least as capable of explanation when they are taken to be variations of one man's mind at slightly different periods as when they are

<sup>1</sup> Not simply for unbelievers, but for Christians. It is hardly fair to explain the difference between the two epistles by confining the suddenness of the advent to the former. Hollmann is right in maintaining this against Jülicher and others, but the pseudonymity of 2 Thess. is by no means a necessary inference from it (see note on v. 3).

<sup>2</sup> This argument is not affected by the recognition of a small synoptic apocalypse in this chapter; even so, the primitive and genuine tradition of the words of Jesus on the end presents the same combination as the Thessalonian letters show. On the general attitude of Paul to the political and retributory elements in the current or traditional apocalyptic, *cf.* Titus, *der Paulinismus* (1900), pp. 47 f.

held to denote the revision and correction of Paul's ideas by a later writer who had to reconcile the apparent postponement of the Advent with the primitive hope. This Baur himself is forward to admit (*Paulus*, Eng. Tr., ii. 93). "It is perfectly conceivable that one and the same writer, if he lived so much in the thought of the παρουσία as the two epistles testify, should have looked at this mysterious subject in different circumstances and from different points of view, and so expressed himself regarding it in different ways." This verdict really gives the case away. Such variations are hardly conceivable if both epistles emanated from a later writer, but they are intelligible, if Paul, living in the first flush and rush of the early Christian hope is held to be responsible for them. (b) The numerous and detailed similarities between the two epistles might be explained by the hypothesis that Paul read over a copy of 1 Thess. before writing 2 Thess., or that his mind was working still along the lines of thought voiced in the former epistle, when he came to write the latter. The first hypothesis is not to be dismissed lightly. The second can be illustrated from any correspondence. It is true that apart from ii. 1-12 the fresh material of 2 Thess. consists mainly in i. 5-12, ii. 15, iii. 2, 13, 14 f., and that there is throughout the letter a certain poverty of expression, a comparative absence of originality, a stiffness in parts, and a stereotyped adherence to certain forms.<sup>1</sup> But in the treatment of a subject like this it was inevitable that some phrases of self-repetition should recur, e.g., the θλίψις-group (i. 4-6), the πίστις-group (i. 4, 10, 11, ii. 11-13, iii. 2, 3), ἐργάζεσθαι, etc. Parts of the letter are unlike Paul. That is practically all we can say. But parts are fairly characteristic of him, and these not only outweigh the others, but dovetail into the corresponding data of 1 Thess. Such incidental agreements are too natural and too numerous to be the artificial mosaic of a later writer.

The internal evidence of ii. 3-12 is no longer adduced as a crucial proof of the un-Pauline origin of 2 Thess. Indeed most recent critics have given up this argument as primary. Fresh investigations into the origins of gnosticism and of the semi-political variations in primitive eschatology have undermined the older hypothesis which relegated this prophecy to the latter part of the first or the opening part of the second century, and it is only necessary to determine which of the possible reconstructions is most suitable to the age of Paul himself. On the whole, no solution of the apocalyptic prophecy

<sup>1</sup> The severer tone (iii. 6-15), as well as the more official tinge, of the letter were as necessary now for the Thessalonians as they were soon to be for the Corinthians (1 Cor. iv. 21, v. 3-5).



in ii 3 f. fits in with the data so well as the early theory that ὁ κατέχων and τὸ κατέχον denote, not the episcopate as a restraint against gnosticism (Hilgenfeld and others), but the Emperor and imperial power of Rome ("quis nisi Romanus status?" Tertullian, *de Resurr.*, xxiv.). Paul had ample experience of the protection afforded by the polity of the empire against the malevolence of the Jews, and he apparently anticipated that this would continue for a time, until the empire fell. But how could the fall of the empire be expected? The answer lies not so much in any contemporary feelings of panic and dismay, as in the eschatological tradition, derived from a study of Daniel, which was evidently becoming current in certain Jewish and early Christian circles, that the empire represented the penultimate stage in the world's history. "And when Rome falls, the world." Hence the tone of reserve and cryptic ambiguity with which Paul speaks of its collapse, "ne calumniam incurreret, quod Romano imperio male optauerit, cum speraretur aeternum" (Aug., *Civ. Dei.*, xx.; so Jerome on 2 Thess. ii. 6). The idea of Rome's downfall could not be spoken of, or at least written about, openly. All that a Christian prophet could do was to hint that this future Deceiver or pseudo-Messiah would prove too strong even for the Restraining Empire, and that King Jesus would ultimately intervene to meet and to defeat him. An entire change came over the spirit of the dream, when, nearly half a century later the imperial cultus in Asia Minor stirred the prophet John to denounce Rome as the supreme antagonist of God. The empire, on this view, was no providential restraint on τὸ μυστήριον τῆς ἀνομίας, but was herself μυστήριον (Rev. xvii. 5), loathsome and dangerous and doomed. This altered prospect lay far beyond the horizon of Paul. The imperial worship had not yet become formidable, and to him the empire, with its administrative justice, stood for a welcome, even though a temporary, barrier against the antagonistic forces of Judaism. The kingdom of God was not the opponent of the empire, but simply the final conqueror of a foe who would prove too strong even for the restraining control of Roman civilisation.

This interpretation of the restraining power<sup>1</sup> implies that the supernatural antagonist issues from Judaism (so especially Weiss, *N.T. Theologie*, § 63). Here again patristic tradition seems to cor-

<sup>1</sup> Cf. Neumann's *Hippolytus von Rom* (Leipzig, 1902), pp. 4 f. The κατέχων is not to be associated with any special emperor, not even with Claudius, whose name has a curious resemblance to it. The theories which identify the Restrainer with Vespasian (as a check on Nero Redivivus), Antichrist, or Domitian. depend on *a priori* conceptions of the epistle's origin and aim.

roborate it. Both Irenæus (*adv. Haer.*, v. 25, i. 30, 2) and Hippolytus (*de Antichristo*, vi., xiv.) expressly state that antichrist is to be of Jewish descent, and the later echoes of the tradition are as pronounced (*cf.* Bousset's *Antichrist*, pp. 24 f., 127 f., 182 f.; *E. Bi.*, 179 f.).<sup>1</sup> Antichrist is to set up his kingdom in Judah; his reign is from Jerusalem, and the Jews are the dupes of his miraculous influence.<sup>2</sup> The ἀποστασία, which Paul anticipates, implies a relationship to God which could not be postulated of Christians, much less of pagans in general who, *ex hypothesis*, "knew not God" (i. 8). The only deliberate anti-Christian movement, which Paul and his friends had already experienced (ἤδη ἐνεργεῖται), was Jewish fanaticism; its professed zeal for the Law was really ἀνομία, as the apostle puts it with a touch of scathing irony.

Paul is plainly operating with a Beliar(l)-saga<sup>3</sup> in this passage. If one could only be certain that Sibyll. iii. 63-73 represented a pre-Christian Jewish fragment, as its context indicates, or that any Christian interpolations were confined to minor phrases like ἐκ δὲ Σεβαστηνῶν, we should have one clear trace of this saga. Belial there works many signs (as in Sibyll. ii. 37, καὶ βελίαρ θ' ἤξει καὶ σήματα πολλὰ ποιήσει ἀνθρώποις), seduces many even of elect believers within Judaism (πολλοὺς πλανήσει, πιστοὺς τ' ἐκλεκτοὺς θ' Ἑβραίους, ἀνόμους τε καὶ ἄλλους ἀνέρας, οἵτινες οὕτω Θεοῦ λόγον εἰσήκουσαν), and is finally turned up, together with his adherents. The suspicions of this passage's Jewish character seem unjustified; it may be taken, without much hesitation, as one reflection of the tradition which was in

<sup>1</sup> Bousset often exaggerates the independence of patristic eschatological tradition; he fails to allow enough for the luxuriant fancies of a later age, which applied the N.T. text arbitrarily to contemporary life. But on this point the evidence is fairly decisive, *viz.*, that the early fathers were not merely building on the text of 2 Thess. ii. 3-6, when they spoke of Antichrist being a seducer whose false worship was set up within a reconstructed temple at Jerusalem.

<sup>2</sup> Professor Warfield (*Expos.*<sup>3</sup> iv. 40 f.) regards the Jewish state as the divine restraint upon the revelation of Rome's self-deification. This view is more sensible than that of the Restrainer as Christianity or the church (*cf.* Reimpell, *Studien u. Kritiken*, 1887, 711-736), but it is difficult to see how Judaism could be said to impose any check upon the imperial cultus; besides, is it likely that Paul would have subtly combined a polemic against the obstinate antagonism of the Jews with a theory of their unconscious protective services to the church?

<sup>3</sup> See R. H. Charles' edition of *Ascensio Isaiae* (pp. lxii.-lxiii.) and M. Friedländer's *Religiösen Bewegungen innerhalb des Judentums im Zeitalter Jesu* (1905, pp. 50 f.). This would be corroborated if Beliar were shown to be, as the latter writer argues (in his *Der Antichrist*, 1901), a pre-Christian embodiment of the Jewish antinomian sect מַיְיִנִּים. For a possible source of such traditions in Paul's case *cf.* 2 Tim. iii. 8.

Paul's mind when he wrote 2 Thess. ii. 2 f. Belial is not indeed named here, as he is in 2 Cor. vi. 15. But he is the opponent of Jesus the true messiah. He appears in human form (*cf. Asc. Isa.*, iv. 2: "Beliar the great ruler, the king of this world will descend . . . in the likeness of a man, a lawless king") as the arch-emissary or agent of Satan. The latter, whom Paul here as elsewhere (in consonance with Jewish tradition) keeps in the background, is the supreme opponent of God; but as God's representative is the Lord Jesus Christ, so Satan's active representative is this mysterious figure, whose methods are a caricature of the true messiah's (see notes below on the passage). This is borne out by the contemporary sense of *Βελίαλ* as *ἄγγελος τῆς ἀνομίας* (*Asc. Isa.*, ii. 4, etc.) or *ἀνομία* (*ἀποστασία*) in LXX. The man of lawlessness, whom Paul predicts, is thus one of whom Belial is a prototype. Only, the apostle fuses this *παράνομος* with the false messiah, originally a different figure, who is represented as the incarnation of Satan, the devil in human embodiment. That he expected this mysterious opponent to rise within Judaism is not surprising under the circumstances. He was in no mood, at this moment of tension, to think hopefully of the Jews. They were a perpetual obstacle and annoyance to him, *ἄποποι καὶ πονηροί*. He had already denounced them as *θεῷ μὴ ἄρεσκόντων* (I, ii. 15), and from this it was but a step to the position, suggested by the tradition perhaps, that their repudiation of God's final revelation in Jesus would culminate in an *ἀποστασία*, which welcomed the last rival of Jesus as God's messiah. His prophecy thus embodies a retort.<sup>1</sup> "You Jews hate and persecute us as apostates from God; you denounce our Jesus as a false messiah. But the

<sup>1</sup> In Dan. viii. 23 f. when the cup of Israel's guilt is full (*πληρουμένων τῶν ἁμαρτιῶν αὐτῶν*), the climax of their punishment came in the person of Antiochus Epiphanes, the presumptuous (*ἡ καρδιά αὐτοῦ ὑψωθήσεται, cf. 2 Thess. ii. 4*) and astute (*τὸ ψεῦδος ἐν χερσίν αὐτοῦ . . . καὶ δόλῳ ἀφανιεῖ πολλούς, cf. 2 Thess. i. 9, 11*). Paul, like the rest of the early Christians, still looked for some immediate fulfilment of this prophecy. In the contemporary malevolence of the Jews towards the gospel he saw a sign of its realisation, as the allusion in 1 Thess. ii. 16 (*εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας*) indicates. The penal consequence of this attitude must have also formed part of his oral teaching at Thessalonica, but he does not mention it till local circumstances drew from him a reminder of the final Deluder who must soon come (2 Thess. ii. 3 f.). It is important to notice this underlying tradition, or application of tradition, in the apostle's mind, on account of its bearing upon the general harmony of the eschatology in the two epistles. Furthermore, since the days of Antiochus Epiphanes, the book of Daniel had made self-deification a note of the final enemy. Any vivid expectation of the End, such as that cherished by a Jewish Christian of Paul's temperament, instinctively seized upon this trait of the false messiah.



false messiah will come from you, and his career will be short-lived at the hands of our Christ." To the Christian the prophecy brought an assurance that, while the coldest and darkest hour must precede the dawn, the dawn was sure to come, and to come soon. Thus in both epistles, but particularly in the second, the reader can see the torch of apocalyptic enthusiasm, streaming out with smoke as well as with red flame, which many early Christians employed to light up their path amid the dark providences of the age. Paul is prophesying—none the less vividly that he does so ἐκ μέρους.

Attempts have also been made, from various sides, to solve the literary problem of the writing by finding in it (a) either a Pauline nucleus which has been worked over, (b) or a Pauline letter which has either suffered interpolation or (c) incorporated some earlier apocalyptic fragment, possibly of Jewish origin. (a) According to Paul Schmidt (*Der erste Thess. nebst einem Excurs über den zweiten gleichn. Brief*, 1885, pp. 111 f.), a Paulinist in 69 A.D. edited and expanded a genuine letter = i. 1-4, ii. 1-2a, ii. 13-iii. 18. But, apart from other reasons, the passages assigned to Paul are not free from the very feature which Schmidt considers fatal to the others, *viz.*, similarity to 1 Thess. And the similarities between ii. 3-12 and the apocalypse of John are very slight. The activity assigned to the editor is too restricted; besides, ii. 3-12 is so cardinal a feature of the epistle, that the latter stands or falls with it—so much so that it would be easier, with Hausrath, to view the whole writing as a scaffolding which rose round the original Pauline nucleus of ii. 1-12. Finally, the literary criteria do not bear out the distinction postulated by both theories. (b) The strongly retributive cast, the liturgical swing, and the O.T. colouring, of i. 6-10 have suggested the possibility of interpolation in this passage (McGiffert, *E. Bi.*, 5054, Findlay, p. lvii.), either as a whole or in part. This is at any rate more credible than the older idea that ii. 1-12 embodies a Montanist interpolation (J. E. C. Schmidt, *Bibliothek für Kritik u. Exegese der N.T.*, 1801, 385 f.) or ii. 1-9 a piece of Jewish Christian apocalyptic (Michelsen, *Theol., Tijdschrift*, 1876, 213 f.). Finally (c) the large amount of common ground between the Jewish and the primitive Christian conceptions of eschatology is enough (see on ii. 5) to invalidate Spitta's lonely theory (*Offenbarung des Joh.*, 497 f., and *Zur Gesch. und Litt. des Urchristentums*, i. 139 f.) of a Caligula-apocalypse, due in part to Timotheus,<sup>1</sup> in ii. 2-12, or the idea of Pierson

<sup>1</sup> Cf. Prof. G. G. Findlay's refutation in *Expos.* ii. 255 f., and Bornemann's paragraphs (pp. 492, 529 f.).

and Naber (*Verisimilia*, 1886, 21 f.) that a pre-Christian apocalypse (i. 5-10, ii. 1-12, iii. 1-6, 14, 15) has been worked up by the unknown Paul of the second century whom the Holland critics find so prolific and indispensable.

The second epistle is inferior, in depth and reach, to the first, whatever view be taken of its origin, but both are especially valuable as indications of the personal tie between Paul and his churches, and as samples of the new literary form which the religious needs of early Christianity created in the epistle. Dryden has hit this off in his well-known lines upon the apostles and their communities :—

As charity grew cold or faction hot,  
Or long neglect their lessons had forgot,  
For all their wants they wisely did provide,  
And preaching by epistles was supplied.  
So great physicians cannot all attend,  
But some they visit and to some they send.  
Yet all those letters were not sent to all,  
Nor first intended, but occasional—  
Their absent sermons.

The Thessalonian epistles were written to supply the lack of further personal intercourse and to supplement instruction already given. They were not treatises designed to convey the original teaching of the apostles ; they imply that, and they apply it along special lines, but they are not protocols of doctrine (*cf.* note on 1 Thess. iv. 4). At the same time, "occasional" must not be taken to mean casual or off-hand. Paul dictated with some care. His ideas are not impromptu notions, nor are they thrown out off-hand ; they represent a prolonged period of thought and of experience. Even these, the least formal of his letters, though written for the moment's need, reflect a background of wide range and fairly matured beliefs. Nevertheless, they are hardly "absent sermons". "Letters mingle souls," as Donne remarked, and 1 Thessalonians in particular is the unpremeditated outpouring of a strong man's tender, firm, and wise affection for people whom he bore upon his very heart. It is the earliest of Paul's extant letters, and it delivers the simpler truths of the Christian faith to us with all the dew and the bloom of a personal experience which not only enjoined them but lived to impart them. Both epistles show, as Jowett puts it, how Paul was "ever feeling, if haply he may find them, after the hearts of men". "He is not a bishop administering a regular system, but a person dealing with other persons out of the fulness of his own mind and nature. . . . If they live, he lives ; time and distance never snap the cord of

sympathy. His government of them is a sort of communion with them; a receiving of their feelings and a pouring forth of his own."

§ 6. *External Evidence, Text, and Literature of both Epistles.*—As both epistles are included not only in the Muratorian canon but in Marcion's strictly Pauline collection (Tert. *adv. Marc.* v. 15; Epiph., *Haer.* xlii. 9), they must have been known and circulated by the first quarter of the second century, although quotations (mainly of the eschatological sections) do not emerge till Irenæus and Tertullian. Both Clement of Alexandria and Origen used them, and other evidence of their existence will be found in any text book of the N.T. Canon. But the so-called allusions to 1 Thess. in the earlier apostolic fathers are, for the most part, scanty and vague; e.g., of i. 5 and iv. 2 in Clem., Rom. xlii. 3. Hermas, *Vis.* iii. 9, 10 (εἰρηνεύετε ἐν αὐτοῖς) might go back to Mark as easily as to Paul (*cf.* on v. 13), though there is a similarity of context, while the general correspondence of outline between iv. 14-16 and Did. xvi. 6 (revelation of the Lord, trumpet, resurrection) may imply no more than a common use of tradition, if not of Matt. xxiv. The use of the epistle in the correspondence of Ignatius is probable, but far from certain; e.g., i. 6 in Eph. x. 3 (μνηταὶ δὲ τοῦ Κυρίου σπουδάζωμεν εἶναι, different context); ii. 4 in Rom. ii. 1 (οὐ θέλω ὑμᾶς ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ), and v. 17 in Eph. x. 1 (ἀδιαλείπτως προσεύχεσθε, *si vera lectio*). There is but one parallel in Barnabas, iv. 9 = Barn. xxi. 6 (γένησθε δὲ θεοδιδάκτοι, different context). This scarcity of allusions is not surprising. The comparative lack of doctrinal interest in the first epistle, and its personal, intimate contents, would prevent it from being so often read and cited as the other Pauline letters. The second epistle, however, was evidently known to Justin Martyr (*Dial.* xxxii., cx., cxvi.) as well as to Polycarp who not only alludes to iii. 15 (in xi. 4, "et non sicut inimicos tales existimetis") but misquotes i. 4 (in quibus laboravit beatus Paulus, qui estis in principio epistulae eius, de vobis enim gloriatur in omnibus ecclesiis) as if it were addressed to the Philippians (*cf.* Wrede, 92 f.); and such data prove the circulation of 1 Thess. as well. The echoes of 2 Thess. in Barnabas (2 Thess. ii. 6 = Barn. xviii. 2; ii. 8, 12 = xv. 5) indicate rather more than a common basis of oral tradition (so Rauch in *Zeitschrift für die Wissensch. Theologie*, 1895, 458 f.), and, like the apocalypse of John, it appears to have been circulated in Gaul before the end of the second century (*cf.* letter from churches of Lyons and Vienne, Eus. *H. E.*, v. 1).

The text printed in this edition agrees generally with that of most critical editors. To save space, all textual notes have been cut out,



except where a variant reading bears directly on the exposition, or possesses some independent interest. Since Alford published his edition, the chief foreign commentaries have been those of von Hofmann (1869), Reuss (1878-9), Lünemann (Eng. tr., 1880) and Bornemann (1894) in Meyer's series, Schäfer (1890), Zöckler (1894), Zimmer's *Theologischer Commentar* (1891), Schmiedel (*Hand Commentar*, second edition, 1892, incisive and thorough), S. Goebel (second edition, 1897), B. Weiss (second edition, 1902), Wohlenberg (in Zahn's *Kommentar*, 1903; sec. ed. 1908), and Lueken (in *Die Schriften des N.T.*, 1905); in English, those of Eadie (1877), Alexander (*Speaker's Comm.*, 1881), Dr. Marcus Dods (*Schaff's Comm.*, iii., 1882), Dr. John Hutchinson (1884), Dr. J. Drummond (*Internat. Hdbk. to N.T.*, ii., 1899), and Dr. Adeney (*Century Bible*, n. d.), with three recent and able editions of the Greek text by Lightfoot (*Notes on Epp. of St. Paul*, 1895, pp. 1-92), Prof. G. G. Findlay (*Cambridge Greek Testament*, 1904), and Dr. G. Milligan (1908). Of the older works, the editions of L. Pelt (1830), H. O. Schott (1834), and A. Koch (on the first epistle, second edition, Berlin, 1855), in German, together with those of Ellicott (fourth edition, 1880) and Jowett (third edition, 1894), deserve special notice. Dr. Denney's terse exposition (*Expositor's Bible*, 1892), Lightfoot's essay (*Biblical Essays*, 251-269), and E. H. Askwith's *Introduction to the Thessalonian Epistles* (1902), together with the articles of Lock (Hastings' *D.B.*, iv. 743-749) and A. C. McGiffert (*E. Bi.*, 5036-5046), and Dr. W. Gunion Rutherford's translation (1908), will furnish the English student with all necessary material for a general study of the epistles. Zimmer's monograph (*Der Text der Thess. Briefe*, 1893) and article on 2 Thess. (*Zeits. f. wiss. Theol.*, xxxi. 322-342) give a competent survey of the textual data.

The abbreviations are for the most part familiar and obvious; e.g., Blass = *Neutest. Grammatik*, Burton = *Moods and Tenses* (1894), Deissmann = *D.'s Bible Studies* (Eng. tr., Edinburgh, 1901), DCG = *Hastings' Dictionary of Christ and the Gospels* (1907-1908), *E. Bi.* = *Encyclopædia Biblica*, Field = *Otium Norvicense*, part iii. (1899), Moulton = J. H. Moulton's *Grammar of N.T. Greek*, vol. i. (1906), Viteau = Viteau's *Étude sur le grec du N.T.* (1893, 1896), Win = Schmiedel's edition of G. B. Winer's *Grammatik* (Göttingen, 1894 f.). With regard to the references to Sap. (*i.e.*, The Wisdom of Solomon), it must be remembered that Paul in all likelihood knew this writing at first hand.

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α̃.

Ι. 1. ΠΑΥΛΟΣ καὶ <sup>a</sup> Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλο- <sup>a</sup> Cf. on 2  
νικέων ἐν <sup>b</sup> Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ · <sup>c</sup> χάρις ὑμῖν καὶ <sup>b</sup> On ab-  
εἰρήνῃ. <sup>c</sup> sence of  
article,  
see Blass,  
§§ 46. 6,  
47. 10.

2. <sup>d</sup> Εὐχαριστοῦμεν τῷ Θεῷ <sup>e</sup> πάντοτε περὶ <sup>f</sup> πάντων ὑμῶν, <sup>g</sup> μνείαν  
ποιούμενοι <sup>h</sup> ἐπὶ τῶν προσευχῶν ἡμῶν 3. <sup>i</sup> ἁδιαλείπτως, μνημονεύ- <sup>c</sup> See on 1  
Cor. i. 3  
and Eph.  
i. 2.

d So Col. i. 3.

e Eph. v. 20.

f Eph. i. 16.

g v. 17; Rom. i. 9

CHAPTER I.—Ver. 1. *Greeting*.—As any trouble at Thessalonica had arisen over Paul's character more than his authority, or rather as his authority had been struck through his character, he does not introduce his own apostolic rank or that of his colleagues (ii. 6) in the forefront of this letter, which is intimate and unofficial throughout. Silvanus is put before Timothy as an older man and colleague, and also as Paul's special coadjutor in the local mission. Acts never mentions Timothy in the Macedonian mission till xvii. 14, where he appears beside Silvanus. This does not mean (Bleek) that Timothy took no part in the work at Thessalonica; his intimate relations with the church forbid this supposition. Probably he is left unnoticed as being a junior subordinate, till the time comes when he can act as an useful agent of his leaders.—ἐκκλ. a pagan term appropriated by Christianity. An implicit contrast lies in the following words (so in ii. 14): there were ἐκκλησίαι at Thessalonica and elsewhere (cf. Chrysostom and Orig., *Cels.* III. xxix.-xxx.) which had not their basis and being ἐν . . . Χριστῷ. The latter phrase is a suggestive and characteristic periphrasis for "Christian," and the omission of the ἐν before κυρίῳ, as of τῇ before ἐν, is enough to show that the seven words form a unity instead of a double antithesis to "pagan" and "Jewish" respectively.—κυρίῳ Ἰησοῦ Χριστῷ, a new κύριος (= dominus) for people like the Thessalonians who were hitherto familiar with the title as applied to Claudius (cf. Wilcken's *Griechische*

*Ostraka*, 1899, s.v.) the emperor, or to the God of the Jews (cf. Knowling's *Witness of the Epistles*, 260 f.). See the ample discussion in Kattenbusch, *das Apost. Symbol*, ii. 596 f., with his note (pp. 691 f.) on ἐκκλησία. The hope and help of God implied that Christians must hold together, under their κύριος. "No Christian could have fought his way through the great dark night of idolatry and immorality as an isolated unit; the community was here the necessary condition for all permanent life" (Wernle, *Beginnings of Christianity*, i. 189).

Vv. 2-10. *Thanksgiving for the origin and achievements of the church*.—Ver. 2. Whenever Paul was at his prayers, he remembered his friends at Thessalonica; and whenever he recalled them his first feeling was one of gratitude to God (see iii. 9) for the Christian record which, as individuals and as a church (πάντων) they displayed of active faith (i. 4-10, ii. 13-16), industrious love (iv. 9 f.), and tenacious hope (v. 1-11). And not Paul alone. The plural implies that all three missionaries prayed together.—εὐχαριστοῦμεν. The greeting is followed, as in ordinary letters of the period, by a word of gratitude and good wishes. εὐχ. is common in votive inscriptions, in connection with thanksgiving to a god. But while Paul, in dictating his letter, starts with a conventional epistolary form, the phrase immediately expands loosely into μνημ . . . θεοῦ (μνείαν π. as frequently in ethnic phraseology).

Ver. 3. ἁδιαλ. Neither distance nor fresh interests make any difference to his

<sup>b</sup> See on 2 Cor. ii. 4 and Heb. vi. 10-11. With gen. as Rom. v. 2; cf. Win. § 30. 12, c. <sup>i</sup> Cf. iii. 9, 13 and other side in II. i. 4. <sup>k</sup> Cf. iii. 5. <sup>l</sup> II. ii. 13. See Col. iii. 12 and Deut. xxxiii. 12. <sup>m</sup> Blass, § 20, 1. <sup>n</sup> Gal. iii. 14. <sup>o</sup> Cf. 1 Cor. ii. 1-4, iv. 19-20. <sup>p</sup> "At most of rhetorical value" (Sx. *Lang. N.T.* 158). <sup>q</sup> Clem. Rom. xlii. 3. <sup>r</sup> Cf. Introd. § 1, i; ii. 13-14, and on 2 Cor. xi. 4. <sup>s</sup> 1 Cor. xi. 1. <sup>t</sup> Rom. xiv. 17; Gal. v. 22.

οντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἁγάπης καὶ τῆς ὑπομονῆς τῆς ἡλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμ-  
προσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. 4. <sup>k</sup> εἰδότες, ἀδελφοὶ ἡγαπη-  
μένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν. 5. ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ  
ἐγενήθη <sup>m</sup> εἰς ὑμᾶς ἐν ὁ λόγῳ μόνον ἀλλὰ καὶ ἐν ὁ δυνάμει καὶ <sup>p</sup> ἐν  
Πνεύματι Ἀγίῳ καὶ <sup>q</sup> πληροφορία πολλῇ, καθὼς οἴδατε οἱ ἐγενήθη-  
μεν ἐν ὑμῖν δι' ὑμᾶς. 6. καὶ ὑμεῖς <sup>r</sup> μιμηταὶ ἡμῶν ἐγενήθητε <sup>s</sup> καὶ  
τοῦ Κυρίου, <sup>t</sup> δεξάμενοι τὸν λόγον ἐν <sup>u</sup> θλίψει πολλῇ μετὰ <sup>v</sup> χαρᾶς

affection; his life is bound up with their welfare; his source of happiness is their Christian well-being (cf. ii. 17-20, iii. 7-10). The adverb (a late Greek formation, cf. *Expos.*, 1908, 59) goes equally well with the preceding or with the following words; better with the former, on the whole, as the participles then open the successive clauses in 2, 3 and 4.—*ὑμῶν* is prefixed for emphasis to the three substantives which it covers, while the closing *ἐμπροσθεν* . . . *ἡμῶν* (cf. ii. 19) gathers up the thought of *μνημον*.—Faith in one sense is a work, but Paul here (as in Gal. v. 6) means faith that does work (*opus opponitur sermoni inani*, Bengel), by producing a change of life and a cheerful courage under trials. It would be no pleasure to recall a merely formal or voluble belief, any more than a display of Christian love (cf. Col. i. 4) which amounted simply to emotions or fitful expressions of goodwill, much less a hope which could not persist in face of delay and discouraging hardships.

Ver. 4. The practical evidence of the Spirit in their lives showed that God had willed to enrol them among His chosen people (note the O.T. associations of *beloved by God* and *election*), just as the same consciousness of possessing the Spirit gave them the sure prospect of final entrance into the Messianic realm—an assurance which (ver. 6) filled them with joy amid all their discomforts. The phenomenon of the Spirit thus threw light backwards on the hidden purpose of God for them, and forwards on their prospect of bliss.—Recollections depend on knowledge; to be satisfied about a person implies settled convictions about his character and position. The apostles feel certain that the Thessalonian Christians had been truly chosen and called by God, owing to (a) the genuineness and

effectiveness of their own ministry at Thessalonica, where they had felt the gospel going home to many of the inhabitants, and (b) the genuine evidence of the Thessalonians' faith; (a) comes first in ver. 5, (b) in vv. 6 f. In ii. 1 f. Paul reverts to (a), while in ii. 13-16 (b) is again before his mind. As the divine *ἐκλογή* manifested itself in the Christian qualities of ver. 3, Paul goes back to their historical origin.

Ver. 5. ὅτι = "inasmuch as".—τὸ εὐαγγ. ἡμῶν, the gospel of which the apostles, and by which their hearers, were convinced. As the *καθὼς* clause indicates, *πληροφ.* must here denote personal conviction and unfaltering confidence on the part of the preachers. The omission of the *ἐν* before *πληρ.* throws that word and *πνεύματι* together into a single conception, complementary to *δυνάμει*, which here has no specific reference to miracles, but to the apostles' courage (ii. 2), honesty and sincerity (4, 5), devotion (7, 8), earnestness (9), and consistency (10). The effect of the Spirit on the preachers is followed up (in ver. 6) by its effect on the hearers; and this dual aspect recurs in ver. 9 (we and you). *ἐν* (om. Blass) *ὑμῖν* = "among you".

Ver. 6. *θλίψει* . . . *χαρᾶς*, cf. for this paradox of experience, Mazzini's account of his comrades in the Young Italy movement: "We were often in real want, but we were light-hearted in a way and smiling because we believed in the future". The gladness of the primitive Christian lay in the certainty of possessing soon that full salvation of which the Spirit at present was the pledge and foretaste. In view of Ps. li. 13, 14 it is hardly correct to say, with Gunkel (*Wirkungen des heiligen Geistes*, 71), that this connection of joy and the Spirit was entirely foreign to Judaism.



Πνεύματος Ἀγίου, 7. ὥστε γενέσθαι ὑμᾶς <sup>u</sup> τύπον <sup>1</sup> πᾶσι τοῖς πιστεύ- u 1 Pet. v.  
ουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. 8. ἀφ' ὑμῶν γὰρ <sup>v</sup> ἐξήχη- 3. Cf.  
ται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ <sup>v</sup> ἀλλὰ <sup>v</sup> 17.  
ἐν <sup>x</sup> παντὶ τόπῳ ἢ <sup>7</sup> πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξεληλύθεν, ὥστ- 17.  
ε <sup>u</sup> μὴ <sup>u</sup> χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. 9. <sup>a</sup> αὐτοὶ γὰρ περὶ <sup>b</sup> ἡμῶν ἀπ- cf. Joel  
αγγέλλουσιν ὅποιαν <sup>c</sup> εἴσοδον ἔσχομεν πρὸς ὑμᾶς καὶ πῶς <sup>d</sup> ἐπεστρέψατε 11. 14  
<sup>e</sup> πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ <sup>f</sup> ζῶντι καὶ <sup>g</sup> ἀληθινῷ x 3 Macc.  
10. καὶ <sup>h</sup> ἀναμένειν τὸν υἱὸν αὐτοῦ <sup>i</sup> ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ 11. 2.  
τῶν νεκρῶν, Ἰησοῦν, τὸν <sup>k</sup> ῥυόμενον ἡμᾶς ἐκ τῆς <sup>l</sup> ὀργῆς τῆς ἐρχομένης. <sup>m</sup> 77; 13.  
Rom. i. 8; Clem. 1. 2; Acts xviii. 1f. Cf. i Cor. i. 2; Acts xviii. 1f. Rom. i. 8; Clem. Rom. xxxv. 5.

Philemon 5: = "the fact of your faith in God". z iv. 9, v. 1. a "people, wherever we go".  
b i.e., us, apostles. c Cf. Ps. cxx. (cxxi.) 8; LXX. d See on Acts xiv. 15. Cf. Jer. iii. 22  
(LXX). e Cf. Eph. ii. 12. f See on Rev. vii. 2. g See on John vi. 57; Rev. iii. 7, etc.  
Only here in Paul. h Isa. lix. 11, 20; Aesch., *Eum.*, 243. i Phil. iii. 20. k Cf. Burton,  
M.T. 429, and on 2 Cor. i. 10. l Rom. v. 9; cf. below, v. 9 (negat. side of ἐκλογῇ).

<sup>1</sup> For τυπους (NACGKLP, g, syr.P, Chrys., Theod., etc., Calvin, Schott, Alexander, Koch, Wohl., Zim.), conformed to υμᾶς, read τυτων with BD\* vss. edd.

Ver. 8. ἡ πίστις . . . ἐξελ. (Rom. x. 18), by anacoluthon, reiterates for emphasis ἀφ' ὑμῶν . . . κυρίου (ὁ λόγος τ. Κ. depending for its effectiveness on the definite testimony of Christians). Paul is dictating loosely but graphically. The touch of hyperbole is pardonable and characteristic (cf. Rom. i. 8; 1 Cor. iv. 17; Col. i. 6); but the geographical and commercial position of Thessalonica see *Introd.*, p. 5) must have offered ample facilities for the rapid dissemination of news and the promulgation of the faith, north and south, throughout European Greece (*Encycl. Bibl.*, i. 32). The local Christians had taken full advantage of their natural opportunities. Through their imitation of the apostles (see *Introd.*, p. 7) and of Christ (here as in 1 Peter ii. 19-21, in his sufferings), they had become a pattern for others. The ἐν τῇ is omitted before Ἀχαΐα here because M. and A. are grouped together, over against π. τ.—ὥστε . . . γὰρ, the reputation of the apostles rested upon solid evidence.

Ver. 9. The positive and negative aspects of faith: "Videndum est ut ruinam errorum sequatur aedificium fidei" (Calvin).—ἀληθινῷ = "real" as opposed to false in the sense of "counterfeit".—ζῶντι, as opposed to dead idols (see above, p. 5) impotent to help their worshippers. Elsewhere the phrase (cf. 1 Tim. iii. 15; Heb. iii. 12) "implies a contrast with the true God made practically a dead deity by a lifeless and rigid form of religion" (Hort, *Christian Ecclesia*, 173). Nothing brings home the reality of God (i.e., as Father, vv. 1-3)

to the Christian at first so much as the experience of forgiveness.

Ver. 10. In preaching to pagans, the leaders of the primitive Christian mission put the wrath and judgment of God in the forefront (cf. Sabatier's *Paul*, 98 f.), making a sharp appeal to the moral sense, and denouncing idolatry (cf. Sap., xiv., 12 f., 22 f.). Hence the revival they set on foot. They sought to set pagans straight, and to keep them straight, by means of moral fear as well as of hope. Paul preached at Thessalonica as he did at Athens (Acts xvii. 29-31; see Harnack's *Expansion of Christianity*, i. 108 f.) and the substance of his mission-message on the wrath of God is preserved in Rom. i. 18—ii. 16. The living God is manifested by His raising of Jesus from the dead, His awakening of faith in Christians, and His readiness to judge human sin in the hereafter. Seeberg (*der Katechismus der Urchristenheit*, 82-85) finds here an echo of some primitive Christian formula of faith, but his proofs are very precarious.—τὸν υἱὸν αὐτοῦ. This marked them out from Jewish proselytes, who might also be said to have turned from idols to serve the living God. The quiet combination of monotheism and a divine position of Jesus is striking (cf. Kattenbusch, *op. cit.*, ii. 550 f.).—ἐκ τῶν οὐρανῶν . . . ἐκ τ. νεκρῶν, both the hope and the historical fact lay outside the experience of the Thessalonians, but both were assured to them by their experience of the Spirit which the risen Jesus had bestowed, and which guaranteed His final work. Were it not for touches like the

<sup>a</sup> = "re-member," as 1 Cor. i. 16 (cf. 187).  
<sup>b</sup> Cf. i. 5, and 1 Cor. xv. 10.  
<sup>c</sup> See on Acts xvi. 19 f.  
<sup>d</sup> See on Eph. vi. 20 and Acts ix. 26; on form cf. Win. § 5, 26 b. e iii. 9; II. i. 11-12. f Cf. Phil. i. 30, g "appeal" (cf. Polyb. iii. 109, 6), h Sc. ἐστίν, cf. 2 Cor. vi. 8. i 2 Cor. iv. 2 and xli. 16. k 2 Macc. iv. 3. l Cf. Gal. ii. 7.

<sup>1</sup> The second οὐδε (ΣABCD\*GP, min., etc., edd.) [cf. II. iii. 7-8] is preferable to the v. i. οὔτε (Pelt, Hofm., Wohl.); for ἀκαθαρσίας, Benti. conj. "forte ἐξ ἀν. ἀρεσκίας" [i.e. ἀνθρωπαρεσκίας].

deeper sense of δουλεύειν, the celestial origin of Jesus, and the eschatological definition of ὄργη, one might be tempted to trace a specious resemblance between this two-fold description of Christianity at Thessalonica and the two cardinal factors in early Greek religion, viz., the service of the Olympian deities (θεραπεύειν) and the rites of aversion (ἀποπωμαί) which were designed to deprecate the dark and hostile powers of evil. Paul preached like the Baptist judgment to come. But his gospel embraced One who baptised with the Spirit and with the fire of enthusiastic hope (cf. 1 Cor. i. 7).

CHAPTER II.—Vv. 1-12. An *apologia pro vita et labore suo*.

Ver. 1. αὐτοί, as opposed to the α. of i. 9.—γέγονεν κ.τ.λ., our mission was a vital success, as its results still show. For its motives and methods were genuine (2-12).

Ver. 2. "Though we had suffered—aye and suffered outrage" in one town, yet on we went to another with the same errand; a practical illustration of Matt. x. 23.

Ver. 3. γάρ: Our mission (whatever that of others may be) is not the outcome of self-seeking, otherwise it would readily be checked by such untoward circumstances. Our confidence is in God, not in ourselves; our work is not self-appointed but a sacred trust or commission, for which we are responsible to Him (4). Hence, discouragement and hesitation are impossible. Paul argues that the very fact of their cheerful perseverance at Thessalonica, after their bad treatment at Philippi, points to the divine source and strength of their mission; what impelled them was simply a sense of lasting responsibility to God, upon the one hand, and an overpowering devotion to men upon

the other (cf. the δι' ὑμᾶς of i. 5), for the gospel's sake. Had the apostles yielded to feelings of irritation and despondency, giving up their task in Macedonia, after the troubles at Philippi, or had they conducted themselves at Thessalonica in such a way as to secure ease and profit; in either case, they would have proved their mission to be ambitious or selfish, and therefore undivine. As it was, their courage and sincerity were at once the evidence and the outcome of their divine commission.—πλάνης, "error" (cf. Armitage Robinson on Eph. iv. 14). Their preaching did not spring from some delusion or mistake. Paul was neither fool nor knave, neither deceived nor a deceiver (δόλω). Nor was his mission a sordid attempt (ἀκαθαρσίας) to make a good thing out of preaching, the impure motive being either to secure money (cf. πλεονεξίας ver. 5, and ver. 9), or to gain a position of importance (ver. 6) and popularity. Cf. Tacit., *Annal.*, vi, 21 (of Tiberius' attitude to astrologers) "si uanitatis aut fraudum suspicio incesserat". Both features were only too familiar in the contemporary conduct of wandering sophists, ἀρεταλόγοι, and thaumaturgists (e.g., Acts xiii. 10, and Clemens' article in *Neue Kirchl. Zeitschrift*, 1896, 151 f.) whose practices would also explain the literal interpretation of ἀκ. (= sensuality). But the context favours the associations of greed (cf. Eph. v. 3), as in the case of πλεονεξία. On the persuasiveness of sincerity in a speaker, i.e., the extent to which his effectiveness depends upon his hearers' conviction of his own earnestness and honesty, see Aristotle's analysis of ἠθικὴ πίστις (*Rhet.*, ii. 1) and Isocrates' description of εὐνοίας δυνάμεις (*Orat.*, xv. 278, 279).

Ver. 4. "As God, who tests our hearts, has attested our fitness to be

τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἄρεσκοντες, ἀλλὰ ὡς θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5. οὔτε γὰρ ποτε ἐν λόγῳ ἠκολακείας ἐγενήθημεν, ἵνα ὡς οἴδατε, οὔτε ἐν ᾧ προφάσει πλεονεξίας ὁ θεὸς μάρτυς. 6. οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀπ' ὑμῶν οὔτε ἀπ' ἄλλων, ἵδυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. 7. ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα. 8. οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς,

Win.-Schm. § v. 13c.

q "any pretext," cf.

on 2 Cor. xi. 12, ii. 17; 2 Pet. ii. 3.

r Cf. John

viii. 50, v. 41-44.

s e.g. i. 9.

t Cf. 1 Cor. ix. 1 f.

u of a father (ver. 11) in e.g. Hom.

Iliad, xxiv. 770, Odyssey, ii. 234.

v = ὅταν (Viteau, i. 217).

wiii. 1; see on Rom. xv. 26

= "we were willing."

x Rom. i. 11. So. 2 Cor. viii. 5 (force of this example).

y Cf.

Burton, M.T. 481.

Here only

(N.T.),

<sup>1</sup> The important variant *νηπιοι*, which is even better attested (cf. WH ii. 128), and is adopted, e.g., by Bentley, Lachm., Schrader, Jowett, Zimmer, Bispington, WH, Lgt., and Wohl., probably arose from a not uncommon dittography of the final N in the preceding word: *νηπιος* "properly implies the kindness of a superior" (Liddell and Scott s.v.), whereas *νηπιος* has usually associations of immaturity in Paul.

entrusted with the gospel," a characteristic play on the word. The definite commission of the gospel excluded any weak attempt to flatter men's prejudices or to adapt oneself to their tastes. Hence the thought of the following verse.

Ver. 5. "Never did we resort to words of flattery" (in order to gain some private end); cf. Arist., *Eth. Nik.*, iv. 6. As self-interest is more subtle than the desire to please people (which may be one form of self-interest), the appeal is changed significantly from κ. ο. to θεὸς μάρτυς (Rom. i. 9): "avaritia aut ambitio, duo sunt isti fontes ex quibus manat totius ministerii corruptio" (Calvin). Cf. Introduction, § 1—on θεός and ὁ θεός, cf. Kattenbusch, *das Apost.* Symbol, ii. 515 f.

Ver. 6. To put a full stop after ἄλλων, and begin a new sentence with δυνάμενοι (so e.g., Vulgate, Calvin, Koppe, Weizsäcker, H. J. Gibbins, *Exp. Ti.*, xiv. 527), introduces an awkward asyndeton, makes ἄλλα follow a concessive participle very awkwardly, and is unnecessary for the sense.

Ver. 7. ἐν βάρει εἶναι = "be men of weight," or "be a burden" on your funds. Probably both meanings are intended, so that the phrase (cf. Field, 199) resumes the ideas of πλεον. and ἀνθ. δόξαν (self-interest in its mercenary shape and as the love of reputation) which are reiterated in vv. 7-12, a defence of the apostles against the charges, current against them evidently in some circles (probably pagan) at Thessalonica,

of having given themselves airs and unduly asserted their authority, as well as of having levied or at any rate accepted contributions for their own support.—ἀπόστολοι were known to any of the local Christians who had been Jews (cf. Harnack's *Expansion of Christianity*, i. 66 f., 409 f.), since agents and emissaries (ἀπόστολοι) from Jerusalem went to and fro throughout the synagogues: but ὁ Χριστοῦ was a new conception. The Christian ἀπόστολοι had their commission from their heavenly messiah.—ἥπιοι (2 Tim. ii. 24); as Bengel observes, there was nothing *ex cathedra* about the apostles, nothing selfish or crafty or overbearing. All was tenderness and devotion, fostering and protecting care, in their relations to these Thessalonian Christians who had won their hearts. To eschew flattery (5) did not mean any indifference to consideration and gentleness, in their case; they were honest without being blunt or masterful.—τροφός, a nursing mother (cf. Hor., *Ep.* i. 4, 8). "In the love of a brave and faithful man there is always a strain of maternal tenderness; he gives out again those beams of protecting fondness which were shed on him as he lay on his mother's knee" (George Eliot). Rutherford happily renders: "On the contrary, we carried ourselves among you with a childish simplicity, as a mother becomes a child again when she fondles her children".

Ver. 8. ὁμειρόμενοι (cf. Job iii. 21, LXX; Ps. lxi. 2, Symm.) = "yearning



z Cf. 1 Cor. διότι ἡ ἀγαπητοὶ ἡμῖν ἐγενήθητε. 9. μνημονεύετε γὰρ, ἀδελφοί, xiii. 5.  
 a Cf. II. iii. τὸν ἁκόπον ἡμῶν καὶ τὸν ἁμόχθον· νυκτὸς καὶ ἡμέρας ἔργαζόμενοι 8 and 2  
 Cor. xi. ἑπρὸς τὸ μὴ ἔπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγ-  
 b Cf. Acts γέλιον τοῦ Θεοῦ. 10. ὑμεῖς ὁ μάρτυρες καὶ ὁ Θεός, ὡς ὁ δόσις καὶ  
 xviii. 3. δικαίως καὶ ἁμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11. καθ-  
 c Cf. 2 Cor. iii. 13 for constr. ἄπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, ἡ παρα-  
 d Cf. 2 Cor. ii. 5. καλοῦντες ὑμᾶς καὶ ἡ παραμυθούμενοι 12. καὶ ἡ μαρτυρόμενοι ἡ εἰς τὸ  
 e 1 Sam. xii. 3; Num. xvi. 15; Acts xx. 23. ἡ περιπατεῖν ὑμᾶς ἡ ἀξίως τοῦ Θεοῦ τοῦ ἡ καλοῦντος ὑμᾶς εἰς τὴν  
 f Only here in N.T., "pious-ly". Cf. Eph. iv. 24. 13. Καὶ διὰ ὁ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἡ ἀδιαλείπτως,  
 ὅτι παραλαβόντες ἡ λόγον ἀκοῆς παρ' ἡμῶν ἡ τοῦ Θεοῦ ἡ ἐδέξασθε οὐ  
 λόγον ἀνθρώπων ἀλλὰ καθὼς ἔστιν ἀληθῶς λόγον Θεοῦ, ὅς καὶ  
 g Cf. v. 23 (Clem. Rom. xlv. 4). h See on Acts xx. 31. i Cf. iv. 1 and on 1 Cor. xiv. 3, with 2 Macc. xv. 8-9. k Eph. iv. 17; see on Acts xx. 26 and Gal. v. 3. l See on Phil. i. 27; ethnic phrase (Deissm. 248). m See on Rom. viii. 28. ix. 11 and Gal. v. 8. n Cf. II. ii. 14. o As well as i. 2 f. p i. 3. q Cf. Heb. iv. 2. ἀκ. = id quod auditur. r With λόγον, cf. Win. § 30. 12d. s Cf. i. 6. t i.e. the word.

<sup>1</sup> μαρτυρομενοι (ΣBD<sup>b</sup>cHKL, 17, 47, Chrys., Dam., etc., edd.) is preferable to the passive variant μαρτυρουμενοι, a corrupt western reading which has been conformed to παραμ.

for, or, over". εὐδοκ., for absence of augment cf. W. H., ii. 161, 162.—διότι causal ("for as much as"), almost = γάρ (as in Modern Greek).

Ver. 9. "Paul means by the phrase, night and day, that he started work before dawn; the usage is regular and frequent. He no doubt began so early in order to be able to devote some part of the day to preaching" (Ramsay, *Church in Roman Empire*, p. 85). Paul, to the very last (cf. Acts xx. 29 f.), seems to have been sensitive on this point of independence.

Ver. 10. "We made ourselves yours" (cf. 8), the dative going closely (as Rom. vii. 3) with the verb, which is qualified (as in 1 Cor. xvi. 10) by the adverbs; so Born., Pindlay.—ὑμῖν κ.τ.λ. (dative of possession). Paul had met other people at Thessalonica, but only the Christians could properly judge his real character and conduct.

Ver. 11. καθάπερ, sharper than καθώς. Viteau (ii. 111) suggests that κ. ο. is a parenthesis, and ὡς a causal introductory particle for the participles ("heartening," "encouraging," "adjuring") which in their turn depend on ὑμῖν. . . ἐγενήθημεν, but the likelihood is that in the rush of emotion, as he dictates, Paul leaves the participial clause without a finite verb (so e.g., 2 Cor. vii. 5).—ὡς

πατὴρ κ.τ.λ. (cf. ὡς ἐὰν τροφός, 7). The figure was used by Jewish teachers of their relationship to their pupils. Cf. e.g., the words of Eleazar b. Azarja to his dying master, "Thou art more to Israel than father or mother; they only bring men into this world, whereas thou guidest us for this world and the next". Catullus, lxii. 4 (dilexi tum te non tantum ut ulgus amicum, sed pater ut natos diligit et generos).

Ver. 12. ἀξίως in this connection (see references) was a familiar ethnic phrase. C. Michel (in his *Recueil d'inscriptions grecques*, 1900, 266, 413) quotes two pre-Christian instances with τῶν θεῶν.—εἰς τὸ, κ.τ.λ., grammatically meaning either the object or the content of the solemn charge (cf. Moulton, 218 f.). The ethic is dominated by the eschatology, as in iii. 13, v. 23.

Vv. 13-16. Further thanksgiving for their endurance of trial.

Ver. 13. "And for this we also render thanks, viz., that;" the καί, by a loose but not unusual (cf. iii. 5; Rom. iii. 7, v. 3, etc.) construction, goes not with the pronoun but with the verb, or simply emphasises the former (e.g., Soph., *Oed. Col.*, 53, 520, etc.).—τοῦ θεοῦ comes in so awkwardly that one is tempted to regard it, with Baljon and some other Dutch critics, as a scribal gloss.

"ἐνεργείται ἐν ὑμῖν τοῖς πιστεύουσιν. 14. ὑμεῖς ὅ γὰρ μιμηταὶ ὡς ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15. τῶν καὶ τὸν Κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προφήτας<sup>1</sup> καὶ ἡμᾶς ἐκδιωξάντων καὶ Θεῷ μὴ ἄρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16. ὁ κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος].

17. Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας (ὁ προσώπῳ οὐ καρδίᾳ)<sup>1</sup> περισσοτέρως ἐσπουδάσαμεν τὸ πρόσ-

49 (Acts xvii. 5-14). Cf. 2 Cor. xi. 24, 26. b 1 Cor. x. 33. Cf. on Eph. ii. 12. Acts xvii. 5, xxii. 22. d Cf. Burton, M.T. 411 and Moul. i. 219. e 2 Macc. vi. 14. Cf. Sap. xii. 27 and Gen. xv. 16. f Cf. Phil. iii. 16, etc. g Lk. xiv. 21, xxi. 23. Cf. on Rom. i. 18. h "Utterly, completely" (Ps. Sol. i. 1, ii. 5; Joseph. B. J. vii. 8, 1), alm. = "to the bitter end" (Abbott, *Joh. Gramm.* 2322). i Here only (N.T.): = "bereft," cf. Field 199 f. k 1 Cor. v. 3; 2 Cor. v. 12. l Gal. i. 14; 2 Cor. i. 12.

<sup>1</sup> Om. the Syrian interpolation *ἰδιους* with  $\Sigma$ ABD\*GP (min.), sah., cop., arm., aeth., Orig., Euth., edd., as an insertion by Marcion (Tert., cf. Nestle's *Einf.* 253) before *προφήτας*.

Ver. 14. *μιμηταί*, and soon helpers (Rom. xv. 26). The fact that they were exposed to persecution, and bore it manfully, proved that the gospel was a power in their lives, and also that they were in the legitimate succession of the churches. Such obstacles would as little thwart their course as they had thwarted that of Jesus or of his immediate followers. *συμφ.* might include Jews (Acts xvii. 6), but Gentiles predominate in the writer's mind.—The *καί* after *καθὼς* simply emphasises the comparison (as in iv. 5, 13). As Calvin suggests, the Thessalonians may have wondered why, if this was the true religion, it should be persecuted by the Jews, who had been God's people. *σ.* is racial rather than local, but the local persecution may have still been due in part to Jews (cf. Zimmer, pp. 16 f.).

Ver. 15. "The Lord, even Jesus" (cf. Acts ii. 36). *προφ.* may go either with *ἀποκτ.* or with *ἐκδιωξάντων*.

Ver. 16. *κωλύοντων κ.τ.λ.*, defining (Luke xi. 52) from the Christian standpoint that general and familiar charge of hatred to the human race (*ἐναντίων κ.τ.λ.*) which was started by the exclusiveness of the ghetto and the synagogue.—*ἔφθασε κ.τ.λ.*, "the Wrath has come upon them," apparently a reminiscence of Test. Levi. vi. 11. This curt and sharp verdict on the Jews sprang from Paul's irritation at the moment. The apostle was in no mood to be concilia-

tory. He was suffering at Corinth from persistent Jewish attempts to wreck the Christian propaganda, and he flashes out in these stern sentences of anger. Later on (Rom. ix.-xi.) he took a kinder and more hopeful view, though even this did not represent his final outlook on the prospects of Judaism. Consequently, it is arbitrary to suspect vv. 14 (15)-16 as a later interpolation, written after 70 A.D. (cf. the present writer's *Hist. New Testament*, pp. 625, 626). But the closing sentence of ver. 16 has all the appearance of a marginal gloss, written after the tragic days of the siege in 70 A.D. (so e.g., Spitta, Pfeleiderer, *Primitive Christianity*, i. 128, 129, Schmiedel, Teichmann, *die Paul. Vorstellungen von Auferstehung u. Gericht*, 83, Drummond, etc.). The Jews, no doubt, had recently suffered, and were suffering, as a nation in a way which might seem to Paul, in a moment of vehement feeling, a clear proof of condign punishment (so e.g., Schmidt, 86-90). But neither the edict of Claudius nor the bloody feuds in Palestine quite bear out the language of this verse. And *ὀργή* is surely more than judicial hardening (cf. Dante's *Paradiso*, vi. 88-93); its eschatological significance points to a more definite interpretation.

Ver. 17-CHAPTER III. Ver. 13. Paul's *apologia pro absentia sua*.

Ver. 17. *πρὸς κ. ὧ.*, as we both expected, but, as it turned out, for much longer. *πρὸς οὐ κ.*, "not where I

m Win. § 5, ωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18. <sup>m</sup> διότι ἠθελήσαμεν ἐλθεῖν  
 7, d, cf. on ii. 8. πρὸς ὑμᾶς, ἐγὼ <sup>n</sup> μὲν Παῦλος καὶ <sup>o</sup> ἀπαξ καὶ <sup>o</sup> δῖς, καὶ <sup>n</sup> ἐνέκοψεν  
 n = "For my part"; ἡμᾶς ὁ Σατανᾶς. 19. τίς γὰρ ἡμῶν ἐλπίς ἢ <sup>a</sup> χαρὰ ἢ <sup>a</sup> στέφανος  
 on ab- sence of <sup>r</sup> καυχήσεως (ἢ οὐχὶ καὶ ὑμεῖς) ἔμπροσθεν τοῦ <sup>r</sup> Κυρίου ἡμῶν <sup>r</sup> Ἰησοῦ  
 δέ, cf. Blass, ἐν τῇ αὐτοῦ παρουσίᾳ; 20. ὑμεῖς γὰρ ἐστε <sup>h</sup> ἢ <sup>r</sup> δόξα ἡμῶν καὶ ἡ  
 § 77, 12. o = "More χαρά.  
 than  
 once"  
 (Phil. iv. 16). p Cf. Gal. v. 7; Rom. xv. 22. q Phil. iv. 1. r Cf. Prov. xvi. 31  
 (LXX). s Blass, § 77, 11. t Cf. Kattenbusch: *das Apost. Symbol*, ii. 597 f. u Win. § 18,  
 8, d. v 2 Cor. viii. 23, cf. 2 Cor. i. 14.

breathe; but where I love, I live" (Southwell, the Elizabethan Jesuit poet, echoing Augustine's remark that the soul lives where it loves, not where it exists); cf. Eurip., *Ion*, 251. The next paragraph, ii. 17-iii. 13, starts from a fresh imputation against the apostles' honour. Paul, it was more than hinted by calumniators at Thessalonica, had left his converts in the lurch (cf. 18); with him, out of sight was out of mind; fresh scenes and new interests in the South had supplanted them in his affections, and his failure to return was interpreted as a fickle indifference to their concerns. The reply is three-fold. (a) Paul's continued absence had been unavoidable (17 f.); he had often tried to get back. In proof of this anxiety (b) he had spared Timothy from his side for a visit to them (iii. 1-5), and (c) Timothy's report, he adds (iii. 6 f.) had relieved a hearty concern on his part for their welfare; he thus lets them see how much they were to him, and still prays for a chance of re-visiting them (11). He was not to blame for the separation; and, so far from blunting his affection, it had only whetted (περισσotέρως) his eagerness to get back.

Ver. 18. "We did crave to reach you," διότι (= because) not being required with the English stress on *did*. The whole verse is parenthetical, syntactically. — καὶ . . . Σατανᾶς. The mysterious obstacle, which Paul traced back to the ultimate malice of Satan, may have been either (a) an illness (cf. 2 Cor. xii. 7, so Simon, *die Psychologie des Apostels Paulus*, 63, 64), (b) local troubles, (c) the exigencies of his mission at the time being (Grotius), or (d) a move on the part of the Thessalonian politerarchs who may have bound over Jason and other leading Christians to keep the peace by pledging themselves to prevent Paul's return (Ramsay's *St. Paul the Traveller*, 230 f., Woodhouse, *E. Bi.*, 5047, Findlay). Early Christian thought re-

ferred all such hindrances to the devil as the opponent of God and of God's cause. The words ἐν Ἀθήναις (iii. 1) rule out Zimmer's application of (b) to the emergency at Corinth, while the silence of Acts makes any of the other hypotheses quite possible, though (d) hardly fits in with the ordinary view of the Empire in II. ii. 2 f. and renders it difficult to see why the Thessalonians did not understand at once how Paul could not return. The choice really lies between (a) and (c). Kabisch (27-29), by a forced exegesis, takes ver. 20 as the explanation of this satanic manœuvre. Satan prevented us from coming, in order to rob us of our glory and praise on the last day, by wrecking your Christian faith; he was jealous of our success among you.

Ver. 19. Of course we wanted to come back, for (γάρ), etc. The touch of fine exaggeration which follows is true to the situation. Paul's absence from the young church was being misinterpreted in a sinister way, as if it implied that the Achaian Christians had ousted the Thessalonians from his affections. *You it is*, he protests, *who but you* (καὶ superfluous after ἡ, as in Epict. i. 6, 39; Rom. xiv. 10, but really heightening the following word, as in Rom. v. 7; almost = "indeed" or "even")—*you are my pride and delight!*—στέφανος, of a public honour granted (as to Demosthenes and Zenon) for distinguished public service. The metaphor occurs often in the inscriptions (cf. also Pirke Aboth, iv. 9). Paul coveted no higher distinction at the arrival of the Lord than the glory of having won over the Thessalonian church. Cf. Crashaw's lines to St. Teresa in heaven: "Thou shalt look round about, and see Thousands of crown'd souls throng to be Themselves thy crown".

Παρουσία = royal visit (cf. Wilcken's *Griech. Ostraka*, i. 274 f.), and hence applied (cf. Matt. xxiv.) to the arrival of the messiah, though the evidence for the



III. 1. Διὸ μηκέτι στέγοντες, <sup>a</sup> ἡ ὑδοκήσαμεν <sup>b</sup> καταλειφθῆναι ἐν <sup>a</sup> *i.e.* Paul and Silvanus, *cf.* ii. 8. <sup>c</sup> Ἀθήναις μόνοι 2. καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν <sup>c</sup> τοῦ Θεοῦ <sup>d</sup> ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ <sup>d</sup> στηρίξαι <sup>b</sup> ὑμᾶς καὶ <sup>d</sup> παρακαλέσαι <sup>e</sup> ὑπὲρ τῆς πίστεως ὑμῶν, 3. <sup>f</sup> τὸ μηδένα <sup>c</sup> *2 Macc.* <sup>g</sup> σαίνεισθαι <sup>2</sup> ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς <sup>g</sup> τοῦτο <sup>h</sup> κείμεθα· 4. καὶ γὰρ ὅτε <sup>k</sup> πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι <sup>d</sup> <sup>h</sup> μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· 5. διὰ τοῦτο <sup>m</sup> κἀγὼ μηκέτι στέγων ἐπέμψα <sup>n</sup> εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή <sup>e</sup> <sup>o</sup> πως <sup>o</sup> ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ <sup>p</sup> εἰς κενὸν <sup>q</sup> γένηται ὁ κόπος <sup>xxxix. e).</sup>

<sup>f</sup> *Cf.* Viteau, i. 272; Blass, § 71, 2, opposition to preceding clause (*cf.* iv. 6). <sup>g</sup> *Her<sup>c</sup> only (N.T.),* = "allured, beguiled" or "disturbed" (Diog. Laert. viii. 43: οἱ δὲ σαίνοντο τοῖς λεγόμενοις ἐδάκρυον). <sup>h</sup> *i.e.* τὸ θλίβεσθαι, *cf.* i. 6, II. i. 5. <sup>i</sup> Phil. i. 16. <sup>k</sup> = "with" II. iii. i, 10, etc. <sup>l</sup> "We Christians." <sup>m</sup> *Cf.* on ii. 13. <sup>n</sup> *Cf.* on ii. 16. <sup>o</sup> Unrealised purpose, see Gal. ii. 2, iv. 11, for mood; also Burton, M.T. 227. <sup>p</sup> Win. § 29, 2, b. <sup>q</sup> deliberative conjunctive.

<sup>1</sup> For ἡμῶν καὶ διακονῶν τ.θ. καὶ συνεργῶν ἡμῶν (DcKL, syr. sch, Chrys., Theod., Dam., e c), or ἡμῶν καὶ δ.τ.θ. (ΨAP, min., vg., cop., syr. ptxt, arm., aeth., Euth., etc., Ti., 1r., Bj., Zim.) read the original and harder Western text ἡμῶν καὶ συνεργῶν τ.θ. (D\*, d, e, 17, Amb. [B om. τ.θ. so Weiss, Findlay], Lach., Al., Ell., WH marg., Born., Schm., Wohl., Feine), from which the variants seem to have sprung. Later scribes are more likely to have stumbled at τ.θ. after συνεργῶν than to have inserted it by a reminiscence of I Cor. iii. 9.

<sup>2</sup> For μ. *σαινέσθαι* (*cf.* Zahn, *Einl.* § 14, 2), Lach., Ernesti, and Verschuis (so Alexander) conj. μηδεν *ασαινέσθαι* (= χαλεπῶς φέρειν), a more than dubious passive form of *ασαω*, Beza and Bentley μηδενα *σαλενεσθαι* (v.l. *σαινέσθαι*, Bentl.), and Holwerda μηδεν *αναινέσθαι* (= repent or be ashamed of); if any change is required (but *cf.* Koch's full note, 233-237), it would be in the direction of *σαινέσθαι* (= *σαινέσθαι*, to be disheartened, unnerved), the attractive reading of FG which is preferred by Sophocles (Lex., s.v.), Reiske, and Nestle (*Exp. Ti.* xviii. 479, Preuschen's *Zeitschrift*, vii. 361-62, *cf.* Mercati, *ibid.* viii. 242). G elsewhere (*cf.* Rom. xi. 26, xii. 17) confuses *ει* and *αι*.

use of the term in pre-Christian Judaism is scanty (Test. Jud. xxii. 3; Test. Levi. viii. 15; for the idea of the divine "coming" *cf.* Slav. En., xxxii. 1, xlii. 5). This is the first time the term is used by Paul, but it was evidently familiar to the readers. Later on, possibly through Paul's influence, it became an accepted word for the second advent in early Christianity.

CHAPTER III.—Ver. 1. *μηκ.*, instead of *οὐκ.*, to bring out the personal motive. —*στέγοντες* "able to bear" (*cf.* Philo, *Flacc.*, § 9, *μηκέτι στέγειν δυνάμενοι τὰς ἐνδεάς*), sc. the anxiety of ii. 11 f.—*ἐν Ἀ. μόνοι*. Paul shrank from loneliness, especially where there was little or no Christian fellowship; but he would not gratify himself at the expense of the Thessalonians. Their need of Timothy must take precedence of his.

Ver. 3. *Cf.* Artemid., *Oνειροκριτικά* ii. 11, ἀλλότριον δὲ κύνας σάινοντες μὲν δόλους καὶ ἐνέδρας ὑπὸ πονηρῶν ἀνδρῶν [*cf.* 2 Thess. iii. 2] ἢ γυναικῶν [*cf.* Acts xvii. 4] σημαίνουσιν.

Ver. 4. *Cf.* Acts xvii. 3, 6, 13 f.

Ver. 5. Resuming the thought of iii. 1-3a, after the parenthetical digression of 3b, 4, but adding a fresh reason for the mission of Timothy, *viz.*, the apostle's desire to have his personal anxiety about the Thessalonians relieved. It is needless to suppose (with Hofmann and Spitta) that iii. 5 refers to a fresh messenger or a letter (Wohl.) despatched by Paul on his own account. As in ii. 18, Paul passes to the singular, to emphasise his personal interest in the matter; the change of number, especially after the generic use of the plural in 3, 4, does not necessarily prove that the plural of ver. 1 means Paul alone. The dominating anxiety of Paul was about their faith (5-10). He was overjoyed to hear that they retained "a kindly remembrance" of himself, and he reciprocates their desire for another meeting; but, while this undoubtedly entered into their general Christian position, it is the former on which unselfishly he dwells (*cf.* the transition in 10a and 10b).—*πίστιν*

- r = "A moment ago." "just."  
 s Cf. Lk. i. 19; in un-technical classical sense of "bringing good news".  
 t Cf. ii. 11, 17.  
 u resumptive = "by this good news".  
 v Cf. 2 Cor. vii. 7.  
 w Job xv. 24 (LXX), "we were suffering (cf. ver. 3.) as well as you".  
 x Intensive (cf. 2 Cor. vi. 9, xiii. 4: "uiui-mus, hoc est recte ualemus" (Calvin). y = ὄταν, ii. 7. z II. ii. 15, late form, cf. Blass § 65, 4; Win. § 5, 19; Burton, M.T. 247, and Moult. i. 168. a Cf. on Acts xxiv. 3. b Cf. Dan. iii. 23 (Theod.) and v. 13 below. c II. ii. 2; constr. as in II. 12. d See note on v. 23.  
 e Cf. iv. 16, and contrast II. 18. f Cf. Win. § 18, 7, Moult. i. 179. g II. iii. 5, Lk. i. 79.  
 h Transit. as Num. xxvi. 54 (LXX), etc. i Transit. as 2 Cor. ix. 8; cf. for thought Phil. i. 9.  
 k Sc. "abound in love". l Cf. above, ver. 2. m See note on v. 23. n Proleptic (cf. Viteau, II. 275), as v. 23; cf. Phil. ii. 15, Clem. Rom. xlv. 6, Sap. ii. 22. o Cf. 2 Cor. vii. 1.  
 p Cf. iv. 17, ἡμεῖς . . . συν αὐτοῖς. q Jude 14, cf. Everling: *die paul. Angelologie* (78-79).

κ.τ.λ. "Initium omnium malarum tentationum inconstantia animi est et parua ad Deum confidentia" (*De Imit. Christi*, i. 13, 5).—ἐπέρασεν, with success, it is implied.

Ver. 8. The news put life and spirit into him.—στήκετε, for construction cf. Mark xi. 25 and Abbott's *Johan. Gramm.*, 2515 (i).

Ver. 10. Another adaptation of ethnic phraseology, cf. *Griechische Urkunden*, i. 246, 12, νυκτὸς καὶ ἡμέρας ἐντυγχάνω τῷ θεῷ ὑπὲρ ὑμῶν (a pagan papyrus from second or third century, A.D.). The connection of δεόμενοι κ.τ.λ. with the foregoing words is loose, but probably may be found in the vivid realisation of the Thessalonians called up before his mind as he praised God for their constancy. Timothy had told him of their loyalty, but had evidently acquainted him also with some less promising tendencies and shortcomings in the church; possibly the Thessalonians had even asked for guidance on certain matters of belief and practice (see below). Hence Paul's eagerness to be on the spot again, not merely for the sake of happy fellowship (Rom. i. 11), but to educate and guide his friends, supplying what was defective in their

faith. As this was impracticable in the meantime, he proceeds to write down some kindly admonitions. Thus 10b forms the transition to the second part of the letter; Paul, as usual, is wise enough to convey any correction or remonstrance on the back of hearty commendation. In the prayer which immediately follows, 10a is echoed in 11, 10b in 12, 13, for the maturing of the Thessalonian's faith does not depend on the presence of their apostles. Whatever be the answer to the prayer of 11, the prayer of 12, 13 can be accomplished.

Ver. 11. κατευθύναι (optative), as already (Acts xvi. 8-10, xvii. 1). The singular (cf. II., ii. 16, 17) implies that God and Jesus count as one in this connection. The verb is common (e.g., Ep. Arist., 18, etc.) in this sense of providence directing human actions.

Vv. 12, 13. The security and purity of the Christian life are rested upon its brotherly love (so Ep. Arist., 229); all breaches or defects of ἀγιοσύνη, it is implied, are due to failures there (cf. iv. 3, 6); even sensuality becomes a form of selfishness, on this view, as much as impatience or resentment. This profound ἀγάπη "is an ever-fixed mark That looks

IV. 1. "Λοιπὸν οὖν, ἀδελφοί, ἔρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν" "Locutio proper-  
ἐν Κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς  
περιπατεῖν καὶ ἄρεσκῇ Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισ-  
σεύητε μᾶλλον. 2. οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν  
διὰ τοῦ Κυρίου Ἰησοῦ. 3. τοῦτο γὰρ ἐστὶ ἔλεγμα τοῦ Θεοῦ, ὃ

naris in *Exp.* viii. 429 f.  
5, Viteau, I. 132, Win. § 18, 2.

b Phil. iv. 3.

c On article in indir. questions, see Blass, § 47.  
d And so (result).

e Contr. ii. 15. f v. 18, Ps. xxix. 5, etc.

on tempests and is never shaken;" it fixes the believing man's life in the very life of God, by deepening its vital powers of growth; no form of *ἀγιοσύνη* which sits loose to the endless obligations of this *ἀγάπη* will stand the strain of this life or the scrutiny of God's tribunal at the end.—*ὑμᾶς δὲ*, what ever becomes of us.—*ἀγίοι*, either (a) "saints" (as II., i. 10, De Wette, Hofmann, Zimmer, Schmidt, Everling, Kabisch, Findlay, Wohl.), or (b) "angels" (Ex. i. 9; Ps. Sol. xvii. 49, etc. Hühn, Weiss, Schrader, Titius, Schmiedel, Lueken), or (c) both (*cf.* 4 Esd. vii. 28, xiv. 9; Bengel, Alford, Wohl., Askwith, Ellicott, Lightfoot, Milligan). The reminiscence of Zech. xiv. 5 (LXX) is almost decisive for (b), though Paul may have put another content into the term; πάντων must not be pressed to support (c). In any case, the phrase goes closely with *παρρησία*. The *ἀγιοι* are a retinue.

CHAPTER IV.—Ver. 1.—CHAPTER V.—Ver. 11. Special instructions (iv. 1-12) on chastity, etc.

Ver. 1. Resuming the thought of ii. 11, 12 as well as of iii. 10-13. *Cf.* a pre-Christian letter in Oxyrh. Papyri, iv. 294 (13 ἐρωτῶ σε οὖν ἵνα μὴ, 6 f. ἐρωτῶ σε καὶ παρακαλῶ σε). The *ἵνα*, repeated often for the sake of clearness, is sub-final (so II., iii. 12) = infinitive, *cf.* Moulton, i. 206 f. Paul meant to write οὕτως καὶ περιπατήτε, but the parenthesis of praise (κ. καὶ π.) leads him to assume that and to plead for fresh progress along the lines already laid down by himself.

Ver. 2. Almost a parenthesis, as Bahnsen points out in his study of 1-12 (*Zeitschrift f. wiss. Theol.*, 1904, 332-358). The injunctions (*παραγγεῖλαι* in semi-military sense, as 1 Tim. i. 18) relate to chastity (3-8) and charity, (9, 10), with a postscript against excitement and idleness (11, 12).—*παραγγ.* for the cognate use of this term (*cf.* ver. 8) in the inscriptions of Dionysopolis (*παραγγέλλω πᾶσιν μὴ καταφρονεῖν τοῦ θεοῦ cf. Exp. Ti., x. 159.—διὰ κ.τ.λ.*, the change from the ἐν of ver. 1 does not mean that the Thes-

salonians before their conversion got such injunctions from Paul on the authority of Christ, while afterwards they simply needed to be reminded of the obligations of their union (ἐν) with the Lord. No strict difference can be drawn between both phrases (*cf.* Heitmüller's *Im Namen Jesu*, 71 f.), though the *διὰ* lays rather more stress on the authority. For Jesus to command *διὰ* the apostles seems to us more natural than to say that the apostles issue commands *διὰ τοῦ Κυρίου*, but the sense is really the same. The apostles give their orders on the authority of their commission and revelations from the Lord whom they interpret to His followers (*cf.* Rom. xv. 30, xii. 2). But this interpretation must have appealed to the sayings of Jesus which formed part of the *παράδοσις* (*cf.* Weizsäcker's *Apostolic Age*, i. 97, 120, ii. 39). Thus 8a is an echo of the saying preserved in Luke x. 16.

Ver. 3. *ἀγιασμός* (in apposition to τοῦτο, *θέλημα* without the article being the predicate) = the moral issue of a life related to the "Ἅγιος (*cf.* ver. 8), viewed here in its special and negative aspect of freedom from sexual impurity. The gospel of Jesus, unlike some pagan cults, *e.g.*, that of the Cabiri at Thessalonica (*cf.* Lightfoot's *Biblical Essays*, pp. 257 f.), did not tolerate, much less foster, licentiousness among its worshippers. At Thessalonica as at Corinth Paul found his converts exposed to the penetrating taint of life in a large seaport. As the context indicates, ἁγ. ὑμῶν = "the perfecting of you in holiness" (ἁγ. in its active sense, ὑμῶν genitive objective: so Lünemann, Ellicott, Bahnsen). The absence of any reference to *δικαιοσύνη* is remarkable. But Paul's dialectic on justification was occasioned by controversies about ὁ νόμος which were not felt at Thessalonica. Besides, the "justified" standing of the believer, even in that synthesis of doctrine, amounted practically to the position assured by the possession of the Spirit to the Christian. In his uncontroversial and eschatological mo-



g Acts xv. ἁγιασμός ὑμῶν, ἡ ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς ἡ πορνείας· 4. ἡ εἰδέναι  
 20; infin. of apposi-  
 tion, as  
 Acts xv. 5. μὴ ἐν ἡ πάθει ἡ ἐπιθυμίας, καθάπερ ἡ καὶ τὰ ἐθνη ἡ τὰ μὴ εἰδότα  
 28; Sap. ii. 16. τὸν Θεόν· 6. ὁ τὸ ἡ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἡ ἐν τῷ ἡ πράγματι  
 h 1 Pet. iii. 7. τὸν ἀδελφὸν αὐτοῦ· διότι ἡ ἑκδικος Κύριος περὶ πάντων τούτων,  
 i See Tob. viii. 4-9. and 1 Cor. vii. 39. k See Heb. xiii. 4 and Ignat. *ad Polyk.* v. 2. l 4 Macc. i. 35. m Cf. on ii. 14. n From Jer. x. 25; cf. II. i. 8: "whose characteristic is ignorance of God" (Win. § 20, 3 b). o sc. τινα from ἑκαστον (4). p Cf. iii. 3, for the accus. infin. with neg. to denote purpose. q Cf. on 2 Cor. vii. 11. r Ps. xciv. 1, cf. Sir. v. 3; Rom. xii. 19, and xiii. 4.

ments, Paul taught as here that the experience of the Spirit guaranteed the believer's vindication at the end (cf. i. 9, 10) and also implied his ethical behaviour during the interval. The comparative lack of any allusion to the forgiveness of sins (cf. e.g., iii. 5, 10, 13) does not mean that Paul thought the Thessalonians would be kept sinless during the brief interval till the parousia (so Wernle, *der Christ u. die Sünde bei Paulus*, 25-32); probably no occasion had called for any explicit teaching on this commonplace of faith (1 Cor. xv. 3, 11).

Ver. 4. Paul demands chastity from men; it is not simply a feminine virtue. Contemporary ethics, in the Roman and Greek world, was often disposed to condone marital unfaithfulness on the part of husbands, and to view prenuptial unchastity as ἀδιάφορον or at least as a comparatively venial offence, particularly in men (cf. Lecky's *History of European Morals*, i. 104 f., ii. 314 f.). The strict purity of Christ's gospel had to be learnt (εἰδέναι). — σκεῦος (lit. "vessel") = "wife;" the rendering "body" (cf. Barn. vii. 3) conflicts with the normal meaning of κτᾶσθαι ("get," "acquire;" of marriage, LXX. Ruth iv. 10; Sir. xxxvi. 29, Xen., *Symp.*, ii. 10). Paul views marriage on much the same level as he does in 1 Cor. vii. 2, 9; in its chaste and religious form, it is a remedy against sensual passion, not a gratification of that passion. Each of you (he is addressing men) must learn (εἰδέναι = know [how] to, cf. Phil. iv. 12) to get a wife of his own (when marriage is in question), but you must marry ἐν ἁγιασμῷ (as a Christian duty and vocation) καὶ τιμῇ (with a corresponding sense of the moral dignity of the relationship). The two latter words tend to raise the current estimate, presupposed here and in ver. 6, of a wife as the σκεῦος of her husband; this in its turn views adultery primarily as an infringement of the husband's rights or an attack on his personal pro-

perty. Paul, however, closes by an emphatic word on the religious aspect (6-8) of the question; besides, as Dr. Drummond remarks, "is it not part of his greatness that, in spite of his own somewhat ascetic temperament, he was not blind to social and physiological facts?" It is noticeable that his eschatology has less effect on his view of marriage here than in 1 Cor. vii. Even were κτᾶσθαι taken as = "possess," a usage not quite impossible for later Greek (cf. Field, 72), it would only extend the idea to the duties of a Christian husband. The alternative rendering ("acquire mastery of," Luke xxi. 19) does not justify the "body" sense of σκεῦος.

Ver. 6. Compare the saying of rabbi Simon ben Zoma (on Deut. xxiii. 25): "Look not on thy neighbour's vineyard. If thou hast looked, enter not; if thou hast entered, regard not the fruits; if thou hast regarded them, touch them not; if thou hast touched them, eat them not. But if thou hast eaten, then thou dost eject thyself from the life of this world and of that which is to come" (quoted in Bacher's *Agada der Tannaiten*, 2nd ed., 1903, i. 430). There is no change of subject, from licentiousness to dishonesty. The asyndeton and the euphemistic ἐν τῷ πράγματι (not τῷ = τινί, Win. § 6 4d) show that Paul is still dealing with the immorality of men, but now as a form of social dishonesty and fraud. The metaphors are drawn from trade, perhaps as appropriate to a trading community. While ὑπερβαίνειν may be intransitive (in its classical sense of "transgress"), it probably governs ἀδελφόν in the sense of "get the better of," or "overreach;" πλεονεκτεῖν similarly = "overreach," "defraud," "take advantage of" (2 Cor. vii. 2, xii. 17, 18; Xen., *Mem.*, iii. 5, 2; Herod. viii. 112). Compare ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ (Eph. iv. 19). The passage (with ver. 8) sounds almost like a vague reminiscence of Test. Asher, ii. 6: ὁ πλεονεκτῶν τὸν

καθὼς καὶ <sup>α</sup>προείπαμεν ὑμῖν καὶ <sup>β</sup>διεμαρτυράμεθα. 7. οὐ γὰρ <sup>γ</sup>ἐκάλεσεν ἡμᾶς ὁ Θεὸς <sup>δ</sup>ἐπὶ <sup>ε</sup>ἁκαθαρσίᾳ ἀλλ' <sup>ς</sup>ἐν ἁγιασμῷ. 8. <sup>ζ</sup>τοιο- <sup>η</sup>γαροῦν ὁ ἄθετῶν οὐκ ἄνθρωπον ἄθετεῖ ἀλλὰ τὸν Θεὸν τὸν διδόντα τὸ Πνεῦμα αὐτοῦ τὸ Ἅγιον <sup>θ</sup>εἰς ὑμᾶς. 9. περὶ δὲ τῆς <sup>ι</sup>φιλαδελφίας οὐ <sup>κ</sup>ἡμεῖς ἔχετε <sup>λ</sup>γράφειν ὑμῖν. <sup>μ</sup>αὐτοὶ γὰρ ὑμεῖς <sup>ν</sup>θεοδίδακτοί ἐστε <sup>ξ</sup>εἰς τὸ ἀγαπᾶν ἀλλήλους. 10. καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς <sup>ο</sup>ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, <sup>π</sup>περισσεύειν μᾶλλον 11. καὶ <sup>ρ</sup>φιλοτιμεῖσθαι <sup>σ</sup>ἡσυχάζειν καὶ <sup>τ</sup>πράσ- <sup>υ</sup>

Col. iii. 5, Eph. v. 3), Test. Jos. iv. 6. w = εἰς (1 Cor. vii. 15; Eph. iv. 4; Win. § 50, 5). x Heb. xii. 1. y As in Ezek. xxxvii. 14 (LXX). z See on Rom. xii. 10. a Blass, § 69, 5; 2 Cor. ix. 1; Heb. v. 12. b Elaborated in Rom. v. 5; 2 Cor. v. 14, cf. Barn. xxi. 6; Isa. liv. 13; Ps. Sol. xvii. 35. c Exegetic infinitive, (Moult. 218-219) of object. d Philippi, Berea, etc. e Active side of ii. 12. f See on 2 Cor. v. 9 and Rom. xv. 20 = "be distinguished for a quiet life," "strive to be quiet". g Cf. II. iii. 12. h = "attend to your own business," cf. Dem. Olynth. ii. 16.

<sup>1</sup> οὐ χ. <sup>ε</sup>χετε γραφεῖν ὑμῖν (N\*ADc, etc., edd.), an irregular but not uncommon turn ("you have no need of anyone to write you"), corrected in N<sup>c</sup>D\*G, vg., Chrys., etc., to <sup>ε</sup>χομεν κ.τ.λ. (so Lünem., Lachm., Blass, cf. i. 8), and in B to <sup>ε</sup>ιχομεν κ.τ.λ. (Weiss, Bahnsen), as in H to <sup>ε</sup>γραφεσθαι κ.τ.λ. (from v. 1).

πλησίον παροργίζει τὸν Θεόν . . . τὸν ἐντολέα τοῦ νόμου Κύριον ἄθετεῖ. Only τὸν ἄνθ. here is not the wronged party but the apostles who convey God's orders.—<sup>δ</sup>ιδότι κ.τ.λ. = "since (cf. ii. 8) the Lord is the avenger (from Deut. xxxii. 35; cf. Sap. xii. 12; Sir. xxx. 6; 1 Macc. xiii. 6, ἐκδικήσω περὶ; 4 Macc. xv. 29) in all these matters" (of impurity). How, Paul does not explain (cf. Col. iii. 5, 6). By a premature death (1 Cor. xi. 30)? Or, at the last judgment (i. 10)? not in the sense of Sap. iii. 16, iv. 6 (illegitimate children evidence at last day against their parents) at any rate.

Ver. 8. Elsewhere (i. 5, 6) ἅγιον simply denotes the divine quality of πνεῦμα as operating in the chosen ἅγιοι of God, but here the context lends it a specific value. Impurity is a violation of the relationship established by the holy God between Himself and Christians at baptism, when the holy Spirit is bestowed upon them for the purpose of consecrating them to live His life (cf. 1 Cor. iii. 16, vi. 19). The gift of the Spirit here is not regarded as the earnest of the future kingdom (for which immorality will disqualify) so much as the motive and power of the new life.—<sup>δ</sup>ιδόντα = "the giver of," not implying continuous or successive impartation; present as in ch. v. 24; Gal. v. 8. He not only calls, but supplies the atmosphere and energy requisite for the task.—<sup>α</sup>θετῶν κ.τ.λ. (cf. ii. 13) = contemns by ignoring such injunctions (2-6) in practical life, deliberately sets aside their authority. Cf. Isa. xxiv. 16, 17 f., οὐαὶ τοῖς ἀθετοῦσιν οἱ

ἀθετοῦντες τὸν νόμον, φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς (nor shall any escape: cf. below on v. 3). In 2 Sam. xii. 9 f. Nathan fixes on the selfishness of David's adultery and charges him especially with *despising the commandment of the Lord*.

Vv. 9-10. <sup>π</sup>ερί φιλαδελφίας. One might have expected that adultery, especially when viewed as selfish greed (cf. ver. 6), would have come under φ., but the latter bears mainly here on charity and liberality, a Christian impulse or instinct which seems to have come more naturally to the Thessalonians than ethical purity. "A new creed, like a new country, is an unhomely place of sojourn, but it makes men lean on one another and join hands" (R. L. Stevenson).

Ver 10. Their ἀγάπη was no parochial affection, but neither was it to be fussy or showy, much less to be made an excuse for neglecting their ordinary business (11, 12); this would discredit them in the eyes of the busy outside public (πρὸς = in intercourse or relations with) and sap their own independence. Such seems the least violent way of explaining the transition in καὶ φιλοτιμεῖσθαι κ.τ.λ. The church was apparently composed, for the most part, of tradesmen and working people (χερσὶν ὑμῶν, cf. Renan's *S. Paul*, 246 f.) with their families, but there may have been some wealthier members, whose charity was in danger of being abused. Cf. Demos., *Olynth.*, iii. 35: οὐκ ἔστιν ὅπου μηδὲν ἐγὼ ποιοῦσιν τὰ τῶν ποιοῦντων εἶπον ὡς δεῖ νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορεῖν. Ver. 11. φιλοτ. ἡσυχάζειν (oxy-

i See on 1 Cor. xiv. 40. **σιν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν** · 12. ἵνα περιπατῆτε <sup>1</sup>εὐσχημόνως πρὸς <sup>κ</sup>τοὺς ἕξ καὶ <sup>1</sup>μηδενὸς χρεῖαν ἔχητε.

12. Neuter 13. οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, (Heb. v. 12, etc.). ἵνα μὴ λυπησθε καθὼς <sup>κ</sup>καὶ οἱ <sup>κ</sup>λοιποὶ <sup>ο</sup>οἱ μὴ ἔχοντες ἐλπίδα. 14. m Cf. note on ii. 14. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, <sup>ρ</sup>οὕτω καὶ ὁ Θεὸς n i.e. pagans as in Eph. ii. 3, cf. Sap. ii. 1 f. o Cf. Theogn. 567, Iph. Aut. 1250, Sap. ii. 22, iii. 18. p i.e. "then it follows that".

moron). The prospect of the second advent (iv. 13 f., v. 1-10) seems to have made some local enthusiasts feel that it was superfluous for them to go on working, if the world was to be broken up immediately. This feverish symptom occupies Paul more in the diagnosis of his second letter, but it may have been present to his mind here. For instances of this common phase in unbalanced minds compare the story of Hippolytus (*Comm. Dan.*, iv. 19) about a Pontic bishop in the second century who misled his people by prophesying the advent within six months, and also a recent outburst of the same superstition in Tripoli (*Westminster Gazette*, Nov., 1899) where "the report that the end of the world will come on November 13" produced "an amazing state of affairs. The Israelites are sending their wives to pray in the synagogues, and most workmen have ceased work. Debtors refuse to pay their debts, so that trade is almost paralysed." — καὶ πράσσειν τὰ ἴδια. Plato uses a similar expression in his *Republic*, 496 D (ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων); but of the philosopher who withdraws in despair from the lawlessness of a world which he is impotent to help (see also Thompson's note on *Gorg.*, 526c).

Vv. 13-18. περὶ τῶν κοιμωμένων.

Ver. 13. δὲ, after οὐ θέλομεν as a single expression.—Affection for the living has another side, *viz.*, unselfish solicitude for the dead. Since Paul left, some of the Thessalonian Christians had died, and the survivors were distressed by the fear that these would have to occupy a position secondary to those who lived until the advent of the Lord, or even that they had passed beyond any such participation at all. At Corinth some of the local Christians felt this anguish so keenly, on behalf of friends and relatives who had died outside the church, that they were in the habit of being baptised as their representatives, to ensure their final bliss (1 Cor. xv. 29). The concern

of the Thessalonians, however, was for their fellow-Christians, in the intermediate state of Hades. As the problem had not arisen during Paul's stay at Thessalonica, he now offers the church a reasonable solution of the difficulty (13-18).—οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, contrast the οἶδατε of iv. 2, v. 2, and compare the ordinary epistolary phrases of the papyri (*Expos.*, 1908, 55) such as γεινώσκειν σε θέλω (commonly at the beginning of a letter, cf. Col. ii. 1; Phil. i. 12; 2 Cor. i. 8, and with **ὅτι**, but here, as in 1 Cor. xii. 1, with **περὶ**).—τῶν κοιμωμένων = the dead in Christ (16), a favourite Jewish euphemism (Kennedy, *St. Paul's Conc. of Last Things*, 247 f., and cf. Fries in *Zeitschrift für neutest. Wiss.* i. 306 f.), not unknown to Greek and Roman literature.—οἱ λοιποὶ, κ.τ.λ., cf. Butcher's *Some Aspects of the Greek Genius*, pp. 153 f., 159 f. Hope is the distinguishing note of Christians here as in Eph. ii. 12; Col. i. 22, etc.

Ver. 14. Unlike some of the Corinthians (1 Cor. xv. 17, 18), the Thessalonians did not doubt the fact of Christ's resurrection (εἰ of course implies no uncertainty). Paul assumes their faith in it and argues from it. Their vivid and naïve belief in Christ's advent within their own lifetime was the very source of their distress. Paul still shares that belief (17).—διὰ τοῦ Ἰησοῦ is an unusual expression which might, so far as grammar is concerned, go either with τ. κ. (so, e.g., Ellic., Alford, Kabisch, Lightfoot, Findlay, Milligan) or ἄξει. The latter is the preferable construction (so most editors). The phrase is not needed (cf. 15) to limit τ. κ. to Christians (so Chrys., Calvin), for the unbelieving dead are not before the writer's mind, and, even so, ἐν would have been the natural preposition (cf. 16), nor does it mean martyrdom. In the light of v. 9 (cf. Rom. v. 9; 1 Cor. xv. 21), it seems to connect less awkwardly with ἄξει, though not = "at the intercession of Jesus"



“τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ” ἄξει σὺν αὐτῷ. 15. τοῦτο γὰρ <sup>a</sup> = “those who have fallen asleep” (Moult. i. 162).

i. 6 and Asc. Isa. iv. 16.

<sup>a</sup> LXX of 1 Kings xx. 35, “Domini nomine et quasi eo loquente” (Beza).

<sup>t</sup> 2 Macc. i. 31, viii. 14, etc. <sup>u</sup> “by no means” (cf. 1 Cor. viii. 13). <sup>v</sup> Sap. vi. 13, etc.

(Rutherford). Jesus is God's agent in the final act, commissioned to raise and muster the dead (cf. Stähelin, *Fahrb. f. deut. Theol.*, 1874, 189 f., and Schettler, *Die paul. Formel “Durch Christus.”* 1907, 57 f.). The divine mission of the Christ, which is to form the climax of things, involves the resurrection of the dead who are His (v. 10). Any general resurrection is out of the question (so Did., xvi. 6: ἀνάστασις νεκρῶν· οὐ πάντων δέ, ἀλλ’ ὡς ἐρρήθη, ἧξει ὁ Κύριος καὶ πάντες οἱ ἄγιοι μετ’ αὐτοῦ).

Ver. 15. κύριον. On the tendency of the N.T. writers to reserve κύριος, with its O.T. predicates of divine authority, for Jesus, cf. Kattenbusch, *op. cit.*, ii. 522. Paul's use of the term goes back to Christ's own claim to κύριος in the higher sense of Mark xii. 35 f.—λέγομεν. Contrast the οἶδατε of v. 2 and the language of iv. 1. Evidently Paul had not had time or occasion to speak of such a contingency, when he was with them.—ἐν λόγῳ κυρίου may mean either (a) a quotation (like Acts xx. 35) from the sayings of Jesus, or (b) a prophetic revelation vouchsafed to Paul himself, or to Silvanus (cf. Acts xv. 32). In the former case (so, among modern editors, Schott, Ewald, Drummond, Wohl.), an ἄγραφον is cited (Calvin, Koch, Weizsäcker, Resch, *Paulinismus*, 238 f.; Ropes, *die Sprüche Jesu*, 153 f.; M. Goguel; van der Vies, 15-17; O. Holtzmann, *Life of Jesus*, 10; von Soden) but it is evidently given in a free form, and the precise words cannot (even in ver. 16) be disentangled. Besides we should expect τινα to be added. Unless, therefore, we are to think of a primitive collection (Lake, *Amer. Journ. Theol.*, 1906, 108 f.) or of some oral tradition, (b) is preferable. The contents of Matt. xxiv. 31 (part of the small apocalypse) are too dissimilar to favour the conjecture (Pelt, Zimmer, Weiss) that Paul was thinking of this saying as current perhaps in oral tradition, and the O.T. analogy of λόγος Κυρίου (= God's prophetic word), together with the internal probabilities of the case (Paul does not remind them of it, as elsewhere in the epistle) make it on the whole more likely

that Paul is repeating words heard in a vision (cf. 2 Cor. xii. 9; so Chryst., Theod., etc., followed by Alford, de Wette, Ellicott, Dods, Lünemann, Godet, Paret: *Paulus und Jesus*, 53 f., Simon: *die Psychologie des Ap. Paulus*, 100, Findlay, Lightfoot, Milligan, Lueken). Cf. the discussion in Knowling's *Witness of the Epistles*, 408 f., and Feine's *Jesus Christus u. Paulus*, 178, 179. Later in the century a similar difficulty vexed the pious Jew who wrote Fourth Esdras (v. 41, 42: *I said, But lo, O Lord, thou hast made the promise to those who shall be in the end: and what shall they do that have been before us . . . ? And He said to me, I will liken my judgment to a ring; as there is no slackness of those who are last, so shall there be no swiftness of those who are first*). His theory is that the previous generations of Israel will be as well off as their posterity in the latter days. Further on (xiii. 14 f.) he raises and answers the question whether it was better to die before the last days or to live until they came (the phrase, *those that are left*, “qui relictii sunt,” vii. 28 = Paul's οἱ περιλειπόμενοι). His solution (which Steck, in *Fahrb. für prot. Theol.*, 1883, 509-524, oddly regards as the λόγος κ. of 1 Thess. iv. 15; see Schmidt's refutation, pp. 107-110) is the opposite of Paul's: *those who are left are more blessed than those who have died*. If this difficulty was felt in Jewish circles during the first half of the century, it may have affected those of the Thessalonian Christians who had been formerly connected with the synagogue, but the likelihood is that Paul's language is coloured by his own Jewish training (cf. Charles on *Asc. Isa.*, iv. 15). The misunderstanding of the Thessalonians, which had led to their sorrow and perplexity, was evidently due to the fact that, for some reason or another, Paul had not mentioned the possibility of any Christians dying before the second advent (so sure was he that all would soon survive it), coupled with the fact that Greeks found it hard to grasp what exactly resurrection meant (cf. Acts xvii. 32) for Christians.

w Cf. iiii. 11; not angels as in Mt. xxiv. 31.  
 x Jude 9: to summon the angels? (iii. 13).  
 y 1 Cor. xv. 52, from Joel ii. 1 (LXX); cf. 4 Esd. vi. 23, etc. z 1 Cor. xv. 15. a Blass, § 47, 7. b 1 Cor. xv. 7, 23.  
 c v. 10, 11. i. 7; 2 Cor. iv. 14. d Post-classical form, Win. § 13, 10 cf. Sap. iv. 10. e Genitive as in Mt. xxv. 1. f Burton, M.T. 237. g v. 11., ii. 11. h Instrumental, as 1 Cor. iv. 21, etc. i i.e. 15-17.

Ver. 16. *κελεύσματος* = the loud summons which was to muster the saints (so in Philo, *De praem. et poen.*, 19: *καθάπερ οὐν ἀνθρώπους ἐν ἐσχάταις ἀποκλινοῦντος ῥαδίως ἐνὶ κελεύσματος συναγαγοί ὁ θεὸς ἀπὸ περάτων εἰς ὃ τι ἂν θελήσῃ χωρίον*), forms, as its lack of any genitive shows, one conception with the *φ. α.* and the *σ. θ.* (cf. DCG, ii. 766). The archangel is Michael, who in Jewish tradition not only summoned the angels but sounded a trumpet to herald God's approach for judgment (e.g., in *Apoec. Mosis*, xxii.). With such scenic and realistic details, drawn from the heterogeneous eschatology of the later Judaism, Paul seeks to make intelligible to his own mind and to that of his readers, in quite an original fashion (cf. Stähelin, *Fahrh. f. deut. Theol.*, 1874, pp. 199-218), the profound truth that neither death nor any cosmic crisis in the future will make any essential difference to the close relation between the Christian and his Lord. *Οὕτω πάντοτε σὺν κυρίῳ ἐσόμεθα* (cf. v. 11; 2 Cor. v. 8; Phil. i. 20): this is all that remains to us, in our truer view of the universe, from the naïve *λόγος κυρίου* of the apostle, but it is everything. Note that Paul says nothing here about any change of the body (Teichmann, 35 f.), or about the embodiment of the risen life in its celestial *δόξα*. See *Asc. Isa.*, iv. 14-15: "And the Lord will come with His holy angels and with the armies of the holy ones from the seventh heaven . . . and He will give rest to the godly whom He shall find in the body in this world."

Ver. 17. *ἐν νεφέλαις*, the ordinary method of sudden rapture or ascension to heaven (Acts i. 9, 11; Rev. xi. 12; Slav. En. iii. 1, 2).—*ἄρπαγησόμεθα*. So in Sap. iv. 11, the righteous man, *εὐάρεστος τῷ θεῷ* (1 Thess. iv. 1) *γενόμενος ἡγαπήθη* (1 Thess. i. 4), is caught up (*ῥηπάγη*).—*ἅμα σὺν αὐτοῖς* . . . *σὺν κυρίῳ*, the future bliss is a re-union of

Christians not only with Christ but with one another.—*εἰς ἀπάντησιν*, a pre-Christian phrase of the *koinē* (cf. e.g., *Tebtunis Papyri*, 1902, pt. i., n. 43, 7, *παρεγενήθημεν εἰς ἀπάντησιν*, κ.τ.λ., and Moulton, i. 14), implying welcome of a great person on his arrival. What further functions are assigned to the saints, thus incorporated in the retinue of the Lord (iii. 13; cf. 2 Thess. i. 10),—whether, e.g., they are to sit as assessors at the judgment (Sap. iii. 8; 1 Cor. vi. 2, 3; Luke xxii. 30)—Paul does not stop to state here. His aim is to reassure the Thessalonians about the prospects of their dead in relation to the Lord, not to give any complete programme of the future (so Matt. xxiv. 31; Did. x., xvi.). Plainly, however, the saints do not rise at once to heaven, but return with the Lord to the scene of his final manifestation on earth (so Chrysost., Aug., etc.). They simply meet the Lord in the air, on his way to judgment—a trait for which no Jewish parallel can be found.—*καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα* (no more sleeping in him or waiting for him).

Ver. 18. *ἐν τοῖς λόγοις τούτοις*. Paul had an intelligible word upon the future, unlike the Hellenic mysteries which usually made religion a matter of feeling rather than of definite teaching (Hardie's *Lect. on Classical Subjects*, pp. 53 f.). A pagan letter of consolation has been preserved from the second century (*Oxyrh. Papyri*, i. 115): "Eirene to Taonnophris and Philon good cheer! I was as grieved and wept as much over Eumoiros as over Didymas, and I did all that was fitting, as did all my family. . . . But still we can do nothing in such a case. So comfort yourselves. Good-bye." One of Cicero's pathetic letters (*ad. Fam.*, xiv. 2), written from Thessalonica, speaks doubtfully of any re-union after death ("haec non sunt in manu nostra").

V. 1. <sup>a</sup>Περὶ δὲ τῶν <sup>a</sup>χρόνων καὶ τῶν <sup>a</sup>καιρῶν, ἀδελφοί, οὐ <sup>b</sup>χρεῖαν <sup>a</sup> See on Acts i. 7. ἔχετε ὑμῖν γράφεσθαι · 2. <sup>b</sup>αὐτοὶ γὰρ <sup>a</sup>ἀκριβῶς οἴδατε ὅτι <sup>d</sup>ἡμέρα <sup>b</sup> Cf. iv. 9. Κυρίου <sup>c</sup>ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται · 3. <sup>e</sup>ὅταν <sup>1</sup>λέγωσιν <sup>c</sup> Cf. on Acts xviii 25. “<sup>e</sup>Εἰρήνη καὶ ἀσφάλεια,” <sup>e</sup> τότε <sup>b</sup>αἰφνίδιος αὐτοῖς <sup>1</sup>ἐπίσταται <sup>k</sup>ὅλε- Without article as in Phil. i. 6, 10, ii. 16. θρος <sup>1</sup>ὥσπερ ἡ <sup>m</sup>ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ <sup>a</sup>οὐ μὴ ἐκφύγωσιν. Reminiscence of saying in Lk. xii. 4. ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν <sup>o</sup>σκότει <sup>p</sup>ἵνα ἡ <sup>a</sup>ἡμέρα <sup>a</sup>ὕμᾱς ὡς 39; cf. Rev. iii. 3, xvi. 15. f Cf. 1 Cor. xv. 54. g Ezek. xiii. 10. h Lk. xxi. 34. i Win. § 5, 10, c.; Sap. vi. 5. k “Destruction” (II. i. 9). l Cf. En. lxii. 4. m On form, cf. Win. § 9, 10. n Iv. 15; cf. Ps. Sol. xv. 9, and above on iv. 8. o Rom. ii. 19; cf. Hom. *Iliad*, iii. 10, κλέπτῃ δέ τε νυκτὸς ἀμείνω. p Conceived result (cf. Burton, M.T., 218-219) = “so that”. q Emphatic. r From Lk. xvi. 8 (cf. En. cviii. 11)?

<sup>1</sup> To the original asyndeton of **οταν** (N\*AG, 17, 44, 47, 179, d, e, f, g, Syr.<sup>sch</sup>, arm., aeth., Tert., Cyp., Jer., Orig., etc.; so edd.), either **γὰρ** (KLP, vg. Euthal., Dam.), or **δε** (N<sup>c</sup>BD, cop., Syr.<sup>p</sup>, Eus., Chrys., Theod., Schott, Findlay, WH marg.) has been subsequently added. For **ὥσπερ ἡ ὠδὴν**, Bentr. conj. **ὥσπερ ὠδίνες**.

<sup>2</sup> **κλεπτας** (AB cop., so Bentr., Grot., Koch, Ewald, Renan, Jowett, Rutherford, Lach., WH, Lgt.), seems to be smoothed away in the strongly attested variant and correction **κλεπτης** (from ver. 2). Field (200-201) cites instances from Plutarch (e.g., *Vit. Crassi*, xxix., *τον δε Κρασσον ημερα κατελαβεν*) and Pausanias, to illustrate nocturnal operations being surprised by the advent of the dawn. “The echo of the word (**κλεπτης**) is still in his ears; to avoid repetition, he changes its use. Lastly, the reading **κλεπτας** gives a point to **ὑιοι φωτός**” (Jowett). For another instance of AB preserving the original reading, cf. Eph. i. 20.

#### CHAPTER V.—VV. 1-II. **περὶ τῶν χρόνων καὶ τῶν καιρῶν.**

Ver. 1. The *times and periods* are not “simply the broad course of time, of which the **ἡμέρα Κυρίου** constitutes the closing scene” (Baur); **καιρός** denotes a section of time more definitely than **χρόνος**, in Greek usage. “No nation has distinguished so subtly the different forms under which time can be logically conceived. **Χρόνος** is time viewed in its extension, as a succession of moments, the external framework of action. . . . **Καιρός**, a word, which has, I believe, no single or precise equivalent in any other language . . . is that immediate present which is what we make it; time charged with opportunity” (Butcher, *Harvard Lect. on Gk. Subjects*, pp. 117-119). In the plural, especially in this eschatological outlook, the phrase is little more, however, than a periphrasis for “when exactly things are to happen”. Paul thought he needed to do no more than reiterate the suddenness of the Last Day. But, not long afterwards, he found that the Thessalonians did require to have the **χρόνοι καὶ καιροί** explained to them in outline (II., ii. 2 f.).

Ver. 2. **οἴδατε**, referring to the teaching of Jesus on this crucial point, which Paul had transmitted to them (see Introduction).

Ver. 3. **ὅταν, κ.τ.λ.**, when the very words, “All’s well,” “It is all right,” are on their lips.—**ἐπίσταται**, of an enemy suddenly appearing (Isocrat., *Evag.*, § 58 **ἐπὶ τὸ βασιλείον ἐπιστάς**, Herod. iv. 203).—**αὐτοῖς, i.e.**, while the Day comes suddenly to Christians and unbelievers alike, only the latter are surprised by it. Christians are on the alert, open-eyed; they do not know when it is to come, but they are alive to any signs of its coming. Thus there is no incompatibility between this emphasis on the instantaneous character of the advent and the emphasis, in II., ii. 3 f., on the preliminary conditions.

Ver. 4. From the sudden and unexpected nature of the Last Day, Paul passes, by a characteristic inversion of metaphor in **κλέπτας**, to a play of thought upon the day as light. A double symbolism of **ἡμέρα**, as of **κοιμᾶσθαι**, thus pervades 4-8. Lightfoot cites a very striking parallel from Eur., *Iph. Taur.*, 1025-1026.

Ver. 5. The present age is utter night (**הַלַּיְלָה הַזֶּה**), as contemporary rabbis taught; the age to come is all day. Meantime faith is to be held fast through this night (cf. passages quoted in Schlatter’s *die Sprache u. Heimat des vierten Evangelisten*, 17, 18). **ὑιοι φ.** καὶ ὑ.



s il. 3, ἡμέρας· οὐκ ἔσμεν νυκτὸς ὡδὲ σκότους. 6 Ἄρα οὖν μὴ καθ-  
 t Cf. II. ii. εὐδωμεν ὡς οἱ ῥ'λοιποὶ ἀλλὰ ῥ'γρηγορῶμεν καὶ ῥ'νήφωμεν. 7. οἱ  
 15; cf. i. γὰρ καθεύδοντες νυκτὸς καθεύδουσι· καὶ οἱ ῥ'μεθυσκόμενοι νυκτὸς  
 Rom. v. 18, etc. μεθύουσιν. 8. ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἔνδυσάμενοι  
 u Cf. on Eph. v. 14. ὁ θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας.  
 v iv. 13. 9. ὅτι οὐκ ἔθετο ὁ ἡμᾶς ὁ Θεὸς εἰς ἄργὴν ἀλλ' εἰς ῥ'περιποίησιν  
 w Cf. on i. σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10. τοῦ ἀποθαν-  
 Cor. xvi. 13; Mt. 24. 42. ὄντος ὑπὲρ ἡμῶν, ἵνα ἔῃτε γρηγορῶμεν, εἴτε καθευδῶμεν, ἅμα σὺν  
 x See on i. Pet. v. 8. Win. § 15. αὐτῷ ζήσωμεν. 11. διδὲ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε  
 y Win. § 14, 17; Rom. xiii. 11 f. εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.  
 z Eph. vi. 11 f. Constr.;  
 a Constr.; cf. Win. § 30, 11, b. b Isa. lix. 17. c Cf. on Eph. vi. 14 = "coat of mail". d 1 Pet. ii. 8.  
 e Emphatic, as opposed to οἱ λοιποὶ. f i. 10. g Cf. on Eph. i. 14; here active (= possess.)  
 as in II. ii. 14. Heb. x. 39. h Cf. for syntax, Rom. xiv. 8; Burton, M.T., 252-253. i iv. 17.  
 k iv. 18. l unclassical, Blass, § 45, 2; cf. 1 Cor. v. 6.

ἡμέρας is a stronger and Semitic way of expressing the thought of "belonging to" (cf. ver. 8).

Ver. 6. To be alert, in one's sober senses (νήφειν), is more than to be merely awake. Here, as in verse 8, the Christians are summoned to live up to their privileges and position towards the Lord. "There are few of us who are not rather ashamed of our sins and follies as we look out on the blessed morning sunlight, which comes to us like a bright-winged angel beckoning us to quit the old path of vanity that stretches its dreary length behind us" (George Eliot). In one of the Zoroastrian scriptures (*Vendidad*, xviii. 23-25) the cock, as the bird of the dawn, is inspired to cry, "Arise, O men! . . . Lo here is Bushyasta coming down upon you, who lulls to sleep again the whole living world as soon as it has awoke, saying, 'Sleep, sleep on, O man [and live in sin, *Yasht*, xxii. 41]! The time is not yet come.'"

Ver. 7. Cf. Plutarch, *De Iside*. vi., Οἶνον δὲ οἱ μὲν ἐν Ἥλιον πόλει θεραπεύοντες τὸν θεὸν οὐκ εἰσφέρουσιν τοπαράπαν εἰς τὸ ἱερόν, ὡς οὐ προσήκον ἡμέρας πίνειν, τοῦ κυρίου καὶ βασιλέως ἐφορῶντος.

Ver. 8. ἐνδυσάμενοι θώρακα κ.τ.λ., the thought of ii. 12, 13; the mutual love of Christians, which forms the practical expression of their faith in God, is their true fitness and equipment for the second advent. Faith and love are a unity; where the one goes the other follows. They are also not merely their own coat of mail, requiring no extraneous protection, but the sole protection of life against indolence, indifference and indulgence. They need simply to be used. If they

are not used, they are lost, and with them the Christian himself. The transition to the military metaphor is mediated (as in Rom. xiii. 12, 13) by the idea of the sentry's typical vigilance.

Ver. 9. The mention of the future σωτηρία starts Paul off, for a moment, on what it involves (9, 10).

Ver. 10. Life or death makes no difference to the Christian's union and fellowship with Jesus Christ, whose death was for our eternal interests (cf. Rom. xiv. 7-9). For this metaphorical use of γρηγορῶμεν, εἴτε καθ. (different from that in 6), Wohl. cites Plato, *Symp.*, 203a : διὰ τούτου (i.e. Eros) πᾶσα ἐστὶν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, καὶ ἐγγρηγορόσι καὶ καθεύδουσιν, as a possible basis.

Ver. 11. The modification in the primitive attitude of Christians to the Parousia of Jesus is significant. Instead of all expecting to be alive at that blessed crisis, the inroads of death had now forced men to the higher consolation that "it did not make the least difference whether one became partaker of the blessings of that event in the ranks of the dead or of the living. The question whether the Parousia was to happen sooner or later was no longer of paramount importance. The important thing was to cultivate that attitude of mind which the writer of this epistle recommended" (Baur).—οἰκοδομεῖτε, the term sums up all the support and guidance that a Christian receives from the fellowship of the church (cf. Beyschlag's *N.T. Theology*, ii. 232).—καθὼς καὶ ποιεῖτε, another instance (cf. iv. 1, 10) of Paul's fine courtesy and tact. He is careful to recognise the Thessalonians' attainments,

12. <sup>m</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, <sup>n</sup> εἰδέναι τοὺς <sup>o</sup> κοπιῶντας ἐν <sup>m</sup> iv. 1, II ii. 2. ὑμῖν καὶ <sup>p</sup> προϋσταμένους ὑμῶν ἐν Κυρίῳ καὶ <sup>q</sup> νουθετοῦντας ὑμᾶς, 13. <sup>n</sup> Cf. Ps. cxliv. 3 καὶ <sup>r</sup> ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. 1 Cor. i. 18 <sup>s</sup> εἰρηνεύετε ἐν <sup>t</sup> ἑαυτοῖς. 14. <sup>u</sup> παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς <sup>v</sup> ἀτάκτους, <sup>w</sup> παραμυθεῖσθε τοὺς <sup>x</sup> ὀλιγοψύχους, ἀντέ- <sup>y</sup> ο Smryn. ix. Gal. iv. 11; 1 Cor. xv. 10. <sup>z</sup> χεσθε τῶν ἀσθενῶν, <sup>a</sup> μακροθυμεῖτε πρὸς πάντας. 15. ὁρᾶτε <sup>b</sup> μή τις <sup>c</sup> κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε τὸ <sup>d</sup> ἀγαθὸν διώ- <sup>e</sup> Cf. on Rom. xii. 8. <sup>f</sup> κετε εἰς ἀλλήλους καὶ εἰς πάντας. 16. πάντοτε <sup>g</sup> χαίρετε, 17. <sup>h</sup> ἀδια- <sup>i</sup> See on Acts xx. 31; 1 Cor. ii. 2.

iv. 14. 1 Phil. ii. 3; cf. Thuc. iv. 5, etc. s Mk. ix. 50; 2 Cor. xiii. 11. t = ἀλλήλους. (so Plato, *Gorg.* 405 c). u Cf. ii. 11. v Xen. *Mem.* III. i. 7. w ii. 11; Joh. xi. 19, 31. x Exod. vi. 9; Isa. lviii. 15; Sir. vii. 10, and Ps. Sol. xvi. 11. y See on 1 Cor. xiii. 4. z Object. clause (Burton, M.T. 209). a Prov. xx. 22 (Matt. v. 44); Rom. xii. 17. b = "What is kind and helpful." c Paul's practice, 2 Cor. vi. 10; cf. Phil. iv. 4; Rom. xii. 12, and Col. i. 11. d i. 3; cf. Ign. *Eph.* x.; Herm. *Sim.* ix. 11, 7; Ep. Arist. 226 (τὸν Θεὸν ἐπικαλοῦ διαπαντός).

even while stirring them up to further efforts.

Vv. 12-22. General instructions for the church.

Ver. 12. These *προϋστάμενοι* are not officials but simply local Christians like Jason, Secundus, and perhaps Demas (in whose houses the Christians met), who, on account of their capacities or position, had informally taken the lead and made themselves responsible for the welfare and worship of the new society. The organisation is quite primitive, and the triple description of these men's functions is too general to permit any precise delineation of their duties (cf. Lindsay's *The Church and the Ministry in the Early Centuries*, pp. 122 f.). *κοπιῶντας* denotes the energy and practical interest of these people, which is further defined by *προϋσταμένους* (a term with technical associations, to which ἐν κυρίῳ is added in order to show that their authority rests on religious services) and *νουθετοῦντας* (= the moral discipline, perhaps of catechists, teachers and prophets). An instinct of rebellion against authority is not confined to any one class, but artisans and tradesmen are notorious for a tendency to suspect or depreciate any control exercised over them in politics or in religion, especially when it is exercised by some who have risen from their own ranks. The community at Thessalonica was largely recruited from this class, and Paul, with characteristic penetration, appeals for respect and generous appreciation towards the local leaders.

Ver. 13. "Regard them with a very special love for their works' sake" (so thorough and important it is). "Be at peace among yourselves" (instead of introducing divisions and disorder by any insubordination or carping).

Ver. 14. The particular form of insubordination at Thessalonica was idleness (for the contemporary use of ἀτ. in this sense, see *Oxyrh. Papyri*, ii. 1901, p. 275). Similarly, in *Olynth.* iii. 11, Demosthenes denounces all efforts made to shield from punishment τοὺς ἀτακτοῦντας, i.e., those citizens who shirk active service and evade the State's call for troops.—ὀλιγοψύχους = "faint-hearted" (under trial, i. 6, see references), ἀντέχεσθε (cleave to, put your arm round), ἀσθενῶν (i.e., not in health only but in faith or position, Acts xx. 35), μακ. π. πάντας = do not lose temper or patience with any (of the foregoing classes) however unreasonable and exacting they may be (cf. Prov. xviii. 14, LXX). The mutual services of the community are evidently not to be left to the *προϋστάμενοι*, for Paul here urges on the rank and file the same kind of social duties as he implies were incumbent upon their leaders (cf. νουθετ. 12, 14). If ἀδελφοί here meant the *προϋστάμενοι*, it would have been more specially defined. An antithesis between 12 and 14 would be credible in a speech, not in a letter.

Ver. 15. The special circumstances which called for forbearance (ver. 14) were likely to develop a disposition to retaliate upon those who displayed an ungenerous and insubordinate spirit (e.g., the ἀτακτοί); but the injunction has a wider range (εἰς πάντας), including their fellow-countrymen, ii. 14).

Ver. 16. To comment adequately upon these diamond drops (16-18) would be to outline a history of the Christian experience in its higher levels. π. χαίρετε, cf. Epict., i. 16 ("Had we understanding, ought we to do anything but sing hymns and bless the Deity and tell of His benefits? . . . What else can I do, a lame

s ii. 3, t Cf. II. ii. 15; cf. i Rom. v. 18, etc. u Cf. on Eph. v. 14 v iv. 14 w C. 23. <sup>iv. 3.</sup> For absence of article in this constr. see Field, 59-60 on the similar usage in Lk. vii. 30. i "Give over":  $\mu\eta$  with pres. imper. implies action already begun Moul. i. 122 f. k Contrast 2 Tim. i. 5, and cf. 1 Cor. xiv. 1. l i Jo. iv. 1. m 2 Cor. xiii. 7; Phil. i. 10. n Like Job (Job i. 1, 8, ii. 3). o "form" or "sort" (so Jos. Ant. x. 3). p iv. 3; cf. Did. iii. 1. q iii. 11, iv. 16. r Only here (N.T.), =  $\delta\lambda\omega\varsigma$  (through and through).

<sup>1</sup> After  $\pi\alpha\tau\alpha$  add, after the disjunctive  $\delta\epsilon$  (with almost all MSS. and vss., also Clem., Alex., Paed. iii. 12, 95, exc. N<sup>\*</sup>A, cop., syr.<sup>sch</sup>), which became absorbed by the first syllable of the following word. Blass (after K, min., etc.)  $\delta\omicron\kappa\iota\mu\alpha\lambda\omicron\nu\tau\epsilon\varsigma$ .

old man, than sing hymns to God? . . . I exhort you to join in this same song.") There is a thread of connection with the foregoing counsel. The unswerving aim of being good and doing good to all men, is bound up with that faith in God's un-failing goodness to men which enables the Christian cheerfully to accept the disappointments and sufferings of social life. This faith can only be held by prayer, i.e., a constant reference of all life's course to God, and such prayer must be more than mere resignation; it implies a spirit of unflinching gratitude to God, instead of any suspicious or rebellious attitude.

Ver. 17. "Pray always, says the Apostle; that is, have the habit of prayer, turning your thoughts into acts by connecting them with the idea of the redeeming God" (Coleridge, *Notes on the Book of Common Prayer*), cp. iii. 11, v. 23.

Ver. 18. Chrysostom, who wrote:  $\tau\omicron$   $\delta\epsilon\iota$   $\delta\eta\lambda\omicron\nu\omicron\tau\iota$   $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\epsilon\iota\nu$ ,  $\tau\omicron\upsilon\tau\omicron$   $\phi\iota\lambda\omicron\sigma\phi\omicron\nu$   $\psi\upsilon\chi\eta\varsigma$ , gave a practical illustration of this heroic temper by repeating, as he died in the extreme hardships of an enforced and painful exile,  $\delta\acute{\omicron}\xi\alpha$   $\tau\tilde{\omega}$   $\theta\epsilon\tilde{\omega}$   $\pi\acute{\alpha}\nu\tau\omega\nu$   $\epsilon\tilde{\nu}\epsilon\kappa\alpha$ . For thanksgiving even in bereavement, cf. Aug., *Conf.*, ix. 12; and further, *ibid.*, ix. 7 (tunc hymni et psalmi ut canerentur, secundum morem Orientalium partium, ne populus maioris taedio contabesceret, institutum est).

Ver. 19.  $\tau\omicron\upsilon\tau\omicron$   $\kappa.\tau.\lambda.$  The primary reference is to  $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\epsilon\iota\tau\epsilon$ , but the preceding imperatives are so closely bound up with this, that it is needless to exclude them from the scope of the  $\theta\acute{\epsilon}\lambda\eta\mu\alpha$ .— $\epsilon\nu$   $\chi$ . 'I. This glad acceptance of life's rain and sunshine alike as from the hand of God, Jesus not only exemplified (cf. context of  $\mu\upsilon\mu\eta\tau\alpha\iota$  . . .  $\tau\omicron\upsilon$   $\kappa\upsilon\rho\iota\omicron\nu$ , i. 6) but also enabled all who keep in touch with him to realise. The basis of it

is the Christian revelation and experience; apart from the living Lord it is neither conceivable nor practicable (cf. R. H. Hutton's *Modern Guides of English Thought*, pp. 122 f.).

Ver. 20. As  $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\epsilon\iota\nu$  was a special function of the prophets in early Christian worship (cf. Did. x. 7), the transition is natural. The local abuses of ecstatic prophecy in prediction (2 Thess. ii. 2) or what seem to be exaggerated counsels of perfection (ver. 16 f.) must not be allowed to provoke any reaction which would depreciate and extinguish this vital gift or function of the faith. Paul, with characteristic sanity, holds the balance even. Such enthusiastic outbursts are neither to be despised as silly vapouring nor to be accepted blindly as infallible revelations. The true criticism of  $\pi\rho\phi\eta\tau\epsilon\iota\alpha$  comes (ver. 21) from the Christian conscience which is sensitive to the  $\kappa\alpha\lambda\omicron\nu$ , the  $\sigma\upsilon\mu\phi\acute{\epsilon}\rho\omicron\nu$ , the  $\omicron\iota\kappa\omicron\delta\omicron\mu\omicron\eta$ , or the  $\acute{\alpha}\nu\alpha\lambda\omicron\gamma\iota\alpha$   $\tau\eta\varsigma$   $\pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma$  (cf. Weizsäcker's *Apost.* Age, ii. 270 f.). But this criticism must be positive. In applying the standard of spiritual discernment, it must sift, not for the mere pleasure of rejecting the erroneous but with the object of retaining what is genuine.

Ver. 22. A further general precept, added to bring out the negative side of  $\kappa\alpha\tau\acute{\epsilon}\chi\epsilon\tau\epsilon$ ,  $\kappa.\tau.\lambda.$ — $\pi\omicron\nu\eta\rho\omicron\upsilon$  neut. abstract = "of wickedness," as Gen. ii. 9 ( $\tau\omicron\upsilon$   $\epsilon\iota\delta\acute{\epsilon}\nu\alpha\iota$   $\gamma\iota\nu\omega\sigma\tau\omicron\nu$   $\kappa\alpha\lambda\omicron\upsilon$   $\kappa\alpha\iota$   $\pi\omicron\nu\eta\rho\omicron\upsilon$ ).— $\pi\alpha\nu\tau\omicron\varsigma$   $\kappa.\tau.\lambda.$ , perhaps an allusion to the manifold ways of going wrong (Arist., *Nik.* *Eth.*, ii. 6 14,  $\tau\omicron$   $\mu\acute{\epsilon}\nu$   $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota\nu$   $\mu\omicron\lambda\lambda\alpha\chi\omega\varsigma$   $\epsilon\sigma\tau\acute{\iota}\nu$  . . .  $\tau\omicron$   $\delta\acute{\epsilon}$   $\kappa\alpha\tau\omicron\rho\theta\omicron\upsilon\nu$   $\mu\omicron\nu\alpha\chi\omega\varsigma$ ).

Ver. 23.  $\epsilon\iota\rho\acute{\eta}\nu\eta\varsigma$ , with a special allusion to the breaches of harmony and charity produced by vice (cf. connection of iii. 12, 13 and iv. 3 f.), indolence, impatience of authority or of defects in one



ἡ δόξα κληρονόμων τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν ἡμῖν. <sup>m</sup> iv. 1, II ii. 2.  
τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24. <sup>n</sup> π. 13. <sup>n</sup> Cf. Ps. cxliv. 3.  
τὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. <sup>ω</sup>ν. <sup>i</sup> Cor. xvi. 18.

25. Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. 26. ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ. <sup>t</sup> Cy. <sup>i</sup> iv. <sup>u</sup> See above on iii. 13, and ii. 10.

27. ἐνορκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀδελφοῖς. <sup>v</sup> See on i. Cor. i. 9.

28. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

<sup>w</sup> As Num. xxiii. 19; Ps. xxxvii. 5 (LXX).

<sup>x</sup> Ver. 17, II. iii. 1.

<sup>y</sup> See on Rom. xvi. 16;

<sup>i</sup> Cor. xvi. 20; and Justin's Apol. i. 65.

<sup>z</sup> Clem. Alex. Paed. III. ii. 81.

<sup>a</sup> For constr. cf. Acts xix. 13.

<sup>b</sup> Lk. iv. 16; Acts xv. 21; 2 Cor. iii. 15; Col. iv. 16.

<sup>c</sup> II. ii. 15.

<sup>1</sup> Read ἐνορκίζω [only here N.T., = "adjure," strengthened form of ορκίζω] with ABD\*, min., Euth., Dam. (edd.). But om. αἰοῖς before ἀδελφοῖς with B\*BDG, min., d, e, f, g, aeth., Euth., Amb., Cassiod. (edd., exc. de Wette, Koch, Ellic., Weiss); the addition of αἰοῖς, like the omission of πασι, "entspringt vielleicht dem hierarchischen Interesse, die Bibel nicht Allen zugänglich zu machen" (Zimmer).

another (v. 13 f.), retaliation (v. 15), and differences of opinion (v. 19 f.) Such faults affect the σῶμα, the ψυχὴ and the πνεῦμα respectively, as the sphere of that pure and holy consciousness whose outcome is εἰρήνη—ὑμῶν, unemphatic genitive (as in iii. 10, 13, cf. Abbott's *Johannine Grammar*, 2559a) throwing the emphasis on the following word or words. πνεῦμα is put first, as the element in human nature which Paul held to be most directly allied to God, while ψυχὴ denotes as usual the individual life. The collocation of these terms is unusual but of course quite untechnical.—ἀμέμπτως has almost a proleptic tinge = "preserved entire, (so as to be) blameless at the arrival of," which has led to the substitution, in some inferior MSS., of εὐρεθείη for τηρηθείη (cf. textual discussion in *Amer. Jour. Theol.*, 1903, 453 f.). The construction is rather awkward, but the general sense is clear. With the thought of the whole verse compare Ps. Sol. xviii. 6: καθάρισαι ὁ θεὸς Ἰσραὴλ . . . εἰς ἡμέραν ἐκλογῆς ἐν ἀνάξει Χριστοῦ αὐτοῦ, also the description of Abraham being preserved by the divine σοφία in Sap. x. 5 (ἐτήρησεν αὐτὸν ἀμέμπτων θεῶ).

Ver. 24. The call implies that God will faithfully carry out the process of ἁγιάζεσθαι and τηρεῖσθαι (cf. Phil. i. 6), which is the divine side of the human endeavour outlined in the preceding verse.

Vv. 25-27. Closing words of counsel and prayer.

Ver. 26. Neither here, nor above at ver. 14, is there any reason to suppose that Paul turns to address the leaders of the local church (so e.g., Bornemann, Ellicott, Alford, Askwith, Zimmer, Light-

foot, Weiss, Findlay) as though they were, in the name of the apostle(s), to convey the holy (i.e. not of convention or human passion) kiss, which betokened mutual affection (cf. Renan's *S. Paul*, 262, DCG. i. 935, and *E. Bi.* 4254) in the early Christian worship. This greeting by proxy is not so natural as the ordinary sense of the words; the substitution of τ. ἀ. π. for the more common ἀλλήλους is intelligible in the light, e.g., cf. Phil. iv. 21; and it would be harsh to postulate so sharp a transition from the general reference of v. 25 and v. 28. Even in ver. 27 it is not necessary to think of the local leaders. While the epistle would naturally be handed to some of them in the first instance, it was addressed to the church; the church owned it and was held responsible for its public reading at the weekly worship.—πᾶσιν, like the πάντας of ver. 26, simply shows Paul's desire to prevent the church from becoming, on any pretext, a clique or coterie. But the remarkable emphasis of the injunction points to a period when such public reading of an apostolic epistle was not yet a recognised feature in the worship of the churches. Paul lays stress upon the proper use of his epistle, as being meant not for a special set, but for the entire brotherhood (i.e., at Thessalonica, not, as Flatt thinks, in Macedonia). See that every member gets a hearing of it at some meeting or other (ἀναγ., timeless aor.), and thus knows exactly what has been said. So *Apoc. Bar.* lxxxvi.: "when therefore ye receive this my epistle, read it in your congregations with care. And meditate thereon, above all on the days of your fasts."

## ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

- <sup>a</sup> Cf. I. i. 1. I. 1. \* ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλο-  
<sup>b</sup> Cf. I Cor. i. 3, etc. νικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· 2. χάρις ὑμῖν  
<sup>c</sup> ii. 13; καὶ \* εἰρήνη <sup>b</sup> ἀπὸ Θεοῦ πατρὸς <sup>1</sup> καὶ Κυρίου Ἰησοῦ <sup>b</sup> Χριστοῦ.  
 Clem. Rom. 3. \* εὐχαριστεῖν \* ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί,  
 xxxviii. 4. Cf. (καθὼς <sup>d</sup> ἄξιόν ἐστιν) ὅτι \* ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ \* πλεονάζει  
 1 John iii. 16, iv. 11. ἡ \* ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· 4. ὥστε αὐτοὺς  
<sup>d</sup> See on I Cor. xvi. <sup>h</sup> ἡμᾶς ἐν ὑμῖν <sup>1</sup> ἐγκαυχᾶσθαι ἐν ταῖς \* ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ  
 4 and Phil. i. 7. τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ  
<sup>e</sup> Only here in N.T.  
<sup>f</sup> 2 Pet. i. 8. <sup>g</sup> In answer to prayer of I. iii. 12, iv. 9-10. <sup>h</sup> As well as others (I. i. 8); ὥστε  
 with inf. as in I. i. 7. <sup>i</sup> See 2 Cor. ix. 2. <sup>k</sup> i.e. of Achaia, etc. Cf. I. i. 3.

<sup>1</sup> Om. ἡμῶν after πατρός with BDP, 17, 49, 71, d, e, Theoph., Pelag. (Al., Lachm., WH, Findlay, Milligan, etc.), as a scribal addition from ver. 1.

CHAPTER I.—Vv. 1-8. The address (i. 1, 2) is followed first by a thanksgiving (3-10) which passes into a prophetic piece of consolation, and then by a brief prayer (11, 12).

Ver. 3. *περὶ ὑμῶν*: Your thankless situation (4 f.) only throws into more brilliant relief your personal character and bearing under adverse circumstances. *ὅτι* is best represented by our colloquial "because," which includes both the causal and the objective senses of the word; what forms matter for thanksgiving is naturally the reason for thanksgiving. *ἀγάπη κ.τ.λ.*, a period of strain tires mutual gentleness (see on Rev. ii. 4) as well as patience towards God (ver. 4), since irritation and lack of unselfish consideration for others (cf. iii. 6 f.) may be as readily produced by a time of tension and severe anxiety as an impatient temper of faith. Paul is glad and grateful that suffering was drawing his friends together and binding them more closely to their Lord, instead of stunting the growth of their faith and drying up the flow of their mutual charity. Praise comes as usual before blame. Paul is proud of his friends, because suffering has not spoiled their characters, as suffer-

ing, especially when due to oppression and injustice, is too apt to do.—*ὀφείλομεν* (so Cic. *ad. Fam.*, xiv. 2, *gratiasque egi, ut debui*; Barn. v. 3, vii. 1), the phrase is unexampled in Paul, but not unnatural (cf. Rom. xv. 1, etc.); "the form of duty is one which all thoughts naturally take in his mind" (Jowett).

Ver. 4. The single article groups *ὑπομονή* and *πίστις* as a single conception = faith in its special aspect of patient endurance (cf. on Rev. xiii. 10), faithful tenacity of purpose. M. Gebhardt, in his *L'Italie Mystique* (pp. 318 f.), observes that "the final word of Dante's belief, of that 'religion of the heart' which he mentions in the *Convito*, is given in the 24th canto of the *Paradiso*. He comes back to the very simple symbol of Paul, faith, hope and love; for him as for the apostle faith is at bottom simply hope." Faith is more than that to Paul, but sometimes hardly more. The Thessalonians are not to fear that they are holding a forlorn outpost. Neither man nor God overlooks their courage (cf. Plato's *Theaet.*, xxv., *ἀνδρικῶς ὑπομένειν καὶ μὴ ἀνάνδρως φεύγειν*). Their founders and friends at a distance are watching with pride their resolute faith; while in God's

ταῖς θλίψεσιν αἷς ἀνέχεσθε, 5. ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, ἡ εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε. 6. ἔπειτα ὁ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν 7. καὶ ὑμῖν τοῖς θλιβομένοις ἄρεσιν ἡμεῶν ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ 8. ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου

and xiv. 22. p See on Rom. iii. 30, viii. 9, 17 = "since". q Exod. xxiii. 22; see on Rom. ii. 5-6, 9, viii. 17; 2 Cor. iv. 17 f. r From Isa. lxvi. 2 (LXX). s Cf. 2 Cor. ii. 13; Asc. Isa. iv. 15 (quoted on I. iv. 16). t 1 Thess. ii. 15; see below, iii. 2. "We need it too; God knows!" u 1 Cor. i. 7; Rom. ii. 5. v Cf. LXX of Exod. iii. 2; Isa. xxix. 6, lxvi. 6, vii. 5. and on 1 Cor. iii. 13. A Hebraism. w Ezek. xxv. 14 (LXX); Jer. xxv. 12; Deut. vii. 9. x Cf. I. iv. 5 (Jer. x. 25; Ps. lxxviii. 6). y Cf. Rom. x. 16. Acts vi. 7; Clem. Rom. xlii. 4.

sure process of providence that *ἡμεῶν* has a destiny of its own, since it is bound up with His eternal designs. Hope is only mentioned once (ii. 16, cf. iii. 5) in this epistle, for all its preoccupation with the future. Faith covers almost all its contents here.—*θλίψεσιν* more general than *διωγμοῖς*.—*ὑπὲρ*, as in I., iii. 2, is equivalent to *περί*, with a touch of personal interest (Abbott's *Johannine Grammar*, p. 559; Meisterhans, *Gramm. d. attischen Inschriften*, 182).

Ver. 5. *ἔνδειγμα*, in apposition to the general thought of the preceding clause; it does not matter to the sense whether the word is taken as an elliptic nominative or an appositional accusative. "All this is really a clear proof of (or points to) the equity of God's judgment," which will right the present inequalities of life (Dante, *Purg.*, x. 109 f.). *Δικαία κρίσις* is the future and final judgment of 6-10, whose principle is recompense (Luke xvi. 25); there is a divine law of compensation which will operate. This throws back light upon the present sufferings of the righteous. These trials, it is assumed, are due to loyalty and innocence of life; hence, in their divine aspect (ver. 5), they are the necessary qualification or discipline for securing entrance into the realm of God. They are significant, not casual. Paul begins by arguing that their very infliction or permission proves that God must be contemplating a suitable reward and destiny for those who endured them in the right spirit. *εἰς τὸ κ.τ.λ.*, is thus a loose expansion (from the common rabbinic phrase, cf. Dalman's *Worte Jesu*, 97 f.; E. Tr., 119) of one side of the *δικ. κρίσις*. The other side, the human aspect of *θλίψις*, then emerges in ver. 6. Since the Thessalonians were suffering at the hands of men (*τοὺς θλίβοντας*, Isa. xix. 20), the two-handed

engine of retribution (so Lam. iii. 64 f.; Obad. 15; Isa. lix. 18, for *ἀνταποδ.*) must in all fairness punish the persecutors (cf. Sap. xi. 9, 10). This is the only passage in which Paul welcomes God's vengeance on the enemies of the church as an element in the recompense of Christians.—*ὑπὲρ ἧς καὶ πάσχετε*: to see an intelligible purpose in suffering, or to connect it with some larger movement and hope, is always a moral stay. "God gave three choice gifts to Israel—the Torah, the Land of Promise, and Eternal Life, and each was won by suffering" (*Berachoth*, 5a).

Ver. 7. After noting the principle of recompense (5-7a), Paul proceeds (7b-10) to dwell on its time and setting, especially in its punitive aspect. He consoles the Thessalonians by depicting the doom of their opponents rather than (9c, 10) their own positive relief and reward. The entire passage breathes the hot air of the later Judaism, with its apocalyptic anticipation of the *jus talionis* applied by God to the enemies of His people; only, Paul identifies that people not with Israel but with believers in Christ Jesus. He appropriates Israel's promises for men and women whom Israel expelled and persecuted.—The *ἄγγελοι* are the manifestation of Christ's *δύναμις*, as the *ἅγιοι* (saints not angels) are of his *δόξα* (ver. 10); the position of *ἄγγ.* (cf. Win., §80, 12b) tells against Hofmann's interpretation of *δυν.* = "host" (*הַבָּיִת*, so LXX). Here and in the following verses the divine prerogatives (e.g., fiery manifestation and judicial authority) are carried over to Jesus.

Ver. 8. *Those who know not God* are of course not pagans as such but immoral pagans, in the sense of Rom. i. 28 f. *Those who refuse obedience to the*



- z 4 Macc. <sup>x. 15.</sup> ἡμῶν Ἰησοῦ · 9. οἷτινες δίκην τίσουσιν, \* ἄλεθρον \* αἰώνιον, \* ἀπὸ  
 a From Isa. προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, 10. ὅταν  
 ii. 10, 19, b ἔλθῃ \* ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ <sup>21 (LXX).</sup> <sup>c</sup> θαυμασθῆναι ἐν πᾶσι  
 Cf. Ps. li. τοῖς πιστεύουσιν (ὅτι ἐπιστώθῃ <sup>1</sup> τὸ \* μαρτύριον ἡμῶν ἐφ' ὑμᾶς) <sup>f</sup> ἐν  
 xi; Lk. τῇ ἡμέρᾳ ἐκείνῃ. 11. \* εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν,  
 xiii. 27, b = fut. <sup>h</sup> ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὃ Θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν  
 perf. (Moulton. 186).  
 c Only here in N.T., cf. Ex. xiv. 4; Sir. xxxviii. 6, etc.; Isa. iv. 2 f., xlix. 3. d Reminiscence  
 of Ps. lxxviii. 36; lxxxix. 8 (LXX). Cf. Sir. xxxviii. 3; 4 Macc. xviii. 3. e Cf. 1 Cor. i. 6. f From  
 Isa. ii. 11 (17). g Cf. Col. i. 29. "It is to this our thoughts turn as we pray, etc." (Ruther-  
 ford). h Equivalent, as e.g. in LXX of Exod. ix. 16.

<sup>1</sup> For ἐπιστευθῇ Markland and Hort conj. ἐπιστώθῃ (so 31, 112), as if "the Christian testimony (vv. 4-5) of suffering for the faith had been confirmed and sealed upon the Thessalonians" (cf. Ps. xcii. 4 f, LXX, θαυμαστος ἐν υῤῥηλοις ὁ κυριος · τα μαρτυρια σου ἐπιστῶθησαν σφοδρα). πιστώθῃ is used (as here with ἐπι) of the divine word in 1 Chron. xvii. 23 (cf. 2 Chron. ii. 9). The MSS. reading throws ἐπιστευθῇ to the front for emphasis, but it must go with ἐφ ἡμᾶς. The point of the sentence, as Lgft. admits, leads us to expect "a direct connexion between the Thessalonians and a *belief* in the gospel rather than between the Thess. and the *preaching* of the gospel," so that μαρτύριον is less vital to ἐφ ἡμᾶς. No satisfactory parallel can be quoted for either construction of ἐπιστευθῇ, however, and the likelihood upon the whole is that it represents a primitive and natural corruption of ἐπιστώθῃ.

*gospel* are, as the repetition of the article suggests, a different class of people, perhaps drawn both from Jews and pagans. But as Paul never seems to contemplate the idea of any Jew failing to hear the gospel (cf. Rom. x. 16 f.), the description here applies principally to them.—ἐν πυρὶ φλογός, one of the most favourite realistic traits of the last judgment, in apocalyptic Judaism (cf. passages in Volz's *Jüdische Eschatologie*, 285, 286); here it is simply a descriptive touch, which Paul does not pause to elaborate (cf. 1 Cor. iii. 13). The rather "broad and inflated" language (Weizsäcker) of the whole passage is probably due to the subject, more than to Paul's employment of Silvanus, himself a prophet (cf. Acts xv. 32 and 1 Thess. ii. 12-16), as his amanuensis.

Ver. 9. The overwhelming manifestation of the divine glory sweeps from before it (pregnant ἀπὸ) into endless ruin the disobedient (Ps. lxxvi. 7) *men who* (see Moulton, 91 f.) *shall pay the penalty of* (see Prov. xxvii. 12, LXX) *eternal destruction* (the common apocalyptic belief, see Volz, *Jüd. Eschat.*, 286 f.).

Ver. 10. ἐπιστώθῃ, like the variant ἐπιστεύθῃ, is suggested by πιστεύουσιν (cf. a similar instance in iii. 3). The abrupt parenthesis ("you included—for") shows how Paul was thinking of the Thessalonians especially, while he depicted the bliss of the saints in general.—ἐνδοξ., in one sense they were to be a

credit and honour to their apostles (I., ii. 19 f.); in another, they were a glory to Christ Himself, by their ripened character—a Johannine touch (cf. John xvii. 10, and ver. 12 of this chapter; the parallel between ἔργον πίστεως and John vi. 29 is verbal).—θαυμ. = *to be wondered at* (by whom? cf. Ezek. xxxix. 21, Eph. iii. 10?) *in* (i.e., by reason of, on account of) *believers*; for a partial parallel to the phrase see Isa. lxii. 6 (καὶ ἐν τῷ πλούτῳ αὐτῶν θαυμασθήσεσθε). If ὅτι . . . ὑμᾶς had been meant to give the reason for θαυμασθῆναι (so Zimmer, Wohl.), Paul would probably have put *God's witness* instead of *our witness*, and expressed the idea unambiguously; the transition from the πᾶσιν to the special case of the Thessalonians becomes, on this construction, an anti-climax. The rhythmical swing of 7b-10 suggests a reminiscence or quotation of some early Christian liturgical hymn, perhaps one of the prophetic ψαλμοί which he had heard at Corinth (1 Cor. xiv. 15, 26).

Ver. 11. καὶ κ.τ.λ., we pray as well as render thanks (ver. 3) for you. Unable any longer to give the Thessalonians their personal example and instructions—the time for that had passed (ἐπιστώθῃ)—Paul and his colleagues can still pray for them. The duties of a preacher or evangelist do not cease with the utterance of his message. ἀξιώσῃ: one proof that God deemed them worthy of His kingdom lay in the discipline of

<sup>1</sup> εὐδοκίαν <sup>k</sup> ἀγαθωσύνης καὶ ἔργον πίστεως <sup>1</sup> ἐν δυνάμει · 12. <sup>h</sup> ὅπως <sup>i</sup> Contrast  
<sup>m</sup> ἐνδοξασθῇ τὸ <sup>n</sup> ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, <sup>o</sup> καὶ ὑμεῖς ἐν <sup>k</sup> See on  
<sup>o</sup> αὐτῷ, κατὰ τὴν χάριν <sup>p</sup> τοῦ Θεοῦ <sup>p</sup> ἡμῶν καὶ <sup>q</sup> Κυρίου Ἰησοῦ Χριστοῦ. <sup>x. 1; Eph. i. 5.</sup>  
on Rom. x. 1; Eph. i. 5.

II. 1. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, <sup>u</sup> ὑπὲρ τῆς παρουσίας τοῦ <sup>k</sup> See on  
Κυρίου <sup>1</sup> Ἰησοῦ Χριστοῦ καὶ <sup>b</sup> ἡμῶν <sup>e</sup> ἐπισυναγωγῆς ἐπ' αὐτόν, 2. <sup>d</sup> εἰς <sup>14 and Eph. v. 9.</sup>  
τὸ μὴ <sup>o</sup> ταχέως <sup>f</sup> σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ <sup>l</sup> θροεῖσθαι, <sup>1</sup> Col. i. 29.  
μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' <sup>h</sup> ἐπιστολῆς (ὡς <sup>1</sup> δι' <sup>m</sup> Cf. LXX; of Isa. xiv. 15, lxvi. 5; Mal. i. 11;

Ezek. xxxix. 21. n = Person or character (cf. on Phil. ii. 9-10). o John xvii. 1, 10, 21 f.  
p So ver. 11. q For κ. without article, cf. Win. § 19. 13 d, § 18. 7. a "with regard to,"  
περί (an Ionism, cf. Meisterhans, *Gramm. d. attisch. Inschrift.* 182). b See on i. 7. c Cf. Matt.  
xxiv. 31; 2 Macc. ii. 7, etc. d I. iii. 10. e Gal. i. 6 = "hastily". f See Acts xvii. 13.  
Sap. iv. 4. g Elsewhere in N.T., only in Matt. xxiv. 6 (= Mk. xiii. 7). h Forged? cf.  
Jos. *Vit.* xi., xxxv. i Sc. γεγραμμένης.

<sup>1</sup> Om. ἡμῶν after Κυρίου, with B, syr. (WH, Weiss, Findlay).

suffering by means of which He developed their patient faith (4, 5), but Paul here finds another proof of it in their broader development of moral character and vital religion (cf. 10). *πάσαν* includes *ἔργον* as well as *εὐδοκίαν*; the prayer is for success to every practical enterprise of faith as well as for the satisfaction of every aspiration and desire after moral excellence. Compare Dante's *Paradiso*, xviii. 58-60. *κλήσις* is "the position you are called to occupy," "your vocation," as heirs of this splendid future—a not unnatural extension (cf. Phil. iii. 14) of its ordinary use (= 1 Cor. i. 26, etc.). This implies that a certain period of moral ripening must precede the final crisis. In ii. 1-iii. 5, Paul proceeds to elaborate this, in order to allay the feverish excitement at Thessalonica, while in iii. 6 f., he discusses the further ethical disorders caused by the church's too ardent hope. The heightened misery of the present situation must neither break down their patience (4 f.), nor on the other hand must it be taken as a proof that the end was imminent.

Ver. 12. Here at any rate it is impossible to take *χάριν* in a universalistic sense (so Robinson, *Ephesians*, pp. 225 f.), as though it implied that Christians were put on the same level as O.T. saints. The idea is the merciful favour of God, to the exclusion of human merit. The main topic of the letter is now brought forward; ii. 1-2 gives the occasion for the *λόγος παρακλήσεως* (3-12) which follows.

CHAPTER II.—Ver. 1. *ἐπισυν.*, a term whose verb was already in use for the muster of saints to the messianic reign.—*σαλ.* "get unsettled". Epictetus uses *ἀποσαλεύσθαι* for the unsettling of the mind by sophistries (iii. 25), and the

nearest equivalent for *νοῦς* here is our "mind". This mental agitation (aor.) results in *θροεῖσθαι* = nervous fear (Wrede, 48 f.) in prospect of the imminent end.

Ver. 2. *ὡς δι' ἡμῶν*, "purporting to come from us," goes with *ἐπιστολῆς* alone, for, while *λόγος* (Lünemann) might be grouped under it, *πνεῦμα* cannot. A visionary would claim personal, not borrowed, authority for his revelation. If *ὡς δ. ἡ.* went with the preceding verbs (so Dods, Askwith, 92 f., Wohl. = "we are the true interpreters of Paul's meaning"), an active (as in ver. 3) not a passive turn might have been expected to the sentence.—*ἐνέστηκεν* = "were already present". The cry was, *ὁ κύριος πάρεστι*. The final period had already begun, and the Thessalonians were probably referred to their sufferings as a proof of this. Paul could only guess the various channels along which such a misconception had flowed into the local church; either, *e.g.*, *πνεύματος*, the hallucination of some early Christian prophet at Thessalonica; or *λόγου*, oral statement, based in part perhaps on some calculation of contemporary history or on certain *logia* of Jesus; or *ἐπιστολῆς*, *i.e.*, the misinterpretation of some passage in 1 Thess. or in some lost letter of Paul. Possibly Paul imagined an epistle had been forged purporting to come from him or his companions, but we have no means of knowing whether his suspicion was well-founded or not. In any case the allusion is quite credible within his lifetime. Such expectations may have been excited in a more or less innocent fashion, but Paul peremptorily (ver. 3) ranks them all as dishonest; he is concerned not with their origin but with their mis-

<sup>k</sup> Cf. 2 Cor. ἡμῶν), <sup>1</sup> ὥς <sup>k</sup> ὅτι <sup>1</sup> ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. 3. Μή τις ὑμᾶς  
<sup>xi. 21.</sup> "to the effect  
<sup>that "</sup> <sup>m</sup> ἐξαπατήσῃ κατὰ μηδένα τρόπον · ὅτι <sup>n</sup> ἐὰν μὴ ἔλθῃ <sup>o</sup> ἡ ἀποστασία  
<sup>1 Rom. viii.</sup> <sup>p</sup> πρῶτον καὶ <sup>q</sup> ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, <sup>2</sup> οὗ υἱὸς <sup>r</sup> τῆς  
<sup>38. etc.</sup> <sup>m</sup> ἀπορ. conj. ἀπωλείας, 4. ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ <sup>s</sup> πάντα λεγόμε-  
<sup>as in 2</sup> <sup>Cor. xi.</sup> <sup>t</sup> μενον <sup>3</sup> <sup>u</sup> θεὸν ἢ <sup>v</sup> σέβασμα, ὥστε αὐτὸν <sup>w</sup> εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι,  
<sup>16; 1 Cor. v.</sup> <sup>xvi. xi.</sup> <sup>v</sup> ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός. 5. οὐ μνημονεύετε ὅτι ἔτι ὦν  
<sup>n</sup> Sc. "it shall not come" (ellipsis, as in. ver. 7). <sup>o</sup> "The well known." <sup>p</sup> = πρότερον (I. iv. 16). <sup>q</sup> Matt. xxiv. 12. <sup>r</sup> Win. § 30, d; b; cf. Deissm. 163; Jub. x. 3. <sup>s</sup> 1 Cor. viii. 5. <sup>t</sup> Elsewhere in N.T., only in Acts xvii. 23 (Sap. xv. 17). <sup>u</sup> Matt. xxiv. 15. <sup>v</sup> By deeds as well as words, cf. Acts ii. 22; here = "proclaim".

<sup>1</sup> On *ὡς δι' ἡμῶν* Field (202) writes: "Perhaps the apostle wrote *ὡς δι' ἡμῶν*, as pretending to be ours," adding instances from *Ast. Lex. Plat.* to justify the latter's statement that "cum irrisione quadam plerumque ponitur *ὡς δι'*".

<sup>2</sup> The *ἀνομίας* of *BB* min., cop., arm., Euth., Dam., Tert., Amb. (Ti., Tr., WH, Zim., Bj., Findlay, Lgft.), is preferable to the Western paraphrastic *ἀμαρτίας* (Alford, Ellic., Wohl., Weiss).

<sup>3</sup> Benth. conj. *ἐπὶ παντὶ λεγόμενον*.

chievous effects upon the church (cf. Matt. xxiv. 4). Probably his suspicions of misinterpretation were due to his recent experiences in Galatia, though the Macedonian churches seem to have escaped any infusion of the anti-Pauline propaganda which soured Corinth not long afterwards.

Ver. 3. καὶ ἀποκ., the apostasy and the appearance (so of Beliar, *Asc. Isa.*, iv. 18) of the personal anti-Christ or pseudo-Christ form a single phenomenon. From the use of ἡ ἀποστασία as a Greek equivalent for Belial (LXX of 1 Kings xxi. 13, A, and Aquila), this eschatological application of the term would naturally

flow, especially as *לַיְיִשׁ בְּשֵׁם* might well be represented by ὁ ἄνθρωπος τῆς ἀνομίας on the analogy of 2 Sam. xxii. 5 (LXX) = Ps. xvii. (xviii.). 4. Lawlessness was a cardinal trait in the Jewish figure of Belial, as was persecution of the righteous (i. 4, ii. 7, see *Asc. Isa.*, ii. 5, etc.). The very order of the following description (ἀπωλείας set between ἀνομίας and ὁ ἀντικείμενος, etc., unchronologically, but dramatically) suggests that this incarnation of lawlessness was a doomed figure, although he challenged and usurped divine prerogatives. He is another Antiochus Epiphanes (Dan. xi. 36, καὶ ὑψωθήσεται ἐπὶ πάντα θεὸν καὶ ἐπὶ τὸν θεὸν τῶν θεῶν ἑξάλλα λαλήσει, though Paul carefully safeguards himself against misconception by inserting λεγόμενον in his quotation of the words). This conception of a supernatural antagonist to Jesus Christ at the end is the chief element of novelty intro-

duced by Paul, from Jewish traditions, into the primitive Christian eschatology. The recent attempt of Caligula to erect a statue of himself in the Temple at Jerusalem may have furnished a trait for Paul's delineation of the future Deceiver; the fearful impiety of this outburst had sent a profound shock through Judaism, which would be felt by Jewish Christians as well. But Paul does not identify the final Deception with the Imperial cultus, which was far from a prominent feature when he wrote. His point is that the last pseudo-Messiah or anti-Christ will embody all that is profane and blasphemous, every conceivable element of impiety; and that, instead of being repudiated, he will be welcomed by Jews as well as pagans (cf. Acts xii. 21, 22).

Ver. 5. It was no after-thought, on Paul's part (the singular rules out Spitta's idea that Timothy wrote this apocalyptic piece). Nor was it an idiosyncrasy of his teaching. Especially since the days of Antiochus Epiphanes (Dan. vii., xi.; cf. Gunkel's *Schöpfung u. Chaos*, 221 f.), a more or less esoteric and varied Jewish tradition had pervaded pious circles, that the last days would be heralded by a proud uprising against God. The champion of this movement was no longer the Dragon or cosmic opponent of God, as in the older mythology (though traces of this belief still linger), but an individual (ὁ ἄνομος) who incorporates human wickedness (τὸ μυστήριον τῆς ἀνομίας) and infernal cunning in his own person, and who essays to supplant and suppress the worship of the true God, by claiming divine honours for himself.



πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; 6. καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ αὐτοῦ καιρῷ. 7. τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. 8. καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεί τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. 9. οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους. 10. καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀν' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ σωθῆναι.

classical, Win. § 13, 5. d From Isa. xi. 4 (LXX), copied in Ps. Sol. xvii. 27, 41; cf. Job iv. 9, 4 Esd. xiii. 38. e See on 1 Cor. i. 28. f Cf. on 2 Cor. xii. 12; Matt. xxiv. 24. g Gen. of origin. h Dat. incommodi (Blass, § 37, 2), as in 1 Cor. i. 18; cf. Moulton, 114-115 ("strongly durative though the verb is, we see perfectivity in the fact that the goal is ideally reached"). i Cf. on 2 Cor. ii. 15. k See on Acts xii. 23. l Contrast I. i. 6, ii. 13.

He is Satan's messiah, an infernal caricature of the true messiah. Cf. *Asc. Isa.*, iv. 6, where it is said that Belial "will do and speak like the Beloved and he will say, I am God and before me there has been none".

Ver. 6. *Well now, you know what restrains him from being manifested* (coming fully into play and sight) *before his appointed season.* Νῦν probably goes with οἴδατε, not with τὸ κατέχον (as e.g., in John iv. 18, so Olshausen, Bispington, Wieseler, Zahn, Wrede), and καὶ νῦν is not temporal, but "a mere adverb of passage" (Lünemann, Alford) in the argument (so with οἴδα in Acts iii. 17). Were νῦν temporal, it would mean (a) that during the interval between Paul's teaching and the arrival of this letter fresh circumstances (so Zimmer) had arisen to throw light on the thwarting of the adversary. But of this there is no hint whatsoever in the context. Or (b), preferably, it would contrast with the following ἐν τῷ αὐτοῦ καιρῷ, as an equivalent for "already" (Hofmann, Wohl., Milligan, etc.).

Ver. 7. γὰρ, explaining οἴδατε. The κατέχων is a fact of present experience and observation, which accounts for the ἀνομία being as yet a μυστήριον, operating secretly, and not an ἀποκάλυψις. Paul does not say by whom (the ἄνομος himself?) the restraint is removed.—μόνον, the hiatus must be filled up with some phrase like "it cannot be manifested". Its real character and full scope are not yet disclosed. For ἄρτι = νῦν, cf. Nägeli's note in *der Wortschatz des Apostels Paulus* (36, 37), and for omission of ἄν, Blass, § 65, 10.

Ver. 8. ὃν, κ.τ.λ., his career is short and tragic. The apparition (cf. 1 Tim.

vi. 14, etc., Thieme, *Die Inschriften von Magnesia*, 34 f.) of Jesus heralds his overthrow.—ἐπιφανείᾳ = sudden appearance of a deity at some crisis (cf. Diod., Sicul., i. 25), as the god in 2 Macc. ii. 21, iii. 24, etc. "In hieratic inscriptions the appearing of the god in visible form to men is commonly expressed by the same word" (Ramsay, *Exp. Ti.*, x. 208). This passage, with its fierce messianic anticipation of the adversary's doom interrupts the description of his mission which is resumed (in ver. 9) with an account of the inspiration (κατὰ), method (ἐν) and results (ver. 10), of this evil advent. Galen (*de facult. nat.*, i. 2, 4-5) physiologically defines ἐνέργεια as the process of activity whose product is ἔργον. The impulse to ἐνέργεια is δυνάμις. The δυνάμις of this supernatural delusion is specially manifested in signs and wonders. The power of working miracles in order to deceive people (ver. 11) was an accepted trait in the Jewish and early Christian ideas of such eschatological opponents of God (cf. on Rev. xiii. 13, and Friedländer's *Geschichte d. jüd. Apolog.*, 493 f.).

Ver. 10. ἀγάπῃ (cf. ver. 12) here, as Luke xi. 42, with obj. gen. Cf. *Asc. Isa.*, iv. 15, 16: "And He will give rest [above, ch. i. 7] to the godly whom He shall find in the body in this world, and to all who because of their faith in Him have execrated Beliar and his kings". ἀλήθεια, not = "truth" in the general sense of the term (Lünemann, Lightfoot, Zimmer) but = "the truth of the gospel" (as usual in Paul) as against ἀδικία and ψεῦδος (Rom. i. 15 f., ii. 8). The apostle holds that the refusal to open one's mind and heart to the gospel leaves life a prey to moral delusion; judicial infatua-

- m See αὐτούς· 11. καὶ διὰ τοῦτο <sup>m</sup>πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν <sup>n</sup>πλάνης, Ezek. xx. 24-25, and εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· 12. ἵνα <sup>o</sup>κριθῶσι πάντες οἱ μὴ Rom. i. 24, 26, 28, πιστεύσαντες τῇ <sup>p</sup>ἀληθείᾳ ἀλλ' <sup>q</sup>εὐδοκῆσαντες τῇ <sup>r</sup>ἀδικίᾳ. 13. etc. Sap. v. 6-7. <sup>s</sup>Ἡμεῖς δὲ <sup>t</sup>ῳφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, <sup>u</sup>ἀδελ-  
φo <sup>v</sup>κατακρ. φοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι <sup>w</sup>εἵλατο ὑμᾶς ὁ Θεὸς <sup>x</sup>ἀπαρχὴν <sup>y</sup>εἰς  
(as Heb. σωτηρίαν ἐν <sup>z</sup>ἁγιασμῷ <sup>aa</sup>πνεύματος καὶ πίστει ἀληθείας, 14. εἰς <sup>ab</sup>ᾧ  
xiii. 4, etc.). ἐκάλεσεν ὑμᾶς διὰ τοῦ <sup>ac</sup>εὐαγγελίου <sup>ad</sup>ἡμῶν, εἰς <sup>ae</sup>περιποίησιν δόξης  
p See on τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 15. <sup>af</sup>ἄρα οὖν, ἀδελφοί, <sup>ag</sup>στήκετε  
Rom. i. 18, and 1 Cor. xiii. 6. καὶ κρατεῖτε τὰς <sup>ah</sup>παραδόσεις ὡς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι',  
q Contrast i. 11.  
r i. 3. s Cf. I. i. 4 (in similar connexion). t Alexandrian form (Win. § 13, 13); cf. Deut. xvi. 18. u Rom. xi. 16, xvi. 5; 1 Cor. xv. 20, etc.; v I. iv. 7-8. w i.e., general position reflected in ver. 13. x Cf. 2 Cor. iv. 3. y Cf. I. v. 9. z Cf. I. v. 6; resumes thought of ii. 1-2. a Cf. I. iii. 8 and 1 Cor. xvi. 13. b See iii. 6 and 1 Cor. xi. 2.

<sup>1</sup> The singular variant ἀπαρχην, adopted by Lach., WH marg., Weiss (Lgft.?) from BGgP, min., f. vg., syr.P, Euth., Dam., etc., is preferable to the strongly supported ἀπ αρχῆς (Pauline ἀπ. ευρ., in historical sense of Phil. iv. 15, Ac. xv. 7, etc.). The Thessalonians or Macedonians are *first-fruits*, as contrasted with others yet to follow (cf. iii. 1, and i. 4).

tion is the penalty of disobedience to the truth of God in Christ.

Ver. 11. An echo of the primitive Semitic view (still extant, cf. Curtis's *Prim. Sem. Religion To-Day*, pp. 69 f.), that God may deliberately lead men astray, or permit them to be fatally infatuated, as a penal discipline (cf. Ps. Sol. viii. 15; Test. XII. Patr. Dan. ix.). A modern would view the same phenomenon as wilful scepticism issuing in superstition, or in inability to distinguish truth from falsehood. Delusions of this kind cannot befall believers (cf. Mark xiii. 22; Test. Issach. iii.). In Test. Napht. iii. 3, idols are πνεύματα πλάνης (cf. Test. Levi. iii. 3, etc.).

Ver. 12. Like the prophet John half a century later (xiii. 2 f.), Paul distinguishes his anti-Christ or antitheistic hero from the Satan whose campaign he executes; but, unlike John, the apostle has nothing to say about the fate of Satan. The tools and the victims of Satan are destroyed, and they alone.—εὐδοκ. not with ἐν as usual, but with the less common (cf. e.g., 1 Macc. i. 43, καὶ πολλοὶ ἀπὸ Ἰσραὴλ ἠυδόκησαν τῇ λατρίᾳ αὐτοῦ) dative. "And the greater number of those who shall have been associated together in order to receive the Beloved he [i.e., Beliar] will turn aside after him" (Asc. Isa., iv. 9).

Ver. 13.—CHAPTER III.—Ver. 5. Thanks, prayers and counsels.

Ver. 13. God has chosen you (εἵλατο, another LXX expression, implying that Christians had now succeeded to the cherished privileges of God's people) to

be saved, instead of visiting you with a deadly delusion (10, 11) which ends in judgment (12); your discipline is of sanctification (contrast 12b) and belief in what is true (contrast 11, 12a), these forming the sphere and the scope (cf. 1 Tim. ii. 15, and for ἐν ἁγιασμῷ in this sense Ps. Sol. xvii. 33) for salvation being realised. Those who are sanctified and who truly believe shall be saved. Cf. ver. 14 and *Apoc. Bar.*, liv. 21: "in fine enim saeculi uindicta erit de iis qui improbe egerunt, iuxta improbitatem eorum, et glorificabis fideles iuxta fidem eorum".—πνεύματος may be either (a) = "wrought by the (holy) Spirit" (cf. 1 Peter i. 2), the divine side of the human πίστει, or (b) = "of the spirit" (cf. I. v. 23; 2 Cor. vii. 1), as of the heart (1, iii. 13). The absence of the article is not decisive against the former rendering, but the latter is the more probable in view of the context; the process of ἁγιασμός involves a love of the truth and a belief in it (i.e., in the true gospel) which is opposed to religious delusions (cf. ii. 2).

Ver. 14. To be saved ultimately (12) is to possess or rather to share the glory of Christ (cf. I., ii. 12).

Ver. 15. The divine purpose does not work automatically, but implies the co-operation of Christians—in this case, a resolute steadfastness resting on loyalty to the apostolic gospel. In view of passages like 1 Cor. xi. 23, xv. 5, it is gratuitous to read any second-century passion for oral apostolic tradition into these words or into those of iii. 6.

ἐπιστολῆς ἡμῶν. 16. <sup>a</sup> αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς <sup>c</sup> 1. v. 27. καὶ <sup>d</sup> ὁ Θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς <sup>e</sup> καὶ δοὺς <sup>f</sup> παράκλησιν <sup>d</sup> For order, cf. 2 Cor. xiii. 13. <sup>g</sup> αἰωνίαν καὶ ἐλπίδα ἀγαθὴν <sup>h</sup> ἐν χάριτι, 17. <sup>i</sup> παρακαλέσαι ὑμῶν <sup>e</sup> Cf. Rom. v. 5, 8. τὰς καρδίας καὶ <sup>k</sup> στηρίζαι <sup>k</sup> ἐν παντὶ ἔργῳ καὶ <sup>l</sup> λόγῳ <sup>l</sup> ἀγαθῷ. <sup>f</sup> See on 2 Cor. i. 3-7.

III. 1. <sup>a</sup> Τὸ λοιπὸν, <sup>b</sup> προσέυχεσθε, ἀδελφοί, περὶ <sup>b</sup> ἡμῶν, ἵνα <sup>c</sup> ὁ λόγος τοῦ <sup>d</sup> Κυρίου <sup>d</sup> τρέχῃ καὶ <sup>e</sup> δοξάζεται καθὼς καὶ <sup>e</sup> πρὸς ὑμᾶς, 2. <sup>g</sup> Contrast καὶ ἵνα <sup>h</sup> ῥυσθῶμεν ἀπὸ τῶν <sup>h</sup> ἀτόπων καὶ <sup>h</sup> πονηρῶν <sup>h</sup> ἀνθρώπων. <sup>h</sup> οὐ <sup>h</sup> = "graciously," Cf. 1. iii. γὰρ πάντων ἡ πίστις. 3. <sup>i</sup> πιστὸς δὲ ἐστὶν ὁ Κύριος, ὅς <sup>i</sup> στηρίζει <sup>i</sup> 1. iii. ὑμᾶς καὶ <sup>k</sup> φυλάξει ἀπὸ τοῦ πονηροῦ. 4. <sup>k</sup> πεποίθαμεν δὲ ἐν Κυρίῳ <sup>k</sup> 1 Cor. i. 5. <sup>l</sup> ἐφ' ὑμᾶς, ὅτι <sup>l</sup> ἀ παραγγέλλομεν ποιεῖτε <sup>l</sup> καὶ ποιήσετε. 5. <sup>l</sup> ὁ δὲ <sup>l</sup> xxiv. 19; Thuc. i. 139, 4; Test.

Gad, vi. 1. a I. iv. 1; Eph. vi. 10. b I. v. 25. c I. i. 8. d Ps. cxlvii. 15, etc. (LXX), contrast 2 Tim. ii. 9. e In sense of Acts xiii. 48. f I. iii. 4. g Cf. Rom. xv. 31; 2 Ti. iv. 17; Ps. Sol. iv. 27. h See on Acts xxviii. 6; Isa. xxv. 4 (LXX); and on I. iii. 3, "misguided and unprincipled" (Rutherford). i e.g., in Corinth; cf. Acts xviii. 6 f. 2 Ti. iii. 13. k Cf. Rom. x. 16 with Acts xvii. 12, 34. l Cf. I. 10, Acts xviii. 9 f. m ii. 17. n 2 Ti. iv. 18. o 2 Co. ii. 3. p Cf. I. iv. 10.

Ver. 16. αὐτὸς δὲ, perhaps with a slight implicit apposition to the *you* or *we* of the previous sentence.—ἀγαπήσας καὶ δοὺς, κ.τ.λ., connection as in John iii. 16.—παράκλησιν for this world, ἐλπίδα for the world to come; all hope is encouragement, but not vice-versa.

Ver. 17, in contrast to the disquiet and confusion of ii. 2. ἔργῳ as in i. 11, iii. 4, 7 f., λόγῳ as iii. 1, 15; I., i. 8. See the fulsome pagan inscription of Halicarnassus, which after giving thanks for the birth of Augustus, σωτήρα τοῦ κοινοῦ τῶν ἀνθρώπων γένους, declares that men now are full of ἐλπίδων μὲν χρηστῶν πρὸς τὸ μέλλον, εὐθυμίας δὲ εἰς τὸ παρόν. Contrast also the κενὴ ἐλπίς of the impious in Sap. iii. 11.

CHAPTER III.—Ver. 1. In addition to offering prayers on their behalf, Paul asks them to pray for the continued success of the gospel ("may others be as blest as we are" 1) and (ver. 2), for its agents' safety (Isa. xxv. 4, LXX, a reminiscence of). The opponents here are evidently (ii. 10 f.) beyond hope of conversion; preservation from their wiles is all that can be expected. For a speedy answer to this prayer, see Acts xviii. 9 f. The repeated use of ὁ Κύριος in vv. 1-5, brings out the control of God amid the plots and passions of mankind.—ἀτόπων. The general sense of the term is given by Philo in his queer allegorising of Gen. iii. 9 (*Leg. Alleg.*, iii. 17, ἄτοπος λέγεται εἶναι ὁ φαῦλος); commonly it is used, as elsewhere in the N.T., of things, but here of persons, either as = "ill-disposed," or, in a less general and derivative sense = "perverse" (cf. Nägeli, *der Wortschatz*

*des Paulus*, p. 37), or "froward". The general aim of the passage is to widen the horizon of the Thessalonians, by enlisting their sympathy and interest on behalf of the apostles. They are not the only sufferers, or the only people who need prayer and help.—οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς, so ran the ancient proverb. Paul writes from Corinth that while everyone has the chance, not all have the desire, to arrive at the faith. ἡ πίστις is the faith of the gospel, or Christianity. By a characteristic play upon the word, Paul (ver. 3), hurries on to add, "but the Lord is faithful". ὑμᾶς (for which Bentley and Baljon plausibly conjecture ἡμᾶς) shows how lightly his mind rests on thoughts of his own peril as compared with the need of others. It is impossible to decide, either from the grammar or from the context, whether τοῦ πονηροῦ is neuter or masculine. Either sense would suit, though, if there is a reminiscence here of the Lord's prayer (so Feine, *Jesus Christus u. Paulus*, 252 f., and Chase, *Texts and Studies*, i. 3, 112 f.), the masculine would be inevitable, as is indeed more probable for general reasons (so e.g., Hofmann, Everling, Ellicott, etc.)

Ver. 4. πεποίθαμεν (= we have faith), still playing on the notion of πίστις. Paul rallies the Thessalonians by reminding them, not only of God's faithfulness, but of their friends' belief in them.

Ver. 5. κατεθύναί, κ.τ.λ. Paul no longer (I., iii. 11) entertains the hope of revisiting them soon. "God's love and Christ's patient endurance" (i.e., the ὑπομονή which Christ inspires and re-



q 1 Chron. xxix, 18 (LXX), Ps. Sol. xii. 6, etc. 6. \* Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἑν ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ὅτι στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἁτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβετε ἵ παρ' ἡμῶν. 7. αὐτοὶ γὰρ οἶδате πῶς δεῖ \* μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἅδ Polyk. 5. 8. \* οὐδὲ δωρεὰν ἄρτον ἐφαγόμεν παρὰ τινος, ἀλλ' ἔν κόπῳ καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἑπιβαρῆσαι τῶν ὑμῶν. 9. \* οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύποιμ δώμεν ὑμῖν εἰς τὸ \* μιμεῖσθαι ἡμᾶς. 10. καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι \* εἴ τις οὐ θέλει ἐργάζ-  
q 1 Chron. xxix, 18 (LXX), Ps. Sol. xii. 6, etc. Cf. ii. 16; cf. Abbott, Joh. Gramm. 2033 b. Cf. Ignat. ad Polyk. 5. See on 1 Cor. i. 10. See on 2 Cor. viii. 20. Cf. I. i. v. 14, "a loafer" (Rutherford). w Cf. I. i. 6, ii. 14, and on 1 Cor. iv. 16. x I. ii. 3, v. 5. y Cf. I. ii. 9, 2 Cor. xi. 27, Herm. Sim. v. 6, 2, etc., "toiling and mulling" (Rutherford). z I. ii. 9 (with a different motive). a See on 1 Cor. ix. 3-18, and 2 Cor. i. 24. b See on Phil. iii. 17. c Did. xii. 3.

1 Read *παρελαβετε*, with BG, 43, 73, 80, g, goth., syr.p, arm., etc. (so Lach., Tr., WH, Bj., Weiss), or *παρελαβοσαν* (*ελαβοσαν* D\*) with *Σ\* A*, d, e, 17, etc. (Ti., Al., Zim., Lgft., Wohl., Findlay [Tr., WH, Lach., all in marg.]).

quires, cf. Ignat. *ad. Rom.*, last words) correspond to the double experience of love and hope in ii. 16. It is by the sense of God's love alone, not by any mere acquiescence in His will or stoical endurance of it, that the patience and courage of the Christian are sustained. Cf. *Ep. Arist.*, 195, ἐπὶ τῶν καλλίστων πράξεων οὐκ αὐτοὶ κατενθύνομεν τὰ βουλευθέντα· θεὸς δὲ τελειοῖ τὰ πάντων. Connect with ver. 3 and cf. Mrs. Browning's line, "I waited with patience, which means almost power".

Vv. 6-16. Injunctions upon church-life and order.

Ver. 6. How necessary it was to promote *ὑπομονή* with its attendant virtues of diligence and order at Thessalonica, is evident from the authoritative (ἐν ὀν. τ. Κυρίου) tone and the crisp detail of the following paragraph. Παραγγ., like ἀτάκτως, has a military tinge (cf. on I. iv. 2, and Dante's *Paradiso*, xii. 37-45). στελλ., for his own sake (ver. 14), as well as for yours: a service as well as a precaution. The collective action of his fellow-Christians, besides preserving (1 Cor. v. 6) themselves from infection—and nothing is so infectious as an insubordinate, indolent, interfering spirit—will bring home to him a sense of his fault. Lightfoot aptly cites the παράγγελμα of Germanicus to his mutinous troops: "discedite a contactu, ac diuidite turbidos: id stabile ad paenitentiam, id fidei uinculum erit" (Tacit. *Annal.*, i. 43).—The ἀτακτοὶ of 6-12 are excitable members who "break

the ranks" by stopping work in view of the near advent, and thus not only disorganise social life but burden the church with their maintenance. The apostles had not been idle or hare-brained enthusiasts, and their example of an orderly, self-supporting life is held up as a pattern. Insubordination of this kind is a breach of the apostolic standard of the Christian life, and Paul deals sharply with the first symptoms of it. He will not listen to any pious pleas for this kind of conduct.

Ver. 8. Paul's practice of a trade and emphasis upon the moral discipline of work are quite in keeping with the best Jewish traditions of the period. Compare e.g., the saying of Gamaliel II. (*Kiddusch. i. 11*): "He who possesses a trade is like a fenced vineyard, into which no cattle can enter, etc."—*δωρεάν* = "for nothing, gratis".

Ver. 9. The apostles had the right to be maintained by the church, but in this case they had refused to avail themselves of it. The Thessalonians are not to misconstrue their action.

Ver. 10. Precept as well as example (*DCG*, ii. 2). As is perhaps implied in *δτι, εἰ . . . ἐσθιέτω* is a maxim quoted by the apostle, not from some unwritten saying of Jesus (Resch) but from the Jewish counterparts, based on Gen. iii. 19, which are cited by Wetstein, especially *Beresch. rabba*, xiv. 12: "ut, si non laborat, non manducet". Cf. Carlyle's *Chartism*, chap. iii ("In all ways it needs, especially in these times, to be proclaimed

εσθαι, μηδὲ ἐσθιέτω. 11. <sup>d</sup> ἀκούομεν γάρ τινες περιπατοῦντας ἐν <sup>e</sup> "We are informed" (as 1 Cor. xi. 18).  
 ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ <sup>e</sup> "περιεργαζομένους. 12. For the paronomasia, see Blass, § 82, 4, and Deissm. 225.  
 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ <sup>e</sup> παρακαλοῦμεν ἐν Κυρίῳ <sup>e</sup> Ἰησοῦ <sup>f</sup> Χριστῷ <sup>f</sup> ἵνα μετὰ <sup>h</sup> ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθιώσιν. f Sc. αὐτοῦς, Cf. on 1. iv. 1.  
 13. ὑμεῖς δὲ, ἀδελφοί, μὴ <sup>h</sup> ἐγκακήσητε <sup>k</sup> καλοποιοῦντες. 14. εἰ δέ <sup>h</sup> τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ <sup>h</sup> τῆς ἐπιστολῆς, τοῦτον <sup>m</sup> σημει-  
 οῦσθε, μὴ <sup>n</sup> συναναμίνγυσθαι αὐτῷ, ἵνα <sup>n</sup> ἐντραπῇ. 15. καὶ μὴ ὡς <sup>g</sup> ἐχθρὸν <sup>g</sup> ἡγείσθε, ἀλλὰ <sup>q</sup> νοουθετεῖτε ὡς ἀδελφόν. Acts xi. 18.  
 Κύριος τῆς εἰρήνης <sup>r</sup> δώῃ ὑμῖν τὴν εἰρήνην <sup>r</sup> διὰ παντὸς ἐν παντὶ <sup>i</sup> τρόπῳ. i Cf. on Gal. vi. 9; Eph. iii.

k Only here in N.T. 1 i.e., not 1 Thess. (so Lünemann, Schmiedel, Schäfer) but (so Felt, Lgft., Findlay, etc.) the present, Win. § 18, 4. m Only here in N.T. n Cf. 1 Cor. v. 9f. o Cf. Tit. ii. 8. p Cf. Job xix. 11 (LXX). q Cf. 1. v. 14, 1 Cor. iv. 14, and 2 Cor. ii. 7. r Opt. without ἄν, as in 1 Peter i. 2; Hellenistic opt., Win. § 14, 10. s = "continually" Lk. xxiv. 53, Ps. Sol. ii. 40, etc.

aloud that for the idle man there is no place in this England . . . he that will not work according to his faculty, let him perish according to his necessity"). The use of ἐν Κυρίῳ here and in 1 Cor. xi. 11 (cf. Matt. xix. 4 f.) proves, as Titius argues (*der Paulinismus unter dem Gesichtspunkt der Seligkeit*, 1900, p. 105), that the original divine ideas of the Creation are fulfilled and realised in the light of Christ's gospel; the entire process of human life culminates in the faith of Christ, and therefore no unqualified antithesis can be drawn between ordinary life and Christian conduct.

Ver. 11. The γάρ goes back to ver. 6. "Whereas I am told that some of your number are behaving in a disorderly fashion, not busy but busybodies," fussy and officious, doing anything but attending to their daily trade. "Ab otio ualde proclive est hominum ingenium ad curiositatem" (Bengel). The first persecution at Thessalonica had been fostered by a number of fanatical loungers (Acts xvii. 5). On the sensible attitude of the primitive church to labour, see Harnack's *Expansion*, i. 215 f. M. Aurelius (iii. 4) warns people against idle, fussy habits, but especially against τὸ περίεργον καὶ κακότηες, and an apt parallel to this use of ἀτάκτως lies in Dem. *Olynth.*, iii. 34: δσα (funds or food) οὗτος ἀτάκτως νῦν λαμβάνων (i.e., takes without rendering personal service in the field) οὐκ ὠφελεῖ, ταῦτ' ἐν ἰσῇ τάξει λαμβανέτω.

Ver. 12. They are not directly addressed (contrast 6, 13).—μετὰ ἡσυχίας, in the homely sphere of work. The three causes of disquiet at Thessalonica are (a)

the disturbing effect of persecution, (b) the tension produced by the thought of the advent of Christ, and (c), as an outcome of the latter, irregularity and social disorganisation in the community.

Ver. 13. ὑμεῖς δέ, whoever else drops out of the ranks of industrious, steady Christians.—μὴ ἐγκ., implying that they had not begun to grow slack (Moulton, 122 f.). Perhaps with a special allusion to the presence of people who abused charity; generous Christians must not forego liberality and help, arguing that it is no use to succour any because some will take advantage of the church's largess.

Ver. 14. διὰ τ. ἐπ., implying that the matter ends with this letter (Weiss); Paul has spoken his last word on the subject. With this and the following verse, cf. Did. xv. 3 (ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ ἀλλ' ἐν εἰρήνῃ, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἐτέρου μηδεὶς λαλείτω μηδὲ παρ' ὑμῶν ἀκούετω, ἕως οὗ μετανοήσῃ).—ἐντραπῇ, "be ashamed" (= αἰδεῖσθαι as often).

Ver. 15. Disapproval, as a means of moral discipline, loses all its effect if the offender does not realise its object and reason (νοουθετεῖτε), or if it is tainted with personal hostility.—ὡς ἀδελφόν. Compare the fine saying of Rabbi Chanina ben Gamaliel on Deut. xxv. 3, that after the punishment the offender is expressly called brother, not sinner.

Ver. 16. εἰρήνην, as opposed to these fears and troubles of the church. Κύριος is probably, in accordance with Paul's usual practice, to be taken as = Jesus Christ, but the language of ver. 5 and of

† Emphatic: ὁ Κύριος μετὰ πάντων ὑμῶν.

the censured as well as the steady members. 17. ὁ ἄσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ · ὧς οὕτω γράφω.

u Cf. on 1 Cor. xvi. 21, and 2 Cor. xiii. 13. 18. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. v Autograph as means of recognising authenticity, cf. Abbott, *Joh. Gram.* 2691, and Cicero's *Catil.* iii. 5, Plautus, *Bacch.* iv. 4, 78, etc.

I., v. 23, makes the reference to God quite possible.

Vv. 17, 18. Conclusion. Paul now takes the pen from his amanuensis, to add the salutation in his own handwriting for the purpose of authenticating the epistle (otherwise in 1 Cor. xvi. 21). This, he observes, is the sign-manual of his letters (cf. ii. 2), i.e., the fact of a personal written greeting at the close, not any form of words (like ver. 18), or the use of the word "grace," or "certum quendam nexum literarium" (Grotius).

The precaution is natural, in view of his suspicion about unauthorised communications. Compare "the *σέσημείωμα* (generally contracted into *σέση*) with which so many of the Egyptian papyrus-letters and ostraca close" (Milligan, p. 130), or the postscript in one's own handwriting (*ξύμβολον*) which guaranteed an ancient letter (Deissmann: *Licht vom Osten*, 105). *μετά* (cf. ver. 16), the divine presence is realised through the experience of Christ's grace.



INTRODUCTION TO THE PASTORAL  
EPISTLES.



## INTRODUCTION TO THE PASTORAL EPISTLES.

### PRELIMINARY.

THOSE who propose to read this exposition of the Pastoral Epistles may find it convenient to be apprised at the outset of the conclusions assumed in it concerning the genuineness and integrity of the Letters. After a careful review of the arguments adduced by the traditionalists and the anti-traditionalists, and after the devotion of considerable thought to a minute study of the Epistles themselves, the present writer finds it easier to believe that St. Paul was the author of them, as they have come down to us, than that a Paulinist (assuming that there ever was a special school of Pauline thought), sometime between 90 and 120 A.D., worked up a few fragments of genuine letters of his master into 2 Timothy and Titus, and then composed 1 Timothy in imitation of his own style. This second alternative represents, broadly speaking, the theory of the anti-traditional school of critics.

The only serious difficulties which preclude an unhesitating acceptance of these letters, as they stand, as the composition of St. Paul, lie in (1), the style, which, although fundamentally not un-Pauline, presents undeniably certain obvious peculiarities which are not found in any of the ten other Pauline letters, and (2) in the writer's outlook on religion—in particular, the relations of God and Christ respectively to man's salvation, and the place of faith and works in the spiritual life—which seems to be that of one who had travelled on the Pauline road (assuming that there was a public highway that could be so described), further than we should have deemed it possible in the years—few at most—which separate the close of St. Paul's life from the date of the Epistles of the first Roman captivity. The main features of the landscape are the same, but the distances are different.

On the other hand, this altered theological outlook, as well as the writer's concern about Church institutions, is responsible for the



peculiar religious phraseology in so far as it does indeed differ from features common to the earlier groups of letters ; so that whatever considerations help us to account for the former change will also aid in the solution of the problem of style and vocabulary.

The other arguments against the Pauline authorship, based on : (3) the impossibility of fitting into the Acts of the Apostles the personal and local references in the Pastorals, (4) the alleged marks of the second century in the heresy which is combated, and (5) the allegation that the details of Church organisation reflect the policy of the dominant party of the early second century—are, it is believed, assumptions for which there is no foundation. And, in fact, (4) and (5) are not now insisted on by many of the anti-traditional school, and will not be dealt with in this introduction.

Before passing on to a brief discussion of the style and the historical setting of the Epistles, it will not be amiss to suggest some considerations which may help, not indeed to solve the problem before us, but to enable us to believe that it would not be a problem at all could we only know a little more about the personal history of St. Paul, and of the inner life of the Christian Church in the first century. In the first place, we must remember that it was a period of intensely vigorous and rapidly developing Church life. We are so much accustomed to regard as normal Christian communities in which nine-tenths of the professed adherents are spiritually only half alive, that we find it difficult to realise what manner of thing Church life was when every one took a keen interest in his religion, and the spiritual life of every Church member was full and strong, even if not always consistent. The years that elapsed between Pentecost and 100 A.D. represent the infancy of the Church ; and we all know how momentous in their after consequences are a child's experiences during the first five or six years of its life. But the first century was even more significant for the subsequent history of the Church than is infancy in the case of a human being. The development of the Church, as we experience it, at least in Europe, is slow ; looking back thirty years we can indeed perceive some change ; but in the first century a year wrought what it now takes a generation to effect. What we know of the rapid development in applied science in our own day supplies us with an experience somewhat analogous to the growth of the Christian Church—doctrinally and institutionally—in the first century. We have seen in the space of ten, or even five, years a complete revolution in men's notions as to what is possible and reasonable in the rate of travel on the high road or in the air.

It was while the Church was thus rapidly taking shape that St. Paul came into it; and, if we may judge from the extant evidence, he quickly became the most powerful constructive force in it. But there were other agencies at work, human, as well as Divine and divinely inspired, and St. Paul was himself wrought on and shaped as much, or more, than he shaped others. Always a student but never a recluse, he shared to the full the common life of the un-exclusive early Church. He did not "dwell apart," though always conscious that his innermost life was "hid with Christ in God". And not only did his life move with the Church's life, but it was brought into close touch with every possible human experience—except those of domestic life—to a degree rarely equalled by any other man. The label that correctly describes the contents of a given human personality to-day may be, in some cases, not misleading five or ten years hence; but St. Paul was not one of these constant quantities. His personality was not that of a Milton, self-determining, holding on its course "like a star," unaffected by the storms of the lower atmosphere; he was as sympathetic, and therefore open to impressions from without, as if he had been a weak man. Of this impressionableness and craving for sympathy we have abundant evidence in the Epistles that are universally acknowledged to be genuine. Such a man is likely to undergo changes in mental outlook, to become possessed by fresh ideals and conceptions, so as to bewilder less agile minds; and, of course, new thoughts require for their expression words and phrases for which the man had no use before. In the case of St. Paul, this is no imaginary supposition. The difference between the Paul of Philippians and the Paul of 1 Timothy is not greater than, perhaps not as great as, between the Paul of Thessalonians and the Paul of Ephesians. The fact just noticed should put us on our guard against the easy assumption that the normal Pauline presentation of the relations between God and man is that found in the central group of his Epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians.

There is, however, a difference between the Pastorals and the earlier letters for which the lapse of time alone cannot account, and that is a diminution in force. The letters to Timothy and Titus are certainly of apostolic quality; the ordinary reader, and still more the student, who compares them with the best of the sub-apostolic literature, can at once perceive the difference between what is inspired and what is merely interesting, edifying, and even noble. Nevertheless, we miss in the Pastorals the exuberant vigour, the reserved strength of the earlier letters. The explanation of this may well be

that before St. Paul wrote these letters he had ceased to be an elderly, and had, perhaps rapidly, become an old man. There is nothing impossible in this supposition. The surprising thing is that it has not been more generally recognised as a probable factor in the solution of the problem presented by the Pastorals. When we think of the intensity with which St. Paul had lived his life—always at high pressure—and what a hard life it had been, it would be a marvel indeed if old age with its diminished powers had not come suddenly upon him.

We hold then that the author of the Pastorals was Paul; but "Paul the aged"; much more aged, and more truly so, than when he penned his note to Philemon. We may observe, as a sign of old age, a certain inertia which makes him satisfied to express his meaning in habitual, almost stereotyped, words and phrases; words and phrases which are only open to the objection—in itself unreasonable—that we have heard them quite recently. The brain no longer responds to the will to utter "words that burn"; and it seems as fitful in the origination of "thoughts that breathe". It is not that St. Paul is not truly inspired in the Pastorals. These letters satisfy the practical test of inspiration, *viz.*, their yield of matter for thought is never exhausted by study. There are, moreover, several passages in them that have touched the hearts of Christians in every age as nearly as anything the apostle ever wrote. But even in these, perhaps more in these than in less striking paragraphs—for ordinary details of Church life must be dealt with in ordinary language—we detect a failing of power in comparison with the Paul of the earlier letters: the inspiration is as true, but it is not as strong; the heart and arteries and veins do their duty, but the blood does not course so quickly as in the days of youth. To put it quite plainly: the difficulties that meet the student of the Pastoral Epistles lie rather in the logical connexion of the paragraphs than in the profundity of the thoughts expressed in them; and whatever obscurity there may be in some of the expressions used is due in nearly every case to the meagreness of our information concerning the circumstances of the writer and of the Church.

In the earlier epistles, on the contrary, it often happens that the apostle's thoughts and conceptions are too great for expression. He does not, indeed cannot, formulate them precisely; he gives them the most adequate expression he can; and the Holy Spirit has ever since been leading the Church to a constantly increasing comprehension of them. But in the Pastorals we do not meet any such struggles between thought and language. We are never conscious



that we are present at the birth of some mighty principle which can reach maturity only at the end of time. Great theological statements concerning man's salvation—not of the relation of Christ to the universe—are formulated, not daringly sketched; the conceptions of the mutual relations of God and man which are involved in these statements are not new to the author; he has mastered them completely, and presents them with a finished expression which leaves the reader satisfied. Take, for example, the statement of the wideness of God's saving purposes in 1 Tim. ii. 4-6; the summary of the working out of the Incarnation in 2 Tim. i. 9, 10; the analysis of the saving process in Tit. iii. 4-7. Here we have theological principles in their classical expression; they do not need exegesis, they only demand to be "marked, learned, and inwardly digested".

Again, the apostle, in these letters is not only not creative; he is displayed to us as receptive of the thoughts of other makers of Christian theology, his contemporaries. When St. Paul wrote the Pastoral Epistles, his own work as an originating constructive theologian had come to an end; and there comes into clear view—what had been hitherto veiled—the effect on him of the action of the religious life of the communities in which he lived. It is a truth, obvious when stated, yet sometimes ignored, that the thoughts about religion current in the Christian Society of the first century, had not been generated only by St. Paul, but by St. John and St. Peter and others whose names and achievements we can only conjecture. When we were young, we used to picture the Palestine of the patriarchs as a land in which no person or thing except Abraham, Isaac, and Jacob and their flocks were of any significance; they dominated the landscape as do the saints in medieval pictures. When we grew older, it was almost disturbing to one's faith to realise that to the busy merchants and peasants of Palestine, Abraham, Isaac and Jacob were not persons of unusual importance. Yet, as always happens, the truer account, unpalatable at first, is found to be more suggestive and helpful than the older fancy. In like manner, a realisation that St. Paul did not dominate the Church of his time, as his history in the Acts and his epistles so largely dominate the New Testament, will be found a helpful consideration.

The Church is a greater thing than the greatest saint or theologian in it; and St. Paul could not have helped, even if he would, being influenced by the Christianity, as actually lived, of the men and women around him; and that in three ways at least. (1) His own theology came back to him not quite the same as it had come from his brain. It is not only the elements of matter that are subject to

reaction in consequence of fusion ; the same natural law operates in the interaction of the thoughts of a thoughtmaker with the minds of those to whom his thoughts are communicated. And, if we may carry on the same analogy, the Church of St Paul's time was unable to take up, to hold in solution, the whole of the Pauline theology ; a considerable amount of it was held in suspension to be absorbed gradually by the Church in the course of the ages. (2) Again, as has just been pointed out, the religious thought of the Christian Society in which St. Paul lived was fed and stirred by other apostles, of whom we can name St. John and St. Peter. It is surely not unreasonable to suppose that these apostles spoke before they wrote, that what they published was the most perfect expression attainable by them of what they had been speaking about during the whole of their ministry ; that, in fact, Johannine literature was, for the Church of the first century, the final presentation, not the origination, of Johannine thought and expression. Is it too much to expect that those who study the writings contained in the New Testament should cease to think of the authors of them as solitaries who had no other means but books of acquiring ideas or a vocabulary, and who, in turn, only influenced the thought and phraseology of the men of their time by books or treatises composed at the close of their lives. It is strange that men cannot see the Church, the Society which conditioned, was not conditioned by, St. Paul, St. John and St. Peter. This consideration is intended to prepare the reader to be not astonished or perplexed by the occasional Johannine turns of phrase that occur in the Pastorals, and which are noted in the course of the exposition. (3) Furthermore, it must not be thought strange that the Providence of God, the Holy Spirit Who guides the Church, should have called the apostle Paul almost wholly away from thoughts of the Church's place in history and in the universe to the administration of, and provision for, the daily needs of the Church as actually experienced by man. Our own generation has not been without examples of men summoned from the library of the "great house" into less obviously inspiring chambers, which serve the more material, but not less necessary, needs of the household. Christians who think of the Church as a visible Divine Society with a life on earth continuous to the end of time, cannot think that St. Paul as reflected in the Pastorals is less worthy of admiration than St. Paul as reflected in Romans. Nor will they be offended if they find that his new preoccupation with ordinary Church life has left a trace on his idiom ; if, it may be, he has caught some of the current

phrases of ordinary religious society. He is not less intelligible to Timothy, or less truly himself.

### THE STYLE OF THE LETTERS.

It was noticed in the beginning of this Introduction that the consideration of most weight against the Pauline authorship of the Pastoral Epistles is the style of the composition, which differs from that of any of the groups of the other ten Pauline letters—the genuineness of which is here assumed—by (a) the recurrence in them of certain, almost stereotyped, forms of expression, (b) by a general difference in the structure of sentences, and (c) by the absence from them of alleged characteristic Pauline words. These three sorts of variation are here enumerated in the order of their importance. No fair-minded traditionalist will be disposed to minimise the gravity of the problem presented by these indisputable facts. On the other hand, these acknowledged peculiarities must not be allowed to obscure the equally undoubted fact that the Epistles present not only as many characteristic Pauline words as the writer had use for, but that, in the more significant matter of turns of expression, the style of the letters is, as has been stated before, fundamentally Pauline. This will be evident from an inspection of the references. Perhaps it is true to say that the positive stylistic peculiarities of the letters—the large number of unusual words,<sup>1</sup> the recurrent phraseology—deprive of its just weight the counter argument based on its admittedly Pauline element, just because this is normal, and does not strike the eye. It is at least a strong argument on the traditionalist side, that the un-Pauline style of the Pastorals was not commented on by the early Greek Christian critics, as was the un-Pauline style of Hebrews, and the un-Johannine style of the Apocalypse. On the other hand, the peculiarities of expression are not such as a clever imitator of St. Paul's style would introduce.

Taking up, in the first place, the recurrent words, terms and phrases, it will be convenient to divide them into three categories.

- A. Terms, or phrases, of the religious life of the Christian Society.
- B. Polemical phraseology in reference to false teaching.
- C. Favourite terms, or expressions, of the author's.

It is not pretended that this classification can be carried out consistently; but it seemed to be worth attempting. In particular it

<sup>1</sup> Dean Bernard, *Past. Ep.*, p. xxxvi., notes that the ἀπαξ λεγόμενα amount to 176, a number "proportionately twice as great as in any other of St. Paul's letters."



may deserve consideration whether we have not presented to us, in the style of the Pastorals, a new, but not the less true, aspect of St. Paul as a writer, no longer creating a Christian terminology, but freely making use of the phraseology he heard around him, towards the formation of which he had been a principal, but not the only, contributor. On the other hand, in so far as this supposition is true it precludes our making use of the occurrence of certain phrases and words in extant early writings, as proofs that the authors of those writings had read the Pastoral Epistles.

In the following list of terms and phrases, a = 1 Timothy; b = 2 Timothy; c = Titus; the numbers indicate the number of occurrences of the term or phrase in the epistle. When the term or phrase is not peculiar to the Pastorals, a reference is given to its occurrence elsewhere, or "etc." is added.

#### TERMINOLOGY OF THE CHRISTIAN SOCIETY.

a, b, c.

ἡ ἀλήθεια, in a technical sense: a, 3; b, 4; c (2 Cor. iv. 2, etc.).

ἡ διδασκαλία: A, The body of doctrine; absolutely, or with epithets (see ὑγιαίνουσα): a, 4; b, 2; c, 3.

ἡ διδασκαλία: B, The act of teaching: a, 3; b, c (Rom. xii. 7).

ἡ πίστις, *fides quae creditur*: a, 8; b, 2; c, 3.

πίστις [κ.] ἀγάπη: a, 4; b, 2; c (1 Thess. iii. 6, v. 8).

πίστις, ἀγάπη, ὑπομονή: a, [b], c.

ἡ ὑγιαίνουσα διδασκαλία: a, b, c, 2. ὑγιαίνοντες λόγοι: a, b. ὑγιαίνειν τῇ πίστει: c, 2. λόγος ὑγίης: c. Cf. νοσῶν: a; γάγγραινα: b.

ἐπιγνώσις ἀληθείας and ἐπιγινώσκειν τ. ἀληθείαν: a, 2; b, 2; c. (Heb. x. 26; cf. Philem. 6).

[ἡ] εὐσέβεια: a, 7; b. κατ' εὐσέβειαν: a, c. εὐσεβῶς ζῆν: b, c. εὐσεβεῖν: a (Acts, 4; 2 Pet. 5).

σώφρων: a, c, 3. σωφρονεῖν: c (Mark v. 15; Rom. xii. 3; 2 Cor. v. 13). σωφρονισμός: b. σωφρονίζεῖν: c. σωφρόνως: c. σωφροσύνη: a, 2 (Acts xxvi. 25).

ὁ νῦν αἰὼν: a, b, c.

ἐπιφάνεια: a, b, 3; c (2 Thess. ii. 8) (ἐπιφαίνειν: c, 2; Luke i. 79; Acts xxvii. 20; cf. Acts ii. 20).

ὠφέλιμος: a, 2; b, c.

διάβολοι, adj.: a, b, c.

ἀρνεῖσθαι: a, b, 4; c, 2, etc., but not Paul.

a, b.

συνείδησις καθαρὰ: a, b (συνείδ. ἀγαθὴ: a, 2; Acts xxiii. 1; 1 Pet. iii. 16, 21).

καθαρά καρδιά : a, b.  
 πίστις ἀνυπόκριτος : a, b.  
 πίστις κ. ἀγάπη ἡ ἐν Χριστῷ Ἰησοῦ : a, b.  
 πίστις ἡ ἐν Χριστῷ Ἰησοῦ : a, b; etc.  
 καλός : qualifying adj. (not incl. καλὸν ἔργον) : a, 9; b, 3 (esp. καλὴ στρατεία, a, or στρατιώτης, b, καλὸς ἀγὼν, a, b); etc., but not Paul.

παγίς : a; τοῦ διαβόλου : a, b.  
 φεύγε· δίωκε δὲ δικαιοσύνην . . . πίστιν ἀγάπην : a, b.  
 ἀγωνίζομαι τὸν καλὸν ἀγῶνα : a, b.  
 παραθήκην φυλάσσειν : a, b, 2.  
 παρακολουθεῖν διδασκαλία : a, b.  
 ἄνθρωπος [τ.] Θεοῦ : a, b.

a, c.

καλὸν ἔργον, καλὰ ἔργα : a, 4; c, 4; etc., but not Paul.  
 σεμνός : a, 2; c (Phil. iv. 8); or σεμνότης : a, 2; c.  
 σωτήρ (of God the Father, not incl. Tit. ii. 13) : a, 3; c, 3.

b, c.

εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον : b.  
 πρὸς „ „ „ ἐξηρτισμένος : b.  
 „ „ „ „ ἀδόκιμοι : c.  
 „ „ „ „ ἐτοίμους : c.

#### PECULIAR TO ONE LETTER.

ἀπόδεκτον ἐνώπιον τ. Θεοῦ : a, 2.  
 μιᾷς γυναικὸς ἀνὴρ : a, 2 (ἐνὸς ἀνδρὸς γυνή : a).  
 ἐπιλαβέσθαι τῆς ζωῆς : a, 2.  
 μακάριος (of God) : a, 2.  
 τὸ μυστήριον τῆς πίστεως, or τῆς εὐσεβείας : a, 2.  
 πίστις κ. ἀγάπη κ. ἀγιασμός, or ἀγνεία : a, 2.  
 ἐπαισχύνεσθαι τί or τινά : b, 3 (Rom. i. 16, and five other ins.).  
 ἐκεῖνη ἡ ἡμέρα (Last Day) : b, 3 (Matt. 2; Luke, 3; 2 Thess. 1).  
 καλῶν ἔργων προῖστασθαι : c, 2.

#### POLEMICAL PHRASEOLOGY.

ἀληθεία : ἀπεστερημένων τῆς ἀληθείας : a. περὶ τὴν ἀλήθειαν ἡστόχησαν : b. μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας : b. μηδέποτε εἰς ἐπίγνωσιν ἀληθ. ἔλθεῖν δυνάμενα : b. ἀνθίστανται τῇ ἀληθείᾳ : b. ἀπὸ τῆς ἀληθείας τ. ἀκοὴν ἀποστρέψουσιν : h. ἀποστρεφόμενων τὴν ἀλήθειαν : c.

νοῦς: διεφθαρμένων . . . τ. νοῦν: a. κατεφθαρμένοι τ. νοῦν: b.  
μεμίανται αὐτῶν . . . ὁ νοῦς: c.

πίστις: περὶ τ. πίστιν ἐναυάγησαν: a. περὶ τ. πίστιν ἡστούχησαν: a.  
ἀδόκιμοι περὶ τ. πίστιν: b. ἀποστήσονται τινες τ. πίστεως: a. ἀπεπλανή-  
θησαν ἀπὸ τ. πίστεως: a. Cf. 1 Tim. i. 5, 19.

συνείδησις: κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν: a. μεμίανται  
αὐτῶν . . . ἡ συνείδησις: c. Cf. 1 Tim. i. 5, 19.

ἀστοχεῖν: a, 2; b. See ἀλήθεια and πίστις.

ἀνατρέπουσιν τὴν τινων πίστιν: b. ὅλους οἴκους ἀνατρέπουσιν: c. Cf.  
ἐπὶ καταστροφῇ τῶν ἀκούοντων, b.

βέβηλος: a, 3; b (Heb. xii. 16). (βέβηλοι κενοφωναί: a, b).

γενεαλογαί: a, c.

ἐκζητήσεις or ζητήσεις: a, 2; b, c. (μωραὶ ζητήσεις: b, c.)

λογομαχεῖν and λογομαχία: a, b.

ματαιολογία and ματαιολόγος: a, c. Cf. ζητήσεις . . . μάταιοι, c.

ἔρις: a, c.

μάχη: b, c.

μῦθος: a, 2; b, c (2 Pet. i. 16).

νόμος: a, 2; νομικός: c; νομοδιδάσκαλος: a.

ἐπὶ πλεῖον προκόψουσιν ἀσεβείας: b. οὐ προκόψουσιν ἐπὶ πλεῖον: b.  
προκόψουσιν ἐπὶ τὸ χεῖρον: b.

#### AUTHOR'S FAVOURITE TERMS.

a, b, c.

πιστὸς ὁ λόγος: a, b, c.

πιστὸς ὁ λόγος κ. πάσης ἀποδοχῆς ἄξιος: a, 2.

παραίτου: a, 2; b, c.

οἶκος (household): a, 5; b, 2; c (1 Cor. i. 16, etc.).

περί with accusative: a, 3; b, 2; c (Phil. ii. 23, etc.).

a, b.

χάριν ἔχω; a, b (Luke xvii. 9; Heb. xii. 28).

διαμαρτύρομαι ἐνώπιον τ. Θεοῦ, or τ. Κυρίου: a; b, 2.

εἰς ὃ ἐτέθην ἐγὼ κῆρυξ κ. ἀπόστολος . . . διδάσκαλος: a, b.

χάρις, ἔλεος, εἰρήνη: a, b.

ὧν ἐστίν: a; b, 2.

a, c.

ᾧσαύτως: a, 4; c, 2.

ὃ ἐπιστεύθην ἐγώ: a, c.

καιροῖς ἰδίους: a, 2; c.

διαβεβαιουῖσθαι περί τινος: a, c.

προσέχειν: a, 5; c. (προσέχειν μύθοις: a, c.)



b, c.

σπούδασον : b, 3; c. (σπούδασον ἐλθεῖν : b, 2; c.)

περίστασο : b, c.

δι' ἣν αἰτίαν : b, 2; c (Luke viii. 47; Acts xxii. 24; Heb. ii. 11).

b.

συνκακοπάθησον : b, 2.

The second difference in style by which the Pastoral Epistles are marked off from the earlier letters may be given in the words of Lightfoot.

*The Syntax.*

(a) "It is stiffer and more regular than in the earlier Epistles, more jointed and less flowing. The clauses are marshalled together, and there is a tendency to parallelism."

e.g., 1 Tim. i. 9, ii. 1, 2, iii. 16, iv. 12, 13, 15, v. 10, vi. 9, 11, 12, 13, 15, 18; 2 Tim. ii. 11, 12, iii. 1-8, 10-13, 16, iv. 2, 4, 5, 7; Tit. i. 7, 8, 9, ii. 7, 12, iii. 1-3.

(b) "There is a greater sententiousness, an abruptness and positiveness of form. Imperative clauses are frequent.

e.g., 1 Tim. iv. 11, 15, 16, v. 7, 8, 22-25, vi. 2, 6, 11, 20; 2 Tim. i. 13, 14, ii. 1, 3, 7, 8, 14, 19, 22, 23, iii. 1, 5, 12, 16."

(*Biblical Essays*, p. 402.)

These differences in syntax are not unconnected with the small variety and paucity of particles which are a negative feature of the Pastorals. But neither characteristic is very astonishing, since in point of fact, the Epistles are of the nature of episcopal charges, authoritative, not argumentative; enforcing disciplinary regulations, not unfolding theological conceptions, or vindicating personal claims.

We come, in the last place, to state and consider the problem presented by the purely negative characteristic of the style of the Pastoral Epistles, the fact that we do not find in them certain alleged characteristic Pauline words. Those who urge this as a serious argument against the traditional belief as to the authorship of these letters do not seem to make allowance for the fact that they are *ex hypothesi* dealing with a real man—not a machine; a man who had travelled much, and had read much; who was constantly coming into contact with fresh people, constantly confronted with fresh problems of practical life. The vocabulary of such a man is not likely to remain unaffected in its contents or use. Add to this,

that each of the other letters which are ascribed to him arose out of special circumstances, and deals almost exclusively with those special circumstances, and that the circumstances which called forth the letters to Timothy and Titus were, confessedly, quite different from those out of which any of the other Pauline letters arose. When these obvious facts are considered, it is difficult to treat seriously an argument which assumes that St. Paul was provided with only one set of words and terms; unalterable, no matter to whom, or on what subject, he was writing.

It is not thus that non-Biblical compositions are critically examined. We do not demand that Shakespeare's *Sonnets* or *Cymbeline* should exhibit a certain percentage of *Hamlet* words. And the argument becomes all the more unreasonable when one thinks how very small in extent is the extant literary work of St. Paul: less than 150 small octavo pages in Westcott and Hort's edition, and of these the Pastorals occupy only fifteen. If we had been privileged to hear St. Paul's sermons, or to listen to his conversation, how many Pauline words, as shown in a concordance, should we have heard?

Antecedently, we should not expect that an author's favourite expressions would be distributed over the pages of his book like the spots on a wall-paper pattern; nor is this notion confirmed when we examine the list of Pauline words missing from the Pastorals, as given by Holtzmann (*Pastoralbriefe*, p. 98, *sqq.*) and less fully by von Soden (*Hand-Commentar*, p. 177 *sqq.*).

In the complete list of verbs, nouns, adjectives and adverbs, fifty in all, as printed below, each group of cognate words, bracketed together, is for argument's sake, treated as a unit. And the numbers indicate the number of times the word occurs in St. Paul's Epistles. The words that are spaced are those, which after an examination of a concordance, can be plausibly claimed as characteristically Pauline; that is to say, they are of comparative frequent occurrence, and are found in at least three groups of his Epistles. It must be allowed that the absence of all of these is surprising. The simplest explanation is that some of them had passed out of St. Paul's ordinary vocabulary; and that, in the case of others, the subject matter of the Pastorals did not demand their use. Some of them, obviously, belong to the vocabulary of certain theological conceptions, others to that of a writer's temperament and temper.

For the purpose of analysis, it will be convenient to think of the other ten epistles of St. Paul as falling into four groups, *viz.*:—

(i.) 1 and 2 Thessalonians.

(ii.) Rom., 1 Cor., 2 Cor., Gal.

(iii.) Eph., Col., Philem.

(iv.) Philippians, which though it is one of group iii., as being one of the epistles of the first Roman captivity, yet inasmuch as it was written somewhat later, may be considered apart.

ἄδικος, 3, ἀκαθαρσία, 9, ἀκροβυστία, 19, (ἀποκαλύπτειν, 13, ἀποκάλυψις, 13), ἀπολύτρωσις, 7, γνωρίζειν, 18, διαθήκη, 9 (δικαιοῦν, 27, δικαίωμα, 5), δικαιοσύνη Θεοῦ, 9, δοκεῖν, 18, ἔκαστος, 42, (ἐλευθερία, 7, ἐλεύθερος, 16, ἐλευθεροῦν, 5), (ἐνέργεια, 8, ἐνεργεῖν, 17, ἐνέργημα, 2, ἐνεργήs, 2), ἔξεστιν, 5, ἔργα νόμου, 9, κἀγώ, 27, καταργεῖν, 25, κατεργάζεσθαι, 20, (καυχᾶσθαι, 35, καύχημα, 10, καύχησις, 10), κρείσσων, 4, μείζων, 4, μικρός, 4, μωρία, 5, (ὁμοιοῦν, 1, ὁμῶμα, 5), ὁμοίως, 4, ὁρᾶν, 10, οὐρανός, 21, παράδοσις, 5, παραλαμβάνειν, 11, πατήρ ἡμῶν, 7, outside salutations, πείθειν, 2, (περισσεῖα, 3, περισσεύειν, 26, περισσευμα, 2, περισσός, 2, περισσότερος, 6), περιπατεῖν, 32, (πεποιθέναι, 12, πεποίησις, 6), πλεονάζειν, 8, (πλεονεκτεῖν, 5, πλεονέκτης, 4, πλεονεξία, 6), οἱ πολλοί, 8, (πράγμα, 4, πράξις, 3, πράσσειν, 18), σπλάγχνα, 8, (συνεργεῖν, 3, συνεργός, 12), σῶμα, 91, (ταπεινός, 3, ταπεινοῦν, 4), (τέλειος, 8, τελειότης, 1, τελειοῦν, 1), υἰοθεσία, 5, υἱὸς τ. Θεοῦ, 17, (ὑπακοή, 11, ὑπακούειν, 11), (φρονεῖν, 24, φρόνημα, 4, φρόνησις, 1, φρόνιμος, 5), φύσις, 11, χαρίζεσθαι, 16, χρηστός, 3.

Of the fifty characteristically Pauline words no less than eleven do not occur in groups i., iii., iv., viz., ἄδικος, δικαιοῦν, δικαιοσύνη Θεοῦ, ἔξεστιν, ἔργα νόμου, μείζων, μικρός, μωρία, ὁμοίως, πείθειν, οἱ πολλοί. Of these, ἄδικος is not found in 2 Cor. or Gal.; δικαιοῦν not in 2 Cor. though twice in the Pastorals; while δικαίωμα only occurs in Rom., δικαιοσύνη Θεοῦ not in 1 Cor. or Gal.; ἔξεστιν not in Rom. or Gal.; ἔργα νόμου not in 1 Cor. or 2 Cor.; μείζων not in 2 Cor. or Gal.; μικρός not in Rom.; μωρία only in 1 Cor. (while μωρός, also in 1 Cor. (4), occurs in the Pastorals twice); ὁμοίως not in 2 Cor. or Gal.; πείθειν not in Rom. or 1 Cor.; οἱ πολλοί not in Gal., but five times in Rom. It is obvious, from these facts, that these eleven words are not characteristically Pauline.

Of the others, four do not occur in groups i. and iii., viz., δοκεῖν, κρείσσων, ὁμοιοῦν, ταπεινός. Of these, δοκεῖν not in Rom.; κρείσσω not in Rom., 2 Cor. or Gal.; ὁμοιοῦν not in 1 Cor., 2 Cor. or Gal.; and ταπεινός not in 1 Cor. or Gal.

Seven do not occur in groups i. and iv., viz., ἀκροβυστία, ἀπολύτρωσις, διαθήκη, ἐλευθερία, υἰοθεσία, φύσις, χρηστός. Of these, ἀκροβυστία not in 2 Cor.; ἀπολύτρωσις not in 2 Cor. or Gal. Of the ἐλευθερία



group, ἐλεύθερος and ἐλευθεροῦν are not in 2 Cor., and ἐλευθεροῦν is not in 1 Cor. υἰοθεσία not in 1 Cor. or 2 Cor.; φύσις not in 2 Cor.; χρηστός not in 2 Cor. or Gal.; leaving διαθήκη (once in iii.) and ἐλευθερία (twice in iii.) as the only words that are evenly distributed in group ii.

Among those which do not occur in group i., viz., γνωρίζειν, κατεργάζεσθαι, σπλάγχνα, τέλειος, φρονεῖν, χαρίζεσθαι, we notice that of the twenty instances of κατεργάζεσθαι seventeen occur in Rom. and 2 Cor.; σπλάγχνα, not found in Rom., 1 Cor. or Gal., occurs three times in Philem.; none of the τέλειος group is found in 2 Cor. or Gal., while τελειοῦν and τελειότης are absent from Rom. and 1 Cor. Of the thirty-four instances of the φρονεῖν group, one of which is 1 Tim. vi. 17, Rom. and Phil. account for twenty-five; φρόνημα is only found in Rom., φρόνησις only in Eph., φρόνιμος only in Rom., 1 Cor., and 2 Cor.; leaving γνωρίζειν and χαρίζεσθαι fairly representative words.

It remains to notice a few of these characteristically Pauline words which are not found in Philippians, viz.: ἀκαθαρσία, καταργεῖν, ὁρᾶν, παράδοσις, πλεονεκτεῖν, and υἰὸς τ. Θεοῦ. ἀκαθαρσία is not found in 1 Cor.; καταργεῖν does, in point of fact, occur in 2 Tim.; ὁρᾶν, found in 1 Tim. iii. 16, does not occur in 2 Cor. or Gal., παράδοσις not in Rom. or 2 Cor.; none of the πλεονεκτεῖν group is found in Gal., while πλεονεκτεῖν and πλεονεξία are both absent from 1 Cor., and πλεονέκτης from 2 Cor. Of the seventeen places where our Lord is called υἰὸς [τ. Θεοῦ,] eleven are found in Rom. and Gal.

In the whole list, then, there are twenty-seven words, or more than half, the absence of which from the Pastorals obviously need call for no remark. The following facts with regard to the distribution of some of the others are suggestive; and diminish, if they do not wholly remove, the difficulty of the problem before us. ἕκαστος (42) occurs twenty-two times in 1 Cor.; of the ἐνέργεια group (29) three members are not found in Rom., 2 Cor., or Gal., i.e., ἐνέργεια, ἐνέργημα, ἐνεργής; neither is ἐνέργεια found in 1 Cor. Of the twenty-seven occurrences of κἀγώ, more than half, nineteen, are found in 1 Cor. and 2 Cor. Of the καυχᾶσθαι group (55) more than half, twenty-nine, occur in 2 Cor.; παραλαμβάνειν (11) is not found in Rom. or 2 Cor. πατήρ ἡμῶν, apart from its common use in salutations, is found three times in 1 Thess., twice in 2 Thess., and once each in Gal. and Phil. Of the περισσεία group (39), none is found in Gal.; three not in 1 Cor., i.e., περισσεία, περισσός and περίσσευμα; two not in Rom., i.e., περίσσευμα and περισσότερος. On the other hand, nearly half, seventeen, of the total is found in 2 Cor. (which has also περισσο-

τέρως seven times), seven occur in 1 Cor. and five in Phil. Neither πεποιθέναι nor πεποιθήσις occurs in 1 Cor.; πεποιθήσις not in Rom. or Gal. Here again seven cases belong to 2 Cor. and seven to Phil. Of the πράγμα group (25), thirteen belong to Rom., which has ten out of the eighteen occurrences of πράσσειν. Neither of the συνεργεῖν group (15) occurs in Gal.; yet its distribution is otherwise fairly even. The distribution of σῶμα (91) is remarkable. Just more than half, forty-six, of its occurrences are found in 1 Cor.; chap. vi. having eight, chap. xii., eighteen, chap. xv., nine. Neither ὑπακοή nor ὑπακούειν occur in 1 Cor. or Gal.; ὑπακούειν not in 2 Cor.

An analysis of the list of Pauline particles that are not found in the Pastoral Epistles yields the same general result: that is to say, the great majority of them are confined to group ii. of the Epistles; and that is explained by the fact that that group is the most argumentative and controversial, and the subject matter demands the employment of inferential and similar particles. Thus ἄρα (15), ἔνεκεν (6), ἵδε (1) ἰδοῦ (9, of which 6 are in 2 Cor.), ποῦ (10, 8 of which are in 1 Cor.), παρά, acc. (14), are not found outside group ii.; ἔπειτα (11, 7 of which are in 1 Cor.), μήπως (10), οὔτε (34, of which 22 are in 4 verses), are only in group ii. and in 1 Thess. The following also do not occur in groups i and iii: ἄχρι (ii. 12, iv. 2), οὕτω (ii. 2, iv. 1) πάλιν (ii. 25, iv. 3). The following do not occur in group iii. διότι (10: i. 3, ii. 6, iv. 1), ἔμπροσθεν (7: i. 4, ii. 2, iv. 1), ἔτι (15: i. 1, ii. 13, iv. 1). The distribution of the others is as follows: ἀντί (5: i. 2, ii. 2, iii. 1), ἄρα οὖν (12: i. 2, ii. 9, iii. 1), διό (27, i. 2, ii. 18, iii. 6, iv. 1), ὅπως (9: i. 1, ii. 7, iii. 1), οὐκέτι (15: ii. 13, iii. 2), ἐν παντί (16: i. 1, ii. 11, of which 10 are in 2 Cor.; iii. 2, iv. 2), ποτέ (does occur in Tit., otherwise 19: i. 1, ii. 8, iii. 9, iv. 1), ὥσπερ (14: i. 1 ii. 13), σύν (38: i. 4, ii. 21, iii. 9, iv. 4). There are twenty-four characteristically Pauline particles in the above enumeration. Of these, ten are not found in group i., fifteen are not found in group iii., and in fact, in the epistles of the first Roman captivity (groups iii. and iv.), which are about half as long again as the Pastoral Epistles, particles are very sparingly used; διό, ἐν παντί and σύν alone being at all common. It may be proper to note here in connexion with the absence of σύν from the Pastorals, that twice, in 2 Tim. iv. 11 and Tit. iii. 15, μετά is used where the other Pauline letters have σύν; otherwise the usage of μετά in the Pastorals does not differ from that of St. Paul elsewhere. Another noteworthy feature in the Pastorals is the absence of the article, especially before common Christian terms. This peculiarity, and also the deficiency in particles, may be possibly due to the amanuensis employed by St. Paul at this

time. See Dean Bernard, *Past. Ep.* p. xli., and Milligan, *Thessalonians*, p. 126.

#### HISTORICAL SETTING OF THE EPISTLES.

It is altogether unnecessary for any one now to restate the arguments which prove that the references to persons and places in the Pastorals cannot be accommodated to the history of St. Paul and of his companions as given in the Acts. The "historical contradictions" are marshalled with crushing force by Lightfoot in his *Biblical Essays*, p. 403 *sqq.* Critics of the anti-traditional school who accept, as genuine Pauline fragments, those sections of the Pastorals in which the personal and local references occur are obliged to allocate these references to different parts of the Acts; and, even so, the explanations given are forced and unconvincing. It must then be clearly understood that our claim of the Pastorals for St. Paul is based on the assumption that his ministry was prolonged for at least two years beyond the date of the close of the Acts. If St. Paul was martyred immediately, or very soon, after the expiration of the two years' confinement mentioned in Acts xxviii. 30, then he did not write the Pastoral Epistles or any portion of them. This is a vital point; and demands at least a brief discussion of the main arguments in favour of the traditional opinion. Supposing that the Pastorals were not in our hands, and the question were asked, Was the two years' confinement in Rome mentioned in Acts xxviii. 30, followed by St. Paul's execution, or by his release?—the answer must be that all the *positive* evidence available is in favour of the latter alternative. There are three lines of argument: (1) the way in which the Acts ends; (2) the evidence of the epistles written during, or towards the end, of those two years; (3) external testimony.

(1) It ought to be unnecessary to observe that the author of the Acts knew what happened at the end of those two years. We can only guess why he stopped where he did; yet some guesses have more probability than others. There were limits to the size of books in those days. On the supposition that St. Luke knew of a subsequent ministry of his master's, the close of the Roman captivity would be a suitable point at which to bring vol. i. of the Acts to a conclusion, whether regard be had to considerations of space, or of literary fitness; the arrival at Rome being the fulfilment of the apostle's intention announced in Acts xix. 21. On the other hand, if St. Luke knew that St. Paul's two years' confinement had been followed at once by his execution, the historian's omission to mention



it cannot be accounted for. A brief record would have been all that was necessary, and this would not have added unduly to the length of the book.

Salmon's explanation (*Introduction*, p. 312) that "why St. Luke has told us no more is, that he knew no more; and that he knew no more, because at the time nothing more had happened—in other words, that the book of the Acts was written a little more than two years after Paul's arrival at Rome," will not commend itself to many scholars. It seems more natural to suppose that both the Gospel and the Acts were published after St. Paul's death. Literary men do not always succeed in completing their designs before they die; and the later the date we assign to Acts, the greater is the probability that St. Luke died before he had reduced to literary form his memories of the Apostle's post-Roman-captivity history.

Passing now to an examination on this point of the third group of St. Paul's Epistles, the evidence afforded by them is distinctly favourable to the supposition that St. Paul was released after the two years of Acts xxviii. 30. We must of course avoid the error into which some fall, of imagining that every foreboding or declared intention recorded in a narrative, or preserved in a published letter, would have been suppressed by the editor if it had not been realised. And accordingly we can only infer from the tone of Philippians and Philemon that, in St. Paul's judgment, when he wrote these letters, the prospect of his release was favourable. No other inference can be drawn from "I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith" (Phil. i. 25); "I trust in the Lord that I myself also shall come shortly" (ii. 24); "Prepare me also a lodging: for I hope that through your prayers I shall be granted unto you" (Philem. 22). Contrast with these passages the tone of 2 Timothy, which is that of a man who knew that his days were numbered, and that the end was not far off.

What seems to be a natural conclusion from the internal evidence of Acts xxviii. and of Philippians and Philemon is confirmed by the tradition of the early Church as it is expressed by Eusebius, *H. E.*, ii., 22: "Paul is said (λόγος ἔχει), after having defended himself to have set forth again upon the ministry of preaching, and to have entered the same city a second time, and to have there ended his life by martyrdom. Whilst then a prisoner, he wrote the Second Epistle to Timothy, in which he both mentions his first defence, and his impending death." It is to be noted that there is no contrary tradition; nor is it easy to see what end could have been served by the invention of this one.

There are two passages in earlier writers which are adduced as proof that St. Paul at one time visited Spain. Since it is impossible to find room for such a journey within the period covered by the Acts, these passages, if accepted as proofs of the expedition to Spain, are therefore proofs of a missionary activity of St. Paul subsequent to the date of the close of the Acts. In the Letter of Clement of Rome to the Corinthians, § 5, the writer speaks of Peter and Paul as contemporary martyrs; and Paul he describes as κήρυξ γενόμενος ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει . . . δικαιοσύνην διδάξας ὅλον τὸν κόσμον καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών.

It is difficult to believe that a native of Rome, writing from Rome, would speak of the world's capital as ἡ δύσις or τὸ τέρμα τῆς δύσεως; nor did Corinth lie so far to the east of Rome as to justify such a rhetorical expression (see Lightfoot's note *in loc.*). Nor can we argue from the opening of the following chapter—"Unto these men of holy lives was gathered (συνηθροίσθη) a vast multitude"—that Clement meant to date the fury of Neronian persecution as subsequent to the martyrdom of St. Paul. Writing about thirty years after "the great tribulation," he mentions the martyrs in order of dignity. In any case, he mentions Peter's death before that of Paul; yet this was never considered an argument against the tradition that the two apostles were martyred together; nor would it be felt as a serious objection to the recent theory that St. Peter outlived St. Paul by many years.

The following passage from the Muratorian Canon, in its obscure simplicity, reads like a fragment of a genuine tradition rather than a literary figment based on Rom. xv. 28: "Acta autem omnium apostolorum sub uno libro scripta sunt. Lucas optime Theophilo comprehendit, quia sub praesentia eius singula gerebantur, sicuti et semote passionem [*perh.* semota passione] Petri euidenter declarat, sed et *profectionem* [*perh.* profectione] Pauli ab urbe ad Spaniam proficiscentis" (text as given by Westcott, *Canon. N.T.*, p. 535). The argument is unaffected even if the words from "passionem" be derived from the early second century *Actus Petri cum Simone*. See James, *Apocrypha Anecdota*, ii., xi., and Dean Bernard, *Pastoral Epp.*, p. xxx. These considerations force us to the conclusion that the assumption that St. Paul's life ended where St. Luke's history terminates is arbitrary, and contrary to the evidence that is available. It remains to present to the reader a conjectural outline (based on Lightfoot's *Biblical Essays*, p. 223) of St. Paul's movements between his release and his second Roman imprisonment.

(1) A journey from Rome to Asia Minor. It is natural to suppose

that he visited Philippi and Colossæ, in accordance with the intimations cited above from Phil. and Philem. Perhaps he now visited Crete.

(2) A journey to Spain ; perhaps passing through Dalmatia and Gaul (?) (2 Tim. iv. 10). Possibly on this journey he became aware of the convenience of Nicopolis in Epirus as a centre for work.

(3) Last journey Eastward. Visits Ephesus (1 Tim. i. 3). The dispute with Hymenæus and Alexander the smith, and the services of Onesiphorus (1 Tim. i. 20; 2 Tim. i. 18, iv. 14) perhaps now took place. Leaves Timothy in charge of the Church at Ephesus. Visits Macedonia (1 Tim. i. 3).

[1 Timothy.]

Visits Crete ; leaves Titus in charge ; returns to Asia (as hoped in 1 Tim. iii. 14, iv. 13).

[Titus.]

Passes through Miletus (2 Tim. iv. 20), Troas (2 Tim. iv. 13), where perhaps he was arrested, Corinth (2 Tim. iv. 20). In any case he never reached Nicopolis as anticipated in Tit. iii. 12. It is here assumed that the winter mentioned in 2 Tim. iv. 21, is the same as that of Tit. iii. 12.

[2 Timothy.]

#### EXTERNAL EVIDENCE.

With regard to the external attestation to the Pastoral Epistles, it must be acknowledged that some early heretics, who acknowledged the genuineness of the other letters attributed to St. Paul, rejected these. Basilides, who flourished in the reign of Hadrian (117-138 A.D.), is the first who is said to have done so. Clement Al. (*Strom.* ii. 11) states that some, Gnostics apparently, were actuated in this decision by dislike of the expression ἡ ψευδώνυμος γνώσις in 1 Tim. vi. 20: ὑπὸ ταύτης ἐλεγχόμενοι τῆς φωνῆς οἱ ἀπὸ τῶν αἱρέσεων τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς. On the other hand, the extant fragments of another Gnostic, Heracleon, contain an allusion to 2 Tim. ii. 13: ἀρνήσασθαι ἑαυτὸν οὐδέποτε δύναται (Clem. Al., *Strom.* iv. 9). The Canon of Marcion, which contained only his own edition of the Gospel according to St. Luke and ten of St. Paul's epistles, of course did not include the Pastorals ; but Tatian (died about 170) did not wholly follow him in this, since he regarded Titus as certainly genuine. "Hanc vel maxime Apostoli pronuntiandam credidit, parvi pendens Marcionis, et aliorum qui cum eo in hac parte consentiunt, assertionem" (Jerome, *Prol. in Tit.*). In the same context, St.



Jerome declares that these adverse judgments were not critical in any true sense, but merely arbitrary: "cum haeretica auctoritate pronuntient et dicant, Illa epistola Pauli est, haec non est". However that may be, there is at least no trace in the writings of the Church controversialists of arguments of a critical nature; whereas in the dispute as to the authorship of Hebrews, Clement Al. and Origen were compelled to discuss the problem presented by its un-Pauline style. In any case, the fact that the rejection of the Pastorals by some heretics was noted amounts to a positive testimony in their favour by the contemporary Church.

From the time of Irenæus, Clement Al. and Tertullian<sup>1</sup>—that is, practically from the time that N.T. books are quoted by their author's names—until the year 1804, when Schmidt in his *Introduction* denied the genuineness of 1 Timothy, no one, Christian or non-Christian, doubted that the Pastoral Epistles were genuine letters of the Apostle Paul. They are included in all MSS., Versions and Lists of the Pauline Epistles without exception, and in the same order (*i.e.*, 1 Tim., 2 Tim., Tit.). An interesting exception as regards the order meets us in the Muratorian Fragment: "Uerum ad Philemonem unam, et ad Titum unam, et ad Timotheum duas pro affectu et dilectione; in honore tamen ecclesiae catholicae in ordinatione ecclesiasticae disciplinae sanctificatae sunt". The composer of this catalogue here arranges the groups of four personal letters of St. Paul in rough chronological order. As 2 Tim. was obviously the last letter that St. Paul wrote, the two to Timothy are placed last, Titus being joined to them as evidently dealing with kindred topics.

It remains that the reader should have placed before him the traces, more or less distinct, of the Pastoral Epistles in the writings of the Apostolic Fathers, and of the pre-Irenæus period.

CLEMENT OF ROME. *Ad Cor.* 1. (A.D. 95.)

§ 1 (1 Tim. vi. 1). ὥστε τὸ . . . ὄνομα ὑμῶν μεγάλως βλασφημηθῆναι.

§ 1 (1 Tim. v. 17). τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς . . . πρεσβυτέροις.

§ 1 (1 Tim. ii. 9, 11; Tit. ii. 4). γυναῖξιν . . . στεργούσας καθήκοντως τοὺς ἄνδρας ἑαυτῶν ἔν τε τῷ κανόνι τῆς ὑποταγῆς ὑπαρχούσας τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν ἐδιδάσκετε, πάνυ σωφρονοῦσας.

<sup>1</sup> *e.g.*, Irenæus, *Haer. Praef.*: i. 16, 3; ii. 14, 7; iii. 3, 3; iii. 3, 4; iv. 16, 3. Clem. Al., *Strom.* i. p. 350. Tert., *de Praescr.* 6, 25. *Adv. Marcion.* v. 21

§ 2 (1 Tim. vi. 8). τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκούμενοι.

\* § 2 (Tit. iii. 1). ἔτοιμοι εἰς πᾶν ἔργον ἀγαθόν.

§ 7 (1 Tim. vi. 12; 2 Tim. iv. 7). ὁ αὐτὸς ἡμῖν ἀγὼν ἐπείκειται.

§ 7 (1 Tim. ii. 3, v. 4). ἰδωμεν . . . τί προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς.

\* § 26 (Tit. ii. 10). αὐτῷ δουλευσάντων ἐν πεποιθήσει πίστεως ἀγαθῆς.

§ 29 (1 Tim. ii. 8). προσέλθωμεν οὖν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἀγνὰς καὶ ἀμίαντους χεῖρας αἵροντες πρὸς αὐτόν.

\* § 32 (Tit. iii. 5-7). πάντες οὖν ἐδοξάσθησαν . . . οὐ δι' αὐτῶν ἢ τῶν ἔργων αὐτῶν ἢ τῆς δικαιοπραγίας ἧς κατειργάσαντο, ἀλλὰ διὰ τοῦ θελήματος αὐτοῦ.

\* § 37 (1 Tim. i. 18). στρατευώμεθα οὖν . . . ἐν τοῖς ἀμώμοις προτάγμασιν αὐτοῦ.

§ 42 (1 Tim. iii. 10). καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους.

\* § 45 (2 Tim. i. 3). τῶν ἐν καθαρᾷ συνειδήσει λατρευόντων.

§ 47 (1 Tim. vi. 1). ὥστε καὶ βλασφημίας ἐπιφέρεισθαι τῷ ὀνόματι Κυρίου.

§ 55 (2 Tim. ii. 1). γυναῖκες ἐνδυναμωθεῖσαι διὰ τῆς χάριτος τοῦ Θεοῦ.

§ 55 (1 Tim. i. 17). Θεὸν τῶν αἰώνων.

§ 61 (1 Tim. i. 17). βασιλεὺ τῶν αἰώνων.

To these we may add, perhaps, the prayer for Kings in §§ 60, 61, in conformity with the direction given in 1 Tim. ii. 2; Tit. iii. 2, and in those places only of the N.T.

On a review of these passages, it must in candour be admitted that those marked with an asterisk seem to be the only ones that suggest a literary dependence on the Pastorals. The others, it may be plausibly maintained, are simply illustrations of that current religious phraseology which the Pastorals themselves reflect. Taken all together, they prove that Clement's mind was at home in the religious world to which the Pastorals belong; but while the present writer believes that Clement was as familiar with these letters as he was with 1 Cor., he cannot affirm such a position to be wholly free from uncertainty.

IGNATIUS (*circ.* A.D. 110).

\* *Magn.* § 8 (Tit. i. 14, iii. 9). μὴ πλατῶσθε ταῖς ἑτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.

§ 11 (1 Tim. i. 1). πεπληροφόρησθε ἐν τῇ γεννήσει κ. τ. πάθει κ. τ. ἀναστάσει τῇ γενομένῃ ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου· πραχθέντα ἀληθῶς κ. βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν.

*Trall.* Inscr. and § 2 have also *Jesus Christ our hope.*

*Polyc.* § 2 (2 Tim. ii. 25). τοὺς λοιμοτέρους ἐν πρᾶττητι ὑπότασσε.

\* § 2 (2 Tim. iv. 5; ii. 5; i. 10; i. 5, 12). νῆφε, ὡς Θεοῦ ἀθλητῆς· τὸ θέμα ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι.

§ 3 (1 Tim. i. 3, vi. 3). ἑτεροδιδασκαλοῦντες μὴ σε καταπλησέτωσαν.

\* § 3 (2 Tim. ii. 12). ἕνεκεν Θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ.

§ 3 (1 Tim. i. 17). τὸν ἀόρατον.

\* § 4 (1 Tim. vi. 1, 2). δούλους καὶ δούλας μὴ ὑπερηφάνει· ἀλλὰ μὴδὲ αὐτοὶ φυσιοῦσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλεύετε.

\* § 6 (2 Tim. ii. 4). ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὁψώνια κομίζεσθε.

§ 7 (Tit. iii. 1; 2 Tim. ii. 21). ἑτοιμοί ἐστε εἰς εὐποιῖαν Θεῷ ἀνήκουσαν.

The echoes of the Pastorals are especially remarkable in the Epistle to Polycarp; and it is peculiarly worthy of remark that in this letter, which was admittedly a personal communication from Ignatius to Polycarp, the writer passes from exhortations to Polycarp himself—and those too of a very delicate nature—to general exhortations addressed to the whole Church. Contrast *e.g.* § 5 with § 6; and in the middle of a section addressed to the whole Church he interposes a personal appeal to Polycarp. This illustrates admirably a feature in the Pastorals which has been alleged as a serious objection to their acceptance as genuine letters; *i.e.* the intermingling of personal matter with directions and exhortations addressed to the Church.

POLYCARP. *Ad Phil.* (circ. A.D. 110).

\* § 4 (1 Tim. vi. 10, 7). ἀρχὴ δὲ πάντων χαλεπὴν φιλαργυρία. εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν.

§ 5 (2 Tim. ii. 12): ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ.

§ 8 (1 Tim. i. 1). προσκατερώμεν τῇ ἐλπίδι ἡμῶν . . . ὅς ἐστι Χριστὸς Ἰησοῦς.



\* § 9 (2 Tim. iv. 10). οὐ γὰρ τὸν νῦν ἡγάπησαν αἰῶνα.

\* § 12 (1 Tim. ii. 2, iv. 15). *Orate etiam pro regibus et potestatibus et principibus . . . ut fructus vester manifestus sit in omnibus.*

*THE ACTS OF MARTYRDOM OF POLYCARP (A.D. 155 OR 156).*

§ 10 (1 Tim. ii. 2; Tit. iii. 1). δεδιδάγμεθα γὰρ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ Θεοῦ τεταγμέναις τιμὴν . . . ἀπονέμειν.

There can be no question that in the Letter of Polycarp to the Philippians we have express citations from 1 and 2 Timothy. It is, to say the least, difficult to believe that a man like Polycarp, who had been a disciple of the Apostle John, and who, when he wrote this letter, was bishop of Smyrna and in full vigour of life, would have made such honourable use of letters which had been compiled by an unknown Paulinist a few years before. We regard the evidence of Polycarp as a fact of capital importance; for it removes any possible doubt that may hang over inferences drawn from Ignatius; and it supports us in our belief that the Pastoral Epistles were also known to Clement of Rome. For the sake of completeness, we may add echoes of the Letters in other extant second century Christian Literature. The three passages cited from the Epistle of Barnabas are not of necessity based on our Letters; and the same may be said of the four quotations from Justin Martyr, with the possible exception of that from *Dial.* § 47.

*THE SO-CALLED SECOND EPISTLE OF CLEMENT OF ROME*  
(*circ.* 120-140 A.D.).

§ 7 (2 Tim. ii. 4, 5). ἀγωνισώμεθα, εἰδότες ὅτι . . . οὐ πάντες στεφανοῦνται, εἰ μὴ οἱ πολλὰ κοπιάσαντες καὶ καλῶς ἀγωνισάμενοι . . . ὁ τὸν φθαρτὸν ἀγῶνα ἀγωνιζόμενος, ἐὰν εὐρεθῇ φθείρων . . . ἔξω βάλλεται τοῦ σταδίου.

§ 8 (1 Tim. vi. 14, 12). τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφραγίδα ἁσπιλον, ἵνα τὴν ζωὴν ἀπολάβωμεν.

§ 17 (Tit. ii. 12). μὴ ἀντιπαρελκώμεθα ἀπὸ τῶν κοσμικῶν ἐπιθυμιῶν.

§ 20 (1 Tim. i. 17). τῷ μόνῳ Θεῷ ἀοράτῳ . . . ἡ δόξα κ.τ.λ.

*THE SO-CALLED EPISTLE OF BARNABAS (A.D. 70-132).*

§ 7 (2 Tim. iv. 1). εἰ οὖν ὁ υἱὸς τοῦ Θεοῦ, ὢν Κύριος καὶ μέλλων κρίνειν ζῶντας καὶ νεκρούς, ἔπαθεν.

§ 12 (1 Tim. iii. 14). ἡ παράβασις διὰ τοῦ ὄψεως ἐν Εὐᾶ ἐγένετο.

§ 12 (1 Tim. iii. 16). υἱὸς τοῦ Θεοῦ . . . ἐν σαρκὶ φανερωθεῖς.

*THE EPISTLE TO DIOGNETUS (circ. A.D. 150).*

\* § 4 (1 Tim. iii. 16). τὸ δὲ τῆς ἰδίας αὐτῶν θεοσεβείας μυστήριον μὴ προσδοκήσης δύνασθαι παρὰ ἀνθρώπου μαθεῖν.

\* § 9 (Tit. iii. 4). ἤλθε δὲ ὁ καιρὸς ὃν Θεὸς προέθετο λοιπὸν φανερώσαι τὴν ἑαυτοῦ χρηστότητα καὶ δύναμιν (ὡς τῆς ὑπερβαλλούσης φιλανθρωπίας καὶ ἀγάπης τοῦ Θεοῦ), οὐκ ἐμίσησεν ἡμᾶς . . . ἐλεῶν αὐτὸς τὰς ἡμετέρας ἀμαρτίας ἀνεδέξατο, αὐτὸς τὸν ἴδιον υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν.

§ 11 (1 Tim. iii. 16). [μαθηταῖς] οἷς ἐφάνερωσεν ὁ Λόγος φανείς. This and the following section do not really belong to the Epistle.

JUSTIN MARTYR (*circ.* 140 A.D.).

*Dial.* § 7 (1 Tim. iv. 1). τὰ τῆς πλάνης πνεύματα καὶ δαιμόνια δοξολογοῦσιν.

§ 35 (1 Tim. iv. 1). ἐκ τοῦ τοιούτους εἶναι ἄνδρας, ὁμολογοῦντας ἑαυτοὺς εἶναι Χριστιανούς καὶ . . . Ἰησοῦν ὁμολογεῖν . . . Χριστόν, καὶ μὴ τὰ ἐκείνου διδάγματα διδάσκοντας ἀλλὰ τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων.

\* § 47 (Tit. iii. 4). ἡ γὰρ χρηστότης καὶ ἡ φιλανθρωπία τοῦ Θεοῦ καὶ τὸ ἄμετρον τοῦ πλούτου αὐτοῦ τὸν μετανοοῦντα . . . ὡς δίκαιον . . . ἔχει.

§ 118 (2 Tim. iv. 1). ὅτι κριτῆς ζώντων καὶ νεκρῶν ἀπάντων αὐτὸς οὗτος ὁ Χριστός, εἶπον ἐν πολλοῖς.

*THE ACTS OF PAUL AND THECLA (not later than 170 A.D.).*

\* § 14 (2 Tim. ii. 18). λέγει οὗτος ἀνάστασιν γενέσθαι, ὅτι ἦδη γέγονεν ἐφ' οἷς ἔχομεν τέκνοις. Note also the use in this work of the names Demas and Hermogenes as ὑποκρίσεως γέμοντες, § 1, and Onesiphorus as seeking Paul, § 2.

ATHENAGORAS (*circ.* 176).

*Legatio*, 16 (1 Tim. vi. 16). πάντα γὰρ ὁ Θεὸς ἐστὶν αὐτὸς αὐτῷ, φῶς ἀπρόσιτον.

\* 37 (1 Tim. ii. 2). τοῦτο δ' ἐστὶ καὶ πρὸς ἡμῶν, ὅπως ἤρεμον καὶ ἡσύχιον βίον διαγοίμεν.

THEODOTUS (*Excerpta ex Scriptis Theodoti*, Clem. Al. p. 350).

(1 Tim. vi. 16). καὶ ὁ μὲν φῶς ἀπρόσιτον εἴρηται.

*THE EPISTLE OF THE CHURCHES OF VIENNE AND LYONS (circ. 180).*

\* Euseb. *H.E.* v. i. (1 Tim. iii. 15). ἐνέσκηψεν ἡ ὀργή . . . εἰς Ἀτταλὸν Περγαμηνὸν τῷ γένει, στύλον καὶ ἐδραῖωμα τῶν ἐνταῦθα αἰεὶ γεγονότα.

\* (1 Tim. vi. 13). ὁ δὲ . . . Ποσειδῶν . . . ἐπὶ τὸ βῆμα ἐσύρετο . . . ὡς αὐτοῦ ὄντος τοῦ Χριστοῦ, ἀπεδίδου τὴν καλὴν μαρτυρίαν.

Euseb. *H.E.* v. 3 (1 Tim. iv. 3, 4). ὁ Ἀλκιβιάδης, μὴ χρώμενος τοῖς κτίσμασι τοῦ Θεοῦ . . . πεισθεὶς δὲ ὁ Ἀλκιβιάδης πάντων ἀνέδην μετελάμβανε καὶ ἠὺχαρίσκει τῷ Θεῷ.

#### THEOPHILUS OF ANTIOCH (*circ.* 181).

\* *ad Autol.* i. 1 (2 Tim. iii. 8). φράσις εὐεπὴς τέρψιν παρέχει . . . ἀνθρώποις ἔχουσι τὸν νοῦν κατεφθαρμένον.

\* *ad Autol.* ii. 16 (Tit. iii. 5; 1 Tim. ii. 4 (?)). ἔτι μὴν καὶ εὐλογία ἡ ὑπὸ τοῦ Θεοῦ τὰ ἐκ τῶν ὑδάτων γεγόμενα, ὅπως ἡ καὶ τοῦτο εἰς δεῖγμα τοῦ μέλλειν λαμβάνειν τοὺς ἀνθρώπους μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν διὰ ὕδατος καὶ λουτροῦ παλιγγενεσίας πάντας τοὺς προσιόντας τῇ ἀληθείᾳ.

*ad Autol.* iii. 14 (Tit. iii. 1; 1 Tim. ii. 2). ἔτι μὴν καὶ περὶ τοῦ ὑποτάσσεσθαι ἀρχαῖς καὶ ἐξουσίαις, καὶ εὔχεσθαι ὑπὲρ αὐτῶν κελεύει ἡμᾶς ὁ Θεὸς λόγος, ὅπως ἤρεμον καὶ ἡσύχιον βίον διάγωμεν.

#### THE INTEGRITY OF THE LETTERS.

It is scarcely too much to say that but for the difficulty presented by their style, and the assumption that St. Paul never left Rome alive, no one would have suspected these letters of being a compilation. But inasmuch as no one has been found to deny the *bona fide* Pauline character of some sections of them—at least in 2 Timothy—those who impugn the genuineness of the letters as they have come down to us have been compelled to exercise much ingenuity in attempts to apportion the matter of the letters between St. Paul and the compiler or compilers. For an account of their schemes the student is referred to the articles on these epistles in Hastings *D. B.*, and the *Encyclopædia Biblica*, and for a fuller account, to Moffatt's *Historical N. T.*

To those who agree that the problem presented by the style and the historical setting of the Pastorals is unsolved, but not insoluble, all attempts to decompose these letters will seem unprofitable. There is sound sense in the old scholastic maxim: "Entia non sunt multiplicanda praeter necessitatem". The case of the Pastorals is not like that of 2 Corinthians, in which plausible reasons may be alleged for theories of dislocation. There is no difficulty in presenting such an outline of 1 Tim. or 2 Tim. or Tit. as will show it to be a single letter, with as much unity of purpose as a *bona fide* letter—not a college essay—can be expected to have.



But even were we to grant, one moment, that the style and historical considerations must preclude a Pauline authorship for them, yet, the next moment, we find ourselves confronted by more serious objections to the theory of compilation. To begin with, the historical difficulty presented by the personal and local references in the admittedly Pauline sections is insurmountable, on the hypothesis that the whole of St. Paul's history is contained in the Acts.

Again, without using violent language about "forgery," it is not easy to explain why the alleged compiler should pretend to be St. Paul. The ascription of a book to an honoured name was not a precedent condition to its acceptance or acceptability in the primitive Church. Hebrews, and the so-called Epistle of Barnabas, and the Epistle to Diognetus do not claim anyone as their authors. Whoever it was that produced the Pastorals, he was just as good a practical Christian as St. Paul himself; and he had no compelling reason to hide his identity. The case of 2 Peter is different. That epistle, whoever wrote it, was always reckoned a disputed book.

Again, how are we to explain the honourable use, certainly by Polycarp, and probably by Clement of Rome and Ignatius, not to mention other later second century writers, of a work which only appeared, *ex hypothesi*, not earlier than 90 A.D.? And, further, if these epistles are due to a compiler, he must have been an extraordinarily clever man, and quite capable not only of supplementing the Pauline fragments, but of editing them. Now by the year 90 A.D. Timothy's name had become venerated in the Church. Is it likely that a Churchman of that time, writing too, as is alleged, with an ecclesiastical bias, would have permitted the publication of letters which certainly give the impression of Timothy as a not very heroic person? The treatment of Linus (2 Tim. iv. 21) raises a similar question. A tradition, which no one has ever questioned, names Linus as the first bishop of Rome; the subordinate position he occupies in this letter is, as Salmon has noted (*Introd. N.T.* p. 411), quite intelligible if St. Paul was the author of it. It is, on the other hand, extremely unlikely that an editor of the year 90 A.D., who had no scruple in writing in St. Paul's name, would not have given Linus a more prominent place.

These are a few of the difficulties which may be urged on the traditional side in this "contest of opposite improbabilities".

## ANALYSIS OF 1 TIMOTHY.

*"Guard the Deposit."*

A. i. 1, 2. Salutation.

B. i. 3-20: The Crisis, and the Men—Paul and Timothy.

(a) The Crisis: 3-11.

(1) 3-7. The motive of the letter is to provide Timothy with a memorandum of previous oral instructions for the combating of those who mischievously and ignorantly endeavour to oppose the Law to the Gospel.

(2) 8-11. This opposition is really factitious; inasmuch as the Law and the Gospel are, both of them, workings of law, God's law, the final cause of which is right conduct.

(b) The Men: 12-20.

(1) 12-17. Paul's own spiritual history illustrates the fundamentally identical moral basis of the Law and the Gospel. Paul had been "faithful," trustworthy, while under the Law; therefore Christ pardoned his violent opposition to the Gospel, because it was due to ignorance, though a sinful ignorance. Moreover, this whole transaction—the triumph of Christ's long-suffering over Paul's sinful antagonism—has an enduring value. It is an object lesson to encourage to repentance sinners to the end of time. Glory be to God!

(2) 18-20. The present charge to Timothy, although its immediate exciting cause is the recent action of Hymenæus and Alexander and their followers, ought not to be new in its substance to Timothy. It is practically identical with what the prophets gave utterance to at his ordination.

C. ii., iii. The foundations of Sound Doctrine.

False teaching is most effectually combated indirectly; not by controversy, with its negations, but by quiet, positive foundation work on which true views about God and Man can be based. We begin then with:—

(a) ii. 1—iii. 1 a. Public Prayer.

(1) ii. 1-7. Its universal scope; and the Divine sanction for catholicity in human sympathy.

(2) ii. 8—iii. 1 a. The Ministers of Public Prayer: men, not women; with a judgment as to the true function of Woman in the Church and in Society.

(b) iii. 1 b-16. The Ministry of the Divine Society.

(1) 1 b-7. The qualifications of the episcopos.

(2) 8-10, 12, 13. The qualifications of the deacons.

(3) 11. The qualifications of women Church-workers.

(4) 14-16. Caution to Timothy lest he should be tempted to think these details trivial, in comparison with more obviously spiritual things. The importance of rules depends on the importance of that with which they are concerned. The Church, for whose ministers rules have been just laid down, is the greatest Society in the world: human, yet divinely originated and inspired; the House of God; an extension of the Incarnation.

D. iv. A fresh word of prophecy (see i. 18) addressed to Timothy in his present office.

- (a) 1-5. The false teaching more clearly defined as a spurious asceticism. This is condemned. *a priori*, by considerations (1) of the declared character and object of the material creation, and (2) of the purifying effect of benedictions.
- (b) 6-16. The spurious asceticism, however, as it manifests itself in practice, is best combated (1), 6-10, by the Church teacher showing an example in his own person of genuine holiness, and (2), 11-16, by active pastoral care, courageous outspokenness and the diligent cultivation of all God-given ministerial graces.

E. v. 1-vi. 19. This naturally suggests the specification of directions for administration of the Church by a Father in God.

- (a) v. 1, 2. He must not deal with his people *en masse*, but individually. He cannot treat alike old men and young men, elder women and younger women.
  - (b) v. 3-16. There is one class of the laity in particular which, because they have a special claim on the Church, need a discriminating care: the widows. The Church cannot afford to support all widows, nor would it be right to relieve their relatives, if they have any, of responsibility for them. Consequently, none can be entered on the list for relief but those over a certain age, and who have a good record for consistent Christian lives. Young widows had better marry again.
  - (c) v. 17-25. The questions of Church finance and discipline, as they concern widows, suggest recommendations on the same subjects, as they concern the presbyters: (1) 17, 18, finance; (2) 19-25, discipline, with, 23, a parenthetical personal counsel to Timothy, suggested by the word *pure* in 22.
  - (d) vi. 1, 2. Ruling principles for the conduct of Christians who are slaves, towards heathen and Christian masters respectively.
  - (e) vi. 3-19. A right judgment in all these matters which affect our daily life depends on right basal convictions as to the true values of things material and spiritual.
  - (1) 3-10. The false teachers reverse the true order: they regard religion as a sub-section of the world; whereas the world has its own place—an honourable place—as subordinate to religion.
  - (2) 11-16. A solemn adjuration to Timothy to adhere to the principles just laid down; and
  - (3) 17-19. to urge the observance of them upon the well-to-do members of the Christian Society.
- F. vi. 20-21. Final appeal, summing up the perennial antagonism between character (the natural fruit of the faith) and mere intellectualism.

## ANALYSIS OF 2 TIMOTHY.

### *Sursum Corda.*

A. i. 1, 2. Salutation.

B. i. 3—ii. 13. Considerations which should strengthen Timothy's moral courage (a, b, c, d, e), interspersed with appeals to his loyalty (α, β, γ, δ, ε).



- (a) 3-5. Paul's thoughts of, and prayers for, him ; and Paul's recognition of Timothy's faith.
  - (b) 6, 7. An objective fact in Timothy's own spiritual history : his ordination ; since when there is available for his use, Power, Love, and Discipline, the gifts of God.
  - (a) 8-10. An appeal based on thoughts of the Gospel, as the power of God.
  - (c) 11, 12. Paul's own steadfastness.
  - (β, γ) 13, 14. Appeals based on loyalty to the human teacher, and to the Divine Spirit.
  - (d) 15. The deterrent example of the disloyal of Asia.
  - (e) 16-18. The stimulating example of Onesiphorus.
  - (δ) ii. 1, 2. An appeal for the provision of a succession of loyal teachers.
  - (ε) ii. 3-13. An appeal based on "the Word of the Cross" ; *i.e.*, Suffering is the precedent condition of glory. This is exemplified in the earthly analogies of the soldier, the athlete, and the field-labourer ; in the actual experiences of Jesus Christ Himself, and of Paul.
- C. ii. 14-26. General exhortations to Timothy as a Church teacher, as regards (a) 14-18, the positive and negative subject-matter of his instructions ; (b) 19-21, the true and optimistic conception of the Church in relation to all teachers, true and false ; (c) 22-26, the personal equipment of the true teacher, and his treatment of the erring.
- D. iii. 1-iv. 8. A word of prophecy setting forth—
- (a) iii. 1-9. The practical shortcomings of the false teachers.
  - (b) iii. 10-17. A recalling of Timothy's past spiritual history : (1) 10-13, the conditions under which his discipleship began ; (2) 14-17, the holy persons by whom, and the sacred writings on which, his youth had been nourished.
  - (c) iv. 1-8. A concluding solemn adjuration to play the man while there is time. As for Paul, the contest is over, the crown is in sight ; there is a crown for Timothy, too, if he takes Paul's place.
- E. iv. 9-22. Personal details : Instructions, 9, 11, 13, 21 ; News about other members of the Pauline comradeship, 10, 11, 12, 20 ; A warning, 14, 15 ; A reminiscence and a confident hope, 16-18 ; Salutations and greetings, 19, 21 ; Final benediction, 22.

## ANALYSIS OF TITUS.

*"Maintain Good Works."*

- A. i. 1-4. Salutation.
- B. i. 5-16. The position of affairs in Crete, which (a), 5-9, necessitates that the foundation of Church organisation—the presbyterate—be well and truly laid ; in view of (b), 10-16, the natural unruliness and bad character of the people, aggravated by Jewish immoral sophistries.
- C. ii. 1-iii. 11. Heads of necessary elementary moral instruction for the Cretan folk.
- (a) ii. 1-10. For aged men and aged women ; for young women and young men—and what is said about these latter applies also to Titus—and slaves.

- (b) ii. 11-15. The eternal sanction for this insistence on the practice of elementary virtues is the all-embracing scope of the Gospel of God's Grace; which has been visibly manifested, with its call to repentance, its assurance of help, and its certain hope.
- (c) iii. 1, 2. Obedience to the civil authority is also a Gospel virtue.
- (d) iii. 3-7. These instructions are not given in a spirit of superiority. We ourselves were once in as bad moral condition as are the Cretans, if not worse, until we came to know, and test the love of God, unmerited and saving.
- (e) iii. 8-11. In conclusion, the sum of all is: Let the people maintain good works, and shun useless speculations. Let Titus not be lax in dealing with leaders of the false teaching.
- D. iii. 12, 13. Personal instructions.
- E. iii. 14. Concluding summary, repeating the teaching of 8-11.
- F. iii. 15. Final salutation.

### THE TEXT.

The text which is printed above the exposition is in the main that of Westcott and Hort. In a very few cases other readings have been adopted in this text (see *e.g.* 1 Tim. ii. 8; Tit. ii. 4, iii. 9); and in some places their punctuation has been modified.

The *apparatus criticus* is based on that of Tischendorf's eighth edition. The readings of the Old Latin fragments, r, Cod. Frisingensis, have been added, and the references to m (*Speculum*) have been given according to the edition by Wehrich in the Vienna *Corpus Script. Eccles. Lat.* Of the uncial MSS. cited by Tisch., E<sub>3</sub> (Cod. Petropolitanus, or Sangermanensis, ix. or x.) has not been noted, since it is merely a transcript of D<sub>2</sub>. On the other hand, it has been thought best to cite both F<sub>2</sub> and G<sub>3</sub>, since it is not certain that the latter is a copy of the former, though both are derived from one exemplar.

Only the most important cursives are mentioned in these notes. The reader will understand that the attestation of KLP carries with it, in most cases, that of the great bulk of the cursive MSS. Neither has it been thought advisable to cite the more obscure versions. Even if their readings were critically ascertained they would not carry much weight. For a similar reason patristic citations are sparingly used. Subjoined is a list of the authorities cited in the critical notes.

Σ, Cod. Sinaiticus, iv. St Petersburg.

A, Cod. Alexandrinus, v. London.

C, Cod. Ephraemi rescriptus, v. Paris. It does not contain 1 Tim. i. 1-iii. 9, μυστη | ριον.

D (D<sub>2</sub>), Cod. Claromontanus, vi. Paris.

F (F<sub>2</sub>), Cod. Augiensis, ix. Trinity College, Cambridge.

G (G<sub>3</sub>), Cod. Boernerianus, ix. Dresden.

H (H<sub>3</sub>), Cod. Coislinianus, vi. Fragments. Those that contain portions of the Pastorals are in Paris and Turin. It only contains: 1 Tim. iii. 7-13, vi. 9-13; 2 Tim. ii. 1-9; Tit. i. 1-3, 15—ii. 5, iii. 13-15.

I (I<sup>2</sup>), Cod. Tischendorffianus (Petropolitanus, Tisch.), v. St. Petersburg. Contains only Tit. i. 1-13.

K (K<sub>2</sub>) Cod. Mosquensis, ix. Moscow.

L (L<sub>2</sub>), Cod. Bibliothecae Angelicae, ix. Rome.

P (P<sub>2</sub>), Cod. Porphyrianus, ix. St. Petersburg.

Of the Old Latin MSS. cited, d, e, f, g are the Latin portions of the bilingual uncials, D<sub>2</sub>, E<sub>3</sub>, F<sub>2</sub> and G<sub>3</sub> respectively. m is the treatise entitled *Speculum*, practically a catena of texts or *testimonia*, formerly ascribed to St Augustine. r is the Cod. Frisingensis, v. or vi. (Munich) fragments, containing *inter alia*, 1 Tim. i. 12—ii. 15; v. 18—vi. 13.

The only MSS. of the Vulgate cited are Cod. Amiatinus (am.), A.D. 716, Florence, and Cod. Fuldensis (fuld.) A.D. 541-546, Fulda in Germany.

The other versions are indicated as follows:—

syr<sup>pesh</sup> (Tisch., syr<sup>sch</sup>) = Peshitto Syriac.

syr<sup>hcl</sup> (Tisch., syr<sup>p</sup>) = Harkleian Syriac.

syrr = both Syriac Versions.

boh (Tisch., cop.) = Bohairic Egyptian.

sah = Sahidic Egyptian.

arm = Armenian.

go = Gothic.

For a complete bibliography of the Pastoral Epistles the reader is referred to the articles, "Timothy, Epistle to," and "Titus, Epistle to," by W. Lock, in Hastings' *D.B.*, vol. iv., pp. 775, 785, and the articles "Timothy and Titus (Epistles)," by J. Moffatt, in the *Encyclopædia Biblica*. To the articles themselves—the former temperately conservative, the latter, uncompromisingly anti-traditional—the present writer is much indebted. Diligent use has also been made of the labours of the following commentators on the continuous text: St. Chrysostom's Homilies, full of good sense and practical wisdom; Bengel, pithy, direct and spiritual; Ellicott, a sound grammarian from the classical Greek standpoint, and therefore useful as a warning against possible pitfalls, but very dry; Alford, still most serviceable as the variorum edition of A.D. 1865; J. H. Bernard (*Cambridge Greek Testament*) whose notes on the ethical language of the Epistles



are most illuminating, and H. von Soden, in the *Hand-Commentar*, remarkable for subtle verbal analysis ; but his exegesis is vitiated by his critical position as to the authorship and date of the letters. Suspicion and half-heartedness do not make for profound exposition.

Plummer's large treatment of certain sections, in the *Expositor's Bible*, has been found helpful and suggestive. Field's *Notes* (alas, too few!) on *Trans. N.T.* are indispensable ; and H. P. Liddon's analysis of 1 Timothy is masterly.

On the general subject of the Epistles, Salmon's *Introduction N.T.* (p. 397 *sqq.*), Lightfoot's *Biblical Essays* (xi., xii.), Wace's Introduction in the *Speaker's Commentary*, J. H. Bernard's Introduction (*Cambridge Greek Testament*), Holtzmann, *Die Pastoralbriefe*, and Hort's *Judaistic Christianity* and *Christian Ecclesia* have been largely made use of. It has not, however, been thought necessary, especially when space had to be considered, to specify in every case the authority for the sentiment expressed, or the explanation adopted. In any case, the Church, in the long run, acts on the counsel of Thomas à Kempis : "Non quaeras quis hoc dixerit : sed quid dicatur attende" (*De Imit. Christi*, i. 5).

September, 1909.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

I. I. ΠΑΥΛΟΣ Ἀπόστολος Ἰησοῦ <sup>1</sup> κατ' ἐπιταγὴν <sup>2</sup> α 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1. cf. 1  
 Θεοῦ σωτῆρος ἡμῶν καὶ <sup>3</sup> Ἰησοῦ <sup>4</sup> τῆς ἐλπίδος ἡμῶν,  
 Cor. i. 1, Tit. i. 1. b Rom. xvi. 26, Tit. i. 3. c Jude 25, cf. 1 Tim. ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4.

<sup>1</sup> So  $\Sigma$ DFGP, 80, one other, d, f, g, fuld., boh., syr<sup>h</sup>el; Ἰησ. Χριστ. AKL, am., syr<sup>p</sup>esh, arm.

<sup>2</sup> ἐπαγγελίαν  $\Sigma$ .

<sup>3</sup> Ins. Κυρίου  $\Sigma$ DcKL; om. AD\*FGP, 17, 31, seven others, d, f, g, vg., go., syrr., sah., boh., arm.

<sup>4</sup> So AD\*FGP, 17, five others, d, f, g, am., fuld., go., sah., syrr.; Ἰησ. Χριστ.  $\Sigma$ DcKL, boh., arm.

CHAPTER I.—Vv. 1-2. SALUTATION.—  
 Ver. 1. Ἀπόστολος Χρ. Ἰησ. The use of this official title is an indication that the Pastoral Epistles were not merely private letters (*ctr.* Παῦλος δέσμιος Χρ. Ἰησ., Philem. 1), but were intended to be read to the Churches committed to the charge of Timothy and Titus respectively. The phrase means simply one *sent by* Christ, not primarily one *belonging to* Christ. Cf. Phil. ii. 25, where Epaphroditus is spoken of as ὑμῶν ἀπόστ., and 2 Cor. viii. 23, ἀπόστ. ἐκκλησιῶν. ἀπόστ. Χρ. Ἰησ. is also found in 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1; ἀπόστ. Ἰησ. Χρ. in 1 Cor. i. 1, Tit. i. 1. The difference in the use *Jesus Christ* and *Christ Jesus* seems to be this: in each case the first member of the compound name indicates whether the historical or the notional idea of the Person is chiefly in the writer's mind. *Jesus Christ* briefly expresses the proposition, "Jesus is the Christ"; it embodies the first theological assertion concerning Jesus; it represents the conception of the historical Jesus in the minds of those who had seen Him. St. John, St. Peter and St. James employ this name when speaking of our Lord. But in *Christ Jesus*, on the other hand, the theological conception of *the Christ* predominates over that of the actual *Jesus* Who had been seen, felt and

heard by human senses. Accordingly we find *Christ Jesus* in every stage of the Pauline Epistles; and, as we should expect, more frequently in the later than in the earlier letters. In almost every instance of the occurrence of *Jesus Christ* in the Pastoral Epistles the thought of the passage concerns the humanity, or historical aspect, of our Lord. Thus in Tit. i. 1, "a servant of God and an apostle of Jesus Christ," we could not substitute *Christ Jesus* without weakening the antithesis. See note there. St. Paul, here as elsewhere, claims to have been as truly *sent by* Christ as were those who were apostles before him.

κατ' ἐπιταγὴν: *in obedience to the command.* The full phrase κατ' ἐπιτ. θ. σ. ἡμῶν occurs again (τοῦ σωτ. ἡμ. θεοῦ) in a similar context in Tit. i. 3; κατ' ἐπιτ. τοῦ αἰωνίου θ. in Rom. xvi. 26. In 1 Cor. vii. 6, 2 Cor. viii. 8, κατ' ἐπιτ. is used in a different sense.

St. Paul more commonly refers the originating cause of his mission to the *will of God* (1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1). He would hardly say *through the will of Christ*, θέλημα being used of the eternal counsel of the Godhead; but inasmuch as the *command* is the consequent of the *will*, he can speak of his apostleship as being due to the *command*

d Phil. iv. 3, 2. Τιμοθέω <sup>d</sup> γνησίω <sup>e</sup> τέκνω <sup>f</sup> ἐν <sup>f</sup> πίστει · χάρις, <sup>g</sup> ἔλεος, εἰρήνη ἀπὸ  
 Tit. i. 4, cf. 2 Cor. Θεοῦ Πατρὸς <sup>1</sup> καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. 3. Καθὼς  
 viii. 8, Phil. ii.  
 20, Eccles. vii. 18. e 1 Cor. iv. 17, ver. 18, 2 Tim. i. 2, ii. 1, Tit. i. 4. Philem. 10, 3 John 4.  
 Ver. 4, 1 Tim. ii. 7, Tit. iii. 15. g 2 Tim. i. 2, 2 John 3, Jude 2.

<sup>1</sup> Ins. ἡμῶν **Σ**cDcKLP, syrr., sah.

of Christ Jesus, as well as of God the Father. In this matter Jesus Christ is co-ordinated with God the Father in Gal. i. 1; while in Rom. i. 4, 5, Paul's apostleship is "through Jesus Christ our Lord" only. On the other hand, in Tit. i. 3, St. Paul says he was intrusted with the message "according to the commandment of God our Saviour". Here it is to be noted that the *command* proceeds equally from God and Christ Jesus. This language could hardly have been used if St. Paul conceived of Christ Jesus as a creature. Moulton and Milligan (*Expositor*, vii., vii. 379) compare St. Paul's use of *ἐπιταγή* as a *Divine* command with its technical use in heathen dedicatory inscriptions. We cannot, with Chrys., narrow the "commandment of God" to the specific date of St. Paul's commission by the Church, whether in Acts xiii. 2 or on an earlier occasion. St. Paul claimed that he had been "separated from his mother's womb" (Gal. i. 15).

θεοῦ σωτήρος ἡμῶν: Westcott on 1 John iv. 14 has an instructive note on the Biblical use of the term σωτήρ. "The title is confined (with the exception of the writings of St. Luke) to the later writings of the N.T., and is not found in the central group of St. Paul's Epistles." It may be added that in the Lucan references (Luke i. 47, of God; ii. 11, Acts v. 31, xiii. 23, of Christ) the term σωτήρ has not primarily its full later evangelical import, and would be best rendered *deliverer*, as in the constant O.T. application of the term to God. Perhaps the same is true of Phil. iii. 20, and Eph. v. 23, where it is used of Christ. On the other hand, apart from ὁ σωτήρ τ. κόσμου (John iv. 42; 1 John iv. 14), the conventional evangelical use is found: of God the Father in (a) 1 Tim. i. 1, Jude 25, θεὸς σωτήρ ἡμῶν; (b) 1 Tim. ii. 3, Tit. i. 3, ii. 10, iii. 4, ὁ σωτήρ ἡμῶν θεός; (c) 1 Tim. iv. 10, σωτήρ in apposition to θεός in the preceding clause; of Christ, in (a) 2 Tim. i. 10, ὁ σωτήρ ἡμῶν Χριστὸς Ἰησοῦς; (b) Tit. i. 4, iii. 6, Χρ. Ἰησ. ὁ σωτήρ ἡμῶν; (c) 2 Pet. i. 11, ii. 20, iii. 18, ὁ Κύριος ἡμῶν καὶ σωτήρ Ἰησ. Χρ.;

(d) 2 Pet. iii. 2, ὁ Κύριος καὶ σωτήρ. To the (c) class belong, perhaps, Tit. ii. 13, 2 Pet. i. 1, ὁ [μέγας] θεὸς [ἡμῶν] καὶ σωτήρ [ἡμῶν] Ἰησ. Χρ.; but see note on Tit. ii. 13.

In the text, there is an antithesis between the offices of God as *our Saviour* and of Christ Jesus as *our hope*. The one points to the past, at least chiefly, and the other to the future. In speaking of the saving action of God, St. Paul uses the aorist. 2 Tim. i. 9, Tit. ii. 11, iii. 4, 5. He *saved* us, potentially. See further on ch. ii. 3. God, as the Council of Trent says (Sess. vi. cap. 7), is the *efficient cause* of our justification, while Jesus, "our righteousness," besides being the *meritorious cause*, may be said to be the *formal cause*; for "the righteousness of God by which He maketh us righteous" is embodied in Jesus, Who "was made unto us . . . righteousness and sanctification" (1 Cor. i. 30). We advance from salvation to sanctification; and accordingly we must not narrow down the conception *Christ Jesus our hope* to mean "the hope of Israel" (Acts xxiii. 6, xxviii. 20); but rather the historical manifestation of the Son of God as Christ Jesus is the ground of our "hope of glory" (Col. i. 27). Our hope is that "the body of our humiliation will be conformed to the body of His glory" (Phil. iii. 20, 21). See also Eph. iv. 13. Our hope is that "we shall be like Him" (1 John iii. 2, 3). See also Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα. For this vivid use of an abstract noun compare Eph. ii. 14, αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν.

Ignatius borrows this noble appellation: *Magn. 11; Trall. inscr.*, "Jesus Christ Who is our hope through our resurrection unto Him"; *Trall. 2*, "Jesus Christ our hope; for if we live in Him, we shall also be found in Him". See also Polycarp, 8.

Ver. 2. γνησίω qualifies the compound τέκνω ἐν πίστει, just as in Tit. i. 4 it qualifies τέκνω κατὰ κοινὴν πίστιν. As in the relation of the heavenly Father to those who are His children by adoption and grace, some are "led by the Spirit of God," and so are genuine sons of



παρεκάλεσά σε <sup>1</sup>προσμεῖναι ἐν ᾿Εφέσῳ, πορευόμενος εἰς Μακε- <sup>h</sup> 1 Cor. xvi.  
δονίαν, ἵνα <sup>k</sup> παραγγείλῃς τισὶν μὴ <sup>1</sup>ετεροδιδασκαλεῖν, 4. μηδὲ <sup>12.</sup> 2 Cor.  
<sup>viii. 6, ix.</sup>  
<sup>5, xii. 18.</sup>  
<sup>i Matt. xv.</sup>

32 = Mark viii. 2, Acts xviii. 18.  
12, 1 Tim. iv. 11, v. 7, vi. 13, 17.

k 1 Cor. vii. 10, xi. 17, 1 Thess. iv. 11, 2 Thess. iii. 4, 6, 10  
1 1 Tim. vi. 3 only, not LXX.

God, so in the filial relationships of earth—physical, spiritual, or intellectual—some sons realise their vocation, others fail to do so. γνήσιος (and γνησίως, Phil. ii. 20) is only found in the N.T. in Paul. See reff. It might be rendered *lawful, legitimate*, as γυνή γνησία means "lawful wife" (Moulton and Milligan, *Expositor*, vii., vi. 382). Dean Bernard (*comm. in loc.*) cites an interesting parallel from Philo (*de Vit. Cont.* p. 482, ed. Mangey), where "the young men among the Therapeutae are described as ministering to their elders καθάπερ υἱοὶ γνήσιοι." τέκνω ἐν πίστει: The parallel from Tit. i. 4 quoted above proves that πίστις here is the faith, as A.V. Absence of the article before familiar Christian terms is a characteristic of the Pastorals. Cf. 1 Cor. iv. 15, "In Christ Jesus I begat you through the gospel". See also Gal. iv. 19, Philem. 10; and, for the term τέκνον as applied to Timothy, see reff. St. Paul "begat him through the gospel" on the first missionary journey. He was already a disciple in Acts xvi. 1. Nothing can be safely inferred from the variation ἀγαπητῷ in 2 Tim. i. 2 for γνησίῳ. The selection from among these semi-conventional terms of address is influenced by passing moods of which the writer is not wholly conscious; but a pseudepigraphic author would be careful to observe uniformity.

ἔλεος as an element in the salutation in addition to χάρις and εἰρήνη is only found, in the Pauline Epistles, in 1 and 2 Timothy. See reff. "Mercy" is used in an informal benediction, Gal. vi. 16, "Peace be upon them, and mercy". Bengel notes that personal experience of the mercy of God makes a man a more efficient minister of the Gospel. See vv. 13, 16, 1 Cor. vii. 25, 2 Cor. iv. 1, Heb. ii. 17. See also Tobit vii. 12 (H) ὁ κύριος . . . ποιῆσαι ἐφ' ὑμᾶς ἔλεος κ. εἰρήνην and Wisd. iii. 9, iv. 15, χάρις κ. ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ. If one may hazard a conjecture as to what prompted St. Paul to wish *mercy* to Timothy rather than to Titus, it may be a subtle indication of the apostle's anxiety as to Timothy's administrative capacity. Another variation in the salutation in Titus is the substitution of *Saviour* for *Lord*. This calls for no comment.

Note the anarthrous θεὸς πατὴρ as in all the Pauline salutations, with the exception of 1 Thess., where we have simply χάρις ὑμῖν κ. εἰρήνη. In Colossians the blessing is only from God the Father. ἡμῶν is added to πατέρες except in 2 Thess. and the Pastorals.

Vv. 3-7. THE MOTIVE OF THIS LETTER: to provide Timothy with a written memorandum of previous verbal instructions, especially with a view to novel speculations about the Law which sap the vitality of the Gospel; the root of which is sincerity, and its fruit, love.

Ver. 3. καθώς: The apodosis supplied at the end of ver. 4 in the R.V., *so do I now*, is feeble than the *so do* of the A.V. We need something more vigorous. St. Paul was more anxious that Timothy should *charge some*, etc., than that he should merely *abide at Ephesus*. This is implied in the A.V., in which *so do* = *stay there and be a strong ruler*.

An exact parallel occurs in Mark i. 2. Similar anacolutha are found in Rom. v. 12, Gal. ii. 4, 5, 6, Eph. iii. 1.

παρεκάλεσά σε: It is far-fetched to regard this word as specially expressive of a *mild* command, as Chrys. suggests. παρακαλεῖν constantly occurs, and with very varying meanings, in the Pauline Epistles. διαταξάμην is used in the corresponding place in Tit. i. 5, because there the charge concerns a series of injunctions.

προσμεῖναι: *ut remaneres* (Vulg.). The word (see Acts xviii. 18) naturally implies that St. Paul and Timothy had been together at Ephesus, and that St. Paul left Timothy there as vicar apostolic.

πορευόμενος refers to St. Paul, not to Timothy, as De Wette alleged. The grammatical proof of this is fully gone into by Winer-Moulton, *Gram.* p. 404, "If the subject of the infinitive is the same as that of the finite verb, any attributes which it may have are put in the nominative".

It is unnecessary here to prove that it is impossible to fit this journey of St. Paul to Macedonia, and Timothy's stay at Ephesus connected therewith, into the period covered by the Acts.

τισίν: *τινες* is intentionally vague. The writer has definite persons in his mind, but for some reason he does not

m Acts viii.<sup>m</sup> προσέχειν <sup>n</sup> μύθοις καὶ <sup>o</sup> γενεαλογίαις <sup>p</sup> ἀπεράντοις, αἵτινες <sup>q</sup> ἐκ-  
 6, 10, 11, xvi. 14, 1 ζητήσεις <sup>r</sup> παρέχουσι μᾶλλον ἢ <sup>s</sup> οἰκονομίαν <sup>t</sup> Θεοῦ τὴν <sup>u</sup> ἐν <sup>v</sup> πίστει.  
 Tim. iii. 8, iv. 1, 13. n 1 Tim. iv. 7, 2 Tim. iv. 4, Tit. i. 14, 2 Pet. i. 16,  
 Tit. i. 14, Heb. ii. 1, vii. 13, 2 Peter i. 19. o Tit. iii. 9 only, not LXX. p Here only, N.T., Job xxxvi. 26, 3  
 Wisd. xvii. 4, Eccus. xx. 19. q Here only, not LXX, see 1 Tim. vi. 4. r 1 Tim. vi. 17, Tit. ii. 7, etc.  
 Macc. ii. 9. s 1 Cor. ix. 17, Eph. i. 10, iii. 2, 9, Col. i. 25. t See ver. 1.

<sup>1</sup> So  $\Delta$ A, 17, three others; ζητήσεις DFGKLP.

<sup>2</sup> So  $\Delta$ AFGKLP, boh., syr<sup>hcl</sup>-txt, arm.; οἰκοδομίαν Dc, 192, Dam. txt; οἰκοδομήν D\*, Iren., go., syr<sup>pes</sup>h and hcl-mg; aedificationem d, f, g, m<sup>50</sup>, vg. See Eph. iv. 29.

choose to specify them. To do so, in this case, would have had a tendency to harden them in their heresy, "render them more shameless" (Chrys.). The introduction of the personal element into controversy has a curiously irritating effect. For this use of *τινες* see 1 Cor. iv. 18, 2 Cor. iii. 1, x. 2, Gal. i. 7, ii. 12, 1 Tim. i. 6, 19, v. 15, vi. 10, 21, 2 Tim. ii. 18.

μη̄ ἑτεροδιδασκαλεῖν: This compound occurs again in 1 Tim. vi. 3, and means *to teach a gospel or doctrine different from that which I have taught*. ἑτερος certainly seems to connote difference in kind. Gal. i. 6, ἕτερον εὐαγγέλιον, δ̄ οὐκ ἔστιν ἄλλο, and 2 Cor. xi. 4, illustrate St. Paul's language here. The heresy may have been of recent origin, and not yet completely systematised—heresy of course does not aim at finality—but St. Paul does not mean to deal gently with it. It was to him false and accursed (*cf.* Gal. i. 8, 9). His forebodings for the church in Ephesus (Acts xx. 29, 30) were being fulfilled now. Hort (*Judaistic Christianity*, p. 134) compares the διδαχαῖς ποικίλαις καὶ ξέναῖς of Heb. xiii. 9.

St. Paul elsewhere uses compounds with ἕτερο, e.g., 2 Cor. vi. 14, ἑτεροζυγεῖν; and more remarkably still, when quoting Isa. xxviii. 11 in 1 Cor. xiv. 21, he substitutes ἐν ἑτερογλώσσοις for διὰ γλώσσης ἑτέρας of the LXX. The word is found in Ignat. *ad Polyc.* 3, οἱ δοκοῦντες ἀξιοπίστοι εἶναι καὶ ἑτεροδιδασκαλοῦντες.

Ver. 4. μηδὲ προσέχειν: *nor to pay attention to*. This perhaps refers primarily to the hearers of the ἑτεροδιδάσκαλοι rather than to the false teachers themselves. See *reff.*

μύθοις καὶ γενεαλογίαις ἀπεράντοις: "Polybius uses both terms in similarly close connection, *Hist.* ix. 2, 1" (Ell.). Two aspects of, or elements in, the one aberration from sound doctrine.

Some light is thrown upon this clause by other passages in this group of letters

(1 Tim. i. 6, 7, iv. 7, vi. 4, 20; 2 Tim. ii. 14, 16, 23, iv. 4; Tit. i. 10, 14, iii. 9). The myths are expressly called Jewish (Tit. i. 14), and this affords a good argument that νομοδιδάσκαλοι and νόμος, in 1 Tim. i. 7, 8 and Tit. iii. 9, refer to the Mosaic Law, not restricting the term *Law* to the Pentateuch. Now a considerable and important part of the Mosaic legislation has relation only to Palestine and Jerusalem; it had no practical significance for the devotional life of the Jews of the Dispersion, with the exception of the community that worshipped at Hierapolis in Egypt. There is a strong temptation to mystics to justify to themselves the continued use of an antiquated sacred book by a mystical interpretation of whatever in it has ceased to apply to daily life. Thus Philo (*De Vit. Contempl.* § 3) says of the Therapeutae, "They read the holy Scriptures, and explain the philosophy of their fathers in an allegorical manner, regarding the written words as symbols of hidden truth which is communicated in obscure figures". Those with whom St. Paul deals in the Pastoral Epistles were not the old-fashioned conservative Judaisers whom we meet in the Acts and in the earlier Epistles; but rather the promoters of an eclectic synthesis of the then fashionable Gentile philosophy and of the forms of the Mosaic Law. μύθοι, then, here and elsewhere in the Pastorals (see *reff.*), would refer, not to the stories and narrative of the O.T. taken in their plain straightforward meaning, but to the arbitrary allegorical treatment of them.

γενεαλογίαι may similarly refer to the genealogical matter in the O.T. which is usually skipped by the modern reader; but which by a mystical explanation of the derivations of the nomenclature could be made to justify their inclusion in a sacred book, every syllable of which might be supposed antecedently to contain edification. This general interpretation, which is that of Weiss, is

5. τὸ δὲ τέλος τῆς ἡ παραγγελίας ἐστὶν ἀγάπη ἐκ ἡ καθαρᾶς ἡ καρ- Acts v. 28,  
 δίας καὶ ἡ συνειδήσεως ἡ ἀγαθῆς καὶ ἡ πίστεως ἡ ἀνυποκρίτου · 6. ὧν xvi. 24, 1  
 τινὲς ἄστοχῆσαντες ἡ ἐξετράπησαν εἰς ἡ ματαιολογίαν, 7. θέλοντες Thess. iv.  
 2, ver. 18,  
 not LXX.  
 v. 8, 2 Tim. ii. 22. w Acts xxiii. 1, 1 Tim. i. 19, 1 Pet. iii. 16, 21. x 2 Tim. i. 5. y Rom.  
 xii. 9, 2 Cor. vi. 6, Jas. iii. 17, 1 Pet. i. 22. z 1 Tim. vi. 21, 2 Tim. ii. 18 only, N.T., Ecclus.,  
 vii. 19, viii. 9. a 1 Tim. v. 15, vi. 20, 2 Tim. iv. 4, Heb. xiii. 13. b Here only, not LXX.  
 cf Tit. i. 10. 12, Matt.

supported by Ignat. *Magn.* 8, "Be not seduced by strange doctrines nor by antiquated fables (ἐτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς), which are profitless. For if even unto this day we live after the manner of Judaism (κατὰ ἰουδαϊσμόν ζῶμεν), we avow that we have not received grace." Hort maintains that γενεαλογία here has a derived meaning, "all the early tales adherent, as it were, to the births of founders" (see *Judaistic Christianity*, p. 135 sqq.). On the other hand, Irenæus (*Hæc.* Praef. 1 and Tertullian (*adv. Valentin.* 3; *de Praescript.* 33) suppose that the Gnostic groupings of aeons in genealogical relationships are here alluded to. It was natural that they should read the N.T. in the light of controversies in which they themselves were engaged.

ἀπεράντοις: *endless, interminatis* (Vulg.), *infinitis* (m.), because leading to no certain conclusion. Discussions which do not concern realities are interminable, not from their profundity, as the ocean is popularly speaking unfathomable in parts, but because they lead to no convincing end. One end or conclusion is as good as another. The choice between them is a matter of taste.

αἵτινες: *qualitative, they are of such a kind as, the which* (R.V.).

ἐκζητήσεις: *Questionings* to which no answer can be given, which are not worth answering. See reff. on vi. 4. Their unpractical nature is implied by their being contrasted with οἰκονομία θεοῦ. Life is a trust, a stewardship, committed to us by God. Anything that claims to belong to religion, and at the same time is prejudicial to the effectual discharge of this trust is self-condemned.

παρέχονσι: *παρέχω* is used here as in the phrase κόπους παρέχω.

It will be observed that οἰκονομία is here taken subjectively and actively (*the performance of the duty of an οἰκονόμος* entrusted to a man by God; so also in Col. i. 25); not objectively and passively (*the dispensation of God, i.e., the Divine plan of salvation*). The Western reading *οικοδομήν* or *οικοδομίαν*, *aedificationem*, is easier; but the text gives a deeper meaning.

τὴν ἐν πίστει: This is best taken as in the faith; cf. ver. 2, ii. 7, Tit. iii. 15. The trust committed to us by God is exercised in the sphere of the faith.

The aposiopesis at the end of ver. 4 is due to an imperative need felt by St. Paul to explain at once, and develop the thought of, οἰκονομία θεοῦ. The true teaching—that of the apostle and of Timothy—would be the consequence of the charge given by Timothy and would issue in, be productive of, an οἰκονομία θεοῦ. This οἰκονομ. θ. is the *object aimed at, τέλος, of the charge*; and is further defined as *love*, etc.

This is the only place in Paul in which τέλος means *the final cause*. In every other instance it means *termination, result, i.e. consequence*. 1 Peter i. 9 is perhaps an instance of a similar use.

The charge is referred to again in ver. 18. See also 1 Thess. iv. 2. The expressed object of the charge being the comprehensive virtue, love, it is strange that Ellicott should characterise this exegesis as "too narrow and exclusive". Bengel acutely observes that St. Paul does not furnish Timothy with profound arguments with which to refute the heretics, because the special duty of a church ruler is concerned with what is positively necessary. The love here spoken of is that which is "the fulfilment of the law" (Rom. xiii. 10); and its nature is further defined by its threefold source. Heart, conscience, faith, mark stages in the evolution of the inner life of a man. Heart, or disposition, is earlier in development than conscience; and faith, in the case of those who have it, is later than conscience.

καθαρά καρδιά is an O.T. phrase. See reff. συνειδήσις is καθαρά in 1 Tim. iii. 9, 2 Tim. i. 3; it is ἀγαθή in reff.; καλή in Heb. xiii. 18; it occurs without any epithet in 1 Tim. iv. 2, Tit. i. 15. πίστις ἀνυπόκριτος occurs again 2 Tim. i. 5; and the adj. is applied to ἀγάπη, Rom. xii. 9, 2 Cor. vi. 6. See other reff. It is evident that no stress can be laid on the choice of epithets in any particular passage.

Ver. 6. ὧν: *i.e., the disposition, con-*



c Luke v. 17, εἶναι \* νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν, μήτε περὶ Acts v. 34, not LXX. τίνων <sup>d</sup> διαβεβαιούνται. 8. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις d Tit. iii. 8, not LXX. αὐτῷ \* νομίμως χρήται<sup>1</sup>. 9. εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ e 2 Tim. ii. 5, 4 Macc. vi. 18 only.

<sup>1</sup> So NDFGKL; χρήσεται AP, 73.

science, and faith as qualified. τινές : see note on ver. 3. ἀστοχήσαντες : (aberrantes, Vulg.; recedentes, m<sup>7</sup>; excedentes, m<sup>50</sup>). In the other passages where this word occurs the A.V. and R.V. have *erred*; here *swerved*. They missed the mark in point of fact. It may be questioned whether they really had aimed at a pure heart, etc. But having missed, being in fact "corrupted in mind" vi. 5; "branded in their conscience," iv. 2; and "reprobate concerning the faith," 2 Tim. iii. 8, they did not secure as their own *love*, practical beneficence, but its exact opposite, empty talking, *vaniloquium*, Tit. i. 10. The content of this empty talking is analysed in Tit. iii. 9.

It is more natural to suppose that ὧν is governed by ἀστοχήσαντες (Huther, Grimm, Alf.) than by ἐξεστράπησαν (Ellcott). ἀστοχεῖν is used absolutely with περὶ elsewhere in the Pastorals; but in Eccles. it governs a genitive directly. ἐκτρέπεσθαι governs both gen. and acc.; the latter in vi. 20.

Moulton and Milligan, *Expositor*, vii., vii. 373, quote examples of ἀστοχέω from papyri (ii. B.C. ii. A.D.) in the sense "fail" or "forget," e.g., ἀστοχήσαντες τοῦ καλῶς ἔχοντος. ἐξεστράπησαν introduces a new metaphor: *they had turned aside out of the right path*.—ματαιολογία: Here only; but ματαιολόγοι occurs, Tit. i. 10. See vi. 20: "Vanitas maxima, ubi de rebus divinis non vere disseritur, Rom. i. 21" (Bengel).

Ver. 7. νομοδιδάσκαλοι: The Mosaic or Jewish law is meant. See Tit. iii. 9. The term is used seriously, of official teachers of the law, in reff.

μὴ νοοῦντες, κ.τ.λ.: *Though they understand neither, etc.* The participle is concessive, and με is here subjective, as usual, expressing St. Paul's opinion about them. For the sentiment cf. vi. 4, 1 Cor. viii. 2. λέγουσιν refers to the substance of their assertions, while διαβεβαιούνται (*affirmant*, see Tit. iii. 8) is expressive of the confident manner (R.V.) in which they made them. They did not grasp the force either of their own propositions (hence resulted βέβηλοι κενοφωνίαι), or the nature of the great

topics—Law, Philosophy, etc.—on which they dogmatised, hence their inconsistencies, ἀντιθέσεις τοῦ ψευδωνύμου γνώσεως (vi. 20). On the combination of the relative and interrogative pronouns in one sentence, see Winer-Moulton, *Grammar*, p. 211.

Vv. 8-11. And yet this alleged antagonism of the Law to the Gospel is factitious: *the Law* on which they insist is part of law in general; so is the Gospel with which I was entrusted. The intention of both is to a large extent identical: to promote right conduct.

Ver. 8. οἶδαμεν, as in Rom. vii. 14. 1 Cor. viii. 1, 4, introduces a concession in the argument. καλὸς ὁ νόμος was a concession made by St. Paul, Rom. vii. 16, also Rom. vii. 12, ὁ μὲν νόμος ἅγιος. It is possible that it had been objected that his language was inconsistent with his policy. It may be questioned whether καλός, in St. Paul's use of it, differs from ἀγαθός, as meaning good in appearance as well as in reality. For the use of καλός in the Pastorals, see notes on i. 18 and iii. 1. τις has no special reference to the teacher as distinct from the learner. The law is καλός in its own sphere; but *Corruptio optimi pessima*; "Sweetest things turn sourest by their deeds". νομίμως here means *in accordance with the spirit in which the law was enacted*. It does not mean *lawfully* in the usual acceptance of that term. St. Paul impresses the word into his service, and does it violence in order to give an epigrammatic turn to the sentence. In 2 Tim. ii. 5, νομίμως has its ordinary meaning *in accordance with the rules of the game*.

χρήται: In Euripides, *Hipp.* 98 νόμοις χρήσθαι means "to live under laws".

Ver. 9. εἰδὼς refers to τις, as *knowing this* (R.V.). For the expression cf. οἶδας τοῦτο, 2 Tim. i. 15 and Eph. v. 5. νόμος: Although νόμος when anarthrous may mean the Mosaic Law, the statement here is perfectly general (so R.V.). The Mosaic Law does not differ in the range of its application, though it may in the details of its enactments, from law in general, of which it is a subdivision. *Law is not enacted for*

κεῖται, <sup>2</sup> ἀνόμοις δὲ καὶ <sup>3</sup> ἀνυποτάκτοις, <sup>4</sup> ἀσεβέσι <sup>5</sup> καὶ <sup>6</sup> ἁμαρτωλοῖς, <sup>f</sup> Mark xv. 28 (?) = ἀνοσίους καὶ <sup>7</sup> βεβήλοις, <sup>1</sup> πατρολῳαῖς καὶ <sup>m</sup> μητρολῳαῖς, <sup>n</sup> ἀνδρο- Luke xxii. 37 = φόνοις, <sup>10</sup> πόρνοις, <sup>ο</sup> ἄρσενοκοίταις, <sup>p</sup> ἀνδραποδισταῖς, <sup>q</sup> ψεύσταις, 1s. liii. 12, Acts ii. 23, 1 Cor. ix. 21 (4), 2 Thess. ii. 12 Tim. 8, 2 Pet. ii. 8. g Tit. i. 6, 10, Heb. ii. 8, not LXX. h Prov. xi. 31, 1 Pet. iv. 18. i 2 Tim. iii. 2, only, N.T. k 1 Tim. iv. 7, vi. 20, 2 Tim. ii. 16, Heb. xii. 6 only, N.T. l Here only, not LXX. m Here only, not LXX. n Here only N.T., 2 Macc. ix. 28. o 1 Cor. vi. 9, not LXX. p Here only, not LXX. q Rom. iii. 4, Tit. i. 12, Rev. xxi. 8? John (2), 1 John (5). r Here only N.T., cf. Matt. v. 33. s 2 Tim. iv. 3, Tit. i. 9, ii. 1, cf. 1 Tim. vi. 3, 2 Tim. i. 13, Tit. ii. 8, Tit. i. 13, ii. 2.

a naturally law-abiding man (dative of reference). δίκαιος is used here in the popular sense, as in "I came not to call the righteous". It is unnecessary to suppose that St. Paul had his theory of justification in his mind when writing this; though of course those who "are led by the Spirit" are δίκαιοι of the highest quality, κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος (Gal. v. 18 sqq., 23). The enumeration of those whom legislators have in view when enacting laws naturally begins with ἄνομοι, of whom the ἀνυπότακτοι, *unruly*, those who deliberately rebel against restriction of any kind, are the extreme type. There is no special class or quality of crime involved in the terms ἄνομος and ἀνυπότακτος. As the series advances, the adjectives indicate more definite and restricted aspects of lawlessness: the first three pairs represent states of mind; then follow examples of violations of specific enactments. Since St. Paul is here dealing with the law of natural religion, it is not safe to deepen the shade of ἀσεβής, κ.τ.λ. by looking at the conceptions they express in the light of the Lord.

ὁ ἀσεβής καὶ ἁμαρτωλός is a pair of epithets familiar from its occurrence in Prov. xi. 31 (quoted 1 Pet. iv. 18. See also Jude 15). The ἀσεβής is one whose mental attitude towards God Himself is that of deliberate irreverence; the βεβήλος acts contumeliously towards recognised expressions or forms of reverence to God.

Alford and Ellicott, following a hint from Bengel, suppose that in the series commencing πατρολῳαῖς St. Paul is going through the second table of the Decalogue. It is an argument against this that when St. Paul is unquestionably enumerating the Commandments, Rom. xiii. 9, he places the command against adultery before that against murder (so Luke xviii. 20; Jas ii. 11; Philo, *De Decalogo*, xxiv. and xxxii.; Tert. *de Pudic*, v., all following LXX (B)

of Deut. chap. v.). There is therefore no necessity to give πατρολῳας the weak rendering *smiter of a father* (R.V. m.) in order to make the word refer to normal breaches of the Fifth Commandment. It can, of course, both by derivation and use, be so rendered. The Greek word, like *parricide* in Latin and English, may be applied to any unnatural treatment of a parent.

The apostle is here purposely specifying the most extreme violations of law, as samples (καὶ εἰ τι ἕτερον) of what disregard of law may lead to. The healthy, wholesome teaching of Christ is of course in opposition to such enormities; it is also in opposition to the false teachers; these teachers have failed to attain to a pure heart, etc. Consequently, although professing to teach the Law, they find themselves in opposition to the essential spirit of law. Let them, and those who listen to them, take care lest their teaching inevitably issue in similar enormities.

Ver. 10. ἀνδραποδισταῖς, *plagiariis* (Vulg.), includes all who exploit other men and women for their own selfish ends; as πόρνοις and ἄρσενοκοίταις include all improper use of sexual relations.

διδασκαλία means the *body of doctrine*, the apostolic *Summa Theologiae*. The noun is used absolutely, 1 Tim. vi. 1, or with varying epithets: ὑγιαίνουσα, *sana* (here, 2 Tim. iv. 3; Tit. i. 9, ii. 1); καλή, *bona* (1 Tim. iv. 6); κατ' εὐσέβειαν, *secundum pietatem* (1 Tim. vi. 3); μου (2 Tim. iii. 10); τοῦ σωτῆρος ἡμῶν θεοῦ (Tit. ii. 10).

It means the *act of teaching* in Rom. xii. 7, xv. 4, 1 Tim. iv. 13, 16, v. 17, 2 Tim. iii. 16, Tit. ii. 7. The term occurs fifteen times in the Pastoral Epistles in a technical Christian sense. This is in the writer's mind even in 1 Tim. iv. 1, διδασκαλίαις δαιμονίων. It is found four times in the other Pauline Epistles. Of these Rom. xii. 7 is the nearest approach to the special connotation here.

With ὑγιαίνουσα (see reff.) compare

† 1 Tim. vi. 11. κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπι-  
 15.  
 u Rom. iii. στεύθη ἐγώ. 12. <sup>1</sup>Χάριν ἔχω τῷ ἐνδυναμώσαντί<sup>2</sup> με Χριστῷ  
 2, 1 Cor.  
 ix. 17, Gal. Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς  
 ii. 7, 1  
 Thess. ii.  
 4, Tit. i. 3. v Luke xvii. 9, 2 Tim. i. 3, Heb. xii. 28. w Acts ix. 22, Rom. iv. 20, Eph. vi. 10,  
 Phil. iv. 13, 2 Tim. ii. 1, 2 Tim. iv. 17. x Heb. xi. 11, cf. Acts xxvi. 2, Phil. ii. 3, 1 Thess. v. 13.  
 2 Thess. iii. 15.

<sup>1</sup> Ins. καὶ DKL, d, go., syrr.; om. καὶ NAFGP, 17, 31, 67\*\*, 80, 238, five others, f, g, vg., boh., arm.

<sup>2</sup> ἐνδυναμοῦντι B\*, 2, 17, three others, Thphyl.

ὑγιαίνοντες λόγοι (1 Tim. vi. 3; 2 Tim. i. 13), λόγος ὑγίης (Tit. ii. 8), and ὑγιαίνειν (ἐν) τῇ πίστει (Tit. i. 13, ii. 2).

The image is peculiar to the Pastoral Epistles; but it is not therefore un-Pauline, unless on the assumption that a writer never enlarges his vocabulary or ideas. *Healthy, wholesome* admirably describes Christian teaching, as St. Paul conceived it, in its complete freedom from casuistry or quibbles in its theory, and from arbitrary or unnatural restrictions in its practice. The terms νοσῶν as applied to false teaching (1 Tim. vi. 4), and possibly γάγγραινα (2 Tim. ii. 17) were suggested by contrast. See Dean Bernard's note on this verse.

Ver. 11. κατὰ τὸ εὐαγγέλιον, κ.τ.λ., refers to the whole preceding sentence and is not to be connected with διδασκαλίᾳ only, which would necessitate τῇ κατὰ, κ.τ.λ. This reading is actually found in D,\* d, f, g, Vg., Arm., *quae est secundum*, etc. Von Soden connects with δικαίω νόμος οὐ κείται.

Inasmuch as unsound teaching had claimed to be a εὐαγγέλιον (Gal. i. 6), St. Paul finds it necessary to recharge the word with its old force by distinguishing epithets. εὐαγγέλιον had become impoverished by heterodox associations. The gospel with which St. Paul had been entrusted was *the gospel of the glory of the blessed God*. Cf. "the gospel of the glory of Christ," 2 Cor. iv. 4. *The gospel concerning the glory, etc., which reveals the glory*. And this glory, although primarily an attribute of God, is here and elsewhere treated as a blessed state to which those who obey the gospel may attain, and which it is possible to miss (Rom. iii. 23, v. 2, xv. 7. See Sanday and Headlam on Rom. iii. 23). The phrase is not, as in A.V., an expansion of "The gospel of God," Mark i. 14, etc., "the gospel of which God is the author," τῆς δόξης being a genitive of quality = *glorious*. (Compare Rom. viii. 21, 2 Cor. iv. 6; Eph. i. 6, 18; Col. i. 11, 27; Tit. ii. 13).

μακαρίου: *Blessed* as an epithet of God is only found here and in vi. 15, where see note. Grimm compares the μάκαρες θεοί of Homer and Hesiod. But the notion here is much loftier. We may call God *blessed*, but not *happy*; since happiness is only predicated of those whom it is possible to conceive of as unhappy.

ὃ ἐπιστεύθη ἐγώ: This phrase occurs again Tit. i. 3. Cf. Rom. iii. 2, 1 Cor. ix. 17, Gal. ii. 7, 1 Thess. ii. 4. St. Paul does not here allude to his particular presentation of the gospel, as in Gal. ii. 7; nor is he thinking specially of God's goodness to him in making him a minister, as in Rom. xv. 16, Eph. iii. 8, Col. i. 25; he is merely asserting his consistency, and repudiating the charge of antinomianism which had been brought against him.

Vv. 12-14. I cannot mention my part in the furtherance of the gospel without expressing my gratitude to our Lord for His forgiveness of my errors and His confidence in my natural trustworthiness, and His grace which gave me strength to serve Him.

Ver. 12. This parenthetical thanksgiving, which is quite in St. Paul's manner, is suggested by ὃ ἐπιστεύθη ἐγώ. Cf. 1 Cor. xv. 9 *sqq.*, Eph. iii. 8.

χάριν ἔχω: see note on 2 Tim. i. 3. ἐνδυναμώσαντι: The aor. is used because the writer's thoughts pass back to the particular time when he received inward strength increasingly, Acts ix. 22. In Phil. iv. 13 the present participle is appropriate, because he is describing his present state. The word ἐνδυναμοῦσθαι is only found in N.T. in Paul and Acts ix. 22. Is it fanciful to suppose that Luke's use of it in Acts was suggested by his master's account of that crisis? ὅτι: *because*.

πιστόν: *trustworthy*, as a steward is expected to be, 1 Cor. iv. 2. See ref. There is, as Bengel remarks, a touch of ἀνθρωποπάθεια, of anthropomorphism or accommodation, in πιστόν με ἡγήσατο.



διακονίαν, 13. τὸ<sup>1</sup> πρότερον ὄντα<sup>2</sup> ὡς βλάσφημον καὶ ὡς διώκτην καὶ ὡς 2 Tim. iii.  
 ὡς ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· 14. 2 Here only  
 ὡς ὑπερπεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ὡς ἡμῶν μετὰ<sup>3</sup> πίστεως 1. 13, 23, Phil. iii.,  
 4 καὶ ὡς ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15. Πιστὸς 3 ὁ 6, not LXX.

a Rom. i. 30 only (N.T.).

b Here only, not LXX.

c 2 Tim. i. 8, Heb. vii. 14, 2 Pet. iii. 15,

Rev. xi. 15. d 2 Tim. i. 13. e Col. i. 4, 1 Thess. iii. 6, v. 8, 1 Tim. ii. 15, vi. 11, 2 Tim. ii. 22,  
 Tit. ii. 2, cf. Gal. v. 6, Eph. vi. 23, 1 Tim. iv. 12, Rev. ii. 19. f 1 Tim. iii. 1, iv. 9, 2 Tim. ii. 11, Tit.  
 iii. 8, cf. Tit. i. 9, Rev. xxi. 5, xxii. 6.

<sup>1</sup> So  $\Sigma$ AD\*FGP, 17, 47, 67\*\*, 80, three others; τὸν DcKL.

<sup>2</sup> Ins. με A, 73, g.

<sup>3</sup> *Humanus* r, Latin MSS. known to Jerome, Ambrst., Julian pel., Aug.

The Divine Master *knew* that His steward Paul would be trustworthy. Paul, not unnaturally, speaks as if God's apprehension of him were of the same relative nature as his own *hope* of final perseverance.

**θέμενος εἰς διακονίαν**: The fact that Christ employed Paul in His service was a sufficient proof of His estimate of him. **διάκονος** and **διακονία** are used in a general sense of St. Paul's ministry also in Rom. xi. 13, 1 Cor. iii. 5, 2 Cor. iii. 6, iv. 1, v. 18, vi. 3, Eph. iii. 7, Col. i. 23, 25. Cf. 1 Tim. iv. 6, 2 Tim. iv. 5, 11. The nature of it is exactly defined in Acts xx. 24, "to testify the gospel of the grace of God".

Ver. 13. **ὄντα**: concessive: "*though I was*," etc. **βλάσφημον**: a blasphemer. The context alone can decide whether **βλασφημεῖν** is to be rendered *rail* or *blaspheme*. It was against Jesus personally that Paul had acted (Acts ix. 5, xxii. 7, xxvi. 14). This brings into stronger relief the kindness of Jesus to Paul. **ὕβριστής**, rendered *insolent* (R.V.), Rom. i. 30, covers both words and deeds of despatchfulness. *Injurious* is sufficiently comprehensive, but, in modern English, is not sufficiently vigorous.

**ἀλλὰ ἡλεήθην**: *Obtaining mercy* does not in this case mean the pardon which implies merely exemption from punishment; no self-respecting man would value such a relationship with God. Rather St. Paul has in his mind what he has expressed elsewhere as the issue of having received mercy, *viz.*, to have been granted an opportunity of serving Him whom he had injured. Cf. 1 Cor. vii. 25, xv. 10, 2 Cor. iv. 1.

**ἀγνοῶν ἐποίησα**: A possible echo of the Saying from the Cross recorded in Luke xxiii. 34, οὐ γὰρ οἶδασιν τί ποιοῦσιν. See also John xv. 21, xvi. 3, Acts iii. 17, xiii. 27, 1 Cor. ii. 8. There is a remarkable parallel in *The Testaments of the*

*Twelve Patriarchs* (Judah xix. 3, ἡλεήσέ με ὅτι ἐν ἀγνοσίᾳ τοῦτο ἐποίησα) dated by Charles between 109-106 B.C.

**ἐν ἀπιστίᾳ** does not so much qualify **ἀγνοῶν**, as correct a possible notion that all ignorance must be excusable. St. Paul declares, on the contrary, that his was a positive act of sinful disbelief; but "where sin abounded, grace did abound more exceedingly," **ὑπερπερίσσευσεν ἡ χάρις**, Rom. v. 20.

Ver. 14. **ὑπερπεριονέμειν** only occurs here in N.T.; but St. Paul constantly uses compounds with **ὑπέρ**. The comparative force of the **ὑπέρ**—grace outweighing sin—is brought out in Rom. v. 15 sqq. In these passages at least it is not true, as Ellicott maintains, that **ὑπέρ** has a superlative (*abound exceedingly*) force.

**τοῦ κυρίου ἡμῶν**: The expression *our Lord* (without the addition of *Jesus* or *Jesus Christ*), common in modern times, is rare in N.T. See reff. In 2 Peter iii. 15 it is not certain if the reference is to Christ, the Judge, or to the Father who determines the moment of His coming. In Rev. xi. 15 God the Father is meant.

*Faith and love which is in Christ Jesus* occurs again in 2 Tim. i. 13. In both places the singular relative is improperly used for the plural. It is one of the writer's habitual phrases; and therefore we cannot suppose any special relevance to the context in either of its constituent parts, though here Bengel contrasts *faith* with the *unbelief*; and *love* with the *blasphemer*, etc., of ver. 13. *Faith and love*, are the inward and outward manifestations respectively of the bestowal and realisation of grace.

**πίστις ἐν Χρ. Ἰησ.** occurs Gal. iii. 26, 1 Tim. iii. 13, 2 Tim. iii. 15. **πίστις** and **ἀγάπη** are also associated (in this order) in the first six reff.

Vv. 15-17. The dealings of Christ with me, of course, are not unique. My ex-

g 1 Tim. iv. <sup>9 only.</sup> <sup>not LXX.</sup> <sup>h John i. 9.</sup> <sup>iii. 19, vi.</sup> <sup>14, ix. 39, xi. 27, xii. 46, xvi. 28, xviii. 37.</sup> <sup>16. ἀλλά</sup> λόγος καὶ πάσης ἡ ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ.

perience is the same in kind, though not in degree, as that of all saved sinners. Christ's longsuffering will never undergo a more severe test than it did in my case, so that no sinner need ever despair. Let us glorify God therefore.

Ver. 15. πιστὸς ὁ λόγος: The complete phrase, πιστὸς . . . ἄξιος recurs in 1 Tim. iv. 9; and πιστὸς ὁ λόγος in 1 Tim. iii. 1, 2 Tim. ii. 11, Tit. iii. 8.

The only other places in the N.T. in which πιστὸς is applied to λόγος in the sense of *that can be relied on* are Tit. i. 9, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου; Rev. xxi. 5, xxii. 6, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί.

In Tit. i. 9 the πιστὸς λόγος cannot mean an isolated saying, but rather the totality of the revelation given in Christ. Of the other five places in which the phrase occurs there are not more than two in which it is possible to say with confidence that a definite saying is referred to, i.e., here, and perhaps 2 Tim. ii. 11. In the other passages, the expression seems to be a brief parenthetical formula, affirmative of the truth of the general doctrine with which the writer happens to be dealing. See notes in each place.

πάσης ἀποδοχῆς ἄξιος: Field (*Notes on Trans. N.T.* p. 203) shows by many examples from Diodorus Siculus and Diog. Laert. that this phrase was a common one in later Greek. He would render ἀποδοχή by *approbation* or *admiration*. See also Moulton and Milligan, *Expositor*, vii., vi. 185. ἀπόδεκτος occurs 1 Tim. ii. 3, v. 4; ἀποδέχεσθαι in Luke and Acts.

Other examples in the Pastorals of the use of πᾶς (= *summus*) with abstract nouns (besides ch. iv. 9) are 1 Tim. ii. 2, 11, iii. 4, v. 2, vi. 1, 2 Tim. iv. 2, Tit. ii. 10, 15, iii. 2.

Χρ. Ἰησ. ἦλθεν—σῶσαι: This is quite evidently a saying in which the apostolic church summed up its practical belief in the Incarnation. ἔρχεσθαι εἰς τὸν κόσμον, as used of Christ, is an expression of the Johannine theology; see *reff.* It is the converse of another Johannine expression, ἀπέστειλεν ὁ θεὸς . . . (or ὁ πατήρ) εἰς τὸν κόσμον: John iii. 17, x. 36, xvii. 18, 1 John iv. 9. εἰσερχόμενος εἰς τὸν κόσμον is used in the same asso-

ciation, Heb. x. 5. εἰσερχέσθαι εἰς τὸν κόσμον is used of sin, Rom. v. 12; ἐξέρχεσθαι εἰς τ. κ. of false prophets in 1 John iv. 1, 2 John 7.

When we say that this is a Johannine expression, we do not mean that the writer of this epistle was influenced by the Johannine *literature*. But until it has been proved that John the son of Zebedee did not write the Gospel which bears his name, and that the discourses contained in it are wholly unhistorical, we are entitled, indeed compelled, to assume that what we may for convenience call Johannine theology, and the familiar expression of it, was known wherever John preached.

With ἦλθεν . . . σῶσαι *cf.* Luke xix. 10, ἦλθεν . . . σῶσαι τὸ ἀπολωλός. For the notion expressed in ἁμαρτωλοὺς σῶσαι *cf.* Matt. i. 21, ix. 13; see also John xii. 47, ἦλθεν . . . ἵνα σῶσω τὸν κόσμον; John i. 29, ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου; and 1 John ii. 2.

The pre-existence of Christ, as well as His resistless power to save, is of course assumed in this noble summary of the gospel.

ὦν πρῶτός εἰμι ἐγώ: In the experiences of personal religion each individual man is alone with God. He sees nought but the Holy One and his own sinful self (*cf.* Luke xviii. 13, μοι τῷ ἁμαρτωλῷ). And the more familiar a man becomes with the meeting of God face to face the less likely is he to be deceived as to the gulf which parts him, limited, finite, defective, from the Infinite and Perfect. It is not easy to think of anyone but St. Paul as penning these words; although his expressions of self-depreciation elsewhere (1 Cor. xv. 9, Eph. iii. 8) are quite differently worded. In each case the form in which they are couched arises naturally out of the context. The sincerity of St. Paul's humility is proved by the fact that he had no mock modesty; when the occasion compelled it, he could appraise himself; *e.g.*, Acts xxiii. 1, xxiv. 16, 2 Cor. xi. 5, xii. 11, Gal. ii. 6.

Ver. 16. ἀλλά: This is not adversative, but rather continues from ver. 13, and develops the expression of self-depreciation. The connexion is: "I was such a sinner that antecedently one might doubt

διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ πρώτῳ <sup>1</sup> ἐνδείξηται Χριστὸς Ἰησοῦς <sup>1 i</sup> (of God)  
 τὴν <sup>k</sup> ἅπασαν <sup>k</sup> μακροθυμίαν, πρὸς <sup>1</sup> ὑποτύπωσιν τῶν μελλόντων <sup>Rom. ix.</sup>  
 πιστεύειν ἐπ' αὐτῷ εἰς <sup>m</sup> ζωὴν <sup>m</sup> αἰώνιον. 17. τῷ δὲ <sup>n</sup> βασιλεῖ <sup>n</sup> τῶν <sup>k</sup>  
 αἰώνων, <sup>o</sup> ἀφθάρτῳ, <sup>2</sup> ὁράτῳ, <sup>q</sup> μόνῳ <sup>3</sup> θεῷ, τιμὴ καὶ δόξα εἰς τοὺς <sup>2</sup>  
<sup>2</sup> 2 Tim. i. 13 only, not LXX. <sup>m</sup> John iv. 14, 36, vi. 27, xii. 25, Acts xiii. 48, Rom. v. 21, 1 Tim.  
<sup>vi.</sup> 12, Tit i. 2, iii. 7, etc. <sup>n</sup> Tob. xiii. 6, 10, Enoch ix. 4, Rev. xv. 3, cf. 1 Tim. vi. 15. <sup>o</sup> Wisd.  
<sup>xii.</sup> 1, xviii. 4, Rom. i. 23. <sup>p</sup> Col. i. 15, Heb. xi. 27. <sup>q</sup> John v. 44, Jude 25.

<sup>1</sup> So AD, 17, 47, 80, six others, d, f, r, vg., go., sah.; Ἰησ. Χριστ. <sup>κ</sup> KLP, 37, syrr., boh., arm.

<sup>2</sup> ἀθανάτῳ D\*, *inmortalis* d, f, r, vg., go., syrhcl-mg; FG, g, r (*incorruptibili*) add ἀθανάτῳ after ὁράτῳ.

<sup>3</sup> Ins. σοφῷ <sup>κ</sup> DbcKLP, go., syrhcl (from Rom. xvi. 27); om. σοφῷ <sup>κ</sup> AD\*FG, 17, 37, one other, Latt., sah., boh., syrpesch.

whether I could be saved or was worth saving. But Christ had a special object in view in extending to me His mercy."

διὰ τοῦτο, followed by ἵνα and referring to what follows, occurs in Rom. iv. 16, 2 Cor. xiii. 10, Eph. vi. 13, 2 Thess. ii. 11, Philem. 15. See also Rom. xiii. 6. ἐν ἐμοὶ is used as in Gal. i. 16, 24, and as ἐν ἡμῖν in 1 Cor. iv. 6. *I was an object lesson* in which Christ displayed the extent of His longsuffering.

πρώτῳ: Alford correctly says that the foll. μελλόντων proves that St. Paul here combines the senses *first* (A.V.) and *as chief* (R.V.).

τὴν ἅπασαν μακροθυμίαν: *the utmost longsuffering which he has* (Blass, *Grammar*, p. 162). Here *r* renders μακροθ. *longanimitatem*. Chrys., followed by Alf. and Ell., explains, "Greater longsuffering He could not show in any case than in mine, nor find a sinner that so required *all* His longsuffering; not a part only". If there had been only one soul of sinful man to save, it would have needed the Incarnation to save that soul. In St. Paul's case, conversion had been preceded by a long internal struggle on his part, and patience on Christ's part: "It is hard for thee to kick against the goad". ἅπας only occurs in the Pauline epistles again in Eph. vi. 13. Its use "is confined principally to literary documents" (Moulton and Milligan, *Expositor*, vii. vi. 88).

πρὸς ὑποτύπωσιν τῶν μελλόντων: The use of the genitive here is paralleled exactly in 2 Peter ii. 6, ὑπόδειγμα μελλόντων ἀσεβείν, "an example unto those that should live ungodly"; and 1 Cor. x. 6, ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν; also 1 Tim. iv. 12, where see reff. It does not mean as R.V. (*an ensample of them*), that St. Paul was the first speci-

men of Jesus' work of grace, but rather as A.V. (*a pattern to them*), that no one who ever afterwards hears the gracious invitation of Christ need hang back from accepting it by reason of the greatness of his sin, when he has the example of St. Paul before him (so Chrys.). The ὑποτύπωσις, of course, is the whole transaction of St. Paul's conversion in all its bearings, *ad informationem eorum qui credituri sunt illi* (Vulg.). Bengel compares Ps. xxxii. 5, 6, "Thou forgavest the iniquity of my sin. For this let every one that is godly pray unto thee," etc.

πιστεύειν ἐπ' αὐτῷ: πιστεύειν is usually followed by εἰς and the acc., or the simple dat. But ἐπὶ with acc., and ἐν are also found. The construction in the text is due to an unconscious recollection of Isaiah xxviii. 16 (also quoted Rom. ix. 33, x. 11, 1 Peter ii. 6); and no other explanation need be sought. The only other certain instance of the same construction is Luke xxiv. 25. The critical editors reject it in Matt. xxvii. 42.

Ver. 17. This noble doxology might be one used by St. Paul himself in one of his eucharistic prayers. It is significant that in the Jewish forms of thanksgiving  $\text{לְהַלֵּל וּלְשַׁבֵּחַ}$  is of constant occurrence. See reff., and θεὸς τῶν αἰ. in Ecclus. xxxvi. 22. Bengel's suggestion (on ch. i. 4) that there is a polemical reference to the aëons of Gnosticism is fanciful and unnecessary. βασιλεύς, as a title of God the Father, is found in vi. 15 and Rev. xv. 3, a passage of which Swete says (*comm.* in loc.), "The thought as well as the phraseology of the Song is strangely Hebraic". Cf. Ps. ix. 37 (x. 16).

ἀφθάρτῳ: The three adjectives ἀφθάρ-



<sup>1</sup> See ver. 5. αἰῶνας τῶν αἰώνων· ἀμήν. 18. Ταύτην τὴν παραγγελίαν παρα-  
<sup>s</sup> Luke xii.  
 48, xxiii. τίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ προφη-  
 46, Acts  
 xiv. 23,  
 xx. 32, 2 Tim. ii. 2, 1 Pet. iv. 19. t See ver. 2. u 1 Tim. v. 24.

ρτω, ἀοράτῳ, μόνῳ are co-ordinate epithets of θεῷ, to God immortal, invisible, unique.

ἄφθαρτος, immortal, as an epithet of God, occurs Rom. i. 23 (cf. Wisd. xii. 1, τὸ γὰρ ἄφθαρτόν σου . . . πνευμά ἐστιν ἐν πᾶσιν, and Moulton and Milligan, *Expositor*, vii., vi. 376). It is expanded in vi. 15 sq., who only hath immortality, just as ἀοράτῳ becomes whom no man hath seen, nor can see (for the thought, see John i. 18, Col. i. 15, Heb. xi. 27, 1 John iv. 12), and μόνῳ becomes the blessed and only potentate. For the epithet μόνος, used absolutely, see reff. and also Ps. lxxxvi. 10, John xvii. 3, Rom. xvi. 27.

τιμὴ καὶ δόξα: This combination in a doxology is found Rev. iv. 9, δώσουσιν . . . δόξαν καὶ τιμὴν; v. 13, ἡ τιμὴ καὶ ἡ δόξα. In St. Paul's other doxologies (Gal. i. 5, Rom. xi. 36, xvi. 27, Phil. iv. 20, Eph. iii. 21, 1 Tim. vi. 16, 2 Tim. iv. 18), with the exception of 1 Tim. vi. 16 (τιμὴ καὶ κράτος), τιμὴ is not found; and he always has ἡ δόξα (see Westcott, *Additional Note on Heb. xiii. 21*).

Vv. 18-20. The charge that I am giving you now is in harmony with what you heard from the prophets at your ordination. It only emphasises the fundamental moral relations of man to things unseen and seen. The rejection of these principles of natural religion naturally issues in a perversion of revealed religion, such as caused the excommunication of Hymeneus and Alexander.

Ver. 18. ταύτην τὴν παραγγελίαν is partly resumptive of ver. 3; it is the positive aspect of what is there negatively expressed; but as it concerns Timothy directly, it has a reference forward to ἵνα στρατεύῃ, κ.τ.λ., and to the general contents of the epistle. Bengel refers it to παραγγέλλας, ver. 5. Peile to πιστὸς ὁ λόγος, κ.τ.λ.

παρατίθεμαί σοι: The use of this word, as in Luke xii. 48, 2 Tim. ii. 2, suggests that the παραγγελία is more than an injunction of temporary urgency, that it is connected with, if not the same as, the παραθήκη (*depositum*) of 1 Tim. vi. 20, etc.

τέκνον Τιμόθεε: There is a peculiar affectionate earnestness in this use of the personal name, here and in the con-

clusion of the letter (vi. 20). Cf. Luke x. 41, *Martha, Martha*; xxii. 34, *Peter*; John xiv. 9, *Philip*; xx. 16, *Mary*. For τέκνον see note on ver. 2.

κατὰ τὰς . . . προφητείας, κ.τ.λ.: By the prophecies, etc., are meant the utterances of the prophets, such as Silas (and not excluding St. Paul himself) who were with St. Paul when the ordination of Timothy became possible; utterances which pointed out the young man as a person suitable for the ministry, led the way to him (R.V.m.). So Chrys. There is no need to suppose that any long interval of time elapsed between the first prophetic utterances and the laying on of hands. In any case, similar prophecies accompanied the act of ordination. This explanation agrees best with the order of the words, and is in harmony with earlier and later references to the extraordinary function of prophets in relation to the ministry in the apostolic church. Thus in Acts xiii. 1, 2, the imposition of hands on Paul and Barnabas—whether for a special mission or to a distinct order it matters not—was at the dictation of prophets. And Clem. Alex. (*Quis Dives*, 42) speaks of the Apostle John, κλήρω ἕνα γέ τινα κληρώσων τῶν ὑπὸ τοῦ Πνεύματος σημαινόμενων. In the same sense may be understood Clem. Rom. *ad Cor.* i. 42: οἱ ἀπόστολοι . . . καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους.

It is evident from iv. 14 that the prophecy accompanying the laying-on of hands was considered at least contributory to the bestowal of the charisma; it is natural to suppose that it was of the nature of a charge to the candidate. St. Paul here says that his present charge to Timothy is in accordance with, in the spirit of, and also in reinforcement of (ἵνα στρατεύῃ ἐν αὐταῖς) the charge he had originally received on an occasion of peculiar solemnity. This is a stimulating appeal like that of 2 Tim. iii. 14, "knowing of whom thou hast learned them".

Ellicott disconnects προαγούσας from ἐπὶ σέ; but "forerunning, precursory," is pointless as an epithet of predictions, though quite appropriate (as applied to ἐντολή in Heb. vii. 18: and the notion

τείας, ἵνα ὡς στρατεύῃ<sup>1</sup> ἐν αὐταῖς τὴν καλὴν ὡς στρατείαν, 19. ἔχων<sup>1</sup> ἰ Cor. ix. 7, 2 Cor. πῖστιν καὶ ὡς ἀγαθὴν ὡς συνείδησιν, ἣν τινες ὡς ἀπωσάμενοι ὡς περὶ ὡς τὴν<sup>2</sup> x. 3, 2 Tim. ii. 4. ὡς πῖστιν ὡς ἐναυάγησαν. 20. ὧν ἐστὶν ὡς Ὑμέναιος καὶ ὡς Ἀλέξανδρος, οὓς ὡς 2 Cor. x. 4. ὡς παρέδωκα ὡς τῷ ὡς Σατανᾷ ἵνα ὡς παιδευθῶσι μὴ ὡς βλασφημῇν.<sup>4</sup> x See ver. 5. y Acts xiii. 46.

z 1 Tim. vi. 21, 2 Tim. iii. 8. a 2 Cor. xi. 25 only, not LXX. b 1 Cor. v. 5. c Acts vii. 22, xxii. 3, 1 Cor. xi. 32, 2 Cor. vi. 9, 2 Tim. ii. 25, Tit. ii. 12. d Matt. ix. 3 = Mark ii. 7, Matt. xxvi. 65, John x. 36, Acts xiii. 45, xviii. 6, xxvi. 11.

### 1 στρατεύσῃ ὡς D\*.

of "prophecies uttered over Timothy at his ordination . . . foretelling his future zeal and success" is unnatural.

ἵνα στρατεύῃ . . . τὴν καλὴν στρατείαν: The ministry is spoken of as a warfare, militia, "the service of a στρατιωτῆς in all its details and particulars" (Ell.). See reff., and an interesting parallel in 4 Macc. ix. 23, ἱερὰν κ. εὐγενή στρατείαν στρατεύσασθε περὶ τῆς εὐσεβείας.

ἐν αὐταῖς: in them, as in defensive armour. (Winer Moulton, Grammar, p. 484). Cf. Eph. vi. 14, 16, for a similar use of ἐν.

καλός is characteristic of the Pastorals, in which it occurs twenty-four times as against sixteen times in the other Pauline Epistles. It has a special Christian reference in such phrases as the present, and as qualifying στρατιώτης, 2 Tim. ii. 3; ἀγών, 1 Tim. vi. 12, 2 Tim. iv. 7; διδασκαλία, 1 Tim. iv. 6; ὁμολογία, 1 Tim. vi. 12, 13; παραθήκη, 2 Tim. i. 14; διάκονος, 1 Tim. iv. 6. Moreover, the use of the word in these epistles is also different from that found in the earlier epistles: (a) it is used as a qualifying adjective twelve times in the Pastorals (excluding καλὸν ἔργον, καλὰ ἔργα) viz., in addition to the reff. already given, 1 Tim. iii. 7, 13, vi. 19. This use is not found in the other Pauline Epistles. (b) As a predicate it occurs twice, viz., 1 Tim. i. 8, iv. 4, as against once elsewhere in Paul, Rom. vii. 16. On the other hand, τὸ καλόν is not found in the Pastorals, though five times elsewhere (Rom. vii. 18, 21; 2 Cor. xiii. 7; Gal. vi. 9; 1 Thess. v. 21); nor καλὰ (Rom. xii. 17; 2 Cor. viii. 21); nor καλόν (Rom. xiv. 21; 1 Cor. v. 6, vii. 1, 8, 26, ix. 15; Gal. iv. 18); but τὸ καλόν occurs chap. ii. 3 (Tit. iii. 8) as well as in 1 Cor. vii. 26. See also note on chap. iii. 1.

Ver. 19. ἔχων: It is best perhaps to suppose that the metaphor of warfare is not continued beyond στρατείαν; else we might render, holding faith as a

shield, cf. Eph. vi. 16. But ἐν αὐταῖς implies that the prophecies included every piece of defensive armour. So ἔχων here simply means possessing, as in 1 Tim. iii. 9, 2 Tim. i. 13, iii. 5, Rom. ii. 20, 1 Cor. xv. 34, 1 Pet. iii. 16. συνείδησιν: see note on ver. 5.

τινές: see note on ver. 3.

ἀπωσάμενοι: The indictment against the moral standard of the false teachers is here expressed more severely than above in ver. 6. There they are said to have "missed" or "neglected" faith, etc.; but here that they thrust it from them (R.V., cf. Acts xiii. 46) when it importuned for admittance into their hearts. "Recedit invita. Semper dicit, Noli me laedere" (Bengel).

περὶ τὴν πῖστιν ἐναυάγησαν: Another change of metaphor: they suffered moral shipwreck, so far as the faith is concerned. "When the life is corrupt, it engenders a doctrine congenial to it" (Chrys.). We are not justified in interpreting suffered shipwreck as though it meant that they were lost beyond hope of recovery. St. Paul himself had suffered shipwreck at least four times (2 Cor. xi. 25) when he wrote this epistle. He had on each occasion lost everything except himself. For the construction, cf. περὶ τὴν πῖστιν [ἀλήθειαν] ἡστόχησαν, 1 Tim. vi. 21, 2 Tim. ii. 18; ἁδόκιμοι περὶ τὴν πῖστιν, 2 Tim. iii. 8. περὶ with acc. is used in a somewhat similar sense in Mark iv. 19, Luke x. 40, 41, Acts xix. 25, Phil. ii. 23 (the only instance in Paul outside the Pastorals) 1 Tim. vi. 4, Tit. ii. 7.

Hymenaeus and Alexander were the ringleaders of those who had suffered shipwreck. There is no sufficient reason to suppose that this Hymenaeus is different from the heretic of the same name in 2 Tim. ii. 17, where his error is more precisely defined. The identification of Alexander with Alexander the smith of 2 Tim. iv. 14 is more precarious.

Ver. 20. οὓς παρέδωκα τῷ Σατανᾷ: I have delivered (A.V.) expresses more

a Rom. xii. 1, 1 Cor. iv. 16, Eph. iv. 1. b Lukev. 33, Phil. i. 4. II. 1. <sup>a</sup> Παρακαλῶ <sup>1</sup> οὖν πρῶτον πάντων <sup>b</sup> ποιείσθαι <sup>b</sup> δεήσεις, προσευχάς, <sup>c</sup> ἐντεύξεις, <sup>d</sup> εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων — c 2 Macc. iv. 8, 1 Tim. iv. 5. d 1 Cor. xiv. 16, Phil. iv. 6.

<sup>1</sup> παρακάλει, *obsecra*, D\*F<sup>g</sup>G, d, g (not r), sah.

accurately than *I delivered* (R.V.) the force of the aorist followed by the subjunctive: they were still under sentence of excommunication (see Field *in loc.*). The theory of the relation of the Church to non-Christians which underlies this phrase is expressed in 1 John v. 19, ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. The ἐξουσία τοῦ Σατανᾶ was "the darkness" over against "the light" of the Kingdom of God (Acts xxvi. 18). The conception is not popular among modern Christians. The two kingdoms, if there are two, have interpenetrated each other. The phraseology, here and in the parallel, 1 Cor. v. 5, is based on Job ii. 6, ἰδοὺ παραδίδωμί σοι αὐτόν. The name Σατανᾶς also occurs in chap. v. 15 and in eight other places in the Pauline Epistles.

ἵνα παιδευθῶσι: The apostolic severity was not merely punitive; it was also corrective. The intention, at least, of excommunication was ἵνα τὸ πνεῦμα σωθῇ, 1 Cor. v. 5. So Chrys. We must not therefore render here, sarcastically, *that they may learn*, A.V., but *that they might be taught or instructed*. At the same time, it is unnatural to assume with Bengel that the παιδεία was intended to keep them from blaspheming at all; St. Paul hoped that it might prevent a repetition of the sin. The term has more of the association of discipline here and in 1 Cor. xi. 32, 2 Cor. vi. 9, than in the other references.

βλασφημεῖν: It is absurd to suppose that St. Paul here refers to a railing disparagement of his own apostolic claims.

CHAPTER II.—Vv. 1-7. In the first place, let me remind you that the Church's public prayers must be made expressly for all men, from the Emperor downwards. This care for all becomes those who know that they are children of a Father who wishes the best for all His children. He is one and the same to all, and the salvation He has provided in the Atonement is available for all. My own work among the Gentiles is one instance of God's fetching home again His banished ones.

Ver. 1. παρακαλῶ οὖν: This is re-

sumptive of, and a further development of the παραγγελία of i. 18. See reff. St. Paul here at last begins the subject matter of the letter. The object of παρακαλῶ is not expressed; it is the Church, through Timothy.

πρῶτον πάντων is to be connected with παρακαλῶ: *The most important point in my exhortation concerns the universal scope of public prayer*. The A.V. connects πρῶτ. πάντ. with ποιείσθαι, as though the framing of a liturgy were in question.

ποιείσθαι is mid. The mid. of ποιεῖν is not of frequent occurrence in N.T.; it is found chiefly in Luke and Paul. For the actual expression δεήσεις ποιεῖσθαι, see reff., and Winer-Moulton, *Grammar*, p. 320, note, and Deissmann, *Bible Studies*, trans. p. 250.

There is of course a distinction in meaning between δεήσεις, προσευχάς, ἐντεύξεις, *supplications* (in special crises) *prayers, petitions*; that is to say, they cannot be used interchangeably on every occasion; but here the nuances of meaning are not present to St. Paul's mind: his object in the enumeration is simply to cover every possible variety of public prayer. This is proved conclusively by the addition εὐχαριστίας, which of course could not be, in any natural sense, for all men. But every kind of prayer must be accompanied by thanksgiving, Phil. iv. 6, Col. iv. 2. On ἐντεύξεις, see Moulton and Milligan, *Expositor*, vii., vii. 284, and Deissmann, *Bible Studies*, trans. p. 121. The retention of *thanksgivings* in the reference to this verse in the opening of the Anglican prayer *For the whole state of Christ's Church* is scarcely justified by referring it to God's triumphs of grace in the lives of the faithful departed. Less unnatural is the explanation of Chrysostom, that "we must give thanks to God for the good that befalls others".

προσευχή and δεήσεις (in this order) are combined, Eph. vi. 18, Phil. iv. 6; and in chap. v. 5 in the same order as here.

ὑπὲρ πάντων ἀνθρώπων: The blessed effects of intercessory prayer on those who pray and on those for whom prayer



2. ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὕπεροχῇ ὄντων, ἵνα ἡρεμον<sup>ε</sup> 2 Macc. iii. καὶ ἡσύχιον<sup>h</sup> βίον<sup>i</sup> διάγωμεν ἐν πάσῃ<sup>k</sup> εὐσεβείᾳ καὶ σεμνότητι<sup>l</sup>.  
ii. 1. f Es. iii. 13 only.

<sup>g</sup> 1 Pet. iii. 4. <sup>h</sup> Luke viii. 14, 2 Tim. ii. 4, 1 John ii. 16. <sup>i</sup> Ecclus. xxxviii. 27, 2 Macc. xii. 38, 3 Macc. i. 3, iv. 8, vi. 35, Tit. iii. 3. <sup>k</sup> Acts iii. 12, 1 Tim. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11, 2 Tim. iii. 5, Tit. i. 1, 2 Pet. i. 3, 6, 7, iii. 11. <sup>l</sup> 2 Macc. iii. 12, 1 Tim. iii. 4, Tit. ii. 7.

is made is urged with special reference to the circumstances of the early Church by Polycarp, *Phil.* 12; Tert. *Apol.* § 30; *ad Scapulam*, § 2; Justin Martyr, *Apol.* i. 17; *Dial.* 35. "No one can feel hatred towards those for whom he prays. . . . Nothing is so apt to draw men under teaching, as to love and be loved" (Chrys.).

Ver. 2. ὑπὲρ βασιλέων: Prayer for all men must be given intensity and directness by analysis into prayer for each and every sort and condition of men. St. Paul begins such an analytical enumeration with *kings and all that are in high place*; but he does not proceed with it. This verse 2 is in fact an explanatory parenthesis, exemplifying how the prayer "for all men" is to begin. The plural *kings* has occasioned some difficulty; since in St. Paul's time, Timothy and the Ephesian Church were concerned with one king only, the Emperor. Consequently those who deny the Pauline authorship of the Pastorals suppose that the writer here betrays his consciousness of the associated emperors under the Antonines. But, in the first place, he would have written τῶν βασιλέων: and again, the sentiment was intended as a perfectly general one, applicable to all lands. St. Paul knew of kingdoms outside the Roman empire to which, no doubt, he was sure the Gospel would spread; and even within the Roman empire there were honorary βασιλεῖς whose characters could seriously affect those about them. The plural is similarly used in Matt. x. 18 and parallels.

On the duty of prayer for kings see Jer. xxix. 7, Ezra vi. 10, Bar. i. 11, 1 Macc. vii. 33, Rom. xiii. 1, Tit. iii. 1, 1 Pet. ii. 13.

Such prayer was a prominent feature in the Christian liturgy from the earliest times to which we can trace it (*e.g.*, Clem. Rom. *ad Cor.* i. 61). It is specially noted in the Apologies as a proof of the loyalty of Christians to the Government, *e.g.*, Justin Martyr, *Apol.* i. 17; Tert. *Apol.* 30, 31, 39; Athenagoras, *Legatio*, p. 39. Origen, *Cont. Cels.* viii. 12.

ἐν ὑπεροχῇ: *in high place* (R.V.). The noun occurs in an abstract sense,

καθ' ὑπεροχὴν λόγου ἢ σοφίας, 1 Cor. ii. 1; but the verb is found in this association: Rom. xiii. 1, ἐξουσίαις ὑπερεχούσαις; 1 Pet. ii. 13, βασιλεῖς ὡς ὑπερέχοντι. The actual phrase τῶν ἐν ὑπεροχῇ ὄντων is found in an inscription at Pergamum "after 133 B.C." (Deissmann, *Bible Studies*, trans. p. 255).

ἵνα ἡρεμον: This expresses not the reason why prayer was to be made for kings, but the purport of the prayer itself. Cf. Tert. *Apol.* 39, "Oramus etiam pro imperatoribus, pro ministeriis eorum ac potestatibus, pro statu seculi, pro rerum quiete". So Clem. Rom. *ad Cor.* i. 60, δὲς ὁμόνοιαν καὶ εἰρήνην ἡμῖν . . . [ὥστε σωθῆσθαι ἡμᾶς] ὑπὸ τῶν γινομένων . . . τοῖς ἀρχουσιν καὶ ἡγουμένοις ἡμῶν ἐπὶ τῆς γῆς, and esp. § 61. Von Soden connects ἵνα, κ.τ.λ. with παρακαλῶ.

ἡρεμος and ἡσύχιος, *tranquil and quiet* (R.V.), perhaps refer to inward and outward peace respectively. See Bengel, on 1 Pet. iii. 4. ἡσυχία also has an external reference where it occurs in N.T., Acts xxii. 2, 2 Thess. iii. 12, 1 Tim. ii. 11, 12. ἡρεμέω is found in a papyrus of ii. A.D. cited by Moulton and Milligan, *Expositor*, vii., vii. 471.

διάγω is used in the sense of *passing one's life*, absolutely, without βίον expressed, in Tit. iii. 3.

ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι: *with as much piety and earnestness or seriousness as is possible*. This clause, as Chrys. points out, qualifies the prayer for a tranquil and quiet life. εὐσεβεία and σεμνότης, *piety and seriousness*, belong to the vocabulary of the Pastoral Epistles, though εὐσ. occurs elsewhere; see *reff.* In the Pastorals εὐσεβεία is almost a technical term for the *Christian religion as expressed in daily life*. It is used with a more general application, *religious conduct*, in 1 Tim. vi. 11 and in 2 Peter. It and its cognates were "familiar terms in the religious language of the Imperial period" (Deissmann, *Bible Studies*, trans. p. 364). σεμνότης is rather *gravitas*, as Vulg. renders it in Tit. ii. 7, than *castitas* (Vulg. here and 1 Tim. iii. 4) just as σεμνός is a wider term than *pudicus* as Vulg. always renders it (Phil. iv. 8; 1 Tim. iii. 8, 11; Tit. ii. 2). The

m 1 Cor. vii. — 3. <sup>m</sup> τοῦτο <sup>1</sup> <sup>m</sup> καλὸν καὶ <sup>a</sup> ἀπόδεκτον <sup>o</sup> ἐνώπιον <sup>o</sup> τοῦ <sup>p</sup> σωτῆρος  
 26, cf. Tit. iii. 8. <sup>p</sup> ἡμῶν <sup>o</sup> Θεοῦ, 4. δς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς  
 n 1 Tim. v. 4 only. <sup>a</sup> ἐπίγνωσιν <sup>a</sup> ἀληθείας ἐλθεῖν. 5. Εἰς γὰρ Θεός, εἰς καὶ ῥμεσίτης  
 not LXX. o Rom. xiv.  
 22, 1 Cor. i. 29, 2 Cor. iv. 2, vii. 12, Gal. i. 20, 1 Tim. v. 4, 21, vi. 13, 2 Tim. ii. 14, iv. 1, cf. Rom. iii.  
 20, 2 Cor. vii. 21. p See 1 Tim. i. 1. q 2 Tim. ii. 25, iii. 7, Tit. i. 1, Heb. x. 26, cf. 1 Tim.  
 iv. 3. r Gal. iii. 19, 20, Heb. viii. 6, ix. 15, xii. 24.

<sup>1</sup> Ins. γὰρ <sup>N</sup>DFGKLP, d, f, g, m<sup>101</sup>, r, vg. (*enim*), go., syrr., arm.; om. γὰρ  
 N<sup>2</sup>A, 17, 67\*, boh., sah.

A.V. *honesty* is an older English equivalent for *seemliness*. *σεμνός* and *σεμνότης* connote gravity which compels genuine respect.

Ver. 3. τοῦτο: i.e., prayer for all men.

καλόν: not to be joined with ἐνώπιον, but taken by itself, as in reff. See note on i. 18. ἀπόδεκτον ἐνώπιον τοῦ θεοῦ occurs again, v. 4. *Prayer for all men approves itself to the natural conscience, and it is also in accordance with the revealed will of God.*

θεοῦ is almost epexegetical of σωτῆρος ἡμῶν. *Our Saviour*, if it stood alone, might mean Christ; but it is God the Father that is the originating cause of salvation. See note on i. 1.

Ver. 4. "The grace of God hath appeared, bringing salvation to all men" (Tit. ii. 11) as was foreshadowed in the O.T.; e.g. Ps. lxxvii. 2, "Thy saving health among all nations". God is, so far as His inclination or will is concerned, "the Saviour of all men," but actually, so far as we can affirm with certainty, "of them that believe" (1 Tim. iv. 10). These *He saved, ἔσωσεν* (2 Tim. i. 9; Tit. iii. 5). i.e., *placed in a state of being saved*. But here St. Paul does not say θέλει σώσαι, but θέλει σωθῆναι; for by His own limitation of His powers, so far as they are perceived by us, the salvation of men does not depend on God alone. It depends on the exercise of the free will of each individual in the acceptance or rejection of salvation (so Wiesinger, quoted by Alf.; and, as Bengel notes on ἐλθεῖν, *non coguntur*), as well as on the co-operation of those who pray for all men; and, by so doing, generate a spiritual atmosphere in which the designs of God may grow.

It is also to be observed that since *salvation* means a *state of being saved*, there is no difficulty in the *knowledge of the truth* following it in the sentence, as though it were a consequence rather than a precedent

condition. This is indeed the order indicated in the Last Commission: "baptising them . . . teaching them" (Matt. xxviii. 19, 20). So that there is no need to suppose with Ell., that καὶ εἰς . . . ἐλθεῖν was "suggested by . . . the enunciation of the great truth which is contained in the following verse".

εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν: This whole phrase recurs in 2 Tim. iii. 7. For ἐπίγνωσις ἀληθείας see reff. In Heb. x. 26 both words have the article. It has been shown by Dean Armitage Robinson (*Ephesians*, p. 248 sqq.) that ἐπίγνωσις is not *maior exactiorque cognitio*; but, as distinguished from γνώσις "which is the wider word and expresses 'knowledge' in the fullest sense, ἐπίγνωσις is knowledge directed towards a particular object, perceiving, discerning, recognising". Cf. 2 Macc. ix. 11, ἤρξατο . . . εἰς ἐπίγνωσιν ἔρχεσθαι. ἀληθεία occurs fourteen times in the Pastorals; and often with a special Christian reference, like ὁδὸς and εὐσέβεια. See e.g. in addition to this place, 1 Tim. iii. 15, iv. 3, vi. 5, 2 Tim. ii. 15, 18, iii. 8, iv. 4, Tit. i. 14. It is a term that belongs to the Johannine theology as well as to the Pauline.

Ver. 5. This emphatic statement as to the unity of the Godhead is suggested by the singular σωτῆρος just preceding. The εἰς neither affirms nor denies anything as to the complexity of the nature of the Godhead; it has no bearing on the Christian doctrine of the Trinity; it simply is intended to emphasise the uniqueness of the relations of God to man. The use of *one*, with this intention, is well illustrated by Eph. iv. 4-6, ἐν σώμα, κ.τ.λ. The current thought of the time was conscious of many σωτῆρες. In contrast to these, St. Paul emphasises the uniqueness of the σωτῆρ and θεός worshipped by Christians. The contrast is exactly parallel to that in 1 Cor. viii. 6, εἰσὶν θεοὶ πολλοί, καὶ κύριοι πολλοί· ἀλλ' ἡμῖν εἰς θεὸς ὁ πατήρ . . . καὶ εἰς κύριος Ἰησοῦς Χρ. The question as to the

Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, 6. ὁ δὲ δούς ἑαυτὸν Gal. i. 4,  
 ἰ ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον<sup>1</sup> καὶ τοῖς ἰδίοις, 7. εἰς Tit. ii. 14,  
 not LXX  
 u Acts iv.  
 33, 1 Cor. i. 6, ii. 1, 2 Thess. i. 10, 2 Tim. i. 8. v 1 Tim. vi. 15, Tit. i. 3. w 2 Tim. i. 11,  
 cf. 1 Pet. ii. 8.

<sup>1</sup> Om. τὸ μαρτύριον A; καὶ μαρτ. B\*; οὐ τὸ μαρτ. καὶ. 18. ἐδόθη D\*FgG, d, g, Ambrst., datum est; 67\*\*, 80, 115 ins. οὐ. [Lucas Brug.: "Testimonium temporibus suis. His verbis nec praeponendum est cuius, nec postponendum confirmatum est: haec enim consulto a patribus omissa sunt". One at least of MSS. of vg. reads *confirmatum est*.]

mutual relations of the Persons of the Godhead had not arisen among Christians, and was not present to the writer's mind. Indeed if it had been we could not regard the epistle as a portion of revealed theology. Revealed theology is unconscious. The *prima facie* distinction here drawn between εἰς θεός and εἰς μεσίτης would have been impossible in a sub-apostolic orthodox writer.

Again, the oneness of God has a bearing on the practical question of man's salvation. It is possible for all men to be saved, because over them there are not many Gods that can exercise possibly conflicting will-power towards them, but one only. See also Rom. iii. 30. One Godhead stands over against one humanity; and the Infinite and the finite can enter into relations one with the other, since they are linked by a μεσίτης who is both God and man. It is noteworthy that μεσίτης θεοῦ κ. ἀνθρώπων is applied to the archangel Michael in *The Test. of the Twelve Patriarchs*, Dan. vi. 2.

ἄνθρωπος explains how Christ Jesus could be a mediator. He can only be an adequate mediator whose sympathy with, and understanding of, both parties is cognisable by, and patent to, both. Now, although God's love for man is boundless, yet without the revelation of it by Christ it would not be certainly patent to man; not to add that one of two contending parties cannot be the mediator of the differences (Gal. iii. 20). See also Rom. v. 15. Again, we must note that ἄνθρωπος (*himself man*, R.V., not *the man*, A.V.) in this emphatic position suggests that the verity of our Lord's manhood was in danger of being ignored or forgotten.

Ver. 6. ὁ δὲ δούς ἑαυτὸν: The Evangelists record our Lord's own declarations that His death was a spontaneous and voluntary sacrifice on His part, Matt. xx. 28=Mark x. 45, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Cf. John x. 18; and St. Paul affirms it, Gal. i. 4,

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν; Tit. ii. 14, δς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν κ.τ.λ. (παράδιδωμι is used in Gal. ii. 20, Eph. v. 2, 25). We may note that this statement necessarily implies not only the pre-existence of our Lord, but also His co-operation in the eternal counsels and purpose of the Father as regards the salvation of man.

Alford is probably right in saying that δοῦναι ἑαυτὸν, as St. Paul expresses it, suggests more than δοῦναι τὴν ψυχὴν αὐτοῦ. The latter might naturally be limited to the sacrifice of His death; the former connotes the sacrifice of His lifetime, the whole of the humiliation and self-emptying of the Incarnation. The soundness of this exegesis is not impaired by the probability that τὴν ψυχὴν αὐτοῦ may be nothing more than a Semitic periphrasis for ἑαυτὸν. See J. H. Moulton, *Grammar*, vol. i. p. 87, who compares Mark viii. 36, ζημιωθῆναι τὴν ψυχὴν αὐτοῦ, with Luke ix. 25, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς.

ἀντίλυτρον ὑπὲρ πάντων: If we are to see any special force in the ἀντί, we may say that it expresses that the λύτρον is equivalent in value to the thing procured by means of it. But perhaps St. Paul's use of the word, if he did not coin it, is due to his desire to reaffirm our Lord's well-known declaration in the most emphatic way possible. λύτρον ἀντὶ merely implies an exchange; ἀντίλυτρον ὑπὲρ implies that the exchange is decidedly a benefit to those on whose behalf it is made. As far as the suggestion of vicariousness is concerned, there does not seem to be much difference between the two phrases.

τὸ μαρτύριον, as Ellicott says, "is an accusative in apposition to the preceding sentence," or rather clause, ὁ δὲ δούς . . . πάντων. So R.V. Bengel compares ἐνδειγμα, 2 Thess. i. 5; cf. also Rom. xii. 1. The great act of self-sacrifice is timeless; but as historically apprehended by us, the testimony concerning it must be made during a particular and suitable



2 Tim. i. 11, 2 Pet. ii. 5. <sup>1</sup>ψεύδομαι—<sup>2</sup>διδάσκαλος ἐθνῶν <sup>b</sup>ἐν <sup>b</sup>πίστει καὶ ἀληθείᾳ. 8. <sup>c</sup>Βού-  
 y John viii. 45, 46. Rom. ix. 1, cf. 2 Cor. xii. 6. 2 Rom. ix. 1, 2 Cor. xi. 31, Gal. i. 20. a 2 Tim. i. 11. b See  
 1 Tim. i. 2. c 2 Cor. i. 17, Phil. i. 12, 1 Tim. v. 14, Tit. iii. 8.

<sup>1</sup> Add ἐν Χριστῷ (from Rom. ix. 1) <sup>2</sup> \*D<sup>c</sup>KL, 17, 37, many others, go., arm.

period of history, *i.e.*, from the descent of the Holy Spirit upon the apostolic company (Acts i. 8) until the Second Coming (2 Thess. i. 10). The temporal mission of the Son of God took place "when the fulness of the time came" (Gal. iv. 4); it was an *οικονομία τοῦ πληρώματος τῶν καιρῶν* (Eph. i. 10). The testimony is of course borne by God (1 John v. 9-11), but He uses human agency, the preachers of the Gospel.

*καιροῖς ἰδίους*: See reff. The analogy of Gal. vi. 9, *καιρῷ γὰρ ἰδίῳ θερίσομεν*, suggests that we should render it always *in due season*. The plural expresses the fact that the bearing of testimony extends over many seasons; but each man reaps his own harvest only once. In any case, the seasons relate both to the Witness and that whereof He is a witness: "*his* own times" and "*its* own times" (R.V.).

The dative is that "of the time wherein the action takes place," Ell., who compares Rom. xvi. 25, *χρονοῖς αἰωνίοις σεσιγημένον*.

Ver. 7. *εἰς δ*: scil. τὸ μαρτύριον, or τὸ εὐαγγέλιον, as in the parallel passage, 2 Tim. i. 11.

The phrase *εἰς δ ἐτέθη ἐγὼ κήρυξ κ. ἀπόστολος* [καὶ] *διδάσκαλος* is repeated in 2 Tim. i. 11, as *ἀλήθειαν . . . ψεύδομαι* occurs again Rom. ix. 1; but there we have the significant addition [*λέγω*] *ἐν Χριστῷ*. For similar asseverations of the writer's truthfulness see Rom. i. 9, 2 Cor. xi. 10, xii. 19, Gal. i. 20.

There is nothing derogatory from the apostle in supposing that the personal struggle in which he had been for years engaged with those who opposed his gospel made him always feel on the defensive, and that his self-vindication came to be expressed in stereotyped phrases which rose to his mind whenever the subject came before him, even in a letter to a loyal disciple.

*κήρυξ* is used in the N.T. of a preacher here, and twice elsewhere; see reff. But *κήρυγμα* and *κηρύσσω* are constantly used of Christian preaching. Cf. esp. Rom. x. 15, *πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν*; Bengel takes it in the sense of *ambassador*; cf. 2 Cor. v. 20.

*διδάσκαλος*: *διδάσκαλοι*, in the technical Christian sense, are mentioned in Acts xiii. 1, 1 Cor. xii. 28, 29, Eph. iv. 11. Here and in 2 Tim. i. 11 the term is used in a general signification. St. Paul does use *διδάσκειν* of his own ministerial functions: 1 Cor. iv. 17, Col. i. 28, 2 Thess. ii. 15.

*ἐν πίστει καὶ ἀληθείᾳ*: It is best to take both these words in connexion with *διδάσκαλος*, and objectively, *in the faith and the truth* (see on ch. i. 2). It is no objection to this view that the article is not expressed; the anarthrousness of common Christian terms is a feature of these epistles. Others, with Chrys., take both terms subjectively, *faithfully and truly*. Ellicott "refers *πίστις* to the subjective faith of the apostle, *ἀλήθ.* to the objective truth of the doctrine he delivered". This does not yield a natural sense.

Harnack notes that the collocation of *ἀπόστολος*, *διδάσκαλος* is peculiar to the Pastorals and Hermas (*Sim.* ix. 15, 16, 25; *Vis.* iii. 5, "The apostles and bishops and teachers and deacons"). Harnack opines that "Hermas passed over the prophets because he reckoned himself one of them". But the opinion of Lietzmann, which he quotes, seems sounder: Hermas "conceives this *προφητεύειν* as a private activity which God's equipment renders possible, but which lacks any official character" (*Mission and Expansion of Christianity*, trans. vol. i. p. 340).

Vv. 8—iii. 1a. The ministers of public prayer must be the men of the congregation, not the women. A woman's positive duty is to make herself conspicuous by good works, not by personal display. Her place in relation to man is one of subordination. This is one of the lessons of the inspired narratives of the Creation and of the Fall. Nevertheless this does not affect her eternal position. Salvation is the goal alike of man and woman. They both attain supreme blessedness in the working out of the primal penalty imposed on Adam and Eve.

Ver. 8. *βούλομαι οὖν*: *οὖν* is resumptive of the general topic of public worship

λομαι οὖν <sup>4</sup> προσεύχεσθαι τοὺς ἄνδρας \* ἐν \* παντὶ \* τόπῳ, <sup>1</sup> ἐπαίροντας <sup>d</sup> 1 Cor. xi.  
<sup>2</sup> ὁσίους <sup>2</sup> χεῖρας <sup>h</sup> χωρὶς <sup>1</sup> ὀργῆς καὶ <sup>k</sup> διαλογισμοῦ, <sup>1</sup> 9. <sup>1</sup> ὡσαύτως <sup>23</sup> <sup>4, 5, 13,</sup>  
 γυναῖκας ἐν <sup>m</sup> καταστολῇ <sup>n</sup> κοσμίῳ <sup>4</sup> μετὰ <sup>e</sup> αἰδούς καὶ <sup>p</sup> σωφροσύνης <sup>2</sup> 1 Cor. i. 2.  
<sup>2</sup> Cor. ii. 14, 1 Thess. i. 8.

f Luke xxiv. 50. g Tit. i. 8, Heb. vii. 26, Rev. xv. 4, xvi. 5. h Phil. ii. 14, 1 Tim. v. 21.  
 Mark iii. 5, Rom. xii. 19, xiii. 4, 5, Eph. iv. 31, Col. iii. 8, Jas. i. 19, 20. k Rom. xiv. 1, Phil.  
 ii. 14. l 1 Tim. iii. 8, 11, v. 25, Tit. ii. 3, 6. m Here only N.T., Isa. lxi. 3. n Eccles.  
 xii. 9, 1 Tim. iii. 2. o Here only N.T., 3 Macc. i. 19, iv. 5. p Acts xxvi. 25, ver. 15.

<sup>1</sup> So  $\Sigma^*$ ADKLP, d, f, m<sup>25</sup>, 81, r, vg., go., sah., arm.; διαλογισμῶν  $\Sigma^c$ FgG, 17, 47, 67\*, 80, nineteen others, g, boh., syrr.

<sup>2</sup> Ins. καὶ  $\Sigma^c$ DFGKL, d, f, g, m<sup>81</sup>, r (autem et), vg., go., sah., boh., syrr., arm.; om καὶ  $\Sigma^*$ AP, 17, 71.

<sup>3</sup> Ins. τὰς DbcKL. <sup>4</sup> κοσμίως  $\Sigma^c$ Dgr\*FG, 17.

from which the writer has digressed in vv. 3-7. βούλομαι οὖν is found again in v. 14. In both places, βούλομαι has the force of a practical direction issued after deliberation. See also reff. On the contrary, θέλω δέ is used only in reference to abstract subjects. See Rom. xvi. 19, 1 Cor. vii. 7, 32, xi. 3, xiv. 5. προσεύχεσθαι τοὺς ἄνδρας: that the men should conduct public worship. Perhaps Bengel is right in understanding 1 Peter iii. 7 in the same sense. See reff. for προσεύχεσθαι in this special signification. τοὺς ἄνδρας: the men of the community as opposed to the women, ver. 9 (R.V.). There is no specific restriction of the conduct of worship to a clergy.

ἐν παντὶ τόπῳ: to be connected with what precedes: the directions are to apply to every Church without exception; no allowance is to be made for conditions peculiar to any locality; as it is expressed in 1 Cor. xiv. 33, 34, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν. The words do not mean in any place, as though fixed places for worship were a matter of indifference; neither is there any allusion, as Chrys. explain it, to the abolition by Christ of the restriction of worship to one place, Jerusalem, as in John iv. 21. ἐπαίροντας ὁσίους χεῖρας: This is not directly intended to enjoin a particular gesture appropriate to prayer, but merely avoids the repetition of προσεύχεσθαι. To uplift the hands in prayer was customary: 1 Kings viii. 22, Ps. xxviii., 2 etc., Isa. i. 15, Clem. Rom. ad Cor. i. 29. The men that are to have the conduct of the public worship of the Church must be upright men who have clean hands, hands that are holy (Job. xvii. 9; Ps. xxiii. (xxiv.) 4; Jas. iv. 8). For ὁσίους as an adj. of two terminations, compare Luke ii. 13, Rev. iv. 3. See Winer-Moulton, Grammar, p. 80.

χωρὶς ὀργῆς καὶ διαλογισμοῦ: This indicates the two conditions necessary to effectual prayer: freedom from irritation towards our fellow-men (Matt. vi. 14, 15, Mark xi. 25), and confidence towards God (Jas. i. 6; Luke xii. 29). διαλογισμός has the sense of doubt in Rom. xiv. 1. This sense (A.V. doubting) is that given to the term here by Chrysostom (ἀμφιβολία) and Theodoret (πιστεύων διτλήψη). The rendering disputing (R.V.) disceptatio (Vulg.) merely enlarges the notion conveyed in ὀργή. The reff. to ὀργή are places where it is spoken of as a human affection.

Ver. 9. Having assigned to the men the prominent duties of the Church, St. Paul proceeds to render impossible any misconception of his views on this subject by forbidding women to teach in public. But he begins by emphasising what is their characteristic and proper glory, the beauty of personality which results from active beneficence.

The essential parts of the sentence are ὡσαύτως γυναῖκας . . . κοσμεῖν ἐαυτάς . . . δι' ἔργων ἀγαθῶν. Both προσεύχεσθαι and κοσμεῖν ἐαυτάς depend on βούλομαι, as does ὡσαύτως, which introduces another regulation laid down by the apostle. In the Christian Society, it was St. Paul's deliberate wish that the men should conduct public worship, and that the women should adorn the Society and themselves by good works. This verse has no reference to the demeanour of women while in Church. It is inconsistent with the whole context to supply προσεύχεσθαι after γυναῖκας.

The connexion of ἐν καταστολῇ—σωφροσύνης has been disputed. Ellicott takes it as "a kind of adjectival predication to be appended to γυναῖκας," stating what is the normal condition of women, who are to superadd the adornment of good works. But it is more natural to

q Tit. ii. 10, <sup>1</sup> κοσμεῖν ἑαυτάς, μὴ ἐν <sup>2</sup> πλέγμασιν καὶ <sup>1</sup> χρυσίῳ <sup>2</sup> ἢ μαργαρίταις ἢ  
 1 Pet. iii. <sup>1</sup> ἱματισμῷ <sup>2</sup> πολυτελεῖ, 10. ἀλλ'—δ' <sup>1</sup> πρέπει γυναιξὶν <sup>2</sup> ἐπαγγελλο-  
 r Here only, not LXX μέναις <sup>2</sup> θεοσέβειαν—δὲ <sup>1</sup> ἔργων <sup>2</sup> ἀγαθῶν. 11. Γυνὴ ἐν <sup>2</sup> ἡσυχίᾳ  
 1 Pet. iii. <sup>1</sup> μανθανέτω ἐν πάσῃ <sup>2</sup> ὑποταγῇ. 12. διδάσκειν δὲ γυναικὶ <sup>3</sup> οὐκ  
 3, Rev. xvii. 4.  
 t Luke vii.  
 25, ix. 29, John xix. 24, Acts xx. 33. u Mark xiv. 3, 1 Pet. iii. 4. v Eph. v. 3, Tit. ii. 1,  
 Heb. ii. 10, vii. 26. w 1 Tim. vi. 21, Tit. i. 2. x Here only N.T., cf. John ix. 31. y 1 Tim. v.  
 10, 2 Tim. ii. 21, iii. 17, Tit. i. 16, iii. 1. z Acts xxii. 2, 2 Thess. iii. 12. a 1 Cor. xiv. 35.  
 b Wisd. xviii. 16, 2 Cor. ix. 13, Gal. ii. 5, 1 Tim. iii. 4.

<sup>1</sup> ἢ DcKL, f, m81, r, vg., go., sah., syrhl.

<sup>2</sup> So AFGP, 17, 31, 47, 80, a few others; χρυσῷ BDKL.

<sup>3</sup> γυν. δὲ διδάσκ. KL.

connect it directly with κοσμεῖν, with which ἐν πλέγμασιν, κ.τ.λ. is also connected as well as δι' ἔργων ἀγαθῶν; the change of preposition being due to the distinction between the means employed for adornment and the resultant expression of it. The effect of the practice of good works is seen in an *orderly appearance*, etc.

ὡσαύτως is a word of frequent occurrence in the Pastorals. See reff. Except in v. 25, it is used as a connecting link between items in a series of regulations. The use of it in Rom. viii. 26, 1 Cor. xi. 25 is different.

καταστολή, as Ellicott says, "conveys the idea of external appearance as *principally* exhibited in dress". It is "*deportment*", as exhibited externally, whether in look manner or dress". The commentators cite in illustration Josephus, *Bell. Jud.* ii. 8, 4, where the καταστολή κ. σχῆμα σώματος of the Essenes is described in detail. The Latin *habitus* is a good rendering, if we do not restrict that term to dress, as the Vulg. here, *habitu ornato*, seems to do. But *ordinato* (r) hits the meaning better.

κόσμιος is applied to the episcopus in iii. 2. It means *orderly*, as opposed to disorderliness in appearance. κοσμίως (see *apparat. crit.*) would be a ἀπαξ λεγ., both in Old and New Testament. μετὰ αἰδοῦς: *with shamefastness and self-control* or *discreetness*: the inward characteristic, and the external indication or evidence of it.

For σωφροσύνη, see Trench, *Synonyms*, N.T. The cognate words σωφρονίζειν, Tit. ii. 4; σωφρονισμός, 2 Tim. i. 7; σωφρόνως, Tit. ii. 12; σῶφρων, 1 Tim. iii. 2, Tit. i. 8, ii. 2, 5, are in N.T. peculiar to the Pastoral Epistles; but σωφρονεῖν, Tit. ii. 6, is found also in Mark, Luke, Rom., 2 Cor. and 1 Pet. See Dean Bernard's note here.

ἐν πλέγμασιν, κ.τ.λ.: The parallel in 1 Pet. iii. 3, ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος, is only a parallel. The two passages are quite independent. The vanities of dress—of men and women—is common topic.

Ver. 10. ἀλλ' ὁ πρέπει: It has been assumed above that δι' ἔργων ἀγαθῶν is to be connected with κοσμεῖν. In this case ὁ πρέπει—θεοσέβειαν is a parenthetical clause in apposition to the sentence. It is, however, possible, though not so natural, to connect δι' ἔργων ἀγαθῶν with ἐπαγγ. θεοσ. So Vulg., *promittentes pietatem per bona opera*. Then δ would mean καθ' ὅ, or ἐν τούτῳ δ (Math.), and the whole clause, ἀλλ' ὁ—ἀγαθῶν, would be an awkward periphrasis for, and repetition of, ἐν καταστολῇ—σωφροσύνης.

ἐπαγγέλλεσθαι usually means *to promise* as in Tit. i. 2; but here and in vi. 21 to *profess*.

θεοσέβεια: ἄπ. λεγ., but the adj. θεοσεβής occurs John ix. 31.

διὰ is instrumental, as in iv. 5, 2 Tim. i. 6, 10, 14, iii. 15, iv. 17, Tit. iii. 5, 6, not of accompanying circumstances, as in 1 Tim. ii. 15, iv. 14, 2 Tim. ii. 2.

ἔργων ἀγαθῶν: see note on chap. iii. 1. Ver. 11 sqq. With these directions compare those in 1 Cor. xiv. 33-35.

ἐν πάσῃ ὑποταγῇ: *with complete subjection* [to their husbands]. Cf. Tit. ii. 5.

Ver. 12. διδάσκειν: This refers of course only to public teaching, or to a wife's teaching her husband. In Tit. ii. 3 St. Paul indicates the natural sphere for woman's teaching. In 1 Cor. women are forbidden λαλεῖν in the Church. The choice of terms is appropriate in each case.

αὐθεντεῖν ἀνδρός: *dominari in virum*, *to have dominion over* (R.V.). "The adj. αὐθεντικός is very well established in the vernacular. See Nägeli, p. 49



ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ᾧ ἡσυχία. 13. c Here only  
 Ἀδὰμ γὰρ πρῶτος <sup>d</sup> ἐπλάσθη, εἶτα Εὐά. 14. καὶ Ἀδὰμ οὐκ <sup>d</sup> Gen. ii. 7.  
 ἡπατήθη, ἡ δὲ γυνή <sup>e</sup> ἐξαπατηθεῖσα <sup>1</sup> ἐν ᾧ παραβάσει γέγονεν. 15. Rom. ix.  
 20.  
 e Eph. v. 6,  
 Jas. i. 26.  
 f Rom. vii. 11, xvi. 18, 1 Cor. iii. 18, 2 Cor. xi. 3, 2 Thess. ii. 3. g Rom. ii. 23, iv. 15, v. 14, Gal  
 iii. 19, Heb. ii. 2, ix. 15.

<sup>1</sup> ἀπατηθεῖσα B<sup>c</sup>Db? cKL.

. . . the Atticist warns his pupil to use αὐτοδικεῖν because αὐθεντεῖν was vulgar (κοινότερον) . . . αὐθέντης is properly one who acts on his own authority, hence in this context an autocrat" (Moulton and Milligan, *Expositor*, vii., vi. 374).

ἀλλ' εἶναι: dependent on some such verb as βούλομαι implied, as opposed to οὐκ ἐπιτρέπω.

Ver. 13. It would not be fair to say that St. Paul's judgment about the relative functions of men and women in the church depended on his belief as to the historicity of the Biblical story of the Creation. He certainly uses this account in support of his conclusions; yet supposing the literal truth of the early chapters of Genesis, it would be possible to draw quite other inferences from it. The first specimen produced of a series is not always the most perfect. The point in which Adam's superiority over Eve comes out in the narrative of the Fall is his greater strength of intellect; therefore men are better fitted for the work of public instruction. "The woman taught once, and ruined all" (Chrys.). Eve's reasoning faculty was at once overcome by the allegation of jealousy felt by God, an allegation plausible to a nature swayed by emotion rather than by reflection. The Tempter's statement seemed to be supported by the appearance of the fruit, as it was rendered attractive by hopes of vanity to be gratified. Adam's better judgment was overcome by personal influence (Gen. iii. 17, "Thou hast hearkened unto the voice of thy wife"); he was not deceived. But the intellectual superior who sins against light may be morally inferior to him who stumbles in the dusk.

Ἀδὰμ πρῶτος ἐπλάσθη: The elder should rule. A more profound statement of this fact is found in 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

πλάσσειν is the term used in Gen. ii. 7 and expresses the notion of God as a potter, Rom. ix. 20. (*am* here has *figuratus*.)

Ver. 14. ἡ δὲ γυνή: St. Paul says ἡ γυνή rather than Εὐά, emphasizing the sex rather than the individual, because he desires to give the incident its general application, especially in view of what follows. So Chrys.

ἐξαπατηθεῖσα: It is doubtful if we are entitled to render this, as Ell. does, *being completely deceived*. In 2 Cor. xi. 3 St. Paul says ὁ ὄφρις ἐξηπάτησεν Εὐάν, where there is no reason why he should not have used the simple verb. St. Paul uses the compound verb in five other places, the simple verb only once (see reff.). So that the simplest account that we can give of his variation here, and in 2 Cor. xi. 3, from the ὁ ὄφρις ἐπάτησέν με of Gen. iii. 13, is that the compound verb came naturally to his mind.

ἐν παραβάσει γέγονεν: Inasmuch as παράβασις is used of Adam's transgression in Rom. v. 14, it may be asked, What is the force of St. Paul's apparent restriction here of the phrase to Eve? Might it not be said of Adam as well, that he ἐν παραβ. γέγονεν? To which St. Paul would perhaps have replied that he meant that it was woman who *first* transgressed, in consequence of having been deceived. ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, καὶ δι' αὐτὴν ἀποθνήσκομεν πάντες. Ecclus. xxv. 24. This notion of *coming into a state of sin at a definite point of time* is well expressed by γέγονεν. For γίνεσθαι ἐν cf. ἡ διακονία . . . ἐγενήθη ἐν δόξῃ (2 Cor. iii. 7); ἐν λόγῳ κολακίας ἐγενήθημεν (1 Thess. ii. 5).

Ver. 15. σωθήσεται δὲ διὰ τῆς τεκνογονίας: The penalty for transgression, so far as woman is concerned, was expressed in the words, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Gen. iii. 16). But just as in the case of man, the world being as it is, the sentence has proved a blessing, so it is in the case of woman. "In the sweat of thy face shalt thou eat bread" expresses man's necessity, duty, privilege, dignity. If the necessity of work be "a stumbling-block," man can "make it a stepping-stone" (Browning, *The Ring and the*

<sup>b</sup> Here only, not LXX, cf. 1 Tim. v. 14. <sup>h</sup> σωθήσεται δὲ διὰ τῆς <sup>h</sup> τεκνογονίας, ἔαν <sup>i</sup> μέινωσιν <sup>i</sup> ἐν <sup>k</sup> πίστει <sup>k</sup> καὶ <sup>k</sup> ἀγάπῃ καὶ <sup>i</sup> ἀγιασμῷ μετὰ <sup>m</sup> σωφροσύνης. III. I. <sup>a</sup> Πιστὸς <sup>l</sup> δ <sup>a</sup> λόγος.

<sup>i</sup> John viii.

31, xv. 9,

10, 2 Tim. iii. 14, 1 John iv. 16, 2 John 9.

1 Thess. iv. 3, 4, 7, 2 Thess. ii. 13, Heb. xii. 14, 1 Pet. i. 2.

<sup>k</sup> See 1 Tim. i. 14.

1 Rom. vi. 19, 22, 1 Cor. i. 30,

m Ver. 9.

<sup>a</sup> See 1 Tim i. 15.

<sup>l</sup> ἀνθρώπινος D\*, *humanus* d, m47, g (*humanus t fidelis*), Ambrst., Sedul. Similarly *humanus* is the rendering in chap. i. 15 in 1, Aug., Julianpelag apud Aug. Jerome comments adversely on this rendering (Ep. 24 ad Marcell.).

*Book, The Pope*, 413), Nay, it is the only stepping-stone available to him. If St. Paul's argument had led him to emphasise the man's part in the first transgression, he might have said, "He shall be saved in his toil," his overcoming the obstacles of nature.

So St. Paul, taking the common-sense view that childbearing, rather than public teaching or the direction of affairs, is woman's primary function. duty, privilege and dignity, reminds Timothy and his readers that there was another aspect of the story in Genesis besides that of woman's taking the initiative in transgression: the pains of childbirth were her sentence, yet in undergoing these she finds her salvation. *She shall be saved in her childbearing* (R.V.m. nearly). That is her normal and natural duty; and in the discharge of our normal and natural duties we all, men and women alike, as far as our individual efforts can contribute to it, "work out our own salvation".

This explanation gives an adequate force to *σωθήσεται*, and preserves the natural and obvious meaning of *τεκνογονία*, and gives its force to *τῆς*. *διὰ* here has hardly an instrumental force (as Vulg. *per filiorum generationem*); it is rather the *διὰ* of accompanying circumstances, as in 1 Cor. iii. 15. *σωθήσεται . . . διὰ πυρός*. It remains to note three other explanations:—

(1) She shall be "preserved in the great danger of child-birth".

(2) Women shall be saved if they bring up their children well, as if *τεκνογονία* = *τεκνοτροφία*. So Chrys.

(3) She shall be saved by means of *the Childbearing* "of Mary, which gave to the world the Author of our Salvation" (Liddon). "The peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation" (Ellicott). The R.V., *saved through the childbearing*, is possibly patient of this interpretation. No doubt it was the

privilege of woman alone to be the medium of the Incarnation. This miraculous fact justifies us perhaps in pressing the language of Gen. iii. 15, "thy seed," and in finding an allusion (though this is uncertain) in Gal. iv. 4, *γενόμενον ἐκ γυναικός*; but woman cannot be said to be saved by means of a historic privilege, even with the added qualification, "if they continue," etc. See Luke xi. 27, 28, "Blessed is the womb that bare thee. . . . Yea, rather, blessed are they that hear the word of God," etc.

*ἔαν μέινωσιν*: This use of *μένειν* with *ἐν* and an abstract noun is chiefly Johannean, as the reff. show.

The subject of *μένωσιν* is usually taken to be *γυναῖκες*; but inasmuch as St. Paul has been speaking of women in the marriage relation, it seems better to understand the plural of the woman and her husband. Compare 1 Cor. vii. 36 where *γαμείτωσαν* refers to the *παρθένος* and her betrothed, whose existence is implied in the question of her marriage. If this view be accepted, then *πίστις*, *ἀγάπη*, and *ἀγιασμός* refer respectively to the duties of the man and wife to God, to society, and to each other: faith towards God, love to the community, and sanctification in their marital relations. See chap. iv. 12 where these three virtues are again combined. See ver. 9 for *σωφροσύνη*.

CHAPTER III.—Ver. i. *πιστὸς δ λόγος*: This refers to the exegesis of Genesis which has preceded. (So Chrys.). We may compare Barnabas, § 9, where, after an allegorical explanation of Abraham's 318 servants, the writer exclaims, *οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λόγον· ἀλλὰ οἶδα ὅτι ἀξιόεστε ὑμεῖς*. See note on i. 15.

Vv. i b-13. The qualifications of the men who are to be ministers; and first (a) of the episcopus (1 b 7) secondly (b) of the deacons (8-13) with a parenthetical instruction respecting women church-workers (11).

Εἷ τις ἐπίσκοπὸς ὁρέγεται, <sup>a</sup>καλοῦ <sup>d</sup>ἔργου ὁ ἐπιθυμεῖ. 2. <sup>e</sup>δεῖ οὖν <sup>b</sup>Here only  
 τὸν ἐπίσκοπον <sup>f</sup>ἀνετίλημπτον εἶναι, <sup>h</sup>μιάς <sup>h</sup>γυναικὸς <sup>h</sup>ἄνδρα, <sup>i</sup>νηφά-  
 in this sense, Acts i. 20.  
 c 1 Tim. vi.  
 e Here only in Pastorals.  
 i 1 Tim. iii. 11, Tit

10, Heb. xi. 16.

d 1 Tim. v. 10, 25, vi. 18, Tit. ii. 7, 14, iii. 8, 14.

e Here only in Pastorals.

f Acts i. 21.

g 1 Tim. v. 7, vi. 14, not LXX.

h Ver. 12, Tit. i. 6.

i 1 Tim. iii. 11, Tit

ii. 2, not LXX.

εἷ τις ἐπίσκοπὸς, κ.τ.λ.: Having given elementary directions concerning the scope of public prayer, and the ministers thereof, St. Paul now takes up the matter of Church organisation. He begins with the office of the episcopus, or presbyter, because that is of the very essence of Church order. On the question as to the terms presbyter and episcopus, it is sufficient here to state my own conclusion, that they represent slightly different aspects of the same office, pastoral and official; aspects which came naturally into prominence in the Jewish and Greek societies respectively which gave birth to the names. This seems the obvious conclusion from a comparison of Acts xx. 17, 28; Phil. i. 1; Tit. i. 5, 7; 1 Tim. iii. 1, 2, 4, 5, v. 17; 1 Pet. v. 1, 2; Clem. Rom. 1 Cor. 44; Polycarp, 5; Clem. Al. *Quis Dives*, § 42.

ὁρέγεται . . . ἐπιθυμεῖ: The R.V. (*seeketh . . . desireth*) indicates to the English reader that two distinct Greek words are used; a fact which is concealed in the A.V. (*desire . . . desireth*). So Vulg. has *desiderat* in both places; but m<sup>47</sup>, *cupit . . . desiderat*. ὁρέγεσθαι, which occurs again in vi. 10 of *reaching after* money, is not used in any depreciatory sense. Field (in loc.) notes that "it has a special application to such objects as a man is commonly said to *aspire to*". The sanity of St. Paul's judgment is nowhere better seen than in his commendation of lawful ambition. A man may be actuated by a variety of motives; yet it is not inevitable that those that are lower should impair the quality of the higher; they need not interpenetrate each other. In any case, St. Paul credits the aspirant with the noblest ideal: *He who aspires to be an episcopus desires to perform a good work*, "*Est opus; negotium, non otium*". Acts xv. 38, Phil. ii. 30" (Bengel).

καλοῦ ἔργου: καλὸν ἔργον and καλὰ ἔργα (see reff.) are not peculiar to the Pastorals (Matt. v. 16, xxvi. 10=Mark xiv. 6; John x. 32, 33); but, as the references show, the phrase is found in them only of the Pauline Epistles. On the other hand, ἔργα ἀγαθὰ occurs six times in the Pastorals. See reff. on chap. ii. 10. We perceive in the use of it a qualification of the earlier de-

preciation of the works of the Law, induced by a natural reaction from the abuse of that teaching.

Ver. 2. With the qualifications of the episcopus as given here should be compared those of the deacons, ver. 8 *sqq.*, and those of the episcopus in Tit. i. 6 *sqq.*

δεῖ οὖν . . . ἀνετίλημπτον εἶναι. The ἐπίσκοπὸς being essentially a good work, "*bonum negotium bonis committendum*" (Bengel). The episcopus is the *persona* of the Church. It is not enough for him to be not criminal; he must be *one against whom it is impossible to bring any charge of wrong doing such as could stand impartial examination*. (See Theodoret, cited by Alf.). He must be *without reproach* (R.V.), *irreprehensible* (Trench), a term which involves a less exacting test than *blameless* (A.V.); the deacon (and the Cretan episcopus) must be *ἀνέγκλητος, one against whom no charge has, in point of fact, been brought*.

No argument can be based on the singular τὸν ἐπίσκοπον, here or in Tit. i. 7, in favour either of the monarchical episcopate or as indications of the late date of the epistle; it is used generically as ἡ χῆρα, ch. v. 5; δούλον Κυρίου, 2 Tim. ii. 24.

The better to ensure that the episcopus be *without reproach*, his leading characteristic must be self-control. In the first place—and this has special force in the East—he must be a man who has—natural or acquired—a high conception of the relations of the sexes: a married man, who, if his wife dies, does not marry again. Men whose position is less open to criticism may do this without discredit, but the episcopus must hold up a high ideal. Second marriage, which is mentioned as a familiar practice (Rom. vii. 2, 3), is expressly permitted to Christian women in 1 Cor. vii. 39, and even recommended to, or rather enjoined upon, young widows in 1 Tim. v. 14.

μιάς γυναικὸς ἄνδρα, of course, does not mean that the episcopus must be, or have been, married. What is here forbidden is digamy under any circumstances. This view is supported (a) by the general drift of the qualities required here in a bishop; self-control or temperance, in his use of food and drink, pos-



k Tit. i. 8, <sup>ii. 2, 5.</sup> **λιον**, <sup>1</sup> **κόσμιον**, <sup>m</sup> **φιλόξενον**, <sup>n</sup> **διδασκτικόν**, 3. **μὴ** <sup>o</sup> **πάροινον**,  
 1 See i Tim. **μὴ** <sup>1</sup> **πλήκτην**, <sup>2</sup> **ἀλλά** <sup>3</sup> **ἐπεικῆ**, <sup>4</sup> **ἄμαχον**, <sup>5</sup> **ἀφιλάργυρον**, 4. τοῦ ἰδίου  
 m Tit. i. 8, <sup>i</sup> **οἴκου** <sup>2</sup> **καλῶς** <sup>3</sup> **προϊστάμενον**, **τέκνα** **ἔχοντα** **ἐν** <sup>4</sup> **ὑποταγῇ** **μετὰ** **πάσης**  
 Pet. iv. 9,  
 not LXX,  
 cf. Rom. xii. 13, Heb. xiii. 2, n 2 Tim. ii. 24, not LXX. o Tit. i. 7, not LXX. p Phil  
 iv. 5, Tit. iii. 2, Jas. iii. 17, i Pet. ii. 18. q Tit. iii. 2, not LXX. r Heb. xiii. 5, not  
 LXX. s Ver. 12, i Tim. v. 17. t Rom. xii. 8, i Thess. v. 12, i Tim. iii. 12, v. 17, cf. Tit  
 iii. 8, 14. u See i Tim. ii. 11.

<sup>1</sup> Ins. **μὴ αἰσχροκερδῇ** 37, very many others.

sessions, gifts, temper; (b) by the corresponding requirement in a church widow, v. 9, **ἐνὸς ἀνδρὸς γυνή**, and (c) by the practice of the early church (Apostolic Constitutions, vi. 17; Apostolic Canons, 16 (17); Tertullian, *ad Uxorem*, i. 7: *de Monogam.* 12; *de Exhort. Castitatis*, cc. 7, 13; Athenagoras, *Legat.* 33; Origen, in *Lucam*, xvii. p. 953, and the Canons of the councils, e.g., Neocaesarea (A.D. 314) can. 7. Quinisext. can. 3).

On the other hand, it must be conceded that the patristic commentators on the passage (with the partial exception of Chrysostom)—Theodore Mops. Theodoret, Theophylact, Oecumenius, Jerome—suppose that it is bigamy or polygamy that is here forbidden. But commentators are prone to go too far in the emancipation of their judgments from the prejudices or convictions of their contemporaries. In some matters "the common sense of most" is a safer guide than the irresponsible conjectures of a conscientious student.

**νηφάλιον**: *temperate* (R.V.). A.V. has *vigilant* here, following Chrys.; *sober* in ver. 11, and Tit. ii. 2, with *vigilant* in margin. As this quality is required also in women officials, ver. 11, and in aged men, Tit. ii. 2, it has in all probability a reference to moderate use of wine, etc., and so would be equivalent to the **μὴ οἶνω πολλῷ προσέχοντας** of the diaconal qualifications, ver. 8. **ἐγκρατῇ** is the corresponding term in Tit. i. 8. The adj. only occurs in these three places; but the verb **νήφειν** six times; in i Thess. v. 6, 8, and in i Peter iv. 7, it is used of the moderate use of strong drink.

**σώφρονα**: *soberminded* (R.V.), *serious, earnest*. See note on ii. 9. *Vulg.*, *prudentem* here and in Tit. ii. 2, 5; but *sobrium* in Tit. i. 8. Perhaps **σεμνός** (ver. 8) is the quality in deacons that corresponds to **σώφρων** and **κόσμιος** in the episcopos.

**κόσμιον**: *orderly* (R.V.), perhaps *dignified* in the best sense of the term. *ordinatum* (m<sup>47</sup>). "Quod **σώφρων** est intus, id **κόσμιος** est extra" (Bengel). The word is not found in *Titus*.

**φιλόξενον**: This virtue is required in the episcopos also in Tit. i. 8, but not of the deacons, below; of Christians generally, i Peter iv. 9, i Tim. v. 10 (*q.v.*), Rom. xii. 13, Heb. vi. 10, xiii. 2, 3 John 5. See *Hermas*, *Sim.* ix. 27 ("Bishops, hospitable persons (**φιλόξενοι**), who gladly received into their houses at all times the servants of God without hypocrisy"). This duty, in episcopi, "was closely connected with the maintenance of external relations," which was their special function. See Ramsay, *Church in the Roman Empire*, p. 368.

**διδασκτικόν**, as a moral quality would involve not merely the ability, but also the willingness, to teach, such as ought to characterise a servant of the Lord, 2 Tim. ii. 24. The notion is expanded in Tit. i. 9. The deacon's relation to theology is passive, ver. 9.

Ver. 3. **μὴ πάροινον** (*no brawler*, R.V., *quarrelsome over wine*, R.V.m.), and **μὴ πλήκτην** are similarly coupled together in Tit. i. 7. **παροινία** means *violent temper*, not specially excited by over-indulgence in strong drink. In the time of Chrysostom and Theodoret manners had so far softened that it was felt necessary to explain the term **πλήκτης** figuratively, of "some who unseasonably smite the consciences of their brethren". But see 2 Cor. xi. 20.

**ἀλλ' ἐπεικῆ, ἄμαχον**: *gentle, not contentious*. This pair, again, of cognate adjectives is repeated in the general directions as to Christian conduct, Tit. iii. 2. Compare 2 Tim. ii. 24 (of the servant of the Lord). The corresponding episcopal virtues in *Titus* (i. 7) are **μὴ αὐθάδῃ, μὴ ὀργίλον**.

**ἀφιλάργυρον**: In *Titus* the corresponding episcopal virtue is **μὴ αἰσχροκερδῇ**. See note on ver. 8 and Tit. i. 7.

Ver. 4. **τοῦ ἰδίου οἴκου**: Although **ἴδιος** commonly retains in the N.T. the emphatic sense *own*, yet there can be no doubt that examples occur of the later weakened sense in which it means simply *αὐτοῦ*, e.g., i Cor. vii. 2. We are not therefore justified in insisting on the emphatic sense, *own*, here or in ver. 12,

† σεμνότητος.—5. εἰ δέ τις τοῦ ἰδίου οἴκου † προστῆναι οὐκ οἶδεν, πῶς † See 1  
 † ἐκκλησίας † Θεοῦ † ἐπιμελήσεται;—6. μὴ † νεόφυτον, ἵνα μὴ † τυφω- w Tim. ii. 2  
 Ver. 15,  
 see note  
 here.

x Luke x. 34, 35.

y Here only, N.T.

z 1 Tim. vi. 4, 2 Tim. iii. 4, not LXX.

vi. 1, Tit. ii. 5, 9. See J. H. Moulton *Grammar*, vol. i. p. 87 sqq., and *Expositor*, vi., iii. 277, and Deissmann, *Bible Studies*, trans. p. 123 sq. οἶκος also means *household*, 1 Cor. i. 16 and in the Pastorals.

προϊστάμενον: προϊστασθαι is perhaps used, here and in ver. 12, because it would naturally suggest church government. See reff., and Hermas, *Vis.* ii. 4; Justin Martyr, *Apol.* i. 65. A different use is found in Tit. iii. 8, 14, καλῶν ἔργων προϊστασθαι, where see note. The domestic qualification, as we may call it, of the episcopus, also applies to deacons (ver. 12) and to the Cretan episcopus (Tit. i. 6).

τέκνα ἔχοντα: Alford cannot be right in supposing that τέκνα is emphatic. It would be absurd to suppose that a man otherwise suited to the office of an episcopus would be disqualified because of childlessness. The clause is parallel to μιᾶς γυναικὸς ἄνδρα: if the episcopus be a married man, he must not be a digamist; if he have children, they must be ἐν ὑποταγῇ.

ἐν ὑποταγῇ—σεμνότητος: with the strictest regard to propriety, see note on chap. ii. 2. Most commentators join these words closely together. The σεμνότης of the children in their extra-family relations being the outward and visible expression of the ὑποταγή to which they are subject in domestic life. This is a more natural reference of σεμνότης than to the general household arrangements, "*ut absit luxuria*" (Bengel). On the other hand, there is much force in Dean Bernard's remark that "σεμνότης is hardly a grace of childhood." He connects ἔχοντα μετὰ πατρ. σεμν. This seems to be supported by ver. 8, διακόνους ὡσαύτως σεμνοῦς and ver. 11. Von Soden takes a similar view.

Ver. 5. The argument is akin to that stated by our Lord, Luke xvi. 10. "He that is faithful in a very little is faithful also in much, etc." It is all the more cogent inasmuch as the Church is the house of God. The point is resumed in ver. 15. Alf. quotes a sentence from Plato in which both προστῆναι and ἐπιμελεῖσθαι are used of the government of a family; nevertheless it is not fanciful to suppose that we have here a deliberate interchange of terms,

προστῆναι being, as we have seen above, almost a technical term to express Church government; while ἐπιμελ. expresses the personal care and attention of a father for his family. See the use of the verb in Luke x. 34, 35, and of ἐπιμέλεια in Acts xxvii. 3.

ἐκκλησία Θεοῦ is also found in ver. 15. ἐκκλησία τοῦ Θεοῦ occurs nine times in Paul (1 Thess.; 2 Thess.; 1 Cor.; 2 Cor.; Gal.). The omission of the article before Θεοῦ is characteristic of the Pastorals. The phrase is found also in St. Paul's apostolic charge to the episcopi of Ephesus in Acts xx. 28.

Ver. 6. Verses 6 and 7 have nothing corresponding to them in *Titus*, or in the qualifications for the diaconate in this chapter.

μὴ νεόφυτον κ.τ.λ.: not a recent convert. νεόφυτος in O.T. is used literally of a young plant (Job xiv. 9; Ps. cxxvii. (cxxviii.) 3; cxliii. (cxliv.) 12; Isa. v. 7). For its use in secular literature, see Deissmann, *Bible Studies*, trans. p. 220.

The significance of this qualification is apparent from its absence in the parallel passage in *Titus*. It is evident that Church organisation in Crete was in a very much less advanced state than in Ephesus. On the first introduction of the Gospel into a country, the apostles naturally "appointed their first fruits to be bishops and deacons" (Clem. Rom. i. § 42; Acts xiv. 23), because no others were available; and men appointed in such circumstances would have no temptation to be puffed up any more than would the leaders of a forlorn hope. But as soon as there came to be a Christian community of such a size as to supply a considerable number of men from whom leaders could be selected, and in which office might be a natural object of ambition, the moral risk to νεόφυτοι of early advancement would be a real danger. It is difficult to avoid at least a passing attack of τύφωσις, if you are promoted when young.

τυφωθείς: τυφώω comes from τύφος, the primary meaning of which is *smoke* or *vapour*, then *conceit* or *vanity* which befores a man's judgment in matters in which he himself is concerned. The R.V. always renders it *puffed up*. Vulg. here, in *superbiam elatus*.

- a 1 Tim. vi. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

<sup>1</sup> Ins. αὐτὸν DKLP, d, f, m47, vg.

<sup>2</sup> Om. σεμνοῦς Ἡ\*, three cursives.

κρίμα ἐμπέση τοῦ διαβόλου: κρίμα is best taken in the sig. *condemnation*, as in Rom. iii. 8, Rev. xvii. 1, and τοῦ διαβόλου as objective genitive: "*Lest he be involved in the condemnation which the devil incurred*," or, *the judgment pronounced on the devil*, whose sin was, and is, pride. See Ecclus. x. 13, 2 Pet. ii. 4. So most commentators, especially the ancients. On the other hand, τοῦ διαβόλου in ver. 7 is the subjective genitive, *a snare laid by the devil*; and it is possible to render κρίμα τ. διαβ. *the accusation brought by the devil*, or *a judgment effected by the devil*, who may succeed in this case, though he failed in that of Job. This is however not a natural translation; and it is to be observed that ἐμπίπτειν in reff. expresses a final doom, not a trial, such as that of temptation or probation. Dean Bernard takes τοῦ διαβόλου as subjective genitive in both verses; and in the sense of *slanderer*: *the judgment passed by the slanderer*; *the snare prepared by the slanderer*.

τοῦ διαβόλου: St. Paul uses this name for the Evil Spirit three times in the Pastorals and twice in Eph. (see reff.); ὁ πονηρὸς in Eph. vi. 16; ὁ Σατανᾶς elsewhere eight times. διάβολος, without the article, means *slanderer* in ver. 11 and reff. there.

Ver. 7. τῶν ἔξωθεν: οἱ ἔξω in Mark iv. 11 (ἔξωθεν, W.H. m.) means those who came into contact—more or less close—with Jesus, but who were not His disciples. In the Pauline use (see reff.) it means the non-Christian Society in which the Church lives. St. Paul's attitude towards *them that are without* is one of the many proofs of his sanity of judgment. On the one hand, they are emphatically outside the Church; they have no *locus standi* in it, no right to interfere. On the other hand, they have the law of God written in their hearts; and, up to a certain point, their moral instincts are sound and their moral judgments worthy of respect. In the passage before us, indeed, St. Paul may

be understood to imply that the opinion of "those without" might usefully balance or correct that of the Church. There is something blameworthy in a man's character if the consensus of outside opinion be unfavourable to him; no matter how much he may be admired and respected by his own party. The *vox populi*, then, is in some sort a *vox Dei*; and one cannot safely assume, when we are in antagonism to it, that, because we are Christians, we are absolutely in the right and the world wholly in the wrong. Thus to defy public opinion in a superior spirit may not only bring *discredit*, *δνειδισμός*, on oneself and on the Church, but also catch us in the devil's snare, *viz.*, a supposition that because the world condemns a certain course of action, the action is therefore right and the world's verdict may be safely set aside.

We cannot infer with Alford and von Soden, from the absence of another preposition before παγίδα, that *δνειδισμός* also depends on τοῦ διαβόλου. It would not be easy to explain satisfactorily *δνειδ. τ. διαβόλου*.

Ver. 8. διακόνους ὡσαύτως: s.c. δεῖ εἶναι.

For ὡσαύτως, see on ii. 9. σεμνοῦς: *grave*. "The word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined" (Trench). See note on ver. 2. The term is used in reference to women workers and old men.

μὴ διλόγους: Persons who are in an intermediate position, having in the same department chiefs and subordinates, are exposed to a temptation to speak of the same matter in different tones and manner, according as their interlocutor is above or below them. So Theodoret, ἕτερα μὲν τοῦτ' ἕτερα δὲ ἐκείνῳ λέγοντες. Polycarp (§ 5) has the same phrase of deacons. Lightfoot there suggests the rendering *tale-bearers*. Perhaps *insincere*. Cf. δῖγλωσσος, Prov. xi. 13, etc.



μη <sup>k</sup> διλόγους, μη <sup>l</sup> οἶνω <sup>1</sup> πολλῶ <sup>m</sup> προσέχοντας, μη <sup>n</sup> αἰσχροκερδεῖς, <sup>k</sup> Here only, not LXX  
 9. ἔχοντας τὸ <sup>o</sup> μυστήριον τῆς πίστεως ἐν <sup>p</sup> καθαρᾷ <sup>q</sup> συνειδήσει. <sup>IO.</sup> <sup>l</sup> Tit. ii. 3.  
 καὶ οὗτοι δὲ <sup>a</sup> δοκιμαζέσθωσαν πρῶτον, εἴτα <sup>r</sup> διακονείτωσαν, <sup>áneg-</sup> <sup>v. 23.</sup> <sup>cf. 1 Tim.</sup>  
 κλητοὶ ὄντες. <sup>II.</sup> γυναῖκας <sup>b</sup> ὑσαύτως <sup>1</sup> σεμνάς, μη <sup>t</sup> διαβόλους, <sup>m</sup> See 1  
<sup>cf. Tit. i. 11, 1 Pet. v. 2.</sup> <sup>o</sup> Ver. 16, 1 Cor. ii. 17, iv. 1, Eph. vi. 19, Col. i. 26, 27, ii. 2, iv. 3.  
<sup>p</sup> 2 Tim. i. 3. <sup>q</sup> 1 Cor. xi. 28, xvi. 3, 2 Cor. viii. 22, xiii. 5, 1 Thess. ii. 4. <sup>r</sup> Acts xix. 22, ver.  
<sup>13, 1 Pet. iv. 11, not LXX.</sup> <sup>s</sup> 3 Macc. v. 31, 1 Cor. i. 8, Col. i. 22, Tit. i. 6, 7. <sup>t</sup> 2 Tim. iii.  
<sup>3, Tit. ii. 3.</sup>

μη οἶνω πολλῶ προσέχοντας: Less ambiguously expressed than νηφάλιος in the case of the episcopus. A similar direction is given about women, Tit. ii. 3, μη οἶν. πολ. δεδουλωμένας.

μη αἰσχροκερδεῖς: This negative qualification is demanded of the episcopus in Tit. i. 7. See reff. The rendering *not greedy of filthy lucre* is unnecessarily strong; the αἰσχροτής consists, not in the source whence the gain comes, but in the setting of gain before one as an object in entering the ministry. *Not greedy of gain* expresses the writer's meaning. The κέρδος becomes αἰσχροόν when a man makes the acquisition of it, rather than the glory of God, his prime object. On the other hand, the special work of deacons was Church finance; and no doubt they had to support themselves by engaging in some secular occupation. They would thus be exposed to temptations to misappropriate Church funds, or to adopt questionable means of livelihood. If such circumstances were contemplated, *not greedy of filthy lucre* might be an allowable rendering. In Crete, the episcopus would seem to have also performed the duties of the deacon; consequently he is required to be μη αἰσχροκερδής.

ἔχοντας: See note on chap. i. 19.

Ver. 9. τὸ μυστήριον τῆς πίστεως: *the faith as revealed*, is the same as τὸ τῆς εὐσεβείας μυστήριον, ver. 16. In the earlier epistles of St. Paul τὸ μυστήριον is a *revealed secret*, in particular, the purpose of God that Jew and Gentile should unite in one Church. The notion of a *secret* is still prominent, because the revelation of it was recent; but just as *revelation* passes from a phase of usage in which the wonderful fact and manner of the disclosure is prominent to a stage in which the content or substance of what has been revealed is alone thought of, so it was with μυστήριον; in the Pastorals it means *the revelation given in Christ, the Christian creed* in fact. See Dean Armitage Robinson, *Ephesians*, p. 234 sqq., and Lightfoot on Col. i. 26.

It was not the function of a deacon to teach or preach; it was sufficient if he were a firm believer. ἐν καθ. συνειδ. is connected with ἔχοντας. Hort (*Christian Ecclesia*, p. 201) approves of the expl. given by Weiss of τὸ μυστ. τ. πίστ., "the secret constituted by their own inner faith". This seems unnatural.

Ver. 10. δοκιμαζέσθωσαν: Chrys. notes that this corresponds to the provision μη νεόφυτον in the case of the episcopus. This testing of fitness for the office of deacon may have been effected either by (a) a period of probationary training,—if the injunction in v. 22, "Lay hands hastily on no man," has reference to ordination, it is another way of saying δοκιμαζέσθωσαν πρῶτον,—or by (b) the candidates producing what we should call testimonials of character. Such testimonials would attest that a man was ἀνέγκλητος, i.e., that no specific charge of wrong-doing had been laid against him (*unblamed* is Hort's rendering). Until a man has proved his suitability for a post by administering it, this is the most that can be demanded. Each step subjects a man's character to a fresh strain. If he comes out of the trial unscathed, he is entitled to be called ἀνεπίλημπτος. It is significant that in Tit. i. 6, 7, where the ordination of presbyters, or episcopi, with no antecedent diaconate is contemplated, this elementary and superficial test, that they should be ἀνέγκλητοι, is mentioned. See note on ver. 2. In a normal condition of the Church, episcopi are chosen from those whose fitness is matter of common knowledge.

διακονείτωσαν: For instances of this absolute technical sense of the word see reff.

Ver. 11. γυναῖκας: Sc. δεῖ εἶναι, not governed by ἔχοντας (ver. 9). These are *the deaconesses, ministræ* (Pliny, *Ep.* x. 97) of whom Phoebe (Rom. xvi. 1) is an undoubted example. They performed for the women of the early Church the same sort of ministrations that the deacons did for the men. In confirmation of this

u See ver. 2. <sup>v</sup> ἡγεφαλίου, πιστὰς ἐν πᾶσιν. 12. διάκονοι ἔστωσαν <sup>w</sup> μιᾷς <sup>x</sup> γυναικὸς  
 Tit. i. 6. <sup>y</sup> ἄνδρες, τέκνων <sup>z</sup> καλῶς <sup>10.</sup> <sup>11.</sup> προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν. 13. οἱ  
 w See ver. 4. γὰρ καλῶς <sup>12.</sup> διακονήσαντες <sup>13.</sup> βαθμὸν ἑαυτοῖς καλὸν <sup>14.</sup> περιποιῶνται  
 x See ver. 10.  
 y Here only,  
 N.T. z Luke xvii. 33, Acts xx. 28, 1 Macc. vi. 44, etc.

view it should be noted that *ὡσαύτως* is used in introducing a second or third member of a series. See on ii. 9. The series here is of Church officials. Again, the four qualifications which follow correspond, with appropriate variations, to the first four required in deacons, as regards demeanour, government of the tongue, use of wine, and trustworthiness. And further, this is a section dealing wholly with Church officials. These considerations exclude the view that *women in general*, as R.V. apparently, are spoken of. If *the wives of the deacons* or of the clergy were meant, as A.V., it would be natural to have it unambiguously expressed, *e.g.*, by the addition of *αὐτῶν*.

**διαβόλους:** *slanderers*. While men are more prone than women to be *διλόγοι*, double-tongued, women are more prone than men to be *slanderers*. See Tit. ii. 3. The term is predicated in 2 Tim. iii. 3, not of *men*, but as characterising the human race, *ἄνθρωποι*, in the last days.

**ἡγεφαλίου:** see note on ver. 2.

**πιστὰς ἐν πᾶσιν:** It may be that, as Ell. suggests, this has a reference to the function of deaconesses as almoners, a possible inference from *Constt. Apost.* iii. 16. But more probably it is a comprehensive summary with a general reference, like *πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν*, Tit. ii. 10.

Ver. 12. As the *episcopi* were naturally drawn from the ranks of the deacons, the diaconate was a probation time, in the course of which the personal moral qualifications for the *ἐπισκοπή* might be acquired. See notes on vv. 2 and 4.

Ver. 13. From what has been noted above on St. Paul's teaching in relation to men's lawful aspirations, it will appear that it is not necessary to explain away the obvious meaning of this clause in accordance with a false spirituality which affects to depreciate the inducements of earthly rewards. The parable of the talents (Matt. xxv. 21), implies Christ's approval of reasonable ambition. Nor is this to be answered by a statement that "the recompense of reward" to which we are permitted to look is heavenly and spiritual. For the Christian, there can

be no gulf fixed between the earthly and the heavenly; at least in the category of things which are open to him, as a Christian, to desire. The drawing of such distinctions is akin to the Manichean disparagement of matter.

The *βαθμὸν καλόν* which the man may acquire who has served well as a deacon is *advancement* to the presbyterate or episcopate. So Chrys. The R.V., *gain to themselves a good standing*, does not necessarily imply an advance in rank, but an assured position in the esteem of their fellow-Christians. We know that among the many who possess the same rank, whether in church or state, some from their character and abilities gain a standing that others do not.

Some modern commentators follow Theodoret in giving a purely spiritual force to *βαθμὸν*, *i.e.*, *ἐν τῷ μέλλοντι βίῳ*, "a good standing place, *viz.*, at the Great Day" (Alf.); "the step or degree which a faithful discharge of the *διακονία* would gain in the eyes of God" (Ell.). Alf. lays emphasis on the aor. part, as viewing the *διακονία* from the standpoint of the Day of Judgment; but it is equally suitable if the standpoint be that of the day on which they receive their advancement. There is more force in his emphasis on the present, *περιποιῶνται*, *they are acquiring*. This interpretation does not seem to be in harmony with the context. The qualifications that are noted in ver. 12 have relation to the effectual administration of the Church on earth. It would be harsh to affirm that one who was a digamist and who could not keep his household in order would suffer for it in the Day of Judgment, however unsuitable he might be for office in the church.

**πολλὴν παρησίαν:** a Pauline phrase. See *reff.* In these passages *παρρ.* means *confidence*, without reference to *speech*.

Although Ell. renders the clause "great boldness in the faith that is in Christ Jesus," he explains the boldness as resting on faith in Christ Jesus, and as descriptive of the believer's attitude in regard to, and at, the Day of Judgment. See 1 John iv. 17. If we reject his explanation of *βαθμὸν*, it would be natural to interpret *παρρ.*, *κ.τ.λ.*, of a

καὶ ἁ πολλὴν ἁ παρρησίαν ἐν ὁ πίστει ὁ τῇ ὁ ἐν ὁ Χριστῷ ὁ Ἰησοῦ. 14. ἁ 1 Cor. iii. 12, vii. 4.  
 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σέ<sup>1</sup> ὁ ἐν ὁ τάχει,<sup>2</sup> 15. ἐὰν δέ  
 ἁ βραδύνω, ἵνα εἰδῇς πῶς δεῖ<sup>3</sup> ἐν οἴκῳ Θεοῦ ἁ ἀναστρέφεσθαι, ἥτις  
 ἐστὶν ἁ ἐκκλησία ἁ Θεοῦ ζώντος, στύλος καὶ ἁ ἑδραῖωμα τῆς ἀληθείας. c

Acts xii. 7, xxii. 18, xxv. 4, Rev. i. 1, xxii. 6. d 2 Pet. iii. 9 only, N.T. e 2 Cor. i. 12  
 Eph. ii. 3, Heb. x. 33, xiii. 18, 1 Pet. i. 17, 2 Pet. ii. 18. f See ver. 5. g Here only, not LXX  
 cf. 1 Cor. vii. 37, xv. 58, Col. i. 23.

<sup>1</sup> Om. πρὸς σέ Fg<sup>2</sup>Gg<sup>2</sup>, 67\*\*, two others, arm; f, g ins. after *cito*.

<sup>2</sup> ἐν τάχει ACD\*P, 17, two others; τάχιον ΞDcFGKL.

<sup>3</sup> Ins. σε D\*, d, f, vg., arm.

confident public expression of the faith, such as would belong to an experienced Christian who had gained a good standing, and had, in consequence, no temptation to be δῖλος. Von Soden connects ἐν πίστει with περιποιούνται, cf. 2 Tim. i. 13.

Vv. 14-16. These general directions will serve you as a guide in the administration of the Church until you see me. Your charge is one of transcendent importance. The Church is no human institution: it is the household of God, and also the means whereby the power of the Incarnation is available for man's use.

Ver. 14. This verse makes it clear that Timothy's position was a temporary one; he was acting as St. Paul's representative at Ephesus to "put them in remembrance of his ways which be in Christ" (1 Cor. iv. 17).

ταῦτα has a primary reference to the preceding directions regarding public prayers and Church officers; but it naturally includes the following supplementary remarks. For this use of γράφω, in place of the epistolary αἰστέ, see especially 2 Cor. xiii. 10, also 1 Cor. xiv. 37, 2 Cor. i. 13, Gal. i. 20.

ἐλπίζων . . . βραδύνω is parenthetical; and expresses at once an excuse for the brevity and incompleteness, from one point of view, of the directions, and also an expectation that they are sufficient to serve their temporary purpose.

ἐν τάχει: τάχιον, which is read by Tisch., is, according to Blass (*Grammar*, pp. 33, 141, 142), an instance of the intensive or relative use of the comparative: cf. βέλτιον 2 Tim. i. 18. This view is rejected by Winer-Moulton (*Grammar*, p. 304) and Ellicott; but their explanations are far-fetched: "More quickly, sooner, than thou wilt need these instructions," "sooner than I anticipate". See also J. H. Moulton, *Grammar*, vol. i. pp. 78, 79, 236.

Ver. 15. ἵνα εἰδῇς . . . ἀναστρέφεσθαι: It is a matter of indifference whether we render *how men ought to behave themselves* (R.V.), or *how thou oughtest to behave thyself* (A.V.; R.V. m.). It was Timothy's duty to carry out the apostle's directions, directions relating to the life, ἀναστροφή, of the Church. His ἀναστροφή would necessarily react on that of the Church. See the Western interpolation in *apparatus crit.*

οἶκῳ Θεοῦ: the household, perhaps, rather than the house, of God. In view of the prevailing paucity of articles in these Epistles, one cannot lay stress on the absence of τῷ before οἴκῳ, so as to render, a house of God such as is the Church, etc. οἶκος τοῦ Θεοῦ is always found elsewhere. The Church is God's οἶκος, Heb. iii. 6; God's κατοικητήριον, Eph. ii. 22; a ναὸς ἅγιος, Eph. ii. 21; ναὸς Θεοῦ, 1 Cor. iii. 16, 2 Cor. vi. 16; a μεγάλη οἰκία, of which God is the δεσπότης, 2 Tim. ii. 20; an οἶκος πνευματικός, 1 Pet. ii. 5.

The body of the Church, τὸ σῶμα ὑμῶν, is a ναὸς ἁγίου πνεύματος (1 Cor. vi. 19); and the human body of Jesus was a ναὸς (John ii. 21); but it is not in accordance with Scriptural language so to describe the body of any individual Christian.

οἶκῳ . . . ἥτις: "The noun which forms the predicate in a relative sentence, annexed for the purpose of explanation (ὅς . . . ἐστίν), sometimes gives its own gender and number to the relative, by a kind of attraction" (Winer-Moulton, *Grammar*, p. 206).

Θεοῦ ζώντος: A constant phrase, occurring again iv. 10.

στύλος καὶ ἑδραῖωμα κ.τ.λ.: The view of Gregory Nyssen and Greg. Naz. that στύλος here refers to Timothy does not need refutation, although an early reference to this passage in the Letter of the Churches of Lyons and Vienne (Eus.



<sup>b</sup> Here only, 16. καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς <sup>1</sup> εὐσεβείας <sup>k</sup> μυστήριον.  
<sup>N.T., 4</sup>  
<sup>Macc. (3).</sup> <sup>δς</sup> <sup>1</sup> ἔφανερώθη ἐν σαρκί, <sup>m</sup> ἐδικαιώθη ἐν πνεύματι, <sup>n</sup> ὥφθη ἀγγέλοις,  
<sup>i</sup> See 1  
<sup>Tim. ii. 2.</sup>  
<sup>k</sup> See note. 1 John i. 31. Heb. ix. 26, 1 Pet. i. 20, 1 John i. 2, iii. 5, 8. m Ps. i. (li.) 6, Matt.  
 xi. 19 = Luke vii. 35, Luke vii. 29. n Luke xxiv. 34, Acts ix. 17, xiii. 31, xxvi. 16, 1 Cor. xv. 5,  
 6, 7, 8, Heb. ix. 28.

<sup>1</sup> So <sup>N</sup>\*cA\*C\*FgrGgr, 17, 73, 181, sah., boh., syrhc-mg, go., Or.int, Epiph., Theod. Mops., Cyr. Al. Liberatus Diaconus (circ. 560 A.D.), *Breviarium causae Nest. et Eutych.*, 19, says, "Hoc tempore Macedonius Constantinopolitanus episcopus, ab imperatore Anastasio dicitur expulsus, tanquam evangelia falsasset, & maxime illud apostoli dictum: *qui apparuit in carne, justificatus est in spiritu*. Hunc enim immutasse, ubi habet <sup>δς</sup>, id est, *qui*, monosyllabum graecum, littera mutata O in Θ vertisse, & fecisse, ΘC, id est *deus*, ut esset *Deus apparuit per carnem*"; a relative is found in syrsh, syrhc-txt, arm., all Latin Fathers; δ D\*, *quod*, d, f, g, vg.; <sup>θεός</sup> <sup>N</sup>e(xii)CcDcKLP, Chrys., Thdr., Euthalius, Damasc., Thphl., Oec., Didymus, Greg. Nyss.

H. E. v. 1) applies **στύλος καὶ ἐδραίωμα** to the martyr Attalus. **στύλος** has of course a personal reference in Gal. ii. 9; cf. also Rev. iii. 12; but it is childish to suppose that metaphors have a constant value in the Bible. Holtzmann's suggestion that **στύλος** is in apposition to **θεοῦ** is rightly rejected by von Soden.

The clause is, of course, in apposition to **ἐκκλησία** which is by a kindred metaphor called in 2 Tim. ii. 19 ὁ στερεὸς θεμέλιος τοῦ θεοῦ. This latter passage suggests that we should here render **ἐδραίωμα** *ground* or *basis* rather than *stay* (R.V. m.). **ἐδραίος** is rendered *steadfast* elsewhere. See reff. and especially Col. i. 23 (τεθεμελιωμένοι καὶ ἐδραῖοι), *ctr.* Hort, *Christian Ecclesia*, p. 174.

*The truth*, ἡ ἀλήθεια, has, as has been already stated, a technical Christian connotation in the Pastorals, and has not a wider reference than the Christian revelation, which is *the truth* in so far as it has been revealed. The Church, of the old covenant or of the new, is the divinely constituted human Society by which the support and maintenance in the world of revealed truth is conditioned. Truth if revealed to isolated individuals, no matter how numerous, would be dissipated in the world. But the Divine Society, in which it is given an objective existence, at once compels the world to take knowledge of it, and assures those who receive the revelation that it is independent of, and external to, themselves, and not a mere fancy of their own.

Bengel puts a full stop at **ζώντος** and removes it after **ἀληθείας**, making τὸ . . . **μυστήριον** the subject of the sentence, and **στύλος** . . . **μέγα** the predicate,

The mystery, etc., is the pillar, etc., and confessedly great," **μέγα** being used

as in 1 Cor. ix. 11, 2 Cor. xi. 15, the whole expression being equivalent to **πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος**. He quotes from Rabbi Levi Barcelonita and Maimonides parallel expressions concerning precepts of the Law, "*fundamentum magnum et columna valida legis*," and a striking phrase from Irenæus, *Haer.* iii. 11, 8, *Columna autem et firmamentum ecclesiae est evangelium*, **στύλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον**.

Ver. 16. The connexion of thought lies in a feeling that the lofty terms in which the Church has been just spoken of may demand a justification. *The truth* of which the Church is **στύλος καὶ ἐδραίωμα** is not a light thing nor an insubstantial fabric; *the truth* is, more expressly, **τὸ τῆς εὐσεβείας μυστήριον**, *the revelation to man of practical religion*; and, beyond yea or nay, this truth, this revelation, is great. Whether you believe it or not, you cannot deny that the claims of Christianity are tremendous.

**μέγας** is rare in Paul: (Rom. ix. 2; 1 Cor. ix. 11, xvi. 9; 2 Cor. xi. 15; Eph. v. 32; 1 Tim. vi. 6; 2 Tim. ii. 20; Tit. ii. 13). The nearest parallel to the present passage is Eph. v. 32, **τὸ μυστήριον τοῦτο μέγα ἐστίν**. See note on ver. 9. On **εὐσέβεια**, see chap. ii. 2.

If we assume that **δς** is the right reading, it is difficult to avoid the conclusion that what follows is a quotation by St. Paul from a primitive creed or summary of the chief facts to be believed about Jesus Christ. And one is tempted to conjecture that another fragment of the same summary is quoted in 1 Pet. iii. 18, **θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι**. **δς**, then, does not form part of the quotation at all; it is simply intro-

° ἐκηρύχθη ° ἐν ° ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ° ἀνελήμφθη ° ἐν ο Gal. ii. 2, cf. 2 Cor. i. 19, Col. i. 23. p Mark xvi. 19, Acts i. 2, 11, 22. q Luke ix. 31, 1 Cor. xv. 43, Phil. iv. 19, Col. iii. 4.

ductory, and relative to the subject, Jesus Christ, whose personality was, in some terms, expressed in an antecedent sentence which St. Paul has not quoted.

As the passage stands, there are three pairs of antithetic thoughts: (1) (a) the flesh and (b) the spirit of Christ, (2) (a) angels and (b) Gentiles—the two extremes of the rational creation, (3) (a) the world and (b) glory. In another point of view, there is a connexion between 2 a and 3 b, and between 2 b and 3 a. Again, we may say that we have here set forth (1) the Incarnation in itself, (2) its manifestation, (3) its consequence or result, as affecting man and God.

The antithesis between the σὰρξ and πνεῦμα of Christ is drawn, in addition to 1 Pet. iii. 18, also in Rom. i. 3, 4. τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης. We cannot leave out of account in discussing these passages the parallel in 1 Pet. iv. 6, εἰς τοῦτο γὰρ καὶ νεκροῖς εὐγγελλίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί ζῶσι δὲ κατὰ θεὸν πνεύματι. The πνεῦμα of Christ, as man, in these passages means His human spirit, the naturally permanent spiritual part of a human personality. See also 1 Cor. v. 5.

ἐφανερώθη ἐν σαρκί: He who had been from all eternity "in the form of God" became cognisable by the limited senses of human beings, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας (Rom. viii. 3), became manifest in the flesh, σὰρξ ἐγένετο (John i. 14). φανεροῦν is used in connexion with Christ in four associations in the N.T.:—

(1) as here, of the objective fact of the Incarnation: John i. 31 (?), Heb. ix. 26, 1 Pet. i. 20, 1 John i. 2 (bis), iii. 5, 8.

(2) of the revelation involved in the Incarnation: Rom. xvi. 26, Col. i. 26, iv. 4, 2 Tim. i. 10, Tit. i. 3. N.B. in Rom. and Col. the verb is used of a μυστήριον.

(3) of the post-resurrection appearances of Christ, which were, in a sense, repetitions of the marvel of the Incarnation, as being manifestations of the unseen: Mark xvi. 12, 14, John xxi. 1 (bis), 14.

(4) of the Second Coming, which will be, as far as man can tell, His final manifestation: Col. iii. 4, 1 Pet. v. 4, 1 John ii. 28, iii. 2.

ἐδικαιώθη ἐν πνεύματι: proved or pronounced to be righteous in His higher nature. The best parallel to this use of δικαιοῦν is Ps. 1. (li.) 6, ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, also Matt. xi. 19 = Luke vii. 35. We are not entitled to assume that the ἐν has the same force before πνεύματι that it has before σαρκί; the repetition of the preposition is due to a felt need of rhythmic effect. If we are asked, When did this δικαίωσις take place? we reply that it was on a review of the whole of the Incarnate Life. The heavenly voice, ἐν σοὶ εὐδόκησα, heard by human ears at the Baptism and at the Transfiguration, might have been heard at any moment during the course of those "sinless years". He was emphatically ὁ δίκαιος (Acts iii. 14, xxii. 14; 1 John ii. 1. See also Matt. iii. 15; John xvi. 10.) It is enough to mention without discussion the opinions that πνεύματι refers (a) to the Holy Spirit, or (b) to the Divine Personality of Christ.

ᾤφθη ἀγγέλοις: Ellicott points out that in these three pairs of clauses, the first member of each group points to earthly relations, the second to heavenly. So that these words ᾤφθη ἀγγέλοις refer to the fact that the Incarnation was "a spectacle to angels" as well as "to men"; or rather, as Dean Bernard notes (*Comm. in loc.*), ᾤφθη and ἐκηρύχθη mark the difference in the communication of the Christian Revelation to angels—the rational creatures nearest to God—and to the Gentiles—farthest from God. "The revelation to Gentiles is *mediate*, by preaching . . . ; the revelation to the higher orders of created intelligences is *immediate*, by vision." It was as much a source of wonderment to the latter as to the former. See 1 Pet. i. 12. The angels who greeted the Birth (Luke ii. 13), who ministered at the temptations (Matt. iv. 11, Mark i. 13), strengthened Him in His agony (Luke xxii. 43), proclaimed His Resurrection and stood by at the Ascension, are only glimpses to us of "a cloud of witnesses" of whose presence Jesus was always conscious (Matt. xxvi. 53).

ᾤφθη is usually used of the post-resurrection appearances of Christ to men. See *reff.*

ἐπιστεύθη ἐν κόσμῳ: This was in itself a miracle. See 2 Thess. i. 10, John xvii. 21.

<sup>a</sup>Here only, <sup>a</sup>δόξη. IV. 1. τὸ δὲ Πνεῦμα <sup>a</sup>ῤῥητῶς λέγει ὅτι ἐν <sup>b</sup>ὑστέροις καιροῖς  
<sup>b</sup>not LXX. <sup>b</sup>Matt. xxi. <sup>c</sup>ἀποστήσονται τινες τῆς πίστεως, <sup>d</sup>προσέχοντες πνεύμασι <sup>e</sup>πλάνοις <sup>f</sup>1  
<sup>c</sup>31 only, N.T. καὶ διδασκαλίαις δαιμονίων 2. ἐν <sup>f</sup>1 ὑποκρίσει <sup>g</sup>ψευδολόγων, <sup>h</sup>κεκαυ-  
<sup>c</sup>Luke viii. 13, 2 Tim. ii. 19, Heb. iii. 12. <sup>d</sup>See 1 Tim. i. 4. <sup>e</sup>Here only as adj., cf. 2 John 7, Eph. iv. 14,  
<sup>f</sup>2 Thess. ii. 11. <sup>f</sup>2 Macc. vi. 25, Gal. ii. 13, Matt. xxiii. 28, Mark xii. 15, Luke xii. 1, 1 Pet. ii. 1.  
<sup>g</sup>Here only, not LXX. <sup>h</sup>Here only, not LXX.

<sup>1</sup> πλάνης P, 31, 37, twenty-four others, vg. (*erroris*), go., arm.

Winer-Moulton notes (*Grammar*, p. 326) that ἐπιστεύθη cannot be referred to πιστεύειν Χῶ but presupposes the phrase πιστ. Χόν. Cf. 2 Thess. i. 10.

ἀνελήμφθη ἐν δόξῃ: This is the verb used of the Ascension. See reff. Cf. ἀνάληψις Luke ix. 51.

ἐν δόξῃ: ἐν has, in this case, a pregnant sense, εἰς δόξαν καὶ ἔστιν ἐν δόξῃ (ELL.). See also reff., in which ἐν δόξῃ is a personal attribute of the glory that surrounds and transfigures a glorified spiritual person; but in this place δόξα means the place or state of glory; cf. Luke xxiv. 26, ἔδει . . . τὸν Χριστόν . . . εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ.

CHAPTER IV.—Vv. 1-5. Over against the future triumph of the truth, assured to us by the finished work of Christ, we must set the opposition, grievous at present, of the Spirit of error. His attacks have been foreseen by the Spirit of holiness. They are just now expressed in a false spirituality which condemns God's good creatures of marriage and food.

Ver. 1. τὸ δὲ πνεῦμα: The Apostle here passes to another theme, the manifestation of religion in daily life. The connexion between this section and the last is as indicated above. There is a slightly adversative force in the connecting δέ.

The Spirit is the Holy Spirit Who speaks through the prophets of the New Dispensation, of whom St. Paul was one. Here, if the following prophetic utterance be his own, he speaks as if Paul under the prophetic influence had an activity independent of Paul the apostle.

ἐν ὑστέροις καιροῖς: The latter times, of course, may be said to come before the last days, ἔσχαται ἡμέραι (Isa. ii. 2, Acts ii. 17, Jas. v. 3, 2 Pet. iii. 3; καιρὸς ἔσχατος, 1 Pet. i. 5; ἔσχ. χρόνος, Jude 18).

But a comparison with 2 Tim. iii. 1, a passage very similar in tone to this, favours the opinion that the terms were not so distinguished by the writers of the N.T. In this sort of prophetic warning or denunciation, we are not in-

tended to take the future tense too strictly. Although the prophet intends to utter a warning concerning the future, yet we know that what he declares will be hereafter he believes to be already in active operation. It is a convention of prophetic utterance to denounce sins and sinners of one's own time (τινες) under the form of a predictive warning. Cf. 2 Tim. iv. 3, ἔσται γὰρ καιρὸς, κ.τ.λ. It gives an additional impressiveness to the arraignment, to state that the guilty persons are partners in the great apostasy, the culmination of the world's revolt from God.

τινες is intentionally vague. See note on 1 Tim. i. 3. It is not used, as in Rom. iii. 3, of an indefinite number.

πνεύμασι πλάνοις: As the Church is guided aright by the Spirit of truth, He is opposed in His beneficent ministrations by the Spirit of error, τὸ πνεῦμα τῆς πλάνης (1 John iv. 6), who is τὸ πνεῦμα τοῦ κόσμου, whose agents work through individuals, the "many false prophets who have gone out into the world" (1 John iv. 1).

διδασκαλίαις δαιμονίων must be, in this context, *doctrines taught by demons*, a σοφία δαιμονιώδης (Jas. iii. 15). See Tert. *de Praescr. Haeret.* 7. The phrase does not here mean *doctrines about demons*, demonology. Still less are heresiarchs here called *demons*. This is the only occurrence of δαιμόνιον in the Pastorals. In Acts xvii. 18 the word has its neutral classical meaning, "a divine being," see also ver. 22; but elsewhere in the N.T. it has the LXX reference to evil spirits. For διδασκ. see note on chap. i. 10.

Ver. 2. ἐν ὑποκρίσει ψευδολόγων: The three genitives ψευδολ. κεκαυστ. κωλ. are coordinate, and refer to the human agents of the seducing spirits and demons. ἐν ὑποκρίσει depends on πνεύμασι and διδασκαλίαις. The spirits work, and the teachings are exhibited, in the hypocrisy of them that speak lies; and this hypocrisy finds detailed expression in regulations suggested by a false asceticism.



στηριασμένων τὴν ἰδίαν συνείδησιν, 3. κωλύνων γαμῆν, <sup>1</sup> ἀπέχεσθαι <sup>i Acts xv. 20, 29, i Thess. iv 3, i Pet. ii. 11.</sup>  
<sup>k</sup> βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς <sup>1</sup> μετὰλημψιν μετὰ εὐχαριστίας τοῖς <sup>i Here only, not LXX.</sup>

k Rom. xiv. 15, 20, i Cor. viii. 8, 13, Heb. xiii. 9.

i Here only, not LXX.

Although the ψευδολόγοι are included in the *τινες* . . . *προσέχοντες*, yet there is a large class of persons who are merely deceived; who are not actively deceiving others, and who have not taken the initiative in deceit. These latter are the ψευδολόγοι. For this reason it is better to connect ἐν ὑποκρίσει with *προσέχοντες* (Ell., von Soden) rather than with *ἀποστήσονται* (Bengel, Alf.), though no doubt both verbs refer to the same class.

ἐν ὑποκρίσει of course is not adverbial as A.V., *speaking lies in hypocrisy*. This could only be justified if ψευδολόγων referred to δαιμονίων. The absence of an article before ὑποκρίσει need cause no astonishment.

ψευδολόγων: This word expresses perhaps more than ψεύστης the notion of definite false statements. A man might be on some occasions and on special points a ψευδολόγος, a *speaker of that which is not true*, and yet not deserve to be classed as a ψεύστης, a *liar*.

κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν: These speakers of falsehood are radically unsound. They are in worse case than the unsophisticated heathen whose conscience bears witness with the law of God (Rom. ii. 15). The conscience of these men is perverted. *κεκαυστ.* may mean that they are *fast feeling*, ἀπηλληγότες (Eph. iv. 19), that *their conscience is callous* from constant violation, as skin grows hard from searing (A.V., R.V. m., so Theodoret); or it may mean that these men *bore branded on their conscience the ownership marks of the Spirit of evil*, the devil's seal (ctr. 2 Tim. ii. 19), so perhaps R.V.; as St. Paul "bore branded on his body the marks of Jesus" (Gal. vi. 17), as "Christ's bondservant" (i Cor. vii. 22). (So Theophylact). Either of these interpretations is more attractive than that of Bengel, followed by Alford, who takes it to mean that *the marks of crime are burnt into them*, so that they are self-condemned. See Tit. i. 15, iii. 11.

There is no special force in ἰδίαν (see on chap. iii. 4), as though a course of deceiving others should, by a righteous judgment, result in a loss to themselves of moral sensitiveness.

Ver. 3. κωλύνων γαμῆν: Spurious asceticism, in this and other departments of life, characterised the Essenes (Joseph.

*Bell. Jud.* ii. 8, 2) and the Therapeutae (*Philo Vit. Contempl.* § 4), and all the other false spiritualists of the East; so that this feature does not supply a safe ground for fixing the date of the epistle. At the same time, it is not likely that this particular heresy was present to St. Paul's mind when he was writing i Cor. vii. 25-40; see especially 38, ὁ μὴ γαμίζων κρείσσον ποιήσει; but similar views are condemned in Col., see especially Col. ii. 16, 21, 22. See also Heb. xiii., iv. St. Paul had come to realise how tyrannous the weak brother could be; and he had become less tolerant of him.

ἀπέχεσθαι: The positive κελεύοντων, *commanding*, must be supplied from the negative κελεύοντων μὴ, *commanding not* = κωλύνων.

d. f. g. Vulg. preserve the awkwardness of the Greek, *prohibentium nubere, abstinere a cibis*. But Faustus read *abstinentes*, and Origen int. *et abstinentes se a cibis*. Epiphanius inserts παραγγέλλουσιν after βρωμ., and Isidore inserts καὶ κελεύοντων before ἀπεχ., which was also suggested by Bentley. Theophylact inserts similarly συμβουλευόντων. Hort conjectures that ἀπέχεσθαι is a primitive corruption for ἡ ἀπίεσθαι or καὶ γεύεσθαι. He maintains that "no Greek usage will justify or explain this combination of two infinitives, adverse to each other in the tenor of their sense, under the one verb κωλύνων; and their juxtaposition without a conjunction in a sentence of this kind is at least strange". Blass, however (*Grammar*, p. 291) alleges as a parallel κωλύσει ἐνεργεῖν καὶ [*sc. ποιήσει*] *ζημιοῦν* from Lucian, *Charon*, § 2. Another instance of zeugma, though not so startling as this, is in ii. 12, οὐκ ἐπιτρέπω . . . εἶναι ἐν ἡσυχίᾳ. See also i Cor. x. 24, xiv. 34 (T.R.). For ἀπέχεσθαι, as used in this connexion, see *reff.*

ἃ ὁ θεὸς ἔκτισεν, κ.τ.λ.: It has been asked why St. Paul does not justify by specific reasons the use of marriage, as he does the use of food. The answer seems to be that the same general argument applies to both. The final cause of both is the same, *i.e.*, to keep the race alive; and man is not entitled to place restrictions on the use of either, other than those which can be shown to be in accordance with God's law.

m Cf. 1 Tim. πιστοῖς καὶ ἡ ἐπεγνωκόσι τὴν ἀλήθειαν. 4. ὅτι πᾶν κτίσμα  
 ii. 4. n Jas. i. 18. Θεοῦ καλόν, καὶ οὐδὲν ὁ ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον.  
 Rev. v. 13, viii. 9. 5. ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἔντευξως. 6. Ταῦτα  
 o Here only, not LXX.  
 p Mark xv. 23, John xiii. 30, xix. 30, Acts ix. 19, Rev. xxii. 17. q See 1 Tim. ii. 1.

μετάληψιν μετὰ εὐχαριστίας is one complex conception. This expresses the ideal use, truly dignified and human, of food. See Rom. xiv. 6, ὁ ἐσθίων κυρίῳ ἑσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ; and 1 Cor. x. 30, εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; St. Paul of course does not mean that believers only are intended by God to partake of food. His argument is an *ad fortiori* one. "Those that believe," etc., are certainly included in God's intention. He who makes His sun to rise on the evil is certainly well pleased to make it rise on the good.

Again, St. Paul does not merely desire to vindicate the use of some of God's creatures for them that believe, but the use of *all* of God's creatures, so far as they are not physically injurious. "God saw *every thing* that he had made, and behold, it was very good," καλὰ λίαν (Gen. i. 31).

For the association of μετάληψιν compare the phrase μεταλαμβάνειν τροφῆς, Acts ii. 46, and reff. on 2 Tim. ii. 6. τοῖς πιστοῖς: *dat. commodi*, as in Tit. i. 15, where see note.

τὴν ἀλήθειαν means, as elsewhere in these epistles, the Gospel truth in general, not the truth of the following statement, πᾶν κτίσμα, κ.τ.λ.

Ver. 4. ὅτι πᾶν κτίσμα: This is the proof of the preceding statement, consisting of (a) a plain reference to Gen. i. 31, (b) a no less clear echo of our Lord's teaching, Mark vii. 15 (Acts x. 15), also re-echoed in Rom. xiv. 14, Tit. i. 15.

λαμβάνομενον: This verb is used of taking food into one's hand before eating (in the accounts of the feeding of the multitudes, Matt. xiv. 19=Mark vi. 41; Matt. xv. 36=Mark viii. 6, also Luke xxiv. 30, 43) as well as of eating and drinking. See reff. Perhaps it is not fanciful to note its special use in connexion with the Eucharist (1 Cor. xi. 23; Matt. xxvi. 26 (bis) 27; Mark xiv. 22, 23; Luke xxii. 19).

καὶ οὐδὲν ἀπόβλητον: The statement of Gen. i. 31 which is summed up in *Every creature of God is good* might be met by the objection that nevertheless certain kinds of food were, in point of fact, to be *rejected* by the express com-

mand of the Mosaic Law. St. Paul replies that *thanksgiving* disannuls the Law in each particular case. Nothing over which thanksgiving can be pronounced is any longer included in the category of things tabooed. It is evident, from the repetition of the condition, μετὰ εὐχαριστίας λαμβ., that St. Paul regarded that as the only restriction on Christian liberty in the use of God's creatures. Is it a thing of such a kind that I can, without incongruity, give thanks for it?

Field regards οὐδὲν ἀπόβλητον here as a proverbial adaptation of Homer's saying (*Il. Γ. 65*): οὗτοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα.

For κτίσμα see reff. κτίσις is found in Rom. (7), 2 Cor. (1), Gal. (1), Col. (2); but in these places *creation* is the best or a possible rendering. κτίσμα means unambiguously *thing created*.

Ver. 5. ἀγιάζεται: The use of the present tense here supports the explanation given of ver. 4, and helps to determine the sense in which λόγος θεοῦ is used. The food lying before me at this moment, which to some is ἀπόβλητος, is sanctified here and now by the εὐχαριστία. See 1 Cor. x. 30.

λόγος θεοῦ and ἔντευξις (see note on ii. 1) are in some sense co-ordinate (almost a hendiadys), and together form elements in a εὐχαριστία. If St. Paul had meant by λόγος θεοῦ, the general teaching of Scripture, or the particular text, Gen. i. 31, he must have said ἡγίασται. At the same time, the written word was an element in the notion of the writer. λόγος θεοῦ has not here merely its general sense, a divine communication to man; it rather determines the quality of the ἔντευξις, as a *scriptural prayer*; a *prayer in harmony with God's revealed truth*. The examples that have come down to us of grace before meat are, as Dean Bernard notes here, "packed with scriptural phrases".

The best commentary on this verse is the action of St. Paul himself on the ship, when, having "taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat" (Acts xxvii. 35).

Although there is not here any direct

ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,<sup>1</sup> ἔντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἡ<sup>2</sup> παρηκολούθηκας.<sup>3</sup> 7. τοὺς δὲ βεβήλους καὶ γραῶνεις

<sup>2</sup> 2 Tim. iii. 10.

<sup>1</sup> See 1 Tim. i. 9.

<sup>3</sup> Here only, not LXX

<sup>1</sup> Ἰησ. Χριστ. Dc, 17, 31, 47, many others, am., syrpesh.

<sup>2</sup> ἦς A, 80, one other.

<sup>3</sup> So  $\Sigma$ ADKLP; παρηκολούθησας CFG.

reference to the Sacrament of the Eucharist, it is probable that thoughts about it have influenced the language; for the Eucharist is the supreme example of all benedictions and consecrations of material things. And if this be so, the passage has light thrown on it by the language of Justin Martyr and Irenæus about the Prayer of Consecration; e.g., Justin, *Apol.* i. 66. "As Jesus Christ our Saviour, by the word of God (διὰ λόγου θεοῦ) made flesh, had both flesh and blood for our salvation, so we have been taught that the food over which thanks have been given by the word of prayer which comes from him (τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν)—that food from which our blood and flesh are by assimilation nourished—is both the flesh and the blood of that Jesus who was made flesh". Similarly Irenæus (*Haer.* v. 2, 3), "Both the mingled cup, and the bread which has been made, receives upon itself the word of God, and the Eucharist becomes the body of Christ" (ἐπιδέχεται τὸν λόγον τοῦ θεοῦ, καὶ γίνεται ἡ εὐχαριστία σῶμα Χριστοῦ). Perhaps by the word of prayer which comes from him Justin means a formula authorised by Christ. It must be added that the Prayer Book of Serapion, bishop of Thmuis in Egypt, *circ.* A.D. 380, contains an *epiclesis* in which we read, "O God of truth, let thy holy Word come to sojourn on this bread, that the bread may become Body of the Word, and on this cup, that the cup may become Blood of the Truth" (Bishop J. Wordsworth's trans.).

A comparison of these passages suggests an association in the thought of the primitive Church of the Holy Spirit and the λόγος τοῦ θεοῦ.

Vv. 6-10. The spread of these mischievous notions among the brethren is most effectively discouraged by a demonstration in the person of the minister himself of the positive teaching of the Gospel as to practical life. We are assured, and declare our confidence by our

lives, that Christianity differs essentially from theosophy in that it has respect to the eternal future, as well as to the passing present.

Ver. 6. ταῦτα: repeated in ver. 11, refers to all the preceding directions, but more especially to the warnings against false asceticism.

ὑποτιθέμενος: (*remind, suggest*) is a somewhat mild term, as Chrys. points out; but in some circumstances suggestion is more effectual than direct exhortation.

διάκονος Χρ. Ἰησ. seems emphatic, a deacon, not of the Church, but of Christ Jesus, who is the Chief Pastor.

ἐντρεφόμενος: The present tense is significant, "meaning to imply constancy in application to these things" (Chrys.), "ever training thyself" (Alf.). "The present . . . marks a continuous and permanent nutrition" (Ell.). The process begun from his earliest years, 2 Tim. i. 5, iii. 15, was being still maintained.

ἡ πίστις and ἡ διδασκαλία denote respectively the sum total of Christian belief, conceived as an ideal entity, and the same as imparted little by little to the faithful. See note on i. 10.

ἡ παρηκολούθηκας: There is a similar use of this verb in 2 Tim. iii. 10, where see note. Alford attempts to give the word here the same force as in Luke i. 3, by rendering the *course of which thou hast followed*. The A.V., *whereunto thou hast attained*, expresses also the sense of achievement which we find in Luke *l.c.* It seems better, however, to associate the word with the notion of discipleship; so R.V., *doctrine which thou hast followed until now*.

Ver. 7. W. H. place a comma after παρηκολούθηκας and a full stop after παραιτοῦ; so R.V. nearly. But as παραιτοῦ is an imperative, as in *reft.* in Pastorals, it is best taken as antithetic to γύμναζε.

γραῶνεις: The μῦθοι, in addition to their profane nature, as impeaching the



<sup>w</sup> See 1 Tim. i. 4. <sup>w</sup> μύθους <sup>x</sup> παραιτοῦ, <sup>y</sup> γύμναζε δὲ σεαυτὸν πρὸς <sup>z</sup> εὐσέβειαν · 8. ἡ  
<sup>x</sup> 1 Tim. v. γὰρ <sup>a</sup> σωματικὴ <sup>b</sup> γυμνασία <sup>c</sup> πρὸς <sup>d</sup> ὀλίγον ἐστὶν <sup>e</sup> ὠφέλιμος · ἡ δὲ  
<sup>ii. 23, Tit. ii. 10, Heb. xii. 25.</sup> <sup>e</sup> εὐσέβεια πρὸς πάντα <sup>d</sup> ὠφέλιμός ἐστιν, <sup>f</sup> ἐπαγγελίαν <sup>g</sup> ἔχουσα  
<sup>y</sup> 2 Macc. x. <sup>z</sup> πάσης <sup>a</sup> ἀποδοχῆς <sup>b</sup> ἄξιος. 10. εἰς τοῦτο γὰρ <sup>1</sup> <sup>h</sup> κοπιῶμεν καὶ  
<sup>15, Heb. v. 14, xii. 11, 2 Pet. ii. 14.</sup> <sup>z</sup> See 1 Tim. ii. 2. <sup>a</sup> 4 Macc. i. 32, iii. 1, Luke iii. 22. <sup>b</sup> 4 Macc. xi. 20  
<sup>only.</sup> <sup>c</sup> Jas. iv. 14. <sup>d</sup> 2 Tim. iii. 16, Tit. iii. 8, not LXX. <sup>e</sup> Cf. Different use in 2 Cor.  
<sup>vii. 1, Heb. vii. 6.</sup> <sup>f</sup> 2 Tim. i. 1. <sup>g</sup> See 1 Tim. i. 15. <sup>h</sup> Matt. xi. 28, Col. i. 29, Phil.  
<sup>ii. 16, cf. 1 Tim. v. 17.</sup>

<sup>1</sup> Ins. καὶ FgrGKL.

goodness of the Creator, were absurd, unworthy of a grown man's consideration. See note on chap. i. 4. Hort's view (*Judaistic Christianity*, p. 138) that βεβήλους here merely means "the absence of any divine or sacred character" does not seem reasonable.

**παραίτου:** *refuse, turn away from*, as n Heb. xii. 25. Alf. renders *excuse thyself from*, as in Luke xiv. 18 (bis), 19. *Decline* would be a better rendering. In addition to the reff. given above, **παραίτομαι** occurs in Mark xv. 6, Acts xvn. 11 (a speech of St. Paul's), Heb. xii. 19.

**γύμναζε:** There is here an intentional paradox. Timothy is to meet the spurious asceticism of the heretics by *exercising himself in the practical piety of the Christian life*. See chap. ii. 2. The paradox is comparable to φιλοτιμείσθαι ἡσυχάζειν of 1 Thess. iv. 11. The true Christian asceticism is not essentially **σωματική**, although the body is the means by which the spiritual nature is affected and influenced. Although it brings the body into subjection (1 Cor. ix. 27), this is a means, not an end in itself.

Ver. 8. **σωματικὴ γυμνασία:** The parallel cited by Lightfoot (*Philippians*, p. 290) from Seneca (*Ep. Mor.* xv. 2, 5) renders it almost certain that the primary reference is to gymnastic exercises (as Chrys., etc., take it); but there is as certainly in **σωματικὴ γυμνασία** a connotation of ascetic practices as the outward expression of the theories underlying the fables of ver. 7. **παραίτου** elsewhere in the Pastorals is followed by reasons why the particular thing or person should be avoided. The teaching is identical with that in Col. ii. 23. St. Paul makes his case all the stronger by conceding that an asceticism which terminates in the body is of some use. The contrast then is not so much between *bodily exercise*, commonly so called, and *piety*, as between *piety* (which includes a

discipline of the body) and an absurd and profane theosophy of which discipline of the body was the chief or only practical expression.

**πρὸς ὀλίγον:** *to a slight extent*; as contrasted with **πρὸς πάντα**. **πρὸς ὀλίγον** means *for a little while* in Jas. iv. 14. This notion is included in the other. The R.V., *for a little* is ambiguous; perhaps intentionally so. In view of the genuine asceticism of St. Paul himself, not to mention other examples, it is unreasonable to think him inconsistent in making this concession.

**ἐπαγγελίαν ἔχουσα ζωῆς:** If we take **ἐπαγγελία** to signify *the thing promised* (as in Luke xxiv. 49, Acts i. 4, xiii. 32), rather than a *promise*, we can give an appropriate force to the rest of the sentence. A consistent Christian walk possesses, does not forfeit, that which this life promises; in a very real sense "it makes the best of both worlds". **ἔχω** will then have its usual meaning; and **ζωῆς** is the genitive of possession, as in Luke xxiv. 49, Acts i. 4 (**ἐπ. τοῦ πατρός**). It is not the genitive of apposition, *piety promises life*. That which is given by life to Christians is the best thing that life has to give. Von Soden compares πάντα ὑμῶν, 1 Cor. iii. 21 sq. Bacon's saying "Prosperity is the blessing of the Old Testament; Adversity is the blessing of the New" is only half a truth. If religion does not make us happy in this life, we have needlessly missed our inheritance (see Matt. vi. 33; Mark x. 30). On the other hand, though piety does bring happiness in this life, the exercise of it deliberately with that end in view is impious; as Whately said, "Honesty is the best policy, but the man who is honest for that reason is not honest".

Ver. 9. **πιστὸς—ἄξιος:** This is parenthetical and retrospective. The teaching of ver. 8 is the λόγος. So Chrys.

Ver. 10. γὰρ, as in the parallel 2

<sup>1</sup> ἀγωνιζόμεθα, <sup>1</sup> ὅτι <sup>κ</sup> ἠλπίκαμεν <sup>2</sup> ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶν <sup>1</sup> σωτὴρ <sup>i</sup> <sup>1</sup> Cor. ix. 25, Col. i. 29, 1 Tim. vi. 12, 2 Tim. iv. 7. <sup>k</sup> John v. 45, 2 Cor. i. 10, 1 Tim. v. 5, vi. 17. <sup>l</sup> See 1 Tim. i. 1. <sup>m</sup> See 1 Tim. i. 3. <sup>n</sup> 1 Cor. x. 6, Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii. 7, 1 Pet. v. 3.

<sup>1</sup> So <sup>Σ</sup>\*ACFgrGgrK, 17, 31, 47, five others; <sup>ὀνειδιζόμεθα</sup> <sup>Σ</sup>CDLP, d, f, g, vg., go., syrr., boh., arm.

<sup>2</sup> ἠλπίσαμεν D\*, 17.

Tim. ii. 11, introduces a statement in support of the judgment, πιστὸς ὁ λόγος.

εἰς τοῦτο: i.e., with a view to the obtaining the promised blessings of life. The best commentary on this is what St. Paul said in an earlier epistle, "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 10).

κοπιῶμεν καὶ ἀγωνιζόμεθα express St. Paul's personal experience of what the profession of Christianity involved. It was then an almost universal experience, see Acts xiv. 22; but is not of necessity a concomitant of the exercising of oneself to godliness. The two words are similarly combined Col. i. 29, εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος. κοπιᾶν is usually used by St. Paul of ministerial labours: his own, 1 Cor. xv. 10, Gal. iv. 11, and those of others, Rom. xvi. 12, 1 Cor. xvi. 16, 1 Thess. v. 12, 1 Tim. v. 17; but this restriction is not necessary, nor would it be suitable here. See reff.

For <sup>ὀνειδιζόμεθα</sup> (var. lect.) cf. Matt. v. 11=Luke vi. 22; 1 Pet. iv. 14.

ὅτι ἠλπίκαμεν, κ.τ.λ.: This was at once an incentive to exertion, and thus correlative to ἐπαγγελία ζωῆς, and in itself a part of the thing promised, the ἐπαγγελία. A consciousness that we are in an harmonious personal relation with the living God lifts us into a sphere in which labour and striving have no power to distress us.

ἠλπίκαμεν: we have our hope set on (R.V.). The same use of the perfect of this verb, "expressing the continuance and permanence of the ἐλπίς" (Ell.), is found in the reff. In addition, ἐλπίζω is also followed by ἐπὶ with the dat. in Rom. xv. 12 (Isa. xi. 10) and 1 Tim. vi. 17; by ἐπὶ with the acc. in 1 Tim. v. 5, 1 Pet. i. 13; by εἰς with an acc. in John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5; and by ἐν followed by the dat. in 1 Cor. xv. 19.

Θεῷ ζῶντι: As indicated above, this is said in relation to ἐπαγγελίαν ζωῆς. To

know the living God is life eternal (John xvii. 3).

ὃς ἐστὶν σωτὴρ πάντων, κ.τ.λ.: Saviour of all (τὸν πάντων σωτὴρα) occurs in Wisd. xvi. 7. Cf. Saviour of the world, John iv. 42.

The *prima facie* force of <sup>μάλιστα</sup> certainly is that all men share in some degree in that salvation which the πιστοὶ enjoy in the highest degree. Compare the force of <sup>μάλιστα</sup> in Acts xxv. 26, Gal. vi. 10, Phil. iv. 22, 1 Tim. v. 8, 17, 2 Tim. iv. 13; Tit. i. 10.

The statement is more unreservedly universalist in tone than chap. ii. 4 and Tit. ii. 11; and perhaps must be qualified by saying that while God is potentially Saviour of all, He is actually Saviour of the πιστοί. It is an argument a *minor ad majus* (as Bengel says); and the unqualified assertion is suitable. If all men can be saved, surely the πιστοὶ are saved, in whose number we are included. It is better to qualify the statement thus than, with Chrys. and Bengel, to give to σωτὴρ a material sense of God's relation to all men, as the God of nature; but a spiritual sense of His relation to them that believe, as the God of grace. See notes on ch. i. 1; ii. 4.

Vv. 11-16. Silent example or mild suggestion will not do in every case. There are many occasions when it will be necessary for you to speak out, with the authority given to you at your ordination. At the same time, do not forget that the charismatic gift will die if it be neglected. Give yourself wholly to the cultivation of your character; so will you save yourself and those committed to your charge.

Ver. 11. παράγγελλε: In point of time, teaching precedes commanding. The tone of command can only be used in relation to fundamentals which have been accepted, but are in danger of being forgotten. Similar directions recur in v. 7 and vi. 3.

Ver. 12. <sup>μηδείς</sup>—καταφρονεῖτω ("Libenter id faciunt senes inanes," Ben-

ο Gal. i. 13, γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ὁ ἀναστροφῇ, ἐν ᾧ ἀγάπῃ,<sup>1</sup> ἐν ᾧ πίστει, Eph. iv. 22, Heb. ἐν ᾧ ἀγνίᾳ. 13. ἕως ἔρχομαι ᾧ πρόσχε τῇ ᾧ ἀναγνώσει, τῇ παρα- xiii. 7, Jas. iii. 13, κλήσει, τῇ διδασκαλίᾳ. 14. μὴ ᾧ ἀμέλει τοῦ ἐν σοὶ ᾧ χαρίσματος, ὁ 1 Pet. (6), 2 Pet. (2).  
 p See 1 Tim. i. 14. q 1 Tim. v. 2 only, N.T. r See 1 Tim. i. 4. s Acts xiii. 15, 2 Cor. iii. 14.  
 t Heb. ii. 3. u Rom. i. 11, xii. 6, 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31, 2 Tim. i. 6, 1 Pet. iv. 10.

<sup>1</sup> Add ἐν πνεύματι KLP. See 2 Cor. vi. 6.

gel). Many, probably, of the Ephesian presbyters were older than Timothy. For μηδεὶς in this position, cf. 1 Cor. iii. 18, x. 24; Eph. v. 6; Col. ii. 18; Tit. ii. 15; Jas. i. 13. καταφρονέω connotes that the contempt felt in the mind is displayed in injurious action. (See Moulton and Milligan, *Expositor*, vi., viii. 432). The meaning of this direction is qualified by the following ἀλλὰ τύπος γίνου, κ.τ.λ. It means, *Assert the dignity of your office even though men may think you young to hold it. Let no one push you aside as a boy.* Compare the corresponding direction Tit. ii. 15, μηδεὶς σου περιφρονέτω. On the other hand, St. Paul shows Timothy "a more excellent way" than self-assertion for the keeping up of his dignity: Give no one any ground by any fault of character for despising thy youth.

σου depends on τῆς νεότητος. Field supports this by an exact parallel from Diodorus Siculus. The two genitives do not, in strict grammar, depend on καταφρον., *despise thee for thy youth.*

τῆς νεότητος: St. Paul had met Timothy on the second missionary journey, dated by Harnack in A.D. 47, and by Lightfoot in A.D. 51. About the year 57, St. Paul says of Timothy, "Let no man despise him" (1 Cor. xvi. 11). 1 Tim. may be dated not more than a year before St. Paul's martyrdom, which Harnack fixes in A.D. 64, and Lightfoot in A.D. 67. The question arises, Could Timothy's νεότης have lasted all that time, about fifteen or sixteen years? We must remember that we have no information about Timothy's age when he joined St. Paul's company. But if he had been then fifteen or sixteen, or even seventeen, νεότης here need cause no difficulty. Lightfoot (*Apostolic Fathers*, Part II. vol. i. p. 448) adduces evidence from Polybius and Galen to show that a man might be called νέος up to the age of thirty-four or thirty-five. In any case, the terms "young" and "old" are used relatively to the average age at which men attain to positions in the world.

Forty is reckoned old for a captain in the army, young for a bishop, very young for a Prime Minister. In an instructive parallel passage, Ignatius commends the Magnesians (§ 3) and their presbyters for not presuming upon the youth of their bishop. For Timothy's comparative youth, cf. 2 Tim. ii. 22, τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε.

τύπος γίνου: For the sentiment, compare reff. and 1 Cor. iv. 16, Phil. iv. 9.

τύπος is followed by the genitive of the person for whose edification the τύπος exists in 1 Cor. x. 6, 1 Pet. v. 3.

In the following enumeration, λόγος is coupled with ἀναστροφή as *words* with *deeds* (Rom. xv. 18; Col. iii. 17). These refer to Timothy's public life; while *love, faith and purity* refer to his private life, in reference to which they are found in conjunction in ii. 15.

Ver. 13. ἕως ἔρχομαι: For ἕως with present indic, instead of fut. see Winer-Moulton, *Grammar*, p. 370. Cf. Luke xix. 13, John xxi. 22, 23.

ἀνάγνωσις, παράκλησις, διδασκαλία are the three elements in the ministry of the word: (a) *reading aloud* of Scripture (Luke iv. 16; Acts xiii. 15; 2 Cor. iii. 14, see Moulton and Milligan, *Expositor*, vii., v. 262); (b) *exhortation* based on the reading, and appealing to the moral sense (2 Tim. iv. 2; Justin Martyr, *Apol.* i. 67); (c) *teaching*, appealing to the intellect, see note on chap. i. 10. Exhortation and teaching are similarly joined in Rom. xii. 7, 8, and 1 Tim. vi. 2.

Ver. 14. μὴ ἀμέλει: J. H. Moulton (*Grammar*, vol. i. p. 122 sqq.), distinguishes (a) μὴ with the pres. imperat, "Do not go on doing so and so," e.g., 1 Tim. v. 22, 23, from (b) μὴ with the aor. subjunctive, "Do not begin to do it" (1 Tim. v. 1; 2 Tim. i. 8). In this case, μὴ ἀμέλει is equivalent to πάντοτε μελέτα. Timothy's χάρισμα lay in his commission to rule and in his powers as a preacher. The χάρισμα was given by God; in this particular case the formal and solemn assumption of its use was accompanied by the indication of prophecy addressed to the ear, and by the



ἐδόθη σοι διὰ προφητείας μετὰ ὑπεθέσεως τῶν χειρῶν τοῦ ἁγίου πνεύματος ἡμεῶν. 15. ταῦτα μελέτα, ἐν τούτοις ἵσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ παντὶ. 16. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ ἐπὶ μενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

V. 1. Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα,

1 John iii. 10.  
Col. i. 23.

a Luke xiv. 7, Acts iii. 5, xix. 22.  
a Here only, not LXX.

b Acts xiii. 43 (T.R.), Rom. vi. 1, xi. 22, 23,

<sup>1</sup> Ins. ἐν DcKLP.

laying on of hands addressed to the eye. See Acts xiii. 1-3.

Winer-Moulton notes, p. 471, that the *instrument*, as such, is never expressed by μετὰ in good prose. Here, *with*, amid imposition of hands (conjointly with the act of imposition). μετὰ is here equivalent to διὰ in the sense given above, *i.e.*, of accompanying circumstances.

2 Tim. i. 6 is usually reconciled with this passage by saying that the body of presbyters was associated with St. Paul in the laying on of hands. But there is no reason to suppose that the same transaction is referred to in both places. Here the charismata refer to preaching and teaching; but in 2 Tim., to the administrative duties committed to Timothy, as it is reasonable to suppose, by St. Paul alone, when he appointed him his representative. Note that διὰ is used of St. Paul's imposition of hands (2 Tim. i. 6), μετὰ of that of the presbyters, here. This suggests that it was the imposition of hands by St. Paul that was the instrument used by God in the communication of the charisma to Timothy.

πρεσβυτέριον: elsewhere in N.T. (Luke xxii. 66; Acts xxii. 5) means the Jewish Sanhedrin; but Ignatius uses the term, as here, to indicate the presbyters in a local Church (*Trall.* 7, 13; *Philadelph.* 7, etc.).

Ver. 15. ταῦτα: *i.e.*, reading, exhortation, teaching. μελέτα: *practise, exercise thyself in*, rather than *meditari*. So R.V., *Be diligent in*. (Bengel compares γύμναζε ver. 7.) Cf. Psal. i. 2, ἐν τῷ νόμῳ αὐτοῦ μελετήσει, "In his law will he exercise himself," P.B.V., quoted by Prof. Scholefield.

ἐν τούτοις ἵσθι: To the parallels cited by Wetstein, ἐν τούτοις ὁ Καῖσαρ . . . ἦν (*Plut. Pomp.* p. 656 b), "Omnis in hoc sum" (*Horace Epistles*, i. 1, 11) and Alfrod: "Totus in illis" (*Horace, Sat.* i. 9, 2), we may add ἐν φόβῳ Κυρίου ἵσθι,

Prov. xxiii. 17. Timothy's progress manifest to all would secure his youth from being despised: cf. Matt. v. 16.

φανερὰ ᾖ: This expression is quite Pauline; see reff.; but St. Paul more frequently has φανερός γενέσθαι, 1 Cor. iii. 13, xi. 19, xiv. 25, Phil. i. 13.

Ver. 16. ἔπεχε σεαυτῷ, κ.τ.λ.: The teacher must needs prepare himself before he prepares his lesson. A similar thought is conveyed by the order of the words in Gen. iv. 4, "The Lord had respect unto Abel and to his offering". ἐπέχειν (see reff. and Moulton and Milligan, *Expositor*, vii., vii. 377) has a quite different signification in Phil. ii. 16. Cf. Acts xx. 28, προσέχετε ἑαυτοῖς.

τῇ διδασκαλίᾳ: *Thy teaching* (R.V.). *The doctrine* (A.V.) can take care of itself. See note on i. 10. αὐτοῖς is neuter, referring to the same things as ταῦτα; not masc., "Remain with the Ephesians," as Grotius supposed, a view tolerated by Bengel.

σεαυτὸν σώσεις: cf. Ezek. xxxiii. 9.

CHAPTER V.—Vv. 1-16. The wise Church ruler must understand how to deal with his people individually. Each age and condition needs separate treatment: old men, young men; old women, young women. Widows in particular need discriminating care; since some of them may have to be supported by the Church; and we must not let the Church be imposed on, nor give occasion for scandal. Accordingly Church widows must be at least sixty years old, and be of good character.

Ver. 1. πρεσβυτέρῳ is best taken as a term of age, *seniorem* (Vulg.). This view is supported by the ὡς πατέρα, πρεσβυτέρας, νεωτέρας. The term νεωτέρας might possibly refer to a subordinate Church officer. In Acts v. 6 it is susceptible of that meaning; but in the subsequent narrative (Acts v. 10) οἱ νεώτεροι who are in attendance on the Apostles are merely νεανίσκοι.

b Here only, νεωτέρους ὡς ἀδελφούς, 2. <sup>b</sup> πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς N.T.  
 c See 1 Tim. ἀδελφὰς ἐν πάσῃ ὁ ἀγνεία. 3. Χήρας τίμα τὰς <sup>d</sup> ὄντως χήρας. 4. iv. 12.  
 d Mark xi. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν <sup>1</sup> πρῶτον τὸν 32, 1 Tim. <sup>2</sup> ἴδιον οἶκον εὐσεβεῖν καὶ ἁμοιβὰς ἀποδιδόναι τοῖς <sup>b</sup> προγόνους. v. 5, 16, vi. 19.  
 e Here only, τοῦτο γὰρ ἐστίν <sup>2</sup> ἀπόδεκτον <sup>k</sup> ἐνώπιον <sup>k</sup> τοῦ <sup>k</sup> Θεοῦ. 5. ἢ δέ <sup>1</sup> ὄντως N.T.  
 f 4 Macc. (5), Sus. 64, Acts xvii. 23. g Here only, N.T., not LXX. h 2 Tim. i. 3 only, N.T. i 1 Tim. ii. 3. k See 1 Tim. ii. 3. l See ver. 3.

<sup>1</sup> μανθανέτω two cursives, d, f, m<sup>82</sup>, vg. (except am\* = *discant*).

<sup>2</sup> Ins. καλὸν καὶ 37, many others, boh., go., arm. See chap. ii. 3.

ἐπιπλήξης: *Treat harshly*. The more usual ἐπιτιμᾶν occurs 2 Tim. iv. 2. παρακάλει ὡς πατέρα: Respect for age must temper the expression of reproof of an old man's misdemeanours. νεωτέρους and the following accusatives in ver. 2 are governed by some such verb as *treat*, *behave towards*, *deal with*, implied in ἐπιπλήξης and παρακάλει.

Ver. 2. ἐν πάσῃ ἀγνεία: *with the strictest regard to purity*, or perhaps *propriety*. Christians, Athenagoras tells us (*Legat.* 32), considered other Christians, according to their age, as sons and daughters; brothers and sisters; fathers and mothers. Ellicott quotes Jerome's maxim, "Omnes puellas et virgines Christi aut aequaliter ignora aut aequaliter dilige" (*Epist.* 52, 5, p. 259). Compare *de Imitatione Christi*, i. 8, "Be not a friend to any one woman, but recommend all good women in general to God".

Ver. 3. τίμα: It is difficult to fix precisely the force of τιμάω in this connexion. On the one hand, the passage (vv. 3-8) is a part of the general directions as to Timothy's personal relations to his flock. *Respect, honour*, would, then, render the word adequately. On the other hand, vv. 4 and 8 show that the question of widows' maintenance, as a problem of Church finance, was in the apostle's mind; and he goes on, in ver. 9, to lay down regulations for the admission of widows to the number of those who were entered on the Church register for support. Perhaps *respect* was first in the writer's mind, while the term used, τίμα, easily lent itself to the expression of the notion of *support*, which immediately suggested itself. Similarly Chrys. (τῆς τῶν ἀναγκαίων τροφῆς), comparing ver. 17, where τιμῇ has the sense of *pay*, cf. *Ecclus.* xxxviii. 1, *Matt.* xv. 4-6, *Acts* xxviii. 10. *Honora beneficiis* is Bengel's comment.

τὰς ὄντως: Those who really deserve the name of widows are (1) those who have no younger relatives on whom they

have a claim for support, (2) those who conform to certain moral and spiritual requirements detailed below.

Ver. 4. ἔκγονα: *offspring* ought to be the best rendering of this. It has a wider connotation than *children* and narrower than *descendants*.

μανθανέτωσαν: It ought not to be necessary to say that the subject of this verb is τέκνα ἢ ἔκγονα, only that Chrys. Theod. Vulg. and d agree in referring it to the class χῆραι. ("Requite them in their descendants, repay the debt through the children," Chrys.; "*Discat primum domum suam regere*." See critical note.) Similarly Augustine says of his mother Monica, "Fuerat enim unius viri uxor, mutuum vicem parentibus reddiderat, domum suam pie tractaverat" (*Confessiones*, ix. 9). This can only be regarded as a curiosity in exegesis.

πρῶτον: The first duty of children is filial piety. οἶκον, which is usually correlative to parents rather than children, is used here "to mark the duty as an act of family feeling and family honour" (*De Wette*, quoted by Ell.).

εὐσεβεῖν (*domum pie tractare*, m<sup>82</sup>) with a direct accusative is also found in reff. Ellicott supplies an appropriate illustration from Philo, *de Decalogo*, § 23, "where storks are similarly said εὐσεβεῖν and γηροτροφεῖν".

προγόνους: When the term occurs again, 2 Tim. i. 3, it has its usual meaning *forefather*. It is usually applied to forbears that are dead. Here it means parents, grandparents, or great-grandparents that are living; and this use of it was probably suggested by ἔκγονα, a term of equally vague reference. Plato, *Laws*, xi. p. 932, is quoted for a similar application of the word to the living.

τοῦτο γάρ, κ.τ.λ.: Besides being enjoined in the O.T., our Lord taught the same duty, Mark vii. 16-13=*Matt.* xv. 4-6. See also Eph. vi. 1, 2.

Ver. 5. ἥλπιεν ἐπὶ: *hath her hope set on*. See on iv. 10, the analogy of

χῆρα καὶ <sup>m</sup> μεμονωμένη <sup>n</sup> ἤλικικεν ἐπὶ <sup>1</sup> Θεὸν <sup>2</sup> καὶ <sup>o</sup> προσμένει ταῖς <sup>m</sup> Here  
 δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6. ἡ δὲ <sup>p</sup> σπατα- only, not  
 λῶσα ζῶσα τέθηκεν. 7. καὶ ταῦτα <sup>a</sup> παράγγελλε, ἵνα <sup>r</sup> ἀνεπιλημπτοί <sup>n</sup> See 1 Tim. LXX.  
 ὦσιν. 8. εἰ δέ τις <sup>a</sup> τῶν <sup>a</sup> ἰδίων καὶ μάλιστα <sup>3</sup> οἰκείων οὐ <sup>a</sup> προνο- o Wisd. iii.  
 εἶ, <sup>4</sup> τὴν <sup>v</sup> πίστιν <sup>v</sup> ἤρνηται καὶ ἔστιν ἀπίστου χείρων. 9. Χῆρα <sup>p</sup> Ecclus. iv. 10.  
<sup>x</sup> καταλεγέσθω μὴ ἔλαττον ἑτῶν ἑξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς <sup>xxi. 15,</sup>  
<sup>5</sup> <sup>Ezek. xvi.</sup>  
<sup>49, Jas. v.</sup>

q See 1 Tim. i. 3. r See 1 Tim. iii. 2. s John i. 11, xiii. 1, Acts iv. 23. t Gal. vi. 10, Eph. ii. 19. u Rom. xii. 17, 2 Cor. viii. 21. v Rev. ii. 13. w 2 Tim. iii. 5, Tit. ii. 12, cf. also 2 Tim. ii. 12, 13, Tit. i. 16. x Here only, N.T.

<sup>1</sup> Ins. τὸν N<sup>c</sup>ADKL; om. τὸν N<sup>c</sup>CFGP.

<sup>2</sup> So N<sup>c</sup>ACKLP, d, e, f, m<sup>25</sup>, 82, 110, vg.; Κύριον N<sup>c</sup>Dgr\*.

<sup>3</sup> Ins. τῶν CDBcKLP.

<sup>4</sup> So N<sup>c</sup>ACDcLP; προνοεῖται N<sup>c</sup>D\*FGK, one cursive.

which favours the omission of the article here.

προσμένει: She is like Anna, νηστεί-  
 ας καὶ δεήσεσιν λατρεύουσα νύκτα καὶ  
 ἡμέραν (Luke ii. 37). προσκαρτερεῖν is  
 more usual in this connexion, e.g., Rom.  
 xii. 12, Col. iv. 2.

Ell. notes that Paul always has the  
 order νυκτ. καὶ ἡμ. as here. Luke has  
 also this order, with the acc., but ἡμ. καὶ  
 νυκτ. with the gen. In Rev. the order is  
 ἡμ. καὶ νυκτός.

Ver. 6. σπαταλῶσα: The modern term  
*fast*, in which the notion of prodigality  
 and wastefulness is more prominent than  
 that of sensual indulgence, exactly ex-  
 presses the significance of this word.  
 The R.V., *she that giveth herself to plea-*  
*sure*, is stronger than the A.V. A some-  
 what darker force is given to it here by the  
 associated verb in ver. 11, καταστρηνιά-  
 σωσιν. The Vulg. is felicitous, *Quae in*  
*deliciis est, vivens mortua est*. The ex-  
 pression is more terse than in Rev. iii.  
 1, "Thou hast a name that thou livest  
 and thou art dead". Cf. Rom. vii. 10,  
 24, Eph. iv. 18. Wetstein quotes in  
 illustration from Stobaeus (238), as de-  
 scriptive of a poor man's life of anxiety,  
 πένης ἀποθανὼν φροντίδων ἀπηλλάγη,  
 ζῶν γὰρ τέθηκε.

Ver. 7. ταῦτα is best referred to ver.  
 4, with its implied injunctions to the  
 younger generation to support their  
 widows.

ἀνεπιλημπτοί: i.e., all Christians  
 whom it concerns, not widows only.

Ver. 8. The Christian faith includes  
 the law of love. The moral teaching of  
 Christianity recognises the divine origin  
 of all natural and innocent human affec-  
 tions. The unbeliever, i.e., the born  
 heathen, possesses natural family affec-

tion; and though these feelings may be  
 stunted by savagery, the heathen are not  
 likely to be sophisticated by human per-  
 versions of religion, such as those de-  
 nounced by Jesus in Mark vii. Ell. says.  
 "It is worthy of notice that the Essenes  
 were not permitted to give relief to their  
 relatives without leave from their ἐπί-  
 τροποί, though they might freely do so  
 to others in need; see Joseph. *Bell. Jud.*  
 ii. 8, 6."

The Christian who falls below the best  
 heathen standard of family affection is  
 the more blameworthy, since he has,  
 what the heathen has not, the supreme  
 example of love in Jesus Christ. We  
 may add that Jesus Himself gave an  
 example of providing for one's own,  
 when He provided a home for His  
 mother with the beloved disciple.

οἱ ἱδιοὶ are near relatives: οἱ οἰκείοι,  
 members of one's household. One of the  
 most subtle temptations of the Devil is  
 his suggestion that we can best comply  
 with the demands of duty in some place  
 far away from our home. Jesus always  
 says, Do the next thing; "Begin from  
 Jerusalem". The path of duty begins  
 from within our own house, and we must  
 walk it on our own feet.

οἰκείων: The omission of the article  
 in the true text before οἰκείων precludes  
 the possibility of taking the word here in  
 the allegorical sense in which it is used  
 in Gal. and Eph.: "the household of the  
 faith"; "the household of God".

προνοεῖ: This verb is only found else-  
 where in N.T. in the phrase προνοεῖσθαι  
 καλά, Rom. xii. 17, 2 Cor. viii. 21 (from  
 Prov. iii. 4, προνοεῖ καλά ἐνώπιον  
 Κυρίου καὶ ἀνθρώπων).

Ver. 9. καταλεγέσθω: St. Paul passes  
 naturally from remarks about the duty of



y Acts vi. 3. γυνή, 10. ἔν \* ἔργοις \* καλοῖς \* μαρτυρουμένη, εἰ \* ἔτεκνοτρόφῃσεν, x. 22, xxii.  
 12. Heb. εἰ ὁ ἐξενοδόχῃσεν, εἰ ἀγίων πόδας ἐνιψεν, εἰ ὀλιβομένοις ἐπήρκεσεν, xi. 2, 39.  
 z See 1 Tim.  
 iii. i. a Here only, not LXX. b Here only, not LXX. c 2 Cor. i. 6, iv. 8, vii. 5, 1 Thess.  
 iii. 4, 2 Thess. i. 6, 7, Heb. xi. 37. d 1 Macc. (2), ver. 16 only.

Church members to their widowed relatives to specific rules about the admission of widows to the roll of Church widows (see Acts vi. 1). The *χήρα* of this ver. is ἡ ὄντως χήρα of vv. 3 and 5, who was to receive consideration and official recognition. These widows had no doubt a ministry to fulfil—a ministry of love, prayer, intercession, and giving of thanks (Polycarp, 4); but it is difficult to suppose that St. Paul, or any other practically minded administrator, would contemplate a presbyteral order of widows, the members of which would enter on their duties at the age of 60, an age relatively more advanced in the East and in the first century than in the West and in our own time. We may add that the general topic of widows' maintenance is resumed and concluded in ver. 16.

In the references to widows in the earliest Christian literature outside the N.T. (with the exception of Ignatius *Smyrn.* 13) they are mentioned as objects of charity along with orphans, etc. (Ignatius, *Smyrn.* 6, *Polyc.* 4; Polycarp, 4; Hermas, *Vis.* ii. 4, *Mand.* viii., *Sim.* i. v. 3, ix. 26, 27; Justin, *Apol.* i. 67). None of these places hints at an order of widows. The subject cannot be further discussed here; but the evidence seems to point to the conclusion that the later institution of widows as an order with official duties was suggested by this passage. The history of Christianity affords other examples of supposed revivals of apostolic institutions.

Ell., who follows Grotius in seeing in this verse regulations respecting an ecclesiastical or presbyteral widow, objects to the view taken above that it is "highly improbable that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very exclusive a nature: would the Church thus limit her alms?"

But ver. 4 sq. does not give the criteria, or qualifications of an official widow; but only describes the dominant characteristic of the life of the "widow indeed," viz., devotion; and again, the Church of every age, the apostolic not less than any other, has financial problems to deal with. Charity may be indiscriminating, but there are only a limited number of

widows for whose whole support the Church can make itself responsible; and this is why the limit of age is here so high. At a much younger age than 60 a woman would cease to have any temptation to marry again.

Lightfoot has important notes on the subject in his commentary on Ignatius, *Smyrn.* §§ 6, 13 (*Apost. Fathers*, part ii. vol. ii. pp. 304, 322). See also, on the deaconess widow, Harnack, *Mission and Expansion of Christianity*, trans. vol. i. p. 122. The opinion of Schleiermacher that deaconesses are referred to here is refuted (1) by the provision of age, and (2) by the fact that they have been dealt with before, iii. 11.

According to Bengel, the gen. ἐτῶν depends on *χήρα*, μὴ ἑλαττον being an adverb, "of 60 years, not less".

γεγονυῖα: It is best to connect this with the preceding words, as in Luke ii. 42, καὶ ὅτε ἐγένετο ἐτῶν δώδεκα. In favour of this connexion is the consideration that in the parallel, iii. 2, μιᾶς γυναικὸς ἄνδρα stands alone, and that if γεγονυῖα were to be joined with what follows, it would most naturally follow γυνή. As a matter of fact, this transposition is found in P.; and this connexion is suggested in D, two cursives, d, f, g, m<sup>41</sup>, Vulg. (*quae fuerit (g fuerat) unius viri uxor*) go, boh, syrr, Theodore Mops., Theodoret, and Origen.

ἐνὸς ἀνδρὸς γυνή: The Church widows must conform to the same ideal of the married life as the episcopi. See Tert. *ad uxorem*, i. 7, "Quantum fidei detrahant, quantum obstreptant sanctitati nuptiae secundae, disciplina ecclesiae et praescriptio apostoli declarat, cum digamos non sinit praesidere, cum viduam allegi in ordinem [*al.* ordinationem], nisi univiram, non concedit."

Ver. 10. ἐν ἔργοις καλοῖς μαρτυρουμένη: ἐν with μαρτυρεῖσθαι means in respect of. See reff. and Moulton and Milligan, *Expositor*, vii., vii., 562.

It is characteristic of the sanity of apostolic Christianity that as typical examples of "good works," St. Paul instances the discharge of commonplace duties, "the daily round, the common task". For ἔργα καλά see on chap. iii. 1.

εἰ ἔτεκνοτρόφῃσεν: As has been just

εἰ παντὶ ὁ ἔργῳ ὁ ἀγαθῷ ἔπηκολούθησεν. 11. νεωτέρας δὲ χήρας e See 1 Tim. ii. 10. ἡ παραιτοῦ ὅταν γὰρ ἡ καταστρηνιάσωσιν<sup>1</sup> τοῦ Χριστοῦ, γαμεῖν f Josh. xiv. 14. g See 1 Tim. iv. 7. h Here only, not LXX.

<sup>1</sup> So  $\Sigma$ CDKL; καταστρηνιάσουσιν AFGP, 31.

explained, the εἰ is not so much dependent on καταλεγέσθω as explanatory of ἐν ἔργοις καλ. μαρτ. The rendering of the Vulg., d, f, g, Amb., *filios educavit*, is better than that of m<sup>14</sup>, *nutriviit*, or Ambrst. *enutriviit*. It is not child-birth so much as the "Christianly and virtuously bringing up of children," her own or those entrusted to her charge, that St. Paul has in his mind. Tert. *de Virg. vel.* 9, alluding to this passage, says, "Non tantum univirae, id est nuptae, aliquando eliguntur, sed et matres et quidem educatrices filiorum, scilicet ut experimentis omnium affectuum structae facile norint ceteras et consilio et solatio iuvare, et ut nihilominus ea decurrerint, per quae femina probari potest". The later Church widows, among other duties, had the care of the Church orphans (*cf.* *Hermas Mand.* viii.; *Lucian, de morte Peregrini*, 12).

ἐξενδοχῆσεν: Hospitality is a virtue especially demanded in a condition of society in which there is much going to and fro, and no satisfactory hotel accommodation. The episcopus must be φιλόξενος (iii. 2, where see note).

εἰ ἁγίων πόδας ἐνίψεν: If the strangers were also "saints," members of the Christian Society, they would naturally receive special attention. The mistress of the house would act as servant of the servants of God (*cf.* Gen. xviii. 6; 1 Sam. xxv. 41). Unless we assume the unhistorical character of St. John's Gospel, it is natural to suppose that the story told in John xiii. 5-14, and the Master's command to do as He had done, was known to St. Paul and Timothy. The absence of an article before πόδας "is due to assimilation to ἁγίων" (Blass, *Grammar*, p. 151, note 2).

εἰ παντὶ—ἐπηκολούθησεν cuts short any further enumeration of details, *if in short, she has devoted herself to good works of every kind*. There is an exact parallel to this use of ἐπακολουθῶ in Josh. xiv. 14, διὰ τὸ αὐτὸν [Caleb] ἐπακολουθήσαι τῷ προστάγματι Κυρίου θεοῦ Ἰσραήλ. The word also means to "check" or "verify" an account. In Mark xvi. 20, "the signs 'endorse' the word" (Moulton and Milligan, *Expositor*, vii., vii. 376).

So here it may connote sympathy with, and interest in, good works, without actual personal labour in them.

Ver. 11. There are two main factors in the interpretation of this verse: (1) a general Church regulation—not laid down by St. Paul but found in existence by him—that a widow in receipt of relief should be ἐνὸς ἀνδρὸς γυνή; and (2) his determination to make provision that no scandal should arise from broken vows. The notion was that there was a marriage tie between Christ and the Church widow. This would be *her first faith, her earliest and still valid pledged troth*. *Cf.* Rev. ii. 4, τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες (of the Church at Ephesus).

νεωτέρας may be rendered positively, *young*.

παραίτοῦ: *reject*. This verb is used of "profane and old wives' fables" (iv. 7), of "foolish and ignorant questionings" (2 Tim. ii. 23), of "a man that is heretical" (Tit. iii. 10); so that, at first sight, it seems a harsh term to use in reference to "young widows". But the harshness is explained when we remember that St. Paul is speaking, not of the widows in themselves, but as applicants for admission to the roll of specially privileged Church widows. In a Church still immature as to its organisation and *morale* the authorities would be only courting disaster were they to assume the control of young widows, a class whose condition gave them independence in the heathen society around them.

καταστρηνιάσωσιν: *Cum enim luxuriatae fuerint [in deliciis egerint, m<sup>110</sup>] in Christo (Vulg.)*.

The word denotes the particular character of their restiveness. It was understood with this sexual reference in Pseud. Ignat. *ad Antioch.* 11, αἱ χῆραι μὴ σπαταλάτωσαν, ἵνα μὴ καταστρηνιάσωσι τοῦ λόγου. στρηνός (over-strength), wantonness or luxury occurs Rev. xviii. 3; στρηνιάω, Rev. xviii. 7, 9, to wax wanton, live wantonly, or luxuriously. The preposition κατά, with the genitive, has the sense *against*, of opposition, as in καταβραβεύω, καταγελῶ, καταδικάζω, κατακαυχῶμαι, κατακρίνω, etc.

Mark vii. θέλουσιν, 12. ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν.  
 9, Luke vii. 30, 13. \* ἅμα \* δὲ \* καὶ \* ἄργαί μανθάνουσιν, <sup>m</sup> περιερχόμεναι τὰς οἰκίας,  
 Gal. ii. 21, iii. 15, οὐ μόνον δὲ ἄργαί ἀλλὰ καὶ <sup>n</sup> φλύαροι καὶ <sup>o</sup> περίεργοι, λαλοῦσαι <sup>p</sup> τὰ  
 Heb. x. 28. k Acts xxiv. 26, Col. iv. 3, Philem. 22. 1 Matt. xii. 36, xx. 3, 6, Tit. i. 12, Jas. ii. 20, 2 Pet. i. 8. m Acts  
 xix. 13, Heb. xi. 37. n Here only, N.T.; see note. o Not LXX; see note. p Tit. i. 11.

For *ὅταν* with the subjunctive or indicative, see Winer-Moulton, *Grammar*, p. 388. The subjunctive, as in the text, is the normally correct way of expressing a contemplated contingency.

τοῦ Χριστοῦ: Here only in the Pastorals.

γαμεῖν θέλουσι: θέλειν has here an emphatic sense, as in John vii. 17; and its association here supports the view that it "designates the will which proceeds from inclination," as contrasted with βούλομαι, "the will which follows deliberation" (Thayer's Grimm, s.v.). γαμεῖν is used of the woman also, ver. 14, Mark x. 12; 1 Cor. vii. 28, 34.

Ver. 12. ἔχουσαι κρίμα: *deserving censure*. There is no special force in ἔχουσαι, as Ell. explains, "bearing about with them a judgment, viz., that they broke their first faith". This seems forced and unnatural. ἔχειν κρίμα is correlative to λαμβάνεσθαι κρίμα (Mark xii. 40; Luke xx. 47; Rom. xiii. 2; Jas. iii. 1). They *have condemnation because, etc., habentes damnationem quia* (Vulg. m). κρίμα of course by itself means *judgment*; but where the context, as here, implies that the judgment is a sentence of guiltiness, it is reasonable so to translate it.

τὴν πρώτην πίστιν: This has been already explained. On the use of *πρῶτος* for *πρότερος* see Blass, *Gram.* p. 34.

ἠθέτησαν: *annulled, irritam fecerunt* (Vulg. m).

Ver. 13. ἅμα δὲ καὶ is Pauline. See *reff.*

It is best to assume an omission of εἶναι, not necessarily through corruption of the text, as Blass supposes (*Gram.* p. 247). On the example cited by Winer-Moulton, *Gram.* p. 437 from Plato, *Euthyd.* p. 276 b, οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν, and Dio. Chrys. lv. 558, Field notes, "Although the reading in Plato may be doubtful, there is no doubt of the agreement of St. Paul's construction with *later* usage". Field adds two from St. Chrysostom T. vii. p. 699 a: τί οὖν; ἂν παλαιστής μανθάνῃς; T. ix. p. 259 b: εἰ ἱατρὸς μέλλοις μανθάνειν. He notes that the correlative phraseology, διδάξαι (or διδάσασθαι) τινὰ τεκτόνα,

χαλκία, ἱππέα, ῥήτορα, is to be found in the best writers.

It is impossible to connect μανθ. περιερχ. as Vulg., *discunt circuire domos*; for, as Alf. says, "μανθάνω with a participle always means *to be aware of, take notice of*, the act implied in the verb". Here, e.g., the meaning would be "they learn that they are going about," which is absurd. Bengel's view, that μανθάνουσι is to be taken absolutely, is equally impossible: "being idle, they are learners," the nature of the things they learn to be inferred from the way they spend their time. Von Soden connects μανθ. with τὰ μὴ δέοντα; suggesting that they learnt in the houses referred to in 2 Tim. iii. 6 what was taught there (ἀ μὴ δεῖ, Tit. i. 11).

περιερχόμεναι τὰς οἰκίας: These last words may possibly refer to the house to house visitation, *going about* (R.V.), which might be part of the necessary duty of the Church widows; but which would be a source of temptation to young women, and would degenerate into *wandering* (A.V.).

οὐ μόνον δὲ . . . ἀλλὰ καὶ is a Pauline use of constant occurrence. See Rom. v. 3, 11, viii. 23, ix. 10; 2 Cor. vii. 7, viii. 19; Phil. ii. 27 [οὐ . . . δὲ μόνον]; 2 Tim. iv. 8. Also in Acts xix. 27, 3 Macc. iii. 23.

ἄργαί, φλύαροι, περίεργοι: A series of natural causes and consequences. The social intercourse of idle people is naturally characterised by silly chatter which does not merely affect the understanding of those who indulge in it, but leads them on to mischievous interference in other people's affairs.

φλύαροι: φλυαρεῖν is found in 3 John 10, *brating*. φλύαρος is an epithet of φιλοσοφία in 4 Macc. v. 10; and in Prov. xxiii. 29 (ῥῆς) φλυαρταὶ ὁμιλταὶ ἐν φιλονίκῳ are among the consequences of excessive wine-drinking.

περίεργοι: See 2 Thess. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. In Acts xix. 19 τὰ περιέργα, *curious arts*, means the arts of those who are curious about, and pry into, matters concealed from human knowledge, *impertinent to man's lawful needs*.



ἢ μὴ ὀδόντα. 14. ὁ βούλομαι οὖν νεωτέρας γαμεῖν, ὁ τεκνογονεῖν, ὁ οἰκοδοπετοεῖν, μηδεμίαν ἄφορμὴν διδόναι τῷ ἀντικειμένῳ· λοι-  
 1. 11, διδάσκοντες ἃ μὴ δεῖ. In both passages μὴ is expressive of the impropriety, in the writer's opinion, of whatever might conceivably be spoken and taught; whereas τὰ οὐ δόντα would express the notion that certain specific improper things had, as a matter of fact, been spoken. See Winer-Moulton, *Gram.* p. 603.

Ver. 14. βούλομαι οὖν: See note on 1 Tim. ii. 8.

νεωτέρας: The insertion of χήρας before νεωτέρας in about 30 cursives, Chrys. Theodoret, John Damasc., Jerome, is a correct gloss (so R.V.). The whole context deals with widows, not with women in general, as A.V. and von Soden.

γαμεῖν: There is nothing really inconsistent in this deliberate injunction that young widows should marry again, and the counsel in 1 Cor. vii. 8, that widows should remain unmarried. The widows here spoken of would come under the class of those who "have not continency"; not to mention that the whole world-position of the Church had altered considerably since St. Paul had written 1 Cor.

οἰκοδοπετοεῖν: well rendered in Vulg., *matres-familias esse*. The verb is only found here in the Greek Bible, but οἰκοδοπετοτης frequently occurs in the Synop-  
 Tit. ii. 5.

τῷ ἀντικειμένῳ: The singular (see ref.) does not refer to Satan, but is used generically for human adversaries. The plural is more usual, as in the other ref. Cf. ὁ ἐξ ἐναντίας, Tit. ii. 8.

λοιδορίας χάριν is connected of course with ἀφορμὴν, not with βούλομαι, as Mack suggests, "I will . . . on account

of the reproach which might otherwise come on the Church".

For the sentiment cf. vi. 1, Tit. ii. 5, 8, 1 Peter ii. 12, iii. 16. In all these places the responsibility of guarding against scandal is laid on the members of the Church generally, not specially on the Church rulers. The construction of χάριν here is not quite the same as in Gal. iii. 19, Tit. i. 11, Jude 16. Here it is an appendage to the sentence, explanatory of ἀφορμὴν διδόναι.

Ver. 15. τινες: See note on i. 3.

ἐξετράπησαν ὀπίσω τοῦ Σ.: This is a pregnant phrase, meaning *They have turned out of the way [of life and light] and have followed after Satan*. "The prepositional use of ὀπίσω, which is foreign to profane writers, takes its origin from the LXX (Hebr. אַחֲרָיִם)" (Blass, *Gram.* p. 129). The primary phrase is ἔρχεσθαι [also ἀκολουθεῖν or πορεύεσθαι] ὀπίσω τινός. For ὀπίσω in an unfavourable sense cf. Luke xxi. 8, John xii. 19, Acts v. 37, xx. 30, 2 Peter ii. 10, Jude 7, Rev. xiii. 3. The phrase, no doubt, refers to something worse than a second marriage.

Ver. 16. εἰ τις πιστὴ: This is one of those difficulties that prove the *bona fide* character of the letter. We may explain it in either of two ways: (1) It not unfrequently happens that the language in which we express a general statement is unconsciously coloured by a particular instance of which we are thinking at the moment. St. Paul has some definite case in his mind, of a Christian woman who had a widow depending on her, of whose support she wishes the Church to relieve her, or (2) the verse may be an afterthought to avoid the possibility of the ruling given in vv. 4, 7, 8 being supposed to refer to men only. Von Soden explains it by the independent position

2 Cor. xi. 12, Gal. v. 13. u 2 Cor. v. 12. v 2 Thess. ii. 4, cf. Luke xiii. 17, xxi. 15, 1 Cor. xvi. 9, Phil. i. 28. w 1 Pet. iii. 9 only, N.T. x Luke vii. 47, Gal. iii. 19, Eph. iii. 1, 14, Tit. i. 5, 11, 1 John iii. 12, Jude 16. y See 1 Tim. i. 6. z See ver. 10. a See note. b See ver. 3.

<sup>1</sup> ἐξετράπ. τινες AFerG, g.

<sup>2</sup> Ins. πιστὸς ἢ DKL, d, fuld., syrr.

<sup>3</sup> So CDKLP; ἐπαρκέισθω B[A][FG], 17.

c See 1 Tim. iii. 4.  
 d Heb. iii. 3, σθωσαν, μάλιστα οἱ \*κοπιῶντες ἐν λόγῳ καὶ διδασκαλία· 18. \*λέγει  
 x. 29.  
 e See note  
 on 1 Tim. iv. 10. f Rom. ix. 17, x. 11, cf. Mark xv. 28.

of married women indicated in ver. 14 and Tit. ii. 5. The phrase *ἔχει χήρας* may be intended to include dependent widowed relatives, aunts or cousins, who could not be called *προγόνου*.

**βαρείσθω.** Compare the use of *βάρος*, 1 Thess. ii. 6, *δυνάμενοι ἐν βάρει εἶναι*; of *ἐπιβαρέω*, 1 Thess. ii. 9, 2 Thess. iii. 8; *καταβαρέω*, 2 Cor. xii. 16; *ἀβαρής*, 2 Cor. xi. 9.

This verse proves that the *κατάλογος* of widows here in view was primarily at least for poor relief.

Vv. 17-25. What I have been saying about the support of widows reminds me of another question of Church finance: the payment of presbyters. Equity and scriptural principles suggest that they should be remunerated in proportion to their usefulness. You are the judge of the presbyters; in the discharge of this office be cautious in accusing, and bold in rebuking. I adjure you to be impartial. Do not absolve without deliberate consideration. A lax disciplinarian is partner in the guilt of those whom he encourages to sin. Keep yourself pure. I do not mean this in the ascetic sense; on the contrary, your continual delicacy demands a stimulant. But, to resume about your duties as a judge, you need not distress yourself by misgivings; you will find that your judgments about men, even when only instinctive, are generally correct.

Ver. 17. The natural and obvious meaning of the verse is that while all presbyters discharge administrative functions, well or indifferently, they are not all engaged in preaching and teaching. We distinguish then in this passage three grades of presbyters: (1) ordinary presbyters with a living wage; (2) efficient presbyters (*κοπιῶντες*, 1 Thess. v. 12); (3) presbyters who were also preachers and teachers. Cf. Cyprian (*Epist.* 29), *presbyteri doctores*. It must be added that Hort rejects the distinction between (2) and (3) (*Christian Ecclesia*, p. 196).

ὁ διδάσκων and ὁ παρακαλῶν were possessors of distinct and recognised charismata (Rom. xii. 7; 1 Cor. xii. 8, 28, 29, xiv. 6).

*προεστῶτες*: See note on 1 Tim. iii. 4.

*διπλῆς τιμῆς*: Remuneration is a better rendering of *τιμή* than *pay*, as

less directly expressive of merely monetary reward. Liddon suggests the rendering *honorarium*. On the one hand, *διπλῆς* certainly warrants us in concluding that presbyters that ruled well were better paid than those that performed their duties perfunctorily. Bengel justifies the better pay given to those that "laboured in the word, etc.," on the ground that persons so fully occupied would have less time to earn their livelihood in secular occupations. On the other hand, we must not press the term *double* too strictly (cf. Rev. xviii. 6, *διπλῶσατε τὰ διπλά*). *πλείονος τιμῆς* (Theod.) is nearer the meaning than "double that of the widows, or of the deacons, or simply, liberal support" (Chrys.). The phrase is based, according to Grotius, on Deut. xxi. 17; in the division of an inheritance the first-born received two shares, cf. 2 Kings ii. 9. The custom of setting a double share of provisions before presbyters at the love feasts (*Constt. Ap.* ii. 28) must have been, as De Wette says, based on a misunderstanding of this passage.

*ἀξιούσθωσαν* implies that what they were deemed worthy of they received.

*κοπιῶντες*: There is no special stress to be laid on this, as though some preachers and teachers worked harder in the exercise of their gift than others.

*λόγῳ*: The omission of the article, characteristic of the Pastorals, obscures the reference here to the constant phrase *speak, or preach the word, or the word of God*.

*διδασκαλία*: See note on chap. i. 10.

Ver. 18. If this verse is read without critical prejudice, it implies that in the writer's judgement a quotation from Deut. xxv. 4 and the Saying, *ἄξιος, κ.τ.λ.* might be coordinated as *ἡ γραφή*; just as in Mark vii. 10, Acts i. 20, and Heb. i. 10, two O.T. quotations are coupled by a *καί*. For this formula of quotation, in addition to the reff., see John xix. 37; Rom. iv. 3, xi. 2; Gal. iv. 30; Jas. ii. 23, iv. 5.

The question then arises, Is *ἄξιος, κ.τ.λ.* a proverbial saying carelessly or mistakenly quoted by St. Paul as *ἡ γραφή*? or, Was St. Paul familiar with its presence in a written document, an early gospel, the subject of which was so sacred as to entitle it to be called *ἡ*

γὰρ ἡ ἑγραφή, Βοὺν ἀλοῶντα οὐ φιμώσεις<sup>1</sup>· καὶ, Ἄξιός ἐστι ἐργάτης <sup>Cf. Matt. xxii. 12, 34, Mark i. 25, iv. 39, Luke Acts xxii. 18</sup>

τοῦ μισθοῦ αὐτοῦ. 19. κατὰ πρεσβυτέρου ἡ κατηγορίαν μὴ<sup>1</sup> παρα-

iv. 35, 1 Pet. ii. 15.

h John xviii. 29, Tit. i. 6, not LXX.

i Acts xxii. 18

οὐ φιμ. βοὺν ἀλο. ACP, 17, 37, 80, five others, f, vg., boh., syrpesb, arm.

γραφῇ? The question has been pre-judged by supposed necessary limitations as to the earliest possible date for a gospel; and many have thought it safest to adopt Stier's statement that ἄξιός, κ.τ.λ. was a common proverb made use of both by our Lord (Luke x. 7; Matt. x. 10), and by St. Paul. In that case, it is difficult to avoid the conclusion that St. Paul forgot that it was not ἡ γραφή; for here it is not natural to take ἄξιός, κ.τ.λ., as a supplementary or confirmatory statement by the writer in the words of a well-known proverb. The proverb, if it be such, is rather the second item in ἡ γραφή, just as in 2 Tim. ii. 19, the "seal" consists of (a) "The Lord knoweth them that are his," and (b) "Let every one that nameth," etc. Our Lord no doubt employed proverbs that were current in His time, e.g., Luke iv. 23, John iv. 37. In both these cases He intimates that He is doing so; but He does not do so in Matt. x. 10, or Luke x. 7. Besides, while the variation here between Matt. (τῆς τροφῆς) and Luke (τοῦ μισθοῦ) is of the same degree as in other cases of varying reports of Sayings from Q common to Matthew and Luke, yet such variation in wording is not likely in the case of a well-known proverb. We may add that it is difficult to know to what ruling of Christ reference is made in 1 Cor. ix. 14 if it be not this Saying. Critical opinion has recently grown inclined to believe that much of the gospel material which underlies the Synoptists was put into writing before our Lord's earthly ministry closed. (See Sanday, *The Life of Christ in Recent Research*, p. 172.) The only question, therefore, is not, Could St. Paul have read the Evangelic narrative? but, Could he have co-ordinated a gospel document with the written oracles of God, venerated by every Hebrew as having a sanctity all their own? The question cannot be considered apart from what we know to have been St. Paul's conception of the person of Jesus Christ. We may readily grant that it would be a surprising thing if St. Paul thought of the writings of any contemporary apostle as "Scripture," as 2 Pet. iii. 16 does; but since he believed that Christ was "the end of the

Law" (Rom. x. 4), it would be surprising were he not to have esteemed His words to be at least as authoritative as the Law which He superseded.

The order in Deut. xxv. 4 is οὐ φιμ. βοὺν ἀλο. The same text is quoted, 1 Cor. ix. 9 in the form οὐ κημώσεις βοὺν ἀλο. (B\*D\*FG). St. Paul's treatment of the command, as pointing to an analogy in the life of human beings, does not need any defence. Our just repudiation of the spirit in which he asks in 1 Cor., "Is it for the oxen that God careth?" must not blind us to the large element of truth in his answer, "Yea, for our sake it was written".

Ver. 19. The mention of καλῶς προσεστῶτες πρεσβύτεροι, and of what was due to them, naturally suggests by contrast the consideration of unsatisfactory presbyters. Yet even these were to be protected against the possibility of arbitrary dismissal. They were to have a fair trial in accordance with the provisions of the Old Law, Deut. xix. 15 (see also Deut. xvii. 6, Num. xxxv. 30). This requirement of two or three witnesses is used allegorically in 2 Cor. xiii. 1. Cf. John viii. 17, Heb. x. 28.) It has been asked, Why should this, the ordinary rule, be mentioned at all? The solution is to be found in a consideration of the private, unofficial, character of the Christian Church when this epistle was written. The Church was altogether a voluntary society, unrecognised by the state. The crimes of which its governors could take cognisance were spiritual; or if they were such as were punishable by the ordinary state law, the Church was concerned only with the spiritual and moral aspect of them, that is to say, so far as they affected Church life. There were then no spiritual courts, in the later sense of the term. No Church officer could enforce any but spiritual punishments. In these circumstances, the observance of legal regulations would not be a matter of necessity. Indeed a superintendent who was jealous for the purity of the Church might feel himself justified in acting even on suspicion, when the question arose as to the dismissal of a presbyter.

ἐκτὸς ἐλ μὴ: This phrase arises from a



k 1 Cor. xiv. δέχου, <sup>k</sup> ἐκτὸς <sup>k</sup> εἰ <sup>k</sup> μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.<sup>1</sup> 20. τοὺς <sup>2</sup>  
<sup>5. xv. 2.</sup>  
 l Acts xix. ἀμαρτάνοντας <sup>1</sup> ἐνώπιον <sup>1</sup> πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον  
<sup>19, xxvii.</sup>  
<sup>35.</sup> ἔχωσιν. 21. <sup>m</sup> Διαμαρτύρομαι <sup>n</sup> ἐνώπιον <sup>n</sup> τοῦ <sup>3</sup> Θεοῦ καὶ <sup>3</sup> Χριστοῦ  
<sup>m</sup> 2 Tim. ii. <sup>1</sup> ἡσοῦ <sup>4</sup> καὶ τῶν <sup>o</sup> ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα <sup>p</sup> φυλάξης <sup>q</sup> χωρὶς  
<sup>14, iv. 1.</sup>  
<sup>n</sup> See 1 Tim. ii. 3.  
 o 1 Pet. i. 1, ii. 6, 9, 2 John i. 13. p Matt. xix. 20 (= Mark x. 20 = Luke xviii. 21), Luke xi. 28, John  
 xii. 47, Acts vii. 53, xvi. 4, xxi. 24, Rom. ii. 26, Gal. vi. 13, 1 Tim. vi. 20, 2 Tim. i. 14. q Phil.  
 ii. 14, 1 Tim. ii. 8.

<sup>1</sup> Om. ἐκτὸς-μαρτύρων Latin MSS. known to Jerome, also apparently Cyp. and Ambrost.

<sup>2</sup> Ins. δὲ AD\*, d, f, g, *autem* (not r), go.; ins. δὲ after ἀμαρτ. FG.

<sup>3</sup> Ins. Κυρίου DcKLP, go., syrr. <sup>4</sup> Ἰησ. Χριστ. DcFKLP, go., syrr., arm.

blend of εἰ μὴ and ἐκτὸς εἰ. Examples of its use are cited from Lucian. Alford notes that similar "pleonastic expressions such as χωρὶς εἰ, or εἰ μὴ, are found in later writers such as Plutarch, Dio Cassius, etc.". Deissmann cites an instructive example for its use in the Cilician Paul from an inscription of Mopsuestia in Cilicia of the Imperial period (*Bible Studies*, trans. p. 118). See refi.

ἐπὶ . . . μαρτύρων: This seems an abbreviation for ἐπὶ στόματος μαρτ. So R.V. Cf. 2 Cor. xiii. 1, Hebr.

טָעַן בְּפָנָיו. It is a different use from ἐπὶ in the sense of *before* (a judge), Mark xiii. 9, Acts xxv. 9, 10. See Blass, *Gram.* p. 137.

Ver. 20. τοὺς ἀμαρτάνοντας: It cannot be certainly determined whether this refers to offending presbyters only or to sinners in general. In favour of the first alternative, is the consideration that it seems to be a suitable conclusion to ver. 19; and the vehemence of the adjuration in ver. 21 receives thus a justification. It demands greater moral courage to deal judicially with subordinate officials than with the rank and file of a society.

On the other hand, the sequence of thought in these concluding verses of the chapter is not formal and deliberate. Although it has been shown above that vv. 17-25 form one section, marked by one prominent topic, the relation of Timothy to presbyters, it cannot be maintained that the connexion is indisputably obvious; and the use of the present participle suggests that habitual sinners are under discussion. One is reluctant to suppose that such men would be found amongst the presbyters of the Church.

ἐνώπιον πάντων: At first sight this seems opposed to the directions given by our Lord, Matt. xviii. 15, "Shew him

his fault between thee and him alone"; but the cases are quite different: Christ is there speaking of the mutual relations of one Christian with another, as brothers in the household of God; here St. Paul is giving directions to a father in God, a Christian ruler, as in 2 Tim. iv. 2, Tit. i. 13, ii. 15. Moreover, as Ell. points out, Christ is speaking of checking the beginning of a sinful state, St. Paul is speaking of persistent sinners.

ἵνα καὶ οἱ λοιποὶ, κ.τ.λ.: Cf. Deut. xiii. 11.

Ver. 21. διαμαρτύρομαι: It is easy to see that St. Paul had not perfect confidence in the moral courage of Timothy. He interjects similar adjurations, vi. 13, 2 Tim. iv. 1. In 1 Thess. iv. 6 we can understand διεμαρτυράμεθα to mean that purity had been the subject of a strong adjuration addressed by the apostle to his converts.

τῶν ἐκλεκτῶν ἀγγέλων: The epithet *elect* has probably the same force as *holy* in our common phrase, *The holy angels*. Compare the remarkable parallel, cited by Otto and Krebs, from Josephus, *B. J.* ii. 16, 4, μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἅγια καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ θεοῦ καὶ πατρίδα τὴν κοινὴν, and *Testament of Levi*, xix. 3, μάρτυς ἐστὶ κύριος, κ. μάρτυρες οἱ ἄγγελοι αὐτοῦ, κ. μάρτυρες ὑμεῖς. The references to angels in St. Paul's speeches and letters suggest that he had an unquestioning belief in their beneficent ministrations; though he may not have attached any importance to speculations as to their various grades. We are safe in saying that the *elect angels* are identical with "the angels which kept their own principality" (Jude 6), "that did not sin" (2 Pet. ii. 4).

Ellicott follows Bp. Bull in giving ἐνώπιον a future reference to the Day of Judgment, when the Lord will be at-

ἡ προκρίματος, μηδὲν ποιῶν κατὰ ἡ πρόσκλησιν.<sup>1</sup> 22. Χείρας ἡ ταχέως ἡ Here only, not LXX.  
μηδενὶ ἐπιτίθει, μηδὲ ἡ κοινωνῶναι ἡ ἀμαρτίαις ἡ ἄλλοτρίαις ἡ σεαυτὸν ἡ Here only, not LXX.  
t 2 Thess.

ii. 2.

u 2 John 11.

v Rom. xiv. 4, xv. 20, 2 Cor. x. 15, 16, Heb. ix. 25.

<sup>1</sup> So  $\aleph$ FGK, 47\*\*, 67\*\*, many others, d, f, g, r, vg.; πρόσκλησιν ADLP, 17, 31, 37, 47\*, 80, more than fifty-four others.

tended by "ten thousands of His holy ones" (Jude 14). But this seems an evasion due to modern prejudice. ἐνώπιον implies that the solemnity of the charge or adjuration is heightened by its being uttered in the actual presence of God, Christ, and the angels. Perhaps one may venture to suppose that these are thought of as in three varying degrees of remoteness from human beings, with our present powers of perception. God the Father, though indeed "He is not far from each one of us," "dwells in light unapproachable"; Christ Jesus, though in one sense He dwells in us and we in Him, is for the most part thought of as having His special presence at the right hand of the Majesty in the heavens; but the angels, though spiritual beings, are akin to ourselves, creatures as we are, powers with whom we are in immediate and almost sensible contact, *media* perhaps through which the influences of the Holy Spirit are communicated to us. ταῦτα refers to all the preceding disciplinary instructions.

προκρίματος: *dislike, praepjudicium.*

πρόσκλησιν: *partiality (nihil faciens in aliam partem declinando, Vulg.).*

Clem. Rom., *ad Cor.* 21, has the phrase κατὰ προσκλήσεις. The reading πρόσκλησιν is almost certainly due to itacism. It could only mean "by invitation, i.e., the invitation or summons of those who seek to draw you over to their side" (Thayer's Grimm).

Ver. 22. Our best guide to the meaning of χείρας . . . ἐπιτίθει is the context, and more especially the following clause, μηδὲ . . . ἄλλοτρίαις. μηδέ constantly introduces an extension or development of what has immediately preceded; it never begins a new topic. Now the injunction *Be not partaker of other men's sins* is certainly connected with the disciplinary rebuke of sin, and refers of course to definite acts of sin committed in the past, as well as to their consequences or continuation. The whole procedure is outlined: we have the accusation in ver. 19, the conviction and sentence in ver. 20, and—in the true Pauline spirit—repentance and reconciliation in

this verse; and the topic of ministerial treatment of sin is resumed and continued in ver. 24 sq. We can hardly doubt that St. Paul had in his mind Lev. xix. 17, "Thou shalt surely rebuke thy neighbour and not bear sin because of him," καὶ οὐ λήμψῃ δι' αὐτὸν ἁμαρτίαν. To witness in silence an act of wrong-doing is to connive at it. If this is true in the case of private persons, how much more serious an offence is it in the case of those to whom government is committed? See 2 John 11, ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

χείρας . . . ἐπιτίθει is then best referred to imposition of hands on reconciled offenders, on their re-admission to Church communion. Eusebius (*H. E.*, vii. 2), speaking of reconciled heretics, says, "The ancient custom prevailed with regard to such that they should receive only the laying on of hands with prayers," μόνη χρῆσθαι τῇ διὰ χειρῶν ἐπιθέσεως εὐχῇ. See Council of Nicea, can. 8, according to one explanation of χειροθετουμένων, and Council of Arles, can. 8.

This was used in the case of penitents generally. So Pope Stephen (ap. Cyprian, *Ep.* 74), "Si qui ergo a quacunque haeresi venient ad vos, nihil innovetur nisi quod traditum est, ut manus illis imponatur in paenitentiam". See Bingham, *Antiquities*, xviii. 2, 1, where the 15th Canon of the Council of Agde (A.D. 506) is cited: "Poenitentes tempore quo poenitentiam petunt, impositionem manuum et cilicium super caput a sacerdote consequantur." The antiquity of the custom may be argued from the consideration that imposition of hands was so prominent a feature in ordination, that it is not likely that its use would have been extended to anything else if such extension could not have claimed unquestioned antiquity in its favour. If the explanation of this verse given above—which is that of Hammond, De Wette, Ellicott, and Hort—be accepted, we have here the first distinct allusion to the custom of receiving back penitents by imposition of hands.

w 2 Cor. xi. ἀγνόν ᾗ τήρει. 23. μηκέτι ὕδροπότει, ἀλλὰ οἶνω ὀλίγῳ ᾗ χρῶ διὰ 9, Jas. i. 27, cf. 1 τὸν στόμαχον<sup>1</sup> καὶ τὰς πυκνάς σου ἄσθενείας. 24. τινῶν Tim. vi. 14, 2 Tim. ἀνθρώπων αἱ ἁμαρτίαι ὁ πρόδηλοί εἰσιν, ἀπράγους εἰς κρίσιν, iv. 7.  
 x Here only N.T., Dan. i. 12, LXX. y Here only (N.T.) of food. z Here only, not LXX. a Here only, N.T., as adj. b Matt. viii. 17, Luke v. 15, viii. 2, xiii. 11, 12, John v. 5, xi. 4, Acts xxviii. 9, 1 Cor. ii. 3, Gal. iv. 13. c Vv. 24, 25, Heb. vii. 14, Judith viii. 29, 2 Macc. iii. 17, xiv. 39. d 1 Tim. i. 18.

<sup>1</sup> Ins. σου DcFGKL, f, g, vg., go., sah., boh., syrr., arm.; om. σου ΞAD\*P, 17, d, r.

Timothy is bidden to restrain by deliberate prudence the impulses of mere pity. A hasty reconciliation tempts the offender to suppose that his offence cannot have been so very serious after all; and smoothes the way to a repetition of the sin. "Good-natured easy men" cannot escape responsibility for the disastrous consequences of their lax administration of the law. They have a share in the sins of those whom they have encouraged to sin. Those who give letters of recommendation with too great facility fall under the apostolic condemnation.

On the other hand, the ancient commentators — Chrys., Theod., Theoph., Oecumen. — refer *χειρὰς ἐπιτίθει* to hasty ordinations; and in support of this, the generally adopted view, it must be granted that *ἐπιτίσεις χειρῶν* undoubtedly refers to ordination in iv. 14, 2 Tim. i. 6. If we assume the same reference here, the intention of the warning would be that Timothy will best avoid clerical scandals by being cautious at the outset as to the character of those whom he ordains. The clause in iii. 10, καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, would, in this case, have the same reference; and we should explain ἁμαρτίαι ἀλλότριαι as possible future sins, for the commission of which a man's advancement may give him facilities, and responsibility for which attaches, in various degrees of blameworthiness, to those who have rendered it possible for him to commit them.

σεαυτὸν is emphatic, repeating in brief the warning of the previous clause.

ἀγνόν: The context demands that the meaning should not be *chaste* (*castum* Vulg.), as in Tit. ii. 5, 2 Cor. xi. 2; but *pure* in the sense of *upright, honourable*, as in 2 Cor. vii. 11, Phil. iv. 8, Jas. iii. 17.

Ver. 23. μηκέτι ὕδροπότει: An adequate explanation of this seemingly irrelevant direction is that since there is a certain degree of ambiguity in ἀγνός, St. Paul thought it necessary to guard against any possible misunderstanding

of *Keep thyself pure*: "I do not mean you to practice a rigid asceticism; on the contrary, I think that you are likely to injure your health by your complete abstinence from wine; so, *be no longer a water-drinker*, etc." So Hort, who thinks that this is "not merely a sanitary but quite as much a moral precept" (*Judaistic Christianity*, p. 144). This explanation is preferable to that of Paley who regards this as an example of "the negligence of real correspondence . . . when a man writes as he remembers: when he puts down an article that occurs the moment it occurs, lest he should afterwards forget it" (*Horae Paulinae*). Similarly Calvin suggested that σεαυτὸν — ἄσθενείας was a marginal note by St. Paul himself. Alford's view has not much to commend it, viz., that Timothy's weakness of character was connected with his constant ill health, and that St. Paul hoped to brace his deputy's will by a tonic.

For this position of μηκέτι cf. Mark ix. 25, xi. 14, Luke viii. 49, John v. 14, viii. 11, Rom. xiv. 13, Eph. iv. 28; and see note on chap. iv. 14.

διὰ τὸ στόμαχον: Wetstein's happy quotation from Libanius, *Epist.* 1578 must not be omitted: πέπτωκε καὶ ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὕδροποσίαις.

Ver. 24. The connexion of this general statement is especially with ver. 22. The solemn warning against the awful consequences of an ill-considered moral judgment on those condemned was calculated to overwhelm a weak man with anxiety. Here the apostle assures Timothy that in actual practical experience the moral diagnosis of men's characters is not so perplexing as might be supposed antecedently. The exegesis of ἀπράγους and ἐπακολουθεῖσιν depends on the view we take of κρίσις; viz., whether it refers to a judgment passed by man in this world, or to the final doom pronounced by God in the next. κρίσις is used of such a judgment as man may pass, in John viii. 16, 2 Peter ii. 11, Jude 9; though the



τισὶν δὲ καὶ ἑπακολουθοῦσιν· 25. ὥσαύτως<sup>1</sup> καὶ τὰ ἔργα<sup>2</sup> τὰ καλὰ<sup>3</sup> ἢ πρὸδῃλα,<sup>3</sup> καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.<sup>4</sup>

VI. 1. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι τοὺς ἰδίους<sup>b</sup> δεσπότας<sup>f</sup> τῆς πίστεως τιμῆς ἀξίους ἡγείσθωσαν, ἵνα<sup>d</sup> μὴ τὸ ὄνομα τοῦ Θεοῦ<sup>g</sup> καὶ

N.T. a Ecclus. li. 26, Zech. iii. 9, Jer. xxiv. (xxvii.) 8, 11. b Luke ii. 29, 1 Tim. vi. 1, 2, 2 Tim. ii. 21, Tit. ii. 9, 1 Pet. ii. 18, 2 Pet. ii. 1. c See 1 Tim. i. 12. d Tit. ii. 5, Rom. ii. 24 (Isa. lii. 5). e Mark xvi. 20, 1 Pet. ii. 21, cf. ver. 10. f See 1 Tim. ii. 9. g See 1 Tim. iii. 1. h Hereonly,

<sup>1</sup> Ins. δὲ AFG, f, g, go.

<sup>2</sup> τὰ καλὰ ἔργα KL.

<sup>3</sup> Add ἔστι KL; add εἰσὶ DFGP, 17, 67\*, five others.

<sup>4</sup> So ADP, 17, 47, 67, more than thirty-five others; δύναται NFGKL.

word is more frequently used of the Great final judgment. If, as is generally allowed, these verses, 24 and 25, are resumptive of ver. 22, the κρίσις here indicated is that of the Church ruler, Timothy in this case, deciding for or against the admission of men to communion (or to ordination). It is evident that the final judgment of God, which no one can certainly forecast, cannot help or hinder a decision made in this life by one man about another. The meaning, then, of the clause is as follows: In the case of some men, you have no hesitation as to your verdict; their sins are notorious and force you to an adverse judgment. With regard to others, your suspicions, your instinctive feeling of moral disapproval, comes to be confirmed and justified by subsequent revelation of sins that had been concealed. This is, in the main, the explanation adopted by Alford.

πρὸδῃλοι: Not *open beforehand* (A.V.), but *evident* (R.V.), *manifesta sunt* (Vulg.) as in Heb. vii. 14 (neut.). The *προ* is not indicative of antecedence in time, but of publicity, as in *προεγράφη*, Gal. iii. 1.

προάγουσαι: It is best to take this in a transitive sense, as in Acts xii. 1, xvii. 5, xxv. 26, of bringing a prisoner forth to trial. Here the object of the verb is understood out of *τινὶν ἀνθρώπων*. The men are in the custody of their sins, which also testify against them. In the other case, the witnesses—the sins—do not appear until the persons on trial have had sentence pronounced on them. We supply *εἰς κρίσιν* after *ἐπακολουθοῦσιν*.

Ver. 25. ὥσαύτως here, as in chap. ii. 9, naturally introduces an antithesis to what has gone before; and this determines the meaning of τὰ ἄλλως ἔχοντα; not as ἔργα which are not καλὰ, but as ἔργα καλὰ which are not πρὸδῃλα; and justifies the R.V. rendering, *There are*

*good works that are evident*. The next clause is parallel to the corresponding part of ver. 24: Sins and good works alike cannot be successfully and indefinitely concealed; they follow—are disclosed some time or other in justification of—the κρίσις of men. The literal rendering in R.V. m., *The works that are good are evident*, could only be defended by laying emphasis on καλὰ, “good in appearance as well as in reality”; but καλὰ ἔργα is of frequent occurrence in these epistles without any such special signification; see on iii. 1; and this rendering deprives ὥσαύτως of any force. Von Soden thinks that we have here a reference to the sayings in Matt. v. 14-16.

CHAPTER VI.—Vv. 1-2. The duty of Christian slaves to heathen and Christian masters respectively.

Ver. 1. The politico-social problem of the first ages of Christianity was the relation of freemen to slaves, just as the corresponding problem before the Church in our own day is the relation of the white to the coloured races. The grand truth of the brotherhood of man is the revolutionary fire which Christ came to cast upon earth. Fire, if it is to minister to civilisation, must be so controlled as to be directed. So with the social ethics of Christianity; the extent to which their logical consequences are pressed must be calculated by common sense. One of the great dangers to the interests of the Church in early times was the teaching of the gospel on liberty and equality, crude and unqualified by consideration of the other natural social conditions, also divinely ordered, which Christianity was called to leaven, not wholly to displace.

The slave problem also meets us in Eph. vi. 5, Col. iii. 22, Tit. ii. 9, Philem. 1 Pet. ii. 18. In each place it is dealt with consistently, practically, Christianly.

The difficulty in this verse is ὑπὸ

e Ps. lxxvii. ἡ διδασκαλία <sup>δ</sup> βλασφημῆται. 2. οἱ δὲ πιστοὺς ἔχοντες <sup>δ</sup> δεσπότας (lxxviii.)  
 11, Wisd. μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν,  
 xvi. 11, 24, 2 Macc. ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς <sup>δ</sup> εὐεργεσίας <sup>δ</sup> ἀντιλαμβάνόμενοι.  
 vi. 13, ix. 26, 4  
 Macc. viii. 17, Acts iv. 9. f 1 Macc. ii. 48, 2 Macc. xiv. 15, Luke i. 54, Acts xx. 35.

ζυγόν. The contrast in ver. 2, οἱ δὲ πιστ. ἔχ. δεσπ. seems to prove that a δούλος ὑπὸ ζυγόν is one that belongs to a heathen master. The R.V. is consistent with this view, *Let as many as are servants under the yoke*. The heathen estimate of a slave differed in degree, not in kind, from their estimate of cattle; a Christian master could not regard his slaves as ὑπὸ ζυγόν.

τοὺς ἰδίους δεσπότας: The force of ἴδιος was so much weakened in later Greek that it is doubtful if it amounts here to more than αὐτῶν. See on iii. 4.

δεσπότης is more strictly the correlative of δούλος than is κύριος, and is used in this sense in ref. except Luke ii. 29. St. Paul has κύριος in his other epistles (Rom. xiv. 4; Gal. iv. 1; Eph. vi. 5, 9; Col. iii. 22, iv. 1); but, as Wace acutely remarks, in all these passages there is a reference to the Divine κύριος which gives the term a special appropriateness.

πάσης τιμῆς ἀξίους, *worthy of the greatest respect*.

ἵνα μὴ—βλασφημῆται: The phrase "blaspheme the name of God" comes from Isa. lii. 5 (cf. Ezek. xxxvi. 20-23). See Rom. ii. 24, 2 Pet. ii. 2. See note on v. 14. The corresponding passage in Tit. ii. 10, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν, supports Alford's contention that the article here is equivalent to a possessive pronoun, *His doctrine*. On the other hand, the phrase does not need any explanation; *the doctrine* would be quite analogous to St. Paul's use elsewhere when speaking of the Christian faith. For διδασκαλία, see note on i. 10.

Ver. 2. A Christian slave would be more likely to presume on his newly acquired theory of liberty, equality and fraternity in relation to a Christian master than in relation to one that was a heathen. The position of a Christian master must have been a difficult one, distracted between the principles of a faith which he shared with his slave, and the laws of a social state which he felt were not wholly wrong. 1 Cor. vii. 22 and Philem. 16 illustrate the position.

μᾶλλον δουλευέτωσαν: *serve them all the more, magis serviant* (Vulg.).

For this use of μᾶλλον cf. Rom. xiv.

13, 1 Cor. v. 2, vi. 7, 9, Eph. iv. 28, v. 11. Ignat. *Polyc.* 4 says of Christian slaves, *μηδὲ αὐτοὶ φυσιοῦσθωσαν, ἀλλ' εἰς δόξαν θεοῦ πλεόν δουλευέτωσαν*.

ὅτι πιστοί, κ.τ.λ.: The Christian slave is to remember that the fact of his master being a Christian, *believing and beloved*, entitles him to service better, if possible, than that due to a heathen master. The slave is under a moral obligation to render faithful service to any master. If the spiritual status of the master be raised, it is reasonable that the quality of the service rendered be not lowered, but rather idealised. "*The benefit is the improved quality of the service, and they that partake of or enjoy it are the masters*" (Field in loc.). So Vulg., *qui beneficii participes sunt*.

εὐεργεσία has its usual non-religious signification, as in Acts iv. 9. It does not indicate the goodness of God in redemption, as suggested in A.V., influenced no doubt directly by Calvin and Beza, though the explanation is as old as Ambr., *because they are faithful and beloved, partakers of the benefit*. On the other hand, it is more natural to use εὐεργεσία of the kindness of an employer to a servant or employee, than of the advantage gained by the employer from his servant's good-will. Accordingly Chrysostom takes it here in the former sense, the whole clause referring to the slaves. Von Soden, taking εὐεργεσία similarly, renders, *as those who occupy themselves in doing good*. No doubt the best reward of faithful service is the acquisition of a character of trustworthiness and the grateful love of the master to whom you are invaluable; but it is rather far-fetched to read this subtle meaning into the passage before us. In support of the view taken above, Alford quotes from Seneca, *De Beneficiis*, iii. 18, a discussion of the query, "*An beneficium dare servus domino possit?*" which Seneca answers in the affirmative, adding further: "*Quidquid est quod servilis officii formulam excedit, quod non ex imperio sed ex voluntate praestatur, beneficium est*". See Lightfoot, *Philippians*, 270 sqq., *St. Paul and Seneca*.

ἀντιλαμβάνόμενοι: ἀντιλαμβάνεσθαι properly means to *lay hold of*, hence

Ταῦτα δίδασκε καὶ παρακάλει. 3. εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ <sup>See 1 Tim.</sup>

<sup>1</sup> προσέρχεται <sup>1</sup> ὑγιαίνουσι <sup>1</sup> λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>h See note.</sup>

Χριστοῦ, καὶ <sup>k</sup> τῇ <sup>k</sup> κατ' <sup>k1</sup> εὐσέβειαν διδασκαλίᾳ, 4. <sup>m</sup> τετύφωται, <sup>13, see 1</sup>

μηδὲν <sup>a</sup> ἐπιστάμενος, ἀλλὰ <sup>o</sup> νοσῶν περὶ <sup>p</sup> ζητήσεως καὶ <sup>a</sup> λογομαχίας, <sup>k Tit. i. 1.</sup>

<sup>1 See 1 Tim.</sup>

<sup>m See 1 Tim. iii. 6.</sup> <sup>n Mark xiv. 68, Acts (9), Heb. xi. 8, Jas. iv. 14, Jude 10.</sup> <sup>o Wisd. xvii.</sup>  
<sup>8 (bis) only.</sup> <sup>p John iii. 25, Acts xv. 2, 7, xxv. 20, 2 Tim. ii. 23, Tit. iii. 9, not LXX.</sup> <sup>q Here</sup>  
<sup>only, not LXX, cf. 2 Tim. ii. 14.</sup>

<sup>1</sup> προσέχεται **Ν\***. So Bentley conj. from Latin *adquiescit*.

to help, as in reff.; and the Harclean Syriac gives that sense here. Like our English word *apprehend*, it passes from an association with the sense of touch to an association with the other senses or faculties which connect us with things about us. Field (*in loc.*) gives examples of the use of ἀντιλαμβάνεσθαι as expressive of a person being *sensible* of anything which acts upon the senses, *e.g.*, the smell of a rose. The Peshitta agrees with this. Alford renders *mutually receive*, by which he seems to intend the same thing as Ell., who suggests that ἀντί has "a formal reference to the reciprocal relation between master and servant". Field rejects this because "receive in exchange" is ἀντιλαμβάνειν, and the examples cited by Alf. are middle only in form.

δίδασκε καὶ παρακάλει: See note on iv. 13.

Vv. 3-21. Thoughts about the right use of wealth are suggested by the slave problem, a mischievous attitude towards which is associated with false doctrine. If a man possesses himself, he has enough. This possession is eternal as well as temporal. This is my lesson for the poor, for you as a man of God (and I solemnly adjure you to learn and teach it), and for the rich.

Ver. 3. ἑτεροδιδασκαλεῖ: See note on i. 3.

καὶ μὴ: Blass (*Gramm.* p. 514) notes this case of μὴ following εἰ with the indicative (supposed reality) as an abnormal conformity to classical use. The usual N.T. use, εἰ . . . οὐ, appears in 1 Tim. iii. 5, v. 8. In these examples, however, the οὐ is in the same clause as εἰ, not separated from it, as here, by a καί.

προσέρχεται: *assents to*. The noun προσήλυτος, proselyte, "one who has come over," might alone render this use of προσέρχομαι defensible. But Ell. gives examples of this verb from Irenæus and Philo; and Alf. from Origen, which completely justify it. The reading προ-

σέχεται, which seems to derive support from the use of προσέχειν, i. 4, Tit. i. 14, has not exactly the same force; "to give heed," or "attend to," a doctrine falls short of giving in one's adhesion to it.

ὑγιαίνουσι λόγοις: See on i. 10.

τοῖς τοῦ Κυρίου: This is in harmony with St. Paul's teaching elsewhere, that the words spoken through the prophets of the Lord are the Lord's own words. It is thus we are to understand Acts xvi. 7, "The Spirit of Jesus suffered them not," and 1 Cor. xi. 23, "I received of the Lord," etc. The words of Jesus, "He that heareth you heareth me" (Luke x. 16) have a wider reference than was seen at first.

τῇ κατ' εὐσέβειαν διδασκαλίᾳ: See ref. and notes on i. 10, ii. 2.

Ver. 4. τετύφωται: *inflatus est* (d, m<sup>50</sup>, r); *superbus est* (Vulg.). See on iii. 6.

νοσῶν: *morbidly busy* (Liddon), *languens* (Vulg.), *aegrotans* (m<sup>50</sup>). His disease is intellectual curiosity about trifles. Both *doting* and *mad after* (Alf.) as translations of νοσῶν, err by excess of vigour. The idea is a simple one of *sickness* as opposed to health. See on i. 10.

περὶ: For this use of περὶ see on i. 19.

ζητήσεως: See on i. 4.

λογομαχίας: It is not clear whether what is meant are *wordy quarrels* or *quarrels about words*. The latter seems the more likely. There is here the usual antithesis of words to deeds. The heretic spoken of is a theorist merely; he wastes time in academic disputes; he does not take account of things as they actually are. On the other hand, it is interesting and suggestive that to the heathen, the controversy between Christianity and Judaism seemed to be of this futile nature (see Acts xviii. 15, xxiii. 29, xxv. 19).

φθόνος, ἔρις are similarly juxtaposed Rom. i. 29, Gal. v. 20, 21, Phil. i. 15.

The plural ἔρις is a well-supported variant in Rom. xiii. 13, Gal. v. 20. In Tit. iii. 9 it is the true reading; but in other lists of vices (1 Cor. iii. 3,



† Here only, ἐξ ὧν γίνεται φθόνος, ἔρις,<sup>1</sup> βλασφημίας, ὑπόνοιοι πονηραί, 5. N.T.

‡ Here only, διαπαραιτριβαί<sup>2</sup> διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἄπεστερη- not LXX.

† Here only μένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.<sup>3</sup> metaph., cf. Luke 6. Ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας. 7.

xii. 33, 2

Cor. iv.

16, Rev. viii. 9, xi. 18.

u Mark x. 19, 1 Cor. vi. 7, 8, vii. 5, Jas. v. 4 (?).

v Matt. (3), Luke

(2), Acts (7), 1 Cor. vii. 26, 36.

w Wisd. xiii. 19, xiv. 2 only; verb, Wisd. xv. 12 only.

x See

ver. 5.

y See 1 Tim. ii. 2.

z 2 Cor. ix. 8, cf. Phil. iv. 11.

<sup>1</sup> So ἄκσιP, 17, many others, syr<sup>p</sup>esh, sah., boh., arm.; ἔρεις DFGL, 47, some others, d, f, g, m<sup>50</sup>, r, vg., go., syr<sup>h</sup>cl.

<sup>2</sup> παραδιτριβαί a few cursives.

<sup>3</sup> Add ἀφίστασο ἀπὸ τῶν τοιούτων Dgr<sup>c</sup>KLP, m<sup>50</sup>, *Discede ab eiusmodi*, syr<sup>t</sup>, arm.

2 Cor. xii. 20, Phil. i. 15) the singular is found.

βλασφημία also occurs in a list of sins, Eph. iv. 31, Col. iii. 8.

ὑπόνοιοι πονηραί: ὑπόνοια (only here in N.T., but ὑπονοέω in Acts xiii. 25, xxv. 18, xxvii. 27, all in neutral sense, to suppose) has sometimes the sense of suspicion. See examples given by Ell. The phrase here does not mean wicked or unworthy thoughts of God—the class of mind here spoken of does not usually think about God directly, though an unworthy opinion about Him underlies their life—but malicious suspicions as to the honesty of those who differ from them.

Ver. 5. διαπαραιτριβαί: The force of the διά is expressed in the R.V., *wranglings*, which denotes *protracted quarrellings*, *perconfractiones* (r), *conflictationes* (d, Vulg.). Field (*in loc.*) comparing διαμάχασθαι, διαφιλοτιμείσθαι, etc., prefers the sense of *reciprocity*, *mutual irritations*, *gallings one of another* (A.V.m.), “as infected sheep by contact communicate disease to the sound” (Chrys.). παραδιτριβαί (T.R.), *perverse disputings*, is given a milder sense by Winer-Moulton, *Gram.* p. 126, “misplaced diligence or useless disputing”.

διεφθαρμένων τὸν νοῦν: cf. κατεφθάρμενοι τὸν νοῦν, 2 Tim. iii. 8, the acc. being that of the remoter object. Cf., for the notion, τὸν παλαῖδν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, Eph. iv. 22, also 1 Cor. xv. 33, 2 Cor. xi. 3, Jude 10.

ἀπεστερημένον: *privati*. ἀποστερέω conveys the notion of a person being deprived of a thing to which he has a right. See *ref.* This is expressed in R.V., *bereft of*. The truth was once theirs; they have disinherited themselves. The A.V., *destitute of*, does not assume that they ever had it.

νομιζόντων, κ.τ.λ.: since they suppose. For this use of the participle Bengel compares Rom. ii. 18, 20, 2 Tim. ii. 21, Heb. vi. 6.

πορισμὸν: a means of gain, *quaestus*. The commentators quote Plutarch, *Cato Major*, § 25, *δυσὶ κεκρήσθαι μόνους πορισμοῖς, γεωργίᾳ καὶ φειδοῖ*.

τὴν εὐσέβειαν: not *godliness* in general, *pietatem* (Vulg.), but the *profession of Christianity*, *culturam Dei* (m<sup>50</sup>). See ii. 2. Allusions elsewhere to those who supposed that the gospel was a means of making money have usually reference to self-interested and grasping teachers (2 Cor. xi. 12, xii. 17, 18; Tit. i. 11; 2 Pet. ii. 3). Here the significance of the clause may be that the false teachers demoralised slaves, suggesting to slaves who were converts, or possible converts, that the profession of Christianity involved an improvement in social position and worldly prospects. The article before εὐσεβ. shews that the A.V. is wrong, *supposing that gain is godliness*.

Ver. 6. The repetition of πορισμὸς in a fresh idealised sense is parallel to the transfigured sense in which νομῖμος is used in i. 8.

αὐταρκείας: not here *sufficientia* (Vulg.), though that is an adequate rendering in 2 Cor. ix. 8. St. Paul did not mean to express the sentiment of the A.V. of Eccles. vii. 11, “Wisdom is good with an inheritance”. *Contentment* does not even give his meaning. *Contentment* is relative to one's lot; αὐτάρκεια is more profound, and denotes independence of, and indifference to, any lot; a man's finding not only his resources in himself, but being indifferent to everything else besides. This was St. Paul's condition when he had learnt to be αὐτάρκης, Phil. iv. 11. “Lord of himself, though not of lands” (Sir. H. Wot-

οὐδὲν γὰρ εἰσηγάκαμεν εἰς τὸν κόσμον,<sup>1</sup> ὅτι οὐδὲ ἐξενεγκεῖν τι α ἰ Macc.vi  
 δυνάμεθα. 8. ἔχοντες δὲ α διατροφὰς<sup>2</sup> καὶ β σκεπάσματα, τούτοις b Here only.  
 \* ἄρκεσθῆσόμεθα. 9. οἱ δὲ βουλόμενοι πλουτεῖν d ἐμπίπουσιν εἰς c Luke iii.  
 πειρασμὸν καὶ \* παγίδα<sup>3</sup> καὶ ἐπιθυμίας πολλὰς f ἀνοήτους<sup>4</sup> καὶ 14, Heb.  
 \* βλαβεράς, αἵτινες h βυθίζουσι τοὺς ἀνθρώπους εἰς i ὄλεθρον καὶ d See i Tim.  
 ii. 26. f Luke xxiv. 25, Rom. i. 14, Gal. iii. 1, 3, Tit. iii. 3. g Prov. x. 26 only. xiii. 6.  
 xii. 4, Luke v. 7 only. i i Cor. v. 5, i Thess. v. 3, 2 Thess. i. 9 only, N.T. h 2 Macc. 7, 2 Tim. e i Tim. iii.

<sup>1</sup> Ins. δῆλον Ἰ<sup>c</sup>D<sup>b</sup>cKLP; ins. ἀληθὲς D\*, *verum* (*quoniam*) d, *verum* (*quia*) m<sup>98</sup>, *haud dubium* (*quia*) f, vg., [*h*]aut *dubium*, *verum tamen* fuld., *verum* Cyp., go., syrr.; om. δῆλον Ἰ\*AFG, 17, g, r, vgsome MSS, sah., boh., arm.

<sup>2</sup> So ἸAL, f, vg.; διατροφήν DFGKP, d, g, m<sup>98</sup>, r (*victum*).

<sup>3</sup> Ins. τοῦ διαβόλου D\*FG, 37<sup>m</sup>e, 238, d, f, g, m<sup>98</sup> (not r), vg. (not am.), go.

<sup>4</sup> ἀνόνητους 2, two others, d, f, g, vg., Cyp., Ambrst. (*inutilia*) m<sup>98</sup> (*quae nihil prosunt*) r (*stulta*).

ton). See chap. iv. 8. The popular as opposed to the philosophical use of αὐτάρκεια, as evidenced by the papyri, is simply enough. See Moulton and Milligan, *Expositor*, vii., vi. 375.

Ver. 7. The reasoning of this clause depends on the evident truth that since a man comes naked into this world (Job. i. 21), and when he leaves it can "take nothing for his labour, which he may carry away in his hand" (Eccles. v. 15; Ps. xlix. 17), nothing the world can give is any addition to the man himself. He is a complete man, though naked (Matt. vi. 25; Luke xii. 15; Seneca, *Ep. Mor.* lii. 25, "Non licet plus efferre quam intuleris").

Field is right in supposing that if δῆλον, as read in the Received Text, is spurious, yet "there is an ellipsis of δῆλον, or that ὅτι is for δῆλον ὅτι. L. Bos adduces but one example of this ellipsis, 1 John iii. 20: ὅτι ἐὰν κατὰ γινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μέλινον ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν; in which, if an ellipsis of δῆλον before the second ὅτι. were admissible, it would seem to offer an easy explanation of that difficult text." Field adds two examples from St. Chrysostom. Hort's conjecture that "ὅτι is no more than an accidental repetition of the last two letters of κόσμον, ON being read as OTI" is almost certainly right.

Ver. 8. ἔχοντες δέ: The δέ has a slightly adversative force, guarding against a too literal conclusion from ver. 7. It is true that "unaccommodated man" (*Leary*, iii. 4) is "a man for a' that," yet he has wants while alive, though his real wants are few.

σκεπάσματα: may include clothes and shelter, *covering* (R.V.), *tegumentum* (x), *quibus tegamur*, as the Vulg. well

puts it; but the word is used of clothing only in Josephus (*B. J.* ii. 8. 5; *Ant.* xv. 9, 2). So A.V., *raiment*, d, *vestitum* (so Chrys.).

Jacob specifies only "bread to eat and raiment to put on" (Gen. xxviii. 20); but the Son of Sirach is more indulgent to the natural man (Ecclus. xxix. 21, xxxix. 26, 27).

ἀρκεσθῆσόμεθα: This future is imperative, or authoritative, as Alf. calls it. He cites in illustration, Matt. v. 48, *ἐσεσθε οὖν ὑμεῖς τέλειοι*. From this point of view, the R.V., *We shall be therewith content*, cf. *reff.*, is preferable to his rendering (which is equivalent to R.V. m.), *With these we shall be sufficiently provided* (cf. Matt. xxv. 9; John vi. 7; 2 Cor. xii. 9).

Ver. 9. οἱ δὲ βουλόμενοι: St. Chrysostom calls attention to the fact that St. Paul does not say, *They that are rich*, but *They that desire to be rich* (R.V.), they that make the acquisition of riches their aim. The warning applies to all grades of wealth: all come under it whose ambition is to have more money than that which satisfies their accustomed needs. We are also to note that what is here condemned is not an ambition to excel in some lawful department of human activity, which though it may bring an increase in riches, develops character, but the having a single eye to the accumulation of money by any means. This distinction is drawn in Prov. xxviii. 20: "A faithful man shall abound with blessings: But he that maketh haste to be rich shall not be unpunished".

ἐμπίπουσιν. Weststein notes the close parallel in the words of Seneca: "Dum divitias consequi volumus in mala

k Matt. vii. <sup>13, Acts viii. 20, Rom. ix. 22, Heb. x. 39, Rev. xvii. 8, 11 (all with εἰς).</sup> <sup>14 Macc. i. 26, ii. 15 (?), cf. 2 Tim. iii. 2.</sup> <sup>m See 1 Tim. iii. 1.</sup> <sup>n Mark. xiii. 22.</sup> <sup>o Here only, not LXX.</sup> <sup>p Rom. ix. 2 only, N.T.</sup> <sup>q Rom. xi. 17, 20, xiv. 10, 2 Tim. iii. 10, 14, iv. 5, Tit. ii. 1.</sup>

<sup>1</sup> Ins. τοῦ all except **Σ**\*A, 17.

multa incidimus" (*Ep.* 87). Cf. also Jas. i. 2, πειρασμοῖς περιπέσῃτε ποικίλοις. πειρασμόν refers rather to the consequencess of one's money-grubbing spirit on others, παγίδα to its disastrous effect on one's own character.

ἀνοήτους καὶ βλαβεράς: The desires in question are foolish, because they cannot be logically defended; they are hurtful, because they hinder true happiness. See Prov. xxiii. 4, "Weary not thyself to be rich".

αἰτνες: qualitative, such as.

βυθίζουσιν: The word is found in its literal signification in Luke v. 7. Moulton and Milligan (*Expositor*, vii., vi. 381) illustrate its use here from a papyrus of cent. I B.C., συνεχέσι πολέμοις καταβυθισθεῖ[σαν] τὴν πόλιν. Bengel notes on ἐμπίπτ. βυθίζ., "incidunt: mergunt. Tristis gradatio." We must not lose sight of εἰς. Destruction and perdition are not, strictly speaking, the gulf in which the men are drowned. The lusts, etc., overwhelm them; and the issue is destruction, etc. See *refl.* on ἀπόλειαν.

Ver. 10. ῥίζα, κ.τ.λ.: The root of all evils. The R.V., a root of all kinds of evil is not satisfactory. The position of ῥίζα in the sentence shows that it is emphatic. Field (*in loc.*) cites similar examples of the absence of the article collected by Wetstein from Athenæus, vii. p. 280 A (ἀρχὴ καὶ ῥίζα παντὸς ἀγαθοῦ ἢ τῆς γαστροῦς ἡδονῆς), and Diog. Lært. vi. 50; and adds five others from his own observation. It is, besides, unreasonable in the highest degree to expect that, on the ground of his inspiration, St. Paul's ethical statements in a letter should be expressed with the precision of a text book. When one is dealing with a degrading vice of any kind, the interests of virtue are not served by qualified assertions.

φιλαργυρία: *avaritia* (r) rather than *cupiditas* (d, m, Vulg.). The use of this word supports the exposition given above of ver. 9. Love of money, meanness and covert dishonesty where money is concerned, is the basest species of the genus *πλεονεξία*.

ῥς: In sense the relative refers to ἀργύριον, understood out of φιλαργυρία, with which it agrees in grammar. The meaning is clear enough; but the expression of it is inaccurate. This occurs when a man's power of grammatical expression cannot keep pace with his thought. Alf. cites as parallels, Rom. viii. 24, ἐλπίς βλεπομένη, and Acts xxiv. 15, ἐλπίδα . . . ἣν καὶ αὐτοὶ οὗτοι προσδέχονται.

τινες: See note on ch. i. 3.

δρεγόμενοι: *reaching after* (R.V.) expresses the most defensible aspect of *coveting* (A.V.).

ἀπεπλανήθησαν: *peregrinati sunt* (r) *erraverunt* (d, Vulg.). The faith is a very practical matter. *Have been led astray* (R.V.) continues the description of the man who allows himself to be the passive subject of temptation. Chrys. illustrates the use of this word here from an absent-minded man's passing his destination without knowing it.

περιέπειραν: *inseruerunt se*. The force of *περί* in this compound is intensive, as in *περιάπτω*, *περικαλύπτω*, *περικρατῆς*, *περικρύπτω*, *περίλυντος*.

ὀδύναις πολλαῖς: There is a touch of pity in this clause, so poignantly descriptive of a worldling's disillusionment.

Vv. 11-16 are a digression into a personal appeal. Cf. 2 Tim. ii. 1, iii. 10, 14, iv. 5.

Ver. 11. ὦ ἄνθρωπε θεοῦ: It argues a very inadequate appreciation of the fervour of the writer to suppose, as Theod. does, that this is an official title. The apostrophe is a personal appeal, arising out of the topic of other-worldliness which begins in ver. 5. Timothy, as a Christian man, had been called to a heavenly citizenship. He was a *man of God*, i.e., a man belonging to the spiritual order of things with which that which is merely temporal, transitory and perishing can have no permanent relationship. The term occurs again, with an admittedly general reference, in 2 Tim. iii. 17. In any case *Man of God*, as an official title, belonged to prophets, the prophets of the Old Covenant; and we have *ἄ*



ταῦτα <sup>1</sup>φεύγε· <sup>2</sup>δίδωκε δὲ δικαιοσύνην, <sup>3</sup>εὐσέβειαν, <sup>4</sup>πίστιν, <sup>5</sup>ἀγάπην, <sup>6</sup>1 Cor. vi.  
<sup>7</sup>ὑπομονήν, <sup>8</sup>πραῦπάθειαν.<sup>1</sup> 12. <sup>9</sup>ἀγωνίζου <sup>10</sup>τὸν <sup>11</sup>καλὸν <sup>12</sup>ἀγῶνα 2 Tim. ii.  
<sup>13</sup>τῆς πίστεως· <sup>14</sup>ἐπιλαβοῦ τῆς <sup>15</sup>αἰωνίου <sup>16</sup>ζωῆς, εἰς ἣν <sup>17</sup>ἐκλήθης, καὶ 22.  
<sup>18</sup>ὁμολόγησας τὴν καλὴν <sup>19</sup>ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Rom. ix.  
<sup>20</sup>v. 15, 2 Tim. ii. 22, Heb. xii. 14, 1 Pet. iii. 11. t See 1 Tim. ii. 2. u See 1 Tim. i. 14.  
<sup>21</sup>v Rom. v. 3, 2 Cor. vi. 4, xii. 12, Col. i. 11, 2 Tim. iii. 10, Tit. ii. 2, 2 Pet. i. 6, etc. w Here only,  
not LXX. x See 1 Tim. iv. 10. y 2 Tim. iv. 7, cf. Phil. i. 30, Col. ii. 1, 1 Thess. ii. 2, Heb.  
<sup>22</sup>ii. 1. z 1 Tim. vi. 19. a See 1 Tim. i. 16. b John i. 20, ix. 22, xii. 42, Acts xxiii. 8,  
Rom. x. 9, 10, Tit. i. 16, Heb. xi. 13, xiii. 15, etc. c Heb. iii. 1, iv. 14, x. 23.

<sup>1</sup> So  $\Sigma^* \text{AFG[P]}$ ;  $\text{πρῶτητα} [\Sigma^* \text{D}^*] \text{DcKL}, [31]$ .

<sup>2</sup> Ins. καὶ 37, some others, syrbcl c.\*

proof that Timothy was a prophet of the New Covenant, though he was an evangelist (2 Tim. iv. 5), and possibly an apostle (1 Thess. ii. 6).

ταῦτα: i.e., φιλαργυρία and its attendant evils. Love of money in ministers of religion does more to discredit religion in the eyes of ordinary people than would indulgence in many grosser vices.

It is to be noted that φεύγε· δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην recurs in 2 Tim. ii. 22. The phraseology is based on Prov. xv. 9, δίδοντας δὲ δικαιοσύνην ἀγαπᾷ, and is thoroughly Pauline, as the reff. prove. The six virtues fall perhaps into three pairs, as Ell. suggests: "δικαιοσ. and εὐσεβ. have the widest relations, pointing to general conformity to God's law and practical piety [cf. σωφρόνως κ. δικαίως κ. εὐσεβῶς, Tit. ii. 12]; πίστις and ἀγάπη are the fundamental principles of Christianity; ὑπομ. and πραῦπ. the principles on which a Christian ought to act towards his gain-sayers and opponents". As a group, they are contrasted with the group of vices in vv. 4 and 5; but we cannot arrange them in pairs of opposites. We may add that πίστις results in ὑπομονή (Jas. i. 3; Rom. v. 3; 2 Thess. i. 4; 2 Tim. iii. 10; Tit. ii. 2; Heb. xii. 1), as ἀγάπη does in πραῦπάθεια. ὑπομονή is *sustinentia* (τ here, and Vulg. in 1 Thess. i. 3) rather than *patientia* (d and Vulg. here).

πίστις, ἀγάπη, and ὑπομονή are also combined in Tit. ii. 2; cf. 2 Tim. iii. 10, also 2 Pet. i. 5-7, where εὐσέβεια, with other virtues, forms part of the group.

Ver. 12. ἀγωνίζου . . . ἀγῶνα: There is evidence that ἀγωνίζομαι ἀγῶνα had become a stereotyped expression, perhaps from the line of Euripides: καίτοι καλὸν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω (*Alcestis*, 648 or 664). See an Athenian inscription quoted by Moulton and Milligan, *Ex-*

*positor*, vii., vi. 370. Nevertheless the metaphor has its full force here, and in 2 Tim. iv. 7: *Engage in the contest which profession of the faith entails; it is a noble one.* Allusions to the public games are notoriously Pauline (1 Cor. ix. 24; Phil. iii. 12). The present imperative indicates the continuous nature of the ἀγῶν, while the aor. ἐπιλαβοῦ expresses the single act of laying hold of the prize (so ver. 19). It does not seem an insuperable objection to this view that καταλαμβάνω is the word used in 1 Cor. ix. 24, Phil. iii. 12. On the other hand, Winer-Moulton (*Gram.*, p. 392) argues from the asyndeton (cf. Mark iv. 39) that ἐπιλαβοῦ, κ.τ.λ. forms one notion with ἀγωνίζου; that "it is not the result of the contest, but itself the substance of the striving". Yet in ver. 19 (ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς) there is nothing in the contest suggestive of struggle.

εἰς ἣν ἐκλήθης: We are called to eternal life (1 Cor. i. 9; 1 Pet. v. 10); it is placed well within our reach; but it is not put into our hands; each man must grasp it for himself.

καὶ ὁμολόγησας, κ.τ.λ.: This clause has no syntactical connexion with what has preceded. It refers to ἀγῶνα, the contest on which Timothy entered at his baptism, when he was called, enrolled as a soldier in the army of Jesus Christ (2 Tim. ii. 4; 1 Cor. ix. 7), and professed fidelity to his new Leader (his response to the divine call) before many witnesses. ὁμολογία is perhaps best referred to a formal profession of faith, here as in the reff. Cyril Jer., when recalling the baptismal ceremonies to the newly baptised, says in reference to their profession of belief in the Trinity, ὁμολογήσατε τὴν σωτήριον ὁμολογίαν (*Cat.* xx. 4).

In the primitive Church the baptism of an individual was a matter in which the Church generally took an interest and part. The rule laid down in *The Didache*,



Πειλάτου τὴν καλὴν ὁμολογίαν, 14. ἵτηρῆσαι σε τὴν ἐντολὴν <sup>h</sup> See ver.  
 ἄσπιλον ἄνεπιλημpton μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν <sup>i</sup> 2 Tim. iv.  
 Ἰησοῦ Χριστοῦ. 15. ἦν <sup>k</sup> καιροῖς <sup>l</sup> ἰδίους δείξει ὁ <sup>m</sup> μακάριος καὶ <sup>n</sup> note.  
<sup>19, 2 Pet. iii. 14, not LXX. 1 See 1 Tim. iii. 2. m 2 Thess. ii. 8, 2 Tim. i. 10, iv. 1, 8, Tit,</sup>  
<sup>ii. 13. n See 1 Tim. ii. 6. o 1 Tim. i. 11.</sup>

poraries were acquainted with the general account of the trial of Jesus as therein described.

Ver. 14. *τηρῆσαι κ.τ.λ.*: The phrase *τηρεῖν τὴν ἐντολὴν, τὰς ἐντολάς* or *τὸν λόγον, τοὺς λόγους* is a common one; found in Matt. xix. 17, and especially in the Johannine writings; but wherever it occurs it means *to obey* or *observe* a command or a saying; whereas here it means *to preserve intact*. Perhaps the two meanings were present to the apostle's mind; and no doubt in actual experience they merge one into the other; for a tradition is only preserved by obedience to the demand which it makes for observance. This use of the verb and the similar *τὴν πίστιν τετήρηκα*, 2 Tim. iv. 7, mutually illustrate each other. *τὴν ἐντολὴν τηρεῖν* is probably equivalent to *τὴν παραθήκην φυλάσσειν*, understanding the *tradition* or *deposit* in the most comprehensive moral and spiritual sense, in which it is nothing else than "the law of the Gospel (*cf. ἡ παραγγελία*, i. 5), the Gospel viewed as a rule of life" (so Ell. and Alf.). St. Paul would not have distinguished this from the charge given to Timothy at his baptism. Cyril Jer. (*Cat. v. 13*), in quoting this passage, substitutes *ταύτην τὴν παραδεδομένην πίστιν* for *ἐντολὴν*. This interpretation is permissible so long as we do not divorce creed from character.

*ἄσπιλον ἀνεπιλημpton*: These epithets present a difficulty somewhat similar to that presented by *τηρῆσαι*. *ἄσπιλος* is a personal epithet (though applied to οὐρανός, Job. xv. 15, Symm.); and so is *ἀνεπιλημptos*. See *reff.* on both. Alford shows, after De Wette, by examples from Philo and Plato, that *ἀνεπιλ.* may be applied to impersonal objects, such as *τέχνη, τὸ λεγόμενον*. Nevertheless although it would be intolerably awkward to refer the adjectives to *σε*—the ordinary construction with *τηρεῖν* being that the qualifying adj. should belong to its object, *e.g.*, 1 Tim. v. 22; Jas. i. 27; 2 Cor. xi. 9 (Alf.)—yet St. Paul had the personal reference to Timothy chiefly in his mind when he chose these words as qualifying *ἐντολὴν*; and the R.V., which places a comma after *commandment*, possibly is

intended to suggest a similar view. The man and the word are similarly identified in the parable of the Sower (Matt. xiii. 19, etc.). If Timothy "keeps himself unspotted" (Jas. i. 27) and "without reproach," the *ἐντολή*, so far as he is concerned, will be maintained flawless.

The Ancient Homily which used to be attributed to Clem. Rom. contains a sentence written in a similar tone (§8), *τηρῆσατε τὴν σάρκα ἀγνὴν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα τὴν ζωὴν ἀπολάβωμεν*.

*μέχρι τῆς ἐπιφανείας, κ.τ.λ.*: Death may mark the close of our probation state; but we shall not render the account of our stewardship until the *ἐπιφάνεια*. When the Pastorals were written the *ἐπιφάνεια* had in men's thoughts of it receded beyond each man's death. At an earlier period Christians set it before them as men now set death. In 2 Thess. ii. 8 the compound phrase occurs *ἐπιφάν. τῆς παρουσίας αὐτοῦ*. *ἐπιφάνεια* is the term used in the Pastoral Epistles (see *reff.*); but the Second Coming of Christ is called *παρουσία* in 1 Cor. xv. 23; 1 Thess. ii. 19, iii. 13, iv. 15, v. 23, 2 Thess. ii. 1. In 2 Tim. i. 19, *ἐπιφάνεια* includes the first manifestation of Christ in the flesh; and this application of the term is in exact correspondence with its use in heathen sacred associations, where it denoted "a conspicuous appearance or intervention of the higher powers on behalf of their worshippers". The title *ἐπιφανής*, assumed by the Seleucidæ, meant a claim to be worshipped as an incarnation of Zeus or Apollo, as the case might be (see Moulton and Milligan, *Expositor*, vii., vii. 380).

Ver. 15. *καιροῖς ἰδίους*: See note on ii. 6. In *due season* may refer primarily either to the appropriateness of the occasion of the *ἐπιφάνεια* or to the supreme will of the *δυνάστης*. The wording of the discouragement given by Jesus, in Acts i. 7, to those who would pry into the future makes it natural to suppose that this latter notion chiefly was in St. Paul's mind here (*καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*). We may perhaps put it thus: A devout mind recog-



Ecclus. <sup>xlvi. 5, 16,</sup> <sup>2 Macc. (8), 3</sup> <sup>Macc. (4).</sup> <sup>q Cf. 1 Tim. i. 17.</sup> <sup>r Luke xxii. 25.</sup> <sup>s Here only N.T.,</sup> <sup>Wisd. (5), 4 Macc. (2).</sup> <sup>t Rom. (4), 1 Cor. (3).</sup> <sup>u Here only, not LXX.</sup> <sup>v 1 Pet. iv. 11</sup> <sup>v. 11, Jude 25, Rev. i. 6, v. 13.</sup> <sup>w 2 Tim. iv. 10, Tit. ii. 12.</sup> <sup>x See 1 Tim. i. 3.</sup> <sup>y Here only, not LXX, cf. Rom. xi. 20, xii. 16.</sup>

μόνος ὁ Δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ἰδὼν ὁ μόνος ἔχων ἄθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰῶνιον· ἀμήν.

17. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψη-

nises the providential ordering of past events as having taken place at the time best fitted for them, and shrinks from the presumption of guessing the appropriate time for future events. Thus there is no presumption in saying "When the fulness of the time came, God sent forth his Son"; and when the time is ripe, He will send Him again (Acts iii. 20).

δείξει: Ell. well explains the force of this verb from John ii. 18, τί σημεῖον δεικνύεις ἡμῖν; The last ἐπιφάνεια will be the final proof offered by God to the human race.

The terms of this magnificent characterisation of God are an expansion of the epithets in the doxology in i. 17 q.v. μακάριος: See on i. 11. Philo (*de Sacrific. Abelis et Caini*, p. 147) has the remarkable parallel, περὶ θεοῦ τοῦ ἀγεννήτου, καὶ ἀφθάρτου, καὶ ἀτρέπτου, καὶ ἀγίου, καὶ μόνου μακαρίου.

Δυνάστης is found as a title of God in the Apocrypha. See reff., esp. 2 Macc. iii. 24, ὁ . . . δυνάστης ἐπιφανίαν μεγάλην ἐποίησεν. It occurs in the ordinary sense, Luke i. 52, Acts viii. 27. The choice of the phrase μόνος δυν. here was perhaps suggested by the thought of His absolute and irresponsible power in arranging the times and seasons for the affairs of men. It is unnecessary to seek any special polemical object in μόνος, as exclusive of dualism. As has been already suggested (on i. 17), the predications of glory to God that occur in these epistles are probably repeated from eucharistic prayers uttered by St. Paul in the discharge of his prophetic liturgical functions.

ὁ βασιλεὺς, κ.τ.λ.: The Vulg. renders rather inconsistently, *Rex regum et Dominus dominantium*. So also in Rev. xix. 16. It is not quite obvious why the phrase is varied from the usual βασιλεὺς βασιλέων (2 Macc. xiii. 4; Rev. xvii. 14, xix. 16) and Κύριος [τῶν] Κυρίων (Deut. x. 17; Ps. cxxxvi. 3; Enoch ix. 4). Perhaps the participle gives new vigour to a phrase that had lost its freshness.

Ver. 16. ὁ μόνος ἔχων ἄθανασίαν: God the Father is the subject of this whole attribution; and it is the Catholic doctrine that He alone has endless existence as His essential property. (οὐσία ἀθάνατος οὐ μετουσία, Theod. *Dial.* iii. p. 145, quoted by Ell.). God the Son and God the Holy Spirit are co-eternal with the Father; but Their life is derived from and dependent on His. This is expressly declared by Christ of Himself, "As the Father hath life in himself, even so gave he to the Son also to have life in himself" (John v. 26). On this Westcott notes: "The Son has not life only as given, but life in *himself* as being a spring of life. . . . The tense (*gave*) carries us back beyond time". Accordingly, the creed of Cæsarea, which formed the basis of that adopted at Nicea, spoke of the Son as Ζῶν ἐκ Ζωῆς; a doctrine sufficiently expressed in the other phrase, φῶς ἐκ φωτός, which has survived.

φῶς οἰκῶν ἀπρόσιτον: This is a grander conception than that in Ps. civ. 2, "Who coverest thyself with light as with a garment". Here, if one may venture so to express it, the Person of God is wholly concealed by His dwelling, which is light; and this dwelling is itself unapproachable. Josephus, *Ant.* iii. 5. 1, says that God was thought to dwell in Mount Sinai, φοβερὸν καὶ ἀπρόσιτον. (See also Philo, *de Vita Mosis*, ii. [iii.] 2 cited by Dean Bernard).

ὃν εἶδεν οὐδεὶς ἀνθρώπων: None of men; only the Son (John i. 18; Matt. xi. 27, etc.).

κράτος: For this word in doxologies see reff.

Ver. 17. ἐν τῷ νῦν αἰῶνι: It is the present contrast, not that between riches in this world and riches in the world to come (as Chrys.), that the apostle has in mind. Those who have money may, as well as those "that are poor as to the world," be "rich in faith, and heirs of the kingdom, etc." (Jas. ii. 5). The passage indicates that the Church had affected Society more widely in Ephesus than it

λοφρονεῖν,<sup>1</sup> μηδὲ \* ἡλπικέναι ἐπὶ πλούτου \* ἀδηλότῃτι, ἀλλ' ἐπὶ<sup>23</sup> <sup>z</sup> See 1 Tim. iv. 10.   
 Θεῷ<sup>4</sup> τῷ<sup>b</sup> παρέχοντι ἡμῖν<sup>δ</sup> πάντα ° πλουσίως<sup>6</sup> εἰς<sup>d</sup> ἀπόλαυσιν, 18. a Here only, not LXX.   
 ° ἀγαθοεργεῖν, πλουτεῖν ἐν<sup>f</sup> ἔργοις<sup>f</sup> καλοῖς, ° εὐμεταδότους εἶναι, b 1 Tim. i. 4, Luke vii. 4, Acts xxviii. 2, Col. iv. 1, c Col. iii. 16,   
 ° κοινωνικούς, 19. ° ἀποθησαυρίζοντας ἑαυτοῖς<sup>k</sup> θεμέλιον καλὸν<sup>1</sup> εἰς<sup>4</sup>   
 τὸ<sup>1</sup> μέλλον, ἵνα<sup>m</sup> ἐπιλάβωνται τῆς<sup>n</sup> ὄντως<sup>7</sup> ζωῆς.

Tit. iii. 6, 2 Pet. i. 11, not LXX.

d 3 Macc. vii. 16, Heb. xi. 25 only.

e Acts xiv. 17, not

LXX. f See 1 Tim. iii. 1.

g Here only, not LXX.

h Here only, not LXX.

i Ecclus.

iii. 4 only.

k Rom. xv. 20, 1

Cor. iii. 10, 11, 12, Eph. ii. 20, 2 Tim. ii. 19, Heb. vi. 1.

l Luke

xiii. 9.

m 1 Tim. vi. 12.

n See 1 Tim. v. 3.

<sup>1</sup> ὑψηλὰ φρονεῖν N.

<sup>2</sup> ἐν DcKLP.

<sup>3</sup> Ins. τῷ ADcKLP; om. τῷ ND\*FG, three cursives arm.

<sup>4</sup> Ins. [τῷ]ζῶντι DKL, d, e, m22, vg. (am. not fuld\*), syrr.

<sup>5</sup> Ins. τὰ A, 37, a few others.

<sup>6</sup> πλουσίως πάντα a few cursives.

<sup>7</sup> αἰωνίου DcKLP.

had at Corinth when St. Paul wrote, "Not many mighty, not many noble, are called" (1 Cor. i. 26). It is to be observed that the expression ὁ νῦν αἰὼν is only found in N.T. in the Pastoral Epistles (see reff.). ὁ αἰὼν οὗτος is the expression elsewhere in N.T. (Matt. xii. 32; Luke xvi. 8, xx. 34; Rom. xii. 2; 1 Cor. i. 20, ii. 6 (bis), 8, iii. 18; 2 Cor. iv. 4; Eph. i. 21). Both represent the Rabbinic **הַיָּהוּדִי**, the present age, as contrasted with **הַבָּהוּדִי**, the age to come. St. Paul also has ὁ κόσμος οὗτος in 1 Cor. iii. 19, v. 10, vii. 31, and ὁ νῦν καιρὸς in Rom. iii. 26, viii. 18, xi. 5, 2 Cor. viii. 14. See Dean Armitage Robinson's note on Eph. i. 21. It does not follow that because these are renderings of the same Hebrew expression, they meant the same to a Greek ear. In the three places in which ὁ νῦν αἰὼν occurs it has a definite material physical sense; whereas ὁ αἰὼν οὗτος has a more notional ethical force.

ἡλπικέναι ἐπὶ: have their hope set on. See note on iv. 10. For the thought compare Job. xxxi. 24, Ps. xlix. 6, lli. 7, Prov. xi. 28, Mark x. 24.

ἡλπικ. ἐπὶ πλούτου ἀδηλότῃτι: This vigorous oxymoron is not quite parallel in form to ἐν καινότητι ζωῆς, Rom. vi. 4, as Ell. suggests. There ζωῆς is a further definition of the καινότης, the prominent notion. This is a rhetorical intensifying of riches which are uncertain; πλούτου is the prominent word. "When the genitive stands before the governing noun, it is emphatic" (Winer-Moulton, *Gram.* p. 240). For the thought cf. Prov. xxiii. 5, xxvii. 24.

ἀλλ' ἐπὶ θεῷ: God who cannot change, who abides faithful, is contrasted with the uncertainty of riches which are unreal.

τῷ παρέχ. πάντα πλουσίως: cf. Acts xiv. 17.

εἰς ἀπόλαυσιν: This is a greater concession to the sensuous view of life than the εἰς μετὰλημψιν of iv. 3. It approaches the declaration of the Preacher that for a man to "eat and drink, and make his soul enjoy good in his labour . . . is from the hand of God" (Eccles. ii. 24), "the gift of God" (Eccles. iii. 13, v. 19). No good purpose is served by pretending that God did not intend us to enjoy the pleasurable sensations of physical life. After all, things that have been enjoyed have served their purpose; they have "perished," yet "with the using" (Col. ii. 22). Obviously, they cannot take God's place as an object of hope.

Ver. 18. ἀγαθοεργεῖν: corrects any possible misunderstanding of εἰς ἀπόλαυσιν. πλουτεῖν ἐν ἔργοις καλοῖς: see note on iii. 1. Cf. εἰς θεὸν πλουτῶν, Luke xii. 21.

εὐμεταδότους: facile tribuere (Vulg.), ready to impart (cf. the use of μεταδίδωμι in Luke iii. 11; Rom. i. 11, xii. 8; Eph. iv. 28; 1 Thess. ii. 8).

κοινωνικούς: This does not mean sociable (A.V. m.), ready to sympathise (R.V. m.), as Chrys., and Thdr. explain it, but ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, Rom. xii. 13 (cf. Gal. vi. 6; Phil. iv. 15). A good illustration of the general sentiment is Heb. xiii. 16, τῆς δὲ εὐπορίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε. Von Soden notes that the thought in εὐμεταδ. is of the needs of others, in κοινων. of the imparting of one's own.

Ver. 19. ἀποθησαυρίζοντας: The true hoarding produces, as its first result, a good foundation, which will entitle a man to grasp the prize, which is true life, the only life worth talking about.

ο 2 Tim. i. 12, 14, cf. Lev. vi. 2. τὰς <sup>1</sup> βεβήλους <sup>2</sup> κενοφωνίας <sup>3</sup> καὶ <sup>4</sup> ἀντιθέσεις τῆς <sup>5</sup> ψευδωνύμου  
 4, Tob. x. 13, 2 Macc. iii. 10, 15. p See 1 Tim. v. 21. q See 1 Tim. i. 6. r See 1 Tim. i. 9. s 2 Tim. ii. 16. t 2 Tim. ii. 16, not LXX. u Here only, not LXX. v Here only, not LXX.

<sup>1</sup> παρακαταθήκην many cursives.

<sup>2</sup> καινοφωνίας FG, a few cursives, d, e, f, g, m50, vg. (*vocum novitates*).

Stability is the essential characteristic of a foundation. There is a contrast implied between the shifting uncertainty of riches, as a ground of hope, and the firm and permanent foundation of a Christian character. (So, nearly, Theod.)

Ingenious conjectures have been suggested for θεμέλιον; but it is safe to say that the mixture of metaphors—due to the condensation of language—does not distress those who read in a devout rather than in a critical spirit. For the sentiment cf. Matt. vi. 19, 20. There is some support given to the conjecture of Lamb-Bos, θέμα λίαν, by the parallel from Tobit iv. 8 sq. cited by Bengel, μὴ φοβοῦ ποιεῖν ἐλεημοσύνην· θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης. See, on the other hand, what Ecclus. i. 15 says of Wisdom, μετὰ ἀνθρώπων θεμέλιον αἰῶνος ἐνόσσευσεν. θεμέλιος is used metaphorically also in reff. It is to be observed that in 2 Tim. ii. 19 there is again a confusion of imagery: the foundation has a seal.

εἰς τὸ μέλλον is found in a slightly different sense (*thenceforth*), Luke xiii. 9.

ἐπιλάβονται: See on ver. 12.

τῆς ὄντως ζωῆς: *the life which is life indeed*, an expression which is one of the precious things of the R.V. It is "the life which is in Christ Jesus" (2 Tim. i. 1).

For ὄντως see v. 3.

Ver. 20. As Ell. points out, this concluding apostrophe, like the last paragraph in 2 Cor. (xiii. 11 sqq.), is a summary of the whole epistle.

On the intensity of the appeal in the use of the personal name see on i. 18.

τὴν παραθήκην: *depositum*. The term occurs in a similar connexion with φυλάσσω, 2 Tim. i. 14, and also in 2 Tim. i. 12, where see note. Here, and in 2 Tim. i. 14, it means, as Chrys. explains, ἡ πίστις, τὸ κήρυγμα; so Vincent of Lerins, from whose *Commonitorium* (c. 22) Alf. quotes. "Quid est depositum? id est. quod tibi creditum est, non quod a te inventum; quod accepisti, non quod ex-cogitasti; rem non ingenii, sed doctrinae; non usurpationis privatae, sed publicae traditionis . . . catholicae fidei talentum

inviolatum illibatumque conserva. . . . Aurum accepisti, aurum redde: nolo mihi pro aliis alia subicias: nolo pro auro aut impudenter plumbum, aut fraudulenter aeramenta supponas." That the "deposit" is practically identical with the "charge," ch. i. 5, 18, "the sound doctrine," i. 10, "the commandment," vi. 14, is indicated by the use of the cognate verb παρατίθεμαι in i. 18, 2 Tim. ii. 2, and the correlative παρέλαβες, Col. iv. 17, and even more by the contrast here between it and "the knowledge falsely so called".

ἐκτρέπόμενος: *turning away from, deviating*.

τὰς βεβήλους κενοφωνίας: In 2 Tim. ii. 16 the Vulg. has *vaniloquia*. The rendering *vocum novitates* found here in Vulg. and O.L. represents the variant *καινοφωνίας*. The term does not differ much from ματαιολογία, i. 6, which is also rendered *vaniloquium*.

ἀντιθέσεις: In face of the general anarthrous character of the Greek of these epistles it is not certain that the absence of an article before ἀντιθ. proves that it is qualified by βεβήλους. The meaning of ἀντιθ. is partly fixed by κενοφωνίας, to which it is in some sort an explanatory appendix; but it must finally depend upon the signification we attach to τῆς ψευδωνύμου γνώσεως. The epithet ψευδων. is sufficient to prove that γνώσις was specially claimed by the heretics whom St. Paul has in his mind. That it should be so is in harmony with the other notices which we find in these epistles suggestive of a puerile and profitless intellectual subtlety, as opposed to the practical moral character of Christianity. We are reminded of the contrast in 1 Cor. viii. 1, "Knowledge puffeth up, but love buildeth up". Hort (*Judaistic Christianity*, p. 139 sqq.) proves that γνώσις here and elsewhere in N.T. (Luke xi. 52; Rom. ii. 20 sq.) refers to the special lore of those who interpreted mystically the O.T., especially the Law. Knowledge which is merely theoretical. the knowledge of God professed by those who "by their works deny Him" (Tit. i.



γνώσεως, 21. ἦν τινες ὡς ἐπαγγελλόμενοι ἔπερὶ τὴν πίστιν ἡστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.<sup>1</sup>

10.  
x 1 Tim. i.  
19. 2 Tim.  
iii. 8.  
y See 1 Tim.  
i. 6.

<sup>1</sup> So  $\Sigma$ AF $\epsilon$ rGP, 17, g (*vobiscum t tecum*) boh.; μετὰ σοῦ DKL, d, e, f, vg., syrr., arm.; sah. om. ἡ χάρ.—ὑμῶν; add ἀμήν  $\Sigma$ cD $\beta$ cKLP, e, f, vg., syrr., boh.

$\Sigma$ , 17 add πρὸς Τιμόθεον ᾧ. To this D adds, ἐπληρώθη· ἄρχεται πρὸς Τιμόθεον β, similarly FG. A, etc., have πρὸς Τιμόθεον ᾧ ἐγράφη ἀπὸ Λαοδικείας; to which K adds, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς, similarly L. P has a subscription like that of A, substituting Νικοπόλεως for Λαοδικείας.

16), is not real knowledge. The ἀντιθέσεις then of this spurious knowledge would be the dialectical distinctions and niceties of the false teachers. Perhaps *inconsistencies* is what is meant. For an example of ἀντίθετος in this sense, see Moulton and Milligan, *Expositor*, vii., v. 275. Something more definite than (a) *oppositions, i.e., objections* of opponents (so Chrys. Theoph. and von Soden, who compares ἀντιδιατιθεμένους, 2 Tim. ii. 25) is implied; but certainly not (b) the formal categorical oppositions between the Law and the Gospel alleged by Marcion.

Ver. 21. τινες: See note on i. 3.

ἐπαγγελλόμενοι: See note on ii. 10.

περὶ τὴν πίστιν ἡστόχησαν: See notes on i. 6, 19, and reff.

μεθ' ὑμῶν: An argument in support of the μετὰ σοῦ of the Received Text is that μεθ' ὑμῶν is indisputably the right

reading in the corresponding place in 2 Tim. and Tit., and might have crept in here by assimilation. Ell. has reason on his side when he maintains that the plural here is not sufficient to prove that the epistle as a whole was intended for the Church. "The study of papyri letters will show that the singular and the plural alternated in the same document with apparently no distinction of meaning" (Moulton, *Expositor*, vi., vii. 107). The colophon in the T.R., "The First to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana," has a double interest: as an echo of the notion that this is the Epistle from Laodicea (Col. iv. 16), a notion sanctioned by Theophyl.; and the mention of Phrygia Pacatiana proves that the author of the note lived after the fourth century, towards the close of which that name for Phrygia Prima came into use.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

- <sup>a</sup> See 1 Tim. I. 1. ΠΑΥΛΟΣ <sup>a</sup> ἀπόστολος <sup>a</sup> Χριστοῦ <sup>a</sup> Ἰησοῦ <sup>1</sup> <sup>b</sup> διὰ <sup>b</sup> θελήματος  
<sup>i. 1.</sup>  
<sup>b</sup> Rom. xv. <sup>b</sup> Θεοῦ κατ' <sup>c</sup> ἐπαγγελίαν <sup>c</sup> ζωῆς τῆς <sup>d</sup> ἐν <sup>d</sup> Χριστῷ <sup>d</sup> Ἰησοῦ 2. Τιμοθέω  
<sup>32, 1 Cor.</sup>  
<sup>i. 1, 2 Cor.</sup> <sup>c</sup> ἀγαπητῷ <sup>c</sup> τέκνῳ· χάρις, <sup>e</sup> ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ  
<sup>i. 1, viii.</sup>  
<sup>5, Eph.</sup> Χριστοῦ Ἰησοῦ <sup>2</sup> τοῦ Κυρίου ἡμῶν.  
<sup>i. 1, Col.</sup>  
<sup>i. 1.</sup> 3. <sup>e</sup> Χάριν <sup>e</sup> ἔχω τῷ Θεῷ, <sup>3</sup> ᾧ <sup>b</sup> λατρεύω ἀπὸ <sup>1</sup> προγόνων ἐν <sup>k</sup> καθαρᾷ  
<sup>c 1 Tim. iv.</sup>  
<sup>8.</sup>  
<sup>d Rom. viii. 2.</sup> <sup>e 1 Cor. iv. 14, 17, Eph. v. 1, see 1 Tim. i. 2.</sup> <sup>f See 1 Tim. i. 2.</sup> <sup>g See 1 Tim.</sup>  
<sup>i. 12.</sup> <sup>h Acts xxiv. 14, xxvii. 23, Rom. i. 9, Phil. iii. 3.</sup> <sup>i See 1 Tim. v. 4.</sup> <sup>k 1 Tim. iii. 9.</sup>

<sup>1</sup> Ἰησ. Χριστ. AL, 37, most others, vg., go., syrhc, arm.

<sup>2</sup> So ἩC ADFGKL, d, f, g, vg., sah., boh., syrhc, arm.; Κυρίου Ἰησ. Χριστ.  
 N\*, 17, 37 (so also two cursives, syrpes, which om. foll. τοῦ Κυρίου ἡμῶν).

<sup>3</sup> Add μου D\*, 17, one other, d, e, fuld., go., sah.

### CHAPTER I.—Vv. 1, 2. Salutation.

Ver. 1. ἀπόστολος Χρ. Ἰησ. See note on 1 Tim. i. 1.

διὰ θελήματος θεοῦ: This formula is found also in 1 and 2 Cor. Eph. and Col. See note on 1 Tim. i. 1, where it is pointed out that while the same ἐπιταγή may be said to be issued by God the Father and God the Son, θέλημα is always used of the Father's eternal purpose as regards the salvation of man (Rom. ii. 18, xii. 2; 2 Cor. viii. 5; Gal. i. 4; Eph. i. 5, 9, 11; Col. i. 9, iv. 12; 1 Thess. iv. 3, v. 18, etc.). St. Paul believed that his own commission as an apostle was a part of God's arrangements to this end, one of the ways in which the Will manifested itself.

κατ' ἐπαγγελίαν ζωῆς, κ.τ.λ.: To be connected with ἀπόστολος. His apostleship was for the accomplishment of the promise, etc. See Rom. i. 5, ἐλάβομεν . . . ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πάσιν τοῖς ἔθνεσιν. For the force of κατὰ with acc. see Winer-Moulton, *Gram.* p. 502. The notion is more largely expressed in the corresponding passage of Tit. (i. 2), ἐπ' ἐλπίδι ζωῆς αἰωνίου ἣν ἐπηγγέλατο . . . θεός. We must not suppose that there is any limitation in the reference of the expression here. The mention of "the promise of the life which is in Christ Jesus" (Gal. ii. 19,

20) is not intended as a consolation to Timothy (as Chrys., Bengel), nor was it even specially suggested by his own near approaching death. The preciousness of that promise is never wholly absent from the minds of Christians; though of course it comes to the surface of our consciousness at crises when death is, or seems to be, imminent.

Ver. 2. ἀγαπητῷ: On the variation here from γνησίῳ, which occurs in 1 Tim. i. 2 and Tit. i. 4, see the note in the former place. Ver. 5 ("the unfeigned faith that is in thee") proves that St. Paul did not wish to hint that Timothy had ceased to be his γνήσιον τέκνον. Timothy is St. Paul's τέκνον ἀγαπητόν also in 1 Cor. iv. 17. ἀγαπητός is complete in itself: it does not require the explanatory addition, ἐν πίστει, or κατὰ κοινὴν πίστιν.

χάρις, κ.τ.λ.: See note on 1 Tim. i. 2. Vv. 3-7. I know that your weak point is deficiency in moral courage. Be braced, therefore, by the assurance that I am constantly thinking with thankfulness and prayer about your genuine and inborn faith; and by the fact that the gift of the Holy Spirit which you received at ordination was that of power and love and discipline.

Ver. 3. χάριν ἔχω: The expression of thanksgiving in the exordium of an

<sup>κ</sup> συνειδήσει, ὡς <sup>ι</sup> ἀδιάλειπτον <sup>μ</sup> ἔχω τὴν περὶ σοῦ <sup>ν</sup> μνείαν ἐν ταῖς <sup>1</sup> Rom. ix. 2, not LXX. δεήσεσιν μου νυκτὸς καὶ ἡμέρας, 4. <sup>ο</sup> ἐπιποθῶν <sup>σε</sup> <sup>ο</sup> ἰδεῖν, <sup>ρ</sup> μεμνη- <sup>μ</sup> 1 Thess. μένος σου τῶν δακρύνων, ἵνα χαρὰς <sup>α</sup> πληρωθῶ, 5. <sup>τ</sup> ὑπόμνησιν λαβὼν <sup>1</sup> n Rom. i. 9, Eph. i. 16, Phil. i. 3, 1 Thess. i. 2, iii. 6, Phil. 4. o Rom. i. 11, Phil. ii. 26, 1 Thess. iii. 6. p 1 Cor. xi. 2, Matt. (3), Luke (6), John (3), Acts (2), Heb. (4, of which 3 are O.T.), 2 Pet. (1), Jude (1), Rev. (1). q Here only in Pastorals. r Ps. lxx. (lxxi.) 6, Wisd. xvi. 11, 2 Macc. vi. 17, 2 Pet. i. 13, iii. 1 only.

<sup>1</sup> λαμβάνων **Σ**<sup>c</sup>DKL.

epistle is usually prefaced by St. Paul with εὐχαριστῶ (Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, Philem. 4; εὐχαριστοῦμεν Col. i. 3, 1 Thess. i. 2; οὐ παύομαι εὐχαριστῶν, Eph. i. 16; εὐχαριστεῖν ὀφείλομεν, 2 Thess. i. 3). A comparison of these passages makes it evident that χάριν ἔχω is to be connected with ὑπόμνησιν λαβὼν, κ.τ.λ.; ὡς ἀδιάλειπτον—πληρωθῶ being a parenthetical account of St. Paul's state of mind about his absent friend, while μεμνημένος—δακρύνων is also a parenthetical clause. The thanksgiving is for the grace of God given to Timothy (cf. esp. 1 Cor. i. 4; 1 Thess. i. 2; 2 Thess. i. 3); and the expression of thankfulness is called forth whenever St. Paul calls him to mind, unceasingly in fact. The use of χάριν ἔχω in 1 Tim. i. 12 is not a parallel case to this. The phrase is quoted from the papyri by Dean Armitage Robinson, *Ephesians*, p. 283.

ὃ λατρεύω ἀπὸ προγόνων κ.τ.λ.: Two thoughts are in St. Paul's mind: (a) the inheritance of his religious consciousness from his forefathers, and (b) the continuity of the revelation of God; the same light in the New Covenant as in the Old, only far brighter.

If St. Paul had been asked, When did you first serve God? he would have answered, Even before God separated me from my mother's womb for His service. St. Paul was conscious that he was the result of generations of God-fearing people. His inborn, natural instincts were all towards the service of God. (See Acts xxii. 3, xxiv. 14; Rom. xi. 1; 2 Cor. xi. 22; Phil. iii. 5).

Moreover St. Paul always maintained that the Gospel was the divinely ordained sequel of Judaism; not a new religion, but the fulfilment of "the promise made of God unto our fathers" (Acts xxvi. 6; see also xxiii. 6, xxiv. 14).

ἐν καθαρῇ συνειδήσει: Compare the claim he makes, Acts xxiii. 1, xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; 1 Thess. ii. 10; and for the language here see note on 1 Tim. i. 5. ὡς is best rendered as

(Winer-Moulton, *Gram.* p. 561, where Matt. vi. 12, Gal. vi. 10 are cited in illustration). The R.V. *how* (so Alf.) implies that the cause for thankfulness is the unceasing nature of St. Paul's remembrance of Timothy; the A.V. *that* (*quod*, Vulg.) refers the cause to the remembrance itself. Rom. i. 9 is not a parallel instance of ὡς.

ἀδιάλειπτον—δεήσεσιν μου: A regular epistolary formula, as is evidenced by the papyri; though no doubt in St. Paul's case it corresponded to reality. See his use of it in reff. and Dean Armitage Robinson, *Ephesians*, pp. 37 sq., 275 sqq. esp. p. 279, sq. on the formula μνείαν ποιεῖσθαι, from which this passage is a remarkable variation.

νυκτὸς καὶ ἡμέρας is connected by the R.V. with ἐπιποθῶν. In 1 Thess. ii. 9, iii. 10, the phrase unquestionably is connected with what follows. On the other hand, in 1 Tim. v. 5 it comes at the end of a clause; and in this place the A.V. connects it with ταῖς δεήσεσιν μου. This is certainly right, on the analogy of 1 Thess. iii. 10, where see Milligan's note. Alf. and Ell. connect it with ἀδιάλειπτον ἔχω.

ἐπιποθῶν σε ἰδεῖν: a Pauline expression. See reff. ἰδεῖν is not expressed in 2 Cor. ix. 14, Phil. i. 8, ii. 26.

Ver. 4. μεμνημένος—δακρύνων: Parenthetical. St. Paul's longing was made keener by his recollection of the tears Timothy had shed at their last parting. So Chrys. fixes the occasion. We are reminded of the scene at Miletus, Acts xx. 37. Bengel, comparing Acts xx. 19, thinks that reference is rather made to an habitual manifestation of strong emotion. At that time, and in that society, tears were allowed as a manifestation of emotion more freely than amongst modern men of the West.

χαρὰς πληρωθῶ: For πληρῶ with a genitive, cf. Rom. xv. 13, 14. It takes a dat., Rom. i. 29, 2 Cor. vii. 4, cf. Eph. v. 18; an acc., Phil. i. 11, Col. i. 9.

Ver. 5. ὑπόμνησιν λαβὼν: *Having been reminded*. Not to be connected



See 1 Tim. τῆς ἐν σοὶ ἁνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ  
 i. 5.  
 t See note. ἡ μάμμη σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκη, ἥ πέπεισμαι δὲ ὅτι καὶ  
 u 4 Macc. ἐν σοί. 6. ὡς δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἡ ἀναζωπυρεῖν τὸ  
 xvi. 9  
 only.  
 v Rom. viii.  
 38, xiv. 14, xv. 14, ver. 12. w Luke viii. 47, Acts xxii. 24, 2 Tim. i. 12, Tit. i. 13, Heb. ii. 11.  
 x 1 Cor. iv. 17. y Gen. xlv. 27, 1 Macc. xiii. 7 only.

with the clause immediately preceding, as R.V.m. ὑπόμνησις, a *reminder*, i.e., an act of recollection specially excited by a particular person or thing, thus differs from ἀνάμνησις, which is self-originated (so Ammonius Grammaticus, quoted by Bengel). Ell. compares for the thought Eph. i. 15. For this use of λαμβάνω, cf. Rom. vii. 8, 11 (ἀφορμὴν λ.), Heb. ii. 3 (ἀρχὴν λ.), xi. 29, 30 (πεῖραν λ.), 2 Pet. i. 9 (λήθην λ.). The fact that St. Paul received this reminder of Timothy's faith suggests that there were other aspects of his conduct—possibly as an administrator—which were not wholly satisfactory. His unfeigned faith made up for much.

ἣτις ἐνώκησεν κ.τ.λ.: ἐνοικέω is used in Rom. viii. 11 and 2 Tim. i. 14 of the indwelling of the Holy Spirit; and in Col. iii. 16 of the Word of Christ. In 2 Cor. vi. 16, ἐνοικήσω is added in the quotation from Lev. xxvi. 12 to ἐνπεριπατήσω. Tisch. and W.H. read ἐνοικοῦσα for οἰκοῦσα in Rom. vii. 17. Timothy's faith was hereditary as St. Paul's was. πρῶτον does not mean that Lois was the first of her family to have faith, but that it dwelt in her, to St. Paul's knowledge, before it dwelt in Timothy. It is to be observed that it is implied that the faith of God's people before Christ came is not different in kind from faith after Christ has come.

μάμμη: an infantile equivalent in early Greek for μήτηρ, is used in later Greek for τῆθη, *grandmother*. It occurs, e.g., in 4 Macc. xvi. 9, οὐκ ὀφθαλμοὶ ὑμῶν τέκνα, οὐδὲ μάμμη κληθεῖσα μακαρισθῆσονται. See also Moulton and Milligan, *Expositor*, vii., vii. 561.

Λωίδι: Since Timothy's father was a Greek, and his mother a Jewess (Acts xvi. 1), we may conclude that Lois was the mother of Eunice (see art. in Hastings' *D. B.*).

Εὐνίκη: See art. in Hastings' *D. B.*, where Lock notes that the curious reading of cursive 25 in Acts xvi. 1, υἱὸς γυναικὸς τινὸς Ἰουδαίας χήρας, and the substitution of χήρας for Ἰουδαίας in Gig., fuld. "may embody a tradition of her widowhood".

πέπεισμαι: The other examples of St.

Paul's use of this word (see reff.) give no support to the notion of Thdrt. (followed by Alf.) that πέπεισμαι here has the force of our *I am sure, I am certain*, when we wish to hint gently that we desire reassurance on the point about which we express our certainty. In all the places in which St. Paul uses πέπεισμαι he is anxious to leave no doubt as to his own certitude. Nevertheless, in this case, it was quite possible for him to be perfectly certain that unfeigned faith animated Timothy, and at the same time to have misgivings (ver. 7) as to Timothy's moral courage in dealing with men. We supply ἐνοικεῖ after σοί.

Ver. 6. δι' ἣν αἰτίαν: not so much "because I am persuaded of thine unfeigned faith" (Theoph., Thdrt.), as, "because this faith does of a surety dwell in thee". We are most fruitfully stimulated to noble action, not when we know other people think well of us, but when their good opinion makes us recognise the gifts to us of God's grace. Faith, as well as salvation, is the gift of God, Eph. ii. 8. Except in this phrase (see reff. and Acts xxviii. 20), αἰτία is not found elsewhere in Paul. It is common in Matt., Mark, John, and Acts.

ἀναζωπυρεῖν: In both places cited in reff.—the only occurrences in the Greek Bible—the verb is intransitive: *his, or their, spirit revived*. Chrys. well compares with the image suggested by ἀναζωπυρεῖν ("stir into flame,") "quench not the Spirit," 1 Thess. v. 19, where by "the Spirit" is meant His charismatic manifestations of every kind. It is interesting to note in this connexion that ἀναζωπυρεῖν φαντασίας is opposed to σβεννύειν in M. Antoninus, vii. 2 (quoted by Wetstein).

τὸ χάρισμα τοῦ θεοῦ: This expression refers to the salvation of the soul by God's grace, in Rom. vi. 23, xi. 29. The narrower signification, as here, of a gift given to us to use to God's glory is χάρισμα ἐκ θεοῦ, 1 Cor. vii. 7, or more usually simply χάρισμα. The particular nature of the gift must be determined by the context. In this case it was a charisma that was exercised in a spirit not of fear-

\* χάρισμα \* τοῦ \* Θεοῦ ὁ ἔστιν ἐν σοὶ διὰ τῆς \* ἐπιθέσεως \* τῶν <sup>See 1 Tim. iv. 14, and note here.</sup>  
 \* χειρῶν μου · 7. οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα <sup>See 1 Tim. iv. 14.</sup> δειλίας,<sup>1</sup> ἀλλὰ <sup>Here only, N.T.</sup>  
 δυνάμει καὶ ἀγάπῃ καὶ \* σωφρονισμοῦ. 8. Μὴ οὖν <sup>c Here only, not LXX.</sup> ἐπαισχυθῇς <sup>e See 1 Tim. ii. 6.</sup>  
 τὸ \* μαρτύριον \* τοῦ \* Κυρίου \* ἡμῶν μηδὲ ἐμὲ τὸν \* δέσμιον αὐτοῦ ·

d Mark viii. 38=Luke ix. 26, Rom. i. 16, 2 Tim. i. 16, Heb. xi. 16, cf. ver. 12.

e See 1 Tim. ii. 6.

See 1 Tim. i. 14.

g See note.

<sup>1</sup> δουλείας 238, two others, Didymus, Clem. Al., Chrys., by a confused recollection of Rom. viii. 15.

fulness. We can scarcely be wrong, then, if we suppose the charisma of administration and rule to be in St. Paul's mind rather than "the work of an evangelist" (ch. iv. 5). So Chrys., "for presiding over the Church, for the working of miracles, and for every service".

διὰ τῆς ἐπιθέσεως—μου: See note on 1 Tim. iv. 14, where it is pointed out that we have no right to assume that hands were laid on Timothy once only. Thus Acts ix. 17 and xiii. 3 are two such occasions in St. Paul's spiritual life. There may have been others.

Ver. 7. οὐ γὰρ ἔδωκεν ἡμῖν: The γάρ connects this statement with the exhortation preceding in such a way as to suggest that God's gift "to us" of a spirit of power is in the same order of being as the charisma imparted to Timothy by the laying on of St. Paul's hands. The question is, then, To whom is reference made in ἡμῖν? We can only reply, The Christian Society, represented by the apostles on the Day of Pentecost. (The aor. ἔδωκεν points to a definite occasion). Then it was that the Church began to receive the power, δύναμις, which had been promised (Luke xxiv. 49; Acts i. 8) by the Lord, and realised by the apostles collectively (Acts iv. 33; 1 Cor. iv. 20, v. 4), and individually (Acts vi. 8; 1 Cor. ii. 4; 2 Cor. vi. 7, xii. 9). Whatever special charismata are bestowed on the ministers of the Church at ordination, they are a part of the general stream of the Pentecostal gift which is always being poured out by the ascended Lord.

πνεῦμα δειλίας: It is simplest to take πνεῦμα here as a comprehensive equivalent to χάρισμα, as in 1 Cor. xiv. 12, *ζηλωταὶ ὅστε πνευμάτων. God did not infuse into us fearfulness*, etc. The gen. after πνεῦμα, in this and similar cases, Rom. viii. 15 (δουλείας, νιοθεσίας), xi. 8 (κατανύξεις), 1 Cor. iv. 21, Gal. vi. 1 (πραΐτης), 2 Cor. iv. 13 (πίστεως), Eph. i. 17 (σοφίας, κ.τ.λ.), expresses the prominent idea, the term πνεῦμα adds the notion that the quality spoken of is

not self-originated. The personal Holy Spirit is not meant unless the context names Him unambiguously, as in Eph. i. 13.

δειλία: *fearfulness, timidity, timor*. This is the right word here, as δουλείας is the right word in Rom. viii. 15. It is curious that in Lev. xxvi. 36, where B has δουλείαν A &c. have δειλίαν. See *appar. crit.* There was an element of δειλία in Timothy's natural disposition which must have been prejudicial to his efficiency as a Church ruler. For that position is needed (a) force of character, which if not natural may be inspired by consciousness of a divine appointment, (b) love, which is not softness, and (c) self-discipline, which is opposed to all easy self-indulgence which issues in laxity of administration. *σωφρονισμοῦ: sobrietas*. Better active, as R.V., *discipline*, first of self, then of others. See Blass, *Grammar*, p. 61.

Vv. 8—ii. 2. The leading thoughts in this section are (a) the Day of reward and judgment which is surely coming (12, 18), (b) the unreasonableness therefore of cowardly shame (8, 12, 16), and (c) the necessity that Timothy should guard the deposit and hand it on (14—ii. 2).

Be not ashamed, therefore, of the Gospel to which our Lord was not ashamed to testify; nor be ashamed of me, who am in prison because of testimony borne to Him and it. Share our sufferings in the strength given by God, whose power is displayed in the Gospel of life of which I was appointed a preacher. This is the direct cause of my present lot; but I am not ashamed; for I know the power of Him to whom I have committed myself in trust. Do you imitate His faithfulness: guard the deposit committed to you. I am not asking you to do more than some others have done. You know Onesiphorus and his work as well as I do. When all turned their backs on me, he was not ashamed to make inquiries for me; and, finding me in prison, he con-

h 2 Tim. ii. ἀλλὰ <sup>h</sup> συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, 9. τοῦ <sup>3, not</sup> <sup>LXX.</sup> σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, i Rom. viii. 28, ix. 11, ἀλλὰ κατὰ ἰδίαν <sup>1</sup>πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ <sup>Eph. i. 11,</sup> <sup>iii. 11.</sup>

stantly cheered me by his visits. May God bless him and his! Do you, then, welcome the strengthening grace of Christ, and provide for a succession of faithful teachers to preserve intact the sacred deposit of the faith.

Ver. 8. μὴ οὖν ἐπαισχυνθῆς: The Saying of Jesus (Mark viii. 38=Luke ix. 26) was probably in St. Paul's mind. He alludes to it again, ii. 12. The aor. subj. with μὴ forbids the supposition that Timothy had actually done what St. Paul warns him against doing (Winer-Moulton, *Grammar*, p. 628, and J. H. Moulton, *Grammar*, vol. i. p. 122 sq.). See note on 1 Tim. iv. 14. Personal appeals are a feature of this epistle cf. ver. 13, ii. 3, 15, iii. 14, iv. 1, 2, 5.

τὸ μαρτύριον τ. Κυρίου: *Testimony borne by our Lord*, His words, His ethical and spiritual teaching, by which Christianity has influenced the ideals and practice of society. The gen. after μαρτύριον is best taken as subjective. See 1 Cor. i. 6, ii. 1; 2 Thess. i. 10.

τοῦ Κυρίου ἡμῶν: See note on 1 Tim. i. 14.

ἐμὲ τὸν δέσμιον αὐτοῦ: This does not mean *one made prisoner by the Lord*, but *one who belongs to the Lord and is a prisoner for His sake*. There is nothing figurative about δέσμιος. St. Paul calls himself ὁ δέσμ. τ. Χρ. Ἰησ. in Eph. iii. 1, δέσμ. Χρ. Ἰησ. Philem. 1 and 9. The idea is more clearly expressed in ὁ δέσμ. ἐν Κυρίῳ Eph. iv. 1. He is a prisoner; he is also "in Christ". The expression also suggests the thought that his earthly imprisonment is ordered by the Lord, not by man. The present captivity is alluded to again in ver. 16 and ii. 9. It is not the same figure as in 2 Cor. ii. 14, "God which always leadeth us in triumph in Christ" as His captives. See Lightfoot on Col. ii. 15.

συνκακοπάθησον τῷ εὐαγγελίῳ: *Join us [the Lord and me] in our sufferings for the Gospel's sake*. More than once in this epistle St. Paul declares that he is suffering (πάσχω, ver. 12; κακοπαθῶ, ii. 9). He has said, "Be not ashamed . . . of me"; but he has just coupled the testimony of the Lord with his own; and further on (ii. 8) Jesus Christ is noted as the great illustration of the law, "No cross, no crown". See note there. It is

best then to give a wider reference than μοι to the συν in συνκακοπάθ. The R.V., *Suffer hardship with the gospel* is needlessly harsh. The dat. τῷ εὐαγγελίῳ is the *dativus commodi*.

κατὰ δύναμιν Θεοῦ must be connected with συνκακοπάθ.; and this suggests that the power of God here means *power given by God*, as in 2 Cor. vi. 7, 1 Pet. i. 5, "the power that worketh in us" (Eph. iii. 20), the assured possession of which would brace Timothy to suffer hardship. Alf. and Ell., following Bengel, take it subjectively: *the power of God displayed in our salvation* (as in Rom. i. 16; 1 Cor. i. 18, 24, ii. 5; 2 Cor. xiii. 4). But St. Paul could scarcely exhort Timothy to display a degree of fortitude comparable to God's active power. The next verse, τοῦ σώσαντος, κ.τ.λ., is not a detailed description of God's power to save, but a recalling of the fact that Timothy had actually experienced God's saving grace in the past. This consideration would stimulate Timothy to play the man.

Ver. 9. τοῦ σώσαντος, κ.τ.λ.: The connexion, as has been just remarked, is that our recognition at our baptism of God's saving and calling grace—He saved us and called us at a definite point of time (aor.)—ought to strengthen our faith in the continuance in the future of His gifts of power to us. On the insistence in this group of epistles on God's saving grace, see notes on 1 Tim. i. 1, ii. 4.

καλέσαντος κλήσει ἀγία: *To a holy calling, i.e., to a life of holiness*, is less ambiguous than *with a holy calling*, which might mean "a calling uttered by a Holy One," or "in holy language". κλήσις does not here mean *the invitation* (as in Rom. xi. 29), but, when qualified as here by an adj., it means the condition into which, or the purpose for which, we have been called (so ἡ ἄνω κλ., Phil. iii. 14, ἐπουράνιος κλ., Heb. iii. 1; and cf. 1 Cor. vii. 20). We have been "called to be saints," Rom. i. 7, "called into the fellowship of God's Son," 1 Cor. i. 9.

οὐ κατὰ τὰ ἔργα: The sentiment is more clearly expressed in Tit. iii. 5, οὐκ ἐξ ἔργων . . . ἀ ἐποιήσαμεν ἡμεῖς. There is an echo in both places of the controversy, now over, concerning works and grace. Perhaps κατὰ is used in this



Ἰησοῦ <sup>k</sup> πρὸ <sup>k</sup> χρόνων <sup>k</sup> αἰώνων, 10. <sup>1</sup> φανερωθεῖσαν δὲ νῦν διὰ τῆς <sup>k</sup> Tit. i. 2, cf. Rom. xvi. 25. <sup>1</sup> ἐπιφανείας <sup>2</sup> τοῦ <sup>2</sup> σωτῆρος <sup>2</sup> ἡμῶν <sup>2</sup> Χριστοῦ <sup>2</sup> Ἰησοῦ, <sup>1</sup> ὁ καταργή-  
 σαιτος μὲν τὸν ὀ θάνατον <sup>2</sup> φωτίσαντος δὲ ζῶην καὶ <sup>2</sup> ἀφθαρσίαν διὰ  
 τοῦ εὐαγγελίου, 11. <sup>2</sup> εἰς <sup>2</sup> δ' ἐτέθη <sup>2</sup> ἐγὼ <sup>2</sup> κήρυξ <sup>2</sup> καὶ ἀπόστολος <sup>2</sup> See note on 1 Tim. iii. 16.  
 καὶ <sup>2</sup> διδάσκαλος. <sup>2</sup> 12. <sup>2</sup> δι' <sup>2</sup> ἣν <sup>2</sup> αἰτίαν καὶ ταῦτα <sup>2</sup> πάσχω· ἄλλ' <sup>2</sup> See 1 Tim. vi. 14.  
 οὐκ <sup>2</sup> ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ <sup>2</sup> πέπεισμαι ὅτι <sup>2</sup> Tit. i. 4, ii. 13, iii. 6 (?).  
<sup>2</sup> δυνατός <sup>2</sup> ἔστιν τὴν <sup>2</sup> παραθήκην μου <sup>2</sup> φυλάξαι εἰς <sup>2</sup> ἐκείνην <sup>2</sup> τὴν <sup>2</sup> o 1 Cor. xv. 26, Heb. ii. 14.  
 p 1 Cor. iv. 5, Eph. iii. 9. q Wisd. (2), 4 Macc. (2), Rom. ii. 7, 1 Cor. xv. 42, 50, 53, 54, Eph. vi. 24.  
 r See 1 Tim. ii. 7. s See ver. 6. t Here only in Pastorals. u Ps. cxviii. (cxix.) 6, cf. ver. 8.  
 v See ver. 5. w Luke xiv. 31, Rom. iv. 21, xi. 23, Tit. i. 9, cf. Heb. xi. 19, Jas. iii. 2. x See 1 Tim. vi. 20. y 2 Thess. i. 10, 2 Tim. i. 18, iv. 8.

<sup>1</sup> So Ἡ\*AD\*, d, e, sah.; Ἰησ. Χριστ. Ἡ\*CD\*FGKLP, all cursives, f, g, vg., go., boh., syrr., arm.

<sup>2</sup> Add ἐθνῶν (from 1 Tim. ii. 7), all except Ἡ\*A, 17.

clause to mark more vividly the antithesis to the next, κατὰ ἰδ. πρὸθ., in which its use is more normal. See Eph. ii. 8, οὐκ ἐξ ἡμῶν, θεοῦ τὸ δῶρον.

ἄλλα κατὰ ἰδίαν πρόθεσιν, κ.τ.λ.: The grace in which the divine purpose for man expresses itself was given to mankind before times eternal; mankind, sons of God, being summed up, concentrated, in the Son of God, whom we know now as Christ Jesus. In Him was present, germ-wise, redeemed humanity, to be realised in races and individuals in succeeding ages.

We have here the same teaching about the Church and Christ as is more fully given in Ephesians and Colossians (see especially Eph. i. 4). In Rom. xvi. 25 the antithesis between a reality veiled in the past and now unveiled, or manifested, is expressed in language very similar to that of the passage before us: κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιοις σεσιγημένου φανερωθέντος δὲ νῦν.

πρὸ χρόνων αἰώνων: expresses the notion of that which is anterior to the most remote period in the past conceivable by any imagination that man knows of.

Ver. 10. φανερωθεῖσαν: See note on 1 Tim. iii. 16. Bengel calls attention to the fit juxtaposition of *illustria verba*: φανερωθεῖσαν, ἐπιφανείας, φωτίσαντος.

διὰ τῆς ἐπιφανείας, κ.τ.λ.: See on 1 Tim. vi. 14. The ἐπιφάνεια here must not be referred to the Incarnation, considered as having taken place at a particular moment in time. It includes it; the ἐπιφάνεια began then; and will be continued, becoming ever brighter and clearer, until its consummation, to which the term ἐπιφάνεια is elsewhere restricted.

καταργήσαντος: We cannot, because of the absence of an article before the participles, safely translate, *when he brought to nought*, rather than, *who brought to nought*. Abolished does not express the truth. Christians all "taste of death" as their Master did (John viii. 52, Heb. ii. 9), though they do not "see" it; and they are confident that they too will be "saved out of death" (Heb. v. 7). Death for them has lost its sting (Heb. ii. 14, 15). It need not cause any difficulty that here the undoing of death is spoken of as past, whereas in 1 Cor. xv. 26, 54, it is "the last enemy that shall be abolished" (see Rev. xx 14). We have a parallel in John xvi. 11, "The prince of this world hath been judged".

τὸν θάνατον: Alf., following Bengel, sees a special force in the art.—"as if he had said *Orcum illum*".

φωτίσαντος: To be connected with διὰ τοῦ εὐαγγελίου. The Gospel is that by which the presence of Christ, the light, is apprehended. That light does not create life and incorruption: it displays them.

ζῶην καὶ ἀφθαρσίαν: *Immortality or Incorruption* defines the *life* more clearly.

Ver. 11. εἰς δ' ἐτέθη, κ.τ.λ.: See 1 Tim. ii. 7, where these words are also found, and the note on 1 Tim. i. 11.

Ver. 12. δι' ἣν αἰτίαν: *i.e.*, because I am a preacher of the Gospel. Cf. Gal. v. 11.

οὐκ ἐπαισχύνομαι: *Non confundor*. I am not disappointed of my hope, as in ref. πεπίστευκα . . . πέπεισμαι: The perfects have their usual force. For πέπεισμαι see Rom. viii. 38 and note on ver. 5.

τὴν παραθήκην μου is best taken as *that which I have deposited for safe*

- z See 1 Tim. 7 ἡμέραν. 13. \* Ὑποτύπωσιν ἔχε \* ὑγιαίνοντων \* λόγων ὧν παρ' i. 16.  
 a See 1 Tim. ἐμοῦ ἤκουσας ἐν <sup>b</sup> πίστει <sup>b</sup> καὶ <sup>b</sup> ἀγάπῃ <sup>b</sup> τῇ <sup>b</sup> ἐν <sup>b</sup> Χριστῷ <sup>b</sup> Ἰησοῦ.  
 vi. 3.  
 b 1 Tim. i. 14. τὴν καλὴν \* παραθήκην <sup>1</sup> <sup>o d</sup> φύλαξον διὰ Πνεύματος Ἁγίου τοῦ <sup>14</sup>.  
 c See 1 Tim. \* ἐνοικούντος ἐν ἡμῖν. 15. Οἶδας τοῦτο ὅτι ἄπεισράφησάν με  
 vi. 20.  
 d See 1 Tim. v. 21. e Rom. viii. 11. f Matt. v. 42, 2 Tim. iv. 4, Tit. i. 14, Heb. xii. 25.

<sup>1</sup> παρακαταθήκην 47, many others.

keeping. Cf. the story of St. John and the robber from Clem. Alex. *Quis Dives*, § 42, quoted by Eus. *H. E.* iii. 23, τὴν παρακαταθήκην ἀπόδος ἡμῖν. Here it means "my soul" or "myself," cf. Ps. xxx. (xxxi.) 6, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, Luke xxiii. 46, 1 Pet. iv. 19, 1 Thess. v. 23. This explanation of παραθήκην harmonises best with ἐπαισχύνομαι, πεπίστευκα, and φυλάξαι. The whole verse has a purely personal reference. Nothing but a desire to give παραθήκην the same meaning wherever it occurs (1 Tim. vi. 20, q.v.; 2 Tim. i. 14) could have made Chrys. explain it here as "the faith, the preaching of the Gospel". So R.V.m., that which he hath committed unto me. "Paulus, decessui proximus, duo deposita habebat: alterum Domino, alterum Timotheo committendum," Bengel. This exegesis compels us to refer φ to God the Father.

εἰς ἐκείνην τὴν ἡμέραν: The day of judgment and award, 1 Cor. iii. 13.

Ver. 13. ὑποτύπωσιν ἔχε: A resumption of the exhortation which was broken off in ver. 9. This command is strictly parallel to that which follows: ὑποτ. ὑγιαίν.—ἤκουσας corresponds to, and is the external expression of, τὴν καλ. παραθήκην; ἔχε corresponds to φύλαξον; and ἐν πίστει.—Ἰησοῦ τοῦ διὰ.—ἡμῖν.

ὑποτύπωσιν ὑγιαίνοντων λόγων: The gen. is that of apposition: a pattern, sc. of faith, expressed in sound words. The phrase marks an advance on the μόρφωσις τῆς γνώσεως (Rom. ii. 20) or μόρφ. εὐσεβείας (2 Tim. iii. 5). It happily suggests the power of expansion latent in the simplest and most primitive dogmatic formulas of the Christian faith.

ἔχε has the same strengthened signification as in 1 Tim. i. 19, where see note.

ὑγιαίνοντων λόγων: See note on 1 Tim. i. 10.

ὧν . . . ἤκουσας: Alf. notes that the use of ὧν rather than ἣν shows that ὑγιαίν. λόγ., and not ὑποτύπ. is the chief thing in St. Paul's mind. It is obvious that Timothy could not have heard the ὑποτύπωσις, which is a concept of the

mind expressed in many sound words heard on various occasions. As to the translation, von Soden agrees with Hort, who insists on "the order, the absence of τὴν, and the use of ἔχε" as compelling us to render, "Hold as a pattern," etc. This rendering would favour Hort's conjecture that "ὦΝ is a primitive corruption for ON," i.e., "Hold as a pattern of sound words the word which thou hast heard," etc. But the absence of the article is such a marked feature in the Pastorals that no argument can be based on it here.

Bengel calls attention to the change in order in ii. 2. Here, παρ' ἐμοῦ ἤκουσας, the emphasis being on St. Paul's personal authority; there, ἤκουσας παρ' ἐμοῦ, because of the antithesis between ἤκουσας and παράθου.

ἐν πίστει, κ.τ.λ.: See note on 1 Tim. i. 14. This clause must be joined with ἔχε, not with ἤκουσας, nor with ὑγιαίν. λόγ., only: as given in faith, etc. (von Soden).

Ver. 14. τὴν καλὴν παραθήκην: The faith, which is a ὑποτύπωσις in relation to the growing apprehension of it by the Church, is a παραθήκη, deposit, in the case of each individual. On the constant epithet καλός see 1 Tim. i. 18, and on παραθήκη 1 Tim. vi. 20. There is a special force in καλὴν here, as distinguishing the precious faith from τὴν παραθήκην μου of ver. 12.

φύλαξον διὰ Πνεύματος Ἁγίου: φυλάσσειν is more than ἔχειν: it implies here final perseverance; and that can only be attained through the Holy Spirit. God must co-operate with man, if man's efforts are to be successful. Cf. "Work out your own salvation . . . for it is God which worketh in you" (Phil. ii. 12, 13).

Πνεύματος Ἁγίου: This verse and Tit. iii. 5 are the only places in the Pastorals in which the Holy Spirit is mentioned.

Ver. 15. οἶδας τοῦτο: There is a personal appeal for loyalty in this reminder. The whole paragraph, with its examples cited of disloyalty and loyalty, was intended as an object lesson to Timothy.

πάντες οἱ ἐν τῇ Ἀσίᾳ· ὧν ἐστὶν φύγελος καὶ Ἑρμογένης. 16. ὁ δὲ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με<sup>h</sup> ἀνέψυξεν καὶ τὴν ἁλυσίν μου οὐκ ἐπαίσχυνθη,<sup>1</sup> 17. ἀλλὰ γενόμενος ἐν Ῥώμῃ<sup>1</sup> σπουδαίως<sup>2</sup> ἐζήτησέν με καὶ εὗρεν.—18. δὴ αὐτῷ ὁ

vii. 20. h Here only, N.T. i Eph. vi. 20. k See ver. 8. l Luke vii. 4, Phil. ii. 28, Tit. iii. 13.

<sup>1</sup> ἐπησχύνθη N\* K.

<sup>2</sup> σπουδαιότερον DcKL; σπουδαιότερος A, two cursives.

ἀπεστράφησάν με: The reff., with the exception of chap. iv. 4, are parallel to this use of the verb.

πάντες must not be pressed: it is the sweeping assertion of depression. If it had been even approximately true, Timothy would have had no church to administer. On the other hand, something less serious than apostasy from the faith may be alluded to, such as personal neglect of the apostle (cf. iv. 16, πάντες με ἐγκατέλειπον, and the contrast of Onesiphorus' conduct with theirs in the next verse), a thing which to us who see St. Paul through the halo of centuries of veneration seems painfully hard to understand. But it is abundantly plain that apostles did not during their lifetime receive that universal and unquestioning reverence from their fellow-Christians which we would have antecedently supposed could not have been withheld from them. Cf. 3 John 9.

οἱ ἐν τῇ Ἀσίᾳ: Asia means the Roman province, which included Mysia, Lydia, Caria, great part of Phrygia, the Troad, and the islands off the coast.

This statement is the most naturally explained of a defection in Asia of natives of Asia. Plummer conjectures that St. Paul had applied by letter from Rome for help to some leading Asiatic Christians, and had been refused. Of course it is possible that St. Paul refers to something that had taken place in Rome (so Bengel, who compares chap. iv. 16). But *all who are in Asia* would be a strange way of referring to some Asiatics who had been in Rome and had returned to Asia; and though οἶδας τοῦτο is naturally understood as mentioning something of which Timothy had knowledge only by report, we cannot be sure that St. Paul intended here to distinguish οἶδας from γινώσκεις. Perhaps the defection had taken place during an absence of Timothy from Asia. Nothing else is known certainly of Phygelus and Hermogenes.

Ver. 16. δὴ ἔλεος, κ.τ.λ.: δίδωμι ἔλεος, like εὕρισκω ἔλεος, is a Hebraism. See reff. The correlative, λαμβάνω ἔλεος

occurs Heb. iv. 6. ποιεῖν ἔλεος μετὰ τίνος (Luke i. 72, x. 37; Jas. ii. 13) is a similar phrase. Here, we should say, *May God bless so and so*. ἔλεος does not correspond to any special sin.

τῷ Ὀν. οἴκῳ: This household is saluted in iv. 19. It is most natural to suppose that Onesiphorus himself was dead, both from this expression and from the pious wish in ver. 18. Prayer for living friends is normally and naturally in regard to objects which will be realised here in earth. The evidence of 2 Macc. xii. 44, 45, proves that an orthodox Jew of our Lord's time could have prayed for the dead. A full discussion of the question must embrace a consideration of the final cause of prayer, and of the nature of that which we call death. See reff. to recent literature on this subject in Milligan's art. *Onesiphorus* in *Hastings' D. B.*

ἀνέψυξεν: The comprehensive term *refresh* expresses the notion admirably. They are "the blessed of God the Father" to whom the King shall say, "I was in prison, and ye came unto me" (Matt. xxv. 36. See Heb. x. 34, xiii. 3). For St. Paul's appreciation of the pleasures of friendly intercourse, see Rom. xv. 32, 1 Cor. xvi. 18, 2 Cor. vii. 13, Philem. 7, 20.

ἐπαίσχυνθη: For other examples of the absence of the temporal augment cf. Luke xiii. 13 (ἀνορθώθη A B D, etc.); xxiv. 27, John vi. 18, Acts ii. 25, Rom. ix. 29 (ὁμοιωθήμεν A F G L P).

Ver. 17 γενόμενος ἐν Ῥώμῃ: The reference is most likely to the apostle's first Roman imprisonment, Eph. vi. 20. Whichever it was, πολλάκις implies that it had lasted some time.

Ver. 18. It is immaterial whether we explain ὁ Κύριος, in this verse, of God the Father, the source of judgment, or of God the Son, the instrument of judgment. It is far-fetched to suppose that the repeated Κύριος . . . Κυρίου refer to different divine Persons. Huther's expl., followed by Alf., seems the best, that δὴ ὁ Κύριος had become so completely a for-



m Gen. xix. <sup>19</sup> Num. xi. 15. Judg. vi. 17. Dan. LXX. iii. 39 (T.H. iii. 38). ix. 3. See ver. 12.

ο i Pet. i. 12, iv. 10, with acc. d i Cor. xv. 9, 2 Cor. ii. 16, iii. 5.

a See 1 Tim. i. 2. b See 1 Tim. i. 12. c See 1 Tim. i. 18.

m Gen. xix. <sup>19</sup> Num. xi. 15. Judg. vi. 17. Dan. LXX. iii. 39 (T.H. iii. 38). ix. 3. See ver. 12.

ο i Pet. i. 12, iv. 10, with acc. d i Cor. xv. 9, 2 Cor. ii. 16, iii. 5.

a See 1 Tim. i. 2. b See 1 Tim. i. 12. c See 1 Tim. i. 18.

<sup>1</sup> θεῶ D\*, d, e.

mula that the recurrence did not seem harsh.

καὶ ὅσα κ.τ.λ.: This clause is an afterthought.

διηκόνῃσιν: The verb is used with a perfectly general reference here, as in Heb. vi. 10.

βέλτιον: The comparative here is intensive or relative. See Blass, *Grammar*, pp. 33, 141, 142. Other examples are in 1 Tim. iii. 14 (Tisch.) and in the Received Text of ver. 17 of this chapter.

CHAPTER II.—Ver. i. σύ: emphatic, as in 1 Tim. vi. 11 and ch. iii. 10; but the appeal is not primarily that Timothy should imitate Onesiphorus, or learn by the example of Phygelus and Hermogenes, but rather marks the intensity of the apostle's anxiety for the future conduct of Timothy in the Church; and similarly οὖν is resumptive of all the considerations and appeals for loyalty in chap. i.

τέκνον: See note on 1 Tim. i. 2.

ἐνδυναμοῦ ἐν, κ.τ.λ.: The thought is resumed from i. 8, 9, and expanded in vv. 3-13. The closest parallel is that in Eph. vi. 10, ἐνδυναμοῦσθε ἐν Κυρίῳ, κ.τ.λ. See note on 1 Tim. i. 12 and reff., esp. Rom. iv. 20, Phil. iv. 13. Although the verb is passive, as indicated in the R.V., those who are, or who are exhorted to be, strengthened are not merely passive recipients of an influence from without. The act of reception involves man's co-operation with God. Compare "Abide in me, and I in you" (John xv. 4). The perfection of God's power is conditioned by the weakness of man (2 Cor. xii. 9).

τῇ χάριτι τῇ ἐν Χρ. Ἰησ.: The two passages, 2 Cor. xii. 9, and Eph. vi. 10, alluded to in the last note, explain this. *Grace* here has its simplest theological meaning, as the divine help, the unmerited gift of assistance that comes from God.

Ver. 2. St. Paul is here contemplating an apostolical succession in respect of

teaching rather than of administration. It is natural that in the circumstances of the primitive Church the building up of converts in the faith should have occupied a larger place in the Christian consciousness than the functions of an official ministry; but the historical continuity of the ministry of order is of course involved in the direction here. St. Paul would have been surprised if any other conclusion had been drawn from his words. In any case, the Providence of God sees further than do His servants.

ἃ ἤκουσας παρ' ἐμοῦ: See note on i. 13.

διὰ πολλῶν μαρτύρων: not *per multos testes* (Vulg.), but *coram multis testibus* (Tert. *de Praescript.* 25). The usual Greek for "in the presence of witnesses" is ἐπὶ μαρτύρων; but διὰ θεῶν μαρτύρων is quoted from Plutarch (see Field, *in loc.*).

The διὰ is that of accompanying circumstances. The reference is to a solemn *traditio* of the essentials of the faith on the occasion of Timothy's ordination, rather than his baptism. The former reference seems clear from the parallel drawn between St. Paul's committal of the faith to Timothy and Timothy's committal of it to others. On the other hand, a comparison of 1 Tim. vi. 12 favours the view that this refers to a formal public instruction at baptism. Reasons have been already suggested against the identification of the laying-on of hands of 1 Tim. iv. 14 with that of 2 Tim. i. 6. Otherwise it would be natural to suppose that the *many witnesses* were the members of the presbytery who were joined with St. Paul in the ordination of Timothy. But there is no reason why the reference should be thus restricted. The action was a public one, "in the face of the Church". So Chrys., "Thou hast not heard in secret, nor apart, but in the presence of many, with all openness of speech". The view of Clem. Alex.

ἐτέρους διδάσαι. 3. \*Συνκακοπάθησον<sup>1</sup> ὡς καλὸς ἑστρατιώτης<sup>e</sup> See 2 Tim. i. 8. Χριστοῦ Ἰησοῦ.<sup>2</sup> 4. οὐδεὶς ἑστρατευόμενος ἂ ἐμπλέκεται ταῖς τοῦ f Here only βίου<sup>k</sup> πραγματίαις, ἵνα τῷ ἑστρατολογήσαντι ἀρέσῃ. 5. ἐὰν δὲ g See 1 Tim. i. 18. καὶ ἂ ἀθλῇ τις, οὐ ἂ στεφανούται ἐὰν μὴ ὁ νομίμως ἂ ἀθλήσῃ. 6. h 2 Pet. ii. 20 only, τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν ἂ μεταλαμβάνειν. N.T. i See 1 Tim. ii. 2.

k Here only, N.T.  
ii. 7, 9 only, N.T.

l Here only, not LXX.  
o See 1 Tim. i. 8.

m Here only, not LXX, cf. Heb. x. 32. n Heb. p Acts. ii. 26, xxvii. 33, 34, Heb. vi. 7, xii. 10.

<sup>1</sup> σὺ οὖν κακοπάθ. CcDcKL, syrhccl-txt, go.

<sup>2</sup> Ἰησ. Χριστ. DcKL, syrpesb.

(*Hypot.* vii. ed. Potter, ii. p. 1015) that the πολλοὶ μάρτυρες mean testimonies from the Law and the Prophets is only a curiosity of exegesis.

παράθου: See note on 1 Tim. 18.

πιστοῖς: *trustworthy*, carries on the figure of the faith as a deposit. It is possible, as Bengel suggests, that the injunctions in vv. 14-21 have reference to these ministers.

ἱκανοί: *qualified*. See reff. *δυνατός*, in Tit. i. 9, expresses capability as proved by experience.

Vv. 3-13. The condition of all success is toil; toil which may involve pain. Think of the price of a soldier's victory, the conditions of an athlete's crown, of a field-labourer's wage. Our Lord Jesus Himself, as man, is the great Exemplar of this law. I am another. This is a faithful saying; and therefore we sing, "We shall live with Him because we died with Him, etc."

Ver. 3. *συνκακοπάθησον*: *Take thy part in suffering hardship* (R.V.m.). This general reference is better than to supply μοι, as R.V. See note on i. 8. *στρατιώτης*: cf. *συνστρατιώτης*, Phil. ii. 25, Philem. 2.

Ver. 4. *στρατευόμενος*: *militans Deo* (Vulg.). *Soldier*, in the sense of a person belonging to the army, not *soldier on service*, as R.V., which makes the same error in Luke iii. 14 marg. (See *Expositor*, vi., vii. 120).

ἐμπλέκεται: *implicat se* (Vulg.). The verb is used in a similar metaphor, 2 Pet. ii. 20, but in a more adverse sense than here. A soldier, who is bound to go anywhere and do any thing at the bidding of his captain, must have no ties of home or business. The implied counsel is the same as that given in 1 Cor. vii. 26-34, with its warnings against distraction between the possibly conflicting interests of the Lord and of this life. Note the use of *ἀρέσκω* in 1 Cor. vii. 32-34.

ἀρέσῃ: *that he may be of use to* (see Milligan on 1 Thess. ii. 4).

Ver. 5. The sequence of images here—the soldier, the athlete, the field-labourer—affords an interesting illustration of repetition due to association of ideas. The soldier and the field-labourer are combined in 1 Cor. ix. 7-10; the athlete appears in 1 Cor. ix. 24 sqq. And the present passage has light thrown upon it from the earlier epistle, in which the various figures are more fully developed.

The connexion between the thought of the soldier and the athlete lies in the word *νομίμως* (see note on 1 Tim. i. 8); and the exact force of *νομίμως* will appear from a reference to 1 Cor. ix. 25, "Every man that striveth in the games is temperate in all things". No one can be said to comply with the rules of the contest who has not undergone the usual preliminary training. One illustration from those cited by Weststein will suffice, that from Galen, *comm. in Hippocr.* i. 15: οἱ γυμνασταὶ καὶ οἱ νομίμως ἀθλοῦντες, ἐπὶ μὲν τοῦ ἀρίστου τὸν ἄρτον μόνον ἐσθίουσιν, ἐπὶ δὲ τοῦ δείπνου τὸ κρέας.

Ver. 6. The difficulty in this verse is that the principle here laid down seems to be employed in 1 Cor. ix. 7, 9, as an argument from analogy in support of the liberty of Christian ministers to enjoy some temporal profit from their spiritual labours; whereas here St. Paul is urging a temper of other-worldliness. It is sufficient to say that there is no practical inconsistency between the two passages; "each man hath his own gift from God, one after this manner, and another after that". There is a time to insist on one's liberty to "use the world," and there is a time to warn ourselves and others that self-repression is necessary to keep ourselves from "using it to the full". The main connexion here lies in the word *κοπιῶντα*, which is emphatic; while *πρῶτον*,

q Mark xii. 7. νόει δ<sup>1</sup> λέγω· δώσει<sup>2</sup> γάρ σοι ὁ Κύριος ἡ σύνεσιν ἐν  
 33, Luke  
 ii. 47, 1 πᾶσιν. 8. ὁ μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ  
 Cor. i. 19, Eph. iii. 4, σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγγέλιόν μου· 9. ἐν ᾧ ἡ κακοπαθὼ  
 Col. i. 9, ii. 2, μέχρι ὡς δεσμῶν ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.  
 r Matt. xvi. 9, 7 Thess. ii. 9, Rev. xviii. 5 (with acc.). s Rom. ii. 16, xvi. 25. t Jonah iv. 10, 2 Tim. iv. 5, Jas. v. 13, only.  
 u Acts xx. 23, xxvi. 29, Phil. i. 7, 13, 14, 17, Col. iv. 18, Philem. 10, 13. v Luke xxiii. 32, 33, 39.

<sup>1</sup> So N\*ACFgGP, 17, g go., syrpes; ἄ NcDKL, d, e, f, vg., boh., syrhc, arm.

<sup>4</sup> δῶη CcKLP.

which is also emphatic, expresses in the illustration from the γεωργός the idea corresponding to τῷ στρατ. ἀρέσῃ, and to στεφανοῦται in the others respectively. The labourer receives his hire, no matter how poor the crop may be: his wages are the first charge on the field. Cf. γῆ . . . τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται (Heb. vi. 7); his reward is sure, but then he must really labour. "The fruits" are the reward of faithful labour in the Lord's vineyard, the "well done!" heard from the Captain's lips, "the crown of glory that fadeth not away". We must not press all the details of an allegory.

Ver. 7. νόει δ λέγω: *Intellige quae dico* (Vulg.), *Grasp the meaning*, cautionary and encouraging, of these three similes. Cf. "I speak as to wise men; judge ye what I say" (1 Cor. x. 15), and the use of the verb in 1 Tim. i. 7.

δώσει, κ.τ.λ.: If you have not sufficient wisdom to follow my argument, "ask of God, who giveth to all men liberally" (Jas. i. 5).

μνημόνευε Ἰησοῦν Χριστὸν—Δαυεὶδ: These words form rather the conclusion of the preceding paragraph than the beginning of a new one. St. Paul in pressing home his lesson, passes from figures of speech to the great concrete example of suffering followed by glory. And as he has, immediately before, been laying stress on the certainty of reward, he gives a prominent place to ἐγγεγερμένον ἐκ νεκρῶν. Jesus Christ, of the seed of David, "Himself man" (1 Tim. ii. 5), is the ideal soldier, athlete, and field-labourer; yet One who can be an example to us. It is not the resurrection as a doctrinal fact (A.V.) that St. Paul has in mind, but the resurrection as a personal experience of Jesus Christ, the reward He received, His being "crowned with glory and honour, because of the suffering of death" (Heb. ii. 9). It is not τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν (Acts xvii. 18), but Ἰησοῦν ἐγγεγερμένον, the

perfect (as in 1 Cor. xv. 4, 12, 13, 14, 16, 17, 20) preserving the notion of the permanent significance of that personal experience of Jesus. In the other passage, Rom. i. 3, in which St. Paul distinctly alludes to our Lord's human ancestry, the phrase τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ has a directly historical and polemical intention, as expressing and emphasising the human nature of Christ in antithesis to His Divinity. Here ἐκ σπερμ. Δ. merely expresses the fact of His humanity. We cannot affirm with certainty that the phrase has the Messianic import that *Son of David* has in the Gospels.

κατὰ τὸ εὐαγγέλιόν μου: *The Gospel preached by me*. See reff., and τὸ εὐ. τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ (Gal. i. 11; 1 Cor. xv. 1), which of course is identical in substance with τὸ εὐ. . . . δ ἐπιστεύθη ἐγὼ (1 Tim. i. 11). The verity both of Christ's humanity and of His resurrection was emphasised in the Gospel preached by St. Paul. This is brought out by the punctuation of R.V.

Ver. 9. ἐν ᾧ κακοπαθῶ: *in which sphere of action*, cf. Rom. i. 9, 2 Cor. x. 14, Phil. iv. 2. The connexion seems to be that St. Paul is now indicating that he himself, in his degree, is an imitator of Jesus Christ.

ὡς κακοῦργος (see reff.): *malefactor* (R.V.). *Evil doer* (A.V.) does not so vividly express the notion of criminality implied in the word. Ramsay notes that the use of this word here marks "exactly the tone of the Neronian period, and . . . refers expressly to the *flagitia*, for which the Christians were condemned under Nero, and for which they were no longer condemned in A.D. 112" (*Church in the Roman Empire*, p. 249). Compare 1 Pet. iv. 15.

ἀλλὰ—οὐ δέδεται: We have the same contrast between the apostle's own restricted liberty and the unconfinable range of the Gospel in Phil. i. 12, 14, and 2 Tim. iv. 17. There is no reference, as



10. διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἑκλεκτοὺς, ἵνα καὶ αὐτοὶ <sup>w</sup> σωτηρίας <sup>x</sup> τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ ῥόδξης ῥ αἰωνίου.<sup>1</sup> See note.  
 11. <sup>x</sup> πιστὸς ὁ <sup>x</sup> λόγος· εἰ γὰρ <sup>x</sup> συναπεθάνομεν, καὶ <sup>b</sup> συνζήσομεν· 35, Acts  
 12. εἰ ὑπομόνομεν, καὶ <sup>o</sup> συνβασιλεύσομεν· εἰ <sup>d</sup> ἀρνησόμεθα, <sup>2</sup> καὶ κείνους xxiv. 3,  
 Heb. viii. xxvi. 22,  
 xxvii. 3,  
 Heb. viii. 6, xi. 35.  
<sup>y</sup> 1 Pet. v. 10. <sup>b</sup> Rom. vi. 8,

<sup>x</sup> See 1 Tim. i. 15.<sup>a</sup> Ecclus. xix. 10, Mark xiv. 31, 2 Cor. vii. 3 only.<sup>2</sup> Cor. vii. 3, not LXX.<sup>c</sup> 1 Esd. viii. 26, 1 Cor. iv. 8 only.<sup>d</sup> See 1 Tim. v. 8.<sup>1</sup> οὐρανίου f, vg., syrhc1-mg, arm.<sup>2</sup> ἀρνούμεθα <sup>h</sup>cDKLP, d, e.

Chrys. supposes, to the liberty permitted to St. Paul to preach the kingdom of God in his prison, as during the first imprisonment (Acts xxviii. 30, 31). The clause here is a natural reflective parenthetical remark.

Ver. 10. διὰ τοῦτο: The knowledge that others had been, and were being, saved through his ministry was regarded by St. Paul as no small part of his reward. Thus, the Churches of Macedonia were his "crown," as well as his "joy" (Phil. iv. 1, 1 Thess. ii. 19). He had already in sight his "crown of righteousness". This consideration suggests that we should refer διὰ τοῦτο to what follows rather than to what immediately precedes (ὁ λόγος . . . δέεται). So Alf., who cites in illustration Rom. iv. 16, 2 Cor. xiii. 10, 1 Tim. i. 16, Philem 15. On this view, we have completely displayed the conformity of Jesus Christ and of St. Paul to the conditions of success exemplified in the soldier, the athlete, and the field-labourer.

πάντα ὑπομένω: as Love does, 1 Cor. xiii. 7. Ellicott rightly points out that Christian endurance is active, not passive: pain is felt as pain, but is recognised as having a moral and spiritual purpose.

διὰ τοὺς ἑκλεκτοὺς: St. Paul was much sustained by the thought that his labours and sufferings were, in the providence of God, beneficial to others (2 Cor. i. 6, xii. 15; Eph. iii. 1, 13; Phil. ii. 17; Col. i. 24; Tit. i. 1). "The elect" are those who, in the providence of God's grace, are selected for spiritual privileges with a view directly to the salvation of others, as well as of themselves. The absolute phrase as here is found in Matt. xxiv. 22, 24 = Mark xiii. 20, 22; οἱ ἑκλεκτοὶ αὐτοῦ in Matt. xxiv. 31 = Mark xiii. 27 (?), Luke xviii. 7; ἑκλεκτοὶ θεοῦ in Rom. viii. 33, Col. iii. 12, Tit. i. 1; ὁ ἑκλεκτὸς ἐν Κυρίῳ in Rom. xvi. 13.

καὶ αὐτοί: they also (as well as I). It would be no Paradise to St. Paul "to live in Paradise alone". Compare his supreme expression of selflessness in Rom. ix. 3.

σωτηρίας μετὰ ῥόδξης αἰωνίου: Salvation may be enjoyed in part in this life; it will be consummated in eternal glory. See ref., and 2 Cor. iv. 17.

Ver. 11. πιστὸς ὁ λόγος: The teaching or saying referred to is "the word of the cross" as set forth by simile and living example in the preceding verses, 4-11. So R.V.m. This is an exactly parallel case to 1 Tim. iv. 9. Here, as there, γὰρ introduces a reinforcement of the teaching.

εἰ γὰρ συναπεθάνομεν, κ.τ.λ.: The presence of γὰρ does not militate against the supposition that we have here a fragment of a Christian hymn. A quotation adduced in the course of an argument must be introduced by some inferential particle; see on 1 Tim. iv. 10. On the other hand, it is questionable if εἰ ἀρνησόμεθα, κ.τ.λ. is suitable in tone to a hymn; and St. Paul's prose constantly rises to rhythmic cadences, e.g., Rom. viii. 33 sqq., 1 Cor. xiii. We have here contrasted two crises, and two states in the spiritual life: συναπεθάνομεν and ἀρνησόμεθα point to definite acts at definite times; while ὑπομόνομεν and ἀπιστοῦμεν indicate states of being, more or less prolonged.

εἰ συναπεθάνομεν καὶ συνζήσομεν: The two verbs are coupled also in 2 Cor. vii. 3; but the actual parallel in thought is found in Rom. vi. 4, 5, 8. We died (aor., R.V.) with Christ at our baptism (Rom. vi. 8; Col. iii. 3), which, as normally administered by immersion, symbolises our burial with Christ and our rising again with Him to newness of life (Rom. vi. 4; Col. ii. 12). The future, συνζήσομεν, must not be projected altogether into the resurrection life; it includes and is completed by that; and no doubt the prominent notion here is of the life to come; but here, and in Rom. vi. 8, it is implied that there is a beginning of eternal life even while we are in the flesh, viz. in that newness of life to which we are called, and for which we are enabled, in our baptism.

Ver. 12. εἰ ὑπομόνομεν καὶ συνβασι-

<sup>e</sup> Tit. iii. 1, <sup>d</sup> ἀρνήσεται ἡμᾶς · 13. εἰ ἀπιστοῦμεν, ἐκείνος πιστὸς μένει · ἀρνή-  
<sup>John xiv.</sup>  
<sup>26, 2</sup> Pet. σασθαι γὰρ <sup>1</sup> ἑαυτὸν οὐ δύναται.

<sup>i. 12, Jude</sup>  
<sup>5.</sup> 14. Ταῦτα ὑπομίμησκε, <sup>f</sup> διαμαρτυρόμενος ἑνώπιον τοῦ Θεοῦ, <sup>g</sup>  
<sup>f</sup> See 1 Tim. μὴ <sup>h</sup> λογομαχεῖν, <sup>3</sup> ἐπ' <sup>4</sup> οὐδὲν ἰχρήσιμον, ἐπὶ <sup>k</sup> καταστροφῇ τῶν  
<sup>v. 21.</sup>  
<sup>g</sup> See 1 Tim. <sup>ii. 3.</sup>

<sup>h</sup> Here only, not LXX, cf. 1 Tim. vi. 4.

<sup>i</sup> Here only, N.T.

<sup>k</sup> 2 Pet. ii. 6 only, N.T.

<sup>1</sup> Om. γὰρ <sup>h</sup> K, d, e, vg., syrl, arm.

<sup>2</sup> So <sup>h</sup> CFG, 37, 67\*, 80, 238, and about thirteen other cursives, f, g, boh.,  
<sup>syrl</sup> syrl-mg, arm.-ap.-Gb., Chrys., Thphyl., Amb., Pelag.; Κυρίου ADKLP, most  
<sup>cursives</sup> cursives, d, e, vg., go., syrpes et hel-xt, arm.-ap.-Treg., Chrys., Euthal., Thdrt.,  
<sup>Dam.</sup> Dam., Thphyl., Ambrst., Prim.

<sup>3</sup> λογομάχει AC\*, d, e, f, g, vg.

<sup>4</sup> eis <sup>h</sup> CDKL.

λεύσομεν: See Matt. xxv. 34; Luke xxii. 28, 29; Acts xiv. 22; Rom. viii. 17; 2 Thess. i. 5; Rev. i. 6, xx. 4.

εἰ ἀρνησόμεθα, κ.τ.λ.: An echo of our Lord's teaching, Matt. x. 33. See also 2 Pet. ii. 1; Jude 4. "The future conveys the ethical possibility of the action" (Ell.)

Ver. 13. εἰ ἀπιστοῦμεν: It is reasonable to hold that the sense of ἀπιστέω in this place must be determined by the antithesis of πιστὸς μένει. Now πιστός, as applied to God, must mean faithful (Deut. vii. 9); one who "keepeth truth for ever" (Ps. cxlvi. 6; 2 Cor. i. 18; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23, xi. 11). There is the same contrast in Rom. iii. 3, "Shall their want of faith (ἀπιστία) make of none effect the faithfulness (πίστιν) of God?" But while we render ἀπιστοῦμεν, with R.V., are faithless, we must remember that unreligiosity and disbelief in the truth were closely allied in St. Paul's conception of them.

ἀρνήσασθαι γὰρ—οὐ δύναται: Being essentially the unchangeable Truth, He cannot be false to His own nature, as we, when ἀπιστοῦμεν, are false to our better nature which has affinity with the Eternal. A lie in word, or unfaithfulness in act, is confessedly only an expedient to meet a temporary difficulty; it involves a disregard of the permanent element in our personality. The more a man realises the transitory nature of created things, and his own kinship with the Eternal, the more unnatural and unnecessary does falsity in word or deed appear to him. It is therefore inconceivable that God should lie (Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Tit. i. 2; Heb. vi. 18). The application of the clause here is not that "He will not break faith with us" (Alf.), but that the consideration of our powerlessness to affect the constancy

of God our Father should brace us up to exhibit moral courage, as being His "true children".

Vv. 14-26. Discourage the new false teaching by precept and example. There is no need, however, that you should despair of the Church. It is founded upon a rock, in spite of appearances. Take a broad view of the case: the Church is not the special apartment of the Master from which things unseemly are banished; it is a great House with places and utensils for every need of life. This great House differs from those of earth in that provision is made for the promotion of the utensils from the basest use to the Master's personal service.

Ver. 14. ταῦτα has special reference to the issues of life and death set out in vv. 11-13. There is no such prophylactic against striving about words as a serious endeavour to realise the relative importance of time and of eternity. "He to whom the eternal Word speaks is set at liberty from a multitude of opinions" (*De Imitatione Christi*, i. 3).

ὑπομίμησκε: sc. αὐτοῦ, as in Tit. iii. 1.

διαμαρτυρόμενος: See on 1 Tim. v. 21.

ἐνώπιον τοῦ θεοῦ: It is an argument in favour of this reading that ἐνώπιον Κυρίου only occurs once in Paul (in a quotation), in 2 Cor. viii. 21.

λογομαχεῖν: See on 1 Tim. vi. 4.

ἐπ' οὐδὲν χρήσιμον and ἐπὶ καταστροφῇ τῶν ἀκούοντων are coordinate, and describe the negative and the positive results of λογομαχία. The subject of this λογομαχία is probably identical with that of the μάχαι νομικαί of Tit. iii. 9, which were "unprofitable and vain".

ἐπὶ καταστροφῇ, κ.τ.λ.: contrast λόγος . . . ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, Eph. iv. 29; and compare the antithesis

ἀκουόντων. 15. <sup>1</sup> σπούδασον σεαυτὸν <sup>m</sup> δόκιμον <sup>a</sup> παραστήσαι τῷ <sup>2</sup> Tim. iv. 9, 21, Tit. iii. 12, verb also Gal. (1), Eph. (1), 1 Thess. 1.

Θεῷ, ἐργάτην <sup>o</sup> ἀνεπαίσχυντον, <sup>p</sup> ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

16. τὰς δὲ <sup>a</sup> βεβήλους <sup>a</sup> κενοφωνίας <sup>1</sup> <sup>r</sup> περιστάσο· <sup>t</sup> ἐπὶ <sup>a</sup> πλείον

(1), Heb. (1), 2 Pet. (3). m Rom. xiv. 18, xvi. 10, 1 Cor. xi. 19, 2 Cor. x. 18. xiii. 7, Jas. i. 12. n Matt. xxvi. 53, Luke ii. 22, Acts i. 3, ix. 41, xiii. 33, Rom. vi. 13, 16, 19, xii. 1, 1 Cor. viii. 8, 2 Cor. iv. 14, xi. 2, Eph. v. 27, Col. i. 22, 28. o Here only, not LXX. p Prov. iii. 6, xi. 5 only. q 1 Tim. vi. 20, see 1 Tim. i. 9. r Tit. iii. 9. s Acts iv. 17, xx. 9, xxiv. 4. t 2 Tim. iii. 9.

<sup>1</sup> *καينوφωνίας* FG, *novitates vocum* or *verborum* d, e, g, m50. See 1 Tim. vi. 20.

between *καθαίρεσις* and *οικοδομή* in 2 Cor. xiii. 10.

It should be added that ἐπ' οὐδὲν χρήσιμον is connected closely with *λογομαχεῖν* (or *λογομάχει*) by Cyr. Alex., Clem. Alex., and the Bohairic version. The Clementine Vulg. renders unambiguously, *ad nihil enim utile est*; so F.G. add γάρ.

In addition to the weight of adverse textual evidence against the reading *λογομάχει*, it is open to the objections that ταῦτα—θεοῦ, disconnected with what follows, is a feeble sentence; and that μαρτύρομαι and διαμαρτύρομαι in Paul are always followed and completed by an exhortation, e.g., Eph. iv. 17; 1 Tim. v. 21; 2 Tim. iv. 1.

Ver. 15. *σπούδασον*: *Give diligence to present thyself* (as well as thy work) to God, *approved*.

*ἀνεπαίσχυντον*: Chrys. takes this to mean a *workman that does not scorn to put his hand to anything*; but it is better explained as a *workman who has no cause for shame when his work is being inspected*. In any case, the word must be so explained as to qualify ἐργάτης naturally; and therefore it cannot be interpreted by a reference to i. 8 (μὴ ἐπαίσχυνθῆς), of the shame that may deter a man from confessing Christ.

*ὀρθοτομοῦντα*: *ὀρθοτομέω* is found in reff. as the translation of רָחַץ (Piel) *direct, make straight, make plain*. "He shall direct thy paths," "The righteousness of the perfect shall direct his way". This use of the word suggests that the metaphor passes from the general idea of a workman to the particular notion of the minister as one who "makes straight paths" (τροχιὰς ὀρθάς) for the feet of his people to tread in (Heb. xii. 13). The word of truth is "The Way" (Acts ix. 2, etc.). Theodoret explains it of a ploughman who drives a straight furrow. Similarly R.V. m. (1), *Holding a straight course in the word of truth*. Chrys., of cutting away what is spurious or bad. Alf. follows Huther in supposing that

the idea of cutting has passed out of this word, as it has out of *καينوτομεῖν*, and renders, *rightly administering*, as opposed to "adulterating the word of God" (2 Cor. ii. 17). Other examples of words which have wholly lost their derivational meaning are *πρόσφατος* and *συκοφαντέω*. The imagery underlying the A.V., R.V.m. (2), *rightly dividing*, is either that of the correct cutting up of a Levitical victim (Beza), or a father (Calvin), or steward (Vitranga), cutting portions for the food of the household. The R.V., *handling aright*, follows the Vulg., *recte tractantem*, and gives the general sense well enough. The use of *ὀρθοτομία* in the sense of *orthodoxy*, in Clem. Al. *Strom.* vii. xvi., and Eus. *H. E.* iv. 3, is probably based on this passage.

Ver. 16. *κενοφωνίας*: See on 1 Tim. vi. 20. Here, as Bengel suggests, *κενο-* is contrasted with *ἀληθείας*, *φωνίας* with *λόγον*.

*περίστασο*: *shun, devita*, "Give them a wide berth" (Plummer), also in Tit. iii. 9. In these places *περίστασθαι* has the same meaning as *ἐκτρέπεσθαι*, 1 Tim. vi. 20. In fact Ell. cites from Lucian, *Hermot.* § 86, *ἐκτραπήσομαι καὶ περιστήσομαι*, where the two verbs are evidently used as indifferent alternatives. Where *περίστημι* elsewhere occurs (N.T.), viz., John xi. 42, Acts xxv. 7, it means "to stand around".

ἐπὶ πλείον, κ.τ.λ.: Those who utter "babblings" (subject of *προκόψουσιν*) are not, as is sometimes supposed, merely negatively useless; they are positively and increasingly mischievous. In iii. 9, οὐ *προκόψουσιν ἐπὶ πλείον*, the situation is different. When a man's *ἄνοια* has become manifest to all, he has lost his power to do mischief to others; on the other hand there is no limit to the deterioration of "evil men and impostors" in themselves, *προκόψουσιν ἐπὶ τὸ χεῖρον* (iii. 13).

*ἀσεβείας*: genitive after ἐπὶ πλείον. The commentators compare Joseph. *Bell. Jud.* vi. 2, 3. *προῦκοψαν εἰς τοσοῦτον*



u Luke ii. 52, Rom. xiii. 12, Gal. i. 14, 2 Tim. iii. 9, 13, not LXX. γὰρ <sup>u</sup> προκόψουσιν ἄσεβείας · 17. καὶ ὁ λόγος αὐτῶν ὡς ἡ γάγγραινα <sup>z</sup> νομὴν ἔξει · ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός, 18. οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες <sup>1</sup> ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινων πίστιν. 19. ὁ <sup>μ</sup> μέντοι <sup>β</sup> στερεὸς <sup>θ</sup> θεμέλιος  
 v Rom. i. 18, xi. 26, Tit. ii. 12, Jude 15, 18. τοῦ Θεοῦ ἐσθηκεν, ἔχων τὴν <sup>α</sup> σφραγίδα ταύτην, Ἐγὼν Κύριος τοῦς  
 w Here only, not LXX. x John x. 9 only, N.T. y See 1 Tim. i. 6. z John ii. 15, Tit. i. 11 only, N.T. a John (5), Jas. ii. 8. Jude 8. b Heb. v. 12, 14, 1 Pet. v. 9. c See 1 Tim. vi. 19. d Rom. iv. 11, 1 Cor. ix. 2, Rev. ix. 4, etc.

<sup>1</sup> Ins. τὴν ACDKLP, and almost all other authorities; om. τὴν NFG, 17.

παρανομίας. Charles thinks προκόψουσιν ἐπὶ κακῷ ἐν πλεονεξίᾳ, *Test. of Twelve Patriarchs*, Judah, xxi. 8, the source of this phrase; but it is merely a parallel.

Ver. 17. ὡς γάγγραινα νομὴν ἔξει: spread, R.V.m., ut cancer serpit, Vulg. Ell. compares Ovid. *Metam.* ii. 825, "solet immedicabile cancer Serpere, et illaesas vitiatas addere partes". Alf. supplies many illustrations of νομή as "the medical term for the consuming progress of mortifying disease".

Harnack (*Mission*, vol. i., pp. 114, 115) illustrates copiously this conception of moral evil from the writings of the early fathers.

Ὑμέναιος καὶ Φίλητος. This Hymenaeus is perhaps the same as he who is mentioned in 1 Tim. i. 20. Of Philetus nothing is known from other sources.

Ver. 18. οἵτινες implies that Hymenaeus and Philetus were only the more conspicuous members of a class of false teachers.

περὶ—ἡστόχησαν: See notes on 1 Tim. i. 6, 19.

λέγοντες, κ.τ.λ.: There can be little doubt that the false teaching here alluded to was akin to, if not the same as, that of some in Corinth a few years earlier who said, "There is no resurrection of the dead" (1 Cor. xv. 12). What these persons meant was that the language of Jesus about eternal life and a resurrection received its complete fulfilment in our present conditions of existence, through the acquisition of that more elevated knowledge of God and man and morality and spiritual existence generally which Christ and His coming had imparted to mankind. This sublimest knowledge of things divine is, they said, a resurrection, and the only resurrection that men can attain unto. These false teachers combined a plausible but false spirituality, or sentimentality, with an invincible materialism; and they attempted to find support for their material-

istic disbelief in the resurrection of the body in a perverse misunderstanding of the Christian language about "newness of life" (Rom. vi. 4; Col. ii. 12, iii. 1). "Esse resurrectionem a mortuis, agnitionem ejus quae ab ipsis dicitur veritatis" (Irenaeus, *Haer.* ii. 31, 2; cf. Tert. *de Resurr.* 19); an achieved moral experience, in fact; not a future hope. The heresy of Marcion, on the other hand, while denying the future resurrection of the body, affirmed positively the immortality of the soul; cf. Justin Martyr, *Dial.* 80. "Marcion enim in totum carnis resurrectionem non admittens, et soli animae salutem repromittens, non qualitatis sed substantiae facit quaestionem" (Tert. *adv. Marcionem*, v. 10).

τινων: See note on 1 Tim. i. 3.

Ver. 19. "We will not fear. The city of God . . . shall not be moved" (Ps. xlvii. 2, 4; cf. Heb. xii. 28). The Church of the New Covenant is like the Church of the Old Covenant: it has an ideal integrity unaffected by the defection of some who had seemed to belong to it. "They are not all Israel, which are of Israel. . . . All Israel shall be saved" (Rom. ix. 6, xi. 26). "They went out from us, but they were not of us; for if they had been of us, they would have continued with us" (1 John ii. 19). The Church, as existing in the Divine Knowledge, not as apprehended by man's intellect, is the firm foundation of God (R.V.), i.e., that which God has firmly founded. It is called here θεμέλιος τοῦ θεοῦ rather than οἶκος τ. θεοῦ, so as to express the better its immobility, unaffected by those who ἀνατρέπουσι, κ.τ.λ.; cf. στύλος καὶ ἑδραίωμα τῆς ἀληθείας (1 Tim. iii. 15). There can hardly be an allusion to the parable with which the Sermon on the Mount closes, Luke vi. 48, 49. With στερεός compare the use of στερεώω, Acts xli. 5, and of στερέωμα, Col. ii. 5.

ἔχων τὴν σφραγίδα: It was noted on

ὄντας αὐτοῦ, καὶ \* Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα <sup>See 1 Tim. iv. 1.</sup> Κυρίου.<sup>1</sup> 20. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν <sup>f Acts xix. 13, Rom. xv. 20, Eph. i. 21.</sup> μόνον σκευὴ χρυσᾶ καὶ <sup>g Rev. ix. 20</sup> ἀργυρᾶ ἀλλὰ καὶ <sup>h 2 Cor. iv. 7.</sup> ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ

<sup>1</sup> Χριστοῦ a few cursives.

1 Tim. vi. 19 that in the two places in which θεμέλιος occurs in the Pastorals, there is a condensation of expression resulting in a confusion of metaphor. Here the apostle passes rapidly from the notion of the Church collectively as a foundation, or a building well founded, to that of the men and women of whom it is composed, and who have been sealed by God (see reff. and also Ezek. ix. 4; John vi. 27; 2 Cor. i. 22; Eph. i. 13, iv. 30; Rev. vii. 3, 4, 5-8). They are marked by God so as to be recognised by Him as His; and this mark also serves as a perpetual reminder to them that "they are not their own," and of their consequent obligation to holiness of life (1 Cor. vi. 19, 20). There is no allusion to the practice of carving inscriptions over doors and on pillars and foundation stones (Deut. vi. 9, xi. 20; Rev. xxi. 3). The one seal bears two inscriptions, two mutually complementary parts or aspects: (a) The objective fact of God's superintending knowledge of His chosen; (b) the recognition by the consciousness of each individual of the relation in which he stands to God, with its imperative call to holiness.

Ἔγνων Κύριος κ.τ.λ.: The words are taken from Num. xvi. 5, ἐπέσκεπται καὶ ἔγνων ὁ θεὸς τοὺς ὄντας αὐτοῦ, "In the morning the Lord will shew who are His". The intensive use of *know* is illustrated by Gen. xviii. 19, Ex. xxxiii. 12, 17, Nah. i. 7, John x. 14, 27, 1 Cor. viii. 3, xiii. 12, xiv. 38, R.V.m., Gal. iv. 9.

Ἀποστήτω κ.τ.λ.: The language is perhaps another echo of the story of Korah: Ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν τούτων . . . μὴ συναπόλησθε ἐν πάσῃ τῇ ἁμαρτίᾳ αὐτῶν. καὶ ἀπέστησαν ἀπὸ τῆς σκηνῆς Κόρε (Num. xvi. 26, 27). But Isa. lii. 11 is nearer in sentiment, ἀπόστητε ἀπόστητε, ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἄψησθε, . . . οἱ φέροντες τὰ σκευὴ Κυρίου, cf. Luke xiii. 27. Also Isa. xxvi. 13, Κύριε, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου ὀνομάζομεν. The spiritual logic of the appeal is the same as that of Gal. v. 25, "If we live by the Spirit, by the Spirit let us also walk". Bengel thinks that ἀπὸ ἀδικίας is equivalent to ἀπὸ

ἀδίκων, the abstract for the concrete; cf. ver. 21, "purge himself from these".

Ver. 20. Although the notional Church, the *corpus Christi verum*, is unaffected by the vacillation and disloyalty of its members, nevertheless (δὲ) the Church as we experience it contains many unworthy persons, the recognition of whom as members of the Church is a trial to faith. The notional Church is best figured as a foundation, which is out of sight. But the idea of the superstructure must be added in order to shadow forth the Church as it meets the eye. It is a house, a Great House too, the House of God (1 Tim. iii. 15), and therefore containing a great variety of kinds and quality of furniture and utensils. On οἰκία, a whole house, as distinguished from οἶκος, which might mean a set of rooms only, a dwelling, see Moulton in *Expositor*, vi., vii. 117. There are two thoughts in the apostle's mind, thoughts which logically are conflicting, but which balance each other in practice. These are: (1) the reality of the ideal Church, and (2) the providential ordering of the actual Church. Until the drag-net is full, and drawn up on the beach, the bad fish in it cannot be cast away (Matt. xiii. 47, 48). This is the view of the passage taken by the Latin expositors, e.g., Cyprian, *Ep.* lv. 25. The explanation of the Greek commentators, that by the "great house" is meant the world at large, is out of harmony with the context. It is to be observed that St. Paul expresses here a milder and more hopeful view of the unworthy elements in the Church than he does in the parallel passage in Rom. ix. 21, 22. There "the vessels unto dishonour" are "vessels of wrath fitted unto destruction". Here they are all at least in the Great House, and all for some use, even if for less honourable purposes than those served by the vessels of gold and silver; and the next verse suggests that it is perhaps possible for that which had been a "vessel unto dishonour" to become fit for honourable use in the Master's personal service. We are reminded of the various qualities of superstructure mentioned in 1 Cor. iii. 12, "gold, silver, costly stones, wood, hay,

<sup>i</sup> 1 Cor. v. 7. εἰς ἀτιμίαν. 21. ἐὰν οὖν τις <sup>1</sup> ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται  
<sup>k</sup> Prov. xxxi. 13, σκευὸς εἰς τιμὴν, ἡγιασμένος, <sup>1</sup> εὐχρηστον τῷ <sup>1</sup> δεσπότη, εἰς <sup>m</sup> πᾶν  
 Wisd. xiii. 13, <sup>2</sup> ἔργον <sup>m</sup> ἀγαθὸν ἡτοίμασμένον. 22. τὰς δὲ <sup>o</sup> νεωτερικὰς ἐπιθυμίας  
 Tim. iv. <sup>p</sup> φεύγε· <sup>p</sup> δίδωκε δὲ δικαιοσύνην, <sup>q</sup> πίστιν, <sup>q</sup> ἀγάπην, εἰρήνην μετὰ <sup>2</sup>  
<sup>11</sup> τῶν <sup>r</sup> ἐπικαλουμένων τὸν Κύριον ἐκ <sup>r</sup> καθαρὰς <sup>r</sup> καρδίας. 23. τὰς δὲ  
<sup>1</sup> See 1 Tim. <sup>t</sup> μωρὰς καὶ <sup>t</sup> ἀπαιδεύτους <sup>t</sup> ζητήσεις <sup>t</sup> παραιτοῦ, εἰδὼς ὅτι γεννώσι  
<sup>m</sup> 2 Tim. iii. <sup>u</sup> Here only, N.T.  
 vi. 1. <sup>v</sup> See 1 Tim. iv. 7. <sup>w</sup> See 1 Tim. iv. 7. <sup>x</sup> 3 Macc. iv. 8 only.  
 17, Tit. i. <sup>y</sup> See 1 Tim. ii. 10. <sup>z</sup> Rev. ix. 7, 15, with εἰς; cf. Tit. iii. 1. <sup>aa</sup> Acts vii. 59, ii. 21, ix. 14, 21, xxii. 16, Rom. x. 12,  
 p See 1 Tim. vi. 11. <sup>ab</sup> See 1 Tim. i. 14. <sup>ac</sup> Acts vii. 59, ii. 21, ix. 14, 21, xxii. 16, Rom. x. 12,  
 13, 14, 1 Cor. i. 2, 1 Pet. i. 17. <sup>ad</sup> See 1 Tim. i. 5. <sup>ae</sup> Tit. iii. 9. <sup>af</sup> Here only, N.T.  
<sup>v</sup> See 1 Tim. vi. 4. <sup>w</sup> See 1 Tim. iv. 7.

<sup>1</sup> Ins. καὶ <sup>bc</sup> C\* Dbc KLP, f, vg., sah., syrhc, arm.

<sup>2</sup> Ins. πάντων ACFG, 17, 31, 73, three others (FG, 73 om. foll. τῶν), g, sah., syrhc. See 1 Cor. i. 2.

stubble". See also Wisd. xv. 7. Field, *Notes, in loc.*, suggests that δεσπότης here is best rendered *the owner*. See notes on 1 Tim. iii. 15 and vi. 1.

Ver. 21. St. Paul drops the metaphor. The general meaning is clear enough, that a man may become "heaven's consummate cup," σκευὸς ἐκλογῆς (Acts ix. 15), if he "mistake not his end, to slake the thirst of God". When we endure the vessels with consciousness, it is seen that they may "rise on stepping-stones of their dead selves to higher things". The *τις* has been, it is implied, among the "vessels unto dishonour". "Paul was an earthen vessel, and became a golden one. Judas was a golden vessel, and became an earthen one" (Chrys.). Bengel supposes that the ἐὰν *τις* is an exhortation to Timothy himself. This is suggested in R.V. of ver. 22, "But flee," etc. The reference in τούτων is not quite clear. It is best perhaps to explain it of the false teachers themselves, "vessels unto dishonour," rather than of their teaching or immoral characteristics, though of course this is implied. The thoroughness of the separation from the corrupting environment of evil company is expressed by the ἐκ- and ἀπό. Where ἐκκαθαίρω occurs again, 1 Cor. v. 7, the metaphor (heaven) also refers to the removal of a corrupting personal element. There the person is to be expelled; here the persons are to be forsaken. ἡγιασμένον is the equivalent in actual experience of the simile σκευὸς εἰς τιμὴν, as εἰς πᾶν—ἡτοίμασμένον is of εὐχρηστον τῷ δεσπότη. Compare 1 Cor. vi. 11, "And such were some of you: but ye were washed [lit. washed yourselves], but ye were sanctified" (ἡγιασθητε).

ἡτοίμασμένον: "Even though he do not do it, he is fit for it, and has a capa-

city for it" (Chrys.). Cf. Eph. ii. 10, κτισθέντες. . . ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν, and *reff.*

Ver. 22. νεωτερικὰς ἐπιθυμίας: "Every inordinate desire is a youthful lust. Let the aged learn that they ought not to do the deeds of the youthful" (Chrys.). This is sound exegesis; yet it is reasonable to suppose that Timothy was still of an age to need the warning in its natural sense. See 1 Tim. iv. 12. He has just been cautioned against errors of the intellect; he must be warned also (δε) against vices of the blood.

φεύγε· δίδωκε δὲ, κ.τ.λ.: See note on 1 Tim. vi. 11.

εἰρήνην: to be joined closely with the following words, cf. Heb. xii. 14. While avoiding the company of evil men, he is to cultivate friendly relations with those who are sincere worshippers of the same God as himself. οἱ ἐπικαλούμενοι τὸν Κύριον, i.e., Christ, is almost a technical term for Christians. See *reff.* It comes ultimately from Joel ii. 32 (iii. 5).

ἐκ καθαρὰς καρδίας is emphatic. See Tit. i. 15, 16.

Ver. 23. ἀπαιδεύτους: ignorant. An ignorant question is one that arises from a misunderstanding of the matter in dispute. Misunderstandings are a fruitful source of strife. Cf. 1 Tim. vi. 4.

παραιτοῦ: refuse, i.e., Such questions will be brought before you: refuse to discuss them. The A.V., *avoid* might mean merely, Evade the necessity of meeting them.

γεννώσι: There is no other instance of the metaphorical use of this word in the N.T.

μάχας: in the weaker sense of *contention*, *quarrel*, as in 2 Cor. vii. 5, Tit. iii. 9; but not Jas. iv. 1.



<sup>2</sup> μάχας. 24. δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ᾧ ἥπιον εἶναι x 2 Cor. vii. 5, Tit. iii. 9, Jas. iv. 1. πρὸς πάντας, <sup>a</sup> διδακτικόν, <sup>a</sup> ἀνεξίκακον, 25. ἐν ᾧ πρᾶυττηι <sup>a</sup> παιδεύοντα τοὺς <sup>a</sup> ἀντιδιατιθεμένους, μή ποτε δώῃ <sup>1</sup> αὐτοῖς ὁ Θεὸς <sup>a</sup> μετάνοιαν y 1 Thess. ii. 7, not LXX. <sup>z</sup> εἰς <sup>a</sup> ἐπίγνωσιν <sup>a</sup> ἀληθείας, 26. καὶ <sup>a</sup> ἀνανήψωσιν ἐκ τῆς <sup>a</sup> τοῦ ᾧ δια- <sup>z</sup> βόλου <sup>a</sup> παγίδος, <sup>a</sup> ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα. 2 Tim. iii. 2, not LXX.

III. I. Τοῦτο δὲ γίνωσκε <sup>2</sup> ὅτι ἐν <sup>a</sup> ἐσχάταις <sup>a</sup> ἡμέραις <sup>a</sup> ἐνστήσονται a Here only, not LXX, cf. Wisd.

ii. 19. b 1 Cor. iv. 21, 2 Cor. x. 1, Gal. v. 23, vi. 1, Eph. iv. 2, Col. iii. 12, Tit. iii. 2, Jas. i. 21, iii. 13, 1 Pet. iii. 15. c See 1 Tim. i. 20. d Here only, not LXX. e Rom. ii. 4, 2 Cor. vii. 9, 10 (Paul). f See 1 Tim. ii. 4. g Here only, not LXX. h 1 Tim. iii. 7. i Luke v. 10 only, N.T. a Acts ii. 17 (Joel iii. 1), Jas. v. 3, 2 Pet. iii. 3. b 2 Thess. ii. 2, cf. Rom. viii. 38, 1 Cor. iii. 22, vii. 26, Gal. i. 4, Heb. ix. 9.

<sup>1</sup> δ φησὶ DcKLP, 17, many others.

<sup>2</sup> γινώσκετε A [F<sup>2</sup>G, 17, one other γινώσκειται], 238, two others, g.

Ver. 24. δοῦλον δὲ Κυρίου: here is used in its special application to the ministers of the Church. On the general teaching, see 1 Thess. ii. 7, 1 Tim. iii. 3, Tit. iii. 2.

ἥπιος, as Ell. notes, implies gentleness in demeanour, πρᾶυτης meekness of disposition. "Gentle unto all men, so he will be apt to teach; forbearing towards opponents, so he will be able to correct" (Bengel).

Ver. 25. τοὺς ἀντιδιατιθεμένους: They who err from right thinking are to be dealt with as tenderly and considerately as they who err from right living. Cf. Gal. vi. 1, καταρτίσετε τὸν τοιοῦτον ἐν πνεύματι πρᾶυτητος. See also chap. iv. 2, and reff. Field takes ἀντιδιατίθεσθαι as equivalent to ἐναντίως διατίθεσθαι, "to be contrariwise or adversely affected". Similarly Ambrosiaster, *eos qui diversa sentiunt*. Field notes that "the only other example of the compound verb is to be found in Longinus περὶ ὕψους, xvii. 1". The A.V. and R.V. take the word here as middle, *them that oppose themselves, eos qui resistunt* [veritati] (Vulg.). von Soden finds in this word the key to the meaning of ἀντιθέσεις, 1 Tim. vi. 20.

μήποτε (not elsewhere in Paul) = εἴποτε.

δώῃ: The subjunctive seems a syntactical necessity. See J. H. Moulton, *Grammar*, vol. i. pp. 55, 193, 194, Blass, *Grammar*, p. 213. On the other hand, W. H. text, and Winer-Moulton, *Grammar*, p. 374, read δώῃ, optative.

μετάνοιαν: It is certainly implied that false theories in religion are not unconnected with moral obliquity and faulty practice. See Tit. i. 15, 16, iii. 11.

Ver. 26. ἀνανήψωσιν is to be connected with εἰς τὸ ἐκείνου θέλημα. Com-

pare ἐκνήψατε δικαίως, 1 Cor. xv. 34. ἐκείνου then refers to ὁ Θεός, and θέλημα will have its usual force as the Will of God (see 1 Pet. iv. 2): *That they who had been taken captive by the devil may recover themselves (respicant, Vulg.) out of his snare, so as to serve the will of God*. This is Beza's explanation and that of von Soden (nearly), who compares αἰχμαλωτίζοντες, 2 Cor. x. 5. It has the advantage of giving a natural reference to αὐτοῦ and ἐκείνου respectively, which are employed accurately in iii. 9. The paradoxical use of ὡργέω in Luke v. 10 must not be taken as determining the use of the word elsewhere. Of the other explanations, that of the A.V. and Vulg., which supposes an inelegant but not impossible reference of both αὐτοῦ and ἐκείνου to τοῦ διαβόλου, is preferable to the R.V., following Weststein and Bengel, which refers αὐτοῦ back to δοῦλον Κυρίου, and dissociates ἐξωγρημένοι from παγίδος, with which it is naturally connected. The reference of αὐτοῦ and ἐκείνου to the same subject, as given in the A.V., is paralleled by Wisd. i. 16, συνθήκην ἔθεντο πρὸς αὐτόν, ὅτι ἀξιοὶ εἰσιν τῆς ἐκείνου μερίδος εἶναι.

CHAPTER III.—Vv. 1-9. Evil times are upon us; we have indeed amongst us specimens of the perennial impostor, worthy successors of Jannes and Jambres. The shortlived nature of their success, will be, however, patent to all.

Ver. 1. ἐν ἐσχάταις ἡμέραις ἐνστήσονται: Although St. Paul had abandoned his once confident expectation that the Lord would come again during his own lifetime, it is plain that here, as in 1 Tim. iv. 1, he regards the time now present as part of the last days. See ἀποτρέπου . . . εἰσιν οἱ ἐνδύνοντες, vv. 5, 6. The prophetic form of the sentence is a

<sup>c</sup> Matt. viii. καιροὶ ὁ χαλεποὶ. 2. ἔσονται γὰρ οἱ ἄνθρωποι <sup>d</sup> φίλαυτοι, <sup>e</sup> φιλάργυροι, <sup>f</sup> ἀλαζόνες, <sup>g</sup> ὑπερήφανοι, <sup>h</sup> βλάσφημοι, γονεύσιν <sup>i</sup> ἀπειθεῖς, <sup>j</sup> ἀχάριστοι, <sup>k</sup> ἄνδοι, 3. <sup>l</sup> ἄστοργοι, <sup>m</sup> ἄσπονδοι, <sup>n</sup> διάβολοι, <sup>o</sup> ἀκρα-  
<sup>p</sup> τείς, <sup>q</sup> ἀνήμεροι, <sup>r</sup> ἀφιλάγαθοι, 4. <sup>s</sup> προδόται, <sup>t</sup> προπετεῖς, <sup>u</sup> τετυφω-  
<sup>v</sup> μένοι, <sup>w</sup> φιλήδονοι μᾶλλον ἢ <sup>x</sup> φιλόθεοι, 5. ἔχοντες <sup>y</sup> μόρφωσιν  
<sup>d</sup> Here only, not LXX. <sup>e</sup> Luke xvi. 14, 4 Macc. ii. 8 only. <sup>f</sup> Rom. i. 30 only, N.T. <sup>g</sup> Luke i. 51,  
<sup>h</sup> Rom. i. 30, Jas. iv. 6 = 1 Pet. v. 5 (Prov. iii. 4), <sup>i</sup> 1 Tim. i. 13. <sup>j</sup> Rom. i. 30, cf. Tit. i. 16,  
<sup>k</sup> Luke vi. 35, Wisd. (1), Ecclus. (2), 4 Macc. (1). <sup>l</sup> See 1 Tim. i. 9. <sup>m</sup> Rom. i.  
<sup>n</sup> Here only, not LXX. <sup>o</sup> See 1 Tim. iii. 11. <sup>p</sup> Prov. xxvii. 20 only.  
<sup>q</sup> Here only, not LXX. <sup>r</sup> Here only, not LXX, cf. Tit. i. 8. <sup>s</sup> Luke vi. 16, Acts vii. 52.  
<sup>t</sup> Acts xix. 36, Prov. x. 14, xiii. 3, Ecclus. ix. 18. <sup>u</sup> See 1 Tim. iii. 6. <sup>v</sup> Here only, not LXX.  
<sup>w</sup> Here only, not LXX. <sup>x</sup> Rom. ii. 20 only, not LXX.

rhetorical way of saying that things are going from bad to worse. The same account is to be given of 2 Pet. iii. 3; Jude 18. St. John says plainly, "It is the last hour" (1 John ii. 18). See note on 1 Tim. iv. 1.

ἐνστήσονται: *will be upon us, instant* (Vulg.).

χαλεποὶ: *grievous* (R.V.); but not necessarily *perilous* (A.V.) to those who feel their grievousness.

Ver. 2. οἱ ἄνθρωποι: *mankind* in general, not οἱ ἄνδρες. This list of human vices should be compared with that given in Rom. i. 29 sqq.; ἀλαζόνες, ὑπερήφανοι, γονεύσιν ἀπειθεῖς, ἄστοργοι are common to both passages. φίλαυτοι appropriately heads the array, egoism or self-centredness being the root of almost every sin, just as love which "seeketh not its own" (1 Cor. xiii. 5) is "the fulfilment of the law" (Rom. xiii. 10). φιλαυτία is used favourably by Aristotle in the sense of *self-respect* (Nic. Eth. ix. 8. 7). But "once the sense of sin is truly felt, self-respect becomes an inadequate basis for moral theory. So Philo (*de Prof.* 15) speaks of those who are φίλαυτοι δὴ μᾶλλον ἢ φιλόθεοι" (Dean Bernard, *in loc.*).

φιλάργυροι: *covetousness* (πλεονεξία, Rom. i. 29) naturally springs from, or is one form of, selfishness; but we cannot suppose with Chrys. that there is a similar sequence intended all through.

Other compounds of φιλ.- in the Pastorals, besides the five that occur here, are φιλάγαθος, Tit. i. 8, φιλανδρος, φιλότεκνος, Tit. ii. 4, φιλανθρωπία, Tit. iii. 4, φιλόξενος, 1 Tim. iii. 2, Tit. i. 8.

ἀλαζόνες, ὑπερήφανοι: *elati, superbi*. The ἀλαζών, *boastful*, betrays his character by his words; the ὑπερήφανος, *haughty*, more usually by his demeanour and expression.

βλάσφημοι: *abusive, railers* (R.V.); not necessarily *blasphemers* (A.V.).

γονεύσιν ἀπειθεῖς and ἀχάριστοι naturally go together; since, as Bengel observes, gratitude springs from filial duty.

Ver. 3. ἄστοργοι: *without natural affection, sine affectione*. This and the three preceding adjectives appear to have reference to domestic relations.

ἄσπονδοι: *implacable, sine pace* (*absque foedere*, Rom. i. 31); not *truce-breakers* (A.V.), which would be ἀσύνθετοι, Rom. i. 31; the ἄσπονδος refuses to treat with his foe at all.

διάβολοι: A.V.m. here and in Tit. ii. 3, has *makebates*. See note on 1 Tim. iii. 11.

ἀκρατεῖς: *without self-control* (R.V.) rather than *incontinent* (A.V.). The latter word has a purely sexual reference, whereas ἀκρατεῖς, as Chrys. notes, is used "with respect both to their tongue, and their appetite, and everything else". It is naturally coupled with ἀνήμεροι, *fierce, impatient*. "Simul et molles et duri" (Bengel).

ἀφιλάγαθοι: *No lovers of good* (R.V.), the *good* being "things true, honourable, just, pure, lovely, and of good report" (Phil. iv. 8). The positive φιλάγαθος, Tit. i. 8, has the same reference. It is a characteristic of the heavenly Wisdom (Wisd. vii. 22). The A.V. in both places narrows the reference to persons: *Despisers of those that are good; A lover of good men*. The Vulg. *sine beniguitate, benignum*, does not express the active positive force of the Greek. φιλάγαθος and ἀφιλάργυρος are applied to the Emperor Antoninus in a papyrus of ii. A.D. which also uses the term ἀφιλοκαγαθία (perh. = ἀφιλοκαλοκαγαθία) of Marcus Aurelius (Moulton and Milligan, *Expositor*, vii., vi. 376).

Ver. 4. προδόται: has no special reference to persecution of Christians.

τετυφωμένοι: See note on 1 Tim. iii. 6.

Ver. 5. ἔχοντες (see note on 1 Tim. i.

εὐσεβείας τὴν δὲ \*δύναμιν αὐτῆς \*ἡρνημένοι· καὶ τούτους ὁ ἀπο- <sup>See 1 Tim. ii. 2.</sup>  
 τρέπου. 6. ἐκ τούτων γάρ εἰσιν οἱ \*ἐνδύνοντες εἰς τὰς οἰκίας καὶ <sup>1 Cor. ii. 5, iv. 19, 20, 1</sup>  
 αἰχμαλωτίζοντες <sup>1</sup> γυναικάρια <sup>2</sup> σεσωρευμένα ἁμαρτίαις, <sup>3</sup> ἀγόμενα <sup>Thess. i. 5, Heb. vii. 16.</sup>  
 ἐπιθυμίαις <sup>4</sup> ποικίλαις, 7. πάντοτε μανθάνοντα καὶ μηδέποτε <sup>5</sup> εἰς <sup>See 1 Tim. v. 8.</sup>  
 ἐπίγνωσιν <sup>6</sup> ἀληθείας <sup>7</sup> ἐλθεῖν δυνάμενα. 8. ὃν τρόπον δὲ Ἰαννῆς <sup>b Hereonly,</sup>

N.T., 4 Macc. i. 33, etc. c Here only, N.T. d Luke xxi. 24, Rom. vii. 23, 2 Cor. x. 5.  
 e Here only, not LXX. f Prov. xxv. 22, Judith xv. 11, Rom. xii. 20. g Rom. ii. 4, viii. 14,  
 1 Cor. xii. 2, Gal. v. 18. h Tit. iii. 3. i Matt. iv. 24 (π. νόσους) = Mark i. 34 = Luke iv.  
 40, Heb. ii. 4, xiii. 9, Jas. i. 2, 1 Pet. i. 6, iv. 10. k See 1 Tim. ii. 4.

<sup>1</sup> αἰχμαλωτεύοντες [Eph. iv. 8] D<sup>c</sup>KL; add τὰ a few cursives.

19) μόρφωσιν, κ.τ.λ.: *Habentes speciem quidem pietatis*. We have an exact parallel in Tit. i. 16, θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνούνται. They were professing Christians, but nothing more; genuine Christians must also be professing Christians. This consideration removes any difficulty that may be felt by a comparison of this passage with Rom. ii. 20, where it is implied that it is a point in the Jew's favour that he has τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. The μόρφωσις, embodiment, is external in both cases, but not unreal as far as it goes. The ineffectiveness of it arises from the co-existence in the mind of him who "holds" it of some other quality that neutralises the advantage naturally derivable from the possession of the μόρφωσις in question. In this case, it was that they of whom St. Paul is speaking had a purely theoretical, academic apprehension of practical Christianity (εὐσεβεία, see 1 Tim. ii. 2), but a positive disbelief in the Gospel as a regenerating force. Compare what St. John says of the rulers who believed on Jesus but did not confess Him (John xii. 42, 43). They too were φιλήδονοι μᾶλλον ἢ φιλόθεοι. In *Romans* the case is similar: the possession of an admirable moral code did not make the Jew's moral practice better than that of the Gentile (see Sanday and Headlam on Rom. ii. 20). There is therefore no necessity to suppose with Lightfoot that "the termination -ωσις denotes the aiming after or affecting the μορφή" (*Journal of Class. and Sac. Philol.* (1857), iii. 115).

δύναμιν: the opposition between μόρφωσις and δύναμις here is the same as that between δύναμις and σοφία in 1 Cor. ii. 5, or λόγος, 1 Cor. iv. 19, 20, 1 Thess. i. 5; see also Heb. vii. 16.

ἡρνημένοι: *To deny a thing or a person* involves always more than an act of

the mind; it means carrying the negation into practice. See on 1 Tim. v. 8.

καί: perhaps refers back to ii. 22, 23.

Ver. 6. ἐνδύνοντες: *who insinuate themselves into houses* [which they overthrow], Tit. i. 11. "Observe how he shows their impudence by this expression, their dishonourable ways, their deceitfulness" (Chrys.). *παρεισέδυσαν* (Jude 4) and *παρεισέθλον* (Gal. ii. 4) are similar expressions.

γυναικάρια: *Mulierculas*. Chrys. acutely implies that the victims of the crafty heretics were "silly women" of both sexes: "He who is easy to be deceived is a silly woman, and nothing like a man; for to be deceived is the part of silly women". St. Paul, however, refers to women only.

σεσωρευμένα ἁμαρτίαις: *overwhelmed, rather than burdened* (βεβαρημένα) (Field). Is there any contrast implied between the diminutive, indicating the insignificance of the women, and the load of sins which they carry? De Wette (quoted by Alf.), notes that a sin-laden conscience is easily tempted to seek the easiest method of relief.

ποικίλαις: There is no great difficulty in diverting them from the right path, for they are inconstant even in vice.

Ver. 7. πάντοτε μανθάνοντα: They have never concentrated their attention on any spiritual truth so as to have learnt it and assimilated it. They are always being attracted by "some newer thing," *τι καινότερον* (Acts xvii. 21), and thus their power of comprehension becomes atrophied.

μηδέποτε: For negatives with the participle, see Blass, *Grammar*, p. 255.

εἰς ἐπίγνωσιν ἀληθείας: See on 1 Tim. ii. 4.

Ver. 8. The apostle now returns from the γυναικάρια to their seducers, whom he compares to the magicians who withstood Moses and Aaron, both



1 Acts xiii. 8, etc., καὶ Ἰαμβρῆς<sup>1</sup> ἠντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι ἠνθίστανται  
 Rom. ix. τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἠδόκιμοι \*περὶ  
 19. xiii. 2, ὅτιν ὁπίσιν. 9. ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον, ἡ γὰρ  
 Gal. ii. 11, Eph. vi. 13, 2 Tim. 1. 15, etc., ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.  
 m Here only, N.T., cf. 1 Tim. vi. 5. n Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, 6, 7, Tit. i. 16, Heb. vi. 8. o 1 Tim. i. 19, vi. 21. p See 2 Tim. ii. 16. q Wisd. xv. 18, xix. 3, etc., Luke vi. 11 only, N.T. r 3 Macc. iii. 19, vi. 5 only. s See 1 Tim. vi. 11. t See 1 Tim. iv. 6. u Here only, N.T., Esth. (2), 2 Macc. (3), 3 Macc. (1).

<sup>1</sup> Μαμβρῆς FG, d, e, f, g, m50, vg., go.

<sup>2</sup> So BAC [FG, ἡκολούθησας], 17; παρηκολούθηκας DKLP. See 1 Tim. iv. 6.

in their hostility to the truth and in their subsequent fate. St. Paul is the earliest extant authority for the names; but of course he derived them from some source, written (Origen), or unwritten (Theodoret), it is immaterial which. But the former theory is the more probable. The book is called by Origen (*in Matt.* p. 916, on Matt. xxvii. 8), *Jannes et Mambres liber*, and is perhaps identical with *Pœnitentia Jannis et Mambrae* condemned in the *Decretum Gelasii*. Pliny, whose *Natural History* appeared in A.D. 77, mentions Jannes along with Moses and Mentapis (or Jotapis) as Jewish Magi posterior to Zoroastes (*Hist. Nat.* xxx. 1). He is followed by Apuleius, *Apol.* c. 90. Numenius (quoted by Eusebius (*Prep. Ev.* ix. 8) mentions Jannes and Jambres as magicians who resisted Moses. In the Targ. of Jonathan on Ex. vii. 11, the names are given as יָנִים וַיִּמְבְּרִים, Janis and Jamberes; but in the Talmud as יִחְנָה וַיִּמְבְּרִים, Jochana and Mamre. It is generally agreed that Jannes is a form of Jochanan (Johannes), and that Jambres is from the Hiphil of מָרָה to rebel. For the legends associated with these names, see art. in Hastings' *D. B.*

ἠντέστησαν: The same word is used of Elymas the Sorcerer, Acts xiii. 8. The οὕτως refers rather to the degree of their hostility than to the manner in which it was expressed, i.e., by magical arts. At the same time, it is possible that magic was practised by the false teachers; they are styled impostors, γόητες, in ver. 13; and Ephesus was a home of magic. See Acts xix. 19.

κατεφθαρμένοι τὸν νοῦν: cf. 1 Tim. vi. 5, διεφθαρμ. τὸν νοῦν. This is the Pauline equivalent for the Platonic "lie in the soul". κατεφθ. is not coordinate with ἠδόκ.; the latter is the exemplification of the former.

ἠδόκιμοι: *reprobate*. The A.V.m. gives the word here, and in Tit. i. 16, an active force, of no judgment, void of judgment. For *περὶ* with the acc. see on 1 Tim. i. 19.

Ver. 9. οὐ προκόψουσιν ἐπὶ πλείον: There is only a verbal inconsistency between this statement and those in ii. 16 and iii. 13, where see notes. The meaning here is that there will be a limit to the success of the false teachers. They will be exposed, found out; those to whom that fact is apparent will not be imposed on any more. In ii. 16, the increasing impiety of the teachers and the cancerous growth of their teaching is alleged as a reason why Timothy should avoid them. In ver. 13, προκόψουσιν ἐπὶ τὸ χεῖρον does not indicate success in gaining adherents, but simply advance in degradation. "Saepe malitia, quum late non potest, profundius proficit" (Bengel).

ἄνοια: *dementia* (m<sup>50</sup>) is nearer the mark than *insipientia* (Vulg.).

ὡς καὶ ἡ ἐκείνων ἐγένετο: "Aaron's rod swallowed up their rods" (Ex. vii. 12); they failed to produce lice (viii. 18). "And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians" (ix. 11). During the plague of darkness, "they lay helpless, made the sport of magic art, and a shameful rebuke of their vaunts of understanding" (Wisd. xvii. 7).

Vv. 10-17. I am not really uneasy about your steadfastness. You joined me as a disciple from spiritual and moral inducements only. The persecutions you saw me endure you knew to be typical of the conditions of a life of godliness. Stand in the old paths. Knowledge of the Holy Scriptures on which your growing mind was fed is never out of date as an equipment for the man of God.

Ver. 10: παρηκολούθησας: See on 1 Tim. iv. 6. *Thou didst follow* (R.V.)



o Ecclus. εἰδὼς παρὰ τίνων<sup>1</sup> ἔμαθες, 15. καὶ ὅτι ἀπὸ ὁβρέφους<sup>2</sup> ἱερὰ  
 (1), 1  
 Macc. (1), ἡ γράμματα οἶδας τὰ δυνάμενά σε ἱσοφίσαι<sup>3</sup> εἰς ὁσωτηρίαν διὰ  
 2 Macc.  
 (1), 3  
 Macc. (1),  
 4 Macc.  
 (1), Luke (5), Acts vii. 19, 1 Pet. ii. 2. p 1 Cor. ix. 13 only, N.T. q John vii. 15, Acts xxvi. 24.  
 r Ps. xviii. (xix.) 7, civ. (cv.) 22, cxviii. (cxix.) 98. s Phil. i. 19, 2 Thess. ii. 13, 1 Pet. i. 5, ii. 2, cf.  
 Rom. i. 16, x. 1, 20, 2 Cor. vii. 10, Heb. ix. 28, xi. 7. t 1 Tim. iii. 13. u Here only, not LXX.

<sup>1</sup> So  $\Sigma$ AC\*FgrGP, 17, one other, d, e, g;  $\tau$ ίνος CcDKL, f, vg., go., boh., syrr., arm.

<sup>2</sup> Ins. τὰ AC\*DcKLP; om. τὰ  $\Sigma$ CbD\*FG, 17, arm.

ἄνθρωποι and προκόψουσιν of ver. 13. The exhortation is illustrated by 2 John 9, πᾶς ὁ προάγων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει. The conservatism here enjoined concerns more especially the fundamental ethical teaching common to the Old Covenant and the New. For the idiom, see note on 1 Tim. ii. 15.

ἐν οἷς ἔμαθες καὶ ἐπιστώθης: ἄ, supplied out of ἐν οἷς, is the direct object of ἔμαθες, and remoter object of ἐπιστώθης.

ἐπιστώθης: The Latin versions blunder here, *quae* . . . *credita sunt tibi*. This would be the translation of ἐπιστεύθης. πιστόματι τι means *to have received confirmation of the truth of a thing*. Bengel, rendering "fidelis est firmus es redditus," compares Ps. lxxvii. (lxxviii.) 8, οὐκ ἐπιστώθῃ μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτοῦ, and 37, οὐδὲ ἐπιστώθησαν ἐν τῇ διαθήκῃ αὐτοῦ.

εἰδὼς παρὰ τίνων ἔμαθες: It has to be remembered that St. Paul is speaking of moral, not intellectual, authority. The truths for which St. Paul is contending were commended to Timothy by the sanction of the best and noblest personalities whom he had ever known or heard of. The characters of Timothy's revered parent and teachers—of Eunice, Lois, the prophets, and Paul, to enumerate them in the order in which they had touched his life—had been moulded in a certain school of morals. Their characters had admittedly stood the test of life. What more cogent argument could Timothy have for the truth and reasonableness of their moral teaching?

Ver. 15. καὶ ὅτι: dependent on εἰδὼς. For the change of construction, von Soden compares Rom. ix. 22, 23; 1 Cor. xiv. 5. Timothy's knowledge of things divine was derived not merely from persons, but from sacred writings; and, perhaps, as Theophylact notes, the two points are emphasised: (a) that the persons were of no ordinary merit, and (b) that his knowledge of Scripture was contemporaneous with

the whole of his conscious existence. He could not recall a period when he had not known sacred writings. This is the force of the hyperbolic ἀπὸ βρέφους.

ἱερὰ γράμματα: *sacras litteras, sacred writings* (R.V.). For this use of γράμματα see John vii. 15, and Moulton and Milligan, *Expositor*, vii., vi. 383. The force of this peculiar phrase is that Timothy's A B C lessons had been of a sacred nature. The usual N.T. equivalent for *the Holy Scriptures* (A.V.) is αἱ γραφαί or ἡ γραφή (once γραφαί ἁγία, Rom. i. 2); but St. Paul here deliberately uses an ambiguous term in order to express vigorously the notion that Timothy's first lessons were in Holy Scripture. τὰ ἱερὰ γράμματα is found in Josephus, *Antiq.* Prooem 3 and x. 10, 4, and elsewhere. Cf. παραναγνοὺς τὴν ἱερὰν βίβλον (2 Macc. viii. 23). There may be also an allusion to γράμματα of the false teachers which were not ἱερὰ. See on next verse.

σοφίσαι: *instruere*, cf. Ps. xviii. (xix.) 8, ἡ μαρτυρία Κυρίου πιστὴ, σοφίζουσα νῆπια. Also Ps. civ. (cv.) 22, cxviii. (cxix.) 98. The word is chosen for its O.T. reference, and also because of its strictly educational association.

εἰς σωτηρίαν: a constant Pauline phrase. See reff.

διὰ πίστεως: to be joined closely with σοφίσαι. Cf. *de Imitatione Christi*, iii. 2, "Let not Moses nor any prophet speak to me; but speak thou rather, O Lord God, who art the inspirer and enlightener of all the prophets; for thou alone without them canst perfectly instruct me, but they without thee will avail nothing. They may indeed sound forth words, but they do not add to them the Spirit. . . . They shew the way, but thou givest strength to walk in it," etc.

Ver. 16. In the absence of any extant Greek MS. authority for the omission of καὶ before ὠφέλιμος, we may assume that the early writers who ignored it did so from carelessness. The sentence then



καὶ<sup>1</sup> ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἑλεγμόν,<sup>2</sup> πρὸς ἑπανόρθω-  
 θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· 17. ἵνα ἄρτιος ᾖ ὁ  
 τοῦ Θεοῦ ἄνθρωπος, πρὸς πάν ἔργον ἀγαθὸν ἐξηρισμένος.  
 IV. I. Διαμαρτύρομαι<sup>3</sup> ἐνώπιον τοῦ Θεοῦ καὶ<sup>4</sup> Χριστοῦ Ἰησοῦ,<sup>5</sup>

y Eph. vi. 4, Heb. xii. 5, 7, 8, 11.

z Tit. iii. 5, cf. Eph. iv. 24.

a Here only, not LXX.

2 1 Tim. ii. 21 and 1 Tim. ii. 10.

c Exod. xxviii. 7, Acta xxi. 5 only.

b See

b See 1 Tim. ii. 3.

a See 1 Tim. v. 21.

<sup>1</sup> Om. καὶ bef. ὠφέλιμος f, vgcl. boh., syr<sup>p</sup>esh.

<sup>2</sup> So ἸΑCFG, 31, 80, two others; ἑλεγχον DKLP.

<sup>3</sup> Ins. οὖν ἐγὼ DcKL, syr<sup>h</sup>cl.

<sup>4</sup> Ins. τοῦ Κυρίου DcKL, go., syr<sup>p</sup>esh and syr<sup>h</sup>cl c.\*

<sup>5</sup> Ἰησ. Χριστ. DcKL, vgcl. syr., arm.

is best taken as a repetition and expansion of that which has just preceded; *θεόπνευστος* corresponding to *ιερά*, and *ὠφέλιμος*, κ.τ.λ., to *σοφίαι*, κ.τ.λ.: *Every writing which is inspired by God is also profitable.* γραφή of course has exclusive reference to the definite collection of writings which St. Paul usually designates as *ἡ γραφή* or *αἱ γραφαί*; but it is used here in a partitive, not in a collective sense. A parallel case is John xix. 36, 37, *ἡ γραφή . . . ἐτέρα γραφή*. Hence the rendering *writing* or *passage* is less free from ambiguity than *scripture* (R.V.). The nearest parallel to this *ascensive* use of καὶ, as Ellicott terms it, is Gal. iv. 7, *εἰ δὲ υἱός, καὶ κληρονόμος*. See also Luke i. 36, Acts xxvi. 26, xxviii. 28, Rom. viii. 29.

*θεόπνευστος*: If there is any polemical force in this adj., it is in reference to heretical writings, the contents of which were merely intellectual, not edifying. In any case, the greatest stress is laid on ὠφέλιμος. St. Paul would imply that the best test of a γραφή being *θεόπνευστος* would be its proved serviceableness for the moral and spiritual needs of man. See Rom. xv. 4, 2 Pet. i. 20, 21. This, the R.V. explanation of the passage, is that given by Origen, Chrys., Thdrt., syr., the Clementine Vulg., *Omnis scriptura divinitus inspirata utilis est ad docendum etc.* [The true Vulg. text, however, is *insp. div. et utilis ad doc.*] The other view (A.V., R.V.m.), which takes καὶ as a simple copula, *Every Scripture is inspired and profitable*, is open to the objection that neither in the antecedent nor in the following context is there any suggestion that the inspiration of Scripture was being called in question; the theme of the passage being the moral equipment of the man of God. For this view are cited Greg.

Naz., Ath. It is to be added that it is possible to render *πᾶσα γραφή, the whole of Scripture*, on the analogy of Matt. ii. 3, *πᾶσα ἱερὸσολύμα* (Eph. ii. 21 cannot be safely adduced as a case in point); but it is unnecessary and unnatural.

*διδασκαλίαν* (see notes on 1 Tim. i. 10) and *ἑλεγμόν* represent respectively positive and negative teaching. Similarly *ἐπανόρθωσιν* and *παιδείαν* have relation respectively to "the raising up of them that fall," and the disciplining the unruly; *ad corrigendum, ad erudiendum* (Vulg.).

*τὴν ἐν δικαιοσύνῃ*: a *παιδεία* which is exercised in righteousness. Compare the dissertation on the *παιδεία Κυρίου*, Heb. xii. 5 sqq. *παιδεία* in reff. is used in relation to children only.

Ver. 17. *ἄρτιος*: *perfectus, completely equipped* for his work as a Man of God. *τέλειος* would have reference to his performance of it.

*ὁ τοῦ θεοῦ ἄνθρωπος*: see on 1 Tim. vi. 11. *The Man of God* has here a primary reference to the minister of the Gospel.

*πρὸς πάν*, κ.τ.λ.: see ii. 21; and, for this use of *πρὸς*, 1 Pet. iii. 15, 2 Cor. ii. 16, x. 4, Eph. iv. 29, Heb. v. 14 and on *ἐξαπείλω*, Moulton and Milligan, *Expositor*, vii., vii. 285.

Cf. the use of *καταρτίζω*, Luke vi. 40, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10.

CHAPTER IV.—Vv. 1-8. I solemnly charge you, in view of the coming judgment, to be zealous in the exercise of your ministry while the opportunity lasts, while people are willing to listen to your admonitions. Soon the craze for novelty will draw men away from sober truth to fantastic figments. Do you stand your ground. Fill the place which my death will leave vacant. My course is run, my crown is awaiting me. "My crown" did

c See 1 Tim. τοῦ μέλλοντος κρίνειν<sup>1</sup> ζῶντας καὶ νεκρούς, καὶ<sup>2</sup> τὴν ἐπιφάνειαν  
vi. 14.  
d Luke (7), αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. 2. κήρυξον τὸν λόγον, ἐπίστηθι  
Acts (11),  
1 Thess. \*εὐκαίρως ἁκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον,<sup>3</sup> ἐν ἡ πάσῃ  
v. 3, 2  
Tim. iv. 6. ἡ μακροθυμία καὶ διδασχῇ. 3. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας  
e Ecclus.  
xviii. 22,  
Mark xiv. 11 only, cf. 1 Cor. xvi. 12. f Ecclus. xxxv. (xxxii.) 4, only. cf. Phil. iv. 10. g Matt.  
(7), Mark (9), Luke (12), Jude 9. h See 1 Tim. i. 16 and 2 Tim. iii. 10. i 1 Tim. i. 10 (q.v.),  
Tit. i 9 ii. 1.

<sup>1</sup> κρίναι FG, 17, 67\*\*, six others.

<sup>2</sup> κατὰ NcDcKLP, vgcl, go., syrr., arm.

<sup>3</sup> ἐπιτίμ. παρακάλ. NcACDgrKLP, sythcl, arm.; παρακάλ. ἐπιτίμ. N\*FG, 37, one other, d, e, f, g, vg., go., boh.; om. παρακάλ. syr<sup>pesh</sup>.

I say? Nay, there is a crown for you, too, and for all who live in the loving longing for the coming of their Lord.

Ver. 1. Διαμαρτύρομαι: See on 1 Tim. v. 21. As the adjuration follows immediately on warnings against a moral degeneration which had already set in and would increase, it is appropriate that it should contain a solemn assurance of judgment to come.

Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν: This was a prominent topic in St. Paul's preaching (Acts xvii. 31; Rom. ii. 16; 1 Cor. iv. 5). κρίναι is the tense used in the Creeds, as in 1 Pet. iv. 5. (Tisch. R.V.). See *appar. crit.*

ζῶντας καὶ νεκρούς: To be understood literally. See 1 Thess. iv. 16, 17.

τὴν ἐπιφάνειαν: *per adventum ipsius* (Vulg.). The acc. is that of the thing by which a person adjures, as in the case of ὀρκίζω (Mark v. 7; Acts xix. 13; cf. 1 Thess. v. 27). The use of διαμαρτύρομαι with an acc. in Deut. iv. 26, xxxi. 28, is different, διαμαρτ. ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν. "I call heaven and earth to witness against you." Heaven and earth can be conceived as personalities, cf. Ps. l. 4; not so the appearance or kingdom of Christ. On ἐπιφάνεια see note on 1 Tim. vi. 14.

βασιλείαν: The perfected kingdom, the manifestation of which will follow the second ἐπιφάνεια.

Ver. 2. κήρυξον: In 1 Tim. v. 21 διαμαρτ. is followed by ἵνα with the subj.; in 2 Tim. ii. 14 by the inf. Here the adjuration is more impassioned; hence the abruptness; this is heightened also by the aorists.

ἐπίστηθι: *Insta, Be at hand, or Be ready to act.* ἐπίστ. εὐκ. ἀκ. qualifies adverbially κήρυξον; while the following imperatives, ἔλεγχον, κ.τ.λ., are various departments of "preaching the word".

εὐκαίρως ἁκαίρως: *opportune, impor-*

*tune* (Vulg.). So few καιροί remain available (see next verse), that you must use them all. Do not ask yourself, "Is this a suitable occasion for preaching?" Ask rather, "Why should not this be a suitable occasion?" "Have not any limited season; let it always be thy season, not only in peace and security and when sitting in the Church" (Chrys.).

Similar expressions are cited by Bengel, e.g., *digna indigna; praesens absens; nolens volens*. We need not ask whether the reasonableness, etc., has reference to the preacher or the hearers. The direction is to disregard the inclinations of both.

ἔλεγχον: Taking this in the sense *convict*, Chrys. comments thus on the three imperatives, "After the manner of physicians, having shown the wound, he gives the incision, he applies the plaster".

ἐπιτίμησον: "The strict meaning of the word is 'to mete out due measure,' but in the N.T. it is used only of censure". So Swete (on Mark i. 25), who also notes that with the exceptions of this place and Jude 9, it is limited to the Synoptists.

παρακάλεσον: See on 1 Tim. iv. 13.

ἐν πάσῃ μακροθυμίᾳ καὶ διδασχῇ: This qualifies each of the three preceding imperatives; and πάσῃ belongs to διδασχῇ as well as to μακρ., with the utmost patience and the most painstaking instruction.

διδασχῇ: "(teaching) seems to point more to the act, διδασκαλία (doctrine) to the substance or result of teaching" (Ell.). In the only other occurrence of διδασχῇ in the Pastorals, Tit. i. 9, it means *doctrine*.

Ver. 3. ὑγιαίνουσας διδασκαλίας: See note on 1 Tim. i. 10.

ἰδίας: ἴδιος here, as constantly, has merely the force of a possessive pronoun. See on 1 Tim. iii. 4.

διδασκαλίας οὐκ <sup>1</sup> ἀνέχονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας <sup>1</sup> k Heb. xiii. 22, etc. 1  
 ἑαυτοῖς <sup>1</sup> ἐπισωρεύουσιν διδασκάλους <sup>1</sup> κληθόμενοι τὴν <sup>2</sup> ἀκοήν, 4. <sup>1</sup> Here only, not LXX.  
 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν <sup>2</sup> ἀκοήν <sup>0</sup> ἀποστρέφουσιν, ἐπὶ δὲ τοὺς <sup>m</sup> Here only, not LXX.  
<sup>2</sup> μύθους <sup>1</sup> ἐκτραπήσονται. 5. <sup>2</sup> σὺ <sup>2</sup> δὲ <sup>1</sup> νῆφε ἐν πάσιν, <sup>1</sup> κακοπάθη- <sup>n</sup> Matt. xiii. 14 = Acts xxviii. 26  
 σον, ἔργον ποιήσον <sup>2</sup> εὐαγγελιστοῦ, τὴν διακονίαν σου <sup>1</sup> πληροφόρησον. <sup>1</sup> (Isa. vi. 9), 1 Cor. xii. 17, 1  
 6. ἐγὼ γὰρ ἦδη <sup>1</sup> σπένδομαι, καὶ ὁ καιρὸς τῆς <sup>2</sup> ἀναλύσεώς μου <sup>2</sup>

Thess. ii. 13, Heb. iv. 2, v. 11, 2 Pet. ii. 8.  
 q See 1 Tim. i. 6. r See 1 Tim. vi. 11. s 1 Thess. v. 6, 8, 1 Pet. i. 13, iv. 7, v. 8, not LXX.  
 t See 2 Tim. ii. 9. u Acts xxi. 8, Eph. iv. 11 only, not LXX. v Luke i. 1, 2 Tim. iv. 17.  
 w Phil. ii. 17 only, N.T. x Here only, not LXX.

o See 2 Tim. i. 15. p See 1 Tim. i. 4.  
 1 See 1 Tim. i. 6. r See 1 Tim. vi. 11. s 1 Thess. v. 6, 8, 1 Pet. i. 13, iv. 7, v. 8, not LXX.  
 t See 2 Tim. ii. 9. u Acts xxi. 8, Eph. iv. 11 only, not LXX. v Luke i. 1, 2 Tim. iv. 17.  
 w Phil. ii. 17 only, N.T. x Here only, not LXX.

<sup>1</sup> ἐπιθυμίας τὰς ἰδίας KL.

<sup>2</sup> ἐμῆς ἀναλύσεως DKL.

ἐπισωρεύουσιν: *coacervabant* (Vulg.). "He shews the indiscriminate multitude of the teachers, as also their being elected by their disciples" (Chrys.).

κληθόμενοι τὴν ἀκοήν: *prurientes auri-bus* (Vulg.). The same general idea is expressed in πάντοτε μανθάνοντα (iii. 7). Their notion of a teacher was not one who should instruct their mind or guide their conduct, but one who should gratify their æsthetic sense. Cf. Ezek. xxxiii. 32, "Thou art unto them as a very lovely song of one that hath a pleasant voice, &c." The desire for pleasure is insatiable, and is increased or aggravated by indulgence; hence the heaping up of those who may minister to it. Ell. quotes appropriately from Philo, *Quod Det. Pot.* 21, ἀποκναίονσι γοῦν [οἱ σοφισταὶ] ἡμῶν τὰ ὦτα.

Ver. 4. The ears serve as a passage through which the truth may reach the understanding and the heart. Those who starve their understanding and heart have no use for the truth, and do not, as they would say, waste hearing power on it.

μύθους: See note on 1 Tim. i. 4.

Ver. 5. νῆφε: *Be sober* (R.V.). *Sobrius esto* (d). *vigila* (Vulg.) [but Vulg. Clem. inserts *sobrius esto* at end of verse]. So A.V., *watch*, and Chrys. *Sober* is certainly right in 1 Thess. v. 6, 8; but in 1 Pet. i. 13, iv. 7, and perhaps v. 8, *to be watchful or alert* seems more appropriate.

ἔργον εὐαγγελιστοῦ: The office of evangelist is mentioned Acts xxi. 8, Eph. iv. 11. The evangelist was an itinerant preacher who had not the supervising functions of an apostle, nor the inspiration of a prophet; though both apostle and prophet did, *inter alia*, the work of evangelist. This was in all likelihood the work to which Timothy had originally been called. St. Paul here reminds him that in the faithful perform-

ance of what might seem to be subordinate duties lies the best preservative of the Church from error. Note, that the office of an episcopus is also an ἔργον, 1 Tim. iii. 1, cf. 1 Cor. xvi. 10, Phil. ii. 30, Eph. iv. 12, 1 Thess. v. 13.

τὴν διακονίαν σου πληροφόρησον: *fulfil*. According to Chrys., this does not differ from πλήρωσον. See Col. iv. 17, Acts xii. 25. For διακονία, *ministry* or service in general, see 1 Tim. i. 12.

Ver. 6. The connexion from ver. 3 seems to be this: The dangers to the Church are pressing and instant; they can only be met by watchfulness, self-sacrifice, and devotion to duty on the part of the leaders of the Church, of whom thou art one. As for me, I have done my best. My King is calling me from the field of action to wait for my reward; thou canst no longer look to me to take initiative in action. This seems to be the force of the emphatic ἐγὼ and the connecting γάρ.

ἦδη σπένδομαι: *jam delibor* (Vulg.). The analogy of Phil. ii. 17, σπένδ. ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ (where see Lightfoot's note), is sufficient to prove that St. Paul did not regard his own death as a sacrifice. There the θυσία is the persons of the Philippian converts (cf. Rom. xii. 1, xv. 16) rendered acceptable by faith, and offered up by their faith. Here the nature of the θυσία is not determined, possibly not thought of, by the writer. The reason alleged by Chrys. for the absence here of the term θυσία is ingenious: "For the whole of the sacrifice was not offered to God, but the whole of the drink-offering was." It is immaterial to decide whether the imagery is drawn from the Jewish drink-offerings, or heathen libations. Lightfoot quotes interesting parallels from the dying words of Seneca: "stagnum calidae aquae introiit resper-



y See ver. 2. <sup>z</sup> ἐφέστηκεν. 7. \* τὸν \* καλὸν \* ἀγῶνα <sup>1</sup> \* ἡγωνισμαί, τὸν \* <sup>b</sup> δρόμον  
<sup>z</sup> See 1 Tim. vi. 12 and <sup>b</sup> οὐ τετέλεκα, τὴν πίστιν <sup>d</sup> τετήρηκα. 8. \* λοιπὸν <sup>2</sup> ἀποκειται μοι ὁ  
<sup>1</sup> Tim. iv. 10. τῆς δικαιοσύνης \* στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν <sup>h</sup> ἐκείνῃ  
<sup>a</sup> Acts xiii. <sup>h</sup> τῇ <sup>h</sup> ἡμέρᾳ, ὃ <sup>1</sup> δίκαιος <sup>1</sup> κριτῆς. οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν  
<sup>b</sup> Acts xx. τοῖς ἡγαπηκόσι τὴν \* ἐπιφάνειαν αὐτοῦ.  
<sup>c</sup> Matt. x. 23; Luke xii. 50, xviii. 31, xxii. 37, John xix. 28, 30, Acts xiii. 29, 2 Cor. xii. 9, etc. d See 1 Tim. v. 22  
 and vi. 14. e 2 Cor. xiii. 11, 1 Thess. iv. 1. f Col. i. 5, etc. g 1 Cor. ix. 25, Jas. i. 12, 1 Pet.  
 v. 4, Rev. ii. 10. h See 2 Tim. i. 12. i Ps. vii. 11, 2 Macc. xii. 6, 41. k See 1 Tim. vi. 14.

### 1 ἀγῶνα τὸν καλὸν DKLP.

gens proximos servorum, addita voce, *libare se liquorem illum Jovi Liberatori*" (Tac. Ann. xv. 64), and from Ignatius, "Grant me nothing more than that I be poured out a libation (σπονδισθῆναι) to God, while there is yet an altar ready" (Rom. 2).

τῆς ἀναλύσεως: There is no figure of speech, such as that of striking a tent or unmooring a ship, suggested by ἀνά-λυσις. It was as common a euphemism for death as is our word *departure*. See the verb in Phil. i. 23, and, besides the usual references given by the commentators, see examples supplied by Moulton and Milligan, *Expositor*, vii., v. 266. The Vulg. *resolutionis* is wrong. Dean Bernard calls attention to the "verbal similarities of expression" between this letter to Timothy and *Philippians*, written when Timothy was with St. Paul, viz., σπένδομαι, ἀνάλυσις here and ἀναλύσαι, Phil. i. 23, and the image of the race; there (Phil. iii. 13, 14) not completed, here finished, v. 7.

ἐφέστηκεν: *instat* (Vulg.), *is come* (R.V.), *is already present*, rather than *is at hand* (A.V.), which implies a postponement. For similar prescience of approaching death compare 2 Pet. i. 14.

Ver. 7. τὸν καλὸν ἀγῶνα ἡγωνισμαί: See note on 1 Tim. vi. 12. The following τὸν δρόμον, κ.τ.λ., makes this reference to the games hardly doubtful.

τὸν δρόμον τετέλεκα: *cursum consummavi* (Vulg.). What had been a purpose (Acts xx. 24) was now a retrospect. To say "My race is run," is not to boast, but merely to state a fact. The figure is also found in 1 Cor. ix. 24, Phil. iii. 12. The course is the race of life; we must not narrow it, as Chrys. does, to St. Paul's missionary travels.

τὴν πίστιν τετήρηκα: As in ii. 21, St. Paul passes from the metaphor to the reality. For the force of τηρέω here, see note on 1 Tim. vi. 14; and cf. Rev.

xiv. 12, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ. The faith is a deposit, παραθήκη, a trust which the Apostle is now ready to render up to Him who entrusted it to him. There is no real inconsistency between the tone of this passage and that of some in earlier epistles, e.g., Phil. iii. 12, sqq. St. Paul is merely stating what the grace of God had done for him. A man does well to be distrustful as regards his use of the years of life that may remain to him; but when the life that he has lived has been admittedly lived "in the faith which is in the Son of God" (Gal. ii. 20), mock modesty becomes mischievous ingratitude.

Ver. 8. λοιπόν: *For what remains*. The R.V. renders it *besides* in 1 Cor. i. 16, *moreover* in 1 Cor. iv. 2. The notion of *duration* of future time is not in the word any more than in the French *du reste*. St. Paul means here "I have nothing more to do than to receive the crown". λοιπόν has the sense of *in conclusion* in 2 Cor. xiii. 11, 1 Thess. iv. 1, and does not differ from τὸ λοιπὸν as used in Phil. iii. 1, iv. 8, 2 Thess. iii. 1; or τοῦ λοιποῦ as used in Gal. vi. 17, Eph. vi. 10. The meaning of τὸ λοιπὸν in 1 Cor. vii. 29, Heb. x. 13 is *henceforth*.

ἀποκειται: *reposita est* (Vulg.). Cf. Col. i. 5, διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, and, for the sentiment, 1 Pet. i. 4.

ὁ τῆς δικαιοσύνης στέφανος: The whole context demands that this should be the possessive genitive, *The crown which belongs to*, or *is the due reward of*, righteousness, the incorruptible crown of 1 Cor. ix. 25. The verbal analogies of στέφ. τῆς ζωῆς, James i. 12, Rev. ii. 10, and στέφ. τῆς δόξης, 1 Pet. v. 4, support the view that it is the gen. of apposition; but it is difficult on this supposition to give the phrase an intelligible meaning. "Good works, which are the

9. <sup>1</sup> Σπούδασον <sup>2</sup> ἔλθεῖν <sup>3</sup> πρὸς <sup>4</sup> με ταχέως. 10. Δημᾶς γάρ <sup>5</sup> See 2 Tim ii. 15. <sup>6</sup> με ἔγκατέλειπεν <sup>7</sup> ἀγαπήσας <sup>8</sup> τὸν <sup>9</sup> οὖν <sup>10</sup> αἰῶνα, καὶ ἐπορεύθη εἰς <sup>11</sup> m T it. iii. Θεσσαλονίκην, Κρήκης εἰς Γαλατίαν, <sup>12</sup> Τίτος εἰς Δαλματίαν <sup>13</sup>. 11. n J Josh. i. 5, Ps. xv. (xvi.) 10, o See I. Tim. vi. 17.

xxi. (xxii.) 1, Isa. i. 4, 2 Cor. iv. 9, Heb. x. 25, 2 Tim. iv. 16.

<sup>1</sup> So [D\*] Ksil. most cursives; ἔγκατέλειπεν ACDBcFGLP, 17, 47\*, one other.

<sup>2</sup> Γαλλίαν NC, 23, 31, 39, 73, 80, am\*, Eus., H. E. iii. 4, 8.

<sup>3</sup> Δελματίαν C, 2, 67\*\*, eleven others; Δερματίαν A.

fruits of Faith and follow after Justification . . . are pleasing and acceptable to God in Christ" (Art. xii.). It is to be noted that στεφ. τῆς δικ. is applied to the golden fillet worn by the high priest in the *Tests. of Twelve Patriarchs*, Levi, viii. 2.

ἀποδώσει: reddet (Vulg.). As long as we agree to the statement that Moses ἀπέβλεπεν εἰς τὴν μισθαποδοσίαν (Heb. xi. 26), it seems trifling to dispute the retributive force of ἀπο- in this word. Of course "the reward is not reckoned as of debt, but as of grace". St. Paul could say, "It is a righteous thing with God to recompense (ἀνταποδοῦναι) . . . to you that are afflicted rest with us" (2 Thess. i. 6, 7), see also Rom. ii. 6.

ἐν ἐκείνῃ τῇ ἡμέρᾳ: see on i. 12.

ὁ δίκαιος κριτῆς: The notion expressed in this phrase goes back to Gen. xviii. 25. For the actual words, see reff.

οὐ μόνον δὲ . . . ἀλλὰ καί: see on i Tim. v. 13.

τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ: The ἐπιφάνεια here meant is the Second Coming of Christ. Those who love it do not fear it, for "there is no fear in love" (1 John iv. 18); they endeavour to make themselves increasingly ready and fit for it (1 John iii. 3); when they hear the Lord say, "I come quickly," their hearts respond, "Amen; come, Lord Jesus" (Rev. xxii. 20). The perfect tense is used because their love will have continued up to the moment of their receiving the crown, or because St. Paul is thinking of them from the standpoint of the day of crowning.

Vv. 9-12. Come to me as speedily as you can. I am almost alone. Some of my company have forsaken me; others I have despatched on business. Bring Mark with you. I have use for him.

Ver. 9. ταχέως: more definitely expressed in ver. 21, "before winter".

Ver. 10. Demas had been a loyal fellow-worker of the apostle (Philem. 24; Col. iv. 14). Chrys. supposes that Thessalonica was his home. It is futile to discuss the reality or the degree of

his blameworthiness. Possibly he alleged a call to Thessalonica. All we know is that St. Paul singles him out among the absent ones for condemnation.

ἐγκατέλειπεν: dereliquit (Vulg.), forsook, not merely left. See reff. The aorist points to a definite past occasion now in St. Paul's mind.

ἀγαπήσας τὸν οὖν αἰῶνα: See i Tim. vi. 17. It is just possible that Bengel is right in seeing an intentional deplorable contrast ("luctuosum vide antitheton") between this expression and ver. 8.

εἰς Θεσσαλονίκην: Lightfoot (*Biblical Essays*, p. 247) alleges other reasons for the supposition that Demas hailed from Thessalonica, viz., He "is mentioned next to Aristarchus, the Thessalonian in Philem. 24, and . . . the name Demetrius, of which Demas is a contract form, occurs twice among the list of politarchs of that city".

Κρήκης εἰς Γαλατίαν: sc. ἐπορεύθη. Crescens and Titus are not reproached for their absence. This passage, with the variant Γαλλίαν (see *appar. crit.*), is the source of all that is said about Crescens by later writers.

Γαλατίαν: That this means the Roman province, or the region in Asia Minor (so *Const. Apost.* vii. 46) is favoured by the consideration that all the other places mentioned in this context are east of Rome. On the other hand, if we assume that St. Paul had recently visited Spain (Clem. Rom. 1 Cor. 5; Muratorian Canon), it would naturally follow that he had visited Southern Gaul *en route*, and Crescens might plausibly be supposed to have gone to confirm the Churches there. So Euseb. H. E. iii. 4, Epiph. *Haeres.* li. 11, Theodore and Theodoret, h. l.

Τίτος εἰς Δαλματίαν: This statement suggests that Titus had only been a temporary deputy for St. Paul in Crete. On the spelling of the name Dalmatia in *appar. crit.*, see Deissmann, *Bible Studies*, trans. p. 182.

Ver. 11. Λουκᾶς: Nothing can be more natural than that "the beloved

p Acts xx. Λουκάς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ὁ ἀναλαβὼν ἄγε<sup>1</sup> μετὰ  
 13, 14.  
 xxiii, 31. σεαυτοῦ· ἔστιν γάρ μοι ὁ εὐχρηστος εἰς διακονίαν. 12. Τυχικὸν δέ  
 q See 2 Tim. ii. 21. ἀπέστειλα εἰς Ἐφεσον. 13. τὸν φελόνην ὃν ἀπέλειπον<sup>2</sup> ἐν Τρωάδι  
 r Here only, not LXX. παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμ-  
 s 2 Tim. iv. 20, Tit. 1. 5, Jude 6. t Luke iv. 17, 20, John xx. 30, xxi. 25, Gal. iii. 10, etc. u Here only, not LXX.

<sup>1</sup> ἄγαγε A, 31, 47, 238, five others.

<sup>2</sup> So  $\Delta$ DKsil, many cursives; ἀπέλειπον ACFGLP.

physician" and historian should feel that he of all men was in his place beside St. Paul when the end was so nearly approaching. The μόνος is relative to fellow-labourers in the gospel. St. Paul had many friends in Rome (ver. 21).

Μάρκον: St. Paul was now completely reconciled to John Mark who had, before Col. iv. 10 was written, vindicated and justified the risk Barnabas had run in giving him a chance of recovering his character (see Acts xiii. 13, xv. 38). ἀναλαβὼν: assume (Vulg.). Take up on your way. Assume is also the Latin in Acts xx. 14, xxiii. 31, but *suscipere* in xx. 13. It is implied that Mark was somewhere on the line of route between Ephesus and Rome; but we do not know the precise place.

ἄγε μετὰ σεαυτοῦ: This phrase is illustrated from the papyri by Moulton and Milligan, *Expositor*, vii., v. 57.

εὐχρηστος εἰς διακονίαν: As Mark was the ἐρμηνευτής of St. Peter, rendering his Aramaic into Greek, so he may have helped St. Paul by a knowledge of Latin. διακονία, however, does not necessarily include preaching. It is characteristic of St. Paul that he should not regard "the ministry which he had received from the Lord Jesus" as "accomplished" so long as he had breath to "testify the gospel of the grace of God" (Acts xx. 24).

Ver. 12. Τυχικὸν δέ, κ.τ.λ.: The δέ does not involve a comparison of Tychicus with Mark, as both εὐχρηστοί (so Ell.); but rather distinguishes the cause of Tychicus' absence from that of the others. Demas had *forsaken* the apostle; and Crescens and Titus had *gone*, perhaps on their own initiative; Tychicus had been *sent away* by St. Paul himself. For Tychicus, see Acts xx. 4, Eph. vi. 21, 22, Col. iv. 7, 8, Tit. iii. 12; and the art. in Hastings' *D. B.*

εἰς Ἐφεσον: If the emphasis in the clause lies on ἀπέστειλα, as has been just suggested, the difficulty of harmonising εἰς Ἐφεσον with the common belief

that Timothy was himself in chief authority in the Church at Ephesus is somewhat mitigated. St. Paul had mentioned the places to which Demas, etc., had gone; and even on the supposition that St. Paul knew that Tychicus was with Timothy, he could not say, "I sent away Tychicus" without completing the sentence by adding the destination. This explanation must be adopted, if we suppose with Ell. that Tychicus was the bearer of *First Timothy*. If he were the bearer of *Second Timothy*, ἀπέστειλα can be plausibly explained as the epistolary aorist. On the other hand, there is no reason why we should assume that Timothy was at Ephesus at this time. Other local references, e.g., i. 15, 18, and iv. 13 are quite consistent with a belief that he was not actually in that city. Perhaps "Do the work of an evangelist" (iv. 5) is an indication that he was itinerating.

Ver. 13. I want my warm winter cloak and my books.

τὸν φελόνην: The φελόνης, or φαίλονης, by metathesis for φαίνολης, was the same as the Latin *paenula*, from which it is derived, a circular cape which fell down below the knees, with an opening for the head in the centre. (So Chrys. on Phil. ii. 30; Tert. *De orat.* xii.). The Syriac here renders it a *case for writings*, a *portfolio*, an explanation noted by Chrys., τὸ γλωσσόκομον ἔβα τὰ βιβλία ἔκειτο. But this is merely a guess suggested by its being coupled with βιβλία and μεμβράνας.

Τρωάδι: Even if Timothy was not in Ephesus, he was in Asia, and travellers thence to Rome usually passed through Troas. Perhaps St. Paul had been arrested at Troas, and had not been allowed to take his cloak, etc. This is a more plausible supposition than that he was making a hurried flight from Alexander, as Lock conjectures, Hastings' *D. B.*, iv. 775, a.

Κάρπῳ: See art. in Hastings' *D. B.*

τὰ βιβλία would be papyrus rolls in use for ordinary purposes, while the



βράνας. 14. Ἀλέξανδρος ὁ ὕψαλκεὺς πολλὰ μοι κακὰ ἔνεδείξατο ὡς ἑρῆον  
—ἀποδώσει<sup>1</sup> αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.—15. ὃν καὶ σὺ ὡς γεν. i. 15,  
ῥυλάσσου, ῥυλίαν γὰρ ἄντῆστη<sup>2</sup> τοῖς ἡμετέροις λόγοις. 16. Ἐν  
τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι παρεγένετο,<sup>3</sup> ἀλλὰ πάντες  
17, etc., 2  
Cor. viii.  
24, Tit. ii.  
10, iii. 2,  
Heb. vi.  
10, 11.

x Luke xii. 15, Acts xxi. 25, 2 Pet. iii. 17. y Matt. (4), Mark (4), Luke (1), 2 John 4, 3 John 3.  
z See 2 Tim. iii. 8. a Acts xxii. 1, xxv. 16, 1 Cor. ix. 3, 2 Cor. vii. 11, Phil. i. 7, 16. 1 Pet. iii. 15.  
b Acts v. 21, xxi. 18, xxiii. 35, xxiv. 24, xxv. 7.

<sup>1</sup> So  $\Sigma$ ACDFG, 17, 31, 37, 67\*\*, 80, 108, nine others, f, g, vgclm., go., syrpesb, boh. arm.; ἀποδῶη DeK(δωει)L, most cursives, d, e, am., fuld.

<sup>2</sup> ἀνθέστηκε  $\Sigma$ cDKLP.

<sup>3</sup> συμπαρεγένετο  $\Sigma$ cDKLP.

more costly μεμβράναι contained, in all likelihood, portions of the Hebrew Scriptures, hence μάλιστα (see Kenyon, *Textual Crit. of N. T.* p. 22). We know that St. Paul employed in study the enforced leisure of prison (Acts xxvi. 24). We may note that, like Browning's Grammarian, he did not allow his normal strenuous life to be affected or diverted by the known near approach of death.

Vv. 14, 15. Beware of Alexander the smith.

Ver. 14. Ἀλέξανδρος ὁ ὑψαλκεὺς: It is probable that this is the Alexander mentioned in 1 Tim. i. 20, and it is possible that he may be the Jew of that name who was unwillingly prominent in the riot at Ephesus (Acts xix. 33, 34).

ὑψαλκεὺς: does not mean that he worked only in copper. The term came to be used of workers in any kind of metal (see Gen. iv. 22, LXX).

πολλὰ μοι κακὰ ἔνεδείξατο: *Multa mala mihi ostendit* (Vulg.). His *odium theologicum* expressed itself in deeds as well as in words. For this use of ἐνδείκνυμαι, compare reff. Moulton and Milligan (*Expositor*, vii., vii. 282) cite from a papyrus of ii. A.D. πᾶσαν πίστιν μοι ἐνδείκνυμένην.

ἀποδώσει: The future indic. is certainly attested by a greater weight of external evidence than the optative. The moral question raised by the clause is quite independent of the mood and tense used: it is, Was the future punishment of Alexander, which St. Paul considered equitable, a matter of more satisfaction than distress to the apostle? The answer would seem to be, Yes. And, provided that no element of personal spite intrudes, such a feeling cannot be logically condemned. If God is a moral governor; if sin is a reality; those who know themselves to be on God's side cannot help a feeling of joy in knowing that evil will not always triumph over

good. The sentiment comes from Deut. xxxii. 35, as quoted in Rom. xii. 19, ἐγὼ ἀνταποδώσω. The exact wording is found in Ps. lxi. (lxii.) 13, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Cf. Ps. xxvii. (xxviii.) 4; Prov. xxiv. 12.

Ver. 15. φυλάσσου: For this sense of φυλάσσω with a direct object, see reff. We infer that Alexander was in Timothy's vicinity.

ἡμετέροις λόγοις: The λόγοι were expressions of doctrine common to all Christians with St. Paul; hence ἡμετέροις.

Vv. 16-18. I have spoken of my present loneliness. Yet I have no justification for depression; for since I came to Rome I have had experience, at my preliminary trial, that God is a loyal protector when earthly friends fail. And so I have good hope that He will bring me safe through every danger to His heavenly kingdom.

Ver. 16. The reference in my first defence seems at first sight somewhat uncertain, since ver. 17 states the issue of that "defence" to have been that "the message was fully proclaimed, and all the Gentiles heard it". This would agree with the circumstances of the trials before Felix and Festus, a direct result of which was that Paul was enabled to "bear witness also at Rome" (Acts xxiii. 11). On this view, the apostle would be recalling a signal past instance in which God had overruled evil for good. On the other hand, it is a fatal objection to this reference of the phrase that when he was at Cæsarea he seems to have been kindly treated by his friends as well as by the officials. And, moreover, the sentence reads like a piece of fresh information. This latter consideration is also an argument against referring it to the first Roman imprisonment (as Euseb. *H. E.* ii. 22), though the very similar sentiments of Phil. i. 12, 13, render the identification

c See ver. 10. **με** \* ἐγκατέλιπον <sup>1</sup>. — μὴ αὐτοῖς <sup>d</sup> λογισθεῖν. — 17. ὁ δὲ Κύριός μου  
 d Rom. ii. 26, iv. <sup>e</sup> παρέστη καὶ <sup>f</sup> ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ <sup>g</sup> τὸ <sup>h</sup> κήρυγμα <sup>i</sup> πληρο-  
 passim., 2  
 Cor. v. 19, φορηθῇ καὶ ἀκούσωσιν <sup>2</sup> πάντα τὰ ἔθνη · καὶ <sup>1</sup> ἐρύσθην ἐκ στόματος  
 Gen. xv. <sup>3</sup> λέοντος. 18. ῥύσεται με ὁ Κύριος ἀπὸ παντὸς <sup>4</sup> ἔργου <sup>5</sup> πονηροῦ  
 6, Ps. xxxi.  
 (xxxii.) 2.  
 e Acts xxvii. 23, Rom. xvi. 2. f See 1 Tim. i. 12. g 1 Cor. i. 21, Tit. i. 3. h See ver.  
 i See 2 Tim. iii. 11. k John iii. 19, vii. 7, Col. i. 21, i John iii. 12.

<sup>1</sup> So **ΣΔ**\*Ksil, most cursives; ἐγκατέλειπον ACD<sup>b</sup>cFGLP.

<sup>2</sup> ἀκούσῃ KL.

<sup>3</sup> Ins. καὶ DcFgrGKLP, g, syrr.

plausible. But in this latter case again the language of *Philippians* has no traces of forsakenness. We decide therefore that St. Paul is here referring to the preliminary investigation (*prima actio*) which he underwent after he arrived at Rome a prisoner for the second time, and which resulted in his remand. He was now writing to Timothy during the interval between his remand and the second, and final, trial. But if we thus explain "my first defence," how are we to interpret ἵνα δι' ἐμοῦ, κ.τ.λ.? The explanation will be suggested by a comparison of such passages as Rom. xv. 19, "From Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ"; Col. i. 23, "The gospel which . . . was preached in all creation". We annex a territory by the mere act of planting our country's flag on a small portion of its soil; so in St. Paul's thought a single proclamation of the gospel might have a spiritual, almost a prophetic, significance, immeasurably greater than could be imagined by one who heard it. "Una sæpe occasio maximi est momenti" (Bengel). It is to be noted too that παρέστη and ἐνεδυνάμωσεν refer to the occasion of the "first defence," and St. Paul does not say that the Lord set him free; so that we are obliged to explain ἵνα δι' ἐμοῦ, κ.τ.λ. of St. Paul's bold assertion of his faith in Christ on that occasion, which however was a public one, not like his previous private teaching to those who came to him "in his own hired dwelling" (Acts xxviii. 30).

παρεγένετο: *adfuit* (Vulg.), *supported me as "advocatus"*. The verb is used of appearing in a court of justice in reff. It simply means to *come* or *arrive* in 1 Cor. xvi. 3. This complaint is difficult to reconcile with ver 21. Perhaps here St. Paul is referring to old friends on whom he had a special claim.

Ver. 17. παρέστη: *The Lord was my "patronus,"* cf. Rom. xvi. 2. But the

word is used in a purely local sense of the felt presence of a Divine Being in reff. in Acts.

ἐνεδυνάμωσεν: See note on 1 Tim. i. 12.

πληροφορηθῇ: *impleatur* (Vulg.). As long as there had been no public proclamation of the gospel by Paul himself in Rome, the function of κήρυξ had not been completely fulfilled by him.

ἐρύσθην ἐκ στόματος λέοντος: This is most naturally understood as an echo of Ps. xxi.(xxii.) 22, *σῶσόν με ἐκ στόματος λέοντος*. ῥύσαι occurs in the verse preceding. And what follows in the LXX seems to point to the most satisfactory explanation of the apostle's meaning, καὶ ἀπὸ κεράτων μονοκεράτων τὴν ταπείνωσίν μου. διηγῆσομαι τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, κ.τ.λ. If St. Paul had not been strengthened to complete his κήρυγμα, his failure would have been his ταπείνωσις. As it was, he was delivered from that calamity, and enabled to declare God's name to the Gentiles. It is impossible, in view of ἤδη σπένδομαι (ver. 6), to suppose that delivery from death is implied. πρώτη (ver. 16) proves that the apostle was aware that a second trial was awaiting him, the issue of which he knew would be his execution. It is still more impossible to suppose that literal wild beasts are meant. Paul's Roman citizenship secured him from that degradation. The Greek commentators take "the lion" to mean Nero, "from his ferocity" (Chrys.). Cf. Esth. xiv. 13, of Ahasuerus; Joseph. *Antiq.* xviii. 6, 10, of Tiberius. It is no objection to this exegesis that the article is omitted before λέοντος, since, as we have seen, there is none in the Psalm. But deliverance from that lion's mouth would be equivalent to acquittal by the Roman government; and it is evident that St. Paul was well aware that his sentence had been only deferred.

Ver. 18. ἔργου πονηροῦ: The form of the clause may be modelled on the peti-

καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. 1 See ver. 13.  
m See 2  
Tim. ii. 15.

19. Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

20. Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλειπον<sup>1</sup> ἐν Μιλήτῳ ἄσθενούντα. 21. <sup>m</sup> σπούδασον πρὸ χειμῶνος ἐλθεῖν.

<sup>1</sup> So  $\Sigma$ DFGK $\Sigma$ il, most cursives; ἀπέλειπον CLP, 17, 31, 47\*, one other.

tion in the Lord's Prayer, *ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*; but the addition of *ἔργον* proves that the deliverance spoken of is not from an external Evil Personality, but from a possible evil deed of the apostle's own doing. The expression has always a subjective reference. See *reff.* This exegesis is in harmony with the view taken above of "the mouth of the lion". Failure to be receptive of the strengthening grace of the Lord would have been, in St. Paul's judgment, an "evil deed," though others might easily find excuses for it. Chrys. takes a similar view of *ἔργον πονηροῦ*, but gives it a wider application: "He will yet again deliver me from every sin, that is, He will not suffer me to depart with condemnation". This view is also supported by what follows, *σώσει, κ.τ.λ.* At one moment the apostle sees the crown of righteousness just within his grasp, at another, while no less confident, he acknowledges that he could not yet be said "to have apprehended".

*σώσει eis*: *shall bring me safely to, salvum faciet* (Vulg.). "Dominus est et Liberator, 1 Thess. i. 10, et Salvator, Phil. iii. 20" (Bengel).

*βασιλείαν . . . ἐπουράνιον*: That the Father's kingdom is also the Son's is Pauline doctrine. *ἐπουράνιος* became a necessary addition to *βασιλεία* as it became increasingly evident that the kingdom of heaven which we see is very different from the kingdom of heaven to be consummated hereafter. It is difficult not to see a connexion between this passage and the doxology appended in primitive times to the Lord's Prayer, *ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας*.

*ᾧ ἡ δόξα*: The doxology, unmistakably addressed to Christ, need only cause a difficulty to those who maintain that "God blessed for ever" in Rom. ix. 5 cannot refer to Christ, because St. Paul was an Arian. Yet Rom. xvi. 27, 1 Pet. iv. 11, not to mention 2 Pet. iii. 18, Rev. i. 6, v. 13, are other examples of doxologies to the Son.

Vv. 19-22. Final salutations.

Ver. 19. Πρίσκαν καὶ Ἀκύλαν: The

same unusual order, the wife before the husband, is found in Rom. xvi. 3, Acts xviii. 18, 26, but not in Acts xviii. 2, 1 Cor. xvi. 19. "Probably Prisca was of higher rank than her husband, for her name is that of a good old Roman family [the Acilian gens]. Aquila was probably a freedman. The name does indeed occur as *cognomen* in some Roman families; but it was also a slave name, for a freedman of Maecenas was called (C. Cilnius) Aquila" (Ramsay, *St. Paul the Traveller*, pp. 268, 269; see also Sanday and Headlam, *Romans*, p. 118 *sqq.*).

*τὸν Ὀνησιφόρου οἶκον*: Their names are inserted after Ἀκύλαν from the *Acts of Paul and Thecla*, by the cursives 46 and 109: *Λέκτραν τὴν γυναῖκα αὐτοῦ καὶ Σμαίαν καὶ Ζήωνα τοὺς υἱοὺς αὐτοῦ*.

Ver. 20. Ἐραστός ἐμεινεν: The name Erastus is too common to make probable the identification of this companion of St. Paul's and the *οικονόμος*, treasurer, of Corinth, who joins in the apostle's salutation in Rom. xvi. 23. It is not antecedently likely that a city official could travel about as a missionary. On the other hand, it is probable that this Erastus is the same as the companion of Timothy mentioned in Acts xix. 22. It is to be observed that St. Paul here resumes from ver. 12 his explanation of the absence from Rome of members of his company whose presence with their master at this crisis would have been natural. It is possible that Erastus and Trophimus were with St. Paul when he was arrested the second time, and that they remained in his company as far as Miletus and Corinth respectively.

*Τρόφιμον*: See Acts xx. 4, xxi. 29, and the art. in Hastings' *D. B.*

*ἀσθενούντα*: Paley's remark is never out of date, "Forgery, upon such an occasion, would not have spared a miracle" (*Horae Paul.* Philippians 2). Chrys. notes, "The apostles could not do everything, or they did not dispense miraculous gifts upon all occasions, lest more should be ascribed to them than was right".

Ver. 21. πρὸ χειμῶνος: "That thou



Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.<sup>1</sup> 22. Ὁ Κύριος<sup>2</sup> μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.<sup>3</sup>

<sup>1</sup> Om. πάντες B\*, 17.

<sup>2</sup> So, ὁ Κύριος, B\*FGG, 17, one other, g; ins. Ἰησοῦς A, 31, one other; ins. Ἰησοῦς Χριστὸς B<sup>c</sup>CDKLP, d, e, f, vg., syrr., boh., arm.

<sup>3</sup> Ins. ἀμήν B<sup>c</sup>DKLP, d, e, vg., syrr.; add πρὸς Τιμόθεον B<sup>c</sup>C. 17; πρὸς Τ. β' ἐπληρώθη D; ἐτελέσθη πρ. Τ. β' FG; πρ. Τ. β' ἐγράφη ἀπὸ Λαοδικείας A; πρ. Τ. β' ἐγράφη ἀπὸ Ῥώμης P; πρ. Τ. δευτέρα τῆς Ἐφεσίων ἐκκλησίας ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Ῥώμης Νέρωνι K, many cursives, similarly L.

be not detained," sc. by storm (Chrys.). This seems less urgent than ταχέως of ver. 9, and we may infer that St. Paul did not expect his final trial to take place for some months.

Εὐβουλος: Nothing else is known of this good man.

Πούδης καὶ Λίνος καὶ Κλαυδία: Light-foot (*Apostolic Fathers*, part i. vol. i. pp. 76-79) has an exhaustive discussion of the various ingenious theories which, starting with the assumption that Pudens and Claudia were man and wife—a supposition opposed by the order of the names—have identified them with (1) Martial's congenial friend Aulus Pudens, to whom the poet casually "imputes the foulest vices of heathenism," and his bride Claudia Rufina, a girl of British race (*Epigr.* iv. 13, xi. 53), (2) "a doubtful Pudens and imaginary Claudia" who have been evolved out of a fragmentary inscription found at Chichester in 1722. This appears to record the erection of a temple by a Pudens with the sanction of Claudius Cogidubnus, who is probably

a British king who might have had a daughter, whom he might have named Claudia, and who might have taken the name Rufina from Pomponia, the wife of Aulus Plautius, the Roman commander in Britain. This last supposition would identify (1) and (2). It should be added that in *Const. Apost.* vii. 46 she is mother of Linus. See also arts. *Claudia* and *Pudens* in Hastings' *D. B.*

Linus is identified by Irenæus with the Linus whom SS. Peter and Paul consecrated first Bishop of Rome (*Haer.* iii. 3). See also art. in Hastings' *D. B.*

Ver. 22. μετὰ τοῦ πνεύματός σου: This expression, with ὑμῶν for σου, occurs in Gal. vi. 18, Philem. 25; but in both those places it is "The grace of our Lord Jesus Christ be with," etc. Here a very close personal association between the Lord and Timothy is prayed for. Dean Bernard compares the conclusion of the Epistle of Barnabas, ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν.

μεθ' ὑμῶν: See note on 1 Tim. vi. 21.

## ΠΡΟΣ ΤΙΤΟΝ

Ι. Ι. ΠΑΥΛΟΣ δούλος Θεοῦ, \*ἀπόστολος δὲ \*Ἰησοῦ \*Χριστοῦ<sup>1</sup> <sup>a</sup> See 1 Tim i. 1.  
κατὰ πίστιν <sup>b</sup> ἐκλεκτῶν <sup>b</sup> Θεοῦ καὶ <sup>c</sup> ἐπίγνωσιν <sup>c</sup> ἀληθείας <sup>d</sup> τῆς <sup>d</sup> κατ' <sup>b</sup> Rom. viii.  
<sup>d</sup> εὐσέβειαν 2. ἐπ' <sup>e</sup> ἐλπίδι <sup>f</sup> ζωῆς <sup>f</sup> αἰωνίου, ἣν ἐπηγγέλατο ὁ <sup>33. Col.</sup>  
<sup>c</sup> See 1 Tim. <sup>iii. 12.</sup>  
<sup>ii. 4.</sup>  
d 1 Tim. vi. 3. e See 1 Tim. ii. 2. f Tit. iii. 7. g See 1 Tim. i. 16.

<sup>1</sup> Χριστ. Ἰησ. A, 108, two others, fuld., boh., syrhc; om. Ἰησοῦ Dgr\*.

CHAPTER I.—Vv. 1-4. Salutation, in which the place of the Gospel in eternity and in time is largely expressed.

Ver. 1. δούλος θεοῦ: The only parallel to this phrase in the opening formula of any other epistle in the N.T. is James i. 1; but there it is, "James, a servant of God and of the Lord Jesus Christ." It is no less obvious than necessary to note that this variation from St. Paul's formula δούλος Ἰησ. Χρ. (Rom. i. 1; Phil. i. 1) would not be likely in a pseudepigraphic writing.

ἀπόστολος δὲ Ἰησοῦ Χριστοῦ: See note on 1 Tim. i. 1. The δέ is not merely copulative, as in Jude 1; but marks the antithesis between the two aspects of Paul's relationship to the Supreme: between God as known to his fathers, and as recently manifested in the sphere of history.

κατὰ πίστιν κ.τ.λ.: to be connected with ἀπόστολος only. It is natural to suppose that κατὰ has the same force here as in 2 Tim. i. 1, κατ' ἐπαγγελίαν ζωῆς, where see note. His apostleship was for the confirmation of the faith of God's elect, and for the spreading of the knowledge, etc., etc. We take κατὰ as = for or in regard to; and expand it according to the exigencies of the context. Here God's elect does not mean those whom God intends to select; but those who have been externally selected, and who consequently possess faith. See reff. and Acts xiii. 48. They do not need that it should be generated in them, but that it should be fostered. See note on 2 Tim. ii. 10. Contrast ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν

πᾶσιν τοῖς ἔθνεσιν, Rom. i. 5, where the Gospel-propagation function of his apostleship is indicated.

The rendering here of the Vulg. and of the English versions, according to the faith, etc., secundum fidem, preserves the common meaning of κατὰ, but does not stand examination. St. Paul's office as apostle was not dependent in any way on the faith or knowledge of human beings, as it was on the will or command of God or Christ. The final cause of it was the faith and knowledge of men.

ἐπίγνωσιν ἀληθείας: See on 1 Tim. ii. 4.

εὐσέβειαν: See on 1 Tim. ii. 2.

Ver. 2. ἐπ' ἐλπίδι κ.τ.λ.: This is best taken in connexion with the preceding clause, κατὰ πίστιν . . . εὐσέβειαν. The faith and the knowledge there spoken of have as their basis of action, or energy, the hope of eternal life. Cf. 1 Tim. i. 16. Compare the use of ἐπ' ἐλπίδι in Acts xxvi. 6; Rom. iv. 18, viii. 20; 1 Cor. ix. 10. On the other hand, we must not exclude a remoter connexion with ἀπόστολος. A comparison of the parallel passage in 2 Tim. i. 1 suggests that the succession of clauses here, κατὰ πίστιν . . . κηρύγματι, is a full and detailed expansion of κατ' ἐπαγγελίαν . . . ἐν Χρ. Ἰησ.

ἄψευδης: qui non mentitur. See note on 2 Tim. ii. 13.

ἐπηγγέλατο: See Rom. i. 1, iv. 21; Gal. iii. 19.

ἐπηγγέλατο . . . πρὸ χρόνων αἰωνίων, ἐφάνερωσεν δέ: The same antithesis is expressed in 2 Tim. i. 9, 10 (q.v.); Rom.

h Wisd. vii. <sup>17 only.</sup> <sup>1</sup> ἄψευδης Θεὸς <sup>1</sup> πρὸ <sup>1</sup> χρόνων <sup>1</sup> αἰώνων, 3. <sup>2</sup> ἐφάνερωσεν δὲ <sup>1</sup> καιροῖς  
 i See 2 Tim. <sup>1</sup> ἰδίους τὸν λόγον αὐτοῦ ἐν <sup>2</sup> κηρύγματι δ <sup>2</sup> ἐπιστεύθην ἐγὼ <sup>0</sup> κατ'  
 k Rom. xvi. <sup>1. 9.</sup> <sup>0</sup> ἐπιταγὴν τοῦ <sup>0</sup> σωτήρος <sup>0</sup> ἡμῶν <sup>0</sup> Θεοῦ, 4. Τίτῳ <sup>0</sup> γνησίῳ <sup>0</sup> τέκνῳ  
 26, Col. i. <sup>26, 2 Tim.</sup> κατὰ κοινὴν πίστιν· χάρις καὶ <sup>1</sup> εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ  
 i. 10, see <sup>1</sup> Tim. iii. <sup>16 note.</sup> <sup>0</sup> Χριστοῦ <sup>0</sup> Ἰησοῦ <sup>2</sup> τοῦ <sup>0</sup> σωτήρος <sup>0</sup> ἡμῶν.  
 See 1 Tim. <sup>11. 6.</sup> 5. <sup>1</sup> Τοῦτου <sup>1</sup> χάριν <sup>2</sup> ἀπέλιπόν <sup>3</sup> σε ἐν Κρήτῃ, ἵνα τὰ <sup>0</sup> λείποντα  
 m See 2 Tim. iv. 17. n See 1 Tim. i. 11. o See 1 Tim. i. 1. p See 1 Tim. i. 1. q See 1 Tim. i. 2. r See 1 Tim. i. 2. s See 2 Tim. i. 10. t Eph. iii. 1, 14, see 1 Tim. v. 14. u See 2 Tim. iv. 13. v Luke xviii. 22, Tit. iii. 13, Jas. i. 4, 5, ii. 15.

<sup>1</sup> ἔλεος ACbKL, syrhc.

<sup>2</sup> Κυρίου Ἰησ. Χριστ. DcFGKLP, f, g, syrr.

<sup>3</sup> κατέλιπόν B<sup>2</sup> DcK[LP, κατέλειπον].

xvi. 25; Col. i. 26. From different points of view, one may say that eternal life was promised, and given, to man in Christ before times eternal; though the revelation of this purpose and grace could not be made until man was prepared to receive it, καιροῖς, at seasons, occasions, epochs of time as relative to man's comprehension.

Ver. 3. ἐφάνερωσεν τὸν λόγον: For φανερῶ see note on 1 Tim. iii. 16. We must observe that no N.T. writer speaks of a manifestation of the gift of eternal life (1 John i. 2 refers to the *personal* Incarnate Life). God's message concerning it, which is the revelation of a divine secret purpose, is manifested. See Col. iv. 4 in addition to the last reff. given on ἐπηγγέλατο. περὶ ἧς may be supplied bef. ἐφάνερωσεν (von Soden).

καιροῖς ἰδίους. See on 1 Tim. ii. 6 and vi. 15. The rendering *his own seasons* suits the context here.

τὸν λόγον αὐτοῦ ἐν κηρύγματι: Note the distinction here indicated between the substance of the revelation (λόγος) given by God, and the form of it as expressible (κήρυγμα) by the human preacher. It is parallel to the use of λόγος and λαλία in John viii. 43.

δ ἐπιστεύθην ἐγὼ has τὸ εὐαγγέλιον κ.τ.λ. as its antecedent in 1 Tim. i. 11, where see note.

κατ' ἐπιταγὴν τοῦ σωτήρος ἡμῶν θεοῦ: See note on 1 Tim. i. 1. There the order is θεοῦ σωτήρος ἡμῶν. Here θεοῦ is exegetical of σωτήρος ἡμῶν, as Χριστοῦ Ἰησοῦ is in chap. ii. 13. κατ' ἐπιταγὴν is to be taken with δ ἐπιστεύθην ἐγὼ, which is another way of expressing the notion of ἀπόστολος. On σωτήρ as a title of God, see notes on 1 Tim. i. 1, ii. 4.

Ver. 4. γνησίῳ τέκνῳ: See note on 1 Tim. i. 2.

κατὰ κοινὴν πίστιν, like ἐν πίστει in 1 Tim. i. 2, qualifies τέκνῳ, but is less ambiguous than ἐν πίστει. It must not be restricted to a faith shared only by St. Paul and Titus; but, like the κοινὴ σωτηρία (Jude 3), it is common to all Christians who "have obtained a like precious faith with us" (2 Pet. i. 1).

χάρις κ.τ.λ.: See on 1 Tim. i. 2. σωτήρος: for the more usual κυρίου, 1 Tim. i. 2, 2 Tim. i. 2. The Father and the Son are here co-ordinated as Saviours.

Vv. 5-9. As I left you in Crete to carry out completely the arrangements for the organisation of the Church there, which I set before you in detail, let me remind you of the necessary qualifications of presbyters [since the presbyter is the basal element in the Church Society].

Ver. 5. ἀπέλιπον: The force of ἀπέλιπον here will be apparent if we compare 2 Tim. iv. 13, 20. It means to leave behind temporarily something or someone; καταλείπω is often used of a permanent leaving behind. St. Paul's language favours the supposition that the commission given to Titus was that of a temporary apostolic legate rather than of a permanent local president.

ἐπιδιωρθῶσιν: It is possible that ἐπί has here its original force, so as to imply that St. Paul had begun the correction of deficiencies in the Cretan Church, and that Titus was to carry it still further. (So Bengel.) It seems to have been taken in this sense by A.V.m., which renders τὰ λείποντα things that are left undone. If we may judge from this letter, Christianity was at this time in a very disorganised state in Crete. Titus is to ordain presbyters, as the foundation of a ministry; whereas the task committed to Timothy at Ephesus was to



ἡ ἐπιδιорθῶσι,<sup>1</sup> καὶ ἡ καταστήσῃς ἡ κατὰ ἡ πόλιν πρεσβυτέρους, ὡς ἡ Here only, not LXX.  
 ἐγὼ σοι ἡ διαταξάμην. 6. εἰ τίς ἐστιν ἡ ἀνέγκλητος, ἡ μίαις ἡ γυναικὸς ἡ Matt.  
 ἡ ἀνὴρ, τέκνα ἔχων πιστὰ μὴ ἐν ἡ κατηγορίᾳ ἡ ἀσωτίας ἡ ἡ ἀνυπότακτα. xxiv. 45,  
 7. δεῖ γὰρ τὸν ἐπίσκοπον ἡ ἀνέγκλητον εἶναι ὡς Θεοῦ ἡ οἰκονόμον, 47 (= Luke xii.  
 μὴ ἡ αὐθάδῃ, μὴ ἡ ὀργίλον, μὴ ἡ πάροινον, μὴ ἡ πλήκτην, μὴ ἡ αἰσχρο- 42, 44)  
 κερδῇ, 8. ἀλλὰ ἡ φιλόξενον, ἡ φιλάγαθον, ἡ σώφρονα, δίκαιον, ὁ ὅσιον, vi. 3, Heb.  
 v. 1, vii.  
 28, viii. 3.

y Luke viii. 1, 4, Acts xv. 21, xx. 23. z 1 Cor. vii. 17, ix. 14, xi. 34, xvi. 1. a See 1 Tim. iii. 10.  
 b 1 Tim. iii. 2, 12. c See 1 Tim. v. 19. d Eph. v. 18, 1 Pet. iv. 4, cf. Luke xv. 13. e See  
 1 Tim. i. 9. f 1 Cor. iv. 1, 2, 1 Pet. iv. 10. g 2 Pet. ii. 10 only, N.T. h Here only, N.T.  
 i See 1 Tim. iii. 3. k See 1 Tim. iii. 8. l See 1 Tim. iii. 2. m Wisd. vii. 22 only, cf. 2 Tim.  
 iii. 3. n See 1 Tim. iii. 2. o See 1 Tim. ii. 8.

<sup>1</sup> ἐπιδιорθῶσις AD\*FG (D\* ἐπανορθωσις; FG διορθωσις).

continue the organisation of presbyters (*episcopi*) and deacons which was already in full working order. It is significant that *καθίστημι* is used of the institution of a new order of ministry in Acts vi. 3. καὶ introduces the chief point in the ἐπιδιόρθωσις.

κατὰ πόλιν: in every city. See reff. The number of presbyters is not specified; the meaning is that the order of presbyters should be established all over the island.

σοι διαταξάμην: *disposui tibi* (Vulg.), appropriately used of a number of specific directions on one general subject. Compare Acts xxiv. 23, where the verb is used in reference to three distinct instructions given to the centurion in reference to Paul.

Ver. 6. ἀνέγκλητος: See notes on 1 Tim. iii. 2, 10.

μίας γυναικὸς ἀνὴρ: See on 1 Tim. iii. 2.

τέκνα πιστά: It must be supposed that a Christian father who has unbelieving children is himself a recent convert, or a very careless Christian. The fact that St. Paul did not think it necessary to warn Timothy that such men were not eligible for the presbyterate is a proof that Christianity was at this time more firmly established in Ephesus than in Crete.

μὴ ἐν κατηγορίᾳ ἀσωτίας ἡ ἀνυπότακτα: It is significant that the moral requirements of the pastor's children are more mildly expressed in 1 Tim. iii. 4, 5, 12. There it is the father's power to keep order in his own house that is emphasised; here the submission of the children to discipline and restraint.

Ver. 7. τὸν ἐπίσκοπον: On the use of the singular as a generic term see on 1 Tim. iii. 2. Here, where the thought is of the various official functions of the minister, the official title is appropriate.

ἀνέγκλητον: See notes on 1 Tim. iii. 2, 10.

θεοῦ οἰκονόμον: a steward appointed by God (Luke xii. 42; 1 Cor. ix. 17), in the house of God (1 Tim. iii. 15), to dispense His mysteries and manifold grace (1 Cor. iv. 1; 1 Pet. iv. 10). θεοῦ is emphatic, suggesting that the steward of such a Lord should conform to the highest ideal of moral and spiritual qualifications.

αὐθάδῃ: *self-assertive, arrogant*. Vulg. has here *superbum*, but more accurately in 2 Pet. ii. 10, *sibi placentes*.

ὀργίλον: *passionate, iracundum* (Vulg.). The ὀργίλος is one who has not his passion of anger under control.

πάροινον, πλήκτην: See on 1 Tim. iii. 3.

μὴ αἰσχροκερδῇ: This negative quality is required in deacons, 1 Tim. iii. 8. Persons who are concerned in the administration of small sums must be such as are above the commission of petty thefts. There are no regulations here laid down for deacons; so we are entitled to conclude that in Crete, at this time, presbyters performed the duties of every Church office. Hence they should have the appropriate diaconal virtue. See note on 1 Tim. iii. 8. On the other hand, it may be objected against this inference that in 1 Pet. v. 2 μὴ αἰσχροκερδῶς is used of the spirit of the ideal presbyter.

Ver. 8. φιλόξενον: See on 1 Tim. iii. 2. φιλάγαθον: In Wisd. vii. 22, the πνεῦμα which is in σοφία is φιλάγαθον, *loving what is good*. The epithets which immediately precede and follow φιλάγαθον in Wisd. have no reference to persons, with the exception of φιλόανθρωπον. It seems best, with the R.V., to give the words as wide a reference as possible; see on ἀφιλάγαθοι, 2 Tim. iii. 3.

ρ Here only. <sup>ρ</sup> ἐγκρατῇ, 9. <sup>α</sup> ἀντεχόμενον τοῦ κατὰ τὴν διδασκαλίαν <sup>τ</sup> πιστοῦ <sup>λ</sup> λόγου, N.T., cf. Acts xxiv. 25; Gal. v. 23, 2 Pet. καὶ τοὺς <sup>α</sup> ἀντιλέγοντας ἐλέγχειν. 10. Εἰσὶν γὰρ πολλοὶ <sup>1</sup> ἄνυ- i. 6, 1 Cor. vii. 9, ix. πότακτοι, <sup>μ</sup> ματαιολόγοι καὶ <sup>φ</sup> φρεναπάται, μάλιστα <sup>2</sup> οἱ <sup>ε</sup> ἐκ <sup>τ</sup> τῆς <sup>3</sup> 25. q Matt. vi. <sup>π</sup> περιτομῆς, 11. οὓς δεῖ <sup>ε</sup> ἐπιστομίζειν, οὔτινες ὁλοὺς οἴκους <sup>α</sup> ἀνα- 24 = Luke xvi. 13, 1 Thess. v. 14, Isa. lvi. 4. r See 1 Tim. i. 15. s See 2 Tim. i. 12. t 1 Tim. i. 10 (g.v.), 2 Tim. iv. 3, Tit. ii. 1. u Acts xiii. 45, xxviii. 19, 22, Tit. ii. 9. v See 1 Tim. i. 9. w Here only, not LXX, cf. 1 Tim. i. 6. x Here only, not LXX, but cf. Gal. vi. 3. y Acts x. 45, xi. 2, Gal. ii. 12, Col. iv. 11. z Here only, not LXX. a See 2 Tim. ii. 18.

<sup>1</sup> Ins. καὶ DFGKL, d, e, f, g, vg.

<sup>2</sup> Ins. δὲ CDgr.

<sup>3</sup> So <sup>λ</sup>CD\*, 1, 17, one other; om. τῆς AD<sup>c</sup>FGKLP.

σώφρονα: See notes on 1 Tim. ii. 9 and iii. 2.

ἐγκρατῇ: The noun ἐγκράτεια occurs Acts xxiv. 25; Gal. v. 23; 2 Pet. i. 6, where to the rendering *temperance* the R.V.m. gives the alternative *self-control*. The verb ἐγκρατεύομαι in 1 Cor. vii. 9 is to *have continency*, but in 1 Cor. ix. 25 to *be temperate* generally. The word differs from σώφρων as having a reference to bodily appetites, while σώφρων has reference also to the desires of the mind. ἐγκράτ. concerns action, σωφρ. thought.

Ver. 9. ἀντεχόμενον: *holding firmly to*. ἀντέχομαι is stronger than ἔχειν, as used in a similar connexion, 1 Tim. i. 19, etc., etc. The R.V. *holding* to correctly suggests the notion of withstanding opposition, which is not so clearly felt in the A.V. *holding fast*. "Having care of it, making it his business" (Chrys.).

δυνατός: See note on 2 Tim. ii. 2.

τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου: *the faithful word which is in accordance with the teaching*. It is indicative of the weakening of the phrase πιστὸς λόγος that St. Paul strengthens and defines it here by κατὰ τὴν διδασκαλίαν. It was noted on 1 Tim. i. 15 that πιστὸς λόγος here means the totality of the revelation given in Christ; and ἡ διδασκαλή is to be taken passively, as equivalent to ἡ διδασκαλία, as employed in these epistles. It is tautological to take it actively, *the word which is faithful as regards the teaching of others*; for that is expressed in what follows.

παρακαλεῖν—ἐλέγχειν: Cf. 2 Tim iv. 2 for this combination. The shepherd must be able to tend the sheep, and to drive away wolves.

ὕγιαίνουσιν: See on 1 Tim. i. 10. διδασκαλία here, as frequently, is a body of doctrine. So R.V., *in the sound*

*doctrine*. The A.V., by *sound doctrine*, would refer to the faith as applied in its various parts to particular needs.

τοὺς ἀντιλέγοντας: It is only a coincidence that where this word occurs in Acts it is in reference to *Jewish* opponents of the Gospel.

Vv. 10-16. I have just mentioned rebuke as a necessary element in a presbyter's teaching. This is especially needful in dealing with Cretan heretics, in whom the Jewish strain is disagreeably prominent. Alike in their new-fangled philosophy of purity, and in their pretensions to orthodoxy, they ring false. Purity of life can only spring from a pure mind; and knowledge is alleged in vain, if it is contradicted by practice.

Ver. 10. The persons spoken of here were Christian Jews. οἱ ἐκ περιτομῆς (without τῆς, see crit. note) has this meaning in reff. (in Acts x. 45 it is qualified by the addition of πιστοί). Rom. iv. 12, is not really an instance of the phrase. That they were at least nominally Christians is also implied by the epithet ἀνυπότακτοι. We cannot call those persons *unruly* on whose obedience we have no claim.

ματαιολόγοι: ματαιολογία occurs in 1 Tim. i. 6.

φρεναπάται: *seductores*. The verb occurs in Gal. vi. 3.

μάλιστα: it is probable that there were very few false teachers who were not "of the circumcision".

Ver. 11. οὓς δεῖ ἐπιστομίζειν: *quos oportet redargui, whose mouths must be stopped* by the unanswerable arguments of the orthodox controversialist. This is the result hoped for from the "conviction," of ver. 9.

ὅλους οἴκους ἀνατρέπουσιν: *pervert whole families* (Alf.); Moulton and Milligan give an apt illustration from a papyrus of second cent. B.C., τῆς πατ-

τρέπουσιν διδάσκοντες <sup>b</sup> ἂ <sup>b</sup> μὴ <sup>b</sup> δεῖ <sup>o</sup> αἰσχροῦ <sup>d</sup> κέρδους <sup>o</sup> χάριν. <sup>b</sup> 1 Tim. v. 12. εἰπέν<sup>1</sup> τις ἐξ αὐτῶν, ἴδιος <sup>f</sup> αὐτῶν προφήτης, Κρήτες ἀεὶ <sup>c</sup> <sup>13</sup> ψεύσται, κακὰ θηρία, γαστέρες <sup>b</sup> ἀργαί. 13. ἡ <sup>1</sup> μαρτυρία αὕτη ἐστὶν ἀληθής. <sup>k</sup> δι' <sup>k</sup> ἣν <sup>k</sup> αἰτίαν ἔλεγε αὐτοὺς <sup>1</sup> ἀποτόμως, ἵνα <sup>12, cf. 1</sup> <sup>1</sup> ὑγιαίνωσιν <sup>m</sup> ἐν <sup>2</sup> <sup>m</sup> τῇ <sup>m</sup> πίστει, 14. μὴ <sup>n</sup> προσέχοντες <sup>1</sup> Ἰουδαίκοις <sup>8, 1 Pet. v. 2.</sup>

<sup>e</sup> See 1 Tim. v. 14. <sup>f</sup> Mark xv. 20 (Tisch.), 2 Pet. iii. 3. <sup>g</sup> See 1 Tim. i. 10. <sup>h</sup> See 1 Tim. v. 13. <sup>i</sup> See 1 Tim. iii. 7. <sup>k</sup> See 2 Tim. i. 6. <sup>1</sup> Wisd. v. 22, 2 Cor. xiii. 10, cf. Rom. xi. 22 only. <sup>m</sup> Tit. ii. 2, see 1 Tim. i. 10. <sup>n</sup> See 1 Tim. i. 4.

<sup>1</sup> Ins. δὲ <sup>h</sup>\*G, f, g, boh; ins. γὰρ 115.

<sup>o</sup> Om. ἐν <sup>h</sup>\*<sup>h</sup>, 47, one other.

ρικῆς οἰκίας . . . ἔτι ἐνπροσθεν ἄρδην [ἀ]νατετραμμένης δι' ἀσ[ω]τίας (*Expositor*, vii., v. 269). This suggests the rendering *upset*. The whole family would be upset by the perversion of one member of it.

ἂ μὴ δεῖ: Normally, οὐ is used in relative sentences with the indicative. Other exceptions will be found in 2 Pet. i. 9, 1 John iv. 3 (T.R.). It is possible that the force of μὴ here is given by translating, *which (we think) they ought not*. If the teaching had been absolutely indefensible by any one, he would have said, ἂ οὐ δεῖ. See Blass, *Grammar*, p. 254.

αἰσχροῦ κέρδους χάριν: The three reff. on αἰσχροῦ, the only other occurrences in N.T. of this adj., are instances of the phrase αἰσχρόν ἐστι. The reference is to the claim to support made by itinerating or vagrant prophets and apostles such as are referred to in the *Didache*, cc. 11, 12, and alluded to in 2 Cor. xi. 9-13. All such abuses would exist in an aggravated form in Crete, the natives of which had an evil reputation for αἰσχροκέρδεια, according to Polybius, ὥστε παρὰ μόνους Κρηταῖοις τῶν ἀπάντων ἀνθρώπων μηδὲν αἰσχρόν νομίζεσθαι κέρδος. (*Hist.* vi. 46. 3, cited by Ell.). They get a bad character also from Livy (xliv. 45), and Plutarch (*Paul. Aemil.* 23). The Cretans, Cappadocians, and Cilicians were τρία κάππα κάκιστα.

Ver. 12. προφήτης: It is possible that St. Paul applies this title to the author of the following hexameter line because the Cretan false teachers were self-styled prophets. There was a Cretan prophet once who told plain truths to his countrymen. The whole line occurs, according to Jerome, in the *περὶ χρησμῶν* of Epimenides, a native of Cnossus in Crete. The first three words are also found in the Hymn to Zeus by Callimachus, who is the prophet meant according to Theodoret; and the rest has a parallel in Hesiod, *Theogon.* 26, τοιμῆες

ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον. It is generally agreed that St. Paul was referring to Epimenides. This is the view of Chrys. and Epiph., as well as of Jerome. It was Epimenides at whose suggestion the Athenians are said to have erected the "anonymous altars," i.e., Ἀγνώστω Θεῷ (Acts xvii. 23), in the course of the purification of their city from the pollution caused by Cylon, 596 B.C. He is reckoned a prophet, or predictor of the future, by Cicero, *de Divin.* i. 18, and Apuleius, *Florida.* ii. 15, 4. Plato calls him θεῖος ἀνὴρ (*Legg.* i. p. 642 D).

ψεύσται: The particular lie which provoked the poet's ire was the claim made by the Cretans that the tomb of Zeus was on their island. Here, the term has reference to ματαιολόγοι, etc.

γαστέρες ἀργαί: The R.V., *idle gluttons*, is more intelligible English than the A.V., *slow bellies*, but does not so adequately represent the poet's meaning. He has in his mind the belly, as it obtrudes itself on the beholder and is a burden to the possessor, not as a receptacle for food. Alf. quotes aptly Juvenal, *Sat.* iv. 107, "Montani quoque venter adest, abdomine tardus".

Ver. 13. δι' ἣν αἰτίαν: See on 2 Tim. i. 6.

ἀποτόμως: *severely*. The noun ἀποτομία, *severitas*, occurs Rom. xi. 22. See Moulton and Milligan, *Expositor*, vii., vi. 192.

ἵνα ὑγιαίνωσιν: See note on 1 Tim. i. 10. The intention of the reproof was not merely the securing of a controversial triumph, but "to bring into the way of truth all such as have erred, and are deceived". ἵνα expresses the object aimed at in the reproof, not the substance of it.

Ver. 14. προσέχοντες: see on 1 Tim. i. 4. The word implies the giving one's consent, as well as one's attention.

Ἰουδαίκοις: This determines the



οι 1 Tim. i. 4. \* μύθοις καὶ ἐντολαῖς ἀνθρώπων ἁποστρεφόμενων τὴν ἀλήθειαν.  
 p See 2 Tim. i. 15.  
 q Luke xi. 47, Rom. xiv. 20.  
 r John xviii. 28, Heb. xii. 15, Jude 8.  
 s See 1 Tim. vi. 12.  
 t See 1 Tim. v. 8.  
 u Prov. xvii. 15, Eccles. xli. 5, 2 Macc. i. 27 only.  
 v Luke i. 17, 2 Tim. iii. 2, Tit. x See 2 Tim. iii. 8.  
 w See 2 Tim. ii. 21 and 1 Tim. ii. 10.

<sup>1</sup> Ins. μὲν Ἡ<sup>c</sup>DcKL, syrhc1; ins. γὰρ boh, syrpesb.

nature of the μῦθοι referred to in these epistles. See on 1 Tim. i. 4.

ἐντολαῖς ἀνθρώπων ἁποστρεφόμενων: We are naturally reminded of Mark vii. 7, 8, with its antithesis between the ἐντάλματα ἀνθρώπων and ἐντολὴν τοῦ θεοῦ, and Col. ii. 22, where the same passage of Isaiah (xxix. 13) is echoed. But here the antithesis is not so strongly marked. The commandments are depreciated, not because their authors are men, but because they are *men who turn away from the truth*, impure men (In 1 Tim. iv. 3 "they that believe and know the truth" are men whose thoughts are pure). *The truth* here, as elsewhere in the Pastorals, is almost a Christian technical term. It can hardly be doubted that the ἐντολαί referred to were of the same nature as those noted in Col. ii. 22, arbitrary ascetic prohibitions.

Ver. 15. πάντα καθαρά κ.τ.λ.: This is best understood as a maxim of the Judaic Gnostics, based on a perversion of the Saying πάντα καθαρά ὑμῖν ἐστιν (Luke xi. 41. Cf. Rom. xiv. 20; Mark vii. 18.). St. Paul accepts it as a truth, but not in the intention of the speaker; and answers, τοῖς δὲ μεμιαμμένοις κ.τ.λ. The passage is thus, as regards its form, parallel to 1 Cor. vi. 12 sqq., where St. Paul cites, and shows the irrelevancy of, two pleas for licence: "All things are lawful for me," and "Meats for the belly, and the belly for meats". τοῖς καθαροῖς is of course the *dat. commodi*, for the use of the pure, in their case, as in the parallels, Luke xi. 41, 1 Tim. iv. 3; not in the judgment of the pure, as in Rom. xiv. 14.

τοῖς δὲ μεμιαμμένοις, κ.τ.λ.: The order of the words is to be noted: their moral obliquity is more characteristic of them than their intellectual perversion. The satisfaction of natural bodily desires (for it is these that are in question) is, when lawful, a pure thing, not merely innocent,

in the case of the pure; it is an impure thing, even when lawful, in the case of "them that are defiled". And for this reason: their intellectual apprehension (νοῦς) of these things is perverted by defiling associations; "the light that is in them is darkness;" and their conscience has, from a similar cause, lost its sense of discrimination between what is innocent and criminal. That any action with which they themselves are familiar could be pure is inconceivable to them. "When the soul is unclean, it thinks all things unclean" (Chrys.). The statement that the conscience can be defiled is significant. While conscientious scruples are to be respected, yet, if the conscience be defiled, its dictates and instincts are unreliable, false as are the song-efforts of one who has no ear for music.

Ver. 16. θεὸν ὁμολογοῦσιν εἰδέναι: "We know God"; that was their profession of faith. They "gloried in God," Rom. ii. 17. This is an allusion to the Jewish pride of religious privilege. Weiss points out that this phrase alone is sufficient to prove that the heretics in question are not the Gnostics of the second century (Hort, *Judaistic Christianity*, p. 133). See the use of the phrase in Gal. iv. 8, 1 Thess. iv. 5. Compare 2 Tim. iii. 5, "Holding a form of godliness, but having denied the power thereof"; also 1 John ii. 4. There is here the constant antithesis between words and deeds.

τοῖς δὲ ἔργοις ἀρνοῦνται: Their lives give the lie to their professions; "They acted as if this Supreme Being was a mere metaphysical abstraction, out of all moral relation to human life, as if He were neither Saviour nor Judge" (J. H. Bernard *comm. in loc.*).

πρὸς πᾶν ἔργον ἀγαθόν: See note on 2 Tim. iii. 17.

ἄδοκμοι: worthless, unfit. See note on 2 Tim. iii. 8.

II. 1. \*Σὺ δὲ λάλει ἃ ὁ πρέπει τῇ ὕγιαίνουσῃ διδασκαλίᾳ. <sup>a</sup> See 1 Tim. vi. 11.  
 2. <sup>d</sup> πρεσβύτας ὡς ἡγαλίους εἶναι, <sup>e</sup> σεμνοῦς, <sup>f</sup> σώφρονας. ὡς ἡγιαίνον- <sup>b</sup> See 1 Tim. ii. 10.  
 τας ἡ τῇ ἡ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. 3. <sup>k</sup> πρεσβύτειδας <sup>c</sup> 1 Tim. i. 10 (g.v.),  
<sup>l</sup> ὡσαύτως ἐν <sup>m</sup> καταστάματι <sup>n</sup> ἱεροπρεπεῖς, <sup>1</sup> μὴ ὁ διαβόλους, μηδὲ <sup>2</sup> 2 Tim. iv.  
<sup>p</sup> οἶνω <sup>p</sup> πολλῷ <sup>q</sup> δεδουλωμένας, <sup>r</sup> καλοδιδασκάλους, 4. <sup>τ</sup> ἵνα ὁ σωφρο <sup>d</sup> Luke i. 18,  
<sup>e</sup> See 1 Tim. vi. 11. <sup>f</sup> See 1 Tim. iii. 8. <sup>g</sup> See 1 Tim. iii. 2. <sup>h</sup> Tit. i. 13, see 1 Tim. i. 10. <sup>i</sup> See  
 1 Tim. vi. 11. <sup>k</sup> 4 Macc. xvi. 14 only. <sup>l</sup> See 1 Tim. ii. 9. <sup>m</sup> 3 Macc. v. 45 only. <sup>n</sup> 4 Macc.  
 ix. 25, xi. 20 only. <sup>o</sup> See 1 Tim. iii. 11. <sup>p</sup> See 1 Tim. iii. 8. <sup>q</sup> Rom. vi. 18, 22, 1 Cor. vii.  
 15, ix. 19, Gal. iv. 3, 2 Pet. ii. 19. <sup>r</sup> Here only, not LXX. <sup>s</sup> Here only, not LXX.

<sup>1</sup> ἱεροπρεπεῖ CH\*\*, 17, 31, 37, two others, d, e, f, g, m<sup>81</sup>, vg. (*in habitu sancto*),  
 boh., syrr. (but not syr<sup>hcl</sup>-mg), arm.

<sup>2</sup> So <sup>8</sup> AC, 73; μὴ <sup>8</sup> DFGHKLP, vg. See 1 Tim. iii. 8.

CHAPTER II.—Vv. 1-10. In the face of this immoral teaching, do you constantly impress the moral duties of the Gospel on your people of every age and class. There is an ideal of conduct appropriate to old men and old women respectively—the latter have moreover special duties in the training of the young women—and young men. Enforce your words by personal example. Slaves, too, must be taught that they share in responsibility for the good name of the Gospel.

Ver. 1. <sup>σὺ δὲ</sup>: See reff., and note on 1 Tim. vi. 11. Titus is to be as active in teaching positive truth as the heretics were in teaching evil.

λάλει: emphasises the importance of oral teaching.

τῇ ὑγιαίνουσῃ διδασκαλίᾳ: See on 1 Tim. i. 10.

Ver. 2. The heads of moral instruction which begin here are more unmistakably intended for the laity than are the similar passages in *Tim*. That it should devolve on the apostle's legate to give popular moral instruction is perhaps another indication of the less-developed state of the Church in Crete than in Ephesus and its neighbourhood.

πρεσβύτας: *senes*; sc. *παρακάλει* (ver. 6).

ἡγαλίους: *sober, sobrii; temperate* (R.V.) in respect of their use of strong drink. Chrys. explains it *to be vigilant*, as does the Syriac, and A.V. m.; but the homely warning seems more appropriate. See note on 1 Tim. iii. 2.

σεμνοῦς: see note on 1 Tim. iii. 8.

σώφρονας: see notes on 1 Tim. ii. 9, and iii. 2. For ὑγιαίνειν followed by dat. see i. 13. *πίστις, ἀγάπη, ὑπομονή* are constantly grouped together (see on 1 Tim. vi. 11); and this suggests that *πίστις* here is subjective, not objective,

as in the similar phrase i. 13. See note on 1 Tim. i. 10.

Ver. 3. *πρεσβύτειδας*: correlative to *πρεσβύτας*, as *πρεσβυτέρας* is to *πρεσβυτέρω* in 1 Tim. v. 1, 2.

ὡσαύτως: See on 1 Tim. ii. 9.

ἐν καταστάματι ἱεροπρεπεῖς: *reverent in demeanour*, R.V. *καταστολή* in 1 Tim. ii. 9 has an almost exclusive reference to dress. *Demeanour* (R.V.) is better than *behaviour* (A.V.), which has a wide reference to conduct, in all respects and on all occasions. *Deportment*, which includes a slight reference to dress, would be the best rendering, only that the word has become depreciated.

*ἱεροπρεπεῖς* perhaps = *ὁ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν* (1 Tim. ii. 10); but in itself the word does not guarantee more than the appearance of reverence. Wetstein gives, among other illustrations, one from Josephus (*Ant.* xi. 8, 5), describing how Jaddua, the high priest, went out in procession from Jerusalem to meet Alexander the Great, *ἱεροπρεπῇ καὶ διαφέρουσιν τῶν ἄλλων ἐθνῶν ποιούμενος τὴν ὑπάντησιν*.

μὴ διαβόλους: See on 1 Tim. iii. 11, and 2 Tim. iii. 3.

δεδουλωμένας: The A.V., *not given to much wine*, makes no difference between this and *προσέχοντας*, which is the verb in the corresponding phrase, in the list of moral qualifications of deacons, 1 Tim. iii. 8. It is proved by experience that the reclamation of a woman drunkard is almost impossible. The best parallel to this use of *δουλόω* is 2 Pet. ii. 19, *ὃ γὰρ τις ἡττήται, τούτῳ δεδούλωται*. Cf. also the other reff.

καλοδιδασκάλους: Not only "by discourse at home," as Chrys. explains, but by example.

Ver. 4. *σωφρονίζουσιν*. The only other examples of *ἵνα* with a pres. indic.

<sup>1</sup> Positive here only in this sense. <sup>u</sup> Here only, not LXX. <sup>v</sup> 4 Macc. xv. 4, 5, 6, φιλοτεκνία also 4 Macc. (5) only. <sup>w</sup> Here only, not LXX. <sup>x</sup> Matt. xx. 15, Rom. v. 7, 1 Pet. ii. 18. <sup>y</sup> Eph. v. 22, Col. iii. 18, 1 Pet. iii. 1, 5, cf. 1 Cor. xiv. 34, Eph. v. 24. <sup>z</sup> See 1 Tim. vi. 1. <sup>a</sup> See 1 Tim. ii. 9. <sup>b</sup> Mark v. 15 (= Luke viii. 35), Rom. xii. 3, 2 Cor. v. 13, 1 Pet. iv. 7, not LXX. <sup>c</sup> See 1 Tim. i. 4, also Acts xvii. 31, xxii. 2, xxviii. 2. <sup>d</sup> See 1 Tim. iv. 12. <sup>e</sup> See 1 Tim. iii. 1. <sup>f</sup> Haggai ii. 18 (17) only.

<sup>1</sup> So  $\Sigma^*AFGHP$ , two cursives; σωφρονίζωσι  $\Sigma^cCDKL$ .

<sup>2</sup> So  $\Sigma^*ACD^*FG$ ; οἰκουρούς  $\Sigma^cDcHKLP$ , syrhc1-mg-gr.

<sup>3</sup> ἀδιαφορίαν  $\Sigma^cDcL$ , syrhc1-mg-gr; ἀφθονίαν FG.

in Paul are 1 Cor. iv. 6 (φυσιοῦσθε) and Gal. iv. 17 (ζηλοῦτε). These may be cases of an unusual formation of the subj., both being verbs in -ώ. γινώσκωμεν, 1 John v. 20, is another instance. *Train* is the excellent rendering of the R.V. The A.V., *teach . . . to be sober*, although an adequate rendering elsewhere, leaves φιλάνδρους εἶναι disconnected. Timothy is bidden (1 Tim. v. 2) παρακαλεῖν . . . νεωτέρας himself; but this refers to pastoral public monitions, not to private training in domestic virtues and duties, as here.

τὰς νέας: There is no other instance in the Greek Bible of νέος, in the positive, being applied to a young person; though it is common in secular literature. There is possibly a certain fitness in the word as applied here to recently married women, whom the apostle has perhaps exclusively in view.

φιλάνδρους: "This is the chief point of all that is good in a household" (Chrys.). One of the three things in which Wisdom "was beautified" is "a woman and her husband that walk together in agreement" (Ecclus. xxv. 1).

φιλοτέκνους: "She who loves the root will much more love the fruit" (Chrys.). φιλάνδρῳ καὶ φιλοτέκνῳ is cited from an "epitaph from Pergamum about the time of Hadrian" by Deissmann, who gives other references to secular literature. (*Bible Studies*, trans. p. 255 sq.).

Ver. 5. οἰκουρούς: *workers at home*. Field says that "the only authority for this word is Soranus of Ephesus, a medical writer, not earlier than the second century," οἰκουργὸν καὶ καθέδριον διάγειν βίον; but the verb is found in Clem. Rom., *ad Cor.* i. 1, γυναιξίν . . . τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουρῶν

ἐδιδάσκετε. οἰκουρούς, *keepers at home, domum custodientes* (d m<sup>81</sup>) *domus curam habentes* (Vulg.), though constantly found in descriptions of virtuous women, is a less obviously stimulating epithet. Mothers who work at home usually find it a more absorbing pleasure than "going about from house to house" (1 Tim. v. 13). But the "worker at home" is under a temptation to be as unsparing of her household as of herself; and so St. Paul adds ἀγαθός, *benignas, kind* (R.V.), rather than *good* (A.V.). For this force of ἀγαθός, see reff.

ἴδιους: ἴδιος (see on 1 Tim. iii. 4) is not emphatic: it is simply, *their husbands*. The ἴδιος merely differentiates *husband from man*.

ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται: For λόγος, as used here, the more usual word is ὄνομα (from Isa. lii. 5). See reff. on 1 Tim. vi. 1; and also Jas. ii. 7, Rev. xiii. 6, xvi. 9. ἡ ὁδὸς τῆς ἀληθείας, in 2 Peter ii. 2, is equivalent to ὁ λόγος τοῦ Θεοῦ here. The practical worth of a religion is not unfairly estimated by its effects on the lives of those who profess it. If the observed effect of the Gospel were to make women worse wives, it would not commend it to the heathen; "for the Greeks judge not of doctrines by the doctrine itself, but they make the life and conduct the test of the doctrines" (Chrys.). See note on 1 Tim. v. 14.

Ver. 6. ὡσαύτως: see on 1 Tim. ii. 9. Ver. 7. περὶ πάντα is joined with the preceding words by Jerome and Lucifer (*ut pudici [sobrii] sint in omnibus*), followed by Tischendorf and von Soden. For this use of περὶ, see on 1 Tim. i. 19. St. Paul's usual phrase is ἐν παντί (fifteen times in all; ten times in 2 Cor.; not in Pastorals), or ἐν πᾶσιν (ten times, five of which are in the Pastorals: 1 Tim. iii.



<sup>1</sup> σεμνότητα, <sup>1</sup> 8. λόγον <sup>2</sup> ὑγιή <sup>3</sup> ἀκατάγνωστον, ἵνα ὁ <sup>4</sup> ἐξ <sup>5</sup> ἐναντίας <sup>6</sup> See 1 Tim. ii. 2. ἐντραπή μὴδὲν ἔχων λέγειν <sup>7</sup> περὶ ἡμῶν <sup>8</sup> φαῦλον. 9. δούλους <sup>9</sup> See 1 Tim. i. 10. ἰδίοις <sup>10</sup> δεσπόταις <sup>11</sup> ὑποτάσσεσθαι ἐν πάσιν, <sup>12</sup> εὐαρέστους εἶναι, μὴ <sup>13</sup> ἰ 2 Macc. iv. 47 only. <sup>14</sup> ἀντιλέγοντας, 10. μὴ <sup>15</sup> <sup>16</sup> νοσφιζομένους, ἀλλὰ <sup>17</sup> <sup>18</sup> πᾶσαν <sup>19</sup> πίστιν <sup>20</sup> 6 k Mark xv. 39 (different appli- cation). <sup>21</sup> 12 Thess. iii. 14. <sup>22</sup> m John iii. 20, v. 29, Rom. ix. 11, 2 Cor. v. 10, Jas. iii. 16. <sup>23</sup> n See 1 Tim. vi. 1. <sup>24</sup> o Rom. xiv. 18, 2 Cor. v. 9. <sup>25</sup> p See Tit. i. 9. <sup>26</sup> q Acts v. 2, 3. <sup>27</sup> r 1 Cor. xiii. 2.

<sup>1</sup> Ins. ἀφθαρσίαν DcKL, 37, more than thirty others, syr<sup>hcl</sup>-mg gr, arm; ins. ἀγνείαν C, 80, three others, syr<sup>hcl</sup>, arm.

<sup>2</sup> λέγειν bef. φαῦλον KL. <sup>3</sup> ἡμῶν A, many cursives, boh.

<sup>4</sup> δεσπ. 18. ADP, 238, four others, d, e, f, vg. <sup>5</sup> μὴδὲ CbDgr\*FgrGgr, 17.

<sup>6</sup> πίστ. πᾶσ. KL; πᾶσ. ἐνδεικ. πίστ. Fg<sup>r</sup>G g; om. πίστιν B\*, 17.

11; 2 Tim. ii. 7, iv. 5; Tit. ii. 9, 10); also εἰς πάντα, 2 Cor. ii. 9; κατὰ πάντα, Col. iii. 20, 22.

σεαυτὸν παρεχόμενος τύπον: The middle is appropriate with σεαυτὸν; see reff. given by Deissmann, *Bible Studies*, trans. p. 254; but with ἀφθορίαν, etc., the active would seem more natural, as in reff. For τύπον, see 1 Tim. iv. 12, and for καλὰ ἔργα, see 1 Tim. iii. 1. This exhortation, following νεωτέρους κ.τ.λ., and also ver. 15, suggest that Titus was comparatively young.

διδασκαλία here is not doctrine (A.V.), but teaching; thy doctrine (R.V.), including the person of the teacher as well as what he says. See note on 1 Tim. i. 10.

ἀφθορίαν, σεμνότητα, sincerity . . . impressiveness, integritatem . . . gravitatem. See on 1 Tim. ii. 2. These refer respectively to the principles and the manner of the teacher, while λόγον, κ.τ.λ., describes the matter of his teaching.

Ver. 8. ἀκατάγνωστον: to which no exception can be taken. See Deissmann, *Bible Studies*, Trans. p. 200. ὑγιή implies the conformity of the doctrine taught with the Church's standard (see note on 1 Tim. i. 10), while ἀκατάγνωστον has reference to the manner of its presentation to the hearer.

ὁ ἐξ ἐναντίας: The heathen opponent, official or unofficial, ὁ ἀντικείμενος (1 Tim. v. 14), οἱ ἀντιδιατιθέμενοι (2 Tim. ii. 25), not the Devil himself (Chrys.).

ἐντραπή: *vercatur* (Vulg.); but *confundatur*, as in 2 Thess. iii. 14, would be a better rendering here. An antagonist who finds that he has no case "looks foolish," as we say.

φαῦλον: usually applied to actions. See reff. The clause means *having nothing evil to report concerning us*: not,

as the English versions, *having no evil thing to say*, which might be explained as, "being unable to abuse us".

Ver. 9. δούλους: sc. παρακάλει, ver. 6. For the general topic, and the term δεσπότης, cf. 1 Tim. vi. 1.

ἐν πάσιν: joined as in text by Jerome, Ambrosiaster and m<sup>93</sup> with ὑποτάσσο. It is in favour of this that ἐν πάσιν elsewhere in the Pastorals (see note on ver. 7) is at the end of a clause; also that in similar contexts we have ἐν παντί (Eph. v. 24) and κατὰ πάντα (Col. iii. 22) joined with ὑποτάσσο and ὑπακούω.

εὐαρέστους: A Pauline word. Alf. notes that it is a servant's phrase, like the English "to give satisfaction". This acute remark brings the present passage into harmony with St. Paul's usage in the reff., in which it is used of persons, of men in their relation to God. εὐάρεστον is used of a sacrifice, "acceptable," in Rom. xii. 1, Phil. iv. 18; cf. Heb. xii. 28; τὸ εὐάρεστον, "that which is well pleasing," in Rom. xii. 2, Eph. v. 10, Col. iii. 20, Heb. xiii. 21. Jerome's view that εὐαρ. is passive, "contented with their lot," is not satisfactory.

μὴ ἀντιλέγοντας; non contradicentes (Vulg.). Ell. thinks that more is implied than pert answers (A.V. *answering again*); rather "thwarting their masters' plans, wishes, or orders". See ch. i. 9. This is the connotation of *gainsaying* (R.V., A.V.m.).

Ver. 10. μὴ νοσφιζομένους: non fraudantes (Vulg.), not purloining. The particular form of theft implied is the abstraction or retention for oneself, of a part of something entrusted to one's care.

πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν: *displaying the utmost trustworthiness*. There is a similar phrase in ch. iii. 2,

- <sup>b</sup> See 2 Tim. <sup>a</sup> ἐνδεικνυμένους ἀγαθὴν,<sup>1</sup> ἵνα τὴν διδασκαλίαν τὴν<sup>2</sup> τοῦ ὁ σωτήρος  
iv. 14.  
t See 1 Tim. ἡμῶν ὁ Θεοῦ<sup>b</sup> κοσμῶσιν ἐν πᾶσιν.  
i. 1.  
u See 1 Tim. 11. Ὁ Ἐπεφάνη γὰρ ἡ<sup>a</sup> χάρις τοῦ Θεοῦ<sup>3</sup> σωτήριος<sup>4</sup> πᾶσιν  
ii. 9.  
v Luke i. 79, ἀνθρώποις 12. Ὁ παιδεύουσα ἡμᾶς, ἵνα ὁ ἀρνησάμενοι τὴν ὁ ἀσέβειαν  
Acts  
xxvii. 20, καὶ τὰς ὁ κοσμικὰς ἐπιθυμίας ὁ σωφρόνως καὶ δικαίως καὶ ὁ εὐσεβῶς  
Tit. iii. 4.  
w 2 Cor.  
viii. 9. x Here only, N.T., Am. v. 22, Wisd. i. 14, 3 Macc. (2), 4 Macc. (2) only. y See 1 Tim.  
i. 20. z See 1 Tim. v. 8. a See 2 Tim. ii. 16. b Heb. ix. 1, not LXX. c Wisd. ix. 11  
only. d See 2 Tim. iii. 12.

<sup>1</sup> πᾶσαν ἐνδεικ. ἀγαθὴν ὁ\*; πᾶσ. ἐνδεικ. ἀγάπην 17.

<sup>2</sup> Om. τὴν KLP.

<sup>3</sup> Ins. ἡ CcDbeKLP.

<sup>4</sup> σωτήριος ὁ\*. τοῦ σωτήρος ἡμῶν FG, f, g, vg. (am. om. ἡμῶν), boh.

πᾶσαν ἐνδεικ. πρᾶττητα. See note on 2 Tim. iv. 14. On this use of πᾶς, see on 1 Tim. i. 15. πῖστιν has a qualifying adj. elsewhere, e.g., ἀνυπόκριτος (1 Tim. i. 5; 2 Tim. i. 5. Cf. ch. i. 4. 2 Pet. i.; Jude 20), but the addition of another adj. after πᾶς is unusual. In Clem. Rom. 1 Cor. 26 πῖστις ἀγαθὴ is rendered by Lightfoot *honest faith*; but *honest fidelity* would be an odd expression. Von Soden would give ἀγαθὴ here the sense of *kind, wishing well*, as in ver. 5, and as a contrast to ἀντιλεγ., as πῖστιν is to νοσφ. W.H. suggest that the original reading here was πᾶσαν ἐνδεικνυμένους ἀγάπην. See apparat. crit.

διδασκαλίαν: See note on 1 Tim. i. 10. Θεοῦ refers to God the Father. See i. 3. Von Soden takes it here as objective genitive; the διδασκαλία being set forth in vv. 11-14.

κοσμῶσιν: cf. 1 Tim. ii. 9, κοσμεῖν ἐαυτὰς . . . δι' ἔργων ἀγαθῶν. The διδασκαλία, though really practical, can be plausibly alleged to be mere theory; it must then, by good works, be rendered attractive to them that are without. Cf. Matt. v. 16, Phil. ii. 15.

Vv. 11-15. The justification of this insistence on the universal necessity for right conduct is the all-embracing scope of the saving grace of God, which has visibly appeared as a call to repentance, a help to amendment of life, and a stimulus to hope. Christ's gift of Himself for us constrains us to give ourselves wholly to Him. Insist on these things, as authoritatively as possible, in every department of your teaching.

Ver. 11. The emphatic word is πᾶσιν. The connexion is with what has immediately preceded. No rank or class or type of mankind is outside the saving influence of God's grace. Chrys. concludes a striking picture of the adverse moral

environment of slaves with, "It is a difficult and surprising thing that there should ever be a good slave".

ἐπεφάνη: See note on 1 Tim. vi. 14. The grace of God (also iii. 7) is His kindness and love of man (iii. 4). It appeared (iii. 4) (a) as a revelation, in the Incarnation, and also (b) in its visible results; and so it is both *heard* and *recognised* (Col. i. 6). Accordingly Barnabas could see it at Antioch (Acts xi. 23). It is possible to *stand fast in it* (1 Pet. v. 12), and to *continue in it* (Acts xiii. 43). It is *given* to men, to be dispensed by them to others (Rom. i. 5, Eph. iii. 2. 7); and if men do not respond to it, they are said to *fall short of it* (Heb. xii. 15). Here it is described in its essential power and range, σωτήριος πᾶσιν ἄνθρ., . . . *appeared, bringing salvation to all men* (so R.V.; A.V.m.). This connexion of the words is favoured by the fact that ἐπεφάνη is used absolutely in iii. 4.

Ver. 12. παιδεύουσα. *erudiens* (Vulg.), *corripiens* (d). Grace is potentially σωτήριος as regards all men; actually its efficacy is seen in the disciplining of individuals one by one; ἡμᾶς, to begin with. See notes on 1 Tim. i. 1, ii. 4, iv. 10. So Chrys. makes ἵνα depend on ἐπεφάνη more directly than on παιδεύουσα: "Christ came that we should deny ungodliness." The connexion, then, is ἐπεφάνη . . . ἵνα . . . ζήσωμεν. "The final cause of the Revelation in Christ is not *creed*, but *character*" (J. H. Bernard). It is of course possible (and this is the view usually held) to join παιδεύουσα ἵνα; the ἵνα introducing the object (*instructing us, to the intent that, denying, etc., R.V.*), not the content (*teaching us that denying, etc., A.V.*) of the παιδεία.

ἀρνησάμενοι . . . ζήσωμεν . . . προσ-

ἡζήσωμεν ἐν τῷ ὥν αἰῶνι, 13. ἡ προσδεχόμενοι τὴν μακαρίαν <sup>See 1 Tim. vi. 17.</sup> ἐλπίδα καὶ ἡ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ ἡ σωτήρος <sup>f Mark xv. 43, Luke ii. 25, 38.</sup>

xii. 36, xxiii. 51, Acts xxiii. 21, xxiv. 15, Heb. xi. 35, Jude 21. (It means *receive* in Luke xv. 2, Rom. xvi. 2, Phil. ii. 29, Heb. x. 34.) g See 1 Tim. vi. 14. h See 2 Tim. i. 10.

**δεχόμενοι** represent three successive stages in the Christian life. The force of the aorist participle must not be lost sight of, though it may be pedantic to mark it in translation. **ἀρνησάμενοι** κ.τ.λ., synchronises with the "death unto sin" which precedes the definite entry on newness of life, while **προσδεχόμενοι** expresses the constant mental attitude of those who are living that new life.

**ἀρνησάμενοι**: This indicates the renunciation of the Devil, of the vanity of this world, and of all the sinful lusts of the flesh. **ἀρνέομαι** means here to *repudiate, renounce all connexion with*. Cf. **ἀποθέμενοι**, 1 Pet. ii. 1. See on 1 Tim. v. 8.

**τὴν ἀσέβειαν**: εὐσέβεια being Christian practice (see below, εὐσεβὺς ἡζήσωμεν), ἀσέβεια is heathen practice, the non-moral life.

**τὰς κοσμικὰς ἐπιθυμίας**: *saecularia desideria* (Vulg.), "the desires of the flesh and of the mind" (Eph. ii. 3), "the lusts of men" (1 Pet. iv. 2); opposed to **σωφρ. καὶ δικαίως**; such as have relation to no higher sphere than that of the visible world. They are analysed in 1 John ii. 16.

**σωφρόνως**: The reference of the three adverbs is well explained by St. Bernard: "*sobrie erga nos; juste erga proximos; pie erga Deum*".

Ver. 13. **προσδεχόμενοι** κ.τ.λ., as already stated, describes the glad expectancy which is the ruling and prevailing thought in the lives of men looking for their Lord's return (Luke xii. 36), **προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ** (Jude 21). Cf. Rom. viii. 19; 1 Cor. i. 7; Phil. iii. 20; 1 Thess. i. 10; Heb. ix. 28; 2 Pet. iii. 12. Isa. xxv. 9 is the basal passage. Cf. Acts xxiv. 15, **ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὕτω προσδέχονται**. In this quotation ἐλπίδα is the mental act, while the relative ἣν is the realisation of the hope. **ἐλπὶς** is also passive—the thing hoped for—in Gal. v. 5; Col. i. 5; 1 Tim. i. 1.

**ἐπιφάνειαν τῆς δόξης**: The Second Coming of Christ will be, as we are assured by Himself, "in the glory of His Father" (Matt. xvi. 27; Mark viii. 38).

"We rejoice in the hope of the glory of God" (Rom. v. 2, a passage which supports the view that δόξης here is dependent on ἐλπίδα as well as on ἐπιφάνειαν). von Soden takes ἐπιφάνειαν as exegetical of ἐλπίδα. The Second Coming of Christ may, therefore, be regarded as an ἐπιφάνεια τῆς δόξης Θεοῦ, even though we should not speak of an ἐπιφάνεια τοῦ Πατρὸς, while ἐπιφάνεια Ἰησοῦ Χριστοῦ is normal and natural (see on 1 Tim. vi. 14). τῆς δόξης having then an intelligible meaning, we are not entitled to treat it as merely adjectival, *the glorious appearing* (A.V.). The genitival relation does not differ in this case from τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ in 2 Thess. ii. 8. See also note on 1 Tim. i. 11. Again, there does not seem any reason why τοῦ σωτήρος, κ.τ.λ., here should not depend on ἐπιφάνειαν, on the analogy of 2 Tim. i. 10. This may be thought too remote. In any case, the conception of the Second Coming as an occasion of manifestation of two δόξαι, that of the Father and of the Son, is familiar from Luke ix. 26, **ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς, κ.τ.λ.** On the whole, then, we decide in favour of the R.V.m. in the rendering of this passage, *appearing of the glory of the great God and our Saviour Jesus Christ*. The grammatical argument—"the identity of reference of two substantives when under the vinculum of a common article"—is too slender to bear much weight, especially when we take into consideration not only the general neglect of the article in these epistles but the omission of it before σωτήρ in 1 Tim. i. 1, iv. 10. Ellicott says that "**μεγάλου** would seem uncalled for if applied to the Father". To this it may be answered that (a) the epithet is not otiose here; as marking the majesty of God the Father it is parallel to the δὲ ἔδωκεν ἑαυτὸν, κ.τ.λ., which recalls the self-sacrificing love of the Son; both constituting the double appeal—to fear and to love—of the Judgment to come. (b) Again, St. Paul is nowhere more emphatic in his lofty language about God the Father than in these epistles; see 1 Tim. i. 17, vi. 15, 16.

This is the only place in the N.T. in



i See 1 Tim. ii. 6. <sup>b</sup> ἡμῶν <sup>b</sup> Χριστοῦ <sup>b</sup> Ἰησοῦ,<sup>1</sup> 14. δς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα  
 k Luke xxiv. 27, <sup>k</sup> λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ <sup>k</sup> καθάρισιν ἑαυτῷ λαόν  
 1 Pet. i. 18. 1 Acts xv. 9, 2 Cor. vii. 1, Eph. v. 26 Heb. ix. 14, Jas. iv. 8, 1 John i. 7, 9.

<sup>1</sup> So  $\aleph^a$ FgrG, g, boh.; Ἰησ. Χριστ.  $\aleph^c$ ACDKLP, all cursives, d, e, f, vg., syrr. arm.

which μέγας is applied to the true God, although it is a constant predicate of heathen gods and goddesses, e.g., Acts xix. 28. (See Moulton and Milligan, *Expositor*, vii., vii. 563). In view of the fact that the most probable exegesis of Rom. ix. 5 is that ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητός, κ.τ.λ. refers to Christ, it cannot be said that ὁ μέγας Θεός, as applied to Him, is un-Pauline. But the proofs that St. Paul held Christ to be God Incarnate do not lie in a few disputable texts, but in the whole attitude of his soul towards Christ, and in the doctrine of the relation of Christ to mankind which is set forth in his epistles. St. Paul's "declarations of the divinity of the Eternal Son" are not *studied*, as Ellicott admits that this would be if the R.V. rendering (*our great God and Saviour, Jesus Christ*) be adopted. To this it may be added that the Versions, with the exception of the Aethiopic, agree with R.V.m. Ell. cites on the other side, of ante-Nicene writers, Clem. Alex., *Protrept.* §7, and Hippolytus, —quoted by Wordsworth—besides the great bulk of the post-Nicene fathers. The text is one which would strike the eye of a reader to whose consciousness the Arian controversy was present; but it is safe to say that if it had read τοῦ σωτήρος, τοῦ μεγάλου would have excited no comment. Consequently the papyri (all vii. A.D.) cited by J. H. Moulton (*Grammar*, vol. i. p. 84) "which attest the translation *our great God and Saviour* as current among Greek-speaking Christians" are too late as guides to St. Paul's meaning here. The similar problem in 2 Peter i. 1 must be discussed independently. At least, even if it be granted that the R.V. there is correct, and that 2 Peter i. 1 is an example of the transference to Christ of the language used of deified kings "in the papyri and inscriptions of Ptolemaic and Imperial times," it does not follow that the same account must be given of Tit. ii. 13.

Ver. 14. δς ἔδωκεν ἑαυτὸν κ.τ.λ.: see note on 1 Tim. ii. 6. As already observed, this is an appeal from the constraining love of Christ to the responding love of man.

λυτρώσεται: *deliver*. The language is borrowed from Psalm cxix. (cxxx). 8 αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ. The material supplied by this passage for a discussion of the Atonement is contained in ἔδωκεν . . . ἡμῶν, not in λυτρώσεται. See Dean Armitage Robinson's note on Eph. i. 14.

ἀνομίας: *Lawlessness* is the essence of sin (1 John iii. 4), self-assertion as opposed to self-sacrifice which is love. Love, which is self-sacrifice, is a dissolvent of self-assertion or sin. And to what degree soever we allow the love of Christ to operate as a controlling principle in our lives, to that degree we are delivered from ἀνομία, as an opposing controlling principle.

καθάρισιν ἑαυτῷ λαόν: This is a pregnant expression for "purify and so make them fit to be his people". St. Paul has in mind Ezek. xxxvii. 23, "I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God", ῥύσσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν ὧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαρῶ αὐτοὺς καὶ ἔσονταί μοι εἰς λαόν, κ.τ.λ. There is in καθάρισιν an allusion to Holy Baptism, which is explicit in iii. 5. Cf. Eph. v. 26, ἵνα αὐτὴν ἀγιάσῃ καθάριας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι.

λαὸν περιούσιον: *populum acceptabilem* (Vulg.). *A people for his own possession* (R.V.) is the modern equivalent of a *peculiar people* (A.V.). λαὸς περιούσιος is the LXX for לְבַגְדֵי עֵם. לְבַגְדֵי

means "a valued property, a peculiar treasure" (*peculium*), and occurs first in Exodus xix. 5, "Ye shall be a peculiar treasure unto me." Here the LXX inserts λαός, possibly from the references in Deut., in which the combination לְבַגְדֵי עֵם is found. לְבַגְדֵי alone occurs in Malachi iii. 17 (εἰς περιποίησιν) and in Ps. cxxxv. 4 (εἰς περιουσιασμόν). The LXX of Mal. iii. 17 is echoed in Eph. i. 14, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, (where see Dean Armitage Robinson's note) and 1 Pet. ii. 9, λαὸς εἰς περιποίησιν, in which λαός is a reminiscence of the

<sup>m</sup> περιούσιον, <sup>n</sup> ζηλωτὴν <sup>o</sup> καλῶν <sup>o</sup> ἔργων. 15. ταῦτα λάλει καὶ <sup>m</sup> Exod. παρακάλει καὶ ἔλεγε μετὰ πάσης <sup>p</sup> ἐπιταγῆς· μηδεὶς σου <sup>a</sup> περι-  
φρονεῖτω. <sup>xix. 5,</sup>  
<sup>xxiii. 22,</sup>  
<sup>Deut. vii.</sup>  
<sup>6, xiv. 2,</sup>  
<sup>xxvi. 18,</sup>  
<sup>Acts xxi.</sup>  
<sup>20, xxii. 3,</sup>  
<sup>1 Cor. xiv.</sup>  
<sup>12, Gal. i.</sup>  
<sup>14, 1 Pet.</sup>  
<sup>iii. 13,</sup>  
<sup>See 1 Tim</sup>  
<sup>iii. 1.</sup>  
<sup>p 1 Cor. vii.</sup>  
<sup>6, 2 Cor.</sup>  
<sup>viii. 8,</sup>

III. 1. \* Ὑπομίμησθε αὐτοὺς <sup>b</sup> ἀρχαῖς <sup>1</sup> <sup>b</sup> ἐξουσίαις ὑποτάσσε-  
σθαι, <sup>d</sup> πειθαρχεῖν, <sup>e</sup> πρὸς <sup>o</sup> πᾶν <sup>e</sup> ἔργον <sup>e</sup> ἀγαθὸν <sup>f</sup> ἐτοιμοὺς εἶναι,  
2. μηδένα βλασφημεῖν, <sup>b</sup> ἀμάχους εἶναι, <sup>b</sup> ἐπεικεῖς, πᾶσαν <sup>1</sup> ἔνδεικ-  
νυμένους <sup>k</sup> πρᾶττητα πρὸς πάντας ἀνθρώπους. 3. Ἥμεν γάρ ποτε <sup>o</sup>  
καὶ ἡμεῖς <sup>1</sup> ἀνόητοι, <sup>m</sup> ἀπειθεῖς, <sup>n</sup> πλανώμενοι, <sup>o</sup> δουλεύοντες <sup>p</sup> ἐπιθυ-  
<sup>q 4 Macc. vi. 9, xiv. 1 only.</sup>  
<sup>a See 2 Tim. ii. 14.</sup>  
<sup>b Luke xii. 11, xx. 20.</sup>  
<sup>c Luke xxiii. 7,</sup>  
<sup>Rom. xiii. 1, 2, 3.</sup>  
<sup>d Acts v. 29, 32, xxvii. 21.</sup>  
<sup>e See 2 Tim. ii. 21.</sup>  
<sup>f 1 Pet. iii. 15.</sup>  
<sup>g See</sup>  
<sup>1 Tim. ii. 10.</sup>  
<sup>h See 1 Tim. iii. 3.</sup>  
<sup>i See 2 Tim. iv. 14.</sup>  
<sup>k See 2 Tim. ii. 25.</sup>  
<sup>l See</sup>  
<sup>1 Tim. vi. 9.</sup>  
<sup>m 2 Tim. iii. 2, Tit. i. 16, etc.</sup>  
<sup>n See 2 Tim. iii. 13.</sup>  
<sup>o Rom. vi. 6.</sup>  
<sup>p 2 Tim. iii. 6.</sup>

<sup>1</sup> Ins. καὶ DcKLP, d, e, f, m94, vg., syrr., boh., arm.

LXX of the passages in Exod. and Deut. Perhaps περιούσιος refers to the treasure as laid up, while περιποίησις refers to it as acquired.

ζηλωτὴν καλῶν ἔργων: See Eph. ii. 10; 1 Pet. i. 15; Heb. x. 24.

Ver. 15. See on 1 Tim. iv. 12.

ταῦτα is best connected with λάλει only, and referred to the positive instructions of chap. ii., "the things which befit the sound doctrine"; while παρακάλει and ἔλεγε represent the two main functions of the pastor. See i. 9.

ἐπιταγῆς: *authority, imperio; πάσης ἐπιτ:* in the most authoritative manner possible; not to be connected with ἔλεγε only.

μηδεὶς σου περιφρονεῖτω: another way of saying μετὰ πάσης ἐπιταγῆς. *Do not permit thine authority to be despised, Be consistent.* See 1 Tim. iv. 12.

CHAPTER III.—Vv. 1-2. As your Cretan folk are naturally intractable, be careful to insist on obedience to the constituted authorities, and on the maintenance of friendly relations with non-Christians.

Ver. 1. With these instructions as to duty towards civil authority, compare Rom. xiii. 1 *sqq.*, 1 Pet. ii. 13 *sqq.* It is perhaps significant of the difference between Crete and the province of Asia, as regards respect for law, that in 1 Tim. ii. 1-3, reasons are given why we should pray for rulers, while here the more elementary duty of obedience is enjoined. Polybius (vi. 46. 9) remarks on the seditious character of the Cretans.

ὑπομίμησθε: See note on 2 Tim. ii.

14. ἀρχαῖς: ἀρχαί and ἐξουσίαι are coupled in this sense in Luke xii. 11;

ἀρχή and ἐξουσία in the abstract, Luke xx. 20. The two words are coupled together as names for ranks of angels in Eph. iii. 10, vi. 12, Col. i. 16, ii. 10, 15; with δυνάμεις, 1 Cor. xv. 24, Eph. i. 31; ἀρχαί, alone, Rom. viii. 38.

πειθαρχεῖν: (*dicto obedire*) is best taken absolutely, and with a wider reference than the preceding clause: *i.e.*, as R.V., *to be obedient*, rather than merely *to obey magistrates* (A.V.).

πρὸς πᾶν ἔργον ἀγαθόν. See reff.

Ver. 2. ἀμάχους . . . ἐπεικεῖς: coupled as qualifications of the episcopus, 1 Tim. iii. 3.

πᾶσαν πρᾶττητα: *the greatest possible meekness.* Compare Eph. iv. 2; 1 Pet. iii. 15.

Vv. 3-7. Cretans who hear this epistle need not feel hurt as though I were thinking of them with exceptional severity. We were such ourselves until we came to know the love of God, unmerited and saving and sanctifying and perfecting.

Ver. 3. ἡμεν γάρ ποτε καὶ ἡμεῖς: The connexion is: you need not suppose that it is hopeless to imagine that these wild Cretan folk can be reclaimed. We ourselves are a living proof of the power of God's grace. Eph. ii. 3 *sqq.* is an exact parallel. Cf. also 1 Cor. vi. 11, Eph. v. 8, Col. iii. 7, 1 Pet. iv. 3.

ἀνόητοι: *insipientes, foolish*, in the sense in which the word is used in Proverbs (*e.g.* xvii. 28), *without understanding of spiritual things.*

πλανώμενοι: The analogy of 2 Tim. iii. 13 suggests that this is passive, *deceived*, not neuter, *errantes* (Vulg.), though of course there are many ex-

q Luke viii. 14, Jas. iv. 1, 3, 2. <sup>1</sup>στρυγητοί, <sup>2</sup>μισοῦντες <sup>3</sup>ἀλλήλους. 4. ὅτε δὲ ἡ <sup>4</sup>χρηστότης καὶ ἡ <sup>5</sup>φιλανθρωπία <sup>6</sup>ἐπεφάνη τοῦ <sup>7</sup>σωτῆρος <sup>8</sup>ἡμῶν <sup>9</sup>Θεοῦ, 5. οὐκ ἐξ ἔργων <sup>10</sup>See 1 Tim. τῶν ἐν δικαιοσύνῃ <sup>11</sup>ἀ<sup>1</sup> ἐποιήσαμεν ἡμεῖς ἀλλὰ <sup>12</sup>κατὰ <sup>13</sup>τὸ <sup>14</sup>αὐτοῦ <sup>15</sup>Here only. <sup>16</sup>ἐλεος <sup>17</sup>ἔσωσεν ἡμᾶς διὰ <sup>18</sup>3 <sup>19</sup>λουτροῦ <sup>20</sup>παλιγγενεσίας καὶ <sup>21</sup>ἀνακαί-  
not LXX. u Matt. xxiv. 10. v Rom. ii. 4, xi. 22 *ter.*, Eph. ii. 7 (Paul elsewhere 4 times). w Acts xxviii. 2 only, N.T., Esth. (1), 2 Macc. (2), 3 Macc. (2). x See Tit. ii. 11. y See 1 Tim. i. 1. z 1 Pet. i. 3. a Eph. v. 26 only, N.T., Cant. iv. 2, vi. 5, Eccles. xxxi. (xxxiv.) 25. b Matt. xix. 28 only, not LXX. c Rom. xii. 2 only, not LXX, cf. 2 Cor. iv. 16, Col. iii. 10.

<sup>1</sup> ὦν CbDcKLP.<sup>2</sup> τὸν . . . ἔλεον ΣbcKL.<sup>3</sup> Ins. τοῦ A.

amples of this latter sense in the N.T.

**ποικίλαις** : See note on 2 Tim. iii. 6.

**διάγοντες** : *sc* βίον, as in 1 Tim. ii. 2.

**στρυγητοί κ.τ.λ.** : *odibiles, odientes inuicem* (Vulg.). This marks the stage of degradation, before it becomes hopeless : when vice becomes odious to the vicious, stands a self-confessed failure to produce happiness.

Ver. 4. **χρηστότης καὶ φιλανθρωπία** : (*benignitas . . . humanitas*) is a constant combination in Greek. See many examples supplied by Field. Here it expresses the notion of John iii. 16, οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον κ.τ.λ. and of Eph. ii. 4-6. Perhaps also, as von Soden suggests, the kindness of God is here contrasted with the unkindness of men to each other ; cf. Eph. iv. 31, 32.

**χρηστότης** is a Pauline word, used of God also in reff. **φιλανθρωπία** is especially used of the beneficent feelings of divine beings towards men ; more rarely of the relations between man and man, as in Acts xxviii. 2. Diogenes Laert., quoted by Alf., distinguishes three kinds of **φιλανθρ.** (1) geniality of manner, (2) helpfulness, (3) sociability.

**ἐπεφάνη** : See note on 1 Tim. vi. 14.

**τοῦ σωτῆρος ἡμῶν θεοῦ**, of θεοῦ, as in i. 3, ii. 10, is expegetical of σωτῆρος.

Ver. 5. The **ἡμεῖς** and **ἡμᾶς** refer to the same persons as those mentioned in verse 3, *i.e.*, the apostles and those who have had a similar experience. The verse may be paraphrased as a statement of fact thus :—God saved us by Baptism, which involves two complementary processes, (a) the ceremony itself which marks the actual moment in time of the new birth, and (b) the daily, hourly, momentarily renewing of the Holy Spirit, by which the spiritual life is supported and fostered and increased. And the moving cause of this exceeding kindness of God was not any merits of our own, but His mercy

**οὐκ ἐξ ἔργων** : *ἐκ* here, as in Rom iii. 30, expresses the source. See also the emphatic repetition in Gal. ii. 16 of οὐκ ἐξ ἔργων νόμου. The **δικαιοσύνη** here is that which we can call our own, ἡ ἐκ νόμου (Phil. iii. 9). Its existence as **δικαιοσύνη** must not be denied ; but it does not pass as current coin in the kingdom of God. It has indeed no saving value whatever. Accordingly there is no question here as to whether we did, or did not do, works which are **ἐν δικαιοσύνῃ**. "Not the labours of my hands can fulfil Thy law's demands." See note on 2 Tim. i. 9.

Bengel, comparing Deut. ix. 5, refers the negative to each term in the clause : we had not been **ἐν δικ.** ; we had not done **ἔργα ἐν δικ.** ; we had no works through which we could be saved. But this exegesis is too much affected by the controversies of the sixteenth century. The A.V., *which we have done*, confuses the thought by a suggestion that the works referred to are those "after justification".

**τῶν ἐν δικαιοσύνῃ** : **δικαιοσύνη** is the sphere in which the works were done, and to which they are related.

**κατὰ . . . ἔλεος** : The phraseology is borrowed from Ps. cviii. (cix.) 26, **σῶσόν με κατὰ τὸ μέγα ἔλεός σου**. A remarkable parallel is furnished by 1 Pet. i. 3, **ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς** ; and also by 2 Esdr. viii. 32, "For if thou hast a desire to have mercy upon us, then shalt thou be called merciful, to us, namely, that have no works of righteousness".

**ἔσωσεν ἡμᾶς** : The N.T. seldom diverts attention from the main lesson to be taught from time to time by noting qualifications, even necessary ones. Here St. Paul is speaking only about the efficient and instrumental and formal causes of salvation, without any thought of man's part in co-operation with God. It is as when teaching the principles of



νώσεως<sup>1</sup> Πνεύματος Ἁγίου, 6. οὐ<sup>d</sup> ἐξέχεεν ἐφ' ἡμᾶς<sup>e</sup> ὁ πλουσίως διὰ<sup>d</sup> Acts ii. 17,  
 ἰ' Ἰησοῦ<sup>f</sup> Χριστοῦ<sup>f</sup> τοῦ<sup>f</sup> σωτῆρος ἡμῶν, 7. ἵνα<sup>g</sup> δικαιωθέντες<sup>g</sup> τῇ<sup>18, 33</sup>  
 ἑκείνου<sup>h</sup> χάριτι<sup>h</sup> κληρονόμοι γενηθῶμεν<sup>2</sup> κατ' ἑλπίδα<sup>1k</sup> ζωῆς<sup>e</sup> See i Tim.  
 1<sup>k</sup> αἰωνίου. 8. <sup>1</sup>Πιστὸς<sup>1</sup> ὁ<sup>1</sup> λόγος· καὶ περὶ τούτων<sup>m</sup> βούλομαι σε<sup>f</sup> See 2 Tim.  
 i. 10.  
 i. 24. h Rom. iv. 14, viii. 17, Gal. iii. 29, iv. 7, Heb. vi. 17, Jas. ii. 5. i Tit. i. 2. k See  
 i Tim. i. 16. l See i Tim. i. 15. m See i Tim. ii. 8.

<sup>1</sup> Ins. διὰ D\*FG, d, e, g.

<sup>2</sup> γενόμεθα B<sup>2</sup>C<sup>2</sup>D<sup>2</sup>KL.

mechanics, we do not confuse the beginner's mind by making allowances for friction, etc. Here, as in Rom. vi. and i Pet. iii. 21, it is assumed that man co-operates with God in the work of his own salvation. On the force of the aorist, ἔσωσεν, see note on i Tim. ii. 4.

διὰ λουτροῦ: *the washing*. λουτρὸν may mean the *water used for washing*, or *the process itself of washing*. The R.V.m. *laver* would be λουτήρ. See Dean Armitage Robinson's note on Eph. v. 26.

παλιγγενεσίας: This defines the nature of the λουτρὸν which God employs as His instrument in effecting the salvation of man; not any λουτρὸν whatever, but that of new birth. It is sufficient to observe here that much of the controversy about regeneration might have been avoided had men kept before them the analogy of natural birth, followed as it is immediately, not by vigorous manhood, but by infancy and childhood and youth.

ἀνακαινώσεως: The genitive ἀνακαινώσεως depends on διὰ (which is actually inserted in the Harklean Syriac; so R.V.m., *and through renewing*), not on λουτροῦ, as apparently Vulg., *per lavacrum regenerationis et renovationis Spiritus Sancti*, f. Boh. Arm., followed by R.V. The λουτρὸν, *the washing*, secures a claim on the Holy Spirit for *renewing*, just as birth gives a child a claim on society for food and shelter; but unless we are compelled to do otherwise, it is best to keep the two notions distinct. Birth, natural or spiritual, must be a definite fact taking place at a particular moment; whereas renewing is necessarily a subsequent process, constantly operating. Without this renewing the life received at birth is at best in a state of suspension. The references to ἀνακαινώσις and ἀνακαινοῦν, and the similar passage, Eph. iv. 23, show that the terms are always used of those who are actually living the Christian life.

Ver. 6. οὐ ἐξέχεεν: Joel iii. 1 (ii. 28) is the passage alluded to. Cf. in addition

to reff. given above, Acts x. 45, Rom. v. 5, Gal. iv. 6. The οὐ refers of course to πνεύματ. ἁγ. by attraction, not to ἀνακαινώσεως. All gifts of the Holy Spirit that come through Jesus Christ are a continuation of the Pentecostal outpouring. The aorist is due to the Apostle's thought of that occasion, although the ἡμᾶς shows that the immediate reference is to the experience of St. Paul and other Christians.

διὰ Ἰησοῦ Χριστοῦ: to be connected with ἐξέχεεν. See John xv. 26, Acts ii. 33. The finished work of Jesus Christ was the necessary pre-condition to His effusion of the Holy Spirit.

Ver. 7. ἵνα, κ.τ.λ.: It is not quite certain, whether this expresses the object of ἐξέχεεν or of ἔσωσεν. The former connexion brings out best the climax of the passage. κληρονόμοι marks the highest point to which man can attain in this life. See reff. The two preceding stages are marked by λουτρὸν παλιγγενεσίας and ἀνακαινώσις, while δικαιωθέντες . . . χάριτι is an expression in theological language of the simpler κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς. The grace by which man is justified is usually spoken of as that of God the Father, Rom. iii. 24; and so ἐκείνου, not αὐτοῦ, is used as referring to the remoter antecedent.

κληρονόμοι: According to the analogy of the other passages where it occurs, this word is best taken absolutely; or, if the notion must be completed, we may understand θεοῦ. The term would not need any elucidation to one of St. Paul's company. It is also an argument against connecting κληρ. ζωῆς αἰωνίου (R.V.m) that ἔλπις ζωῆς αἰωνίου occurs in i. 2; and Gal. iii. 29, κατ' ἐπαγγελίαν κληρ., is parallel.

Vv. 8-11. To sum up what I have been saying: Belief in God is not a matter of theory or of speculation, but of practice; it must be accompanied by good works. This true religion unites the beautiful and the profitable. On the other hand, foolish speculations and controversies about the law are profitless

n 1 Tim. i. 7, <sup>a</sup> διαβεβαιουῦσθαι, ἵνα <sup>o</sup> φροντίζωσιν <sup>p</sup> καλῶν <sup>p</sup> ἔργων <sup>p</sup> προϊστασθαι οἱ  
 not LXX.  
 o Here only, <sup>a</sup> πεπιστευκότες <sup>1</sup> <sup>r</sup> Θεῷ. <sup>a</sup> ταῦτα ἐστίν <sup>2</sup> <sup>a</sup> καλὰ καὶ <sup>a</sup> ὠφέλιμα τοῖς  
 N.T.  
 p Tit. iii. 14, ἀνθρώποις. 9. <sup>a</sup> μωρὰς δὲ <sup>u</sup> <sup>v</sup> ζητήσεις καὶ <sup>w</sup> γενεαλογίας καὶ ἔρεις <sup>3</sup>  
 see 1 Tim.  
 iii. 1. καὶ <sup>x</sup> μάχας <sup>y</sup> νομικὰς <sup>z</sup> περίστασο, εἰσὶν γὰρ <sup>a</sup> ἀνωφελεῖς καὶ μάταιοι.  
 q Acts xv.  
 5, xviii. 10. <sup>b</sup> αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν <sup>c</sup> νοουθεσίαν <sup>4</sup>  
 27, xix. 18,  
 xxi. 20, 25.  
 r Gen. xv. 6 (Rom. iv. 3, Gal. iii. 6, Jas. ii. 23), 1 John v. 10. <sup>s</sup> Cf. 1 Tim. ii. 3. <sup>t</sup> See 1 Tim.  
 iv. 8. <sup>u</sup> 2 Tim. ii. 23. <sup>v</sup> See 1 Tim. vi. 4. <sup>w</sup> See 1 Tim. i. 4. <sup>x</sup> See 2 Tim. ii. 23.  
 y Here only in this sense (see ver. 13), not LXX. <sup>z</sup> See 2 Tim. ii. 16. <sup>a</sup> Heb. vii. 18, Prov  
 xxviii. 3, Wisd. i. 11, Isa. xlv. 10, Jer. ii. 8 only. <sup>b</sup> Here only, not LXX. <sup>c</sup> 1 Cor. x.  
 11, Eph. vi. 4, Wisd. xvi. 6 only.

<sup>1</sup> Ins. τῷ most cursives.

<sup>2</sup> Ins. τὰ D<sup>c</sup>KLP.

<sup>3</sup> So <sup>h</sup>ACKLP, d, e, f, g, m<sup>50</sup>, vg, boh, syrr, arm; ἔριν <sup>h</sup> [D<sup>e</sup>rF<sup>e</sup>rG<sup>e</sup>r, ερειν]. Jerome once.

<sup>4</sup> μίαν νουθ. καὶ[ῆ] δευτ. D<sup>e</sup>F<sup>e</sup>rG [D<sup>a</sup>, d, e, καὶ δύο], g; om. καὶ δευτέραν MSS. known to Jerome, m<sup>50</sup>, Iren. lat., Pamph. lat., Ruf., Tert., Cyp., Lucif., Aug., Amb., Ambrst.

and unpractical. Do not parley long with a confirmed schismatic. If he does not yield to one or two admonitions, reject him altogether. It is beyond your power to set him right.

Ver. 8. πιστὸς δὲ λόγος. Here it is evident that δὲ λόγος does not refer to any isolated Saying, but to the doctrinal statement contained in verses 4-7 regarded as a single concept—as we, when we speak of *The Incarnation*, sum up in one term a whole system of theology—while τούτων refers to the various topics indicated in that statement, not to the practical teaching of ii. 1—iii. 7.

βούλομαι: see note on 1 Tim. ii. 8.

διαβεβαιουῦσθαι: Here the Vulg. has *confirmare*; d has *affirmare*, as in 1 Tim. i. 7, where see note.

ἵνα: It is most significant and suggestive that the apostle held that good works were most certainly assured by a theology which gives special prominence to the free unmerited grace of God. This is made plainer in the R.V. (*to the end that*), than in the A.V. (*that*).

φροντίζωσιν: *curent* (am.), *curam habent* (fuld).

καλῶν ἔργων προϊστασθαι: *occupy themselves in good works, bonis operibus praeesse* (Vulg.). *Prostare* would have been a better translation, since the *πρό* in this use of *προϊστασθαι* is derived from bodily posture rather than from superiority in station. "From the practice of the workman or tradesman *standing before* his shop for the purpose of soliciting customers . . . we arrive at the general meaning of *conducting or managing any matter of business*." So Field, who also points out that the R.V. m., *profess honest occupations* (similarly A.V.m on ver. 14) is open to the serious

objection that καλὰ ἔργα everywhere else in N.T., as well as in secular authors, means "good works" in the religious or moral sense.

οἱ πεπιστευκότες Θεῷ: This simple phrase is used designedly in order to express the notion that profession of the recently revealed Gospel is indeed merely a logical consequence and natural development of the older simple belief in God.

ταῦτα: The antithesis in the following μωρὰς δὲ ζητήσεις proves that *these things* refers to the subject-matter of Titus' pronouncements (διαβεβαιουῦσθαι), and means *this enforcement of practical religion*.

καλὰ: is to be taken absolutely, as in the parallel 1 Tim. ii. 3, and is not to be connected with τοῖς ἀνθρώποις.

Ver. 9. ζητήσεις and γενεαλογίαι are associated together in 1 Tim. i. 4 (where see notes). Here they are co-ordinated; there the γενεαλογίαι are one of the sources whence ζητήσεις originate. The nature of the ἔρεις here deprecated is determined by the context. ἔρεις indicate the spirit of contentiousness; μάχαι the conflicts as heard and seen. On μάχαι, see 2 Tim. ii. 23. The μάχαι νομικαί are no doubt the same as the λογομαχίαι of 1 Tim. vi. 4. Speaking broadly, the controversy turned on the attempt to give a fictitious permanence to the essentially transient elements in the Mosaic Law.

περίστασο: See note on 2 Tim. ii. 16.

μάταιοι: Here, and in James i. 26, μάταιος is an adjective of two terminations; yet ματαία occurs 1 Cor. xv. 17; ματαίαις, 1 Peter i. 18.

Ver. 10. αἰρετικὸν ἄνθρωπον: St.

<sup>d</sup> παραιτοῦ, 11. εἰδὼς ὅτι \*ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, <sup>d</sup> See 1 Tim. iv. 7. <sup>e</sup> Deut. xxxii. 20, etc., here only, N.T. <sup>f</sup> Here only, not LXX. <sup>g</sup> See 2 Tim. i Acts xxvii.

12. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἡ Τυχικόν, \*σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ <sup>h</sup> κέκρικα <sup>i</sup> παραχειμάσαι. 13.

ii. 15. <sup>h</sup> Acts iii. 13, xx. 16, xxv. 25, xxvii. 1, 1 Cor. ii. 2, vii. 37, 2 Cor. ii. 1. 12, xxviii. 11, 1 Cor. xvi. 6, not LXX.

Paul passes from the reprehensible opinions to the man who propagates them. He is the same kind of man as the φιλόνομος of 1 Cor. xi. 16; or "he that refuseth to hear the church" of Matt. xviii. 17; he is of "them which cause divisions and occasions of stumbling," Rom. xvi. 17. The term αἵρεσις is applied in a non-offensive sense to the sects of Judaism, Acts v. 17, xv. 5, xxvi. 5. St. Luke represents the Jews as so speaking of the Christian Church (Acts xxiv. 5, xxviii. 22), and St. Paul as resenting this application of the term (Acts xxiv. 14). The Apostle himself uses the word in an unfavourable sense (1 Cor. xi. 19; Gal. v. 20), as does 2 Pet. ii. 1. A comparison of 1 Cor. xi. 19 with 1 John ii. 19 suggests that αἵρεσις involved the formation of a separate society (so R.V.m. here, *factions*), not merely the holding of aberrant opinions, or the favouring a policy different from that of the Church rulers. The νοουθεσία addressed to a member of such a αἵρεσις would be of the nature of a verbal remonstrance, pointing out the essentially unchristian character of needless separation. It is evident that the αἰρετικὸς ἄνθρωπος would be beyond any Church discipline. The permission of a second attempt at reconciliation is probably not unconnected with our Lord's counsel, Matt. xviii. 15.

παραιτοῦ: *Have nothing to do with him*. See note on 1 Tim. iv. 7. The word does not necessarily imply any formal excommunication. Such procedure would be unnecessary. Excommunication has no terrors for those who deliberately separate themselves. "Monere desine. quid enim iuvat? laterem lavare" (Bengel).

Ver. 11. εἰδὼς: *since thou mayest know*. ἐξέστραπται: *subversus est*. Argument with a man whose basal mental convictions differ from your own, or whose mind has had a twist, is mere waste of breath.

αὐτοκατάκριτος: *proprio iudicio condemnatus* (Vulg.). He is self-condemned because his separation from the Church is due to his own acknowledged act. He

cannot deny that his views are antagonistic to those which he once accepted as true; he is condemned by his former, and, as St. Paul would say, his more enlightened self.

Vv. 12-14. Come to me, as soon as you can be spared. Forward Zenas and Apollos. Let our friends in Crete remember that fruitfulness in good works is the one thing needful for them.

Ver. 12. δταν πέμψω πρὸς σε: It is natural to suppose that Artemas or Tychicus would take the place of Titus as apostolic legate in Crete. This temporary exercise of apostolic superintendence marks a stage in the development of monarchical local episcopacy in the later sense.

Ἀρτεμᾶν: The name is "Greek, formed from Ἀρτεμις perhaps by contraction from Artemidorus, a name common in Asia Minor" (W. Lock, art. in Hastings' D. B.).

Τυχικόν: See note on 2 Tim. iv. 12.

Νικόπολιν: The subscription in the later MSS. at the end of the epistle, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας, follows the Greek commentators (Chrys., Theod., etc.), in identifying this Nicopolis with that in Thrace, on the Nestus; but makes a stupid mistake in not perceiving that ἐκεῖ proves that St. Paul was not at Nicopolis when the letter was written. If we suppose that the situation of St. Paul, when writing 2 Tim., must have been somewhere between Dalmatia, Thessalonica, Corinth, Miletus, Ephesus and Troas, then Nicopolis *ad Nestum* would meet the needs of the case. But the more important Nicopolis in Epirus has found more favour with modern scholars (see art. by W. M. Ramsay in Hastings' D. B.).

παραχειμάσαι: It is possible that the winter is that mentioned in 2 Tim. iv. 21. The apostle was not always permitted to exercise the gift of prophecy, in the sense of being able to foretell future events. From this point of view, *There I have determined to winter* may be compared with the earlier *I know that ye all . . . shall see my face no more* (Acts xx. 25).

Ver. 13. νομικόν: In the absence of



k Matt. xxiii. 35, Luke (7), cf. ver. 9. μὴδὲν αὐτοῖς <sup>1</sup> λείπη.<sup>2</sup> 14. μανθανέτωσαν δὲ καὶ οἱ ὁ ἡμέτεροι  
 I See 2 Tim. p<sup>a</sup> καλῶν p<sup>a</sup> ἔργων p<sup>a</sup> προτίστασθαι εἰς τὰς ἀναγκαίας <sup>3</sup> χρείας, ἵνα  
 i. 17. m Acts xv. μὴ ὦσιν ἄκαρποι. 15. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες  
 3, xx. 38, xxi. 5, Rom. xv. 24, 1 Cor. xvi. 6, 11, 2 Cor. i. 16, 3 John 6. n See Tit. i. 5. o Here only. p Ver. 8. q See 1 Tim. iii. 1. r Acts  
 x. 24, 1 Cor. xii. 22. s Acts vi. 3, xx. 34, xxviii. 10, Rom. xii. 13, Eph. iv. 29, Phil. ii. 25, iv. 16, 19.  
 t 2 Pet. i. 8, Matt. xiii. 22 (= Mark iv. 19), 1 Cor. xiv. 14, Eph. v. 11, Jude 12. u Matt. (5), Mark  
 (1), Luke (2), John (13), 1 Cor. xvi. 22, Rev. (2). v See 1 Tim. i. 2.

<sup>1</sup> So  $\Sigma^* \text{D}^b \text{H}^*$  one cursive; Ἀπολλωνα FG; g (*apollo t apollonem*); Ἀπολλώ CD<sup>a</sup> cH<sup>a</sup> KLP, d, e, f, vg.

<sup>2</sup> λείπη  $\Sigma \text{D}^*$ , 37, 47\*, about thirteen others.

<sup>3</sup> Ins. ἀμὴν  $\Sigma^c \text{D}^b \text{cFGHKLP}$ , e, f, g, vg. (not fuld.), syrr.

Add πρὸς Τίτον  $\Sigma \text{C}$ , 17, to which D adds ἐπληρώθη; AP add ἐγράφη ἀπὸ Νικοπόλεως; FG have ἐτελέσθη ἐπιστολὴ πρὸς Τίτον; K has πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπισκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας. Similarly HL.

any example of this word being used as the equivalent of *legisperitus* (Vulg.), *jurisconsultus* or *jurisperitus*, it seems best to assume that Zenas was a νομικός in the usual N.T. sense, an expert in the Mosaic Law.

Ἀπολλών: For Apollos, see article in Hastings' D. B.

πρόπεμψον: *set forward on their journey, praemitte*; but *deduco* is the rendering where the word occurs elsewhere. See reff.

Ver. 14. The δέ does not mark an antithesis between οἱ ἡμέτεροι and the persons who have just been mentioned, but is rather resumptive of verse 8; repeating and emphasising at the close of the letter that which St. Paul had most at heart, the changed lives of the Cretan converts. οἱ ἡμέτεροι of course means *those of our faith* in Crete.

καλῶν ἔργων προτίστασθαι: See on verse 8.

εἰς τὰς ἀναγκαίας χρείας: The best commentary on this expression is 1 Thess. iv. 9-12. Although καλῶν ἔργων προτίστασθαι does not mean to *profess honest occupations*, yet it is plain from St. Paul's letters that he would regard the earning one's own bread respectably as a condition precedent to the doing of good works. The *necessary wants*

to which allusion is made are the maintenance of oneself and family, and helping brethren who are unable to help themselves (Acts xx. 35; Rom. xii. 13; Eph. iv. 28). This view is borne out by the reason which follows, ἵνα μὴ ὦσιν ἄκαρποι. See John xv. 2, Phil. iv. 17, Col. i. 10, 2 Pet. i. 8.

Ver. 15. Final Salutation.

οἱ μετ' ἐμοῦ: The preposition is different elsewhere in Paul: οἱ σὺν ἐμοῖ πάντες ἀδελφοί, Gal. i. 2; οἱ σὺν ἐμοῖ ἀδελφοί, Phil. iv. 21. οἱ μετ' αὐτοῦ is a constant phrase in the Synoptists. There is a similar use of μετὰ in Acts xx. 34 (a speech of St. Paul's), and in 2 Tim. iv. 11.

τοὺς φιλοῦντας ἡμᾶς ἐν πίστει; *The faith* (see note on 1 Tim. i. 2) is that which binds Christians together more or less closely. Timothy and Titus were St. Paul's τέκνα ἐν πίστει; others were more distantly related to him, though of the same family, "the household of faith".

Dean Armitage Robinson (*Ephesians*, p. 281) gives several examples from papyri of similar formulas of closing, especially two, which read, ἀσπάζου . . . τοὺς φιλοῦντες σε (or ἡμᾶς) πρὸς ἀληθίαν. This suggests the rendering here, *those who love us truly*.

THE EPISTLE OF PAUL  
TO  
PHILEMON





## INTRODUCTION.

§ I. *Authorship, Place and Date.*—The external evidence for the authenticity of this Epistle is sufficiently strong; it is included among the Pauline writings in the collection of Marcion; Tertullian mentions this in his *Adv. Marc.* v. 42. It is also mentioned, in connexion with the Pastoral Epistles, in the Muratorian Fragment. Origen ascribes it to St. Paul (*Hom. in Matth.* xxxiii., xxxiv.); Eusebius reckons it among the *ὁμολογούμενα* (*H. E.* iii. 25); Jerome, in his commentary on the Epistle, mentions the fact that its genuineness was disputed by some because it did not treat of doctrinal matters; he holds that it would not have been received by the Church from the beginning unless it had been St. Paul's. The fact that it is not mentioned in the sub-apostolic literature cannot excite suspicion, for its shortness and the character of its contents sufficiently account for this non-mention. The internal evidence is equally strong; the Epistle bears the impress of the Pauline spirit throughout; and one has only to compare the vocabulary and style with those of the other Pauline Epistles to be convinced at once that St. Paul wrote it. Very few among modern scholars reject its Pauline authorship; van Manen, for example, finds a difficulty in the "surprising mixture of singular and plural both in the persons speaking and in the persons addressed. This double form points at once to some peculiarity in the composition of the Epistle. It is not a style that is natural to any one who is writing freely and untrammelled, whether to one person or many" (*Encycl. Bibl.* col. 3695). Such a futile objection is self-condemnatory; but he continues: "Here, as throughout the discussion, the constantly recurring questions as to the reason for the selection of the forms, words, expressions adopted, find their answer in the observation that the Epistle was written under the influence of a perusal of 'Pauline' epistles, especially of those to the Ephesians and Colossians" (*ibid.*). That is as much as to say that the fact that a writer is writing in his usual style is presumptive evidence that his style is being imitated by someone else! The minute verbal comparisons which van Manen tabulates between this and the other

Pauline (he would write 'Pauline') Epistles constitutes a strong proof of identity of authorship between them. Objectors like the writer mentioned are, of course, exceptional; as Jülicher says, "the all but universal judgment is that Philemon belongs to the least doubtful part of the Apostle's work" (*Intr. to the N. T.* p. 127).

The *Place* of writing and the *Date* of the Epistle are mutually determining; St. Paul was in prison when he wrote it, therefore the Epistle must have come either from Cæsarea (Acts xxiv.-xxvi.), or from Rome (Acts xxviii. 30); the time of these two imprisonments was A.D. 58-63; the vast majority of writers are agreed that the group of Epistles to the Philippians, Colossians, Ephesians and to Philemon were written from Rome (see, for the reasons for this view, Lightfoot's *Philippians*, pp. 30 ff.); this would narrow the date of our Epistle down to somewhere between A.D. 60-63. As to the question whether Philemon was written early or late within this period, this depends upon the answer to the question as to whether the Epistle to the Philippians should be placed early in the Roman captivity and the three other Epistles later, or *vice versa*, for it is generally allowed that the Epistle to the Philippians stands alone, the other three were written and despatched at or about the same time. For a full discussion of these questions reference must be made to Lightfoot's *Philippians*, pp. 30-46; here it will have to suffice to say that the most probable year for the date of *Philemon* is A.D. 62.

§ II. *Occasion and Contents*.—Although the Epistle is not the only one of St. Paul's addressed to an individual which has come down to us, it is the only one of a, mainly, *private* character; for although in the opening salutation Apphia, Archippus and the Church in Philemon's house are addressed as well as Philemon himself, nevertheless the contents of the Epistle deal with a personal matter. The nearest parallel in the N.T. is 3 John, addressed to "Gaius the beloved". The Epistle is an appeal made by St. Paul to Philemon on behalf of the runaway slave, Onesimus. Philemon was a citizen of Colossæ (*cf.* Col. iv. 17, Philem. 2, 10-12, and see Col. iv. 9); the Word was most likely preached here during the period which St. Paul spent at Ephesus, from which centre his influence extended widely (see Acts xix. 26, 1 Cor. xvi. 19); Philemon was among the converts made by St. Paul himself (see Philem. 19), and he evidently became a zealous worker, since St. Paul applies the title *συνεργός* to him; that he was loving and hospitable is clear from vv. 5-7.

Onesimus, the immediate cause of the Epistle, who had run away from his master, also became a convert of St. Paul's (ver. 10); from ver. 18 it would almost seem as though he had committed a theft;

if so, the reason of his having run away would have been fear of punishment. St. Paul's influence upon him must have been strong to have induced him to return. The name Onesimus, like Philemon, is Phrygian; for some reason or other Phrygian slaves were regarded with contempt: *φρὺς ἀνὴρ πληγεῖς ἄμεινον καὶ διακονέστερος* (mentioned by Vincent as being quoted by Wallon, *Hist. de l'esclavage dans l'antiquité*, ii. 61, 62). The name was very commonly given to slaves, and appears over and over again on inscriptions as the name of a slave or a freedman.

The letter in which St. Paul intercedes for Onesimus was sent by Tychicus, who was going to Colossæ and Laodiceæ with other letters from him to the churches there. Nothing could exceed the affectionate tactfulness displayed in the Epistle; the delicate way in which St. Paul combines the appeal to all that is best in Philemon with a gentle, yet distinct assertion of his own authority (see vv. 8, 9, 21) is very striking. The Epistle is a witness to the high demands which Christianity makes upon men; and the way in which it teaches the universal brotherhood of man together with the eternal truth that one man is better than another—or worse—and that therefore class distinctions lie within the nature of things; this is another side of its permanent value. The power of the Gospel and the noble character of St. Paul are the two notes sounded throughout; or, as Lightfoot so well expresses it, the special value of the Epistle lies in the fact that "nowhere is the social influence of the Gospel more strikingly exerted, nowhere does the nobility of the Apostle's character receive a more vivid illustration than in this accidental pleading on behalf of a runaway slave".

§ III. *Slavery, Jewish and Roman*.—The question of slavery so obviously suggests itself in connexion with this Epistle that a short section on the subject seems called for. It is not enough to refer only to Roman slavery, although Onesimus was a slave and Philemon a master under the Roman *régime*; for St. Paul was a Hebrew, and the Hebrew conception of slavery must, therefore, be taken into account as well. "Slavery was practised by the Hebrews under the sanction of the Mosaic law, not less than by the Greeks and Romans. But though the same in name, it was in its actual working"—and, we may add, in its whole theory and conception—"something wholly different" (Lightfoot, *Philemon*, p. 319). The Hebrew laws regarding slavery were exceedingly humane, for Hebrew slaves belonged to the Covenant people, for which reason also they were regarded as members of their owner's family; they therefore had their social, as well as their religious rights. A Hebrew slave could not be kept



as such for more than six years at the outside, unless he himself wished it ; the laws concerning the redemption of a slave are very explicit. But owing to the conditions of society in ancient times there can be no doubt that a slave was, as a rule, much better off in a servile condition than if he were free ; it was for this reason that the Hebrews had a special law laying down the procedure in the case of those who desired to continue bondmen "for ever". According to Jer. xxxiv. 8-24, however, permanent enslavement of Hebrew men and women is strongly denounced as a sin which will bring about national disaster. According to Lev. xxv. 45, 46, the Hebrew was permitted to buy Gentile slaves, who became personal property and were inherited by the owner's children. But the owner's power over his slaves was strictly limited by the law ; if he punished a slave in such a way as to cause permanent bodily injury the slave gained his freedom as compensation ; if a master chastised his slave so as to cause his death, he was treated as a murderer. Then, again, according to Hebrew law, a slave who had escaped was not to be delivered up again to his master. St. Paul cannot, of course, be accused of having broken this law in the case of Onesimus, since the latter returned voluntarily ; but it is, however, possible that when St. Paul wrote, "For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever," he had in mind the law of the slave's voluntary return to his master in order to remain his "bondman for ever" (Deut. xv. 16, 17), and thought of how that law had been "fulfilled" by the teaching of Christ (see Matt. v. 17).

Much ancient traditional matter is contained in Talmudical writings ; it is, therefore, interesting to note one or two *data* in these on the subject of slaves ; it is said, for example, that the master of a Hebrew slave (man or woman) must place him on an equality with himself "in meat and drink, in lodging and bed-clothes, and must act towards him in a brotherly manner," so that a saying is preserved in *Kiddushin*, 20a that, "whosoever buys a Hebrew slave buys a master for himself". Again, the law concerning the escaped slave, referred to above, is in the Talmud construed as applying to one who flees from a place outside the Holy Land into it ; but the slave must give the master from whom he has fled a bond for his value ; if the master refuses to manumit the slave by deed, the court protects the former bondman in his refusal to serve further (*Gittin*, 45a). According to Rabbinical teaching a runaway slave who is recaptured must make good the time of his absence ; if this is traditional and ancient law, which is very probable, it throws an interesting side-light upon our Epistle ; in the first place, it may, in part, have been the reason for St. Paul's

insistence on the return of Onesimus to his master; and in the second place, it may have some bearing on the words in vv. 18, 19 "But if he hath wronged thee at all, or oweth thee ought, put that to mine account; I Paul write it with mine own hand, I will repay it"; these last words are perhaps meant literally, the reference being to manual labour, or the like, which St. Paul was prepared to undertake in order to make up for the time lost by Onesimus, this lost time having presumably occasioned loss to Philemon. For the above see further Exod. xxi. 2-11, Lev. xxv. 39-54, Deut. xv. 12-18, xxiii. 16, 17 (15, 16 R.V.); Hamburger, *Real-Encycl. des Judenthums* i. p. 947; *Jewish Encycl.* xi. 404 ff.

These few *data* are sufficient to show the spirit of mercy and fellow-feeling which characterised Jewish slavery.

Utterly different from this was the Roman system; this is well described in Lightfoot's *Colossians and Philemon*, pp. 320 ff., and with great minuteness in Wallon's *Hist. de l'esclavage dans l'antiquité* (2nd ed.), which is the chief authority on the subject. For details concerning slavery in the Roman empire recourse must be had to these works; and for a description of the appalling moral effects of the institution upon both masters and slaves, see Vincent's *Commentary*, pp. 163 ff. While there were undoubtedly exceptions, cp., e.g., the letter written by the younger Pliny (Ep. ix. 21), quoted by Lightfoot, *op. cit.* p. 316, the general rule was that the Roman system was, practically, the antithesis of the Jewish.

St. Paul's attitude towards slavery must be understood in the light of the Jewish system; this contained within itself the germs of the Christian conception of man, which was bound sooner or later to prove fatal to slavery. "When the Gospel taught that God had made all men and women upon earth of one family; that all alike were His sons and His daughters; that, whatever conventional distinctions human society might set up, the supreme King of Heaven refused to acknowledge any; that the slave, notwithstanding his slavery, was Christ's freedman, and the free, notwithstanding his liberty, was Christ's slave; when the Church carried out this principle by admitting the slave to her highest privileges, inviting him to kneel side by side with his master at the same holy table; when, in short, the Apostolic precept that 'in Christ Jesus is neither bond nor free' was not only recognised, but acted upon, then slavery was doomed" (Lightfoot, *op. cit.* p. 325).

#### § IV. *Literature* :—

Lightfoot, *Colossians and Philemon*, 1884.

Von Soden, "Philemon," in Holtzmann's *Hand Kommentar*, 1891

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Vincent, "Philemon," in the *International Critical Commentary*, 1897.

The articles on Philemon in Hastings' *Dict. of the Bible* and Cheyne's *Encycl. Biblica*.

For the abbreviations in the Apparatus Criticus see the Introduction to *St. James*. The Greek text is that published by Nestle, 1907.



## ΠΡΟΣ ΦΙΛΗΜΟΝΑ<sup>1</sup>

1. ΠΑΥΛΟΣ <sup>a</sup>δέσμιος <sup>2</sup>Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ <sup>b</sup>ἀδελφός <sup>a</sup>Acts  
 Φιλήμονι τῷ <sup>c</sup>ἀγαπητῷ <sup>3</sup>καὶ <sup>d</sup>συνεργῷ ἡμῶν, 2. καὶ Ἀπφία τῇ <sup>xxiii. 18,</sup>  
 ἀδελφῇ <sup>4</sup>καὶ Ἀρχίππῳ τῷ <sup>e</sup>συνστρατιώτῃ ἡμῶν καὶ <sup>b</sup>τῇ κατ' <sup>b</sup>Col. i. 1.  
<sup>c</sup>Acts xv.  
<sup>25, Rom.</sup>  
<sup>xvi. 9.</sup> <sup>d</sup>Rom. xvi. 3, 9, 21, Phil. ii. 25, Col. iv. 11, 3 John 8. <sup>e</sup>Rom. xvi. 1 Cor. vii. 15,  
<sup>ix. 5.</sup> <sup>f</sup>Col. iv. 9, 17, 2 Tim. ii. 3. <sup>g</sup>Phil. ii. 25, cf. 2 Tim. ii. 3. <sup>h</sup>Col. iv. 15.

<sup>1</sup> ἐπιστολῇ πρ. φιλ. KL. <sup>2</sup> ἀποσ. ολος D\*E\*; δουλός 33a.

<sup>3</sup> + ἀδελφῳ D\*E.

<sup>4</sup> ἀγαπητῇ DKL, rec.; + charissimae Vulg., Pesh., Syrhawk, Chrys., Theod., Dam.

Ver. 1. **δέσμιος Χρ. Ἰησ.**: to St. Paul an even more precious title than the usual official **ἀπόστολος Χρ. Ἰησ.**; cf. v. 13, ἐν τοῖς δεσμοῖς τοῦ εὐαγγ., "they were not shackles which self had riveted, but a chain with which Christ had invested him; thus they were a badge of office . . ." (Lightfoot) This title of honour is chosen, and placed in the forefront of the Epistle, not with the idea of touching the heart of Philemon, but rather to proclaim the bondage in which every true Christian must be, and therefore also the "beloved fellow-worker" Philemon. The title is meant, in view of what follows in the Epistle, to touch the conscience rather than the heart.—**Τιμόθεος**: associated with St. Paul in Acts xix. 22, 2 Cor. i. 1, Phil. i. 1, Col. i. 1; his mention here points to his personal friendship with Philemon.—ὁ **ἀδελφός**: often used by the Apostle when he desires to be especially sympathetic; here, therefore, the emphasis is intended to be upon the thought of the brotherhood of all Christians; this is significant in view of the object of the Epistle.—**Φιλήμονι**: See Intr., § II.—**συνεργῷ**: when they had worked together cannot be said with certainty; perhaps in Ephesus or Colossae. Probably what is meant is the idea of all Christians being fellow-workers.

Ver. 2. **Ἀπφία τῇ ἀδελφῇ**: A Phrygian name, often occurring on Phrygian inscriptions. It is most natural to

suppose that she was the wife of Philemon; but she must have occupied also, most likely, a quasi-official position in the Church; τῇ ἀδελφῇ, coming between **συνεργῷ** and **συνστρατιώτῃ**, suggests this, especially when one remembers the important part the ministry of women played in the early Church, cf. the labours, e.g., of Mary, Tryphaena and Tryphosa, Persis, in connexion with whom the semi-technical term **κοπιᾶν** is used (see 1 Thess. v. 12, 1 Tim. v. 17, for the use of this word), and Prisca; on the whole subject see Harnack, *The Mission and Expansion of Christianity*, i., pp. 122 f., 161 f., 363 f. (1908).—**Ἀρχίππῳ**: there is nothing to show that he was the son of Philemon, rather the contrary, for why should the son be addressed in a letter which dealt with one of his father's slaves? The inclusion of his name must be due to the fact that he occupied an important position in the local church (cf. the words which follow in the text), which was thus, in a certain sense, included in the responsibility with regard to Onesimus. Archippus occupied, apparently, a more important position than Philemon (see Col. iv. 17, βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς, —if Philemon had occupied any such official position mention would certainly have been made of it), but this would be most unlikely to have been the case if the latter had been the father of the former. It is more

i Rom. i. 18; οἶκόν σου ἐκκλησία<sup>h</sup>. 3. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς  
 i Cor. i. 4.  
 Phil. i. 3, ἡμῶν<sup>1</sup> καὶ Κυρίου Ἰησοῦ Χριστοῦ. 4. <sup>1</sup>Εὐχαριστῶ τῷ Θεῷ μου<sup>1</sup>  
 i Thess. i.  
 2, 2 Thess. πάντοτε<sup>k</sup> κινεῖαι σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,<sup>k</sup> 5. ἀκούων  
 i. 3.  
 k Rom. i. 10, σου τὴν<sup>1</sup> ἀγάπην καὶ<sup>m</sup> τὴν πίστιν ἣν ἔχεις<sup>m</sup> πρὸς<sup>2</sup> τὸν κύριον  
 Eph. i. 16,  
 i Thess.  
 i. 2. 1 Phil. i. 9. m 1 Tim. i. 19. n Cf. 1 Thess. i. 8.

<sup>1</sup> Om. ἡ<sup>1</sup>.

<sup>2</sup> eis ACD\*, WH.

natural to regard him as the head of the local Church, who lived in the house where the members met for worship (cf. Theodoret's words, quoted by Lightfoot: ὁ δὲ Ἀρχιεπίσκοπος τὴν διδασκαλίαν αὐτῶν ἐπεπίστευτο). — συνστρατιώτης: only elsewhere in N.T., Phil. ii. 25, but for the metaphor cf. 2 Cor. x. 3, 4, 1 Tim. i. 18, 2 Tim. ii. 3, 4,—καὶ τῇ κατ' οἶκον . . . : Cf. Acts xii. 12, Rom. xvi. 5, 1 Cor. xvi. 19, Col. iv. 15. Up to the third century we have no certain evidence of the existence of church buildings for the purposes of worship; all references point to private houses for this. In Rome several of the oldest churches appear to have been built on the sites of houses used for Christian worship; see Sanday and Headlam, *Romans*, p. 421, who quote this interesting passage from the *Acta Justiniani Martyris*, § 2 (Ruinart): "Quaesivit Praefectus, quem in locum Christiani convenirent. Cui respondit Justinus, eo unumquemque convenire quo vellet ac posset. An, inquit, existimas omnes nos in eundem locum convenire solitos? Minime res ita se habet . . . Tunc Praefectus: Age, inquit, dicas, quem in locum conveniatis, et discipulos tuos congreges. Respondit Justinus: Ego prope domum Martini cuiusdam, ad balneum cognomento Timiotinum, hactenus mansi."

Ver. 3. χάρις . . . εἰρήνη: Cf. Rom. i. 7, the usual Pauline greeting (exc. 1. 2 Tim.); it is a combination of the Greek salutation, χαίρειν, and the Hebrew one, שלום. In the N.T. the word εἰρήνη expresses the spiritual state, which is the result of a right relationship between God and man. According to Jewish belief, the establishment of peace, in this sense, was one of the main functions of the Messiah (cf. Luke ii. 14), it was herein that His mediatorial work was to be accomplished. — πατὴρ δς: see note on Jas. iii. 9. The phrase ἀπὸ Θεοῦ . . . Χριστοῦ expresses the essence of Judaism and Christianity.

Ver. 4. πάντοτε: belongs to εὐχαριστῶ, cf. Eph. i. 16, Phil. i. 3, Col. i. 3, 4.

Ver. 5. ἀκούων: probably from ἑραφρας, see Col. i. 7, 8, iv. 12 (Lightfoot). — τὴν ἀγάπην . . . : i.e., the faith which thou hast towards the Lord Jesus Christ, and the love which thou showest to all the saints. "The logical order," says Lightfoot, "is violated, and the clauses are inverted in the second part of the sentence, thus producing an example of the figure called chiasm; see Gal. iv. 4, 5. This results here from the apostle's setting down the thoughts in the sequence in which they occur to him, without paying regard to symmetrical arrangement. The first and prominent thought is Philemon's love. This suggests the mention of his faith, as the source from which it springs. This again requires a reference to the object of faith. And then, at length, comes the deferred sequel to the first thought—the range and comprehensiveness of his love." — πίστιν: not "faithfulness," but "faith" (belief), cf. 1 Cor. xiii. 13, Gal. v. 6, 1 Thess. i. 3.—πρὸς . . . εἰς: the difference in these propositions is noteworthy, πρὸς refers to the "faith" to Christ-ward (cf. 1 Thess. i. 8), εἰς to the love to the saints; both are developed in vv. 6, 7.—τοὺς ἁγίους: St. Paul intends Onesimus to be thought of here. The original significance of the title ἅγιος, as applied to men, may be seen in such a phrase as, "Ye shall be holy, for I, the Lord your God, am holy" (Lev. xix. 2). To the Jew, like St. Paul, the corresponding root in Hebrew connoted the idea of something set apart, i.e., consecrated to the service of God (cf. e.g., Exod. xxii. 31 [29]). The ἅγιοι constituted originally the ἐκκλησία; and just as, according to the meaning underlying the Hebrew equivalent of the word ἅγιος, separation for God's service was the main conception, so, according to the root-meaning of ἐκκλησία, it connoted the idea of the body of those "called out," and thus separated from the world.

Ἰησοῦν<sup>1</sup> καὶ εἰς πάντας τοὺς ὁ ἀγίους, ὁ. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν<sup>4</sup> εἰς Χριστόν.<sup>5</sup> 7. χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ. 8. Διό, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων<sup>8</sup> ἐπιτάσσειν σοι τὸ ἀνῆκον. 9. διὰ τὴν ἀγάπην<sup>9</sup> μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης,

8, 2 Cor. vi. 12, vii. 13, 15, Phil. i. 8. u Matt. xi. 28, 1 Cor. xvi. 18, 2 Cor. vii. 13, vi. 18. w 2 Cor. iii. 12, Eph. iii. 12, Phil. i. 20. x Mk. i. 27, vi. 27, 39, ix. 25. y Eph. v. 4, Col. iii. 18. z Eph. iv. 1. a Luke i. 18, Tit. ii. 2.

<sup>1</sup> + χριστον D<sup>1</sup>, aeth. <sup>2</sup> + ἐργου FG, a, c, e, g, Vulg. <sup>4</sup> Om. AC. <sup>5</sup> ὑμιν BFGP, curss., Syrr., Vulg., rec. <sup>6</sup> + ἰησοῦν B<sup>7</sup>FGKLP, m, Vulg. <sup>7</sup> χαριν KL, a, Vulg., rec., Chrys., Theod., Dam., Thl. <sup>8</sup> εχομεν πολλεν DCKL, a, m, Pesh., Syr<sup>h</sup>ark, Vulg., rec.; πολλεν εχω a. <sup>9</sup> Habentes Vulg<sup>r</sup>. <sup>9</sup> αναγκην A.

Ver. 6. ὅπως: belongs to μείναν σου ποιούμενος . . . v. 5, is as it were, in brackets. It would be more usual to have ἵνα here.—κοινωνία: the reference is to identity of faith; the fellowship among the saints, cf. Phil. i. 5. The word is used of a collection of money in Rom. xv. 26, 2 Cor. viii. 4, ix. 13; cf. Heb. xiii. 16.—ἐν: see 2 Cor. i. 6, Col. i. 29.—ἐπιγνώσει: the force of this word is seen in Phil. i. 9.—παντὸς ἀγαθοῦ: cf. Rom. xii. 2, xvi. 19, Col. i. 9.—ἐν ἡμῖν εἰς Χρ.: it is not only a question of men who benefit by "every good thing," but also of the relationship to Christ; cf. Col. iii. 23.

Ver. 7. ἔσχον: the aorist expresses forcibly the moment of joy which St. Paul experienced when he heard this good news about Philemon.—τὰ σπλάγχνα: regarded as the seat of the emotions.—ἀν. πέπαιται: the compound "expresses a temporary relief, the simple παύεσθαι expresses a final cessation" (Lightfoot).—ἀδελφέ: the place of the word here makes it emphatic, cf. Gal. vi. 18, Phil. iv. 1.

Ver. 8. Διό: i.e., because of the good that he has heard concerning Philemon; he must keep up his reputation.—ἐπιτάσσειν: "to enjoin," or "command"; the word is used "rather of commanding which attaches to a definite office and relates to permanent obligations under the office, than of special injunctions for particular occasions" (Vincent).—τὸ ἀνῆκον: the primary meaning of the verb is that of "having arrived at," or "reached"; and, ultimately, that of fulfilling a moral obligation. The word occurs

elsewhere in the N.T. only in Ephes. v. 4, Col. iii. 18.

Ver. 9. τοιοῦτος ὢν ὡς: "τοιοῦτος can be defined only by a following adjective, or by οἷος, ὅς, ὅσος, or ὥστε with the infinitive; never by ὡς" (Vincent). It seems, therefore, best to take τοιοῦτος ὢν as referring to . . . μᾶλλον παρακλῶ, which is taken up again in the next verse; ὡς Παῦλος . . . Ἰησοῦ must be regarded as though in brackets; τοιοῦτος ὢν would then mean "one who beseeches".—πρεσβύτης: this can scarcely be in reference to age, for which γέρων would be more likely to have been used; besides, in Acts vii. 58, at the martyrdom of St. Stephen, the term νεανίας is applied to St. Paul. Lightfoot in his interesting note on this verse, says: "There is reason for thinking that in the common dialect πρεσβύτης may have been written indifferently for πρεσβευτής in St. Paul's time; and if so, the form here may be due, not to some comparatively late scribe, but to the original autograph itself or to an immediate transcript"; and he gives a number of instances of the form πρεσβύτης being used for πρεσβευτής. If, as seems very likely, we should translate the word "ambassador" here, then we have the striking parallel in the contemporary epistle to the Ephesians, vi. 20, ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει. Deissmann (*Licht vom Osten*, p. 273) points out that both the verb πρεσβεύω, and the substantive πρεσβευτής, were used in the Greek Orient for expressing the title of the Legatus of the emperor. Accepting the meaning "ambassador" here, the significance of



b 1 Cor. iv. νυνὶ δὲ καὶ δέσμιος Χριστὸς Ἰησοῦ,<sup>1</sup> 10. παρακαλῶ σε περὶ τοῦ  
 14, Gal.  
 iv. 19, 1 ἐμοῦ τέκνου, ὃν ἐγέννησα<sup>2</sup> ἐν τοῖς δέσμοις,<sup>3</sup> Ὁνήσιμον, 11.  
 Tim. i. 2.  
 c 1 Cor. iv. τὸν ποτέ σοι ἄχρηστον<sup>4</sup> νυνὶ δὲ καὶ<sup>4</sup> σοὶ καὶ ἐμοὶ εὐχρηστον,  
 15, Gal.  
 iv. 19. 12. ὃν<sup>5</sup> ἀνέπεμψά σοι, αὐτόν,<sup>5</sup> τοῦτ' ἔστιν<sup>6</sup> τὰ ἐμὰ σπλάγχνα.<sup>7</sup>  
 d Phil. i. 7.  
 e Col. iv. 9. 13. ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν<sup>8</sup> κατέχειν, ἵνα ὑπὲρ σοῦ μοι  
 f Gal. i. 13.  
 g Col. i. 21.  
 h 2 Tim. ii. 21. i Luke xxiii. 11. k Luke iv. 22.

<sup>1</sup> Om. Ἰησοῦ D<sup>1</sup>; Ἰησοῦ χριστοῦ rec.

<sup>2</sup> Pr. εγω Α, m.

<sup>3</sup> + μου B<sup>c</sup> CDEKLP, a, Syrr., rec.

<sup>4</sup> Om. καὶ AKCDKLP, Pesh., rec., WH.

<sup>5</sup>—<sup>5</sup> ἀνέπεμψα· σου δε αὐτον DE, a, rec.; remisi tibi. Tu autem illum Vulg.

<sup>6</sup>—<sup>6</sup> Ut Vulg<sup>a</sup>; id est Vulg<sup>r</sup>.

<sup>7</sup> + προσλαβου CD, a, rec. (cf. v. 17); + suscipe Vulg.; the Pesh. reads "my son" for τα ἐμα σπλ.

the passage is much increased; for Christ's ambassador had the right to command, but in merely exhorting he throws so much more responsibility on Philemon. The word "ambassador" would be at least as strong an assertion of authority as "apostle"; to a Greek, indeed, more so.—δέσμιος: perhaps mentioned for the purpose of hinting that in respect of bondage his position was not unlike that of him for whom he is about to plead; cf. the way in which St. Paul identifies himself with Onesimus in vv. 12 . . . αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, and 17 . . . ὡς ἐμέ.—Χριστοῦ Ἰησοῦ: belongs both to πρεσβύτης and to δέσμιος, cf. v. 1, Eph. iii. 1, iv. 1, 2 Tim. i. 8.

Ver. 10. ὃν ἐγέννησα: cf. *Sanhedrin*, xix. 2 (Jer. Talm.), "If one teaches the son of his neighbour the Law, the Scripture reckons this the same as if he had begotten him" (quoted by Vincent).—Ὁνήσιμον: one would expect Ὁνήσιμον it is attracted to ὃν . . . instead of agreeing with τοῦ ἐμοῦ τέκνου. He is to be ὀνήσιμος in future, no longer ἀνόνητος.—ἄχρηστον: ἄπ. λεγ. in N.T., but used in the Septuagint, Hos. viii. 8, 2 Macc. vii. 5, Wisd. ii. 11, iii. 11, Sir. xvi. 1, xxvii. 19. As applied to Onesimus the reference must be to something wrong done by him; the fear of being punished for this was presumably his reason for running away from his master.—νυνὶ δὲ: a thoroughly Pauline expression, cf. v. 9, Rom. vi. 22, vii. 6, 17, xv. 23, 25, 1 Cor. v. 11, etc.—εὐχρηστον: only elsewhere in N.T. in 2 Tim. ii. 21, iv. 11.

Ver. 12. ὃν ἀνέπεμψά σοι: the aorist, in accordance with the epistolary style. It is clear from these words that

Onesimus himself was the bearer of the letter, cf. Col. iv. 7-9. On St. Paul's insistence that Onesimus should return to his master, see Intr. § III.—αὐτόν: note the emphatic position of this word, cf. Eph. i. 22.—ἐμὰ: again emphatic in thus preceding the noun.

Ver. 13. ἐγὼ: a further emphatic mode of expression.—ἐβουλόμην: βούλεσθαι connotes the idea of purpose, θέλειν simply that of willing. The differences between the tenses—ἐβουλόμην and ἐβέλησα (ver. 14)—is significant; "the imperfect implies a tentative, inchoate process; while the aorist describes a definite complete act. The will stepped in and put an end to the inclinations of the mind" (Lightfoot).—κατέχειν: "to detain," directly opposed to ἀπέχης in ver. 15. Deissmann (*Op cit.*, p. 222) points out that κατέχω is often used in papyri and on ostraka of *binding*, though in a magical sense.—ὑπὲρ σοῦ: "in thy stead," the implication being that Philemon is placed under an obligation to his slave; for the force of ὑπὲρ as illustrated on the papyri, etc., see Deissmann's important remarks on pp. 105, 241 ff. of his work already quoted.—διακονῇ: used in the Pauline Epistles both of Christian ministration generally (Rom. xi. 13; 1 Cor. xii. 5; Eph. iv. 12) and in special reference to bodily wants, such as alms can supply (1 Cor. xvi. 15; 2 Cor. viii. 4).—ἐν τοῖς δέσμ. τοῦ εὐαγγ.: i.e., the bonds which the Gospel had tied, and which necessitated his being ministered unto.—τοῦ εὐαγγελίου: see Mark i. 14, 15 and cf. Matt. iv. 23; Christ uses the word often in reference to the Messianic Era. "The earliest instances of the use of εὐαγγέλιον in the sense of a book would be: Did. 8, 11, 15 bis; Ign.

ἰδιακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, 14. χωρὶς δὲ τῆς σῆς<sup>1</sup> Matt.  
<sup>2</sup> γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἰανάγκην τὸ<sup>xxvii. 55.</sup>  
ἀγαθόν σου ἢ ἀλλὰ κατὰ<sup>1</sup> ἐκούσιον. 15. ὁ τάχα γὰρ διὰ τοῦτο<sup>Acts xix.</sup>  
ἔχωρσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἄπέχῃς, 16. οὐκέτι ὡς<sup>22, Rom.</sup>  
δοῦλον<sup>2</sup> ἀλλὰ ὑπὲρ δοῦλον,<sup>2</sup> ἰδελφὸν<sup>3</sup> ἀγαπητόν, ἰμάλιστα ἐμοί,<sup>xxv. 25.</sup>  
ἰπόσῳ δὲ μάλλον σοὶ καὶ ἰν ἐν σαρκὶ καὶ ἰν ἐν κυρίῳ. 17. εἰ οὖν με<sup>10.</sup>  
ἔχεις<sup>4</sup> κοινωνόν, ἰπροσλαβοῦ αὐτὸν ὡς ἐμέ. 18. εἰ δὲ τι ἰῆδίκησέν<sup>3.</sup>  
σε ἡ ἰὸφείλει, τοῦτο ἐμοί ἰἐλλόγα<sup>4</sup>. 19. ἰἐγὼ Παῦλος ἔγραψα τῇ<sup>3.</sup>  
Phil. iv. 18. r Eph. vi. 21, Col. iv. 7, 9. s 1 Tim. iv. 10. t Rom. xi. 12, 24. u 1 Tim.  
iii. 16. v Rom. xvi. 2, Phil. ii. 29. w 1 Cor. x. 18, 20. x Acts xxviii. 2, Rom. xiv. 1, b Gal. vi.  
3, xv. 7. y Matt. xx. 13, 1 Cor. vi. 8. z Matt. xviii. 28. a Rom. v. 13.

<sup>1</sup> Om. D.<sup>2-2</sup> Om. F.<sup>3</sup> Om. B<sup>1</sup>.<sup>4</sup> ἐλλογει KL, rec.

Philad. 5, 8 (Sanday, *Bampton Lectures*, p. 319).

Ver. 14. With the thought of this verse cf. 2 Cor. ix. 7, 1 Peter v. 2.—ὡς κατὰ ἰανάγκην: "St. Paul does not say κατὰ ἰανάγκην but ὡς κατὰ ἰανάγκην. He will not suppose that it would really be constraint; but it must not even wear the appearance (ὡς) of being so. cf. 2 Cor. xi. 17, ὡς ἐν ἰαφροσύνῃ" (Lightfoot).

Ver. 15. ἔχωρσθη: a very delicate way of putting it.—πρὸς ὦραν: cf. 2 Cor. vii. 8, Gal. ii. 5.—αἰώνιον: there is no reason why this should not be taken in a literal sense, the reference being to Onesimus as ἰδελφὸν ἀγαπητόν, not as δοῦλον.—ἰπέχῃς: cf. Phil. iv. 18, although the idea of restitution is prominent here, that of complete possession seems also to be present in view of αἰώνιον and ἰδελφὸν ἀγαπ., but see further Intr., § III.

Ver. 16. οὐκέτι ὡς δοῦλον: no longer in the character of a slave, according to the world's acceptance of the term, though still a slave (see, however, the note on v. 21); but the relationship between slave and master were in this instance to become altered.—ἰπόσῳ δὲ μάλλον . . . : i.e., more than most of all (which he had been to St. Paul) to thee.—With the thought of the verse cf. 1 Tim. vi. 2.

Ver. 17. ἔχεις . . . : for this use of ἔχω cf. Luke xiv. 18, Phil. ii. 29.—κοινωνόν: for the idea see Rom. xii. 13, xv. 26 f., 2 Cor. viii. 4, ix. 13, Gal. vi. 6, Phil. iv. 15, 1 Tim. vi. 18, Heb. xiii. 16.—προσλαβοῦ αὐτὸν ὡς ἐμέ: cf. τὰ ἐμὰ σπλάγχνα in v. 12. An interesting parallel (given by Deissmann, *op. cit.* pp. 128 f.) occurs in a papyrus of the second century, written in Latin by a

freedman, Aurelius Archelaus, to the military tribune, Julius Domitius: "Already once before have I commended unto thee my friend Theon. And now again, I pray thee, my lord, that he may be in thy sight as I myself" (ut eum ant' oculos habeas tanquam me).

Ver. 18. εἰ δὲ τι: as Lightfoot says, the case is stated hypothetically, but the words doubtless describe the actual offence of Onesimus.—ἐλλόγα: only elsewhere in N.T. in Rom. v. 13; it occurs on the papyri (Deissmann, *op. cit.*, p. 52), "to reckon unto"; here, in the sense: "put it down to my account".

Ver. 19. ἐγὼ Παῦλος: "The introduction of his own name gives it the character of a formal and binding signature, cf. 1 Cor. xvi. 21, Col. iv. 18, 2 Thess. iii. 17" (Lightfoot).—ἔγραψα τῇ ἐμῇ χειρὶ ἰαποτίσω: ἔγρ. epistolary aorist, cf. 1 Pet. v. 12, 1 John ii. 14, 21, 26. Deissmann (*op. cit.*, p. 239) calls attention to the large number of papyri which are acknowledgments of debt (Schuldhandschrift); a stereotyped phrase which these contain is, "I will repay," usually expressed by ἰαποδώσω; in case the debtor is unable to write a representative who can do so expressly adds, "I have written this for him". The following is an example: "... which we also will repay . . . besides whatever else there is (ἰάλλων ὦν) which we owe over and above . . . I, Papos, write it for him, because he cannot write". See also Deissmann's *Neue Bibelstudien*, p. 67, under χειρόγραφον. It seems certain from the words ἔγραψα . . . (cf. also v. 21) that St. Paul wrote the whole of this epistle himself; this was quite exceptional, as he usually employed an

c 2 Cor. ix. ἐμῇ χειρί, <sup>b</sup> ἀποτίσω • ὅτινα μὴ λέγω <sup>c</sup> σοι ὅτι καὶ σεαυτὸν μοι προσο-  
 d Phil. iv. 3. φείλεις.<sup>1</sup> 20. <sup>d</sup> ναί, ἀδελφέ, ἐγὼ σου ὀφειλόμενον ἐν κυρίῳ • ἀνάπαυ-  
 e Cf. Sir. xxx. 2. σὸν μου τὰ σπλάγχνα <sup>e</sup> ἐν Χριστῷ.<sup>2</sup> 21. <sup>f</sup> Πεποιθὼς τῇ <sup>h</sup> ὑπακοῇ  
 f Rom. xvi. σου ἐγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ <sup>g</sup> αὐτοῦ <sup>δ</sup> λέγω ποιήσεις. 22. ἅμα  
 g Phil. i. 14. δὲ καὶ <sup>h</sup> ἑτοίμαζέ μοι <sup>k</sup> ξενίαν • ἐλπίζω γὰρ ὅτι <sup>i</sup> διὰ τῶν προσευχῶν  
 h Rom. i. 5. ὁμῶν <sup>m</sup> χαρισθήσομαι ὑμῖν. 23. Ἀσπάζεται <sup>l</sup> σε <sup>n</sup> Ἐπαφρᾶς ὁ  
 i 1 Cor. vii. 15, x. 5, 6. Heb. v. 8. o  
 j 1 Pet. i. 2. συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, 24. <sup>p</sup> Μάρκος, <sup>q</sup> Ἀρίσταρχος,  
 k 12 Tim. ii. 21, 1 Cor. ii. 9, Heb. xi. 16. l Acts xxviii. 23. m 1 Rom. xii. 3, Gal. i. 18, Phil. i. 19. n Acts  
 o 1 Cor. ii. 14, 1 Cor. ii. 12. p Col. i. 7, iv. 12. q Rom. xvi. 7, Col. iv. 10. r Col  
 iv. 10. q Acts xxvii. 2.

<sup>1</sup> + ἐν κυρίῳ D\*E\*.

<sup>2</sup> κυρίῳ EK, a, rec.

<sup>3</sup> o DE, a, rec.

<sup>4</sup> ασπάζονται KL, a, rec.

amanuensis; the quasi-private character of the letter would account for this. See, further, Lightfoot's note on Gal. vi. 11. —ἀποτίσω: a stronger form than the more usual ἀποδώσω. As a matter of fact St. Paul, in a large measure, had repaid whatever was due to Philemon by being the means whereby the latter received his slave back, but see Intr. § III. —τίνα μὴ λέγω σοι: a kind of mental ejaculation, as though St. Paul were speaking to himself; the σοι does not properly belong to the phrase; cf. 2 Cor. ix. 4.—καὶ σεαυτὸν: the reference is to Philemon's conversion, either directly due to St. Paul, or else indirectly through the mission into Asia Minor, which had been the means whereby Philemon had become a Christian; in either case St. Paul could claim Philemon as his spiritual child in the sense that he did in the case of Onesimus (see v. 10).—μοι προσοφείλεις: "thou owest me over and above". See further, on ὀφειλή, Deissmann, *Neue Bibelst.*, p. 48, *Licht vom Osten*, pp. 46, 239.

Ver. 20. ναί: cf. Phil. iv. 3, ναὶ ἐρωτῶ καὶ σε.—ἀδελφέ: an affectionate appeal, cf. Gal. iii. 15, vi. 1-18.—ἐγὼ: "The emphatic ἐγὼ identifies the cause of Onesimus with his own" (Lightfoot).—σου ὀφειλόμενον: ἄπ. λεγ. in N.T., it occurs once in the Septuagint (Ecclus. xxx. 2), and several times in the Ignatian Epp. (Eph. ii. 2, Magn. ii. 12, Rom. v. 2, Pol. i. 1, vi. 2). 'Ον. is a play on the name Onesimus, lit., "May I have profit of thee"; Lightfoot says that the common use of the word ὀφειλόμενον would suggest the thought of filial offices, and gives a number of instances of its use. It is the only proper optative in the N.T. which is not in the third person (Moulton, *Grammar of N.T. Greek*, p.

195).—ἀνάπαυσον: see note on v. 7. —ἐν Χριστῷ: St. Paul refers to the real source from which the ἀναπαύειν gets its strength.

Ver. 21. τῇ ὑπακοῇ σου: a hint regarding the authority which St. Paul has a right to wield.—ἐγραψά: see note on v. 19.—ὑπὲρ αὐτοῦ: as it stands this is quite indefinite, but there is much point in Lightfoot's supposition that the thought of the manumission of Philemon was in St. Paul's mind; "throughout this epistle the idea would seem to be present to his thoughts, though the word never passes his lips. This reserve is eminently characteristic of the Gospel. Slavery is never directly attacked as such, but principles are inculcated which must prove fatal to it."—λέγω: note the tense here, a very vivid touch after ἐγραψά.

Ver. 22. ἅμα . . . i.e., at the same time that he does what he is going to do for Onesimus. ἑτοίμαζέ μοι: Lightfoot's remark that "there is a gentle compulsion in this mention of a personal visit to Colossae," does not seem justified in view of the stress that St. Paul lays on Philemon's action being wholly voluntary, see vv. 10, 14; it is more probable that this is merely an incidental mention of what had been planned some time before, namely another missionary journey to Asia Minor and Greece (see Phil. ii. 24), without any thought of influencing Philemon's action thereby.—ξενίαν: only here and in Acts xxviii. 23, in the N.T.

Ver. 23. συναιχμάλωτος: lit. "a prisoner of war," used metaphorically like συνστρατιώτης, see note on ver. 2; cf. Rom. xvi. 7, where the word is used in reference to Andronicus and Junius.

Ver. 24. Μάρκος: i.e., John Mark, cf. Acts xii. 25, xv. 37, Phil. iv. 10; he







THE EPISTLE  
TO THE  
HEBREWS

*Dods*





## INTRODUCTION.

**HISTORY OF THE EPISTLE.** The early history of this Epistle has already been so fully narrated in various accessible volumes, that a bare outline may here suffice. Its chief interest is the illustration it gives of the difficulties which an anonymous book had to overcome before it won for itself a place in the Canon. The significance of the story of its fortunes may be gathered from the statement of Eusebius:<sup>1</sup> "Paul's fourteen Epistles are well known and undisputed. It is not indeed right to overlook the fact that some have rejected the Epistle to the Hebrews, saying that it is disputed by the Church of Rome on the ground that it was not written by Paul." The Church, that is to say, looked with suspicion, or at any rate hesitation, on any candidate for canonical honours which had not the authentication of apostolic authorship. And although the Epistle to the Hebrews *really* won for itself a place in the Canon by its intrinsic merit, by its cardinal importance as the final adjustment of the Jewish and Christian dispensations, as well as by its marked ability and felicitous style, yet it had to steal into its place under the cloak of an apostle, and it is doubtful whether it would have won universal acceptance had it not been attached, loosely enough it is true, to the collection of Paul's Epistles. Even though there was no certainty regarding its authorship in any part of the church, and in some parts a distinct and expressed conviction that it was not from the hand of Paul, yet obviously it was too rich a treasure to lose; and because it was not unworthy of the great apostle nor wholly alien from his way of thinking, it was allowed to attach itself to his Epistles, and so, happily, found a place in the Canon.

The difficulty to which Eusebius alludes, as experienced by the Western or Latin Church, was of ancient date. For although the earliest traces of the use of the Epistle are found in Clément of Rome (c. 96 A.D.) who betrays familiarity with it, yet no Western writer of the second century acknowledges it as canonical. It was not included in the collection of Pauline Epistles which Marcion

<sup>1</sup>H. E., iii. 3.

formed in the first half of that century, and Tertullian, though objecting to his omission of the Pastoral Epistles, makes no remark upon his rejection of Hebrews. In the latter half of the century Roman opinion is represented by the Muratorian canon, which makes no mention of the Epistle at all, unless, as some have fancied, it is alluded to as that "ad Alexandrinos".<sup>1</sup> The prevalent Roman opinion is represented by the presbyter Caius who did not accept the Epistle as Pauline.<sup>2</sup> According to Photius, Hippolytus also denied the Pauline authorship; and in the earliest Old Latin Version the Epistle was omitted.

In the North African branch of the Latin Church not only was the Pauline authorship denied, but the Epistle was definitely ascribed to Barnabas. Tertullian (*De Pudic.*, c. 20) in citing Hebrews vi. 4-8 claims for the Epistle only a subordinate authority ["idoneum *confirmandi de proximo jure* disciplinam magistrorum"] because it was written not by an apostle, but by a "comes apostolorum," whom he unhesitatingly speaks of as Barnabas.

Meanwhile, however, in the Eastern Church the Pauline authorship was maintained. The Syrian Church accepted the Epistle into its earliest canon; and even if translated by a different and later hand than the other Epistles, this cannot be ascribed to any reluctance to receive it as canonical.<sup>3</sup> In Alexandria towards the close of the second century it is accepted as Pauline by Pantaenus and Clement.<sup>4</sup> But as criticism was cultivated with some diligence in this Church, it could not escape notice that both in its anonymity and in its style this Epistle differed from those of Paul. The absence of the usual Pauline address Pantaenus explained as due to the modesty of the Apostle, who would not even seem to usurp the place which belonged to the Lord Himself as Apostle of the Hebrews.<sup>5</sup> Clement accounted for the difference in style by the supposition that the Epistle was originally written by Paul in Hebrew and afterwards translated by Luke, while the absence of signature is referred to the natural fear lest the name of the Apostle of the Gentiles might repel Hebrew readers. The opinion in which the Church of Alexandria in general rested may be gathered from the words of Origen :<sup>6</sup> "If I

<sup>1</sup> "Fertur etiam ad Laodicenses, alia ad Alexandrinos Pauli nomine fictae ad haeresem Marcionis, et alia plura, quae in catholicam ecclesiam recipi non potest; fel enim cum melle misceri non congruit."

<sup>2</sup> Euseb., *H. E.*, vi. 20. Jerome, *De Vir. Ill.*, c. 59.

<sup>3</sup> Dr. Bewer (*A. J. T.*, April, 1900, p. 358) dates its introduction to the Syrian canon in the third century.

<sup>4</sup> Euseb., *H. E.*, vi. 14.

<sup>5</sup> Adopted by Jerome, *Ep. ad Gal.*

<sup>6</sup> Euseb., *H. E.*, vi. 25.



gave my opinion, I should say that the thoughts are those of the Apostle, but the phrasing and composition are those of some one who remembered what the teacher had said. If then any church holds this Epistle to be Paul's, let it be commended for this. For not without reason (εἰκῇ) have our predecessors (οἱ ἀρχαῖοι ἄνδρες) handed it down as Paul's. But who wrote the Epistle, in truth God knows. The account that has reached us is, that some say it was written by Clement who became bishop of the Romans, while others ascribed it to Luke, the author of the Gospel and Acts."

Unsatisfactory as such a decision was, the idea that the Epistle was Paul's generally<sup>1</sup> prevailed over the whole Church, so that from the fifth century to the reformation, there were few who took the trouble to inquire. The conversion of the Latin Church to this opinion was mainly due to the influence of Augustine and Jerome. The formulæ under which the latter writer cited the Epistle reveal his personal dubiety. "The Epistle which, under the name of Paul, is written to the Hebrews." "He who writes to the Hebrews." "The Apostle Paul, or whoever else wrote the Epistle to the Hebrews." "The Apostle Paul in the Epistle to Hebrews, which the Latin custom does not receive." He mentions that the Greek writers accept it as Paul's, although many ascribe it either to Barnabas or Clement.<sup>2</sup> It would apparently, have taken little to persuade Jerome that the latter opinion was well-grounded, for he had himself noticed a striking similarity between the Epistle of Clement and that to the Hebrews.<sup>3</sup> In short, we find that Jerome acted in regard to this Epistle on the principle he carried through his formation of the Vulgate canon, the principle that it was better to include than to exclude a good book and that prevalent opinion must be allowed a great weight.

Instructive also is Augustine's treatment of the Epistle. Sometimes he reckons it among Paul's, sometimes he cites it anonymously ["epistola quae ad Hebraeos inscribitur," or "est"]; sometimes he calls attention to the doubts entertained regarding it by others, but professes that for his part he is moved by the authority of the Eastern Churches. The facile and uncritical spirit of the time is conspicuous in the manner in which the councils of North Africa dealt with this

<sup>1</sup> For exceptions in the Western Church, see Westcott *On the Canon*, p. 401.

<sup>2</sup> "Licet plerique eam vel Barnabae vel Clementis arbitrentur," *Ep. ad Dardanum*.

<sup>3</sup> "Clemens scripsit . . . utilem epistolam . . . quae mihi videtur characteri epistolae, quae sub Pauli nomine ad Hebraeos fertur, convenire," *De Vir. Illus.*, c. 15.

Epistle. In the council of Hippo in 393, while Augustine was still a presbyter, and in the third council of Carthage, held in 398, the prevalent dubiety regarding the authorship of Hebrews found expression in the enumeration of the New Testament books, "of the Apostle Paul, thirteen Epistles, of the same to the Hebrews, one". But in the fifth council of Carthage, in 419, where Augustine was also present, this feeble and meaningless distinction is abandoned and the enumeration boldly runs, "of the Epistles of Paul in number fourteen".

It is not easy to determine how much or how little we are justified in concluding from these early opinions and traditions. That the ecclesiastical voice gradually settled upon the great name of Paul, if it does not do much credit to the critical sagacity of the Early Church, at least shows that no other name was satisfactory. That Clement should have been mentioned as a possible author, naturally results from the abundant and free use he makes of the Epistle, as well as from his friendship with Paul, and his position as a writer of repute. That Paul's still more prominent ally, Barnabas, should have been credited with the Epistle was possibly the result of its quite superficial resemblance to the well-known and widely-read but spurious *Epistle of Barnabas*. Evidently, however, it is the Epistle itself which must divulge the secret of its authorship if we are at all to ascertain it.

*Authorship.* The bare reading of the Epistle suffices to convince us that the Pauline authorship may be set aside as incredible. The style is not Paul's, and this Apostle although using an amanuensis, undoubtedly dictated all his letters. The Epistle to the Hebrews reveals a literary felicity not found elsewhere in the New Testament. The writer is master of his words, and perfectly understands how to arrange each clause so that every word shall play its full part in conveying with precision the meaning intended. He knows how to build up his sentences into concise paragraphs, each of which carries the argument one stage nearer to its conclusion. He avoids all irrelevant digressions. His earnestness of purpose never betrays him into carelessness of language, but only serves to give edge and point to its exact use. In all this he markedly and widely differs from the tempestuousness of Paul. As Farrar says: "The writer cites differently from St. Paul; he writes differently; he argues differently; he thinks differently; he declaims differently; he constructs and connects his sentences differently; he builds up his paragraphs on a wholly different model. St. Paul is constantly mingling two constructions, leaving sentences unfinished, breaking

into personal allusions, substituting the syllogism of passion for the syllogism of logic. This writer is never ungrammatical, he is never irregular, he is never personal, he never struggles for expression; he never loses himself in a parenthesis; he is never hurried into an anacoluthon. His style is the style of a man who thinks as well as writes in Greek; whereas St. Paul wrote in Greek but thought in Syriac." The same difference was felt by those who themselves used the Greek language. Thus Origen<sup>1</sup> says: "That the verbal style of the Epistle entitled 'to the Hebrews' is not rude like the language of the Apostle who acknowledged himself 'rude in speech,' that is, in expression; but that its diction is purer Greek, any one who has the power to discern differences of phraseology will acknowledge."<sup>2</sup>

But if the style puts it beyond question that Paul cannot have been the immediate author of the Epistle is it not possible to believe with Origen that "the thoughts are those of the Apostle"? This also must be answered in the negative. There is in the Epistle nothing discordant with Pauline doctrine, but its argument moves on different lines and in a different atmosphere from those with which the Apostle to the Gentiles makes us familiar. This is most readily discerned when we consider the attitude held by the two authors respectively to the fundamental idea of Jewish religion, the Law. Paul views the Mosaic economy mainly as a law commanding and threatening. The writer to the Hebrews views it rather as a vast congeries of institutions, observances and promises. To the one writer the Law is mainly juridical; to the other it is ceremonial. To the ardent spirit of Paul athirst for righteousness, the Law with its impracticable precepts had become a nightmare, the embodiment of all that barred access to God and life. The grace of Christianity throwing open the gates of righteousness was the antithesis and

<sup>1</sup>Euseb., *H. E.*, vi. 25.

<sup>2</sup>"Diversity of style is more easily felt by the reader than expressed by the critic, without at least a tedious analysis of language; one simple and tangible test presents itself, however, in the use of connecting particles, inasmuch as these determine the structure of sentences. A minute comparison of these possesses therefore real importance in the differentiation of language. Now in the Epistles of St. Paul εἰ τις occurs fifty times, εἴτε sixty-three, ποτε (in affirmative clauses) nineteen, εἴτα (in enumerations) six, εἰ δὲ καὶ, four, εἴτερ five, ἐκτὸς εἰ μὴ three, εἴγε four, μήπως twelve, μήκετι ten, μενούργε three, ἐάν eighty-eight times, while none of them are found in the Epistle except ἐάν and that only once (or twice), except in quotations. On the other hand, ὅθεν which occurs six times and ἑάντερ which occurs three times in the Epistle are never used by St. Paul." Rendall's *Theol. of Hebrew Christianity*, p. 27.



abolition of the law. But to this writer, brought up in a more latitudinarian school and of a quieter temperament, the law was not this inexorable taskmaster, but rather a system of type and symbol foreshadowing the perfect fellowship with God secured by Christianity and revealed in Him. Both writers have the same question before them: What gives Christianity its power to bring men into harmony with God and thus constitutes it the universal, permanent religion? What precisely is the relation of this new form of religion to that out of which it sprang and which it supersedes? Paul boldly enounces the incompatibility of faith and works, of grace and merit, of Christianity and the Law. This writer, adopting a method and a view more likely to conciliate the Jew, aims at exhibiting the work of Christianity as that towards which the previous economy had been striving, that the two are essentially connected, and that without Christianity Judaism remains imperfect.<sup>1</sup>

So that Pfleiderer's remark is justified, when he says, "this is a thoroughly original attempt to establish the most essential results of Paulinism upon new presuppositions and in an entirely independent way—a way which proceeds upon lines of thought regarding the constitution of the universe which were widely spread amongst the educated people of that time, and which necessarily had far greater power of diffusing enlightenment than the dialectic of the old Pauline system which was so highly wrought up to an individual standpoint."<sup>2</sup>

Here and there the ideas and expressions of Paul seem to be coloured by the Alexandrian system and manner of thought, which, as Pfleiderer says, influenced the entire educated world of the time; but in the mind of Paul there lay a deeper soil in which had been sown the governing ideas of Palestinian or Pharisaic theology. The work and person of Christ are presented under different categories by the two writers: the priestly function, which is absent or almost so from the letters of Paul, dominates the thought of the Epistle to the Hebrews. In keeping with this, the idea of sacrifice which colours the whole of the latter Epistle, only occasionally emerges in the Pauline writings. So too it is the kingly state of the risen Christ which occupies the one writer, while in the mind of the other it is a priestly exaltation that is conspicuous. And thus the *δικαιούν* of Paul becomes in Hebrews *ἀγιάζειν*, or *καθαρίζειν* or *τελειούν*; and the leading religious terms "faith" "grace" and so forth have

<sup>1</sup> Cf. Ménégos (*Théol. de l'ép. aux Heb.*, 190) "L'un abolit la Loi, l'autre la transfigure"; and p. 197, the one was revolutionist, the other evolutionist. See also Holtzmann, *N.T. Theol.*, ii., p. 286 ff. *Verhältniss zum Paulinismus*.

<sup>2</sup> *Paulinism*, E. Tr., ii., 53.

one meaning in Paul and another in this Epistle. Evidently the suggestion that Luke was on this occasion Paul's interpreter is quite insufficient to satisfy the conditions.<sup>1</sup>

If the Epistle cannot be ascribed to Paul, must we fall back upon Tertullian's statement,<sup>2</sup> and accept Barnabas as the author? This solution cannot be said to have ever been prevalent in the early Church, notwithstanding the meagre references unearthed by Prof. Bartlet and Mr. Ayles. Over against these references may be set the significant words of Jerome, who designates this ascription of authorship as "juxta Tertullianum," apparently implying that in all his vast store of information he had found no one else holding this opinion. Origen, too, knows nothing of such a tradition. It was, however, revived in the seventeenth century by the Scottish scholar, Cameron, and in more recent times has found supporters in Ritschl, Weiss, Renan, Salmon and Vernon Bartlet.<sup>3</sup> Zahn, who formerly advocated the same authorship, is now less certain. The claims of Barnabas are also urged with fulness and force by Mr. Ayles in an essay devoted to this object.<sup>4</sup> There can be no doubt that Barnabas answers many of the requirements which must be met by any presumed author of the Epistle. He belonged to the circle of Paul and was a man of character and of capacity; he was a Levite and as such predisposed to consider the Christ and His work in its bearing on the Old Testament ritual;<sup>5</sup> he was a native of Cyprus where good Greek was spoken, and at the same time was well known and influential in the Church at Jerusalem. The tradition that Mark, his nephew, introduced the Gospel into Alexandria, might be pressed to indicate some connection with that centre of thought. This, however, tells also against his authorship, for it is unaccountable that Barnabas' name should have been lost in the Church where his nephew presided. It must also be kept in view that the association

<sup>1</sup> The similarities to the usage of Luke in the vocabulary of the Epistle have been examined with final thoroughness by Prof. Frederic Gardiner in the *Journal of Soc. of Bibl. Lit. and Exegesis* for June 1887. See also Alexander's *Leading Ideas of the Gospels*, 3rd ed., pp. 302-324; and W. H. Simcox in the *Expositor* for 1888.

<sup>2</sup> *De Pudicitia*, c. 20. "Extat enim et Barnabae titulus ad Hebraeos, adeo satis auctoritati viri, ut quem Paulus juxta se constituerit in abstinentiae tenore (1 Cor. ix. 6); et utique receptor apud ecclesias epistola Barnabae illo apocrypho Pastore moechorum."

<sup>3</sup> *Expositor*, 1902.

<sup>4</sup> *Destination, Date and Authorship of Ep. to Heb.* (Cambridge, 1899).

<sup>5</sup> For supposed mistakes regarding the Temple and its service, cf. Zahn, ii., 55, 156.

of Barnabas with the Church at Jerusalem only tells in his favour if that be considered the destination of the Epistle. It is, of course, a mere accident that his designation, υἱὸς παρακλήσεως (Acts iv. 36) should correspond with the description of this Epistle as a λόγος παρακλήσεως (Heb. xiii. 22).

Harnack, who had previously<sup>1</sup> considered it probable that Barnabas was the author, has recently<sup>2</sup> in a forcible and brilliant manner urged the claims of Prisca and Aquila. In their favour are such points as these: that the letter proceeds from a highly cultured teacher, answering to the description given in Acts xviii. 26 of Aquila and Prisca; that it was written by one who belonged to the Pauline circle, as there is no doubt that this couple did (Rom. xvi. 3 συνεργοί); that the writer was associated with Timothy, as Aquila and Prisca were for eighteen months in Corinth as well as in Ephesus (*cf.* 2 Tim. iv. 19); that he belonged to one of the house-churches in Rome (to which presumably the Epistle was addressed) and that he had taught there—which corresponds with what we know of Aquila and Prisca (see Acts xviii. 2, Rom. xvi. 3); that behind the writer of the Epistle there is some one or more with whom he associates himself in a common “we,” for in the letter there are not merely the literary “we” and the “we” which includes writer and readers, but a third use of the pronoun embracing some unnamed person or persons as uniting with the writer in what he says. “If on the ground of these arguments it be considered probable that the Epistle to the Hebrews is to be referred to this couple, it may then be asked whether Prisca or Aquila wrote it. And if the predominant position of the woman, witnessed by both Paul and Luke, be considered, as well as the incontestable fact that she was foremost in winning Apollos, the balance must incline in favour of her authorship.” It is thus he accounts for the most paradoxical feature in the history of the Epistle, the loss of the author’s name. This disappearance is at once accounted for, if Prisca was even partly the author, for Paul’s prohibition of female teaching in the Church had taken deep root.

That there is in these arguments not merely ingenuity, but much that deserves consideration, will not be denied. Indeed, so careful and sound a scholar as Bleek almost convinced himself that Aquila was the author of the Epistle, and expresses surprise that his claims should not have been urged.<sup>3</sup> But there are grave difficulties in the

<sup>1</sup> *Chronologie*, p. 477-479.

<sup>2</sup> Preuschen’s *Zeitschrift*, vol. i., 16-41.

<sup>3</sup> Hebräer-brief, i., 421, 422. Harnack’s claim to originality [niemand an sie gedacht hat] is valid only so far as Prisca is concerned.



double, predominantly feminine authorship advocated by Harnack. A single authorship is unquestionably demanded by certain expressions in the Epistle, as  $\tau\acute{\iota}\ \epsilon\tau\iota\ \lambda\acute{\epsilon}\gamma\omega$ , xi. 32;  $\dot{\iota}\nu\alpha\ \tau\acute{\alpha}\chi\iota\omicron\nu\ \dot{\alpha}\pi\omicron\kappa\alpha\tau\alpha\sigma\tau\alpha\theta\omega\ \dot{\upsilon}\mu\acute{\iota}\nu$ , xiii. 19; and the singulars in xiii. 22, 23. It is not possible to construe these singulars as referring to more than one writer: but it is quite possible to construe the plurals of the Epistle as referring to the single writer or to the writer uniting himself with his readers. And that this one writer should have been Prisca is certainly improbable, both on account of Paul's prohibition which so good a friend as Prisca would observe, and because the writer seems to have been one of the  $\eta\gamma\omicron\upsilon\mu\epsilon\nu\omicron\iota$ , which Prisca could not have been. The impression made by the Epistle is that it proceeds from a masculine mind; and if the Epistle is due to either we should suppose Aquila was more likely to undertake such a task. The familiarity which existed between this couple and Apollos might be supposed to account for the Alexandrian colouring of the Epistle.

The name of Apollos was suggested by Luther<sup>1</sup> who apparently had either heard or read that this authorship had been advocated by others. It has received the suffrages of scholars so competent as Bleek, Tholuck, Hilgenfeld, Lünemann, Reuss, Pfleiderer, Alford, Farrar and Plumptre. In Acts xviii. 24 Apollos is described as an Alexandrian Jew, a learned man, mighty in the Scriptures, who had been instructed in the way of the Lord and who spoke and taught with accuracy the things concerning Jesus. Passing from Ephesus, where he first appears in Christian history, to Achaia "he helped them much who had believed through grace, and powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ". Paul also testifies to his influence as a teacher and probably indicates that his special function was that of carrying to maturity those who had already received the truth. The words "Paul planted, Apollos watered" bear this interpretation, and agree with what is said in Acts of his peculiar work. Certainly all this remarkably corresponds with the characteristics of the writer to the Hebrews, who certainly was a Jew of the Alexandrian school, a man of marked ability and culture, whose special training fitted him to build up in the faith and to find in the Scriptures

<sup>1</sup>"Autor Epistolae ad Hebraeos, quisquis est, sive Paulus, sive, ut ego arbitrator, Apollo" (*Com. on Gen.*); and in his sermon on 1 Cor iii. 4 "the Ep. Heb. is certainly his" [Apollos']. In another sermon he says "Some suppose the Epistle to be Luke's, some refer it to Apollos" ["etliche meinen, sie sei S. Lucas, etliche S. Apollo"]. The most thorough presentation of the claim of Apollos is that by Plumptre in the first vol. of the *Expositor*.

proof that Jesus was the Christ. This, plainly, does not prove that Apollos was the author, but it lends plausibility to the hypothesis.

*Destination.* Here, again, however, we find the authorship implicated with the destination of the Epistle. The only places with which we know Apollos to have been connected are Ephesus, Corinth and Crete. The first named city was swarming with Jews and was also impregnated with Alexandrianism. Corinth resembled it in the former and possibly also in the latter characteristic, for the preaching of Apollos had certainly found in that city a very responsive hearing; and it is the only place in which we have any positive reason to believe that he resided for any length of time. But evidently he was a man who moved about (Tit. iii. 13); and it is not improbable that he may have visited Rome. Evidently, however, if we are to come any nearer to a determination of the authorship, we must first of all try to ascertain the destination of the letter.

We may put aside the idea that it was not addressed to any particular Church but was a homily written for all whom it might concern. This idea has been plausibly stated by Reuss. "The Epistle to the Hebrews," he says, "is not a letter properly so called written in view of a local necessity; and the few personal and circumstantial details added on the last page were certainly not the reasons which prompted the author to write. This book may have been already penned and actually concluded when occasion offered to make it useful to a particular circle of Christians and in reference to whom he may have added the 13th chapter. The 'Hebrews' whose name is inserted by the care of a later reader (also truly inspired) are not, as has been imagined, the members of some isolated community, as *e.g.*, the Church at Jerusalem; they are Jewish Christians in general, considered from a theoretical point of view." This view has been adopted by Lipsius and others, and at the first blush it may seem to have something to say for itself, for letters do not usually begin without giving the name of the writer and of his correspondents. But the idea that the entire document is a treatise written in the study without definite reference to any particular group of Christians, is contradicted not merely by the personal references of the 13th chapter, but by the occurrence throughout the Epistle of expressions which have no meaning if not so addressed. Indeed, no Epistle more exclusively concentrates itself upon a definite and actual condition, nor more definitely recognises that its readers have passed through and are passing through well-marked experiences.

The writer's references in v. 12; vi. 9; x. 32; xii. 4; could only have been made to a definite group of Christians.<sup>1</sup>

This consideration is sufficient to prove that the title πρὸς Ἑβραίους without further designation is too indefinite to have been affixed to his letter by the author himself. Weizsäcker, indeed, is extravagant when he brands the inscription as "the unhappy conjecture of a later time," but we may unhesitatingly adopt Robertson Smith's language, and say that it is "hardly more than a reflection of the impression produced on an early copyist". The suggestion of Prof. Nestle<sup>2</sup> that it may indicate that the Epistle was addressed to the συναγωγή Αἰβρέων or Ἑβρέων in Rome is interesting, but obviously if the writer of the Epistle had himself addressed it to a synagogue of Jewish Christians in Rome, he could not have written merely "to Hebrews," but must have more definitely identified them by some further designation. In short, we cannot from this address derive any assistance in determining the Church to which the Epistle was addressed.

But that the inscription is right in so far as it declares that the letter was destined for Hebrew Christians has generally, though not universally, been acknowledged. The scope of the Epistle presupposes a profound attachment to the Mosaic dispensation. Not only is the Old Testament the common ground from which material can be drawn and on which the discussion can proceed, but the argument is one which can scarcely be conceived as addressed to Gentiles. It may almost be said with Dr. Bruce: "If the readers were indeed Gentiles, they were Gentiles so completely disguised in Jewish ideas and wearing a mask with so pronounced Jewish features that the true nationality has been successfully hidden for nineteen centuries". Or more summarily we may say with Reuss: "For this writer there are no Gentiles". To Gentile ears some of the expressions used in the Epistle would be unintelligible, others would be offensive. To the former class belong such exhortations as, "Let us go forth unto Him without the camp"; to the latter, "Not of angels doth He take hold, but of the seed of Abraham He taketh hold".

In spite of this, however, many eminent critics in recent times have reached the persuasion that the letter was addressed not to Hebrew, but to Gentile Christians. Schürer, Weizsäcker, von Soden, Jülicher, McGiffert are of this opinion. They are chiefly influenced by the consideration that the list of rudimentary doctrines

<sup>1</sup>See Burggaller's criticism of Wrede's "Das literarische Rätsel des Hebräerbriefes" in Preuschen's *Zeitschrift* for 1908.

<sup>2</sup>*Expository Times* for June, 1899.



given in chap. vi. are such as would rather be taught to Gentile catechumens than to Jewish converts. No doubt the doctrines there mentioned would be taught to Gentiles, but surely the contrast between faith in God and faith in dead works is peculiarly appropriate to Jews; and it was also the Jew rather than the Gentile who required explanation regarding the relation of Christian baptism to other lustrations. Besides, it must not be overlooked that the doctrines here enumerated are the "rudiments of Christ," and therefore nothing specifically Jewish could be mentioned. They are that common ground or "foundation" which underlay the specially Christian teaching.

Difficulty has also been found in the phrase ἀποστῆναι ἀπὸ θεοῦ ζῶντος (iii. 12). This expression, it is felt, is more appropriate to a relapse to idolatry than to Judaism. But the very point of the whole Epistle is that an abandonment of Christianity is an abandonment of God; that in it God has finally spoken and that to neglect this revelation is to neglect God. In using this particular phrase the writer has not in view the end to which unbelief may lead them, but the fact that unbelief is apostasy from the living God, whether the unbeliever be Jew or Gentile.

These difficulties then are not insuperable, although they are possibly too cavalierly treated by Westcott, who pronounces that "the argument of von Soden, who endeavours to show that the Epistle was written to Gentiles, cannot be regarded as more than an ingenious paradox by any one who regards the general teaching of the Epistle in connection with the forms of thought in the Apostolic age".

Where, then, were these Jewish Christians resident? The places most generally approved are Jerusalem, Antioch, Cæsarea, Rome. In favour of the Jewish metropolis there is not much to be urged. To no Church on earth would it be so inappropriate to say that they had received the Gospel at second-hand (ii. 3). Many of its members must have been in direct communication with the Lord. Neither could it with any truth be said of the Church of Jerusalem that she had not been instrumental in teaching others (v. 12). This Church was also a poor community which itself required rather than afforded aid: whereas the society addressed in the Epistle had been conspicuous for charity (vi. 10; x. 34). It also seems most unlikely that if the Church at Jerusalem was addressed, no allusion should be made to the Temple. Neither is it probable that any one, himself a member of the Church at Jerusalem, should prefer Greek to Aramaic as his medium of communication.

As Antioch was the scene of a considerable part of the labours of

Barnabas it naturally suggests itself as the destination in connection with his supposed authorship of the Epistle. The Hebrew Christians in that city must have been very much in his care, and certainly they required some such exposition as is given in the Epistle, of the relation of Judaism to Christianity. And some critics, even while dismissing the claims of Barnabas, are inclined to find in Antioch the group of Jewish Christians to which the Epistle was addressed. Thus Mr Rendall<sup>1</sup> sums up his inquiry in the following terms: "To one of these great Syrian cities, perhaps to Antioch itself, I conceive the Epistle to have been addressed; for there alone existed flourishing Christian Churches, founded by the earliest missionaries of the Gospel, animated with Jewish sympathies, full of interest in the Mosaic worship, and glorying in the name of Hebrews; who nevertheless spoke the Greek language, used the Greek version of the Scriptures and numbered amongst their members converts who had, like the author, combined the highest advantages of Greek culture with careful study of the Old Testament and especially of the sacrificial Law." But could a Church which had actually started the great mission of Paul and Barnabas and in which other teachers abounded be open to the rebuke of chap. v. 11 ff.?

Recently critical opinion has decidedly veered towards Rome as the only possible destination. First suggested by Wetstein it is now advocated by Alford, Holtzmann, Zahn and many others. The clause in the Epistle which inevitably suggests this destination is the greeting in xiii. 24, ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας "they of Italy (the Italians) salute you". This clause shows that the Epistle was either written from or to Italy. But it is difficult to believe that the words were intended to convey a greeting from Italians in their own country to the writer's correspondents. For if the writer was in Italy, he was in some particular locality, and this place he would more naturally have named instead of using the general term "Italy". Certainly the more natural and satisfactory interpretation of the words is that which supposes that the writer who himself is a member of the Church he addresses is surrounded by those who also recognise Italy as their home and who seek to send greetings to their friends in Rome.

Nor does anything in the Epistle contradict this idea. That there was a large Jewish element in the Roman Church appears both from Acts and Romans, and is not denied. It has sometimes been thought that Jewish Christians in Rome could not be expected

<sup>1</sup> *Epistle to Hebrews*, p. 69.

to take so much interest in the Temple-worship or be so concerned about its observance as this Epistle requires ; but, as Principal Fairbairn long ago pointed out, colonists idealise the institutions of their mother-country more than its resident population, and it is an idealised, not an actual worship that is here described. It is also to be considered that it was in Rome both in the time of Paul and in the second century that in many subtle ways Judaism sought to assert itself and to absorb or expunge Christianity. The fact too that it is in Rome we find the first traces of the use of the Epistle (by Clement) has some weight.

Zahn still further narrows the destination and identifies the recipients of the letter as a small circle of Christians in a large city, a house-church alongside of which there was another or several other such churches in the same city. They have an assembly of their own (x. 25), perhaps also rulers of their own (xiii. 17), although the rulers of the whole Church of the city are also their rulers, and therefore greetings are sent to *all* the rulers and to *all* the Saints (xiii. 24). He is not aware of any place which so well answers to these requirements as one of the house-churches in Rome mentioned in the Epistle of Paul to that Church (chap. xvi). To one of these, possibly to that mentioned in Romans xvi. 14, this Epistle was probably addressed.

The Roman destination may seem to carry with it the authorship of Aquila, for this Jew who was himself so well instructed that he was able to instruct Apollos was intimately associated with Rome and with one of the house-churches there (Romans xvi. 3-5). And indeed all that we know of Aquila seems to fit the conditions as well as any other name that has been suggested.

It is impossible then to dogmatise regarding the authorship of this Epistle, and at present it is best frankly to confess our ignorance. But we may adopt the language of Prof. Rhys Roberts in dealing with the similar case of *Longinus on the Sublime* and say that "while it is good science to refuse to hazard any conjecture which our information does not warrant, it is good science also to decline to follow some critics in abandoning all hope of ever seeing a solution of this knotty problem. Let us rather recognise that we are confronted with one of those stimulating and fruitful uncertainties which classical research so often presents to its votaries—uncertainties which are stimulating because there is some possibility of removing them, and fruitful because in any case they lead to the more thorough investigation of the obscurer bye-ways of history and literature." Or we may adopt the words of Dr. Davidson in dealing



with the similar problem of the authorship of the Book of Job: "There are some minds that cannot put up with uncertainty, and are under the necessity of deluding themselves into quietude by fixing on some known name. There are others to whom it is a comfort to think that in this omniscient age a few things still remain mysterious. Uncertainty is to them more suggestive than exact knowledge. No literature has so many great anonymous works as that of Israel. The religious life of this people was at certain periods very intense, and at these periods the spiritual energy of the nation expressed itself almost impersonally, through men who forgot themselves and were speedily forgotten in name by others." And if we cannot name, we can at least partially describe the author. For his letter reveals a man who was not an Apostle but a scholar of the Apostles; a man of the second Christian generation (*genealogisch nicht chronologisch*, as Harnack says); a Hellenist yet a member and teacher of a Jewish Christian church; a Paulinist with some tincture of Alexandrian culture, though his treatment of Scripture differs *toto coelo* from Philo's; a friend of Timothy and at the time of writing in the company of Italian Christians.

*Aim.* But it is not the locality so much as the condition of the readers that chiefly concerns us. And as we read the Epistle it becomes apparent that the danger which roused the writer to interpose was not such definite and grave heresy as evoked the Epistle to the Galatians or that to the Colossians, nor such entangling heathen vices and difficult questions of casuistry as imperilled the Corinthian Church, but rather a gradual, almost unconscious admission of doubt which dulled hope and slackened energy. They had professed Christianity for some time (v. 12); and the sincerity of their profession had been proved by the manner in which they had borne severe persecution (x. 33, 34). They had taken joyfully the spoiling of their possessions; they had endured a great conflict of sufferings. But they found the long-sustained conflict with sin (xli. 4) and the day-by-day contempt and derision they experienced as Christians (xiii. 13), more wearing to the spirit than sharper persecution. Consequently their knees had become feeble to pursue the path of righteous endurance and activity, their hands hung limply by their side as if they were defeated men (xii. 12). They had ceased to make progress and were in danger of falling away (vi. 1-4, iii. 12) and were allowing an evil heart of unbelief to grow in them. No doubt this listless, semi-believing condition laid them open to the incursion of "divers and strange teachings" (xiii. 9) and in itself was full of peril.

To restore in them the freshness of faith the writer at every

part of the Epistle exhorts them to steadfastness and perseverance. "Let us hold fast the profession of our faith without wavering" (xi. 23). "Cast not away your confidence" (x. 35). "If any man draw back, my soul shall have no pleasure in him" (x. 38). Or, what may be taken as the hortatory motto of the Epistle, "We are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end" (iii. 14). That they may have encouragement to do so, he shows them at large the good ground they have for confidence. The fruits of faith in their fathers are recapitulated in the eloquent eleventh chapter. But especially is Jesus exhibited as the great leader in faith. "Consider Him lest ye be weary and faint in your souls" (xii. 3). His supremacy and trustworthiness are expounded in detail, and especially the eternal sufficiency of His sacrifice and intercession is dwelt upon.

Evidently, then, the persons addressed were in the mental and spiritual condition common in every age of the Christian Church, a condition of languor and weariness, of disappointed expectations, deferred hopes, conscious failure and practical unbelief. They were Christians but had slender appreciation of the glory of their calling, misconstrued their experience, and had allowed themselves to drift away from boldness of hope and intensity of faith. Dr. Bruce describes them as persons who never had "insight into the essential nature and distinctive features of the Christian religion"; and if by "insight" he means such perception of the greatness of Christ as causes men to rejoice in serving and suffering for Him, his description is correct. But he seems less exact when he goes on to say "No greater mistake, I believe, can be committed (though it is a common fault of commentators) than to assume that the first readers were in the main in sympathy with the doctrinal views of the writer". Some points, no doubt, which the writer adduces were new to the readers. The manner in which the paragraph regarding Melchisedec is introduced proves this. But we cannot therefore conclude that the whole conception of Christ as Priest was new to them; nor can we suppose that they had never thought of Christ as the Son through whom the final revelation was made and the eternal covenant mediated. Rather they had failed to *consider what these great truths involved*. Hence the writer bids them give "the *more earnest* heed to the things they have heard" (ii. 1), and throughout the Epistle he returns to his favourite admonition "Consider Him," let your minds penetrate more deeply into His significance. They had ceased to have that keen interest in truth which prompts contemplation and inquiry, and they now held what

they had been taught so externally that they were in danger of wholly losing their faith and becoming practical apostates. They had fallen under the power of the present and visible, and were giving to appearance and shadow the value that belonged only to the eternal reality.

The aim of the writer then was to open up the true significance of Christ and His work, and thus to remove the scruples, hesitations and suspicions which haunted the mind of the Jewish Christian embarrassing his faith, lessening his enjoyment, and lowering his vitality. The Jew who accepted Jesus as the Christ had problems to solve and difficulties to overcome of which the Gentile knew nothing. A transition of equal moment and encompassed by so much obscurity men have rarely, if ever, been summoned to make. It is easy for those who look back upon it as an accomplished fact to see that there was no real breach of continuity between the old religion and the new; but that was not readily perceived by those whose whole life and experience were marked by the turmoil and instability which accompanied the abandonment of old forms, the acceptance of new ideas, the building on other foundations. Brought up in a religion which he was persuaded was of Divine authority the Jew was now required to consider a large part of his belief and worship as antiquated. Accustomed to pride himself on a history marked at various stages by angelic visits, Divine voices, and miraculous interventions, he is now invited to shift his faith from institutions and venerable customs to a Person, and this a Person in whom earthly glory is suggested only by its absence and in whom those *apparently* most qualified to judge could discover nothing but imposture which merited a malefactor's death. Cherishing with extraordinary enthusiasm, as his exclusive heritage, the Temple with all its hallowed associations, its indwelling God, its altar, its august priesthood, its complete array of ordinances, he is yet haunted by the Christian new-born instinct that there is an essential lacking in all these arrangements and that for him they are irrelevant and obsolete. A blight has suddenly fallen on what was brightest in his religion, a blight he can neither dissipate nor perfectly justify.

For the Jewish Christian must have found it quite beyond his power to understand the relation of the old to the new. Already indeed it had become apparent that in Jesus prophecy had been fulfilled. He had been accepted as the predicted Messiah partly because it was beyond dispute that in Him a correspondence was found to the figure more or less clearly defined in the Old Testament. This no doubt hinted that there was some strong and vital



connection between the two faiths. But what relation did this Messiah hold to the Mosaic institutions? That was a more difficult problem. The difficulty of it is appreciated when we consider that a large section of the Christian Church judged the old to be irreconcilable with the new, and went so far as to maintain that the God of the Old Testament was antagonistic to the God who revealed Himself in Christ. And even the more moderate section of the Church found difficulty in answering the questions: What was to be thought of the Jewish ordinances and of the Jewish Scriptures which enjoined them? If the ordinances were set aside, could the Scriptures which contained them be retained? In what sense had Christ fulfilled the law, the ceremonial? He had not been a Priest. He had not assumed the Priest's function, but the Rabbi's. He had not been born in a priestly family. A sacrifice, perhaps, in some sense, He had been.

To the Jew, in short, Christ must have created as many problems as He solved. The unquestioning faith that is guided by healthy instincts and can relegate to the future all intellectual explanations and reconcilements is not given to every one; and many a Jewish Christian must have passed those first days in painful unrest, drawn to trust Jesus by all that He knew of His holiness and truth and yet sorely perplexed and hindered from perfect trust by the unexpected spirituality of the new religion, by the contempt of his old co-religionists, by the enforced relinquishment of all outward garnishing and glory, and by the apparent impossibility of fitting the gorgeousness of the old and the bareness of the new into one consistent whole. To this miserable and weakening condition of spirit the writer appeals and aims at removing it by giving them a fuller insight into the relation of Christianity to Mosaism, and especially by illustrating the unique supremacy of Christ and the finality of His work. He makes it his aim to show that every name, every institution, every privilege, which had existed under the old economy survived in the new, but invested with a higher meaning and a truer glory—a meaning and a glory, new indeed in themselves, but yet for the first time fulfilling the great purpose of God which from the first had been dimly shadowed forth. "The first was taken away only in order that the second might be introduced."<sup>1</sup>

To this task he necessarily brought his own philosophical presuppositions. Trained in Alexandrian thought he cherished the Platonic<sup>2</sup> conception of the relation of the seen to the unseen. It

<sup>1</sup> "Das Christenthum bringt nichts, was nicht schon im A. T. angelegt, verheissen und vorgebildet gewesen wäre" (Holtzmann, *N. T. Theol.*, ii., 287).

<sup>2</sup> *Timaeus*, 28 C.; *Rep.* 597; *Philo*, *Mundi Op.*, 4; *De Vita Mosis*, p. 146.

was his inalienable conviction that the visible world is merely phenomenal, the temporary form or manifestation of the invisible, archetypal world which alone is real and eternal. In the Epistle these two worlds are continually related by contrast. The unseen world [πράγματα οὐ βλεπόμενα xi. 1] is the eternal counterpart of this present order of things [αὕτη ἡ κτίσις ix. 11]; the reality, of which earthly things are but the shadow [σκία viii. 5]. The visible heaven and earth are one day to pass away, "as things that have been made" [ὡς πεποιημένων xii. 27], but this only in order that the eternal things which cannot be removed may remain alone existent.

On this broad philosophical basis, itself unshakable as the eternal things, the writer builds his argument. Here he finds the key to the essential distinction between Mosaism and Christianity, as well as the proof of the superiority and finality of the latter. The Mosaic dispensation belongs to the seen and temporal, the Christian to the unseen and eternal. In the one there is a tabernacle "made with hands"; a sanctuary of *this world*, equipped and furnished with material objects; the sacrifices are of bulls and goats; the rest appointed cannot be eternal, because it is in a visible earthly land; their holy city is one which can be profaned by Roman armies; above all, their priesthood is dependent on the flesh. How manifest that all these things belong to the earthly temporal order. The whole dispensation is involved with things visible, tangible, material, evanescent.

But Mosaism was not wholly useless. It was a shadow of the good things to come: and to these real, eternal things Christ introduces men. Christ Himself, being Son of God, belongs to the eternal order. In Him we have throughout to do not with external ceremonies and temporal arrangements, but with what is spiritual; in Him we come into touch not with imperfect revelations of God made through symbol and human medium, but with the very image of God. He mediates between God and man in virtue of His connection with both. He leads men into the true relation to God by Himself perfectly fulfilling the human life of obedience to God's will. His priesthood or power to carry His human brethren with Him into the heavenly life, springs out of His personal worth wrought by discipline to a perfected condition. He is priest in virtue not of what is of the flesh, not by inherited office, but by virtue of His sympathy with men and His personal stainlessness. He enters the presence of God not in an earthly tabernacle nor with the blood of bulls and goats but with His own blood, bringing men and God together by the pure and perfect surrender of Himself to God. This sacrifice though made on earth was yet made in the eternal order,

because made in spirit, in a spirit which necessarily belongs not to this visible and transitory order of things but to the eternal and real, or as the writer says, "through eternal spirit".

That which this writer finds common to the new and the old forms of religion is the purpose of God to bring men into fellowship with Himself, or, in other words, the covenant idea. With this writer religion is the harmony of God and man. He thinks of God, not like Paul, as a Judge before whose bar man must somehow be cleared of guilt, but as entering into covenant with man and providing for the maintenance of this covenant by sacrifice. In history he sees two great epochs in the promotion of this fellowship distinguished by the efficacy with which it is effected. For the covenant being between the holy, heavenly God and His unholy creature, it will not be quite easy to form or to maintain. It involves at any rate two things, that the will of God in the matter be made known, and that man be separated from his sin. It involves, that is to say, that the covenant be effectively mediated and especially in this respect that it be secured that man shall be cleansed from his sin and fitted for true and lasting fellowship with God. So essential is this, that each form of the covenant may be judged by the efficiency with which it accomplishes this. If the arrangements for bringing man into real and abiding union with God are imperfect, then this colours with imperfection the covenant to which these arrangements belong; if, on the other hand, such arrangements are made as actually cleanse the conscience and renew the character then this determines the perfectness of the covenant in which these arrangements are comprised.

Hence the importance which this writer attaches to priesthood and sacrifice. It is by these the nature and efficacy of every covenant between God and man must be determined. If one covenant only provides for a ceremonial purification and a symbolic introduction to God, this of itself stamps that covenant as inferior to one which provides for a spiritual cleansing and a real union. If with one of the covenants there is identified a priesthood which is merely hereditary and therefore fleshly and professional, while the other rests on a natural and spiritual priesthood that offers a real spiritual sacrifice, the sacrifice of self, in contrast with the sacrifice of bulls and goats, there can be little hesitation in determining whether of these two is the eternal covenant. It is the writer's aim to exhibit this distinction. He knows that if only his readers can once see the real glory of Christ and His religion all their doubts will vanish, and accordingly he proceeds to send them



such an exposition of that glory as is in point of fact a magnificent apologetic for Christianity from the Jewish point of view.

The relation thus established between the former and the latter dispensation may tend to an undervaluing of the old, and lead to the idea that "the Jew was simply the keeper of a casket which he could not unlock, an actor in a symbolical representation which to him conveyed little or no meaning". It must be borne in mind, therefore, that the arrangements of the Old Testament were primarily for the religious use of the Jews themselves. Their religion was not devised for the intellectual employment or diversion of persons who can now look back upon it, nor altogether for the religious edification of such persons, but primarily for the religious edification of the Jews themselves. They needed a religion as much as we do. They needed assurance of God and His favour, and some means of access to Him and this they found in their religion of type and symbol. To them as to us a gospel was preached (iv. 2). Through the symbolic arrangements of their earthly tabernacle they learned real truth and were brought into fellowship with the eternal. Not that they understood what the physical arrangements of their religion *typified*, but that they did understand what they *symbolised*. The Old Testament ritual was instructive not in so far as it was typical, but in so far as it was symbolical. A symbol is an embodied idea, or what we nowadays call an "object lesson"; an idea rendered visible in a material sign or in an external action. A type not only expresses an idea, but looks forward to a time when this idea shall receive its perfect expression. As Mr. Litton<sup>1</sup> defines it "a type is a prophetic symbol". "Every true type is necessarily a symbol, that is, it embodies and represents the ideas which find their fulfilment in the antitype; but every symbol is not necessarily a type; a symbol may terminate in itself, and point to nothing future; it may even refer to something past." Now it cannot be supposed that the contemporaries of Moses or Moses himself understood what was prefigured by their ritual. But if they did not understand their ritual as a collection of types, they certainly did understand it as a system of symbols. The tabernacle itself was both a symbol and a type. It was a symbol that God dwelt with men, ever in their midst, sharing their fortunes, forgiving their sin, and bestowing blessing. This symbol every child could read. But it was also a type, a symbol with a prophecy wrapped up in it, a symbol giving promise that the truth taught in it would one day find its perfect, eternal manifestation. This could at the best be but imperfectly understood.

<sup>1</sup> Bampton Lectures, p. 82.

But the writer to the Hebrews looking back upon the preparation for Christ can see how this and that prefigured Him who was to come. Every Old Testament institution, ceremony, person or thing in which a principle or idea was embodied which was afterwards embodied in Christ and His Kingdom may legitimately be called "typical". To the Jews themselves these types were helpful not because they threw light upon the person and work of Christ, but because they then and there communicated those very ideas which were subsequently expressed in their reality in Jesus. The institution of sacrifice, *e.g.*, was useful to them not because it taught them to look for a Messiah who should die for their sins—for it had no such effect—but because it then and there communicated the very ideas and the very hopes which the death of Christ expressed—in a dim and unsatisfactory way no doubt, as this writer is careful to show, but still adequately as a first lesson in the holiness and forgiveness of God.

Keeping in view the aim of the writer to convince his readers that the new Christian order of things is an advance on the old Mosaic order, and is indeed the final and universal form of religion, the course of thought is easily followed. The Mediator of the new covenant is first of all compared with the Mediators of the old, with prophets, angels, Moses, Joshua, Aaron, and this comparison occupies the first seven chapters. The writer then proceeds to exhibit the evanescence of the old covenant and the superiority of the new (viii. 6-13), and of the true God-pitched tabernacle and its sacrifice to the first man-made tabernacle with its arrangements and offerings (ix. 1-x. 18). On this demonstrated superiority and finality of the covenant which Christ has mediated the writer founds a forcible appeal and exhorts his readers to hold fast their profession and to use the access to God provided for them (x. 19-25). This exhortation he enforces by warnings (x. 26-31), by awakening remembrances of better times (32-39), by the rapid, suggestive and eloquent presentation of their predecessors in faith (xi.), and especially of Him whose example in faith and endurance is perfect (xii. 1-4), and by illustrating the reasonableness of hopefully submitting to present trouble as discipline sent by the heavenly Father (xii. 5-13). They are further urged to diligence in sanctification by the consideration that awful as were the sanctions of the old law, those of the new covenant are immensely more awful, that indeed our God is a consuming fire (xii. 14-29). The closing chapter contains miscellaneous but relevant admonitions.

*Date.* The chief index to the date of the Epistle is its relation

to the destruction of the Temple. The impression one receives from its perusal is that the sacrifices and other services of the Temple were still being performed. If particular passages are examined, this impression is deepened. It is quite true that the use of the present tense (as in Heb. ix. 6, viii. 4, etc.) does not always imply an actual present. The use of this tense by Clement (*Ep.* c. 41) in describing ordinances which in his day were certainly obsolete puts this beyond question. But of course the use of the present generally implies the existence of the object spoken of at the time of the speaker; and it is not easy to suppose that if the Temple and its worship had already been abolished, this writer could use such language as we find in c. x. 1, 2; "they can never with the same sacrifices year by year which they offer continually make perfect them that draw nigh. *Else would they not have ceased to be offered?*" And as Ménégos<sup>1</sup> says: "C'est précisément l'existence du culte levitique qui offrait des dangers pour la fidélité des chrétiens. Après la destruction du Temple ce danger avait disparu, du moins en majeure partie." Besides, it is impossible to suppose that a writer wishing to demonstrate the evanescent nature of the Levitical dispensation, and writing after the Temple services had been discontinued, should not have pointed to that event as strengthening his argument. It would appear, then, that the Epistle must have been written while the Temple was yet standing, that is, prior to the year A.D. 70.

Accordingly Salmon dates the Epistle in 63; Ménégos places it in 64-67. The year 66 or thereabouts is adopted by Riehm, Lünemann, Hilgenfeld, Weiss, Beyschlag, Schürer, Godet, Westcott. Bleek prefers the year 68 or 69. Harnack, Pfleiderer, von Soden, Holtzmann and McGiffert bring it down to some date between A.D. 81 and 96.

*Commentaries.* Full lists of commentaries on the Epistle are easily accessible in Bible Dictionaries or in Delitzsch's Commentary. A selection is given by von Soden in the *Hand-commentar*. Here it must suffice to name the most outstanding. Among the patristic commentators Chrysostom is unquestionably the most valuable, always sensible and well expressed. Of mediæval writers Primasius, Atto Vercellensis and Herveius may be consulted with advantage.<sup>2</sup> Calvin, Erasmus, Beza, Grotius, Bengel will inevitably be used in the study of this Epistle, as of any part of the New

<sup>1</sup>*La Theol. de l'ep.* etc., p. 40.

<sup>2</sup>On these and others see Riggenbach's *Die ältesten lateinischen Komm: Zum Hebräerbrief* in Zahn's *Forschungen*.



Testament. At the foundation of all more recent elucidation of the Epistle lies Bleek's great work, *Der Brief an die Hebräer erläutert* (1828-1840), the most comprehensive and scholarly, and in all respects one of the best commentaries on any book of the New Testament. Of almost equal value is Weiss' contribution to the revised Meyer. Delitzsch though not so exact is generally suggestive and always rich in material, while his knowledge of the Old Testament enables him to enter into the author's point of view. Westcott, largely indebted to Bleek, is, as always, full and accurate. Vaughan is of great use for ascertaining the precise meaning and biblical usage of words. Davidson (Clark's Bible-class Hand-books) penetrates to the meaning of the writer better than any other commentator. Peake (*Jack's Century Bible*) rivals him in this and has a rare gift of compact lucidity. No better book could be conceived or is needed for English readers. Nothing better has been written on the Epistle than his chapter on its teaching.

Other works such as those by Owen, Peirce, Moses Stuart, Tholuck, Hofmann, McCaul, Lowrie and von Soden will be found helpful, and each has a merit of its own. And naturally the great collectors of illustrative material, Wetstein and Schoettgen, Kypke, Elsner and Raphel will be used. The parallels from Philo have been carefully collected by Carpzov. Where Anz is named, the reference is to his *Subsidia ad cognoscendum Graecorum sermonem vulgarem e Pentateuchi versione Alexandrina repetita* in the *Dissertationes Philologicae Halenses*, vol. xii., part ii. (1884).

Riehm's *Lehrbegriff des Hebräerbriefes* is a classic, a monument of German industry and comprehensiveness, full of detail but never wearisome, always lighting up old meanings with fresh flashes of insight. Bruce's presentation of the substance of the Epistle (*The Ep. to the Hebrews*, Clark) is characteristically vigorous and full of elevated thought and enriching ideas. An excellent book on *The Theology of the Epistle* has also been issued by Dr. George Milligan. And quite indispensable to the student is *La Théologie de l'Épître aux Hébreux*, by Eugène Ménégoz.

#### AUTHORITIES FOR THE TEXT.

##### I. GREEK UNCIALS.

- Σ Sinaiticus Petropolitanus, Saec. iv. Complete.
- A Alexandrinus Londinensis, Saec. v. Complete.
- B Vaticanus Romanus, Saec. iv. Defective from ix. 14—end. [“Manus multo recentior supplevit, Heb. ix. 14-xiii. 25, quae Mico Italus ipsius codicis conlator Bentleio jubente contulit et Tischendorfius aliquoties notavit siglo b.” Gregory's *Prolegomena*, p. 418.]

- C Ephraemi Parisiensis, Saec. v. Wants i. 1 πολυμερως—πνευματος αγιου ii. 4. vii. 26 αμραντος—μεσιτης ix. 15. x. 24 της και καλων—μρανθωσιν πολλοι xii. 15.
- D Claromontanus Parisiensis Nationalis 107, Graeco-Latinus. ["Latina inprimis in epistula ad Hebraeos errores multos praebent" Gregory.] Saec. vi. Heb. xiii. 21-23 is lost. Beza, to whom we owe the earliest notice of this Codex describes it as of equal antiquity with his copy (D) of the Gospels, and tells us it was found at Clermont, near Beauvais. Many hands have revised it.
- E Petropolitanus, Graeco-Latinus, Saec. ix. Wants Heb. xii. 8 παντες—υμων, xiii. 25. A faulty copy of D after it had been more than once corrected.
- Fa Coislinianus Parisiensis, Saec. vii. Contains x. 26.
- H Coislinianus Parisiensis nationalis 202, Saec. vi. The leaves of this MS. are still scattered, some at Paris, some at Moscow, some at St. Petersburg, some at Mt. Athos, others elsewhere. It contains of Hebrews, chapters ii., iii., iv., x.
- K Moscuensis, Saec. ix. Complete.
- L Angelicus Romanus, Saec. ix. Complete to xiii. 10 εξουσιαν.
- M Londin, Hamburg (Scrivener's *Codex Ruber*, so called from beautifully bright red colour of the ink), Saec. ix. Contains i. 1-iv. 3, and xii. 20-xiii. 25. "Textu ad optimos testes hic codex accedit." Gregory, *cf.* Scrivener, p. 184-85.
- N Petropolitanus, Saec. ix. Contains v. 8-vi. 10.
- O Fragmenta Moscuensia, Saec. vi. (?) Contains x. 1-3, 3-7, 32-34, 35-38. Scrivener.
- P Porfirianus Chiovensis, Saec. ix. Complete. xii. 9, 10 illegible.
- The first verse of the Epistle has been edited by Messrs. Grenfell & Hunt from a fragment in Lord Amherst's collection of papyri. It is in a small uncial hand of the early fourth century. It reads ἡμῶν after πατράσιν.

## II. GREEK CURSIVES.

Of the large number of cursives cited by Tischendorf, it may suffice to mention the Codex Colbertinus of the Imperial Library of Paris, collated by Tregelles, and cited as 17 [33 of the Gospels]. It belongs to the eleventh century, and is of great value. Another MS. which was collated by Tregelles and highly valued by him is the Codex Leicestrensis of the fourteenth century, and cited under the sign 37. Gregory also marks 47, Oxon. Bodl. Roe, as "bonae notae". It also was collated by Tregelles.

## III. VERSIONS.

The Old Latin and the Vulgate, the Peshitto and Harklean Syriac, the Coptic and fragments of the Sahidic and Bashmuric versions, together with the Armenian and Æthiopic are available for the ascertainment of the text of the Epistle. [For remarks on these versions, see Westcott's *Com.*, Introduction.]





# ΠΑΤΑΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

### ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.<sup>1</sup>

I. 1. \*ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς <sup>a</sup> Num. xii. πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων <sup>2</sup> τῶν ἡμερῶν τούτων ἐλά- <sup>6, 8; Eph. i. 10; Gal. iv. 4.</sup>

<sup>1</sup> The title should be simply ΠΡΟΣ ΕΒΡΑΙΟΥΣ. See Intro.

<sup>2</sup> T.R. with 47, and some versions; ἐσχατου with ἈΒΔΕΚΛΜΡ, 17, etc.

CHAPTER I.—VV. 1-3. The aim of the writer is to prove that the old Covenant through which God had dealt with the Hebrews is superseded by the New; and this aim he accomplishes in the first place by exhibiting the superiority of the mediator of the new Covenant to all previous mediators. The Epistle holds in literature the place which the Transfiguration holds in the life of Christ. Former mediators give place and Christ is left alone under the voice "Hear ye Him". With this writer, Jesus is before all else the Mediator of a better Covenant, viii. 6. But 'Mediator' involves the arranging and accomplishing of everything required for the efficacy of the Covenant; the perfect knowledge of the person and purposes of Him who makes the Covenant with men and the communication of this knowledge to them; together with the removal of all obstacles to man's entrance into the fellowship with God implied by the Covenant. This twofold function is in these first three verses shown to be discharged by Christ. He as Son speaks to men for God and thus supersedes all previous revelations; while, instead of appointing a priest who can only picture a cleansing, and accomplish a ceremonial purity, He becomes Priest and actually cleanses men from sin, and so effects their actual fellowship with God.

Ver. 1. In sonorous and dignified terms the writer abruptly makes his first great affirmation: "God having spoken . . . spoke". ὁ θεὸς λαλήσας . . . ἐλά-

λησεν, for, however contrasted, previous revelations proceeded from the same source and are one in design and in general character with that which is final. In the N.T. λαλεῖν is not used in a disparaging sense, but, especially in this Epistle, is used of God making known His will. See ii. 2, iii. 5, v. 5, etc. God spoke, desired to be understood, to come into communication with men and therefore uttered Himself in intelligible forms, and succeeded, all through the past, in making Himself and His will known to men. He had not kept silence, allowing men to feel after Him if haply they might find Him. He had met the outstretched hand and guided the seeker. And this "speaking" in the past was preparatory to the final speaking in Christ; "God having spoken . . . spoke". The earlier revelations were the preparation for the later but were distinguished from it in four particulars—in the time, in the recipients, in the agents, in the manner.

πολυμερῶς καὶ πολυτρόπως "in many parts and in many ways". The alliteration is characteristic of the author, cf. v. 8, v. 14, vii. 3, ix. 10, etc. For the use of the words in Greek authors see Wetstein. πολυμερῶς points to the fragmentary character of former revelations. They were given piece-meal, bit by bit, part by part, as the people needed and were able to receive them. The revelation of God was essentially progressive; all was not disclosed at once, because all could not at once be

understood. One aspect of God's nature, one element in His purposes, reflected from the conditions of their time, the prophets could know; but in the nature of things it was impossible they should know the whole. They were like men listening to a clock striking, always getting nearer the truth but obliged to wait till the whole was heard. Man can only know in part, ἐκ μέρους, 1 Cor. xiii. [A fine illustration will be found in Browning's *Cleon*, in lines beginning: "those divine men of old time have reached, thou sayest well, each at one point the outside verge," etc.] The "speaking" of God to the fathers was conditioned by the capacity of the prophets. His speaking was also πολυτρόπως [cf. *Odys.* i. 1. Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον] not in one stereotyped manner but in modes varying with the message, the messenger, and those to whom the word is sent. Sometimes, therefore, God spoke by an institution, sometimes by parable, sometimes in a psalm, sometimes in an act of righteous indignation. For, as Peake says, "the author is speaking not of the forms in which God spoke to the prophets, but of the modes in which He spoke through them to the fathers. The message took the form of law or prophecy, of history or psalm; now it was given in signs, now in types." So Hofmann. These features of previous revelations, so prominently set and expressed so grandiloquently, cannot have been meant to disparage them, rather to bring into view their affluence and pliability and many-sided application to the growing receptivity and varying needs of men. He wins his readers by suggesting the grandeur of past revelations. But it is at the same time true, as Calvin remarks, "varietatem fuisse imperfectionis notam". So Bengel, "Ipsa prophetarum multitudo indicat, eos ex parte prophetasse". These characteristics, while they encouragingly disclosed God's purpose to find His way to men, did yet discredit, as inadequate for perfect achievement, each method that was tried. The contrast in the new revelation is implied in the word ἐκάθισεν, indicating that the work was once for all accomplished.

The next note of previous revelations is found in πάλαι "of old," not merely "in time past" as A.V.; marking the time referred to in λαλήσας as contrasted with the writer's present, and gently suggesting that other methods of speaking might now be appropriate. Already

in 2 Cor. iii. 14 the Mosaic covenant is spoken of as ἡ παλαιὰ διαθήκη cf. viii. 13. Here πάλαι is contrasted with ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, "at the last of these days," ["Aufs Ende dieser Tage," Weizsäcker], i.e., in the Messianic time at the close of the period known to the Jews as "this present time or age". The expression is used in the LXX indifferently with ἐπ' ἐσχάτων τ. ἡμερῶν or ἐν ταῖς ἐσχάταις ἡμέραις to translate עֵתִיכִי הַיָּמִים (see Isa. ii. 2

Gen. xlix. 1; Num. xxiv. 14), which was used to denote either the future indefinitely or the Messianic period, "the latter days" in which all prophecy was to find its fulfilment. Bleek quotes Kimchi as saying: "Ubique leguntur 'Beaharith Hayamim' ibi sermo est de diebus Messiae". And Wetstein quotes R. Nachman: "Extremum dierum consensu omnium doctorum sunt Dies Messiae". It was this Jewish usage which the N.T. writers followed in speaking of their own times as "the last days;" ἐπ' ἐσχάτου τ. χρόνου (Jude 18); ἐπ' ἐσχάτων τ. ἡμερῶν (2 Pet. iii. 3); ἐπ' ἐσχάτου τ. χρόνων (1 Pet. i. 20); and in this Epistle, ix. 26, Christ is said to have appeared ἐπὶ συντελείᾳ τῶν αἰώνων. The first Advent as terminating the old world and introducing the Messianic reign was considered the consummation. The introduction of the word τούτων is suggested by the Jewish division of the world's course into two periods: "This Age" (Ha-Olam Hazze) and The Coming Age (Ha-Olam Habbah). The end of "this age" or "these days" was signalled by the coming of the Messiah, the new revelation in Christ. More effectually than the Jews themselves expected has the Advent of the Messiah antiquated the old world and opened a new period.

The temporal contrast is further marked by the words τοῖς πατράσιν (ver. 1) and ἡμῖν (ver. 2). Former revelations had been made to "the fathers," i.e., of the Jewish people, as in John vii. 22; Rom. ix. 5, xv. 8; 2 Pet. iii. 4. More frequently "our" "your" "their" is added, as in Acts iii. 13, 25; Luke vi. 53. But it is idle to urge, with von Soden, the absence of the pronoun as weighing against the restriction of the term in this place to the Jewish fathers. ἡμῖν "to us" of these last days, of the Christian dispensation.

The determining contrast between the

ἤσεν ἡμῖν ἐν υἱῷ, 2. ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς <sup>b</sup> αἰῶνας ἐποίησεν, <sup>1</sup> 3. ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ <sup>c</sup>

Ps. ii. 8;  
Matt. xxi.  
38; Joan.  
i. 3; Eph.  
iii. 9; Col.  
2 Cor. iv. 4;

i. 16. c viii. 1 et ix. 12, etc., et xii. 2; Ps. cx. 1; Sap. vii. 26; Joan. i. 4, et xiv. 9; 2 Cor. iv. 4; Col. i. 15, 7; Phil. ii. 6; Apoc. iv. 11.

<sup>1</sup> T.R. in DbKLP with other MSS. and versions; καὶ ἐποίησεν τ. αἰῶνας in SABD\*, etc., E, etc.

two revelations is found in this, that in the one God spoke ἐν τοῖς προφήταις, while in the other He spoke ἐν υἱῷ. "The prophets" stand here, not for the prophetic writings as in Jo. vi. 45; Acts xiii. 40, etc.; but for all those who had spoken for God, and especially for that great series of men from Abraham and Moses onwards who had been the organs of revelation and were identified with it (cf. the Parable of the Wicked Husbandmen). The prep. ἐν is not used in its instrumental sense (cf. Habak. ii. 1), nor is it = διὰ, it brings God closer to the hearers of the prophetic word, and implies that what the prophets spoke, God spoke. So Hofmann and Weiss. ["Ipse in cordibus eorum dixit quicquid illi foras vel dictis vel factis locuti sunt hominibus," Herveus.] The full significance of ἐν is seen in ἐν υἱῷ. ἐν υἱῷ without the article must be translated "in a son" or "in one who is a son," indicating the nature of the person through whom this final revelation was made. The revelation now consisted not merely in what was said [προφήταις] but in what He was [υἱός]. This revelation was final because made by one who in all He is and does, reveals the Father. By uttering Himself He expresses God. A Son who can be characteristically designated a son, carries in Himself the Father's nature and does not need to be instructed in purposes which are also and already His own, nor to be officially commissioned and empowered to do what He cannot help doing. "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him" (cf. John i. 18). The whole section on "The Son of God" in Dalman's *Die Worte Jesu* should be read in this connection. "Son" is here used in its Messianic reference, as the quotations cited in vv. 5, 6 prove. The attributes ascribed to the Son are at the same time Divine attributes. [So Baur and Pfleiderer. Ménégos denies this]. The writer apparently experiences no difficulty in attaching to one and the same personality the

creating of the world and the dying to cleanse sin.

The Son is described in six particulars which illustrate His supremacy and His fitness to reveal the Father: (1) His destination to universal lordship (ὃν ἔθηκεν κληρονόμον πάντων); (2) His agency in creation (δι' οὗ ἐποίησεν τ. αἰῶνας); (3) His likeness to God (ὢν ἀπαύγασμα κ.τ.λ.); (4) His relation to the world (φέρειν τὰ πάντα); (5) His redemptive work (καθαρισμὸν . . . ποιησάμενος); (6) His exaltation (ἐκάθισεν ἐν δεξιᾷ κ.τ.λ.). Cf. Vaughan. ὃν ἔθηκεν κληρονόμον πάντων "whom He appointed heir of all". Davidson, Weiss and others understand this of the actual elevation of Christ, on His ascension, to the Lordship of all. ["Dass der Verfasser bei diesen Worten an den erhöhten Christus gedacht habe, halten wir für unzweifelhaft," Riehm, p. 295]. But the position of the clause in the verse and the subsequent mention of the exaltation in ver. 3 rather indicate that ἔθηκεν has here its ordinary meaning (see Elsner and Bleek) of "appointed," and that the reference is to Ps. ii. 8 δώσω σοι ἔθνη τὴν κληρονομίαν σου κ.τ.λ., so Hofmann. Through this Son God is to accomplish His purpose. The Son is to reign over all. The writer lifts the thought of the despondent to Christ's triumph and Lordship. In the Parable of the Wicked Husbandmen Christ speaks of Himself as Heir. It is involved in the Sonship; Gal. iv. 7. It is not simply possessor but possessor because of a relation to the Supreme. The Father could not be called κληρονόμος. Dalman shows that the 2nd Psalm "deduces from the filial relation of the King of Zion to God, that universal dominion, originally proper to God, is bequeathed to the Son as an inheritance," *Worte Jesu*, p. 220, E. Tr. 268. Cf. also Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου. [Chrysostom says the use of the term brings out two points τὸ τῆς υἱότητος γήσιον, καὶ τὸ τῆς κυριότητος ἀναπόσπαστον.] The inheritance is not fully entered upon, until it can be said



τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ<sup>1</sup> καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν,<sup>2</sup>

<sup>1</sup> T.R. in DcEKLm al pler, d, e, Syrr<sup>tr</sup>; omit δι' ἑαυτοῦ with ΞABDp, 17, 46\*, 47.

<sup>2</sup> Omit ἡμῶν with Ξ\*ABD\*E\*MP.

that "the kingdom of the world is become the Kingdom of our Lord and of His Christ," Rev. xi. 15. Cf. Heb. ii. 8. But by His incarnation He came into touch with men and poured His life into human history, at once claiming and securing His great inheritance.

δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας "through whom also He made the world," "per quem fecit et secula" (Vulg.), "durch Welchen er auch die Weltzeiten gemacht hat" (Weizsäcker). "Secula et omnia in iis decurrentia" (Bengel). Weiss thinks it quite improbable that so pure a Greek writer should use αἰῶνας in the rabbinical sense as = "world," and he believes that the Greek interpreters are right in retaining the meaning "world-periods". But in xi. 3 it becomes obvious that this writer could use the word as virtually = κόσμος. "The thought of duration is never wholly lost in the Scripture use of αἰών, though in this place, and in xi. 3 it is all but effaced" (Vaughan). Cf. Schoettgen and McCaul. The writer perhaps has it in his mind that the significant element in creation is not the mass or magnificence of the material spheres but the evolution of God's purposes through the ages. The mind staggers in endeavouring to grasp the vastness of the physical universe but much more overwhelming is the thought of those times and ages and aeons through which the purpose of God is gradually unfolding, unending and unrelaxing, in the boundless life He has called into being. He who is the end and aim, the heir, of all things is also their creator. The καὶ brings out the propriety of committing all things to the hand that brought them into being. The revealer is the creator, Jo. i. 1-5. He only can guide the universe to its fit end who at first, presumably with wisdom equal to His power, brought it into being. ["Cette idée d'un être céleste chargé de réaliser la pensée créatrice de Dieu est une idée philonienne; elle a pénétré dans le Judaïsme sous l'influence de la philosophie grecque" (Ménégoz). It is true that this is a Philonic idea (see numerous passages in Carpzov, Bleek, McCaul and Drummond) but we may also say with

Weiss "Die philonischen Aussagen . . gehören gar nicht hierher". Certainly Philo never claimed for a definite historical person the attributes here enumerated.] For the Son's agency in Creation see John i. 2; Col. i. 15. Grotius' rendering "propter Messiam conditum esse mundum" is interesting as illustrating his standpoint, but would require δι' ὧν.

Ver. 3. δς ὧν ἀπαύγασμα. . . . "Who being effulgence of His glory and express image of His nature." The relative δς finds its antecedent in νῦν, its verb in ἐκάθισεν; and the interposed participles prepare for the statement of the main verb by disclosing the fitness of Christ to be the revealer of God, and to make atonement. The two clauses, ὧν . . . φέρων τε, are closely bound together and seem intended to convey the impression that during Christ's redemptive activity on earth there was no kenosis, but that these Divine attributes lent efficacy to His whole work. [On the difficulty of this conception see Gore's *Bampton Lec.*, p. 266, and Carpenter's *Essex Hall Lec.*, p. 87.] ἀπαύγασμα τῆς δόξης. . . ἀπαύγασμα may mean either what is flashed forth, or what is flashed back: either "ray" or "reflection". Calvin, Beza, Thayer, Ménégoz prefer the latter meaning. Thus Grotius has, "repercussus divinae majestatis, qualis est solis in nube". The Greek fathers, on the other hand, uniformly adopt the meaning "effulgence". Thus Theodoret: τὸ γὰρ ἀπαύγασμα καὶ ἐκ τοῦ πυρός ἐστι, καὶ σὺν τῷ πυρὶ ἐστι. καὶ αἴτιον μὲν ἔχει τὸ πῦρ, ἀχώριστον δὲ ἐστι τοῦ πυρός. . . καὶ τῷ πυρὶ δὲ ὁμοφύες τὸ ἀπαύγασμα: οὐκοῦν καὶ ὁ υἱὸς τῷ πατρὶ. So in the Nicene Creed φῶς ἐκ φωτός. "The word 'effulgence' seems to mean not rays of light streaming from a body in their connection with that body or as part of it, still less the reflection of these rays caused by their falling upon another body, but rather rays of light coming out from the original body and forming a similar light-body themselves" (Davidson). So Weiss, who says that the "Strahlenglanz ein zweites Wesen erzeugt". Philo's use of the word lends colour to this meaning when

he says of the human soul breathed into man by God that it was ἄτε τῆς μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασμα. So in India, Chaitanya taught that the human soul was like a ray from the Divine Being; God like a blazing fire and the souls like sparks that spring out of it. In the Arian controversy this designation of the Son was appealed to as proving that He is eternally generated and exists not by an act of the Father's will but essentially. See Suicer, s.v. As the sun cannot exist or a lamp burn without radiating light, so God is essentially Father and Son. τῆς δόξης αὐτοῦ. God's glory is all that belongs to him as God, and the Son is the effulgence of God's glory, not only a single ray but as Origen says: ἅλης τῆς δόξης. Therefore the Son cannot but reveal the Father. Calvin says: "Dum igitur audis filium esse splendorem Paternae gloriae, sic apud te cogita, gloriam Patris esse invisibilem, donec in Christo refulgeat". As completing the thought of these words and bringing out still more emphatically the fitness of the Son to reveal, it is added καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. χαρακτήρ, as its form indicates, originally meant the cutting agent [χαράσσειν], the tool or person who engraved. In common use, however, it usurped the place of χάραγμα and denoted the impress or mark made by the graving tool, especially the mark upon a coin which determined its value; hence, any distinguishing mark, identifying a thing or person, character. "Express image" translates it well. The mark left on wax or metal is the "express image" of the seal or stamp. It is a reproduction of each characteristic feature of the original. ὑποστάσεως rendered "person" in A.V.; "substance," the strict etymological equivalent, in R.V. To the English ear, perhaps, "nature" or "essence" better conveys the meaning. It has not the strict meaning it afterwards acquired in Christian theology, but denotes all that from which the glory springs and with which indeed it is identical. [We must not confound the δόξα with the ἀπαύγασμα as Hofmann and others do. The ὑπόστασις is the nature, the δόξα its quality, the ἀπαύγασμα its manifestation.] There is in the Father nothing which is not reproduced in the Son, save the relation of Father to Son. Ménégos objects that though a mirror perfectly reflects the object before it and the wax bears the very image of

the seal, the mirror and the wax have not the same nature as that which they represent. And Philo more than once speaks of man's rational nature as τύπος τις καὶ χαρακτήρ θείας δυνάμεως, and the ἀπαύγασμα of that blessed nature, see *Quod deter. insid.*, c. xxiii.; *De Opif. Mundi*, c. li. All that he means by this is, that man is made in God's image. But while no doubt the primary significance of the terms used by the writer to the Hebrews is to affirm the fitness of Christ to reveal God, the accompanying expressions, in which Divine attributes are ascribed to Him, prove that this fitness to reveal was based upon community of nature. The two clauses, ὅς to αὐτοῦ, have frequently been accepted as exhibiting the Trinitarian *versus* the Arian and Sabellian positions; the Sabellians accepting the ἀπαύγασμα as representing their view of the modal manifestation of Godhead, the Arians finding it possible to accept the second clause, but neither party willing to accept both clauses—separate or individual existence of the Son being found in the figure of the seal, while identity of nature seemed to be affirmed in ἀπαύγασμα. [ὑπόστασις was derived from the Stoics who used it as the equivalent of οὐσία, that which formed the essential substratum, τὸ ὑποκείμενον, of all qualities. The Greek fathers, however, understood by it what they termed πρόσωπον ὁμοούσιον and affirmed that there were in the Godhead three ὑποστάσεις. The Latin fathers translating ὑπόστασις by *substantia* could not make this affirmation. Hence arose confusion until Gregory Nazianzen pointed out that the difference was one of words not of ideas, and that it was due to the poverty of the Latin language. See Suicer, s.v.; Bleek in *loc.*; Bigg's *Christian Platonists*, p. 164-5; Dean Strong's *Articles in J.T.S.* for 1901 on the History of the Theological term Substance; Calvin *Inst.*, i, 13, 2; Loofs' *Leitfaden*, p. 109 note and p. 134.]

φέρων τε τὰ πάντα . . . "and upholding all things by the word of His power". The meaning of φέρων is seen in such expressions as that of Moses in Num. xi. 14 οὐ δυνήσομαι ἐγὼ μόνος φέρειν πάντα τὸν λαὸν τούτον, where the idea of being responsible for their government and guidance is involved. So in Plutarch's *Lucullus*, 6, φέρειν τὴν πόλιν of governing the city. In Latin Cicero (*pro Flac.*, 37) reminds his judges "sustinetis rempublicam humeris vestris". See Bleek. In Rabbinic literature, as

d Eph. i. 21; ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 4. <sup>4</sup> τοσοῦτῃ κρείτ-  
 Phil. ii. 9,  
 10. των γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρο-

Schoettgen shows, God is commonly spoken of as "portans mundum," the Hebrew word being **לְבַר**. In Philo, the Logos is the helmsman and pilot of all things (*De Cherub.*) τῷ ῥήματι, by the expression of His power, by making His will felt in all created nature. The present, **φέρων**, seems necessarily to involve that during the whole of His earthly career, this function of upholding nature was being discharged. Probably the clause is inserted not merely to illustrate the dignity of the Son, but to suggest that the whole course of nature and history, when rightly interpreted, reveals the Son and therefore the Father. The responsibility of bringing the world to a praiseworthy issue depends upon Christ, and as contributing to this work His earthly ministry was undertaken. For the notable thing He accomplished as God's Son, the use He made of His dignity and power, is expressed in the words, **καθαρισμὸν τ. ἁμαρτιῶν ποιησάμενος** "having accomplished purification of the sins". This was as essential to the formation of the covenant as the ability rightly to represent God's mind and will. This itself was the supreme revelation of God, and it was only after accomplishing this He could sit down at God's right hand as one who had finished the work of mediating the eternal covenant. **ποιησάμενος**, the mid. voice, supersedes the necessity of **δι' αὐτοῦ**. The aorist part. implies that the cleansing referred to was a single definite act performed before He sat down, and in some way preparatory to that Exaltation. The word receives explanation in subsequent passages of the Ep. vii. 27, ix. 12-14. **καθαρισμός** as used in LXX suggests that the cleansing referred to means the removal of guilt and its consciousness. The worshippers were fitted by cleansing to appear before God.

**ἐκάθισεν ἐν δεξιᾷ**... "sat down at the right hand of the Majesty on high". **ἐκάθισεν** seems to denote that the work undertaken by the Son was satisfactorily accomplished; while the sitting down **ἐν δεξιᾷ κ.τ.λ.** denotes entrance upon a reign. The source of the expression is in Ps. cx. 1 (cited v. 13) where the Lord says to Messiah **κάθου ἐκ δεξιῶν μου**, and this not only as

introducing Him to the place of security and favour, but also of dignity and power. "The King's right hand was the place of power and dignity, belonging to the minister of his authority and his justice, and the channel of his mercy, the Mediator in short between him and his people" (Rendall). Cf. Ps. lxxx. 17. In contrast to the ever-growing and never complete revelation to the fathers, which kept the race always waiting for something more sufficing, there came at last that revelation which contained all and achieved all. But the expression not only looks backward in approval of the work done by the Son, but forward to the result of this work in His supremacy over all human affairs. **μεγαλωσύνη** is ascribed to God in Jude 25 and in Deut. xxxii. 3 **δότε μεγαλωσύνην τῷ Θεῷ ἡμῶν**. Cf. also Clem., *Ep.*, xvi. Here it is used to denote the sovereign majesty inherent in God (cf. xii. 2; Mk. xiv. 62). The words **ἐν ὑψηλοῖς** are connected by Westcott and Vaughan with **ἐκάθισεν**. It is better, with Beza and Bleek, to connect them with **μεγαλωσύνης**, for while in x. 12 and xii. 2, where it is said He sat down on the throne of God, no further designation is needed; in viii. 1, as here, where it is said that He sat down on the right hand of the Majesty, it is felt that some further designation is needed and **ἐν τοῖς οὐρανοῖς** is added. No local region is intended, but supreme spiritual influence, mediation between God, the ultimate love, wisdom and sovereignty, and this world. This writer and his contemporary fellow-Christians, had reached the conviction here expressed, partly from Christ's words and partly from their own experience of His power.

Vv. 4—ii. 18. *The Son and the Angels.* Ver. 4, although forming part of the sentence 1-3, introduces a subject which continues to be more or less in view throughout chaps. i. and ii. The exaltation of the Mediator to the right hand of Sovereignty is in keeping with His designation as Son, a designation which marked Him out as superior to the angels. Proof is adduced from the O.T. To this proof, in accordance with the writer's manner, a resulting admonition is attached, ii. 1-4. And the remainder of chap. ii. is occupied with an explanation of the reasonableness of the



νόμηκεν ὄνομα. 5. \*Τίτι γὰρ εἶπέ ποτε τῶν ἀγγέλων, "Υἱὸς μου εἶ<sup>v. 5; 2</sup>  
 σὺ, ἐγὼ σήμερον γεγέννηκά σε;" καὶ πάλιν, "Ἐγὼ ἔσομαι αὐτῷ<sup>Sam. vii. 14; 1 Par. xxii. 10 et xxviii. 6;</sup>  
 Ps. ii. 7; Acts xiii. 33.

incarnation and the suffering it involved; or, in other words, it is explained why if Christ is really greater than the angels, He had to be made a little lower than they.

τοσοῦτῳ κρείττων γενόμενος . . . "having become as much superior to the angels as He has obtained a more excellent name than they". The form of comparison here used, τοσ. . . ὅσῳ is found also, vii. 20-22, viii. 6, x. 25; also in Philo. κρείττων is one of the words most necessary in an Epistle in which comparison is never out of sight. The Son *became* (γενόμενος) greater than the angels in virtue of taking His seat at God's right hand. This exaltation was the result of His earthly work. It is as Mediator of the new revelation, who has cleansed the sinful by His death, that He assumes supremacy. And this is in keeping with and in fulfilment of His obtaining the name of Son. This name κεκληρονόμηκεν, He has obtained, not "von Anfang an" as Bleek and others say, but as Riehm points out, in the O.T. The Messiah, then future, was spoken of as Son; and therefore to the O.T. reference is at once made in proof. The Messianic Sonship no doubt rests upon the Eternal Sonship, but it is not the latter but the former that is here in view.

In support of this statement the writer adduces an abundance of evidence, no fewer than seven passages being cited from the O.T. Before considering these, two preliminary objections may first be removed. (1) To us nothing may seem less in need of proof than that Christ who has indelibly impressed Himself on mankind is superior to the angels who are little more than a picturesque adornment of earthly life. But when this writer lived the angels may be said to have been in possession, whereas Christ had yet to win His inheritance. Moreover, as Schoettgen shows (p. 905) it was usual and needful to make good the proposition, "Messias major est Patriarchis, Mose, et Angelis ministerialibus". Prof. Odgers, too, has shown (*Proceedings of Soc. of Hist. Theol.*, 1895-6) that quite possibly the writer had in view some Jewish Gnostics who believed that Christ Himself belonged to the angelic creation and had, with the angels, a fluid personality

and no proper human nature. In any case it was worth the writer's while to carry home to the conviction of his contemporaries that a mediation accomplished by one who was tempted and suffered and wrought righteousness, a mediation of an ethical and spiritual kind, must supersede a mediation accomplished by physical marvels and angelic ministries. (2) The passages cited from the Old Testament in proof of Christ's superiority although their immediate historical application is disregarded, are confidently adduced in accordance with the universal use of Scripture in the writer's time. But it must not be supposed that these passages are culled at random. With all his contemporaries this writer believed that where statements were made of an Israelitish king or other official in an ideal form not presently realised in those directly addressed or spoken of, these were considered to be Messianic, that is to say, destined to find their fulfilment and realisation in the Messiah. These interpretations of Scripture were the inevitable result of faith in God. The people were sure that God would somehow and at some time fulfil the utmost of His promise.

The first two quotations (ver. 5) illustrate the giving of the more excellent name; the remaining quotations exhibit the superiority of the Son to angels, or more definitely the supreme rule and imperishable nature of the Son, in contrast to the perishable nature and servile function of the angels.

Ver. 5. τίτι γὰρ εἶπεν ποτε τῶν ἀγγέλων . . . "For to which of the angels did he ever say My Son art Thou, I this day have begotten Thee?" τίτι to what individual; ποτε in the whole course of history. The angels as a class are called "Sons of Elohim" in the O.T. (Gen. vi. 2; Ps. xxix. 1, lxxxix. 7; Job i. 6). But this was not used in its strict sense but merely as expressive of indefinite greatness, nor was it addressed to any individual. εἶπεν, the subject unexpressed, as is common in citing Scripture (2 Cor. vi. 2; Gal. iii. 16; Eph. iv. 8, etc.). Winer and Blass supply ὁ θεός, others ἡ γραφή. Warfield, who gives the fullest treatment of the subjectless use of λέγει, φησί, and such words

f Ps. xcvi. εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” δ. ὅταν δὲ πάλιν εἰσ-  
7: Rom.  
viii. 29; ἀγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, “Καὶ προσκυνῇ-  
Col. i. 18.

(*Presb. and Ref. Rev.*, July, 1899) holds that either subject may be supplied, because “under the force of their conception of Scripture as an oracular book it was all one to the N.T. writers whether they said ‘God says’ or ‘Scripture says’.” Here, however, the connection involves that the subject is **ὁ θεός**. The words cited are from Ps. ii. 7 and are in verbal agreement with the LXX, which again accurately represents the Hebrew. The psalm was written to celebrate the accession of a King, Solomon or some other; but the writer, seeing in his mind’s eye the ideal King, clothes the new monarch in his robes. The King was called God’s Son on the basis of the promise made to David (2 Sam. vii. 14) and quoted in the following clauses: The words **ἐγὼ σήμερον γεγέννηκά σε** do not seem to add much to the foregoing words, except by emphasising them, according to the ordinary method of Hebrew poetry. **σήμερον** is evidently intended to mark a special occasion or crisis and cannot allude to the eternal generation of the Son. In its original reference it meant “I have begotten Thee to the kingly dignity”. It is not the beginning of life, but the entrance on office that is indicated by **γεγέννηκα**, and it is as King the person addressed is God’s Son. Thus Paul, in his address to the Pisidians (Acts xiii. 33), applies it to the Resurrection of Christ; cf. Rom. i. 4. The words, then, find their fulfilment in Christ’s Resurrection and Ascension and sitting down at God’s right hand as Messiah. He was thus proclaimed King, begotten to the royal dignity, and in this sense certainly no angel was ever called God’s Son.

This is more fully illustrated by another passage introduced by the usual **καὶ πάλιν** (see x. 30, and Longinus, *De Subl.*, chap. iv, etc.). **Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα . . .**, words spoken in God’s name by Nathan in reference to David’s seed, and conveying to him the assurance that the kings of his dynasty should ever enjoy the favour and protection and inspiration enabling them to rule as God’s representatives. This promise is prior in history to the previous quotation, and is its source; see 2 Sam. vii. 14. **ἔσομαι εἰς** is Hellenistic after a Hebrew model. See Blass, *Gram.*, p. 85.

Ver. 6. ὅταν δὲ πάλιν εἰσαγάγῃ . . .

“And when He shall again have brought the first-begotten into the world [of men], He says, “And let all God’s angels worship Him”. Having shown that “Son” is a designation reserved for the Messiah and not given to any of the angels, the writer now advances a step and adduces a Scripture which shows that the relation of angels to the Messiah is one of worship. It is not easy to determine whether **πάλιν** merely indicates a fresh quotation (so Bleek, Bruce, etc.) as in ver. 5; or should be construed with **εἰσαγάγῃ**. On the whole, the latter is preferable. Both the position of **πάλιν** and the tense of **εἰσαγ.** seem to make for this construction. The “bringing in” is still future. Apparently it is to the second Advent reference is made; cf. ix. 28. To refer **εἰσαγ.** to the incarnation, with Chrysostom, Calvin, Bengel, Bruce (see esp. Schoettgen); or to the resurrection with Grotius; or to an imagined introduction of the Son to created beings at some past period, with Bleek, is, as Weiss says, “sprachwidrig”. Rendall remarks: “The words *bring in* have here a legal significance; they denote the introduction of an heir into his inheritance, and are used by the LXX with reference to putting Israel in possession of his own land both in the time of Joshua and at the Restoration (Exod. vi. 8, xv. 17; Deut. xxx. 5).” This throws light not only on **εἰσαγ.** but also on **πρωτότοκον** and **οἰκουμένην**, and confirms the interpretation of the clause as referring to the induction of the first-born into His inheritance, the world of men. **πρωτότ.** is used of Christ (1) in relation to the other children of Mary (Luke ii. 7; Matt. i. 25); (2) in relation to other men (Rom. viii. 29; Col. i. 18); (3) in relation to creation (Col. i. 15). Nowhere else in N.T. is it used absolutely; but cf. Ps. lxxxix. 27. “I will make him first-born,” i.e., superior in dignity and closer in intimacy. **λέγει**, the present is used because the words recorded in Scripture and still unfulfilled are meant. These words, **καὶ προσκυνήσάτωσαν . . .** occur verbatim in Moses’ song (Deut. xxxii. 43). In the Alexandrian text, from which this writer usually quotes, we find **υἱὸς Θεοῦ** (v. Swete’s LXX), but in a copy of the song subjoined to the Psalter this MS. itself has **ἄγγελοι**. The words are not represented in the Hebrew, and

σάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ". 7. "Καὶ πρὸς μὲν τοὺς *g* Ps. civ. 4 ἄγγέλους λέγει, "Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα". 8. <sup>h</sup> πρὸς δὲ τὸν υἱόν, "Ὁ *h* Ps. xlv. 6

are supposed by Delitzsch to have been added in the liturgical use of Moses' song. The part of the song to which they are attached represents the coming of God to judgment, a fact which further favours the view that it is the second Advent our author has in view.

Ver. 7. καὶ πρὸς μὲν τοὺς ἄγγέλους λέγει. . . . The πρὸς μὲν of this verse is balanced by πρὸς δὲ in ver. 8; and in both πρὸς is to be rendered "with reference to," or "of" as in Luke xx. 19; Rom. x. 21; Xen., *Mem.*, iv. 2-15. Cf. Winer, p. 505: and our own expression "speak to such and such a point". ὁ ποιῶν κ.τ.λ. cited from Ps. civ. 4, Lünemann and others hold that the Hebrew is wrongly rendered and means "who maketh winds his messengers" not "who maketh His angels winds". Calvin, too, finds no reference to angels in the words. He believes that in this Hymn of Creation the Psalmist, to illustrate how God is in all nature, says "who maketh the winds his messengers," i.e., uses for his purposes the apparently wildest of natural forces, and "flaming fire his ministers," the most rapid, resistless and devouring of agents controlled by the Divine hand. Cf. Shakespeare, "thought-executing fires". The writer accepts the LXX translation and it serves his purpose of exhibiting that the characteristic function of angels is service, and that their form and appearance depend upon the will of God. This was the current Jewish view. Many of the sayings quoted by Schoettgen and Weber suggest that with some of the Rabbis the belief in angels was little more than a way of expressing their faith in a spiritual, personal power behind the forces of nature. "When they are sent on a mission to earth, they are wind; when they stand before God they are fire." The angel said to Manoah, "I know not after what image I am made, for God changes us every hour; why, then, dost thou ask after my name? Sometimes He makes us fire, at others wind; sometimes men, at other times angels." Sometimes they appear to have no individual existence at all, but are merely the light-radiance or halo of God's glory. "No choir of angels sings God's praises twice, for each day God creates new hosts which sing His praises and then vanish into the stream of fire

from under the throne of His glory whence they came." Cf. also the Book of Jubilees, ii. 2. "On the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before Him—the angels of the presence, and the angels of sanctification, and the angels of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail, and of hoar frost, and the angels of the voices of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring, and of autumn and of summer, and of all the spirits of His creatures which are in the heavens and on the earth, the abysses and the darkness, eventide and the light, dawn and day which He hath prepared in the knowledge of His heart." One thing all these citations serve to bring out is that the angels were merely servants; like the physical forces of nature they were dependent and perishable. In contrast to these qualities are those ascribed to the Son.

Ver. 8. πρὸς δὲ τὸν υἱόν. . . , the quotation being from Ps. xlv. in which the King in God's kingdom is described ideally. The points in the quotation which make it relevant to the writer's purpose are the ascription of *dominion and perpetuity* to the Son. The emphatic words, therefore, are θρόνος, εἰς τὸν αἰῶνα, ῥάβδος, and παρὰ τοὺς μετόχους σου. It does not matter, therefore, whether we translate "Thy throne is God" or "Thy throne, O God," for the point here to be affirmed is not that the Messiah is Divine, but that He has a throne and everlasting dominion. Westcott adopts the rendering "God is thy throne," and compares Ps. lxxii. 3; Isa. xxvi. 4; Ps. xc. 1, xci. 1, 2; Deut. xxx. 27. He thinks it scarcely possible that "God" can be addressed to the King. Vaughan, on the other hand, says: "Evidently a vocative. *God is thy throne* might possibly have been said (Ps. xlv. 1): *thy throne is God* seems an unnatural phrase. And even in its first (human) application the vocative would cause no difficulty (Ps. lxxxii. 6; John x. 34, 35)." Weiss strongly advocates this construction, and speaks of the other as quite given up. εἰς τὸν αἰῶνα τ. αἰῶνος, "to the age of the age," "for



θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος <sup>1</sup>. ῥάβδος εὐθύτητος ἢ  
 Acts x. 38. ῥάβδος <sup>2</sup> τῆς βασιλείας σου. <sup>3</sup> 9. ἡγάπησας δικαιοσύνην, καὶ  
 ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον  
 k Ps. cii. 25. ἀγαλλιᾶσθαι παρὰ τοὺς μετόχους σου." 10. <sup>k</sup> Καὶ, "Σὺ κατ' ἀρχάς,

<sup>1</sup> Insert καὶ with ΞABD\*E\*M, 17.

<sup>2</sup> T.R. in DEKLP al fere omn; ἡ ραβδος ευθ. ραβδος with ΞABM.

<sup>3</sup> αυτου in ΞB; σου in ADEKLMP.

ever and ever," "to all eternity." Cf. Eph. iii. 21, εἰς πάσας τ. γενεὰς τοῦ αἰῶνος τ. αἰώνων, and the frequent εἰς τ. αἰῶνας τ. αἰώνων. See others in Vaughan or Concordance. "The aim of all these varieties of expression is the same; to heap up masses of time as an approximation to the conception of eternity" (Vaughan). καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τ. βασιλείας σου. The less strongly attested reading [see notes] gives the better sense: The sceptre of thy kingdom is a sceptre of uprightness. The well-attested reading gives the sense: "The sceptre of uprightness is the sceptre of thy kingdom". The everlasting dominion affirmed in the former clause is now declared to be a righteous rule. An assurance of this is given in the the further statement.

Ver. 9. ἡγάπησας δικαιοσύνην . . . "Thou lovedst righteousness and didst hate lawlessness, therefore God, thy God, anointed thee with oil of gladness above thy fellows." The quotation is verbatim from LXX of Ps. xlv. 8 [the Alexand. text reads ἀδικίαν in place of ἀνομίαν, so that the author used a text not precisely in agreement with that of Cod: Alex. v. Weiss]. The anointing as King is here said to have been the result [διὰ τοῦτο] of his manifestation of qualities fitting him to rule as God's representative, namely, love of right and hatred of iniquity. [ἀνομία is used in 1 John iii. 4, as the synonym and definition of ἁμαρτία. ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. It is contrasted with δικαιοσύνη in 2 Cor. vi. 14, τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας:] It is the Messiah's love of righteousness as manifested in His earthly life which entitles Him to sovereignty. ὁ Θεός is taken as a vocative here, as in ver. 8, by Lünemann, Weiss and others; and ὁ Θεός σου as the direct nom. to ἔχρισε. Westcott thinks that the ἔλαιον ἀγαλλ. refers "not to the solemn anointing to royal dignity but to the festive anointing

on occasions of rejoicing". So Alford. Davidson, on the other hand, says: "As Kings were anointed when called to the throne, the phrase means made King". So, too, Weiss and von Soden. But the psalm is not a coronation ode, but an epithalamium; the epithalamium, indeed, of the ideal King, but still a festive marriage song (vv. 10-17), to which the festal ἔλαιον ἀγαλλ. is appropriate. The oil of exultation is the oil expressive of intense joy (cf. ver. 15 of the psalm). The only objection to this view is that God is said to be the anointer, but this has its parallel in Ps. xxiii. 5.; and throughout Ps. xlv. God is considered the originator of the happiness depicted (cf. ver. 2). Whether the marriage rejoicings are here to be applied to the Messiah in terms of vv. 16 and 17 of the psalm is doubtful. The verse is cited probably for the sake of the note of superiority contained in παρὰ τοὺς μετόχους σου. In the psalm the μέτοχοι are hardly other Kings; rather the companions and counsellors of the young King. In the Messianic application they are supposed by Bleek, Pierce, Alford, Davidson, Peake, etc., to be the angels. It seems preferable to keep the term indefinite as indicating generally the supremacy of Christ (cf. Ps. xlv. 2). —[παρά "From the sense of (1) beside, parallel to, comes that of (2) in comparison with; and so (3) in advantageous comparison with, more than, beyond". Vaughan].

Ver. 10. In vv. 10-12 the writer introduces another quotation from Ps. 102 (in LXX 101, 25-7). The quotation is verbatim from the LXX except that σὺ is lifted from the fifth to the first place in the sentence, for emphasis, and that a second ὡς ἱμάτιον is inserted after αὐτοῦς in ver. 12. With the introductory καὶ Weiss understands πρὸς τὸν νῦν λέγει, as in ver. 8. He is also of opinion that the writer considers that the words were spoken by Jehovah and that κύριε, therefore, must be the Messiah.

Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ <sup>1</sup> οὐρανοί· <sup>1</sup> 11. <sup>1</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς <sup>2</sup> ἱμάτιον παλαιωθήσονται, <sup>12</sup> 12. καὶ ὡσεὶ περιβόλαιον ἐλίξεις <sup>1</sup> αὐτούς <sup>2</sup> καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι". <sup>13</sup> 13. <sup>3</sup> Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέ ποτε, "Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;" <sup>14</sup> 14. "οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ

<sup>1</sup> Esa. li. 6;  
<sup>2</sup> Peter iii.  
7, 10.  
<sup>3</sup> m. x. 12, 13;  
et xii. 2;  
Ps. cx. 1;  
Matt. xxii.  
44; Marc.  
xii. 36;  
Luc. xx.  
42; Acts  
ii. 34; 1  
Cor. xv.  
25; Eph.  
i. 20.  
n Ps. xxxiv. 7, et xci. 11.

<sup>1</sup> ἐλίξεις ABD<sup>c</sup>KLMP, Vulg., WH; ἀλλαξεις <sup>1</sup> D\* 43, Tisch.

<sup>2</sup> Insert ὡς ἱματίον with <sup>2</sup> ABD\*, d, e. Tisch. with KLMP omits as a gloss. It has the appearance of a homoioteleuton.

This is possible, but it is not necessary for the justification of the Messianic reference. This follows from the character of the psalm, which predicts the manifestation of Jehovah as the Saviour of His people, even though this may only be in the far future (see ver. 13: "Thou shalt arise and have mercy upon Zion. . . . So the heathen shall fear the name of the Lord, etc.") Prof. B. W. Bacon of Yale has investigated this matter afresh and finds that, so far from the application of these verses to the Messiah being an audacious innovation, or even achieved, as Calvin says, "pia deflectione," "the psalm itself was a favourite resort of those who sought in even pre-Christian times for proof-texts of Messianic eschatology"; also that "we have specific evidence of the application of vv. 23, 24 to the Messiah by those who employed the Hebrew or some equivalent text" and finally that by the rendering of <sup>1</sup> 11 in ver. 24 (English ver. 23) by *respondit* or *ἀπεκρίθη* "we have the explanation of how, in Christian circles at least, the accepted Messianic passage could be made to prove the doctrine that the Messiah is none other than the pre-existent wisdom of Prov. viii. 22-31, "through whom," according to our author, ver. 2, "God made the worlds." Indeed, we shall not be going too far if with Bruce we say: "It is possible that the writer (of Heb.) regarded this text (Ps. cii. 25-27) as Messianic because in his mind creation was the work of the pre-existent Christ. But it is equally possible that he ascribed creative agency to Christ out of regard to this and other similar texts believed to be Messianic on other grounds." See Preuschen's *Zeitschrift für N. T. Wissenschaft*, 1902, p. 280.

In vv. 13 and 14, we have the final contrast between the place of the Son and

that of the angels in human redemptive history. This contrast is connected by the form of its statement with ver. 5 ("to which of the angels, etc."). There it was the greater name that was in question, here it is the higher station and function. <sup>1</sup> 13. <sup>1</sup> πρὸς τίνα δὲ κ.τ.λ. "But to which of the angels has He at any time said . . . ?" implying that to the Son He has said it, as is proved by the citation from Ps. cx. On this psalm (see note on ver. 9). <sup>2</sup> δὲ connects this ver. with ver. 8, and stands in the third place as frequently in classics when a preposition begins the sentence (Herod., viii., 68, 2; Thuc., i., 6; Soph., *Philoct.*, 764. See examples in Klotz' *Devarius*, p. 379). <sup>3</sup> κάθου ἐκ δεξιῶν μου, see ver. 3; <sup>4</sup> ἐκ δεξ. is not classical, but frequent in Hellenistic Greek, see references. <sup>5</sup> ἕως ἂν θῶ. . . . "Until I set thine enemies as a footstool for thy feet." <sup>6</sup> ὑποπόδιον is a later Greek word used in LXX and N.T. The figure arose from the custom of conquerors referred to in Josh. x. 24. Here it points to the complete supremacy of Christ. This attained sovereignty is the gauge of the World's consummation. The horizon of human history is the perfected rule of Jesus Christ. It is the end for which all things are now making. Whereas the angels are but the agents whose instrumentality is used by God for the furtherance of this end. <sup>7</sup> οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα. . . . "Are they not all ministering spirits sent forth to serve for the sake of those who are to obtain salvation?" They have no function of rule, but are directed by a higher will to promote the interests of those who are to form Christ's kingdom. This is true of all of them [πάντες] whatever hierarchies there be among them. <sup>8</sup> λειτουργικὰ, cf. v. 5. λειτουργός

τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; II. I. Διὰ τοῦτο δεῖ  
περισσότερως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρα-

with its cognates has come to play a large part in ecclesiastical language. It is originally "a public servant"; from *λείτος*, an unused adjective connected with *λαός*, meaning "what belongs to the people" and *ἔργον*. It occurs frequently in LXX, sometimes denoting the official who attends on a king (Josh. i. 1), sometimes angels (Ps. ciii. 21), commonly the priests and Levites (Neh. x. 39), οἱ ἱερεῖς οἱ λειτουργοί, and Is. lxi. 6. In N.T. it is used of those who render service to God or to Christ or to men (*cf.* Lepine's *Ministers of Jesus Christ*, p. 126). εἰς διακονίαν ἀποστελλόμενα, present part., denoting continuous action. "Sent forth"; therefore as servants by a higher power (*cf.* Acts i. 25, διακονίας ταύτης κ. ἀποστολῆς). Διακονία originally means the ministry of a body servant or table servant (*cf.* Luke iv. 39; Mark i. 13, οἱ ἄγγελοι διηκόνουν αὐτῷ) and is used throughout N.T. for ministry in spiritual things. μέλλοντας might almost be rendered "destined" as in Matt. iii. 7, xi. 14, xvi. 27, xvii. 12, etc. κληρονομεῖν, see on ver. 4. σωτηρίαν in the classics means either preservation or deliverance. In N.T. the word naturally came to be used as the semi-technical term for the deliverance from sin and entrance into permanent wellbeing effected by Christ. See Luke i. 71, 77; John iv. 22; Acts iv. 12, xvi. 17; Rom. i. 16, etc. In ii. 3 the salvation referred to is termed *τηλικαύτη*. *Cf.* Hooker's outburst, *Eccles. Pol.*, i., iv., 1, and Sir Oliver Lodge (*Hibbert Journal*, Jan., 1903, p. 223): "If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God?" On guardian angels, see Charles' *Book of Jubilees*, Moulton in *γ. T. S.*, August 1902, and Rogers' edition of Aristoph., *Eccles.*, 999, and the Orphic Fragment quoted by Clement (*Strom.*, v.) Σὼ δὲ θρόνῳ πυρόντι παρῆσται πολυμόχοι Ἄγγελοι οἱ μὲν ἡλε βροτοῖς ὡς πάντα τελείται. *Cf.* Shakespeare's "Angels and ministers of grace defend us".

CHAPTER II.—Vv. 1-4. From this proved superiority of the Son to the

angels the writer deduces the warning that neglect of the salvation proclaimed by the Lord Himself and attested by God in miracles and gifts of the Holy Ghost will incur heavier punishment than that which was inflicted upon those who neglected the word spoken by angels.

Ver. 1. Διὰ τοῦτο: "on this account," because God has now spoken not through prophets or angels, but through a Son. δεῖ . . . ἡμᾶς: "we must give more excessive heed". "Alibi utitur verbo *οφείλειν debere*: hic δεῖ *oportet*. Illud dicit *obligationem*: hoc, *urgens periculum*"; Bengel, who also remarks on 1 Cor. xi. 10, *οφείλει* notat *obligationem*; δεῖ *necessitatem*; illud *morale* est, hoc *quasi physicum*; ut in *vernacula*, *wir sollen und müssen*". Here then it is the logical necessity that is prominent. *περισσότερως* is to be joined not with *δεῖ* as in Vulg. (and Bengel), "*abundantius oportet observare*," but with *προσέχειν*. The adverb occurs in xiii. 19 and six times in 2 Cor.; the adj. frequently in N.T. *περισσότερως* [*περιττοτέρως*] occurs in Diod. Sic., xiii. 108, τὰ *περ. ἐργασμένα*; also in Athenaeus, v., p. 192 F. *κλισμὸς περιτ. κεδσμηται*. The comparative is here used with reference to the greater attention due to the revelation than if it had been delivered by one of less position. Atto Vercell. suggestively, "*Quare abundantius . . . Nonne et illa Dei sunt et ista?*" His answer being that those who had been brought up to reverence the O.T. might be apt to despise the new revelation. *προσέχειν* never in N.T. and only once in LXX (Job vii. 17) has the added *τὸν νοῦν* usual in classics. As *προσέχειν* is commonly used of bringing a ship to land, this sense may have suggested the *παράβρῳμεν*. ἡμᾶς, including himself, but meaning to indicate all who in these last days had heard the revelation of Christ. τοῖς ἀκουσθεῖσιν: "the things heard," the great salvation first preached by the Lord, ver. 3; *cf.* Acts viii. 6, xvi. 14. He means to disclose the significance of what they have already heard, rather than to bring forward new truth. μή ποτε *παράβρῳμεν*: "lest haply we drift away". μή ποτε, as Hooegeveen shows, occurs in N.T. as = *ne quando* and also as = *ne forte*; but



ρρῶμεν.<sup>1</sup> 2. \*εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο α <sup>Deut. xxvii. 26; Acts vii. 38, 53; Gal. iii. 19.</sup> βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθο- <sup>xii. 25; Matt. iv. 17; Marc. i. 14.</sup> ποδοσίαν, 3. <sup>b</sup> πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν

<sup>1</sup> παραρῶμεν with NAB\*D\*LP, 17, 47, 115. Bleek favours the T.R. See also the forms given by Veitch.

in clauses expressing apprehension, as here, it can always be rendered "lest perchance". ["In Hellenistic Greek μήποτε in a principal clause means 'perhaps,' in a dependent clause 'if perchance,' 'if possibly,'" Blass, p. 212.] παραρῶμεν is 2nd aor. subj. pass. (with neuter meaning) of παραρῶ, I flow beside or past; as in Xen., *Cyrop.*, iv. 52, πλεῖν ἀπὸ τοῦ παραρρέοντος ποταμοῦ. Hence, to slip aside; as in Soph., *Philoct.*, 653, of an arrow slipping from the quiver; in Xen., *Anab.*, iv. 4, of snow slipping off; Ælian, *V. H.*, iii. 30, of a coarse story unseasonably slipping into a discreet conversation; and in medical writers, frequently of food slipping aside into the windpipe. Origen (*Contra Celsum*, 393) says the multitude need fixed holy days, ἵνα μὴ τέλεον παραρρήνῃ, "that they may not quite drift away". See also Prov. iii. 21, νιὲ, μὴ παραρρήνῃς, τήρησον δὲ ἐμὴν βουλήν.

Ver. 2. εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος. . . . An *a fortiori* argument derived from the notoriously inevitable character of the punishment which overtook those who disregarded the Law. "The word spoken through angels" is the Law, the characteristic and fundamental form under which the old revelation had been made. The belief that angels mediated the Law is found in Deut. xxxiii. 2; Acts vii. 53; Gal. iii. 19; Josephus, *Ant.*, xv. 53. ἐγένετο βέβαιος: "proved steadfast," inviolable, held good; as in Rom. iv. 16, of the promise εἰς τὸ εἶναι βέβαιαν τὴν ἐπαγγελίαν. The sanctions of the law were not a mere *brutum fulmen*. This appeared in the fact that πᾶσα παράβασις. . . "every transgression and disobedience". παράβασις is transgression of a positive command: παρακοὴ is neglect to obey. Grotius renders παρακ. by "contumacia" which may be involved; but Böhme is right in his note "non commissum solum, sed ommissa etiam". The infictions, whether on individuals, as Achan, or on the whole people, as in the wilderness-

generation, were "a just recompense," not an arbitrary, or excessive punishment. For μισθοποδοσία classical writers use μισθοδοσία.

Ver. 3. πῶς ἡμεῖς. . . . "How shall we"—to whom God has spoken through the Son, i. 2—"escape (ἐνδικον μισθ. prob. in final judgment, as in x. 27) if we have neglected (the aorist ἀμελήσαντες suggesting that life is looked at as a whole) so great a salvation?"—the salvation which formed the main theme of the new revelation. The meaning of ἀμελήσαντες is best illustrated by Matt. xxii. 5, where it is used of those who disregarded, or treated with contempt, the invitation to the marriage-supper. The guilt and danger of so doing are in proportion to the greatness of the announcement, and this is no longer of law but of life, cf. 2 Cor. iii. The word now spoken is vastly more glorious and more fully expressive of its Author than the Law, "Non erat tanta salus in V.T., quanta est in gratia quam Dei filius nobis attulit" (Atto Vercell.). The "greatness" of the salvation is involved in the greatness of Him who mediates it (i. 4), of the method employed (ii. 10), of the results, many sons being brought to glory (ii. 10). But one relevant aspect of its greatness, the source and guaranteed truth of its proclamation is introduced by ἥτις, which here retains its proper qualitative sense and may be rendered "inasmuch as it . . .". "Its object is to introduce the mention of a characteristic quality, which explains or emphasises the thing in question" (Vaughan). It was the trustworthiness of the new revelation of salvation which the Hebrews were beginning to question. The law had proved its validity by punishing transgressors but the majesty and certainty of the recent proclamation were doubtful. Therefore the writer insists that it is "very great," and illustrates its trustworthiness by adducing these three features: (1) its original proclamation by the Lord, (2) its confirmation by those who heard Him, (3) its miraculous certi-

c Marc. xvi. 20; Acts ii. 22, et xiv. 3, et xix. 11; 1 Cor. xii. 4, 7, 11. ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4. ὁ συνεπιμαρτυροῦντος τοῦ Θεοῦ σημεῖοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος Ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

fication by God. [This is not contradicted by Bleek's "Das τηλικ., tantae talisque salutis, verweist an sich wohl nicht auf den nachfolgenden relativen Satz," nor by Weiss' "Das ἥτις hängt weder sprachlich noch sachlich mit τηλικ. zusammen."]] ἀρχὴν λαβοῦσα λαλεῖσθαι, lit.: "having received a beginning to be spoken" = "having begun to be spoken," or "which was first proclaimed". ἀρχὴν λαβ., a common phrase in later Greek, see Stephanus and Wetstein. In Polybius of a war "taking its rise". In Ælian, *V. H.*, ii. 28. πόθεν τὴν ἀρχὴν ἔλαβεν ὁ νόμος, ἔρω. It is used here to indicate with precision the origin of the proclamation of the revelation about which they are feeling uncertain. λαλεῖσθαι refers back to ver. 2 and also to i. 1. διὰ to be connected with ἀρχὴν λαβ.; it is used instead of ὑπὸ because God is throughout viewed as the ultimate source of revelation. τοῦ Κυρίου, "the Lord" supreme over angels, and whose present exaltation reflects dignity and trustworthiness on the revelation He made while on earth. The salvation which they are tempted to neglect was at first proclaimed not by angels sent out to minister, not by servants or delegates who might possibly misapprehend the message, but by the Lord Himself, the Supreme. The source then is unquestionably pure. Has the stream been contaminated? God testifies to its purity. There is only one link between the Lord and you, they that heard Him delivered the message to you, and God by witnessing with them certifies its truth. The main verb is ἐβεβαιώθη which looks back to βεβαίος of ver. 2, and compares the inviolability of the one word or revelation with that of the other. We must not, he argues, neglect a gospel of whose veracity and importance we have assurance in this, that it was first proclaimed by the Lord Himself and that we have it on the authority of those who themselves heard Him, and who therefore were first-hand witnesses who had also made experimental verification of its validity. For ἀκουσάντων though without an object expressed, plainly means those who heard the Lord, cf. Luke i. 1. εἰς ἡμᾶς is rendered by Theophylact διεπορθμεύθη εἰς ἡμᾶς βεβαίως, it

has been conveyed to us in a trustworthy manner. To their testimony was added the all-convincing witness borne by God, συνεπιμαρτυροῦντος τοῦ Θεοῦ. The word is found in Aristotle, Philo and Polybius, xxvi. 9, 4, παρόντων δὲ τῶν Θεττάλων καὶ συνεπιμαρτυρούντων τοῖς Δαρδανίοις. Also in Clement, *Er.*, c. xxiii., συνεπιμαρτυρούσης τῆς γραφῆς; but only here in N.T., cf. 1 Pet. v. 12; Rom. ii. 15, viii. 16, ix. 1. The sense is found in Mark xvi. 20, ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημεῖων. This witness was borne σημεῖοις τε καὶ τέρασιν "by signs and wonders," the two words referring to the same manifestations (τε καὶ closely uniting the words), which in one aspect were "signs" suggesting a Divine presence or a spiritual truth, and in another aspect "wonders" calculated to arrest attention. [The words are similarly conjoined in Polybius, Plutarch, Ælian, Philo and Josephus.] καὶ ποικίλαις δυνάμεσιν "and various miracles," lit. powers, as in Matt. xi. 21, καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς. Bleek thinks it is not the outward manifestations but the powers themselves that are here meant. This, he thinks, is suggested by the connexion of the word with πνεύματος ἁγίου μερισμοῖς, "distributions of the Holy Spirit". The genitive is genitive objective, "distributions consisting of the Holy Spirit". The remarkable character of the Charismata and the testimony they bore to a Divine presence and power are frequently alluded to in the N.T. and are enlarged upon in 1 Cor. xii. 14. Paul uses the same argument as this writer in Gal. iii. 1-4. The article is wanting before πνεύματος in accordance with the usage noted by Vaughan, that it is generally omitted when the communication of the Spirit is spoken of, cf. Luke ii. 25, John vii. 39, with John xiv. 26, Acts xix. 2 with 6. μερισμός only here and in a different sense in iv. 12; the verb is common. St. Paul uses it in connection with the distribution of spiritual gifts in Rom. xii. 3, 1 Cor. vii. 17. No one thought himself possessed of the fulness of the Spirit, only a μέρος. These distributions or apportionings, being of the Spirit of God, are necessarily

5. <sup>a</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, <sup>d</sup> i. 2, 4, 8; <sup>e</sup> Peter iii. 13. <sup>e</sup> Ps. viii. 4, et cxliv. 3.  
 περὶ ἧς λαλοῦμεν. 6. °διεμαρτύρατο δέ πού τις λέγων, “Τί ἐστίν

made κατὰ τὴν αὐτοῦ θέλησιν “according to His [God’s] will”. In 1 Cor. xii. 11 the will is that of the Spirit. “Non omnibus omnia dabat Deus, sed quae et quantum et quibus vellet, Eph. iv. 7” (Grotius). [θέλησις only here in N.T., but ten times in LXX. Pollux calls it a “vulgarism” ἰδιωτικόν. On the substitution of nouns in -μα for nouns in -σις, see Jannaris’ *Hist. Gram.*, p. 1024, and cf. x. 7, ix. 36, xiii. 21, so that in the present passage the choice of the active form is deliberate.] The clause is added to enforce the writer’s contention that all the Charismata with which his readers were familiar were not mere fruits of excitement or in any way casual, but were the result of a Divine intention to bear witness to the truth of the gospel.

Vv. 5-18. Having sufficiently brought out the permanence and sovereignty of the Son by contrasting them with the fleeting personality and ministerial function of angels, the author now proceeds to bring the supremacy of the Son into direct relation to the Messianic administration of “the world to come,” the ideal condition of human affairs; and to explain why for the purposes of this administration it was needful and seemly that “the Lord” should for a season appear in a form “a little lower than the angels”. The world of men as it was destined to be [ἡ οἰκουμένη ἡ μέλλουσα] was a condition of things in which man was to be supreme, not subject to any kind of slavery or oppression. And if the Jew asked why, in order to bring this about, the appearance of the Son in so apparently inglorious a form was necessary; if he asked why suffering and death on His part were necessary, the answer is, that it was God’s purpose to bring, not angels, but many human sons to glory and that as there is but one path, and that a path of suffering, by which men can reach their destiny, it was becoming that their leader should act as pioneer in this path. His path to glory must be a path in which men can follow Him; because it is from the human level and as man that He wins to glory. More particularly His sufferings accomplish two objects: they produce in Him the sympathy which qualifies Him as High Priest, while His death breaks the power which kept them enslaved and in fear. [On this section Robertson Smith’s papers

in the *Expositor*, 1881-2, should be consulted.]

Ver. 5. Οὐ γὰρ ἀγγέλοις. . . . “For not to angels”. With γὰρ the writer proceeds to clinch the exhortation contained in vv. 1-4, by exhibiting the ground of it. Under the old Covenant angels had been God’s messengers, but this mode of mediation has passed away. The οἰκουμένη μέλλουσα is not subject to them. It is the Son as man who now rules and to whom attention must be given. ὑπέταξεν. . . . “did He”—that is God—subject the world to come of which we are speaking, ἡ οἰκουμένη, not κόσμος, but the inhabited world. So used in Diod. Sic., i. 8 καθ’ ἅπασαν τ. οἰκουμένην, wherever there were men. From the O.T. point of view “the world to come” meant the world under Messianic rule, but in this Epistle the Messianic Kingdom is viewed as not yet fully realised. The world to come is therefore the eternal order of human affairs already introduced and rendering obsolete the temporary and symbolic dispensation. Calvin accurately defines it thus: “Non vocari orbem futurum duntaxat, qualem e resurrectione speramus, sed qui coepit ab exordio regni Christi. Complementum vero suum habebit in ultima redemptione.” It is the present world of men regenerated, death and all that is inimical to human progress abolished; a condition in which all things are subjected to man. The repudiation of angels as lords of the world to come implies the admission that the obsolescent dispensation had been subject to them. So in Deut. xxxii. 8: ἔστησεν θρία ἔθνην κατὰ ἀριθμὸν ἀγγέλων θεοῦ, cf. Dan. x. 13-21 and *Book of Jubilees*, xv. 31. Cf. the pages in which Robertson Smith expands the remark that “to be subordinated” to the angelic dispensation is the same thing as to be “made under the law” (*Expositor*, 1881, p. 144 ff.). Hermas (*Vis.*, iii. 4, 1) represents the Church as being built by six angels whom he describes as being the first created οἱς παρέδωκεν ὁ Κύριος πᾶσαν τὴν κτίσιν αὐτοῦ, αὖξεν καὶ οἰκοδομεῖν καὶ δεσπόζειν τῆς κτίσεως πάσης.

Ver 6. διεμαρτύρατο δὲ πού τις λέγων: “but some one in a certain place solemnly testifies, saying”. The indefinite formula of quotation is used not because doubt existed regarding the authorship of the psalm, nor because the writer was citing



ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ· ἡ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτόν; 7. ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ 1 Cor. xv. τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν 25, 27; Eph. i. 22. χειρῶν σου<sup>1</sup>. 8. ἑπάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ."

<sup>1</sup> This clause καὶ κατέστησας is omitted from B, and the sense favours the omission.

from memory, but rather as a rhetorical mode of suggesting that his readers knew the passage well enough. So Chrysostom: δεικνύντος ἐστίν, αὐτοὺς χροῖδρα ἐμπείρους εἶναι τῶν γραφῶν. Philo frequently uses an indefinite form of quotation: this identical form in *De Ebriet.*, 14 (Wendland, ii. 181) εἶπε γὰρ πού τις. Cf. Longinus, *De Sub.*, ix. 2 γέγραφέα σου. Here only in the Epistle is a quotation from Scripture referred to its human author. τί ἐστιν ἄνθρωπος. . . . The quotation is from Ps. viii. and extends to ποδῶν αὐτοῦ in ver. 8. It illustrates the greatness of man in three particulars.

1. ἡλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους.

2. δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν.

3. πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

And the author goes on to say that in Jesus the two former elements of man's greatness are seen to be fulfilled (He is made a little lower than the angels, and He is crowned with glory and honour), while the third is guaranteed because Jesus has tasted death for every man and so subdued even it, the last enemy, and therefore all things, under his feet.

In Ps. viii. as in so many other poems and prose writers (see Pascal's chapter on *The Greatness and Littleness of Man*, A. R. Wallace's *Man's Place in the Universe* and Fisk's *Destiny of Man*), it is the dignity put upon man which fills the writer with astonishment. When Sophocles in the *Antigone* celebrates man's greatness, πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει, he excepts death from subjection to man, "Αἶδα μόνον φεῦξιν οὐκ ἐπάξεται. Here the Hebrew poet excepts nothing. But only by Christ was he justified. Man's real place is first won by Christ. μιμνήσκη αὐτοῦ "Thou art mindful of him" for good as in xiii. 3. Man, the subject of satire and self-contempt, is the object of God's thought. υἱὸς ἀνθρώπου = ἄνθρωπος of the first clause. In the Heb. וְיִשְׁכַּח וְיִזְכֹּר: ἐπισκ-

εῖπτη "visit," generally as a friend (Mat. xxv. 36, James i. 27) frequently of physician visiting sick; in judgment, Jer. v. 9, 29. "The day of visitation," ἡμέρα ἐπισκοπῆς, in good sense, Luke xix. 44; for chastisement, Isa. x. 3; cf. 1 Pet. ii. 12. In Jer. xv. 15 we have the two words μνήσθητί μου καὶ ἐπισκεψάί με.

Ver. 7. That God has been mindful of man and visited him is apparent in the three particulars now mentioned. βραχύ τι is "a little," either in material, or in space, or in time. In 1 Sam. xiv. 29, ἐγευσάμην βραχύ τι τ. μέλιτος. In Isa. lvii. 17, of time, δι' ἁμαρτίαν βραχύ τι ἐλύπησα αὐτόν. So in N.T., of material, Jo. vi. 7; of space, Acts xxvii. 28; of time Acts, v. 34. So in classics, v. Bleek. The original of the psalm points to the translation: "Thou didst make him little lower than the angels" [in the Heb.

מֵאֲנָשִׁים "than God"]. There seems no reason to depart from this meaning either in this verse or in ver. 9. So Alford and Westcott, but Davidson and Weiss and several others are of opinion that as the words are in ver. 9 applied to the Messiah, whose superiority has been so insisted upon, an allusion to His inferiority would be out of place; "and that the phrase should be used of degree in one place and time in another, when the point of the passage lies in the identity of the Son's history with that of man, is an idea only puerile" (Davidson). But on any rendering the inferiority of Jesus to angels so far as dying goes is granted, and there is no reason why the sense of degree should not be kept in both clauses. δόξῃ καὶ τιμῇ frequently conjoined, Rev. xxi. 26; 1 Tim. i. 17; Thucyd., iv. 86; Plut., *Num.*, 51; Lucian *Somn.*, 13.

Ver. 8. πάντα ὑπέταξας. . . . "Thou didst put all things under his feet." In the psalm "all things" are defined as "all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the sea". But to our author the scope of the "all" has

Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. 9. "τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν <sup>Acts ii. 33; Phil. ii. 7, 8, 9.</sup> Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἑστεφανωμένον,

been enlarged by the event. His argument requires an absolutely universal subjection, so that everything obstructive of man's "glory" may be subdued. And having seen this achieved by Christ, he is emboldened to give to "all" this fullest content. The one point he seeks to make good is that "in subjecting all things to him, he has left nothing, and therefore not the οἰκουμένη μέλλουσα, unsubjected to him". The "world to come" is under human dominion and administration. The angels are left behind; there is no room for angelic government. But this very sovereignty of man is precisely that which we do not see visibly fulfilled: "for the present (νῦν) we do not yet see all things subjected to him". True, says the author, but we do see Jesus who for the suffering of death (or that He might suffer death) has been made a little lower than angels, crowned with glory and honour that by God's grace He might taste death for every man. In other words, we see the first two items of man's supremacy, as given in the psalm, fulfilled, and the third guaranteed. Jesus was (1) made a little lower than angels; (2) was crowned with glory and honour; and (3) by dying for every man has removed that last obstacle, the fear of death which kept men in δουλεία and hindered them from supreme dominion over all things. The construction of the sentence is much debated. But it must be admitted that any construction which makes the coronation subsequent to the tasting death for every man, is unnatural; the ὅπως depends upon ἑστεφανωμένον. And the difficulty which has been felt in giving its natural sense to this clause has been introduced by supposing that δόξῃ καὶ τιμῇ ἑστεφ. refers to the heavenly state of Jesus. On this understanding it is of course difficult to see how it could be said that Jesus was crowned in order to taste death. But as undoubtedly the first clause, ἡλαττωμένον βλέπομεν, refers to the earthly life of Jesus, it is natural to suppose that the second clause, which speaks of his being crowned, also refers to that life. The tenses are the same. But if so, what was the crowning here referred to? It was His recognition

as Messiah, as the true Head and King of men. He was thus recognised by God at His baptism and at the Transfiguration [in connection with which the same words δόξῃ καὶ τιμῇ are used, 2 Pet. i. 16-18] as well as by His disciples at Caesarea Philippi. It was this crowning alone which enabled Him to die a representative death, the King or Head for His people; it was this which fitted Him to taste death for every man. He was made a little lower than the angels that He might suffer death; but He was crowned with glory and honour that this very death might bring all men to the glory of supremacy which was theirs when the fear of death was removed; see v. 14, 15. For a fuller exposition of this view of the verse, see *Expository Times*, April, 1896. χάριτι θεοῦ, "by God's grace," to men, not directly to Jesus. It is remarkable that Weiss, an expert in textual criticism, should adopt the reading χωρὶς θεοῦ "apart from God" finding in these words a reference to the cry on the cross "My God, My God, etc.". The other meaning put upon the words, "except God," needs no comment. The Nestorians used the reading to prove that Christ suffered apart from His Divinity ("divinitate tantisper deposita οὐ συνῆν ἡ θεότης") but such a meaning can hardly be found in the words. ὑπὲρ πάντος, these are the emphatic words, bringing out the writer's point that Christ's victory and supremacy were not for Himself alone, but for men. [Chrysostom strikingly says: οὐχὶ τῶν πιστῶν μόνον, ἀλλὰ καὶ τῆς οἰκουμένης ἀπάσης· αὐτὸς μὲν γὰρ ὑπὲρ πάντων ἀπέθανεν· τί δὲ, εἰ μὴ πάντες ἐπίσταν; αὐτὸς τὸ ἑαυτοῦ πεπλήρωκε,] γεύσεται θανάτου "he might taste death," i.e., actually experience death's bitterness. The Greek commentators suppose the word is chosen to bring out the shortness of our Lord's experience of death, μικρὸν ἐν αὐτῷ ποιήσας διάστημα. This seems incorrect. [The rule, sometimes laid down, that γεύεσθαι followed by an accusative means to partake freely, and by a genitive sparingly, cannot be universally applied. The ordinary distinction observed in the use of verbs of sense that they take the

b v. 9. et xii. ὅπως χάριτι Θεοῦ ὑπὲρ<sup>1</sup> παντὸς γεύσεται θανάτου.<sup>2</sup> 10. ἡ Ἐπρεπε  
2; Luc.  
xxiv. 26. γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς  
46; Acts  
iii. 15, et  
v. 31; Rom. ii. 36; Phil. ii. 8, 9.

<sup>1</sup> T.R. is read in almost all the MSS. and versions and adopted by all editors. But χωρὶς Θεοῦ is found in M, 67\*\*, Origen.

<sup>2</sup> "Hic versus multas difficultates interpretationi affert. Fortasse v. 9b (ὅπως . . . θάνατον) corruptus vel interpolatus est" (Baljon).

accusative of the nearer, the genitive of the remoter source of the sensation is much safer.] The expression γεύεσθαι θάνατον does not occur in the classics, although we find γεν. μόχθον in Soph., *Trachin.*, 1103, where the Scholiast renders by ἐπειράσθην, in *Antig.*, 1005, where Jebb renders "proceeded to make trial of," in Eurip., *Hecuba*, 375, with κακῶν and in Plato, *Rep.*, 475 with πάντος μαθήματος.

Vv. 10-18. The humiliation of the Son justified; "a condensed and pregnant view of the theory of the whole work of Christ, which subsequent chapters develop, elucidate, and justify dialectically, in contrast or comparison with the O.T. . . . The ultimate source of all doubt whether the new dispensation is superior to the old is nothing else than want of clear insight into the work of Christ, and especially into the significance of His passion, which, to the Jews, from whom the Hebrew Christians of our Epistle were drawn, was the chief stumbling-block in Christianity. Here, therefore, the writer has at length got into the heart of his subject, and, leaving the contrast between Christ and the angels, urges the positive doctrine of the identification of Jesus with those that are his—his brethren, the Sons of God whom He sanctifies—as the best key to that connection between the passion and glorification of Christ which forms the cardinal point of N.T. revelation" (Robertson Smith). To this it may only be added that in order to prove man's supremacy and justify Psalm viii., it was essential that the writer should show that Christ was man, identified with humanity.

In justification then (justification introduced by γὰρ) of the subjection of Jesus to the πάθημα θανάτου, the writer proceeds to say ἔπρεπεν αὐτῷ "it befitted Him". The expression, says Carpzov, is "frequentissima Philoni phrasis"; but in Scripture, at least in this sense, it stands alone: cf. Jer. x. 7; Ps. lxxv. 1. Aristotle (*Nic. Eth.*, iv. 2-2: Burnet, p. 173) says that what is befitting is rela-

tive to the person, the circumstances and the object [τὸ πρέπον δὴ πρὸς αὐτὸν, καὶ ἐν ᾧ καὶ περὶ ὃ]. The object here in view, the "bringing many sons to glory," needs no justification. As Tertullian (*adv. Marcion*, ii. 27) says: "nihil tam dignum Deo, quam salus hominis". But that the means used by God to accomplish this end was not only fit to bring it about but was also πρέπον θεῷ, in other words, that Christ's humiliation and death were in accordance with the Divine nature, is the point the writer wishes to make good. "The whole course of nature and grace must find its explanation in God, and not merely in an abstract Divine *arbitrium*, but in that which befits the Divine nature". This matter of Christ's suffering has not been isolated in God's government but is of a piece with all He is and has done; it has not been handed over to chance, accident, or malevolent powers, but is part of the Divine rule and providence; it is not exceptional, unaccountable, arbitrary, but has its root and origin in the very nature of God. God acted freely in the matter, governed only by His own nature. "Man has not wholly lost the intuitive power by which the fitness of the Divine action, its correspondence to the idea standard of right which his conscience certifies and his reason approves, may be recognised" (Henson, *Disc. and Law*, p. 56). "It is worth noting that the chief value of Anselm's view of the Atonement lies in the introduction into theology of the idea of what befits God—the idea, as he puts it, of God's honour. Anselm fails, however, by thinking rather of what God's honour must receive as its due than of what it is seemly for God in His grace to do, and thus his theory becomes shallow and inadequate" (Robertson Smith). The writer does not say ἔπρεπεν θεῷ but ἔπρεπεν αὐτῷ δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα "Him on account of whom are all things and through whom are all things," who is the reason and the cause of all existence; in whom, there-



δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων 1. 10, 14; Acts xvii.  
τελειῶσαι. 11. ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἐνὸς πάν- 26.

fore, everything must find its reason and justification. "Denn wenn um seiner willen das All ist, also Alles seinen Zwecken dienen muss, und durch ihn das All ist, also nichts ohne sein Zuthun zu Stande kommt, so muss man bei Allem, was geschieht, und somit auch bei dem Todesleiden fragen, wiefern es ihm angemessen ist" (Weiss). The purpose of God is expressed in the words: πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα "in bringing many sons to glory". The accusative ἀγαγ. (although referring to αὐτῷ) does not require us to construe it with ἀρχηγόν. That is a possible but clumsy construction. The use of υἱοὺς implies that the Father is the subject and leads us to expect that the action of God will be mentioned. And this construction, in which the dative of the subject becomes an accusative when an infinitive follows, is not unknown, but is merely a species of attraction—the infinitive drawing the noun into the case appropriate. Cf. Acts xi. 12, xv. 22; Luke i. 74. Examples from the classics in *Matthiae*, 535. The aorist participle has led the Vulgate to translate "qui multos filios in gloriam adduxerat," needlessly, for "the aorist participle is sometimes used adverbially in reference to an action evidently in a general way coincident in time with the action of the verb, yet not identical with it. The choice of the aorist participle rather than the present in such cases is due to the fact that the action is thought of, not as in progress, but as a simple event or fact (Burton, *M. and T.*, 149). πολλοὺς υἱοὺς "many" is not used with any reference to the population of the world, or to the proportion of the saved, but to the one Son already celebrated. It was God's purpose not only to have one Son in glory, but to bring many to be partakers with Him. Hence the difficulty; hence the need of the suffering of Christ. But it is not merely πολλοὺς but πολλοὺς υἱοὺς suggesting the relationship dwelt upon in the succeeding verses. τὸν ἀρχηγόν τ. σωτηρίας . . . the author [pioneer] of their salvation indicating that feature of Christ's relation to the saved which determined His experience, "the Captain of their salvation". R.V. has "author" following Vulg. Chrysostom has ἀρχηγὸν τουτέστι τὸν αἴτιον, and so Robertson

Smith, "it is hardly necessary to put more meaning into the phrase than is contained in the parallel expression of v. 9". So Bleek, Kübel and von Soden. But the word is select, and why select, if not to bring out precisely this, that in the present case the cause is also the leader, "that the Son goes before the saved in the same path". He is the strong swimmer who carries the rope ashore and so not only secures His own position but makes rescue for all who will follow. "The ἀρχηγός himself first takes part in that which he establishes" (Westcott). One of the chief points in the Epistle is that the Saviour is also ἀρχηγός. The word is commonly used of founders of tribes, rulers and commanders, persons who begin anything in become the source of anything, but or this Epistle (xii. 2) it has over and above the sense of "pioneer". διὰ παθημάτων τελειῶσαι, "to perfect through sufferings". τελειῶσαι is to make τέλειον, to bring a person or thing to the appropriate τέλος, to complete, perfect, consummate. In the Pentateuch it is regularly used to denote the consecration of the priests. In the N.T. this consecration is no formal setting apart to office, but a preparation involving ethical fitness. So that here the word *directly* denotes making perfect as leader of salvation, but *indirectly* and by implication making morally perfect. And this moral perfection, requisite in one who was to cleanse sinners (note σωτηρίας) and lead the way to glory, could only be proved and acquired through the sufferings involved in living as man, tempted and with death to face. Therefore διὰ παθημάτων, "a plurality of sufferings" not merely as in ver. 9 τὸ πάθημα τοῦ θανάτου. Cf. ver. 18. The glory indeed to which this captain of salvation leads is the glory of triumph over temptation and all that tends to terrify and enslave men.

Ver. 11. In the eleventh verse the writer proceeds to explain *wherein* consisted the fittingness (τὸ πρέπον) of perfecting the ἀρχηγόν through sufferings. It lies in the fact that He and those He leads are brothers. In vv. 11-13 it is shown that this is so, and in the succeeding verses the writer points out what is involved in this brotherhood. ὁ ἀγιάζων and οἱ ἀγιαζόμενοι are to be

κ Ps. xxii. *τες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν*, 12.  
 22, 25; 2 Sam. xxii. *λέγων*, “Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-  
 3; Ps. xviii. 2. *κλησίας ὑμνήσω σε*”. Καὶ πάλιν, “Ἐγὼ ἔσομαι πεποithὸς ἐπ’

taken as present participles, so usually are, in the timeless substantive sense. *ἀγιάζειν* means (1) to set apart as belonging to God, in contradistinction to *κοινός*, belonging to every one. So in Gen. ii. 3, of the seventh day, and in Exod. 16 of the mountain, the tent, the altar. It is especially used of persons set apart to the priesthood or to any special work (Exod. xxx. 30; Jer. i. 5; John x. 36). Through the O.T. ceremonial the whole people were thus *ἡγιασμένοι*, set apart to God, admitted to His worship. In this Epistle the word is used with much of the O.T. idea cleaving to it, and is often rather equivalent to what we understand by “justify” than to “sanctify”. Cf. x. 10. It signifies that which enables men to approach God. But (2) it is in N.T. more and more felt that it is only by purification of character men can be set apart for God, so that this higher meaning also attaches to the word. In the present verse *ἀγιάζων* introduces the priestly idea, enlarged upon in ver. 17. *ἐξ ἑνὸς πάντες* “all of one”. There is much to be said for Calvin’s interpretation “of one nature,” or Cappellus’ “of one common mass”. Certainly Bleek’s reason for rejecting such renderings—that *ἐξ* can only signify *origin*, is incorrect. “Greek often uses the prepositions of origin (*ἐκ*, ἀπό) when we prefer those of position or direction, as in *ἐξ ἀπροσδοκήτου*, on a sudden, *ἐξ ἀφανούς*, in a doubt, *ἐκ μιᾶς χειρός*, with one hand” (Verrall on *Choeph.*, line 70). In N.T. *ἐκ* frequently expresses the party or class to which one belongs (Jo. iii. 31). And cf. 1 Cor. x. 17. It might be urged from xi. 12 that this writer had he meant parentage would have said *ἀφ’ ἑνός*. Nevertheless the meaning seems to be “of one father”. The *πολλοὺς υἱοὺς* of ver. 10, and the *δι’ ἣν αἰτίαν* which follows make for this sense. And the argument of ver. 14, that because Christ was brother to men He therefore took flesh, proves that *ἐξ ἑνός* cannot mean “of one nature”. The fact that He and they are *ἐξ ἑνός* is the ground of His incarnation. He was Son and Brother before appearing on earth. The words then can only mean that the “many sons” who are to be brought to glory and the “Son” who leads them are of one parentage. The sonship in both

cases looks to the same Father, and depends on Him and is subject to the same laws of obedience and development. But what Father is meant? Not Adam (Beza, Hofmann, etc.); Weiss argues strongly for Abraham, appealing to ver. 16 and other considerations; but the fact that in ver. 14 the incarnation is treated as a *result* of the brotherhood, seems to involve that we must understand that God is meant; that before the incarnation Christ recognised His brotherhood. “On this account,” because His parentage is the same, “He is not ashamed to call them brothers”. He might have been expected to shrink from those who had so belied their high origin, or at the best to move among them with the kindly superior professionalism of a surgeon who enters the ward of an hospital solely to heal, not to live there; but He claims men as his kin and on this bases His action (cf. xi. 16).

Ver. 12. In proof that He is not ashamed to take his place among men as a brother three passages are adduced from the O.T. in which this relationship is implied. These passages are so confidently assumed to be Messianic that they are quoted as spoken by Christ Himself, *λέγων*. The fact that words of Jesus spoken while He lived on earth are not quoted can scarcely be accepted as proof that the Gospels were not in existence when this Epistle was written, for even after the middle of the second century, the O.T. was still the “Scripture” of the Christian Church. The first quotation is from the twenty-second Psalm applied to Himself by our Lord on the cross. The *ΛXX διηγῆσθαι* is altered to *ἀπαγγεῶ*. The significant words in the first clause are *τοῖς ἀδελφοῖς μου*; and the significance of the second clause consists in the representation of the Messiah as taking part in the *worship of God* in the congregation. This is one particular form in which His brotherhood manifests itself. For the passages cited not merely affirm the brotherhood, but also exhibit its reality in the participation by the Messiah of human conditions.

Ver. 13. The two quotations cited in the thirteenth verse are from Isa. viii. 17, 18. There they are continuous, here they are separately introduced, each by the

αὐτῷ". 13. <sup>1</sup>Καὶ πάλιν, "Ἰδοὺ ἐγὼ καὶ τὰ παῖδιά ἃ μοι ἔδωκεν" <sup>1</sup>Esā. viii. 18; Joan. x. 29, et xvii. 6, 9, 11, 12. <sup>m</sup>Esā. xxv. 8; Osee. xiii. 14; Joan. i. 10.

ὁ Θεός". 14. <sup>m</sup>Ἐπεὶ οὖν τὰ παῖδιά κεκοινωνήκε σαρκὸς καὶ αἵματος,<sup>1</sup> καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτ-

14; 1 Cor. xv. 54, 55; Phil. ii. 7; 2 Tim. i. 10.

<sup>1</sup> T.R. in KL, f, v<sup>g</sup>cle; αιματ. κ. σαρκος in <sup>h</sup>BCDEMP, 17, 37, 47, 137.

usual καὶ πάλιν, because they serve to bring out two distinct points. In the first, the Messiah utters his trust in God, and thereby illustrates His sonship and brotherhood with man. Like all men He is dependent on God. As Calvin says: "since He depends on the aid of God His condition has community with ours". In the second part, ἰδοὺ ἐγὼ not only calls attention to Himself as closely associated with the παῖδιά; but also, as Weiss thinks, intimates His readiness to obey, as if "Here am I". This obedience He shares with those whom God has committed to His care, God's παῖδιά and His brothers. Cf. Jo. vi. 37, 39, xvii. 11.

Vv. 14-16. This saving brotherhood involved incarnation and death. For, as it has ever been the common lot of the παῖδιά to live under the conditions imposed by flesh and blood, subject to inevitable dissolution and the shrinkings and weaknesses consequent, He also, this Son of God, Himself (καὶ αὐτὸς) shared with them in their identical nature, thus making Himself liable to death; His intention being that by dying He might render harmless him that used death as a terror, and thus deliver from slavery those who had suffered death to rule their life and lived in perpetual dread. κεκοινωνήκεν . . . μετέσχε perf. and aor.; the one pointing to the common lot which the παῖδιά have always shared, αἵματος καὶ σαρκός, usually (but not always, Eph. vi. 12) inverted and denoting human nature in its weakness and liability to decay (Gal. i. 16, etc., and especially 1 Cor. xv. 50); the other, expressing the one act of Christ by which He became a sharer with men in this weak condition. He partook, but does not now partake. [Wetstein quotes from Polyænus that Chabrias enjoined upon his soldiers when about to engage in battle to think of the enemy as ἀνθρώποις αἶμα καὶ σάρκα ἔχουσιν καὶ τῆς αὐτῆς φύσεως ἡμῖν κεκοινωνηκόσι.] This human nature Christ assumed παραπλησίως, which

Chrysostom interprets, οὐ φαντασίᾳ οὐδὲ εἰκόνι ἀλλ' ἄληθειᾳ. It means not merely "in like manner," but "in absolutely the same manner"; as in Arrian vii. 1, 9, σὺ δὲ ἄνθρωπος ὢν, παραπλήσιος τοῖς ἄλλοις, Herod. iii. 104, σχεδὸν παραπλησίως "almost identical"; see also Diod. Sic., v. 45. τῶν αὐτῶν, i.e., blood and flesh. The purpose of the incarnation is expressed in the words ἵνα διὰ τοῦ θανάτου . . . ἦσαν δουλίας. He took flesh that He might die, and so destroy not death but him that had the power of death, and deliver, etc. The double object may be considered as one, the defeat of the devil involving the deliverance of those in bondage. The means He used to accomplish this object was His dying (διὰ τ. θανάτου). How the death of Christ had the result here ascribed to it, we are left to conjecture; for nowhere else in the Epistle is the deliverance of man by Christ's death stated in analogous terms. We must first endeavour to understand the terms here employed. καταργήσῃ: "might render inoperative" (ἀεργον), "bring to nought". Sometimes "destroy" or "put an end to" as in 1 Cor. xv. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, "him who has the power of death, that is, the devil," τὸν διάβολον (διαβάλλω, I set asunder, put at variance) used by LXX to render יָשׁוּעַ in Job i. ii. and Zach. iii., etc.; Σατάν is used in 1 Kings xi. In N.T. both designations occur frequently. But the significance for our present passage lies in the description "him who has the power of death". ἔχειν τὸ κράτος is classical, and κράτος with the genitive denotes the realm within which or over which the rule is exercised, as Herod., iii. 142, τῆς Σάμου τ. κράτος. In connection with this universal human experience of death he uses his malign influence, and the striking vision of Zech. iii. shows us how he does



Luc. i. 74; ἐστὶ, τὸν διάβολον, 15. "καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου  
 Rom. viii.  
 15. διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.<sup>1</sup> 16. οὐ γὰρ δήπου ἀγ-

<sup>1</sup> δουλίας in ΞD\*E\*HP; δουλείας in ABCDb, etc., E\*\*KLM.

so. He brings sins to remembrance, he appears as the accuser of the brethren, as the counsel for the prosecution. Thus he creates a fear of death, a fear which is one of the most marked features of O.T. experience. Both Schoettgen and Weber produce rabbinical sayings which illustrate the power of a legal religion to produce servility and fear, so that the natural expression of the Jew was, "In this life death will not suffer a man to be glad". Life, in short, with sin unaccounted for, and with death viewed as the punishment of sin to look forward to, is a δουλεία unworthy of God's sons. This indeed is expressly stated in ver. 15. The δουλεία which contradicts the idea of sonship and prevents men from entering upon their destiny of dominion over all things is occasioned by their fear of death (φόβῳ, the dative of cause) as that which implies rejection by God. [Among the races whose conscience was not educated by the law, views of death varied greatly. These will be found in Geddes' *Phaedo*, pp. 217, 223; and cf. the opening paragraphs of the third Book of the *Republic*, as well as pp. 330 and 486 B. Aristotle with his usual straightforward frankness pronounces death φοβερώτατον. On the other hand, many believed τεθνάμεναι βέλτιον ἢ βίος; Hegesias was styled ὁ πεισιθάνατος, and by his persuasions and otherwise suicide became popular; and death was no longer reckoned an everlasting ill, but "portum potius paratum nobis et perugium". Wholly applicable to the present passage is Spinoza's "homo liber de nihilo minus quam de morte cogitat". Cf. Philo, *Omn. saφ. liber*, who quotes Eurip., τίς ἐστι δούλος τοῦ θανεῖν ἀφροντίς ὢν;] This then was the bondage which characterised the life (διὰ παντὸς τοῦ ζῆν) of those under the old dispensation; the bondage in which they were held (ἐνοχοι = ἐνεχόμενοι, "held" or "bound," "subject to," see Thayer, s.v.), and from which Christ delivered τούτους ὅσοι, not as if it were a restricted number who were delivered, but on the contrary to mark that the deliverance was coextensive with the bondage. ἀπαλλάξῃ, used especially of freeing from slavery [exx. from Philo in Carpzon, and cf. Isocrates οὗτος ἀπήλλαξεν αὐτοὺς τοῦ δέους

τούτου. In the *Phaedo* frequently of soul emancipated from the body.] How the Son wrought this deliverance διὰ τοῦ θανάτου can now be answered; and it cannot be better answered than in the words of Robertson Smith: "To break this sway, Jesus takes upon Himself that mortal flesh and blood to whose infirmities the fear of death under the O.T. attaches. But while He passes through all the weakness of fleshly life, and, finally, through death itself, He, unlike all others, proves Himself not only exempt from the fear of death, but victorious over the accuser. To Him, who in His sinlessness experienced every weakness of mortality, without diminution of his unbroken strength of fellowship with God, death is not the dreaded sign of separation from God's grace (cf. ver. 7), but a step in his divinely appointed career; not something inflicted on Him against His will, but a means whereby (διὰ with genitive) He consciously and designedly accomplishes His vocation as Saviour. For this victory of Jesus over the devil, or, which is the same thing, the fear of death, must be taken, like every other part of His work, in connection with the idea of His vocation as Head and Leader of His people." In short, we see now what is meant by His tasting death "for every man," and how this death guarantees the perfect dominion and glory depicted in Psalm viii. All the humiliation and death are justified by the necessities of the case, he concludes, "For, as I need scarcely say, it is not angels (presumably sinless and spiritual beings, πνεύματα, i. 14) He is taking in hand, but He is taking in hand Abraham's seed (the dying children of a dead father; 'also dergleichen sterbliche und durch Todesfurcht in Knechtschaft befangene Wesen,' Bleek). *δῆπου* v: frequently in classics, as Plato, *Protagoras*, 309 C. οὐ γὰρ δήπου ἐνέτυχες, "for I may take it for granted you have not met" (*Abol.*, 21 B). τί ποτε λέγει ὁ θεός . . . φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε, "for, at any rate, as need hardly be said, he is not saying what is untrue". ἐπιλαμβάνεται: "lays hold to help" or simply "succours," with the idea of taking a person up to see him through. Cf.

γελων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 17.

ὁ ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων οἴσθαι γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι iv. 15, et  
v. 2; Phil.  
ii. 7.

*Sir.*, iv. 11. ἡ σοφία . . . ἐπιλαμβάνεται τῶν ζητούντων αὐτήν, and the Scholiast on Aesch., *Pers.*, 742, ὅταν σπεύδῃ τις εἰς καλὰ ἢ εἰς κακά, ὁ θεὸς αὐτοῦ ἐπιλαμβάνεται. Castellio was the first to propose the meaning "help" in place of "assume the nature of," and Beza having urged the latter rendering as being that of the Greek fathers, goes on to say, "quo magis est execranda Castellionis audacia qui ἐπιλαμ. convertit 'opitulator,' non modo falsa, sed etiam inepta interpretatione, etc.". It has been suggested that θάνατος might be the nominative which would give quite a good sense, but as Christ is the subject both of the foregoing and of the succeeding clause it is more likely that this affirmation also is made of Him. It is certainly remarkable that instead of saying "He lays hold of man to help him," the writer should give the restricted σπέρματος Ἀβ. Von Soden, who supposes the Epistle is addressed to Gentiles, thinks the writer intends to prepare the way for his introducing the priesthood of Christ, and to exhibit the claim of Christians to the fulfilment of the prophecies made to Abraham (*cf.* Robertson Smith), but this Weiss brands as "eine leere Ausflucht". Perhaps we cannot get further than Estius (cited by Bleek): "gentium vocationem tota hac epistola prudenter dissimulat, sive quod illius mentio Hebraeis parum grata esset, sive quod instituto suo non necessaria". Or, as Bleek says, "es erklärt sich aus dem Zwecke des Briefes".

Ver. 17. ὅθεν [six times in this Epistle; not used by Paul, but *cf.* Acts xxvi. 19] 'wherefore,' because He makes the seed of Abraham the object of His saving work, ὡφείλεν, "He was under obligation". ὀφείλω is "used of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration" (Thayer). Here it was the nature of the case which imposed the obligation κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι "to be made like His brothers in all respects," and therefore, as Chrysostom says, ἐτέχθη, ἐτράφη, ηὔξηθη, ἔπαθε πάντα ἅπερ ἔχρην, τέλος ἀπέθανη. He must be a real man, and not merely have the appearance of one. He must enter into

the necessary human experiences, look at things from the human point of view, take His place in the crowd amidst the ordinary elements of life. ἵνα introduces one purpose which this thorough incarnation was to serve. It would put Christ in a position to sympathise with the tempted and thus incline Him to make propitiation for the sins of the people. [τοῦ λαοῦ, also a restricted Jewish designation.] The High-Priesthood is here first mentioned, and it is mentioned as an office with which the readers were familiar. The writer does not now enlarge upon the office or work of the Priest, but merely points to one radical necessity imposed by priesthood, "making propitiation for the sins of the people"; and he affirms that in order to do this (εἰς τὸ) he must be merciful and faithful. ἐλεήμων as well as πιστὸς is naturally construed with ἀρχιερεὺς, and has its root in Exod. xxii. 27, ἐλεήμων γὰρ εἰμι, the priest must represent the Divine mercy; he must also be πιστὸς, primarily to God, as in iii. 2, but thereby faithful to men and to be trusted by them in the region in which he exercises his function, τὰ πρὸς τὸν Θεόν, the whole Godward relations of men. The expression is directly connected with ἀρχιερεὺς, by implication with πιστὸς, and it is found in Exod. xviii. 19, γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν Θεόν. For neat analogies *cf.* Wetstein. εἰς τὸ ἰλάσκεσθαι, "for the purpose of making propitiation," εἰς indicating the special purpose to be served by Christ's becoming Priest. ἰλάσκομαι (ἰλάσκω is not met with), from ἱλαος, Attic ἱλεως "propitious," "merciful," means "I render propitious to myself". In the classics it is followed by the accusative of the person propitiated, sometimes of the anger felt. In the LXX it occurs twelve times, thrice as the translation of רָחַם. The only instance in which it is followed by an accusative of the sin, as here, is Ps. lxiv. (lxv.) 3, τὰς ἀσεβείας ἡμῶν σὺ ἰλάσῃ. In the N.T., besides the present passage, it only occurs in Luke xviii. 13, in the passive form ἰλασθητί μοι τῷ ἁμαρτωλῷ, *cf.* 2 Kings v. 18. The compound form ἐξιλάσκομαι, although it does not occur in N.T., is more frequently used in the LXX than the simple

p iv. 15, 16. τὰς ἀμαρτίας τοῦ λαοῦ. 18. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρα-  
iv. 14, et  
vi. 20, et  
viii. 1, et  
ix. 11;  
Rom. xv.  
8; Phil.  
iii. 14. σθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.  
 III. 1. \*ΟΘΕΝ, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι,  
 κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χρισ-

verb, and from its construction something may be learnt. As in profane Greek, it is followed by an accusative of the person propitiated, as in Gen. xxxii. 20, where Jacob says of Esau ἐξιλιάσθαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις κ.τ.λ.; Zech. vii. 2, ἐξιλιάσθαι τὸν Κύριον, and viii. 2, τὸ πρόσωπον Κυρίου, also Matt. i. 9. It is however also followed by an accusative of the thing on account of which propitiation is needed or which requires by some rite or process to be rendered acceptable to God, as in Ecclus. iii. 3, iii. 30, v. 6, xx. 28, etc., where it is followed by ἄδικίαν, and ἀμαρτίας; and in Lev. xvi. 16, 20, 33, where it is followed by τὸ ἅγιον, τὸ θυσιαστήριον, and in Ezek. xlv. 20 by τὸν οἶκον. At least thirty-two times in Leviticus alone it is followed by περί, defining the persons for whom propitiation is made, περί αὐτοῦ ἐξιλιάσεται ὁ ἱερεὺς or περί πάσης συναγωγῆς, or περί τῆς ἀμαρτίας ὑμῶν. In this usage there is apparent a transition from the idea of propitiating God (which still survives in the passive ἱλάσθητι) to the idea of exerting some influence on that which was offensive to God and which must be removed or cleansed in order to complete entrance into His favour. In the present passage it is τὰς ἀμαρτίας τοῦ λαοῦ which stand in the way of the full expression of God's favour, and upon those therefore the propitiatory influence of Christ is to be exerted. In what manner precisely this is to be accomplished is not yet said. "The present infinitive ἱλάσκεσθαι must be noticed. The one (eternal) act of Christ (c. x. 12—14) is here regarded in its continuous present application to men (cf. c. v. 1, 2)," Westcott. (See further on ἱλάσκεσθαι in Blass, *Gram.*, p. 88; Deissmann's *Neue Bibelstud.*, p. 52; and Westcott's *Epistle of St. John*, pp. 83-85.) τοῦ λαοῦ the historical people of God, Abraham's seed; cf. Matt. i. 21; Heb. iv. 9, xiii. 12.

Ver. 18. ἐν ᾧ γὰρ πέπονθεν. . . . He concludes this part of his argument by explaining the process by which Christ's becoming man has answered the purpose of making Him a merciful and faithful High Priest. The explanation is "non ignara mali miseris succurrere

disco". ἐν ᾧ is by some interpreters resolved into ἐν τούτῳ ὅτι = whereas; by others into ἐν τούτῳ ὅ = wherein; the second construction has certainly the ampler warrant, see 1 Pet. ii. 12; Gal. i. 8; Rom. xiv. 22; but the former gives the better sense. It is also contested whether the words mean, that Christ suffered by being tempted, or that He was tempted by His sufferings. Both statements of course are true; but it is not easy to determine which is here intended. Are the temptations the cause of the sufferings, or the sufferings the cause of the temptations? The A.V. and the R.V., also Westcott and others, prefer the former; and from the relation of the participial πειρασθείς to the main verb πέπονθεν, which naturally indicates the suffering as the result of the temptation, this would seem to be the correct interpretation. Bleek, Delitzsch, Alford and Davidson, however, prefer the other sense, Alford translating: "For He Himself, having been tempted, in that which He hath suffered, He is able to succour them that are (now) tempted". Davidson says: "These sufferings at every point crossed the innocent human instinct to evade them; but being laid on Him by the will of God and in pursuance of His high vocation, they thus became temptations". Dr. Bruce says: "Christ, having experienced temptation to be unfaithful to His vocation in connection with the sufferings arising out of it, is able to succour those who, like the Hebrew Christians, were tempted in similar ways to be unfaithful to their Christian calling". The interpretation has much to recommend it, but as it limits the temptations of Christ to those which arose out of His sufferings, it seems scarcely to fall in so thoroughly with the course of thought, especially with v. 17. δύναται, cf. iv. 15, v. 2.

CHAPTER III. 1.—CHAPTER IV. 13.—  
 Chapters iii. and iv. as far as ver. 13, form one paragraph. The purpose of the writer in this passage, as in the whole Epistle, is to encourage his readers in their allegiance to Christ and to save them from apostacy by exhibiting Christ as the final mediator. This purpose he has in the first two chapters sought to achieve by compar-



ing Christ with those who previously mediated between God and man,—the prophets who spoke to the fathers, and the angels who mediated the law and were supposed even to regulate nature. He now proceeds to compare Jesus with him round whose name gathered all that revelation and legislation in which the Jew trusted. Moses was the ideal mediator, faithful in *all* God's house. Underlying even the priesthood of Aaron was the word of God to Moses. And yet, free channel of God's will as Moses had been, he was but a servant and in the nature of things could not so perfectly sympathise with and interpret the will of Him whose house and affairs he administered as the Son who Himself was lord of the house.

He therefore bids his readers encourage themselves by the consideration of His trustworthiness, His competence to accomplish *all* God's will with them and bring them to their appointed rest. But this suggests to him the memorable breakdown of faith in the wilderness generation of Israelites. And he forthwith strengthens his admonition to trust Christ by adding the warning which was so legibly written in the fate of those who left Egypt under the leadership of Moses, but whose faith failed through the greatness of the way. It was not owing to any incompetence or faithlessness in Moses that they died in the wilderness and failed to reach the promised land. It was "because of their unbelief" (iii. 19). Moses was faithful in *all* God's house, in everything required for the guidance and government of God's people and for the fulfilment of *all* God's purpose with them: but even with the most trustworthy leader much depends on the follower, and entrance to the fulness of God's blessing may be barred by the unbelief of those who have heard the promise. The promise was not mixed with faith in them to whom it came. But what of those who were led in by Joshua? Even they did not enter into God's rest. That is certain, for long after Joshua's time God renewed His promise, saying "To-day if ye hear His voice, harden not your hearts". Entrance into the land, then, did not exhaust the promise of God; there remains over and above that entrance, a rest for the people of God, for "without us," *i.e.*, without the revelation of Christ the fathers were not perfect, their best blessings, such as their land, being but types of better things to come. Therefore let us give diligence to enter

into that rest, for the word of God's promise is searching; and, by offering us the best things in fellowship with God, it discloses our real disposition and affinities.

The passage falls into two parts, the former (iii. 1-6) exhibiting the trustworthiness of Christ, the latter (iii. 7-iv. 13) emphasising the unbelief and doom of the wilderness generation.

Ver. 1. "Ὁθεν," "wherefore," if through Jesus God has spoken His final and saving word (i. 1), thus becoming the Apostle of God, and if the high priest I speak of is so sympathetic and faithful that for the sake of cleansing the people He became man and suffered, then "consider, etc.". The πιστός of ver. 17 strikes the keynote of this paragraph. Here for the first time the writer designates his readers, and he does so in a form peculiar to himself (the reading in 1 Thess. v. 27 being doubtful) ἀδελφοὶ ἀγιοί, "Christian brethren," literally "brethren consecrated," separated from the world and dedicated to God. Bleek quotes from Primasius: "Fratres eos vocat tam carne quam spiritu qui ex eodem genere erant". But there is no reason to assign to ἀδελφοί any other meaning than its usual N T. sense of "fellow-Christians," *cf.* Matt. xxiii. 8. But there is further significance in the additional κλήσεως ἐπουρανίου μέτοχοι, "partakers of a heavenly calling" (*cf.* οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας, ix. 15) suggested by the latent comparison in the writer's mind between the Israelites called to earthly advantages, a land, etc., and his readers whose hopes were fixed on things above. "In the word 'heavenly' there is struck for the first time, in words at least, an antithesis of great importance in the Epistle, that of this world and heaven, in other words, that of the merely material and transient, and the ideal and abiding. The things of the world are material, unreal, transient: those of heaven are ideal, true, eternal. Heaven is the world of realities, of things themselves (ix. 23) of which the things here are but 'copies'" (Davidson). κατανοήσατε, "consider," "bring your mind to bear upon," "observe so as to see the significance," as in Luke xii. 24, κατανοήσατε τοὺς κόρακας, though it is sometimes, as in Acts xi. 6, xxvii. 39, used in its classical sense "perceive". A "confession" does not always involve that its significance is seen. Consider then τὸν . . . Ἰησοῦν "the Apostle and high priest of our confession, Jesus," the

b ver. 5; τὸν<sup>1</sup> Ἰησοῦν · 2. <sup>b</sup> πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς<sup>2</sup>  
 Num. xii. ἐν ὧ τῷ οἴκῳ αὐτοῦ. 3. <sup>c</sup> Πλείονος γὰρ δόξης οὗτος<sup>3</sup> παρὰ Μωσῆν  
 Zach. vi. ἡξιάζεται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας  
 12; Matt. xvi. 18.

<sup>1</sup> Delete Χριστον with  $\aleph$ ABC\*D\*MP, 17, 34, 47.

<sup>2</sup> Μωσης in  $\aleph$ ABDEM; Μωυσης in CKLP, 17.

<sup>3</sup> οὗτος δοξης in  $\aleph$ ABCDEP; δοξης οὗτος KLM.

single article brackets the two designations and Bengel gives their sense: "τὸν ἀποστ. eum qui Dei causam apud nos agit. τὸν ἀρχ. qui causam nostram apud Deum agit". These two functions embrace not the whole of Christ's work, but all that He did on earth (*cf.* i. 1-4). The frequent use of ἀποστελλεῖν by our Lord to denote the Father's mission of the Son authorises the present application of ἀπόστολος. It is through Him God has spoken (i. 1). Moses is never called ἀπόστολος (a word indeed which occurs only once in LXX) though in Exod. iii. 10 God says ἀποστείλω σε πρὸς Φαραῶ. Schoettgen quotes passages from the Talmud in which the high priest is termed the Apostle or messenger of God and of the Sanhedrim, but this is here irrelevant. καὶ ἀρχιερέα, a title which, as applicable to Jesus, the writer explains in chaps. v.-viii. τῆς ὁμολογίας ἡμῶν, "of our confession," or, whom we, in distinction from men of other faiths, confess; chiefly no doubt in distinction from the non-Christian Jews. ὁμολογία, as the etymology shows, means "of one speech with," hence that in which men agree as their common creed, their *confession*, see *ref.* As Peake remarks: "If this means profession of faith, then 'the readers already confess Jesus as high priest, and this is not a truth taught them in this Epistle for the first time'." [Carpzov quotes from Philo (*De Somn.*): ὁ μὲν δὴ μέγας Ἀρχιερεὺς τῆς ὁμολογίας, but here another sense is intended.] Ἰησοῦν is added to preclude the possibility of error. Ἰησοῦς occurs in this Epistle nine times by itself, thrice with Χριστός.

Ver. 2. The characteristic, or particular, qualification of Jesus which is to hold their attention is His trustworthiness or fidelity. πιστὸν ὄντα might be rendered "as being faithful". The fidelity here in view, though indirectly to men and encouraging them to trust, is directly to Him who made Him, *sc.*, Apostle and High Priest. τῷ ποιήσαντι αὐτόν. The objection urged by Bleek, Lünemann and Alford that

ποιεῖν can mean "appoint" only when followed by two accusatives is not valid. The second accusative may be understood; and in 1 Sam. xii. 6 we find Κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ἀαρών, words which may have been in the writer's mind. The Arian translation, "to Him that created Him," is out of place. Appointment to office finds its correlative in faithfulness, creation scarcely suggests that idea. The fidelity of Jesus is illustrated not by incidents from His life nor by the crowning proof given in His death, nor is it argued from the admitted perfections of His character, but in accordance with the plan of the Epistle it is merely compared to that of Moses, and its superiority is implied in the superiority of the Son to the servant. He was faithful "as also Moses in all His house," this being the crowning instance of fidelity testified to by God Himself, ὁ θεράπων μου Μωυσῆς ἐν ὧ τῷ οἴκῳ μου πιστός ἐστι (Num. xii. 7), where the context throws the emphasis on ὧ. "The 'house of God' is the organised society in which He dwells" (Westcott), *cf.* 1 Tim. iii. 15. Weiss says that the words ἐν ὧ τῷ οἴκῳ αὐτοῦ "necessarily belong" to πιστὸν ὄντα. This is questionable, because the writer's point is that Jesus is faithful not "in" but "over" the house of God (ver. 6).

Ver. 3. The reason is now assigned why Jesus and His fidelity should eclipse in their consideration that of Moses. The reason is that "this man" (οὗτος, "the person who is the subject of our consideration") "has been and is deemed worthy of greater glory ('amplioris gloriae,' Vulg. πλείονος, qualitative as in xi. 4) than Moses, in proportion as he that built the house has more honour than the house." The genitive follows the comparative πλείονα. The "greater glory" is seen in the more important place occupied by Him in the fulfilment of God's purpose of salvation. This glory of Jesus is as much greater than that of Moses, as the cause is greater than the effect, the builder than the house. [The principle is stated by Philo (*De Plant.*,

αὐτόν· 4. <sup>a</sup> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ τὰ πάντα <sup>d 2 Cor. v. 17; Eph. ii. 10. e ver. 2;</sup> κατασκευάσας, Θεός. 5. <sup>17; Eph. ii. 10. e ver. 2;</sup> καὶ Μωσῆς μὲν πιστὸς ἐν ὧ τῷ οἴκῳ  
Deut. xviii. 15, 18.

c. 16. In Wendland's ed., ii. 147) ὁ κτησάμενος τὸ κτήμα τοῦ κτήματος ἀμείνων καὶ τὸ πεποιηκὸς τοῦ γεγονότος, and by Menander and other comic poets as quoted by Justin (*Apol.*, i. 20) μέλιστα τὸν δημιουργὸν τοῦ σκευαζομένου. Weiss, however, is of opinion that it is not a general principle that is being stated, but that τοῦ οἴκου refers directly to the house of God.] ὁ κατασκευάσας includes all that belongs to the completion of a house, from its inception and plan in the mind of the architect to its building and furnishing and filling with a household. Originally the word means to equip or furnish, κατασκευάζειν τὴν οἰκίαν τοῖς σκεύεσιν, Diog. L. v. 14. So συμπόσιον κατασκ. Plato, *Rep.*, 363 C. σκεύεσιν ἰδίοις τὴν ναῦν κατασκευάσα, Demosth., *Polyc.*, 1208. Thence, like our word "furnish" or "prepare," it took the wider meaning of "making" or "building" or "providing". Thus the shipbuilder κατασκ. the ship; the mason κατασκ. the tower. So in Heb. xi. 7 κατασκεύασε κιβωτόν, cf. 1 Peter iii. 20. (Further, see Stephanus and Bleek). In the present verse it has its most comprehensive meaning, and includes the planning, building, and filling of the house with furniture and with a household. The household is more directly in view than the house. The argument involves that Jesus is identified with the builder of the house, while Moses is considered a part of the house. It is the Son (who in those last Days has spoken God's word to men through the lips of Jesus), who in former times also fulfilled God's purpose by building His house and creating for Him a people. And lest the readers of the epistle should object that Moses was as much the builder of the old as Jesus of the new, the writer lifts their mind from the management of the system or Church to the creation of it.

Ver. 4. πᾶς γὰρ οἶκος . . . Θεός. "For every house is built by someone, but he that built all is God." Over and above the right conduct of the house there is a builder. No house, no religious system, grows of itself; it has a cause in the will of one who is greater than it. There is a "someone" at the root of all that appears in history. And He who planned and brought into being πάντα,

"all," whether old or new, is God. The present development of this divine house as well as its past condition and equipment is of God. And Christ, the Son, naturally and perfectly representing God or the builder, and by whose agency God created all things (i. 2) is therefore worthy of more honour than Moses. The argument is not so much elliptical as incomplete, waiting to be supplemented by the following verses in which the relation of Jesus to God and the relation of Moses to the house are exhibited. "It is argued that a household must be established by a household; now God established the universe, and therefore he is the supreme household of the universal household or Church of God, and in that household Jesus, as His perfect representative, is entitled to receive glory corresponding" (Rendall).

Ver. 5. καὶ Μωϋσῆς. . . . Another reason for expecting to find fidelity in Jesus and for ascribing to Him greater glory. Moses was faithful as a servant in the house (ἐν), Christ as a Son over (ἐπὶ) his house. θεράπων denotes a free servant in an honourable position and is the word applied to Moses in Num. xii. 7. ["Apud Homerum nomen est non servile sed ministros significat voluntarios, nec raro de viris dicitur nobili genere natis" (Stephanus). It is especially used of those who serve the gods. See Pindar *Olymp.* iii. 29.] Both the fidelity and the inferior position of Moses are indicated in the words which occur like a refrain in Exodus: "According to all that the Lord commanded, so did he". Nothing was left to his own initiative; he had to be instructed and commanded; but all that was entrusted to him, he executed with absolute exactness. The crowning proof of his fidelity was given in the extraordinary scene (Exod. xxxvii.), where Moses refused to be "made a great nation" in room of Israel. He is said to have been faithful εἰς μαρτύριον τῶν λαληθησομένων. The meaning is, the testimony to his faithfulness which God had pronounced was the guarantee of the trustworthiness of the report he gave of what the Lord afterwards spoke to him. This meaning seems to be determined by the context in Numbers xii. "My servant Moses



f Matt. xxiv. αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων · 6. ὁ Χριστὸς  
 13; 1 Cor.  
 iii. 16, et δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ<sup>1</sup> οἴκος ἐσμεν ἡμεῖς, ἐάνπερ<sup>2</sup> τὴν  
 vi. 19; 2  
 Cor. vi. παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν<sup>3</sup>  
 16; Eph.  
 ii. 21, 22. κατάσχωμεν. 7. ὁ Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον, "Σήμερον  
 1 Tim.  
 iii. 15; 1  
 Peter ii. 5. g ver. 15, et iv. 7; Ps. xlv. 7.

<sup>1</sup> T.R. in NABC; os in D\*M, 6, 67\*\* d, e, f, Vulg. (quae domus sumus nos).

<sup>2</sup> T.R. in NACDCE\*\*KL; εαν in N\*BDE\*MP, 17, d, e, f, Vulg.

<sup>3</sup> WH bracket μέχρι τέλους βεβαιαν and Weiss rejects the words with B. All the other great uncials insert the words. Bleek thinks them genuine.

... is faithful in all my house. I will speak to him mouth to mouth, apparently and not in dark speeches." Grotius says "ut pronuntiaret populo ea quae Deus ei dicenda quoquo tempore mandabat". Bleek and Davidson refer the μαρτύριον to Moses not to God. "He was a servant for a testimony, i.e., to bear testimony of those things which were to be spoken, i.e., from time to time revealed. Reference might be made to Barnabas viii. 3, εἰς μαρτ. τῶν φυλῶν. The meaning advocated by Calvin, Delitzsch, Westcott and others is attractive. They understand the words as referring to the things which were to be spoken by Christ, and that the whole of Moses' work was for a testimony of those things. Thus Westcott translates "for a testimony of the things which should be spoken by God through the prophets and finally through Christ". This gives a fine range to the words, but the context in Numbers is decisively against it. The idea seems to be that Moses being but a θεράπων needed a testimonial to his fidelity that the people might trust him; and also that he had no initiative but could only report to the people the words that God might speak to him. In contrast to this position of Moses, Χριστὸς ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, Christ's fidelity was that of "a Son over his house". It was not the fidelity which exactly performs what another commands and faithfully enters into and fulfils His will. It is the fidelity of one who himself is possessed by the same love and conceives the same purposes as the Father. The interests of the house and the family are the Son's interests. "We are His house" and in Christ we see that the interests of God and man, of the Father and the family are one. [Grotius quotes the jurisconsults: "etiam vivente patre filium quodam modo dominum esse rerum paternarum".] But this house so faithfully administered by

the Son Himself is the body of Christian people, οὗ οἴκος ἐσμεν ἡμεῖς, we are those on whom this fidelity is spent. The relative finds its antecedent in αὐτοῦ. The "house of God" is, in the Gospels, the Temple; but in 1 Pet. iv. 17 and 1 Tim. iii. 15 it has the same meaning as here, the people or Church of God. "Whose house are we," but with a condition ἐὰν τὴν παρρησίαν . . . κατάσχωμεν, "if we shall have held fast our confidence and the glorying of our hope firm to the end". For, as throughout the Epistle, so here, all turns on perseverance. παρρησία originally "frank speech," hence the boldness which prompts it. Cf. iv. 16, x. 19, 35; so in Paul and John. καύχημα, not as the form of the word might indicate, "the object of boasting," but the disposition as in 1 Cor. v. 6: οὐ καλὸν τὸ καύχημα ὑμῶν and 2 Cor. v. 12: ἀφορμὴν διδόντες ὑμῖν καυχήματος. [Cf. the interchange of βρώσις and βρώμα in Jo. iv. 32, 34, and Jan-naris, *Hist. Gk. Gram.*, 1021 and 1155.] Whether ἐλπίδος belongs to both substantives is doubtful. The Christian's hope of a heavenly inheritance (ver. 1), of perfected fellowship with God, should be so sure that it confidently proclaims itself, and instead of being shamefaced glories in the future it anticipates. And this attitude must be maintained μέχρι τέλους βεβαίαν, until difficulty and trial are past and hope has become possession. βεβαίαν In agreement with the remoter substantive, which might give some colour to the idea that the expression was lifted from ver. 14 and inserted here; but Bleek shows by several instances that the construction is legitimate.

CHAPTER III. 7—IV. 13. The great instance in history of the disaster which attends failure of faith is adduced as a warning to the faltering Hebrews.

Διὸ, "wherefore," since it is only by holding fast our confidence to the end,

ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8. <sup>h</sup> μὴ σκληρύνητε τὰς καρδίας <sup>h</sup> Exod. xvii. 2; Num. xx. 13. ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, 9. οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με,<sup>1</sup> καὶ

<sup>1</sup> T.R.  $\Sigma^c$  D<sup>c</sup> KL al pler, f, vg.; εν δοκιμασια with  $\Sigma^*$  ABCD\* EMP, 17, 73, 137.

that we continue to be the house of Christ and enjoy His faithful oversight, cf. ver. 14. Διδὼ was probably intended to be immediately followed by βλέπετε (ver. 12) "wherefore take heed," but a quotation is introduced from Ps. xcv. which powerfully enforces the βλέπετε. Or it may be that διδὼ connects with μὴ σκληρύνητε, but the judicious bracketing of the quotation by the A.V. is to be preferred. The quotation is introduced by words which lend weight to it, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, a form of citation not found elsewhere in exactly the same terms, but in x. 15 we find the similar form μαρτυρεῖ δὲ ἡμῖν τὸ πνεῦμα τὸ ἅγ. Cf. also ix. 8. Agabus uses it of his own words (Acts xxi. 11). In 1 Tim. iv. 1 we have τὸ δὲ Πνεῦμα ῥητῶς λέγει cf. Rev. ii. iii. "It is characteristic of the Epistle that the words of Holy Scripture are referred to the Divine Author, not to the human instrument" (Westcott). The Psalm (95) is ascribed to David in iv. 7 as in the LXX it is called αἶνος ᾧδῆς τῷ Δαυίδ, although in the Hebrew it is not so ascribed. The quotation contains vv. 7-11.

Σήμερον, "to-day" is in the first instance, the "to-day" present to the writer of the psalm, and expresses the thought that God's offers had not been withdrawn although rejected by those to whom they had long ago been made. But Delitzsch adduces passages which show that σήμερον in this psalm was understood by the synagogue to refer to the second great day of redemption. "The history of redemption knows but of two great turning points, that of the first covenant and that of the new" (Davidson). And what the writer to the Hebrews fears is that the second announcement of promise may be disregarded as the first. Force is lent to his fears by the fact that the forty years of the Messiah's waiting from 30-70 A.D., when Jerusalem was to be destroyed, were fast running out. The fate of the exasperating Israelites in the wilderness received an ominous significance in presence of the obduracy of the generation which had heard the voice of Christ Himself.

ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσ-

ητε, "if ye shall hear His voice" (R.V., Vaughan); not "if ye will hearken to His voice." The sense is, "If God should be pleased, after so much inattention on our part, to speak again, see that ye give heed to Him".

Ver. 8. μὴ σκληρύνητε, the prohibitory subjunctive, v. Burton, p. 162. "The figure is from the stiffening by cold or disease, of what ought to be supple and pliable" (Vaughan). [The verb occurs first in Hippocrates, cf. Anx. 342.] It is ascribed to τὸν τράχηλον (Deut. x. 16), τὸν νῶτον (2 Kings xvii. 14), τὴν καρδίαν (Exod. iv. 21), τὸ πνεῦμα (Deut. ii. 30). Sometimes the hardening is referred to the man, sometimes it is God who inflicts the hardening as a punishment. Here the possible hardening is spoken of as if the human subject could prevent it. τὰς καρδίας, the whole inner man. ὡς ἐν τῷ . . . ἐρήμῳ. This stands in the psalm as the translation of the Hebrew which might be rendered: ["Harden not your hearts"] as at Meribah, as on the day of Massah in the wilderness, "Meribah being represented by παραπικρασμός and Massah by πειρασμός. The tempting of God by Israel in the wilderness is recorded in Exod. xvii. 1-7, where the place is called "Massah and Meribah". This occurred in the first year of the wanderings. παραπικρασμός is found only in this psalm (although παραπικραίνειν is frequent) its place being taken by λοιδορήσις in Exod. xvii. 7 and by ἀντιλογία in Num. xx. 12. It means "embitterment," "exacerbation," "exasperation". κατὰ τὴν ἡμέραν is rendered by the Vulgate "secundum diem," rightly. It means "after the manner of the day". Westcott, however, prefers the temporal sense.

Ver. 9. οὐ ἐπείρασάν με . . ., "where your fathers tempted me," i.e., in the wilderness. Others take οὐ as = "with which," attracted into genitive by πειρασμοῦ. ἐν δοκιμασίᾳ, "in putting me to the proof". καὶ εἶδον . . . ἔτη, "and saw my works forty years," the wonders of mercy and of judgment. In the psalm τεσσ. ἔτη are joined to προσέχθισα, διδ being omitted. The same connection is adopted in ver. 17.

εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη · 10. διδ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ · αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου · 11. ὥς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” 12. βλέπετε, ἀδελφοί, μὴ ποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος · 13. ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ’ ἐκάστην ἡμέραν,

Ver. 10. διδ προσώχθισα, “wherefore I was greatly displeased”. In the psalm the Hebrew verb means “I loathed,” elsewhere in the LXX it translates verbs meaning “I am disgusted with,” “I spue out,” “I abhor,” *cf.* Lev. xxvi. 30, [from δχθη a bank, as if from a river chafing with its banks; or related to ἄχθος and ἄχθομαι as if “burdened”.] αὐτοὶ δὲ. . . The insertion of αὐτοὶ δὲ shows that this clause is not under εἶπον, but is joined with the preceding προσώχθ. “I was highly displeased,—but yet they did not recognise my ways.”

Ver. 11. ὥς ὤμοσα. “As I swear,” *i.e.*, justifying my oath to exclude them from the land. εἰ εἰσελεύσονται, the common form of oath with εἰ which supposes that some such words as “God do so to me and more also” have preceded the “if”. The oath quoted in Ps. xcvi. is recorded in Num. xiv. 21-23. εἰς τὴν κατάπαυσίν μου, “into my rest,” primarily, the rest in Canaan, but see on chap. iv.

Ver. 12. Βλέπετε ἀδελφοί μὴ ποτε. . . . “Take heed lest haply” as in xii. 25, Col. ii. 8, for the more classical ὁρᾶτε μὴ. It is here followed by a future indicative as sometimes in classics. ἔν τινι ὑμῶν, the individualising, as in ver. 13 indicates the writer’s earnestness, whether, as Bleek supposes, it means that the whole Christian community of the place is to be watchful for the individual, may be doubted; although this idea is confirmed by the παρακαλεῖτε ἑαυτοὺς of ver. 13. What they are to be on their guard against is the emergence of καρδία πονηρὰ ἀπιστίας ἐν . . . ζῶντος, a wicked heart of unbelief manifesting itself in departing from Him who is a living God. ἀπιστίας is the genitive of quality = a bad, unbelieving heart; whether the wickedness proceeds from the unbelief, or the unbelief from the wickedness, is not determined. Although, from the next verse it might be gathered that unbelief is considered the result of allowed sin: *i.e.*, it is when the heart is hardened through sin, it becomes unbelieving, so that the psycho-

logical order might be stated thus: sin, a deceived mind, a hardened heart, unbelief, apostasy. The main idea in the writer’s mind is that unbelief in God’s renewed offer of salvation is accompanied by and means apostasy from the living God. In the O.T. Jehovah is called “the living God” in contrast to lifeless impotent idols, and the designation is suggestive of His power to observe, visit, judge and succour His people. In this Epistle it occurs, ix. 14, x. 31, xii. 22. To object that the apostasy of Jews from Christianity could not be called “apostasy from God” is to mistake. The very point the writer wishes to make is just this: Remember that to apostatize from Christ in whom you have found God, is to apostatize from God. It is one of the ominous facts of Christian experience that any falling away from high attainment sinks us much deeper than our original starting point.

Ver. 13. To avoid this, παρακαλεῖτε ἑαυτοὺς καθ’ ἐκάστην ἡμέραν, “Exhort one another daily”. ἑαυτοὺς is equivalent to ἀλλήλους, see Eph. iv. 32; Col. iii. 13. ἄχρις οὗ τὸ σήμερον καλεῖται, “as long as that period endures which can be called ‘to-day’”. ἄχρις denotes a point up to which something is done; hence, the term during which something is done as here. τὸ σήμερον = the word “to-day”. Bengel says, “Dum Psalmus iste auditur et legitur”; but this is less likely. The meaning is, So long as opportunity is given to hear God’s call. ἵνα μὴ . . . ἁμαρτίας, “lest any of you be rendered rebellious through sin’s deceit”; perhaps the meaning would be better brought out by translating “lest any of you be rendered rebellious by sin’s deceit”. [On sin’s deceit *cf.* “Nemo repente pessimus evasit”; and the striking motto to the 35th chap. of *The Fortunes of Nigel*.] Sin in heart or life blinds a man to the significance and attractiveness of God’s offer.

Ver. 14. μέτοχοι γάρ. . . In ver. 6 the writer had adduced as the reason of his warning (βλέπετε) that participation



ἔχρησεν οὐ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπ᾿ αὐτῆς τῆς ἁμαρτίας· 14. \* μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ <sup>k</sup> Rom. viii τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατέσχωμεν, 15. <sup>17</sup>.  
 ἔν τῷ λέγεσθαι, “Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκλη- 1 ver. 7.  
 ρύνητε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ”. 16. Τινὲς <sup>1</sup> γὰρ  
 ἀκούσαντες παρεπίκραναν, ἀλλ’ οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου

<sup>1</sup> T.R. with LMP, 37; τινες in agreement with τίσις of vv. 17, 18; and with the sense. See Bengel in loc.

in the salvation of Christ depended on continuance in the confident expectation that their heavenly calling would be fulfilled; and so impressed is he with the difficulty of thus continuing that he now returns to the same thought, and once again assigns the same reason for his warning: “For we are become part-takers of Christ, if we hold the beginning of our confidence firm to the end”. Delitzsch, Rendall, Bruce and others understand by μέτοχοι, “partners” or “fellows” of Christ, as if the faithful were not only the house of Christ (ver. 6) but shared His joy in the house. It may be objected that μέτοχοι in this Epistle (ii. 14, iii. 1, v. 13, vi. 4, vii. 13, xii. 8) is regularly used of participators in something, not of participators with someone. In i. 9, however, it is not so used. The idea of participating with Christ finds frequent expression in Scripture. See Matt. xxv. 21; Rev. iii. 21. τοῦ Χριστοῦ, the article may link this mention of Christ’s name with that in ver. 6; and, if so, μέτοχοι will naturally refer to companionship with Christ in His house. This companionship we have entered into and continue to enjoy [γεγόναμεν] on the same condition as above (ver. 6) ἐάνπερ τὴν ἀρχὴν . . . “if at least we maintain the beginning of our confidence firm to the end”. ὑποστάσεως is used by LXX twenty times and represents twelve different Hebrew words [Hatch in *Essays in Bibl. Greek* says eighteen times representing fifteen different words, but cf. *Concordance*]. In Ruth i. 12, Ps. xxxix. 8, Ezek. xix. 5 it means “ground of hope” [its primary meaning being that on which anything is based], hence it takes the sense, “hope” or “confidence”. Bleek gives examples of its use in later Greek, Polyb., iv. 50, οἱ δὲ Ῥόδιοι θεωροῦντες τὴν τῶν Βυζαντιῶν ὑπόστασιν, so vi. 55 of Horatius guarding the bridge. It also occurs in the sense of “fortitude,” bearing up against pain, v. Diod. Sic., *De Virt.*,

p. 557, and Josephus, *Ant.*, xviii. 1. Confidence the Hebrews already possessed [ἀρχὴν]; their test was its maintenance to the end [τέλους], i.e., till it was beyond trial, finally triumphant, in Christ’s presence.

Ver. 15. ἐν τῷ λέγεσθαι . . . .  
 “While it is said to-day, etc.” The construction of these words is debated. Bleek, Delitzsch, von Soden and others construe them with what follows, beginning at this point a fresh paragraph. The meaning would thus be: “Since it is said, ‘To-day if ye hear his voice, harden not, etc.,’ who are meant, who were they who heard and provoked?” This is inviting but the γὰρ of ver. 16 is decidedly against it. Davidson connects ἐν τῷ λεγ. with what immediately precedes: “‘if we hold fast . . . unto the end, while it is said,’ i.e., not during the time that it is said, but in the presence and consciousness of the saying, Harden not, etc. . . . with this divine warning always in the ears”. Similarly Weiss. Westcott connects the words with ver. 13, making 14 parenthetical. Either of these constructions is feasible. It is also possible to let the sentence stand by itself as introductory to what follows, taking μὴ σκληρ. as directly addressed to the Hebrews, not as merely completing the quotation: “While it is being said To-day if ye hear His voice, harden not your hearts as in the provocation”. The λέγεσθαι thus contains only the clause ending with ἀκούσητε.

Ver. 16. τινες γὰρ ἀκούσαντες παρεπίκραναν: “For who were they who after hearing provoked?” He proceeds further to enforce his warning that confidence begun is not enough, by showing that they who provoked God and fell in the wilderness had begun a life of faith and begun it well. For the answer to his question is “Nay did not all who came out of Egypt with Moses?” They were not exceptional sinners who fell away, but all who came out of Egypt,

m Num. xiv. 22, 37, et xxvi. 65. Ps. cvi. 26; 1 Cor. x. 5, etc., Judæ v. 30, Deut. i. 34; 35. διὰ Μωσέως. 17. <sup>α</sup>τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπescen ἐν τῇ ἐρήμῳ; 18. <sup>β</sup>τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; 19. καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. IV. 1. φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης <sup>1</sup>ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν

<sup>1</sup> T.R. ABCD=KLMP; καταλιπομένης ΞD\*.

the whole mass of the gloriously rescued people whose faith had carried them through between the threatening walls of water and over whom Miriam sang her triumphal ode. ἀλλά adds force to the answer, as if it were said, It is asked *who* provoked, as though it were some only, *but* was it not *all*? πάντες, for it is needless excepting Joshua and Caleb.

Ver. 17. τίσι δὲ προσώχθισε. . . . "And with whom was He angry forty years?" taking up the next clause of the Psalm, v. 10. Again the question is answered by another "Was it not with them that sinned?" [ἁμαρτήσασιν: "This is the only form of the aorist participle in N.T. In the moods the form of ἡμαρτον is always used except Matt. xviii. 15, Luke xvii. 4, ἁμαρτήση: Rom. vi. 15." Westcott, *cf.* Blass, p. 43.] It was not caprice on God's part, nor inability to carry them to the promised land. It was because they sinned [see esp. Num. xxxii. 23] that their "carcasses fell in the wilderness". ὧν τὰ κῶλα ἔπescen ἐν τῇ ἐρήμῳ. These words are taken from Num. xiv. 29, 32, where God utters the doom of the wilderness generation. κῶλον, a limb or member of the body [Æsch., *Prom.*, 81; Soph., *O.C.*, 19, etc.]; hence a clause of a sentence (and in English, the point which marks it). Used by the LXX to translate קַדָּשׁ, cadaver. Setting out from Egypt with the utmost confidence, they left their bones in the desert in unnamed and forgotten graves; not because of their weakness nor because God had failed them but because of their sin.

Ver. 18. τίσι δὲ ὤμοσε. . . . "And to whom swore He that they should not enter into His rest, but to them that obeyed not?" The real cause of their exclusion from the rest prepared for them was their disobedience. *Cf.* especially the scene recorded in Num. xiv. where Moses declares that as ἀπειθοῦντες Κυρίῳ they were excluded from the land. At the root of their disobedience was unbelief.

Ver. 19. They did not believe God could bring them into the promised land in the face of powerful opposition and so they would not attempt its conquest when commanded to go forward. They were rendered weak by their unbelief. This is pointed out in the concluding words καὶ βλέπομεν . . . where the emphasis is on οὐκ ἠδυνήθησαν, they were not able to enter in, the reason being given in the words δι' ἀπιστίαν. The application to the Hebrew Christians was sufficiently obvious. They were in danger of shrinking from further conflict and so losing all they had won. They had begun well but were now being weakened and prevented from completing their victory; and this weakness was the result of their not trusting God and their leader.

Between chapters iii. and iv. there is no break. The unbelief of the wilderness generation is held up as a warning, and its use in this respect is justified by the fact that the promise made to them is still made, and is a "living" word which reveals the inmost purposes of the heart and is inevitable in its judgment.

Ver. 1. φοβηθῶμεν οὖν, "let us then fear," the writer speaks in the name of the living generation, "lest haply, there being left behind and still remaining a promise to enter [ἐπαγγελίας εἰσελθεῖν; *cf.* ὦρα ἀπιέναι, Plato, *Apol.*, p. 42] into His (*i.e.*, God's) rest, any of you (not ἡμῶν) should fancy that he has come too late for it; δοκῇ ὑστερηκεῖν. Of these words there are three linguistically possible translations.

1. Should seem to have fallen short.
2. Should be judged to have fallen short.
3. Should think that he has fallen short or come too late.

The argument of the passage favours the third reading, for it aims at strengthening the belief that the promise does remain and that the readers are not born too late to enjoy it. "Gloomy imaginations of failure were rife among the Hebrews" (Rendall). These perse-

ὑστερηκέαι. 2. καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους<sup>1</sup> τῇ πίστει τοῖς ἀκούσασιν. 3. \*εἰσερχόμεθα<sup>2</sup> γὰρ εἰς τὴν κατά-<sup>a</sup> Ps. xciv. II. παυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, “Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,” καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4. <sup>b</sup> Εἶρηκε γὰρ πού περὶ τῆς <sup>b</sup> Gen. ii. 2; Exod. xx. II, et xxxi. 17. ἑβδόμης οὕτω, “Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ”. 5. καὶ ἐν τούτῳ πάλιν, “Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου”. 6. Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπίθειαν,

<sup>1</sup> T.R. 31, 41, 114, d, e, vg.<sup>cle</sup> [συγκεκρασμενος in  $\aleph$  exegetisch allein haltbar (Weiss)]; συγκεκρασμενους in ABCD\*<sup>M</sup>, Theod.-Mops.; συγκεκραμενους DeEKL<sup>P</sup>.

<sup>2</sup> T.R. in  $\aleph$ BDEKLMP, d, e; εισερχομεθα in AC, 17, 37\* f, vg., Primas.

cuted Christians who had expected to find the fulfilment of all promise in Christ, found it hard to believe that “rest” was attainable in Him. The writer proceeds therefore to prove that this promise is left and is still open. καὶ γὰρ ἔσμεν εὐηγγελισμένοι. . . . “For indeed we, even as also they, have had a gospel preached to us.” We should have expected an expressed ἡμεῖς, but its suppression shows us that the writer wishes to emphasise εὐγγέλ. To us as to them *it is a gospel* that is preached; and the καθάπερ κἀκεῖνοι, “even as they also had,” brings out the fact that under the promise of a land in which to rest, the Israelites who came out of Egypt were brought in contact with the redeeming grace and favour of God. The expression reflects significant light on the inner meaning of all God’s guidance of Israel’s history. They received this rich promise laden with God’s intention to bless them, “but the word which they heard did them no good, because in those who heard, it was not mixed with faith”. [For συγκεκ. see the *Phaedo*, p. 95A. The accusative is best attested (see critical note), but the sense “not mixed by faith with those who heard,” i.e., Caleb and Joshua, is most improbable.] Belief, then, is everything. In proof of which our own experience may be cited: “For we are entering into the rest, we who have believed”. This clause confirms both the statements of the previous verse: “we have the promise as well as they,” *for we are entering* into the rest [note the emphatic position of εἰσερχόμεθα]; and “the word failed them because of their lack of

faith,” *for it is our faith* [οἱ πιστεύσαντες] which is carrying us into the rest. This fact that we are entering in by faith is in accordance with the utterance quoted already in iii. 11, καθὼς εἶρηκεν, Ὡς ὥμοσα . . . “I swear in my wrath, they shall not enter into my rest, although the works were finished from the foundation of the world”. This quotation confirms the first clause of the verse. because it proves two things: first, that God had a rest, and second, that He intended that man should rest with Him, because it was “in His wrath,” justly excited against the unbelieving (*cf.* iii. 9, 10), that He swore they should not enter in. Had it not been God’s original purpose and desire that men should enter into His rest, it could not be said that “in wrath” He excluded some. Their failure to secure rest was not due to the non-existence of any rest, for God’s works were finished when the world was founded. This again is confirmed by Scripture, εἶρηκεν γὰρ πού, viz., in Gen. ii. 2 (*cf.* Exod. xx. 11, xxxi. 17), where it is said that after the six days of creation God rested on the seventh day from all His works. That God has a rest is also stated in the ninety-fifth Psalm, for these words “they shall not enter into my rest” prove that God had a rest. The emphasis in this second quotation (ver. 5) is on the word *μοι*.

Ver. 6. The writer now, in vv. 6-9, gathers up the argument, and reaches his conclusion that a Sabbatism remains for God’s people. The argument briefly is, God has provided a rest for men and has promised it to them. This promise was



c iii. 7. 15; 7. \*πάλιν τινὰ ὀρίζει ἡμέραν, "Σήμερον," ἐν Δαβὶδ λέγων, μετὰ τοσούτον χρόνον· καθὼς εἴρηται,<sup>1</sup> "Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν". 8. Εἰ γὰρ αὐτοὺς Ἰησοὺς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· 9. ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. 10. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν

<sup>1</sup> προεῖρηται in ΞACD\*E\*P, d, e, f, vg., Copt., Arm.; εἴρηται in DcE\*\*KL.

not believed by those who formerly heard it, neither was it exhausted in the bringing in of the people to Canaan. For had it been so, it could not have been renewed long after, as it was. It remains, therefore, to be now enjoyed. "Since, therefore, it remains that some enter into it and those who formerly heard the good news of the promise did not enter, owing to disobedience." ἀπολείπεται, there remains over as not yet fulfilled. In v. 9. σαββατ. is the nominative, here τινὰς εἰσελθεῖν might be considered a nominative but it is better, with Viteau (256), to construe it as an impersonal verb followed by an infinitive. From the fact that the offer of the rest had been made, or the promise given, "it remains" that some (must) enter in. But a second fact also forms a premiss in the argument. viz.: that those to whom the promise had formerly been made did not enter in; therefore, over and above and long after (μετὰ τοσούτον χρόνον) the original proclamation of this gospel of rest, even in David's time, again (πάλιν), God appoints or specifies a certain day (τινὰ ὀρίζει ἡμέραν) saying "To-day". This proves that the offer is yet open, that the promise holds good in David's time. The words already quoted (καθὼς προεῖρηται) from the 95th Psalm prove this, for they run, "To-day, if ye hear His voice," etc. They prove at any rate that the gospel of rest was not exhausted by the entrance into Canaan under Joshua, "for if Joshua had given them rest, God would not after this speak of another day". The writer takes for granted that the "To-day" of the Psalm extends to Christian times, whether because of the life (ver. 12) that is in the word of promise, or because the reference in the Psalm is Messianic. "This 'voice' of God which is 'heard' is His voice speaking to us in His Son (i. 1) and this 'To-day' is 'the end of these days' in which He has spoken to us in Him, on to the time when He shall come again (iii. 13). In effect God has been

'heard' speaking only twice, to Israel and to us, and what He has spoken to both has been the same,—the promise of entering into His rest. Israel came short of it through unbelief; we do enter into the rest who believe (iv. 3)" (Davidson). At all events, the conclusion unhesitatingly follows: "Therefore there remains a Sabbath-Rest for the people of God". ἄρα though often standing first in a sentence in N.T. cannot in classical Greek occupy that place. Σαββατισμός, though found here only in Biblical Greek, occurs in Plutarch (*De Superstit.*, c. 3). The verb σαββατίζειν occurs in Exod. xvi. 30 and other places. The word is here employed in preference to κατάπαυσις in order to identify the rest promised to God's people with the rest enjoyed by God Himself on the Sabbath or Seventh Day. [So Theophylact, ἐρμηνεύει πῶς σαββατ. ὠνόμασε τὴν τοιαύτην κατάπαυσιν· διότι, φησὶ, καταπαύομεν καὶ ἡμεῖς ἀπὸ τῶν ἔργων τῶν ἡμετέρων, ὥσπερ καὶ ὁ θεός, καταπαύσας ἀπὸ τῶν ἔργων τῶν εἰς σύστασιν τοῦ κόσμου, σάββατον τὴν ἡμέραν ὠνόμασεν.] To explain and justify the introduction of this word, the writer adds ὁ γὰρ εἰσελθὼν . . . as if he said, I call it a Sabbatism, because it is not an ordinary rest, but one which finds its ideal and actual fulfilment in God's own rest on the Seventh Day. It is a Sabbatism because in it God's people reach a definite stage of attainment, of satisfactorily accomplished purpose, as God Himself did when creation was finished. ὁ γὰρ εἰσελθὼν, whoever has entered, not to be restricted to Jesus, as by Alford, εἰς τ. κατάπαυσιν αὐτοῦ, into God's rest, καὶ αὐτὸς κ.τ.λ. himself also rested from his (the man's) works as God from His."

The salvation which the writer has previously referred to as a glorious dominion is here spoken of as a Rest. The significance lies in its being God's rest which man is to share. It is the rest which God has enjoyed since the creation. From all His creative work God could

ἐργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. **II.** Σπουδάσωμεν οὖν Eccl. xii. 11; Esa. xix. 2; Jer. xxiii. 29; 1 Cor. xiv. 24; 25; 2 Cor. x. 4; 5; Eph. vi. 17.  
 εἰσελθεῖν εἰς ἐκείνην τὴν καταπάυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑπο-  
 δείγματι πέσῃ τῆς ἀπειθείας. **12.** <sup>1</sup>ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ  
 ἐνεργῆς,<sup>1</sup> καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διῆκνού-  
 μενος ἄχρι μερισμοῦ ψυχῆς τε<sup>2</sup> καὶ πνεύματος, ἀρμῶν τε καὶ

<sup>1</sup> T.R. in **ACDEHKLP**; **εναργῆς** in **B**.

<sup>2</sup> **ABCHLP** omit **τε**.

not be said to rest till, after what cannot but appear to us a million of hazards, man appeared, a creature in whose history God Himself could find a worthy history, whose moral and spiritual needs would elicit the Divine resources and exercise what is deepest in God. When man appears God is satisfied, for here is one in His own image. But from this bare statement of the meaning of God's rest it is obvious that God's people must share it with Him. God's rest is satisfaction in man; but this satisfaction can be perfected only when man is in perfect harmony with Him. His rest is not perfect till they rest in Him. This highly spiritual conception of salvation is involved in our Author's argument. Cf. the grand passage on God's Rest in Philo, *De Cherubim*, c. xxvi., and also Barnabas xv., see also Hughes' *The Sabbatical Rest of God and Man*.

Ver. 11. The exhortation follows naturally, "Let us then earnestly strive to enter into that rest, lest anyone fall in the same example of disobedience". The example of disobedience was that given by the wilderness generation and they are warned not to fall in the same way. **πέσῃ ἐν** is commonly construed "fall into," but it seems preferable to render "fall by" or "in"; **πέσῃ** being used absolutely as in Rom. xiv. 4, **στήκει ἢ πίπτει**. Vaughan has "lest anyone fall [by placing his foot] in the mark left by the Exodus generation". **ὑπόδειγμα** is condemned by Phrynichus who says: **οὐδὲ τοῦτο ὀρθῶς λέγεται· παράδειγμα λέγει**. "In Attic **ὑποδείκνυμι** was never used except in its natural sense of *show by implication*; but in Herodotus and Xenophon it signifies *to mark out, set a pattern*." Rutherford's *Phryn.*, p. 62. Cf. viii. 5 of this Epistle with John xiii. 15 for both meanings. It is used in James v. 10 with genitive of the thing to be imitated.

In vv. 12 and 13 another reason is added for dealing sincerely and strenuously with God's promises and especially

with this offer of rest. **ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ**, "for the word of God is living," that word of revelation which from the first verse of the Epistle has been in the writer's mind and which he has in chaps. iii., iv. exhibited as a word of promise of entrance into God's rest. Evidently, therefore, **ὁ λόγος τοῦ Θεοῦ** is not, as Origen and other interpreters have supposed, the Personal Word incarnate in Christ, but God's offers and promises. Not only is the **γάρ**, linking this clause to the promise of rest, decisive for this interpretation; but the mention of **ὁ λόγος τῆς ἀκοῆς** in ver. 2 and the prominence given in the context to God's promise make it impossible to think of anything else. To enforce the admonition to believe and obey the word of God, five epithets are added, which, says Westcott, "mark with increasing clearness its power to deal with the individual soul. There is a passage step by step from that which is most general to that which is most personal." It is, first, **ζῶν**, "living" or, as A.V. has it, "quick". Cf. 1 Pet. i. 23, **ἀναγεννημένοι . . . διὰ λόγον ζώντος Θεοῦ καὶ μένοντος**, and ver. 24 **τὸ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα**. The meaning is that the word remains efficacious, valid and operative, as it was when it came from the will of God. "It is living as being instinct with the life of its source" (Delitzsch). It is also **ἐνεργῆς**, active, effective, still doing the work it was intended to do, cf. Isa. 55-11. **τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον**, "sharper than any two-edged sword". **τομ.** **ὑπὲρ** is a more forcible comparative than the genitive; cf. Luke xvi. 8; 2 Cor. xii. 13. The positive **τομός** is found in Plato *Tim.* 61 E. and elsewhere. **δίστομος** double-mouthed, i.e., double-edged, the sword being considered as a devouring beast, see 2 Sam. xi. 25, **καταφάγεται ἡ μάχαιρα**. A double-edged sword is not only a more formidable weapon than a single-edged, offering less resistance and therefore cutting deeper (see Judges iii. 16 where Ehud made for

e Ps. xxxiii. 13, 14, 15, el xxxiv. 15, et xc. 8, et cxxxix. 11, 12; Ecclus. xv. 19.

μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας · 13. \* καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

himself μάχαιραν δίστομον a span long, and cf. Eurip., *Helena*, 983), but it was a common simile for sharpness as in Prov. v. 4, ἡκονημένον μάλλον μαχαίρας δίστομον, whetted more than a two-edged sword; and Rev. i. 16, ῥομφαία δίστομος δξεία. The same comparison is used by Isaiah (xliv. 2) and by St. Paul (Eph. vi. 17); but especially in Wisdom xviii. 15, "Thine Almighty Word leaped down from heaven . . . and brought thine unfeigned commandment as a sharp sword. This sharpness is illustrated by its action, διῆκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, an expression which does not mean that the word divides the soul from the spirit, the joints from the marrow, but that it pierces through all that is in man to that which lies deepest in his nature. "It is obvious that the writer does not mean anything very specific by each term of the enumeration, which produces its effect by the rhetorical fullness of the expressions" (Farrar). For the expression cf. Eurip., *Hippol.*, 255 πρὸς ἄκρον μυελὸν ψυχῆς. But it is in the succeeding clause that the significance of his description appears; the word is Κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας "judging the conceptions and ideas of the heart". The word of God coming to men in the offer of good of the highest kind tests their real desires and inmost intentions. When fellowship with God is made possible through His gracious offer, the inmost heart of man is sifted; and it is infallibly discovered and determined whether he truly loves the good and seeks it, or shrinks from accepting it as his eternal heritage. The terms in which this is conveyed find a striking analogy in Philo (*Quis. Rer. Div. Haer.*, p. 491) where he speaks of God by His Word "cutting asunder the constituent parts of all bodies and objects that seem to be coherent and united. Which [the word] being whetted to the keenest possible edge, never ceases to pierce all sensible objects, and when it has passed through them to the things that are called atoms and indivisible, then again this cutting instrument begins to divide those things which are contemplated by reason into

untold and indescribable portions." Cf. p. 506. In addition to this (καὶ), the inward operation of the word finds its counterpart in the searching, inevitable inquisition of God Himself with whom we have to do. "No created thing is hidden before Him (God) but all things are naked and exposed to the eyes of Him with whom we have to do." τετραχλισμένα has created difficulty. τραχηλίζω is a word of the games, meaning "to bend back the neck" and so "to overcome". In this sense of overmastering it was in very common use. In Philo, e.g., men are spoken of as τετραχλισμένοι ταῖς ἐπιθυμίαις. This meaning, however, gives a poor sense in our passage where it is followed by τοῖς ὀφθαλμοῖς. Chrysostom says the word is derived from the skinning of animals, and Theophylact, enlarging upon this interpretation, explains that when the victims had their throats cut, the skin was dragged off from the neck downwards exposing the carcase. No confirmation of this use of the word is given. Perizonius in a note on *Ælian, Var., Hist.*, xii. 58, refers to Suetonius, *Vitell.*, 17, where Vitellius is described as being dragged into the forum, half-naked, with his hands tied behind his back, a rope round his neck and his dress torn; and we are further told that they dragged back his head by his hair, and even pricked him under the chin with the point of a sword as they are wont to do to criminals, that he might let his face be seen and not hang his head. [So, too, Elsner, who refers to Perizonius and agrees that the word means *resupinata, manifesta*, eorum quasi cervice ac facie reflexa, atque adeo *intuentium oculis exposita*, genere loquendi ab iis petito, quorum capita reclinantur, ne intuentium oculos fugiant et lateant; quod hominibus qui ad supplicium ducebantur, usu olim accidebat." Cf. "Sic fatus galeam laeva tenet, atque reflexa Cervice orantis capulo tenuis applicat ensem. Virgil, *Æn.* x. 535.] Certainly this bending back of the head to expose the face gives an excellent and relevant sense here. The reason for thus emphasising the penetrating and inscrutable gaze of God is given in the description appended in the relative



14. Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, <sup>f iii. 1, et vi. 20, et vii. 26, et viii. 1, et ix. 11, 24, et x. 23, g ii. 17;</sup> Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. 15. Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι <sup>1</sup> ταῖς ἀσθενείαις ἡμῶν,

Esa. liii. 9; Luc. xxii. 28; 2 Cor. v. 21; Phil. ii. 7; 1 Peter ii. 22; 1 Joan. iii. 5.

<sup>1</sup> συμπαθ, in BcDcEKLP; συνπαθ, in ζAB\*CD\*H.

clause; it is He πρὸς δὲ ἡμῖν ὁ λόγος, which, so far as the mere words go, might mean "of whom we speak" (cf. i. 7 and v. 11), but which obviously must here be rendered, as in A.V., "with whom we have to do," or "with whom is our reckoning," cf. xiii. 17.

From iv. 14 to x. 15 the writer treats of the Priesthood of the Son. The first paragraph extends from iv. 14-v. 10, and in this it is shown that Jesus has the qualifications of a priest, a call from God, and the sympathy which makes intercession hearty and real. The writer's purpose is to encourage his readers to use the intercession of Christ with confidence, notwithstanding their sense of sinfulness. And he does so by reminding them that all High priests are appointed for the very purpose of offering sacrifice for sin, and that this office has not been assumed by them at their own instance but at the call of God. It is because God desires that sinful men be brought near to Him that priests hold office. And those are called to office, who by virtue of their own experience are prepared to enter into cordial sympathy with the sinner and heartily seek to intercede for him. All this holds true of Christ. He is Priest in obedience to God's call. The office, as He had to fill it, involved much that was repugnant. With strong crying and tears He shrank from the death that was necessary to the fulfilment of His function. But His godly caution prompted as His ultimate prayer, that the will of the Father and not His own might be done. Thus by the things He suffered He learned obedience, and being thus perfected became the author of eternal salvation to all that obey Him, greeted and proclaimed High Priest for ever after the order of Melchizedek.

Ver. 14. Ἔχοντες οὖν . . . "Having then a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession." οὖν resumes the train of thought started at iii. 1, where the readers were enjoined to consider the High Priest of their confession. But cf. Weiss and Kübel. μέγαν is now added, as in x. 21, xiii. 20,

that they may the rather hold fast the confession they were in danger of letting go. The μέγαν is explained and justified by two features of this Priest: (1) He has passed through the heavens and entered thus the very presence of God. For διεληλ. τ. οὐρανοῦς cannot mean, as Calvin renders "qui coelos ingressus est". As the Aaronic High Priest passed through the veil, or, as Grotius and Carpzov suggest, through the various fore courts, into the Holiest place, so this great High Priest had passed through the heavens and appeared among eternal realities. So that the very absence of the High Priest which depressed them, was itself fitted to strengthen faith. He was absent, because dealing with the living God in their behalf. (2) The second mark of His greatness is indicated in His designation Ἰησοῦν τὸν υἱὸν τ. Θεοῦ, the human name suggesting perfect understanding and sympathy, the Divine Sonship acceptance with the Father and pre-eminent dignity. κρατῶμεν τ. ὁμολογίας. "Our confession" primarily of this great High Priest, but by implication, our Christian confession, cf. iii. 1.

Ver. 15. Confirmation both of the encouragement of ver. 14 and of the fact on which that encouragement is founded is given in the further idea: οὐ γὰρ ἔχομεν . . . "for we have not a high priest that cannot be touched with the feeling of our infirmities, but has been tempted in all points like us, without sin". He repels an idea which might have found entrance into their minds, that an absent, heavenly priest might not be able to sympathise. Συνπαθῆναι [to be distinguished from συνπάσχω which occurs in Rom. viii. 17 and 1 Cor. xii. 26, and means to suffer along with one, to suffer the same ills as another] means to feel for, or sympathise with, and occurs also in x. 34, and is peculiar in N.T. to this writer but found in Aristotle, Isocrates and Plutarch, and in the touching expression of *Acts of Paul and Thekla*, 17, ὃς μόνος συνεπάθησεν πλυνμένῳ κόσμῳ. Jesus is able to sympathise with ταῖς ἀσθενείαις ἡμῶν "our

h x. 19, etc.; πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. 16.  
 Rom. v. 2, 25; <sup>h</sup> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λά-  
 Eph. ii. 18, et iii. 12.

infirmities," the weaknesses which undermine our resistance to temptation and make it difficult to hold fast our confession: moral weaknesses, therefore, though often implicated with physical weaknesses. Jesus can feel for these because πεπειρασμένον κατὰ πάντα καθ' ὁμοιότητα, He has been tempted in all respects as we are. κατὰ πάντα, classical, "in all respects," cf. Wetstein on *Acts* xvii. 22; and Evagrius, v. 4, of Christ incarnate, ὁμοιοπαῖν κατὰ πάντα χωρὶς ἁμαρτίας, cf. ii. 17. καθ' ὁμοιότητα may either mean "according to the likeness of our temptations," or, "in accordance with His likeness to us". The latter is preferable, being most in agreement with ii. 17. So Theophylact, καθ' ὁμοιότητα τὴν ἡμετέραν, τουτέστι παραπλησίως ἡμῖν, cf. *Gen.* i. 11, 12; and Philo, *De Profug.*, c. 9, κατὰ τὴν πρὸς τὰλλα ὁμοιότητα. The writer wishes to preclude the common fancy that there was some peculiarity in Jesus which made His temptation wholly different from ours, that He was a mailed champion exposed to toy arrows. On the contrary, He has felt in His own consciousness the difficulty of being righteous in this world; has felt pressing upon Himself the reasons and inducements that incline men to choose sin that they may escape suffering and death; in every part of His human constitution has known the pain and conflict with which alone temptation can be overcome; has been so tempted that had He sinned, He would have had a thousandfold better excuse than ever man had. Even though His divinity may have ensured His triumph, His temptation was true and could only be overcome by means that are open to all. The one difference between our temptations and those of Jesus is that His were χωρὶς ἁμαρτίας. Riehm thinks this expression is not exhausted by declaring the fact that in Christ's case temptation never resulted in sin. It means, he thinks, further, and rather, that temptation never in Christ's case sprang from any sinful desire in Himself. So also Delitzsch, Weiss, Westcott, etc. But if Theophylact is right in his indication of the motive of the writer in introducing the words, then it is Christ's successful resistance of temptation which is in the

foreground; ὥστε δύνασθε καὶ ὑμεῖς ἐν ταῖς θλίψεσιν χωρὶς ἁμαρτίας διαγενέσθαι.

Ver. 16. προσερχώμεθα οὖν. . . . "Let us, therefore [*i.e.*, seeing that we have this sympathetic and victorious High Priest] with confidence approach the throne of grace". προσέρχεσθαι is used in a semi-technical sense for the approach of a worshipper to God, as in LXX frequently. Thus in *Lev.* xxi. 17 it is said of any blemished son of Aaron οὐ προσελεύσεται προσφέρειν τὰ δῶρα τοῦ Θεοῦ αὐτοῦ, and in the 23rd ver. ἐγγιεῖ is used as an equivalent, cf. *Heb.* vii. 19. The word is found only once in St. Paul, 1 *Tim.* vi. 3, and there in a peculiar sense; but in *Heb.* it occurs seven times, and generally in its more technical sense, vii. 25, x. 1, 22, xi. 6. It had become so much a technical term of divine worship that it can be used, as in x. 1, 22, without an object. Here, as in vii. 25, it is followed by a dative τῷ θρόνῳ τῆς χάριτος, the seat of supreme authority which by Christ's intercession is now characterised as the source from which grace is dispensed. Premonitions of this are found in O.T.; for although in *Ps.* xcvi. (xcvii.)<sup>2</sup> and elsewhere we find δικαιοσύνη καὶ κρίμα κατόρθωσις τοῦ θρόνου αὐτοῦ, yet in *Isa.* xvi. 5 we read διορθωθήσεται μετ' ἑλέους θρόνος. Philo encourages men to draw near to God by representing "the merciful, and gentle, and compassionate nature of Him who is invoked, who would always rather have mercy than punishment" (*De Exsecr.*, c. ix). There is also something in Theophylact's remark: Δύο γὰρ θρόνοι εἰσιν, ὁ μὲν νῦν χάριτος, . . . ὁ δὲ τῆς δευτέρας παρουσίας θρόνος οὐ χάριτος . . . ἀλλὰ κρίσεως. Similarly Atto: "Modo tempus est donorum: nemo de se ipso desperet". They are to approach μετὰ παρρησίας, for as Philo says (*Quis. Rer. Div. Haer.*, 4): φιλοδοσπότης ἀναγκαιότατον ἢ παρρησία κτήμα; and in c. 5. παρρησία φίλος συγγενής. The purpose of the approach is expressed in two clauses which Bleek declares to be "ganz synonym". This, however, is scarcely correct. As is apparent from the next verse, the "obtaining mercy" refers to the pardon of sins, while the "finding grace" implies assistance given. So Primasius,

βωμεν ἔλεον,<sup>1</sup> καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν. V. 1. \*πᾶς a ii. 17, et viii. 3.  
γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται  
τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε<sup>2</sup> καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

<sup>1</sup> T.R. in CbDcEL; ελεος NABC\*D\*KP. "The exx. of interchange of -ος masc. Decl. ii., and -ος neut. Decl. iii., have somewhat increased in number [in N.T. Greek] in comparison with those in the classical language" (Blass, *Gram.*, p. 28, E. Tr.).

<sup>2</sup> δῶρα τε with NACDcEKLp; τε omitted by BDb, vg., "ut offerat dona, et sacrificia pro peccatis".

quoted by Westcott "ut misericordiam consequamur, id est remissionem peccatorum, et gratiam donorum Spiritus Sancti". ἔλεος and χάρις are, however, constantly conjoined (v. Hort on 1 Pet. i. 2). The close connection of χάριν with βοήθειαν suggests that ἔλεος is the more general and comprehensive term, and that χάρις is becoming already more associated with particular manifestations of ἔλεος. There may be ἔλεος, where there is no χάρις. We first obtain mercy and then find grace. εὐρίσκειν is everywhere in LXX used with χάριν in this sense, translating נִסְחָךְ. εἰς εὐκαιρον βοήθειαν "for timely help"; assistance in hours of temptation must be timely or it is useless. For βοήθεια cf. ii. 18; and for the whole verse, see Bishop Wilson's *Maxim*: "The most dangerous of all temptations is to believe, that one can avoid or overcome them by our own strength, and without asking the help of God".

CHAPTER V.—Ver. 1. Πᾶς γὰρ ἀρχιερεὺς . . . γὰρ introduces the ground of the encouraging counsel of iv. 16, and further confirms iv. 15. [But cf. Beza: "Itaque γὰρ non tam est causalis quam inchoativa, ut loquuntur grammatici"; and Westcott: "the γὰρ is explanatory and not directly argumentative".] The connection is: Come boldly to the throne of grace; let not sin daunt you, for every high priest is appointed for the very purpose of offering sacrifices for sin (cf. viii. 3). This he must do because he is appointed by God for this purpose, and he does it readily and heartily because his own subjection to weakness gives him sympathy. πᾶς ἀρχιερ. "Every high priest," primarily, every high priest known to you, or every ordinary Levitical high priest. There is no need to extend the reference, as Peirce does, to "others who were not of that order". ἐξ ἀνθρώπων λαμβανόμενος, "being taken from among men," not, "who is taken from etc.," as if defining

a certain peculiar and exceptional kind of high priest. It might almost be rendered "since he is taken from among men"; for the writer means that all priesthood proceeds on this foundation, and it is this circumstance that involves what is afterwards more fully insisted upon, that the high priest has sympathy. For λαμβ. cf. Num. xxv. 4, viii. 6. On the present tense, see below. Grotius renders "segregare, ut quae ex acervo de-umimus". Being taken from among men every high priest is also appointed not for his own sake or to fulfil his own purposes, but ὑπὲρ ἀνθρώπων καθίσταται, "is appointed in man's behalf"; not with Calvin, "ordinat ea quae ad Deum pertinent," taking καθ. as middle. The word is in common use in classical writers. "The customariness [implied in λαμβ. and καθ.] applies not to the action of the individual member of the class, but to that of the class as a whole". Burton, *M. and T.*, cxxiv. τὰ πρὸς τὸν θεόν, "in things relating to God"; an adverbial accusative as in Rom. xv. 17. See Blass, *Gram.*, p. 94; and cf. Exod. xviii. 19, γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν θεόν. In all that relates to God the high priest must mediate for men; but he is appointed especially and primarily, ἵνα προσφέρῃ . . . ἁμαρτιῶν, "that he may offer both gifts and sacrifices for sins". Were there no sins there would be no priest. The fact that we are sinners, therefore, should not daunt us, or prevent our using the intercession of the priest. προσφέρειν, technical term, like our "offer"; not so used in the classics. δῶρά τε καὶ θυσίας, the same combination is found in viii. 3 and ix. 9 with the same conjunctions. Δῶρα as well as θυσίαι include all kinds of sacrifices and offerings. Thus in Lev. i. *passim*, cf. ver. 3: ἐὰν ὀλοκαύτωμα τὸ δῶρον αὐτοῦ. It is best, therefore, to construe ὑπὲρ ἁμαρτ. with προσφέρειν and not with θυσίας; cf. ver. 3 and x. 12. So Bleek and Weiss against Grotius and others; e.g., Westcott, who says: "The clause



- b ii. 18, et  
iv. 15, et  
vii. 28.  
c vii. 27;  
Lev. ix. 7, περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ<sup>2</sup> προσφέρειν ὑπὲρ<sup>3</sup> ἁμαρτιῶν.  
et xvi. 3,  
etc.  
d Exod.  
xxviii.; 1 Par. xxiii. 13; 2 Par. xxvi. 16, etc.

<sup>1</sup> T.R. read by CcDcEKL; δι αὐτην by ΞABC\*D\*P, 7, 17, 80.

<sup>2</sup> T.R. with ΞACDcEKL; αὐτου with BD\*, 219.

<sup>3</sup> ὑπερ in CcDcEKL; περὶ in ΞABC\*D\*P and in Levit. xvi. 6 and 15.

<sup>4</sup> Omit art. with ΞABC\*DEK; insert art. CbLP.

ὑπὲρ ἁμ. is to be joined with θυσίας and not with προσφέρειν as referring to both nouns. The two ideas of eucharistic and expiatory offerings are distinctly marked."

Ver. 2. μετριοπαθεῖν δυνάμενος: "as one who is able to moderate his feeling". The Vulgate is too strong: "qui condolere possit"; Grotius has: "non inclementer affici"; Weizsäcker: "als der billig fühlen kann"; and Peirce: "who can reasonably bear with". As the etymology shows, it means "to be moderate in one's passions". It was opposed by Aristotle to the ἀπάθεια of the Stoics. [Diog. Laert., *Arist.*: ἔφη δὲ τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ μετριοπαθῆ δέ: not without feeling, but feeling in moderation; and Peirce, Tholuck, and Weiss conclude that the word was first formed by the Peripatetics; Tholuck expressly; and Weiss, "stammt aus dem philosophischen Sprachgebrauch". Cf. the chapter of Philo (*Leg. Allegor.*, iii., 45; Wendland's ed., vol. i. 142) in which he puts ἀπάθεια first and μετριοπαθῆ second; and to the numerous exx. cited by Wetstein and Kypke, add Nemesius, *De Natura Hominis*, cxix., where the word is defined in relation to grief. Josephus (*Ant.*, xii. 3, 2) remarks upon the striking self-restraint and moderation (μετριοπαθῆσάντων) of Vespasian and Titus towards the Jews notwithstanding their many conflicts.] If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent. This self-repression he must exercise τοῖς ἀγνοοῦσι καὶ πλανωμένοις: "the ignorant and erring". The single article leads Peirce and others to render as a Hendiadys = τοῖς ἐξ ἀγνοίας πλαν., those who err through ignorance. ἀγνοία is not frequent in LXX, but in Ezek. xlii. 13, and

also in chaps. xliv. and xlvi., it translates  $\text{נִשְׁחָ}$ , but in Lev. v. 18 and in Eccles.

v. 5 it translates  $\text{נִשְׁחָ}$  which in Lev.

iv. 2 and elsewhere is rendered by ἀκουσίως. A comparison too of the passages in which the word occurs seems to show that by "sins of ignorance" are meant both sins committed unawares or accidentally, and sins into which a man is betrayed by passion. They are opposed to presumptuous sins, sins with a high hand ἐν χειρὶ ὑπερηφανίας,  $\text{נִשְׁחָ}$  (Num. xv. 30), sins which constitute a renunciation of God and for which there is no sacrifice, cf. x. 26. ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν: "since he himself also is compassed with infirmity," giving the reason or ground of μετριοπαθῆ δυνάμενος. περικείται, "I lie round," as in Mk. ix. 42, Luke xvii. 2 with περὶ and in Heb. xii. 1 with dative. In Acts xxviii. 20, τὴν ἁλυσιν ταύτην περικείται, it is used passively as here, followed by an accusative according to the rule that verbs which in the active govern a dative of the person with an accusative of the thing, retain the latter in the passive. See Winer, p. 287, and Rutherford's *Babrius*. The priests, living for the greater part of the year in their own homes, were known to have their weaknesses like other men, and even the high priests were not exempt from the common passions. Their gorgeous robes alone separated them from sinners, but like a garment infirmity clung around them. "How the very sanctity of his office would force on the attention of one who was not a mere puppet priest the contrast between his official and his personal character, as a subject of solemn reflection" (Bruce).

Ver. 3. καὶ δι' αὐτὴν . . . ἁμαρτιῶν "and because of it is bound as for the people, so also for himself to offer for sins". Vaughan recommends the dele-

ὑπὸ τοῦ Θεοῦ, καθάπερ<sup>1</sup> καὶ ὁ<sup>2</sup> Ἀαρών. 5. οὕτω καὶ ὁ Χριστὸς<sup>e i. 5; Ps. ii. 7; Joan. viii. 54; Acts xiii. 33-34; f vii. 17; Ps. cx.</sup>  
οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν,  
"Υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε". 6. καθὼς καὶ ἐν  
ἐτέρῳ λέγει, "Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ".

<sup>1</sup> καθάπερ in  $\aleph$  CbDcEKLP; καθωσπερ in  $\aleph^*$  ABD\*, 17.

<sup>2</sup> Delete  $\sigma$  with  $\aleph$  ABCD, etc., and in conformity with this writer's usage.

tion of the stop at the end of ver. 2. The law which enjoined that the high priest should on the Day of Atonement sacrifice for himself and his house (ἐξιλάσεται περὶ αὐτοῦ καὶ τοῦ οἴκου αὐτοῦ) before he sacrificed περὶ τοῦ λαοῦ, is given in Lev. xvi. 6, 15.

Ver 4. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν "And no one taketh to himself this honourable office." καὶ introduces a second qualification of the priest, implied in καθίσταται of ver. 1, but now emphasised. An additional reason for trusting in the priest is that he has not assumed the office to gratify his own ambition but to serve God's purpose of restoring men to His fellowship. All genuine priesthood is the carrying out of God's will. The priest must above all else be *obedient*, in sympathy with God as well as in sympathy with man. God's appointment also secures that the suitable qualifications will be found in the priest. The office is here called *τιμή*, best translated by the German "Ehrenamt" or "Ehrenstelle." For *τιμή* meaning an office see Eurip., *Helena*, 15; Herodot., ii. 65, *παῖς παρὰ πατρός ἐκδέκεται τὴν τιμήν*; and especially Aristotle, *Pol.*, iii. 10, *τιμὰς γὰρ λέγομεν εἶναι τὰς ἀρχάς*. Cf. Hor. i. 1, 8 "tergeminis honoribus". Frequently in Josephus *τιμή* is used of the high priesthood, see *Antiq.*, xii. 2-5, iv. 1, etc.; and the same writer should be consulted for the historical illustration of this verse (*Antiq.*, iii. 8-1). In this remarkable passage he represents Moses as saying ἐγὼγε . . . ἑμαυτὸν ἂν τῆς τιμῆς ἄξιον ἔκρινα . . . νῦν δ' αὐτὸς ὁ Θεὸς Ἀαρῶνα τῆς τιμῆς ταύτης ἄξιον ἔκρινε. The *nolo episcopari* implied in the words is amply illustrated in the case of Augustine, of John Knox, and especially of Anselm who declared he would rather have been cast on a stack of blazing faggots than set on the archiepiscopal throne, and continued to head his letters "Brother Anselm monk of Bec by choice, Archbishop of Canterbury by violence". On the other hand, see the account of the appointment by his own act (αὐτόχειρ) of the priest king in

Aricia, in Strabo v. 3-12 and elsewhere. ἀλλὰ καλούμενος . . . καθὼς περ καὶ Ἀαρών. "but when called by God as in point of fact even Aaron was". If the article is retained before καλ. we must translate "but he that is called," καλούμενος "in diesem amtlichen Sinne nur hier," says Weiss, but see Matt. iv. 21, Gal. i. 15. For Aaron's call, see Exod. xxviii. 1 ff. Schöttgen and Wetstein appositely quote from the *Bammidbar Rabbi* "Moses said to Korah and his associates:—If my brother Aaron took to himself the priesthood, then ye did well to rebel against him; but in truth God gave it to him, whose is the greatness and the power and the glory. Whosoever, then, rises against Aaron, does he not rise against God?" It is notorious that the contemporary priesthood did not fulfil the description here given.

Ver. 5. οὕτω καὶ ὁ Χριστὸς. . . . "So even the Christ glorified not himself to be made a high priest." ["So hat auch der Christus nicht sich selbst die Herrlichkeit des Hohenpriestertums zugeeignet," Weizsäcker.] The designation, "the Christ," is introduced, because it might not have seemed so significant a statement if made of "Jesus". It was not personal ambition that moved Christ. He did not come in His own name, nor did He seek to glorify Himself. See John viii. 54; v. 31, 43; xvii. 5, and *passim*. ἀλλ' ὁ λαλήσας . . . Μελχισεδέκ. "but He [glorified Him to be made a priest] who said, Thou art My Son, I this day have begotten Thee; as also in another place He says, Thou art a priest for ever after the order Melchizedek". The question here is: Why does the writer introduce the quotation from the 2nd Psalm at all? Why does he not directly prove his point by the quotation from the Messianic 110th Psalm? Does he mean that He who said, Thou art my Son, glorified Christ as priest in saying *this*? Apparently he does, otherwise the καὶ καθὼς καὶ ἐν ἐτέρῳ would be unwarranted. By introducing the former of the two quotations and designating

g Matt. xxvi. 38, etc., et xxvii. 46, 50; Marc. xiv. 33, 36, et xv. 34, 37; Luc. xxii. 42, et xxiii. 46; Joan. xii. 27, et xvii. 1.

God as He that called Christ Son, or nominated him to the Messianic dignity, which involved the priesthood, he shows that the greater and more comprehensive office of Messiahship was not assumed by Christ at His own instance and therefore that the priesthood included in this was not of His own seeking, but of God's ordaining; cf. Weiss. Bleek says the reference to Psalm ii. is made to lessen the marvel that God should glorify Christ as priest. Similarly Riehm "dass Christus in einem so unvergleichlich innigen Verhältnisse zu Gott steht, dass seine Berufung zum Hohepriesteramt nicht befreundlich sein kann;" and Davidson, "It is by no means meant that the priesthood of Christ was involved in His Sonship (Alford), an *a priori* method of conception wholly foreign to the Epistle, but merely that it was suitable in one who was Son, being indeed possible to none other (see on i. 3)." Bruce thinks the writer wishes to teach that Christ's priesthood is coeval with His Sonship and inherent in it. κατὰ τὴν τάξιν "after the order;" among its other meanings τάξις denotes a class or rank, "ordo quā dicitur quispiam senatorii ordinis, vel equestris ordinis". Thus in Demosthenes, οἰκέτου τάξιν οὐκ ἐλευθέρου παιδὶς ἔχων, in Diod. Sic., iii. 6, οἱ περὶ τὰς τῶν θεῶν θεραπείας διατρίβοντες ἱερεῖς, μεγίστην καὶ κυριωτάτην τάξιν ἔχοντες. In the subsequent exposition of the Melch. priesthood it is chiefly on εἰς τὸν αἰῶνα that emphasis is laid.

Ver 7. δς . . . ἔμαθεν . . . καὶ ἐγένετο. In these verses the writer shows how much there was in the call to the priesthood repugnant to flesh and blood; how it was through painful obedience, not by arrogant ambition he became Priest. The main statement is, He learned obedience and became perfect as Saviour. δς ἐν τ. ἡμέραις τῆς σαρκὸς αὐτοῦ "who in the days of His flesh," and when therefore He was like His brethren in capacity for temptation and suffering; cf. ii. 14. δεήσεις . . . προσενέγκας "having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death". προσενέγκας has sometimes been supposed to refer

to the προσφέρειν of ver. 3, and to have a sacrificial sense. It was such an offering as became His innocent ἀσθένεια. As the ordinary high priest prepared himself for offering for the people by offering for himself, so, it is thought, Christ was prepared for the strictly sacrificial or priestly work by the feeling of His own weakness. There is truth in this. Weiss' reason for excluding this reference is "dass ein Opfern mit starkem Geschrei und Thränen eine unvollziehbare Vorstellung ist". Cf. Davidson, p. 113, note. προσφ. is used with δέξιν in later Greek writers: instances in Bleek. δεήσεις τε καὶ ἱκετηρίας, these words are elsewhere combined as in Isocrates, *De Pace*, 46; Polybius, iii. 112, 8; cf. Job. xl. 22. The relation of the two words is well brought out in a passage from Philo quoted by Carpzov: γραφὴ δὲ μνηύσει μου τὴν δέξιν ἣν ἀνθ' ἱκετηρίας προτείνω. Cf. Eurip., *Iph. Aul.*, 1216. ἱκετηρία [from ἵκω I come, ἱκέτης one who comes as a suppliant] is originally an adjective = fit for suppliants, then an olive branch [sc. εἰλαία, or ῥάβδος] bound with wool which the suppliant carried as a symbol of his prayer. The conjunction of words in this verse is for emphasis. These supplications were accompanied μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων "with strong crying and tears," expressing the intensity of the prayers and so the keenness of the suffering. The "strong crying" is striking. Schöttgen quotes: "There are three kinds of prayers, each loftier than the preceding: prayer, crying, and tears. Prayer is silent, crying with raised voice, tears overcome all things." It is to the scene in Gethsemane reference is made, and although "tears" are not mentioned by the evangelists in relating that scene, they are implied, and this writer might naturally thus represent the emotion of our Lord. The prayer was addressed πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου "to Him that was able to save Him from death," which implies that the prayer was that Christ might be saved from death ["Father if it be possible, let this cup pass from me"] but also suggests that the prayer was not formally answered—else why emphasise that God had power to answer it? σῶζειν ἐκ θανάτου. The



καὶ δακρύων προσειρέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8. <sup>h</sup> Phil. ii. 6, <sup>etc.</sup>  
<sup>h</sup> καίπερ ὦν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, 9. <sup>1</sup> καὶ τελειω- <sup>etc.</sup> ii. 10.

prayer recorded in Mark xiv. 36, and the anticipation of Gethsemane alluded to in John xii. 57 [Πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης] are sufficient to show that it is deliverance from dying that is meant. Milligan, however, says: "Christ is thus represented as praying not that death may be averted, but that He may be saved 'out of it,' when it comes." Westcott thinks the word covers both ideas and that in the first sense the prayer was not granted, that it might be granted in the second. It is preferable to abide by the simple statement that the passion of Christ's prayer to escape death was intensified by the fact that He knew God could deliver Him by twelve legions of angels or otherwise. His absolute faith in the Father's almighty power and infinite resource was the very soul of his trial. καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας "and having been heard on account of His godly reverence". εὐλάβεια [from εὖ λαβεῖν to take good hold, or careful hold] denotes the cautious regard which a wise man pays to all the circumstances of an action. Thus Fabius Cunctator was termed εὐλαβής. And in regard to God εὐλάβεια means that reverent submission to His will which caution or prudence dictates. [See Prov. xxviii. 14 and the definitions by Philo. *Quis. Rer. Div. Haer.*, 6.] That ἀπὸ following εἰσακουσθεὶς means in Biblical Greek "on account of" we have proof in Job xxxv. 12 and Luke xix. 3, as well as from the frequent use of ἀπὸ in N.T. to denote cause, John xxi. 6; Acts xii. 14, etc. In classical Greek also ἀπὸ is used for *propter*, see Aristoph., *Knights*, l. 767 ὡς ἀπὸ μικρῶν εὐνους αὐτῷ θωπευματίων γεγέννησαι. See also the *Birds*, l. 150. The cautious reverence, or reverent caution—the fear lest He should oppose God or seem to overpersuade Him—which was heard and answered was expressed in the second petition of the prayer in Gethsemane, "Not my will but thine be done". And ἀπὸ is used in preference to διὰ, apparently because the source of the particular petition is meant to be indicated, that we may understand that the truest answer to this reverent submission was to give Him the cup to drink and thus to accomplish through Him the faultless will of God. To have removed the cup and saved Him from death would not have answered the εὐλάβεια of the prayer. The meaning

of the clause is further determined by what follows.

Ver. 8. καίπερ ὦν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν [having been heard . . .] although He was a son He learned obedience from the things He suffered. The result of his being heard was therefore that he suffered, but in the suffering He learned obedience, perfect unison with the will of God for the salvation of men so that He became a perfected Priest. He learned obedience καίπερ ὦν υἱός: "this is stated to obviate the very idea of assumption on his part" (Davidson). Perhaps, therefore, we should translate, with a reference to ver. 5, "although He was Son". Although Son and therefore possessed of Divine love and in sympathy with the Divine purpose, He had yet to learn that perfect submission which is only acquired by obeying in painful, terrifying circumstances. He made deeper and deeper experience of what obedience is and costs. And the particular obedience [τὴν ὑπακ.] which was required of Him in the days of His flesh was that which at once gave Him perfect entrance into the Divine love and human need. It is when the child is told to do something which pains him, and which he shrinks from, that he learns obedience, learns to submit to another will. And the things which Christ suffered in obeying God's will taught Him perfect submission and at the same time perfect devotedness to man. On this obedience, see Robertson Smith in *Expositor* for 1881, p. 424. καίπερ is often joined with the participle to emphasise its concessive use [see Burton, 437], as in Diod. Sic., iii. 17, οὗτος δ' βίος καίπερ ὦν παράδοξος. ἔμαθεν ἀφ' ὧν ἔπαθε, a common form of attraction and also a common proverbial saying, of which Weststein gives a number of instances; Herodot. i. 207; Æsch., *Agam.*, 177, πάθει μάθος, Demosth., 1232 τοὺς μετὰ τὸ παθεῖν μανθάνοντας. Carpzov also quotes several from Philo, as from the *De Somn.*, δ παθὼν ἀκριβῶς ἔμαθεν, and *De Profug.*, 25. ἔμαθον μὲν δ' ἔπαθον. see also Blass, *Gram.*, p. 299 E. Tr.

Ver. 9. καὶ τελειωθείς . . . αἰώνιον "and having [thus] been perfected became to all who obey Him the source [originator] of eternal salvation". τελειωθείς (v. ii. 10) having been perfectly equipped with every qualification for the

θεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου.  
 10. προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελ-  
 χισεδέκ.

11. Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμῆνευτος λέγειν, ἐπεὶ

priestly office by the discipline already described. Several interpreters (Theodoret, Bleek, Westcott) include in the word the exaltation of Christ, but illegitimately. The word must be interpreted by its connection with *ἐμαθεν ὑπακοήν*; and here it means the completion of Christ's moral discipline, which ended in His death. He thus became αἷτιος σωτηρίας αἰωνίου author, or cause of eternal salvation, in fulfilment of the call to an eternal priesthood, ver. 6 εἰς τὸν αἰῶνα and ver. 10. αἷτιος frequently used in a similar sense from Homer downwards, as in Diod. Sic., iv. 82, αἷτιος ἐγένετο τῆς σωτηρίας. Aristoph., *Clouds*, 85, οὗτος γὰρ ὁ θεὸς αἷτιός μοι τῶν κακῶν. Philo, *De Agri.*, 22, πᾶσι τοῖς ὑπακούουσιν αὐτῷ with a reference to τὴν ὑπακ. of ver. 8. The saved must pass through an experience similar to the Saviour's. Their salvation is in learning to obey. Thus they are harmonised to the one supreme and perfect will. This is reversely given in ii. 10.

Ver. 10. προσαγορευθεὶς . . . Μελχισεδέκ "styled by God High Priest after the order of Melchizedek". "προσαγορεύειν expresses the formal and solemn ascription of the title to Him to whom it belongs ('addressed as,' 'styled')" (Westcott). "When the Son ascended and appeared in the sanctuary on High, God saluted Him or addressed Him as an High Priest after the order of Melchizedek, and, of course, in virtue of such an address constituted Him such an High Priest" (Davidson). Originally called to the priesthood by the words of Ps. cx., He is now by His resurrection and ascension declared to be perfectly consecrated and so installed as High Priest after the order of Melchizedek. It may be doubted, however, whether the full meaning of προσαγορεύειν "address" should here be found. The commoner meaning in writers of the time is "named" or "called". Thus in Plutarch's *Pericles*, iv. 4, Anaxagoras, δν Νοῦν προσηγόρευον, xxvii. 2, λευκὴν ἡμέραν ἐκείνην προσαγ., xxiv. 6, of Aspasia, Ἡρα προσαγορεύεται. and viii. 2 of Pericles himself, Ὀλύμπιον . . . προσαγορευθῆναι. So in Diod. Sic., i. 51, of the Egyptians, τάφους ἀδίδιους οἴκους προσαγορεύουσιν. It cannot be certainly

concluded either from the tense or the context that this "naming" is to be assigned to the date of the ascension and not to the original appointment. The emphasis is on the words ὑπὸ τοῦ θεοῦ, not by man but by God has Christ been named High Priest; and on κατὰ . . . Μελχ. as warranting αἰωνίου.

The passage v. 11 to vi. 20 is a digression occasioned by the writer's reflection that his argument from the priesthood of Melchizedek may be too difficult for his hearers. In order to stimulate attention he chides and warns them, pointing out the danger of backwardness. He justifies, however, his delivery of difficult doctrine notwithstanding their sluggishness, and this on two grounds: (1) because to lay again the foundations after men have once known them is useless (vi. 1-8); and (2) because he cannot but believe that his readers are after all in scarcely so desperate a condition. They need to have their hope renewed. This hope they have every reason to cherish, seeing that their fathers have already entered into the enjoyment of it, that God who cannot lie has sworn to the fulfilment of the promises, and that Jesus has entered the heavenly world as their forerunner. Ver. 11-14. Complaint of their sluggishness of mind.

Ver. 11. περὶ οὗ. "Of whom," not, as Grotius (*cf.* Delitzsch and von Soden) "De quâ," of which priesthood. It is simplest to refer the relative to the last word Μελχισεδέκ; possible to refer it to ἀρχιερεὺς . . . Μελχ. The former seems justified by the manner in which c. vii. resumes οὗτος γὰρ ὁ Μελχ. No doubt the reference is not barely to Melchizedek, but to Melchizedek as type of Christ's priesthood. Concerning Melchizedek he has much to say πολλὸς ἡμῖν ὁ λόγος, not exactly equivalent to ἡμῶν ὁ λόγος, but rather signifying "the exposition which it is incumbent on us to undertake". [*Cf.* *Antigone*, 748, ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὀδε.] The exposition is necessarily of some extent (c. vii.), although of his whole letter he finds it possible to say (xiii. 22) διὰ βραχείων ἐπέστειλα. It is also δυσερμῆνευτος "difficult to explain," "hard to render intelligible," "ininterpretabilis"

νωθοὶ γεγόνατε ταῖς ἀκοαῖς. 12. <sup>κ</sup> καὶ γὰρ ὀφείλοντες εἶναι διδάσ- <sup>κ</sup> 1 Cor. iii.  
καλοὶ διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα <sup>1</sup> <sup>1, 2, 3; 1</sup> <sup>1</sup> Peter ii. 2.  
τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν

<sup>1</sup> τίνα as in Syt., vg., "quae sint elementa". So Origen, Jerome, Augustine, Cyril. τινὰ Lachmann, WH, Baljon; after Œcumenius and as giving better sense. "Theory is the guide of practice, practice the life of theory" (Roberts, *Clavis Bibliorum*). "The interpreter needs oratio, meditatio, tentatio."

(Vulg.); used of dreams in Artemidorus, τοῖς πολλοῖς δυσερμήνευτοι (Wetstein). This difficulty, however, arises not wholly from the nature of the subject, but rather from the unpreparedness of the readers, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς "seeing that you are become dull of hearing". νωθρός = νωθής [see *Prom. Vincit.*, 62] slow, sluggish; used by Dionysius Hal., to denote λίθου φύσιν ἀναίσθητον, ἀκίνητον. But Plato was said to be νωθρός in comparison with Aristotle. Babrius uses the word of the numbed limbs of the sick lion and of the "stupid" hopes of the wolf that heard the nurse threaten to throw the child to the wolves. ταῖς ἀκοαῖς "in your sense of hearing." Both in classical and biblical Greek ἀκοή has three meanings, "the thing heard," as in John xii. 38; "the sense of hearing," as in 1 Cor. xii. 17; and "the ear," as in Mark vii. 35, ἡνοίγησαν αὐτοῦ αἱ ἀκοαί; cf. Plummer on Luke, p. 194. Here the ear stands for intelligent and spiritual reception of truth. γεγόνατε, "ye are become," and therefore were not always. It is not a natural and inherent and pardonable weakness of understanding he complains of, but a culpable incapacity resulting from past neglect of opportunities.

Ver. 12. καὶ γὰρ ὀφείλοντες. . . . "For indeed, though in consideration of the time [since you received Christ] ye ought to be teachers, ye have need again that some one teach you the rudiments of the beginning [the elements] of the oracles of God."—διὰ τὸν χρόνον, cf. ii. 3, x. 32; how long they had professed Christianity we do not know, but quite possibly for twenty or thirty years. Those who had for a time themselves been Christians were expected to have made such attainment in knowledge as to become διδάσκαλοι. This advance was their duty, ὀφείλοντες. Instead of thus accumulating Christian knowledge, they had let slip even the rudiments, so far at any rate as to allow them to fall into the background of their mind and to become inoperative. Their primal need

of instruction had recurred. The need had again arisen, τοῦ διδάσκειν ὑμᾶς τινὰ "of some one teaching you," the genitive following χρεῖαν, as in ver. 12 and in x. 36. The indefinite pronoun seems preferable, as the finite of the sentence requires an expressed subject to bring out the contrast to εἶναι διδάσκαλοι, and to ὑμᾶς. τὰ στοιχεῖα . . . Θεοῦ. The meaning of τῆς ἀρχῆς would seem to be determined by τῆς ἀρχῆς τ. Χριστοῦ in vi. 1, where it apparently denotes the initial stages of a Christian profession, the stages in which the elements of the Christian faith would naturally be taught. Here, then, "the beginning of the oracles of God" would mean the oracles of God as taught in the beginning of one's education by these oracles. This of itself is a strong enough expression, but to make it stronger τὰ στοιχεῖα is added, as if he said "the rudiments of the rudiments," the A B C of the elements. τῶν λογίων τ. Θεοῦ, "oraculorum Dei, i.e., Evangelii, in quo maxima et summe necessaria sunt Dei oracula, quae et sic dicuntur, 1 Peter iv. 11" (Grotius). The "Oracles of God" sometimes denote the O.T., as in Rom. iii. 2, Acts vii. 38; but here it is rather the utterance of God through the Son (j. 1), the salvation preached by the Lord (ii. 3) (so Weiss). καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος . . . "and are become such as have need of milk and not of solid food," "et facti estis quibus lacte opus sit, non solido cibo" (Vulgate). For the metaphor, cf. 1 Peter ii. 2; 1 Cor. iii. 1-3, a strikingly analogous passage, cf. John xvi. 12, and the Rabbinic term for young students "Theenekothe" "Sucklings" (Schoettgen). The same figure is found in Philo, *De Agric.*, ii. (Wendland, vol. ii., p. 96) ἐπεὶ δὲ νηπίους μὲν ἔστι γάλα τροφή, τελείους δὲ τὰ ἐκ πυρῶν πέμματα· καὶ ψυχῆς κ.τ.λ. Abundant illustrations from Greek literature in Wetstein. Instead of becoming adults, able to stand on their own feet, select and digest their own food, they had fallen into spiritual dotage, had entered a second childhood, and could



1 Cor. iii. 2, et xiv. 20; Eph. iv. 14. ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. 13. ἡ πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι· 14. τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνα-

only receive the simplest nourishment. Milk represents traditional teaching, that which has been received and digested by others, and is suitable for those who have no teeth of their own and no sufficiently strong powers of digestion. This teaching is admirably adapted to the first stage of Christian life, but it cannot form mature Christians. For this, *στερεὰ τροφή* is essential.

Ver. 13. *πᾶς γὰρ . . . νήπιος γάρ ἐστι.* "For every one who partakes of milk [as his sole diet] is without experience of the word of righteousness; for he is a babe." The reference of *γάρ* is somewhat obscure. It seems intended to substantiate the last clause of ver. 12: "Ye cannot receive solid food, for you have no experience of the word of righteousness". But he softens the statement by generalising it. Every one that lives on milk is necessarily unacquainted with the higher teaching, which is now *λόγος δικ.* ἄπειρος having no experience of, ignorant; as *κακότητος ἄπειροι*, Empedocles in Fairbanks, *Phil. of Greece*, p. 202. ἄπειρος ἀγρεύειν, Babrius, lxi. 2; ἄπ. τοῦ ἀγωνίζεσθαι, Antiphon, Jebb, p. 8. *λόγου δικαιοσύνης*, with teaching of righteous conduct the suckling has nothing to do; he cannot act for himself, but can merely live and grow; he cannot discern good and evil, and must take what is given him. Righteousness is not within the suckling's horizon. He cannot as yet be taught it; still less can he be a teacher of it (ver. 12) *νήπιος γάρ ἐστι*, for he cannot even speak [*νη-ἔπος*=infans], he is an infant. The infant can neither understand nor impart teaching regarding a life of which he has no experience, and whose language he does not know. Indirectly, this involves that the higher instruction the writer wished to deliver was important because of its bearing on conduct. [Other interpretations abound. Chrysostom and Theophylact understand the reference to be either to the Christian life or to Christ Himself and the knowledge of His person. Others, as Beza, Lünemann, and many others, take it as "a periphrasis for Christianity or the Gospel, inasmuch as the righteousness which avails with God is precisely the contents of the Gospel". Riehm also thinks that the Gospel is meant, "be-

cause it leads to righteousness". Westcott understands it of the "teaching which deals at once with the one source of righteousness in Christ, and the means by which man is enabled to be made partaker of it". The view of Carpsov, and also that of Bleek, is governed by the connection of Melchizedek with righteousness in vii. 2.]

Ver. 14. *τελείων δέ . . .* "But solid food is for the mature, those who, by reason of their mental habits, have their senses exercised to discern good and evil." *τέλειος* commonly opposed in classical and Biblical Greek to *νήπιος*; as in Polyb. v. 29, 2, *ἐλπίσαντες ὡς παιδίῳ νηπίῳ χρῆσασθαι τῷ Φιλίππῳ, εὗρον αὐτὸν τέλειον ἄνδρα.* Cf. Eph. iv. 13; and Xen., *Cyr.*, viii. 7, 3. They are here further defined as *τῶν . . . κακῶ.* *ἔξις* [from *ἔχω*, as *habitus* from *habeo*], a habit of body, or of mind; as in Plato, *Laws* (p. 666), *τὴν ἐμμανὴν ἔξιν τῶν νέων.* Also, p. 966, *Ἀνδραπόδου γὰρ τινα σὺ λέγεις ἔξιν.* Aristotle (*Nic. Eth.* ii. 5) determines that virtue is neither a *δύναμις* nor a *πάθος*, but a *ἔξις*, a faculty being something natural and innate, while virtue is not. Plutarch (*Moral.*, 443), following him, defines *ἔξις* as *ισχύς . . . ἐξ ἑθους ἐγγινομένη*, which resembles Quintilian's definition (x. i. 1), "firma quaedam facilitas, quae apud Graecos *ἔξις* nominatur". Aristotle (*Categor.*, viii. 1) distinguishes *ἔξις* from *διάθεσις*, τῷ πολὺν χρονιώτερον εἶναι καὶ μονιμώτερον, but elsewhere he uses the words as equivalents. Longinus (xlv. 4) uses it of faculty. *ἔξις*, then, is the habitual or normal condition, the disposition or character; and the expression in the text means that the mature, by reason of their maturity or mental habit, have their senses exercised, etc. *αἰσθητήρια*: "senses". Bleek quotes the definition of the Greek lexicographers and of Damascene *τὰ ὄργανα ἢ τὰ μέλη δι' ὧν αἰσθανόμεθα.* So Galen in Wetstein, "organs of sense". Here the reference is to spiritual faculties of perception and taste. *γεγυμνασμένα . . . πρὸς διάκρισιν . . .*, "exercised so as to discriminate between good and evil," i.e., between what is wholesome and what is hurtful in teaching. [Wetstein quotes from Galen, *De Dignot. Puls.*, *ὅς μὲν γὰρ τὸ αἰσθητήριον ἔχει*

σμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. 1. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώ-

γεγυμνασμένον ἱκανῶς οὗτος ἄριστος ἀν εἷη γνώμων.] The child must eat what is given to it; the boy is warned what to eat and what to avoid; as he grows, his senses are exercised by a various experience, so that when he reaches manhood he does not need a nurse or a priest to teach him what is nutritious and what is poisonous. The first evidence of maturity which the writer cites is ability to teach; the second, trained discernment of what is wholesome in doctrine. The one implies the other. Cf. Isa. vii. 16, πρὶν γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, and Deut. i. 39. Chrysostom says οὐ περὶ βίου ὁ λόγος . . . ἀλλὰ περὶ δογμάτων ὑγιῶν καὶ ὑψηλῶν διεφθαρμένων τε καὶ ταπεινῶν; the whole passage should be consulted.

CHAPTER VI.—Ver. 1. Διὸ “wherefore,” i.e., because beginnings belong to a stage which ought long since to have been left behind (v. 12), ἀφέντες . . . let us abandon [give up] the elementary teaching about Christ and press on to maturity. [Of the use of ἀφίεναι in similar connections Bleek gives many instances of which Eurip., *Androm.*, 393 may be cited: ἀλλὰ τὴν ἀρχὴν ἀφείς πρὸς τὴν τελευταίαν ὑστέραν οὖσαν φέρῃ. ἐπὶ τὴν τελειότητα φερώμεθα is an expression which was in vogue in the Pythagorean schools. [Westcott and Weiss press the passive. “The thought is not primarily of personal effort . . . but of personal surrender to an active influence.” But φέρομαι is used where it is difficult to discover a passive sense.] It is questioned whether the words are merely the expression of the teacher’s resolution to advance to a higher stage of instruction, or are meant as an exhortation to the readers to advance to perfectness. Davidson advocates the former view, Peake the latter. It would seem that the author primarily refers to his own teaching. The context and the use of λόγον favour this view. He has been chiding them for remaining so long “babes,” able to receive only “milk”; let us, he says, leave this rudimentary teaching and proceed to what is more nutritious. But with his advance in teaching, their advance in knowledge and growth in character is closely bound up. What the writer definitely means by τὸν τ. ἀρχῆς ε. Χριστοῦ λόγον, he explains in his

detailed description of the “foundation,” which is not again to be laid. It consists of the teaching that must first be given to those who seek some knowledge of Christ. Westcott explains the expression thus: “the word, the exposition, of the beginning, the elementary view of the Christ”; although he probably too narrowly restricts the meaning of “the beginning of Christ” when he explains it as “the fundamental explanation of the fulfilment of the Messianic promises in Jesus of Nazareth”. Weiss thinks the writer urges abandonment of the topics with which he and his readers had been occupied in the Epistle [“also des bisherigen Inhalts des Briefes”.] But this is not necessarily implied, and indeed is excluded by the advanced character of much of the preceding teaching. What was taught the Hebrews at their first acquaintance with the Christ must be abandoned, not as if it had been misleading, but as one leaves behind school books or foundations: “non quod eorum oblivisci unquam debeant fideles, sed quia in illis minime est haerendum”. Calvin: as Paul says, τὰ μὲν ὀπίσω ἐπιλανθάνομενος, Phil. iii. 13. μὴ πάλιν θεμέλιον καταβαλλόμενοι “not again and again laying a foundation”. θεμέλιον possibly a neuter (see Deissmann, *Bibelstudien*, 119) as in Acts xvi. 16; certainly masculine in 2 Tim. ii. 19; Heb. xi. 10; Rev. xxi. 14, 19 twice. καταβαλλ. the usual word for expressing the idea of “laying” foundations, as in Dionys. Hal., iii. 69; Josephus *Ant.*, xv. 11, 3; metaphorically in Eurip., *Helena*, 164; hence καταβολὴ κόσμου, the foundation of the world. Then follow six particulars in which this foundation consists. Various arrangements and interpretations have been offered. Dr. Bruce says: “We are tempted to adopt another hypothesis, namely, that the last four are to be regarded as the foundation of the first two, conceived not as belonging to the foundation, but rather as the superstructure. On this view we should have to render ‘Not laying again a foundation for repentance and faith, consisting in instructions concerning baptisms, laying on of hands, resurrection, and judgment.’ In favour of this construction is the reading διδασκὴν found in B, and adopted by Westcott and Hort, which being in opposition with θεμέλιον suggests that the four things following form the foundation

μεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, 2. βαπτισμῶν διδαχῆς,<sup>1</sup> ἐπιθέσεώς τε

<sup>1</sup> T.R. in  $\Sigma$ ACDEKL, vg.; διδαχην in B.

of repentance and faith." But Dr. Bruce returns to the idea that six articles are mentioned as forming the foundation, and Westcott, although adopting the reading διδαχῆν, makes no use of it. Balfour (*Central Truths*) in an elaborate paper on the passage suggests that only four articles are mentioned, the words, βαπτισμῶν . . . χειρῶν being introduced parenthetically, because the writer cannot refrain from pointing out that repentance and faith were respectively taught by two legal rites, baptism and laying on of hands. The probability, however, is, as we shall see, that six fundamentals are intended, and that they are not so non-Christian as is sometimes supposed. These six fundamentals are arranged in three pairs, the first of which is μετανοίας . . . Θεόν "repentance from dead works and faith toward God". Repentance and faith are conjoined in Mark i. 15; Acts xx. 21; cf. 1 Thess. i. 9. They are found together in Scripture because they are conjoined in life, and are indeed but different aspects of one spiritual act. A man repents because a new belief has found entrance into his mind. Repentance is here characterised as ἀπὸ νεκρῶν ἔργων. Many explanations are given. [*"Hanc vero phrasin apud scriptores Judaicos mihi nondum occurrisset lubens fateor"* (Schoettgen).] The only other place where works are thus designated is ix. 14, where the blood of Christ is said to cleanse the conscience from dead works and thus to fit for the worship of the living God; on which Chrysostom remarks εἰ τις ἤψατο τότε νεκροῦ ἐμιάνετο· καὶ ἐνταῦθα εἰ τις ἄψατο νεκροῦ ἔργου, μολύνεται διὰ τῆς συνειδήσεως, as if sins were called "dead" simply because they defile and unfit for God's worship. [On this view Weiss remarks, "wenigstens etwas Richtiges zu Grunde".] Others think that "dead" here means "deadly" or "death-bringing"; so Peirce; or that it is meant that sins have no strength, are "devoid of life and power"; so Tholuck, Alford; or are "vain and fruitless" (Lünemann). Hofmann says that every work is dead in which there is not inherent any life from God. Similarly Westcott, who says: "There is but one spring of life and all which does not flow from it is

'dead'. All acts of a man in himself, separated from God, are 'dead works'." Davidson thinks that this is "hardly enough," and adds "they seem so called because being sinful they belong to the sphere of that which is separate from the living God, the sphere of death (ii. 14, etc.)". Rather it may be said that dead works are such as have no living connection with the character but are done in mere compliance with the law and therefore accomplish nothing. They are like a dead fleece laid on a wolf, not a part of his life and growing out of him. Cf. Bleek and Weiss. Such repentance was especially necessary in Jewish Christians. καὶ πίστεως ἐπὶ Θεόν, the counterpart of the preceding. The abandonment of formal, external righteousness results from confidence in God as faithful to His promises and furnishing an open way to Himself. What is meant is not only faith in God's existence, which of course had not to be taught to a Jew, but trust in God. Faith is either εἰς, πρὸς, ἐν, or ἐπὶ as union, relation, rest, or direction is meant (Vaughan).

Ver. 2. The next pair, βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν "instruction regarding washings and laying on of hands". The historical sequence is followed in the enumeration". Some interpreters make all three conditions directly dependent on θεμέλιον, "foundation of baptisms, teaching, and laying on of hands". Bengel makes διδαχῆς dependent on βαπτ. He says: "βαπτισμοὶ διδαχῆς erant baptismi, quos qui suscipiebant, doctrinae sacrae Judaeorum sese addebant. Itaque adjecto διδαχῆς doctrinae distinguuntur a lotionibus ceteris leviticis". Similarly Winer (*Gramm.*, p. 240): "If we render βαπτ. διδ. baptisms of doctrine or instruction, as distinguished from the legal baptisms (washings) of Judaism, we find a support for this designation, as characteristically Christian, in Matt. xxviii. 19, βαπτισαντες αὐτούς . . . διδάσκοντες αὐτούς". It is better to take the words as equivalent to διδαχῆς περὶ βαπτισμῶν. In N.T. βάπτισμα is regularly used of Christian baptism or of John's baptism, while βαπτισμός is used of ceremonial washings as in ix. 10 and Mk. vii. 4. [Cf. Blass, *Gramm.*, p. 62. Josephus,



χειρῶν, ἀναστάσεώς τε<sup>1</sup> νεκρῶν, καὶ κρίματος αἰωνίου. 3. <sup>a</sup>καὶ <sup>a</sup>Acts  
 τοῦτο ποιήσομεν,<sup>2</sup> ἕνπερ ἐπιτρέπη ὁ Θεός. 4. <sup>b</sup>Ἀδύνατον γὰρ <sup>xviii. 21;  
 1 Cor. iv.  
 19; Jac.  
 iv. 15.  
 b x. 26; Matt. xii. 31, 45; Joan. iv. 10; 2 Peter ii. 20; 1 Joan v. 16.</sup>

<sup>1</sup>τε in  $\aleph$ ACD $\epsilon$ EKL, vg.; omitted in BD gr. P, and rightly rejected by Tr., WH and Weiss.

<sup>2</sup>T.R. in  $\aleph$ BKLN, 17, d, e, f, vg., etc.; ποιήσωμεν in ACDEP, Arm. The indicative agrees better with ἕνπερ, κ.τ.λ.

(*Ant.*, xviii. 5, 2) uses βαπτισμός of John's baptism.] Probably, therefore, "teaching about washings" would include instruction in the distinction between the various Jewish washings, John's baptism and that of Christ (*cf.* Acts xix. 2); and this would involve instruction in the cleansing efficacy of the Atonement made by Christ as well as in the work of the Holy Spirit. It was very necessary for a convert from Judaism to understand the difference between symbolic and real lustration. The reference of the plural must, therefore, not be restricted to the distinction of outward and inward baptism (Grotius), nor of water and spirit baptism (Reuss) nor of infant and adult baptism, nor of the threefold immersion nor, as Primasius, "pro varietate accipientium". ἐπιθέσεως τε χειρῶν closely conjoined to the foregoing by τε because the "laying on of hands" was the accompaniment of baptism in Apostolic times. "As through baptism the convert became a member of the House of God, through the laying on of hands he received endowments fitting him for service in the house, and an earnest of his relation to the world to come (vi. 5)" (Davidson, *cf.* Delitzsch). The laying on of hands was normally accompanied by prayer. Prayer was the essential element in the transaction, the laying on of hands designating the person to whom the prayer was to be answered and for whom the gift was designed. *Cf.* Acts xix. 1-6; viii. 14-17; xiii. 3; vi. 6; and Lepine's *The Ministers of Jesus Christ*, p. 141-4. In Apostolic times baptism apparently meant that the baptised believed in and gave himself to Christ, while the laying on of hands meant that the Holy Ghost was conferred upon him. In baptism as now administered both these facts are outwardly represented. ἀναστάσεως νεκρῶν καὶ κρίματος αἰωνίου: "resurrection of the dead and eternal judgment," "constituting the believer's outlook under which he was to live" (Davidson). The genitives depend on διδασκῆς, not on

θεμέλιον, as Vaughan. The phrase ἀναστάσεως νεκρῶν naturally includes all the dead both righteous and unrighteous (see John v. 29 and Acts xxiv. 15. κρίμα though properly the result of κρίσις is not always distinguished from it, see John ix. 39; Acts xxiv. 25; and *cf.* Heb. ix. 27). It is "eternal," timeless in its results. These last-named doctrines, although not specifically Christian, yet required to be brought before the notice of a Jewish convert that he might disentangle the Christian idea from the Jewish Messianic expectation of a resurrection of Israel to the enjoyment of the Messianic Kingdom, and of a judgment on the enemies of Israel (*Cf.* Weiss).

Ver. 3. καὶ τοῦτο ποιήσομεν: "and this will we do," that is, we will go on to perfection and not attempt again to lay a foundation. So Theoph.: τὸ ἐπὶ τὴν τελειότητα φέρεσθαι. And Primasius: "et hoc faciemus, i.e., et ad majora nos ducemus, et de his omnibus quae enumeravimus plenissime docebimus nos, ut non sit iterum necesse ex toto et a capite ponere fundamentum". Hofmann refers the words to the participial clause, an interpretation adopted even by von Soden ["nämlich abermal Fundament Einsenken"] which only creates superfluous difficulty. The writer, feeling as he does the arduous nature of the task he undertakes, adds the condition, ἕνπερ ἐπιτρέπη ὁ Θεός, "if God permit". The addition of περ has the effect of limiting the condition or of indicating a *sine qua non*; and may be rendered "if only," "if at all events," "if at least". This clause is added not as if the writer had any doubt of God's willingness, but because he is conscious that his success depends wholly on God's will. *Cf.* 1 Cor. xvi. 7.

Vv. 4-6 give the writer's reason for not attempting again to lay a foundation. It is, he says, to attempt an impossibility. The statement falls into three parts: (1) A description of a class of persons τοὺς ἅπαξ φωτισθέντας . . . καὶ παραπεισόντας. (2) The statement of a fact re-

garding these persons ἀδύνατον πάλιν ἀνακαινίζειν εἰς μετάνοιαν. (3) The cause of this fact found in some further characteristics of their career ἀνασταυρούντας . . . παραδειγματίζοντας.

Ver. 4. First, the description here given of those who have entered upon the Christian life is parallel to the description given in vv. 1, 2 of elementary Christian teaching; although the parallel is not carried out in detail. The picture, though highly coloured, is somewhat vague in outline. "The writer's purpose is not to give information to us, but to awaken in the breasts of his first readers sacred memories, and breed godly sorrow over a dead past. Hence he expresses himself in emotional terms such as might be used by recent converts rather than in the colder but more exact style of the historian" (Bruce). ἀδύνατον γὰρ: The γὰρ does not refer to the immediately preceding clause (Delitzsch) but points directly to τοῦτο ποιήσομεν and through these words to ἐπὶ τὴν τελ. φερώμεθα, the sense being "Let us go on to perfection and not attempt to lay again a foundation, for this would be vain, seeing that those who have once begun and found entrance to the Christian life, but have fallen away, cannot be renewed again to repentance, cannot make a second beginning. τοὺς ἅπαξ φωτισθέντας, "those who were once enlightened". τοὺς includes all the participles down to παραπεσόντας, which therefore describe one class of persons; and it is governed by ἀνακαινίζειν. ἅπαξ: "once for all" *semel* (not *πότε* = quondam) may be taken as remotely modifying the three following participles as well as φωτισθ. Its force is that "once" must be enough; no πάλιν can find place; and it refers back to πάλιν of ver. 1, and forward to πάλιν of ver. 6. φωτισθέντας is used in this absolute way in x. 32 where a comparison with ver. 26 indicates that it is equivalent to τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας. Cf. also 2 Cor. iv. 4 and Eph. i. 18. The source of the enlightenment is τὸ φῶς τὸ ἀληθινὸν δ' φωτίζει πάντα ἄνθρωπον, the result is repentance and faith, ver. 1. Hatch refers to this passage in support of his contention that the language and imagery of the N.T. are influenced by the Greek mysteries (*Hibbert Lect.*, pp. 295-6). "So early as the time of Justin Martyr we find a name given to baptism which comes straight from the Greek mysteries—the name 'enlightenment' (φωτισμός, φωτίζεσθαι). It came to be the constant

technical term." But as Anrich shows (*Das antike Mysterienwesen*, p. 125) φωτισμός was not one of the technical terms of the mysteries ["Der Ausdruck φωτισμός begegnet in der Mysterienterminologie nie und nirgends"]. The word is of frequent occurrence in the LXX, see esp. Hos. x. 12. φωτίσατε ἑαυτοὺς φῶς γνώσεως ["Ausdruck und Vorstellung sind alttestamentlich"]. Of course it is the fact that φωτισμός was used by Justin and subsequent fathers to denote baptism (*vide* Suicer, s.v.), and several interpret the word here in that sense. So the Syrian versions; Theodoret and Theophylact translate by βάπτισμα and λουτρόν. For the use made of this translation in the Montanist and Novatian controversies see the Church Histories, and Tertullian's *De Pudic.*, c. xx. The translation is, however, an anachronism. [In this connection, the whole of c. vi. of Clement's *Paedag.* may with advantage be read. ἐφωτίσθημεν· τὸ δ' ἐστὶν ἐπιγνῶναι τὸν Θεόν. . . . Βαπτιζόμενοι φωτίζόμεθα· φωτίζόμενοι υἱοποιούμεθα· υἱοποιούμενοι τελειούμεθα.]

γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, "and tasted the heavenly gift". γεύσαμ. here as elsewhere, to know experimentally; cf. ii. 9; Matt. xvi. 29. The heavenly gift, or the gift that comes to us from heaven and partakes of the nature of its source, is according to Chrys. and Œcum: "The forgiveness of sins"; and so, many moderns, Davidson, Weiss, etc.; others with a slight difference refer it to the result of forgiveness "pacem conscientiae quae consequitur peccatorum remissionem" (Grotius). Some finding that δωρεά is more than once (Acts ii. 38, x. 45) used of the Holy Spirit, conclude that this is here the meaning (Owen, von Soden, etc.); while Bengel is not alone in rendering, "Dei filius, ut exprimitur (ver. 6.) *Christus*, qui per fidem, nec non in sacra ipsius Coena gustatur". Bleek, considering that this expression is closely joined to the preceding by τε, concludes that what is meant is the gift of enlightenment, or, as Tholuck says, "the δωρεά is just the Christian φῶς objectively taken". The objection to the first of these interpretations, which has much in its favour, is that it is too restricted: the last is right in emphasising the close connection with φωτισθ., for what is meant apparently is the whole gift of redemption, the new creation, the fullness of life eternal freely bestowed, and

τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου,  
καὶ μετόχους γενηθέντας Πνεύματος Ἁγίου, 5. καὶ καλὸν γευσαμένους

made known as freely bestowed, to the "enlightened". Cf. Rom. v. 15; 2 Cor. ix. 15. καὶ μετόχους γενηθέντας Πνεύματος Ἁγίου, "and were made partakers of the Holy Ghost"; a strong expression intended to bring out, as Westcott remarks, "the fact of a personal character gained; and that gained in a vital development". The bestowal of the Spirit is the invariable response to faith. The believer is πνευματικός. In chap. x. 29, when the same class of persons is described, one element of their guilt is stated to be their doing despite to the Spirit of grace. Grotius and others refer the words to the extraordinary gifts of the Spirit; rather it is the distinctive source of Christian life that is meant. It is customary to find a parallel between the two clauses of ver. 2, βαπτ. διδ. ἐπιθέσ. τε χειρῶν and the two clauses of this verse γευσσ. καὶ μετόχους. There are, however, objections to this idea.

Ver. 5. καὶ καλὸν γευσαμένους . . . "and tasted God's word that it is good". ῥήματα καλὰ in LXX (*vide* Josh. xxi. 43) are the rich and encouraging promises of God, cf. Zech. i. 13, ῥήματα καλὰ καὶ λόγους παρακλητικούς. Here it probably means the Gospel in which all promise is comprehended; cf. 1 Pet. i. 25, ῥημα Κυρίου . . . τοῦτο δὲ ἐστὶ τὸ ῥημα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Persons then are here described who have not only heard God's promise, but have themselves tasted or made trial of it and found it good. They have experienced that what God proclaims finds them, in their conscience with its restless truth, in their best desires by quickening and satisfying them. The change from the genitive, δωρεᾶς, to the accusative, ῥημα, after γευσ. is variously accounted for. Commonly, verbs of sense take the accusative of the nearer, the genitive of the remoter source of the sensation; but probably the indiscriminate use of the two cases in LXX and N.T. arises from the tendency of the accusative in later Greek to usurp the place of the other cases. Yet it is not likely that so careful a stylist as our author should have altered the case without a reason. That reason is best given by Simcox (*Gram.*, p. 87), "γενέσθαι in Heb. vi. 4, 5, has the genitive, where it is merely a verb of sense, the accusative where it is

used of the recognition of a fact—καλὸν being (as its position shows) a predicate". With this expression may be compared Prov. xxxi. 18, ἐγεύσατο ὅτι καλὸν ἐστὶ τὸ ἐργάζεσθαι. Bengel's idea that the genitive indicates that a part, while accusative that the whole was tasted, may be put aside. Also Hofmann's idea, approved by Weiss, that the accusative is employed to avoid an accumulation of genitives. δυνάμεις τε μέλλοντος αἰῶνος "and [tasted] the powers of the age to come" [that they were good, for καλὰς may be supplied out of the καλὸν of the preceding clause; or the predicate indicating the result of the tasting may be taken for granted]. δυνάμεις is so frequently used of the powers to work miracle imparted by the Holy Spirit (see ii. 4, 1 Cor. xii. 28; 2 Cor. xii. 12; and in the Gospels *passim*) that this meaning is generally accepted as appropriate here. See Lünemann. αἰὼν μέλλον is therefore here used not exactly as in Matt. xii. 32, Eph. i. 21 where it is contrasted with this present age or world, but rather as the temporal equivalent of the οἰκουμένη ἢ μέλλουσα of chap. ii. 5, cf. also ix. 11, x. i.; and Bengel's note. It is the Messianic age begun by the ministry of Christ, but only consummated in His Second Advent. A wider reference is sometimes found in the words, as by Davidson: "Though the realising of the promises be yet future, it is not absolutely so; the world to come projects itself in many forms into the present life, or shows its heavenly beauty and order rising up amidst the chaos of the present. This it does in the powers of the world to come, which are like laws of a new world coming in to cross and by and by to supersede those of this world. Those "powers," being mainly still future, are combined with the good word of promise, and elevated into a distinct class, corresponding to the third group above, *viz.*: resurrection and judgment (ver. 2)." The persons described have so fully entered into the spirit of the new time and have so admitted into their life the powers which Christ brings to bear upon men, that they can be said to have "tasted" or experienced the spiritual forces of the new era.

Ver. 6. καὶ παραπεσόντας, "and fell away," *i.e.*, from the condition depicted



Θεοῦ ῥῆμα, 6. δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν

by the preceding participles; "grave verbum subito occurrens" (Bengel). The word in classical Greek has the meaning "fall in with" or "fall upon"; in Polybius, "to fall away from," "to err," followed by τ. ὁδοῦ, τ. ἀληθείας, τ. καθήκοντος; also absolutely "to err". In the Greek fathers the lapsed are called οἱ παραπεπτωκότες or οἱ παραπεσόντες. The full meaning of the word is given in ὑποστολῆς εἰς ἀπώλειαν of x. 39. The translation of the A.V. and early English versions "if they shall fall away," although accused of dogmatic bias, is justifiable. It is a hypothesis that is here introduced. Thus far the writer has accumulated expressions which present the picture of persons who have not merely professed the Christian faith but have enjoyed rich experience of its peculiar and characteristic influence, but now a word is introduced which completely alters the picture. They have enjoyed all these things, but the last thing to be said of them is that they have "fallen from" their former state. The writer describes a condition which he considers possible. And of persons realising this possibility he says ἀδύνατον . . . πάλιν ἀνακαινίζειν εἰς μετάνοιαν, "it is impossible to renew [them] again to repentance," "impossible," not "difficult" [as in the Graeco-Latin Codex Claromontanus, "difficile"]; impossible not only to a teacher, but to God, for in every case of renewal it is God who is the Agent. [Bengel says "hominibus est impossibile, non Deo," and that therefore the ministers of God must leave such persons to Him and wait for what God may accomplish "per singulares afflictiones et operationes". But cf. x. 26-31.] πάλιν ἀνακαινίζειν, πάλιν is not pleonastic, but denotes that those who have once experienced ἀνακαινισμός cannot again have a like experience. It suggests that the word ἀνακαιν. involves, or naturally leads on to, all that is expressed in the participles under ἀπαξ from φωτισθέντας to αἰῶνος of ver. 5. A renewed person is one who is enlightened, tastes the heavenly gift, and so on. But as the first stone in the foundation was μετάνοια (ver. 1), so here the first manifestation of renewal is in μετάνοια. The persons described cannot again be brought to a life-changing repentance—a statement which opens one

of the most important psychological problems. The reason this writer assigns for the impossibility is given in the words ἀνασταυροῦντας . . . παραδειγματίζοντας, "crucifying [or "seeing that they crucify"] to themselves the Son of God, and putting Him to open shame". Edwards understands these participles as putting a hypothetical case, and renders "they cannot be renewed after falling away if they persist in crucifying, etc.". This, however, reduces the statement to a vapid truism, and, although grammatically admissible, does not agree with the οὐκέτι of the parallel passage in x. 26. The mitigation of the severity of the statement is rather to be sought in the enormity and therefore rarity of the sin described, which is equivalent to the deliberate and insolent rejection of Christ alluded to in x. 26, 29, and the suicidal blasphemy alluded to in Mk. iii. 29. On the doctrine of the passage, see Harless, *Ethics*, c. 29. In classical and later Greek the word for "crucify" is not σταυρῶ (of which Stephanus cites only one example, and that from Polybius), but ἀνασταυροῦν, so that the ἀνα does not mean "again" or "afresh," but refers to the lifting up on the cross, as in ἀναρτᾶω or ἀνασκολοπίζω. In the N.T. no doubt σταυρῶ is uniformly used, but never in this Epistle; and it was inevitable that a Hellenist would understand ἀνασταυρ. in its ordinary meaning. There is no ground therefore for the translation of the Vulg. "rursum crucifigentes," although it is so commonly followed. Besides, any crucifixion by the Hebrews [ἐαυτοῖς] must have been a fresh crucifixion, and needs no express indication of that feature of it. The significance of ἐαυτοῖς seems to be "so far as they are concerned," not "to their own judgment" or "to their own destruction". The apostate crucifies Christ on his own account by virtually confirming the judgment of the actual crucifiers, declaring that he too has made trial of Jesus and found Him no true Messiah but a deceiver, and therefore worthy of death. The greatness of the guilt in so doing is aggravated by the fact that apostates thus treat τὸν υἱὸν τ. Θεοῦ, cf. x. 29. καὶ παραδειγματίζοντας, the verb is found in Numb. xxv. 4, where it implies ex-

τοῦ Θεοῦ καὶ παραδειγματίζοντας. 7. γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. 8. ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατὰ-

posing to ignominy or infamy, such as was effected in barbarous times by exposing the quarters of the executed criminal, or leaving him hanging in chains. Archilochus, says Plutarch (*Moral.*, 520), rendered himself infamous, *ἑαυτὸν παρεδειγν.*, by writing obscene verses. The verb is therefore a strong expression; "put Him to open shame" excellently renders it. "This was the crime the Hebrew Christians were tempted to commit. A fatal step it must be when taken; for men who left the Christian Church and went back to the synagogue became companions of persons who thought they did God service in cursing the name of Jesus" (Bruce).

Vv. 7 and 8 present an analogy in nature to the doom of the apostate.

Ver. 7. γῆ γὰρ ἡ πιούσα . . . ὑετὸν, "For land which drank in the rain that cometh oft upon it"; this whole clause is the subject of vv. 7 and 8; the subject remains the same, the results are different. It might almost be rendered, in order to bring out the emphasis on γῆ, "For, take the case of land". Such constructions are well explained by Green (*Gram.*, 34): "The anarthrous position of the noun may be regarded as employed to give a prominence to the peculiar meaning of the word without the interference of any other idea, while the words to which the article is prefixed, limit by their fuller and more precise description the general notion of the anarthrous noun, and thereby introduce the determinate idea intended." The comparison of human culture with agriculture is common. Cf. especially Plut., *De Educ. Puer.*, c. 3; and the remarkable lines of the *Hecuba*, 590-596. To make the comparison with the persons described in vv. 4, 5 apt, the advantageous conditions of the land are expressed in ἡ πιούσα κ.τ.λ. The abundant and frequently renewed rain represents the free and reiterated bestowal of spiritual impulse; the enlightenment, the good word of God, the energetic indwelling of the Holy Spirit, which the Hebrews had received and which should have enabled them to bring forth fruit to God. πιούσα, as in Anacreon's

ἡ γῆ μέλαινα πίνει, and Virgil's (*Ecl.* iii. 3) "sat prata biberunt". Bengel's note, "non solum in superficie" brings out the meaning. The aorist expressing a completed past contrasts with τίκτουσα and ἐκφέρουσα continuous presents. καὶ τίκτουσα . . . γεωργεῖται, "and produces herbage meet for those on whose account also it is tilled". This is one of the possible results of the natural advantage. τίκτουσα βοτάνη are found in classic Greek. See examples in Wetstein and Bleek. εὐθετον originally "conveniently situated" and hence "suitable" "fit" as in Luke ix. 62. ἐκείνοις follows εὐθετον, not τίκτουσα. The measure of a field's value is its satisfying the purpose of those on whose account it is tilled. δι' οὓς, "for whose sake" or "on whose account," not, as Calvin, "quorum opera"; not the labourers, but the owners are intended or those whom the owners mean to supply. καὶ γεωργεῖται, καὶ introduces a consideration which "brings into relief the naturalness of the τίκτειν βοτάνην εὐθετον ἐκείνοις" (Lünemann). Westcott seems to lean to Schlichting's explanation: "The laborious culture of the soil seems to be contrasted with its spontaneous fruitfulness". Cf. the "justissima tellus" of Vergil, *Georg.* ii. 460. Land so responding to the outlay put upon it μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ, "partakes of a blessing from God". God's approval is seen in the more and more abundant yield of the land. The reality here colours the figure.

Ver. 8. ἐκφέρουσα δὲ . . . "but if it brings forth thorns and thistles it is rejected and nigh unto a curse and its end is burning". The other alternative, which corresponds to the possible state of the Hebrews, is here introduced. With all its advantages, the land may prove disappointing, may not stand the sole test (ἀδόκιμος) of land, its production of a harvest. ἀκάνθας καὶ τριβ. frequently conjoined in LXX, Gen. iii. 17, Hos. x. viii, and expressive of useless and noxious products. [τριβόλος, frequently τριβελής, three pointed, and originally meaning a caltrop]. ἀδόκιμος is used under the influence of the personal reference rather than of the

c Prov. xiv. ρας ἑγγύς, ἥς τὸ τέλος εἰς καῦσιν. 9. Πειπίσμεθα δὲ περὶ ὑμῶν, 31; Matt. x. 42, et ἀγαπητοί, τὰ κρείττονα<sup>1</sup> καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦ- xxv. 40; Marc. ix. μεν. 10. ° οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ 41; Joan. xiii. 20; τοῦ κόπου<sup>2</sup> τῆς ἀγάπης ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακομή- Rom. iii. 4; 1 Thess. i. 3; 2 Thess. i. 6, 7.

<sup>1</sup> κρείσσονα is better authenticated than κρείττονα.

<sup>2</sup> T.R. in DeE\*\*KL, Copt., Chrys., Thdrt., a gloss from 1 Thess. i. 3; τοῦ κοπου omitted in NABCD\*E\*P, d, e, f, vg., Basm., Syr., Arm., Aeth.

figure. κατάρας ἑγγύς with a reference to Gen. iii. 13 ἐπικατάρατος ἡ γῆ, and suggested by the εὐλογίας of the previous verse. Wetstein quotes from Aristides the expression κατάρας ἑγγύς, and from the ἑγγύς Chrys. and Theophyl. conclude, rightly, that the curse is not yet in action. ὁ γὰρ ἑγγύς κατάρας δυνήσεται καὶ μακρὰν γενέσθαι. ἥς τὸ τέλος. What is the antecedent? γῆ, say the Greek commentaries, Bengel, Riehm, Delitzsch, Lünemann, Alford; κατάρας, say Stuart, Bleek, Weiss, von Soden. The former seems distinctly preferable. Cf. Phil. iii. 19, ὃν τὸ τέλος ἀπώλεια. But here it is εἰς καῦσιν instead of καῦσιν "for burning," it serves for nothing else, and is thus contrasted with the use served by the productive land. The burning has with an excess of literality been ascribed to the soil itself, and therefore the example of Sodom and Gomorrah has been adduced. But Grotius is right who finds a metonymy: "de terra dicitur quod proprie iis rebus convenit quae terrae superstant". Reference may be made to Philo, *De Agric.* c. 4: ἐπικαύσω καὶ τὰς ῥίζας αὐτῶν ἐφιεῖσθ' ἄχρι τῶν ὑστάτων τῆς γῆς φλογὸς βιπῆν. Cf. John xv. 6. Certainly it points not to a remedial measure, but to a final destructive judgment.

Verses 9-12, sudden transition, characteristic of the author, from searching warning to affectionate encouragement. "Startled almost by his own picture" he hastens to assure the Hebrews that he is convinced it does not represent their present condition. On the contrary he recognises in their loving care of Christ's people a service God cannot overlook and which involves "salvation". They have only to abound in hope as already they are rich in love, and they will no longer be slothful and inanimate but will reproduce in their lives the faith and endurance which have brought others into the enjoyment of the promised and eternal blessing.

Ver. 9. πειπίσμεθα δὲ. . . . "But of you, beloved, we are persuaded things that are better and associated with salvation, though we thus speak." "Alarm at the awful suggestion of his own picture (vv. 4-8) causes a rush of affection into his heart" (Davidson). He hastens to assure them that he does not consider them apostates, although he has described the apostate condition and doom. "This is very like St. Paul's way of closing and softening anything he had said that sounded terrible and dreadful" (Pierce). Cf. 2 Thess. ii. 13; Eph. iv. 20; Gal. v. 10. "The form [πειπίσμεθα] implies that the writer had felt misgivings and overcome them" (Westcott). περὶ ὑμῶν is emphasised, and the unique (in this Epistle) ἀγαπητοί is introduced to reassure them and as the natural expression of his own reaction in their favour. τὰ κρείττονα "things better" than those he has been describing (neither limiting the reference to the condition, although necessarily it is mainly in view, nor to the doom, although the σωτηρίας indicates that it also is in view); and things indeed that so far from being κατάρας ἑγγύς are ἐχόμενα σωτηρίας closely allied to salvation. [Cf. Hamlet's "no relish of salvation in it."] ἐχόμενα = next, from ἔχομαι. I hold myself to, adhere. So locally Mark i. 38, εἰς τὰς ἐχομένας κωμοπόλεις: temporally, Acts xxi. 26, τῇ ἐχομένῃ ἡμέρᾳ, here, as in Herodotus, Plato, and Lucian, "pertaining to," so Herod., i. 120, τὰ τῶν ὀνειράτων ἐχόμενα. εἰ καὶ καὶ εἰ generally retain in N.T. their distinctive meanings.

Ver. 10. οὐ γὰρ ἄδικος. . . . "For God is not unrighteous to forget your work and the love which ye shewed toward His name in that ye ministered and still do minister to the saints." He recognises in their Christian activities (ἔργον ὑμῶν) and in their practical charities (τῆς ἀγάπης) things that are associated with salvation, because God's justice demands that such service shall



σαντες τοῖς ἀγίοις καὶ διακονοῦντες. 11. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· 12. ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

not be overlooked. God will bless the field which already has yielded good fruit. He will cherish Christian principle in those that have manifested it. To him that hath shall be given. Cf. especially Phil. i. 6. On the doctrinal bearing of the words, see Tholuck in *loc.* It is impossible to think of God looking with indifference upon those who serve Him or affording them no help or encouragement. τῆς ἀγάπης ἧς . . . the love which found expression in personal service (διακονήσαντες) to Christians (ἀγίοις), and of which examples are specified in x. 34, was love εἰς τὸ ὄνομα αὐτοῦ, because it was prompted not by natural relationship or worldly association but by the consideration that they were God's children and people.

Ver 11. ἐπιθυμοῦμεν δὲ. . . . You have manifested earnest love, cultivate as earnestly your hope; that is what I desire. The translation should therefore be "But we desire". ἕκαστον ὑμῶν, "each one of you," not merely as Chrysostom interprets πολλῇ ἢ φιλοστοργίᾳ· καὶ μεγάλων καὶ μικρῶν ὁμοίως κήδεσθαι, not as Bruce, "The good shepherd goeth after even one straying sheep"; but directly in contrast to the whole body and general reputation of the Church addressed. The writer courteously implies that some already showed the zeal demanded; but he desires that each individual, even those whose condition prompted the foregoing warning, should bestir themselves. Cf. Bengel's "non modo, ut adhuc fecistis, in communi". τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν . . . τέλους. The same earnest diligence [σπουδὴ in exact opposition to νωθροὶ of v. 11, vi. 12] which had been given to loving ministries, he desires they should now exercise towards a corresponding perfectness of hope—a hope which should only disappear in fruition. πληροφορία "hic non est certitudo, sed impletio sive consummatio, quo sensu πληροφ. habemus, Col. ii. 2, et 1 Thess. i. 5, πληροφορεῖν 2 Tim. iv. 5, 17" (Grotius). Alford insists that the subjective sense of the word is uniform in N.T. and therefore translates "the full assurance". But the objective meaning, "completeness," certainly suits Col. ii. 2 πάν τὸ

πλοῦτος τ. πληροφορίας τ. συνέσεως and is not unsuitable in Heb. x. 22 and 1 Thess. i. 5, while the verb πληροφορεῖν, at least in some passages, as 2 Tim. iv. 5, has an objective sense. Besides, in the case before us, the one meaning involves the other, for, as Weiss himself says, hope is only then what it ought to be when a full certainty of conviction (eine volle Ueberzeugungsgewissheit) accompanies it. See also Davidson, who says "fulness or full assurance of faith and hope is not anything distinct from faith and hope, lying outside of them and to which they may lead; it is a condition of faith and hope themselves, the perfect condition". ἄχρι τέλους the hope was to be perfect in quality and was also to be continuous "to the end," i.e., until it had accomplished its work and brought them to the enjoyment of what was hoped for. The words attach themselves to ἐνδείκνυσθαι σπουδὴν.

Ver. 12. ἵνα μὴ νωθροὶ γένησθε: "that ye become not sluggish," "be not, misses the fine delicacy of the writer" (Alford). "The γένησθε, pointing to the future, stands in no contradiction with γεγόνατε at v. 11. There, the sluggishness of the intellect was spoken of; here, it is sluggishness in the retaining of the Christian hope" (Lünemann). Sluggishness would result if they did not "manifest diligence". μιμηταὶ δὲ τῶν . . . : "but imitators of those who, through faith and patient waiting, are now inheriting the promises". The positive aspect of the conduct that should accompany cultivation of hope. They were not the first who had launched into that apparently shoreless ocean. Others before them had crossed it, and found solid land on the other side. There are many who are fairly described as κληρον. τὰς ἐπαγγελίας. Whether alive or now dead, they have entered on possession of that good thing which they could not see but which God had promised. Alford, apparently following Peirce, denies that κληρονομοῦντων can mean "who are inheriting," and renders "who are inheritors". To this conclusion he is led, as also Peirce, by the consideration that in c. xi. it is said of

d Gen. xii. 13. <sup>3, et xvii.</sup> ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς <sup>4, et xxii.</sup> εἶχε μείζονος ὁμόσαι, ὥμοσε κατ' ἑαυτοῦ, 14. λέγων, "Ἡ μὴν <sup>16, 17;</sup> εὐ- <sup>Ps. cv. 9;</sup>λογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε". 15. καὶ οὕτω <sup>Luc. i. 73.</sup>

<sup>1</sup> T.R. in KL\*, al pler and Greek fathers; εἰ μὴν in ΞABD\*EP, 17, 23, 31, 47\*, 71, 137; εἰ μὴ in CDB<sup>L</sup>Con, d, e, f, vg., Ambr., Primas. nisi. Bleek is of opinion that εἰ μὴν is a corrupt form resulting from the mixture of the classical ἡ μὴν and the Hebraizing εἰ μὴ. But Deissmann (*Neue Bibelstud.*, p. 34) adduces examples of εἰ μὴν from the Papyri, which prove that it is not a merely Biblical form.

Abraham and the other heroes of faith that they did not receive the promise. But it is also indicated in the same passage that by the coming of Christ the fulness of the promise was fulfilled. It was only "without us" of the Christian period that the patriarchs were imperfect. Those who are presently enjoying the promises attained their present victory and joy, διὰ πίστεως καὶ μακροθυμίας. Necessarily, they first had to believe the promises, but faith had to be followed up by patient waiting. Alford translates μακροθ. by "endurance," but this word rather represents ὑπομονή, while μακροθ. indicates the long-drawn-out patience which is demanded by hope deferred.

Vv. 13-20. Reasons for diligently cultivating hope and exercising patience, thus becoming imitators of those who have patiently waited for the fulfilment of the promises, the reasons being that God has made the failure of the promises impossible, and that already Jesus has passed within the veil as our forerunner.

Ver. 13. Τῷ γὰρ Ἀβραάμ. . . . "For when God made promise to Abraham, since he could swear by none greater, He swore by Himself, saying, etc." Abraham is introduced because to him was made the fundamental and comprehensive promise (cf. Luke i. 73, and Gal. iii.) which involved all that God was ever to bestow. And in Abraham it is seen that the promise is secure, but that only by patient waiting can it be inherited. It is secure because God pledged Himself to perform it. The promise referred to in ἐπαγγειλάμενος seems to be that which was confirmed by an oath, and which is recorded in Gen. xxii. 16-18, κατ' ἑαυτοῦ ὥμοσα κ.τ.λ. But Westcott prefers to consider that previous promises are referred to, as in Gen. xii. 3, 7, xiii. 14, xv. 5, xvii. 5. The aorist participle ἐπαγγ. admits of either construction. ἐπεὶ κατ' οὐδενὸς . . . ὁμνῶ followed by κατὰ as frequently in classics (Arist., *Frogs*, 94)

and LXX, Isa. xlv. 23, Amos iv. 2, viii. 7, Zeph. i. 5, Matt. xxvi. 63. See references. εἶχε . . . ὁμόσαι, a classical use of ἔχειν from Homer downwards, "to have means or power to do," "to be able". The greater the Being sworn by, the surer the promise. Cf. Longinus, *De Subl.*, c. 16, on swearing by those who died at Marathon. ὥμοσε κατ' ἑαυτοῦ, how this oath was given, and how the knowledge of it was conveyed to men, this writer does not say. But it was somehow conveyed to the mind of Abraham that the fulfilment of this promise was bound up with the life of God; that it was so implicated with His purposes that God could as soon cease to be, as neglect the fulfilment of it. Lying as it did at the root of all further development, and marking out as it did the true end for which the world exists, it seemed to be bound up with the very being of God. Paul's way of expressing a similar idea is more congruous to our ways of looking at things, cf. 2 Cor. i. 20. Cf. Philo's discussion in *De Leg. Allegor.*, iii. 72, 3.

Ver. 14. The oath runs εἰ μὴν εὐλογῶν εὐλογήσω σε. . . . "Surely blessing I will bless thee, and multiplying I will multiply thee." "Sentences which denote assurance . . . are in classical Greek introduced by ἡ μὴν, which in the Hellenistic and Roman period is sometimes written in the form of εἰ (accent ?) μὴν; so in the LXX and in a quotation from it in Heb. vi. 14" (Blass, *Gram.*, p. 260); and cf. Jannaris, *Hist. Greek Gram.*, 2055. μὴν is used to strengthen asseveration, suitably therefore in oaths. On the emphatic participle in imitation of the Hebrew absolute infinitive, see Winer, sec. 45, 8, p. 445. The oath here cited was a promise to bless mankind, a promise that through all history God's gracious purpose should run; that, let happen what might, God would redeem and bless the world.

Ver. 15. καὶ οὕτω μακροθυμήσας . . . "and thus having patiently waited he

μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. 16. ὁ ἄνθρωποι μὲν<sup>1</sup> γὰρ ἐκ Exod. xxii. 11. κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. 17. ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεὸς ἐπι-δεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς

<sup>1</sup> Omit μεν with  $\Sigma$ ABD\*E\*P, 47, d, e, f, vg.; T.R. in CDcE\*\*KL, al pler, Cop., Aeth., Chr., Thdrt.

[Abraham] obtained the promise". οὕτω, in these circumstances; that is, thus upheld by a promise and an oath. The oath warned him of trial. It would not have been given had the promise been a trifling one or had it been destined for immediate fulfilment. μακροθυμήσας, having long kept up his courage and his hope. Delay followed delay; disappointment followed disappointment. He was driven out of the promised land, and a barren wife mocked the hope of the promised seed, but he waited expectant, and at length ἐπέτυχε τῆς ἐπαγγελίας, for although it was true of him, as of all O.T. saints, that he did not obtain the promise, [μὴ λαβόντες τὰς ἐπαγγελίας, xi. 13; οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, xi. 39], but could only wave his hand to it and salute it at a distance, yet the initial fulfilment he did see and was compensated for all his waiting by seeing the beginnings of that great history which ran on to the consummate performance of the promise in Christ. Bleek and Rendall understand by ἐπέτυχε . . . "obtained from God a promise of future blessing," and not the thing itself. But in this case μακροθυμήσας would be irrelevant. He had not to wait for the promise, but for its fulfilment.

Ver. 16. ἄνθρωποι γὰρ, κ.τ.λ. "For men swear by the greater." The procedure of God in confirming His promise by an oath is justified by human custom, and the confident hope which God's oath warrants is justified by the fact that even a human oath ends debate. ἄνθρωποι refers back to ὁ Θεός of ver. 13 and forward to ver. 17. τοῦ μείζονος, him who is greater than the persons taking the oath, the idea of an oath being that a higher authority is appealed to, one of inviolable truth and power to enforce it. καὶ πάσης αὐτοῖς . . . "and of all gainsaying among them an oath is an end for confirmation". "The oath has two results negative and positive; it finally stops all contradiction; and it establishes that which it attests" (Westcott). On βεβαίωσις as a technical

term, see Deissmann, *Bibl. Studies*, p. 104. ἀντιλογία is rendered by "strife" in A.V., and by "dispute" in R.V.; and this meaning is found in Exod. xviii. 16; Deut. xix. 17 οἱ δύο ἄνθρωποι οἷς ἐστὶν αὐτοῖς ἡ ἀντιλογία. But in the other instances of its use in N.T., Heb. vii. 7, xii. 3; Jud. xi., it has the meaning of "contradiction" or "gainsaying". So also in Polybius xxviii. 7, 4: πρὸς δὲ τὴν ἀντιλογίαν ἀνίσταντο πολλοί. It is this sense which suits the context here, as it is not a strife between God and man which is in question. Besides, εἰς βεβαίωσιν is more congruous with this meaning. The meaning is that when one man disputes the assertion of another, an oath puts an end to the contradiction and serves for confirmation. So Davidson, Westcott, Weiss, etc. πάσης is added not to indicate the universal deference paid to the oath (Bleek), but the completeness of its effect; no room is left for contradiction. ὁ ὅρκος the generic article, best translated "an oath". πέρας an end or limit, as in Ps. cxix., 96, πάσης συντελείας εἶδον πέρας; and Ps. cxlv. 3 τῆς μεγαλωσύνης αὐτοῦ οὐκ ἔστι πέρας. εἰς βεβαίωσιν almost in the technical sense of a guarantee. See Deissmann's interesting treatment of the word in *Bibelstud.*, pp. 100-104. On the verse Calvin remarks: "hic locus docet aliquem inter Christianos jurisjurandi usum esse legitimum. Quod observandum est contra homines fanaticos qui regulam sancte jurandi, quam Deus lege sua præscripsit, libenter abrogarent."

Ver. 17. ἐν ᾧ περισσώτερον. . . "Wherefore God, being minded more abundantly to demonstrate to the heirs of the promise the immutability of His purpose, interposed with an oath." ἐν ᾧ=διὸ (Theoph.), and see Winer, 484. It might be rendered "quae cum ita sint," or "this being so". The oath having among men this convincing power, God disregards the insult implied in any doubt of His word and condescending to human infirmity confirms



αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, 18. ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. 19. ἦν ὡς ἄγκυραν

His promise by an oath. περισσότερον neuter adjective for adverb (ii. 1) is to be construed with ἐπιδείξαι, the meaning of the comparative being "abundantius quam s ne juramento factum videretur" (Bengel). Carpzov renders by "ex abundanti," and cites Philo, *De Abrahamo* c. 46 where the word of God is said to become an oath, ἕνεκα τοῦ τὴν διάνοιαν ἀκλινῶς καὶ παγίως ἔτι μᾶλλον ἢ πρότερον ἐρηρεῖσθαι. τοῖς κληρονόμοις, not exclusively the O.T. nor exclusively the N.T. heirs, neither Jews nor Gentiles, but all; see ix. 3, and Gal. iii. 29. τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, the unchangeable character of His purpose. [ἀμετάθ. 3 Macc. v. 1, 12; Polybius with ἐπιβολή, ὁρμή, διάληψις. For use of adjective see Rom. ii. 4, viii. 3; 1 Cor. i. 25, etc. Winer, p. 294.] ἐμεσίτευσεν ὄρκῳ, μεσιτεύω, belonging to later Greek, "to act as mediator," but sometimes used transitively "to negotiate," as in Polybius xi. 34, 3. Other examples in Bleek. Here, however, it is used intransitively as in Josephus, *Ant.*, vii. 8, 5. So the margin of A.V. "interposed himself by an oath," improved in R.V. "interposed with an oath". Cf. Josephus *Ant.*, iv. 6, 7; ταῦτα δὲ ὁμνούντες ἔλεγον καὶ θεὸν μεσίτην ὧν ὑπισχοῦντο ποιοῦμενοι. "God descended, as it were, from His own absolute exaltation, in order, so to speak, to look up to Himself after the manner of men and take Himself to witness; and so by a gracious condescension confirm the promise for the sake of its inheritors" (Delitzsch). "He brought in Himself as surety, He mediated or came in between men and Himself, through the oath by Himself" (Davidson).

Ver. 18. The motive of this procedure on God's part has already been indicated in βουλόμενος, but now it is more fully declared. ἵνα διὰ δύο . . . ἐλπίδος "that by two immutable things in which it is impossible for God to lie, we may have a strong encouragement, who fled for refuge to hold fast the hope set before us". The two immutable things are God's promise and His oath. It is impossible for God to break His promise, impossible also for him to falsify His oath. Both of these were given that even weak men might have strong en-

couragement. The emphasis is on ἰσχυρὰν, no ordinary encouragement. Interpreters are divided as to the construction of κρατῆσαι, Ecumenius, Bleek, Lünemann, and others maintaining its dependence on παράκλησιν, encouragement to hold fast the hope; while others, as Beza, Tholuck, Delitzsch, Weiss, construe it with καταφυγόντες as in A.V. "who have fled for refuge to lay hold upon the hope". If this latter construction be not adopted, καταφυγ. is left undefined and must be taken in an absolute sense, which is unwarranted. It is the word used in the LXX (Deut. iv. 42, xix. 5; Josh. xx. 9) for fleeing from the avenger to the asylum of the cities of refuge. So here Christians are represented as fleeing from the threatened danger and laying hold of that which promises safety. κρατῆσαι (aor. of single act) must therefore be rendered "to lay hold of" and not, as in iv. 14, "hold fast". The former meaning is much more frequent than the latter. τῆς προκειμένης ἐλπίδος, the hope, that is, the object of hope is set before us as the city of refuge was set before the refugee and it is laid hold of by the hope it excites. προκειμ. is used of any object of ambition, "de praemiis laborum ac certaminum" (Weststein, with examples). Cf. Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.

Ver. 19. ἦν ὡς ἄγκυραν ἔχομεν . . . "which [hope] we have as an anchor of the soul both sure and steadfast, and entering into that which is within the veil". An anchor was in ancient as well as in modern times the symbol of hope; see Aristoph., *Knights*, 1224 (1207) λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχοῦμεθα. "A slender hope it is at which we ride," and Æsch., *Ag.*, 488: πολλῶν ῥαγισῶν ἐλπιδῶν many hopes being torn away [like the flukes of anchors]. Cf. Paley in *loc.* Kypke quotes a saying attributed to Socrates: οὔτε ναῦν ἐξ ἐνὸς ἄγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον. The symbol appears on ancient coins. ἀσφαλὴς τε καὶ βεβαίαν, unfailing and firmly fixed; negative and positive, it will not betray the confidence reposed in it but will hold firm. ἀσφ. καὶ βεβ., Wisdom, vii. 23. Cetbet., *Tab.*, 31. Bleek, Vaughan, Westcott, and

ἔχομεν τῆς ψυχῆς ἀσφαλὴ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20. ὅπου πρόδρομος ὑπὲρ ἡμῶν <sup>iii. 1, et iv. 14, et viii. 1, et ix. 11,</sup> εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

others refer these adjectives to ἦν, not to ἄγκυραν. It seems much more natural to refer them with Chrys., Theoph., etc. to ἄγκυραν. Cf. Vulg.: "Quam sicut anchoram habemus animæ tutam ac firmam, et incedentem," and Weizsäcker "in der wir einen sicheren, festen Anker der Seele haben, der hineinreicht," etc. καὶ εἰσερχομένην . . . The anchor has its holding ground in the unseen. Some interpreters who refer the former two adjectives to the anchor, find so much strangeness or awkwardness in this term if so applied that they understand it directly of the hope itself. But as Davidson and Weiss show, the εἰσερχ. gives the ground of the two former adjectives; it is because the anchor enters into the eternal and unchangeable world that its shifting or losing hold is out of the question. (But cf. also ver. 16). No doubt the figure is now so moulded to conform to the reality that the physical reference is obscure, unless we think of a ship being warped into a harbour on an anchor already carried in. Cf. Weiss. That to which the figure points is obvious. It is in the very presence of God the anchor of hope takes hold. The Christian hope is fixed on things eternal, and is made sure by God's acceptance of it. [Alford quotes from Estius: "sicut ancora navalis non in aquis haeret, sed terram intrat sub aquis latentem, eique infigitur; ita ancora animæ spes nostra non satis habet in vestibulum pervenisse, id est, non est contenta bonis terrenis et visibilibus; sed penetrat usque ad ea, quæ sunt intra velum, videlicet in ipsa sancta sanctorum; id est, Deum ipsum et coelestia bona apprehendit, atque in iis figitur".] τὸ ἐσώτερον τοῦ καταπετάσματος, the holy of holies, the very presence of God. καταπέτασμα (in non-biblical Greek παραπέτασμα) is used in LXX of either of the two veils in the Temple (ἱερὸν or ἱερὴν, Exod. xxvi. 37; Num. iii. 26; and Exod. xxvi. 31; Lev. iv. 6) but κάλυμμα, according to Philo, *De Vit. Mos.*, iii. 5, was the proper designation of the outer veil, καταπέτ. being reserved for the inner veil; and in this sense alone it is used in N.T. as ix. 3; Matt. xxvii. 51. See Carpov in

*loc. and Kennedy's Sources of N.T. Greek*, 113. τὸ ἐσώτερον τ. κ. is therefore the inmost shrine into which the Jewish worshipper could not enter but only the High Priest once a year. For the expression see Exod. xxvi. 33, etc.

Ver. 20. The holding-ground of the anchor of hope, the real presence of God, is further described in the words ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, "whither as forerunner for us entered Jesus". ὅπου does not occur in N.T. or LXX, ὅπου taking its place, as in English "where" often stands for "whither"; see Matt. viii. 19, Luke ix. 57, James iii. 4. So, too, occasionally, in Attic; examples in Bleek. πρόδρομος as an adjective, "running forward with headlong speed," see Jebb's note on Soph., *Antig.*, 107; as a substantive "scouts" or "advanced guard" of an army, Herodot., i. 60, and Wisdom xii. 8, ἀπίστευτὸς τε πρόδρομος τοῦ στρατοπέδου σου σφῆκας. The more general meaning is found in Num. xiii. 21, ἡμέραι ἔαρος, πρόδρομοι σταφυλῆς. Isa. xxviii. 4. The idea may be illustrated by ii. 10, Col. i. 18, 1 Cor. xv. 23. ὑπὲρ ἡμῶν goes better with πρόδρομος—which requires further definition—than with εἰσῆλθεν, although Bleek, Weiss and others prefer to join it to the verb. Ἰησοῦς, the human name is used, because it is as man and having passed through the whole human experience that Jesus ascends as our forerunner. His superiority to the Levitical priest is disclosed in the word πρόδρομος. When the Levitical High Priest passed within the veil he went as the representative, not as the forerunner of the people. Hence indeed the veil. In Christ the veil is abolished. He enters God's presence as the herald and guarantee of our entrance. The ground of this is given in the concluding clause, κατὰ τὴν τάξιν . . . αἰῶνα, "having become [becoming] an High Priest for ever after the order of Melchizedek". Jesus carries our hope with Him to the realities which lie within the veil, because it is as our High Priest who has made atonement for sin that He is now at God's right hand. By His death He secured for us power to enter, to follow where He has gone before. The parti-

■ Gen. xiv. 18, etc. VII. 1. \*ΟΥΤΟΣ γὰρ ὁ Μελχισεδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ<sup>1</sup> συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς

<sup>1</sup>T.R. only in C\*LP, marked "suspected" by WH; *os* in *ΣABC<sup>2</sup>DEK*, 17, apparently arising from the *σ* following, "ein für unseren Verf. unmögliches, völling unmotivirtes Anakoluth" (Weiss). Alford accepts *os* with the anacoluthon.

ciple does not determine the precise point at which He became High Priest, before or contemporaneously with His passing through the veil.

CHAPTER VII. The subject of Christ's priesthood is resumed; the interpolated admonition (v. 11-vi. 20) having been skilfully brought round to a second mention of Melchizedek. The chief reason for introducing the priesthood of Melchizedek as the type of Christ's priesthood was that it was "for ever". The Aaronic priesthood was successional, this single; and in this sense "for ever". There were, however, other reasons. The first question with a Jew who was enjoined to trust to Christ's priestly mediation, would be, What are His orders? He belonged to a tribe "of which Moses had spoken nothing concerning priesthood". He might or might not be the true heir to David's throne; but if He was, did not this very circumstance exclude him from the priestly office? Was it credible that the nation had been encouraged rigorously to exclude from the priesthood every interloper, only in order that at last this rigidly preserved order should be entirely disregarded? This writer seizes upon the fact that there was a greater priest than Aaron mentioned in Scripture—a priest more worthy to be the type of the Messianic priesthood, because he was himself a king, and especially because he belonged to no successional priestly order but was himself the entire order. This idea of a priesthood superseding that of Levi's sons found its way into Scripture through the hymn (Ps. cx.) which celebrated the dignity (as priest-king) of Simon the Maccabee. Bickell has shown that the first four verses of the Psalm are an acrostic on the name Simon, שִׁמְעוֹן.

When the Maccabees displaced the Aaronic priesthood, they found their justification in the priestly dignity of Melchizedek, and assumed his style, calling themselves "priests of the Most High God". Cf. Charles, *Book of Jubilees*, pp. lix. and 191. The chapter may be divided thus :—

#### I. Characteristics of Melchizedek, 1-10.

1. In himself as depicted in Scripture, 1-3.
2. In his relation to Levi and his line, 4-10.

#### II. Inadequacy of Levitical priesthood in comparison with the Melchizedek priesthood of Christ, 11-25.

1. Levi being provisional, Melchizedek being permanent, 11-14.
2. Official and hereditary: personal and eternal, 15-19.
3. Without oath: with oath, therefore final, 20-22.
4. Plural and successional: singular and enduring, 23-25.

#### III. Summary of the merits of the new Melchizedek Priest, Jesus.

Vv. 1-3. Description of Melchizedek as he appears on the page of Scripture, in five particulars with their interpretation.

Ver. 1. Οὗτος γὰρ ὁ Μελχισεδεκ . . . μένει ἱερεὺς εἰς τὸ διηνεκές. γὰρ closely connects this passage with the immediately preceding words ἀρχ. . . αἰῶνα and introduces the explanation of them. "For this Melchizedek [mentioned in Ps. cx. and who has just been named as that priest according to whose order Christ is called to be Priest] remains a priest continually." This is the statement on which he wishes to fix attention. It is the "for-everness" of the priesthood which he means especially to insist upon. The whole order is occupied by himself. This one man constitutes the order. He succeeds no one in office and no one succeeds him. In this sense he abides a priest for ever. Between the subject Melchizedek and the verb μένει, there are inserted five historical facts taken from Gen. xiv., with their interpretation. [On the historicity of Gen. xiv., see Buchanan Gray in *Expositor*, May, 1898, and Driver, *Authority and Archaeology*, pp. 45 and 73. See also Beazley's *Dawn of Modern Geography*, ii. 189; and esp., Boscauwen's *First of Empires*, c. vi.] βασιλεὺς Σαλήμ, the description given in this verse is taken *verbatim* [with the needed



κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· 2. ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βασιλεὺς εἰρήνης·

grammatical alterations] from Gen. xiv. 17, 18, 19. Whether Salem stands for Jerusalem or for Salim in the vale of Shechem, John iii. 23, has been disputed from Epiphanius downwards. See Bleek, who contends that Jerusalem cannot be meant because Jebus was its old name. This, however, is now denied, see Moore, *Judges*, p. 413, who says that the common opinion that Jebus was the native name of the city, has no real ground in O.T. In the Amarna tablets *Urusalim* is used and no trace is found of any name corresponding to Jebus. But it is not the locality that is important, but the meaning of Salem. ἱερεὺς . . . "priest of the Most High God". According to Aristotle (*Pol.*, iii. 14), the king in heroic times was general, judge and priest. Cf. Virgil (*Æn.*, iii. 80) "Rex Anius, rex idem hominum, Phœbique sacerdos," and see Gardner and Jevon's *Greek Antiq.*, 200, 201. The ideal priesthood is also that of a king. τοῦ Θεοῦ τοῦ ὑψίστου. In N.T. "the Most High God" is found in the mouth of Demoniacs, Mark v. 7; Luke viii. 28; cf. also Acts xvi. 17 and vii. 58, also Luke i. 32, 35, 70, vi. 35. It was a name known alike to the Canaanites, Phœnicians and Hebrews. See Fairbairn, *Studies in the Philosophy of Religion*, p. 317. ὕψιστος was also a title of Ζεύς, Pind., xi. 2. Cf. also Dalman, *Words of Jesus*, p. 198; and especially Charles' edition of *Book of Jubilees*, pp. 191, 213, who shows that it was the specific title chosen by the Maccabean priest-kings. ἀπὸ τῆς κοπῆς "from the slaughter," rather "overthrow"; "Niederwerfung" (Weizsäcker); "clades rather than caedes" (Vaughan) translating in Genesis xiv. 17, מַלְכֵי הַמִּלְחָמָה τῶν βασιλέων "the kings"; well-known from Gen. xiv., viz.: Amraphel, Arioch, Chedorlaomer and Tidal, i.e., Khammurabi, Eriaku, Kudurlachgumal and Tudchula. But Boscawen (*First of Empires*, p. 179) disputes the identification of Amraphel with Khammurabi. The monuments show us that these kings were contemporaries two thousand three hundred years B.C., and furnish many interesting particulars regarding them; see Driver in *Authority and Archaeology*, pp. 39-45.

καὶ εὐλογήσας αὐτόν, asserting thus at once his superiority (ver. 7) and his priestly authority.

Ver. 2. ὧ καὶ δεκάτην . . . "to whom also Abraham divided a tenth of all" [the spoil]. The startling conclusion which this act carried with it is specified in vv. 4-10. The offering of a tithe of the spoils to the gods was a custom of antiquity. See Wetstein for examples and especially Arnold's note on Thucydides, iii. 50. "Frequently the ἀναθήματα were of the nature of ἀπάρχαι, or the divine share of what was won in peace or war. . . . The colossal statue of Athena Promachos on the Athenian Acropolis hill was a votive offering from a tithe of the booty taken at Marathon" (Gardner and Jevon's *Greek Ant.*, 181.) For the O.T. law of tithe see Num. xviii. 21-24; Lev. xxvii. 30-32. In offering to Melchizedek a tithe Abraham acknowledged him as priest.

The following clauses ought not to be in brackets, because they are inserted as indicating the ground of the main affirmation, μένει εἰς τὸ διηνεκές. The name and description of Melchizedek already given are now interpreted, and are so interpreted as to illustrate the clause ἀφωμοιωμένος τῷ υἱῷ τοῦ Θεοῦ and thus prepare for the closing statement. πρῶτον μὲν ἑρμηνευόμενος . . . "being first, by interpretation, King of righteousness and then also King of Salem, which is King of peace". The form of the sentence is significant. [Cf. Plutarch, *Timoleon*, iv. 4, τοῦ δὲ Τιμοφάνους πρῶτον μὲν αὐτῶν καταγελῶντος, ἔπειτα δὲ πρὸς ὀργὴν ἐκφερομένου] "first" by his very name, "then" by his actual position; probably the peace of his kingdom is considered as a consequence of its righteousness. Righteousness and peace are characteristic properties of the Messianic Kingdom. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth," Ps. lxxii. 7; similarly Isa. ix. 6, 7; Zech. ix. 9; cf. Rom. v. 1; Eph. ii. 4, 15, 17. In Gen. xiv. 18 the name and title occur together מֶלֶךְ שָׁלֵם מְלִי־צֶדֶק מְלִי־שָׁלֵם. The chief point in this is that the priest is also a king. ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος "without father, without mother, with-

3. ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε  
 ζῶης τέλος ἔχων· ἀφωμοιωμένοις δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς  
 b Gen. xiv. 20. εἰς τὸ διηνεκές. 4. <sup>b</sup> Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ <sup>1</sup> δεκάτην

<sup>1</sup> T.R. in  $\Sigma$ ACD $\epsilon$ E\*\*KLP, vg., Syrr, Arm.; omit καὶ with BD\*E\*, d, e, Syrsch, Cop. Apparently καὶ has been introduced from verse 2.

out genealogy," that is, he stands in Scripture alone, no mention is made of an illustrious father or mother from whom he could have inherited power and dignity, still less can his priestly office and service be ascribed to his belonging to a priestly family. It is by virtue of his own personality he is what he is; his office derives no sanction from priestly lineage or hereditary rights; and in this respect he is made like to the Son of God. Of course it is not meant that in point of fact he had neither father nor mother, but that as he appears in Scripture he is without father. [τὸ δὲ ἀπάτωρ κ.τ.λ. οὐ διὰ τὸ μὴ ἔχειν αὐτὸν πατέρα ἢ μητέρα, ἀλλὰ διὰ τὸ μὴ ἐν τῇ θείᾳ γραφῇ κατὰ τὸ φανερώτατον ἐπωνομασθαι. Epiphanius in Wetstein.] On Philo's use of the silence of Scrip. see Siegfried's *Philo*, p. 179. Philo is quite aware that this kind of interpretation will be said γλισχρολογίαν μᾶλλον ἢ ὠφελειάν τινα ἐμφαίνειν (*De Somn.*, ii. 45). ἀπάτωρ, Wetstein quotes from Pollux.: ὁ μὴ ἔχων μητέρα, ἀμήτωρ, ὥσπερ ἡ Ἀθηνά· καὶ ἀπάτωρ, ὁ μὴ πατέρα ἔχων, ὡς ὁ Ἥφαιστος. So Apollo was αὐτοφυής, ἀμήτωρ. Other examples in Wetstein. In a slightly different sense the word occurs in *Iph. in Taur.*, 863; in *Soph. Elec.*, 1154 we have μήτηρ ἀμήτωρ; and *Ion* (*Eur. Ion*, 109) says of himself ὡς γὰρ ἀμήτωρ ἀπάτωρ τε γεγώς.

Ver. 3. ἀγενεαλόγητος, resolved in ver. 6 into μὴ γενεαλογούμενος, does not occur in classical nor elsewhere in Biblical Greek. The dependence of Levitical priests on genealogies and their registers is illustrated by *Neh. vii. 64. μήτε ἀρχὴν ἡμερῶν . . .* "having neither beginning of days nor end of life," i.e., again, as he is represented in Scripture. No mention is made of his birth or death, of his inauguration to his office or of his retirement from it. The idea is conveyed that so long as priestly services of that particular type were needed, this man performed them. He is thus the type of a priest who shall in his single person discharge for ever all priestly functions. ἀφωμοιωμένος δὲ τῷ υἱῷ τ. Θεοῦ "but made like

to the Son of God". δὲ attaches this clause to the immediately preceding, "having neither etc.," but in this respect made like to the Son of God, see i. 2, ix. 14 and i. 10, 12. "Such a comparison is decisive against attributing these characteristics to Melchisedek in a real sense. They belong to the portrait of him, which was so drawn that he was "made like" the Son of God,—that by the features absent as well as by the positive traits a figure should appear corresponding to the Son of God and suited to suggest Him" (Davidson). μένει ἱερεὺς εἰς τὸ διηνεκές "abideth a priest continually". This statement, directly resting upon the preceding clause, is that towards which the whole sentence (vv. 1, 3) has been tending. It is the permanence of the Melchisedek priesthood on which stress is laid. See below. εἰς τὸ διηνεκές is not precisely "for ever," but "for a continuance," or permanence. Appian (*De Bell. civ.*, i. 4) says of Julius Cæsar that he was created Dictator εἰς τὸ διηνεκές, permanent Dictator. "The permanent character of the priesthood is here described, not its actual duration" (Rendall). It was not destined to be superseded by another. Bruce is not correct in saying: "The variation in expression (εἰς τὸ διηνεκές instead of εἰς τὸν αἰῶνα, vi. 20) is probably made out of regard to style, rather than to convey a different shade of meaning". But he gives the sense well: "If he had had in history, as doubtless he had in fact, a successor in office, we should have said of him, that he was the priest of Salem in the days of Abraham. As the case stands, he is the priest of Salem."

Vv. 4-10. Superiority of Melchizedek to Levitical priests. The argument is: he was greater than Abraham, the great fountain of the people and of blessing. How much more is he greater than the descendants of Abraham, the Levitical priests?

Ver. 4. Θεωρεῖτε δὲ πηλίκος οὗτος. "But observe how great this man was." His greatness is recognisable in his receiving tithes of Abraham, and in giving him his blessing, cf. vv. 1, 2. These

Ἄβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. 5. \* καὶ οἱ μὲν <sup>c Num. xviii. 21, 26; Deut. xviii. 1; Josh. xiv. 4; 2 Par. xxxi. 5. d 1 Gen. xiv. 19, 20; Rom. iv. 13; Gal. iii. 16.</sup> ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τούτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς οὐσφύος Ἀβραάμ. 6. <sup>d</sup> ὁ δὲ μὴ γενα-

points are emphasised by several details. The first evidence of greatness is that it was no less a man than Abraham who gave him a tithe of the spoils ὃ δὲ κατήν, κ.τ.λ. Ἀβραάμ is in emphatic place, but the emphasis is multiplied by the position of ὁ πατριάρχης. It is as if he heard some of his readers saying, "He must be mistaken, or must refer to some other Abraham and not the fountain of all our families and of Levi and Aaron". He adds ὁ πατρ. to indicate that it is precisely this greatest of men to whom the people owe even their being, of whom he says that Melchizedek was greater. ἀκροθινίων is perhaps chosen also for the purpose of magnifying the gift. The Greeks after a victory gathered the spoils in a heap, θῖνι, and the top or best part of the heap, ἄκρον, was presented to the gods. Cf. Frazer's *Pausanias*, v. 281.

Ver. 5. The significance of this tithing is perceived when it is considered that, although the sons of Levi take tithes of their brethren, this is the result of a mere legal appointment. Those who pay tithes are, as well as those who receive them, sons of Abraham. Paying tithes is in their case no acknowledgment of personal inferiority, but mere compliance with law. But Abraham was under no such law to Melchizedek, and the payment of tithes to him was a tribute to his personal greatness. καὶ adds a fresh aspect of the matter. οἱ μὲν ἐκ τῶν υἱῶν Λευὶ . . . "those of the sons of Levi who receive the priestly service have an ordinance to tithe the people in accordance with the law, that is, their brethren, although these have come out of the loins of Abraham". Not all the tribe of Levi, but only the family of Aaron received (cf. v. 4) the ἱερατεία (also in Lk. i. 9), which Bleek shows to have been used by classical writers of priestly service, while ἱερωσύνη was used of the priestly office. See vv. 11, 12, 24. ἀποδεκατοῦν, "The best MSS. make the infinitive of verbs in -ῶ to end in -οῦν" (Westcott and Hort, G., T. ii., sec. 410, and cf. Jannaris, *Greek Gram.*, 851). The verb occurs only in

Biblical Greek, the classical form being δεκατεύω. κατὰ τὸν νόμον follows ἀποδεκ. τοὺς ἀδελφοὺς αὐτῶν, κ.τ.λ. Not their fellow-Levites, although it is true that the Levites tithed the people, and the priests tithed the Levites (Num. xviii. 21-24 and 26-28), but the words are added in explanation of λαόν in order to emphasise the fact that the priests exacted tithes not in recognition of any personal superiority. Those who paid tithes were Abraham's descendants equally with the priests; it was merely the law which conveyed the right to tithe their brethren καίπερ ἐξεληλυθότας ἐκ τῆς οὐσφύος Ἀβραάμ.

Ver. 6. In striking contrast, ὁ δὲ μὴ γεναλογούμενος . . . "but he whose genealogy is not counted from them hath taken tithes of Abraham, and blessed [see below] him that hath the promises". γεναλογέω is classical Greek, meaning, to trace ancestry, see Herod. ii. 146. ἐξ αὐτῶν, not "from the sons of Israel" (Epiphanius in Bleek), but "from the sons of Levi," ver. 5; and who therefore had no claim to tithe appointed by law, and yet tithed Abraham. καὶ τὸν ἔχοντα, in Vulgate "qui habebat"; in Weizsäcker "der die Verheissungen hatte," not "hat"; so Vaughan correctly, "The possessor of". "Him who owned the promises." Cf. Burton, 124 and 126. ἐλλόγηκε, on the perfects of this verse and of this Epistle (viii. 5, xi. 5, etc.), Mr. J. H. Moulton asks, "Has anyone noticed the beautiful parallel in Plato, *Apol.*, 28 c., for the characteristic perfect in Hebrews, describing what *stands written* in Scripture? ὅσοι ἐν Τροίᾳ τετελευτήκασι (as is written in the Athenian's 'Bible') is exactly like Heb. vii. 6, xi. 17, 28" (*Expositor*, April, 1901, p. 280). Vaughan also says: "The γέγραπται (so to say) quickens the dead, and gives to the praeterite of the history the permanence of a perfect". Yes; but to translate by the perfect sacrifices English idiom to Greek idiom. See Burton, 82, "When the Perfect Indicative is used of a past event which is by reason of the context necessarily thought of as separated



λογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν<sup>1</sup> Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε· 7. χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. 8. καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. 9. καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων<sup>e</sup> δεδεκάτῳται· 10. ὅτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήν-

<sup>1</sup> τον inserted in ADb, etc., E\*\*KLP, Chr., Thdrt.; omitted in BCD\*E\*, 17, 23, 57, 109. Bleek omits because "gemäss dem Sprachgebrauche des Verfassers".

from the moment of speaking by an interval, it is impossible to render it into English adequately". The point which the writer here brings out is that, although Abraham had the promises, and was therefore himself a fountain of blessing to mankind and the person on whom all succeeding generations depended for blessing, yet Melchizedek blessed him; and as the writer adds:—

Ver. 7. χωρὶς δὲ πάσης ἀντιλογίας . . . εὐλογεῖται. "And without any dispute the less is blessed of the greater." Therefore, Abraham is the less, and Melchizedek the greater. The principle [expressed in its widest form by the neuter] applies where the blessing carries with it not only the verbal expression of goodwill, but goodwill achieving actual results. But man blesses God in the sense of praising Him, or desiring that all praise may be His. So God is ὁ εὐλογητός, Mk. xiv. 61. Cf. 2 Cor. xi. 31, etc.

Ver. 8. Another note of the superiority of Melchizedek. καὶ ὧδε μὲν δεκάτας . . . "And here men that die receive tithes, but there one of whom it is witnessed that he liveth." ὧδε "here," i.e., in this Levitical system with which we who are Hebrews are familiar, ἐκεῖ, "there" in that system identified with that ancient priest. ἀποθνήσκοντες ἄνθρωποι, "dying men," who therefore as individuals passed away and gave place to successors, and were in this respect inferior to Melchizedek, who, so far as is recorded in Scripture, had no successor. Giving to the silence of Scripture the force of an assertion, the writer speaks of Melchizedek as μαρτυρούμενος ὅτι ζῇ, a person of whom it is witnessed; note absence of article. So Theoph., ὡς μὴ μνημονομένης τῆς τελευτῆς αὐτοῦ παρὰ τῇ γραφῇ. Westcott distinguishes between the plural of this verse, δεκάτας, appropriate to the manifold tithings under the

Mosaic system and the singular, δεκάτην, of ver. 4, one special act.

Ver. 9. καὶ ὡς ἔπος εἰπεῖν, "And, I might almost say," adding a new idea with a phrase intended to indicate that it is not to be taken in strictness. It is frequent in Philo, see examples in Carpzov and add *Quis rer. div. her.*, 3. Adam's note on Plato, *Apol. Soc.*, 17A, is worth quoting "ὡς ἔπος εἰπεῖν i. q. paene dixerim: in good authors hardly ever, if at all=ut ita dicam. The phrase is regularly used to limit the extent or comprehension of a phrase or word. It is generally, but by no means exclusively, found with οὐδεὶς and πάντες, οὐδεὶς ὡς ἔπος εἰπεῖν 'hardly anyone'; πάντες ὡς ἔ. εἰπ.=nearly everyone." A significant use occurs in the *Republic*, p. 341B, where Socrates asks Thrasymachus whether in speaking of a "Ruler" he means τὸν ὡς ἔπος εἰπεῖν ἢ τὸν ἀκριβεῖ λόγῳ. The phrase is discussed at great length by Raphael. The further idea is, that "through Abraham even Levi, he who receives tithes, has paid tithes," the explanation being ἔτι γὰρ ἐν τῇ ὁσφύϊ . . . "for he [Levi] was yet in the loins of his father [Abraham] when Melchizedek met him," Isaac not yet having been begotten. There was a tendency in Jewish theology to view heredity in this realistic manner. Thus Schoettgen quotes Ramban on Gen. v. 2 "God calls the first human pair Adam [man] because all men were in them potentially or virtually [virtualiter]". And so some of the Rabbis argued "Eodem peccato, quo peccavit primus homo, peccavit totus mundus, quoniam hic erat totus mundus." Hence Augustine's formula "peccare in lumbis Adam," and his explanation "omnes fuimus in illo uno quando omnes fuimus ille unus" (*De Civ. Dei*, xiii. 14). On Traducianism see Loofs' *Leitfaden*, p. 194.

Vv. 11-14. The imperfection of

τησεν αὐτῷ ὁ Μελχισεδέκ. 11. Ἐἰ μὲν οὖν τελείωσις διὰ τῆς <sup>ver. 18, 19</sup> <sup>Gal. ii. 21.</sup> Λευϊτικῆς ἱερωσύνης ἦν· ὁ λαὸς γὰρ ἐπ' αὐτῇ<sup>1</sup> νενομοθέτητο<sup>2</sup>. τίς ἔτι χρεία, "κατὰ τὴν τάξιν Μελχισεδέκ" ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ "κατὰ τὴν τάξιν Ἀαρὼν" λέγεσθαι; 12. μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μεταθεσις γίνεται. 13. ἐφ' ὃν γὰρ

<sup>1</sup> T.R. in DcE\* K, Chrys., Thdrt.; ἐπ αὐτῆς in ΞABCD\*E\*LP, 17, 31, 37, 46, 73, 118.

<sup>2</sup> T.R. in DcEKL; νενομοθετῆται in ΞABCD\*P.

the Levitical priesthood, and by implication of the whole Mosaic system, proved by the necessity of having a priest of another order.

Ver. 11. εἰ μὲν οὖν τελείωσις. . . "If then there was [or had been] perfecting by means of the Levitical priesthood—for upon it [as a basis] the people have received the law—what further need was there [or would have been] that another priest should arise after the order of Melchisedek and be styled not after the order of Aaron?" εἰ μὲν οὖν introduces a statement of some of the consequences resulting from the introduction of a priest of another order. It argues the failure of the Levitical priesthood to achieve τελείωσις. "Perfection is always a relative word. An institution brings perfection when it effects the purpose for which it was instituted, and produces a result that corresponds to the idea of it. The design of a priesthood is to bring men near to God (ver. 19), and this it effects by removing the obstacle in the way, viz. men's sin, which lying on their conscience impedes their free access to God; compare ix. 9, x. 1, 14" (Davidson). On the rendering of ἦν see Sonnenschein's *Greek Gram.*, 355, Obs. 3. ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, the omitted clause is "and we are justified in demanding perfectness from the priesthood," because it is the soul of the entire legislation. All the arrangements of the law, the entire administration of the people, involves the priesthood. If there is failure in the priestly service, the whole system breaks down. It was idle to give a law without providing at the same time for the expiation of its breaches. The covenant was at the first entered into by sacrifice, and could only be maintained by a renewal of sacrifice. The priesthood stood out as the essential part of the Jewish economy. νομοθετεῖν to be a νομοθέτης used in classics sometimes with dative of person, as in LXX,

Exod. xxiv. 12, τὰς ἐντολὰς αὐτῶν ἔγραψα νομοθετῆσαι αὐτοῖς. Sometimes it is followed by accusative of that which is ordained by law. The use of the passive here is peculiar, cf. also viii. 6. The νόμος contained in the word, and expressed separately in ver. 12, is not the bare law contained in commandments, but the whole Mosaic dispensation. τίς ἔτι χρεία, this use of ἔτι is justified by an instance from Sextus Empiricus quoted by Wetstein: τίς ἔτι χρεία ἀποδεικνύει αὐτά; ἕτερον, not ἄλλον but another of a different kind. ἀνίστασθαι so Acts vii. 18, ἀνέστη βασιλεὺς ἕτερος and cf. the transitive use in Acts ii. 24, 32, iii. 22, 26, vii. 37. καὶ οὐ . . . λέγεσθαι. The negative belongs rather to the description κ. τ. τάξιν Ἀ. than to the verb and Burton's rule (481) applies. "When a limitation of an infinitive or of its subject is to be negated rather than the infinitive itself, the negative οὐ is sometimes used instead of μή." λέγεσθαι "be spoken of" or "designated".

Ver. 12. μετατιθεμένης γὰρ. . . "For if the priesthood is changed, there is of necessity a change also of the law". Or, This change of priesthood being made, as it is now being made, a change of the law is also being made. The connection is: What need was there for a new priesthood? It must have been a crying need, for to change the priesthood is to change all. It means nothing short of revolution. Chrysostom rightly τοῦτο δὲ πρὸς τοὺς λέγοντας, τί ἔδει καινῆς διαθήκης;

Ver. 13. This enormous change is in fact being made. ἐφ' ὃν γὰρ λέγεται ταῦτα. . . "For He with reference to whom this [110th Ps. 4] is said hath partaken of another tribe from which no man hath given attendance at the altar". Here for the first time definitely in this chapter the writer introduces the fulfilment of the Psalm. It was spoken of the Messiah, and He did not belong to the tribe of Levi, but

λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε  
 g Ess. xi. 1; τῷ θυσιαστηρίῳ. 14. Ἐπρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ  
 Matt. i. 2, etc.; Luc. Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδέν περὶ ἱερωσύνης<sup>1</sup> Μωσῆς ἐλάλησε.  
 iii. 33.

15. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα

<sup>1</sup> T.R. in DcKL; περι ἱερῶν ουδεν in B\*, etc., ABC\*D\*EP, 17, d, e (de sacerdotibus nihil), arm.

φυλῆς ἐτέρας μετέσχηκεν, has thrown in his lot with, or become a member of (cf. ii. 14) a tribe of a different kind from the Levitical (ver. xi. 11, 12) being characterised by this, that from it ἀφ' ἧς issuing from which, not ἐξ, [as in ver. 14] no one has given attendance at the altar. [Cf. 1 Tim. iv. 13; Acts xx. 28; Hdt., ix. 33, γυμνασίοις; Thuc., i. 15, τοῖς ναυτικοῖς; and the equivalent in 1 Cor. ix. 13, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες.] It is doubtful whether the perfect μετέσχηκεν can bear the meaning put upon it by Vaughan: "a striking suggestion of the identity of Christ in heaven with Christ upon earth". So too Weiss. It might seem preferable to refer it with Burton (88) to the class of perfects which in the N.T. have an aorist sense, γέγονα, εἰληφα, ἔσχηκα. So Weizsäcker "gehörte"; the Vulgate, however, has "de alia tribu est," and cf. ἀνατέταλκεν of ver. 14. But the perfects are best accounted for as referring to the statement of the previous verse. This great change is being made, for he of whom the 110th Psalm was spoken has actually become a member of another tribe. The result reaches to the change of priesthood.

Ver. 14. He now proceeds to name the tribe πρόδηλον γὰρ ὅτι . . . "For it is evident that out of Judah our Lord has sprung, concerning which tribe Moses said nothing about priests". With πρόδηλον may be compared δῆπου of ii. 16. The facts of our Lord's birth were so far known that everyone connected Him with Judah. The accounts of Matthew and Luke were accepted (cf. Rev. v. 5). This fact of his origin would naturally militate against His claims to be Priest; but this writer here skilfully reconciles them with Scripture. Weizsäcker translates by "längst bekannt" giving to πρό the temporal meaning. On Clem., ad Cor., xii., Lightfoot says: "It may be a question in many passages whether the preposition denotes *priority in time* or *distinctness*." Wetstein quotes from Artemidorus καὶ ἐφάνη πρόδηλον τὸ ὄναρ μετὰ τὴν

ἀπόφασιν and from Polyaeus τί καὶ χρὴ γράφειν; πρόδηλον γάρ. ἀνατέταλκεν is possibly a reminiscence of Zech. vi. 12, Ἰδοὺ ἀνὴρ Ἀνατολὴ ὄνομα αὐτοῦ· καὶ ὑποκάθων αὐτοῦ ἀνατελεῖ, a passage referred to by Philo, see Carpzov in loc. εἰς ἣν φυλὴν, "εἰς is applied to the direction of the thought, as Acts ii. 25. Δαυὶδ λέγει εἰς αὐτόν, aiming at Him, E. i. 10, v. 32." Winer, 49, and so in Dion. Hal., πολλοὶ ἐλέγχθησαν εἰς τοῦτο λόγοι, and cf. our own expression, "He spoke to such and such points". Vulg. translates "in qua tribu". Whatever Moses spoke regarding priests was spoken with reference to another tribe and not with reference to Judah.

Vv. 15-19. Imperfection of the Levitical priesthood more abundantly proved by contrast with the nature of the Melchizedek priest.

Ver. 15. καὶ περισσότερον ἔτι κατάδηλόν ἐστιν. "And more abundantly still is it evident" [Weizsäcker excellently "Und noch zum Ueberfluss weiter liegt die Sache klar"]. What is it that is more abundantly evident? Weiss says, It is, that an alteration of the priesthood has been made. Similarly Vaughan, "And this insufficiency and consequent supersession of the Levitical priesthood is still more conclusively proved by the particular designation of the predicted priest (in Ps. cx. 4) as a priest, etc.". So too Westcott. But from the twelfth verse the argument has been directed to show that there has been a change of law, and this argument is continued in ver. 15. This change of law is evident from the fact that Jesus belongs to the non-Levitical tribe of Judah, and yet more superabundantly evident from the nature of the new priest who is seen to be no longer "after the law of a carnal commandment". So Bleek after Œcumenius, Davidson, Farrar and others. κατάδηλον, quite evident, as in Xen., Mem., i. 4, 14, οὐ γὰρ πάνυ σοὶ κατάδηλον; Wetstein quotes from Hippocrates, ἔτι δὲ μᾶλλον κατάδηλον γίνεται. In πρόδηλον the preposition has the force of "ob" in "obvious"; in



Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, 16. ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς<sup>1</sup> γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου · 17. <sup>h</sup>μαρ-<sup>h</sup> v. 6; Ps. τυρεῖ<sup>2</sup> γάρ, “Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ”<sup>cx. 4.</sup>.

<sup>1</sup> T.R. in CcorrDcEK; σαρκινῆς in ΞABC\*<sup>D</sup>\*LP.

<sup>2</sup> T.R. with CDcE\*\*KL; μαρτυρεῖται in ΞABD\*E\*P.

κατάδηλον the preposition strengthens. εἰ κατὰ, κ.τ.λ. “if as is the case” or “since” (cf. ver. 11) “after the likeness of Melchizedek” the κατὰ τ. τάξιν of previous verses changed now into κατὰ τ. ὁμοιότητα, because attention is directed to the similarity of nature between Melchizedek and this new priest.

Ver. 16. ὃς οὐ κατὰ νόμον . . . ἀκαταλύτου, “who has become such not after the law of a fleshen ordinance but after the power of an indissoluble life”. This relative clause defines the “likeness to Melchizedek,” and brings out a double contrast between the new priest and the Levitical—the Levitical priesthood is κατὰ νόμον, the other κατὰ δύναμιν, the one is dependent on what is σαρκίνη, the other on what belongs to ζωὴ ἀκατάλυτος. These contrasts are significant. The Levitical priesthood rested on law, on a regulation that those should be priests who were born of certain parents. This was an outward νόμος, a thing outside of the men themselves, and moreover it was a νόμος σαρκινῆς ἐντολῆς, regulating the priesthood not in relation to spiritual fitness but in accordance with fleshly descent. No matter what the man’s nature is nor how ill-suited and reluctant he is to the office, he becomes a priest because his fleshly pedigree is right. The new priest on the contrary did what He did, not because any official necessity was laid upon Him, but because there was a power in His own nature compelling and enabling Him, the power of a life which death did not dissolve. The contrast is between the official and the personal or real. All that is merely professional must be dispossessed by what is real. Hereditary kings gave way to Cromwell. The Marshals of France put their batons in their pockets when Joan of Arc appeared. For the difference between σάρκινος and σαρκικός see Trench, *Synonyms*, 257, who quotes the reason assigned by Erasmus for the use of the former in 2 Cor. iii. 3, “ut materiam intelligas, non qualitatem”. The enactment was σαρκίνη inasmuch as it took to do only with the flesh. It caused the

priesthood to be implicated with and dependent on fleshly descent. Opposed to this was the inherent energy and potentiality of an indissoluble or indestructible life. The life of the new priest is indissoluble, not as eternally existing in the Son, but as existing in Him Incarnate and fulfilling priestly functions. The term itself “indestructible” used in place of “eternal,” directs the thought to the death of Jesus which might naturally seem to have threatened it with destruction. His survival of death was needful to the fulfilment of His functions as priest (see ver. 25). The meaning and reference of the term is brought out by the contrast of ver. 28 between “men who have weakness” and υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. “Unquestionably that which enables the Son to be Messianic King and High Priest of men is His rank as Son. But it is true on the other hand that it is as Son come in the flesh that He is King and Priest. And the expression ‘hath become priest’ (ver. 16) points to a historical event. It is, therefore, probable that indissoluble life is attributed to Him not in general as the eternal Son, but as the Son made man.”

Ver. 17. That Jesus carries on His work perennially is proved by Scripture. “For it is witnessed Thou art a priest for ever after the order of Melchizedek,” not merely as in ver. 11, κατὰ τ. τάξιν Μ., although this itself involves the perpetuity of the priesthood, but expressly and emphatically εἰς τὸν αἰῶνα. Vv. 18 and 19 taking up the idea of ver. 16 affirm the negative and positive result of the superseding of the fleshly ordinance by the power of an indestructible life. On the one hand there is an ἀθέτησις προαγωγῆς ἐντολῆς, “a setting aside of a foregoing enactment,” that namely which is referred to in ver. 17, and on the other hand, there is “a further bringing in of a better hope”. ἐπεισαγωγή κρείττονος ἐλπίδος, the ἐπί in ἐπεισαγωγή balances προαγωγῆς, and indicates that the better hope was introduced over and above all that had already been done in the same

i Gal. iv. 9. 18. ἰ<sup>1</sup> Αθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς  
 k iv. 16; Joān. i. 17; Acts xiii. 39; Rom. iii. 21, 28, et viii. 3; Eph. ii. 18, et iii. 12; Gal. ii. 16. i Ps. cx. 4.

19. οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος· ἐπει-  
 σαγωγή δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. 20. Καὶ  
 καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας· ὁ μὲν γὰρ χωρὶς ὀρκωμοσίας  
 εἰσὶν ἱερεῖς γεγονότες, 21. ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος

behalf of bringing men to God. The μὲν . . . δὲ indicate that the sentence must thus be construed, and not as rendered in A.V. The reason of this replacement of the old legal enactment is given in the clause, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές "on account of its weakness and uselessness". This arrangement depending on the flesh was helpless to achieve the most spiritual of achievements, the union of man with God, the bringing together in true spiritual fellowship of sinful and earthly man with the holy God. So Paul found that arrangements of a mechanical and external nature were ἀσθενῆ καὶ πτωχὰ στοιχεῖα, Gal. iv. 9. "The uselessness (unhelplessness) of the priesthood was proved by its inability to aid men in that ἐγγίζειν τῷ Θεῷ, which is their one want" (Vaughan). The ordinance regulating the priesthood failed to accomplish its object; and indeed this characterised the entire system of which it was a characteristic part. οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, "for nothing was brought to perfection by the law". The law made beginnings, taught rudiments, gave initial impulses, hinted, foreshadowed, but brought nothing to perfection, did not in itself provide for man's perfect entrance into God's fellowship. Therefore there was introduced that which did achieve in perfect form this reconciliation with God, viz.: a better hope, which is therefore defined as δι' ἧς ἐγγίζομεν τῷ Θεῷ, "by which we draw near to God". The law said (Exod. xix. 21) διαμάρτυραι τῷ λαῷ μήποτε ἐγγίωσι πρὸς τὸν Θεόν. The "better" hope is that which springs from belief in the indestructible life of Christ and the assurance that that life is still active in the priestly function of intercession. It is the hope that is anchored within the veil fixed in Christ's person and therefore bringing us into God's presence and fellowship.

Vv. 20-22. Another element in the superiority of the covenant established upon the priesthood of Jesus is that in the very manner of the institution

of His priesthood it was declared to be permanent. The long parenthesis of ver. 21 being held aside the statement of 20-22 reads thus: "And [introducing a fresh consideration] in proportion as not without an oath [was He made priest] . . . in that proportion better is the covenant of which Jesus has become the surety". The parenthesis of ver. 21 is inserted to confirm by an appeal to Scripture [Ps. cx. 4] the fact that by the swearing of an oath the Melchizedek priest was appointed, and to indicate the significance of this mode of appointment, viz.: that repentance or change of plan is excluded. That is to say, this priesthood is final, eternal. And the superiority of the priesthood involves the superiority of the covenant based upon it. The oath signifies therefore the transition from a provisional and temporary covenant to that which is eternal. καθ' ὅσον. This form of argument is frequent in Philo, see *Quis. Rev. Div. H.*, 17, etc. οὐ χωρὶς ὀρκωμοσίας, "not without oath-swearing"; the clause may be completed from that which follows, "has he been made priest," as in A.V., although Weiss maintains that this is "sprachwidrig" and that the broken clause "kann natürlich nur aus dem Vorigen ergänzt werden". But it is most natural and grammatical to complete it from the sentence in which it stands: "As not without an oath, so of a better covenant has Jesus become surety". The parenthesis thus furnishes the needed ground of this statement. He became surety by becoming priest, and as priest he was constituted with an oath. οἱ μὲν γὰρ "For the one [that is, the Levitical priests] εἰσὶν ἱερεῖς γεγονότες "have been made priests" Vaughan renders "are having become priests—are priests having become so". So Delitzsch, Weiss and von Soden. Westcott says: "The periphrasis marks the possession as well as the impartment of the office;" and on the "periphrastic conjugation" see Blass, sec. 62; Stephanus Thesaurus s.v. ἐμί, and cf. Acts

πρὸς αὐτὸν, “Ὁμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ<sup>1</sup>”. 22. <sup>m</sup>κατὰ τοσοῦτον<sup>2</sup> m viii. 6.

<sup>1</sup> T.R. in  $\aleph$ CADEKL<sup>P</sup>, d, e, Copt., Syrt<sup>r</sup>, Aeth.; om. κατὰ τ. ταξιν Μελχ. with  $\aleph$ \*BC, 17, 80, f, vg., Sah., Basm., Arm.

<sup>2</sup> T.R.  $\aleph$ D<sup>3</sup>EKL; τοσοντο with  $\aleph$ \*ABC, 17, 23, 39, 115. Both forms found in Attic though τοσοντον is more frequent. See Blass, *Gram.*, p. 36.

xxi. 29, ἦσαν γὰρ προεωρακότες.]. ὁ δὲ μετὰ ὄρκ. “but the other [the new priest] with an oath,” μετὰ of course not being instrumental, but “interposito jurejurando”; where and how this oath is to be found is next explained, it is διὰ τοῦ λέγοντος . . . “through Him that saith to him. The Lord swear and will not repent, Thou art,” etc. There is no call to translate πρὸς αὐτόν “in reference to Him”; neither is there any difficulty in referring the words ὥμοσε . . . μεταμελ. to God. “Though the words are not directly spoken by the Lord, they are His by implication. The oath is His” (Westcott). On the distinction between μετανοέω and μεταμέλομαι see Trench, *Synonyms*, 241. “He who has *changed his mind* about the past is in the way to change everything; he who has an *after care* may have little or nothing more than a selfish dread of the consequences of what he has done.” This, however, does not apply to the LXX (from which the quotation of this verse is taken) where both words are used to translate  $\text{חָנַן}$ . Cf. 1 Kings xv.

29 and 35. κατὰ τοσοῦτο “by so much,” that is, the superiority of the new covenant to the old is in the ratio of eternity to time, of what is permanent and adequate to what is transitory and provisional. κρείττονος διαθήκης “of a better covenant” [“id est, non infirmæ et inutilis. Frequens in hac epistola epitheton, κρείττων, item αἰώνιος, ἀληθινός, δεύτερος, διαφωρύτερος, ἕτερος, ἴων, καινός, μέλλων, νέος, πρόσφατος, τέλειος” (Bengel)], here first mentioned in the Epistle, but whose character and contents and relation to the “foregoing” covenant are fully explained in the following chapter. Here already its “betterness” is recognisable in this, that it supersedes the older, and is itself permanent because perfectly accomplishing the purposes of a covenant.

Ver. 22. διαθήκη in classical Greek means a *disposition* (διατίθημι) of one's goods by will; frequent in the orators and sometimes as in Aristoph., *Birds*, 439,

a covenant. In the LXX it occurs nearly 280 times and in all but four passages it is the translation of  $\text{בְּרִית}$ :

“covenant”. (See Hatch, *Essays in Bibl. Greek*, 47.) It is used indifferently of agreements between men and of contracts or engagements between God and man. See Introduction and on ix. 16 and Thayer s.v. Of this “better covenant” Jesus “has become and is” [γέγονεν] ἔγγυος “surety”. ἔγγυος is explained in the Greek commentators by ἐγγυητής, which is the commoner of the two forms, at least in later Greek. ἔγγυος occurs several times in the fragments from the second century B.C. given in Grenfell and Hunt's *Greek Papyri*, series ii.; also in the fragments from first century A.D. given in the *Oxyrhynchus Papyri*. It is not the exact equivalent of μεσίτης (found in a similar connection viii. 6, ix. 15, xii. 24) which is a more comprehensive term. It has been questioned why in this place ἔγγυος is used, and Peirce answers: “I am apt to think he was led to this by his having just before used the word ἐγγίζομεν, and that he did it for the sake of the paronomasia”. And Bruce says: “There is literary felicity in the use of the word as playfully alluding to the foregoing word ἐγγίζομεν. There is more than literary felicity, for the two words probably have the same root, so that we might render ἔγγυος., *the one who insures permanently near relations with God.*” More likely he chose the word because his purpose was not to exhibit Jesus as negotiating the covenant, but especially as securing that it should achieve its end. It has been debated whether it is meant that Jesus was surety for men to God, as was held by both Lutheran and Reformed writers, or with others (Grotius, Peirce, etc.), that He was surety for God to men [“His being a surety relates to His acting in the behalf of God towards us and to His assuring us of the divine favour, and to His bestowing the benefits promised by God” (Peirce)] or, with Limborch, Baumgarten and Schmid (see Bleek) that he was surety for both



κρείττονος<sup>1</sup> διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23. Καὶ οἱ μὲν, ix. 24; κομ. viii. πλείονες εἰσι γεγονότες ἱερεῖς,<sup>2</sup> διὰ τὸ θανάτῳ κωλύεσθαι παρα- 34; 1 Tim. ii. 5; μένιν· 24. ὁ δὲ, διὰ τὸ μένιν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον 1 Joan ii. 2. ἔχει τὴν ἱερωσύνην· 25. ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται

<sup>1</sup> T.R. in  $\aleph^a$ ACcDEKLP; καὶ κρείττονος in  $\aleph^b$ BC\*.

<sup>2</sup> γεγονότες ante ἱερεῖς with  $\aleph$ BLP; post ἱερεῖς in ACDE, 17, d, e.

parties. There is no reason to suppose that the writer particularised in any of these directions. He merely wished to express the thought that by the appointment of Jesus to the priesthood, the covenant based upon this priesthood was secured against all failure of any of the ends for which it was established.

Vv. 23-25. Another ground of the perfectness of the new priesthood is found in the continued life of the priest, who ever lives to make intercession and can therefore save completely, whereas the Levitical priests were compelled by death to give place to others.

Ver. 23. καὶ, as above, ver. 20, introducing a new element in the argument. οἱ μὲν, as in ver. 21, the Levitical priests, πλείονες . . . "have been made priests many in number," not many at one and the same time [Delitzsch], although that also is true, but many in succession, as is shown by the reason assigned διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν "because of their being prevented by death from abiding" "in their office," Peirce, as  $\Sigma$ ecumenius, ἐν τῇ ἱερωσίᾳ δηλονότι. Others think that remaining in life is meant. Possibly πλείονες is used instead of πολλοί, because there is a latent comparison with the one continuing priest, or with those already priests; always more and more. He, on the contrary, ὁ δὲ, by reason of his abiding for ever ἀπαράβατον ἔχει τὴν ἱερωσύνην "has his priesthood inviolable," that is, no other person can step into it. The form of expression is similar to that used by Epiphanius of the Trinity, ἡ δὲ ἀπαράβατον ἔχει τὴν φύσιν. The meaning of ἀπαράβ. is contested, some interpreters (Weiss, etc.) supposing that it signifies "indefeasible," or "untransmitted" or "non-transferable". Indeed,  $\Sigma$ ecumenius and Theophylact translate it by ἀδιάδοχον. But in every instance of its occurrence given by Stephanus and Wetstein it has a passive sense, as νόμος, ὅρκος, etc., ἀπαράβ., and means unalterable or inviolable. This suits the present passage

perfectly, and returns upon the thought of ver. 3, that the new priest is sole and perpetual occupant of the office, giving place to no successor. ὅθεν, "whence," i.e., because of His having this absolute priesthood; His saving power depends upon His priesthood. He is able καὶ σώζειν εἰς τὸ παντελὲς, "even to save to the uttermost," not to be referred merely to time as in Vulgate "in perpetuum," and Chrysostom, οὐ πρὸς τὸ παρὸν μόνον φησὶν, ἀλλὰ καὶ ἐκεῖ ἐν τῇ μελλούσῃ ζωῇ. If referred to time, it might mean either ability to save the individual eternally, or to save future generations. Peirce joins it with δύναται, and renders "whence also he is perpetually able to save". But the phrase uniformly means "completely," "thoroughly," as in Luke xiii. 11 of the woman, μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελὲς and in the examples cited by Wetstein. This, as Riehm shows (p. 613, note), includes the idea of perpetuity. The Levitical priests could not so save; no τελείωσις was achieved by them; but everything for which the priesthood existed, everything which is comprised in the great [ii. 3] and eternal [v. 9] salvation, the deliverance [ii. 15] and glory [ii. 10] which belong to it, are achieved by Christ. The objects of this saving power are τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, "those who through Him approach God"; "through Him" no longer relying on the mediation of Levitical priests, but recognising Jesus as the "new and living way," x. 19-22. This complete salvation Jesus can accomplish because πάντοτε ζῶν . . . αὐτῶν, "ever living to intercede on their behalf". The particular mode in which His eternal priesthood applies itself to those who through Him approach God is that He intercedes for them, thus effecting their real introduction to God's presence and their acceptance by Him, and also the supply of all their need out of the Divine fulness. ἐντυγχάνειν, "to meet by chance," "to light upon," takes as its second meaning, "to converse

τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγ-<sup>iv. 14, 15,</sup>  
 χάνειν ὑπὲρ αὐτῶν. 26. ὁ τοιοῦτος γὰρ ἡμῖν ἔπρεπεν<sup>et ix. 24;</sup> ἄρχιερεὺς, Rom.viii.  
 δσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ <sup>34; 1</sup>Joan ii. 2.

<sup>1</sup> T.R. in  $\aleph$ CKLP it vg.; insert καὶ before ἐπρεπεν ABDE, Syritr.

with" (followed by dative), hence "to entreat one to do something" (Plut., *Pomp.*, 55; *Ages.*, 25), and when followed by περί (Polyb., iv. 76, 9) or by ὑπέρ (Plut., *Cato Maj.*, 9) "to intercede". (See Liddell and Scott.) It is not the word itself, but the preposition following, that gives the idea of *intercession*. The word with a different preposition can be used in the sense of appealing *against*, as in Rom. xi. 2, ὡς ἐντυγ. τ. Θεῷ κατὰ τ. Ἰσραήλ, see also 1 Mac. xi. 25. With ὑπέρ it occurs in Rom. viii. 27, 34, and with περί in Acts xxv. 24. Christ, then, treats with God in our behalf; and He lives for this. As His life on earth was spent in the interests of men, so He continues to spend Himself in this same cause. He ever lives, and being "the same yesterday, to-day and for ever" (xiii. 8) His present fulness of life is devoted to those ends which evoked His energies while on earth. He secures that the fulness of Divine resource shall be available for men. "All things are ours." This intercession is not the same as the Atoning sacrifice and its presentation before God, which was accomplished once for all (ix. 26, x. 18); but it is based upon the sacrifice which is also to men the guarantee that His intercession is real, and comprehensive of all their needs. [Cf. Sir Walter Raleigh's *Pilgrimage*.]

Vv. 26-28. A summary description of the Melchizedek ideal priest, drawn in contrast to the Levitical High Priest, and realised in the Son who has been perfected as Priest for ever. Melchizedek is here dropped, and the priesthood of the Son is now directly contrasted with that of the Aaronic High Priest.

Ver. 26. Τοιοῦτος γὰρ . . . ἄρχιερεὺς. "Such seems to refer to the Melchizedek character delineated in the preceding part of the chapter, or to all that was said of the nature and character of the Son from iv. 14 onward. The sense will not differ if it be supposed to refer to the epithets and statements that follow, for these but summarise what went before" (Davidson and others). But it must not be overlooked that δς (ver. 27) is one of

the usual relatives after τοιοῦτος (cf. viii. 1, and Soph., *Antig.*, 691, λόγοις τοιοῦτοις οἷς; cf. also Longinus, *De Sublim.*, ix. 2. So that Farrar's statement on chap. viii. 1, "τοιόσδε is prospective, τοιοῦτος is retrospective," is incorrect), and that the adjectives δσιος, κ.τ.λ. prepare for and give the ground of the statement made in the relative clause. The sentence therefore reads: "So great a high priest as need not daily, etc., . . . became us," ἡμῖν ἔπρεπεν, not, as in viii. 1, τοιοῦτον ἔχομεν ἄρχιερέα (cf. iv. 14, 15), because the writer wishes to draw attention to the needs of those for whom the priest was appointed [ἡμῖν emphatic] and his suitability to those needs. We, being what we are, sinful and dependent on the mediation of others, need a priest in whom we can wholly trust, because He Himself is holy, separate from sinners, without human weakness. Westcott's distribution of the terms is neat, although of doubtful validity. "Christ is personally in Himself *holy*, in relation to men *guileless*, in spite of contact with a sinful world, *undefiled*. By the issue of His life He has been *separated from sinners* in regard to the visible order, and, in regard to the invisible world, He has *risen above the heavens*". δσιος frequently in the Psalms, where it translates דָּן denotes personal

holiness, while ἅγιος and ἱερός express the idea of consecration. [See Trench, *Synon.*] Weiss, however, says: "δσιος, ein Synonym von ἅγιος" (Vulg., Ps. iv. 4, xvi. 10) "bezeichnet die religiöse Weihe des Gottangehörigen" (Tit. i. 8, 1 Tim. ii. 8). Peirce understands that here the word means "merciful". But this is scarcely consistent with N.T. usage. ἄκακος, "innocent," and frequently with the idea of inexperience which attaches to the English word [cf. the definition which Trench, *Synon.*, p. 197, quotes from Basil; and see also the use of ἀκακία in Ps. xxxvi. 37, and of ἀκακοὶ in Ps. xxiv. 21. Its use in Jer. xi. 19 is significant, ἐγὼ δὲ ὡς ἀνρίον ἄκακον ἀγόμενον τοῦ θύεσθαι.] Here the word seems to point to that entire absence of evil thought and slightest taint of malice

p v. 3, et ix. ὑψηλότερος τῶν οὐρανῶν γενόμενος. 27. ὃς οὐκ ἔχει καθ' ἡμέραν  
 12, 28, et  
 x. 12; ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν  
 Lev. ix. 7,  
 et xvi. 6, θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ. τοῦτο γὰρ ἐποίησεν ἐφάπαξ,  
 11.  
 q ii. 10, et ἑαυτὸν ἀνενέγκας.<sup>1</sup> 28. ὁ νόμος γὰρ ἀνθρώπους καθίστησιν  
 v. 1, 2, 9.  
 ἀρχιερεῖς, ἔχοντας ἀσθένειαν. ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ  
 τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

<sup>1</sup> T.R. with BDEKLP; προσενέγκας in NA, 17, 73, 80, Cyr est 93.

which might prompt disregard of human need. ὅσιος denotes His oneness with God, ἄκακος His oneness with His fellow-men. He is not separated from them, or rendered indifferent by any selfishness. Neither has His contact with the world left any soil; He is ἀμίαντος, "stainless," and so fit to appear before God. Cf. the stringent laws regarding uncleanness and blemish laid down for the Levitical priests in Lev. xxi. 1, xxii. 9. And as the high priest in Israel was not permitted to go out of the sanctuary nor come near a dead body, though of his father or mother (Lev. xxi. 11, 12), and as the later law enjoined a seven-days' separation of the high priest before the day of Atonement (Schoettgen in *loc.*), so our Lord fulfilled this symbolic isolation by being in heart and life κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν. If there is anything in the symbol, then this separation occurred before the sacrifice was made, and as a preparation for it, but almost all modern interpreters (Grotius, Bengel, "separatus est, relicto mundo," Peirce, Tholuck, Bleek, Alford, Davidson, Rendall, von Soden, but not Milligan) refer the separation to His exaltation. "In virtue of His exaltation He is now for evermore withdrawn from all perturbing contact with evil men" (Delitzsch). Being co-ordinate with the previous adjectives, while the ὑψηλότερος γεν. is added by καί, it would seem that κεχωρ. refers to the result achieved by His earthly life with all its temptations. By the seclusion of the high priest it was hinted that before entering God's presence the priest must be isolated from the contamination of human intercourse; there must be a period of quarantine; but our High Priest has carried through all the confusion and turmoil and defilement and exasperation of life an absolute immunity from contagion or stain. He was with God throughout, and throughout was separated by an atmosphere of His own from sinners.

καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος, "and made higher than the heavens," which apparently has a meaning similar to iv. 14, "We have a great High Priest who has passed through the heavens," cf. also Eph. iv. 10. It is not "and has been set," but γενόμενος, has by His own career and character attained that dignity. It is by right, as the necessary result of His life, that He is above the heavens. "He is now become, strictly speaking, as to His mode of being, supra-mundane" (Delitzsch). [For the word, cf. Lucian, *Nigr.*, 25, ἑαυτὸν ὑψηλότερον λημμάτων παρέχειν, to show himself superior to gains.] ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην. . . "who does not need daily, like the high priests, to offer sacrifices first for His own sins, then for the people's; for this He did once for all by offering Himself". As shown by the relative, this is the main affirmation to which the preceding clauses lead up. The one offering of Christ is contrasted with the continually repeated offerings of the Levitical high priests; and His Sonship priesthood to which He was instituted by an oath is set over against the service of men who had first to be cleansed from their own defilements before they could sacrifice for the sins of the people. In the words καθ' ἡμέραν, when κατ' ἐνιαυτόν (x. 1) might have been expected, a difficulty has been found. It was on the Day of Atonement, once a year, that the high priest offered first for himself and then for the people, see ix. 7. Accordingly, several interpreters, such as Bleek, Lünemann, Davidson, adopt the idea that the writer blends in one view the ordinary daily sacrifice and the sacrifice of the day of Atonement. Others again, as Hofmann, Delitzsch, Alford, maintain that the position of καθ' ἡμέραν shows that it belongs only to ὃς [Christ], not to οἱ ἀρχιερεῖς, so that the sentence really means: "Who has not need day by day, as the high priests had year by



year". Weiss renders this interpretation more probable by pointing out that the words have a reference to πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν of ver. 25. His intercession is continuous, from day to day, but in order to accomplish it He does not need day by day to purify Himself and renew His sacrifice. Cf. also the seven days' purification of the high priest on entering his office, Exod. xxix. 13-8. θυσίας ἀναφέρειν, a phrase resulting from the carrying up of the sacrifice to the raised altar, and only found in Hellenistic, frequently in LXX. The more usual word in this Epistle (twenty times and frequently in LXX) is προσφέρειν. "ἀναφέρειν properly describes the ministerial action of the priest, and προσφέρειν the action of the offerer (Lev. ii. 14, 16, vi. 33, 35), but the distinction is not observed universally; thus ἀναφέρειν is used of the people (Lev. xvii. 5), and προσφέρειν of the priests (Lev. xxi. 21)" (Westcott). πρότερον . . . ἔπειτα, as in v. 3, "they must first offer for themselves, because they may not approach God sin-stained; they must also offer for the people, because they may not introduce a sin-stained people to God" (Weiss). τοῦτο γὰρ ἐποίησεν . . . This, i.e., offering for the sins of the people. But it must be borne in mind that this writer keeps in view that Christ also had a preparation for His priestly ministry in the sinless temptations and sufferings He endured, vv. 7-10. The emphasis is on ἐξάπαξ, in contrast to the καθ' ἡμέραν, and the ground of the ἐξάπαξ is given in ἐαυτὸν ἀνενέγκας, an offering which by the nature of the case could not be repeated, ix. 27, 28, and which by its worth rendered repetition superfluous. This difference between the new priest and the old is based upon their essential difference of nature, "For the law appoints as high priests men who have weakness," which especially gives the reason, as in v. 3, why they must sacrifice for themselves. In v. 3 the weakness is ascribed to the same source as here; the high priest is ἐξ ἀνθρώπων λαμβανόμενος. In c. 5, however, the fact that the high priest is taken from among men is introduced chiefly for the sake of illustrating his sympathy: here it is introduced in contrast to υἱὸν of the next clause, which is thus raised to a higher than human dignity. For had this contrast not been intended, τοὺς would have been used, and not ἀνθρώπους. The law only made provision for the appointment

of priests who had human weakness: the word of the oath (already explained in vv. 20-22), τῆς μετὰ τὸν νόμον, "which [oath-swearing] came after the law," and therefore showed that the law needed revisal and supplementing ["Debent posteriora in legibus esse perfectiora" (Grotius)]. It might have been argued that the Law coming after Melchizedek introduced an improved priesthood. It is therefore worth while to point out that the adoption of the Melchizedek priesthood as the type of the Messianic was subsequent to the Law, and consequently superseded it. υἱὸν εἰς τὸν αἰῶνα τετελειωμένον [appoints], "a son who has been made perfect for ever". υἱὸν, without the article, because attention is called to the nature of the new priest, as in i. 1. "Son," in the fullest sense, as described in i. 1-4, and in contrast to ἀνθρώπους. He also, though a Son, became man, and was exposed to human temptations, but by this experience was "perfected" as our Priest. Cf. vv. 7-10. "For ever perfected" is directly contrasted with the sinful yielding to infirmity exhibited by the Levitical priests, and must therefore be referred to moral perfecting, as explained in chap. v. This perfectness of the Son is confirmed and sealed by His exaltation; He is for ever perfected in the sense, as Grotius says, "ut nec morti nec ullis adversis subjaceat". Cf. ix. 27, 28. The A.V. translates "consecrated," which Davidson denounces, with Alford, as "altogether false". But this translation at any rate suggests that it is perfectness as our priest the writer has in view; and the use of τελειῶν in Lev. xxi. 10 and other passages cannot be thus lightly set aside.

CHAPTER VIII.—Vv. 1-6. The idea of Christ's priesthood, merely suggested in i. 3, expressly affirmed in ii. 17, has been from iv. 14 onwards enlarged upon and illustrated. It has been shown that Christ is a priest, called by God to this office and proclaimed by God as High Priest. The superiority of His orders as belonging not to the hereditary Aaronic line, but as being "after the order of Melchizedek," has also been exhibited. Passing now from the person and qualifications of the Priest, the author proceeds in chap. viii. to illustrate his greatness from a consideration of the place of His ministry. It is in heaven He is seated, a minister of the real tabernacle, not of that which had been pitched by Moses as an image and

a i. 3, 13, et  
iii. 1, et  
iv. 14, et  
vi. 20, et  
ix. 11, et xii. 2; Eph. i. 20; Col. iii. 1.

# VIII. 1. ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν

ἀρχιερέα, δὲ ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς

symbol of it. The priesthood to which God called Him *must* be a heavenly ministry, for were He on earth He would not even be a priest, not to say a High Priest. His ministry, therefore, being in the heaven of eternal realities, is a "better ministry," in accordance with the fact that he is mediating a "better covenant".

Ver. 1. κεφάλαιον ἐπὶ τοῖς λεγομένοις, not, as A.V., "Now of the things which we have spoken this is the sum" (*cf.* Grotius "post tot dicta haec esto summa"), but with Field "Now to crown our present discourse" or with Rendall "Now to crown what we are saying". κεφάλαιον is used to denote either *the sum*, as of numbers added up from below to the *head* of the column where the result is set down, and in this sense it is here understood by Erasmus, Calvin and A.V.; or, *the chief point* as of a cope-stone or capital of a pillar, as in Thucyd., vi. 6. λέγοντες ἄλλα τε πολλά καὶ κεφάλαιον, οἱ Συρακόσιοι, κ.τ.λ. Other examples in Field's O.N., to which add Plutarch, *De Educ. Puer.*, 8, ἐν πρώτῳ καὶ μέσῳ καὶ τελευταίῳ ἐν τοῖς κεφάλαιον ἀγωγῇ σπουδαία. This latter sense alone satisfies the present passage, and also agrees better with ἐπὶ τοῖς λεγομένοις for ἐπὶ must here be taken in a quasi-local sense, as Vaughan paraphrases "as a capital upon the things which are being said—as a thought (or fact) forming the headstone of the argument—we add this". *Cf.* Luke xvi. 26 καὶ ἐπὶ πᾶσι τοῖς. That λεγομένοις is in the present is manifestly no objection to this rendering. The absence of the article before κεφάλ. does not involve, as Lünemann supposes, that the writer means "a main point" among others, for such words do not in similar situations require the article, *cf.* Demosth., p. 924, τεκμήριον δὲ τούτου. κεφάλαιον is most easily construed as a nominative absolute (*cf.* Buttmann, p. 381) not, as Bruce, "an accusative in apposition with the following sentence". τοιοῦτον ἔχομεν ἀρχιερέα . . . "so great a High Priest have we as took His seat (or, is set down) on the right hand of the throne of the Majesty in the heavens". τοιοῦτον, not, as Farrar and Rendall, "retrospective,"

although as contrasted with τοῖσδε this is its proper meaning; but here, as frequently in classics [Soph., *Antig.*, 691, λόγοις τοιοῦτοις οἷς σὺ μὴ τέρψει κλύων, and Demosth., p. 743, followed also by ὥστε] it finds its explanation in δὲ ἐκάθισεν [τοιοῦτον weist natürlich nicht rückwärts sondern vorwärts auf den dasselbe erläuternden Relativsatz. Weiss.] The greatness of the High Priest is manifested by the place where He ministers. His greatness is revealed in his sitting down at the right hand of the Majesty in the heavens. Westcott thinks that the thought of a High Priest who . . . "is King as well as priest is clearly the prominent thought of the sentence". And Moulton on x. 12 says: "The words 'sat down' (Ps. cx. 1), add to the priestly imagery that of kingly state". But undoubtedly Weiss is right in saying "Durch den Relativsatz soll nicht auf die königliche Herrlichkeit Christi hingewiesen werden". The writer means to magnify Christ's priesthood by reminding his readers that it is exercised "in the heavens"; as he says in ix. 24 he has passed εἰς αὐτὸν τὸν οὐρανόν into heaven itself, the very presence of God and eternal reality, the ultimate, highest possible. On the words *cf.* note on i. 3. ἐκάθισεν is considered by Buttmann to be one of those aorists which stand for the perfect (see his instructive remarks on the aversion to the perfect, *Gram.*, p. 198); but this may be doubted, as the sitting is not mentioned as the permanent attitude, but merely as suggesting the exaltation of the High Priest, and the finality of His purification of sins, as in i. 3. Augustine, *De Fide et symbolo*, 7, warns against the suggested anthropomorphism of the words "sitteth at the right hand" and says "ad dextram intelligendum est dictum esse, in summa beatitudine, ubi iustitia et pax et gaudium est". Here, however, it is rather Christ's *majesty* that is suggested, and as Pearson on this clause of the Creed says, "The belief of Christ's glorious session is most necessary in respect of the immediate consequence which is his most gracious intercession," rather his *availing* intercession. *Cf.* Hooker, Book V., chap. 55.

οὐρανοῖς, 2. <sup>b</sup> τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, <sup>b</sup> ix. 8, 11, 24, el x. 21. ἦν ἔπηξεν ὁ Κύριος, καὶ <sup>1</sup> οὐκ ἄνθρωπος. 3. <sup>o</sup> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν <sup>c</sup> v. 1; Eph. v. 2. τι καὶ τοῦτον ὃ προσενέγκη. 4. εἰ μὲν γὰρ <sup>2</sup> ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων <sup>3</sup> τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα,

<sup>1</sup> ADcE\*\*KLP, f, vg., Copt., insert καὶ; <sup>2</sup> BD\*E\* 17, d, e, omit καὶ.

<sup>2</sup> T.R. in DcEKL Syrp, Arm.; οὐν in <sup>3</sup> ABD\*P, 17, 73, 80, 137, d, e, f, vg.

<sup>3</sup> T.R. in DcE\*\*KL Syrutr, Chrys.; <sup>3</sup> ABD\*E\*P, 17, 73, 137, d, e, f, vg. omit τῶν ἱερέων.

Ver. 2. τῶν ἁγίων λειτουργὸς . . . "a minister of the [true] holy place and of the true tabernacle which the Lord pitched, not man". τῶν ἁγίων not = τῶν ἡγιασμένων as Œcumenius translates, but as in ix. 8, 12, 25; x. 19; xiii. 11 = ἁγία ἁγίων of ix. 3. In ix. 2, 3, the outer part of the tabernacle is called ἁγία, the inner ἁγία ἁγίων, but ver. 8 is conclusive proof that ἁγία without addition was proper for the holiest place. λειτουργὸς cf. note on i. 14. καὶ τῆς σκηνῆς τῆς ἀληθινῆς, the ideal, antitypal tabernacle; ἀληθ. used as in the fourth gospel in contrast not to what is false, but to what is symbolical. It is to be taken with ἁγίων as well as with σκηνῆς. Cf. Bleek; and see ix. 11, τῆς μελίσσος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, which is the equivalent of the clause added here, ἦν ἔπηξεν ὁ Κύριος, οὐκ ἄνθρωπος. See also Mark xiv. 58 and the striking words of Wisdom ix. 8. In a different sense in Numb. xxiv. 6, ὥσεὶ σκηνὰ ἀς ἔπηξε Κύριος. According to the fifth verse, man pitched a tabernacle which was a shadow of the true, and the very words in which was uttered the command so to do, might have reminded the people that there was a symbolic and a true tabernacle.

Ver. 3. πᾶς γὰρ ἀρχιερεὺς. . . . "For every High Priest is appointed for the offering of gifts and sacrifices, and therefore it was necessary that this man also have something to offer". That Christ is in heaven as a λειτουργός, as an active minister in holy things, is proved by the universal law, that every High Priest is appointed to offer gifts and sacrifices. Christ is not idle in heaven, but being there as High Priest He must be offering something; what that is, He has told us in vii. 27, but here no emphasis is on the *what*, but merely on the fact that He must be offering something, must be actively ministering in heaven as a λειτουργός. [Bruce therefore overlooks vii. 27 in his interpretation: "He

is content for the present to throw out the remark: 'This man must have something to offer,' and to leave his readers for a while to puzzle over the question, What is it?"] With ἀναγκαῖον some have understood ἦν rather than ἐστὶ "necesse fuit habere quod offerret" (Beza) followed by Westcott, etc., on the ground that the reference is to our Lord's presentation to the Father of His finished sacrifice. But it is better to give the word a merely logical and subjective force; it is a necessary inference that this man, etc. Behind and beyond this lies no doubt the reference to Christ's sacrifice. As the High Priest could not enter into the Holiest without the blood of the victim (ix. vii.), so must Jesus accomplish His priestly office by offering His own blood (ix. 12). For the words of the former part of the verse see note on vi. 1.

Ver. 4. εἰ μὲν οὖν ἐπὶ γῆς . . . "And indeed if He were on earth He would not even be a priest, since there are those who according to law offer the gifts". μὲν οὖν = et quidem (Devarius, p. 125) or, it might be rendered "If however," see Hermann's *Viger*, p. 442. Vaughan says: "The οὖν is (as usual) in accordance with the above statement; here, namely, that He must have something to offer". The apodosis in ver. 6. νυνὶ δε. The argument is, given or assumed as already proved that Christ is our High Priest, it must be in Heaven He exercises His ministry, for if He were on earth, He would not even be a priest, not to say, a High Priest. [As Bleek has it, "er würde nicht einmal Priester sein,—geschweige denn Hohe priester".] He could not be a priest, because the priestly office on earth is already filled. The law [κατὰ νόμον], which can not be interfered with, regulates all that concerns the earthly priesthood (vii. 12), and by this law He is excluded from priestly office, not being of the tribe of Levi (vii. 14). τὰ δῶρα "the gifts" further



d x. i; Exod. xxv. 40; Acts vii. 44; Col. ii. 17. 5. <sup>4</sup>οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεκρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ὁρα," γάρ φησι, "ποιήσης<sup>1</sup> πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ

<sup>1</sup> T.R. in minuscules; ποιήσεις in  $\Sigma$  ABDEKLP.

emphasises the rigorous prescriptions of the law. The absence of the article before νόμον does not necessitate though it suggests the translation "according to law".

Ver. 5. οἷτινες ὑποδείγματι . . . "priests who serve a suggestion and shadow of the heavenly things. even as Moses when about to make the tabernacle was admonished, for 'See,' He says, 'that thou make all things after the pattern shown thee in the Mount'". οἷτινες with its usual classifying and characterising reference, priests distinguished by the fact that they serve a shadow. λατρεύουσιν, originally to work for hire, from λάτρις, a hired servant (Soph., *Trach.*, 70, etc.), but used especially in classics, LXX, and N.T. of service of God. It is followed by the dative of the person served (see *reft.*) Heb. ix. 14, xii. 28, and xiii. 10 as here οἱ τῇ σκηνῇ λατρεύοντες. ὑποδείγματι, Phrynichus notes. ὑπόδειγμα· οὐδὲ τοῦτο ὁρθῶς λέγεται· παράδειγμα λέγε. To which Rutherford adds, "In Attic ὑποδείκνυμι was never used except in its natural sense of *show by implication*; but in Herodotus and Xenophon it signifies *to mark out, set a pattern*". The meaning of ὑπόδειγμα accordingly is "a sign suggestive of anything," "a delineation," "outline," perhaps "suggestion" would satisfy the present passage. σκιᾷ, "an adumbration of a reality which it does not embody" (Vaughan). A shadow has no substance in itself, no independent existence. It merely gives assurance that there is a reality to cast it, but itself is nothing solid or real. So the tabernacle gave assurance of the existence of a real dwelling of God which itself was not. Cf. x. i, and Col. ii. 17. τῶν ἐπουρανίων, as in ix. 23 τὰ ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς . . . αὐτὰ δὲ τὰ ἐπουράνια, heavenly things, in a comprehensive sense. καθὼς κεκρημάτισται . . . καθὼς, *i.e.* the description of the Mosaic tabernacle as a shadow of the heavenly accords with the directions given to Moses in its erection. κεκρημάτισται, χρηματίζω (from χρήμα) originally means "to transact business," "to advise" or "give answer

to those asking advice"; hence "to give a response to those who consult an oracle"; then, dropping all reference to a foregoing consultation, it means "to give a divine command" and in passive to be commanded; see Thayer. The perfect tense is explained by Delitzsch thus: "as thou Moses hast received (in our Scriptures) the divine injunction (which we still read there)". But cf. Burton, *M. and T.*, 82. ἐπιτελεῖν, not, to complete what was already begun; but to realise what was determined by God; cf. Num. xxiii. 23, and Heb. ix. 6; so that it might be rendered "to bring into being". "Ὁρα γάρ φησιν . . . He now cites the authoritative injunction referred to and which determines that the earthly tabernacle was but a copy of the heavenly. γάρ of course belongs to the writer, not to the quotation, and φησιν has for its nominative the Θεός implied in κεκρημάτισται. ποιήσεις. . . . The words are quoted from Exod. xxv. 40 (adding πάντα and substituting δειχθέντα for δεδειγμένον) and are a literal rendering of the Hebrew, so that nothing can be gathered from them regarding N.T. usage. The future indicative being regularly used as a legal imperative (an unclassic usage) it naturally occurs here. κατὰ τὸν τύπον, a stamp or impression (τύπτειν) struck from a die or seal; hence, a figure, draft, sketch, or pattern. How or in what form this was communicated to the mind of Moses we do not know. "In the Mount," *i.e.*, in Sinai where Moses retired for communion with God, he probably pondered the needs of the people to such good purpose that from suggestions received in Egypt, together with his own divinely guided conceptions, he was able to contrive the tabernacle and its ordinances of worship. It is his spiritual insight and his anticipation of his people's wants which give him his unique place in history. And it is both to trifle and to detract from his greatness to say with some of the Rabbis (*vide* Schoettgen) that models of the Ark and the candlestick and the other equipment descended from heaven, and that Gabriel in a workman's apron showed him how to reproduce the articles shown,

ᾧρει". 6. ὡς δὲ διαφορωτέρας τέτευχε<sup>1</sup> λειτουργίας, ὅσῳ καὶ <sup>vii. 22; 2</sup> κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις <sup>Cor. iii. 6.</sup> νενομοθέται. 7. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν

<sup>1</sup> τέτευχε with  $\Sigma$ CBDcE; τετυχε with  $\Sigma^*$ AD\*KL, 80, 116; τετυχηκεν with P, 17. Veitch gives τετυχηκα as the Homeric form, τετευχα Arist. and Demosth.; τετυχα here and in Diod., "late if correct".

Ver. 6.  $\nu\upsilon\lambda\iota$  δὲ . . . "But, as it is, He hath obtained a more excellent ministry, by how much He is also mediator of a better covenant, which has been enacted upon better promises."  $\nu\upsilon\lambda\iota$  δὲ, i.e., He not being on earth, the δὲ pointing back to  $\mu\epsilon\lambda\epsilon\iota$  in ver. 4. For  $\nu\upsilon\lambda\iota$  δὲ in its logical significance, cf. ix. 26; xi. 16; 1 Cor. xiv. 20; Arist. *Ethics*, I. iv. 4. διαφορωτέρας λειτουργίας, more excellent, as what is heavenly or real is more excellent than what is earthly and symbolic. ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, the ministry being a part of the work of mediating the better covenant, it must participate in the superior excellence of that covenant. And the superiority of the covenant consists in this, that it has been legally based on better promises. Had Paul so connected the law and the promises, a quip might have been supposed; but this writer uses *νενομ.* in its ordinary sense without any allusion to its etymology. What these "better promises" are he shows in vv. 8-12. ἥτις introduces the explanation of the κρείττονος, almost equivalent to "inasmuch as it has been, etc." The μεσίτης (cf. xii. 24) is more comprehensive than the ἑγγυος of vii. 22, although μεσίτης is Hellenistic for the Attic μεσέγγυος, and in *Diod. Sic.* iv. 54 μεσίτης has exactly the sense of ἑγγυος. The full title in 1 Tim. ii. 5 μεσίτης θεοῦ καὶ ἀνθρώπων presents the mediator as one who negotiates for both parties, and is something more than a guarantor. Moses was μεσίτης of the first covenant (Gal. iii. 19; Exod. xx. 19); so that as already intimated in iii. 1, Christ absorbed in His ministry the work of both Moses and Aaron.

Vv. 7-13. A justification of the establishment of a better covenant, on the grounds (1) that the first covenant was not faultless; (2) that Jeremiah had predicted the introduction of a new covenant (a) not like the old, but (b) based upon better promises; and (3) that even in Jeremiah's days the first covenant was antiquated by the very title "new" ascribed to that which was then promised.

Ver. 7. εἰ γὰρ ἡ πρώτη . . . "For

if that first had been faultless, no place would have been sought for a second." ἡ πρώτη sc. διαθήκη. πρώτη for προτέρα as in Acts i. 1; 1 Cor. xv. 47, and this epistle *passim*. The covenant did not accomplish the purpose for which it was enacted; it did not bring men into spiritual and permanent fellowship with God. Cf. vii. 11, 19; Gal. iii. 20. οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. "There would not have been—as we know there *was*—any demand for a second" (Farrar). Probably, however, ἐζητεῖτο refers to God's purpose, ["Inquisivit Deus locum et tempus opportunum" (Herveius)] not to man's craving; although necessarily the two must concur. τόπος is frequently used in the sense of "room" "opportunity" in later Greek, Rom. xv. 23; Luke xiv. 19; and cf. especially Rev. xx. 11. τόπος οὐχ εὑρέθη αὐτοῖς. μεμφόμενος γὰρ . . . "For finding fault with them He says, Behold, there come days, etc." The γὰρ obviously refers to ἄμεμπτος and justifies it, "For it is with fault finding, etc." But now the object of the blame is slightly changed. "There is a subtle delicacy of language in the insensible shifting of the blame from the covenant to the people. The covenant itself could hardly be said to be faultless, seeing that it failed to bind Israel to their God; but the true cause of failure lay in the character of the people, not in the law, which was holy, righteous and good" (Rendall). This is the simplest construction and agrees with the ascription of blame in ver. 9. Thayer says "it is more correct to supply αὐτῇν, i.e., διαθήκην, which the writer wishes to prove was not faultless, and to join αὐτοῖς with λέγει". No doubt this would be more logically consistent, but the question is, What did the writer say? He seems not to distinguish between the covenant and the people who lived under it. The old covenant was faulty because it did not provide for enabling the people to live up to the terms or conditions of it. It was faulty inasmuch as it did not sufficiently provide against *their* faultiness. Ἰδοὺ, κ.τ.λ. The quotation which here occupies five verses is taken from

f Jer. xxxi. δευτέρας ἐζητεῖτο τόπος. 8. <sup>31, etc.</sup> ὁ μεμφόμενος γὰρ αὐτοῖς<sup>1</sup> λέγει, “Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν· 9. οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. g Jer. xxxi. 33, etc.; Zach. viii. 8. 10. ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς

<sup>1</sup> αὐτοῖς with B<sup>2</sup>C<sup>2</sup>BD<sup>2</sup>EL; αὐτοὺς in B<sup>2</sup>\*AD<sup>2</sup>\*KP, 17, 39, 114, 137, Thdrt., Chrys.

Jeremiah xxxviii. 31-34 in LXX, xxxi. 31-34 A.V. ἡμέραι ἔρχονται is a frequent formula in Jeremiah. καὶ “The ubiquitous Hebrew *and*, serving here the purpose of the *δε* which might have been expected” (Vaughan). συντελέσω, the LXX has διαθήσομαι, and Augustine (*De Spir. et Lit.* xix.) thinks this word (consummabo) is chosen for the sake of emphasising the sufficiency of the New Covenant. So Delitzsch: “Our author seems here to have purposely selected the συντελέσω to express more clearly the conclusive perfecting power of the new covenant of the gospel.” So, too, Weiss, who also calls attention to the fact that it is followed by ἐπὶ as in the expression συντελ. τ. ὄργην ἐπὶ . . . But in the face of the occurrence in Jer. xxxiv. 8, (LXX, xli. 8) of the expression συντελέσαι διαθήκην πρὸς . . ., it is precarious to maintain that our author in selecting this word meant more than “complete a covenant”. ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ . . ., comprehensive of the whole people of God. Their blameworthy rupture had not severed them from God’s grace and faithfulness. διαθήκην καινὴν, the expression first occurs in our Lord’s institution of the sacrament, τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τ. αἵματί μου, repeated in 1 Cor. xi. 25. In 2 Cor. iii. 6, the καινὴ διαθ. is contrasted with τ. παλαιᾶς διαθ. of ver. 14. The new covenant is also called νέα in xii. 24; καινὴ properly meaning new in character, νέα young or new in date. As in ver. 7 the condemnation of the old implied a promise of the new; so in ver. xiii., the promise of the new is considered as involving the condemnation of the old.

Ver. 9. οὐ κατὰ τὴν διαθήκην . . . “Not according to the covenant which I made with their fathers.” These words express negatively wherein the καινότης of the covenant consists. It was not to be a repetition of that which had failed. It was to be framed with a view to avoiding the defects of the old. It must

not be such a covenant as dealt in symbols and externals. That former covenant is further defined in the words ἣν ἐποίησα . . ., a clause which is intended to remind the readers that it was through no lack of power or grace on God’s part that the covenant had failed. His intention and power to fulfil His part was put beyond doubt by the deliverance from Egypt. ἐν ἡμέρᾳ ἐπιλαβομένου μου τ. χειρὸς αὐτῶν . . . “sicut nutrix apprehendit manum parvuli, vel qui de fovea per manum attrahit aliquem sive secum ducit” (Herveius). The construction determined by the Hebrew, which, however, has the infinitive not the participle, is, according to Winer (710) “perhaps unusual, but not incorrect.” Buttmann, however, (316) condemns it as “a perfectly un-Greek construction” and “nothing more than a thoughtless imitation of the original Hebrew, of which no other similar example is to be found in the N.T.” Cf. Baruch, ii. 28 ἐν ἡμέρᾳ ἐν-τεταλαμένου σου, κ.τ.λ. Cf. Viteau, *Gram.* p. 209-10. On ἐπιλαβ. see ii. 16. ὅτι αὐτοὶ οὐκ ἐνέμειναν “because they continued not in my covenant, and I regarded them not, saith the Lord”. Both parties abandoned the covenant and so it became null. Bengel’s note on this clause is this: “Correlata, uti ver. 10, ex opposito: *Ero eis in Deum, et illi erunt mihi in populum*; sed ratione inversa: *populus fecerat initium tollendi foederis prius*; in novo omnia et incipit et perficit Deus”. The pronouns are emphatic in both clauses καὶ γὰρ ἡμέλησα αὐτῶν representing בְּיָמַי וְכָל יְמֵי חַיָּי which in A.V. is rendered “although I was an husband to them.” Grotius suggests a variant in the Hebrew as giving rise to the translation ἡμέλησα but it seems to be justified by an analogous Arabic expression (see Moses Stuart *in loc.* and Bleek).

Ver. 10. ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι . . . “For this is



ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. **II.** <sup>h</sup> καὶ οὐ μὴ διδάξω-<sup>h</sup> <sup>x. 16;</sup> <sup>Joan. vi.</sup> σιν ἕκαστος τὸν πλησίον<sup>1</sup> αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, <sup>45, 65.</sup> <sup>1 Joan. ii.</sup> λέγων, Γνωθὶ τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ <sup>27.</sup>

<sup>1</sup> T.R. in P, f, vg., Syrr. mg.; πολιτην in **ABDEKL**, d, e, Copt.

the covenant which I will covenant with the house of Israel after those days, saith the Lord." The **ὅτι** justifies the differentiation of this covenant from the Sinaitic, and the ascription to it of the term "new". It also introduces the positive aspect of the newness of the covenant. This consists in three particulars. It is inward or spiritual; it is individual and therefore universal; it is gracious and provides forgiveness. **μετὰ τὰς ἡμέρας ἐκείνας, i.e.,** after the days, spoken of ver. 8, have arrived. **διδούς νόμους μου . . .** The LXX (vat.) has διδούς δώσω, but this writer omits δώσω in x. 16 as well as here. The participle cannot be attached either to διαθήσομαι or to ἐπιγράψω without intolerable harshness. We must, therefore, suppose that the writer was simply quoting from the Alexandrian text which omits δώσω (so also Q = Codex Marchalianus), and does not concern himself about the elegance or even correct grammar of the words. See Buttmann, p. 291. **νόμους μου.** "The plural occurs again in the same quotation, x. 16, but not elsewhere in the N.T.; nor does the plural appear to be found in any other place of the LXX as a translation of **תּוֹרָה**" Westcott.

**εἰς τὴν διάνοιαν.** "In Aristotle διάνοια includes *all* intellect, theoretical and practical, intuitive and discursive" (Burnet's *Nic. Eth.*, p. 276). Plato defines it in *Soph.* 263 E thus: **ὁ μὲν ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἀνευ φωνῆς γινόμενος.** In N.T. it is sometimes used for the "mind," as in Eph. iv. 18, 1 Pet. i. 13, 2 Pet. iii. 1; sometimes for the thoughts produced in the mind, Eph. ii. 3; sometimes for the inner man generally, as in Luke i. 51, Col. i. 21. And in this sense here. **καὶ ἐπὶ καρδίας αὐτῶν** "and on their heart". **καρδίας** may be either genitive singular, or accusative plural, both constructions being found after **γράφειν ἐπὶ**. The meaning is that God's law, instead of being written on tables of stone, should under the new covenant be written on the spirit and desires of man. "Unde significavit eos non forinsecus habere, sed ipsam legis

justitiam dilecturos" (Atto). This "better promise" involves a new spirit, effecting that man's own will shall concur with the divine. Cf. 2 Cor. iii. 3. **καὶ ἔσομαι αὐτοῖς . . .** "and I will be to them a God, and they shall be to me a people". For the distinction between the Hebraistic construction **ἔσομαι εἰς** and the legitimate Greek **εἶναι** or **γενέσθαι εἰς** see Buttmann, p. 150. This of course was the aim of the old covenant as well, and is expressed in the original promise, Exod. vi. 7: "I will take you to myself as my people, and I shall be to you a God". See also Jerem. vii. 23. xi. 4. This is the ultimate statement of the end or aim of all religion.

Ver **II. καὶ οὐ μὴ διδάξωσιν.** . . . "And they shall not teach, each man his fellow-citizen and each man his brother, saying, 'Know the Lord,' for all shall know me from small to great among them". This second "better" promise follows on the first as its natural consequence. The inward acceptance of God's will involves the knowledge of God. In the new covenant all were to be "taught of God" (Isa. liv. 13, Jo. vi. 45) and independent of the instruction of a privileged class. Under the old covenant, none but the educated scribe could understand the minutiae of the law with which religion was identified. The elaborate ritual made it impossible for the private individual to know whether a ram or a pigeon was the appropriate sacrifice for his sin, or whether his sin was mortal or venial. A priest had to be consulted. Under the new covenant intermediates were to be abolished. The knowledge of God was to lie in the heart alongside of the love of parent or friend, and would demand for its expression no more external instruction than those primal, instinctive and home-grown affections. **οὐ μὴ διδάξωσιν,** "The intensive **οὐ μὴ** (of that which *in no wise* will or shall happen) is sometimes—indeed most commonly—joined with the conjunctive aorist, sometimes with the conjunctive present, sometimes also with the indicative future". Winer, p. 634, who also discusses Hermann's canon and Dawes' regarding this form. **εἰδήσουσιν, for**

Rom. xi. 27. αὐτῶν ἕως μεγάλου αὐτῶν · 12. ὅτι ἕλωσ ἐσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι." 13. Ἐν τῷ λέγειν "Καινὴν," πεπαλαίωκε τὴν πρώτην · τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

a Exod. xxv. 8. IX. 1. \*EIXE μὲν οὖν καὶ <sup>1</sup> ἡ πρώτη σκηνή <sup>2</sup> δικαιοῦματα λατρείας,

<sup>1</sup> καὶ in  $\aleph$  ADEKLP, d, e, f, vg., Syrp, Arm.; om. in B, 3, 38, 52, Syrsch, Copt., Tbhphyl.

<sup>2</sup> σκηνή omitted in  $\aleph$  ABDEKLP, f, vg., and by T., Tr., WH, R.; found in 47, 73, 74, 80, 137, Thdrt.

this form of the future Veitch (p. 216) quotes Homer, Theognis, Herodotus, Isocrates. ἀπὸ μικροῦ ἕως μεγάλου, an expression commonly used in LXX to denote universality, Gen. xix. 11, where possibly it is equivalent to ἀπὸ νεανίσκου ἕως πρεσβυτέρου of ver. 4; 1 Sam. xxx. 19, where it is used of spoils of war. Gesenius (117, 2) understands the adjectives as superlatives.

Ver. 12. ὅτι ἕλωσ ἐσομαι ταῖς ἀδικίαις αὐτῶν . . . "For I will be merciful to their iniquities, and their sins will I remember no more." This third better promise is united to the former by ὅτι, showing that the forgiveness of sins or God's grace is fundamental to any possible renewal and maintenance of covenant.

Ver. 13. ἐν τῷ λέγειν Καινὴν. "In saying 'New,' He hath antiquated the first; and that which is antiquated and growing old is near extinction [lit. disappearance]." That is to say, by speaking in the passage quoted, ver. 8, of a new covenant, God brands the former as old. Thus even in Jeremiah's time the Mosaic covenant was disparaged. The fact that a new was required showed that it was insufficient. It was condemned as antiquated. And that which is antiquated and aged has not much longer to live. πεπαλαίωκεν, the active is found in LXX, Job. ix. 5; xxxii. 15, etc.; the mid. is common, in Plato and elsewhere in the sense of "growing old". ἐγγὺς ἀφανισμοῦ, cf. ἐγγὺς κατάρσεως, vi. 8. ἀφανισμός, is suggestive of utter destruction, abolition; thus in Polyb. v. 11, 5 it is joined with ἀπώλεια. Cf. Diod. Sic. v. 32, ἀποκτείνουσιν, ἢ κατακαίουσιν, ἢ τισιν ἄλλαις τιμωρίαις ἀφανίζουσι.

CHAPTER IX. Ver. 1-14. The insufficiency of the first covenant is further illustrated from the character of its ordinances. For it was not devoid of elaborate and impressive appointments and regulations for worship, but these

only pictured their own inefficiency. Especially did the exclusion from the holiest place of all but the High Priest, who himself could only enter once a year, and with blood, signify that so long as these ordinances remained there could be no perfect approach of the worshipper to God. But this approach was achieved by Christ who ministered in the tabernacle not made with hands, and by His own blood cleansed the conscience and thus brought men into true fellowship with God.

CHAPTER IX. Ver. 1. ἔλεγε μὲν οὖν καὶ ἡ πρώτη . . . "Even the first covenant, however, had ordinances of worship and the holy place suitable to this world," i.e., as hinted in viii. 2, a tent pitched by man, constructed with earthly materials, "of this creation," ver. 11., and thus appealing to sense. Farrar renders "and its sanctuary—a material one". οὖν is continuative, and might almost be rendered "to resume". μὲν find its correlative δὲ in ver. 6; the first covenant had, indeed, a sanctuary with elaborate arrangements, but after all it was only a symbol. That διαθήκη, not σκηνή, is to be understood after πρώτη, is demanded by the context and is now universally recognised. So Chrysostom, ἡ πρώτη, τίς; ἡ διαθήκη. Of the reading σκηνή Calvin says, "nec dubito, quin aliquis indoctus lector, pro sua inscitia . . . perperam addiderit." εἶχε at first sight seems to require us to date the epistle after the destruction of Jerusalem, but it is quite possible that, as Delitzsch says, the writer is looking back upon the old from the platform of the new covenant. "The author in saying *had* merely looks back from his own historical position to the Mosaic tabernacle and its ordinances, which are everywhere assumed as the standard of the O.T. things; the past 'had' no more implies that the O.T. ministry had passed away in fact or even in principle, than the present 'go in' (ver. 6) implies the reverse" (Davidson.) δικαιοῦματα λατρείας. δικ-

τό τε ἅγιον κοσμικόν· 2. ὁ σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη, ἐν Exod. xxv. 30, et xxvi. 1, etc., et xxxvi. 1, etc.; Lev. xxiv. 5.  
 ἢ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων· ἦτις λέγεται ἅγια<sup>1</sup>. 3. μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ

<sup>1</sup> Add ἁγίων AD\*E, d, e.

αἰώματα is used, because the writer wishes to draw attention to the fact that the ritual of the first covenant was divinely appointed. He does this because he means to point out (vv. 8, 9) that the Holy Spirit intended these arrangements to be a parable of their own incompetence and transitory nature. κοσμικόν is best illustrated in Rendel Harris' *Teaching of the Apostles*, p. 71 ff. He has collected a number of passages from early Christian writers which show that a "cosmic" mystery or symbol was "a symbol or action wrought upon the stage of this world to illustrate what was doing or to be done on a higher plane". His quotation from Athanasius is especially convincing "Ὡς περ ἡ ἐκκλησία ὑποτάσσεται τῷ κυρίῳ, οὕτω καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν πᾶσι. ἀπ' αὐτῶν γὰρ τῶν κοσμικῶν, ἐὰν θέλωμεν, καὶ τὰ ἄνω νοοῦμεν. This significant word standing at the close of the sentence sufficiently indicates the incompetence of the whole. The first covenant had its holy place but it was κοσμικόν. For the same reason he goes on to enumerate the articles contained in the ἅγιον. He wishes to bring before us the care with which all its arrangements were made: nothing was haphazard and meaningless. The succeeding verses are indeed the resumption of viii. 5, "See that you make *all* things according to the type shown thee in the mount".

Ver 2. σκηνὴ γὰρ κατεσκευάσθη . . . "For a tent was constructed, the fore-tent, in which were" its appropriate contents. σκηνή, a tent. "Observandum est in primis hanc descriptionem non ad templum sed ad tabernaculum accommodari; quia nimirum noster hic scriptor ea proprie quae Moses secundum exemplum ipsi in monte propositum fabricavit, cum rebus ipsis coelestibus comparat" (Beza). On the construction in which the noun is first conceived indefinitely and is then more clearly defined by the attributive, whose import thus receives special prominence, see Winer, p. 174. ἡ πρώτη, the outer, that into which anyone *first* entered, twice the size of the inner and entered from the east (see Macgregor on Exodus, and appendix by Gillies on construction of tabernacle). Large tents were usually

divided into an outer and an inner, a first and a second. And a tent being windowless, ἡ λυχνία was a necessary article of furniture; the lamp-stand, or "candlestick" reminding men that the light of day, the light common to all, was not sufficient to guide to God. Cf. Exod. xxv. 31-39; and Zech., c. iv. καὶ ἡ τράπεζα for the making of the table instructions are recorded in Exod. xxv. 23-30, concluding with the injunction "Thou shalt set upon the table show-bread before me alway." In Lev. xxiv. 6 it is called "the pure table," because made of "pure" gold. καὶ ἡ πρόθεσις τῶν ἄρτων "and the setting forth of the loaves" called in Exod. xl. 23 (P.) "loaves of the setting forth". In Exod. xxv. 30 the command is given ἐπιθήσεις ἐπὶ τ. τράπεζαν ἄρτους ἐνώπιόν σου ἐναντίον μου, the loaves here being

called פָּנִים הָהֵם bread of the face or presence. In Lev. xxiv. 5-9 minute instructions for their composition are given and for their "setting forth," and it is added ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τ. Κυρίου. In I Chron. the loaves are called τ. προθέσεως translating

לֶחֶם הַמַּעֲרֹכֶת bread of the row. On the meaning of the "show bread" see Robertson Smith's *Religion of the Semites*, 207 ff. "The table of show bread has its closest parallel in the *lectisternia* of ancient heathenism, when a table laden with meats was spread beside the idol." "But the idea that the gods actually consume the solid food that is deposited at their shrines is too crude to subsist without modification beyond the savage state of society; the ritual may survive, but the sacrificial gifts . . . will come to be the perquisite of the priests". Cf. Warde Fowler's *Roman Festivals*, 215-20. ἦτις λέγεται ἅγια. "The qualitative relative directs attention to the features of the place which determine its name as 'Holy'" (Westcott). ἅγια is neuter plural, as in ver. 3. So Theodoret rejecting the reading ἅγια. For this name see Lev. x. 4; Num. iii. 22; but in LXX always with the article, here omitted, possibly, to bring out more prominently the holy character of the place.

Ver. 3. μετὰ δὲ τὸ δεύτερον



c Exod. xvi. λεγομένη ἁγία ἀγίων, 4. \* χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν 33, et xxv. 10, 21, et κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσῷ, ἐν ᾗ xxvi. 33, et xxxiv. στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστή- 29; Num. xvii. 10; 1 Reg. viii. 9; 2 Par. v. 10.

**καταπέτασμα.** "And after the second veil the tent which is called 'Holy of Holies,'" not, as Westcott, "a tent [was prepared] which is called," for "when attributives are placed after with the article, the article before the substantive is dropped" (Buttmann, p. 92). The participle with the article as usual takes the place of a relative clause. **μετὰ** in a local sense [non-classical, Blass, p. 133], which is here closely akin to the temporal = after the entrant has passed the second veil. The second veil separated the Holy place from the Holy of Holies, and as being the significant veil was sometimes spoken of without **δεύτερον**, simply as **τὸ καταπέτασμα**, see chap. vi. 19; Mat. xxvii. 51, etc. Instructions for making and hanging it are given in Exod. xxvi. 31-35; and in ver. 36 the outer veil is described. The outer veil is sometimes called **καταπέτασμα** but more commonly **ἐπίσπαστρον**, Exod. xxvi. 36, xxv. 15 etc. The inner tent was called the **ἁγία ἀγίων**, translating **קֹדֶשׁ קֹדֶשׁ** which in Hebrew idiom is equivalent to a superlative.

Ver. 4. **χρυσοῦν ἔχουσα θυμιατήριον.** . . . The inner tent is characterised by its furnishings, a golden altar of incense and the ark of the covenant. **θυμιατήριον** is rendered both in A.V. and R.V. by "censer" following the Vulgate, "aureum habens thuribulum;" Grotius "**θυμ.** hic non est mensa, sed impositum mensae *batillum*;" and others. In doing so the usage of the LXX is followed, for in 2 Chron. xxvi. 19, Ezek. viii. 11, 4 Mac. vii. 11—the only instances of its occurrence—it renders **מִזְבֵּחַ** = censer; while "altar of incense" is rendered by **θυμιαστήριον** **θυμιάματος**, see Lev. iv. 7, 1 Chron. vii. 49, etc. But Philo (p. 512 A, 668, C), Josephus *Ant.*, iii. 6, 8, and the versions of Symmachus and Theodotion in Exod. xxxi. use **θυμιατήριον** for "altar of incense". Besides, the form of the word indicates that it could be used of anything on which incense is offered. It was, therefore, understood of the "altar" by Clement Alex. and other fathers; by Calvin, who says, "quo nomine altare

suffitus vel thymiamatis potius intelligo quam thuribulum;" and by most modern scholars. As has frequently been urged it is incredible that in describing the furniture of the tabernacle there should be no mention of the altar of incense. Difficulty has been felt regarding the position here assigned to it, for in fact it stood outside the veil; and the author has been charged with error. But the change from **ἐν ᾗ** of ver. 2 to **ἔχουσα** is significant, and indicates that it was not precisely its local relations he had in view, but rather its ritual associations, "its close connection with the ministry of the Holy of Holies on the day of atonement, of which he is speaking" (Davidson). The altar was indeed so strictly connected with the Sancta Sanctorum that in the directions originally given for its construction this was brought out (Exod. xxx. 1-6). "Thou shalt set it before the veil (**ἀπέναντι τ. καταπετάσματος**) that is over the ark of the testimony," and in ver. 10, "it is most holy (**ἅγιον τῶν ἁγίων**) to the Lord". In 1 Kings vi. 20 it is also said of Solomon that he made the altar of incense **κατὰ πρόσωπον τοῦ δαβὶρ** "in front of the oracle," which brings it into direct connection with the ark Cf. also 1 Kings ix. 25. **χρυσοῦν**, although made of shittim wood it was overlaid with gold and is often called "golden". Here emphasis is laid upon its golden appearance as being worthy of its use. **καὶ τὴν κιβωτὸν . . .** "and the ark of the covenant covered all over with gold". **κιβωτός**, a box or chest (in Aristoph. *Wasps*, 1056, wardrobe) or ark (a word still used in Scotland, where the meal-chest is known as the meal-ark). In LXX and N.T. appropriated to the chest in the Holy of Holies or to the ark in which Noah was rescued. For its construction see Exod. xxv. 10. **περικεκ.** **πάντοθεν χρυσῷ** representing "inside and outside" **ἔσωθεν καὶ ἔξωθεν χρυσώσεις αὐτήν** of Exod. xxv. 11. Here called **τῆς διαθήκης** because in it were kept **αἱ πλάκες τ. διαθήκης** "the tables of the covenant" on which were written the ten commandments, the sum of the terms to which the people swore on entering the covenant. Therefore called in Exod. xxxi. 18 **πλάκες**

σασα, καὶ αἱ πλάκες τῆς διαθήκης· 5. ὕπεράνω δὲ αὐτῆς Χερου-<sup>d Exod.</sup>  
 βιμ<sup>1</sup> δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν <sup>xxv. 18.</sup>  
 λέγειν κατὰ μέρος. 6. \*Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν <sup>Num.</sup>  
 τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαιν οἱ ἱερεῖς τὰς λατρείας ἐπι- <sup>xxviii. 3.</sup>

<sup>1</sup> χερουβειν in BDcE; χερουβειμ AP, 37. The LXX also has the same variants.

μαρτυρίου. These tables were, in LXX, first spoken of as *πυξία* (τὰ *πυξία* τὰ λίθινα, Exod. xxiv. 12). They are called *πλάκες* in Exod. xxxi. 18. Paul also uses this word in contrasting the stone tables of the Law with the *σάρκιναι* πλάκες of the heart. In 1 Kings viii. 9 it is stated that when Solomon's Temple was dedicated these tables were the sole contents of the ark. In the tabernacle, however, as here described the ark also contained *στάμνος χρυσοῦ ἔχουσα τὸ μάννα* "a golden jar containing manna," as directed in Exod. xvi. 33, 34, Moses said to Aaron *λάβε στάμνον χρυσοῦν ἕνα*, where it is masculine; in Aristoph. *Plut.* 545, feminine (see Stephanus, s.v.). Usually it was of earthenware and used for holding wine, honey, etc. *τὸ μάννα* in Exod. μάν is the form used; in the other books *μάννα*. καὶ ἡ *ράβδος Ἀαρὼν ἡ βλαστήσασα*, as related in Num. xvii. 1-10, when the rods of the tribes were laid up before the Lord to determine who were the legitimate priests, *ἰδοὺ ἐβλάστησεν ἡ ράβδος Ἀαρὼν*. Chrysostom remarks that the contents of the ark were venerable and significant memorials of Israel's rebellion; the tables of the covenant for the first were broken on account of their sin; the manna reminding them of their murmuring; the rod that budded of their jealousy of Aaron.

*ὕπεράνω δὲ αὐτῆς χερουβειν δόξης* . . . "And over it [the ark] Cherubim of glory, overshadowing the mercy-seat" ["*obumbrantia propitiatorium*" (Vulg.)]. According to Exod. xxv. 18-22, the Cherubim were to be two in number, made of gold, one at each end of the ark, looking towards one another, and overshadowing the mercy seat with their wings [*συσκιάζοντες ἐν ταῖς πτέρυξιν αὐτῶν ἐπὶ τοῦ ἱλαστηρίου*]. The Cherubim seem to have symbolised, in the manner of the Assyrians and Egyptians, the creatures of God, all that is best in creation, by a combination of excellences found in no single creature. In Ezekiel, i. 10 they have four faces, of a man, a lion, an ox, and an eagle, representing respectively intelligence, strength, steadfastness, rapidity. But cf. Davidson, p. 173 and Cheyne's art. in *Encycl. Bibl.*

*δόξης*, the Cherubim are here called "of glory," probably because closely attached to and, as it were, attendant upon, the place of the manifestation of the divine glory. ["Als *Träger* der Herrlichkeit, in welcher die göttliche Gnadengegenwart sich kund that" (Weiss).] τὸ *ἱλαστήριον*. In Exod. xxv. 17 Moses is instructed to make a golden cover [*תָּכֶה*] to be laid upon the lid of the ark, and this instruction the LXX renders by the words *ποιήσεις ἱλαστήριον ἐπίθεμα χρυσοῦ καθαροῦ*. The word *ἐπίθεμα* alone, without any qualifying adjective, would have been an adequate translation of *תָּכֶה*, for both words mean "a cover". But *ἐπίθεμα* is nowhere else used in the LXX to translate *תָּכֶה*, which is regularly translated by *ἱλαστήριον*, although this word does not express the idea of a material covering. [Philo more than once remarks upon this. In *De Profug.*, 19, in speaking of symbols, he says *τῆς ἱλὲς δυνάμεως τὸ ἐπίθεμα τῆς κιβωτοῦ, καλεῖ δὲ αὐτὸ ἱλαστήριον*. And in *Vit. Mos.* iii. 68, *ἥς ἐπίθεμα ὥσαντι πᾶμα τὸ λεγόμενον ἐν ἱεραῖς βίβλοις ἱλαστήριον*.] The reason of this usage is to be found in the fact that this "cover" was sprinkled with blood on the day of atonement, and came, therefore, to be associated with the covering of sin. Indeed, the Hebrew word which denotes the material covering is that which is regularly used to express the covering of sin. The original *ἐπίθεμα* thus became a *ἱλαστήριον ἐπίθεμα* and finally *ἱλαστήριον*. (See Deissmann, *Bibelstud.* p. 121-132.) *περὶ ὧν . . . μέρος* "of which we cannot now speak in detail". *ἔστιν*, as commonly in classical Greek = *ἔξεστι*. *κατὰ μέρος* = one by one. Examples in Wetstein and Bleek (see especially Plato, *Tætet.* 157B, where it is opposed to *ἄθροισμα*).

Vv. 6-10. Significance of these arrangements.

Ver. 6. *τούτων δὲ οὕτως κατεσκευασμένων* . . . "And after these things had been thus furnished, into the fore-tent, indeed, the priests enter con-





λαοῦ ἀγνοημάτων, 8. \*τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ Ἁγίου, g x., 19, 20; μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς <sup>Joan. xiv. 6.</sup> ἐχοῦσης στάσιν· 9. ἡτίς παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, h Acts xiii. 39; Gal. iii. 21. καθ' ὃν<sup>1</sup> δῶρά τε καὶ θυσαίαι προσφέρονται, μὴ δυνάμεναι κατὰ συν- i Lev. xi. 2; είδησιν τελειῶσαι τὸν λατρεύοντα, 10. ἴμόνον ἐπὶ βρώμασι καὶ πό- Num. xix. 7; μασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαίωμασι<sup>2</sup> σαρκὸς, μέχρι etc.

<sup>1</sup>ον in D<sup>e</sup>EKL<sup>p</sup>; ἡν in  $\Sigma$ ABD\*, 17, 27, 71, 73, 137, f, vg.

<sup>2</sup>δικαιώμασι in D<sup>e</sup>EKL, f, vg., Syt<sup>p</sup>; δικαιώματα (sine και) in  $\Sigma$ ABP, 6, 17, 27, 31, 73, 137.

place as part of the Divine arrangements for worship (ἐχοῦσης στάσιν as in *Polyb.* v. 5, 3) this signifies that the very Presence of God is inaccessible. The very object of the division of the Tabernacle into two rooms, an outer and an inner, was to impress men with the fact that the way of access had not actually been disclosed (πεφανερῶσθαι). Hence the appropriateness of the rending of the veil as the symbol that by the perfected work and sacrifice of Christ the new and living way (x. 20) was opened.

Ver. 9. ἡτίς παραβολὴ εἰς . . . "for this is a parable for the time [then] present," for the contemporary period. ἡτίς has for its antecedent σκηνῆς. This is the simplest construction (*Cf.* Winer, p. 207). That suggested by Primasius and Vaughan—"Which thing (the fact of there being a πρώτη σκηνή separate from the Holy of Holies) was a parable"—is grammatically admissible. εἰς τ. καιρὸν τὸν ἐνεσθηκότα, "for the time being". In the usual division of time into past, present and future, the present was termed ὁ ἐνεστώς. But present to whom? Several interpreters reply, To those living under the Christian dispensation. So especially Delitzsch and Alford. But N.T. usage, and especially the usage of this Epistle which speaks of the Christian dispensation as "the coming age" (vi. 5), "the future world" (ii. 5), indicates that "the present time" must refer to the O.T. period. Besides, the opposition to καιρὸς διορθώσεως points in the same direction; as also does the clause under καθ' ἡν. εἰς is here "with reference to". And the meaning is, that the outer tent which did not itself contain God's presence, but rather stood barring access to it, was a parable of the entire dispensation. In other words, this Tabernacle arrangement was a striking symbol of the Mosaic economy which could not of itself effect spiritual approach and abiding fellowship with God. The Levitical δικαιώματα themselves, on the

ground of which all these arrangements proceed, emphatically declared their own inadequacy. Wrapped up in them was the truth that they could not bring the worshipper into God's presence. καθ' ἡν δῶρά τε . . . "in accordance with which [parable] are offered both gifts and sacrifices that cannot perfect him that doth the service as regards conscience, being only ordinances of the flesh resting upon meats and drinks and divers washings, imposed until a time of rectification". καθ' ἡν-referring to παραβολή; it is in accordance with the parabolic significance of the Tabernacle and its arrangements, that gifts and sacrifices were offered which could only purge the flesh, not the conscience. μὴ δυνάμεναι, Winer's note (p. 608) is misleading. *Cf.* Jebb's Appendix to Vincent and Dickson's *Modern Greek*, p. 340. "In later Greek, μὴ tended to usurp the place of οὐ," especially with participles. *Cf.* Blass, 255. κατὰ συνείδησιν τελειῶσαι means, to give to the worshipper the consciousness that he is inwardly cleansed from defilement and is truly in communion with God; to bring conscience finally into peace.

Ver. 10. ἴμόνον ἐπὶ βρώμασιν . . . ἴμόνον evidently introduces the positive aspect of the virtue of the "gifts and sacrifices," thus more closely defining μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι . . . the gifts and sacrifices are not able to bring the worshipper into a final rest as regards conscience, only having effect so far as regards meats and drinks and divers washings—ordinances of the flesh, not of the conscience, imposed until a time of rectification. The change of preposition from κατὰ to ἐπὶ need excite no surprise (*cf.* Aristotle's frequent change of preposition, e.g., *Eth. Nic.*, iv. 3, 26); and here there is a slight distinction in the reference. ἐπὶ has frequently the meaning "in connection with," "with regard to" as in Luke xii. 52; John xii.

k iii. 1, et  
iv. 14, et  
vi. 20, et  
viii. 1.  
καιροῦ διορθώσεως ἐπικείμενα. II. \*Χριστὸς δὲ παραγενόμενος  
ἀρχιερεὺς τῶν μελλόντων<sup>1</sup> ἀγαθῶν, διὰ τῆς μέζονος καὶ τελειοτέρας

<sup>1</sup> μελλόντων in ΨADcEKLp, f, vg., Copt., Basm., Syrp.mg; γενομένων in BD\*, d, e, Syrp text. But the former was more likely to be changed into the latter reading than *vice versa*.

16; Acts xxi. 24 [see especially Donaldson's excellent treatment of this preposition (*Greek Gram.*, p. 518) showing that with the dative it signifies *absolute superposition*, i.e., *rest upon*, or *close to*, hence addition, subsequence and succession, then "that which is close by us as a suggesting cause, accompaniment, motive, or condition". ἐπὶ τοῖς τ. φίλων ἀγαθοῖς φαιδροὶ γιγνόμεθα, "we are cheerful on account of the prosperity of our friends". ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς δόξαις τοῦ μεγάλου ζώου "but were to give all these things names from in accordance with) the opinions of the great monster" (Plato, *Rep.* 493, c.) The meaning then is that the virtue (δυνάμει) of the gifts and sacrifices is only in relation to defilements occasioned by eating and drinking or neglecting the enjoined purifications. δικαιώματα σαρκὸς may either be construed as a contemptuous exclamation appended, or it may be softened by οὔσαι "which are". μέχρι καιροῦ διορθώσεως "usque ad tempus correctionis". διόρθωσις is a making straight or right; used by Hippocrates of reducing a fracture, by Aristotle of repairing roads and houses, by Polybius of paying debts, of education, etc. It means, putting things right, bringing matters into a satisfactory state, and is thus used of the introduction of the new covenant, in confirmation of viii. 8. No term could better express this writer's view of the characteristic of Messianic times.

Ver. 11. Χριστὸς δὲ παραγενόμενος... "But Christ having arrived a High Priest of the good things that were to be, He, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, nor yet through blood of he-goats and calves, but through his own blood, entered once for all into the Holy of Holies, and obtained eternal redemption." The main thought of the verse is that Christ has obtained eternal redemption; the δὲ, therefore, which introduces it, refers to the inability of the Levitical gifts and sacrifices to perfect the worshipper. The greater efficiency of Christ's ministry results from its being exercised in a more perfect tabernacle and with a truer sacrifice.

παραγενόμενος, scarcely, as Vulg. "assists" rather "having arrived," as in Matt. ii. 1, iii. 1, 13; and frequently in Luke and Acts. Cf. Isa. lxii. 11. Ἰδοὺ σοὶ ὁ σωτὴρ παραγίνεται... Here it is in fulfilment of the expectation aroused by μέχρι. ἀρχιερεὺς τῶν μελ. "The genitive gives the *subject* of the high priestly action. *High Priest, concerned about, ministering in, securing and applying by His ministry* τὰ μέλλ. ἀγαθά. The genitive here is nearly equivalent to the accusative τὰ πρὸς τὸν Θεόν in ii. 17" (Vaughan). The good things that were to be under the new covenant are specified in viii. 10-12; they surpassed all expectation, however. "The High Priest" of the good things coming, is a notable title. Possibly it is only equivalent to "High Priest of the new covenant," the contents being used to stand for the whole dispensation, but more probably the writer has in view the slender benefits obtained by the Levitical High Priest, and contrasts them with the illimitable good mediated by Christ. διὰ τῆς... σκηνῆς... οὐ ταύτης τῆς κτίσεως. The meaning of διὰ in ver. 11 favours the understanding of it here not in a local (Weiss, etc.) but an instrumental sense, "by means of". It was because He was High Priest not in the earthly but the heavenly tabernacle that He was able to secure these great results. No doubt διὰ in a similar connection in iv. 14 and x. 20 is used locally. But this sense is not so applicable here. Christ is represented here as the High Priest ministering in the tabernacle, not passing through it (Cf. Davidson and Westcott). τῆς μέζονος καὶ τελ. σκηνῆς, the tabernacle greater and more perfect than that which has been described in the preceding verses, and which has itself been mentioned as the scene of Christ's ministry, viii. 2. This tabernacle is "not made with hands" οὐ χειροποιήτου, as in ver. 24; equivalent to ἣν ἐπηξεν ὁ Κύριος οὐκ ἄνθρωπος, viii. 2. Our Lord characterised the temple as χειροποίητον, Mark xiv. 58. Being of human manufacture, viii. 2, it could be only a symbolic dwelling for God and a symbolic worship was appropriate. The words οὐ ταύτης τῆς κτίσεως are added in ex-

σκηνῆς, οὐ χειροποιήτου, τούτέστιν, οὐ ταύτης τῆς κτίσεως, 12.<sup>1</sup> x. 10; Acts xx. 28; Eph. i. 7; Col. i. 14 1; Peter i. 19; Apoc. i. 5, et v. 9.  
 ὁ οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσ-  
 ἦλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος. 13.<sup>m</sup> εἰ  
 γὰρ τὸ αἶμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα

m x. 4; Lev. xvi. 14, 16; Num. xix. 2, 4.

planation, although, as Bleek remarks, they are certainly no clearer than the words they are meant to explain. They are, however, more significant; for they point out that the tabernacle in which Christ ministers does not belong to this world at all, has no place among created things and is thus in striking contrast to the ἅγιον κοσμικόν of ver. 1. It must, however, be acknowledged that Field (*Otium Norv.*, p. 229) has shown reason for believing that we should translate "not of ordinary erection". "By ταύτης I understand *vulgaris, quae vulgo dicitur*"; and κτίσις he sees no occasion to take in any other sense than that in which κτίζειν is commonly applied to a city (3 Esd. iv. 53) or to the tabernacle itself (Lev. xvi. 16). This meaning of ταύτης, though warranted by the LXX cited by Field is, however, rare; and the sense is a little flat, whereas the other interpretation is full of significance.

Ver. 12. οὐδὲ δι' αἵματος τράγων . . . Not only was the place of ministry different, the sacrifice offered also was different. "Not without blood," could the High Priest make his annual entry (ver. 7), but it was with the blood of a calf for himself and of a he-goat for the people. In LXX of Lev. xvi. the τράγος is uniformly called χίμαρος but in Aquila's version τράγος is used in ver. 8 and in Symmachus in vv. 8 and 10. διὰ δὲ τοῦ ἰδίου αἵματος, "So only could He enter *for us*. As the Eternal Son He has a right there; as the High Priest of man, He enters in virtue of the sacrifice of Himself" (Vaughan). ἐφάπαξ, as in vii. 27, in contrast to the ever-recurring annual entrance; and preparing the way for the statement of the last clause, αἰώνιαν λύτρωσιν εὐράμενος. Rutherford (*New Phryn.*, p. 215) says εὐράμην for εὐρόμην represents a common corruption of late Greek, but Veitch seems to think instances of its occurrence in Attic have been tampered with. See Tholuck *in loc.*; and Blass, G.G., p. 45. Probably the aorist participle here expresses the result of the action of the main verb, εἰσῆλθεν. "But it is possible that εἰσῆλθεν is used to describe the whole High Priestly act,

including both the entrance into the holy place and the subsequent offering of the blood, and that εὐράμενος is thus a participle of identical action. In either case it should be translated not *having obtained* as in R.V. but *obtaining* or *and obtained*" (Burton M. & T., 66). [Weiss accurately "Der nachgestellte Participialsatz drückt aus, was in und mit diesem Eingehen geschah".] On the use of the Mid. in N.T. see Thayer, s.v. Here it can only mean that Christ obtained salvation by offering Himself. λύτρωσις must, in consistency with the passage, be understood of the deliverance from guilt which enabled the worshipper to enter God's presence. From this flow all other spiritual blessings. It is here termed αἰωνία in contrast to the deliverance achieved by the Levitical High Priest, which had to be repeated year by year. Christ obtained a redemption which was absolute and for ever valid.

Ver. 13. εἰ γὰρ τὸ αἶμα . . . "For if the blood of goats and bulls and an heifer's ashes sprinkling the unclean purify as regards the cleanness of the flesh, how much rather shall the blood of the Christ, who through eternal spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God." The writer thus justifies the affirmation of ver. 12 that by offering His own blood Christ obtained eternal redemption. σποδὸς δαμάλεως, the law of purification with the ashes of the δάμαλις πυρρὰ ἄμωμος is given in Num. xix., where we find the characteristic words of this verse, σποδὸς, ἄμωμος, ἀγνίζω, ῥαντισμός, καθαρὸς, but κοινοῦν (not used in LXX) is replaced by ἀκάθαρτος. κεκοινωμένους, "made common," i.e., profane, ceremonially unclean. Defilement was contracted by touching a dead body, or entering into a house in which a corpse was lying, or touching a bone or a tomb; and to enter the Tabernacle while thus defiled was to incur the penalty of being cut off from Israel. The water in which lay the ashes of the burned heifer was therefore provided for purification (ὕδωρ ῥαντισμοῦ) and by using it the worshipper was again rendered fit for entrance to the worship of



α vi. 1; Luc. i. 74; Rom. vi. 17; Eph. v. 2; Gal. i. 4, et ii. 20; Tit. ii. 14; 1 Peter i. 19, et iii. 18, et iv. 2; 1 Joan. i. 7; Apoc. i. 5.

God. **βαντίζουσα** governs **κεκοιν.** and is not to be translated as if it were a passive; so Vulg., "asperus inquinatos sanctificat" (cf. Calvin and Bengel). **ἀγιάζει**, the meaning is determined by its use in Num. xix., where it signifies the removal of ceremonial defilement: the taking away of that which rendered the person "common" or "profane," and the qualifying him for again worshipping God. This **ἀγιασμός** extended **πρὸς τὴν τῆς σαρκὸς καθαρότητα**, "in the direction of" (vi. 11) or "in relation to" (ii. 17, v. 1) (cf. Weiss). The flesh is here opposed to "the conscience" of ver. 14. It was only the flesh that was defiled by attending to the dead; and only the flesh that was cleansed by the prescribed sprinkling. Defilement and cleansing were alike symbolic. It was within a well-defined ceremonial limit these sacrifices and washings availed. What kind of water, no matter how mixed with heifer's ashes, could reach and wash the soul?

Ver. 14. **πόσψ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ**. . . . The Levitical sacrifices had their congruous effect, the sacrifice of Christ must also have its appropriate result. The blood offered was not of bulls and goats but of "the Christ;" it was not with another's blood (vicarious, ver. 25) but with His own He entered God's presence. His was not a bodily sacrifice but **διὰ πνεύματος αἰώνιον**. **ὃς διὰ πνεύματος αἰώνιον**. . . . **Θεῷ**. This clause is inserted to justify the efficacy of the blood of Christ in cleansing the conscience. It had virtue to cleanse the conscience because it was the blood of one "who through eternal spirit offered Himself blameless to God". How are we to understand **διὰ πν. αἰώνιον**? Riehm considers it a parallel expression to that of vii. 16, **κατὰ δύναμιν ζωῆς ἀκατάλυτον**, and that it is here used to bring out the idea that Christ having an eternal spirit was thereby able to perform the whole work of atonement, not merely dying on the cross but passing through that death to present Himself before God. So too Davidson, Weiss and others. This involves that **προσῆνεγκεν** refers not to the cross but to the appearance before God, subsequently to the

death. And it does not account for the absence of the article. It seems more relevant to the passage and more consistent with the purpose of the clause (to show the ground of the efficacy of the blood of Christ) to understand the words as expressing the spiritual nature of the sacrifice which gave it eternal validity. It had superior efficacy to the blood of bulls and goats because it was not of the flesh merely, but was expressive of the spirit. It is the spirit prompting the sacrifice and giving it efficacy, which the writer seeks to indicate. Over against the "ordinances of the flesh" which made the slaughter of animals compulsory and a mere matter of letting material blood, he sets this wholly different sacrifice which was prompted and inspired by spirit and belonged wholly to the sphere of spiritual and eternal things. [*Spiritus opponitur conditioni animantium ratione carentium* (ver. 13, Bengel); "bezeichnet das Lebensprinzip, in dessen Kraft, von dem beseelt und angetrieben Christus sich opferte" (Kübel)]. It was the spirit underlying and expressed in the sacrifice which gave it all its potency. Spirit is eternal and can alone be efficacious in eternal things. **ἐαυτὸν**. The Levitical High Priest, as stated in ver. 25, entered the holy place **ἐν αἵματι ἄλλοτρίῳ**, but Christ **διὰ τοῦ ἰδίου αἵματος**. Also goats and calves were of no great value, but what Christ offered was of infinite value. Two points are brought out by **ἐαυτὸν**. (1) He offered not a vicarious victim; but, as Priest, offered the only true sacrifice, Himself. Therefore His blood had cleansing efficacy. (2) He offered not a cheap animal, but the most precious of sacrifices. **προσῆνεγκεν**, i.e., on the cross; for the clause is an explanation of the value of the blood. Cf. ver. 28. **ἄμωμον** without blemish, perfect, as required in the Levitical sacrifices, but now with an ethical significance, and therefore possessing an ethical validity. This explains how the blood of Christ should not merely furnish ceremonial cleanness but **καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων**, a characterisation of sins suggested by the context. Works that defile; as the touching of a dead body defiled the

νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ ζῶντι; 15. ° Καὶ διὰ τοῦτο δια-  
 θήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρω-  
 σιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν  
 λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ δια-  
 θήκη, 16. θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. 17. ° δια-  
xii. 24;  
Acts xiii.  
39; Rom.  
iii. 25, et  
v. 6; 1  
Tim. ii.  
5; 1 Peter  
iii. 18.  
Gal. iii.  
15.

worshipper. Works from which a man must be cleansed before he can enter God's presence. A pause might be made before ἔργων, from dead—(not bodies but) works. [καθαρίζω, Hellenistic; see Anz. *Subsidia*, 374. In class. καθαίρω is used, as in Herod. i. 44, τὸν αὐτὸς φόνον ἐκάθηρε, and Æsch. *Choeph.* 72.] This cleansing is preparatory to the worship of the living God εἰς τὸ λατρεύειν θεῷ ζῶντι. The living God, who is all life, can suffer no taint of death in His worshippers. Death moral and physical cannot exist in His presence. λατρεύειν, "ad serviendum, in perpetuum, modo beatissimo et vere sacerdotali" (Bengel).

Ver. 15. καὶ διὰ τοῦτο, "And on this account," that is to say, because, as stated in ver. 14, Christ's blood cleanses the conscience from dead works and thus fits men to draw near to God, διαθήκης καινῆς μεσίτης ἐστίν, "He is mediator of a new covenant". The old covenant with sacrifices which could only cleanse the flesh allowed sins to accumulate. But Christ, as above stated, obtained cleansing from sins, and so laid the essential foundation of a new covenant, viii. 12. ὅπως θανάτου γενομένου . . . "that a death having taken place for deliverance from the transgressions [committed] under the first covenant, those who have been called might receive the promised eternal inheritance". Even under the old covenant this inheritance had been promised. A gospel had been preached to them, and they had been invited, iv. 2. God being during that period the covenant God of the people, this involved eternal good. But until their transgressions were atoned for they could not receive the inheritance. The sacrifices under the old covenant could not atone for sin, therefore a new covenant with a death which could atone was necessary; in order that such a death having taken place and their sins being removed they might receive fulfilment of the promise. The retrospective reference of the death of Christ is here affirmed; as in xi. 40 it is stated that without us, i.e., without the Christian dispensation, the O.T. believers could not be perfected,

The words οἱ κεκλημένοι, therefore, include not only the Hebrews addressed but all who had lived under the O.T. dispensation. ἀπολύτρωσιν . . . παραβάσεων, the genitive is of the object from which redemption is achieved, and ἐπὶ is scarcely "against" as in Vaughan, but rather "in the time of," as in ix. 26, Phil. i. 3.

Ver. 16. ὅπου γὰρ διαθήκη . . . The meaning of these words is doubtful. In the LXX διαθήκη occurs about 280 times and in all but four instances trans-

lates תְּרִיבָּ, covenant. In classical and Hellenistic Greek, however, it is the common word for "will" or "testament" (see especially *The Oxyrhynchus Papyri*, Grenfell and Hunt, Part I., 105, etc., where the normal meaning of the word appears also from the use of ἀδιάθετος for "intestate" and μεταδιατίθεσθαι for "to alter a will"). Accordingly it has been supposed by several interpreters that the writer, taking advantage of the double meaning of διαθήκη, at this point introduces an argument which applies to it in the sense of "will" or "testament," but not in the sense of "covenant"; as if he said, "where a testamentary disposition of property is made, this comes into force only on the decease of the testator". θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου "it is necessary that the death of him who made the disposition be adduced". On the very common omission of the copula in the third singular indicative see Buttmann, p. 136. φέρεσθαι, "necesse est afferri testimonia de morte testatoris" (Wetstein). For passages establishing its use as a term of the courts for the production of evidence, etc., see Field *in loc.* and especially Appian, *De Bell. Civil.* ii. 143, διαθήκαι δὲ τοῦ Καίσαρος ὥφθησαν φερόμεναι. (See also Elsner *in loc.*) φέρειν is apparently even used for "to register" in the *Oxy. Papyri*, Part II., 244. The reason of this necessity is given in ver. 17. διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία . . . "for a testament is of force with reference to dead people, since it is never of any force when the testator is alive". On this interpretation the

θήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε<sup>1</sup> ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18. ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 19. ἡ λαλῆθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον<sup>2</sup> ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον

<sup>q</sup> Exod. xxiv. 5, 6; Lev. xvi. 14, 15, 18.

<sup>1</sup> μὴ ποτε Ὡ<sup>c</sup>AD<sup>c</sup>EKLP; μὴ ποτε Ὡ<sup>\*</sup>D<sup>\*</sup>.

<sup>2</sup> T.R. in Ὡ<sup>\*</sup>; insert art. with Ὡ<sup>c</sup>ACD<sup>\*</sup>.

words mean that before the inheritance, alluded to in ver. 15, could become the possession of those to whom it had been promised, Christ must die. He is thus represented as a testator. The illustration from the general law relating to wills or testaments extends only to the one point that Christ's people could inherit only on condition of Christ's death. The *reason* of Christ's death receives no illustration. He did not die merely to make room for the heir. The objections to this interpretation are (1) the constant Biblical usage by which, with one doubtful exception in Gal. iii., διαθήκη stands for "covenant," not for "will". On this point see the strong statement of Hatch, *Essays in Bibl. Greek*, p. 48. "There can be little doubt that the word must be invariably taken in this sense of 'covenant' in the N.T., and especially in a book which is so impregnated with the language of the LXX as the epistle to the Hebrews". (2) His argument regarding covenants receives no help from usages which obtain in connection with testaments which are not covenants. The fact that both could be spoken of under the same name shows that they were related in some way; but presumably the writer had in view things and not merely words. To adduce the fact that in the case of wills the death of the testator is the condition of validity, is, of course, no proof at all that a death is necessary to make a covenant valid. (3) The argument of ver. 18 is destroyed if we understand vv. 16, 17 of wills; for in this verse it is the first covenant that is referred to.

But is it possible to retain the meaning "covenant"? Westcott, Rendall, Hatch, Moulton and others think it is possible. To support his argument, proving the necessity of Christ's death, the writer adduces the general law that he who makes a covenant does so at the expense of life. What is meant becomes plain in the 18th verse, for in the covenant there alluded to, the covenanting people were received into covenant through death.

That covenant only became valid ἐπὶ νεκροῖς over the dead bodies of the victims slain as representing the people. Whatever this substitutionary death may have meant, it was *necessary* to the ratification of the covenant. The sacrifices may have been expiatory, indicating that all old debts and obligations were cancelled and that the covenanters entered into this covenant as clean and new men; or they may have meant that the terms of the covenant were immutable; or that the people died to the past and became wholly the people of God. In any case the dead victims were necessary, and without them, χωρὶς αἵματος, the covenant was not inaugurated or ratified. Great light has been thrown on this passage by Dr. Trumbull in his *Blood Covenant*, in which he shows the universality of that form of compact and the significance of the blood. The rite of interchanging blood or tasting one another's blood, indicates that the two are bound in one life and must be all in all to one another. On the whole, this interpretation is to be preferred. Certainly it connects much better with what follows. For having shown that by dead victims all covenants are ratified, the writer proceeds ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐνκεκαίνισται, "wherefore not even the first,"—although imperfect and temporary—"was inaugurated without blood," i.e., without death. [The perfect here as elsewhere in Hebrews is scarcely distinguishable from the aorist.] Proof that this statement regarding the first covenant is correct he forthwith gives in vv. 19-20.

Ver 19. λαλῆθείσης γὰρ πάσης ἐντολῆς. . . . "For when Moses had spoken to the people every commandment of the law," this being the needful preliminary, that the people might clearly understand the obligations they assumed on entering the covenant, he then took the blood of the calves and the goats, etc. In Exod. xxiv. 3 ff., an account is given of the inauguration of the first covenant. To that narrative certain



καὶ πάντα τὸν λαὸν ἐρράντισε, 20. Ἔλεγον, “Τοῦτο τὸ αἷμα τῆς <sup>Exod. xxiv. 8;</sup> διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός”. 21. καὶ τὴν σκηνὴν δὲ <sup>Matt. xxvi. 28.</sup> καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. 22.<sup>s</sup> <sup>Exod. xxxix. 36;</sup> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς <sup>Lev. viii. 15, 19, et xvi. 14.</sup> <sup>t Lev. xvii. 11.</sup>

additions of no importance are here made. In Exodus no mention is made of goats, only of *μοσχάρια*. (See Westcott on this discrepancy.) Probably this addition is due to an echo of vv. 12, 13. *Water*, which was added to the blood to prevent coagulation or possibly as a symbol of cleansing; (cf. Jo. xix. 34; 1 Jo. v. 6) *scarlet wool*, *κόκκινος*, so called from *κόκκος* “the grain or berry of the *ilex coccifera*” used in dyeing (cf. Lev. xiv. 4) and the *hyssop* or wild marjoram on which the wool was tied, are all added as associated with sacrifice in general, and all connected with the blood and the sprinkling. ἐράντισεν here takes the place of the *κατεσκεδάσατε* of Exodus and the action is not confined to the people as in the original narrative but includes αὐτὸ τὸ βιβλίον, the book itself, that is, even the book in which Moses had written the words of the Lord, the terms of the covenant. Everything connected with the covenant bore the mark of blood, of death. Again, in ver. 20, instead of the ἰδοὺ of the LXX, which literally renders the Hebrew we have τοῦτο τὸ αἷμα κ.τ.λ., a possible echo of our Lord’s words in instituting the new covenant, and instead of διέθετο of Exod. xxiv. 8 we have ἐνετείλατο corresponding with the ἐντολή of ver. 19.

Ver. 21. καὶ τὴν σκηνὴν δὲ.... “And he also in like manner sprinkled with the blood the tabernacle and all the instruments of the service”. The tabernacle, however, was not yet erected when the covenant was instituted. Delitzsch supposes that a subsequent though kindred transaction is referred to; and colour is given to this supposition by the separation of this verse from ver. 19. But against it is the article in τῷ αἵματι, “the blood,” apparently the blood defined in vv. 19 and 20; although it is just possible the writer may have meant “the blood” which formed part of the means of service. Neither was it by Moses but by Aaron the tabernacle and the altar were sprinkled with blood and so cleansed on the day of Atonement. When first erected ἡ σκηνὴ καὶ πάντα τὰ σκεύη αὐτῆς were anointed with oil (Exod. xl. 9) but Josephus records a tradition that it

was consecrated not only with oil but also with blood (*Ant.* iii. 8, 6). It seems that the author adopts this tradition, and ascribes to Moses at the original consecration of the tabernacle the cleansing rites which afterwards were annually performed by Aaron on the day of Atonement.

Ver. 22. καὶ σχεδὸν ἐν αἵματι πάντα.... “And one may almost say that according to the law all things are cleansed with blood, and without bloodshedding is no remission”. σχεδὸν qualifies the whole clause and not only πάντα. Whether it qualifies both clauses, as Bleek, Weiss and others suppose, is more doubtful. Westcott and Delitzsch confine its reference to the first clause. ἐν αἵματι “with blood” the usual instrumental ἐν. πάντα, all things, especially, of course, those that were used in God’s worship or brought into His tabernacle. Water was used for cleansing from certain pollutions. κατὰ τὸν νόμον, it was not only a contrivance of man but the law of God which enacted that cleansing must be by blood. καὶ χωρὶς αἵματεκχυσίας, “without bloodshedding,” a word which occurs only here in Bibl. Greek. See Stephanus s.v. In all the instances cited in Stephanus it means the shedding of blood. Rendall, then, is quite wrong in maintaining (after Tholuck and De Wette) that it means, not the shedding but the outpouring of the blood at the foot of the altar. “The essential idea attached to the one act was destruction of life, of the other devotion of the same life to God. Hence the typical significance of the two acts was also quite distinct; outpouring of blood typified in fact, not physical death, but spiritual martyrdom by the surrender of a living will to God in perfect obedience even unto death”. Weiss is strictly accurate in his remark, “αἷμ. kann ohne eine lokale Näherbestimmung nicht die Ausgiessung des Blutes am Altare bezeichnen”. The evidence is furnished by Bleek. The words, if not suggested by, inevitably recall our Lord’s words (Matt. xxvi. 28) τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον

αἱματεκχυσίας οὐ γίνεται ἄφεσις. 23. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῦτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ  
 u vii. 25; ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. 24. "οὐ γὰρ εἰς χειρο-  
 Rom. viii. 34; 1 ποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς,<sup>1</sup> ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς  
 Joan. ii. 2. αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ

<sup>1</sup> T.R. CeDb. cEKL P; om. ο with BAC\* D\*, 17, 71, 118.

εἰς ἄφεσιν ἁμαρτιῶν. Cleansing was required of everything connected with God's worship, because it was stained through contact with men. And that this stain was guilt is implied in the use of ἄφεσις. It is by remission of sin the stain is removed. And according to the great law of Lev. xvii. 11, this remission was attained by the shedding of blood τὸ γὰρ αἷμα ἀντὶ ψυχῆς ἐξιλάσεται. ἄφεσις is used absolutely only here and in Mark iii. 29; elsewhere it is used with ἁμαρτιῶν or παραπτωμάτων. In Luke iv. 18 it signifies "release".

Vv. 23-28. The necessity of cleansing the heavenly sanctuary and the efficiency and finality of Christ's one sacrifice.

Ver. 23. ἀνάγκη οὖν τὰ μὲν ὑποδείγματα. . . "It was necessary, therefore, that the copies indeed of the heavenly things be cleansed with these, but the heavenlies themselves with better sacrifices than these." ἀνάγκη οὖν, the οὖν carries to its consequence ver. 22; and the necessity arises from the injunction of the law there mentioned. τὰ μὲν ὑποδ. the μὲν . . . δὲ show that the second clause is that to which attention is to be given, the first clause introducing it. The statement is almost equivalent to "As it was necessary . . . so it was necessary" . . . The ὑποδείγ. are the tabernacle and its furnishings, in accordance with viii. 5; which see. τοῦτοις, viz., the things mentioned in ver. 19. αὐτὰ δὲ τὰ ἐπουράνια. If the copies were cleansed by material rites, realities being spiritual and eternal can only be cleansed by what is spiritual and eternal, cf. ver 14. κρείττοσιν θυσίαις, the plural is suggested by τοῦτοις, and states an abstract inference. But do the "heavenlies" need cleansing? Bruce says, "I prefer to make no attempt to assign a theological meaning to the words. I would rather make them intelligible to my mind by thinking of the glory and honour accruing even to heaven by the entrance there of 'the Lamb of God'. I believe there is more of poetry than of theology in the words. For the writer is a poet as well as a theologian,

and on this account, theological pedants, however learned, can never succeed in interpreting satisfactorily this epistle". But it is scarcely permissible to exclude at this point of the author's argument the theological inference that in some sense and in some relation the heavenlies need cleansing. The earthly tabernacle, as God's dwelling, might have been supposed to be hallowed by His presence and to need no cleansing, but being also His meeting-place with men it required to be cleansed. And so our heavenly relations with God, and all wherewith we seek to approach Him, need cleansing. In themselves things heavenly need no cleansing, but as entered upon by sinful men they need it. Our eternal relations with God require purification.

Ver. 24. οὐ γὰρ εἰς χειροποίητα. . . The connection, indicated by γὰρ, is "I say αὐτὰ τὰ ἐπουράνια, for it is not into a holy place constructed by man that Christ has entered, but into heaven itself". Others prefer to connect this verse with κρείττοσιν θυσίαις. "Better sacrifices" were needed, for not into, etc. The humanly constructed tabernacle, being made after the divine pattern, viii. 5, is here called ἀντίτυπα τῶν ἀληθινῶν. According to viii. 5 a τύπος of the heavenly realities was shown to Moses, and what he constructed from that model was an ἀντίτυπον, answering to the type. But as here used with τῶν ἀληθ., ἀντίτυπα (in agreement with ἅγια) must mean what we usually speak of as a type, that which corresponds to and prefigures. In the only other instance of its occurrence, 1 Pet. iii. 21, it has the converse meaning, the reality of baptism which corresponds to or is the antitype of the deluge. The ἀντίτυπα are contrasted with αὐτὸν τὸν οὐρανόν, heaven itself [αὐτὸν in contrast to the mere likeness or copy] the ultimate reality, the presence of spiritual and eternal things. "Coelum in quod Christus ingressus est, non est ipsum coelum creatum quodcunque fuerit, sed est coelum in quo Deus est etiam quando coelum creatum nullum est, ipsa

ἡμῶν · 25. ὅδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς <sup>ver. 7; Exod. xxx. 10; Lev. xvi 2, 34. w 1 Cor. x. 11; Eph. i. 10; Gal. i. 4.</sup> εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ · 26. ὥστε ἐπει ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου · νῦν<sup>1</sup> δὲ ἅπας ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας,<sup>2</sup> διὰ τῆς θυσίας

<sup>1</sup> νυν in *NA*CP, 37, 39, 47, 73; νυν in DEK.

<sup>2</sup> T.R. CD<sup>e</sup>EKL; insert *της* with *NA*P, 17, 73.

gloria divina" (Seb. Schmidt in Delitzsch). νῦν ἐμφανισθῆναι . . . "now to appear openly before the face of God in our behalf". νῦν "now," after His completed work on earth, and as his present continuous function; in contrast both to the past ministries, in which face to face communion was impossible, and to Christ's reappearance to men, ver. 28. ἐμφανισθῆναι τ. προσώπῳ τ. θεοῦ. The meaning of ἐμφανίζω is most clearly seen from such passages as Exod. xxxiii. 18, Jo. xiv. 21. In the passive it means "to be manifest," "to appear openly" or "clearly," "to show one's self," as in Mat. xxvii. 53 of the bodies of the saints, ἐνεφανίσθησαν πολλοῖς. The infinitive is the infinitive of designed result common in N.T., as in classics, especially after verbs of motion, cf. Mat. ii. 2, xi. 8, etc. The aorist may here be used to denote that "the manifestation of Christ, in whom humanity is shown in its perfect ideal before the face of God is 'one act at once'"; but this is doubtful. The force of ἐμφαν. is strengthened still more by the emphatic τ. προσώπῳ τ. θεοῦ. In the earthly sanctuary the law was τὸ πρόσωπόν μου οὐκ ὀφθήσεται (Exod. xxxiii. 23) but ἐν νεφέλῃ ὀφθήσομαι ἐπὶ τ. ἱλαστηρίου (Lev. xvi. 2). In Ps. xlii. 2 we find indeed πότε ἤξω καὶ ὀφθήσομαι τ. προσώπῳ τ. θεοῦ; but this is the non-literal expression of a poet. In the present passage the words are not the loose expression of the ordinary worshipper but are meant to be taken literally. And the intentionally emphatic character of the whole phrase is best accounted for by the fact that the darkness and clouds of incense in the old sanctuary were meant as much to veil the unworthiness of the priest from God as the glory of God from the priest. Now Christ appears before God face to face with no intervening cloud. Perfect fellowship is attained by His perfect and stainless offering of Himself. All is clear between God and man. For it is ὑπὲρ ἡμῶν "for us" He enters this presence and fellowship; not that He alone may enjoy it,

but that we may enter into the rest and blessedness that He has won for us.

Ver. 25. οὗδ' ἵνα πολλάκις. . . . "Nor yet [did He enter in] in order to offer Himself repeatedly," that is, He did not enter in for a brief stay from which He was to return to renew His sacrifice. Westcott holds that the "offering" corresponds with the offering of the victim upon the altar, not with the bringing of the blood into the Holy of Holies. He refers to ver. 14 ἑαυτὸν προσήνεγκεν, to ver. 28, and also to x. 10. Similarly Weiss and others. But in ix. 7 προσφέρει distinctly refers to the bringing in and application of the blood in the Holy of Holies, and the context of the present passage seems decidedly to make for the same interpretation. The sequence of the ἵνα clause after εἰσῆλθεν; the analogy presented in the clause under ὥσπερ; and the consequence stated under ἐπει (ver. 26) all combine in favouring this meaning. The High Priest enters the Holiest annually, but Christ's entering in was of another kind, not requiring repetition. The reason for the reiterated entering in of the High Priest, as well as the possibility of it, is given in the words ἐν αἵματι ἄλλοτρίῳ. ἐν: "The High Priest was, as it were, surrounded, enveloped, in the life sacrificed and symbolically communicated" (Westcott). It is safer to take ἐν in its common instrumental sense: the blood was the instrument which enabled the High Priest to enter. The reason why the entrance had to be annually renewed is given in x. 4. The same contrast between αἷμα ἄλλοτριον and αἷμα ἴδιον is found in ix. 12. A sacrifice of blood not one's own is necessarily imperfect, Christ's entrance to God being διὰ τοῦ ἰδίου αἵματος and διὰ πνεύματος αἰωνίου had eternal efficacy.

Ver. 26. ἐπει ἔδει αὐτὸν . . . "Since in that case he must often have suffered since the creation." If Christ's one offering of Himself were not eternally efficacious, if it required periodical renewal, then this demanded periodical sacrifice. It was "not without blood"



- κ Matt. αὐτοῦ πεφανέρωται. 27. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις  
 xxvi. 28; ἀπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. 28. <sup>2</sup> οὕτως <sup>1</sup> ὁ Χριστὸς ἀπαξ  
 Rom. v. 6, 8, 15, et προσενεχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς  
 vi. 10; 1 Peter iii. 18. ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

<sup>1</sup> Insert καὶ with Ὡς ACDEKL P.

the entrance was made, and if the entrance required repetition, so must the sacrifice be repeated. And as sin prevailed ἀπὸ καταβολῆς κόσμου, the παθεῖν must also date from the first. The contrast is with the one offering ἐπὶ συντελείᾳ κ.τ.λ. "If his offering of Himself were not independent of time and valid as a single act, if it were valid only for the generation for whom it is immediately made, then in order to benefit men in the past, He must have suffered often, indeed in each generation of the past" (Davidson). νυνὶ δὲ ἀπαξ . . . "But now once at the consummation of the ages He has been manifested for sin's abolition by His sacrifice". νυνὶ, "as things are," in contrast to the case supposed in ver. 25, the possibility of His repeated entrance and sacrifice. For the word, see viii. 6. ἀπαξ not πολλάκις, vv. 25, 26; and this, ἐπὶ συντελείᾳ τῶν αἰώνων [for ἐπὶ in this use see Winer, p. 489] at that period of history in which all that has happened since the foundation of the world (ἀπὸ καταβολῆς κόσμου) finds its interpretation and adjustment. If there was to be one sacrifice for all generations, the occurrence of that sacrifice itself marked the period as the consummation. It closes the periods of symbolism, expectation and doubt, suggesting, perhaps, the word πεφανέρωται for Christ's appearance, as that which was dimly foreshadowed, blindly longed for. εἰς ἀθέτησιν τῆς ἁμαρτίας. The object of Christ's appearance, the abolition of sin, made the repetition of His sacrifice unnecessary. In vii. 28 ἀθέτησις is used of permanent displacement, removal, or setting aside, that is, abolition. τῆς ἁμαρτίας of sin, in its most general and comprehensive sense, all sin. This was the great object of Christ's manifestation, the annulling of sin, its total destruction, the counteraction of all its effects. This was to be accomplished διὰ τῆς θυσίας αὐτοῦ "through His sacrifice," the simple subjective genitive. The sentence draws attention not to the nature of the sacrifice, but to its three characteristics, that it was made once for all, in the consummation, for sin's abolition.

Ver. 27. καὶ καθ' ὅσον . . . "And inasmuch as it is reserved for men once to die and, after this, judgment, so, also, Christ, etc." To confirm his statement that Christ's sacrifice was "once for all," he appeals to the normal conditions of human death. To men generally, τοῖς ἀνθρώποις, it is appointed once to die, men are not permitted to return to earth to compensate for neglect or failure, but immediately succeeding upon death, if not in time, yet in consequence, follows judgment. The results of life are entered upon. So Christ died but once and the results will be apparent in His appearing the second time without sin unto salvation. ἀπόκειται "is reserved" as in Longinus' *De Subl.* ix. 7, ἡμῖν δυσδαιμονοῦσιν ἀπόκειται λιμὴν κακῶν ὁ θάνατος, cf. iii. 5; also Dion. Hal. v. 8, ὅσα τοῖς κακοῦργοις ἀπόκειται παθεῖν, and especially 2 Tim. iv. 8. What is destined for all men is not simply death, but ἀπαξ ἀποθ. once to die. Cf. the fragment of Sophocles θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖσι δῖς. μετὰ δὲ τοῦτο κρίσις "after this," but how long, the author does not say. "Man dies once, and the next thing before him is judgment. So Christ died once and the next thing before Him is the Advent" (Vaughan).

Ver. 28. οὕτως. The comparison extends to both terms, the once dying and the judgment. [Cf. Kübel, "die Korrespondenz ist nicht bloss die der gleichen Menschennatur, sondern das, dass mit dem Tod das, was das Leben bedeutet, abgeschlossen, fertig ist"]. The results of the life are settled. And in Christ's case the result is that He appears the second time without sin unto salvation, the sin having been destroyed by His death. ἀπαξ προσενεχθεὶς corresponds to ἀπαξ ἀποθανεῖν of ver. 27. The passive is used to be more in keeping with the universal *law* expressed in ἀπόκειται of ver. 27. Though the "offering" as we have seen includes both the death and the entrance into the Holiest with the blood, it is the death which is here prominent. εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, "to bear the sins of many". Westcott

X. 1. \*ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις<sup>1</sup> ἃς προσφέρουσιν εἰς τὸ διηγεκὲς, οὐδέποτε δύναται<sup>2</sup> τοὺς προσερχο-

<sup>1</sup> NP add αὐτων.

<sup>2</sup> T.R. in D\*, etc., EHKL, d, e, f, vg., Basm., Copt.; δυνανται in NACD<sup>b</sup>p.

says, "the burden which Christ took upon Him and bore to the cross was 'the sins of many' not, primarily, or separately from the sins, the punishment of sins." But in what intelligible sense can sins be borne but by bearing their punishment? In Numbers xiv. 33, *e.g.*, it is said "your sins shall be fed in the wilderness forty years καὶ ἀνοίσουσιν τὴν πορνείαν ὑμῶν, where the same verb is used as here to express the idea of suffering punishment for the sins of others. πολλῶν, although it was the death of but one, *cf.* Rom. v. 12-21, but probably only a reminiscence of Isa. lviii. 12. αὐτὸς ἁμαρτίας πολλῶν ἀνῆγεκε. ἐκ δευτέρου . . . a second time He shall appear, ὁφθήσεται, visible to the eye. The word is probably used because appropriate to the appearances after the resurrection, *cf.* Luke xxiv. 34, Acts ix. 17, xiii. 31, 1 Cor. 5, 6, 7, 8 where ὥφθη is regularly used. But on this "second" appearance His object is different. He will come not εἰς τὸ πολ. ἀνεν. ἁμαρτίας, but χωρὶς ἁμ. εἰς σωτηρίαν irrespective of sin, not to be a sin offering but to make those who wait for Him partakers of the great salvation, ii. 3, *cf.* x. 37-39; and ix. 12. τοῖς αὐτὸν ἀπεκδεχομένοις "There may be an illusion to the reappearance of the High Priest after the solemn ceremonial in the Holy of Holies on the day of atonement to the anxiously waiting people" (Vaughan). *Cf.* Luke i. 21. The word is used in 1 Cor. i. 7 and Phil. iii. 20 of the expectation of the second advent, and in 2 Tim. iv. 8 is varied by the beautiful expression "they that have loved His appearing".

CHAPTER X.—Vv. 1-18. *Finality of Christ's one sacrifice.* The law merely presents a shadow of the essential spiritual blessings and does not perfect those who seek God through it. Its sacrifices therefore must be continually repeated and the consciousness of sins is annually revived, for animal blood cannot take sins away. Accordingly, when Christ comes into the world He says, "Sacrifice and offering Thou wouldst not, I am come to do Thy will". He proclaims the uselessness of O.T. sacrifices, that He may clear the ground for "the offering of the body of

Christ". This is the great distinction between Christ and all other priests. They stand daily ministering, He by one offering has perfected those who approach God through Him.

Vv. 1-4. The sacrifices of the law inadequate.

Ver. 1. Σκιὰν γὰρ ἔχων . . . The γὰρ intimates that we have here a further explanation of the finality of Christ's one sacrifice (ix. 28) and therefore of its superiority to the sacrifices of the law. The explanation consists in this that the law had only "a shadow of the good things that were to be, not the very image of the things". Σκιὰν is in the emphatic place, as that characteristic of the law which determines its inadequacy. "A shadow" suggests indefiniteness and unsubstantiality; a mere indication that a reality exists. εἰκὼν suggests what is in itself substantial and also gives a true representation of that which it images. "The εἰκὼν brings before us under the conditions of space, as we can understand it, that which is spiritual" (Westcott). So Kübel, etc. The contrast is between a bare intimation that good things were to be given, and an actual presentation of these good things in an apprehensible form. It is implied that this latter is given in Christ; but what is asserted is, that the law did not present the coming realities in a form which brought them within the comprehension of the people. [Bleek cites from Cicero, *De Off.*, iii. 17, 69, "nos veri juris germanaeque iustitiae solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur".]

That the law possessed no more than a shadow of the coming good was exhibited in its constantly renewed sacrifices. κατ' ἐνιαυτὸν belongs to ταῖς αὐταῖς θυσίαις, "with the same annually repeated sacrifices," further explained and emphasised by the relative clause, ἃς προσφέρουσιν εἰς τὸ διηγεκὲς, "which they perpetually offer". οὐδέποτε δύναται . . . the law can never with these perpetually renewed offerings perfect the worshippers". "No repetition of the shadow can amount to the substance" (Davidson). The proof is given in the following words, ver. 2: ἐπεὶ οὐκ ἂν ἐπαύ-

μένους τελειῶσαι. 2. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἀπαξ<sup>b</sup> ix. 13; καθαθαρμένους<sup>1</sup>. 3. ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' Lev. xvi. 14; Num. ἐνιαυτόν. 4. ἄδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν xix. 4. c Ps. xl. 6, ἁμαρτίας. 5. \*Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, "Θυσίαν καὶ 7, et l. 8, etc.; Esa, προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6. ὀλοκαυτώματα l. 11; Jer. vi. 20; Amos v. 21. καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας<sup>2</sup>. 7. τότε εἶπον, 'Ἰδοὺ ἦκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεὸς, τὸ

<sup>1</sup> καθαρισμένων R DEHKP, 17, 37, 71.

<sup>2</sup> ηυδοκησας in ACD\*HP, 37, 73.

σαντο προσφερόμεναι. The constant renewal of the yearly round of sacrifices proves that they were inefficacious, for had the worshippers once been cleansed they would have had no longer any consciousness of sins and would therefore have sought no renewal of sacrifice. ἐπεὶ, "since," if the O.T. sacrifices had perfected those who used them. προσφερόμεναι corresponding to προσφέρουσιν, and τοὺς λατρεύοντας τοὺς προσερχομένους of previous verse. ἀπαξ καθαθ., that is, once delivered from a sense of guilt, cf. ix. 14, where συνείδησις is also used in same sense as here, the consciousness of sin as barring approach to God. The sinner once cleansed may, no doubt, be again defiled and experience a renewed consciousness of guilt. But in the writer's view this consciousness is at once absorbed in the consciousness of his original cleansing. Cf. John xiii. 10. ἀλλ' ἐν αὐταῖς. . . . So far from these O.T. sacrifices once for all cleansing the conscience and thus perfecting the worshippers, "by and in them there is a yearly remembrance of sins," that is, of sins not yet sufficiently atoned for by any past sacrifice. Cf. Num. v. 15. θυσία μνημοσύνου ἀναμνήσκουσα ἁμαρτίαν, and Philo, *De Plantat.*, 25, αἱ θυσίαι ὑπομνησκουσαι τὰς ἐκάστων ἀγνοίας, κ.τ.λ. This remembrance of sins is κατ' ἐνιαυτόν, which is most naturally referred to the annual confession of the whole people on the day of Atonement. The remembrance was not of sins previously atoned for but of sins committed since the previous sacrifice; there was no perception that any previous atonement was sufficient for all sin. The underlying ground of this inadequacy being expressed in ver. 4. ἀδύνατον γὰρ. . . . "For it is impossible that the blood of oxen and goats should take away sins". This obvious truth needs no proof. There is no relation between the physical blood

of animals and man's moral offence. Cf. the *Choephori* of Æschylus, 70, "all waters, joining together to cleanse from blood the polluted hand, may strive in vain". ἀφαιρεῖν ἁμαρτίας, "to take away sins," in the sense of removing their guilt as in Num. xiv. 18, Lev. x. 17, Rom. xi. 27.

Vv. 5-10. The adequacy of Christ's sacrifice as fulfilling God's will. διὸ "wherefore," "such being the ineffectiveness of the sacrifices of the law and the condition of conscience of those under them," "when He—that is ὁ Χριστός ix. 28 to whom alone εἰσερχόμ. is applicable—comes into the world," referring generally to His incarnate state, not to His entrance on his public ministry. λέγει, the words are quoted from Ps. xl. 6-8 and put in the mouth of Christ although the whole Psalm cannot be considered Messianic, cf. ver. 12. In what sense can λέγει be used of Christ? It is not meant that He was present in the psalmist and so uttered what is here referred to Him. This idea is negated by εἰσερχόμ. It was when incarnate he used the words. Neither is it merely meant that by his conduct Christ showed that these words were a true expression of his mind. Rather, the words are considered prophetic, depicting beforehand the mind of Christ regarding O.T. sacrifice, and His own mission. In several O.T. passages God's preference for obedience is affirmed (1 Sam. xv. 22, Ps. l. 8, Micah, Isa. i. 11, Hosea, vi. 6) but this psalm is here selected because the phrase "a body hast thou prepared for me" lends itself to the writer's purpose. In the Psalm, indeed, sacrifice is contrasted with obedience to the will of God. A body is prepared for Christ that in it He may obey God. But it is the offering of this body as a sacrifice in contrast to the animal sacrifices of the law, which this writer emphasises (ver. 10). "The con-



θέλημά σου". 8. Ἀνώτερον λέγων, "Ὅτι θυσίαν καὶ προσφοράν<sup>1</sup> καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας".

<sup>1</sup> θυσίας καὶ προσφοράς in  $\aleph^* \text{ACD}^* \text{P}$ , 17, 23, d, e, f, vg., Sah., Copt.; T.R. in  $\aleph^c \text{DcEKL}$ , Aeth.

trast is between animal offerings and the offering of Himself by the Son. And what is said is that God did not will the former, but willed the other, and that the former are thereby abolished, and the other is established in their room, and as the will of God is effectual. The passage in the epistle is far from saying that the essence or worth of Christ's offering of Himself lies simply in obedience to the will of God. It does not refer to the point wherein lies the intrinsic worth of the Son's offering, or whether it may be resolved into obedience unto God. Its point is quite different. It argues that the Son's offering of Himself is the true and final offering for sin, because it is the sacrifice, which, according to prophecy, God desired to be made" (Davidson).

The writer, in citing Ps. 40, follows the LXX, slightly altering the construction of the last clause by omitting ἡβουλῆθην, and thus making τοῦ ποιῆσαι depend upon ἤκω, "I am come to do thy will". Cf. ver. 9.

θυσίαν καὶ προσφοράν representing זָבַח וּמִנְחָה of the Psalm, animal sacrifice and meal offering. Cf. Ephes. v. 2. οὐκ ἠθέλησας "thou didst not will," a contrast is intended between this clause and τὸ θέλημά σου of the last clause of ver. 7. σῶμα δὲ καταῤῥτίσω μοι "but a body didst Thou prepare for me," implying that in this body God's will would be accomplished. Cf. ver. 10. The words are the LXX rendering of לִי אָזְנִים פָּרִיתָ, "ears didst Thou dig [or open] for me". The meaning is the same. The opened ear as the medium through which the will of God was received, and the body by which it was accomplished, alike signify obedience to the will of God. ὀλοκαυτώματα καὶ περὶ ἁμαρτίας representing עֹלָה וְחַטָּאת of the psalm, whole burnt offering and sin-offering. περὶ ἁμαρτ. occurs frequently in Leviticus to denote sin offering, θυσία being omitted. οὐκ ἠεὐδόκησας "thou didst not take pleasure in". τότε εἶπον. "Then," that is, when it was apparent that not by animal sacrifices or material offerings could God be

propitiated, "I said, Lo! I am come to do Thy will, O God," to accomplish that purpose of Thine which the sacrifices of the O.T. could not accomplish. That this is the correct construction is shown by ver. 9. For construction, cf. Burton, *M. and T.*, 397; and Prof. Votaw, *Use of Infin. in N. T.* ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ "in a book [lit. in a roll of a book] it has been written concerning me". κεφαλὴς denoting "a little head" was first applied to the end of the stick on which the parchment was rolled, and from which in artistically finished books two *cornua* proceeded. [See Bleek, Rich's *Dict. of Antiq.*, and Hatch's *Concordance*] In the Psalm the phrase is joined with the previous words and might be read, "Lo! I am come, with a roll of a book written for me," in other words, with written instructions regarding the divine will as affecting me. The words can hardly mean that in Scripture predictions have been recorded regarding the writer of the Psalm. This, however, may be the meaning attached to the words as cited in the epistle, although it is quite as natural and legitimate to retain the original meaning and understand the words as a parenthetical explanation that Christ acknowledged as binding on Him all that had been written for the instruction of others in the will of God. But the likelihood is that if the writer was not merely transcribing the words as part of his quotation without attaching a definite meaning to them, he meant that the coming of the Messiah to do God's will had been written in the book of God's purpose. (Cf. Ps lvi. 9.)

Ver. 8. The significance of the quotation is now explained. "He takes the first away, that he may establish the second." He declares the incompetence of the O.T. sacrifices to satisfy the will of God, in order that he may make room for that sacrifice which is permanently to satisfy God. Ἀνώτερον, "Higher up," here meaning "in the former part of the quotation," corresponding to and contrasted with τότε in ver. 9. λέγων, i.e., Christ, the subject of εἶρηκεν and ἀναιρεῖ. This is necessitated by λέγει in ver. 3. Yet it is not Christ directly, but the mind of Christ uttered by God in Scripture. εἶρηκεν, perfect, as expressing that which

αἵτινες κατὰ τὸν νόμον προσφέρονται · 9. τότε εἶρηκεν, “Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ Θεός,<sup>1</sup> τὸ θέλημά σου”. ἀναίρει τὸ πρῶτον, ἵνα τὸ  
 d ix. 12. δεῦτερον στήσῃ · 10. <sup>2</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἔσμεν οἱ <sup>3</sup> διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. 11. Καὶ πᾶς μὲν ἱερεὺς <sup>3</sup> ἔστηκε καθ’ ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολ-  
 λάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρ-

<sup>1</sup> ο θεος omitted in  $\Sigma^*ACDEKP$ , 17, d, e, Sah., Copt.

<sup>2</sup> οἱ omitted in  $\Sigma ACD^*E^*P$ , 17, 47, 73.

<sup>3</sup> T.R. in  $\Sigma DEKL$ , 17, 47, d, e, f, vg.; ἀρχιερεὺς in ACP, Syrsch et p, Basm., Arm.

permanently fulfils the will of God. ἀναίρειν is used in classic Greek of the destruction or abolition or repeal of laws, governments, customs, etc.

Ver. 10. ἐν ᾧ θελήματι . . . “in which will,” that is, in the will which Christ came to do (ver. 9), “we have been made fit for God’s presence and fellowship by means of the offering of the body of Jesus Christ once for all”. The will of God which the O.T. sacrifices could not accomplish was the “sanctification” of men, that is, the bringing of men into true fellowship with God. This will has been accomplished, we have been cleansed and introduced into God’s fellowship through the offering of the body of Christ. By the use of the word προσφορᾶς the writer shows that it was not a mere general obedience to the will of God he had in view, but the fulfilment of God’s will in the particular form of yielding Himself to a sacrificial death. His obedience in order to become an atoning sacrifice took a particular form, the form of “tasting death for every man”. [For a different view see Bruce *in loc.* and Gould’s *N.T. Theol.*, p. 169. On the other hand see Riehm and Macdonell’s *Donellan Lectures*, p. 49-59.] τοῦ σώματος Ἰ. Χριστοῦ ἐφάπαξ, the offering of the body must of course be taken in connection with ix. 14, διὰ πνεύματος αἰωνίου and also with the defining words Ἰησοῦ Χριστοῦ. ἐφάπαξ is added in contrast to the note of inferiority attaching to the O.T. sacrifices, as given in ver. 1, their need of continual renewal.

Vv. 11-14. That Christ’s one sacrifice has accomplished its end of bringing men to God is illustrated by His sitting down at God’s right hand.

Ver. 11. καὶ introduces a new aspect of the finality of Christ’s sacrifice, to wit, that “whereas every priest stands daily ministering and often offering the same sacrifices,—inasmuch as they are such as

never can take sins away—this man having offered one sacrifice for sins for ever sat down on God’s right hand, henceforth waiting till his enemies be set as a footstool for his feet. For by one offering He hath perfected for ever the sanctified.” The argument is in this statement advanced a step. For although the three points urged in vv. 1-4 are here still in view, viz., that “the Levitical service consists of repeated acts (καθ’ ἡμέραν, κατ’ ἐνιαυτόν) and these the same (αἱ αὐταὶ θυσίαι) and essentially ineffective (οὐδέποτε δύνανται, κ.τ.λ.), yet it is now the action of the priest rather than the nature of the sacrifice that comes to the front, and the finality of Christ’s offering is argued from the historical fact that He was not any longer standing ministering but had sat down as one who had quite finished His work. Therefore in ver. 14 τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἡγιαζομένους takes the place of ἡγιασμένοι ἔσμεν of ver. 10. Nothing further requires to be done to secure in perpetuity the fellowship of man with God. In the one sacrifice of Christ there is cleansing which fits men to draw near to God, to enter into covenant with Him, and there is also ground laid for their continuance in that fellowship. The future (εἰς τὸ διηνεκὲς) is provided for as well as the past. Limborch quoted by Bleek says “perficat, i.e., perfecte et plene a peccatorum reatu liberavit, ita ut in perpetuum sanctificati sint et ulteriore aut nova oblatione non indigeant”. “His one offering gathers up into itself both the sacrifice that inaugurates the covenant, and all the many sacrifices offered year by year to maintain it and to realise it; it reaches the idea which they strove towards in vain, and by reaching it for ever sets them aside” (Davidson).

In ver. 11 the more expressive περιελεῖν replaces ἄfairρειν of ver. 4. It means “to take away something that is all

τίας · 12. \* αὐτὸς<sup>1</sup> δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς ε  
τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, 13. τὸ λοιπὸν ἐκδεχόμενος  
ἕως τεθῶσιν οἱ ἔχθροί αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. 14. μιᾷ  
γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἀγιαζομένους. 15.  
Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον · μετὰ γὰρ τὸ προειρη-  
κέναι,<sup>2</sup> 16. “Αὕτη ἡ διαθήκη ἣν διαθήσονται πρὸς αὐτοὺς μετὰ τὰς f  
ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου ἐπὶ καρδίας αὐτῶν,  
καὶ ἐπὶ τῶν διανοιῶν<sup>3</sup> αὐτῶν ἐπιγράψω αὐτούς · 17. καὶ τῶν ἁμαρ-  
τιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ<sup>4</sup> ἔτι”. 18. “Ὅπου ε  
δὲ ἀφesis τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

19. “Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων”  
ἐν τῇ αἵματι Ἰησοῦ, 20. ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ

<sup>1</sup> οὗτος in  $\aleph$ ACD\*EP, d, e, f, vg.

<sup>2</sup> εἰρηκεναι in  $\aleph$ ACDEP, it, vg.

<sup>3</sup> ἐπὶ τὴν διανοίαν in  $\aleph$ ACD $\epsilon$ \*P, 17, 47, 73.

<sup>4</sup> μνησθησομαι in  $\aleph$ \*ACD\*, 17.

round” as δέρματα σωμάτων, a garment, the covering of a letter. In Gen. xli. 42 it is used of Pharaoh taking off his ring. The phrase therefore suggests that man is enwrapped in sin; or if this is to press too hard the etymological meaning, it at least suggests *complete* deliverance. οὕτως cf. iii. 3 and viii. 3. εἰς τὸ διηνεκὲς cannot be construed with προσενέγκας but must be taken with ἐκάθισεν. “To say of the Levitical priests that they προσφέρουσιν εἰς τὸ διηνεκὲς (ver. 1) is appropriate; to say of Christ that He προσήνεγκεν εἰς τὸ διην. is almost a self-contradiction” (Vaughan). εἰς τὸ διηνεκὲς ἐκάθισεν balances ἵστηκεν καθ’ ἡμέραν, and cf. especially i. 3. No doubt the usual position of εἰς τὸ διηνεκὲς is after the word it qualifies, x. 1-14 and vii. 3. τοὺς ἁγίους. has no time reference, cf. ii. 11.

Vv. 15-18. Proof from Scripture that the one sacrifice of Christ, the mediator of the new covenant is final.

Ver. 15. μαρτυρεῖ δὲ ἡμῖν . . . “And the Holy Spirit also bears witness to us,” that is, that the one offering of the Son is final, for under the new covenant there is no further remembrance of sins. ἡμῖν is more naturally construed as a dative commodi than as the object of μαρτυρεῖ. μετὰ γὰρ τὸ εἰρηκεναι. “For after saying . . .” we expect the apodosis to begin and the sentence to be concluded by an introductory ἔπειτα λέγει or τότε (cf. ver. 9), but ver. 17 is not so introduced. The sense, however, is unmistakable. After defining the covenant in its in-

wardness and spirituality (v. c. viii. 10), the writer introduces that feature of it which specially serves his present purpose καὶ τῶν ἁμαρτιῶν . . . οὐ μὴ μνησθῆσομαι ἔτι, “And I will never any more remember their sins and their transgressions”. The conclusion is obvious, “But where there is remission of these, there is no longer offering for sin”. For the terms of the new covenant see viii. 8-12. μνησθῆσομαι is here used instead of μνησθῶ of LXX and of viii. 12, because the writer emphasises the extension of the forgetting to all futurity.

CHAPS. X. 19—XII. 29. Exhortation to use the access to God opened by Christ and to maintain faith in Him in spite of all temptation to fall away.

CHAP. X. 19-25. Exhortation to draw near to God, to hold fast the Christian hope, and to encourage one another.

Ver. 19. “Ἐχοντες οὖν, ἀδελφοί. . . .” “Having then, brethren, confidence for the entrance into the holiest by the blood of Jesus, a way which He inaugurated for us fresh and living, through the veil, that is, His flesh.” For the form of the sentence cf. iv. 14. παρρησίαν εἰς τὴν εἴσοδον, cf. iii. 6 and iv. 16 προσερχόμεθα μετὰ παρρησίας, also Eph. iii. 12. ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν. εἴσοδος may either mean an entrance objectively considered, or the act of entering. Weiss adopts the former meaning, compelled as he supposes by the ὁδὸν which follows in apposition and referring to Jud. i. 24 and Ezek. xxvii. 3. He would therefore

i. 3, 13, et viii. 1; Ps. cx. 1; Acts ii. 34; 1 Cor. xv. 25; Eph. i. 20; Col. iii. 1. viii. 8; ver. xxxi. 31, etc.; Rom. xi. 27. ix. 8, 12; Joan. x. 9, et xiv. 6; Rom. v. 2; Eph. ii. 13, 18, et iii. 12.



h iv. 14, 16. ἤλυσαν, διὰ τοῦ καταπετάσματος, τούτέστι, τῆς σαρκὸς αὐτοῦ, 21.  
 i Ezech.  
 xxxvi. 25; <sup>b</sup> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, 22. <sup>1</sup>προσερχόμεθα  
 Eph. ii.  
 12; Jac. <sup>c</sup>μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς  
 i. 6.

translate "boldness as regards the entrance". The objection to this interpretation is the meaning put upon εἰς which more naturally expresses the object or end towards which the παρρησία is directed, the entering in, not merely the object *about* which the παρρησία is exercised. Cf. 2 Cor. vii. 10, μετάνοιαν εἰς σωτηρίαν. But cf. Winer on εἰς. The expression in ix. 8, τὴν τῶν ἁγίων ὁδόν, also favours Weiss's interpretation. τῶν ἁγίων as the Greek commentators remark, here means "heaven". ἐν τ. αἵματι Ἰησοῦ, on the whole, it is better to join these words not with παρρησίαν but with εἰσοδόν. Bleek sees a reference to ix. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια ἐν αἵματι ἀλλοτρίῳ. ἦν ἐνεκαίνισεν ἡμῖν ὁδόν . . . "The new and living way which He inaugurated [or dedicated] for us." The antecedent of the clause is εἰσοδόν, and this way into the holiest is here further described as first used by Christ that it might be used by us. For ἐγκαίνισεν means to handseal, to take the first use of a new thing. See Deut. xx. 5. He has entered within the veil as our πρόδρομος (vi. 19, 20) and has thus opened a way for us. It is πρόσφατον, recent, fresh. The lexicographers are agreed that, originally meaning fresh-slain and applied to νεκρός, πρόσφατος came to be used of flowers, oil, snow, misfortune, benefits, in *Sirac.* ix. 10, of a friend; in *Eccles.* i. 9 οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον. It was a way recently opened. Christ was the first who trod that way. Wetstein, who gives many examples of the use of the word, cites also from *Florus*, i. 15, 3, an interesting analogy: "Alter [Decius Mus] quasi monitu deorum, capite velato, primam ante aciem diis manibus se devovertit, ut in confertissima se hostium tela jaculatus, novum ad victoriam iter sanguinis sui semita aperiret". καὶ ἤλυσαν, not as a way that abides (Chrys., etc.) nor as leading to life eternal (Grotius, etc.), nor as a way which consists in fellowship with a Person (Westcott), but as effective, actually bringing its followers to their goal. Cf. iv. 12. So Davidson and Weiss. διὰ τοῦ καταπετάσματος, a further characteristic of the way, it passed through the veil, that is, His flesh, which must first be rent before Christ could pass into the holiest. "This beauti-

ful allegorizing of the veil cannot, of course, be made part of a consistent and complete typology. It is not meant for this. But as the veil stood locally before the holiest in the Mosaic Tabernacle, the way into which lay through it, so Christ's life in the flesh stood between Him and His entrance before God, and His flesh had to be rent ere He could enter" (Davidson).

Ver. 21. καὶ ἱερέα μέγαν. The opened way into the holiest is not the only advantage possessed by the Christian, he has also "a great priest," cf. iv. 14 ἔχοντες οὖν ἀρχιερέα μέγαν . . . προσερχόμεθα. Philo (*Leg. ad Gai.*, p. 1035) calls the High Priest ὁ μέγας ἱερεὺς, and so Lev. xxi. 10, Num. xxxv. 25. But it is not to the fact that He is High Priest that this designation here points, but to His greatness as Son of God and as one who has passed into the Holy Presence. Especially is His greatness manifested in His administration ἐπὶ τὸν οἶκον τοῦ Θεοῦ, over God's house (cf. iii. 6) that is, over those heavenly realities which replace the house of God on earth, and necessarily over those for whom the priest is appointed to minister τὰ πρὸς τὸν Θεόν (v. i).

Ver. 22. Being thus secure of an acceptable entrance προσερχόμεθα, "let us keep approaching," that is, to God (vii. 25, xi. 6); a semi-technical term. μετὰ ἀληθινῆς καρδίας, "with a true heart" (cf. Isa. xxxviii. 3), not with a merely bodily approach as if all were external and symbolic, but with that genuine engagement of the inner man which constitutes true worship. Chrysostom has χωρίς ὑποκρίσεως. Davidson has "with fundamental genuineness"; but it is the genuineness which is elicited in presence of realities. καρδιά is interpreted in 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἄνθρωπος. It is the inevitable qualification of one who comes ἐν πληροφορίᾳ πίστεως, "in full assurance of faith," believing not only that God is (xi. 6) but that a way to His favour and fellowship is opened by the Great Priest. To engender this full assurance has been the aim of the writer throughout the Epistle. ῥεραντισμένοι . . . λελουσμένοι. These participles express not conditions of approach to God which are yet to be achieved, but con-

καρδίας ἀπὸ συνειδήσεως πονηρᾶς · 23. <sup>\*</sup> καὶ λελουμένοι τὸ σῶμα <sup>iv. 14; 1</sup> ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλήτῃ · πιστὸς <sup>Cor. i. 9; 1 Thess. v. 24.</sup> γὰρ ὁ ἐπαγγελάμενος · 24. καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσ- <sup>Rom. xiii. 11; 2</sup> μὸν ἀγάπης καὶ καλῶν ἔργων, 25. <sup>Peter iii. 9, 11, 14.</sup> <sup>1</sup> μὴ ἐγκαταλείποντες τὴν ἐπισυν-

ditions already possessed, "our hearts sprinkled from an evil conscience and our body washed with pure water". Both participles must be construed with προσέρχόμεθα. The obvious connection of "heart" and "body" forbids the attachment of λελουσμένοι to κατέχωμεν. To connect both participles with κατέχ. is equally impossible. "προσέρχεται" is a technical liturgical word, and sprinkling and washing are liturgical acts of preparation" (Delitzsch). Possibly the mention of sprinkling and washing is an echo of the injunctions of Exod. xxix. 4, 21, xxx. 20, xl. 30, prescribing g similar preparation for the priestly functions. Our heart or inner man by the application of the αἷμα βαντισμοῦ (cf. 1 Pet. i. 2) is delivered from the consciousness of guilt (ix. 14); our body by the application of the purifying water of baptism becomes the symbol of complete purity. "Sprinkled with that blood which speaketh evermore in the heavenly sanctuary, and washed with baptismal water sacramentally impregnated with the same, we are at all times privileged to approach by a new and living way the heavenly temple, entering by faith its inner sanctuary, and there presenting ourselves in the presence of God" (Delitzsch). Cf. especially Ps. li. 6-7, and Plutarch, *Isis and Osiris*, c. 80 (p. 383) where ceremonial purifications are explained on the principle that the Pure and Undeiled must be worshipped by the pure in body and soul.

Ver. 23. A second branch of the exhortation is given in the words κατέχωμεν τὴν ὁμολογίαν . . . "Let us hold fast and unbending the confession of our hope," as in iii. 6. Cf. also vi. 11. For as yet in this life the fullness of blessing which comes of fellowship with God is not experienced, the perfected salvation and the heavenly country (xii. 22-23) are yet to be reached. But these are the contents of the Christian hope, and this hope is confessed and maintained in presence of a commonplace, scoffing and alluring world. It is to be maintained for the best of all reasons: πιστὸς γὰρ ὁ ἐπαγγελάμενος. The promises of God are necessarily the ground of hope, v. vi. 12. These promises cannot fail, because God cannot lie, vi. 18.

Ver. 24. To the exhortation to faith and hope he adds an exhortation to love: καὶ κατανοῶμεν ἀλλήλους, "and let us consider one another," taking into account and weighing our neighbour's circumstances and especially his risks, but this with a view not to exasperating criticism but εἰς παροξυσμὸν ἀγάπης, "with a view to incite them to love and good works," acknowledging honest endeavour and making allowance for imperfection. παροξυσμός is "stimulation" either to good or evil. In Acts xv. 39 it is used of angry irritation, as in LXX, Deut. xxix. 28, Jer. xxxix. 37. So in medical writers of a *paroxysm*. But frequently in classics the verb is used of stimulating to good as in Plato, *Epist.* iv. p. 321 and in Xen. *Cyrop.* 6, 2, 5, τοὺς ἐπαινῶν παρώξυνε. Isocrates, *ad Demon.*, etc. The writer, in vi. 9-10, has set his readers a good example of this considerate incitement. In order to fulfil his injunction they must not neglect meeting together for Christian worship and encouragement μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν. Delitzsch suggests that the compound word is used instead of the simple συναγωγὴ in order to avoid a word with Judaic associations; but συναγωγὴ might rather have suggested the building and formal stated meetings, while ἐπισυν. ἑαυτῶν denotes merely the meeting together of Christians. That these meetings were for mutual edification is shown by the ἀλλὰ παρακαλοῦντες. Some made a practice of neglecting these meetings, whether from fear of persecution or from scorn or from business engagements. Cf. Jude, 18-20, and Moberly's *Minist. Priesthood*, p. 14. This good custom of meeting together and mutually exhorting one another was to be all the more punctually and zealously attended to, ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν, "in proportion as ye see the day drawing near". "The day" is of course the day of the Lord's return (ix. 28), the day of days. The Epistle being written in all probability a year or two before the destruction of Jerusalem, the signs of the coming day which could be "seen" were probably the restlessness, forebodings of coming disaster, and initial collisions with

vi. 4; αγωγήν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτω  
 Num. xv. 30; Matt. μάλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν. 26. <sup>m</sup> Ἐκουσίως γὰρ  
 xii. 31; <sup>2</sup> Peter ii. ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,  
 20, 21; <sup>1</sup> Joan v. 16. οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· 27. <sup>n</sup> φοβερά δέ τις ἐκ-  
 Ezech. δοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναν-  
 xxxvi. 5; Sophon i. τίσους. 28. <sup>o</sup> ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν  
 18, et iii. 8.  
 o Num. xxxv. 30; Deut. xvii. 6, et xix. 15; Matt. xviii. 16; Joan. viii. 17; 2 Cor. xiii. 1.

the Romans which heralded the great war.

Vv. 26-39. Dreadful result of falling from faith.

Ver. 26. Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν. . . . "For if we go on sinning wilfully after receiving the knowledge of the truth, there no more remains a sacrifice for sins, but a certain dreadful waiting for judgment and a fury of fire which is to devour the adversaries." γὰρ, introducing an additional reason for the preceding exhortation. The emphasis is on ἐκουσίως; and the present tense of ἁμαρτ. must not be overlooked. Cf. τῶν ἀκουσίων ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, Thuc. iv. 98. Wilful sin, continued in, means apostasy, repudiation of the covenant. Cf. vi. 6, καὶ παραπεσόντας, and v. 2, τοῖς ἄγνοοῦσιν, and iii. 12. Apostasy can only occur μετὰ τὸ λαβεῖν . . . a condition which is explained in detail in chap. 6. Without this preceding knowledge of the covenant its wilful repudiation is impossible. Those spoken of in ver. 25, as having abandoned meeting with their fellow Christians, and possibly as having neglected, if not renounced, the confession of their hope, were perhaps alluded to here, as on their way to apostasy. They are warned that they are drifting into an irredeemable condition, for to those who have repudiated and keep repudiating the one sacrifice of Christ, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. The only sacrifice has been rejected, and there is no other sacrifice which can atone for the rejection of this sacrifice. "The meaning is not merely that the Jewish sacrifices to which the apostate has returned have in themselves no sin-destroying power, nor even that there is no second sacrifice additional to that of Christ, but further that for a sinner of this kind the very sacrifice of Christ itself has no more atoning or reconciling power" (Delitzsch). That this is the meaning is shown by the positive assertion of what the future does contain, a terrifying prospect of waiting

for inevitable judgment. The expression is not equivalent to φοβεράς ἐκδοχὴ κρίσεως, which, as Bleek remarks, would not be so impressive. φοβερός means either "causing fear" or "feeling fear"; "scaring" or "affrighted". Here it is used in the former sense. ἐκδοχὴ occurs elsewhere only in the sense of receiving something or of the acceptance or interpretation of a word; but ver. 13 and ix. 28 guide to the meaning given by the Vulg. *expectatis*. The τις by leaving the expectation indefinite heightens the terror of it. The imagination is allowed scope. κρίσεως is general, but immediately suggests πυρὸς ζῆλος μέλλοντος, the destined fire; for which see 2 Thess. i. 8-10. "Fiery indignation" very well renders πυρὸς ζῆλος, an anger which expresses itself in fire. The expression is derived from such O.T. phrases as Ps. lxxix. 5 ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλος σου. Cf. Zeph. i. 18 and Deut. iv. 21. This fiery anger is destined to devour the adversaries, as in Isa. xxvi. 11 ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται, and lxiv. 2 κατακαύσει πῦρ τοὺς ὑπεναντίους. Cf. also Isa. xxx. 27 ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, a natural figure used by Homer and others. ὑπεναντίους, see Lightfoot on Col. ii. 14, who shows that it means "direct, close, persistent opposition".

Ver. 28. ἀθετήσας τις νόμον. . . . "Any one who has set aside Moses' law dies without mercy on the evidence of two or three witnesses," in accordance with the law laid down in Deut. xvii. 6 regarding apostasy; although capital punishment was not restricted to this sin. For ἀθετεῖν cf. 1 Thess. iv. 8; and Isa. xxiv. 16, οὐαὶ τοῖς ἀθετοῦσιν, οἱ ἀθετοῦντες τὸν νόμον, also Ezek. xxii. 26. ἀθέτησις is used absolutely in 1 Sam. xxiv. 12. ἐπὶ . . . μάρτυσιν, cf. ix. 17; ἀποθνῆσκει, perhaps the tense does not carry with it the inference that the law was still being enforced. It may only mean "he dies" according to the law as it stands. χωρὶς οἰκτιρμῶν, to emphasise the inexorableness of the



ἡ τρισὶ μάρτυσιν ἀποθνήσκει· 29. Ὡς πόσῳ δοκεῖτε χείρονος ἀξιωθῆ- 1 Cor. xi. 29.  
 σεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς  
 διαθήκης κοινὸν ἡγήσάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος  
 ἐνυβρίσας; 30. Ὡς οἶδαμεν γὰρ τὸν εἰπόντα, “Ἐμοὶ ἐκδίκησις, ἐγὼ q Deut. xxxii. 35; Rom. xii. 19.  
 ἀνταποδώσω, λέγει Κύριος”· καὶ πάλιν, “Κύριος κρινεῖ τὸν λαὸν r Gal. iii. 4; Phil. i. 29, 30.  
 αὐτοῦ”. 31. Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος. 32. Col. ii. 1.  
 Ἄναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλῇν

law and the inevitable character of the doom. Cf. Josephus, c. *Apion*, ii. 30, ὁ νόμος ἀπαραίτητος and Ignatius, *ad Eph.* c. 16.

Ver. 29. πόσῳ δοκεῖτε χείρο-  
 νος. . . . “Of how much sorer punish-  
 ment, think ye, will he be counted worthy,  
 who, etc.” The argument of ii. 1-4 and  
 xii. 25. By the parenthetically interjected  
 δοκεῖτε he appeals to their own sense of  
 proportion and fitness; although the judg-  
 ment alluded to in ἀξιωθῆσεται is not  
 theirs but God’s. ὁ . . . καταπα-  
 τήσας . . . The guilt of the apostate  
 which justifies this sorer punishment is  
 detailed in three particulars. He has  
 trampled on the Son of God. The high-  
 est of Beings who has deserved best at  
 his hands is spurned with outrageous  
 scorn. καὶ τὸ αἷμα . . . ἡγιάσθη  
 “and has reckoned the blood of the cove-  
 nant with which he was sanctified, a  
 common thing”. “The blood of the  
 covenant” is the blood of Christ (cf.  
 ix. 15 ff., xiii. 20); here it is thus desig-  
 nated because repudiation of the cove-  
 nant is in question. This blood is the  
 purifying agent by which men are fitted  
 for the fellowship and service of God, and  
 so brought within the covenant. Cf.  
 ἡγιάσθη with ἀγιάζει of ix. 13 and καθ-  
 αριεῖ of ix. 14. This sole means of puri-  
 fication, the sanctifying virtue of which  
 the supposed apostate has experienced,  
 he now counts κοινόν, common or  
 unclean. [The Vulg. has “pollutum,”  
 the Old Latin “communem”. Chry-  
 sostom ἀκάθαρτον ἡ τὸ μηδὲν πλέον ἔχον  
 τῶν λοιπῶν; and so Kibel, “which has  
 no more worth than the blood of other  
 men”. All these meanings lie close to  
 one another. Cf. Mark vii. 2, Acts x.  
 14. What is “common” is unsanctified,  
 ceremonially unclean.] The third point  
 in the heinousness of the sin of apostasy  
 is τὸ πνεῦμα τῆς χάριτος ἐνυ-  
 βρίσας, “and has insulted the spirit  
 of grace”. This seems the direct an-  
 tithesis to “Moses’ law” of ver. 28.  
 The spirit of grace is the distinctive gift  
 of Christian times, and is not only the

Pauline but the universal antithesis to  
 the law. To have blasphemed this  
 gracious Spirit, who brings the assurance  
 of God’s presence and pardon, and gifts  
 suited to each believer, is to renounce all  
 part in things spiritual. Cf. vi. 4, ii. 4;  
 Eph. iv. 7.

Ver. 30. οἶδαμεν γὰρ τὸν εἰπόντα.  
 . . . “For we know Him who said, ven-  
 geance is mine, I will repay.” The  
 certainty of the punishment spoken of is  
 based upon the righteousness of God.  
 “We know who it is that said”; it is the  
 living God (v. 31). The quotation is  
 from Deut. xxxii. 35 not as in the LXX  
 but as given in Rom. xii. 19 where it is  
 used as an argument for the surrender of  
 private vengeance. In Deut. LXX the  
 words are Ἐν ἡμέρᾳ ἐκδικήσεως ἀν-  
 ταποδώσω. The second quotation, κρινεῖ  
 κύριος . . . is from the following verse  
 where the words intimate God’s pro-  
 tecting care of His people, using κρινεῖ  
 in the sense common in O.T. Delitzsch  
 thinks that sense may be retained here,  
 but this is less relevant and consistent  
 with the passage. Cf. Eccclus. xxviii. 28  
 ἡ ἐκδίκησις ὡς λέων. and xxviii. 1.  
 φοβερὸν τὸ ἐμπεσεῖν. . . . “It is  
 dreadful to fall into the hands of the  
 living God”. Where David (2 Sam.  
 xxiv. 14) prefers to do so [ἐμπεσοῦμαι δὴ  
 εἰς χεῖρας κυρίου] it is because he knows  
 his chastisement will be measured and  
 that no unjust advantage will be taken.  
 The dreadfulness of the impenitent’s  
 doom arises from the same certainty that  
 absolute justice will be done. As judge,  
 God is “the living God,” who sees and  
 has power to execute just judgment, cf.  
 iii. 12, xii. 22, cf. xii. 29.

Ver. 32. As in the parallel passage  
 in chap. 6, the writer at ver. 9 suddenly  
 turns from the presentation of the terri-  
 fying aspect of apostasy to make appeal  
 to more generous motives, so here he  
 now encourages them to perseverance  
 by reminding them of their praiseworthy  
 past. As Vaughan remarks, the thought  
 is that of Gal. iii. 3. ἀναμιμνήσκε-  
 σθε δὲ τὰς πρότερον ἡμέρας.

s Phil. i. 7. ἄθλησιν ὑπεμείνατε παθημάτων · 33. \* τοῦτο μὲν, δνειδισμοῖς τε καὶ  
 et iv. 14. θλίψει θεατριζόμενοι · τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων  
 t Matt. v. 12, et vi. 10, et xix. 21; Luc. xii. 33; ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες  
 Acts v. 41, et xxi. ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν. 35.  
 33; i. 1 Thess. ii. " μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν  
 Tim. vi. 19; Jac. i. 2. u Matt. x. 32.

<sup>1</sup> T.R. in  $\Sigma$  DcEHKLP, d, e, Aeth.; δεσμοῖς AD\* f, vg., Sytr, Copt., Arm.

... "But recall the former days, in which after being enlightened ye endured much wrestling with sufferings". ἀναμνημ., "remind yourselves," as in 2 Cor. vii. 15. See Wetstein's examples, where the genitive not the accusative follows the verb, and M. Aurelius, v. 31. τὰς πρότερον ἡμ. [as in Thucyd., vi. 9 ἐν τῷ πρότερον χρόνῳ.] days separated from the present by some considerable interval, as is implied in v. 12. They are further described as ἐν αἷσι φωτισθέντες as in vi. 4; equivalent to "receiving the knowledge of the truth," ver. 26. It was the new light in Christ, shed upon their relation to God and on their prospects, which enabled them to endure much wrestling or conflict with sufferings. ἄθλησις in the next generation came to mean "martyrdom," as in *Mart. of S. Ignatius*, chap. 4. [For the genitive cf. "certamina divitiarum," Hor. *Ep.*, i. 5 8.] What these sufferings were is described in two clauses, they were partly in their own persons, partly in their sympathy and voluntary sharing in the suffering of others, τοῦτο μὲν . . . θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ . . . For the distributive formula, "partly," . . . "partly," see abundant examples from the classics in Wetstein. See also Plutarch's *Them.*, v. 4. It may be rendered "as well by," "as by". θεατριζόμενοι, "made a spectacle," [ὥσπερ ἐπὶ θεάτρου παραδειγματιζόμενοι, Theophyl., cf. 1 Cor. iv. 9], literally true of the Christians who were exposed to wild beasts in the amphitheatre. See Renan's *L'Antéchrist*, pp. 162 ff., "A la barbarie des supplices on ajouta la dérision". But here it was not by lions and leopards and wild bulls they were attacked, but δνειδισμοῖς τε καὶ θλίψεσιν, "reproaches and distresses," "opprobriis et tribulationibus" (Vulg.). δνειδισμός is frequent in LXX, and several times in the phrase λόγοι δνειδ. In this Epistle it occurs again in xi. 26 and xiii. 13, and cf. 1 Pet. iv. 14. Some who have not directly suffered persecution in these forms suffered

by sympathy and by identifying themselves with those who were experiencing such usage, τῶν οὕτως ἀναστρεφόμενων. Cf. Phil. iv. 14. Farrar renders well, "who lived in this condition of things". In what sense they became κοινωνοὶ is immediately explained; they sympathised with those who were imprisoned and welcomed the violent seizure of their possessions. καὶ γὰρ, as always, must here be rendered "For indeed," "for in point of fact," proving by more definite instances that they had become partakers with the persecuted. They had felt for the imprisoned, as was possibly alluded to in vi. 10, and as they are in xiii. 3 exhorted still to do. Cf. Mat. xxv. 36, which probably formed a large factor in the production of that care for the persecuted which characterised the early Church. They had also suffered the loss of their goods. ἀρπαγὴν, the violent and unjust seizure, as in Mat. xxiii. 25, Luke xi. 39. ἀρπαγὴ ὑπαρχόντων occurs in Lucian and Artemidorus. See Stephanus. That which enables them to take joyfully the loss of their possessions is their consciousness that they have a possession which is better and which cannot be taken away. γινώσκοντες ἔχειν ἑαυτοὺς [for ὑμᾶς αὐτοὺς]. If the true reading is ἑαυτοῖς then the meaning is easy "knowing that you have for yourselves". If we read ἑαυτοὺς, this may mean, as Davidson, Westcott and others suppose, "knowing that you have yourselves a better possession". But this seems not very congruous with the writer's usual style. It is more likely that the writer uses the emphatic "you yourselves" in contrast to those who had robbed them and now possessed their goods. So von Soden. Or it may mean "ye yourselves" in contrast to the possession itself of which they have been deprived, ye yourselves however stripped of all earthly goods.

Ver. 35. μὴ ἀποβάλητε οὖν τὴν παρρησίαν . . . "Cast not away, then, your

μεγάλῃ. 36. ὕπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ <sup>v</sup> Luc. xxi. θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. 37. <sup>19.</sup> Ἔτι γὰρ μικ- <sup>w</sup> Hab. ii. 3, ρὸν ὅσον ὅσον, “ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονίει. 38. ὁ δὲ δίκαιος <sup>4; Agg. ii. 6; Luc. xviii. 8; Rom. i. 17; Gal. 17; 2 Peter iii. 8.</sup> ἐκ πίστεως <sup>1</sup> ζήσεται· καὶ ἐὰν ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ

<sup>1</sup> In B of LXX *μου* follows *πίστεως*, in A it follows *δίκαιος*. B gives the more probable reading. In the text of Hebrews T.R. omits *μου* with DEH\*\*KLP. *μου* is inserted after *δίκαιος* in *NAH\**, *f*, *vg.*, *Arm.*, *Clem.*, *Thdrt.* *Cp.* *Rom. i. 17*, *Gal. iii. 11*.

confidence, for it has great recompense of reward". The exhortation begun in ver. 19 is resumed, with now the added force springing from their remembrance of what they have already endured and from their consciousness of a great possession in heaven. A reason for holding fast their confidence is now found in the result of so doing. It has great reward. *μισθαποδοσία* used in ii. 2 of requital of sin, here and in xi. 26 of reward. *Cf.* *Clem. ad Cor. 6*, *γέρας γενναίων*, and *Wisdom iii. 5*. Therefore, *μὴ ἀποβάλῃτε*, do not throw it away as a worthless thing you have no further need of. Retain it, *ὑπομονῆς γὰρ ἔχετε χρεῖαν*, "for ye have need of endurance," of maintaining your hopeful confidence to the end under all circumstances. Without endurance the promise which secures to them the enduring possession cannot be enjoyed, for before entering upon its enjoyment, the whole will of God concerning them must be done and borne. *ἵνα τὸ θέλημα τ. θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν*, Davidson and Weiss agree in thinking that "the will of God is His will that they should hold fast their confidence". Rather, that accepting all privation, as they once did (ver. 32) and recognising all they were called to endure as God's will concerning them, they should thus endure to the end (*cf.* iii. 6) and so receive the promised good (*ἐπαγγελία* = the thing promised as in vi. 12, 15). *κομίσησθε*, the verb properly means to carry off or to recover what is one's own. See *Mat. xxv. 27*; *2 Cor. v. 10*; *Heb. xi. 13, 19, 39*. And their entrance on the reward of their endurance will not long be delayed *ἔτι γὰρ μικρὸν ὅσον ὅσον*. . . . "For yet a little—a very little—while and He that cometh will have come and will not delay." ["Es ist noch ein Kleines, wie sehr, wie sehr Klein" (Weiss), "noch eine kleine Zeit, ganz Klein" (Weizsäcker). "Adhuc enim modicum aliquantulum" (Vulg.). "For yet a little—ever so little—while" (Hayman)]. The phrase *μικ-*

*ρὸν ὅσον ὅσον* is found in *Isa. xxvi. 20*, "Go, my people . . . hide thyself for a very little, till the indignation be overpast". The double *ὅσον* is found in *Aristoph. Wasps*, 213, where however Rogers thinks the duplication due to the drowsiness of the speaker. Literally it means "a little, how very, how very". The following words from *ὁ ἐρχόμενος* to *ἐν αὐτῷ* are from *Heb. ii. 3-4*, with some slight alterations, the article being inserted before *ἐρχόμενος*, *οὐ μὴ χρονίση* instead of the less forcible words in *Hebrews*, and the two clauses of ver. 4 being transposed. In *Habakkuk* the conditions are similar. God's people are crushed under overwhelming odds. And the question with which *Habakkuk* opens his prophecy is *ἕως τίνος κεκράξομαι καὶ οὐ μὴ εἰσακούσεις*; The Lord assures him that deliverance will come and will not delay. By inserting the article, the writer of *Hebrews* identifies the deliverer as the Messiah, "the coming One". *Cf.* *Mat. xi. 3*; *Luke vii. 19*; *Jo. vi. 14*. *ὁ δὲ δίκαιος*. . . . "And the just shall live by faith," i.e., shall survive these troublous times by believing that the Lord is at hand. *Cf.* *Jas. v. 7-9*. *καὶ ἐὰν ὑποστείλῃται*, "and if he withdraw himself" or "shrink". The verb, as *Kypke* shows, means to shrink in fear, and it is thus used in *Gal. ii. 12*. It is the very opposite of *παρρησία*. Accordingly it is thoroughly displeasing to God, whose purpose it is to bring men to Himself in confident hope. But the idea that any of the "Hebrews" can be in so ignominious and dangerous a position is at once repudiated. *ἡμεῖς δὲ*. . . . "But as for we are not of those who shrink (literally of shrinking) to perdition but of faith to the gaining of the soul". That is, we are not characterised by a timid abandonment of our confession (ver. 23) and confidence. *Cf.* *1 Thess. v. 5*. What such timidity leads to (*εἰς ἀπώλειαν*, *cf.* *Acts viii. 20*; *Rom. ix. 22*) is hopeless perdition. *Cf.* *M. Aurelius* on the *δραπέτης*, *x. 25*. *ὁ φοβούμενος*



μου ἐν αὐτῷ." 39. Ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν,

<sup>a</sup> Rom. viii. ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

<sup>24</sup>; 2 Cor.  
<sup>iv</sup>. 18.

XI. 1. \*ἜΣΤΙ δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων

δραπέτης. But we are of faith whose end is *περιποίησις* ψυχῆς the acquisition of one's soul. Very similar is Luke xxi. 19, "By your endurance win your souls". See also James v. 20, and 1 Thess. v. 9. Like our word "acquisition" *περιποίησις* sometimes means the acquiring as in 1 Thess. v. 9 and 2 Thess. ii. 14; sometimes the thing acquired. as in Eph. i. 14. [In Isocrates, 2nd Ep., occurs the expression *διὰ τὸ περιποιῆσαι τὴν αὐτοῦ ψυχὴν* (Wetstein)].

CHAPS. XI. 1—XII. 3. That the Hebrews may still further be encouraged to persevere in maintaining faith the writer exhibits in detail its victories in the past history of their people and especially in the life of Jesus. (Cf. *Sirach*, 44-50.)

Ver. 1. Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις. . . "Now faith is assurance of things hoped for, proof [manifestation] of things not seen". When ἔστι stands first in a sentence it sometimes means "there exists," as in John v. 2; 1 Cor. xv. 44. But it has not necessarily and always this significance, cf. 1 Tim. vi. 6; Luke viii. 11; Wisdom vii. 1. There is therefore no need to place a comma after *πίστις* as some have done. The words describe what faith is, although not a strict definition. "Longe falluntur, qui justam fidei definitionem hic poni existimant: neque enim hic de tota fidei natura disserit Apostolus, sed partem elegit suo instituto congruentem, nempe quod cum patientia semper conjuncta sit" (Calvin). *ὑπόστασις*, literally foundation, that which stands under; hence, the ground on which one builds a hope, naturally gliding into the meaning "assurance," "confidence," as in iii. 14; 2 Cor. ix. 4, xi. 17; Ruth i. 12; Ps. xxxix. 7, ἡ ὑπόστασις μου παρὰ σοί ἐστιν. "Ἐλεγχος regularly means "proof". See Demosthenes, *passim*; especially *Agt. Androtion*, p. 600, ἔλεγχος, ὡν ἂν εἴπη τις καὶ τὰ ληθῆς ὁμοῦ δεῖξῃ. It seems never to be used in a subjective sense for "conviction," "persuasion"; although here this meaning would suit the context and has been adopted by many. To say with Weiss that the subjective meaning *must* be given to the word that it may correspond with *ὑπόστασις* is to write the Epistle, not to interpret it. Theophylact renders

the clause *φανέρωσις ἀδήλων πραγμάτων*. Faith is that which enables us to treat as real the things that are unseen. Hatch gives a different meaning to both clauses: "Faith is the ground of things hoped for, *i.e.*, trust in God, or the conviction that God is good and that He will perform His promises, is the ground for confident hope that the things hoped for will come to pass. . . . So trust in God furnishes to the mind which has it a clear proof that things to which God has testified exist, though they are not visible to the senses." The words thus become a definition of what faith does, not of what it is. Substantially the words mean that faith gives to things future, which as yet are only hoped for, all the reality of actual present existence; and irresistibly convinces us of the reality of things unseen and brings us into their presence. Things future and things unseen must become certainties to the mind if a balanced life is to be lived. Faith mediating between man and the supersensible is the essential link between himself and God, "for in it lay the commendation of the men of old," ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. That is, it was on the ground or their possessing faith that the distinguished men of the O.T. received the commendation of God, being immortalised in Scripture. It might almost be rendered "by faith of this kind," answering to this description. ἐν ταύτῃ has an exact parallel in 1 Tim. v. 10, the widow who is to be placed on the Church register must be ἐν ἔργοις καλοῖς μαρτυρουμένη, well-reported of on the score of good works. οἱ πρεσβύτεροι, those of past generations, men of the O.T. times; as Papias [Euseb., *H.E.*, iii. 39] uses the term to denote the "Fathers of the Church" belonging to the generation preceding his own. The idea that faith is that which God finds pleasure in (x. 38) and is that which truly unites to God under the old dispensations as well as under the new is a Pauline thought, Gal. iii. 6. This general statement of ver. 2 is exhibited in detail in the remainder of the chapter; but first the writer shows the excellence of faith in this, that it is by it that we recognise that there is an unseen world and that out of things unseen this visible world has taken

ἐλεγχος οὐ βλεπομένων. 2. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσ-  
 βύτεροι. 3. <sup>b</sup> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ,  
 εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα <sup>1</sup> γεγονέναι. 4. <sup>c</sup> Πίστει  
 πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρ-  
 τυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ.

Gen. i. 1;  
 Ps. xxxiii.  
 6; Rom.  
 iv. 17; 2  
 Peter iii.  
 5.  
 xii. 24;  
 Gen. iv.  
 4, 10;  
 Matt.  
 xxiii. 35.

<sup>1</sup> το βλεπομενον in NAD\*E\*P, 17, d, e, Copt., Aeth.; T.R. in DcE\*\*KL, f, vg.,  
 Sytutr, Arm.

rise. This idea is suggested to him because his eye is on *Genesis* from which he culls the succeeding examples and it is natural that he should begin at the beginning. "Before exhibiting how faith is the principle that rules the life of men in relation to God, down through all history, as it is transacted on the stage of the world, the author shows how this stage itself is brought into connection with God by an act of faith" (Davidson). By faith we perceive, with the mental eye νοοῦμεν, cf. Rom. i. 20, that the worlds (αἰῶνας, cf. i. 2; the visible world existing in time, the temporary manifestation of the unseen is meant, see i. 10, 11) have been framed (κατηρτίσθαι, as in x. 5, σῶμα δὲ κατηρτίσω μοι. In xiii. 21 καταρτίσαι ὑμᾶς, "perfect you" as in Luke vi. 40; 2 Cor. xiii. 11; 1 Thess. iii. 10. The word is perhaps used in the present connection to suggest not a bare calling into existence, but a wise adaptation of part to part and of the whole to its purpose) by God's word, ῥήματι Θεοῦ. This is the perception of faith. The word of God is an invisible force which cannot be perceived by sense. The great power which lies at the source of all that is does not itself come into observation; we perceive it only by faith which is (ver. 1) "the evidence of things not seen". The result of this creation by an unseen force, the word of God, is that "what is seen has not come into being out of things which appear". εἰς τὸ . . . γεγονέναι. εἰς τὸ with infinitive, commonly used to express purpose, is sometimes as here used to express result, and we may legitimately translate "so that what is seen, etc." Cf. Luke v. 17; Rom. xii. 3; 2 Cor. viii. 6; Gal. iii. 17; 1 Thess. ii. 16. Cf. Burton, *M. and T.*, 411. μὴ ἐκ φαινομένων, the Vulgate renders "ex invisibilibus," and the Old Latin "ex non apparentibus" having apparently read ἐκ μὴ φαιν. τὸ βλεπόμενον the singular in place of the plural of T.R. and Vulgate, presents all things visible as unity. Had the visible world been formed out of

materials which were subject to human observation, there would have been no room for faith. Science could have traced it to its origin. Evolution only pushes the statement a stage back. There is still an unseen force that does not submit itself to experimental science, and that is the object of faith. To find in this verse an allusion to the noumenal and phenomenal worlds would be fanciful.

Ver. 4. πίστει πλείονα θυσίαν. . . . "By faith Abel offered to God a more adequate sacrifice than Cain." πλείονα literally "more," but frequently used to express "higher in value" "greater in worth," as in Mat. xii. 41, 42. πλείον ἰωνᾶ ὠδε, Luke xii. 23; Rev. ii. 19. Does the writer mean that faith prompted Abel to make a richer sacrifice, or that it was richer because offered in faith? Many interpreters prefer the former alternative; ["Der grössere Wert seines Opfers ruhte auf dem Glauben, der Herzenshingabe, die ihn das Beste der Herde wählen liess" (Kübel).] and the choice of the word πλείονα is certainly in favour of this interpretation. δι' ἧς ἐμαρτυρήθη . . . "through which he was certified [or attested] as righteous". It is questioned whether ἧς is the relative of θυσίαν or of πίστει. The succeeding clause which states the ground of the attestation, ἐπὶ τ. δώροις, determines that it refers to θυσίαν. God bore witness ἐπὶ τοῖς δώροις αὐτοῦ, which is explained in *Genesis* iv. 4 where it says ἐπίδεν ὁ θεὸς ἐπὶ Ἀβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ. God looked favourably on Abel and on his gifts. How this favourable reception of his offering was intimated to Abel we are not told; but by this testimony Abel was pronounced δίκαιος, not "justified" in the Pauline sense but in the general sense "a righteous man"; as in Mat. xxiii. 35 ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου. But this is not all that faith did for Abel, for καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ, "and through the same he, though dead, yet speaks," i.e., speaks notwithstanding

- d Gen. v. 24; Eccl. xlv. 16, et xlix. 14. καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται. 5. <sup>d</sup> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ “οὐχ εὗρίσκετο,<sup>1</sup> διότι μετέθηκεν αὐτὸν ὁ Θεός”. πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται “εὐηρεστήκεναι”
- e Gen. vi. 13; Eccl. xlv. 17; Rom. iii. 22; Phil. iii. 9. τῷ Θεῷ”. 6. χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. 7. <sup>e</sup> Πίστει χρηματισθεὶς Νῶε περὶ

<sup>1</sup> ηῦρισκετο in BSADE.

death. His death was not the end of him as Cain expected it to be. Abel's blood cried for justice. The words of xii. 24 are at once suggested, αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ, where the blood of sprinkling is said to speak to better purpose than the blood of Abel. This again takes us back to Gen. iv. 10. “The voice of thy brother's blood cries to me from the ground.” The speaking referred to, therefore, is not the continual voice of Abel's example but the voice of his blood crying to God immediately after his death. Cf. Ps. ix. 12 and cxvi. 15. “Precious in the sight of the Lord is the death of His saints.” In the case of Abel, then, the excellence of faith was illustrated in two particulars, it prompted him to offer a richer, more acceptable offering, and it found for him a place in God's regard even after his death.

Ver. 5. Πίστει Ἐνὼχ μετετέθη. . . . “By faith Enoch was translated so that he did not see death; and he was not found, because God had translated him. For before his translation he had witness borne to him that he had pleased God well; but without faith it is impossible to please Him well.” In the dry catalogue of antediluvian longevities a gem of faith is detected. What lay at the root of Enoch's translation? Faith, because before he was translated he was well-pleasing to God, which implies that he believed in God, or as Chrysostom neatly puts it: πῶς δὲ πίστει μετετέθη ὁ Ἐνὼχ; ὅτι τῆς μεταθέσεως ἡ εὐαρεστήσις αἰτία, τῆς δὲ εὐαρεστήσεως ἡ πίστις. In Ecclus. xlv. 16 he is exhibited as ὑπόδειγμα μετανόας ταῖς γενεαῖς. μετετέθη “was transferred,” removed from one place to another, as in Acts vii. 16, cf. also Gal. i. 6, Jude 4. In Ecclus. lxix. 14 it is represented by ἀνελήφθη ἀπὸ τῆς γῆς. The succeeding clauses imply that his body disappeared. How the tradition arose we have no means of knowing, cf. Suicer, i. 1130, and the Bible Dictionaries. τοῦ μὴ ἰδεῖν may either imply purpose or result. For the former see Mat. ii. 13, Luke ii. 24, Phil. iii. 10; for

the latter, Mat. xxi. 32, Acts vii. 19, Rom. vii. 3, Heb. x. 7. The use of the passive μετετέθη favours the supposition that result is here expressed, and throughout the sentence it is the translation that is prominent rather than the escape from death, which is introduced rather as an explanation of μετετέθη. καὶ οὐχ ηῦρίσκετο. . . . These words are verbatim from the LXX of Gen. v. 24, and are quoted for the sake of bringing out clearly that God was the author of the translation. (Cf. the misquotation in Clem. Ep., chap. 9, οὐχ εὗρήθη αὐτοῦ θάνατος.) God translated him, and this is proved by the fact that preceding the statement of his translation Scripture records that he pleased God well, where the Hebrew has “he walked with God”. χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι. “But without faith it is impossible to please Him well.” The ground of this proposition is given in the following words: πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον. . . . “For he who cometh to God must believe that He exists and that to those who seek Him He turns out to be a rewarder.” To please God one must draw near to Him (τὸν προσερχόμενον in the semi-technical sense usual in the Epistle), and no one can draw near who has not these two beliefs that God is and will reward those who seek Him. So that Enoch's faith, and the faith of every one who approaches God, verifies the description of ver. 1: the unseen must be treated as sufficiently demonstrated, and the hoped for reward must be considered substantial.

Ver. 7. Πίστει χρηματισθεὶς Νῶε. . . . “By faith Noah, on being divinely warned of things not as yet seen, with reverential heed prepared an ark to save his household.” Both here and in Mat. ii. 12, 22 χρηματ. is translated “warned of God,” although “divinely instructed” as in viii. 5 is admissible in all the passages. πίστει must be construed with εὐλαβηθεὶς κατεσκεύασεν and these words must be kept together, although some join εὐλαβηθεὶς with



τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σω-  
τηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ  
πίστιν δικαιοσύνης ἐγένετο κληρονόμος. 8. <sup>1</sup> Πίστει καλούμενος <sup>1 f Gen. xii. 1, 4; Act<sup>17</sup> vii. 2.</sup>  
Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς

<sup>1</sup> ο καλούμενος in AD\* 17, Arm., a reading which Calvin censures as “nimio dilutum ac frigidum”.

the preceding words. τῶν μηδέπω βλεπ, *i.e.*, the flood; *cf.* Gen vi. 14. εὐλαβηθεὶς here used in preference to φοβηθεὶς because it is not a timorous dread of the catastrophe that is signified, but a commendable caution springing from regard to God's word. In obedience to this feeling he prepared an ark [κιβωτὸν used of the ark of the covenant in ix. 4, and of Noah's ship in Gen. vi. 15, because it was shaped like a box with a roof. In Wisdom x. 4 it is spoken of as “worthless timber,” to magnify the salvation accomplished by its means. δι' εὐτε-  
λοῦς ξύλου τὸν δίκαιον (Σοφία) κυβερνήσασα and in Wisdom xiv. 7 it is ξύλον δι' οὗ γίνεται δικαιοσύνη.] This ark he built for the saving of his family; as in Gen. vii. 1 God says to Noah, εἰσελθε σὺ καὶ πᾶς ὁ οἶκός σου. By this faith [δι' ἧς] and its manifestation in preparing the ark, “he condemned the world”; of which the most obvious meaning is that Noah's faith threw into relief the unbelief of those about him. *Cf.* Mat. xii. 41. But to this, Weiss objects that in Hebrews κόσμος is not used to denote the world of men. He therefore concludes that what is meant is that Noah by building the ark for his own rescue showed that he considered the world doomed, thus passing judgment upon it. Certainly the former meaning is the more natural and the objection of Weiss has little weight. A second result of his faith was that “he entered into possession of the righteousness which faith carries with it”. The original significance of κληρονόμος is here, as often elsewhere, left behind. It means little more than “owner”. But no doubt underneath the word there lies the idea, familiar to the Jewish mind, that spiritual blessings are a heritage bestowed by God. ἡ κατὰ πίστιν δικαιοσύνη is rendered by Winer (p. 502) “the righteousness which is in consequence of faith” and he instructively compares Mat. xix. 3, ἀπολύσαι τὴν γυναῖκα κατὰ πᾶσαν αἰτίαν, and Acts iii. 17, κατ' ἀγνοίαν ἐπράξατε. The first statement in the history of Noah (Gen. vi. 10) is, Νῶε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ

αὐτοῦ, τῷ θεῷ εὐηρέστησε Νῶε. *Cf.* Wisdom x. 4. In Genesis the warning of God is communicated to Noah because he was already righteous; in Hebrews a somewhat different aspect is presented, Noah “became” righteous by building the ark in faith. He was one of those who διὰ πίστεως ἠργάσαντο δικαιοσύνην, ver. 33.

From ver. 8 to ver. 22 the faith of the patriarchs is exhibited, *cf.* Ecclus. xiv. 19.

Ver. 8. Πίστει καλούμενος Ἀβραάμ. . . . “By faith Abraham on being called to go out to a place which he was to receive as an inheritance, obeyed and went out not knowing whither he was going.” καλούμενος, as in Mark i. 20 and Isa. li. 2, ἐμβλέψατε Ἀβραάμ . . . ὅτι εἰς ἦν, καὶ ἐκάλεσα αὐτόν. The present, not κληθεὶς, expresses the idea that no sooner was the call given than it was obeyed [“dass er, so wie der Ruf an ihn ging, gehorsamte” (Bleek)]. The same idea is expressed by the immediate introduction of ὑπήκουσεν, which more naturally would come at the end of the clause, and thus allow ἐξελθεῖν (*cf.* Gen. xii. 1; Acts vii. 2) to follow καλούμενος. The faith of Abraham appeared in his promptly abandoning his own country on God's promise of another, and the strength of this faith was illustrated by the circumstance that he had no knowledge where or what that country was. He went out μὴ ἐπιστάμενος ποῦ ἔρχεται. The terms of the call (Gen. xii. 1) were ἐξελθε . . . καὶ δεῦρο εἰς τὴν γῆν, ἣν ἂν σοι δεῖξω. It was, therefore, no attractive account of Canaan which induced him to forsake Mesopotamia, no ordinary emigrant's motive which moved him, but mere faith in God's promise. “Even still the life of faith must be entered on in ignorance of the way to the inheritance, or even what the inheritance and rest in each one's particular case will be, and of the experiences that the way will bring. This is true even of ordinary life” (Davidson). This did not exhaust the faith of Abraham. Further πίστει παρέκησεν. . . . “By faith he became a sojourner in a land [his] by the promise as if it belonged to another, dwelling in tents, along with

κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. 9. Πίστει παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκαληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. 10. Ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἣς τεχνίτης καὶ δημιουργὸς ὁ Θεός. 11. Πίστει καὶ αὕτῃ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν

Isaac and Jacob, co-heirs with him of the same promise." παρώκησεν, as in Acts vii. 6, *παρόικον ἐν γῇ ἄλλοτρίᾳ*, dwelt alongside of the proper inhabitants. Cf. Gen. xvii. 8 and *passim*. εἰς in its common pregnant sense, Jo. xxi. 4; Acts viii. 40; Pet. v. 12 and especially Acts vii. 4. He lived in the promised land, ὡς ἄλλοτρίαν, as if it belonged to some other person; neither did he make a permanent settlement in it but dwelt in tents, shifting from place to place, the symbol of what is temporary, see Isa. xxxviii. 12; 2 Cor. v. 4. The presence of his son and grandson must continually have prompted him to settle. They were included in the promise, but they too were compelled to move with him from place to place. But how did this evince faith? It did so by showing that he had given a wider scope and a deeper significance to God's words. He was content to dwell in tents, because he looked for "the city which has the foundations". ἐξεδέχετο γὰρ τὴν . . . πόλιν. "For he expectantly waited for the city." ἐκδέχομαι (Jas. v. 7, ὁ γεωργὸς ἐκδεχ., Acts xvii. 16; 1 Cor. xi. 33) occurs in Soph. *Phil.*, 123, where Jebb says: "The idea of the compound is 'be ready for him,' prepared to deal with him the moment he appears". The city is described as one "that has the foundations" which the tents lacked, and which according to xiii. 14 is by implication not only μέλλουσιν but μένουσαν. In xii. 22 it is called "the city of the living God, the heavenly Jerusalem," and in Gal. iv. 26 ἡ ἄνω Ἱερουσαλήμ. A city was the symbol of a settled condition, as in Ps. cvii. 7, πόλις κατοικητηρίου. Cf. the interesting parallel in Philo. *Leg. Alleg.*, iii.-xxvi., p. 103, πόλις δέ ἐστιν ἀγαθὴ καὶ πολλὴ καὶ σφόδρα εὐδαίμων, τὰ γὰρ δῶρα τοῦ θεοῦ μεγάλα καὶ τίμια. It is further described as ἡς τεχνίτης καὶ δημιουργὸς ὁ θεός, "whose constructor and maker is God". τεχνίτης is used of the silversmiths in Acts xix. 24, of God as Maker of the world in Wisdom xiii. 1 and xiv. 2, τεχνίτης δὲ σοφία κατεσκεύασεν.

Perhaps "artificer" comes nearest to the meaning. δημιουργός, originally one who works for the people, but applied by Plato (*Rep.*, p. 530) to God; and so, very often in Josephus and Philo (see Krebs. *in loc.*). For the use of the title among the Gnostics, see Mansel, *Gnostic Heresies*, p. 19. In Clement, *Ep.*, 20, we have ὁ μέγας δημιουργὸς καὶ δεσπότης τῶν πάντων. In 2 Macc. iv. 1, τῶν κακῶν δημιουργός. "Maker" most adequately translates the word. Wetstein shows that τεχνίτης καὶ δημιουργός was not an uncommon combination and aptly compares Cicero (*De Nat. D.*, i. 8) "Opificem aedificatorem mundi". The statement of this verse shows that Abraham and other enlightened O.T. saints (cf. chap. iv.) understood that their connection with God, the Eternal One, was their great possession, of which earthly gifts and blessings were but present manifestations.

Ver. 11. Πίστει καὶ αὕτῃ Σάρρα. . . . "By faith Sarah herself also received power to become a mother even when past the age, since she counted Him faithful who had promised." καὶ αὕτῃ Σάρρα is rendered by Vaughan, Sarah "in her place" as [Abraham] in his; she on her part. The reference of αὕτῃ is disputed; it has been understood to mean "Sarah the unfruitful". In D. στείρα is added; or, as Chrysostom and Bengel, "vas infirmus," the weaker vessel. Delitzsch thinks that as in Luke xx. 42, xxiv. 15, it merely means "so Sarah likewise". But apparently the reference is to her previous unbelief. By faith she received strength εἰς καταβολὴν σπέρματος, "the act of the husband not of the wife" (see a score of passages in Wetstein), hence Bleek, Farrar and several others prefer to understand the words of "the founding of a family," citing Plato's πρώτη καταβολὴ τῶν ἀνθρώπων. But if εἰς be taken in the same sense as in x. 19, "as regards" or "in connection with" or "with a view to," the difficulty disappears. [Cf. Weiss who says the words signify "nicht ein Thun, zu dem sie Kraft empfang, sondern die Beziehung in welcher sie ein Kraft

ἐπαγγεῖλάμενον. 12. <sup>1</sup>διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα <sup>i</sup> Gen. xv. 5, et xxii. 17; Rom. iv. 18. νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει <sup>Gen. xxiii. 4, et xlvii. 9; 1 Par. xxix. 15; Ps. xxxix. 12, et</sup> ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναριθμήτος. 13. <sup>k</sup> Κατὰ <sup>k</sup> Gen. xxiii. 4, et xlvii. 9; 1 Par. xxix. 15; Ps. xxxix. 12, et cxix. 19; Joan. viii. 56. πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες <sup>1</sup> τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες <sup>2</sup> καὶ ἀσπασάμενοι, καὶ ὁμο-

<sup>1</sup> T.R. in **Σ**<sup>c</sup>DEKL; μὴ κομισάμενοι in **Σ**<sup>\*P</sup>, 17, 23, 71; μὴ προσδεξαμένοι in A.

<sup>2</sup> καὶ πεισθέντες omitted in **Σ**ADEKLP, and verss.

bedürfte, wenn dasselbe für sie wirksam werden sollte". Cf. also Gen. xviii. 12.] Her faith was further illustrated (καὶ = and this indeed) by the circumstance that she was now παρὰ καιρὸν ἡλικίας, the comparative use of παρὰ frequent in this Epistle. For a woman who in her prime had been barren, to believe that in her decay she could bear a son was a triumph of faith. Cf. Gen. xviii. 12-13, ἐγὼ δὲ γεγήρακα. But she had faith in the promise (cf. vi. 13-18), "wherefore also there were begotten of one—and him as good as dead—[issue] as the stars of heaven in multitude and as the sand by the sea-shore innumerable". Probably the καὶ is to be construed with διὸ as in Luke i. 35; Acts x. 29, etc. ἀφ' ἐνὸς, that is, Abraham (cf. Isa. li. 2, εἰς ἡν); καὶ ταῦτα, a classical expression, see Xenophon, *Mem.*, ii. 3, and Blass, *Gram.*, p. 248. νενεκρωμένου, "dead" so far as regards the begetting of offspring, cf. Rom. iv. 19. καθὼς τὰ ἄστρα, a nominative to ἐγεν. may be supplied, ἔκγονοι or σπέρμα. For the metaphors cf. Gen. xxii. 17. ἄστρον is properly a constellation, but used commonly for "a star". χεῖλος found in the classics in same connection.

Ver. 13. Not only in life was the faith of the patriarchs manifested, it stood the test of death, κατὰ πίστιν ἀπέθανον οὗτοι πάντες, in keeping with their faith (see Winer, p. 502) these all (that is Abraham, Sarah, Isaac and Jacob) died, and the strength of their faith was seen in this that although they had not received the fulfilment of the promises (ver. 39 and x. 36) they yet had faith enough to see and hail them from afar. As Moses endured because he saw the Invisible (ver. 27) so the patriarchs were not daunted by death because they saw the day of Christ (John viii. 56), that is to say, they were so firmly persuaded that God's promise would be fulfilled that it could be said that they saw the fulfilment. They hailed them from afar, as those on board ship descry friends on shore and wave a recognition. [Wetstein cites from

Appian, *De Bell. Civ.*, ver. 46, p. 110 where it is said that the soldiers τὸν Καίσαρα πόρρωθεν ὡς αὐτοκράτορα ἡσπάσαντο.] "Such an ἀσπασμός we have in the mouth of the dying Jacob (Gen. xlix. 18): For Thy salvation have I waited, Jehovah" (Delitzsch). This they might have done had they merely believed that the promises would be fulfilled to their descendants, but that their faith extended also to their own enjoyment of God's promise was testified by their confessing that so far as regards the land (τῆς γῆς) of Canaan they were pilgrims and foreigners. This confession was made no doubt by their whole conduct, but as the aorist indicates it was made verbally by Abraham on the occasion of Sarah's death (Gen. xxiii. 4), πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν, cf. xlvii. 9, etc. The article before γῆς, together with the sense of the passage, shows that the land of promise, Canaan, was meant. ἐπὶ γῆς in the same connection is used for "the earth," cf. 1 Chron. xxix. 15. Philo (*De Agric.*, p. 196) refines upon the same idea, παροικεῖν οὐ κατοικεῖν ἤλθομεν· τῷ γὰρ ὄντι πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανὸν, ξένην δὲ γῆν ἔλαχεν. Cf. *De Conf. Ling.*, p. 331. But such a confession implies that those who make it (οἱ γὰρ τοιαῦτα λέγοντες) have not yet found but are in search of a fatherland, πατρίδα ἐπιζητοῦσιν. [Cf. Rom. xi. 7, δ ἐπιζητεῖ Ἰσραὴλ τοῦτο οὐκ ἐπέτυχεν. Frequent in N.T., to seek, search for. "The ἐπὶ is that of direction, as the ἐκ in ἐκζητεῖν (ver. 6) is that of explanation" (Vaughan).] The acknowledgment, cheerful or sad, that such and such a land is not the home-country makes it manifest (ἐμφανίζουσιν, Jo. xiv. 21, Acts xxiii. 15) that they think of and have in view and are making for a land which they can call their own. ["Si hic peregrinantur, alibi patria est ac fixa sedes" (Calvin).] And that this home-country of their desire is not that from which Abraham and the patriarchs were really derived (Mesopo-



λογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14. οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 15. καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον,<sup>1</sup> εἶχον ἂν καιρὸν ἀνακάμψαι. 16. <sup>1</sup>νυνὶ <sup>2</sup>δὲ κρείττονος ὀρέγονται, τοῦτέστιν ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. 17. <sup>3</sup>Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀνα-

1 Exod. iii. 6; Matt. xxii. 32; Acts vii. 32.  
2 Gen. xxii. 2, etc.; Eccl. xiv. 20.

<sup>1</sup> T.R. in  $\aleph^c$ DcE\*\*KL; ἐξεβησαν in  $\aleph^*$ AD\*E\*P, 17, 73.

<sup>2</sup> T.R. in minusculis; νυν in  $\aleph$ ADEKLP.

tamia) and which they had abandoned, (ἀφ' ἧς ἐξεβησαν) is also evident, because had they cherished fond memories of it they would have had opportunity (εἶχον ἂν καιρὸν, cf. Acts xxiv. 25; 1 Macc. xv. 34. The imperfects indicate that this was continuous) to return (ἀνακάμψαι, Mat. ii. 12; Luke x. 6; Acts xviii. 21; frequent in LXX). νῦν δὲ, "but as the case actually stands" (viii. 6, ix. 26; 1 Cor. xv. 20, etc.) putting aside this idea that it might be their old home they were seeking, κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου, it is a better, that is, a heavenly they aspire after. That which in point of fact provoked in the patriarchs the sense of exile was that their hearts were set on a better country and firmer settlement than could be found anywhere, but in heaven. And because they thus proved that they were giving to God credit for meaning by His promises more than the letter indicated, because they measured His promises by the spirit of the promises rather than by the thing promised, He is not ashamed of them, not ashamed to be called their God; and the proof that He is not ashamed of them is, that He prepared for them a city. The patriarchs showed that they understood that in giving these promises God became their God; therefore God was not ashamed of them, and this showed itself especially in His naming Himself "the God of Abraham, Isaac and Jacob" (Exod. iii. 15). Cf. with this verse, viii. 10 and Mat. xxii. 31, 32. And that He was truly their God He showed by preparing for them a city which should justify the expectations which they had based upon His power and goodness.

Ver. 17. Πίστει προσενήνοχεν Ἀβραὰμ. . . . "By faith Abraham when tried offered up Isaac, yea he who had accepted the promises, to whom it had been said, In Isaac shall thy seed be called, offered his only son." The perfect προσενήνοχεν, Blass (*Gram.*, 200) says

"can only be understood as referring to the abiding example offered to us". Similarly Alford, Westcott, Weiss, etc. Surely it is better to have regard to Burton's statement, "The Perfect Indicative is sometimes used in the N.T. of a simple past fact where it is scarcely possible to suppose that the thought of existing result was in the writer's mind". And in Jebb's Appendix to Vincent and Dickson's *Gram. of Mod. Greek* (p. 327, 8) it is demonstrated that "later Greek shows some clear traces of a tendency to use the Perfect as an Aorist". τὸν is probably here intended not merely to indicate the case of the indeclinable Ἰσαὰκ (Vaughan), cf. vv. 18, 20, but to call attention to the importance of Isaac; and this is further accomplished in the succeeding clause which brings out the full significance of the sacrifice. It was his only son whom Abraham was offering (προσέφερε imperfect in its proper sense of an unfinished transaction) and therefore the sole link between himself and the fulfilment of the promises to which he had given hospitable entertainment (ἀναδεξάμενος, 2 Macc. vi. 19). "The sole link," because, irrespective of any other children Abraham had had or might have, it had been said to him (πρὸς δὲν, denoting Abraham not Isaac). In Isaac shall a seed be named to thee (Gen. xxi. 12); that is to say, it is Isaac and his descendants who shall be known as Abraham's seed. Others are proud to count themselves the descendants of Abraham but the true "seed" (κληθήσεται σοι σπέρμα, cf. Gal. iii. 16, 29) to whom along with Abraham the promises were given was the race that sprang from Isaac, the heir of the promise. No trial (πειραζόμενος as in Gen. xxii. 1, ὁ Θεὸς ἐπείρασε τὸν Ἀβραὰμ and cf. Gen. xxii. 12) could have been more severe. After long waiting the heir had at last been given, and now after his hope had for several years rooted itself in this one life, he is required to sacrifice

δεξάμενος, 18. <sup>1</sup> πρὸς δὲ ἐλαλήθη, “Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι <sup>2</sup> σπέρμα” 19. λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν <sup>1</sup> δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. 20. <sup>3</sup> Πίστει περὶ μελλόντων εὐλόγησεν <sup>2</sup> Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΰ. 21. <sup>4</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε <sup>3</sup>. καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. 22. <sup>4</sup> Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο. 23. <sup>5</sup> Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τριμνηρον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα <sup>4</sup> τοῦ βασιλέως. 24. <sup>6</sup> Πίστει Μωσῆς

Gen. xxi. 12; Rom. ix. 7; Gal. iii. 29. Gen. xxvii. 27, 39. Gen. xlvii. 31, et xlviii. 5, 15, 16, 20. Gen. i. 24. Exod. i. 16, et ii. 2; Acts vii. 20. Exod. ii. 10, 11; Ps. lxxxiv. 10.

<sup>1</sup> ἐγείρειν in  $\Sigma$ DEKL; ἐγείραι in AP, 17, 71.

<sup>3</sup> ἡυλογῆσεν in ADE, 17.

<sup>2</sup> ἡυλογῆσεν in A, 17, 37.

<sup>4</sup> δογμα in A<sup>v</sup>i, 34.

that life and so break his whole connection with the future. No greater test of his trust in God was possible. He conquered because he reckoned (λογισάμενος “expresses the formation of an opinion by calculation or reasoning, as in Rom. viii. 18; 2 Cor. x. 7” (Vaughan).), that even from the dead God is able to raise up—a belief in God’s power to do this universally, see John v. 21. This belief enabled him to deliver his only son to death. “Whence (ὅθεν, i.e., ἐκ νεκρῶν, although several commentators, even Weiss, render it ‘wherefore’) also he received him back (ἐκομίσατο, for this meaning see Gen. xxxviii. 20 and passages in Wetstein) in a figure (ἐν παραβολῇ, not actually, because Isaac had not been dead, but virtually because he had been given up to death. He had passed through the likeness of death, and his restoration to Abraham was a likeness of resurrection. (Whoever wishes to see how a simple expression may be tortured should consult Alford’s long note on this place.)

Ver. 20. Πίστει περὶ μελλόντων. . . . “By faith Isaac blessed Jacob and Esau in regard to things future,” as is recorded in the well-known passage, Gen. xxvii. Isaac thus in his turn exhibited a faith which could be described as ἐλπίζομένων ὑπόστασις. “By faith Jacob when dying (ἀποθνήσκων cf. καλούμενος, ver. 8, and πεπαισμένος, ver. 17: the participle illustrates ver. 13 and also reminds the reader that Jacob before he died saw his children’s children inheriting the promise (“thy two sons are mine,” Gen. xlviii. 5) blessed each of the sons of Joseph. ἕκαστον τ. υἱῶν, that is, he gave each an individual blessing, crossing his hands, laying his right on the head of Ephraim the younger, his left on Manasseh, thus

distinguishing between the destiny of the one and that of the other and so more abundantly illustrating his faith. καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, “and worshipped leaning upon the top of h.s staff”. The words are from the LXX rendering of Gen. xlvii. 31 where after Joseph had sworn to bury his father in Canaan, “Israel worshipped, etc.”. His exacting this promise from Joseph was proof of his faith that his posterity would inherit the land of promise. The LXX translating from an unpointed text read  $\Pi\omega\mu\eta$  the staff and

not as it is now read  $\Pi\omega\mu\eta$  the bed, (as in xlviii. 2). The meaning in either case is that in extreme bodily weakness, either unable to leave his bed or if so only able to stand with the aid of a staff, his faith was yet untouched by the slightest symptom of decay. “The idea of προσκυνεῖν is that of reverence shown in posture” (Vaughan). Here Jacob “worshipped” in thankful remembrance of the promise of God and that his son had accepted it.

Ver. 22. Similarly Joseph when he in his turn came to the close of his life (τελευτῶν, from Gen. i. 16, καὶ ἐτελεύτησεν Ἰωσήφ) made mention of the exodus of the children of Israel (“God will surely visit you and will bring you out of this land to the land concerning which God swore to our fathers,” Gen. i. 24) and gave commandment concerning his bones (“ye shall carry up my bones hence with you,” Gen. i. 25. For the fulfilment of the command see Josh. xxiv. 32).

Vv. 23-31. The writer passes from the patriarchal age to the times of Moses and the Judges.

μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, 25. μάλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν. 26. μέζονα πλοῦτον ἡγήσάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ. ἀπέβλεπε γὰρ εἰς τὴν μισθοποδοσίαν. 27. ὁπίσκει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. τὸν γὰρ ὀρόατον ὡς ὄρων ἐκαρτέρησε. 28. ὁπίσκει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος,

First the faith of the parents of Moses (τῶν πατέρων αὐτοῦ, in Stephanus' *Thesaur*, several examples are given of the use of πατέρες for "father and mother," parents; and consider Eph. vi. 4 and Col. iii. 21) is celebrated. This faith was shown in their concealing Moses for three months after his birth and thus evading the law that male children were to be killed, called in Wisd. xi. 7 νηπιοκτόνον διάταγμα. They did not fear this commandment of the king. It did not weigh against the child's beauty which betokened that he was destined for something great. Their faith consisted in their confidence that God had in store for so handsome a child an exceptional career and would save him to fulfil his destiny. In Acts vii. 20 Stephen calls him ἀστείος τῷ θεῷ, extraordinarily beautiful (*cf.* Jonah iii. 3) or as Philo, *De Mos.*, p. 82, ὅψιν ἀστείωτέραν ἢ κατ' ἰδιώτην, indicating that he had a corresponding destiny. Moses himself when he had grown up (μέγας γενόμενος, as in Exod. ii. 11 paraphrased by Stephen (Acts vii. 23) ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος.) refused to be called a son of a daughter of Pharaoh. The significance and source of this refusal lay in his preferring to suffer ill-usage with God's people rather than to have a short-lived enjoyment of sin. συνακ., the simple verb in ver. 37, also xiii. 3; the compound here only. τῷ λαῷ τοῦ Θεοῦ, it was because they were God's people, not solely because they were of his blood, that Moses threw in his lot with them. It was this which illustrated his faith. He believed that God would fulfil His promise to His people, little likelihood as at present there seemed to be of any great future for his race. On the other hand there was the ἁμαρτίας ἀπόλαυσις, the enjoyment which was within his reach if only he committed the sin of denying his people and renouncing their future as promised by God. For "the enjoyment to be reaped from sin" does not refer to the pleasure of gratifying sensual appetite and so forth, but

to the satisfaction of a high ambition and the gratification of his finer tastes which he might have had by remaining in the Egyptian court. Very similarly Philo interprets the action of Moses, who, he says, "esteemed the good things of those who had adopted him, although more splendid for a season, to be in reality spurious, but those of his natural parents, although for a little while less conspicuous, to be true and genuine" (*De Mose*, p. 86). That which influenced Moses to make this choice was his estimate of the comparative value of the outcome of suffering with God's people and of the happiness offered in Egypt. μέζονα πλοῦτον . . . εἰς τὴν μισθοποδοσίαν, "since he considered the reproach of the Christ greater riches than the treasures of Egypt; for he steadily kept in view the reward". The reproach or obloquy and disgrace, which Moses experienced is called "the reproach of the Christ" because it was on account of his belief in God's saving purpose that he suffered. The expression is interpreted by our Lord's statement that Abraham saw his day. It does not imply that Moses believed that a personal Christ was to come, but only that God would fulfil that promise which in point of fact was fulfilled in the coming of Christ. The writer uses the expression rather with a view to his readers who were shrinking from the reproach of Christ (xiii. 13), than from the point of view of Moses. Several interpreters (Delitzsch, etc.) suppose that in virtue of the mystical union Christ suffered in his people. But, as Davidson says, "this mystical union cannot be shown to be an idea belonging to the Epistle, nor is this sense pertinent to the connection." (So Weiss, "die vorstellung liegt unserem Briefe fern".) Weiss' own interpretation is ingenious: "The O.T. church was created by the pre-existent Messiah to be the people who were destined to introduce through Him perfect salvation; therefore each maltreatment of this people was contempt of



ἵνα μὴ ὁ ὀλοθρεύων<sup>1</sup> τὰ πρωτότοκα θίγῃ αὐτῶν. 29. Ὑπίστει δι-<sup>v</sup> Exod. xiv.  
έβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ<sup>21, 22.</sup>  
Αἰγύπτιοι κατεπόθησαν. 30. Ὑπίστει τὰ τεῖχη ἱερικῶ ἔπεσε,<sup>2 w</sup> Jos. vi.  
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31. Ὑπίστει Ῥαὰβ ἡ πόρνη οὐ συν-<sup>x</sup> Jos. ii. 1,  
απώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.<sup>et vi. 23;  
Jac. ii. 25.</sup>

<sup>1</sup> ολεθρευων in ADE.

<sup>2</sup> επεσαν in ΞΑΔ\*P, 17, 23, 71.

Him as unable to avenge and deliver His people". To say that it means merely "the same reproach that Christ bore" scarcely satisfies the expression. The "treasures of Egypt" must be supposed to include all that had been accumulated during centuries of civilisation. ἀπέβλεπεν, he habitually kept in view the reward. Cf. Xen., *Hist.*, vi. 1, 8 ἡ σὴ πατρίς εἰς σέ ἀποβλέπει, also Ps. xi. 4, Philo, *De Opif.*, p. 4. κατέλιπεν Αἴγυπτον, "he forsook Egypt," and fled to Midian. That this flight and not the Exodus is meant appears from the connection of the clause both with what precedes and with what follows. It exhibits the result of his choice (ver. 26), and it alludes to what preceded the Passover (ver. 28). The word ἐκαρτέρησεν, denoting long continued endurance also suits better this reference. The only difficulty in the way of accepting this interpretation is found in the words μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, because, according to Exod. ii. 15, the motive of his flight was fear of the king. ἐφοβήθη δὲ Μωυσῆς. But what is in the writer's mind is not Pharaoh's wrath as cause but as consequence of Moses' abandonment of Egypt. His flight showed that he had finally renounced life at court, and in thus indicating by this decisive action that he was an Israelite, and meant to share with his people, he braved the king's wrath. This he was strengthened to do because he saw an invisible monarch greater than Pharaoh. Vaughan seems the only interpreter who has precisely hit the writer's meaning: "the two fears are different, the one is the fear arising from the discovery of his slaying the Egyptian, the other is the fear of Pharaoh's anger on discovering his flight. *He feared and therefore fled: he feared not, and therefore fled.*" Having fled and so cutting himself off from all immediate opportunity of helping his people, ἐκαρτέρησεν, "he steadfastly bided his time," because he saw the Invisible, being thus an eminent illustration of faith as ἐλεγχος οὐ βλεπομένων. The

aorist gathers the forty years in Midian into one exhibition of wonderful perseverance in faith. It was the upper form of the school which disciplined Moses and wrought him to the mould of a hero. Another point in his career at which faith manifested itself was the Exodus, πεποίηκεν τὸ πάσχα, "he hath celebrated the Passover". Alford says the perfect is used on account of the Passover being "a still enduring Feast". But it is Moses' celebration of it that the perfect represents as enduring. The classical treatment of the question, Has ποιεῖν a sacrificial meaning in the N.T.? will be found in Prof. T. K. Abbott's *Essays*. ποιεῖν is regularly used of "keeping" a feast; and this is a classical usage as well. Cf. Exod. xii. 48, xxiii. 16, xxxiv. 22; 2 Chron. xxxv. 17-19. τὸ πάσχα originally the paschal lamb, Exod. xii. 21, καὶ θύσατε τὸ πάσχα, Mark xiv. 12 τὸ πάσχα ἔθνον, hence the feast of Passover as in Luke xxii. 1. It is written φασέκ throughout 2 Chron. xxx. and xxxv., also in Jer. xxxviii. 8. καὶ τὴν πρόσχυσιν τοῦ αἵματος, "and the affusion of the blood" the sprinkling of the blood on the door posts as commanded in Exod. xii. 7, 22, the object being that the destroyers of the first-borns might not touch them. As θιγγάνω is followed by a genitive in xii. 20 it is probable that the writer here also meant it to govern αὐτῶν while πρωτότοκα follows ὀλοθρεύων. So R.V. ὁ ὀλοθρεύων is taken from Exod. xii. 23. πρωτότοκα, first-borns of man and also of beasts, Exod. xii. 12. αὐτῶν is naturally referred to "the people of God," ver. 25. It was a noteworthy faith which enabled Moses confidently to promise the people protection from the general destruction. On their part also there was the manifestation of a strong faith. διέβησαν τὴν ἐρυθρὰν θάλασσαν . . . "they passed through the Red sea as if on dry land". The nominative must be taken out of αὐτῶν. διέβησαν, the usual term for crossing a river or a space. The Red sea is in Hebrew "the Sea of [red] weeds". διὰ ξηρᾶς γῆς as in

y Jud. iv. 6, 32. Ὑ καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περί  
 et vi. 11,  
 et xi. 1, et Γεδεὼν, Βαράκ τε καὶ Σαμφῶν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ  
 xii. 7, et  
 xiii. 24; 1  
 Sam. i. 20, et xii. 17, etc., et xiii. 14, et xvii. 45.

Exod. xiv. 29 ἐπορεύθησαν διὰ ξηρᾶς ἐν  
 μέσῳ τῆς θαλάσσης, also xv. 10; and  
 cf. the various impressions in the Psalms  
 which celebrate the great deliverance.  
 The greatness of the people's faith is  
 accentuated by the fate of the Egyptians,  
 whose attempt to follow was audacity  
 and presumption not faith. ἡς πείραν  
 λαβόντες . . . "of which [*i.e.*, of the  
 sea] making trial the Egyptians were  
 swallowed up," Exod. xv. 4 κατεπόθησαν  
 ἐν ἐρυθρᾷ θαλάσσῃ. Another instance  
 of the faith of the people and its effects  
 is found in the fall of the walls of Jericho.  
 The greatness of the faith may be measured  
 by the difficulty we now have in  
 believing that the walls fell without the  
 application of any visible force. God's  
 promise was, πεσέῃται αὐτόματα τὰ  
 τεῖχη, and believing this promise the  
 people compassed the city seven days.  
 The greatness of their faith was further  
 exhibited in their continuing to compass  
 the city day after day, for in the promise  
 (Josh. vi. 1-5) no mention is made of  
 any delay in its fulfilment and the  
 natural inference would be that the walls  
 would fall on the first day. That none  
 should have felt foolish marching day  
 after day round the solid walls is beyond  
 nature. κυκλωθέντα, see Josh. vi.  
 6, 14 and for ἐπὶ ἐπτά ἡμέρας, Josh.  
 vi. 14. "When applied to time, ἐπὶ denotes  
 the period over which something  
 extends, as Luke iv. 25, ἐπὶ ἑπτὰ τρία,  
 during three years" (Winer, p. 508).  
 The fall of Jericho and the extermination  
 of its inhabitants suggest the escape of  
 Rahab. ἡ πόρνη, in its strict meaning  
 ("ista meretrix" (Origen), "fornicaria"  
 (Irenaeus), is introduced to emphasise  
 the power of faith; she did not perish  
 along with the disobedient (iii. 18);  
 ἀπειθήσασιν, they knew that the  
 Lord had given the land to Israel (Josh.  
 ii. 9, 10) but did not submit themselves to  
 the acknowledged purpose of Jehovah.  
 Rahab acted upon her belief in this purpose  
 and instead of delivering up the  
 spies as enemies of her country "received  
 them with peace," that is, as  
 friends, risking her life because of her  
 faith.

Vv. 32-40. Summary of the achievements  
 of faith in the times subsequent to  
 Joshua.

Ver. 32. At this point the writer sees

that he cannot pursue the method he has  
 been following and give in detail all the  
 signal manifestations of faith, which are  
 recorded in the annals of his people. τί  
 ἔτι λέγω, "what shall I further say?"  
 deliberative subjunctive (cf. Rom. i. 15,  
 etc.) the writer questioning how he is to  
 handle the numberless instances that  
 rise before his mind. He cannot give  
 them all, ἐπιλείψει με γὰρ . . . "for  
 time will fail me if I recount in detail".  
 (Julian, *Orat.*, i. p. 341 B. ἐπιλείψει με  
 τὰ κείνου διηγούμενον ὁ χρόνος). ἐπι-  
 λείψει με ἡ ἡμέρα is frequent, see many  
 examples in Wetstein. Cf. Virgil, *Aen.*,  
 vi. 121, quid Thesea magnum, quid  
 memorem Alciden? "a favourite device  
 for cutting short a long list" (Page).  
 διηγούμενον means to relate with particu-  
 larity, see Luke viii. 39, ix. 10; Acts  
 xii. 17; Gen. xxix. 13. On Gideon see  
 Judges vi.-viii.; Barak chronologically  
 earlier, chap. iv. v; Samson, xiii-xvi;  
 Jephthah, who also preceded Samson,  
 xi, xii. Samuel is considered as the first  
 of the prophets as in Acts iii. 24 and xiii. 20.  
 οὗ covers vv. 33, 34, although not every  
 particular cited, while διὰ πίστεως  
 refers to all the verbs to end of 38. This  
 expression supplants the persistent πίστις  
 of vv. 3-31, mainly for euphony. κατη-  
 γωνίσαντο βασιλείας, "sub-  
 dued kingdoms," as is recorded of the  
 Judges and David, who also ἠργάσαντο  
 δικαιοσύνην, which seems to refer to  
 their righteous rule, although the same  
 expression is never used in the LXX  
 except of personal righteousness (Ps. xv.  
 2) but of David it is thrice said that he  
 was ποιῶν κρίμα καὶ δικαιοσύνην, 2 Sam.  
 viii. 15; 1 Chron. xviii. 14; Jer. xxiii. 5;  
 and of Samuel testimony is borne that  
 he judged righteously, 1 Sam. xii. 3.  
 ἐπέτυχον ἐπαγγελιῶν, "obtained pro-  
 mises" not "the promise" of Messianic  
 salvation (cf. ver. 39) but promises given  
 on special occasions, cf. Josh. xxi. 45;  
 Judges vii. 7, xiii. 5; 1 Kings vii. 56.  
 ἔφραξαν στόματα λεόντων, cf.  
 Daniel vi. 22, ἐνέφραξε τὰ στόματα τῶν  
 λεόντων, also Judges xiv. 5, 6; 2 Sam.  
 xvii. 34, xxiii. 20. ἔσβεσαν δύναμιν  
 πυρός, probably the rescue of Shadrach,  
 Meshach and Abednego was suggested  
 by the allusion to Daniel. δύναμιν is  
 explained by the words of Dan. iii. 22,  
 ἡ κάμιнос ἐξεκαύθη ἐκ περισσοῦ. ἔφυ-

καὶ τῶν προφητῶν· 33. <sup>a</sup>οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, <sup>z</sup>Judic. xiv. 6; 1 Sam. xvii. 34; 2 Sam. viii. 1, et x. 19, et xii. 29 Dan. vi. 22. εἰργάσαντο<sup>1</sup> δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34. <sup>a</sup>ἔσβησαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας,<sup>2</sup> ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων· 35. <sup>b</sup>ἔλαβον γυναῖκες<sup>3</sup> ἔξ ἀνα- <sup>z</sup>Judic. vii. 21, et xv. 15; 1 Sam. xiv. 1, etc., et xx. 1 1 Reg. xix. 1, etc.; 2 Reg. vi. 16, et xx. 7; 1 Par. xxii. 9; Job xlii. 10; Ps. vi. 8, et lxxxix. 20, etc.; Esa. xxxviii. 21; Dan. iii. 25. b 1 Reg. xvii. 23; 2 Reg. iv. 36; 2 Mac. vi. 19, 28, et vii.; Acts xxii. 25. c Jer. xx. 2.

7; 1 Par. xxii. 9; Job xlii. 10; Ps. vi. 8, et lxxxix. 20, etc.; Esa. xxxviii. 21; Dan. iii. 25. b 1 Reg. xvii. 23; 2 Reg. iv. 36; 2 Mac. vi. 19, 28, et vii.; Acts xxii. 25. c Jer. xx. 2.

<sup>1</sup> ηργασαντο in N<sup>\*</sup>D<sup>\*</sup> 47\*.

<sup>2</sup> μαχαιρης N<sup>\*</sup>AD<sup>\*</sup>; μαχαίρας (more classical) in D<sup>c</sup>EKLP.

<sup>3</sup> γυναικας in N<sup>\*</sup>AD<sup>\*</sup>.

γον στόματα μαχαίρης, "escaped the edge of the sword" of which there are many instances recorded, as 1 Sam. xviii. 11; 1 Kings xix. 2; 1 Mac. ii. 28. ἐδυναμώθησαν ἀπὸ ἀσθενείας . . . "out of weakness became strong, waxed mighty in battle, routed the armies of aliens," having in view, possibly, the deliverance recorded in Judges iv. by Deborah, where παρεμβολή (ver. 16, etc.) is used of the army. Reference may also be made, as von Soden suggests, to the Maccabean deliverances. [παρεμβολή, 1 Macc. iii. 3, 15, 17, etc.; ἀλλοτρ. ii. 7.] On several occasions in Israel's history the three clauses received abundant illustration.

Ver. 35. ἔλαβον γυναῖκες. . . . "Women received their dead by resurrection," as is narrated of the widow of Sarepta, 1 Kings xvii. 17-24, and the Shunamite, 2 Kings iv. 34. ἄλλοι δὲ ἐτυμπανίσθησαν. . . . "others were beaten to death". τύμπανον (sc. τύπανον from τύπ. strike) a drum, τυμπανίζω, I beat. From the expression in 2 Mac. vi. 17, 28, ἐπὶ τῷ τύμπανῳ, it might be supposed that some instrument more elaborate than a rod was meant and Josephus speaks of "a wheel" as being used. But that it was substantially a beating to death is proved by what is said of Eleazar (2 Mac. ii. 30), μέλλων ταῖς πλῃγαῖς τελευτᾶν, εἶπε. That Eleazar and the seven brethren (2 Mac. vii.) are alluded to is obvious, for it was characteristic of them that they died οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, not accepting the offered deliverance. Eleazar was shown a way by which he could escape death (2 Mac. vi. 21), and the seven brethren also were first inter-

rogated and would have escaped death had they chosen to eat polluted food. They endured martyrdom, not accepting the escape that was possible, ἵνα κρείττονος ἀναστάσεως τύχωσιν, "that they might obtain a better resurrection," "unto eternal life—'better' than that spoken of in the beginning of the verse, to a life that again ended" (Davidson, Weiss, von Soden). How fully the resurrection was in view of the seven brethren is shown in the saying of the second: "the King of the world shall raise us εἰς αἰώνιον ἀναβίωσιν ζωῆς; of the third who when his hands were cut off declared that he would receive them again from God; of the fourth, who in dying said, "It is good, when put to death by men, to look for hope from God to be raised up again by Him;" and the youngest said of them all, "they are dead under God's covenant of everlasting life".

Ver. 36. ἑτέροι δὲ . . . introducing a different class of victories achieved by faith, although ἐμπαυγμῶν καὶ μαστίγων, "mockings and scourgings" were endured by the martyrs who have just been mentioned (2 Mac. vii. 7 and vii. 1). πείραν ἔλαβον, see ver. 29. ἔτι δὲ δεσμῶν . . . "yea, moreover of bonds and prison"; as the examples in Bleek prove, ἔτι δὲ is commonly used to express a climax (cf. Luke xiv. 26); and such imprisonment as was inflicted, e.g., on Jeremiah (xxxviii. 9) was certainly even more to be dreaded than scourging. ἐλιθάσθησαν, "they were stoned," as was Zechariah, son of Johoiada, 2 Chron. xxiv. 20 (Luke xi. 51). There was also a tradition that Jeremiah was stoned at Daphne in Egypt. ἐπρίσθησαν, "they were sawn asunder," a cruel death some-



d 1 Reg. xxi. μῶν καὶ φυλακῆς· 37. <sup>d</sup> ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν,<sup>1</sup>  
 13; 2 Reg.  
 i. 8; Matt.  
 iii. 4. ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις  
 δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι· 38. ὦν οὐκ ἦν  
 ἄξιος ὁ κόσμος· ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις  
 e ver. 2. καὶ ταῖς ὁπαῖς τῆς γῆς. 39. \*Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ  
 τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, 40. τοῦ Θεοῦ περὶ  
 ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

<sup>1</sup> T.R. in AD<sup>c</sup>EK d, e, f, vg., Copt., Arm. In other MSS. the order varies. "Possibly ἐπειράσθησαν is only a reduplication of ἐπρίσθησαν . . . but it may with at least equal probability be a primitive corruption of some other word" (Hort).

times inflicted on prisoners of war (2 Sam. xii. 31; Amos i. 3, ἐπρίζον πρίσσι σιδηροῖς). The reference is probably to Isaiah who according to the *Ascensio Is.* (i. 9, v. 1) was sawn asunder by Manasseh with a wooden saw. Cf. Justin, *Trypho*, 120, (πρίονι ξυλίνῳ ἐπρίσατε) and Charles' *Ascension of Isaiah*. Within our own memory some of the followers of the Bâb suffered the same death. ἐπειράσθησαν, "were tempted". Alford says, "I do not see how any appropriate meaning can be given to the mere enduring of temptation, placed as it is between being sawn asunder and dying by the sword". He would therefore either omit the word as a gloss on ἐπρίσθησαν or substitute ἐπρήσθησαν. That is a tempting reading because not only was one of the seven brothers (2 Mac. vi. vii. 5) tried, but those who sought to keep the Sabbath in a cave (2 Mac. vi. 11) were all burned together by order of Philip, Antiochus' governor in Jerusalem. At the same time, the reading, "were tempted" gives quite a good sense, for certainly the most fiendish element in the torture of the seven brothers was the pressure put on each individually to recant. ἐν φόνῳ μαχαίρης ἀπέθανον, "died by sword-slaughter," for ἐν φ. μαχ. see Exod. xvii. 13; Num. xxi. 24, etc.; and for ἀπέθ. ἐν see Jer. xi. 22. xxi. 9. Examples of this death abounded in the Maccabean period. περιήλθον ἐν μηλωταῖς, "they wandered about in sheepskins," (as the mantle of Elijah is called in 2 Kings ii. 8, ἔλαβεν Ἡλίου τὴν μηλωτὴν αὐτοῦ), or even "in goatskins," a still rougher material. This dress they wore not as a professional uniform, but because "destitute," ὑστερούμενοι as in Luke xv. 14. ἤρξατο ὑστερεῖσθαι, Phil. iv. 12 καὶ περισσεύειν καὶ ὑστερεῖσθαι, "hard-pressed," θλιβόμενοι, as in 2 Cor. iv. 8 θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, κακουχούμενοι, "maltreated," see ver.

25. ὦν οὐκ ἦν ἄξιος ὁ κόσμος, "of whom the world was not worthy". "The world drove them out, thinking them unworthy to live in it, while in truth it was unworthy to have them living in it" (Davidson). Vaughan aptly compares Acts xxii. 22. After this parenthetical remark the description is closed with another participial clause, ἐπὶ ἐρημίαις πλανώμενοι . . . "wandering over deserts and mountains, and in caves and in the holes of the earth," verified 1 Kings xviii. 4; 2 Macc. v. 27 where it is related of Judas and nine others, ἀναχωρήσας εἰς τὴν ἐρημον, θηρίων τρόπον ἐν τοῖς ὄρεσι διέζη. Cf. also 2 Mac. x. 6, ἐν τοῖς ὄρεσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμόμενοι. In the *Ascensio Isaiae*, ii. 7, 12, Isaiah and his companions are said to have spent two years among the mountains naked and eating only herbage.

Ver. 39. καὶ οὗτοι πάντες, "And these all," that is, those who have been named in this chapter, "although they had witness borne to them through their faith," as has been recorded (ver. 2-38), "did not receive the promise," that is, as already said in ver. 13, they only foresaw that it would be fulfilled and died in that faith. But this failure to obtain the fulfilment of the promise was not due to any slackness on the part of God nor to any defect in their faith; there was a good reason for it, and that reason was that "God had in view some better thing for us, that without us they should not be perfected". The κρεῖττόν τι is that which this Epistle has made it its business to expound, the perfecting (τελειωθῶσιν) of God's people by full communion with Him mediated by the perfect revelation (i. 1) of the Son and His perfect covenant (viii. 7-13), and His better sacrifice (ix. 23). And the perfecting of the people of God under the O.T. is said to have been impossible, not as might have

XII. I. \*ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον<sup>a</sup> x. 36;  
 ἡμῖν νέφος μαρτύρων, ὅγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον<sup>b</sup>  
 Rom. vi.  
 4, et xii.  
 12; 1 Cor.  
 ix. 24; 2

Cor. vii. 1; Eph. iv. 22; Phil. iii. 13, 14; Col. iii. 8; 1 Peter ii. 1, et iv. 2.

been expected "apart from the Son," but χωρὶς ἡμῶν, because the writer has in view the history of the Church, the relation of the people of God in former times to the same people in Messianic times.

CHAPTER XII.—Ver. 1. Τοιγαροῦν καὶ ἡμεῖς. . . . "Wherefore, as we have so great a cloud of witnesses encompassing us, let us likewise lay aside every encumbrance and sin that clings so close and run with endurance the race that is set before us, looking to the leader and perfecter of faith, even Jesus, who for the joy set before him endured a cross despising shame and has sat down at the right hand of the throne of God." τοιγαροῦν, "wherefore then" more formal and emphatic than the usual, διὰ τοῦτο, διδ, ὅθεν, οὖν. καὶ ἡμεῖς, we in our turn, we as well as they, and with the added advantage of having so many testimonies to the good results of faith. νέφος used frequently in Homer and elsewhere, as "nubes" in Latin and "cloud" in English to suggest a vast multitude. μαρτύρων, "witnesses," persons who by their actions have testified to the worth of faith. The cloud of witnesses are those named and suggested in chap. xi.; persons whose lives witnessed to the work and triumph of faith, and whose faith was witnessed to by Scripture, cf. xi. 2, 4, 5. This cloud is περικείμενον, because, as the writer has just shown, look where they will into their history his Hebrew readers see such examples of faith. It is impossible to take μαρτυρες as equivalent to θεαταί. If the idea of "spectator" is present at all, which is very doubtful, it is only introduced by the words τρέχωμεν . . . ἀγῶνα. The idea is not that they are running in presence of spectators and must therefore run well; but that their people's history being filled with examples of much-enduring but triumphant faith, they also must approve their lineage by showing a like persistence of faith. ὅγκον ἀποθέμενοι πάντα, ὅγκος, a mass or weight or burden (= φόρτος), hence a swelling or superfluous flesh [cf. especially Longinus, iii. 9, κακοὶ δὲ ὅγκοι καὶ ἐπὶ σωματῶν καὶ λόγων. and from Hippocrates in Wetstein, καὶ γὰρ δρόμοι ταχεῖς, καὶ γυμνάσια τοιαῦτα, σαρκῶν ὅγκον καθαίρει.] The allusion therefore

is to the training preparatory to a race by which an encumbering superfluity of flesh is reduced. The Christian runner must rid himself even of innocent things which might retard him. And all that does not help, hinders. It is by running he learns what these things are. So long as he stands he does not feel that they are burdensome and hampering. καὶ τὴν εὐπερίστατον ἀμαρτίαν. Of the difficult word εὐπερ. Chrysostom gives two interpretations; "which is easily avoided," and "which easily encompasses or surrounds us". In the sense of "avoid" the verb περιῆσθαι occurs in 2 Tim. ii. 16 and Tit. iii. 9, but it is scarcely credible that in the present context such an epithet could be applied to sin. The second interpretation has been generally accepted ["circumstans nos peccatum" (Vulg.); "qui nous enveloppe si aisément"; "die Sünde, die immer zur Hand ist" (Weizsäcker)]. This meaning suits the context and the action enjoined in ἀποθέμενοι, suggesting, as it does, the trailing garment that encumbers the runner. The article τὴν does not point to some particular sin, but to that which characterises all sin, the tenacity with which it clings to a man. We might suppose from the word itself that it alluded to sin as an enemy encompassing from well-chosen points of vantage, but this does not suit the figure of the race nor the ἀποθέμενοι. [Porphyrus, *de Abstin.*, says γυμνοὶ δὲ καὶ ἀχίτωνες ἐπὶ τὸ στάδιον ἀναβαίνωμεν ἐπὶ τὰ τῆς ψυχῆς Ὀλύμπια ἀγωνισόμενοι. "Ut cursores vestimenta non solum abjiciunt, nudique currunt, verum etiam crebris exercitationibus, ne corpus nimis obesum et ineptum reddatur, efficiunt: ita et vos omnia impedimenta in studio virtutis, et tarditatem vestram crebris meditationibus vincite" (Wetstein).] δι' ὑπομονῆς, after the negative preparation comes the positive demand for endurance, cf. x. 36. τρέχωμεν . . . ἀγῶνα, as in Herod. viii. 102, πολλοὺς ἀγῶνας δραμέονται οἱ Ἕλληνες. προκείμενον, [frequent with ἀγών, as in Arrian's *Epict.*, iii. 25, οὐ γὰρ ὑπὲρ πάλης καὶ παγκρατίου ὁ ἀγὼν πρόκειται. Cf. *Orestes* of Eurip., 845, and Ignatius to Eph., c. 17. τοῦ προκειμένου [ἡν.] appointed, lying before us as our destined

- b i. 3, 13, et ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα · 2.  
 ii. 10, et  
 viii. 1; <sup>b</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς  
 Luc. xxiv.  
 26, 46; ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς κατα-  
 Acts iii.  
 15, et v. φρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.<sup>1</sup> 3. ἀναλογί-  
 31; Phil.  
 ii. 8, etc.; σασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς  
 1 Peter i.  
 3. αὐτὸν<sup>2</sup> ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.  
 c 1 Cor. x.  
 13. 4. Οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν

<sup>1</sup> κεκαθικεν in ΞADEKL P.

<sup>2</sup> εἰς εαυτον AP Vulg.; εἰς εαυτους Ξ\*D\*E\*. ["Looks like the conceit which some reader wrote upon his margin" (Davidson).]

trial. This let us run, not waiting for a pleasanter, easier course, but accepting that which is appointed and recognising the difficulties as constituent parts of the race. Success depends on the condition attached ἀφορῶντες . . . Ἰησοῦν, fixing our gaze on Him who sets us the example (ἀρχηγὸν) of faith, and exhibits it in its perfect form (τελειωτής), who leads us in faith and in whom faith finds its perfect embodiment. ἀρχηγός properly means one to whom anything owes its origin (cf. ii. 10), but here it rather indicates one who takes the lead or sets the example most worth following. Jesus is the ἀρχηγός τῆς πίστεως because he is its τελειωτής. In Him alone do we see absolute dependence on God, implicit trust, what it is, what it costs, and what it results in. (Hence the human name Ἰησοῦν.) On Him therefore must the gaze be fixed if the runner is to endure, for in Him the reasonableness, the beauty, and the reward of a life of faith are seen. Faith manifested itself in Jesus, especially in His endurance of the cross in virtue of His faith in the resulting joy beyond. ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς . . . ἀντὶ here as in ver. 16 denotes the price paid, or reward offered, "in consideration of". There was a joy set before Jesus, which nerved Him to endure. This joy was the sitting in the place of achieved victory and power, not a selfish joy, but the consciousness of salvation wrought for men, of power won which he could use in their interests. This hope or confident expectation so animated Him that He endured the utmost of human suffering and shame. The shame is mentioned αἰσχύνῃς καταφρονήσας, because His despising of it manifests a mind fixed on the glory that was to follow and filled with it.

Ver. 3. ἀναλογίσασθε γὰρ. . . The reason for fixing the gaze on Jesus is

given. That reason being found in the τοιαύτην. This so great contumely and opposition endured by Jesus the Hebrews are to consider, "to bring into analogy, think of by comparing" with their own and so renew their hopeful endurance. τὸν . . . ἀντιλογίαν, "Him who has endured at the hands of sinners such contradiction against Himself." The desire on the part of several interpreters to put a stronger meaning into ἀντιλογία—although quite unsupported by usage—reveals a feeling that verbal abuse or contradiction was a much less severe trial than such as are enumerated in chap. xi. But not only was it this ἀντιλογία which brought Christ to the cross and formed the αἰσχύνῃ of it, but it was the repudiation of His claims throughout His life which formed the chief element in His trial. It was predicted (Luke ii. 34) that He would be a σημεῖον ἀντιλεγόμενον, full of significance misinterpreted, full of God rejected. It was precisely this general rejection and contempt from which the Hebrews were themselves suffering. They were finding how hard it was to maintain a solitary faith contradicted and scorned by public sentiment. Think then, says this writer, of Him who has endured at the hands of sinners so much more painful contradiction "against Himself". ἵνα μὴ κάμῃτε . . . "that ye wax not weary, fainting in your souls". ψυχαῖς may be construed either with κάμῃτε or with ἐκλυόμενοι; better with the latter. [Polybius, xx. 4, 7, speaking of the demoralisation of the Boeotians says that giving themselves up to eating and drinking, οὐ μόνον τοῖς σώμασιν ἐξελύθησαν ἀλλὰ καὶ ταῖς ψυχαῖς.]

Ver. 4. Οὕτω μέχρις αἵματος. . . "Not yet unto blood have ye resisted in your contest with sin." Bengel says: "a cursu venit ad pugilatum". Cf. 1 Cor. ix. 24-27. But this is doubtful.



ἀνταγωνιζόμενοι, 5. <sup>4</sup> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν <sup>Job v. 17</sup>  
ὡς υἱοῖς διαλέγεται. “γίε μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ <sup>Prov. iii.</sup>  
ἐκλόου ὑπ’ αὐτοῦ ἐλεγχόμενος. 6. ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει <sup>11, 12;</sup>  
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.” 7. Εἰ <sup>1</sup> παιδεῖαν ὑπο- <sup>Apos. iii.</sup>  
μένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστίν <sup>19.</sup>

<sup>1</sup> εἰ in minusculis; εἰς in ΞADKLP, Vulg.

μέχρις αἵματος [Theoph., ἄκρι θανάτου, cf. Rev. xii. 11.] Does this mean, Ye have not yet become a martyr church, suffering death in Christ's cause; or does it mean, Ye have not yet resisted sin in deadly earnest? The interpretation is determined by the connection. Jesus endured the ἀντιλογία of sinners even to blood, the death of the cross; the Hebrews have not yet been called so to suffer in their conflict, a conflict which every day summons them to fresh resistance against the sin of failure of faith and apostasy. “‘Sin’ is not here put for sinners, nor is it sin in their persecutors; it is sin in themselves, the sin of unbelief, which is here regarded as their true antagonist, though of course the excesses of their persecutors gave it its power against them” (Davidson and Weiss).

Vv. 5-17. The Hebrews are reminded that their sufferings are tokens of God's fatherly love and care.

Ver. 5. καὶ ἐκλέλησθε. . . . “And ye have clean forgotten the exhortation, which speaks to you as to sons, My Son, etc.”. καὶ introduces a fresh consideration. Calvin, Bleek and others treat the clause as an interrogation, needlessly. The παρακλήσις is cited from Prov. iii. 11, and includes vv. 5 and 6. The only divergence from the LXX is the insertion of μου after υἱέ. But Bleek calls attention to the fact that the Hebrew of the last clause stands, according to the present punctuation, יְהוָה בֶּן יְהוָה = and as a father the son in whom he delights. The LXX instead of בֶּן יְהוָה

have read בֶּן יְהוָה the Piel of בֶּן יְהוָה to feel pain, and so to cause pain; certainly a better sense. In the Book of Proverbs the speaker identifies himself with wisdom, and here the words are justifiably viewed as Divine. ὀλιγώρει is classical, meaning “make light of,” “neglect,” “despise”. παιδεία is discipline, or correction, or the entire training and education of childhood and

youth. And it is here urged that by the trials and difficulties of life God trains His children; that to view sufferings in separation from God and to be oblivious of God's design in them is disastrous; and that despondency and failure of faith under suffering are inappropriate, for trials are not evidence of God's displeasure, but on the contrary tokens of His love, the uniform discipline to which every son must be subjected, ὃν γὰρ ἀγαπᾷ. . . . the emphasis falling on ἀγαπᾷ. ὃν παραδέχεται, “whom He takes to Him as a veritable son, receives in his heart and cherishes” (Alford). The word is similarly used in Polybius, xxxviii. 1, 8. [The same passage from Proverbs is cited by Philo (De Cong. Erud. gratia, p. 544) who adds, οὕτως ἄρα ἡ ἐπίπληξις καὶ νοουθεσία καλὸν νενόμισται, ὥστε δι’ αὐτῆς ἡ πρὸς θεὸν ὁμολογία συγγένεια γίνεται· τί γὰρ οἰκειότερον υἱῷ πατρὸς ἢ υἱοῦ πατρί; Cf. Menander's ὁ μὴ δαρὲς ἄνθρωπος οὐ παιδεύεται, and Seneca's *De Providentia* where the same comparison is elaborated, and the great principle laid down “non quid, sed quemadmodum feras, interest”.]

Ver. 7. The inference from the passage cited is obvious, εἰς παιδεῖαν ὑπομένετε, “it is for training ye are enduring (are called to endure), as sons God is dealing with you”. [προσφέρεται is common; as in Xenophon, οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν; and in Josephus, ὡς πολέμοις προσεφέροντο.] Their sufferings are evidence that God considers them His sons and treats them as such; for what son is there whom his father does not correct? τίς γὰρ υἱὸς. . . . similar in form to Matt. vii. 9, τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος;—εἰ δὲ χωρὶς. . . . Whereas did they receive no such treatment, were they free from that discipline of which all (God's children) have become partakers (as illustrated in chap. xi.) then in this case they are bastards and not sons; their freedom from the discipline which God uniformly accords His children would prove that they were not genuine sons.

υἱὸς ὃν οὐ παιδεύει πατήρ; 8. εἰ δὲ χωρὶς ἔστε παιδείας, ἥς  
 Num. xvi. μέτοχοι γεγόνασι πάντες, ἅρα νόθοι ἔστε καὶ οὐχ υἱοί. 9. \*εἶτα  
 22, et  
 xxvii. 16; τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρε-  
 Eccl. xii.  
 1, 7; Esa. πόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα, τῷ πατρὶ τῶν πνευμάτων,  
 lvii. 16,  
 Zach. x.i. καὶ ζήσομεν; 10. οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν  
 1.  
 αὐτοῖς, ἐπαίδευσον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς  
 ἀγιότητος αὐτοῦ. 11. πᾶσα δὲ<sup>1</sup> παιδεία πρὸς μὲν τὸ παρὸν οὐ  
 δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηκικὸν τοῖς

<sup>1</sup> WH read *μεν* with  $\aleph^*P$ , 17, 21, d;  $\delta\epsilon$  is found in  $\aleph^cAD^cKL$ , f, Vulg., etc. ["None of the particles are satisfactory, though  $\delta\epsilon$  was sure to be introduced" (Hort).]

Ver. 9. With *εἶτα* a fresh phase of the argument is introduced. [Raphel *in loc.* is of opinion that *εἶτα* here as frequently in the classics is "nota interrogantis cum vehementia et quasi indignatione quadam"; but it gives a better construction if we take it in the sense of "further" as in 1 Cor. xii. 5, 7, and Mark iv. 28, *πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρης σίτος*.] The argument is, "the fathers of our flesh we used to have as trainers, and we had them in reverence; shall we not much rather be subject to the Father of our spirits and live?" The article before *πνευμάτων* makes it probable that there is no reference to angels but only an antithesis to *τῆς σαρκὸς ἡμῶν*. The position of the two words *σαρκὸς* and *πνευμάτων* confirms this. *καὶ ζήσομεν* is unexpected, and is inserted to balance *καὶ ἐνετρεπόμεθα* [on this verb see Anz. p. 269] in the rhythm of the sentence. The thought is that only by subjection to the Father of our spirit can we have life. Delitzsch maintains that this verse strongly favours the theory of Creationism and quotes Hugo de S. Victore, "Nota diligenter hanc autoritatem, per quam manifeste probatur, quod animae non sunt ex traduce sicut caro". It is safer to say with Davidson, "It is as a spirit, or on his spiritual side, that man enters into close relation with God; and this leads to the conception that God is more especially the Author of man's spirit, or Author of man on his spiritual side, and to designations such as those in Num. xvi. 22". Modern science scouts Creationism; although if Wallace's idea of the evolution of man be accepted it might find encouragement.

Ver. 10. *οἱ μὲν γὰρ* . . . The reasonableness of the appeal of ver. 9 is further illustrated by a comparison of the character and end in the earthly and

heavenly fathers' discipline respectively. The earthly fathers exercised discipline for a few days in accordance with what commended itself to their judgment as proper; a judgment which could not be infallible and must sometimes have hindered rather than helped true growth; but the heavenly Father uses discipline with a view to our profit that we may partake of his holiness. Two notes of imperfection characterise the discipline of the fathers of our flesh. (1) It is *πρὸς ὀλίγας ἡμέρας*, "for a few days," i.e., during the brief period of youth. It must cease when manhood is attained, whether or not it has attained its end. (2) It is *κατὰ τὸ δοκοῦν αὐτοῖς*, subject to misconception both of the end to be reached and the means by which it can be attained. In contrast to this second feature the discipline of the Father of our spirit is without fail *ἐπὶ τὸ συμφέρον*, "for our advantage," which is defined in *εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ*, "that we may partake of His holiness," in which the contrast to the incomplete

Ver. 11. *πᾶσα δὲ παιδεία* . . . Another encouragement to endure chastening: if it is allowed to do its work righteousness will result. "Now all chastisement for the present indeed seems matter not of joy but of grief, afterwards however it yields, to those who are disciplined by it, the peaceable fruit of righteousness". [*πᾶσα*, as Chrys. says, *τουτέστι καὶ ἡ ἀνθρωπίνη καὶ ἡ πνευματική*.] *πρὸς τὸ παρὸν*, see Thucyd., ii. 22. *οὐ δοκεῖ* . . . *λύπης*, Chrys. *καλῶς εἶπεν· οὐ δοκεῖ. οὐδὲ γὰρ ἔστι λύπης ἡ παιδεία, ἀλλὰ μόνον δοκεῖ*, see Bleek. Chastisement is here viewed as an opportunity for cultivating faith and endurance and to those who use the opportunity and are exercised and trained by it, *δι' αὐτῆς*

δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. 12. Ἰδὸ "τὰς<sup>1</sup> παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε". 13. g<sup>3</sup> καὶ "τροχιὰς ὀρθὰς ποιήσατε<sup>1</sup> τοῖς ποσὶν ὑμῶν," ἵνα μὴ τὸ χωλὸν<sup>2</sup> ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. 14. Ἐιρήνην διώκετε μετὰ πάντων, καὶ<sup>h</sup> τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον. 15. Ἐπισκοποῦν-<sup>h</sup>

Esa. xxxv.  
Matt. v.  
8; Rom.  
xii. 28; 2  
Tim. ii. 22.  
iii. 12;  
Deut.  
xxix. 18;  
Acts xvii.  
13; 2 Cor. vi.; 1 Gal. v. 12.

<sup>1</sup> ποιήσατε in B<sup>2</sup>ADKL; ποιεῖτε in B<sup>2</sup>P, 17.

γεγυμνασμένοις, it necessarily yields, renders as the harvest due, ἀποδίδωσιν, as its fruit increased righteousness of life. But why "peaceful" εἰρηνικὸν? Probably because the result of the conflict (γεγυμνασμένοις) and victory is peace in God and peace of conscience. It is a peace which can only be attained by those who have used their trials as a discipline and have emerged victorious from the conflict.

Ver. 12. διδὸ τὰς παρειμένας . . . "Wherefore" introducing the immediate application of this encouraging view of trials, "lift up" to renew the conflict, "the nerveless hands" fallen to your side and "the paralysed knees". ἀνορθώσατε seems at first sight more appropriate to χεῖρας than to γόνατα (Vaughan) but it is here used in the general sense of "restore," "renew the life of"; as in Soph., *O.T.*, 46-51, ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν. It might be rendered "revive". Probably the writer had in his mind Isa. xxxv. 3, ἰσχύσατε, χεῖρες ἀνεμένα καὶ γόνατα παραλελυμένα. In Sir. xxv. 23 the woman that does not increase the happiness of her husband is χεῖρες παρειμένα καὶ γόνατα παραλελυμένα, in other words, makes him despair and cease from all effort. So here, the hands hang down in listless consciousness of defeat. καὶ τροχιὰς ὀρθὰς . . . "and make straight paths for your feet, that that which is lame be not turned out of the way but rather be healed". The words are quoted from Prov. iv. 26, ὀρθὰς τροχιὰς ποιεῖ σοὶς ποσὶ, and if ποιήσατε is retained they form a hexameter line. The whole verse forms an admonition to the healthier portion of the church to make no deviation from the straight course set before them by the example of Christ, and thus they would offer no temptation to the weaker members [τὸ χωλὸν, the lame and limping] to be turned quite out of the way, but would rather be an encouragement to them and so afford them an opportunity of being healed of their infirmity. [A number of

interpreters take ἐκτραπῇ in the sense of "dislocated". Thus Davidson, "The words 'turned out of the way' mean in medical writers 'dislocated,' and this gives a more vigorous sense and forms a better opposition to 'be healed'. Inconsistency and vacillation in the general body of the church would create a way so difficult for the lame, that their lameness would become dislocation, and they would perish from the way; on the other hand, the habit of going in a plain path would restore them to soundness." This is inviting, but there is much against it. (1) The medical use of ἐκτρέπομαι is rare (see Stephanus) and not likely to occur here. (2) When used in a general sense ἰαθῇ is an appropriate antithesis; thus in Niceph. Call. (see Stephanus) occur the words ἰωάννη τῷ ἱεροσολύμων πατριάρχῃ τὴν ἀκοὴν ἐκτραπέυσαν ἰάται. (3) The passage in Proverbs from which the former part of the verse is cited goes on thus: "Turn not aside to the right hand nor to the left".] Immediately after these words follows a clause which guides to the interpretation of εἰρήνην διώκετε μετὰ πάντων, "God will make thy ways straight and will guide thy goings in peace"; and a considerable part of the counsels given in the context in Proverbs concerns the maintenance of peaceful relations with others. The circumstances of the Hebrews were fitted to excite a quarrelsome spirit, and a feeling of alienation towards those weak members who left the straight path. They must not suffer them to be alienated but must restore them to the unity of the faith, and in endeavouring to reclaim them must use the methods of peace not of anger or disputation. καὶ τὸν ἁγιασμόν . . . "and the consecration without which no one shall see the Lord". The ἁγιασμός which this Epistle has explained is a drawing near to God with cleansed conscience (x. 14, 22), a true acceptance of Christ's sacrifice as bringing the worshipper into fellowship with God.

Ver. 15. ἐπισκοποῦντες μὴ



Gen. xxv. **ΤΕΣ ΜΗ ΤΙΣ ὙΣΤΕΡΩΝ** ἀπὸ τῆς χάριτος τοῦ Θεοῦ · **ΜΗ ΤΙΣ ῥίζα πικρίας** 33; Eph. v. 3; Col. **ἄνω φύουσα ἐνοχλῇ**, καὶ διὰ ταύτης<sup>1</sup> **μιανθῶσι πολλοί**<sup>2</sup> · 16. <sup>1</sup> **μή** iii. 5; i Thess. i. **ΤΙΣ πόρνος**, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο<sup>3</sup> τὰ 3. **κ** Gen. **πρωτοτόκια αὐτοῦ**. 17. <sup>κ</sup> ὥστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρο- xxvii. 34, etc.

<sup>1</sup> T.R. in **Σ**DKL; δι' αὐτης AP, 17, 47.

<sup>2</sup> T.R. in DKLP; **οἱ πολλοί** in **Σ**A, 17, 47.

<sup>3</sup> T.R. **Σ**DKLP, 17; **απέδετο** AC.

**ΤΙΣ ὙΣΤΕΡΩΝ** . . . "watching" "taking the oversight" (thoroughly scrutinising as in the case of sick persons," Chrys.) addressed not to the teachers or rulers but to all. The object of this supervision is to prevent the defection of any one of their number. "As if they were travelling together on some long journey, in a large company, he says, 'Take heed that no man be left behind; I do not seek this only, that ye may arrive yourselves, but also that ye should look diligently after the others'" (Chrys.), and cf. M. Arnold's *In Rugby Chapel*. **ΜΗ ΤΙΣ ὙΣΤΕΡΩΝ** . . . may be construed either by supplying ἤ, or by supposing a break at Θεοῦ (so Davidson), or by carrying on the **ΤΙΣ ὙΣΤΕΡΩΝ** to ἐνοχλῇ. The simplest seems to be the first: "lest any be failing (= fail) of the grace of God," i.e., lest he never reach the blessings which the grace of God offers. Cf. iv. 1. Another contingency to be guarded against by careful watching is expressed in **ΜΗ ΤΙΣ ῥίζα πικρίας** . . . words borrowed from Deut. xxix. 18, **ΜΗ ΤΙΣ ἔστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ**, "lest any root of bitterness springing up trouble you". As in Deuteronomy so here the bitter root which might spring up and bring forth its poisonous fruit among them, was one of their own members who might lead them astray or introduce evil practises and so the whole community [οἱ πολλοί] might be defiled [μιανθῶσιν], i.e., rendered unfit for that approach to God and fellowship with Him to which they were urged in the preceding verse. A little leaven leaveneth the whole lump, Gal. v. 9, where also it is a person that is referred to.

Ver. 16. **ΜΗ ΤΙΣ ΠΟΡΝΟΣ** . . . specific forms in which roots of bitterness might appear among them. **ΠΟΡΝΟΣ** is to be taken in its literal sense and not as signifying departure from God [but cf. Weiss]. Neither is it to be applied to Esau, in spite of the passages adduced by Wetstein to show that he was commonly considered a fornicator, and of

Philo's interpretation of "hairy" as "intemperate and libidinous"; v. Delitzsch. From xiii. 4 it appears that fornication was one of the dangers to which these Hebrews were exposed. ἢ βέβηλος ὡς Ἡσαῦ, a profanity which was especially betrayed in his bartering for a single meal [ἀντὶ βρώσεως μιᾶς] his own rights of primogeniture. Esau lightly parting with his religious privileges and his patrimony for a present gratification is an appropriate warning to those who day by day were tempted to win comfort and escape suffering by parting with their hope in Christ. The warning is pointed by the fate of Esau. **ὥστε γὰρ ὅτι καὶ μετέπειτα** . . . "for ye know that even though he was afterwards desirous to inherit the blessing he was rejected, though he sought it with tears; for he found no place of repentance". "The term 'repentance' is here used not strictly of mere change of mind, but of a change of mind undoing the effects of a former state of mind" (Davidson). In other words, his bargain was irrevocable. The words must be interpreted by the narrative in Genesis (xxvii. 1-41), where we read that some time after the sale of the birthright (**μετέπειτα**) Esau sought the blessing with tears (xxvii. 38, **ἀνεβόησε φωνῇ Ἡσαῦ καὶ ἔκλαυσεν**) but found his act was unalterable. The lesson written on Esau's life as on that of all who miss opportunities is that the past is irreparable, and however much they may desire to recall and alter it, that cannot be. It was this which the writer wished to enforce. If now, through any temptation or pressure, you let go the benefits you have in Christ, you are committing yourselves to an act you cannot recall. It must also be observed that the author is confining his attention to the one act of Esau, not pronouncing on his whole life and ultimate destiny. [**μετανοίας τόπον**. So Pliny, *Ep.* x. 97, "poenitentiae locus;" and Ulpian, *Digest.*, xl. Tit. 7, "poenitentiae haereditis locum non esse" (Wetstein)].

νομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ<sup>1</sup> εὔρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

18. <sup>1</sup>Οὐ γὰρ προσελήλυθατε ψηλαφωμένω ὄρει,<sup>1</sup> καὶ κεκαυμένω πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, 19. <sup>2</sup>καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι

Exod. xix. 10, etc., et xx. 19; Deut. v. 22. Exod. xx. 19; Deut. v. 24, et xviii. 16.

<sup>1</sup> T.R. D<sup>8</sup>KL, 37, 116; omit ορει N<sup>8</sup>AC, 17, 47, f, Vulg., Cod., Opt., Syr. Pesch.

Vv. 18-29. In this paragraph we have the climax of the Epistle. Its doctrine and its exhortation alike culminate here. The great aim of the writer has been to persuade the Hebrews to hearken to the word spoken by God in Christ (i. 1, ii. 1-4). This aim he still seeks to attain by bringing before his readers in one closing picture the contrast between the old dispensation and the new. The old was characterised by material, sensible transitory manifestations; the new by what is supersensible and eternally stable. The old also rather emphasised the inaccessible nature of God, His unapproachable holiness, His awful majesty, and taught men that they could not come near; the new brings men into the very presence of God, and though He be "Judge of all" yet is He surrounded with the spirits of perfected men. But as the writer seeks to quicken his readers to a more zealous faith He shows also the awful consequences of refusing Him that speaketh from heaven. Not the fire and smoke of Sinai threaten now to consume the disobedient, but "our God is a consuming fire"; not a symbolic and material element threatened, but the very Eternal and All-pervading Himself. And, returning to the idea with which he commenced the Epistle and so making its unity obvious, the writer contrasts the voice that shook the earth with the infinitely more terrible voice that shakes the heavens also, that terminates time and brings in eternal things.

Ver. 18. Οὐ γὰρ προσελήλυθατε... "For ye have not approached," assigning a further reason for the previous exhortation. Your fathers drew near [Deut. iv. 11, προσήλθετε καὶ ἑστήτε ὑπὸ τὸ ὄρος] to hear God's word. The word is used in its general sense, and the idea of drawing near as an accepted worshipper is not intended. ψηλαφωμένῳ... As MS. authority removes ὄρει, the construction is doubtful. The R.V. renders "the mount that might be touched," indicating that "the mount" is not in the text. This is justified by the antithetic clause, ver. 22, ἀλλὰ προσε-

λήλυθατε Σιών ὄρει, which already was in his mind. Others translate "ye are not come to a palpable and kindled fire," which is grammatically possible, but open to the objection that "a palpable fire," a fire that can be touched is precisely what this fire was not, and it is an awkward mode of expressing a "material" fire. A third rendering is "Ye are not come to that which can be touched and is kindled with fire", κεκαυμένῳ πυρὶ, "that burned with fire" is in agreement with Deut. iv. 11, τὸ ὄρος ἐκαίετο πύρρι ἕως τοῦ οὐρανοῦ· σκότος, γνόφος, θυέλλα; see also Deut. v. 22, 23, ix. 15; Exod. xix. 18. The "gloom and mist and tempest (or hurricane) and the blast of trumpet (Exod. xix. 16, φωνὴ τῆς σάλπιγγος ἤχει μέγα) and voice of words" (Deut. iv. 12, ἐλάλησε Κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρὸς φωνὴν ῥημάτων) are enumerated to accentuate the material and terrifying character of the revelation on which the O.T. dispensation was founded. The regularly recurrent καὶ gives emphasis to this enumeration; all the features of the manifestation were of the same character. The article is omitted before each particular, because each is introduced not for its own sake but for the general effect. From ἧς το ἔντρομος (ver. 21) describes the terror induced by these manifestations, (1) first in the people (οἱ ἀκούσαντες) who begged that not a word more should be added to them (προστεθῆναι suggested by Deut. v. 25 and xviii. 16, οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν Κυρίου, "we will not any more hear, etc.") for they could not endure that which was being commanded, "If even a beast touch the mountain it shall be stoned" (Exod. xix. 12, 13); and (2) also in Moses, for, so terrifying was the appearance that Moses said, "I am extremely afraid (Deut. ix. 9) and tremble". (ἐκφοβός εἰμι was uttered by Moses when God's anger was roused by the people's idolatry; Stephen (Acts vii. 32) uses ἔντρομος γενόμενος of Moses at the burning bush.)

n Exod. xix. αὐτοῖς λόγον · 20. "οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, "Κὰν θηρίον  
 13.  
 ο Gal. iv. θίγη τοῦ ὅρους, λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται<sup>1</sup>".  
 26; Apoc. 21. καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, "Ἐκφοβός  
 iii. 12, et  
 xxi. 2, 10. εἰμι καὶ ἔντρομος ·" 22. ° ἀλλὰ προσελθλύθατε Σιών ὄρει, καὶ πόλει

<sup>1</sup> This clause occurs in none of the uncials—the sole authority is "nonnulli minusculi".

Ver. 22. The Christian standing and attainment are now described in contrast with the Jewish. Ye are brought into the fellowship of eternal realities. ἀλλὰ προσελθλύθατε, "but ye have drawn near" (already you have entered into your eternal relation to the unseen) to Σιών ὄρει, "in the twenty-three passages in the LXX where the two words are combined the order is uniformly ὄρος Σιών and not Σιών ὄρος. Evidently here the 'Zion mountain' is mentally contrasted with another, the 'Sinai mountain'. And thus the omission of ὄρει in the revised text of ver. 18 is virtually supplied" (Vaughan). The ideal Zion is the place of God's manifestation of His presence (Ps. ix. 11, lxvii. 2) but also of His people's abode (Ps. cxlvi. 10; Isa. i. 27 and *passim*). It is therefore impossible to find another particular of the enumeration in πόλει θεοῦ ζώντος Ἱερουσαλήμ ἐπουρανίῳ, as if the former were "the transcendent sphere of God's existence where He is manifested only to Himself," and the latter "the place where His people gather and where He is manifested to them". (Cf. Isa. lx. 14, κληθήσῃ πόλις Κυρίου, Σιών); the mount and the city are viewed together as the meeting-place of God and His people, where the "living God" manifests fully His eternal fulness and sufficiency. It is "the heavenly Jerusalem" (cf. Gal. iv. 26, ἡ ἄνω Ἱερουσαλήμ and Rev. xxi. 2, ἡ πόλις ἡ μέλλουσα [καὶ μένουσα], xiii. 14) as being not the earthly and made with hands but the ultimate reality [cf. the beautiful description in Philo, *De Som.*, ii. 38, and the *Republic*, ix. p. 592, where after declaring that no such city as he has been describing exists on earth Plato goes on to say, 'Ἄλλ' ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾶν καὶ ὁρῶντι ἑαυτὸν κατοικίῃν. Also the fine passage in Seneca, *De Otio*, chap. 31, on the two Republics.] καὶ μυριάσιν ἀγγέλων, and to myriads of angels, the usual accompaniment of God's glory and ministers of His will, as in Deut. xxxii. 2; Rev. v. 11; and Dan.

vii. 10, μύριαι μυριάδες παρειστήκεισαν αὐτῷ. The construction of the following words is much debated. (1) πανηγύρει καὶ ἐκκλησίᾳ may be construed in apposition with μυρ. ἀγγέλων, to myriads of angels, a festal gathering and assembly of the first-born enrolled in heaven; or, (2) a new particular may be introduced with καὶ ἐκκλησίᾳ; or, (3) a new particular may be introduced with πανηγύρει, "to myriads of angels, to a festal gathering and assembly of the first-born." On the whole, the first seems preferable. For although angels are not elsewhere called the "first-born" of God, they are called "sons of God" (Job. i. 6, ii. 1, xxxviii. 7; Gen. vi. 2, 4; Ps. lxxxix. 6) and the designation is here appropriate to denote those who are the pristine inhabitants of heaven. Cf. the first choir of Angelicals in the "Dream of Geron tius," who sing:—

"To us His elder race He gave  
 To battle and to win,  
 Without the chastisement of pain,  
 Without the soil of sin";

and Augustine in *De Civ. Dei*, x. 7, "cum angelis sumus una civitas Dei . . . cujus pars in nobis peregrinatur, pars in illis opitulatur". πανήγυρις, meaning a festal gathering of the whole people, and ἐκκλησία meaning the assembly of all enrolled citizens, seem much more applicable to angels. They are enrolled as citizens (ἀπογεγ. see the *Fayûm* and *Oxyrhynchus Papyri*, *passim*) in heaven, and welcome the younger sons now introduced. The myriads of angels which on Sinai had made their presence known in thunders and smoke and tempest, terrifying the people, appear now in the familiar form of a well-ordered community in the peaceable guise of citizens rejoicing over additions to their ranks (Luke xv. 10). καὶ κριτῇ θεῷ πάντων, "and to a Judge who is God of all," and by whose judgment you must therefore stand or fall (cf. x. 27, 30, 31). Among the realities to which they had been introduced this could not be omitted. He who is God of all living is the ultimate





- ver. 19; ἀποστρεφόμενοι, 26. \*οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπήγγελλται, λέγων, "Ἐτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν". 27. \*Τὸ δὲ, "Ἐτι ἅπαξ," δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28. διδὸν βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας.<sup>1</sup> 29. καὶ γὰρ "ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον".

<sup>1</sup> T.R. is only supported by KL, Chrys.; εὐλαβείας καὶ δέους in Ξ\*ACD\*, 17, 71, 73.

symbols which characterised the old revelations, vv. 18, 19. The revelation in the Son is a revelation of the essential Divine nature in terms that are eternally true and valid. Cf. ix. 14, διὰ πνεύματος αἰώνιον. The difference between the two revelations is disclosed in their results or accompaniments; of the former, τότε, it is said ἡ φωνὴ τὴν γῆν ἐσάλειψεν, "the voice shook the earth," even that symbolic and earthly manifestation was well fitted to convey just impressions of God's holiness; [ἔδωκε φωνὴν αὐτοῦ, ἐσαλεύθη ἡ γῆ Ps. xlv. 5, also Ps. xviii. 7 and in Ps. lxxviii. 8, γῆ ἐσεισθή; Jud. v. 4, 5, sometimes as in Ps. cxiv. 7 more explicitly ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ.] The expression sets forth not only the majesty of God who speaks, but also the effects that follow in agitation and alteration [cf. the *Antigone* line 163, τὰ μὲν δὴ πόλεος θεοὶ πολλῶ σάλω σείσαντες]. νῦν δὲ ἐπήγγελλται, "But now he has promised"—the passive used in middle sense as in Rom. iv. 21—the promise is in Hag. ii. 6, 7, where under this strong figure the new order of things introduced by the rebuilding of the temple is announced. (Cf. Sir. xvi. 18, 19) λέγων, "Ἐτι ἅπαξ . . . saying, "Yet once (or, Once more) I will shake not only the earth but also the heaven". And what the writer especially sees in this promise is declared expressly in ver. 27, τὸ δὲ "Ἐτι ἅπαξ δηλοῖ . . . "the expression 'once more' indicates the removal of what has been shaken as of what has been made (created), that what is not shaken may abide". The ἅπαξ indicates the finality of this predicted manifestation of God—only once more was he to reveal Himself. This revelation has made known to us and put us in possession of that which is eternal, so that when all present forms of existence pass away (cf. i. 11, 12), what is essential and eternal may still be retained. Underlying the interpretation which the writer gives to ἅπαξ is the belief that some

time things temporal must give place to things eternal; else he could not have argued that the final "shaking" was to be equivalent to a removal, (μετάθεσις, change of place in xi. 5; but in vii. 12 removal, displacement; and so here) or destruction of the heavens and the earth. The words ὡς πεποιημένων show that he considered that all that had been made might or would be destroyed, as in i. 10, "the works of God's hands shall perish". (Cf. γένεσις φθορᾶς ἀρχῇ). ἵνα is dependent on μετάθεσιν, transitory things are removed that the things that are eternal may appear in their abiding value. διδὸν, seeing that these perishable things must pass away "let us who are receiving a kingdom (a realm in which we shall be as kings, Luke xii. 32, xxii. 29; Rev. i. 6) that is immovable and inalienable have grace" (iv. 16, xii. 15). Many interpreters render ἔχωμεν χάριν as in Luke xvii. 9; 1 Tim. i. 12, "let us feel and express thankfulness" which is a very suitable inference to draw from "our receiving an immovable kingdom" and is relevant also to the following clause. But as χάρις is used by this writer in iv. 16 of God's helping favour, and as the τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ of ver. 15 is still in view, it seems simpler and more adequate to render as A.V. It is God's grace, δι' ἧς λατρεύωμεν . . . "by means of which we may acceptably serve God [λατρεύωμεν as in ix. 14, possibly in a broader sense than mere worship] with reverence (v. 7) and fear". An additional or recapitulating reason is given in the closing words, "For indeed our God is a consuming fire," words derived from Deut. iv. 24. The fire and smoke which manifested His presence at Sinai (ver. 18) were but symbols of that consuming holiness that destroys all persistent inexcusable evil. It is God Himself who is the fire with which you have to do, not a mere physical, material, quenchable fire.

XIII. 1. Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω. <sup>b</sup> τῆς φιλοξενίας μὴ ἐπι- <sup>a</sup> Rom. xii. 10; Eph. iv. 2, 3; 1 Peter i. 22, et ii. 17, et iii. 8, et iv. 8. b Gen. xviii. 1, et xix. 1; Rom. xii. 13; 1 Peter iv. 9. c Matt. xxv. 36; Rom. xii. 15; Col. iv. 18; 1 Peter iii. 8.

λανθάνεσθε. 2. διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. 3. <sup>c</sup> μιμηθήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι. τῶν κακοχουμένων,<sup>1</sup> ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4. τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ

1; Rom. xii. 13; 1 Peter iv. 9.

c Matt. xxv. 36; Rom. xii. 15; Col. iv. 18; 1 Peter iii. 8.

<sup>1</sup> κακοχουμ. in DcKLMP.

CHAPTER XIII. In this chapter we find exhortations apparently springing out of a desire to arrest symptoms of a tendency to hide their Christian profession disowning their teachers and fellow Christians and resenting the shame and hardship incident to the following of Christ.

Vv. 1-6. Exhortations to social manifestations of their Christianity. Ἡ φιλαδελφία μενέτω. "Let love of the brethren continue"; it existed (vi. 10) and so, as Chrys. says, he does not write Γίνεσθε φιλάδελφοι, ἀλλὰ, μενέτω ἡ φιλ. In the general decay of their faith tendencies to disown Christian fellowship had become apparent, x. 24, 25. This might also lead to a failure to recognise the wants of Christians coming from a distance, therefore hospitality is urged; not as a duty they did not already practise, but, gently, as that which they might omit through forgetfulness and as that which might bring them a message from God: τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, "Entertainment of strangers do not neglect; for thus some have entertained angels unawares," as in Gen. xviii.-19; Jud. vi. 11-24, xiii. 2-23 [For testimonies to the hospitality of Christians Bleek refers to Lucian, *De Morte Peregrin.*, chap. 16 and to the 49th Epistle of Julian, On the hospitality of the East see Palgrave's *Essays*, p. 246-7.] ἔλαθόν τινες ξενίσαντες though a common classical idiom, occurs nowhere else in the N.T. Some of their fellow Christians might be in even more needy circumstances and therefore

Ver. 3. μιμηθήσκεσθε (ii. 6) τῶν δεσμίων (x. 34), "Be mindful of those in bonds" (Matt. xxv. 36). This also they had already done (x. 34). The motive now urged is contained in the words ὡς συνδεδεμένοι, "as having been bound with them," as fellow-prisoners. The ὡς ἐν σώματι of the next clause might invite the interpretation, "for we also are bound as well as they," and colour might be given to this by the Epistle to Diognetus, chap. 6. χριστια-

νοὶ κατέχονται μὲν ὡς ἐν φρουρᾷ τῷ κόσμῳ; but more likely the expression is merely a strong way of saying that all the members of Christ's body suffer with each, 1 Cor. xii. 26. τῶν κακοχουμένων, "the maltreated," cf. xi. 37; you must be mindful of these "as being yourselves also in the body," i.e., not emancipated spirits, and therefore liable to similar ill-usage and capable of sympathy. [A striking illustration of the manner in which the early Christians obeyed these admonitions may be found in the *Apology* of Aristides: ξένον ἐὰν ἴδωσιν, ὑπὸ στέγην εἰσάγουσι καὶ χαίρουσιν ἐπ' αὐτῷ ὡς ἐπὶ ἀδελφῷ ἀληθινῷ. οὐ γὰρ κατὰ σάρκα ἀδελφοὺς ἑαυτοὺς καλοῦσιν, ἀλλὰ κατὰ ψυχὴν. The Syriac *Apology* adds "If they hear that any of their number is imprisoned or oppressed for the name of their Messiah, all of them provide for his needs". Accordingly in the *Martyrdom* of Perpetua we read that two deacons were appointed to visit her and relieve the severity of her imprisonment.] It is interesting to find that Philo claims for Moses a φιλαδελφία towards strangers, enjoining sympathy, ὡς ἐν διαιρετοῖς μέρεσιν ἐν ζῶον, as being all one living creature though in diverse parts; and in *De Spec. Legg.* 30 he has ὡς ἐν τοῖς ἑτέροις σώμασιν αὐτοὶ κακούμενοι. Westcott gives from early Christian documents a collection of interesting prayers for those suffering imprisonment.

Ver. 4. τίμιος ὁ γάμος ἐν πᾶσιν. "Is ἐστὼ or ἐστί to be supplied?" Probably the former, as in ver. 5, "Let marriage be held in honour among all". As a natural result of holding marriage in honour, its ideal sanctity will be violated neither by the married nor by the unmarried. Therefore the καὶ links the two clauses closely together and has some inferential force, "and thus let the bed be undefiled" [μιαίνειν τὴν κοίτην occurs in Plutarch to denote the violation of conjugal relations. Used with γυναῖκα in Ezek. xviii. 6, xxiii. 17]. The next clause shows in what sense the



Exod. xxiii. 8; Deut. xvi. 19, et xxxi. 6, 8; "Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω<sup>1</sup>". 6. ὥστε θαρροῦντας ἡμᾶς λέγειν, "Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος". 7. Ὑμνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάβαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμείσθε τὴν πίστιν. 8. Ἰησοῦς Χριστὸς χθές<sup>2</sup> καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9. Ὑποτάσσεται ποικίλαις καὶ ξέναις μὴ περιφέρεσθε<sup>3</sup>.  
 1. ἐγκαταλείπω in  $\Sigma$ ACD<sup>c</sup>KLMP, 17.  
 2. ἐχθες in  $\Sigma$ AC<sup>\*</sup>D<sup>\*</sup>M; χθες in C<sup>3</sup>D<sup>c</sup>KL.  
 3. T.R. in KL, 47; παραφέρεσθε in  $\Sigma$ ACDMP, 17, 23, 37, 73.

words are to be taken. William Penn's saying must also be kept in view: "If a man pays his tailor but debauches his wife, is he a current moralist?" For marriage as a preventative against vice, cf. 1 Cor. vii. and 1 Thess. iv. 4. Weiss gathers from the insertion of this injunction that the writer is not guided in his choice of precepts by the condition of those to whom he is writing but by "theoretical reflection". But in the face of xii. 16, this seems an unwarranted inference. πόρνους . . . ὁ Θεός. Fornicators may escape human condemnation, but God (in emphatic position) will judge them.

Ver. 5. As in Eph. v. 5 and elsewhere impurity and covetousness are combined, so here the precepts of ver. 4 lead on to a warning against love of money: ἀφιλάργυρος ὁ τρόπος, "let your turn of mind [disposition] be free from love of money, content with what you have". [ὁ τρόπος frequently in classical writers in this sense, as Demosthenes, p. 683, αἰσχροκερδῆς ὁ τρόπος αὐτοῦ ἐστίν. Other examples in Kypke. ἀρκείσθαι τοῖς παροῦσι was also commonly used to denote contentment with what one has. Examples in Raphael and Weststein.] This contentment has the firm foundation of God's promise; αὐτὸς γὰρ εἶρηκεν, "for Himself hath said," i.e., God. Οὐ μὴ σε ἀνῶ. . . . The quotation is from Deut. xxxi. 5, where however the third person is used. Similar promises, similarly expressed, occur in Gen. xxviii. 15; Deut. xxxi. 8; Josh. i. 5; 1 Chron. xxviii. 20. Philo (*De Conf. Ling.*, chap. 32, not 33 as in Bleek and Davidson) gives

the quotation literatim as in the text here. ὥστε θαρροῦντας ἡμᾶς λέγειν, "so that we boldly say, The Lord is my helper, I will not fear". In Prov. i. 21 wisdom at the gates of the city θαρρόυσα λέγει. The words quoted under λέγειν are from Ps. cxviii. 6, the first word Κύριος and the last ἄνθρωπος being brought into strong contrast.

Vv. 7-16. The Hebrews are exhorted to keep in remembrance their former leaders, to abide steadfastly by their teaching, to rid themselves of the ideas of Judaism, to bear the shame attaching to the faith of Christ, to persevere in good works. Μνημονεύετε τῶν ἡγουμένων ὑμῶν. . . . "Have in remembrance them who had the rule over you, especially as they are those who spoke to you the word of God". μνημον. might be used, as in xi. 22 and Gal. ii. x, τῶν πτωχῶν μνημ., of keeping living persons in mind (and so Rendall) but what follows makes it more likely that it here refers to the past. These deceased leading men were the persons alluded to in ii. 3 and iv. 2, who first "spoke" the word of the gospel to the Hebrews and who were now no longer present. The word ἡγούμενοι, occurring also in vv. 17 and 24 and in Acts xv. 22 (and cf. Sir. xxx. 18, οἱ ἡγούμενοι ἐκκλησίας) is a general term for leading and influential men in whom some undefined authority was vested. Official status was not yet defined and official titles were not yet universal. The chief reason why they are to be held in remembrance is given in the clause under οἵτινες, "for they are they who". But an additional reason is

καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ἔωφελήθησαν οἱ περιπατήσαντες.<sup>1</sup> 10. Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. 11. ὦν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12. ἰδιὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. 13. τοίνυν ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. 14. οὐ γὰρ ἔχομεν

Exod. xxix. 14; Lev. iv. 12, 21, et vi. 30, et xvi. 27; Num. xix. 3.

i Joan. xix. 17, 18. k xl. 10, 16; Mich. ii. 10; Phil. iii. 20.

<sup>1</sup> περιπατούντες in N\*AD\*.

suggested in the following clause, ὦν ἀναθεωροῦντες . . . "whose faith imitate as you closely consider the issue of their manner of life". ὦν follows ἀναστροφῆς. ἀναθεωρῶ in Theophrastus and Diodorus Siculus is explicitly contrasted with the simple verb to denote a keener and more careful observation. We cannot therefore render, as naturally we might, "look back upon". ἔκβασιν, in 1 Cor. x. 18 has the meaning "escape"; but in Wisd. ii. xvii., as here, it denotes the end of life with a distinct reference to the manner of it, as illustrating the man's relation to God. The leading men among the Hebrew Christians had, whether by martyrdom (as Weiss, etc.) or not, sealed their teaching and exhibited a faith worthy of imitation. Ver. 8 gives force both to ver. 7 and to ver. 9. Imitate their faith, for the object of faith has not changed nor passed away. Ἰησοῦς Χριστὸς ἐχθές. . . . "Jesus Christ yesterday and to-day is the same, yea and for ever." ὁ αὐτὸς exactly as in Plutarch's *Pericles*, xv. 2, where in describing the influence of success upon Pericles it is said οὐκέτι ὁ αὐτὸς ἦν, he was no longer the same. ἐχθές is the proper Attic form, χθές the old Ionic, see Rutherford's *New Phryn.*, 370. "Yesterday and to-day," in the past and in the present Jesus Christ is the same, and He will never be different. Therefore, διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε. "Be not carried away by teachings various and unheard of, and foreign." παραφέρ. is used in Diodorus and Plutarch of being swept away by a river in flood; cf. παραρῶμεν of ii. 1. The teachings against which the Hebrews are here warned are such constructions of Old Testament institutions and practises as tended to loosen their attachment to Christ as the sole mediator of the New Covenant. These teachings were "various," inasmuch as they laid stress now on one aspect, now on

another of the old economy ["bald in der Schriftgelehrsamkeit, bald in peinlicher Gesetzeseserfüllung, bald im Opferkult, bald in den Opfermahlzeiten" (Weiss)]. They were ξέναι both as being novel and as being irreconcilable with pure Christian truth. καλὸν γὰρ χάριτι. . . . "For it is good that by grace the heart be confirmed, not by meats." The present wavering unsatisfactory condition of the Hebrews is to be exchanged for one of confidence and steadfastness not by listening to teachings about meats which after all cannot nourish the heart, but by approaching the throne where grace reigns and from which it is dispensed, iv. 16. From the following verse (ver. 10) in which sacrificial food is expressly mentioned, it would appear that the reference in οὐ βρώμασιν is not to asceticism nor to the distinction of clean and unclean meats, but to sacrificial meals. These are condemned by experiment as useless, ἐν οἷς οὐκ ὠφελήθησαν . . . "which were of no avail to those who had recourse to them" (Moffatt). Cf. the ἀσθενὲς καὶ ἀνωφελές of vii. 18. Sacrificial meals are also shown to be irreconcilable (ξέναι) with the Christian approach to God, for our (the Christian) altar is one from which neither worshippers nor priests have any right to eat. The point he wishes to make is, that in connection with the Christian sacrifice there is no sacrificial meal. As in the case of the great sacrifice of the Day of Atonement the High Priest carried the blood into the Holy of Holies, while the carcase was not eaten but burned outside the camp; so the Christian altar is not one from which food is dispensed to priest and worshipper. οἱ τῇ σκηνῇ λατρεύοντες refers to the Christian worshippers. The figure introduced in θυσιαστήριον is continued in these words. To refer them to the O.T. priests is to shatter the argument. Literally the words mean "they who serve the tabernacle," that is,

- <sup>1</sup> Lev. vii. 12; Ps. l. 23, et li. 19; Ose. xiv. 2; Eph. v. 20; 1 Peter ii. 5. ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. 15. <sup>1</sup> Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τούτεστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16. <sup>m</sup> τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.
- <sup>m</sup> 2 Cor. ix. 12; Phil. iv. 18. 17. <sup>n</sup> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέκτετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσοντες· ἵνα μετὰ
- <sup>n</sup> ver. 7; Ezech. lii. 18, et xxxiii. 2; Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; 1 Peter v. 5.

the priests, cf. viii. 5. The peculiarity, he says, of our Christian sacrifice is that it is not eaten. Then follows in support of this statement an analogy from the O.T. ritual, ὧν γὰρ εἰσφέρεται ζῶων. . . . "For the bodies of those animals, whose blood is brought into the holy place by the High Priest as an offering for sin, are burned outside the camp." Cf. Lev. iv. 22, 21. In conformity with this type (διὰ καὶ Ἰησοῦς) Jesus, that He by His own blood might purify the people from their sin, suffered outside the gate. "The burning of the victim was not intended to sublimate but to get rid of it. The body plays no part in the atoning act, and has in fact no significance after the blood has been drained from it. The life, and therefore the atoning energy, resides in the blood and in the blood alone. On the writer's scheme, then, no function is left for the body of Jesus. It is 'through his own blood,' that he must 'sanctify the people'. It is thus inevitable that while the writer fully recognises the fact of the Resurrection of Christ (ver. 20), he can assign no place to it in his argument or attach to it any theological significance" (Peake). The suffering ἔξω τῆς πύλης is equivalent to the αἰσχύνη of xii. 2; the ignominy of the malefactor's death was an essential element in the suffering. The utmost that man inflicts upon criminals he bore. He was made to feel that he was outcast and condemned. But it is this which wins all men to Him. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν. . . . "let us therefore go out to him outside the camp bearing his reproach". Cf. xi. 26. Do not shrink from abandoning your old associations and being branded as outcasts and traitors and robbed of your privileges as Jews. This is the reproach of Christ, in bearing which you come nearer to Him. And the surrender of your privileges need not cost you too much regret, "for we have not here (on earth) an abiding city, but seek for that

which is to be," that which has the foundations, xi. 10, the heavenly Jerusalem, xii. 22. That which is spiritual and eternal satisfies the ambition and fills the heart. Cf. Mark iii. 35; Phil. iii. 20. The want of recognition and settlement on earth may therefore well be borne.

Ver. 15. δι' αὐτοῦ οὖν ἀναφέρωμεν. . . . Going without the camp as believers in the virtue of Christ's atoning sacrifice, and bearing His shame as those who seek to be identified with Him, we are brought near to God and are disposed to offer Him a sacrifice of praise (Lev. vii. 2 ff.). The δι' αὐτοῦ is in the emphatic position; "through Him" and not through any Levitical device. And this Christian sacrifice is not periodic, but being spiritual is also continual (διαπαντὸς). That there may be no mistake regarding the material of the sacrifice of praise, an explanation is added: τοῦτ' ἐστὶν καρπὸν χειλέων, "that is to say, the fruit of lips (cf. Hos. xiv. 3) celebrating His name". Thayer gives this translation, supposing that ὁμολογ. is here used in the sense of ἐξομολογέω, Ps. xlv. 17, etc.; cf. also 1 Esdr. ix. 8. But the sacrifice of praise which can be rendered with the lips is not enough. "Be not forgetful of beneficence and charity for with such sacrifices God is well pleased."

Vv. 17-End. The conclusion of the Epistle.

Ver. 17. "Obey your rulers and submit; for they watch for your souls, knowing they are to give account, that they may do this with joy not with lamentation—for this would be profitless to you."

Having exhorted the Hebrews to keep in mind their former rulers and adhere to their teaching, the writer now admonishes them, probably in view of a certain mutinous and separatist spirit (x. 25) encouraged by their reception of strange doctrines, to obey their present leaders, and yield themselves trustfully (ὑπέκτετε)



χαράς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἄλυσιτελές γὰρ ὑμῖν τοῦτο. 18. Προσεύχεσθε περὶ ἡμῶν· πεποιθάμεν γὰρ, ὅτι καλὴν

to their teaching—an admonition which, as Weiss remarks, shows that these teachers held the same views as the writer. The reasonableness of this injunction is confirmed by the responsibility of the rulers and their anxious discharge of it. They watch, like wakeful shepherds (ἀγρυπνοῦσιν), or those who are nursing a critical case, in the interest of your souls (ὑπὲρ τῶν ψυχῶν ὑμῶν) to which they may sometimes seem to sacrifice your other interests. They do this under the constant pressure of a consciousness that they must one day render to the Chief Shepherd (ver. 20) an account of the care they have taken of His sheep (ὡς λόγον ἀποδώσοντας). Obey them, then, that they may discharge their responsibility and perform these kindly offices for you (τοῦτο referring not to λόγον ἀποδώσοντας as Vaughan, etc., which would require a much stronger expression than ἄλυσιτελές, but to ἀγρυπνοῦσιν) joyfully and not with groaning (στενάζοντες, the groaning with which one resumes a thankless task, and with which he contemplates unappreciated and even opposed work). And even for your own sakes you should make the work of your rulers easy and joyful, for otherwise it cannot profit you. Your unwillingness to listen to them means that you are out of sympathy with their teaching and that it can do you no good (ἄλυσιτελές γὰρ ὑμῖν τοῦτο).

Ver. 18. προσεύχεσθε περὶ ἡμῶν. . . . Both the next clause and the next verse seem to indicate that by ἡμῶν the writer chiefly, if not exclusively, meant himself; the next clause, for he could not vouch for the conscience of any other person; the next verse because one principal object or result of their prayer was his restoration to them. Request for prayer is common in the Epistles, 1 Thess. v. 25; 2 Thess. iii. 1; Rom. xv. 30; Eph. vi. 18; Col. iv. 3. The reason here annexed is peculiar. "The allusion to his purity of conduct, and strong assertion of his consciousness of it, in regard to them and all things, when he is petitioning for their prayers, implies that some suspicions may have attached to him in the minds of some of them. These suspicions would naturally refer to his great freedom in regard to Jewish practises" (Davidson). But notwithstanding ver. 23 it may be that he was

under arrest and shortly to be tried and naturally adds to his request for prayer a protestation of his innocence of all civil offence. [καλῶς ἀναστροφῆναι occurs in *Perg. Inscript.*, v. Deissmann, p. 194, E. Tr.] The writer was conscious of a readiness and purpose to live and conduct himself rightly in all circumstances. This gives him confidence and will lend confidence to their prayers. He is more urgent in this request (περισσότερως παρακαλῶ) because he is desirous to be quickly restored to them; implying that he in some sense belonged to them and that the termination of his present exile from them would be acceptable to them as well as to him. [The verb ἀποκαθ. first occurs in Xenophon, see Anz. p. 338.]

While asking their prayers for himself the writer prays for them: ὁ δὲ θεὸς τῆς εἰρήνης. . . . He prays to the God of peace (*cf.* 1 Thess. v. 23; 2 Thess. iii. 16; Rom. xv. 33, xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9) because this attribute of God carries in it the guarantee that a termination shall be put to all misunderstanding, disturbance, and inability to do His will. His love of peace is shown in nothing more than in His concluding an eternal covenant with men. This covenant was sealed when "our Lord Jesus," having laid down his life for the sheep, was brought up from the dead in virtue of the perfect and accepted sacrifice (ἐν αἵματι διαθήκης). Elsewhere in the Epistle the blood is spoken of as giving entrance to the presence of God, here as delivering from that which prevented that entrance. As Vaughan says: "The arrival in the heavenly presence for us in virtue of the atoning blood is here viewed in its start from the grave. . . . It was in virtue of the availing sacrifice that Christ either left the tomb or entered heaven." ἐν αἵματι διαθήκης is therefore more naturally connected with ἀναγών than with τὸν ποιμένα, although the two connections are closely related. It was as the Great Shepherd that Jesus gave His life for the sheep and by this act established for ever His claim to be the Shepherd of His people. It is this claim also that guarantees that He will lose none but will raise them up at the last day (*cf.* John xv.). [It is probable that the phrasing of this verse was influenced by Zech. ix. 7, σὺ ἐν αἵματι διαθήκης σου ἐξαπέ-

συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι· 19. περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῇ ὑμῖν.

o Esa. xiv. 20. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα  
11; Ezech. τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον  
xxxiv. 23; ἡμῶν Ἰησοῦν, 21. ᾠκαταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ<sup>1</sup> ἀγαθῷ, εἰς  
Zach. ix. 11; Joan. τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν<sup>2</sup> ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον  
x. 11; Acts ii. αὐτοῦ διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.  
24; 1 Peter ii. ἀμήν.  
25. et v. 4.

p 2 Cor. iii. 22. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρα-  
5; Phil. κλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. 23. Γινώσκετε  
ii. 13. τὸν ἀδελφὸν Τιμόθεον<sup>3</sup> ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται,

<sup>1</sup> ND\*, d, f, vg. omit ἐργῳ; CDcKMP, Syrsch, Arm., Aeth. insert ἐργῳ. A has ἐργῳ καὶ λογῳ αγαθῳ.

<sup>2</sup> N\*AC\*, 17\* read αὐτῷ ποιῶν; 71 reads αὐτὸς ποιῶν. T.R. is found in Nc<sup>c</sup>BDKMP. [WH say that "there can be little doubt that αὐτὸς ποιῶν is the true reading".]

<sup>3</sup> ημων is found in NACD\*M, 17, 37, 47, 71, vg.

στεilas δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ, and by Isa. lxiii. 11, ποῦ ὁ ἀναβιβάσας ἐκ τῆς θαλάσσης τὸν ποιμένα τῶν προβάτων.] The prayer follows, καταρτίσαι ὑμᾶς, "perfectly equip you" (cf. xi. 3) ἐν παντὶ ἔργῳ ἀγαθῷ, "in every good work," that is, enabling you to do every good work and so equipping you εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, "for the doing of His will," "doing in you that which is well pleasing in His sight through Jesus Christ" (cf. Phil. ii. 13). The words διὰ Ἰησοῦ Χριστοῦ are apparently attached not exclusively to τὸ εὐάρεστον κ.τ.λ., but to the whole clause and especially to καταρτίσαι; it is through Jesus, now reigning as Christ, that all grace is bestowed on His people. The doxology may be to the God of peace to whom the prayer is addressed, more probably it is to Jesus Christ, last-named and the great figure who has been before the mind throughout the Epistle.

Ver. 22. The writer adds, in closing, a request that the Hebrews would take in good part his "word of exhortation"—a request which implies that they were in an irritable state of mind, if not against the writer, then because their own conscience was uneasy. As a reason for their bearing with his exhortation he urges its brevity "for indeed (καὶ γὰρ) I have written (ἐπέστειλα as in Acts xv. 20) to you with brevity" (διὰ βραχέων, cf. δι' ὀλίγων ἔγραψα, 1 Pet. v. 12). To them it might seem that he had said too

much; his own feeling was that he had been severely cramped by the limits of a letter.

Ver. 23. γινώσκετε τὸν ἀδελφὸν ἡμῶν. . . . "Know that our brother Timothy has been released" (ἀπολελυμένον, for example of this use of the participle, see Winer, sec. 45, 4 b). Evidently Timothy had been under arrest; where, when, or why is not known. The information is given because it would interest these Hebrew Christians, who were therefore friends of his, not Judaizers. μεθ' οὗ . . . "with whom, if he come soon, I will see you". He takes for granted that Timothy would at once go to them; and he speaks as one who is himself free or is immediately to be free to determine his own movements. [τάχιον, = θάπτον, a comparative in the sense of a positive; a classical usage; and cf. John xiii. 27, ὁ ποιεῖς ποιήσον τάχιον.] The usual greetings are added. Epistolary form required this (see the Egyptian papyri) but in view of what the writer has said regarding the rulers, and in view of the πάντας here expressed, it may be supposed that the formula was here filled with significant contents. Who was to convey the salutations? Or, in other words, who was directly to receive the letter? Probably one or two of the leading men representing the Church. This would account for the πάντας. The greetings were not of the writer's part only. οἱ ἀπὸ τῆς Ἰταλίας, "they of Italy" joined

ὄψομαι ὑμᾶς. 24. Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἀγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

in them. The form of expression is that which is ordinarily used to denote natives of a place, as in Luke xxiii. 50; John i. 44, xi. 1; Acts xvii. 13, etc. Winer says (p. 785): "a critical argument as to the place at which the Epistle was written should never have been founded on these words". Vaughan is certainly wrong in saying that the more natural suggestion of the words would be that the writer is

himself in Italy and speaks of the Italian Christians surrounding him. The more natural suggestion, on the contrary, is that the writer is absent from Italy and is writing to it and that therefore the native Italians who happen to be with him join him in the salutations he sends to their compatriots.

The Epistle closes with one of the usual formulae, "Grace be with you all".





THE GENERAL EPISTLE OF JAMES





## INTRODUCTION.

I. AUTHORSHIP AND DATE.—§ 1. *External Data.* That parts, at all events, of this Epistle were known and cited by very early Church writers seems certain. It is, however, precarious to build too much upon the fact that similarities of thought and expression are found between this Epistle and other early writings. Such similarities do not necessarily prove anything more than that the thought-movements of the times were exercising the minds of many thinkers and writers. If, that is to say, it is found that various writings belonging to the early ages of Christianity contain thoughts, words, and even sentences which are also seen to occur in this Epistle, it would be arbitrary to assume that this fact necessarily proved the influence of the latter upon the former, or *vice-versa*; and it would, moreover, be dangerous to use this assumption as a basis upon which to found conclusions regarding the date and authorship of the Epistle. We are far from denying that the similarities referred to *may* denote indebtedness on the part of the writer of our Epistle to the writings in question, or *vice versa*—as, for example, in the case of *Sirach*—but in such cases there must be no doubt as to whether the particular writing is earlier or later than our Epistle. A concrete example will make our meaning clear. Some writers regard the similarity of language between the *Testaments of the Twelve Patriarchs* and *St. James* as evidence that the latter influenced the former, and this is regarded as evidence in favour of an early date of our Epistle. Thus Lightfoot (*Galatians*, p. 320, note), says that the language of the writer of the *Testaments* on the subject of the law of God is “formed on the model of the Epistle of St. James,” and he refers to Ewald, who makes a similar remark; again, on p. 221, note, he says in reference to this pseudepigraph: “On the whole, however, the language in the moral and didactic portions takes its colour from the Epistle of St. James”. So, too, Mayor (*The Epistle of St. James*, p. iv.) speaks of the writer of this work as one “who seems to have been much influenced by the teaching and example of St. James,” and a large number of quotations are given to prove this contention.

Now, Charles, who may justly be claimed as our leading authority on all that concerns the *Pseudepigrapha*, has shown conclusively in his edition of the *Testaments* (1908) that this work was written originally in Hebrew in 109-106 B.C.; the Jewish additions he regards as belonging to the years 70-40 B.C., and in its Greek form it appeared "at the latest" in 50 A.D.; the thirty Christian interpolations (approximately) belong probably to different dates, but scarcely any of these come into consideration in the present connection (see pp. l.-lxv.); instances of *St. James* probably utilising the *Testaments* are given on p. xc. Or, to mention another instance, the similarities between *St. James* and the *Epistle to the Corinthians* of Clement of Rome are likewise pointed to as a proof of the early date of *St. James*, because Clement (end of first century and beginning of second century) was influenced by it; but the most striking part of this similarity is the way in which each deals with the subject of faith and works. This subject was, however, one of the fundamental causes of difference between Jews and Christians at all times (indeed, the minds of thinking Jews were exercised by it *before* the Christian era), and it is dealt with in a number of other works of various dates—*Testaments of the Twelve Patriarchs*, *Testament of Abraham*, *Apoc. of Baruch*, 2 (4) *Esdras*, *Book of Enoch*, and often in the later Jewish literature;—therefore it is difficult to see why *St. James* necessarily influenced Clement on a subject which was so much in evidence in a large variety of writings; and the statement of Mayor, that "the fact that Clement balances the teaching of St. Paul by that of St. James is sufficient proof of the authority he ascribes to the latter" (p. lii.), seems a little too strong, especially as St. James is not mentioned by name in Clement. Similarities are also found between *St. James* and pseudo-Clement, the *Didache*, the *Epistle of Barnabas*, the *Epistles of Ignatius*, Hermas, Justin Martyr, the *Epistle to Diognetus*, Irenæus, Theophilus, Tertullian, Clement of Alexandria, and the Clementine Homilies; all these authorities, ranging from the first century to the former half of the third, are often pointed to as showing their recognition of our Epistle, because they show the marks of its influence upon them. The possibility of such indebtedness is not denied, but in the majority of cases it cannot be said that the similarities *prove* it; nor do they necessarily prove the canonicity, and still less the authorship of our Epistle, especially as not in one single instance is the Epistle mentioned by name in the authorities mentioned above. The earliest writer, as far as is known, who refers to the Epistle definitely as Scripture, and as having been written by St. James, is Origen

(d. 254 A.D.). His testimony is as follows: In his commentary on *St. John* xix. 6 he refers to our Epistle in the words, . . . , ὡς ἐν τῇ φερομένῃ Ἰακώβου ἐπιστολῇ ἀνέγνωμεν, a phrase which obviously suggests doubt as to its authorship, though apparently it is quoted as Scripture. On the other hand, passages from our Epistle are quoted as the words of "James the Apostle" on at least five occasions; and besides this, there are a number of cases in which direct quotations from it are clearly regarded as Scripture. This is, moreover, definitely asserted in his *Comm. in Ep. ad Rom.*, iv. 1, and in *Hom. in Lev.*, ii. 4. On four occasions St. James is mentioned by name, once as the "brother of the Lord". Further, quotations, more or less distinct, from our Epistle are found in the *Constitutiones Apostolicæ* (fourth century, but containing earlier material), and in Lactantius (c. 300 A.D.). The next important writer who gives direct evidence on the subject is Eusebius (c. 270-340 A.D.). In speaking of the Catholic Epistles, and after referring to the martyrdom of James the Just, he says: "The first of the Epistles styled Catholic is said to be his. But I must remark that it is held to be spurious (νοθεύεται). Certainly not many old writers have mentioned it, nor yet the Epistle of Jude, which is also one of the Epistles called Catholic. But nevertheless we know that these have been publicly used with the rest in most churches" (*H.E.*, ii. 23). Then, again, in enumerating the list of New Testament books (*H.E.*, iii. 25), he says: "Among the controverted books (ἀντιλεγόμενα), which are nevertheless well known and recognised by many (γνωρίμων ὁμως τοῖς πολλοῖς), we class the Epistle circulated under the name of James". In spite of this, however, Eusebius prefaces a quotation from the Epistle (v. 13) with the words, λέγει γοῦν ὁ ἱερὸς Ἀπόστολος (*Comm. in Ps. i.*), and later on in the same work he refers to another passage from the Epistle (iv. 2) as Scripture (. . . τῆς γραφῆς λεγούσης . . .). At the same time it will be wise not to build too much upon these last two references. In a case like this, where the writer would, if anything, be biassed in favour of ascribing Apostolic authorship to the Epistle, a passage which casts doubt upon its genuineness is really more weighty evidence than one in the opposite direction; moreover, a book which went by a certain name might well be quoted by Eusebius in accordance with the common acceptance, without his adding, each time he mentioned it, his doubts concerning the correctness as to its title. Upon the whole, the evidence of Eusebius, though uncertain, seems to point to our Epistle as being genuine Scripture, but not as having been written by St. James. This uncertain testimony is repeated by Jerome (born c. 330-350 A.D.), who says in his *De Viris*



*Illustr.*, ii.: "Jacobus qui appellatur frater Domini . . . unam tantum scripsit epistolam, quae de septem Catholicis est, quae et ipsa ab alio quodam sub nomine ejus edita asseritur, licet paulatim tempore procedente obtinuerit auctoritatem" (quoted by Westcott, *Canon of the N.T.*, p. 452); elsewhere, however, Jerome quotes from the Epistle as from Scripture. This evidence, therefore, runs on somewhat the same lines as that of Eusebius; and when it is remembered that these two writers stand out as the two greatest authorities of antiquity on the subject of the Canon, it must be conceded that their witness ought almost to be regarded as final. It is worth recalling that recently Jerome's *status* as a reliable witness has been greatly strengthened by the discovery of a gospel-fragment<sup>1</sup> which in the MS. in which it has been discovered forms a part of the Longer Ending of the canonical Gospel of St. Mark. "Writing against the Pelagians in 415-416 (*C. Pelag.*, ii. 15), Jerome quoted a passage which 'in some copies [of the Latin Gospels] and especially in Greek codices' followed immediately after St. Mark xvi. 14 [the words are then given]; hitherto Jerome's statement has been entirely without support; now at length it has been recovered in the Greek. . . ."<sup>2</sup> Three other facts of importance must be recorded regarding the external *data* as to authorship; they concern the question of canonicity, and therefore indirectly that of authorship. The Muratorian Fragment, which "may be regarded on the whole as a summary of the opinion of the Western Church on the Canon shortly after the middle of the second century" (Westcott, *op. cit.*, p. 212), omits *St. James* in its list of canonical writings. Secondly, our Epistle is not included in the Syriac version of the N.T. brought to the Syrian Church by Palūt, bishop of Edessa, at the beginning of the third century; "the *Catholic Epistles* and the *Apocalypse* formed no part of the old Syriac version. In the Peshitta this defect is partially supplied by a translation of James, 1 Peter and 1 John, in agreement with the usage of Antioch as represented by Chrysostom" (Burkitt in *Encycl. Bibl.* iv. col. 5004); Prof. Burkitt quotes *Addai*, 46: "The Law and the Prophets and the Gospel . . . and the Epistles of Paul . . . and the Acts of the Twelve Apostles—these writings shall ye read in the Churches of Christ, and besides these ye shall read nothing else"; and adds, "Neither in Aphraates nor in the genuine works of Ephraim are there any quotations from the Apocalypse or the Catholic Epistles." And thirdly, our Epistle

<sup>1</sup> See the *Biblical World*, pp. 138 ff. (1908).

<sup>2</sup> Swete in the *Guardian*, 1st April, 1908; see also Swete, *Zwei neue Evangelien-Fragmente*, p. 9 (1908); Gregory, *Das Freer-Logion*, pp. 25 ff. (1908).

does not figure in the "Cheltenham List". The first time that the Epistle appears to have been officially recognised as canonical was at the council of Carthage 397 A.D.<sup>1</sup>

The balance of the historical evidence of the first three and a half centuries is thus distinctly against St. James having been the author of this Epistle. If we had external evidence alone to go upon we should assuredly be compelled to follow what seems to have been the opinion of Origen, Eusebius, and Jerome; that is to say that, while on the whole regarding the Epistle as canonical, it is difficult to believe that St. James can have been the author.

If the Epistle was written by St. James, it is almost universally granted that it must have been the St. James who presided at the council of Jerusalem—"James the Lord's brother"—who was the author (see § 2 below), the claims of any other of this name being too inconsiderable to be seriously thought of; but in this case it is difficult to account for the fact that doubt was thrown upon the canonicity of the Epistle for so long, and still more difficult is it to account for the fact that the name of St. James was not connected with it from the beginning. The position of authority which the Apostle held in the early Church (Acts xii. 17; Gal. i. 18, 19), the important fact of his having already inspired an Epistle (Acts xv. 19, 20), and the traditions concerning him in later times (see Josephus, *Antiq.* xx. ix. 1; Eusebius, *H.E.* II. 23), all lead to the supposition that if the Epistle had really been written by him it would have been accepted as genuine and canonical from the first, in which case the doubtful expressions of Origen, Eusebius, and Jerome, and the adverse testimony of the Old Syriac Version and the Muratorian Fragment would have been impossible.

On the other hand, it must be allowed that there are strong *a priori* arguments in favour of St. James' authorship. The position held by him in the early Church compels one to expect writings from him; the head of the mother-Church of Christendom would, of all people, be the most obvious one from whom one would look for communications of one kind or another to daughter-churches. Still more within the natural order of things would be an Epistle of a general character—something in the form of an encyclical—addressed not to any particular local Church, but to the whole body of believers; the fact that this one is addressed to the Dispersion only strengthens the argument, because, in the earliest days, the nucleus of the

<sup>1</sup> It was also accepted by the somewhat earlier but much less important Council of Laodicea, about 363 A.D.

Christian congregations was formed by those who were Jews by race. Secondly, there is the analogy of the Epistle inspired by him at the Council of Jerusalem, this fact proves that the Apostle recognised it to be within his province to inspire—if nothing more—communications to distant Churches, this particular epistle was addressed to Gentiles, whose conversion lay more particularly within the province of St. Paul, the more reason, therefore, that Jewish converts should also be written to by the head of the Church of Jerusalem, the city which these had always looked upon as their "Mother". And then, thirdly, although, as we have already seen, the early patristic evidence is not in favour of St. James' authorship, we are bound to recognise the fact that there was a tradition as early as the beginning of the third century which brought the name of St. James into connexion with this Epistle.

It is fully realised—and the point needs emphasis—that weighty arguments can be adduced against both sets of considerations mentioned above; it is just the most perplexing thing regarding this Epistle that whether an early or a late date be contended for, whether the authorship of St. James be insisted on, or that of some other, unknown, writer, no *conclusive* argument can be put forth on either side; nothing has yet been said on either side which has forced conviction on the other. It must be allowed, further, that the objections raised against the contentions on either side are, in almost every instance, strong, and are not to be brushed aside offhand. Considerations of space forbid even an enumeration of the many arguments which are urged on either side, recourse must be had to the more comprehensive Commentaries for this; but the fact is certainly noteworthy that, no matter how strong the arguments put forth on either side, valid objections can be urged against one and all; either position taken up seems so strong from one point of view, and is yet so weakened from another point of view. The one positive conclusion to be drawn from this seems to be the paradoxical one that both are right; that is to say, that an Epistle, which is embodied in our present one, was originally written by St. James, and that to it were added subsequently other elements. This is a procedure which could be paralleled by other examples, spurious additions made to authentic documents, in perfect good faith, being not unknown—*e.g.*, the Longer Ending of St. Mark's Gospel. Proof for this contention is as little forthcoming as for the various other theories that have been suggested, but it would at least account for the conflicting evidence of Origen, Eusebius and Jerome; and when we come to deal with the internal evidence of the Epistle, it will be seen to account for



more than one perplexing feature. It is at best a *faute de mieux* and, for the present, does not profess to be anything more.

§ 2. *Internal Data*.—The writer of the Epistle calls himself James, and in addressing the “twelve tribes of the Dispersion” shows himself to have been a man of more than ordinary authority. According to the evidence of the New Testament, there was only one James who occupied a position of authority such as is implied in this Epistle, namely, “James, the Lord’s brother”; thus in Gal. i. 18, 19, St. Paul tells of how after the three years’ retirement which followed after his conversion, he went and saw St. Peter and “James the Lord’s brother”; in Acts xii. 17 we read that when St. Peter had been released from prison he said to his friends: “Tell these things unto James, and to the brethren”; again, in Gal. ii. 9 St. Paul recounts the action of “James, and Cephas, and John, who were reputed to be pillars,” and who, on seeing that grace had been given to him, offered to him and Barnabas the right hand of fellowship, “that we should go unto the Gentiles, and they unto the circumcision”; and further, in the same passage, ver. 12, the mention of certain men “who came from James” marks him out as a leader. Then, and perhaps most important of all, there is the account in Acts xv. 4-29 of the council at Jerusalem, at which the leading part is taken by St. James.<sup>1</sup> Once more, in Acts xxi. 18 the position of importance which St. James occupied is again clearly seen in that when St. Paul and his companions had returned to Jerusalem after their missionary journey they were first received, apparently informally, by the brethren, and then on the following day “they went unto James, and all the elders were present”; these words plainly imply something in the nature of an official, formal reception. Lastly, in 1 Cor. xv. 7, St. Paul speaks of the special appearance of our Lord after His resurrection to St. James. It is certainly worth particular notice that among these references to St. James the most important are supplied directly or indirectly by St. Paul; this fact should of itself be sufficient to show the improbability of any conscious antagonism between the teaching on the subject of faith and works as contained respectively in the Pauline Epistles and that of St. James—assuming the latter to be authentic. At all events, the leading position held by St. James which these passages reveal, makes it in the highest degree probable that the James mentioned in the opening verse of our Epistle is to be identified with “James the Lord’s brother”.

Note how his very words in Acts xv. 20 are incorporated in the letter which he sent (verse 29).

The next point in the internal evidence to emphasise is the similarity to be observed between the letter inspired by St. James, together with his speech, at the council of Jerusalem, and certain parts of the Epistle which bears his name. The most important of these are as follows :—

(i.) The salutation, χαίρειν, Acts xv. 23, Jas. i. 1 ; this form is found elsewhere in the New Testament only in Acts xxiii. 26.

(ii.) The words, τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς, in Jas. ii. 7, which can only be paralleled in the New Testament by those in Acts xv. 17 : ἐφ' οὓς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτούς.

(iii.) The occurrence of the word ὄνομα in a specially pregnant sense, Jas. ii. 7, v. 10, 14, and Acts xv. 14, 26 ; this is not used elsewhere in the New Testament in quite the same sense.

(iv.) The pointed allusions to the Old Testament, which are characteristic of St. James' speech, viz., Acts xv. 14, 16-18, 21, also play an important part in the Epistle, or at least in certain parts of it.

(v.) The affectionate term ἀδελφός, which occurs so often in the Epistle (i. 2, 9, 16, 19 ; ii. 5, 15 ; iii. 1 ; iv. 11 ; v. 7, 9, 10, 12, 19), is also found in Acts xv. 13, 23 ; especially noticeable is the verbal identity between Jas. ii. 5, ἀκούσατε ἀδελφοί μου, and Acts xv. 13, ἄνδρες ἀδελφοί ἀκούσατέ μου.

(vi.) Other verbal coincidences are : ἐπισκέπτεσθαι, Jas. i. 27, Acts xv. 14 ; τηρεῖν and διατηρεῖν, Jas. i. 27, Acts xv. 29 ; ἐπιστρέφειν, Jas. v. 19, 20, Acts xv. 19 ; ἀγαπητός, Jas. i. 16, 19, ii. 5, Acts xv. 25. In some of these cases too much stress must not be laid upon the similarities ; but it is certainly striking that in the rather restricted scope which the short passage in Acts offers there should, nevertheless, be so many points of similarity with portions of the Epistle. The fact almost compels us to recognise the same mind at work in each, though this does not necessarily apply to the whole of the Epistle ascribed to St. James.

Further internal evidence as to authorship is afforded by indications which point to the writer as having been a Jew. And the first point that strikes one here is the copious use of the O.T. which is characteristic of the writer. There are, it is true, only five *direct* verbal quotations, viz., i. 11 from Isa. xl. 7 ; ii. 8 from Lev. xix. 18 ; ii. 11 from Exod. xx. 13, 14 ; ii. 23 from Gen. xv. 6 ; iv. 6 from Prov. iii. 34 ; but the atmosphere of the O.T. is a constituent element of the Epistle ; for over and above the O.T. events which are mentioned, there is an abundance of clear references to it, which shows that the mind of the writer was saturated with the spirit of the ancient

Scriptures. Some of the most obvious of these references are the following: i. 10, see Ps. cii. 4-11; ii. 21, see Gen. xxii. 9-12; ii. 23, see Isa. xli. 8, 2 Chron. xx. 7; ii. 25, see Josh. ii. 1 ff.; iii. 6, see Prov. xvi. 27; iii. 9, see Gen. i. 26; iv. 6, see Job xxii. 29; v. 2, see Job xiii. 28; v. 11, see Job i. 21-22, ii. 10; v. 17-18, see 1 Kings xvii. 1, xviii. 41-45. Further, there is the use of the specifically Israelite name for God, "Jehovah Sabaoth" (v. 4), and the references to Law (*Torah*) in ii. 8-12, iv. 11; this use of νόμος, *i.e.*, without the article, is in accordance with the extended use of the word *Torah* among the Jews, meaning as it does, not only the Law given on Mount Sinai, not only the whole of the Pentateuch, but also the entire body of religious precepts in general (see especially ii. 12, where right speaking and acting in general are included under proper *Torah*-observance). The reference to γέννα in iii. 6, is also a distinct mark of Jewish authorship; and the way in which the prophets are spoken of in v. 10 points in the same direction. It is to be observed that the use of the O.T. is wide, all three of the great divisions of the Jewish Canon—Law, Prophets, and Writings—being represented.

But what speaks still more for Jewish authorship is the accumulation of many small points indicative of Hebrew methods of thought, expression, and phraseology; examples of this abound in the Epistle, indeed its "Hebraic" colouring is one of its most pronounced characteristics. While it will not be necessary to give exhaustive lists, some examples of the different categories of the small points just referred to must be offered.

(i.) There are a number of instances in which the Greek is reminiscent of Hebrew phraseology; it is not meant by this to imply that a Hebrew text was the original form of such passages and phrases, but only that the Greek form of the expression of thought seems to be moulded from a Hebrew pattern, *i.e.*, that the mind of the writer was accustomed to express itself after the manner of one to whom Hebrew ways of thinking were very familiar, and who in writing Greek, therefore, almost unconsciously reverted to the Hebrew mode. The point of what has been said will perhaps be best realised when it is seen how naturally, in a number of instances, a Hebrew equivalent of the Greek suggests itself, *e.g.*: ii. 7 . . . τὸ καλὸν ὁ οὐρανὸς ἐπικληθὲν ἐφ' ὑμᾶς, it will be seen that the Hebrew equivalent of this sounds more natural: אֲתָהֶם הַטּוֹב אֲשֶׁר נִקְרָא עֲלֵיכֶם . . . ; iii., 18 . . . ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην, although there is no fault to find with the Greek, a Hebrew equivalent suggests itself almost spontaneously:



בשלוש יורע לעשי השלום . . . ; the same may be said of the following: i. 12, . . . τὸν στέφανον τῆς ζωῆς, עשרת החיים; i. 19 . . . βραδὺς εἰς τὸ λαλῆσαι βραδὺς εἰς ὀργήν, קשה לדבר וקשה לכעוס; ii. 12, οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, עשו כן דברו וכן עשו; ii. 23, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, תחשב-לו לצדקה; iii. 18, καρπὸς δικαιοσύνης, פרי הצדקה; iv. 10, ταπεινώθητε ἐνώπιον Κυρίου, השפלו לפני יהוה; iv. 13, ἄγε νῦν οἱ λέγοντες . . . , v. 1, ἄγε νῦν οἱ πλούσιοι, for this mode of address cf. Am. vi. 1, יהוי השאננים בציון; v. 3 ὁ ἰδὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, והיתה חלאתם בכם לעדות; v. 8, στηρίζατε τὰς καρδίας ὑμῶν, אמיצו לבבכם; v. 10, 14, ἐν ὀνόματι Κυρίου, בשם יהוה; v. 17, προσηύξατο τοῦ μὴ βρέξαι, לבלתי היות מטר . . . . It is not suggested that in these, as well as in a number of other cases, the Greek is a translation from the Hebrew; but it will not be denied that the form of the Greek does suggest the Hebrew idiom, and therefore that the writer was a Jew.<sup>1</sup>

(ii.) Secondly, the well-known predilection for assonance on the part of Hebrew writers appears in this Epistle, and is further illustrative of the "Hebraic" colouring of it: this is noticeable both in the repetition of the same words or roots, as well as in the tendency to alliteration; so marked a feature of the Epistle is this that it is met with in almost every verse, and therefore only a few examples need be given: i. 4, ἔργον τέλειον ἔχέτω ἵνα ᾗτε τέλειοι. i. 13, μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι. ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν. i. 19, . . . βραδὺς εἰς τὸ λαλῆσαι βραδὺς εἰς ὀργήν. iii. 6, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέννης. iii. 7, πᾶσα γὰρ φύσις . . . δαμάζεται . . . τῇ φύσει. iii. 18, . . . ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην. iv. 8, ἐγγίστατε τῷ Θεῷ καὶ ἐγγίσει ὑμῖν. iv. 11, μὴ καταλαλεῖτε ἀλλήλων ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον. εἰ δὲ νόμον κρίνεις οὐκ εἰ ποιητῆς νόμου ἀλλὰ κριτῆς . . . v. 7-8, μακροθυμήσατε οὖν ἀδελφοί . . .

<sup>1</sup> We are not forgetting Deissmann's very true words: "We have come to recognise that we had greatly over-estimated the number of Hebraisms and Aramaisms in the Bible. Many features that are non-Attic and bear some resemblance to the Semitic and were therefore regarded as Semiticisms, belong really to the great class of international vulgarisms, and are found in vulgar papyri and inscriptions as well as in the Bible" (*The Philology of the Greek Bible*, pp. 62 f., 1908); but it is not the language so much as the mode of thought, which, when expressed in Hebrew, is so often reminiscent of O. T. phraseology, to which we refer.

μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον. μακροθυμήσατε καὶ ὑμεῖς . . . The following are some good instances of alliteration: i. 2, πᾶσαν χαρὰν ἡγήσασθε ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις. iii. 5 μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. iii. 8, τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται. iv. 8, καθαρῶσατε χεῖρας . . . ἀγνίστατε καρδίας. How thoroughly in the Hebrew fashion this repetition of words and alliterative tendency is may be seen by observing a few examples, taken quite at random, from the O.T., e.g., Am. vi. 7, 13; Isa. ix. 5; Nah. i. 2; Ps. cxix. 13, cxxii. 6, etc., etc.

(iii.) Instances of pleonastic phraseology in the Epistle must also be regarded as witnessing to Jewish authorship; among such are the following: i. 8, ἀνὴρ δίψυχος, corresponding to the Hebrew שֵׁן; the same is seen in i. 12, μακάριος ἀνὴρ ὅς . . . Cf. Ps. i. 1, רֵשֶׁן שֵׁן הָרֵשֶׁן; i. 19, ἔστω δὲ πᾶς ἄνθρωπος; i. 7, μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος . . .; i. 23, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι . . .; ii. 2, ἀνὴρ χρυσοδακτύλιος. Suggestive of Hebrew phraseology, again are such passages as iii. 7, τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν; iv. 2, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. Reminiscent of Hebrew thought are also the words in i. 15, ἡ ἐπιθυμία συλλαβοῦσα τίκειται ἁμαρτίαν; for the similar idea see Ps. vii. 14, *Behold he travaileth with iniquity, yea he hath conceived mischief, and brought forth falsehood*; so, too, the words in ii. 7, βλασφημοῦσιν τὸ ὄνομα . . .; here, moreover, the omission of the preposition should be noticed; then also, in v. 7, the familiar πρόϊμον καὶ ὄψιμον (cf. Jer. v., 24, גֶּשֶׁם יוֹרָה וּמִלְקֶשׁ), and in v. 17, the regular Hebraism προσευχῇ προσηύξατο (תַּפִּלָּה הַתַּפִּלָּה).

(iv.) The Hebraic character of the Epistle is further illustrated by a certain terse and forcible way of putting things, reminding one often of the prophetic style, e.g., ii. 3, *Sit thou here in a good place*, and in the same verse, *Stand thou there*; iv. 2 ff., *Ye lust and have not; ye kill, and covet, and cannot obtain; ye fight and war; ye have not because ye ask not. . . . Ye adulteresses, know ye not that the friendship of the world is enmity against God?* iv. 7, *Be subject, therefore, unto God; but resist the devil.* v. 1, *Go to now, ye rich, weep and howl for your miseries which are coming upon you.* Then, again, the way in which vivid pictures are presented in few but pregnant words is also illustrative of the same prophetic style, e.g., in i. 6, the picture of the man who doubts; in ii. 2, of the rich man and the poor man entering the synagogue; and in v. 4, of the defrauded labourers. Under this heading must also be mentioned the distinctive way in which the writer of the Epistle

frames many of his sentences ; generally speaking they are short and simple, which points, perhaps, to a natural habit of forming them on the Hebrew or Aramaic pattern ; indirect statement is never expressed by the infinitive, but only by ὅτι with the indicative ; the simple structure will be seen from the following instances : i. 3, γινώσκοντες ὅτι . . . κατεργάζεται ὑπομονήν. i. 7, μὴ γὰρ οἰέσθω . . . ὅτι λήμψεται . . . ii. 20, θέλεις δὲ γνῶναι . . . ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν ; ii. 24, ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος. ii. 19, σὺ πιστεύεις ὅτι εἰς θεὸς ἐστιν. ii. 22, βλέπεις ὅτι ἡ πίστις συνήργει . . . iii. 1, . . . εἰδότες ὅτι μεῖζον κρίμα λημφόμεθα. iv. 5, δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει . . . ; v. 11, . . . εἴδετε ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος. This fact of there being no subordination of sentences, but only co-ordination is very suggestive of the simple Hebrew construction of sentences. Mention should also be made of the entire absence of the optative mood in the Epistle. On the other hand, we have instances of the prophetic perfect, in v. 2, σέσηπεν and γέγονεν, in v. 3, κατίωται ; and also of the gnomic aorist, e.g., i. 2, ἀνέτειλεν, where the Hebrew idiom is imitated, see Isa. xl., 7, . . . יבש חציר נבל ציץ. Further, the extended use of the word ποιεῖν is extremely suggestive of Hebrew usage, e.g., ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος, the phrase sounds more natural in Hebrew : . . . לאשר לא-עשה חסד ; i. 22, γίνεσθε δὲ ποιηταὶ λόγου, Hebrew : לעשות והיו עשי הדבר, cf. i. 25 ; ii. 8, καλῶς ποιεῖτε, Hebrew : תשיבו, cf. ii. 19 ; iii. 12, μὴ δύναται συκὴ ἐλαίας ποιῆσαι, Hebrew : הכול עץ התאנה לעשות זיתים ; iii. 18, τοῖς ποιουσιν εἰρήνην, Hebrew : לעשי שלום ; iv. 13, . . . καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν . . . . Hebrew : ונעשה שם שנה . . . . And, once more, the extended use of διδόναι in v. 18, is also in accordance with the Hebrew idiom. Lastly, there are a few other minor points which seem to betray greater familiarity with Hebrew than with Greek idiom ; among these are ; *the use of the genitive of quality*, e.g., i. 15, ἀκροατὴς ἐπιλησμονῆς, ii. 4, κριταὶ διαλογισμῶν πονηρῶν, iii. 6, κόσμος τῆς ἀδικίας (See Vorst, *Hebr.* . . . pp. 244 ff.) ; *the lax use of number*, e.g., ii. 15, ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν . . . ; iii. 14, εἰ ἐριθίαν ἔχετε ἐν τῇ καρδίᾳ ὑμῶν . . . ; iii. 10, ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα ; *the use of the article is inconsistent* ; and *the disregard of cases is, in some instances, irregular*, e.g., iii. 9, καταρώμεθα τοὺς ἀνθρώπους (acc. instead of dat.) ; v. 6, κατεδικάσατε τὸν δίκαιον (acc. instead of gen.) cf. Mayor *in loc.* While allowing due weight to “international vulgarisms,” one cannot help feeling that many of these features



point to a Jewish atmosphere of thought, and a Jewish mode of expression.

From all that has been said, therefore, it must be clear that the author of our Epistle was a Jew ; as far as it goes, this evidence is in the direction of favouring the authorship of St. James ; though it is, of course, far from being in any sense conclusive. But while the internal evidence, so far, speaks distinctly in favour of St. James being the writer of the Epistle, there are some other weighty considerations which point in the opposite direction. Firstly, one might reasonably have expected in an Epistle written by St. James that the fact of his having been the brother of the Lord would have been specially mentioned ; this, one might think, would have been insisted on for its own sake, quite apart from the authority and prestige which the mention of it would have conferred upon the writer. Though the fact would have been well known in his immediate surroundings, or even throughout Palestine, and would therefore not have necessitated mention in an Epistle addressed to Palestinian congregations, it was different when, as in the present case, the scattered churches of the Dispersion were being written to ; the more authoritative the name of the person who addressed them, the more effective would be the influence of the Epistle upon them. The occurrence of the Lord's name in the opening verse of the Epistle—"a servant of God and of the Lord Jesus Christ"—offered a natural and obvious opportunity for the mention of the writer's close tie to Him. In reply to this it may well be said that after the resurrection of Christ, and the consequent proclamation of His Divinity to all the world, there would be a natural and very seemly hesitation, on the part of those who were His relations after the flesh, to assert this tie ; but this argument is to some extent weakened by the words in John xix. 25-27, which were written later than our Epistle (on the assumption of St. James authorship) : " But there were standing by the Cross of Jesus His mother and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother . . . " ; if St. John could record thus distinctly the relationship between our Lord and the Blessed Virgin so long after, there does not seem sufficient reason why St. James should not have referred to his own relationship with our Lord. Apart, however, from the non-mention of this relationship, one might, at any rate, have expected a reference to apostleship in the opening verse of the Epistle ; for that St. James was regarded as an apostle in the early Church is clear from 1 Cor. xv. 7, Acts xv. 22, Gal. ii. 8, 9. A second reason

for questioning the authorship of St. James is the absence of any references to the great outstanding events connected with our Lord's Person—His manner of life on earth, His sufferings and death, His resurrection and ascension. There are special reasons for expecting to find such references in this Epistle—assuming it to have been written by St. James. It is almost impossible to believe that one who had known Christ, and had been an eye-witness of His doings and a hearer of His teaching, should maintain such absolute silence on these things when addressing a letter to fellow-believers which touches otherwise on such a large variety of subjects. If there was one thing of paramount importance in the early days of Christianity it was that the fact of Christ's resurrection should be proclaimed; one has but to remember how often reference is made to this in the Acts—about twenty-five times—how it is mentioned or implied in all the Pauline Epistles, in the Epistle to the Hebrews, as well as in I Peter and 1 and 2 John, to realise the conviction and practice of the other apostles in this; and yet St. James, to whom had been vouchsafed a special manifestation of the risen Lord, can write an Epistle to Jewish-Christians who were scattered abroad without the slightest reference, implicit or explicit, to this cardinal tenet of the faith! The fact of the Epistle being addressed to the Dispersion makes this omission all the more strange; for on the assumption that St. James wrote it, *i.e.*, that it was probably the earliest in date of all the books of the New Testament, there must have been many among those addressed who would require strengthening in their belief, or who would possibly have heard of the resurrection for the first time from a "pillar" of the Church, supposing it had been mentioned; and, therefore, one might reasonably have expected to have found it occupying a central position in the Epistle. It is fully realised that to argue from omissions is not always safe; it is, however, impossible not to be struck by the omissions referred to if the Epistle was written by St. James. On the assumption of a late date, at all events for the bulk of the Epistle, when the main tenets of the faith, such as the resurrection, were regarded as "first principles" and were meant rather for "babes" in faith (*cf.* Heb. vi. 1 and context), these omissions would not cause surprise; but they would be very difficult to account for on the assumption of St. James' authorship, which would imply a date prior to c. 63 A.D. for its composition. In reply to this it may well be urged that in Acts xv. we have an instance of an Epistle written in the earliest ages of Christianity in which no references to the cardinal tenets of the faith are found; but in an Epistle like this (Acts xv. 23 ff.), written for one specific

purpose, and therefore of small scope, such references cannot well be expected. The possibility is conceivable that a similar letter, though addressed to a different class of hearers, may have constituted the original form of the Epistle that now bears the name of St. James; in this case the absence of the references spoken of above would be quite comprehensible.

Another omission which is likewise difficult to account for on the assumption of the authorship of St. James, is that of any direct reference to Christ as the Messiah of Old Testament prophecy. For a Jew writing to Jewish-Christians in the earliest ages of Christianity such an omission is incomprehensible. The insistence on the Messiahship of our Lord would be the first step in the propagation of the faith among Jews; and if an Epistle of this length and comprehensive character in the subjects touched upon had been written by St. James he could scarcely have omitted some reference, though but a passing one, to the Messiah Whom he had seen and known. The question as to whether our Lord was the promised Messiah or not was one which was naturally surging in the minds of Jews in those early days; the question, "Art Thou He that should come?" perplexed the minds of many others long after the time of the Baptist; for Jews it was all-important, for everything depended upon it. The fact, therefore, that the Messiahship of Jesus is taken for granted in the Epistle (see i. 1, ii. 1) proves that these Jews of the Dispersion regarded this truth as axiomatic; and this would be almost impossible to understand among Jews of the *Dispersion* in the earliest ages of Christianity, if the conditions of the time are taken into consideration; the only way whereby this could be brought within the bounds of probability would be to restrict the meaning of *Dispersion*, but this would be arbitrary and without justification, seeing that in our Epistle the word is used without qualification, and, therefore, evidently intended to mean what was ordinarily understood by it.

A further objection urged against the authorship of St. James is the improbability of one in such a humble walk in life as a Galilæan peasant, the son of Mary and Joseph, being able to pen an Epistle of this kind in Greek. The writer of the Epistle displays a considerable knowledge of the Greek *Wisdom* literature, of various N.T. books, and of other Greek writings. It may be said in reply that opportunities for learning Greek were not wanting in Palestine, and the fact of humble birth was certainly no hindrance to the acquiring of knowledge among the Jews. But in a case like this, in which proof either for or against is not forthcoming, one must to a large extent be guided by a balance of probabilities. As far as our knowledge goes



there was really nothing to induce St. James to learn Greek; there is no evidence for supposing that he extended his evangelistic efforts beyond the confines of Palestine; on the contrary, the evidence is in the other direction; as overseer of the Church in Jerusalem his activity must have been almost, if not altogether, exercised among those of his own race. Moreover, it is certain that the Palestinian Jewish teachers altogether discouraged everything that tended to the spread and influence of the Greek spirit, for they rightly (from their point of view) regarded it as a menace to orthodox Judaism (see Bergmann, *Jüdische Apologetik im neutestamentlichen Zeitalter*, p. 80, etc.); and for a Jew to go to heathen assemblies to learn was, to say the least, improbable in Palestine. As an apostle of the circumcision (Gal. ii. 9) in Palestine the various dialects of the Palestinian vernacular were amply sufficient for St. James' purposes. It must also be confessed that, even granting that St. James knew Greek, the large acquaintance with some of the Pauline Epistles which the writer of our Epistle shows is against the authorship of St. James; for how was St. James to gain such an intimate knowledge of these without having them before him? It is certain that in those early days there were not many copies of them, and whatever copies there were would be needed outside of Palestine rather than inside; nor is it quite clear why St. James should have required them at all. These Epistles must have been treasured by the Churches addressed as their special possession; copies of them are not likely to have been circulated generally until they had become authoritative documents in the Church at large, and this can scarcely have been the case until close upon the end of the first century at the earliest. The two Epistles that come into consideration are *Romans*, written from Corinth in c. 58 A.D., and *Galatians*, probably slightly earlier, perhaps from Antioch (or Ephesus?); these are the earliest dates that can be assigned to them, and as St. James was martyred probably in 63 A.D., there certainly does not appear to have been sufficient time for them to have reached that stage of importance in the eyes of Christians generally for copies to have been circulated outside of the particular congregations addressed. This argument does not appeal, of course, to those who hold that St. Paul was indebted to St. James' Epistle. On the other hand, the analogy of the letter inspired by St. James in Acts xv. suggests the possibility that something of the same kind may have been repeated; but in this case we should look for something more homogeneous than the Epistle (in its entirety) which at present bears his name,

Turning now more specifically to the question of *date*, we have, firstly, the entire absence of any reference to the destruction of Jerusalem. This can either imply that the Epistle was written some time before that event, or else some considerable time after. It is an argument which is conclusive neither for an early nor for a late date, and can only be used to emphasise the correctness of a result, concerning the date, reached on other grounds. There is, however, one consideration which suggests (though it certainly cannot be said to amount to proof) an early date; the words in v. 7-9, especially "stablish your hearts, for the coming of the Lord is at hand," are, in view of such a passage as Mark xiii. 14-37—see especially verses 28 ff.—more natural from one who was writing before the Fall of Jerusalem. Again, the silence in our Epistle regarding the great controversy on the question of the admission of Gentiles into the Church may well be used as an argument in favour of an early date, though it may also imply the opposite. Silence on this subject, which clearly agitated the Church to such an extent as to shake the very pillars (*cf.* Gal. ii 11 ff.) can only be satisfactorily explained on one of two hypotheses; either the Epistle was written before this controversy arose, or else it was not written until so long after that there was no occasion to refer to it. It is, therefore, an argument which can be used both in favour of an early and a late date, and is thus, like that just referred to, inconclusive. But see further on this below. In the next place, the *data* to be gathered from the Epistle as to the *order and constitution of the Church* are important in seeking to fix an approximate date. The meeting-place for worship of the Jewish-Christians to whom the Epistle is addressed is called the "Synagogue"; from this it has been argued that the Epistle was written at a time when Christian and Jewish places of worship had not yet become differentiated; if, it is said, the Epistle had been written, say, during the first half of the second century, such place of meeting would have been termed ἐκκλησία. In reply to this, however, it can be urged that συναγωγή is used of a distinctively Christian assembly, *e.g.*, by Hermas in *Mand.*, xi. 9. Again, in iii. 1 mention is made of "many teachers," and in v. 14 of the "elders (or presbyters) of the Church" (τῆς ἐκκλησίας); that no reference is made to "bishops" or "deacons" points to an undeveloped constitution of the Church, and therefore to an early date for the Epistle; moreover, the expression "many teachers" may imply a time when regular church officers for this purpose had not yet been ordained. But, on the other hand, it can be argued that the existence of "elders of the Church" does point to an organised system, and that

the "many teachers" is better understood at a time when the number of Christians had greatly increased. Here, again, the argument on either side is inconclusive. Once more, *the condition of the Churches* to which the Epistle is addressed has not unnaturally been pointed to as not suggestive of the very early years of Christianity; the earnestness and zeal which one might expect in those of the first generation of Christians is conspicuously lacking among those addressed; the impression gained as to the characteristics of these is disappointing—the unbridled tongue, worldliness, quarrelling, jealousy, a mercenary spirit, despising of the poor, flattering the rich, lust, and an entire absence of the wisdom that is from above, with the virtues which this brings in its train. This argument is extremely well answered by Mayor (pp. cxxviii. ff.), who gives a number of examples showing that a similar state of morals was exhibited in other newly-formed Christian communities; but his answer is not conclusive, for some of the examples cited—Ananias and Sapphira, Simon—are so obviously exceptional; others, such as the murmuring of Hellenistic Jews against the Hebrews because their widows were neglected in the daily ministration, and the jealousy between Jews and Gentiles mentioned in Acts xv., and the case of those who had not heard "whether there be any Holy Ghost," are not, strictly speaking, analogous. Moreover, a difference must be made between recently converted Jews and those among the Gentiles who became Christians; among the former there had always been a previous training in moral discipline, which was not the case with the Gentiles; the characteristics, therefore, alluded to above, which are spoken of in reference to Jewish-Christians sound stranger than if Gentile-Christians were in question. If, on the other hand, the Epistle—or those parts of it which come into consideration in this connection—was written after Christianity had been established for two or three generations, the conditions described would be more comprehensible.

The conditions just referred to must, in part, have been the cause of the predominantly *ethical character of the Epistle*; morals rather than religion sound the dominant note, and for an Epistle like this to have been written during the Apostolic age, when religious fervour was so pronounced, is certainly a little difficult of explanation. The attempts to solve this problem which have been made only bring into relief the incongruousness of the need of such a tone in an Epistle written in the middle (or shortly after the middle) of the first century; for it differs utterly in this respect from other Apostolic writings. It is, of course, true to say that "no Apostolic writing fails to exhibit



the moral interest as the consistent aim of all doctrine and instruction ; the appeal for conduct corresponding to the new teaching is the regular conclusion of all doctrinal exposition " ;<sup>1</sup> but the Apostles, as the same writer truly observes, always start from " the new revelation of the nature of man's dependence on God and God's work in man, which was contained in the Life, the Death, the Resurrection of the Lord Jesus,"<sup>2</sup> and this is just what is left aside—or perhaps, more correctly, taken for granted—in our Epistle ; but in an Apostolic writing we legitimately look for the foundation-truths to be at least as prominent as the ethical standard which is based upon them. The argument based on this fact speaks for a late date. Next, a subject already dealt with, namely, the *Judaic tone* of the Epistle, is sometimes put forward in favour of an early date ; but this characteristic could be used in support of any date from 200 B.C.-200 A.D., to give the narrowest margin ; the argument, therefore, is wholly inconclusive. More to the point is that based upon the mention of the *Diaspora*. For the "twelve tribes of the Dispersion" to be addressed presupposes a widely-spread Christianity, such as would require many years to permit it to have developed itself, so that the use of the phrase in reference to Jewish-Christians almost compels one to postulate a late date for the bulk of the Epistle. The only reply forthcoming to refute this contention is to restrict the meaning of the term "Dispersion" ; but, as already pointed out above, the Epistle gives us no authority for this, and what the Jews meant by the twelve tribes of the Dispersion is so well known that this reply ought scarcely to be considered. Then, on the other hand, the absence of all reference to the Temple and its worship has been used as an argument that the Temple no more existed, and that therefore the Epistle must at any rate be later than the year 70 A.D. This argument, however, seems quite inconclusive, for, unless for some specific purpose, why should it be mentioned in an Epistle to Jewish-Christians ?

Finally, it is worth inquiring whether the silence of the Epistle concerning the two great distinctive marks of Judaism—*viz.*, Circumcision and the Sabbath—throws any light upon the question of date. The opinion had been directly expressed by St. James that circumcision was unnecessary for Gentile-Christians (Acts xv. 19, *cf.* xv. 5) ; on the other hand, Jewish-Christians would, of course, have been circumcised, in the first generation ; but there must have arisen at an early stage the question as to whether the children of Jewish-Christians should be circumcised or not ; it can hardly be doubted

<sup>1</sup> Parry, *A Discussion of the General Epistle of St. James*, p. 93.

<sup>2</sup> *Ibid.*

that the congregations in the Dispersion to whom our Epistle was addressed comprised a certain number of Gentile- as well as Jewish-Christians, and the latter must have known that the former were not circumcised, neither they nor their children, and therefore the question must have arisen as to which was the right course ; it was a subject with which St. Paul had had to deal (1 Cor. vii. 18) ; as soon as the two classes of Christians began to associate, it must have become necessary to have some uniformity in this matter ; it concerned the children more especially. On the assumption of an early date for the Epistle one might almost have a right to expect some reference to the question on account of its importance in the eyes of Jews, whereas on the assumption of a late date, when the usage of non-circumcision had been in vogue for some time, the silence on the subject would be natural. It is, perhaps, worth while pointing out that the question was probably to some extent complicated by the fact that baptism, as well as circumcision, was practised among the Jews, as regards proselytes, both before and after the founding of Christianity ; during the first centuries of Christianity it became a burning question among the Rabbis whether circumcision without baptism was sufficient ; some maintained that baptism alone sufficed. These were things concerning which the scattered congregations of the Dispersion must, in these early years of the planting of the faith, have needed guidance. As regards the Sabbath, some authoritative expression of opinion would also seem to have been demanded if the Epistle were of early date ; those who had only comparatively recently become Christians might be expected to have required some guidance as to the observance of the Sabbath and the Lord's Day ; even if both were observed, as was probably the case among the early Jewish-Christians, questions as to the relative importance of each can scarcely have been wanting when one remembers the punctiliousness in all that concerns observances which is so characteristic of the Jew. The silence on these two subjects is, of course, inconclusive as to date ; all that can be said is that, assuming an early date for the Epistle, some reference to them might reasonably be expected, while if it were written about 125-130 A.D. this silence would be natural.

The net result, then, of these considerations as to authorship and date appears to be as follows : A great deal is to be said in favour of St. James' authorship, and, therefore, in favour of an early date ; at least as much is to be said in favour of a late date (say the first or second quarter of the second century), and, therefore, against the authorship of St. James. Against every argument adduced in favour of either view serious objections can be urged ; but then these

objections, again, can for the most part be upset by counter-arguments. In view of such a perplexing state of affairs it is extremely difficult, perhaps impossible, to reach a satisfactory conclusion ; one thing is quite clear, and that is, that the advocates of either contention have a great deal to urge in support of their position, and that, therefore, dogmatic assertion regarding either is precarious, and belittling of the adversaries' arguments uncalled for. Any conclusion reached must, for the present, be tentative ; and, therefore, the view here held is provisional—the view, that is to say, that the name of St. James attaching to the Epistle is authentic, but that, in the first instance, the Epistle was a great deal shorter than as we now possess it ; sections being added from time to time, probably excerpts from other writings, or adaptations of these. Indeed, it is possible that we have here something in the shape of text and commentary, the latter being enlarged as time went on. If one remembers how, on an infinitely larger scale, of course, the comments of the words of Scripture by degrees became the *Mishna*, the comments on these the *Gemara*, and how ultimately the ponderous mass known as the *Talmud* came into being, the possibility of this intensely Jewish Epistle having grown by a process of comments, which ultimately came to be regarded as part of the Epistle itself, will be realised. One or two tentative examples of the supposed process will be given in III. on the analysis of the Epistle. This view does not profess to be anything more than theory, it is probably incapable of proof ; but it has, at least, the merit of justifying the position both of those who advocate an early as well as those who believe in a late date for the Epistle.

II. LITERARY CHARACTERISTICS.—These have to a large extent been already dealt with ; but a brief reference to three other points is demanded on account of their special importance.

(i.) One of the most striking features of the Epistle is the extended acquaintance with the *Wisdom* literature which it exhibits. Many instances of this will be found in the Commentary, here it must suffice to indicate by references some of the more important and striking examples ; the following passages should be compared together : i. 5, Sir. i. 1, 26, Wisd. vi. 14, vii. 14, 15 ; i. 8, Sir. i. 28, ii. 12, v. 9 ; i. 12, Wisd. v. 16 ; i. 13, Sir. xv. 11-15 (especially in the Hebrew original), xv. 20 ; i. 19, Sir. v. 11 (the words “and let thy life be sincere,” which are inserted by A.V., are found neither in the Hebrew nor the Greek ; their absence makes the agreement between the words in Jas. and this passage closer), i. 29, iv. 29, v. 13 ; i. 27, Sir. vii. 34-36, cf. iv. 10 ; ii. 6, Wisd. ii. 10 (in the Greek) ; iii. 2,



Sir. xiv. 1, xix. 16, xxv. 8, xxxvii. 18; iii. 5, 6, Sir. v. 13, 14, viii. 3 xxviii. 11; iii. 8, Sir. xxviii. 16-18; iii. 10, Sir. xxviii. 12 (see also context); iii. 13, 17, Wisd. vii. 22-24; Y. 4, Sir. iv. 1-6, xxxiv. 22; Y. 7, Sir. vi. 19; Y. 16, Sir. iv. 26; Y. 17, Sir. xlviii. 3 (*cf.* context). These are very far from being exhaustive, and only two books of the *Wisdom* literature have been referred to, whereas points of contact are to be found in several others. This knowledge and sympathy with the *Wisdom* literature suggest a Hellenistic rather than a Palestinian Jew.

(ii.) A second literary characteristic, and one which is further indicative of Hebraic colouring (see above), is to be found in the large number of parallelisms which the Epistle contains. This well-known Hebrew literary characteristic appears sometimes more clearly than at others in the Epistle, but a few of the most obvious examples are the following :—

- i. 9, 10<sup>a</sup>. *Let the brother of low degree glory in his high estate ;  
And the rich in that he is made low.*
- i. 15. *Then the lust, having conceived, beareth sin ;  
And the sin, being full-grown, bringeth forth death.*
- i. 17. *Every good gift and every perfect boon is from above,  
Coming down from the Father of lights,  
With Whom can be no variation,  
Nor shadow that is cast by turning.*
- i. 19, 20. *But let every man be swift to hear, slow to speak, slow  
to wrath ;  
For the wrath of man worketh not the righteousness of  
God.*
- i. 22. *Be ye doers of the word, and not hearers only,  
Deluding your own selves.*
- iii. 11, 12. *Doth the fountain send forth from the same opening  
sweet and bitter water ?  
Can a fig tree, my brethren, yield olives, or a vine figs ?*

See, further, iv. 7, 10, v. 4, 5, 9. This, too, is in the style of much of the *Wisdom* literature, and reminds one often of the Book of Proverbs especially.

(iii.) Lastly, one cannot fail to be struck by the number of words—a large number when the shortness of the Epistle is considered—which are either ἀπ. λεγ. in the New Testament, or very rarely found, outside the Epistle, in the Septuagint or New Testament; this denotes a knowledge of Greek literature and of the Greek language generally, which is very noticeable; attention is drawn to such words

in the Commentary whenever they occur. For other literary characteristics see I. § 2.

III. ANALYSIS OF THE EPISTLE.—The vast majority of commentators are agreed that no consistent scheme is presented in this Epistle, but that it contains rather a number of unconnected sayings which are for the most part independent of one another. The analysis of the Epistle shows the correctness of this view in the main.<sup>1</sup> In some cases it is possible that a thought-connection of a secondary character exists which is not at once apparent; by a thought-connection of a secondary character is meant, when in two succeeding sections a subordinate, not the main, thought of the earlier is taken up and dealt with in the later; an example may be seen in the two sections i. 2-4, i. 5-8; the main thought in the former is the being joyful in temptations, the subject of patience is a subordinate thought, and still more so, that of lacking in nothing; but it is this last which is taken up in the succeeding section and attached to the thought of lacking in wisdom; so that, although it is perfectly true to say there is no genuine connection between these two sections, yet there is a secondary connection. It is improbable that the two sections come from the same writer, because they are lacking in real mental sequence; and yet a semblance of sequence is apparent; if both came from the same writer one would either expect a genuine sequence of thought if the two were intended to be connected, or else a clear indication of each being self-contained. As they stand, it looks as though the former were a text, and the latter a comment upon it, very much like the similar process which occurs incessantly in the *Mishna*.<sup>2</sup> The next section, i. 9-11, deals with the subject of rich and poor; it stands in an isolated position here, but is intimately connected with the later section, ii. 1-13. With i. 12-16 we have another instance of what looks like text and comment; the subject is that of temptation, and comes most naturally after i. 4; the text is contained in ver. 12, the following verses then comment on the nature of temptation. This is an instructive instance illustrative of the theory of the authorship of the Epistle here tentatively advocated (see above); for on comparing the simple, straightforward character of ver. 12 with the intricate chain of thought in the two following verses, it is almost impossible to postulate identity of authorship.

<sup>1</sup> Parry's attempt to show that the Epistle is "a very careful and logical exposition of a single theme" (*op. cit.* p. 6) is ingenious, but much too artificial to carry conviction.

<sup>2</sup> Catch-words, it would seem, played their part in the formation and grouping of sections.

i. 17 belongs to the preceding, possibly (see IV. § 1), and i. 18 seems to be a comment on the "Father of lights". i. 19<sup>b</sup>-20 forms an isolated saying. A self-contained section on the subject of practical religion follows in i. 21-25, to which vv. 26, 27 form an addition. ii. 1-13 has already been referred to; it is followed by a section (ii. 14-26) of deep interest on the subject of faith and works, to which iii. 13-18 belong, according to the subject-matter. iii. 1-12 is a self-contained passage dealing with the subject of self-control as regards the tongue. If these first three chapters show a want of homogeneity, the last two do so in an even more pronounced way; the various sections are clearly divided off, showing no connection with each other, the whole forming a collection of extracts, apparently; thus, iv. 1-10 contains warnings and exhortations concerning the practical religious life; iv. 11, 12 is a short section on the need of observing the second great commandment of the Law; iv. 13-17 lays stress on the uncertainty and fleeting character of earthly life; v. 1-11 is an eschatological section, and extremely practical; v. 12, which prohibits swearing, is almost a quotation from the Sermon on the Mount; v. 13-18 gives directions concerning the visitation of the sick; and the abrupt ending v. 19, 20 speaks of the reward of those who convert sinners from their evil ways.

It will thus be seen that the Epistle is for the most part a collection of independent sections; some of these were evidently originally intended to be comments on the Apostle's words, possibly added by one or more of the elders of the churches addressed for the benefit of the members; others seem to be wholly independent, and not to have had anything to do with the Epistle in the first instance. The various elements of which the Epistle is now composed have to a large extent become so intermingled that the attempt to differentiate between them seems hopeless. But, generally speaking, we should look for the simplest, most direct and straightforward parts as being those which would be the most likely words of the Apostle; so that such parts as i. 13-16 and ii. 14-26 can hardly be regarded as from the same hand as, *e.g.*, ii. 1-13 (in the main).

IV. SOME JEWISH DOCTRINES CONSIDERED.—As is often mentioned in the notes, there are some points of Jewish theology which figure rather prominently in this Epistle; there are above all two subjects, specifically Jewish, which play an important part, and therefore a brief consideration of these will not be out of place here:—

(i.) *The Jewish doctrine of the Yetser hara'.*—Speculations as to the origin of sin were rife among Jewish thinkers at all times; the perplexity which is so plainly apparent in the words of St. Paul



(Rom. vii. 22-23), *For I delight in the law of God after the inward man ; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members*, had been felt by many long before his day. The origin of the existence of the "law of sin in the members," which asserted itself in spite of the ardent desire of men to be free from its power, was the great problem which had to be solved. The result was the theory, based upon the observed facts of experience, that within man, as part of his created being, there were two tendencies: the tendency towards good, *Yetser ha-tob* (יצר הטוב), and the tendency towards evil, *Yetser hara'* (יצר הרע). But whence originated these two tendencies? If they both formed part of man's nature from the beginning, it followed that their creation was due to God; there was, of course, no difficulty about ascribing the creation of the good tendency to Him, but that He should have created anything evil was obviously a difficulty. The varying thoughts and speculations on the subject will perhaps best be seen by giving a few illustrations as examples. In Sir. xv. 14, 15, we have these interesting words, according to the Greek Version: "He made man from the beginning, and left him in the power of his will" (ἐν χειρὶ διαβουλίου αὐτοῦ); "if thou wilt, thou wilt observe the commandments, and to exhibit faithfulness is a matter of thy good pleasure" (καὶ πίστιν ποιῆσαι εὐδοκίας); the significance of these words is only realised when they are read in the Hebrew, viz., "God [this is the reading of the Syriac and Latin as well] created man from the beginning; and He delivered him into the hand of him who took him for a prey (חורטפ); and He gave him over into the power of his will (יצר)"; here it is clear that the second clause is an explanatory gloss (it is wanting in the Greek), the object being to indicate that to be in the power of the *Yetser* (which is here clearly used in reference to the *evil* tendency) is equivalent to being in the power of Satan. This is important as showing that the evil tendency is not ascribed to divine creation, but that over against the good which God created in man there is an opposition of evil which is due to the activity of Satan. This thought of opposing tendencies is apparent elsewhere in the same book, e.g., xxxiii. 15: "Good is set against evil, and life against death; so is the godly against the sinner. So look upon all the works of the Most High; there are two and two, one against another" (the Hebrew of these verses is not extant); here the writer comes perilously near ascribing the creation of evil to God; but in another passage the question is left

open, xxxvii. 3: "O evil tendency (יצר רע), why wast thou made to fill the earth with thy deceit?" It is, at all events, not directly ascribed to God; these pathetic words remind one of those of St. Paul in Rom. vii. 24. The same hesitation to assert that God created evil is observable in a curious passage from the pseudepigraph called *The Life of Adam and Eve* (*Apocalypse of Moses*), § 19;<sup>1</sup> this describes the origin of evil, and tells of how in the garden of Eden Satan took the form of an angel, but spoke "through the mouth of the Serpent," and aroused within Eve the desire to eat of the fruit of the tree that stood in the middle of the garden; first of all, however, we are told that he made her swear that she would give of the fruit to Adam as well; then the text goes on: "When he (*i.e.*, the Serpent) had, then, made me swear, he came and ascended up into it (*i.e.*, the tree). But in the fruit which he gave me to eat he placed the poison of his malice, namely, of his lust; for lust is the beginning of all sin. And he [other authorities read "I"] bent down the bough to the earth, then I took of the fruit and ate." Here the origin of evil *in man* is satisfactorily accounted for; its existence in Satan is taken for granted, and no attempt is made to follow it up further back. Noticeable here, too, is the way in which lust is brought into connection with the origin of sin; this is an idea which seems to have been widely prevalent in Jewish circles, the lust of Satan towards Eve being described as the beginning of sin in the world (See *Sanhedrin*, 59 b; *Sotah*, 9 b; *Yebamoth*, 103 b; *Abodah Zara*, 22 b; *Bereshith Rabba*, c. 18, 19); so that it is very interesting to read in our Epistle, after i., 13, 14 (which will be referred to presently), in which the impulse to sin in man is dealt with, the words: "... when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death". This thought of a relationship between sin and death is graphically illustrated in the *Jerusalem Targum* to Gen. iii. 6, where it is said that at the moment in which Eve succumbed to temptation she caught sight of Sammael, the angel of death. Other theories as to the origin of sin were that it was brought into existence by man, *e.g.*, Enoch xcvi. 4, "Sin has not been sent upon the earth, but man himself has created it," this is the teaching, apparently, in Jas. i. 14; in ch. lxxxv. of the same book it is taught that fallen angels were the originators of sin (*cf.* *Bereshith Rabba*, c. 24; *Yalkut Shim. Beresh.*, 42). None of these theories was,

<sup>1</sup> The two works run parallel to a large extent.

however, satisfactory; none really gave the answer to the problem that was constantly presenting itself; if, for a moment, the contention was put forth that man himself originated sin, a very little thought showed that this, too, was untenable, for the very nature of the "evil tendency" forbade the idea that man could have created it. Therefore, at a very early period, comparatively speaking, the teaching which afterwards became crystallised in Rabbinical writings, must have been put forth,—the logical, if dangerous, doctrine, that God, as the Creator of all things, must have also created the *Yetser hara'*, the "evil tendency"; thus in *Bereshith Rabba*, c. 27, it is definitely stated that God created the *Yetser hara'*; in *Yalkut Shim. Beresh.*, 44-47, the Almighty is made to say: "I grieve that I created man of earthly substance; for had I created him of heavenly substance he would not have rebelled against me"; again *ibid.* 61: "It repenteth me that I created the *Yetser hara'* in man, for had I not done this he would not have rebelled against me"; and in *Kiddushin*, 30b, we read: "I created an evil tendency (*Yetser ra'*). I created for him (*i.e.*, for man, in order to counteract this) the Law as a means of healing. If ye occupy yourselves with the Law, ye will not fall into the power of it (*i.e.*, the *Yetser ra'*). Once more, according to *Bammidbar Rabba*, c. 22, we are told of how God created the good and the evil tendencies: the former was placed in man's right side, the latter in his left side. In other passages it is pointed out that the *Yetser tob* is Wisdom and Knowledge of the Law (Weber, *Jüdische Theologie*, p. 218). The danger of such a doctrine is obvious, a danger which could not be more vividly illustrated than in the words of St. Paul, Rom. vii. 15-24: ". . . but if what I would not, that I do, I consent unto the Law that it is good. So now it is no more I that do it, but sin which dwelleth in me. . . . but if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me, . . ."; that teaching like this, taken with the belief that the *evil tendency* was created by God, would be perverted was almost inevitable; it was the existence of such perversions which must have called forth the words in i. 13 f. of our Epistle: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He Himself tempteth no man . . ."; then, possibly, the words in verse 17 of the same chapter, "Every good gift and every perfect boon is from above . . ." refer to the *Yetser ha-tob*, and are intended to exclude the belief that the *Yetser hara'*, whereby men were tempted, came from God.

(ii.) *The Jewish Doctrine of Works.*—There are, according to



Rabbinical teaching, two categories of good works : i. *Mitzvôth* (מצוות) lit. "commandments" ; these consist in observances of the *Torah* ; ii. Works of love, of which the most important is almsgiving, indeed so high does this stand that it has the technical name of צדקה ("righteousness") ; these two categories comprise the whole body of מעשים טובים ("good works"), the former representing man's duty to God, the latter His duty to His fellow-creatures ; cf. Matt. xxii. 36-40, " . . . Thou shalt love the Lord thy God . . . thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets." According to Jewish teaching, there are certain works of obligation ; good works done over and above these are of free-will, and by these justification in the sight of God is attainable. There are two classes of men, those who do a sufficient number of good works to be justified in the sight of God—these are the צדיקים, "the righteous"—and those who do not—these are the רשעים, "the wicked" ; these two are differentiated on earth, for it is said in *Sanhedrin*, 47 a, that a רשע may not be buried by the side of a צדיק. But besides these two classes, there is an intermediate one, the "ones between" (בינונים), who are half good and half bad ; these can, by adding one good work, become reckoned among the "righteous" on the Day of Atonement (*Rôsh hashshana*, 16 b). The צדיקים—the "righteous"—were regarded as being in a state of זכות (*Zecûth*), which meant that their accumulation of good works was great enough to enable them to stand justified in the sight of God. In addition to this there was also the doctrine of זכות אבות ("merit of the fathers"), according to which the works of supererogation of departed ancestors went to the account of their descendants. The being in a state of *Zecûth* entitled a man, *per se*, to what was technically known as מתן שכר lit. "the gift of reward" (cf. *Debarim rabba*, c. 2) ; and this applied to earthly reward as well as to reward hereafter. So that good works demanded reward from God ; thus it is said in *Yalkut Shim. Beresh.*, 109, that it is by right that a man is rewarded with the good things in the Garden of Eden, because he has won them for himself. Justification by faith comes only so far into consideration in that it is reckoned among the מעשים טובים ("good works"), which, like all others, goes to swell the list of a man's מצוות, cf. Jas. ii. 24, "Ye see that by works a man is justified and not only by faith".

There is, at bottom, an intimate connection between the doctrine of the good and evil "tendency," dealt with above, and the doctrine of works; for it was by man's free-will that the good tendency was put into action which resulted in the accomplishment of good works; and it was by man's free-will that the evil tendency was resisted, and this constituted *per se* a *mitzvah*; cf. *Kiddushin*, 39 b, 40 a, where it is taught that the desire to do a *mitzvah* (*i.e.*, the calling of the good *Yetser* into action) is reckoned as though it were actually accomplished; and the temptation to do a sinful act (*i.e.*, the motion of the evil *Yetser*) if resisted likewise constitutes a *mitzvah*. It was, perhaps, almost inevitable that the danger would arise of taking merit for good deeds, *i.e.*, for exercising the good tendency, while repudiating responsibility for the often involuntary assertion of the evil tendency; that, however, the danger did arise does not admit of doubt; it was *naïvely* illogical, for while the exercise of the good tendency, resulting in good works, was regarded as solely due to human initiative—such a thing as "prevenient grace" did not come into account, cf. Eph. ii. 8-10—the evil tendency came to be looked upon as a human misfortune, and not of the nature of guilt in man, cf. Jas. i. 13, where this is combated.

These facts should be taken into consideration in seeking to realise the significance of some passages in our Epistle; thus, in i. 2-4, 12, we have Jewish teaching pure and simple, and the fact goes to substantiate the opinion that these verses, at all events, must be very early; one could not conceive them in the mouth of St. Paul, cf. 1 Cor. x. 13, Rom. ii. 4, whose teaching on this subject, though *apparently* more developed, is really fully in accordance with that of Christ;<sup>1</sup> on the other hand, we have in ii. 10 ("For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all") a principle which is certainly not that of normal Jewish teaching. On the very important section, ii. 14-26, see the notes in the Commentary, and what has been said above. Lastly, in v. 19, 20, we have again a thought which is especially Jewish; that a man should be able to "cover a multitude of sins" by virtue of his good deed is directly anti-Christian, because it makes the forgiveness of sins a matter which a man can effect, and thus wholly antagonistic to the doctrines of Grace and Atonement. On the word "to cover," the English equivalent for the Hebrew כָּפַר, see *Church and Synagogue*, April 1908, pp. 43-45.

<sup>1</sup> As an example of this see the writer's article, "The Parable of the Labourers in the Vineyard," in the *Expositor*, April, 1908.

V. THE APPARATUS CRITICUS.—The following are the authorities, together with their abbreviations, which have been utilised :—

1. UNCIALS :—

- ℵ Cod. Sinaiticus (iv. cen.).
- Ⲛ Cod. Patiriensis (v. cen.), containing only iv. 14-v. 20.
- A Cod. Alexandrinus (v. cen.).
- B Cod. Vaticanus (iv. cen.).
- C Cod. Ephraemi (v. cen.), wanting from Jas. iv. 3 to the end.
- K<sub>2</sub> Cod. Mosquensis (ix. cen.), cited as K.
- L<sub>2</sub> Cod. Angelicus Romanus (ix. cen.), cited as L.
- P<sub>2</sub> Cod. Porfirianus (ix. cen.), cited as P; much illegible in Jas. ii. 13-21.

2. CURSIVES :—

Cited by their numbers, but only when they offer readings of interest; curss=the consensus of a number of cursives.

3. VERSIONS :—

*The Old Latin :—*

- m* the pseudo-Augustinian *Speculum* (viii. or ix. cen.).
- ff* Cod. Corbeiensis (vi. cen.).
- s* Frag. Vindobonensia (vi. cen.); wanting in v. 11-20.

*The Vulgate :—*

The two most important MSS. are :—

- Vulg<sup>a</sup> Cod. Amiatinus (viii. cen.).
- Vulg<sup>f</sup> Cod. Fuldensis (vi. cen.).

Latt=the consensus of the Latin versions.

*The Syriac Versions :—*

Pesh=Peshittâ (belongs to the first half of the v. cen.).

Syr<sup>le</sup>=A Syriac Lectionary written in the dialect most probably used by our Lord (vi. cen.). Of Jas. it contains only i. 1-12.

Syr<sup>hk</sup>=The Harklean Syriac (vii. cen.).

Syrr=the consensus of the Syriac versions.



*The Armenian Version* (v. cen.).\*

*The Coptic (Bohairic) Version* (vi.-vii. cen.).\*

*The Ethiopic Version* (iv. cen.).\*

*The Sahidic Version* (iii. cen.).\*

#### 4. CHURCH FATHERS:—

Cyr = Cyril of Alexandria (v. cen.).

Dam = John Damascene (viii. cen.).

Did = Didymus of Alexandria (iv. cen.).

Oec = Oecumenius (xi. cen.).

Orig = Origen (iii. cen.).

Thl = Theophylact (xi. cen.).

#### 5. PRINTED EDITIONS:—

rec = Textus Receptus.

Ti = Tischendorf.

Treg = Tregelles.

WH = Westcott and Hort.

W = Weiss.

The Greek text used in the following pages is that published by Nestle, 1907.

VI. LITERATURE.—The following selected list of Commentaries, etc., only takes account of the more recent works; for a full bibliography recourse must be had to Mayor's enumeration:—

Pfleiderer, *Urchristenthum*, 1887.

Beyschlag, *Der Brief des Jacobus*, 1888.

Plummer, *St. James*, in the "Expositor's Bible," 1891.

Weiss, *Die Katholischen Briefe* . . . 1892.

Spitta, *Der Brief des Jakobus*, 1898.

„ *Zur Geschichte und Litteratur des Urchristenthums*,  
ii., 1896.

Von Soden, *Hand-Commentar* . . . 1899.

Parry, *A Discussion of the General Epistle of St. James*,  
1903.

Grafe, *Die Stellung und Bedeutung des Jakobusbriefes in der Entwicklung des Urchristenthums*, 1904.

Knowling, *The Epistle of St. James*, in the "Westminster Commentaries," 1904.

Carr, *The Epistle of St. James*, in the "Cambridge Greek Testament for Schools and Colleges," 1905.

\* These dates refer to the century in which the versions were probably first made, not to any extant MSS. of them.

Mayor, *The Epistle of St. James*, 1906.

Patrick, *James, the Lord's Brother*, 1906.

See also the *Introductions* of Salmon, Scrivener, Weiss, Zahn, Holtzmann, and Gregory.

The following is a selection of some valuable articles :—

Adeney, in the *Critical Review*, July, 1896.

Brückner, in the *Zeitschrift für wissenschaftliche Theologie*, 1874.

Cone, in *Encycl. Bibl.* art. "James (Epistle)".

Furford, in *Hastings' Dict. of Christ and the Gospels*, art. "James".

Moffatt, in the *Expos. Times*, xiii. pp. 201-206, "The Righteousness of the Scribes and Pharisees".

Mayor, in *Hastings' Dict. of the Bible*, artt. "James," "James, General Epistle of".

Sieffert, in *Herzog's Realencyclopädie*, art. "Jacobus".

Simcox, in *The Journal of Theological Studies*, July, 1901.

Von Soden, in *Jahrbücher für protestantische Theologie*, 1884.

Weiss, in the *Neue Kirchliche Zeitschrift*, May, June, 1904.

But perhaps of the greatest help of all are the many side-lights to be gathered from the study of such works as the following :—

Bergmann, *Jüdische Apologetik im neutestamentlichen Zeitalter*, 1908.

Bousset, *Die Religion des Judenthums im neutestamentlichen Zeitalter*, 1903.<sup>1</sup>

Büchler, *Der galiläische 'Am-ha'Ares des zweiten Jahrhunderts*, 1906.

Charles, *The Testaments of the Twelve Patriarchs*, 1908.

„ *The Book of Enoch*, 1893.

Dalman, *Die Worte Jesu*, 1898.

Deissmann, *Bibelstudien*, 1895.

„ *Neue Bibelstudien*, 1897.

Fiebig's series of *Ausgewählte Mischnatractate*, 1905, etc.

Friedländer, *Die religiösen Bewegungen innerhalb des Judenthums im Zeitalter Jesu*, 1905.

Harnack, *The Mission and Expansion of Christianity in the First Three Centuries* (Engl. trans. by Moffatt) 1908.

Holtzmann, *Neutestamentliche Zeitgeschichte*, 1906.

<sup>1</sup> A new edition of this book has appeared.

Resch, *Agrapha*, 1906.

Schürer, *History of the Jewish People in the Time of Jesus Christ* (Engl. trans. by Macpherson, Taylor, and Christie), 1890, etc.<sup>1</sup>

Smend, *Die Weisheit des Jesus-Sirach*, 1906.

Taylor's edition of *Pirke Aboth*, "Sayings of the Jewish Fathers," 1897.

Weber, *Jüdische Theologie auf Grund des Talmud und verwandter Schriften*, 1897.

The Talmudical works of Wünsche, Bacher, Strack, Fiebig, etc.

<sup>1</sup> A new edition of this work has appeared.





## ΙΑΚΩΒΟΥ.<sup>1</sup>

Ι. Ι. \*ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ<sup>2</sup> ὁ δούλος ταῖς Acts xii.  
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ<sup>3</sup> χαίρειν. 17; cf.  
Matt. xiii.

Phil. i. 1; Tit. i. 1; 2 Pet. i. 1; Jude i.; cf. 1 Pet. ii. 16; 2 Tim. ii. 24. <sup>c</sup> Luke xxii. 30; Acts  
xxvi. 17; cf. Matt. xix. 28. d Deut. xxii. 26; 1 Pet. i. 1; John vii. 35; cf. Acts ii. 5-11, viii.  
i. xv. 23, xxiii. 6. e 2 Macc. ix. 19; Acts xv. 23.

<sup>1</sup> Inscr. + επιστολὴ BKP, curss., om. <sup>2</sup> <sup>3</sup> επιστολὴ καθολικὴ τοῦ ἁγίου ἀποστόλου  
ιακώβου L, Epistola Catholica beati Jacobi Apostoli Vulg. (Epistulae Catholicae  
Vulg.), επ. του απ. ιακωβου Pesh.

<sup>2</sup> יַחְזָק Pesh., Syriac.

<sup>3</sup> Add יִשְׂרָאֵל לְחֵין Syriac.

CHAPTER I.—Ver. 1. Ἰάκωβος: A very common name among Palestinian Jews, though its occurrence does not seem to be so frequent in pre-Christian times. Some noted Jewish Rabbis of this name lived in the earliest centuries of Christianity, notably Jacob ben Korshai, a "Tanna" (i.e., "teacher" of the Oral Law) of the second century. The English form of the name comes from the Italian Giacomo. Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ: Only Κυρίου here can refer to Christ; in Gal. i. 1 the differentiation is made still more complete . . . διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν. On the other hand, in John xx. 28, we have ὁ Κύριός μου καὶ ὁ Θεός μου. But the disjunctive use of καὶ in the words before us does not imply a withholding of the divine title from our Lord, for the usage of Κύριος in the N.T., especially without the article, when connected with Χριστός, is in favour of its being regarded as a divine title, see e.g., 1 Cor. i. 1-3, etc. Hellenistic Jews used Κύριος as a name for God; the non-use of the article gains in significance when it is remembered that ὁ Κύριος, "Dominus," was a title given to the early Roman Emperors in order to express their deity, cf. Acts xxv. 26, where Festus refers to Nero as ὁ Κύριος. The Palestinian Syriac Dictionary (containing, as generally conceded, the dialect which our Lord spoke), as well as the Peshittā, read "Our Lord," the expression used in the Peshittā in

Matt. viii. 25, Κύριε, σῶσον, ἀπολλύμεθα, and in xx. 33, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν; both instances of divine power being exercised. Χριστοῦ: the use of this title, applied to Jesus without further comment, speaks against an early date for the Epistle; in a letter written to Jews during the apostolic age it is inconceivable that the Messiah should be referred to in this connection without some justification; Jewish beliefs concerning the Messiah were such as to make it impossible for them to accept Jesus as the Messiah without some teaching on the subject; this would be the more required in the case of Jews of the Dispersion who could not have had the same opportunities of learning the truths of Christianity as Palestinian Jews. The way in which the title is here applied to our Lord implies that the truth taught was already generally accepted. The absence of the article also points to a late date. δούλος: Generally speaking, to the Jew δούλος (עֶבֶד), when used in reference to God, meant a worshipper, and when used with reference to men a slave; as the latter sense is out of the question here, δούλος must be understood as meaning worshipper, in which case the deity of our Lord would appear to be distinctly implied. ταῖς δώδεκα φυλαῖς ἐν τῇ διασπορᾷ: the "twelve tribes" was merely a synonym for the Jewish race (ἔθνος Ἰουδαίων), but there was a real

f Phil. iii. 2. Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν <sup>ε</sup>πειρασμοῖς <sup>1</sup>  
 1; cf. Matt. v. περιπέσητε ποικίλοις, 3. γινώσκοντες ὅτι τὸ <sup>δ</sup>δοκίμιον <sup>2</sup> ὁμῶν <sup>δ</sup> τῆς  
 12. g 1 Pet. i. 6. h Rom. v. 4; 1 Pet. i. 7.

<sup>1</sup> Add **ἡν** Pesh.

<sup>2</sup> δοκίμιον 28a.

<sup>3</sup> Om. Syrlc.

distinction between the Jews of the Dispersion and the Palestinian Jews. The latter were for the most part peasants or artisans, while the former, congregated almost wholly in cities, were practically all traders (cf. iv. 13). In each case there was a restricted circle of the learned. The connection of the Diaspora-Jews with Palestine became less and less close, until at last it consisted of little more than the payment of the annual Temple dues; with very many one visit in a lifetime to Jerusalem sufficed, and this was of course entirely discontinued after the Destruction, when the head-quarters of Jewry became centred in the Rabbinical academy of Jabne. From the present point of view, it is very important to bear in mind, above all, two points of difference between Palestinian and Diaspora-Jews, (1) Language, (2) Religion. (1) Among the former, Aramaic had displaced Hebrew; Aramaic was the language of everyday life, as well as of religion (hence the need of the Methurgeman to translate the Hebrew Scriptures in the Synagogues); among the latter Greek was spoken. It is not necessary to insist upon the obvious fact that this difference of language brought with it a corresponding difference of mental atmosphere; the Jew remained a Jew, but his way of thinking became modified. (2) Their contact with other peoples brought to the Diaspora-Jews a larger outlook upon the world; at the same time, they could not fail to see the immeasurable superiority of their faith over the heathen cults practised by others. This resulted on their laying greater stress on the essentials of their faith; the ethical side of their religion received greater emphasis, the spirituality of belief became more realised, and it therefore followed of necessity that universalistic ideas grew, so that proselytism became, at one time, a great characteristic among the Diaspora-Jews; Judaism contained a message to all peoples, it was felt; and thus the particularistic character of Palestinian Judaism found no place among the Diaspora-Jews. But, at the same time, the Bible of these Jews, which exercised an

immense influence upon their thought and literature, was Hebraic in essence though clothed in Greek garb; hence that extraordinarily interesting phenomenon, the Hellenistic Jew. In view of what has been said it is interesting to note that two outstanding characteristics of the Epistle before us are: Hebraic thought and diction expressed in Greek form, and the emphasis laid on ethics rather than on doctrine. The meaning of διασπορά is quite unambiguous, and there is no justification for restricting it to the Eastern Dispersion; it includes the Jews of Italy, Macedonia, Greece, Asia Minor and, above all, Egypt, as well as of Asia. For further details see Esther iii. 8, viii. 9, ix. 30, x. 1; Acts ii. 9-11; Syb. Orac., iii. 271; Josephus, *Antiq.* XIV., vii. 12; *Contra Ap.*, i. 22, etc., etc. χαίρειν: Cf. Acts xv. 23, xxiii. 26, the only other occurrences of this form of salutation in the N.T. "Historically there is probably no ellipsis even in the epistolary χαίρειν" (Moulton, *Grammar of N.T. Greek* (1), p. 180). It is of interest to note that in the Epistle inspired by St. James (Acts xv. 23) this form of salutation is used; it would, however, be precarious to draw deductions as to authorship from this, for the use of the infinitive for the imperative is quite common in Hellenistic Greek; as Moulton says: "We have every reason to expect it in the N.T., and its rarity there is the only matter of surprise" (*Ibid.*). The Peshittā and Syrlc have the Jewish form, *Shalom*.

Ver. 2. Πᾶσαν χαρὰν: Cf. Phil. ii. 29, μετὰ πάσης χαρᾶς: the rendering in Syrlc, which is rather a paraphrase than a translation, catches the meaning admirably: **בכל חדוה הוה חאדין**

**יְהִי**, "With all joy be rejoicing my brethren." ἡ γῆσασθε: the writer is not to be understood as meaning that these trials are joyful in themselves, but that as a means to beneficial results they are to be rejoiced in; it is the same thought as that contained in Heb. xii. 11: πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπη, ὕστερον δὲ καρπὸν εἰρηλικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.



πίστεως<sup>1</sup> ἡ κατεργάζεται<sup>2</sup> ὑπομονήν. 4. ἡ δὲ<sup>2</sup> ὑπομονὴ ἔργον<sup>1</sup> Rom. v. 3;  
τέλειον ἔχέτω,<sup>3</sup> ἵνα ᾗτε<sup>1</sup> τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπό- cf. Luke  
xxi. 19.  
k Luke viii.  
15; Rom  
m Thess. v. 23.

ii. 7; Heb. x. 36; 2 Pet. i. 6; 2 Thess. i. 4.

1 Cf. iii. 2; Matt. v. 48.

<sup>1</sup> Om. της πίστεως B<sup>3</sup> (hab B<sup>1</sup>), 81, ff, Syr<sup>h</sup>k.

<sup>3</sup> Om. Vulga.

<sup>2</sup> Some lat. MSS. read *habet* others *habeat*.

ἀδελφοί μου: this term of address was originally Jewish; in Hebrew, **אָנָּה** is used, in the first instance, of those born of the same mother, e.g., Gen. iv. 2, etc.; then in a wider sense of a relative, e.g., Gen. xiv. 12, etc.; and in the still more extended meaning of kinship generally, e.g., of tribal membership, Num. xvi. 10; as belonging to the same people, e.g., Exod. ii. 11; Lev. xix. 7, and even of a stranger (**גֵּר**) sojourning among the people, Lev. xix. 34; it is also used of those who have made a covenant together, Am. i. 9; and, generally, of friends, 2 Sam. i. 26, etc.; in its widest sense it was taken over by the Christian communities, whose members were both friends and bound by the same covenant (cf. the origin of the Hebrew word for

"covenant," **בְּרִית**, from the Assyrio-Babylonian *Biritu* which means "a fetter"). This mode of address occurs frequently in this Epistle, sometimes the simple ἀδελφοί without μου (iv. 11, v. 7, 9, 10), sometimes with the addition of ἀγαπητοί (i. 16, 19, ii. 5). **πειρασμοῖς**: in vv. 12 ff. **πειρασμός** obviously means allurements to wrong-doing, and this would appear to be the most natural meaning here on account of the way in which temptation is analysed, though the sense of external trials, in the shape of calamity, would of course not be excluded; "it may be that the effect of external conditions upon character should be included in the term" (Parry). It is true that the exhortation to look upon temptations with joy is scarcely compatible with the prayer, "Lead us not into temptation" (Matt. vi. 13; Luke, xi. 4) or with the words, "Pray that ye enter not into temptation" (Matt. xxvi. 41; Luke xxii. 40; see too Mark xiv. 38; Luke xxii. 46; Rev. iii. 10); but, as is evident from a number of indications in this Epistle, the writer's Judaism is stronger than his Christianity, and owing to the Jewish doctrines of free-will and works, a Jew would regard temptation in a less serious light than a Christian (see Introduction § iv.). Most pointedly does Parry remark: "There is

a true joy for the warrior when he meets face to face the foe whom he has been directed to subjugate, in a warfare that trains hand and eye and steels the nerve and tempers the will . . ."; this is precisely the Jewish standpoint; while the Christian, realising his sinfulness and inherent weakness, and grounded in a spirit of humility, reiterates the words which he has been taught in the Lord's Prayer. This passage is one of the many in the Epistle which makes it so difficult to believe that it can all have been written by St. James.—**περιπέσῃτε**: the connection in which this word stands in the few passages of the N.T. which contain it supports the idea that in **πειρασμοῖς** external trials are included (Luke x. 30; Acts xxvii. 41).—**ποικίλοις**: Cf. 1 Pet. i. 6., ἐν ποικίλοις πειρασμοῖς, Pesh. adds πολλοῖς, cf. 3 Macc. ii. 6, ποικίλαις καὶ πολλαῖς δοκιμάσας τιμωρίαις.

Ver. 3. **γινώσκοντες**: "recognising"; this seems to be the force of the word **γινώσκω** in Hellenistic Greek (see Lightfoot, *Ep. to the Galatians*, p. 171); if so, it comes very appositely after ἡγήσασθε.—**τὸ δοκίμιον ὑμῶν τῆς πίστεως**: according to instances of the use of the word **δοκίμιον** given by Deissmann (*Neue Bibelstudien*, pp. 187 ff.) it means "pure" or "genuine"; it is the neuter of the adjective used as a substantive, followed by a genitive; the phrase would thus mean: "That which is genuine in your faith worketh . . ."; this meaning of **δοκίμιον** makes 1 Pet. i. 7 clearer and more significant; cf. Prov. xxvii. 21 (Sept.); Sir. ii. 1 ff. On **πίστις** see ver. 6.—**κατεργάζεται**: emphatic form of **ἐργάζεται**, "accomplishes".—**ὑπομονήν**: the word here means "the frame of mind which endures," as distinct from the act of enduring which is the meaning of the word in 2 Cor. i. 6, vi. 4. Philo calls **ὑπομονή** the queen of virtues (see Mayor, *in loc.*), it is one which has probably been nowhere more fully exemplified than in the history of the Jewish race.

Ver. 4. ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω: "But let endurance have its perfect result"; the possibility

n i Kgs. iii. **μενοι**. 5. Εἰ δέ τις ὑμῶν <sup>9, xl. 12;</sup> **λείπεται σοφίας**, <sup>Prov. ii.</sup> **ᾠτεῖται** παρὰ τοῦ <sup>3-6.</sup> **ὑδόντος** <sup>Matt. vii.</sup> **Θεοῦ** <sup>7.</sup> **ᾧ** <sup>p Spt. l. i, 26, xxxix. 6; Wisd. vi. 14, 22, vii. 13; cf. Job xxxii. 8; Prov. viii. 17, xxviii. 5.</sup> **πᾶσιν** <sup>q Rom. xii. 8.</sup> **ἁπλῶς** καὶ **μη** <sup>r Sir. xli. 22.</sup> **ᾠνειδίζοντος**, καὶ **δοθήσεται**

**1 του Θεου του διδόντος Α.**

of losing heart is contemplated, which would result in something being lacking; the words recall what is said in the *Testaments of the Twelve Patriarchs*, Jos. ii. 7. "For endurance (**μακροθυμία**) is a mighty charm, and patience (**ὑπομονή**) giveth many good things". Cf. Rom. v. 3.—**ἔνα ἦτε τέλει**: Cf. Matt. v. 48, xix. 21; see Lightfoot's note on the meaning of this word in Phil. iñ. 15, "the **τέλει** are in fact the same with **πνευματικοί**" (*Ep. to the Philippians*, p. 153). That in the passage before us it does not mean perfect in the literal sense is clear from the words which occur in iii. 2 (assuming that the same writer wrote both passages), **πολλὰ πταίομεν ἁπαντες**. "The word **τέλει** is often used by later writers of the baptised" (Mayor).—**ὁλόκληροι**: Cf. Wisd. xv. 3; in its root-meaning **ὁλόκληρος** implies the "entire lot or destiny," so that the underlying idea regarding a man who is **ὁλόκληρος** means one who fulfils his lot; here it would mean 'those who fully attain to their high calling'.—**ἐν μηδενὶ λειπόμενοι**: this is merely explanatory of **ὁλόκληροι**.

Ver. 5. There is no thought-connection between this verse and what has preceded, it is only by supplying something artificially that any connection can be made to exist, and for this there is no warrant in the text as it stands (see Introduction III.). In ver. 4 **ὑπομονή** has as its full result the making perfect of men, so that they are lacking in nothing; when, therefore, the next verse goes on to contemplate a lacking of wisdom, there is clearly the commencement of a new subject, not a continuation of the same one. The occurrence of **λειπόμενοι** and **λείπεται**, which is regarded by some as a proof of connection between the two verses, denotes nothing in view of the fact that the subject-matter is so different; moreover, there is a distinct difference in the sense in which this word is used in these two verses; coming behindhand in what one ought to attain to is quite different from not being in possession of the great gift of wisdom; this difference is well brought out by the Vulgate rendering: " . . . in nullo deficientes. Si quis autem vestrum indiget sapientia . . ."—

**εἰ δέ τις ὑμῶν λείπεται σοφίας** Cf. iii. 13-17; the position assigned to Wisdom by the Jews, and especially by Hellenistic Jews, was so exalted that a short consideration of the subject seems called for, the more so by reason of the prominence it assumes in this Epistle. It is probable that the more advanced ideas of Wisdom came originally from Babylon; for, according to the Babylonian cosmology, Wisdom existed in primeval ages before the creation of the world; it dwelt with Ea, the god of Wisdom, in the depths of the sea (cf. Prov. viii. 22-30); Ea the creator was therefore guided by Wisdom in his creative work (see Jeremias, *Das alte Testament im Lichte des alten Orients*, pp. 29, 80); in Biblical literature Wisdom became the all-discerning intelligence of God in His work of Creation; as it was needed by God Himself, how much more by men! Hence the constant insistence on its need which is so characteristic of the book of Proverbs. This laid the foundation for the extensive *Hokmah* (or Wisdom) literature of the Hellenistic Jews, which exercised also a great influence upon the Jews of later times. Under the influence of Greek philosophy Wisdom became not only a divine agency, but also assumed a personal character (Wisd. vii. 22-30). According to the Jerusalem Targum to Gen. i. i Wisdom was the principle whereby God created the world. Generally speaking, in the later Jewish literature Wisdom refers to worldly knowledge as distinct from religious knowledge which is all comprised under the term *Torah* ("Law"); and therefore Wisdom, unlike the *Torah*, was not regarded as the exclusive possession of the Jews, though these had it in more abundant measure, e.g., it is said in *Kiddushin*, 49 b: "Ten measures of wisdom came down from heaven, and nine of them fell to the lot of the Holy Land". On the other hand, Wisdom and the *Torah* are often identified.—**ᾠτεῖται**: for the prayer for Wisdom, cf. Prov. ii. 3 f.; Wisd. vii. 7, ix. 4; Sir. i. 10, li. 13; in the Epistle of Barnabas xxi. 5, it says: **ὁ Θεὸς δῶκε ὑμῖν σοφίαν** . . . **ὑπομονήν**—**παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς**: there is an in-

αὐτῷ. 6. "αἰτείτω δὲ ἐν πίστει, μηδὲν 'διακρινόμενος· ὁ γὰρ <sup>1</sup> Mark xi. 24; 1 Tim. ii. 8; cf. Heb. x. 22. 7. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται <sup>4</sup> τι <sup>5</sup> t Cf. ii. 4; Matt. xxi. 21.

21.

u Luke viii. 24; Eph. iv. 14; cf. Matt. xi. 7; Isa. lvii. 20.

<sup>1</sup> Autem, ff, Vulgr.<sup>2</sup> Add et s.<sup>3-3</sup> Transp., Pesh.<sup>4</sup> ληψεται KLP, curss.<sup>5</sup> Om. B<sup>a</sup>, 36, s.

teresting parallel to this thought in the opening treatise of the Talmud, *Berachoth*, 58 b: "Blessed art Thou, O Lord our God, King of the universe, Who hast imparted of Thy wisdom to flesh and blood"; the point of the words "flesh and blood" is that the reference is to Gentiles as well as Jews, corresponding thus to the *πᾶσιν* in the words before us. The force of *ἀπλῶς* lies in its sense of "singleness of aim," the aim being the imparting of benefit without requiring anything in return; the thought is the same as that which underlies Isa. lv. 1, *Ho, every one that thirsteth . . . come, buy wine and milk without money and without price, i.e., it is to be had for the asking.*—*μὴ δνειδίζοντος*: the addition of this is very striking; it is intended to encourage boldness in making petition to God; many might be deterred, owing to a sense of unworthiness, from approaching God, fearing lest He should resent presumption. The three words which express the method of Divine giving—*πᾶσιν, ἀπλῶς, μὴ δνειδίζοντος*—must take away all scruple and fear; cf. Heb. iv. 16, *Let us therefore draw near with boldness unto the throne of grace. . . . καὶ δοθήσεται αὐτῷ*: Cf. Matt. vii. 7.

Ver. 6. *ἐν πίστει*: *πίστις*, as used in this Epistle, refers to the state of mind in which a man not only believes in the existence of God, but in which His ethical character is apprehended and the evidence of His good-will towards man is acknowledged; it is a belief in the beneficent activity, as well as in the personality, of God; it includes reliance on God and the expectation that what is asked for will be granted by Him. The word here does not connote faith in the sense of a body of doctrine. This idea of faith is not specifically Christian; it was, and is, precisely that of the Jews; with these *ἡννοῖα* (*Emunah*) is just that perfect trust in God which is expressed in what is called the "Creed of Maimonides," or the "Thirteen principles of faith"; it is there said: "I believe with perfect faith that the Creator, blessed be His name, is the Author and Guide of everything that has been created, and that

He alone has made, does make, and will make all things". In Talmudical literature, which, in this as in so much else, embodies much ancient material, the Rabbis constantly insist on the need of faith as being that which is "perfect trust in God"; the *mēchūsarē 'amanah*, i.e., "those who are lacking in faith," (cf. Matt. vi. 30, *ὀλιγόπιστοι* =

*ἡννοῖα*) are held up to rebuke; it is said in *Sotah*, ix. 12 that the disappearance of "men of faith" will bring about the downfall of the world. Faith therefore, in the sense in which it is used in this Epistle, was the characteristic mark of the Jew as well as of the Christian. In reference to *αἰτείτω δὲ ἐν πίστει*: Knowing draws attention to *Hermas, Mand.*, ix. 6, 7; *Sim.*, v. 4, 3.—*μηδὲν διακρινόμενος*: *διακρίνεσθαι* means to be in a critical state of mind, which is obviously the antithesis to that of him who has faith; it excludes faith *ipso facto*; Cf. Matt. xxi. 21, *If ye have faith and doubt not (μὴ διακριθῇτε)* . . .; Aphraates quotes as a saying of our Lord's: "Doubt not, that ye sink not into the world, as Simon, when he doubted, began to sink into the sea".—*ἔοικεν κλύδωνι θαλάσσης*: a very vivid picture; the instability of a billow, changing from moment to moment, is a wonderfully apt symbol of a mind that cannot fix itself in belief. *ἔοικεν* occurs only here and in ver. 23 in the N.T., *κλύδων* only elsewhere in Luke viii. 24.—*ἀνεμιζόμενος*: a number of verbs are used in this Epistle ending in *-ίζω, viz.,* *δνειδίζω, ῥηρίζω, παραλογίζομαι, φλογίζω, ἐγγίζω, καθαρίζω, ἀγνίζω, ἀφανίζω, θησαυρίζω, θερίζω, στηρίζω, μακαρίζω*; the word before us is one of the sixteen used in the Epistle which do not occur elsewhere in the N.T., nor in the Septuagint.—*ῥιπίζομένω*: from *ῥίπτις* a "fan"; it occurs here only in the N.T., but cf. Dan. ii. 35 (Septuagint), *καὶ ῥρπίσεν αὐτὰ ὁ ἄνεμος*; the word is not used in Theodotion's version. With the verse before us cf. Eph. iv. 14. . . . *κλύδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας*.

Ver. 7. *μὴ γὰρ οἰέσθω, etc.*: γὰρ



v Cf. iv. 8; παρά τοῦ Κυρίου,<sup>1</sup> 8. ἀνὴρ<sup>2</sup> ὁ δὲ ψυχος, ἡ ἀκατάστατος ἐν πάσαις Sir. i. 28, v. 9, 10.; ταῖς ὁδοῖς αὐτοῦ. 9. \* Καυχάσθω δὲ ὁ δὲ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ Cf. i Kgs. xviii. 21; Ps. cxix. 113 (Heb.); Sir. ii. 12; Matt. vi. 24. w 2 Pet. ii. 14; Cf. iii. 16. x Cf. ii. 13, iii. 14, iv. 6.

<sup>1</sup> With comma, Ti., Weiss; with stop, Treg.; without punctuation, WH.

<sup>2</sup> Add γὰρ 33.

<sup>3</sup> Om. B, 65, Arm, WH in brackets.

almost in the sense of διὰ τοῦτο. The verb occurs very rarely, see John xxi. 25; Phil. i. 17. There is a ring of contempt in the passage at the idea of a man with halting faith expecting his prayer to be answered. ἀνθρώπος is used here in reference to men in general; ἀνὴρ in the next verse is more specific; in this Epistle ἀνὴρ occurs usually with some qualifying word.—τοῦ Κυρίου: obviously in reference to God the Father on account of the τοῦ διδ. Θεοῦ above.

Ver. 8. δὲ ψυχος: Although this word is not found in either the Septuagint or elsewhere in the N.T. (excepting in iv. 8) its occurrence is not rare otherwise; Clement of Rome, quoting what he calls ὁ προφητικὸς λόγος, says: ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ καρδίᾳ. . . (Resch., *Agrapha*, p. 325 [2nd ed.]); the word occurs a number of times in Hermas, e.g., *Mand.*, ix. 1, 5, 6, 7; xi. 13; so too in Barn., xix. 5, and in Did., iv. 4, as well as in other ancient Christian writings and in Philo. The frame of mind of the ἀνὴρ δίψυχος is equivalent to a "double heart," see Sir. i. 25, μὴ προσέλθῃς αὐτῷ (i.e., the fear of the Lord) ἐν καρδίᾳ δισσοῇ; this is precisely the equivalent of the Hebrew לֵב לֵב in Ps. xii. 3, which the Septuagint unfortunately translates literally, ἐν καρδίᾳ καὶ ἐν καρδίᾳ. In Enoch xci. 4 we have: "Draw not nigh to uprightness with a double heart, and associate not with those of a double heart"; as the Greek version of this work is not extant it is impossible to say for certain how "double heart" was rendered. On the construction here see Mayor.—ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ: this is severe, and reads as if the writer had some particular person in mind. The double-hearted man is certainly one who is quite unreliable. Ἀκατάστατος, which occurs only here and in iii. 8 (but see critical note) in the N.T., is found in the Septuagint, though very rarely; in Isa. liv. 11 we have Ταπεινὴ καὶ ἀκατάστατος οὐ παρεκλήθη, where the Hebrew

for ἀκατάστ. (הַרְגָּז) means "storm-tossed". In the verse before us the word seems to mean unreliability, the man who does not trust God cannot be trusted by men; this probably is what must have been in the mind of the writer.—ἐν πάσαις, etc.: a Hebrew expression for the course of a man's life in the sense of his "manner of life" (ἀναστροφῇ, see iii. 13) see Prov. iii. 1, ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν (Hebrew αὐτόν), ἵνα ὀρθοτομή τὰς ὁδοὺς σου. The sense of the expression is certainly different from ἐν ταῖς πορείαις αὐτοῦ in ver. 11 which refers to the days of a man's life.

Vv. 9-11. An entirely new subject is now started, which has no connection with what has preceded; such a connection can only be maintained by supplying mental links artificially, for which the text gives no warrant. Vv. 9-11 deal with the subject of rich and poor; they may be interpreted in two ways; on the one hand, one may paraphrase thus: Let the brother who is "humble," i.e., belonging to the lower classes and therefore of necessity (in those days) poor, glory in the exaltation which as a Christian he partakes of; but let him who was rich glory in the fact that, owing to his having embraced Christianity, he is humiliated (cf. 1 Cor. iv. 10-13), "let the rich brother glory in his humiliation as a Christian" (Mayor)—taking ταπεινώσεις, however, as having the sense of self-abasement which the rich man feels on becoming a Christian. This interpretation has its difficulties, for it is the rich man, not merely his riches, who "passes away"; so, too, in ver. 11; moreover, if it is a question of Christianity, ὕψει and ταπεινώσει cannot well both refer to it, since they are placed in contrast; this seems to have been felt by an ancient scribe who altered ταπεινώσει to πίστει in the cursive 137 (see critical note above), thinking, no doubt, of ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει. . . It seems wiser to take the words as they stand, and to

ὑπὲρ αὐτοῦ, 10. ὁ δὲ \*πλούσιος ἐν τῇ \*ταπεινώσει<sup>1</sup> αὐτοῦ, ὅτι γ<sup>xiii. 12.</sup>  
 ὡς ὁ ἄνθρωπος χόρτου \*παρελεύσεται. 11. ἀνέτειλεν γὰρ ὁ ἥλιος z<sup>Jer. ix. 23.</sup>  
 ὡς ὁ ἥλιος χόρτου \*παρελεύσεται. 11. ἀνέτειλεν γὰρ ὁ ἥλιος z<sup>Jer. ix. 23.</sup>  
 ὡς ὁ ἥλιος χόρτου \*παρελεύσεται. 11. ἀνέτειλεν γὰρ ὁ ἥλιος z<sup>Jer. ix. 23.</sup>

b—b Isa. xl. 6, 7; 1 Pet. i. 24; cf. Ps. cii. 4, 11; Job xiv. 2.

c Cf. 1 Cor. vii. 31.

<sup>1</sup>πιστεῖ 137.

seek to interpret them without reading in something that is not there, especially as the writer (or writers) of this Epistle is not as a rule ambiguous in what he says; in fact, one of the characteristics of the Epistle is the straightforward, transparent way in which things are put. Regarded from this point of view, these verses simply contain a wholesome piece of advice to men to do their duty in that state of life unto which it shall please God to call them; if the poor man becomes wealthy, there is nothing to be ashamed of, he is to be congratulated; if the rich man loses his wealth, he needs comfort,—after all, there is something to be thankful for in escaping the temptations and dangers to which the rich are subject; and, as the writer points out later on in ii. 1 ff., the rich *are* oppressors and cruel,—a fact which (it is well worth remembering) was far more true in those days than in these.

Ver. 9. **καυχάσθω**: it is noticeable that this word is only used in the Pauline Epistles, with the exception in this verse and in iii. 14, iv. 16; it is used, generally, in a good sense, as here and iii. 14, though not in iv. 16.—ὁ ἀδελφός: see note on ver. 2.—**ταπεινός**: cf. Luke i. 52, refers to the outward condition of a man, and corresponds to the Hebrew לַחַדָּשׁ and לַחַדָּשׁ, which like **ταπεινός**, can refer both to outward condition and character; the latter is the meaning attaching to **ταπ.** in iv. 6. In Sir. xi. 1 we read: σοφία ταπεινοῦ ἀνύψωσεν κεφαλὴν, καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν. Cf. Sir. x. 31 (Hebrew).

Ver. 10. ὁ πλούσιος: equally a “brother”; cf. the whole section ii. 1–13 below.—ὡς ἄνθρωπος χόρτου . . . : these words, together with ἐξήρανε τὸν χόρτον, etc., in the next verse, are adapted from the Sept. of Isa. xl. 5–8, . . . καὶ εἶπα τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθρωπος χόρτου. ἐξηράνη ὁ χόρτος καὶ ὁ ἄνθρωπος ἐξέπεσεν, τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα, which differs somewhat from the Hebrew. It is an interesting instance of the loose way in which scriptural texts were made use of without regard to their original meaning; the prophet refers to πᾶσα σὰρξ, whereas in the

verse before us the writer makes the words refer exclusively to the rich. cf. the words at the end of the next verse, οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. To the precise Western mind this rather free use of Scripture (many examples of it occur in the Gospels) is sometimes apt to cause surprise; but it is well to remember that this inexactness is characteristic of the oriental, and does not strike him as inexact; what he wants in these cases is a verbal point of attachment which will illustrate the subject under discussion; what the words originally refer to is, to him, immaterial, as that does not come into consideration. **χόρτος** in its original sense means “an enclosure” in which cattle feed, then it came to mean the grass, etc., contained in the enclosure, cf. Matt. vi. 31.—**παρελεύσεται**: equally true of rich and poor, cf. Mark xiii. 31 for the transient character of all things, see also iv. 14 of this Epistle.

Ver. 11. ἀνέτειλεν: the “gnomic” aorist, i.e., expressive of what always happens; it gives a “more vivid statement of general truths, by employing a distinct case or several distinct cases in the past to represent (as it were) all possible cases, and implying that what has occurred is likely to occur again under similar circumstances” (Moulton, p. 135, quoting Goodwin); he adds, “the gnomic aorist . . . need not have been denied by Winer for Jas. i. 11 and 1 Pet. i. 24”. The R.V. gives the present, in accordance with the English idiom, but clearly the Greek way is the more exact; the same applies to Hebrew, though this particular verb does not occur in the corresponding passage in either the Septuagint or the Massoretic text; an example may, however, be seen in Nah. iii. 17. ὁ ἥλιος ἀνέτειλεν, καὶ ἀφήλατο, καὶ οὐκ ἔγνω τὸν τόπον αὐτῆς (see R.V.).—σὺν τῷ καύσωνι: the east wind which came from the Syrian desert, it was a hot wind which parched the vegetation and blighted the foliage of the trees; the

Hebrew name רוּחַ הַקֵּדִים “the wind of the east,” or simply קֵדִים, expresses the quarter whence it comes,

d Matt. xx. <sup>12</sup>; Luke <sup>xii. 55.</sup> <sup>c</sup> Quoted from Isa. <sup>xl. 7</sup> <sup>f-f</sup> Quoted from Dan. <sup>xii. 12.</sup> <sup>g</sup> Cf. v. 11; 1 Pet. iii. 14; Prov. iii. 11.

<sup>1</sup> Add Suo ff.

<sup>2</sup>—<sup>2</sup> Syrlac om. και το ανθος αυτου εξεπεσεν, and ουτως και . . . μαρανθησεται.

<sup>3</sup> Om. 69.

<sup>4</sup> Om. B.

<sup>5</sup> πορειαις NA, 40, 89, 97, Thl.; in actu ff.

<sup>6</sup> εαυτου C<sup>1</sup>(vid).

<sup>7</sup> ανθρωπος A, 70<sup>a</sup>, 104.

<sup>8</sup> υπομενη I3, m, υπομεινη I3<sup>a</sup>, sustinuerit, ff.

the Greek *καύσων*, "burner," describes its character, see Hos. xiii. 15; Ezek. xvii. 10; it became especially dangerous when it developed into a storm, on account of its great violence, see Isa. xxvii. 8; Jer. xviii. 17; Ezek. xxvii. 26.—*ἐξέπεσεν*: the equivalent

Hebrew word is *בָּרַח*, which like the cognate root in other Semitic languages, contains the idea of dying, cf. Isa. xxiv. 4, xxvi. 19.—*εὐπρέπεια τοῦ προσώπου αὐτοῦ*: pleonastic; *προσ.* is used mostly in reference to persons, e.g., in Sir. it occurs twenty-eight times, and only in two instances to things other than persons, viz., xxxviii. 8, *καὶ εἰρήνη παρ' αὐτοῦ ἐστιν ἐπὶ προσώπου τῆς γῆς* [Hebrew marg., however reads *מפני אדם*], xl. 6 . . . *ἀπὸ προσώπου πολέμου* [Hebrew text, however, *מפני רודן*]. *εὐπρέπεια* does not occur elsewhere in the N.T.; see Sir. xlvii. 10, its only occurrence in that book.—*ἐν ταῖς πορείαις αὐτοῦ*: see above ver. 8.—*μαρανθήσεται*: only here in N.T.

Vv. 12 ff. The section vv. 12-16 is wholly unconnected with what immediately precedes; it takes up the thread which was interrupted at i. 4. In i. 2-4 the brethren are bidden to rejoice when they fall into temptations because the purifying of their faith which this results in engenders *ὑπομονήν*, and if *ὑπομονή* holds sway unimpeded they will be lacking in nothing. But it is, of course, a prime condition here that those who are tempted should not succumb; the rejoicing is obviously only in place in so far as temptation, by being resisted, strengthens character; therefore the writer goes on to speak (ver. 12) of the blessedness of the man who fulfils this first condition, who endures (*ὁς ὑπομένει*) temptation, for he shall receive the crown of life, the reward of those in whom

*ὑπομονή* has had its perfect work. It is this intimate connection between i. 2-4 and i. 12 ff. which induces one to hazard the conjecture that they were not originally separated by the intervening verses, which deal with entirely different subjects, and which therefore interrupt the thought-connection clearly existing between the two passages just mentioned.—In ver. 13 the occurrence of the words: "Let no man say when he is tempted, I am tempted of God," show that this view was actually held, indeed the belief was very widely prevalent and had been for long previously, e.g., in Sir. xv. 11 ff. it is said: "Say not thou, It is through the Lord that I fell away; for thou shalt not do the things that he hateth. Say not thou, It is he that caused me to err; for he hath no need of a sinful man. . . . He himself made man from the beginning, and left him in the hand of his own counsel . . ."; to say, with some commentators, that there is no reference here to any definite philosophical teaching, and that the words only express a natural human tendency to shift the blame for evil-doing in a man from himself to God, is an extraordinary position to take up; the tendency to shift blame is certainly natural and human, but it is not natural to shift it on to God; either on to fellow-men, or on to Satan, but not on to God! But besides this, nobody conversant with the teaching of Judaism during the centuries immediately preceding the commencement of the Christian era, and onwards, could for a moment fail to see what the writer of the Epistle is referring to; a writer who in a number of respects shows himself so thoroughly *au fait* with the thought-tendencies of his time (i. 5, iii. 13-18, ii. 14-26, ver. 19-20 besides the passage before us) was not likely to have been ignorant of the fact that among all the thoughtful men of his day the great question of the origin of evil was being



δόκιμος <sup>h</sup> γενόμενος λήμψεται τὸν στέφανον τῆς <sup>1</sup> ζωῆς, ὃν <sup>2</sup> ἐπηγγεί- <sup>h</sup> Rom. xvi.  
λατο <sup>1</sup> τοῖς <sup>10</sup> ἀγαπῶσιν αὐτόν. <sup>i</sup> Rev. ii. 10  
cf. Wisd.

13. <sup>m</sup> Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ <sup>2</sup> Θεοῦ πειράζομαι <sup>3</sup> · ὁ  
γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>m</sup>  
<sup>iv. 2, v. 16; i</sup> Cor. ix. 25.  
<sup>k</sup> See ill. 5  
cf.; Matt. 11, 12, 20.

x. 22, xix. 28, 29.

1 i Cor. ii. 9.

m—m Cf. Sir. xv. 11, 12, 20.

<sup>1</sup> Add ο κυριος KLP, Syrhc., Thl., Oec., etc., rec. + κυριος C, 4, 13(vid), 117, +  
ο θεος Syrlc, Pesh., Vulg., Copt., Aeth.

<sup>2</sup> ὑπο Ν 69.<sup>3</sup> Tentatur ff, Vulg.

constantly speculated upon. The words with which this section concludes—"Be not deceived, my beloved brethren"—show that there was a danger of those to whom the Epistle was addressed being led astray by a false teaching, which was as incompatible with the true Jewish doctrine of God as it was with the Christian; indeed, on this point, Jewish and Christian teaching were identical. The subject referred to in this section, vv. 12-16, is dealt with more fully in the Introduction IV., § 1, which see.

Ver. 12. Μακάριος ἄνθρωπος: this pleonastic use of ἄνθρωπος is Hebraic; cf. Ps.

i. 1, where the expression <sup>אֲשֶׁר</sup> ("O, the blessedness of the man . . .") is rendered μακάριος ἄνθρωπος by the Septuagint.—<sup>ὕπομον</sup> carries on the thought of <sup>ὕπομον</sup> in ver. 4; the absence of all reference to divine grace entirely accords with the Jewish doctrine of works, and is one of the many indications in this Epistle that the writer (or writers) had as yet only imperfectly assimilated Christian doctrine, see further Introduction IV., § 2.—πειρασμόν: see note on i. 2.—δόκιμος γενόμενος: for δοκ. see note on i. 2; cf. Luther's rendering: "nachdem er bewähret ist," which contains the idea of something being preserved, i.e., the genuine part, after the dross (as it were) has been purged away.—τὸν στέφανον τῆς ζωῆς: Wisdom and the Law (Torah) are said to be an ornament of grace to the head (Prov. i. 9), and Wisdom "shall deliver unto thee a crown of glory" (Prov. iv. 9); in Pirke Aboth vi. 7 this is said of the Torah, of which it is also said in the same section, "She is a tree of life to them that lay hold upon her" (Prov. iii. 18); in Sir. xv. 6 it is said that a wise man shall "inherit joy, and a crown of gladness (there is no mention of a crown in the Hebrew), and an everlasting name," cf. xxxii. (xxxv.) 2. In the Test. of the Twelve Patriarchs, Lev. iv. 1, we read: "Be followers of his com-

passion, therefore, with a good mind, that ye also may wear crowns of glory"; cf. Asc. of Isaiah, vii. 22, viii. 26, ix.

10-13. The Hebrew <sup>הַיְהוּ</sup> is used both in a literal and figurative sense (for the latter see, e.g., Job xix. 9) it is probably in a figurative sense that the word is here used.—ὃν ἐπηγγεί. τοῖς ἀγαπ. αὐτόν: the insertion of ὁ Θεός or ὁ Κύριος is found only in authorities of secondary value. The words λήμψεται τὸν στέφανον τῆς ζωῆς ὃν . . ., introduced by ὅτι (cf. in next verse ὅτι ἀπὸ θεοῦ . . . refer perhaps to a saying of our Lord's which has not been preserved elsewhere; the thought seems to be present in such passages as 2 Tim. ii. 5, iv. 8; 1 Pet. v. 4; Rev. ii. 10, iii. 11, iv. 4, vi. 2; cf. 1 Cor. ix. 25, which makes it all the more probable that the words were based ultimately on some actual "Logion" of Christ (cf. Matt. xix. 28; Luke xxii. 30; cf. too, the following words which occur in the Acta Philippi: . . . μακάριος ἐστὶν ὁ ἔχων τὸ ἐαυτοῦ ἐνδυμα λαμπρόν· αὐτὸς γὰρ ἐστὶν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ, see Resch, Agrapha(2), p. 280). Against this it might be urged that mention would probably have been made of the fact if the words were actually those of our Lord, in the same way in which this is done in Acts xx. 35, where St. Paul directly specifies his authority in quoting a saying of Christ. There is an interesting passage in the History of Barlaam and Josaphat, quoted by James in "The Revelation of Peter," p. 59, which runs: "And as he was entering into the gate, others met him, all radiant with light, having crowns in their hands which shone with unspeakable beauty, and such as mortal eyes never beheld; and when Josaphat asked: 'Whose are the exceeding bright crowns of glory which I see?' 'One,' they said, 'is thine'".

Ver. 13. Μηδεὶς πειραζόμενος λεγέτω: In view of the specific doc-

n Matt. v. 14. ἕκαστος δὲ πειράζεται<sup>1</sup> ὑπὸ τῆς ἰδίας<sup>2</sup> ἐπιθυμίας ἐξελκόμενος καὶ<sup>3</sup>  
 ο 2 Pet. ii. ὁ δολοφονητής<sup>14, 18.</sup> 15. ἔτι<sup>14, 18.</sup> ἡ<sup>14, 18.</sup> ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν,  
 p—p Cf. Ps. ἡ δὲ ἁμαρτία<sup>vii., 14.</sup> ἀποτελεσθεῖσα ἀποκτείνει<sup>v.</sup> θάνατον.  
 q Cf. Rom. v. 12.

<sup>1</sup> Om. s.<sup>2</sup> Om. C.<sup>3</sup> ἀποκτείνει WH.

trine which is being combated in these verses, it is probable that the verb *πειράζω* is here used in the restricted sense of temptation to lust, and not in the more general sense (*πειρασμοῖς ποικίλοις*) in which *πειρασμός* is used in i. 2. This view obtains support from the repeated mention of *ἐπιθυμία* in vv. 14, 15. The tendency to a sin which was so closely connected with the nature, the lower nature, of man (*cf.* Rom. vii. 23) would, on this very account, be regarded by many as in the last instance referable to the Creator of man; that this belief was held will be seen from the authorities cited in the Introduction IV., § 1. On this view *πειραζόμενος* refers to temptation of a special kind, *ἐπιθυμία*; *cf.* Matt. v. 28, πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι . . . ; 1 Pet. ii. 11, Ἀγαπητοί, παρακαλῶ . . . ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς; iv. 2-3 . . . εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι Θεοῦ. . . —*δτι*: *Cf.* the parallel use of *יח* in Hebrew.—*ἀπειράστος* ἔστι κακῶν: “Untemptable of evil”; see Mayor’s very interesting note on *ἀπειράστος*; the word does not occur elsewhere in N.T., nor in the Septuagint. If the interpretation of this passage given above be correct, the meaning here would seem to be that it is inconceivable that the idea should come into the mind of God to tempt men to lust; the “untemptableness” has perhaps a two-fold application: God cannot be tempted to do evil Himself, nor can He be tempted with the wish to tempt men. The word in its essence is really an insistence upon one of the fundamental beliefs concerning the Jewish doctrine of God, *viz.*, His attribute of Holiness and ethical purity; the teaching of many centuries is summed up in the third of the “Thirteen Principles” of Maimonides: “I believe with perfect faith that the Creator, blessed be His name, is not a body, and that He is free from all the accidents of matter, and that He has not any form whatsoever”. The Peshittā rendering of this clause, from which one might have looked for something sug-

gestive, is very disappointing and entirely loses the force of the Greek.—*πειράζει*, etc., see Introduction IV., § 1.

Ver. 14. ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας: according to this the evil originates in man himself, which would be the case more especially with the sin of lust; with regard to temptation to sin of another character see 1 Thess. iii. 5, . . . μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, who is doubtlessly to be identified with Satan.—*ἐξελκόμενος καὶ δολοφονητής*: describes the method of the working of *ἐπιθυμία*, the first effect of which is “to draw the man out of his original repose, the second to allure him to a definite bait” (Mayor). *ἐξελκ.* is in its original meaning used of fishing, *δολοφ.* of hunting, and then of the wiles of the harlot; both the participles might be transferred, from their literal use in application to hunting or fishing, to a metaphorical use of alluring to sensual sin, and thus desire entices the man from his self-restraint as with the wiles of a harlot, a metaphor maintained by the words which follow, ‘conceived,’ ‘bear-eth,’ ‘bringeth forth’; *cf.* 2 Pet. ii. 14, 18, where the same verb is found, and Philo, *Quod omn. prob. lib.*, 22, ‘driven by passion or enticed by pleasure’ (Knowling).

Ver. 15. *ἔτι*: continuing the description of the method of the working of *ἐπιθυμία*.—*ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν*: With this idea of personification, *cf.* Zech. v. 5-11, where the woman “sitting in the midst of the ephah” is the personification of Wickedness; and for the metaphor see Ps. vii. 15 (Sept.), ἰδοὺ ὠδίνῃσιν ἀνομίαν, συνέλαβεν πόνον καὶ ἔτεκεν ἀδικίαν. Since *ἐπιθυμία* is represented as the parent of *ἁμαρτία* it can hardly be regarded as other than sinful itself; indeed, this seems to be taught in the Targum of Jonathan (a Targum which had received general recognition in Babylonia as early as the third century A.D., and whose elements therefore go back to a much earlier time) in the paraphrase of Isa. lxii. 10,

16. Μὴ<sup>1</sup> πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. 17. Πᾶσα δόσις<sup>2</sup> ἰ Cor. vi. 9; cf. Eph. v. 6. ἀγαθὴ καὶ πᾶν δῶρημα<sup>3</sup> τέλειον ἄνωθεν ἐστίν<sup>4</sup> καταβαίνων<sup>5</sup> ἀπὸ<sup>6</sup> Ps. lxxv. 12; Tobit 13; Matt. vii. 11; Phil. iv. 13. 11 Eccles. iii. 14. 12 Cf.

<sup>1</sup> μῆδε 13.

<sup>2</sup> Om. ff, ἐστίν, WH.

<sup>3</sup> καταβαίνων A, 13; κατερχομενον 27a.

<sup>4</sup> παρὰ K, curss.

where it says that the *imagination* of sin is sinful, cf. Jer. Targ. i. to Deut. xxiii. 11; this is evidently the idea in the words before us.—ἀποτελεσθεῖσα: this word does not occur elsewhere in the N.T., and only very rarely in the Septuagint, cf. 1 Esdras, v. 7, ἀπεκάλυσαν τοῦ ἀποτελεσθῆναι (A reads ἐπιτελεσθ.) τὴν οἰκοδομήν; 2 Macc. xv. 39. . . οἶνος ὑδάτι συνκερασθεὶς ἥδη καὶ ἐπιτερπὴ τὴν χάριν ἀποτελεῖ . . . ; it refers here to sin in its full completeness, Vulg., *cum consummatum fuerit*. The passage recalls Rom. vi. 28, τὰ γὰρ ὀφώνια τῆς ἁμαρτίας θάνατος. Mayor quotes the appropriate passage from *Hermas, Mand.*, iv. 2. ἡ ἐνθύμησις αὐτῇ Θεοῦ δούλω ἁμαρτία μεγάλη· ἐὰν δέ τις ἐργάσῃται τὸ ἔργον τὸ πονηρὸν τοῦτο, θάνατον ἑαυτῷ καταργάζεται. Just as ἐπιθυμία and θάνατος belong together, and the latter testifies to the existence of the former, so πίστις and ἔργα belong together, and the latter proves the existence of the former; see ii. 22, ἐκ τῶν ἔργων ἡ πίστις τελεσιώθη.—ἀποκύνει: only here and in ver. 18 in the N.T., it only occurs once in the Septuagint, 4 Macc. xv. 17, ὡ μόνῃ γύναι τὴν εὐσέβειαν ὁλόκληρον ἀποκύνεσθαι.—θάνατον: in *Tanchuma, Bereshith*, 8, it is taught that Adam's sin was the means of death entering into the world, so that all generations to the end of time are subject to death; this teaching is, of course, found in both early and late Jewish literature; but it probably is not this to which reference is made in the passage before us. In seeking to realise what the writer meant by death here one recalls, in the first place, such passages as Rom. v. 21: *As sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord*; cf. vi. 21, vii. 24; John v. 24: *He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life*; cf. viii. 51, 52; 1 John iii. 14: *We know that we have passed from death unto life*: see also Rom. vii. 24; 2 Cor. i. 9, 10; 2 Tim. i. 10; and Jas. v. 20, . . . *shall save a soul from death* . . . ; it seems clear that

in passages like these death is not used in its literal sense, and probably what underlies the use of the word is that which is more explicitly expressed in Rev. ii. 11, *He that overcometh shall not be hurt of the second death*; xx. 6 . . . *Over these the second death hath no power*; xxi. 8, *But for the fearful, and unbelieving, and abominable, and murderers, and fornicators . . . their part shall be in the lake that burneth with fire and brimstone; which is the second death*. But there is another set of passages in which death is used in its literal sense; these should be noted, for it is possible that they may throw light on the use of θάνατος in the verse before us:—Matt. xvi. 28, *Verily I say unto you, there be some of them that stand here, which shall in no wise taste of death, till they see the Son of Man coming in his Kingdom*, almost the identical words occur in Mark ix. 1; Luke ix. 27; the belief in the near advent of Christ witnessed to by such passages as 1 Cor. xi. 26; 2 Thess. ii. 1, etc., shows that the possibility of not dying, in the literal sense of the word, was entertained; for those who were living would know that when Christ, who had overcome death, should be among them again, there could be no question of death. The belief in the abolition of death when the Messiah should come was held by Jews as well as by Christians, see e.g., *Bereshith Rabba*, chap. 26, *Wajjikra Rabba*, chap. 30. The possibility may therefore be entertained that the writer of this Epistle is contemplating death in its literal sense, which those Christians will not escape in whom ἐπιθυμία holds sway, but which they are able to escape if they remain faithful until the return of Christ; that this is expected in the near future is clear from v. 7, *Be patient, therefore, brethren, until the coming of the Lord . . . stablish your hearts; for the coming of the Lord is at hand*.—μὴ πλανᾶσθε: i.e., as regards the false teaching concerning the cause of sin in their hearts. The affectionate ending, "My beloved brethren" witnesses to the earnestness of the writer's feelings.

Ver. 17. The following saying of R. Chaninah (first century, A.D.) is preserved:



¶ Job xxv. τοῦ πατρὸς τῶν φωτῶν, παρ' ᾧ οὐκ ἔστι<sup>1</sup> παραλλαγή ἢ τροπὴς<sup>2</sup>  
<sup>3; cf. i</sup>  
 John i. 5. ἡ ἀποσκίασμα.<sup>3</sup> 18. βουληθεὶς<sup>4</sup> ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,<sup>5</sup>  
 x Mal. iii.  
<sup>6; cf.</sup> εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ<sup>5</sup> κτισμάτων.  
 Num. xiii.  
 19.

¶ Wisd. vii. 18. z John iii. 3; cf. Phil. ii. 13. a—a John i. 13; 1 Pet. i. 23. b Cf. Eph.  
 i. 12. c Jer. ii. 3; Rev. xiv. 4; Rom. viii. 19-23.

<sup>1</sup> ἐστιν NP, 36.

<sup>2</sup> Modicum obumbrationis ff.

<sup>3</sup> ἀποσκιασματος NB.

<sup>4</sup> Add enim, Vulg., pr. αὐτος γὰρ 40.

<sup>5</sup> αὐτοῦ N<sup>3</sup>ACP, 105; WH altern. reading.

א ר חנינא אין דבר רע יורד

: מלמעלה ("R. Chaninah said, 'No evil thing cometh down from above'").

On the possible connection between this verse and the preceding section, see Introduction IV., § 1.—πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον: Mayor remarks on this: "It will be observed that the words make a hexameter line, with a short syllable lengthened by the metrical stress. I think Ewald is right in considering it to be a quotation from some Hellenistic poem. . . . The authority of a familiar line would add persuasion to the writer's words, and account for the somewhat subtle distinction between δοσ. ἀγ. and δω. τέλ.". In Theodotion's version of Daniel ii. 6, occur the words: . . . δόματα καὶ δωρεὰς . . ., which represent מתן and נבונה

in the corresponding Aramaic (the Septuagint has another reading); the distinction between these two is perhaps that the former refers to gifts in the ordinary sense, while the latter is a gift given in return for something done, i.e., a reward; but it cannot be said that the Greek reflects this distinction, though it is worthy of note that Philo makes a special distinction between them, "inasmuch as the latter noun is much stronger than the former, and contains the idea of greatness and perfection which is lacking in the former; Philo, *De Cherub.*, 25; and so *De Leg. Alleg.*, iii. 70, where he applies to the latter noun the same epithet 'perfect' as in the Greek of the verse before us" (Knowling).—ἄνωθεν ἐστιν: it is a question whether one should read: "Every good gift . . . from above comes down from . . .," so the Peshittā; or "Every good gift . . . is from above, coming down from . . ."; Mayor thinks that on the whole "the rhythm and balance of the sentence is better preserved by separating ἐστιν from καταβαίνον".—ἀπὸ τοῦ πατρὸς τῶν φωτῶν:

Cf. on the one hand, Sir. xliii. 9, Κάλλος οὐρανοῦ, δόξα ἄσπρων, κόσμος φωτίζων, ἐν ὑψίστοις Κύριος; and, on the other 1 John i. 5, ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. There can be no doubt that in the passage before us this double meaning of light, literal and spiritual, is meant.—παραλλαγή: only here in the N.T., and in 4 Kings ix, 28

(Septuagint); it is rendered נפלה in the Peshittā, a word which is used variously of "change," "caprice," and even "apostasy" (see Brockelmann, *Lex. Syr.*, s.v.). In Greek, according to Mayor, the word may be taken "to express the contrast between the natural sun, which varies its position in the sky from hour to hour and month to month, and the eternal source of all light".—τροπὴς ἀποσκίασμα: neither of these words is found elsewhere in the N.T., and the latter does not occur in the Septuagint either; the former is used in the Septuagint of the movements of the heavenly bodies, Deut. xxxiii. 14: καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν . . .; cf. Job xxxviii. 33. The meaning of the latter part of the verse before us is well brought out by Luther: "Bei welchem ist keine Veränderung noch Wechsel des Lichts und Finsterniss". If, as hinted above, there is a connection between this verse and the section i. 5-8, the meaning may perhaps be expressed thus: When, in answer to prayer, God promises the gift of wisdom, it is certain to be given, for He does not change; cf. for the thought, Rom. xi. 29, ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ.

Ver. 18. Again we have a verse without any connection between what precedes or follows; the words ἵστε, ἀδελφοί μου ἀγαπητοί of ver. 19 seem to belong to ver. 18. As we have seen, ver. 17 most probably contains a quotation; the possibility of ver. 18 being also a loose quotation, from some other author, should not be lost sight of; it would ex-

19. <sup>1</sup>Ἰστε, <sup>2</sup>ἀδελφοί μου ἀγαπητοί. <sup>1</sup>Ἔστω δὲ <sup>3</sup>πᾶς ἄνθρωπος δ Sir. v. 11  
ταχύς εἰς τὸ <sup>4</sup>ἀκοῦσαι, βραδὺς εἰς τὸ <sup>5</sup>λαλῆσαι, βραδὺς εἰς ὀργήν. Eccles. v.  
20. <sup>6</sup>Ὀργὴ γὰρ ἄνδρὸς δικαιοσύνην Θεοῦ οὐκ ἐργάζεται. <sup>4</sup> 21. <sup>7</sup> Cf. iii. 2;  
διὸ <sup>8</sup>ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν <sup>9</sup>κακίας ἐν <sup>10</sup> Prov. x.  
27; 19, xvii.  
27; Eccles. v.  
2; Sir. i.  
h Eph.  
k Tit. iii. 3.
- 29, iv. 29, v. 13. f Prov. xiv. 29; cf. Eccles. vii. 9; Eph. iv. 26. g—g Col. iii. 8. h Eph.  
iv. 22; Col. iii. 8; 1 Pet. ii. 1; cf. Acts xv. 9; Heb. xii. 1. i Rev. xxii. 11. k Tit. iii. 3.

1—1 και νυν αδελφοι ημων Aethr; εστε αδελφοι ημων και Aethr.

2 ωστε KLaP, Syrhc, Thl., Oec., etc.; ιστω N<sup>1</sup> rec. 𐤒𐤒𐤍𐤏 Pesh.; add δε A.

3 και εστω A, 13; om. δε KLP<sup>2</sup>, Syrhc, Pesh., Arm., Thl., Oec., etc., rec.

4 ου κατεργ. C\*KaLP, Thl., Oec., etc., rec.; cf. v. 3.

5 Pr. et ff. 6 περισσευμα A, 13, 68. 7 εμ N.

plain, as in the case of ver. 17, the abrupt way in which it is introduced; the ἴστε, taken as an indicative, might well imply that the writer is referring his readers to some well-known writing, much in the same way as St. Paul does in Acts xvii. 28, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν. "τοῦ γὰρ καὶ γένος ἐσμέν". For the general thought of the verse cf. 1 John iii. 9.—βραδυηθεὶς ἀπεκύνησεν ἡμᾶς λόγῳ ἀληθείας: this is strongly suggestive of an advanced belief in the doctrine of Grace, cf. John xv. 16. οὐχ ὑμεῖς με ἐξελεξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς. The rare word ἀπεκύνησεν is, strictly speaking, only used of the mother. "It seems clear that the phrase has particular reference to the creation of man, κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν. This was the truth about man which God's will realised in the creation by an act, a λόγος, which was the expression at once of God's will and man's nature" (Parry).—ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων: ἀπαρχή = 𐤒𐤒𐤍𐤏 used in reference to the *Torah* in *She-moth Rabba*, chap. 33; see further below; the picture would be very familiar to Jews; just as the new fruits which ripen first herald the new season, so those men who are begotten λόγῳ ἀληθείας proclaim a new order of things in the world of spiritual growth; they are in advance of other men, in the same way that the first-fruits are in advance of the other fruits of the season. Rendel Harris illustrates this very pointedly from actual life of the present day in the East: "When one's soul desires the vintage or the fruitage of the returning summer, chronological advantage is everything. The trees that are a fortnight to the fore are the talk and delight of the town" (*Present Day*

*Papers*, May, 1901, "The Elements of a Progressive Church").

Vv. 19-20. Another isolated saying, strongly reminiscent of the Wisdom literature; the frequent recurrence (see below) of words of this import suggests that here again the writer is recalling to the minds of his hearers familiar sayings.

Ver. 19. ταχύς εἰς τὸ ἀκοῦσαι βραδὺς εἰς τὸ λαλῆσαι: Cf. Sir. v. 11, γίνου ταχύς ἐν ἀκροάσει σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν; see iv. 29, xx. 7. A similar precept is quoted in *Qoheleth Rabba*, v. 5 (Wünsche): "Speech for a shekel, silence for two; it is like a precious stone"; cf. Taylor's ed. of *Pirke Aboth*, p. 25.—βραδὺς εἰς ὀργήν: Cf. Eccles. vii. 10 (R.V. 9), μὴ σπεύδῃς ἐν πνεύματί σου τοῦ θυμῶσθαι, ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται; see, too, Prov. xvi. 32. Margoliouth (*Expos. Times*, Dec. 1893) quotes a saying which, according to Mohammedan writers, was spoken by Christ: "Asked by some how to win Paradise, He said: 'Speak not at all'. They said: 'We cannot do this'. He said then: 'Only say what is good.'" It must be remembered that the Arabs are the most foul-mouthed people on earth.

Ver. 20. ὀργὴ γὰρ, etc.: Man's wrath is rarely, if ever, justifiable; even "just indignation" is too often intermixed with other elements; and frequently the premisses on which it is founded are at fault. Man, unlike God, never knows all the circumstances of the case. On the subject of anger, see Matt. v. 21, 22, and cf. the *Expositor*, July, 1905, pp. 28 ff.

Vv. 21-25 form a self-contained section. By putting away all impurity the "implanted word" can influence the heart; but it is necessary not only to hear the word but also to act in accordance with it.

Ver. 21. ἀποθέμενοι: used in

1 iii. 13; cf. παρατήτι <sup>1</sup> δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον <sup>2</sup> σῶσαι τὰς  
 Ps. xxv. 9. ψυχὰς ὑμῶν. <sup>3</sup> 22. γίνεσθε δὲ ποιηταὶ λόγου, <sup>4</sup> καὶ μὴ ἀκροαταὶ  
 m Wisd. xii. 10.  
 n—n Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; 2 Tim. iii. 15; Heb. ii. 3. o Matt. vii.  
 26; Rom. ii. 13.

<sup>1</sup> Add σοφίας P, add καρδίας Thl., πραυτητι Weiss.

<sup>2</sup> Qui potestis ff. <sup>3</sup> ημων La.

<sup>4</sup> νομου C<sup>2</sup>, 38a, 73, 83, Aeth., Thl.

Heb. xii. 1 of putting off every weight preparatory to "running the race that is set before us"; the metaphor is taken from the divesting oneself of clothes.—**ῥυπαρία**: not elsewhere in the N.T.

or Septuagint; the Syriac has **ܐܠܗܝܬܐ** which is the same word used in Ezek.

xliv. 6 for the Hebrew **רעבוב** "abomination," meaning that which is abhorrent to God; usually it has reference to idolatrous practices, but it occurs a number of times in the later literature in reference to unchastity, this more especially in Proverbs. The adjective is used in Zech. iii.

4 of garments, and cf. Rev. xxii. 11, where the meaning is "filthy". The word before us, therefore, probably means "filthiness" in the sense of lustful impurity.—**περισσεῖαν κακίας**: not merely "excess" in the sense of the A.V. "superfluity" and the R.V. "overflowing," because **κακία** in the smallest measure is already excess. The phrase seems to mean simply "manifold wickedness"; this has to be got out of the way first before the "implanted word" can be received.—**ἐν πραύτητι**: this must refer to the meekness which is the natural result of true repentance. Cf. Matt. iv. 17, *Repent ye, for the Kingdom of Heaven is at hand*.—**τὸν ἔμφυτον λόγον**: **ἔμφυτος** occurs only here in the N.T.; in Wisd. xii. 10 we have, **οὐκ ἄγνωσόν τι πονηρὰ ἢ γένεσις αὐτῶν καὶ ἔμφυτος ἡ κακία αὐτῶν**. Mayor holds that the expression must be understood as "the rooted word," i.e., a word whose property it is to root itself like a seed in the heart, cf. Matt. xiii. 21, **οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ**; and Matt. xv. 13, **πᾶσα φυτεία ἣν οὐκ ἐβότευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκρίζωθήσεται**; and cf. iv. Esdr. ix. 31, "Ecce enim semino in vobis legem meam, et faciet in vobis fructum et glorificabimini in eo per saeculum". The meaning "rooted word" agrees admirably with the rest of the verse, and seems to give the best sense, see further below.

—**τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν**: Cf. 1 Pet. i. 9, **τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν**. The words before us leave the impression that those to whom they were addressed could not yet be called Christians; **πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας**, which they are enjoined to put off, implies a state far removed from even a moderate Christian ideal; and the "rooted word," which is able to save their souls, has evidently not been received yet. On the subject of the "rooted word" being able to save souls, see further under ver. 22.

Ver. 22. **γίνεσθε**: perhaps best expressed by the German "Werdet," though Luther does not render it so.—**ποιηταὶ λόγου, καὶ**, etc.: Taylor quotes an appropriate passage from the Babylonian Talmud: "On Exod. xxiv. 7 which ends (lit.), *We will do and we will hear*, it is written (*Shabbath*, 88a) that "when Israel put *we will do* before *we will hear*, there came sixty myriads of ministering angels, and attached to each Israelite two crowns, one corresponding to *we will do*, and the other to *we will hear*; and when they sinned there came down a hundred and twenty myriads of destroying angels and tore them off" (quoted by Mayor, p. 67). The duty of doing as well as hearing is frequently insisted upon in Jewish writings. See, further, Matt. vii. 24, etc. As to the precise meaning to be attached to **λόγος** opinions differ; but the mention twice made of *hearing* the word makes it fairly certain that in the first instance—whatever further meaning it connoted—reference is being made to the reading of the Scriptures in the synagogue; further, the mention, also twice made, of the *doing* of the word makes it a matter of practical certainty that the reference is to the *Torah*, the Law; the fact that Jews are being addressed only emphasises this. For the attitude of the Jews towards the *Torah* during the centuries immediately preceding Christianity and onwards, see Oesterley and Box, *The Religion and Worship of the Synagogue*, pp. 135-151; here it must suffice to say that it was regarded as the final revelation of God for all time, that it was the means of salvation, and that its practice was the



μόνον<sup>1</sup> ὁ παραλογιζόμενοι ἑαυτούς<sup>2</sup>. 23. ὅτι<sup>3</sup> εἴ τις ἄκροατής ὁ λόγου<sup>4</sup> ἐστὶν καὶ οὐ ποιητής, οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι τὸ  
Col. ii. 4. q-q Cf. ii. 14-20. Matt. vii. 24-27; Luke vi. 46-49. r Rom. ii. 13.

<sup>1</sup> μόνον ακροαται NACKLP, Occ., Ti.

<sup>2</sup> Aliter consiliantes ff.

<sup>3</sup> Om. A, 13.

<sup>4</sup> νομου 83.

<sup>5</sup> κατανοῦντες (sic) N<sup>1</sup>.

highest expression of loyalty towards God. Jews who had from childhood been taught to regard the *Torah* in this light would have found it very difficult to discard the time-honoured veneration accorded to it, and there was no need to do so, seeing the place that Christ Himself had given to it (Matt. v. 17-18, vii. 12, xii. 5, xix. 17, xxiii. 3; Luke x. 26, xvi. 17, 29), and provided that its teaching in general was regarded as preparatory to the embracing of Christianity. The intensely practical writer of this passage realised that those to whom he was writing must be drawn gently and gradually, without unduly severing them from their earlier belief, which, after all, contained so much which was identical with the new faith. The *Torah*, which had been rooted in their hearts and which was to them, in the most literal sense, the word of God, was the point of attachment between Judaism and Christianity; it was utilised by the writer in order to bring them to Christ, the "Word" of God in a newer, higher sense. All that he says here about the λόγος was actually the teaching of the Jews concerning the *Torah*, the revealed word of God; and all that he says was also equally true, only in a much higher sense, of the teaching of Christ, the "Word" of God,—this latter, higher conception of the "Word of God," the **ΜΙΜΡΑ**, was one with which Hellenistic Jews were quite familiar;—what has been said can be illustrated thus:—

In ver. 18 it is said, "Of his own will he brought us forth by the *word* of truth"; the Jews taught that they were the children of God by virtue of the *Torah*. In ver. 21 it is said, "Wherefore putting away all filthiness . . . receive the rooted word"; according to Jewish ideas, purity and the *Torah* were inseparable, it was an ancient Jewish belief that the *Torah* was the means whereby lust was annihilated in a man. In the same verse, the expression **ἐμφυτος λόγος** can have a two-fold meaning in reference to the *Torah*; either it contains an allusion to the belief that the *Torah* was implanted, like Wisdom, in God Himself from the very beginning, hence the expression

**רֵאשִׁית** ("beginning") used of the *Torah*; or else the writer is referring to the teaching of the *Torah* which was implanted, and therefore rooted, in every Jew from the earliest years. Once more, it is said that this word is able to save souls. Among the Jews it was an axiom that the *Torah* was the means of salvation; to give but one quotation illustrative of this ancient belief, in *Wajjikra Rabba*, 29 it is written:

**אֵין אֹרַח חַיִּים אֶלָּא תוֹרָה** ("Torah is the only way that leadeth to life"). And finally, as already remarked, the necessity of being doers as well as hearers of the *Torah* is a commonplace in Jewish literature. For many illustrations showing the correctness of what has been said, see Weber, *Jüdische Theologie* (2nd Ed.), pp. 14-38, Bousset, *Die Religion des Judenthums* (1st Ed.), pp. 87-120, the various editions of *Midrashim* translated by Wünsche in "Bibliotheca Rabbinica," and the handy collection being issued under the editorship of Fiebig, entitled "Ausgewählte Mischnatractate". It will have been noticed that all that the writer of this passage says about λόγος as applicable to the Law, or *Torah*, is equally applicable, only in a much higher sense, to Christ; this will be obvious and need not be proved by quotations. But it is interesting to observe that apparently precisely the same thing was done by our Lord Himself, as recorded by St. John in the fourth Gospel; He adapted Jewish teaching on the *Torah* and applied it to Himself; for details of this, see Oesterley and Box, *op. cit.*, pp. 139 ff. It will be noticed that in our Epistle the writer presently goes on to substitute νόμος (*Torah*) for λόγος, ver. 25; this is very significant; the "perfect law of liberty," and the "royal law," both refer to the *Torah* as perfected by the "King of the Jews."—**παραλογιζόμενοι ἑαυτούς**: i.e., deceiving the heart, as it is expressed in ver. 26; the rebuke shows the intimate knowledge on the part of the writer of the spiritual state of those to whom he is writing.

Ver. 23. **οὗτος ὅμοιος ἀνδρὶ. ἐν ἐσόπτρῳ**: With the thought here

s 1 Cor. πρόσωπον τῆς γενέσεως<sup>1</sup> αὐτοῦ ἐν ἑσόπτρῳ· 24. κατενόησεν γὰρ<sup>2</sup>  
 xiii. 12; 2  
 Cor. iii. 8. ἑαυτὸν καὶ ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὅποιος ἦν. 25. ὁ δὲ  
 t 1 Pet. i. 12.  
 u Cf. ii. 12; παρακύψας εἰς νόμον τέλειον τὸν τῆς ἑλευθερίας καὶ παραμείνας,<sup>3</sup>  
 John viii.  
 32; Rom. οὐκ<sup>4</sup> ἄκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος  
 viii. 2;  
 Gal. v. 1. μακάριος<sup>5</sup> ἐν τῇ ποιήσει αὐτοῦ<sup>6</sup> ἔσται. 26. Εἴ<sup>6</sup> τις ἔδοκεῖ θρη-  
 v Rom.  
 i. 13. σκὸς εἶναι,<sup>7</sup> μὴ ᾗ χαλιναγωγῶν<sup>8</sup> ᾗ γλῶσσαν ἑαυτοῦ<sup>9</sup> ἀλλὰ ἀπατῶν  
 w Luke xi.  
 28; John  
 xiii. 17. x Cf. Heb. iv. 1. y iii. 2, 3. z iii. 6; Ps. xxxiv. 13 (14 in Heb.); Ps. cxli. 3.

<sup>1</sup> Om. τῆς γενέσεως Pesh., et al.

<sup>2</sup> Om. ff.

<sup>3</sup> Add ἐν αὐτῷ Vulg. (om. Vulg<sup>r</sup>), Pesh., Syr<sup>h</sup>k, Arm.

<sup>4</sup> Pr. ουτος KLP, Pesh., Arm., Thl., Oec., rec.

<sup>5</sup>—<sup>5</sup> In operibus suis ff.

<sup>6</sup> Add δε CP, Pesh., latt., Copt., Treg.

<sup>7</sup> Add ἐν ὑμῖν KL, curs., Thl., Oec., rec.

<sup>8</sup> χαλινῶν B. <sup>9</sup> αὐτον NACKL, Oec., Ti., Treg., WH (altern. reading).

contained, cf. Pseudo-Cyprian in *De duobus mont.*, chap. 13: "Ita me in vobis videte, quomodo quis vestrum se videt in aquam aut in speculum" (Resch., *op. cit.*, p. 35), cf. 1 Cor. xiii. 12; 2 Cor. iii. 18.—τὸ πρόσωπον τῆς γενέσεως αὐτοῦ: Cf. Jud. xii. 18, πᾶσας τὰς ἡμέρας τῆς γενέσεως, "all the days of the natural life," γεν. being used of unenduring existence; if this is the meaning here, it is used "to contrast the reflexion in the mirror of the face which belongs to this transitory life, with the reflexion, as seen in the Word, of the character which is being here moulded for eternity" (Mayor). In ver. 24, "forgetteth what manner of man he was" makes it improbable that the reference is to the "natural face," because a man would probably have some idea as to what his features were like. If πρόσωπον is here used in the sense of "personality" (as in Sir. iv. 22, 27, vii. 6, x. 5, xlii. 1, etc.) then the reference would perhaps be to a man looking into his conscience, i.e., "the personality at its birth," before he had become sin-stained; this being what he was originally meant to be. The Peshittā simplifies the matter by omitting τῆς γενέσεως, and is followed in this by some minor authorities.—ἑσόπτρῳ: Cf. Sir. xii. 11 . . . καὶ ἔσθῃ αὐτῷ ὡς ἐκμεμαχὼς ἑσοπτρον; and Wisd. vii. 26.

Ver. 24. κατενόησεν . . . ἀπελήλυθεν: gnomic aorists, see note on ἀνέτειλεν, ver. 11.

Ver. 25. παρακύψας: in Sir. xiv. 20 ff. we read, Μακάριος ἀνὴρ ὃς ἐν σοφίᾳ τελευτήσει . . . ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς. The word means literally to "peep into" with the idea of eagerness and concentration, see Gen.

xxvi. 8; Mayor says that the παρὰ "seems to imply the bending of the upper part of the body horizontally"; if this is so the word would be used very appropriately of a man poring over a roll of the *Torah*.—εἰς νόμον τέλειον . . .: see above ver. 22.—οὐκ ἄκροατὴς ἐπιλησμονῆς, etc.: Cf. with this what is quoted as a saying of our Lord in the *Doctrina Addaei*: "Thus did the Lord command us, that that which we preach before the people by word we should practise in deed in the sight of all" (Resch., *op. cit.*, p. 285).—ἐπιλησμονῆς: does not occur elsewhere in the N.T., and only very rarely in the Septuagint; see Sir. xi. 27, κάκως ὥρας ἐπιλησμονῇ ποιεῖ τρυφῆς.—ἐν τῇ ποιήσει αὐτοῦ: only here in the N.T., cf. Sir. xix. 18 (20 in Greek), πᾶσα σοφία φόβος Κυρίου, καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου; and li. 19, καὶ ἐν ποιήσει μου (B<sup>9</sup> read λιμοῦ) διηκριβασάμην (this clause does not exist in the Hebrew, and is probably a doublet); cf. Sir. xvi. 26.

Vv. 26, 27. Although these verses are organically connected with the preceding section, they are self-contained, and deal with another aspect of religion. While the earlier verses, 19b-25, emphasise the need of doing as well as hearing, these speak of self-control in the matter of the tongue. At the same time it must be confessed that these verses would stand at least equally as well before iii. 1 ff.—δοκεῖ: the danger of regarding the appearance of religion as sufficient was the greater inasmuch as it was characteristic of a certain type of "religious" Jew, cf. Matt. vi. 1, 2, 5, 16; it must not, however, be supposed that this represented the normal type; the fact that the need of

καρδίαν ἑαυτοῦ,<sup>1</sup> τούτου<sup>2</sup> μάταιος ἢ ἁθρησκεία.<sup>3</sup> 27. θρησκεία<sup>4</sup> ἡ Acts xxvi.  
καθαρά καὶ ἀμίαντος παρὰ τῷ<sup>5</sup> ὁ Θεὸς καὶ<sup>6</sup> πατρὶ<sup>7</sup> αὐτῇ ἐστίν, ὁ ἐπι- b iii. 9;  
σκέπτεσθαι ὁρφανοὺς καὶ χήρας<sup>d</sup> ἐν τῇ θλίψει αὐτῶν, ὁ ἄσπιλον Eph. v.  
ἑαυτὸν<sup>8</sup> τηρεῖν ἀπὸ<sup>9</sup> τοῦ κόσμου. 20; 1 Cor.  
xv. 24;  
Col. ii. 2.  
c Sir. vii.  
35; Matt.  
xxv. 36.  
d—J Job

II. 1. ἈΔΕΛΦΟΙ μου, μὴ ἐν ἁπροσωπολημφίαις<sup>10</sup> ἔχετε τὴν<sup>b</sup> πί-

xxxi. 17-18; Isa. i. 17; Sir. iv. 10; 2 Macc. iii. 10, viii. 28, 30. e Cf. 2 Pet. iii. 14. f 1 Tim  
v. 22; 1 John v. 18; Rom. xii. 2. a Deut. i. 17, x. 17; Prov. xxiv. 23; 2 Cor. v. 16; 1 Pet  
i. 17; Jude 16. b Mark xi. 22.

<sup>1</sup> αὐτον NACKL, Oec., Ti., Treg., WH (altern. reading).

<sup>2</sup> του N<sup>1</sup>. <sup>3</sup> θρησκια N Ti.

<sup>4</sup> θρησκια N Ti., add γαρ A, 70, 83, 123, Pesh.; add δε Syr<sup>hk</sup>, latt., Copt.; add  
auct. ff.

<sup>5</sup> Om. τω N<sup>1</sup>C<sup>2</sup>KL, curs., 40, 73, 99, Ti.

<sup>6</sup> Om. καὶ 99, 126, a, ff, Pesh., Aeth.

<sup>8</sup> σεαυτον A, Aeth. <sup>9</sup> εκ CP.

<sup>7</sup> Pr. τω A; om. ff.

<sup>10</sup> -ληψιας KLP, curs.

reality in religion is so frequently insisted upon by the early Rabbis shows that their teaching in this respect was the same as that of this writer.—θρησκός: Hatch, as quoted by Mayor, describes θρησκεία as "religion in its external aspect, as worship or as one mode of worship contrasted with another"; this agrees exactly with what has just been said. θρησκός does not occur elsewhere in the N.T. nor in the Septuagint.—χαλιναγωγῶν: (B reads χαλινῶν). Not found elsewhere in the N.T. or in the Septuagint; χαλινός is used in Ps. xxxi. (Heb. xxxii.) 9 in the Septuagint, as well as in the versions of Aquila and Quinta; for the thought cf. Ps. xxxviii. (Heb. xxxix.) 2, cxl. (Heb. cxli.) 3, though the word is not used in either of these last two passages. Mayor quotes the interesting passage from Heras, *Mand.*, xii. 1. ἐνδεδυμένος τὴν ἐπιθυμίαν τὴν ἀγαθὴν μισήσεις τὴν πονηρὰν ἐπιθυμίαν καὶ χαλιναγωγῆσεις αὐτήν.—γλῶσσαν ἑαυτοῦ; the reference is to the threefold misuse of the tongue, slander, swearing and impure speaking; see Eph. v. 3-6.

Ver. 27. θρησκεία καθαρά . . . αὕτη ἐστίν . . . : As illustrating this, Dr. Taylor (*Expos. Times*, xvi. 334) quotes the Ποιμανδρος of Hermes Trismegistos: καὶ τοῦτό ἐστιν ὁ θεός, τὸ πᾶν . . . τοῦτον τὸν λόγον, ὃ τέκνον, προσκύνει καὶ θρῆσκευε. θρησκεία δὲ τοῦ Θεοῦ μὴ ἐστὶ, μὴ εἶναι κακόν. Cf. too, the following from the *Testaments of the Twelve Patriarchs*, Jos. iv. 6: "The Lord willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery, but in those that approach Him with a pure

heart and undefiled lips".—ἐπισκέπτεσθαι ὁρφανοὺς καὶ . . . αὐτῶν: this was reckoned among the *מידות הטובות* "practice of kindnesses," which are constantly urged in Rabbinical writings, e.g., *Nedarim*, 39b, 40a; *Ket.*, 50a; *Sanh.*, 19b. Cf. too, Sir. iv. 10, γίνου ὁρφανοῦς ὡς πατήρ, καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν. In the *Apoc. of Peter*, § 15, occur these words: οὗτοι δὲ ἦσαν οἱ πλουτοῦντες καὶ τῷ πλούτῳ αὐτῶν πεποιθότες καὶ μὴ ἐμελήσαντες ὁρφανοὺς καὶ χήρας, ἀλλ' ἀμελήσαντες τῆς ἐντολῆς τοῦ Θεοῦ. Cf. also the *Apoc. of Paul*, § 35.

CHAPTER II.—Vv. 1-13 take up again the subject of the rich and poor which was commenced in i. 9-11.

Ver. 1. μὴ . . . ἔχετε: the imperative, which is also found in all the versions, seems more natural and more in accordance with the style of the Epistle than the interrogative form adopted by WH.—ἐν προσωπολημφίαις: the plural form is due to Semitic usage, like ἐξ αἱμάτων in John i. 13; cf. Rom. ii. 11; Eph. vi. 9; Col. iii. 25.—τὴν πίστιν τοῦ Κυρίου . . . : the mention of the "faith of Christ" is brought in in a way which shows that this was a matter with which the readers were well acquainted. The phrase must evidently mean the new religion which Christ gave to the world, i.e., the Christian faith.—τῆς δόξης: the intensely Jewish character of this Epistle makes it reasonably certain that the familiar Jewish conception of the *Shekinah* is what the writer is here referring to. The *Shekinah* (from the root שָׁכַן "to dwell")



c 1 Cor. ii. σπιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>1</sup> τῆς δόξης.<sup>2</sup> 2. ἐὰν γὰρ<sup>3</sup>  
 8; cf.  
 Acts vii. εἰσέλθῃ εἰς<sup>4</sup> συναγωγὴν<sup>4</sup> ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι<sup>2</sup> λαμ-  
 2.  
 Acts vi.  
 9, etc.; Heb. x.25. e Luke xxiii. 11.

<sup>1</sup> Χριστον, WH (altern. reading).

<sup>2</sup> Pesh. places τῆς δόξης after πιστιν, so too 69, 73, a, c; it is om. by 13, Sah; and rendered "honeris" by ff, though the Vulg. reads "gloriae". WH read τῆς δόξης;

<sup>3</sup> Autem ff.

<sup>4</sup> Pr. την ἄ<sup>2</sup>AKLP, curss., Thl., Oec., rec.

enoted the visible presence of God dwelling among men. There are several references to it in the N.T. other than in this passage, Matt. ix. 7; Luke ii. 9; Acts vii. 2; Rom. ix. 4; cf. Heb. ix. 5; so, too, in the Targums, e.g., in Targ. Onkelos to Num. vi. 25 ff. the "face (in the sense of appearance or presence) of the Lord" is spoken of as the *Shekinah*. A more materialistic conception is found in the Talmud, where the *Shekinah* appears in its relationship with men as one person dealing with another; e.g., in *Sota*, 3b, it is said that before Israel sinned the *Shekinah* dwelt with every man severally, but that after they sinned it was taken away; cf. *Sota*, 17a, where it is said: "Man and wife, if they be deserving, have the *Shekinah* between them"; so, too, *Pirke Aboth*, iii. 3: "Rabbi Chananiah ben Teradyon [he lived in the second century, A.D.] said, Two that sit together and are occupied in words of *Torah* have the *Shekinah* among them" (cf. Matt. xviii. 20); see further Oesterley and Box, *Op. cit.*, pp. 191-194. The *Shekinah* was thus used by Jews as an indirect expression in place of God, the localised presence of the Deity. "In the identification of the *Shekinah* and cognate conceptions with the incarnate Christ, 'a use is made of these ideas,' as Dalman says, 'which is at variance with their primary application'. It marks a specifically Christian development, though the way had certainly been prepared by hypostatising tendencies" (Box, in Hastings' DCG., ii. 622a). That Christ was often identified with the Divine *Shekinah* may be seen from the examples given by Friedländer, *Patristische und Talmudische Studien*, pp. 62 ff. If our interpretation of δόξα here is correct, it will follow, in the first place, that the meaning of the phrase . . . Ἰησοῦ Χριστοῦ τῆς δόξης is free from ambiguity, viz., "... Have faith in our Lord Jesus Christ; this *Shekinah*" (literally "the glory"); this is precisely the same thought that is contained in the words,

"... who being the effulgence of his glory . . . (Heb. i. 2-3). And, in the second place, this rendering shows that the words are an expression of the Divinity of our Lord; cf. Bengel's note: "τῆς δόξης: est appositio, ut ipse Christus dicatur ἡ δόξα". [Since writing the above the present writer finds that Mayor, p. 78, refers to Mr. Basset's comment on this verse, where the same interpretation is given, together with a number of O.T. quotations; it seems scarcely possible to doubt that this interpretation is the correct one.]

Ver. 2. εἰς συναγωγὴν ὑμῶν: as the Epistle is addressed to the twelve tribes of the Dispersion no particular synagogue can be meant here; it is a general direction that is being given. In the N.T. the word is always used of a Jewish place of worship; but it is used of a Christian place of worship by Hermas, *Mand.*, xi. 9. . . . εἰς συναγωγὴν ἀνδρῶν δικαίων . . . καὶ ἐντετυχεῖς γέννηται πρὸς τὸν Θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν κειμένων. Harnack (*Expansion* . . . i. 60) says: "I know one early Christian fragment, hitherto unpublished, which contains the expression: Χριστιανοὶ τε καὶ Ἰουδαῖοι Χριστὸν ὁμολογοῦντες". This latter may well refer to a place of worship in which converted Gentiles and Jewish-Christians met together. And this is probably the sense in which we must understand the use of the word in the verse before us. The Jewish name for the synagogue was בית הכנסת ("house of assembly"); according to *Shabbath*, 32a, the more popular designation was the Aramaic name בית עמא ("house of the people"); Hellenistic Jews used the term προσευχή = οἶκος προσευχῆς as well as συναγωγή.—ἀνὴρ χρυσοδακτύλιος, etc.: Cf. Sir. xi. 2, μὴ αἰνέσης ἄνδρα ἐν κάλλει αὐτοῦ, καὶ μὴ βδέλυξῃ ἄνθρωπον ἐν ὁράσει αὐτοῦ. For ἀνὴρ see note on ver. 7. χρυσοδακτύλιος does not occur elsewhere in the N.T. nor in the Septuagint; cf. Luke

πρῶ, εἰσελθὼν δὲ καὶ<sup>1</sup> πτωχὸς ἐν ῥυπαρῇ ἐσθῇτι, 3. <sup>2</sup>ἐπιβλέψετε δὲ<sup>2</sup> f Luke i. 48.  
ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν <sup>3</sup>λαμπρὰν καὶ εἶπητε<sup>3</sup>. σὺ κάθου<sup>g</sup> Luke  
ὡδε καλῶς, καὶ τῷ πτωχῷ εἶπητε· σὺ στήθι ἐκεῖ<sup>4</sup> ἢ κάθου<sup>h</sup> Luke  
τὸ ὑποπόδιόν<sup>7</sup> μου,<sup>8</sup> 4. οὐ<sup>9</sup> <sup>h</sup>διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε<sup>i</sup> Matt. xv.  
κριταὶ διαλογισμῶν<sup>1</sup> πονηρῶν; 5. <sup>2</sup>Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· k Eph. i. 4;  
οὐχ ὁ Θεὸς <sup>2</sup>ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ<sup>10</sup> πλουσίους ἐν<sup>1</sup> πίστει i Cor. i.  
Job  
xxxiv. 19.  
27, 28; cf.

1 Prov. iii. 7; Luke xii. 21; 2 Cor. viii. 9; Rev. ii. 9.

<sup>1</sup> δε καὶ is rendered "autem" by ff.

<sup>2</sup> καὶ ἐπιβλ. ΞΑΚΛ, Oec., Ti., Treg., rec.

<sup>3</sup> Add αὐτῷ KLP, Vulg., Oec.

<sup>4</sup> Ποι post καθου 2°B, ff, WH marg.

<sup>5</sup> Pr. ὡδε ΞC<sup>2</sup>KLP, curss., Thl., Oec., rec.

<sup>6</sup> ἐπι B<sup>3</sup>P, 13, 29, 69, a, c, d, Pesh., Arm., Sah.

<sup>7</sup> Add τῶν ποδῶν A, 13, Vulg., Syrr., Aeth.

<sup>8</sup> Eorum s.

<sup>9</sup> Pr. καὶ KLP, a, Thl., Oec., rec. B<sup>1</sup>, ff, WH marg. do not make it interrogative

<sup>10</sup> τοῦ κόσμου A<sup>2</sup>C<sup>2</sup>KLP, a, Pesh.; τοῦ κόσμου τούτου Aeth., Oec.; ἐν τῷ κόσμῳ  
τούτῳ 29, Vulg.; pr. ἐν 27, 43, 64, om. 113.

xv. 22. λαμπρῇ, probably in reference to the fine white garment worn by wealthy Jews.—πτωχὸς ἐν ῥυπαρῇ ἐσθῇτι: ῥυπαρὸς occurs elsewhere in the N.T. only in Rev. xxii. 11 (cf. 1 Pet. iii. 21) and very rarely in the Septuagint, see Zech. iii. 3, 4; in the *Apoc. of Peter* we have, in § 15, . . . γυναῖκες καὶ ἄνδρες ῥάκη ῥυπαρὰ ἐνδεδυμένοι . . .—There is nothing decisive to show whether the rich man or the poor man (presumably not regular worshippers), who are thus described as entering the Synagogue, were Christians or otherwise; on the assumption of an early date for the Epistle they might have been either; but if the Epistle be regarded as belonging to the first half of the second century non-Christians are probably those referred to; but it would be futile to attempt to speak definitely here, for a good case can be made out for any class of worshipper.

Ver. 3. ἐπιβλέψετε: "look upon with admiration," the exact force of the word is conditioned by the context; it quite expresses the Hebrew לִן הִנֵּה, the meaning of which varies according to the context, e.g., in Ps. xxv. 16 (Sept. xxiv. 16) it is "to look graciously," in Deut. ix. 27, "to look sternly".—σὺ κάθου ὡδε καλῶς: the reference is to the kind of seat rather than to its position; chairs, or something corresponding to these, were provided for the elders and scribes (cf. Matt. xxiii. 6; Mark xii. 39; Luke xi. 43), and would no doubt have been offered to persons of rank who might enter, while the poorer men would sit on the floor,

which is indeed clearly implied by the words ὑπὸ τὸ ὑποπόδιόν μου. The official who directed people to their seats was called the *ἡγ* (*Chazzan*) i.e., the man who "had charge"; we read of the existence of this official in the Synagogue within the Temple precincts in Jerusalem (*Yoma*, vii. 1).

Ver. 4. οὐ διεκρίθητε ἐν ἑαυτοῖς: "Are ye not divided among yourselves?" The Peshittā uses the word

לְפָתְנָה, the same as that used in Luke xi. 17. "Every Kingdom divided against itself." The reference in the verse before us might be to the class distinctions which were thus being made, and which would have the effect of engendering envy and strife, and thus divisions. —κριταί: the Peshittā has the interesting rendering נִשְׁפָּטִים (instead of the usual word

for "judge" נִשְׁפָּט), which comes from the root meaning "to divide".—διαλογισμῶν πονηρῶν: Cf. Matt. xv. 19, ἐκ τῆς καρδίας ἐρχονται διαλογισμοὶ πονηροί: genitive of quality, "judges with evil surmisings," viz., of breaking up the unity of the worshippers by differentiating between their worldly status; the writer is very modern! διαλογισμοί is generally used in a bad sense, cf. Luke v. 21, 22; Rom. i. 21.

Ver. 5. Ἀκούσατε, ἀδελφοί μου ἀγαπητοί: This expression, which one would expect to hear rather in a vigorous address, reveals the writer as one who was also an impassioned speaker;

m Matt. xxv. 34. καὶ ἡ κληρονομία τῆς βασιλείας ἡς ἐπηγγέλματο τοῖς ἀγαπώ-  
 n Matt. v. 3; σιν αὐτόν; 6. ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι  
 Luke vi. 20, xii. 32.  
 o i. 12. p Exod. xx. 6; 1 Cor. ii. 9; cf. Prov. viii. 17; 2 Tim. iv. 8. q v. 6; 1 Cor. xi. 22.

<sup>1</sup> ἐπαγγελίας ἡ\*Α (cf. Heb. vi. 17).

<sup>2</sup> Pr. ο θεος Pesh.

<sup>3</sup> ουχι AC<sup>1</sup>, 4, c, 69, 180.

cf. in the same spirit, the frequent ἀδελφοί, and especially, ἀγε νῦν, iv. 13, v. 1.—ἐξελέξατο: a very significant term in the mouth of a Jew when addressing Jews; cf. Deut. xiv. 1-2, Υἱοὶ ἔσθε Κυρίου τοῦ θεοῦ ὑμῶν . . . ὅτι λαὸς ἅγιος εἰ Κυρίῳ τῷ Θεῷ σου, καὶ σὲ ἐξελέξατο Κύριος ὁ θεός σου γενέσθαι σε αὐτῷ λαὸν περιούσιον . . . cf. Acts. xiii. 17; 1 Cor. i. 27. There is an interesting saying in *Chag.* 9b where it is said that poverty is the quality most befitting Israel as the chosen people.—πτωχὸς τῷ κόσμῳ: i.e., poor in the estimation of the world; the reading τοῦ κόσμου or ἐν τῷ κόσμῳ τούτῳ loses this point; cf. Matt. x. 9; Luke vi. 20.—πλουσίους ἐν πίστει: "Oblique predicate" (Mayor). In the *Testaments of the Twelve Patriarchs*, Gad. vii. 6 we read: "For the poor man, if, free from envy, he pleaseth the Lord in all things, is blessed beyond all men" (the Greek text reads πλουτεῖ which Charles holds to be due to a corruption in the original Hebrew text which reads מְבָרָךְ = μακαριστός ἐστι). See, for the teaching of our Lord, Matt. vi. 19; Luke xii. 21. Πίστις is used here rather in the sense of trust than in the way in which it is used in ii. 1.—κληρονόμους τῆς βασιλείας: the Kingdom must refer to that of the Messiah, see v. 7-9, and Matt. xxv. 35, δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, but not Matt. v. 3 which treats of a different subject. It is of importance to remember that the Messianic Kingdom to which reference is made in this verse was originally, among the Jews, differentiated from the "future life" which is apparently referred to in i. 12, . . . λήψεται τὸν στέφανον τῆς ζωῆς, δν ἐπηγγέλματο τοῖς ἀγαπῶσιν αὐτόν. There was a distinction, fundamentally present, though later on confused, in Jewish theology, between the "Kingdom of Heaven" over which God reigns, and that of the Kingdom of Israel over which the Messiah should reign. An integral part of the Messianic hope was the doctrine of a resurrection

(cf. Isa. xxiv. 10; Dan. xii. 2). This first assumed definite form, apparently, under the impulse of the idea that those who had suffered martyrdom for the Law (*Torah*) were worthy to share in the future glories of Israel. In the crudest form of the doctrine the resurrection was confined to the Holy Land—those buried elsewhere would have to burrow through the ground to Palestine—and to Israelites. And the trumpet-blast which was to be the signal for the ingathering of the exiles would also arouse the sleeping dead (cf. *Berachoth*, 15b, 4 Esdras iv. 23 ff.; 1 Cor. xv. 52; 1 Thess. iv. 16). According to the older view, the Kingdom was to follow the resurrection and judgment; but the later and more widely held view was that a temporary Messianic Kingdom would be established on the earth, and that this would be followed by the Last Judgment and the Resurrection which would close the Messianic Era. This was to be followed by a new heaven and a new earth. In the eschatological development which took place during the first century B.C. Paradise came to be regarded as the abode of the righteous and elect in an intermediate state; from there they will pass to the Messianic Kingdom, and then, after the final judgment they enter heaven and eternal life. In our Epistle there are some reflections of these various conceptions and beliefs, but they have entered into a simpler and more spiritual phase. That the reference in the verse before us is to the Messianic Kingdom seems indubitable both on account of the mention of the "Lord Jesus Christ" (Messiah) with which the section opens, showing that the thought of our Lord was in the mind of the writer, and because of the mention of the "Kingdom," and also on account of the direct mention of the coming of the Messiah as Judge, later on in v. 7-9. And if this is so then we may perhaps see in the words οὗ θεοῦ ἐξελέξατο a reference to Christ.

Ver. 6. ἡτιμάσατε: Cf., though in an entirely different connection, Sir. x. 23, οὐ δίκαιον ἀτιμάσαι πτωχὸν συνετόν (δίκαιον is absent in the Hebrew);



καταδυναστεύουσιν ὑμῶν,<sup>1</sup> καὶ αὐτοὶ<sup>2</sup> ἔλκουσιν ὑμᾶς εἰς κριτήρια ; τ Wisd. lii. 10.  
7. οὐκ<sup>3</sup> αὐτοὶ<sup>4</sup> βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν<sup>4</sup> ἐφ' αὐτοῖς. Acts xvi. 19.

3, xlii. 50, xvii. 6, xviii. 11.  
cf. Jer. vii. 10; Mal. i. 11.

u τ Tim. vi. 1; τ Pet. iv. 14; cf. Acts xlii. 45.

t Acts viii. 19.  
v Acts xv. 17.

<sup>1</sup> ὑμᾶς N<sup>1</sup>A, 19, 20, 65, Ti.

<sup>2</sup> αὐτοὶ καὶ s.

<sup>3</sup> καὶ A, c, 13, Syrhc, Aeth.

<sup>4</sup> ἐπικεκληθὲν C<sup>1</sup>.

the R.V. "dishonoured" accurately represents the Greek, but the equivalent Hebrew word would be better rendered "despised" which is what the A.V. has. "Dishonouring" would imply the withholding of a right, "despising" would be rather the contempt accorded to the man because he was poor. There can be little doubt that it is the former which is intended here, but the idea of the latter must also have been present.—οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν: the rich here probably refer to wealthy Jews, though it does not follow that "there could have been no question of rich Jews if the city and the temple had fallen" (Knowling), for the Epistle was addressed to Jews of the Dispersion, the bulk of whom were not affected, as far as their worldly belongings were concerned, by the Fall of Jerusalem. On the other hand, the possibility of the reference being to rich Jewish-Christians, or Gentile-Christians, cannot be dismissed off-hand, for on the assumption of a late date for the Epistle it is more likely that these would be meant. The writer is taxing his hearers both with bad treatment accorded to the poor, as well as pusillanimity with regard to the rich. The word καταδυν. only occurs once elsewhere in the N.T., Acts x. 38, . . . πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου; but fairly frequently in the Septuagint, e.g., Am. viii. 4; Wisd. ii. 10, xv. 14. The accusative ὑμᾶς, which is the reading of N<sup>1</sup>A, etc., is in accordance with the frequent usage of the Septuagint, where καταδυν. often takes an accusative instead of the genitive.—αὐτοὶ: "The pronoun αὐτός is used in the nominative, not only with the meaning 'self' when attached to a subject, as in classical Greek, but also when itself standing for the subject, with a less amount of emphasis, which we might render 'he for his part,' or 'it was he who,' as in the next clause; it is disputed whether it does not in some cases lose its emphatic force altogether, as in Luke xix. 2, xxiv. 31" (Mayor). ἔλκουσιν: See Matt. x. 7, 18. Cf. Acts xvi. 19,

. . . ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας.—κριτήρια: Cf. 1 Cor. vi. 2, 4, either Jewish (cf. the Peshitā rendering בֵּית דִּין tribunals or Gentile ones.

Ver. 7. βλασφημοῦσιν: for the force of the word cf. Sir. iii. 16, ὡς βλάσφημος ὁ ἐγκαταλιπὼν (the Greek is certainly wrong here, the Hebrew has בְּרִי, "he that despiseth") πατέρα. Cf. Rom. ii. 24, τὸ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν (Isa. lii. 5); the word in the N.T. is sometimes general in its application, of evil speaking with regard to men (in the *Aproc. of Peter* the phrase, οἱ βλασφημοῦντες τὴν ὁδὸν τῆς δικαιοσύνης occurs twice, 7, 13); at other times, specifically with reference to God or our Lord.—τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς: the name here (especially in view of καλόν) must be "Jesus" (Saviour), for the Jews would not be likely to have blasphemed the name of "Christ" (Messiah); in Acts iv. 10-12 it is also the name of "Jesus," concerning which St. Peter says: *Neither is there any other name under heaven, that is given among men, wherein we must be saved.* τὸ ἐπικλ. ἐφ. ὑμ. is a Hebraism, in Am. ix. 12 we

have: עֲלֵי שְׁמִי נִקְרָא וְשִׁמִּי which the R.V. renders (incorrectly): "which are called by my name," it should be: "Over whom my name was called," as rendered by the Septuagint, excepting that it repeats itself unnecessarily, ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτούς. The Peshitā, too, has, וְיִקְרָא שְׁמִי בָּם so that the R.V. rendering here is incorrect, though the margin has "which was called upon you". The idea which the phrase expresses is very ancient; a possession was known by the name of the possessor (originally always a god), this was the name which was pronounced over, or concerning, the land; in the same way, a slave was known under the name of his master, it was the name under whose protection he stood. And

w Matt. xxii. ὑμᾶς; 8. εἰ μέντοι νόμον τελεῖτε <sup>1</sup> βασιλικὸν<sup>1</sup> κατὰ τὴν <sup>x</sup> γραφὴν.  
 38; John  
 xiii. 34; <sup>y</sup> ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,<sup>2</sup> καλῶς ποιεῖτε.  
 cf. Gal.  
 vi. 2. 9. εἰ δὲ <sup>z</sup> προσωπολημπτεῖτε,<sup>3</sup> ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ  
 x Cf. ii. 23.  
 y—y Quoted  
 from Lev. xix. 18; cf. Rom. xiii. 9. z Deut. i. 17.

<sup>1</sup> βασιλικὸν τελεῖτε C, Syrhc; τον βασ. P.

<sup>2</sup> ὡς σαυτον B; ὡς εαυτον 4, 25, 28, 31, 36, Thl.; ὡς εαυτους d.

<sup>3</sup> -ληπτετε KLP.

so also different peoples were ranged under the names of special gods; this usage was the same among the Israelites, who stood under the protection of Jahwe—the name and the bearer were of course not differentiated. This, too, is the meaning here; it does not mean the name that they bore, or were called by, but the name under whose protection they stood, and to which they belonged. Parallel to it was the marking of cattle to denote ownership. (See, in reference to what has been said, Deut. xxviii. 10; 2 Sam. xii. 28; Jer. vii. 10). In the passage before us there is not necessarily any reference to Baptism, though it is extremely probable that this is so; Mayor quotes *Hermas, Sim.* ix. 16, πρὶν φορέσαι τὸν ἄνθρωπον τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ νεκρός ἐστιν· ὅταν δὲ λάβῃ τὴν σφραγίδα (baptism) ἀποτίθεται τὴν νέκρωσιν καὶ ἀναλαμβάνει τὴν ζωὴν. Resch (*op cit.* p. 193) quotes a very interesting passage from Agathangelus, chap. 73, in which these words occur: . . . καὶ εἰπὼν ὅτι τὸ ὄνομά μου ἐπικέκληται ἐφ' ὑμᾶς, καὶ ὑμεῖς ἐστέ ναὸς τῆς θεότητός μου. In the passage before us, the omission of all mention of the name, which would have come in very naturally, betrays Jewish usage; as Taylor truly remarks (*Pirge Aboth.*, p. 66): "A feeling of reverence leads the Jews to avoid, as far as possible, all mention of the Names of God. This feeling is manifested . . . in their post-canonical literature, even with regard to less sacred, and not incommunicable Divine names. In the Talmud and Midrash, and (with the exception of the Prayer Books) in the Rabbinic writings generally, it is the custom to abstain from using the Biblical names of God, excepting in citations from the Bible; and even when *Elohim* is necessarily brought in, it is often intentionally misspelt . . ." It should be noted that this phrase only occurs once elsewhere in the N.T., and there in a quotation from the O.T., quoted by St. James in Acts xv. 17.

Ver. 8. μέντοι: "nevertheless" there is a duty due to all men, even the rich are to be regarded as "neighbours," for the precept of the Law, "Thou shalt love thy neighbour as thyself" (Lev. xix. 18), applies to all men.—νόμον βασιλικόν: "There is no difficulty in the anarthrous νόμος being used (as below, iv. 11) for the law of Christ or of Moses on the same principle that βασιλεὺς could be used for the King of Persia, but the addition of an anarthrous epithet should not have been passed over without comment, as it has been by the editors generally" (Mayor). The reference is to the *Torah*, as is obvious from the quotation from Lev. xix. 18, and therefore βασιλικόν—if this was the original reading—must refer to God, not (in the first instance) to Christ; the Peshittā reads: "the law of God".—τελεῖτε: in Rom. ii. 27 we have the phrase νόμον τελεῖτε.—τὴν γραφὴν: cf. 1 Cor. xv. 3 κατὰ τὰς γραφάς. On a papyrus belonging to the beginning of the Christian era, the phrase κατὰ τὴν γραφὴν is used in a legal sense in reference to a contract, i.e., something that is binding (Deissmann, *Neue Bibelst.*, p. 78). When used in reference to the *Torah*, as here, it was of particular significance to Jews who, as the "people of God" were bound by the Covenant.—καλῶς ποιεῖτε: Cf. Acts xv. 29; 2 Pet. i. 19.

Ver. 9. προσωπολημπτεῖτε: see note on ii. 1; the word does not occur elsewhere in the N.T. nor in the Septuagint; cf. Lev. xix. 15; Deut. xvi. 19.—ἁμαρτίαν ἐργάζεσθε: the strength of the expression is intended to remind his hearers that it is wilful, conscious sin of which they will be guilty, if they have this respect for persons on account of their wealth. It is well to bear in mind that the conception of sin among the Jews was not so deep as it became in the light of Christian teaching.—ἐλεγχόμενοι: i.e., by the words in Lev. xix. 15, μὴ θαυμάσης πρόσωπον δυνάστου.—παραβάται: the verb παραβαίνω

τοῦ νόμου ὡς παραβάται. 10. ὅστις<sup>1</sup> γὰρ<sup>2</sup> ὅλον τὸν νόμον τηρήσῃ,<sup>3</sup> α<sup>iii. 2; 2</sup>  
 ἁπταίῃ<sup>4</sup> δὲ ἐν<sup>b</sup> ἐνί, γέγονεν πάντων ὁ ἔνοχος. 11. ὁ γὰρ εἰπὼν<sup>5</sup> b<sup>Pet. i. 10;</sup>  
<sup>d6</sup> μὴ μοιχεύσῃς,<sup>7</sup> εἶπεν καὶ μὴ φονεύσῃς<sup>d6</sup>. εἰ δὲ οὐ<sup>8</sup> μοι-<sup>Jude 24.</sup>  
 χεύεις, φονεύεις<sup>8</sup> δέ, γέγονας<sup>9</sup> παραβάτης<sup>10</sup> νόμου. 12. οὕτως<sup>c</sup> Mark iii.  
 λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ὁ ἐλευθερίας μέλλοντες κρίνε-<sup>29; Gal.</sup>  
 d<sup>iii. 10.</sup> d<sup>Quoted</sup> from  
 Exod. xx.  
 c i. 25.

13, 14; cf. Deut. v. 17, 18.

<sup>1</sup> Qui ff.

<sup>2</sup> Autem Vulg.

<sup>3</sup> τηρήσει KLP; πληρωσει A, a, c, 63, 69, Sythk; πληρωσας τηρήσει 13; τελεσει 66, 73.

<sup>4</sup> πταισει KLP.

<sup>5</sup> εἰπας A.

<sup>6-8</sup> Transp. C, 69, Sythk, Arm., Thl.

<sup>7</sup> μοιχευσεις L.

<sup>8-8</sup> Transp. 15, 70, Arm.; -σεις K, Thl.; -σης LP.

<sup>9</sup> γενοῦ AB.

<sup>10</sup> αποστατης A.

precisely expresses the Hebrew רָבַע "to cross over"; cf. Rom. ii. 25, 27; Gal. ii. 18; Heb. ii. 2, ix. 15, and see Matt. xv. 2, 3. To cross over the line which marks the "way" is to become a transgressor.

Ver. 10. τηρήσῃ: τηρεῖν is used here with a force precisely corresponding to the Hebrew רָבַע when used in reference to the Law, or a statute, the Sabbath, etc.; the idea is that of guarding something against violation.—πταίσῃ δὲ ἐν ἐνί: πταίνει = the Hebrew לָחַץ, "to stumble over" something; the picture is that of a παραβάτης stumbling over the border which marks the way; cf. the oft-used expression in Jewish writings of making a "hedge" or "fence" around the Torah, e.g., *Pirque Aboth*, i. 1. With the verse before us cf. Sir. xxxvii. 12, . . . ὃν ἂν ἐπιγνῶς συντηροῦντα ἐντολὰς . . . καὶ ἐὰν πταίῃς συναλγήσει σοι, and ver. 15 καὶ ἐπὶ ἡἰσὶ τούτοις δεθήσῃ ὕψιστον ἵνα εὐθύνη ἐν ἀληθείᾳ τὴν ὁδὸν σου.—ἐν ἐνί: used in a pregnant sense, "in one matter" or "in any single point".—γέγονεν πάντων ἔνοχος: While there are a certain number of passages in Rabbinical writings which are in agreement with this teaching (e.g., *Bemidbar Rabb*, ix. on Num. v. 14; *Shabbath*, 70b; *Pesikta*, 50a; *Horaioth*, 8b; quoted by Mayor), there can be no doubt that the predominant teaching was in accordance with the passage quoted by Taylor (in Mayor, *op. cit.*, p. 89) from *Shemoth Rabb*. xxv. end: "The Sabbath weighs against all the precepts"; as Taylor goes on to say: "If they kept it, they were to be reckoned as having done all; if they profaned it, as having broken all".

Rashi teaches the same principle. This is quite in accordance with the Jewish teaching regarding the accumulation of מצוות ("commandments," i.e., observances of the Law); a man was regarded as "righteous" or "evil" according to

the relative number of מצוות or evil deeds laid to his account; the good were balanced against the bad; according as to which of the two preponderated, so was the man reckoned as among the righteous or the wicked (see the writer's article in the *Expositor*, April, 1908, "The Parable of the Labourers in the Vineyard").—πάντων is equivalent to all the precepts of the Torah. For ἔνοχος cf. Matt. xxvi. 66; 1 Cor. xi. 27; Gal. iii. 10; see also Deut. xxvii. 26, and Resch, *op. cit.*, p. 47.

Ver. 11. μὴ μοιχεύσῃς, etc.: for the order of the seventh commandment preceding the sixth, cf. the Septuagint (Exod. xx. 13, 14), and Luke xviii. 20; Rom. xiii. 9. With this mention of adultery and murder together should be compared §§ 9, 10 of the *Apoc. of Peter*; in the former section the punishment of adulterers is described, in the latter that of murderers, while in § 11 mention is made of the children who were the victims of murder. Possibly it is nothing more than a coincidence, but the fact is worth drawing attention to that in the *Apoc. of Peter* (or, more strictly, in the extant remains of this) the punishment is described only of those who had been guilty of evil speaking (blasphemy), adultery, murder, and the wealthy who had not had pity upon widows and orphans. These are the sins upon which special stress is laid in our Epistle; other sins receive only incidental mention.

Ver. 12. οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε: When one thinks of



f-f Job σθαί 13. ἡ γὰρ<sup>1</sup> κρίσις ἀνέλεος<sup>2</sup> τῷ μὴ ποιήσαντι ἔλεος<sup>3</sup>.  
 xxii. 6-11; Prov. xxi. <sup>4</sup> κατακαυχᾶται<sup>4</sup> ἔλεος<sup>5</sup> κρίσεως.<sup>4</sup>  
 13; Ezek. xxxv. 11; 14. Τί τὸ<sup>6</sup> ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις<sup>7</sup> ἔχειν  
 Matt. v. 7, vi. 15, xviii. 29, 34, 35, xxv. 45, 46; Mark xi. 26; Luke vi. 38, xvi. 35; cf. Rom. i. 31. g i. 9; iii. 14.  
 h i Cor. xv. 32.

<sup>1</sup> Autem ff. <sup>2</sup> ανιλεως L, a, Chrys., Thl., rec., non miserebitur, ff. <sup>3</sup> ελεον K

<sup>4</sup> κατακαυχασθω A, 13, 27, a, Copt.; κατακαυχάτε B; κατακαυχασθε C<sup>2</sup> ras, Pesh., + δε ἡ<sup>3</sup>A, 13, + autem, Vulg., a, ff, Syrr., Oec.

<sup>5</sup> ελεον CKL, Oec. <sup>6</sup> Om. το BC<sup>1</sup>, Arm., Tregmg; WH.

<sup>7</sup> τις λεγῇ AC, Tregmg.

the teaching of our Lord in such passages as Matt. v. 22, 28, where sinful feelings and thoughts are reckoned as equally wicked with sinful words and acts, it is a little difficult to get away from the impression that in the verse before us the teaching is somewhat inadequate from the Christian, though not from the Jewish, point of view.—δὶὰ νόμον ἔλευθέριας: See above i. 22, 25, and cf. John vii. 32-36.—μέλλοντες κρίνεσθαι: cf. ver. 7, 8, and especially ver. 9, ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

Ver. 13. ἡ γὰρ κρίσις ἀνέλεος, etc.: Cf. Matt. v. 7, vii. 1, xviii. 28 ff., xxv. 41 ff. For the form ἀνέλεος see Mayor, *in loc.* The teaching occurs often in Jewish writings, e.g., Sir. xxviii. 1, 2, ὁ ἐδικίων παρὰ Κυρίου εὐρήσει ἐδικήσιν, καὶ τὰς ἀμαρτίας αὐτοῦ διαστηρίων διαστηρίσει. ἄψες ἐδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἀμαρτίαι σου λυθίσονται. *Test. of the Twelve Patriarchs*, Zeb. viii. 1-3: "Have, therefore, yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion and mercy upon you. Because also in the last days God will send His compassion on the earth, and whosoever He findeth bowels of mercy He dwelleth in him. For in the degree in which a man hath compassion upon his neighbours, in the same degree hath the Lord also upon him" (Charles); cf. also vi. 4-6. *Shabbath*, 127b: "He who thus judges others will thus himself be judged". *Ibid.*, 151b: "He that hath mercy on his neighbours will receive mercy from heaven; and he that hath not mercy on his neighbours will not receive mercy from heaven". Cf. also the following from Ephraem Syrus, *Ōrph.*, i. 308 (quoted by Resch. *op. cit.*, p. 197): καὶ μακάριοι οἱ ἐλεήσαντες, ὅτι ἐκεῖ ἐλεηθήσονται. καὶ οὐαὶ τοῖς μὴ ἐλεήσασιν, ὅτι οὐκ ἐλεηθήσονται.—ποιήσαντι: this use

of ποιεῖν is common in the Septuagint and corresponds to the Hebrew פָּעַל; it is often used with דָּוָה ("kindness"). —κατακαυχᾶται: "triumphs over".

Vv. 14-26. On this section see Introduction IV., § 2. There are a few points worth drawing attention to, in connection with the subject treated of in these verses, before we come to deal with the passage in detail: (1) πίστις here means nothing more than belief in the unity of God, cf. ver. 20 τὰ δαιμόνια πιστεύουσιν . . .; this is a very restricted use of the word, both according to Hebrew and Greek usage. The Hebrew אֱמוּנָה means primarily "faithfulness," "steadfastness," "reliability," and is used in reference to God quite as much as in reference to men. This is also the force of the verb אָמַן; it is only in the Hiph'al that the meaning "to believe in," in the sense of "to trust," arises. The use of πίστις in the Septuagint varies; mostly it corresponds to אֱמוּנָה, but not infrequently this latter is rendered ἀληθεία, e.g., Psa. lxxviii. (lxxix.) 34, 50, xcvi. (xcviii.) 3, though in each of these cases Aquila and Quinta render πίστις. In Sir. xli. 16, πίστις is the rendering of the Hebrew אֱמֶת ("truth"), while in xlv.

4, xlv. 15 it corresponds to אֱמוּנָה in the sense of "reliability". In Sir. xxxvii. 26 the Greek is obviously corrupt, πίστις stands there for the Hebrew כְּבוֹד ("glory"), which is clearly more correct. But the most interesting passage on the subject in Sir. from our present point of view is xv. 15: ἐὰν θέλῃς, συντηρήσεις ἐντολάς, καὶ πίστιν ποιῆσαι εὐδοκίας; of which the Hebrew is: אַם תִּחְפֶּז תִּשְׁמֵר מִצְוֹתַי וְאִמּוּנָה לַעֲשׂוֹת רָצוֹנִי ("If it be thy will thou dost observe the

ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις<sup>1</sup> σῶσαι αὐτόν; 15. ἐὰν<sup>2</sup> i. 23;  
Matt. vii.  
21; cf.  
xli. 29.

<sup>1</sup> Add sola, ff; add sine operibus, Sah.

<sup>2</sup> Add δε ACDKL, curss., Vulg., rec.

commandment, and it is faithfulness to do His good pleasure"; the context shows that it is a question here of man's free-will). Here πίστις is used in a distinctly higher sense than in the passage of our Epistle under consideration. In so far, therefore, as πίστις is used in the restricted sense, as something which demons as well as men possess, it is clear that the subject is different from that treated by St. Paul in Romans; and therefore the comparison so often made between the two Epistles on this point is not *à propos*. (2) That which gave the occasion for this section seems to have been the fact that, in the mind of the writer, some of the Jewish converts had gone from one extreme to another on the subject of *works*. Too much stress had been laid upon the efficacy of works in their Jewish belief; when they became Christians they were in danger of losing some of the excellences of their earlier faith by a mistaken supposition that works, not being efficacious *per se* (which so far was right) were therefore altogether unnecessary, and that the mere fact of believing in the unity of God was sufficient. Regarded from this point of view, there can, again, be no question of a conflict with Pauline teaching as such. The point of controversy was one which must have agitated every centre in which Jews and Jewish-Christians were found. In this connection it is important to remember that the "faith of Abraham" was a subject which was one of the commonplaces of theological discussion both in Rabbinical circles as well as in the Hellenistic School of Alexandria; regarding the former, see the interesting passage from the Midrashic work, *Mechilta*, quoted by Box in Hastings' *D.C.G.*, ii. 568b. The error of running from one extreme into another, in matters of doctrine, is one of those things too common to human nature for the similarity of language between this Epistle and St. Paul's writings in dealing with the subject of faith and works to denote antagonism between the two writers. (3) The passage as a whole betrays a very strong Jewish standpoint; while it would be too much to say that it could not have been written by a Christian, it is certainly difficult to understand

how, e.g., ver. 25 could have come from the pen of a Christian. (4) It is necessary to emphasise the fact that this passage cannot be properly understood without some idea of the subject of the Jewish doctrine of works which has always played a supremely important part in Judaism; for this, reference must be made to IV., § 2 of the Introduction, where various authorities are quoted.

Ver. 14. τὸ δόξας: B stands almost alone in omitting τό here; in 1 Cor. xv. 32, the only other place in the N.T. where the phrase occurs τό is inserted. A somewhat similar phrase occurs in Sir. xli. 14, . . . τίς ὠφέλεια ἐν ἀμφοτέροις; the abruptness of the words betrays the preacher.—ἀδελφοί μου: a characteristic mode of address in this Epistle. With ἀδελφός cf. רַבִּי in Rabbinical literature.—ἐργα: = the Hebrew מצוות (literally "commandments," i.e., fulfilling of commandments): see Introduction IV., § 2.—πίστις. i.e., as expressed in the *Shema'* (Deut. vi, 4 ff.): "Hear O Israel, the Lord our God, the Lord is One . . ."; this was the fundamental tenet of the Jewish faith, and that it is this to which reference is made, and not the Christian faith, is obvious from ver. 19 which contains the essence of the *Shema'*.—σῶσαι: the belief in the efficacy of works among the Jews has always been very strong; the following quotations express the traditional teaching of Judaism on the subject: "He that does a good work in this world, in the world to come his good work goes before him;" *Sota*, 3b, in *Kethuboth*, 67b we have the following: "When Mar Ukba lay a-dying, he asked for his account; it amounted to 7000 Zuzim (i.e., this was the sum-total of his almsgiving). Then he cried out: 'The way is far, and the provision is small' (i.e., he did not think that this sum would be sufficient to ensure his justification in the sight of God, and thus gain him salvation); so he gave away half of his fortune, in order to make himself quite secure." Again, concerning a righteous man who died in the odour of sanctity, it is said, in *Tanchuma*, *Wayyake*, i.: "How much alms did he give, how much did he study the Torah, how many *Mitsvoth* (i.e.,

k Luke iii. ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ <sup>k</sup> ὑπάρχουσιν καὶ λειπόμενοι <sup>1</sup> τῆς ἐφη-  
<sup>11; cf.</sup>  
 Lev. xxv. μέρου τροφῆς, 16. <sup>1</sup> εἵπη <sup>2</sup> δέ <sup>3</sup> τις <sup>4</sup> αὐτοῖς ἐξ ὑμῶν ὑπάγετε <sup>5</sup> ἐν  
<sup>35; Job</sup>  
<sup>xxii, 6,</sup>  
<sup>xxxi. 19, 20.</sup> 1-1 i John iii. 17, 18.

<sup>1</sup> Add ὡσιν ALP, m, Thl., Oec., rec.

<sup>2</sup> εἴπει <sup>11</sup>.

<sup>3</sup> καὶ εἴπη A, 13, a.

<sup>4</sup> τι <sup>11</sup>.

<sup>5</sup> ὑπάγε C<sup>1</sup> vid, 63.

'commandments,' see above) did he fulfil! He will rest among the righteous." It is also said in *Baba Bathra* 10a, that God placed the poor on earth in order to save rich men from Hell; the idea, of course, being that opportunities for doing *Mitzwoth* were thus provided. In a curious passage in the *Testament of Abraham*, chap. xvi., it is said that Thanatos met Abraham and told him that he welcomed the righteous with a pleasant look and with a salutation of peace, but the sinners he confronted with an angry and dark countenance; and he said that the good deeds of Abraham had become a crown upon his (Thanatos') head. In *Wisdom*, iv. 1 we have, . . . ἀθανασία γὰρ ἔστιν ἐν μνήμῃ αὐτῆς (ἀρετῆς), ὅτι καὶ παρὰ Θεῷ γινώσκειται καὶ παρὰ ἀνθρώποις. Cf. Enoch ciii. 1-4.

Ver. 15. In accordance with the very practical nature of the writer, he now proceeds to give an illustration of his thesis which is bound to appeal; he must have been a telling preacher.—ἐὰν: the addition of δέ is fairly well attested, but the reading of B<sup>11</sup> where it is omitted is to be preferred.—ἀδελφὴ: the specific mention of "sister" here is noteworthy; it is the one point in this passage which suggests distinctively Christian influence. This is apparently the only place in the Bible in which "sister" is mentioned in this special connection.—γυμνοὶ: Cf. *Test. of the Twelve Patriarchs*, Zeb. vii. 1-3: "I saw a man in distress through nakedness in winter-time, and had compassion upon him, and stole away a garment secretly from my father's house (another reading is 'my house'), and gave it to him who was in distress. Do you, therefore, my children, from that which God bestoweth on you, show compassion and mercy without hesitation to all men, and give to every man with a good heart. And if you have not the wherewithal to give to him that needeth, have compassion for him in bowels of mercy" (Charles). Of course it is not literal nakedness that is meant in the passage before us; in the case of men the Hebrew ערום (= γυμνός), while often used in a literal sense, is also fre-

quently used in reference to one who was not wearing a כתנת (= χιτῶν) and thus appeared only in רגליים, "undergarments," see Am. ii. 6; Isa. xx. 2 f.; Job xxii. 6, xxiv. 7-10. In the case of women, the reference is likewise to the כתנת, though in this case the garment was both longer and fuller than that of men; at the same time, it is improbable that the "sister" would have appeared without a veil, unless, indeed, we are dealing with a *venue* which is altogether more Western; this is a possibility which cannot be wholly excluded.—λειπόμενοι: must be taken with ὑπάρχουσιν as the addition of ὡσιν is poorly attested.—ἐφ' ἡμέρου τροφῆς: "the food for the day"; the words express the dire necessity of those in want. Cf. Matt. vi. 11, Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, and Nestle's note on ἐπιούσιος in Hastings' *D.C.G.*, ii. 58a. ἐφήμερος does not occur elsewhere in the N.T. or the Septuagint.

Ver. 16. ὑπάγετε, θερμαίνεσθε, χορτάζεσθε: these words do not seem to be spoken in irony; this is clear from the τί τὸ ὄφελος. They are spoken in all seriousness, and it is quite possible that those whom the writer is addressing were acting upon a mistaken application of Christ's words in Matt. vi. 25 ff., *Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things.* It was entirely in accordance with their idea of πίστις that these people should leave to their Heavenly Father what, according to both Jewish and Christian teaching, it was *their* duty to do.—μὴ δῶτε δέ: "The plural is often used after an indefinite singular" (Mayor).—τὰ ἐπιτήδεια τοῦ σώματος: only here in the N.T., but often found in classical writers; Mayor gives instances.—τί τὸ ὄφελος: in the earlier passage in which



εἰρήνην, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε<sup>1</sup> δὲ αὐτοῖς<sup>2</sup> τὰ ἐπι-<sup>1-1 i John iii, 17, 18.</sup>  
 τήδεια<sup>3</sup> τοῦ σώματος, τί τὸ<sup>4</sup> ὄφελος;<sup>1</sup> 17. οὕτως καὶ ἡ πίστις,<sup>m Rom. ix.</sup>  
 ἐὰν μὴ ἔχη<sup>5</sup> ἔργα,<sup>5</sup> νεκρά ἐστὶν καθ' ἑαυτήν. 18. ἀλλ' ἐρεῖ<sup>m</sup> τις<sup>o</sup> <sup>iii, 13, 19.</sup>  
<sup>o</sup> σὺ πιστὶν ἔχεις,<sup>7</sup> καὶ ἔργα<sup>6</sup> ἔχω<sup>6</sup>.<sup>8</sup> δεῖξόν μοι τὴν πίστιν σου<sup>9</sup> <sup>o Gal. v. 6</sup>  
 χωρὶς<sup>10</sup> τῶν ἔργων,<sup>11 12</sup> καὶ γὰρ σοὶ<sup>a</sup> δεῖξω<sup>13</sup> ἐκ τῶν ἔργων μου<sup>14</sup> τὴν <sup>cf. Matt. vii, 16, 17.</sup>  
 πίστιν.<sup>15 12</sup> 19. <sup>p 1 Cor. viii. 6.</sup> σὺ<sup>p</sup> δὲ<sup>16</sup> πιστεύεις ὅτι<sup>17</sup> εἰς ἐστὶν<sup>18</sup> ὁ θεός.<sup>17</sup> καλῶς

<sup>1</sup> Dederit ff.<sup>2</sup> ei s.<sup>3</sup> Alimentum ff.<sup>4</sup> Om. το BC<sup>1</sup>, Arm., Tregmg, WH.<sup>5</sup> ἔργα ἐχη L, Arm., Thl., Oec.<sup>6-6</sup> Tu operam habes ego fidem habeo ff.<sup>7</sup> ἔχεις; WH (altern. reading).<sup>8</sup> ἔχω, Weiss; ἐχω. WH.<sup>9</sup> Om. 68, ff.<sup>10</sup> ἐκ KL, m., Thl., rec.<sup>11</sup> Add σου CKL, a, Aeth., Thl., rec.<sup>12-12</sup> Et ego tibi de operibus fidem ff.<sup>13</sup> δεῖξω σοὶ ACKL, Syrr., Thl., Oec. Tregmg.<sup>14</sup> Om. Latt. (hab s), Syrhh.<sup>15</sup> Add μου AKLP, m Vulg., Syrr., Copt., Aeth., Thl., Oec., rec.<sup>16</sup> Om. s.<sup>17-17</sup> εἰς θεός ἐστιν; B, 69, a, c, Thl., Tregmg, WH; εἰς ο θεός ἐστιν; C Syrhh, Weiss, WH (altern. reading); ο θεός εἰς ἐστὶν K<sup>2</sup>L, Did., Oec.<sup>18</sup> Om. ff.

this phrase occurs there is no question of irony, it is a direct fallacy which is being combated; in this verse, too, the writer is correcting a mistaken idea, this comes out clearly in the next verse.

Ver. 17. οὕτως καὶ ἡ πίστις . . . : just as faith without works is dead, so this spurious, quiescent charity, which is content to leave all to God without any attempt at individual effort, is worthless. —καθ' ἑαυτήν: the Vulgate *in semetipsa* brings out the force of this; such faith is, in its very essence, dead; cf. the Peshittā.

Ver. 18.—ἀλλ' ἐρεῖ τις: these words, together with the argumentative form of the verses that follow, imply that a well-known subject of controversy is being dealt with. 'Αλλ' ἐρεῖ τις is a regular argumentative phrase, used of an objection. "Instead of the future the optative with ἄν would be more common in classical Greek, but the latter form is rather avoided by the Hellenistic writers, occurring only eight times in the N.T.,—thrice in Luke, five times in Acts" (Mayor).—ἔχεις: the interrogative here suggested by WH does not commend itself, as the essence of the argument is the setting-up of two opposing and definite standpoints.—καὶ γὰρ: In the N.T. καὶ "often coalesces with ἐγώ (and its oblique cases), ἐκεῖ, ἐκεῖθεν, ἐκεῖνος, and ἄν; but there are many exceptions, and especially where there is distinct co-ordination of ἐγώ with another pronoun or a substantive. There is much division of evidence" (WH, *The N.T. in Greek*,

II. App., p. 145).—δεῖξόν μοι τὴν πίστιν σου . . . : πίστις is not used quite consistently by the writer; faith which requires works to prove its existence is not the same thing which is spoken of in the next verse as the possession of demons; the difference is graphically illustrated in the account of the Gadarene demoniac; in Luke viii. 28 the words, *What have I to do with thee, Jesus, thou Son of the Most High God*, express a purely intellectual form of faith, which is a very different thing from the attitude of mind implied in the words which describe the whilom demoniac, as, *sitting, clothed and in his right mind, at the feet of Jesus* (ver. 35).—With the whole verse cf. Rom. iii. 28, iv. 6.

Ver. 19. σὺ πιστεύεις ὅτι εἰς ἐστὶν ὁ θεός: Cf. Mark xii. 29, 1 Cor. viii. 4, 6; Eph. iv. 6. The reading varies, see critical note above; the interrogative is unsuitable, see note on ἔχεις in the preceding verse. Somewhat striking is the fact that the regular and universally accepted formula (whether Hebrew or Greek) among the Jews is not adhered to; the Septuagint of Deut. vi. 4, which corresponds strictly to the original, runs: Κύριος ὁ θεός ἡμῶν Κύριος εἰς ἐστὶν, and this is also the exact wording in Mark xii. 29. The stress laid on Κύριος (= יהוה) in the original is very pointed, the reason being the desire to emphasise the name of Jahwe as the God of Israel (note the omission of the article before Κύριος); it sounded a particularistic note. The elimination of Κύριος in the verse

q 1 Cor. x. ποιεῖς· καὶ τὰ <sup>20</sup>δαιμόνια <sup>20</sup>πιστεύουσιν καὶ φρίσσουσιν. 20. θέλεις  
 r Matt. viii. δὲ γυνῶνα, ὡ ἄνθρωπε <sup>28</sup>κενέ, ὅτι ἡ πίστις <sup>29</sup>χωρὶς τῶν ἔργων ἀργή <sup>1</sup>  
 Mk. v. 2  
 —7; Luke iv. 33, 34; Acts xvi. 16, 17, xix. 15.      ¶ Judg. ix. 4 (Sept.); 1 Cor. xv. 36; cf.  
 Matt. v. 22.      t Rom. iii. 28.

1νεκρα **NA**C<sup>2</sup>KLP, Vulg., Pesh., Syr<sup>hk</sup>, Copt., Arm., Aeth., Oec., rec.; vacua ff.

before us, and the emphatic position of δ Θεός, is most likely intentional, and points to a universalistic tendency, such as is known to have been a distinctive characteristic of Hellenistic Judaism. To Jews of all kinds belief in the unity of God formed the basis of faith; this unity is expressed in what is called the *Shema'* (Deut. vi. 4 ff.), i.e., "Hear," from the opening word of the passage referred to; strictly speaking, it includes Deut. vi. 4-9, xi. 13-21; Num. xv. 37-41, though originally it consisted of the one verse, Deut. vi. 4. From the time of the Exile, according to *Berachoth*, i. 1, the recitation of the *Shema'* every morning and evening became the solemn duty of all true Jews. To the present day it is the confession of faith which every Jew breathes upon his death-bed. It is said of Rabbi Akiba, who suffered the martyr's death, that he breathed out at the last the word "One" in reference to the belief in the Unity of God as contained in the *Shema'* (*Ber.*, 61b). A few instances may be given from Jewish literature in order to show the great importance of and honour attaching to the *Shema'*: "They cool the flames of Gehinnom for him who reads the *Shema'*" (*Ber.*, 15b); "Whoever reads the *Shema'* upon his couch is as one that defends himself with a two-edged sword" (*Meg.*, 3a); it is said in *Ber.*, i. § 2, that to him who goes on reading the *Shema'* after the prescribed time no harm will come; in *Suk.*, 42a, it is commanded that a father must teach his son to read the *Shema'* as soon as he begins to speak. The very parchment on which the *Shema'* is written is efficacious in keeping demons at a distance.—The single personality of God is frequently insisted upon in the O.T., Targums, and later Jewish literature; in the latter this fundamental article was sometimes believed to be impugned by Christian teaching concerning God, and we therefore find passages in which this latter is combated (see, on this, Oesterley and Box, *op. cit.*, p. 155); in the Targums all anthropomorphisms are avoided, since they were considered derogatory to the Divine Personality. We must suppose that it was owing to this intense jealousy

wherewith the doctrine of the Unity of God was guarded that in the passage before us there are no qualifying words regarding the Godhead of Christ; when St. Paul (1 Cor. viii. 6) enunciates the same doctrine, ἀλλ' ἡμῖν εἰς θεὸς ὁ πατήρ, he is careful to add, καὶ εἰς Κύριος Ἰησοῦς Χριστός. Such an addition might well have been expected in the verse before us; its omission must perhaps be accounted for owing to the very pronounced Judaistic character of the writer.—καλῶς ποιεῖς: it is impossible to believe that there is anything ironical about these words; as far as it went this belief was absolutely right; the context, which is sometimes interpreted as showing the irony of these words, only emphasises the inadequacy of the belief by itself.—τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν: one is, of course, reminded of the passage, Luke viii. 26 ff. (= Matt. viii. 28 ff.), already alluded to above: δέομαί σου, μὴ με βασανίσῃς, or, more graphically, in the parallel passage, ἐκραζαν λέγοντες, τί ἡμῖν καὶ σοί, υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; cf. Acts xix. 15; 1 Thess. ii. 18. On demons see the writer's article in *Hastings' D.C.G.* i. 438 ff.—Mayor gives some interesting reminiscences of these words in other early Christian writings, e.g., Justin, *Trypho*, 49, etc.—φρίσσουσιν: ἀπ. λέγ. in the N.T.; literally "to bristle," cf. Job iv. 35; the very materialistic ideas concerning evil spirits which is so characteristic of Jewish Demonology would account for an expression which is not, strictly speaking, applicable to immaterial beings. One of the classes of demons comprised the שְׁעִירִים ("hairy ones"), in reference to these the word φρίσσουσιν would be extremely appropriate (see further, on Jewish beliefs concerning demons, the writer's articles in the *Expositor*, April, June, August, 1907).

Ver. 20. The words of this and the following verses, to the end of ver. 23, belong to the argument commenced by a supposed speaker—ἀλλ' ἐρεῖ τις—; it is all represented as being conducted by

ἐστιν; 21. Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, <sup>u Gen. xxii. 9-12.</sup>  
 ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ "θυσιαστήριον; <sup>v Heb. xi. 17.</sup>  
 22. βλέπεις ὅτι ἡ πίστις <sup>1</sup> συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν

<sup>1</sup> συνεργεῖ <sup>1A, Ti., Treg., communicat ff.</sup>

one man addressing another, the second person singular being used; with the ὁρᾶτε of ver. 24 the writer of the Epistle again speaks in his own name, and, as it were, sums up the previous argument. —Θέλεις δὲ γνῶναι: "Dost thou desire to know," i.e., by an incontrovertible fact; the writer then, like a skilful disputant, altogether demolishes the position of his adversary by presenting something which was on all hands regarded as axiomatic. As remarked above, the question of Abraham's faith was a subject which was one of the commonplaces of theological discussion in the Rabbinical schools as well as among Hellenistic-Jews; this is represented as having been forgotten, or at all events, as not having been taken into account, so that the adversary, on being confronted with this fact, must confess that his argument is refuted by something that he himself accepts. It is this which gives the point to ὁ ἀνθρώπου κενέ. For κενέ

the Peshittā has נשלה "feeble," in its primary sense, but also "ignorant," which admirably expresses what the writer evidently intends. Both Mayor and Knowling speak of κενός as being equivalent to *Raca* (Matt. v. 22), but the two words are derived from different roots, the former from a Grk. root meaning "to be empty," the latter from a Hebr. one meaning "to spit" [see the writer's article in the *Expositor*, July, 1905, pp. 28 ff.]; κενός has nothing to do with *Raca*.—ἀργή: the reading νεκρά is strongly attested; the Corbey MS. makes a pun by reading "vacua," after having written "o homo vacue". Ἀργή is not so strong as νεκρά; cf. Matt. xii. 36, πᾶν ῥήμα ἀργόν.

Ver. 21. Ἀβραὰμ ὁ πατὴρ ἡμῶν: A stereotyped phrase in Jewish literature.—οὐκ ἐξ ἔργων ἐδικαιώθη: the writer is referring to the well-known Jewish doctrine of תורה (Zecūth), on this subject see Introduction IV., § 2.—ἀνενέγκας Ἰσαὰκ . . . : on this subject an example of Jewish haggadic treatment may be of interest: "When Abraham finally held the knife over his beloved son, Isaac seemed doomed, and the angels of heaven shed tears which fell upon Isaac's eyes,

causing him blindness in later life. But their prayer was heard. The Lord sent Michael the archangel to tell Abraham not to sacrifice his son, and the dew of life was poured on Isaac to revive him. The ram to be offered in his place had stood there ready, prepared from the beginning of Creation (*Aboth*, v. 6). Abraham had given proof that he served God not only from fear, but also out of love, and the promise was given that, whenever the 'Akedah [= the "binding," i.e., of Isaac] chapter was read on New Year's day, on which occasion the ram's horn is always blown, the descendants of Abraham should be redeemed from the power of Satan, of sin, and of oppression, owing to the merit of him whose ashes lay before God as though he had been sacrificed and consumed," *Pesiḳ. R.*, § 40 (quoted in *Jewish Encycl.*, i. 87a). It is interesting to notice that even in the Talmud (e.g., *Ta'arūḥ*, 4a) the attempted sacrifice of Isaac is regarded also from a very different point of view, such words as those of Jer. xix. 5; Mic. vi. 7, being explained as referring to this event (see further *Proceedings of the Soc. of Bibl. Arch.*, xxiv. pp. 235 ff.).

Ver. 22. βλέπεις . . . : as these words are the deduction drawn from what precedes, it is better to take them in the form of a statement, and not as interrogative.—ἡ πίστις συνήργει: this implies a certain modification, with regard to πίστις, of the earlier position taken up by the writer, for in ver. 21 he says: "Was not Abraham our father justified by works?" no mention being made of faith; while here faith is accorded an equal place with works; cf. Gal. v. 6, πίστις δι' ἀγάπης ἐνεργουμένη, concerning which words Lightfoot says that they "bridge over the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory". On συνήργει see *Test. of the Twelve Patriarchs*, Gad., iv. 7, "But the spirit of love worketh together with the law of God . . ." (Charles).—καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη: it is obvious that "faith" is used here in the highest sense, not merely as an attitude of mind,



¶ Cf. I Thess. i. 3; John vi. 28, 29  
 xiv. 5, Gal. iii. 8; 1 Tim. v. 18;  
 1 Pet. ii. 6.  $\gamma$ - $\gamma$  Quoted from Gen. xv. 6; cf. 1 Macc. ii. 52; Rom. iv. 3; Gal. iii. 6  
 z 2 Chron. xx. 7; Isa. xli. 8; cf. Wisd. vii. 27.

<sup>1</sup> ἐτελειώθη; Treg.

<sup>2</sup> Om. δε L, latt. (hab s).

<sup>3</sup> Domino ff.

<sup>4</sup> δούλος 69.

but as a God-given possession. It must, however, be further remarked that if the Judaism of the Jewish-Christian writer of this part of the Epistle had been somewhat less strong, the words under consideration would probably have been put a little differently; for according to the purely Christian idea of faith, works, while being an indispensable proof of its existence, could not be said to perfect it, any more than the preaching of the faith could be said to perfect the preacher's belief; though works are the result and outcome of faith, they belong, nevertheless, to a different category.

Ver. 23. There is some little looseness in the way the O.T. is used in these verses; in ver. 21 mention is made of the *work* of offering up Isaac, whereby, it is said (ver. 22), faith is perfected; then it goes straight on (ver. 23) to say that the Scripture was fulfilled which saith, "Abraham believed . . ."; this reads as though the quotation were intended to refer to the offering up of Isaac,—the proof of perfected faith; but as a matter of fact the quotation refers to Abraham's belief in Jehovah's promise to the effect that the seed of Abraham was to be as numerous as the stars of heaven. In the O.T., that is to say, there is no connection between the quotation from Gen. xv. 6 and the offering-up of Isaac. This manipulation of Scripture is strongly characteristic of Jewish methods of exegesis.—ἐπίστ-ευσεν δὲ Ἀβραὰμ . . . : the N.T. = Septuagint, which differs from the Hebrew in reading τῷ Θεῷ instead of τῷ κυρίῳ, and the passive ἐλογίσθη for the active. Faith, according to Jewish teaching, was a good deed which was bound to bring its reward; it was one of those things which *demand*ed a reward; the phrase זכות אמונה ("the merit of faith, i.e., "trustfulness") occurs in *Beresh. Rabba*, chap. 74, where it is parallel to זכות תורה ("the merit of [keeping] the Law"); merit, that is to say, is *acquired* by trusting God, just as merit is *acquired* by observing the pre-

cepts of the *Torah*; the man who has acquired sufficient merit is in a state of *Zecûth*, i.e., in that state of righteousness, attained by good works, wherein he is in a position to *claim* his reward from God. Very pointed, in this connection, are the reiterated words of Christ in Matt. vi. 5, 16, "Verily, I say unto you, they have received their reward".—φίλος Θεοῦ: Cf. 2 Chron. xx. 7; Isa. xli. 8; Dan. iii. 35 (Septuagint); in Sir. vi. 17 the Septuagint reads: ὁ φοβοῦμενος Κύριον εὐθύνει φιλίαν αὐτοῦ, ὅτι κατ' αὐτὸν οὕτως καὶ ὁ πλησίον αὐτοῦ; the Hebrew has: "For as He Himself is, so is His friend, and [as is His name, so are his works]" ("works" must refer, most likely, to the "friend," not to God); the Syriac runs: "They that fear God show genuine friendship, for as He Himself is, so are His friends, and as is His name, so are His works". In the *Book of Jubilees*, xix. 9, it says in reference to Abraham: "For he was found faithful (believing), and was written down upon the heavenly tablets as the friend of God"; this is repeated in xxx. 20, but from what is said in the next verse it is clear that all those who keep the covenant can be inscribed as "friends" upon these tablets. Deissmann (*Bibelstudien*, pp. 159 f.) points out that at the court of the Ptolemies φίλος was the title of honour of the highest of the royal officials. In *Wisd.* vii. 27 the "friends of God" is an expression for the "righteous". The phrase φίλος Θεοῦ, therefore, while in the first instance probably general in its application, became restricted, so that finally, as among the Arabs, "the friend of God," *Khalil Allah*, or simply *El Khalil*, became synonymous with Abraham. Irenæus, iv. 16, iv. 34, 4, refers to Abraham as "the friend of God," but he does not mention our Epistle; if a reference to this was intended it is the earliest trace of an acquaintance with it. See, further, an interesting note of Nestle's in the *Expository Times*, xv. pp. 46 f.; cf. Gen. xviii. 17 where the Septuagint

ὁρᾶτε ὅτι<sup>1</sup> ἐξ ἔργων<sup>2</sup> δίκαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.<sup>2a</sup> a—<sup>a</sup> Heb. 25. ὁμοίως<sup>3</sup> δὲ<sup>4</sup> καὶ<sup>5</sup> ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων<sup>6</sup> ἐδικαιώθη, b—<sup>b</sup> Josh. xl. 33. ὑποδεξαμένη τοὺς ἀγγέλους<sup>7</sup> καὶ ἐτέρα<sup>8</sup> ὥδῃ ἐκβαλοῦσα<sup>7b</sup>; 26. ὥσπερ γὰρ<sup>9</sup> τὸ σῶμα<sup>10</sup> χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ<sup>9</sup> ἡ πίστις χωρὶς ἔργων<sup>10</sup> νεκρά ἐστιν. ii. 4, xv. 6, 17. c 2 Macc. i. 10; Acts xiii. 1; 1 Cor. xi. 34; Heb. xi. 31.

III. 1. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες<sup>d</sup> Cf. Luke x. 38, and see 1 Kgs. viii. 46. e ii. 10. f ii. 17. a Cf. i. 19; Matt. xxiii. 8; Rom. ii. 20, 21; 1 Cor. xi. 31; 1 Tim. i. 7.

<sup>1</sup> τοῖνον KL, Oec.

<sup>2</sup> μονον; Treg.

<sup>3</sup> ουντως C, Pesh., Copt., Arm., Aeth.

<sup>4</sup> Om. C, ff, Pesh., Copt., Arm.

<sup>5</sup> κατασκοπους CKmgL, Pesh., Arm., exploratores ex XII. tribus filiorum israhel ff.

<sup>6</sup> Pr. per ff, pr. ex s.

<sup>7</sup> Pr. eos ff.

<sup>8</sup> Om. B, Pesh., Arm., Aeth., WH (placed in mg.), autem ff, Orig.

<sup>9</sup> Om. ff.

<sup>10</sup> Pr. των ACKLP, Thl., Oec., Tregmg.

reads, οὐ μὴ κρύψω ἀπὸ Ἀβραὰμ τοῦ παιδὸς μου ἃ ἐγὼ ποιῶ, which is quoted by Philo with τοῦ φίλου μου instead of τοῦ π. μου. In the MS., 69 φίλος in the verse before us is rendered δούλος (see critical note above).

Ver. 24. ὁρᾶτε: The argument between the two supposed disputants having been brought to a close, the writer addresses his hearers again, and sums up in his own words.—μόνον: the writer, by using this word, allows more importance to faith than he has yet done; there is not necessarily any inconsistency in this, the exigencies of argument on controversial topics sometimes require special stress to be laid on one point of view to the partial exclusion of another in order to balance the one-sided view of an opponent.

Ver. 25. ῥαὰβ ἡ πόρνη: It must probably have been the position already accorded to Rahab in Jewish tradition that induced the writer to cite an example like this. In *Mechilta*, 64b, it is said that the harlot Rahab asked for forgiveness of her sins from God, pleading on her own behalf the good works she had done in releasing the messengers. The attempts which have been made to explain away the force of πόρνη are futile.

Ver. 26. πνεύματος: Spitta's suggested reading, κινήματος, is very ingenious, but quite unnecessary; ΠΠ is often used of "breath," and the Greek equivalent, πνεῦμα, is also used in the same way in the Septuagint.

CHAPTER III.—Vv. 1-18 form a self-contained section; the subject dealt with is the bridling of the tongue, see above i. 19, 26, 27.

VOL. IV.

Ver. 1. Μὴ πολλοὶ διδάσκαλοι γίνεσθε: the Peshittā reads: "Let there not be many teachers among you"; both the Greek version, which implies that the "teachers" belonged to the congregation of the faithful, as well as the Syriac, which implies that "teachers" from outside were welcomed,—cf. Pseud-Clem., *De Virginitate*, i. 11 . . . quod dicit Scriptura, "Ne multi inter vos sint doctores, fratres, neque omnes sitis prophetae . . ." (Resch., *op. cit.*, p. 186),—bear witness to what we know from other sources to have been the actual facts of the case. It is the greatest mistake to suppose that διδάσκαλοι here is equivalent to Rabbis in the technical sense. In the Jewish "Houses of Learning" (*i.e.*, the Synagogues, for these were not exclusively places of worship) whether in Palestine or in the Dispersion (but more so in the latter), there was very little restriction in the matter of teachers; almost anyone would be listened to who desired to be heard. We have an example of this in the case of our Lord Himself, who found no difficulty in entering into Synagogues and teaching (Matt. xii. 9 ff., xiii. 54; Mark i. 39; Luke vi. 14 ff., etc., etc.), although His presence there must have been very distasteful to the Jewish authorities, and although on some occasions the ordinary hearers altogether dissented from what He taught (*e.g.*, John vi. 59-66); the same is true of St. Peter, St. John, and above all of St. Paul. In the case of St. Paul (or his disciples) we have an extremely interesting instance (preserved in the Babylonian Talmud, *Meg.*, 26a) of an attempt, a successful attempt, made on one occasion to stop his teaching; it is said

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b ii. 10. ὅτι μείζον κρίμα λημψόμεθα.<sup>1</sup> 2. πολλὰ γὰρ<sup>2</sup> πταίομεν<sup>3</sup> ἅπαντες.  
 c—i. 19; Sir. xiv. 1, xix. 16, xxv. 8, xxxvi. 18. 3. εἰ δὲ<sup>4</sup> τῶν ἵππων τοὺς<sup>5</sup> χαλινούς  
 d Matt. xii. εἰς τὰ στόματα<sup>7</sup> βάλλομεν εἰς<sup>8</sup> τὸ πείθεσθαι αὐτοὺς ἡμῖν,<sup>9</sup> καὶ ὅλον  
 e i. 4. f i. 26. g Ps. xxxii. 9; xxxix. 9.

<sup>1</sup> ληψόμεθα KLP, curss., sumitis Vulg. (accipiemus ff).

<sup>2</sup> Autem ff. <sup>3</sup> Non erat ff. <sup>4</sup> Add erit ff.

<sup>5</sup> δυναμενος N, curss., Cyr., Thl.; add τε Cvid.

<sup>6</sup> εἶδε γὰρ N (om. γὰρ N<sup>3</sup>); ἰδε CP, curss., Syr<sup>h</sup>k, Arm., Sah., Thl.; 𐤒𐤓 𐤍𐤕 Pesh.

<sup>7</sup> το στομα A, curss., Pesh., Syr<sup>h</sup>k, Arm.

<sup>8</sup> προς AKLP, curss., Thl., Oec., rec.

<sup>9</sup> ἡμιν αὐτοὺς AC, curss., Tregm<sup>g</sup>; om. ἡμιν ff.

that the Synagogue of the Alexandrians (mentioned in Acts vi. 9), which was called "the Synagogue of those of Tarsus," i.e., the followers of St. Paul, was bought up by a Tannaite ("teacher") and used for private purposes (see Bergmann, *Jüdische Apologetik im neutestamentl. Zeitalter*, p. 9). Like the Athenians (Acts xvii. 21), many inquiring Jews were always ready to hear some new thing, and welcomed into their houses of learning teachers of all kinds (cf. Acts xv. 24; 1 Tim. i. 6, 7). The following would not have been said unless there had been great danger of Jews being influenced by the doctrines condemned: "All Israelites have their part in the world to come, . . . but the following (Israelites) have no part therein,—he who denies that the Resurrection is a doctrine the foundation of which is in the Bible, he who denies the divine origin of the *Torah*, and (he who is) an Epicurean" (*Sanh.*, xi. 1; quoted by Bergmann, *op. cit.*, p. 9). The custom of Jews, and especially of Hellenistic Jews, of permitting teachers of various kinds to enter their Synagogues and expound their views, was not likely to have been abrogated when they became Christians, which was in itself a sign of greater liberal-mindedness. The διδάσκαλοι, therefore, in the verse before us, must, it is held, be interpreted in the sense of what has been said. The whole passage is exceedingly interesting as throwing detailed light upon the methods of controversy in these Diaspora Synagogues; feeling seems to have run high, as was natural, mutual abuse was evidently poured forth without stint, judging from the stern words of rebuke which the writer has to use (ver. 6). On the διδάσκαλοι in the early Church see Harnack, *Expansion* . . . i. pp. 416-461.—εἰ δὲ

τες ὅτι μείζον κρίμα λημψόμεθα: Cf. *Pirqe Aboth*, i. 18. "Whoso multiplies words occasions sin"; i. 12. "Abtalion said, Ye wise, be guarded in your words; perchance ye may incur the debt of exile, and be exiled to the place of evil waters; and the disciples that come after you may drink and die, and the Name of Heaven be profaned"; Taylor comments thus on these words: "Scholars must take heed to their doctrine, lest they pass over into the realm of heresy, and inoculate their disciples with deadly error. The penalty of untruth is untruth, to imbibe which is death". λημψόμεθα: the writer does not often associate himself with his hearers as he does here; the first person plural is only rarely found in the Epistle (cf. πταίομεν in the next verse).

Ver. 2. πταίομεν: see note above on this word ii. 10.—εἰ τις ἐν λόγῳ οὐ πταίει: Cf. Sir. xix. 16, τίς οὐχ ἡμαρτεν ἐν τῇ γλώσσῃ αὐτοῦ;—τέλειος: see note on i. 4.—ἀνὴρ: see note on i. 12.—χαλινὰ γωγῆσαι: see note on i. 26.—καὶ ὅλον τὸ σῶμα: it is quite possible that these words are meant literally; the exaggerated gesticulation of an Oriental in the excitement of debate is proverbial; that the reference here is to even more than this is also quite within the bounds of possibility, cf. John xviii. 22; Acts xxiii. 2, 3.

Ver. 3. εἰ δὲ: this is the best attested reading, but see Mayor's admirable note in favour of the reading ἴδε γάρ.—τῶν ἵππων: "The genitive is here put in an emphatic place to mark the comparison. It belongs both to χαλινούς and to στόματα, probably more to the former as distinguishing it from the human bridle, so we have ἄχρι τῶν χαλινῶν τῶν ἵππων, Apoc. xiv. 20, ἐπὶ



τὸ σῶμα αὐτῶν μετὰγομεν.<sup>1</sup> 4. ἰδοὺ<sup>2</sup> καὶ τὰ πλοῖα, τηλικαῦτα<sup>3</sup> ἡ Acts  
 ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν<sup>4</sup> ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου<sup>5</sup> Acts xiv. 5.  
<sup>6</sup> πηδαλίου<sup>6</sup> ὅπου<sup>6</sup> ἡ ὁρμή<sup>7</sup> τοῦ εὐθύνοτος βούλεται<sup>8, 5</sup>. 5. οὐ- Ps. xli. 3.  
 τως<sup>9</sup> καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ<sup>10</sup> μεγάλα<sup>10</sup> αὐχεῖ.<sup>10</sup> ἰδοὺ Sir. xxviii. 10.  
 ἡλίκον<sup>11</sup> πῦρ ἡλίκην ὕλην ἀνάπτει. 6. καὶ<sup>12</sup> ἡ γλῶσσα<sup>13</sup> πῦρ,<sup>14</sup> ὁ Prov. xvi.  
 viii. 8; cf. Prov. xii. 18, xv. 1, 2

<sup>1</sup> μεταγομεν αυτων A, 13.

<sup>2</sup> εἶδε 24.

<sup>3</sup> Pr. τα B.

<sup>4</sup> Pr. tam ff; σκληρων ανεμων AL, curss.

<sup>5-5</sup> Et ubicumque diriguntur vultumtate eorum qui eas gubernant ff.

<sup>6</sup> Add αν ACKLP, curss., Thl., Oec., Tregmg, rec.

<sup>7</sup> Om. η ορμη s. <sup>8</sup> βουληται ACKP; βουληθη 13.

<sup>9</sup> ωσαυτως A, 5. <sup>10-10</sup> μεγαλαυχει BCKL, curss., Thl., Oec.

<sup>11</sup> ολιγον A<sup>1</sup>C<sup>2</sup>KL, curss., Syg., Sah., Copt., Arm., Aeth., pusillum ff.

<sup>12</sup> Om. η<sup>1</sup>.

<sup>13</sup> Ti. punctuates thus: αναπτει η γλωσσα..

<sup>14</sup> Weiss punctuates: πυρ.

τὸν χαλινὸν τοῦ ἵππου, Zech. xiv. 20. Cf. Ps. xxxii. 9" (Mayor). Knowing draws attention to Philo who "speaks of the easy way in which the horse, the most spirited of animals, is led when bridled, *De Mundi Opif.*, p. 19x".—καὶ δλον τὸ σῶμα...: Cf. what was said in the preceding verse.

Ver. 4. τηλικαῦτα: Cf. 2 Cor. i. 10; Heb. ii. 3; Rev. xvi. 18, the only other N.T. passages in which the word occurs.—πηδαλίου: only elsewhere in N.T. in Acts xxvii. 40.—ὁρμή: only elsewhere in the N.T. in Acts xiv. 5, used there, however, in the sense of a rush of people. The graphic picture in this verse gives the impression that the writer gives the result of personal observation.

Ver. 5. ἡ γλῶσσα...: For this idea of the independent action of a member of the body taken as though personality were attached to it see Matt. v. 29, 30, xv. 19; it is quite in the Hebrew style, cf. in the O.T. the same thing in connection with anthropomorphic expressions. Moffatt (*Expository Times*, xiv. p. 568) draws attention to Plutarch's essay, *De Garrulitate*, 10, where the union of similar nautical and igneous metaphors (as in Jas. iii. 4-6) is found; "the moralist speaks first of speech as beyond control once it is uttered, like a ship which has broken loose from its anchorage. But in the following sentence, he comes nearer to the idea of James by quoting from a fragment of Euripides these lines:—

Μικροῦ γὰρ ἐκ λαμπτήρος Ἰδαῖον λέπας  
 Πρήσειεν ἂν τις· καὶ πρὸς ἄνδρ' εἰπὼν  
 ἔνα,  
 Πύθοιντ' ἂν ἄστοι πάντες."—

καὶ μεγάλα αὐχεῖ: ἄπ. λεγ. in N.T.; the same would apply to the alternative reading (see critical note above) μεγαλαυχεῖ. In Sir. xlviii, 18 we have, καὶ ἐμεγαλαύχησεν ὑπερηφανία αὐτοῦ. Mayor most truly remarks: "There is no idea of vain boasting, the whole argument turns upon the reality of the power which the tongue possesses"; this fully bears out what has been implied above, that this section has for its object the attempt to pacify the bitterness which had arisen in certain Synagogues of the Diaspora owing to controversies aroused by the harangues of various "teachers".—ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει: at the risk of being charged with fancifulness the surmise may be permitted as to whether this picture was not suggested by the sight of an excited audience in some place of meeting; when an Eastern audience has been aroused to a high pitch, the noise of tongues, and gesticulation of the arms occasioned by the discussion following upon the oration which has been delivered, might most aptly be compared to a forest fire; the tongue of one speaker has set ablaze all the inflammable material which controversy brings into being. The possibility that the writer had something of this kind in his mind should not be altogether excluded.—ἀνάπτει occurs in the N.T. elsewhere only in Luke xii. 49; Taylor (quoted by Mayor) says: "On fires kindled by the tongue see Midr. Rabb. on Lev. (xiv. 2) xvi. where the words are almost the same as those in St. James, *quanta incendia lingua excitat!*"

Ver. 6. See critical note above for suggested differences in punctuation.—

m Matt. xv. κόσμος τῆς ἀδικίας,<sup>1</sup> ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, 11, 18, 19; cf. xii. 36, ἡ <sup>2</sup> σπιλοῦσα ὄλον τὸ σῶμα καὶ φλογίζουσα τὸν <sup>2</sup> τροχὸν τῆς γενέ- 23.  
n Ps. lxxvii. 18 (Heb.); Eccles. xii. 6.

<sup>1</sup> Add οὕτως P, curs., Thl., Occ., rec.; add οὕτως καὶ L, 106.

<sup>2</sup> καὶ δ<sup>1</sup>, Ti.

καὶ ἡ γλῶσσα πῦρ: this metaphor was familiar to Jews, see Prov. xvi. 27, . . . *And in his lips there is as a scorching fire*; the whole of the passage Sir. xxviii. 8-12 is very *à propos*, especially ver. 11, ἔρις κατασπενδόμενη ἐκκαίει πῦρ, καὶ μάχη κατασπενδουσα ἐκχέει αἷμα. Knowling refers to *Psalms of Sol.* xii. 2-4, where the same metaphor is graphically presented, but the reference is to slander, not to the fire engendered by public controversy; ver. 2 runs: "Very apt are the words of the tongue of a malicious man, like fire in a threshing-floor that burns up the straw" (the text in the second half of the verse is corrupt, but the general meaning is clear enough).—καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας . . . τῆς γένενης: Carr has a very helpful note on this difficult verse, he says: "a consideration of the structure of the sentence, the poetical form in which the thoughts are cast, also throws light on the meaning. From this it appears that the first thought is resumed and expounded in the last two lines, while the centre doublet contains a parallelism in itself. The effect is that of an underground flame concealed for a while, then breaking out afresh. Thus φλογίζουσα and φλογιζομένη refer to πῦρ, and σπιλοῦσα to κόσμος, though grammatically these particples are in agreement with γλῶσσα."—ὁ κόσμος τῆς ἀδικίας: This expression is an extremely difficult one, and a large variety of interpretations have been suggested; the real *crux* is, of course, the meaning of κόσμος. In this Epistle κόσμος is always used in a bad sense, i. 27, ii. 5, iv. 4. In the Septuagint ὁ κόσμος is several times the rendering of the Hebrew נֶכֶסֶת, "host" (of heaven, i.e., the stars, etc.), see Gen. ii. 1; Deut. iv. 19, xvii. 3; there is no Hebrew word which corresponds to κόσμος, properly speaking; and it would therefore be no matter of surprise if a Jew with a knowledge of Hebrew should use κόσμος in a loose sense. In the N.T. αἰὼν is often used in the same sense as κόσμος, e.g., Matt. xii. 32; Mark iv. 19; Eph. i. 21, of this world; here again it is mostly in an evil sense in which it is referred to, whether as αἰὼν or κόσμος. It is, there-

fore, possible that κόσμος might be used in the sense of αἰὼν, by a Jew, but as referring to a sphere not on this earth. Schegg (quoted by Mayor) interprets the phrase, "the sphere or domain of iniquity," and though this is not the natural meaning of κόσμος, this cannot be urged as an insuperable objection to his interpretation; we are dealing with the work of an Oriental, and a Jew, in an age long ago, and we must not therefore look for strict accuracy. If κόσμος may be regarded as being used in the sense of αἰὼν, which is applicable to this world or to the world to come, then Schegg's "domain of iniquity" might refer to a sphere in the next world. When it is further noticed that the tongue is called "fire," and that this fire has been kindled by ἡ γένενα, the place of burning, it becomes possible to regard the words ὁ κόσμος τῆς ἀδικίας as a symbolic expression of Gehenna (see further below, under τῆς γένενης).—καθίσταται: "is set," i.e., "is constituted". Mayor says: "It is opposed to ὑπάρχω, because it implies a sort of adaptation or development as contrasted with the natural or original state; to γίγνομαι, because it implies something of fixity".—ἡ σπιλοῦσα: σπιλος means a "stain," cf. Jude 23.—φλογίζουσα: ἄπ. λεγ. in N.T., cf. Wisd. iii. 28.—τὸν τροχὸν τῆς γενέσεως. "the wheel of nature," i.e., the whole circle of innate passions; the meaning is that this wrong use of the tongue engenders jealousy, and faction, and every vile deed, cf. ver. 16. For the different interpretations of the phrase see Mayor.—φλογιζομένη ὑπὸ τῆς γένενης: In Jewish theology two ideas regarding the fate of the wicked hereafter existed, at one time, concurrently; according to the one, Hades (*Sheol*) was the place to which the spirits of all men, good as well as bad, went after death; at the resurrection, the good men arose and dwelt in glory, while the wicked remained in *Sheol*. According to a more developed belief, the place of the departed was not the same for the good and the bad; the former went to a place of rest, and awaited the final resurrection, while the latter went to a place of torment; after the

σεως<sup>1</sup> καὶ °φλογιζομένη ὑπὸ τῆς °γεννήσης. 7. πᾶσα γὰρ<sup>2</sup> φύσις ο Luke xvi. θηρίων τε καὶ πετεινῶν ἔρπετῶν τε<sup>3</sup> καὶ ἐναλίην δαμάζεται καὶ p Matt. v. δεδάμασται<sup>4</sup> τῇ φύσει<sup>5</sup> τῇ ἀνθρωπίνῃ, 8. τὴν δὲ<sup>6</sup> γλῶσσαν οὐδεὶς<sup>7</sup> q Ps. cxl. 3; δαμάσαι δύνатаι ἀνθρώπων<sup>7</sup>· ἀκατάστατον<sup>8</sup> κακόν, μεστή τοῦ °θα- Eccles. x. νατηφόρου. 9. ἐν αὐτῇ εὐλογοῦμεν τὸν Κύριον<sup>9</sup> καὶ πατέρα, καὶ ἐν 11; c/s. Sir. αὐτῇ καταρῶμεθα τοὺς ἀνθρώπους τοὺς °καθ' ὁμοίωσιν Θεοῦ<sup>r</sup> r Quoted from Gen. i. 27.

<sup>1</sup> Add ημων B, 7, 25, 68, Vulg., Pesh., Aeth.; γεννήσης Thl., Oec.

<sup>2</sup> Autem ff.

<sup>3</sup> Om. A, curss., Arm.

<sup>4</sup> Om. καὶ δεδάμασται, Pesh.

<sup>5</sup> Add autem ff.

<sup>6</sup> Om. ff.

<sup>7</sup> δύνатаι δαμ. ἀνθρ. BAKP, 69, 133, a, c, Tregmg, Ti.; δυν. ἀνθρ. δαμ. L, curss., Arm., Copt., Thl., Oec.

<sup>8</sup> ἀκατασχετον CKL, curss., Pesh., Cyr., Dam., Thl., Oec., rec.

<sup>9</sup> Θεον KL, curss., Vulg., Syrhk, Epiph., Thl., Oec.

resurrection the good enter into eternal bliss, the wicked into eternal woe, but whether these latter continue in the same place in which they had hitherto been, or whether it is a different place of torment, is not clear. A realistic conception of the place of torment arose when the "Valley of Hinnom" (גֵּי הִינּוֹם = ἡ γένενα), was pointed out as the place in which the spirits of the wicked suffered; but very soon this conception became spiritualised, and there arose the belief that the Valley of Hinnom was only the type of what actually existed in the next world. The fire which burned in the Valley of Hinnom was likewise transferred to the next world; hence the phrases: γένενα τοῦ πυρός, κάμινος τοῦ πυρός, etc. Cf. iv. Esdr. vii. 36; Rev. ix. 1, etc.

Vv. 7, 8. These verses, are, of course, not to be taken literally; their exaggerative character rather reminds one of the orator carried away by his subject. But it must be remembered that to the Oriental the language of exaggeration is quite normal. Moreover, this enumeration of various classes of animals was familiar from the O.T., and would be uttered as stereotyped phrases often are, it being well understood that the words are not to be taken *au pied de la lettre*; e.g., a very familiar passage from the *Torah* runs: καὶ ὁ τρόμος ὑμῶν καὶ ὁ φόβος ἔσται ἐπὶ πᾶσιν τοῖς θηρίοις τῆς γῆς καὶ ἐπὶ πάντα τὰ κινούμενα ἐπὶ τῆς γῆς καὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης (Gen. ix. 2); and one who shows so much familiarity with the Wisdom literature would be well acquainted with what tra-

dition had imputed to Solomon: ἐλάλησε περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἔρπετῶν καὶ περὶ τῶν ἰχθύων (1 Kings iv. 33), cf. Gen. i. 26 (i. 27 is quoted in the next verse); Deut. iv. 17, 18; Acts x. 12.

Ver. 9. ἐν αὐτῇ: this is Hebrew usage, cf. εἰ πατάξομεν ἐν μαχαίρῃ, Luke xxii. 49; ἀποκτείνει ἐν ῥομφαίᾳ, Rev. vi. 8.—εὐλογοῦμεν: this use is Hellenistic. Both in speaking and writing the Jews always added the words בָּרַךְ ה' ("Blessed [be] He") after the name of God; cf. Mark xiv. 61, where ὁ εὐλογητός is used in reference to God.—τὸν Κύριον καὶ πατέρα: the reading Κύριον can scarcely be right; Θεόν is not, it is true, well attested (see critical note), but it is required on account of the καθ' ὁμοίωσιν Θεοῦ; neither the combination τὸν θεὸν καὶ πατέρα nor τὸν Κύριον καὶ πατέρα is in accordance with ordinary Jewish usage; the exact phrase does not occur in the Bible elsewhere, the nearest approach being Tobit xiii. 4. . . . καὶ Θεὸς αὐτὸς πατὴρ ἡμῶν εἰς πάντας τοὺς αἰῶνας. Cf. Isa. lxiii. 16, σὺ Κύριε πατὴρ ἡμῶν, and 1 Chron. xxix. 10, εὐλογητός εἰ, Κύριε, ὁ Θεὸς Ἰσραὴλ, ὁ Πατὴρ ἡμῶν. Although the Jews frequently speak of God as "Father," it is usually in a different combination, probably the most usual being "Our Father" alone, or "Our Father and King"; in the great prayer called the "Shemōneh 'Esreh" ("Eighteen" [Nineteen] Blessings), which was formulated in its final form about the year 110 A.D., each of the forty-four petitions which it contains begins with the words: *Abinu Malkenu*\* ("Our Father, our King").

\* To be distinguished from the "Abinu Malkenu" prayer used in the penitential portion of the Jewish Liturgy.



- <sup>a</sup>—<sup>s</sup> Cf. Sir. γεγονότας· ΙΟ. "ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα." οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γενέσθαι. ΙΙ. μήτι  
 t Heb. xi. 38. ἡ πηγή ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν; 12. μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; <sup>1</sup>οὔτε ἄλυκὸν γλυκὺ <sup>1</sup>ποιῆσαι ὕδωρ.  
 u Gal. vi. 4. 13. Τίς <sup>2</sup>σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; <sup>2</sup>δειξάτω ἐκ τῆς καλῆς  
 v ii. 18.

<sup>1</sup>—<sup>1</sup> οὕτως οὔτε αλυκὸν γλυκὺ C<sup>2</sup>, latt., Pesh.; οὕτως ουδεμια πηγη αλυκον και γλυκν KL, curss., Thl., Oec., rec.

<sup>2</sup> Om. K, curss.; pr. ei 7, curss.

Πατήρ is always used in reference to God in order to emphasise the divine love; and in the passage before us a contrast is undoubtedly implied between the love of the Father towards all His children, and the mutual hatred among these latter.—καταρῶμεθα: this word shows that the special sin of the tongue which is here referred to is not slander or backbiting or lying, but personal abuse, such as results from loss of temper in heated controversy. Cf. Rom. xii. 13, εὐλογεῖτε καὶ μὴ καταρᾶσθε, and see the very appropriate passage in the *Test. of the Twelve Patriarchs*, Benj. vi. 5, ἡ ἀγαθὴ διάνοια οὐκ ἔχει δύο γλώσσας εὐλογίας καὶ κατάρας.—τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας: quoted, apparently from memory, from Gen. i. 26, where the Septuagint reads, κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν; the Hebrew תְּמִימִי (ὁμοίωσις) is synonymous with דְּמִיּוּת (εἰκόν). The belief that men are made in the material likeness of God is taught both in Biblical and post-Biblical Jewish literature; philosophers like Philo would naturally seek to modify this. An interesting passage which reminds one of this verse is quoted by Knowling from *Bereshith*, R. xxiv., Rabbi Akiba (born in the middle of the first century A.D.), in commenting on Gen. ix. 6, said: "Whoso sheddeth blood, it is reckoned to him as if he diminished the likeness"; then referring presently to Lev. xix. 18 (*Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself*), he continues, "Do not say: 'after that I am despised, let my neighbour also be despised'." R. Tanchuma said, "If you do so, understand that you despise him of whom it was written, in the *likeness of God made He him*." The lesson is that he who curses him who was made in the image of God implicitly curses the prototype as well.

Ver. 10. ἐκ τοῦ αὐτοῦ στόματος: This incongruity is often rebuked in Jewish literature; it was the more needed because in earlier days it was not regarded as reprehensible, cf. Prov. xi. 26, xxiv. 24, xxvi. 2, xxx. 10, etc.—εὐλογία καὶ κατάρα: this does not imply a combination of blessing and cursing, as though such a combination were condemned, while either by itself were allowable (Mayor); it simply means that the mouth which blesses God when uttering prayer, curses men at some other times, e.g., during embittered controversy.—οὐ χρή: ἄπ. λεγ. in N.T.

Ver. 11. μήτι ἡ πηγή . . . τὸ πικρόν: these words show that the writer is thinking of the real source whence both good and evil words come; cf. Matt. xii. 34, 35: *Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh . . .*; cf. ἐν τῇ καρδίᾳ ὑμῶν below; βρῦει does not occur elsewhere in the N.T. or the Septuagint; and ὁπή is only found elsewhere in the N.T. in Heb. xi. 38, cf. Exod. xxxiii. 22; πικρόν is only used here and in ver. 14 in the N.T.; cf. Sir. iv. 6, . . . καταρῶμένου γάρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ.

Ver. 12. With the whole verse cf. Matt. vii. 16, 17; for the use of ποιεῖν see Matt. iii. 10, πᾶν δένδρον μὴ ποιοῦν καρπὸν . . . ; ἄλυκόν does not occur elsewhere in the N.T. or Septuagint, though in Num. iii. 12, Deut. iii. 17, etc., we have the phrase ἡ θάλασσα ἡ ἄλυκή = the Dead Sea. "There is great harshness in the construction μὴ δύναται ποιῆσαι; οὔτε ποιῆσαι. If the government of δύναται is continued, we ought to have ἢ for οὔτε followed by a question; otherwise we should have expected an entirely independent clause, reading ποιήσει for ποιῆσαι" (Mayor).

Ver. 13. Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν: The writer's appeal

<sup>ν</sup> ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν <sup>π</sup>πραύτητι σοφίας. 14. <sup>ν</sup>εἰ δὲ <sup>1</sup> w Gal. i. 13  
<sup>ζ</sup>ῆλον πικρὸν ἔχετε καὶ <sup>ε</sup>ἐριθειαν <sup>2</sup> ἐν τῇ καρδίᾳ <sup>3</sup> ὑμῶν, <sup>7</sup> μὴ κατα-  
καυχᾶσθε <sup>4</sup> <sup>5</sup> καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15. οὐκ ἔστιν αὕτη <sup>γ</sup> y—y iii. 16;  
ἡ σοφία <sup>δ</sup> ἄνωθεν κατερχομένη, ἀλλὰ <sup>6</sup> ἐπίγειος, <sup>4</sup> ψυχικὴ, δαιμον-  
ώδης. 16. ὅπου γὰρ <sup>7</sup> <sup>ζ</sup>ῆλος καὶ <sup>2</sup> ἐριθεια, <sup>8</sup> ἐκεῖ <sup>9</sup> <sup>α</sup> ἀκαταστασία  
x i. 21. Eph. iv. 31; Rom. xiii. 13; Acts v. 17. x i Cor. iii. 3.

a Gal. v. 20.

b i. 17, iii. 17.

c Cf. i Cor. ii. 6, 7.

d i Cor. ii. 14.

e Acta v. 13; Rom.

xiii. 13; i Cor. iii. 3.

f Gal. v. 20.

g i Cor. xiv. 33.

<sup>1</sup> Add ara AP, curss.<sup>2</sup> ερειθιαν B<sup>1</sup>; ερειθειαν A, εριθιαν 13, 101, WH.<sup>3</sup> ταῖς καρδίαις B, curss., Latt., Syrr., Copt., Arm. <sup>4</sup> καυχασθε A, curss.<sup>5</sup> <sup>5</sup> της αληθ. και ψευδ. B<sup>1</sup>, Ti.; κατα της αληθ. και ψευδ. B<sup>3</sup>, Pesh.<sup>6</sup> αλλ ACKLP.<sup>7</sup> Autem ff.<sup>8</sup> εριθεια B<sup>1</sup>; ερειθεια B<sup>2</sup>; εριθια 13, 101, WH; ερις C; ερις P.<sup>9</sup> + και B<sup>1</sup>A, curss., Weiss.

to the self-respect of his hearers. σοφός and ἐπιστήμων (the latter does not occur elsewhere in the N.T.) are connected in Deut. i. 13, where in reference to judges it is said, δότε αὐτοῖς ἀνδρας σοφοὺς καὶ ἐπιστήμονας καὶ συνετούς, cf. Deut. iv. 6; Isa. v. 21.—ἐκ τῆς καλῆς ἀναστροφῆς: Cf. i Pet. ii. 12. ἀναστροφή is literally a "turning back," but later connotes "manner of life". Cf. a quotation from an inscription from Pergamos (belonging to the second century B.C.) given by Deissmann, in which it is said concerning one of the royal officials: ἐν πᾶσιν κα[ι]ροῖς ἀμέμπτως καὶ ἀδ[ι]εὺς ἀναστρεφόμενος (op. cit., p. 83).—ἐν πραύτητι σοφίας: cf. with the whole of this verse Sir. iii. 17, 18, Τέκνον, ἐν πραύτητι τὰ ἔργα σου διέταγε, καὶ ὑπὸ ἀνθρώπου δεκτοῦ ἀγαπηθήσῃ. Ὅσῳ μέγας εἶ, τοσούτῳ ταπεινοῦ σεαυτὸν, καὶ ἐναντί Κυρίου εὐρήσεις χάριν. The pride of knowledge is always a subtle evil, cf. i Cor. viii. 1.

Ver. 14. εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθειαν ἐν τῇ καρδίᾳ ὑμῶν: This makes it quite clear that what has been referred to all along is controversial strife; the bitter use of the tongue which the writer has been reprobating is the personal abuse which had been heaped upon one another by the partisans of rival schools of thought. ζῆλον is mostly used in a bad sense in the N.T., though the opposite is sometimes the case (e.g., 2 Cor. xi. 2; Gal. i. 14); the intensity of feeling which had been aroused among those to whom the Epistle was addressed is seen by the words ζῆλον πικρὸν, with the latter word in an emphatic position; they form a striking contrast to πραύτητι σοφίας. The word ἐριθειαν, derived from ἐριθος "a

hireling," means "party-spirit".—μὴ κατακαυχᾶσθε: the malicious triumphing at the least point of vantage gained by one party was just the thing calculated to embitter the other side; this was a real "lying against the truth," because such petty triumphs are often gained at the expense of truth.

Ver. 15. οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη: The wisdom referred to,—acute argument, subtle distinctions, clever controversia, methods which took small account of truth so long as a temporary point was gained, skilful dialectics, bitter sarcasms, the more enjoyed and triumphed in if the poisonous shaft came home and rankled in the breast of the opponent,—in short, all those tricks of the unscrupulous controversialist which are none the less contemptible for being clever,—this was wisdom of a certain kind; but, as expressed by the writer of the Epistle with such extraordinary accuracy, it was earthly (ἐπίγειος) as opposed to the wisdom which came down from above, it was human (ψυχικὴ, i.e., the domain wherein all that is essentially human holds sway) in that it pandered to self-esteem, and it was demoniacal (δαιμονιώδης) in that it raised up the "very devil" in the hearts of both opposer and opposed. Nowhere is the keen knowledge of human nature, which is so characteristic of the writer, more strikingly displayed than in these vv. 15, 16.

Ver. 16. πᾶν φαῦλον πρᾶγμα: this sums up the matter; cf. John iii. 20, πᾶς γὰρ ὁ φαῦλα πράσσει μισεῖ τὸ φῶς, and with this one might compare again the words in our Epistle, i. 17, πᾶσα δόσις ἀγαθῇ . . . ἀνωθεν ἔστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φῶτων.

h i. 17. καὶ πᾶν φαῦλον πρᾶγμα. 17. ἡ δὲ ἄνωθεν<sup>1</sup> σοφία πρῶτον μὲν  
i 1 Cor. ii. ἡ ἀγνή ἐστιν, ἔπειτα<sup>2</sup> εἰρηνική, ἢ ἐπεικὴς, εὐπειθής,<sup>3</sup> μεστὴ<sup>4</sup> ἑλέους,  
6, 7. καὶ καρπῶν ἀγαθῶν, ὁ ἀδιάκριτος, ἂνυπόκριτος.<sup>5</sup> 18. ἡ καρπὸς<sup>4</sup> δὲ  
k Cf. iv. 8; 2 Cor. vii. καὶ καρπῶν ἀγαθῶν, ὁ ἀδιάκριτος, ἂνυπόκριτος.<sup>5</sup> 18. ἡ καρπὸς<sup>4</sup> δὲ  
11; Phil. v. 8; 1 δικαιουσύνῃς<sup>5</sup> ἐν εἰρήνῃ σπεῖρεται τοῖς ποιοῦσιν εἰρήνην.  
Tim. v. 22; 1 Pet. III. 2; 1 Jn. iii. 3.

IV. I. ΠΟΘΕΝ<sup>6</sup> πόλεμοι καὶ πόθεν<sup>7</sup> μάχαι ἐν ὑμῖν; οὐκ ἐνταῦθα  
1 Heb. xii. 11. m Phil. iv. 5. n Gal. v. 22; cf. Luke vi. 36. o ii. 4; cf. 2 Cor. v. 16.  
p Rom. xii. 9. q Is. xxxii. 17; Am. vi. 12; Gal. vi. 8; Phil. i. 11; Heb. xii. 11. r Matt. v. 9.  
a 2 Tim. ii. 23; Tit. iii. 9.

<sup>1</sup> Dei ff.

<sup>2</sup> + Bonis consentiens Vulg. (om. Vulg<sup>a</sup>).

<sup>3</sup> Pr. καὶ KL, curss., Thl., Oec., rec.; pr. inreprehensibilis ff.

<sup>4</sup> Pr. ο ὧ.

<sup>5</sup> Pr. τῆς K, Oec.

<sup>6</sup> Pr. et s.

<sup>7</sup> Om. KL, curss., Vulg., rec.

Ver. 17. ἡ δὲ ἄνωθεν σοφία: the divine character of wisdom is beautifully expressed in Wisd. vii. 25, ἀτμίς γάρ ἐστιν τῆς τοῦ Θεοῦ δυνάμεως, καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής.—ἀγνή: in Wisd. ix. 10, the prayer is uttered that God would send forth wisdom "out of the holy heavens . . ."; of that which is thus *holy* the first characteristic would be purity, the two ideas are inseparable; it is also possible that in the mind of the writer there was the thought of the contrast between purity and the sin which he knew some of his hearers to be guilty of (see above, the notes on i. 12 ff., iv. 3, 4).—εἰρηνική; only elsewhere in the N.T. in Heb. xii. 11; cf. Prov. iii. 17, where it is said of wisdom that "all her paths are peace". The word is evidently chosen to emphasise the *strife* referred to in an earlier verse.—ἐπεικὴς: the word is meant as a contrast to unfair, unreasonable argument, cf. Pss. of Sol. v. 14.—εὐπειθής: this word, again, implies a contrast to the unbending attitude of self-centred controversialists; it does not occur elsewhere in the N.T.—μεστὴ ἑλέους καὶ καρπῶν ἀγαθῶν: the exact reverse of the cursing and bitterness of which some had already been convicted; in Wisd. vii. 22, 23, wisdom is spoken of as having a spirit which is: φιλόαγαθον . . . φιλόανθρωπον.—ἀδιάκριτος: Cf. διακρίνομαι above (i. 6, ii. 4) which, as Mayor points out, makes it probable that we must understand the adjective here in the sense of "single-minded"; perhaps one might say that here it means almost "generous," in contrast to the unfair imputations which might be made in acrimonious discussion; the word occurs here only in the N.T.—ἂνυπόκριτος: Cf. 1 Pet. i.

22; "genuine," as contrasted with the spurious "earthly" wisdom.

Ver. 18. The keynote of this verse is *peace*, as contrasted with the jealousy, faction and confusion mentioned above; peace and righteousness belong together, they are the result of true wisdom, the wisdom that is from above; on the other hand, strife and "every vile deed" belong together, and they are the result of the wisdom that is "earthly, ψυχική, demoniacal".

CHAPTER IV.—Vv. 1 ff. These verses reveal an appalling state of moral depravity in these *Diaspora* congregations; strife, self-indulgence, lust, murder, covetousness, adultery, envy, pride and slander are rife; the conception of the nature of prayer seems to have been altogether wrong among these people, and they appear to be given over wholly to a life of pleasure. It must have been terrible for the writer to contemplate such a sink of iniquity. On the assumption, therefore, of unity of authorship for this Epistle, it is absolutely incomprehensible how, in view of such an awful state of affairs, the writer could commence his Epistle with the words: "Count it all joy, my brethren, when ye fall into manifold temptations". It is held by some that the writer is, in part, using figurative language; thus, Mayor and Knowling do not think that the adultery referred to is meant literally; but in view of the mention of the "pleasures that war in your members," and of the injunctions "Cleanse your hands," "Purify your hearts," it is difficult to believe that the writer is speaking figuratively. Is one to regard the words in ii. 11 ("For he that saith, Do not commit adultery, said also Do not kill . . .") as figurative also? And i. 14, 15? Cf. Acts xv. 20, 29. Moreover, it is one of



θεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν\*; b iv. 3  
 2. ἐπιθυμεῖτε καὶ οὐκ ἔχετε<sup>1</sup>. ἄφονεύετε<sup>2</sup> καὶ ὀζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε<sup>3</sup> διὰ τὸ μὴ c—c Rom.  
 Luke viii. 14; 2 Pet. ii. 13; 1 Pet. ii. 11; 1 Cor. xii. 31.  
 cf. Rom. vi. 13. d v. 6. e 1 Cor. xii. 31.

<sup>1</sup> Habebitis ff.

<sup>2</sup> φονεύετε. καὶ WH (altern. reading); φθονεῖτε καὶ Erasmus.

<sup>3</sup> καὶ οὐκ ἐχ. ὧP, curss., Latt., Syrr., Arm., Aeth., Thl., Oec., Ti.; add δε rec. [From here to end of Ep. C is wanting.]

the characteristics of the writer that he speaks straight to the point. It is true that in the O.T. adultery is sometimes used in a figurative sense, meaning unfaithfulness to Jahwe; but it is well to remember that such a use is quite exceptional; out of the thirty-one passages in which adultery is spoken of, in only five is a figurative sense found. In the N.T. there are only two possible cases of a figurative use apart from the verse before us (Matt. xii. 39 = xvi. 4, Mark viii. 38). The word "to commit fornication"

(ἡδονή) occurs oftener, in the O.T., in a figurative sense; but in comparison with the vastly larger instances of a literal sense, the former must be regarded as exceptional. But even granting that this particular word is figuratively used, there is still a terrible list of other sins, the meaning of which cannot be explained away; these are more than sufficient to bear witness to the truly awful moral condition of those to whom the Epistle is addressed. On the assumption of an early date for our Epistle, the low state of morals here depicted is extremely difficult to account for. In a community which had recently received and accepted the new faith, with its very high ideals, one would naturally look for some signs of new-born zeal, some conception of the meaning of Christianity, some reflex of the example of the Founder; religious strife, owing to a mistaken zeal, one can understand; isolated cases of moral delinquency are almost to be expected; but the collective wickedness of a new-born Christian community,—this would be quite incomprehensible; and it is clear from the verses before us that the writer is not singling out exceptions. In a second or third generation the community living among heathen surroundings might conceivably become so contaminated as to have lost its genuinely Christian character; with the lapse of years there is an inevitable tendency to deteriorate, until a new spirit of discipline is infused. It seems more in accordance with known facts, and with common-

sense, to regard the people to whom this Epistle (or part of it) was addressed as those who had deteriorated from the high ideal set by their fathers and grandfathers, and to see in the writer one who sought to inspire a new sense of discipline and morals into the hearts of his Jewish-Christian brethren.—Vv. 1-10 form a self-contained whole, dealing with the general state of moral depravity in the community (presumably the writer has more particularly one community in view), and ending with a call to repentance. Vv. 11, 12 form another independent section, belonging in substance to ii. 1-13. Vv. 13-17 form again a separate section without any reference to what precedes or follows.

Ver. 1. πόλεμοι καὶ μάχαι: the former refers to the permanent state of enmity, which every now and then breaks out into the latter; like war and battles.—ἐν ὑμῖν: comprehensive.—ἐν τεύθειν: lays special stress on the place of origin, which is seen in the following words: ἐκ τῶν ἡδονῶν ὑμῶν: ἡδονά is sometimes used of the lusts of the flesh, e.g., in the *Letter of Aristeas* (Swete, *Intro. to O.T. in Greek*, p. 567), in answer to the question: "Why do not the majority of men take possession of virtue?" it is said: "Ὅτι φυσικῶς ἅπαντες ἀκρατεῖς καὶ ἐπὶ τὰς ἡδονὰς τρεπόμενοι γεγόνασιν. Cf. 4 Macc. vi. 35; Luke viii. 14; Tit. iii. 3; 2 Pet. ii. 13.—τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν: the same thought is found in 1 Pet. ii. 11, παρακαλῶ ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, cf. Rom. vii. 23; 1 Cor. ix. 7.

Vv. 2, 3. ἐπιθυμεῖτε καὶ οὐκ ἔχετε . . . : It must be confessed that these verses are very difficult to understand; we have, on the one hand, lusting and coveting, murdering and fighting; and, on the other hand, praying. Murdering and fighting are the means used in order to obtain that which is coveted; yet in the same breath it is said that the reason why the coveted things are not

- <sup>f</sup> Prov. i. αἰτεῖσθαι ὑμᾶς · 3. <sup>1</sup> αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς <sup>2</sup> αἰτεῖ-  
<sup>28</sup> <sup>g</sup> Rom. viii. σθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.<sup>1</sup> 4. <sup>1</sup> μοιχαλίδες,<sup>2</sup> οὐκ  
<sup>26</sup>; <sup>cf.</sup> 1 Jn. v. 14. οἴδατε ὅτι ἡ φιλία τοῦ <sup>3</sup> κόσμου <sup>3</sup> ἔχθρα τοῦ Θεοῦ ἐστίν;<sup>4</sup> <sup>5</sup> ὃς ἐὰν <sup>5</sup>  
<sup>h</sup> Matt. vii. οὖν <sup>6</sup> βουλῇθῃ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς <sup>7</sup> τοῦ Θεοῦ καθίσταται.<sup>m</sup>  
<sup>i</sup> Matt. xii. 5. ἡ δοκεῖτε ὅτι κενῶς ἡ <sup>a</sup> γραφή λέγει· πρὸς φθόνον <sup>8</sup> ἐπιποθεῖ τὸ  
<sup>39</sup> <sup>k</sup> Matt. vi. 24; Luke vi. 26; 1 Jn. ii. 15. 1 Rom. viii. 7; Eph. ii. 15. m—m Jn. xv. 19; xvii. 14; Gal. i. 10.  
<sup>n</sup> ii. 23.

<sup>1</sup> καταδαπανήσητε **Ν**<sup>1</sup>; δαπανήσετε B, Weiss.

<sup>2</sup> Pr. μοιχοι καὶ **Ν**<sup>3</sup>KLP, curss.; μοιχοι Latt. (exc. ff), Pesh., Copt., Aeth., Arm.

<sup>3</sup> του κοσμου τουτου **Ν**, 68, Vulg., Pesh., Arm., Aeth.

<sup>4</sup> ἐστιν τῷ Θεῷ **Ν**, Copt., Ti.

<sup>5</sup> Om. ος **Ν**; ος αν **Ν**<sup>3</sup>AKL, curss., Thl., Oec., Treg.

<sup>6</sup> Om. L, curss. <sup>7</sup> ἐχθρα **Ν**<sup>1</sup>, 7. <sup>8</sup> λέγει προς φθ. A, curss., Arm.

obtained is because they are not asked for! Is it intended to be understood that this lust (in the sense, of course, of desiring) and covetousness are not gratified only because they had not been prayed for, or not properly prayed for? This is what the words mean as they stand; but can it ever be justifiable to pray for what is evil? There is something extraordinarily incongruous in the whole passage, which defies explanation if the words are to be taken in their obvious meaning. Only one thing seems clear, and that is a moral condition which is hopelessly chaotic.—Carr says that “these two verses are among the examples of poetical form in this Epistle”; perhaps this gives the key to the solution of the problem. It may be that we have in the whole of these verses 1-10 a string of quotations, not very skilfully strung together—a kind of “Stromateis”—taken from a variety of authorities, in order to make this protest against a disgraceful state of affairs more emphatic and authoritative.—**φονεύετε**: the reading **φθονεῖτε** cannot be entertained if any regard is to be paid to MS. authority; even if accepted it would not really simplify matters much.—**ἐηλοῦτε**: refers rather to persons, **ἐπιθυμεῖτε** to things.

Ver. 3. **αἰτεῖτε . . . αἰτεῖσθε**: There does not seem to be any difference in meaning between the active and middle here: “If the middle is really the stronger word, we can understand its being brought in just where an effect of contrast can be secured, while in ordinary passages the active would carry as much weight as was needed” (Moulton, *op. cit.*, p. 160); *cf.* Mark vi. 22-25, x. 35-38; 1 John v. 15.—**δαπανήσητε**: *Cf.* Luke xv. 14, 30; Acts xxi. 24.

Ver. 4. **μοιχαλίδες**: the weight of evidence is strongly in favour of this reading as against **μοιχοὶ καὶ μοιχαλίδες**. The depraved state of morals to which the whole section bears witness must in part at least have been due to the wickedness and co-operation of the women, so that there is nothing strange in their being specifically mentioned in connection with that form of sin with which they would be more particularly associated.—**οὐκ οἴδατε . . . καθίσταται**: what seems to be in the mind of the writer is John xv. 18 ff. . . . **εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου ἀντὶ οὐκ ἐστὶ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος . . . καθίσταται**: “is constituted”; *cf.* the Vulgate *constituitur*.

Ver. 5. **ἡ γραφή λέγει πρὸς φθόνον . . .**: this attributing of personality to Scripture is paralleled, as Lightfoot points out (*Gal.* iii. 8), by the not uncommon Jewish formula of reference **כִּנְיָ הוּא** “Quid vidit”. According to Lightfoot the singular **γραφή** in the N.T. “always means a particular passage of Scripture; where the reference is clearly to the sacred writings as a whole, as in the expressions, ‘searching the Scriptures,’ ‘learned in the Scriptures,’ etc., the plural **γραφαί** is universally found. *e.g.*, Acts xvii. 11, xviii. 24, 28. . . . ‘**Ἡ γραφή** is most frequently used in introducing a particular quotation, and in the very few instances where the quotation is not actually given, it is for the most part easy to fix the passage referred to. The biblical usage is followed also by the earliest fathers. The transition from the ‘Scriptures’ to the

ᾠ πνεῦμα ὁ ᾠ κατώκισεν<sup>1</sup> ἐν ἡμῖν<sup>2</sup>; 6. μέζονα δὲ ᾠ δίδωσιν χάριν<sup>3</sup>. ὁ Gal. v. 17.  
<sup>3</sup> διὸ λέγει· ᾠ Θεὸς ᾠ ὑπερηφάνοις ἀντιτάσσεται,<sup>4</sup> ταπεινοῖς  
 δὲ δίδωσιν χάριν.<sup>5</sup> 7. ὑποτάγητε οὖν ᾠ τῷ Θεῷ· ἀντίστητε δὲ<sup>7</sup> p Cf. Gen.  
 vi. 5, viii.  
 21; Num.  
 xi. 29.  
 q-q Quoted  
 from  
 Prov. iii. 34 (Sept.); cf. Matt. xiii. 12; Job xxii. 29; Ps. cxxxviii. 6; Prov. xxix. 23; Matt. xxiii.  
 12. Luke i. 52; 1 Pet. v. 5.

<sup>1</sup> κατώκισεν KLP, curss., Lat., Syrr., Copt., Thl., Oec., rec.

<sup>2</sup> ἡμῖν, Ti., vobis ff.

<sup>3</sup>—<sup>3</sup> Om. LP, curss.

<sup>4</sup> Add κυριος 5, 16.

<sup>5</sup> ἀντιτάσσεται B.

<sup>6</sup> Om. οὖν ff.

<sup>7</sup> Om. δε KLP, curss., Thl., Oec., rec.

'Scripture' is analogous to the transition from τὰ βιβλία to the 'Bible' (*ibid.*, pp. 147 f.). In the present instance the "Scripture" is nowhere to be found in the O.T.; it is, however, reflected in some Pauline passages, Gal. v. 17, 21, and cf. Rom. viii. 6, 8; 1 Cor. iii. 16: ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός (Gal. v. 17); τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν (1 Cor. iii. 16). It is difficult not to see a Pauline influence in our passage; and what is certainly noteworthy is the fact that the two *Agrapha* which the Epistle contains (i. 12 and the one before us) are both closely connected with St. Paul, i. 12 = 2 Tim. iv. 8; iv. 5 = Gal. v. 17. But that which is conclusive against the "Scripture" here referring to the O.T. is the fact that the doctrine of the Spirit is not found there in the developed form in which it is represented here; the pronounced personality of the Spirit as here used is never found in the O.T. The reference here must be to the N.T., and this is one of the many indications which point to the late date of our Epistle, or parts of it. As early a document as the Epistle of Polycarp (110 A.D.) refers once to the N.T. quotations as "Scripture"; and in the Epistle of Barnabas (about 98 A.D. according to Lightfoot, but regarded as later by most scholars) a N.T. quotation is prefaced by the formula "It is written".—πρὸς φθόνον ἐπιποθεῖ . . . : on this very difficult text see, for a variety of interpretations, Mayor's elaborate note; the best rendering seems to be that of the R.V. margin: "That Spirit which he made to dwell in us yearneth for us even unto jealous envy". The words witness to the truth that the third Person of the Holy Trinity abides in our hearts striving to acquire the same love for Him on our part which He bears for us. It is a most striking passage which tells of the love of the Holy Spirit, as (in one sense) dis-

tinct from that of the Father or that of the Son; in connection with it should be read Rom. viii. 26-28; Eph. iv. 30; 1 Thess. v. 19.

Ver. 6. μέζονα δὲ δίδωσιν χάριν: these words further emphasise the developed doctrine of the Spirit referred to above; they point to the nature of divine grace, which is almost limitless. These verses, 5, 6, witness in a striking way to the Christian doctrine of grace, and herein breathe a different spirit from that found in most of the Epistle.—ὁ Θεὸς . . . χάριν: Cf. Sir. x. 7, 12, 18; Pss. of Sol. ii. 25, iv. 28; the quotation is also found in 1 Pet. v. 5; taken with the preceding it teaches the divinity of the Holy Spirit. Ephrem Syrus quotes this as a saying of Christ's (*Opp.* iii. 93 E., ed. Assemani; quoted by Resch, *op. cit.*, p. 199).

Ver. 7. ὑποτάγητε οὖν τῷ Θεῷ: Cf. Heb. xii. 9, οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν. It is not a question of subjection either to God or the devil, but rather one of the choice between self-will and God's will; it is the proud spirit that has to be curbed.—ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύγεται ἀφ' ὑμῶν: the two ideas contained in these words are very Jewish; in the first place, the withstanding of the devil is represented as being within the competence of man; the more specifically Christian way of putting the matter is best seen by comparing the words before us with the two following passages: Luke x. 17, Ὑπείστροφον δὲ . . . λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. And the passage in 1 Pet. v. 6 ff. which is parallel to the one before us, is prefaced by the words, "Casting all your anxiety upon Him, because He careth for you," and followed by the words, "And the God of all grace . . . shall Himself perfect, stablish, strengthen you". The



r Eph. vi. τῷ διαβόλῳ, καὶ φεύζεται<sup>1</sup> ἀφ' ὑμῶν· 8. ἔγγισατε τῷ Θεῷ,<sup>2</sup> καὶ  
 11, 12; 1  
 Pet. v. 8, ἐγγίσει<sup>3</sup> ὑμῖν. ἑκαθάρισατε χεῖρας, ἁμαρτωλοί, καὶ ἄγνισατε  
 9.  
 6 2 Chron.  
 xv. 2; Zech. i. 3; Luke xv. 30; cf. Lam. iii. 57. t Isa. i. 16. u Jer. iv. 14; 1 Pet. i. 22  
 1 Jn. iii. 8.

<sup>1</sup> φεύχετε B<sup>1</sup> (-ται B<sup>2</sup>).

<sup>2</sup> D(omi)no s Vulg<sup>r</sup>; ad dominum ff; add et ipse ff.

<sup>3</sup> ἐγγιει Treg., Ti.

difference between the Jewish and Christian doctrines of grace and free-will here cannot fail to be observed. It is useless to cite the words, "Be subject unto God," as indicating divine assistance in withstanding the devil, because the subject of thought in either passage is quite independent; the meaning is not that ability to withstand the devil is the result of being subject to God; but two courses of action are enjoined, in each of which man is represented as able to take the initiative.—In the second place, the representation of Satan (the devil) here is altogether Jewish; the Hebrew root from which "Satan" comes (שָׂטָן) means "to oppose," or "to act as an adversary"; the idea is very clearly brought out in Num. xxii. 22, where the noun is used: *And the Angel of Yahwe placed himself in the way for an adversary* (literally "for a Satan"). This is precisely the picture represented in the words before us; the ancient Hebrew idea of something in the way is to some extent present in the Greek ὁ διάβολος, from διαβάλλω "to throw across," i.e., the pathway is impeded (cf. Eph. iv. 27, vi. 11). Jewish demonology was full of intensely materialistic conceptions; the presence of demons in various guise, or else invisible, was always feared; primarily it was bodily harm that they did; the idea of spiritual evil, as in the passage before us, was later, though both conceptions existed side by side. The words under consideration are possibly an inexact quotation from *Test. of the Twelve Patriarchs*, Naphth. viii. 4, "If ye work that which is good my children . . . and the devil shall flee from you". Knowing quotes an interesting parallel in *Hermas, Mand.*, xii. 5, 2, where in connection with the devil it is said, "If ye resist him he will be vanquished, and will flee from you disgraced".

Ver. 8. ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίσει ὑμῖν: here, again, we have what to Christian ears sounds rather like a reversal of the order of things; we

should expect the order to be that expressed in such words as, "Ye did not choose me, but I chose you" (John xv. 16). The words before us seem to be a quotation (inexact) from Hos. xii. 6 (Sept.), . . . ἐγγίξε πρὸς τὸν θεόν σου διὰ παντός. The Hebrew phrase לָקַח אֶת־יְהוָה is a technical term for approaching God for the purpose of worship, e.g., Exod. xix. 22; Jer. xxx. 21; Ezek. xiv. 13. There is an extraordinary passage in *Test. of the Twelve Patriarchs*, Dan. vi. 1, 2 which runs, "And now, fear the Lord, my children, and beware of Satan and his spirits. Draw near unto God and to the angel that intercedeth for you, for he is a mediator between God and man" (the latter part here is not a Christian interpolation). —καθάρισατε χεῖρας: Cf. Ps. xxiv. 4, ἀθῶς χερσὶ καὶ καθαρὸς τῇ καρδίᾳ . . .; in Hos. i. 16 we have, λούσασθε, καθαροὶ γένεσθε, and in Sir. xxxviii. 10, ἀπόστησον πλημμελίαν καὶ εὐθύνον χεῖρας, καὶ ἀπὸ πάσης ἁμαρτίας καθάρισον καρδίαν. In each case it is a metaphorical use of language which otherwise expressed the literal ritual washing; the former, taken from the latter, was in use at least as early as exilic times.—ἁμαρτωλοί: the close connection with this word and the δειψυχοί which follows almost immediately recalls the language in Sir. v. 9, . . . οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος.—ἀγνίσατε καρδίας: the thought of these, as well as of the preceding words, is an adaptation of Ps. lxxii. (lxxiii.) 13, Ἀρα ματαίως ἰδικαίωσα τὴν καρδίαν μου, καὶ ἐνψάμην ἐν ἀθώοις τὰς χεῖράς μου. The verb ἀγνίω (ψῆγῃ) means originally to sanctify oneself preparatory to appearing before the Lord by separating oneself from everything that might cause uncleanness; the idea of separating oneself is still present in the passage before us, because mourning implied temporary withdrawal from the world and its doings. Mayor quotes in connection with this verse, *Hermas, Mand.*, ix. 7, καθάρισον τὴν καρδίαν σου ἀπὸ τῆς διψυχίας.—δειψυχοί: Cf. Hos. x. 2,

καρδίας,<sup>1</sup> ὁ δίσυχοι. 9. ταλαιπωρήσατε καὶ <sup>2</sup> πενθήσατε <sup>3</sup> καὶ <sup>4</sup> ἡ χαρὰ <sup>5</sup> κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω <sup>6</sup> καὶ ἡ χαρὰ <sup>7</sup> εἰς κατήφειαν. 10. ταπεινώθητε <sup>8</sup> ἐνώπιον Κυρίου καὶ ὑψώσει <sup>9</sup> ὑμᾶς.

11. Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. <sup>10</sup> ὁ καταλαλὼν ἀδελφοῦ ἡ <sup>11</sup> κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον.

<sup>1</sup> Add vestra ff.

<sup>2</sup> Om. ff.

<sup>3</sup> Miseri ff.

<sup>4</sup> Om. Ti.

<sup>5</sup> Om. καὶ κλαύσατε 15, curss., Pesh.

<sup>6</sup> μεταστραφήτω ἸΑΚΛ, curss., Oec., Ti., Treg., WH (altern. reading).

<sup>7</sup> Add οὖν Ἰ, 56.

<sup>8</sup> Pr. του D, curss., Weiss.

<sup>9</sup>—<sup>9</sup> ἀδελφοί μου ἀλλήλων A, curss.

<sup>10</sup> Frater. ff.

<sup>11</sup> καὶ KL, curss., rec. et ff.

and in addition to the passages referred to above, i. 8, cf. Barnabas xix. 5, οὐ μὴ διθυχῆσης, πότερον ἔσται ἡ οὐ, and the identical words in Did. iv. 4.

Ver. 9. ταλαιπωρήσατε: ἄπ. λεγ. in N.T. cf. Mic. ii. 4; Jer. iv. 13; "undergo hardship"; it was a recognised tenet in Jewish theology that self-inflicted punishment of any kind was a means of reconciliation, e.g., in *Mechilta*, 76a, the words of Ps. lxxxix. 32 (33 in Heb.), *I will visit their transgression with the rod, and their iniquity with stripes*, are interpreted to mean that the pain suffered under liberal chastisement is one of the means of reconciliation with God; for instances of how chastisement has reconciled men to God, see *Baba mezia*, 84a b.—πενθήσατε καὶ κλαύσατε: these words are found together in 2 Esdras xviii. 9 (= Neh. viii. 9); and in Luke vi. 25 we have, οὐαὶ ὑμῖν οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. Repentance (ἡμετερώ) was, according to Jewish teaching, also in itself another of the means of reconciliation.—ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω: μετατραπ. ἄπ. λεγ. in N.T.; cf. Am. viii. 10, καὶ μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος.—καὶ ἡ χαρὰ εἰς κατήφειαν: Cf. Jer. xvi. 9; Prov. xiv. 13; the words express the contrast between the loud unseemly gaiety of the pleasure-seeker, and the subdued mien and downcast look of the penitent. κατήφειαν occurs only here in the N.T.; it is often found in Philo.

Ver 10. ταπεινώθητε ἐνώπιον Κυρίου καὶ ὑψώσει ὑμᾶς: Cf. Sir. ii. 17, οἱ φοβούμενοι Κύριον ἐτοιμάσουσι καρδίας αὐτῶν καὶ ἐνώπιον αὐτοῦ ταπεινώσουσι τὰς ψυχὰς αὐτῶν, and cf. iii. 18; in the *Test. of the Twelve Patriarchs*, Jos. xviii. 1, we read, "If ye also, therefore, walk in the commandments of

the Lord, my children, He will exalt you there (i.e., on high), and will bless you with good things for ever and ever". Although the actual word is not mentioned in these vv. 7-10, it is obvious that they constitute a call to repentance. Both as establishing a proper relationship towards God, and as a means of bringing about that relationship, the need of repentance had always been greatly insisted on by Jewish teachers; in *Pirke Aboth*, e.g., iv. 15, it is said, "Repentance and good works are as a shield against punishment"; and Taylor quotes *Berachoth*, 17a, "It was a commonplace in the mouth of Raba that, The perfection of wisdom is repentance," cf. *Bereshith Rabba*, lxv.; *Nedarim*, 32b, etc., etc.

Vv. 11, 12. The subject of these verses, speaking against and judging others, is the same as that of the section ii. 1-13; they follow on quite naturally after vv. 12, 13 of that chapter, while they have nothing to do with the context in which they now stand. They constitute a weaving together of several quotations, much after the style of the section which precedes.

Ver. 11. Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί, etc.: this speaking against one another must be taken together with the judging of one another; it is a question of deciding who is and who is not observing the *Torah*; some of the brethren were evidently arrogating to themselves the right of settling what did and what did not constitute obedience to the *Torah*, and those who, according to the idea of the former, were not keeping the *Torah*, were denounced and spoken against. Difficulties of this kind were bound to be constantly arising in a community of Jewish-Christians; if unnumbered differences of opinion with regard to legal observances was characteristic,

- b 1 Macc. ii. 67; εἰ δὲ νόμον κρίνεις, οὐκ εἶ<sup>1</sup> ποιητῆς νόμου ἀλλὰ κριτῆς. 12. εἰς  
 Rom. ii. εἰστιν ὁ νομοθέτης<sup>2</sup> καὶ<sup>4</sup> κριτῆς,<sup>3</sup> ὁ δυνάμενος σῶσαι καὶ ὁ ἀπολέσαι.  
 c Is. xxxiii. σὺ δὲ<sup>4</sup> τίς εἶ, ὁ κρίνων<sup>5</sup> τὸν ἄπλησιον<sup>6</sup>;  
 d Matt. vii. 13. Ἄγε<sup>7</sup> νῦν οἱ λέγοντες ὁ σήμερον ἡ<sup>8</sup> αὔριον πορευσόμεθα<sup>9</sup>  
 e Matt. x. εἰς τήνδε τὴν πόλιν καὶ<sup>1</sup> ποιήσομεν<sup>10</sup> ἐκεῖ<sup>11</sup> ἐνιαυτὸν<sup>12</sup> καὶ<sup>k</sup> ἐμπορευ-  
 f Rom. ii. 1, xiv. 4. g v. 1. h Prov. xxvii. 1; Luke xii. 18-20. i Matt. xx. 12. k 2 Pet. ii. 3.

<sup>1</sup> ουκετι KP, curss.<sup>2</sup> Pr. ο ΝΑΚΛ, curss., Ti., Treg., WH mg.<sup>3</sup> Om. και κριτης KL, curss., rec.<sup>4</sup> Om. δε Sah., Arm., Oec., rec.<sup>5</sup> ος κρινεις KL, curss., rec.<sup>6</sup> ετερον KL, curss., rec.; add οτι ουκ εν ανθρωπω αλλ εν Θεω τα διαβηματα ανθρωπου κατευθυνεται K, curss.<sup>7</sup> Jam ff.<sup>8</sup> και AKLP, curss., Cyr., Thl., Oec., rec.<sup>9</sup> πορευσόμεθα AKL, curss., Thl.<sup>10</sup> ποιησόμεν ΝΑΚΛ, curss., Treg.<sup>11</sup> Om. A, 13, Cyr.<sup>12</sup> Add ενα AKL, curss., Syrr., Arm., Cyr., Thl., Oec., rec.

as we know it to have been, of Rabbinism, it was the most natural thing in the world for Jewish-Christians to differ upon the extent to which they held the *Torah* to be binding. The writer of the Epistle is finding fault on two counts; firstly, the fact of the brethren speaking against one another at all, and secondly, their presuming to decide what was and what was not *Torah*-observance.—καταλαλεῖ νόμον καὶ κρίνει νόμον: the reason why speaking against and judging a brother is equivalent to doing the same to the Law is because the Law has been misinterpreted and misapplied; the Law had, in fact, been maligned; it had been made out to be something that it was not. It is not a general principle, therefore, which is being laid down here, viz.: that speaking against a brother or judging a brother is always necessarily speaking against and judging the Law; these things are breaches of the Law, but not necessarily for that reason denunciation of it; the point here, as already remarked, is a maligning of the Law by making it out to be something that it was not. It is not a general principle, but a specific case, which is referred to here.—εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς . . . κριτῆς: here again it is a specific case which is referred to; as a general principle the statement would be contrary to fact, for it is possible to give a judgment upon the Law, in the sense of criticising it, or even to denounce it, and yet obey it; the Rabbis were constantly discussing and giving their judgments on points of the Law, and were nevertheless earnest observers of its precepts. When a man misinterpreted the Law, and then

acted upon that misinterpretation, and denounced others who did not do likewise, then he was truly not a doer of the Law, but a judge,—and a very bad one too.

Ver. 12. εἰς ἐστὶν νομοθέτης καὶ κριτῆς; the words are intended to show the arrogant impertinence of those who were judging their neighbours on a misinterpretation of the Law. The word νομοθέτης does not occur elsewhere in the N.T., though νομοθετέω and νομοθεσία do; cf. Ps. xxvii. 11.—ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι: Cf. Matt. x. 28, τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννῃ, and Luke vi. 9.—σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον: we find very similar words in Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; In *Pirke Aboth*, i. 7, we read, "Judge every man in the scale of merit," i.e., Give every man the benefit of the doubt (Taylor); cf. *Shabbath*, 127b, "He who thus judges others will thus himself be judged".

Vv. 13-17 form an independent section entirely unconnected with what precedes or follows. The section is very interesting as giving a picture of the commercial *Diaspora*-Jew. The Jews of the Dispersion had, from the outset, to give up agricultural pursuits; since for the most part they congregated in the cities it was commerce in which they engaged chiefly. A good instance of the *Diaspora*-Jew going from city to city occurs in Josephus, *Antiq.*, xii. 2-5 (160-185), though the period dealt with is far anterior to that of our Epistle. Egypt was, of course, the greatest centre of attraction, and many wealthy Jews were to be numbered among the large Jewish population of



σόμεθα<sup>1</sup> καὶ κερδήσομεν<sup>2</sup>. 14. οἵτινες οὐκ ἐπίστασθε<sup>3</sup> τῆς<sup>1</sup> αὐ-<sup>1</sup>1 i. 10;  
 ριον<sup>4</sup>. ποία<sup>5</sup> ἡ<sup>6</sup> ζωὴ ὑμῶν<sup>7</sup>; ἀτμὶς γάρ ἐστε<sup>8</sup> ἡ<sup>9</sup> πρὸς ὀλίγον  
 φαινομένη, ἔπειτα καὶ<sup>10</sup> ἀφανιζομένη.<sup>1</sup> 15. ἀντὶ τοῦ λέγειν ὑμᾶς.  
 Job vii. 7;  
 Ps. xxxix.  
 6, 12; cii.  
 3; Luke  
 xii. 20; 1  
 Cor. vii.  
 31.

<sup>1</sup> ἐμπορευσόμεθα KL, curss.

<sup>2</sup> κερδησωμεν KL, curss.

<sup>3</sup> ἐπιστάνται P, 68.

<sup>4</sup> το της αυρ. ἡ KL, curss., Latt., Pesh., Sah., Copt., Thl., Oec., Treg., Ti.; τα της αυρ. AP, 7, 13, 69, 106, a, c, Syrbc, Tregms, WH (altern. reading).

<sup>5</sup> Add γαρ ἡ AKLP, curss., Tregms (WH altern. reading); add autem ff.

<sup>6</sup> Om. B. <sup>7</sup> ἡμων 13, 69, Syrhc, Thl.; ff runs on without the interrogative.

<sup>8</sup> Om. ατμὶς γαρ ἐστε ἡ; om. γαρ A, Vulg., Copt.; momentum enim est ff. Vulg., Copt., Thl. read ἐστιν; AKP, curss. read ἐσται.

<sup>9</sup> Om. η BP, WH.

<sup>10</sup> Pr. δε LP, curss.; δε Sab., Thl., Oec.; om. 36, 38, 69, Syrhc, Copt.

Alexandria; Philo speaks of Jewish ship-owners and merchants in this city (*In Flaccum*, viii.). When such Jews embraced Christianity there would be, obviously, no reason for them to give up their calling. It must, however, be confessed that both this section and the following read far more naturally as addressed to Jews than to Jewish-Christians.

Ver. 13.—“Αγε: this expression of disapproval occurs only here and in v. 1 in the N.T.; although it is used here and there in the Septuagint, it is the rendering of different Hebrew words; one may compare, though it is not the equivalent of ἀγε, the Aramaic expression of disapproval *ווי לכו* (“Ah you!” literally “Woe unto you”). “Αγε is used with either a singular or a plural subject, cf. Jud. xix. 6; 2 Kings iv. 24.—σήμερον ἡ αὐριον πορευσόμεθα: Cf. Prov. xxvii. 1, μὴ καυχῶ τὰ εἰς αὐριον, οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα. There is a Rabbinical saying, in *Sanhed.*, 100b, which runs: “Care not for the morrow, for ye know not what a day may bring forth. Perhaps he may not be [alive] on the morrow, and so have cared for a world that does not exist for him” (quoted by Edersheim, *Life and Times*, ii. 539); cf. Luke xii. 16 ff.; xiii. 32, 33.—ἐμπορευσόμεθα: 2 Pet. ii. 3 is the only other passage in the N.T. in which this word occurs; it means primarily “to travel,” then to travel for the purpose of trading, and finally “to trade” simply.—κερδήσομεν: a rare form; “the Attic is κερδανῶ, with aorist ἐκέρδανα, Ion. and late Attic κερδήσομαι, aorist ἐκέρδησα; the latter occurs often in the N.T.” (Mayor).

Ver. 14. οἵτινες οὐκ ἐπίστα-

σθε τὸ τῆς αὐριον: “Ye are they that know not . . .”; it is the contrast between the ignorance of men, with the consequent incertitude of all that the morrow may bring forth, and the knowledge of God in accordance with Whose will (cf. ἐὰν ὁ κύριος θελήσῃ in the next verse) all things come to pass.—ποία ἡ ζωὴ ὑμῶν; “Of what kind is your life”? The reference here is not to the life of the wicked, but to the uncertainty of human life in general; the thought of the ungodly being cut off is, it is true, often expressed in the Bible, but that is not what is here referred to; it is evidently not conscious sin, but thoughtlessness which the writer is rebuking here.—ἀτμὶς γάρ ἐστε: the reading ἐστε, in preference to ἐστι or ἐσται, makes the address more personal; ἀτμὶς is often used for “smoke,” e.g., Acts ii. 17; cf. Ps. cii. 3 (4), ἐξέλιπον ὥσπερ καπνὸς αἱ ἡμέραι μου; the word only occurs here in the N.T., in Acts ii. 19 it is a quotation from Joel ii. 30 (Sept.) iii. 3 (Heb.). In Job vii. 7 we have μνησθητι ὅτι πνεῦμά μου ἡ ζωὴ, cf. Wisd. ii. 4; the rendering “breath” instead of “vapour” does not commend itself on account of the former being invisible, and the point of the words is that man does appear for a little time (πρὸς ὀλίγον φαινομένη) and then disappears, cf. Wisd. xvi. 6.—ἀφανιζομένη: the word occurs, though in a different connection, in Sir. xlv. 26.

Ver. 15. ἀντὶ τοῦ λέγειν ὑμᾶς: “A classical writer would rather have said δὸν λέγειν or οἵτινες βέλτιον ἀνείπον” (Mayor).—ἐὰν ὁ κύριος θελήσῃ: Cf. *Berachoth*, 17a, “It is revealed and known before Thee that our will is to do Thy will” (quoted by Taylor,

- m Acts xviii. 21; cf. Dan. v. 23.  
 n Rom. i. 30; 2 Tim. iii. 2; 1 Jn. ii. 16.  
 o 1 Cor. v. 6; cf. 2 Cor. vii. 4. p—p Luke xii. 47, 48; Jn. ix. 41, xv. 22; Rom. xiv. 23; 2 Pet. ii. 21; cf. Rom. i. 20, 21, 32, iii. 17, 18, 23; 1 Tim. i. 13.

<sup>1</sup> θελη BP, 69, a, d, Tregmg, WH.

<sup>2</sup> ζησωμεν KL<sup>3</sup>, curs., Cyr., Thl., Oec.; pr. si Vulg. (om. s Vulg.).

<sup>3</sup> Om. Vulg., Pesh., Sah., Copt., Arm., Aeth, Cyr.

<sup>4</sup> ποιησωμεν KL<sup>3</sup>, curs., Thl., Oec.

<sup>5</sup> Totum comma deest s.

<sup>6</sup> κατακαυχασθε N, 7.

<sup>7</sup> αλαζονεiais B<sup>3</sup>K, Treg., Weiss; superbia ff.

<sup>8</sup> απασα N.

<sup>9</sup> Scientibus autem ff.

<sup>10</sup> Facientibus ff.

<sup>11</sup> Illis ff.

op. cit., p. 29); cf. John vii. 17, *ἐάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται* . . . In the Hebrew commentary on a curious little work called *The Book of the Alphabet of Ben Sira* there occur the words *שׁוֹמֵר הַשֵּׁם*, i.e., "If the Name (= God) wills"; and it is said that this formula should never be omitted when a man is about to undertake anything. This passage occurs in the comment on the eleventh proverb of the "Alphabet," which runs: "The bride enters the bridal chamber and, nevertheless, knows not what will befall her". The formula, "If the Name wills," is, according to Ginsberg, of Mohammedan origin, "for the use of formulas was introduced to the Jews by the Mohammedans". The formula is, of course, not Ben Sira's, as it forms no part of the work ascribed to him; the commentary in which it occurs belongs to about the year 1000 probably (see *Jewish Encycl.*, ii. 678 f.). Cf., further, Acts xviii. 21, *τοῦ θεοῦ θέλοντος*, 1 Cor. iv. 19, *ἐάν ὁ κύριος θελήσῃ*; and in *Pirke Aboth*, ii. 4 occur the words of Rabban Gamliel (middle of third century A.D.), "Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will" (Taylor). —*καὶ ζήσομεν καὶ* . . . both life and action depend upon God's will.

Ver. 16. *νῦν δέ*: "but now," i.e., as things are; cf. 1 Cor. xiv. 6, *νῦν δέ, ἀδελφοί, ἐὰν ἔλθω* . . . —*καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν*: those vauntings were, of course, not on account of following out their own will in despite of the divine will, but because of the thoughtlessness which did not take God's will into account, and therefore boasted of the ability of following one's own

bent. Both are bad, but conscious opposition to the will of God would, of the two, be worse. *Ἀλαζονεiais* comes from *ἀλαζών* which is literally a "wanderer," then it comes to mean one who makes pretensions. Cf. Prov. xxvii. 1, *μὴ καυχῶ τὰ εἰς αὔριον, οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα*: the word occurs only here and in 1 John ii. 16 (*ἡ ἀλαζονεία τοῦ βίου*) in the N.T.—*πᾶσα καύχησις τοιαύτη* . . . : boasting of this kind must be evil because it forgets God, and unduly exalts self.

Ver. 17. Although this verse may be regarded as standing independent of what has preceded, and as being in the form of a more or less inexact quotation, it is quite permissible to take it with what has gone before. Those to whom the words have been addressed had, to some extent, erred through thoughtlessness; now that things have been made quite plain to them, they are in a position to know how to act; if, therefore, in spite of knowing now how to act aright, the proper course is neglected, then it is sinful. This seems to be the point of the words of this verse.—The words are perhaps an echo of Luke xii. 47, *ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς*. With *καλὸν ποιεῖν* cf. Gal. vi. 9, *τὸ δὲ καλὸν ποιοῦντες μὴ ἐνκακῶμεν*.—*ἁμαρτία αὐτῷ ἐστίν*: for the converse of this, namely, doing what is wrong in ignorance—in which case it is excusable—see Acts iii. 17, "And now, brethren, I wot that in ignorance ye did it, as did also your rulers"; 1 Tim. i. 13, ". . . howbeit, I obtained mercy, because I did it ignorantly in unbelief".—It is, however, quite possible that we have in these words the enunciation of the principle that sins of omission

V. 1. ἌΓΕ νῦν οἱ <sup>b</sup> πλοῦσιοι, κλαύσατε <sup>1</sup> ὀλολύζοντες ἐπὶ ταῖς <sup>a</sup> iv. 13.  
b Am. vi. 1.  
Prov. xi.  
28; Luke vi. 24; 1 Tim. vi. 9

<sup>1</sup> κλαυσονταὶ 13.

are as sinful as those of commission; when our Lord says, "... these things ought ye to have done, and not to have left the other undone" (Matt. xxiii. 23), it is clear that the sins of omission are regarded as wilful sin equally with those of commission, *cf.* Matt. xxv. 41-45. There is always a tendency to reckon the things which are left undone as less serious than actually committed sin; this was certainly, though not wholly so, in Judaism. It is exceptional when we read, for example, in 1 Sam. xii. 23, "God forbid that I should sin against the Lord in ceasing to pray for you"; as a rule sins of omission are regarded as venial, according to the Jewish doctrine, and are not punishable. The conception of sin according to Rabbinical ideas is well seen in what is called the *'Al Chêt (i.e., "For the sin,"* from the opening words of each sentence in the great *Widdui* ["Confession"] said on *Yom Kippur* ["the Day of Atonement"]); in the long list of sins here, mention is made only of committed sins. In the Jerusalem Talmud (*Yoma*, viii. 6) it is said that the Day of Atonement brings atonement, even without repentance, for sins of omission; in *Pesikta*, 7b the words in Zeph. i. 12, "I will search Jerusalem with candles, and I will punish the men . . .," are commented on by saying, "not by daylight, nor with the torch, but with candles, so as not to detect venial sins," among these being, of course, included sins of omission. Although this is, in the main, the traditional teaching, there are some exceptions to be found, *e.g., Shabbath*, 54b; "Whosoever is in a position to prevent sins being committed by the members of his household, but refrains from doing so, becomes liable for their sins." The same rule applies to the governor of a town, or even of a whole country" (see *Jewish Encycl.*, xi. 378).

Having regard to the very Jewish character of our Epistle, it is quite possible that in the verse before us the reference is to this subject of sins of omission.

CHAPTER V.—Chap. V. contains five distinct sections; of great interest is the fact that the first two—1-6, 7-11—deal respectively with Jewish and Christian Eschatology; this subject will be dealt with presently; ver. 12 is a short section

containing an adaptation of some words from the "Sermon on the Mount"; 13-18 deals with the subject of the visitation of the sick in the early Church; while vv. 19, 20 bring the Epistle to an abrupt termination with a very pronounced utterance upon the Jewish doctrine of works. Each of these sections is self-contained, and it would be impossible to have a clearer or more pointed illustration than this chapter offers of the "patchwork" character of our Epistle.

It will not be necessary, in dealing with the very large subject of Jewish Eschatology, to do more than indicate very briefly its connection with the section vv. 1-6 of this chapter; at the same time, a slight reference to its leading ideas is essential, as some of these are referred in this passage; one of these is the punishment about to overtake the wicked—who are often identified with the *rich*—in the "last days". Jewish Eschatology, or the "Doctrine of the last things," is based on the teaching of the O.T. prophets regarding the "Day of the Lord," or, as the phrase runs, "the last day," or "last time"; another formula which occurs frequently is "in those days". "By the time of the New Testament period Judaism was in possession of most, if not all, of its eschatological ideas. These had been developed during the two eventful centuries that immediately preceded the rise of Christianity. It was these centuries which saw the rise of the *Apocalyptic Movement* with its vast eschatological developments that were essentially bound up with the doctrine of a future life, and a belief in a judgment after death, with rewards and punishments" (Oesterley and Box, *op. cit.*, p. 211). The four outstanding subjects that the doctrine of the last things comprises are: (1) The signs of the approach of the "Messianic Era"—this latter took the place of the "Day of the Lord" in the development of eschatological thought, (2) the actual advent of the Messiah, together with the great events that should then come to pass, *viz.*, the ingathering of Israel and the resurrection of the dead; (3) The judgment upon the wicked; (4) The blessedness of the righteous (*Cf.* the writer's *The Doctrine of the Last Things*). In



c Rom. iii. \* ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.<sup>1</sup> 2. ὁ πλοῦτος ὑμῶν <sup>16</sup> δέ-  
d Matt. vi.  
19, 20.

<sup>1</sup> Add ὑμιν Ν, 5, 8, 25, Vulg., Pesh., Copt., Arm., Aeth.

the passage before us (vv. 1-6) three of the above are referred to, viz., the Messianic Era; the punishment of the wicked, and (implicitly) the blessedness of the righteous. In ver. 3 the phrase ἐν ἐσχάταις ἡμέραις points indubitably to the times of the Messiah; the language is that of Jewish Eschatology based on prophetic teaching (cf. Isa. ii. 2; Mic. iv. 1; Hos. iii. 5; Joel iii. 1; Am. viii. 11, ix. 11; Zech. viii. 23). In vv. 1, 3 the punishment of the wicked is referred in the words, κλαύσατε ὀλοῦζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις: . . . καὶ ὁ ἴδς αὐτῶν . . . φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ; as illustrating this cf. *Book of Enoch* xcvi. 8, "Woe unto you mighty who violently oppress the righteous, for the day of your destruction will come; in that time many happy days will come for the righteous, then shall ye be condemned"; xciv. 7, 8, 9, "Woe to those that build their houses with sin . . .; and those who acquire gold and silver will perish in judgment suddenly. Woe to you, ye rich, for ye have trusted in your riches. . . . Ye have committed blasphemy and unrighteousness, and have become ready for the day of slaughter and the day of darkness and the day of the great judgment"; xcv. 7, "Woe to you sinners, for ye persecute the righteous . . .; xcvi. 4, "Woe unto you, ye sinners, for your riches make you appear like the righteous . . . and this word shall be a testimony against you"; many other similar quotations could be given, the striking resemblance in thought and language with our passage cannot fail to be observed; see further below, ver. 1. And lastly, in ver. 6, there is an implicit reference to the happiness of the righteous, in the words, κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν; that is to say, the righteous can afford to suffer such ill-treatment because he knows that the time of blessedness is coming for him; this is also frequently referred to in the *Book of Enoch*, e.g., xcvi. 1, "Be hopeful, ye righteous; for suddenly will the sinners perish before you, and ye will have lordship over them according to your desires; 3, Wherefore, fear not, ye that suffer; for healing will be your portion". The non-mention in our passage of the actual

advent of the Messiah by name was characteristic of Jewish usage at certain periods, and is significant here. On the other hand, the section comprising vv. 7-11 is wholly Christian; the utterly different tone and language of this, as compared with the section vv. 1-6, cannot be accounted for by saying that the one is addressed to the wicked, the other to the righteous; because in the latter there is a distinct reference to those who are in danger of being judged on account of murmuring against one another (ver. 9). But there are one or two points whereby the respectively Jewish and Christian form of Eschatology may be clearly discerned. (1) The language on which Jewish eschatological ideas are based is that of the prophets; the section vv. 1-6 is steeped in O.T. phraseology; on the other hand, the actual references to the Advent in vv. 7-11 are in N.T. language; the O.T. references in this section have nothing to do with the Advent. (2) It is characteristic of Jewish Eschatology that, generally speaking, there is indefiniteness as to when the Messianic Era will be inaugurated; it differs herein somewhat from the prophetic teaching, owing, as a matter of fact, to the rise of apocalyptic conceptions: on the other hand, the Christian, like the prophetic, view of the Advent is that it will take place in the very near future ("... behold the judge standeth at the door"). (3) In Jewish pre-Christian eschatological literature the Messianic Era is frequently depicted without any reference to the personality of the Messiah; on the other hand, in the N.T., it is the rule that when the second Advent is referred to Christ is mentioned under the titles of the "Son of Man" or the "Lord" (cf. Matt. x. 23, xiii. 41, 42, xvi. 27, 28, xix. 28, xxv. 31-33, etc., Phil. iv. 5, ὁ κύριος ἔγγυς, 1 Cor. xvi. 22, μαρὰν ἀθά, and see *Didache*, x. 6, εἰ τις ἅγιός ἐστιν, ἐρχέσθω· εἰ τις οὐκ ἐστὶ, μετανοείτω· μαρὰν ἀθά· ἀμήν). (4) Besides there being no reference to the personality of the Messiah in the Jewish eschatological section there is the further contrast between it and the Christian section that in the latter the distinctively Christian expression ἡ παρουσία τοῦ κυρίου twice occurs; against this the Jewish section

σηπεν, καὶ τὰ ὀίματα ὑμῶν ἑστηόβρωτα γέγονεν· 3. ὁ χρυσὸς <sup>e Cf. ii. 2.</sup>  
 ὑμῶν <sup>f Bar.vi.12;</sup> καὶ ὁ ἄργυρος <sup>g Sir.xii.11.</sup> κατίωται,<sup>1</sup> καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν <sup>Job xiii. 28.</sup>

1-1<sup>1</sup> κατίωται καὶ ὁ ἄργυρος A<sup>1</sup>, 13.

makes use of the distinctively Jewish title for God, the "Lord of Sabaoth".

It is thus difficult to resist the conclusion that we have here, in the section vv. 1-6, a passage which did not originally belong to the Epistle at all, but was taken or adapted from some Jewish eschatological work; it will be generally acknowledged that this section has absolutely nothing specifically Christian about it. That the writer (compiler?) should have incorporated this in his Epistle is quite natural, seeing that he was writing to Jews; equally as natural is it that he should, as a Christian writing to (Jewish-) Christians, add the developed Christian form of the same subject, interspersing it with O.T. references for the sake of his hearers [see further, *Bk. of Jubilees*, i. 29, v. 12, xxiii. 26-30; *Enoch*, x. 13, xvi. 1; *Ass. of Moses*, i. 18, x. 13; *Test. of the Twelve Patriarchs*, Reuben, vi. 8; *Apoc. Bar.* xxvii. 15, xxix. 8, lvi. 2; 4 *Esd.* ix. 5].

Ver. 1. Ἀγε νῦν: See above iv. 13. — κλαύσατε ὁλολύζοντες ἐπὶ ταῖς τάλαιπωραῖς ὑμῶν ταῖς ἐπερχομέναις: according to the original prophetic conception these "miseries" which were to overtake the wicked, were to come to pass in the "Day of the Lord," i.e., during the Messianic Era; this belief became extended during the development of ideas which took place during the two centuries preceding the Christian Era. Whatever the reasons were which brought about the belief, it is certain that the expression "those days" came to be applied to a certain period which was immediately to precede the coming of the Messiah; without doubt a number of prophetic passages were regarded as suggesting this (see below). The descriptions given of these "days," which are to foretell the advent of the Messiah, belong to apocalyptic conceptions; in their general outline the "signs" of these times are identical. Prophetic passages such as the following laid the foundation: "The iniquity of Ephraim is bound up; his sin is laid up in store. The sorrows of a travelling woman shall come upon him . . ."; then, on the other hand, "I will ransom them from the power of the

grave; I will redeem them from death . . ." (Hos. xiii. 12-14); again, ". . . The day of thy watchmen, even thy visitation, is come; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide . . . for the son dishonoureth the father, the daughter riseth up against her mother . . . a man's enemies are the men of his own house" (Mic. vii. 4-6); another characteristic which played a great part in the later apocalypse is contained in Joel ii. 10 ff., "the earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining. . . . Cf. Zech. xiv. 6 ff.; Dan. xii. 1, etc., etc. Throughout the immense domain of apocalyptic literature these themes are developed to an enormous extent; they are familiar to us from the Gospels, Matt. xxiv., xxv.; Mark xiii. 14-27; Luke xxi. 9-19. In Jewish literature references to them also occur with frequency; this period is called the time of "travail," and more specifically, the "birth-pangs," or "sufferings" of the Messiah—*Cheble ha-Meshiach*, or *Cheblo shel Mashiach*, see *Pesikta rab.*, xxi. 34; *Shabbath*, 118a; *Sanhedrin*, 96b, 97a, etc., etc. See further Oesterley, *The Doctrine of the Last Things*, chap. vii. The great diffusion and immense popularity which the apocalyptic literature enjoyed makes it certain that the writer of our Epistle was familiar with the subject; the "miseries," therefore, referred to in the passage before us may quite possibly have reference to the sufferings which were to take place in the time of travail preceding the actual coming of the Messiah.—ὁλολύζοντες: only here in the N.T., but fairly frequent in the Septuagint, Isa. xiii. 6; Joel i. 5, 13; Jer. iv. 8, etc.; in the first of these passages the connection is the same as here, . . . ἐγγὺς γὰρ ἡμέρα κυρίου, and see Luke vi. 24, "Woe unto you rich . . .," which is strongly reminiscent of the verse before us.

Ver. 2. The use of the Hebraic prophetic perfects in this passage is another mark of Jewish authorship. ὁ πλοῦτος ὑμῶν: this cannot refer to wealth in the abstract because this would be out of harmony with the rest of the verse which

h Cf. Prov. <sup>1</sup> ἔσται <sup>2</sup> καὶ φάγεται <sup>3</sup> τὰς σάρκας ὑμῶν ὡς <sup>4</sup> πῦρ. <sup>5</sup> ἔθθη σαυρί-  
xvi. 27.  
i Rom. ii. 5; σατε <sup>6</sup> ἐν <sup>7</sup> ἐσχάταις ἡμέραις. <sup>8</sup> 4. ἰδοὺ <sup>9</sup> ὁ <sup>10</sup> μισθὸς <sup>11</sup> τῶν ἐργατῶν  
cf. Mic.  
vi. 10; τῶν ἀμνησάντων τὰς <sup>12</sup> χώρας ὑμῶν ὁ ἀφυστερημένος <sup>13</sup> ἀφ' <sup>14</sup> ὑμῶν <sup>15</sup>  
Matt. vi.  
19.  
k Cf. v. 8, 9. 1 Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Sir. iv. 1, xxxiv. 22. m Cf.  
Luke xxi. 21.

<sup>1</sup> Om. s.

<sup>2</sup> φαίνετε <sup>16</sup>.

<sup>3</sup> Pr. ο ἰος AP, curss.

<sup>4</sup> Add ο Aeth., Thl.

<sup>5</sup> Add vobis iram Vulg. (om. s, om. iram Vulg<sup>r</sup>).

<sup>6</sup> ἡμεραις ἐσχαταις A.

<sup>7</sup> Pr. et ff.

<sup>8</sup> Mercedes ff.

<sup>9</sup> ἀπεστερημένος AB<sup>3</sup>P, curss.; ἀποστερημένος KL; quod abnegastis ff.

<sup>10</sup> Om. ἀφ ὑμῶν ff.

speaks of literal destruction; we have here precisely the same idea, as to actual destruction, as that which occurs in the eschatological passage *Enoch*, xcvi. 1 ff., where in reference to foolish men "in royalty, and in grandeur, and in power, and in silver and in gold, and in purple . . ." it says that "they will perish thereby together with their possessions and with all their glory and their splendour".—σέσηπεν: ἄπ. λεγ. in N.T., cf. Sir. xiv. 19, πᾶν ἔργον σηπόμενον ἐκλείπει.—σητόβρωτα: ἄπ. λεγ. in N.T., cf. Job xiii. 28, παλαιοῦται ὥσπερ ἱμάτιον σητόβρωτον; Sir. xlii. 13, ἀπὸ γὰρ ἱματίων ἐκπορεύεται σήψ. For the form of the word cf. σκωληκόβρωτος in Acts xii. 23.

Ver. 3. κατίωται: in Sir. xii. 11 we have καὶ γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσεν in reference to a mirror; the Hebrew, which is followed by the Syriac, is corrupt, but evidently read קטלית, which is the same word used in the preceding verse (λοῦται); the Hebrew word may perhaps be used in the sense of "filth" (see Oxford Hebrew Lexicon, s.v.), and possibly this more general term is what was originally intended in the verse before us, since gold cannot strictly be said to rust. The word occurs in one other passage viz., in Sir., xxix. 10, but unfortunately the Hebrew for this is wanting. The force of the κατα is intensive.—ὁ ἰδὸς: used in iii. 8 of the poison of the tongue, in a figurative sense; the meaning "rust" is secondary.—εἰς μαρτύριον ὑμῖν ἔσται: this metaphor is quite in the Hebrew style; ἔν ( = μαρτύριον), though generally used of persons, is in a fair number of instances used of inanimate things in the O.T.; cf. in the N.T. Mark vi. 11; Luke ix. 5.—φάγεται: a Hellenistic form, unclassical, cf. Sir. xxxiii. 23 (Sept.) πᾶν βρῶμα φάγεται κοιλία, cf. xi. 19, xlv. 21 (Sept.).

—τὰς σάρκας ὑμῶν: "The plural σάρκες is used for the fleshy parts of the body both in classical and later writers . . . while the singular σάρξ is used for the whole body" (Mayor); in the Septuagint we meet with a similar phrase in a number of cases, e.g., Mic. iii. 3. . . . κατέφαγον τὰς σάρκας τοῦ λαοῦ μου; 2 Kings ix. 36; in these and other instances the Hebrew רָצַח ( = σάρξ) is always in the singular (unlike "blood," which is often used in the plural).—ὡς πῦρ: this comparison must probably have been suggested by the fact that fire, in a literal sense, often figures in apocalyptic pictures, cf., e.g., *Enoch*, cii. 1, "And in those days when He brings a grievous fire upon you, whither will ye flee, and where will ye find deliverance?" xcvi. 3, where mention is made of "the furnace of fire," x. 13, "the abyss of fire"; this idea arose originally because "Gehenna" was conceived of as the place of torment, and a fire in the literal sense was constantly burning in the valley of Hinnom; the fire in the place of torment is referred to in Matt. xxv. 41 τὸ πῦρ τὸ αἰώνιον, Mark ix. 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, Jude 7 πυρὸς αἰωνίου . . . See Carr's interesting note on ὡς πῦρ. ἔθθησαυρίσατε.—ἐν ἐσχάταις ἡμέραις: see prefatory note to this chapter.

Ver. 4. ἰδοὺ: this interjection, though good Attic, is used by some N.T. writers with a frequency which is unclassical, (Mayor) e.g., in this short Epistle it occurs six times, while on the other hand St. Paul uses it only nine times (once in a quotation) in the whole of his writings; its frequent occurrence is a mark of Jewish authorship, as Jews were accustomed to the constant use of an equivalent interjection (הנה) in their own tongue.—ὁ μισθὸς τῶν ἐργατῶν: μισθός occurs several times in Sir. in the sense



κράζει,<sup>1</sup> καὶ αἱ <sup>2</sup>βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου \*σα-<sup>n</sup> Deut.  
βαῶθ εἰσεληλυθάν.<sup>2</sup> 5. <sup>3</sup>ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ<sup>3</sup> <sup>4</sup>ἐσπατα-  
λήσατε, <sup>5</sup>ἐθρέψατε τὰς καρδίας ὑμῶν ἐν<sup>4</sup> ἡμέρα<sup>5</sup> \*σφαγῆς.  
xxi.v. 14,  
15; Is. v. 9;  
Job xxxi.  
38-40; cf.  
Exod. ii.  
23.

o Rom. ix. 29; Rev. xviii. 5.  
(Sept.); cf. 1 Tim. v. 6.  
Ezek. xxxiv. 3.

p Cf. Job xxi. 13; Luke xvi. 19, 25; 2 Pet. ii. 13.  
r Luke xxi. 34.

s Quoted from Jer. xii. 3; cf. 1 Sam. ix. 12, 13

q Am. vi.

<sup>1</sup> Clamabunt ff.

<sup>2</sup> εἰσεληλυθασιν **KL**, curs.; ; εἰσεληλυθεν A; εἰσεληλυθεισαν **Δ**.

<sup>3</sup> Om. καὶ A, 73, Copt.

<sup>4</sup> ως ἐν **AKL**, curs.

<sup>5</sup> ημεραις A.

of reward, but not in that of wages due; in the same book ἐργάτης occurs twice (xix. 1, xl. 18), but in neither case with the meaning "agricultural labourer," which is its usual meaning in the N.T., cf. Matt. ix. 37, but on the other hand Luke. x 7, ἀξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.—τῶν ἀμειψάντων: ἀπ. λεγ. in N.T.; whatever difference of meaning there may have been originally between ἀμῶν and θερίζειν they are used as synonyms in the Septuagint, and the same is true, according to Mayor, of classical Greek.—τὰς χώρας ὑμῶν: often, as here, used in the restricted sense of "fields," cf. for the variety of meaning which it can bear the three instances of its occurrence in Sir. x. 16, xliii. 3, xlvii. 17; for its meaning of "fields," both in singular and plural, see Luke xii. 16, xxi. 21; John iv. 35.—ὁ ἀφυστερημένος ἀφ' ὑμῶν: "which is kept back by you," "on your part," or as Mayor renders as an alternative, "comes too late from you"; the ἀφ' ὑμῶν is not really required, it is omitted by ff. The withholding of wages due was evidently a sin of frequent occurrence, see Lev. xix. 13; Deut. xxiv. 14, 15; Job xxiv. 10; Mic. iii. 10; Jer. xxii. 13; Prov. iii. 27, 28; Mal. iii. 5; Sir. xxxi. (xxxiv.) 22; Tob. iv. 14.—ἀφυστ. only here in N.T.—κράζει: a thoroughly Hebraic idea which occurs several times in the O.T., cf. for the "crying out" of inanimate things, Gen. iv. 10; Job xxiv. 12; Ps. lxxiv. 2; Prov. viii. 1; Lam. ii. 18; Hab. ii. 11.—αἱ βοαὶ: only here in N.T., cf. Exod. xi. 23.—εἰς τὰ ὦτα κυρίου σαβαῶθ: quoted from Isa. v. 9; one of the many marks in this section, vv. 1-6, which suggest that it did not originally belong to the N.T.; it is certainly extraordinary that the usual Septu-

agint rendering, Κύριος παντοκράτωρ ὁ Κύριος τῶν δυνάμεων, is not used here; though it is true σαβαῶθ is sometimes transliterated, it is nevertheless exceptional. "Jahwe Sabaoth" was the ancient Israelite name of Jehovah as war-god.

Ver. 5. ἐτρυφήσατε: ἀπ. λεγ. in N.T.; it occurs in Sir. xiv. 4 for the Hebrew **גל**,\* which means "to revel," followed by **Δ**. Luther translates: Ihr habt wohlgelebet, "Ye have lived well"; but the German word "schwelgen" so exactly describes the Greek that one wonders why he did not adopt it; the English "to revel" comes nearest to it, and this is the R.V. rendering of the word in the Sir. passage referred to. τρυφᾶν with its compounds is used in a good as well as in a bad sense; for the former see Ps. xxxvii. 4, 11; Isa. lv. 2, lxvi. 11; Neh. ix. 25.—ἐπὶ τῆς γῆς: the contrast is between their enjoyment of the good things of the earth and what their lot is to be hereafter; cf. Luke xvi. 25, "Remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now he is comforted, and thou art in anguish".—ἐσπατάλησατε: only elsewhere in N.T. in 1 Tim. v. 6; it occurs in Ezek. xvi. 49 of the women of Jerusalem who are compared to those of Sodom; see also Sir. xxi. 15; the compound κατασπ. occurs in Am. vi. 4; Prov. xxix. 21; neither the word itself nor its compound is used in a good sense, expressing as it does the living of a life of wanton self-indulgence.—ἐθρέψατε τὰς καρδίας ὑμῶν: this use of καρδία is thoroughly Hebraic, **לב** being used in a very wide sense in Hebrew, cf. Ps. civ. 15, "... and bread

\*This is not biblical Hebrew, which would be **התענ** (Isa. lxvi. 11), or **התענ** (Neh. ix. 25); **בוע** occurs in the Targums, but means there "to shout for joy".

- <sup>t</sup> Hos. i. 6 6. κατεδικάσατε,<sup>1</sup> ἐφονεύσατε τὸν δίκαιον<sup>2</sup>. οὐκ ἂν ἀντιτάσσεται (Sept.).  
<sup>u</sup> Luke xxi. ὑμῖν.<sup>3</sup>  
<sup>v</sup> 19; Heb. x. 36.  
<sup>v</sup> 1 Thess. ii. 19.  
<sup>w</sup> Matt. xxi. 33.  
<sup>x</sup> Sir. vi. 19.

<sup>1</sup> Add et ff.<sup>2</sup> δίκαιον. WH.<sup>3</sup> ὑμῖν; WHmg.<sup>4</sup> Om. οὖν s.

that strengtheneth man's heart" (לבב) which does not differ from לב in meaning, cf. Jud. xix. 5.—ἐν ἡμέρᾳ σφαγῆς: there is something extremely significant in this quotation from Jer. xii. 3, because Jeremiah uses this expression (הרגה) as the day of judgment; and not only so, but this prophet had also coined a new word for Gehenna, viz., "Geharêgah" = "the valley of slaughter" (Jer. vii. 32. xix. 6). These expressions—"day of slaughter" and "valley of slaughter"—belong to Jeremiah (*Enoch*, xvi. 1 quotes the expression καὶ ἀπὸ ἡμέρας καιροῦ σφαγῆς), and in using the words "day of slaughter" the writer of our Epistle is undoubtedly giving them the meaning that they had originally; the passage before us probably means that these luxurious livers will be reveling in self-indulgence on the very day of judgment, cf. our Lord's words in Luke xvii. 27 ff., "They ate, they drank . . . and the flood came and destroyed them all . . . after the same manner shall it be in the day that the Son of man is revealed". The tense ἐθρεύσατε is in accordance with Hebrew usage of regarding a thing in the future as having already taken place; it is wholly in the prophetic style.

Ver. 6. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον: this expresses what must often have taken place; the prophetic books often refer to like things; there is no reason for regarding this as some specific case of judicial murder. Cf. Am. ii. 6, 7, v. 12; Wisd. ii. 10 ff. The antithesis between the צדיק ("righteous") and רשע ("wicked") is a commonplace in Jewish theology.—οὐκ ἀντιτάσσεται ὑμῖν: the statement of fact here, instead of the interrogative as read by some authorities, is more natural, and more in accordance with the prophetic style which is so characteristic of this whole passage. This picture of patient acquiescence in ill-treatment is really a very vivid touch, for it shows, on the one hand, that the

down-trodden realised the futility of resistance; on the other, that their hopes were centred on the time to come.

With the whole of this section cf. the words in *The first book of Clement, which is called The Testament of our Lord Jesus Christ*, 12: "The harvest is come, that the guilty may be reaped and the Judge appear suddenly and confront them with their works".

Vv. 7-11. The section 7-11 is a Christian adaptation of the earlier Jewish conception of the Messianic Era; in place of αἱ ἐσχάται ἡμέραι there is ἡ παρουσία τοῦ Κυρίου, the one a specifically Jewish, the other a specifically Christian expression; the two expressions, which represent, as it were, the titles of Jewish and Christian Eschatology respectively, are sufficient to show the difference of *venue* regarding these two sections. It is characteristic of one type of apocalyptic literature that the central figure of the Messiah is not mentioned, while another type lays great emphasis on the Messianic Personality; vv. 1-6 represents the former of these; that it contains no trace of Christian interpolation is the more remarkable in that it is utilised by a Jewish-Christian writer and is incorporated in Christian literature. The fact is additional evidence in favour of its being a quotation,—one of several which our Epistle contains. It is christianised by the addition to it of vv. 7-11, which, though interspersed with O.T. reminiscences, is specifically Christian. A similar christianising of Jewish material by adding to it is found, though on a much smaller scale, in Rev. xxii. 20, Ἀμήν ἔρχον κύριε Ἰησοῦ, which forms a response to the preceding *val*, ἔρχομαι ταχύ. Dr. Schiller-Szinessy (in *Encycl. Brit.*, art. "Midrash") discovered that the Hebrew equivalent of the words Ἀμήν ἔρχον (= אמן בא) indicated acrostically a primitive hymn, which still appears in all the Jewish prayer books, and is known from its opening words as *'Eṣ Keloheṇu* ("There is none like our God"; see Singer's *The Authorised Daily Prayer*

<sup>7</sup> μακροθυμῶν ἐπ' αὐτῷ <sup>1</sup> ἕως <sup>2</sup> λάβῃ <sup>3</sup> \* πρὸ ἱμον <sup>4</sup> καὶ ὀψιμον. <sup>5</sup> y Sir. xviii. 11; Luke viii. 15; xviii. 17. Deut. xi. 14; Job xxi. 23  
 8. μακροθυμήσατε <sup>6</sup> καὶ ὑμεῖς, \* στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ <sup>7</sup> παρουσία τοῦ Κυρίου ἤγγικεν. 9. μὴ στενάζετε, ἀδελφοί, <sup>7</sup> κατ' z Deut. xi. 14; Job xxi. 23  
 Jer. v. 24; Joel ii. 23; Zech. x. 1. a 1 Thess. ii. 16, iii. 13. b Heb. x. 25; 1 Pet. iv. 7  
 cf. Rom. xiii. 11.

<sup>1</sup> αὐτον KL, curs., Thl.; om. Vulg., Arm.

<sup>2</sup> Add αὐ ΝΡΒ, 13, rec.; add ου curs.

<sup>3</sup> Add υετον AKLP, curs., Pesh., rec.; add καρπον Ν<sup>3</sup> (καρπον τον Ν<sup>1</sup>), Copt.

<sup>4</sup> πρωιμον B<sup>3</sup>KL, curs. <sup>5</sup> Add fructum ff. <sup>6</sup> Add ουν ΝL, 9.

<sup>7</sup> Add μου ΑΒ, 13, pon post; αλληλων ΝL, Syrr., Thl., Oec., Ti.; om. K, 15, 16.

Book, p. 167). This hymn consists of five verses of four lines each; the first word of each line in the first verse begins with Ν, of the second verse with Ν, of the third with Ν, of the fourth with Ν, and of the fifth with Ν, thus making a four-fold repetition of the formula **בן מן** (= "Amen, Come"). This formula is the short title of the hymn referred to and "is actually written instead of the hymn in the place where it is to be used after the Additional Service for the New Year, and again towards the conclusion of the additional service for the eighth day of Solemn Assembly . . ., at the end of the Feast of Tabernacles" (Taylor, *The Teaching of the Twelve Apostles*, pp. 78 ff., and see Box in *Church and Synagogue*, iii., pp. 41 ff.). The formula "Amen Bo" belonged to Jewish Eschatology, and possibly took its origin from the phrase **עולם הבא** (= "The age to come," a common expression for the Messianic Era); it is christianised by the Jewish-Christian writer in the Apocalypse by the addition of **κύριε Ἰησοῦ**, just as in the passage before us the second, obviously Christian, section vv. 7-11, is added on to the former, quite as obviously Jewish, in order to make the whole Christian.

Ver. 7. **Μακροθυμήσατε οὖν**: the verb, as well as the adjective, is used both of God and man, e.g., Rom. ii. 4; 2 Cor. vi. 6; it expresses the attitude of mind which is content to wait; when used of God it refers to His long-suffering towards men (e.g., Sir. xviii. 11); it is possible that in the present connection this is also implied in view of ver. 9.—Perhaps οὖν was added in order to join it on to the preceding section; it is omitted by the OL MS. s.—**ἕως τῆς παρουσίας τοῦ Κυρίου**: see above, introductory words to this section. Πα-

ρουσία does not occur in the Septuagint, being (with τοῦ Κυρίου) specifically Christian; but with τοῦ Θεοῦ, instead of τοῦ Κυρίου, it occurs in *Test. of the Twelve Patriarchs*, Jud. xxii. 2, **ἕως παρουσίας τοῦ Θεοῦ τῆς δικαιοσύνης** (the words are omitted in the Armenian Version).—**ὁ γεωργός**: Cf. Sir. vi. 18; *Test. of the Twelve Patriarchs*, Issach. v. 3 ff.—**καρπὸν**: used in the sense of "produce of the soil".—**ἕως λάβῃ**: the context shows that the subject must be "the earth," not "the fruit," for the simple reason that the fruit is not in existence when the "former" rains descend; the great importance of the "former" rains (called both **יורה** and **מורה**) was that they moistened the earth (commencing about the month of October) after it had been hardened by the blazing summer sun, and thus enabled it to receive the seed; without the "former" rains to moisten the earth one might as well sow seed on rocks. The subject might possibly be "the husbandman" as he may be said in a certain sense to receive the rain, but the most obvious subject, and that upon which the meaning of the verse most naturally depends, is the earth.—**πρὸ ἱμον καὶ ὀψιμον**: Cf. Deut. xi. 14, and often, **יורה ומלקח**.

Ver. 8. **στηρίξατε τὰς καρδίας**: a Hebrew idiom, **לִבְךָ יָסַד**; in the O.T. mostly of strengthening the body with food.—**ἡ παρουσία τοῦ Κυρίου ἤγγικεν**: see above; cf. Matt. iii. 2; Luke xxi. 28; Phil. iv. 6; 1 Pet. iv. 7; 1 Cor. xv. 52; 1 Thess. iv. 15; 1 John i. 18.

Ver. 9. **μὴ στενάζετε**: "A strengthened expression for **μὴ καταλαλεῖτε** iv. 11" (Carr); it refers to the inward feeling of grudge against another. The word shows that it is not only the righteous who are addressed in this section.—



<sup>c</sup> 2 (4) Esdr. ἀλλήλων ἵνα μὴ κριθῇτε <sup>1</sup>. ἰδοὺ ὁ <sup>ο</sup>κριτὴς πρὸ τῶν <sup>4</sup>θυρῶν <sup>2</sup>ἕστηκεν. <sup>3</sup>  
 viii. 18;  
 cf. 1 Pet. io. <sup>ο</sup>ὑπόδειγμα <sup>4</sup> λάβετε, <sup>5</sup> ἀδελφοί, <sup>6</sup> τῆς κακοπαθείας <sup>7</sup> καὶ τῆς  
 iv. 5; Rev.  
 xxii. 12. <sup>1</sup> μακροθυμίας <sup>8</sup> τοὺς <sup>9</sup> προφῆτας, οἱ <sup>10</sup> ἐλάλησαν ἐν <sup>9</sup> τῷ <sup>10</sup> ὀνόματι  
 d Matt.  
 xxiv. 33: Κυρίου. <sup>11</sup> I I. ἰδοὺ <sup>1</sup> μακαρίζομεν τοὺς <sup>12</sup> ἐπομείναν-  
 Mark xiii.  
 29: cf. 1 τας <sup>12</sup> τὴν ὑπομονήν <sup>13</sup> ἰὼβ ἡκούσατε, καὶ τὸ τέλος <sup>13</sup> Κυρίου εἴδετε, <sup>14</sup>  
 Cor. iv. 5.  
 e John xiii. οἱ <sup>15</sup> πολὺσπλαγχνός <sup>15</sup> ἐστὶν ὁ Κύριος <sup>16</sup> καὶ <sup>17</sup> οἱ κ-  
 15; Heb.  
 iv. 11; 2 τῶν <sup>18</sup> τῶν πάντων δέ, <sup>17</sup> ἀδελφοί <sup>ο</sup> μου, <sup>18</sup> μὴ ὀμνύετε, μήτε  
 Pet. ii. 6.  
 f Col. i. 11. τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὅρκον· ἦτω δὲ <sup>19</sup> ὑμῶν τὸ  
 g Matt. v.  
 12.  
 h 2 Pet. i. 21. i—i Cf. Dan. xii. 12. See Matt. v. 10. k Matt. x. 22; Col. i. 11.  
 l Job i. 21, 22, ii. 10. m—m Ps. ciii. 8, cxl. 4; cf. Num. xiv. 18. n Luke vi. 36. o—o Matt.  
 v. 34-37; cf. Mal. iii. 5; Heb. vi. 16.

<sup>1</sup> κατακριθετε  $\square$ . <sup>2</sup> Januam ff. <sup>3</sup> Stat ff. <sup>4</sup> Add δε  $\square$ .

<sup>5</sup> λαβετε . . . καὶ τῆς μακροθυμίας εχετε (lectio ex duabus confusa)  $\square$ ; om.  
 λαβετε A, 13, Aeth.

<sup>6</sup> Add μου  $\aleph$ KL, 13, rec. <sup>7</sup> κακοπαθίας B<sup>1</sup>P, WH; καλοκαγαθίας  $\aleph$ .

<sup>8</sup> Add εχετε  $\aleph^3$ A, 13, Aeth. <sup>9</sup> Om. εν AKL $\square$ , curss.

<sup>10</sup> Om. τω  $\aleph$ , Chrys. <sup>11</sup> Pr. του  $\square$ .

<sup>12</sup> υπομενοντας KL  $\square$ , curss., Copt., Arm., Aeth., Thl., Oec., rec.

<sup>13</sup> ελεος 27, 29. <sup>14</sup> ιδετε AB<sup>3</sup>LP, curss. <sup>15</sup> πολνευσπλαγχνος curss., Thl.

<sup>16</sup> Om. ο Κυριος KL, curss.; om. ο B, WHmg, Weiss.

<sup>17</sup> ουν  $\aleph^1$ ; om. K, curss. <sup>18</sup> Om. μου  $\square$ .

<sup>19</sup> Add ο λογος  $\aleph^*$ , 8, Copt., Aeth.

ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν: Cf. Rev. iii. 20. For the idea of the Judge standing at the door see Matt. xxiv. 33, . . . γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις, xxv. 10 ff. (the parable of the Ten Virgins). In its origin the idea is antique; cf. the following from the Mishna (*Ab. iv. 16*): "This world is as if it were a vestibule to the future world; prepare thyself in the vestibule, that thou mayest enter the reception-room"; this saying is one of Jacob of Korsha's who lived in the second century A.D.—ἕστηκεν: for the tense see above.

Ver. 10. ὑπόδειγμα: Cf. Sir. xlv. 16 and especially John xiii. 15, ὑπόδ. ἔδωκα ὑμῖν . . . of our Lord.—τῆς κακοπαθείας:  $\aleph$ . λεγ. in N.T. cf. 4 Macc. ix. 8. It means "endurance" rather than the R.V. "suffering"; this goes better with μακροθυμίας, "patience". The rendering "endurance" has support from the papyri, see Deissmann, *Neue Bibelst.*, pp. 91 f.—ἐν τῷ ὀνόματι: although this use of the phrase is paralleled by its use in the papyri (see Deissmann, *Bibelst.*, pp. 143-5: *Neue Bibelst.*, pp. 25, 26), it is more probable that in this case it comes through the Septuagint from the Hebrew  $\text{בְּשֵׁם}$ ; cf. above ii. 7.

Ver. 11. μακαρίζομεν: Cf. 4 Macc. xviii. 13, used in reference to Daniel.—ἰὼβ: Job occupies a high place of honour in post-biblical Jewish literature, cf. the pseudepigraphic work "The Testament of Job".—τὸ τέλος Κυρίου: the final purpose of Jehovah with regard to Job; it could not refer to Christ, for the whole passage is dealing with O.T. examples.—πολὺσπλαγχνός:  $\aleph$ . λεγ. in N.T.—οἱ κτεῖρων: only elsewhere in N.T. in Luke vi. 36; cf. Sir. ii. 11 and often in the Septuagint.

Ver. 12. Πρὸ πάντων . . . : The most natural way of understanding these words would be to take them in connection with something that immediately preceded, but as there is not the remotest connection between this verse and the section that has gone just before, this is impossible here; the verse must be regarded as the fragment of some larger piece; it is not the only instance in this Epistle of a quotation which has been incorporated, only in this case the fragmentary character is more than usually evident. That it is not a quotation from the Gospel, as we now have it (Matt. v. 33-37), must be obvious, for if it were this, it would unquestionably approximate more closely

ἢ ναὶ ναὶ, καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν<sup>1</sup> πέσῃτε.<sup>ο</sup> 13. <sup>α</sup>Κακοπαθεῖ<sup>ρ</sup> 2 Cor. i. 17, 18. τις ἐν<sup>2</sup> ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; <sup>ψ</sup>ψαλλέτω. 14. ἀσθενεῖ<sup>3</sup> 2 Ps. l. 15. τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς <sup>π</sup>πρεσβυτέρους τῆς ἐκκλησίας,<sup>4</sup> 1 Rom. xv. 9; 1 Cor. xiv. 15; καὶ προσευξάσθωσαν ἐπ' αὐτὸν<sup>5</sup> <sup>δ</sup>ἀλείψαντες<sup>6</sup> ἑλαίῳ ἐν ὀνόματι τοῦ Eph. v. 19; Col. iii. 16.

s Acts xi. 30.

t Mark vi. 13; cf. xvi. 18.

<sup>1</sup> εις υποκρισιν KLP, curss., rec. (ed. Steph.).<sup>2</sup> Ex ff.<sup>3</sup> Pr. et ff.<sup>4</sup> Om. της εκκλησίας ff.<sup>5</sup> αυτους B<sup>1</sup>.<sup>6</sup> Add αυτον BAKL, curss., Treg.

to the original; on the other hand, its general similarity to the Gospel passage proves that there must be a relationship of some kind between the two. Probably both trace their origin to a saying of our Lord's which became modified in transmission, assuming various forms while retaining the essential point. An example of a similar kind can be seen by comparing together Matt. x. 26; Luke viii. 17 and the fourth of the New Oxyrhynchus Sayings: Λέγει Ἰησοῦς Πᾶν τὸ μὴ ἔμπροσθεν τῆς ὀψεώς σου καὶ τὸ κεκρυμμένον ἀπὸ σοῦ ἀποκαλυφθήσεται. οὐ γὰρ ἔστιν κρυπτόν δ' οὐ φανερόν γενήσεται καὶ τεθαμμένον δ' οὐκ ἐγερθήσεται (Grenfell and Hunt's restoration). In any case the verse before us must originally have been preceded by a context which contained various precepts of which this was regarded as the most important, on account of the words πρὸ πάντων.—μὴ ὁμνέετε . . . : this was a precept enjoined by many of the more devout Jews; Pharisees avoided oaths as much as possible, the Essenes never swore; a very good pre-Christian example of the same precept is contained in Sir. xxiii. 9-11, Ὁρκῶ μὴ ἐθίσης τὸ στόμα σου, καὶ ὀνομασίᾳ τοῦ ἁγίου μὴ συνεισθῇς . . . ἀνὴρ πολυόρκος πλησθήσεται ἀνομίας . . . ἥτις: Cf. 1 Cor. xvi. 22, the only other occurrence of this form in the N.T.

Ver. 13. **κακοπαθεῖ**: See note on v. 10; it refers perhaps rather to mental worry or distress, while **ἀσθενεῖ** refers to some specific bodily ailment.—**εὐθυμεῖ**: only found elsewhere in Acts xxvii. 22, 25 in the N.T.—**ψαλλέτω**: refers both to playing on a stringed instrument (Sir. ix. 4) and to singing (Eph. v. 19), and is also used of singing with the spirit (1 Cor. xiv. 15).

Ver. 14. **ἀσθενεῖ** . . . **προσκαλεσάσθω**, etc.: Cf. Sir. xxxviii. 14, καὶ γὰρ αὐτοὶ Κυρίου δεηθήσονται, ἵνα εὐδῶσι αὐτοῖς ἀναπαύσιν καὶ ἴασιν χάριν

**ἐμβιώσεως**. In regard to the practice of primitive Christianity in the matter of caring for the sick Harnack says: "Even from the fragments of our extant literature, although that literature was not written with any such intention, we can still recognise the careful attention paid to works of mercy. At the outset we meet with directions everywhere to care for sick people, 1 Thess. v. 14. . . . In the prayer of the Church, preserved in the first epistle of Clement, supplications are expressly offered for those who are sick in soul and body (1 Clem. lix., τοὺς ἀσθενεῖς ἴασαι . . . ἐξανάστησον τοὺς ἀσθενούντας, παρακάλεσον τοὺς ὀλιγοψυχοῦντας). . . . Epistle of Polycarp, vi. 1; Justin Martyr, lxvii. . . ."; he also quotes Lactantius, *Div. Inst.*, vi. 12: "Aegros quoque quibus defuerit qui assistat, curandos fovendosque suscipere summae humanitatis et magnae operationis est" (*Expansion* . . . i. 147 f. first English ed.). A like care was characteristic of the Rabbis, who declared it to be a duty incumbent upon every Jew to visit and relieve the sick whether they were Jews or Gentiles (*Git.*, 61 a, *Sotah*, 14 a); "the *Hasberim*, or *Hasidic* associations, made the performance of this duty a special obligation" (*Jewish Encycl.*, xi. 327).—τοὺς **πρεσβυτέρους τῆς ἐκκλησίας**: both the words "presbyters" (= "priest") and "ecclesia" were taken over from the Jews, being the Greek equivalents for **קהן** and **קהל**. While, however, the word **πρεσβύτερος** was, without question, in the Christian Church taken over from the **קהן** in the Jewish Church, it is well to recall the extended use which attached to it according to the evidence of the papyri. The phrase **ὁ πρεσβύτερος τῆς κώμης** occurs on a papyrus belonging to the time of the Ptolemies, and is evidently an official title of some kind; οἱ **πρεσβύτεροι** is found together with **ἱερεῖς** of an idola-

u Cf. Acts ix. 40, xxviii. 8, and see Matt. ix. 22. 15. καὶ ἡ εὐχὴ<sup>2</sup> τῆς "πίστεως" σώσει τὸν κάμνοντα, καὶ ἔγερει αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾗ<sup>3</sup> "πεποικηκώς, ἀφεθήσεται"<sup>4</sup>

v Matt. ix. 21, 22. w Is. xxxiii. 24; Mark ii. 5; Luke v. 20; cf. 1 Jn. v. 16.

<sup>1</sup> Om. του Κυριου BA, Orig., Tregm; ἰϋ χϋ ε. WH place it in brackets.

<sup>2</sup> προσευχη P, curs. <sup>3</sup> ην Γ. <sup>4</sup> αφεθισονται P, 7.

trous worship (c. 40 B.C.); and in the second century A.D. οἱ πρεσβύτεροι occurs in reference to "elders" of villages in Egypt. The Septuagint translators were therefore probably using in this case a word which had a well-known technical sense. Deissmann believes it possible, therefore, that the Christian congregations of Asia Minor got the title of πρεσβύτερος from the minor officials who were so called, and not necessarily from the Jewish prototype (*Op. cit.*, pp. 153 f.). This might well be the case in various centres, though not all (as for example, Babylonia), of the Diaspora, but not in Palestine. It is, of course, an open question as to whether our Epistle was written from Palestine or not; see, further, Deissmann (*Neue Bibelst.* pp. 60 ff.). As regards ἐκκλησία, Harnack remarks that "originally it was beyond question a collective term (*i.e.*, **ἐκκλ**); it was the most solemn expression of the Jews for their worship as a collective body, and as such it was taken over by the Christians. But ere long it was applied to the individual communities, and then again to the general meeting for worship. . . . Its acquisition rendered the capture of the term 'synagogue' a superfluity, and once the inner cleavage had taken place, the very neglect of the latter title served to distinguish Christians sharply from Judaism and its religious gatherings even in terminology. . . . Most important of all, however, was the fact that ἐκκλησία was conceived of, in the first instance, not simply as an earthly but as a heavenly and transcendental entity" (*op. cit.*, pp. 11 ff.); "**ἐκκλ**" (usually rendered ἐκκλησία in LXX) denotes the community in relation to God, and consequently is more sacred than the profaner **ἐκκλ** (regularly translated by συναγωγή in the LXX). . . . Among the Jews ἐκκλησία lagged far behind συναγωγή in practical use, and this was all in favour of the Christians and their adoption of the term" (*ibid.*). In the verse before us it is the combination of these two terms, οἱ πρεσβύτεροι τῆς ἐκκλησίας which points to a de-

veloped organisation among the communities of the Diaspora, and therefore to a late date for this part of the Epistle.—ἀλείψαντες ἐλαίῳ: a common Jewish usage, see Isa. i. 6; Mark vi. 13; Luke x. 34. As oil was believed to have the effect of curing bodily sickness, so it became customary to use it preparatory to Baptism, possibly with the idea of its healing, sacramentally, the disease of sin; that it was joined to Baptism as an integral part of the sacrament is certain. Prayer was, of course, an indispensable accompaniment.—ἐν ὀνόματι . . . : Cf. Mark xvi. 17; Luke x. 17; Acts iii. 6, 16, iv. 10, xvi. 18; and on the formula, the note above, ii. 17.

Ver. 15. ἡ εὐχὴ τῆς πίστεως: Cf. Matt. xxi. 22.—σώσει: for this sense cf. Matt. ix. 22; Mark v. 23; John xi. 12.—κάμνοντα: in this sense only here in the N.T., though it is used in a somewhat similar sense in Hebrew xii. 3.—ἐγερει: it seems most natural to take this as referring to the sick man being raised up from his bed of sickness, though the use of κάμνειν in Heb. xii. 3 suggests the possibility of spiritual comfort being also included.—ὁ Κύριος: this must probably refer to Christ, though the O.T. reference in the context would justify the contention that Jahwe is meant.—κἂν. Cf. Mark xvi. 18; Luke xiii. 9, as showing that this does not necessarily mean "even if".—ἁμαρτίας ᾗ πεποικηκώς ἀφεθήσεται αὐτῷ: Cf. Sir. xxxviii. 9, 10, Τέκνον, ἐν ἀρρωστήματί σου μὴ παράβλεπε, ἀλλ' εὖξαι Κύριῳ, καὶ αὐτὸς ἰάσεται σε· ἀπόστησον πληγμελίαν καὶ εὐθύνον χεῖρας, καὶ ἀπὸ πάσης ἁμαρτίας καθάρισον καρδίαν; The Jewish belief on this subject may be illustrated by the following: in *Test. of the Twelve Patriarchs*, Simeon, ii. 11 ff., because Simeon continued wrathful against Reuben, he says, "But the Lord restrained me, and withheld from me the power of my hands; for my right hand was half withered for seven days"; in Gad. v. 9 ff. the patriarch confesses that owing to his hatred against Joseph God brought upon



αὐτῷ. 16. <sup>1</sup> ἐξομολογεῖσθε οὖν <sup>1</sup> ἀλλήλοις τὰς ἀμαρτίας, <sup>2</sup> καὶ προσ-  
 εύχεσθε <sup>3</sup> ὑπὲρ ἀλλήλων, ὅπως <sup>4</sup> ἰαθῇτε. <sup>5</sup> πολὺ ἰσχύει δέησις δικαίου  
 ἐνεργουμένη. 17. \* Ἠλείας <sup>5</sup> ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ  
 προσευχῇ <sup>6</sup> προσήύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς <sup>2</sup>  
 ἐνιαυτοὺς \* τρεῖς καὶ μῆνας ἕξ. 18. καὶ <sup>6</sup> πάλιν <sup>4</sup> προσήύξατο, καὶ ὁ  
 οὐρανὸς ἔειπεν ἔδωκεν <sup>7</sup> καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

24; 1 Pet. iii. 12.  
15; Rev. xi. 6.

a 1 Kgs. xvii. 1, xviii. 1; Acts xiv. 15.  
c Luke iv. 25.

b Cf. Sir. xlviii. 2, 3, Luke xxii.  
13; Cor. i. 6; 1 Tim. ii. 1; cf. Gen. xviii. 23-32; Jn. ix. 31; Acts viii.

<sup>1</sup> Om. L, curss., ff, Arm., Aeth.; δε 107, Pesh.

<sup>2</sup> τα παραπτωματα KL, curss., Pesh., Orig., Thl., Oec.; add υμων L, 69, a, c, ff, Vulg., Syrr., Copt., Aeth.

<sup>3</sup> ευχεσθε NKLP, curss., Thl., Oec., Treg., Ti., WH (altern. reading).

<sup>4</sup> Ut remittatur vobis ff. <sup>5</sup> Ηλίας NAB<sup>3</sup>KLP, curss.

<sup>6</sup> Sed ff. <sup>7</sup> εδωκεν υετον A, 13, 73, Latt., Treg., Ti., WHmg; εδ. τον υετ. N.

him a disease of the liver, "and had not the prayers of Jacob my father succoured me, it had hardly failed but my spirit had departed". That sin brings disease was, likewise in the later Jewish literature, an article of faith, indeed here one finds specified what are the particular sicknesses that particular sins bring in their train. According to Rabbinical teaching there are four signs by means of which it is possible to recognise the sin of which a man has been guilty: dropsy is the sign that the sin of fornication has been committed, jaundice that of unquenchable hatred, poverty and humiliation that of pride, liver complaint (?) (הַכֶּבֶד) that of back-biting. In *Shabbath*, 55 a, it says: "No death without sin, no chastisement without evil-doing," and in *Nedarim*, 41 a it says: "No recovery without forgiveness". Leprosy may be due to one of eleven sins, but most probably to that of an evil tongue (see Weber, *Jüdische Theologie*, pp. 245 f.).

Ver. 16. ἐξομολογεῖσθε . . . ἀμαρτίας: see critical note above. Confession of sins has always played an important part in Judaism; the O.T. word for confession of sins is **הִתְנַחֵם**,\* the later term, which denotes more particularly the liturgical form of confession, is **יְהִי**. Private as well as public confession was enjoined, and many forms of confession, both general and particular, exist, among others one for the sick; it was the duty of the Rabbis to urge the sick person to confess his sins. Confession is regarded as a meritorious act:

according to *Sanhedrin*, 103 a, it has the effect of enabling the worst sinners to inherit everlasting life (see, among other authorities, *Hamburger's Realencycl. des Judent.*, article "Sündenbekenntniss"). For the custom of the early Church cf. *Didache*, iv. 14, xiv. 1.—προσεύχεσθε ὑπὲρ ἀλλήλων: the need of intercessory prayer is strongly emphasised in O.T., N.T. and the later Jewish literature, see above and the next note.—πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη: one is reminded of the well-known instance of Rabbi Johanan ben Zakkai (end of first century, A.D.) who, when in need of the prayers of a righteous man on behalf of his sick child, said, "Although I am greater in learning than Chaninah, he is more efficacious in prayer; I am, indeed, the Prince, but he is the steward who has constant access to the King" (*Berachoth*, 34 b). A curious saying of Rabbi Isaac is contained in *Ḥebamoth*, 64 a: "The prayer of the righteous is comparable to a pitchfork; as the pitchfork changes the position of the wheat so the prayer changes the disposition of God from wrath to mercy" (quoted in *Jewish Encycl.*, x. 169). With δικαίου cf. δίκαιον in ver. 6. On ἐνεργουμένη see Mayor's elaborate note.

Ver. 17. Ἠλείας: Elijah plays an immense part in the later Jewish literature, see *Hamburger, op. cit.*, article "Elias". With his mention here cf. Sir. xlviii. 1 ff.—προσευχῇ προσήύξατο: Hebraism cf. Luke xxii. 15; John iii. 29, etc., etc.

Ver. 18. With this and the preceding

\* This word is sometimes used as meaning *praise* given to God by the act of confession of sins, cf. Ryle, *Esra* . . . , p. 132.

c--e Cf. Gal. vi. 1. f Matt. xviii. 15. g Ps. li. 13 (15 in Heb.); Mal. ii. 6; cf. Prov. xi. 30. h Rom. xi. 14; cf. xiii. 9. i Acts xxvii. 37. k Cf. Prov. x. 14; 1 Pet. iv. 8, and see Ps. xxxii. 1, lxxxv. 2; Rom. iv. 7.

19. \*Ἀδελφοί μου,<sup>1</sup> ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς<sup>2</sup> ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,<sup>3</sup> 20. γινώσκετε ὅτι<sup>4</sup> ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ<sup>5</sup> ἡ σώσει<sup>6</sup> ψυχὴν αὐτοῦ ἐκ θανάτου<sup>6</sup> καὶ καλῶσει<sup>7</sup> πλήθος ἁμαρτιῶν.<sup>8</sup>

<sup>1</sup> Om. L, curs., Did., Oec., rec. <sup>2</sup> Add ὁδου της B, 5, Pesh., Copt.

<sup>3</sup> γινώσκω οτι B AKLP, Treg., Ti., WHmg; om. ff, Sah.

<sup>4</sup> Om. ff. <sup>5</sup> Salvat ff, Orig.; salvavit Vulg.

<sup>6</sup> την ψυχην A, 73, Arm.; om. αὐτου KL, curs., Sah., Orig., Thl., Oec., Treg.; pon αὐτου post θαν. B, ff, Aeth., Weiss, WHmg.

<sup>7</sup> καλυπτει Vulg., Orig., Dam. <sup>8</sup> Peccati ff; add αμην 40.

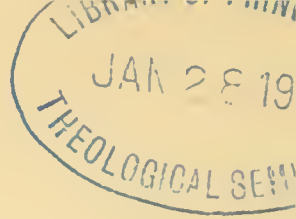
Subscr. ιακωβου B; επιστολη ιακωβου B; ιακωβου επιστολη A, 40, 67, 177: ιακωβου αποστολου επιστολη καθολικη P, 63; τέλος του αγιου αποστολου ιακωβου επιστολη καθολικη L; τέλος της επιστολης του αγιου αποστολου ιακωβου τοι αδελφοθου 38; explicit epistola Jacobi filii Zaebedei ff; most MSS. have no subscr.

verse cf. *Ta'anith*, 24 b, where we are told of how Rabbi Chaninah, on being caught in a shower of rain, prayed: "Master of the Universe, the whole world is pleased, while Chaninah alone is annoyed"; then the rain immediately ceased. On arriving home he prayed: "Master of the Universe, shall all the world be grieved while Chaninah enjoys his comfort?" Whereupon the rain came down again (see *Jewish Encycl.*, vi. 215).

Ver. 19. πλανηθῇ: "The passive aorist is used with a middle force in classical writers, as well as in the LXX, Deut. xxxii. 1; Ps. cxix. 176; Ezek. xxxiv. 4" (Mayor). — ἀπὸ τῆς ἀληθείας: Cf. Mark xii. 14, . . . ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις, this seems to be the way in which ἀληθεία is here used, cf. John iii. 21, v. 33; viii. 32. — ἐπιστρέψῃ: excepting

here (and in the next verse) and Luke i. 16, 17 this word is always used intransitively in the N.T. (cf. however Acts xxvi. 18).

Ver. 20. γινώσκετε: taking this as an indicative one may regard the words that follow as a quotation, a course which commends itself owing to the comparatively large number of quotations with which the Epistle abounds; at the same time it must be remembered that the weight of MS. evidence is in favour of γινώσκέτω. — καλῶσει . . . (Hebrew כָּפַר) cf. 1 Pet. iv. 8, one of the strongest of the many marks of Jewish authorship which the Epistle contains; according to Jewish doctrine good works balance evil ones; the good work of converting a sinner is reckoned here as one of the most efficacious in obliterating evil deeds; on the whole subject see Introduction IV., § 2.



# THE EXPOSITOR'S GREEK TESTAMENT

EDITED BY THE REV.  
W. ROBERTSON NICOLL, M.A., LL.D.

EDITOR OF "THE EXPOSITOR," "THE EXPOSITOR'S BIBLE," ETC.

VOLUME V.

HODDER AND STOUGHTON LIMITED  
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THE FIRST EPISTLE GENERAL  
OF  
PETER

# THE EXPOSITOR'S GREEK TESTAMENT

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BY THE REV.

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## INTRODUCTION

IN the case of this document a question preliminary to the ordinary heads of Introduction arises; the question of *the Unity of the Epistle*. For it contains *two* formal and solemn conclusions. The first<sup>1</sup> is "*That in all things God may be glorified through Jesus Christ to Whom belongs the glory and the victory to the ages of the ages. Amen ;*" and the second,<sup>2</sup> "*Now the God of all grace, he who called you to his eternal glory in Christ, himself shall refit you after brief suffering, shall confirm you, shall strengthen you, shall establish you. His is the victory to the ages of the ages. Amen.*" The latter conclusion is followed by a postscript which ends with yet another formula of conclusion<sup>3</sup> "*Peace to you all who are in Christ*".

The address<sup>4</sup> at the head of the document stamps it as a circular letter or an encyclical epistle. The three conclusions divide it into three parts. Of these the last and shortest part may fairly be taken as a true postscript. The writer (we may suppose) takes the pen from the secretary, to whom he has been dictating, and appends a greeting in his own handwriting. St. Paul did the same thing in the Epistle to the Galatians.<sup>5</sup> In such a case the value of the postscript would be greater than in the case of a circular letter addressed to widely separated churches in different provinces or countries. The Galatian letter would naturally be preserved in the chest of the chief church of the province; and St. Paul's autograph would be prized as proof of the authenticity of the exemplar, copies of which were doubtless made and supplied as need and demand arose. But in this case also the autograph has a value of its own, inasmuch as it gives the credentials of the bearer, who presumably went from place to place and read it out to the assembled Christians, letting them see the postscript before he travelled on. So the third part of the letter may well be an integral portion of this encyclical.

But this postscript is preceded not by one conclusion but by two; and in this the document bears witness *against* its own unity. And

<sup>1</sup> iv. 11.

<sup>2</sup> v. 10 f.

<sup>3</sup> v. 14.

<sup>4</sup> i. 1.

<sup>5</sup> Gal. vi. 11-17.



further it is to be noted that the first conclusion is followed by a general form of address—"Beloved"—which has occurred at an earlier point.<sup>1</sup> In fact, apart from the formal superscription—X to Y greeting—the second part<sup>2</sup> of the Epistle is a complete epistle in itself. And it is natural enough that a circular letter, addressed to different communities, should contain alternative or additional letters, if the writer was aware that the conditions or circumstances were not identical in every case. The formal severance of the second part may, therefore, be taken as indicating that *all* the communities addressed were *not* necessarily in the condition, which that part implies.

1. *The Recipients.*—Eusebius of Cæsarea, whose Ecclesiastical History belongs to the beginning of the fourth century, is the earliest (extant) writer, who inquired systematically into the origins of the Christian literature. For him there is no question about the nationality of the first recipients of this document: they are *Hebrews* or Jewish Christians. He insists that the compact made between St. Peter and St. Paul at Jerusalem<sup>3</sup> was faithfully observed, as their respective writings and the evidence of St. Luke agree to testify: "That Paul, on the one hand, preached to those of Gentile origin and so laid the foundations of the churches from Jerusalem and round about as far as Illyricum is plain from his own statements and from the narratives, which Luke gives in the Acts. And, on the other hand, from the phrases of Peter it is clear in what provinces he for his part preached the Gospel of Christ to those of the Circumcision and delivered to them the message of the New Covenant—I mean, from his acknowledged epistle in which he writes *to those of Hebrew origin* in the dispersion of Pontus and Galatia, Cappadocia and Asia and Bithynia."<sup>4</sup>

Just before this<sup>5</sup> plain statement Eusebius quotes verbally from Origen's exegetical commentary upon Genesis: "Peter seems to have preached in Pontus and Galatia and Bithynia, in Cappadocia and Asia *to the Jews in dispersion*". Origen's assertion rests presumably on the authority of the address of our document, although the order of the provinces differs in respect of Bithynia from the generally accepted text. When Eusebius speaks for himself he restores the conventional order of the provinces and explicitly quotes the authority of "the acknowledged Epistle". It does not seem at all probable that either Eusebius or Origen had any other evidence for their belief than such as is preserved for modern investigation. Both knew of

<sup>1</sup> ii. 11.

<sup>2</sup> iv. 12-v. 11.

<sup>3</sup> Gal. ii. 7-9.

<sup>4</sup> Eus. *H. E.* iii. 4.

<sup>5</sup> Eus. *H. E.* iii. 1.

the compact, in virtue of which Peter was to continue his work among the Jews: both construed the direction of the Epistle as proof that the writer had preached the Gospel to his readers: therefore in virtue of the compact his readers were *Jews*—Jews of the Dispersion, but still Jews.

The evidence upon which both Eusebius and Origen seem to rely is extant; the deduction drawn—characteristic as it is of patristic exegesis—is not necessarily valid, and it is not supported by any pretence of independent tradition.

The compact to which James and Cephas and John, on the one side, and Paul and Barnabas, on the other, were consenting parties, cannot be held to prove these Christians to be Jewish Christians—even if it could be made out that St. Peter “the Apostle of the Circumcision,” who writes to them, converted them to Christianity.

The appellation of *the Dispersion* is on the face of it a weightier argument, because *Dispersion* is a technical term and comprises in itself all the Jews who lived outside Palestine. Whatever its *provenance*, the term is Jewish through and through, for it insists upon the First Cause of all such scattering and upon the central shrine from which the exiles are removed. The mere Greek spoke and thought of exiles as fugitives and had a collective term *φυγή* to correspond with the Jewish *διασπορά*. But the Jewish word recognises that those dispersed are placed here and there—as exiles, traders and what not?—by God. Jewish as it is, this appellation is capable of extension to the new Israel and does not necessarily imply that the persons addressed were born Jews. Ultimately and fundamentally it does not denote privilege like the term *Israel* but rather penalty—removal from the place which was traditionally associated with the visible presence of Jehovah. The writer may, perhaps, be taken to use it without a precise definition of a centre corresponding to the Holy Land of the Jew; but there is no valid ground for doubting that he could apply it to Gentiles, who were in the world and not of it by virtue of their faith in Christ. Situated as they were among unfriendly friends these *Gentile* churches are collectively the new Dispersion.

These *Gentile* Churches—for there is more than one passage in our document which seems to settle the point, apart from general probabilities to be derived from the traditions of St. Paul’s missionary activity. In the first place, St. Peter<sup>1</sup> applies to his readers the words of Hosea<sup>2</sup>; ye who were once no People but now are God’s People, who were not in a state of experiencing His mercy, but now have

<sup>1</sup> ii. 10.

<sup>2</sup> See Hosea ii. 23.

come under its influence." At a definite time God had shown mercy to these Christians, who before—according to the strict Jewish point of view—had been outside the pale of His mercy. And, if we may argue from silence as from the tenses employed, they were formerly *not a people at all*, to say nothing of their being no people of God. In fact they were just *tribes* and *Gentiles*—not a *λαός* but just *ἔθνη*. It is true that Hosea was speaking of the children of Israel, who had apostatized, and of the final restoration, when all the dispersed should be gathered together. It is true, again, that St. Paul<sup>1</sup> uses the prophecy conformably with the apparent intention of the prophet; but he cites it more fully than St. Peter in connexion with the calling of the Gentiles.<sup>2</sup> The Christian Church is God's, Israel the heir of His promises; and—who knows?—the writer may have added the title *of the Dispersion* partly because it is written in the book of Hosea,<sup>3</sup> "and I will sow her unto myself upon the earth, and I will love her who was not beloved, and I will say to Not-my-people, Thou art my people and he shall say, Thou art the Lord my God". It is a great prophecy and a Jewish Christian would be slow to forget its first intention. No line of argument can exclude the possibility that *some* of the Christians, to whom his letter is addressed, were born Jews. And if he thought less of them and most of the aliens, who, perhaps, outnumbered them, at anyrate his own mind was Jewish and he spoke to his Jewish self, before he wrote or dictated his letter. It must have been a strange experience for a Jew to preach a Messiah, whom his Nation had rejected, to a motley collection of Gentile believers and to use such prophecies as this.

But whatever emotions the words stirred up within his heart they remained there. The thought of his countrymen does not shake him visibly as it shook St. Paul;<sup>4</sup> and from this self-repression one might conclude that the Jewish element in these churches was insignificant, or that the decree which severed him and them from the unbelieving Jews was already made absolute.

The probable significance of this use of Hosea's phrase is supported by the words, "*For ye were once wanderers like sheep but now ye have returned to the shepherd and overseer of your souls*".<sup>5</sup> It is, of course, possible to exaggerate the force of *ἐπεστράφητε*, *ye have returned*, as if it implied a previous association with God. But the word means no more than obedience to the invitation *Repent*, which Christian missionaries addressed to all the world; in the Septuagint it is used of Jewish *apostasy* without implying previous

<sup>1</sup> Rom. xi. 28-32

<sup>2</sup> Rom. ix. 24-26.

<sup>3</sup> Hosea ii. 23 (LXX).

<sup>4</sup> Rom. ix. 1 ff.

<sup>5</sup> ii. 25.



apostasy, and here it is fitly applied to the adherence of Gentiles, who previously had no faith in God. In fact its proper force is represented by *turn* rather than *return*.

Another capital passage would seem to be sufficient in itself to show that the writer regarded the churches to whom he speaks, as composed of Gentile Christians: "*Sufficient is the time that is past for the accomplishment of the ideal of the Gentiles, when you walked in . . . unlawful idolatry*".<sup>1</sup> If they were Jews by birth, who are so reproached for their pre-Christian life, it is clear that they must have been renegades, who had forfeited their title to be reckoned as Jews. For so great an apostasy there is no evidence whatever. That individuals in the Dispersion did succumb to the attractions of the life outside the ghetto is probable enough. Philo, for example, warns his fellow countrymen against the seductions of pagan mysteries; and his own nephew gave up his faith in order to become a soldier of fortune. But the interpretation, which makes Jews of the readers, involves an impossible assumption of wholesale perversion. The persons in question are, surely, Gentiles; before their conversion they lived as their neighbours lived, and, after their conversion, they excited the surprise of their neighbours by their change of life.<sup>2</sup>

The internal evidence of the Epistle is borne out by what is known of the evangelisation of the provinces named. With the exception of Cilicia all Asia Minor is included and Asia Minor was the great field of the labours of St. Paul and his companions. There is nothing to suggest that St. Peter was addressing converts of his own as Origen and Eusebius<sup>3</sup> seem to assume.

*The Author.*—The beginning and the final conclusion of this document certify it to be the letter or epistle of *Peter the Apostle of Jesus Christ*, who speaks of Silvanus and Mark as his companions and writes from "Babylon". The certificate was accepted and remained unquestioned until quite modern times. Irenæus, whose connexion with Polycarp is certain, quotes the document as written by *the Peter of the Church*—Simon, son of John, to whom Jesus gave the name of *Cephas* or (in Greek) *Peter*. When F. C. Baur (for example) speaks of the "alleged apostolic authorship of writings which bear the marks of pseudonymity so plainly on their face,"<sup>4</sup> he illustrates the reaction which ran riot, when once the doctrine of the inspiration and authority of canonical books was called in question. The authorship of this document does not

<sup>1</sup> iv. 3.

<sup>2</sup> iv. 4.

<sup>3</sup> See above page 4.

<sup>4</sup> *Church History* (English translation: London, 1878), p. 131 (note) in reference to the Epistle of James and the First Epistle of Peter.

necessarily decide the question of its authority—all or none—as it did in the time of uncritical devotion to the letter of Scripture. But Baur's brave words do no more to solve the problem than the stolid reiteration of traditional dogmas. And it is to be remembered that Catholic traditions have often been rehabilitated by critical researches.

To the question, "Do you at this time of day venture to attribute this document to Simon Peter?" the answer is, "Why not?"

Such a conservative attitude excites the pity—if not the contempt—of the "advanced" critics. They find no difficulty in treating the Canonical Epistles as most men have treated the Epistles of Phalaris—ever since Bentley wrote his dissertation. Bentley said<sup>1</sup> out of Galen, "*That in the age of the Ptolemies the trade of coining false Authors was in greatest Practice and Perfection. . . . When the Attali and the Ptolemies were in Emulation about their Libraries, the knavery of forging Books and Titles began. For there were those that to enhance the price of their Books put the Names of great Authors before them, and so sold them to those Princes.*" But Bentley proceeded to demonstrate that the Epistles of Phalaris contained blunders incompatible with their authenticity; and—for all their exquisite reasons—the critics, who treat the First Epistle of Peter as falsely so-called, have not yet found their Bentley. Indeed, their reasons are chiefly interesting as symptoms of presuppositions inherited from past controversies. They reveal (for example) a tendency to resent the attribution of divine authority to the Apostles, and a tendency—which others share—to ignore the relatively mature theology to which, as a matter of fact, the first Christian missionaries were bred, before ever they became missionaries or Christians at all. For those who believe that the Church has been directed by the Holy Spirit it is not easy to suppose that others than James and Peter, Jude and John were as destitute as they were full of divine inspiration. And it is not difficult to acquiesce in the excommunication of Marcion and all others who regard Christianity as a new thing descended from heaven with no affinity to any earthly antecedents.

In a natural and simple phrase this document professes to be written by Peter. But Harnack<sup>2</sup> has put forward the hypothesis that the opening and closing sentences<sup>3</sup> are an interpolation by another hand and argues against the assumption that the whole is a forgery. "If," he says, "the hypothesis here brought forward should prove erroneous, I should more readily prevail upon myself to regard the improbable as possible and to claim the Epistle for Peter him-

<sup>1</sup> Wagner's edition (London, 1883), pp. 80, 81.

<sup>2</sup> *Chronologie*, p. 457 ff.

<sup>3</sup> i. 1, 2 and v. 12-14.

self than to suppose that a *Pseudo-Petrus* wrote our fragment as it now stands from the first verse to the last, soon after A.D. 90, or even from ten to thirty years earlier. Such an assumption is, in my opinion, weighed down by insuperable difficulties.<sup>1</sup>

So far as extant evidence goes Harnack's hypothesis of interpolation has nothing on which to rest. It remains to consider the chief objections which have been urged to prove that the traditional view is improbable. Peter cannot have written the Epistle (it is said) because (1) it is clearly indebted to Paulinism, (2) it contains no vivid reminiscences of the life and doctrine of Jesus, (3) it is written in better Greek than a Galilean peasant could compass, and (4) it reflects conditions which Peter did not live to see.

The first reason is regarded as decisive by Harnack:<sup>2</sup> "Were it not for the dependence [of 1 Peter] on the Pauline Epistles, I might perhaps allow myself to maintain its genuineness: that dependence however, is not accidental, but is of the essence of the Epistle". Dr. Chase has examined the affinities between 1 Peter and the Epistles of the N.T., and it is sufficient to state the results at which he arrives. "The coincidences with St. James can hardly be accounted for on the ground of personal intercourse between the two writers. . . . The coincidences with the Pauline Epistles other than Romans and Ephesians are not very close and are to be accounted for as the outcome of a common evolution of Christian phrases and conceptions rather than as instances of direct borrowing. . . . There is no doubt that the author of 1 Peter was acquainted with the Epistle to the Romans. Nor is this surprising if the writer is St. Peter. . . . The connexion of Ephesians with 1 Peter (here he adopts the words of Hort) is shown more by the identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase. . . ." In his summing-up he says: "All that we learn of St. Peter from the New Testament gives us the picture of a man prompt and enthusiastic in action rather than fertile in ideas. His borrowing from St. James' Epistle shows that his mind was receptive and retentive of the thoughts of others. The Epistle undoubtedly owes much to St. Paul. But it is only when the Pauline element is isolated and exaggerated that it becomes a serious argument against the Petrine authorship of the Epistle."<sup>3</sup>

It is to be remembered, also, that St. Paul did not invent Paulinism and that St. Peter manifests (according to the narrative of

<sup>1</sup> *Die Chronologie*, 464 f. (quoted by Chase, Hastings' *Dictionary of the Bible*, vol. iii. p. 786 b).

<sup>2</sup> *Chron.* p. 364 (quoted by Chase).

<sup>3</sup> Hastings' *Dictionary of the Bible*, vol. iii. pp. 788 f.



Acts) a disinclination to associate with the Gentile which suggests that he also was a strict Pharisee. There can be no doubt that of the Apostles of Christianity, who are known to us, St. Paul's was the master-mind. And there can be no doubt that St. Paul brought to the service of the Church a body of doctrine which he had inherited from Gamaliel and the masters of Gamaliel. The common notion that Christianity was something absolutely new planted by St. Paul and watered—watered *down*—by St. Peter and finally by St. John is inconsistent with known facts and with general probability. It is, indeed, the vicious product of the artificial isolation of the New Testament literature from the literature and the life of Judaism.

Others than St. Paul modified their inherited theology in the light of their belief, that Jesus, having been raised from the dead, was the promised and anointed deliverer—the Messiah, who by revealing God's will more fully than the prophets or the scribes, but not independently of either, introduced to men more fully the Sovereignty of Heaven, under whose yoke he lived and died. Inevitably and insensibly the first Christian teachers learned from each other and profited by their own and each other's experience. But they all inherited and already possessed the presuppositions and categories of the Scribes, whose teaching their Master had endorsed and extended. Into this body of theology they fitted the new fact of a crucified Messiah—into the framework of Pharisaism—as Pharisees fitted all new facts which threw fresh light upon the will of God. If St. Paul was the first (as our fragmentary evidence suggests) to find a deep significance in it, it is not derogatory to St. Peter to suggest that he may have been indebted to St. Paul both here and elsewhere, and such indebtedness is not necessarily an argument against the authenticity of this Epistle of Peter.

The second objection is that our document contains no vivid reminiscences of the life and doctrine of Jesus such as we should expect from a personal disciple.

The alleged expectation is not altogether a reasonable one. If the document is, as an unbroken chain of tradition affirms, a pastoral letter addressed to Christian Churches already in being, there is no reason to expect reminiscences of the life and teaching of Jesus. The Church was built upon the belief that Jesus was raised from the dead and so declared to be the promised deliverer. His submission to death—and the death of the cross—was the crown and the summary of His life as it was the fulfilment of His teaching. So far as other facts and traditions were relatively necessary to the faith of the converts they were naturally communicated—formally or informally—by those who founded or confirmed the Churches. But in an epistle

like this they would have been irrelevant and inconclusive. The occasion called for the emphatic isolation of the glorious resurrection, which followed the culmination of the sufferings of Jesus and in which His past miracles were swallowed up like stars in the sunshine. As for the teaching of Jesus our records are plainly incomplete, and, whether the Fourth Gospel be permitted to give evidence or not it is quite clear that the arguments used by Jesus and the topics He treated were determined for Him by the character of those to whom He addressed Himself. When the Christian missionaries addressed themselves to men of different nationalities, they could not presume in them knowledge of Jewish presuppositions and therefore, quite apart from its relative insignificance they postponed indefinitely much of the teaching of Jesus. For in any case this teaching was relatively insignificant in their view; the essence of their message was Jesus and the Resurrection. Particular incidents and particular sayings may have their value as links in the chain of proof that—witness here and witness there—Jesus was He of whom Moses and the Prophets had spoken. But such proof belongs properly to the controversy with the Jews and, in many cases, not to the original phase of it. Historical or biographical sermons upon which the Gospel according to St. Mark is by tradition asserted to be based, were a sequel to the summons, “Repent and believe”. It may well be that St. Peter did so preach, and that he dwelt rather upon the record of Jesus’ life in Galilee of the Gentiles, because his own audience had little in common with the Jews of Jerusalem; but his reminiscences of the ministry prior to the Passion were *not*, as has been said,<sup>1</sup> “the best, the most inspiring message that he could deliver at such a critical time”. He himself had seen and heard these things; yet, when the crisis came, he himself denied and repudiated Jesus. The impressiveness of these things, which failed to convince an eye-witness, was not likely to be heightened, when he repeated them to strangers. And there can be little doubt that, if he had inserted a reference to the Transfiguration (for example), it would be said nowadays that this was the mark of a sedulous forger, anxious to keep up the part he was playing. In his intercourse with Jesus St. Peter had learned and unlearned here a little and there a little. But at the last his faith was not

<sup>1</sup> Von Soden, *Early Christian Literature* (English Translation), London, 1906, pp. 278 f. : “It is evident that St. Peter cannot have written this epistle. The oldest personal disciple of our Lord would never have omitted the slightest reference to that which must above all things have distinguished him in the eyes of his readers. And how, especially at such a critical time, could he have refrained from speaking of reminiscences which formed the best, the most inspiring, message that he could deliver?”

proof against the appearance of failure. When, therefore, he converted and began to establish his brethren, he imparted to them the convictions he had acquired, and did not parade the diverse and devious steps by which he had painfully reached that height.

A third objection is that the Greek of this Epistle is better than a Galilean peasant could compass and that a Palestinian Jew would not possess such a familiar knowledge of the Old Testament in Greek.

Such an objection seems to take no account at all of certain known facts and of general probability. Even a Galilean peasant, who stayed in his native place, needed and presumably acquired some knowledge of the Greek language in his intercourse with the non-Jewish inhabitants of the land, whom Josephus calls indifferently *Greeks* and *Syrians*. If he went up to Jerusalem for the feasts he there came into contact with Jews of the Dispersion, most of whom lived in the Greek-speaking world. The part played by these assemblies in cementing the solidarity of the whole nation is commonly overlooked; and therefore it is worth while to quote Philo's explicit statement on the subject.<sup>1</sup> "The Temple made with hands," he says, "is necessary for men in general. They must have a place where they can give thanks for benefits and pray for pardon when they sin. So there is the temple at Jerusalem and no other. They must rise up from the ends of the earth and resort thither, if they would offer sacrifice. They must leave their fatherland, their friends and their kinsfolk, and so prove the sincerity of their religion. And this they do. At every feast myriads from East and West, from North and South repair to the Temple to be free for a little space from the business and the confusion of their lives. They draw breath for a little while, as they have leisure for holiness and the honouring of God. *And so they make friends with strangers hitherto unknown to them; and over sacrifices and libations they form a community of interests which is the surest pledge of unanimity.*" In the face of this, it seems impossible to accept the modern distinction between Alexandrian and Palestinian Judaism as corresponding to an absolute severance in life, language and religion in the first century of the present era. Apart from this normal intercourse of all classes of religiously minded Jews, those who aspired to direct their fellows as Sages or Scribes seem to have travelled in foreign countries as a part of their training. And further, it is known that the delivery of the Temple dues at Jerusalem was regarded as a pious duty which the foremost members of each

<sup>1</sup> *De specialibus legibus*, i. (*de templo*), §§ 67-70 (Cohn and Wendland, vol. v. pp. 17 f.; ii. p. 223, Mangey).



community were selected to perform. In these and other ways the Jews of Palestine became acquainted with the Greek language and, so far as they engaged in religious discussion with their visitors or hosts of the Dispersion, with the Old Testament in Greek also. The translation known as the Septuagint was still a triumphant achievement, through which the Jews of the Greek world were retained within the fold of Judaism and the Greeks outside were offered knowledge of the Law. And even when the Christian missionaries began to utilise in the interests of their own creed the laxities of the Septuagint, the non-Christian Jews produced the Greek versions of Aquila Symmachus and Theodotion. In fact, so far as and as long as any sect of Judaism engaged in missionary enterprise knowledge of the Greek language and the Greek Bible was indispensable to its agents.

It is therefore entirely in keeping with the tradition that this document is the Epistle General of St. Peter, the Apostle of the Circumcision, that it should be written in passable Greek and bear evident traces of familiarity with the Septuagint. In order to prove that Jesus was the deliverer for whom the prophets had looked, he was bound to appeal to the Scriptures, and to the Scriptures in that version which was established as the Bible of the Greek Dispersion.

If in spite of these and other considerations it is felt that the general style of the Epistle is too literary for one who had lived the life and done the work of St. Peter, there is still another line of defence for the traditional view. In other words, it is still possible to believe that the document as it stands gives a just and true account of its own origin. In the postscript<sup>1</sup> the author says, "*I write (or I have written) to you, briefly by means of Silvanus the faithful brother, as I reckon him*".

If the phrase *I write by means of Silvanus* may be taken to imply that Silvanus was not only the bearer of the Epistle but also the trusted secretary who wrote out in his own way St. Peter's message, then all the difficulties derived from the style of the document and its use of Pauline ideas vanish at once. And in any case this mention of Silvanus proves that St. Peter was closely associated with the sometime colleague of St. Paul, who had actually helped to preach the Gospel in Syria, Cilicia and Galatia.<sup>2</sup> For there seems to be no reason for questioning the identification of the Silas of the *Acts* with the Silvanus of the Pauline Epistles and this Epistle.

The interpretation of the phrase διὰ Σιλβανοῦ is still in dispute. Professor Zahn<sup>3</sup> maintains the view that "Silvanus' part in the

<sup>1</sup> v. 12.

<sup>2</sup> See Acts xv. 23, 40 f.; xvi. 1-8.

<sup>3</sup> *Introduction to the New Testament* (English Translation, 1909), vol. ii. p. 150.

composition was so important and so large that its performance required a considerable degree of trustworthiness. . . . It purports to be a letter of Peter's; and such it is, except that Peter left its composition to Silvanus because he regarded him as better fitted than himself . . . to express in an intelligible and effective manner the thoughts and feelings which Peter entertained toward the Gentile Christians of Asia Minor".

Dr. Chase<sup>1</sup> quotes Professor Zahn as arguing that Silvanus "must have been *either* a messenger who conveyed the letter *or* a friend who put St. Peter's thoughts into the form of a letter". Against this interpretation, he says, four "considerations seem together decisive"; and he concludes that Silvanus carried the Epistle and did *not* write it. It is of course possible that the phrase may bear this meaning, but the other is not to be excluded. The parallels quoted are, with two exceptions, ambiguous, and of the exceptions each supports one of the rival views. In Acts xv. 22, for example, it is said that the Apostles chose Judas and Silas and *wrote by their hand*.<sup>2</sup> Clearly they were the bearers of the letter, as it is said that they delivered it at Antioch;<sup>3</sup> and "being prophets they exhorted and confirmed the brethren".<sup>4</sup> But it is certainly possible if not definitely probable that they actually wrote each a copy of the letter for himself at the dictation of St. James. The case on which Dr. Chase chiefly relies is the postscript of Ignatius' letter to the Romans: "I write these things to you by the worthy Ephesians: Crocus whom I love is by my side with many others".<sup>5</sup> But even here the other interpretation is not impossible. They certainly were the bearers, but for safety's sake each may have written his own copy of the letter. The journey from Smyrna to Rome was long and dangerous, and apart from considerations of safe delivery each of them may well have desired to have his own copy. And there is one clear case in which this ambiguity disappears: Dionysius, Bishop of Corinth, writes to Soter, Bishop of Rome, in acknowledgment of a letter received from the Roman Church, which (he says) "we shall always have to read for our admonition like the former

<sup>1</sup> Hastings' *Dictionary of the Bible* (1900), vol. iii. p. 790.

<sup>2</sup> γράψαντες διὰ χειρὸς αὐτῶν.

<sup>3</sup> Acts xv. 30, οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν.

<sup>4</sup> Acts xv. 32.

<sup>5</sup> *Ad Romanos*, xiv. 1, γράφω δὲ ὑμῖν ταῦτα ἀπὸ Ἐφύνης δι' Ἐφεσίων τῶν ἀξιωμακαρίστων. ἔστιν δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς καὶ Κρόκος τὸ ποθητόν μοι ὄνομα.

Epistle written to us *through* Clement".<sup>1</sup> Here the preposition clearly denotes the interpreter who writes in the name of the Church and cannot cover the messenger also, because the bearers of the Epistle—Claudius Ephebus, Valerius Bito, and Fortunatus—are named at the end.<sup>2</sup>

Since, therefore, *διὰ* can in such contexts designate the *writer* as well as the *bearer* of an Epistle, it is hardly safe to say that Silvanus cannot have been *both* in this case. If St. Peter had not so far profited by his general experience and in particular by his association with Silvanus and other missionaries as to write moderately good Greek and to employ "Pauline" ideas, then we may suppose that he permitted Silvanus to write the Epistle for him. He was none the less the real author if he employed a letter-writer whose position and experience enabled him to supplement the author's alleged deficiencies in respect of the language and modes of thought familiar to the persons addressed. The postscript indicates St. Peter's approval of the draft thus made and submitted to him. The tone of authority which is used in the addresses to separate classes is naturally reproduced by the secretary from his recollection of what St. Peter had said. The secretary's intervention affects only the manner of the Epistle at most. If Silvanus had really contributed to the matter he would have been joined with St. Peter in the salutation. On the other hand, there is every reason to suppose that Silvanus was also St. Peter's messenger plenipotentiary and would, as when he was sent by the Apostles of Jerusalem, "proclaim the same things by word of mouth".<sup>3</sup>

The fourth objection to the traditional view is that the Epistle reflects conditions which were definitely later than the date of St. Peter's death. No other book of the New Testament offers any plain information about St. Peter at any time after the hypocrisy he practised at Antioch.<sup>4</sup> But Christian tradition connects him not only with Antioch<sup>5</sup> and Asia Minor<sup>6</sup>—statements which are probably simple inferences from the statements of St. Paul's Epistle to the

<sup>1</sup> Τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγáγομεν ἐν ᾗ ἀνέγνωμεν ὑμῶν τὴν ἐπιστολὴν· ἣν ἔχομεν αἰεὶ ποτε ἀναγινώσκοντες νοουθετεῖσθαι ὡς καὶ τὴν προτέραν ἡμεῖν διὰ Κλήμεντος γραφεῖσαν (Eusebius, *Historiae Ecclesiae*, iv. 23. 8).

<sup>2</sup> Clement, *ad Corinthios*, lxxv.

<sup>3</sup> Acts xv. 27.

<sup>4</sup> Gal. ii.

<sup>5</sup> So Origen (*in Lucam Homilia*, vi.): "Eleganter in cuiusdam martyris epistola scriptum repperi, Ignatium dico, *episcopum Antiochiae post Petrum secundum*, qui in persecutione Romae pugnavit ad bestias, 'principem saeculi huius latuit virginitas Mariae'."

<sup>6</sup> So Origen (fragment in Eusebius, *Historiae Ecclesiae*, iii. 1): Πέτρος δὲ ἐν Πόντῳ καὶ Γαλατίᾳ καὶ Βιθυνίᾳ Καππαδοκίᾳ τε καὶ Ἀσίᾳ κεκηρυχέναι τοῖς ἐκ διασπορᾶς Ἰουδαίοις ἔοικεν.



Galatians and the First Epistle of St. Peter respectively—but also with Rome. For this part of the tradition there is no obvious hint in the New Testament which can be used to explain away its origin, unless it be supposed that the bare mention of Babylon in the First Epistle of St. Peter is sufficient of itself to have given birth to so complete a legend. It is not surprising that Babylon should have been interpreted as meaning Rome from the first; but the tradition, that St. Peter died at Rome under Nero, has nothing on which to rest in the Epistles or elsewhere.

Tertullian is the first to state this tradition explicitly. We read, in the *Lives of the Cæsars*, “Nero first laid bloody hands upon the rising faith at Rome. Then was Peter girded by another when he was bound to the cross.”<sup>1</sup> But apart from the definite date, the tradition is as old as Clement of Rome, who cites St. Peter and St. Paul as “noble examples of our own generation” in his Epistle to the Corinthians: “By reason of envy and jealousy the great and righteous Pillars were persecuted and struggled on till they died. Let us put before our eyes the good Apostles—Peter, who by reason of unrighteous envy endured not one or two but many labours and so became a martyr and departed to the place of glory which was his due”.<sup>2</sup> A brief account of St. Paul’s sufferings, based largely on New Testament evidence, follows; and the conclusion that St. Peter suffered before St. Paul and both at Rome is commonly drawn. After this Clement goes on to say: “To these men of holy life was gathered a great multitude of elect persons who by reason of envy suffered many outrages and torments and so became a noble example among us”.<sup>3</sup> This further illustration of the terrible effects of envy and jealousy—the theme to which all these references are incidental—is most naturally interpreted as describing the victims of the Neronian persecution of A.D. 64, of whom Tacitus<sup>4</sup> speaks as “a huge multitude”. If, then, Clement has put his illustrations in

<sup>1</sup> *Vitas Caesarum legimus: Orientem fidem Romae primus Nero cruentavit. Nunc Petrus ab altero cingitur, cum cruci adstringitur* (Scorpiace, 15). The fact is so stated as to indicate the fulfilment of the word of Jesus reported in John xxi. 18:

<sup>2</sup> διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στύλοι (cf. Gal. ii. 9) ἐδιώχθησαν καὶ ἕως θανάτου ἤθλησαν. λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους Πέτρον ὃς διὰ ζῆλον ἄδικον οὐχ ἓνα οὐδὲ δύο ἀλλὰ πλείονας ὑπήνεγκεν πόνους καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης (I *Clementis ad Corinthios*, v. 2-4).

<sup>3</sup> τούτοις τοῖς ἀνδράσιν ὁσῶς πολιτευσαμένοις συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν οἵτινες πολλὰς αἰκίας καὶ βασάνους διὰ ζῆλος παθόντες ὑπόδειγμα κάλλιστον ἐγένοντο ἐν ἡμῖν (I *Clementis ad Corinthios*, vi. 1).

<sup>4</sup> *Annals*, xv. 44.

chronological order, he agrees with Tertullian in asserting that St. Peter died as a martyr under Nero and, being a conspicuous pillar of the Church, before the mass of the Christians. To this assertion Origen, quoted by Eusebius,<sup>1</sup> adds the statement that "at the end Peter being at Rome was crucified head-downwards having himself requested that he might so suffer".

Eusebius in his account of the Neronian persecution endorses this tradition of St. Peter's martyrdom and cites evidence to prove its truth: "So then at this time this man who was proclaimed one of the foremost fighters against God was led on to slaughter the Apostles. It is related that Paul was beheaded in Rome itself and that Peter was likewise crucified in his reign. And the history is confirmed by the inscription upon the tombs there which is still in existence. It is also confirmed by an ecclesiastic named Gaius, who lived at the time when Zephyrinus was Bishop of Rome, who writing to Proclus, the leader of the Phrygian heresy, says these very words about the places where the sacred tabernacles of the aforesaid Apostles are deposited, 'But I can shew the trophies of the Apostles. For if you will go to the Vatican or to the Ostian Way you will find the trophies of those who founded this Church. And that they both became martyrs at the same time Dionysius, Bishop of Corinth, writing to the Romans proves in this way. You also by such admonition have compounded the plant of Romans and Corinthians which came from Peter and Paul. For they both of them came to our Corinth and planted us, teaching like doctrine, and in like manner they taught together in Italy and became martyrs at the same time.'" <sup>2</sup>

All the other extant evidence<sup>3</sup> agrees with this, and we may fairly conclude that from the end of the first century it has been the unchallenged belief of the Christian Church that St. Peter was put to death at Rome in A.D. 64. The question therefore arises, Is this tradition compatible with the traditional ascription of this document to St. Peter?

#### DATE, CIRCUMSTANCES, AND PURPOSE.

If St. Peter was the author of this document and if St. Peter perished in the persecution under Nero, it follows that the document

<sup>1</sup> *Historiae Ecclesiasticae*, iii. 1: ὁς καὶ ἐπὶ τέλει ἐν Ρώμῃ γενόμενος ἀνεσκόλοπίσθη κατὰ κεφαλῆς οὕτως αὐτὸς ἀξιώσας παθεῖν.

<sup>2</sup> *Historiae Ecclesiasticae*, ii. 25.

<sup>3</sup> See Dr. Chase's article on Peter (Simon) in *Hastings' Dictionary of the Bible* vol. iii.

must have been written before A.D. 64. The conclusion is challenged on the ground of the circumstances implied by the document and consequently one or other of the premises is invalidated. The circumstances implied and indicated are supposed to belong to a date definitely later than the time of Nero; and from this supposition it follows *either* that St. Peter did not write the Epistle *or* that he did not perish under Nero. In either case the Epistle is now commonly assigned to the reign either of Domitian (A.D. 81-96) or of Trajan (A.D. 98-117). Professor Gunkel (for example) in a popular commentary recently published<sup>1</sup> ends his introduction with the words: "The more precise dating of the Epistle must be determined in accordance with the persecutions above mentioned, with which, it must be confessed, we are not perfectly acquainted. Now the Neronian persecution affected only Rome and not the provinces. On the other hand more general persecutions seem to have taken place under Domitian. The time of Trajan, under whom a persecution (A.D. 112) to which the letters of Pliny to the emperor testify, certainly took place in Asia Minor, is open to the objection that then the Christians were compelled to offer sacrifice—to which the Epistle has no reference. Our Epistle is therefore best assigned to the early period of Domitian's reign. A still later dating (*sc.* than the reign of Trajan?) is excluded by the lack of references to *Gnosis* and the Episcopate."

Professor Ramsay similarly suggests, on the basis of the contents of the Epistle: "The First Epistle of Peter then must have been written soon after Vespasian's resumption of the Neronian policy in a more precise and definite form. It implies relations between Church and State which are later than the Neronian period, but which have only just begun."<sup>2</sup>

Professor Cone<sup>3</sup> urges that the conditions implied by the Epistle fit the time of Trajan, and argues, as against Professor Ramsay, that "since they also fit the later date, they furnish no ground for excluding it in favour of the earlier". His conclusion is: "The data supplied in the Epistle and in known and precisely determinable historical circumstances do not warrant us in placing its composition more definitely than in the last quarter of the first, or the first quarter of the second, century". For this he relies partly on Professor Ramsay's opinion that "the history of the spread of Chris-

<sup>1</sup> *Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt*. . . . Gottingen, 1908.

<sup>2</sup> *The Church in the Roman Empire* (sixth edition: London, 1893), p. 282. He assigns it, therefore, to c. A.D. 80 at the end of Vespasian's reign.

<sup>3</sup> *Encyclopedia Biblica III.*, "Peter, the Epistles of".



Christianity imperatively demands for 1 Peter a later date than A.D. 64"; and from it he deduces the corollary: "The later date renders it very probable that Babylon is employed figuratively for Rome, according to Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21".

Professor Cone's corollary deserves attention. He seems to assume that the Christians started afresh—*de novo* or *ex nihilo*—to evolve modes and idioms of thought for themselves. Such an assumption is demonstrably untenable. In the particular case of such cipher-language as this, it is certain that the Christians appropriated the inventions of the Jews, who in their own oppressions and their own persecutions had learned to veil their hopes from all but the initiated. Babylon was the great and typical oppressor, and her successors in the part naturally received her proper name. Rome was not the declared and inflexible enemy of the Jewish nation as a whole before the time of Caligula; but Rome stood behind Herod the Great, and Pompey had desecrated the Temple at Jerusalem. Philo might forgive and forget the outrages which Pompey and Herod had perpetrated in order to heighten the enormity of Caligula's offences, but the Psalms of Solomon and the evidence of Josephus suffice to prove that for some Rome was already the enemy in the last century B.C. Formal proof that the Jews actually spoke of Rome by the name of Babylon before the destruction of Jerusalem in A.D. 70 is, indeed, wanting. But the identification of Rome with Babylon and the consequent transference of the paraphernalia of Babylon to Rome is part and parcel of the apocalyptic vocabulary and passed over into the language of the Rabbis. The author of the Epistle had no more need to explain his use of Babylon than had the Jewish poet who wrote in the name of the Sibyl and said in reference to Nero:—

"Poets shall mourn for thee, thrice-hapless Greece,  
What time the mighty king of mighty Rome,  
Coming from Italy, shall pierce thine Isthmus—  
A God-like mortal, born (they say) of Zeus  
By lady Hera, who with dulcet songs  
Shall slay his hapless mother and many more.  
A shameless prince and terrible! He shall fly  
From *Babylon* . . ."<sup>1</sup>

And again he prophesied that after a time and times and half a time<sup>2</sup>

<sup>1</sup> *Oracula, Sibyllina*, v. 137-143 (Geffcken: Leipzig, 1902).

<sup>2</sup> *Ibid.* 154: "ἐκ τετρατάτου ἔτεος"; compare Daniel vii. 25.

"From heav'n into the sea a star shall fall  
That shall consume with fire the ocean wide,  
And *Babylon* herself, and Italy . . ." <sup>1</sup>

Nero's achievements added matricide to the specification of Anti-christ; but the book of Daniel and other apocalypses, which were directly or indirectly inspired by the experience of the Jews under Antiochus Epiphanes, had long ago established the code of language by which each particular persecutor was identified with the vanished type. In the time of Antiochus such disguise was a necessary precaution; and it was so again in the time of Nero or Vespasian, of Domitian or Trajan. In fact, Professor Cone's corollary has nothing to do with his conclusion. Whenever any Christian community became exposed for whatever reason to attack by any representative of the State, the State became for them the enemy, and therefore Babylon.

For Trajan's attitude towards the Christians of Bithynia we have ample testimony—thanks to the lack of independence displayed by his legate, the younger Pliny. In A.D. 112 Bithynia was in a bad state. There were many abuses which called for remedies, and the province was distracted by factions.<sup>2</sup> The law which forbade the formation of clubs or associations for different purposes had fallen into abeyance, and Pliny began by re-enacting it in accordance with Trajan's mandate.<sup>3</sup> On this policy Trajan insisted so strongly that he refused to authorise a fire brigade in Nicomedia, in spite of Pliny's protestations that only 150 men would be enrolled, only carpenters, and for the sole purpose of dealing with such a conflagration as had recently devastated the city.<sup>4</sup> From experience he held that all corporations, whatever name they bore, quickly became political associations.<sup>5</sup> This rigid interpretation of the law made the ordinary meetings of the Christians at once illegal; and there were so many Christians in Bithynia that the temples were almost deserted and the customary sacrifices were omitted. When the edict was

<sup>1</sup> Or. *Sib.* v. 158-160.

<sup>2</sup> Trajan to Pliny, xxxii. (xli.): "Meminerimus idcirco te in istam provinciam missum, quoniam multa in ea emendanda apparuerint; xxxiv. (xliii.) meminerimus provinciam istam . . . factionibus esse vexatam".

<sup>3</sup> Pliny to Trajan, xcvi. (xcvii.): "Edictum meum quo secundum mandata tua hetaerias esse vetueram".

<sup>4</sup> Pliny to Trajan, xxxiii. (xlii.): "Tu, domine, dispice an instituendum putes Collegium fabrorum dumtaxat hominum Cl. Ego attendam ne quis nisi faber recipiatur neve iure concesso in aliud utatur; necerit difficile custodire tam paucos".

<sup>5</sup> Trajan to Pliny, xxxiv. (xliii.): "Quodcumque nomen ex quacumque causa dederimus eis qui in idem contracti fuerit. . . . hetaeriae que brevi fient".

published, some Christians — apparently renegades, who abjured Christianity when challenged by Pliny — asserted that either they or the Christians generally gave up either the practice of meeting for a common meal or their religious meetings also. It is improbable that those who persisted in their wicked and immoderate superstition should have abandoned their weekly assemblies at which they recited a hymn to Christ as God, but it is unnatural to distinguish between these assemblies and the subsequent meetings for the common meal, and the statement of the renegades may reasonably be confined to their own obedience to the edict.

Professor Ramsay, however, infers from Pliny's language that the statement refers to the Christians as a whole: "They had, indeed, been in the habit of holding social meetings, and feasting in common; but this illegal practice they had abandoned as soon as the governor had issued an edict in accordance with the Emperor's instructions, forbidding the formation or existence of *sodalitates*".<sup>1</sup> And he asserts that Pliny's language implies a distinction between the illegal meetings of the evening and the legal meetings of the morning: "The regular morning meetings which Pliny speaks about and which, as we know, must have been weekly meetings, were not abandoned, and Pliny obviously accepts them as strictly legal. Amid the strict regulations about societies the Roman government expressly allowed to all people the right of meeting for purely religious purposes. The morning meeting of the Christians was religious; but the evening meeting was social, including a common meal, and therefore constituted the Christian community a *sodalitas*. The Christians abandoned the illegal meeting, but continued the legal one. This fact is one of the utmost consequence. It shows that the Christian communities were quite alive to the necessity of acting according to the law, and of using the forms of the law to screen themselves as far as was consistent with their principles."<sup>2</sup>

Against this view it must be urged, in the first place, that the common meal of the Christian community had a definitely religious character and could not be abandoned without a breach of their principles; and, in the second place, that Pliny's language is by no means so explicit and clear as is suggested. The authors of the statement are a large number of persons accused of Christianity, either by an anonymous letter or by an informer: all of them convinced Pliny that they had never been Christians, or had ceased to be Christians, by offering sacrifice to idols and blas-

<sup>1</sup> *The Church in the Roman Empire*, p. 206.

<sup>2</sup> *Ibid.* pp. 219 f.



pheming Christ.<sup>1</sup> As regards their past Christianity—if ever they had practised Christianity—they affirmed that this was the sum and substance of their crime, that they had been accustomed to assemble on a fixed day before sunrise and to repeat alternately a hymn to Christ as God, and to bind themselves by an oath—not to commit any crime, but—to abstain from theft, brigandage, adultery, breach of faith, and refusal of any deposit; which done they usually departed and assembled again to take food, which food was taken by all together, and involved no crime. And even this, they said, they had ceased to do after the edict.<sup>2</sup>

Here, surely, Pliny is concerned only with renegades who proved to him that the Christian faith which they had abandoned had led them into no crimes of which he must take cognisance. Their oath was not proof of conspiracy and their meal was not a cannibal feast. To satisfy himself that their denial of the charges brought against them was well founded, Pliny examined two slaves, who were called deaconesses, under torture. Finding nothing in them but a foul immoderate superstition, he submitted the case to the Emperor.<sup>3</sup>

The fact is that the large number of persons involved and the doubt whether those who had repented of their Christianity had thereby deserved free pardon, gave Pliny food for reflexion. Christianity had been rampant in his province, but his experience of these apostates gave him good hope that it might be checked. Apostates would naturally be more zealous heathens, and therefore good

<sup>1</sup> Pliny to Trajan, xcvi. (xcvii.): “*Propositus est libellus sine auctore multorum nomina continens. Qui negabant esse se Christianos aut fuisse cum praeceunte me deos appellarent et imagini tuae, quam propter hoc iusseram cum simulacris nominum adferri, ture ac vino supplicarent, praeterea male dicerent Christo, quorum nihil posse cogi dicuntur qui sunt se vera Christiani, dimittendos esse putavi. Alii ab indice nominati esse se Christianos dixerunt et mox negaverunt; fuisse quidem, sed desisse, quidam ante plures annos non nemo etiam ante viginti quoque. Omnes et imaginem tuam deorumque simulacra venerati sunt et Christo maledixerunt.*”

<sup>2</sup> Pliny to Trajan, xcvi. (xcvii.): “*Adfirmabant autem hanc fuisse summam vel culpa suae vel erroris quod essent soliti stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem, seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis morem sibi discedendi fuisse, rursusque ad capiendum cibum, promiscuum tamen et innoxium; quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetaerias esse vetueram.*”

<sup>3</sup> Pliny, *ibid.*: “*Quo magis necessarium credidi ex duabus ancillis quae ministrae dicebantur, quid esset veri et per tormenta quaerere. Nihil aliud inveni quam superstitionem pravam immodicam. Ideo dilata cognitione ad consulendum te decucurri.*”

citizens, in future. To execute them all would have been to diminish seriously the population of his province.<sup>1</sup> As a conscientious governor, he was anxious to bring this section of his subjects to their senses, and he believed that the extension of clemency to those who repented of their Christianity would be the means most likely to secure that end.<sup>2</sup> If room for repentance was given, all the Christians might be induced to recant. He does not contemplate a policy of religious toleration at all. Though there might be no crimes inherent in the profession of Christianity, Christians were still guilty of *sacrilegium* when they refused to worship the gods of the Empire, even if they satisfied Pliny that their meetings were purely religious in character and, therefore, did not constitute them a *sodalitas* within the meaning of the law. Obstinate Christians had three opportunities of recantation: if they did not take advantage of their opportunities, they were executed summarily—or, if they were Roman citizens, they were transported to Rome. It was an accepted and a familiar fact that a Christian was, as such, a criminal<sup>3</sup>—so familiar, indeed, that Pliny leaves their crime of sacrilege to be inferred from the sacrifice required of those who would prove their apostasy. He confesses that he never occupied such an official position as to be called on to decide or advise in the case of Christians, and was therefore ignorant of the precise nature of the proceedings.<sup>4</sup> But he did not hesitate to condemn the obdurate,<sup>5</sup> although he might doubt whether the name itself, if it involved no crime, or the crimes attaching to the name were thereby punished.<sup>6</sup>

<sup>1</sup>*Ibid.*: “Visa est enim mihi res digna consultatione maxime propter periclitantium munerum. Multi enim omnis aetatis, omnis ordinis utriusque sexus etiam, vocantur in periculum et vocabuntur. Neque civitates tantum sed vicos etiam atque agros superstitionis istius contagio pervagata est; quae videtur sisti et corrigi posse. Certe satis constat prope iam desolata templa coepisse celebrari et sacra sollemnia diuintermissa repeti pastumque venire victinarum cuius adhuc rarissimus emptor.”

<sup>2</sup>*Ibid.*: “Ex quo facile est opinari quae turba hominum emendari possit si sit paenitentiae locus”.

<sup>3</sup>*Ibid.*: “Interrogari ipsos an essent Christiani. Confitentes iterum ac tertio interrogari, supplicium miratus: perseverantes duci iussi. Neque enim dubitatum, qualecumque esset quod faterentur, pertinaciam certe et inflexibilem obstinationem debere puniri. Fuerunt alii similis amentiae quos, quia cives Romani erant, adnotari in urbem remittendos.”

<sup>4</sup>Professor Ramsay’s paraphrase of Pliny’s words (*ibid.*): “Cognitionibus de Christianis interfui numquam; ideo nescio quid et quatenus aut puniri soleat aut quaeri”.

<sup>5</sup>See note (1) *supra*.

<sup>6</sup>*Ibid.*: “Nec mediocriter haesitavi sitne aliquod discrimen aetatum an quamlibet teneri nihil a robustioribus differant, detur paenitentiae venia an ei qui omnino Christianus fuit desisse non prosit. nomen ipsum, si flagitiis careat, an flagitia cohaerentia nomini puniantur”.

Such doubts as this arose from his examination of the renegades and the slaves who were called deaconesses, in which he learned that there were no crimes other than *sacrilegium* involved in the name, and, therefore, was emboldened to suggest that renegades should be pardoned.

Trajan's answer authorises the policy suggested: "Any one who denies that he is a Christian and gives plain proof of his truthfulness, that is, by worshipping our gods, though his past may not be above suspicion, shall obtain pardon by his repentance".<sup>1</sup> No anonymous accusations are to be entertained,<sup>2</sup> and Christians are not to be sought out. If they are brought before the governor and convicted of being Christians they must, of course, be punished. Pliny did well to investigate the cases of the so-called Christians, who had been brought before him.<sup>3</sup> No general policy can be laid down. Trajan is content to endorse the existing practice of punishing obdurate Christians as Christians, and to sanction the pardon of such Christians as were prepared to renounce their Christianity and to ratify their renunciation by performance of heathen rites.

Trajan's endorsement of the action which Pliny took without hesitation against the Christians *as such*, proves that "persecution for the name" was already an established and familiar part of Roman policy. If Pliny had been present at trials of Christians before becoming governor of Bithynia, he might have learned that the vulgar were wrong in ascribing foul crimes to the Christians, as such. But there is no question that Christians, as such, were liable to capital punishment. In the first instance, when he had only to do with those Christians who refused to apostatize, Pliny condemned them to death almost instinctively as a matter of routine and immemorial tradition.

Under Domitian (according to Dio Cassius) Flavius Clemens was put to death on the charge of atheism, and many others who embraced the customs of the Jews were condemned to death or

<sup>1</sup> Trajan to Pliny, xcvi. (xcviii.). . . . puniendi sunt ita tamen ut qui negaverit se Christianum esse idque re ipsa manifestum fecerit, id est supplicando dis nostris, quamvis suspectus in praeteritum, veniam ex paenitentia impetret".

<sup>2</sup> *Ibid.*: "Sine auctore vero propositi libelli in nullo crimine locum habere debent. Nam et pessimi exempli nec nostri saeculi est."

<sup>3</sup> *Ibid.*: "Actum quem debuisti, mi Secunde, in excutiendis causis eorum qui Christiani ad te delati fuerunt secutus es. Neque enim in universum aliquid quod quasi certam formam habeat constitui potest. Conquirendi non sunt: si deferantur et arguantur, puniendi sunt". . . .



deprived of their goods. His wife Domitilla, a relative of the Emperor, was merely banished to Pandateria.<sup>1</sup>

Suetonius<sup>2</sup> describes Flavius Clemens as a man of contemptible inactivity—a conventional description of Christians<sup>3</sup>—and says that he was put to death on the barest suspicion. Eusebius<sup>4</sup> asserts explicitly that Domitilla was banished with many others, because she bore witness to Christ. Probably the Christians were regarded as a Jewish sect who could not claim the privileges of Jews proper. Evidently the sect was proscribed. A Christian as such was liable to death, banishment, or confiscation of his goods. Domitian (as Eusebius<sup>5</sup> says) was the second persecutor of the Christian Church and made himself the heir of Nero's battle with God. But according to Hegesippus,<sup>6</sup> as reported by Eusebius,<sup>7</sup> Domitian stopped the persecution after examining the grandsons of Judas, the brother of Jesus.<sup>8</sup>

<sup>1</sup> lxvii. 14 (epitome of Xiphilinus): Κὰν τῷ αὐτῷ ἔτει (A.D. 95) ἄλλους τε πολλοὺς καὶ τὸν Φλάβιον Κλήμεντα ὑπάτεύοντα, καίπερ ἀνεψιὸν ὄντα, καὶ γυναῖκα καὶ αὐτὴν συγγενὴ ἑαυτοῦ Φλαουίαν Δομιτίλλαν ἔχοντα, κατέσφαξεν ὁ Δομετιανός· ἐπηνέχθη δὲ ἀμφοῖν ἔγκλημα ἀθεότητος, ὑφ' ἧς καὶ ἄλλοι εἰς τὰ τῶν Ἰουδαίων ἔθνη ἐξοκέλλοντες πολλοὶ κατεδικάσθησαν, καὶ οἱ μὲν ἀπέθανον, οἱ δὲ τῶν γούν οὐσιῶν ἐστερήθησαν· ἡ δὲ Δομιτίλλα ὑπερῴσθη μόνον εἰς Πανδατερίαν.

<sup>2</sup> *Domitian* xv. Denique Flavius Clementem patruelum suum contemptissimae inertiae . . . repente ex tenuissima suspicione tantum non ipso eius consulatu interemit: quo maxime facto maturavit sibi exilium.

<sup>3</sup> Compare Tertullian's *Apology*, xlii.: "Sed alio quoque iniuriarum titulo postulamus et infructuosi in negotiis dicimur. . . . Quomodo infructuosi videmur negotiis vestris, cum quibus et de quibus vivimus, non scio. Sed si carimonias tuas non frequento, attamen et illa die homo sum."

<sup>4</sup> *Historiae ecclesiasticae*, iii. 18: "εἰς τοσοῦτον δὲ ἄρα . . . ἡ τῆς ἡμετέρας πίστεως διέλαμπε διδασκαλία, ὥς καὶ τοὺς ἀποθεν τοῦ καθ' ἡμᾶς λόγου συγγραφεῖς μὴ ἀποκνηῖσαι ταῖς αὐτῶν ἱστορίαις τὸν τε διωγμὸν καὶ τὰ ἐν αὐτῷ μαρτύρια παραδοῦναι. οἷγε καὶ τὸν καιρὸν ἐπ' ἀκριβὲς ἐπεσημήναντο, ἐν ἔτει πεντεκαιδεκάτῳ Δομετιανοῦ μετὰ πλείστων ἐτέρων καὶ Φλαυίαν Δομιτίλλαν ἱστορήσαντες, ἐξ ἀδελφῆς γεγονυῖαν Φλαυίου Κλήμεντος, ἐνὸς τῶν τῆνικάδε ἐπὶ Ρώμης ὑπάτων, τῆς εἰς Χριστὸν μαρτυρίας ἕνεκεν, εἰς νῆσον Ποντίαν κατὰ τιμωρίαν δεδόσθαι."

<sup>5</sup> *Historiae ecclesiasticae*, iii. 17: "Τῆς Νέρωνος θεοεχθρίας τε καὶ θεομαχίας διάδοχον ἑαυτὸν κατεστήσατο. δεύτερος δὴ τὰ τὸν καθ' ἡμῶν ἀνεκίλει διωγμὸν, καίπερ τοῦ πατρὸς αὐτοῦ Οὐεσπασιανοῦ μηδὲν καθ' ἡμῶν ἄτοπον ἐπινοήσαντος."

Hegesippus was an Eastern—probably a native of Palestine. He visited Rome in the episcopate of Anicetus (? A.D. 155-156) and published his five books of *Memoranda* or *Memoirs* (ὑπομνήματα) in A.D. 180. See Bardenhewer, *Geschichte der altkirchlichen Literatur*, i. pp. 483-490.

*Historiae ecclesiasticae*, iii. 20: "ἐφ' οἷς μηδὲν αὐτῶν κατεγνωκότα τὸν Δομετιανὸν, ἀλλὰ καὶ ὡς ἐντελῶν καταφρονήσαντα, ἐλευθέρους μὲν αὐτοὺς ἀνεῖναι, καταπάνουσαι δὲ διὰ προστάγματος τὸν κατὰ τῆς ἐκκλησίας διωγμὸν

Eusebius<sup>1</sup> quotes Tertullian<sup>2</sup> to the same general effect: "Domitian, a semi-Nero in cruelty, attempted to condemn the Christians; but, being also a man, he readily stopped the course of action he had begun, and even recalled those whom he had banished".

But Nero was the first to persecute the Christians<sup>3</sup> and something is known of his procedure from Tacitus,<sup>4</sup> who represents his persecution as a final effort to divert from himself the suspicion of having given orders for the fire of Rome. Human assistance, public largesses, services of expiation, all failed to banish the calumny. So to put an end to the rumour, Nero made the Christians, as they were commonly called by the vulgar who hated them for their crimes, scape-goats in his place and visited them with the most elaborate penalties. Christ from whom their name was derived was executed by the procurator Pontius Pilate in the reign of Tiberius. For a time this fatal superstition was suppressed, but it broke out afterwards not only in Judaea, the birthplace of the mischief, but also in Rome . . . Accordingly, in the first instance those who confessed were arrested; and afterwards on their information a huge multitude were sent to join them not so much on the charge of arson as on that of hatred of the human race.

Tacitus emphasises the fact that the Christians were guilty and deserved to suffer the last penalty of the law.<sup>5</sup> Public feeling condemned them as enemies of civilised society; but the outrageous mockery with which Nero had them executed, and the common suspicion that the alleged arson was a mere pretence produced a revul-

<sup>1</sup> *Historiae ecclesiasticae*, iii. 20.

<sup>2</sup> *Apology* v.: "Temptaverat et Domitianus, portio Neronis de crudelitate; sed qua et homo (ἀλλ' οἶμαι ἄτε ἔχων τι συνέσεως, Eusebius) facile coeptum repressit, restitutis etiam quos relegaverat.

<sup>3</sup> Tertullian, *Apology*, v.: "Consulite commentarios vestros; illic reperietis primum Neronem in hanc sectam cum maxime Romae orientem Caesariano gladio ferocisse. Sed tali dedicatore damnationis nostrae etiam gloriamur. Qui enim scit illum, intelligere potest non nisi grande aliquod bonum a Nerone damnatum."

<sup>4</sup> *Annals*, xv. 44: "Sed non ope humana, non largitionibus principis aut deum placamentis decedebat infamia, quin iussum incendium crederetur. Ergo abolendo rumori Nero subdidit reos, et quaesitissimis poenis affecit, quos per flagitia invisos vulgus Chrestianos (*sic*) appellabat. Auctor nominis eius Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. Repressaque in praesens exitiabilis superstitio rursus erumpebat, non modo per Judaeam originem eius mali sed per urbem etiam. . . . Igitur primo correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii quam odio humani generis coniuncti sunt."

<sup>5</sup> *Ibid.*: "sontes et novissima exempla meritos".

sion in their favour.<sup>1</sup> The bare punishments—crucifixion, burning at the stake, and death by wild beasts—were right and proper. But the people to whom Nero threw open his gardens, in order that they might witness such sights, found Nero himself among them dressed in the garb of a charioteer<sup>2</sup>—the ancient equivalent of a jockey. If the Christians were really magicians, as their punishments implied,<sup>3</sup> and their stories of healings may have suggested, the situation was too serious for such buffoonery. Nero's conduct was enough to discredit his plea of reasons of state.

It is clear, then, that Christians, who confessed their Christianity or were denounced as Christians by such confessors, were put to death by Nero after the great fire of Rome in A.D. 64. It was alleged that they were incendiaries or magicians, but these allegations were not proven. The reference to the execution of the founder of the sect suggests that they were, in accordance with that precedent, liable to capital punishment in Rome or in the provinces.

Suetonius records that under Nero many practices were severely punished and prohibited and many others set up. No food was henceforth to be sold in the cook shops (for example) except vegetables; and punishments were inflicted upon the Christians—a kind of men who embraced a new and maleficent superstition.<sup>4</sup>

The natural inference that Nero's action in the matter of the Christians formed a precedent which was followed generally and in the provinces unless further regulations were introduced by himself or his successors, is probable in the nature of the case, and it is expressly asserted by Sulpicius Severus, who follows Tacitus, and may have known parts of his *Annals* which are no longer extant. This, he says, was the beginning of the savage treatment of the Christians.

<sup>1</sup> *Annals*: "pereuntibus addita ludibria, ut ferarum tergis contacti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque ubi defecisset dies in usum nocturni luminis urerentur . . . Unde . . . miseratio oriebatur, tamquam non utilitate publica sed in saevitiam unius absumerentur."

<sup>2</sup> *Ibid.*: "Hortos suos ei spectaculo Nero obtulerat et Circense ludicrum edebat, habitu aurigae permixtus plebi vel circulo insistens".

<sup>3</sup> So Ramsay, *Church in the Roman Empire*, p. 236: "*Odium humani generis* was, as Arnold aptly points out, the crime of poisoners and magicians. . . . The punishments inflicted on the Christians under Nero are those ordered for magicians. Paulls, Sentent. v. 23 M.: "*Magicae artis conscios summo supplicio affligi placuit, id est, bestiis obici aut cruci suffigi. Ipsi autem magi vivi exuruntur.*"

<sup>4</sup> *Vita Neronis*, xvi.: "Multa sub eo et animadversa severe et coercita nec minus instituta . . . interdictum, ne quid in popinis cocti praeter legumina aut holera veniret cum antea nullum non obsonii genus proponeretur; adflicti suppliciis Christiani, genus hominum superstitionis novae ac maleficae."



Afterwards also laws were laid down by which the religion was proscribed and edicts were issued by which it was publicly declared illegal to be a Christian. Then Paul and Peter were condemned to death.<sup>1</sup>

To the three first persecutors of the Church—Nero, Domitian, and Trajan—Sulpicius Severus suggests that Titus should be added. If he is following good authority—say, Tacitus, here as elsewhere—Titus held a council to decide the fate of the Temple, when Jerusalem was taken in A.D. 70. Of his councillors some urged that a consecrated house famous beyond all mortal things ought not to be destroyed. Its preservation would bear witness to Roman moderation; its ruin would be an eternal mark of their cruelty. Others, and among them Titus himself, held the Temple should be destroyed at once, in order that the religion of the Jews and Christians might be more completely undone; inasmuch as these religions, though opposed to one another, nevertheless came from the same parent stock. The Christians sprang from the Jews. If the root were taken away the branch would naturally perish.<sup>2</sup>

From this survey of the evidence it appears that the non-Christian authorities bear out the assertion of Tertullian that from the year 64 A.D. Christianity was distinguished from Judaism and, therefore, proscribed. It had lost the protection of the ancient and famous lawful religion, which sheltered it at the first.<sup>3</sup> Nero set the law in motion against it for his own purposes and attempted to justify his action to the people. But such action once taken, persecution of the Church was part of the law of the Empire, as Suetonius, Sulpicius Severus, and Tertullian aver.<sup>4</sup> There is nothing in the evidence to

<sup>1</sup> *Chronicon*, ii. 29: "Hoc initio in Christianos saeviri coeptum. Post etiam datis legibus religio vetebatur, palamque edictis propositis Christianum esse non licebat. Tum Paulus et Petrus capitis damnati."

<sup>2</sup> *Chronicorum*, ii. 30: "Fertur Titus adhibito consilio prius deliberasse an templum tanti operis everteret. Etenim nonnullis videbatur aedem sacratam ultra omnia mortalia illustrem non oportere deleri, quae servata modestiae Romanae testimonium, diruta perennem crudelitatis notam praeberet. At contra alii et Titus ipse evertendum imprimis templum censebant, quo plenius Judaeorum et Christianorum religio tolleretur: quippe has religiones, licet contrarias sibi, isdem tamen ab auctoribus profectas: Christianos ex Judaeis extitisse: radice sublata stirpem facile perituram."

<sup>3</sup> Tertullian, *Apology*, xxi.: "Antiquissimis Judaeorum instrumentis sectam . . . suffultam . . . sub umbraculo insignissimae religionis certe licitae".

<sup>4</sup> In addition to passages quoted above, see Tertullian, *ad Nationes*, i. 7: "Princeps Augusto nomen hoc ortum est: Tiberio disciplina eius inluxit: sub Nerone damnatio invaluit ut iam hinc de persona persecutoris ponderetis, si pius ille princeps, impii Christiani . . . si non hostis publicus, nos publici hostes: quales simus damnator ipse demonstravit, utique aemula sibi puniens: et tamen permansit erasis

suggest that the Neronian persecution slackened, because the citizens of Rome saw through the pretexts of arson and witchcraft. On the contrary the evidence suggests that the name was condemned by Nero.

It was still possible for Titus and for Dio Cassius to recall the fact that Christianity was a sect—a schismatic sect of Judaism. Perhaps the condemnation of the sect carried with it a partial proscription and prohibition of its name. But there is no trace of any real change of attitude between the policy, on which Nero embarked in sudden desperation, and the action taken by Pliny, when he began to put the affairs of Bithynia in order. Pliny assumed that the name of Christian was proof of guilt and only inquired why, when he found himself dealing with special and extenuating circumstances. Nero in special circumstances had sought to save himself from popular suspicion by making the name of Christian proof, first of special and then of general guilt.

It remains to examine the relations of the Christian Church and the Roman State, as they are reflected in the First Epistle of St. Peter, and to inquire which of the first three persecutions known to us they best fit.

In the first part of the Epistle, which ends at iv. 11, the writer speaks generally of manifold temptations.<sup>1</sup> “He exhorteth them—to quote the summary of the revisers of 1611—from the breach of charity . . . he beseecheth them also to abstain from fleshly lusts, to be obedient to magistrates, and teacheth servants how to obey their masters, patiently suffering for well-doing after the example of Christ. He teacheth the duty of wives and husbands to each other, exhorting all men to unity and love, and to suffer persecution. . . . He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth. . . .

In the second part of the Epistle the writer “comforteth them against persecution. He exhorteth the elders to feed their flocks, the younger to obey, and all to be sober, watchful, and constant in the faith : to resist the cruel adversary the devil.” Here only it is suggested that Christians may be put to death for the Name. For certain churches, to whom the bearer would read this part of the letter and whose special circumstances the writer had in mind, a trial<sup>2</sup> was imminent : their adversary the devil was walking about, as a roaring lion,

omnibus hoc solum institutum Neronianum: iustum denique, ut dissimile sui auctoris”.

<sup>1</sup> i. 6.

<sup>2</sup> iv. 12.

seeking whom he might devour.<sup>1</sup> In the earlier and general part the references to persecution and persecutors are vaguer, and stress is laid upon the railing or reviling<sup>2</sup> to which the Christians are exposed, but must not retaliate in kind. In both parts the example of Christ is put before them as their model—He suffered and they must suffer *as* He suffered—but only in the second part is it added that they must commit the keeping of their souls to God, as He did.<sup>3</sup> The first part, in fact, does not seem to contemplate state-persecution so much as the discredit and discomfort inevitably incurred by those who dissent from an established religion.

But such a distinction between the two parts of the Epistle, even if it be accepted as valid, does not relegate the second part to a later period. In some of the Churches of Asia Minor, at any rate—and there is no evidence to show which—the conditions described in the second part existed already. And so the evidence of the Epistle as a whole must be taken.

The faith of the Christians addressed is undergoing a trial : for a season (if need be) they are in heaviness through manifold temptations.<sup>4</sup> In different ways their faith is being tested. The tests—whatever they are—cause a temporary grief in the midst of their permanent joy, but will only refine their faith and purge it of dross. Half-hearted Christians will fall away. They have already purified their souls by obedience to the truth revealed to them,<sup>5</sup> and must lay aside all malice and all guile and hypocrisies and envies and all evil speakings.<sup>6</sup> They must abstain from fleshly lusts which war against the soul, and, by their good conduct, refute the common rumour which speaks of them as evildoers.<sup>7</sup> Pending the visitation of God, they are exhorted to be obedient to the Emperor and his officers, and as loyal citizens stop the mouths of ignorant fools.<sup>8</sup> There is no room, here, for the later test of their loyalty : the writer could not exhort them to offer sacrifice to Cæsar. No one can really harm them, if they obey these commands ; but they may have to suffer for righteousness' sake.<sup>9</sup> They must not be afraid. They must be ready to defend themselves and to reply to every one who inquires about their hope. Good behaviour and gentle answers may put their calumniators to shame ; in any case it is essential.<sup>10</sup>

In certain places Christians are already sharing in the sufferings of Christ, and therefore must rejoice therein. Their suffering may be misrepresented as the just punishment of murderers, thieves,

<sup>1</sup> v. 8.<sup>2</sup> iii. 9 with ii. 21-23.<sup>3</sup> iv. 19 with ii. 23.<sup>4</sup> i. 6 f.<sup>5</sup> i. 22.<sup>6</sup> ii. 1.<sup>7</sup> ii. 11 f..<sup>8</sup> ii. 13.<sup>9</sup> iii. 13 f.<sup>10</sup> iii. 15 f.



criminals or busybodies : they must correct by word or deed all such misrepresentations and make it clear that they are reproached—or what not ?—simply because they are Christians.<sup>1</sup> Their adversary the devil—in the persons of all his agents—goes about seeking whose faith he may destroy ; they must resist him and survive the ordeal.<sup>2</sup> Throughout the world the Christian brotherhood is exposed to the same temptations and varied persecutions.

From this evidence Professor Ramsay<sup>3</sup> concludes that the Epistle belongs to the time when Vespasian revived the policy of Nero. “ The Christian communities of Asia Minor north of the Taurus are regarded as exposed to persecution (i. 6), not merely in the form of dislike and malevolence on the part of neighbours, . . . but persecution to the death (iv. 15, 16), after trial and question (iii. 15). The persecution is general, and extends over the whole Church (v. 9). The Christians are not merely tried when a private accuser comes forward against them, but are sought out for trial by the Roman officials (v. 8, iii. 15). They suffer for the Name (iv. 14-16) pure and simple ; the trial takes the form of inquiry into their religion, giving them the opportunity of ‘ glorifying God in this name ’.”

Of this persecution by Vespasian there is no evidence except an inference from the statement of Sulpicius Severus, that Titus his son and successor wished to exterminate both Judaism and Christianity, and the general deduction from the letter of Pliny, that persecution for the Name was an established practice. Apart from this objection, it may fairly be said that even the rigorous interpretation which Professor Ramsay puts upon different passages is not necessarily inconsistent with the conditions of the reign of Nero when persecution of the Church did, as a fact, begin. If the vague terms, in which the various sufferings of Christians are described, are to be pressed and limited to mean State persecution and persecution to the death, there still remain indubitable references to unofficial persecution which did not go to such lengths. The author, as Professor Ramsay himself says, looks *forward* to a period of persecution as the condition in which Christians have to live. Further he exhorts Christians to be loyal subjects and therein proves that the obvious test of loyalty had not yet been applied to them. And he definitely excludes the narrow interpretation of the roaring lion, when he urges the Christians to resist it.

For these and other reasons, Professor Ramsay’s theory is re-

<sup>1</sup> iv 13-16.

<sup>2</sup> v. 8 f. :

<sup>3</sup> *The Church in the Roman Empire*, pp. 279 ff.

jected by Dr. Chase on the one hand and Professor Schmiedel<sup>1</sup> on the other. But many of his arguments hold good against the date under Trajan, to which Professor Schmiedel adheres. Pliny's correspondence with Trajan, however, is not easily made to fit the state of things reflected in the First Epistle of St. Peter. For one thing, in Pliny's time Bithynia was so far infected by real or nominal Christianity that the temples were deserted. The unlawful superstition was so far predominant that many of its adherents conformed without any conviction. Pliny's anticipation that clemency shown to such penitents would result in the annihilation of Christianity suggests an altogether different state of things.

On the whole—whether St. Peter perished under Nero or, as Professor Ramsay urges, at a later date—the Epistle may not unreasonably be referred to the time when Nero inaugurated the attack upon the provincial Roman Christians and gave the cue to all provincial governors who wished to earn his favour by endorsing the rightfulness of his action under whatever pretext. Already they were distinguished from the Jews, and, therefore, stood under the ban of the law as an unlicensed corporation. They were magicians who prophesied the destruction of the world, and the fire of Rome was proof of their power. They might plead innocence of crimes associated with the name by vulgar suspicion; but even when they cleared their name it was in itself sufficient to condemn them. That is the pagan view. The Christian view is that Christ suffered and they must follow in His steps. No colour must be given to the misrepresentations of their enemies. They must take every opportunity of removing them. This done, though death be their penalty, they will die to the glory of God, resisting the slanderer and remaining firm in their faith.

#### CANONICITY.

There are two different ways of treating the fact that any given book of the New Testament Canon is first quoted as authoritative Scripture and as the work of its commonly reputed author by a later writer of known date and recognised authority. You may say that the said book is thereby recognised as canonical and as authentic either *not before* or *as early as* such and such a date. In the former case the endorsement of tradition is regarded as an innovation, in the latter as an explicit regularisation of previous, but inarticulate, practice.

<sup>1</sup> *Encyclopædia Biblica*, vol. i.: "Christian, name of".

The former interpretation of such facts has the advantage of appearing to appeal to what is apparent and to nothing else. But it involves axioms which require to be proved. We must suppose that the Canon was definitely fixed by authority and was not a thing of gradual growth. And, if we are to argue from the silence of ecclesiastical writers, we must ignore the fact that many of them are no longer extant and postulate for them an interest in such matters as canonicity equal to our own. In fact it seems more reasonable to allow ourselves the exercise of a sober imagination in dealing with the evidence. In the case of 1 Peter at all events there is no sign of any attempt to force a new forgery upon the acceptance of the Church. It contains no innovation of doctrine such as might need the support of Apostolic authority.

The Epistle, then (we may say), is used by Irenæus *as early as* the third quarter of the second century. Behind Irenæus in all probability there lies a period, in which the idea of the New Testament Canon grew up and in which its contents were gradually reduced for reasons which appeared to those in authority to be adequate. Of that period we certainly do not know everything. All the Gnostics whom Irenæus has pilloried are represented only by fragments and summaries of their doctrines contemptuously preserved by their opponents at a later time. But, even so, it appears that the Gnostics in their efforts to elucidate the philosophy of the Christian religion and to advance to something higher than the somewhat pedestrian and commonplace theology of the ordinary ecclesiastic laid stress upon Scripture. And in so far as they tended to relegate the Old Testament to a definitely inferior place in the development of true religion they necessarily devoted themselves to the writings of the Apostles—the Scriptures of the New Testament. Inevitably the Gospels, which contained the sayings of Jesus, and the works of St. Paul occupied the first place in their estimation. The Lord and *the* Apostle exercised an authority to which the Church must bow. So the Gnostics applied themselves to New Testament exegesis—not always for the purposes of theological controversy. The controversies, which ensued upon the deductions they drew from such exegesis, led to the delimitation of the Canon and there is a strong presumption in favour of the traditional view of the books which survived the ordeal. 1 Peter is not a book which was likely to be much to the mind of daring thinkers who could discriminate between the different degrees of inspiration latent in different sayings of the Lord and who were determined to be done with Judaism. The Gnostics professed to be wiser than the Apostles—Irenæus their posthumous conqueror



asserts. 1 Peter is a book more congenial to such a man as Polycarp, who was more fitted to be a simple recipient of the general tradition. And it is to be remembered that Polycarp takes us back to a time when the idea of a Canon of New Testament Scripture was in its infancy.

Our document is first quoted with the formula *Peter* or *Peter in his Epistle* says in the latter part of the second century.

Irenæus, the disciple of Polycarp, whose book *Against Heresies* was written while Eleutherus was Bishop of Rome (A.D. 175-189),<sup>1</sup> is the earliest witness to its reception as such. He appealed to it (for example) along with Paul and Isaiah: "et Petrus ait in epistula: *Quem non videntes diligitis, inquit, in quem nunc non videntes credidistis, gaudebitis gaudio inenarrabili*".<sup>2</sup> In another place it is quoted after Moses and the Lord: "et propter hoc Petrus, ait, *non velamentum malitiae habere nos libertatem*"<sup>3</sup> sed ad probationem et manifestationem fidei".

Tertullian, a little later, puts Peter on a level with Paul in respect of his inspiration, and explains their agreement as due to the fact that they were inspired by the same spirit: "de modestia quidem cultus et ornatus aperba praescriptio est etiam Petri cohibentis eodem ore quia eodem et spiritu quo Paulus, et vestium gloriam et auri superbiam et crinium lenoniam operositatem".<sup>4</sup> In his *Antidote* to the poison of the Gnostics, which may perhaps be dated A.D. 213, he cites 1 Peter as addressed to the natives of Pontus: "Petrus quidem ad Ponticos, *Quanta enim, inquit, gloria si non ut delinquentes puniamini, sustinetis. Haec enim gratia est, in hoc et vocati estis, quoniam et Christus passus est pro nobis, relinquens vobis exemplum semetipsum, uti adsequamini vestigia ipsius. Et rursus Dilecti ne expavescatis ultionem quae agitur in vobis in temptationem, quasi novum accidat vobis; etenim secundum quod communicatis passionibus Christi, gaudete, uti et in revelatione gloriae eius gaudeatis exultantes: si dedecoramini nomine Christi, beati estis, quoniam gloria et dei spiritus requiescat in vobis, dum ne quis vestrum patiatur, ut homicida aut fur aut maleficus aut alieni speculator. Si autem ut Christianus, ne erubescat, glorificet autem dominum in nomine isto*".<sup>5</sup>

<sup>1</sup> "νῦν δωδεκάτῳ τόπῳ τὸν τῆς ἐπισκοπῆς ἀπὸ τῶν Ἀποστόλων κατέχει κλῆρον Ἑλεούθερος." Irenæus, *Adv. Haer.*, iii. 3. 3 (Harvey's edition).

<sup>2</sup> *Adv. Haer.* iv. 19, 2 = 1 Peter i. 8.    <sup>3</sup> *Adv. Haer.* iv. 28.    <sup>4</sup> 1 Peter ii. 16.

<sup>5</sup> *De Oratione*, xv. referring to 1 Peter iii. 3 and Tim. ii. 9; compare Clement of Alexandria, *Paedagogus*, III., xi. 66, quoted above.

<sup>6</sup> Scorpiace xii. = 1 Peter ii. 20, 21 and iv. 12-15.

Clement of Alexandria (A.D. 150-(?) 210) commented on 1 Peter in his *Hypotyposes*, but the commentary is only preserved in a Latin abridgment.<sup>1</sup> In his extant works he quotes freely from the Epistle and uses it as if it were familiar to his readers. In the *Paedagogus*<sup>2</sup> (for example), which is addressed to catechumens, he says: ἐγνωκότες οὖν τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθημεν ἐκ τῆς ματαίας ἡμῶν ἀναστροφῆς πατριπαραδότου, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ. ἀρκετὸς οὖν ὁ παρεληλυθὼς χρόνος—ὁ Πέτρος φησί—τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις. καὶ ἀθεμίτοις εἰδωλολατρείαις.<sup>3</sup> And in the *Stromateis*,<sup>4</sup> which were intended for more advanced Christians, he has, after quotations from the Second Epistle to the Corinthians: διὸ καὶ ὁ θαυμάσιος Πέτρος φησὶν· ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, τὴν ἀναστροφὴν ὑμῶν καλὴν ἔχοντες ἐν τοῖς ἔθνεσιν. ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἐργασίαν, ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι θεοῦ. On one occasion<sup>5</sup> he fuses together the sumptuary laws for women laid down by St. Paul and St. Peter: προσιέναι δὲ αὐτὰς ὁ παιδάγωγος κελεύει ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς,<sup>6</sup> ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ὡς καὶ εἴ τινες ἀπειθοῖεν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται, ἐποπτεύσαντες, φησί, τὴν ἐν λόγῳ ἀγνὴν ἀναστροφὴν ὑμῶν· ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.<sup>7</sup> This fusion is characteristic: both St. Paul and St. Peter wrote Scripture, and Clement follows popular usage, which never has insisted upon a nice discrimination between the authors of "texts". Indeed in another place<sup>8</sup> he refers part of the first Epistle to Timothy<sup>9</sup> to St. Peter:

<sup>1</sup> Potter's edition, pp. 1006 f.      <sup>2</sup> III., xii. 85.      <sup>3</sup> 1 Peter i. 17-19, iv. 3.

<sup>4</sup> III., xi. 75.

<sup>5</sup> *Paedagogus*, III., xi. 66.

<sup>6</sup> 1 Tim. ii. 9.

<sup>7</sup> 1 Peter iii. 1-4.

<sup>8</sup> *Paedagogus*, II., xii. 127.

<sup>9</sup> Tim. ii. 9 f.

πάνυ γοῦν θαυμασίως ὁ Πέτρος ὁ μακάριος γυναῖκας, φησίν, ὡσαυτως μὴ ἐν πλέγμασιν ἢ χρυσῷ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὁ πρεπεῖ γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν σφᾶς αὐτὰς κοσμούσων.

The fact of the matter is that even Clement used, at any rate in his *Paedagogus*, manuals of extracts from Scripture classified according to their subjects. His *Paedagogus* or instructor is the distinguished successor of a line of humbler books of the same kind. The Christian catechist had his armoury of appropriate texts just as the missionary to the Jews had his. The extracts were arranged under headings: sayings of Moses, the Prophet, the Psalmist, the Sage, the Lord and the Apostle followed each other in various orders and with different degrees of precision in attribution. The inevitable results were that the extracts were affected by their new neighbours in respect of their text, and that their proper ascription was lost sight of. As the learning and the security of the Church increased, these results were corrected. Complete Bibles in the Church chests superseded the manuals, and Origen (for example) laboured to restore the purity of the text. The new state of things is reflected in the *Stromateis* of Clement: there Jesus Son of Sirach receives credit for his wisdom, which in the *Paedagogus* is ascribed to wisdom, the Paedagogue, or Solomon; and the text of the extracts conforms to the standard of the uncial manuscripts. But the literature which preceded Clement was popular rather than scholarly, and the phenomena presented by his use of Scripture in the *Paedagogus* contribute to confirm the conclusion that the argument based upon the silence of his predecessors is fallacious, and that their silence can fairly be construed as a denial of the Petrine origin or authorship of 1 Peter.

These examples of the use of 1 Peter made by Irenæus, Tertullian, and Clement of Alexandria have been given in full to show what the raw material of the evidence really is. Samples only as they are, they suffice to show that 1 Peter was recognised as St. Peter's Epistle about A.D. 200 in Gaul, Africa, and Alexandria. By a stretch of the imagination it might be supposed that Tertullian was dependent upon Clement for this knowledge; but Irenæus and Clement represent a tradition which they inherited independently from a distant past. Now Clement was the earliest Christian *scholar*, whose works have come down to us, and Irenæus is linked to the apostolic age by his connexion with Polycarp.

In his Epistle to the Philippians, Polycarp, Bishop of Smyrna,



who died a martyr on 23rd February, A.D. 155 at the age of 86 years,<sup>1</sup> has left, as Eusebius noted, a valuable witness to the earlier history of the New Testament Canon.

So far as the Canonicity of 1 Peter is concerned the evidence of the Epistle is overwhelming. It is true that Polycarp does not give the name of the authority, which he uses so often. It would be unreasonable to expect that he should. "Paul" and "the Lord" are the only authors named. The words of the Lord have naturally a higher authority than those of His Apostles—at any rate at this stage in the development of the Canon. And St. Paul as the founder of the Church at Philippi had a special claim upon their obedience: "Neither I (Polycarp says) nor anyone like me can attain to the wisdom of the blessed and glorious Paul, who, when he came among you, before the face of the men of that time taught accurately and surely the word of truth, who also when he was absent wrote letters to you into which if you look you will be able to be built up in the faith given unto you."<sup>2</sup> Other Scriptures, even the first Epistle of St. John, Polycarp's teacher, are used just as 1 Peter is used—anonously and not always with a clear formula to stamp the quotations as quotations.

The following passages contain clear cases of Polycarp's use of 1 Peter:—

(1. 1-3) συνεχάρην . . . ὅτι ἡ βεβαία τῆς πίστεως ὑμῶν ῥίζα . . . μεχρὶ νῦν διαμένει καὶ καρποφορεῖ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν . . . εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ<sup>3</sup> εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν.<sup>4</sup>

II. διὸ ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν<sup>5</sup> δουλεύσατε τῷ θεῷ . . . πιστεύσαντες εἰς τὸν ἐγείραντα τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν καὶ δόντα αὐτῷ δόξαν<sup>6</sup> καὶ θρόνον ἐκ δεξιῶν αὐτοῦ . . . μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας<sup>7</sup> ἢ γρόνθον ἀντὶ γρόνθου ἢ κατάραν ἀντὶ κατάρας.<sup>8</sup>

V. καλὸν γὰρ τὸ ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν τῶν ἐν τῷ κόσμῳ, ὅτι πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται.<sup>9</sup>

VII. ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν νήφοντες πρὸς τὰς εὐχὰς<sup>10</sup> καὶ προσκαρτεροῦντες νηστείαις.

<sup>1</sup> So Bardenhewer, *Geschichte der Altkirchlichen Litteratur*, i. p. 149.

<sup>2</sup> iii. 2.      <sup>3</sup> 1 Peter i. 8.      <sup>4</sup> Compare 1 Peter i. 12.      <sup>5</sup> 1 Peter i. 3.

<sup>6</sup> 1 Peter i. 21.      <sup>7</sup> 1 Peter iii. 9.      <sup>8</sup> Compare 1 Peter iii. 9.

<sup>9</sup> 1 Peter ii. 11 conflated with Galatians v. 17.      <sup>10</sup> Peter iv. 7.

VIII. προσκαρτερῶμεν τῇ ἐλπίδι ἡμῶν καὶ τῷ ἄρραβῶνι τῆς δικαιοσύνης ἡμῶν, ὃς ἐστὶν Χριστὸς Ἰησοῦς, ὃς ἀνῆνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον,<sup>1</sup> ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.<sup>2</sup> ἀλλὰ δι' ἡμᾶς, ἵνα ζήσωμεν ἐν αὐτῷ, πάντα ὑπέμεινεν. μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ καὶ ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν.<sup>3</sup> τοῦτον γὰρ ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ, καὶ ἡμεῖς τοῦτο ἐπιστεύσαμεν.<sup>4</sup>

X. In his ergo state et domini exemplar sequimini *firmi in fide et immutabiles, fraternitatis amatores diligentes invicem. . .*<sup>5</sup> *Omnes vobis invicem subiecti estote,*<sup>6</sup> *conversationem vestram inreprehensibilem habentes in gentibus, ut ex bonis operibus vestris et vos laudem accipiatis et dominus in vobis non blasphemetur.*<sup>7</sup>

<sup>1</sup> 1 Peter ii. 24.

<sup>2</sup> 1 Peter ii. 22.

<sup>3</sup> 1 Peter iv. 16.

<sup>4</sup> 1 Peter ii. 21.

<sup>5</sup> Compare 1 Peter iii. 8 (ii. 17).

<sup>6</sup> Compare 1 Peter v. 5.

<sup>7</sup> 1 Peter ii. 12 : the paraphrase of the latter part of the verse (ἐποπτεύοντες δοξάσωσι τὸν θεόν) is due to the next quotation (Isaiah lii. 5), vae autem, per quem nomen domini blasphematur.

#### NOTE.

This edition is based on a course of lectures delivered, in the first instance, to a class of honours men who were expected to use the late Professor Bigg's commentary as a text-book. The lectures were, therefore, made independently of that commentary and with a view to the exhibition of new material and processes rather than results. In particular, an attempt was made to illustrate the reference of the Septuagint and Jewish literature generally to the exegesis of the New Testament. In the reduction of these notes to their present form the commentaries of Alford, Bigg, Hort, Kühl-Meyer, and Von Soden were consulted.

The text is taken from the facsimile of the great Vatican Codex (B), the lines of which are indicated by spaces.

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## ἡ πέτροῦ Ἀ.

ΠΕΤΡΟΣ ἀπόστολος ἰῷ ΧϞ<sup>1</sup> ἐκλεκτοῖς παρεπιδήμοις δια- Ι. 1  
σπορᾶς Πόντου Γαλατίας Καππαδοκίας Ἀσίας κατὰ 2

<sup>1</sup> ἰῷ ΧϞ is the normal contraction of Ἰησοῦ Χριστοῦ: so κῷ = κυρίου, Θεῷ = Θεοῦ. After Ἀσίας all other manuscripts and all the versions add καὶ βιθυνίας: the original scribe of Codex Vaticanus (B\*) stands alone in the omission.

CHAPTER I.—Vv. 1, 2. Peter the High Commissioner of Jesus, who is Messiah of Greeks as of Jews, sends greeting after the Christian fashion, in which the Greek and Jewish formulæ have been combined and transformed, to the Churches of Northern Asia Minor. They are the dispersion of the New Israel, chosen out of the whole world in accordance with God's foreknowledge of their fitness, to undergo the hallowing of His Spirit, and with a view to their reception into His Church. For the result, and therefore the purpose, of their election is that they may profess obedience and receive the outward sign of sprinkling, being baptised into the death of Jesus Christ. For them may grace (and not mere greeting) and peace (God's peace not man's) be multiplied! For discussion of writer and readers see Introduction.

Ver. 1. ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς, *elect sojourners of dispersion*, a combination of titles of Israel appropriated to Christians in accordance with the universal principle of the early Church. (i.) The Jews were the *chosen race* (ii. 9 from Isa. xliii. 20) as Moses said, *Because He loved thy fathers therefore He chose their seed after them* (Deut. iv. 37; cf. Rom. xi. 28). So Jesus said to His disciples, *I have chosen you* (John xv. 16, 19, etc.), and refers to them in the eschatological discourse as *the elect* (Mark xiii. 20). (ii.) Being *chosen out of the world—in the world*, indeed, *but not of it*, John xv. 16 ff.—Christians are *alien sojourners* during their life on earth. Their fatherland is *the city that hath foundations* (i. 7, ii. 11;

Heb. xiii. 14; Phil. iii. 20). In Heb. xi. 9-13 the Patriarchs are credited with the same idea and Philo says that the sages of Moses' school are all introduced as *sojourners* (p. 416 M). So Abraham said to the Sons of Heth, "I am a stranger and sojourner (παροικὸς καὶ παρεπίδημος = גַּר וְתוֹשָׁב) with you" (Gen. xxiii. 4); Jacob speaks of *the days of the years of my pilgrimage* (גִּבּוֹרִי ἄς παροικῶ); and the Psalmist anticipates Peter and Heb. in the generalisation *I am a stranger and sojourner* (παροικὸς καὶ παρεπίδημος) *in the earth as all my fathers were* (Ps. xxxix. 13). Deissmann (*Bible Studies*, p. 149) quotes two examples of παρεπίδημος from wills of the third century B.C., one of a Jew resident in the Fayyūm (Ἀπολλώνιον [παρεπ]ίδημον ὃς καὶ συριστὶ Ἰωνάθας). In P. Tor. 8 (B.C. 118) παρεπιδημοῦντες and κατοικοῦντες are contrasted. (iii.) Moses said to Israel *thou shalt be scattered among the kingdoms of the earth* (Deut. xxviii. 25); and the rendering of the LXX διασπορά is probably the earliest example of the technical designation (cf. John vii. 35) of the Jews, who—for whatever reason—lived outside the Holy Land. The collective term (Rabbinic גּוֹלָה) implies the real unity of these scattered communities, whose scattering is no longer regarded as God's punishment for sin. It thus serves well the purpose of one, who, like St. Paul, insists on the unity of the whole brotherhood of Christians (e.g., v. 9); but this application of the principle that the Church is the Israel of God is subordinate to others which imply that there is



πρόγνωσιν Θῷ<sup>1</sup> πατρός ἐν ἁγιασμῷ πνεῦμα τος εἰς ὑπακοὴν  
καὶ ῥαντισμὸν αἵματος Ἰῷ Χῷ· χάρις ὑμῖν καὶ εἰρήνη

<sup>1</sup> Θῷ is the normal contraction of Θεοῦ.

no earthly correlative to it. When St. James addresses *the twelve tribes which are in Dispersion*, he may on the other hand be contrasting the saints of Jerusalem with those abroad (as St. Paul did in the matter of the Collection) if indeed he is not speaking simply to his fellow-countrymen as a Jew to Jews. But St. Peter writes from "Babylon" and the capital of Christendom is no longer Jerusalem. The collocation of *παρεπιδήμοις* and *διασπορᾶς* implies that this scattering, which in the case of the type was God's punishment for sin, will not be permanent for the antitype. For the Christian Church the Jewish hope of the ingathering will be fulfilled, as is indicated by the emphatic *ἐκλεκτοῖς*—for Jesus said, "*The Son of Man . . . shall gather together his elect . . . from the uttermost part of the earth to the uttermost part of heaven*" (Mark xiii. 26, 27; cf. Deut. xxx. 4). Compare Didache ix. 4, "For as this was broken [bread] scattered over the hills and being gathered together became one, so may thy Church be gathered together from the ends of the earth *into thy kingdom*," and Justin Martyr, *Dial.* 113, "As Moses . . . so also Jesus the Christ (corresponding to J., the Son of Nun) shall turn again the Dispersion of the People . . . shall give us the possession eternally".

*Πόντου . . . Ἀσίας*. The order indicates the route of the messenger, who landed presumably at Sinope or Amastria and, if the omission of *καὶ Βιθυνίας* be accepted, left the country at Ephesus or Smyrna. The (Armenian) Acta of Phocas (Martyr of Sinope under Trajan) are addressed to the brethren dwelling in Pontus and Bithynia in Paphlagonia and in Mysia in Galatia and in Cappadocia and in Armenia (Conybeare, *Monuments of Early Christianity*, p. 103). See Introduction.

Ver. 2. The three clauses *κατὰ . . .*, *ἐν . . .*, and *εἰς . . .* qualify *ἐκλεκτοῖς* and perhaps also *ἀπόστολος* (as Oecumenius) Peter himself is *elect* and shares their privileges but had no need to magnify his office, as had St. Paul. Yet see Acts xv. 7 ff.

*κατὰ πρόγνωσιν*. . . . The noun occurs only in Acts ii. 23 (speech of St.

Peter) in reference to the slaying of Christ *τῇ ὀρισμένη βουλῇ καὶ προγνώσει τοῦ θεοῦ*, cf. i. 20. The use of nouns instead of verbs is characteristic of this Epistle. The same idea is expressed more elaborately by St. Paul in Rom. viii. 29 (*q.v.*). Cf. Origen, *Philocalia*, xxv. Oecumenius infers that the Apostle is thus the equal of the prophets, especially Jeremiah (*v. Jer.* i. 5).—*ἐν ἁγιασμῷ πνεύματος*, subjective genitive like *θεοῦ*, being elect they are within the sphere of the proper work of the Holy Spirit. The context excludes the rendering *hallowing of the (human) spirit*. Peter uses the stereotyped phrase; cf. 2 Thess. ii. 13 (which corresponds exactly to the whole context) *εἰλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς (κατὰ πρ. θ. π.) . . . ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας (εἰς ὑπ.)*.—*εἰς ὑπακοὴν* . . . *Ἰ. Χριστοῦ*, the goal or purpose of their election. *Obedience* is a technical term: sc. to God; cf. i. 14, where it is contrasted with the ignorant disobedience of their past lives (i. 22). As Christians, they obeyed God and not men (Acts iv. 19, v. 29); God gives His Holy Spirit to them that obey Him (Acts v. 32). Compare the Pauline *obedience of faith*. This obedience implies a change of mind in Jew and in Gentile, which is effected by the *sprinkling of blood of Jesus Christ*. They are now cleansed from sin, which is disobedience in Jew or Gentile. Jesus Christ, the mediator of the new covenant, sprinkles those whom God selected with His own blood, as Moses sprinkled the children of Israel who had promised obedience with the blood of oxen (Exod. xxiv. 7 f.; cf. Heb. ix. 19). But references to other sprinklings of the O.T., unconnected with obedience, must not be excluded. The word *ῥαντισμός* is appropriated, for example, to the water in which the ashes of the heifer were dissolved (Num. xix.); and a less obvious explanation is supported by Barnabas, "that by the remission of sins we might be purified, that is in the sprinkling of His blood for it stands written . . . *by His bruise we were healed* (Isa. liii. 5)". Indeed the best commentary is supplied by the Epistle to the Hebrews in which evidence of the O.T. is reviewed and the conclusion drawn that according to the

πληθυνθείη. εὐλογητὸς ὁ Θεὸς<sup>1</sup> καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς<sup>2</sup> εἰς

<sup>1</sup> Θεὸς is the normal contraction of Θεός: so Χρ̄ς = Χριστός, κς̄ = κύριος, Ἰς̄ = Ἰησοῦς.

<sup>2</sup> For ἡμᾶς a few cursives read ὑμᾶς: the words are practically interchangeable in manuscripts.

law everything is cleansed by blood. All the types were summed up in the fulfilment (see especially Heb. ix.) whether they related to the Covenant or to the Worship. So in Heb. xii. 24 the blood of Abel the first martyr is drawn into the composite picture of typical blood sheddings. It would be possible to take ὑπακοήν with Ἰησοῦ Χριστοῦ, and to render either that ye might obey Jesus Christ (cf. i. 22; 2 Cor. x. 5) being sprinkled with His blood or that ye might obey as He obeyed even unto death (cf. Heb. v. 8; Phil. ii. 8). χάρις . . . πληθυνθείη. This full formula is found also in 2 Peter and Jude. For precedent see Dan. iii. 31. Its use here is not merely a convention peculiar to the Petrine school; grace and peace are multiplied to match the growth of hostility with which the Christians addressed are confronted, lest the word of Jesus be fulfilled διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν (Matt. xxiv. 12); cf. Rom. v. 20 f. In the Pastoral Epistles ἔλεος (cf. ver. 3) is inserted between χ. and εἰρ., so 2 John 3. From Gal. vi. 16 it appears that ἔλεος stood originally in the place which χάρις usurped (as distinctively Christian and reminiscent of the familiar χαίρειν); so that the source will be Num. vi. 24-26. κύριος . . . ἐλεῆσαι σε . . . καὶ δώῃ σοι εἰρήνην.

Vv. 3-12. *Benediction of the Name.* The mention of God is followed by the Benediction of the Name as Jewish piety prescribed; the formula *the Holy One, blessed be He*, being amplified by the Christian appreciation of their fuller knowledge. The Apostle surpasses the fervour of the Psalmist, Blessed be the Lord God of Israel inasmuch as the last mighty work surpasses all previous deliverances. It falls naturally into three divisions. Vv. 3-5 have as their central figure the Father, vv. 6-9 the Son, and vv. 10-12 the Spirit who is at last given, who inspired the prophets of old and now inspires the Christian missionaries. From the past which preceded their acceptance of God's choice of them and its outward sign St. Peter turns to consider their present condition and to illuminate it with the light of the future glory.

Vv. 3-5. Blessed be God whom we have come to know as the God and Father of our Lord Jesus Christ! For He has granted to us the crowning manifestation of His great mercy. He has raised Jesus Christ from the dead and us thereby to newness of life. So you may hope for and in part enjoy the inheritance which was prefigured by the Promised Land. This heavenly treasure God has kept for those whom He guards with His power. So your faith respond, He is guarding you for the salvation which will be revealed at the last.

Ver. 3. εὐλογητός. The verbal adjective is recognised, perhaps coined by the LXX as proper to the Benediction of the Name. This usage is reflected in N.T., Rom. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Eph. i. 3; note Mark xiv. 61. ὁ θεὸς . . . ἡμῶν, part of the formula (cf. 2 Cor. i. 3; Eph. i. 3)—based on the saying "I ascend to your father and my father, unto your God and my God" (John xx. 17). κατὰ τὸ πολὺ ἔλεος, the more elaborate κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ of Eph. i. 7 (cf. ii. 4). ἀναγεννήσας (cf. i. 23). Else the verb only occurs in N.T. as variant to γεννηθῆ ἄνωθεν in Old Latin (and Irenæus) text of John iii. 5, which prompted St. Peter's Christian use of the word, see especially i. 23. Later it is used to describe the outward sign of baptism (e.g., Justin Apol. i. 51) for the benefit of pagans as to the limitation of worshippers of Isis (Apuleius, *Met.* xi. 26, ut renatus quodammodo statim sacrorum obsequio desponderetur). And of Mithras (in aeternum renati). Here the regeneration of the Christian corresponds to the resurrection of Christ (Chrysostom on John) and implies a previous mystical or figurative death to sin—see ii. 24; iii. 17 f.; iv. 1—which is repeated in the practice of their unnatural virtue (iv. 1-4). The simple idea of regeneration underlies St. Paul's elaborations of the doctrine of the καινὴ κτίσις. Hort refers to Philo, *de incorruptibilitate mundi* (ii. 489 M.) where ἀναγέννησις is used for the more usual παλιγγενεσία—rebirth of the world—of the Stoics. ἐλπίδα ζωσαν. The omission of the definite article is characteristic of St. Peter. The *Hope*



4 ἐλπίδα ζωσα<sup>1</sup> δι' ἀναστάσεως ἰθὺ Χθ̄ ἐκ νεκρῶν εἰς κληρο  
 νομίαν ἄφθαρτον κ<sup>2</sup> ἀμίαντον καὶ ἀμάρα<sup>3</sup> τον τετηρημένην ε<sup>4</sup>  
 5 οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει Θθ̄ φρου ρουμένους διὰ

<sup>1</sup>ζωσα<sup>-</sup> = ζωσαν: the sign<sup>-</sup> for ν is apt to be absorbed in the preceding line and so disregarded: it is used at the end of the line or *sichu*, whether or not the word in which it occurs has come to its end.

<sup>2</sup>κ is the common abbreviation for καί: it is probably derived from cursive writing in which letters were joined together and so varied in shape according to their companions.

is a recognised technical term (Acts xxiii. 6, etc.) of the Pharisees, corresponding to יְהוֹשָׁן. ζωσαν stamps the Christian hope as Divine since life is God's prerogative (*cf.* i. 23 and the *living* bread, water of John) and effective (*cf.* the corresponding use of dead faith, Jas. ii. 17, 26). *Cf.* Sap. iii. 4, ἡ δὲ ἐλπίς αὐτῶν ἀθανασίας πλήρης. δι' α. with ἀναγεννήσας rather than ζωσαν: three prepositional clauses are thus attached to α. as to ἐκλεκτοῖς (and ἀπόστολος) in ver. 2. The resurrection of Jesus is the means and guarantee of the spiritual resurrection of the Christian (1 Cor. xv. 14, 17) from the death of the sinful and fleshly life.

Ver. 4. εἰς κληρ. . . . ἀμάραντον, as God's sons in virtue of their regeneration they are God's heirs (Gal. iv. 7) and have an heavenly inheritance. The accumulated adjectives recall various images employed to describe it—and emphasise the fact that it is eternal (Heb. ix. 15) and spiritual. It is ἄφθαρτον, *incorruptible* (*cf.* i. 23, iii. 4) because it belongs to the future life which the risen dead (1 Cor. xv. 52) share with God Himself (Rom. i. 23; 1 Tim. i. 17). It is set where "moth doth not corrupt (διαφθείρει, Luke xii. 33; Matt. vi. 19 ff. has ἀφανίζει)," apart from this corruptible world (*cf.* Isa. xxiv. 3). It is the incorruptible crown (1 Cor. ix. 25). The second epithet ἀμίαντον is applied to the great High Priest, Heb. vii. 26 (*cf.* Heb. xiii. 4; Jas. i. 27) and implies again separation from this sinful world of which it is written ἐμίνατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα (Jer. ii. 7). Compare the description of virtue in Sap. iv. 2, στεφανηφοροῦσα πομπεύει τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα. ἀμάραντον is peculiar to 1 Peter in N.T., *cf.* ἀμαράντινον (v. 4): it is perhaps derived from Sap. vi. 12, ἀμαράντος ἐστὶν ἡ σοφία, and thus presupposes the identification of eternal life with knowledge of God (John

xvii. 3). Compare the application of Isa. xl. 6 f. (cited *infra* 24) in Jas. i. 11. All three suit or are associated with the wreath presented to the victor in the games—a metaphor which the Lord Himself used according to the Apocalypse (ii. 10, *cf.* 1 Peter v. 4; Jas. i. 12). Origen (?) in Cramer's *Catena* notes that the words contradict Chiasm. τετηρημένην εἰς ὑμᾶς, *reserved* (1) *with a view to you*, *cf.* John xii. 7, ἵνα εἰς τὴν ἡμέραν . . . τηρήσῃ, 2 Peter ii. 4, εἰς κρίσιν τηρουμένους; for same use of εἰς in similar context see Rom. viii. 18. (2) . . . *until you came*—a sense which would suit the other examples of τηρεῖν εἰς. (3) . . . *for you*, εἰς = ὑ = dative (so Syriac), the writer or translator being influenced by εἰς above and below. The inheritance is still, as it has always been, kept back, but the Christians are sure to succeed to it. So Enoch refers to the secrets of the righteous which shall be revealed (xxxviii. 3); the lot of the righteous which the Son of Man preserves (xlviii. 7); and says Blessed are ye ye righteous and elect for glorious will be your lot . . . it will be said to the holy that they should seek in heaven the secrets of righteousness the heritage of faith (lviii. 5).

Ver. 5. The Christians addressed are—to complete the metaphor from other passages in the Epistle—a spiritual house (ii. v.), which is besieged by the devil (v. 8) but guarded and garrisoned by God's Power. So long as they have faith (v. 9) they are safe: "our faith lays hold upon this power and this power strengthens faith and so we are preserved" (Leighton). Without responsive faith God's power is powerless to heal or to guard (*cf.* Mark vi. 5 f. and accounts of Jesus' miracles generally, Jas. i. 6 f.). The language seems to echo Rom. i. 16, δυνάμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, combined with Gal. iii. 23 (*cf.* Phil. iv. 7) where also the distinctive φρουρεῖν occurs in similar context. The *Power*



πίστε ως εἰς σωτηρίαν ἐτοί μὴν ἀποκαλυφθῆναι ἐν καιρῷ  
ἐσχάτῳ· ἐν ᾧ ἀγαλλιᾶσθε ὀλίγον ἄρ τι εἰ δέον<sup>1</sup> λυπηθέντες<sup>2</sup> 6

<sup>1</sup> Codex Alexandrinus with others adds ἐστι after δέον.

<sup>2</sup> λυπηθέντες is probably right, εἰ δέον being parenthetical: the variants λυπηθέντας (first hand of Codex Sinaiticus and many cursives) and λυπηθῆναι (one cursive and the Vulgate) are due to the connexion of δέον with its context, the parenthetical character of the phrase being disregarded.

(גבורתא) of God is put for *Jehovah* in the Targum of Isa. xxxiii. 21; and the corresponding use of ἡ δύναμις is found in Mark xiv. 62 (see Dalman, 200 f.; and add ἡ μεγαλωσύνη, a more exact rendering, of Heb. i. 3, viii. 1). In Philo God's powers are personified self-manifestations. εἰς σωτηρίαν, κ.τ.λ., is probably the third clause qualification of φρουρ. (cf. 2, 3). Below, the salvation of souls is described as the goal of faith (9) in a passage where the ἐτοίμην, κ.τ.λ., qualify σωτηρίαν rather than κληρονομίαν which is explained by σωτ. . . . ἐσχάτῳ. Salvation is to St. Peter that salvation which is to be revealed in the future (cf. i. 9, ii. 2; so Rom. xiii. 11, νῦν ἐγγύτερον . . . ἡ σωτηρία). Partial anticipations he neglects; for them as for Christ the glory follows the present suffering. The idea of the revelation of salvation comes from Ps. xcvi. 2 (cf. Isa. lvi. 1) which has influenced St. Paul also (Rom. i. 16 f.). ἐτοίμην seems to be simply the equivalent of *רַחֵץ* prepared, which St. Paul renders with more attention to current usage than etymology by μέλλουσιν (Rom. viii. 18; Gal. iii. 23; so 1 Peter v. 1). This weaker sense begins with Deut. xxxii. 35 (LXX, πάρεστιν ἔτοιμα. as Peter here) and prevails in new Hebrew (Tarphon said . . . the recompense of the reward of the righteous is for the time to come. אבותיך, Aboth, ii. 19). But the proper significance of the word is recognised and utilised in the Parables of Jesus, Matt. xxiv. 4, 8.

καιρῷ ἐσχάτῳ, still anarthrous as being technical term—indefinite as the time is unknown as well as in accordance with authors' custom (cf. δύναμις, πιστεύω, σωτηρίαν above); cf. John ii. 18.

Vv. 6-9. Exult then. These various temptations to which you are exposed cause present grief. But they are part of God's plan for you. Even material perishable gold is tried in the fire. So is your faith tested that it may be purged of its dross and the good metal be discovered when Jesus Christ is revealed. You love Him whom you never saw; though you see Him not you believe on Him. Exult

then with joy that anticipates your future glory. You are winning the prize of your faith, the ultimate salvation of souls. St. Peter returns to the present and regards it from the point of view of those whom God is guarding—but only to advance again to the glorious future (7 fin, 9) when Jesus Christ the present object of their love and faith shall be revealed. He is the central figure of this section which is based upon two of His sayings which are appropriate to the circumstances of these His persecuted followers (so iv. 13) v. Matt. v. 12 = Apoc. xix. 7 from Ps. xxi. 1, cxviii. 24. Compare Jas. i. 2-4 and John cited below.

Ver. 6. ἐν ᾧ. There are four possible antecedents. (1) καιρῷ, (2) Jesus Christ, (3) God, (4) the state of things described in 3-5. (1) would imply that they must live in the future and is least probably right. (2) is supported by 8 but is unlikely at this point. The choice lies between (3), God being hitherto the dominating figure; and (4): cf. Luke i. 47 = 1 Sam. ii. 1 α—ἀ. with ἐν in LXX as well as ἐπὶ. ἀγαλλιᾶσθε. Indicative (with or without quasi future meaning) rather than Imperative. Bye form of ἀγάλλομαι (Homer downwards) first found in LXX especially as assonant

rendering of *לִי*: used later in bad sense (λοιδορεῖται, Hesych): here borrowed from Matt. v. 11 f. χαίrete καὶ ἀγαλλιᾶσθε. ὀλίγον, (1) for a little time, or (2) to a small extent (contrast John xvi. 6, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν). εἰ δέον, they cannot but feel grief at their trials (John xvi. 20, ὑμεῖς λυπηθήσεσθε ἡ δὲ λύπη ὑμῶν εἰς χαρὰν γενήσεται), but they must not indulge their natural weakness. To take the "necessity" as referring to their trials (for not all the Saints are oppressed, Oec.) limits λυπ. to the external sense of vexation without reference to the feelings of the grieved corresponding to the feelings implied in ἀγ. The contrast is thus destroyed, but this sense harass would suit the other military metaphor, τοὺς φρουρουμένους.—ἐν ποικίλοις πειρασμοῖς, the adjective rules out the

7 ἐν ποικίλοις πειρασμοῖς ἵνα τὸ δοκίμιον<sup>1</sup> ὑμῶν τῆς πίστεως πολυτεῖ<sup>2</sup> μότερον χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ

<sup>1</sup> For δοκίμιον three cursives read δόκιμον, a more familiar form of the adjective.

<sup>2</sup> The εἰ in πολυτεϊμότερον is used in place of the conventional ι to show that the syllable is long: so τειμήν, etc. The secondary uncials have πολὺ τιμώτερον.

limitation of π. to external trials which St. James who has the entire phrase seems to put upon it.

Ver. 7. τὸ δοκίμιον. The evidence of the papyri (Deissmann, *Bible Studies*, pp. 259 ff.) shows that δοκίμιος is a bye form of the adjective δόκιμος *approved*; so Ps. xii. 7, ἀργύριον πεπυρωμένον δοκίμιον (*cf.* 1 Chron. xxxix. 4; Zech. xi. 3, where it occurs as *v.l.* for δόκιμον). Hence the phrase (here and in Jas. i. 3?) corresponds exactly to St. Paul's τὸ τῆς ὑμετέρας ἀγάπης γνήσιον—"the genuineness of your faith or "the approvedness". So Arethas on Apoc. ix. 4, οἱ δὲ τὸ δοκίμιον ἑαυτῶν διὰ πυρὸς παρεχόμενοι. The substantive δ.= "means of trial, testing" which does not suit this context, or a specimen of metal to be tested.—πολυτιμότερον, to justify the common rendering (A.V., R.V.) according to which π. κ.τ.λ. are taken as in apposition to τὸ δοκ., ὃν must be supplied as if omitted by haplography after πολ. But there is no need for emendation, if πολ. be taken as predicate thrown forward for the sake of emphasis.—χρυσοῦ κ.τ.λ. St. Peter adapts the familiar comparison of man's suffering to the fining-pot of precious metal, insisting on the superiority of the spiritual to the material gold. The stress lies on διὰ πυρὸς. True faith is tested by trials, just as gold is proved by fire. It is more valuable than gold which is perishable. If men test gold thus, much more will God test faith which outlives the present age, *cf.* Hebrew ix. 23. *Cf.* use of πύρωσις, iv. 12. For the image, Zech. xiii. 9, δοκιμῶ αὐτοὺς ὡς δοκιμάζεται τὸ χρυσίον; Ps. lxi. 10; Prov. xvii. 3; Sir. ii. 5, etc.—Τοῦ ἀπολλυμένου, *cf.* John vi. 27, τὴν βρώσιν τὴν ἀπ. (contrasted with imperishable food; here gold generally is contrasted with faith) and φθαρτοῖς ἀργυρίῳ καὶ χρυσίῳ below.—εὐρεθῇ, *cf.* 2 Peter iii. 14, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ; Ps. xvii. 3, ἐδοκίμασας τὴν καρδίαν μου . . . καὶ οὐχ εὐρέθην ἐν ἐμοὶ ἀδικία.—εἰς ἔπαινον . . . must be taken with the whole sentence, unless ὃν be supplied. So εἰς might introduce the predicate (better . .

stronger) of εὐρ., *cf.* Rom. vii. 10. εἰς taken as = ὅ expressing transition into a new state or condition (as Rom. vii. 10). —ἔπαινον is the verdict. "Well done good and faithful servant; enter thou into the joy of thy Lord." The Christian is the true Jew and receives at last the *praise* which the name Judah signifies. In Rom. ii. 29, ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος . . . οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ, Paul follows the alteration of the original ἐξομολόγησις (Gen. xxix. 35, LXX, and Philo) consequent upon the transference of the praise (ἡτις) from God to men (*cf.* Gen. xlix. 8, Ἰούδα σε αἰνέσασαι οἱ ἀδελφοί σου). The old Israel set their hope on praise from the congregation (Sir. xxxix. 10) or glory from men, John v. 44; xii. 42 f. The new Israel looked for praise from God to balance the dispraise of men (Matt. v. 11 f.); so St. Peter adds ἐπ. to the usual formula δόξαν καὶ τιμὴν, Rom. ii. 7, 10 (Ps. viii. 6) δόξῃ καὶ τιμῇ ἑστεφάνωσας ἄνθρωπον, *cf.* σκεῦος εἰς τιμὴν, Rom. ix. 21, for the less obvious word. Hort compares Marcus Aurelius xii. 11, μὴ ποιεῖν ἄλλο ἢ ὅπερ μέλλει ὁ θεὸς ἐπαινεῖν.—ἐν ἀποκαλύψει Ιυ. Χυ., *when Jesus Christ is revealed*. The expression is derived from the saying κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται (Luke xvii. 30). As Judge He will pronounce the verdict of approval and bestow glory and honour. The reference to present *glorified joy* in the midst of trial suggests that the writer has advanced beyond the simple belief in a final theophany and contemplates a spiritual revelation of Jesus Christ as each Christian (*cf.* Gal. i. 16) realises the meaning of His Resurrection; but *cf.* μὴ ὁρῶντες below.

Ver. 7. The Christians addressed were not personal disciples of Jesus but converts of the Apostles (12). As such they could claim Beatitude μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες (John xx. 29). Their love began and continues without sight of Him; even now when they expect His coming they must still believe without seeing Him and exult. The Latin version of Augustine, gives



δοκιμαζομένου εὐρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τειμὴν ἐν  
ἀποκαλύψει ἰθὺ Χϋ ὃν οὐχ<sup>1</sup> ἰδόντες<sup>2</sup> ἀγαπᾶτε εἰς ὃν ἄρτι μὴ ὁ  
δρῶντες πιστεύοντες δὲ ἀγαλλιάτε χαρὰ ἀνεκκλαλή τω καὶ  
δεδοξασμένη κομιζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν<sup>9</sup>  
ψυχῶν. περὶ ἧς σωτηρίας ἐξεζητήσαν καὶ ἐξηραύνησαν προ-  
φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες

<sup>1</sup> The first hand of Codex Vaticanus is alone in reading οὐχ, which could only be justified if followed by an aspirate.

<sup>2</sup> For ἰδόντες many manuscripts, headed by Codex Alexandrinus, read εἰδότες: this confusion between ἰδεῖν and εἰδέναι is common.

three distinct clauses referring to the past, the present and the future climax *whom you knew not; in whom now—not seeing ye believe; whom when you see you will exult*. But for lack of support it must be set aside in favour of the Greek text (which regards present as leading up to future culmination without a break) as being a redaction of the passage for separate use. εἰς ὃν, with πιστεύοντες, μὴ ὁρῶντες being parenthesis added to explain force of πιστ. (Heb. xi. 1; Rom. viii. 24).—χαρὰ ἀνεκκλαλήτω καὶ δεδοξασμένη. Their faith enables them to pass beyond their present sufferings to the joy which belongs to the subsequent glories. Thus their joy being heavenly is *unspeakable* and *glorified*. Language cannot express the communion with God which the Christian like St. Paul may enjoy (2 Cor. xii. 3 f.); compare Rom. viii. 26, αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις. And this joy is *glorified* because it is an earnest of the glory which shall be revealed; cf. iv. 14.

Ver. 9. The connexion with mention of persecution suggests that the writer is here thinking of the saying, *in your patience ye shall win your souls* and perhaps also of the contrast between the persecutor who has only power over the body. Whatever happen to the body the conclusion—the consummation of their faith—is assured them.—κομιζόμενοι implies that already they are receiving what is due to them (cf. v. 4) and therefore they rejoice with Hannah in God the Saviour. In the Attic Orators who use a refined form of colloquial Greek the verb is common in the sense of *recovering* debts, as in Matt. xxv. 27, ἐκομισάμην ἂν τὸ ἐμόν. St. Paul applies it to future recompense (2 Cor. v. 10, ἵνα κομισῇται ἕκαστος τὰ διὰ τοῦ σώματος; Eph. vi. 8; Col. iii. 25; cf. 2 Macc. viii. 33, τὸν ἄξιον τῆς δυσσεβείας

ἐκομίσαστο μισθόν); in Heb. iii. 4, it is used of receiving promises.—τὸ τέλος. The common meaning *fulfilment* or *consummation* gives a fair sense but the connection with κομιζόμενοι is thus somewhat strange. The parallel of v. 4, taken with Pindar, Ol. x(xi.) 81, Δόρυκλος δ' ἔφερε πυγμᾶς τέλος, suggests as a possible rendering *because ye receive the reward*. The Septuagint, again (Num. xxxi. 28, etc.), uses τ. to translate שָׂוָה = *proportion to be paid, tax*. And this use is well established in Greek literature for τὰ τέλη, cf. λυσιτελεῖν, etc. Accordingly Suidas defines τέλος as τὸ διδόμενον τοῖς βασιλεῦσι. The particular connotations can hardly be pressed here but these uses give some colour of support to the Syriac rendering *recompense* and the *mercedem* of Augustine; cf. Rom. vi. 22.—σωτηρίαν ψυχῶν = σωτηρίαν above. ψυχῶν is added to console the readers for their sufferings in accordance with Mark viii. 35, ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν τοῦ εὐαγγελίου σώσει αὐτήν = John xii. 25; cf. Luke xxi. 19; Jas. i. 21. The soul for St. Peter is the self or personality as for Jesus Himself.

Vv. 10-12.—The ancient prophets prophesied concerning the grace which was destined for you and enquired diligently about this salvation. They were the unconscious instruments of the revelation of God and their first duty done continued to pore over the inspired descriptions of the sufferings and subsequent glories of the Messiah. They asked themselves to whom does this refer and when shall these things be. And to them the revelation was made that they were only the administrators of an estate which others—you in fact should enjoy. The subjects of their prophecies have now been proclaimed to you by your Christian teachers who, like the prophets, were inspired by



ΙΙ ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς  
πνεῦμα<sup>1</sup> προμαρτυρόμενον<sup>2</sup> τὰ εἰς Χριστὸν παθήματα καὶ τὰς

<sup>1</sup>Codex Vaticanus is alone in omitting Χριστοῦ after πνεῦμα.

<sup>2</sup>Codex Alexandrinus with others has προμαρτυρουμενον.

the Holy Spirit—with this difference that now the Spirit has been sent from heaven whereas of old He dwelt only in minds of a few. And these are the mysteries into which angels long to peep.

St. Peter has utilised a saying of Jesus to explain the great problem of unfulfilled prophecy and expounded it. Among the prophets he includes the so-called apocalyptic writers like Daniel and his successors. Gradually the coming of the Messiah and the dawn of the new age had been pushed further and further back until the inspired prophets realised that—as the Christians held—the Messiah would only come just before the end of all. The Messiah was not Hezekiah despite the Rabbis, nor yet the best of the Hasmonean house as Enoch hoped. ἀπεκαλύφθη. Such was the revelation or Apocalypse from which the latest of the prophets derive their common name; and St. Peter credits all the line with the curiosity which characterised the last of them and his own contemporaries; cf. Acts ii. and Heb. xi. 13 ff. The saying in question on which St. Peter builds is reported differently: According to Matt. xiii. 17, Jesus said, πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν . . . according to Luke x. 24, προφῆται καὶ βασιλεῖς ἠθέλησαν . . . according to St. Peter προφῆται (10) καὶ ἄγγελοι. The mention of the *righteous* derives support from Heb. xi. 13-16, and John viii. 56, and an original יְרִישִׁי "the righteous" would easily be altered in the course of transmission into יְרִשִׁי = *princes* earthly or heavenly (cf. Dan. x. 21; LXX, Μιχαὴλ ὁ ἄγγελος). The motive which prompted the interpretation ἄγγελοι is due to the influence of the Book of Enoch (see note below) which explains the writer's conception of the prophets.

Ver. 10. The prophets were concerned with the Messianic salvation and searched their own writings and those of their predecessors for definite information about it. They are honoured by the Christians who realise that as a matter of fact they prophesied concerning the grace which was destined for the Christian Church.—τῆς εἰς ὑμᾶς χάριτος, *the grace which belongs to you*, cf. τὰ εἰς Χριστὸν παθ. (11).

Ver. 11. The construction of εἰς

τ.κ.π. καιρὸν and of προμαρτ. is doubtful. ἐραυνῶντες takes up ἐξεζητήσαν κ.τ.λ. (10); the run of the sentence seems to naturally connect τὰ . . . δόξας with προμαρτ. and εἰς . . . καιρὸν with ἐδήλου. So Vulgate in quod vel quale tempus significaret . . . spiritus . . . praenuntians . . . passiones. But if εἰς . . . καιρὸν be unfit to be a direct object and προμαρτ., perhaps, to have one of this kind, τὰ . . . δόξας must be governed by ἐδήλου. It is possible also to dissociate τίνα from καιρὸν and to render in reference to whom and what time the Spirit signified . . . ; cf. Eph. v. 22, ἐγὼ δὲ λέγω εἰς Χριστόν, Acts ii. 25. If τίνα be taken with καιρὸν, the two words correspond to the two questions of the disciples, *When?* . . . and *what shall be the sign?* (Mark xiii. 4). Failing to discover at what time, the prophets asked at what kind of time; their answer received a certain endorsement in the eschatological discourse of Jesus (Mark xiii. 5 ff. and parallels).—ἐδήλου, cf. Heb. ix. 8, τοῦτο δηλοῦντος τοῦ Πνεύματος. The word implies discernment on the part of the student (Heb. xii. 27, τὸ δὲ ἔτι ἄπαξ δηλοῖ . . .). *What time . . . did point unto* of R.V. is unjustifiable; a simple accusative is required, i.e., either (i.) ποῖον κ. or (ii.) τίνα ἢ π. κ. (εἰς being deleted as dittography of -es) or (iii.) τὰ . . . δόξας.—τὸ πνεῦμα [Χριστοῦ], the full phrase is a natural one for a Christian to employ—Christ being here the proper name = Jesus Christ and not the title. κύριος in the O.T. was commonly interpreted as referring to Our Lord; and XC. is a frequent *v.l.* for KC. Hence Barnabas (v.q.), οἱ προφῆται ἀπ' αὐτοῦ ἔχον τὴν χάριν εἰς αὐτὸν ἐπροφήτευσαν.—προμαρτυρόμενον only occurs here. If μαρτύρομαι (the proper sense) determine the meaning of the compound render "*protesting (calling God to witness) beforehand*". Its usage justify confusion with μαρτυρεῖν, *be witness [of]* render *testifying beforehand* or (*publicly*).—τὰ εἰς Χν παθήματα, the doctrine that the Messiah must suffer and so enter into His glory was stated by the prophets (e.g. Isa. iii.) but neglected by the Jews of the first century (John xii. 34). Believers were reminded of it by the risen Lord Himself (Luke xxiv. 26, 46) and put it in the forefront of their *demonstratio*

με τὰ ταῦτα δόξας οἷς ἂ πεκαλύφθη ὅτι οὐχ ἔ αυτοῖς 12  
 ὑμῖν δὲ διηκό ρουν<sup>1</sup> αὐτὰ ἂ νῦν ἀνηγ γέλη ὑμῖν διὰ τῶν εὐ

<sup>1</sup> For διηκόνουν Dr. Rendel Harris (*Side-Lights on New Testament Research*, p. 207) conjectures that διανοοῦντο should be read in accordance with the statement of the Book of Enoch, "I contemplated them (the things heard in the vision) not for the present generation but for one that was far distant". See Henoch, i. 2, καὶ οὐκ ἐς τοῦ νῦν γενεὰν διανοοῦμην ἀλλὰ ἐπὶ πόρρω ἦνσαν ἐγὼ λαλῶ. διανοίας of verse 13 is cited in confirmation of the conjecture.

*evangelica* (Acts iii. 18, xvii. 3, xxvi. 23). The phrase corresponds exactly to the original **לְיָשָׁר**: *eis* standing for the **ל** (periphrasis for construct. state).—τὰς μετὰ ταῦτα δόξας, the plural *glories* implies some comprehension of the later doctrine, e.g., John, which recognised that the glory of Jesus was partially manifested during His earthly life; although the definition *subsequent* reflects the primitive simplicity and if it be pressed the glories must be explained as referring to the resurrection ascension triumph over angels as well as the glorious session (viii. 21 f.).—οἷς ἂ πεκαλύφθη, so St. Peter argues that Joel prophesied the last things (cf. Sir. xlviii. 24) and that David foresaw and spoke concerning the resurrection (Acts ii. 17, 31, cf. iii. 24). Compare Dan. ix. 2, xii. 4, etc., for examples of partial revelations of this kind proper to apocalyptic writers. Heb. i. c. *supr.* credits the Patriarchs with the same insight.—οὐχ ἑαυτοῖς ὑμῖν δέ, negative and positive presentation of the past for emphasis is common in this Epistle.—διηκόνουν αὐτά, "they were supplying, conveying the revelations granted to them—primary the prophecy and the revealed solution of it alike," cf. iv. 10, *eis* ἑαυτοὺς αὐτὸ διακονοῦντες. The context shows, if the word διακονεῖν does not itself connote it, that herein they were stewards of God's manifold grace—channels of communication. For Acc. with διακον. cf. 2 Cor. iii. 3, ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, viii. 19, τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, from which it may be inferred that δ. connotes what the context here suggests, cf. ἂ νῦν ἀνηγγέλη, *have been at the present dispensation declared*; ἂ is taken from the great proof text relating to the calling of the Gentiles, οἷς οὐκ ἀνηγγέλη ἀκούουσιν, Isa. lii. 15 cited Rom. xv. 21. "But St. Peter probably meant more by the word . . . the phrase includes not only the announcement of the historical facts of the Gospel, but, yet more, their implicit teachings as to the counsels of God and

the hopes revealed for men" (Hort).—διὰ τῶν εὐαγγ. ὑμῶν, God spake *through* the evangelists (cf. Isa. lxi. 1, apud Rom. x. 15) as *through* the prophets, Matt. i. 22, ii. 15, etc. Both are simply God's messengers. For accusative after εὐαγγ. cf. use of **בְּשִׂיר** = *gladden with good tidings* (Isa. lxi. 1). So πτωχοὶ εὐαγγελίζονται (Matt. xi. 5; Luke vii. 22) is substituted for the original πτωχοῖς εὐαγγελίζεσθαι (Luke iv. 18 = Isa. lxi. 1) if the prophecy which Jesus appropriated and which forms the basis of the Christian use of the word.—πνεύματι κ.τ.λ. The evangelists preached *by the Spirit*, as Stephen spoke (Acts vi. 10), τῷ πνεύματι ᾧ ἐλάλει. In Sir. xlviii. 24, if the Greek and Hebrew texts are trustworthy, πνεύματι the simple Dative (πνεύματι μεγάλῳ εἶδεν τὰ ἔσχατα i.e. Isaiah) corresponds to **בְּרוּחַ**: cf. insertion of ἐν here in v. l. The visible descent of the Holy Spirit is contrasted with the indwelling Spirit which inspired the prophets. The Holy Spirit was given, when Jesus was glorified, as never before, οὐκ ἐκ μέτρου (John iii. 34). Vulgate renders by ablative absolute.—εἰς ἂ . . . παρακύψαι, after expanding the first part of Jesus' saying (and its context *ye see*) St. Peter at last reaches the second in its secondary form. He combines with it as its proper Scripture, the prophecy of Enoch (ix. 1) καὶ ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι . . . παρέκυψαν ἐπὶ τὴν γῆν ἐκ τῶν ἀγίων τοῦ οὐρανοῦ. St. Paul spiritualises the idea "to me . . . this grace was given to preach to the Gentiles . . . in order that now might be made known to the principalities and the authorities in heavenly places by means of the Church the very-varied wisdom of God" (Eph. iii. 8 ff.). St. Peter reproduces faithfully the simplicity of the original and represents this longing as still unsatisfied since the Church is not yet perfect or complete. It thus becomes part of the sympathetic groaning and travailing of the whole creation (Rom. viii. 22 f.). In iii. 21 St. Peter states on the same authority that



αγγελισαμένων ὑμᾶς πνεύματι <sup>1</sup> ἀγίῳ ἀπο σταλέντι ἀπ' οὐρανοῦ  
 13 εἰς ᾧ ἐπιθυμοῦσιν ἄγ γελοι παρακύψαι. διὸ ἀναζωσάμενοι  
 τὰς ὀσφύας τῆς διανοίας ὑμῶν νέφοντες <sup>2</sup> τε λείως ἐλπίζατε  
 14 ἐπὶ τῇ φερομένην ὑμῖν χάρι· ἐν ἀποκαλύψει Ἰησοῦ Χρ. ὡς

<sup>1</sup> Το πνεύματι Codex Sinaiticus, with other manuscripts of less weight, prefixes ἐν.

<sup>2</sup> νέφοντες for νήφοντες.

Christ preached to the spirits in prison; adding that when he ascended all angels were subjected to Him. The apparent contradiction is due to the discrepancy between the ideal and its gradual realisation and not to an imperfect coordination of these conceptions of the universal sovereignty of God. See 1 Cor. xv. 25 f., Heb. ii. 7 f., *not yet do we see* . . . — παρακύψαι has lost its suggestion of peeping through its use in the LXX for ἤρψ look forth though it is not employed by them in the places where God is said to look down from heaven (Ps. xiv. 2, etc.). The patristic commentators seem to hold by the Evangelist rather than the Apostle in respect to the saying, as they refer exclusively for illustration to the O.T. figures, Moses (Heb. xi. 26), Isaiah (John xii. 41). Oecumenius notes that Daniel is called by the angel *a man of longings* (Dan. ix. 25). That the angels of Peter are due to Enoch and secondary seems to be borne out by the Targum of Eccles. i. 8, "In all the words that are prepared (about) to come to pass in the world the ancient prophets wearied themselves and could not find their ends".

Vv. 13-21. *Practical admonitions.* In this section St. Peter is engrossed with the conception of the Church as the new Israel which has been delivered from idolatry—the spiritual Egypt—by a *far more excellent sacrifice*. Jesus Himself endorsed such adaptation of the directions given for the typical deliverance (Luke xii. 35) and the principle that the worshippers of Jehovah must be like Him (John iv. 23 f.; Matt. v. 48, etc.).

Ver. 13. δὶό introduces the practical inference. — ἀναζωσάμενοι, κ.τ.λ., the reference to the directions for celebration of the Passover (Exod. xii. 11, οὕτως δὲ φάγεσθε αὐτό· αἱ ὀσφύες ὑμῶν περιεζωσμένοι . . . μετὰ σπουδῆς) is unmistakable. The actual deliverance of the Christians is still in the future; they must be always ready against the coming of the Lord. Oec. refers to Job xxxviii. 3. The particular compound occurs only twice in LXX—once in this phrase of the

manly woman in Prov. xxxi. 17, ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφύν αὐτῆς, where it implies preparation for serious work. In 2 Kings iv. 29 ff. (Elisha's mission of Gehazi which is in some ways a type fulfilled by Jesus' mission of the Seventy, cf. Luke x. 4), ζῶσαι τὴν ὀσφύν σου is the preparation for an urgent errand. The addition of τῆς διανοίας implies that the readiness required is spiritual. St. Paul uses καρδιά in the same way (Eph. i. 18, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν) and from Mark xii. 30 = Deut. vi. 4 f. it appears that διάνοια is

a recognised equivalent of לבב heart. — νήφοντες τελείως. In cases like this it is natural to take the adverb with the preceding verb. τελείως (only here in N.T.) has much the same force as τῆς διανοίας; so the adjective is applied to the antitype as contrasted with the type in Heb. ix. 11, τῆς . . . τελειότερας σκηνῆς and Jas. i. 25, νόμον τέλειον τὸν τῆς ἐλευθερίας. For νήφοντες cf. iv. 7 and v. 8, νήψατε γρηγορήσατε, 1 Thess. v. 8, γρηγορῶμεν καὶ νήφωμεν. Sobriety is necessary to watchfulness. The origin of this use of the word (not in the LXX) is to be found in the parable of Luke xii. 45 f.; it has special point in view of the κώμοις and πότοις, in which they were prone to indulge.—τὴν φερομένην ὑμῖν χάριν is an adaption of the common Greek idiom (Homer downwards) φέρειν χ., to confer a favour (cf. Sir. viii. 19, μὴ ἀναφέρétω σοι χάριν) and is thus analogous to St. Paul's use of χαρίζεσθαι (see Rom. viii. 32). The present participle has its natural force. Peter does not distinguish between the present and the climax; already the new age which is the last has begun. The χάρις is the final deliverance and its use here is another link with the type: ἔδωκεν ὁ Κύριος τὴν χάριν τῷ λαῷ αὐτοῦ (Exod. xii. 36).—ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, Jesus Christ is being revealed or is revealing the salvation. The revelation began with the resurrection cf. φανερωέντος and continues to the culmination (7).

Ver. 14. ὡς, inasmuch as you are, cf.



τέκνα ὑπακοῆς · μὴ συσχηματιζόμεναι<sup>1</sup> ταῖς πρότερον ἐν  
τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις · ἀλλὰ κατὰ τὸ καλέσαντα ὑμᾶς ἱ  
ἄγιο· καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε ·  
διότι γέγραπται ὅτι ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος · καὶ εἰ 16, 17  
πατέρα ἐπικαλεῖσθε τὸν ἄπροσωπολήμπτως κρίνοντα κατὰ  
τὸ ἐκάστου ἔργον ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον

<sup>1</sup> The termination *συσχηματιζόμεναι* is probably due to the following *ταῖς*.

ii. 2, 5, iii. 7, etc.—*τέκνα ὑπακοῆς*, *obedient* corresponds to St. Paul's *υἱοὶ τῆς ἀπειθείας* (Col. iii. 6; Eph. ii. 2, v. 6). Both phrases reflect the Hebrew use of ב, "followed by word of quality characteristic, etc." (B.D.B., s.v., 8). For *τέκνα* in place of usual *υἱοὶ* in this idiom, cf. Hos. 9, *τέκνα ἀδικίας* and Eph. ii. 3, *τέκνα ὀργῆς*. Here it suits better with *βρέφη* (ii. 1).—*συσχηματιζόμεναι*, from Rom. xii. 2, *μὴ συσχηματίζεσθε τῷ αἵωνι τούτῳ*. The feminine is peculiar to B whose scribe was perhaps influenced by the Alexandrian identification of woman with the flesh (John i. 13) or regarded such conformity as womanish. The participle has the force of an imperative. The Christians needed to be warned against conformity to the manners and morals of their countrymen, which were incompatible with their new faith (see v. 2-4). The use of *σχῆμα* in Isa. iii. 17, perhaps assists the use of *συσχ.* in connection with lusts.—*ἐν τῇ ἀγνοίᾳ ὑμῶν*. It was a Jewish axiom that the Gentiles were *ignorant* (Acts xvii. 30; Eph. iv. 17 f.). Christian teachers demonstrated the equal ignorance of the Jews (Peter, Acts iii. 17; Paul, in Rom.). So Jesus had pronounced even the teachers of Israel to be blind and promised them knowledge of the truth (John viii. 32 ff., cf. interview with Nicodemus); whereas speaking to the Samaritan woman He adopted the Jewish standpoint (John iv. 22)—cf. 2 Kings xvii. 29-41 with Isa. ii. 3; Baruch. iv. 4, *μακάριοί ἐσμεν Ἰσραὴλ ὅτι τὰ ἀρεστὰ τοῦ θεοῦ ἡμῖν γνωστά ἐστίν*.

Vv. 15 f. The command *Ye shall be holy for I am holy* is connected originally with the deliverance from Egypt and the distinction between clean and unclean, which lays down the principle of separation involved in the Exodus (Lev. xi. 44-46, etc.; cf. Isa. lii. 11). St. Peter combines the Scripture with the Word of Jesus for *κατὰ τὸν . . .* corresponds to *ὡς* of Matt. v. 48. Gentiles needed God's

summons before they could regard Him as their heavenly Father; hence *Him that called you*. Compare Deut. xviii. 13 (whence *τέλειος* of Matt. l.c.) where also contrast with abominations of the heathen.—*ἅγιον* is better taken as predicate than as substantive, since *ὁ καλέσας* (*καλῶν*) is well-established as a title of God in His relation to Gentile Christians (cf. ii. 9, etc.).—*ἐν πάσῃ ἀναστροφῇ*, cf. i. 18, ii. 12, iii. 1, 2, 16; Tobit iv. 19, *ἴσθι πεπαιδευμένος ἐν πάσῃ ἀ. σου*. The corresponding verb, *ἀναστρέφεσθαι* is found as rendering of *לָהֵךְ* in the same sense (Prov. xx. 7, *ἀναστρέφεται ἄμωμος*); both verb and noun are so used in late Greek authors (especially Epictetus).—*γενήθητε ὡς ὑμεῖς ἄστε* *become as you were not* or *show yourselves as you are*; the latter sense suits *ἀ.* which is distinctively outward behaviour.

Ver. 17, cf. Rom. ii. 10 f., *εἰ πατέρα ἐπικαλεῖσθε, ὡς ἐννοεῖται ὡς* *if ye invoke as Father* :—reminiscence of Jer. iii. 19, *εἰ πατέρα ἐπικαλεῖσθέ με* (so Q. perhaps after 1 Peter, for *εἶπα πατέρα καλέσετέ με*) cf. Ps. lxxxix. 27, *αὐτὸς ἐπικαλέσεται με Πατήρ μου εἰ σύ*. There may be a reference to the use of the Lord's Prayer (*surname the Judge Father*); but the context of Jer. l.c. corresponds closely to the thought here: "All the nations shall be gathered . . . to Jerusalem, neither shall they walk any more after the stubbornness of their evil heart. In those days . . . Judah and Israel shall come together out of the land of captivity . . . and I said 'My father ye shall call me'."—*ἀπροσωπολήμπτως* summarises St. Peter's inference from experience at Caesarea (Acts x. 34) *καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός*. Adjective and adverb are formed from *λαμβάνειν πρόσωπον* of

LXX = *יָפָה נָשָׂא* *receive (lift up) the face of, i.e., be favourable and later partial, to*. The degeneration of the phrase was due to the natural contrast

18 ἀναστράφη τε· εἰδότες ὅτι οὐ φθαρ τοῖς ἀργυρίῳ ἢ χρυσίῳ  
 ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστρο φῆς πατροπαρα-  
 19 δότου· ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀ σπίλου

between the face and the heart of a man, which was stamped on the Greek equivalent by the use of πρόσωπον for *mask* of the actor or *hypocrite*.—κρίνοντα. If the tense be pressed, compare the saying of Jesus recorded in John xii. 31, νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου. Rom. ii. 16 is referred to the last Judgment by διὰ Χριστοῦ Ἰησοῦ. But the present participle may be timeless as in ὁ καλῶν, ὁ βαπτίζων, etc.—κατὰ τὸ ἐκάστου ἔργον, a commonplace Jewish and Christian, cf. Ps. xii. 12 (cited Rom. ii. 6), σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ (Hebrew has *the work*). R. Aqiba used to say . . . The world is judged by grace and everything is according to the work (*Pirke Aboth.*, iii. 24). For collective singular *lifework*, cf. also 1 Cor. iii. 13-15, etc.—ἐν φόβῳ, *Fear* is not entirely a technical term in N.T. Christians needed the warning to fear God (so Luke xii. 5; 2 Cor. v. 10), although love might be proper to the perfect—Gnostic or Pharisee—I John iv. 18. The natural and acquired senses exist side by side, as appears in the use of ἄφοβος. Compare ἄφοβος οὐ δύναται δικαιωθῆναι (Sir. i. 22 with ἐν τούτῳ ἄφοβός εἰμι (Ps. xxvii. 2, Symmachus) = *in Him I am confident*.—τὸν τῆς παροικίας χρόνον, *during your earthly pilgrimage*, which corresponds to the sojourn of Israel in Egypt (Acts xiii. 17). If God is their Father, heaven must be their home (i. 4); their life on earth is therefore a sojourn (see on i. 1). St. Paul has his own use of the metaphor (Eph. ii. 19). Gentile Christians are no longer strangers and sojourners, but fellow-citizens of the saints.

Ver. 18. Amplification of Isa. lii. 3 f., Δωρεὰν ἐπράθητε καὶ οὐ μετὰ ἀργυρίου λυτρώθησεσθε (cf. xlv. 13) . . . εἰς Αἴγυπτον κατέβη ὁ λαός μου τὸ πρότερον παροικῆσαι ἐκεῖ. The deliverance from Babylon corresponds to the deliverance from Egypt. To these the Christians added a third and appropriated to it the descriptions of its predecessors.—οὐ φθαρτοῖς, κ.τ.λ. The preceding negative relief to positive statement is characteristic of St. Peter, who here found it in his original (Isa. l.c.). φθαρτοῖς echoes ἀπολλυμένου and is probably an allusion to the Golden Calf of which it was said *These be thy gods O*

*Israel, which brought thee up out of the land of Egypt* (Exod. xxxii. 14). According to Sap. xiv. 8, it is the proper name for an idol: τὸ δὲ φθαρτὸν θεὸς ὠνομάσθη. So the dative represents the agent and not only the instrument of the deliverance.—ματαίας supports the view taken of φθ., for *the gods of the nations are vanity*, μάταια ἡβη (Jer. x. 3, etc.).—πατροπαραδότου, *ancestral, hereditary*. The adjective indicates the source of the influence, which their old way of life—*patrius mos, patrii ritus*—still exercised over them. The ancient religion had a strength—not merely *vis inertiae*—which often baffled both Jewish and Christian missionaries: “to subvert a custom delivered to us from ancestors the heathen say is not reasonable” (Clem. Ac. Protr. x.). This power of the dead hand is exemplified in the pains taken by the Stoics and New Pythagoreans to conserve the popular religion and its myths by allegorical interpretation. Among the Jews this natural conservatism was highly developed; St. Paul was a *zealot for the ancestral laws*. But the combination of patriarch and tradition does not prove that the persons addressed were Jewish Christians. The law, according to which the Jews regulated their life, was Divine, its mediator Moses; and there is a note of depreciation in the words *not that it is derived from Moses only from the Fathers* (John vii. 22). πατρο is contrasted with πατέρα (17) as παραδότου with the direct calling.

Ver. 19. The blood of Christ, the true paschal lamb, was the (means or) agent of your redemption. The type contemplated is composite; the *lamb* is the *yearling sheep* (הַשׁ פְּרוֹבָטוֹן, but Targum-Onkelos has לְמִנְהָ לַאֲמֹנָה *lamb* and הַשׁ is rendered ἀμνός in Lev. xii. 8; Num. xv. 11; Deut. xiv. 4) prescribed for the Passover (Exod. xii. 5). But the description *perfect* (τέλειον ἱμῖν) is glossed by ἀμώμου (cf. Heb. xii. 14), which is the common translation of ἱμῖν in this connection, and ἀσπίλου which summarises the description of sacrificial victims generally (v. Lev. xxii. 22, etc.). ἀμώμος would be unintelligible to the Gentile, because it has acquired a peculiar meaning from the



Χὺ προεγνώσ μένου μὲν πρὸ καταβολῆς κόσμου φανε 20, 21  
ρωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς δι' αὐτοῦ

Hebrew בְּמִשְׁכָּב *blemish*. ἄσπιλος is used by Symmachus in Job xv. 15, for כָּשִׁי. Hesychius treats ἄσπιλος, ἄμωμος and καθαρός as synonyms.—τιμίϛ is set over against φθαρτοῖς as πολυτιμ. against ἀπολλυμένου; cf. Ps. cxvi. 15, τίμιος ἐναντίον Κυρίου ὁ θάνατος τῶν ὁσίων and λίθον . . . ἔντιμον (ii. 4).

Ver. 20. As the paschal lamb was taken on the tenth day of the month (Exod. xiii. 3) so Christ was foreknown before the creation and existed before His manifestation. The preexistence of Moses is stated in similar terms in *Assumption of Moses*, i. 12-14, "God created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world in order that the Gentiles might thereby be convicted. . . . Accordingly He designed and devised me and He prepared me before the foundation of the world that I should be the mediator of His Covenant." So of the Messiah, Enoch (xlvi. 3, 6) says: "His name was called before the Lord of spirits before the sun and the signs of the zodiac were created. . . . He was chosen and hidden with God before the world was created. At the end of time God will reveal him to the world." Alexandrian Judaism took over from Greek philosophy (Pythagoras, Plato, Aristotle) the doctrine of the preexistence of all souls. So in the *Secrets of Enoch* (xxiii. 5) it is said "Every soul was created eternally before the foundation of the world". The author of *Wisdom was a goodly child and obtained a good soul or rather being good came into a body undefiled* (Sap. viii. 19 f.); and Philo found Scriptural warrant in the first of the two accounts of Creation (Gen. i. 26 f.). Outside Alexandria, apart from the Essenes (Joseph, B. J., ii. 154-157) the general doctrine does not appear to have been accepted. But the belief in the preexistence of the Name of the Messiah if not the Messiah Himself was not unknown in Palestine and was latent in many of the current ideals. The doctrine of Trypho was probably part of the general reaction from the position reached by the Jewish thinkers (A.D.) and appropriated by the Christians. There are many hints in the O.T. which Christians exploited without violence and the development of angelology offered great assistance. Current

conceptions of Angels and Wisdom as well as of the Messiah all led up to this belief. Apart from the express declarations of Jesus recorded by St. John, it is clear that St. Peter held to the real and not merely ideal pre-existence of Christ, not deriving it from St. Paul or St. John and Heb. It is no mere corollary of God's omniscience that the spirit of Christ was in the prophets.—προεγνωσμένου, cf. κατὰ πρόγνωσιν, ver. 2; only here of Messiah, perhaps as a greater Jeremiah (cf. Jer. i. 5)—but see the description of Moses cited above.—πρὸ καταβολῆς κόσμου. The phrase does not occur in LXX but Matt. xiii. 35 = Ps. lxxviii. 2 renders מִנִּי קֶדֶם

by ἀπὸ καταβολῆς (LXX ἀπ' ἀρχῆς) Philo has καταβολή γενέσεως and αἱ καταβολαὶ σπερμάτων and uses ἐκ κ. = afresh. In 2 Macc. ii. 29, καταβολή is used of the foundation of a house; cf. κατασκευάζειν in Heb.—φανερῶντος, of the past manifestation of Christ. In v. 1 of the future implies previous hidden existence, cf. 1 Tim. iii. 16 (quotation of current quasi-creed) ἐφανερώθη ἐν τῷ κόσμῳ. The manifestation consists in the resurrection and glorification evidenced by descent of spirit (21): cf. Peter's sermon in Acts ii., *risen, exalted, Jesus has sent the spirit: therefore let all the house of Israel know surely that God hath made Him both Lord and Christ*. St. Paul speaks in the same way of the *revelation of the secret, which is Christ in you*; see especially Col. i. 25-27. Compare John i. 14.—ἐπ' ἐσχάτου τῶν χρόνων, at the end of the times, cf. ἐπ' ἐσχάτου τῶν ἡμερῶν (Heb. i. 1 and LXX). The deliverance effected *certo tempore* by Christ's blood is eternally efficacious, cf. αἰώνιον λύτρωσιν εὐράμενος Heb., ix. 12 and the more popular statement of the same idea in Apoc. xiii. 8, the lamb slain from the *foundation of the world*.

Ver. 21. δι' ὑμᾶς, *for the sake of you Gentiles, i.e., ἵνα ὑμᾶς προσαγάγῃ*, τῷ θεῷ, iii. 18. The resurrection of Jesus and His glorification are the basis of their faith in God and inspire not merely faith but hope.—δι' αὐτοῦ. Compare for form Acts iii. 16, ἡ πίστις ἡ δι' αὐτοῦ and for thought Rom. v. 2; Eph. ii. 18—πιστοὺς εἰς θεόν. This construction occurs not infrequently in the Bezan text and is simply equivalent to π. with



πιστοὺς <sup>1</sup> εἰς Θὺν τὸν ἐ γείραντα αὐτὸν ἐκ νε κρῶν καὶ δόξαν  
αὐτῷ δόντα· ὥστε τὴν πί στιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς  
22 Θῷ· τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθεί-  
ας <sup>2</sup> εἰς φιλαδελφίαν ἀνυπόκριτον· ἐκ καρ δίας ἀλλήλους

<sup>1</sup> For πιστοὺς Codex Sinaiticus and others substitute the participle πιστεύοντας in order to avoid the unfamiliar construction with the adjective.

<sup>2</sup> Manuscripts of secondary importance add διὰ πνεύματος after τῆς ἀληθείας and (with the original hand of Codex Sinaiticus) καθαρὰς before καρδίας. The latter addition might be regarded as a mistaken emendation of an accidental repetition of καρδίας; but in the course of transmission such safeguards are commonly added to Scriptural texts. The third hand of Codex Sinaiticus substitutes ἀληθινῆς after καρδίας.

the Dative (Acts xvi. 15) corresponding to לַיְמִינִי. But π. keeping construction has changed its meaning. Already it is semi-technical = *believing*, *sc.* in Jesus and here πίστιν . . . εἰς θεόν follows immediately. So the verb πιστεύοντας is a true gloss; the addition of εἰς θεόν corrects the common conception of faith, which ultimately gave rise to a distinction between belief in Christ and belief in God.—δόξαν αὐτῷ δόντα, so *e.g.*, the prophecy (Isa. lii. 13) ὁ παῖς μου . . . δοξασθήσεται σφόδρα was fulfilled when the lame man was healed by St. Peter and St. John; ὁ θεὸς Ἀβραάμ . . . ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν (Acts iii. 13). But the glory is primarily and generally the glorious resurrection and ascension, in which state Jesus sent the Holy Spirit (ἦν τὸ πνεῦμα ὅτι οὐπω ἐδοξάσθη, John).—ὥστε . . . θεόν. καὶ ἐλπίδα may be part of the subject of εἶναι εἰς θεόν, so that *your faith and hope are in God, or predicate so that your faith is also hope in God*. In either case ἐλπίς is rather *confidence* than *hope*, in accordance with LXX usage (= הִתְבַּחַשׁ), and supplies an adequate climax—patient faith leads up to the appropriation of the Hope of Israel.

Vv. 22-25. The combination of purification of souls with love of the brotherhood suggests that the temptations to relapses were due to former intimacies and relationships which were not overcome by the spiritual brotherhood which they entered. Different grades of society were doubtless represented in all Christian churches and those who were marked out for leaders by their wealth and position were naturally slow to love the slaves and outcasts. As at Corinth old intimacies and congenial society led the better classes (iv. 3 f.) to fall back on the clubs to which they had belonged and in

the company of their equals to sneer at their new brothers—"the brethren" (ii. 1). St. Peter reminds them that they must purify their souls from the taint—with a side-glance perhaps at the rites proper to the associations in question. They must love the brotherhood and its members as such. Earthly relationships are done away by their regeneration; they have exchanged the flesh for the spirit. The section is full of echoes; compare ἡγνικότες with ἅγιοι (15), ἐν ἁγιασμῷ (2), τῇ ὑπακοῇ with τέκνα ὑ. (14), ἀναγεγεννημένοι with ἀναγεννήσας (3), φθαρτῆς with φθαρτοῖς (18), εὐαγγελισθέν with τῶν εὐαγγελισσαμένων (12). It should be compared throughout with Eph. iv. 18-24.—τὰς . . . ἡγνικότες from Jer. vi. 16, "*see what is the good way and walk in it and you shall find purification* (ἀγνισμὸν LXX) *to your souls*. ἀ. usually of ceremonial purification in LXX. Compare Jas. iv. 8, ἀγνίσατε καρδίας δίψυχοι (*cf.* ἀνυπόκριτον). The perfect participle is used as indicating the ground of the admonition, so ἀναγεγεννημένοι (23). Pagan rites professed to purify the worshipper but cannot affect the soul, the self or the heart any more than the Jewish ceremonies can (Heb. ix. 9 f.). Scripture declares ὁ φόβος Κυρίου ἀγνός (Ps. xix. 10). They must realise that they have cleansed themselves ideally at baptism, *cf.* 1 John iii. 3 and 15 f. above with context.—ἐν τῇ ὑπακοῇ τῆς ἀληθείας, in your obedience to the truth, *cf.* Jer. *l.c.* above. They are no longer ignorant (14) but have learned the truth (*cf.* John xvii. 17-19, and γνώσεσθε τὴν ἀ., John viii. 32) from the missionaries. They must persist in the obedience to it which they then professed, in contrast with those who *are disobedient to the truth* (Rom. ii. 8; *cf.* 2 Thess. ii. 12). Hort says: "St. Peter rather means the dependence of Christian obedience on the possession

ἀγαπή σατε ἐκτενῶς ἀναγε γεννημένοι οὐκ ἐκ σπορᾶς<sup>1</sup> 23  
 φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος Θυ καὶ μένο-  
 τος.<sup>2</sup> διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς 24  
 ἄνθος χόρτου ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν  
 τὸ δὲ ῥῆμα Κῡ μένει εἰς τὸν αἰῶνα να· τοῦτο δέ ἐστιν τὸ 25

<sup>1</sup> The three great uncials (Sinaiticus, Alexandrinus and Ephraemi Rescriptus) put φθορᾶς for σπορᾶς keeping φθαρτῆς: the variant was probably a paraphrase of the whole phrase and possibly implied the identification of ἀφθάρτου with ζῶντος Θεοῦ καὶ μένοντος.

<sup>2</sup> The addition of εἰς τὸν αἰῶνα to μένοντος is due to verse 25.

of the truth," relying on Eph. iv. 24, and the probability that "St. Peter would have distinctly used some such language as ἐν τῷ ὑπακούειν τῇ ἀληθείᾳ". In regard to the latter point it should be observed that St. Peter is curiously fond of using nouns instead of verbs (*e.g.*, 2).—εἰς φιλαδελφίαν, *love of the brethren*, Vulgate, *in fraternitalis amore*, mutual love which exists between brothers. It is the primary Christian duty, Matt. xxiii. 8, the first fruits of their profession of which St. Paul has no need to remind the Thessalonians, 1 Thess. iv. 9.—ἀνυπόκριτον, *unfeigned*, contrasted with the love which they professed towards their fellow Christians (*cf.* ii. 1) which was neither hearty nor eager. There was pretence among them whether due to imperfect sympathy of Jew for Gentile or of wealthy and honourable Gentiles for those who were neither the one nor the other. For a vivid illustration of this feigning see Jas. ii. 15 f. and ii. 1-5, etc., for the friction between rich and poor.—ἀλλήλοισιν ἀγαπήσατε. St. John's summary of the teaching of Jesus (John xiii. 34 f., xv. 12, 17) which he repeated in extreme old age at Ephesus, till the disciples were weary of it: "Magister quare semper hoc loqueris". His answer was worthy of him: "Quia praeceptum Domini est et si solum fiat sufficit (Hieron. in Gal. vi. 10).—ἐκτενῶς, *intentius* (Vulg.), in LXX of "*strong* crying to God" (Jonah iii. 8 = *הקריב* *violently*, *cf.* Jud. iv. 12; Joel i. 14; 3 Macc. v. 9: in Polybius of a warm commendation (xxxi. 22, 12) a warm and friendly welcome (viii. 21, 1), a warm and magnificent reception (xxxiii. 16 4).

Ver. 23. ἀναγεγεννημένοι. So St. John ἀγαπῶμεν ἀλλήλους ὅτι . . . πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται; *cf.* Eph. iv. 17, v. 2.—ἐκ σπορᾶς ἀφθάρτου, *i.e.*, of God regarded as

Father and perhaps also as Sower (*cf.* ver. 24); the two conceptions are combined in 1 John iii. 9, πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ ὅτι σπέρμα αὐτοῦ μένει. Compare Philo, *Leg. All.*, p. 123 M. Λείαν . . . ἐξ οὐδενὸς γεννητοῦ λαμβάνουσιν τὴν σποράν . . . ἀλλ' ὑπ' αὐτοῦ τοῦ θεοῦ.—διὰ λόγου . . . μένοντος, the connection of ζῶντος κ. μέν. is doubtful; the following quotation might justify *the abiding word* and Heb. iv. 22, *the living word* in accordance with Deut. xxxii. 47—*cf.* 3, ἐλπίδα ζωσαν. On the other hand the rendering of the Vulgate, *per verbum dei vivi et permanentis*, is supported by Dan. vi. 26 (αὐτὸς γὰρ ἐστιν θεὸς μένων καὶ ζῶν) and supports St. Peter's argument: earthly relationships must perish with all flesh and its glory; spiritual kinship abides, because it is based on the relation of the kinsfolk to *God living and abiding*. For *the word of God* as the means of regeneration, *cf.* Jas. i. 18, βουλῆθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας. For its identification with ῥῆμα of the quotation, *cf.* Acts x. 36 f.

Ver. 24 f. = Isa. xl. 6-8, adduced as endorsement of the comparison instituted between natural generation and divine regeneration, with gloss explaining the saying of Jehovah (*cf.* Heb. i. 1 f.). The only divergences from the LXX (which omits—as Jerome notes, perhaps through homœoteuton—quia spiritus dei flavit in eo: vere foenum est populus; asuit foenum cecidit flos) are that ὡς is inserted before χ. (so Targum), and that αὐτῆς is put for ἀνθρώπου (so Heb., etc.) and Κυρίου for τοῦ θεοῦ ἡμῶν (in accordance with the proper reading of *Jehovah* in the omitted verse).

Ver. 25. τὸ εὐαγγελισθὲν comes from ὁ εὐαγγελιζόμενος Σειῶν of Isa. xl 9 which the Targum explains as referring to the prophets.



II. 1 ῥῆμα τὸ εὐαγγελισθῆ<sup>-</sup> εἰς ὑμᾶς. ἀποθέμενοι οὖν πᾶσαν  
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ φόνους<sup>1</sup> ἕκαστας  
2 καταλαλίας ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον

<sup>1</sup> φόνους is an error (peculiar to Codex Vaticanus) for φθόνους.

CHAPTER II.—V. I-10. Continuation of practical admonition with appeal to additional ground-principles illustrating the thesis of i. 10.

Ver. 1. *Put away then all malice—all guile and hypocrisy and envy—all backbiting.* οὖν resumes διό (i. 13). The faults to be put away fall into three groups, divided by the prefix *all*, and correspond to the virtues of i. 22 (ὑπόκρισιν ἀνυπόκριτον). The special connection of the command with the preceding Scripture would require the expression of the latent idea, that such faults as these are inspired by the prejudices of the natural man and belong to the fashion of the world, which is passing away (i. John ii. 17).—ἀποθέμενοι, *putting off*. Again participle with imperative force. St. Peter regards the metaphor of removal as based on the idea of washing off filth, cf. σαρκοὺς ἀποθέσεις ῥύπου (iii. 21). St. James (i. 21, διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισείαν κακίας) which seems to combine these two phrases and to deduce the familiarity of the spiritual sense of *filth* (cf. Apoc. xxii. 11, ῥυπαρὸς κάγιος). St. Paul has the same word but associates it with the putting off of clothing (Col. iii. 5 ff.; Eph. iv. 22; Rom. xiii. 12—all followed by ἐνδύσασθαι).—κακίαν, probably *malice* rather than *wickedness*. Peter is occupied with their mutual relations and considering what hinders brotherly love, not their vices, if any, as vice is commonly reckoned. So James associates the removal of κακία with *courtesy*; and St. Paul says *let all bitterness and anger and wrath and shouting and ill-speaking be removed from you with all malice* (Eph. iv. 31; cf. Col. iii. 8). κ. is generally eagerness to hurt one's neighbour (Suidas)—the feeling which prompts *backbitings* and may be subdivided into *guile, hypocrisy, and envy*.—δόλον, *Guile* was characteristic of Jacob, the eponymous hero of the Jews, but not part of the true Israelite (ἴδε ἀληθῶς Ἰσραηλῆτης ἐν ᾧ δόλος οὐκ ἔστιν John i. 47). It was also rife among the Greeks (μεστοὺς . . . δόλου, Rom. i. 29) as the Western world has judged from experience (Greek and grec = cardsharp; compare characters of Odysseus and Hermes). δ. is here con-

trasted with *obedience to the truth* (i. 22), vii. 22, iii. 10.—ὑπόκρισιν is best explained by the saying *Isaiah prophesied about you hypocrites. . . . This people honours me with their lips but their heart is far away from me* (Mark vii. 6 f. = Isa. xxix. 13). It stands for ἡνίκα *profane, impure* in Symmachus' version of Ps. xxxv. 16; so ὑποκριτής in LXX of Job (xxxiv. 30, xxxvi. 13), and Aquila (Prov. xi. 9), etc. In 2 Macc. vi. 25, ὑ is used of (unreal?—not secret) *apostasy* perhaps in accordance with the earlier sense of ἥ, which only in post-Biblical Hebrew and Aramaic = *hypocrisy*. In His repeated denunciations of the hypocrites Jesus repeated the Pharisees description of the Sadducees *that live in hypocrisy with the saints* (Ps. Sol. iv. 7). Polybius has ὑ. in the classical sense of oratorical delivery, and once contrasted with the purpose of speakers (xxxv. 2, 13).—καταλαλίας, *detractationes* (Vulgate), of external slanders in ii. 12, iii. 11. For internal calumnies, cf. Jas. iv. 11; 2 Cor. xii. 20 illustrates one special case, for φυνώσεις καταλαλαὶ correspond to εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου of 1 Cor. iv. 6 (cf. i. 12).

Ver. 2. ὡς, *inasmuch as you are new-born babes*: cf. ἀναγεγεννημένοι (i. 23). The development of the metaphor rests upon the saying, *unless ye be turned and become as the children (ὡς τὰ παιδία) ye shall not enter into the kingdom of heaven* (Matt. xviii. 3).—βρέφη (only here in metaphorical sense) is substituted for παιδία (preserved by St. Paul in 1 Cor. xiv. 20) as = *babes at the breast*. Α παιδίον might have lost its traditional innocence but not a βρέφος (= either *child unborn* as Luke i. 41, or *suckling* in classical Greek). For the origin of the metaphor, which appears also in the saying of R. Jose, "the proselyte is a child just born," compare Isa. xxviii. 9, *Whom will he teach knowledge? . . . Them that are weaned from the milk and drawn from the breasts*, which the Targum renders, *To whom was the law given? . . . Was it not to the house of Israel which is beloved beyond all peoples?*—τὸ . . . γάλα. The quotation of ver. 3 suggests that the *milk* is Christ;



γά λα ἐπιποθήσατε ἵνα ἐν αὐτῷ αὐξηθῆτε<sup>1</sup> εἰς σωτηρίαν 3, 4  
 εἰ ἐγεύσα σθε ὅτι χρηστός ὁ Κῶ πρὸς ὃν προσερχόμε νοι  
 λίθον ζῶντα ὑπ' ᾧ θρώπων μὲν ἀποδε δοκιμασμένον παρὰ δὲ  
 Θῶ ἐκλεκτὸν ἔντει μον· καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδο- 5  
 μείσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι

<sup>1</sup> The variant ἀξιωθῆτε for αὐξηθῆτε illustrates the possibilities of variation and consequently of emendation: at the same time it directs attention to the omnipotence of God and the relative impotence of man.

compare St. Paul's explanation of the tradition of the Rock which followed the Israelites in the desert (1 Cor. x. 4) and the *living water* of John iv. 14. Milk is the proper food for babes; compare Isa. lv. 1, *buy . . . milk* (LXX, στέαρ) *without money* (cf. i. 18). This milk is *guileless* (cf. δόλον of ver. 1) *pure* or *unadulterated* (cf. μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, 2 Cor. iv. 2). The interpretation of λογικόν (pertaining to λόγος) is doubtful. But the use of λόγος just above (i. 23) probably indicates the sense which St. Peter put upon the adjective he borrowed (?) from Rom. xii. 1, τὴν λογικὴν λατρείαν. There and elsewhere λ. = *rationabilis, spiritual*; here belonging to contained in the Word of God, delivered by prophet or by evangelist. St. Paul in his use of λ. and of the metaphor of *milk* (solid food, 1 Cor. iii. 1 ff.) follows Philo and the Stoics.—ἵνα . . . σωτηρίαν, *that fed thereon ye may grow up* (cf. Eph. iv. 14 f.) *unto salvation*; cf. Jas. i. 21, "receive the ingrafted word which is able to save your souls".

Ver. 3. St. Peter adopts the language of Ps. xxxiv. 9, omitting καὶ ἔδετε as inappropriate to γάλα. χρηστός (identical in sound with χρυστός) = *dulcis* (Vulg.) or *kind* (cf. χρηστότης θεοῦ, Rom. ii. 4, xi. 22). Compare Heb. vi. 4 f. γευσάμενους τῆς δωρεᾶς τῆς ἐπουρανίου . . . καὶ καλὸν γευσάμενους θεοῦ ῥῆμα.

Vv. 4-10. Passages of scripture proving that Christ is called stone are first utilised, then quoted, and finally expounded. The transition from *milk* to the *stone* may be explained by the prophecy *the hills shall flow with milk* (Joel iii. 18), as the stone becomes a mountain according to Dan. iii. 21 f.; or by the legend to which St. Paul refers (1 Cor. x. 4); compare also ποτίσαι of Isa. xliii. 20, which is used in ver. 9. This collection of texts can be traced back through Rom. ix. 32 f. to its origin in the saying of Mark xii. 10 f.; Cyprian (Test. ii. 16 f.) gives a still richer form.

Ver. 4. πρὸς ὃν προσερχ. from

Ps. xxxiv. 6, προσελθόντες πρὸς αὐτὸν (Heb. and Targum, *they looked unto Him*; Syriac, *look ye . . .*). Cyprian uses Isa. ii. 2 f.; Ps. xxiii. 3 f. to prove that the stone becomes a mountain to which the Gentiles *come* and the just ascend.—λίθον ζῶντα, a paradox which has no obvious precedent in O.T. Gen. xlix. 24 speaks of the Shepherd the stone of Israel, but Onkelos and LXX substitute אבִיךָ *thy father* for אבן *stone*. The Targum of Isa. viii. 14, however, has אבן מחי a *striking stone*, for אבן which might be taken as meaning *reviving* or *living stone*, if connected with the foregoing instead of the following words. The LXX supports this connection and secures a *good* sense by inserting a negative; the Targum gives a *bad* sense throughout. ὑπ' . . . ἔντιμον, *though by men rejected, yet in God's sight elect precious*. ἀποδεδοκ. comes from Ps. cxviii. 22 (see ver. 7); ἐκλ. ἐντ. from Isa. xxviii. 6 (see ver. 6). ἀνθρώπων is probably due to Rabbinic exegesis "read not בונים *builders* but

בני אדם *sons of men*". St. Peter insists upon the contrast between God's judgment and man's in the sermon of Acts ii.

Ver. 5. Fulfilment of the saying, Destroy this temple and in three days I will raise it (John ii. 19). Christians live to God through Jesus Christ (Rom. vi. 11). For this development of the figure of building, cf. especially Eph. ii. 20 ff.—οἰκοδομεῖσθε, indicative rather than imperative. "It is remarkable that St. Peter habitually uses the aorist for his imperatives, even when we might expect the present; the only exceptions (two or three) are preceded by words removing all ambiguity, ii. 11, 17, iv. 12 f." (Hort).—οἶκος . . . ἅγιον, *a spiritual house for an holy priesthood*. The connection with *priesthood* (Heb. x. 21) and the offering of sacrifices points to the special sense of the House of God, i.e.,

6 πνευματι καὶς θυσίας εὐπροσδέ κτους Θῷ διὰ Ιῷ Χῷ δι ὅτι  
 περιέχει ἐν γραφῇ ἰδοὺ τίθημι ἐν Σειῶν λίθον ἐκλεκτὸν  
 ἄκρο γωνιαῖον ἔντειμον καὶ ὁ πιστεύων ἐπ' αὐτῷ τῷ οὐ μὴ  
 7 κατασυχὺν θῇ· ὑμῖν οὖν ἡ τειμὴ τοῖς πιστεύουσιν· ἀπὶ  
 στοῦσιν<sup>1</sup> δὲ λίθος ὃν ἂ πεδοκίμασαν οἱ οἰκο δομοῦντες οὗτος  
 εἰ γενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσ κόμματος καὶ

<sup>1</sup> For ἀπιστοῦσιν Codex Alexandrinus, with others, reads ἀπειθοῦσιν.

the Temple; [cf. (iv. 17; 1 Tim. iii. 5) ναὸς ὅς ἐστε ὑμεῖς, 1 Cor. iii. 16; Eph. ii. 21. So Heb. iii. 5 f., οὗ (Χριστοῦ) οἶκός ἐσμεν ἡμεῖς . . . — Ἱεράτευμα, *body of priests*, in Exod. xix. 6 (Heb. *priests*) xxiii. 22; 2 Macc. ii. 17; cf. 9 *infra*. Here Hort prefers the equally legitimate sense, *act of priesthood*. Usage supports the first and only possible etymology the second. The ideal of a national priesthood is realised, Isa. lxi. 6. — ἀνεγείγκαι . . . Χριστοῦ. *to offer up spiritual sacrifices acceptable to God through Jesus Christ*. — δια Ἰησοῦ Χ. is better taken with ἀν. than εὐπροσδ.; cf. Heb. xiii. 15, δι' αὐτοῦ, where the thankoffering is singled out as the fit type of the Christian sacrifice. Spiritual sacrifices are in their nature acceptable to God (John iv. 23) and Christians are enabled to offer them through Jesus Christ. ἀναφέρειν in this sense is peculiar to LXX, Jas. and Heb.

Ver. 6. περιέχει ἐν γραφῇ, *it is contained in Scripture*. The formula occurs in Josephus (Ant. xi. 7, βούλομαι γενέσθαι πάντα καθὼς ἐν [τῇ ἐπιστολῇ] περιέχει) and is chosen for its comprehensiveness. — περιέχει is intransitive as the simple verb and other compounds often are; cf. περιοχή, *contents*, Acts viii. 32. — γραφῇ, being a technical term, has no article. — ἰδοὺ . . . κατασυχὺν θῇ, formal quotation of Isa. xxviii. 16, preceding quotation from Psalms, as prophets always precede the writings. The LXX has ἰδοὺ ἐμβάλλω ἐγὼ εἰς τὰ θεμέλια (unique expansion of normal θεμελιῶ = יסד of Heb., cf. εἰς τὰ θ. below; Targum, יסד I will appoint) Σειῶν λίθον πολυτελῆ (π. duplicate of ἔντιμον; Heb., *a stone a stone*; Targum, *a king a king*; pointing to Jewish Messianic interpretation) ἐκλεκτὸν ἄκρ. ἔντ. εἰς τὰ θεμέλια αὐτῆς (*a foundation a foundation*, Heb.) καὶ ὁ πιστεύων (+ ἐπ' αὐτῷ B<sup>2</sup>AQ) οὐ μὴ κατασυχὺν θῇ (= וְיִשְׁחַד לְיִשְׁחַד of Heb. = *shall not make haste*; Targum, *when tribulation come shall not be moved*).

The chief difference is that St. Peter omits all reference to the *foundation*, and substitutes τίθημι; LXX is conflate, ἐμβάλλω εἰς being the original reading and τὰ θεμ. added by some purist to preserve the meaning of the Hebrew root. This omission may be due to the fact that Christians emphasised the idea that the stone was a corner stone binding the two wings of the Church together (Eph. ii. 20) and regarded this as inconsistent with εἰς κεφ.

Ver. 7 f. The second quotation is connected with the first by means of the parenthetic interpretation: *The "precious"-ness of the stone is for you who believe but for the unbelievers it is . . . "a stone of stumbling"*. It is a stereotyped conflation of Ps. cxviii. 22 and Isa. viii. 14, which are so firmly cemented together that the whole is cited here where only the latter part is in point. The same idea of the two-fold aspect of Christ occurs in St. Paul more than once; e.g., *Christ crucified to Jews a stumbling-block . . . but to you who believe . . .* 1 Cor. i. 23. The problem involved is discussed by Origen who adduces the different effects of the sun's light. — ἡ τιμή, the τιμή involved in the use of the adjective ἔντιμον, or rather Heb. נִתְּנָה underlying it. The play on the peculiar sense thus required does not exclude the ordinary meaning *honour* (for which cf. i. 7; Rom. ii. 10). — λίθος ὃν . . . γωνίας = Ps. l.c. (LXX) — the prophetic statement in scriptural phrase of the fact of their unbelief. The idea may be that the raising of the stone to be head of the corner makes it a stumbling-block but in any case λίθος . . . σκανδάλου is needed to explain this. — λίθος προσκόμματος κ. π. σκ. from Isa. viii. 14; LXX paraphrases the original, which St. Peter's manual preserves, reading καὶ οὐχ ὡς λίθῳ προσκόμματι συναντήσεσθε οὐδὲ ὡς πετρᾷ πτώματι (common confusion of construct. with Gen.). — οἱ . . . ἀπειθοῦντες, des-



πέτρα σκανδάλου οἱ προσκό πτουσιν τῷ λόγῳ ἀπὶ στοῦντες 8  
 εἰς ὃ καὶ ἐτέθησαν ·<sup>1</sup> ὑμεῖς δὲ γένος ἐκλεκτὸν βασιλείον 9  
 ἱεράτευμα ἔθνος ἅγιον λαὸς εἰς περιποίησιν · ὅπως τὰς ἀρετὰς  
 ἐξαγ γείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ

<sup>1</sup> In view of "the argument which is intended to carry one back to the opening of the prophetic passage," Dr. Rendel Harris (*Side-Lights on New Testament Research*, pp. 209 f.) proposes to substitute ἐτέθη for ἐτέθησαν.

cription of the unbelieving in terms of the last quotation, *who stumble at the word being disobedient*. τῷ λόγῳ is probably to be taken with πρ. or both πρ. and ἀ. in spite of the stone being identified with the Lord. Stumbling at the word is an expression used by Jesus (Mark iv. 17, διὰ τὸν λόγον σκανδαλίζονται; Matt. xv. 12, ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; John vi. 60, τοῦτο—ὁ λόγος οὗτος—ὑμᾶς σκανδαλίζει). For ἀ. cf. iv. 17, τῶν ἀπειθοῦντων τῷ τοῦ θεοῦ εὐαγγελίῳ.—εἰς ὃ καὶ ἐτέθησαν, *whereunto also (actually) they were appointed*. ἐτέθησαν comes from τίθημι (6); stone and stumbler alike were appointed by God to fulfil their functions in His Purpose. For the sake of the unlearned he only implies and does not assert in so many words that God appointed them to stumble and disobey; but his view is that of St. Paul (see Rom. ix., xi., especially ix. 17, 22); cf. Luke ii. 34. Didymus distinguishes between their voluntary unbelief and their appointed fall. If any are tempted to adopt such ingenious evasions of the plain sense it is well to recall the words of Origen: "If in the reading of scripture you stumble at what is really a noble thought, *the stone of stumbling and rock of offence*, blame yourself. You must not despair of this stone . . . containing hidden thoughts so that the saying may come to pass, *And the believer shall not be shamed*. Believe first of all and you will find beneath this reputed stumbling-block much holy profit (in Jer. xlv. (li.) 22, Hom. xxxix. = Philocalia x.).

Vv. 9 f. The Church, God's new people, has all the privileges which belonged to the Jews. In enumerating them he draws upon a current conflation of Isa. xliii. 20 f., ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν (1) λαόν μου ὃν περιεποιήσαμην (4) τὰς ἀρετὰς μου διηγείσθαι with Exod. xix. 65, ὑμεῖς δὲ ἔσεσθέ μοι βασιλείον ἱεράτευμα (2) καὶ ἔθνος ἅγιον (3) ἔσεσθέ μοι λαὸς περιούσιος (4) ἀπὸ πάντων τῶν ἐθνῶν (1); and Ps. cvii. 14, καὶ ἐξήγαγον αὐτοὺς καὶ ἐκ σκιᾶς θανάτου . . . ἐξομο-

λογησάσθων τῷ κυρίῳ τὰ ἐλέη αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ τοῖς υἱοῖς τῶν ἀνθρώπων—to which is appended Hos. i. 6, 8.—γένος ἐκλεκτόν, Isa. l.c. LXX (Heb., *my people my chosen*); γένος, *race* implies that all the individual members of it have a common Father (God) and are therefore brethren (cf. υἱοὶ γένους Ἀβραάμ, Acts xiii. 26); cf. i. 1, 6.—βασιλείον ἱεράτευμα, a *royal priesthood*, from Exod. l.c. LXX (Heb., a *kingdom of priests* = Apoc. i. 6, *βασιλείαν ἱερῆς*). Christians share Christ's prerogatives. The *priesthood* is the chief point (see ii. 5) it is *royal*. Clement of Alexandria says: "Since we have been summoned to the kingdom and are anointed (*sc.* as Kings)". The comparison of Melchizedek with Christ perhaps underlies the appropriation of the title.—ἔθνος ἅγιον, to the Jew familiar, with the use of ἔθνη for Gentiles, as much a paradox as *Christ crucified*. But λαός, the common rendering of עַם in this connexion is wanted below, and St. Peter is content to follow his authority.—λαὸς εἰς περιποίησιν, a *people for possession*

= הָעָם עַם. The source of the Greek phrase is Mal. iii. 17, but the Hebrew title variously rendered occurs in the two great passages drawn upon. Deut. (vii. 6, etc.) has λαὸς περιούσιος which is adopted by St. Paul (Tit. ii. 14); but the phrase εἰς π. is well established in the Christian vocabulary, Heb. x. 39; 1 Thess. v. 9; 2 Thess. ii. 14, and the whole title is apparently abbreviated to περιποίησις in Eph. i. 14.—ὅπως . . . ἐξαγγείλητε, from Isa. l.c. + Ps. l.c., the latter containing the matter of the following designation of God. In Isa. τὰς ἀρε-

τάς μου stands for יְהִלְהָא *my praise*; and this sense reappears in Esther xiv. 10. ἀνοῖξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων, *the praises of idols*. Elsewhere it stands for γִלְיָה, *glory* (Hab. iii. 3; Zach. vi. 13). In the books of Maccabees (especially the fourth) it has its ordinary sense of *virtue*, which cannot



10 θαυμαστὸν αὐτοῦ φῶς· οἱ ποτὲ οὐ λαὸς νῦν δὲ λαὸς Θ̄ οἱ  
 11 οὐκ ἢ λεημένοι νῦν δὲ ἔλε ηθέντες. ἀγαπητοὶ παρακαλῶ  
 ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι<sup>1</sup> τῶν σαρκικῶν  
 12 ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς τὴν ἀνα  
 στροφὴν<sup>2</sup> ὑμῶν ἐν τοῖς ἔθνεσιν καλὴν ἵνα ἐν ᾧ καταλαλοῦσιν

<sup>1</sup> For ἀπέχεσθαι Codex Alexandrinus and others read ἀπέχεσθε: ε and αι are interchangeable in the manuscripts.

<sup>2</sup> Codex Vaticanus omits ἔχοντες, which is formally required to govern ἀναστροφὴν. If ἀπέχεσθαι represents the infinitive, ἔχοντας would be more grammatical.

be excluded altogether here. The whole clause is in fact the pivot on which the Epistle turns. Hitherto Peter has addressed himself to the Christians and their mutual relations, now he turns to consider their relations to the outside world (i. 11 f.). In 2 Peter i. 3, ἀ. corresponds to θεία δύναμις, a sense which might be supported by Ps. *l.c.* (for discussion of other—very uncertain—evidence see Deissmann, *Bible Studies*, pp. 95 ff., 362) and the events of Pentecost (see especially Acts ii. 11).—τοῦ . . . φῶς is derived from Ps. *l.c.*; the natural antithesis *light* is readily supplied (*cf.* Eph. v. 8, 14); *darkness* = heathenism in *cf.* 10.

Ver. 10, from Hosea i. 6, ii. 1(3); *cf.* Rom. ix. 25 (has καλέσω κάλεσον of Hos.); the terms are so familiar that μόν is omitted by Peter as unnecessary (*cf.* γένος ἐκ. for τὸ γ. μου ἐ.).

Vv. 11 f. indicate generally the subject to be discussed. Beloved I exhort you to abstain from the lusts of the flesh, because they wage war against the soul. Slanders and even torments can only affect the body. But the lusts natural or acquired which you have renounced may hinder your salvation, as they have already impeded your mutual love. For the sake of your old friends and kinsfolk refuse to yield to their solicitations. If rebuffed they resort to persecution of whatever kind, remember that it is only a passing episode of your brief exile. Let your conduct give them no excuse for reproach; so may they recognise God's power manifest not on your lips but in your lives.—ἀγαπητοί, not an empty formulæ but explanation of the writer's motive. He set before them the great commandment and now adds to it as Jesus did, Love one another as I have loved you, John xiii. 34.—ὡς π. καὶ παρεπιδήμους with ἀπεχ. (motive for abstinence in emphatic position) rather than παρακαλῶ (as νουθετεῖτε ὡς ἀδελφόν, 2 Thess. iii. 15—the motive of exhorta-

tion is here expressed by ἀγ.) echoes παρεπιδήμοις of i. 1 and παροικίας of i. 17. The combination (= רְשִׁיטִי רַגְלִי) occurs twice in LXX (Gen. xxxiii. 4; Ps. xxxix. 13). Christians are in the world, not of the world.—ἀπέχεσθαι, *cf.* Plato, *Phaedo*, 82 C, true philosophers, ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσων—not for fear of poverty, like the vulgar, nor for fear of disgrace, like the ambitious, but because only so can he, departing in perfect purity, come to the company of the gods.—τῶν σαρκικῶν ἐπιθυμιῶν, the lusts of the flesh. St. Peter borrows St. Paul's phrase, ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν (Eph. ii. 3), but uses it in his own way in a sense as wide as τὰς κοσμικὰς ἐ. (Tit. ii. 12). For the flesh is the earthly life (*cf.* Col. iii. 5) the transitory mode of existence of the soul which is by such abstinence to be preserved (i. 9).—αἵτινες . . . ψυχῆς, because they are campaigning against the soul.—στρατεύονται (*cf.* iv. 1 f., for military metaphor) perhaps derived from Rom. vii. 23, "I perceive a different law in my members warring against (ἀντιστρατεύμενον) the law of my mind;" *cf.* Jas. iv. 1, the pleasures which war in your members, and 4 Macc. ix. 23, ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθε περὶ τῆς εὐσεβείας.—κατὰ τῆς ψυχῆς. The lusts of this earthly life are the real enemy for they affect the soul. Compare Matt. x. 28, which may refer to the Devil and not to God, and the Pauline parallel, ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος . . . ταῦτα γὰρ ἀλλήλοις ἀντικείμενα (Gal. v. 17).

Ver. 12. Adaptation of the saying, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς (Matt. v. 16). The good behaviour on which the resolved ἀναστρέφεισθαι permits stress to be laid is the

ὁ μὴν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες  
 δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. ὑποτάγητε ἰ3  
 πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον εἴτε βασιλεῖ ὡς  
 ὑπερέχοντι εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ περὶ πομένους εἰς ἰ4  
 ἐκδίκησιν σὺν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν· ὅτι οὕτως ἰ5  
 ἐστὶν τὸ θέλημα τοῦ Θεοῦ ἀγαθοποιούντας φειμούμεν τὴν

fruit of the abstinence of ver. 11; cf. Heb. xiii. 8; Jas. iii. 13. This second admonition is disjointed formally—against formal grammar—from the first; cf. Eph. iv. 1 f., παρακαλῶ . . . ὑμᾶς . . . ἀνεχόμενοι.—ἐν τοῖς ἔθνεσιν, *the people of God* (ii. 9) is a correlative term and implies the existence of *the nations*, who are ignorant and disobedient. The situation of the Churches addressed justifies the use of Dispersion in i. 1. But the point of the words here is this: you—the new Israel must succeed where the old failed, as it is written my name is blasphemed ἐν τοῖς ἔθνεσιν on your account (Isa. lii. 5; LXX, cited Rom. ii. 24).—ἵνα . . . ἐπισκοπῆς, *in order that as a result of your good works they may be initiated into your secrets and come to glorify God in respect to your conduct when He at last visits the world, though now they calumniate you as evildoers in this matter.*—ἐν ᾧ in the case of the thing in which, i.e., your behaviour generally; cf. iii. 16, iv. 4, and for δοξ. τὸν θεὸν ἐν, iv. 11, 16. —καταλαλοῦσιν ὡς κ. Particular accusations are given in iv. 15. This popular estimate of Christians is reflected in Suetonius' statement: Adflicti supplicii Christiani, genus hominum superstitionis novae et maleficae (Ner. 16).—ἐποπτεύοντες takes Acc. in iii. 2 (*overlook, behold*, as in Symmachus' version of Ps. x. 14, xxxiii. 13); but here the available objects are either appropriated (θεόν with δοξ.) or far off (ἀναστροφῇ). It will therefore have its ordinary sense of *become ἐπόπτης, be initiated*. The Christians were from the point of view of their former friends members of a secret association, initiates of a new mystery, the secrecy of which gave rise to slanders such as later Christians brought against the older mysteries and the Jews. St. Peter hopes that, if the behaviour of Christians corresponds to their profession, their neighbours will become initiated into their open secrets (for as St. Paul insists this hidden mystery has now been revealed and published).—δοξάσωσιν τὸν θεόν, *come to glorify God*—like the centurion, who said of the crucified Jesus, *Truly this was the Son of God*

(Mark xv. 39)—i.e., recognise the finger of God either in the behaviour of the Christians or in the whole economy (see Rom. xi.).—ἐν ἡμέρᾳ ἐπισκοπῆς, from Isa. x. 3, *What will ye do—ye the oppressors of the poor of my people—in day of visitation* (יִּוֶם בִּקְרָה) i.e. (Targum), *when your sins are visited upon you*. But St. Peter looks for the repentance of the heathen at the last visitation (cf. iv. 6), though the prophet found no escape for his own contemporaries. Compare Luke xix. 44.

Vv. 13-17. The duty of the Christian towards the State; compare Rom. xiii. 1-7.—πάσῃ ἀνθρωπίνῃ κτίσει, *every human institution*, including rulers (14), masters (18), and husbands (iii. 1). κτίζειν is used ordinarily in many senses, e.g., of peopling a country, of founding a city, of setting up games, feasts, altar, etc. In Biblical Greek and its descendants it is appropriated to *creation*. Here κτίσις is apparently selected as the most comprehensive word available; and the acquired connotation—creation by God—is ruled out by the adjective ἀνθρωπίνῃ. It thus refers to all human institutions which man set up with the object of maintaining the world which God created.—διὰ τὸν κύριον, *for the sake of the Lord*. διὰ may be (i) retrospective—i.e., because Jesus said, *Render what is Caesar's to Caesar or, generally, because God is the source of all duly-constituted authority; or* (ii.) prospective *for the sake of Jesus (Jehovah); your loyalty redounding to the credit of your Master in heaven.*—βασιλεῖ, the Roman Emperor, as in Apoc. xvii. 9, etc.; Josephus B.J., v. 136, v. *infra*.—ὑπερέχοντι, *pre-eminent, supreme, absolute*, as in Sap. vi. 5, where τοῖς ὑπερέχουσιν corresponds to *those who are underlings of His Sovereignty* (4), to whom *power was given from the Lord* (3); cf. δι' αὐτοῦ below.—ἡγεμόσιν, properly *Governors of provinces*, but Plutarch uses the singular = *Imperator*. Peter rather follows the conventional rendering of the saying of Jesus, ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε, interpreted in the light of popular usage



16 τῶν ἀφρόνων ἀνθρώπων ἀγνωσία· ὡς ἐλεύθεροι καὶ μὴ  
ὡς ἐπικάλυμμα ἔχο- τες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς  
17 ὁ θεὸς δοῦλοι πάντας τιμῇ σατε· τὴν ἀδελφότη- τα ἀγαπάτε  
18 τὸν θεὸν φο- βεῖσθε, τὸν βασιλέα τει- μάτε. οἱ οἰκέται ὑπο-  
τασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς  
19 ἀγαθοῖς καὶ ἐπιεικέσι ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο

(cf. Luke xxi. 12) or of Jer. xxxix. 3, ἡγε-  
μόνες βασιλέως Βαβυλῶνος. Contrast  
vague general term, ἐξουσίαις ὑπερεχ· ὡς  
. . . which St. Paul employed before his  
visit to Rome.—πεμπ., as being sent  
through the Emperor. διὰ implies that  
the governors are sent by God acting  
through the Emperor; so Rom. xiii. 1-7  
(cf. Sap. vi. 3) and John xix. 11, εἰ μὴ ἦν  
δεδομένον σοι ἄνωθεν.—εἰς ἐκδίκησιν,  
κ.τ.λ. The ruler executes God's ven-  
geance (Rom. xii. 19) and voices God's  
approval (Ps. xxii. 25, παρὰ σοῦ ὁ ἔπαινός  
μου). The former function of governors  
has naturally become prominent, the latter  
is exemplified in the crowns, decrees and  
panegyrics with which the Greek and  
Jewish States rewarded their benefactors  
if not mere well-doers.—οὕτως . . .  
since this is so (referring to 13 f.) God's  
will is that . . . (cf. Matt. xviii. 14,  
οὕτως οὐκ ἔστιν θέλημα where οὕτως  
refers to the preceding parable) rather  
than God's will is thus namely that  
. . . or . . . well-doing thus. Since  
God has set up governors who express  
His approval of well-doers, you as well-  
doers will receive official praise and thus  
be enabled to silence the slanderers.  
St. Peter is thinking of the verdict pro-  
nounced in the case of St. Paul and of  
Jesus himself.—φίμωσιν, (1) muzzle (1  
Cor. ix. 9), (2) silence as Jesus did (Matt.  
xxii. 34, ἐφίμωσεν τοὺς Σαδδουκαίους).  
—τὴν ἀγνωσίαν, a rare word—perhaps  
borrowed from Job xxxv. 16, ἐν ἀγνωσίᾳ  
ῥήματα βαρύνει, He multiplieth words  
without knowledge. In 1 Cor. xv. 34,  
ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν, it is  
derived from Sap. xiii. 1, οἷς παρῆν θεοῦ  
ἀγνωσία. It is the opposite of γνώσις  
(ἀγνωσίας τε καὶ γνώσεως, Plato, Soph.,  
267 B) cf. ἄγνοια, of Jews who crucified  
Jesus, Acts iii. 17.—τῶν ἀφρόνων =  
the foolish men who calumniate you (12).  
ἀ. is very common in the Wisdom litera-  
ture (especially Proverbs); as used by  
Our Lord (Luke xi. 40) and St. Paul (2 Cor.  
xi.); it implies lack of insight, a point of  
view determined by external appearances.

Ver. 16. ὡς ἐλεύθεροι, the con-  
trast with τῆς κακίας supports the  
connection of ἐ. in thought with ἀγαθο-

ποιοῦντας, which explains the nature of  
the self-subjection required. Christians  
are free (Matt. xvii. 26 f. q.v.; John viii.  
36; Gal. ii. 4) and therefore must sub-  
mit to authority. Peter generalises sum-  
marily St. Paul's argument in Gal. v. 13,  
which refers to internal relations.—καὶ  
μὴ . . . ἐλευθερίαν, and not having  
your freedom as a cloak of your malice.  
For ἐπ. cf. Menander (apud Stobaeum  
Florileg.) πλοῦτος δὲ πολλῶν ἐπικάλυμ-  
μ' ἔστιν κακῶν. The verb is used in Ps.  
cited Rom. iv. 7 = 𐤒𐤓𐤕; and this sense  
may perhaps be contemplated here; early  
Christians regarded their freedom as con-  
stituting a propitiation for future as for  
past sins.

Ver. 17. Sweeping clause based partly  
on Rom. xiii. 7 f. (cf. Matt. xxii. 21),  
partly on Prov. xxiv. 21, φοβου τὸν θεὸν  
νιὲ καὶ βασιλέα καὶ μητετέρῳ αὐτῶν  
ἀπειθήσης.—πάντας τιμῆσατε.  
The aorist imperative is used because the  
present would be ambiguous; cf. ἀπό-  
δοτε, Rom. l.c., and for matter, Rom. xii.  
10, τῇ τιμῇ ἀλλήλους προηγούμενοι,  
since πάντας covers both the brotherhood  
and the emperor.—οἱ οἰκέται, voca-  
tive; the word is chosen as being milder  
than δοῦλος and also as suggesting the  
parallel between slaves and Christians  
who are God's household (ii. 5).—ὑπο-  
τασσόμενοι has force of imperative  
resuming ὑποτάγητε or goes with τιμ-  
ήσατε (17) as being a particular applica-  
tion of that general principle.—τοῖς  
δεσπόταις, to your masters, not ex-  
cluding God, the Master of all, as is indi-  
cated by the insertion of in all fear (cf.  
17, etc.) and τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν  
(cf. Ps. lxxxvi. 4, σὺ κύριος χρηστὸς καὶ  
ἐπιεικής).—τοῖς σκολιοῖς, the per-  
verse, cf. Phil. ii. 15, ἵνα γένησθε . . .  
τέκνα θεοῦ ἁμῶμα μέσον γενεᾶς σκολιᾶς  
καὶ διεστραμμένης, where the full phrase  
is cited from Deut. xxxii. 5 (σκ. = 𐤕𐤓𐤕),  
The Vulgate has *dyscolis* = *δυσκόλοις*;  
Hesychius, σκολιός. ἄδικος; Prov. xxviii.  
18, ὁ σκολιᾶς ὁδοῖς πορευόμενος χ. ὁ  
πορευόμενος δικαίως.

Vv. 19 f. Summary application of the  
teaching of Jesus recorded in Luke vi. 27-



γὰρ χάρις εἰ διὰ συνίδησιν Θῷ ὑποφέρει τις λύπας πάσχων  
 ἀδίκως. ποῖον γὰρ κλέος εἰ ἂ μαρτάνοντες καὶ κολαφιζόμενοι<sup>1</sup> ὑπομε-  
 νεῖτε; ἀλλ' εἰ ἀγαθοποι οὖντες καὶ πάσχοντες ὑπομενεῖτε, τοῦ  
 τοῦ χάρις παρὰ Θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε<sup>21</sup>  
 ὅτι καὶ Χρῆς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμ-  
 μὸν ἵνα ἐπακολουθῇσιν τοῖς ἵχνεσιν αὐτοῦ. ὅς<sup>22</sup>  
 ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι  
 αὐτοῦ ὅς λαιδορούμενος οὐκ ἂν τελιδόρει πάσχων οὐκ<sup>23</sup>

<sup>1</sup> The third corrector of Codex Sinaiticus puts *κολαζόμενοι* for *κολαφιζόμενοι* with the assent of some cursives. Such variations may be due to careless copying or they may result from erroneous expansion and interpretation of abbreviations.

36 = Matt. v. 39-48.—*χάρις* seems to be an abbreviation of the O.T. idiom to find favour (יָצָא) with God—cf. *χάρις παρὰ Θεῷ* (20)—taken from St. Luke's version of the saying, *εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἔστιν* (vi. 32).—Compare *χάριτας* = יִצְרָה which is acceptable in Prov. x. 32.—*διὰ συνείδησιν Θεοῦ*, (i.) because God is conscious of your condition (Θεοῦ subjective genitive), a reproduction of thy Father which seeth that which is hidden . . . (Matt. vi. 4, etc.); so *συνείδ.* in definite philosophical sense of conscience is usually followed by possessive genitive or (ii.) because you are conscious of God (Θ. objective genitive), cf. *σ. ἁμαρτίας*, Heb. x. 2. The latter construction is preferable: the phrase interprets *διὰ τὸν κύριον* with the help of the Pauline expression *διὰ τὴν σ.* (Rom. xiii. 5; 1 Cor. x. 25) employed in the same context.—*πάσχων ἀδίκως*, emphatic. Peter has to take account of the possibility which Jesus ignored, that Christians might deserve persecution; cf. 20, 25.—*ποῖον κλέος*, what praise rather than what kind of reputation (κλ. neutral as in Thuc. ii. 45) cf. *ποία χάρις τίνα μισθόν*, Matt. κλ. (only twice in Job in LXX) corresponds to *ἐπαινος* above: *χάρις παρὰ Θεῷ* shows that the praise of the Master who reads the heart is intended.—*κολαφιζόμενοι*, from description of the Passion, Mark xiv. 65, *ἤρξαντό τινες . . . κολαφίζειν αὐτόν*: cf. Matt. v. 39, *ὅστις σε ῥαπίζει*. So also St. Paul recalls the parallel between Christ's and the Christians' sufferings (1 Cor. iv. 11) *κολαφιζόμεθα*.—*ἀγαθοποι οὖντες*, opposed to *ἁμαρτάνοντες*, explains *ἀδίκως* (19).—*χάρις*, see on χ. ver. 19.

Ver. 21. *εἰς τοῦτο*, sc. to do well and to suffer, if need be, without flinch-

ing, as Christ did.—*ἐκλήθητε*, sc. by God; cf. *διὰ τὴν συνείδησιν Θεοῦ*.—*ἔπαθεν ὑπὲρ ἡμῶν*, ver. 22 supplies the essential point, which would be readily supplied, but Christ's suffering was undeserved (*δίκαιος ὑπὲρ ἀδίκων*, iii. 18).—*καί* also with reference to the similar experience of Christians; so Phil. ii. 5, *τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ*.—*ὑπογραμμὸν* (1) outline, 2 Macc. ii. 28, to enlarge upon the outlines of our abridgment; (2) copy-head, pattern, to be traced over by writing-pupils (Plato, *Protag.*, 227 D; Clement of Alexandria, *Strom.*, v. 8, 49, gives three examples of which *βεδιζαμψχωπληκτρον σφιγξ* is one).—*ἐπακολουθήσητε*, reminiscence of Jesus' word to Peter, *ἀκολουθήσεις ὕστερον*, John xiii. 36.

Ver. 22 = Isa. liii. 9, *ἄμ.* being put for *ἀνομίαν* (דַּרְשָׁן) and *εὐρ.* *δόλος* (so <sup>ca</sup> ΛΟ, etc.) for *δόλον* (= Heb.) of LXX. The latter variation is due to conjunction of Zeph. iii. 13, *οὐ μὴ εὗρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία*: Christ being identified with the Remnant. The former appears in the Targum: "that they might not remain who work sin and might not speak guile with their mouth".

Ver. 23. Combination of the Scripture *οὐκ ἀνοίγει τὸ στόμα* (Isa. liii. 7) with the saying *ὅταν ὀνειδίσωσιν καὶ διώξωσιν* (Matt. v. 11). For *λοιδ.* cf. 1 Cor. iv. 12. *λοιδορούμενοι εὐλογοῦμεν* (εἴπωσιν *πάν πονηρόν* of Matt. l.c.), John ix. 28, the Jews *ἐλοιδόρησαν* the once blind man as Jesus' disciple and, for O.T. type Deut. xxxiii. 8, *ἐλοιδόρησαν αὐτὸν ἐπὶ ὕδατος ἀντιλογίας* (Levi = Christ the Priest, cf. *ἀντιλογία*, Heb. xii. 3).—*οὐκ ἠπίλει*, the prophecy *ἀπειλήσει τοῖς ἀπειθοῦσιν* (Isa. lxvi. 14) is yet to be fulfilled (Luke xiii. 27). Oec. notes that He threatened Judas, seeking to deter him and reviled the Pharisees, but not in re-

24 ἡπεῖλει παρεδί-    δου δὲ τῷ κρείνοντι    δικαίως· ὃς τὰς ἁμαρτίας  
 ὑμῶν αὐτὸς ἀνή-    νεγκεν ἐν τῷ σώματι    αὐτοῦ ἐπὶ τὸ ξύλο  
 ἵνα ταῖς ἁμαρτίαις ἁ    πογενόμενοι τῇ δικροσύνῃ ζήσωμεν· οὐ  
 25 τῷ μῶλωπι<sup>1</sup> ἰάθηται.    ὥς πρόβατα πλανώμε-    νοι ἀλλὰ ἐπε-  
 στράφη    τε νῦν ἐπὶ τὸν ποιμέ-    να καὶ ἐπίσκοπον τῷ    ψυχῶν  
 III. I ὑμῶν. ὁμοί    ως γυναῖκες ὑποτασ-    σόμεναι τοῖς ἰδίοις

<sup>9</sup> The superfluous αὐτοῦ after οὐ τῷ μῶλωπι is omitted by Codex Vaticanus and other authorities. It would be repugnant to the ear of a Greek, but is not therefore to be regarded as necessarily absent from the original.

tort.—παρεδίδου. It is doubtful what object, if any, is to be supplied. The narrative of the Passion suggests two renderings: (i.) *He delivered Himself* (ἐαυτὸν omitted as in Plato, *Phaedrus*, 250 E). Cf. Luke xxiii. 46 (Ps. xxxi. 5), παρατίθεμαι τὸ πνεῦμά μου and Isa. liii. 6; κύριος παρέδωκεν αὐτόν, *ib.* 12 παρεδόθη. (ii.) *He delivered the persecutors* (latent in passive participles λοιδ. and πάσχων), when He said *Father forgive them*. In ordinary Greek παραδίδωμι without object = *permit*; but this hardly justifies the rendering *He gave way to* (cf. δότε τόπον τῇ ὀργῇ, Rom. xii. 19), *i.e.*, permitted God to fulfil His will. But most probably παρ. τῷ . . . represents the Hebrew ellipse, "יִשְׁלַח לִי commit to Jehovah (Ps. xxii. 9) for the normal *commit, way, works, cause*; LXX (Syriac) has ἡλπισεν = Matt. xxvii. 43. Compare Joseph. Ant. vii. 9, 2, David περὶ πάντων ἐπιτρέψας κριτῇ τῷ θεῷ.—τῷ κρίνοντι δικαίως, cf. i. 17; the award was the glory.

Ver. 24. Christ was not only *well-doer* but *benefactor*.—τὰς ἁμ. . . ἀνήνεγκεν comes from Isa. liii. 12, LXX, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν (כִּשְׂרָא usually translated λαμβάνειν), used also Heb. ix. 28. Christ is the perfect sin-offering: "Himself the victim and Himself the priest. The form of expression *offered up* our sins is due to the double use of ΠΝΩΠ for sin and sin-offering.—ἐν τῷ σώματι αὐτοῦ, a Pauline phrase derived from the saying, *This is my body which is for you* (1 Cor. xi. 24), explaining αὐτός of Isa. l.c.—ἐπὶ τὸ ξύλον, replaces the normal complement of ἀναφέρειν, ἐπὶ τὸ θυσιαστήριον, in view of the moral which is to be drawn from the sacrificial language adopted. So Jas. ii. 21, ἐπὶ τὸ θυσιαστήριον is substituted for ἐπάνω τῶν ξύλων of the original description of the offering of Isaac, Gen. xxii. 9. Christ

died because He took our sins upon Himself (cf. Num. iv. 33, οἱ υἱοὶ ὑμῶν . . . ἀνοίσουσιν τὴν πορνείαν ὑμῶν). Therefore our sins perished and we have died to them, Col. ii. 14.—ἵνα . . . ζήσωμεν. Compare Targum of Isa. liii. 10, "and from before Jehovah it was the will to refine and purify the remnant of His people that He might cleanse from sins their souls: they shall see the kingdom of His Christ and . . . prolong their days".—ἀπογενόμενοι = (i.) *die* (Herodotus, Thucydides) as opposite of γενόμενοι, *come into being* OR (ii.) *be free from*, as in Thuc. i. 39, τῶν ἁμαρτημάτων ἀπογενόμενοι. The Dative requires (i.), cf. Rom. vi. 2, οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ. The idea is naturally deduced from Isa. liii., Christ bore our sins and delivered His soul to death, therefore He shall see His seed living because sinless.—οὐ . . . ἰάθητε from Isa. liii. 5; μῶλωπι, properly the *weal* or *scar* produced by scourging (Sir. xxviii. 17, πληγὴ μαστιγὸς ποιεῖ μῶλωπας) thus the prophecy was fulfilled according to Matt. xxvii. 26, φραγελλώσας. The original has ἰάθημεν. The paradox is especially pointed in an address to slaves who were frequently scourged.

Ver. 25 = Isa. liii. 6, πάντες ὥς πρόβατα ἐπλανήθημεν combined with Ez. xxxiv. 6, where this conception of the people and their teachers (*the shepherds of Israel*) is elaborated and the latter denounced because τὸ πλανώμενον οὐκ ἐπεστρέψατε. Further the use of this metaphor in the context presupposes the saying *I am the good shepherd*. . . *I lay down my life for the sheep* (John xii. 15).—ἐπίσκοπον, cf. Ez. xxxiv. 11, ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά. It is to be noted that the command which Jesus laid on Peter, *feeding sheep*, comes from Ez. l.c.

CHAPTER III.—Vv. 1-6. Duty of wives (Eph. v. 21-24; Col. iii. 18; Tit. ii. 4)—Submissiveness and true adorn-



ἀνδράσιν· ἵνα εἴ τις<sup>1</sup> ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν  
 ἀναστροφῆς ἄνευ λόγου κερδηθήσονται ἐποπτεύσαντες<sup>2</sup>  
 τῇ ἐν φόβῳ ἀγνῇ ἀναστροφήν ὑμῶν. ὧν ἔστω οὐχ ὁ<sup>3</sup>  
 ἔξωθεν ἐμπλοκῆς τριχῶν ἢ περιθέσεως χρυσίων ἢ ἐνδύσεως  
 ἱματίων κόσμος· ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος<sup>4</sup>

<sup>1</sup> The variant οἷτινες for εἴ τις serves as a reminder that in uncial manuscripts Ε is apt to be confused with Ο and that words were not written separately from one another.

ment.—τοῖς ἰδίοις ἀνδράσιν, *your own husbands*, the motive for submissiveness, Eph. v. 22; Tit. ii. 4. St. Peter assumes knowledge of the reason alleged by St. Paul (Eph. *l.c.*; 1 Cor. xi. 3) after Gen. iii. 16, αὐτός σου κυριεύσει.—καὶ εἰ . . . λόγῳ, *even if in some cases your husbands are disobedient to the word* (ii. 8), *i.e.*, remain heathens in spite of the preaching of the Gospel. St. Paul found it necessary to impress upon the Corinthian Church that this incompatibility of religion did not justify dissolution of marriage (1 Cor. xii. 10 ff.).—ἄνευ λόγου, *without word from their wives*. Peter deliberately introduces λ. in its ordinary sense immediately after the technical τῷ λ.—an example of what the grammarians call antanaclassis and men a pun. In his provision for the present and future welfare of the heathen husbands whose wives come under his jurisdiction he echoes the natural aspiration of Jews and Greeks; so Ben Sira said, *a silent woman is a gift of the Lord . . . a loud crying woman and a scold shall be sought out to drive away enemies* (Sir. xxvi. 14, 27) and Sophocles, *Silence is the proper ornament (κόσμος) for women* (Ajax 293). St. Paul forbids women to preach or even ask questions at church meeting (1 Cor. xiv. 34: at Corinth they had been used to prophesy and pray).—ἵνα . . . κερδηθήσονται, *be won*, cf. ἵνα κερδήσω in 1 Cor. ix. 20 ff. = ἵνα . . . σώσω, *ib.* 22, (cf. vii. 16.).

Ver. 2. ἐποπτεύσαντες, *having contemplated*; see on ii. 12. τῇ . . . ὑμῶν. ἐν φόβῳ, cf. i. 17 and Eph. v. 21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ· αἱ γυναῖκες: as no object is expressed, τοῦ θεοῦ must be supplied.—ἀγνήν, not merely *chaste* but *pure*, cf. i. 22 and iii. 4.

Ver. 3. The description of the external ornaments proper to heathen society seems to be based on Isa. iii. 17-23, where the destruction of the hair, jewels and raiment of the daughters of Zion is foretold.—ἐμπλοκῆς τριχῶν, *braiding*

of hair. 1 Tim. ii. 19, πλέγμασιν καὶ χρυσίῳ refers to the golden combs and nets used for the purpose; cf. ἐμπλόκια, Isa. iii. 18, for סִיסְיָשׁ. Juvenal describes the elaborate coiffures which Roman fashion prescribed for the Park and attendance at the Mysteries of Adonis: tot premit ordinibus tot adhuc compagibus altum aedificat caput (Sat. vi. 492-504). Clement of Alexandria quotes 1 Peter iii. 1-4, in his discussion of the whole subject (*Paed.*, III. xi.); and in regard to this particular point says ἀπόχρη μαλάσσειν τὰς τρίχας καὶ ἀναδεῖσθαι τὴν κόμην ἐντελῶς περόνην τινι λιτῇ παρὰ τὸν αὐχένα . . . καὶ γὰρ αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἐταιρικαὶ καὶ αἱ τῶν σειρῶν ἀναδέσεις . . . κόπτουσι τὰς τρίχας ἀποτίλλουσαι ταῖς πανούργοις ἐμπλοκαῖς, because of which they do not even touch their own head for fear of disturbing their hair—nay more sleep comes to them with terror lest they should unawares spoil τὸ σχῆμα τῆς ἐμπλοκῆς (p. 290 P).—περιθέσεως χρυσίων, *i.e.*, rings bracelets, etc., enumerated in Isa. *l.c.*—ἐνδύσεως ἱματίων. Stress might be laid on κόσμος, or the crowning prohibition regarded as an exaggeration intended to counteract an ingrained bias. In either case the expression points to a remarkable precedent for this teaching in Plato's *Republic* IV., iii. ff. "Plato's assignment of common duties and common training to the two sexes is part of a well-reasoned and deliberate attempt by the Socratic school to improve the position of women in Greece. . . . Socrates' teaching inaugurated an era of protest against the old Hellenic view of things. . . . In later times the Stoics constituted themselves champions of similar views" (Adam, *ad loc.*). Accordingly gymnastics must be practised by women as by men: ἀποδυτέον δὲ ταῖς τῶν φυλάκων γυναῖξιν ἐπεὶ περ ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται.

Ver. 4. *Yours be the secret man of the heart not the outward ornament.* A better antithesis and a pretty paradox would be



ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου καὶ πραέως πνεύματος ὃ ἐστίν  
 5 ἐνώπιον τοῦ Θεοῦ πολυτελής. οὕτως γὰρ ποτε καὶ αἱ ἁγίαι  
 γυναῖκες αἱ ἐλπίζουσαι εἰς Θεὸν ἐκόσμου ἐαυτὰς ὡς ποτασ-  
 6 σόμεναι τοῖς ἰδίοις ἀνδράσιν· ὡς Σάρρα ὑπήκουεν τῷ  
 Ἀβραάμ κύριον αὐτὸν καλοῦσα. ἧς ἐγενήθη τε τέκνα, ἀγα-  
 7 θοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.<sup>1</sup> ἄνδρες

<sup>1</sup> πτώσιν for πτόησιν illustrates the danger of cursive writing, in which the ligature of two letters is apt to alter the normal shape of one or both.

secured by supplying ἄνθρωπος with ὃ ἐξῶθεν and taking κ. as predicate: your ornament be *cf.* οὕτως ἐκόσμου ἐαυτὰς (ver. 5). But the order in ver. 3 is against this and a Greek reader would naturally think of the other sense of κ. = world universe and remember that man is a microcosm and "the universe the greatest and most perfect man" (Philo, p. 471 M.).—ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *the hidden man that is the heart* (or *which belongs to the heart*) is the equivalent of the Pauline *inner man* (Rom. vii. 22), *i.e.*, Mind as contrasted with *the outward man, i.e.*, flesh (Rom. *l.c.*, *cf.* 2 Cor. iv. 16). St. Peter employs the terms used in the Sermon on the Mount; *cf.* St. Paul's ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος and περιτομή καρδίας, Rom. ii. 29.—ἐν τῷ ἀφθάρτῳ, *clothed in the incorruptible thing* (or *ornament, sc. κόσμῳ*) contrasted with corruptible goldens; *cf.* Jas. ii. 2, ἀνὴρ . . . ἐν ἐσθῇτι λαμπρᾷ.—τοῦ . . . πνεύματος, *namely, the meek and quiet spirit*. The adjectives are perhaps derived from the version of Isa. lxvi. 2, known to Clement of Rome (Ep. i. xiii. 4), ἐπὶ τίνα ἐπιβλέψω ἀλλ' ἢ ἐπὶ τὸν πρᾶν καὶ ἡσυχίον καὶ τρέμοντά μου τὰ λόγια. Jesus professed Himself, πρᾶν καὶ ταπεινὸς τῇ καρδίᾳ. For πνεύματος compare πνεῦμα ἁγίουσύνης, Rom. i. 4. In Rom. ii. 29, πν. is coupled with *heart* as contrasted with *flesh* and outwardness. ὃ *which spirit* or *the possession of which* reference.—πολυτελής suggests use of conception of Wisdom which is *precious* above rubies (Prov. iii. 15, etc.); *cf.* Jas. i. 21, iii. 13, ἐν πρᾶτῃ σοφίας and description of *the wisdom from above, ib.* 17.

Ver. 5. ποτε refers vaguely to O.T. history as part of αἱ . . . θεόν. References to the holy women of the O.T. are rare in N.T. and this appeal to their example illustrates the affinity of Peter to Heb. (xi. 11, 35). Hannah is the obviously appropriate type (*cf.* Luke i. with 2 Sam. i f.); but Peter is thinking of the traditional idealisation of Sarah.

Ver. 6. ὡς . . . καλοῦσα. The only evidence that can be adduced from the O.T. narrative is *Sarah laughed within herself and said . . . "but my lord is old"* (Gen. xviii. 12). The phrase, if pressed, implies a nominal subjection as of a slave to her lord, but the context at any rate excludes *any hope in God*. Philo, who starts with the assumption that Sarah is Virtue, evades the difficulty; her laughter was the expression of her joy, she denied it for fear of usurping God's prerogative of laughter (*de Abr.*, ii. p. 30 M). The Rabbinic commentaries dwell upon the title accorded to Abraham and draw the same inference as Peter; but there are also traces of a tendency to exalt Sarah "the princess" as superior to her husband in the gift of prophecy, which St. Peter may wish to correct (as St. James corrects the exaggerated respect paid to Elijah, Jas. v. 17).—ἧς . . . τέκνα. Christian women became children of Sarah who is Virtue or Wisdom (Philo) just as men became children of Abraham. But the fact that they were Christians is still in the background; the essential point is that they must do the works traditionally ascribed to Sarah (*cf.* Rom. iv.; John viii.) and so justify their technical parentage, whether natural or acquired. Oec. compares Isa. li. 2, *Sarah your mother*.—ἀγαθοποιοῦσαι, the present participle emphasises the need for continuance of the behaviour appropriate to children of Sarah.—μὴ . . . πτόησιν, from Prov. iii. 25, LXX. Peter regards Sarah's falsehood (Gen. *l.c.*) as the yielding to a sudden terror for which she was rebuked by God. Fearlessness then is part of the character which is set before them for imitation and it is the result of obedience to the voice of Wisdom. Rabbinic exegesis associates the ideas of *ornament* with the promised child and that of peace between husband and wife with the whole incident.

Ver. 7. *Duty of husbands to their wives*. Application of principle πάντας τιμήσατε.—κατὰ γυνῶσιν, for the

ὁμοίως συνοὶ κοῦντες κατὰ γνῶσι̅ ὡς ἀσθενεστέρῳ σκεύ̅ ει  
τῷ γυναικείῳ ἀπο νέμοντες τειμὴν ὡς καὶ συγκληρονόμοις  
χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι ταῖς προσευχαῖς ὑμῶν.

τὸ δὲ τέλος, πάντες ὁ μόφρονες συμπαθεῖς φιλάδελφοι 8  
εὐσπλαγ χνοὶ ταπεινόφρονες· μὴ ἀποδιδόντες κακὸ̅ ἀντὶ κακοῦ 9  
ἢ λοιδορί̅ ἀν ἀντὶ λοιδορίας· τοῦ ναντίον δὲ εὐλογοῦ̅ τες,  
ὅτι εἰς τοῦτο ἔ κλήθητε, ἵνα εὐλογίᾳ̅ κληρονομήσητε. ὁ 10

woman is the weaker vessel—the pot— which the stronger—the cauldron—may easily smash (Sir. xiii. 2). ὡς, κ.τ.λ. point with comma after γνῶσιν and τιμὴν. σκεύ̅ ει. The comparison of Creator and creature to potter and clay is found first in Isa. xxix. 16, but is latent in the description of the creation (ἡν) of Adam from the dust of the earth (Gen. ii. 7 f.). In the prophets it is developed and applied variously (Isa. xlv. 9 f., lxiv. 8; Jer. xviii. 6). In Sap. xv. 7, there is an elaborate description of the maker of clay images, in which σκεῦος replaces πλάσμα and vessels which serve clean uses are distinguished from the contrary sort. Thence St. Paul adopts the figure and employs it to illustrate the absolute sovereignty of the Creator, as Isaiah had done (see Rom. ix. 21), distinguishing vessels intended for honour from those intended for dishonour. Lastly 2 Tim. ii. 20 exemplifies the particular application of the figure, on which Peter's use of σκεῦος rests—ἐν μεγάλῃ δὲ οἰκίᾳ (1 Peter ii. 5, iv. 17) . . . κ.τ.λ. The comparative ἀσθενεστέρῳ proves that both husband and wife are vessels and assists to exclude the notion that St. Paul could mean to call a wife the vessel of her husband in 1 Thess. iv. 4.—ὡς . . . ζωῆς, inasmuch as they are also heirs with you of the grace (i. 10, 13) of life (ii. 24): the heavenly inheritance is not distributed according to earthly custom, which gave the wife no rights of her own.—εἰς . . . ὑμῶν. If the prayers are those of all (ver. 8) compare 1 Cor. vii. (τὴν ὀφειλὴν ἀποδιδότω . . . ἵνα σχολάσητε τῇ προσευχῇ). Peter teaches that married life need not—if the wife be properly honoured—hinder religious duties, as St. Paul feared (ib. 32 ff.). If ὑμῶν = you husbands (as v.l. συγκληρονόμοι requires) cf. Jas. v. 4.

Vv. 8 f. Sweeping clause addressed to all, inculcating detailed φιλαδελφία after Rom. xii. 10, 15-17.

Ver. 8. τὸ . . . τέλος, finally. Oecumenius brings out the possible connotations of the word goal and also the

law for all love since love is the end of the law.—ὁ μόφρονες, of one mind, united, an Epic word. St. Paul's τὸ αὐτὸ φρονεῖν but here wider than parallel expressing Rom. xii. 16, τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες.—συμπαθεῖς summarises χαίρειν μετὰ χαιρόντων κλαίειν μετὰ κλαιόντων of Rom. xii. 15; cf. Heb. iv. 15 (of Christ), x. 34 (particular example of sympathy with "the prisoners").—φιλάδελφοι. cf. i. 122; Rom. xii. 10, τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι.—εὐσπλαγ χνοὶ, kind-hearted, in Eph. iv. 32 (only here in N.T.) coupled with kind . . . forgiving one another; epithet of Jehovah in Prayer of Manasses, ver. 7 = compassionate, in accordance with metaphorical use of σπλάγχνα κ.τ.λ. derived from different senses of σπλγ.

Here = ἐνδύσασθε . . . τὰ σπλάγχνα τῆς χρηστότητος, Col.—ταπεινόφρονες = τοῖς ταπεινοῖς συναπαγόμενοι, Rom. xii. 16, cf. Prov. xxix. 23, LXX, insolence humbleth a man but the humble (ταπεινόφρονας) Jehovah stayeth with glory (κ. ὕβρις).  
Ver. 9. μὴ . . . κακοῦ, from Rom. xii. 17; cf. 1 Thess. v. 15; Prov. xx. 22, Say not I will recompense evil (LXX τίσομαι τὸν ἐχθρόν): an approximation to Christ's repeal of the *lex talionis* (Matt. v. 38 ff.) which Plato first opposed among the Greeks (see *Crito.*, p. 49, with Adam's note).—λοιδορίαν ἀντὶ λοιδορίας refers to pattern left by Christ (ii. 23).—τοῦναντίον, contrariwise.—εὐλογοῦντες with λοιδ., 1 Cor. iv. 21; cf. Rom. xii. 14, εὐλογεῖτε τοὺς διώκοντας = Luke vi. 28.—ὅτι . . . κληρονομήσητε, Christians must do as they hope to be done by. They are the new Israel called to inherit blessing in place of the Jews, who are reprobate like Esau; cf. Heb. xii. 17, ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη. So St. Paul reverses the current view which identified the Jews with Isaac and the Gentiles with Ishmael (Gal. iv. 22 ff.).

Vv. 10-12 = Ps. xxxiv. 12-17a. intro-



γάρ θέλων ζωὴν ἀγαπᾶ, καὶ ἰδεῖν ἡμέρας ἀγαθὰς,  
 παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ, καὶ χεὶρ τοῦ μὴ λαλῆσαι  
 11 δόλον. ἐκκλεινάτω δὲ ἀπὸ κακοῦ καὶ ποιῇ σάτω ἀγαθόν.  
 12 ζητῇ σάτω εἰρήνην, καὶ διωξάτω αὐτήν, ὅτι ὁ φθαλμοὶ Κυ  
 ἐπὶ δικαίους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν. πρόσωπον  
 13 δὲ Κυ ἐπὶ ποιοῦντας κακά. καὶ τίς ὁ κακῶσων ὑμᾶς,  
 14 εἰ τοῦ ἀγαθοῦ ζηλωταὶ<sup>1</sup> γένοισθε<sup>2</sup> ἄλλ' εἰ καὶ πᾶσχοιτε διὰ  
 δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε

<sup>1</sup> For ζηλωταὶ three secondary uncials substitute μιμηται.

<sup>2</sup> Codex Vaticanus is alone in reading γένοισθε for γενησθε (the first hand of Codex Sinaiticus has γενεσθαι).

duced by mere γάρ as familiar. The lips of Christians who wish to love life must be free from cursing and from guile as were Christ's (*cf.* Isa. *apud* ii. 23). If Jehovah is to hear their petition as He heard Christ's they also must turn from evil and do good (*cf.* ἀγαθοποιεῖν above) seeking peace within and without the Church.

Ver. 10. Peter omits the rhetorical question τίς ἐστὶν ἄνθρωπος, which introduces ὁ θέλων in the original (LXX = Hebrew) but is influenced by it in the substitution of the third for the second person throughout. The change of ἀγαπῶν (= Hebrew) to ἀγαπᾶν καὶ removes the barbarisms θέλων ζωὴν and ἀγαπῶν ἰδεῖν (= Hebrew) and secures the balance between the clauses disturbed by the omission of the opening words.—ἰδεῖν ἡμ. ἀγαθὰς is the natural sequel of the alteration of the original (*days to see good*), which is already found in the LXX (ἡμ. ἰ. ἀγαθὰς).—ζωὴν = earthly life in the original corresponding to *days*. The text adopted by Peter makes it mean *eternal life*, parallel *good days*. Only with this interpretation is the quotation pertinent to his exhortation: *cf.* *that ye might inherit blessing* (9) with *fellow-inheritors of the grace of life* (7).—παυσάτω, κ.τ.λ., parallel μὴ . . . λοιδορίαν (9); *cf.* ii. 22 f.

Ver. 12. πρόσωπον Κυρίου, *Jehovah's face, i.e., wrath* (Targum, *the face of Jehovah was angry*) as the following clause, *to cut off the remembrance of them . . .* shows; *cf.* Lam. iv. 16; Ps. xxi. 9. But Peter stops short and leaves room for repentance.

Ver. 13. κακῶσων echoes ποιοῦντας κακά (as ζηλ. τοῦ ἀγ. echoes ποιησάτω ἀγαθόν); but the phrase comes also from O.T.: Isa. i. 9, Κύριος βοηθήσει μοι· τίς κακώσει με;—τοῦ ἀγα-

θοῦ ζηλωταὶ. The phrase sums up ver. 11. All that was good in Judaism, however it may have been perverted, finds its fulfilment in the new Israel (Rom. x. 2). Some Jews were zealots, boasting their zeal for the Lord or His Law, like Phinehas and the Hasmonaeans (1 Macc. ii. *passim*): all Christians should be *zealots for that which is good*. So Paul says of himself as Pharisee that he was a *zealot for his ancestral traditions* (Gal. i. 14). For him as for the colleague of Simon the Zealot the word retained a flavour of its technical sense; *cf.* Tit. ii. 14, *that He might cleanse for Himself a peculiar people, zealot of good (καλῶν) works*; *cf.* similar use of ἀφωρισμένος = Pharisee (Rom. i. 1). τοῦ ἀγ. in emphatic position.

Ver. 14. ἄλλ' . . . μακάριοι. *Nay if ye should actually suffer*—if some one, despite the prophet (13), should harm you—for the sake of righteousness, blessed are ye. Peter appeals to the saying, μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης (Matt. v. 10).—πᾶσχοιτε, εἰ with optative (*cf.* 17, εἰ θέλοι) is used to represent anything as generally possible without regard to the general or actual situation at the moment (Blass, *Grammar*, p. 213). The addition of καὶ implies that the contingency is unlikely to occur and is best represented by an emphasis on *should*. The meaning of the verb is determined by κακῶσων above, *if ye should be harmed, i.e., by persons unspecified (αὐτῶν)*.—δικαιοσύνην perhaps suggested ζηλωταί, *cf.* 1 Macc. ii. 27-29, πᾶς ὁ ζηλῶν τῷ νόμῳ . . . ἐξελεύετο . . . τότε κατέβησαν πολλοὶ ζητοῦντες δικ. καὶ κρίμα.—τὸν δὲ φόβον . . . ὑμῶν. An adaptation of Isa. viii. 12 f. LXX, τὸν δὲ φόβον αὐτοῦ μὴ φοβηθῆτε οὐδὲ μὴ παραχθῆτε· κύριον αὐτὸν ἀγιάσατε καὶ αὐτός ἐσται σου φόβος. The scripture



Κὺ δὲ τὸν Χῡ<sup>1</sup> ἀγίασα    τε ἐν ταῖς καρδίαις ὑμῶν ἑτοιμοὶ αἰεὶ 15  
 πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λογῶν περὶ τῆς  
 ἐν ὑμῖν ἐλπίδος· ἀλλὰ μετὰ πραύτητος καὶ φόβου  
 συνείδησιν ἔχοντες ἀγαθὴν· ἵνα ἐν ᾧ καταλαλείσθε<sup>2</sup> κατ- 16  
 αἰσχῷ θῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χῷ  
 ἀναστροφὴν· κρεῖττον γὰρ ἀγαθὸ ποιοῦντας εἰ θελοῖ 17

<sup>1</sup> Three secondary uncials read θεόν (Θῆ) for Χριστόν (Χῡ).

<sup>2</sup> For ἐν ᾧ καταλαλείσθε Codex Sinaiticus with other authorities reads ἐν ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν—an assimilation of the text to ii. 12.

corresponding to the saying, *Fear not them that kill the body; but fear rather him that can destroy both soul and body* (Matt. x. 28 parallels Luke xii. 4 f. where the description of God is modified). The sense of the original, *fear not what they (the people) fear; Jehovah of Hosts Him shall ye count holy and let Him be the object of your fear*, has been in part abandoned. For it is simpler to take the fear as referring to the evil with which their enemies try to terrify them, than to supply the idea that their enemies employ the means by which they themselves would be intimidated. Compare iii. 6.—τὸν χριστόν, gloss on κύριον = Jehovah; cf. ii. 3.—ἐν ταῖς καρδίαις sc. mere profession. Peter is probably thinking of the prescribed prayer, *Hallowed be thy name*, elsewhere in N.T. it belongs to God to sanctify Christ and men.—ἑτοιμοὶ αἰεὶ πρὸς ἀπολογίαν, *ready for reply*. The contrast between the inward hope (parallels sanctification of Christ in the heart) and the spoken defence of it is not insisted upon; the second δέ is not to be accepted. The use of the noun in place of verb is characteristic of St. Peter. The play upon ἀπολογίαν *back-word* and λόγον cannot be reproduced. Properly *speech in defence*, ἀ. is used metaphorically (NB παντί) here as by St. Paul in 1 Cor. ix. 3, ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν; where also, though another technical word is introduced, no reference is intended to formal proceedings in a court of law. St. Peter is thinking of the promise which he himself once forfeited for unworthy fear, *I will give you mouth and wisdom* (Luke xxi. 14 f., xii. 11, uses ἀπολογεῖσθαι; Matt. x. 19, λαλεῖν).—παντὶ . . . λόγον, *to every one* (for dative cf. 1 Cor. ix. 3) *that asketh of you an account*. The phrase (compare *Demosthenes Against Onetor*, p. 868, ἐνεκάλουν καὶ λόγον ἀπῆτουν) recalls the Parable of the Steward of Unrighteousness, of

whom his lord demanded an account (Luke xvi. 1 ff.), as also the metaphor of iv. 10, ὡς καλοὶ οἰκονόμοι.—μετὰ πραύτητος καὶ φόβου, *with meekness* (cf. ver. 4) *and fear of God* (Isa. l.c. has the same play on the senses of *fear*).—συνείδησιν ἔχοντες ἀγαθὴν, intermediate step between διὰ σ. θεοῦ and the quasi-personification of σ. ἀ. in ver. 21; so St. Paul says οὐδὲν γὰρ ἐμαυτῷ σύνοιδα (1 Cor. iv. 4) but goes on beyond the contrast between self-judgment and that of other men to God's judgment. Ver. 17 supplies the explanation here.—ἵνα . . . ἀναστροφὴν, generalisation of Peter's personal experience at Pentecost, when the Jews first scoffed and then were pierced to the heart (Acts ii. 13, 37). Misrepresentation is apparently the extent of their present suffering (17) and this they are encouraged to hope may be stopped. The heathen will somehow be put to shame even if they are not converted (ii. 12).—ἐν ᾧ, *in the matter in respect of which*; see ii. 12.—ἐπηρεάζοντες, occurs in Luke vi. 28, προσεύχεσθε περὶ τῶν ἐπηρεάζόντων ὑμᾶς, and therefore constitutes another hint of contact between St. Luke and Peter (cf. χάρις, ii. 19). Aristotle defines ἐπηρεασμός as "hindrance to the wishes of another not for the sake of gaining anything oneself but in order to baulk the other"—the spirit of the dog in the manger. Ordinarily the verb means *to libel*, cf. λαλῆσαι δόλον (10).—ὑμῶν . . . ἀναστροφὴν, *your* (possessive genitive precedes noun in Hellenistic Greek) *good-in-Christ behaviour*: ἐν Χριστῷ (iv. 14, 16) is practically equivalent to *Christian*, cf. *if any is in Christ a new creature*.

Ver. 17. κρεῖττον, cf. ii. 19 f., where χάρις κλέος correspond to μισθὸν περισσόν of the sources.—εἰ θελοῖ τὸ θέλημα θεοῦ. Again optative implies that it is a purely hypothetical case (cf. ver. 14). For the semi-personification

18 τὸ θέλημα τοῦ Θεοῦ πά σchein ἢ κακοποιούν τας· ὅτι καὶ Χρῆ  
ἀπαξ πε ρὶ ἁμαρτιῶν ἔπαθεν δίκαιος ὑπὲρ ἀδίκων ἵνα  
ἡμᾶς προσαγάγῃ θανατωθεὶς μὲν σαρ κὶ ζωοποιηθεὶς δὲ

of the will of God compare Eph. i. 11, where the θέλημα has a βουλή; so Paul is Apostle *through the will of God* (1 Cor. i. 1; 2 Cor. i. 1). For the pleonastic expression cf. the verbal parallel *ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν*, John vii. 17. So *God's patience was waiting* (ver. 20).

Ver. 18. The advantage of suffering for well-doing is exemplified in the experience of Christ, who gained thereby quickening (ver. 21) and glory (ver. 22). How far the pattern applies to the Christian is not clear. Christ suffered *once for all* according to Heb. ix. 24-28; the Christian suffers *for a little* (v. 10). But does the Christian suffer also *for sins*? St. Paul and Ignatius speak of themselves as *περίψημα περικαθάρματα*; compare the value of righteous men for Sodom. But even if Peter contemplated this parallel it is quite subordinate to the main idea, *in which (spirit) even to the spirits in prison he went and preached them that disobeyed once upon a time when the patience of God was waiting in the days of Noah while the ark was being fitted out. . . .* The spirits who disobeyed in the days of Noah are the sons of God described in Gen. vi. 1-4. But there as in the case of Sarah St. Peter depends on the current tradition in which the original myth has been modified and amplified. This dependence supplies an adequate explanation of the difficulties which have been found here and in ver. 21, provided that the plain statement of the preaching in Hades is not prejudged to be impossible. The important points in the tradition as given in the Book of Enoch (vi.-xvi. cf. Jubilees v.) are as follows: the angels who lusted after the daughters of men descended in the days of Jared as his name (Descent) shows. The children of this unlawful union were the Nephilim and the Eliud. They also taught men all evil arts so that they perished appealing to God for justice. At last Enoch was sent to pronounce the sentence of condemnation upon these watchers, who in terror besought him to present a petition to God on their behalf. God refused to grant them peace. They were spirits eternal and immortal who transgressed the line of demarcation between men and angels and disobeyed the law that spiritual beings do not marry and beget children like men.

Accordingly they are bound and their disembodied spirits to propagate sin in the world even after it has been purged by the Flood. But Christians believed that Christ came to seek and to save the lost and the captives; all things are to be subjected to Him. So Peter supplements the tradition which he accepts. For him it was not merely important as connected with the only existing type of the Last Judgment or an alternative explanation of the origin and continuance of sin but also as the greatest proof of the complete victory of Christ over the most obstinate and worst of sinners.—*ἐν ᾧ sc. πνεύματι*: as a bodiless spirit in the period between the Passion (18) and the Resurrection-Ascension (22).—*καὶ*, even to the typical rebels who had sinned past forgiveness according to pre-Christian notions.—*τοῖς ἐν φυλακῇ πνεύμασιν*, the spirits in prison, i.e., the angels of Gen. l.c. who were identified with *my spirit* of Gen. vi. 3, and therefore described as having been sent to the earth by God in one form of the legend (Jubilees, l.c.). The name contains also the point of their offending (Enoch summarised above); cf. 2 Peter ii. 4; \*Jude 6; and the prophecy of Isa. lxi. 1 (which Jesus claimed, Luke iv. 8 f.), *κηρύξαι αἰχμαλώτοις ἄφεσιν*. These spirits were *in ward* when Christ preached to them in accordance with God's sentence, *bind them in the depths of the earth* (Jub. v. 6).—*ἐκ ἡρῶν* = *ἐὺηγγελίσατο*, cf. Luke iv. 8. Before Christ came, they had not heard the Gospel of God's Reign. Enoch's mediation failed. But at Christ's preaching they repented like the men of Nineveh; for it is said that *angels subjected themselves to Him* (22, cf. ὑποτάσσεσθαι, throughout the Epistle.—*ἀπειθήσασιν ποτε*, their historic disobedience or rebellion is latent in the narrative of Gen. vi. and expounded by Enoch; cf. ii. 7 f., iii. 1, iv. 17. In LXX ἀπ. commonly = rebel (ἡρῶν).—*ἀπεξεδέχετο . . . μακροθυμία*. *God's long-suffering was waiting*. The reading *ἀπαξ ἐξεδέχετο* is attractive, as supplying a reference to the present period of waiting which precedes the second and final Judgment (Rom. ii. 4, ix. 22). The tradition lengthens the period of *πάρεσις* (Rom. iii. 25); but



πνεύματι · ἐν ᾧ καὶ<sup>1</sup> τοῖς ἐν φυλακῇ πνεύμα σιν πορευθεῖς 19  
 ἐκήρυ ξεν ἀπειθήσασιν πο ε ὅτε ἀπεξεδέχετο<sup>2</sup> ἡ τοῦ Θυ 20  
 μακροθυμία ἐν ἡμέραις Νῶε κατα σκευαζομένης κειβώ  
 του εἰς ἣν ὀλίγοι του τέστι ὀκτὼ ψυχαὶ διεσώθησαν δι' ὕδα-  
 τος · δ καὶ ὑμᾶς ἀντίτυπο<sup>3</sup> νῦν σώζει βάπτισμα οὐ σαρκός ἀπόθεσις ρύ  
 που ἀλλὰ συνειδήσε ως ἀγαθῆς ἐπερώτη

<sup>1</sup> Dr. Rendel Harris would restore ἐν ᾧ καὶ (ἡ), supposing that a scribe has blundered "in dropping some repeated letters" (a case of *haplography*). See *Side-Lights on New Testament Research*, p. 208.

<sup>2</sup> Erasmus supposing an haplography read ἀπαξ ἐξεδέχετο for ἀπεξεδέχετο.

St. Peter limits it by adding *while the Ark was being fitted out* in accordance with Gen. If Adam's transgression be taken as the origin of sin the long-suffering is still greater. The idea seems to be due to ἐνεθυμήθην, *I reflected*, of the LXX, which stands for the unworthy anthropomorphism of the Hebrew *I repented* in Gen. vi. 6. Compare for language Jas. v. 7; Matt. xxiv. 37 f.; Luke xvii. 26 f.—εἰς ἣν, *sc. entered and*.—ὀλίγοι, κ.τ.λ. St. Peter hints that here in the typical narrative is the basis of the disciple's question, εἰ ὀλίγοι οἱ σωζόμενοι (Luke xiii. 23).—ὀκτὼ ψυχᾶι, so Gen. vii. 7; ψ. = *persons* (of both sexes). *cf.* Acts ii. 41, etc. The usage occurs in Greek of all periods; so נפש in Hebrew and *soul* in English.—διεσώθησαν δι' ὕδατος, *were brought safe through water*. Both local and instrumental meanings of δι' are contemplated. The former is an obvious summary of the whole narrative; *cf.* also διὰ τὸ ὕδωρ (Gen. vii. 7). The latter is implied in the statement that the water *increased and lifted up the ark* (*ib.* 17 f.); though it fits better the antitype. So Josephus (*Ant.* I., iii. 2) says that "the ark was strong so that from no side was it worsted by the violence of the water and Noah with his household διασώζεται". Peter lays stress on the water (rather than the ark as *e.g.*, Heb. xi.) for the sake of the parallel with Baptism (Rom. vi. 3; *cf.* St. Paul's application of the Passage of the Red Sea, 1 Cor. x. 1 f.).

Ver. 21. Baptism is generally the antitype of the deliverance of Noah. Christians pass *through water* (in both senses) to salvation; in each microcosm are the sins which must be washed away and the remnant which is to be saved. Therefore the antitypical water saves us (δ = τὸ ὕδωρ > δι' ὕδατος) being οὐ σαρκός, κ.τ.λ.; *cf.* Tit. iii. 5.—βάπτισμα, if not an interpolation explains

ὁ ἀντ. *which corresponding to the* (pre-existent) *type* (*cf.* Heb. ix. 24 the earthly temple is ἀντίτυπα τῶν ἀληθινῶν). The following definition by exclusion contrasts Christian baptism with Jewish and pagan lustrations and also with the Deluge which was a removal of sin-fouled flesh from the sinners of old (iv. 6); the former affected the flesh and not the conscience (Heb. ix. 13 f.), the latter removed the flesh but not the spiritual defilement proceeding from past sin. σαρκός and συνειδήσεως stand before their belongings for emphasis and not merely in accordance with prevalent custom. For ἀπόθεσις ρύπου compare Isa. iv. 4 (sequel of the description of the daughters of Zion which is used above iii. 3), *Jehovah shall wash away their filth* (τὸν ρύπον: LXX chivalrously prefixes of the sons and). ἐπερώτημα is explained by Oecumenius as meaning *earnest, pledge* as in Byzantine Greek law. Its use for the questions put to the candidate in the baptismal service (dost thou renounce . . .?) is probably due to St. Peter here. In ordinary Greek (Herodotus and Thucydides) it = *question* (ἐπ. having no force, as if implying a second additional question arising out of the first). Here the noun corresponds to the verb as used in Isa. lxn. 1, quoted by St. Paul in Rom. x. 20, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι = (1) a seeking, quest after God or (2) *request addressed to God* (supported by εἰς; *cf.* the formula ἐντευξις εἰς τὸ βασιλεὺς ὄνομα, a petition addressed to the king's majesty). In the latter case Peter will still be thinking as above and below of the disobedient spirits who presented a petition (ἐρώτησις) to God inspired by an evil conscience (see Enoch summarised above). At any rate συνειδ. is probably subjective or possessive rather than objective genitive. The believer who comes to baptism has believed in Christ and repented of his past sins, renounces them and the



22 μα εἰς Θῶ δι' ἀναστάσεως ἰθὺς ὅς ἐστιν ἐν δεξιᾷ Θεοῦ<sup>1</sup> πορευ-  
 θείς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξου-  
 IV. 1 σιῶν καὶ δυνάμεων Χθὺ οὖν παθόντος<sup>2</sup> σαρκὶ<sup>3</sup> καὶ ὑμεῖς τὴν  
 αὐτὴν ἔννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν σαρκὶ πέπαυται  
 2 ἁμαρτίαις<sup>4</sup> εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ  
 θελήματι Θεοῦ τὸν ἐπὶ λοιπὸν ἐν σαρκὶ βιώσασαι χρόνον·  
 3 ἄρκετος γὰρ<sup>5</sup> ὁ παρεληλυθὼς χρόνος<sup>6</sup> τὸ βούλημα τῷ

<sup>1</sup> After Θεοῦ the Vulgate adds *degluttiens mortem ut vitae aeternae heredes efficiamur*.

<sup>2</sup> The variant ἀποθανόντος for παθόντος is a simple case of erroneous transcription which does not affect the sense. Codex Alexandrinus adds the Christian gloss ὑπὲρ ἡμῶν.

<sup>3</sup> Το σαρκὶ two secondary uncials prefix the preposition ἐν.

<sup>4</sup> For ἁμαρτίαις most manuscripts have ἁμαρτίας.

<sup>5</sup> After γὰρ the secondary uncials supply ἡμῖν, and the first hand of Codex Sinaiticus with many cursives ὑμῖν.

<sup>6</sup> The secondary uncials add τοῦ βίου to χρόνος and substitute θέλημα for βούλημα.

spirits which prompted them and appeals to God for strength to carry out this renunciation in his daily life.—**ΔΙ' ΑΝΑΣΤ.** with σῶζει; compare 1 Cor. xv. 13-17.

Ver. 22. Christ went into Heaven—and now is on God's right hand (Ps. cx. 1)—when angels and authorities and powers had subjected themselves to Him in accordance with prophecy (Ps. viii. 7; cf. Heb. ii. 8; 1 Cor. xv. 24 ff.). For the orders of angels see also Rom. viii. 38; Eph. i. 21. Clearly they include the rebels of ver. 19 f. whom Jubilees calls *the angels of the Lord* (Jub. iv. 15) and Onkelos *the sons of the mighty* and their children (?) *the giants*.

CHAPTER IV.—Ver. 1. *Christ having died to flesh, arm yourselves with the same thought that (or because) he that died hath ceased to sins.*—**ΠΑΘΟΝΤΟΣ ΣΑΡΚΙ.** Peter goes back to the starting point of iii. 18 in order to emphasise the import of the first step taken by Christ and His followers, apart now from the consequences. The new life implies death to the old.—**ΤΗΝ Αὐτὴν ἔννοιαν.** εἰ only occurs once elsewhere in N.T., Heb. iv. 12, τῶν ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, but is common in LXX of Proverbs; compare (e.g.) Prov. ii. 11, ἐννοια ὁσία (חֲכָמָה, *discernment*) shall keep thee. Here it is the noun-equivalent of φρονεῖτε ὃ καὶ ἐν Χριστῷ (Phil. ii. 1). Christ's *thought (or purpose)* which He had in dying is shared by the Christian: and it is defined by ὅτι, κ.τ.λ.—**ὁ πλὺς σασθε**, sc. for the fight with sin and

sinner whom you have deserted.—**ὅτι . . . ἁμαρτίαις.** This axiom is better taken as explaining *the same thought* than as motive for ὀπλ. St. Paul states it in other words, ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας; compare the death-bed confession of the Jew, "O may my death be an atonement for all the sins . . . of which I have been guilty against thee". One dead—literally or spiritually—hath rest in respect of sins assumed or committed; so Heb. ix. 28 insists that after His death Christ is *χωρὶς ἁμαρτίας*. πέπαυται echoes πανσάτω of iii. 10. In the Greek Bible the perfect passive occurs only once (Exod. ix. 34) outside Isa. i.-xxxix., where it is used three times to render חָנַן (cf. σαββατισμός, Heb. iv. 9). The dative ἁμ. is analogous to that following ζῆν ἀποθανεῖν (παθεῖν); the v.l. ἁμαρτίας is due to the common construction of παν.

Ver. 2. Christians who were baptised into Christ's death and resurrection (Rom. vi. 2-11) are not taken out of the world at once (John xvii. 15); they have to live in the flesh but not to the flesh, because *they have been born not of the will of the flesh nor of man but of God* (John i. 13). Their duty is to their new Father.—**εἰς τό . . .** gives the result of ὅτι κ.τ.λ. which must be achieved by, and is therefore also the object of, the required ornament.

Ver. 3. The use of the rare ἄρκετός indicates the saying which St. Peter here

ἐθνῶν κατειργάσθαι · πεπορευμένους ἐν ἀσελγείαις ἐπίθυμι  
 αἰς οἶνοφλυγίαις κώ μοις πότοις καὶ ἄθε μίτοις εἰδωλολατρεί  
 αἰς ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὕμων εἰς τὴν αὐτὴν 4  
 τῆς ἀσωτίας ἀνάχυσι βλασφημῦνταις οἱ ἀποδώσουσι λόγον 5

applies, *sufficient unto the day* [that is past] *its evil*. Compare Ezek. xlv. 6, ἱκανούσθω ὑμῖν ἀπὸ πασῶν τῶν ἀνομιῶν ὑμῶν. The detailed description of the evil follows the traditional redaction of the simple picture of absorption in the ordinary concerns of life which Jesus is content to repeat (Matt. xxiv. 37, etc.). Eating, drinking, marrying were interpreted in the worst sense to account for the visitation and become gluttony, drunkenness and all conceivable perversions of marriage; see Sap. xiv. 21-27, followed by Rom. i. 29, etc.—τὸ . . . πεπορευμένους, from 2 Kings xvii. 8, ἐπορεύθησαν τοῖς δικαίωμασιν τῶν ἐθνῶν. The construction is broken (for the will . . . to have been accomplished . . . for you walking) unless κατ. be taken as if middle to πεπορ. as subject.—ἀσελγείαις, acts of licentiousness (as in Polybius); so Sap. xiv. 26. Earlier of wanton violence arising out of drunkenness (Demosthenes).—οἶνοφλυγίαις, wine-bibblings, Deut. xxi. 20, οἶνοφλυγῆ = נבד. Noun occurs in Philo coupled with ἀπλήρωτοι ἐπίθυμια.—κώμοις, revellings associated with alien rites, Sap. xiv. 26. For πότοις cf. ποτήριον δαιμόνων, 1 Cor. x. 14 ff.—ἄθεμίτοις εἰδωλολατρίαις, a Jew's description of current Pagan cults, which were often illicit according to Roman law. For ἀ. cf. Acts x. 28, it is unlawful for a Jew to associate with a foreigner, and 2 Macc. vi. 5, vii. 1 (of swine flesh).

Ver. 4. ἐν ᾧ, whereat, i.e. (i.) at your change of life (2 f.) explained below by μὴ συντρεχ. . . . or (ii.) on which ground, because you lived as they did.—ξενίζονται, are surprised, as in ver. 12, where this use of ξ. (elsewhere in N.T. entertain, except Acts xvii. 20, ξενίζοντα) is explained by ὡς ξένου . . . συμβαίνοντος. Polybius has it in the same sense followed by dative, acc., διὰ with acc. and ἐπὶ with dative. So in Josephus Adam was surprised (ξενιζόμενον) that the animals had mates and he none. Ant. i. 1, 2) and the making of garments surprised God (ib. 4).—συντρεχόντων, from Ps. l. 18, LXX, if thou sawest a thief, συνέτρεχες αὐτῷ, and with adulterers thou didst set thy portion; where

ῥῥῥ consent has been rendered as it from ῥῥῥ run. It thus corresponds to St. Paul's συνευδοκεῖν (Rom. i. 32).—ἀσωτίας, profligacy. According to Aristotle ἀ. is the excess of liberality, but is applied in complex sense to τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροῦς. Prodigality is in fact a destruction of oneself as well as one's property (Eth. Nic., iv. 13).—ἀσελγείαις . . . πότοις. Violence and lust are classed with drunkenness, which breeds and fosters them. ἀ. is wanton violence as well as licentiousness. So the classic Christian example of the word is exactly justified; see Luke xv. 13, the Prodigal Son squandered his substance, living ἀσώτως.—ἀνάχυσιν, excess, overflow, properly of water (Philo ii. 508 f., description of evolution of air from fire, water from air, land from water). In Strabo (iii. 1, 4, etc.) = estuary. St. Peter is still thinking of the narrative of the Deluge, which was the fit punishment of an inundation of prodigality.—βλασφημοῦντες, put last for emphasis and to pave the way for ver. 5 in accordance with the saying, for every idle word (cf. Rom. iii. 8). The abuse is directed against the apostate heathens and implies blasphemy in its technical sense as opposed to the giving glory to God (ii. 12).

Ver. 5. ἀποδώσουσιν λόγον, will render account — if of their blasphemy, cf. Matt. xii. 36, if of their ἀσωτία (see note) cf. the steward of Luke xvi. 2.—τῷ ἐτοίμως κρίνοντι, i.e., to Christ rather than to God (as i. 17). The Christians took over the Jewish doctrine that every man must give an account of his life (Rom. xiv. 10). As already Enoch (lxix. 27 = John v. 22, 27) taught that this judgment was delegated to Messiah. So St. Peter said at Caesarea this is he that hath been appointed by God judge of living and dead (Acts x. 43). Compare Matt. xxv. 31 ff. for a more primitive and pictorial statement. The use of ἐτοίμως probably represents ῥῥῥ (see i. 5) i.e., the future judge; Greek readers would understand the imminent judge (cf. use of ἐτοίμως = ready, sure to come, Homer, Il., xviii. 96, etc.). The v.l.



6 τῷ ἐτοίμως κρείνοντι<sup>1</sup> ζῶντας καὶ νεκροὺς εἰς τοῦτο γὰρ  
καὶ νε κροῖς εὐηγγελίσθη ἵ να κριθῶσι μὲν κατὰ ἀνθρώ-  
7 πους σαρκὶ ζῶ σι δὲ κατὰ Θῶ πνεύματι. πάντων δὲ τὸ τέλος  
ἤγγικεν · σωφρονήσα τε οὖν καὶ νήψατε εἰς προσευχάς ·  
8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἔκτενῇ ἔχοντες ὅτι  
9 ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν · φιλόξε νοι εἰς ἀλλή-

<sup>1</sup> Codex Sinaiticus with the bulk of the manuscripts has ἔχοντι κρῖναι for κρίνοντι.

ἐ. ἔχοντι κρῖναι softens the rugged original.

Ver. 6. The judgment is imminent because all necessary preliminaries have been accomplished. There is no ground for the objection "perhaps the culprits have not heard the Gospel". As regards the living, there is a brotherhood in the world witnessing for Christ in their lives and the missionaries have done their part. As regards the dead Christ descended into Hades to preach there and so was followed by His Apostles. And the object of this was that though the dead have been judged as all men are in respect of the flesh they might yet live as God lives in respect of the spirit.—εἰς τοῦτο, with a view to the final judgment or = ἵνα, κ.τ.λ.—νεκροῖς, to dead men generally, but probably as distinct from the rebel spirits who were presumably immortal and could only be imprisoned. Oecumenius rightly condemns the view, which adds *in trespasses and sins* or takes *dead* in a figurative sense, despite the authority of *e.g.*, Augustine (*Ep.*, 164, §§ 1-18).—εὐηγγελίσθη, the Gospel was preached, the impersonal passive leaves the way open for the development of this belief according to which not Christ only but also the Apostles preached to the dead. Hermas, *Sim.*, ix. 165-167; *Cl. Al. Strom.*, vi. 645 f. So was provision made for those who died between the descent of Christ and the evangelisation of their own countries.—ἵνα, κ.τ.λ., that though they had been judged in respect of flesh as men are judged they might live in respect of spirit as God lives. The parallel between the dead and Christ is exact (see iii. 20). Death is the judgment or sentence passed on all men (*Ecclus.* xiv. 17 = *Gen.* ii. 17, iii. 19). Even Christians, who have died spiritually and ethically (*Rom.* viii. 10), can only hope wistfully to escape it (2 *Cor.* v. 2 ff.). But it is preliminary to the Last Judgment (*Heb.* ix. 27), at which believers, who are quickened spiritually, cannot be condemned to the second death (*Apoc.* xx. 6).

Ver. 7. But the end of all things and men has drawn nigh; Christians also must be ready, *watch and pray*, as Jesus taught in the parable of Mark xiii. 34-37 (*cf.* xiv. 38).—σωφρονήσατε parallels ἀσελγ. ἐπιθυμίαις (ver. 3) *cf.* 4 *Macc.* i. 31, *temperance is restraint of lust*. In *Rom.* xii. 3 St. Paul plays on the meaning of the component parts of σωφρονεῖν, *cf.* εἰς σωτηρίαν ψυχῶν above.—νήψατε, corresponds to οἰνοφλυγίαις κόμοις πότοις (ver. 3); *cf.* i. 13, v. 8. St. Paul also depends on parable of Luke xii. 42-46 in 1 *Thess.* v. 6 ff.—εἰς προσευχάς, the paramount duty of Christians is prayer especially for the coming of the Lord (*Apoc.* xxii. 20; *Luke* xi. 2; *cf.* iii. 7).

Ver. 8. πρὸ πάντων, St. Peter emphasises the pre-eminent importance of love of man as much as St. John; *cf.* i. 22.—ἑαυτούς put for ἀλλήλους in accordance with the saying *thou shalt love thy neighbour as thyself* as much as with the contemporary practice.—ὅτι . . . ἁμαρτιῶν, quotation of *Prov.* x. 12, *love hides all transgressions* which was adduced by Jesus (*Luke* vii. 47). The plain sense of the aphorism has been evaded by the LXX (πάντας τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία) and Syriac translators substitutes *shame* for *love*. The currency of the true version is attested by *Jas.* v. 20, he that converted a sinner . . . καλύψει πλῆθος ἁμαρτιῶν.

Ver. 9. Hospitality is the practical proof of this love; its practice was necessary to the cohesion of the scattered brotherhood as to the welfare of those whose duties called them to travel. The inns were little better than brothels and Christians were commonly poor. Chrysostom cites the examples of Abraham and Lot (*cf.* *Heb.* xiii. 2). The united advocacy of this virtue was successful—so much so that the *Didache* has to provide against abuses such as Lucian depicts in the biography of Peregrinus "a Christian traveller shall not remain more than two or three days . . . if he wishes to settle . . . is unskilled and



λους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς ἔλαβεν χάρισμα 10  
 εἰς ἑαυτοὺς αὐτὸ δια κονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης  
 χάριτος Θεοῦ· εἴ τις λαλεῖ ὡς λόγια Θεοῦ· εἴ τις διακο 11  
 νεῖ ὡς ἐξ ἰσχυος ἧς χο ρηγεῖ ὁ Θεός· ἵνα ἐν πᾶσιν δοξάζεται  
 ὁ Θεὸς διὰ ἰθὺ Χθι ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰ  
 ὠνας τῶν αἰώνων ἀμήν. ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν 12  
 ὑμῖν πυρώσει πρὸς πειρα σμὸν ὑμῖν τεινομέ νη ὡς ξενοῦ

will not work he is a *Χριστέμπορος*, makes his Christian profession his merchandise."—ἀλλήλους, used despite ἑαυτούς above and below, perhaps because the recipients of hospitality belong necessarily to other Churches.—ἄνευ γογγυσμοῦ, St. Peter guards against the imperfection of even Christian human nature. Ecclus. xxix. 25-28 describes how a stranger who outstays his welcome is first set to menial tasks and then driven out.

Vv. 10 f. supplement the foregoing directions for the inner life of the Church and rest partly on Rom. xii. 6 (with simpler classification of *gifts*), partly on the conception of disciples as *stewards* (Luke xii. 42) serving out rations in God's house.—διακονοῦντες, in the widest sense (as διακονία in Acts vi. 1, 4; 1 Cor. xii. 5) in accordance with the saying, *the Son of Man came . . . to minister* (Mark x. 45), which is interpreted here, as part of the pattern, by the addition of an object (only here and i. 12); cf. 2 Cor. viii. 19, τῇ χάριτι . . . τῇ διακονουμένη ὑφ' ἡμῶν.—οἰκονόμοι. The title is applied to all and not only to the governors as by St. Paul (1 Cor. iv. 1; Tit. i. 7); compare the question of St. Peter which precedes the source (Luke xii. 41 f.).

Ver. 11 follows the primitive division of ministry into that of the word and that of tables (Acts vi. 2-4); compare *prophecy* and ministry (in narrower sense like διακονεῖ here) of Rom. xii. 6.—λαλεῖ covers all the speaking described in 1 Cor. xii. 8, 10, *to one by means of the spirit hath been given a word of wisdom*, etc. . . . xiv. 6, 26.—ὡς λόγια Θεοῦ (perhaps echoes κατὰ τὴν ἀναλογίαν of Rom. xii. 6) as *being God's oracles* or as *speaking God's oracles*. The Seer is the model for the Christian preacher: Num. xxiv. 4, φησὶν ἀκούων λόγια Θεοῦ. His message is the particular grace of God which he has to administer like the prophets and evangelists, i. 10-12.—διακονεῖ includes all forms of the

ministration of God's gifts other than those of speech—primarily almsgiving, hospitality and the like.—ἵνα, κ. τ. λ. A liturgical formula such as this is necessarily capable of many special meanings.—ἐν πᾶσιν may refer particularly to the gifts or their possessors—hardly to the Gentiles as Oec. suggests (Matt. v. 16)—but so to limit it would be a gratuitous injustice to the author. The saying ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολλὸν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί is sufficient to justify this appendix to the exhortation *love one another in deed*—διὰ Ἰησοῦ Χριστοῦ, *through Jesus Christ* through whom the spirit descended on each of you, Acts ii. 33, through whom you offer a sacrifice of praise (Heb. xiii. 15); cf. δοξαζέτω τὸν Θεὸν ἐν ὀνόματι τούτῳ.—ᾧ . . . The insertion of ἐστὶν changes the doxology to a statement of fact and thus supports the interpretation of ᾧ as referring of the immediate antecedent *Jesus Christ*. Already He possesses the glory and the victory; realising this His followers endure joyfully their present suffering and defeat.

Ver. 12. ἀγαπητοί marks the beginning of the third division of the Epistle in which Peter having cleared the ground faces at last the pressing problem.—ξενίζεσθε, *be surprised*, as in ver. 4.—τῇ ἐν ὑμῖν πυρώσει, *the ordeal which is in your midst* or rather *in your hearts*.—ἐν ὑμῖν, cf. τὸ ἐν ὑμῖν ποίμνιον (v. 1) but the test is internal—in what frame of mind will they meet it? Will they regard it as a strange thing or as a share in Christ's sufferings, part of the pattern?—πυρώσει. This conception of suffering as a trial not vindictive is stated in Jud. viii. 25, 27, ἐκείνους ἐπύρωσεν εἰς ἐτασμὸν καρδίας αὐτῶν; compare Zach. xiii. 19, πυρώσω αὐτοὺς ὡς πυροῦται ἀργύριον. Prov. xxvii. 21, χρυσῷ πύρωσις parallels *but a man is tried* . . . π. also occurs in the sense of *blasting*, Amos iv. 9; Apoc. xviii. 9, 18.

13 ὑμῖν συμ βαίνοντος ἄλλα καθὼ κοινωνεῖτε τοῖς τοῦ Χϋ  
παθήμασιν χαίρετε ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης  
14 αὐτοῦ χαρῇτε ἀγαλλιώμενοι ἑὶ ὀνειδίξεσθε ἐν ὀνόματι  
Χϋ μακάριοι ὅτι τὸ τῆς δόξης<sup>1</sup> καὶ τὸ τοῦ Θϋ πνεῦμα ἐφ' ὑμᾶς  
15 ἀναπαύεται.<sup>2</sup> μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης

<sup>1</sup> After δόξης the first hand of Codex Sinaiticus with the consent of many manuscripts adds καὶ τῆς δυνάμεως αὐτοῦ.

<sup>2</sup> At the end of the verse the secondary uncials add κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται.

Ver. 13. καθὼ, *so far as, i.e., so far as your suffering is undeserved and for Christ's name.* —κοινωνεῖτε . . . παθήμασιν, *ye share the sufferings of the Messiah.* The dative after κ. usually denotes the partner; here the thing shared as in Rom. xv. 27; 1 Tim. v. 22; 2 John 11; and in LXX; Sap. vi. 23; 3 Macc. iv. 11. This idea is expressed even more strongly by St. Paul ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ (Col. i. 24). It is derived from such sayings as *the disciple is as his Master* (Matt. x. 24 f.)—*the sons of Zebedee must drink his cup, be baptised with his baptism* (Mark x. 38 f.). To suffer in Christ's name is to suffer as representing Christ and so to share His sufferings.—ἵνα κ. τ. λ., from Matt. v. 12, χαίρετε καὶ ἀγαλλιῶσθε. But St. Peter postpones the exultation. St. James (v. 10) follows Jesus in appealing to the pattern of the prophets. ἀποκαλύψει, the final revelation represents an original wordplay  $\text{הגלה}$  on the quoted ἀγαλλιώμενοι =  $\text{הגלה}$ .

Ver. 14. The Beautitude, μακάριοι . . . ὅταν ὀνειδίσωσιν ὑμᾶς ἕνεκεν ἐμοῦ is supported by prophecy which referred originally to the root of Jesse. Both are partially paraphrased for sake of clearness. For ἐν ὀνόματι; cf. Mark ix. 41, ἐν ὀνόματι ὅτι Χριστοῦ ἔστε. For the reproach cf. Heb. xiii. 13, *let us come out to him bearing His reproach*, with Ps. lxxxix., *so remember Lord the reproaches (ὀνειδισμῶν LXX) of thy servants.*—ὅτι . . . ἀναπαύεται, quoted from a current Targum of Isa. xi. 1 f., *a branch (רִצְעָה): LXX, ἄνθος: Targ. Messiah) from his roots shall grow and there shall rest upon him the spirit of Jehovah.* An elaborate description of this spirit follows, which Peter summarises by τὸ τῆς δόξης. The Glory is a name of God in the Targums (so John xii. 41 = Isa. vi. 5; Onkelos has  $\text{דְּי אֱלֹהִים}$  for  $\text{דְּי}$ ) and

its use here is probably due to the juxtaposition of Isa. xi. 10, *his rest shall be glorious.* It is not impossible that καὶ τοῦ θεοῦ is an insertion by first or later scribes for the benefit of Greek readers.

Ver. 15. γάρ. I assume that you suffer in Christ's name as representing Him and bearing only the reproach which attaches to it *per se*. The crimes of which slanderers had accused Christians are given in the order of probability and are selected as belonging to the pattern. Christ Himself was implicitly accused thereof by His persecutors and acquitted of each by independent witnesses, as the Gospels are at pains to show. He suffered the fate from which the murderer was preserved (Acts iii. 14) by the petition of the Jews; shared it with thieves or brigands, being delivered up to the secular arm as a malefactor (John xviii. 30). Such slanders the Christian must rebut for the credit of his Lord; that he must not be guilty of such crimes goes without saying.—ἀλλότρι ἐπίσκοπος is distinguished from the preceding accusations by the insertion of ὡς; it is also an addition to the pattern of Christ, unless stress be laid on the sneer, *He saved others.* The word was apparently coined to express the idea of the itinerant philosopher of whatever sect current among the unphilosophical. Epictetus defends the true Cynic against this very calumny; he is a messenger sent from Zeus to men to show them concerning good and evil (Arrian, iii. 22, 23) . . . a spy of what is helpful and harmful to men . . . he approaches all men, cares for all (*ib.* 81) . . . neither meddler—περίεργος—nor busybody is such an one; for he is not busy about alien things—τὰ ἀλλότρια πολυπραγμονεῖ—when he inspects the actions and relations of mankind—ὅταν τὰ ἀνθρώπινα ἐπισκοπῇ (*ib.* 97). This zeal for the welfare of others was certainly the most obvious charge to bring against Christians, who indeed were not always content to



ἡ κακοποιὸς ἢ ὡς ἄλ λοτριεπίσκοπος· εἰ δὲ ὡς Χριστιανὸς 16  
 μὴ αἰσχυνέσθω δοξαζέ τω δὲ τὸν Θῶ ἐν τῷ ὀνό ματι<sup>1</sup> τούτῳ  
 ὅτι ὁ και ρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ 17  
 Θῶ εἰ δὲ πρῶτον ἀ πὸ ἡμῶν τί τὸ τέλος τῶν ἀπειθούντων  
 τῷ τοῦ Θῶ εὐαγγελίῳ· καὶ εἰ ὁ δίκαιος μόλις σώζεται ὁ δὲ 18  
 ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανείται· ὥστε καὶ οἱ πάσ- 19  
 χοντες κατὰ τὸ θέλημα τοῦ Θῶ πιστῷ κτιστῇ παρατιθέσθω  
 σαν τὰς ψυχὰς ἐν αὐ γαθοποιῖα. πρεσβυ τέρους οὖν ἐν ὑμῖν V. 1

<sup>1</sup> The secondary uncials have μέρει for ὀνόματι.

testify by good behaviour without word. St. Paul heard of some at Thessalonica, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους (2 Thess. iii. 11). Women generally if unattached were prone to be not merely idle but *meddlers speaking what they should not* (1 Tim. v. 13). So St. Peter (cf. 1 Cor. x. 27) has emphasised the duty of all Christians—even of the wives of heathen husbands—to preach Christianity only by example and now deprecates their acquiescence in what some might reckon a title of honour. The fate of Socrates is the classical example of the suffering of such; and later one philosopher was scourged and another beheaded for denunciation of the alliance of Titus with Berenice (*Dio Cassius*, lxvi. 15). Punishment of this offence would depend on the power of the other man concerned who, if not in authority, would naturally utilise mob-law like Demetrius (*Acts* xix.).

Ver. 16. εἰ δὲ ὡς χριστιανὸς, if one suffers as a follower of Christ, in the name of Christ (14). See on *Acts* ix. 26 and Introduction.—μὴ αἰσχυνέσθω echoes the saying, *Whosoever shall be ashamed of me and my words of him also the Son of Man shall be ashamed when He cometh in the glory*; so St. Paul says *I suffer thus but am not ashamed* (2 Tim. i. 12; cf. 8).—δοξαζέτω τὸν θεόν, by martyrdom if necessary, for this sense the phrase has acquired already in *John* xxi. 19.—ἐν τῷ ὀνόματι τούτῳ = *Mark* ix. 41.

Ver. 17. That Judgment begins at the House of God is a deduction from the vision of *Ezek.* ix. (cf. vii. 4, *the καιρὸς has come*); the slaughter of Israelites who are not marked with Tau, is ordained by the Glory of the God of Israel; the Lord said, ἀπὸ τῶν ἁγίων μου ἄρξασθε and the men began at (ἀπὸ) the elders who were within in the house. The new Israel has precedence like the old even in condemnation; cf. *Rom.* ii.

8 1., τοῖς . . . ἀπειθοῦσι τῇ ἀληθείᾳ . . . ὀργὴ ἐπὶ . . . ψυχὴν . . . Ἰουδαίου τε πρῶτον.—τῷ . . . εὐαγγελίῳ, cf. *Mark* i. 14. The Gospel or Word, which God *spoke in a Son*, succeeds to the law as the expression of the will against which all but the remnant (*Ez. l.c.*) rebel.

Ver. 18. To the summary excerpt from *Ezekiel* Peter appends the Septuagint version of *Prov.* xi. 31, which is followed by the Syriac and partially by the Targum: The original—according to the Masoretic text—is *Behold or if the righteous will be punished on the earth: how much more the wicked and the sinner*. The Greek, which probably represents a different Hebrew text, is more apt to his purpose and to the teaching of Jesus, which provoked the question, *Who then can be saved* (*Mark* x. 24-26).

Ver. 19. *So let even those who suffer in accordance with the will of God with a faithful Creator deposit their souls in well-doing*. The Christian must still follow the pattern. It is God's will that he share Christ's sufferings in whatever degree; let him in this also copy Christ, who said, *Father into thy hands I commit my spirit* (*Luke* xxiii. 46 = *Ps.* xxxi. 6) and bade His disciples lose their souls that they might find them unto life eternal. With this teaching Peter combines that of the Psalmist which is assumed by Jesus (*Matt.* vi. 25 ff.), *Jehovah knows His creature*. He the God of faithfulness (תִּמְנָ לֵן, *Ps. l.c.*) is the faithful Creator to whom the soul He gave and redeemed (*Ps. l.c.*) may, confidently return.

CHAPTER V.—Ver. 1. οὖν, therefore—since your suffering is according to God's will and calls only for the normal self-devotion, which Christ required of His disciples—go on with the duties of the station of life in which you are called.—πρεσβυτέρους, not merely *older men* as contrasted with *younger* (ver. 5),



παρακαλῶ ὁ συμπρε σβύτερος καὶ μάρτυς τῶν τοῦ Χϋ  
παθημά των ὁ καὶ τῆς μελλοῦ σης ἀποκαλύπτεσθαι  
2 δόξης κοινωνὸς ποι μάνατε τὸ ἐν ὑμῖν ποιῆμιον τοῦ Θεοῦ μὴ  
ἀναγκαστῶς ἀλλὰ ἐ κουσίως μὴ δὲ αἰσχρο κερδῶς ἀλλὰ

but *elders*, such as had been appointed by Paul and Barnabas in the Churches of Southern Asia (Acts xiv. 23). The collective τῶν κλήρων (ver. 3) and the exhortation, *shepherd the flock* (ver. 2) prove that they are the official heads of the communities addressed. Similarly St. Paul bade the *elders of the Church* (Acts xx. 17) at Ephesus *take heed to themselves and to all the flock in which the Holy Spirit appointed you overseers*. The use of the term in direct address here carries with it a suggestion of the natural meaning of the word and perhaps also of the early technical sense, one of the first generation of Christians. Both Jews and Gentiles were familiar with the title which was naturally conferred upon those who were qualified in point of years; the youthful Timothy was a marked exception to the general rule (i Tim. iv. 12).—ἐν ὑμῖν. Peter does not address them as mere officials, *your elders*, but prefers a vaguer form of expression, *elders who are among you* (cf. τὸ ἐν ὑμῖν ποιῆμιον, which also evades any impairing of the principle, *ye are Christ's*).—ὁ συμπρεσβύτερος . . . κοινωνός. This self-designation justifies Peter's right to exhort them. He is *elder* like them, in all senses of the word. If their sufferings occupy their mind, he was witness of the sufferings of Christ; of his own, if any, he does not speak. He has invited them to dwell rather on the thought of the future glory and this he is confident of sharing.—μάρτυς . . . παθημάτων. Such experience was the essential qualification of an Apostle in the strict sense; only those who were companions of the Twelve in all the time from John's baptism to the Assumption or at least witnesses of the Resurrection (Acts i. 22) were eligible; as Jesus said, the Paraclete shall testify and do you testify because ye are with Me from the beginning (John xv. 27). That he speaks of the sufferings and not of the resurrection which made the sufferer Messiah, is due partly to the circumstances of his readers, partly to his own experience. For him these sufferings had once overshadowed the glory; he could sympathise with those oppressed by persecution and reproach, who understood now, as little as he then, that it was all part

of the sufferings of the Messiah. He had witnessed but at the last test refused to share them.—ὁ . . . κοινωνός. Peter will share the future glory which Christ already enjoys for it was said to him, *Thou shalt follow afterward* (John xiii. 36). St. Paul has the same idea in a gnomic form, εἶπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν (Rom. viii. 17; cf. 2 Cor. iv. 10) which presupposes familiarity with the teaching of the risen Jesus *that the Christ must suffer and so enter into His glory*, Luke xxiv. 46; cf. i. 5, 13, iv. 13.

Ver. 2. The command laid upon St. Peter, *shepherd my sheep* (John xxi. 19) became the charge delivered to succeeding elders (v. Acts xx. 28) and a familiar description of the Christian pastor (e.g., 1 Cor. ix. 7) who must copy the good Shepherd who obeyed where His predecessors fell short (Ez. xxxiv.).—τὸ ἐν ὑμῖν ποιῆμιον τοῦ Θεοῦ. Christendom is God's flock among you—not yours but God's.—ἀναγκαστῶς. As a matter of constraint contrasted with ἐκουσίως, *willingly*—not as pressed men but as volunteers. In times of persecution lukewarm elders might well regret their prominence; hence the need for the aphorism *if any aspire to oversight he desireth a noble work* (1 Tim. iii. 1). So of gifts of money St. Paul requires that they be μὴ ἐξ ἀνάγκης (2 Cor. ix. 7). It is possible that St. Paul's words, ἀνάγκη μοι ἐπικεῖται (1 Cor. ix. 16) had been wrested.—αἰσχρο κερδῶς. If the work be voluntarily undertaken, the worker has a reward according to St. Paul (1 Cor. ix. 16 f.). Base gainers are those who wish to make gain whence they ought not (Aristotle, *Nic. Eth.*, v. 1, 43).—προθύμως. The adverb occurs in 2 Chron. xxix. 34, LXX, where the Levites eagerly purified themselves; Heb. the Levites upright of heart to . . . The verb προθυμεῖν is used in Chron. to render נָתַן *offer freewill offerings*.

Ver 3. Application of the saying, *the reputed rulers of the nations lord it* (κατακυριεύουσιν) *over them* . . . *not so among you; but whosoever would be great among you he shall be your servant* . . . *for the Son of Man came . . . to serve* (Mark x. 42 f.).—τῶν κλήρων, the lots, i.e., the portions of the new Israel who fall to

προθύ μως<sup>1</sup> καὶ φανερωθέν τος τοῦ ἀρχιποίμενος κομειῖσθε 4  
τὸν ἀμαρά<sup>2</sup> τινον τῆς δόξης στέ φανον· ὁμοίως νεώτεροι 5  
ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπει-  
νοφροσύνην ἐγκομβώσασθε<sup>2</sup> ὅτι θεὸς ὑπερηφάνοις ἀντι-  
τάσσεται ταπεινοῖς δὲ δίδωσιν χάριν· ταπεινώθητε 6

<sup>1</sup> Codex Vaticanus is alone in omitting verse 3, μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.

<sup>2</sup> For the unfamiliar ἐγκομβώσασθε two cursives read ἐγκολπίσασθε, whence *insinuate* of the Vulgate.

your care as Israel fell to that of Jehovah (Deut. ix. 29, οὗτοι λαός σου καὶ κληρὸς σου). The meaning is determined by the corresponding τοῦ ποιμνίου and supported by the use of προσεκλήρωθησαν *were made an additional portion* in Acts xvii. 4. So it is said of God's servant that He κληρονομήσει πολλούς (Isa. liii. 12). The Vulgate has *dominantes in cleris*, and Oecumenius following the usage of his time explains the phrase likewise as equivalent to τὸ ἱερὸν σύστημα, *i.e.*, the inferior clergy.—τύποι γεινόμενοι, *i.e.*, as servants according to Mark l.c.; cf. 1 Thess. i. 7; 1 Tim. iv. 12.

Ver. 4. φανερωθέντος τοῦ ἀρχιποίμενος, *at the manifestation of the chief Shepherd, i.e.*, Christ. ἀρχιποίμην is the equivalent of ὁ ποίμην ὁ μέγας of Heb. xiii. 20, being formed on the analogy of ἀρχιερεύς = לֵהַגֵּה קֹהֵן; else it occurs only as Symmachus' rendering of קֹהֵן (LXX, νεκηδ) in 2 Kings iii. 4 and in a papyrus. Cf. appeal to Jehovah, ὁ ποιμαίνων τὸν Ἰσραὴλ . . . ἐμφάνηθι of Ps. lxxx. 1.—τὸν . . . στέφανον = the *crown of life* which He promised (Jas. i. 12). The metaphor is probably derived from the wreath of fading flowers presented to the victor in the games (cf. ἀμαράντινον); but it may also be due to the conception of the future age as a banquet, at which the guests were crowned with garlands (Sap. ii. 8, στεψόμεθα ῥόδων κάλυξιν πρὶν ἢ μαρανθῆναι). See on i. 4.

Ver. 5. νεώτεροι, the younger members of each Church were perhaps more or less formally banded together on the model of the σύνοδοι τῶν νέων, which are mentioned in inscriptions as existing distinct from the Ephēbi in Greek cities, especially in Asia Minor (Ziebarth Die Griechische Vereine, 111-115). Compare the modern Guilds and Associations of Young Men. In 1 Tim. iv. 1, these natural divisions of *elders* and *youngers*

are also recognised.—πάντες δὲ . . .

Elders must serve; youngers submit. May all be lowly-minded towards one another—there is no need to add detailed commands.—ἐγκομβώσασθε is explained by Oecumenius as ἐνειλήσασθε περιβάλεσθε (wrap yourselves in, put round you), so the command corresponds to ἐνδύσασθε . . . ταπεινοφροσύνην of Col. iii. 12. But the choice of this unique word must have some justification in associations which can only be reconstructed by conjecture. The lexicographers (Hesychius, Sindas, etc.) give κόμβος κόσυμβος and ἐγκόμβωμα as synonyms. Pollux explains ἐγκομβ. as the apron worn by slaves to protect their tunic; so Longus, *Pastoralia*, ii. 35 f., in "casting his *apron*, naked he started to run like a fawn". Photius (Epistle 156) takes George Metropolitan of Nicomedia to task for his suggestion that it was a barbarous word: "You ought to have remembered Epicharmus and Apollodorus . . . the former uses it frequently and the latter in the 'Runaway' (a comedy) says τὴν ἐπωμίαν πτύξασα διπλὴν ἄνωθεν ἀνεκομβώσαμην." But the LXX of Isa. iii. 18 has τοὺς κοσύμβους = *front-bands* and Symmachus τὰ ἐγκομβώματα in ver. 20 for *bands* or *sashes*. Peter is therefore probably indebted again to this passage and says *gird* yourselves with the humility which is the proper ornament of women. If the word be taken in this sense a reference to John xiii. 4 ff., *Taking a napkin He girded Himself*, may be reasonably assumed.—θεὸς . . . χάριν = Prov. iii. 34, LXX (θεὸς being put for κύριος, which to a Christian reader meant Christ); the Hebrew text gives *scoffers he scoffs at but to the humble he shows favour*. The same quotation is employed in similar context by St. James (iv. 6); the devil (see below) is the typical *scoffer*.

Ver. 6. ταπεινώθητε οὖν echoes the exhortation and its accompanied



οὖν ὑπὸ τῇ κραταίᾳ χειρὶ τοῦ Θεοῦ ἵνα ὑμᾶς ὑψώσῃ ἐν  
 7 καιρῷ· πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρεῖ ψαντες ἐπ' αὐτὸν  
 8 ὅτι αὐτῷ μέλει περὶ ὑμῶν νήψατε γρηγορήσατε τε ὁ ἀντί-  
 δικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ  
 9 ζητῶν καταπιεῖν ᾧ ἀντιστῆτε στερεοὶ τῇ πίστει εἰδότες τὰ  
 αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι  
 10 ἐπιτελεῖσθε· ὁ δὲ Θεὸς πάσης χάριτος ὁ καλέσας ὑμᾶς

scripture in ver. 5—obey in order that the promise (Luke xiv. 11) may be fulfilled for you, *he that humbleth himself shall be exalted* (sc. by God). So too St. James, *subject yourselves therefore to God* (iv. 7). —τὴν κραταίαν χειρὰ. God's mighty hand is a common O.T. expression; see Exod. iii. 19, etc. for connexion with deliverance and especially Ez. xx. 33 f., ἐν χειρὶ κραταίᾳ καὶ . . . ἐν θυμῷ κεχυμένῳ βασιλεύσω ἐφ' ὑμᾶς.

Ver. 7. τὴν μέριμναν . . . αὐτόν comes from Ps. lv. 12, ἐπίριψον ἐπὶ Κύριον τὴν μέριμνάν σου, which is the source of part of the Sermon on the Mount (Matt. vi. 25 ff.). —ὅτι . . . ὑμῶν substituted for καὶ αὐτός σε διαθρέψει of Ps. l.c. in accordance with Jesus' amplification and application of the metaphor. God cares for His flock as the hireling shepherd does not (οὐ μέλει αὐτῷ περὶ τῶν προβάτων, John x. 13).

Ver. 8. νήψατε γρηγορήσατε, cf. i. 13, iv. 7. So St. Paul, γρηγορῶμεν καὶ νήφωμεν . . . ἡμέρας ὄντες νήφωμεν (1 Thess. v. 6, 8) drawing upon the common source in the Parables of the Householder and Burglar, etc. (Matt. xxiv. 42 ff.) which set forth the sudden coming of the Kingdom.—ὁ ἀντίδικος ὑμῶν διάβολος, your adversary, Satan—ἀ. (properly adversary in law suit) is used in the general sense of enemy in LXX. Of the description of Satan, as a roaring lion comes from Ps. xxii. 14, ὡς λέων ὁ ἀρπάξων καὶ ὠρυόμενος; walketh from Job i. 7, where Satan (ὁ διάβολος LXX, Σατάν, Aq.) περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν οὐρανὸν πάρεμι; seeking to devour identifies him with Hades the lord of death; cf. Prov. i. 12, where the wicked say of the righteous man, καταπίωμεν αὐτὸν ὥσπερ ᾄδης ζῶντα. The present sufferings of the Christians are his handiwork as much as the sufferings of Jesus (1 Cor. ii. 6, 8) and of Job.

Ver. 9. ᾧ ἀντιστῆτε. St. James adds the same exhortation to his quotation of Prov. The connexion is not

obvious but is perhaps due to the traditional exposition of  $\gamma\lambda$  = ὑπερηφάνους as referring to the Devil and his children. As God ranges Himself against scoffers, so must Christians resist the Devil who is working with their slanderous tempers. Oecumenius and Cramer's *Catena* both appeal to an extract from Justin's book against Marcion (?) which is preserved in Irenæus and quoted by Eusebius. The main point of the passage is that before Christ came the devil did not dare to blaspheme against God, for the prophecies of his punishment were enigmatic; but Christ proclaimed it plainly and so he lost all hope and goes about eager to drag down all to his own destruction.—στερεοὶ τῇ πίστει, rock like in your faith, abbreviation of ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, Col. i. 23; cf. τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως, Col. ii. 5 and Acts xvi. 5, αἱ . . . ἐκκλησίαι ἐστερεοῦντο τῇ πίστει. The metaphorical use of στ. in a good sense is not common. Peter perhaps thinks of the στερεὰ πέτρα (ῥα) of Isa. li. 1 and warns them against his own failing.—εἰδότες . . . ἐπιτελεῖσθαι. The rendering (first suggested by Hoffmann) *knowing how to pay* (that you are paying) *the same tax of sufferings as the brotherhood in the world is paying* seems preferable to the common *knowing that the same kinds of sufferings are being accomplished for (by)* . . . it assumes the proper idiomatic force of ἐπιτελεῖσθαι and accounts for τὰ αὐτά (sc. τέλη) followed by the genitive. Xenophon who is a good authority for Common Greek uses ἐ. thus twice:—Mem. iv. 8. 8, “but if I shall live longer perhaps it will be necessary to pay the penalties of old age (τὰ τοῦ γήρως ἐπιτελεῖσθαι) and to see and hear worse . . .” *Apol.* 33 nor did he turn effeminate at death but cheerfully welcomed it and paid the penalty (ἐπετελέσατο). For the dative with τὰ αὐτά same as, cf. 1 Cor. xi. 5, ἐν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

Ver. 10. Your adversary assails you,



εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν τῷ Χῶ ὀλίγον παθόντας αὐ  
 τοὺς αἰ ὠνας ἀμήν. διὰ Cιλ βανοῦ ὑμῖν τοῦ πιστοῦ 12  
 ἀδελφοῦ ὡς λογίζομαι δι' ὀλίγων ἔγραψα παρακαλῶν καὶ  
 ἐπι μαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θυ εἰς ἣν

but God has called you to His eternal glory; first for a little you must suffer, His grace will supply all your needs. Ver. 9 is practically a parenthesis; ὁ θεός stands over against ὁ ἀντίδικος (ver. 8) as δέ shows.—ὁ καλέσας, for the promise of sustenance implied in the calling; cf. 1 Thess. v. 23 f.; 1 Cor. i. 8 f.—ἐν Χριστῷ goes with ὁ . . . δόξαν; God called them in Christ and only as they are in Christ can they enter the glory; cf. 2 Cor. v. 17-19, εἴ τις ἐν Χριστῷ καινὴ κτίσις . . . θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ.—ὀλίγον παθόντας, *after you have suffered for a little while*. The same contrast between temporary affliction and the eternal glory is drawn by St. Paul in 2 Cor. iv. 17, τὸ παραντίκα ἐλαφρὸν τῆς θλίψεως . . . αἰώνιον βάρος δόξης κατεργάζεται, where in addition to the antithesis between eternal glory and temporary suffering the *weight* of glory (play on meanings of root רָקַח) is opposed to the *lightness* of tribulation.—αὐτός has the force of πιστὸς ὁ καλῶν (1 Thess. v. 24).—καταρτίσει, *shall perfect*. When Simon and Andrew were called to leave their fishing and become fishers of men James and John were themselves also in a boat mending—καταρτίζοντας—their nets (Mark i. 16-19). The process was equally necessary in their new fishing and the word was naturally applied to the mending of the Churches or individual Christians who by their good behaviour must catch men (see e.g., 1 Cor. i. 10). Only God can fully achieve this mending of all shortcomings; cf. Heb. xiii. 21.—στηρίξει, *shall confirm*; cf. 2 Thess. ii. 17, etc.; when the Kingdom of Heaven was stormed the stormers needed confirmation (Acts xviii. 23). This was the peculiar work assigned to St. Peter—*thou having converted confirm—στήρισον—the brethren* (Luke xxii. 32).—σθενώσει is only apparently unique, being equivalent to ἐνισχύσει or δυναμώσει (Hesychius) cf. Col. i. 11, ἐν πάσῃ δυνάμει δυναμώμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ and Heb. xi. 34, ἐδυναμώθησαν ἀπὸ ἀσθενείας (parallel to ὀλίγον παθ. above).

Ver. 11. Liturgical formula, adapted

in iv. 11 (ἔστιν), which occurs in 1 Tim. vi. 16; John 25; Apoc. i. 6; v. 13.

Vv. 12-14. Postscript in St. Peter's own handwriting, like Gal. vi. 11-18 (ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ); 2 Thess. iii. 17 f. (ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου).—διὰ Σιλουανοῦ, *by the hand of my scribe S.*; so Ignatius writes διὰ Βύρρου to the Philadelphians (xi. 2) and the Smyrnaeans (xii. 1), but wishes to keep him with himself (Eph. ii. 1). That S. was also the bearer of the Epistle is indicated by the recommendation which follows. There does not seem to be any good reason for refusing to identify this S. with the companion of St. Paul and Timothy who wrote with them to the Church of Thessalonica and preached with them at Corinth (2 Cor. i. 19).—τοῦ πιστοῦ ἀδελφοῦ ὡς λογίζομαι. One main object of the postscript is to supply S. with a brief commendation. He is presumably the appointed messenger who will supplement the letter with detailed application of its general teaching and information about the affairs of the writer. So St. Paul's Encyclical ends with *that ye may know my circumstances how I fare Tychicus the beloved brother and faithful minister in the Lord shall make known all things to you* (Eph. vi. 21 f.). S. was known probably to some of the Churches as St. Paul's companion: in case he was unknown to any, St. Peter adds his own certificate. For this use of λογίζομαι compare 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος; 2 Cor. xi. 5, λογίζομαι γὰρ μηδὲν ὑστερεῖν τῶν ὑπερλίαν ἀποστόλων.—παρακαλῶν . . . θεοῦ, motive and subject of the Epistle. St. Peter wrote *exhorting* as he said *I exhort you* (ii. 11, v. 1) and the general content of his exhortation may be given by the subordinate clause which follows: "That you stand in the grace, which I bear witness is truly God's grace". The acquired sense of the verb *comfort* (LXX for ὀφρῖν) is not directly contemplated. The Epistle is a λόγος παρακλήσεως in the sense of ὁ παρακαλῶν ἐν τῇ παρακλήσει, Rom. xii. 8.—ἐπιμαρτυρῶν, *testifying to . . . not . . . in addition*. The verb does not

13 στήτε · ἀσπάζεται υἱὸς μου ἢ εἶ Βαβυλῶνι συνεκλε κτὴ καὶ  
 14 Μάρκος ὁ υἱὸς μου · ἀσπάσασθε ἀλλή λους ἐν φιλήματι ἀ  
 γάπης · εἰρήνην ὑμῖν πᾶσι τοῖς ἐν Χῶ.

occur elsewhere in O.T. (LXX has ἐπιμαρτύρομαι) or N.T.; but Heb. ii. 4 has the compound συνεπιμαρτυροῦντος τοῦ θεοῦ.—ταύτην . . . θεοῦ, *that this is true grace of God, i.e., the grace*—in the widest sense of the word which is theirs (i. 10) which God gives to the humble (v. 5). St. Peter was witness of the sufferings of Christ which they now share; he witnesses from his experience that the grace which they possess is truly God's grace, though sufferings are a passing incident of their sojourn here.—εἰς ἣν στήτε, paraenetic summary of τὴν προσαγωγήν ἐσχέκαμεν εἰς τὴν χάριν ταύτην ἐν ἣ ἐστήκαμεν (Rom. v. 2), from which the easier reading ἐστήκατε is derived.—ἡ . . . συνεκλεκτή. *As the co-elder exhorts the elders so the co-elect (woman) greets the elect sojourners* (i. 1). The early addition of *Church* represents the natural interpretation of the word, which indeed expresses the latent significance of ἐκκλησία, *the called out*, compare St. Paul's use of ἡ ἐκλογή in Rom. xi. 7. In v. 1 ff. Peter addresses bodies rather than individuals and in v. 9 he uses a collective term embracing the whole of Christendom. Accordingly the woman in question is naturally taken to mean the Church—and not any individual (see on Μάρκος). Compare the woman of Apoc. xii. 1 ff. who is Israel—a fragment which presupposes the mystical interpretation of Canticles (see Cant. vi. 10) and generally the conception of Israel as the bride of Jehovah, which St. Paul appropriated, as complement of the Parables of the Marriage Feast, etc., and applied to the Church in Corinth (2 Cor. xi. 2). So in Hermas' *Visions* the Church appears as a woman. ἐν Βαβυλῶνι, *in Rome*, according to the Apocalyptic Code, the use of which was not merely a safeguard but also a password. Compare Apoc. xvii. 5, *on the forehead of the woman was written a mystery, "Babylon the great,"* xiv. 8, xvi. 19, xviii. 2; Apoc. Baruch, xi. 1. So Papias reports a tradition ("they say") that Peter composed his first Epistle in Rome itself and signifies this by calling the city allegorically Babylon. The point of the allegory is that Rome was becoming the oppressor of the new (and

old) Israel, not that it was the centre of the world (Oec.). Literal interpretations (i.) Babylon, (ii.) Babylon in Egypt are modern.—Μάρκος ὁ υἱὸς μου. Oecumenius interprets *son* of spiritual relationship and adds noting that some have dared to say that M. was the fleshly son of St. Peter on the strength of the narrative of Acts xii. where P. is represented as rushing to the house of the mother of John M. as if he were returning to his own house and lawful spouse. So Bengel, "Coelecta sic coniugem suam appellare videtur; cf. iii. 7, Erat enim soror; 1 Cor. ix. 5, Et congruit mentio filii Marci". But granting that Petronilla (?) was missionary and martyr and that Peter may well have had a son—though Christian tradition is silent with regard to him—what have they to do sending greetings to the Churches of Asia Minor in this Encyclical?

Ver. 14. φιλήματι ἀγάπης. So St. Paul concludes 1 Thess. with greet all the brethren with an holy kiss (v. 26; cf. 1 Cor. xvi. 20; 2 Cor. xiii. 12; Rom. xvi. 16). "Hence," says Origen, "the custom was handed down to the Churches that after prayers (so Justin Apol., i. 65) the brethren should welcome one another with a kiss." Chrysostom (on Rom. l.c.) calls it "the peace by which the Apostle expels all disturbing thought and beginning of smallmindedness . . . this kiss softens and levels". But the practice was obviously liable to abuse as Clement of Alexandria shows, "love is judged not in a kiss but in good will. Some do nothing but fill the Churches with noise of kissing. . . . There is another—an impure—kiss full of venom pretending to holiness" (Paed., iii. 301 P.). Therefore it was regulated (Apost. Const., ii. 57, 12, men kiss men only) and gradually dwindled.—εἰρήνη. The simple Hebrew salutation is proper to Peter's autograph postscript and links it with the beginning.—τοῖς ἐν Χριστῷ, cf. iii. 16, v. 10, and the saying, *Thus have I spoken to you that in me ye might have peace: in the world ye have tribulation but be of good cheer I have conquered the world* (John xvi. 33).

THE SECOND EPISTLE GENERAL  
OF  
PETER





## INTRODUCTION.

### CHAPTER I.

#### AUTHENTICITY AND DATE.

##### EXTERNAL EVIDENCE.

*Fourth Century.*—In considering the external evidence for the authenticity of 2 Peter, it will be found most convenient to proceed from the earliest date when its place was fixed in the Canon of the New Testament. This date must be found in the fourth century A.D. Even then, the Epistle was rejected by the Syrian Church, where it was not accepted till early in the sixth century, and only by the Monophysites. The view of the Church of Rome is represented chiefly by JEROME, whose influence was paramount in the formation of the Vulgate Canon. He mentions the doubts raised by the differences in style and character between 1 and 2 Peter (*Quæst. ad Hedib.* Migne, *Pal. Lat.*, xxii. 1002). Jerome, however, is clearly expressing only the objections of scholars. He says: “Scripsit duas epistulas, quae Catholicae nominantur; quarum secunda a plerisque eius esse negatur, propter stili cum priore dissonantiam,” where “a plerisque,” and the nature of the difficulty expressed, both point to the opinion of the learned class, which he does not himself share. The Epistle is quoted in the last quarter of the fourth century by “AMBROSIASTER”<sup>1</sup> and by AMBROSE OF MILAN (*de Fide*, iii. 12). In an African list, CANON MOMMSENIANUS, belonging to the middle of the fourth century, 2 Peter is found inserted, but with a protest, which indicates rejection in the mind of the scribe. DIDYMUS, who wrote a commentary on 2 Peter, towards the end of the fourth century, uses the following words, which are a fragment come down to us in a Latin translation, “non igitur ignorandum *praesentem epistolam esse falsatam*, quae licet publicetur, non tamen in canone est”. How are we to explain the words in italics, in view of the fact that in the *De Trinitate*, a later treatise, Didymus quotes repeatedly from 2 Peter? Chase suggests that the phrase represents the Greek words ὡς νοθεύεται αὐτὴ ἡ ἐπιστολή, which would

<sup>1</sup>Cf. Souter, *Study of Ambrosiaster*, p. 196 f., *Pseudo-Augustine Quaestiones*, etc. (Vindob. 1908), p. 499.

mean that the writer was only stating the opinion of others, more or less contemporary. Zahn (*Gesch. Kan.*, I. i. p. 312) urges that Didymus is here recording a judgment of the second or third century, but there appears to be no conclusive reason to doubt that he is recording a contemporary opinion. EUSEBIUS (*H. E.*, iii. 3) discusses the canonicity of 2 Peter, and makes the following important statement: τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ ἐνδιάθηκον μὲν εἶναι παρειλήφαμεν, ὁμῶς δὲ πολλοῖς χρήσιμος φανείσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. "The opinion has been handed down to us that the so-called Second Epistle (of Peter) is not canonical, but it has been studied along with the other Scriptures, as it appears profitable to many". In the *H. E.*, iii. 25, 2 Peter is placed among the ἀντιλεγόμενα, although "accepted by the majority" (γνωρίμων δ' οὖν ὁμῶς τοῖς πολλοῖς). Eusebius had a second class of ἀντιλεγόμενα which he regarded also as spurious (νόθα), and 2 Peter is classed with James, Jude, 2 and 3 John as disputed books which were also γνώριμα. The evidence of Eusebius is specially valuable (1) because he records the opinion that in his day 2 Peter was regarded as uncanonical; (2) because he records a judgment of the past against it; (3) he failed to find any recognition of the book as Petrine in the earlier literature known to him, and his knowledge was wide. There can be little doubt that Eusebius himself rejected the idea of Petrine authorship, but he was also one of those to whom it was a "profitable" book. Constantine entrusted Eusebius with the preparation, for use in the new Capital, of fifty copies of the Scriptures, which contained 2 Peter. This quasi-official standard practically did away with the distinction between 'acknowledged' and 'disputed' books (Chase, *H. D. B.*, iii. 806 a).

Another indication of fourth century opinion is the inclusion of 2 Peter in the catalogues of GREGORY NAZIANZEN (d. 391), CYRIL OF JERUSALEM (d. 386), and ATHANASIUS (d. 373). One catalogue which is contained in the CODEX CLAROMONTANUS (sixth century), and regarded by Tischendorf and Westcott as earlier than the fourth century, recognises seven Catholic Epistles, together with the Shepherd of Hermas, Acts of Paul, and Apocalypse of Peter. On the other hand, in the list of AMPHILOCHIUS, Bishop of Iconium (c. 380), only one Epistle of Peter is recognised. We have already seen that the Syriac-speaking churches unanimously rejected 2 Peter, and considerable importance is to be attached to the fact that CHRYSOSTOM acknowledges only the Catholic Epistles, and that THEODORE OF MOPSUESTIA describes five Epistles, among which is 2 Peter, as "mediae auctoritatis". "Since Chrysostom's expositions, at any



rate, were addressed to popular audiences, the rejection of the Epistle by the great teachers in question must have reflected the usage of the Antiochene Church in general." (Chase, *op. cit.*, iii. 805.)

If we pass in review the evidence afforded by the usage of the fourth century in regard to this Epistle, we find that there was a considerable prevailing feeling of doubt as to the Petrine authorship, along with instances of definite rejection. It is, however, specially significant, in view of the modern tendency to depreciate the Epistle, that it seems to have gained a place in the Canon by virtue of its contents and its useful opposition to the doctrines of false teachers.

*Third Century.*—METHODIUS, a bishop of Lycia at the end of the third century, who suffered in the Diocletian persecution, explicitly quotes 2 Peter iii. 8 in the fragment *De Resurrectione*. Zahn (*Gesch. Kan.*, I. i. p. 313) has collected some passages in the same treatise which seem to echo 2 Peter iii. 10-13, and while in these the thought, rather than the language, recalls 2 Peter, there seems no reason to doubt the reference. Methodius regards the Apocalypse of Peter also as inspired (*Comm.*; *Virg.*, ii. b). A further presumption in favour of the use by Methodius of 2 Peter is found in the DIALOGUE OF ADAMANTIUS, written probably in the later years of Constantine, which makes large use of the works of Methodius. In this work 2 Peter is quoted. FIRMILIAN, bishop of Cæsarea in Cappadocia, evidently refers to 2 Peter in a letter to Cyprian (No. 75). His words are: "Stephanus adhuc etiam infamans Petrum et Paulum beatos apostolos . . . qui in epistolis suis haereticos execrati sunt, et ut eos evitemus monuerunt". The allusion to heretics applies only to 2 Peter.

We come now to the evidence of ORIGEN. In his extant Greek works there is a reference to 2 Peter of a somewhat ambiguous kind. "Peter left one recognised Epistle, and perhaps a second; for it is disputed" (Πέτρος δέ . . . μίαν ἐπιστολὴν ὁμολογουμένην καταλέλοιπεν· ἔστω δὲ καὶ δευτέραν· ἀμφιβάλλεται γάρ); (quoted Eusebius, *H. E.*, VI. xxv. 8). In the Latin translation of his works by Rufinus there are some passages expressly quoting 2 Peter, *e.g.*, 2 Peter, i. 4, "ad participationem capiendam divinae naturae sicut Petrus Apostolus edocuit" (*Ep. ad Rom.* iv. 9. Ed. Lomm., vi. 302). 2 Peter, i. 2, "Petrus in epistola sua dicit. Gratia vobis et pax multiplicatur in recognitione Dei" (*ib.*, viii. 6. Ed. Lomm., vii. 234). 2 Peter, ii. 19, "Scio enim scriptum esse, quia unusquisque a quo vincitur huic et servus addicitur" (*in Exod.* xii. 4. Ed. Lomm., ix. p. 149). Also in a passage which contains an allegorical use of the trumpet blasts before Jericho, it is written, "Petrus etiam duabus epistolarum

suarum personat tubis" (*Hom. in Jos.*, xii. 1. Ed. Lomm., xi. 62). These passages have had grave doubt cast on their genuineness by Dr. Chase (*op. cit.*, p. 803b). There can, at least, be no doubt, judging from the one undisputed reference, that Origen reflects a serious division of opinion in his time, and that his own opinion tends towards rejection (ἔστω δὲ καὶ δευτέραν) of the Petrine authorship.

As regards CLEMENT OF ALEXANDRIA, the main question to be settled is whether in the *Hypotyposes* he comments on 2 Peter. If we are to take the statements of Eusebius (*H. E.*, VI. xiv. 1) and Photius (*Bibliothec*, 109), he commented "on all the Catholic Epistles". On the other hand, Cassiodorus, who wrote some 300 years afterwards, gives most conflicting evidence. At one time he says that Clement expounded the Scriptures of the Old and New Testaments "from beginning to end," and in another passage, where he is giving a list of the canonical Epistles expounded by Clement, he omits 2 Peter. Moreover, in Cassiodorus' translation of Clement's Expositions, none are given of 2 Peter. The difficulty may be solved by supposing that in Clement's work, 2 Peter had a place beside the Apocalypse of Peter, which was included in the *Hypotyposes*. (So Chase, *op. cit.*, 802 a, and Zahn. *Forsch.* iii. p. 154.) Clement distinctly quotes the Apocalypse of Peter as the work of Peter, and as Scripture (*Eclogæ ex Script. Proph.*, xli., xlviii., xlix.). Accepting the statements of Eusebius and Photius quoted above, and supposing that for purposes of exposition 2 Peter was merged in the Apocalypse of Peter, we may find confirmation of the first statement of Cassiodorus in certain passages of Clement's writing which have been collected by Mayor (*The Epistle of St. Jude and the Second Epistle of St. Peter, Introd.*, cxix.) and Bigg (*Commentary on First and Second Peter*, p. 202). In these the word-parallels are striking, but they would not necessarily constitute valid evidence in themselves.

In the writings of CYPRIAN we find no trace of 2 Peter, but it must not be forgotten that Firmilian's letter to him, quoted above, contains a clear allusion. In HIPPOLYTUS there are found passages that point to acquaintance with 2 Peter (Chase, 804 b, Bigg, p. 203). A portion of evidence that must not be omitted here is afforded by the division of sections in CODEX B. In this manuscript there are two divisions of sections, and one is older than the other. The double division is preserved in all the Catholic Epistles except 2 Peter, where the older division is wanting. The conclusion is inevitable that in the older form of Codex B, 2 Peter was wanting.

To sum up the evidence of the third century, we find that 2 Peter was in use so far as to influence the thought of Hippolytus in Rome, to be commented on by Clement of Alexandria, and to be expressly quoted by Firmilian and Methodius in Asia Minor. Although no reference is found in the writings of Cyprian of Carthage, yet Firmilian's letter with the quotation is addressed to him. This is scarcely evidence, but it certainly implies Cyprian's knowledge of the Epistle, and also that he would concur in its use as a source of quotation. Again, the two great Egyptian versions of this century, the SAHIDIC and BOHAIRIC, both contain 2 Peter. If we accept a conjectural emendation of Zahn's in the language of the MURATORIAN CANON, there is contained in it a reference to the division of opinion in the Church with regard to this Epistle (*Gesch. Kan.* i., p. 110 n.).<sup>1</sup> Origen's statement that "it is disputed," represents a widespread doubt as to its genuineness. This attitude, combined with a general willingness to respect its contents, must be regarded as the mind of the church about 2 Peter in the third century.

*Second Century.*—In a document which is preserved in a seventh century MS. entitled ACTUS PETRI CUM SIMONE (xx., ed. Lips., p. 67) there occurs a passage which contains several striking parallels with 2 Peter. The following phrases may be noted (1) "majestatem suam videre in monte sancto," (2) "vocem eius audiui talem qualem referre non possum". In (2) there is a parallel to the rather remarkable phrase, φωνῆς τοιαύτης, of 2 Peter i. 17. It is true that the extant MS. only represents a Latin translation of the original Greek, and that editors and translators *may* interpolate. At the same time, it is difficult not to regard Chase as over-sceptical in seeking to discredit the parallel by regarding the whole passage as an interpolation (*op. cit.*, 802 b). There seems no reason why we should not accept the passage as an important second century attestation of 2 Peter, and as an indication that the Epistle had already some position in the Church. Turning next to the CLEMENTINE LITERATURE, we have in the *Recognitions* (v. 12) what appears to be a reference to 2 Peter ii. 19: "Unusquisquis illius fit servus cui se ipse subjecerit". Rufinus

<sup>1</sup> The passage in question reads, as amended by Zahn, "Apocalypses etiam Johannis et Petri (unam) tantum recipimus (epistulam; fertur etiam altera), quam quidam ex nostris legi in ecclesia nolunt". The emendations are apt, but is it possible, if we have regard to the loose grammatical construction everywhere in the document, that no change is needed? The Apocalypse of Peter may be referred to as the document "quam quidam, etc.," and we have seen reason to believe (*e.g.*, in case of Clement of Alexandria), that 2 Peter and the Apoc. Petri were sometimes regarded as one whole



is again the translator of the *Recognitions*, and we are reminded of his translation of Origen (*In Exod. Hom.*, 12), "Unusquisque a quo vincitur huic et servus addicitur". The translations are both of the same passage in 2 Peter, and the variety in the language, so far from countenancing a theory of interpolation on the part of Rufinus may well indicate that he is translating at different times separate references to the same passage. In the *Homilies* (xvi. 20) there occurs a reference, pointed out by Salmon (*Introduction*, p. 488 n.) to 2 Peter iii. 9, τοῦναντίον μακροθυμεῖ, εἰς μετάνοιαν καλεῖ. The context also is confirmatory. Peter is speaking of the blasphemies of Simon Magus, which appear to have been similar in character to the false teaching that is denounced in 2 Peter. All things have been as they were from the foundation of the world. The earth has not opened; fire has not come down from heaven; rain is not poured out; beasts are not sent forth from the thicket to avenge their spiritual adultery. Then come the words quoted, "But, on the contrary, he is long-suffering, and calls to repentance". Yet Chase says, "It is difficult to see what there is in the context which specially recalls 2 Peter." The coincidences mentioned by Salmon (*op. cit.*, p. 488) in the writing of THEOPHILUS OF ANTIOCH are inconclusive, although the words in ii. 9, οἱ δὲ τοῦ θεοῦ ἄνθρωποι πνευματόφοροι πνεύματος ἁγίου καὶ προφῆται γενόμενοι recall 2 Peter i. 21. In ii. 13, ὁ λόγος αὐτοῦ, φαίνων ὥσπερ λύχνος ἐν οἰκῇματι συνεχομένῳ, may be compared with 2 Peter i. 19. Similarly, in TATIAN, *Or. ad Graecos*, 15 (Otto vi., p. 70), σκῆνωμα (=body) is reminiscent of its similar use in 2 Peter i. 13. To found an argument, however, for the use of 2 Peter by these writers on such single words and expressions is precarious. They might well be part of the current vocabulary. In the *Apology* of ARISTIDES (129-130) a passage occurs that naturally suggests 2 Peter i. 11 and ii. 2. ἡ ὁδὸς τῆς ἀληθείας ἥτις τοὺς ὀδεύοντας αὐτὴν εἰς τὴν αἰώνιον χειραγωγεῖ βασιλείαν (*Apolog.*, xvi.). IRENÆUS introduces a quotation from 1 Peter with the words, "Petrus ait in epistola sua" (iv. 9, 2), but this does not necessarily imply that he knew only one Petrine letter. He knew 2 John, and yet quotes 1 John in the same phrase. The phrase in 2 Peter iii. 8 occurs in Irenæus v. 23, 2, "Dies Domini sicut mille anni," and in v. 28, 3, ἡ γὰρ ἡμέρα κυρίου ὡς χίλια ἔτη. In both passages, however, the words are connected with Chiliasm, which is absent from the thought of 2 Peter. In THE EPISTLE OF THE CHURCHES OF LYONS AND VIENNE, with which Irenæus was closely connected (date 177-179) we find the words ὁ δὲ διὰ μέσου καιρὸς οὐκ ἀργὸς αὐτοῖς οὐδὲ ἄκαρπος ἐγένετο (*cf.* 2 Peter i. 8).

The most important question in the external evidence of the second

century arises in connexion with the APOCALYPSE OF PETER, to which Harnack assigns the date 110-160, or probably 120-140. The work is used by the Viennese Church, and therefore the earlier date is more likely. Only a fragment of the Apocalypse is preserved to us, in which there are some striking coincidences with 2 Peter (*cf.* M. R. James, *A Lecture on the Revelation of Peter*). Some of these may be quoted here: (1) πολλοὶ ἐξ αὐτῶν ἔσονται ψευδοπροφῆται, καὶ ὁδοὺς καὶ δόγματα ποικίλα τῆς ἀπωλείας διδάξουσιν· ἐκεῖνοι δὲ υἱοὶ τῆς ἀπωλείας γενήσονται. καὶ τότε ἐλεύσεται ὁ θεός . . . καὶ κρινεῖ τοὺς υἱοὺς τῆς ἀνομίας (Apoc. § 1; *cf.* 2 Peter ii. 1, iii. 7, 12.) (2) ὁ Κύριος ἔφη, Ἄγωμεν εἰς τὸ ὄρος . . . ἀπερχόμενοι δὲ μετ' αὐτοῦ ἡμεῖς οἱ δώδεκα μαθηταί (Apoc. § 2; *cf.* 2 Peter i. 18). The passage goes on to say that the Apostles desired "that He would show them one of our righteous brethren who have departed," ἵνα ἴδωμεν ποταποί (2 Peter iii. 11) εἰσι τὴν μορφὴν, καὶ θαρσῆσαντες παραθαρσύνωμεν καὶ τοὺς ἀκούοντας ἡμῶν ἀνθρώπους (*cf.* ἐγνωρίσαμεν ὑμῖν, 2 Peter i. 16); ἔχομεν βεβαιότερον (i. 19). (3) τόπον . . . αὐχμηρὸν πάνυ; . . . σκοτεινὸν εἶχον αὐτῶν τὸ ἔνδυμα κατὰ τὸν ἀέρα τοῦ τόπου (§ 6; *cf.* i. 19). (4) A frequent use of κολλάειν, or the noun (*cf.* §§ 6, 7, 10, 11, 2 Peter ii. 9). (5) οἱ βλασφημοῦντες τὴν ὁδὸν τῆς δικαιοσύνης (§ 6; *cf.* § 13 and 2 Peter ii. 2, 21). (6) (a) λίμνη τις . . . πεπληρωμένη βορβόρου (§ 8. βόρβορος occurs in § 9 twice, and in § 16); (b) ἐκυλίοντο (§ 15; *cf.* ii. 22). (7) ἀμελήσαντες τῆς ἐντολῆς τοῦ θεοῦ (§ 15; *cf.* ii. 21, iii. 2). (8) (a) ἡ γῆ παραστήσει πάντας τῷ θεῷ ἐν ἡμέρᾳ κρίσεως καὶ αὐτὴ μέλλουσα κρίνεσθαι σὺν καὶ τῷ περιέχοντι οὐρανῷ (quoted by Macarius Magnes, *Apocritica* iv. 6). (b) τακῆσεται πᾶσα δύναμις οὐρανοῦ, καὶ ἐλιχθήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται Mac. Magn. *op. cit.* iv. 7; *cf.* 2 Peter iii. 10-13; see Mayor, *ed.* pp. cxxx. ff.).

All scholars are agreed that these and other coincidences are more than accidental (*cf.* Salmon, *op. cit.*, p. 591). Various hypotheses to account for them are suggested.

(1) Did 2 Peter borrow from the Apocalypse? (Harnack, *Chronologie*, p. 471). A comparison, however, of the language of the two documents suggests that 2 Peter is simpler and shorter in the expression of the same ideas; and in some cases, ideas and phrases, separated in 2 Peter, are gathered together in one passage in the Apocalypse (*cf.* (1), (2), (8) above). Bigg (*op. cit.*, p. 207) also contends against this hypothesis on the ground that the description of hell is suggested by Plato, Aristophanes, Homer, and especially Virgil, and points to a later date than the Epistle. The rare word ταρταρώσας is indeed used by 2 Peter of the punishment of the wicked after death, and the conception is undoubtedly derived from heathen

mythology. The word, however, is found in Jewish writings, which 2 Peter may have read (see note on ii. 4).

(2) Are 2 Peter and the Apocalypse by the same author? (Sanday, *Inspiration*, p. 347). This view is opposed by Chase (*op. cit.*, 815) on the ground of the difference in style. "The Apocalypse," he says, "is simple and natural in its style. There is nothing remarkable in its vocabulary." The argument would seem to be conclusive, as the style of 2 Peter is unmistakable, and would be easily recognised. At the same time, the undoubted similarity between the two writings "not only in words or indefinitely marked ideas, but also in general conceptions—*e.g.*, in both there is the picture drawn of Christ on the mountain with His Apostles, the latter being admitted to a secret revelation which they should afterwards use for the confirmation of their disciples—seems to be an argument of some strength in favour of the view that the two documents are the product of the same school" (Chase).

(3) Does the Apocalypse borrow from 2 Peter? Some of the arguments already adduced against the contrary hypothesis (i.) are really in favour of this supposition. The "naturalness of the words and phrases as they stand in their several contexts in the Apocalypse," which is brought forward by Chase as an argument against this third hypothesis (*op. cit.*, p. 815 *b*) is really only a compliment to the style of the writing, and an indication that the writer has no intention of slavishly imitating 2 Peter, or of forming a kind of mosaic of his own and another's diction. As regards the absence in the Apocalypse of the strange and remarkable phrases of 2 Peter that they were strange and remarkable might be precisely the reason why they were avoided or modified. *ἐβασάνιζεν* in 2 Peter ii. 8 is rendered by *δοκιμάζω* in Apocalypse, § 1; the reference to the Transfiguration in the Apocalypse is fuller than in 2 Peter, and would seem to indicate reflection on the Petrine narrative (*e.g.*, *cf.* addition of οἱ δώδεκα μαθηταί to simple *ἡμεῖς* in 2 Peter i. 18; and expression τὸ ὄρος for τῷ ἁγίῳ ὄρει). Such a phrase as *ἐν τόπῳ σκοτεινῷ*, might well be a paraphrase of *ἐν αὐχμηρῷ τόπῳ*, a much rarer word, and it is extremely unlikely that *αὐχμ.* would be substituted for *σκοτεινός*. It is therefore most probable that the Apocalypse is indebted to 2 Peter, which would suggest a date for the Epistle earlier than 120-140 (*cf.* p. 181).

In the so-called SECOND EPISTLE OF CLEMENT (130-170) there is a passage deserving of notice. *γινώσκετε δὲ ὅτι ἔρχεται ἡδὴ ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος καὶ τακῆσονται αἱ δυνάμεις τῶν οὐρανῶν καὶ πᾶσα ἡ γῆ ὡς μόλυβδος ἐπὶ πυρὶ τηκόμενος καὶ τότε φανήσεται τὰ κρύφια*



καὶ φανερά ἔργα τῶν ἀνθρώπων (xvi. 3). One or two interesting points are raised by this passage.

(1) Where does the writer derive the conception of the day of judgment as meaning the destruction of the universe by fire? He clearly quotes Mal. iv. 1, Isa. xxxiv. 4, but these passages are not sufficient to suggest the idea unless to one already familiar with the doctrine. Bigg (*Comm.* pp. 214-15) argues at some length that this doctrine is ultimately to be traced to 2 Peter. Justin (*Apol.*, i. 20) traces the belief in the world-fire to the Sybil (Book iv.) and Hystaspes. Bigg holds that both these belong to the same family as the pseudo-Petrine literature. The destruction of the world by fire was not an article of faith among the Jews, and Philo argues strongly against it (*On the Incorruptibility of the World*). The office of fire in the O.T. is to purify, and not to destroy (Isa. xxxiv. 4, li. 6, lxvi. 15, 16, 22; Mal. iv. 1). In the N.T. (*e.g.*, Heb. xii. 26-29; 1 Cor. iii. 13; 2 Thess. i. 8; Apoc. xxi. 1) the conception of fire is distinctly that of a purifying agency. It is to be noted, however, against Bigg's view, that the conception of 2 Peter is not altogether at variance with the doctrine of the N.T. about the office of fire. The destruction of the present universe is vividly described in Chapter III., but the writer evidently has the idea of purification in his mind, and not of annihilation. "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (iii. 13). Accordingly, if the passage quoted from 2 Clement is to be taken in the sense of annihilation by fire, it cannot be regarded as founded exclusively on 2 Peter.

(2) Is there anything in the language to connect the two? ἡμέρα κρίσεως is found in N.T. only in St. Matthew's Gospel (x. 15, xi. 22, 24), in 1 John (iv. 17), and in 2 Peter (ii. 9, iii. 7). In 2 Peter iii. 10, however, the expression is ἡμέρα κυρίου. τήκομαι is also a word common to 2 Peter (iii. 12) and the passage in 2 Clem. An important coincidence is φανήσεται . . . ἔργα, which may be an attempt to make sense of the very doubtful reading in 2 Peter iii. 10 (ἔργα εὐρεθήσεται). On the whole, the similarity of language and the affinity of thought in the two passages must be regarded as establishing a connexion. (For other coincidences, see Spitta, *Der zweite Brief des Petrus und der Brief des Judas*, p. 534 n.)

In the EPISTLE OF BARNABAS (130-31, Harnack), in a Chiliastic passage, the words occur, ἡ γὰρ ἡμέρα παρ' αὐτῷ χίλια ἔτη. αὐτὸς δέ μοι μαρτυρεῖ λέγων, ἰδοὺ ἡμέρα Κυρίου ἔσται ὡς χίλια ἔτη (xv. 4). It has been pointed out that παρ' αὐτῷ is very close to 2 Peter's παρὰ κυρίῳ, and the repetition of the words points to the quotation of some

recognised utterance of Scripture. Barnabas, also, is in the habit of using λέγει to introduce his quotations from Scripture. The question is whether he is quoting 2 Peter iii. 8 or some other source. The context in Barnabas is different from that in 2 Peter. He is dealing with the mystical interpretation of the passage Gen. ii. 16. Also, in 2 Peter no Chiliastic meaning is attached, as in Barnabas. In all probability, 2 Peter iii. 8 is regarded by Barnabas as an authority for Chiliasm, along with Rev. xx. 4 ff., which he quotes. In THE SHEPHERD OF HERMAS (110-140, Harnack) there are certain words and phrases that are found only in 2 Peter, μιασμός (Sim. v. 1, 2); βλέμμα (in different sense = *appearance*; Sim. vi. 2, 5); δυσνόητος (Sim. ix. 14, 4); αὐθάδεις, applied to false teachers (Sim. ix. 22, 1).<sup>1</sup> In CLEMENT OF ROME (93-95, Harnack) we find several phrases which, in N.T., are peculiar to 2 Peter: τοὺς δὲ ἑτεροκλινεῖς ὑπάρχοντας εἰς κόλασιν καὶ αἰκισμὸν τίθησιν (xi. 1); ἐπόπτης (used, however, of God) (lix. 3); αὐθάδη (i. 1); μῶμος (lxiii. 1); μεγαλοπρεπεῖ δόξῃ αὐτοῦ (ix. 2), but μεγαλοπρεπεῖ βουλήσει occurs previously in same paragraph; Νῶε ἐκήρυξεν μετάνοιαν (vii. 6). The passage in Clem. xxxiv. may also be noted: εἰς τὸ μετόχους ἡμᾶς γενέσθαι τῶν μεγάλων κ. ἐνδόξων ἐπαγγελιῶν αὐτοῦ (*cf.* 2 Peter i. 4).<sup>2</sup> These coincidences in Barnabas, in Clement, and in the Didache are scarcely conclusive as quotations, but they suggest a *milieu* of thought corresponding to 2 Peter.

To what conclusion does the evidence of the second century lead? Chase says, "If we put aside the passage from the Clementine Recognitions and that from the Acts of Peter, as open to the suspicion of not accurately representing the original texts, there does not remain, it is believed, a single passage in which the coincidence with 2 Peter can, with anything approaching confidence, be said to imply literary obligation to that Epistle" (*cf.* Bacon, *Introd.*, 173). It ought, however, to be noted that the passage in the Clementine Recognitions can only be set aside on the ground that Rufinus can fairly be accused of interpolation; and the evident coincidences in the *Actus Petri cum Simone* can be dismissed only on account of distrust of the Latin translator of the work. We have also the evidence of

<sup>1</sup> Of the passages collected by Zahn (*der Hirt der Hermas*, p. 431) as having affinity with 2 Peter, the most striking is Sim. vi. 4, 4: τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ὥρα ἐστὶ μία. τῆς δὲ βασάνου ἡ ὥρα τριάκοντα ἡμέρων δύναμιν ἔχει. ἐὰν οὖν μίαν ἡμέραν τρυφήσῃ τις καὶ ἀπατηθῇ κ.τ.λ. (*cf.* 2 Peter ii. 13).

<sup>2</sup> Spitta, p. 534 n., points out a passage in the Didache (iii. 6-8) having a remarkable affinity with Jude and 2 Peter. γόγγυσος, a rare word (Jude 16) is used. βλασφημία, αὐθάδης and τρέμων are twice repeated (*cf.* 2 Peter ii. 10).

dependence in the Apocalypse of Peter. It is doubtful whether any of the Apostolic Fathers make use of the Epistle, but the coincidences in word and thought in 2 Clement, Barnabas, Hermas, Didache, and Clement of Rome cannot be ignored. They at least suggest a possible atmosphere of thought for 2 Peter. On the whole, the evidence of the second century would suggest a date for the Epistle not much later than the first decade. There is an entire absence of evidence for the Petrine authorship.



## CHAPTER II.

### INTERNAL EVIDENCE OF AUTHENTICITY.

1. The obvious first step to be taken is to examine the *References to the Gospel History* in the Epistle, and to consider what light they may throw on the authorship of the Epistle.

(1) Chap. i. 3. τοῦ καλέσαντος ἡμᾶς. The reference of the participle is to Ἰησοῦ τοῦ κυρίου ἡμῶν (*cf.* note). Does ἡμᾶς refer to the Apostles, and in particular to the call of St. Peter? This interpretation involves that ἡμῖν in i. 1 likewise refers to the Apostles. Other indications, however, in the Epistle point to a group of scattered Christian communities in Asia Minor as the recipients of the letter, and the sense in i. 1 seems to be that the readers of the letter, who are isolated and harassed by false teachers, are set on equal terms with "us," who occupy a less difficult position, and enjoy greater outward privileges. Again, in i. 4 the best attested reading is ἡμῖν (not ὑμῖν), and clearly there the reference is to the writer and readers together. So ἡμῶν ought to be taken in i. 2. ἡμᾶς must therefore consistently be referred to the body of readers with whom 2 Peter identifies himself in thought, as united in their common faith, and not to the Apostles alone. Spitta (*op. cit.*, pp. 37 ff.), arguing for the reference to the Gospel History, takes ἡμᾶς as referring to the calling of the immediate Apostles, in contrast to those who believed in response to their preaching. Such a sense would by no means suit ἡμῖν in i. 4. Also, in i. 10 κλησιν clearly refers to writer and readers taken together. Moreover, καλεῖν in N.T. is by no means confined to the call of the first disciples (*cf.* Matt. ix. 13). In Rom. ix. 24 the thought is almost exactly parallel to this passage, "even us, whom he hath called, not of the Jews only, but also of the Gentiles".

(2) Chap. i. 16 ff.—*The Transfiguration*.—If we compare the reference here with the Synoptic accounts, there emerge some interesting points of difference. All three Synoptics speak as though the glory had its source from within. Such can only be the significance of μετεμορφώθη (Matt. and Mark): and the ἐγένετο . . . ἕτερον of

Luke is an indication that he interpreted the phenomenon as an inward change. He also tells us that it was ἐν τῷ προσεύχεσθαι, "as he was praying," that the change took place (Luke ix. 29). 2 Peter, on the other hand, seems to think of the glory as having an outward source, like what happened in the case of Moses (Exod. xxxiv. 29 ff. ; 2 Cor. iii. 7 ff.), as a *reflexion* of the glory of God, an outward attestation in addition to the voice (λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, i. 17). Spitta argues that this is a more natural and primitive account, and therefore independent of the account in the Synoptics, which shows traces of later thought playing upon the incident. There can be no doubt that the conception of the glory as *external* is found in 2 Peter, but it is not regarded as an attestation previous to the voice, as in the Synoptics. On the contrary, the two aorist participles imply coincident action, the first really taking the place of a finite verb (*cf.* the common phrase, ἀποκριθεὶς εἶπεν). "He received honour and glory when there came to Him," etc. Moreover, τιμή can only refer to the attestation of the voice (see note on passage). To this extent 2 Peter differs from the Synoptic gospels. Are we then justified in regarding the disparity as a mark of the eye-witness? There are, however, other characteristics of the passage in 2 Peter which rather point to *literary* dependence on the Synoptic account. (a) The reading of  $\aleph$ ACKL, adopted in the text, is οὗτος ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα, which differs from Matt. xvii. 5 only in respect that (a) εἰς ὃν is substituted for ἐν ᾧ (see note on passage), (β) ἐγὼ is inserted, and (γ) ἀκούετε αὐτοῦ is omitted. Again, σκηνώματι (ii. 12) σκηνώματος (ii. 14) and ἔξοδον (v. 15) occurring together, seem to indicate that the vocabulary of the Synoptic account was lingering in the mind of the writer. σκήνωμα, a rare and unusual word in this sense, is used characteristically in the sense of the ordinary σκῆνος, and may have been suggested by the σκῆνη of the Gospel narrative. ἔξοδος belongs to Luke's own vocabulary in reporting the conversation of the three men, and its employment indicates acquaintance with his Gospel. "Omission of details of the history (*e.g.*, the presence of Moses and Elias) in an allusion contained in a letter cannot reasonably be taken to show that a writer is giving an account independent of, or more primitive than, that of the Synoptists", (Chase, *op. cit.* iii. 809 b, but *cf.* Zahn, *Introd.* II., pp. 217 f.). Moreover, ἐν τῷ ἁγίῳ ὄρει indicates a later stage of thought than the simple εἰς ὄρος ὑψηλόν (Mark, ix. 2 ; Matt. i. 7), or εἰς τὸ ὄρος (Luke ix. 26). It implies not only the assignment of a definite locality, but also the ascription of a "sacred" site, "a known mountain which had now become consecrated as the scene of the vision" (Mayor, *op. cit.*,

cxliv.). It is, of course, also possible to take ἐν τῷ ἁγίῳ ὄρει in sense of Isa. xi. 9, lxii. 25 where it is used of the Messiah's kingdom. "Perhaps 2 Peter means that in the Transfiguration the three Apostles were admitted to behold the glories of that kingdom, without alluding to any particular Jewish mountain" (Mayor, iv., note 1). The passage betrays reflexion on the original incident, and is written from the standpoint of one who is concerned chiefly to interpret the "glory" of Jesus on the Mount of Transfiguration as prophetic of His δύναμιν καὶ παρουσίαν, which is the theme of the Epistle (ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος), and as establishing the truthfulness of the Apostles who preached the παρουσία.

(3) Chap. i. 14: *Prophecy of the death of St. Peter.*—ταχινὴ ἐστὶν ἡ ἀπόθεις . . . καθὼς καὶ ὁ κύριος ἡμῶν Ι. Χ. ἐδήλωσεν μοι. Clearly there is here a reference to the incident in John xxi. 18. In the notes, ταχινὴ is taken to mean "imminent" and not in the sense of sudden death Spitta, amongst others, has argued strongly (pp. 88 f., 491 f.) that there is here no reference to the Gospel history, and is supported by Mayor. It is contended that the words ὅταν γηράσῃς, in John xxi. 15, imply that death was not imminent, and that in old age a man does not require a prophecy to tell him that death is near. Moreover, in the Johannine passage, the emphasis is not on the time but on the *manner* of St. Peter's death. It is further suggested that some special revelation by Jesus to St. Peter of the near approach of death, not recorded in Scripture, must be meant, and that a reference may be intended to the story contained in the legend, "Domine quo vadis?" found in the Clementine Homilies, and in the Apocalypse of Peter. The foregoing argument is founded on the supposition that καθὼς necessarily refers to the whole preceding clause, ὅτι . . . μου. It need not be so. The writer speaks as an old man, and the reference would then be to the prophesied death in old age. The objection that old age in itself is a warning of approaching death seems trivial. That fact would not prevent the mention of a prophecy regarding it. Again, it is not necessary to suppose that 2 Peter actually has the passage John xxi. 18 in his mind. He may be referring independently to the incident. It is suggestive to compare the use of καθὼς καὶ here with iii. 15. There the καθὼς καὶ is added as a kind of afterthought, and is not really dependent on the principal verb ἡγήσθε. It has really the significance of another principal clause. The syntax would seem to be similar in i. 14. The matter of knowledge (εἰδὼς) is that death is near at hand, however that knowledge is suggested to him, and the clause καθὼς καὶ is added by way of further illustration. It is unreasonable to demand that the thought in 2 Peter



must be an exact replica of the passage in John, if the reference is to be the same.

(4) Chap. ii. 20 (γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων) is clearly a reminiscence of the words of Jesus recorded in Matt. xii. 45, Luke xi. 29.

These four references to the Gospel history have now been examined. The first may be set aside, and the other three may be regarded as indicating no more than a knowledge of the Gospels, and especially of two incidents in the life of St. Peter. They do not nearly amount to evidence that the writer is the Apostle himself.

The paucity of references to the Gospel history, in an Epistle purporting to be written by the Apostle Peter, is remarkable. It contains only one reference to the actual words of Jesus (ii. 20), but indirectly these may be referred to in ii. 1 = Matt. x. 33; i. 8 = Luke xiii. 7-8; iii. 4 = Matt. xxiv. 37-42. We would expect that the mind of an intimate disciple would have been saturated with reminiscences of our Lord's teaching, and would have dwelt easily on the great events of His Life. In this respect we may compare 2 Peter most unfavourably with the genuine first Epistle. In the former there is no mention of the Passion or Resurrection, and there is a strange absence of that vivid sense of the Risen Lord as living and reigning in grace, which is so characteristic of the writings of the Apostles, who "had been begotten again unto a living hope". It is also a matter for serious consideration as against the genuineness of the Epistle, that the references to the Gospel history are introduced apparently to support the character of one writing as St. Peter, and to distinguish his statements from σεσοφισμένοι μῦθοι (i. 16). (But *cf.* Bigg. p. 231.)

2 *The Personality of St. Peter in the Epistle.*—(1) Chap. i. 1 Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ. The significance of the form Συμεὼν is very obscure. The point to be emphasised at present is that St. Peter is here represented as the writer of the Epistle. If, however, the Petrine authorship is untenable, how is the expression to be justified? In this connexion, one or two questions call for consideration.

(a) Does the form of the words afford any indication that the name of St. Peter is being used by a later writer? His own description of himself in 1 Peter i. 1 is Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ. The form Συμεὼν is used only in one other passage, *viz.*, Acts xv. 14, in the address of St. James at the Council of Jerusalem. δοῦλος is found in Jude 1, and in view of the evident dependence of 2 Peter on Jude, this fact may be regarded as significant. Again, if Spitta is right in supposing that by the use of the pre-Christian name, Συμεὼν, the writer

puts himself on a level with those whom he addresses, and prepares the way for the epithet *ἰσότημον* ("equally privileged," as between Jew and Gentile), it is evident that the whole title given to St. Peter is carefully chosen by a process of reflection. There is, therefore, a presumption that another mind is at work here, which has also borrowed largely from Jude in chap. ii.

(b) If the name of St. Peter has been thus used, the Epistle is pseudonymous. What is the distinction between pseudonymity in early Christian writings and forgery? Does pseudonymity imply ethical fault, and does it affect the authority of a writing? A most uncompromising position in this regard is characteristic of the older criticism. Westcott (*Canon*, pp. 352 f.) in speaking of the disputed books of the Canon, says: "The Second Epistle of St. Peter is either an authentic work of the Apostle, or a forgery; for in this case there can be no mean. . . . It involves a manifest confusion of ideas to compensate for a deficiency of historical proof by a lower standard of canonicity. The extent of the Divine authority of a book cannot be made to vary with the completeness of the proof of its genuineness. The genuineness must be admitted before the authority can have any positive value, which from its nature cannot admit of degrees; and till the genuineness be established, the authority remains in abeyance." In a note, Westcott adds, "These books (2 Peter, James, Jude, Hebrews) have received the recognition of the Church in such a manner that, if genuine, they must be canonical".

The use of the term "forgery" in such a connexion ought to be avoided.<sup>1</sup> In the first place, the expression is an entire misunderstanding of the origin of much of the pseudepigraphic literature of the time, and on other grounds the term is equally objectionable. It is, in effect, an attempt to browbeat the judgment into the acceptance of such books as genuine, on account of the difficulty of believing that the Church could accept into the Canon what is supposed to be the product of fraud and deceit. The question of pseudonymity cannot be settled "by a profession of moral indignation". The idea that literary property is guarded by ethical considerations is essentially modern. "Believers frequently borrowed from the books of other believers or of unbelievers, without mentioning any source, and without considering themselves in any way as thieves." "With the best intentions and with the clearest consciences they put such words into the mouth of a revered Apostle as they wished to hear enunciated with Apostolic authority to their contemporaries, while yet they did not regard themselves in the smallest degree as liars and

<sup>1</sup> Zahn, who himself upholds the Petrine authorship, says "The mere occurrence of Peter's name in an ancient writing is no proof of authorship" (*Introd.*, iii., p. 270).

deceivers" (Jülicher, *Introd.*, E. Tr., p. 52). The standard of genuineness applied to the early Christian writings, and especially in the formation of the Canon, was their conformity to the teaching of the Church. Were they orthodox or heretical? A case in point is the story related by TERTULLIAN (*De Baptismo*, xvii.) of the writer of the Acts of Paul and Thecla, who was compelled to give up his office "on the ground that he imputed to Paul an invention of his own" (quasi titulo Pauli de suo cumulans). He defended himself by saying that he wrote out of regard for Paul, and that therefore he had not an evil conscience. The plea was evidently accepted, and he was convicted, not of literary fraud as such, but because he dared to advocate the heretical view that women had a right to preach and to baptise. We must also take into account in our estimate of pseudepigraphy what Jülicher calls "the boundless credulity of ecclesiastical circles to which so many of the N.T. Apocrypha have owed their lasting influence". Eusebius (*H. E.*, i. 13) quotes as genuine an Epistle purporting to be written by Christ to Agbarus. "It is evident," says Mayor (p. xxv., note 1), "that there were among the early Christians good and pious men who had no scruple about impersonating not saints alone, but the Lord of saints Himself. We should gather the same from the readiness with which the orthodox worked up and expurgated the religious romances by which the heretics sought to popularise their doctrines."

The practice of pseudepigraphical writing is exemplified in the O.T. in Ecclesiastes, and in the apocryphal books of Wisdom, Esdras, Baruch, Enoch, and the Sibylline Oracles. The second century produced many pseudonymous books, such as the Gospel of Peter, which, after being read in the churches of Cilicia for some time, was at length forbidden by Serapion, bishop of Antioch, about the end of the century, on account of its docetic teaching. The unknown writer of 2 Peter made use of the name of St. Peter, both in order to mark his views as important, and because he believed them to be in accordance with what would have been St. Peter's teaching under similar circumstances.

(c) The foregoing may enable us to rid our minds of prejudice when we come to consider the question as to whether any genuine teaching of St. Peter is contained in this Epistle. Are there contained in the Epistle any actual reminiscences of St. Peter's teaching, and is the work written by a disciple of St. Peter?<sup>1</sup> No attempt, of course, can be made to disentangle from the rest of the writing

<sup>1</sup> Cf. Ramsay, *Church in Roman Empire*, pp. 492-3; Moffatt, *Historical New Testament*, p. 598.



what might be regarded as the utterances of the Apostle, but a presumption in favour of the hypothesis of actual reminiscence may be obtained from a comparison of 1 and 2 Peter (see chap. iv.). Weiss has said that "no document in the N.T. is so like 2 Peter as 1 Peter". Moreover, there is probably a reference in the second Epistle itself (i. 15), which is corroborated by tradition, to the fact that St. Peter's teaching was subsequently embodied in the Gospel of St. Mark (so Jülicher, *Introd.*, E. Tr., p. 240). Mayor (p. cxliii. ff.) also favours this view, and successfully defends it against the objections of Zahn (*Introd.*, ii., pp. 200-9).<sup>1</sup> Bigg considers that the statement in i. 15 gave rise to the whole body of pseudo-Petrine literature (*op. cit.* p. 265). It is to be noted also that in two passages in the Epistle the pseudonymous writer betrays the consciousness that he is faithfully and honestly setting forth nothing inconsistent with the teaching of the Apostle. In iii. 1 he is not afraid to set the contents of his Epistle alongside those of 1 Peter without fear of contradiction,<sup>2</sup> and again in iii. 15, his concern is evidently to show that there is no inconsistency between the Petrine and the Pauline teaching. These, and the other considerations adduced above ought to be a guarantee at least of the good faith of the writer of this Epistle.

(2) Another instance where the personality of St. Peter is allowed to obtrude itself is found in i. 16, in the use of the word ἐπόπται. The word means eye-witness, with perhaps an added sense, derived from Gnostic sources, of spiritual vision. In the Apocalypse of Peter, there is an account of the Transfiguration which contains the words ἡμεῖς οἱ δώδεκα μαθηταὶ ἐδεήθημεν ὅπως δείξῃ ἡμῖν ἓνα τῶν ἀδελφῶν . . . τῶν ἐξελθόντων ἀπὸ τοῦ κόσμου, ἵνα ἴδωμεν ποταποὶ εἰσι τὴν μορφήν (*cf.* Mayor, cxxv. note). Similarly in i. 18, of the Voice at the Transfiguration, 2 Peter has ἡμεῖς ἠκούσαμεν. Jülicher, in commenting on the pseudepigraphic character of 2 Peter, says that "the author never loses consciousness of the part he is playing," and "constructs his fiction methodically". Among other instances, he cites this passage describing the Transfiguration. He sees in the structure of the Epistle only "an artificial production of learned ingenuity" (*Introd.*, E. Tr., pp. 240, 241). It may be granted that the choice

<sup>1</sup> If the words μετὰ τὴν ἐμὴν ἔξοδον are taken as implying that the Apostle was not yet dead, we are immediately involved in all the insuperable difficulties connected with a date for the Epistle earlier than A.D. 64, the traditional date of Peter's martyrdom. On the other hand, it is easy to see how this expression might be put into the mouth of Peter by a later disciple, who well knew his mind and the preparations he had made for preserving his teaching after his death.

<sup>2</sup> For consideration of the question whether the reference here is really to 1 Peter, see p. 113.

of the Transfiguration as the only incident in the Synoptic account of St. Peter's life, to which reference is made, is an indication that the writer has made choice of this incident as suitable to his theme. At the same time, if it was legitimate for him to write under the honoured name at all, he could hardly have done so more naturally than he does in i. 16-18, especially as it is extremely probable that here he is making use of an actual reminiscence of the teaching of St. Peter himself (*cf.* notes on the passage).

(3) Chap. iii. 15.—ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος. The examination of the whole passage in the Commentary leads to the conclusion that the Epistles of St. Paul are regarded as in the same rank with the O.T. Scriptures. The date thus implied makes it impossible that the actual writer is St. Peter. Why, then, the conjunction of the two names? There can be little doubt that 2 Peter wishes to impress upon his readers the consistency of the teaching of St. Peter and St. Paul against the Antinomian interpretation of the Christian faith. The affectionate terms in which St. Paul is spoken of are exactly those that might have been used by St. Peter himself of his fellow-apostle, and if St. Peter were known to be already dead, how could there be any sane intention to deceive the readers? The phrase ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς is used by St. Paul of Tychicus (Eph. vi. 21; Col. iv. 7) and of Onesimus (Col. iv. 9; Philem. v. 16). No doubt the readers of this Epistle were acquainted with the disagreement between the two Apostles described in Galatians ii. 11-14. 2 Peter only reiterates the fact that there was never any fundamental opposition between their teaching. St. Peter's full sympathy with the Pauline teaching is evident in the First Epistle, and this passage may easily be true to his mind. It is indeed significant that the attitude taken up towards the Pauline teaching is not without reserve (iii. 16, ἐν αἷς ἐστὶν δυσνόητά τινα), but the warm-hearted reference may be a real reminiscence.

## CHAPTER III.

### INTERNAL EVIDENCE AS TO DATE.

We have next to examine any hints that may be given in the Epistle itself as to the Date of its composition.

(1) Chap. i. 15.—Here reference is made to the death of St. Peter as imminent. Other considerations render it impossible to hold that this Epistle was published during the lifetime of the Apostle who died c. 64 A.D. (see pp. 97 f.). The context shows that if the words *μετὰ τὴν ἐμὴν ἔξοδον* are put into the mouth of St. Peter by a later writer, the period of writing must have been some time after his decease. *ἐκάστοτε* (as occasion arises) in v. 15 implies that occasion has arisen more than once to refer to the posthumous teaching. *ἔχειν ὑμᾶς, κ.τ.λ.*, implies a document or documents already in the possession of the Church. Again, if we are to see in this verse a reference to the tradition connecting St. Peter with the Gospel of Mark, we know that this tradition is at least much earlier than the time of Papias (140-160), who is quoted by Eusebius (*H. E.*, iii. 39) as saying, *καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα*. Papias himself is reporting the testimony which he had received orally from the Presbyter. From the perfectly natural way in which the reference is introduced, we would conclude that 2 Peter has not in view a tradition which he found in such a writer as Papias, but betrays either a personal knowledge of the intentions of St. Peter himself, or an acquaintance with those who did know his mind. Hence a date not very much later than the end of the first century is probable.

(2) In chap. iii. 4 the words occur, *ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως*. Here *οἱ πατέρες* refers to the immediately preceding generation of Christians. The whole sentence reflects the disappointment and disillusionment experienced by those who saw men and women believing in the coming of the Lord in their life-time, and dying without having realised their expectation, and who felt that all signs of an immediate coming in their



own day were absent. Such an atmosphere of thought would be most intense in the second generation of Christians, and much of the Epistle is meant for the encouragement of those who still expected the delayed Parousia of the Lord, and whose minds were likely to feel the element of truth in the words of the false teachers. ἀφ' ἧς need not denote a long interval of time (*cf.* Luke vii. 45). It may therefore be possible that the Epistle is addressed to the second generation of Christians. Moreover, chap. i. 16-18 is most naturally regarded as addressed to those "who have not seen, and yet have believed," and the superior position of the eye-witnesses therein implied is an idea that would be most prominent in sub-Apostolic times.

(3) Chap. iii. 8.—As an indication of an early date for the Epistle, the absence of any millennial significance in this passage has been adduced (Bigg, pp. 214, 295). Against this, Mayor (*op. cit.* cxxvi. has pointed out that we learn from Justin Martyr (*Dial.*, chap. 80) that there were also many orthodox believers in his time who refused to accept the millennial teaching. It may, however, be noted that the passage in Justin hardly negatives Dr. Bigg's conclusion. There it is said that "many think otherwise," *i.e.*, in opposition to a millennial doctrine. In 2 Peter, the context in which the words are used is entirely apart from any millenarian notion at all. The significant thing is that 2 Peter, unlike all subsequent writers does not employ Psalm xc. 4. in connection with the idea. He is dealing with the very verse out of which Chiliasm arose, and he could hardly have so completely ignored the opinion unless he had been writing at a date previous at least to its later widespread acceptance in the Church.

At what time the view became common in the Early Church is uncertain. In Barnabas xv. 5 we meet with the conception, but there is no trace of the doctrine in either 1 Clem., Ignatius, Polycarp, the Epistle to Diognetus, or the Didache. Hermas is not uninfluenced by the idea. In none of the apologists, except Justin, is there any trace of Chiliasm. 2 Peter iii. 8, therefore, with its peculiar use of Psalm xc. 4 would indicate a date certainly much earlier than Justin Martyr (140-161), who refers to the belief as a tenet of the orthodox faith, and probably earlier than Barnabas. If the absence of reference to millennial doctrine in 1 Clem., Ignatius, and the Didache means the same as in 2 Peter, a date at the very end of the first century and the very beginning of the second is probable for our Epistle.

(4) Chap. iii. 2.—τῶν ἀποστόλων ὑμῶν. The writer must be regarded as including himself among the Apostles (*cf.* i. 1), and not as

making any distinction between himself and them. The phrase need not necessarily mean "the Twelve," but rather missionaries from whom the knowledge of the Gospel was first received.<sup>1</sup> Of these the writer is one (i. 16). ἀπόστολος is so used Phil. ii. 25, 2 Cor. viii. 23 (*cf.* discussion of term in Harnack, *Expansion of Christianity*, Bk. iii. ch. i.). The passage, therefore, does not exclude a date later than the Apostolic Age.

(5) Chap. iii. 16.—Two considerations are suggested by this reference to St. Paul that have a bearing on the date of the Epistle. (a) Paul's Epistles are included in a body of writings called γραφαί, and we have reason to suppose that τὰς λοιπὰς γραφάς probably refers to the O.T. Scriptures. (b) The "unlearned and unstable" distort these Epistles of Paul to their own destruction. Both these statements require that the date of the Epistle be postponed so as to leave room for them. (a) renders it quite impossible to fix a date in the life-time of Peter. The statement implies not necessarily a collection of Pauline letters such as we have in the Canon of the N.T., but the epithet γραφή would be applied if certain letters of Paul were accustomed to be read in the churches. That interpretation would not require a date later than the end of the first century. At the same time (b) demands that time must be allowed to enable the Pauline Epistles to gain such a position of recognised authority in the Church as Scripture that they can be misinterpreted by "unlearned and unstable souls". All these circumstances would be met by a date quite early in the second century.

(6) Chap. ii.—The resemblances in this chapter to the Epistle of Jude are undoubted. There are parallels in thought and language also in Jude 1, 2=2 Peter i. 1, 2; Jude 3, 2=Peter i. 12; Jude 17-19=2 Peter iii. 1-3; Jude 20-25=2 Peter iii. 14-18. Spitta, Zahn, and Bigg are among the foremost defenders of the view that 2 Peter is prior to Jude. Irresistible arguments, however, may be adduced for the opinion that the relationship is the other way. For the discussion of the question the reader may be referred to the Introduction to Jude. At the moment we are concerned with the question only in so far as it has a bearing on the date of 2 Peter. A date not later than A.D. 90 is assigned to Jude by Chase, Mayor, Salmon, Plummer, Spitta. The limits 100-180 are accepted by

<sup>1</sup>Two conceptions of the term "apostle" are found in the early church, a wider, based on the Jewish official use of the term, and a narrower, confined to the "Twelve". The two conceptions existed side by side, and "the narrower was successful in making headway against its rival" (Harnack, *Expansion of Christianity*, i. p. 408). If the wider use is found here, it would amount to an argument for an early date to the epistle.

Jülicher and Harnack. The arguments for the second century date are examined by Chase (*op. cit.*, pp. 803 f.), and found insufficient.<sup>1</sup>

If the date in the last decade of the first century be accepted for Jude, 2 Peter must be later; but there is not that evidence of advance in the Gnostic views opposed in 2 Peter upon those in Jude to warrant our assigning to 2 Peter a date much later than Jude.

To sum up the *internal* evidence for the date of 2 Peter, the considerations adduced in (3) would fix the *terminus ad quem* at least previous to 140-160, the probable date of Justin, in whose day Chiliasm was an orthodox belief. On the other hand, (1), (2), (5) would render it possible to regard the Epistle as the product of a time not very much later than the apostolic, and perhaps (4) may also be regarded as confirmatory in this connexion. The relationship to Jude would suggest a date not earlier than A.D. 100. The *external evidence*, as we have seen, would render possible a date not later than the first decade of the second century. Perhaps A.D. 100-115, may be tentatively suggested as the extreme limits.

<sup>1</sup> A summary of the evidence may here be given :—

1. *πίστις*, spoken of in Jude 3-20, as a formulated deposit, is used in practically the same way in Gal. i. 23, iii. 23, vi. 10, etc.

2. In ver. 17 the language need not imply that the apostolic period is long past. The mention of oral instruction (*ἔλεγον*) would quite suit a date in early sub-apostolic times, when some of the Apostles were dead and some scattered.

3. The argument from the use of apocryphal books is invalid. Of the two quoted by Jude, Enoch is assigned by most scholars to a date B.C., and the Assumption of Moses was probably written within the first thirty years A.D.

4. The Gnostic views attacked in the Epistle are not necessarily of late date.



## CHAPTER IV.

### RELATION TO 1 PETER.

It is a very generally accepted result of criticism that the two Epistles of Peter are not by the same hand. Jerome (*Script. Eccles.*, 1), in connexion with 2 Peter, remarked on the “*stili cum priore dissonantiam*” (see p. 175). So marked are these differences between the two Epistles, that even Spitta and Zahn, who defend the authenticity of 2 Peter, are therefore obliged to give up the real Petrine authorship of 1 Peter. They admit that 2 Peter is a letter from the Apostle's own hand, and attribute the First Epistle to Silvanus, under the direction of the Apostle, in accordance with their interpretation of 1 Peter v. 12 (Spitta, *op. cit.*, pp. 530 ff.; Zahn *Introd.* II., pp. 149 ff.).

Space does not permit of a full discussion of this question, and the reader is referred to the minute and elaborate treatment of the subject in Mayor's edition (pp. lxviii. ff.). Reference may be made briefly to the following points:—

1. *Resemblances in Vocabulary and Style.*—(1) *Vocabulary*—(a) χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη, 2 Peter i. 2, 1 Peter i. 2; use of καλεῖν, 2 Peter i. 3 and 1 Peter i. 15, ii. 9, 21, iii. 9, v. 10; with κλήσιν καὶ ἐκλογὴν, 2 Peter i. 10, may be compared the foregoing references to use of καλεῖν in 1 Peter, and the use of ἐκλεκτός, 1 Peter i. 1, ii. 4, 9; θέλημα 2 Peter i. 21, and 1 Peter ii. 15, iii. 17, iv. 2, 19; with ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις *cf.* πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις 1 Peter iv. 3; ἐπόπται, 2 Peter i. 16, and ἐποπτεύοντες, 1 Peter ii. 12, iii. 2; ἄσπιλοι καὶ ἀμώμητοι, 2 Peter iii. 14, and ἄμωμος καὶ ἄσπιλος, 1 Peter i. 19; ἀκαταπαύστους ἁμαρτίας, 2 Peter ii. 14, and πέπαυται ἁμαρτίας, 1 Peter iv. 1.

The foregoing resemblances are remarkable as extending to the uses of the same words or ideas in similar connexions. The following single words may be noted as being largely confined, in their use in the N.T. to 1 and 2 Peter:—

	2 Peter.	1 Peter.	Rest of N.T.
ἀναστροφή . .	2	5	5
ἀπόθεσις . .	1	1	0
ἀρετή . . .	3	1 (pl.)	1
ἀσεβής . . .	1	1	6 (3 in Jude.)
ἀσέλγεια . .	3	1	6 (1 in Jude.)
ἄσπιλος . . .	1	1	2
προγινώσκω .	1	1	3

(b) Including these already mentioned, Mayor, *op. cit.*, pp. lxi., lxx. gives a list of 100 words common to both Epistles. He also gives a list of 369 words occurring in 1 Peter and not in 2 Peter, 230 words occurring in 2 Peter and not in 1 Peter.

(c) One remarkable difference is in the word used for the Second Advent. In 2 Peter παρουσία (i. 16, iii. 4, 12), in 1 Peter ἀποκάλυψις (i. 7, 13, iv. 13) is used.

The facts contained in (a) are sufficient at least to suggest literary dependence between the two Epistles, but (b) and (c) entirely negative the possibility that they are by the same hand.

(2) *Style*. "The style of 1 Peter is simple and natural, without a trace of self-conscious effort. The style of 2 Peter is rhetorical and laboured, marked by a love for striking and startling expressions" (Chase, *D. B.*, iii. 812 a). As against this estimate, it may be questioned whether the two Epistles are so far apart in style as it is usual to say they are. Mayor says, "There can be no doubt that the style of 1 Peter is, on the whole, clearer and simpler than that of 2 Peter, but there is not that chasm between them which some would try to make out" (p. civ.). As regards *grammatical similarity*, he sums up the results of a most learned discussion (chap. iv.) as follows: "As to the use of the article, they resemble one another more than they resemble any other book of the N.T. Both use the genitive absolute correctly. There is no great difference in their use of the cases or of the verbs, except that 1 Peter freely employs the articular infinitive, which is not found in 2 Peter. The accusative with the infinitive is found in both. The accumulation of prepositions is also common to both. The optative is more freely used in 1 Peter than in 2 Peter. In final clauses 2 Peter conforms to classical usage in attaching the subjunctive to ἵνα, while 1 Peter, in one place, has the future indicative. 2 Peter is also more idiomatic in the use of such elliptical forms as ἕως οὗ, ἐφ' ὅσον, ἀφ' ἧς. On the other hand, 1 Peter shows special elegance in his use of ὡς in comparisons, and emphasises the contrast between the aorist and the present imperative by coupling τιμήσατε with τιμᾶτε in ii. 7" (pp. civ., cv.). It is

incumbent on scholars to give every weight to these utterances, especially in view of such extreme criticism of the style of 2 Peter as that of Dr. E. A. Abbott (*Exp.*, ii., vol. iii.; *From Letter to Spirit*, §§ 1123-1129).

2. *Attitude to the Old Testament.*—It has been reckoned by Hort (Appendix, *Notes on 1 Peter*, p. 179) that there are thirty-one quotations from the O.T. in 1 Peter as against five in 2 Peter. Also, an examination of the quotations in 2 Peter (ii. 2, 22, iii. 8, 12, 13), and of the references to O.T. history (Noah, ii. 5; Lot, ii. 6-9; Balaam, ii. 15-16) show that they are not only much fewer in number, but that 2 Peter never formally quotes the O.T., and that the actual allusions are of a much less intimate and spiritual character than in 1 Peter. Incidentally it may be pointed out (*cf.* Chase, *op. cit.*, p. 813 a) that this is the opposite of what we would expect if St. Peter wrote the Epistle to Jewish Christians (so Spitta and Zahn).

3. *Relation to the Pauline Epistles.*—1 Peter displays a close connexion of thought with Romans and Ephesians in particular. "The connexion though very close, does not lie on the surface. It is shown more by identities of thought and similarity in the structure of the two Epistles as wholes than by identities of phrase" (Hort, *1 Peter*, p. 5). 2 Peter, on the other hand, is extremely non-Pauline in thought. The idea of the *μακροθυμία* of God in chap. iii. might easily be the common property of the Christian consciousness. Even granting that there were special circumstances in the origin of 1 Peter, that would largely account for the presence of Pauline thought in the mind of St. Peter as he wrote (*cf.* Chase, *D. B.*, 788, 789), it cannot be regarded as possible that the difference in the circumstances both of writer and readers which we find in 2 Peter would lead to such a complete freedom from Pauline influence.

4. *Devotional Expression.*—There is a great contrast in devotional thought and feeling between the two Epistles. It has already been noted (pp. 186-9) that the references to the great events in the life of Christ are strangely few. The only allusion to His sufferings and death is contained in τὸν ἀγοράσαντα αὐτοὺς δεσπότην (ii. 1). The only crisis in His life that is mentioned is the Transfiguration. No mention is made of the Holy Spirit except as the source of inspiration of the ancient prophets (i. 21). Prayer is not alluded to. The Apostles were essentially witnesses to the Resurrection, but on the Resurrection 2 Peter is silent. Instead, the writer guarantees the truth of the Apostolic teaching by an appeal to the Transfiguration (*cf.* 1 Peter i. 2, 3, 11, 19-21, ii. 24, iii. 18, 21, 22).

There is also a striking difference between the two writers in



their personal attitude and relationship towards Jesus Christ. A warmth and intensity of feeling is apparent all through 1 Peter, which displays a much more vivid and tender sense of the reality of the grace and presence of the Risen Christ in the individual heart (*cf.* i. 8, 18, ii. 9, 21, iv. 12 f., v. 16) than the second epistle. "The flame of love," so bright in the first epistle, burns but dimly in the second. 2 Peter contains what Mayor calls "reverential periphrases," such as *θεία φύσις, θεία δύναμις, μεγαλειότης, μεγαλοπρεπὴς δόξα, κυριότης. ἐπίγνωσις, ἐπιγινώσκω* are the only words that are used of the deepest and most intimate religious experience, communion of heart with the Living Christ. It is true that the thoughts of God's long-suffering (iii. 9-15) and His care of the righteous (ii. 9) are full of tender meaning, but we do not find in 2 Peter that sense of personal relationship to Christ, founded on memories of past, and an actual sense of present discipleship, which transfuses the thought of the first epistle, and we miss the penitential sense of cleansing through the death of Christ so prominent in 1 Peter (*cf.* 1 Peter i. 18-19, ii. 21-23). The references to the Risen Lord in 2 Peter are few, and are pervaded chiefly by a sense of His majesty (*cf.* i. 16, ii. 1, 3, 12, 17, 20, 21, iii. 7, 10, 12). Even where the language is purely hortatory, as in 2 Peter, chap. i., the difference of tone and manner compared with 1 Peter is quite clearly marked. Thus the religious and devotional atmospheres in the two Epistles are far apart. Allowance must no doubt be made for the varying circumstances under which they were written. The one is written to a scattered body of Christians who are suffering persecution, and are in special need of spiritual comfort and stimulus; the other is directed against the immoral influences of false teaching. At the same time external circumstances are quite insufficient to account for these fundamental differences in the religious attitude of the two writings. Such a change could not take place in the history of a single personality, unless through some crisis completely revolutionising thought and feeling.

## CHAPTER V.

### VOCABULARY AND STYLE OF 2 PETER.

THE extreme limit of depreciatory criticism of the style of 2 Peter is reached in the epithet applied by Dr. E. A. Abbott, (*Expositor* ii., vol. iii. ; *From Letter to Spirit* 1121-1135), who describes it as " Baboo Greek ". The most moderate treatment of the subject is found in the article, so often referred to, by Dr. Chase. We may briefly summarise the chief points of criticism.

\* 1. *The large number of words found in 2 Peter, and nowhere else in the N.T.* The full list may be given : ἄθεσμος,<sup>1</sup> ἀκατάπαυστος, ἄλωσις,<sup>1 2</sup> ἀμαθής,<sup>2</sup> ἀμώμητος,<sup>2 3</sup> ἀποφεύγειν,<sup>1 2</sup> ἀργεῖν,<sup>1 2 3</sup> ἀστήρικτος,<sup>2</sup> αὐχμηρός,<sup>2</sup> βλέμμα,<sup>2</sup> βόρβορος,<sup>1 2 3</sup> βραδύτης,<sup>2</sup> διαυγάζειν, δυσνόητος, ἐγκατοικεῖν,<sup>2</sup> ἐκάστοτε,<sup>2 3</sup> ἔκπαλαι,<sup>3</sup> ἐλεγξίς,<sup>1</sup> ἐμπαιγμονή, ἐντροφᾶν,<sup>1</sup> ἐξακολουθεῖν,<sup>1 3</sup> ἐξέραμα, ἐπάγγελμα,<sup>2</sup> ἐπόπτης,<sup>1 2 3</sup> ἰσότιμος, κατακλύζειν,<sup>1 3</sup> καυσοῦσθαι, κύλισμα, λήθη,<sup>1</sup> μεγαλοπρεπής,<sup>1 3</sup> μέγιστος,<sup>1 3</sup> μίασμα,<sup>1 2</sup> μiasμός,<sup>1</sup> μνήμη,<sup>1 3</sup> μυωπάζειν, μῶμος,<sup>1</sup> ὀλίγως, ὀμίχλη,<sup>1 2</sup> παραφρονία, παρεισάγειν, παρεισφέρειν,<sup>2 3</sup> πλαστός,<sup>2</sup> ροιζήδον, σειρός, στηριγμός,<sup>2 3</sup> στοιχεῖον<sup>1</sup> (in sense of physical elements), στρεβλοῦν,<sup>1 2</sup> ταρταροῦν, ταχινός,<sup>3</sup> τεφροῦν, τήκεσθαι, τοιόσδε, τολμητής, ὕς,<sup>1 3</sup> φωσφόρος,<sup>3</sup> ψευδοδιδάσκαλος.

One or two remarks on the list may be offered.

(1) Largely on the ground of the use by 2 Peter of such a remarkably long list of ἅπαξ λεγόμενα the vocabulary of 2 Peter has been characterised as an " ambitious " one (Chase). It has also been described as " bookish," \*\* with a strong inclination for striking and poetical words.

It is undoubtedly true that many of the words marked <sup>2</sup> are found only in the Greek dramatists or historians, but it is rash to conclude that at the time 2 Peter was written all of them were still poetical words. Moreover, the use of poetical language is not incompatible with the prophetic tone in 2 Peter. The words marked <sup>3</sup> are found in various Papyri, representing the vernacular of daily life, in which much of the N.T. was written. It will be noted that

\* Words marked <sup>1</sup> are found in LXX, <sup>2</sup> in classical writers, <sup>3</sup> in Papyri (for ref. see *Comm.*).

\*\* E.g. Moulton, *Proleg.*, pp. 97-8. But cf. note on II. 5 in *Comm.*

in four cases the so-called ἀπαξ λεγόμενα of 2 Peter are found both in the classics and in the vernacular. This suggests that most ordinary of all occurrences in the history of words, the passing of a word from the language of literature into the language of common speech. Again, the case of words such as ἀμώμητος, ἀργεῖν, etc., taken along with the fact that the study of colloquial Greek is in its infancy, suggests that caution is required in peremptorily condemning the use of certain words in 2 Peter as barbarisms. No less than sixteen words in the above list are found in Papyri.

(2) At the same time it is undoubtedly true that the style of 2 Peter is often rhetorical, and contains some most successful attempts after sonorous effect, (*e.g.*, note the rhythm of ii. 4-9, and *cf.* the remarks of Mayor, p. lviii. and Bigg, pp. 227 ff.). The writer is himself impressed with the majesty of his theme, and it is of great interest to note that in some cases he may probably be making use of the liturgical language of his day. An inscription has been discovered in Stratonicea in Caria, dating from the early imperial period, containing a decree of the inhabitants in honour of Zeus Panhemerios and of Hekate. Deissmann (*Bible Studies*, E. Tr., pp. 360 ff.) has pointed out one or two most suggestive parallels in the inscription with 2 Peter i. 3 ff. The phrases τῆς θείας δυνάμεως ἀρετάς, τῶν κυρίων Ῥωμαίων αἰωνίου ἀρχῆς, πᾶσαν σπουδὴν εἰσφέρεισθαι, and the superlative μεγίστων (θεῶν) occur. In the case of θεία δύναμις, where 2 Peter was usually supposed to be employing philosophical language, he appears really to be quoting a current religious term, well known perhaps to the very readers of his Epistle. With the phrase θείας κοινωνοὶ φύσεως (i. 4) may be compared φύσεως κοινωνοῦντες ἀνθρω[πί]νης from a religious inscription of Antiochus I. of Kommagene (middle of first century B.C.). It is probable, also, that the use of words like μεγαλοπρεπής, ταρταροῦν and εὐσέβεια (which also occurs in the Carian inscription, and is a common N.T. word); δωρέομαι, ἀρέτη (i. 3), ἐπιχορηγεῖν, and phrases like διεγείρειν ἐν ὑπομνήσει may be traced to the same liturgical source.

2. *Solecisms*.—Chase gives a list of certain expressions in the Epistle “which, so far as our knowledge of the language goes, appear to be contrary to usage.” These are βλέμμα (ii. 8), καυσοῦσθαι (iii. 10-12), μελλήσω (i. 12), μνήμην ποιεῖσθαι (i. 15), μυωπάζεν (i. 9), παρεισφέρειν (i. 5), σειρός (ii. 4). For discussion as to the meaning of these see the *Commentary in loc.* That something may be said for their use is proved by the remarks of Mayor (pp. lx. ff.).

3. *Reiteration of Words*.—There is a well-marked reiteration of words in the vocabulary of 2 Peter, *e.g.*, ἐπιχορηγεῖν (i. 5, 11); βέβαιος



(i. 10, 19); ὑπομιμνήσκειν, ἐν ὑπομνήσει, μνήμην ποιῆσθαι (i. 12, 13, 15; iii. 1); ἐνεχθείσης, ἐνεχθείσαν (i. 17, 18); ἀπώλεια (ii. 13, iii. 7-16); ἐφείσατο (ii. 4, 5); τηρεῖν (ii. 4, 9, 17; iii. 7); στοιχεῖα καυσούμενα (iii. 10, 12).

Chase asserts that "the extraordinary list of repetitions" stamps the vocabulary as "poor and inadequate" (*op. cit.*, 808). In reply, it may be urged, (1) This sweeping condemnation is scarcely consistent with the occasional use of very rare words on the part of the writer. (2) Reiteration may arise from other causes than a limited vocabulary. It may arise "either from a liking for resonant sounds, or from a desire to give emphasis by the use of line upon line, or from both" (Mayor, p. lvii. f.). (3) A similar habit of repeating words is found in 1 Peter (*cf.* Bigg, pp. 226 f.).

The foregoing remarks on the vocabulary and style of 2 Peter are necessary and timely, in view of the current tendency to depreciate these. Many of the phrases in 2 Peter have found a permanent place in the religious language of the Christian Church. It would be rash to acquit the writer entirely of all faults of style that have been attributed to him, but his ordinary intelligence must at least be vindicated. Chap. iii., "On the Style of 2 Peter," of Mayor's edition is worthy of close study, as tending to restore the style of 2 Peter to that respect which enabled it to be studied in the time of Aurelius, though not regarded as canonical, along with other Scriptures, "as it appears profitable to many".

## CHAPTER VI.\*

### CIRCUMSTANCES OF WRITING.

1. *Readers.*—To whom was the Epistle written? The crucial passage in this connexion is iii. 1, where the Epistle referred to is most naturally understood to be 1 Peter. The objection is urged by Spitta, Zahn, and more recently by Mayor, that the description of the contents in iii. 1, 2 is inapplicable to 1 Peter. Yet in 1 Peter i. 10-12 we have almost an exact parallel to τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, and 1 Peter is full of reminiscences of the teaching and example of Jesus (τῆς . . . ἐντολῆς τοῦ κυρίου καὶ σωτῆρος) (*cf.* 1 Peter i. 15, 16, ii. 13-17, 23, etc.; *cf.* also ii. 1, τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς). The ethical difficulty caused by this interpretation of the reference, if the two Epistles are not by the same author, is no greater than that aroused by the use of the apostolic name in i. 1 (see *Introd.*, pp. 97-99). Moreover, we have no reason to expect anything but a statement in iii. 1 of what the two Epistles have in common. The words do not exclude the supposition that their contents differ in many respects. The readers, then, are, in general, those mentioned in 1 Peter i. 1, *viz.*, Christian communities of Asia Minor.

Mayor (*op. cit.*, pp. cxxxvii. ff.) has again defended the view that 2 Peter is written to the Roman Church.<sup>1</sup> He founds his argument on 2 Peter iii. 15, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν Παῦλος ἔγραψεν ὑμῖν, holding that καθὼς must be explained by the immediately preceding admonition, τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγείσθε, which is more distinctly stated in Romans ii. 4, iii. 25, 26, ix. 22, than elsewhere. Various objections may be urged against this view. (1) It is extremely doubtful whether the reference καθὼς can be thus narrowed, so as to include only ver. 14. The introduction of the comparison with Paul seems to arise from a desire to show that in general there is no discrepancy between the Petrine and the Pauline teaching. (2) Even although the Epistle to the Romans is meant, it would be no proof that 2 Peter was written to the Roman Church, as it is evident from

<sup>1</sup> So Grotius, Dietlein.

ἐν πάσαις ἐπιστολαῖς, and τὰς λοιπὰς γραφὰς (ver. 16), that the Epistles of Paul had reached the rank of γραφαί, and were known to the Church at large. (3) Even if the narrower reference of καθὼς is adopted, the idea of μακροθυμία is echoed also in 1 Corinthians and Thessalonians (1 Cor. xv. 2; 2 Thess. ii. 16). If the wider reference is taken, almost any of the Pauline Epistles may be meant, as the doctrine of God's free grace is reflected in many of them. It is also, of course, quite possible that the reference may be to a lost Epistle.<sup>1</sup>

That practically the same class of readers as in 1 Peter is meant, is confirmed by τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν (i. 1).<sup>2</sup> The phrase may be regarded as referring in general to the isolated position of the readers, who are made to feel, as in 1 Peter i. 1, 2, that they too are recipients of the grace of God and objects of His special choice. The words in 2 Peter may well be a succinct expression of the idea in the opening verses of the First Epistle. In the one case the readers are suffering persecution; in the other, they are being led astray and harassed by false teaching. In both cases the words carry a message of comfort.

The question may be raised whether i. 16, ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου . . . δύναμιν καὶ παρουσίαν, implies that the Apostle himself had preached to these readers, and whether this is compatible with an Asiatic community as recipients of the letter. In 1 Peter the Apostle does not appear to have been personally acquainted with his readers or to have himself laboured among them, and there is no trace in the career of St. Peter of an Asiatic ministry. The words, however, do not necessarily imply that Peter had himself preached the Gospel to those who are addressed. The plural may be used of a single person (*cf.* Moulton, *Proleg.*, p. 86). The mask would seem to be thrown off for the moment, and the actual personality of the unknown writer to obtrude itself in this pseudonymous Epistle. That he should have taken no special pains to prevent this, is itself an indication of good faith on the writer's part, and of his lack of any intention to deceive. He himself is the preacher.

The general character of the address in 2 Peter is undoubted. The Epistle is written to a wide class of Christians readers

<sup>1</sup> Hofmann (vii. 2, 113 ff.) argues that the reference is to Ephesians. An important discussion of whole question is found in Spitta (pp. 286-88).

<sup>2</sup> In connexion with these words, it has been argued whether they indicate Jewish or Gentile Christians. The presumption is in favour of the latter (see *Commentary in loc.*). The use of a word like ταραρώσας (ii. 4) indicates a Hellenic atmosphere of thought, and the phrase in ii. 20, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου seems most applicable to Gentiles.



who are not recent converts (i. 12), "ein für weite Kreise der Kirche bestimmtes pastorales Rundschau" (Spitta, *op. cit.*, p. 483). 1 Peter also is general in its destination. 2 Peter may well be addressed to the same localities as 1 Peter, although to a later generation of Christians, under different circumstances. This would also supply a motive for the use of the Apostle's name.

2. *False Teachers*.—The description of the false teachers given in chap. ii. is taken in the main from the Epistle of Jude. It ought to be noted, however, that the object in view in the two Epistles is somewhat different. Jude is, above all, a polemic against the false teaching. 2 Peter is written with a view to confirming the faith of the Christian communities in the face of the delayed Parousia. The false teachers in 2 Peter "have brought a new idea into the field. . . . They cast doubt on the Christian eschatological expectation . . . appealing in support of their view to a deeper knowledge of Christ (i. 2, 3, iii. 18, *cf.* i. 16-18), a particular conception of the O.T. (i. 20, iii. 16), and certain Pauline positions (iii. 15 f., *cf.* ii. 19)" (Von Soden, *op. cit.*, p. 194). They are "mockers" (ἐμπαῖκται) who say, ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; (iii. 4). In this fact, we may find a partial explanation of the use made by 2 Peter of Jude. He makes use of an authoritative description of their real character, making certain changes dictated by his own views as to the use of apocryphal books (*e.g.*, omission of story of Michael), and by the special circumstances of those he addresses.

A remarkable circumstance in the language employed is that the writer speaks at one time of the false teachers as about to come (ii. 1 f., iii. 3), at another as though they were already active (ii. 11, 12, 17 f., 20, iii. 5, iii. 16). All such explanations as that the writer projects himself into the future, and from that point of view vividly regards future events as actually happening; or that he is at one time thinking of communities where the ψευδοδιδάσκαλοι are actually at work, and at another of communities where their influence has not yet penetrated, may be set aside. The simplest explanation seems to be that again the writer, when he speaks of them in the present tense, throws off the prophetic mask, and depicts what he knew was actually happening.<sup>1</sup>

Do the characteristics mentioned in this Epistle point to a Gnostic sect? It has been pointed out that there is one important difference between the libertines of Jude's Epistle and those of

<sup>1</sup> Henkel suggests that the False Teachers, who are active in other communities, are regarded as presenting only an imminent possible danger to the readers of 2 Peter (*Der Zw. B. des Apostelfürsten Petrus*, p. 37 ff.).

2 Peter (*cf.* Chase, *op. cit.*, iii. 811). In the former, not so much teaching as practice, was in question, while, in 2 Peter, they are called ψευδοδιδάσκαλοι, and seem to have been engaged in the active propagation of false doctrine. The use of γνῶσις in i. 5 f. can scarcely be without reference to that intellectualism, with its hidden wisdom, and exclusive mysteries, so characteristic of Gnosticism (*cf.* Lightfoot, *Colossians*, pp. 73-113). The word ἐπόπτης (i. 16) is a Gnostic term meaning one who has been initiated into the mystery. Jude, on the other hand, seems to feel that the movement he combats is also doctrinal in its import; for he urges his readers "to contend for the faith once delivered to the saints" (ver. 3), and the heresy he opposes must have had a certain materialistic basis (κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν, ver. 8). There is also implied a certain doctrinal process in the words, χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι (ver. 4). Thus, in both cases, the readers are warned against what was really a matter both of life and of doctrine, and the situation in 2 Peter need not necessarily imply a stage at least much later in the development of the false teaching. In these Epistles it can scarcely be doubted that we are in the presence of an incipient Gnosticism, and the two directions in which the Gnostic tendency led, *viz.*, Intellectualism and Antinomianism, are clearly marked. On this latter aspect, the emphasis is laid, not only in the Epistles, but in the N.T. generally. The new movement caused great anxiety to the leaders of the Church, owing chiefly to its immoral tendency. For long the heretics were in communion with the Christian Church, and it was not until the second century that the cleavage widened out to its true limits (*cf.* E. F. Scott, *Apologetic of the N.T.*, pp. 146 ff.). These false teachers in Jude and 2 Peter were partakers in the rites of the Christian Church (Jude 12; 2 Peter ii. 13). Incidentally, it may be mentioned that their description in 2 Peter does not in itself warrant a date for its composition in the second century, and certainly not a date so much later than Jude, as is usually supposed.

2 Peter, then, gives us in general a picture of the prevalence of Antinomian heresy, which has as its results the corruption of morals, and a certain materialistic tendency which led to disbelief in the Person of Christ (ii. 1), and a denial of the ethical nature of God (iii. 8, 9; *cf.* also Philippi. iii. 18 f). 2 Peter is throughout eminently ethical in its tone. Religion and life are inseparably connected, ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς (i. 3). The true γνῶσις must contain ethical qualities (i. 6). The Christian must take pains "to

make his calling and election sure" by godliness of life (i. 10). We are not, however, left without traces of the doctrinal position of these false teachers. The Gnostic position which demanded γνῶσις, or a hidden wisdom which leads to perfection, is tacitly opposed in the use of the word ἐπίγνωσις, which is used by St. Paul to denote "complete knowledge" or "saving knowledge" (*cf.* 1 Cor. xiii. 12; Philem. 6). Mayor suggests (*op. cit.*, p. 171) that ἐπίγνωσις came into use to distinguish the "living knowledge of the true believer from the spurious γνῶσις which had then begun to ravage the Church". The true ἐπίγνωσις carries with it "all that is needed for life and godliness" (i. 3). These Gnostics evidently held that Revelation in itself was incomplete. Those, however, who possess ἐπίγνωσις are made θείας κοινωνοὶ φύσεως, a phrase which originates in a philosophic atmosphere, and no doubt reflects a sense of opposition to the pure intellectualism of these false teachers, who would claim to be κοινωνοὶ θείας φύσεως by means of wisdom or γνῶσις alone. τυφλὸς ἐστὶν μυωπᾶζων (i. 9) is a reference to the darkness which was mistaken for light, because the γνῶσις that accompanied it was so unethical (*cf.* the whole passage, i. 5-9). σεσοφισμένοις μύθοις (i. 16) refers to those fictions connected with the emanation of æons, so characteristic of the Gnostic system (*cf.* 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14), by virtue of which the Person of Christ was regarded as the emanation of an æon, in union with a human body. In contrast to this idea, the writer claims that the Apostles were ἐπόπται . . . τῆς ἐκείνου μεγαλειότητος. The Voice proclaims Him to be actually ὁ υἱὸς μου ὁ ἀγαπητός μου (i. 17). What seems to be a denial of the Person and Work of Christ is referred to in i. 1 τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. πλαστοῖς λόγοις (fictitious words) of i. 3 may be compared with σεσοφισμένοις μύθοις of i. 16. κυριότητος καταφρονούντας (ii. 10), δόξας οὐ τρέμουσιν (ii. 11) evidently cannot refer to any denial of human authority, but rather to sceptical views regarding the influence of spiritual powers, good or evil, upon the life of the individual. Such a belief was part of the orthodox Jewish thought of the time (see *Commentary in loc.*). ἐλευθερίαν . . . ἐπαγγελλόμενοι (ii. 19) may be set alongside the passage dealing with the misuse and misinterpretation of the Pauline doctrine of free grace (iii. 16), which provided the theoretic basis for Antinomianism. These false teachers questioned the truth of the Parousia expectation (iii. 4) on the ground (1) of the uniformity of nature (πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως) which is met by the argument that the heavens and the earth were created by the word of God, and that the earth has already been flooded by the same divine agency (iii. 5-7). (2) The indestructibility



*of matter*, against which it is asserted that in the day of the Lord οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται (iii. 10). Finally, we are told that the false teachers use the Scriptures of the O.T. as a basis for their heretical teaching (iii. 16).

It is thus apparent that in 2 Peter, far more than in Jude, the doctrine as well as the life of the false teachers is in question. Their ethical character is described in words largely borrowed from Jude, and in no measured terms. They speak evil of the way of truth (ii. 2); make merchandise of their followers (ii. 3); are fleshly and lustful (ii. 10-12); practise a vulgar hedonism (ii. 13); defile the love-feasts by their presence (13); deceive the hopes of their followers, like waterless fountains (16). They are Christians in name, steal into the Church without disclosing their impious views (ii. 1, 20, 21), and are boastful and irreverent (ii. 10, 18).

The question arises whether these false teachers can be identified with any known heretical sect. Some critics have sought to distinguish between the libertines of chap. ii. and the mockers of chap. iii., but there is really no difficulty in identifying the two.<sup>1</sup> The denial of the Parousia by the mockers is really the outcome of a materialistic philosophy, and the denial of a future judgment would have the tendency to emancipate from all moral restraint. "There may have been shades of difference between them; some, perhaps, had a philosophy, and some had not; but in the eyes of a Christian Preacher, judging the party as a whole by its practical results, they would all seem to wear the same livery" (Bigg, *op. cit.*, p. 239, *cf.* Henkel, *op. cit.*, p. 37).

Harnack, who holds that Jude was written 100-130, suggests that the attack in that Epistle is aimed at some of the older forms of Gnosticism, among which he mentions the Nicolaitans. This sect is known to have had considerable influence in Asia Minor, and is mentioned by name in Rev. ii. 6, 15, in the Epistles to Ephesus and to Pergamum. In the case of the latter Church they are represented as existing side by side, and probably as identical with a sect of "Balaamites" (ii. 14). No doubt the same sect is accused of immorality in the Epistle of Thyatira (ii. 20). In 2 Peter ii. 15, 16 the example of Balaam is adduced as a parallel to the conduct of the false teachers, and it would appear that the name of Balaamites was given as a nickname to the Nicolaitans. Irenæus (iii., c. 1) tells us that the Nicolaitans held the doctrine of two Gods—the God who created the world, and the Father of Jesus; that an æon descended upon Jesus, and again returned into the Pleroma before the Cruci-

<sup>1</sup>*Cf.* Henkel, *op. cit.*, pp. 21 ff., where the question is fully discussed.

fixion. The language of 2 Peter iii. 5-9, relative to the creation and the present government of the world, through the long-suffering of the Creator, might well have in view some such doctrine as this. The accusation, also, of distorting the Scriptures of the O.T. (iii. 16) would also be explained, as also the statement in Jude 4 and 2 Peter ii. 1 about the heretics' denial of Christ. It is probable that these views were common to the Nicolaitans along with other early Gnostic sects, such as the followers of Simon Magus (*cf. Mayor, op. cit.*, pp. clxxviii. ff.).

On the intellectual side, Gnosticism originated in a compromise with Greek thought, and an attempt to adapt the Christian teaching to the current philosophy. It is probable that, on the side of conduct, the immoralities that are so vividly denounced in Jude and 2 Peter were due to a similar compromise with the customs and ideas of the Græco-Roman society of the day. The Nicolaitan teaching, as described in Rev. ii., was "evidently an attempt to effect a reasonable compromise with the established usages of Græco-Roman society, and to retain as many as possible of those usages in the Christian system of life. It affected most of all the educated and cultured classes in the Church, those who had most temptation to retain as much as possible of the established social ideas and customs of the Græco-Roman world, and who by their more elaborate education had been most fitted to take a somewhat artificial view of life, and to reconcile contradictory principles in practical conduct through subtle philosophical reasoning" (Ramsay, *The Letters to the Seven Churches*, pp. 337 ff.).

It had evidently become the custom in the Early Church to use the most unsparing language in denouncing these Gnostic errors. Both in Revelation and in Jude, the language is violent, and 2 Peter deals with the false teachers in the same temper. This may render it difficult, at the present day, to understand the exact theoretic position of a sect like the Nicolaitans, and it is a well-known fact that certain philosophic positions in religion, adopted and advocated by men who are themselves of blameless life, may really lead in the case of weaker followers to great moral laxity. If we consider the picture of Græco-Roman society drawn by St Paul in Romans i., it is not to be wondered at that these heresies, which led to such moral compromises, should be vigorously denounced by the Christian teacher. Nothing else "could have saved the infant Church from melting away into one of those vague and ineffective schools of philosophic ethics. . . . An easy-going Christianity could never have survived; it could not have conquered and trained the world; only

the most convinced, resolute, almost bigoted adherence to the most uncompromising interpretations of its own principles could have gained the Christians the courage and self-reliance that were needed" (Ramsay, *op. cit.*, *ibid.*).

3. *Place of Writing*.—On this topic, there is very little ground for judgment beyond vague conjecture. Chase favours the view that 2 Peter is of Egyptian origin. He founds his opinion (1) on the supposition that the Apocalypse of Peter and 2 Peter belong to the same school, (2) that Clement of Alexandria appears to have placed the two documents side by side, and commented on them together in his *Hypotyposeis*, (3) certain resemblances in thought and word with Philo and Clement of Alexandria (*op. cit.*, p. 816 f.). Jülicher (*Introd.*, E. Tr., p. 239) suggests that the Epistle originated either in Egypt or in Palestine. Palestine is selected on the ground that the Epistle is directed against one of the earlier and less known Gnostic sects which flourished in that country or in Syria. Deissmann, on the basis of the Stratonicean inscription already quoted (*op. cit.*, pp. 367 f.) inclines to the view that the local colouring of the Epistle belongs to Asia Minor. He awaits the result of further inquiry "how far its peculiar vocabulary has points of contact with that of literary sources (of the imperial period) from Egypt, or Asia Minor, including those of the papyri and the inscriptions". There can be little doubt that the readers are in Asia Minor, but does not the form of address, τοῖς ἰσοτίμοις ἡμῖν λαχοῦσιν πίστιν, point to a writer at some distance from his readers, though well acquainted with their circumstances? (*cf.* p. 114).

#### LITERATURE.

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P. Amh. *The Amherst Papyri*, edd. B. P. Grenfell and A. S. Hunt. (London, 1900-01.)

P. Fay. *Fayûm Towns and their Papyri*, edd. B. P. Grenfell, A. S. Hunt and D. G. Hogarth (Egyptian Exploration Fund. London, 1900.)

P. Fior. *Papiri Fiorentini*, ed. G. Vitelli. (Milan, 1905-06.)

P. Gen. *Les Papyrus de Genève*, I. *Papyrus Grecs*, ed. J. Nicole. (Genève, 1896-1900.)

P. Grenf. I. *An Alexandrian Erotic Fragment and other Greek Papyri, chiefly Ptolemaic*, ed. B. P. Grenfell. (Oxford, 1896.) II. *New Classical Fragments and other Greek and Latin Papyri*, edd. B. P. Grenfell and A. S. Hunt. (Oxford, 1897.)

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P. Par. Paris Papyri in *Notices et Extraits*, xviii., ii., ed. Brunet de Presle. (Paris, 1865.)

P. Petr. *Flinders Petrie Papyri* in Proceedings of the Royal Irish Academy, "Cunningham Memoirs" (Nos. viii., ix., xi.), 3 vols. (Dublin, 1891-1893.)

P. Tebt. *The Tebtunis Papyri*, 2 vols. (University of California Publications. London, 1902, 1907.)

B.G.U. *Griechische Urkunden*, from the Berlin Museum.

C.I.A. *Corpus Inscriptionum Atticarum*. Berlin, 1873- .

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For the references to Papyri I am indebted to the "Lexical Notes from the Papyri," appearing in *Expositor*, 1908-9, by Rev. Professor J. H. Moulton, D.D., D.Lit., and the Rev. George Milligan, D.D., and to private communications from these scholars.

#### OTHER ABBREVIATIONS.

ZNTW. *Zeitschrift für die neutestamentliche Wissenschaft*, herausgegeben von Erwin Preuschen.

MME. Notes from the Papyri in *Expositor*, 1908, by Professor Moulton and Dr. Milligan.

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Abbott, J. G. Johannine Grammar by Edwin A. Abbott.

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## ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β.

Ι. 1. ΣΥΜΕΩΝ<sup>1</sup> Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς  
 ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ  
 σωτῆρος Ἰησοῦ Χριστοῦ · 2. χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν

<sup>1</sup> Συμεων **NA** KLP syrr., Treg., Ti., WH<sup>m</sup>; Σιμων B, vulg., sah., boh., WH.

CHAPTER I. Vv. 1-2. *The Greeting.* "Simeon Peter, slave and apostle of Jesus Christ, to those who have obtained a faith of equal honour with our own, through the justice of our God and Saviour Jesus Christ. Grace and peace be multiplied unto you in the saving knowledge of our Lord."

Ver. 1. The form **Συμέων** is only once used elsewhere of Peter in Acts xv. 14. τοῖς κ.τ.λ. The question as to who are the actual recipients of the letter, is matter for discussion in the Introduction (chap. vi. 1). The presumption is in favour of a body of non-Jewish Christians. ἡμῖν. probably means, in accordance with its use elsewhere in the chapter, the whole Christian community to which the writer belongs (see Introd. p. 49). ἰσότημον. It is doubtful whether ἰσοτ. means "like in honour" or "like in value". Both meanings are found (cf. Mayor, p. 80). We may compare the sense of τιμή in v. 17 (see note), where the sense is clearly of an honour conferred (cf. 1 Peter i. 7), which would suggest the same meaning here. ἐν δικαιοσύνῃ . . . Χριστοῦ. ἐν is instrumental, δικ. has the sense of "justice" or "impartiality," and is opposed to προσωποληψία. God is no respecter of persons. There is no distinction in His sight between the faith of an eye-witness, and the faith of those "who have not seen". With this non-theological sense of δικ. cf. ἄδικος in Hebrew vi. 10; also 1 John i. 9. Θεοῦ refers to Christ, cf. John xx. 28. σωτήρος, a title used by the Emperor. "Familiarity with the everlasting apotheosis that flaunts itself in the papyri and inscriptions of Ptolemaic and Imperial times, lends strong support to Wendland's contention (ZNTW, pp. 335 ff.) that Chris-

tians from the latter part of i. A.D. onward, deliberately assumed for their Divine Master the phraseology that was impiously arrogated to themselves by some of the worst of men" (i.e., the Emperors). Moulton, *Proleg.* p. 84 (cf. Spitta, p. 523; Chase, *D. B.* iii. 796). πίστιν ἐν δικ. can hardly be taken together (cf. Eph. i. 15, 1 Tim. iii. 13), as the relation of the believer to Christ in this epistle is rather that of γνῶσις or ἐπίγνωσις (cf. v. 2). (Cf. Zahn. *Introd.* ii. pp. 218-9).

Ver. 2. χάρις . . . πληθυνθείη. : the same form of salutation as in 1 Pet. i. 2. ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν. (For history of ἐπίγνωσις see Mayor's note, pp. 171 ff.; Robinson's *Excursus* in *Ephesians*.) ἐπίγνωσις in this epistle corresponds to πίστις in the Pauline sense (Spitta, p. 522). In Rom. i. 21 γνόντες is used of the imperfect knowledge of God possessed by the heathen world, and in v. 28 he contrasts it with the Christian or perfect knowledge of God. (καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει.) Cf. 1 Cor. xiii. 12, Col. i. 9. "ἐπίγνωσις, involving the complete appropriation of all truth and the unreserved acquiescence in God's will, is the goal and crown of the believer's course" (Lightfoot, note on Col. i. 9). Cf. Introd. p. 117; note v. 8; Paget, *Spirit of Discipline*, pp. 112 ff. ἐπίγνωσις implies a more intimate and personal relationship than γνῶσις. It would be a useful word, seeing that γνῶσις had become associated with Gnosticism, then incipient in the Church. Mayor quotes Clem. Alex. *Strom.* i. p. 372, and *Str.*, vi., p. 759, where κατ' ἐπίγνωσιν is twice opposed to κατὰ περίφασιν (= on a broad general view. cf. Mayor's note, p. 213). Grace and peace are multiplied in and through this more



<sup>a</sup> 1 Cor. iv. ἐπιγνώσει τοῦ κυρίου ἡμῶν,<sup>1</sup> 3. ἄς πάντα ἡμῖν τῆς θείας δυνά-  
 18, Xen.  
 Cyr. 3, 3, μεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδορημένης διὰ τῆς ἐπι-  
 4. Mem.  
 1, 6, 5.

<sup>1</sup> του θεου και Ιησου του κυριου ημων MSS. generally, Ti., Treg., WH; om. του θεου και Ιησου P, vulg., Minusc., 69, 137, 163, Spitta, Zahn., Nestle. A strong argument in favour of omission is the fact that consistently throughout the epistle Jesus alone appears as the object of ἐπιγνωσις or γνωσις. Additional confirmation is the use of αὐτου (sing.) in v. 3.

intimate heart knowledge of Jesus Christ, in contrast to a mere barren γνῶσις.

Vv. 3, 4. *The Promises and their Source.* "Inasmuch as His Divine Power has granted us all things that are needed for life and piety, by means of the personal knowledge of One who called us by the impression of his own glory and excellency; and through this glory and excellency have been granted promises that are precious to us and glorious, in order that, by means of these, ye might be partakers of the Divine Nature, escaping the corruption that is in the world owing to lust."

Throughout this passage, the contrast between ἡμῖν, ἡμᾶς, and 2 p. plur. in γένησθε (ver. 4) must be preserved. ἡμῖν implies the apostolic circle, who, by virtue of their own experience of the δόξα and ἀρετή of Christ, are able to transmit to these readers certain promises "precious to us, and glorious." (So Spitta, Van Soden).

Ver. 3. τῆς θείας δυνάμεως is originally a philosophic term (Plato, *Ion*. 534 C., Arist. *Pol.* vii. 4) cf. τὸ θεῖον as used by St. Paul in speaking to philosophers at Athens (Acts xvii. 29). The subject is Christ (cf. δύναμις κυρίου, Luke x. 17; 1 Cor. v. 4; 2 Cor. xii. 9; and v. 16, of this chapter). The phrase θεία δύναμις is contained in an inscription of Stratonicea in Caria in honour of Zeus Panhimerios and Hekate, belonging to the early Imperial period. 2 Peter would thus be availing himself of one of "the familiar forms and formulæ of religious emotion" (Deissmann, *Bible Studies*, p. 367). αὐτοῦ is taken as referring to Κυρίου in ver. 2, which would confirm the reading adopted. πάντα . . . τὰ πρὸς ζωὴν καὶ εὐσέβειαν. Ζωή is the new life that belongs to believers in Christ. εὐσέβεια is also found in the inscription quoted above. This word and its cognates are found in N.T. only in Acts, this Epistle, and in the Pastoral Epistles. They are also common in inscriptions of Asia Minor, and were apparently familiar terms in the

religious language of the Imperial period. In εὐσέβεια, the emphasis of meaning lies towards "godliness" in its practical, rather than its devotional aspect, i.e., what God requires of man "pious conduct". In 1 Tim. iii. 16 Christ is spoken of as "the secret of piety" (τὸ τῆς εὐσεβείας μυστήριον). The conjunction of the two ideas ζωὴ and εὐσέβεια is significant. Religion does not narrow, but expand the province of life. The life in Christ is not "a little province of peculiar emotion . . . If we fear that it may lose itself in the vast and often lawless universe of life beneath, the danger is to be averted not by wilfully contracting it within a narrower field, but by seeking greater intensity of life in deeper and more submissive communion with the Head Himself in the heavens" (Hort, *The Way, the Truth, and the Life*, p. 147). δεδορημένης (= "gifted" or "granted"). This word and its cognates always carry a certain regal sense describing an act of large-handed generosity. Cf. Mark xv. 45 of the giving by Pilate of the body of Jesus to Joseph; John iv. 10; James i. 17. The same sense is found in Gen. xxx. 20, Prov. iv. 2, Isa. lxii. 3; and O.G.I.S. 517<sup>7</sup> (iii. A.D.) with reference to the gift by Marcus Aurelius of a new law-court, ὁπότε ἔδω[ρ]ήσατο τῇ πατρίδι ἡμῶν [τ]ὴν ἀγορὰν τῶν δικῶν. τοῦ καλέσαντος ἡμᾶς. Judging from usage elsewhere in N.T., the reference would here be to God, who is always the Caller. 2 Peter, however, shows great independence of thought in other directions, and it is more likely that the reference is to Christ, especially as ἐπίγνωσις is used consistently in relation to Christ (i. 8, ii. 20). (So Spitta, Von Soden, Mayor). "Cognitionem dei prae-supponit haec epistula, ver. 3. Cognitionem autem Domini nostri, nempe Jesu Christi urget proprie" (Bengel). Cf. 2. Clem. ix. 5. χριστὸς . . . ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν. ἰδίᾳ δόξῃ καὶ ἀρετῇ. Has ἰδίᾳ an intensive force here, or has it an exhausted sense

γνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,<sup>1</sup> 4. δι' ὧν τὰ  
τίμια ἡμῖν καὶ μέγιστα<sup>2</sup> ἐπαγγέλματα δεδωρήται, ἵνα διὰ τούτων  
γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν

<sup>1</sup> δια δόξης και αρετης BKL, 31, WH. Recurrence of δια in vv. 3, 4 would lead to dittography, and correction to genitive easily follows. The versions are unanimous in favour of the reading adopted.

<sup>2</sup> τιμια και μεγαιστα ημιν B, syrp, spec., WH, Mayor; μεγαιστα και τιμια ημιν ACP, syrp (A, syrp υμιν), 13, 31 + Treg.

merely equivalent to a personal pronoun? The emphasis conveyed in the former interpretation would better carry on the sense of πάντα. δόξα is used in sense of John i. 14. ἀρετή is an interesting word. There is considerable evidence to prove that it is not used here in the ordinary Greek philosophical sense of "virtue," although the combination of δόξα and ἀρετή is not infrequently found in philosophical writings (cf. Plat. *Symp.* 208 D. Plut. *Mor.* 535). Deissmann, following the Stratonicean inscription already mentioned, renders "manifestation of power," i.e., in miracle (*op. cit.* pp. 95-97). In 1 Pet. ii. 9 it is used in plural, in LXX sense = "praises"

(ἡγήγη). (Cf. Thuc. i. 33.) In P. Hib. xv. 3 ff. (iii. B.C.) the younger men are exhorted to employ their bodies εὐκαίρως τὴν ἀπόδειξιν ποιησαμένους τῆς αὐτῶν ἀρετῆς, "in a timely display of their prowess" (G. and H.). In later papyri ἀρετή is used as title of courtesy, e.g., P. Oxy. 71, ii. 18 (iv. A.D.). εἴ σου δόξειεν τῇ ἀρετῇ = "if it please your Excellency". Foucart defines ἀρετή as "vim divinam quae mirabilem in modum hominibus laborantibus salutem afferret" (cf. Hort's note, 1 Peter, p. 129 and MME, Sept. 1908).

The phrase τοῦ καλέσαντος . . . ἀρετῇ contains one of the finest ideas in the N.T. What could be a more effective answer to the intellectualism of the Gnostic teachers or its modern equivalent, than the impression produced on the lives of men, and especially the early disciples, by the Personality of Jesus? They beheld His glory in the evidences of miraculous knowledge and power which Jesus showed at the time of their call (John i. 42, 47-51; Luke v. 4). Their sense of His moral greatness overcame all resistance on their part (Luke v. 8; John i. 49). If 2 Pet. is lacking in devotional expression, his apologetic for the person of Christ is cast on most effective lines. Reason can only compass the facts of Revelation, in terms of antinomies, and it is vain to meet inadequate theories of the

person of Christ by dogmatic subtlety. The Life and Death of our Lord, if its significance is to be fully understood, must be looked upon largely as an acted parable, and Christian experience—the impression of δόξα καὶ ἀρετή—is an indispensable constituent of dogmatic expression.

Ver. 4. δι' ὧν. Reference is to δόξῃ καὶ ἀρετῇ (so Kühn, Dietlein, Wiesinger, Brückner, Mayor) ἐπαγγέλματα = "promised blessings". No doubt what 2 Peter has chiefly in view is the particular comprehensive ἐπάγγελμα of His Second Coming (cf. iii. 4, ἐπαγγελία and iii. 13). The Parousia will be the vindication of all moral and spiritual effort. Christ promised forgiveness to the sinful, rest to the weary, comfort to the sad, hope to the dying and life to the dead. If the reference adopted above of δι' ὧν is correct, the sense would be that in the character and deeds of the Incarnate One, we have a revelation that is itself a promise. The ἐπαγγέλματα are given, not only in word but also in deed. The very life of Christ among men, with its δόξα and ἀρετή is itself the Promise of Life, and the Parousia expectation is also a faith that He lives and reigns in grace, having "received gifts for men". δεδωρήται. Passive, see note on ver. 3. ἵνα διὰ τούτων . . . φύσεως. τούτων refers to ἐπαγγέλματα. The hope and faith kindled in us by the promises are a source of moral power. "The history of the material progress of the race is the history of the growing power of man, arising from the gradual extension of his alliances with the forces which surround him. . . . He arms himself with the strength of the winds and the tides. He liberates the latent energy which has been condensed and treasured up in coal, transforms it into heat, generates steam, and sweeps across a continent without weariness, and with the swiftness of a bird. . . . Moving freely among the stupendous energies by which he is encompassed, he is strong in their strength, and they give to his volitions—powerless apart from them—a large and effective expression. The his-



<sup>b</sup> Gen. after ἀποφυγ. found here only. <sup>c</sup> Xen. *Anab.* i, 9, 21, *Plat. Protag.* 310e.

ἐπιθυμία <sup>b</sup> φθορᾶς. 5. καὶ αὐτὸ <sup>c</sup> τοῦτο δὲ σπουδὴν πᾶσαν παρει-  
 σενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ  
 ἀρετῇ τὴν γνῶσιν, 6. ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ

tory of man's triumphs in the province of his higher and spiritual life is also the history of the gradual extension of his alliance with a Force which is not his own. . . . In Christ we are 'made partakers of the divine nature' " (Dale, *Atonement*, pp. 416, 417). *θεία φύσις* is originally a philosophic term, *cf.* *Plat. Symp.* ii. 6, *Philo* (ed. Mangey), ii. pp. 51, 647; ii. 22, 143, 329, 343. *θεῖος* is found in a papyrus of 232 A.D. = "imperial" (*Deissmann, op. cit.* p. 218, note 2). Probably 2 Peter is here again making use of a current religious expression (*cf.* note on *θεία δύναμις*, ver. 3). *ἀποφυγόντας . . . φθορᾶς*. The aorist participle is used of coincident action. Moral emancipation is part of the *κοινωνία θείας φύσεως*. The idea of participation in the Divine Nature is set between the two pictures, one of hope, *τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα*, the other of despair, *τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς*. The way to God is through the Redemption of Christ. The approach to God is an "escape," and not an act of intellectual effort. *φθορά* in philosophic writers is the counterpart of *γένεσις*, *cf.* *Plat. Rep.* 546A, *Phaed.* 95E. *Aristot. Phys.* 5, 5, 6. It expresses not sudden but gradual dissolution and destruction. The scriptural meaning alternates between destruction in the moral, and in the physical sense. In the N.T. the significance is physical, in 1 Cor. xv. 42, 50, Col. ii. 22, Gal. vi. 8, ii. Pet. ii. 12; moral here, as in 2 Pet. ii. 19, Rom. viii. 21. Man becomes either regenerate or degenerate. Either his spiritual and moral powers are subject to slow decay and death, the wages of sin (*ἐν ἐπιθυμίᾳ*), or he rises to full participation in the Divine. *ἐν ἐπιθυμίᾳ*, a compact phrase. The corruption consists in *ἐπιθυμία*, which may be interpreted in the widest sense of inordinate affection for earthly things. *ἐν τῷ κόσμῳ*; *cf.* Rom. viii. 21. *φθορά* becomes personified as a world-wide power to which all creation including man is subject. In Mayor's edition there is a valuable study of *φθορά* and cognates (pp. 175 ff.). The idea contained in *φθορά*, moral decay, is illustrated in Tennyson's "Palace of Art," and "Vision of Sin"; also in Byron, *e.g.*, "Stanzas for Music".

Vv. 5-7. *Faith is not only illumination*

*but character*. "Nor is this all. On your part bring the utmost earnestness to bear, and in your faith supply moral energy, and in your moral energy understanding, and in your understanding self-control, and in your self-control patient endurance, and in patient endurance piety, and in piety brotherly love, and in brotherly love love."

Ver. 5. *καὶ αὐτὸ τοῦτο δὲ*, a phrase that emphasises the fact of the *δώρημα* as having its logical outcome in character. "The soul of religion is the practick part" (Bunyan). On the other hand, 2 Peter here teaches that so-called practical Christianity without the spiritual motive is incomplete and unintelligent. *σπουδὴν πᾶσαν παρεισενέγκαντες*, an impressive phrase. *Cf.* similar ideas in Rom. xii. 11, Heb. vi. 11. It is a warning against sluggishness and self-indulgence in the spiritual life. *ἐπιχορηγήσατε*. The A.V. trans., "add to," is insufficient. *χορηγός* in Attic drama is one who defrays the cost of the chorus, at the bidding of the State, as an act of citizenship (*Dem.* 496, 26). It was a duty that prompted to lavishness in execution. Hence *χορηγέω* came to mean "supplying costs for any purpose," a public duty or *λειτουργία*, with a tendency, as here, towards the meaning, "providing more than is barely demanded". In P. Oxy. 282<sup>6</sup> ff. (30-35 A.D.), a man complains that his wife had deserted him, although *ἐπεχορήγησα αὐτῇ τὰ ἐξῆς καὶ ὑπὲρ δύναμιν* ("I provided for her suitably and beyond my resources"). *ἐπι-* denotes a particular application of *χορηγέω* (*cf.* Moulton, *Proleg.* p. 113). *ἐν* "is used each time of that which is supposed to be theirs" (Alford). *ἀρετή*: "strenuus animae tonus ac vigor" (Bengel) — a manifestation of moral power. *γνῶσιν*, understanding, implying insight, circumspection, discretion, discernment (*cf.* 1 Cor. xvi. 18). *Cf.* *Didache*, ix. 3 (in Eucharistic prayer), xi. 2, where *γν.* is conjoined with *δικαιοσύνη*.

Ver. 6. *ἐγκράτειαν*: "self-control": accompanied by, and arising from, knowledge, and not a mere product of fear or submission to authority. *ὑπομονήν*: "steadfastness"—not turned aside from the faith by trial and suffering (*cf.* Luke viii. 15, Rom. v. 3 ff.). The desponding



ἐγκρατεία τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβειαν, 7. ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. 8. ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. 9. ᾧ γὰρ ἂ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν

<sup>d</sup> Acts xv.  
29 (D), 1  
John iv.  
3, Tit. i. 11.

doctrine of the false teachers would itself call for ὑπομονή in the readers. Mayor compares the Aristotelian καρτερία (cf. Heb. xi. 27). εὐσεβειαν. In the Epistle the false teachers are ἀσεβεῖς (cf. note on v. 3).

Ver. 7. φιλαδελφίαν: "affection towards the brethren," i.e., of the same Christian community. ἀγάπην: probably love towards all, even enemies; not directed by sense and emotion, but by deliberate choice (cf. Matt. v. 44). Mayor interprets: "Love to God manifesting itself in love to man and to the whole creation, animate and inanimate".

Vv. 8-11. Further emphasis on the connexion between faith and morality, and its reward. "If you have these virtues, and are not sparing in your use of them, you will not be ineffective and unfruitful in the direction of deepening your Christian experience. Where these virtues are not present a man is blind, near-sighted as it were, and entirely forgetful of the great fact that he is purified from the sins of the past. With this danger in view, your earnest purpose ought to be to make sure your calling and election. Steadily practise these virtues and you will not stumble; for thus there will be ministered unto you an abundant entrance into the eternal kingdom."

Ver. 8. πλεονάζοντα: "abound". In classical use="exaggerate". The word here again emphasises the display of a regal, uncalculating and unwearied spirit in the practice of the Christian graces. ἀργούς. Perhaps "ineffective" or "ineffectual," a meaning which is further emphasised in ἀκάρπους. In The Didache, 12, are given directions for discriminating genuine from false among the itinerant teachers. "If he wishes to settle with you and is a tradesman, let him work and let him eat. If he has no trade, according to your wisdom provide how he shall live as a Christian among you, but not in idleness (μὴ ἀργός). If he will not do this, he is making merchandise of Christ. Beware of such men." Here is illustrated the passage from the ordinary sense of ἀργός, which really signifies "idle" for want of occupation, and not by choice, to the

ethical significance. Cf. James ii. 20, "Faith without works is ἀργή". Matt. xx. 6, "Why stand ye here all the day, ἀργοί?" and the reply. Cf. also use of ἀργεῖ in ii. 3. In P. Par. II. 4(9)<sup>4</sup> (iii. B.C.), certain quarrymen complain that they "are idle (ἀργοῦμεν) for want of slaves to clear away the sand". Cf. P. Par. II. 20. ὅπως . . μὴ ἀργῇ τὰ πλοῖα. P. Lond. 208<sup>10</sup> (ii. A.D.). λόγος ἐργατῶν ἀργησάντων. In P. Lond. III. p. 27 (a census-return of 160 or 161 A.D.) a certain Apollonius is described as belonging to "the leisured class of Memphis". (τῶν ἀπὸ Μέμφεως ἀργῶν). P. Fior. I. P. Amh. 97? (both ii. A.D.). ἐλαιουργίου ἀργοῦ = "an oil-press which is out of working order" εἰς τὴν . . . ἐπίγνωσιν. Here the writer returns to the idea, introduced by ἀποφυγόντες . . . φθορᾶς in v. 4, that morality and religion are intimately connected. Some have sought to interpret the words as meaning "with reference to the knowledge of our Lord Jesus Christ," on the ground that ἐπίγνωσις has already been postulated as the source of "all things needed for life and godliness," and cannot now be regarded as an end to be attained. Yet ἐπίγνωσις may be regarded as both the beginning and the end of morality (cf. iii. 18, Col. i. 6 ff. Phil. i. 9). The translation of A.V. is correct (εἰς=in, expressive of result). ἐπίγν. contrasted with γνῶσις marks "a higher degree of intensity, an energy of deeper penetration. It is not a quiescent state, the resting in an acquirement, but the advance of one to whom easy attainment is but the impulse of fresh effort; one who is not content to know, but ever, in Hosea's words (vi. 3), follows on to know" (Paget, *Spirit of Discipline*, p. 112). Each advance in the Christian life deepens and widens our spiritual understanding. "Die ἐπίγν. ist ihrer Natur nach etwas, was wächst" (Von Soden).

Ver. 9. μυωπάζων: "short-sighted". Only once elsewhere in Greek literature in Ps. Dionys. *Eccl. Hier.* ii. 3. This is one of the words to which exception has been taken in 2 Peter. It is both rare, and it seems to contradict τυφλός. Spitta and Von S. translate "wilfully blind". Mayor (p. lxi.) (following Beza

e Heb. i. 3. τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. 10. διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν  
 f Moulton, ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ ἴμῃ πταισῆτέ ποτε· 11. οὕτως  
*Proleg.*  
 pp. 188 ff. γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον  
 g Matt. βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.  
 xxiv. 6  
 only. 12. Διὸ ἔμελλήσω<sup>1</sup> αἰεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων,

<sup>1</sup> μελλήσω  $\Sigma$ ABCP, vg., Ti., Treg., WH; ουκ αμελήσω KL, syri. The analogy of σπουδασω in ver. 15 favours reading adopted. Yet, in MSS., there is frequent confusion between μελλω and μελω, e.g., John xii. 6, 1 Peter v. 7, Matt. xxii. 16, where μελλω is incorrect. Field (*Notes on Trans. of N.T.* p. 240) suggests that true reading here is μελήσω (cf. on σπουδαζω ver. 15).

Grotius, Huther, etc.) interprets the word as limiting τυφλός. "He who is without the virtues mentioned in i. 5-7 is blind, or to put it more exactly is short-sighted; he cannot see the things of heaven, though he may be quick enough in regard to worldly matters." λήθην λαβών. A periphrastic form. Cf. Jos. Ant. ii. 6, 9; also 2 Tim. i. 5, Heb. xi. 29. τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. Is the reference to baptism? This view is rendered very probable by the use of πάλαι. For the idea of cleansing from pre-baptismal sin, cf. Barnabas, xi. 11, Hermas, Mand. iv. 3. Vis. ii. 1. Spitta adheres to the general interpretation of καθ. as the work of Christ on the moral life. Cf. ii. 20-22, 1 Jn. iii. 3. While καθαρισμός is used of the ceremonial washings of the Jews, John iii. 25, it is also used of the work of Christ in Heb. i. 3 (cf. Zahn. *Introd.* ii. 232).

Ver. 10. σπουδάσατε. An Imperative. "A sharp and urgent form" (Moulton, *Proleg.* i. 173). βεβαίαν. Cf. Deissmann, B. S. pp. 105 ff. The word has a legal sense. βεβαίωσις is the legal guarantee, obtained by a buyer from a seller, to be gone back upon should any third party claim the thing. Here the readers are exhorted to produce a guarantee of their calling and election. This may be done by the cultivation of the Christian graces, Cf. Eph. iv. 1. "To walk worthily of the calling wherewith ye are called." κλήσιν καὶ ἐκλογὴν. What is the difference between these two? καλέω used in Gospels = "bid to a feast". κλητοί would, therefore, imply those bidden; ἐκλεκτοί = those who have become true partakers of God's salvation. Cf. Matt. xxii. 14. Not all who hear the Divine Voice (κλήσιν) progress in Christian conduct, which is the token of ἐκλογὴν. οὐ μὴ πταισῆτε, as a blind or short-sighted person might do.

Ver. 11. Note the accumulation in this verse of words suggesting splendour

and fulness. ἐπιχορηγηθήσεται. Cf. note on v. 5. Mayor says that here the word "suggests the ordering of a triumphal procession," and compares Plut. Vit. 994, ὁ δῆμος ἐθεᾶτο τὰς θεὰς ἀφειδῶς πάννυχον χορηγουμένας. εἴσοδος. Cf. Heb. x. 19. In a theatre, εἶς. is the place of entrance for the chorus (Ar. *Nub.* 326; *Av.* 296), and in P. Par. ii. 41, we find εἴσοδος κοινή = of the door of a house. The great description of the entrance of the pilgrims into the celestial city in Bunyan's *Pilgrim's Progress*, Pt. i., may be quoted in illustration. αἰώνιον βασιλείαν. does not occur elsewhere in N.T. or Apostolic Fathers (cf. Aristotle's *Apol.* xvi., and Clem. *Hom.* x. 25), but αἰώνιον ἀρχῆς occurs in the Stratonicean inscriptions already quoted (Deissmann, *op. cit.* p. 361).

Vv. 12-15. The aim of the writer, and the urgency of his message. "You are already acquainted with and established in the truth, so far as revealed to you, but, in view of the great issues, I shall always be prepared to awaken you to a sense of these things. In my lifetime I feel bound to do so, especially as I know that death is imminent, as Jesus declared to me. I shall also do my best to enable you to refer to these things as opportunity occurs, even after my decease."

Ver. 12. μελλήσω. What is the exact significance of the future? It can hardly be simply a periphrastic future. "The idea is rather that the writer will be prepared in the future, as well as in the past and in the present to remind them of the truths they know, whenever the necessity arises" (Zahn. *Introd.* ii., p. 211; quoted with approval by Nestle. *Text. Criticism of N.T.* pp. 333-34). ἐστηριγμένους. This word is used by Jesus in the warning given of Peter's fall, and its spiritual result. καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφοὺς σου (Lk. xxii. 32). Cf. 1 Pet. v. 10, 2 Pet. iii. 17, where στήριγμός = "stead-



<sup>h</sup> καίπερ εἰδóτας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ. 13. δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει, 14. εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡρῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι. 15. σπουδάσω<sup>1</sup> δὲ καὶ ἐκάστοτε<sup>i</sup> ἔχειν ὑμᾶς μετὰ

<sup>h</sup> Phil. iii. 4, Heb. v. 8, vii. 5, xii. 17. <sup>i</sup> For construction of ἔχειν with ἡμῶν. see Matt. xviii. 25, Eph. iv. 28

<sup>1</sup> σπουδαζω  $\Sigma$  31, arm., syrp, "an intentional alteration . . . copyists and translators could not bring themselves to read here again a promise of Peter's, which he seemed not to have fulfilled" (Zahn, *Introd.* ii. p. 212). These remarks apply also to variants for μελλήσω (ver. 12) (*ibid.* cf. Nestle, *Textual Criticism of N.T.* p. 324).

fastness of mind". ἐν τῇ παρουσίᾳ ἀληθείᾳ.—"in the present truth," i.e. in so far as you yet have experience of it. Cf. note on v. 8.

Ver. 13. δίκαιον δὲ ἡγοῦμαι. "I consider it a duty." The language in vv. 13, 14, is studiously solemn and impressive. σκηνώματι, used in literal sense of "tent" in Deut. xxxiii. 18. In Acts vii. 46, it is used of the Tabernacle of God. Elsewhere in N.T. σκῆνος is used in the metaphorical sense of human existence. Cf. 2 Cor. v. 4. A similar use of σκῆνωμα is found in *Ep. ad Diogn.* 6. ἀθάνατος ἡ ψυχὴ ἐν θνητῷ σκηνώματι κατοικεῖ. σκηνή is the word used by Peter in the transfiguration story (Matt. xvii. 4; Mark ix. 5; Luke ix. 33). διεγείρειν ὑμᾶς ἐν ὑπομνήσει διεγ. is always used in N.T. = "awaken" or "rouse from sleep" (except in Jn. vi. 18 of the sea); significant in view of the reference to the Transfiguration in vv. 16 ff. Cf. διαγρηγορήσαντες ("fully awake") in St. Luke's account; *Introd.* p. 95.

Ver. 14. ταχινὴ "imminent," cf. ii. 1. A poetical word peculiar to 2 Peter in N.T. The process described by ἀπόθεσις can hardly be "sudden," Plat. *Rep.* 553D, but there is always an impression of suddenness to the onlooker, who lifts up his eyes some morning, and finds the tent or the encampment gone where he had seen it yesterday. An inscription in C.I.A. III. 1344<sup>3</sup>, reads ζῶης καὶ καμάτου τέρμα δραμῶν ταχινόν, where sense can only be "brief" (but see discussion in Zahn. *Introd.*, ii., pp. 212 f.). ἀπόθεσις τοῦ σκην. ἀποτίθεμαι is used of "putting off a garment" (Acts vii. 58); and might here be connected with the idea of taking off a tent-cover (So Spitta). Probably "removal" is the proper translation. In B.G.U. 606<sup>5</sup> (iv. A.D.) [πρὸς ἀ]πόθεσιν ἀχύρου (for removal of a chaff-heap) is found. Cf. 1 Pet. iii. 21, οὐ σαρκὸς ἀπόθεσις ῥύπου.

καθὼς καὶ . . . ἐδήλωσέν μοι. There seems no reason to doubt the reference here to John xxi. 18, 19, as Spitta and others have done (see Introduction, pp. 96 f.).

Ver. 15. σπουδάσω. The form is used by Polybius and later writers for the classical σπουδάσομαι. ἐκάστοτε goes with ἔχειν = "on each occasion when you have need". The word is found apparently in the same sense in P. Gen. 31<sup>3f</sup>. (ii. A.D.), ἐκάστοτέ σοι κατ' ἐπιδημίαν παρενοχλῶν ("causing you annoyance on each occasion when you are at home"). τὴν τούτων μνήμην ποιῆσθαι. What is the reference in τούτων? It must have the same reference as in verse 12, viz. to the practice of the Christian graces, and the larger reference must be to some systematic body of instruction. This might easily take the form of reminiscences of the example of Jesus Himself, and the allusion may be to the Petrine reminiscences contained in the Gospel of St. Mark (cf. μετὰ δὲ τὴν τούτων (Peter and Paul) ἔξοδον Μάρκος τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκεν [ren. iii. 1. 1.]). "He has already referred to Christ (v. 3), as having called them ἰδίᾳ δόξῃ καὶ ἀρετῇ"; surely nothing could be more appropriate, more helpful to a godly life, than that Peter should leave behind the picture of this δόξα καὶ ἀρετῇ drawn from his own recollection. And the following words, οὐ γὰρ σεσοφισμένους κ.τ.λ. (v. 16) seem to imply a statement of facts" (Mayor, cxliii., where see whole discussion against Zahn. *Introd.* II. pp. 199 ff.). ἔξοδον. The same word is used in Luke ix. 31 of the death of Christ. It seems to include the thought of subsequent glory (cf. *Expositor*, vi. ii. pp. 73 f. Smith, *Days of His Flesh*, pp. 274 f.). The meaning "death" is found in B.G.U. 1681<sup>4f</sup>. (ii.-iii. A.D.). ἐπιγνοῦσα τὴν (το)ῦ Εὐδαίμονος ἔξοδον. τὴν τούτων μνήμην ποιῆσθαι: "refer



τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι. 16. οὐ γὰρ  
 k Amos ii. σεσοφισμένοις μύθοις <sup>k</sup> ἑξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ  
 4, Isa. lvi. κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται  
 11, cf. 2. Peter ii. γενηθέντες τῆς ἐκείνου μεγαλειότητος. 17. λαβὼν γὰρ παρὰ  
 2, 15. Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε

to "; always in Greek writers, from Herodotus down = "mentionem facere, "make mention of" (cf. Grimm-Thayer under μνήμη). The sense here seems much the same. The document "referred to" would be an authentic source of information. Cf. P. Fay, 19<sup>10</sup> (ii. A.D.) [ἀκριβ]εστάτην μνήμην ποιούμενος.

Vv. 16-18. *The fact of the Transfiguration a guarantee of the writer's truthfulness.* "For we are not without facts to rest upon. Our preaching of the power and coming of Jesus Christ was not based on sophistical myths. We were eye-witnesses of His Majesty. For He received from God the Father honour and glory, a voice coming to Him through the splendour of the glory, 'This is my beloved Son in whom I am well pleased'. This voice we heard, as it was borne from heaven, when we were with Him in the Holy Mount." (For a comparison of this passage, with the Synoptic account, see Introduction, pp. 94 ff.).

Ver. 16. σεσοφισμ. μύθ. Cf. σεσοφισμένη μήτηρ.: "suppositious mother". Greg. Nyss. i. 171 D. This is evidently the character attributed to the facts of the Christian Gospel by the False Teachers. They specially sought to discredit the outlook for the Second Advent. μῦθοι is often used in the Pastoral Epistles or the fanciful Gnostic genealogies (1 Tim. i. 4, iv. 7; Tit. i. 14). ἐγνωρίσαμεν. Used in N.T. of preaching the Gospel (e.g. 1 Cor. xv. 1). δύναμιν καὶ παρουσίαν. For collocation of words, cf. Matt. xxiv. 30, Mark ix. 1. For δύναμις, see note on verse 3. παρουσίαν. Chase (op. cit. 797a) regards the word here as denoting the first coming of Christ, because (1) the context speaks of history and not of prophecy; (2) the word itself naturally bears this meaning. He admits, however, that elsewhere in the N.T. and in this Epistle it is used of the Second Coming (cf. Ignat. Philad. 9). Justin (*Dialogue* 32) distinguishes "two advents,—one in which He was pierced by you; a second, when you shall know Him, Whom you have pierced". There is, however, no real difficulty here in taking παρ. in the usual sense, which,

indeed, is more in harmony with the context. The Transfiguration itself, as used by this writer, is regarded as a basis for belief in the Second Advent, against the False Teachers.

Dr. Milligan, in his recent edition of Thessalonians, gives a valuable note on παρουσία (p. 145). He mentions that it occurs frequently in the Papyri as a kind of *terminus technicus* with reference to the visit of the king, or some other official. (P. Petr. ii. 39 (e), 18 (iii. B.C.). P. Tebt. 48, 13 f. (ii. B.C.), 116 (ii. B.C.). P. Gren., ii. 14 (b), 2 (iii. B.C.)). Dittenberger, *Sylloge*, 226, 84 ff. (iii. B.C.). τῶν δὲ ἀρχόντων συναγαγόντων ἐκκλησίαν καὶ τήντε παρουσίαν ἐμφανισάντων τοῦ βασιλέως. "We fall back upon" these examples of the word "the more gladly because for this particular sense of the word the Jewish sacred writings give us little help" (*ibid.*). The word must, therefore, have come into use, in this application to the Second Advent, in apostolic times, as faithfully representing the meaning of Jesus Himself (cf. Matt. xxiv. 3, 27, 37, 39). The usual classical sense of the word as "presence" must not be disregarded. Taken together with the other meaning illustrated by the Κοινή, παρουσία would thus seem to combine in itself the meaning of "actual presence," and a near "coming". This combination of meaning in the consciousness of the early Church, with its perplexity as to the interpretation of our Lord's promise, would seem to be reflected in John xvi. 16-18. ἐπόπται: used of those who had attained the highest degree of initiation into the Eleusinian mysteries. Judging from the use of ἐποπτεύω in 1 Peter, the word may have passed into ordinary speech, but no doubt is used here to enhance the splendour of the vision, and the honour done the disciples, at the Transfiguration—"admitted to the spectacle of His grandeur" (Moffat, *H. N. T.* p. 600). ἐπόπτης is applied to God in Esth. v. 1, 2 Macc. vii. 35, cf. O.G.I.S., 666<sup>25</sup> τὸν Ἥλιον Ἀφμαχιν ἐπόπτην καὶ σωτῆρα (reference to an Egyptian Sun-god). Hofmann holds that the reference is rather to the Resurrection and Ascension. μεγαλειότητος. Cf. Luke ix. 43, Acts xix. 27.

ὑπὸ τῆς μεγαλοπρεποῦς <sup>1</sup> δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός <sup>1</sup> ἐστίν, εἰς ὃν ἐγὼ <sup>1</sup> εὐδόκησα,—18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ <sup>m</sup> ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὅρει · 19. καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε <sup>n</sup> προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ὅς ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν ·

1 Matt. iii. 17, xvii. 5, Mark i. 11, Luke iii. 22. m Acts ix. 12, x. 3, xi. 3, xxvi. 13, Luke x. 18.

Phil. iv. 14.

o Mark xiv. 32 Luke xiii. 8.

<sup>1</sup> ἀπο τῆς μεγαλοπ. syrr.

Ver. 17. λαβὼν. It is well-nigh impossible to say what is the case agreement of the participle here. It is at least certain that the subject is Jesus. Dietlein, Schott, Ewald, and Mayor agree that the writer intended to go on, ἐβεβαίωσεν τὸν προφητικὸν λόγον, for which he substitutes καὶ ἔχομεν βεβαιότερον, after the parenthetic 18th verse. παρὰ Θεοῦ πατρός. See Hort's note, 1 Pet. i. 2. The usage (without the article) indicates the growth of a special Christian terminology. The two words are treated as one proper name. τιμὴν καὶ δόξαν. A frequent combination, cf. Ps. viii. 6, Job. xl. 10, 1 Peter i. 7, Rom. ii. 7, 10, 1 Tim. i. 17, Heb. ii. 7, 9. τιμή is the personal honour and esteem in which Jesus is held by the Father, cf. Hort's note on 1 Pet. i. 7. "Honour in the voice which spoke to Him; glory in the light which shone from Him" (Alford). φωνῆς . . . τοιᾶσδε. This is the only instance of τοιᾶσδε in N.T. = "to the following effect". ὑπὸ τῆς μεγαλοπρεποῦς δόξης. Retaining reading ὑπὸ, we may regard μεγ. δόξα as a vehicle of expression. The voice expresses its significance. It is not a mere accompanying phenomenon of the voice. Cf. the instrumental dative in i. 21 after ἠνέχθη. μεγ. δόξης corresponds to "the bright cloud" (νεφέλη φωτεινὴ) of the Synoptics. οὐρανός is used in verse 18 to describe the source from which the voice came; "the sky," cf. iii. 12, 13. εἰς ὃν ἐγὼ εὐδόκησα. Moulton (*Proleg.* p. 63) points out that tendency in N.T. is for εἰς to encroach on the domain of ἐν. Cf. John i. 18, ὁ ὢν εἰς τὸν κόλπον (*ib.* p. 235).

Ver. 18. ἐν τῷ ὅρει τῷ ἁγίῳ. The phrase indicates a view of the place and incident which has been taken up into and sanctified in the religious consciousness of the Church. The Gnostic Acts of Peter use the phrase "in monte sacro". ἅγιος signifies a place where Jehovah manifested Himself, cf. Exod. iii. 5, Isa. lli. 1.

Vv. 19-21. The Transfiguration con-

firms Prophecy. "Thus we have still further confirmation of the words of the prophets, a fact to which you would do well to give heed, as to a lamp shining in a murky place, meant to serve until the Day break and the Day-Star arise in your hearts. Recognise, above all, this truth, that no prophecy is restricted to the particular interpretation of one generation. No prophecy was ever borne through the instrumentality of man's will, but men spoke, direct from God, impelled by the Holy Spirit."

Ver. 19. βεβαιότερον. Originally a legal term. See note v. 10; cf. Phil. i. 7, 2 Cor. i. 21. τὸν προφητικὸν λόγον, i.e. all in the O.T. scriptures that points to the Coming of the Messiah. The prophecy is now supported by its partial fulfilment in the Transfiguration. ᾧ καλῶς ποιεῖτε προσέχοντες. "to which ye do well to take heed". "καλ. ποιήσεις c. aor. part. is the normal way of saying 'please' in the papyri, and is classical" (Moulton *Proleg.* p. 228). ὡς λύχνῳ . . . καρδ. ὑμῶν. Spitta would eliminate the words ἕως οὗ . . . ἀνατείλῃ as a gloss founded on Ps. cxix. 105 and 4 Esdras xii. 42. αὐχμηρῷ τόπῳ, properly="dry" or "parched": then "squalid" or "rough". Here it means "murky". In Aristot. *de Color.* 3 τὸ αὐχμηρόν is opposed to τὸ λαμπρόν. φωσφόρος. "Morning - star." Not found elsewhere in Biblical Greek. The LXX word is ἑωςφόρος. In the poets, the word is always applied to Venus (Cicero, *Nat. Deorum*, 2, 20).

This verse has been much discussed. It may be well to mention three grammatical points that emerge. (1) The reference of ᾧ. It is simplest to understand it as referring to the content of the preceding clause, and not to τὸν προφ. λόγον alone, viz. the fact that the προφ. λογ. is now βεβ. on account of the Transfiguration. (2) ἕως οὗ κ.τ.λ. is to be taken with φαίνοντι, not with προσέχοντες. (3) ἐν τ. κ. ὑμῶν is connected



Peter 20. τοῦτο <sup>p</sup>πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας  
 iii. 3, 1. <sup>q</sup>ἐπιλύσεως οὐ γίνεται. 21. οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη  
 Tim. ii. 1. Heb. xii. 11, x. 39. προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν  
 Art. ἀπὸ Θεοῦ <sup>1</sup>ἀνθρώποι.  
 absent owing to growth of a special Christian terminology. Cf. Jude 8, 2 Peter ii. 10, ii. 18, i. 20. (Mayor, *Ed.* xxvii. ff.).

<sup>1</sup> ἀπο Θεου BP, syr<sup>b</sup>, boh., WH, Ti.; ἅγιοι Θεου NKL, syr<sup>p</sup> + Treg.; ἅγιοι sah.; ἅγιοι του Θ. A; ἅγιοι ἀπο θ. C.

with ἀνατίλῃ alone, and not with διαυγή. With these presuppositions we may briefly consider the two leading interpretations.

1. Mayor may be taken as representative of the view that the verse is wholly an exhortation to "search the Scriptures". There are three stages: the prophetic lamp (τὸν προφ. . . . τόπῳ); the Gospel dawn (ἡμέρα διαυγ.); the inner light of the spirit (φωσφόρος . . . ὑμῶν). "The lower degree of faith in the written word will be followed by divine insight". He compares Euth. Zig. ὁ προφητικὸς λόγος τοὺς ἐν ἀγνοίᾳ φωταγωγεῖ ἕως καθαρὸν ὑμῖν τὸ φῶς τοῦ εὐαγγελίου διαφανῆ καὶ ὁ νοητὸς ἑωσφόρος, τουτέστι Χριστός, ἐν ταῖς καρδίαις ὑμῶν ἀνατίλῃ. (cf. Huther, Alford). The objection to this view is that it seems to ignore the place given to the Transfiguration as a religious fact for writer and readers alike (ἔχομεν).

2. Another and more probable view naturally takes ἕως οὗ . . . ὑμῶν as referring to the Second Advent. This preserves the usual meaning of ἡμέρα in the Epistle, and it also gives point to the striking sequence of metaphors. The λύχνῳ φαίνοντι is the confirmation of the prophetic word by the Transfiguration which the writer has given them (cf. v. 16); and this is made all the more probable if we take the reference suggested for φῶς in (1) above. The αὐχμ. τόπῳ would be the world in which they live (cf. Ps. cxix. 105). This lamp is meant to serve until the glorious appearing. One objection to the eschatological interpretation of ἕως οὗ κ.τ.λ. is the phrase ἐν ταῖς καρδίαις ὑμῶν which implies an inward Coming. This is largely repelled if we accept its grammatical connection with ἀνατίλῃ alone ((3) above). "The Morning-Star arises in their hearts, when the σημεῖα of the approaching Day are manifest to Christians. The fulfilment of their hope is at the door: the Lord is at hand" (von Soden). See note on ver. 9.

Ver. 20. τοῦτο πρῶτον γινώσκοντες. "Recognising this truth above all else" (in your reading of Scripture). The False Teachers appealed to the O.T. scriptures in support of their doctrine. ὅτι πᾶσα . . . οὐ γίνεται. πᾶσα . . . οὐ need not be regarded as a Hebraism. It is as normal as in 1 Jn. ii. 21, Jn. iii. 16. ἰδίας ἐπιλύσεως. This passage is a noted crux. (1) Hardt, followed by Lange, Spitta and others interpret ἐπιλυσ. = *dissolutio*. "No prophecy of S. is of such a kind that it can be annulled". But no satisfactory instance of ἐπιλυσ. in this sense can be adduced. (2) Accepting the sense of ἰδ. ἐπιλ. = "private," or "human interpretation," Von Soden sees a reference to the methods of the false teachers in their attitude to Scripture (cf. v. 16, ii. 1). ἰδίας "is opposed to the φωνὴ ἐνεχθεῖσα of i. 17". (3) It seems most satisfactory to understand ἰδ. ἐπιλ. as the meaning of the prophet himself, or what was in the prophet's mind when he wrote; the fulfilment in any particular generation or epoch. "The special work of the prophet is to interpret the working of God to his own generation. But in doing this, he is laying down the principles of God's action generally. Hence there may be many fulfilments of one prophecy, or to speak more exactly, many historical illustrations of some one principle of Providential Government" (Mayor, p. 196). The genitive ἐπιλύσεως is gen. of definition and not of origin. "No prophecy is of such a nature as to be capable of a particular interpretation."

Ver. 21. οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ. With ἠνέχθη cf. vv. 17, 18. ἀλλὰ ὑπὸ πνεύμ. . . . φερόμενοι, cf. Acts ii. 2. ὥσπερ φερομένης πνοῆς βιαίας. Here we have the only reference to the Holy Spirit in the Epistle, and only in this connexion, viz. as the source of prophetic inspiration. The spirit is an agency rather than an agent. The men speak. The spirit impels. It is of much signifi-



II. 1. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ἡμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἅπω-  
 λείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες

Vv. 4, 10,  
 Jas. i. 25.  
 See  
 Moulton,  
 Proleg. 74.

ance for the interpretation of the whole passage that ἄνθρωποι occupies a position of emphasis at the end of the sentence, thus bringing into prominence the human agent. The prophets were not ignorant of the meaning of their prophecies, but they saw clearly only the contemporary political or moral situation, and the principles involved and illustrated therein.

CHAPTER II.—Vv 1-3. *The False Teachers and their Judgment.* "Yet there were also false prophets in the ancient community, just as among you there will be false teachers. They will not hesitate to introduce alongside the truth corrupting heresies, even denying their Redeemer, and bringing on themselves swift destruction. Many will imitate their vicious example, and thereby the way of truth will be discredited. Nay, further, actuated by covetousness, they will make merchandise of you by lying words. Yet you must not think that the judgment passed on all such long ago is inactive. Their destruction is awaiting them."

Ver. 1. ψευδοπροφῆται ἐν τῷ λαῷ. ἐν τῷ λαῷ is used for the chosen people in LXX. ψευδοπροφῆται. A class of False Prophets is frequently mentioned in the O.T. In the earlier ages it is not suggested that there was conscious deceit on the part of the prophet. His prophecy is false, if it is proved so by the event (Jer. xxviii. 9). "When a prophet lies, without being inspired by a false or impotent god, it is because God in His anger against Israel's sin means to destroy him, and therefore put into the prophets 'a lying spirit'". (Schulz. *O.T. Th.* i. 257). Cf. 1 Kings xxii. 5 ff. These are the prophets who cry "peace, peace," when God is really going to bring judgment. In the later period superstitious acts and pagan practices, such as spiritualism, ventriloquism, professional sooth-saying, became common (e.g. Jer. xxvii. 9; Isa. viii. 19). The cardinal distinction between the true and the false prophet lay in the moral character of their teaching (Jer. xxiii. 21, 22). ψευδοδιδάσκαλοι. The characteristics of their teaching are well-marked in this Epistle. See Introduction, pp. 115 ff. Compare Phil. iii. 18 f. "enemies of the Cross," who brought tears of shame to the eyes of the Apostle;

the abuses of the Lord's Supper in 1 Cor. xi.; also Galat. ii. 4, 2 Cor. xi. 13.

παρεισάξουσιν. What is the force of παρα-? The idea of "stealth" or "secrecy"—"stealthily to introduce"—is hardly in accord with their character described elsewhere as *τολμηταὶ αὐθάδεις*, *δόξας οὐ τρέμουν* *βλασφημοῦντες* (ii. 10). Rather the idea seems to be of the introduction of false teaching alongside the true, whereby the *ὁδὸς ἀληθείας* is brought into disrepute. Cf. *παρεισενέγκαντες*, i. 5. The idea of stealth is present in *παρεισάκτους* (Gal. ii. 5). *αἵρέσεις*. Clearly *αἵρεσις* here is used in original sense of "tenet" ("animus," "sententia") (So Spitta, von Soden, Weiss; but cf. Zahn., *op. cit.* ii. 233). In Galat. v. 20, 1 Cor. xi. 19, the sense is "dissensions," arising from such diversity of opinion. It is used in the sense of "sect" in Acts v. 17, xv. 5, xxiv. 5. The *ψευδοδιδάσκαλοι* were within the Church. Even the "Alogi," who disputed the fourth Gospel in second century, were not excommunicated. They were, as Epiphanius says, "one of ourselves". Cf. MME., *Expos.* Feb. 1908. *αἵρέσεις ἅπωλείας*. The Genitive contains the qualifying idea—"corrupting tenets". Our identification with a great cause may be maintained, as in the case of the false teachers, but personal motives may sadly deteriorate, and the influence of the life may breed corruption. Cf. Ignat. *Trall.* vi. 1; *Eph.* vi. 2. καὶ τὸν ἀγορ. . . ἀρνούμενοι. καὶ = "even". Cf. Mark i. 27. If the ordinary use of *δεσπότης* in early Christian writers is followed here, viz., as referring to God, ἀγοράζω would also be used of God, who redeemed Israel out of Egypt (2 Sam. vii. 23). The reference here, however, is to Christ (cf. Mayor, p. xvii.). The N.T. use of ἀγορ. is illustrated in 1 Cor. vi. 20, where reference might be to God; but in *ib.* vii. 23 reference is clearly to Christ. So in Rev. v. 9. Cf. our Lord's words in Mark x. 45, about "giving his life a ransom" and Jude v. 4. The "denial" seems to have consisted in an inadequate view of the Person and Work of Christ, and their relation to the problem of human sin. Cf. *Epp. of Peter*, J. H. Jowett, pp. 230 ff. *ταχινῇν*. See note on i. 14. ἐπάγοντες. The

- b 1 Tim. ii. <sup>2</sup> ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται · 2. καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν  
 2, 2 Cor. ii. 1, viii. 2, Luke i. 44. καὶ <sup>b</sup> ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς <sup>c</sup> ἐμπορεύονται · οἷς τὸ  
 c Ezek. xxvii. 21. κρίμα ἔκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ <sup>d</sup> νυστάζει. 4.  
 d Acts iii. 13, 1 Cor. vi. 8. εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς <sup>1</sup>

<sup>1</sup> σειραῖς KLP, vulg., syrr., boh. +; σειροῖς ABC, WH, Treg.; σιροῖς  $\Sigma$ , Ti. The two last are mere variations in spelling: the last gives a different word which seems less applicable to ζοφου. The difficulty is, however, partially explained by regarding σειραῖς as suggested by δεσμοῖς of Jude 6. σειρος or σιρος is a pit for the storage of grain, and so far as known, the word "does not seem to suggest anything awful or terrible" (Mayor). The presumption, considering dependence of whole chapter on ideas of Jude, is in favour of σειραῖς.

middle might have been expected. Cf. v. 5, where the active is suitably used.

Ver. 2. ἀσελγείαις. are "acts of lasciviousness". ὁδὸς τῆς ἀληθείας. ἀληθεία contains the root-idea of "genuineness". It combines the ideas of the knowledge of God and His purposes in Christ; and of the human obligation to right living that springs from it. "He that doeth truth cometh to the light." The writer of 2 Peter is, as always, concerned to oppose a merely intellectual Gnosticism, which has its ultimate fruit in immorality. Cf. Ps. cxix. 29, 30. βλασφημηθήσεται. The whole Church suffered in reputation because of these men. Cf. Rom. ii. 24, 1 Tim. vi. 1.

Ver. 3. ἐν is causal. πλεονεξία = "covetousness". Cf. Luke xii. 15. πλαστοῖς: here only in N.T., "manufactured," "feigned," "artificial". ἐμπορεύονται Originally used in intrans. sense = "go a-trading". Cf. Jas. iv. 13. Then = "import," in trans. sense. Here = "make gain of," "exploit". Cf. 2 Cor. ii. 17, 1 Tim. vi. 5.

οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ: "whose judgment has for long not been inactive," although there is an appearance of delay. This delay is the argument used by the false teachers. ἔκπαλαι occurs in O.G.I.S., 584<sup>b</sup> (ii. A.D.), δι' ὧν ἔκπαλαι αὐτὴν (sc. τὴν πατρίδα) εὐεργέτ[ησεν]. (Cf. iii. 4 and ii. 1, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν.) For ἄργεῖ see note on i. 8. The judgment has long been gathering, and is impending. νυστάζει. The word used of the slumbering virgins in Matt. xxv. 5. In Isa. v. 27 it is used of the instruments of God's anger employed against those guilty of social abuses.

Vv. 4-10a. A historical illustration of the Divine judgment on the wicked, and care of the righteous.

"God spared not angels who sinned,

but having cast them into Tartarus, gave them over to chains of darkness, reserving them for judgment. He spared not the ancient world, but guarded Noah, with seven others, while the impious world was overwhelmed by a flood. So Divine judgment was extended to the cities of Sodom and Gomorrah, which were overwhelmed by ashes, and overthrown by earthquake, as an example of what is in store for impious persons, while righteous Lot was delivered, grieved and wearied as he was by the profligate life of the lawless. For day after day this man with his righteous instincts, in his life among them, was vexed with the sight and sound of their lawless deeds. In all this we have a proof that the Lord knows how to deliver the godly out of trial, and to keep the ungodly under discipline until the day of judgment, especially those who follow the polluting lusts of the flesh and despise authority."

Ver. 4. εἰ γὰρ ὁ θεός . . . introducing a series of conditional sentences. The apodosis is found in οἶδεν κύριος . . . of v. 9. σειραῖς. No doubt a rendering of δεσμοῖς in Jude 6, agreeably to the practice of this writer, who is somewhat fond of using rarer words, instead of the more commonplace. σειρά usually means a "cord" or "rope" (Homer, *Il.* xxiii., 115, *Od.* xxii., 175). It would seem to mean "a golden chain" in *Il.* viii., 19, cf. Plato. *Theatetus*, i. 53 C. The meaning "fettters" is peculiar to 2 Peter (for *var. lect.* σειροῖς, see textual note). τάρταρώσας = "cast into Tartarus". The verb is a ἄπαξ λεγ. τάρταρος occurs in three passages of LXX. (Job xl. 15 (20), xli. 22 (23), Prov. xxiv. 51 (xxx. 16): but in none of these is there any corresponding idea in the Hebrew. The word also occurs in Enoch xx. 2, where Gehenna is the place of



ζόφου<sup>1</sup> ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,<sup>2</sup> 5. καὶ ἀρχα-<sup>c</sup> Plato, *Legg.* 3, 695c, Plut. *Pelop.* c. 13, Dem. i. 812, 3 Macc. v. 27. f Art. absent ii. 7, cf. Abbott, J. i Pet. iii. 2.

ίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὁ γδοον<sup>1</sup> Ἰνῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν<sup>2</sup> ἐπάξας· 6. καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας<sup>3</sup> καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβέσιν<sup>3</sup> τεθεικώς, 7. καὶ δίκαιον ἁπλῶς καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων<sup>1</sup> ἐν ἀσελγείᾳ ἀναστροφῆς ἐρύσατο,—

G. pp. 57 f.

g Luke xiii. 34, Acts xiv. 27.

h Matt. xx. 18.

i 1 Pet. iii. 2.

<sup>1</sup> ζοφου BCKLP, Ti., Treg., WH; ζοφοῖς NA. "The latter reading may have arisen from a marginal -οῖς intended to connect *σειραῖς*, but wrongly applied to ζοφου" (Mayor, *Ed.* p. cxciv.).

<sup>2</sup> τηρουμένους BCKLP, syr<sup>h</sup> + Ti., Treg., WH; κολαζομένους τηρεῖ NA, latt., SyrP, boh., sah.

<sup>3</sup> ἀσεβεσιν BP, syr<sup>h</sup>, syrP, WH; τοῖς ἀσεβεσιν sah., boh.; ἀσεβεῖν NACKL, vulg., Treg., Ti.

punishment for apostate Jews, and Tartarus for the fallen angels. In Homer (*e.g.* *Il.* viii. 13) Hades is the place of confinement for dead men, and Tartarus is the name given to a murky abyss beneath Hades in which the sins of fallen Immortals (Kronos, Japetos, and the Titans) are punished (*cf.* Salmond, *H.B.D.* ii. 344 a). Hence 2 Peter uses this word in agreement with the Book of Enoch and Greek mythology, because he is speaking of fallen angels and not of men. As regards the cosmology that is here implied, it has been suggested that the earth is not regarded as flat, but the universe is conceived as two concentric spheres, the outer heaven, the inner the earth. The nether half of heaven is Tartarus, and the nether half of the earth is Hades (St. Clair, *Expositor.* July, 1902). The use of the word by 2 Peter is remarkable as implying an atmosphere of Greek thought in the circle in which he moved, and for which he wrote. ζόφος in Homer is used of the gloom of the nether world, *Od.* xx. 356, *cf.* Heb. xii., 18. Also v. 17 and Jude 6, 13. It is implied that fallen angels and unrighteous men alike undergo temporary punishment until the day of their final doom, *cf.* ver. 9. Enoch x. 4, 12, lxxxviii. 2.

Ver. 5. ἀρχαίου κόσμου. The article is omitted, which is not a mark of illiteracy. This chapter is prophetic in form, and the omission of the article is characteristic of that style. *Cf.* Job. iii. 10, Judges v. 5. (See Mayor, *Ed.* xxxiv. xxxv.). δικαιοσύνης κήρυκα. κηρ. in this sense is used in N.T. only here, and in 1 Tim. ii. 7, 2 Tim. i. 11. 2 Peter again borrows from Jewish tradition as to the preaching of Noah. *Cf.* Jos. *Antiq.* i. 3, 1, Clem.

Rom. i. 7. κατακλυσμόν, *cf.* Matt. xxiv. 38, 39, Luke vii. 27, Gen. vi. 17. ἐπάξας. Aorist participle implies co-incident action. "He saved N. . . while he sent, etc." ἐπάγω is used of "setting-on," "letting loose," *e.g.* "dogs". *Odyssey*, xix. 445, Xen. *Cyr.* x. 19. ὁ γδοον. "with seven others". Classical Greek usage is to add αὐτόν. There is much difficulty as to the significance of the numeral. The reference is no doubt to the number of Noah's family. The numeral is placed in a prominent place in the sentence to lay stress on the small number saved out of the inhabited world, as a striking example of mercy in the midst of judgment, *cf.* 1 Pet. iii. 20. *Cf.* P. Petr. iii. 28. ὅτι ἔδραγματοκλέπτει τρίτος ὢν (*bis*), *cf.* Abbott, J. G. § 562

Ver. 6. πόλεις Σοδ. καὶ Γομορρ. Not genitive of apposition, but cities of the district, where Sodom and Gomorrah were situated. *Cf.* Jude 7. Σ. καὶ Γ. καὶ αἱ περὶ αὐτὰς πόλεις καταστροφῇ κατέκρινεν. καταστροφῇ is dative of instrument, "condemned them by overthrow". Gen. xix. 24, 25 seems to imply some further destruction after the fire. Perhaps an earthquake is meant, a common accompanying phenomenon of volcanic disturbance. ὑπόδειγμα . . . τεθεικώς, "constituting them an example to ungodly persons of things in store for them." With μελλ. *cf.* Heb. xi. 20, Col. ii. 17. τεφρώσας = "cover up with ashes" (not "reduce to ashes")—found in a description of the eruption of Vesuvius. (Dio. Cass. lxvi. p. 1094).

Ver. 7. καταπονούμενον, the word applied to the condition of the slave whom Moses delivered, Acts vii. 24. It implies outward discomfort. ἀθέσμων. *Cf.* iii. 17,



<sup>k</sup> Infinit. with *οἶδα*  
 1 Tim. iii. ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν,—9. οἶδεν Κύριος  
 5, Jas. iv.  
 17, Matt. εὐσεβεῖς ἐκ πειρασμοῦ <sup>k</sup> ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως  
 vii. 11,  
 Phil. iv. κολαζομένους τηρεῖν, 10. μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ  
 12, 1  
 Thess. iv. <sup>1</sup> μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας. τολμηταὶ  
 4, classi-  
 cal.

1 Luke iv. 22, Col. i. 13, Rom. i. 26.

<sup>1</sup> ο δικαίος *ACKLP*, syrr., Treg., Ti.; om. ο B, vulg., WH.

“a stronger word than *ἀνομος*, because *θεσμός* is used especially of a divine ordinance, a fundamental law” (Mayor).

Ver. 8. *βλέμματι γὰρ καὶ ἀκοῇ*. Two interpretations are possible (1) Instrumental dative after *ἐβασάνιζεν*. “He vexed his righteous soul by what he saw and heard.” The objections are (a) the long interval that separates *βλ. κ.τ.λ.* from *ἐβασάνιζεν*, (b) that *βλέμμα* is never elsewhere used of the thing seen, but is used of sight from the subjective, emotional, and volitional point of view. Hence (2), reading *δίκαιος* without the article, and taking *βλ. κ.τ.λ.* with that word, we may translate with the Vulgate “apectu et auditu justus”. His instincts of eye and ear were nobler than those of the society around him. *ἡμέραν ἐξ ἡμέρας*. “Day in, day out.” Cf. *ἡμέρα καθ’ ἡμέραν* in Ps. lxxviii. 19. *ἐβασάνιζεν*. It is somewhat peculiar that the active should be used. “He vexed, distressed his righteous soul.” May it not be that in the use of the active a certain sense of personal culpability is implied? Lot was conscious that the situation was ultimately due to his own selfish choice (cf. von Soden).

Ver. 9. *οἶδεν Κύριος, κ.τ.λ.* Apodosis to protasis begun in ver. 4. *πειρασμοῦ*. See Mayor’s note on Jas. i. 2. The idea here is primarily of those surroundings that try a man’s fidelity and integrity, and not of the inward inducement to sin, arising from the desires. Both Noah and Lot were in the midst of mockers and unbelievers. This *πειρασμός* is the atmosphere in which faith is brought to full development. It was a condition even of the life of Jesus. *ὕμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου* (Luke xxii. 28). It is the word used by St. Luke of the Temptation (Luke iv. 13). On the one hand, *πειρασμός* is not to be lightly sought (Luke xi. 4), or entered into carelessly (Mark xiv. 38); the situation of *πειρασμός* may itself be the result of sin (1 Tim. vi. 9). On the other hand, it is

a joyous opportunity for the development of spiritual and moral strength (Jas. i. 2, 12). *πειρασμός* becomes sin only when it ceases to be in opposition to the will. The word is peculiar to the N.T. *ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν*: “to keep the unrighteous under punishment until the day of judgment”. The reference may be the same as in 1 Pet. iii. 19, *τοῖς ἐν φυλακῇ πνεύμασιν*, if we interpret “spirits in prison” as meaning those who had disobeyed the preaching of Noah, and to whom Christ preached. Cf. Book of Enoch, x. 4 f. *ἡμέραν κρίσεως*. This day is also the day of Parousia. The same expression is used in iii. 7. It is called *ἡμέρα κυρίου* (iii. 10); *ἡ τοῦ θεοῦ ἡμέρα* (iii. 12). Three great results are brought about on that day. (1) The ungodly will suffer *ἀπώλεια* (iii. 7; cf. ii. 1, iii. 16). It is noteworthy that the ultimate fate of the fallen angels is not described except as *κρίσις* (ii. 4). (2) Dissolution of the material universe by fire (iii. 11, iii. 7, iii. 12, iii. 10). (3) The righteous are promised “new heavens and a new earth”. In this new universe, or environment, righteousness has its home (iii. 13). The difficult passage (i. 19), about the day-star, has reference to this *ἡμέρα κυρίου*, when the great Day shall dawn, and the sign of it shall cheer the hearts of the faithful, and the lamp of prophecy will be no longer needed.

Ver. 10a. *μάλιστα δὲ τοὺς ὀπίσω σαρκὸς . . . πορευομένους*, “especially those who follow the flesh as their leader”. Cf. Matt. iv. 19, 1 Tim. v. 15. In Isa. lxxv. 2 we have *πορευομένοις . . . ὀπίσω τῶν ἁμαρτιῶν αὐτῶν*. The writer now passes from the sin of Sodom to the sin of the Libertines. *ἐπιθυμία μiasμοῦ*. *ἐπιθυμία* is used of strong desire generally; “lust” in its older meaning. E.g. Luke xxii. 15. *μiasμοῦ* is a qualitative genitive, as in ii. 1. *αἰρέσεις ἀπωλείας*: “a polluting desire”. *κυριότητος καταφρονούντας*. *κυρ.* cannot be taken in a purely abstract sense, “despising authority”. *κυριότης*.

αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες. ΙΙ. ὅπου ἄγγελοι  
ἰσχυῖ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ

is used in the abstract sense of the Lordship of Christ in Didache iv. 1. Honour him who speaks the word of God, ὡς κύριον, ὅθεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ κύριός ἐστιν.

As is suggested by this passage in the Didache, we may conclude that by κυριότητος καταφρονοῦντας is meant a despising of the Lordship of Christ, which was the central theme of the apostolic teaching and preaching. The writer in ver. 10b, goes on to speak of their attitude towards δόξας, or "angelic beings". Cf. Jude 8, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. It is true that in Col. i. 16, κυριότητες form one of the ranks of angels in the false Gnostic teaching, but there is no indication that the Libertines here spoken of taught any elaborate angelology. On the contrary, they spoke lightly of the Unseen Powers generally. Their teaching seems to have been materialistic in tone. They were ὡς ἄλογα ζῶα γεγεννημένα φυσικά (ver. 12)—creatures of natural instinct, not employing the higher powers of reason (ἄλογα).

Vv. 10b-14 *Further description of the False Teachers.* "Presumptuous and arrogant, they do not shrink from irreverent speech about the unseen powers, while even angels, who are far superior to these false teachers in greatness and might, do not dare to bring against these powers an irreverent accusation. Their irreverence is therefore of an ignorant type, as of unreasoning animals, who are born creatures of instinct, and are fitted only for capture and destruction. Their destruction will be in keeping, and they will be defrauded of what is really the wages of fraud. Their notion of pleasure is to spend the day in delicate living. They are spots and blemishes, luxuriating in their pleasures, while they feast with you. Their eyes are full of adultery, and they are insatiable in sin, alluring unstable souls. With hearts experienced in covetousness, they are children of the curse."

Ver. 10b. *τολμηταὶ αὐθάδεις.* αὐθ. is to be taken as an epithet of *τολμηταὶ*. The idea in *τολμ.* is of shameless and irreverent daring. αὐθάδεις (αὐτὸς and ἥδομαι) = "self-willed," "arrogant". In 1 Tim. i. 7, the ἐπίσκοπος must not be αὐθάδης, where the thought seems to be of irresponsibility in regard to the community. Cf. Didache iii. 6, μὴ γίνου

γόγγυσος· ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν· μηδὲ αὐθάδης μηδὲ πονηρόφρων. ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται. The false teachers push forward their views, regardless of consequences. Cf. P. Amh. 78, 13 f. (ii. A.D.), μ[ου] πλεονεκτῇ ἄνθρωπος ἀ(υ)θαδής. "An audacious man is taking advantage of me." δόξας οὐ τρέμουσιν βλασφημοῦντες. δόξας is used of Unseen Powers whether good or evil. How can βλασφημ. be used of evil powers? It is obvious that we must find some sense for βλασφημεῖν here; and also in Jude 8, that will be applicable to δόξας, apart altogether from their moral character. In Plato, *Rep.* 381 E, there occurs a passage dealing with the popular conception of the gods, which holds that they may sometimes change their form, and "in the likeness of wandering strangers, bodied in manifold forms, go roaming from city to city" (cf. Homer, *Od.* xvii. 485). By such notions, as taught for example by mothers to their children, men may be said, "εἰς θεοὺς βλασφημεῖν". Not only are these a misrepresentation of the Divine, but their tendency is to make light of it, belittle it, detract from its dignity. Some such sense of βλ. seems to be required here. The false teachers may have scoffed at the idea both of angelic help, and of diabolic temptation. Their tendency seems to have been to make light of the Unseen, to foster a sense of the unreality both of sin and of goodness, and to reduce the motives of conduct to a vulgar hedonism (cf. Mayor's note, p. 74).

Ver. 11. ὅπου = "whereas". The interpretation of this verse turns on the meaning of κατ' αὐτῶν. Does it refer to the false teachers, or to a distinction between two sets of angels, which finds an illustration in the contest between Michael and Satan for the body of Moses? (Jude, 9). In the latter case κατ' αὐτῶν would refer to the fallen angels. Another possible interpretation is that ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες are a superior class of archangels (Spitta), and κατ' αὐτῶν would refer to the δόξαι in general. Chase suggests that the reference is to the false teachers, and angels are represented as bringing before the Lord tidings as to the conduct of created beings, whether angels or men (*op. cit.* 797 b).



m Use of dat, instead of accus. indicates progress towards extinction of prepp. with three cases (Moulton, *Proleg.* 106). Luke v. 25. <sup>m</sup> Κυρίῳ βλάσφημον κρίσιν. 12. οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν <sup>n</sup> οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται, 13. ἀδικούμενοι<sup>1</sup> μισθὸν ἀδικίας ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι

n Ro. n. x. 14, vi. 21, xiv. 21, John xix. 37.

<sup>1</sup> ἀδικούμενοι N BP, syr<sup>h</sup> + WH; κομίουμενοι ACKL<sup>h</sup> c, boh., spec., syr<sup>h</sup> + Ti., Treg.

We may note the tendency in 2 Peter exemplified here to put in general terms what Jude states in the particular, in the story of Michael and Satan. The particulars of Jude are omitted (as also the name Enoch afterwards) in order to avoid direct reference to apocryphal writings. Accordingly the sentence, οὐ φέρουσιν κατ' αὐτῶν βλάσφημον κρίσιν, is only intelligible by reference to Jude 9, where Michael does not himself condemn Satan, but says ἐπιτιμῆσαι σοι κύριος. Cf. note on βλασφημοῦντες, v. 10.

Ver. 12. γεγεννημένα φυσικὰ—"born creatures of instinct". Instinct is here distinguished from the rational centres of thought and judgment. They are ἄλογα ζῶα. Their chief characteristic is that they are "alive," and have no sense of the moral issues of life. Like animals, they exist εἰς ἄλωσιν καὶ φθοράν. ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες=ἐν τούτοις ἂ . . . "Speaking lightly of things they are ignorant of". Spiritually they are incapable. They know not what they do, in thus clouding moral issues. ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται. Here is a subtle example of the dependence of this epistle upon Jude. In Jude 10, we have ἐν τούτοις φθείρονται, referring to ὅσα δὲ φυσικῶς . . . ἐπίστανται. The sense in 2 Peter is confused, and there is no distinction between the two kinds of knowledge, although the intended meaning in both passages is the same. Cf. Rom. viii. 5, 6.

Ver. 13. ἀδικούμενοι μισθὸν ἀδικίας (cf. v. 12). This playing upon words is characteristic of 2 Peter, ἀδικεῖν has usually the sense of "doing harm to" (cf. Acts xxxv. 10; Galat. iv. 12). Here it would seem to mean "being defrauded of the wages of fraud," or "being done out of the wages of wrong-doing". It has been customary to see in this phrase an illustration of the irresponsible use of words in 2 Peter. "Another example of the author's love of far-fetched and artificial expressions" (Mayor). In P.

Eleph., however 27a<sup>24</sup> (iii. B.C.), the writers ask for a receipt with reference to a certain business transaction. τούτου δὲ γενομένου ἐσόμεθα οὐκ ἡδικοῦμενοι "this having been arranged, we shall not be defrauded". To this may be added Mayor's citation of Plut. Cato Mi. 17 (p. 766) εὐρὼν χρέα παλαιὰ τῷ δημοσίῳ πολλοὺς ὀφείλοντας καὶ πολλοῖς τὸ δημόσιον, ἅμα τὴν πόλιν ἔπαυσεν ἀδικουμένην καὶ ἀδικούσαν. The accusative *rei* after ἀδικ. is very unusual. In classical writers it is found only with ἀδίκημα. μισθὸν ἀδικίας suggests the experience of Balaam, of whom the same expression is used in ver. 15, who never received his promised hire from Balak (Num. xxiv. 11). Death deprives the false teachers of all their reward. For significance of the name "Balaam," in connexion with the false teachers, see Introduction, p. 118. ἡδονὴν in N.T. only in a bad sense, cf. Luke viii. 14, Tit. iii. 3, Jas. iv. 1-3. τρυφή only in N.T. in Luke vii. 25 where it is used of "delicate living," a luxurious life, but with no special blame attached. The word is also used of gifts of wisdom in Prov. iv. 9, cf. Ps. xxxvi. 8, "the river of thy pleasures". Eden is called παράδεισος τῆς τρυφῆς, Gen. ii. 15, iii. 13, 24. ἐν ἡμέρᾳ "in the day-time," "in broad day-light". σπίλοι καὶ μῶμοι, cf. Ephes. v. 27, 2 Pet. iii. 14, 1 Pet. i. 19, Jude 12. μῶμος "reproach," "disgrace". Cf. Hort. on 1 Pet. i. 19, where he traces the way in which μῶμος and ἄμωμος, came to be used with superficial meaning of "blemish," cf. Ephes. i. 4, v. 27, Heb. ix. 14. ἐντρυφῶντες: "to be luxurious," cf. Xen. *Hell.* iv. 1, 30. ἐν ταῖς ἀπάταις αὐτῶν: to be taken with ἐντρυφ. ἀπάτη is a favourite word of Hermas (*Mand.* viii. 5) and is frequently joined by him with τρυφή (*Mand.* xi. 12 and throughout *Parable* 6). According to Deissmann, ἀπάτη in popular Hellenistic has the meaning "pleasure". Cf. Matt. xiii. 22 = Mark iv. 19 (Luke viii. 14), (see his *Hellenisierung des semitischen Monotheis-*



ἐντροφῶντες ἐν ταῖς ἀπάταις <sup>1</sup> αὐτῶν συνευωχούμενοι ὑμῖν, 14. <sup>o</sup> Matt. x. 10, Heb. iii. 1, Eph. ii. 12. ὀφθαλμοὺς ἔχοντες μεστοὺς <sup>o</sup> μοιχαλίδος καὶ ἀκαταπαύστους <sup>2</sup> <sup>p</sup> 1 Peter iv. 1, Jas. i. 13. ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην <sup>p</sup> 1 Peter iv. 1, Jas. i. 13. <sup>q</sup> Heb. iii. 12. <sup>p</sup> πλεονεξίας ἔχοντες, κατάρas τέκνα. 15. καταλείποντες εὐθεῖαν <sup>p</sup> 1 Peter iv. 1, Jas. i. 13. ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βόσορ <sup>3</sup> <sup>q</sup> Heb. iii. 12.

<sup>1</sup> ἀπαταις **ACKLP**, syrh (mg. ἀγαπαίς), WH, Ti.; ἀγαπαίς A<sup>2</sup>B, sah., syrp + Treg., WHm. At first sight it would seem probable that 2 Peter has misread ἀγαπαίς in Jude 12. Confusion is common in MSS. of O.T. between ἀγαπαω and ἀπαταω, ἀγαπη and ἀπατη (e.g., Ps. lxxviii. 36). Yet ἀπατη, ἀπαταω has been proved to be the correct reading in many cases. αὐτῶν here is an argument in its favour. Nestle (*op. cit.* pp. 324 ff.) and Zahn (*op. cit.* ii. p. 235 f.) argue strongly for ἀγαπαίς and omission of ὑμῖν (συνευωχούμενοι = "feasting with one another") (Mayor, *Ed.* cxcvii).

<sup>2</sup> ἀκαταπαύστους **ACKLP**, 13, 31, Ti., Treg.; ἀκαταπαστους AB, WH. The latter reading "may have originated in a faulty pronunciation on the part of the reader, or the υ may have been accidentally omitted at the end of the line, as in B, where one line ends with πα- and the next begins with -στους" (Mayor, *Ed.* cxcvii. cf. Moulton, *Proleg.* p. 47).

<sup>3</sup> Βόσορ **ACKLP**, boh., syrh, Ti., Treg.; Βεωρ B, syrp, sah., WH, Weiss; Βεωροσορ **N**. There can be little doubt that Βόσορ is the correct reading. The reading of **N** is manifestly due to a combination of Βόσορ and a marginal correction -εωρ. Zahn (*op. cit.* ii. p. 292) says that everywhere in LXX, Josephus, Philo, only the forms Βεωρ or Βαιορ occur, and that Βόσορ is inexplicable except as a mistake on the part of 2 Peter due to "imperfect pronunciation or defective hearing". Nestle, however (*op. cit.* p. 244), after Holmes-Parsons, cites υιον του Βόσορ in the Georgian version of Jos. xiii. 22. Βόσορ also occurs as name of a place in Deut. iv. 43, 1 Sam. xxx. 9, 1 Macc. v. 26. "The support of the ordinary name by B against the other MSS. may be compared with its support of Σιμων against Συμεων in i. 1" (Mayor, *Ed.* cxcviii.).

mus, (*Neue Jahrb. f. d. Klass. Altertum*, 1903), p. 165, n. 5).

Ver. 14. ἀκαταπαύστους ἁμαρτίας. For use of genitive with this verb, cf. 1 Pet. iv. 1. See Grammatical Note. δελεάζοντες. Cf. v. 18 and Mayor's note on Jas. i. 14, "entice or catch by a bait". κατάρas τέκνα. Cf. τέκνα ὑπακοῆς, 1 Pet. i. 14.

Vv. 15, 16. Example of Balaam. "They have left the straight way and wandered from it, having followed the way of Balaam, who loved the ways of wickedness, and was rebuked for his transgression, when a dumb ass spoke with a man's voice, and forbade the infatuation of the prophet."

Ver. 15. τῇ ὁδῷ τοῦ Βαλαὰμ. The comparison of the conduct of the False Teachers to that of Balaam is significant as determining their character and motive (see Introduction, pp. 115 ff.). The writer of 2 Peter takes the miraculous narrative in Numbers xxii. 21-35 literally. It is no disparagement of the value of the illustration that we, in our day, can no longer do so. Balaam had the gift of real spiritual vision. He is described in

Numbers xxiv. 36 as one "whose eye was closed," i.e. to outer things, and also as one "which seeth the vision of the Almighty, falling down and having his eyes open," i.e. to spiritual vision. Balaam was one who allowed the greed of gain to become stronger than the prophetic impulse. He is conscious that he is tempting God, and an evil conscience makes him irritable. He fears lest God may yet interfere to rob him of his reward. When the ass starts aside he beats it, but ultimately his passion is subdued by the momentary triumph of his higher spiritual instincts, when he begins to suspect that in the stubbornness of the animal there is really the power of God exercised to hinder him in his course. The angel with the drawn sword is often the form that men's religion takes who are disobeying the voice of conscience. "There is a strange depth of meaning in the appealing eye of an ill-treated animal. It is an appeal, in the first place, to whatever remnant of pity and generosity may still survive in the heart of the man who ill-treats it, but it is an appeal, in the second place, to the

ὃς μισθὸν ἀδικίας ἠγάπησεν, 16. ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν. 17. οὗτοί εἰσιν πηγαὶ ἀνδρῶν καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. 18. ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγους<sup>1</sup> ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19. ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι,

<sup>1</sup> ὀλίγους AB<sup>2</sup> C, vg., syrr., sah., boh., Treg., Ti., WH; οὕτως SCKLP; οὕτως would require aor.; ἀποφυγόντας ("clean escaped" A.V.), read by KLP. In the MSS. οὕτως is hardly distinguishable from ὀλίγους (Mayor, *Ed.* cxcviii.).

justice of the God who made them both, a cry of which we may be sure it has entered into the ears of the Lord of Sabaoth. When animals are put to unnecessary suffering, either in the shambles or as beasts of burden, or in the interests of science or sport, or for any other reason, cases are sure to arise in which we may justly apply the words of our Epistle, and say of such poor tortured creatures that with their dying gaze, no less clearly than if they had spoken with man's voice, they forbade the madness of their torturers" (Mayor, p. 203). Cf. F. W. Robertson, *Sermons*, Ser. iv. pp. 40 f.

Ver. 16. ἔλεγξιν δὲ ἔσχεν, a periphrasis for the passive of ἐλέγχω, = "was rebuked". ἰδίας παρανομίας, emphatic, "his own transgression". Two interpretations of ἰδίας are possible. (1) The παρανομ. is a characteristic trait in Balaam (Keil. Weiss). (2) As prophet, Balaam was expected to do and teach God's law. He whose duty it is to rebuke others is himself rebuked for his own transgression" (Hundhausen, Wiesinger). παρανομία = "a particular transgression" as distinct from ἀνομία = "disobedience in general". παραφρονίαν, "infatuation". Balaam is proceeding against what he knows to be the Divine will.

Vv. 17-19. *The Libertines are themselves slaves.* "They are like waterless wells, and mists that the wind disperses. For them is reserved the fate of gloomy darkness. They utter ponderous nothings, and allure through their lusts those who were just escaping from the temptations of heathen life. Promising freedom to others, they are themselves slaves of corruption. Every one is a slave to that which has mastered him."

Ver. 17. πηγαὶ . . . ἐλαυνόμεναι. It is interesting to compare the expressions

in 2 Peter here with Jude 12. It would appear as though he had felt that νεφέλαι ἀνδρῶν was a contradiction in terms, and instead he substituted πηγαὶ. λαίλαπος is a strong expression = "gale," a "storm of wind". Cf. Mk. iv. 37, Lk. viii. 23. οἷς ὁ ζόφος . . . τετήρηται is somewhat out of place here, and is used appropriately of meteors in Jude 13.

Ver. 18. ὑπέρογκα. Cf. Jude 16. No doubt the reference is to the use of Gnostic terms. ματαιότης, used specially of moral insincerity. Cf. ματαίως ἀναστροφῆς, "heartless conduct," 1 P. i. 18. There is no corresponding reality behind their words. σαρκὸς, to be taken with ἀσελγείαις, which is in apposition to ἐπιθυμίαις. τοὺς ὀλίγους ἀποφεύγοντας: "those who are just escaping"; who have been impressed with Christian truth, and have had strength to separate themselves from their old surroundings and customs; but are led to return through the compromises suggested by the false teachers. The phenomenon is not uncommon in all missionary work, of men who have escaped from "Gentile vices, but are not yet established in Christian virtues" (Bigg). τοὺς ἐν πλάνῃ ἀναστρεφόμενους = governed by ἀποφεύγοντας: "(escaping from) those who live in error"; i.e. from their old heathen companionships. "There is great passion in the words. Grandiose sophistry is the hook, filthy lust is the bait, with which these men catch those whom the Lord had delivered, or was delivering" (Bigg).

Ver. 19. ἐλευθερίαν. Doubtless that Antinomianism is indicated to which the doctrine of Grace has ever been open. Cf. Galat. v. 13. It arises from the ever-recurring confusion of liberty and license. The training of conscience is contemporaneous with the growth of Christian character. The Pauline teaching, which abrogated external legality, was open to

αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἡττηται, τούτῳ δεδούλωται. 20. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις ἔτι δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21. κρεῖττον γὰρ ἦν αὐτοῖς ἢ μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. 22. συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς

Acts xi. 17  
(Rec.).  
Rom. ix.  
3, 2 Cor.  
xii. 11,  
Matt. xxv.  
27, xxvi.  
9, 24.  
Arist.  
Nub. 1215,  
Xen.  
Anab. 7,  
7. 40.  
t Luke

xvii. 1 (om. (?) τουξ).

abuse, and might easily be dangerous to recent converts from heathenism. φθορᾶς. See Mayor's note, ed. p. 175. φθορά is that gradual decay of spiritual and moral sense that follows on wilful self-indulgence. ᾧ γὰρ . . . διδούλωται. Cf. Rom. vi. 16, viii. 21, John viii. 34.

Vv. 20-23. *The consequences of falling away.* "The case of their victims is a serious one. They have escaped from the pollutions of the world through the knowledge of Jesus Christ, and are once more entangled and worsted by these. Their last state becomes worse than the first. It were better for them not to have known the way of righteousness, than in spite of such knowledge, to depart from the holy commandment committed to them. They illustrate the truth of the proverb: 'the dog that turned back to his own vomit, and the sow that went to bathe to wallowing in the mud'."

Ver. 20. Here, again, γὰρ loosely introduces the subject of the victims allured by the false teachers away from their former faith. τὰ μιάσματα τοῦ κόσμου. (Lev. vii. 8, Jer. xxxix. 34), occurs only here in N.T. In LXX the word seems to have a technical religious sense, the profanation of flesh by ordinary use which is set apart for sacrifice. This sense lingers here. The body is sacred to God, and to give licentious rein to the passions is μιάσμα. Cf. μiasmos, v. 10, and μαινώ, Jude 8. τοῦ κόσμου is the world in the sense of the heathen society and its practises. ἐπιγνώσει. See note on i. 2. τούτοις is governed by ἐμπλακέντες = "entangled by these". Cf. 2 Tim. ii. 4, γέγονεν αὐτοῖς, κ.τ.λ. Cf. Matt. xii. 45, Luke xi. 26, and Heb. vi. 4-8. x. 26.

Ver. 21. ὁδὸν τῆς δικαιοσύνης. Also called "the way of truth," ii. 2, "the straight way," ii. 15. ἐντολῆς. Elsewhere in N.T. the singular is used to mean a particular precept. Cf. Rom. vii. 12, 1 Tim. vi. 14. It is characteristic of this writer to emphasise the

aspect of Christianity, not only as faith, but as the moral law ἀγίας ἐντολῆς. Cf. i. 5. ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν. A strong ethical note pervades the teaching of 2 Peter.

Ver. 22. τὸ τῆς ἀληθοῦς παροιμίας: "the content of the true proverb" has been "verified," or "realised" in their case. The first proverb is found in Prov. xxvi. 11. The second is apparently not derived from a Hebrew source. Both are quoted familiarly in an abbreviated form (cf. WM. p. 443). The interpretation of the second is an exegetical crux. Bigg takes λουσαμένη = "having bathed itself in mud". The sense is, "not that the creature has washed itself clean in water (so apparently the R.V.), still less that it has been washed clean (as A.V.), and then returns to the mud; but that having once bathed in filth it never ceases to delight in it". This, however, is to force the meaning of λουσαμένη, which is consistently used of washing with water. Again, the point of the proverb is to illustrate τὰ ἔσχατα χείρονα τῶν πρώτων. The dupes of the false teachers were cleansed and returned to pollution.

The question is important whether λουσαμένη is Middle or Passive? Dr. Rendel Harris (*Story of Ahiqar*, p. lxvii.) may have discovered the original proverb in the following, appearing in some texts of Ahiqar. "My son, thou hast behaved like the swine which went to the bath with people of quality, and when he came out, saw a stinking drain, and went and rolled himself in it". If this be the source of the παροιμία, λ. is Middle (Moulton, *Proleg.* pp. 238-39).

A friend of my own, with a knowledge of animals, tells me that the pig is often washed in certain forms of disheal, to open the pores of the skin. The animal, being unprotected by hair, finds the sun's heat disagreeable, and wallows again in the mud for coolness. The dried mud protects the skin from the rays. βόρβορος found only here and in



<sup>u</sup> Luke xx. <sup>25</sup> Jas. iv. <sup>1</sup> Cor. vii. <sup>33</sup> παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ Ὑς Ἱουσα-  
μένη εἰς κυλισμὸν βορβόρου.

<sup>v</sup> Mid.?  
Matt.  
xxvii. 5. <sup>a</sup> For this use of so-called epexegetical infinitive see Moulton, *Proleg.* pp. 203-204.  
III. 1. Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, 2. ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν, 2. <sup>a</sup> μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, 3. τοῦτο πρῶτον <sup>b</sup> γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόν  
<sup>b</sup> Col. iii. 16, 2 Cor. vii. 5, ix. 10, Phil. i. 29.

Jer. xxxviii. 6. Cf. Acta Thomae, 53. εἶδον βόρβορον . . . καὶ ψυχὰς ἐκεῖ κυλιόμενας. In the *Legends of Pelagia*, which, though late, are written in good vernacular Greek, both noun and corresponding verb are found. ἔλθοῦσα περισσότερὰ μελάνη καὶ βεβορβορωμένη περιεπέτατό μοι, καὶ τὴν δυσωδίαν τοῦ βορβόρου αὐτῆς οὐκ ἠδυνάμην φέρειν. (*Die Pelag. Legend.*, ed. Usener, p. 21). Bishop Wordsworth suggested that the double proverb is an inexact quotation of two iambic lines—

εἰς ἴδιον ἐξέραμ' ἐπιστρέψας κύων  
λελουμένη θ' ὡς εἰς κύλισμα βορβόρου.

If he is right, 2 Pet. cannot be charged with the use of the two rare words, βορβόρου and ἐξέραμα. Bigg suggests (ed., p. 228) that the Proverbs of Solomon had been unified by some Jewish paraphrast, and this one of the pig added to the canonical collection.

CHAPTER III.—Vv. 1-4. *Prophets and apostles have warned us that delay will lead to denial of the Second Advent.*

"I am now writing my second letter to you. In both I seek to rouse you to honest reflection on the words formerly spoken by the holy prophets, and on the commandment of our Lord delivered by your missionaries. Especially realise the truth of their warning, that there will come in the last days scoffers, with scoffing questions, walking after their own lusts, and saying, 'Where is the promise of His appearing? For,' say they, 'from the time the fathers fell asleep, everything remains as it has been from the beginning of creation'."

Ver. 1. For ἤδη with numeral, cf. John xxi. 14. δευτέραν ἐπιστολήν. Does this refer to 1 Peter? See Introduction, p. 113. ἐν αἷς: "in both of which," *constructio ad sensum*. διεγείρω . . . ὑπομνήσει: cf. i. 13.

εἰλικρινῇ: cf. 2 Cor. v. 8, 2 Cor. i. 12, ii. 17, Phil. i. 10. εἰλικρινῇ διάνοιαν is a technical philosophic term used by Plato. *Phaed.* 66 A = "pure reason," such as the geometer employs. In *Phaed.* 81 C, εἰλικρινῆς ψυχῇ is opposed to ψ. μεμιασμένη καὶ ἀκάθαρτος. 2 Peter here cannot be acquitted of a confusion in the use of philosophic terms, probably picked up loosely in conversation. At the same time, διάνοια is also used in the philosophic sense of ψυχῇ in Gen. xvii. 17, Deut. vi. 5, Num. xv. 39; also in N.T. Coloss. i. 21, 1 Pet. i. 13. εἰλικρινῆς is of doubtful etymology, and signifies ethical purity, a mind uncontaminated and unwarped by sensual passion. The opposite state is described in Plato, *Phaed.* 81, "She thinks nothing true, but what is bodily, and can be touched and seen, and eaten and drunk, and used for men's lusts".

Ver. 2. Borrowed from Jude 17. μνησθῆναι: epexegetical infinitive. See grammatical note. καὶ τῆς τῶν ἀποστόλων, κ.τ.λ. Double possessive genitive "of the Lord's command delivered by your apostles". Chase (*op. cit.* p. 811 a) suggests that διὰ should be inserted after τῆς, and compares the title of the Didache, διδαχὴ κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν. ἐντολή=teaching of our Lord on the fulfilment of the moral law, cf. ii. 21, John xii. 50. ἀποστόλων: Are the Twelve meant? cf. *Intro.* pp. 103-4. Probably ἀπ. signifies just those from whom they received the first knowledge of the gospel, accredited missionaries of the Church. The word is used of Epaphroditus, Phil. ii. 25, and of other than apostles, 2 Cor. viii. 23.

Ver. 3. τοῦτο πρῶτον γινώσκοντες. Accusative is required, but all MSS. have nominative, cf. Jude 18. ἐπ' ἐσχάτων τῶν ἡμερῶν. Mockers are one of the signs of the approach of the end, cf. 1 John ii. 18. ἐν ἐμπαιγμονῇ ἐμπαίκεται:

μενοι, 4. καὶ λέγοντες Ποῦ ἐστὶν ἡ ἐπανγενλία τῆς παρουσίας αὐτοῦ; <sup>c</sup> 1 John ii. 12 <sup>2</sup> John 6. 6. ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως <sup>d</sup> 1 John xv. 27, viii. 58, 1 John iii. 8, Jer. i. 5, Ps. lxxxix. 2. διαμένει ἀπ' ἀρχῆς κτίσεως. 5. λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ <sup>e</sup> Rom. iii. 24, Eph. ii. 8. λόγῳ. 6. δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο.

ἐμπαίκτης is an unclassical form. *cf.* Mark xv. 20. This verse is not part of the prophetic or apostolic message of ver. 2, but a particular caution of the writer, based on Jude.

Ver. 4. ποῦ ἐστὶν, κ.τ.λ. The coming of our Lord in the near future was evidently an integral part of the apostolic teaching, *cf.* i. 16. "There is no sure evidence that Jesus sought to undermine the assumption of His followers, that the final glory would be manifested in their day; and even this we may fairly qualify with the remembrance that a main motive of the principal eschatological discourse, reported by the Synoptists, is to warn the disciples against premature expectations" (J.H. Muirhead, *Eschatology of Jesus*, pp. 126, 127). τῆς παρουσίας: See note on i. 16. ἀφ' ἧς γὰρ, κ.τ.λ. "The fathers," must mean those of the preceding generation, in whose life-time the παρουσία was expected. οὕτως = *in statu quo*. ἀπ' ἀρχῆς κτίσεως, *i.e.*, "contrary to all previous human experience". The Teaching of our Lord Himself in one aspect would imply that the actual παρουσία, would be attended with no outward previous disturbance of life to act as a warning. Men would be engaged in their ordinary occupations and pleasures (Matt. xxiv. 36-42). The development and ripening of the moral and spiritual issues of men's lives are often not outwardly apparent (*cf.* Paget's "Studies in the Christian Character,"—"The Hidden Issues," pp. 89 ff).

Vv. 5-7. *The first part of the argument against the scoffers.* "It is not true that the course of the world is unchanging. They have wilfully forgotten that the heavens existed originally, and the earth was formed out of water, and by means of water, by the Word of God. By this very water and Word the world, as it then was, was overwhelmed and perished. The present heavens and earth, by the same Word, are treasured up for fire, being reserved for the day when impious men shall meet their doom and destruction."

Ver. 5. λανθάνει γὰρ αὐτοὺς τοῦτο. "This escapes their notice." τοῦτο is nominative. θέλοντες "wilfully" "of their own purpose". ἔκπαλαι (*cf.* note, ii. 3): "originally," *i.e.* before the creation of the world. The Rabbinical school of Shammai held that Gen. i. 1, ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν meant that the heaven was in existence before the six days' work, *i.e.* ἔκπαλαι. Perhaps this notion is present here. ἐξ ὕδατος καὶ δι' ὕδατος. Two kinds of water are meant. The first may refer to the primeval watery chaos—"the face of the waters" (Gen. i. 2). The second is perhaps connected with the formation of the dry land by "the gathering together of the waters into one place" (Gen. i. 9). But the meaning is obscure (*cf.* Mayor, ed. lxxxiii.; Chase, *op. cit.* 797). συνεστῶσα = "was formed". *Cf.* Philo, i. p. 330. ἐκ γῆς καὶ ὕδατος καὶ ἀέρος καὶ πυρὸς συνέστηκε ὁ κόσμος.

The above interpretation is in substantial agreement with Alford's, who distinguishes "the waters above the firmament," and "the fountains of the great deep". The Hebrew had no notion of evaporation. The rivers run into the sea, and the water returns subterraneously to their sources again (Eccl. i. 7).

Ver. 6. δι' ὧν. Mayor and Schmeidel, against the evidence of nearly all manuscripts, read δι' ὧν. This is rendered unnecessary (1) if the above rendering of ἐξ ὕδατος κ.τ.λ. is taken, and the plural δι' ὧν refers to the two waters. δι' ὧν would refer to λόγῳ alone, or (2) if δι' ὧν refers to ὕδατων and λόγῳ taken together, which would in some ways suit the sense of the whole passage better. The false teachers had ignored the agency of the Divine word. κατακλυσθεὶς; ἀπ. λεγ. in N.T.; found several times in P.Tebt. *c.g.* 54<sup>17f</sup> (B.C. 86) [ὥστε] . . . συμβεβηκότων κατακλυσθῆναι. "So that in consequence of what happened, it was flooded"; 56<sup>5f</sup> (late ii. B.C.) γείν[ωσ]κε δὲ περὶ τοῦ κατακεκλυσθαι τὸ πεδίον "but know about our plain having been inundated".



7. οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ<sup>1</sup> λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. 8. Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. 9. οὐ βραδύνει Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. 10. Ἡξει δὲ ἡμέρα Κυρίου ὡς

f WM. iii. § xix. 2 (b).

<sup>1</sup> τῷ αὐτῷ ABP, vulg., sah., boh., WH, Ti.; τῷ αὐτοῦ NCKL, syrr., Treg.

Ver. 7. **πυρὶ τηρούμενοι.** According to the Jewish conception of the rainbow promise, water would not again be the destructive agency. The heaven and the earth are reserved for destruction by fire. **τεθησαυρισμένοι:** "set apart for". The writer means that both the rainbow promise and the delay are not to be regarded as implying that there will be no more great cosmical changes.

The idea of the association of a great cosmical change with the coming of Christ is an interesting one. It involves the question of our environment when the natural is exchanged for the spiritual body. This writer evidently expects not complete annihilation of the present environment, but a "new heaven and a new earth, wherein dwelleth righteousness" (v. 13). St. Paul speaks of "the deliverance of the creation itself from the bondage of corruption into the glory of the liberty of the children of God". "We are not informed as to the nature of our future environment, yet it must be such as to satisfy all the longings, and give scope for all the activities of a perfected humanity" (Mayor, ed. p. 207. See also his most interesting and suggestive note: "*Answer to the objection that no change is possible in the material universe*"; and with whole passage, vv. 5-7, cf. Ruskin, *Sesame and Lilies*, p. 24.)

Vv. 8-10. *A further argument to explain the apparent delay.* "One thing beloved, you must not forget. The sense of the duration of time in the Divine Mind is not the same as in the human. One day is the same to God as a thousand years, and a thousand years as one day. God must not be judged as slack by human standards, in the fulfilment of His promise. He is better than the promise. He is long-suffering to usward, not willing that some should perish, but that all should come to repentance. We know not when His long-suffering will be exhausted. The day of the Lord will

come as a thief. Then the heavens will pass away with hurtling noise, and the elements being burned, shall pass away, and the earth and the works of men contained in it, will be made manifest."

Ver. 8. **μία ἡμέρα, κ.τ.λ.** Cf. Ps. xl. 4. The literal application of this statement to the story of creation, employed by patristic writers, in which one day is interpreted as 1000 years, and therefore the creation in six days really means 6000 years, is of course absurd. On the other hand, it can scarcely be said that the writer of 2 Peter has attained to the conception that the category of time does not exist for the Divine Mind. Rather the meaning is that infinite compassion overrides in the Divine Mind all finite reckoning. Cf. Barnabas, 15, Justin, *Dialogue*, 81.

Ver. 9. **οὐ βραδύνει . . . ἡγοῦνται.** The idea that is combated is that God has made a promise and has not kept it, He is, however, better than His promise. The additional element of His **μακροθυμία** is brought into play. God is greater than men's conception of Him, especially if theirs is a mechanical view of the universe.—**ὥς τινες βραδύτητα ἡγοῦνται.** As nowhere else in the Epistle, here the writer of 2 Peter enables us to view the summit of the Christian Faith, and to rise to a magnificent conception of God. **μὴ βουλόμενός, κ.τ.λ.** Delay does not spring from an unwillingness or impotence to perform. His will is not even that "some" should perish, though that is regarded by the writer as inevitable. Are we to see here opposition in the writer's mind to the purely logical interpretation of the Pauline teaching on Predestination? Some will perish, but it is not His Will. His Will is that all should come to repentance. The goodness of God should lead to repentance.

Ver. 10. **ἡμέρα Κυρίου.** No distinction is made between the Day of the Lord, and the Coming of Christ. This is remarkable, as excluding any idea of mil-



κλέπτῃς, ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον ἑ παρελεύσονται, στοιχεῖα δὲ <sup>John xix. 31, Rev. xxi. 12, 1 Tim. v. 25, Luke xxiv. 11, Xen. Anab. 1, 7, 17.</sup> καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.<sup>1</sup>

11. Τούτων οὖν πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς

<sup>1</sup> εὐρεθήσεται BKP, syr<sup>p</sup>; ουχ εὐρεθήσεται sah.; κατακαήσεται AL, syr<sup>h</sup>, Ti.; καυθήσεται vel.; κατακαυθήσονται al.; αφανισθήσονται C; om. και γη . . . εὐρεθήσεται vulg.; om. εὐρεθήσεται spec. Both Nestle and Mayor agree in suggesting the passive of a compound of ρεω (καταρυησεται or διαρρησεται. I am indebted to Professor J. H. Moulton for the information that the late Henry Bradshaw, of Cambridge, suggested the reading εργα αργα εὐρεθήσεται. As against this, and in favour of the text as it stands, we have 2 Clem. xvi. 3, which seems to be a paraphrase of this passage. καὶ πᾶσα ἡ γῆ ὡς μόλυβδος ἐπὶ πυρὶ τηκόμενος, καὶ τότε φανήσεται τὰ κρύφια καὶ φανερά ἔργα τῶν ἀνθρώπων.

lenarian teaching, which speedily made its appearance in the Early Church. ὡς κλέπτῃς, cf. 1 Thess. v. 2, Matt. xxiv. 43, Luke xii. 39, Apoc. iii. 3, xvi. 15. That day will surprise those who are clinging to the idea that no change is possible. ῥοιζήδον, onomatopoeic, expressing the sound produced by rapid motion through the air, e.g., flight of a bird, or an arrow. It is also used of the sound of a shepherd's pipe. No doubt the sound of a fierce flame is meant. "It is used of thunder in Luc. ζυφ. Trag. 1; of the music of the spheres in Iamblich, Vit. Pyth. c. 15; Oecumenius says the word is especially used of the noise caused by a devouring flame" (Mayor, ed. p. 157). στοιχεῖα. Spitta interprets στ. as being the spirits that preside over the various parts of nature. But the situation of στ. between γῆ and οὐρανοὶ makes it practically certain that the heavenly bodies are meant. The universe consists of οὐρανοὶ, στοιχεῖα and γῆ. οὐρανοὶ is the vault of heaven, "the skies". στ. would therefore mean sun, moon and stars. Cf. Justin. Apol. ii. 5, Trypho. 23. Cf. Isa. xxxiv. 4, Joel ii. 30, 31, Matt. xxiv. 29, Apoc. vi. 12-14 in illustration of the Jewish belief that the stars will share in the final destruction of the Last Day. καυσούμενα. A medical term, used of the heat of fever (καῦσος). This is the only known use of the word applied to inanimate objects. Whether the writer of 2 Peter has here indulged a fondness for unusual words, or whether καυσόομαι was ever used in other than a medical sense in the Κοινή, it is impossible as yet to say. In any case it denotes a violent consuming heat. εὐρεθήσεται. The only alternative reading that is worthy of notice in connexion with this difficult passage is κατακαήσεται, but one would expect a word

expressing dissolution, like παρελεύσονται, or λυθήσεται. εὐρεθήσεται is found in an absolute sense in Clement, Cor. ix. 3 (of Enoch) οὐχ εὐρέθη αὐτοῦ θάνατος, "his death was not brought to light". In 2 Clem. xvi. (see textual note) φανήσεται is the paraphrase of εὐρεθήσεται (cf. Introd. pp. 90 f.).

Vv. 11-16. *The ethical value of the Parousia expectation.* "Seeing then that all these things are to be dissolved, how great an effect it ought to exercise on our whole moral and religious life, as we look forward to and hasten the coming of the day of God. The skies shall be set on fire and dissolved, and the elements shall melt with fiercest heat, but we look for new skies and a new earth according to His promise, in which righteousness shall find a home. Wherefore, beloved, with such expectations, endeavour to be found in peace, spotless and blameless. Do not reckon the long-suffering of our Lord as an opportunity for licence, but as a means of salvation, as our beloved brother Paul wrote you in the wisdom granted to him. He indeed spoke in all his letters of these things, in which there are some things hard to be understood, which ignorant and unstable persons wrest, as they do the other Scriptures, to their own destruction."

Ver. 11. λυομένων. Present used for a future. Mayor translates "are in process of dissolution," as though the principle of φθορά were already at work; but this is a conception foreign to the mind of the writer, who uses it only in a moral significance. Nature is "reserved" (θησανρίζεσθαι) for destruction. Dissolution is the goal in sight. ποταποὺς. "What sort of men." A later form of ποδαπός. ὑπάρχειν implies not merely existence, but existential character. ἀναστροφῆς καὶ εὐσεβείας. The use

ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, 12. προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται. 13. καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14. Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἅσπιλοι καὶ ἀμώμητοι <sup>h 2 Cor. xii. 20.</sup> αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, 15. καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, 16. ὡς καὶ ἐν πάσαις <sup>1</sup>

<sup>1</sup> πασαις ταις KLP, Ti.; om. ταις ABC, Treg., WH, Weiss.

of the plural in cases of abstract nouns is peculiar to the writer and to 1 Peter. He emphasises once more the close connexion between morality and religion.

Ver. 12. **σπεύδοντας.** Either (1) "earnestly desiring," cf. Isa. xvi. 5, **σπεύδων δικαιοσύνην**, or (2) preferably, "hastening the coming". "The Church may be said to bring the day nearer when it prays, 'Thy kingdom come'" (Bigg). The writer is here referring to the Jewish idea that the sins of men prevented Messiah from appearing. "Si Judaei poenitentiam facerent una die, statim veniret Messias, filius David."

The words are capable of a still more spiritual meaning, which, however, is rather beyond the consciousness of this writer. The kingdom of God is "within" us, and Christians may be said to hasten this coming by holiness of life. Christian conduct is itself both a rebuke to vice and a realisation of the presence of Christ in the hearts of His disciples.

**τήκεται.** Again present for future. The phrases in this verse are repeated from ver. 10 in order to introduce the more impressively the idea in ver. 13.

Ver. 13. **καινοὺς δὲ οὐρανοὺς . . . προσδοκῶμεν.** Cf. Isa. lxv. 17. **ἔσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή.** Enoch xci. 16. See note on ver. 7.

**οὐρανός** might appropriately be translated "sky". **ἐν οἷς δικαιοσύνη κατοικεῖ**; "wherein righteousness dwells," or "has its home". In the word there is both the sense of permanence and of persuasive influence. Both in the hearts of men, and the new environment, there will be nothing that militates against righteousness. The Parousia is both judgment on the wicked and triumph for the kingdom. Cf. v. 7.

Ver. 14. **ἅσπιλοι καὶ ἀμώμητοι αὐτῷ.** αὐτῷ is dative = "in relation to Him," or "in His sight". Cf. Rom. vii. 10. **εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη**

**εἰς θάνατον;** Ephes. i. 4, **εἶναι ἀμώμους κατενώπιον αὐτοῦ.** For ἅσπιλοι καὶ ἀμώμητοι, cf. note on v. 13. ἀμώμητος occurs in *Epistle of Aristaeas* (ed. Wendland), with reference to sacrificial victims. **ἐν εἰρήνῃ.** Peace and righteousness are one. Cf. Ps. lxxxv. 10. The "well-doers" will be able to meet the Parousia with calm expectation.

Ver. 15. **καὶ τὴν τοῦ κυρίου . . . ἡγεῖσθε.** Cf. v. 9. The Divine long-suffering is capable of interpretation as "slackness," or as opportunity for license instead of as **σωτηρίαν**, an opportunity for repentance. **καθὼς καὶ ὁ ἀγαπητὸς . . . ἔγραψεν ὑμῖν.** The interpretation here largely depends on (1) whether the reference of **καθὼς** is confined to the idea in the first clause of the verse, or (2) is to be extended to include **ἅσπιλοι καὶ ἀμώμητοι . . . εἰρήνῃ** in ver. 14, or (3) is still further extended to include the whole treatment of moral disorder arising from delayed Parousia. In the case of (1) Romans would be the most appropriate among the known canonical epistles. In that epistle the idea of God's long-suffering is most prominent (cf. ii. 4, iii. 25, 26, ix. 22, 23, xi. 22, 23). (2) Almost any of St. Paul's epistles might be meant. (3) If the question of moral disorder arising from difficulties about the **παρουσία** is placed in the foreground, "none of the existing Pauline Epistles can be in question except 1 Corinthians (in this Church there were very similar extravagances, and the Resurrection was by some denied) and Thessalonians" (Bigg). A decision on this point involves the discussion on the destination of the epistle, for which see Introduction, pp. 205 f. (cf. Zahn., *Introd.* ii., pp. 211-2). **ὁ ἀγαπητὸς . . . Παῦλος** need not imply that Paul was alive. **κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν.** Cf. 1 Cor. iii. 10, Gal. ii. 9, 1 Cor. iii. 66, Col. i. 28.

Ver. 16. **ὡς καὶ ἐν πάσαις ταῖς**



ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά  
τινα, ἃ οἱ ἄμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς λοιπὰς  
γραφὰς πρὸς τὴν ἰδίαν <sup>1</sup> αὐτῶν ἀπώλειαν.

i Acts ii. 8,  
Tit. i. 12.

17. Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ

ἐπιστολαῖς. This statement implies neither the inclusion of all the epistles that have come down to us, nor the formation of a canon. It is much more natural to take it as referring to a collection of letters made not long after Paul's death, and read in the churches. The term ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς in ver. 15 would seem to refer to one whose memory is still quite fresh in the hearts of the readers. λαλῶν ἐν αὐταῖς περὶ τούτων: "where he touches on these subjects" (Mayor). περὶ τούτων indicates a widening of the reference to include Paul's treatment of the whole question of the Second Coming. The mention of Paul's name here implies a desire on the part of the writer to show that on this point the Pauline and Petrine teaching are at one. The false teachers founded their Antinomian doctrine on Paul's teaching about the Grace of God. ἐν αἷς, κ.τ.λ. This clearly involves that a collection of letters is meant. δυσνόητά τινα. "What are the δυσνόητά referred to? "Probably St. Paul's doctrine of God's free grace (Rom. iii. 5-8), with his apparent disparagement of the law in Rom. iii. 20-28, iv. 15, v. 20, vi. 4, vii. 4-11; his teaching with regard to the πνευματικοί, 1 Cor. i. 15; with regard to the strong, whom he seems to justify in their neglect of the rule made at the Apostolic Council, as to εἰδωλόθυτα (Acts xv. 29; Rom. 14; 1 Cor. viii., x. 25); as regards the Resurrection in baptism (Rom. vi. 3-11; Col. iii. 1; 1 Cor. xv. 12); perhaps as regards predestination (Rom. ix. 11-21), and the Parousia (2 Th. ii.)" (Mayor). οἱ ἄμαθεῖς καὶ ἀστήρικτοι. ἄμαθής is not used elsewhere in the N.T. It signifies not so much "unlearned" as "uneducated"; a mind untrained and undisciplined in habits of thought, lacking in the moral qualities of a balanced judgment. ἀστήρικτοι refers more to conduct, those whose habits are not fully trained and established. The reference of ἀμ. καὶ ἀστηρ. is of course not to the Libertines, but to a class among the readers. In ver. 17 στηριγμός is used of the readers, in distinction to the False Teachers, who are called ἀθέσμων. στρεβλοῦσιν: of persons, "to torture," of things, "to wrest" or "twist".

ὥς καὶ τὰς λοιπὰς γραφὰς. (1) There has been much discussion among commentators as to the meaning of γραφὰς. Spitta takes γραφὰς in sense of "writings," and concludes that these were by companions of the Apostle Paul; but this is a very unusual sense of γραφή unless the name of an author is given. Mayor and others interpret as the O.T. Scriptures; while some who are prepared to assign a late date in the second century to the epistle, think that both Old and New Testament Scriptures are meant. On every ground the hypothesis of γραφὰς = O.T. Scriptures is to be preferred. (2) The difficulty in connexion with the meaning of γραφὰς is largely occasioned by the phrase τὰς λοιπὰς γρ. Does this mean that the Epistles of St. Paul are regarded as Scripture? Attempts have been made (e.g., by Dr. Bigg) to cite classical and other parallels that would justify the sense for τὰς λοιπὰς, "the Scriptures as well". In these, certain idiomatic uses of ἄλλος and other words are referred to, but no real parallel to this sense of λοιπός can be found, and the connexion implied in λοιπός is closer than ἄλλος. The result of the whole discussion is practically to compel us to take τὰς λοιπὰς γραφὰς in the obvious sense "the rest of the Scriptures," and we cannot escape the conclusion that the Epistles of Paul are classed with these. The intention of the author of 2 Peter seems to be to regard the Pauline Epistles, or those of them that he knew, as γραφαί, because they were read in the churches along with the lessons from the O.T.

Vv. 17, 18. *Final exhortation.* "Having then, brethren, been forewarned, be on your guard lest you fall from your own foundation, carried away by the error of lawless men. Grow in the grace and knowledge of Our Lord and Saviour Jesus Christ. To Him, be glory both now and in the day of eternity."

Ver. 17. This verse gathers up various thoughts that appear elsewhere in the epistle. Προγινώσκοντες repeats ταῦτα πρῶτον γινώσκοντες of i. 20, iii. 1; ἀθέσμων occurs ii. 7; πλάνη ii. 18. συναπαχθέντες (cf. Galat. ii. 13), "carried away". ἀθέσμων, see note ii. 7.



k Gal. ii. 13. τῶν ἀθέσμων πλάνη \* συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,  
 18. αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος  
 Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.

στηριγμοῦ, "steadfastness"; perhaps "foundation" is better, although in this sense we would expect *στήριγμα*. There is, however, a tendency in N.T. to confuse words in *-μα -μος*. Cf. *κύλισμα* (2 Pet. ii. 22). *ἄρπαγμός* (Phil. ii. 6). The foundation is the *χάρις* and *γνώσις* of v. 18. *ἰδίου* is in emphatic contrast to the untrustworthy basis of the Libertine teaching.

Ver. 18. ἐν χάριτι καὶ γνώσει τοῦ Κυρίου, κ.τ.λ. The genitive is to be taken with both words. *γνώσις* here means "spiritual instruction," a knowledge that has its source in Christ Himself, as distinct from *ἐπίγνωσις*, which is personal communion with Christ (see note i. 5). *γνώσις* is the privilege of the

"friend" of Christ. Cf. John vii. 17, xv. 15. αὐτῷ. Note that the doxology is addressed to Christ, and, therefore, *κυρίου ἡμῶν* also refers to Him. *εἰς ἡμέραν αἰῶνος*: "in the day of eternity". The meanings of *εἰς* and *ἐν* in later Greek are somewhat interchangeable (cf. Moulton, *Proleg.* 234 f.). *ἡμ. αἰῶνος* is a very rare phrase not found elsewhere in N.T. It is found in Sir. xviii. 10, where the phrase is ἐν ἡμέρᾳ αἰῶνος. The more usual expression is *εἰς τοὺς αἰῶνας τῶν αἰώνων*. "*εἰς τοὺς αἰῶνας* becomes so immediately the ruling phrase that this Petrine doxology cannot have been written after liturgical expressions had become in any degree stereotyped" (Bigg).

## INTRODUCTION.

### THE FIRST EPISTLE.

THE first Epistle differs from all the other N.T. Epistles save the Epistle to the Hebrews in this, that it is anonymous. The author, however, claims to have been an eye-witness of the Word of Life (i. 1-3) and speaks throughout in a tone of apostolic authority, and there is abundance of primitive and credible testimony that he was St. John, "the disciple whom Jesus loved," and the last survivor of the Apostle-company.

1. *The MSS. Titles.*—AB Ἰωάννου (-άννου) α: Ν Ἰωάννου ἐπιστολὴ α: L ἐπιστολὴ καθολικὴ τοῦ ἁγίου ἀποστόλου Ἰωάννου: P Ἰωάννου τοῦ εὐαγγελιστοῦ καὶ ἀποσ(τόλου ἐπιστολὴ) α. Two later MSS. have interesting titles—13 ἐπιστολὴ α Ἰωάννου· εὐαγγελικὴ θεολογία περὶ χυ: f βροντῆς υἱὸς Ἰωάννης τάδε χριστιανοῖσιν.<sup>1</sup>

2. *Patristic Evidence.*—Polycarp. *ad Philipp.* viii.: πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστιν—a manifest echo of 1 John iv. 2, 3. This proves the early date of our Epistle and the esteem in which it was held, and if it does not attest the Johannine authorship, it at least suggests it. Polycarp had known several of the Apostles and of those who had seen the Lord; he had been a disciple of St. John and had been ordained by him bishop of Smyrna; and he was the leading ecclesiastic in the whole of Asia. Cf. Jer. *Script. Eccles.*; Iren. III. iii. 4.

Eusebius (*H. E.* iii. 39) says that Papias, whom Irenæus had called "a hearer of John and a comrade of Polycarp, an ancient man

<sup>1</sup> St. Augustine's discourses on the First Epistle are entitled "Ten Treatises on the Epistle of John to the Parthians (*In Epistolam Joannis ad Parthos Tractatus Decem*)," and he elsewhere quotes from the Epistle under this strange title (*Quæst. Ev.* ii. 39). Probably the Epistle was entitled in some MS. Ἰωάννου τοῦ παρθένου, as the Apocalypse is entitled in 30 ἀποκαλύψ. του ἁγίου ενδοξοτατου ἀποστόλου και εὐαγγελιστου παρθένου ηγαπημενου επιστηθιου ιωαννου θεολογου, and ΤΟΥ-ΠΑΡΘΕΝΟΥ was mistaken for ΠΡΟΣΠΑΡΘΟΥΣ. The Latin frag. of Clem. Alex.'s exposition of the Second Epistle begins: "Secunda Joannis epistola quæ ad virgines scripta," where "Joannis ad virgines" probably represents Ἰωάννου τοῦ παρθένου.

(Ἰωάννου μὲν ἀκουστῆς Πολυκάρπου δὲ ἐταῖρος γεγονώς, ἀρχαῖος ἀνὴρ),” “used testimonies from the first (former) epistle of John (κέχρηται δὲ ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς)”. προτέρας is merely a grammatical inaccuracy, as conversely πρῶτος for πρότερος in Matt. xxi. 36; Acts i. 1; 1 Cor. xiv. 30; Heb. x. 9; Rev. xxi. 1. Cf. Eus. *H. E.* iii. 24; ἡ προτέρα τῶν ἐπιστολῶν . . . αἱ λοιπαὶ δύο.

Irenæus, a disciple of Polycarp<sup>1</sup> and bishop of Lyons, quotes 1 John ii. 18, 19, 21, 22, iv. 1, 3, v. 1, and says expressly that he is quoting from the Epistle of St. John.<sup>2</sup>

The Muratorian Canon (about A.D. 170) includes our epistle and ascribes it to St. John: “Quid ergo mirum si Johannes tam constanter singula etiam in epistulis suis proferat, dicens in semetipso: *Quæ vidimus oculis nostris, et auribus audivimus, et manus nostræ palpaverunt, hæc scripsimus?*” Cf. 1 John i. 1.<sup>3</sup>

These testimonies are primitive, and there is no need to adduce in addition the later and abundant testimonies of Clement of Alexandria, Tertullian, Origen, Jerome, Augustine, Athanasius.

With no less unanimity and emphasis does ancient tradition ascribe the Fourth Gospel to St. John, and it hardly admits of reasonable doubt that the Gospel and the Epistle are from the one pen. They agree in style, language, and thought. They have the same Hebraistic style, abounding in parallelism (*e.g.* cf. 1 John ii. 10, 11 with John iii. 18, 20, 21) and parataxis (the co-ordinating καί is the favourite conjunction). Their style is identical, and it is unique in the N.T. They have, moreover, common phrases and expressions Cf. Ep. i. 1, 2 with Gosp. i. 1, 2, 4, 14; Ep. i. 4 with Gosp. xv. 11, xvi. 24; Ep. ii. 1 with Gosp. xiv. 16, 26, xv. 26, xvi. 7; Ep. ii. 8 with Gosp. xiii. 34, xv. 10, 12; Ep. ii. 11 with Gosp. xii. 35; Ep. iii. 8, 15 with Gosp. viii. 44; Ep. iii. 11, 16 with Gosp. xv. 12, 13; Ep. iii. 12 with Gosp. vii. 7; Ep. iii. 13 with Gosp. xv. 18, 19; Ep. iii. 14 with Gosp. v. 24; Ep. iv. 6 with Gosp. viii. 47; Ep. iv. 12 with Gosp. i. 14; Ep. iv. 14 with Gosp. iii. 17; Ep. v. 3 with Gosp. xiv. 15, 21; Ep. v. 6-8 with Gosp. xix. 34, 35; Ep. v. 9 with Gosp. v. 32, 34, 36, viii. 17, 18; Ep. v. 10 with Gosp. iii. 33; Ep. v. 12 with Gosp. iii. 15, 36; Ep. v. 13 with Gosp. xx. 31; Ep. v. 14 with Gosp. xiv. 13, 14, xvi. 23; Ep. v. 20 with Gosp. xvii. 3. Then they have in common certain fundamental conceptions which are thus defined and enumerated by Dr. H. J. Holtzmann: “the Son of God in the Flesh, the Life, which has its source in Him and is identical with Him, the Being in Him, the Abiding in God, the Love of God actualised in the Sending of

<sup>1</sup> Jer. *Script. Eccles.*

<sup>2</sup> Iren. III. xviii. 5, 8.

<sup>3</sup> The Mur. Can. is given in Routh's *Reliq. Sacra.*, i. pp. 394 seq.



the Son, the resultant Commandment of Brotherly Love, the Walking in the Light, the Begetting of God, the Overcoming of the World, etc.; the antitheses of Life and Death, Light and Darkness, Love and Hate, Truth and Lying, Father and World, God and Devil, Children of God and Children of the Devil." Thus inextricably are the two works intertwined. "Our Epistle," says Rothe, "has throughout as its presupposition the peculiar conception of the person and history of the Redeemer, in general the peculiar conception of Christianity, which prevails in the Gospel. Consequently, if the Fourth Gospel is a work of the Apostle John, our Epistle also belongs as indubitably to him; as in the contrary case our Epistle could be no composition of the Apostle John."

The common authorship has nevertheless been called in question on the ground of certain alleged divergences which, says Schmiedel, "are explained much more easily on the assumption that the two writings come from different writers though belonging to one and the same school of thought." The divergences are (1) linguistic, and (2) doctrinal.<sup>1</sup>

(1) The words ἀγγελία, ἐπαγγελία, διάνοια, παρουσία, ἐλπίς, ἀνομία and others occur in the Epistle and not in the Gospel. But what then? A writer need not exhaust his entire vocabulary in a single writing: that would argue extreme barrenness of mind. Does it follow that the Third Gospel and the Book of Acts are by different authors because ἐλπίς never occurs in the former and eight times in the latter, or that the Epistle to the Romans is not St. Paul's because ἱλαστήριον occurs in it and in no other of his Epistles? The only reasonable inference from the occurrence of words in the Epistle which are absent from the Gospel is that the former is not an imitation of the latter.

(2) The following instances of doctrinal divergence are adduced: (a) ἱλασμός in Ep. ii. 2, iv. 10 and nowhere else in the N.T.; whereas, says Martineau, "the gospel knows nothing of an atoning or propitiatory efficacy in the blood of Christ". It is true that the word is not found in the Gospel, but the idea is. Cf. i. 29, x. 11, 15, xi. 49, 52. (b) χρῆσμα (Ep. ii. 20, 27) is another ἅπαξ λεγόμενον. The very idea, however, is found in the Gospel (xiv. 26, xvi. 13). (c) The Gospel is more spiritual in its eschatology, representing the Judgment not as future but as present (iii. 18) and the Coming of Christ as happening in the experience of each believer (xiv. 3); whereas the

<sup>1</sup> See Holtzmann's *Einl. in das N.T.*, and his elaborate discussion: *Das Probl. des erst. johann. Br. in sein. Verhält. zum Ev. in Jahrb. f. prot. Theol.* (1881-82); Martineau's *Seat of Auth.*, p. 509; Schmiedel in *Encycl. Bibl.*, vol. ii., cols. 2556-7.

Epistle represents the παρουσία (ii. 28) as "a visible individual occurrence" on a particular day (iv. 17). This is simply erroneous. The Gospel also speaks of a final and universal Judgment (v. 29), "the last day" (vi. 39, 40, 44, 54; xi. 24), and a personal Coming of Christ (xxi. 22, 23).<sup>1</sup> (d) The Παράκλητος is the Holy Spirit in the Gospel, Jesus in the Epistle. Here, however, there is no divergence. The doctrine of the Epistle explains the Gospel's ἄλλον Παράκλητον (xiv. 16). See commentary on ii. 1.

It is beyond reasonable doubt that the Epistle and the Gospel are from the same pen. "The identity of authorship in the two books," says Lightfoot,<sup>2</sup> "though not undisputed, is accepted with such a degree of unanimity that it may be placed in the category of acknowledged facts." And they have a very intimate connection. This is abundantly apparent from internal evidence. The Epistle opens with a reference to the Gospel-narrative, and there is an unmistakable relation between 1 John v. 13 and John xx. 31 (see commentary). Indeed the Epistle throughout has the Gospel as its background and is hardly intelligible without it. It is, in the language of Lightfoot,<sup>3</sup> "a devotional and moral application of the main ideas which are evolved historically in the sayings and doings of Christ recorded in the Gospel". And it is significant that the Muratorian Canon mentions the First Epistle in connection with the Gospel, and the Second and Third Epistles after an interval in their natural place among the other Epistles of the N.T.

The precise connection between them is nowhere indicated, but it appears from a consideration of the historical situation. The fall of Jerusalem in A.D. 70 dispersed the Church, and a colony of disciples found a home in Asia Minor. It was a considerable and increasingly influential community, including, in the phrase of Polycrates of Ephesus, "great luminaries (μεγάλα στοιχεία)"—not only the Apostles Philip<sup>4</sup> and Andrew<sup>5</sup> but, according to abundant and trustworthy tradition, St. John.<sup>6</sup> The latter fixed his residence at Ephesus, where there was a church founded by St. Paul.<sup>7</sup> It was the proudest boast of Ephesus that she was "the Temple-sweeper (νεωκόρος) of Artemis" (Acts xix. 35), and the Temple which she had reared for her goddess was one of the Seven Wonders of the ancient

<sup>1</sup> John xxi. is an addition to the Gospel. but it is by the same hand, "a post-script from the same pen as the rest" (Renan).

<sup>2</sup> *Ess. on Sup. Rel.*, pp. 186 f.

<sup>3</sup> *Ibid.*, p. 188.

<sup>4</sup> *Eus. H. E.* iii. 31, v. 24.

<sup>5</sup> *Mur. Can.*

<sup>6</sup> On the credibility of this tradition see Drummond, *The Char. and Auth. of the Fourth Gospel*, pp. 814 ff.

<sup>7</sup> *Iren. III. iii. 4.*

world; and in that historic and brilliant city St. John exercised his ministry to the end of his long life, which lasted until the reign of Trajan (A.D. 98-117).<sup>1</sup>

It was an active and gracious ministry. It had Ephesus for its headquarters, but it comprehended a wide area. St. John took oversight of all the Christian communities in the surrounding country—such as the churches of Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea (*cf.* Rev. ii.-iii.), counselling and strengthening them by letters and visitations. “He would go away when invited,” says Clement of Alexandria,<sup>2</sup> “to the neighbouring districts of the Gentiles, here to appoint bishops, there to form new churches, and there to put into the office of the ministry some one of those that were indicated by the Spirit.” And Clement proceeds to relate an interesting story, *μῦθον οὐ μῦθον*. The Apostle once visited a neighbouring city—Smyrna, according to the Alexandrian Chronicle—and saw there a lad of stalwart form, charming face, and ardent spirit. “I deposit this lad in thy keeping,” he said to the bishop, “with all earnestness, taking the Church and Christ to witness.” The bishop accepted the trust and, when St. John returned to Ephesus, took the lad home, nurtured him, and finally baptised him. Then, thinking he had done enough, he let him alone, and the lad fell into evil company, committed a crime, and, fleeing to the mountains, became the captain of a band of brigands. By and by St. John revisited that city, and after settling the business which had brought him, he said: “Now then, bishop, restore us the deposit which the Saviour and I entrusted to thee”. The bishop was thunderstruck, supposing that he was being accused of some pecuniary intromission. “It is the lad that I am requiring,” explained St. John, “and the soul of the brother.” The bishop groaned and wept: “He is dead!” “How? When? And what death?” “He is dead to God,” said the bishop, and told the story. The Apostle rent his robe and with a loud cry smote his head. “A fine guardian of the brother’s soul did I leave in thee! Let me have a horse forthwith and some one to show me the way.” And he rode off and found the lost youth, and by tender entreaties won him to penitence and brought him back to the Church.

Such was the ministry of St. John at Ephesus, and it was far on in the course of it that he wrote his Gospel, “having employed all the time an unwritten message”.<sup>3</sup> He wrote it, says the Muratorian Canon, “at the exhortation of his fellow-disciples and bishops,” *i.e.*, his own congregation at Ephesus and his colleagues in the neigh-

<sup>1</sup> Iren. III. iii. 4.

<sup>2</sup> *De Div. Serv.* 42.

<sup>3</sup> Eus. *H. E.* iii. 24.



bouring churches within the circuit of his supervision. It was intended for the instruction and edification of the Christians all over that extensive area. And the Epistle is, in the phrase of Lightfoot, a "commendatory postscript" to the Gospel. This explains the circumstance of its having neither address nor signature. It was not sent to a particular community, and since it was an appendix to the Gospel, it had no need to be inscribed with the author's name.

The aim of the Epistle is twofold—polemical and religious. Irenæus says<sup>1</sup> that "John the disciple of the Lord desired by the declaration of his Gospel to remove the error which had been sown among men by Cerinthus and, much earlier, by those who are called Nicolaitans". And this is borne out by the companion Epistle. It is against these two heresies that the polemic of the latter is directed.

1. It is said that the Nicolaitans were the followers of Nicolas, one of the seven deacons (Acts vi. 5),<sup>2</sup> and this strange story is told of him by Clement of Alexandria<sup>3</sup>: "He had, they say, a beautiful wife, and after the Ascension of the Saviour, being taunted by the Apostles with jealousy, he brought the woman forward and gave who would permission to marry her. This, they say, is in accordance with that expression of his: 'We must abuse the flesh'. And indeed the adherents of his sect follow up the incident and the saying absolutely and unquestioningly and commit fornication without restraint". Clement proceeds to attest the moral purity of Nicolas and explain his action as an inculcation of ascetic self-restraint, but certainly the sect which bore his name was given over to licentiousness. Clement says elsewhere<sup>4</sup> that they were "dissolute as he-goats," and others bear like testimony.<sup>5</sup> They were Antinomians, disowning moral obligation, *nullam differentiam esse docentes in mœchando et idolothyton edere*;<sup>6</sup> herein being forerunners of the Gnostics and justifying Tertullian's classification of them with the Cainites.<sup>7</sup> This heresy was rampant among the churches of Asia Minor in St. John's day (cf. Rev. ii. 6, 14, 15), and he deals with it in our Epistle. See i. 5-ii. 6, 15-17, iii. 3-10.

2. Cerinthus also was an Antinomian,<sup>8</sup> but his distinctive heresy was a theory of the Person of Christ. He taught in Asia, but he had been trained in Egypt,<sup>9</sup> and the foundation of his system, as of

<sup>1</sup> III. xi. 7.

<sup>2</sup> Iren. I. xxiii.

<sup>3</sup> *Strom.* iii. 4; cf. Eus. *H. E.* iii. 29.

<sup>4</sup> *Strom.* ii. 20.

<sup>5</sup> Cf. Tert. *Adv. Marc.* i. 29; Hippol. *Phil.* vii. 36.

<sup>6</sup> Iren., *l.c.*

<sup>7</sup> *De Præscript. Hær.* 33.

<sup>8</sup> Dionysius of Alexandria in Eus. *H. E.* iii. 28.

<sup>9</sup> Theodoret. *H. E.* ii. 3.

Marcion's, was that postulate of Greek philosophy—the inherent and necessary evil of matter. “He said that the world had not been made by the First God, but by a power which is separate from the Authority which is over the Universe and ignorant of the God who is over all. And he supposed that Jesus had not been begotten of a virgin, but had been born of Joseph and Mary as a son in like manner to all the rest of men, and became more righteous and prudent and wise. And after the Baptism the Christ descended into him from the Sovereignty which is over the Universe, in the form of a dove; and then He proclaimed the unknown Father and accomplished mighty works, but at the end the Christ withdrew from the Jesus, and the Jesus had suffered and been raised, but the Christ had continued throughout impassible, being spiritual.”<sup>1</sup> The essence of this is the dissolution (λύσις) of the Person of our Lord, the distinction between the human Jesus and the divine Christ. St. John encountered Cerinthus at Ephesus, and strenuously controverted his error. Irenæus and Eusebius quote a story of Polycarp's that the Apostle once visited the public baths, and, seeing Cerinthus within, sprang out of the building. “Let us flee,” he cried, “lest the building fall, since Cerinthus, the foe of the Truth, is within it!”<sup>2</sup> And all through our Epistle he has the heresy in view. See ii. 18-23, iv. 1-6, 13-15, v. 1-12.

The Epistle has also a religious purpose. Its key-note is Love. “Locutus est multa,” says St. Augustine, “et prope omnia de caritate.” Its doctrine of love is distinctive and profound. The love which it inculcates is love for God and love for the brotherhood of believers—love for God manifesting itself in love for the brotherhood, and love for the brotherhood inspired by the love wherewith the Father has loved all His children. Special emphasis is laid on the latter. It is the whole of religion, it is all that God requires (*cf.* ii. 8-11, iii. 10-18, iv. 7-v. 2); for it implies love for God, and love for God implies a right attitude of heart and mind toward Him. This is the dominant doctrine of the Epistle, and it was the constant message of the Apostle's later ministry, so much so that, it is said, his people grew weary of its incessant reiteration. See St. Jerome's story quoted in commentary on iv. 7.

This had not always been his manner. He had not always been the Apostle of Love. He had once been the precise opposite—self-seeking (*cf.* Mark x. 35-45 = Matt. xx. 20-28), fiery, passionate, and vindictive (*cf.* Luke ix. 51-56), meriting the title which Jesus gave him “the Son of Thunder” (Mark iii. 17). His doctrine of

<sup>1</sup> Iren. I. xxi.

<sup>2</sup> Iren. III. iii. 4; Eus. *H. E.* iv. 14.

the Supremacy of Love was a late discovery, and he proclaims it as such (see commentary on ii. 7-11). It was not merely an article of his polemic, a protest against the loveless intellectualism where-with St. Ignatius charges the heretical teachers (τοὺς ἑτεροδοξοῦντας), who had "no concern for love, none for the widow, none for the orphan, none for the distressed, none for the bondman, none for the hungry or the thirsty."<sup>1</sup> It was a personal confession. That was an aspect of the Gospel which St. John had himself too long failed to perceive; and it may be that it had been revealed to him by two life-transforming experiences. (1) His Exile in Patmos (Rev. i. 9).<sup>2</sup> During that season of retirement he could look back over his interrupted ministry and review his methods. Incidents like his encounter with Cerinthus would recur to him, and would appear to his chastened spirit ill accordant with "the meekness and sweet reasonableness of Christ" (2 Cor. x. 1). It was right that he should contend for the Truth, but had not his intemperate zeal too often caused needless offence and defeated its own end by hardening the hearts of his opponents? He would discover the truth of St. Paul's precept that "the Lord's servant must not strive, but be gentle towards all" (2 Tim. ii. 24). (2) The writing of his Gospel. As he lived over again those three years of blessed fellowship and told "what he had heard and seen concerning the Word of Life," he would realise the pity and patience of the gentle Jesus, and feel as though he had never until that hour understood the Gospel-story. And he would address himself to what remained of his ministry in a new spirit. "Little children, love one another." "Master, why do you always say this?" "Because it is the Lord's commandment, and if only it be done, it is enough."

#### THE SECOND AND THIRD EPISTLES.

There is no doubt that the Second and Third Epistles are from the same hand. Cf. 2 John 1 with 3 John 1; 2 John 4 with 3 John 3, 4; 2 John 10 with 3 John 8; 2 John 12 with 3 John 13, 14. Are they also the work of St. John?

This was a disputed question in the early Church. Eusebius in his chapter "On the Acknowledged Divine Scriptures and those that

<sup>1</sup> *Ad Smyrn.* vi. Cf. *Barn. Ep.* xx. 2: οὐκ ἐλεῶντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ . . . ἀποστρεφόμενοι τὸν ἐνδεόμενον καὶ καταπονοῦντες τὸν θλιβόμενον.

<sup>2</sup> Put by Eus. *H. E.* iii. 23 in the reign of Domitian (A.D. 81-96), by Epiphan. *Hær.* li. 33 in that of Claudius (A.D. 41-54).



are not such (περὶ τῶν ὁμολογουμένων θείων γραφῶν καὶ τῶν μὴ τοιούτων)" <sup>1</sup> includes the Second and Third Epistles of John (ἡ ὀνομαζομένη δευτέρα καὶ τρίτη Ἰωάννου) among "those that are controverted yet recognised by most (τῶν ἀντιλεγομένων, γνωρίμων δ' οὖν ὅμως τοῖς πολλοῖς)". So Origen: <sup>2</sup> "He (John) has left an epistle of a very few lines; also, let it be granted, a second and a third, since not all allow that these are genuine. However, there are not a hundred lines in them both." And in the fourth century an opinion was put forward, which still finds favour, that their author was indeed John, only not John the Apostle but another John denominated "the Presbyter". <sup>3</sup>

There is, however, very strong evidence, both internal and external, on the other side. They exhibit coincidences of thought and language which link them with the First Epistle. Cf. 1 John ii. 7 with 2 John 5; 1 John ii. 18, iv. 1-3 with 2 John 7; 1 John ii. 23 with 2 John 9; 1 John iii. 6, 9 with 3 John 11. And the external testimony, though scanty, is weighty. The Muratorian Canon, despite the corruption of the passage, plainly attests the two epistles as works of the Apostle John and as accepted in the Catholic Church (*superscripti Johannis duas in catholica habentur*). Irenæus <sup>4</sup> quotes 2 John 11 with the preface Ἰωάννης δὲ ὁ τοῦ Κυρίου μαθητῆς ἐπέτεινε τὴν καταδίκην αὐτῶν μηδὲ χαίρειν αὐτοῖς ὑφ' ὑμῶν λέγεσθαι βουληθείς. And again, after a reference to the First Epistle, he quotes 2 John 7, 8 as a saying of the Lord's disciple John "in the aforesaid epistle". <sup>5</sup> This slip of memory only makes the attestation more effective. Irenæus knew that it was a saying of St. John that he was quoting: the Second Epistle no less than the First was the Apostle's. Clement of Alexandria too recognised more than one Epistle of St. John, for in one place he quotes 1 John v. 16 as occurring "in his larger Epistle (ἐν τῇ μείζονι ἐπιστολῇ)," <sup>6</sup> and elsewhere he speaks of "the Second Epistle of John". <sup>7</sup>

The ground for the ascription of the two smaller epistles to John the Presbyter is the fact that their author styles himself ὁ πρεσβύτερος. But it can hardly be maintained in view of his self-revelation in the Third Epistle. He appears there as exercising authoritative supervision over a wide circle of churches, writing to them, visiting them, interfering in their dissensions and settling these by his personal and solitary arbitrament, sending deputies and receiving their

<sup>1</sup> H. E. iii. 25.

<sup>2</sup> *Comm. in Ev. Joan.* v. 3 (ed. Lommatzsch, vol. i., p. 165).

<sup>3</sup> Eus. H. E. iii. 39; cf. Jer. *Script. Eccles.* under *Joannes Apostolus*; *Papias*.

<sup>4</sup> I. ix. 3.      <sup>5</sup> III. xvii. 8.      <sup>6</sup> *Strom.* ii. 15.

<sup>7</sup> *Adumbrat. in Ep. Joan.* ii.

reports. This is precisely the sort of ministry which, as we have seen,<sup>1</sup> St. John exercised in Asia Minor, and it would have been impossible for any lesser personage than an Apostle.<sup>2</sup> It may, moreover, be questioned whether such slight compositions as these two little letters would have won recognition had they not been recommended by the name of the Apostle John. And it was natural that the latter should style himself ὁ πρεσβύτερος. The term was not only an official designation (*cf.* 1 Tim. v. 1, 17, 19). The second generation of Christians used it of their predecessors, "the men of early days," *Männer der Vorzeit*, who had witnessed the great beginnings. Thus, Papias uses it of the Apostles,<sup>3</sup> and Irenæus in turn uses it of Papias and his contemporaries.<sup>4</sup> It was therefore natural that St. John, the last of the Apostles, the sole survivor of "the elder men," should be known among the churches of Asia as ὁ πρεσβύτερος.

And indeed it is very questionable whether this John the Presbyter ever existed. He was discovered by Eusebius in the preface to Papias' work *Expositions of Dominical Oracles*, but "it is well," remarks Barth, "to distinguish between what Papias really says and what Eusebius has made of his words". Here are the words of Papias: "I shall not hesitate to incorporate for you with my interpretations as many things as I once learned well from the elders (τῶν πρεσβυτέρων) and remembered well, guaranteeing their truth. For I did not, like so many, take pleasure in those that have so much to say but in those that teach the truth, nor in those that remember alien commandments but in those that remember the commandments that have been given by the Lord to the Faith and come from the Truth itself. Now if anywhere one came in my way who had been a follower of the elders (τοῖς πρεσβυτέροις), I would search<sup>5</sup> the words of the elders—what Andrew or Peter had said (εἶπεν), or what Thomas or James, or what John or Matthew, or any other of the Lord's disciples; and (I would search) the things which Aristion and the elder John (ὁ πρεσβύτερος Ἰωάννης), the Lord's disciples, say (λέγουσιν)".<sup>6</sup>

<sup>1</sup> See p. 155.

<sup>2</sup> *Cf.* Barth, *Die Hauptprobl.*, S. 26: "In der That nun ist diese 'patriarchalisch-monarchische' Autorität unerklärlich bei einem einfachen Presbyter einer Localgemeinde; sie erklärt sich aber vollkommen, wenn der πρεσβύτερος wie Paulus ein Apostel gewesen ist."

<sup>3</sup> Eus. *H. E.* iii. 39.

<sup>4</sup> V. xxxvi. *et passim*. Similarly in Heb. xi. 2.

<sup>5</sup> ἀνέκρινον, not "enquire about". Jerome (*Script. Eccles.* under *Papias*) rightly renders *considerabam*.

<sup>6</sup> Eus. *H. E.* iii. 39.

And this is what Eusebius makes of the passage: "Here it is worthy of observation how he twice enumerates the name of John. The former of these he reckons along with Peter and James and Matthew and the rest of the Apostles, plainly indicating the Evangelist; and the other John after an interval he ranks with others outside the number of the Apostles, having put Aristion before him, and he plainly names him 'an elder (πρεσβύτερον)'; so that the truth of their story is hereby demonstrated who have said that two persons in Asia have had the same name, and there are two tombs in Ephesus and each is called John's to this day."<sup>1</sup> Eusebius had a theological interest in putting this construction on the passage. He disliked the Chiliasm of the Apocalypse, and he was glad to find a second John to whom he could ascribe its authorship. And he has certainly perverted the passage. Papias is here defining the plan of his work. His method was (1) to quote a *logion* of Jesus, (2) to interpret it, and (3) to illustrate it by any story which he had gleaned from oral tradition. Such stories he derived from two sources. One was their followers' reports of what they had heard from the lips of "the elders," *i.e.*, as Papias used the term, the Apostles. These reports he "searched" for suitable illustrations. But he was not wholly dependent on hearsay. Two of the men who had been with Jesus were still alive in the earlier years of Papias—Aristion, not an Elder or Apostle but a disciple of the Lord, and the Elder John; and he enjoyed the advantage of hearing their living voices, and he "would search" their discourses for the material he required. The transition from "had said (εἶπεν)" to "say (λέγουσιν)," though ignored by Eusebius, is significant and explains the double mention of St. John. Papias had derived his knowledge of St. John's teaching from two sources: (1) from the reports of men who had accompanied with him and the other Apostles while they still tarried at Jerusalem, and (2) from his own lips after his settlement at Ephesus, where, Irenæus says,<sup>2</sup> Papias had been one of his "hearers". ὁ πρεσβύτερος Ἰωάννης must mean "the Apostle John," since the Apostles have just been called "the Elders" (τοῖς πρεσβυτέροις), and it is impossible that the term should bear different meanings within the compass of a single sentence. In his phrase "from the Truth itself (ἀπ' αὐτῆς τῆς ἀληθείας)" Papias echoes 3 John 12, and this renders it more than likely that he called St. John ὁ

<sup>1</sup> Eusebius probably had this story from Dionysius of Alexandria (*cf. H.E. vii. 25*). It means simply that in the fourth century there were two rival sites for St. John's burial-place.

<sup>2</sup> See p. 151.



πρεσβύτερος because the latter had so styled himself in each of the Epistles.<sup>1</sup>

The Second Epistle is addressed ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, and the meaning of the address is a disputed question.<sup>2</sup> It was supposed by St. Jerome,<sup>3</sup> and the idea is approved by many moderns, that "the elect lady"<sup>4</sup> is a figurative appellation, signifying either the whole Church (Hilgenfeld, Mangold) or a particular community (Hofmann, Ewald, Huther, Wieseler). The main arguments are that the universal affection spoken of in verse 1 could hardly have been felt for an individual, and that it is "not improbable" that this is the Epistle referred to in 3 John 9.<sup>5</sup> The metaphor is indeed paralleled by Eph. v. 22-33 and Rev. xxi. 9; but it is the Church which is thus designated, not a particular community, and, on the ecclesiastical interpretation, it is a particular community that is here addressed, since St. John sends greetings to the "elect lady" from "the children of her elect sister" (verse 13), *i.e.*, presumably, his own congregation. And, moreover, the simplicity of the little letter precludes the possibility of so elaborate an allegory, while the tenderness of its tone stamps it as a personal communication.

It is therefore not a church but a lady that is addressed, and there are authority and reason for regarding Κυρία as her name.<sup>6</sup> The name was common in those days, and it occurs, *e.g.*, in the Oxyrhynchus Papyri, 498: Ἀντωνία Ἀσκληπιάδι τῇ καὶ Κυρία. 914: Αὐρήλιος Ἀποφύτος υἱὸς Ἀρεοῦτος μητρὸς Κυρίας. It is the Greek form of Martha, which means "mistress (*domina*)". The objection has been urged that, if it be a proper name, St. John must have written not ἐκλεκτῇ Κυρίᾳ but Κυρίᾳ τῇ ἐκλεκτῇ on the analogy of Γαῖῳ τῷ ἀγαπητῷ in 3 John 1; but either construction is permissible. The former is paralleled by 1 Peter i. 1: ἐκλεκτοῖς παρεπιδήμοις, and if

<sup>1</sup> On the identity of John the Presbyter and John the Apostle see Barth, *Hauptprobl.*, S. 26-29; Farrar, *Early Days*, Exc. xiv.

<sup>2</sup> Cf. scholium quoted by Euth. Zig.: ἡ πρὸς ἐκκλησίαν γράφει ἡ πρὸς τινα γυναῖκα διὰ τῶν εὐαγγελικῶν ἐντολῶν τὴν ἑαυτῆς οἰκίαν οἰκονομοῦσαν πνευματικῶς.

<sup>3</sup> *Ep. ad Ageruchiam*.

<sup>4</sup> The words, however, can hardly mean more than "an elect lady".

<sup>5</sup> Schmiedel in *Encycl. Bibl.*, vol. ii., col. 2560. Cf. B. Weiss, *Einleit.*

<sup>6</sup> Others take Ἐκλεκτῇ as the name ("the lady Electa"). Clem. Alex.: "ad quandam Babyloniam (probably a confused reference, for which the translator is responsible, to 1 Peter v. 13) *Electam* nomine". Clement apparently took Electa as the Church personified, for he proceeds: "significat electionem ecclesiæ sanctæ". But then Ἐκλεκτῆς in verse 13 must also be a proper name, and two sisters can hardly have borne the same name.

there be any irregularity, it is in the latter, where τῷ ἀγαπητῷ is a defining after-thought (*cf.* 1 John i. 2: τὴν ζωὴν τὴν αἰώνιον, "the life, the eternal life"). Carpzov would identify Kyria (Martha) with the sister of Lazarus and Mary. The family of Bethany disappear from the Gospel-story after the feast in Levi's house at the beginning of the Passion-week. They probably fled to escape the fury of the rulers, and it is just possible that they had found a home in Asia Minor like so many other refugees from Palestine.<sup>1</sup> And now Martha is living in one of the cities of St. John's diocese, a widow with a grown-up family; and it is natural that she should be dear to the Apostle and honoured by the whole Church. This is a pleasant fancy, but it is nothing more.

The facts are sufficiently interesting. The epistle is addressed to a devout lady named Kyria, who resided in one of the cities near Ephesus with a grown-up family. It is remarkable how large a part was played by women in the life of the primitive Church, especially in Asia Minor,<sup>2</sup> and Kyria was an honourable and influential personage not only in her own community but all over that wide area (verse 1). It is probable that, like that of Nympha at Colossæ,<sup>3</sup> her house was the meeting-place of the Church, according to the custom of those days when there were no ecclesiastical edifices; and it appears from verse 10 that she afforded hospitality to the itinerant evangelists of whom the Third Epistle speaks. A sister of Kyria, presumably deceased, had a family resident at Ephesus and connected with St. John's congregation; and several of Kyria's sons had visited their cousins. The Apostle had met with them and found them earnest Christians, and in the gladness of his heart he wrote to their mother, testifying his gratification, giving some kindly counsel very needful in those days of intellectual unrest, and expressing the hope that he might ere long visit her.

The Third Epistle is addressed to "Gaius the beloved". Gaius (never Caius) was one of the commonest of names, and there are three who bear it in the N.T. (1) Gaius of Macedonia (Acts xix. 29), (2) Gaius of Derbe (Acts xx. 4), and (3) Gaius of Corinth (Rom. xvi. 23; 2 Cor. i. 14). The name being so common, our Gaius may very well have been different from all these, but it is affirmed in the interesting *Synopsis Sacrae Scripturae* ascribed to St. Athanasius that St. John composed his Gospel during his exile in Patmos and that Gaius of Corinth acted as his amanuensis and

<sup>1</sup> See p. 154.

<sup>2</sup> *Cf.* Ramsay, *The Church in the Rom. Emp.*, p. 67.

<sup>3</sup> Col. iv. 15: Νύμφαν καὶ τὴν κατ' αὐτῆς ἐκκλησίαν (WH Nest).

published it at Ephesus.<sup>1</sup> And it appears from the "Apostolic Constitutions" (vii. 46) that one Gaius was ordained by St. John first "bishop" of Pergamum.

Whatever be the value of these traditions, it is evident that Gaius was a prominent personage, probably bishop or presbyter, in one of the churches of Asia Minor, and St. Paul's description of Gaius of Corinth, "the host of me and of the whole Church," might have been written of him. Trouble had arisen in his congregation, the ringleader being Diotrephes, probably a wealthy layman. The primitive Church was rent by factions, each swearing by one or other of the great teachers (*cf.* 1 Cor. i. 10-17), and it may be that Diotrephes belonged to the Pauline faction and abjured St. John and disowned his authority.<sup>2</sup> The actual truth, however, is that he was an opinionative and domineering man who insisted on having his own way in everything. The occasion of the trouble was a visit which had been paid to the Church of Gaius by a company of itinerant evangelists (*wandernde Glaubensboten*). This order of "prophets" was a recognised institution. Their office was to travel about preaching to the Gentiles and seeking to win them to the Faith. There were sometimes unworthy men among them who traded on the Gospel and merited the stinging epithet of "Christ-traffickers (*χριστέμποροι*)," and very stringent regulations are laid down regarding them in the *Didache*;<sup>3</sup> but their ministry was a needful and heroic one. They abandoned everything for Christ's sake and, to obviate misrepresentation, took nothing from the Gentiles—no food, no lodging. Thus they were dependent on the good offices of the believers wherever they went, and it was a debt of honour to see that they suffered no lack. Gaius had given a hospitable welcome to that company of "prophets"; but Diotrephes, disowning the Apostle's authority, opposed the reception of his emissaries and would have denied them entertainment. On their return to Ephesus they reported the incident at a meeting of the Church; and St. John wrote this letter and sent it by Demetrius, commending the action of Gaius and intimating his intention of

<sup>1</sup> τὸ δὲ κατὰ Ἰωάννην εὐαγγέλιον ὑπηγορεύθη τε ὑπ' αὐτοῦ τοῦ ἁγίου Ἰωάννου τοῦ ἀποστόλου καὶ ἡγαπημένου, ὄντος ἐξορίστου ἐν Πάτμῳ τῇ νήσῳ, καὶ ὑπὸ τοῦ αὐτοῦ ἐξεδόθη ἐν Ἐφέσῳ διὰ Γαίου τοῦ ἀγαπητοῦ καὶ ξενοδόχου τῶν ἀποστόλων, περὶ οὗ καὶ Παῦλος Ῥωμαίοις γράφων φησί· ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

<sup>2</sup> It has been thought incredible that the great Apostle should have been so cavalierly treated (*cf.* verses 9, 10), but great men are usually less honoured by their contemporaries than by after generations.

<sup>3</sup> xi.-xiii. *Cf.* 2 John 10, 11.



visiting his Church at an early date and reducing the recalcitrant Diotrophes to order.

#### THE TEXT OF THE EPISTLES.

The accompanying Greek text is the *regia editio* (1560) of Robert Stephanus (Etienne), commonly known in England as the *Textus Receptus*.<sup>1</sup> Constructed from a few late and inferior MSS. when the science of Textual Criticism was yet unborn, it is far from satisfactory; and the principal variants are presented in the critical notes. The long and patient labours of Mill, Bentley, Griesbach, Lachmann, Tregelles, Tischendorf, and Westcott and Hort have cleared away the rubbish of corruption and reduced uncertainty to a minimum; and Dr. Eberhard Nestle's text (British and Foreign Bible Society) is probably a very close approximation to the sacred autographs. It is "the resultant of a collation" of the monumental recensions of Tischendorf (8th edition, 1869-72), Westcott and Hort (1881), and Bernhard Weiss (2nd edition, 1905). "The readings adopted in the text are those in which at least two of these editions agree."

The *materia critica* is copious and excellent. 1. Greek MSS. :—

- Σ Codex Sinaiticus, 4th c. Discovered by Tischendorf in 1844 and 1859 in the monastery of St. Catherine at the foot of Mount Sinai. Now at St. Petersburg.
- A Codex Alexandrinus, 5th c. Brought from Alexandria to Constantinople by Cyril Lucar, Patriarch of Constantinople (d. 1638), and sent by him to King Charles I. in 1628 by the hand of Thomas Roe on the return of the latter from a Turkish embassy. Now in the British Museum.
- B Codex Vaticanus, 4th c. In the Vatican Library at Rome.
- C Codex Ephraemi, 5th c. A rescript or palimpsest, written over in 12th c. with a Greek version of thirty-eight treatises of Ephraemus Syrus. In the National Library at Paris. In 1834-35 the librarian Carl Hase had the original writing revived by a chemical process, the application of Giobertine tincture. The codex was written, probably in Egypt, in 5th c.; corrected first, probably in Palestine, in 6th c. (C<sup>2</sup>), then, probably at Constantinople, in 9th c. (C<sup>3</sup>).
- K Codex Mosquensis, 9th c. Brought to Moscow from the monastery of St. Dionysius at Mount Athos.

<sup>1</sup> See C. R. Gregory's *Prælegomena* to Tischendorf's *Nov. Test. Gr.*, pp. 212 sqq.

- L** Codex Angelicus Romanus, 9th c. In the Angelic Library of the Augustinian monks at Rome.
- P** Codex Porfirianus, 9th c. A palimpsest found by Tischendorf in 1862 among the books of Bishop Porfirius Chiovensis.
- D** Codex Bezae, 5th or 6th c. In the Library of the University of Cambridge, to which it was presented by Theodore Beza in 1581. The Greek text with a slavish Latin translation. Much mutilated, our Epistles being represented only by the Latin version of 3 John 11-15.<sup>1</sup>

These manuscripts are uncials,<sup>2</sup> and there are besides upwards of two hundred minuscules or cursives, ranging in date from 9th c. to 16th c.<sup>3</sup>

## 2. Ancient Versions: <sup>4</sup>—

### Syriac—

- (1) **Syrvg** Peshitto or Vulgate, 3rd (?) c. Contains the First Epistle.
  - (2) **Syrph** Philoxenian or Heracleian Version, 6th c. The three Epistles.
  - (3) **Syrbo** Pococke's edition (1630) of 2 Pet. and 2 and 3 John from codex in Bodleian Library, Oxford.
- Vg** Latin Vulgate, St. Jerome's revision (A.D. 382-84). The three Epistles.

### Egyptian—

- (1) **Cop** Memphitic Version, 3rd (?) c. The three Epistles.
  - (2) **Sah** Thebaic Version, 3rd (?) c. The three Epistles.
- Aeth** Ethiopic Version, from 4th to 6th c. The three Epistles.
- Arm** Armenian Version, 5th c. The three Epistles.

These versions have no small value for the determination of the original text. It is usually plain which of several disputed readings the translator had before him, and whether his MS. contained a word or passage of doubtful authenticity.

## LITERATURE.

Clem. Alex. *Adumbrationes in Epp. Joann.* i., ii. (a rude Latin translation); Didymus, the blind teacher of St. Jerome in the Catechetical School of Alexandria (A.D. 308-95), commentary on the

<sup>1</sup> Gregory, pp. 345 *seq.*

<sup>2</sup> The signs \* <sup>2</sup> <sup>3</sup> a b c affixed to uncials denote corrections by later hands.

<sup>3</sup> Gregory, pp. 616 *seq.*

<sup>4</sup> *Ibid.*, pp. 803 *seq.*

Cath. Epp., translated into Latin by Epiphanius Scholasticus; Aug., *In Epistolam Joannis Tractatus Decem* (1st Ep., stopping abruptly at v. 3); Bede, *Expos.*; Euthymius Zigabenus (12th c.).

Erasmus, *In N. T. Annotat.*; Luther; Calvin (1st Ep.); Beza; Carpzov, *Commentatio in Ep. 2 Joan.*; in *Joan. Ep. 3 Brevis Enarratio*; Wetstein; Bengel; Lücke; Olshausen; Neander (1st Ep.); Düsterdieck; Huther in Meyer (translated by T. & T. Clark); Braune in Lange; Alford; Haupt (1st Ep., translated by T. & T. Clark); Rothe, *Der erste Brief Johannis practisch erklärt* (a beautiful work); Alexander in *Speaker's Commentary*; Plummer in *Cambridge Bible*; Westcott, *The Epistles of St. John*; H. J. Holtzmann in *Hand-commentar zum Neuen Testament*; Bernhard Weiss, *Die drei Briefe des Ap. Joh.*; Farrar, *Early Days of Christianity*, chaps. xxxi-vii.; Cox, *Private Letters of St. Paul and St. John*; Maurice, *Epistles of St. John*; Findlay, *Fellowship in the Life Eternal*; Law, *Tests of Life* (Lectures on 1st Ep.).<sup>1</sup>

<sup>1</sup> The two last appeared after this commentary was written.





# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ<sup>1</sup>.

Ι. Ι. Ο Α<sup>1</sup> ΉΝ<sup>2</sup> ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλ-<sup>a</sup> Rev. i. 4,  
μοῖς ἡμῶν, ὃ<sup>d</sup> ἔθεασάμεθα, καὶ<sup>2</sup> αἱ χεῖρες ἡμῶν<sup>e</sup> ἐψηλάφησαν περὶ<sup>b</sup> John i. 1.  
<sup>c</sup> 2 Peter i.  
16.  
d John i. 14. e Luke xxiv. 39; John xx. 27.

<sup>1</sup> See Introd., p. 151.

<sup>2</sup> Tert. (*de Anim.* 17; *adv. Prax.* 15) quotes thus: *quod vidimus, quod audivimus, oculis nostris vidimus et manus nostræ contrectaverunt de sermone vitæ*, as though reading ὃ ἔθεασάμεθα, ὃ ἀκηκόαμεν, ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, κ.τ.λ.

### THE FIRST EPISTLE.

#### CHAPTER I.—Vv. 1-4. The Preface.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands felt, concerning the Word of Life—and the Life was manifested, and we have seen and testify and announce to you the Life, the Eternal Life, which was with the Father and was manifested to us—that which we have seen and heard, we announce to you also, that ye also may have fellowship with us. Yea, and our fellowship is with the Father and with His Son Jesus Christ. And these things we are writing that our joy may be fulfilled."

The Apostle here characterises and commends his Gospel (*cf.* Introd. p. 154).

1. *Its theme*—the earthly life of Jesus. No mere biography, since Jesus was not one of the children of men but the Eternal Son of God, the Word made flesh. (a) An ineffable wonder but no dream, an indubitable reality. His readers might doubt it, since they belonged to a later generation and had never seen Jesus; but St. John had seen Him, and he assures them, with elaborate iteration, that it is no dream: "These eyes beheld Him, these hands felt Him". "Because," says Calvin, "the greatness of the thing demanded that its truth should be certain and proved, he insists much at this point". (b) His narrative was necessarily incomplete, since the infinite revelation was larger than his perception or understanding of it. "He would give only a little

drop from the sea, not the sea itself" (Rothe). A complete biography of Jesus is impossible, since the days of His flesh are only a segment of His life, a moment of His eternal years. 2. *His purpose in writing it*: (a) that his readers might share his heavenly fellowship; (b) that his joy might be fulfilled.

Ver. 1. ὃ, *i.e.* the Logos and the Eternal Life which He manifested. *Cf.* v. 4: πᾶν τὸ γεγεννημένον with note. ἦν, "verbum æternitatis significativum non habentis initium" (Clem. Alex.). It "was" ere it "was manifested". ἀπ' ἀρχῆς, תְּחִלָּה (Gen. i. 1). The Logos already was when time began. "The design of the Apostle is to remove the idea of novelty which could lessen the dignity of the Gospel" (Calvin). *Cf.* Athan., *Synops. Script. Sacr.*: θεολογῶν δὲ ἐξηγείται μὴ νεώτερον εἶναι τὸ καθ' ἡμᾶς μυστήριον ἀλλὰ καὶ ἐξ ἀρχῆς μὲν ἀεὶ τυγχάνειν αὐτὸ νῦν δὲ πεφανερῶσθαι ἐν τῷ Κυρίῳ. ἀκηκόαμεν, "we have heard"; either the editorial "we" (*cf.* Rom. i. 5; Col. iv. 3); or, with Lightfoot, St. John and the elders of Ephesus who had certified the authorship and authenticity of the Gospel (xxi. 24); or "I and the rest of the Apostles"—not hearsay but the testimony of eye-witnesses. ἔθεασάμεθα, "we beheld"—a spectacle which broke on our astonished vision. This seems to be the force of the transition from perfect to aorist, though it may be simply an instance of the decay of the distinction between perfect and aorist

f John i. 1, ἰ τοῦ λόγου τῆς ζωῆς· 2. καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν,  
 g John i. 7, καὶ ε μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον,  
 xxi. 24;  
 Acts i. 8, ἡ ἡτίς ἦν ἰ πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν· 3. ὁ ἐωράκαμεν καὶ  
 ii. 32.  
 h Heb. viii. ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν,<sup>1</sup> ἵνα καὶ ὑμεῖς κ κοινωνίαν ἔχητε  
 6; Mark  
 iv. 20; μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ  
 Phil. iv. 3.  
 i John i. 1, τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· 4. καὶ ταῦτα μ γράφομεν ὑμῖν, ἵνα  
 2.  
 k Acts ii. 42. 1 ii. 24; John xvii. 21; 2 Cor. xiii. 13. m ii. 12, 13.

<sup>1</sup> καὶ ὑμιν Ὡ ABCP, Syrg, Sah., Aeth., Arm., edd.

(see Moulton's *Gram. of N.T. Gk.*, i. pp. 142 f.). ἐψηλάφησαν: the word is used of the fumbling of a blind man in Gen. xxvii. 12 LXX μή ποτε ψηλαφήσῃ με ὁ πατήρ. περὶ, in *Betreff des Wortes des Lebens* (Holtzmann); i.e. "We did not grasp all the wonder but only its skirts". "Vom Worte des Lebens will er verkündigen, denn ihn selbst verkündigen zu können, dazu fühlte er sich nicht in Stande" (Rothe). τοῦ Λόγον τῆς ζωῆς, "the Word who gives life," "des Wortes, ohne welches es kein Leben gibt" (Holtzmann). Calvin: "Genitivus loco epitheti pro Vivifico". Rothe's "das Wort vom Leben (the word concerning life)" is Pauline (cf. Phil. ii. 16) but not Johannine.

Ver. 2. A parenthesis reiterating the assurance of the reality of the manifestation. The Apostle heaps assurance upon assurance with elaborate emphasis, and the cumbrousness of his language should not be removed by devices of construction or punctuation, making ver. 1 a complete sentence: (1) "That which was from the beginning (is) that which we have heard, etc."; (2) "That which was from the beginning, which we have seen . . . beheld, our hands also handled". Cf. Tert. in crit. n. μαρτυροῦμεν, according to the Lord's parting charge (cf. John xv. 27; Luke xxiv. 48; Acts i. 8). ἡ μαρτυρία Ἰησοῦ Χριστοῦ (Rev. i. 2, 9, xix. 10) was the apostolic ἀπαγγελία. ἀπαγγέλλομεν, κ. τ. λ.: "Whence we gather that Christ cannot be preached to us without the Heavenly Kingdom being opened to us, so that, being awakened from death, we may live the life of God" (Calvin). Observe the note of wonder in the Apostle's language. Speech fails him. He labours for expression, adding definition to definition.

Ver. 3. ὁ ἐωρ. καὶ ἀκ., not merely a resumption but a reiteration of the protasis. καὶ ὑμεῖς, "ye also" who have not seen Jesus. κοινωνίαν, not merely knowledge through hearsay of what the Apostles had known as eye-witnesses,

but personal and direct communion with the living Lord. This St. John proceeds to make plain. The phrase καὶ . . . δὲ, et . . . vero, atque etiam, introduces an important addition or explanation (cf. John vi. 51, viii. 16, 17, xv. 27; Acts xxii. 29; Heb. ix. 21; 2 Peter i. 5). "Christ walks no longer in the flesh among us, but He appears still continually to the world of men and reveals Himself to those who love Him. Through faith a real personal contact with the Christ now glorified in the Spirit is possible" (Rothe). There is a gracious constraint on all who know this blessed fellowship to bring others into it. Cf. 1 Cor. ix. 16. Bunyan, preface to *The Jerusalem-Sinner Saved*: "I have been vile myself, but have obtained mercy, and I would have my companions in sin partake of mercy too, and therefore I have writ this little book".

Ver. 4. ἡμεῖς, clearly the editorial plural. The reading ὑμῶν seems at the first glance more attractive than ἡμῶν as evincing a generous solicitude on the part of the Apostle for the highest good of his readers, viz., the fulfilment of their joy. Rothe: "Wer es weis, dass das uranfängliche Leben erschienen ist und er mit demselben und dadurch mit dem Vater Gemeinschaft haben kann, dessen Herz muss hoch schlagen". In truth, however, ἡμῶν evinces a still more generous solicitude—the very spirit of Jesus. As He could not be happy in Heaven without us, so the Apostle's joy was incomplete unless his readers shared it. Cf. Samuel Rutherford:—

"Oh! if one soul from Anwoth  
 Meet me at God's right hand,  
 My heaven will be two heavens  
 In Immanuel's land."

Vv. 5-10. The Message of the Incarnation and the Duty which it brings. "And this is the message which we have heard from Him and are announcing to you, that God is light, and darkness—in Him there is none. If we say



<sup>11</sup> ἡ χαρὰ ἡμῶν <sup>1</sup> ἢ πεπληρωμένη. 5. Καὶ αὕτη ἐστὶν <sup>2</sup> ἡ ὁ ἐπαγγελία <sup>3</sup> John iii. 29, xv. 11, xvi. 24, xvii. 13. 2 John 12. With ἡμῶν cf. 3 John, 4. iii. 11. <sup>p</sup> Matt. xxviii. 11; John iv. 25, xvi. 12, 14, 15; 1 Peter i. 12. q John i. 4, 5, 8, 9, viii. 12, ix. 5; James i. 17. r ii. 4, John iii. 19-21; John, viii. 12, xii. 35, 36. s Exod. x. 22, 23. t Heb. ix. 13, 14.

<sup>1</sup> ἡμῶν ACKP, Syrph., Vg., Cop., Aeth., Arm., Aug.; ἡμῶν NBL, many minusc., Syrvg, Sah., edd.

<sup>2</sup> ἐστὶν αὕτη N<sup>c</sup>BCKLP, edd.

<sup>3</sup> ἀγγελία N<sup>c</sup>ABKL, Syrvg., Vg. (*annuntiatio*), Aeth., Arm., Aug. (*annuntiatio*), edd.

<sup>4</sup> Ἰησοῦ Χριστοῦ AKL, Syrph., Vg., Cop., Tert. (*de Pudic.* 19), Aug.; om. Χριστοῦ N<sup>c</sup>BCP, Syrvg, Sah., Arm., edd.

<sup>5</sup> καθαρῖσει or καθαρῖει some lesser authorities, Cop., Sah., Aug. (*purgabit*).

that we have fellowship with Him and be walking in the darkness, we lie and are not doing the Truth; but if we be walking in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanseth us from every sin. If we say that we have not sin, we are deceiving ourselves and the Truth is not in us. If we confess our sins, faithful is He and righteous to forgive us the sins and cleanse us from every unrighteousness. If we say that we have not sinned, we are making Him a liar and His Word is not in us."

Ver. 5. ἀγγελία in N.T. only here and iii. 11. ἐπαγγελία could only mean "promise" (cf. ii. 25). ἀπαγγέλλειν and ἀναγγέλλειν both mean "announce" the former with reference to the source of the message (ἀκηκόαμεν ἀπ' αὐτοῦ) and the latter to its destination. "*Quod Filius annuntiavit, renunciat apostolus*" (Haupt). οὐκ ἔστιν οὐδεμία: the double negative makes a stronger negative (cf. Luke xxiii. 53). The manifestation of God in Christ was to those who beheld it a splendid glory, the breaking of a great light into the darkness of a sinful and sorrowful world. Cf. Matt. iv. 14-16. Light means warmth, health, sight, in a word "life" (cf. ver. 2).

Light is given that we may "walk in it" and enjoy its blessings. It is thus that the Gospel attains its end and fulfils its purpose in us. The Apostle now proceeds to warn his readers against two heresies which ignored this condition of heavenly fellowship.

Vv. 6, 7. The heresy of Antinomianism, represented by the Nicolaitans (cf. Introd. p. 156). εἰπῶμεν, a gentle

and charitable hypothesis. He does not charge his readers with actually holding this pernicious doctrine, and he includes himself ("we," not "ye").

περιπατεῖν, Heb.  $\text{לִּהְיוֹת}$ , of the whole course of life. The Greek phrase is ἀναστρέφεσθαι (*conversari*). God is light and sin darkness, *peccata tenebrae sunt* (Aug.), and it is impossible to be living in sin or compromising with it and at the same time be enjoying fellowship with God. ψευδόμεθα: we may believe the lie, being self-deceived (ver. 8); for disobedience to the Truth blinds us to it. Knowledge comes by doing (cf. John vii. 17). τὴν ἀλήθειαν, see note on ver. 8. "Walking in the light" has two blessed results: (1) "fellowship with one another," which may mean either *fellowship with God—He with us and we with Him* (Aug., Calv.), or *communion of saints—our fellow-believers with us and we with them*. In fact the one idea implies the other. They are inseparable. Communion with our brethren is the consequence and evidence of communion with God. Cf. iv. 20. (2) "Cleansing in the blood of Jesus." τὸ αἷμα Ἰησοῦ, God's Infinite Sacrifice for the sin of the world—a N.T. phrase of peculiar poignancy and fragrance. Cf. Ignat. *ad Rom.* vii.: τὸ αἷμα αὐτοῦ, ὃ ἐστὶν ἀγάπη ἀφθαρτος. When we walk in the light, that demonstration of the length to which God has gone in sacrifice for our sakes, is ever before us, and the amazing spectacle subdues our hearts, takes possession of them, and drives out every evil affection. Cf. Catherine of Siena: "The blood and tears of the Divine Son are able

- <sup>u</sup> John ix. 41, xv. 22, 24, xix. 11. ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς <sup>v</sup> πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9. <sup>v</sup> ii. 26, iii. 7, iv. 6; <sup>x</sup> ἔὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα <sup>Rev.</sup> Rev. ii. 20, xii. 9; ἀφ᾽ ἣ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισις ἡμᾶς ἀπὸ πάσης ἀδικίας. <sup>Matt.</sup> Matt. xxii. 29, 10. ἔὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, <sup>xxiv.</sup> <sup>xxiv.</sup> 4, 5, <sup>11,</sup> 24, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. <sup>11,</sup> 24. <sup>w</sup> ii. 4. II. I. <sup>x</sup> Ps. xxxii. 5; Prov. xxviii. 13. <sup>y</sup> Rom. iii. 26. <sup>z</sup> Rom. iii. 4. <sup>a</sup> i. 8, ii. 4; John v. 38, viii. 37. <sup>a</sup> Gal. iv. 19 (T.R., WH). <sup>Cf.</sup> comm.

to cleanse us from head to foot". πάσης ἁμαρτίας, "every sin," i.e. every outbreak of the sinful principle; not "all sin" (πάσης τῆς ἁμαρτίας). Cf. Rom. iii. 19: πᾶν στόμα . . . πᾶς ὁ κόσμος.

Vv. 8-10. The heresy of Perfectionism. Some might not say, with the Antinomians, that they were absolved from the obligation of the moral law, but they maintained that they were done with sin, had no more sinful propensities, committed no more sinful acts. In opposition hereto the Apostle asserts two facts: (1) *Inherent corruption*. Distinguish ἁμαρτίαν ἔχειν ("to have sin") and ἁμαρτάνειν ("to sin"), corresponding to the sinful principle and its manifestation in specific acts. Our natures are poisoned, the taint is in our blood. Grace is the medicine, but recovery is a protracted process. It is begun the moment we submit ourselves to Christ, but all our lives we continue under treatment. πλανῶμεν, "lead astray" (cf. Matt. xviii. 12). ἡ ἀλήθεια, in Johanne phraseology not simply "der Wahrheitssinn, die Wahrhaftigkeit der Selbstprüfung und der Selbsterkenntnis" (Rothe), but the revelation of "the True God" (ver. 20; John xvii. 3), which came "through Jesus Christ" (John i. 17), Himself "the Truth" (John xiv. 6). Nearly equivalent to ὁ λόγος (ver. 10). The Truth is a splendid ideal, never realised here, else it would cease to be an ideal; always as we pursue it displaying a fuller glory. And thus the nearer we approach it the further off it seems; when we walk in the light we see faults which were hidden in the darkness. Self-abasement is a characteristic of the saints. When Juan de Avila (A.D. 1500-69) was dying the rector of his college approached him and said: "What joy it must be to you to think of meeting the Saviour!" "Ah!" said the saint, "rather do I tremble at the thought of my sins." (2) *The frequent falls of the believer*. We all "have sinned (ἡμαρτήκαμεν)," i.e., committed acts of sin (ἁμαρτίας) manifesting

the strength and activity of the sinful principle (ἡ ἁμαρτία) in our souls. This, however, is no reason for despair. There is a remedy—forgiveness and cleansing in the blood of Jesus; and there is a way of obtaining it—confession. πιστός, i.e., to His promise (cf. Heb. x. 23). δίκαιος: He would be unrighteous if He broke His promise ratified by the blood of Jesus. Peace is not got by denying our sinfulness and our sins, but by frankly confessing them and availing ourselves, continually and repeatedly, of the gracious remedy. "Woe to that soul which presumes to think that he can approach God in any other way than as a sinner asking mercy. Know yourself to be wicked, and God will wrap you up warm in the mantle of His goodness" (Juan de Avila). "Remission of sins cannot be sundered from penitence, nor can the peace of God belong to consciences where the fear of God does not reign" (Calv.).

Perfectionism has two causes: (1) *The stifling of conscience*: "we make Him a liar, i.e., turn a deaf ear to His inward testimony, His voice in our souls. (2) *Ignorance of His Word*: it "is not in us". Such a delusion were impossible if we steeped our minds in the Scriptures. Consider the lapses of the saints, e.g., David, Peter.

CHAPTER II.—Vv. 1, 2. The Remedy for the Sins of Believers. "My little children, these things I am writing to you in order that ye may not sin. And if any one sin an Advocate have we with the Father—Jesus Christ, a righteous One. And He is Himself the propitiation for our sins, and not for ours only but also for the whole world."

Ver. 1. Observe the sudden change in the Apostle's manner. His heart is very tender toward his people, and he adopts an affectionate and personal tone: (1) He passes from the formal "we" to "I". (2) He styles them τεκνία μου, *filioli mei, meine Kindlein*—his favourite appellation (cf. ii. 12, 28; iii. 7, 18; iv. 4; v. 21). Not only was it very suitable



ἐάν τις ἁμάρτη, <sup>b</sup> παράκλητον ἔχομεν <sup>c</sup> πρὸς τὸν πατέρα, Ἰησοῦν <sup>b</sup> Cf. comm. c i. 2.  
Χριστὸν <sup>d</sup> δίκαιον. 2. καὶ αὐτὸς <sup>e</sup> ἱλασμός ἐστι <sup>f</sup> περὶ τῶν ἁμαρτιῶν <sup>d</sup> Matt. xxvii. 19;  
Luke xxiii. 47; Acts vii. 52, xxii. 14; 1 Peter iii. 18. e In N.T. only here and iv. 10, ἱλαστήριον  
Rom. iii. 25; Heb. ix. 5; ἱλάσκεσθαι Luke xviii. 13; Heb. ii. 17. f Rom. viii. 3.

on the lips of the aged teacher, but it was a phrase of Jesus (cf. John xiii. 33). St. John had caught the phrase and its spirit. He remembered how the Master had dealt with His disciples, and he would deal with his people after the same fashion and be to them what Jesus had been to himself—as gentle and patient.

He assumes this tone because he is about to address a warning to them, and he would fain take the sting out of it and disarm opposition. He foresees the possibility of a two-fold perversion of his teaching: (1) "If we can never in this life be done with sin, why strive after holiness? It is useless; sin is an abiding necessity". (2) "If escape be so easy, why dread falling into sin? We may sin with light hearts, since we have the blood of Jesus to cleanse us." "No," he answers, "I am not writing these things to you either to discourage you in the pursuit of holiness or to embolden you in sinning, but, on the contrary, in order that (ἵνα) ye may not sin." Cf. Aug.: "Lest perchance he should seem to have given impunity to sins, and men should now say to themselves, 'Let us sin, let us do securely what we will, Christ cleanses us; He is faithful and righteous, He cleanses us from all iniquity,' he takes from thee evil security and implants useful fear. It is an evil wish of thine to be secure; be anxious. For He is faithful and righteous to forgive us our sins, if thou art always displeasing to thyself and being changed until thou be perfected." As a physician might say to his patient: "Your trouble is obstinate; the poison is in your blood, and it will take a long time to eradicate it. But I do not tell you this to discourage you or make you careless; no, on the contrary, to make you watchful and diligent in the use of the remedy"; so the Apostle says: "My little children, these things I am writing to you in order that ye may not sin".

If, however, we fall into sin, let us not lose heart, for Παράκλητον ἔχομεν πρὸς τὸν Πατέρα. παράκλητος, "one called to your side," so, in a forensic sense, "one who undertakes and champions your cause," "an advocate". Vulg., *Advocatus*; Luth., *Fürsprecher bei dem Vater*. Here of the ascended Jesus; in John xiv. 16, 26, xv. 26, xvi. 7, of the Holy Spirit, where Vulg. simply trans-

literates *Paracletus*, and both our versions give "Comforter," Luth., *Tröster*—an impossible rendering, since the word is not act. but pass. Render "Advocate" in every case. Cf. saying of R. Li'ezer ben Jacob: "He who does one commandment has gotten him one

advocate (פרקליט, παράκλητος), and he who has committed one transgression has gotten him one accuser (קטיגור, κατηγορος). Repentance and good works are as a shield in the face of punishment." In the days of His flesh Jesus was God's Advocate with men. He told the Eleven in the Upper Room that, though He was going away, God would not be left without an Advocate on the earth to plead His cause and win men to faith (John xvi. 16, 17). The Holy Spirit has come in the room of Jesus, and still from age to age performs the office of God's Advocate with men. Nor has the advocacy of Jesus ceased. He is our Advocate in Heaven, pleading our cause with God. The history of redemption is thus a progressive economy of grace: (1) the O.T. dispensation, when God was conceived as remote in high Heaven; (2) that of the Incarnation, when He revealed Himself as a Father and, by the advocacy of His Eternal Son, made His appeal to the children of men; (3) that of the Holy Spirit, under which we live in the enjoyment of a double advocacy—our Glorified Redeemer's, who "maketh intercession for us" (Rom. viii. 34) in the Court of Heaven (cf. Christina Rossetti's *Verses*, p. 41: "Day and night the Accuser"), and the Holy Spirit's down here, wooing us to faith by His gracious importunities. δίκαιον, Rothe: "Only the righteous One, the guiltless, the One that is separate from sin, can be the Advocate with God for sinners, in general the Mediator of salvation, and make His friendship for us prevalent with God, because only such a one has access to God and fellowship with God (Heb. vii. 26; 1 Peter iii. 18; John xvi. 8, 10)". "What better advocate could we have for us, than He that is appointed to be our judge?" (Jer. Taylor, *The Great Exemplar*, I. i. 3).

Ver. 2. Our Advocate does not plead that we are innocent or adduce extenuating circumstances. He acknowledges our guilt and presents His vicarious



g John i. 29, <sup>iii. 16.</sup> ἡμῶν · οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου <sup>ε</sup> τοῦ  
 h John xiii. κόσμου. 3. Καὶ <sup>b</sup> ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν  
<sup>35.</sup>  
 i John xiv. <sup>1</sup> τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 4. ὁ λέγων, <sup>1</sup> “Ἐγνώκα αὐτόν,” καὶ  
<sup>15, 21, xv.</sup>  
<sup>10; Rev.</sup> τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ <sup>k</sup> ἐν τούτῳ ἡ ἀλήθεια  
<sup>xii. 17,</sup>  
<sup>xiv. 12;</sup> οὐκ ἔστιν. 5. ὃς δ’ ἂν <sup>1</sup> τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ  
 Matt.  
 xxviii. 20; 2 Cor. vii. 19. k i. 6, 8. 1 John viii. 51, 52, 55, xiv. 23, xv. 20, xvii. 6; Rev. iii. 8.

<sup>1</sup> λεγων οτι **Σ**AB, edd.

work as the ground of our acquittal. He stands in the Court of Heaven ἀρνίον ὡς ἐσφαγμένον (Rev. v. 6) and the marks of His sore Passion are a mute but eloquent appeal: “I suffered all this for sinners, and shall it go for naught?” περὶ ὅλου τοῦ κόσμου, *pro totius mundi* (Vulgate), “for the sins of the whole world”. This is grammatically possible (*cf.* Matt. v. 20), but it misses the point. There are sins, special and occasional, in the believer; there is sin in the world; it is sinful through and through. The Apostle means “for our sins and that mass of sin, the world”. *Cf.* Rothe: “Die ‘Welt’ ist ihrem Begriff zufolge überhaupt sündig, ein Sündenmasse, und hat nicht blos einzelne Sünden an sich”. The remedy is commensurate with the malady. Bengel: “Quam late patet peccatum, tam late propitiatio”.

Observe how the Apostle classes himself with his readers: “we have,” “our sins”—a rebuke of priestcraft. *Cf.* Aug.: “But some one will say: ‘Do not holy men pray for us? Do not bishops and prelates pray for the people?’ Nay, attend to the Scriptures, and see that even the prelates commend themselves to the people. For the Apostle says to the common folk ‘withal praying for us’. The Apostle prays for the folk, the folk for the Apostle. We pray for you, brethren; but pray ye also for us. Let all the members pray for one another, let the Head intercede for all.”

Vv. 3-6. The Proof of our Interest in Christ’s Propitiation and Advocacy. “And herein we get to know that we know Him—if we observe His commandments. He that saith ‘I know Him,’ and observeth not His commandments, is a liar, and in this man the Truth is not; but whosoever observeth His Word, truly in this man the love of God hath been carried to its end. Herein we get to know that we are in Him; he that saith he abideth in Him is bound, even as the Lord (ἐκεῖνος) walked, himself also so to walk.” The Apostle foresees a question which may be raised: “How can I be assured that Christ is all this

to me—my Propitiation, my Advocate? And how can I be assured that I have an abiding interest in Him?” He answers: (1) We attain to personal and conscious acquaintance with Christ by observance of His commandments (3-5a); (2) we attain to assurance of abiding union with Him by “walking even as He walked” (5b, 6).

Ver. 3. The principle is that it is not enough to understand the theory; we must put it into practice. *E.g.*, what makes an artist? Not merely learning the rules of perspective and mixture of colours, but actually putting one’s hand to brush and canvas. First attempts may be unsuccessful, but skill comes by patient practice. *Cf.* Rembrandt’s advice to his pupil Hoogstraten: “Try to put well in practice what you already know; and in doing so you will, in good time, discover the hidden things which you inquire about”. To know about Christ, to understand the doctrine of His person and work is mere theory; we get to know Him and to know that we know Him by practice of His precepts. γινώσκω (*cognosco*) is to οἶδα (*scio*) as γίνομαι (*fit*) to εἰμί (*sum*). ἐγνώκαμεν, *cognovimus*, “we have got to know,” *i.e.* “we know”. τηρεῖν, “keep a watchful eye upon”. *Cf.* Matt. xxvii. 36: καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

Ver. 4. μὴ τηρῶν, in classical Greek a gentle hypothesis, merely suggesting a possible case; but in later Greek μή is the regular negative with participles. It was an actual error, else the Apostle would hardly have spoken so emphatically about it. ψεύστης, see note on i. 6. ἀλήθεια, see note on i. 8.

Ver. 5. ἡ ἀγάπη τοῦ Θεοῦ, “the love of God,” is ambiguous like **הַיְהוָה אֱהֵבָה**, *amor Dei, l’ amore di Dio, l’amour de Dieu, die Liebe Gottes*. It might be objective genitive, “love for God,” “die Liebe zu Gott” (Rothe). But the believer’s love for God is never perfected in this life. The genitive is subjective (*cf.* iv. 9), *amor Dei erga hominem, per Christum nobis reconciliatus* (Bengel),

<sup>m</sup> ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ <sup>m</sup> iv. 12, 17, 18; Luke xiii. 32; John iv. 34, v. 36, xvii. 4, 23 Heb. ii. 10, x. 1, 14, xi. 40 n 2 Cor. v. 17. <sup>o</sup> John xv. 4-7. p iii. 16, iv. 11; 3 John 8; John xiii. 14; Matt. xxiii. 16, 18; Luke xvii. 10; Rom. xv. 1 Heb. v. 12. q Cf. comm. r Eph. v. 2; Col. ii. 6. s Matt. xiii. 52, xxvi. 28, 29, xxvii. 60 Mark i. 27. t John xiii. 34, xv. 12; Mark xii. 29-31.

<sup>1</sup> Punct. ἔσμεν · WH, Nest.

<sup>2</sup> και αυτος ουτως **Σ**CKP, Syrph, Cop., Arm., Tisch., Nest.; om. ουτως AB, Vg. Sah., Aeth., Aug., WH.

<sup>3</sup> αγαπητοι **Σ**ABCP, Syrvs ph, Vg., Cop., Sah., Arm., Aug., edd.

<sup>4</sup> απ αρχης om. **Σ**ABCP, many minusc., Syrvs ph, Vg., Cop., Sah., Aeth., Arm. Aug., edd.

and the idea is that the redeeming love of God has attained its end in the man who observes His Word. Cf. Isa. liii. 11. St. Augustine understands "the love of God" as His love for sinners, a forgiving love like that of Jesus when He prayed on the Cross "Father, forgive them". "What is the perfection of love? It is both to love one's enemies and to love them in order that they may be brethren." By cultivating a love like this we get to know that we know Him. ἐν τούτῳ (b) points forward to ὁ λέγων, κ.τ.λ., introducing a second assurance. It is not enough to know Him; we must be sure of continuing in fellowship with Him, of "abiding in Him" to the end. This assurance comes by "walking even as He walked"; i.e. the conformation of our lives to His is an evidence of our abiding interest in Him, our vital union with Him. We get like Him by imitating Him, and our likeness to Him is an irrefragable evidence to ourselves and the world that we are His, as a son's likeness to his father proves their relationship. ὀφείλει, "is bound," "ist schuldig" (Rothe), of *moral obligation*. The claim (λέγων) must be honourably attested. αὐτὸς in this section refers grammatically to Jesus Christ vv. 1, 2). The change of pronoun (ἐκεῖνος) does not imply a change of person, since here as in iii. 3, 5, 7, 16, iv. 17, ἐκεῖνος is not a mere pronoun. It is used like *ille*, and signifies "that great One," "the Master". Cf. 2 Tim. ii. 12, 13. περιπατεῖν, see note on i. 6. Aug.: "Perhaps He admonishes us to walk in the sea. Far from it! He admonishes us to walk in the way of righteousness."

Vv. 7-11. A New Meaning in an Old Commandment. "Beloved, it is no new commandment that I am writing to you,

but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. Again, it is a new commandment that I am writing to you—a thing which is true in Him and in you, because the darkness is passing away and the light, the true light, is already shining. He that saith he is in the light and hateth his brother is in the darkness even until now. He that loveth his brother abideth in the light, and there is no stumbling-block in his way; but he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not where he is going, because the darkness hath blinded his eyes."

St. John has lately discovered the supremacy of Love in the Christian revelation (see Introd. pp. 157 f.). His imperfect realisation of this has been the defect of his teaching hitherto, and he would now repair it: "It is not a new commandment that I am writing to you; it is part of the Gospel which I have been preaching to you all along. But I have never adequately understood it, and therefore it is new to your ears as it is to my heart."

Ver. 7. ἀγαπητοί, St. John's favourite style (cf. iii. 2, 21, iv. 1, 7, 11). About to enjoin love, he begins by loving. καινός, "novel," "new in kind" (*novus*) as distinguished from νέος, "new in time" (*recens*). ἀπ' ἀρχῆς, here not as in i. 1, but "from the beginning of your Christian life". ἡ ἐντολὴ ἡ παλαιά, cf. i. 2: τὴν ζωὴν τὴν αἰώνιον.

Ver. 8. πάλιν, "again," i.e. in another sense, from another point of view, not in itself but in our recognition of it, "it is a new commandment". ὁ ἐστὶν ἀληθής, in apposition to ἐντολήν—"a thing which is true," viz., the paramount



u i. 5-7. ὑμῖν · ὅτι ἡ σκοτία ἡ παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.  
 v Ver. 17;  
 1 Cor. vii. 9. ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ  
 31.  
 w John i. 9. σκοτία ἐστὶν ἕως ἄρτι. 10. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ  
 x John i. 5, μένει, καὶ ἡ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.<sup>1</sup> 11. ὁ δὲ μισῶν τὸν  
 v. 35;  
 Rev. i. 16, ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστί, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ  
 viii. 12, οὐκ οἶδε<sup>c</sup> ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.  
 xviii. 23,  
 xxi. 23.  
 y iv. 20.  
 z i. 5-7; Ps. xxxvi. 9. a Johann. only here and Rev. ii. 14; σκανδαλίζειν John vi. 61, xvi. 1.  
 b John iii. 8, viii. 14, xii. 35, xiii. 36, xiv. 5, xvi. 5. c John xi. 9, 10, xiv. 35, 36; Is. vi. 10 (John  
 xii. 40).

<sup>1</sup> ἐν αὐτῷ οὐκ ἐστὶν BKLP, WH, Nest.; οὐκ ἐστὶν ἐν αὐτῷ NAC, Tisch., WH (marg).

necessity of Love. This truth, though unperceived, is contained in the revelation of Jesus Christ (ἐν αὐτῷ) and proved in the experience of believers (ἐν ὑμῖν). It is a fact that hatred of one's brother clouds the soul and shuts out the light. "I know this," says the Apostle, "because the darkness is passing away and the light, the true light, is already shining," i.e. my eyes are getting accustomed to the light of the Gospel-revelation, and I have seen this truth which at first was hidden from me. Adjectives in -ινός denote the material of which the thing is made; and ἀληθινός is used of the real as opposed either to the type (cf. John vi. 32, xv. 1; Heb. viii. 2, ix. 24) or to the counterfeit (cf. Symb. Nic.: Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ "very God of very God," i.e. the real God as opposed to false gods, idols, which were "things of naught"). The opposite of τὸ φῶς τὸ ἀληθινόν is, on the one hand, the dim light of the Jewish Law (the type) and, on the other, the false light of human speculation (the counterfeit).

Ver. 9. He says and perhaps thinks he is in the light, but he has never seen the light; it has never shone on him. ἀδελφόν, on the lips of Jesus a fellow-man (cf. Matt. v. 45; Luke xv. 30, 32), in the apostolic writings a fellow-Christian (cf. v. 1-2, 16)—one of the apostolic narrowings of the Lord's teaching. Cf. "neighbour"—with the Rabbis, a fellow-Jew; with Jesus, a fellow-man (cf. Luke x. 25-37). There is no contradiction between this passage and Luke xiv. 26. The best commentary on the latter is John xii. 25.

Ver. 10. ἐν τῷ φωτὶ μένει: he does not merely catch glimpses of the light but "abideth in it," being of one mind with God, the common Father, who "is light" (i. 5). σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ, "there is no occasion of stumbling, nothing to trip him up and make him fall, in his case"—an echo of John xi. 9, 10. Another interpretation, less agreeable to the context but more consonant

with the common use of σκάνδαλον (cf. Matt. xiii. 41, xviii. 7; Rom. xiv. 13), is: Because he is winsome and gracious, there is in him no stumbling-block to others, nothing to deter them from accepting the Gospel. The love of the primitive Christians impressed the heathen. Cf. Tert. Apol. 39: "Vide, inquit, ut invicem se diligant: ipsi enim invicem oderunt; et ut pro alterutro mori sint parati: ipsi enim ad occidendum alterutrum paratiores erunt". Ep. ad Diogn. 1: καὶ τίνα φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους. This spirit disappeared, and in view of the bitter controversies of the 4th century the Pagan historian Ammianus avowed that "the enmity of the Christians toward each other surpassed the fury of savage beasts against man". Another interpretation takes αὐτῷ as neuter: "There is no occasion of stumbling in it," i.e., in the light. Cf. John xi. 9.

Ver. 11. St. John recognises no neutral attitude between "love" and "hatred". Love is active benevolence, and less than this is hatred, just as indifference to the Gospel-call amounts to rejection of it (cf. Matt. xxii. 5-7). Observe the climax: "in the darkness is, and in the darkness walketh, and knoweth not where he is going". ἐτύφλωσεν, aor. of the indefinite past, where we would use the perf. (cf. Moulton, Gram. of N. T. Gk., i. pp. 135 ff.). The penalty of living in the darkness is not merely that one does not see, but that one goes blind. The neglected faculty is atrophied. Cf. the mole, the crustacea in the subterranean lakes of the Mammoth Caves of Kentucky.

Observe how St. John emphasises and elaborates the old-new commandment "Love thy brother," reiterating it, putting it negatively and positively.

Vv. 12-17. The Appeal of Experience. "I am writing to you, little children, because your sins have been forgiven you for His name's sake; I am writing to you, fathers, because ye have got to know Him that it is from the beginning



12. γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι <sup>d</sup> διὰ τὸ <sup>d</sup> Matt. x  
ὄνομα αὐτοῦ. 13. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ὁ ἄπ' <sup>d</sup> 22, xxiv.  
ἀρχῆς. γράφω ὑμῖν, <sup>f</sup> νεανίσκοι, ὅτι <sup>g</sup> νενικήκατε <sup>h</sup> τὸν <sup>1</sup> πονηρόν. <sup>g</sup> 9; John  
γράφω <sup>2</sup> ὑμῖν, <sup>1</sup> παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. 14. Ἐγραψα ὑμῖν, <sup>f</sup> Matt. xix.  
πατέρες, ὅτι ἐγνώκατε τὸν <sup>3</sup> ἄπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι <sup>e</sup> i. i.  
ἰσχυροί ἐστε, καὶ <sup>1</sup> ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν <sup>f</sup> Matt. xix.  
xii. 21. h iii. 12, v. 18, 19; John xvii. 15; Matt. v. 37, vi. 13, xiii. 19, 38. <sup>33</sup>; Rom.  
iii. 17 (v.l.). k Eph. vi. 10. l i. 10 reff. <sup>17</sup>; Ver. 18,

<sup>1</sup> το Ν.

<sup>2</sup> γράφω K, Vg., Aug.; ἐγραψα NABCLP, Syrvgrph, Cop., Sah., Aeth., Arm.,  
edd.

<sup>3</sup> το B.

I am writing to you, young men, because ye have conquered the Evil One. I wrote to you, little ones, because ye have got to know the Father; I wrote to you, fathers, because ye have got to know Him that is from the beginning; I wrote to you, young men, because ye are strong, and the Word of God abideth in you, and ye have conquered the Evil One. Love not the world, nor the things that are in the world. If any one loveth the world, the love of the Father is not in him; because everything that is in the world—the lust of the flesh, and the lust of the eyes, and the braggart boast of life—is not of the Father but is of the world. And the world is passing away and the lust of it, but he that doeth the will of God abideth for ever."

The Apostle has been setting forth searching truths and is about to make an exacting claim; and here he pauses and with much tenderness reassures his readers: "I am not addressing you as unbelievers or casting doubt upon the sincerity of your faith. On the contrary, it is because I am assured thereof that I am writing this letter to you and wrote the Gospel which accompanies it".

Ver. 12. *τεκνία*, all the Apostle's readers, his customary appellation (see n. on ii. 1). *ἀφέωνται*, perf., the Doric form of *ἀφείνται*. *τὸ ὄνομα αὐτοῦ*, the character, mind, purpose of God revealed in Christ. "The name of God" is "whatsoever there is whereby he makes himself known" (*Westm. Larg. Catech.*).

Ver. 13. He now subdivides *τεκνία* into *πατέρες*, i.e., mature believers with a long and ever-deepening (*ἐγνώκατε*) experience behind them, and *νεανίσκοι*, who, though *ἡ ἐπιθυμία τῆς σαρκός* is strong within them, have conquered the Evil One by the aids of grace—an evidence of the reality of their interest in Christ. *ἀπ' ἀρχῆς*, as in i. 1. The ancient interpreters took *τεκνία*, *πατέρες*,

*νεανίσκοι* as a threefold classification, according to age (Aug., Athan.) or according to Christian experience, *κατὰ τὸν ἔσω ἄνθρωπον* (Euth. Zig.); but the order would then be either *τεκνία*, *νεανίσκοι*, *πατέρες* or *πατέρες*, *νεανίσκοι*, *τεκνία*. According to the variant *γράφω ὑμῖν, παιδιά, τεκνία* is a general appellation subdivided into *πατέρες*, *νεανίσκοι*, *παιδιά*. Ver. 14 should begin with *ἔγραψα ὑμῖν, παιδιά*. [The aor. *ἔγραψα* is most simply and reasonably explained as a reference to the Apostle's Gospel (see Introd. p. 154). Having assured them of his present conviction of the sincerity of their faith, he now goes on to assure them that he had entertained a like opinion when he wrote the Gospel for their instruction. His tone is much like that of 2 Pet. i. 12. Other explanations: (1) The reference is to a former epistle (cf. 3 John 9)—a gratuitous and unnecessary hypothesis. (2) The Apostle resumes after a pause whether in composition or in thought, and reiterates what he "has written". (3) An emphatic form of expression, like "we decree and have decreed". (4) Calvin, reading *γράφω ὑμῖν, παιδιά*, regards *πατέρες . . . πονηρόν* as an interpolation. This is to cut the knot instead of untying it. *παιδιά*, a general appellation for all the Apostle's readers, practically identical with *τεκνία*. Strictly *τεκνία* carries the idea of relationship by *birth-regeneration*; cf. Aug.: "*Quia remittuntur vobis peccata per nomen ejus, et regeneramini in novam vitam, ideo filii*". *παιδιά*, on the other hand, are merely "children," *pueri* (Aug.), *infantes* (Vulg.), and the distinction is *ὅτι ἐγνώκατε τὸν Πατέρα*. All men are children of God, believers are children who "have got to know the Father"]

Ver. 14. The Apostle gives the same reason as before for writing to the fathers, as though there could be none

m James iv. <sup>4</sup> πονηρόν. 15. μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ · <sup>1</sup> ἐάν  
 n Rom. xiii. <sup>14</sup> τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς <sup>1</sup> ἐν αὐτῷ ·  
 Gal. v. 16, 24; 16. ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, <sup>2</sup> ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία  
 Eph. ii. 3; τῶν ὀφθαλμῶν, καὶ ἡ <sup>3</sup> ἀλαζονεία <sup>2</sup> τοῦ <sup>3</sup> βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς,  
 1 Peter ii. 11; 2 Peter ii. ἀλλ' <sup>3</sup> ἐκ τοῦ κόσμου ἐστὶ. 17. καὶ ὁ κόσμος <sup>1</sup> παράγεται, καὶ ἡ  
 10, 18; 2 Peter ii. ἐπιθυμία αὐτοῦ· ὁ δὲ <sup>3</sup> ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.  
 14; Mark iv. 19. o James iv. 16; Rom. i. 30; 2 Tim. iii. 2 (ἀλαζών). p Luke viii. 14; 2 Tim. ii. 4  
 q iv. 5; John viii. 23, xv. 19. r Ver. 8 reff. s John iv. 34; Matt. vii. 21, xxiv. 39; 1 Peter iv. 2.

<sup>1</sup> του πατρος B<sup>3</sup>KLP, Syr<sup>g</sup> ph, Vg., Cop., Sah., Arm., Aug., edd.; του θεου AC, several minusc., Aeth.; του θεου και πατρος, several minusc.

<sup>2</sup> αλαζονεια B<sup>3</sup>K; αλαζονία B<sup>3</sup>AB\*LP, edd. <sup>3</sup> αλλ B<sup>3</sup>AKL; αλλα BC, edd.

greater. He gives the same reason also for writing to the young men, but he amplifies it: they have the strength of youth, but it is disciplined by the indwelling Word, and therefore they have conquered.

Ver. 15. He is dealing with believers who have a large experience of the grace of Christ, and on this fact he proceeds to base an appeal, a call to further advancement and higher attainment: "Love not the world". Yet God "loved the world" (John iii. 16). Observe that the Apostle does not say that the world is evil. It is God's world, and "God saw every thing that He had made, and, behold, it was very good" (Gen. i. 31). His meaning is: "The things in the world are transient. Do not set your affection on them, else you will sustain a bitter disappointment. The world is a good and beautiful gift of God, to be used with joy and gratitude; but it is not the supreme end, it is not the home of our souls". "Let the Spirit of God be in thee," says St. Augustine, "that thou mayest see that all these things are good; but woe to thee if thou love created things and forsake the Creator! . . . If a bridegroom made a ring for his bride and, when she got it, she were fonder of the ring than of the bridegroom who made the ring for her, would not an adulterous spirit be detected in the very gift of the bridegroom, however she might love what the bridegroom gave? . . . God gave thee all those things: love Him who made them. There is more which He would fain give thee, to wit, Himself who made these things". Again: "There are two loves—of the world and of God. If the love of the world inhabit, there is no way for the love of God to enter. Let the love of the world retire and that of God inhabit, let the better get room. . . . Shut out the evil love of the world, that thou mayest be filled by the love of God.

Thou art a vessel, but thou art still full; pour out what thou hast, that thou mayest get what thou hast not". ἡ ἀγάπη τοῦ Πατρὸς, like ἡ ἀγάπη τοῦ Θεοῦ (ver. 5), either (1) "love for the Father," in antithesis to ἀγαπᾷ τὸν κόσμον, or (2) "the love which the Father feels for us". In fact the one implies the other. The sense of the Father's love for us awakens in us an answering love for Him. Cf. iv. 19.

Ver. 16. ἡ ἐπιθυμία τῆς σαρκός, not object. gen. (Aug.: "desiderium earum rerum quæ pertinent ad carnem, sicut cibus et concubitus, et cætera hujusmodi,") but subject.: "the lust which the flesh feels, which resides in the flesh". Cf. ἡ ἐπιθυμία τῶν ὀφθαλμῶν. ἀλαζονία, vain pretension, claiming what one really has not. Def. Plat.: ἔξις προσποιητικῇ ἀγαθοῦ ἢ ἀγαθῶν τῶν μὴ ὑπαρχόντων. Suid.: ἀλαζόντας τοὺς ψεύστας ἐκάλουν, ἐπεὶ λέγειν ἐπαγγέλλονται περὶ ὧν μὴ ἴσασιν. Theophr. Char. vi.: προσδοκία τις ἀγαθῶν οὐκ ὄντων. ζωή, the vital principle (*vita qua vivimus*), βίος, the outward life (*vita quam vivimus*) or livelihood (*victus*). There is here a summary of all possible sins, exemplified in the temptations of Eve (Gen. iii. 1-6) and our Lord (Matt. iv. 1-11). Cf. Aug.; Lightfoot, *Hor. Heb.*, on Matt. iv. 1. (1) "The lust of the flesh": cf. "The tree was good for food"; "Command that these stones become loaves". (2) "The lust of the eyes": cf. "It was a delight to the eyes"; "Cast thyself down"—a spectacular display. (3) "The braggart boast of life": cf. "The tree was to be desired to make one wise": "All the kingdoms of the world and the glory of them".

Ver. 17. An explanation, especially of ἡ ἀλαζονία τοῦ βίου. To set one's affection on the things in the world is "braggart boasting"; for they are not ours, they are transient. Cf. Moham-med: "What have I to do with the



18. ἡ Παιδιά, "ἐσχάτη ὥρα ἐστὶ· καὶ καθὼς ἠκούσατε ὅτι <sup>1</sup> ὁ <sup>2</sup> ἄν- <sup>t</sup> Ver. 13  
 τῆς χρίστου ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· <sup>z</sup> ὅθεν <sup>u</sup> John vi.  
<sup>54, xi. 24; Acts ii. 17; 1 Cor. xv. 52; 2 Tim. iii. 1; James v. 1; 1 Peter i. 5; 2 Peter iii. 3.</sup>  
<sup>v</sup> John v. 28. <sup>w</sup> Matt. xxiv. 5, 24. <sup>x</sup> Ver. 22, iv. 3; 3 John 7. <sup>y</sup> John iv. 25. <sup>z</sup> Acts xxvi.  
<sup>19; Heb. ii. 17, iii. 1, vii. 25, ix. 18.</sup>

<sup>1</sup> ὅτι BCKP, Syr<sup>g</sup> ph, Vg., Cop., Aug., edd.; om. AL, several minusc.

<sup>2</sup> ο B<sup>c</sup>AKL; om. B\*BC, Arm., edd.

comforts of this life? The world and I—what connection is there between us? Verily the world is no otherwise than as a tree unto me: when the traveller hath rested under its shade, he passeth on." Aug. on iv. 4: "Mundus iste omnibus fidelibus quærentibus patriam sic est, quomodo fuit eremus populo Israel". αὐτοῦ, subjective genitive like σαρκός and ὀφθαλμῶν. τὸ θέλημα τοῦ Θεοῦ, alone permanent amid the flux of transitory things. Cf. Aug.: "Rerum temporalium fluvius trahit: sed tanquam circa fluvium arbor nata est Dominus noster Jesus Christus. Assumpsit carnem, mortuus est, resurrexit, ascendit in cælum. Voluit se quodammodo circa fluvium temporalium plantare. Raperis in praeceptis? tene lignum. Volvit te amor mundi? tene Christum."

Vv. 18-29. A Warning against Heretical Teaching. "Little ones, it is the last hour; and, as ye heard that Antichrist is coming, even now have many antichrists arisen; whence we recognise that it is the last hour. From our company they went out, but they were not of our company; for, if they had been of our company, they would have abode in our fellowship; but the purpose of it was that it may be manifested that they all are not of our company. And ye have a chrism from the Holy One, and ye all know. I did not write to you because ye did not know the Truth, but because ye know it and because every lie is not of the Truth. Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist—he that denieth the Father and the Son. Every one that denieth the Son neither hath he the Father; he that confesseth the Son hath the Father also. As for you, that which ye heard from the beginning, let it abide in you. If that abide in you which ye heard from the beginning, ye also in the Son and in the Father will abide. And this is the promise which He Himself promised us—the Life, the Eternal Life. These things I wrote to you regarding them that would lead you astray. And as for you, the chrism which ye received from Him abideth in you, and ye have no need that any one should teach you; but, as His chrism is teaching you re-

garding all things, and is true and is not a lie, and even as it taught you, abide in Him. And now, little children, abide in Him, that, if He be manifested, we may have boldness and not be shamed away from Him at His advent. If ye know that He is righteous, recognise that every one also that doeth righteousness hath been begotten of Him."

A heresy had arisen in the bosom of the Church (see *Introd.* pp. 156 f.). It was a fatal heresy, a denial of the possibility of the Incarnation, and therefore of the relation of fatherhood and sonship between God and man. St. John's emphatic condemnation of it was justified, but his apprehension was groundless. He shared the prevailing expectation of the imminence of the Second Advent (cf. 1 Cor. x. 11, xv. 51; Phil. iv. 5; 1 Thess. iv. 15 sqq.; Heb. x. 25; James v. 8; 1 Peter iv. 7; Rev. i. 1, 3, iii. 11, xxii. 7, 10, 12, 20), and saw in the heresy an evidence that the end was at hand. It was rather an evidence that the Gospel was winning its way. The era of simple and unquestioning faith in the apostolic testimony was past, and men were beginning to enquire and reason. A heresy has the same use in theology as a mistaken hypothesis in science: it provokes thought and leads to a deeper understanding. What seemed to the Apostle the pangs of dissolution were in reality "growing pains".

Ver. 18. Aug.: "Pueros alloquitur, ut festinent crescere, quia novissima hora est. . . . Proficite, currite, crescite, novissima hora est". Ver. 28 puts it beyond doubt that ἐσχάτη ὥρα means "the end of the world," and rules out various attempts which have been made to give it another reference and absolve the Apostle from the current misconception: (1) Aug. says vaguely: "the last hour is of long duration, yet it is the last" (*novissima hora diuturna est; tamen novissima est*). And Calv.: "Nothing any longer remains but that Christ should appear for the redemption of the world. . . . He calls that 'the last time' in which all things are being so completed that nothing is left except the last revelation of Christ". (2) Lightfoot, *Hor. Heb.*, on



- a Acts xv. 24, xx. 30. γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. 19. <sup>a</sup> Ἐξ ἡμῶν ἐξήλθον,<sup>1</sup> ἀλλ' οὐκ ἦσαν <sup>b</sup> ἐξ ἡμῶν · εἰ γὰρ ἦσαν ἐξ ἡμῶν,<sup>2</sup> μεμενῆκεισαν ἂν <sup>c</sup> μεθ' ἡμῶν · ἀλλ' <sup>d</sup> ἵνα <sup>e</sup> φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. 20. Καὶ ὑμεῖς <sup>f</sup> χρίσμα <sup>g</sup> ἔχετε ἀπὸ <sup>h</sup> τοῦ ἁγίου, καὶ <sup>i</sup> οἴδατε πάντα.<sup>4</sup> 21. οὐκ ἔγραψα
- i. 26. d 1 Cor xi. 19. e John iii. 21; 2 Cor. iii. 3. f Ver. 27. g Cf. Comm. h 1 Cor. ii. 15.

<sup>1</sup> ἐξήλθον **Σ**KLP; ἐξηλθαν ABC, edd.

<sup>2</sup> ἦσαν ἐξ ἡμῶν **Σ**AKLP, Tisch.; ἐξ ἡμῶν ἦσαν BC, WH, Nest.

<sup>3</sup> χρίσμα WH; χρίσμα Tisch., Nest.; cf. v. 27.

<sup>4</sup> πάντα ACKL, Syr<sup>ve</sup> (understanding πάντα ἄνθρωπον) ph, Vg., Cop., Aeth., Arm.; πάντες **Σ**BP, Sah., edd.

John xxi. 22, compares **יְהִי עֵת** i.e., "the last times of the Jewish city, nation, and dispensation," and remarks: "Gens ista vergit jam quam proxime in ruinam, cum enatus jam sit ultimus et summus apex infidelitatis, apostasiae et nequitiae". (3) Beng. with unwonted ineptitude: The advanced age of St. John and his contemporaries in contrast to his "little children". "*Ultima*, non respectu omnium mundi temporum: sed in antitheto *puerulorum* ad *patres*, et ad *juvenes*". (4) Westcott: "a last hour," i.e., "a period of critical change". This is possible but improbable. The omission of the def. art. in the pred. is regular. Ἀντίχριστος (anarthrous) is a proper name. Nowhere in N.T. but in the Johannine Epp. It may mean (1), on the analogy of ἀντιφιλόσοφος, ἀντικάτων, ἀντικείμενος, ἀντίθεσις, "adversary of Christ," *Widerchrist* (Luth.); cf. Orig. C. Cels. vi. 45: τὸν τούτῳ κατὰ διάμετρον ἐναντίον, Tert. *De Praescript. Haer.*: "antichristi, Christi rebelles," Aug.: "Latine Antichristus contrarius est Christo"; (2), on the analogy of ἀντιβασιλεύς, ἀνθύπατος (*proconsul*), "anti-pope," a "rival of Christ," usurping His name, a ψευδόχριστος (cf. Matt. xxiv. 24 = Mark xiii. 22); cf. Aristoph. *Eq.* 1038 sq.: ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμι σοι. / καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγενημένος; St. John seems to combine both ideas. The heresy arose in the bosom of the Church and claimed to be an enlightened Christianity; yet, while calling themselves Christians, Cerinthus and his followers were adversaries of Christ. Wetst.: "Qui se pro Christo gerit, ideoque ei contrarius est". ἀντίχριστοι πολλοί, the exponents and representatives of the antichristian movement were a numerous party. γεγόνασιν, "have arisen," in contrast to the true Christ who "was in the beginning". Cf. the contrast between the Word and the Baptist in John i. 1, 6.

Ver. 19. Cf. Aug.: "Sic sunt in cor-

pore Christi quomodo humores mali. Quando evomuntur, tunc relevatur corpus: sic et mali quando exeunt, tunc Ecclesia relevatur. Et dicit quando eos evomit atque projicit corpus: Ex me exierunt umores isti, sed non erant ex me. Quid est, non erant ex me? Non de carne mea praecisi sunt, sed pectus mihi premebant cum inessent". ἵνα, sc. ἐξήλθον or γέγονε τοῦτο—a frequent Johannine ellipse: cf. John i. 8, ix. 3, xiii. 18, xv. 25.

Ver. 20. An expression of confidence in his readers: they will not be led astray; they have received "a chrism," the enlightening grace of the Holy Spirit, "which He poured forth upon us richly through Jesus Christ our Saviour" (Tit. iii. 6). Baptism was called χρίσμα in later days (Greg. Naz. *Orat.* xl. 4) because of the rite of baptismal anointing (cf. Tert. *De Bapt.* 7: "Exinde egressi de lavacro perungimur benedicta unctione de pristina disciplina, qua ungi oleo de cornu in sacerdotium solebant"; Aug.: "Unctio spiritalis ipse Spiritus sanctus est, cūjus sacramentum est in unctione visibili"); but there is no reference here to this rite, which was of a later date and was derived from our passage. χρίσμα is suggested by ἀντίχριστοι. "They are ἀντίχριστοι, you are χριστοί." Cf. Ps. cv. (civ. LXX) 15: μὴ ᾤψῃσθε τῶν χριστῶν μου. τοῦ Ἁγίου, not the Holy Spirit. St. John has τὸ Πνεῦμα in Epp. and Rev., but never τὸ Πνεῦμα τὸ Ἅγιον. Either (1) Christ (cf. Rev. iii. 7) or (2) God the Father (cf. Acts x. 38; Heb. i. 9). The latter is preferable. The Spirit παρὰ τοῦ Πατρὸς ἐκπορεύεται (John xv. 26)—from (ἀπὸ) the Father through (διὰ) Christ (cf. Tit. iii. 6).

Ver. 21. ἔγραψα, "I wrote," may refer to the Gospel, which is an exposition of the Incarnation, ἡ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐνσαρκος οἰκονομία (cf. note on ver. 14); but more probably "aor. referring to the moment just past" (Jebb on Soph. *O.T.* 337). The aor. is appro-

ὕμιν, <sup>1</sup> ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι <sup>i 2 Peter 12.</sup>  
 πᾶν ψεῦδος <sup>k Ver. 16.</sup> ἐκ τῆς ἀληθείας οὐκ ἔστι. <sup>l ii. 4.</sup> 22. Τίς ἐστὶν ὁ <sup>m Luke xx. 27; Gal. v. 7.</sup> ψεύστης, <sup>n iv. 15; John v. 23, xv. 23-27.</sup> εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς <sup>o Ver. 7.</sup> οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ <sup>p John xv. 7, 23.</sup> ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 23. <sup>q Luke xxiv. 49; Acts i. 4; 1 Tim. iv. 8; 2 Tim. i. 1; Heb. iv. 1.</sup> πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει. <sup>r i. 8 reff. s Heb. v. 12. t John xiv. 26; xvi. 13; Gal. i. 12; Heb. viii. 11 (Jer. xxxi. 34)</sup> 24. Ὑμεῖς οὖν <sup>3</sup> ὁ ἡκούσατε <sup>ο</sup> ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἡκούσατε, <sup>p</sup> καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 25. καὶ αὕτη ἐστὶν <sup>q</sup> ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 27. Καὶ ὑμεῖς τὸ χρίσμα <sup>4</sup> ὁ ἐλάβετε ἀπ' αὐτοῦ, ἐν μὴν μένει, <sup>5</sup> καὶ οὐ <sup>6</sup> χρειαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς <sup>7</sup> τὸ <sup>8</sup> αὐτὸ χρίσμα <sup>8</sup> διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι

<sup>1</sup> ἐστιν edd.

<sup>2</sup> Add ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει **Σ**ABCP, many minusc., Syrv gph. Vg., Cop., Sah., Aeth., Arm., Aug., edd.

<sup>3</sup> οὖν om. **Σ**ABCP, Syrv gph, Vg., Arm., edd. <sup>4</sup> χαρίσμα B.

<sup>5</sup> μενει εν υμιν **Σ**ABCP, Vg., Cop., Sah., Aeth., Arm., edd.

<sup>6</sup> αλλ ως το **Σ**ACKLP, Vg., Sah., edd.; αλλα το B, Aeth.

<sup>7</sup> αυτο AKL, Cop.; αυτου **Σ**BCP, Syrv gph, Vg., Sah., Aeth., Arm., Aug., edd.

<sup>8</sup> πνευμα **Σ**\*, Cop., Aeth.

priate. No sooner has he spoken of the antichrists than he hastens to reiterate his assurance of confidence in his readers. τὴν ἀλήθειαν, see note on i. 8. ἐκ, of parentage (cf. iii. 8-10). His readers had only to be reminded of their experience (οἶδατε), and it would keep them from being led astray. An experience is an anchor to the soul in time of storm. "Tell me," said the dying Cromwell to a minister, "is it possible to fall from grace?" "No, it is not possible." "Then I am safe, for I know that I was once in grace" (Morley's *Oliver Cromwell*, V. x.).

Ver. 22. ψεύστης, cf. n. on i. 6. The Cerinthian distinction between Jesus and the Christ was a denial of the possibility of the Incarnation, i.e., of the filial relation of man to God. οὐκ in dependent clause after ἀρνεῖσθαι is a common Gk. idiom, not unknown in English; cf. Shakespeare, *Comedy of Errors*, iv. ii. 7: "He denied you had-in him no right".

Ver. 23. Since the Father is manifested and interpreted in the Son. Cf. John i. 18, xiv. 9.

Ver. 24. ἀπ' ἀρχῆς, as in ver. 7. The significant iteration of μένειν is lost in A.V. ("abide . . . remain . . . continue"). ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ: observe the order. The Son is the manifestation of

the Father; through Him we reach the Unseen Father (cf. John xiv. 9).

Ver. 25. ἐπαγγελία, *repromissio*, "promise"; only here in the Johannine writings (see note on i. 5). αὐτός, i.e., the Father. God is the Promiser, and His promises are made in Christ (cf. 2 Cor. i. 20).

Ver. 26. ἔγραψα, see note on ver. 21. τῶν πλανώντων, the heretical teachers. Pres. partic., "are leading astray" but unsuccessfully.

Ver. 27. The ground of the Apostle's confidence in his readers. They need not be taught but only reminded. ἀλλ' ὡς, κ.τ.λ., a single sentence with one apodosis. Vulg. makes it a double sentence with two apodoses: "as His chrism is teaching you regarding all things, it is indeed true and is not a lie; and even as it taught you, abide in Him". Reading ἀλλά, translate: "ye have no need that any one should teach you, but His chrism is teaching you . . . a lie; and even as, etc." διδάσκει, of the continued teaching by the grace of the Spirit; ἐδίδαξεν, of the illumination at the hour of conversion. μένετε, plainly imperat. in next ver., can hardly be indicat. here ("ye are abiding"). The reading μενεῖτε ("ye shall abide") would express the Apostle's confidence in the steadfastness of his

u John xvii. 5. ψευδός · καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε<sup>1</sup> ἐν αὐτῷ. 28. <sup>u</sup> Καὶ νῦν, <sup>v</sup> τέκνιά, μένετε ἐν αὐτῷ · ἵνα ὅταν<sup>2</sup> φανερωθῇ, ἔχωμεν<sup>3</sup> παρρησίαν, <sup>1, 14;</sup> καὶ μὴ<sup>4</sup> αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ<sup>5</sup> παρουσίᾳ αὐτοῦ. 29. <sup>z</sup> ἐὰν <sup>1</sup> εἰδῇτε ὅτι δίκαιός ἐστι, <sup>a</sup> γινώσκετε ὅτι<sup>4</sup> πᾶς ὁ ποιῶν τὴν δικαιοσύνην, <sup>w</sup> ἐξ αὐτοῦ γεγέννηται.

III. I. Ἴδετε ποταπὴν ἀγάπην δέδωκεν<sup>5</sup> ἡμῖν ὁ πατήρ, ἵνα <sup>iv. 16, x.</sup> τέκνα Θεοῦ<sup>b</sup> κληθῶμεν<sup>6</sup>· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι <sup>19.</sup> <sup>x</sup> Mark viii. 38; Rev. iii. 18. <sup>y</sup> Matt. xxiv. 3, 27, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13. <sup>z</sup> Phil. ii. 1. <sup>a</sup> John xv. 18. <sup>a</sup> Matt. viii. 27; Mark xiii. 1; Luke i. 29, vii. 39; 2 Peter iii. 11. <sup>b</sup> Matt. v. 9, xxiii. 7, 8, 9, xxvii. 8; Luke i. 32, 35; John i. 43.

<sup>1</sup> μενεῖτε KL; μενετε NABCP, many minusc., Syrv g ph, Vg., Cop., Sah., Aeth., Aim., Aug., edd.

<sup>2</sup> ὅταν KL, Syrv g ph, Vg., Aug.; εἰαν NABCP, Cop., Sah., Arm., edd.

<sup>3</sup> εχωμεν N\*KL; σχωμεν N<sup>c</sup>BCP, edd.

<sup>4</sup> ὅτι BKL, Syrv ph, Cop., Aeth., Arm., Aug., WH; ὅτι καὶ NACP, Syrv g, Vg., Sah., Tisch., Nest.

<sup>5</sup> δέδωκεν NABCKP, edd.; ἐδωκεν AL.

<sup>6</sup> κληθωμεν καὶ εσμεν NABCP, Syrv g, Vg. (*et simus*), Cop., Sah., Aeth., Arm., edd.

readers, like "England expects every man to do his duty". Cf. Matt. v. 48: ἔσεσθε οὖν ὑμεῖς τέλειοι. ἐν αὐτῷ, *in eo* (Vulg.), "in Him," *i.e.*, in Christ and therefore in God (cf. ver. 24). According to Aug., "in it," *i.e.*, the chrism, *unctio* (*permanete in ipsa*).

Ver. 28. καὶ νῦν, continuing and reinforcing the exhortation. ἐὰν φανερωθῇ: the uncertainty is not in the manifestation but in the time of it, and this is the reason for steadfast abiding in Him. Cf. unwritten saying of Jesus: ἐφ' οἷς γὰρ ἂν εὐρω ὑμᾶς, φησὶν, ἐπὶ τούτοις καὶ κρινῶ. σχῶμεν, aor. marking the suddenness of the crisis. παρρησία, properly "freedom of speech" (cf. Mark viii. 2; John vii. 13, xvi. 29, xviii. 20; Acts ii. 29, iv. 29, 31, xxviii. 31); then "confidence," "boldness," especially before God (cf. Heb. iv. 16; 1 John iii. 21, iv. 17, v. 14), the attitude of children to their father in contrast with that of slaves to their master (cf. Sen. *Ep.* xlvii.: "Infelicibus servis movere labra ne in hoc quidem ut loquantur licet. Virga murmur omne compescitur: . . . nocte tota jejuni mutique perstant"). καὶ μὴ αἰσχυνθῶμεν, in contrast to σχῶμεν παρρησίαν. παρουσία, frequent in N.T. but only here in the Johannine writings. Not simply "presence" but "arrival," "advent" (*adventus*); cf. Luke xiii. 1: παρήσαν, Matt. xi. 50, John xi. 28.

Ver. 29. In view of the preceding verse δίκαιος must refer to Christ (cf. ii. 1), and it is equally certain that ἐξ αὐτοῦ refers to the Father, since "begotten of Christ" (cf. Tennyson's "our fair father Christ") is not a Scriptural idea. The

abrupt transition evinces St. John's sense of the oneness of the Father and the Son (cf. ver. 24; John x. 30). γινώσκετε, *scitote* (Vulg.), rather *cognoscite* (Calv.), "get to know," "recognise" (see note on ver. 3); perceive the blessed inference, appropriate your birthright. It enfeebles the sentence to take the verb as indicat.

CHAPTER III. Vv. 1-3. Our Present Dignity and Our Future Destiny. "See what unearthly love the Father hath given us, in order that we may be styled 'children of God'; and so we are. It is for this reason that the world doth not recognise us, because it did not recognise Him. Beloved, now are we children of God, and it was not yet manifested what we shall be. We know that, if it be manifested, we shall be like Him, because we shall see Him even as He is. And every one that hath this hope resting on Him purifieth himself even as the Lord is pure."

Ver. 1. St. John has been speaking of the salvation which Jesus has brought—His Propitiation and Advocacy, and he sees and would have his readers see in it an amazing expression of the love of God. Cf. John iii. 16. ποταπός (ποδαπός), properly *cujas*, "of what country," though approximating in late Greek to ποῖος, *qualis*, "of what sort" (cf. Moulton, *Gram. of N.T. Gk.*, i. p. 95), retains something of its proper and original signification. The love of God in Christ is foreign to this world: "from what far realm? what unearthly love?" Cf. Matt. viii. 27: "What unearthly personage?" 2 Peter iii. 11: "How other-worldly". ἵνα, κ.τ.λ., the purpose of this amazing



οὐκ ἔγνω αὐτόν. 2. ἀγαπητοί, νῦν <sup>d</sup> τέκνα Θεοῦ ἐσμεν, καὶ οὕτω <sup>c</sup> John i. 26, xvi. 3, xvii. 25; <sup>d</sup> Rom. viii. 16, 17. ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ <sup>1</sup> ὅτι <sup>e</sup> ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ <sup>e</sup> Col. iii. 4; 2 Cor. iii. 18; Phil. 7, cxlvi. 5. ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι. 3. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην <sup>f</sup> ἐπ' αὐτῷ, <sup>g</sup> ἀγνίζει ἐαυτόν, καθὼς ἐκεῖνος <sup>h</sup> ἀγνός ἐστι.

iii. 21; Exod. xxxiv. 29. f 1 Tim. iv. 10; Acts xxiv. 15; Col. iv. 27; Ps. lxxviii. 7, cxlvi. 5. g John xi. 55; Acts xxi. 24; James iv. 8; 1 Peter i. 22. h 2 Cor. xi. 2; 1 Tim. v. 22.

<sup>1</sup> δε om. NABCP, Syrph, Vg., Sah., Arm., edd.

gift; a wise, holy love, concerned for our highest good; not simply that we may be saved from suffering and loss but "in order that we may be styled 'children of God'". And we have not only the name but the character: "so we are". Vulg. and Aug. give *simus*, as though reading ὦμεν for ἐσμεν: "that we should be styled and be". Cf. Aug.: "Nam qui vocantur et non sunt, quid illis prodest nomen ubi res non est? Quam multi vocantur medici, qui curare non norunt? quam multi vocantur vigiles, qui tota nocte dormiunt?" διὰ τοῦτο, not anticipative, of ὅτι, but retrospective: "for this reason," viz., because we are children of God. ὅτι explains the inference: "(and no wonder) because it did not recognise Him," i.e. the Father as revealed in His Son (cf. note on ii. 29). We must accept what our high dignity as children of God involves in a world alienated from God. On ὁ κόσμος see note on ii. 15. Cf. Aug.: "Jam cum auditis mundum in mala significatione, non intelligatis nisi dilectores mundi. . . . Ambulabat et ipse Dominus Jesus Christus, in carne erat Deus, latebat in infirmitate. Et unde non est cognitus? Quia omnia peccata arguebat in hominibus. Illi amando delectationes peccatorum non agnoscebant Deum: amando quod febris suadebat, injuriam medico faciebant."

Ver. 2. Having spoken of our present dignity, the Apostle goes on to speak of our future destiny. The Incarnation manifested our standing as children of God, but "it was not yet manifested what we shall be". The aorist ἐφανερώθη (cf. ἔγνω in previous verse) refers to the historic manifestation in Jesus Christ. The N.T. says nothing definite about the nature of our future glory. With our present faculties we cannot conceive it. It must be experienced to be understood. Jesus simply assures us of the felicity of the Father's House, and bids us take His word for it (cf. John xiv. 2). ἐὰν φανερωθῇ, "if (cf. note on ii. 28) it may be manifested," taking up οὕτω ἐφανερώθη. This obvious connection is decisive against the rendering "if He shall be manifested" (cf. ii. 28; Col. iii. 4).

ὅτι, κ.τ.λ.: What we shall be was not manifested, but this we know that we shall be like Him. And how do we know it? From His promise that "we shall see Him even as He is" (cf. John xvii. 24). The argument is two-fold: (1) Vision of God implies likeness to Him in character and affection (cf. Matt. v. 8); (2) the vision of God transfigures (cf. 2 Cor. iii. 18), even in this life.

"Ah! the Master is so fair,  
His smile so sweet to banished men,  
That they who meet it unaware  
Can never rest on earth again."

And how will it be when we "see Him face to face" (1 Cor. xiii. 12)? St. Augustine expresses much of the Apostle's thought in a beautiful sentence: "Tota vita Christiani boni sanctum desiderium est".

Ver. 3. The duty which our destiny imposes. ἐπ' αὐτῷ, "resting on Him," i.e., on God as Father. Cf. Luke v. 5: ἐπὶ τῷ ῥήματί σου, "relying on Thy word". ἐκεῖνος, Christ; see note on ii. 6. ἀγνός also proves that the reference is to Christ. As distinguished from ἅγιος, which implies absolute and essential purity, it denotes purity maintained with effort and fearfulness amid defilements and allurements, especially carnal. Cf. Plat. Def.: ἀγνεία εὐλάβεια τῶν πρὸς τοὺς θεοὺς ἁμαρτημάτων· τῆς θεοῦ τιμῆς κατὰ φύσιν θεραπεία. Suid.: ἐπίτασις σωφροσύνης. God is called ἅγιος but never ἀγνός. Christ is ἀγνός because of His human experience. The duty of every one in view of his appearing before God, his presentation to the King, is ἀγνίζειν ἐαυτόν, like the worshippers before the Feast (John xi. 55), like the people before the Lord's manifestation at Sinai (Exod. xix. 10-11, LXX). It is his own work, not God's, or rather it is his and God's. Cf. Phil. ii. 12-13. Aug.: "Videte quemadmodum non abstulit liberum arbitrium, ut diceret, castificat semetipsum. Quis nos castificat nisi Deus? Sed Deus te nolentem non castificat. Ergo quod adjungis voluntatem tuam Deo, castificas teipsum."

i Matt. vii. 23, xiii. 41; Heb. x. 17 (Jer. xxxi. 34); k John i. 4; 1 Cor. xv. 6. 4. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ <sup>1</sup> τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν <sup>k</sup> ἡ ἀνομία. 5. καὶ οἴδατε ὅτι ἐκεῖνος <sup>1</sup> ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν <sup>1</sup> ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστὶ. 6. πᾶς ὁ ἐν αὐτῷ μένων, <sup>o</sup> οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἐώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. 7. Τεκνία, <sup>2</sup> μηδεὶς πλανάτω <sup>p</sup> ὑμᾶς·

29; Col. ii. 14. n ii. 6 ref. o Rom. vi. 14. p i. 8 reff.

<sup>1</sup> ἁμαρτίας ἡμῶν NCKL, Syrg, Vg., Sah.; om. ἡμῶν ABP, Syrb, Cop., Aeth., Arm., Tert. (*de Pudic.* 19), Aug., edd.

<sup>2</sup> τεκνία NBKL, edd.; παιδία ACP, WH (marg.).

Vv. 4-12. The Obligation of our Dignity as Children of God. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that He was manifested that He might take away the sins; and sin in Him there is not. Every one that abideth in Him doth not keep sinning; every one that keepeth sinning hath not seen Him nor got to know Him. Little children, let no one lead you astray: he that doeth righteousness is righteous, even as He is righteous; he that doeth sin is of the Devil, because from the beginning the Devil keepeth sinning. To this end was the Son of God manifested, that He might undo the works of the Devil. Every one that hath been begotten of God doeth not sin, because His seed in him abideth; and he cannot keep sinning, because of God he hath been begotten. Herein are manifest the children of God and the children of the Devil: every one that doeth not righteousness is not of God, and he that loveth not his brother. Because this is the message which ye heard from the beginning, that we love one another. Not as Cain was of the Evil One and slew his brother. And wherefore did he slay him? Because his works were evil, but his brother's righteous."

Vv. 4-8. The Incompatibility of Sonship with Continuance in Sin.

Ver. 4. ὁ ποι. τὴν ἁμ., the converse of ὁ ποι. τὴν δικ. (ii. 29). νόμος, the revelation of God's will, the Father's requirement of His children, an expression of the true law of their nature. ἡ ἁμ. ἐστ. ἡ ἀν.: the article in both subject and predicate make "sin" and "lawlessness" convertible and co-extensive terms.

Ver. 5. The purpose of the Incarnation was to "take away the sins"—atone for the sins of the past and prevent sins in the future. αἶρειν, properly "lift up and carry away" (*cf.* Mark vi. 29; John ii. 16), but the idea of expiation is involved since it is "the Lamb of God" that "taketh away the sins". ἐκεῖνος, see note on ii. 6. ἁμαρτία, "sin," *i.e.* the sinful principle; see note on i. 8.

Ver. 6. This seems a stark contradiction of i. 8-ii. 2. (1) St. Augustine first limits the statement: "In quantum in ipso manet, in tantum non peccat," and then narrows the idea of "sin" by defining it as "not loving one's brother" (*vers.* 10). (2) St. Bernard (*De Nat. et Dign. Am. Div.* vi.) compares Rom. vii. 17, 20: "secundum hoc quod natus est ex Deo, id est secundum interioris hominis rationem, in tantum non peccat, in quantum peccatum quod corpus mortis foris operatur, odit potius quam approbat, semine spiritualis nativitatis quo ex Deo natus est eum interius conservante". (3) Romanists limit "sin" to "mortal sin". (4) Many commentators say that St. John is thinking only of the ideal. All these simply explain away the emphatic declaration. There is really no contradiction, and the Apostle's meaning appears when account is taken of the terms he employs with accurate precision. In the earlier passage he says that there is indwelling sin in the believer. The sinful principle (ἁμαρτία) remains, and it manifests its presence by lapses from holiness—occasional sins, definite, isolated acts of sin. This is the force of the aorists, ἁμάρτητε, ἁμάρτη in ii. 1. Here he uses the present ἁμαρτάνειν (varied by ποιεῖν τὴν ἁμαρτίαν) with the implication of *continuance in sin*. The distinction between present and aorist is well exemplified by Matt. vi. 11: δὸς σήμερον as contrasted with Luke xi. 3: δίδου τὸ καθ' ἡμέραν, and Matt. xiv. 22: ἐμβῆναι . . . καὶ προάγειν. The distinction was obvious to St. John's Greek readers, and they would feel no difficulty when he said, on the one hand: ἐάν τις ἁμάρτη, Παράκλητον ἔχομεν, and, on the other: πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτόν. The believer may fall into sin but he will not walk in it. "Hath not seen Him," because he is "in the darkness" (*cf.* i. 5-7).

Ver. 7. An affectionate warning against Nicolaitan Antinomianism (*cf.* note on i. 6-7). The Apostle cuts away vain pretences by a sharp principle: a



ὁ <sup>a</sup>ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος <sup>r</sup>δίκαιός <sup>q</sup> <sup>ii. 29, ver. 10.</sup>  
 ἐστιν. 8. ὁ ποιῶν τὴν ἁμαρτίαν, <sup>r</sup>ἐκ τοῦ διαβόλου ἐστίν· ὅτι <sup>s</sup><sup>ii. 1 reff. iv. 7.</sup>  
<sup>r</sup>ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο <sup>u</sup>ἐφανερώθη ὁ υἱὸς <sup>John viii. 44.</sup>  
 τοῦ Θεοῦ, ἵνα <sup>v</sup>λύσῃ <sup>u</sup>τὰ ἔργα τοῦ διαβόλου. 9. πᾶς ὁ γεγεννη- <sup>u</sup><sup>ii. 28 reff. v Cf. comm. 2; John vii. 7, ix. 3, 4, x. 37; Rom. xiii. 12; Gal. v. 19.</sup>  
 μένος <sup>x</sup>ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ <sup>x</sup><sup>iv. 7, v. 18.</sup>  
 μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. <sup>y</sup><sup>i Cor. iii. 13, xi. 19; Gal. v. 19.</sup>  
 10. ἐν τούτῳ <sup>y</sup>φανερὰ ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ <sup>z</sup><sup>Ver. 7.</sup>  
 διαβόλου. Πᾶς ὁ μὴ <sup>z</sup>ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, <sup>a</sup><sup>i. 5.</sup>  
 καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 11. ὅτι αὕτη ἐστὶν ἡ <sup>a</sup>ἀγγελία <sup>b</sup><sup>ii. 7; John xiii. 34.</sup>  
 ἣν <sup>b</sup>ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· 12. οὐ καθὼς <sup>a</sup><sup>i. 5.</sup>  
<sup>a</sup>Καὶν ἐκ <sup>d</sup>τοῦ πονηροῦ ἦν, καὶ <sup>e</sup>ἔσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν <sup>z</sup><sup>Ver. 7.</sup>  
 τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ <sup>a</sup><sup>i. 5.</sup>  
<sup>xv. 12.</sup> <sup>c</sup>Gen. iv. 8. <sup>d</sup>ii. 13 reff. <sup>e</sup>Rev. v. 6, 9, 12, xiii. 3, 8, xviii. 24.

righteous character expresses itself in righteous conduct. Christ (ἐκεῖνος) is the type. He was "the Son of God," and if we are "children of God," we must be like Him.

Ver. 8. ὁ ποι. τὴν ἁμ., an emphatic and interpretative variation of ὁ ἁμαρτάνων—"he that makes sin his business or practice". ἐκ of parentage (*cf.* vers. 9); "hoc est, ex patre diabolo" (Clem. Alex.). ἀπ' ἀρχ., a vague phrase. In i. 1 "ere time began"; in ii. 7, iii. 11, "from the beginning of your Christian life". Here "from the beginning of his diabolic career"; "a quo peccare cœpit incontrovertibiliter in peccando perseverans" (Clem. Alex.). λύσῃ, "loose," metaphorically of "loosening a bond," "relaxing an obligation" (Matt. v. 19; John v. 18), "pulling to pieces" (John ii. 19).

Ver. 9. The Reason of the Impossibility of a Child of God continuing in Sin. The germ of the divine life has been implanted in our souls, and it grows—a gradual process and subject to occasional retardations, yet sure, attaining at length to full fruition. The believer's lapses into sin are like the mischances of the weather which hinder the seed's growth. The growth of a living seed may be checked temporarily; if there be no growth, there is no life. This is the distinction between ἐάν τις ἁμάρτη and ὁ ἁμαρτάνων. Alexander in Speaker's Comm. understands: "His seed," *i.e.*, whosoever is born of God (*cf.* Isa. liii. 10, lxvi. 22), "abideth in Him," *i.e.*, in God. This is Pauline but not Johannine. "He cannot keep sinning," as the seed cannot cease growing.

Vv. 10-12. The Evidence of Divine Sonship, *viz.*, Human Brotherhood.

Ver. 10. The Apostle reiterates the "old commandment" (ii. 7-11) as not only the paramount duty of believers but the evidence of their divine sonship. He has said that the evidence lies in "doing righteousness," and now he defines ποιεῖν δικαιοσύνην as ἀγαπᾶν τὸν ἀδελφὸν αὐτοῦ. See note on ii. 9. The "righteousness" of the Pharisees consisted in ritual observance, that of Jesus in love. δίκαιος had the meaning "kind," "sweetly reasonable". See Hatch, *Ess. in Bib. Gk.*, p. 50 ff. On Matt. i. 19 St. Chrysostom remarks: δίκαιον ἐνταῦθα τὸν ἐνάρετον ἐν ᾧ πᾶσι λέγει. ἔστι μὲν γὰρ δικαιοσύνη καὶ τὸ μὴ πλεονεκτεῖν· ἔστι δὲ καὶ ἡ καθόλου ἀρετή. . . . δίκαιος οὖν ὢν, τούτεστι χρηστὸς καὶ ἐπιεικής.

Ver. 11. ἵνα ecbatic, expressing not the aim but simply the substance of the message. *Cf.* John xvii. 3. See Moulton's *Gram. of N.T. Gk.*, p. 206; Moulton's *Winer*, p. 425.

Ver. 12. οὐ καθὼς, κ.τ.λ., a loose, almost ungrammatical expression, analogous to John vi. 58. Were there no οὐ, ver. 11 might be regarded as a parenthesis: "he that loveth not his brother, even as Cain was, etc.". The phrase is elliptical: "We must not hate our brethren, even as Cain was, etc.". τοῦ πον., see note on ii. 18. ἔσφαξεν, a strong word, "slaughtered," "butchered," properly by cutting the throat (*jugulare*), like an ox in the shambles.

Vv. 13-24. The Secret of Assurance. "Wonder not, brethren, if the world hateth you. We know that we have migrated out of the domain of death into the domain of life, because we love the brethren. He that loveth not abideth in the domain of death. Everyone that



f John xv. 18, 19; Matt. v. 11, g John v. 24, h Matt. iv. 16, i iv. 19, k Only here and John viii. 44 in N.T. 1 ii. 6, m John x. 11, 15, 17, 18, xiii. 37, 38, xv. 13. n ii. 6 reff. o Mark xii. 44; Luke viii. 43; xv. 12, 30. p John xvii. 24, xx. 6, 12, 14, Matt. xxvii. 55, xxviii. 1; Mark v. 15, 38; Luke x. 18.

ἀδελφοῦ αὐτοῦ δίκαια. 13. μὴ <sup>1</sup> θαυμάζετε, ἀδελφοί μου, <sup>2</sup> εἰ <sup>1</sup> μισεῖ  
 ὑμᾶς ὁ κόσμος. 14. Ἡμεῖς οἶδαμεν ὅτι <sup>3</sup> μεταβεβήκαμεν ἐκ τοῦ  
 θανάτου εἰς τὴν ζωὴν, <sup>1</sup> ὅτι ἀγαπῶμεν τοὺς ἀδελφούς · ὁ μὴ ἀγαπῶν  
 τὸν ἀδελφόν, <sup>3</sup> μένει ἐν τῷ θανάτῳ. 15. πᾶς ὁ μισῶν τὸν ἀδελ-  
 φὸν αὐτοῦ, <sup>4</sup> ἄνθρωποκτόνος ἐστὶ · καὶ οἴδατε ὅτι πᾶς ἄνθρωποκτόνος  
 οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ <sup>5</sup> μένουσαν. 16. Ἐν τούτῳ ἐγνώ-  
 καμεν τὴν ἀγάπην, <sup>6</sup> ὅτι <sup>1</sup> ἐκεῖνος ὑπὲρ ἡμῶν <sup>m</sup> τὴν ψυχὴν αὐτοῦ ἔθηκε ·  
 καὶ ἡμεῖς <sup>n</sup> ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. <sup>7</sup> 17.  
 ὃς δ' ἂν ἔχη τὸν <sup>o</sup> βίον τοῦ κόσμου, καὶ <sup>p</sup> θεωρῇ τὸν ἀδελφὸν αὐτοῦ

<sup>1</sup> μη ABCKL, Syrph, Vg., Cop., Sah., Aug., WH, Nest.; καὶ μη NS\*P, Syrvs, Aeth., Arm., Tisch.

<sup>2</sup> μου om. NABCP, Vg., Arm., Aug., edd.

<sup>3</sup> τον αδελφον om. NAB, Vg., Arm., Aug., edd.

<sup>4</sup> εαυτου B. <sup>5</sup> εαυτω NACLP, Tisch., WH (marg.); αυτω BK, WH, Nest.

<sup>6</sup> την αγαπην του θεου one minusc., Vg. <sup>7</sup> θειναι NABCP, edd.

hateth his brother is a murderer, and ye know that every murderer hath not life eternal abiding in him. Herein have we got to know love, because He laid down His life for us; and we are bound to lay down our lives for the brethren. But whosoever hath the world's goods, and beholdeth his brother in need, and locketh up his compassion from him, how doth the love of God abide in him? Little children, let us not love with word nor with the tongue, but in deed and truth. Herein shall we get to know that we are of the Truth, and in His presence shall assure our heart, whereinsoever our heart may condemn us, because greater is God than our heart, and He readeth everything. Beloved, if the heart condemn not, we have boldness toward God, and whatever we ask we receive from Him, because we observe His commandments and do the things that are pleasing in His sight. And this is His commandment, that we believe the name of His Son Jesus Christ and love one another, even as He gave a commandment to us. And he that observeth His commandments in Him abideth and He in him; and herein we get to know that He abideth in us—from the Spirit which He gave us."

Ver. 13. It is natural that the world (see notes on ii. 15, iii. 1) should hate those whose lives contradict its maxims and condemn its practices. St. John frequently addresses his readers as *τεκνία* and *ἀγαπητοί*, here only as *ἀδελφοί*. The term suits the context, where he enforces love of the brethren. It is no wonder if the world hate us, and its

judgment is not decisive. Nevertheless our business is not to be hated by the world, but to commend Jesus to it and win it. We must not impute to the world's hostility to goodness the consequences of our own unamiability or tactlessness. "It is not martyrdom to pay bills that one has run into one's self" (Geo. Eliot).

Ver. 14. *ἡμεῖς* emphatic: "Whatever the world may say, *we* know". The test is not its hatred but our love. *μεταβεβήκαμεν*, "have migrated". The word is used of transition from one place to another (John vii. 3, xiii. 1), of passing from one form of government to another (Plat. *Rep.* 550 D), of the transmigration of souls (Luc. *Gall.* 4).

Ver. 15. An echo of the teaching of Jesus. See Matt. v. 21-22 and *cf.* Smith, *The Days of His Flesh*, pp. 96-98.

Ver. 16. *τὴν ἀγάπην*, "the thing called 'love'". The love of God in Christ Jesus our Lord is the perfect type. Till the world saw that, it never knew what love is. *ἐκεῖνος*, Christ; see note on ii. 6. *ἡμεῖς* emphatic, "we on our part". *ὀφείλομεν*, see note on ii. 6.

Ver. 17. Love must be practical. It is easy to "lay down one's life": martyrdom is heroic and exhilarating; the difficulty lies in doing the little things, facing day by day the petty sacrifices and self-denials which no one notices and no one applauds. *τὸν βίον τοῦ κόσμου*, "the livelihood of the world"; see note on ii. 16. *θεωρῇ*, of a moving spectacle; *cf.* Matt. xxvii. 55. *κλείσῃ*, *schliesst*; the metaphor is locking the chamber of the heart instead of flinging

<sup>9</sup> χρεῖαν ἔχοντα, καὶ <sup>1</sup> κλείσῃ τὰ <sup>5</sup> σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, <sup>1</sup> πῶς ἢ <sup>9</sup> ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 18. τεκνία μου,<sup>1</sup> μὴ ἀγαπῶμεν <sup>1</sup> λόγῳ μὴδὲ <sup>2</sup> γλώσσῃ, ἀλλ' ἔργῳ <sup>3</sup> καὶ ἀληθείᾳ. 19. Καὶ <sup>4</sup> ἐν τούτῳ γινώσκομεν <sup>5</sup> ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας <sup>6</sup> ἡμῶν. 20. ὅτι <sup>7</sup> ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι <sup>8</sup> μείζων ἐστὶν ὁ Θεὸς <sup>9</sup> τῆς καρδίας ἡμῶν, καὶ γινώσκει <sup>9</sup> Phil. i. 8, ii. 1. t iv. 20; James ii. 15, 16. u James i. 22, 23, 25. v Mark vi. 23 (ὁ, τι ἐάν).

<sup>1</sup> μου om.  $\S$ ABCP, Syrph, Arm., Aug., edd.

<sup>2</sup> μὴδε τη ABCKL, edd. <sup>3</sup> ἐν ἐργῳ  $\S$ ABCLP, Arm., edd.

<sup>4</sup> καὶ  $\S$ CKLP, Syrv, Sah., Aeth., Arm., Tisch.; om. AB, Syrph, Vg., Cop., Aug., WH, Nest.

<sup>5</sup> γινωσκομεθα  $\S$ ABCP, Cop., Sah., Arm., edd.

<sup>6</sup> τας καρδιας  $\S$ A<sup>2</sup>CKLP, Syrph, Vg., Cop., Arm., Tisch.; την καρδιαν A\*B, Syrv, Sah., Aeth., Aug., WH, Nest.

<sup>7</sup> Punct. ημων ο τι.

<sup>8</sup> οτι om. A, several minusc., Vg., Cop., Sah., Aeth., Arm., Aug. <sup>9</sup> κυριος C.

it wide open and lavishing its treasures. σπλάγχνα,  $\sigma\pi\lambda\alpha\gamma\chi\eta$ , viscera, "the inward parts," viewed by the ancients as the seat of the affections. Cf. Col. iii. 12: σπλάγχνα οἰκτιρμοῦ. ἡ ἀγ. τ. Θ., "love for God" (objective genitive), inspired by and answering to the love which God feels (subjective genitive). Cf. note on ii. 5.

Ver. 18. Observe the transition from instrumental dative to preposition ἐν: "not with word and the tongue but in the midst of deed and truth"—not in empty air but amid tangible realities. Cf. Bunyan, *Good News*: "Practical love is best. Many love Christ with nothing but the lick of the tongue." Sheridan, *Sch. for Scand.* v. i.: "He appears to have as much speculative benevolence as any private gentleman in the kingdom, though he is seldom so sensual as to indulge himself in the exercise of it".

Vv. 19-20. A *crux interpretum*. Read τὴν καρδίαν ἡμῶν ὅ, τι ἐάν (i.e. ἂν), and take the subsequent ὅτι as "because". The foregoing exhortation may have awakened a misgiving in our minds: "Am I loving as I ought?" Our failures in duty and service rise up before us, and "our heart condemns us". So the Apostle furnishes a grand reassurance: "Herein shall we get to know that we are of the Truth, and in His presence shall assure our heart, whereinsoever our heart may condemn us, because, etc.". The reassurance is two-fold: (1) The worst that is in us is known to God (cf. Aug.: *Cor tuum abscondis ab homine; a Deo absconde si potes*), and still He

cares for us and desires us. Our discovery has been an open secret to Him all along. (2) He "readeth everything"—sees the deepest things, and these are the real things. This is the true test of a man: Is the deepest that is in him the best? Is he better than he seems? His failures lie on the surface: is there a desire for goodness deep down in his soul? Is he glad to escape from superficial judgments and be judged by God who "readeth everything," who sees "with larger other eyes than ours, to make allowance for us all"? Cf. F. W. Robertson, *Lett.* lvi.: "I remember an anecdote of Thomas Scott having said to his curate, who was rather agitated on having to preach before him, 'Well, sir, why should you be afraid before me, when you are not afraid before God?' But how very easy it was to answer! He had only to say, God is not jealous, nor envious, nor censorious; besides, God can make allowances". So Brown- ing:—

"Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and  
escaped;  
All I could never be,  
All, men ignored in me,  
This, I was worth to God, whose wheel  
the pitcher shaped."

ἔμπροσθεν αὐτοῦ, and what matter how we appear ἔμπροσθεν τῶν ἀνθρώπων (Matt. vi. 1.)? πείσομεν, "persuade," i.e. pacify, win the confidence, soothe the alarm, of our heart. Cf. Matt. xxviii. 14. Otherwise: "we shall persuade our heart . . . that greater is God". But

w ii. 28 reff. πάντα. 21. ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν<sup>1</sup> μὴ καταγινώσκη  
 x John xiv. ἡμῶν,<sup>2</sup> ἢ παρρησίαν ἔχομεν πρὸς τὸν Θεόν, 22. καὶ ὁ ἐὰν αἰτῶμεν,  
 13, 14, xv. λαμβάνομεν παρ' <sup>3</sup> αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ ὅτι  
 7, 16, xvi. ἀρεστὰ <sup>2</sup> ἐνώπιον αὐτοῦ ποιούμεν. 23. καὶ αὕτη ἐστὶν ἡ ἐντολὴ  
 y John viii. αὐτοῦ, ἵνα πιστεύσωμεν <sup>4</sup> τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,  
 z Luke xii. καὶ ἀγαπῶμεν ἀλλήλους, <sup>a</sup> καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24. καὶ ὁ  
 6, xv. 10, 18, xvi. τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν  
 15; John xx. 30; Rom. iii. 20.  
 a John vi. τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, <sup>b</sup> ἐκ τοῦ Πνεύματος οὗ ἡμῖν  
 29, xv. 17. ἔδωκεν.  
 b iv. 13; Rom. viii. 9.  
 a Rom. ii. 18; 1 Cor. iii. 13, xi. 28; Gal. vi. 4; 1 Thess. v. 21.

IV. 1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ <sup>a</sup> δοκιμάζετε

<sup>1</sup> ἡμῶν **ΣCKL**, Syrg ph, Vg., Cop., Sah., Aeth., Arm., Tisch.; om. AB, several minusc., Aug., WH, Nest.

<sup>2</sup> ἡμῶν **ΣAKL**, Syrg ph, Vg., Cop., Sah., Aeth., Arm., Tisch.; om. BC, one minusc., WH, Nest.

<sup>3</sup> απ **ΣABC**, edd.

<sup>4</sup> πιστευσωμεν **BKL**, WH, Nest.; πιστευωμεν **ΣAC**, Tisch., WH (marg.).

how can love for the brethren yield this inference? γινώσκει πάντα, "readeth every secret". Cf. John ii. 25. A quite different and less satisfying sense is got by punctuating τὴν καρδίαν ἡμῶν. ὅτι ἐὰν, κ.τ.λ. The second ὅτι is then a difficulty and has been dealt with in three ways: (1) It has been ignored as redundant: "For if our heart condemn us, God is greater, etc." (A.V. fortified by the omission of the participle in some inferior MSS.). (2) An ellipse has been assumed—either of the substantive verb: "because if our heart condemns us, (it is) because God, etc." (Alford), or of δηλον (Field, who compares 1 Tim. vi. 7): "it is plain that God, etc.". (3) ὅτι has been conjecturally emended into ἔτι (Steph., Bez.): "still greater is God, etc.".

Vv. 21-22. παρρησίαν, see note on ii. 28. ὁ ἐὰν αἰτῶμεν λαμβάνομεν, though not always in the form we expect or desire; the answer may be different from but it is always better than our prayer. St. Augustine draws a distinction between the hearing of prayer "ad salutem" and "ad voluntatem," comparing the experience of St. Paul (2 Cor. xii. 7-9): "Rogasti, clamasti, ter clamasti; ipsum semel quod clamasti audivi, non averti aures meas a te; novi quid faciam; tu vis auferri medicamentum quo ureris; ego novi infirmitatem qua gravaris. Ergo iste ad salutem exauditus est, ad voluntatem non est exauditus. . . . Tu morbum confitearis, ille medicamentum adhibeat." Cf. Juan de Avila: "Go to prayer rather

to hearken than to speak. Bend humbly and lovingly before God, expecting." τηροῦμεν, see note on ii. 3.

Ver. 23. Cf. our Lord's summary of the commandments in Matt. xxii. 34-40 = Mark xii. 28-31, and observe the apostolic narrowing of τὸν πλησίον σου (cf. Luke x. 29-37) to ἀλλήλους, i.e. τοὺς ἀδελφούς (see note on ii. 9). τῷ ὀνόματι, see note on ii. 12.

Ver. 24. τὰς ἐντ. αὐτ., "the commandments of God," resuming ver. 22. Cf. iv. 15. ἐκ, the assurance is begotten of the Spirit; see note on ii. 21. οὗ for ὁ, by attraction to the case of the antecedent (cf. Luke ii. 20; Rev. xviii. 6). ἔδωκεν, "gave," i.e., when first we believed. For the thought cf. 2 Cor. i. 21, 22; Eph. i. 13, 14; also Rom. viii. 15, 16.

CHAPTER IV.—Vv. 1-6. The Spirit of Truth and the Spirit of Error. "Beloved, believe not every spirit, but prove the spirits, whether they are from God; because many false prophets have gone forth into the world. Herein ye get to know the Spirit of God: every spirit which confesseth Jesus as Christ come in flesh, is from God; and every spirit which confesseth not Jesus, is not from God. And this is the spirit of the Antichrist, whereof ye heard that it is coming, and now it is in the world already. Ye are from God, little children, and have conquered them, because greater is He that is in you than he that is in the world. They are from the world; therefore from the world they talk, and the world hearkeneth to them. We are from



τὰ πνεύματα, εἰ <sup>b</sup> ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ <sup>c</sup> ψευδοπροφητῆται <sup>b</sup> Ver. 2-6.  
<sup>d</sup> ἐξεληλύθασιν εἰς τὸν κόσμον. 2. ἐν τούτῳ γινώσκετε <sup>1</sup> τὸ Πνεῦμα <sup>c</sup> Cf. comm.  
 τοῦ Θεοῦ· πᾶν πνεῦμα ὃ <sup>e</sup> ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-  
 θότα, <sup>2</sup> ἐκ τοῦ Θεοῦ ἐστι. 3. καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ <sup>3</sup> τὸν  
 Ἰησοῦν Χριστὸν <sup>4</sup> ἐν σαρκὶ ἐληλυθότα, <sup>5</sup> ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ  
 τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι <sup>f</sup> ἔρχεται, καὶ νῦν ἐν  
 xiii. 3, xvi. 27, 28, 30, xvii. 8; 1 Cor. xiv. 36. e John ix. 22; 2 John 7. f ii. 18 reff.

<sup>1</sup> γινώσκετε <sup>h</sup> ABCCL, Syrph, Cop., Sah., Aeth., edd.; γινώσκειται K, Syrv, Vg., Aug.—an itacism.

<sup>2</sup> ἐληλυθότα <sup>h</sup> ACKL, edd.; ἐληλυθεναι B, Vg., WH (marg.).

<sup>3</sup> μὴ ὁμολογεῖ all Gk. MSS. and all versions except Vg.; λυεῖ Socr. H. E. vii. 32 (of Nestorius): αὐτίκα γοῦν ἠγνόησεν ὅτι ἐν τῇ καθολικῇ Ἰωάννου ἐγγράπτῳ ἐν τοῖς παλαιοῖς ἀντιγράφοις ὅτι πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ θεοῦ οὐκ ἔστι. ταύτην γὰρ τὴν διάνοιαν ἐκ τῶν παλαιῶν ἀντιγράφων περιεῖλον οἱ χωρίζειν ἀπὸ τοῦ τῆς οἰκονομίας ἀνθρώπου βουλόμενοι τὴν θεότητα· διὸ καὶ οἱ παλαιοὶ ἑρμηνεῖς αὐτὸ τοῦτο ἐπεσημῆσαντο, ὥς τινες εἶεν ραδιουργήσαντες τὴν ἐπιστολήν, λύειν ἀπὸ τοῦ θεοῦ τὸν ἄνθρωπον θέλοντες. Iren. III. xvii. 8: *et omnis spiritus qui solvit Iesum, non est ex Deo*. Orig. in *Matth. Comm. Ser.* 65 (Lomm. iv. p. 360). Vg.: *omnis spiritus qui solvit Iesum*. Aug.: *omnis spiritus qui solvit Christum* (after quoting *omnis spiritus qui non confitetur Jesus Christum in carne venisse*).

<sup>4</sup> Χριστον om. AB, Syrv, ph, Vg., Cop., Aeth., Arm., Iren., Orig., Socr., edd.; κυριον <sup>h</sup>.

<sup>5</sup> ἐν σαρκὶ ἐληλυθότα om. AB, Vg., Cop., Sah., Aeth., edd.

God; he that is getting to know God hearkeneth to us; one who is not from God, hearkeneth not to us. From this we get to know the Spirit of Truth and the spirit of error."

1. The Apostle has just said that the Spirit begets in us the assurance that God abideth in us. And this suggests a warning. The Cerinthian heresy also had much to say about "the spirit". It boasted a larger spirituality. Starting with the philosophical postulate of an irreconcilable antagonism between matter and spirit, it denied the possibility of the Incarnation and drew a distinction between Jesus and the Christ (see *Intro.*, p. 157). Its spirit was not "the Spirit of Truth" but "a spirit of error," and thus the necessity arises of "proving the spirits". δοκιμάζειν, of "proving" or "testing" a coin (νόμισμα). If it stood the test, it was δόκιμον (*cf.* 2 Cor. x. 18); if it was found counterfeit (κίβδηλον), it was ἀδόκιμον (*cf.* 1 Cor. ix. 27; 2 Cor. xiii. 5-7). *Cf.* Jer. vi. 30 LXX: ἀργύριον ἀποδοκιμασμένον . . . ὅτι ἀπεδοκίμασεν αὐτοὺς Κύριος. ἐκ, here of *commis-sion*, not *parentage*; "from God," as His messengers. *Cf.* John i. 24; xviii. 3; Soph., *O.C.*, 735-737: ἀπεστάλην . . . οὐκ ἐξ ἑνὸς στείλαντος. πολλοί: Cerinthus had a large following. ἐξεληλ. εἰς τ. κόσμ., a monstrous reversal of John xvii. 18. They went forth from the

Church into the world not to win but to deceive it.

2. The Test of the Spirits. γινώσκετε, as in ii. 29, may be either indicat. ("ye recognise") or, like πιστεύετε, δοκιμάζετε, imp-rat. ("recognise"). The former seems preferable. ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, "confesseth Jesus as Christ come in flesh," an accurate definition of the doctrine which the Cerinthian heresy denied. The argument is destroyed by the false variant ἐληλυθέναι, "confesseth that Jesus Christ hath come," *confitetur Iesum Christum in carne venisse* (Vulg.)

Ver. 3. The Test negatively expressed. Omit Χριστὸν ἐν σαρκὶ ἐληλυθότα. τὸν Ἰησοῦν, "the aforementioned Jesus," "Jesus as thus described". μὴ makes the statement hypothetical: "every spirit, if such there be, which doth not confess". The variant λυεῖ τὸν Ἰησοῦν. *solvit Iesum* (Vulg., Aug.), "dissolveth" or "severeth Jesus," *i.e.*, separates the divinity and the humanity, aptly defines the Cerinthian heresy. It was much appealed to in later days against Nestorius. The ecclesiastical historian Socrates (see *crit. note*) says it was the primitive reading, and was altered by "those who wished to separate the deity from the man of the Incarnation". St. Augustine, defining heresy as schism due to lack of brotherly love, comments: "Ille venit

g John xvi. 33. τῷ κόσμῳ ἐστὶν ἤδη. 4. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τέκνία, καὶ  
 h John xiv. 30. νενικήκατε αὐτούς · <sup>1</sup> ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ <sup>h</sup> ὁ ἐν τῷ κόσμῳ.  
 i ii. 16 reff. 5. Αὐτοὶ <sup>1</sup> ἐκ τοῦ κόσμου εἰσὶ · διὰ τοῦτο <sup>k</sup> ἐκ τοῦ κόσμου λαλοῦσι, καὶ  
 k John iii. 31, viii. 44. ὁ κόσμος αὐτῶν ἀκούει. 6. ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν · ὁ γινώσκων  
 l John viii. 43, 47. τὸν Θεόν, ἀκούει ἡμῶν · <sup>1</sup> ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν.  
 m i. 8 reff; Matt. xxvii. 64; Eph. iv. 14; James v. 20. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς  
 n ii. 7, iii. 11. πλάνης. 7. Ἀγαπητοί, <sup>a</sup> ἀγαπῶμεν ἀλλήλους · ὅτι ἡ ἀγάπη ἐκ τοῦ  
 Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν, <sup>o</sup> ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει  
 ο ii. 29, iii. 9.

<sup>1</sup> αὐτοὺς Aug. *eum.*, *i.e.*, *Antichristum.*

colligere, tu venis solvere. Distringere vis membra Christi. Quomodo non negas Christum in carne venisse, qui disrumpis Ecclesiam Dei, quam ille congregavit?" On the Antichrist see note on ii. 18. δ ἀκηκόατε ὅτι ἔρχεται, "which ye have heard that it is coming"—the regular Greek idiom. Cf. Luke iv. 34: οἰδὰ σε τίς εἶ.

Ver. 4. ὑμεῖς emphatic (cf. ii. 20, 27, iii. 14), as contrasted with the deluded world. The faithful are God's delegates (ἐκ), bearing their Master's commission and continuing His warfare (John xx. 21), and they have shared His victory (νενικήκατε). αὐτοὺς, *i.e.*, the false prophets (ver. 1). *Eum* (Vulg.); "Quem nisi Antichristum?" (Aug.). ὁ ἐν ὑμῖν, *i.e.*, God (cf. iii. 24); ὁ ἐν τῷ κόσμῳ, *i.e.*, ὁ ἄρχων τοῦ κόσμου τούτου (John xii. 31 xiv. 30).

Ver. 5. αὐτοὶ (as opposed to ὑμεῖς) ἐκ τοῦ κόσμου εἰσὶν, as its delegates, messengers, representatives, and as such ἐκ τοῦ κόσμου λαλοῦσιν. λαλεῖν, not "speak" (λέγειν), ut "talk," with a suggestion of prating (cf. John iv. 42). ἀκούειν takes accus. of the thing heard, genit. of the person from whom it is heard. Cf. Luke v. 1; Acts i. 4 (where both are combined). The world listens to those who speak its own language.

Ver. 6. Conversely, those who are getting to know God, understand the language of His messengers and listen to it. ἐκ τούτου, *i.e.*, from their hearkening or not hearkening. Men's attitude to the message of the Incarnate Saviour ranks them on this side or on that—on God's side or the world's. Of course St. John does not ignore St. Paul's ἀληθεύοντες ἐν ἀγάπῃ (Eph. iv. 15). The message may be the truth and be rejected, not because of the hearers' worldliness, but because it is wrongly delivered—not graciously and winsomely. Cf. Rowland Hill's anecdote of the preaching barber who had made a wig for one of his

hearers—badly made and nearly double the usual price. When anything particularly profitable escaped the lips of the preacher, the hearer would observe to himself: "Excellent! This should touch my heart; but oh, the wig!" τῆς ἀληθείας, see note on i. 8. τὸ πν. τῆς πλάνης, "the spirit that leadeth astray".

Vv. 7-21. The Blessedness of Love. "Beloved, let us love one another, because love is of God, and every one that loveth of God hath been begotten and is getting to know God. He that loveth not did not get to know God, because God is love. Herein was manifested the love of God in us, because His Son, His only-begotten, hath God commissioned into the world, that we may get life through Him. Herein is the love, not that *we* have loved God, but that *He* loved us and commissioned His Son as a propitiation for our sins.

"Beloved, if it was thus that God loved us, we also are bound to love one another. God—no one hath ever yet beheld Him: it we love one another, God abideth in us and His love is perfected in us. Herein we get to know that we abide in Him and He in us, because of His Spirit He hath given us. And we have beheld and testify that the Father hath commissioned the Son as Saviour of the world. Whosoever confesseth that Jesus is the Son of God, God in him abideth and he in God. And we have got to know and have believed the love which God hath in us.

"God is love, and he that abideth in love in God abideth, and God in him abideth. Herein hath love been perfected with us—so that we may have boldness in the Day of Judgment—because, even as He is, we also are in this world. Fear there is not in love, but the perfect love casteth out fear, because fear hath punishment; and he that feareth hath not been perfected in love. *We* love because *He* first loved *us*. If one say,



τὸν Θεόν · 8. ὁ μὴ ἀγαπῶν, ὃ οὐκ ἔγνω τὸν Θεόν · ὅτι ὁ Θεὸς ἀγάπη <sup>p ii. 3, 4.</sup>  
 ἐστίν. 9. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν <sup>q iii. 23.</sup>  
 υἱὸν αὐτοῦ τὸν ἑμοιογενῆ <sup>r John i. 14,</sup> ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα <sup>18, iii. 16,</sup>  
 ζήσωμεν δι' αὐτοῦ. 10. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, ὃ οὐχ ὅτι ἡμεῖς <sup>s Matt. x.</sup>  
 ἠγαπήσαμεν <sup>40; John</sup> τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέ- <sup>iii. 17, xx.</sup>  
 τειλε τὸν υἱὸν αὐτοῦ ἵλασμον περὶ τῶν ἁμαρτιῶν ἡμῶν. 11. ἀγαπη- <sup>t John iii.</sup>  
 τοί, εἰ ὡς οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, <sup>u Ver. 19.</sup> καὶ ἡμεῖς <sup>v ii. 2 reff.</sup> ὀφείλομεν ἀλλήλους <sup>y ii. 6 reff.</sup>  
 w John iii. 16. x Rom. xiii. 8; Matt. xviii. 33; Rom. xv. 7; Eph. iv. 32; Col. iii. 13.

<sup>1</sup> ἠγαπήσαμεν <sup>KL, Tisch., WH (marg.)</sup>—an assimilation to the other aors.; ἠγαπήκαμεν B, WH, Nest.

'I love God,' and hate his brother, he is a liar. For he that loveth not his brother whom he hath seen, God whom he hath not seen, he cannot love. And this commandment have we from Him, that he that loveth God love also his brother."

Ver. 7. St. John reiterates the "old commandment" (ii. 7-11). It is so all-important that he cares not though his readers be tired of hearing it. Cf. the anecdote which St. Jerome relates on Gal. vi. 10: "Beatus Joannes Evangelista cum Ephesi moraretur usque ad ultimam senectutem, et vix inter discipulorum manus ad Ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas nisi hoc: Filioli, diligite alterutrum. Tandem discipuli et fratres qui aderant, tædio affecti quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? Qui respondit dignam Joanne sententiam: Quia præceptum Domini est, et si solum fiat, sufficit." Love is the divine nature, and those who love have been made partakers of the divine nature (2 Peter i. 4); and by the practice of love they "get to know God" more and more.

Ver. 8. Conversely, a stranger to love is a stranger to God. οὐκ ἔγνω, "did not get to know," i.e., at the initial crisis of conversion. On μὴ see note on ii. 4.

Ver. 9. The Incarnation is a manifestation of the love of God because it is a manifestation of the divine nature, and the divine nature is love. ἐν ἡμῖν, "in our souls"—an inward experience. Cf. Gal. i. 16: ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. μονογενῆ, cf. Luke vii. 12, viii. 42, ix. 38. St. John applies the term exclusively to Jesus. It carries the idea of preciousness; cf. LXX Pss. xxii: 20, xxxv. 17, where מֵיִתִּי, "my dear life," is rendered τὴν μονογενῆ μου. ἀπέσταλκεν. "hath sent as an ἀπόστολος"

(cf. Heb. iii. 1). An apostle is not simply *nuntius*, but *nuntius vices mittentis gerens*. Cf. Bab. Ber. 34, 2: "Apostolus cujusvis est sicut ipse a quo deputatur". The perf. is used here because the influence of the Incarnation is permanent. ζήσωμεν, ingressive or inceptive aor. Cf. Luke xv. 24, 32; Rev. xx. 4, 5. ἵνα ζήσωμεν reconciles ἐφανερώθη ἡ ἀγάπη with ἡ ζωὴ ἐφανερώθη (i. 2). The Incarnation manifested the love of God, and the love was manifested that we might get life. Eternal Life is not future but present: we get it here and now. Cf. John xvii. 3. Amiel: "The eternal life is not the future life; it is life in harmony with the true order of things—life in God".

Ver. 10. The love which proves us children of God is not native to our hearts. It is inspired by the amazing love of God manifested in the Incarnation—the infinite Sacrifice of His Son's life and death. Aug.: "Non illum dileximus prius: nam ad hoc nos dilexit, ut diligamus eum." ἀπέστειλεν: the aor. is used here because the Incarnation is regarded as a distinct event, a historic landmark.

Having inculcated love, the Apostle indicates two incentives thereto: (1) God's love for us imposes on us a moral obligation to love one another (11-16a); (2) If we have love in our hearts, fear is cast out (16b-18).

Ver. 11. Here, as in John iii. 16, οὕτως may denote either the extent or the manner of God's love—"to such an extent," going such a length (cf. Rom. viii. 32); "in such a manner," righteously, not by a facile amnesty but by a propitiation. ὀφείλομεν: see note on ii. 6. *Noblesse oblige*. If we are God's children, we must have our Father's spirit. Cf. Matt. v. 44-48. Thus we requite His love. Aug.: "Petre, inquit, *amas me?* Et ille dixit: *Amo. Pasce oves meas*" (John xxi. 15-17).



- z i. 1 ref.; John i. 18. ἀγαπᾶν. 12. Θεὸν οὐδεὶς πώποτε θεάεται· ἐὰν ἀγαπῶμεν ἀλλή-  
 a Ver. 16, iii. 24. λους, <sup>a</sup> ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ <sup>b</sup> τετελειωμένη ἐστὶν  
 b ii. 5 reff. ἐν ἡμῖν.<sup>1</sup> 13. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς  
 c iii. 24 reff. ἐν ἡμῖν, ὅτι <sup>c</sup> ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.  
 d i. 1 ref.  
 e i. 2 reff.  
 f John iii. 14. Καὶ ἡμεῖς <sup>d</sup> τεθεάμεθα, καὶ <sup>e</sup> μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσ-  
 g Matt. xvi. 16, 17. ταλκε τὸν υἱὸν <sup>f</sup> σωτήρα τοῦ κόσμου. 15. <sup>e</sup> ὃς ἂν ὁμολογήσῃ ὅτι  
 h John vi. 69. Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ  
 i Ver. 9. Θεῷ. 16. Καὶ ἡμεῖς <sup>b</sup> ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν  
 k Ver. 12. ἔχει ὁ Θεὸς <sup>i</sup> ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ,  
 l ii. 28 reff. <sup>k</sup> ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.<sup>2</sup>  
 m Matt. x. 15, xi. 22, 24, xii. 36; 2 Peter ii. 9, iii. 7. 17. Ἐν τούτῳ <sup>b</sup> τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα <sup>1</sup> παρρησίαν  
 n John xx. 21. ἔχωμεν <sup>m</sup> ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι <sup>n</sup> καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς  
 o Matt. v. 13, xiii. 48; Luke xiv. 35. ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ'  
 p Rom. viii. 15; Heb. ii. 15. ἡ τελεία ἀγάπη <sup>o</sup> ἔξω βάλλει τὸν <sup>p</sup> φόβον, ὅτι ὁ φόβος <sup>a</sup> κόλασιν ἔχει.  
 q Matt. xxv. 46. r James i. 4. s Ver. 10.

<sup>1</sup> ἐν ἡμῖν ἐστὶν **SB**, edd.

<sup>2</sup> ἐν αὐτῷ μένει **SBKL**, Sy<sup>rh</sup>, Cop., Sah., Arm., Aug., Tisch., WH (brack.), Nest.

Ver. 12. "God—no one hath ever yet beheld Him". By and by "we shall see Him even as He is" (iii. 2), but even now, if we love, we are no strangers to Him: He abides and works in us. τετελειωμένη, "carried to its end"; see note on ii. 5.

Ver. 13. Cf. iii. 24. The argument is that God would not have granted us this priceless gift if he were not in intimate relation with us and had not a steadfast purpose of grace toward us.

Ver. 14. The apostolic testimony (cf. i. 1-3). ἡμεῖς, either the editorial "we" or "I and the rest of the Apostles who were eye-witnesses". ἀπέσταλκεν, see note on ver. 9.

Ver. 15. ὁμολογήσῃ, aor. of a definite confession born of persuasion. Such a conviction implies fellowship with God.

Ver. 16. ἡμεῖς, here "you and I," we believers. Observe the three stages: (1) "get to know" (γινώσκειν), (2) "believe" (πιστεύειν), (3) "confess" (ὁμολογεῖν). ἐν ἡμῖν, see note on ver. 9.

Another incentive to love: it casts out fear. τῇ ἀγάπῃ, "the love just mentioned". Cf. τὸν φόβον, ὁ φόβος (ver. 18).

Ver. 17. τετελειώται, cf. ver. 12. μεθ' ἡμῶν: love is a heavenly visitant sojourning with us and claiming observance. Love has been "carried to its end" when we are like Jesus, His visible representatives. ὅτι resumes ἐν τούτῳ, ἵνα . . . κρίσεως being parenthetical: "herein . . . because" (iii. 16, iv. 9, 10).

παρρησίαν, see note on ii. 28. ἐκεῖνος, see note on ii. 6. ἐστὶν, "is," not ἦν, "was". Jesus is in the world unseen, and our office is to make Him visible. We are to Him what He was to the Father in the days of His flesh—"Dei inaspectu aspectabilis imago".

Ver. 18. Bern.: "Amor reverentiam nescit". φόβος, the opposite of παρρησία. κόλασιν ἔχει, "implies punishment," the portion of slaves. The portion of slaves is punishment (κόλασις) and their spirit fear; the portion of sons is chastisement (παιδεία) and their spirit boldness (παρρησία). Cf. Heb. xii. 7, Clem. Alex.: "Perfectio fidelis hominis caritas est". Aug.: "Major caritas, minor timor; minor caritas, major timor". Bengel has here one of his untranslatable comments: "Varius hominum status: sine timore et amore; cum timore sine amore; cum timore et amore; sine timore cum amore".

Ver. 19. ἀγαπῶμεν has no accus. The thought is that the amazing love of God in Christ is the inspiration of all the love that stirs in our hearts. It awakens within us an answering love—a grateful love for Him manifesting itself in love for our brethren (cf. ver. 11). The insertion of αὐτόν is a clumsy and unnecessary gloss. Neither should οὖν be inserted and ἀγαπῶμεν taken as hortat. subjunctive. Vulg.: "Nos ergo diligamus Deum, quoniam Deus prior dilexit nos".

μεν αὐτόν,<sup>1</sup> ὅτι αὐτὸς<sup>2</sup> πρῶτος ἠγάπησεν ἡμᾶς. 20. Ἐάν τις εἴπῃ, <sup>t ii. 9, iii. 17 reff.</sup> "Ὅτι ἀγαπῶ τὸν Θεόν," καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, <sup>u i. 6 reff.</sup> "ψεύστης <sup>v Ver. 12</sup> ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν <sup>w ii. 7 reff.</sup> ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν;<sup>3</sup> 21. καὶ <sup>a iv. 15 ref</sup> ταύτην τὴν ἐντολὴν <sup>b iii. 9 reff.</sup> ἔχομεν ἀπ' αὐτοῦ,<sup>4</sup> ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν <sup>c i Peter i. 22, 23.</sup> αὐτοῦ. <sup>d i Cor. xiii. 4, 5.</sup>

V. 1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστός, <sup>e John xiv. 15, 23, 24</sup> ἕκ τοῦ Θεοῦ γεγέννηται· καὶ <sup>f</sup> πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ <sup>g</sup> τὸν γεγεννημένον <sup>h</sup> ἐξ αὐτοῦ. 2. <sup>i</sup> ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.<sup>7</sup> 3. ἡ αὕτη γάρ ἐστίν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς

<sup>1</sup> αὐτον om. AB, Aeth., Aug., edd.; τον θεον B, Syrv g ph, Vg., Cop., Arm.

<sup>2</sup> αὐτος BKL, Syrv g ph, Cop., Sah., Aeth., Arm., Aug., edd.; ο θεος A, Vg.

<sup>3</sup> ου δυναται αγαπαν B, Syrv h, Sah., edd. <sup>4</sup> απο του θεου A, Vg.

<sup>5</sup> αγαπα και BAKLP, Syrv g ph, Vg., Aeth., Arm., Tisch.; om. και B, Sah., Aug., WH, Nest.

<sup>6</sup> το γεγεννημενον B.

<sup>7</sup> τηρωμεν BAKLP—an assimilation to τηρωμεν in v. 3; ποιωμεν B, Syrv g ph, Vg. Cop., Sah., Aeth., Arm., Aug., edd.

Ver. 20. Lest the vagueness of the objectless ἀγαπῶμεν encourage false security, St. John reiterates the old test: Love for the invisible Father is manifested in love for the brother by our side, the image of the Father. Cf. Whittier:—

"Not thine the bigot's partial plea,  
Nor thine the zealot's ban;  
Thou well canst spare a love of thee  
Which ends in hate of man".

ψεύστης, see note on i. 6.

Ver. 21. The Old Commandment. Cf. ii. 7-11.

CHAPTER V.—Vv. 1-5. What makes the Commandments of God easy. "Every one that hath faith that Jesus is the Christ hath been begotten of God; and every one that loveth Him that begat loveth him that hath been begotten of Him. Herein we get to know that we love the children of God, whenever we love God, and do His commandments. For this is the love of God, that we should observe His commandments; and His commandments are not heavy, because everything that hath been begotten of God conquereth the world. And this is the conquest that conquered the world—our faith. Who is he that conquereth the world but he that hath faith that Jesus is the Son of God?"

Vv. 1-2. A reiteration of the doctrine that love for God = love for the brethren. Where either is, the other is also. Love for God is the inner principle, love for the brethren its outward manifestation. The argument is "an irregular Sorites" (Plummer):—

Every one that hath faith in the  
Incarnation is a child of God;  
Every child of God loves the Father;  
∴ every one that hath faith in the  
Incarnation loves God.  
Every one that hath faith in the  
Incarnation loves God;  
Every one that loves God loves the  
children of God;  
∴ every one that hath faith in the  
Incarnation loves the children  
of God.

These are the two commandments of God, the fundamental and all-embracing Christian duties—*love God* and *love the brotherhood*. And faith in the Incarnation (ὅτι Ἰησοῦς ἐστίν ὁ Χριστός) is an inspiration for both.

πιστεύων corresponds to πίστις (ver. 4). The lack of a similar correspondence in English is felt here as in many other passages (*e.g.*, Matt. viii. 10, 13; ix. 28, 29). Latin is similarly defective: "omnis qui credit," "*fides nostra*".

Ver. 3. ἡ ἀγ. τ. Θεοῦ, here objective genitive; contrast ii. 5. ἵνα ecclastic (see

f Matt. xi. 28-30. αὐτοῦ τηρῶμεν· καὶ <sup>f</sup> αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4. ὅτι <sup>1</sup>  
g i. i; John <sup>8</sup> πᾶν τὸ <sup>h</sup> γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν  
iii. 6.  
h Ver. i. ref. <sup>1</sup> ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.<sup>2</sup> 5. τίς ἐστὶν <sup>3</sup> ὁ  
John xvi.  
k Ver. i ref. <sup>33</sup> νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι <sup>k</sup> Ἰησοῦς ἐστὶν ὁ υἱὸς <sup>4</sup> τοῦ  
1 Heb. ix. Θεοῦ;  
11, 12.  
m John xix. 6. Οὗτός ἐστιν ὁ ἐλθὼν <sup>1</sup> δι' <sup>m</sup> ὕδατος καὶ αἵματος,<sup>5</sup> Ἰησοῦς ὁ <sup>6</sup>  
34.

<sup>1</sup> Punct. εἰσιν, οτι edd.

<sup>2</sup> ἡμῶν SABKP, Vg., edd.; ὑμῶν L, Aeth.

<sup>3</sup> τις ἐστὶν AL, Vg., Sah., Tisch., Nest.; τις ἐστι δε B, WH (δε brack.); Syrvq  
*quis enim*, Aeth. *et quis*.

<sup>4</sup> ο χριστος ο υιος two minusc., Arm.

<sup>5</sup> καὶ αἵματος BKL, Syrvq, Vg., Tert. (*de Bapt.*, 16: *venerat enim per aquam et sanguinem, sicut Ioannes scripsit*), edd.; add. καὶ πνεύματος SAP, many minusc., Syrvh, Cop., Sah.

<sup>6</sup> ο om. SABL, Arm., edd.

Moulton's *Gram. of N. T. Gk.*, i. pp. 206-9), where the classical idiom would require τὸ ἡμᾶς τηρεῖν. Cf. John xvii. 3; Luke i. 43. τὰς ἐντ., the two commandments—"love God" and "love one another" (cf. iii. 23, where see note; iv. 21). καὶ αἱ ἐντ., κ.τ.λ.: cf. Herm. Past. M. xii. 4, § 4: οἱ δὲ ἐπὶ τοῖς χεῖλεσιν ἔχοντες τὸν κύριον, τὴν δὲ καρδίαν αὐτῶν πεπωρωμένην, καὶ μακρὰν ὄντες ἀπὸ τοῦ κυρίου, ἐκείνοις αἰνέτολαὶ αὐταὶ σκληραὶ εἰσι καὶ δύσβατοι. Aug. *In Joan. Ev. Tract.* xlviii. 1: "Nostis enim qui amat non laborat. Omnis enim labor non amantibus gravis est."

Ver. 4. The reason why "His commandments are not heavy". Punctuate οὐκ εἰσίν, ὅτι πᾶν, κ.τ.λ. The neut. (πᾶν τὸ γεγ.) expresses the universality of the principle, "drückt die unbedingte Allgemeinheit noch stärker aus als 'Jeder, der aus Gott geboren ist'" (Rothe). Cf. John iii. 6. τὸν κόσμον, the sum of all the forces antagonistic to the spiritual life. "Our faith" conquers the world by clinging to the eternal realities. "Every common day, he who would be a live child of the living has to fight the God-denying look of things, to believe that, in spite of their look, they are God's, and God is in them, and working his saving will in them" (Geo. MacDonald, *Castle Warlock*, xli.). St. John says first "is conquering" (νικᾷ) because the fight is in progress, then "that conquered" (ἡ νικήσασα) because the triumph is assured.

Ver. 5. St. John says: "Everything that hath been begotten of God conquereth the world". But he has already said: "Every one that hath faith that Jesus is the Christ hath been begotten

of God" (ver. 1). So now he asks: "Who is he that conquereth the world but he that hath faith that Jesus is the Son of God?" ("Son of God" being synonymous with "Christ," i.e., "Messiah". Cf. John xi. 27, xx. 31). His doctrine therefore is that faith in the Incarnation, believing apprehension of the wonder and glory of it, makes easy the commandments of God, i.e., love to God and love to one another. The remembrance and contemplation of that amazing manifestation drive out the affection of the world and inflame the heart with heavenly love. "What else can the consideration of a compassion so great and undeserved, of a love so free and in such wise proved, of a condescension so unexpected, of a gentleness so unconquerable, of a sweetness so amazing—what, I say, can the diligent consideration of these things do but deliver utterly from every evil passion the soul of him that considers them and hale it unto them in sorrow, exceedingly affect it, and make it despise in comparison with them whatsoever can be desired only in their despite?" (Bern. *De Dilig. Deo*). "There is no book so efficacious towards the instructing of a man in all all virtue and in abhorrence of all sin as the Passion of the Son of God" (Juan de Avila). "Fix your eyes on your Crucified Lord, and everything will seem easy to you" (Santa Teresa).

Vv. 6-8. The Threefold Testimony to the Incarnation. "This is He that came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood. And it is the Spirit that testifieth, because the Spirit is the Truth. Because three are they that



Χριστός · οὐκ ἔν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ <sup>1</sup> τῷ αἵματι · <sup>n iii. 18.</sup>  
καὶ τὸ πνεῦμά ἐστι <sup>o Phil. ii.</sup> τὸ μαρτυροῦν ὅτι τὸ πνεῦμά ἐστιν <sup>13.</sup> ἡ ἀλήθεια. <sup>p iii. 4 reff.</sup>  
7. ὅτι τρεῖς <sup>2</sup> εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, <sup>q i. 6 reff.</sup>  
καὶ τὸ Ἅγιον Πνεῦμα · καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. 8. καὶ τρεῖς  
εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, <sup>3</sup> τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ

<sup>1</sup> καὶ ἐν ABLP, edd.

<sup>2</sup> οἱ τρεῖς N.

<sup>3</sup> ἐν τῷ οὐρανῷ . . . ἐν τῇ γῇ a Latin interpolation, certainly spurious. (1) Found in no Gk. MS. except two late minuscules—162 (Vatican), 15th c., the Lat. Vg. Version with a Gk. text adapted thereto; 34 (Trin. Coll., Dublin), 16th c. (2) Quoted by none of the Gk. Fathers. Had they known it, they would have employed it in the Trinitarian controversies (Sabellian and Arian). (3) Found in none of the early versions—in Vg. but not as it left the hands of St. Jerome. (4) Quoted by no Latin writer until Priscillian (close of 4th c.). *Apparet igitur . . . verba quae de tribus testibus caelestibus dici solent nullam prorsus fidem, auctoritatem nullam habere, nec a gravi libidinis aut imprudentiae crimine liberari posse eos qui etiamnum, falsa quippe pietate ducti, libris sacris obtrudi patiuntur. . . . Error vero longe est gravissimus, si qui, quod de sancta trinitate ecclesia Christi praecepit, a verbis illis Johanni obtrusis vel maxime pendere opinati sunt* (Tisch.).

testify—the Spirit and the water and the blood, and the three are for the one end.”

St. John has said that faith in the Incarnation makes the commandments easy, and now the question arises: How can we be assured that the Incarnation is a fact? He adduces a threefold attestation: the Spirit, the water and the blood. His meaning is clear when it is understood that he has the Cerinthian heresy (see *Intro.* pp. 156 f.) in view and states his doctrine in opposition to it. Cerinthus distinguished between Jesus and the Christ. The divine Christ descended upon the human Jesus at the Baptism, *i.e.*, He “came through water,” and left him at the Crucifixion, *i.e.*, He did not “come through blood”. Thus redemption was excluded; all that was needed was spiritual illumination. In opposition to this St. John declares that the Eternal God was incarnate in Jesus and was manifested in the entire course of His human life, not only at His Baptism, which was His consecration to His ministry of redemption, but at His Death, which was the consummation of His infinite Sacrifice: “through water and blood, not in the water only but in the water and in the blood”.

Ver. 6. οὗτος, *i.e.*, this Jesus who is the Son of God, the Messiah whom the prophets foretold and who “came” in the fulness of the time. ὁ ἐλθὼν, not ὁ ἐρχόμενος. His Advent no longer an unfulfilled hope but an historic event. διὰ, of the *pathway* or *vehicle* of His Advent. Ἰησοῦς Χριστός, “Jesus

Christ,” one person in opposition to the Cerinthian “dissolution” (λύσις) of Jesus and Christ (see note on iv. 3). ἐν: He not only “came through” but continued “in the water and in the blood,” *i.e.*, His ministry comprehended both the Baptism of the Spirit and the Sacrifice for sin. Perhaps, however, the prepositions are interchangeable; *cf.* 2 Cor. vi. 4-8; Heb. ix. 12, 25. ἡ ἀλήθ.: Jesus called Himself “the Truth” (John xiv. 6), and the Spirit came in His room, His *alter ego* (vv. 16-18).

Vv. 7-8. The Water (the Lord’s consecrated Life) and the Blood (His sacrificial Death) are testimonies to the Incarnation, but they are insufficient. A third testimony, that of the Spirit, is needed to reveal their significance to us and bring it home to our hearts. Without His enlightenment the wonder and glory of that amazing manifestation will be hidden from us. It will be as unintelligible to us as “mathematics to a Scythian boor, and music to a camel”. τρεῖς οἱ μαρτυροῦντες, masculine though Πνεῦμα, ὕδωρ, and αἷμα are all neuter, because agreeing κατὰ σύνεσιν with τὸ Πνεῦμα—a testimony, the more striking because involuntary, to the personality of the Spirit. εἰς τὸ ἓν, “for the one end,” *i.e.* to bring us to faith in the Incarnation (ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ). This was the end for which St. John wrote his Gospel (John xx. 31). There is no reference in the Water and the Blood either to the effusion of blood and water from the Lord’s pierced side (John xix. 34) or to the two Sacraments.

- r John xi. 52, xvii. 23. αἷμα · καὶ οἱ τρεῖς <sup>τ</sup>εῖς τὸ ἐν εἰσιν. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν · ὅτι αὕτη  
s John v. 31-37, viii. 18. ἐστὶν <sup>ς</sup> ἡ μαρτυρία τοῦ Θεοῦ, ἣν <sup>1</sup> μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.  
t John v. 26; Heb. viii. 16, x. 16. ὁ μὴ πιστεύων τῷ Θεῷ, <sup>3</sup> "ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίσ-  
16 (Jer. xxxi. 33). τευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ  
u i. 10. υἱοῦ αὐτοῦ. 11. Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζῶν αἰώνιον ἔδωκεν  
v i. 2; John v. 26. ἡμῖν ὁ Θεός · καὶ <sup>τ</sup> αὕτη ἡ ζῶη ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12. "ὁ ἔχων  
w John iii. 36; 1 Cor. iii. 21-23. τὸν υἱόν, ἔχει τὴν ζῶήν · ὁ μὴ ἔχων τὸν υἱόν τοῦ Θεοῦ, τὴν ζῶήν οὐκ ἔχει.

<sup>1</sup> ἦν KLP; ὅτι NAB, Vg. (*testimonium Dei, quod majus est, quoniam testificatus est*), Cop., Sah., Arm., edd. Punct. ο τι.

<sup>2</sup> εαυτω N; αυτω ABKLP; αὐτῷ Tisch., WH (marg.), Nest.; αὐτῷ WH.

<sup>3</sup> τω θεω NBKLP, Syrv, Cop., edd.; τω υιω A, Syroph, Vg.

Vv. 9-12. Our attitude to the Three-fold Testimony. "If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God—what He hath testified concerning His Son. He that believeth in the Son of God hath the testimony in himself. He that believeth not God hath made Him a liar, because he hath not believed in the testimony which God hath testified concerning His Son. And this is the testimony, that God gave us life eternal; and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God the life hath not."

Ver. 9. According to the Jewish law threefold testimony was valid (Deut. xix. 15; cf. Matt. xviii. 16; John viii. 17-18). Read (as in iii. 20) **ὁ, τι μεμαρτύρηκεν**, "what He hath testified concerning His Son," i.e. the testimony of His miracles and especially His Resurrection (Rom. i. 4). The variant **ἦν** is a marginal gloss indicating the relative (**ὁ, τι**), not the conjunction (**ὅτι**). The latter is incapable of satisfactory explanation. The alternatives are: (1) "Because the testimony of God is this—the fact that He hath testified," which is meaningless and involves an abrupt variation in the use of **ὅτι**. (2) "Because this is the testimony of God, because, I say, He hath testified," which is intolerable. The Apostle appeals here to his readers to be as reasonable with God as with their fellow men. Cf. Pascal: "Would the heir to an estate on finding the title-deeds say, 'Perhaps they are false'? and would he neglect to examine them?"

Ver. 10. A subtle and profound analy-

sis of the exercise of soul which issues in assured faith. Three stages: (1) "Believe God" (**πιστεύειν τῷ Θεῷ, credere Deo**), accept His testimony concerning His Son, i.e., not simply His testimony at the Baptism (Matt. iii. 17) but the historic manifestation of God in Christ, the Incarnation. God speaks not by words but by acts, and to set aside His supreme act, and all the forces which it has set in operation is to "make Him a liar" by treating His historic testimony as unworthy of credit. (2) "Believe in the Son of God" (**πιστεύειν εἰς τὸν Υἱὸν τοῦ Θεοῦ, credere in Filium Dei**), make the believing self-surrender which is the reasonable and inevitable consequence of contemplating the Incarnation and recognising the wonder of it. (3) The Inward Testimony (**τὴν μαρτυρίαν ἐν αὐτῷ, testimonium in seipso**). "Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te" (Aug.). The love of Jesus satisfies the deepest need of our nature. When He is welcomed, the soul rises up and greets Him as "all its salvation and all its desire," and the testimony is no longer external in history but an inward experience (cf. note on iv. 9: **ἐν ἑμῖν**), and therefore indubitable. These three stages are, according to the metaphor of Rev. iii. 20, (1) hearing the Saviour's voice, (2) opening the door, (3) communion.

Ver. 11. The Testimony of the Incarnation. Cf. i. 2. **ἔδωκεν**, "gave," aorist referring to a definite historic act, the Incarnation.

Ver. 12. **μή** with the participle does not necessarily make the case hypothetical (cf. note on ii. 4). St. John would have

13. Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ <sup>x ii. 12 reff.,</sup>  
 τοῦ Θεοῦ, <sup>1</sup> ἵνα εἰδῆτε ὅτι ζῶν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε <sup>2 y John xx.</sup>  
 εἰς τὸ ὄνομα <sup>31.</sup> τοῦ υἱοῦ τοῦ Θεοῦ. 14. Καὶ αὕτη ἐστὶν ἡ <sup>z ii. 28 reff.</sup> <sup>a iii. 21</sup> παρρησία  
 ἣν ἔχομεν πρὸς αὐτόν, ὅτι <sup>a</sup> ἐάν τι αἰτώμεθα κατὰ <sup>b</sup> τὸ θέλημα αὐτοῦ,  
 ἀκούει ἡμῶν. 15. καὶ <sup>c</sup> ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὁ <sup>3</sup> ἂν αἰτώ-  
 μεθα, οἴδαμεν ὅτι ἔχομεν τὰ <sup>d</sup> αἰτήματα <sup>a</sup> ἣτήκαμεν παρ' <sup>4</sup> αὐτοῦ.  
 16. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ <sup>e</sup> ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς <sup>c</sup>  
<sup>iii. 8 (ἐὰν στήκετε).</sup> <sup>d Luke xxiii. 24; Phil. iv. 6.</sup> <sup>e ii. 25; Mark iv. 41; John vii. 24; 1 Tim.</sup>  
<sup>i. 18; 2 Tim. iv. 7; Col. ii. 19; 1 Peter iii. 14.</sup>

<sup>1</sup> τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ KLP; om. **Σ**AB, Syr<sup>vg</sup> ph, Vg., Cop., Sah., Aeth., Arm., edd.

<sup>2</sup> καὶ ἵνα πιστεύητε KLP; τοῖς πιστεύουσιν **Σ**\*B, Syr<sup>vg</sup> ph, edd.; οἱ πιστευόντες **Σ**<sup>c</sup>A.

<sup>3</sup> ἐὰν **Σ**LP, edd. <sup>4</sup> παρ AKLP; απ **Σ**B, edd.

only too many actual instances before him in those days of doctrinal unsettlement.

Vv. 13-21. The Epistle is finished, and the Apostle now speaks his closing words. "These things I wrote to you that ye may know that ye have eternal life, even to you that believe in the name of the Son of God. And this is the boldness which we have toward Him, that if we request anything according to His will, He hearkeneth to us. And if we know that He hearkeneth to us whatever we request, we know that we have the requests which we have made from Him. If any one see his brother sinning a sin not unto death, he shall make request, and he will give to him life, even to them that are sinning not unto death. There is a sin unto death; not concerning that do I say that he should ask. Every sort of unrighteousness is sin, and there is a sin not unto death. We know that every one that hath been begotten of God doth not keep sinning, but the Begotten of God observeth him, and the Evil One doth not lay hold on him. We know that we are of God, and the whole world lieth in the Evil One. And we know that the Son of God hath come, and hath given us understanding that we may get to know the True One; and we are in the True One, in His Son Jesus Christ. This is the True God and Life Eternal. Little children, guard yourselves from the idols."

Ver. 13. The purpose for which St. John wrote his Gospel was that we might believe in the Incarnation, and so have Eternal Life (xx. 31); the purpose of the Epistle is not merely that we may have Eternal Life by believing but that we may *know that we have it*. The Gospel exhibits the Son of God, the

Epistle commends Him. It is a supplement to the Gospel, a personal application and appeal. ἔγραψα, "I wrote," looking back on the accomplished task. εἰδῆτε, "know," not γινώσκητε, "get to know". Full and present assurance.

Ver. 14. παρρησία, see note on ii. 28. As distinguished from αἰτεῖν the middle αἰτεῖσθαι is to pray *earnestly* as with a personal interest (see Mayor's note on James iv. 3). The distinction does not appear here, since αἰτεῖν αἰτήματα (cognate accusative) is a colourless periphrasis for αἰτεῖσθαι. A large assurance: our prayers always heard, never unanswered. Observe two limitations: (1) κατὰ τὸ θέλημα αὐτοῦ, which does not mean that we should first ascertain His will and then pray, but that we should pray with the proviso, express or implicit, "If it be Thy will". Matt. xxvi. 39 is the model prayer. (2) The promise is not "He granteth it" but "He hearkeneth to us". He answers in His own way.

Ver. 15. An amplification of the second limitation. "We have our requests" not always as we pray but as we would pray were we wiser. God gives not what we ask but what we really need. Cf. Shak., *Ant. and Cleop.* I. ii.:—

"We, ignorant of ourselves,  
 Beg often our own harms, which the wise  
 powers  
 Deny us for our good; so find we profit,  
 By losing of our prayers".

Prayer is not dictation to God but ἀνά-  
 βασις νοῦ πρὸς Θεὸν καὶ αἴτησις τῶν  
 προσηκόντων παρὰ Θεοῦ (Joan. Damasc.  
*De. Fid. Orthod.*, iii. 24). Clem. Alex.:  
 "Non absolute dixit quod petierimus sed  
 quod oportet petere".

Ver. 16. After the grand assurance



f Matt. xiii. 31-32; θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς  
 Heb. vi. 4-6. θάνατον. ἔστιν ἡ ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα  
 g iii. 4. ἐρωτήσῃ· 17. "πᾶσα ἀδικία ἁμαρτία ἐστὶ· καὶ ἔστιν ἁμαρτία οὐ  
 h iii. 9. πρὸς θάνατον. 18. Οἶδαμεν ὅτι ἡ πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ,  
 i John xvii. 15. οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, ἡ τῇ αὐτοῦ, καὶ ὁ  
 k ii. 13 reff.

<sup>1</sup> αὐτον A\*B, Vg. (*generatio Dei conservat eum*), edd.

that prayer is always heard, never unanswered, the Apostle specifies one kind of prayer, *viz.*, Intercession, in the particular case of a "brother," *i.e.* a fellow-believer, who has sinned. Prayer will avail for his restoration, with one reservation—that his sin be "not unto death". The reference is to those who had been led astray by the heresy, moral and intellectual, which had invaded the churches of Asia Minor (see *Intro.* pp. 156 f.). They had closed their ears to the voice of Conscience and their eyes to the light of the Truth, and they were exposed to the operation of that law of Degeneration which obtains in the physical, moral, intellectual, and spiritual domains. *E.g.*, a bodily faculty, if neglected, atrophies (*cf.* note on ii. 11). So in the moral domain disregard of truth destroys veracity. Acts make habits, habits character. So also in the intellectual domain. *Cf.* Darwin to Sir J. D. Hooker, June 17, 1868: "I am glad you were at the *Messiah*, it is the one thing that I should like to hear again, but I daresay I should find my soul too dried up to appreciate it as in old days; and then I should feel very flat, for it is a horrid bore to feel as I constantly do, that I am a withered leaf for every subject except Science". And so in the spiritual domain. There are two ways of killing the soul: (1) The benumbing and hardening practice of disregarding spiritual appeals and stifling spiritual impulses. *Cf. Reliq. Baxter*, I. i. 29: "Bridgworth had made me resolve that I would never go among a People that had been hardened in unprofitableness under an awakening Ministry; but either to such as had never had any convincing Preacher, or to such as had profited by him". (2) A decisive apostasy, a deliberate rejection. This was the case of those heretics. They had abused Christ and followed Antichrist. This is what Jesus calls ἡ τοῦ Πνεύματος βλασφημία (Matt. xii. 31-32 = Mark iii. 28-30). It inflicts a mortal wound on the man's spiritual nature. He can never be forgiven because he can never repent. He is "in the grip of an

eternal sin (ἐνοχος αἰωνίου ἁμαρτήματος)". *Cf.* Heb. vi. 4-6. This is "sin unto death". Observe how tenderly St. John speaks: There is a fearful possibility of a man putting himself beyond the hope of restoration; but we can never tell when he has crossed the boundary. If we were sure that it was a case of "sin unto death," then we should forbear praying; but, since we can never be sure, we should always keep on praying. So long as a man is capable of repentance, he has not sinned unto death. "Quamdiu enim veniæ relinquitur locus, mors prorsus imperium nondum occupat" (Calv.). δώσει, either (1) "he (the intercessor) will give to him (the brother)," τοῖς ἁμαρτ. being in apposition to αὐτῷ, "to him, *i.e.* to them that, etc."; or (2) "He (God) will give to him (the intercessor) life for them that, etc." The former avoids an abrupt change of subject, and the attribution to the intercessor of what God does through him is paralleled by James v. 20.

Ver. 17. A gentle warning. "Principiis obsta." Also a reassurance. "You have sinned, but not necessarily 'unto death'."

Vv. 18-20. The Certainties of Christian Faith. St. John has been speaking of a dark mystery, and now he turns from it: "Do not brood over it. Think rather of the splendid certainties and rejoice in them."

Ver. 18. Our Security through the Guardianship of Christ. οὐχ ἁμαρτάνει, see note on iii. 6. The child of God may fall into sin, but he does not continue in it; he is not under its dominion. Why? Because, though he has a malignant foe, he has also a vigilant Guardian. ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, *i.e.*, Christ. *Cf. Symb. Nic.*: Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς. As distinguished from γεγεννημένος the aor. γεννήθεις refers to the "Eternal Generation". The rendering "he that is begotten of God (the regenerate man) keepeth himself (ἐαυτὸν), *qui genitus est ex Deo, servat seipsum* (Calv.), is doubly objectionable: (1) It

πονηρὸς οὐχ <sup>1</sup> ἄπτεται αὐτοῦ. 19. οἶδαμεν ὅτι <sup>m</sup> ἐκ τοῦ Θεοῦ ἐσμεν, <sup>1</sup> Luke vii. 14, 39; καὶ ὁ κόσμος ὅλος <sup>n</sup> ἐν τῷ πονηρῷ κείται. 20. οἶδαμεν δὲ ὅτι ὁ υἱὸς John xx. 17. τοῦ Θεοῦ ὁ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα <sup>p</sup> γινώσκωμεν <sup>1</sup> τὸν <sup>m</sup> iii. 8. <sup>n</sup> Luke ii. 12, 16. ἄληθινόν· καὶ ἐσμεν ἐν τῷ <sup>o</sup> ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ. John viii. 42. Χριστῷ· οὗτός ἐστιν ὁ <sup>a</sup> ἀληθινὸς Θεός, καὶ <sup>r</sup> ἡ <sup>2</sup> ζωὴ αἰώνιος. 21. <sup>p</sup> (-ομεν) <sup>1</sup> 42. Τεκνία, <sup>a</sup> φυλάξατε ἑαυτοὺς <sup>3</sup> ἀπὸ τῶν <sup>i</sup> εἰδώλων. ἀμήν.<sup>4</sup> Cor. iv. 6; Gal. iv. 17.

q ii. 8. r i. 2. s Luke xii. 15; John xii. 25, xvii. 12; 2 Thess. iii. 3; 1 Tim. vi. 20; 2 Tim. i. 12, 14. t 1 Cor. x. 14; Eph. v. 5.

<sup>1</sup> γινωσκομεν NAB\*LP, edd.—an itacism.

<sup>2</sup> η om. NAB, edd. <sup>3</sup> εαυτους N<sup>c</sup>AKP; εαυτα N\*BL, edd.

<sup>4</sup> αμην KLP, Vg.; om. NAB, Syr<sup>v</sup>g ph, Cop., Sah., Aeth., Arm., edd. A common ecclesiastical addition.

ignores the distinction between perf. and aor.; (2) there is no comfort in the thought that we are in our own keeping; our security is not our grip on Christ but His grip on us. Calvin feels this: "Quod Dei proprium est, ad nos transfert. Nam si quisque nostrum salutis suæ sit custos, miserum erit præsidium". Vulg. has *generatio Dei*, perhaps representing a variant ἡ γέννησις τοῦ Θεοῦ. τηρεῖ, see note on ii. 3. ἄπτεται, stronger than "toucheth," rather "graspeth," "layeth hold of". A reference to Ps. cv. (LXX civ.). 15: μὴ ἅψησθε τῶν χριστῶν μου, *Nolite tangere christos meos* (Vulg.).

Ver. 19. Our Security in God's Embrace. ὁ κόσμος: "Non creatura sed seculares nomines et secundum concupiscentias viventes" (Clem. Alex.). See note on ii. 15. τῷ πονηρῷ, masc. as in prev. vers. κείται, in antithesis to οὐχ ἄπτεται. On the child of God the Evil One does not so much as lay his hand, the world lies in his arms. On the other hand, the child of God lies in God's arms. Cf. Deut. xxxiii. 27. Penn, *Fruits of Solitude*: "If our Hairs fall not to the Ground, less do we or our Substance without God's Providence. Nor can we fall below the arms of God, how low soever it be we fall."

Ver. 20. The Assurance and Guarantee of it all—the fact of the Incarnation (ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει), an overwhelming demonstration of God's interest in us and His concern for our highest good. Not simply a historic fact but an abiding

operation—not "came (ἦλθε)," but "hath come and hath given us". Our faith is not a matter of intellectual theory but of personal and growing acquaintance with God through the enlightenment of Christ's Spirit. τὸν ἀληθινόν, "the real" as opposed to the false God of the heretics. See note on ii. 8. ἐν τῷ ἀληθινῷ, as the world is ἐν τῷ πονηρῷ.

Ver. 21. *Filioli, custodite vos a simulacris* (Vulg.). The exhortation arises naturally. "This"—this God revealed and made near and sure in Christ—"is the True God and Life Eternal. Cleave to Him, and do not take to do with false Gods: guard yourselves from the idols." St. John is thinking, not of the heathen worship of Ephesus—Artemis and her Temple, but of the heretical substitutes for the Christian conception of God. τεκνία gives a tone of tenderness to the exhortation. φυλάσσειν is used of "guarding" a flock (Luke ii. 8), a deposit or trust (1 Tim. vi. 20; 2 Tim. i. 12, 14), a prisoner (Acts xii. 4). φυλάσσειν, "watch from within"; τηρεῖν (see note on ii. 3), "watch from without". Thus, when a city is besieged, the garrison φυλάσσουνσι, the besiegers τηροῦσιν. The heart is a citadel, and it must be guarded against insidious assailants from without. Not φυλάσσετε, "be on your guard," but φυλάξατε, aor. marking a crisis. The Cerinthian heresy was a desperate assault demanding a decisive repulse.

## ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ.

### ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.<sup>1</sup>

<sup>a</sup> 3 John i; <sup>1</sup> Tim. v. <sup>1</sup> I. α' Ο ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ <sup>2</sup> καὶ τοῖς τέκνοις αὐτῆς, οὓς <sup>1</sup> I, 17, 19; ἐγὼ ἀγαπῶ <sup>b</sup> ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ <sup>1</sup> Heb. xi. <sup>2</sup>; <sup>1</sup> Peter ἐγνωκότες <sup>b</sup> τὴν ἀλήθειαν, 2. διὰ <sup>b</sup> τὴν ἀλήθειαν τὴν <sup>c</sup> μένουσαν <sup>3</sup> ἐν ἡμῖν, <sup>b</sup> John xvii. καὶ <sup>d</sup> μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα · 3. ἔσται <sup>4</sup> μεθ' ἡμῶν <sup>5</sup> ἡ χάρις, <sup>1</sup> 17, 19. <sup>c</sup> 1 John ii. <sup>4</sup>, 14, 24, 27, iii. 9. <sup>d</sup> 1 John iv. 17. <sup>e</sup> 1 Tim. i. 2; 2 Tim. i. 2.

<sup>1</sup> ιωαννου β̄ B; ιωαννου β̄ B; επιστολη ιωαννου β̄ P, 96; ιωαννου καθολικη δευτερα 99; ιωαννου επιστολη καθολικη β̄ K, 101, 106; του αγιου αποστολου ιωαννου του θεολογου επιστολη δευτερα L; του αυτου αγιου ιωαννου του θεολογου επιστολη δευτερα 95; επιστολη δευτερα ιωαννου του επι στηθους 4.

<sup>2</sup> τη εκλεκτη κυρια 73; εκλεκτη τη κυρια 31; εκλεκτη τη και κυρια Aeth.; Κυρία Syrv<sup>g</sup> ph, Tisch.; Ἐκλέκτη Κυρία WH (marg.).

<sup>3</sup> μενουσαν B̄BKL<sup>P</sup>, Vg., edd.; ενοικουσαν A.

<sup>4</sup> εσται δε 15, 36, Euth. Zig.

<sup>5</sup> ημων B̄BL<sup>P</sup>, Syr<sup>bo</sup>, Sah., Aeth., edd.; υμων K, Vg. (*sit vobiscum gratia*), Cop., Syr<sup>ph</sup>.

#### THE SECOND EPISTLE.

Vv. 1-3. The Address. "The Elder to elect Kyria and her children, whom I love in Truth, and not I alone but also all that have got to know the Truth, because of the Truth that abideth in us; and with us it shall be for ever. Yea, there shall be with us grace, mercy, peace from God the Father and from Jesus Christ the Son of the Father in Truth and love."

Ver. 1. ὁ πρεσβύτερος, see Introd. pp. 159 ff. ἐκλεκτῇ Κυρίᾳ, see Introd. pp. 162 f. οὓς, *constructio κατὰ σύνεσιν*, because τὰ τέκνα were or included sons, not "weil an Gemeindeglieder gedacht ist" (Holtzmann). ἐγὼ: according to the Greek idiom, when a man speaks of himself in the third person, he passes immediately to the first. Cf. Plat. *Euthyphr.* 5 A: οὐδέ τῳ ἂν διαφέρῃ Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην. Soph. *Aj.*, 864-65. The construction is found in loose English; cf. Thackeray, *Barry Lyndon*, chap. xviii.: "I was a man who never deserved that so much prosperity should fall to my share". ἐν ἀληθείᾳ (see note on 1 John i. 8) defines the Elder's love for

Kyria as fellowship in Christian knowledge and faith, in view perhaps of heathen accusations of licentiousness. His affection for her and her family was not merely personal; it was inspired by her devotion to the common cause and was shared by all the Christians in his extensive διοίκησις. Cf. 2 Cor. viii. 18: οὐ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. τὴν ἀλήθειαν, "the Truth just mentioned".

Ver. 2. μένουσαν ἐν ἡμῖν, not merely apprehended by the intellect but welcomed by the heart. μεθ' ἡμῶν, *nobiscum*, *bei uns*, as our guest and companion.

Ver. 3. ἔσται μεθ' ἡμῶν, not a wish (1 Peter i. 2; 2 Peter i. 2) but a confident assurance. χάρις, the well-spring in the heart of God; ἔλεος, its outpourings; εἰρήνη, its blessed effect. They are evangelical blessings: (1) not merely "from God" but "from God the Father and from Jesus Christ the Son of the Father" who has interpreted Him and brought Him near, made Him accessible; (2) not merely "in Truth," enlightening the intellect, but "in love," engaging the heart.



ἄλεος, εἰρήνην παρὰ Θεοῦ πατρός, καὶ παρὰ Κυρίου<sup>1</sup> Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4. <sup>1</sup> Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου <sup>2</sup> περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν<sup>2</sup> παρὰ τοῦ πατρός. 5. καὶ νῦν ἐρωτῶ σε, κυρία,<sup>3</sup> οὐχ ὡς ἐντολὴν γράφω<sup>4</sup> σοι καινὴν,<sup>5</sup> ἀλλὰ ἣν εἶχομεν<sup>6</sup> ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6. καὶ <sup>1</sup> αὕτη ἐστὶν ἡ ἀγάπη, ἵνα <sup>2</sup> περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. <sup>3</sup> αὕτη ἐστὶν ἡ

Matt. ii. 10; Mark xiv. 11; Luke xxiii. 8; John xx. 20. g 1 John i. 6, 7, ii. 6, 11. h 1 John ii. 7, iii. 11, 23. i 1 John v 3 reff. k 1 John iii. 23.

<sup>1</sup> κυρίου NKLP, Syrph, Cop., Arm.; om. AB, several minusc., Syrbo, Vg. (*a Christo Jesu*), Aeth., edd.

<sup>2</sup> ελαβον N. <sup>3</sup> Κυρια Tisch.

<sup>4</sup> γραφω several minusc., Aeth., Arm.; γραφων NKLP, Vg., edd.

<sup>5</sup> γραφων σοι καινην BKLP, WH, Nest.; καινην γραφων σοι NA, Tisch.

<sup>6</sup> ειχομεν BKLP; ειχαμεν NA, edd.

Observe the high tribute which the Elder pays to Kyria: (1) He testifies to the esteem in which she is held; (2) he recognises her as a fellow-worker as though she were a fellow-apostle—the three-fold “us,” not “you”; (3) he is about to speak of the danger from heretical teaching, but he has no fear of her being led astray: “You and I are secure from the deceiver. The Truth abideth in us; with us it shall be for ever; yea, there shall be with us grace, mercy, peace.”

Ver. 4. The Occasion of the Epistle. “I was exceedingly glad because I have found some of thy children walking in Truth, even as we received commandment from the Father.”

ἐχάρην, of a glad surprise (*cf.* Mark xiv. 11). He had been too often disappointed in lads like these (see *Intro.*, p. 155). They had profited by the nurture of their godly home, the best equipment for the battle of life. “No man should ever leave money to his children. It is a curse to them. What we should do for our children, if we would do them the best service we can, is to give them the best training we can procure for them, and then turn them loose in the world without a sixpence to fend for themselves” (Cecil John Rhodes). εὑρηκα, “I have found”. He sits down at once and writes to Kyria. How glad she would be that her lads, far away in the great city were true to their early faith! ἐκ τῶν τέκνων, “some of thy children” (a tenderer word than “sons,” υἱῶν), “members of thy family,” not implying that others had done ill; the lads who had come to Ephesus. περιπατοῦντας, κ.τ.λ., *ambulantes in veritate, die in der Wahrheit wandeln*, “ordering their lives

according to the precepts of the Gospel”. See note on 1 John i. 6.

Vv. 5-6. The Comprehensive Commandment. “And now I ask thee, Kyria, not as writing a new commandment to thee but the one which we had from the beginning, that we love one another. And this is love—that we walk according to His commandments; this is the commandment, even as ye heard from the beginning—that we should walk in love,”

These counsels are just a summary of the doctrines expounded at large in the first Epistle. There is here a sort of reasoning in a circle: The commandment is Love; Love is walking according to His commandments; His commandments are summed up in one—Love.

Ver. 5. ἀπ' ἀρχῆς, “from the beginning of our Christian life”. See note on 1 John ii. 7.

Ver. 6. ἡ ἀγάπη, “the love just referred to”. περιπ. κατὰ τὰς ἐντ. αὐτ., regulating our lives by their requirements; περιπ. ἐν ἀληθείᾳ (ver. 4), keeping within the limits of the Christian revelation and not straying beyond them—not προάγοντες (ver. 9). αὐτῇ, *i.e.*, “love,” not “the commandment” (Vulg.: *Hoc est mandatum, ut . . . in eo ambuletis*). περιπατεῖν ἐν ἀγάπῃ is synonymous with περιπατεῖν ἐν ἀληθείᾳ, since Love is Truth in practice. *Cf.* the story of R. Hillel: A mocking Gentile promised to become a proselyte if he would teach him the whole Law while he stood on one foot—a gibe at the multitudinous precepts, reckoned at 613. “What is hateful to thyself,” said the Rabbi, “do not to thy neighbour. This is the whole Law; the rest is commentary.” *Yalk. Chad.*, lix. 2; “qui justum cibatur frusto,

11 John i. 8. ἐντολή,<sup>1</sup> καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε · 7.  
 m 1 John iv. ὅτι πολλοὶ <sup>1</sup> πλάνοι <sup>m</sup> εἰσηλθον <sup>2</sup> εἰς τὸν κόσμον, οἱ μὴ <sup>n</sup> ὁμολογοῦντες  
 17 eff. Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ <sup>1</sup> πλάνος καὶ ὁ  
 n 1 John iv. ὁ ἀντίχριστος. 8. <sup>p</sup> βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασά-  
 o 1 John ii. μεθα, ἀλλὰ <sup>q</sup> μισθὸν πλήρη ἀπολάβωμεν.<sup>3</sup> 9. πᾶς ὁ <sup>r</sup> παραβαίνων,<sup>4</sup>  
 18 reff. ἐν τῇ διδαχῇ τοῦ Χριστοῦ,<sup>5</sup> οὗτος καὶ <sup>t</sup> τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
 p Mark xiii. 9. μεθα, ἀλλὰ <sup>q</sup> μισθὸν πλήρη ἀπολάβωμεν.<sup>3</sup> 9. πᾶς ὁ <sup>r</sup> παραβαίνων,<sup>4</sup>  
 q Matt. x. 41, 42, xx. καὶ μὴ <sup>s</sup> μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων  
 8; James ἐν τῇ διδαχῇ τοῦ Χριστοῦ,<sup>5</sup> οὗτος καὶ <sup>t</sup> τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
 v. 4. ἐν τῇ διδαχῇ τοῦ Χριστοῦ,<sup>5</sup> οὗτος καὶ <sup>t</sup> τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
 r Matt. ii. 9, xiv. 22; Mark x. 32; 1 Tim. v. 24 (προάγων). s 1 Tim. ii. 15; 2 Tim. iii. 14. t 1 John ii.  
 22, 23.

<sup>1</sup> ἐστιν ἡ ἐντολή **Σ**LP; ἡ ἐντολή ἐστιν **Σ**BK, edd.

<sup>2</sup> εἰσηλθον KLP; ἐξηλθον **Σ**AB, Syr<sup>bo</sup>, Vg., Sah., Arm., Iren. (III. xvii. 8), edd. (-αν A, Tisch., WH).

<sup>3</sup> ἀπολεσωμεν ἀπολαβωμεν KLP; ἀπολεσητε ἀπολαβητε **Σ**\* (ἀπολησθε) AB, Syr<sup>vg</sup> ph, Vg., Cop., Sah., Aeth., Arm., Iren., edd.; εἰργασαμεθα BKLP, Syr<sup>ph</sup> (marg.). Sah.; ηργ-B\*, WH, Nest.; εἰργασασθε **Σ**A, Syr<sup>bo</sup> ph, Vg., Cop., Aeth., Arm., Iren., Tisch.

<sup>4</sup> παραβαινων KLP, Syr<sup>bo</sup> ph, Vg. (*qui recedit*), Cop., Arm.; προαγων **Σ**AB, Sah., Aeth., edd.

<sup>5</sup> του, χριστου KLP, Cop., Aeth.; om. **Σ**AB, Syr<sup>ph</sup>, Vg., Sah., Arm., edd.

perinde est acsi totum Pentateuchum servasset”.

Vv. 7-8. A Warning against Heretical Teaching. “Because many deceivers went forth into the world—even they that confess not Jesus as Christ coming in flesh. This is the deceiver and the Antichrist. Look to yourselves, that ye may not lose what we wrought, but receive a full wage.”

Ver. 7. ὅτι explaining ἐρωτῶ σε: “I ask you to obey the old commandment because seducers are at work”. ἐξηλθον εἰς τὸν κόσμον, see note on 1 John iv. 1. οἱ μὴ ὁμολογοῦντες, a definite and well-known sect. See note on 1 John ii. 4. ἐληλυθότα (1 John iv. 2) of the Advent, ἐρχόμενον of the continuous manifestation of the incarnate Christ. Cf. John i. 14, where σὰρξ ἐγένετο corresponds to ἐληλυθότα and ἐσκήνωσεν ἐν ἡμῖν το ἐρχόμενον.

Ver. 8. μισθόν, cf. Matt. xx. 8; James v. 4. St. John here addresses not only Kyria but her family and “the Church in her house”. He views them as his fellow-labourers in the Lord’s vineyard: “We have worked together (ἡργασάμεθα): see that you do not forfeit the reward of your labour. Get a full wage. Be not like workmen who toward the close of the day fall off, doing their work badly or losing time, and get less than a full day’s pay.” ἀπολέσητε . . . ἡργασάμεθα . . . ἀπολάβητε: “We have been fellow-workers thus far, and I mean to be faithful to the last; see that you also be so”. Their danger lay in taking up with false teaching and losing the

comfort of the Gospel in its simplicity and fulness.

Ver. 9. Progress in Theological Thought. “Every one that ‘progresseth’ and abideth not in the teaching of the Christ hath not God; he that abideth in the teaching—this man hath both the Father and the Son.”

ὁ προάγων: the Cerinthians (see Introd. pp. 156 f.) boasted of their enlightenment. They were “progressives,” “advanced thinkers”. τῇ διδαχῇ τοῦ Χριστοῦ, the teaching which recognises Jesus as the Christ (see note on 1 John iv. 1-2), i.e. the Messiah, the Saviour. Θεὸν οὐκ ἔχει, i.e. according to His true nature as the Father manifested in the Son (καὶ τὸν Πατέρα καὶ τὸν Υἱόν). It is necessary not merely to believe in God but to believe in Him “through Christ” (1 Peter i. 21).

St. John does not here condemn theological progress, which is a necessity of living and growing faith. A doctrine is a statement of Christian experience, and since there is always more in Christ than we have ever experienced, our doctrines can never be adequate or final. Theology is to God’s revelation in Grace as Science is to His revelation in Nature; and just as Science is always discovering more of the wonders of the First Creation, so Theology is always entering more deeply into the glory of the New Creation and appropriating more of the treasures which are hidden in Christ. Even the inspired Apostles did not comprehend all His fullness. Each saw only so much as was revealed to him, and declared only so



10. " εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, <sup>u 2 Thess. iii. 6.</sup>  
 μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε. 11. ὃν <sup>v 1 John i. 3, 6, 7; 1 Tim. v. 22.</sup>  
 γὰρ λέγων <sup>1</sup> αὐτῷ χαίρειν, <sup>v</sup> κοινωνεῖ <sup>w</sup> τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.  
 w 1 John iii. 12.

<sup>1</sup> ο γὰρ λεγων KLP, Iren. (I. ix. 3); ο λεγων γαρ ζAB, edd.

much as he saw. Each approached the infinite wonder along the lines of his temperament and experience. St. John saw in it a revelation of Eternal Life; St. Paul the Reconciliation of sinners to God, the satisfaction of humanity's long desire and the completion of its long discipline under the Law; the author of the Epistle to the Hebrews the rending of the Veil and the opening of free Access to God. St. John does not condemn theological progress; he defines its limits: "abide in the teaching of the Christ". (1) We must never break with the past; the new truth is always an outgrowth of the old. A theology which is simply old is dead; a theology which is simply new is false (cf. Matt. xiii. 52). (2) We must maintain "the teaching of the Christ". Jesus is the Saviour, and no interpretation of Christianity is true which eliminates Redemption or obscures the glory of the Cross.

Vv. 10-11. Treatment of Heretical Teachers. "If any one cometh unto you and bringeth not this teaching, receive him not into your house, and bid him not farewell. For he that biddeth him farewell hath fellowship with his works, his evil works."

Ver. 10. φέρει, not "endureth" (cf. Rom. ix. 22; Heb. xii. 20), but "bringeth" as a precious boon (cf. Rev. xxi. 24, 26). εἰς οἰκίαν (cf. Mark ii. 1; iii. 19), zu Hause; cf. "to church," "to town," "to market," "to bed". See Moulton's *Winer*, pp. 148 ff. χαίρει, like *ave, salve*. was used of both the salutation at meeting and the farewell at parting. The former is its prevailing use in N.T., but here, as in 2 Cor. xiii. 11, the latter. "Zum Abschied, wenn der Abgewiesene weiter ziehen muss" (Holtzmann).

Ver. 11. κοινωνεῖ, cf. 1 John i. 3. An unholy κοινωνία. τοῖς ἔργ. αὐτ. τοῖς πον., cf. 1 John i. 2: τὴν ζωὴν τὴν αἰώνιον. The adjective is an emphatic afterthought.

This counsel recalls the story of St. John's behaviour to Cerinthus (see Introd. p. 157), and it was cited by Irenæus (I. ix. 3) as inculcating intolerance of heretics. If so, it is certainly an unChristian counsel, contrary to the spirit and teaching of our Lord (cf. Mark ix. 38-39;

Luke ix. 51-56; Matt. xiii. 28-29). Heretics are our fell w-creatures; Jesus died for them also, and our office is to win them. If we close our doors and our hearts against them, we lose our opportunity of winning them and harden them in their opposition. There are two thoughts which may well teach us forbearance and humility: (1) The patience of the Lord. A Jewish fable tells how Abraham thrust an aged wayfarer from his tent because he asked no blessing on his food and avowed himself a fire-worshipper. And the Lord said: "I have suffered him these hundred years, although he dishonoured Me; and couldst not thou endure him for one night?" (2) The mystery of the things of God and the blindness of our intellects. "Illi," says St. Augustine (*Contra Epistolam Manichæi*, 2), "in vos sæviant, qui nesciunt cum quo labore verum inveniantur, et quam difficile caveantur errores". This counsel of the Apostle must be read in the light of local circumstances. There was need of caution and discrimination in receiving the itinerant "apostles and prophets" who went from church to church, lest they should prove "false apostles" (ψευδαπόστολοι) and "false prophets" (ψευδοπροφῆται). See *Didache*, xi.-xii., where the test is given: οὐ πᾶς ὁ λαλῶν ἐν πνεύματι. προφήτης ἐστίν, ἀλλ' ἐὰν ἔχη τοὺς τρόπους Κυρίου. It is not until the second century that there is any appearance of buildings set apart for worship. The primitive ἐκκλησίαι met in private houses (cf. Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2); and when St. John warns Kyria against "receiving into her house" a heretical teacher, it is not showing him hospitality that he forbids, but affording him an opportunity to unsettle the faith of the brethren. She must neither let him pervert "the church in her house", nor send him on his way to a neighbouring church with the recommendation of her confidence and goodwill. This is expressed, though somewhat vaguely, by Clem. Alex.: "Hoc in huiusmodi non est inhumanum, sed nec conquirere vel condiscutere cum talibus admonet qui non valent intelligibiliter divina tractare, ne per eos traducantur a doctrina veri-



13 John 14.  
1 John i.  
4 reff.  
2 Ver. 1.

12. Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην<sup>1</sup> διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν<sup>2</sup> πρὸς ὑμᾶς, καὶ <sup>3</sup>στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν<sup>3</sup> ᾗ <sup>4</sup>πεπληρωμένη.<sup>4</sup> 13. ἀσπίζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς <sup>5</sup>ἐκλεκτῆς. ἀμήν.<sup>5</sup>

<sup>1</sup> ἐβουλήθην **ABKLP**, edd.

<sup>2</sup> γενεσθαι **AB**, Syroph, Vg., edd.

<sup>3</sup> ἡμῶν **BKLP**, Tisch., WH (marg.), Nest.; ὑμῶν **AB**, Vg., WH.

<sup>4</sup> ἡ πεπληρωμένη **AKLP**; πεπληρωμένη ἡ **B**, edd.

<sup>5</sup> αμήν om. **ABP**, Vg., Cop., Sah., Aeth., Arm., edd.

tatis, verisimilibus inducti rationibus. Arbitror autem, quia et orare cum talibus non oportet, quoniam in oratione quæ fit in domo, postquam ab orando surgitur, salutatio gaudii est et pacis indicium."

Vv. 12-13. The Conclusion. "Though I have many things to write to you, I would not by paper and ink; but I hope to get to you, and talk face to face, that our joy may be fulfilled. The children of thine elect sister salute thee."

Ver. 12. Explanation of the brevity of the letter. ὑμῖν, *i.e.*, Kyria, her children, and the church in her house. γράφειν connected ἀπὸ κοινοῦ with ἔχων and ἐβουλήθην. χάρτης, a sheet of papyrus, like those exhumed at Oxyrhynchus (see Deissmann, *New Light on the New Test.*, pp. 12 ff.), the common material for letter-writing. μέλαν, *atramentum*; in N. T. only here, 3 John 13, 2 Cor. iii. 3. γενεσθαι πρὸς ὑμᾶς (*cf.* John x. 35; Acts x. 13; 1 Cor. ii. 3, xvi. 10): he was planning a visitation (see *Intro.* p. 155). στόμα πρὸς στόμα, "mouth answering mouth"; *cf.* LXX. Num. xii. 8; Jer. xxxii. (xxxix.), 4.

Why would he not write all that was in his mind? It was a deliberate decision ere he took pen in hand: this is the force of οὐκ ἐβουλήθην. His heart was full, and writing was a poor medium of communication (Beng.: "Ipsa scribendi opera non juvat semper cor affectu sacro plenum"); he was an old man, and writing was fatiguing to him (Plummer).

The reason is deeper. The "many things" which he had in his mind, were hard things like his warning against intercourse with heretics, and he would not write them at a distance but would wait till he was on the spot and had personal knowledge. It is easy to lay down general principles, but their application to particular cases is a delicate task, demanding knowledge, sympathy, charity. (1) The sight of people's faces appeals to one's heart and softens one's speech. (2) When one meets with people and talks with them, one's judgment of them and their opinions is often modified. Writing from Ephesus, St. John might have condemned a teacher in a neighbouring town whose teaching he knew only by report; but perhaps, if he met the man and heard what he had to say, he might discover that there was nothing amiss, at all events nothing which called for excommunication. Dr. Dale of Birmingham was at first inclined to look with disfavour on Mr. Moody. He went to hear him, and his opinion was altered. He regarded him ever after with profound respect, and considered that he had a right to preach the Gospel, "because he could never speak of a lost soul without tears in his eyes". St. John shrank from hasty condemnation that there might be no after-regret—ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾗ.

Ver. 13. See *Intro.* pp. 162 f.

## ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ.

### ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.<sup>1</sup>

1. Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ<sup>a</sup> ἐν ἀληθείᾳ. <sup>a</sup> 2 John  
1 ref.  
2. Ἀγαπητέ, περὶ πάντων εὖχομαί σε<sup>c</sup> εὐδοῦσθαι καὶ ὑγιαίνειν, <sup>b</sup> 2 John  
1 ref.  
καθὼς<sup>c</sup> εὐδοῦταί σου ἡ ψυχὴ. 3. ἔχάρην γὰρ<sup>d</sup> λίαν, ἐρχομένων <sup>c</sup> 1 Cor. xvi.  
ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ<sup>e</sup> ἐν ἀληθείᾳ <sup>d</sup> 2 John 4.  
περιπατεῖς. 4. ὁ μείζοτεράν τούτων οὐκ ἔχω χαράν,<sup>3</sup> ἵνα ἀκούω τὰ <sup>e</sup> 2 John 4.  
<sup>f</sup> 1 John i. 4.

<sup>1</sup> ιωαννου γ̅ ς; ιωανου γ̅ B; ιωαννου επιστολη γ̅ C, many minusc.; ιωαννου επιστολη καθολικη γ̅ 101, 106; επιστολη τριτη του αγιου αποστολου ιωαννου L; του αυτου αγιου ιωαννου του θεολογου επιστολη τριτη 95; επιστολη του αγιου αποστολου και ηγαπημενου προς γαιον ιωαννου 4.

<sup>2</sup> γαρ ABCKLP, Syrbo ph, Cop., WH, Nest.; om. ς, Vg., Sah., Aeth., Arm., Tisch.

<sup>3</sup> χαραν ςACKLP, Tisch., WH (marg.), Nest.; χαριν B, Vg., Cop., WH.

#### THE THIRD EPISTLE.

Vv. 1-4. Address and Commendation. "The Elder to Gaius the beloved, whom I love in Truth. Beloved, in all respects I pray that thou mayest prosper and be in health, even as thy soul prospereth. For I was exceedingly glad when brethren would come and testify to thy Truth, even as thou walkest in Truth. A greater gladness than this I have not—that I should hear of my children walking in the Truth."

Ver. 1. ὁ πρεσβύτερος, see Introd. pp. 159 ff. ἐγὼ, see note on 2 John i. ἐν ἀληθείᾳ, see note on 2 John i.

Ver. 2. Cf. Law, *Ser. Call*, chap. vii.: "Flavia would be a miracle of piety, if she was but half as careful of her soul as she is of her body. The rising of a pimple on her face, the sting of a gnat, will make her keep her room for two or three days, and she thinks they are very rash people that do not take care of things in time." Penn, *Fruits of Solitude*: "He is curious to wash, dress and perfume his Body, but careless of his Soul. The one shall have many Hours, the other not so many Minutes." περὶ πάντων, *de omnibus*, with εὐδοῦσθαι καὶ ὑγιαίνειν, not *præ omnibus*, "above all

things". The latter use is epic (*e.g.*, Hom. *Il.* i. 287: περὶ πάντων ἔμμεναι ἄλλων), and prosperity and health were not the *summa bona* in the Apostle's estimation. εὐδοῦσθαι, "prosper" in worldly matters. Trouble tests character. "A good knight is best known in battle, and a Christian in the time of trouble and adversity"; and Gaius had stood the test. The hostility of Diotrophes, probably a well-to-do member of the Church, had lessened his maintenance (εὐδοῦσθαι) and affected his health (ὑγιαίνειν), yet St. John has only admiration for the spirit he has manifested and commendation for the part he has played.

Ver. 3. ἔχάρην, see note on 2 John 4. ἐρχομένων, repeatedly, not on one particular occasion (ἐλθόντων). The itinerant brethren (*die reisenden Brüder*) were always at work, going out from Ephesus on their missions and returning with their reports. Cf. vv. 5-6. See Introd. p. 155.

Ver. 4. Cf. Senec. *Ep.* xxxiv.: "Si agricolam arbor ad fructum perducta delectat, si pastor ex foetu gregis sui capit voluptatem, si alumnum suum nemo aliter intuetur quam adolescentiam illius

g 1 Tim. i. 2; 1 Cor. iv. 15; Philem. 10; Gal. iv. 19. h Matt. xxvi. 10. i Heb. xiii. 1. k 1 John iii. 22 reff. l 2 Peter i. 19. m Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24; 1 Cor. xvi. 6, 11; 2 Cor. i. 16. n 1 Thess. ii. 12; Col. i. 10. o Acts v. 40, 41; 1 Peter iv. 14, 16.

ἔμα τέκνα ἐν<sup>1</sup> ἀληθείᾳ περιπατοῦντα. 5. Ἀγαπητέ, πιστὸν ποιεῖς ὁ ἐὰν<sup>h</sup> ἐργάσῃ<sup>2</sup> εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς<sup>3</sup> ἰξένους, 6. οἱ ἐμαρ-  
 τύρησάν σου τῇ ἀγάπῃ<sup>k</sup> ἐνώπιον ἐκκλησίας· οὓς<sup>l</sup> καλῶς ποιήσεις  
 h Matt. xxvi. 10. m προπέμψας<sup>n</sup> ἀξίως τοῦ Θεοῦ. 7. ὑπὲρ γὰρ<sup>o</sup> τοῦ ὀνόματος ἐξῆλθον<sup>4</sup>

<sup>1</sup> ἐν  $\aleph^2$  KLP; ἐν τη ABC\*, edd.

<sup>2</sup> ἐργασῇ  $\aleph$  BCKLP, edd.; ἐργαζῇ A, Vg. (*quidquid operaris*).

<sup>3</sup> εἰς τοὺς KLP; τουτο  $\aleph$  ABC, Vg., Syrbo ph, Vg., Cop., Sah., Aeth., Arm., edd.

<sup>4</sup> ἐξῆλθον  $\aleph$  B, edd.

suam judicet: quid evenire credis his qui ingenia educaverunt, et quæ tenera formaverunt adulta subito vident?" *Ev. sec. Heb.* (quoted by Jerome on Eph. v. 4): "Et numquam, inquit (Dominus), læti sitis nisi cum fratrem vestrum videritis in caritate". *μειζοτέραν*, a double compar.; cf. *ἐλαχιστοτέρῳ* (Eph. iii. 8); our "lesser"; Germ. *mehrere*. *τούτων*: this use of the plur. (*ταῦτα*) rather than the sing. (*τοῦτο*) is common. See Moulton's *Winer*, p. 201. *ἵνα*, exexegetic of *τούτων*. Cf. Luke i. 43 and see note on 1 John iii. 11. *τέκνα* implies that Gaius was a convert of St. John. Cf. marg. note.

Vv. 5-8. The Duty of Entertaining Itinerant Preachers. "Beloved, it is a work of faith that thou art doing in thy treatment of the brethren, strangers withal. They testified to thy love before the Church; and thou wilt do well in speeding them on their way worthily of God. For it was for the sake of the Name that they went forth, taking nothing from the Gentiles. We therefore are bound to undertake for such, that we may prove fellow-workers with the Truth."

A company of *reisende Brüder* had returned to Ephesus, and in reporting of their mission at a meeting of the Church had made special mention of the hospitality of Gaius. The Apostle commends him and bids him continue his good offices.

Ver. 5. The adjective *πιστός* is either act., "believing" (cf. John xx. 27), or passive, "worthy to be believed," "trust-worthy" (cf. 2 Tim. ii. 2). It is passive here, and it is well explained by *Æcumenius* as equivalent to *ἀξιον πιστοῦ ἀνδρός*. The peculiarity is that, by a sort of hypallage, the adjective is transferred from the subjective to the objective. Transitive: "Thou makest whatever thou workest on the brethren a believing act, a work of faith". It was not mere hospitality but a religious service. Westcott's rendering: "thou makest sure

whatsoever thou doest" gives *πιστόν* an unexampled and indeed impossible meaning. *ποιεῖς*, aor. of habitual and constant hospitality; *ἐργάσῃ*, aor. of each particular act. καὶ τοῦτο, "and that to"; more commonly καὶ ταῦτα (cf. Heb. xi. 12).

Ver. 6. On the anarthrous ἐκκλησίας, see note on 2 John 10. καλῶς ποιήσεις has the sense of "please" in the *Oxyrhynchus Papyri*; e.g., 300, 3-6: *ἐπεμψά σοι διὰ τοῦ καμηλείτου Ταυρείνου τὸ πανάριον, περὶ οὗ καλῶς ποιήσεις ἀντιφωνήσασά μοι ὅτι ἐκομίσου*, "I sent you the bread-basket by the cameleer Taurinus; please let me have word again that you got it". *προπέμψας*: when a Rabbi visited a town, it was customary on his departure to escort him on his way (Lightfoot, *Hor. Heb.*, on Matt. v. 41). The gracious usage was observed in the primitive Church, and it appears to have included the furnishing of provision for the journey (cf. Tit. iii. 13). Cf. *Hom. Od.* xv., 74: *χρήξεινον παρόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν*. "welcome the coming, speed the parting guest". *ἀξίως τοῦ Θεοῦ*, "in a manner worthy of God," i.e. (1) "Since they are God's representatives (John xiii. 20), *weil ihr evangelistenwerk Gottes Werk ist* (Holtzm.), treat them as you would treat God"; (2) "Since you are God's representatives, treat them as God would treat them".

Ver. 7. τοῦ ὀνόματος, sc. of Jesus (cf. Acts v. 40, 41). There is perhaps a reference to this verse in Ignat. *ad Eph.* vii. 1: *εἰώθασι γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἅλλα τινὰ πράσσοντες ἀνάξια Θεοῦ*. Cf. iii. 1: *δέδεμαι ἐν τῷ ὀνόματι*. ἐξῆλθον, sc. from Ephesus, the seat of the Apostle and therefore the headquarters of the Church in Asia Minor. Cf. *Introd.* p. 155. μηδέν, see note on 1 John ii. 4. *Winer* (Moulton's *Winer*, p. 463, note 1) draws a distinction, perhaps too fine, between λαμβάνειν παρά τινος and λαμβάνειν ἀπό τινος.



μηδὲν λαμβάνοντες <sup>α</sup> ἀπὸ τῶν ἐθνῶν.<sup>1</sup> 8. ἡμεῖς οὖν <sup>β</sup> ὀφείλομεν ἀπο- <sup>p</sup> Acts xx.  
λαμβάνειν <sup>2</sup> τοὺς τοιούτους, ἵνα <sup>γ</sup> συνεργοὶ <sup>δ</sup> γινώμεθα τῇ ἀληθείᾳ. 9. <sup>q</sup> 35; 1 Cor.  
"Ἐγραψα <sup>3</sup> τῇ ἐκκλησίᾳ· ἀλλ' ὁ <sup>ε</sup> φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ <sup>ix.</sup> 12-15.  
ἐπιδέχεται ἡμᾶς. 10. διὰ τοῦτο, ἐὰν ἔλθω, <sup>ρ</sup> ὑπομνήσω αὐτοῦ τὰ <sup>1 John v.</sup>  
ἔργα <sup>15.</sup> αὐτοῦ ποιεῖ, λόγοις πονηροῖς <sup>1 John ii.</sup> <sup>6</sup> φλυαρῶν ἡμᾶς· καὶ μὴ ἄρκούμενος <sup>6 reff.</sup>  
ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλο- <sup>s</sup> Rom. xvi.  
μένους <sup>x</sup> κωλύει, καὶ ἐκ τῆς ἐκκλησίας <sup>y</sup> ἐκβάλλει. 11. Ἀγαπητέ, <sup>z</sup> μὴ <sup>3, 9, 21;</sup>  
<sup>u</sup> Cf. Matt. xx. 27. <sup>v</sup> John xiv. 26; 2 Tim. ii. 14; Tit. iii. 1. <sup>w</sup> 1 Tim. v. 13. <sup>x</sup> Mark ix.  
38, 39. <sup>y</sup> John ix. 34. <sup>z</sup> Rom. xii. 9; Ps. xxxvii. 27.

<sup>1</sup> ἐθνῶν KLP; ἐθνικῶν ΞABC, edd.

<sup>2</sup> ἀπολαμβάνειν KLP; υπολαμβάνειν ΞABC\*, edd.

<sup>3</sup> ἔγραψα: add τι ΞABC, Cop., Sah., Arm., edd.

The former would have been used here had the Gentiles "*proffered* an acknowledgment; the latter implies *exaction*. The missionaries might have accepted maintenance (Matt. x. 10), but like St. Paul they waived their right, "that they might cause no hindrance to the Gospel of Christ" (1 Cor. ix.).

Ver. 8. ἡμεῖς, emphatic in contrast to the Gentiles. ὀφείλομεν, of moral obligation. See note on 1 John ii. 6. ὑπολαμβάνειν, *suscipere*, "receive hospitably" (cf. ὑποδέχεσθαι), "take under one's protection". Observe the *Wortspiel*—λαμβάνοντες, ὑπολαμβάνειν. συνεργοὶ τῇ ἀληθείᾳ: a division of labour. If we cannot preach the Gospel ourselves, we may help others to do it. William Carey, comparing his missionary enterprise to the exploration of a mine, said: "I will go down if you will hold the ropes".

Vv. 9-10. Churlishness of Diotrophes. "I wrote something to the Church, but Diotrophes, who loveth pre-eminence over them, doth not receive us. Therefore, if I come, I shall call to remembrance his works which he doeth, prating about us with evil words; and, not content therewith, neither doth he himself receive the brethren and them that would he preventeth and casteth out of the Church."

"Der Zweck des 3. Briefes liegt in der Empfehlung der Gastfreundschaft gegen wandernde Glaubensboten" (Holtzm.).

Ver. 9. ἔγραψα τι, a brief letter of commendation, *συστατικὴ ἐπιστολή* (2 Cor. iii. 1), introducing and authorising a company of itinerant brethren, probably those referred to in v. 5. φιλοπρωτεύειν, "love to be first, to be chief" (ἄπαξ λεγόμενον). The noun is φιλοπρωτεία and the adj. φιλόπρωτος (Polyb., Plut.). προάγειν (2 John 9) and φιλοπρωτεύειν denote two tempers which disturbed the Christian life of Asia Minor—intellectual

arrogance and personal aggrandisement. αὐτῶν refers κατὰ σύνεσιν to ἐκκλησίᾳ. οὐκ ἐπιδέχεται ἡμᾶς, "doth not receive me in the person of my delegates" (cf. Matt. x. 40), i.e., "disowneth my authority".

Ver. 10. ἐὰν ἔλθω: the aged Apostle with his failing strength can only "hope" (cf. ver. 14) to undertake the journey. ὑπομνήσω αὐτοῦ τὰ ἔργα, not "remind him of his works" (contrast the "work" of Gaius in ver. 5), but "bring his works to remembrance," by reciting them at a meeting of the Church. St. John does not threaten excommunication or any sort of discipline, but simply that he will state the facts and let them speak for themselves. A terrible reckoning, like that of the Day of Judgment (cf. Rev. xx. 12)—to hear a recital of all one's passionate speeches and inconsiderate actions. Contrast St. Paul's threats (1 Cor. iv. 21; 2 Cor. x. 11, xiii. 1-3). St. John deserved to be called "the Apostle of Love". φλυαρεῖν (*nugari*, *verschwatsen*), of foolish chattering. Suid.: φλύαρος· φλῆναφος καὶ λῆρος καὶ μάταιος λόγος. The chatter of Diotrophes was not only foolish but malevolent (λόγοις πονηροῖς). μὴ ἄρκ., see note on 1 John ii. 4. οὔτε . . . καί, cf. John iv. 11. κωλύει, ἐκβάλλει, pres. implying not that he actually did it but that he tried to do it. ἐκβάλλει, here not of literal ejection (cf. John ii. 15 = Matt. xxi. 12 = Mark xi. 15) but of excommunication from the fellowship of the congregation.

Vv. 11, 12. Testimony to Demetrius. "Beloved, do not imitate what is bad but what is good. He that doeth what is good is of God; he that doeth what is bad hath not seen God. To Demetrius testimony hath been borne by all and by the Truth itself; yea, and we testify, and thou knowest that our testimony is true."

- <sup>a</sup> Heb. xiii. 7. <sup>a</sup> μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστιν.  
<sup>b</sup> 1 John iii. 6. <sup>b</sup> ὁ δὲ <sup>1</sup> κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. 12. Δημητρίῳ <sup>c</sup> μεμαρ-  
<sup>c</sup> Heb. xi. 2. <sup>c</sup> τύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας. <sup>d</sup> καὶ ἡμεῖς δὲ  
<sup>d</sup> John xix. 35, xxi. 24. <sup>d</sup> μαρτυροῦμεν, καὶ οἶδατε <sup>2</sup> ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.  
<sup>e</sup> 2 John 12. 13. Πολλὰ εἶχον γράφειν, <sup>3</sup> ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου  
<sup>f</sup> Matt. x. 13; Luke xxiv. 36; John xx. 19, 21, 36; 1 Peter v. 14. <sup>f</sup> σοι γράψαι. <sup>4</sup> 14. ἐλπίζω δὲ εὐθέως ἰδεῖν σε, <sup>5</sup> καὶ <sup>e</sup> στόμα πρὸς στόμα  
<sup>g</sup> λαλήσομεν. 15. <sup>f</sup> Εἰρήνη σοι. ἀσπάζονται σε οἱ <sup>g</sup> φίλοι. ἀσπάζου  
<sup>h</sup> κατ' ὄνομα.

<sup>1</sup> ο δε L, Cop., Aeth., Arm.; ο NABCKP, Syrph, Vg., Sah., edd.

<sup>2</sup> οιδετε KLP, Syrbo ph, Aeth.; οιδας NABC, Vg., Cop., Sah., Arm.

<sup>3</sup> γραφειν KLP; γραψαι σοι NABC, edd.

<sup>4</sup> γραψαι KLP; γραφειν NABC, edd.

<sup>5</sup> ιδειν σε NKLP; σε ιδειν ABC, edd.

Ver. 11. A warning against evil example. The pres. participles ἀγαθοποιῶν, κακοποιῶν denote *continuance in and practice of* good or bad. See note on 1 John iii. 6. ἐκ τοῦ Θεοῦ, "a child of God" (cf. 1 John iii. 10). Observe the gentleness of the Apostle: the natural antithesis of ἐκ τοῦ Θεοῦ would be ἐκ τοῦ διαβόλου (1 John iii. 8), but he says οὐχ ἑώρακεν τὸν Θεόν.

Ver. 12. Application of the warning against evil example: Do not imitate Diotrophes, but imitate Demetrius. Demetrius was probably the bearer (*Ueberbringer*) of the epistle. There is no reason for identifying him with Demetrius the silversmith of Ephesus (Acts xix. 24). B. Weiss (*Einleit.*), supporting the ecclesiastical interpretation of 2 John (see Introd. p. 162) and finding a reference to it in 3 John 9, regards Demetrius as the recipient (*Empfänger*) of the former—a member of the Church and a striking contrast to his fellow-member Diotrophes. But evidently he was a stranger to Gaius and needed introduction and commendation. St. John gives him a threefold testimony: (1) that of the whole community at Ephesus (ὑπὸ πάντων); (2) that of "the Truth" (see note on 1 John i. 8): he fulfilled the requirements of the Gospel and exemplified its saving power; (3) that of the Apostle and his colleagues at Ephesus (ἡμεῖς): he has long been honoured by his community as an embodiment of the Truth (μεμαρτύρηται), and the Apostle testifies this when he is going among strangers ignorant of his past (μαρτυροῦμεν). καὶ . . . δὲ, see note on 1 John i. 3. οἶδας ὅτι, κ.τ.λ.: because St. John knew him

so well. Demetrius belonged to the Church of Ephesus and was probably a convert of the Apostle.

Vv. 13-15. The Conclusion. "I had many things to write to thee, but I am not minded to be writing to thee by pen and ink. However, I hope presently to see thee, and we shall talk face to face. Peace to thee! The friends salute thee. Salute the friends by name."

Cf. 2 John, 12-13. The similarity of the conclusions suggests that the two epistles were written at the same time. The Apostle meditated a visitational circuit (see Introd. p. 155) in the course of which he would see both Kyria and Gaius.

Ver. 13. γράψαι, aor. of the complete composition in the Apostle's mind; γράφειν, pres. of the process of putting it on paper. κάλαμος (in full κάλαμος γραφεύς), a reed-pen, as distinguished from γραφεῖον, a sharp-pointed *stilus* for writing on waxed tablets. Plutarch (*Dem.*, 29, 3j) says that Demosthenes, when meditating and writing, was accustomed to bite his κάλαμος.

Ver. 15. εἰρήνη σοι, *pax tibi*, the Jewish greeting,  $\text{שלום}$  (Jud. vi. 23, xix. 20), οἱ φίλοι, those at Ephesus; τοὺς φίλους, those with Gaius. St. John knew all "by name," and would have named them had space permitted. He had the true shepherd's heart (cf. John x. 3, the only other place where κατ' ὄνομα occurs in N.T.). Ignat., *ad Smyrn.*, xiii. 2: ἀσπάζομαι Ἀλκην, τὸ παθητόν μοι ὄνομα, καὶ Δάφνον, τὸν ἀσύγκριτον καὶ εὐτεκνον, καὶ πάντας κατ' ὄνομα.

THE GENERAL EPISTLE

OF

JUDE.





## INTRODUCTION.

### CHAPTER I.

#### *Relation of the Second Epistle of Peter to the Epistle of Jude.*<sup>1</sup>

THE general resemblance between the two Epistles will be apparent from the marginal references to my text. I propose here to compare them throughout, stating the reasons which have led me to believe that the epistle of Jude was known to the author of 2 Peter, not *vice versa*.<sup>2</sup>

To begin with, both style themselves servants of Jesus Christ and address themselves to those who in some way belong to God and to Jesus Christ, desiring that peace might be multiplied upon them. We notice here certain differences occasioned by the difference of the writers. J. marks his identity by naming his brother James; P. claims apostleship. J. adds the prayer for mercy and love to that for peace; P. who is about to speak more fully of love immediately, omits it here, and changes ἔλεος into the wider χάρις. J. defines his readers as "the called who have been beloved by God the Father and kept safe in Jesus Christ"; P. defers the notion of "calling" to the third and tenth verses, and dwells here on God's free gift of faith (τοῖς λαχοῦσιν πίστιν) as characteristic of his readers. He adds two remarkable phrases (1) that, through the justice of our God and of our Saviour Jesus Christ, this faith is (2) equally privileged with that of the writer (whether we are to regard him as representing the Apostles, or the Jews, as seems to me more probable), and he emphasises this equality of Jew and Gentile by the unique use of his own double name, the Hebrew "Symeon" added to the Greek "Peter," suggesting that his sympathies embrace both. We may compare with this the friendly reference to St. Paul in iii. 15, and the association of Silvanus with the writer in 1 Peter.

<sup>1</sup> For the justification of the readings and interpretations adopted in the following chapters, see critical and explanatory notes.

<sup>2</sup> In what follows P. stands for 2 Peter, J. for Jude.

After this greeting J. turns at once to the immediate occasion for his letter. He had been preparing, he says, to write on the subject which is of highest interest to all Christians, *viz.*, salvation,<sup>1</sup> when news reached him of a new danger threatening the Church, against which he felt bound to warn his readers. It seems hardly possible to suppose that this note of alarm could have come to him through P., who writes in a much more leisurely way, not feeling it necessary at once to plunge into controversy and supply his readers with weapons for the defence of the faith. In fact the latter begins with the very subject which J. had felt himself obliged to omit, or at least to postpone to the end of his Epistle (ver. 20), *viz.* the doctrine of salvation. Thus we seem to lose sight of J. until the beginning of the second chapter of P., but we shall see that in the intervening passage of P. there is frequent recurrence to thoughts which are found in the former epistle.

After speaking generally of the blessings in store for man through the goodness of God, P. goes on (i. 5) to speak of the corresponding duty on man's part. We are to use every effort to build up the Christian life in its seven-fold completeness on the rock of faith. Towards the end of J. we find words which may very possibly have suggested to P. this idea of the seven ascending tiers rising on the foundation of faith and culminating in love (J. ver. 20), ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει . . . ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε. The phrase σπουδὴν πᾶσαν of P. i. 5 occurs also in J. ver. 3. The mention of εὐσέβεια in P. i. 3, 6, 7 may be due to the prevalence of ἀσέβεια so often deplored by J. The verses which follow (i. 8-11) dwell on the importance of the cultivation of these virtues or graces. "Their continued growth will tend to make us not unfruitful (*cf.* J. ver. 12) in regard to that knowledge of God, out of which they grow. Their absence causes blindness, or at least limits us to narrow earthly views, and makes us forgetful of the baptismal cleansing from the sins of our old life. Remember that it is not enough simply to have been baptised. We have to make sure the calling and election of which baptism was the seal. If you are diligent in doing this, you will never stumble, but will have a glorious entry into the eternal kingdom of our Lord and Saviour Jesus Christ." Here too we find connecting links with the later verses of J. "Eternal life" is the goal in J. ver. 21, "the eternal kingdom," in P. i. 11. The οὐ μὴ πταίσητε and the πλουσίως ἐπιχορηγηθήσεται of P. remind us of J.'s summing up in ver. 24, "God our Saviour is able to *keep us without*

<sup>1</sup>The word κοινὴν here may have suggested to P. his phrase ἰσότημον πίστιν.



*stumbling* and to set us *before His glory* without blemish in *exceeding joy*".

P. continues (i. 12-15), "I know that you are established in this truth, but it will be always my care to remind you of it, as I am indeed bound to do, whilst I continue in this earthly habitation. Even after I leave it, as our Lord Jesus Christ has warned me that I must soon do, I hope to bequeath to you a legacy which will enable you to make mention of these things after my departure." We have here an echo of J. ver. 5, "I desire to put you in remembrance, though ye know all things," *i.e.*, as it is explained afterwards, though you are familiar with the examples of judgment contained in the O.T., including the punishment of the angels who sinned. P. addressing Gentiles, who could hardly be expected to be familiar with a narrative resting mainly on Jewish tradition, gives the phrase a more fitting application in reference to the general moral and religious teaching which precedes.

The connexion between the two Epistles is most conspicuous in the second chapter of P. In both, this section begins with a short Introduction (J. ver. 4, P. ii. 1-3), describing in general terms the innovators against whom the readers are warned. They steal into the Church, they deny the only Master (δεσπότην), their lives are impure, the verdict of heaven has long been pronounced against them. To this P. prefixes a clause to connect the new subject with that of the preceding chapter. The gift of prophecy was liable to misuse under the old dispensation (of which he presently quotes Balaam as an example, *cf.* P. ii. 15, 16, and J. ver. 11). Corresponding to this in the new dispensation will be the abuse of teaching (*cf.* James iii. 1-12); and these false teachers will introduce destructive heresies and bring on themselves swift destruction. [The word ἀπώλεια does not occur in J., but in the next verse he says that the Lord τοὺς μὴ πιστεύσαντας ἀπώλεσεν.] P. adds the Pauline epithet ἀγοράσαντα before δεσπότην. He foretells that many will follow the loose living of these teachers and that thus the way of truth (Ps. cxix. 30) will be evil spoken of (Isa. lii. 5). He speaks of their covetousness (*cf.* J. ver. 11 on Balaam) and of their glozing words. While J. denounces οἱ πάλοι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα (where the reference in τοῦτο is obscure), P. has the fine phrase οἷς τὸ κρίμα οὐκ ἄργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. On the other hand we lose J.'s τὴν τοῦ Θεοῦ χάριτα μετατιθέντες εἰς ἀσέλγειαν, for which perhaps ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς (P. ii. 19) was intended as an equivalent, *cf.* Gal. v. 13, ἐπ' ἐλευθερίᾳ ἐκλήθητε· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί.

Then follow (J. vv. 5-7) three examples of judgment taken from the O.T. : Israel in the Wilderness, the offending angels, the sin of Sodom, which are repeated in P. ii. 4-9, except that the Deluge takes the place of the punishment of Israel. Why was this change made? Probably because the destruction of the world by water and the destruction of Sodom by fire were recognised types of Divine vengeance (Lk. xvii. 26-29), and also because P. is about to speak of the Deluge below (iii. 5-7) to show that there is nothing incredible in the destruction of the existing universe by fire. Moreover he had already referred to the case of Israel (ἐν τῷ λαῷ) in comparing the false prophets of the O.T. with the false teachers of the N.T. Perhaps, too, he wished to keep the chronological order in his three examples. It has been suggested in the note on τὸ δεύτερον that, in speaking of the destruction of Israel after their falling back into unbelief, J. may have had in his mind the question of the forgiveness of post-baptismal sin. There is perhaps a similar reference in P. i. 9, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν as well as in P. ii. 20. With regard to P.'s triplet, it is to be noticed that it is given in a far more animated form than that of J., being used as a protasis to an apodosis applying the same principles to the persons addressed, εἰ γὰρ ὁ Θεὸς οὐκ ἐφείσατο κ.τ.λ. Of the angels P. says merely that they sinned, J. dwells on their pristine dignity, and follows the book of Enoch in making their sin to consist partly in the fall from their high estate, and partly in their going after σαρκὸς ἐτέρας, as the men of Sodom did afterwards τὸν ὅμοιον τρόπον τούτοις, J. ver. 7. If P. had J. before him, these omissions are natural; if J. wrote after P., he would scarcely have gone out of his way to insert particulars so derogatory to the angelic nature. As to their punishment, they are reserved, in both epistles, for judgment under darkness in chains.

It is interesting to compare what is said in the two Epistles about the two missionaries of the antediluvian world. In J. ver. 14 Enoch, the seventh from Adam, appears simply as the denouncer of vengeance to come: in P. Noah is a preacher of righteousness and he is the eighth saved. In my edition of 2 Peter I have suggested that the writer may have intended a mystical opposition between the two numbers; and, I think, this is confirmed by the way in which the number 8 is introduced in 1 P. iii. 20 (κιβωτοῦ) εἰς ἣν ὀλίγοι, τοῦτ' ἐστὶν ὁκτώ ψυχαί, διεσώθησαν δι' ὕδατος. The ark is here regarded as a symbol of the Church. What was the writer's motive in adding that it contained only a few, and further that these few, on being reckoned up, were found to amount to 8? Must he not have in-

tended to signify that, while the visible Church consisted of a mere "remnant," a "little flock," yet these few represented all who share the Resurrection of Christ, "the general assembly and church of the first-born," which would be continually recruited not only from the living, but also from the dead by the ever-present, ever-active Spirit of Christ (1 P. iii. 19)? In the account of Sodom P. (ii. 6) differs from J. in laying stress on Lot's protest against surrounding wickedness, and on the mercy shown towards him, just as he had done before in regard to Noah (hereby illustrating the duty of the faithful under the present stress); and the moral he draws from the two stories is that "God knows how to deliver the godly from trial, as well as to keep the wicked under chastisement for the day of judgment". P. alone gives details as to the destruction of Sodom (τεφρώσας καταστροφῇ κατέκρινεν), while J. speaks of its present state as a warning to future ages. As regards this warning P.'s ὑπόδειγμα μελλόντων ἀσεβέσιν is better expressed than J.'s rather confused πρόκεινται δειγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. In ver. 8 J. turns to the libertines and declares that they are guilty of like sins with these sinners of the old world: they defile the flesh, make light of authority and rail at "glories" (as the men of Sodom did towards the angels), and this they do because they are still buried in a carnal sleep (*cf.* Eph. v. 14). These men (ver. 10, οὗτοι δέ) rail at things beyond their ken, while they surrender themselves like brute beasts to the guidance of their appetites, and thus bring about their own destruction.<sup>1</sup> P. (ii. 10) combines part of J.'s description of the men of Sodom, who went ὀπίσω σαρκὸς ἐτέρας (for which he substitutes ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους) with J.'s condemnation of the libertines as despising authority,<sup>2</sup> and predicates both characteristics of the wicked, whom God keeps under chastisement for the day of judgment. Then turning to the libertines he exclaims against them as "headstrong and shameless (τολμηταί, *cf.* ἐτόλμησεν, J. ver. 9) men that shrink not from railing at glories" (ii. 10). In ii. 12 he goes on, as J. does in ver. 10, with a οὗτοι δέ, "these are like brute beasts". Apparently he wants to bring out more fully the force of J.'s ὅσα φυσικῶς ἐπίστανται, ἐν τούτοις φθείρονται by the periphrasis γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν and ἐν τῇ φθορᾷ αὐτῶν φθαρήσονται. That is, while J. simply states that the libertines are destroyed through

<sup>1</sup>For the connexion between the darkened heart which refuses to know God, and the indulgence in the vilest lusts, see Rom. i. 21-28.

<sup>2</sup>It will be noticed that, while J. couples κυριότητα and δόξας as belonging to the same category, P. only names the abstract word κυριότητα here, and introduces δόξας later on as a concrete example.



their indulgence in their animal instincts, P. draws out the comparison to the brute beasts, "which are born mere creatures of instinct, with a view to capture and slaughter," and then adds that the libertines will share their fate, since they mock at that higher world which is beyond their ken. Here there can be no doubt that P.'s language is far more obscure than that of J. Even J. is not quite clear. The true antithesis would have been "they rail at what transcends the senses, they admire what appeals to the senses and appetites" (and yet these are the causes of their ruin). Is it possible that P., writing with an imperfect recollection of J., understood ἐν τούτοις φθείρονται to mean "perish among them," i.e., among the brutes?

We have now to consider the very curious verse interposed between J. vv. 8 and 10, P. ii. 10 and 12. In J. it runs: "Michael, the archangel, when he was disputing with the devil about the body of Moses, did not venture to bring a judgment of railing, but said, 'the Lord rebuke thee'": in P. "whereas angels, though greater in power and might, do not venture to bring against them a railing judgment before the Lord". The former is a little difficult, but with the help of the *Assumptio Mosis* we can understand that, if the chief of the archangels abstained from using any contemptuous expression against Satan, and contented himself with making his appeal to God, much more should frail and sinful mortals abstain from slighting language about the powers of the invisible world. What, however, is to be made of P? Standing by itself, it is merely a riddle, for which the answer is to be found in J. That is to say, P. wrote with J.'s sentence in his mind, but for some reason or other chose to eliminate the points essential for its intelligibility. What was his reason? The same, I think, which led him to omit the details as to the fall of the angels, which are mainly derived from the Book of Enoch, in ii. 4, and the reference to the preaching of Enoch below. He objects, that is, to make use of these apocryphal writings, and generalises the story by dropping the proper names and by twice changing a singular into a plural (ἄγγελοι, αὐτῶν). So, too, a vague παρὰ Κυρίῳ takes the place of ἐπιτιμήσαι σοι Κύριος, and the vagueness is increased by the use of the indeterminate αὐτῶν and by the omission of the object of the comparative μείζονες. In fact the sentence is meaningless except to one who was already acquainted with its parallel in J., though it may perhaps be true, as Dr. Bigg suggests, that P. felt himself justified in his generalisation by the remembrance of an obscure passage in the Book of Enoch.

I go on to J. ver. 11, "Woe to them, for they have followed in

the steps of Cain, and been carried away in the error of Balaam for gain, and lost themselves in the rebellion of Korah. These are sunken rocks in your love-feasts, where they join your feast without any feeling of religious reverence, caring only for their own enjoyment. They are clouds without water, scudding before the wind; trees without fruit in the fruit-bearing season, twice dead, torn up by the roots; raging waves foaming out their own shame; wandering stars for which the blackness of darkness is reserved for ever." This passage corresponds to P. ii. 13-17, but, in the latter, the order is considerably altered and there are various additions and omissions. Balaam (who is also prominent in the Apocalypse ii. 14) is the only one of the old hæresiarchs referred to, but his story is given at more length in ii. 15 16: "They (the libertines) have wandered from the straight path, following the path of Balaam, who loved the wages of unrighteousness and was convicted of his error by the dumb ass, which spoke with human voice and stayed the prophet's madness". Here P. clenches the comparison made before (ii. 1) between the false prophet of the O.T. and the false teacher of the N.T., and brings out again the motive of covetousness (see above ii. 3 and ii. 15). Has he any special reason for introducing the story of the ass rebuking the prophet? We may compare other passages in which God is represented as choosing the foolish things of this world to confound the wise (1 Cor. i. 27, Ps. viii. 2), or in which men are called upon to learn a lesson from animals, as Isa. i. 3, Jer. viii. 7, Prov. vi. 6, Job xii. 7. Possibly P. may be thinking of the scorn entertained for simple believers by those who called themselves Gnostics (see below ii. 18).

J. ver. 12 appears with some remarkable alterations in P. ii. 13, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν. Here σπίλοι and ἀπάταις are substituted for σπιλάδες and ἀγάπαις in J. Some editors read ἀγάπαις with B, but the addition of αὐτῶν suits much better with ἀπάταις. J. speaks of ἀγάπαις ὑμῶν. It was natural of course that the wolves should seek to find their way into the sheep-folds; but can we suppose that the faithful would enter the love feasts of the libertines? Moreover the change of an original ἀγάπαις to ἀπάταις by a copyist is hardly conceivable, while the reverse change to suit J. is most natural. But how are we to account for the disappearance of the important—we might almost call it the indispensable word—ἀγάπη? In my edition of 2 P., p. cxcv., I have suggested that ἀγάπην was the original reading, instead of ἡδονήν, in the earlier part of this verse (ἡδονήν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν); where my explanatory note shows how hard it is to make a satis-

factory distinction between ἡδονήν and τρυφήν. On the other hand ἀγάπην gives exactly the sense required "thinking that revelling in the daytime makes an ἀγάπη," as may be seen from the quotations from Clement given in the passage referred to (*cf.* too Rom. xiii. 13). I account for ἡδονήν by supposing that it was a marginal gloss on τρυφήν. The word ἀπάτη is often joined with τρυφή, as shown in the explanatory note, and it is wanted here to explain how the libertines managed to gain admission to the love-feasts of the Church. We have next to ask why σπιλάδες should have been changed to σπίλοι. The former word is a daring metaphor even among the metaphors which accompany it in J., but quite out of place here, and P. substitutes for it the similar sounding σπίλος found in Eph. v. 27, of which the derivatives ἄσπιλος and σπιλώ occur elsewhere in P. and J. Are we to suppose that P. intentionally replaced J.'s words by others of similar sound, in order not to startle people who were already familiar with them? or was it the unconscious action of the mind, calling up similar sounds, as in rhyming or alliteration? The latter seems to me the more probable explanation.

P. returns to J.'s metaphors in ii. 17, where he splits up νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων παραφερόμεναι into two, πηγαὶ ἄνδρῳ and ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, perhaps because he regarded J.'s expression as superfluous, and also because he thus provides distinct pictures of present disappointment (the well) and future uncertainty (the cloud). He omits the fruitless trees, the stormy waves and wandering stars as unsuited to his purpose, but inappropriately appends to his last metaphor, the clause in which J. describes the doom of the wandering stars, οἷς ὁ ζόφος τοῦ σκότους τετρήρηται. Of course the gender shows that P. intends this clause to apply to the persons whom he has just figuratively described, as it is indeed applied by J. himself in ver. 6, but it loses the aptness which it has in J. ver. 13, and thus supplies another convincing proof of the priority of J. How could the latter have had the patience to gather the scattered fragments out of P. in order to form the splendid cluster of figures in vv. 12, 13? We have still to consider the insertion in P. (ii. 13), ἀδικούμενοι μισθὸν ἀδικίας, which commences the loose series of participles ending in ii. 15. If the participle is omitted, this phrase recalls J. ver. 11, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, and is repeated again in ii. 15; but ἀδικούμενοι is difficult. Apparently P. intends his paradoxical phrase to correspond to J.'s οὐαί: the libertines are miserable, because they are, as they think, "robbed of (or 'robbed as') the reward of their iniquity". The following participles gave a striking and powerful description of the evil influence which these men exercise over



unstable souls, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους (*cf.* γεγεννημένα εἰς ἄλωσιν, ii. 12), καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα. Perhaps P. may intend this partly to take the place of J.'s fine figure κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας.

In vv. 14, 15 J. gives the prophecy of Enoch, the seventh from Adam, which simply announces the future judgment on impious deeds and words. To this P. makes no direct reference, but, as I have before suggested, it may have been one reason for speaking of Noah as the eighth. In ver. 16 (perhaps taken from the *Assumption of Moses*) J. goes on to describe the libertines as "murmuring and discontented, walking after their own lusts, whose mouth λαλεῖ ὑπέρογκα, and who flatter others for the sake of advantage". To the same effect P. (ii. 18) speaks of them as uttering ὑπέρογκα ματαιότητος, by which they seduce through the lusts of the flesh those who were just escaping from heathen error. In ii. 19-22 P. is mostly independent of J., but I have already noticed that ἐλευθερίαν ἐπαγγελλόμενοι may be an echo of J. ver. 4, χάριτα μετατιθέντες εἰς ἀσέλγειαν. He continues, εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, words which recall what he had said in i. 4, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς, . . . διὰ τῆς ἐπιγνώσεως . . . τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, and goes on to give an impressive warning against the dangers of backsliding, in which he borrows from J. ver. 3, ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς, concluding with the proverb of the dog and the sow returning to their foulness after being cleansed from it.

In the third chapter of P. we go back again to J. The readers are addressed as ἀγαπητοί in P. iii. 1 as in J. ver. 17. In both, they are bidden to remember the words of the Apostles, warning them against mockers who should come in the last days, walking after their own lusts. To this P. adds (iii. 1, 2) "This is the second letter I am writing to you, and in both I stir up your sincere mind by calling on you to remember the command of the Lord and Saviour spoken by your Apostles". Since in i. 16, he had used the phrase ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν παρουσίαν, it would seem that P. must himself be included among "your Apostles". He further bids them "remember the words which were spoken before by the holy prophets," recurring in this to what he had said in i. 19. What are we to understand by the allusion to a previous letter? Our first thought is naturally of 1 P. But is there anything in it which would answer to the description here given? Many have denied this, because they thought that the contents of the prophecy, as given in J. ver. 18, were

included in P.'s reference to an earlier Epistle. J. there says, ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαίκεται κ.τ.λ., that is, he asserts that the words quoted by him were words which were often in the mouth of the Apostles. On the other hand P. makes a clear separation between iii. 2 and iii. 3 by inserting the phrase τοῦτο πρῶτον γινώσκοντες, which he had previously used in i. 20, not to introduce a particular prophecy, but to lay down how prophecy was to be understood. The reference to a former letter is therefore restricted by P. to iii. 2, bidding the readers pay heed to the words of the prophets and the apostles. If we turn now to 1 P. i. 10-12, περὶ ἧς σωτηρίας ἐξεζήτησαν . . . προφηῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες . . . οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ (*cf.* 1 P. i. 16), we shall find an exact correspondence to what is stated here. The words τῶν προειρημένων ῥημάτων (J. ver. 17, P. iii. 2) remind us of J. ver. 4, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα (though no doubt the immediate reference there is to the prophecy of Enoch) and of P. ii. 3, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ. In citing the prophecy, P. adds the emphatic ἐν ἐμπαιγμονῇ, which may be compared with ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται of ii. 12, and with the reiterated ἀσεβεῖς of J. ver. 15 and κατὰ τὰς ἐπιθυμίας πορευόμενοι of J. vv. 16 and 18.

In iii. 4, P., omitting J.'s somewhat obscure ver. 19, οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες, goes on to specify in what the mockery of the ἐμπαίκεται consisted. They said that the promise of the coming of Christ (to which P. had borne witness in i. 16) remained unfulfilled, and that the world was not liable to the catastrophic changes predicted as accompaniments of the final judgment. There is a little awkwardness in P.'s wording, ἀπ' ἀρχῆς κτίσεως following ἀφ' ἧς ἐκοιμήθησαν, but it is a very natural blending of two objections. I cannot think that if J. had known this verse, which gives so much point to the preceding prophecy, he would have refrained from inserting it. P. gives a double answer in iii. 5-10: (a) as the world was created out of water by the word of God, so, owing to <sup>1</sup> the same word, it was destroyed through water, and will be destroyed again by fire on the day of judgment (*cf.* Jude vv. 6, 7, P. ii. 3, 4, 9); (b) God is not limited to days and years. If He waits, it is from His long-suffering patience, because He desires that all should repent and be saved. We may compare this with P.'s use of the O.T. types of judgment to point out proofs of mercy in the case of Noah and Lot (ii. 5, 7), in contrast with the severer tone of J. vv. 5-7. In iii. 10

<sup>1</sup> Reading δι' ὧν, for which see my edition of 2 P.

P. bids his readers make a practical use of the knowledge that the Lord is about to come unexpectedly. "Do not be blind to the symptoms of the breaking up of the frame of nature (perhaps a reference to volcanic eruptions and earthquakes). Make ready for the coming of the day of God by the practice of holiness and piety. Look forward to the fulfilment of the promise of the reign of righteousness in a new earth and heaven."

At this point J. and P. again come together in J. ver. 20 and P. iii. 14, both commencing a new section with ἀγαπητοί. J.'s exhortation to his readers "to build themselves up on their most holy faith and keep themselves in love" has been already used by P., as we have seen, in i. 5-7. His reference to the Spirit's help in prayer may be compared with P. i. 20 on the inspiration of the prophets. His phrase in ver. 21, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον is taken up in the προσδοκῶντας of P. iii. 12 and προσδοκῶμεν of iii. 13, and again in iii. 14, while the goal εἰς ζωὴν αἰώνιον may be compared with εἰς τὴν αἰώνιον βασιλείαν in P. i. 11. P. inserts ἄσπιλοι καὶ ἀμώμητοι (*cf.* 1 P. i. 19) from J.'s ἀμώμους in ver. 24, and in contrast to his own σπίλοι καὶ μῶμοι in ii. 13, and to J.'s ἐσπιλωμένον in ver. 23. ἐν εἰρήνῃ looks back to J. ver. 2 and P. i. 2. While in vv. 22, 23 we have J.'s stern rule for the treatment of backsliders, P. gives utterance again (iii. 15) to the more hopeful view of iii. 9, and claims for it the inspired support of Paul. "Yet Paul's letters, wise and good as they are, offer some difficulties, which have been misunderstood and perverted, like the rest of the Bible,<sup>1</sup> by the unlearned and unstable to their own destruction." The word σωτηρία in iii. 15 reminds us that J. had originally intended to write περὶ τῆς κοινῆς σωτηρίας (ver. 3) and that his purpose is apparently carried out to a certain extent in these last verses from 20 onwards. In ver. 24 J. begins an Ascription partly borrowed from St. Paul, addressed "to Him who is able to *keep His people* free from *stumbling*" (*cf.* P. i. 10) and present them before His glory in exceeding joy" (*cf.* P. i. 11). P. bids his readers, "knowing these things beforehand (see above i. 12, iii. 2) to be on their guard, that they may not be led away by the *error* (J. ver. 11, P. ii. 18) of the wicked (P. ii. 7, *cf.* J. ver. 23, ἐλεᾶτε ἐν φόβῳ), and so fall from their own steadfastness" (*cf.* P. i. 12, ii. 14, iii. 16). J.'s ἐν ἀγαλλιάσει soars higher than the lesson which P. here inculcates: it may be compared, as we have seen, with the πλουσίως ἐπιχορηγηθήσεται of i. 11. P. continues his exhortation in iii. 18, αὐξάνετε ἐν χάριτι καὶ γνώσει, for which

<sup>1</sup> For the justification of this rendering see explanatory notes in my edition of 2 P.



we may compare χάρις πληθυνθείη in i. 2 and ταῦτα πλεονάζοντα in i. 8, also J. ver. 4. The Ascription in P. is much simpler than that in J., being addressed to our Saviour Jesus Christ, while J.'s is addressed μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. P. has δόξα only, while J. has the full liturgical form, δόξα, μεγαλωσύνη, κράτος, καὶ ἐξουσία. P. has καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος, while J. has πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, concluding with ἀμήν, which is omitted in P. by W.H. after Cod. B. Cf. A. J. Wilson, *J. of Theol. Stud.* vol. viii. 75 on Emphasis in N.T.

To sum up: What do we find to be the main points in which the two Epistles agree, what the points in which they differ? Both agree in making faith, which is itself the gift of God (P. i. 1, λαχοῦσιν πίστιν), the foundation of the Christian life (J. vv. 3, 20, P. i. 1, 5): both agree that its commencement lies in the divine call (J. ver. 1, P. i. 3, 10). The call was sealed in baptism for the forgiveness of sin (J. ver. 5 in connexion with 1 Cor. x. 1, 2, P. i. 9), but we have to make our calling sure through good works (P. i. 10), to build ourselves up on the foundation of the faith (J. ver. 20, P. i. 5-7), to keep ourselves in the love of God by praying with the help of the Holy Spirit (J. ver. 20), looking for the mercy of our Lord Jesus Christ (which shall be fully revealed) in the life eternal (J. ver. 21). God our Saviour is able to keep us without stumbling and to present us before His glory unblemished in joy (J. vv. 24, 25). P. does not expressly mention prayer, and he lays more stress on personal effort than J. in the words "give diligence that ye may be found in peace, without spot and blameless in His sight" iii. 14, "beware lest ye fall from your steadfastness, grow in grace" iii. 17, 18. So in i. 5-8 he bids his readers add all diligence to supply "in your faith energy, in your energy knowledge," etc., and goes on in ver. 10 to say "if ye do these things, ye shall never stumble: for thus shall be richly supplied to you the entrance into the eternal kingdom". At the same time he ascribes to the divine power "all that pertains to life and godliness, through the knowledge of Him who called us by the manifestation of His own goodness". That manifestation has been to us the guarantee of most blessed promises, through which we are enabled to become partakers of the divine nature (P. i. 3, 4).

The broad distinction between the two Epistles may be said to be that, while J. is throughout occupied with the denunciation of evil-doers, except in vv. 1-3 and 20-25, P.'s denunciations are mainly confined to a portion of chapter ii., and that the latter dwells more upon the mercy of God as shown even in his punishments.

The conclusion I have drawn from the above comparison of the two Epistles as to the priority of J., is confirmed by the general opinion of modern critics, as by Neander, Credner, Ewald, Hilgenfeld, Holtzmann, Harnack, Bernhard Weiss, Abbott, Farrar, Salmon, above all by Dr. Chase in his excellent article on the "Second Epistle of St. Peter" in Hastings' *D. of B.* It is true some of the best authorities speak very doubtfully both of this priority and of the authenticity of 2 P. Thus Döllinger, who, in his *First Age of the Church*, had maintained the priority of 2 P., wrote to Dr. Plummer in the year 1879 that he could no longer hold this opinion (Plummer's *St. James* and *St. Jude* 1891, p. 400). See also Plummer's *St. Jude*, p. 268: "While admitting that the case is by no means proved, we may be content to retain the priority, as well as the authenticity of 2 Peter, as at least the best working hypothesis". And Hort is quoted by Dr. Sanday (*Inspiration*, p. 347) as saying that "If he were asked he should say that the balance of argument was against the epistle; and the moment he had done so he should begin to think that he might be wrong". On the other hand three of the most recent critics, Spitta in his *Commentary on the two Epistles*, 1885, Dr. Bigg in his *International Critical Commentary*, ed. 2, 1902, and the veteran Zahn in his *Einleitung in das N.T.*, ed. 3, 1906, have no hesitation in maintaining the priority and authenticity of 2 P. I proceed to consider the arguments which have been adduced by them or by others in favour of that view.<sup>1</sup>

(1) Assuming the genuineness of the two Epistles, it is easier, in a case of evident borrowing, to suppose that the borrower should be the comparatively obscure Jude, rather than Peter, the foremost of the Apostles.

(2) Jude seems to acknowledge his obligations to Peter in ver. 4 οἱ πάλοι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα . . . τὸν μόνον δεσπότην ἀρνούμενοι and in vv. 17, 18 μνησθήτε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι, the former verse being regarded as an allusion to P.'s ii. 3 ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι . . . τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι . . . οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, the latter to P. iii. 2, 3 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος, τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι.

<sup>1</sup> I agree with Dr. Bigg that it is superfluous to consider theories which suppose 2 P. to be made up of two independent epistles. Its unity, as shown in the earlier part of this chapter, forces itself on the mind of any careful reader.

(3) The priority of P. is confirmed by the prevailing use of the future tense in regard to the innovators, whereas J. uses the past or the present; *cf.* P. ii. 1 ἔσονται, παρεισάξουσιν, ii. 2 ἐξακολουθήσουσιν, βλασφημηθήσεται, ii. 3 ἐμπορεύσονται, with J. ver. 4 παρεισεδύησαν, ver. 8 μαιίνουσιν, ver. 10 βλασφημοῦσιν and the aorists in ver. 11.

Dealing with these objections in order, we may concede that, if both Epistles are genuine, we should rather have expected the borrowing to be on the side of the more obscure. Yet the probability is not one that can be pressed. Milton and Handel borrowed from men much inferior to themselves; Isaiah borrows from Micah, and 1 P. from James. If on the other hand we find reason to believe that 2 P. was not written by the Apostle, the objection only amounts to this, that, though St. Peter himself had borrowed from James in 1 P., an admirer of St. Peter could not have borrowed from Jude in 2 P. With regard to obj. (2), I have pointed out in my note that the word πάλαι in J. ver. 4 cannot refer to P., but must be understood of the prophecy of Enoch, quoted in J. ver. 15, in which the word ἀσεβείς (which sums up the judgment in ver. 4), occurs no less than four times (if we include the cognate verb and abstract noun). I have also pointed out that J. in ver. 17 refers not to any one writer, but to the oral teaching of the Apostles, and that P. in iii. 2 does not profess to utter any new prophecy, but simply adds to what Jude had said, that the teaching of the Apostles rested upon the authority of Christ, and that it was in agreement with the teaching of the prophets. As regards obj. (3), the difference of tense, P. is not consistent in his use of the future. We have the pres. in ii. 10 τρέμουσιν, ii. 17 εἰσίν, ii. 18 δελεάζουσιν, iii. 5 λανθάνει, from which we should conclude that the innovators had already begun their work, if not among those to whom he writes, yet among other churches, to which J. may have addressed himself. If the former Epistle is a product of the second century, the writer may have used the future tense to give it verisimilitude, while falling at times into the present from inadvertence.

(4) Spitta asks why, if P. is borrowing from J., he makes no reference to him, as he does to Paul? It might be enough to ask in reply, "Why, if J. borrows from P., does he make no definite acknowledgment of the fact?" But we have a parallel case, though on a smaller scale, in the unacknowledged borrowings from the Epistle of James in 1 Peter, on which see the Introduction to my edition of James, pp. xcvi to cii. The reason however for the mention of Paul in 2 P. is quite distinct from the acknowledgment of a debt. The libertines claimed his authority in behalf of their own views (*cf.* J. ver. 4), and it was necessary for P. to protest against this.



It would be endless to go into a minute examination of the parallel passages which have been cited to prove the priority of P. I have said all that I think need be said about them in the earlier part of this chapter and in the explanatory notes of my edition of 2 P. The impression which they leave on my mind is that in J. we have the first thought, in P. the second thought ; that we can generally see a reason why P. should have altered J., but very rarely a reason why what we read in P. should have been altered to what we find in J. P. is more reflective, J. more spontaneous.

## CHAPTER II.

*The Epistle of Jude, Author, Style, Authenticity, Circumstances of Writing.*—The name Judas (Ἰούδας) was naturally in very common use among the Jews at the time of the Christian era. It was dear to them as having been borne not only by the Eponymos of their tribe, but also by their great champion Judas the Maccabee. Two among the Twelve bore this name, Judas Iscariot, and the Judas not Iscariot (Jn. xiv. 22), who is also called Judas son of James (ὁ Ἰακώβου, Lk. vi. 16, Acts i. 13) and Thaddaeus (Mt. ix. 3, Mk. iii. 18, where some MSS. add Λεββαῖος). Besides these we meet with a Judas among the Brethren of the Lord (Mt. xiii. 55, Mk. vi. 3), Judas of Galilee (Acts v. 37), Judas surnamed Barsabbas (Acts xv. 22), Judas of Damascus (Acts ix. 11). It is therefore not surprising that the writer should have added a note of identification, δοῦλος Ἰησοῦ Χριστοῦ, ἀδελφὸς δὲ Ἰακώβου. The most famous James in the middle of the first century was the head of the Church at Jerusalem and brother of the Lord, who also begins his epistle by styling himself simply δοῦλος (Θεοῦ καὶ Κυρίου) Ἰησοῦ Χριστοῦ. Hence it seems probable that the addition was made, not merely for the purpose of identification, but, like the addition of ἀπόστολος δέ in Tit. i. 1, as giving a reason why his words should be received with respect, since he was brother of James and therefore one of the Brethren of the Lord. In my Introduction to the Epistle of St. James (pp. i-xlvii), I have endeavoured to show that the Brethren of the Lord were sons of Joseph and Mary, that they did not join the Church till after the Crucifixion, and that none of them was included among the Twelve.<sup>1</sup>

Other facts which we learn from the N.T. are (1) that Jude was probably either the youngest or the youngest but one of the Brethren of the Lord, as he is mentioned last among them in Mt. xiii. 55 οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας, and last but one in Mk. vi. 3 ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; (2) that the Brethren of the Lord (of course exclusive of James, who

<sup>1</sup> See ver. 17, where the writer appears to distinguish between the Apostles and himself.

remained stationary at Jerusalem) were engaged in missionary journeys like St. Paul (1 Cor. ix. 5), but that they differed from him in the fact that they were married and were accompanied by their wives, and also, as we may suppose from Gal. ii. 9, Mt. x. 23, that their ministrations were mainly directed to the Jews. In my edition of James (p. cxv) I have argued that his Epistle was addressed to Jews of the eastern Diaspora and it seems not improbable that Jude, writing many years after his brother's death, may have wished to supply his place by addressing to the same circle of readers the warnings which he felt bound to utter under the perilous circumstances of the new age. His cousin Symeon, the son of his uncle Clopas, had succeeded to the bishopric of Jerusalem (Eus., *H.E.*, iii., 22, iv., 22, quoted in my edition of James pp. viii foll.), and is said to have been crucified A.D. 107 at the age of 120<sup>1</sup> (*cf.* Hegesippus *ap.* Euseb., *H.E.*, iii., 32, ἀπὸ τούτων τῶν αἰρετικῶν κατηγοροῦσι τινὲς Συμεῶνος . . . ὥς ὄντος ἀπὸ Δαβὶδ καὶ Χριστιανοῦ. καὶ οὕτως μαρτυρεῖ ἐτῶν ὧν ἑκατὸν εἴκοσιν ἐπὶ Τραϊανοῦ Καίσαρος καὶ ὑπατικοῦ Ἀττικοῦ).

Eusebius (*H.E.*, iii., 19) quotes again from Hegesippus an interesting story of the grandsons of Judas, "who were seized and carried to Rome by order of Domitian, whose fears had been excited by the report he heard of them as descendants of David, and akin to the Messiah. When they were brought before him, he quickly ascertained that they were poor men, and that the kingdom they looked forward to was not of this world, and accordingly dismissed them as men of no importance, and ceased from his persecution of the Church. When they returned home, they received special honours, as having witnessed to the truth, and also as being kinsmen of the Lord. They lived till the time of Trajan."

In my Introduction to St. James I have pointed out that his Epistle bears marked traces of some characteristics which are found in the Lord Himself. I propose to call attention here to some resemblances and differences between the Epistles of the two brothers.

A. (1) Among the former we may note the tone of undoubting and unquestioned authority which pervades the two Epistles, combined with the personal humility of the writers. They do not arrogate to themselves that relationship which constituted the ground of the reverence with which they were regarded by their fellow-believers. They are simply servants of Jesus Christ, the Lord of Glory, to whose coming, as the righteous Judge, they look forward, whose power still manifests itself in works of mercy (James i. 1, ii. 1, v. 8, 9, 14); of Jesus Christ, who keeps His people safe to the end, through whom

<sup>1</sup> More probably under 95.



they hope for eternal life, to deny whom is the climax of impiety, in whom the Father is glorified for ever (Jude vv. 1, 4, 21, 25). They are sharers of a common salvation (Jude ver. 3), they need forgiveness of sin like other men (James iii. 2).

(2) Mental characteristics as exhibited in the two Epistles.

In my edition of James (p. ccxxix.) I have summed up the more general qualities of his style in the words "energy, vivacity, and as conducive to both, vividness of representation, meaning by the last that dislike of mere abstractions, that delight in throwing everything into picturesque and dramatic forms, which is so marked a feature in our Epistle". To a certain extent this is true also of Jude, as shown in his imaginative power and his frequent use of figurative speech. Cf. Jude ver. 8, where the innovators are spoken of as dreamers polluting the flesh; ver. 12, where they are compared (1) to sunken rocks on which those who meet them at the love-feasts run aground and perish, (2) to waterless clouds driven by the wind, (3) to trees which have to be rooted up, because they bear no fruit in the fruit-bearing season, (4) to wild waves foaming out their own shame on the shore, (5) to falling stars which are extinguished in everlasting gloom. In ver. 20 the faithful are bidden to build themselves up on their most holy faith; in ver. 23, to save sinners, snatching them from the fire; to hate the garment spotted by the flesh. In regard to St. James I further illustrated the quality of vividness by "the frequent reference to examples such as Abraham, Rahab, Job, Elijah". In the same way St. Jude gives animation to his warnings by reference to the Israelites who perished in the wilderness for their unbelief after being saved from Egypt; to the fallen angels who are reserved for the judgment in everlasting chains; to Sodom and the neighbouring cities, which sinned in the same way as the angels, and now suffer the penalty of eternal fire (vv. 5-7). Reverence for the powers of the unseen world is commended by the pattern of the archangel Michael, who, even in his dispute with the devil for the body of Moses, refused to bring a railing accusation, but committed the case to God (vv. 8, 9). Cain and Balaam and Korah are cited as the predecessors of the present disturbers of the Church (ver. 11). Enoch the seventh from Adam has left us his warning against such men (vv. 14, 15). "You have yourselves heard the same warning from the Apostles" (ver. 17).

(3) For moral strictness and stern severity in rebuking sin, the whole of this short Epistle may be compared with such passages as James ii. 19, iii. 15, iv. 1-v. 6. For noble and weighty expression we may compare vv. 20, 21, ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ

ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον and the final doxology, with the passages which I have selected from St. James in p. ccxxviii. The appealing ἀγαπητοί, which is thrice found in St. James, is also thrice repeated in Jude. The warning against Respect of Persons is found in James ii. 1-9 and in Jude ver. 16: that against a murmuring discontented spirit in James i. 13, iv. 1, v. 9, in Jude vv. 15, 16; that against the misuse of the tongue in James iii. 1-10, in Jude ver. 16: the charge to labour for the salvation of others in James v. 19, 20, in Jude vv. 22, 23.

For special details of the style of St. Jude see my larger edition, pp. xxvi-lxvi: one point which may be noticed here is his fondness for triplets. Thus in ver. 2 we find ἔλεος καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη. In ver. 4 “the men who were designed for this judgment” are described as ἀσεβεῖς, τῇν<sup>1</sup> τοῦ Θεοῦ χάριτα μετατιθέντες εἰς ἀσελγειαν, τὸν μόνον δεσπότην ἄρνούμενοι. In vv. 3-7 three examples of punishment are adduced, Israel<sup>3</sup> in the wilderness, the angels who sinned, the overthrow of Sodom. In ver. 8 the libertines, σάρκα μὲν μαιίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. [In vv. 9, 10 we have two couplets οὐκ ἐτόλμησεν—ἀλλὰ εἶπεν: ὅσα μὲν οὐκ οἶδασιν—βλασφημοῦσιν, ὅσα δὲ—φθείρονται.] In ver. 11 we return to the triplet, Cain, Balaam, Korah. [In vv. 12, 13 we have a quintet of metaphors, hidden rocks, rainless clouds, dead trees, turbid waves, falling stars. In ver. 15 again two couplets ποιῆσαι κρίσιν—ἐλέγξαι, περὶ πάντων ὧν ἡσέβησαν—ὧν ἐλάλησαν.] In ver. 16 we return to the triplet πορευόμενοι—λαλοῦντες (disguised in the form καὶ τὸ στόμα λαλεῖ ὑπέρογκα)—θαυμάζοντες. So in ver. 17, the word—the Apostles—the Lord. Ver. 18 does not admit of subdivision. Ver. 19 has the triplet ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. Vv. 20 and 21 have a double triplet, ἐποικοδομοῦντες—προσευχόμενοι—προσδεχόμενοι and πνεῦμα ἅγιον—Θεός—Ἰησοῦς Χριστός. Ver. 22 has the marked triplet οὐς μὲν—οὐς δὲ—οὐς δέ. Ver. 24 has a couplet, φυλάξαι—στήσαι. Ver. 25 has a quartet δόξα, μεγαλωσύνη, κράτος, ἐξουσία, followed by the triplet πρὸ παντὸς τοῦ αἰῶνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας, thus closing with a septet. Compare the stress laid on the fact that Enoch was *seventh* from Adam, ver. 14.

There are some traces of the triplet in St. James, as in i. 14, ἕκαστος πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας—εἴτα ἡ ἐπιθυμία τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποκείει θάνατον, ver. 19 ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν, ii. 23 ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη, iii. 6, ἡ γλῶσσα

ἡ σπιλοῦσα, καὶ φλογίζουσα—καὶ φλογιζομένη, iv. 8, ἐγγίσατε τῷ Θεῷ—καθαρίσατε χεῖρας—ἀγνίστατε καρδίας, so iv. 9, v. 17, 18. Perhaps we may find a septet in the beautiful description of heavenly wisdom (iii. 17) πρῶτον μὲν ἀγνή, ἔπειτα εἰρηνική, ἐπεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος. But the distinctive mark of St. James's style is "paronomasia" passing at times into such a climax as we find in i. 14, 15 quoted above and in i. 3, 4, τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι. See pp. ccxxii f. of my edition.

Another characteristic which may be noted is the love of forcible antithesis as in J. ver. 10, ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. As regards vocabulary, the most striking resemblance is the occurrence of ψυχικός as opposed to πνευματικός, of which the earliest biblical example is in James iii. 15, but this had been adopted by Paul (1 Cor. ii. 10 foll.) before it was made use of by Jude.

B. (1) The differences between the two Epistles are hardly less marked: Jude evidently belongs to a much later period of Christian development. James, as I have endeavoured to show in the Introduction to his Epistle, wrote about the year 45 A.D. before any of the other canonical books was in existence, and his theological position is that of the early Church described in the opening chapters of the Acts. Jude is familiar with the writings of St. Paul. He is familiar with the terms σωτήρ and σωτηρία (vv. 3 and 25): in vv. 20, 21 he brings together the three Persons of the Trinity; he addresses those to whom he writes in Pauline language as κλητοί (ver. 1) and ἅγιοι (ver. 3), and uses forms of ascription and doxology closely resembling those which occur in St. Peter and St. Paul. Their "most holy faith" is a "tradition once delivered to the saints" (vv. 4, 20): they are bidden to "remember the words of the Apostles, how they told them that in the last time there should come scoffers" (vv. 17, 18). The error which he combats appears to be a misgrowth of St. Paul's teaching in regard to a salvation of free grace, "not of works, lest any man should boast" (ver. 4). Many of the features which he distinguishes are such as we find delineated in St. Paul's farewell to the Ephesian Church, and in some of his Epistles, especially those to Titus and Timothy.

(2) Another difference might seem to be Jude's repeated references to Pseudepigrapha such as the book of Enoch and the Assumption of Moses (on which see the next chapter) and his readiness to give credence to fanciful legends such as the fall of the Watchers, and the contention for the body of Moses. Credulity of this kind seems to



be far apart from the strong practical sense of James. Yet there are signs that the latter was not unacquainted with rabbinical traditions. Spitta even goes so far as to trace most of his teaching to pre-Christian sources. I have argued against this view in ch. vii. 2 of my Introduction to his Epistle; but my notes on i. 8 (δίψυχος) and iv. 8, 9 ἀγνίσατε καρδίας, δίψυχοι· ταλαιπωρήσατε, suggest a connexion with an apocryphal writing quoted in Clem. Rom. i. 23 ἡ γραφή αὐτή, ὅπου λέγει Ταλαίπωροί εἰσιν οἱ δίψυχοι<sup>1</sup> and identified by Lightfoot and Spitta with *Eldad and Modad* (on which see Herm., *Vis.*, ii., 3), by Hilgenfeld with the *Assumption of Moses*. The phrase in iv. 14, ἀτμὶς γάρ ἐστε πρὸς ὀλίγον φαινομένη, has been traced by some to another apocryphal quotation found in Clem. i. 17 ἐγὼ δέ εἰμι ἀτμὶς ἀπὸ κύθρας, which Hilgenfeld also supposes to be taken from the *Assumption of Moses*. The phrase κόσμος ἀδικίας in James iii. 6 is found in Enoch xlviii. 7. The *Testaments of the Patriarchs*, which also contain quotations from Enoch (such as *Sim.* 5 ἑώρακα ἐν χαρακτηριστικῇ γραφῇ Ἐνῶχ, *Levi* 10 βίβλος Ἐνῶχ τοῦ δικαίου, *ib.* 14, ἔγνω ἀπὸ γραφῆς Ἐνῶχ ὅτι ἐπὶ τέλει ἀσεβήσετε, *ib.* 16, *Juda* 18, *Benj.* 9, *Zab.* 3, *Nephth.* 4. ἐν γραφῇ ἀγία Ἐνῶχ ὅτι . . . ποιήσετε κατὰ πᾶσαν ἀνομίαν Σοδόμων), furnish several parallels quoted in my note on James iv. 7 ἀντίστητε τῷ διαβόλῳ καὶ φεύζεται ἀφ' ὑμῶν. The words which immediately precede (ἐγγίσατε τῷ Θεῷ καὶ ἐγγίσει ὑμῖν) are not unlike another quotation which occurs in Herm. *Vis.* ii. 3, ἐγγὺς Θεὸς τοῖς ἐπιστρεφόμενοις, ὡς γέγραπται ἐν τῷ Ἑλδὰτ καὶ Μωδὰτ τοῖς προφητεύουσιν ἐν τῇ ἐρήμῳ τῷ λαῷ. James has also been credited with a knowledge of the Sibylline writings on the ground of the phrase ἰοῦ θανατηφόρου which occurs in iii. 8 and also in Sib. *Prooem.* 71.

εἰσὶ θεοὶ μερόπων δηλήτορες<sup>2</sup> <οὔτοι> ἀβούλων,  
τῶν δὲ κακὸν στόματος χεῖται θανατηφόρος ἴος.

But if there is borrowing, it is just as likely to be on the other side. The strange expression τροχὸς γενέσεως in iii. 6 is regarded as Orphic by some, but it seems to have been used by the Orphic writers in a different sense, *viz.* that of the endless changes of metempsychosis.

(3) Another difference which strikes one on reading the two epistles is that while the former is full of instruction for the present time, the bulk of the latter is made up of denunciations, which have very much lost their force. To a modern reader it is curious rather

<sup>1</sup> The quotation, as given more fully in Clem. Rom. ii. 11, contains the somewhat rare word ἀκαταστασία, which is also used by James iii. 16.

<sup>2</sup> MS. δολοήτορες. Geffcken reads δόλω ἡγητήρες.

than edifying, with the exception of the beginning and end (vv. 1, 2 and 20-25). This is no doubt to be explained by what is stated of the purport of the letter in ver. 3. It was called out by a sudden emergency, to guard against an immediate pressing danger, and was substituted for a treatise *περὶ τῆς κοινῆς σωτηρίας* which Jude had hoped to send (ver. 3), and which would probably have been more in the tone and spirit of vv. 20 f.

The Epistle of Jude was recognised as canonical in the Third Council of Carthage, A.D. 397 (Westcott on the Canon, p. 566), with which agree Jerome (Westcott, p. 580) and Augustine (*De Doctr. Christiana*, ii. 12). Jerome, however (*De vir. ill.* iv.), mentions that, owing to the use made of the apocryphal Enoch, the epistle of Jude *a plerisque reicitur*. So Eusebius *H.E.* ii. 23, "Not many old writers have mentioned the Epistle of James, nor yet the Epistle of Jude, which is also one of the seven so-called Catholic Epistles, though we know that these have been publicly used with the rest in most churches." *Ib.* iii. 25, "Among the controverted books, which are nevertheless well known and recognised by most, we class the Epistle circulated under the name of James and that of Jude." Cyril of Jerusalem (d. 386 A.D.) acknowledged both Jude and 2 P. In Asia Minor both Jude and 2 P. were recognised as canonical by Gr̄gory Naz. (d. c. 391). In Alexandria Didymus (d. 394) wrote comments on the Catholic Epistles, especially defending Jude from the attacks made upon him as having made use of apocryphal books. Athanasius (d. 373) in his list of the books of the N.T. "agrees exactly with our own Canon" (Westcott, p. 520). Origen (*In Matt.* x. 17) says of Jude *ἔγραψεν ἐπιστολήν, ὀλιγόστιχον μὲν, πεπληρωμένην δὲ τῶν τῆς οὐρανίου χάριτος ἑρρωμένων λόγων*. In the same treatise (xvii. 30) he quotes Jude 6, adding words which signify that it was not universally received, *εἰ δὲ καὶ τὴν Ἰούδα πρόσσιτό τις ἐπιστολήν*. Clement of Alexandria commented on Jude in his *Hypotyposes* (Eus. *H.E.* vi. 14)—the comment is still extant in the Latin translation—and quotes him by name (*Paed.* iii. 44, 45) with commendation, *διδασκαλικώτατα ἐκτίθεται τὰς εἰκόνας τῶν κρινομένων*. He quotes him again *Strom.* iii. 11, and, without naming him, in *Strom.* vi. 65. Tertullian (*De Cult. Fem.* 3) says "Enoch apud Judam apostolum testimonium possidet". It appears in the Muratorian Canon (c. 170 A.D.), "Epistola sane Judae et superscripti Johannis duae in catholicis habentur". Theophilus of Antioch (*ad Autol.* ii. 15) seems to allude to Jude 13 in the words quoted in my note on that verse. Athenagoras (c. 180) speaks (§ 24, p. 130 Otto) of the fallen angels in a manner which suggests acquaintance with

Jude ver. 6, ἀγγέλους τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν. (Of the angels some) ἔμειναν ἐφ' οἷς αὐτοὺς ἐποίησεν καὶ διέταξεν ὁ Θεός, οἱ δὲ ἐνύβρισαν καὶ τῇ τῆς οὐσίας ὑποστάσει καὶ τῇ ἀρχῇ, and he adds that he asserts this on the authority of the prophets, which may perhaps refer both to Enoch and Jude. The form of salutation in Jude 2 ἔλεος καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη is found in *Mart. Polyc. Inscr.* and *Polyc. ad Phil.* The earliest reference however to Jude is probably to be found in 2 Pet., which, as we have seen in the preceding Chapter I., is largely copied from him. There appears also to be an allusion to it in *Didache* ii. 7, οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ δὲ ὧν προσεύξη, οὓς δὲ ἀγαπήσεις, *cf.* Jude 22. Jude's epistle was included in the Old Latin Version, but not in the Peshitto.

The most important passage in Jude bearing upon the circumstances of its composition is ver. 17, where the readers are bidden to call to mind the words formerly spoken to them by the Apostles of our Lord Jesus Christ (which would fit in with the suggestion that it was addressed to the Syrian churches) ὅτι ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται, the latter words showing that these communications of the Apostles had now ceased, either by their death or by their removal from Jerusalem. Jude recognises that "the last time," of which they had preached, had now arrived. The long retrospect which these words imply agrees with the far-away note of ver. 3, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει, as contrasted with such passages as Luke iv. 21 σήμερον πεπλήρωται ἡ γραφή αὕτη, though we must not forget that the idea of a Christian tradition is familiar to St. Paul, and that there are other examples in the N.T. of the objective use of πίστις.

It has been argued that this epistle must have been written before 70, or it would have contained some reference to the destruction of Jerusalem among the other notable judgments of God. We may grant that this is what we should have expected, if the letter were written shortly afterwards, though even then it is a possible view that a patriotic Jew might shrink from any further allusion to so terrible a subject, beyond the reference to the destruction in the wilderness (ver. 5); but this difficulty is lessened if we suppose the date of the Epistle to be nearer 80 than 70.



### CHAPTER III.

*Use of Apocryphal Books by Jude.*—Clement of Alexandria in his *Adumbrationes* (Dind. vol. iii. p. 483), after quoting Jude 9, "Quando Michael archangelus cum diabolo disputans altercabatur de corpore Moysis," remarks "hic confirmat *Assumptionem Moysis*," i.e., here the writer corroborates the *Assumption of Moses*; and again, in commenting on ver. 14, "Prophetavit autem de his septimus ab Adam Enoch," he adds "His verbis prophetam (*al.* prophetiam) comprobat".

The Hebrew original of the book of Enoch<sup>1</sup> is now lost. It was translated into Greek, of which only a few fragments remain, and this was again translated into Ethiopic, probably about 600 A.D. A copy of the last was found in Abyssinia in 1773 by Bruce, the famous traveller, and an English version was published by Abp. Laurence in 1821, followed by the Ethiopic text in 1838. The composite nature of the book is generally recognised. The latest editor, R. H. Charles, who is my authority for what follows, divides it into five sections and recognises many interpolations in these. He considers that the larger portion of the book was written not later than 160 B.C., and that no part is more recent than the Christian era. It exercised an important influence on Jewish and Christian literature during the centuries which followed being used by the author of the *Assumption of Moses* (written about the Christian era), also by the writers of the *Book of Jubilees*, the *Apocalypse of Baruch*, the *Fourth Book of Ezra*, and the *Testaments of the Twelve Patriarchs*. Mr. Charles traces its influence in the N.T. not merely in the epistles of St. Jude and the two epistles of St. Peter, but above all, in the *Apocalypse*; also in the *Acts*, and the epistle to the Hebrews, in some of the epistles of St. Paul, and in the Gospels. It is quoted three times (twice as Scripture) in the *Epistle of Barnabas*, is referred to, though not named, in Justin and Athenagoras, is cited by Irenæus, iv. 16. 2: "Enoch . . . cum esset homo, legatione ad angelos fungebatur et translatus est et conservatur usque nunc testis iudicii Dei, quoniam angeli

<sup>1</sup> On which see Schürer, *Hist. of Jewish People*, vol. iii. pp. 54-73.

quidem deciderunt in terram in iudicium" (En. xiv. 7). Tertullian quotes it as Scripture, calling Enoch the oldest of the prophets (*Idol.* xv., *Apol.* xxii.). He allows that its canonicity was denied by some, "quia nec in armarium Judaicum admittitur," and also because it was thought that, if it were a genuine writing of Enoch, it must have perished in the Deluge. He considers, however, that it should be received, because of its witness to Christ, and because it has the testimony of the Apostle Jude. It is twice quoted in Clement's *Ecl. Proph.* (Dind. iii. pp. 456, 474) as well as in *Strom.* iii. 9. Origen speaks doubtfully of the authority of Enoch: cf. *C. Celsus*, v. 54, ἐν ταῖς ἐκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνῶχ βιβλία, and *In Johannem*, vi. 25, ὡς ἐν τῷ Ἐνῶχ γέγραπται, εἰ τῷ φίλον παραδέχεσθαι ὡς ἅγιον τὸ βιβλίον, also *In Num. Hom.* xxviii. 2, *De Princ.* i. 3. 3. Hilary (*Comm. in Psalm.* cxxxii. 3) writes: "Fertur id, de quo etiam nescio cuius liber extat, quod angeli concupiscentes filias hominum, cum de caelo descenderent, in montem Hermon convenerant". Jerome says that the doubts entertained as to the epistle of St. Jude arose from his quoting an apocryphal book as an authority (*De Vir. Ill.* iv), "quia de libro Enoch, qui apocryphus est, in ea assumit testimonia, a plerisque reicitur". Cf. also *Comm. in Ps.* cxxxii. 3 and *Comm. in Titum*, i. 12. Augustine (*Civ. Dei*, xv 23. 4) and Chrysostom (*Hom. in Gen.* vi. 1) speak of the story of the angels and the daughters of men as a baseless fable. Still more severe is the condemnation passed on the book of Enoch with other apocryphal writings in *Const. Apost.* vi. 16. 2, as φθοροποιὰ καὶ τῆς ἀληθείας ἐχθρά.

Mr. Charles has also edited the *Assumption of Moses* (1897), which he regards as a composite work made up of two distinct books, the *Testament* and the *Assumption of Moses*.<sup>1</sup> "The former was written in Hebrew between 7 and 29 A.D., and possibly also the latter. A Greek version of the entire work appeared in the first century A.D. Of this only a few fragments have been preserved. The Greek version was translated into Latin not later than the fifth century" (pp. xiii., xiv.). "The book preserved in the incomplete Latin version, first published by Ceriani in 1861, is in reality a Testament and not an Assumption." "The editing of the two books in one was probably done in the first century, as St. Jude draws upon both in his epistle" (pp. xlvii and l.). Thus Jude ver. 9<sup>2</sup> is derived from the

Cf. Schürer, pp. 73-83.

<sup>2</sup> See note on this, and add to the illustrative passages there quoted a scholium printed for the first time in James' *Test. of Abraham*, p. 18: ὁ διάβολος ἀντεῖχεν θέλων ἀπατῆσαι, λέγων ὅτι Ἐμὸν ἐστὶν τὸ σῶμα, ὡς τῆς ὕλης δεσπόζων· καὶ ἤκουσεν τὸ Ἐπιτιμῆσαι σοι Κύριος, τούτεστιν ὁ Κύριος ὁ πάντων τῶν πνευμάτων

*Assumption*, Jude 16 from the *Testament* (p. lxii.). On the latter Charles compares οἱτοί εἰσι γογγυσταί, μεμψίμοιροι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελίας χάριν with *Ass. M.* vii. 7, *quaerulosi*, vii. 9, et manus eorum et mentes immunda tractantes et os eorum loquetur ingentia, v. 5, erunt illis temporibus mirantes personas . . . et accipientes munera (MS. acceptiones munerum). He identifies the ἐμπαῖκται of Jude 18 with the *homines pestilentiosi* of *Ass. M.* vii. 3, and calls attention to the frequent recurrence of the word ἀσεβεῖς in the former (vv. 4, 15, 18) and *impii* in the latter: see vi. 1, facient facientes impietatem, vii. 3, pestilentiosi et impii, *ib.* 7, ix. 3, xi. 17.

Again there appears to be a reminiscence of the *Testaments of the Patriarchs*,<sup>1</sup> where the sin of the Watchers is connected with that of Sodom: cf. *Test. Nepht.* 3, ἡλιος καὶ σελήνη καὶ ἀστέρες οὐκ ἄλλοιοῦσι τὴν τάξιν αὐτῶν . . . ἔθνη πλανηθέντα καὶ ἀφέντα κύριον ἡλλοίωσαν τάξιν αὐτῶν . . . ἔξακολουθήσαντες πνεύμασι πλάνης. Ὑμεῖς μὴ οὕτως . . . ἵνα μὴ γένησθε ὡς Σόδομα, ἥτις ἐνήλλαξεν τάξιν φύσεως αὐτῆς. Ὅμοιως καὶ Ἑγρήγορες ἐνήλλαξαν τάξιν φύσεως αὐτῶν, οὓς κατηράσατο Κύριος ἐπὶ τοῦ κατακλυσμοῦ, *Test. Aser* 7, μὴ γίνεσθε ὡς Σόδομα ἥτις ἡγνόησε τοὺς ἀγγέλους κυρίου καὶ ἀπώλετο ἕως αἰῶνος. There seems to be more than a casual coincidence between these passages and Jude 6, 7 and 13, ἀγγέλους τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν . . . ὡς Σόδομα . . . τὸν ὅμοιον τρόπον ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας πρόκεινται δεῖγμα πυρὸς αἰωνίου . . . ἀστέρες πλανῆται.

We have seen how this use of apocryphal books was viewed by the early Christian writers. They were at first disposed to think that a book stamped with the approval of St. Jude must be itself inspired. Later on, the feeling changed: the authority of St. Jude was no longer sufficient to save the apocryphal writing: on the contrary the prejudice against the Apocrypha and its "blasphemous fables" (Chrys. *Hom.* 22 in *Gen.*) led many to doubt the authority of St. Jude: see above quotation from Jerome, who argues that the approval of the Apostle need not be supposed to extend to the whole of the book of Enoch, but only to the verses quoted by him. So Augustine (*Civ. Dei*, xv. 23, 4): "Scripsisse quidem nonnulla divina Enoch illum septimum ab

δεσπόζων· ἄλλοι δέ, ὅτι βουλόμενος ὁ Θεὸς δεῖξαι ὅτι μετὰ τὴν ἔνθενδε ἀπαλλαγὴν, ταῖς ἡμετέραις ψυχαῖς ἀνθιστάμενοι <ἦσαν> δαίμονες πορευομέναις τὴν ἐπὶ τὰ ἄνω πορείαν, τοῦτο οὖν συνεχώρησεν ὁρᾶσθαι ἐπὶ τῆς Μωσέως ταφῆς· ἐβλασφήμει γὰρ καὶ ὁ διάβολος κατὰ Μωσέως, φονέα τοῦτον καλῶν διὰ τὸ πατάξαι τὸν Αἰγύπτιον· ὁ Μιχαὴλ ὁ ἀρχάγγελος, μὴ ἐνεγκὼν τὴν αὐτοῦ βλασφημίαν, εἶρηκεν αὐτῷ ὅτι Ἐπιτιμήσαι σοι Κύριος ὁ Θεός, διάβολε. ἔλεγε δὲ καὶ τοῦτο, ὅτι ἐψεύσατο ὁ Θεὸς εἰσαγαγὼν τὸν Μωσῆν ἐνθα ὤμοσεν αὐτὸν μὴ εἰσελθεῖν.

<sup>1</sup> An edition has lately been brought out by Charles.



Adam negare non possumus, cum hoc in epistola canonica Judas apostolus dicat" (although the book as a whole has been justly excluded from the Canon).

Some modern writers have endeavoured to avoid the necessity of allowing that an apocryphal writing is quoted as authoritative in the Bible, by the supposition that the words quoted may have come down by tradition and have been made use of by the inspired writer, independently of the book from which he is supposed to quote, or that they were uttered by immediate inspiration without any human assistance, or again, that the book of Enoch may be subsequent to that of Jude, and have borrowed from it. But the careful investigation of many scholars, as summed up by Charles, can leave little doubt in any candid mind as to the proximate dates, both of Enoch and of the Assumption. St. Jude does not put forward his account of the burial of Moses or the preaching of Enoch, as though it were something unheard of before. As regards the libertines described in the latter book, he uses the phrase προγεγραμμένοι, implying that he refers to a written prophecy. None of the early Fathers find a difficulty in supposing him to refer to a book which was not included in the Canon. Jews of that time were accustomed to accept rabbinical explanations or additions to Scripture as having authority. Thus St. Paul accepts the story of the Rock which followed the Israelites in their wanderings (1 Cor. x. 4), gives the names of the magicians who withstood Moses before Pharaoh (2 Tim. iii. 8), recognises the instrumentality of angels in the giving of the Law (Gal. iii. 19, *cf.* Heb. ii. 2, Acts vii. 53). So, too, Stephen speaks of Moses as learned in all the wisdom of the Egyptians (Acts vii. 2); the author of the epistle to the Hebrews (xi. 37) alludes to the tradition as to the death of Isaiah (see Charles' *Ascension of Isaiah*, pp. xlv. foll.), and James (v. 17) limits the drought predicted by Elijah to  $3\frac{1}{2}$  years.

## CHAPTER IV.

*The Story of the Fallen Angels.*—St. Jude (vv. 5-8) introduces as examples of the divine wrath against those who had sinned after receiving favours from God (1) the Israelites who perished in the wilderness for unbelief after they had been saved from Egypt; (2) the angels who abandoned their original office and habitation, being led away by fleshy lusts, and are now kept in chains under darkness till the day of judgment; (3) the people of Sodom, who inhabited a land like the garden of the Lord (Gen. xiii. 10), who were rescued from Chedorlaomer by Abraham (Gen. xiv. 16, 17), and yet sinned after the fashion of the angels, and are now a warning to all, suffering the punishment of eternal fire. A similar account is given in 2 Pet. ii. 4-9 where it is said (1) that God spared not the angels who sinned, but hurled them into Tartarus, to be detained there in chains (or pits) of darkness until the final judgment; (2) that He brought a flood on the world of the ungodly, while he spared Noah; (3) that He destroyed Sodom and Gomorrah, while he delivered righteous Lot; in all three cases punishing impurity and rebellion.

As is shown in the explanatory notes, this account of the Fall of the Angels is taken directly from the book of Enoch, which is itself an expansion from Jewish and Gentile sources of the strange narrative contained in Gen. vi. 1-4: "It came to pass, when men began to multiply on the face of the ground and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. . . . The Nephilim were in the earth in those days, and also after that, when the sons of God came in to the daughters of men, and they bare children unto them: the same were the mighty men which were of old, the men of renown" (R.V.). ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς καὶ θυγατέρες ἐγεννήθησαν αὐτοῖς, ἰδόντες δὲ οἱ ἄγγελοι τοῦ Θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσὶν ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο . . . οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις, καὶ μετ' ἐκεῖνο, ὥς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ Θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγέννησαν ἑαυτοῖς, ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί (LXX). That the version ἄγγελοι.

gives the true force of the original is evident from the other passages in which the phrase "sons of God" occurs, Job i. 6, ii. 1, xxxviii. 7, Dan. iii. 25, 28, Ps. xxix. 1, lxxxix. 6. It has been suggested that the phrase μετ' ἐκεῖνο may be a marginal note having reference to Num. xiii. 33, where the Nephilim are mentioned as a gigantic race, "in whose eyes the spies were as grasshoppers," inhabiting a part of Canaan at the time of the Exodus. The translation γίγαντες implies not only superhuman size, but also superhuman insolence and impiety. According to Greek mythology they were children of Heaven and Earth, who rose up in insurrection against the Gods and were hurled down to Tartarus or buried beneath the mountains. This resemblance is noted by Josephus in the passage quoted below.

It is evident that the passage in Gen. vi. is a fragment unconnected either with what precedes or follows. Driver says of it: "We must see in it an ancient Hebrew legend . . . the intention of which was to account for the origin of a supposed race of prehistoric giants, of whom no doubt (for they were 'men of name') Hebrew folk-lore told much more than the compiler of Genesis has deemed worthy of preservation". Ryle (*Early Narratives of Genesis*, pp. 91-95) speaks of it as "an extract from a very early legend which gives an alternative explanation of the Fall, in which woman is again tempted by one of higher race".

The story was variously commented on by later Jewish writers, most of whom supposed that the Nephilim were the offspring of the intercourse between the angels and the daughters of men, and that they were destroyed in the Flood.

The Fall of the Angels is largely treated of in the collection of treatises which goes under the name of the Book of Enoch. The earliest portion of the book is considered by the latest editor, Mr. R. H. Charles, to have been written in the first quarter of the second century B.C. Two hundred of the angels, or watchers, Ἐγγήγοροι as they are called in the Greek versions of Dan. iv. 13 by Aquila and Symmachus, conspired together under the leadership of Semjaza (elsewhere called Azazel, as in Enoch, chapters viii. and ix.) and descended on Mount Hermon in the days of Jared, father of Enoch (vi.). There they took to themselves human wives whom they instructed in magic and various arts, and begot giants, who afterwards begot the Nephilim: cf. viii., οἱ δὲ γίγαντες ἐτέκνωσαν Ναφηλείμ . . . μετὰ δὲ ταῦτα ἤρξαντο οἱ γίγαντες κατεσθίειν τὰς σάρκας τὰς ἀνθρώπων (like Polyphemus). Complaint having been made of the sin and misery thus introduced into the world, Raphael is sent down from heaven to bind Azazel hand and foot and shut him up in darkness till the judgment day, when he



will be cast into eternal fire. Gabriel is at the same time sent to slay the giants (x. 9): the watchers will be bound under the hills for seventy generations, and then be confined for ever in the abyss of fire: the spirits of the slain giants become demons. In chap. xix., however, the demons are represented as existing before the fall of the watchers.

The prevailing demonology of the Book of Enoch is thus summed up by Dr. Charles (*Enoch*, p. 52). The angelic watchers who fell from lusting after the daughters of men have been imprisoned in darkness from the time of their fall. The demons are the spirits which proceeded from the souls of the giants who were their offspring. They work moral ruin on earth without hindrance till the final judgment. Satan is the ruler of a counter kingdom of evil. He led astray the angels and made them his subjects. He also tempted Eve. The Satans can still appear in heaven (as in Job). They tempt to evil, they accuse the fallen, they punish the condemned. In portions however of the Book of Enoch there is no mention of ε. Satan or Satans, but the angels are led astray by their own chief Azazel, or as he is sometimes called Semjaza (*En.* ix., x., xiii., liv.). Of the *Secrets of Enoch*, which is supposed to date from about the Christian era, Dr. Charles says:<sup>1</sup> "It is hard to get a consistent view of the demonology of the book; it seems to be as follows: Satan, one of the archangels, seduced the watchers of the fifth heaven into revolt in order to establish a counter kingdom to God. Therefore Satan or the Satans were cast down from heaven and given the air for their habitation. Some however of the Satans or Watchers went down to earth and married the daughters of men." Compare xviii. 3, "These are the Grigori, who with their prince Satanail rejected the holy Lord, and in consequence of these things they are kept in great darkness".

In chap. liv. there appears to be an attempt to connect the two different stories of the Fall: the guilt of the Watchers is said to have consisted in their becoming subject to Satan, who was either identified with the Serpent, as in Apoc. xii. 9, καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην—ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν; or else was supposed to have made use of the Serpent as his instrument, as in the *Assumption of Moses* quoted by Orig. *De Princip.* iii. 2. 1 (Lomm. vol. xxi. p. 303): "In Genesi serpens Evam seduxisse describitur, de quo in *Asc. Mosis* (cujus libelli meminit apostolus Judas) Michael Archangelus cum diabolo disputans de cor-

<sup>1</sup> See his note on pp. 36, 37.

pore Mosis ait a diabolo inspiratum serpentem causam exstitisse praevaricationis Adae et Evae".<sup>1</sup>

The history of the gradual development of the belief in regard to Satan, as exhibited in the Bible, will be found in any of the Dictionaries of the Bible. Beside the attempt to harmonise the two Fall-stories by making Satan the cause of both, an attempt was made to arrive at the same result by ascribing to Satan or the Serpent the same motive which led to the fall of the angels. In Wisdom ii. 24 we read "By the envy of the devil death entered into the world". This envy is explained in rabbinical writings sometimes as occasioned by the dignity of Adam and his lordship over the creation, but more frequently by Satan's desire for Eve:<sup>2</sup> cf. 4 Macc. xviii. 8, οὐδὲ ἐλυμήνατό μου τὰ ἄγνα τῆς παρθενίας λυμεῶν ἀπάτης ὄφης. Sometimes again his fall is ascribed to the less ignoble motive of pride, as in the pseudepigraphic Life of Adam: "When God created Adam, He called upon the angels to adore him as His image. . . . Satan however refused, and on being threatened with the wrath of God said that he would exalt his throne above the stars of heaven" (Isa. xiv. 13). In other writings (*Life of Adam, Secrets of Enoch*) Satan refuses to worship God Himself, "entertaining the impossible idea that he should make his throne higher than the clouds over the earth, and should be equal in rank to [God's] power".<sup>3</sup>

There can be little doubt that the story of the punishment of the angels took its colouring from two passages of Isaiah, the fine imaginative description of the mighty king of Babylon, under the figure of the morning star, entering the realm of Hades (ch. xiv.) and what appears to be an account of the punishment of guardian angels for their neglect of the nations committed to their charge (ch. xxiv. 21 f.), "It shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison and after many days shall they be visited."

St. Jude's allusion to this story is merely parenthetical, to illustrate the law of judgment. He appears not to recognise any con-

<sup>1</sup> Cf. Tennant, *The Fall and Original Sin*, pp. 245, 246.

<sup>2</sup> See Tennant, pp. 152 foll.; Thackeray, *St. Paul and Jewish Thought*, pp. 50 foll.; Edersheim, *Life and Times of Jesus*, i. p. 165, ii. 753 foll. In the latter passage the rabbis are quoted to the effect that the angels generally were opposed to the creation of man, and that the demons were the offspring of Eve and male spirits, and Adam and female spirits, especially Lilith.

<sup>3</sup> See Tennant, pp. 199, 201, 206.

nection between the Fallen Angels and Satan. The former are suffering imprisonment in darkness till the final judgment: the latter was apparently able to confront the archangel on equal terms, when contending for the body of Moses. So the continued activity and even the authority of Satan and his angels in this world are asserted both in the O.T., as in Job i. 6 and Zech. iii. 1, 2, and in the N.T. as in James iv. 7, 1 P. v. 8, Eph. 6, 11, 12 (we have to stand against the wiles of the devil, . . . our warfare is not against flesh and blood, but) πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, see Lightfoot on Col. ii. 15. In 2 Cor. iv. 4 Satan is spoken of as the god, in John xii. 31 and xvi. 11 as the prince of this world. He is the tempter and accuser of the brethren, and did not shrink even from assailing the Son of God Himself (Mt. iv. 3).

The above account of the Fall of the Angels was that usually accepted, with slight variations, both among Jews and Christians till towards the close of the fourth century A.D.

Julius Africanus is said to be the only one of the ante-Nicene Fathers who enunciated the view which afterwards prevailed, *viz.*, that "the sons of God were the descendants of Seth, and the daughters of men descendants of Cain".<sup>1</sup> See the quotation in Routh, *Rel. Sacr.* ii. p. 241, where he also gives the alternative explanation εἰ δὲ ἐπ' ἀγγέλων νοοῖτο τοῦτο, τοὺς περὶ μαγείας καὶ γοητείας . . . ἐσχολακότας συνιέναι χρὴ τῶν μετεώρων ταῖς γυναῖξιν τὴν γνῶσιν δεδωκέναι. Eusebius (*Pr. Ev.* v. 4, 11, 12) still keeps to the old view and compares the narrative of Gen. 6 to the stories of the Titans and Giants of Greek mythology. So Lactantius, *Div. Inst.* ii. 14: "Deus ne fraudibus suis diabolus, cui ab initio terrae dederat potestatem, vel corrumperet vel disperderet homines, quod in exordio rerum fecerat, misit angelos ad tutelam cultumque generis humani . . . Itaque illos cum hominibus commorantes dominator ille terrae fallacissimus consuetudine ipsa paulatim ad vitia pellexit et mulierum congressibus inquinavit . . . sic eos diabolus ex angelis Dei suos fecit satellites," etc. So Sulpicius Severus (*Chron.* i. 2): "Angeli quibus caelum sedes erat, speciosarum forma virginum capti . . . naturae suae originisque degeneres . . . matrimoniis se mortalibus miscuerunt." Julian, like Celsus, used this belief as a ground for attacking Christianity. Cyril of Alexandria, in his reply (ix. p. 296) repudiates the belief as altogether unworthy, and injurious to morality, since men plead the angels' sin as excuse for their own, and adopts the interpretation of "sons of God" previously

It is also found in the apocryphal *Conflict of Adam and Eve* of uncertain date, on which see the art. "Adam, Books of," in the *D. of Christ. Biog.* i. 36 foll.



given by Africanus. Chrysostom deals at length with the subject in his 22nd homily on Genesis. He calls the old interpretation blasphemous, and holds that it is precluded by the words of Christ, that "in the resurrection men shall be like angels, neither marrying nor given in marriage". Augustine (*Civ. Dei*, xv. 23) thinks it cannot be denied "Silvanos et Faunos, quos vulgo incubos vocant . . . mulierum appetisse ac peregrisse concubitus. . . . Dei tamen angelos sanctos nullo modo sic labi potuisse crediderim, nec de his dixisse Apostolum Petrum . . . sed potius de illis qui primum apostatantes a Deo cum diabolo principe suo ceciderunt," unless we are rather to understand this of the children of Seth. A little later Philastrius (*Haer.* 107) goes so far as to condemn the old opinion as a heresy.

The sympathies of Christians in the present day must assuredly be with those who endeavoured to eliminate from the Scriptures all that might seem to be dishonouring to God and injurious to men. But the methods employed with this view were often such as we could not now accept. For instance, the allegorical method borrowed from the Stoics by Philo, and adopted from him by many of the Fathers, is too subjective and arbitrary to be of any value in getting rid of moral difficulties. We have replaced this now by the historical method, first enunciated by our Lord, when he contrasted the spirit of the Gospel with that of the old Dispensation.<sup>1</sup> There is a continuous growth in the ideal of conduct as set before us in the Bible. Much that was commanded or permitted in the days of Abraham or Moses or David is forbidden to those who have received the fuller light of Christianity. So, what it was found possible for men to believe about God Himself and about the holy angels, is impossible for us now. The words put into the mouth of God in Gen. iii. 22, and in xi. 6, 7, we feel to be inconsistent with any true idea of the power and wisdom and love of God, and only suitable to a very low state of human development. So also for the story of the fall of the angels. But is it a satisfactory explanation of the latter to suppose that "sons of Seth" are meant by "sons of God"? Ryle (*Early Narratives of Genesis*, 91-95) points out that "there is nothing in the context to suggest this, no sign that the Sethites were distinguished for piety: they are not even exempted from the charge of general wickedness which brought on the Flood". Equally untenable is the Jewish explanation that "sons of God" are the nobles. I think no one who has studied with any care the recent investigations as to the origin of the book of Genesis, of which Driver's *Book of Genesis* may be taken as a specimen, can doubt that it contains much which is unhistoric, though full of moral and spiritual

<sup>1</sup> Cf. Matt. v. 21-48, xix. 8; Luke ix. 54-56.

teaching. The pre-Abrahamic narrative shows many resemblances to the Babylonian records, but in general the motive has been changed and purified.<sup>1</sup> Thus Driver says (p. lxiii.): "It is impossible, if we compare the early narratives of Genesis with the Babylonian narratives, from which in some cases they seem plainly to have been ultimately derived . . . not to perceive the controlling operation of the Spirit of God, which has taught these Hebrew writers . . . to take the primitive traditions of the human race, to purify them from their grossness and their polytheism, and to make them at once the foundation and the explanation of the long history that is to follow." Of the particular passage in question, however, Driver says (p. 83): "As a rule, the Hebrew narrators stripped off the mythological colouring of the piece of folklore which they record; but in the present instance it is still discernible".<sup>2</sup>

<sup>1</sup> Tennant, 20, 21, 41.

<sup>2</sup> For further information on this subject see Suicer's *Thesaurus* under ἄγγελος, and Ἐγγήγορος, Hasting's *D. of B.* under "Angel," "Demon," "Fall," "Flood"; *Encycl. of B. Lit.* under "Angel," "Demon," "Deluge," "Nephilim," "Satan"; Maitland's *Eruvin* (Essays iv.-vi.), where the literal interpretation is defended; Hagenbach, *Hist. Doctr.* § 52 and § 132.

## CHAPTER V.

*Notes on the Text of the Epistle of Jude.*—The Epistle of Jude is contained in the uncials  $\Sigma$ ABCKLP. It is omitted in the Peshitto, but included in the later Syriac versions,<sup>1</sup> the Philoxenian and Harkleian, here distinguished as *syr<sup>p</sup>* and *syr<sup>h</sup>*. In citing the Egyptian versions I have used the notation *Boh.*, now commonly employed, instead of the less distinctive *Copt.*, employed by Tischendorf. The only other point which it may be well to mention is that, as in the Epistle of James, the symbol + is appended in the Critical Notes to signify that the reading in question is found in other authorities besides those previously mentioned. In discussing the readings I start with that of WH.

If we may judge from the number of "primitive errors" suspected by WH in the short Epistle of Jude, it would seem that the text is in a less satisfactory condition than that of any other portion of the New Testament. There are no less than four such errors in these twenty-five verses, the same number as are found in the eight chapters of the two Petrine Epistles, and in the forty-four chapters of the first two Gospels. I notice below some passages where the text presents special difficulties.

Ver. 5. ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. I quote Tregelles' notes with additions from Tischendorf in round brackets, only changing the notation of the Egyptian and Syriac versions to prevent confusion, and correcting the citations in accordance with more recent collations.

εἰδότας *add.* "ὑμᾶς  $\Sigma$ KL. 31 syrr., *om.* ABC<sup>2</sup> 13 Vulg. Boh. Sah. Arm.," and so Tisch.

In point of fact however B reads εἰδότας ὑμᾶς, as any one may convince himself by looking at Cozza-Luzi's photographic reproduction. Also Dr. Gwynn reports that *h* and all the MSS. of *p* give the same reading, though he adds that the pleonastic idiom of the Syriac would lead the translators to supply the pronoun even if wanting in the Greek. The preponderance of authority is therefore

<sup>1</sup> See Dr. Gwynn's *Late Syriac Versions*, published in 1909.  
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in favour of this latter reading. The repeated ὑμᾶς emphasises the contrast between the readers ("to remind you, *you* who know it already") and the libertines previously spoken of. The repetition here may be compared with the repeated ὑμῖν of v. 3.

ἅπαξ *ante* πάντα ABCL. 13. 31. Vulg. *Ante* ὅτι K. *Ante* λαὸν . (Syr.) Arm. *Ante* ἐκ γῆς Αἰγ. Clem. 280 (and 997) Did. Cassiod. ὅτι κύριος σῶσας τὸν λαὸν ἐκ γῆς Αἰγ. ἅπαξ Sah., ὅτι ἅπαξ κύριος σῶσας λαὸν αὐτοῦ Boh. *Om.* ἅπαξ Lucif. 28. [ἅπαξ is so placed in Syrr. as to be connected with σῶσας "when he had once saved them," G.]

πάντα ABC<sup>N</sup> 13 Vulg. Syr<sup>h</sup>. Boh. Arm. Aeth. Lucif. [In the *Ap̄p.* to WH (*Sel. Readings*, p. 106) it is suggested that this may be a primitive error for πάντας (*cf.* 1 John ii. 20) found in Syr<sup>1</sup>], τοῦτο 31 KL. Sah.

ὅτι] *add.* ὁ C.<sup>2</sup> KL. 31. Arm. Clem. 280. *Om.* AB<sup>N</sup> 13.

κύριος] <sup>N</sup>CKL. Syr<sup>h</sup>. Θεὸς C.<sup>2</sup> Tol. Syr<sup>p</sup> Arm. Clem. Lucif. Ἰησοῦς AB 13 Vulg. Boh. Sah. Aeth. [In *Ap̄p.* to WH. (*Sel. Readings*, p. 106) it is suggested that there may have been some primitive error, "apparently ΟΤΙΚ̄ (ὅτι Κύριος), and ΟΤΙῙ (ὅτι Ἰησοῦς) for ΟΤΙΟ (ὅτι ὁ) ".]

γῆς] *om.* Syr<sup>p</sup>.

It appears to me that the true reading of the passage is ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς πάντα, ὅτι Κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σῶσας τὸ δεύτερον [τούς] μὴ πιστεύσαντας ἀπώλεσεν. I see no difficulty in πάντα, which gives a reason for the use of the word ὑπομνήσαι, "I need only *remind* you, because *you* already *know* all that I have to say". It was easy for the second ὑμᾶς to be omitted as unnecessary, and then the word ἅπαξ might be inserted in its place partly for rhythmical reasons; but it is really unmeaning after εἰδότας: the knowledge of the incidents, which are related in this and the following verses, is not a knowledge for good and all, such as the faith spoken of in ver. 3. On the other hand, ἅπαξ is very appropriate if taken with λαὸν σῶσας (a people was saved out of Egypt once for all), and it prepares the way for τὸ δεύτερον. For the reading πάντας I see no reason. Can it be assumed that *all* who are addressed should be familiar with the legends contained in the Book of Enoch and the Assumption of Moses, to which allusion is made in what follows? It is surely much more to the point for the writer to say, as he does again below (ver. 17), that he is only repeating what is *generally* known, though it need not be known to every individual. As to Hort's suggestion on the word κύριος, that the original was ὅτι ὁ (λαὸν σῶσας), I think the fact of the variants is better explained by Spitta, who considers that the abbreviations ῙC̄, Κ̄C̄, Θ̄C̄ might easily be confused, if the first letter was faintly written, and that

<sup>1</sup> "This is an error: the two best MSS. of *p* represent πάντα." G.

the mention of τὸν μόνον δεσπότην καὶ Κύριον Ἰ. Χ. in the preceding verse would naturally lead a later copyist to prefer  $\overline{\text{IC}}$ , a supposition which is confirmed by Cramer's *Catena*, p. 158, εἴρηται γὰρ πρὸς τούτων περὶ αὐτοῦ, ὡς εἶη ἀληθινὸς θεὸς οὗτος ὁ μόνος δεσπότης ὁ κύριος Ἰ. Χ., ὁ ἀναγαγὼν τὸν λαὸν ἐξ Αἰγύπτου διὰ Μωσέως. Spitta himself however holds that  $\overline{\text{ΘC}}$  is the true reading, as it agrees with the corresponding passage in 2 Peter ii. 4, ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, and with Clement's paraphrase (*Adumbr. Dind. iii. p. 482*): "Quoniam Dominus Deus semel populum de terra Aegypti liberans deinceps eos qui non crediderunt perdidit". There is no instance in the New Testament of the personal name "Jesus" being used of the pre-existent Messiah, though the official name "Christ" is found in 1 Cor. x. 4, 9, in reference to the wandering in the wilderness. But in the second and later centuries this distinction was less carefully observed. Thus Justin M. (*Dial. 120*), speaking of the prophecy in Genesis xlix. 10, says that it does not refer to Judah, but to Jesus, τὸν καὶ τοὺς πατέρας ὑμῶν ἐξ Αἰγύπτου ἐξαγαγόντα, and this use of the name was confirmed by the idea that the son of Nun was a personification of Christ (see Justin, *Dial. 75*; Clem. Al. 183; Didymus, *De Trin. 1. 19*, Ἰούδας καθολικῶς γράφει, ἅπαξ γὰρ κύριος Ἰησοῦς λαὸν ἐξ Αἰγύπτου σώσας κ.τ.λ.; Jérôme, *C. Jov. 1. 12*; Lact. *Inst. 4. 17*, "Christi figuram gerebat ille Jesus, qui cum primum Ausus vocaretur, Moyses futura praesentiens jussit eum Jesum vocari"). In the explanatory note I have stated my reasons for considering that the article before μὴ did not belong to the original text.

Ver. 12. οὗτοί εἰσιν [οἱ] ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως ἑαυτοὺς ποιμαίνοντες. The article here is omitted by  $\aleph$ K and many inferior MSS. with vg. (but not syrr. or sah. or boh.), and some of the patristic quotations. I agree with Dr. Chase in thinking that it is out of place here, as in ver. 5 above. There is not only the difficulty of construction (οἱ . . . σπιλάδες), but the very bold assumption that the signification of σπιλάδες will be at once apparent. If we omit the article, ἀφόβως should be attached to συνευωχ. as by Ti. In syrr. it is joined with ποιμαίνοντες.

Ver. 19. οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ πνεῦμα μὴ ἔχοντες.

ἀποδιορίζοντες *add.* ἑαυτοὺς C vulg. syrr. *Om.*  $\aleph$ ABKL 13, etc.

Schott, B. Weiss, and Huther-Kühl suppose the words ψυχικοὶ πνεῦμα μὴ ἔχοντες to be spoken by, or at least to express the feeling of οἱ ἀποδιορίζοντες: "welche Unterscheidungen machen, sc. zwischen Psychikern und Pneumatikern, wobei dann der Verfasser diese Unterscheidungen in seiner drastischen Weise sofort zu ihren Ungunsten

umkehrt". This explanation seems to me to give a better sense than the gloss approved by Spitta, οἱ τὰ σχίσματα ποιῶντες; for one cause of the danger which threatens the Church is that the innovators do not separate themselves openly, but steal in unobserved (παρεισεδύσαν, ver. 4), and take part in the love-feasts of the faithful, in which they are like sunken rocks (ver. 12); and, secondly, it is by no means certain that the word ἀποδιорίζω could bear this sense. ἀφορίζω is used in Luke vi. 22 of excommunication by superior authority, which of course would not be applicable here. On the other hand, it seems impossible to get the former sense out of the Greek as it stands. Even if we allowed the possibility of such a harsh construction as to put ψυχικοί in inverted commas, as the utterance of the innovators (and should we not then have expected the contrast ψυχικοί, πνευματικοί?), still we cannot use the same word over again to express Jude's "drastic" retort. This difficulty would be removed if we supposed the loss of a line to the following effect after ἀποδιорίζοντες:—

ψυχικοὺς ὑμᾶς (Ὁρ τοὺς πιστοὺς) λέγοντες, ὄντες αὐτοὶ  
 ψυχικοί πνεῦμα μὴ ἔχοντες.

The opposition of ψυχικοί to πνευματικοί is familiar in the writings of Tertullian after he became a Montanist. The Church is carnal, the sect spiritual. So the Valentinians distinguished their own adherents as *pneumatici* from the *psychici* who composed the Church. These were also technical terms with the Naassenes and Heracleon (see my notes on James iii. 15), and were probably borrowed by the early heretics from St. Paul, who uses them to distinguish the natural from the heavenly body (1 Cor. xv. 44), and also to express the presence or absence of spiritual insight (1 Cor. ii. 14 f.) ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστίν . . . ὁ δὲ πνευματικὸς ἀνακρίνει πάντα. The innovators against whom St. Jude writes seem to have been professed followers of St. Paul (like the Marcionites afterwards), abusing the doctrine of Free Grace which they had learnt from him (ver. 4 τὴν τοῦ Θεοῦ χάριτα μετατιθέντες εἰς ἀσέλγειαν), professing a knowledge of the βάθη τοῦ Θεοῦ (1 Cor. ii. 10), though it was really a knowledge only of τὰ βάθη τοῦ Σατανᾶ (Αποκ. ii. 24), and claiming to be the true δυνατοί and πνευματικοί, as denying dead works and setting the spirit above the letter. This explains the subsequent misrepresentation of St. Paul as a heresiarch in the Pseudo-Clementine writings.

Vv. 22, 23. (Text of Tischendorf and Tregelles) καὶ οὓς μὲν ἐλέγχετε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἄρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. (Text of WH. and



B. Weiss) καὶ οὓς μὲν ἐλεᾶτε διακρινομένους σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. In *Arp.* to WH. it is added, "Some primitive error probable : perhaps the first ἐλεᾶτε an interpolation" (*Sel. Readings*, p. 107).

22 ἐλέγχετε AC 13. Vulg. Boh. Arm. Aeth. (Eph. Theophyl. Oec. Comm. Cassiod.). ἐλεᾶτε  $\Sigma$ BC<sup>2</sup> Syrh. ἐλεεῖτε KLP (Theophyl. Oec. *txt.*), ἐκ πυρὸς ἀρπάζετε (hic) Syrp. Clem. 773.

διακρινομένους ABC $\Sigma$ . 13. Vulg. Syrr. Boh. Arm. Clem. 773, διακρινόμενοι KLP +.

23. οὓς δὲ (1st)  $\Sigma$ ACKLP 13 Vulg. Syrh. Boh. Arm. Om. B., δὲ Syrp. Clem σώζετε  $\Sigma$ ABC 13 Vulg. Boh. Arm. Aeth., ἐν φόβῳ σώζετε KLP +, ἐλεεῖτε Clem. 773 (quoted below), ἐλεᾶτε ἐν φόβῳ Syrp. ἐκ πυρὸς  $\Sigma$ ABCKLP 13 Arm., ἐκ τοῦ π. Boh. Om. σώζετε ἐκ πυρὸς ἀρπάζοντες Syrp.

ἀρπάζοντες οὓς δὲ ἐλεᾶτε ἐν φόβῳ AB $\Sigma$  13. Vulg., Arm., om. ἀρπάζοντες Boh., ἀρπάζοντες ἐν φόβῳ C. Syrh, ἀρπάζοντες KLP +.

Tischendorf makes the matter clearer by giving the consecutive text of versions and quotations as follows: Vulg. *Et hos quidem arguite judicatos, illos vero salvate de igne rapientes, aliis autem miseremini in timore.* Ar<sup>o</sup>. *Et quosdam corripite super peccatis eorum, et quorundam miseremini cum fuerint victi, et quosdam salvate ex igne et liberate eos.* Ar<sup>p</sup>. *Et signate quosdam cum dubitaverint orbos (?) et salvate quosdam territione, abripite eos ex igne.* Aeth. *quoniam est quem redarguent per verbum quod dictum est (Aeth<sup>p.p.</sup> propter peccatum eorum), et est qui et servabitur ex igne et rapient eum, et est qui servabitur timore et poenitentia.* Arm. *Et quosdam damnantes sitis reprehensione, et quosdam salvate rapiendo ex igne, et quorundam miseremini timore judicando (? indicando).* Cassiodor. 142 *Ita ut quosdam dijudicatos arguant, quosdam de adustione aeterni ignis eripiant, nonnullis misereantur errantibus et conscientias maculatas emundent, sic tamen ut peccata eorum digna execratione refugiant.* Mr. Horner states that vv. 22, 23 are omitted in Sah. He translates Boh. as follows: καὶ οὓς μὲν ἐλέγχετε διακρινομένους, οὓς δὲ σώζετε ἐκ τοῦ πυρός (*al. om. τοῦ*), οὓς δὲ ἐλεᾶτε (*al. φέρετε*) ἐν φόβῳ. Commentaries of Theophylact and Oecumenius, ἀκείνους δέ, εἰ μὲν ἀποδιῶστανται ὑμῶν—τοῦτο γὰρ σημαίνει τὸ διακρίνεσθαι—ἐλέγχετε, τουτέστι φανεροῦτε τοῖς πᾶσι τὴν ἀσέβειαν αὐτῶν· εἴτε δὲ πρὸς ἴασιν ἀφορῶσι, μὴ ἀπωθεῖσθε, ἀλλὰ τῷ τῆς ἀγάπης ὑμῶν ἐλέῳ προσλαμβάνεσθε, σώζοντες ἐκ τοῦ ἠπειλημένου αὐτοῖς πυρός· προσλαμβάνεσθε δὲ μετὰ τοῦ ἐλεεῖν αὐτοὺς καὶ μετὰ φόβου.

In all these it will be observed that three classes are distinguished as in the text of Tregelles and Tischendorf, and in A, οὓς μὲν ἐλέγχετε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, and  $\Sigma$ , οὓς μὲν ἐλεᾶτε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς

δὲ ἐλεᾶτε ἐν φόβῳ. We should draw the same conclusion from the seeming quotation in *Can. Apost.* vi. 4 (οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ) οὓς μὲν ἐλέγξεις, οὓς δὲ ἐλεήσεις, περὶ ὧν δὲ προσεύξῃ (οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου), which occurs also, with the omission of the cause οὓς δὲ ἐλεήσεις in the *Didaché* ii. 7.

Two classes only are distinguished in the following: Syrp. *Et quosdam de illis quidem ex igne rapite; cum autem resipuerint, miseremini super eis in timore*, representing καὶ οὓς μὲν ἐκ πυρὸς ἀρπάζετε, διακρινομένους δὲ ἐλεᾶτε ἐν φόβῳ. Syrh. *et hos quidem miseremini resipiscentes, hos autem servate de igne rapientes in timore*, representing καὶ οὓς μὲν ἐλεᾶτε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες ἐν φόβῳ. Clem. (*Adumbr.*) *quosdam autem salvate de igne rapientes, quibusdam vero miseremini in timore*,<sup>1</sup> representing οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ. Clem. *Strom.* vi. 773, καὶ οὓς μὲν ἐκ πυρὸς ἀρπάζετε, διακρινομένους δὲ ἐλεεῖτε, implying that he was acquainted with two different recensions. With these we may compare the texts of B, followed by WH. and B. Weiss, καὶ οὓς μὲν ἐλεᾶτε διακρινομένους σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, of C, καὶ οὓς μὲν ἐλέγχετε διακρινομένους, οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες ἐν φόβῳ, and of KLP, καὶ οὓς μὲν ἐλεεῖτε διακρινομένοι, οὓς δὲ ἐν φόβῳ σώζετε ἐκ πυρὸς ἀρπάζοντες.

St. Jude's predilection for triplets, as in vv. 2, 4, 8, in the examples of judgment in vv. 5-7, and of sin in v. 11, is *prima facie* favourable to the triple division in this passage. Supposing we take A and N to represent the original, consisting of three members, *a b c*, we find B complete in *a* and *c*, but confused as to *b*. As it stands, it gives an impossible reading; since it requires οὓς μὲν to be taken as the relative, introducing the subordinate verb ἐλεᾶτε, depending on the principal verb σώζετε; while οὓς δέ, on the other hand, must be taken as demonstrative. WH suggest that ἐλεᾶτε has crept in from below. Omitting this, we get the sense, "Some who doubt save, snatching them from fire; others compassionate in fear". It seems an easier explanation to suppose that ἐλεᾶτε was written in error for ἐλέγχετε and οὓς omitted in error after διακρινομένους. The latter phenomenon is exemplified in the readings of Syrp. and Clem. *Str.* 773. The texts of C and KLP are complete in *a* and *b*, but insert a phrase from *c* in *b*. The most natural explanation here seems to be that the duplication of ἐλεᾶτε in *a* and *c* (as in N) caused the omission of

<sup>1</sup>The paraphrase continues, *id est ut eos qui in ignem cadunt doceatis ut semet ipsos liberent*. (It would seem that this clause has got misplaced and should be inserted after *rapientes*.) *Odientes, inquit, eam, quae carnalis est, maculatam tunicam; animae videlicet tunica macula (read maculata) est, spiritus concupiscentiis pollutus carnalibus*.

the second ἐλεᾶτε, and therefore of the second οὕς δέ. The reading διακρινόμενοι in KLP was a natural assimilation to the following nominative ἀρπάζοντες, and seemed, to those were not aware of the difference in the meaning of the active and middle of διακρίνω, to supply a very appropriate thought, viz., that discrimination must be used; treatment should differ in different cases.

The real difficulty however of the triple division is to arrive at a clear demarcation between the classes alluded to. "The triple division," says Hort (*App.* p. 107), "gives no satisfactory sense"; and it certainly has been very diversely interpreted, some holding with Kühl that the first case is the worst and the last the most hopeful: "Die dritte Klasse . . . durch helfendes Erbarmen wieder hergestellt werden können, mit denen es also nicht so schlimm steht, wie mit denen, welchen gegenüber nur ἐλέγχειν zu üben ist, aber auch nicht so schlimm, wie mit denen, die nur durch rasche, zugreifende That zu retten sind"; while the majority take Reiche's view of a climax: "a dubitantibus minusque depravatis . . . ad insanabiles, quibus opem ferre pro tempore ab ipsorum contumacia prohibemur". My own view is that Jude does not here touch on the case of the heretical leaders, of whom he has spoken with such severity before. In their present mood they are not subjects of ἐλεος, any more than the Pharisees condemned by our Lord, as long as they persisted in their hostility to the truth. The admonition here given by St. Jude seems to be the same as that contained in the final verses of the Epistle written by his brother long before: ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, γινώσκετε ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου. The first class with which the believers are called upon to deal is that of doubters, διακρινόμενοι, men still halting between two opinions (*cf.* James i. 6), or perhaps we should understand it of disputers, as in Jude 9. These they are to reprove and convince (*cf.* John xvi. 8, 9, ἐλέγξει περὶ ἁμαρτίας ὅτι οὐ πιστεύουσιν εἰς ἐμέ). Then follow two classes undistinguished by any special characteristic, whose condition we can only conjecture from the course of action to be pursued respecting them. The second class is evidently in more imminent danger than the one we have already considered, since they are to be saved by immediate energetic action, snatching them from the fire; the third seems to be beyond human help, since the duty of the believers is limited to trembling compassion, expressing itself no doubt in prayer, but apparently shrinking from personal communication with the terrible infection of evil. We may compare with this St. Paul's judgment as to the case of incest in the Church of Corinth (1 Cor. v. 5), and the story told about Cerinthus and St. John.





## ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

Ι. ἸΗΣΟΥ ΧΡΙΣΤΟΥ ΔΟΥΛΟΣ, ἈΔΕΛΦΟΣ Δὲ ἸΑΚΩΒΟΥ, ΤΟΙΣ<sup>1</sup> ἔν

<sup>1</sup> τοῖς θεῷ . . . καὶ ἐν Ἰησοῦ conj. H (*Sel. Read.* p. 106).

Vν. 1, 2.—*Salutation.* Jude a servant of Jesus Christ and brother of James, to those who have received the divine calling, beloved of the Father, kept safe in Jesus Christ. May mercy, peace and love be richly poured out upon you!

Ι. ἸΗΣΟΥ ΧΡΙΣΤΟΥ ΔΟΥΛΟΣ. The same phrase is used by St. James in the Inscription to his epistle, also by St. Paul in Rom. and Phil. In 1 Pet. the phrase used is ἀπόστολος Ἰ. Χ., in 2 Pet. δούλος καὶ ἀπόστολος. It is, I think, a mistake to translate δούλος by the word "slave," the modern connotation of which is so different from that of the Greek word (*cf.* 2 Cor. iv. 5). There is no opposition between δουλεία and ἐλευθερία in the Christian's willing service. It only becomes a δουλεία in the opposed sense, when he ceases to love what is commanded and feels it as an external yoke.

ἀδελφός δὲ Ἰακώβου. *Cf.* Tit. i. 1, δούλος Θεοῦ, ἀπόστολος δὲ Ἰ. Χ. See Introduction on the Author.

τοῖς ἐν Θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς. On the readings see Introduction on the text. The easier reading of some MSS., ἡγιασμένοις for ἡγαπημένοις, is probably derived from 1 Cor. i. 2, ἡγιασμένοις ἐν Χ. Ἰ. There is no precise parallel either for ἐν Θεῷ ἡγ. or for Χριστῷ τετ. The preposition ἐν is constantly used to express the relation in which believers stand to Christ: they are incorporated in Him as the branches in the vine, as the living stones in the spiritual temple, as the members in the body of which He is the head. So here, "beloved as members of Christ, reflecting back his glorious image" would be a natural and easy conception. Lightfoot, commenting on Col. iii. 12, ἐκλεκτοὶ τοῦ Θεοῦ, ἅγιοι καὶ ἡγαπημένοι, says that in the N.T. the last word "seems to be used always of the objects of God's love," but it is diffi-

cult to see the propriety of the phrase, 'Brethren beloved by God in God'. Ἠγαπημένοι is used of the objects of man's love in Clem. *Hom.* ix. 5, τῶν αὐτοῖς ἡγαπημένων τοὺς τάφους ναοῖς τιμῶσιν, and the cognate ἀγαπητοί is constantly used in the same sense (as below ver. 3), as well as in the sense of "beloved of God". If, therefore, we are to retain the reading, I am disposed to interpret it as equivalent to ἀδελφοί, "beloved by us in the Father," *i.e.*, "beloved with φιλαδελφία as children of God," but I think that Hort is right in considering that ἐν has shifted its place in the text. See his *Select Readings*, p. 106, where it is suggested that ἐν should be omitted before Θεῷ and inserted before Ἰησοῦ, giving the sense "to those who have been beloved by the Father, and who have been kept safe in Jesus from the temptations to which others have succumbed," ἡγαπημένοις being followed by a dative of the agent, as in Nehem. xiii. 26, ἀγαπώμενος τῷ Θεῷ ᾧ.

κλητοῖς is here the substantive of which ἡγαπημένοις and τετηρημένοις are predicated. We find the same use in Apoc. xvii. 14 (νικήσουσιν) οἱ μετ' αὐτοῦ κλητοὶ κ. ἐκλεκτοὶ κ. πιστοί, in St. Paul's epistles, as in Rom. i. 6, ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ, 1 Cor. i. 24, κηρύσσομεν Χριστὸν ἑσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον . . . αὐτοῖς δὲ τοῖς κλητοῖς Χριστὸν Θεοῦ δύναμιν. We have many examples of the Divine calling in the Gospels, as in the case of the Apostles (Matt. iv. 21, Mark i. 20) and in the parables of the Great Supper and the Labourers in the Vineyard. This idea of calling or election is derived from the O.T. See Hort's n. on 1 Pet. i. 1 Ἰησοῦ Χριστοῦ ἐκλεκτοῖς: "Two great forms of election are spoken of in the O.T., the choosing of Israel, and the choosing of single

Θεῷ πατρὶ ἡγαπημένοις<sup>1</sup> καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς.

2. ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3. Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς

<sup>1</sup> ἡγαπημένοις AB Δ; ηγιασμένοις KLP.

Israelites, or bodies of Israelites, to perform certain functions for Israel. . . . The calling and the choosing imply each other, the calling being the outward expression of the antecedent choosing, the act by which it begins to take effect. Both words emphatically mark the present state of the persons addressed as being due to the free agency of God. . . . In Deuteronomy (iv. 37) the choosing, by God is ascribed to His own love of Israel: the ground of it lay in Himself, not in Israel. . . . As is the election of the ruler or priest within Israel for the sake of Israel, such is the election of Israel for the sake of the whole human race. Such also, still more clearly and emphatically, is the election of the new Israel." For a similar use of the word "call" in Isaiah, *cf.* ch. xlviii. 12, xliii. 1, 7. The chief distinction between the "calling" of the old and of the new dispensation is that the former is rather expressive of dignity ("called by the name of God"), the latter of invitation; but the former appears also in the N.T. in such phrases as James ii. 7, τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς, and 1 Pet. ii. 9, ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα . . . λαὸς εἰς περιποίησιν. The reason for St. Jude's here characterising the called as beloved and kept, is because he has in his mind others who had been called, but had gone astray and incurred the wrath of God.

Ver. 2. For the Salutation see my note on χαίρειν, James i. 1, and Hort's excellent note on 1 Pet. i. 2, χάρις . . . πληθυνθείη. We find ἔλεος and εἰρήνη joined in Gal. vi. 16, and with the addition of χάρις in 1 Tim. i. 2, 2 Tim. i. 2, 2 John 3. The mercy of God is the ground of peace, which is perfected in the feeling of God's love towards them. The verb πληθυνθείη occurs in the Salutation both of 1 Peter and 2 Peter and in Dan. vi. 25 (in the letter of Darius), εἰρήνη ὑμῖν πληθυνθείη, *cf.* 1 Thess. iii. 12, ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους. Ἀγάπη (= the love of God) occurs also in the final salutation of 2 Cor. ἡ χάρις τ. κυρίου Ἰησοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ,

and in Eph. εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰ. Χ. *Cf.* 1 John iii. 1, ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα Θεοῦ κληθῶμεν, where Westcott's n. is "The Divine love is infused into them, so that it is their own, and becomes in them the source of a divine life (Rom. xiii. 10). In virtue of this gift they are inspired with a love which is like the love of God, and by this they truly claim the title of children of God as partakers in His nature, 1 John iv. 7, 19." The same salutation is used in the letter of the Smyrnaeans (*c.* 156 A.D.) giving an account of the martyrdom of Polycarp, ἔλεος καὶ εἰρήνη καὶ ἀγάπη Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰ. Χ. πληθυνθείη. The thought of ἔλεος and ἀγάπη recurs again in ver. 21.

Vv. 3, 4.—*Reasons for Writing.* He had been intending to write to them on that which is the common interest of all Christians, salvation through Christ, but was compelled to abandon his intention by news which had reached him of a special danger\* threatening the Gospel once for all delivered to the Church. His duty now was to stir up the faithful to defend their faith against insidious assaults, long ago foretold in ancient prophecy, of impious men who should change the doctrine of God's free grace into an excuse for licentiousness, and deny the only Master and our Lord Jesus Christ.

Ver. 3. ἀγαπητοί occurs in vv. 17 and 20, also in 2 Pet. iii. 1, 8, 14, 17, 1 Pet. ii. 11, iv. 12 and James. It is common in the Epistles of John and of Paul, sometimes with μου attached, as in 1 Cor. x. 14, Phil. ii. 12, and is often joined to ἀδελφοί, especially in James. The ἀγάπη of ver. 2 leads on to the ἀγαπητοί here. They are themselves ἀγαπητοί because the love of God is shed abroad in their hearts.

πᾶσαν σπουδὴν ποιούμενος. For πᾶσαν, see my n. on James i. 2, and *cf.* 2 Pet. i. 5, σπουδὴν πᾶσαν παρεισενέγκαντες, i. 15, σπουδάσω ἔχειν ὑμᾶς μνήμην ποιεῖσθαι, also Isocr. *Orat.* v. p. 91 b, πᾶσαν τὴν σπουδὴν περὶ τούτου

\* For this see the Introduction on Early Heresies.



κοινῆς ἡμῶν<sup>1</sup> σωτηρίας ἀνάγκην ἔσχον γράψαι<sup>2</sup> ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ᾧπαξ παραδοθείῃ τοῖς ἀγίοις πίστει.

<sup>1</sup> κοινῆς ἡμῶν] κ. υμῶν boh.; om. ἡμῶν KLP + ; σωτηρίας] add. καὶ ζωῆς B.

<sup>2</sup> γράψαι] γραφεῖν B.

ποιεῖσθαι, Plato, *Euthyd.* 304 e, περὶ οὐδενὸς ἀξίων ἀναξίαν σπουδὴν ποιοῦνται. Jude was busy on another subject, when he received the news of a fresh danger to the Church, which he felt it his duty to meet at once. Whether he lived to carry out his earlier design, and whether it was of the nature of a treatise or of an epistle, we know not. It is noteworthy that there is a similar allusion in 2 Peter iii. 1 to an earlier letter now lost. Compare Barn. iv. 9, πολλὰ δὲ θέλων γράφειν . . . γράφειν ἐσπούδασα.

κοινῆς σωτηρίας. Cf. Tit. i. 4, κατὰ κοινὴν πίστιν, Ign. *Eph.* i., ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος with Lightfoot's n., Jos. *Ant.* 10. 1. 3 (Hezekiah besought Isaiah to offer sacrifice) ὑπὲρ τῆς κοινῆς σωτηρίας. Bede explains as follows: "omnium electorum communis est salus, fides, et dilectio Christi". Jude puts on one side the address he was preparing on the main principles of Christianity (probably we may take vv. 20 and 21 as a sample of what this would have been) and turns to the special evil which was then threatening the Church.

ἀνάγκην ἔσχον γράψαι. Cf. Luke xiv. 18, ἔχω ἀνάγκην ἰδεῖν αὐτόν, Heb. vii. 27, *al.*, also Plut. *Cato Mi.* 24, ἀνάγκην ἔσχεν ἐκβαλεῖν ἀσχημονοῦσαν τὴν γυναῖκα. There is a similar combination of γράφειν and γράψαι in 3 John 13. The aor. γράψαι, contrasted with the preceding pres. γράφειν, implies that the new epistle had to be written at once and could not be prepared for at leisure, like the one he had previously contemplated. It was no welcome task: "necessity was laid upon him".

ἐπαγωνίζεσθαι τῇ ᾧπαξ παραδοθείῃ τοῖς ἀγίοις πίστει. "To contend for the faith," almost equivalent to the ἀγώνισαι περὶ τῆς ἀληθείας in Sir. iv. 28, see 1 Tim. vi. 12, ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, and εἰς ὃ κοπιῶ ἀγωνιζόμενος, Col. i. 29. We may compare ἐπαμύνειν, ἐπαναπαύειν νόμῳ, Rom. ii. 17 and Clem. *Strom.* iii., p. 553, ἐπαγωνιζόμενος τῇ ἀθέῳ δόξῃ. It is possible (as is shown by the following examples) for spiritual blessings, once given, to be lost, unless we use every effort to maintain them. The redemption from Egypt was

a fact, as baptism into the name of Christ is a fact, but, unless it is borne in mind and acted upon, the fact loses its efficacy.

τῇ ᾧπαξ παραδοθείῃ τοῖς ἀγίοις πίστει. The word πίστις here is not used in its primary sense of a subjective feeling of trust or belief, but in the secondary sense of the thing believed, the Truth or the Gospel, as in ver. 20 below, Gal. i. 23, ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, also Gal. iii. 23, Phil. i. 27, συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου, where see Lightfoot, Acts vi. 7. In the same way ἐλπίς is used in a concrete sense for the object or ground of hope (as in Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν, 1 Tim. i. 1, Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα), and φόβος for the object of fear, Rom. xiii. 3, 1 Pet. iii. 14.

ᾧπαξ. Used here in its classical sense "once for all," as below ver. 5, and in Heb. vi. 4, τοὺς ᾧπαξ φωτισθέντας, *ib.* ix. 26, 27, x. 2, 1 Pet. iii. 18. This excludes the novelties of the Libertines, cf. Gal. i. 9. The later sense "on one occasion" is found in 2 Cor. xi. 25. ᾧπαξ ἐλιθάσθην, 1 Thess. ii. 18, καὶ ᾧπαξ καὶ δις ἠθελήσαμεν ἐλθεῖν.

παραδοθείῃ. Cf. Philo M. i. 387, πιστεύει τοῖς ᾧπαξ παραδοθείσι. The Christian tradition is constantly referred to by the Fathers, as by Clem. *Al. Str.* vii. where we read of ἡ ἀληθὴς παράδοσις (p. 845), ἡ ἐκκλησιαστικὴ π. (p. 890), ἡ θεία π. (p. 896), ἡ πάντων τῶν ἀποστόλων π. (p. 900), αἱ τοῦ Χριστοῦ π. (p. 901), and even in the N.T. as in 1 Cor. xi. 2, καθώς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε, 2 Thess. ii. 15, 1 Tim. vi. 20, τὴν παραθήκην φύλαξον. For an account of the gradual formation of the Creed, see A. E. Burn's *Introduction to the Creeds*, ch. ii., 1899, and compare the comment in my larger edition, p. 61 f.

τοῖς ἀγίοις. Used generally of Christians who were consecrated and called to be holy, as in 1 Cor. i. 2, Phil. i. 1, where see Lightfoot. The word contains an appeal to the brethren to stand fast against the teaching and practice of the Libertines.

4. παρεισεδύσαν<sup>1</sup> γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατιθέν-

<sup>1</sup> παρεισεδυσαν B, WH; παρεισεδυσαν NACKLP + Ti., Treg.

Ver. 4. *Nature of the Threatened Danger.* It is stealthy; it is serious enough to have been predicted long ago; its characteristic is impiety, showing itself in the antinomian misuse of the Gospel of God's free grace, and in the denial of God and Christ.

Ver. 4. παρεισεδύσαν γάρ τινες ἄνθρωποι. For this form which is found in B and adopted by WH, Veitch cites διεκδυνῆναι in Hippocr. i. 601, and compares ἐφύην, ἐρρύν. The aor. is here used with the perfect force, as in ver. 11 ἐπορεύθησαν, etc. cf. Blass, *Gr.* p. 199, my edition of St. James, p. ccii., and Dr. Weymouth there cited. The verb occurs in Demades 178, ἄδικος παρεισδύνων λόγος εἰς τὰς τῶν δικαστῶν γνώμας οὐκ ἔξ συνορᾶν τὴν ἀλήθειαν, Clem. Al. p. 659, ὅπως εἰς τὴν τῶν αἰνιγμάτων ἔννοιαν ἡ ζήτησις παρεισδύουσα ἐπὶ τὴν εὔρεσιν τῆς ἀληθείας ἀναδράμη, D. Laert. ii. 142, λαθραῖως παρεισδύς εἰς τὴν πατρίδα, Plut. *M.* p. 216 B, τὰ ἀρχαῖα νόμιμα ἐκλυόμενα ἑώρα, ἄλλα δὲ παρεισδυνόμενα μοχθηρά, other examples in Wetst. The noun παρεισδυσίς occurs in Barn. ii. 10, iv. 9, ἀντιστῶμεν ἵνα μὴ σχῇ παρείσδυσιν ὁ μέλας, Clem. Al. p. 189, ἀκροσφαλὴς ἡ τοῦ οἴνου παρείσδυσίς. Similar compounds are παρεισφέρω in 2 Pet. i. 5, παρεισάγω in 2 Pet. ii. 1, παρείσακτος in Gal. ii. 4, διὰ τοὺς παρεισάκτους ψευδαδελφούς οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ὑμῶν, Rom. v. 20, 2 Macc. viii. 1 παρεισπορευόμενοι λεληθότως εἰς τὰς κώμας, so παρεισέρπω, παρεισπέμπω, παρεισπίπτω. The earliest prophecy of such seducers comes from the lips of Jesus Himself, Matt. vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες, cf. Acts xx. 29, 30, and Introduction on the Early Heresies in the larger edition.

οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. "Designated of old for this judgment." Cf. 2 Pet. ii. 3, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ. The word πάλαι

precludes the supposition that the second epistle of Peter can be referred to.\* The allusion is to the book of Enoch quoted in vv. 14, 15. In ver. 18 below the same warning is said to have been given by the Apostles. The phrase οἱ προγ. is in apposition to τινες ἄνθρωποι, cf. Gal. i. 7 with Lightfoot's n., Luke xviii. 9, εἶπεν δὲ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς. For προγ., cf. Rom. xv. 4, ὅσα γὰρ προεγράφη εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη. The word is intended to show that they are already doomed to punishment as enemies of God. As such they are to be shunned by the faithful, but not to be feared, because, dangerous as they may seem, they cannot alter the Divine purpose. Dr. Chase compares Hort's interesting note on 1 Peter ii. 8, εἰς δὲ καὶ ἐτέθησαν. By "this" Spitta understands "that judgment which I am now about to declare," i.e., the condemnation contained in the word ἀσεβεῖς used by some ancient writer. Zahn however remarks that οὗτος usually refers to what precedes, and he would take τοῦτο here (with Hofmann) as referring to παρεισεδύσαν. Better than this logical reference to some preceding or succeeding word is, I think, Bengel's explanation "the now impending judgment," *Apostolo iam quasi cernente pœnam.*

ἀσεβεῖς. This word may be almost said to give the keynote to the Epistle (cf. vv. 15, 18) as it does to the Book of Enoch.

τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν. With this we may compare 1 Peter ii. 16, μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, 2 Peter ii. 19, ἐλευθερίαν ἐπαγγελλλόμενοι, iii. 16, δυσνόητά τινα, ἃ οἱ ἀμαθεῖς στρεβλοῦσιν πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, Rom. iii. 1, 2, 5-8 (If man is justified by free grace and not by works, then works are unnecessary), *ib.* vi. 1, 15, viii. 21, 1 Cor. vi. 12, x. 23 f., John viii. 32-36, Gal. v. 13, ὑμεῖς ἐπ' ἐλευθερίᾳ ἐκλήθητε • μόνον μὴ τὴν

\* Zahn, it is true, following Schott and others, argues in favour of this reference, holding that πάλαι may be equivalent to "lately"; and the word is of course very elastic in meaning; but unless the contrast makes it clear that the reference is to a recent past, I think we are bound to assign to the word its usual force, especially here, where it stands first, giving the tone as it were to what follows, and is further confirmed and explained by ἔβδομος ἀπὸ Ἀδάμ in ver. 14.



τες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην<sup>1</sup> καὶ κύριον ἡμῶν Ἰησοῦν

<sup>1</sup> δεσποτην] add. θεον KLP, syrr. +.

ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. For μετατιθέντες see Gal. i. 6, for ἀσέλγειαν 2 Peter ii. 2, πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελείαις, *ib.* ii. 7, 18, 1 Peter iv. 3, and Lightfoot on Gal. v. 19, "A man may be ἀκάθαρτος and hide his sin: he does not become ἀσελγής until he shocks public decency. In classical Greek the word ἀσέλγεια generally signifies insolence or violence towards another. . . . In the later language the prominent idea is sensuality. . . . cf. Polyb. xxxvii. 2, πολλὰ δὲ τις ἀσέλγεια καὶ περὶ τὰς σωματικὰς ἐπιθυμίας αὐτῷ συνεξηκολούθει. Thus it has much the same range of meaning as ὕβρις". On the meaning of χάρις see Robinson, *Ephes.* p. 221 f. The form χάριν is used elsewhere in the N.T., except in Acts xxiv. 27.

τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. So 2 Peter ii. 1, τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. On the denial of God and Christ see 1 John ii. 22, οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, Tit. i. 16, Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι, Matt. x. 33, ὅστις ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου, *ib.* xxvi. 70 (Peter's denial). Such denial is one of the sins noticed in the book of Enoch, xxxviii. 2: "When the Righteous One shall appear . . . where will be the dwelling of the sinners and where the resting-place of those who have denied the Lord of Spirits?" *ib.* xli. 2, xlv. 2, xlvi. 7, xlviii. 10: "They will fall and not rise again . . . for they have denied the Lord of Spirits and His Anointed".

Two questions have been raised as to the meaning of the text, (1) is τ. μόνον δεσπότην to be understood of the Son, (2) what is the force of ἀρνεῖσθαι? The objection to understanding δεσπότης of our Lord is that in every other passage in the N.T., where δεσπότης occurs, except in 2 Peter ii. 1 (on which see n.), it is spoken of God the Father; that, this being the case, it is difficult to understand how Christ can be called τὸν μόνον δεσπότην. It seems to me a forced explanation to say that the phrase μόνος δεσπότης has reference only to other earthly masters. No Jew could use it in

this connexion without thinking of the one Master in heaven. Again μόνος is elsewhere used of the Father only, as in John v. 44, τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε, xvii. 3, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν Θεόν Rom. xvi. 27, μόνῳ σόφῳ Θεῷ διὰ Ἰησοῦ Χριστοῦ, 1 Tim. i. 17, τῷ βασιλεῖ τῶν αἰώνων . . . μόνῳ Θεῷ τιμὴ κ. δόξα, *ib.* vi. 15, 16, ὁ μακάριος κ. μόνος δυνάστης ὁ μόνος ἔχων ἀθανάσιαν, and by Jude himself, below 25, μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰ. Χ., τοῦ κυρίου ἡμῶν, δόξα. Wetst. quotes several passages in which Josephus speaks of God as ὁ μόνος δεσπότης. On the other hand, the phrase, so taken, seems to contradict the general rule that, where two nouns, denoting attributes, are joined by καί, if the article is prefixed to the first noun only, the second noun will then be an attribute of the same subject. In the present case, however, the second noun (κύριον) belongs to the class of words which may stand without the article, see Winer, pp. 147-163. A similar doubtful case is found in Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Χ. Ἰ. ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς, where also I should take τοῦ μεγάλου Θεοῦ to refer to the Father. Other examples of the same kind are Eph. v. 5, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ (where Alf. notes "We cannot safely say here that the same Person is intended by Χ. κ. Θεοῦ merely on account of the omission of the art.; for (1) any introduction of such a prediction regarding Christ would here be manifestly out of place, (2) Θεός is so frequently anarthrous that it is not safe to ground any such inference on its use here)," 2 Thess. i. 12, ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ Θεοῦ ὑμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ; 1 Tim. v. 21 (*cf.* 2 Tim. iv. 1), διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, which Chrysostom explains μάρτυρα καλῶ τὸν Θεὸν καὶ τὸν υἱὸν αὐτοῦ; 2 Peter i. 1, ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, where see my n. The denial of the only Master and our Lord Jesus Christ may be implicit, shown by their conduct, though not asserted in



Χριστὸν ἀρνούμενοι. 5. Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας πάντα,<sup>1</sup> ὅτι <sup>2</sup> Κύριος <sup>3</sup> ἅπαξ λαὸν <sup>4</sup> ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτε-

υμᾶς πάντα  $\aleph$ KL 31 syrr. Clem. Theoph. Oecon. + ; υμᾶς ἀπαξ πάντα B ; ἀπαξ πάντα AC<sup>2</sup> 13 vulg. + Ti. Treg. WH ; ἀπαξ παντας H. (*Sel. Read.* p. 106) ὅτι  $\aleph$ AB syrh ; add. ὁ C<sup>2</sup>KL syrp.

<sup>3</sup> κυριος  $\aleph$ CKL syrh ; ἱησους AB + ; θεος C<sup>2</sup> syrp, Clem.

<sup>4</sup> ἀπαξ λαὸν  $\aleph$ , 68, tol., syrr., boh. (ὅτι ἀπαξ ἱησ. λαὸν) sah. arm. Did. Cassiod. λαὸν ἀπαξ Clem. ; λαὸν ABCL, Ti., Treg., WH.

word, as in Tit. i. 16 ; but it is more naturally taken as explicit, as in 1 John ii. 22, where Westcott notes that a common gnostic theory was that " ' the Aeon Christ ' descended upon the man Jesus at His baptism and left Him before His passion. Those who held such a doctrine denied . . . the union of the divine and human in one Person . . . and this denial involves the loss of the Father, not only because the ideas of sonship and fatherhood are correlative, but because . . . it is only in the Son that we have the [full] revelation of God as Father." The phrase τὸν μόνον δεσπότην might also refer to the heresy attributed to Cerinthus by Hippolytus (*Haer.* vii. 33, x. 21) οὐχ ὑπὸ τοῦ πρώτου θεοῦ τὸν κόσμον γεγονέναι ἠθέλησεν ἀλλ' ὑπὸ δυνάμεώς τινος ἀγγελικῆς, and Irenæus *Haer.* i. 26. See Introduction on Early Heresies in the large edition.

Vv. 5-13. *Illustrations of Sin and Judgment Derived from History and from Nature.* The judgment impending over these men is borne witness to by well-known facts of the past, and may be illustrated from the phenomena of nature. God showed His mercy in delivering the Israelites from Egypt, but that was no guarantee against their destruction in the wilderness when they again sinned by unbelief. The angels were blessed beyond all other creatures, but when they proved unfaithful to their trust they were imprisoned in darkness, awaiting there the judgment of the great day. The men of Sodom (lived in a land of great fertility, they had received some knowledge of God through the presence and teaching of Lot, they had been lately rescued from captivity by Abraham, yet they) followed the sinful example of the angels, and their land is still a prey to the fire, bearing witness to the eternal punishment of sin. In spite of these warnings the heretics, who are now finding their way into the Church, persist in their wild hallucinations, giving themselves up to

the lusts of the flesh, despising authority, and railing at angelic dignities. They might have been taught better by the example of the archangel Michael, of whom we are told that, when disputing with the devil about the body of Moses, he uttered no word of railing, but made his appeal to God. These men however rail at that which is beyond their knowledge, while they surrender themselves like brute beasts to the guidance of their appetites, and thus bring about their own destruction, following in the wake of impious Cain, of covetous Balaam, and rebellious Korah. When they take part in your love-feasts they cause the shipwreck of the weak by their wantonness and irreverence. In greatness of profession and smallness of performance they resemble clouds driven by the wind which give no rain ; or trees in autumn on which one looks in vain for fruit, and which are only useful for fuel. By their confident speaking and brazen assurance they seem to carry all before them ; yet like the waves bursting on the shore, the deposit they leave is only their own shame. Or we might compare them to meteors which shine for a moment and are then extinguished for ever.

Ver. 5. ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς πάντα.\* Cf. 2 Pet. i. 12, διὸ μελλήσω ὑμᾶς αἰεὶ ὑπομιμνήσκειν καίπερ εἰδότας, *ib.* i. 13, διεγείρειν ὑμᾶς ἐν ὑπομνήσει, *ib.* iii. 1, διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν, Rom. xv. 14, πέπεισμαι δὲ ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης τῆς γνώσεως . . . τολμηρότεως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς. The word εἰδότας justifies ὑπομνήσαι : they only need to be reminded of truths already known, so that it is unnecessary to write at length. The repeated ὑμᾶς contrasts the readers with the libertines of the former verse. The words in themselves might be taken ironically of persons professing (like the Corinthians) to "know all things," but

\* On the readings see Introduction.

ρον [τούς] μὴ πιστεύσαντας ἀπώλεσεν, 6. ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητή-

the broad distinction maintained throughout the epistle between ὑμεῖς and οὗτοι (the Libertines) forbids such an interpretation. If we read ἅπαξ πάντα with some MSS., it suggests something of anxiety and upbraiding, which may be compared with the tone of St. Paul in writing to the Galatians. See, however, the following note for the position of ἅπαξ. Instead of πάντα some MSS. have τοῦτο. The former finds some support in Enoch i. 2, "I heard everything from the angels," xxv. 2, "I should like to know about everything," *Secrets of En.* xl. 1, 2, "I know all things from the lips of the Lord . . . I know all things and have written all things in the books," lxi. 2 (quoted by Chase in *Dict. of the Bible*). It should probably be understood of all that follows, including the historical allusions, implying that those addressed were familiar not only with the O.T. but with rabbinical traditions: so Estius "omnia de quibus volo vos commonere". Bede's note is "omnia videlicet arcana fidei scientes et non opus habentes recentia quasi sanctiora a novis audire magistris". In what follows he takes ἅπαξ with σώσας, "ita clamantes ad se de afflictione Aegyptia primo salvavit humiles, ut secundo murmurantes contra se in eremo prosterneret superbos. . . . Meminerimus illum sic per aquas baptismi salvare credentes, ut etiam post baptismum humilem in nobis requirant vitam."

οτι Κύριος, ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον [τούς] μὴ πιστεύσαντας ἀπώλεσεν.] For text, see Introduction on Readings. Clement in his *Adumbrationes* gives the paraphrase "Quoniam Dominus Deus semel populum de terra Aegypti liberans deinceps eos qui non crediderunt perdidit".

τὸ δεύτερον has given rise to much discussion. According to the reading I have adopted, it contrasts the preceding *saving* with the following *destruction*. The deliverance from Egypt was the creation of a people once for all, but yet it was followed by the destruction of the unbelieving portion of the people, *i.e.* by all but Caleb and Joshua (Num. xiv. 27, 37). So in 1 Cor. x. we have the privileges of Israel allowed, and yet all was in vain because of their unbelief. There seems less force in the connection of ἅπαξ with

εἰδότας: ἤδη would have been more suitable. For the opposition to τὸ δεύτερον, *cf.* Heb. ix. 28, ὁ Χριστὸς ἅπαξ προσενηχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὁφθήσεται, Theoph. *Autol.* ii. 26, ἵνα τὸ μὲν ἅπαξ ἢ πεπληρωμένον ὅτε ἐτέθη, τὸ δὲ δεύτερον μέλλῃ πληροῦσθαι μετὰ τὴν . . . κρίσιν, Liban. *ap.* Wetst. ἐμοὶ δὲ ἅπαξ ἀρκεῖ γέλωτα ὁφλεῖν, δεύτερον δὲ οὐκέτι.

I am inclined to think that the article before μὴ is an intrusion, as it seems to be before ἐν in ver. 12. Omitting it, we can take δεύτερον with μὴ πιστεύσαντας, getting the sense: "In the 1st case of unbelief (in Egypt)\* salvation followed; in the 2nd (in the wilderness) destruction," *lit.* "when they, a second time failed to believe, He destroyed them". If this was the original reading, it is easy to understand the insertion of τούς as facilitating the plural construction after λαόν. We may compare the solemn utterance in Heb. x. 26, ἐκουσῶς ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, and the belief, apparently based upon it, in the early Church as to sin after baptism.

Ver. 6. ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν . . . εἰς κρίσιν . . . τετήρηκεν.] *Cf.* Clem. Al. *Adumbr.* "Angelos qui non servaverunt proprium principatum, scilicet quem acceperunt secundum profectum." This of course supplies an even more striking instance of the possibility of falling away from grace, *cf.* Bede, "Qui angelis peccantibus non pepercit, nec hominibus parcat superbientibus, sed et hos quoque cum suum principatum non servaverint, quo per gratiam adoptionis filii Dei effecti sunt, sed reliquerint suum domicilium, id est, Ecclesiae unitatem . . . damnabit". On the Fall of the Angels see Introduction and the parallel passages in 2 Pet. ii. 4, and in Enoch, chapters 6-10.

ἀρχήν.] Used of office and dignity, as in Gen. xl. 21 of the chief butler; here perhaps of the office of Watcher, though Spitta takes it more generally of the sovereignty belonging to their abode in heaven=τὸν ἄνω κλῆρον in Clem. Al. 650 P. The term ἀρχή is used of the evil angels themselves in Eph. vi. 12. *Cf.* Enoch xii. 4, of the Watchers (angels)

\* *Cf.* Exod. ii. 14, iv. 1, v. 21, vi. 9, xiv. 11, 12.



ριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον<sup>1</sup> τετήρηκεν· 7. ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις<sup>2</sup> ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω

<sup>1</sup> [ζοφον] add. αἰωνων ἀγγελων speculum, Luc., cf. H. (S. R. p. 106); αἰωνων ἀγγ. Clem. p. 280; add. "in Tartaro constrictos" Orig.

<sup>2</sup> τροπον τουτοις  $\Sigma$ ABC; τουτοις τροπον KL.

who have abandoned the high heaven and the holy eternal place and defiled themselves with women, *ib.* xv. 3. Philo says of the fallen angels (M. i. p. 268), καλὸν μὴ λιποτακτῆσαι μὲν τῆς τοῦ Θεοῦ τάξεως, ἐν ᾗ τοὺς τεταγμένους πάντας ἀριστεύειν ἀνάγκη, αὐτομολῆσαι δὲ πρὸς τὴν ἀνανδρον ἡδονήν. So Just. M. *Apol.* ii. 5, οἱ δ' ἄγγελοι παραβάντες τήνδε τὴν τάξιν γυναικῶν μίξειςιν ἡττήθησαν with Otto's n.

ἀπολιπόντας τὸ ἴδιον οἰκητήριον. Cf. 2 Cor. v. 2, τὸ οἶκ. τὸ ἐξ οὐρανοῦ, and the quotation from Enoch in the last n. [For οἰκητήριον, cf. Enoch xv. 7 (the message of Enoch to the Watchers) "the spiritual have their dwelling in heaven" . . . ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς. Chase.]

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. Cf. 2 Pet. ii. 4 σειριοῖς ζόφον ταρταρώσας, *ib.* ii. 9, ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν, *ib.* iii. 7, τηρούμενοι εἰς ἡμέραν κρίσεως . . . τῶν ἀσεβῶν ἀνθρώπων, Joel ii. 31, ὁ ἥλιος μεταστραφήσεται εἰς σκότος . . . πρὶν ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, Apoc. vi. 17, ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, *ib.* xvi. 14, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ Θεοῦ τοῦ παντοκράτορος. Enoch x. 5, ἐπικάλυψον αὐτῶν (Azazel) σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τὸν αἰῶνα, x. 12, δῆσον αὐτοὺς . . . μέχρι ἡμέρας κρίσεως αὐτῶν, *ib.* xxii. 11 (Gr. in Charles' *Apoc.* C) μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, *ib.* liv. 6, note on xlv. 1. So ἡμέρα τοῦ κυρίου 1 Cor. i. 8, 2 Pet. iii. 10 *al.*, ἐκείνη ἡ ἡμέρα 2 Th. i. 10. On δεσμοῖς see En. liv. 3-5, "I saw how they made iron chains of immeasurable weight, and I asked for whom they were prepared, and he said unto me 'These are prepared for the hosts of Azazel'." Cf. δέσμιοι σκότους (Wisd. xvii. 2) of the plague of darkness.

αἰδίοις. The chains are called "everlasting," but they are only used for a temporary purpose, to keep them for the final judgment. It seems to be here synonymous with αἰώνιος in ver. 7. So too in the only other passages in which it

occurs in the Bible, Wisdom vii. 26, ἀπαύγασμά ἐστι φῶς αἰδίου, and Rom. i. 20, ἡ αἰδὶς αὐτοῦ δύναμις καὶ θειότης.

Ver. 7. ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις. The 3rd example of Divine judgment differs from the two others, as it tells only of the punishment, not of the fall from grace. Hence the difference of connexion ἀγγέλους τε. . . ὡς Σόδομα. Cf. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομόρρας καταστροφῇ κατέκρινεν. The destruction was not limited to these two cities, but extended to all the neighbouring country (Gen. xix. 25, called Πεντάπολις in Wisd. x. 6), including the towns of Admah and Zeboim (Deut. xxix. 23, Hos. xi. 8). Zoar was spared at the request of Lot.

τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι. For the adverbial acc., cf. Matt. xxiii. 37, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία, 2 Macc. xv. 39, ὃν τρόπον οἶνος . . . ἀποτελεῖ, οὕτω καὶ, Luc. *Catapl.* 6 τεθνήασι τὸν ὅμοιον τρόπον. "Like them," *i.e.* the fallen angels. The two judgments are similarly joined in *Test. Nepht.* 3, μὴ γέννησθε ὡς Σόδομα, ἥτις ἐνήλλαξε τάξιν φύσεως αὐτῆς. Ὅμοίως δὲ καὶ οἱ Ἑγρήγορες ἐνήλλαξαν τάξιν φύσεως αὐτῶν, οὓς κατηράσατο Κύριος. Others understand τούτοις of the libertines who are subsequently referred to as οὗτοι (vv. 8, 10, 12, 16, 19); but the beginning of ver. 8 (μέντοι καὶ οὗτοι) seems to distinguish between them and the preceding. The verb ἐκπ. occurs in Gen. xxxviii. 24 of Tamar, Exod. xxxiv. 15, 16, (μὴ ποτε) ἐκπορνεύσωσιν ὀπίσω τῶν θεῶν αὐτῶν, Lev. xvii. 7, Hos. iv. 12, Ezek. xvi. 26, 28, 33.

ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας. In the case of the angels the forbidden flesh (lit. "other than that appointed by God") refers to the intercourse with women; in the case of Sodom to the departure from the natural use (Rom. i. 27), what Philo calls ἀνόμους καὶ ἐκθέσμους μίξεις (*de Gig.* M i. p. 267), cf. Exod. xxx. 9, οὐκ ἀνοίσεις θυμίαμα ἕτερον. For the post-classical phrase cf. 2 Pet. ii. 10, τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, Deut. iv. 3, ἐπορεύθη ὀπίσω Βεελφεγώρ, Jer. ii. 2, 3.



σαρκὸς ἐτέρας, πρόκεινται δείγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8. Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσιν,

πρόκεινται δείγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. Cf. Enoch lxvii. 12, "this judgment wherewith the angels are judged is a testimony for the kings and the mighty," 2 Pet. ii. 6, ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς, 1 Cor. x. 6, 11 τύποι ἐγένοντο, Heb. iv. 11 ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. The present aspect of the Lacus Asphaltites was a conspicuous image of the lake of fire and brimstone prepared for Satan and his followers, Apoc. xix. 20, xx. 10, xxi. 8. It is questioned whether πυρὸς is governed by δείγμα or δίκην. If by δίκην, then the burning of Sodom is itself spoken of as still going on (eternal), and this is in accordance with Jewish belief as recorded in Wisd. x. 7 (πῦρ Πενταπόλεως) ἥς ἐτι μαρτύριον τῆς πονηρίας καπνίζομένη καθέστηκεν χέρσος, Philo (*De Abr.* M. ii. xxi.), μέχρι νῦν καλεῖται. τὸ γὰρ κεράνιον πῦρ ἤκιστα σβεννύμενον ἢ νέμεται ἢ ἐντύφεται. πίστις δὲ σαφεστάτη τὰ δρώμενα, τοῦ γὰρ συμβεβηκότος πάθους σημεῖόν ἐστιν ὃ τε ἀναδιδόμενος ἀεὶ καπνὸς καὶ ὁ μεταλλεύουσι θεῖον, *ib.* V. *Moy.* M. ii. p. 143. Some disallow this sense of αἰώνιος and think that it can only be used of hell-fire, as in 4 Macc. xii. 12 (the words of the martyr contrasting the fires of present torture with the eternal flames awaiting the persecutor), ταμιεύεται σε ἡ θεία δίκη πυκνοτέρῳ καὶ αἰωνίῳ πυρί, καὶ βάσανοι εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσί σε. For an examination of the word see Jukes, *Restitution of all Things*, p. 67 n. and cf. Jer. xxiii. 39, 40, Ezek. xvi. 53, 55 (on the restoration of Sodom), xlvii. 1-12 (a prophecy of the removal of the curse of the Dead Sea and its borders), Enoch. x. 5 and 12, where the εἰς αἰῶνα of the former verse is equivalent to seventy generations in the latter, also ver. 10 where ζωὴ αἰώνιος is reckoned at 500 years. As the meaning of δείγμα is made clear by the following participial clause, it seems unnecessary to take it with πυρὸς in the sense of "an example or type of eternal fire," which would escape the difficulty connected with αἰωνίου, but leaves δίκην ὑπέχουσαι (for which cf. Xen. *Mem.* ii. 1, 8, 2, Macc. iv. 48) a somewhat otiose appendage. In the book of Enoch (lxvii. 4 foll.) the angels who sinned are said to be imprisoned in a burning valley (Hinnom, ch. 27) in which there was a great

swelling of waters, accompanied by a smell of sulphur; and "that valley of the angels burned continually under the earth". Charles notes on this that "the Gehenna valley here includes the adjacent country down to the Dead Sea. A subterranean fire was believed to exist under the Gehenna valley."

Ver. 8. ὁμοίως μέντοι καὶ οὗτοι. Notwithstanding these warnings the libertines go on in similar courses.

ἐνυπνιαζόμενοι σάρκα μαιίνουσιν Compare Acts ii. 17 (a quotation from Joel ii. 28), οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται, of those that see visions: and so Spitta (holding that Jude copied from 2 Peter), would render it here, prefixing the article to make it correspond with the ψευδοπροφήται and ψευδοδιδάσκαλοι of 2 Peter ii. 1. Those who take the opposite view (*viz.* that 2 Peter was copied from Jude) will see nothing to justify the article. The word is used by Isa. lvi. 10 in connexion with the words οὐκ ἔγνωσαν, οὐκ εἰδότες (see ver. 10 below), ἐνυπνιαζόμενοι κοίτην φιλοῦντες νυστάξαι, which Delitsch explains "instead of watching and praying to see divine revelations for the benefit of the people, they are lovers of ease talkers in their sleep."

Bengel explains "Hominum mere naturalium indoles graphice admodum descripta est. Somnians multa videre, audire, etc. sibi videtur." And so Chase "they live in an unreal world of their own inflated imaginations," comparing the conjectural reading of Col. ii. 18, ἄερα κενεμβατεύων. This accords with ver. 10: in their delusion and their blindness they take the real for the unreal, and the unreal for the real. The verb is used both in the active and middle by Aristotle, *Somm.* i. 1, πότερον συμβαίνει αἰεὶ τοῖς καθεύδουσιν ἐνυπνιάζειν, ἀλλ' οὐ μνημονεύουσιν; *Probl.* 30, 14, 2, οἱ ἐν τῷ καθεύδειν ἐνυπνιαζόμενοι ἰσταμένης τῆς διανοίας, καὶ καθ' ὅσον ἡρεμῇ, ὄνειρώττουσιν, cf. Artem. *Oneir.* i. 1. Some interpret of polluting dreams (cf. Lev. 15); but the word ἐνυπνιαζόμενοι is evidently intended to have a larger scope, covering not merely μαιίνουσιν but ἁθετοῦσιν and βλασφημοῦσιν. We must also interpret μαιίνω here by the ἀσέλγειαν of ver. 4, the ἐκπορνεύσασαι and σαρκὸς ἐτέρας of ver. 7. This wide sense appears in Tit. i. 15, τοῖς

κυριότητα<sup>1</sup> δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. 9. Ὁ δὲ

<sup>1</sup> κυριοτητα]—τητας ἢ Orig.

μεμιασμένοις οὐδὲν καθαρὸν, ἀλλὰ μεμΐανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. On first reading one is inclined to take the words κυριότης and δόξαι simply as abstractions. The result of indulgence in degrading lusts is the loss of reverence, the inability to recognise true greatness and due degrees of honour. This would agree with the description of the libertines as sharing in the ἀντιλογία of Korah, as κύματα ἄγρια θαλάσσης, as γογγυσταί uttering hard speeches against God. When we examine however the use of the word κυριότης and the patristic comments, and when we consider the reference to the archangel's behaviour towards Satan, and the further explanation in ver. 10, where the σάρκα of ver. 8 is represented by ὅσα φυσικῶς ἐπίστανται, and the phrase κυριότητα ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν by ὅσα οὐκ οἶδασιν βλασφημοῦσιν, we seem to require a more pointed and definite meaning, not simply "majesty," but "the divine majesty," not simply "dignities," but "the angelic orders". Cf. 2 Pet. ii. 10, Eph. i. 21 (having raised him from the dead and set him on his right hand) ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, Col. i. 16, ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι, where Lightfoot considers that the words are intended to be taken in their widest sense, including bad and good angels, as well as earthly dignities. In our text, however, it would seem that the word should be understood as expressing the attribute of the true κύριος, cf. *Didache*, iv. 1 (honour him who speaks the word of God), ὡς κύριον, ὅθεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ κύριός ἐστιν, *Herm. Sim.*, v. 6, 1, εἰς δούλου τρόπον οὐ κείται ὁ υἱὸς τοῦ Θεοῦ, ἀλλ' εἰς ἐξουσίαν μεγάλην κείται καὶ κυριότητα. The verb ἀθετέω has God or Christ for its object in Luke x. 16, John xii. 48, 1 Thess. iv. 8, etc. We have then to consider how it can be said that the libertines (οὗτοι) "despise authority" in like manner to the above-

mentioned offenders. For the former we may refer to ver. 4, τὸν κύριον ἡμῶν ἀρνούμενοι, for the latter to the contempt shown by the Israelites towards the commandments of God. So the desertion of their appointed station and abode by the angels showed their disregard for the divine ordinance, and the behaviour of the men of Sodom combined with the vilest lusts an impious irreverence towards God's representatives, the angels (*Gen.* xix. 5). Cf. *Joseph. Ant.* i. 11. 2, εἰς ἀνθρώπους ἦσαν ὑβρισταὶ καὶ πρὸς τὸ θεῖον ἀσεβεῖς, and *Test. Aser.* 7, where the sin of Sodom is expressly stated to have been their behaviour towards the angels, μὴ γίνεσθε ὡς Σόδομα ἦτις ἠγνόησε τοὺς ἀγγέλους Κυρίου καὶ ἀπώλετο ἕως αἰῶνος.

δόξας δὲ βλασφημοῦσιν. Cf. 2 Pet. ii. 10, τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσιν βλασφημοῦντες. The only other passage in the N.T. in which the plural occurs is 1 Peter i. 11, where the sense is different. Dr. Bigg compares *Exod.* xv. 11, τίς ὁμοίός σοι ἐν θεοῖς, Κύριε; τίς ὁμοίός σοι; δεδοξασμένοι ἐν ἁγίοις, θαυμαστὸς ἐν δόξαις. Clement's interpretation of this and the preceding clause is as follows: (*Adumbr.* 1008) "dominationem spernunt, hoc est solum dominum qui vere dominus noster est, Jesus Christus . . . majestatem blasphemant, hoc est angelos". The word δόξα in the singular is used for the Shekinah, see my note on James ii. 1. This suggests that Clement may be right in supposing the plural to be used for the angels, who are, as it were, separate rays of that glory. Compare Philo's use of the name λόγοι for the angels as contrasted with the divine Λόγος. In Philo, *Monarch.* ii. p. 18 the divine δόξα, is said to consist of the host of angels, δόξαν δὲ σὴν εἶναι νομίζω τὰς σε δορυφορούσας δυνάμεις. See *Test. Jud.* 25, Κύριος εὐλόγησε τὸν Λευί, ὁ ἄγγελος τοῦ προσώπου ἐμέ, αἱ δυνάμεις τῆς δόξης τὸν Συμεών, also Luke ix. 26, where it is said that "the Son of Man will come in His own glory and in the glory of the Father and of the holy angels".\* Ewald, *Hist. Isr.* tr. vol. viii. p. 142, explains ἡ κυριότης of the true Deity, whom they practically deny

\* There is much said of the glory of the angels in *Asc. Isaiaie*, pp. 47, 49 f ed. Charles.



Μιχαήλ ὁ ἀρχάγγελος, ὅτε<sup>1</sup> τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασ-

<sup>1</sup> ο δε Μιχαήλ . . . οτε ACKL, Ν ; οτε Μιχ. . . . τότε B.

by their dual God; αἱ δόξαι as the angels, whom they blaspheme by supposing that they had created the world in opposition to the will of the true God, whereas Michael himself submitted everything to Him. This last clause would then be an appendage to the preceding, with special reference to the case of the Sodomites (*cf.* John xiii. 20). There may also be some allusion to the teaching or practice of the libertines. If we compare the mysterious reference in 1 Cor. xi. 10, διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, which is explained by Tertullian (*De Virg. Vel.* 7) as spoken of the fallen angels mentioned by Jude, "propter angelos, scilicet quos legimus a Deo et caelo excidisse ob concupiscentiam feminarum," we might suppose the βλασφημία, of which the libertines were guilty, to consist in a denial or non-recognition of the presence of good angels in their worship, or of the possibility of their own becoming κοινωνοὶ δαιμονίων; or they may have scoffed at the warnings against the assaults of the devil, or even at the very idea of "spiritual wickedness in high places". So understood, it prepares us for the strange story of the next verse.

Ver. 9. ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος. The term ἀρχ. occurs in the N.T. only here and in 1 Thess. iv. 16. The names of seven archangels are given in Enoch. The story here narrated is taken from the apocryphal *Assumptio Mosis*, as we learn from Clem. *Adumbr. in Ep. Judae*, and Orig. *De Princ.* iii. 2, 1. Didymus (*In Epi. Judae Enarratio*) says that some doubted the canonicity of the Epistle because of this quotation from an apocryphal book. In Cramer's *Catena* on this passage (p. 163) we read τελευτήσαντος ἐν τῷ ὄρει Μωυσέως, ὁ Μιχαήλ ἀποστέλλεται μεταθήσων τὸ σῶμα, εἶτα τοῦ διαβόλου κατὰ τοῦ Μωυσέως βλασφημοῦντος καὶ φονεῖ ἀναγορεύοντος διὰ τὸ πατάξαι τὸν Αἰγύπτιον, οὐκ ἐνεγκὼν τὴν κατ' αὐτοῦ βλασφημίαν ὁ ἄγγελος, Ἐπιτιμήσαι σοι ὁ Θεὸς, πρὸς τὸν διάβολον ἔφη. Charles in his edition of the *Assumption* thus summarises the fragments dealing with the funeral of Moses: (1) Michael is commissioned to bury Moses, (2) Satan

opposes his burial on two grounds: (a) he claims to be the lord of matter (hence the body should be handed over to him). To this claim Michael rejoins, "The Lord rebuke thee, for it was God's spirit which created the world and all mankind". (b) He brings the charge of murder against Moses (the answer to this is wanting). The story is based upon Deut. xxxiv. 6 (R.V.), "he buried him (*mg.* he was buried) in the valley . . . but no man knoweth of his sepulchre unto this day". Compare the vain search for Elijah (2 Kings ii. 16, 17). Further details in Josephus (*Ant.* iv. 8, 48), νέφους αἰφνίδιον ὑπὲρ αὐτοῦ στάντος ἀφανίζεται κατὰ τινος φάραγος. γέγραφε δὲ αὐτὸν ἐν ταῖς ἱεραῖς βίβλοις τεθνεῶτα, δέσας μὴ δι' ὑπερβολὴν τῆς περὶ αὐτὸν ἀρετῆς πρὸς τὸ θεῖον αὐτὸν ἀναχωρῆσαι τολμήσωσιν εἰπεῖν, Philo i. p. 165, and Clem. Al. (*Str.* vi. § 132, p. 807) where it is said that Caleb and Joshua witnessed the assumption of Moses to heaven, while his body was buried in the clefts of the mountain. See comment in the larger edition, pp. 74-76.

διακρινόμενος. Here used in the sense of "disputing," as in Jer. xv. 10, ἄνδρα διακρινόμενον πάσῃ τῇ γῇ, Joel iii. 2, Acts xi. 2. See my note on James i. 6 and below ver. 22.

διελέγετο. *Cf.* Mark ix. 34, πρὸς ἀλλήλους διελέχθησαν, τίς μείζων.

οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας. I take βλασφημίας to be *gen. qualitatis*, expressed by the adjective βλάσφημον in 2 Peter: see below on ver. 18, James i. 25, ἀκροατὴς ἐπιλησμονῆς, ii. 4 κριταὶ διαλογισμῶν πονηρῶν, iii. 6, ὁ κόσμος τῆς ἀδικίας, also 2 Peter ii. 1, αἱρέσεις ἀπωλείας, ii. 10, ἐπιθυμία μiasμοῦ. For ἐπενεγκεῖν see Plat. *Legg.* ix. 856 πρόσδεως αἰτίαν ἐπιφέρων, *ib.* 943, τιμωρίαν ἐπιφ. The word occurs elsewhere in N.T. only in Rom. iii. 5. Field (*On Translation of N.T.* p. 244) compares Acts xxv. 18 οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν, Diod. xvi. 29, δίκην ἐπήνεγκαν κατὰ τῶν Σπαρτιατῶν, *ib.* xx. 10, κρίσεις ἀδίκους ἐπιφέροντες, xx. 62, φοβηθεὶς τὰς ἐπιφερομένας κρίσεις, tom. x. p. 171 ed. Bip. ἐπήνεγκαν κρίσιν περὶ ὕβρεως, and



φημίας, ἀλλὰ εἶπεν Ἐπιτιμήσαι σοι Κύριος.<sup>1</sup> ΙΟ. Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται. ΙΙ. οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ

<sup>1</sup> κυριος] ὁ θεος Ν.

translates "durst not bring against him an accusation of blasphemy"; but surely that is just what he does in appealing to God. Besides such a statement would be altogether beside the point. The verse is introduced to show the guilt attached to speaking evil of dignities, *i.e.* of angels. If Michael abstained from speaking evil even of a fallen angel, this is appropriate; not so, if he simply abstained from charging the devil with speaking evil of Moses.

κρίσις, like κρίνω, has the two meanings of judgment and of accusation, *cf.* Lycurg. 31 where οἱ συκοφαντοῦντες are distinguished from τῶν δικαίως τὰς κρίσεις ἐνισταμένων.

ἐπιτιμήσαι σοι Κύριος. These words occur in the vision of Zechariah (iii. 1-10) where the angel of the Lord replies to the charges of Satan against the high priest Joshua with the words ἐπιτιμήσαι Κύριος ἐν σοί, διάβολε, καὶ ἐπιτιμήσαι Κύριος ἐν σοί, ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ. They were no doubt inserted as appropriate by the author of the *Ass. Mos.* in his account of the controversy at the grave of Moses. We may compare Matt. xvii. 18, ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς.

Ver. 10. οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν. The libertines do the contrary of what we are told of the respect shown by the angel even towards Satan: they speak evil of that spiritual world, those spiritual beings, of which they know nothing, *cf.* 2 Peter ii. 12. The common verb βλασφ. shows that the δόξαι of ver. 8 are identical with ὅσα οὐκ οἶδασιν here. For the blindness of the carnal mind to all higher wisdom *cf.* 1 Cor. ii. 7-16, a passage linked with our epistle by the distinction between the ψυχικοί and πνευματικοί and by the words λαλοῦμεν Θεοῦ σοφίαν, ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. See too John viii. 19, 1 Tim. vi. 4, τετύφωται μηδὲν ἐπιστάμενος. For the form οἶδασιν see my ed. of St. James, p. clxxxiii.

ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται. This stands for σάρκα in ver. 8 and is explained by ἀσέλγειαν in ver. 4, ἐκπορνέυσασαι in ver. 7,

μαίνουσιν in ver. 8, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι in ver. 16.

φυσικῶς, "by instinct," so Dion. L. x. 137, φυσικῶς καὶ χωρὶς λόγου. Alford cites Xen. *Cyrop.* ii. 3, 9, μάχην ὁρῶ πάντας ἀνθρώπους φύσει ἐπισταμένους, ὥσπερ γε καὶ τὰλλα ζῶα ἐπίσταται τινα μάχην ἕκαστα οὐδὲ παρ' ἐνὸς ἄλλου μαθόντα ἢ παρὰ τῆς φύσεως.

ἐν τούτοις φθείρονται. The natural antithesis here would have been "these things they admire and delight in". For this Jude substitutes by a stern irony "these things are their ruin". *Cf.* Phil. iii. 19, where speaking of the enemies of the Cross the apostle says: ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν. Eph. iv. 22, ἀποθέσθαι . . . τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας.

Ver. 11. οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν. For the use of the aorist see note on ver. 4, παρεισεδύησαν: for the phrase *cf.* Blass, *Gr.* p. 119, and 2 Peter ii. 15, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ. The phrase οὐαί, so common in Enoch, especially in cc. 94 to 100, and in the Gospels and Apocalypse, occurs in the epistles only here and in 1 Cor. ix. 16. The woe is grounded on the fate which awaits those who walk in the steps of Cain, Balaam and Korah. In 2 Peter Balaam is the only one referred to of the three leaders of wickedness here named by Jude. Cain, with Philo, is the type of selfishness (M. i p. 206), πᾶς φίλαντος ἐπὶ κλησὶν Καὶν εὗρηκεν (quoted by Schneckenb. p. 221); he is named as a type of jealous hate in 1 John iii. 11, 12, ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια, of unbelief in Heb. xi. 4, πίστει πλείονα θυσίαν Ἀβελ παρὰ Καὶν προσήνεγκεν τῷ Θεῷ, *cf.* Philo, *De Agric.* i M. 300 f., and Targ. Jer. on Gen. iv. 7, cited by Schneckenburger, in which Cain is represented as saying "non est iudicium, nec iudex, nec est aliud saeculum, nec dabitur merces bona justis, nec ultio sumetur de improbis," etc. There seems no reason why we should not regard Cain here as symbolising the absence both of faith

τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν,

and of love, *cf.* 1 John iii. 23. Euthym. Zig. gives an allegorical explanation, καὶ αὐτοὶ ἀδελφοκτόνοι εἰσὶ, 'δι' ὧν διδάσκουσι τὰς τῶν ἀπατωμένων ψυχὰς ἀποκτείνοντες. Cain and Korah are said to have been objects of special reverence with a section of the Ophite heresy, which appears to have been a development of the Nicolaitans (Eriphan. *Pan.* i. 3, 37, 1, οἱ Ὀφῖται τὰς προφάσεις εἰλήφασιν ἀπὸ τῆς Νικολάου καὶ Γνωστικῶν καὶ τῶν πρὸ τούτων αἱρέσεων). They held that the Creator was evil, that the serpent represented the divine Wisdom, that Cain and his successors were champions of right (Eriphan. *ib.* 38, 1, οἱ Καιανοὶ φασι τὸν Καὶν ἐκ τῆς ἰσχυροτέρας Δυνάμεως ὑπάρχειν καὶ τῆς ἀνθεν αὐθεντίας, and boast themselves to be of kin to Cain, καὶ τῶν Σοδομίτων καὶ Ἡσαὺ καὶ Κορέ, see too Iren. i. 51. Clem. *Str.* vii. § 108.)

τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν. Every word in this clause is open to question. The passive of ἐκχέω, to "pour out," is used to express either the onward sweeping movement of a great crowd, or the surrender to an overpowering motive on the part of an individual = *effusi sunt*,\* as in Sir. xxxvii. 29, μὴ ἐκχυθῆς ἐπ' ἐδεσμάτων, *Test. Reub.* i. πορνεία ἐν ᾗ ἐξεχύθη, Clem. *Al. Str.* ii. p. 491, εἰς ἡδονήν, τράγων δικήν, ἐκχυθέντες καθηδυπαθοῦσιν, *Plut. V. Ant.* 21, εἰς τὸν ἡδυπαθῆ καὶ ἀκόλαστον βίον ἐκκεχυμένος. Such an interpretation seems not quite consistent with μισθοῦ, which implies cool self-interest. That covetousness, αἰσχροκέρδεια, was a common motive with false teachers is often implied or asserted by St. Paul and St. Peter in the passages quoted below: and this, we know, was the case with Balaam; but would it be correct to say either of him or of his followers, here condemned by St. Jude, that they ran greedily into (or "in") error for reward? Perhaps we should understand it rather of a headstrong will breaking down all obstacles, refusing to listen to reason or expostulation, as Balaam holds to his purpose in spite of the divine opposition manifested in such diverse ways. Then

comes the difficulty, how are we to understand the dative πλάνῃ, and what is the reference in the word? Should we take πλάνῃ as equivalent to εἰς πλάνην (Winer, p. 268)? This is the interpretation given by Lucifer p. 219, "vae illis quoniam in seductionem B. mercede effusi sunt," but it is a rare use of the dative, and it seems more natural to explain πλάνῃ by the preceding ὁδῶ (dative of the means or manner), which is used in the same collocation in 2 Peter ii. 15. What then are we to understand by "they were hurried along on the line of Balaam's error"? What was his error? From Num. xxii., xxv. 1-3, and xxxi. 16, Neh. xiii. 2, Μωαβῖται ἐμισθώσαντο ἐπ' αὐτὸν τὸν Βαλαὰμ καταράσασθαι, *Jos. Ant.* iv. 6, 6, we learn that B. was induced by Balak's bribe to act against his own convictions and eventually to tempt Israel to fornication. This then is the error or seduction by which he leads them astray.† In rabbinical literature Balaam is a sort of type of false teachers (*Pirke Aboth*, v. 29, with Taylor's n.). Some suppose the name Nicolaitan (*Apoc.* ii. 6) to be formed from the Greek equivalent to Balaam = "corrupter of the people"; see however the passages quoted from Clem. *Al.* in the Introduction on Early Heresies. In *Apoc.* ii. 14 we read of some in Pergamum that held the teaching of Balaam, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. There is no hint to suggest that the innovators, of whom Jude speaks, favoured idolatry, but they may have prided themselves on their enlightenment in disregarding the rule of the Apostolic Council as to the use of meats offered to idols (*cf.* 1 Cor. 8), and perhaps in burning incense in honour of the Emperor, see Ramsay, *Expositor* for 1904, p. 409, and July, pp. 43-60. On the other hand, Jude continually charges them with moral laxity, and we may suppose that this was combined with claims to prophetic power, and with the covetousness which is often ascribed to the false teachers of the early Church, as in 1 Thess. ii. 3 f., where

\* I do not think the marginal reading in the R.V., "cast themselves away," is tenable.

† Zahn understands πλάνῃ in an active, not a passive sense, as the ruling principle of the πλάνος Balaam, not as the error into which others fell through his seductions. I do not think Jude discriminated between these meanings: πλάνῃ covers both.



καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο. 12. οὗτοί εἰσιν<sup>1</sup> [οἱ]

<sup>1</sup> οὗτοι εἰσιν] add. (ex. v. 16) γογγυσταί—πορευόμενοι  $\aleph$  C<sup>2</sup>.

Paul asserts of his own ministry that it was οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ . . . αὐτὲ γὰρ ἐν λόγῳ κολακείας ἐγενήθημεν, οὐτε ἐν προφάσει πλεονεξίας, οὐτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, 1 Tim. iii. 8, 9, διακόνους μὴ διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει, Tit. i. 7, 11 διδάσκοντες ἃ μὴ δεῖ κέρδους χάριν, 1 Peter v. 2. For the gen. μισθοῦ cf. Winer, p. 258, Plat. Ref. ix. 575 B, μισθοῦ ἐπικουροῦσιν, 1 Cor. vii. 23, τιμὴς ἡγοράσθητε.

On the whole I understand the passage thus: Balaam went wrong because he allowed himself to hanker after gain and so lost his communion with God. He not only went wrong himself, but he abused his great influence and his reputation as a prophet, to lead astray the Israelites by drawing them away from the holy worship of Jehovah to the impure worship of Baal Peor. So these false teachers use their prophetic gifts for purposes of self-aggrandisement, and endeavour to make their services attractive by excluding from religion all that is strenuous and difficult, and opening the door to every kind of indulgence. See the notes and comments on the parallel passages of 2 Peter in my edition of that Epistle.

τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο. For Korah's sin see Num. xvi. 1 f. and compare, for the same rebellious spirit in the Christian Church, 3 John, 9, 10 (of Diotrephes), Tit. i. 10, 11. εἰσὶ πολλοὶ ἀνυπότακτοι . . . οὓς δεῖ ἐπιστομίζειν, *ib.* i. 16; *ib.* iii. 10, 11, 1 Tim. i. 20 (among those who have made shipwreck of the faith mention is made of Hymenaeus and Alexander) οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν, *ib.* vi. 3-6, 2 Tim. ii. 16-18, ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει, ὣν ἐστιν Ὑμέναιος καὶ Φίλητος, οἵτινες περὶ τὴν ἀλήθειαν ἡστούχησαν, *ib.* ii. 25, iv. 14, where the opposition of Alexander the coppersmith is noted; but especially iii. 1-9, which presents a close parallel to our passage, referring to a similar resistance to Moses in the case of the apocryphal Jannes and Jambres. For ἀντιλογία see Heb. xii. 3, ἀναλογίσασθε τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν. It is used as a translation of Meribah in

Num. xx. 13 *al.* and (in relation to Korah) in *Protev. Fac.* 9. μνήσθητι ὅσα ἐποίησεν ὁ Θεὸς τοῖς Δαθάν, Κωρέ, καὶ Ἀβειράμ, πῶς ἐδιχάσθη ἡ γῆ καὶ κατέπιεν αὐτοὺς διὰ τὴν ἀντιλογίαν αὐτῶν.

Rampf draws attention to the climax contained in these examples. The sin of Cain is marked by the words ἐπορεύθησαν ὁδῷ, that of Balaam the gentile prophet by ἐξεχύθησαν πλάνη, that of the Levite Korah by ἀπώλοντο ἀντιλογία.

Ver. 12. οὗτοί εἰσιν [οἱ] ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευχόμενοι. Dr. Chase quotes Zech. i. 10 f., Apoc. vii. 14, Enoch xlv. 3, *Secrets of Enoch*, vii. 3 xviii. 3, xix. 3, etc., for the phrase οὗτοί εἰσιν, adding that it was probably adopted by St. Jude from apocalyptic writings, for which he clearly had a special liking. On the early history of the Agape, see my Appendix C to Clem. Al. *Strom.* vii. The parallel passage in 2 Peter (on which see n.) has two remarkable divergencies from the text here, reading ἀπάταις for ἀγάπαις and σπῖλοι for σπιλάδες. There has been much discussion as to the meaning of the latter word. It is agreed that it is generally used of a rock in or by the sea, and many of the lexicographers understand it of a hidden rock, ὕφαλος πέτρα, see Thomas Mag., σπιλάς, Ἀττικῶς ὕφαλος πέτρα, Ἑλληνες, Etymol. M., σπιλάδες . . . αἱ ὑπὸ θάλασσαν κεκρυμμέναι πέτραι, ὅθεν καὶ ὕφαλος ἄνθρωπος λέγεται ὁ κεκρυμμένος καὶ πανοῦργος, *ib.* κατασπιλάζοντες, κατακρύπτοντες, ἀπὸ μεταφορᾶς τῶν ὑφάλων πετρῶν, αἵτινες ὑπὸ ὕδατος καλυπτόμεναι τοῖς ἀπρόπτωτος προσπελάζουσι κίνδυνον ἐπιφέρουσι (both cited by Wetst.). The same explanation is given by the scholiast on Hom. *Od.* v. 401-403, καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης . . . ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε. See Plut. *Mor.* 101 B, εὐδία σπιλάδος, which Wytt. translates "tranquillitas maris caecam rupem tegentis," *ib.* 476 A, Oecumenius on this passage, αἱ σπιλάδες τοῖς πλέουσιν ὁλεθριοί, ἀπροσδοκῆτως ἐπιγενόμεναι (?-νοῖς), and ἐξαίφνης, ὥσπερ σπιλάδες, ἐπάγοντες αὐτοῖς τὸν ὀλεθρον τῶν ψυχῶν. Wetst. also quotes Heliod. v. 31, θαλάσση προσείκασας ἂν τοὺς ἄνδρας αἰφνιδίῳ σπιλάδι κατασεισθέντας. The compound κατασπιλάζω joined with the parallel case



ἐν ταῖς<sup>1</sup> ἀγάπαις<sup>2</sup> ὑμῶν<sup>3</sup> σπιλάδες, συνευωχούμενοι ἀφόβως,<sup>4</sup>

<sup>1</sup> οἱ ἐν ταῖς] om. οἱ B K vulg. Luc. Theophl. Oecon. +, Chase.

<sup>2</sup> ἀγαπαις B BKL syrr. sah. boh. + ; ἀπαταις AC.

<sup>3</sup> ὑμῶν] αὐτῶν A vulg. syrP +.

<sup>4</sup> συνευωχούμενοι, ἀφοβως syrr., Treg., WH ; συνευωχ. ἀφοβως, Ti.

of ὑφάλος justifies, I think, this sense of σπιλάς, which is rejected by most of the later commentators.\* Cf. also the use of ναυαγέω in 1 Tim. i. 19. *Scopulus* is used in a similar metaphoric sense, see Cic. in Pis. 41 where Piso and Gabinius are called "geminae voragines scopulique reipublicae". Others take σπιλάδες in the very rare sense of "spots," or "stains," like σπίλοι in 2 Peter. The only example of this sense seems to be in Orph. *Lith.* 614, but Hesych. gives the interpretation σπιλάς, μεμιασμένοι. I agree with Bp. Wordsworth and Dr. Chase in thinking that the metaphor of the sunken rocks is more in harmony with the context.

How are we to account for the gender in οἱ . . . σπιλάδες συνευωχούμενοι? Are we to suppose the gender of σπιλάς was changed or forgotten in late Greek (cf. Winer, pp. 25, 38, 73, 76)? If so, the forgetfulness seems to have been confined to this author. Or is this a *constructio ad sensum*, the feminine being changed to masculine because it is metaphorically used of men (Winer, pp. 171, 648, 660, 672), cf. Apoc. xi. 4, οὗτοί εἰσιν αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ κυρίου ἐστῶτες and B's reading παραφερόμενοι below? Or may we take σπιλάδες as expressing a complementary notion in apposition to συνευωχούμενοι? The last seems the best explanation though I cannot recall any exact parallel. An easier remedy would be to omit the article (with K and many versions), as suggested by Dr. Chase in Hastings' *Dictionary of the Bible*, ii. p. 799b, translating: "these are sunken rocks in your love-feasts while they feast with you".

συνευωχούμενοι. Is used in the parallel passage of 2 Peter with a dat. as in Luc. *Philops* 4, Jos. *Ant.* iv. 8, 7.

\* Dr. Bigg denies this meaning on the strength mainly of two quotations, Hom. *Od.* iii. 298, ἀτὰρ νῆας γε ποτὶ σπιλάδεσσιν ἔαξαν κύματα, where, he says, the σπιλάδες are identical with λισσὴ αἰπειά τε εἰς ἅλα πέτρην of 293; and Anthol. xi. 390, φασὶ δὲ καὶ νήεσσιν ἀλιπλανέεσσι χερείους τὰς ὑφάλους πέτρας τῶν φανερῶν σπιλάδων. In both of these I think the word refers to the breakers at the bottom of the cliffs: in the latter it is said that hidden rocks are more dangerous than visible reefs. Compare Diod. iii. 43, ὅρος δὲ ταύτῃ παράκειται κατὰ μὲν τὴν κορυφὴν πέτρας ἀποτομάδας ἔχον καὶ τοῖς ὕψεσι καταπληκτικὰς, ὑπὸ δὲ τὰς ρίζας σπιλάδας ὀξείας καὶ πυκνὰς ἐνθαλάττους.

ἀφόβως ἑαυτοὺς ποιμαίνοντες. If we take σπιλάδες as complementary to συνευωχούμενοι, it is better to take ἀφόβως with ποιμ.: if we omit the article and take σπιλάδες to be the predicate, συνευωχούμενοι will be an epexegetic participle, which will require strengthening by ἀφόβως. Generally ἀφ. is used in a good sense, but we find it used, as here, of the want of a right fear in Prov. xix. 23, φόβος Κυρίου εἰς ζωὴν ἀνδρί, ὁ δὲ ἄφοβος κ.τ.λ., *ib.* xv. 16, κρεῖσσον μικρὰ μερὶς μετὰ φόβου Κυρίου ἢ θησαυροὶ μεγάλοι μετὰ ἀφοβίας, Sir. v. 5, περὶ ἐξίλασμού μὴ ἄφοβος γίνου, προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίαις. The phrase ἑαυτοὺς ποιμ. recalls Ezek. xxxiv. 8, ἐβόσκησαν οἱ ποιμένες ἑαυτοὺς, τὰ δὲ πρόβατά μου οὐκ ἐβόσκησαν, but there does not seem to be any reference to spiritual pastors in Jude; and ποιμαίνω has probably here the sense "to fatten, indulge," as in Prov. xxviii. 7, ὃς δὲ ποιμαίνει ἄσωτίαν, ἀτιμάζει πατέρα, *ib.* xxix. 3, ὃς δὲ ποιμαίνει πόρνας, ἀπολεῖ πλοῦτον, Plut. *Mor.* 792 B, Ἀτταλον ὑπ' ἀργίας μακρὰς ἐκλυθέντα κομιδῇ Φιλοποίμην ἐποίμαινεν ἀτεχνῶς πιαινόμενον. We may compare 1 Cor. xi. 27 f., James v. 5, 1 Tim. v. 6.

νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι. The character of the innovators is illustrated by figures drawn from the four elements, air, earth, sea, heaven (αἰθήρ). Spitta points out the resemblance to a passage in Enoch (chapters ii.-v.), which follows immediately on the words quoted below, vv. 14, 15. The regular order of nature is there contrasted with the disorder and lawlessness of sinners. "I observed everything that took place in the heaven, how the luminaries . . . do not deviate from their orbits, how they all

ἐαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,<sup>1</sup>

<sup>1</sup> παραφερομενοι B.

rise and set in order, each in its season, and transgress not against their appointed order. . . . I observed and saw how in winter all the trees seem as though they were withered and shed all their leaves. . . . And again I observed the days of summer . . . how the trees cover themselves with green leaves and bear fruit. . . . And behold how the seas and the rivers accomplish their task. But as for you, ye have not continued steadfast; and the law of the Lord ye have not fulfilled . . . and have slanderously spoken proud and hard words (below ver. 15, *περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ*) with your impure mouths against his greatness." For the metaphor *cf.* Eph. iv. 14. In the parallel passage of 2 Peter the first figure is broken into two, *πηγαὶ ἄνυδροι, ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι*. Perhaps the writer may have thought that there was an undue multiplication of causes; if the clouds were waterless, it was needless to add that they were driven past by the wind. We find the same comparison in Prov. xxv. 14: "As clouds and wind without rain, so is he that boasteth himself of his gifts falsely". [The LXX is less like our text, suggesting that Jude was acquainted with the original Hebrew. C.] For the use of ὑπό with ἀνέμων see my note on James iii. 4.

δένδρα φθινοπωρινὰ ἄκαρπα. φθινοπωρινός is an adjective derived from τὸ φθινόπωρον, which is itself, I think, best explained as a compound of φθίνουσα ὁπώρα (*cf.* φθίνοντος μηνός), meaning the concluding portion of the ὁπώρα. This latter word is, according to Curtius, compounded of ὁπ-, connected with ὀπίσω, ὀπισθεν, and ὥρα = "the later prime". We find ὥρα used by itself both for the spring with its flowers and, more rarely, for the summer with its fruits, as in Thuc. ii. 52, ὥρα ἔτους. Perhaps from this double use of the word may have come the ambiguity in the application of ὁπώρα, of which Ideler says that "it originally indicated, not a season separate from and following after the summer, but the hottest part of the summer itself, so that Sirius, whose heliacal rising took place (in the age of Homer) about the middle of July, is described as ἀστὴρ ὁπωρινός *Il.* v. 5). In early times it would seem that

the Greeks, like the Germans (*Tac. Germ.* 26), recognised only three seasons—winter, spring, summer, and that the last was indifferently named θέρος or ὁπώρα: compare *Arist. Aves* 709, *πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος, ὁπώρας*, with *Aesch. Prom.* 453, *ἦν δ' οὐδὲν αὐτοῖς οὔτε χειματος τέκμαρ οὔτ' ἀνθεμώδους ἦρος οὔτε καρπίμου θέρους βέβαιον*. But though ὁπώρα was thus used strictly for the dog-days, when the fruit ripened, it was also vaguely used for the unnamed period which ensued up to the commencement of winter. Thus *Hesiod (Op.* 674) *μηδὲ μένειν οἶνόν τε νέον καὶ ὁπωρινὸν ὄμβρον καὶ χειμῶν' ἐπιόντα*: and ὁπώρα appears as a definite season by the side of the others in a line of *Euripides*, quoted by *Plutarch (Mor.* 1028 F), from which it appears that he assigned four months each to summer and winter, and two to spring and ὁπώρα:—

φίλης τ' ὁπώρας διπτύχους ἦρος τ'  
ἴσους

(where the epithet φίλης deserves notice). It is said that the author of the treatise *De Diaeta* (c. 420 B.C.), which goes under the name of Hippocrates, was the first to introduce a definite term (φθινόπωρον or μετόπωρον) for the new season, the word ὁπώρα being reserved for the late summer, according to the definition of *Eustath.* on *Il.* v. 5, ὁπώρα ὥρα μετὰ ξὺν κειμένη θέρους καὶ τοῦ μετ' αὐτὴν μετοπώρου. And so we find it used by *Aristotle (Meteor.* ii. 5), αἱ χάλασαι γίνονται ἔαρος μὲν καὶ μετοπώρου μάλιστα, εἴτα καὶ τῆς ὁπώρας, χειμῶνος δὲ ὀλιγάκις, and by *Theophrastus (περὶ Σημείων, 44)*, ἐὰν τὸ ἔαρ καὶ τὸ θέρος ψυχρὰ γίνηται, ἡ ὁπώρα γίνεται καὶ τὸ μετόπωρον πνιγερόν.

There is a good deal of inconsistency about the exact limits of the seasons, as is natural enough when we remember that they were first distinguished for purposes of agriculture and navigation, as we see in *Hesiod's Works and Days*. Each season brings its own proper work, and the farmer or merchant is reminded of the return of the season by various signs, the rising and setting of stars, especially of the Pleiades and Arcturus, the sun's passage through the signs of



δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα, 13. κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες

the zodiac, the reappearance of the birds, etc. A more strictly accurate division was made by the astronomers, who distinguished between the various kinds of rising and setting of the stars, and divided the year into four equal parts by the solstices and equinoxes. In the year 46 B.C. Julius Caesar introduced his revised calendar, which assigned definite dates to the different seasons. Thus spring begins *a.d. vii. id. Feb.* (Feb. 7), summer *a.d. vii. id. Mai.* (May 9), autumn *a.d. iii. id. Sext.* (Aug. 11), winter *a.d. iv. id. Nov.* (Nov. 10).

To turn now to the commentators, I may take Trench as representing their view in his *Authorised Version*, p. 186, ed. 2, where he says, "The φθινόπωρον is the late autumn . . . which succeeds the ὀπώρα (or the autumn contemplated as the time of the ripened fruits of the earth) and which has its name παρὰ τὸ φθίνεισθαι τὴν ὀπώραν, from the waning away of the autumn and the autumn fruits. . . . The deceivers of whom St. Jude speaks are likened to trees as they show in late autumn, when foliage and fruit alike are gone."

I have stated above what I hold to be the origin of the word φθινόπωρον. Trench's explanation is ambiguous and unsuited to the facts of the case, as will be seen from the criticisms in Lightfoot's *Fresh Revision*, p. 135: "In the phrase 'autumn-trees without fruit' there appears to be a reference to the parable of the fig-tree. . . . At all events the mention of the season when fruit might be expected is significant." He adds in a note, "Strange to say, the earliest versions all rendered φθινοπωρινὰ correctly.\* Tyndale's instinct led him to give what I cannot but think the right turn to the expression, 'Trees with out frute at gadringe (gathering) time,' i.e. at the season when fruit was looked for. I cannot agree with Archbishop Trench, who maintains that 'Tyndale was feeling after, though he has not grasped, the right translation,' and himself explains φθινοπωρινὰ ἄκαρπα as 'mutually completing one another, without leaves, without fruit'. Tyndale was followed by Coverdale and the Great Bible. Similarly Wycliffe has 'hervest trees with-

out fruyt,' and the Rheims version 'trees of autumnne unfruitful'. The earliest offender is the Geneva Testament, which gives 'corrupt trees and without frute'. . . . The Bishops' Bible strangely combines both renderings, 'trees withered (φθίνειν) at fruite gathering (ὀπώρα) and without fruite,' which is explained in the margin, 'Trees withered in autumnne when the fruite harvest is, and so the Greke woord importeth'."

The correctness of the interpretation, given by Lightfoot alone among modern commentators, is confirmed by a consideration of the context. The writer has just been comparing the innovators, who have crept into other Churches, to waterless clouds driven past by the wind. Just as these disappoint the hope of the husbandman, so do fruitless trees in the proper season of fruit. If φθινοπωρινὰ were equivalent to χειμερινὰ, denoting the season when the trees are necessarily bare both of leaves and fruit, how could a tree be blamed for being ἄκαρπον? It is because it might have been, and ought to have been a fruit-bearing tree, that it is rooted up.

Δις ἀποθανόντα ἐκριζωθέντα. Schneckenburger explains, "He who is not born again is dead in his sins (Col. ii. 13), he who has apostatised is twice dead," cf. Apoc. xxi. 8, Heb. vi. 4-8, 2 Peter ii. 20-22. So the trees may be called doubly dead, when they are not only sapless, but are torn up by the root, which would have caused the death even of a living tree.

Ver. 13. κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας. Cf. Cic. *Ad Herenn.* iv. 55, *spumans ex ore scelus*. The two former illustrations, the reefs and the clouds, refer to the specious professions of the libertines and the mischief they caused; the third, the dead trees, brings out also their own miserable condition; the fourth and fifth give a very fine description of their lawlessness and shamelessness, and their eventual fate. The phrase ἄγρια κύματα is found in Wisdom xiv. 1. The rare word ἐπαφρίζω is used of the sea in Moschus v. 5. It refers to the seaweed and other refuse borne on the crest of the waves and thrown up on the beach, to which are

\* This agreement is probably owing to their dependence on the Vulgate "*arbores autumnnales infructuosae*".



πλανῆται<sup>1</sup> οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 14.  
Ἐπροφήτευσεν<sup>2</sup> δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων

<sup>1</sup> πλανητες οἱς ζοφος σκοτους B.

<sup>2</sup> επροφητευσεν B<sup>1</sup>; επροεφ. B<sup>3</sup>; προεπροφ. N; προεφ. ACKL al.

compared the overflowings of ungodliness (Ps. xvii. 4), the **ῥυπαρία καὶ περυσσεία κακίας** condemned by James i. 21, where see my note. The libertines foam out their own shames by their swelling words (ver. 16), while they turn the grace of God into a cloak for their licentiousness (ver. 4). We may compare Phil. iii. 19, **ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν**.

**ἀστέρες πλανῆται.** This is borrowed from Enoch (chapters xliii., xlv.) where it is said that some of the stars become lightnings and cannot part with their new form, *ib.* 80, "In the days of the sinners, many chiefs of the stars will err, and will alter their orbits and tasks, *ib.* 86, where the fall of the angels is described as the falling of stars, *ib.* 88, "he seized the first star which had fallen from heaven and bound it in an abyss: now that abyss was narrow and deep and horrible and dark . . . and they took all the great stars and bound them hand and foot, and laid them in an abyss," *ib.* xc. 24, "and judgment was held first upon the stars, and they were judged and found guilty and were cast into an abyss of fire"; also xviii. 14 f.

It would seem from these passages, which Jude certainly had before him, that **πλανῆται** cannot here have its usual application, the propriety of which was repudiated by all the ancient astronomers from Plato downwards. Cf. Cic. *N. D.* ii. 51, "maxime sunt admirabiles motus earum quinque stellarum quae falso vocantur errantes. Nihil enim errat quod in omni aeternitate conservat motus constantes et ratos," with the passages quoted in my notes on that book.

Some commentators take it as applying to comets; perhaps the quotations from Enoch 44 and 80 fit better with shooting-stars. **ἀστέρες διάττοντες** (Arist. *Meteor.* i. 4, 7) which seem to rush from their sphere into darkness; compare Hermes Trismegistus *ap. Stob. Ecl.* i. 478, **κάτωθεν τῆς σελήνης εἰσὶν ἕτεροι ἀστέρες φθαρτοὶ ἀργοὶ . . . οὓς καὶ ἡμεῖς ὁρῶμεν διαλυομένους, τὴν φύσιν ὁμοίαν ἔχοντες τοῖς ἀχρήστοις τῶν ἐπὶ γῆς ζώων, ἐπὶ ἕτερον δὲ οὐδὲν γίγνεται ἢ ἵνα μόνον φθαρῇ.** For the close relationship supposed by the Jews to exist between the

stars and the angels, see my note on James i. 17, **φώτων**. In this passage, however, the subject of the comparison is men, who profess to give light and guidance, as the pole-star does to mariners (**ὡς φωστῆρες ἐν κόσμῳ**, Phil. ii. 15), but who are only blind leaders of the blind, centres and propagators of **πλάνη** (ver. 11), destined to be swallowed up in everlasting darkness. Cf. Apoc. vi. 13, viii. 10, 12, ix. 1, xii. 4.

**οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.** See the parallel in 2 Pet. ii. 17, and above ver. 6.

Vv. 14-16.—*The Prophecy of Enoch.* The ancient prophecy, to which reference has been already made, was intended for these men as well as for the prophet's own contemporaries, where he says "The Lord appeared, encompassed by myriads of his holy ones, to execute justice upon all and to convict all the ungodly concerning all their ungodly works, and concerning all the hard things spoken against Him by ungodly sinners". (Like them) these men are murmurers, complaining of their lot, slaves to their own carnal lusts, while they utter presumptuous words against God, and seek to ingratiate themselves with men for the sake of gain.

Ver. 14. **ἐπροφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ.** "It was for these also (as well as for his own contemporaries) that the prophecy of Enoch was intended, far as he is removed from our time, being actually the sixth (by Hebrew calculation, seventh) descendant from Adam." For Enoch compare the allusions in Sir. xlv. 16, xlix. 14, Heb. xi. 5, Charles, *Introduction to Book of Enoch*. The prophecy is contained in En. i. 9 (Greek in Charles, *Apoc. C.* p. 327), **ὅτι ἔρχεται σὺν τοῖς (?ταῖς) μυριάσιν αὐτοῦ καὶ τοῖς ἀγίοις αὐτοῦ ποιῆσαι κρίσιν κατα πάντων, καὶ ἀπολέσει τοὺς ἀσεβεῖς καὶ ἐλέγξει πᾶσαν σάρκα περὶ πάντων <τῶν> ἔργων αὐτῶν ὧν ἠσέβησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.** The phrase **ἑβδομος ἀπὸ Ἀδὰμ** is also found in En. lx. 8, "My grandfather was taken up, the seventh from Adam," *ib.* xciii. 3, "And Enoch began to recount from the books and spake: I was born the seventh in the

Ἰδοὺ ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν<sup>1</sup> αὐτοῦ, 15. ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς<sup>2</sup> περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν<sup>3</sup> ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν<sup>4</sup> ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς. 16. Οὗτοί εἰσιν

<sup>1</sup> αγιας μυριασιν] μυριασιν αγιων αγγελων  $\Sigma$  syr. sah. arm. +.

<sup>2</sup> παντας τους ασεβεις] add. αυτων KL, Ti. (*incuria* ?); πασαν ψυχην  $\Sigma$ , syr. sah.

<sup>3</sup> ασεβειας αυτων] om.  $\Sigma$  sah. + ; [ασεβειας] αυτων Treg.

<sup>4</sup> σκληρων] add. λογων  $\Sigma$  C, Ti.

first week, while judgment and righteousness still tarried; and after me there will arise in the second week great wickedness," where Charles refers to *Jubilees*, 7. The genealogical order, as given in Gen. v. 4-20, is (1) Adam, (2) Seth, (3) Enos, (4) Cainan, (5) Mahalaleel, (6) Jared, (7) Enoch. It is probably the sacredness of the number 7 which led the Jewish writers to lay stress upon it in Enoch's case.

Ἰδοὺ ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ. Charles' translation from the Aethiopic is "And lo! He comes with ten thousands of his holy ones to execute judgment upon them, and He will destroy the ungodly and will convict all flesh of all that the sinners and ungodly have wrought and ungodly committed against Him". For *μυριάσιν ἀγγέλων* cf. Heb. xii. 22, Ps. lxxviii. 17, Deut. xxxiii. 2. For the use of ἐν denoting accompanying circumstances see Blass, *Gr. N. T.* tr. p. 118, and Luke xiv. 31, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν. The aorist here is the preterite of prophetic vision, as when Micah says, "I saw all Israel scattered," cf. Apoc. x. 7, xiv. 8.

Ver. 15. ποιῆσαι κρίσιν κατὰ πάντων. Follows exactly the Greek translation of Enoch given above, cf. Ael. V. H. ii. 6, Κρίτων ἐπειθεν αὐτὸν ἀποδρᾶναι καὶ τὴν κατ' αὐτοῦ κρίσιν διαφθεῖραι. On the distinction between the active ποιεῖν κρίσιν "to execute judgment" (as in John v. 27) and the periphrastic middle = κρίνειν (as in Isocr. 48 D) see my notes on αἰτεῖν and αἰτεῖσθαι, ἴδε and ἰδοὺ (James iv. 3, *ib.* iii. 3).

ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν. Shortened from the Greek Enoch quoted above.

ἀσεβεῖς. Cf. vv. 4, 18. The word thrice repeated in this verse runs through the epistle as a sort of refrain.

περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν. This is taken from Enoch xxvii. 2. Charles, p. 366 (To Gehenna shall come), πάντες οἵτινες ἐροῦσιν τῷ στόματι αὐτῶν κατὰ Κυρίου φωνὴν ἀπρεπὴ καὶ περὶ τῆς δόξης αὐτοῦ σκληρὰ λαλήσουσιν, cf. *ib.* v. 4, "The law of the Lord ye have not fulfilled, but . . . have slanderously spoken proud and hard words with your impure mouths against His greatness," *ib.* ci. 3, *al.*, Gen. xlii. 7, ἐλάλησεν αὐτοῖς σκληρὰ, 1 Kings xii. 13, ἀπεκρίθη πρὸς τὸν λαὸν σκληρὰ, Mal. iii. 13-15.

Ver. 16. οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι. Charles thinks that we have here another case of borrowing from the *Assumption of Moses*, see his *Introd. on Apocryphal Quotations*. The word γογγυστής is used in the LXX, Exod. xvi. 8, Num. xi. 1, 14-27, 29. The verb γογγύω is found in John vii. 32 of the whispering of the multitude in favour of Jesus, but is generally used of smouldering discontent which people are afraid to speak out, as in 1 Cor. x. 10, of the murmurings of the Israelites in the wilderness; Matt. xx. 11 (where see Wetst.) of the grumbling of the labourers who saw others receiving a day's pay for an hour's labour; John vi. 41-43 of the Jews who took offence at the preaching of the Bread of Life. It is found in Epict. and M. Aur. but not in classical authors. γογγυσμός is used in 1 Peter iv. 9. See further in Phrynichus, p. 358 Lob. For the word μεμψίμοιρος see Lucian, *Cynic.* 17, ὑμεῖς δὲ διὰ τὴν εὐδαιμονίαν οὐδενὶ τῶν γιγνομένων ἀρέσκεσθε, καὶ παντὶ μέμφεσθε, καὶ τὰ μὲν παρόντα φέρειν οὐκ ἐθέλετε, τῶν δὲ ἀπόντων ἐφίεσθε, χειμῶνος μὲν θέρος εὐχόμενοι, θέρους δὲ χειμῶνα . . . καθάπερ οἱ νοσοῦντες, δυσάρεστοι καὶ μεμψίμοιροι ὄντες, and Theophr. *Char.* 17. It is used of the murmuring of the Israelites by Philo, *Vit. Mos.* i. 109 M. See other examples in Wetst. The same spirit is condemned in James i. 13.



γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελίας χάριν.

17. Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημέ-  
νων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 18. ὅτι

κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι. Cf. 2 Pet. iii. 3 and ii. 10, below ver. 18, and see my notes on James iv. 1, 2. Plumptre notes "The temper of self-indulgence recognising not God's will, but man's desires, as the law of action, is precisely that which issues in weariness and despair . . . cf. Eccles. ii. 1-20".

τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. See Enoch v. 4, quoted on ver. 15, also Enoch ci. 3, "ye have spoken insolent words against His righteousness," Ps. xii. 4, Ps. lxxiii. 8, Dan. vii. 8, στόμα λαλοῦν μεγάλα and ver. 20 of the little horn; compare above vv. 4, 8, 11, and James iii. 5 foll. In classical writers ὑπέρογκα is generally used of great or even excessive size, in later writers it is also used of "big" words, arrogant speech and demeanour, see Alford's note on 2 Pet. ii. 18 and Plut. *Mor.* 1119 B (Socrates), τὴν ἐμβροντησίαν ἐκ τοῦ βίου καὶ τὸν τυφὸν ἐξήλαυσε καὶ τὰς ἐπαχθεῖς καὶ ὑπερόγκους κατοίησει καὶ μεγαλαυχίας, *ib.* 7 A, where ἡ θεατρικὴ καὶ παρατράγωδος λέξις is styled ὑπέρογκος in contrast with ἰσχνὴ λέξις, Plut. *Vitae* 505 B, τοῦ βασιλέως τὸ φρόνημα τραγικὸν καὶ ὑπέρογκον ἐν ταῖς μέγαις εὐτυχίαις ἐγεγόνει. It is found in 2 Peter ii. 18 and in Dan. xi. 36, ὁ βασιλεὺς ὑψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα θεόν, καὶ λαλήσει ὑπέρογκα.

θαυμάζοντες πρόσωπα ὠφελίας χάριν. The phrase occurs with the same force in Lev. xix. 15, οὐ μὴ θαυμάσης πρόσωπον, Job xiii. 10, see my note on James ii. 1, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰ. Χ., and cf. 1 Tim. iii. 8, quoted above on ver. 11. As the fear of God drives out the fear of man, so defiance of God tends to put man in His place, as the chief source of good or evil to his fellows. For the anacoluthon (τὸ στόμα αὐτῶν λαλεῖ—θαυμάζοντες) compare Col. ii. 2, ἵνα παρακληθῶσιν αἱ καρδίαι ὑμῶν συμβιβασθέντες ἐν εἰρήνῃ, where a similar periphrasis (αἱ καρδίαι ὑμῶν=ὑμεῖς) is followed by a *constructio ad sensum*, also Winer, p. 716. Perhaps the intrusion of the finite clause into a participial series may be accounted for by a reminiscence of Ps. xvii. 10, τὸ στόμα αὐτῶν ἐλάλησεν

ὑπερηφανίαν, or Ps. cxliv. 8, 11, where a similar phrase occurs.

Vv. 17-19.—*The Faithful are bidden to call to mind the warnings of the Apostles.* The Apostles warned you repeatedly that in the last time there would arise mockers led away by their own carnal lusts. It is these that are now breaking up the unity of the Church by their invidious distinctions, men of unsanctified minds, who have not the Spirit of God. See Introduction on the Early Heresies in the larger edition.

Ver. 17. ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων. The writer turns again, as in ver. 20 below, to the faithful members of the Church (ver. 3) and reminds them, not now of primeval prophecy, but of warning words uttered by the Apostles. Some have taken this as a quotation by Jude from 2 Peter iii. 3, where the quotation is given more fully. But, there also, the words are referred back to a prior authority, "holy prophets" and "your Apostles". The words ὅτι ἔλεγον ὑμῖν, which follow, imply that the warning was spoken, not written, and that it was often repeated.

Ver. 18. ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται. The parallel in 2 Peter iii. 3 is ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐμπαιγμονὴ ἐμπαῖκται, where see note on the use of the article with ἔσχατος, etc. For ἐπί, cf. Arist. *Pol.* iv. 3, ἐπὶ τῶν ἀρχαίων χρόνων.

The prophecy of this mocking, as a mark of the future trials of the Church, has not come down to us. An example of it in the very beginning of the Church is given in Acts ii. 13, ἕτεροι χλευάζοντες ἔλεγον ὅτι γλεῦκος μεμεστωμένοι εἰσὶ. In the O.T. we have such examples as 2 Chron. xxxvi. 16 (the summing up of the attitude of the Jews towards the prophets) ἦσαν μυκτηρίζοντες τοὺς ἀγγέλους αὐτοῦ καὶ ἐξουθενοῦντες τοὺς λόγους αὐτοῦ καὶ ἐμπαίζοντες ἐν τοῖς προφήταις αὐτοῦ, Jer. xx. 8, ἐγενήθη λόγος Κυρίου εἰς ὄνειδισμὸν ἐμοὶ καὶ εἰς χλευασμὸν πᾶσαν ἡμέραν. Cf. also the mockery at the crucifixion, and the declaration in Matt. x. 25 f., εἰ τὸν οἰκοδεσπότην Βεεζέβουλ ἐπεκάλεσαν, πόσῳ μᾶλλον κ.τ.λ. In 2



ἔλεγον ὑμῖν Ἐπ' ἐσχάτου <sup>1</sup> χρόνου <sup>2</sup> ἔσονται <sup>3</sup> ἔμπαϊκται κατὰ τὰς  
ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. <sup>4</sup> 19. Οὗτοί εἰσιν οἱ  
ἀποδιορίζοντες, <sup>5</sup> ψυχικοί, πνεῦμα μὴ ἔχοντες.

<sup>1</sup> ἐπ' ἐσχάτου  $\aleph$ B; οτι ἐπ' ἐσχ. AC; [οτι] ἐπ' ἐσχ. Treg.; ὅτι ἐν ἐσχάτῳ KL  
P vulg. sah.

<sup>2</sup> χρονου BC; του χρονου  $\aleph$ A; χρονῷ KL; τῷ χρονῷ P sah.; τῶν χρονῶν boh.  
al.

<sup>3</sup> ἔσονται  $\aleph$ BCKLP; ἐλευσονται  $\aleph^2$ AC<sup>2</sup>, sah. boh.

<sup>4</sup> τῶν ἀσεβειῶν] ὀπισω ἀσεβειῶν syrh; ὀπισω ἀσεβειας syrp.

<sup>5</sup> ἀποδιορίζοντες] add. εαυτους C vulg.

Peter the purport of this mockery is explained to be the unfulfilled promise of the Parusia. Here we must gather its meaning from the account already given of the libertines. If they turned the grace of God into licentiousness, they would naturally mock at the narrowness and want of enlightenment of those who took a strict and literal view of the divine commandments: if they made light of authority and treated spiritual things with irreverence, if they foamed out their own shame and uttered proud and impious words, if they denied God and Christ, they would naturally laugh at the idea of a judgment to come. On the form ἔμπαϊκτης and its cognates, see note on 2 Peter.

τῶν ἀσεβειῶν. I am rather disposed to take τῶν ἀσεβειῶν here as a subjective genitive, "lusts belonging to, or arising from their impieties," *cf.* Rom. i. 28, καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν. The position of the genitive is peculiar, and probably intended to give additional stress. We may compare it with James ii. 1, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς δόξης, where some connect τῆς δόξης with κυρίου in a qualitative sense.

Ver. 19. οὗτοί εἰσιν οἱ ἀποδιορίζοντες. "These are they that make invidious distinctions." See Introduction on the Text. The rare word ἀποδιορίζοντες is used of logical distinctions in Aristotle, *Pol.* iv. 43, ὥσπερ οὖν εἰ ζῶον προηρούμεθα λαβεῖν εἶδη, πρῶτον ἂν ἀποδιωρίζομεν ὅπερ ἀναγκαῖον πᾶν ἔχειν ζῶον ("as, if we wished to make a classification of animals, we should have begun by setting aside that which all animals have in common") and, I believe, in every other passage in which it is known to occur: see Maximus Confessor, ii. p. 103 n, τὸ μὲν φυσικὸν ὥρισεν ἐπ' αὐτοῦ, τὸ δὲ ἡθικὸν ἀποδιώρισε, translated "natu-

rali in eo (Christo) constituta voluntate, arbitriam dispunxit," *ib.* p. 131 c, ὡς ὁ λόγος ἦν αὐτοῦ, μόνον τὸ ἐμπαθές, ἀλλ' οὐ τὸ φυσικὸν ἀποδιορίσασθαι θέλημα, "quod dixerat hoc solum spectare ut libidinosam, non ut naturalem voluntatem a Salvatore eliminaret," Severus *de Clys.* xxxii., xcv., ὅταν ταῦτα τὰ συμπτώματα ὅψη παρόντα, ἀποδιόριζε τὴν ὀργανικὴν νόσον ἐκ τῆς ὁμοιομεροῦς. The simple διορίζω is found in Lev. xx. 24, διώρισα ὑμᾶς ἀπὸ τῶν ἐθνῶν "I separated you from the nations," Job xxxv. 11; so ἀφορίζω Matt. xxv. 32, ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, Acts xix. 9 (Paul left the synagogue) καὶ ἀφώρισεν τοὺς μαθητάς, 2 Cor. vi. 17, ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, Luke vi. 22 (of excommunication) ὅταν ἀφορίσωσιν ὑμᾶς, Gal. ii. 12 (of Peter's withdrawal from the Gentiles) ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν.

ψυχικοί. Used of worldly wisdom in James iii. 15, where see note, distinguished from πνευματικός in 1 Cor. ii. 13-15, xv. 44, *cf.* the teaching of the Naassenes (*ap.* Hippol. p. 164) εἰς τὸν οἶκον θεοῦ οὐκ εἰσελεύσεται ἀκάθαρτος οὐδεὶς, οὐ ψυχικός, οὐ σαρκικός, ἀλλὰ τηρεῖται πνευματικοῖς.

πνεῦμα μὴ ἔχοντες. The subjective negative may be explained as describing a class (such as have not) rather than as stating a fact in regard to particular persons; but the use of μὴ is much more widely extended in late than in classical Greek, *cf.* such phrases as ἐπεὶ μὴ, ὅτ' μὴ. It is simplest to understand πνεῦμα here of the Holy Spirit, *cf.* Rom. viii. 9, ὑμεῖς οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν, 1 Cor. ii. 13, vii. 40, 1 John iii. 24, iv. 13, and the contrast in ver. 20, ἐν πνεύματι ἀγίῳ προσευχόμενοι. Others, *e.g.* Plumptre, prefer the explanation that "the false teachers were so absorbed in their lower sensuous nature that they no longer possessed, in any real sense of the word,

20. Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι, 21. ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε<sup>1</sup> προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν

<sup>1</sup> τηρήσατε] τηρησωμεν BC.

that element in man's compound being, which is itself spiritual, and capable therefore of communion with the Divine Spirit".

Vv. 20-23. *The Final Charge to the Faithful.*—Use all diligence to escape this danger. Make the most of the privileges vouchsafed to you. Build yourselves up on the foundation of your most holy faith by prayer in the Spirit. Do not rest satisfied with the belief that God loves you, but keep yourselves in His love, waiting for the mercy of our Lord Jesus Christ which leads us to eternal life. And do your best to help those who are in danger of falling away by pointing out their errors and giving the reasons of your own belief; and by snatching from the fire of temptation those who are in imminent jeopardy. Even where there is most to fear, let your compassion and your prayers go forth toward the sinner, while you shrink from the pollution of his sin.

Ver. 20. ὑμεῖς δέ, ἀγαπητοί. Contrasted with the libertines, as in ver. 17.

ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει. For the spiritual temple, cf. 1 Pet. ii. 3-5; Col. i. 23; Eph. ii. 20-22, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ κ.τ.λ., 1 Cor. iii. 9-17, a passage which the writer may have had in his mind here and in ver. 23. Dr. Bigg compares Polyc. *Phil.* iii. "If ye study the epistles of the blessed apostle Paul, δυνήθησθε οἰκοδομῆσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. Add Clem. *Strom.* v. p. 644, ἡ κοινὴ πίστις καθάπερ θεμέλιον ὑπόκειται. Usually Christ is spoken as the foundation or corner-stone of the Church, and we should probably assign an objective sense to τῇ πίστει here, as in ver. 3 above (ἐπαγωνίζεσθαι τῇ πίστει). Otherwise it might be explained of that faculty by which we are brought into relation with the spiritual realities (Heb. xi. 1, πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων), that which is the introduction to all the other Christian graces, see note on 2 Pet. i. 5, and which leads to eternal life (1 Pet. i. 5, and 9, κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν). The faith is here called "most

holy," because it comes to us from God, and reveals God to us, and because it is by its means that man is made righteous, and enabled to overcome the world (1 John v. 4, 5). Cf. 1 Pet. v. 9, ὧς ἀντίστητε στερεοὶ τῇ πίστει.

ἐν πνεύματι ἀγίῳ προσευχόμενοι. These words, contrasted with πνεῦμα μὴ ἔχοντες in ver. 19, show how they are to build themselves up upon their faith. I understand them as equivalent to James v. 16, δέησις δικαίου ἐνεργουμένη, where see note. Compare also Eph. vi. 18, διὰ πάσης προσευχῆς προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, Rom. viii. 26, 27.

Ver. 21. ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε. In ver. 1 the passive is used: those who are addressed are described as kept and beloved (cf. ver. 24, τῷ δυναμένῳ φυλάξαι): here the active is used and emphasised by the unusual order of words; each is to keep himself in the love of God, cf. James, i. 27, ἄσπιλον ἑαυτὸν τηρεῖν, Phil. ii. 12, τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθαι. Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. Again in ver. 2 the writer invokes the divine love and mercy on those to whom he writes: here they are bidden to take steps to secure these. Compare Rom. v. 5, ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν, ib. viii. 39, πέπεισμαι ὅτι οὔτε θάνατος οὔτε ζωὴ . . . οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, John xv. 9, καθὼς ἠγάπησέν με ὁ πατὴρ καὶ γὰρ ὑμᾶς ἠγάπησα, μένате ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἔαν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου. The aor. imper. is expressive of urgency, see note on ἠγήσασθε, in James i. 2.

προσδεχόμενοι τὸ ἔλεος. Cf. Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰ. Χ., and 2 Pet. iii. 12, 13, 14. The same word is used of the Jews who were looking for the promised Messiah at the time of His first coming, Mark xv. 43, Luke ii. 25, 38.

εἰς ζωὴν αἰώνιον. Some connect this closely with the imperative τηρήσατε, but it seems to me to follow more natu-



Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. 22. Καὶ οὓς μὲν ἐλέγχετε<sup>1</sup>  
διακρινομένους,<sup>2</sup> 23. οὓς δὲ<sup>3</sup> σώζετε<sup>4</sup> ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ

<sup>1</sup> ἐλεγχετε AC vulg. boh. arm. + ; ἐλεατε ΞBC<sup>2</sup>; ἐλεειτε KLP +.

<sup>2</sup> διακρινομενους ΞABC; διακρινομενοι KLP.

<sup>3</sup> οὓς δε (I) ΞACKLP; om. B. <sup>4</sup> σώζετε ΞABC; εν φοβῷ σωζετε KLP.

rally on the nearer phrase, πρ. τὸ ἔλεος : cf. 1 Pet. i. 37, εὐλογητὸς ὁ Θεὸς . . . ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς κληρονομίαν ἄφθαρτον . . . τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς . . . φρονουμένους . . . εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἔσχατῳ.

Ver. 22. οὓς μὲν ἐλέγχετε διακρινομένους. On the reading see the Introduction. For the form *ὅς μὲν* instead of *ὁ μὲν*, cf. Matt. xiii. 8, xxii. 5, Luke xxiii. 33, Acts xxvii. 44, Rom. xiv. 5, 1 Cor. vii. 7, xi. 21, 2 Cor. ii. 16, 2 Tim. ii. 20, not used in Heb., 1 and 2 Pet., James or John. The doubled *ὅς δέ* is found in Matt. xxi. 35, *ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν*, *ib.* xxv. 15, *ὧν μὲν ἔδωκεν πέντε τάλαντα, ὧν δὲ δύο, ὧν δὲ ἓν*. The use is condemned as a solecism by Thomas Magister and by Lucian, *Soloec.* i, but is common in late Greek from the time of Aristotle, cf. Sturz. *Dial. Maced.* pp. 105 f. On the word *ἐλέγχω* (here wrongly translated "strafen," in the sense of excommunication, by Rampf), see *Const. Apost.* vii. 5, 3, *ἐλεγμῷ ἐλέγξεις τὸν ἀδελφόν σου*, and Hare's excellent note L in his *Mission of the Comforter*, where he argues that the conviction wrought by the Spirit is a conviction unto salvation, rather than unto condemnation; and quotes Luecke as saying that "*ἐλέγχειν* always implies the refutation, the overcoming of an error, a wrong, by the truth and right. When this is brought before our conscience through the *ἐλεγχος*, there arises a feeling of sin, which is always painful: thus every *ἐλεγχος* is a chastening, a punishment." Compare Grote's life-like account of the Socratic Elenchus in his *Hist. of Greece*.

This verse seems to be referred to in *Can. Apost.* vi. 4, *οὐ μισήσεις πάντα ἄνθρωπον, ἀλλ' οὓς μὲν ἐλέγξεις, οὓς δὲ ἐλεήσεις, περὶ ὧν δὲ προσεύξῃ, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου*, which is also found in the *Didache* ii. 7, with the omission of *οὓς δὲ ἐλεήσεις*. Cf. John xvi. 8, *ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως*, 1 Cor. xiv. 24, *ἐλέγχεται ὑπὸ πάντων* (the effect of the prophets' teaching on an unbeliever), Tit. i. 13, *ἐλεγχέ αὐτοὺς ἀποτόμως ἵνα ὑγιαίνωσιν*

ἐν τῇ πίστει, *ib.* i. 9, *τοὺς ἀντιλέγοντας ἐλέγχειν*, 2 Tim. iv. 2 (the charge to Timothy) *ἐλεγχον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ*, *Apos.* iii. 19, *ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω*, *Eph.* v. 13, *τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται*. There is a tone of greater severity in the *ποιῆσαι κρίσιν καὶ ἐλέγξαι* of the 15th verse, but even there we need not suppose that the preacher is hopeless of good being effected. The point is of importance in deciding the mutual relations of the three cases here considered.

*διακρινομένους*. We should have expected a nominative here to correspond with *ἀρπάζοντες* and *μισοῦντες* in the following clauses, and so the *text. rec.* has *διακρινόμενοι*, wrongly translated in A.V., as if it were the active *διακρίνοντας*, "making a difference". This gives such a good sense that some commentators (e.g. Stier) have been willing to condone the bad Greek. It would have been better to alter the reading at once. Keeping the reading of the best MSS. we may either take the accusative as complementary to *ἐλέγχετε* (as we find in Plato, *Theaet.* 171 D, *ἐμὲ ἐλέγξας ληροῦντα*, *Xen. Mem.* i, 7, 2, *ἐλεγχθήσεται γελοῖος ὢν*, *Jelf*, § 681), or simply as descriptive of the condition of the persons referred to. There is also a question as to the meaning we should assign to *διακρ.* Is it to be understood in the same sense as in James i. 6, ii. 4? In that case we might translate "convict them of their want of faith," taking the participle as complementary to the verb; or "reprove them because of their doubts". It seems more probable, however, that the meaning here is "convince them when they dispute with you," which we may compare with 1 Pet. iii. 15, *ἔτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον* . . . ἀλλὰ μετὰ πραύτητος καὶ φόβου (cf. ἐν φόβῳ below). So taken, this first clause would refer to intellectual difficulties to be met by quiet reasoning; the force of *διακρινόμενος* being the same as that in ver. 9, *τῷ διαβόλῳ διακρ.*, and in *Socr. E.H.* v. 5, *ὁ λαὸς εἶχεν ὁμόνοιαν καὶ οὐκέτι πρὸς ἀλλήλους διεκρίνοντο*.

Ver. 23. *σώζετε*. Here again a word



ἐλεᾶτε ἐν φόβῳ,<sup>1</sup> μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24. Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς<sup>2</sup> ἀπταιστοὺς<sup>3</sup> καὶ στῆσαι

<sup>1</sup> οὖς δε (2) ελεατε εν φοβῳ ΞAB; om. KLP; εν φοβῳ C.

<sup>2</sup> υμας ΞBCL vulg. syrr. boh.; ημας A; αυτοὺς KP.

<sup>3</sup> απταιστοὺς] add. και ασπιλοὺς C.

which is strictly applicable to God is transferred to him whom God uses as His instrument, cf. 1 Pet. iv. 11 and notes on τηρήσατε, ἐλέγχετε above, especially James v. 20, ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου.

ἐκ πυρὸς ἀρπάζοντες. The expression is borrowed from Amos iv. 11, κατέστρεψα ὑμᾶς καθὼς κατέστρεψεν ὁ Θεὸς Σόδομα καὶ Γόμορρα, καὶ ἐγένεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός, καὶ οὐδ' ὡς ἐπεστρέψατε πρὸς με, λέγει Κύριος, and Zech. iii. 3, οὐκ ἰδοὺ οὗτος δαλὸς ἐξεσπασμένος ἐκ πυρός; Both passages have further connexions with our epistle, the former from the reference to Sodom (see above ver. 7), the latter as following immediately on the words, ἐπιτιμῆσαι σοι Κύριος quoted in ver. 9, and preceding a reference to filthy garments (see note below). In it the High Priest Joshua is a representative of Israel, saved like a brand from the captivity, which was the punishment of national sin. The image of fire is naturally suggested by the allusion to the punishment of Sodom in the passage of Amos, and of Korah (see above ver. 7) described in Num. xvi. 35, Ps. cvi. 18, ἐξεκαύθη πῦρ ἐν τῇ συναγωγῇ αὐτῶν καὶ φλόξ κατέφλεξεν ἁμαρτωλοὺς. The writer may also have had in mind St. Paul's description of the building erected on the One Foundation (see above ver. 20), which, he says, will be tried by fire, 1 Cor. iii. 13-15, ἐκάστου τὸ ἔργον, ὁποῖόν ἐστιν, τὸ πῦρ αὐτὸ δοκιμάσει . . . εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Such an one may be spoken of as "a brand snatched from the fire," not however as here, saved from the fire of temptation, but as saved through the agency of God's purgatorial fire, whether in this or in a future life.

ἐλεᾶτε ἐν φόβῳ. The faithful are urged to show all possible tenderness for the fallen, but at the same time to have a fear lest they themselves or others whom they influence should be led to think too lightly of the sin whose ravages

they are endeavouring to repair. Cf. 2 Cor. vii. 1, καθαρῶς ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ, Phil. ii. 12, 1 Pet. i. 17, iii. 15. For the conclusion of the contracted verbs in -έω and -άω in late Greek see Jannaris, § 850. § 854 f., Winer p. 104. The best MSS. read ἐλεᾷ in Prov. xxi. 26, and ἐλεῶντος Rom. ix. 16, but ἐλεεῖ in Rom. ix. 18.

μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. While it is the duty of the Christian to pity and pray for the sinner, he must view with loathing all that bears traces of the sin. The form of expression seems borrowed from such passages as Isa. xxx. 22, Lev. xv. 17, perhaps too from Zech. iii. 4, Ἰησοῦς ἦν ἐνδεδυμένος ἱμάτια ῥυπαρά. Cf. Apoc. iii. 4, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, and Apocal. Pauli quoted by Spitta, ὁ χιτῶν μου οὐκ ἐρυνώθη. The derivatives of σπίλος are peculiar to late Greek: the only other examples of σπιλῶ in Biblical Greek are James iii. 6, ἡ γλῶσσα . . . ἡ σπιλοῦσα ὅλον τὸ σῶμα and Wisd. xv. 4, εἶδος σπιλωθὲν χρώμασι διηλλαγμένοις. Compare for the treatment of the erring 2 Tim. ii. 25, 26, ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῶψ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος.

Vv. 24, 25. *Final Benediction and Ascription.* I have bidden you to keep yourselves in the love of God; I have warned you against all impiety and impurity. But do not think that you can attain to the one, or guard yourselves from the other, in your own strength. You must receive power from above; and that it may be so, I offer up my prayer to Him, who alone is able to keep you from stumbling, and to present you before the throne of His glory, pure and spotless in exceeding joy. To Him, the only God and Saviour, belong glory, greatness, might, and authority throughout all ages.

Ver. 24. τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστοὺς. Apparently a reminis-

κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους<sup>1</sup> ἐν ἀγαλλιάσει, 25. μόνῳ<sup>2</sup>

<sup>1</sup> αμώμους] αμεμπτους A.

<sup>2</sup> μονῳ] add. σοφῳ KLP +.

cence \* of Rom. xvi. 25 f., τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι . . . μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Similarly the noble doxology in Eph. iii. 20, commences τῷ δὲ δυναμένῳ. The reading ὑμᾶς is confirmed by the evidence of S and B, which was unknown to Alford when he endeavoured to defend the reading αὐτούς, found in KP and some inferior MSS.

ἄπταιστος. Occurs in 3 Macc. vi. 39, μεγαλοδόξως ἐπιφάνας τὸ ἔλεος αὐτοῦ ὁ τῶν ὄλων δυνάστης ἀπταιστους αὐτοὺς ἐρρύσατο: used here only in the N.T. The verb πταίω has the same figurative sense in James ii. 10, iii. 2, εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, 2 Pet. i. 10, ταῦτα ποιοῦντες οὐ μὴ πταίσῃτε ποτε.

στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει. Cf. Matt. xxv. 31-33, ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ . . . στήσῃ τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, Acts vi. 6, οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων, Col. i. 22, παραστήσαι ὑμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ (which Lightfoot refers to present approbation rather than to the future judgment of God, comparing Rom. xiv. 22, 1 Cor. i. 29, 2 Cor. ii. 17, iv. 2, vii. 12, xii. 19). In the present passage the addition of the words τῆς δόξης shows that the final judgment, the goal of φυλάξαι, is spoken of. Hort, in his interesting note on 1 Pet. i. 19, τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, traces the way in which the words μῶμος "blame," and ἄμωμος "blameless," come to be used (in "the Apocrypha, the N.T., and other books which presuppose the LXX") in the entirely unclassical sense of "blemish" and "unblemished" cf. Eph. i. 4, v. 27, Heb. ix. 14. In 2 Pet. iii. 14, ἀμώμητος seems to be used in the same sense. The word κατενώπιον is apparently confined to the Bible, where it occurs in Josh. i. 5, xxi. 42, Lev. iv. 17, Eph. i. 4, ἀμώμητος κατενώπιον αὐτοῦ ἐν ἀγάπῃ. κατένωπα is found in Hom. *Il.* xv. 320. For ἀγαλλίασις see Hort's note on 1 Pet. i. 6. ἐν ᾧ ἀγαλλιάσθε, "in whom ye exult". The verb with its cognate substantives "is unknown except in the

LXX and the N.T. and the literature derived from them, and in the N.T. it is confined to books much influenced by O.T. diction (Matt., Luke, Acts, 1 Pet., Jude, John, including Apoc.), being absent from the more Greek writers, St. Paul, and (except in quot.) Heb. . . . It apparently denotes a proud exulting joy, being probably connected closely with ἀγάλλομαι, properly 'to be proud of,' but often combined with ἡδομαι and such words."

Ver. 25. μόνῳ Θεῷ σωτῇρι ἡμῶν. See above on ver. 4, τὸν μόνον δεσπότην. God is called σωτὴρ in Isa. xlv 15, σὺ γὰρ εἶ Θεὸς . . . ὁ Θεὸς τοῦ Ἰσραὴλ σωτὴρ, *ib.* ver. 21, Sir. li. 1, αἰνέσω σε Θεὸν τὸν σωτῆρά μου, Philo, *Confus. Ling.* § 20, i. p. 418 *fin.*, τίς δ' οὐκ ἂν . . . πρὸς τὸν μόνον σωτῆρα Θεὸν ἐκβοήσῃ (? -σαι); cf. Luke i. 47, ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῇρί μου, elsewhere in N.T. only in Tit. i. 3, ii. 10, iii. 4, ὅτε ἡ χρηστότης . . . ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ . . . κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ . . . πνεύματος ἀγίου οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰ. Χ. τοῦ σωτῆρος ἡμῶν, 1 Tim. i. 1, Παῦλος ἀπόστολος Ἰ. Χ. κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Χ. Ἰ. *ib.* ii. 3, iv. 10. The later writers of the N.T. seem to have felt it needful to insist upon the unity of God, and the saving will of the Father, in opposition to antinomian attacks on the Law.

διὰ Ἰησοῦ Χριστοῦ. It seems best to take διὰ with δόξα and the following words. The glory of God is manifested through the Word, cf. 1 Pet. iv. 11, ἵνα ἐν πάσιν δοξάζεται ὁ Θεὸς διὰ Ἰ. Χ. ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας.

δόξα. The verb is often omitted in these ascriptions, cf. 2 Pet. αὐτῷ ἡ δόξα, Rom. xi. 36, xvi. 27, Gal. i. 5, Luke ii. 16, δόξα ἐν ὑψίστοις Θεῷ. In 1 Peter iv. 11 it is inserted, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος, and, as we find no case in which ἔστω is inserted, and the indicative is more subject to ellipse than the imperative, it might seem that we should supply "is" here; but the R. V. gives "be," and there are similar phrases expressive of a wish or prayer, as the very common χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, where we must supply ἔστω or γένοιτο.

\* For the position and genuineness of this doxology see the Introduction and notes in Sanday and Headlam's commentary, and the dissertations by Lightfoot and Hort in the former's *Biblical Essays*, pp. 287-374.



Θεῷ σωτῆρι ἡμῶν διὰ<sup>1</sup> Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας<sup>2</sup> τοὺς αἰῶνας· ἀμήν.

<sup>1</sup> διὰ Ι. Χ. του κυριου ημων] om. KP.

<sup>2</sup> εἰς παῖτας] εἰς Η.

De Wette maintained that the following words πρὸ παντὸς τοῦ αἰῶνος, referring to already existing fact, were incompatible with a prayer; but it is sufficient that the prayer has regard mainly to the present and future; the past only comes in to give it a fuller, more joyful tone, reminding us of the eternity of God, as in the psalmist's words, "I said it is my own infirmity, but I will remember the years of the right hand of the Most High," and the close of our own doxology "as it was in the beginning, is now, and ever shall be". I do not see, however, that we need exclude either interpretation. The writer may exult in that which he believes to be already fact in the eternal world, and yet pray for its more perfect realisation in time, as in the Lord's Prayer, *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*. The omission of the verb allows of either or both views in varying proportion. δόξα by itself is the commonest of all ascriptions. It is joined with τιμὴ in 1 Tim. i. 17 and elsewhere, as here with μεγαλωσύνη. It is joined with κράτος in 1 Pet. iv. 11, v. 11, Apoc. i. 6. Fuller ascriptions are found in Apoc. iv. 11, ἄξιος εἶ, ὁ κύριος . . . λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, v. 13, τῷ καθημένῳ ἐπὶ τῷ θρόνῳ . . . ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, vii. 12, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν. Just before (ver. 10) we have the remarkable ascription ἡ σωτηρία τῷ Θεῷ ἡμῶν. Compare with this the ascription of David (1 Chron. xxix. 11), σοὶ Κύριε ἡ μεγαλωσύνη καὶ ἡ δύναμις καὶ τὸ καύχημα καὶ ἡ νίκη καὶ ἡ ἰσχὺς, ὅτι σὺ παντῶν τῶν ἐν οὐρανῷ καὶ ἐπὶ γῆς δεσπόζεις. For a similar expression in regard to the future blessedness of man, see Rom. ii. 10, δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν.\* An unusual form of ascription occurs in Clem. Rom. 59. 2, ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν καὶ μετὰ πάντων πανταχῇ τῶν κεκλημένων ὑπὸ τοῦ Θεοῦ καὶ δι' αὐτοῦ.

δι' οὗ αὐτῷ δόξα, τιμὴ, κράτος καὶ μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ τῶν αἰώνων εἰς τοὺς αἰῶνας τῶν αἰώνων.

μεγαλωσύνη. Only found elsewhere in N.T. in Heb. i. 3, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, repeated in viii. 1. Dr. Chase notes that it occurs in Enoch v. 4, κατελάησατε μεγάλους καὶ σκληροὺς λόγους ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ, xii. 3, τῷ κυρίῳ τῆς μεγαλοσύνης, xiv. 16 (a house excelling) ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ. It is coupled with δόξα, of which it may be regarded as an extension, in the doxology used by Clem. Rom. 20, 61. I am not aware of any other example of ἐξουσία in a doxology: compare, however, Matt. xxviii. 18, ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

πρὸ παντὸς τοῦ αἰῶνος. Cf. 1 Cor. ii. 7 (τὴν σοφίαν) ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, Prov. viii. 23, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με (i.e. σοφίαν), ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι. An equivalent expression is πρὸ καταβολῆς κόσμου found in John xvii. 24, ἡγάπησάς με π. κ. κ. also Eph. i. 4, ἐξελέξατο ἡμᾶς ἐν αὐτῷ π. κ. κ. and 1 Pet. i. 20 (Χριστοῦ) προεγνωσμένου μὲν π. κ. κ., φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων. St. Jude speaks of one past age and of several ages to come. On the other hand St. Paul speaks of many ages in the past (1 Cor. ii. 7), and St. John of only one age in the future.

εἰς πάντας τοὺς αἰῶνας. This precise phrase is unique in the Bible, but εἰς τοὺς αἰῶνας is common enough, as in Luke i. 33, Rom. i. 25, v. 5, xi. 36, xvi. 27, 2 Cor. xi. 31, etc., so in LXX, Dan. ii. 4, 44, vi. 6, 26. The stronger phrase εἰς τοὺς αἰῶνας τῶν αἰώνων occurs in Gal. i. 5, Phil. iv. 20, 1 Tim. i. 17, 2 Tim. iv. 18, Heb. xiii. 21, 1 Pet. iv. 11, v. 11, Apoc. i. 6, etc. John uses only εἰς τὸν αἰῶνα apparently with the same meaning. Other variations are found in Eph. iii. 21, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χ. Ἰ. εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, 2 Pet. iii. 18, αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.

\* For a full account of the early doxologies, see Chase on the Lord's Prayer (*Texts and Studies*, i. 3, p. 68 foll.). He states that the common doxology at the end of the Lord's Prayer (σοὺ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας "appears to be a conflation of two distinct forms," and "was added to the Prayer in the 'Syrian' text of St. Matthew's Gospel").



THE REVELATION  
OF  
ST. JOHN THE DIVINE.

JAMES MOFFATT, D.D.

Longsuffering toward us here is the Most High:  
He hath shown us that which is to be,  
And hath not hidden from us what befalleth at the end.  
For the youth of the world is over,  
Long since hath the strength of creation tailed,  
And the advent of the times is at hand.  
The pitcher is nigh to the cistern,  
The ship to the haven,  
The caravan to the city,  
And life to its consummation.  
—*The Syriac Apocalypse of Baruch* (lxxxv. 8, 10), A.D. 70-100.

## INTRODUCTION.

§ 1. *The Text.*—The exceptionally corrupt state of the Textus Receptus in the Apocalypse is due to the fact that for this book Erasmus (to whose text it goes back) had access to only a single cursive<sup>1</sup> (numbered 1) of the twelfth or thirteenth century. Even that was inferior and incomplete. The MSS. which have become available since his day are neither ample nor faultless. Throughout the five uncials (two of which, *i.e.*, C and P, are defective palimpsests), over 1600 variants have been counted—excluding merely orthographical differences—in the 400 verses of the book; this proportion is considerably higher than in the Catholic epistles, for example, where 432 verses only yield about 1100 variants. The earliest uncial goes back to the fourth century (N); A and C, the most weighty, to the fifth; Q<sup>2</sup> to the eighth; and P to the ninth. Of these, NAQ are complete, while the Apocalypse in Q is bound up with the writings of Basil the Great and Gregory of Nyssa—"one of many instances in which the Apocalypse was bound up with ordinary theological treatises instead of with the other N.T. writings" (Gregory i. 121). C lacks i. 1, iii. 19-v. 14, vii. 14-17, viii. 5-ix. 16, x. 10-xi. 3, xiv. 13-xviii. 2, xix. 5-end. P is defective in xvi. 12-xvii. 1, xix. 21-xx. 9, xxii. 6-end.

NAC reflect a fairly uniform text, which seems to have been influenced by an older uncorrected text allied to that underlying the vulgate. Hence, as N in the Apocalypse, owing to its eccentric element, is not of exceptional value by itself (though supported by the cursives 95 and 36), AC vg. form an important group of witnesses, to which the minuscule 95 (like 68 and 38) and Syr. seem allied. The relation of P and Q is less obvious. Their differences (they agree

<sup>1</sup> Relatively high among the secondary documents, but woefully inferior to the uncials. On the performance of Erasmus, see Delitzsch's *Handschrifte Funde*, i. (1861), pp. 17 f., with A. Bludau's essay on the Erasmus editions of the N.T. in Bardenhewer's *Biblische Studien*, vii. 5.

<sup>2</sup> To avoid confusion with the B of Codex Vaticanus, it is better to cite this codex Vaticanus as Q (so, after Tregelles, Weiss, Haussleiter, Bousset, Swete) than as B (Tisch.) or B<sup>3</sup> (WH, Simcox).



only in about fifty cases against **NAC**) point either to two recensions of some older original (Bousset) or to a text based again upon some older revised text (Weiss). Q approximates rather to the cursives in text. But its archetype usually tallies with **NAC**, and is allied somehow to the text behind the so-called "Coptic"<sup>1</sup> version (cf. Goussen's "Theolog. Studia, fasciculus I.": *Apoc. S. Johannis apostoli versio sahidica*, 1895, pp. iv.-vii.), like a small group of cursives (Bousset's Q rel.). In no one MS. or group of MSS. is a neutral or fairly accurate text preserved. This is mainly due to the interval which elapsed before the Apocalypse became generally canonical, particularly in the East; its text was less carefully guarded during this period than any other portion of the N.T., and even by the time that the **NAC** text (or texts) came into being, the book had not secured its canonisation throughout the Eastern churches. In addition to this, the grammatical irregularities and anomalies<sup>2</sup> which studded its pages tempted many a scribe to correct and to conform the text. Systematic emendation of this kind must have begun very early (Weiss, pp. 144 f.).

This paucity and conflict of uncial evidence lends additional weight to the versions and patristic citations, especially as they reflect a text or texts which cannot be taken to be identical with, and yet must be older than, those underlying the MSS. Often, indeed, the versions themselves reproduce some of the most patent errors in the MSS., while the patristic texts are sometimes too

<sup>1</sup>In the textual notes = Sah. (i.e., Sahidic): a further fragment is edited by J. Clédat in *Revue de l'Orient Chrétien* (1899), pp. 263-279. Gregory (pp. 546-547) throws both this and the later Bohairic or Memphitic version (= me.) back into the second century, but this is probably too early a date. All the extant fragments of the former are printed in Delaporte's *Fragments Sahidiques du N.T.* (Paris, 1906). For the latter, cf. Leipoldt in *Church Quart. Rev.*, 1906, pp. 292 f.

<sup>2</sup>These are not invariably Hebraisms, as Viteau and the older grammarians argue, but it is almost uncritical at the opposite extreme to rule out Hebraisms entirely. The Apocalypse is so saturated with the original text and the Greek version of the O.T., that there is more likelihood here than elsewhere in the N.T. of a grammatical solecism being due, directly or indirectly, to the influence of Semitic idiom. Even though a parallel instance can be adduced in some cases from the papyri or the κοινή elsewhere (cf. Helbing, p. iv.), this merely suggests a possible origin for the phrase in question. Besides, the Apocalypse is a piece of literary art. Where its eccentricities are not due to ignorance of Greek or to reminiscences of Hebrew idiom, they are deliberate violations of grammar and syntax in the interests of rhetoric or faith. That Greek was spoken in these Asiatic townships, although native dialects lingered in the country, is shown by L. Mitteis in his *Reichsrecht und Volksrecht in den östlichen Provinzen d. röm. Kaiserreiches* (1891), pp. 23 f.

insecure to admit of reliable inferences being drawn from their contents (*cf.* Bebb in *Studia Biblica*, ii. 195-240). Yet, even with these drawbacks, one need not despair of utilising either. Thus the Latin versions<sup>1</sup> and patristic citations—which are of special moment, since the Apocalypse was never absent from the Latin N.T., and since the fourth century version did not affect it seriously—reveal a fairly distinctive Greek text behind the type of African text preserved by Cyprian (third century, citations in his *Testimonia*), Primasius, the sixth century African commentator, and the fragmentary Fleury palimpsest (sixth or seventh century).<sup>2</sup> Critical opinion is still unsettled upon the precise connexion of this text with the uncials, or even with the citations of Latin fathers like Tertullian, Jerome and Augustine, to say nothing of Ticonius, Beatus (eighth century), Haymo (ninth century) and Cassiodorus (sixth century). Thus it is quite uncertain whether the idiosyncrasies of Tertullian's quotations reflect a private recension (so Haussleiter) or some ecclesiastical version, if they are not made directly from the Greek (*cf.* Nestle's *Einführung*, 94, 227 f., E. Tr. 119-20). Nevertheless, it is in this direction that the most promising outlook of textual criticism upon the Apocalypse lies. It has unique aid in the Latin versions. The greater respect shown by the ecclesiastical West to the Apocalypse must have conspired upon the whole to give its text a better chance of preservation than in the East. Certainly, the fragments of the so-called African text carry us back to a Greek text of the Apocalypse which was current in the middle of the third century, prior to the origin of any extant uncial, while the evidence of Dr. Gwynn's Syriac text comes only second in importance. The Greek citations of Clem. Alex. and Origen also echo a text which hardly corresponds to that of any of the uncials; but, where the latter writer agrees with **Σ**, some early Alexandrian text may probably be discerned, which might be termed Western. His citations have also affinities with the text of S (*cf.* Gwynn, pp. lv. f.). As for the more important of the cursives, so far as they have been collated (*cf.* Gregory, i. 316-326, Scrivener's *Introd.*, 1894, i. 321-326), they seem mainly to corroborate other lines

<sup>1</sup> Dr. Armitage Robinson (*Cambridge Texts and Studies*, i. 2, pp. 73, 97 f.), followed by Dr. Salmon (*Introd. to N.T.*, pp. 567 f.), even argues from the Ep. Lugd., (Eus., *H. E.*, v. 1) that the Gallican churches must have had a Latin version of the N.T. (including the Apocalypse) by the middle of the second century, akin to the African old Latin.

<sup>2</sup> *Cf.* Gregory, 609, and Mr. E. S. Buchanan's collation in *Journ. Theol. Studies* viii., pp. 96 f.

of evidence. In the dearth of better witnesses, their place is occasionally more serious than some editors would allow ; but no attempt at grouping them can be pronounced successful (about sixty contain the commentary of Andreas), and it is merely in the wake of earlier and heavier authorities that most of the minuscules can, as a rule, be employed with any safety.

In the main, however, there is a fair consensus of editors (*cf.* W.H. , ii., 260 f.) for the bulk of the text as printed in the following pages. Exigencies of space have obliged the present editor to omit nearly all the textual material which he had amassed, and the only variants noted, as a rule, are those of direct significance for the expositor. Once or twice a variant has some intrinsic interest of a special kind, or the reading has had to be justified, but the textual notes do not profess to provide anything like a complete textual conspectus. Thus there is no discussion upon the gloss of S on ἀνά in iv. 8, upon the curious Syriac rendering of viii. 13 (as if μέσ. = μέσος οὐρὰ αἶμα), or upon the interpolation at xi. 1. All that one has been able to do is to furnish the reader with as accurate a text as possible for that elucidation of the religious ideas of the book which it is the primary object of the Expositor's Greek Testament to facilitate.

SPECIAL ABBREVIATIONS (*cf.* others in vol. ii. 754-756,  
iii. 33-36, 413).

And. = comm.<sup>1</sup> of Andreas, bishop of Caesarea in Cappadocia (fifth or sixth century), author of first Greek edit. (ἐρμηνεία εἰς τὴν Ἀποκάλυψιν). *Cf.* von Soden's *die Schriften des N.T.*, i. 1, 472-475, 702 f., and Delitzsch's *Hands. Funde*, ii. (1862), pp. 29 f.

Areth. = comm. of Arethas, his successor (in 10th cent. ?), allied to Q (Delitzsch) as And. to A upon the whole.

Arm. = Armenian version. *Cf.* Conybeare's *Armenian Version of Rev.* (London, 1907), from codex 4 (12th cent.).

Bs. = Bousset's "Textkritische Studien zum N.T." (*Texte u. Untersuchungen*, xi. 4, 1-44), 1894.

edd. = consensus or large majority of editors: so min. (minuscules), MSS. (manuscripts), and vss. (versions).

<sup>1</sup> Extant in these forms: And<sup>a</sup> = codex August., 12th cent. (14th, Gregory), And<sup>c</sup> = codex Coisl. (10th cent.), And<sup>bav</sup> = codex Bavaricus (16th cent.), And<sup>pal</sup> = codex Palatinus (15th cent.). The newly discovered commentary of Oecumenius (6th cent., *cf.* Diekamp in *Sitzungsberichte der königl. preuss. Akad.*, 1907, 1046 f.), as yet unedited, may take the primacy from Andreas.



gig. = codex gigas Holmiensis (13th cent.), witness either to old Latin text or to "late European" type (Hort).

Pr. = Primasius, ed. Haussleiter in Zahn's *Forschungen zur Gesch. des NTlichen Kanons*, iv., pp. 1-224 (1891), a very important study. Cf. the same critic's essay on Vict., Tic., and Jerome in *Zeits. für Kirchl. Wiss. u. Leben* (1886), 237-257.

S. = Syriac Philoxenian recension (6th cent.), ed. Gwynn (1897); reflects a Greek text, which is mixed, but is in the main (lxi. f.) allied to the normal uncial text, and is especially close to C and Origen (lv. f.). Cf. Gregory, ii. 507, 509.

Spec. = pseudo-August. *Speculum* (8th or 9th cent.).

Syr. = Harkleian recension (represented by about eight considerable MSS.): posterior and inferior to S.

Tic. = "comm. in Apoc. homiliis octodecim comprehensus" of Tyconius the Donatist (end of 4th cent.).

vg. = vulgate (Jerome's version, 4th cent.), best preserved in codices Am. (= Amiatinus, 8th cent.), and Fuld. (= Fuldensis, 6th cent.), Harl. (= Harleianus, 9th cent.), and Tol. (= Toletanus, 8th cent.).

Vict. = comm. of Victorinus, bishop of Pettau in Pannonia (end of 3rd cent.).

Ws. = B. Weiss: "die Joh. Apk., textkritische Unters. u. Textherstellung" (*Texte u. Unters.* vii. 1), 1891.

§ 2. *Analysis*.—The Apocalypse of John, which is thrown into epistolary form, is a slender book with a large design. After the title (i. 1-3) and prologue (i. 4-8) in which the prophet puts himself into relation with seven churches of Western Asia Minor, he proceeds to describe the vision of Jesus Christ (i. 9 f.) which furnished him with his commission to write.<sup>1</sup> The immediate outcome of the vision is a series of charges addressed to these churches (ii.-iii.).<sup>2</sup> Like the

<sup>1</sup> The phrase ἐν κυριακῇ (=imperial, cf. Deissmann's *Licht vom Osten*, 258 f.) ἡμέρᾳ (i. 10) denotes the Christian Sunday, not the day of judgment to which he was transported (so Wetstein, Weyland, Selwyn, Hort, Russell's *Parousia*, 371, 372, and Deissmann in *E. Bi.*, 2815). *The day of the Lord* is only twice used in the Apoc. (vi. 14, xvi. 14), and there in a special eschatological connexion and in its normal grammatical form. In the Apocalypse it means the day of judgment, whereas in i. 10 the words imply revelation, and the Apocalypse is not a mere revelation of the judgment-day. Besides, ἐν πν. must go here with ἐγεν. as in iv. 2, otherwise it would have a verb of transport (so xvii. 3, xxi. 10).

<sup>2</sup> These are addressed to tiny communities in the cities, not to the churches as being in any sense the cities. The character and history of the Christian community are by no means to be identified with those of the city; we have no reason to assume that the local Christians, who were ardently awaiting a citizenship from heaven,

author of the 50th Psalm, he tries to rouse God's people to the seriousness of their own position, before he enters into any predictions regarding the course of the outside world. The scene then changes to the celestial court (iv.-v.), where God appears enthroned in his presence-chamber over the universe, with Jesus installed as the divine revealer of providence in the immediate future. The description of the heavenly *penetralia* forms a series of weird Oriental arabesques, but the nucleus is drawn from the tradition of the later post-exilic prophets (especially Ezekiel). According to one phase of this tradition, the climax of things was to be heralded by physical and political disturbances; a regular crescendo of disasters was imminent on the edge and eve of the world's annihilation. Hence the next series of visions is full of material and military troubles, delineated partly in supernatural colours which are borrowed from the fanciful astro-theology of eschatological tradition. From this point onwards the sword of the Lord is either an inch or two out of its scabbard, or showering blows upon his adversaries. In the prophet's own metaphor, before the contents of the Book of Doom (in the hands of Jesus Christ) can be read, its seven seals must be broken, and at the opening of each (vi.-vii.) some fresh woe is chronicled.<sup>1</sup> The woe heralded by the seventh seal drifts over, however, into another series of fearful catastrophes which are introduced by seven trumpet blasts (viii.-ix.), and it is only on their completion that the way is now clear for the introduction of the protagonists in the last conflict upon earth. These protagonists are the messiah of God, *i.e.*, Jesus

had any vivid civic consciousness, or were keenly sensitive to the historical and geographical features of their cities. The analogies sometimes drawn from the latter are interesting but for the most part specious and irrelevant coincidences. It is modern fancy which discovers in such directions any vital elements present to the mind of the prophet or his readers. Why these particular churches were selected, remains a mystery. The cities in question were not all conspicuous for a special enforcement of the imperial cultus, and the churches themselves can hardly be supposed to be in every case representative or particularly important. Even the plausible theory that they were the most convenient centres for district-groups of churches. (Ramsay, *Seven Letters*, pp. 180 f.) does not work out well in detail.

<sup>1</sup> The longing of the martyred souls in vi. 9-11 ("lignes toutes divines, qui souffrent éternellement à la consolation de l'âme qui souffre pour sa foi ou sa vertu," Renan, 463), recalls the function of the Erinnys in Greek religion, the Erinnys being primarily "the outraged soul of the dead man crying for vengeance" (*cf.* J. E. Harrison, *Prolegomena to Study of Greek Religion*, p. 214). Only, the souls in the Apocalypse are passive; they do not actively pursue their revenge upon the living. The point of the vision is in part to reiterate the deterministic conviction that God has his own way and time; he is neither to be hurried by the importunity of his own people nor thwarted by the apparent triumph of his enemies.

Christ, and the messiah of Satan, *i.e.*, the Roman empire in the person of its emperor with his blasphemous claim to divine honours upon earth. The series of tableaux which depict their entrance on the scene indicates that the prophet has now reached the heart and centre of his subject. But at this point his method alters, and the thread of purpose is less patent. Hitherto the Book of Doom, with its seven seals, has sufficed for the artistic and rather artificial presentation of his oracles. Now that the seventh seal is broken, the Book, *ex hypothesi*, is opened; we expect the secrets of divine judgment to be unbarred. Instead of describing what follows as the contents of this book, however, the prophet relates how he absorbed another and a smaller volume (x.), containing the sum and substance of the final oracles which bear on the world's fate.<sup>1</sup> He then proceeds, in terms of current and consecrated mythological traditions, to portray the two witnesses (xi.) who herald the advent of the divine messiah (xii.) himself, in the latter days. Messiah's rival, the dragon or Satan, is next introduced, together with the dragon's commission of the Roman empire and emperor (xiii.) as the supreme foe of God's people. Here is the crisis of the world! And surely it is a *nodus dignus vindice*; God must shortly and sternly interfere. The imperial power, with its demand for worship, is confronted by a sturdy nucleus of Christians who will neither palter nor falter in their refusal to give divine honours to the emperor. Characteristically, the prophet breaks off to paint, in proleptic and realistic fashion, the final bliss of these loyal saints (xiv.), and the corresponding tortures reserved by God for the enemy and his deluded adherents. But at this point, just as the closing doom might be expected to crash down upon the world, the kaleidoscope of the visions again alters rather abruptly. The element of fantasy

<sup>1</sup>The distinctive and Jewish characteristics of the following oracles (xi.-xiv., xvii. f.) suggest, as Sabatier was almost the first to see, that the contents of this βιβλαρίδιον are to be found here; so Weyland (a Jewish Neronian source in x.-xi. 13, xii.-xiii., xiv. 6-11, xv. 2-4, xvi. 13, 14, 16, xix. 11-21, xx.-xxi. 8), Spitta (a Jewish source, *c.* 63 B.C., in most of x.-xi. xiv. 14 f., xv. 1-8, xvi. 1-12, 17, 21, xvii. 1-6, xviii., xix. 1-8, xxi. 9-27, xxii. 1-3, 15), Pfeiderer (Jewish source, Neronian and Vespasianic, in most of xi.-xiv., xvii.-xix.), and J. Weiss (Jewish source, Neronian, in xi. 1-13, xii. 1-6, 14-17, xiii. 1-7, xv.-xix., xxi. 4-27). But the first editor has worked over the contents of the βιβλαρίδιον so thoroughly that it is impossible to be sure that it ever was a literary unity. The probability is that xi.-xiii. at least reproduce fragments from it; the evidence hardly warrants us in postulating the incorporation of any coherent source. After chap. x. the symmetry of the Apocalypse is impaired by rapid and bewildering alterations of standpoint to which no satisfactory clue can be found.



becomes still more lurid and ornate. The world of men and nature is drenched by a fresh series of chastisements (xv.-xvi.), which prove unavailing; no repentance follows (xvi. 11, 21), and the climax of history is eventually reached through a succession of mortal penalties inflicted upon the city and empire of Rome (the vices of the empire being ascribed to the city, on the O.T. view which identified capital and kingdom, *cf.* Nah. iii. 1 f.), the votaries of the imperial cultus, and the devil himself (xvii.-xx). To the mind of an early Christian (*cf.* Tert., *Scap.*, 2)<sup>1</sup> it was inconceivable that the world could long survive the downfall of the Roman empire. "And when Rome falls, the world." All that the prophet sees beyond that ruin is the destruction of the rebels employed by God to crush the capital; then—thanks to the survival of an O.T. idea, quickened by later tradition—a desperate recrudescence (xx. 7 f.) of the devil. His defeat ushers in the general resurrection and the judgment. *Earth and sky flee from the face of God*, but men cannot fly. They must stand their trial. Then follows the advent of a new heaven and earth (xxi.-xxii.) for the acquitted and innocent, with the descent of the new Jerusalem and the final bliss of God and of his loyal people.

The cycles of seven (ii.-iii., vi. f., viii. f., xv.-xvi.) apparently formed the nucleus of the book, as the author conceived it, the seals representing the certainty, the trumpets the promulgation, and the bowls the actual execution of the doom. They may have been composed at different times and re-arranged in their present order, like the books of the *Aeneid*, but, as they stand, they are closely welded together. The introductory Christophany leads up to ii.-iii., while these chapters again anticipate the visions of iv.-v., which are independently linked to i. (*cf.* i. 4 = iv. 5, v. 6; i. 5, 6 = v. 9). Chapters vi.-ix. are interwoven, and, although the last cycle of seven (xv.-xvi.) seems abruptly introduced, it is really prepared for by x. (see notes). Like the Fourth Gospel, the Apocalypse has been edited, possibly after the author's death, by the local Johannine circle in Asia Minor (*e.g.*, i. 1-3, xxii. 18 f.); one or two cases of transposition by copyists also occur (*cf.* notes on xvi. 15, xviii. 14, xix. 9, xx. 14-xxii. 6 f.), and glosses may be suspected occasionally (*e.g.*, i. 18, iii. 8, ix. 9, xvii. 5; see § 8). But substantially it bears the marks of composition by a single pen; the blend of original writing and editorial re-setting does not impair the impression of a literary unity. This may be seen from the following analysis or outline:—

<sup>1</sup> The author of the Daniel-Apocalypse similarly believed that the resurrection of loyal Jews would follow the downfall of Antiochus Epiphanes (xii. 2, 13).

- i. 1-8. Prologue.
- i. 9-20. A vision of Jesus the messiah, introducing
- ii.-iii. Seven letters to Asiatic churches :—  
 (1) Ephesus.  
 (2) Smyrna.  
 (3) Pergamos.  
 (4) Thyatira.  
 (5) Sardis.  
 (6) Philadelphia.  
 (7) Laodicea.
- iv.-v. A vision of heaven: the throne of God,  
 the Lamb, the book of Doom or Des-  
 tiny, introducing the plagues of the
- vi. Seven seals :—  
 (1) The white horse.  
 (2) „ red „  
 (3) „ black „  
 (4) „ pale „  
 (5) „ souls of the slain.  
 (6) „ earthquake and eclipse, etc.
- vii 1-8. Intermezzo :—  
 the sealing of the re-  
 deemed on earth.
- vii. 9-17. the bliss of the redeemed  
 in heaven.
- viii. 1. (7) „ silence or pause.
- viii. 2-5. A vision of heaven : an episode of angels,  
 introducing
- viii. 6-ix. 21. Seven trumpet blasts for  
 (1) earth.  
 (2) sea.  
 (3) streams : the star Wormwood.  
 (4) an eclipse.  
 (5) a woe of locusts.  
 (6) a woe of Parthian cavalry.
- x. Intermezzo :—  
 episode of angels and a  
 booklet.
- xi. 1-13. the apocalypse of the two  
 witnesses.
- xi. 14-19. (7) voices and visions in heaven,  
 introducing
- xii. A vision of (a) the dragon or Satan as the  
 anti-Christ ; a war in heaven.
- xiii. 1-10. (b) the Beast or Imperial power } A war on  
 (c) the false prophet or Imperial } earth.  
 priesthood.
- xiii. 11-18. Intermezzo :—
- xiv. 1-5. the bliss of the redeemed  
 in heaven.
- xiv. 6-20. episode of angels and  
 doom on earth.
- xv. A vision of heaven: the triumph of the  
 redeemed, introducing
- xvi. Seven bowls with plagues for  
 (1) earth.  
 (2) sea.  
 (3) waters.  
 (4) the sun.

- (5) the realm of the Beast.
- (6) the Euphrates : an Eastern invasion.
- (7) the air: a storm, introducing
- A vision of Doom upon
- xvii. (a) The realm of the Beast, or Rome,  
at the hands of the Beast and  
his allies.
- xviii. a song of doom on earth :
- xix. 1-10. „ „ triumph in heaven.
- xix. 11-21. (b) The Beast and his allies, and the  
false prophet.
- xx. 1-10. (c) The Dragon or Satan himself,  
with his adherents.
- A vision of the new heaven and earth :  
including
- xx. 11-xxi. 8. The judgment of the dead.
- xxi. 9-xxii. 5. The descent of the new Jerusalem.
- xxii. 6-21. Epilogue.

§ 3. *Literary Structure*.—This general unity of conception as well as of style is a unity of purpose, however, rather than of design.<sup>1</sup> Once we descend into details another series of features emerges into view. Even upon the hypothesis that it was written by one author, it cannot have been the product of a single vision, much less composed or dictated under one impulse. Furthermore, inconsequence of a certain kind is one of the psychological phenomena of visions; a change comes over the spirit even of religious dreams, as they drift through the mind of the seer. But more than this is required to account for incongruities and differences of climate, as *e.g.*, in xi. 1, 2, 19 and xxi. 22, xi. 8 and xviii. 24, the various descriptions of the second advent (i. 7, xiv. 14 f., xix. 11 f.), of the judgment (xx. 11 f., xxii. 12), or of heaven (vii. 11 f., xv. 2, xix. 7 f., xxi. 1 f., xxii. 1-5, etc.), the isolated allusions to Michael, Gog and Magog, the four angels of vii. 1-4, the carnage of xiv. 20, etc., the unrelated predictions which are left side by side, the amount of repetition, the episodical and conflicting passages of vii. 1-8, 9-17, x., xi. 1-13, xiv. 1-5, 6-13, 14-20, xix. 11 f., etc. Such phenomena are too vital and numerous to be explained upon the same principle as the contradictions and discrepancies which are to be found in many great works of ancient

<sup>1</sup> "It is of the nature of an epic poem describing what a Christian Homer might describe as 'the good news of the accomplishment of the righteousness and wrath of God'" (Abbott, p. 75). Cf. Rom. i. 16-18, Apoc. vi. 17, x. 7, xi. 17, 18. The dramatic hypothesis, favoured by a series of students from Milton to Archbishop Benson, is worked out elaborately by Palmer and Eichhorn. The latter, after the prelude (iv. 1.-viii. 5), finds the first act in viii. 6-xxi. 17 (overthrow of Jerusalem in three scenes), the second in xii. 18-xx. 10 (downfall of paganism), and the third in xx. 11-xxii. 5 (the new Jerusalem). But all such schemes are artificial.



literature, or even as the free play of a poetic mind; they denote in several cases planes of religious feeling and atmospheres of historical outlook which differ not simply from their context but from one another. This feature of the book's structure, together with the absence or comparative absence of distinctively Christian traits from certain sections, the iteration of ideas, the differences of Christological climate, the repetitions and interruptions, and the awkward transitions at one point after another, has given rise to the whole analytic movement of literary criticism upon the Apocalypse. The earlier phases are surveyed by A. Hirscht (*Die Apocalypse u. ihre neueste Kritik*, 1895), Dr. Barton (*Amer. Journ. Theol.*, 1898, 776-801), and the present writer (*Hist. New Testament*, 1901, 677-689); for the later literature, see Dr. A. Meyer's articles in the *Theologische Rundschau* (1907, 126 f., 182 f.), and an article by the present writer in the *Expositor* for March, 1909. The legitimacy of this method is denied by Dr. William Milligan (*Discussions on the Apocalypse*, 1893, pp. 27-74), Zahn in his *Einleitung in das N.T.* (§§ 72-75), and Dr. M. Kohlhofer (*Die Einheit der Apocalypse*, 1902), amongst others, but, although both attack and defence have too often proceeded upon the false assumption that the Apocalypse contains a balanced series of historical and theological propositions, or that it can be treated with the ingenuity of a Dante critic, the storm of hypotheses has at least succeeded in laying bare certain strata in the book, as well as a teleological arrangement of them in their present position. The Apocalypse is neither a literary conglomerate nor a mechanical compilation of earlier shreds and patches. There is sufficient evidence of homogeneity in style and uniformity in treatment to indicate that one mind has been at the shaping of its oracles in their extant guise (*cf.* G. H. Gilbert in *Biblical World*, 1895, 29-35, 114-123, and Gallois in *Revue Biblique*, 1894, 357-374). But the prophet has worked occasionally as an editor of earlier sources or traditions, as well as an original composer. These leaflets or traditions are stones quarried from foreign soils; it is no longer possible<sup>1</sup> to ascertain with any great certainty when or how or even why they were gathered. The main point is to determine approximately the object of the watch-tower which the apocalypticist built by means of them, and the direction of his outlook. In some cases it is probable that, alike as a poet and a practical religious seer, he was indifferent to

<sup>1</sup> The state of the extant literature leaves our knowledge of early eschatological tradition full of gaps. It is less exhilarating but more critical to mark the extent of the gaps than to attempt to fill them up or to bridge them with more or less airy guesswork.

their origin, and in every case the important thing is to learn not the original date or shape of a source, or the particular mythological matrix of a tradition, but the new sense attached to it by the prophet himself and the precise object to which he adapted it. This consciousness of a purpose is the least obscure and the most Christian feature of the Apocalypse. Strictly speaking, it is an apocalypse not of John but of Jesus as the Christ<sup>1</sup> (i. 1), and it is the triumphant adoration of Christ which gives an inner clue to the choice and treatment of the various messianic categories. Where the problems of structure arise, and where source-criticism of some kind<sup>2</sup> is necessary, in order to account satisfactorily for the literary and psychological data—is in the juxtaposition of disparate materials (*cf.* notes on vii., x., xi., xii., xiii., xiv., xvii., xviii.).

The results reached in the following commentary outline a theory of the Apocalypse, in its literary aspect, which falls under (a) the incorporation hypothesis. According to this view, the Apocalypse is substantially a unity, due to one hand, but incorporating several older fragments of Jewish or Jewish-Christian origin. So Weizsäcker (ii. 173 f.), Sabatier (*Les origines littéraires et la composition de l'Apocalypse*, 1888: Jewish fragments in xi. 1-13, xii., xiii., xiv. 6-20, xvi. 13-14, 16, xvii. 1-xix. 2, xix. 11-xx. 10, xxi. 9-xxii. 5), Schön (*L'origine de l'Apocalypse*, 1887: Jewish fragments in xi. 1-13, xii. 1-9, 13-17, xviii. [except ver. 20]), Bousset, Jülicher (*Einleitung in das N. T.*, § 22), C. A. Scott, F. C. Porter, A. C. M'Giffert (*History of*

<sup>1</sup> The anti-Jewish note of the Apocalypse is as distinct as, though less loud than, the anti-Roman. *Cf.* notes, *e.g.*, on i. 6, 19 f., ii. 9, iii. 7-10, v. 9, 10, x. 7, xi. 19, xxi. 22, xxii. 18. The Christian church was the new and true Israel, and thus served herself heir to great traditions and to high destinies which were only inferior to her own in that they formed a lower slope on the same hill. One of the minor effects (which differentiates the Apocalypse from the Fourth Gospel) of this conception is that Christians are not invited by John to love God or Christ; the temper of their vocation is defined in Jewish terms as a reverent fear of God (*cf.* xi. 18, xiv. 7, xv. 4, xix. 5). Another is the avoidance of *ἐκκλησία* as a collective term for the church and the ignoring of *ἐπίσκοποι, διάκονοι, πρεσβύτεροι*, etc.—for the twenty-four celestial *πρεσβύτεροι*, of course, have nothing whatever to do with the officials of the same name.

<sup>2</sup> English criticisms of Völter's first essays by Warfield (*Presbyterian Review*, 1884, 228-265), and A. Robertson (*Critical Review*, Jan., 1895), of Vischer and Sabatier by Salmon (*Introd. N.T.*, pp. 232 f.), of Vischer and of Völter's earlier theory by Simcox (pp. 215 f.), and of Vischer by Thomson (*Books which influenced Our Lord*, pp. 461 f.). Northcote once told Hazlitt that he believed the Waverley novels were written by several hands, on account of their inequalities. "Some parts are careless, others straggling; it is only when there is an opening for effect that the master-hand comes in." There are several criticisms of the Apocalypse which, with their quasi-reasons, recall this perverse and hapless verdict of a clever man.

*Apostolic Age*, pp. 633 f.), A. Meyer (*Theol. Rundschau*, 1907, pp. 132 f.), Abbott, Baljon, Wrede (*Entstehung der Schriften des N. T.*, 103, 104), Schmiedel and Calmes. Pfeleiderer's two Jewish fragments lie in xi.-xiv., xvii.-xviii., and in xxi. 10-xxii. 5. Those who are unwilling to admit the use of any Jewish sources fall back, as a rule, upon (b) the revision hypothesis of an Apocalypse which has been re-edited and brought up to date. This is represented best by Erbes (*Die Offenbarung des Johannes*, 1891), who regards the original work as Johannine (before A.D. 70, incorporating one fragment of a Caligula apocalypse=xii.-xiii.), with editorial additions (Domitianic) in i. 1-3, 20, vii. 4-8, 13-17, ix. 12, xi. 14, xiii. 12, 14, xiv. 4, 8-9a, xv. 1, 5-xix. 4, xix. 9b-xx. 10, xxi. 5-xxii. 2 (18-19?). Similarly, but very elaborately, Briggs (*Messiah of Apostles*, pp. 285 f.) discovers a four-fold process of editing, or rather of materials successively gathering round an original nucleus, while Dr. Barth, in his recent *Einleitung in d. N. T.* (1908, pp. 250-276) goes to the opposite extreme of simplicity by conjecturing (partly along the lines followed by Grotius) that John simply revised, under Domitian, an earlier apocalypse of his own (written under Nero). Either (a) or (b) is preferable to the over-precision and disintegration of (c), the compilation hypothesis, according to which two or more large sources, fairly complete in themselves, have been pieced together by a redactor or redactors. So Weyland (*Omwerkings-en compilatie-hypothesen*, etc., 1888: two Jewish sources, with Christian editorial additions (c. A.D. 100) in i. 1-9, 11, 18, 20, ii.-iii., v. 6-14 (vi. 1, 16), ix. 18, x. 7, xi. 8b, 19, xii. 11, 17c, xiv. 1-5, xv. 1, 6-8, xvi. 1-12, 15, 17a, 21, xvii. 14, xix. 7-10, 13b, xxii. 7a, 12, 13, 16-21). K. Kohler (*E. J.*, x. 390-396: two Jewish sources, one from seventh decade, the other slightly later=x. 2-xi. 13, xii. 1-xiii. 10, xiv. 6 f.), Ménégos (*Annales de bibliog. Théol.*, 1888, 41-45; two Jewish sources), Bruston (*Études sur Daniel et l'Apocalypse*, 1908, summarising his earlier studies: two Hebrew apocalypses, one Neronian=x. 1, 2, 8-11, xi. 1-13, 19a, xii.-xiv. 1, xiv. 4-end, xv. 2-4, xvi. 13-16, 19b, xvii.-xix. 3, xix. 11-xx.; the other c. A.D. 100=i. 4 f., ii.-iii., iv.-ix., x. 1, 2b-7, xi. 14-19, xiv. 2-3, 12, 13, xix. 4-10, xxi. 1-8, xxii. 6-13, 16, 17, 20, 21), Spitta (*Offenbarung des Johannes*, 1898: two Jewish sources, one B.C. 63 and one c. A.D. 40, with a Christian apocalypse by John Mark c. A.D. 60), Schmidt (*Anmerkungen*, etc., 1891: three Jewish sources, iv. 1-vii. 8, viii. 2-xi. 15 [except x. 1-xi. 13], xii. 1-xxii. 5), Eugène de Faye (*Les Apocalypses Juives*, 1892, pp. 171 f.: two Jewish apocalypses, one from Caligula's reign in vii. 1-8, viii. 2-ix. 21, x. 1a, 2b-7, xi. 14-15a, 19, xii.-xiv. 11, etc.; another=A.D. 69-70),



J. Weiss (*die Offenbarung des Johannes*, 1904: two sources, one Christian [A.D. 65-70] = i. 4-6, 9-19, ii.-iii., iv.-vi., vii., ix., xii. 7-12, xiii. 11-18, xiv. 1-5, 14-20, xx. 1-15, xxi. 1-4, xxii. 3-5; one Jewish, c. A.D. 70), etc. Upon similar lines O. Holtzmann (in Stade's *Gesch. Israel*, ii. 658 f.) detected two Jewish sources, one imbedded in the other, the earlier from Caligula's period (xiii., xiv. 6 f.), the later from Nero's. The coast of reality almost disappears from view in Völter's latest theory (*die Offenbarung Johannis, neu untersucht u. erklärt*, 1904), which is a combination of (b) and (c); it postulates an apocalypse of John Mark (c. A.D. 65) and an apocalypse of Cerinthus (c. A.D. 70 = x. 1-11, xvii. 1-18, xi. 1-13, xii. 1-16, xv. 5, 6, 8, xvi. 1-21, xix. 11-xxii. 6), both edited under Trajan and under Hadrian. Least successful of all, perhaps, in dealing with the complex literary and traditional data, is (d) the Jewish and Christian hypothesis, which is really a simplified variant of (b); e.g., Vischer (*Texte u. Untersuchungen*, ii. 3, 1886, 2nd ed. 1895) finds the groundwork of the apocalypse to be an Aramaic Jewish writing (mainly) from A.D. 65-70, which was translated, re-set, and edited by a Christian (in the "Lamb"-passages, with i.-iii., v. 9-14, vii. 9-17, xii. 11, xiii. 9-10, xiv. 1-5, 12, 13, xvi. 15, xvii. 14, xix. 9, 10, 11, 13, xx. 4-6, xxi. 5b-8, xxii. 6-21, etc.). Similarly Harnack (*ibid.*), Martineau (*Seat of Authority*, 217-227), and independently, an anonymous writer in the *Zeitschrift für alt. Wiss.* 1887, 167-171, as well as Dr. S. Davidson (*Introd. to N. T.*, ii., pp. 126-233: the Apocalypse an Aramaic Jewish work translated, with additions and interpolations). Von Soden's theory (*Early Christian Literature*, pp. 338 f.), which finds in viii. 1-xxii. 5 of the Johannine Apocalypse under Domitian, a Jewish apocalypse written between May and August of A.D. 70, lies, like C. Rauch's (*Offenbarung des Johannes*, 1894: Jewish composite nucleus, worked up by Christian editor) between (d) and (b).

The unsatisfactory result of many of these hypotheses is due to the use of inadequate criteria or to the inadequate use of right criteria. The distinction of Jewish and Christian elements is particularly hazardous in a book which deals with eschatology, where no Christian could work without drawing upon Jewish traditions. And these were neither stereotyped nor homogeneous. A given passage in the Apocalypse may not be couched in Christian language, but this does not necessarily prove that it was not written by a Christian; we know far too little about Jewish Christianity in the first century to be sure, apart from certain fundamental beliefs about Jesus, how far it diverged from cognate Jewish conceptions. A failure to appreciate either the poetic freedom of the Apocalypticist or the

characteristic phenomena of apocalyptic writing in general has also turned some literary analysts into theorists of the narrowest *parti pris*. But such extravagances do not invalidate the legitimacy of the method in question; without some application of it, the phenomena of the book present a hopeless literary and psychological enigma, and it may fairly be concluded as well as argued that this apocalypse, like most others of its class, is composite to some degree.

§ 4. *Characteristic Features*.—In spirit as well as in form the Apocalypse of John has affinities to the apocalyptic literature of the later Judaism.<sup>1</sup> An apocalypse was the word for a crisis, and for a crisis which bordered on the end. Whenever such epochs of dire emergency recurred, the faith of Israel rose in poignant hope that by breasting this wave of suffering they would soon be past the worst, and lie safe out of the swing of the sea. Since the exile, Israel's foe had been some foreign power, whose policy threatened the religious conscience and whose annihilation was eagerly awaited by the faithful. Apocalypses frankly doomed the State and the world alike; they maintained an irreconcilable and pessimistic attitude towards both. Hence their speculation upon empires and emperors. Hence their constant appeal for courage, based on a conviction that God would intervene ere long in the political sphere to inaugurate a reign of the saints on earth. For the apocalypse was a programme of the immediate future on earth, or of a new earth, as well as a brilliant panorama of celestial mysteries vouchsafed to men in dreams or visions. Its subject was invariably ἡ δεῖ γενέσθαι ἐν τάχει. Apocalyptic always spread its gorgeous pinions in the dusk of the national fortunes, but it strained to the near dawn of relief.

Our concern, however, is with the genius rather than with the genus of John's Apocalypse. It rises above its class *quantum lenta solent inter uiburna cupressi*. The *uiburna* are not to be ignored, indeed. Their order is the general order of the Apocalypse, and when the latter is approached from the side of the early Christian literature, it seems often to include material of little or no specific Christian value. There is a certain foreign air and shape about its foliage. But when it is approached through the tangled underwoods of apocalyptic writings in general, with their frigid speculations upon cosmic details, their

<sup>1</sup> For the characteristics of apocalyptic literature, and for the relation of apocalypse to prophecy, cf. §§ 6-19 of Lücke's epoch-making *Versuch einer vollständigen Einleitung in die Offenbarung Joh. und in die gesammte apok. Literatur* (sec. ed. 1822); English summaries and surveys by Dr. Torrey (*E. J.* i. 669-675); L. Hassé in *Inaugural Lectures* (Manchester, 1905, 126-159); Dr. Driver ("Daniel," 1900, pp. lxxxvi. f.); Dr. A. C. Zenos in *Dict. of Christ and Gospels*, i. 79-94; and Dr. R. H. Charles (*E. Bi.* 213-250, also 1338-1392 on Eschatology).

wearisome and fantastic calculations, their tasteless and repulsive elements, and the turgid rhetoric which frequently submerges their really fine conceptions, the Apocalypse of John reveals itself as a superior plant. Its very omissions are significant. There is no allusion, *e.g.*, to the prevalent category of the *two æons*, or to the return of the ten tribes, or to the contemporary Jewish wail over the cessation of sacrifice after A.D. 70 (*e.g.* in *Apoc. Bar.* x. 10), or to the martyrs' death as expiatory (*cf.* 2 Macc. vii. 37 f., 4 Macc. vi. 29, xvii. 21, etc.), or to any intercession of the prophet on behalf of the church (*cf.* 4 Esdras viii.). There is no cosmogony, no self-satisfied comparison of God's people with pagans, no reference to the law<sup>1</sup> (in contrast to the contemporary glorification, *e.g.*, in 4 Esdras iii.-ix., *Apoc. Bar.* xv.-lxix. [*cf.* Charles' note on xv. 5], where it rivals even the messiah as a medium of fellowship and a nucleus of future bliss). There are no parables (as in 4th Esdras) or allegories; above all, there are no querulous complaints from the living. Carlyle describes the Girondist pamphlets as far too full of long-drawn out ejaculations, "Woe is me, and cursed be ye!" Even 4 Esdras, for all its noble pathos, partakes of this self-pity and fury; it is half-anger and half-agony. But the Apocalypse of John usually breathes another air, mitigating upon the whole the brusque temper of its class. Though the oppression which makes a wise man mad may also make a good man sad, for all the feelings of exasperation and indignation stirred by the empire, the prophet John has not yielded to any pessimism about the cause of God. He never attempts to justify the ways of God, like his Jewish contemporaries, or to explain how *the devil gave his power to the beast*. His faith in Jesus as the messiah inspires a simple hope which enables him to remain unintimidated by the last threats and terrors of a foe whose end is near. The quarrel with Rome, *e.g.*, is God's affair. His people have merely to stand still and witness their enemy's rout.

It is this faith, this Christian consciousness, with its moral steadiness, which differentiates John's Apocalypse from the other members of its class. To write an apocalypse meant, like the composition of a drama or a sonnet, conformity to certain literary rules or standards as well as approximation to a certain spirit and temper. It justified, if it did not necessitate, the use of earlier fragments, which were only partially intelligible, since the agony of their hour had long passed by. Apocalyptic modified and adapted such sources to the needs of a later generation. There was a sequacity about apocalyptic

<sup>1</sup> This is all the more remarkable as contemporary Christians were being led, for ethical reasons, to view their religion more and more from a nomistic standpoint.



literature.<sup>1</sup> An author in this province could not start *de novo*; not merely had conventional designs or traditions to be followed, but earlier products were commonly treasured and reset. John followed this method, but his regulative principle was unique, and one fascination of his Apocalypse lies in the fact that we have here a Christian prophet half-mastering and half-mastered by the literary exigencies<sup>2</sup> of apocalyptic, uttering his convictions in strange and hardly relevant terms which had hitherto been appropriated to alien ends. His vision of Jesus came to him through an atmosphere of truculent and fantastic messianism, which was scarcely lucid at all points and which tended to refract if not to blur the newer light; yet the Christian messianic belief generally managed to overpower the inadequate, archaic, and incongruous categories of tradition, through which it had often to pass. It is this juxtaposition which helps to explain the occasional awkwardness and artificiality in the symbolism of the Apocalypse. No doubt the author himself, whether as editor or composer, is partly responsible for this. A certain stiffness of structure pervades the book. There is a lack of sustained interest, and at several points the dove-tailing is defective, while, by a favourite Semitic device, repetition (*cf.* Augustine, *Civ. Dei*, xx. 17) is made to serve the purpose of emphasis. But such inconsistencies and inequalities are mainly due to the fact that the writer's Christian consciousness repeatedly tends to break through forms too narrow for its fulness. Probably the materials at the author's disposal would have been better arranged, had this been anything less than the presentation of a living Redeemer in heaven as the messiah of God's people upon earth. The mere fact that the messiah had lived, involved a readjustment of messianic categories; the further fact that he had suffered and risen meant that many had to be reshaped. There are things in the Apocalypse which show a careful study of earlier prophetic scriptures and rabbinic traditions; but there are

<sup>1</sup> This applies to traditions (S. C. 252 f.) as well as to literature (Selwyn, 59 f.). A political and religious crisis promoted the resetting of older eschatological traditions and the resumption of such elements from the common fund or circle of apocalyptic teaching as had acquired special impressiveness (S. C. 221 f.). The different interpretations of Jeremiah's prediction about the 70 years by the authors of Daniel and En. lxxxix. 59 f., are a case in point.

<sup>2</sup> One of the clearest instances of this may be found in the *angelus interpret* (*cf.* note on i. 1), which also illustrates, by the way, the difference between the Fourth Gospel and the Apocalypse. The Fourth Gospel scrupulously avoids connecting angels with Jesus. The only allusion to them, during his life-time, is the popular mistake (xii. 29 f.) which misinterpreted God's voice to him as if it had been an angel's voice. The Apocalypse, on the other hand, swarms with angels.

other things which could only have been taught and learned within the school of Jesus Christ, and these are really the telling sentences throughout the book.

At the same time it must be remembered that some of the very features which have lost much if not all of their significance for later ages, ornate and cryptic expressions, allusions to coeval hopes and superstitions, grotesque fantasies and glowing creations of an oriental imagination, the employment of current ideas about anti-christ, calculations of the immediate future, and the use of a religious or semi-mythical terminology which was evidently familiar to some Asiatic Christians in the first century—these more or less ephemeral elements combined to drive home the message of the book. They signify to us the toll which had to be paid to contemporary exigencies; without them the book could not have made its way at all into the conscience and imagination of its audience. The momentum of its message lay, however, in the deep sincerity and lofty outlook of the prophet himself, and this broke out occasionally in passages of unexampled splendour and dignity. Sublimity, as a contemporary critic of literary style observed (Pseudo-Longinus, *περὶ ὑψους*), has always a moral basis; it is, he declared, the echo of a great soul (*μεγαλοφροσύνης ἀπήχημα*)—or, we might add, of a great soul exercised upon a great issue. The same critic makes another remark, which is apposite to a passage like ch. xviii. of the Apocalypse. One avenue to sublimity, he notes, lies through imitation of and devotion to great writers of an earlier age: *Ἔστι δὲ οὐ κλοπὴ τὸ πρᾶγμα, ἀλλ' ὡς ἀπὸ καλῶν εἰδῶν ἢ πλασμάτων ἢ δημιουργημάτων ἀποτύπωσις*. This canon throws a ray of light upon the special psychological problem of the Apocalypse's relation to its O.T. and extra-canonical models. Some great writers in every period of literature are only to be understood in the light of a long series of predecessors, and the prophet John is one of these. His apocalypse in one aspect is the final and brilliant flash of the red light which had gleamed from Amos down to the Maccabees. His affinities in point of form, treatment, and general aim are with the line of literary prophets who, from Ezekiel to the authors of Daniel, 4th Esdras, and Baruch, applied themselves to the statement and restatement of apocalyptic eschatology. John's Apocalypse is flecked with allusions to Ezekiel, Zechariah,<sup>1</sup> and above all Daniel.

<sup>1</sup> In two aspects John resembles his prototype Zechariah: (a) in the employment of an intricate symbolism, which makes it difficult to be sure where intuition ends and literary decoration begins, (b) in the use of schematism to explain providence. For the latter, *cf.* Giesebrecht's *Die Berufsgabung der alttest. Propheten*

But his use of Daniel especially is more than that of a *littérateur* reproducing impressive and poetic conceptions from the study of a classic. For all the artistic and even artificial literary shape of the book, we should weigh it in the wrong scales were we to estimate it as the work of an author who simply drew upon such earlier models for his own later purposes. As contemporary rabbis not only pondered over passages like the Egyptian plagues, the prophecy of Gog and Magog, and the opening vision of Ezekiel, but even had ecstatic visions of heaven granted them (*cf.* *R. Ƴ.*, 350, 379), so the prophet John was not a mere literary artist or a student of prophecy or an editor of earlier fragments. He was that, but he was more. Two features of his book differentiate him from such a class of writers; (a) he was a prophet in his own way, and (b) his consciousness had been so powerfully affected by the post-exilic Judaism, as well as by contemporary beliefs, that it is not possible to derive his conceptions exclusively from those of the canonical Old Testament.<sup>1</sup> These two features partially coalesce. As a prophet, no less than as a student of the prophetic and apocryphal scriptures, John believed that the predictions of Daniel were at last on the point of being fulfilled. This was the assurance which dominated his whole treatment of the O.T. in general. It explains how he appropriated and applied time-honoured messianic predictions which he considered relevant to Jesus the true messiah, and it also serves to account psychologically for the form of several visions (*e.g.*, that of ch. i.), which imply a mind already brooding over some of these passages. A well-known instance of this suggestion of visions occurs in Tertullian's *De anima*, ix.: "Est hodie soror apud nos reuelationum charismata sortita, quas in ecclesia inter dominica sollemnia per

(1897), pp. 60 f. (p. 68: bei Amos drängt ein Lebendiges zum Lichte, bei Sacharja herrscht das Programm). On Ezekiel as a prophet who foretold the coming of Christ, *cf.* Clem. Rom., xvii. 1. The typical and eschatological significance of the Egyptian plagues especially seems, from Irenæus (iv. 27, 28), to have impressed the Asiatic πρεσβύτεροι.

<sup>1</sup> The author knows the Hebrew original as well as the LXX (or, at any rate, some of his sources do), but the LXX quotations, or rather references (Swete, pp. cxxxv.-cxlviii.) and reminiscences—for no formula of citation occurs—occasionally (*cf.* i. 7, ix. 20, x. 6, xii. 7, xiii. 7, xix. 6, xx. 4, 11) mark a deliberate divergence, not unexampled in the N.T., towards what was apparently a pre-Christian Greek version of the Hebrew, approximating to the version of Theodotion (particularly in Daniel). They thus anticipate the later preference of writers like Origen for the Theodotonic Daniel (*cf.* Salmon's *Introd. to N.T.*, pp. 547 f., and Swete's *Introd. to the O.T. in Greek*, pp. 46 f.), or else they prove that he was translating directly from the Hebrew text (so *e.g.* in i. 6, xi. 4?, xiv. 8, 18). For instances of composite O.T. reminiscences *cf.* Selwyn, pp. 62-64.



ecstasin in spiritu patitur; conuersatur cum angelis, aliquando etiam cum Domino, et uidet et audit sacramenta, et quorundam corda dinoscit, et medicinas desiderantibus submittit. Iam uero prout scripturae leguntur aut psalmi canuntur aut allocutiones proferuntur aut petitiones delegantur, ita inde materiae uisionibus subministrantur". When John's soul is stirred to creative vision or prediction, it is usually something he has heard or read in Daniel or Ezekiel which is moving on the face of the waters. But the form taken by some of the oracles cannot be explained simply from the sacred scriptures, and it is therefore necessary to define separately and more precisely each of the features which have been just mentioned, even though the former necessarily involves the latter.

(a) The mind of a prophet like John is, in Wordsworth's phrase, "a feeling intellect," which instinctively embodies ideas in symbols. Thought rises before it in pictorial shape. Symbols are idea and picture at once; they embody beliefs and are also realities of a kind. Conceptions clothe themselves in vivid representations which are effective either on account of their traditional associations or from the aptness of their contemporary allusions, though it is often difficult for a modern reader to fathom their origin in the writer's mind or to estimate the precise relation between the figurative element and the definite idea which that element is intended to enshrine.<sup>1</sup> The difficulty is doubled when, as in the present case, we have occasionally to deal with an ecstatic experience. The material to be interpreted includes the reflective working of the prophet's mind upon a previous mental condition, the literary presentment (with some expansions, rearrangement and embellishment) of what he remembers to have seen in the exalted moments of rapture, together with the impressions produced by these upon his later consciousness. The Apocalypse is not a continuous vision. In parts, it is not a vision at all. There are rhapsodies in it, but it is not a rhapsody. Occasionally the prophet speaks as a counsellor, or writes as an editor of earlier fragments, or calculates the future in terms of traditional eschatology. The very elaboration with which the details and design of the book are worked out precludes any idea of it as a mere transcript of visions written when the seer's memory was fresh, even though some phrases were set down as reflective or editorial glosses. At the same time, the nucleus and the origin of the book are inexplicable apart from the presupposition of

<sup>1</sup> On this power of the poetic Eastern imagination, at certain stages of culture, to fill sensuous forms with a higher content, see some admirable remarks in Caird's *Evolution of Religion*, i. 287 ff.

a definite religious experience which assumed in part the form of a trance or rapture. Vision here, as elsewhere, in apocalyptic literature is occasionally the literary form of allegory and tradition; but not always. The psychological problem is to explain the relation between this inner consciousness of inspiration and the curious imaginative forms in which the prophet seemed to think it needful to embody his Christian conceptions. He employs a large number of suggestive figures and metaphors, drawn from the Old Testament and elsewhere, in spite of their literal inadequacy; these phantasmagoria it is impossible to regard as mere symbols, but on the other hand they are hardly to be taken literally in the case of John any more than that of the later prophets of Judaism (*cf.* Riehm's *Messianic Prophecy*, pp. 228 f.) from whom he borrowed many of them. Often the best way to explain them is to let them appeal to the religious imagination, since it is in this way that they are likely to disclose any permanent truth of which they may be at once the vesture and the vehicle. But whatever they are, they are suggestive, not dogmatic; they are poetic coefficients rather than logical definitions of the author's faith.

The comparative independence with which, like the psalmists (*cf.* Cheyne's *Origin of the Psalter*, pp. 285, 286), he occasionally employs "anthropomorphic, or, let us say at once, mythic expressions, is a consequence of the sense of religious security which animates" him. These expressions helped out his Christian consciousness by their vivid realism and their time-honoured associations in the circles for which he wrote. He could embody in them some deeper truths of his own faith. In this weird world of fantasy, peopled by a rich Oriental imagination with spectral shapes and uncouth figures,<sup>1</sup> where angels flit, eagles and altars speak, and monsters rise from sea and land—in a world of this kind many Asiatic Christians of that age evidently were at home, and there the prophet's message had to find them. Often the point of an allusion lies in some half-forgotten contemporary belief; the terms of it may be superstitious enough, but the aim is predominantly spiritual. An apt illustration of this procedure in the sphere of popular religion is afforded by Luther's well-known use of the superstition about the wood of the cross. "The cross of Christ," he writes in one of his letters, "is parted throughout all the world, and every one meets with his portion. Do not you therefore reject it, but rather accept it as the

<sup>1</sup> Even grotesque symbols of an Oriental cast would appeal to Hellenic readers who were familiar, *e.g.*, with the Ἄρτεμις πολύμαστος of Ephesus, on whose statue winged bulls and rams appear (*cf.* Apoc. iv. 5 f.).

most holy relic, to be kept, not in a gold or silver chest, but in a golden heart, that is, a heart imbued with gentle charity." Here we have a Christian message couched poetically and effectively in terms of a familiar superstition which neither Luther nor his readers any longer shared. A similar explanation may fairly be applied now and then to John's poetic use of the superstitions about amulets, talismans, secret names,<sup>1</sup> and the like, although it is often a fair question how far his language is faded metaphor, and whether he did not sincerely attach himself to some of the current beliefs which underprop his imagery. Otherwise we must allow that details are often used for their poetical impressiveness, which depends on the power of starting old associations and of suggesting dim, mysterious beliefs.

His relation to history is equally free. Nothing could well be more jejune than to suppose that he is covertly conveying political information to his readers, or laboriously spelling out the course of providence from the politics, warfare, and meteorology of his age. History does not move in neat systems of seven, and even apocalyptic prophecy—for all its artificial dogmas and tendency to produce an impression by means of prediction—forms no calendar of exact events to come, much less any chronicle of recent happenings. It is the dogmatic programme which is uppermost in apocalyptic. The seer, by virtue of his inherited ideas, knew how external events must move; his schematism was more to him than anything else, and this accounts for the large haggadic element in such writings (*cf.* Baldensperger, 100, 117 f.). But John's prophetic impulse in the revelation of Jesus to his spirit overbore the tendency to rest the weight of his message on exact disclosures of the future. "For the mass of his audience," George Eliot says of Savonarola (*Romola*, ch. xxv.), "all the pregnancy of his preaching lay in his strong assertion of supernatural claims, in his denunciatory visions, in the false certitude which gave his sermons the interest of a political bulletin." John's forecasts, such as they were, did not aim, at any rate, at the gratification of curiosity, and even his dogmatic programme was little more than a traditional form of expressing his absolute certainty that the God of Jesus Christ would conquer evil.

(b) As a product of Asiatic Christianity towards the close of the first century, no less than as a member of a literary class which was usually heterogeneous in eschatology, the Apocalypse further reflects the religious syncretism which prevailed especially in Phrygia and

<sup>1</sup> Thus in ii.-iii., especially, Christians are promised a real initiation into the privileges of the Divine cult after death, instead of the pagan cults which they abjure.



the surrounding districts. The visions of the book are frequently put in terms of local and contemporary religion. Even the contour of what are apparently Old Testament reminiscences is occasionally modified by the collateral foreign tendencies which permeated post-exilic Judaism, especially along apocalyptic lines (*cf.* Cheyne's *Bible Problems*, 70 f.). Thus (a) the Babylonian background of several conceptions<sup>1</sup> is now recognised on all hands (see notes on i. 4, 20, iv. 7, 8, v. 6, vi. 1 f., xiii. 11, xiv. 6, xix. 7, 16, xxi. 1-2, 18, xxii. 1, 16). The gnosticism of Asia Minor during the second century reveals the survival and adaptation of more than one feature which was ultimately due to Babylonian mythology or astro-theology, and the previous developments of Judaism had already assimilated ideas from the older speculations of the Babylonians. (b) Along with this, traits corresponding to analogous conceptions in Egyptian religion are fairly common (see notes on i. 8, ii. 7, 11, 17, 26 f., iv. 3, 9, v. 13, vii. 16, xii., xiv. 5, xv. 6, xxii. 4, 16). This is hardly surprising, as Egyptian prophecy probably affected Hebrew prophecy (*cf.* Wilcken in *Hermes*, 1905, 544 f.), as the relations between Asia Minor and Egypt were close, and as the latter country was the natural home of eschatology.<sup>2</sup> (c) The Hellenic traits, though fewer and fainter, are not inconspicuous (*cf.* notes on ii. 17, iv. 11, vii. 9, 16, viii. 5, ix. 11, xii., xv. 6, xx. 8 f.), but specifically Orphic features (*cf.* Maas, *Orpheus*, 1895, pp. 250-261) are scarcely recognisable. (d) The Zoroastrian<sup>3</sup>

<sup>1</sup> Especially behind xii. (*cf.* Calmes, *Rev. Biblique*, 1903, 52-68, and Jeremias pp. 34 f.). But cosmological traits or traditions from Babylonia will not explain the entire form of this oracle (*cf.* Cheyne's *Bible Problems*, 195-207, and Kohlhofer, pp. 72 f.), and even elsewhere they break down. Thus it is extremely questionable if the Babylonians had any conception of the millennium or of the resurrection of the dead; the accusing function of the devil is absent from Babylonian theology, as are the features of xiii. 11-17; and the Babylonian origin of the heavenly temple seems to be highly doubtful (*cf.* Prof. G. B. Gray in *Expos.*, 1908, May-June).

<sup>2</sup> Hermas, the next apocalypse of the early church, is tinged at one point by this influence (*cf.* Reitzenstein's *Poimandres*, 12 f.). The occupation of the Cyclades led to the introduction of many Egyptian deities into the local cultus between 308 and 146 B.C. (*cf.* F. Hiller von Gaertringen's *Beiträge zur alten Gesch.*, i., 1902, pp. 218 f.), including not only Isis but that worship of the Ptolemies which, *e.g.* in Thera (*cf.* the same writer's *Thera*, i., pp. 237 f.) fostered the later Imperial cultus of Rome. Some further Egyptian parallels are collected by Miss A. Grenfell in *The Monist* (1906), 179-200.

<sup>3</sup> The English reader may consult Prof. Moulton's article on "Zoroastrianism" in Hastings' *Dict. B.*, vol. iv., *E. Bi.* iv. 5428-5442, Lightfoot's *Colossians*, pp. 385 f.), and Renan (pp. 470 f.). I have stated and discussed the general evidence in *H. J.*, 1903-1904. The best investigations are in the *Jahr. für protest. Theologie*, Hübschmann (1879, pp. 203-245) and Brandt (1892, pp. 405 f., 575 f.) respectively., *Cf.* also Böklen and Stave (§ 10).

influence is strongly marked, though not so strongly as Völter, in his latest volume (pp. 29 f., 63 f., 86 f., 116 f.), would make out. This, like that of Babylonia, reaches back not simply to the indirect channel of the post-exilic Judaism, but apparently to an almost direct relationship. In Zoroastrian angelology and eschatology alone, for example, does anything adequate correspond to the sort of conceptions which in their present shape are peculiar, or almost peculiar, to the Apocalypse: *viz.* (i.) the binding or noosing of the fiend (xx. 1 f., *cf.* *S. B. E.*, v. 19), (ii.) the blasting of the third part of the earth (viii. 7 f., *cf.* *S. B. E.*, v. 164, where the climax of the evil spirit's work is that "he took as much as one-third of the base of the sky in a downward direction, into a confined and captive state"), (iii.) the seven spirits of God (i. 4, *cf.* *Encycl. Religion and Ethics*, i. 384-385, and *S. B. E.*, iv. pp. lxxi. f.), (iv.) the guardian *fravashis* of the churches (see note on i. 20—quite an Avestan touch), (v.) the recrudescence of evil genii before the consummation (xx. 7 f., *cf.* Stave, pp. 227 f.), (vi.) the emphasis on the millennium-period,<sup>1</sup> and (vii.) the renewal of the universe. See, further, notes on i. 13, ii. 5, iv. 3, vii. 17, xi. 5 f., xiv. 17 f., xvi. 13, 20. Upon the other hand, no distinct references to Mithraism (as, *e.g.*, against Barns in *Expos.*, iii. 220 f.: Titan, the number of the Beast = Mithra as sun-god) can be detected, while the Buddhistic or Indian parallels are scanty and as a rule remote.

Nothing is more deceptive than such coincidences between primitive religions. *Si duo faciunt idem, non est idem*. They may simply be due in certain cases to analogous but independent movements of the religious feeling in different quarters. Here as elsewhere inferences have to be drawn with extreme caution, yet there is good reason to believe that a number of the special traditions and paraphernalia used in the Apocalypse owed part of their form, if not of their content, to ideas which were current in Jewish and pagan circles during the first century in Asia Minor. The coincidences with Oriental religious conceptions (*cf.*, *e.g.*, J. Brandis in *Hermes*, 1867, pp. 259-284) are too numerous and too striking to be dismissed in every case as accidental. Even when the cord is Christian, it may be spun out of several variegated threads, though it is often diffi-

<sup>1</sup> Plutarch (*De Iside*, 46 f.), in describing the Zoroastrian doctrines of the Magi as these were known to Romans and Greeks of the first century A.D., closes by sketching the final doom of Ahriman, when the earth lies smooth under a single ruler and a single language, and "at the end Hades shall fail and men be happy" (Apoc. xx. 6-14). Similarly, the fierce doom of Apoc. xix. 17-18, where birds are summoned to eat the flesh of messiah's victims, is probably a reflex of the supreme penalty inflicted on the carcasses of those who resist Mazdeism, *viz.*, that they be devoured by birds of prey (*S. B. E.*, iv. 27, 131).

cult and sometimes impossible to determine where the threads were drawn from. Clemen's *Religionsgeschichtliche Erklärung des Neuen Testaments* (1909) is a convenient handbook to the whole subject of these highways and byways of the apocalyptic fairy-land.

§ 5. *The Nero-redivivus Myth.*—The most central of these coefficients, drawn from a mixture of supernatural and political legends, is the belief in the return of a Nero-antichrist from the underworld.

The massacre of A.D. 64 had invested Nero with such peculiar infamy for the early Christians, that it is not surprising to find Satan's chief agent in the final attack upon God's kingdom depicted by the prophet John as an infernal Nero, issuing from the underworld to head a coalition of the East against Rome and then against the Christ. Both the Jewish and the Christian literature of this period show traces of the successive phases of the Nero-redivivus anticipation (Suet. *Nero*, 47).<sup>1</sup> The legend sprang up on Roman soil. People could hardly credit the tyrant's death, so sudden and secret had been its circumstances. A curious mixture of relief and regret prevailed after the removal of the last member of the Julian dynasty at the age of thirty-two. For some time, indeed, a more or less sincere belief (Tacit., *Hist.* ii. 8, 9) prevailed, that he could not have died, but must be lying hidden somewhere in the East. This idea was suggested by his friendly relations with Parthia, and perhaps corroborated by the wide-spread notion, which he had encouraged in his own life-time, that he would reign over the East from Jerusalem, or that Rome was to be supplanted by an Eastern empire (Suet. *Nero*, 40, *Vesp.* 4, Tacit. *Ann.* xv. 36, *Hist.* v. 13, 3: pluribus persuasio inerat antiquis sacerdotum litteris contineri eo ipso tempore fore ut ualesceret Oriens profectique Judaea rerum potirentur; cf. Joseph. *Bell.* vi. 5, 4). On the strength of this superstition, edicts were actually issued in Nero's name, 'quasi uiuentis et breui magno inimicorum malo reuersuri' (Suet. *Nero*, 57). The East was disturbed by pretenders, who exploited this superstition. One

<sup>1</sup> In *Sib.* iv. 119 f. the great king (*i.e.*, Nero) flies away wounded across the Euphrates into Parthian territory, while in *Sib.* iv. 137-139 (after 80 A.D.) the eruption of Vesuvius is taken as a portent of Nero's immediate return from the East with a huge retinue to wreak vengeance on Rome. In another of these Asiatic oracles (v. 143-147, dating 71-74 A.D.) the flight of the detested and unpopular Nero from Babylon (*i.e.*, Rome) to the Parthians is described. He reaches the kingdom of the Medes and Persians, to return in the last days (361 f.) for a bloody conquest of the earth (κοσμομανής πόλεμος). Cf. Geffcken's studies "Zur älteren Nero-sage" in *Nachrichten d. Götting. Gesellschaft d. Wissensch.* (1899), pp. 443 f. The presence of the Nero-myth in the Apocalypse seems to have been first re-discovered by a Spanish Jesuit, Juan Mariana, who commented on the book in 1619.



appeared shortly (Tac. *Hist.* ii., 8-9) after Nero's death; another (Terentius Maximus) came forward in 80 A.D., who bore a physical resemblance to the emperor, and was only surrendered by the Parthians to Domitian after some years of power; a third emerged in 88 A.D. (Suet. *Nero*, 57). This created disaffection, especially in the Eastern provinces (Tacit. *Hist.* i. 2: "mota prope etiam Parthorum arma falsi Neronis ludibrio"), where revolutionary hopes and dislike of the existing régime were only too easily excited. Even under Trajan, Nero was believed by some to be still alive somewhere (Dio Chrysost. *Orat.*, xxi.), but by that time the illusion had been broken for most people, or rather it had been transmuted into the shuddering belief that Nero would return from the under-world. The political expectation thus became semi-supernatural or transcendental.<sup>1</sup> In certain Jewish and early Christian circles towards the close of the first century, particularly throughout Asia Minor, Nero-redivivus became fused with the other weird figures of Beliar and the anti-christ. To some of the Romans Domitian was another Nero. To the Christians who shared John's view, Nero was to come again in another form. The Apocalypse passes over the Beliar-myth of a Satanic accuser who thwarts and seduces God's people (*cf.* *Introd.* to 2 Thessalonians); incidentally, it assigns this function to the dragon, Satan (xii. 10). But it follows one cycle of Jewish tradition in associating antichrist with some political or foreign persecuting power (Antiochus Epiphanes, *Daniel*; Pompey=dragon, *Ps. Sol.* ii. 29; head of Roman Empire, *Apoc. Bar.*, xxxix.-xl.). The dragon Satan delegates his authority on earth to the Roman empire and emperor. The supreme enemy on earth, however, is the weird, spectral figure of this *revenant* Nero, who reappears in history (*A. C.* pp. 184 f.; *cf.* for contemporary Jewish evidence, Dr. L. Ginzberg in *E. J.*, i. 625-627 on Nero as the devil-antichrist). Thus it is that the saga is doubled, not in xiii. 1-10, 11-18, so much as in xvii., and this doubling seems to be anticipated even in xi. 7 (compare xiii. 1 f.). The seduction of the Jews by antichrist proper (xi. 7 f.) is subordinated by the prophet John to the seduction of the pagan nations (xiii.-xiv., xvi.-xviii.), the latter being regarded as a far more ominous sign of the end. On the other hand, Nero-redivivus is employed, quite in Old Testament fashion, as the unconscious instrument of the divine vengeance upon Rome-Babylon; then he falls as a just victim to God's wrath.

<sup>1</sup> On the apocalypse as a means of transition from political to transcendental messianism, see Dr. Shailer Mathews' scholarly pages (pp. 25 f.) in his *Messianic Hope in the New Testament* (1906).

The eschatological portent of Nero-redivivus, however, was bound up with the pressing claim of the Roman emperors to be worshipped as divine, and it was the latter peril which formed at once the occasion and the theme of John's Apocalypse.

§ 6. *The Imperial Cultus*.—Over two centuries earlier the great exemplar of apocalyptic literature had been issued in order to nerve the faithful who were persecuted for refusing to admit the presumptuous divine claims of Antiochus Epiphanes. The Apocalypse of John is a latter-day pamphlet thrown up by a similar crisis. The prophet believed that the old conflict had now revived in its final form; Daniel's predictions were on the way to be fulfilled at last in an age when the Roman emperor insisted upon being worshipped as the august lord and god of men!

Since the days of Augustus, the emperor had been viewed as the guardian and *genius* of the empire, responsible for its welfare and consequently worthy of its veneration. It was a convenient method of concentrating and expressing loyalty, to acknowledge him as entitled to the prestige of a certain sanctity, even during his lifetime. There were no monarchical traditions available to strengthen the sense of imperial patriotism, and it was a politic step of the emperor to permit a certain adoration to gather round his official figure, an adoration which was generally the outcome of gratitude to the dead and deference to the living ruler for his εὐεργεσίαι (cf. Rushforth's *Latin Historical Inscriptions*, pp. 46 f., and A. J. H. Greenidge's *Roman Public Life*, pp. 440, 444, with Gwatkin's article in Hasting's *D.B.*, iv., pp. 293-295). The imperial cultus in this aspect was instinctive rather than deliberate, developing out of certain germs within the ancient mind, such as the blend of religion and patriotism among the Persians, the custom of hero-worship<sup>1</sup> (ἀφῆρωίξαι, especially prevalent in the Ionian islands, e.g., at Thera, cf. *CIG*, 2467—2473, Usener's *Götternamen*, 1896, pp. 249-250), and the worship of the Ptolemies which shocked the pious Plutarch. Its primary aim was to foster patriotism by presenting a symbol of

<sup>1</sup> For the Latin germs of Caesar-worship, prior to Augustus, see Mr. E. Fiddes in *Historical Essays* (Manchester), 1902, pp. 1-16. Many heroes were πάρεδροι θεοί, associated with specific gods in a cult as σύνναοι or σύνθρονοι of the gods (cf. E. Kornemann's essay "Zur Gesch. der antiken Herrscherkulte" in *Beiträge zur alten Gesch.*, i. 51 f.); e.g., the later Attalidae at Pergamum had statues in the temple dedicated to them as divine (pp. 85 f.). The shrinking of the Christian conscience from this deification or apotheosis reveals the significance of the divine honours paid to Jesus in the Apocalypse. The position assigned him by Christian faith was no result of apotheosis.

the solidarity and unity of the empire. Its political convenience, however, lent it increasing momentum. Gradually, on the worship of the *Lares Augusti* in Italy and the capital (Rushforth, pp. 59 f.) and on the association of the imperial cultus with that of *dea Roma* (to whom a temple had been erected at Smyrna as far back as 195 B.C.), the new canonisation rose to its height, never jealous of local cults, but thriving by means of its adaptability to the religious syncretism of the age. It was the religious sanction of the new imperialism.<sup>1</sup> It had temples, sacrifices, choirs (as at Smyrna), and even a priesthood (the *sodales Augustales*) of its own.

For obvious reasons the cult flourished luxuriantly in the provinces, particularly in Asia Minor,<sup>2</sup> where the emperor was often regarded as an incarnation of the local god or named before him. Distance lent enchantment to the provincial view of the emperor. Any sordid traits or idiosyncrasies retired into the background before the adoration felt for the divinity which hedged this unseen, powerful figure, who was hailed with a mixture of servility and real gratitude as "the Saviour," "the Peace," "the αὐτοκράτωρ" of the world, or as the lord of men (κύριος, dominus; cf. Kattenbusch, ii. pp. 612 f.). Asia Minor became a hotbed of the cultus. The mere recognition of an abstract empire with its authority providentially vested in the emperor passed often into a religious adulation of the latter, as θεός (cf. Thieme's *Inscripfen von Magnesia am Mäander u. das N.T.*, pp. 28 f.). The annual festival or diet of the nine Asiatic townships, which served as an organ of government throughout the province, readily coalesced with an annual festival in honour of the reigning

<sup>1</sup> Full investigations by Boissier (*La Religion Romaine*, i. 184 f.), Friedländer (iii. 455 f.), and Mr. B. W. Henderson (*Nero*, pp. 347 f., 434 f.), to be supplemented by Otto Hirschfeld's essay in *Sitzungsberichte d. Akademie d. Wissensch. zu Berlin* (1888), 833 f, the articles in Roscher's *Griech. u. Röm. Mythologie* (ii. pp. 902-919) and in *Prot. Real-Encykl.* (1901), x. 539 f., Wendland's *Hellen.-Römische Kultur in ihren Bezieh. zu Jud. u. Christ.* (1907), §§ 5 and 7, and especially by J. Toutain's pages on the cult of *Roma* (37 f.) and the spread of the imperial cultus generally (pp. 43 f.) in his notable work on *Les cultes païens dans l'Empire Romain* (première partie, tome i. Paris, 1907). Popular sketches in English in L. Dyer's *Studies of the Gods in Greece* (1891, pp. 37, 45); Lecky's *History of European Morals* (i. 257 f.), Westcott's *Epistles of St. John* (235-269), Iverach H. J. (1906, 262 f.), Workman's *Persecution in the Early Church* (1906, pp. 94 f.), and Harnack's *Mission and Expansion of Christianity* (1908), i. book ii. chap. ix.

<sup>2</sup> With the title of Jesus (ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ), in Apoc. iii. 14, contrast the servile language of the decree issued (c. 9, B.C.) by the Asiatic κοινόν, fixing New Year's Day as the emperor's birthday: ἦν τῇ τῶν πάντων ἀρχῇ ἴσην δικαίως ἀνεῖναι ὑπολάβοιμεν (τοῦτο αὐτῷ ἀρχὴν τοῦ βίου καὶ τῆς ζωῆς γενονέναι). Cf. Dittenberger's *Orientalis Graeci Inscript. Selectae*, 458.



emperor (Mommsen, *Provinces*, i., 344 f.). The Asiarchs probably organised and pushed the new religion, even more than the local magistrates (*cf.* xiii. 11 f.). At any rate the cultus, attaching itself like mistletoe to institutions and local rites alike, shot up profusely; polytheism found little trouble in admitting the emperor to a place beside the gods, and occasionally, as in the case of Augustus and Apollo, or of Domitian and Zeus, "the emperor was represented as the deity incarnate in human form" (*C. B. P.* i. 53 f.). The islands also shared in this cult, as they had previously shared in the worship of the Ptolemies. At Thera, for example, a pagan altar has been found which was dedicated "to the almighty Caesar, the son of God" (contrast *Apoc.*, ii. 18). This *divi filius* title was one of the most common and least conventional of what John called βλασφημίας ὀνόματα.

The inevitable clash between this cult and the sensitive monotheism of Judaism was struck during the latter years of the insane madcap, Caligula (39-41 A.D.). His pretensions to divinity would have been ridiculous, if they had not been dangerous. But he deified himself in literal earnest by means of incense, gestures, and clothing (*cf.* Joseph. *Antiq.* xviii. 7-8, xix. 1-2; Suet. *Calig.* 22); and the climax of his insults to Judaism—the proposed erection of his statue in the temple at Jerusalem—was only averted by the prudent temporising of Petronius and the murder of the emperor himself. Under Claudius matters righted themselves. Still, the shock of the crisis (*cf.* Eus. *H. E.* ii. 5-6) left a deep impression on the conscience of the Jews. It revived the worst memories of Antiochus Epiphanes, and the dread remained, as Tacitus allows, that some other emperor might attempt what Caligula had failed in (*cf.* Spitta 490 f.). Echoes of this are to be heard possibly in 2 Thess. and the synoptic apocalypse as well in *Apoc.* xiii., which (according to many critics)<sup>1</sup> is based upon a source either Christian (Erbes 19 f., Bruston, Briggs) or Jewish (Spitta, Pfeiderer, de Faye, O. Holtzmann, Rauch adding xvi. 13-14, 16), dating from this period. On this view, the general tenor

<sup>1</sup> Otherwise, xii. 18 - xiii. 7 is held to contain a Jewish fragment (Kohler, J. Weiss), concluded in xix. 11-21, which dates from 70 A.D. Similarly Schmidt, Weyland. Wellhausen, and others (Neronic). "Caligula", in Hebrew (Gaskulga<sup>s</sup> = קסר גסקלג) as in Greek (ΓΑΙΟΣ ΚΑΙCΑΡ) is equivalent by gematria to 616, the variant to which Irenæus objected (*cf.* on xiii. 18); but so is ΚΑΙCΑΡ ΘΕΟC (Deissmann: *Licht vom Osten*, 199 f.) as well as the shortened form of "Nero Caesar". For a discussion of the Beast's number, see the recent symposium by Clemen, Corssen, Bruston, and Vischer in Preuschen's *Zeitschrift für die neutest. Wiss.* 1901-1904.

of the oracle required only a few alterations to render it applicable to the later situation, when Nero and Domitian had become for Christians what Caligula had been for the Jews half a century earlier. The arguments for this literary hypothesis, however, are not oxen strong enough to pull the plough (*cf.* notes on xiii.).

Hitherto Christians had been out of the fray. Even Nero's massacre of them was a freak of personal violence, justified by their reputation for hostility to the State, and apparently prompted by Jewish malevolence. It had nothing whatever to do with the imperial cultus. The latter was not seriously enforced until the second part of Domitian's reign. Like Caligula<sup>1</sup> formerly and Diocletian afterwards, this emperor (*cf.* Schoener, in *Acta Semin. Philologici Erlang.* 1881, pp. 476 f.) laid claim to the title of *dominus et deus*, and though his claim was not official, it was none the less serious. Hence, while he proved a "second Nero" to the Christians no less than to his own restive subjects, the former had special reasons for remembering the reign of terror,

"When Vespasian's brutal son  
Cleared Rome of what most shamed him."

The strict and harsh enforcement of the poll-tax (Suet. *Domit.* 12) pressed heavily upon the Jews, indeed, but otherwise they were generally undisturbed, since normally, under the semi-tolerant policy of the empire, they were not obliged to erect or worship statues of the emperor (Joseph. *Apion.* ii. 6). They sacrificed for him, not to him. As a national religion, Judaism had its own rights like the rest.<sup>2</sup> But Christianity was not a *religio licita*, and the Nazarene faith, by the sheer force of its principles and the success of its contemporary propaganda, had soon to face the exercise of the law against illicit cults (especially when these refused the test of swearing by the emperor's genius). The very differentiation of Christianity from Judaism, which had become increasingly plain ever since Nero's outburst,<sup>3</sup> deprived the

<sup>1</sup> The bisellium, a splendid double throne, was assigned as a divine honour to Caligula alone after Caesar. Contrast Apoc. xxii. 1.

<sup>2</sup> They suffered under Domitian not for their personal faith but for the success of their propaganda in making proselytes; *cf.* S. Gsell's *Essai sur le Règne de l'Empereur Domitien*, pp. 313 f.

<sup>3</sup> The most recent discussion is by Klette in *Die Christen-Katastrophe unter Nero* (1907; *cf.* the present writer's review in *H. J.*, 1908, 704-707). Renan's coloured pages (pp. 124 f.) and Hausrath's graphic outline (*Hist. of N.T. Times. The Apostles* iv. 168 f.) must be checked by the statements of Ramsay (*Church in Roman Empire*, ch. xi.) and of Mr. B. W. Henderson in his *Life and Principate of the Emperor Nero* (1903).

former of its right to the shelter of the imperial aegis and rendered it liable to the religious and patriotic tax of the Caesar-worship which Domitian's claim now emphasised. The growth of the new faith and the deepening need of the imperial cultus as a national bond of loyalty made a collision between the church and the State inevitable; and, although no literary record exists of the opening movement in the campaign, the correspondence of Trajan and Pliny is now recognised pretty generally to presuppose an earlier stage in the policy of the empire towards Christianity—a stage most probably associated with the later years of Domitian (*cf.* Neumann's *der Röm. Staat u. die allgemeine Kirche bis auf Diocletian*, 1890, i. pp. 7 f. 11-15).<sup>1</sup> Then the conflict became more than sporadic (οἱ πολλοὶ ἐπὶ Δομετιανοῦ διωγμοί, *Mart. Ign.* 1). Domitian not only permitted but encouraged and enforced the payment of divine honours to himself; compliance with the rites of the Caesar cultus was made the convenient test of loyalty for Christians who had hitherto been arraigned for the most part upon criminal charges (*flagitia cohaerentia nomini*) such as anarchy; confession of the Name of Christ now involved a refusal to give the emperor the name of *deus* or *divus*, and, as John put it, all who refused to *worship the image of the beast* or to be *marked by his name* were liable to death. The religious recusant was naturally suspected of *lèse majesté*. When his religious susceptibilities were outraged by the quasi-deification of the emperor, his protest was viewed as a veiled pretext for rebellion, as well as an assertion of ἀθεότης or sacrilege (*cf.* for Domitian's reign, Lightfoot's *Clem. Rom.* i. pp. 104-115). But whether *obstinatio* or ἀθεότης or *maiestas*, the crime was visited with the same penalties.

This conflict of loyalties is the business of the Apocalypse. At

<sup>1</sup> The connexion of the Apocalypse with this Domitianic phase is also worked out by A. Matthaei (*Preussische Jahrb.* 1905, 402-479) from the Roman standpoint. He argues (477 f.) that the first θηρίον of ch. xiii. is the imperial cultus itself, while the second symbolises the provincial authorities especially in Asia Minor. Ramsay (*Seven Letters*, p. 97) partly agrees with the latter identification, taking the θηρίον of xiii. 11 f. to mean "the Province of Asia in its double aspect of civil and religious administration," but the probability (see notes) is that the writer is thinking of the Asiatic priests of the imperial cultus, who may have played a part like that of the Buddhist and Taoist priests during the Boxer rising in China, or like that of the officials of the Russian Church in the recent campaign against the Milkist sectaries. It is noticeable that there is no Christian antithesis, in the way of priesthood, to Satan's embodiment in the priesthood of the imperial cultus (xiii. 11 f.), whereas the latter in the sense of *false prophet* is implicitly contrasted with the true prophetic order of Christianity, as are the official ὑμνωδοί of the cultus at Pergamos and elsewhere with the singers of hymns to God and Jesus in the Apocalypse.



the first shock of persecution in Asia Minor over the principle of the imperial cultus, John grasped with moral power the truth that this was not a local skirmish but a matter of life or death to the church. The issue between *KYPIOS IHCOYΣ* and *KYPIOS KAICAP* was to be neither compromised nor confused; the worship of the emperor, even as a form of patriotism, and the adoration of Jesus as the Christ of God were incompatible. The State did not realise this until afterwards, when the dimensions and irrepressible vigour of the Christian movement revealed it as a menace to the older civilisation of the empire. As yet the Nazarene faith was little more than one of the numerous Oriental weeds which had to be rooted out as immoral, anti-social, and unpatriotic; it was mainly notable for its tenacity of life. The State did not dream as yet of regarding these atheists and anarchists as a rival power. It was contemptuous rather than distrustful of the new faith. That this sect within a sect, or rather this struggling offshoot of the Jewish superstition, would outlive the empire which treated it as the legions treated the daisies on their line of march, must have seemed then the infatuation of a narrow-minded fanatic. History, by justifying this expectation, has proved that it was more than a magnificent reach of the religious instinct, that it was in fact what men have agreed to label rather than define as "inspired". It is true that the messianic and apocalyptic traditions, with which the prophet worked, tended to foreshorten his view of the campaign. The host of martyrs were not crowded into a brief interval, and the triumph of the church over the empire came in a very different way from what the prophet or any of his contemporaries imagined. But the Apocalypse penetrated to the heart of the issue. The resolve which it knit and the hope which it kindled were substantially the faith which nerved the later church, from Ignatius and Polycarp onwards. What "faithfulness to death" (*cf.* ii. 10) involved may be illustrated from the normal procedure of the pro-consul in Bithynia, where Pliny, as he tells us, had people brought before him who were accused, sometimes anonymously and sometimes erroneously, of being Christians. They included persons of both sexes, all ages, and varying health. After being thrice warned, those who still adhered to their confession of faith were, in consequence of the *cognitio* or preliminary investigation, either imprisoned and killed (if provincials, *cf.* Apoc. ii. 13) or deported to Rome (if Roman citizens, *cf.* Apoc. xvii. 6, Ignatius, etc.). Others, however, were not so loyal to their Lord.<sup>1</sup> When an

<sup>1</sup> There were the *δειλοί* and *ἄπιστοι*, *e.g.*, of Apoc. xxi. 8. Cowardice was particularly dangerous on account of its infectious nature. For the bad example of the

opportunity of recantation was offered, some denied any recent connexion with Christianity, telling the proconsul that they had been (some twenty years ago, *i.e.*, *c.* 93 A.D., the period of the Apocalypse), but no longer were, Christians. Some also had no objection to offer incense before the image of the emperor or to curse publicly the name of Christ. This was the criterion applied to the suspect,<sup>1</sup> and it was largely due to the propagation of such resolute ideas as are expounded in the Apocalypse that Christians were kept loyal to their faith, and that, without a tear in their eye or a sword in their hand, they were able eventually to change the face of the world by enforcing the recognition of their claims at the hands of the empire. Like the conventicles of the Scottish Covenanters, the primitive Christian churches were accused of immorality and sedition, but, unlike them, they succeeded by passive resistance pure and simple. The Apocalypse is a call to arms, but the arms are only patience and loyalty to conviction.<sup>2</sup>

It is unnecessary to assume that any widespread persecution under Domitian, or indeed any "persecution" in the later and technical sense of the term, was before the prophet's mind, in order to account for the language and spirit of the Apocalypse. John himself had only been banished or imprisoned, like some of his friends (ii. 10, *Clem. Rom.* ix. and *cf.* on i. 9). But from the position of matters he already argued the worst. The few cases of repressive interference and of martyrdom in Asia Minor (and elsewhere)

δειλοὶ spies, *cf.* Joseph. *Antiq.*, iii. 15, 1. Ep. Lugd. describes ten renegades "who occasioned us much grief and immeasurable sorrow and impaired the ready zeal of those who had not yet been arrested". "Some remained ἔξω (*cf.* Apoc. xxi. 8, xxii. 15), οἱ μὴδὲ ἔχνοσ πώποτε πίστεως, μὴδὲ αἰσθησιν ἐνδύματος νυμφικοῦ, μὴδὲ ἔννοιαν φόβου θεοῦ σχόντες" (*cf.* Apoc. xi. 18).

<sup>1</sup> Pliny's idea of repentance was that Christians should give up their faith. He thought that a number would be willing to recant if they got the opportunity, and Trajan confirmed his suggestion by ordering that *whoever denies himself to be a Christian and makes that plain by his actions, i.e., by worshipping our gods, shall gain forgiveness.* Contrast Apoc. ix. 20, xvi. 9 f. At Vienne and Lyons the Roman citizens in the church were beheaded (*cf.* Apoc. xx. 4, and the cases of John the Baptist and James, Ac. xii. 1). The rest were thrown to the wild beasts or tortured to death in other ways. It must always be remembered that μάρτυς, in its sombre sense, did not necessarily imply that a Christian had suffered the death-penalty (*cf.* Tert. *de Fuga* 12, Eus. *H. E.* v. 18, etc.).

<sup>2</sup> *Cf.* xiii. 10, xiv. 12. In spite of the Cameronian touch of xiii. 17, this is the normal temper of the book; it is a Christian expression of the passivity shown already by the Quietists in Judaism, but the controlling motive is the spirit of Jesus as recorded in his own saying (Matt. xxii. 21) and in the reply of his relatives to Domitian (Eus. *H. E.*, ii. 32): "His kingdom is not of this world or of this earth, but heavenly and angelic, to arrive at the consummation of this age".

were enough to warn him of the storm rolling up the sky, though as yet only one or two drops had actually fallen. Eusebius probably exaggerates when he speaks of "many others" along with Clemens and Domitilla (iii. 18), and the period of terror was admittedly short (H. E., xx. 9-11, *cf.* Tert. *Apol.* 5), but the crisis was sufficiently acute to open John's mind to the issues at stake. It is this sense of the irreconcilable antagonism between the imperial cultus and Christianity, not any specific number of martyrdoms, which accounts for the origin of the Apocalypse during the latter years of Domitian. A cursory glance will show that its language presupposes a situation more definite and serious than any covered by earlier references to persecution for *The Name* or *My Name*, which in all likelihood, as 1 Peter indicates, obtained more or less generally after the crisis of 64 A.D. in Rome. John sees another name set up against the name of Christ, and he stamps it as the essence of blasphemy to recognise any such title. What Christians were summoned by him to do was to say "No". Their positive confession of the Christian name resolved itself practically into a refusal to admit the legitimacy of the emperor's divine names.

This power of penetrating to the eternal issues underneath the conflict of the day is one note of the true prophet, and in touching the Apocalypse we touch the living soul of Asiatic Christendom. The book comes forward as a work of prophecy (*cf.* notes on i. 1, 3; xi. 18; xviii. 20, 24; xxii. 6-7, etc.). As such it is designed for the instruction and encouragement of the Christian society (1 Cor. xiv. 3 f.). It fulfils this design by means of visions depicting (a) the approach and certainty of the Christ's return, (b) the warnings and comfort of God for the churches during the interval, and (c) the bliss and terror of the world to come. Ordinarily the revelation takes the form of rapture or vision. This, again, may pass into an address in which the prophet leaves the *rôle* of seer for that of spiritual adviser. Or, rhapsody may become a song (*ψαλμός*), reflecting the antiphonal outbursts of melody (*E. Bi.* 2138-2140, 3242) in the congregation (*cf.* the responsive *Amen* in v. 14, vii. 12, the Trisagion in iv. 8, and the Hallelujah in xix. 1 f.) which were based in part upon earlier Jewish psalms of the synagogue (as Pliny found in Bithynia: "carmen Christo quasi deo dicere secum inuicem"). Finally, the prophet may work along the lines of traditional apocalyptic oracles which were more or less familiar to his hearers, just as the author of Daniel took Jeremiah's seventy weeks as one of his texts. All these varieties are represented in the Apocalypse of John. But, whatever *rôle* he assumes, the seer or speaker is pre-eminently a



prophet, and the Christian prophet is ranked beside Moses and the angels as the *servant of God* κατ' ἐξοχήν. The order of prophets is second only to the apostles.

If it is the vocation of the prophet to reveal and emphasise the faith, it is the corresponding duty of the martyr to be loyal at all costs to that faith in the killing times. Hence the martyr or confessor is, next to the prophet, the most prominent figure in the landscape of the Apocalypse. One of the tests proposed (most unfairly) by an anti-Montanist in the second century as a criterion of Montanist prophecy was its capacity for producing martyrs. Did it inspire a faith equal to the stress of persecution? Was the religion it fostered strenuous enough to provoke persecution? The crisis of the imperial cultus under Domitian seemed to John at any rate to demand an attitude of passive resistance<sup>1</sup> on the part of Christians which involved the risk of death. Neither rebellion nor suicide was to be contemplated as a means of escape, and flight was out of the question. Whither could one flee from the Caesar? The Christian must be prepared to be *faithful unto death*, and if there is any distinction among Christians drawn by the prophet's mind it lies not between Jewish and Gentile Christians, but between the martyrs on the one hand and the rank and file of the church upon the other. The martyr is *primus inter pares*; an exceptional place and space is assigned him for his persistent fidelity. At the same time the extravagant prerogatives of the martyrs and the confessors in later Christian belief lie outside the purview of the Apocalypse. The prophet's homage to them is partly due to the exceptional circumstances of the "killing" time, and the permanent element underlying it is the truth (witnessed by Zoroastrianism in its own way, cf. *Encycl. Rel. and Ethics*, i. 210) that history is neither caprice nor blind fate, but a moral order in which sacrifice for the sake of Christ and loyalty to God are not water spilt upon the ground—a moral order, too, whose end is bound up with the person of Jesus Christ as Lord and Redeemer. It was perhaps inevitable that the expression of this great religious conception should, by its very emphasis, lead to some exaggeration. The flood-tide which submerges some truths isolates others in a position of abnormal prominence. Thus the Apocalypse, which is a tract for the bad times of persecution, views the philosophy of history as catastrophe rather

<sup>1</sup> With xiii. 9-10 compare the Jewish high-priest's prayer on the day of atonement (Jer. Jom. v. 42 c.), that "neither this day nor through this year may any captivity come upon us. . . . And as for Thy people Israel, let no enemy exalt himself against them."

than as growth; the virtues of asceticism and even celibacy (*cf.* on xiv. 4) acquire unwonted prominence; sensuous aspects of the messianic reign tend to predominate; the impulse of propaganda is checked by the sombre and fore-shortened view of the world which the presentiment of approaching judgment fostered; religion tends to be bound up with a hatred and fear of the civil power;<sup>1</sup> and God is a dazzling, silent, enthroned figure of majesty, who has men warned and wounded, not (as in the fourth gospel) a Father who is in direct touch with his children upon earth. The passion for moral retribution regards material and political convulsions more and more as the proper dynamic of providence. To John's eyes, the cause of affairs in the empire of his day was running straight to the edge of a precipice. He saw in history not any *τύχη* or *εἰμαρμένη* but the justice and irony of providence abroad, and his puritanic temper expressed itself in a mixture of spiritual resignation with an imperious and vindictive expectation:—

Rome shall perish! write that word  
In the blood that she has spilt.

This expectation is only a heightened form of the traditional belief (*cf.* 4th Esd. xii. 11 f., Apoc. Bar. iv. 4-5) that the fourth kingdom of Daniel's vision was the Roman empire, which was to be overthrown at the advent of messiah's reign. Josephus prudently evades this interpretation, though he is well aware of it. His business, he protests, is not to explain the future (*Antiq.* x. 10. 4). But the interpretation was widespread in apocalyptic circles, and a Christian had special reasons for sharing it. John expresses it with characteristic vigour. He will encourage no fifth-monarchy tendencies among Christians in Asia Minor, but he has no word of showing loyalty to the empire as distinguished from worshipping the emperor. He makes no attempt, such as Agrippa made before Caligula (*Leg. ad Gaium*, 36), to disprove the charge of treason, and no considerations of patriotism qualify his threats of doom against the Roman empire.<sup>2</sup>

<sup>1</sup> It cannot be too strongly insisted that the tone of the Apocalypse here was neither normal nor final. Indeed the subsequent history of the church bears out this verdict. The Asiatic idiosyncrasies of its eschatology, and above all of its relation to the State are thrown into relief against the "loyalist" tone of a contemporary Roman writing like that of *Clemens Romanus*. The moderation of this fine epistle is attributed by Lightfoot (*Clem. Rom.*, i. pp. 27 f. 60 f. 382 f.) to the fact that its author and bearers were connected with the imperial household.

<sup>2</sup> Dr. Selwyn actually conjectures (pp. 124 f.) that the prophet was banished for having written the seditious oracles of iv.-xxii., and that when he re-edited the work (adding i.-ii.) during Galba's reign it was only the strong anti-Neronic feeling at Ephesus which saved him from capital punishment as a traitor (pp. 214 f.).

§ 7. *The Date*.—When the motive of the Apocalypse is thus found in the pressure upon the Christian conscience exerted by Domitian's emphasis of the imperial cultus, especially as that was felt in Asia Minor, any earlier date for the book becomes almost impossible (*cf.* Mommsen's *Provinces of Rom. Empire*, ii. 175 f.). The traditional alternative, *i.e.*, the reign of Claudius, is absurd. The Neronic date (*i.e.*, soon after Nero's death) exerts most of its fascination on those who cling to too rigid a view of the book's unity, which prevents them from looking past passages like xi. 1 f. and xvii. 9 f. But (*a*) the phase of the Nero-redivivus myth which is represented in the Apocalypse cannot be earlier than at least the latter part of Vespasian's reign; (*b*) the church of Smyrna, as we know from Polycarp (*ad Phil.* xi.) was not founded by 64 A.D., and it is impossible to crush the development implied in ii. 8-11 into a few years; (*c*) the conception of the new Jerusalem implies a post-70 date (*cf.* notes on xxi.-xxii.); (*d*) no worship of the emperor, adequate to explain the data of the Apocalypse, was enforced under Nero; and (*e*) the allusions to the martyrs (ii. 13, and especially vi. 10-11—the *How long?* of the Neronic victims, and their subsequent comrades in martyrdom) surely presuppose a much longer period than three or four years. For recent English statements of the Neronic date, see Selwyn (pp. 215 f.) and Mr. B. W. Henderson (*op. cit.* pp. 439 f.). The Vespasianic date (*cf.* V. Bartlet, *Apostolic Age*, 388-408; Scott, 48-56), which has rather a better case in the internal evidence of the book, is ruled out of court by (*d*). The lack of any traditional reference to persecution under this emperor would not indeed be a decisive argument by itself; it is only by the letters of Pliny that we happen to know anything of the troubles experienced by Asiatic Christians under Trajan, and a similar outburst under Vespasian might have passed unnoticed by Christian or pagan writers. But this is unlikely.<sup>1</sup> In any case, Vespasian did not take his inherited and official divinity seriously. Christians had a temporary and comparative immunity under him, and "so rapidly did their influence grow that they even made converts in the imperial family itself" (*cf.* Lightfoot, *Clem. Rom.* ii. 507). Parts of the Apocalypse, taken singly (*e.g.*, in xiii.), might be referred to Vespasian's reign, but, unlike Domitian, he does not seem to have interfered with Oriental

<sup>1</sup> An even stronger term might be used, in view of the researches by critics like Matthaei, Gsell, Neumann and Ramsay. The extreme unlikelihood of the Apocalypse being elicited by anything during the reigns of Titus or Vespasian is also recognised by Linsenmayer in his *Bekämpfung des Christentums durch den römischen Staat* (1905), pp. 66 f.



cults. Thus, since the general intensity of John's language about martyrdom cannot be explained altogether as either a reminiscence of the Neronic outburst or as a prophetic anticipation of what was to be expected at the hands of the world-power during the latter days—for some concrete occasion is necessary to account for the prophet's standpoint—the most probable solution is that Christians were being persecuted here and there in Asia Minor for what Domitian (as Neumann and others rightly point out) regarded as a cardinal offence, *viz.*, the refusal to acknowledge him as the divine head of the empire. The religious development of the churches is often held to presuppose a considerable length of time, but this argument must be used with caution. Worldliness and error and uncharitable feelings did not require decades to spring up in the primitive churches of Asia Minor and elsewhere. No great stress can be laid on this feature. Still, the character of the heresies described in ii.-iii. certainly presupposes an acquaintance with incipient gnosticism which requires a later period than 70 A.D. for its development.

The one passage (apart from vi. 6, where see note) which appears to be a water-mark of the date is unfortunately ambiguous (see notes on xvii.), as it contains an earlier Vespasianic source. But in xvii. 10-11 so much at least seems clear. The numbers are literal, not symbolical. The reckoning probably begins with Augustus as the first emperor; the three usurpers (Galba, Otho and Vitellius) are passed over (*cf.* Suet. *Vesp.* 1: *rebellione trium principum et caede incertum diu et quasi uagum imperium suscepit firmauitque tandem gens Flavia*), as was only natural to a provincial, who would be specially apt to regard their struggle as a brief nightmare. The sixth and reigning emperor (ὁ εἰς ἔστυν) is Vespasian (69-79 A.D.), with whom the Flavian dynasty took up the imperial succession, after Nero's death, which ended the Julian dynasty, had well-nigh broken up the empire (*cf.* xiii. 3 f.). Vespasian's successor (Titus, 79-81 A.D.) is to have a very brief reign.<sup>1</sup> As a matter of fact it only lasted for a couple of years. After him, the deluge! Nero-redivivus (τὸ θηρίον), incorporating the full Satanic power of the empire, who had already reigned on earth (ὁ ἦν) but who meanwhile was

<sup>1</sup> This might be (a) a *uaticinium ex euentu*, or (b) an eschatological inference (a writer, composing under the sixth emperor of a series which was only to number seven, would naturally argue that, as the end was near, the seventh emperor could not have long to reign), or (c) a reflection of the widespread feeling (*cf.* Schiller's *Gesch. d. Röm. Kaiserzeit*, i. 520) that the poor health of Titus would not permit him to reign for very long.

invisible (καὶ οὐκ ἔστιν) was to reappear from the abyss, only to be crushed finally (καὶ εἰς ἀπώλειαν ὑπάγει). In its present form the oracle announces that the downfall of the empire is to be heralded by the reappearance after Titus of one belonging to the seven emperors (ἐκ τῶν ἑπτά ἐστιν) who, on the traditional scheme of the *heads*, were to see the rise and ruin of the State. Here a literary problem of some nicety emerges, for, while ver. 10 implies the reign of Vespasian, ver. 11 points to an eighth emperor (evidently Domitian). The solution is either that the writer of both throws himself back in thought into Vespasian's age, representing history under the form of apocalyptic prophecy, or that ver. 11 (Domitian recalling and playing the part of Nero) represents a later addition,<sup>1</sup> inserted in order to bring the source up to date. In either case the final standpoint is Domitianic, however, and this tallies with the general evidence of the rest of the book.<sup>2</sup>

It also tallies with second-century tradition. In describing the persecution of Christians by Domitian, that worthy successor of Nero, Eusebius (*H. E.* iii. 18) quotes the following words from Irenaeus on the name of Antichrist: εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοῦτομα αὐτοῦ, δι' ἐκείνου ἂν ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑορακότος. οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς. The attempts to turn the force of this passage by supposing that Irenaeus confounded Domitian's actual reign with his temporary regency in 70 A.D., or by referring ἑωράθη to the seer instead of to the vision, are ingenious but quite unconvincing. The tradition must be taken as it stands. Originally, as πρὸς τῷ τέλει

<sup>1</sup> "To me it seems that there are two distinct notes of time in the passage, and that we are almost compelled to suppose that what was written at one date has been adapted to another" (Dr. Sanday in *Journ. Theol. Studies*, viii. 492).

<sup>2</sup> This kind of elusive, enigmatic reckoning is illustrated by the Jewish Domitianic apocalypse in 4 Esd. iii.-xiv. and by Barn. iv. In the former, the Roman empire is an eagle with three heads (*i.e.* the Flavian dynasty: Vespasian, Titus, and Domitian), the first of which rules the earth oppressively, the second of which is devoured by the third (alluding to the belief that Domitian had made away with his brother), while the third is to be challenged and vanquished by messiah (a parallel to John's prediction). The Christian writing, in order to prove the nearness of the end, quotes Dan. vii. 7-8 and 24 for the purpose of showing that *from the beast* (*i.e.* the Roman empire) *ten horns* were to spring (*i.e.* the Caesars from Julius to Vespasian or Domitian) and *from them a little horn by way of excrescence* (παρὰφυάδιον, *i.e.* Nero antichrist) which will abase *three of the great horns* (*i.e.* the Flavian dynasty). Similarly Daniel's addition of the 11th horn to the traditional 10 illustrates John's apocalyptic revisal of the 7 heads. The only σοφία of the Apocalypse is the knack of solving puzzles in this province of religious arithmetic (xiii. 18, xvii. 9).

suggests, it was more precise and extended. It was held by Hippolytus, Clement of Alexandria, Jerome, and Victorinus, possibly even by Hegesippus at an earlier date, if Dr. Lawlor is correct in his argument (*Journ. Theol. Studies*, viii. 436 f.) that the statements of Eusebius (*H. E.* iii. 11-20) were borrowed from that writer's *Hypomnemata*; indeed, no other early tradition has anything like the same support or plausibility. Irenaeus, of course, is no great authority by himself on matters chronological, but he is reporting here what there was no obvious motive for inventing. The internal and the external evidence thus converge upon the latter part of the reign of Domitian as the period of the book's composition or publication. Little more than half a century later, one of its first commentators, bishop Melito of Sardis, protested to Marcus Aurelius that "of all the emperors it was Nero and Domitian alone who, at the instigation of certain slanderous persons," assailed the Christian church (so Lact. *De Morte Persec.* 3). Whether Melito knew this independently of the Apocalypse or not, we need have very little hesitation (*cf.* Stephan Gsell's *Essai sur le règne de l'Empereur Domitien*, 1894, pp. 307 f.) in collating this persecution with the book in question.

§ 8. *The Author.*—The settlement of the date clears up the problem of the authorship to this extent, that it confirms the disjunctive canon of Dionysius (*cf.* Lücke, §§ 39-42; Simcox xxiii. f. xxxiii. f.), Origen's thoughtful pupil, who saw, upon grounds of internal evidence, that it was impossible for the Apocalypse and the Fourth Gospel to have come from the same pen. Were the Apocalypse dated earlier, it could be supposed that John had matured during the interval, since twenty or twenty-five years' residence in a Greek city might be conjectured to have improved his style and widened his outlook. But when the Apocalypse has to be dated in the same decade as the Fourth Gospel, the hypothesis of a single author collapses. While the data of vocabulary, style, and thought suggest that both writings originated in a school or circle of Asiatic Christians, they differentiate the one book from the other unambiguously.<sup>1</sup>

Hardly any writing in the New Testament loses so little, or gains so much, by translation as the Apocalypse, for almost any version

<sup>1</sup> Recent, though rather extreme, statements are to be found in J. Réville's *Le Quatr. Évangile* (1901), pp. 26-47, 333 f. in Selwyn (pp. 81 f. 114 f., 222 f., 258 f., the Fourth Gospel = a correction not only of the synoptists but of the Apocalypse), and in Schmiedel's article (*E.B.* ii. ii. 2515-2518). As Alford admits, "the Greek of the Gospel and Epistle is not that of the Apocalypse in a maturer state".



serves to obliterate most of the exceptionally numerous and glaring irregularities of its syntax. But one drawback of this advantage is that the distinctive characteristics of the book are less vividly felt; the further one goes from the original, the less visible are those idiosyncrasies of conception, style, and construction which mark off the Apocalypse from the rest of the early Christian literature and notably from the Fourth Gospel. The psychological difference by itself should not be pressed too far. One has only to recollect men like Samuel Rutherford and Keble, to understand how vindictiveness to religious opponents is compatible with a sweet and even devout spiritual tone in certain natures. But the disjunctive canon in the present case proceeds from a wider induction. Thus *e.g.* the well-known resemblances of the Lamb and the Logos are both specious and secondary. The former (τὸ ἀρνίον Apoc. ; ὁ ἀμνὸς τοῦ θεοῦ, Gospel, ἀρνίον being reserved for Christians) does not exist in the original, nor is it peculiar to the Johannine literature. The latter again (ὁ λόγος τ. θεοῦ, Apoc. ; ὁ λόγος, Gospel) is verbal (*cf.* note on xix. 13); the two ideas are adapted from totally different soils in pre-Christian Judaism and for alien ends. Some closer analogies, such as (a) the relation of God, Christ, and the believer (*cf.* on ii. 27, iii. 19 f.), (b) the use of the partitive ἐκ, ἵνα, δείκνυμι (of revelation), etc., (c) the explanation of Hebrew terms, (d) formulas like μετὰ ταῦτα, and (e) phrases about witnessing or keeping God's word (commandments), do not necessarily imply more than a common *milieu* of thought and expression such as contemporary writers belonging to the same school might naturally employ. A common religious dialect often produces similar instances of corresponding or coincident expression in different authors of the same period. On the other hand, the Apocalypse has a vocabulary of its own, whose peculiarities are not to be explained simply from the subject matter; *e.g.* δοῦλοι θεοῦ (in explicit contrast to Joh. xv. 15), λατρεύειν, οἰκουμένη, παντοκράτωρ, πίστις, ὑπομονή, etc. besides cases of the multiplied genitive (xiv. 8, etc.). It ignores many favourite and even characteristic terms of the Fourth evangelist, *e.g.* ἀλήθεια, ἀληθής, ἀληθῶς, ἀπεκρίθη κ. εἶπεν, ἀφιέναι τὰς ἁμαρτίας, θεᾶσθαι, ἴδε, ἴδιος, καθὼς, μετὰ τοῦτο, πάντοτε, παρρησία, πῶποτε, ὑψοῦσθαι, χάρις, sonship (*cf.* on xxi. 7) asking (ἐρωτάω) God, darkness, μὲν . . . δέ, μένειν (except in xvii. 10, historically), πονηρός or ἄρχων τοῦ κόσμου (of the devil), to be of God or to be born of God, love to God or Christ, ὑπέρ with genitive, ἀντί, ὑπό (accus.), μέντοι, etc., etc. Even where the Apocalypse uses certain terms or ideas of the Fourth Gospel, it is in a different sense; *e.g.* αἰώνιος (only in xiv. 6, never with ζωή), light and the world (physically not spiritually), ἐκεῖνος (never substantival),

ἐμός (only once), οὖν of logical appeal <sup>1</sup> (not of historical transition), Ἱερουσαλήμ not Ἱεροσόλυμα, νικᾶν (never transitive, and in special sense *cf.* on ii. 7), judgment (outward and dramatic, not inward), *the Spirit* (wholly prophetic, in contrast to the inward Comforter of the Gospel), σημαίνειν, ὑπάγειν, etc. Furthermore, the Fourth Gospel ignores, often deliberately, a large number of words or phrases used not only by the Apocalypse (once at least) but by the earlier synoptic Gospels; *e.g.* ἀναγινώσκω (of Scriptures), ἀποδίδωμι, ἀπόστολοι, ἄρσην, ἀφαιρέω, βασανίζειν, βδέλυγμα, βίβλος, γαστήρ, γρηγορεῖν, γυνή (wife), δαιμόνια, δένδρον, διαθήκη, δίκαιος (of men), δῶρον, ἔθνη (= Gentiles), εἰκών, ἔλαιον, ἐνδύειν, ἐπτά, ἐσθίω, ἔσχατος, ἔσωθεν (ἔξωθεν), εὐαγγέλιον (*cf.* on xiv. 6), ἐξήκοντα, ἐχθρός, ἥλιος, θρόνος, ἰσχύς, ἰσχυρός, κληρονομεῖν, κλίνη, κηρύσσειν, κόπτω, λιμός, λοιπός, λυχνία, μακρόθεν, μαρτύριον, μάρτυς, μηδεῖς, μετρέω, μικροί, μυστήριον, νεφέλη, ὀλίγος, ὀμνύειν, ὁδοὺς, οὐαί, οὖς (contrast John xviii. 10, 26), πάσχω, πατάσσειν, περί (accus.), πέτρα, πίστις, πλοῦτος (-σιος), ποτίζειν, πόλεμος, πρεσβύτεροι, προσευχή, πρόσωπον, ῥάβδος, ῥίζα, σεισμός, σελήνη, σκηνή, σοφία, σταυρόω, σφόδρα, ὑψηλός, φυλακή, ψευδοπροφήτης, and χήρα. The Apocalypse also substitutes ἔρχου for ἐλθέ, and uses phrases like ἄξιος with infin. for ἄξιος with ἵνα. The eschatological differences of conception, which are too patent to require comment or to admit of harmonising, corroborate the impression made by this argument from words. Such features, linguistic and mental (*cf. e.g.* on i. 4, ii. 7, iii. 21, vii. 15), are not due to literary versatility, nor to an imaginary growth in the same writer's vocabulary and soul, nor even to a common editorial revision. The argument from solecisms (*cf.* § 1) and regular irregularities of style, from the special vocabulary, and above all from the realistic type of religious feeling, may be cumulative, but it is none the less able to support the contention that whilst the Fourth Gospel and the Apocalypse must have sprung from the same circle of Asiatic Christianity, they could not have been written by the same person within a few years of each other; the divergences of eschatology, angelology, and Christology—which represent the crucial points of comparison between the two books—are almost as clearly cut in Apoc. i.-iii., where the Apocalypse is least apocalyptic, as in the later oracles. In general, it would not be irrelevant to apply to the Fourth Gospel and the Apocalypse the terms used by Dionysius of Halicarnassus to characterise the works of Herodotus and Thucydides respectively; the one is radiant (ἱλαρόν), the other is awe-inspiring (φοβερόν).

<sup>1</sup> This is particularly significant, since, as the Apocalypse "is largely made up of narrative, we might have expected narrative οὖν in abundance if it had been written by the hand that wrote the Fourth Gospel" (Abbott, *Joh. Grammar*, p. 479).

While the author of the Apocalypse cannot have been the author of the Fourth Gospel, his personality is partially disclosed by the internal evidence of the book, which shows that it was the work of a Jewish Christian prophet called John (i. 1, 9, etc.) who was in close touch with the Asiatic churches. It is a *προφητεία*, and as such it is ranked by the first Christian writer of the second century who definitely mentions it (*cf.* Justin's *Dial.*, 81, 82). It was intended to be read aloud in the worship<sup>1</sup> of those Christian congregations, primarily but not exclusively, to which its opening messages were addressed. In reality it is a sort of catholic epistle as it stands (*cf.* ii. 7, etc., xxii. 16, 21), an open letter or manifesto to the churches. The authority claimed by John is that of a prophet, not of an apostle. The seven Asiatic communities may have lain within his circuit or diocese, but the data of Apoc. ii.-iii. do not suggest any specifically concrete relations between the prophet and the churches. He does not seem to have founded any of them, nor does he promise to re-visit them. Upon the other hand, John claims no special relation to Jesus Christ, and there is no distinct evidence that he had been an eye-witness of Jesus the messiah upon earth. None of the visions implies any such personal intimacy; indeed that of i. 9 f. tells against it, for the apocalyptic categories which dominate the opening vision are not such as might be expected from one who had been among the Galilean disciples.<sup>2</sup> It may be replied that an apocalypse is not a gospel, and that in an apocalypse it was the qualities of a *προφήτης* which would naturally be prominent. But this only raises the further psychological problem: how should a primitive disciple adopt such categories? The reference in xviii. 20 does not absolutely exclude the possibility of John having been an apostle, for *ἀπόστολος* is here employed in its wider sense, and in any case the addition of *προφήται* shows that this *προφήτης* might have equally well referred objectively to the class or order to which he

<sup>1</sup> Passages like i. 3, ii. 7, etc., xiii. 9, 18, xxii. 7, reflect this ecclesiastical use, while the explanatory comments in iv. 5 (*ἃ εἰσιν . . . θεοῦ*), v. 6 (*οἳ εἰσιν . . . γῆν*), v. 8 (*ἃ εἰσιν . . . ἀγίων*), xviii. 24, xix. 8 (*τὸ γὰρ . . . ἐστίν*), xix. 10 (*ἡ γὰρ . . . προφητείας*), xix. 13 (*καὶ κέκληται . . . θεοῦ*), xx. 14 (*οὗτος . . . πυρός*), sound often like prose glosses which in some cases may have been inserted by the author himself or a general editor, but in others were probably due to the interpretative reading in the churches. A partial analogy is furnished by the influence of the players on the text of Shakespeare's plays.

<sup>2</sup> The seer never says, *I saw the Lord Jesus*, or, *Behold, the Lord Jesus*. Contrast Acts vii. 55, 56, etc. "Jesus speaks through His Spirit under various forms or without any form, and is never beheld in the form He wore in Galilee" (Abbott, p. 214). *Cf.* Prof. A. S. Peake, in *Mansfield College Essays* (1909), pp. 89-106.



belonged. The unique allusion in xxi. 14 to *the twelve apostles of the Lamb*, however, has an objective and retrospective tinge, which, though it does not absolutely rule out apostolic authorship, points in that direction. It is not a subtle anti-Pauline touch, for even Paul did not number himself among the twelve (1 Cor. xv. 5), but when it is collated with such discrepancies as that between xi. 1-2 and Mk. xiii. 2 (*cf.* also iii. 21 with Mk. x. 37-40) or that between Ac. i. 6-8 and the apocalyptic calculations of the end (see further, on iii. 21, vii. 1-3, 14, ix. 15) the result is a cumulative argument in favour of some primitive Christian who sat looser to the synoptic tradition than a disciple such as the son of Zebedee would have done. During last century the apostolic authorship of the book, in conjunction with the Neronian date, was urged by Baur (*cf. Church Hist. of First Three Centuries*, i. 84 f., 153 f.) and his school, on the double ground that it represented a type of narrow Jewish Christianity in the apostolic church, and that it contained an overt polemic against the apostle Paul. Neither of these arguments is seaworthy at the present day, although the anti-Pauline reference becomes a much more serious question, when the Nero or Galba date is chosen, than some recent defenders of the latter hypothesis appear to realise. The Apocalypse has the Pauline teaching behind it (*cf.* iii. 14, xxii. 17), but it neither reproduces any of the Pauline idiosyncrasies nor opposes Paul personally. It goes back to the popular Jewish Christianity of the primitive churches, whose "theology" consisted primarily in a belief that Jesus, the true messiah, had secured the forgiveness of sins for his people and would return presently to establish the divine βασιλεία. The writer ignores any problem of the law or of the resurrection of the body. Echoes of the synoptic tradition are audible enough, particularly of its Lucan form, and one feature of the teaching of Jesus is preserved carefully, *viz.*, the belief in the catastrophic advent of the βασιλεία; but no evidence is available to prove a literary filiation between it and any of the synoptic gospels.<sup>1</sup>

<sup>1</sup> So far as the local colour is not derived from O.T. traditions, it may be ascribed, as, *e.g.*, by Mr. Theodore Bent (*Nineteenth Century*, 1888, 813-881, *cf.* also *Historical New Testament*, p. 688) to a personal acquaintance with Palestine and Asia Minor (see on iv. 2, vi. 12 f., viii. 8 f., ix. 16, 18, xxii. 2). Thus, *e.g.*, the references to the appearance or the disappearance (*cf.* the case of Chrysê near Lemnos, told by Pausanias, viii. 33-4) of islands reflect the insular situation of Patmos, from which several of the Ægean islands were at least visible (Tozer: *Islands of the Aegean*, pp. 178-95), as well as the volcano of Santorin. The crater of some Mediterranean volcano may have lent special point to *the lake of fire and brimstone*. But John's imagination is stronger than his susceptibility to his environment, though

Who was this John? Was he some otherwise unknown figure (ἄλλον τινα τῶν ἐν Ἀσίᾳ γενομένων, Dionysius) in the primitive church of Asia Minor (so *e.g.*, J. Reville, F. C. Porter, Jülicher)? This is possible, for the name was common enough. But, if it is felt that the work must be connected with a more authoritative personality, tradition offers us the choice of three figures. (a) That of John Mark (so *e.g.*, Hitzig, Weisse, and Hausrath), whom Dionysius of Alexandria mentions in this connection but only to set aside on the score of his un-Asiatic career, need not be seriously discussed, though Beza favoured his claims ("quod si liceret ex stylo conjecturam facere, nemini certe potius quam Marco tribuerim qui et ipse Johannes dictus est"). The real alternative lies between (b) John the son of Zebedee, and (c) John the presbyter, both of whom have strong traditional claims. The latter is not to be emended out of existence by any manipulation of the text of Papias, and we have no reason to regard the one as the *doppelgänger* of the other. Whether Eusebius was right in arguing from that text or from other evidence that Papias was one of his hearers, John ὁ πρεσβύτερος was an important Christian disciple; his authority was so great that he could be called ὁ πρεσβύτερος without any further designation. There is strong and early support for (b) in tradition, but the internal evidence, as we have seen, is at best neutral and in certain lights unfavourable. It is impossible here to analyse that tradition in its bearings upon the Apocalypse, but it may be said that there were special reasons which contributed to its popularity (*cf.* § 9). Internal evidence weighed less with the early church than other considerations. The wavering position of the Apocalypse required nothing short of apostolic sanction to keep it within the canon, and indeed apostolic authorship came more and more to be tantamount to inspiration. Under these circumstances it was not easy for any theory or tradition of unapostolic authorship to keep its footing. Mr. Conybeare puts this succinctly (*The Armenian Text of Revelation*, pp. 161 f.): "Between 350 and 450 Greek texts of Revelation were rare in the Eastern half of the empire. The best minds of the Greek Church, men such as Eusebius Pamphili and Dionysius of Alexandria, denied its Johannine authorship. Living in an age when

sometimes it is not fanciful to trace a special significance in some conventional phrase, *e.g.*, the boom of the Mediterranean in i. 15, or in vi. 15-16—an allusion to the Sipylus range, north of the Gulf of Smyrna, where cisterns and holes cut in the rocks afforded temporary shelter to the population during the frequent panics caused by earthquakes on the coast (*cf.* Perrot and Chipiez, *History of Art in Phrygia*, Eng. tr., 1892, pp. 61-62).

old Greek was still the language of every-day life, they were too conscious of the contrasts of style which separate it from the Fourth gospel to accept the view that a single author wrote both. Having to accept John the apostle as author of one or the other, they decided in favour of the gospel. In the West, on the other hand, where both documents circulated only in a Latin dress, men were unconscious of these contrasts of style, and so found no difficulty in accepting both as writings of the apostle John." Hence, taking the Apocalypse by itself on the one hand and the tradition of John the presbyter on the other, we find both converging on the conclusion that, even if John the apostle did survive till the end of the first century in Asia Minor, it was not he but his namesake who wrote the Johannine Apocalypse. καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται (Acts ii. 17), under the influence of the prophetic spirit. In this case, the term πρεσβύτερος (as in 2 John ver. 3, and 3 John ver. 1) is the Christian term of honour and authority (*cf.* Deissmann, 154 f., 233 f.), not the Jewish term<sup>1</sup> for a member of the Sanhedrin (πρεσβύτερος). Occasionally, as in the case of John, the presbyter must have had prophetic gifts; the fragments preserved by Irenæus from the tradition of the Asiatic presbyters point unmistakably to prophetic and even chiliastic tendencies, though they are more sensuous than in the corresponding features in the Apocalypse. John was also a μαθητὴς τοῦ κυρίου in the wider sense of the term. He was one of the most important authorities who were in touch with apostolic tradition, and it is easier to credit him with the rabbinic erudition and apocalyptic lore of the Apocalypse than one who was ἀγράμματος καὶ ἰδιώτης (Acts iv. 13).

A further possibility (recognised by Erasmus) lies in the direction of pseudonymity. Apocalypses were almost invariably pseudonymous, and it is held by some (*e.g.*, S. Davidson, Weizsäcker, Wernle, Forbes, and Bacon in *Expositor*, 1907, 233 f.), that the presumption is in favour of John's Apocalypse also belonging to the pseudepigrapha. This would be rendered more probable, were it taken to include fragments or traditions which were really due to John Mark (Spitta, Völter), John the son of Zebedee (Erbes, Bruston), or John the presbyter (J. Weiss, so differently Bousset and Schmiedel). But it does not follow that an early Christian apocalypse must necessarily be pseudonymous. Hermas is not. Besides, one *raison d'être* for pseudonymity is absent, *viz.*, the consciousness that the prophetic

<sup>1</sup> So Selwyn (127 f.), holding that the author of the Apocalypse retained his earlier Jewish title. But it is prosaic to see that semi-circular court reflected in iv. 2 f., or to find evidence of special legal knowledge in v. 1 and xii. 10.



spirit was no longer present in the church. The amount of ante-dated prediction in the Apocalypse (*i.e.*, in xiii. xvii.), too, is barely adequate, of itself, to support this theory. And it may be argued that a pseudonymous writer would probably have been more explicit upon the apostolic authority of John, *i.e.*, if John the apostle was the John under whose name he issued the Apocalypse. The case for the latter form of the hypothesis would be strengthened, of course, if it could be shown, as many critics have recently attempted to prove, that the tradition of John's early martyrdom is reliable. In any case the ardent and even vindictive spirit of the Apocalypse is not to be connected necessarily with Luke ix. 55. Such a passionate, unpatriotic temper would be as much due to the apocalyptic traditions and to the local exigencies of the period as to any personal idiosyncrasy, and if John retained this feeling till the end of the century, or even till the seventh or eighth decade, he must have profited very little by the lesson which Jesus had read him long ago. When he is connected with the tradition or authorship of the Fourth gospel, the supposition that he was responsible for the attitude of the Apocalypse becomes doubly, trebly difficult.

To sum up. The Apocalypse was a product of the "Johannine" school or circle in Asia Minor, towards the close of the first century. Beyond the disjunctive canon that it was not composed by the author of the Fourth Gospel, but that it may have been written by the presbyter whose name appears in the address of 2 and 3 John, we can hardly go, in our comparison of the Johannine writings. The data of tradition are unfortunately ambiguous and contradictory, but, whether or not the son of Zebedee resided in Asia Minor, the presbyter John seems on the whole to suit the requirements of the Apocalypse better than any other contemporary figure, and, unless we are content with Castellio and others to share the pious reticence of Dionysius (ὅτι μὲν οὖν Ἰωάννης ἐστὶν ὁ ταῦτα γράφων, αὐτῷ λέγοντι πιστευτέον · ποῖος δὲ οὗτος, ἄδηλον), the balance of probability is in favour either of pseudonymity or of the hypothesis that the prophet John who composed the Apocalypse was the presbyter John of early Christian tradition (so after Dionysius, from various standpoints,<sup>1</sup> Eichhorn, Wittichen, De Wette, Mangold, Credner, Bleek, Ewald, Keim, Havet, Düsterdieck, Selwyn, Erbes, O. Holtzmann, Harnack, Kohler, Von Soden, Heinrici (*Das Urchristenthum*, 1902, 126 f.), and Von Dobschütz (*Probleme d. apost. Zeitalters*, 1904, 91 f.).

<sup>1</sup> Grotius: "Credo autem presbytero, apostoli discipulo, custoditum hunc librum, inde factum, ut eius esse opus a quibusdam per errorem crederetur". Loisy (*L'*

§ 9. *The Reception of the Apocalypse*.—No immediate traces of the Apocalypse (*cf.* Zahn's *Geschichte des N. T. Kanons*, i., pp. 201 f., and Leipoldt's *Gesch. d. N. T. Kanons*, i., pp. 32 f., 58 f., etc.), are to be found in early Christian literature; the two or three apparent allusions in Clemens Romanus, Barnabas, and Hermas, imply nothing but common oral tradition or the independent use of the O.T., if not of apocryphal sources. Ignatius, however, seems to have known it (see on iii. 12, xxi. 3); certainly Papias and Justin did. Melito of Sardis (*c.* 170 A.D.) wrote a commentary upon it, while Apollonius and Theophilus of Antioch were acquainted with it; so were the Valentinians, and of course the chiliasts. Irenæus and the *Ep. Lugd.* attest its circulation in southern Gaul (*c.* 177 A.D.). Clement also read it in Alexandria as a sacred scripture. The evidence of the martyrdoms and of Tertullian proves that in Africa, as well as in southern Gaul and Egypt, it was widely circulated before the close of the second century, and the Muratorian canon witnesses to its authority in Rome. But it did not escape sharp criticism (τί με ὠφελεῖ ἡ ἀποκάλυψις Ἰωάννου, λέγουσά μοι περὶ ἑπτὰ ἀγγέλων καὶ ἑπτὰ σαλπίγγων;) and even repudiation not only from Marcion, with his antipathy to the O.T., but from the anti-Montanists, alike in Asia Minor and in Rome,<sup>1</sup> who disliked the sensuous elements in its prophecies and repudiated ecstasy as a form of true prophecy. The predilection for Hellenistic eschatology also helped to throw it into disfavour, as compared with, *e.g.*, *The Apocalypse of Peter*, which even the Muratorian canon ranks alongside of it. Another feature which probably told against its popularity was its unpatriotic attitude to the empire. When prayers were offered in the churches for the emperor, and when the empire had come to be viewed, as Paul had taught, in the

*Quatr. Evangile*, p. 134), Swete, M'Giffert, Peake (*Introd. N.T.*, 1909, 152 f.), and some others incline to this hypothesis with hesitation, as does Jacoby (*Neutestam. Ethik*, 1899, 444-455). It was admitted by Vogel (*Commentationes*, etc., 1811-1816), who was almost the first to suggest the composite origin of the Apocalypse.

<sup>1</sup> The controversy between Hippolytus and Gaius the Roman presbyter, in the beginning of the third century, shows that the latter, like the Alogi, possibly ascribed the Apocalypse to Cerinthus (*cf.* Schwartz's essay, *Ueber den Tod d. Sohne Zebedæi*, 1904, pp. 33-45). Hippolytus feels that Caius has gone too far in his wholesale repudiation of the Apocalypse along with its Montanist exploiters. One of the objections urged by the Alogi was that there was no church at Thyatira, and consequently that John was no true prophet, which probably means that the local church had become Montanist (*cf.* Corssen in *Texte u. Unters.*, xv. 1, 52-56), and therefore had ceased to exist as a church, from the standpoint of catholic Christianity. For the most part, as Dionysius says, they went through every chapter of the book, with a keen scent for its Oriental phantasy (ἄγνωστόν τε καὶ ἀσυλλόγιστον ἀποφαίνοντες).

light of a providential bulwark, it is not surprising that John's Apocalypse had a hard struggle to retain its place in the canon, and that except in times of sore persecution it did not appeal to the majority of Christians. The result was that before very long the only means of preserving it for ecclesiastical edification was to allegorise it freely. This naturally threw the interpretation of the book quite out of focus, so that the fortunes of the Apocalypse really form a chapter in the history of the canon or of the church (*cf.* Lücke, §§ 30-36, 50-59). But even prior to, or independent of, the allegorical interpretation, the book had vitality. It is paradoxical to claim that the apocalypses of the early church, including that of John, were the first Christian scriptures to be canonised, owing to their prophetic origin, which ranked them with the O.T. Their place in the series of prophetic writings is obvious, but the treatise *de aleatoribus*, from which the main evidence for this theory is drawn, is of too uncertain a date to be used safely in this connexion. Still, the Apocalypse did retain its vogue in many circles of the early church, especially throughout the west. Often this was due to a vague and correct instinct for John's great religious message in spite of its archaic paraphernalia and its fantastic elements (*cf.* Renan, 479, 480). Yet even its literal prophecies still maintained an appeal of their own. It was the chiasm of the book, not its unfulfilled predictions, which proved a difficulty. The prediction which went soonest out of date (*i.e.*, xvii. 8-11) seems to have occasioned as little trouble to the church as the Sibylline oracles or the similar passages of the O.T. prophets. The Apocalypse evidently was not final any more than normal.<sup>1</sup> Besides, against the failure of its historical programme to correspond with the subsequent trend of history, must be set the fact that the number of the Beast could be interpreted as Trajan, Hadrian, or Marcus Aurelius, that the expectation<sup>2</sup> of a Nero-antichrist lingered down to the fifth century in certain corners of the popular religious mind, that Gog and Magog were repeatedly expected in the form of savage hordes (Huns, Goths, etc.), and that the dread (*cf.* Lightfoot's *Ignatius*, i., 644 f.) of a Parthian invasion did not become obsolete till the third century. In several respects the book could still be taken reasonably as a prediction of near events. Thus, by the time that Constantine's policy had antiquated the Apocalypse's view of

<sup>1</sup> *Cf.* A. B. Davidson on this point in Hastings, *D.B.*, i. 736, 737, iv. 126.

<sup>2</sup> Though "it was during the continuance of the Flavian dynasty that the expectation was at white heat," yet it "lingered on for many centuries" (Lightfoot, *Clem. Rom.*, ii., pp. 511, 512).



the Roman State, the position of the book was fairly secure. New systems of interpretation, allegorical (*e.g.*, that of Tyconius) and semi-historical, were devised to vindicate its rights as a scripture of the church, and these were the more cordially welcomed, as the book itself was enigmatic and in parts ambiguous. All sense of its original object had faded from the uncritical mind of the church. Dogmatic prepossessions underlay its rejection as well as its reception; it was exposed to extravagant censure and extravagant praise, but the growing belief in its apostolic origin helped to save it, like Hebrews, from ultimate exclusion or depreciation. In the case of the one book as of the other, the instinct which determined the judgment of the councils and the churches was sounder than the political reasons which they adduced. *Nostra res agitur*, they felt. The authentic note of loyalty to Jesus Christ at all costs was audible enough to prevail with them over their antipathy to the crashing discords of Christian apocalyptic.<sup>1</sup>

§ 10. *Literature, etc.*—In addition to abbreviations which are already noted (page 284), or which are obvious enough, the following may be mentioned:—

Abbott = E. A. Abbott's *Notes on N. T. Criticism* (1907), pp. 75 f., 175 f.

AC = Bousset's *der Antichrist* (Eng. Tr. by Keane, 1896).

Baldensperger = sec. ed. (1892) of Baldensperger's *das Selbstbewusstsein Jesu*.

Blass = *Grammatik des NTlichen Griechisch* (2nd ed. 1902; Eng. Tr. 1905).

Böcklen = B.'s *die Verwandtschaft d. jüdisch-christlichen mit der Parsischen Eschatologie* (1902).

Burton = E. de W. Burton's *New Testament Moods and Tenses* (2nd ed. 1894).

C.B.P. = W. M. Ramsay's *Cities and Bishoprics of Phrygia*, vol. i. part i. (1895), part ii. (1897).

Dalman = Dalman's *Worte Jesu* (Eng. Tr. *The Words of Jesus*).

Dieterich = A. Dieterich's *Nekyia* (1893).

<sup>1</sup> "If a great man interprets a national crisis so as to bring home to the nation its true ideals and destination, he remains a true prophet even if his forecast was mistaken. Without the critical situation it is probable that the great man could never have brought so much truth to such powerful expression. So an eschatology is not to be judged by a simple rule of agreement with facts, but rather by its fitness under the circumstances to quicken faith in God, to stir the conscience and put men's wills under the domination of ideal motives, to give a living sense of God and eternity" (F. C. Porter, *Messages of the Apoc. Writers*, p. 73).

Dobschütz = Von Dobschütz's *die urchristlichen Gemeinden* (1902; Eng. Tr., "Christian Life in the Primitive Church," 1904).

*E.B.D.*—"The Egyptian Book of the Dead" (ed. E. Wallis Budge; the translation, 1898).

*E.Bi.* = *The Encyclopædia Biblica*.

*E.Ź.* = *The Jewish Encyclopædia* (1901 ff.).

*Ep. Lugd.* = "The epistle of the churches at Vienne and Lyons," 177 A.D. (*Eus. H.E.* v. 1).

Friedländer = *Darstellungen aus der Sittengeschichte Roms* (1888, 6th ed.), by L. Friedländer.

Gfrörer = Gfrörer's *das Jahrhundert des Heils* (1838).

Grill = J. Grill's *Untersuch. über die Entstehung d. vierten Evglms* (1902).

Grotius = Grotius's *Annotationes*, viii. 234 f. (1839 ed.).

Helbing = R. Helbing's *Grammatik der Septuaginta* (1907).

Gregory = C. R. Gregory's *Textkritik des N.T.* (1900-1909).

Jastrow = Prof. Morris Jastrow's *The Religion of Babylonia and Assyria* (1898).

Jeremias = A. Jeremias' *Babylonisches im N. T.* (1905).

Kattenbusch = K., *das apostolische Symbol*, vol. ii. (1900).

Lueken = Lueken's *Michael* (1898).

Moulton = J. H. Moulton's *Gramm. N. T. Greek*, vol. i. (sec. ed., 1906).

Pausanias = Pausanias' "Description of Greece" (ed. J. G. Frazer, 1898).

Pfleiderer = *das Urchristentum* (1902), vol. ii., pp. 281 f.

*P.W.* = Pauly's *Real-Encycl. der class. Altertumswissenschaft* (ed. Wissowa, 1894 f.).

Renan = Renan's *L'antéchrist* (1871).

*R.Ź.* = Bousset's *die Religion des Judentums im neutest. Zeitalter* (1903; the references are to the first edition).

*R.S.* = W. Robertson Smith's *Religion of the Semites*.

*S.B.E.* = "The Sacred Books of the East" (Oxford).

*S.C.* = Gunkel's *Schöpfung und Chaos* (1895): with his essay (1903) *Zum religionsgesch. Verständnis des N. T.* (cf. *The Monist*, 1903, 398-455).

Selwyn = E. C. Selwyn: "The Christian Prophets and the Prophetic Apocalypse" (1901).

Stave = *Ueber d. Einfluss d. Parsismus auf d. Judentum* (1898).

Thumb = *Die Griechische Sprache im Zeitalter d. Hellenismus* (1901).

Titius = Dr. A. Titius: *die vulgäre Anschauung von d. Seligkeit im Urchristentum* (1900).

Viteau = Viteau's *Étude sur le grecque du nouveau Testament*, vol. i. (1893), vol. ii. (1896).

Volz = P. Volz: *Jüdische Eschatologie* (1903).

Weinel = Weinell's *die Wirkungen des Geistes u. der Geister im nachap. Zeitalter* (1899).

Weizsäcker = *The Apostolic Age* (Eng. Tr., 1894-1895).

Win. = Winer's *Grammatik* (8th ed., by P. W. Schmiedel).

In order to save space, most of the citations from the O.T. and the N.T. have been relegated to the margin; often the substance of a note has been crushed into a handful of such references. It has been impossible to give any register of opinion or history of interpretation, and I have abstained from furnishing such grammatical, philological, or geographical information as may be found in any concordance, grammar, or dictionary of the Bible. For fuller details on questions of introduction I must refer the reader to the relevant sections in my forthcoming *Introduction to the Literature of the New Testament*.

The English student is now excellently served by the articles of Bousset (*E.Bi.* i. 194-212, summarising the results of his *editio princeps* in Meyer [1896, 1906]) and Dr. F. C. Porter (*Hastings' Dict. of the Bible*, iv. pp. 239-266, an invaluable introduction), and by Dr. Swete's full edition of the Greek text (3rd. ed. 1909). Manual editions by W. H. Simcox (*Cambridge Greek Testament*, 1893), C. A. Scott (*Century Bible*, 1902), and H. P. Forbes (*Intern. Handbks to N. T.*, iv., 1907, pp. 86-149). The main English contributions, since Alford, are those of Farrar (*Early Days of Christianity*, 1882, ch. xxviii.), Lee (*Speaker's Comm.* 1881), Wordsworth (1875), Randall (*Pulpit Comm.*, 1890), Milligan (*Discussions on the Apocalypse*, 1893; also his edition in the fourth vol. of Schaff's Commentary), E. W. Benson (*The Apoc.*, 1900), Selwyn, and Briggs (*Messiah of the Apostles*, pp. 285-461); cf. further G. H. Gilbert (*The First Interpreters of Jesus*, 1901, pp. 332-397), F. Palmer's *The Drama of the Apocalypse* (1903), H. Berg's *The Drama of the Apocalypse* (1894), Dr. F. C. Porter's *Messages of the Apoc. Writers* (1905, pp. 169-296), the English translations of Beyschlag's *Neutest. Theol.* (vol. ii., 247-361) and Wernle's *Die Anfänge*, pp. 256-274 ("The Beginnings of Christianity," 1901, vol. i., pp. 360 f.), Sir W. M. Ramsay's *Letters to the Seven Churches* (1904). Hort's posthumous fragment (*Apoc.* i.-iii., 1908), and Canon J. J. Scott's *The Apocalypse* (1909).

German edd.—De Wette (1848), Bleek (Eng. tr. 1875), Düster-



dieck (1887), B. Weiss (2nd ed. 1902), J. Weiss (*die Schriften des N. T.*, 1907), Bousset, and H. J. Holtzmann (*Hand-Commentar*, 3rd. ed., 1908). Schmiedel's *Volksbuch* (1906) is included in the English edition of his *Johannine Writings* (1908). There is a competent Dutch commentary by J. M. S. Baljon (Utrecht, 1908); besides French works by Havet (*Le Christ. et ses origines*, iv. 314-344), Reuss (Paris, 1878), A. Crampon (Tournai, 1904), and Th. Calmes (Paris, 1905), with the last-named scholar's pamphlet, *L'Apoc. devant la tradition et devant la critique*<sup>3</sup> (1907). Baljon's critical introduction is given in his *Geschiedenis van de Boeken des nieuwen Verbonds* (1901), 241-265.

Of the commentaries which preceded Alford, almost the only English works which retain any critical value are those of Moses Stuart (Andover, 1845: on the lines of Lücke) and Trench (*Commentary on the Epp. to the Seven Churches*, 1861, sixth edition, 1897).

Since the present commentary was drafted, six years ago, a number of monographs, including some of those just mentioned, have been issued. I have occasionally inserted references to them in the text, for the sake of convenience and completeness, but, for the sake of independence, the notes have otherwise been left untouched.



## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.<sup>1</sup>

1. I. <sup>a</sup> ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν <sup>b</sup> ἔδωκεν αὐτῷ ὁ θεὸς <sup>a Sc. ἦν ἔστιν</sup>  
<sup>c</sup> δεῖξαι τοῖς δούλοις αὐτοῦ, <sup>2</sup> ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν <sup>(article absent as from</sup>

Matt. i. 1, cf. Win. § 19, 10). For eschat. connotation, cf. Rom. ii. 5, viii. 19.  
 xiv. 10: constr. John vi. 52. c John v. 20, x. 32.

b John xii. 49.

<sup>1</sup> Om. with  $\Sigma$ C, etc. (edd.), from the title the του θεολογον of Q and (with expansions) many cursives, which was a description of the apostle John in the fourth century as the author of the fourth gospel, and applied to him here as the exponent of divine oracles (θεολογος = προφητης, Philo, de Vit. Mos., ii. 11; Luc., Alex., 19, 22) or as the herald of God (cf. Chrys., Orat., 36). Inscriptions show that θεολογοι were sacred officials in Pergamum, Ephesus, Smyrna, etc. (Deissm., 231-232, *Licht vom Osten*, 252 f.), who were frequently υμνωδοι as well.

<sup>2</sup> Punctuate Θεος δεῖξαι τ. δ. αὐτου, with WH, Ws., Bs., Hort. On the alternative form Ιωανει ( $\Sigma^*$ ), cf. Win. § 5, 26c, Schmiedel (*E. Bi.*, 2504-2505), Thumb 20 f., Helbing 29-30.

CHAPTER I.—Vv. 1-3. The superscription. Ἀπ. Ἰωάννου is the ecclesiastical title (distinguishing it from the apocalypse of Peter, or of Paul, etc.) of what professes in reality to be an ἀπ. Ἰησοῦ Χριστοῦ (subjective genitive), i.e., a disclosure of the divine μυστήρια (Dan. ii. 19, 22, 28, Theod.) in the immediate future (ἃ δεῖ γ. ἐν τάχει) which has been communicated (ἔδωκεν, cf. on iii. 9) by God to Jesus (cf. v. 7) and which in turn is transmitted by Jesus (Gal. i. 12) to John as a member of the prophetic order.

Ver. 1. δούλοις, in specific sense of x. 7, xi. 18, after Dan. ix. 6, 10; Zech. i. 6, and Amos iii. 7 (ἀποκαλύψη παιδείαν πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας). *Jesus Christ* is used only in i. 1-5 (xxii. 21?), *Lord Jesus* only in xxii. 20, *Lord* (i.e., Jesus) only in xi. 8 and xiv. 13; elsewhere either ὁ Χριστός (xx. 4, 6) αὐτοῦ (xi. 15, xii. 10) or (as in Hebrews) the simple *Jesus*. ἃ δεῖ κ.τ.λ. (from Dan. ii. 28-29), either object of δεῖξαι (Vit. ii. 229) or more probably in opposition to ἣν. ἐν τάχει = "soon" (as in Clem. Rom. xxiii. 5 and the instructive logion of Luke xviii. 8). This is the hinge and staple of the book. When the advent of Jesus is hailed as a relief, it is no consolation to say that the relief will come suddenly; sudden

or not, it must come soon (x. 7), if it is to be of any service. The keynote of the Apocalypse is the cheering assurance that upon God's part there is no reluctance or delay; His people have not long to wait now. καὶ ἐσήμανεν (so of what is future and momentous, Ezek. xxxiii. 3, Acts xi. 26, etc.: Heracleitus on the Delphic oracle, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει) ἀποστείλας (from seventh heaven, in Asc. Isa. vi. 13), a loose Heb. idiom for "he (i.e., Jesus here and in xxii. 16, God in xxii. 6) sent and signified it". διὰ (as in Asc. Isa. xi. 30, etc.) τοῦ ἀγγέλου αὐτοῦ (cf. Test. Jos. vi. 6). Jesus is the medium of all revelation, but ἀποκάλυψις is further conceived of as transmitted through the *angelus interpretis*, a familiar and important figure in rabbinic (cf. *E. J.* i. 592, 593) and apocalyptic tradition (see reff. and on Acts vii. 30), who stands here between Jesus and the prophet as a sort of *double* of the former. Like Hermas (*Mand.* xi. 9), the post-exilic tradition required the executive function of this angel, in order to (a) satisfy the yearning for some means of divine communication, and (b) at the same time to maintain reverence for the divine glory (Baldensperger, 48 f.). But John's Christian consciousness here and elsewhere is



d Zech. i. ἀποστείλας διὰ τοῦ ἁγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 2. ὃς 9. 13, ii. 3, Dan. viii. ἐμαρτύρησεν τὸν ὁ λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, 16. ix. 21 f., Ap. Bar. ὅσα εἶδεν. 3. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς 1v. 3 (Ramiel), etc.: Dieterich's *Mithras Liturgie*, 47 f. e Ver. 9. f i.e., in present apocalypse. g 2 Cor. iii. 15, Acts xv. 21, Matt. xxiv. 15, 1 Tim. iv. 13, Clem. Hom. xix.

too large for the traditional and artificial forms of its expression. Unless this angel is identified with that of x. 1 f., he plays only a scanty and tardy rôle (xvii. 1 f., xxi. 5 f.) in the series of visions; the prophet's sense of direct experience (*e.g.*, in i. 9 f.) bursts through the cumbrous category of an intermediate agent between himself and Christ. It is by a conventional form of religious symbolism prevalent in this *genre* of literature, that Jesus, like Yahweh in Ezekiel (*cf.* x. 1, 3, xlv. 2), is represented both as addressing the prophet directly and as instructing him indirectly. The latter mode of expression (*cf.* Milton's *Uriel* and 4 Esd. iv. 1) was due to a hypostatizing tendency which was not confined to Judaism. As Plutarch points out (*cf.* below on viii. 5 and xv. 8), the daemons in Hellenic religion are a middle term between the divine and the human; they prevent the former from being disturbed or contaminated by direct intercourse with men, and they also act as interpreters who communicate the divine will to men (*cf.* *De Iside* 25; Oakesmith's *Religion of Plutarch*, pp. 121 f., 163 f.). Wherever the reaction against materialism prevailed, especially in the popular religion of the empire, the belief in daemons or spirits as intermediate agents gave expression to the conviction that human weakness could not come into direct touch with the divine glory (*cf.* Friedländer, iii. 430 f.; Hatch's *Hibbert Lectures*, 245 f.).

Ver. 2. ἐμαρτ. (epistol. aor., *cf.* Phlm. 19, *cf.* further Thuc. i. 1 ξυνέγραψε). λόγ. τ. θ., like דבר יהוה (LXX λόγος τοῦ θεοῦ, *e.g.*, Jer. i. 2), a collective term for God's disclosures to men (τοὺς λόγους, 3), or as here for some specific revelation more exactly defined in ὅσα εἶδεν, all that was seen or even heard (Amos i. 1) in visions being described by this generic term. The double expression *the word of God and the testimony borne by Jesus Christ* (xxii. 16, 20; *cf.* xix. 10) is an amplified phrase for the gospel. The subject upon which Jesus assures men of truth is the revelation of God's mind and heart, and

the gospel is that utterance of God—that expression of His purpose—which Jesus unfolds and attests. The book itself is the record of John's evidence; he testifies to Christ, and Christ testifies of the future as a divine plan. For the revelation of God, in the specific form of prophecy, requires a further medium between Jesus and the ordinary Christian; hence the rôle of the prophets. On the prophetic commission to write, *cf.* Asc. Isa. i. 4-5 and i. 2, παρέδωκεν αὐτῷ τοὺς λόγους τῆς προφητείας οὓς αὐτὸς εἶδεν, κ.τ.λ. The primitive sense of μαρτ. (=oral confession and proclamation of Jesus by his adherents) thus expands into a literary sense (as here) and into the more sombre meaning of martyrdom (ii. 13, John xviii. 37-39, xix. 19; *cf.* Lightfoot on Clem. Rom. v.). It is significant that the λόγος τ. θ. of Judaism was not adequate to the Christian consciousness without the μαρτυρία Ἰησοῦ.

Ver. 3. The first of the seven beatitudes in the Apocalypse (xiv. 13, xvi. 15, xix. 9, xx. 6, xxii. 7, 14), endorsing the book as a whole. In the worship of the Christian communities one member read aloud, originally from the O.T. as in the synagogues, and afterwards from Christian literature as well (apostolic epistles, Col. iv. 16, and sub-apostolic epistles), while the rest of the audience listened (Eus. *H. E.* iv. 23). In its present form the Apocalypse was composed with this object in view. *Cf.* Justin's description of the Christian assemblies on Sunday, when, as the first business, τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται (Apol. i. 67). The art of reading was not a general accomplishment in the circles from which the Christian societies were for the most part recruited, and this office of reader (ἀναγνώστης), as distinct from that of the president, soon became one of the regular minor positions in the worship of the church. Here the reader's function resembles that of Baruch (*cf.* Jer. xxii. 5, 6). τηροῦντες τὰ, κ.τ.λ., carefully heeding the warnings of the book, observing its injunctions, and expecting the fulfilment

λόγους <sup>h</sup> τῆς προφητείας καὶ <sup>i</sup> τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα · <sup>h</sup> Cf. xxii.

<sup>k</sup> ὁ γὰρ καιρὸς ἐγγύς.

4. Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ · <sup>i</sup> χάρις ὑμῖν

18-19.

k After Dan. vii. 22 (Lk. xxi. 8-9), cf. Ap. Bar. xxiii. 7.

l Sc. εἴη (primit. Christ.

salutation).

of its predictions, instead of losing heart and faith (Luke xviii. 8). Cf. Hipp. *De Antich.* 2 and En. civ. 12, "books will be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom". The content of the Apocalypse is not merely prediction; moral counsel and religious instruction are the primary burden of its pages. The bliss of the obedient and attentive, however, is bound up with the certainty that the crisis at which the predictions of the book are to be realised is imminent; they have not to wait long for the fulfilment of their hopes. This, with the assurance of God's interest and intervention, represented the ethical content of early Christian prediction, which would have been otherwise a mere satisfaction of curiosity; see on ver. 19.

[Note on i. 1-3. If this inscription (absent from no MS.) is due to the author, it must have been added (so Bruston, Jülicher, Hirscht, Holtzm., Bs.), like the *προοίμιον* of Thucydides, after he had finished the book as a whole. But possibly it was inserted by the later hand of an editor or redactor (Völter, Erbes, Briggs, Hilg., Forbes, Wellhausen, J. Weiss, Simcox=elders of Ephesus, John xxi. 24) rather than of a copyist (Spitta, Sabatier, Schön), who reproduced the Johannine style of the Apocalypse proper. At the same time, the change from the third to the first person (ver. 9) is not unexampled (cf. Jer. i. 1-3, 4 f.; Ezek. i. 1-4; Enoch repeatedly), and forms no sure proof of an original text overlaid with editorial touches; nor is a certain sententious objectivity (cf. Herod. i. 1, ii. 23, etc.) unnatural at the commencement of a book, when the writer has occasion to introduce himself. The real introduction begins at ver. 4 (cf. xxii. 21).]

Vv. 4-8. The prologue.

Ver. 4. *ταῖς ἑπτὰ ἐκκλ.*, seven being the sacred and complete number in apocalyptic symbolism (*E. Bi.* 3436). The *ταῖς* must refer proleptically to ver. 11; for other churches existed and flourished in proconsular Asia at this time, e.g., at Troas, Magnesia, Hierapolis and Colossae, with which

the prophet must have been familiar. These seven are selected by him for some special reason which it is no longer possible to disinter (see above, *Introd.*, § 2). ἀπὸ ὃ ὦν, κ.τ.λ., a quaint and deliberate violation of grammar (Win. § 10, 1c.; Moul. i. 9) in order to preserve the immutability and absoluteness of the divine name from declension, though it falls under the rule that in N.T. and LXX parenthetic and accessory clauses tend to assume an independent construction. The divine title is a paraphrase probably suggested by rabbinic language (e.g., Targum Jonath. apud Deut. xxxii. 39, *ego ille, qui est et qui fuit et qui erit*); the idea would be quite familiar to Hellenic readers from similar expressions, e.g., in the song of doves at Dodona (Ζεὺς ἦν, Ζεὺς ἔστιν, Ζεὺς ἔσσεται) or in the titles of Asclepius and Athene. Simon Magus is said to have designated himself also as ὁ ἐστὼς, ὁ στὰς, ὁ στησόμενος, and the shrine of Minerva (=Isis) at Sais bore the inscription, *I am all that hath been and is and shall be: my veil no mortal yet hath raised* (Plut. *de Iside*, 9), the latter part eclipsed by the comforting Christian assurance here. ἦν, another deliberate anomaly (finite verb for participle) due to dogmatic reasons; no past participle of εἶμι existed, and *γενόμενος* was obviously misleading. ὁ ἐρχ., instead of ὁ ἐσόμενος, to correspond with the keynote of the book, struck loudly in ver. 7. In and with his messiah, Jesus, God himself comes; ἐρχ. (the present) acquires, partly through the meaning of the verb, a future significance. For the emphasis and priority of ὦν in this description of God, see the famous passage in Aug. *Confess.* ix. 10. τ. ἑπτὰ πνευμάτων: a puzzling conception whose roots have been traced in various directions to (a) an erroneous but not unnatural interpretation of Isa. xi. 2-3, found in the Targ. Jonath. (as in En. lxi. 11, sevenfold spirit of virtues) and shared by Justin (*Dial.* 87, cf. *Cohort. ad Graec.*, c. 32, ὥσπερ οἱ ἱεροὶ προφῆται τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα εἰς ἑπτὰ πνεύματα μερίζεσθαί φασιν), or—more probably—to the later Jewish



m i. 8, iv. 8, καὶ εἰρήνη ἀπὸ ὧν καὶ ὁ ἦν καὶ ὁ ἔρχόμενος· καὶ ἀπὸ τῶν  
 Ex. iii.  
 14 f. ἐπὶ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ· 5. καὶ ἀπὸ Ἰησοῦ  
 n From  
 Hab. ii. 3, Χριστοῦ, ὁ ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ  
 Zech. ii.  
 14, etc. ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς  
 o i Tim. vi.  
 13, Heb.  
 xii. 1-2. John xviii. 37. p ii. 10, 13, cf. Ps. lxxxviii. 38 (LXX). q i Cor. xv. 20, Col. i. 18,  
 Clem. Rom. xxiv. r Isa. lv. 4 (LXX), only here in Apoc.

The λουσάντι . . . ἀπο of PQ, min., vg., Me., Aeth., Areth. (so Bg., Trench, Ew., de W., Balj., Sp., Bs., Burgon: *Corruption in Trad. Text*, 59-60; for constr. cf. Deissm., 227) is a corruption of λουσάντι ἐκ (NAC, 1, etc., Syr., Arm., And., Pr., edd., cf. xx. 7), probably due to misconception of Heb. use of ἐν (WH), and to the association of the two ideas (cf. Iren. iv. 27, 1: qui abluit et emundat eum hominem qui peccato fuerat obstrictus, and Plato's *Cratylus*, 405 B ὁ ἀπολούων τε καὶ ἀπολύων τῶν κακῶν).

notion (b) of the seven holy angels (Tobit xii. 15; cf. Gfrörer, i. 360 f.) which reappears in early Christianity (cf. Clem. Al. *Strom.* vi. 685, ἐπὶ μὲν εἰσὶν οἱ τοῦ μεγίστου δύναντες ἔχοντες πρωτόγονοι ἀγγέλων ἄρχοντες), modified from (c) a still earlier Babylonian conception, behind (b), of the seven spirits of the sky—the sun, the moon, and the five planets. The latter is not unknown to Jewish literature before 100 A.D. (cf. Jub. ii. 2 f.; Berachoth, 32, b), corresponding to the Persian Amshaspands (Yasht, xix. 19, 20, S. B. E. xxxi. 145) and reflected in “the seven first white ones” or angelic retinue of the Lord in Enoch xc. 21 f. (Cheyne, *Orig. Ps.* 281-2, 327 f., 334 f.; Stave, 216 f.; Lüken, 32 f.; R. 7. 319). Whether the prophet and his readers were conscious of this derivation or not, the conception is stereotyped and designed to express in archaic terms the supreme majesty of God before whose throne (i.e., obedient and ready for any commission, cf. v. 6) these mighty beings live. They are not named or divided in the Apocalypse, but the objection to taking the expression in the sense of (a) denoting, as in Philo (where, e.g., ὁ κατὰ ἑβδομάδα ἅγιος or κινούμενος is a characteristic symbol of the divine Logos), the sevenfold and complete energy of the Spirit in semi-poetic fashion, is the obvious fact that this is out of line with the trinity of the apocalypse, which is allied to that of Luke ix. 26; 1 Tim. v. 21; Just. Mart. *Apol.* i. 6. The Spirit in the Apocalypse, as in Jude, 2 Peter and the pastoral epistles, is wholly prophetic. It has not the content of the Spirit in Paul or in the Fourth Gospel. Since the writer intends to enlarge upon the person of Jesus, or because the seven spirits

stood next to the deity in the traditional *mise-en-scène*, he makes them precede Christ in order.

Ver. 5. ἀπὸ, κ.τ.λ., another grammatical anomaly; as usual the writer puts the second of two nouns in apposition, in the nominative.—ὁ μ. ὁ π. Jesus not merely the reliable witness to God but the loyal martyr: an aspect of his career which naturally came to the front in “the killing times”. ὁ πρωτότοκος (a Jewish messianic title by itself, Baldensperger, 88) τ. ν., his resurrection is the pledge that death cannot separate the faithful from his company. The thought of this and of the following trait (cf. Matt. iv. 8 f.) is taken from Ps. lxxxviii. 28, κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς. On the two allied functions of ruling and witnessing (Isa. lv. 4) cf. the different view of John xviii. 37. At the inspiring thought of Christ's lordship the prophet breaks into adoration—ἀγαπῶντι κ.τ.λ. The eternal love (cf. iii. 19) which Christ bears to his people is proved by his death, as a revelation of (a) what he has done for them by his sacrifice, and (b) what he has made of them (so Eph. v. 25-26 = Apoc. xix. 7, 8). The negative deliverance from sins (cf. Ps. cxxix. 8) at the cost of his own life (ἐν instrumental) is a religious emancipation which issues in (6) a positive relationship of glorious religious privilege.—βασιλείαν, ἱερεῖς, a literal (cf. Charles on Jub. xvi. 18) and inaccurate rendering of מַלְכִּי כְהֵנִי

(Exod. xix. 6) to emphasise the royal standing of the Christian community in connexion with their Christ as ἄρχων, κ.τ.λ., and also (Tit. ii. 3) their individual privilege of intimate access to God as the result of Christ's sacrificial death.



ἐκ τῶν ἁμαρτιῶν ἡμῶν \* ἐν τῷ αἵματι αὐτοῦ · β. καὶ ἐποίησεν ἡμᾶς <sup>v. 9, 1 Pet. i. 18-19.</sup>  
 ' βασιλείαν <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἱερεῖς τῷ θεῷ καὶ <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 πατρὶ αὐτοῦ · <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 αὐτῷ ἡ δόξα καὶ τὸ <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

7. <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 Ἰδοὺ ἔρχεται <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 πᾶσαι αἱ φυλαὶ τῆς γῆς. <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
<sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>

27) (LXX). <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 v Resuming τῷ ἁγ. Same doxology as in 1 Pet. iv. 11; see also Mk. xiii. 26, 2 Thess. i. 9, and Chase in *Camb. Texts and Stud.* i. (1891) 168 f. <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 4 Esd. xiii. 3; cf. on Apoc. xiv. 14. <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 9; from Hab. iii. 10, LXX. <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 a John xi. 27

1 βασιλεῖς καὶ (P, 1, 28, 36, etc., And.) is one of several glosses introduced (like <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἱεραὶν or <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἱερατικὴν of Syr., S. for <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἱερεῖς, or <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἡμῶν of C, Lat. for <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἡμᾶς) to ease the difficulty of the original <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 βασιλείαν (Σ\*AC, etc., vg., Syr., Areth., edd.) [like <sup>v. 9, 1 Pet. i. 18-19.</sup> <sup>v. 10,</sup> <sup>1 Pet. ii. 9; cf.</sup> <sup>2 Macc. ii. 17, Jos. Ant. xx. 9, Jub. xvi. 13.</sup> <sup>u Cf. on xxi. 7 (Ps. lxxxviii.</sup>  
 ἱερατεῦμα 1 Pet. ii. 5, 9].

καὶ ἐποίησεν, the harsh anacolouthon breaks up the participial construction. ἡμᾶς, emphatic. "We Christians are now the chosen people. In us the Danielic prophecy of a reign of the saints is fulfilled and is to be fulfilled." This is a characteristically anti-Jewish note. Persecution (cf. 1 Peter ii. 5) deepened the sense of continuity in the early Christians, who felt driven back on the truth of election and divine protection; they were the true successors of all noble sufferers in Israel who had gone before (cf. the argument of Heb. xi. 32—xii. 2). In the Apocalypse the Christian church is invariably the true Israel, including all who believe in Christ, irrespective of birth and nationality. God reigns over them, and they reign, or will reign, over the world. In fact, Christians now and here are what Israel hoped to become, viz., priest-princes of God, and this position has been won for them by a messiah whom the Jews had rejected, and whom all non-Christians will have to acknowledge as sovereign. According to rabbinic tradition, the messianic age would restore to Israel the priestly standing which it had lost by its worship of the golden calf; and by the first commandment (Mechilta on Exod. xx. 2), "slaves became kings". There may also be an implicit anti-Roman allusion. We Christians, harried and despised, are a community with a great history and a greater hope. Our connection with Christ makes us truly imperial. The adoration of Christ, which vibrates in this doxology (cf. *Expos.* v. 302-307), is one of the most impressive features of the book. The prophet feels that the one hope for the loyalists of God in this period of trial is to be conscious that they owe everything

to the redeeming love of Jesus. Faithfulness depends on faith, and faith is rallied by the grasp not of itself but of its object. Mysterious explanations of history follow, but it is passionate devotion to Jesus, and not any skill in exploring prophecy, which proves the source of moral heroism in the churches. Jesus sacrificed himself for us; αὐτῷ ἡ δόξα. From this inward trust and wonder, which leap up at the sight of Jesus and his grace, the loyalty of Christians flows.

This enthusiasm for Jesus naturally carries the prophet's mind forward (7, 8) to the time when the Lord's majesty will flash out on mankind. He resumes the line of thought interrupted by the doxology of 5b-6.

Ver. 7. A reminiscence and adaptation of Dan. vii. 13 (Theod.) and Zech. xii. 10-14. The substitution of ἐξεκέντησαν (so John xix. 37, Justin's *Apol.* i. 52, *Dial.* xxxii., cf. lxi., cxviii., adding εἰς) for κατωρχήσαντο (LXX mistranslation in this passage, though not elsewhere, of רָרַךְ) —shows that the original text was used (though Lücke and Ewald hold that ἐξ. was the LXX reading till Origen), and that it was interpreted in some (Johannine? Abbott, *Diatessarica*, 1259-1262, 2317) circles as a prophecy of the crucifixion. Only, the reference is no longer to repentance (Zech.), but, by a turn of characteristic severity, to remorse and judgment. There is a remarkable parallel in Matt. xxiv. 30, where patristic tradition (cf. *A. C.* 233-36) early recognised in τὸ σημεῖον τ. ὡ. ἀ. the cross itself, made visible on the day of judgment. The first of the three signs preceding Christ's advent in the clouds, acc. to Did. xvi. 6 (cf. Zech. ii. 13 LXX), is σημεῖον ἐκπετά-

- <sup>b</sup> Cf. Riedel (S. K. 1901, 295 f.). The patristic reference of this verse to Jesus is defended by Abbott, 182 f., cf. Isa. xli. 4, xliii. 10, etc. <sup>c</sup> Ver. 4. d Isa. xlv. 6, Amos iv. 13; except (Cit.) 2 Cor. vi. 18, only in Apoc. (?) in N.T. Here, as 3 Macc. vi. 17 f., in connection with retribution; cf. R. J. 305, and Kattenbusch (ii. 533 f.). e xxii. 8. Dan. vii. 2, Ex. xii. 3, 4 Esd. ii. 42, etc.
8. "Ἐγὼ εἰμι <sup>b</sup> τὸ ἄλφα καὶ τὸ ὦ," λέγει κύριος ὁ θεός, "ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ <sup>d</sup> παντοκράτωρ.
9. Ἐγὼ <sup>e</sup> Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκαινωνὸς ἐν τῇ θλίψει

σεως ἐν οὐρανῷ (Christ with outstretched arms, as crucified?); and, acc. to Barn. vii. 9, "they shall see him on that day wearing about his flesh τὸν ποδήρη κόκκινον". Note (a) that the agreement with John xix. 37 is mainly verbal; the latter alludes to the crucifixion, this passage to an eschatological crisis. (b) No such visible or victorious return of Christ is fulfilled in the Apocalypse, for visions like xiv. 14 f., xix. 12 f., do not adequately correspond to i. 7, xxii. 12, etc. (c) No punishment of the Jews occurs at Christ's return, for the vengeance of xix. 13 f. falls on pagans, while xi. 13 lies on another plane. καὶ, κ.τ.λ.: the monotonous collocation of clauses (Vit. i. 9-16) throughout the Apocalypse with καί, is not necessarily a Hebraism; the syntax of Aristotle (e.g., cf. Thumb, 129), betrays a similar usage. καὶ οἷτ. κ.τ.λ., selected as a special class (καὶ τότε μετανοήσουσιν, ὅτε οὐδὲν ὠφελήσουσι, Justin). The responsibility of the Jews, as opposed to the Romans, for the judicial murder of Jesus is prominent in the Christian literature of the period (Luke-Acts, cf. von Dobschütz in *Texte u. Unters.* xi. 1, pp. 61, 62), though the Apoc. is superior to passages like 2 Clem. xvii. πᾶσαι κ.τ.λ.=the unbelieving pagans, who are still impenitent when surprised by the Lord's descent (ἐπι="because of," cf. xviii. 9 in diff. sense); a realistic statement of what is spiritually put in John xvi. 8, 9.—This forms an original element in the early Christian apologetic. To the Jewish taunt, "Jesus is not messiah but a false claimant: he died," the reply was, "He will return in visible messianic authority" (Mark xiv. 62=Matt. xxvi. 64, significant change in Luke xxii. 69). In several circles this future was conceived not as a return of Jesus, nor in connexion with his historical appearance, but as the first real manifestation of the true messianic character which he had gained at the resurrection (cf. Titius, 31, 32). See on xii. 4 f. ναί, ἀμήν: a double (Gk. Heb.) ratification of the previous oracle.

Ver. 8. Only here and in xxi. 5 f. is God introduced as the speaker, in the

Apocalypse. The advent of the Christ, which marks the end of the age, is brought about by God, who overrules (παντοκράτωρ always of God in Apocalypse, otherwise the first part of the title might have suggested Christ) even the anomalies and contradictions of history for this providential climax. By the opening of the second century πατήρ παντοκράτωρ had become the first title of God in the Roman creed; the Apocalypse, indifferent to the former epithet, reproduces the latter owing to its Hebraic sympathies. ἐγὼ εἰμι: Coleridge used to declare that one chief defect in Spinoza was that the Jewish philosopher started with *It is* instead of with *I am*. τὸ ἄλφα καὶ τὸ ὦ: not the finality (Oesterley, *Encycl. Relig. and Ethics*, i. 1, 2), but the all-inclusive power of God, which comes fully into play in the new order of things inaugurated by the second advent. The symbolism which is here put in a Greek form had been developed in rabbinic speculation upon לֵוְיָ. With this and the following passage, cf. the papyrus of Ani (E. B. D. 12): "He leadeth in his train that which is and that which is not yet. . . . Homage to thee, King of kings, and Lord of lords, who from the womb of Nut hast ruled the world and Akert [the Egyptian Hades]. Thy body is of bright and shining metal, thy head is of azure blue, and the brilliance of the turquoise encircleth thee." For the connexion of a presentiment of the end (7, 8) with an impulse to warn contemporaries (9 f.) see 4 Esd. xiv. 10 f., where the warning of the world's near close is followed by an injunction to the prophet to "set thine house in order, reprove thy people, console the humble among them"; whereupon the commission to write under inspiration is given.

i. 9-iii. 22, an address to Asiatic Christendom (as represented by seven churches) which in high prophetic and oracular style rallies Christians to their genuine oracle of revelation in Jesus and his prophetic spirit. At a time when local oracles (for the famous one of Apollo near Miletus, see Friedländer, iii.



καὶ βασιλεία καὶ ὑπομονὴ ἐν ᾧ ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ <sup>f</sup> Keynote  
καλουμένῃ Πάτμῳ <sup>g</sup> διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν <sup>of age.</sup>  
<sup>Heb. vi.</sup>  
<sup>12, x. 36,</sup>  
<sup>Lk. xxi.</sup>

19, Clem. Rom. xxxv., etc. g In sense of vi. 9, xx. 4, cf. Epict. Diss. iii. 24, 113. διὰ = ἐνεκεν  
practically (cf. Eus., H. E., iii 18, 1-3).

561 f.), besides those in Greece and Syria and Egypt, were eagerly frequented, it was of moment to lay stress on what had superseded all such media for the faithful. Cf. Minuc. Felix, Oct. 7, "pleni et mixti deo uates futura praecerpunt, dant caute- lam periculis, morbis medelam, spem afflictis, operam miseris, solacium calami- tatibus, laboribus leuamentum".

i. 9-20, introductory vision.

Ver. 9. The personality of the seer is made prominent in apocalyptic literature, to locate or guarantee any visions which are to follow. Here the authority with which this prophet is to speak is conditioned by his kinship of Christian experience with the churches and his special revelation from God. ἀδελφός (cf. vi. 11, xii. 10): for its pagan use as=fellow-member of the same (religious) society, cf. C. B. P. i. 96 f., and Dittenberger's Sylloge Inscr. Graec. 474, 10 (ἀδελφοὶ οἷς κοινὰ τὰ πατρῶα). θλίψει, put first as the absorbing fact of their experience, and as a link of sympathy between writer and readers; καὶ βασιλεία, the outcome of θλίψις in the messianic order: distress no end in itself; καὶ ὑπομονή, patient endurance the moral condition of participation in ἡ θλίψις and ἡ βασιλεία, by which one is nerved to endure the presence of the former without breaking down, and to bear the temporary delay of the latter without impatience. While μακροθυμία is the absence of resentment at wrong, ὑπομονή=not giving way under trials. See Barn. ii., "the aids of our faith are fear and patience, long-suffering and self-control are our allies"; also Tertul- lian's famous aphorism, "ubi Deus, ibi et alumna eius, patientia scilicet". —ἐν ᾧ ἰησοῦ (a Pauline conception, only repeated in Apocalypse at xiv. 13), either with all three substantives or merely (cf. 2 Thess. iii. 5) with ὑπομονή. In any case ὑπ. is closely linked to ἐν ᾧ; such patience, as exemplified in Jesus, and inspired by him, was the cardinal virtue of the Apocalypse and its age. In the early Christian literature of this period "we cannot name anything upon which blessedness is so frequently made to rest, as upon the exercise of patient endurance" (Titius, 142). ἐγενό-

μην ἐν ("I found myself in": implying that when he wrote he was no longer there), not by flowing waters (as frequently, e.g., En. xiii. 7), but in the small, treeless, scantily populated island of Patmos, one of the Sporades, whither criminals were banished sometimes by the Roman authorities (Plin. Hist. Nat. iv. 12, 23). Relegatio to an island was not an infrequent form of punishment for better-class offenders or suspects under the black régime of Domitian, as under Diocletian for Christians (cf. Introd. § 6). No details are given, but probably it meant hard labour in the quarries, and was inflicted by the pro-consul of Asia Minor. Why John was only banished, we do not know. As "the word of God and the witness of Jesus" are not qualified by any phrase such as ὅσα εἶδεν (ver. 2, and thereby identified with the present Apocalypse), the words indicate as elsewhere (cf. διὰ, κ.τ.λ., reff.) the occasion of his presence in Patmos, i.e., his loyalty to the gospel (cf. θλίψις), rather than the object of his visit. The latter could hardly be evangelising (Spitta), for Patmos was insignificant and desolate, nor, in face of the use of διὰ, can the phrase mean "for the purpose of receiving this revelation" (Bleek, Lücke, Düsterdieck, Hausrath, B. Weiss, Baljon, etc.). Either he had voluntarily withdrawn from the mainland to escape the stress of persecution (which scarcely harmonises with the context or the general temper of the book) or for solitary communion (cf. Ezek. i. 1-3), or, as is more likely, his removal was a punishment (cf. Abbott, 114-16). The latter view is corroborated by tradition (cf. Zahn, § 64, note 7), which, although later and neither uniform nor wholly credible, is strong enough to be taken as independent evidence. It can hardly be explained away as a mere elaboration of the present passage (so, e.g., Reuss, Bleek, Bousset); the allusion to μαρτύριον is too slight to have been suggested by the darker sense of martyrdom, and it is far-fetched to argue that the tradition was due to a desire to glorify John with a martyrdom. Unless, therefore, the reference is a piece of literary fiction (in which case it would probably have been



<sup>h</sup> (From <sup>h</sup> Ἰησοῦ. 10. ἐγενόμην <sup>h</sup> ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ Zech. i. 6, vii. 12, etc. LXX), cf. iv. 2, xxi. 10; condition of vision, Acts vii. 55; = ἐν ἐκστάσει (Acts xi. 5, xxii. 17), contrast γεν. ἐν ἑαυτῷ Acts xii. 11.

elaborated) it must be supposed to be vague simply because the matter was perfectly familiar to the circle for whom the book was written. It is to those exercised in prudence, temperance, and virtue that (according to Philo, *de incorrupt. mundi*, § 1, cf. Plutarch's discussion in *defect. orac.* 38 f.) God vouchsafes visions, but John introduces his personal experience in order to establish relations between himself and his readers rather than to indicate the conditions of his theophany.

Ver. 10. Ecstasy or spiritual rapture, the supreme characteristic of prophets in Did. xi. 7 (where the unpardonable sin is to criticise a prophet λαλοῦντα ἐν πνεύματι), was not an uncommon experience in early Christianity, which was profoundly conscious of living in the long-looked for messianic age (Acts ii. 17 f., cf. Eph. iii. 5), when such phenomena were to be a matter of course. Throughout the Apocalypse (xxi. 5, etc.) John first sees, then writes; the two are not simultaneous. While the Apocalypse is thus the record of a vision (ὄρασις, ix. 17), the usual accompaniments of a vision—i.e., prayer and fasting—are significantly absent from the description of this inaugural scene, which is reticent and simple as compared, e.g., with a passage like *Asc. Isa.* iv. 10-16. It is possible, however, that the prophet was engaged in prayer when the trance or vision overtook him (like Peter, Acts x. 9-11, cf. Ign. *ad Polyc.* ii. 2, τὰ δὲ ἄόρατα αἶτει, ἵνα σοι φανερωθῇ), since the day of weekly Christian worship is specially mentioned on which, though separated from the churches (was there one at Patmos?), he probably was wrapt in meditations (on the resurrection of Christ) appropriate to the hour. The *Imperial* or Lord's day, first mentioned here in early Christian literature (so Did. xiv., Gosp. Peter 11, etc.) contains an implicit allusion to the ethnic custom, prevalent in Asia Minor, of designating the first day of the month (or week?) as Σεβαστή in honour of the emperor's birthday (see Thieme's *Inscr. Maeander*, 1906, 15, and Deissmann in *E.Bi.* 2813 f.). Christians, too, have their imperial day (cf. *Introd.* § 2), to celebrate the birthday of their heavenly king. With his mind absorbed in the thought of the exalted

Jesus and stored with O.T. messianic conceptions from Daniel and Ezekiel, the prophet had the following ecstasy in which the thoughts of Jesus and of the church already present to his mind are fused into one vision. He recalls in spirit the usual church-service with its praises, prayers, sudden voices, and silences. (Compare Ign. *Magn.* ix. εἰ οὖν οἱ ἐν παλαιοῖς πράγμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλθον, μηκέτι σαββατίζοντες ἀλλὰ κατὰ κυριακὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ . . . καὶ διὰ τοῦτο ὑπομένομεν.) John's service of God (ver. 2) involved suffering, instead of exempting him from the trials of ordinary Christians; the subsequent visions and utterances prove not merely that in his exile he had fallen back upon the O.T. prophets for consolation but that (cf. 2 Cor. xi. 28, 29) he was anxiously brooding over the condition of his churches on the mainland. Cf. Dio Chrys. *Orat.* xiii. 422, where the philosopher dates the consciousness of his vocation from the period of his exile. Upon the other hand, the main criterion of a false prophet (Eus. *H. E.* v. 17, 2), apart from covetousness, was speech ἐν παρεκστάσει, i.e., the arrogant, ignorant, frenzied rapture affected by pagan Cagliostros, who were destitute of any unselfish religious concern for other people. ὀπίσω μου, the regular method of spiritualistic voices and appearances: σάλπιγγος, loud and clear, not an unusual expression for voices heard in a trance (cf. *Martyr. Polyc.* xxii. 2, Moscow MS.). The following Christophany falls into rhythmical expression. As a revelation of the Lord (ver. 1, cf. 2 Cor. xii. 1), with which we may contrast Emerson's saying ("I conceive a man as always spoken to from behind and unable to turn his head and see the speaker"), it exhibits several of the leading functions discharged by Jesus in the Apocalypse, where he appears as (a) the revealer of secrets (i. 1 f., v. 5), (b) the guardian and champion of the saints (ii., iii., etc.), (c) the medium, through sacrifice, of their relationship to God, (d) associated with God in rewarding them, and (e) in the preliminary overthrow of evil which accompanies the triumph of righteousness. Compare the main elements of the divine

ἤκουσα <sup>i</sup> ὀπίσω μου φωνὴν μεγάλην <sup>k</sup> ὥς σάλπιγγος 11. <sup>1</sup> λεγούσης, <sup>i</sup> Cf. Ezek. iii. 12.  
 “<sup>a</sup> Ο βλέπεις γράψον εἰς βιβλίον καὶ πέμψον <sup>m</sup> ταῖς ἑπτὰ ἐκκλη- <sup>k</sup> Sc. φωνήν;  
 σίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν <sup>1</sup> καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα <sup>i</sup> Cf. Exod. xix. 6 and Apoc. iv. 1, where voice re-  
 καὶ εἰς Σάρδεις καὶ εἰς Φιλαδελφίαν καὶ εἰς Λαοδικίαν ”.

12. Καὶ ἐπέστρεψα <sup>m</sup> βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ’ ἐμοῦ ·

καὶ ἐπιστρέψας εἶδον ἑπτὰ <sup>o</sup> λυχνίας χρυσᾶς,

13. καὶ ἐν μέσῳ <sup>2</sup> τῶν λυχνιῶν ὅμοιον <sup>p</sup> υἶδὸν ἀνθρώπου

of φ. m ii. 8, etc., xxii. 16. For ἐκκλ. cf. on 1 Thess. i. 2. n Cf. Jos., *Ant.*, ix. 4, 5.  
 o Exod. xxxvii. 23 (cf. Abbott, 194 f.). p Cf. xiv. 14, Ez. i. 26, from Dan. vii. 13 (cf. Abbott, 175).

<sup>1</sup> For the orthography of Σμυρναν (ζμυρναν ζ, vg.) see on ii. 8.

<sup>2</sup> Almost invariably AC, like A (LXX), write ἐμμεσῶ for ἐν μεσῶ (cf. Meisterhans, *Gramm. d. att. Inschr.*, 110 f.): the original νιον (of ζQ, 1, etc., And<sup>c</sup>, so Ti., WH, Simcox, Bj., Swete, Bousset) has been corrected, as at xiv. 14, into νιω by ACP, etc., Cyp., Ar. (so Al., Ws., WH marg.): the μαστοῖς (απ. λεγ. in this sense) of CPQ, min., Ar. (edd.) has also been corrected into μασθοῖς (ζ, min., Ti.) or even μαζοῖς (A, min., so Lach., Ws.); μαζοὺς uirorum μαστοὺς (Luke, xxiii. 29) mulierum: χρυσᾶν, an irregular contraction, is smoothed out in ζ<sup>c</sup>PQ into χρυσῆν (for the papyri-usage, cf. *Class. Rev.*, 1901, 35).

nature as conceived by the popular religion of contemporary Phrygia, viz., (a) prophetic power, (b) healing and purifying power, and (c) divine authority (symbolised by the axe): *C. B. P.*, ii. 357.

Ver. 11, γράψον (cf. *Herm. Vis.* II. iv. 3); this emphasis put upon the commission to compose and circulate what he sees in the vision, is due to the author's claim of canonical authority and reflects a time when a literary work of this nature still required some guarantee, although at an earlier date smaller oracles had been written and accepted (e.g., that which determined the flight of the early Christians to Pella, *Eus. H. E.*, iii. 5, 3). John's rôle, however, is passive in two senses of the term. He seldom acts or journeys in his vision, whereas Jewish apocalypses are full of the movements of their seers; nor does his vision lead to any practical course of action, for—unlike most of the O.T. prophets—he is not conscious of any commission to preach or to reform the world. The prophet is an author. His experience is to be no luxury but a diffused benefit; and as in *Tob. xii. 20* (“and now . . . write in a book all that has taken place”) and *4 Esd. xii. 37* (“therefore write in a book all thou hast seen, and thou shalt teach,” etc.), the prophet is careful to explain that composition is no mere literary enterprise but due to a divine behest. The cities are enumerated from Ephesus northwards to Smyrna (forty miles) and Pergamos (fifty miles north of Smyrna), then across for

forty miles S.E. to Thyatira, down to Sardis, Philadelphia (thirty miles S.E. of Sardis), and Laodicea (forty miles S.E. of Philadelphia). Cf. on ver. 4 and *Introd.* § 2. Except Pergamos and Laodicea, the churches lay within Lydia (though the writer employs the imperial term for the larger province) which was at that period a by-word for voluptuous civilisation.

Ver. 12. The seven golden lamp-stands are cressets representing the seven churches (20), the sevenfold lamp-stand of the Jewish temple (cf. *S. C.* 295-99) having been for long used as a symbol (*Zech.* iv. 2, 10). The function of the churches is to embody and express the light of the divine presence upon earth, so high is the prophet's conception of the communities (cf. on ii. 4, 5); their duty is to keep the light burning and bright, otherwise the reason for their existence disappears (ii. 5). Consequently the primary activity of Jesus in providence and revelation bears upon the purity of those societies through which his influence is to reach mankind, just as his connexion with them on the other hand assures them of One in heaven to whom out of difficulties here they can appeal with confidence.

Ver. 13. The churches are inseparable from their head and centre Jesus, who moves among the cressets of his temple with the dignity and authority of a high priest. The anarthrous ὁ ἄ. is the human appearance of the celestial mes-



q Only here  
in N.T.:  
Sir. xxvii.  
8.

r Like  
angels in  
xv. 6.

s From  
Dan. vii.  
9, En.  
xlv. 1.

t From En. xiv. 20 (cvi. 2, 10), cf. Matt. xxviii. 3, Slav. En. i. 5, xxxvii. 1.  
xxiii 19-20, Hom. *Iliad*, xiii. 474.

u ii. 18, xix. 12, Sir.

ἐνδεδυμένον <sup>a</sup> ποδήρη καὶ <sup>r</sup> περιεζωσμένον πρὸς τοῖς μαστοῖς  
ζώνην χρυσᾶν.

14. ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν,  
<sup>t</sup> ὡς χιών · <sup>1</sup>

καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς <sup>u</sup> φλόξ πυρός ·

<sup>1</sup> For a late variant (αι τρ. λ. ωσει ερ. και το ενδ. αυτου λ. ως χιων), conforming the words to Daniel, cf. Simcox in *Expos.*<sup>3</sup> iv. 316-318.

siah, as in En. xlv. 1-6 (where the Son of man accompanies God, who, as the Head of Days, had a head "white as wool") and *Asc. Isa.* xi. 1. The difficult ὅμοιον is to be explained (with Vit. ii. 127, 223, 227) as=ὡς (ii. 18, vi. 14, ix. 7, 8, xxi. 11) or οἶον, "something like," a loose reproduction of the Heb. ("un être semblable à nous, un homme"). The whole passage illustrates the writer's habit of describing an object or person by heaping up qualities without strict regard to natural or grammatical collocation. ποδήρης (sc. χιτῶν or ἐσθῆς), a long robe reaching to the feet, was an oriental mark of dignity (cf. on i. 7, and Ezek. ix. 2, 11, LXX), denoting high rank or office such as that of Parthian kings or of the Jewish high priest who wore a purple one. High girding (with a belt?) was another mark of lofty position, usually reserved for Jewish priests, though the Iranians frequently appealed to their deities as "high-girt" (i.e., ready for action=cf. Yasht xv. 54, 57, "Vaya of the golden girdle, high-up girded, swift moving, as powerful in sovereignty as any absolute sovereign in the world"). The golden buckle or πόρπη was part of the insignia of royalty and its φίλοι (1 Macc. x. 8, 9, xi. 58). The author thus mixes royal and sacerdotal colours on his palette to heighten the majesty of Christ's appearance. *New, golden* (as in Iranian eschatology), *shining, white*—are the usual adjectives which he employs throughout the book for the transcendent bliss of the life beyond and its heavenly tenants; "golden" had been used already in Greek as a synonym for precious, excellent, divine.

Ver. 14. ὡς χ.; another conventional simile for celestial beings. ἡ κ. κ. αἱ τ., a pleonastic expression; either = "his head, i.e. his hair," or "his forehead and his hair"; scarcely a hendiadys for "the hair of the head" (Bengel). Jewish tradition rationalised the white

hairs into a proof of God's activity as a wise old teacher (Chag. 14, cf. Prov. xx. 27 f.), and the Daniel-vision might suggest the fine paradox between the divine energy and this apparent sign of weakness. But such traits are probably poetical, not allegorical, in John's vision; they body forth his conception of Jesus as divine. In Egyptian theology a similar trait belongs to Ani after beatification. The whole conception of the messiah in the Apocalypse resembles that outlined in Enoch (Similitudes, xxxvii.-lxxi.), where he also possesses pre-existence as Son of man (xlviii.) sits on his throne of glory (xlvii. 3) for judgment, rules all men (lxii. 6), and slays the wicked with the word of his mouth (lxii. 2); but this particular transference to the messiah (i. 14, 17, 18, ii. 8, xxii. 12, 13), of what is in Daniel predicated of God as the world-judge, seems to form a specifically N.T. idea, unmediated even in Enoch (xlv. 1), although the association of priestly and judicial attributes with those of royalty was easy for an Oriental (it is predicated of the messiah by Jonathan ben Uziel on Zech. iv. 12, 13). ὡς φλόξ πυρός, like Slav. En. i. 5, from Dan. x. 6; cf. Suet. *August.* 79, "oculos habuit claros et nitidos, quibus etiam existimari uoluit inesse quiddam diuini uigoris; gaudebatque si quis sibi acrius contuenti quasi ad fulgorem solis uultum submitteret". Divine beauty was generally manifested (Verg. *Aen.* v. 647 f.) in glowing eyes (insight and indignation), the countenance and the voice; here also (ver. 15) in feet to crush all opposition. The messiah is not crowned, however (cf. later, xix. 12). χ.=some hard (as yet unidentified) metal which gleamed after smelting. The most probable meaning of this obscure hybrid term is that suggested by Suidas: χαλκολίβανον· εἶδος ἡλεκτρον τιμιώτερον χρυσοῦ, ἔστι δὲ τὸ ἡλεκτρον ἀλλότῳ χρυσίον μεμιγμένον ὑέλῳ καὶ λιθείᾳ (ἡλ. actually occurring in LXX, Ezek. i. 27).



15. καὶ οἱ πόδες αὐτοῦ ὅμοιοι ὡς ἐν καμίνῳ<sup>v ii. 18, cf. Ezek. i. 7 (LXX).</sup>  
 πεπυρωμένης.<sup>1</sup>  
 καὶ ὡς φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.<sup>w Ezek. i. 24, xliii. 2 (Heb.), 4 Esd. vi. 17.</sup>
16. καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ.  
 καὶ ἔκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκ-<sup>x Pres. ptc. = pres. indic. (Heb. idiom?) as often. 2 Thess. ii. 8, cf. 4 Esd. xiii. 4, 10, and Isa. xlix. 2.</sup>  
 πορευομένη.  
 καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
17. Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς<sup>y</sup>  
 νεκρός· καὶ ἔβηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, “Μὴ φοβοῦ.”  
<sup>z</sup> Judg. v. 31, Slav. En. i. 5, xix. 1.      <sup>a</sup> Isa. vi. 5, Dan. viii. 17-18, x. 17-19, En. xiv. 13-14, 19, 24-25, Slav. En. i. 7-8, Tob xii. 16, Add. Esth. xv. 15, Matt. xxviii. 4.      <sup>b</sup> Dan. x. 10, 12.

<sup>1</sup> πεπυρωμένοι (PQ, etc., And., Ar., so Al., WH marg.) and πεπυρωμενω (S, min., vg., Sah., Syr., S., Aeth., Vict., so Ti, Bj., Bs., Holtzm.) seem variant corrections of the original genitive πεπυρωμένης (AC, so Lach., Tr., WH, Ws., Sw.)—Pr. = sicut de fornace ignea.

The reference then is to amber or to some composition like brass or (copper) bronze; only, it contains gold (*cf. vulg.* = aurichalcum, a valuable and gleaming metal). Abbott (201) sees a corruption of some phrase like χαλκὸν ἐν κλιβάνῳ, while others suggest χαλκός and לב (i.e., glowing white brass). Haussleiter would upon inadequate grounds omit ὡς ἐκ. κ. πεπ. (219-24).

Ver. 16. The care and control exercised by Christ over the churches only come forward after the suggestions of majesty and authority (13-15) which followed the initial idea of Christ's central position (ἐν μέσῳ) among the churches. *Cf. v. 6* (ἐν μέσῳ) for another reference to Christ's central authority—ἔχων, κ.τ.λ. For the astrological background of this figure, *cf. Jeremiah 24 f.* The traditional symbol, of which an interpretation is given later (ver. 20), probably referred to the seven planets rather than to the Pleiades or any other constellation. If the description is to be visualised, the seven stars may be pictured as lying on Christ's palm in the form of the stars in the constellation of Ursa Major—ῥομφαία, κ.τ.λ. By a vivid objectifying of the divine word (corresponding to that, *e.g.*, in Isa. ix. 8 f., ix. 4, and suggested by the tongue-shaped appearance of the short Roman sword or dagger), the figure of the sharp sword issuing from the mouth is applied (in Ps. Sol. xvii. 27, 39, as here) to the messiah, as in Jewish literature to God (Ps. cxlix. 6, etc.) and to wisdom (Sap. xviii. 15), elsewhere to the λόγος τοῦ

θεοῦ (Heb. iv. 12, *cf. Apoc. xix. 13-15*): Christ's power of reproof and punishment is to be directed against the church (ii. 12 f.) as well as against the world of heathen opposition (xix. 21, where the trait is artistically more appropriate). As a nimbus or *coronata radiata* sometimes crowned the emperor (“image des rayons lumineux qu'il lance sur le monde,” Beurlier), so the face of Christ (ὄψις as in John xi. 44, *cf. below*, x. 1) is aptly termed, as in the usual description of angelic visitants (*reffi.*), bright as sunshine unintercepted by mist or clouds. This is the climax of the delineation.

Ver. 17. ἔπεσα κ.τ.λ., the stereotyped behaviour (*cf. Num. xxiv. 4*) in such apocalyptic trances (Weinel, 129, 182, R. 7. 375 f.; for the terror of spiritual experience *cf. Schiller's* lines: “Schrecklich ist es Deiner Wahrheit | Sterbliches Gefäss zu seyn”); Jesus, however, does here what Michael (En. lxxi. 3) or some other friendly angel does in most Jewish apocalypses. There is no dialogue between the prophet and Christ, as there is afterwards between him and the celestial beings—μὴ φ. The triple reassurance is (1) that the mysterious, overwhelming Figure reveals his character, experience and authority, instead of proving an alien unearthly visitant; (2) the vision has a practical object (“write,” 19) bearing upon human life, and (3) consequently the mysteries are not left as baffling enigmas. All the early Christian revelations which are self-contained, presuppose the risen Christ as their source; the Apocalypse of Peter, being fragmentary, is hardly

- <sup>c</sup> Isa. xlv. 6, xlviii. 12, *cf.* below on iii. 14. <sup>d</sup> *Cf.* xxii. 3, 16 f. <sup>e</sup> Job xxxviii. 17, Sap. xvi. 13. <sup>f</sup> = κλειδας (Helbing 40). <sup>g</sup> Gen. obj. For Hades = θαν. or the grave, see Rohde's *Psyche* (1894), 491 f., 673 f.

<sup>1</sup> Om. **καὶ ὁ ζων**, after **εσχάτος**, with primitive Latin text (Pr., Tic., Beatus, etc.), Haussl. 218-220, Wellh. The words (a marginal gloss., from **καὶ ἰ. ζ. ε. ?**) are more likely to have been added (and retained for their bearing on Christ's pre-existence) than omitted; they add nothing to the sense or continuity of the passage. The expression is used of God in iv. 9-10, as of Yahveh in O.T. <sup>2</sup> Om. **καὶ** ("If **ὁ ζων** was a marginal note, it would enter the text at first without **καὶ**," Simcox).

an exception to the rule. The present vision presents him as superhuman, messianic, militant and divine. But the writer is characteristically indifferent to the artistic error of making Christ's right hand at once hold seven stars and be laid on the seer (16, 17). *Cf.* the fine application of the following passage by Milton in his "Remonstrant's Defence". The whole description answers to what is termed, in modern psychology, a "pho-tism".

Ver. 18. Not "it is I, the first and the last" (which would require **ἐγὼ εἰμι** before **μὴ φοβοῦ**), but "I am, etc." The eternal life of the exalted Christ is a comfort both in method and result; **ἐγενόμην νεκρός** (not **ὥς**; really dead), his experience assuring men of sympathy and understanding; **καὶ ἰδοὺ**, κ.τ.λ., his victory and authority over death—an assurance of his power to rescue his own people from the grim prison of the underworld (Hades, *cf.* 3 Macc. v. 50, the intermediate abode of the dead, being as usual personified in connexion with death). A background for this conception lies in the primitive idea of Janus, originally an Italian sun-god, as the key-holder (*cf.* Ovid's *Fasti*, i. 129, 130, Hor. *Carm. Sec.* 9, 10) who opens and closes the day (sun = deus clauiger), rather than in Mithraism which only knew keys of heaven, or in Mandæan religion (Cheyne's *Bible Problems*, 102-106). The key was a natural Oriental symbol for authority and power (*cf.* in this book, iii. 7, ix. 1, xx. 1). Jewish belief (see Gfrörer, i. 377-378) assigned three keys or four exclusively to God ("quos neque angelo neque seraphino committit"); these included, according to different views, "clavis sepulchrorum," "clavis uitae," "clavis resurrectionis mortuorum". To ascribe this divine prerogative to Jesus as the divine Hero who had mastered death

is, therefore, another notable feature in the high Christology of this book. For the whole conception see *E. B. D.* ch. lxiv. (fifth century B.C.): "I am Yesterday and To-day and To-morrow . . . I am the Lord of the men who are raised again; the Lord who cometh forth from out of the darkness." It is based on the theophany of the Ancient of Days in Dan. vii. 9 f. (yet *cf.* x. 5, 6), who bestows on the ideal Israel (**ὡς υἱὸς ἀνθ.**) dominion. John changes this into a Christophany, like the later Jewish tradition which saw in **υἱὸς ἀ.** a personal, divine messiah. When one remembers the actual position of affairs, the confident faith of such passages is seen to have been little short of magnificent. To this Christian prophet, spokesman of a mere ripple upon a single wave of dissent in the broad ocean of paganism, history and experience find unity and meaning nowhere but in the person of a blameless Galilean peasant who had perished as a criminal in Jerusalem. So would such early Christian expectations appear to an outsider. He would be staggered by the extraordinary claims advanced on behalf of its God by this diminutive sect, perhaps more than staggered by the prophecy that imperial authority over the visible and invisible worlds lay ultimately in the hands of this deity, whose power was not limited to his own adherents.—Christophanies were commissions either to practical service (Acts x. 19, etc.), or, as here, so composition.

Ver. 19. **οὖν**, at the command of him who has authority over the other world and the future (resuming ver. 11. now that the paralysing fear of ver. 17 has been removed). Like the author of 4th Esdras, this prophet is far more interested in history than in the chronological speculations which engrossed many of the older apocalypstists. The sense of **γράφον**



μέλλει γενέσθαι<sup>1</sup> μετὰ ταῦτα. 20. <sup>h</sup> τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ἡ Anacolou-  
 οὗς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς— thon, μ =  
 nom. pen-  
 dens, λ.  
 irreg. at-  
 tracted into case of οὗς after εἶδες

<sup>1</sup>For γινεσθαι [Luke xxi. 36] (ℵ<sup>c</sup>A, 1, 38, etc., Andc, Areth., WH, Bs., Bj., Sw., Lach.) read γενεσθαι (ℵ<sup>c</sup>\*CQP, etc., Andpal, Al. Ti., Ws.).

κ.τ.λ. is not, write the vision already seen (ἀ εἶδες, i. 10-18), the present (ἀ εἰσίν, i. 20-iii. 20, the state of the churches, mainly conceived as it exists now and here), and the future (ἀ μέλλει γενέσθαι μετὰ ταῦτα, i.e., iv. 1 f.), as though the words were a rough programme of the whole book; nor, as other editors (e.g., Spitta) unconvincingly suggest, is ἀ εἰσίν = "what they mean," epexegetic of ἀ εἶδες, or εἶδες (cf. x. 7, xv. 1) in a future perfect sense (Selwyn). The following chapters cannot be regarded merely as interpretations of i. 10-18, and the juxtaposition of μέλλει γεν. (from LXX of Isa. xlviii. 6) fixes the temporal meaning of εἰσίν here, even although the other meaning occurs in a different context in ver. 20. Besides, i. 10-18 is out of all proportion to the other two divisions, to which indeed it forms a brief prelude. The real sense is that the contents of the vision (εἶδες, like βλέπεις in ver. 11, being proleptic) consist of what is and what is to be, these divisions of present and future underlying the whole subsequent Apocalypse. The neut. plur. with a plural verb and a singular in the same sentence, indicates forcibly the indifference of the author to the niceties of Hellenistic grammar. For the whole see Dan. ii. 29, 30, also Barn. i.: "The Lord (δεσπότης) hath disclosed to us by the prophets things past and present, giving us also a taste of the firstfruits of the future"; v.: "We ought, therefore, to be exceedingly thankful to the Lord for disclosing the past to us and making us wise in the present; yea as regards the future even we are not void of understanding". Moral stimulus and discipline were the object of such visions: as Tertullian declares of the Mortalist seers: "uidunt uisiones et ponentes faciem deorsum etiam uoces audiunt manifestas tam salutare quam occultas" (*de exhort. cast.* 10).

Ver. 20. μυστ. (as in Dan. ii. 27, LXX; see below on x. 7) = "the secret symbol". These two symbols, drawn from the lore of contemporary apocalyptic, are chosen for explanation, partly as an obscure and important element in

the foregoing vision which had to be set in a new light, partly because they afford a clue to all that follows (especially the opening section, ii. 1, 5). The seven-branched lamp-stand was a familiar symbol, frequently carved on the lintel of a synagogue. Along with the silver trumpets and other spoils of the temple it now lay in the temple of Peace at Rome. The fanciful symbolism, by which the cressets shining on earth are represented — in another aspect — as heavenly bodies, corresponds to Paul's fine paradox about the Christian life of the saints lying hidden with Christ in God; even unsatisfactory churches, like those at Sardis and Laodicea, are not yet cast away. Note also that the light and presence of God now shine in the Christian churches, while the ancestral Jewish light is extinguished (4 Esd. x. 22): "The light of our lamp-stand is put out". It is curious that in Assyrian representations the candelabrum is frequently indistinguishable from the sacred seven-branched tree crowned with a star (*R. S.* 488); Josephus expressly declares (*Ant.* iii. 6. 7, 7. 7) that the seven lamps on the stand signified the seven planets, and that the twelve loaves on the shew-bread table signified the signs of the zodiac (*Bell.* v. 5, 5), while Philo had already allegorised the lamp-stand (=seven planets) in *quis haeres*, § xlv. This current association of the λύχνοι with the planets is bound up with the astral conception of the angels of the churches (ἀγγ. = "angels" as elsewhere in Apocalypse), who are the heavenly representatives and counterparts or patron angels of the churches, each of the latter, like the elements (e.g., water xvi. 5, fire xiv. 18; see further in Baldensperger, 106, and Gfrörer. i. 368 f.), the wind (vii. 1), and the nether abyss (ix. 11), having its presiding heavenly spirit. The conception (*E. J.* i. 593, 594) reaches back to post-exilic speculation, in which Greece, Persia and Judæa had each an influential and responsible angelic prince (Dan. x. 13, 20-21, xii. 1), and especially to the Iranian notion of *fravashis* or semi-ideal prototypes of an earthly personality



i Similar explanations, xiii. 18, xvii. 7, 9, Mk. xiii. 14, 1 Cor. xv. 51, Rom. xi. 25 (cf. 1 Cor. xiv. 1 f.).

<sup>1</sup> οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ· καὶ αἱ λυχναὶ αἱ ἑπτὰ, ἑπτὰ ἐκκλησίαι εἰσὶ.

II. 1. “Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ<sup>1</sup> ἐκκλησίας γράψον. Τάδε λέγει

<sup>1</sup> The variant τῷ (AC, Pr., τῷ τῆς 36, cf. Ws., 64-65) for the τῆς (τῷ ἐν ἐκκλησίᾳ Ἐφέσου = S) of ΞQP, Arm., And., Areth. is preferred by Lach., Tr., Naber, WH (136-137), Sx., Sw., and Hort (38-40): for χρυσεῶν (ΞQP, etc., Ti., WH, Bj., Bs.) Lach., Tr., Ws., Sw. (after AC) substitute χρυσεῶν (cf. Helbing, 84 f.).

(here, a community), associated with reminiscences of the Babylonian idea that certain stars were assigned to certain lands, whose folk and fortunes were bound up with their heavenly representatives (cf. Rawlinson's *Cuneif. Inscript. West. Asia Minor*, ii. 49, iii. 54, 59, etc.). Afterwards (cf. Tobit) individuals were assigned a guardian spirit. This belief (Gfrörer, i. 374 f.) passed into early Christianity (Matt. xviii. 10, Acts xii. 15, where see note), but naturally it never flourished, owing to Christ's direct and spiritual revelation of God's fatherly providence. The association of stars and angels is one of the earliest developments in Semitic folklore, and its poetic possibilities lent themselves effectively as here to further religious applications; e.g., Enoch (i. 18) had long ago represented seven stars, “like spirits,” in the place of fiery punishment for disobedience to God's commands. As Dr. Kohler points out (*E. J.* i. 582-97), the determining factors of Jewish angelology were the ideas of “the celestial throne with its ministering angels, and the cosmos with its evil forces to be subdued by superior angelic forces,” which corresponds to the punitive and protective rôles of angels in the Johannine Apocalypse. But in the latter they are neither described at length nor exalted. They are simply commissioned by God to execute his orders or instruct the seer. The supreme concern of God is with the earth and man; angels are but the middle term of this relationship, at most the fellow-servants of the saints whose interests they promote (see below on xix. 9, 10, xxii. 8, 9). Christians, unlike the Iranians (e.g. *Bund.* xxx. 23, etc.), offer no praises to them; they reserve their adoration for God and Christ. However graphic and weird, the delineation of demons and angels in this book is not grotesque and crude in the sense that most early Jewish and Christian descriptions may be said to deserve these epithets. Here the guardian spirit who

is responsible for a church's welfare, would, roughly speaking, be identified with itself; his oversight and its existence being correlative terms. Hence there is a sense in which the allied conception of ἀγγ. is true, namely, that the ἀγγ. is the personified spirit or genius or heavenly counterpart of the church, the church being regarded as an ideal individual (so Andr., Areth., Wetst., Bleek, Lücke, Erbes, Beyschlag, Swete, etc.) who possesses a sort of Egyptian *Ka* or double. By itself, however, this view lies open to the objection that it explains one symbol by another and hardly does justice to the naïve poetry of the conception. The notion of guardian angels was widespread in the early church (Hermas, Justin, Clem. Alex., Origen, etc.), independently of this passage. Statius (*Silv.* i. 241) says that Domitian “posuit sua sidera” (i.e., of his family) in the heaven, when he raised a temple to the Flavians—a contemporary parallel upon a lower level of feeling, but indicating a similar view of the heavenly counterpart (cf. Ramsay, *Seven Letters*, 68 f.) The Apocalypse, though presupposing the exercise of discipline and the practice of reading, prayer, and praise within the Christian communities, entirely ignores officials of any kind; and the following homilies are directly concerned with the churches (ii. 7, ἐκκλησίαις, not the angels), their different members (cf. ii. 24) and their respective situations. Hence the poetic idealism of the ἄγγελοι soon fades, when the writer's practical sense is brought to bear. As the scene of revelation is ἐν πνεύματι and its author the heavenly Christ, the writer is instructed to address not τοῖς ἁγίοις (e.g., ἐν Ἐφέσῳ), but their patron spirit or guardian angel. The point of the address is that the revelation of Jesus is directly conveyed through the spoken and written words of the prophets, as the latter are controlled by his Spirit.

CHAPTER II. I-CHAPTER III. 20. The

ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ ἁ περιπατῶν ἐν <sup>a</sup> μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν. 2. Οἶδα τὰ <sup>b</sup> ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη <sup>c</sup> βαστάσαι κακοὺς, καὶ <sup>d</sup> ἐπείρασας τοὺς λέγοντας ἑαυτοὺς εἶναι ἀποστόλους <sup>e</sup> καὶ οὐκ

ὁφρὺν βαστάσει, "Thou canst not so much as tolerate".  
"tested, put to the proof".

d 1 John iv. 1, cf. 2 Cor. xiii. 5:

seven open letters or pastorals (in the modern and ecclesiastical sense of the term) are appeals for vigour and vigilance which reflect a mind in which imaginative, even mystic fervour was accompanied by shrewd penetration into the existing state of morals and religion in the Asiatic communities. Their disorders and difficulties do not escape the notice of the prophet. He will neither spare nor despair of the churches. He speaks in the name of a Lord who knows not only who are his, but what they are, One who is keenly alive to their plight and struggles (οἶδα, ii. 1, etc.) alike against inward corruption and the external pressure of the Empire, one to whom their obscure provincial conflict is a matter of infinite moment.

ii. 1-7, to Ephesus.

Ver. 1. The political and commercial primacy of Ephesus, conjoined with its prestige as a centre for the Imperial cultus which flourished beside the local cult of Diana, lent it oecumenical importance in the Eastern Empire. Christianity had for about half a century already made it a sphere and centre, and its position was enormously enhanced after the crisis of 70 A.D. in Palestine, when Asia Minor became one of the *foci* of the new faith (cf. von Dobschutz, pp. 100 f.). The description of the speaker is carried on from i. 12, 16, 20, with κρατῶν for ἔχων (the church is neither to be plucked nor to be dropped from his hand) and the addition of περιπατῶν to ἐν μέσῳ (activity and universal watchfulness, cf. Abbott, pp. 196 f.), touches which make the sketch more definite, but which are too slight to be pressed into any significance, unless one supposes a subtle general contrast between the ideal of the churches—"a star shining by its own inherent light"—and their actual condition upon earth which, like the lamp, requires constant replenishing and care, if its light is not to flicker or fade.

Ver. 2. οἶδα: nothing escapes his notice, neither the good (2-3, 6) nor the bad (4, 5) qualities. ἔργα = the general course and moral conduct of life, exem-

plified more especially in its active and passive sides, as exertion and endurance, by κόπος and ὑπομονή, which are knit together by the final σου as exegetic of ἔργα. The κόπος, or hard work, is further specified in the text of ver. 2 (the church's vigorous dealing with impostors), while the ὑπομονή is developed in ver. 3. For a parallel, verbal rather than real, see 1 Thess. i. 3. Here duty follows privilege (ver. 1), and communion with Christ involves practical energy and enterprise on earth. The remarkable prominence of ἔργα in this book corresponds to its O.T. conception of the *fear of God* which, as a religious principle, manifests itself effectively in *works*. The phrase has nothing to do with the special sense in which Paul had employed it during a bygone controversy. *Works* here are the result of an inner relation to God (xii. 11).—Patient endurance (2, 3, 7) wins everything and triumphs over opposition, as in the case of the Maccabean martyrs (4 Macc. i. 11) who are lauded for their courage, καὶ τῇ ὑπομονῇ . . . νικήσαντες τὸν τύραννον τῇ ὑπομονῇ.—βαστάσαι, the weak are a burden to be borne (Gal. vi. 2): the false, an encumbrance to be thrown off. Patience towards the former is a note of strength: towards the latter, it is a sign of weakness. The prophet is thoroughly in sympathy (cf. 2 John 10, 11) with the sharp scrutiny exercised at Ephesus over *soi-disant* missionaries; he gladly recognises the moral vigour and shrewdness which made the local church impatient of itinerant evangelists whose character and methods would not stand scrutiny. Pretensions, greed and indolence were the chief sins of this class, but the prophet does not enter into details. He is content to welcome the fact that uncomplaining endurance of wrong and hardship has not evaporated the power of detecting impostors and of evincing moral antipathy to them, upon the principle that ὑπομονή, as Clem. Alex. finely explained (*Strom.* ii. 18), is the knowledge of what is to be endured and of what is not. The literature of this



<sup>f</sup> For these uneducated forms in -es, cf. Moulton, i. 52. <sup>g</sup> For phrase, cf. Matt. v. 23. <sup>h</sup> 1 Thess. iii. 12, iv. 9, 2 Thess. i. 3; Clem. Rom. xxxiii. 1, xlix. 7. Cf. Eph. iii. 17, v. 2, 1 Tim. i. 5. <sup>i</sup> See Acts xxvi. 20.

<sup>f</sup> For these εἰσί, καὶ <sup>f</sup>εὔρες αὐτοὺς ψευδεῖς, 3. καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ <sup>f</sup>κεκοπίακες. 4. Ἄλλ' ἔχω <sup>g</sup>κατὰ σοῦ ὅτι τὴν <sup>h</sup>ἀγάπην σου τὴν πρώτην ἀφῆκας <sup>1</sup> 5. <sup>i</sup>μνημόνευε οὖν πόθεν πέπτωκες, <sup>2</sup> καὶ μετανόησον καὶ τὰ πρῶτα.

<sup>1</sup> For the perfective flexion (Helbing, 103-104) ἀφῆκας (Σ<sup>cc</sup>APQ, etc., Al. Lachm., Bs., Ws.) [Matt. xxiii. 23] some (Ti., Tr., WH, Bj., Sw.) substitute ἀφηκες (Σ<sup>\*</sup>C).

<sup>2</sup> For the ἐκπεπτωκας of P, 1, etc., S., Andpal, vg., Vict., read either πεπτωκας (Σ, Ti., WH, Bj., Sw.) or -ας (ACQ, etc., Andc, Areth., Cyp., Pr., Al. Lachm., Tr., Ws.).

period (1 John, Didachê, etc.) is full of directions upon the moral and religious tests which a community should apply to these itinerant evangelists and teachers called "apostles". The popularity and spread of Christianity rendered precautions necessary on the part of the faithful against unscrupulous members of this order, which had already attracted men of quite inferior character as well as of heretical beliefs. The *evil men* here includes these pseudo-apostles as well as the Nikolaitan libertines of ver. 6 (cf. 15) with whom perhaps the "apostles" were in sympathy; ἐπίρ. and εὔρ. denote some definite and recent crisis, while μισ. reflects the permanent obstacles of the local situation. This temper of the church is warmly commended by Ign. (*ad Eph.* ix.) at a later period; "I have learned that certain folk passed through you with wicked doctrine (κακὴν διδαχὴν), but you would not allow them to sow seed in you". With equal loftiness and severity of tone, John like Ignatius might have added: τὰ δὲ ὀνόματα αὐτῶν, ὄντα ἀπιστα, οὐκ ἔδοξεν μοι ἐγγράψαι (*Smyrn.* v.).

Ver. 3. The tenses as in ver. 2 denote a general attitude still existing, the outcome of some special stage of persecution for the sake of the Christian name. κεκοπίακες, cf. κόπον (ver. 2), a slight play on words; "noui laborem tuum, nec tamen laboras, i.e., labore non frangeris" (Bengel). Tired in loyalty, not of it. The Ephesian church can bear anything except the presence of impostors in her membership.

Ver. 4. Brotherly love, an early and authentic proof of the faith; as in ver. 19, 2 John 5-6, 3 John 6, and the striking parallel of Matt. xxiv. 12 (see 10) where, as at Corinth (see also Did. xvi. 3) party-spirit and immorality threatened its existence. Jealous regard for moral or doctrinal purity, and unwavering loyalty in trial, so far from necessarily sustaining the spirit of charity, may exist side by side, as here, with censoriousness, sus-

picion, and quarrelling. Hence the neglect of brotherly love, which formed a cardinal fault in contemporary gnosticism (i.e., 1 John ii. 9; 1 Tim. i. 5 f.), may penetrate the very opposition to such error. During any prolonged strain put upon human nature, especially in a small society driven jealously to maintain its purity, temper is prone to make inroads on affection and forbearance; it was inevitable also that opportunities for this should be given in early Christianity, where party-leaders tended to exaggerate either the liberal or the puritan element in the gospel. When Apollonius of Tyana visited Ephesus, one of the first topics he raised was the duty of unselfish charity (*Vit. Apoll.* iv. 3). The historical reference here is probably to the temporary decline of the Ephesian church after Paul's departure (see Acts xx. 29 f., etc.) Its revival took place under the ministry of the Johannine circle, who—carrying on the spirit of Paulinism with independent vigour—made it the most prominent centre of Christianity in the East. With vv. 2-4, compare Pliny, *H. N.* ii. 18: "deus est mortali iuvare mortalem, et haec ad aeternam gloriam uia"; also Pirke Aboth, ii. 15, where R. Jehoshua, a contemporary Jewish sage, says: "an evil eye [i.e., envy, niggardliness], and the evil nature, and hatred of mankind put a man out of the world" (cf. 1 John iii. 15). This emphasis upon brotherly love as the dominant characteristic of the church and the supreme test of genuine faith, is early Christian, however, rather than specifically Johannine (see the account of the young aristocratic martyr Vettius Epagathus, *Ep. I.ugd.*). The purity which is not peaceable cannot be adequate to the demands of Jesus, and nowhere did this need reinforcement more than in the townships of Asia Minor, where factiousness and division constantly spoiled their guilds and mutual relations.

Ver. 5. πόθεν, from what a height. Contrast Cic. *ad Attic.* iv. 17: "non-



ἔργα <sup>1</sup>ποιήσον· εἰ δὲ μή, ἔρχομαί <sup>κ</sup>σοι καὶ <sup>1</sup>κινήσω τὴν λυχνίαν <sup>k ii. 16, iii. 3.</sup>  
σου ἐκ τοῦ <sup>1</sup>τόπου αὐτῆς, ἔαν μὴ μετανόησῃς. 6. Ἀλλὰ τοῦτο <sup>1</sup>For phrase  
see vi. 14.

recorder unde ceciderim, sed unde surrexerim". To realise that a decline has taken place, or to admit a lapse, is the first step and stimulus to amendment (see the fine passage in Bunyan's preface to *Grace Abounding*, and the "Hymn of the Soul," 44, 45, in *Acts of Thomas*). Once this is brought home to the mind (μνημόνευε, a prolonged effort), repentance quick and sharp (μετανόησον, aor.) will follow, issuing in a return to the first level of excellence (καὶ τὰ πρῶτα ἔργα ποιήσον), i.e., to the initial charity (2 John 6, 8; love shown in deeds). The way to regain this warmth of affection is neither by working up spasmodic emotion nor by theorising about it (Arist. *Eth. Nic.* ii. 4), but by doing its duties. ("The two paracletes of man are repentance and good works," Sanhed. 32). It is taken for granted that man possesses the power of turning and returning; the relation of Christ's redeeming death to the forgiveness of sins throughout the Christian life, although implied, is never explicitly argued (as in Hebrews) by this writer. The present (ἔρχ.) emphasises the nearness of the approach, while the future (κιν.) denotes a result to follow from it. σοι either a dat. incommodi or (more probably) a local dat. (rare in classical literature, cf. Aesch. *Pr. V.* 360) with "the sense of motion to a place" (Simcox, *Lang. N. T.* 81), if not an incorrect reproduction of Heb. <sup>לך</sup> (as Matt. xxi. 5, Blass). Cf. *Journ. Theol. St.* iii. 516. κινήσω κ.τ.λ., ("efficiam ut ecclesia esse desinas," Areth.); not degradation but destruction is the threat, brotherly love being the *articulus stantis aut cadentis ecclesiae*. So, in a remarkable parallel from Paul (Phil. ii. 14-16), quarrelsomeness forfeits the privileges of Christ's care and service, since the function of being φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες depends upon concord and charity in the church (πάντα ποιείτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν). A slackened sense of the obligation to mutual love formed the cardinal sin at Ephesus; to repent of this was the condition of continued existence as a church; utility or extinction is the alternative held out to her. The nature of the visitation is left unexplained; the threat is vague, but probably eschatological. The Apocalypse, however, knows nothing of the

Jewish idea that Israel's repentance would bring the advent of messiah (cf. Schürer's *Hist.* II. ii. 163, 164), as though the transgressions of the people hindered his appearance.

Ver. 6. The message ends with a tardy echo of 2 b. The prophet admits that one redeeming feature in the church is the detestation of the N. Not all the spirit of animosity at Ephesus is amiss. When directed, as moral antipathy, against these detestable Nikolaitans (corresponding to the Greek quality of μισοπονηρία), it is a healthy feature of their Christian consciousness. The Nikolaitans have been identified by patristic tradition, from Irenæus downwards, with the followers of the proselyte Nikolaos (Acts vi. 5, where see note), who is alleged, especially by Tertullian and Epiphanius, to have lapsed into antinomian license, as the result of an overstrained asceticism, and to have given his name to a sect which practised religious sensuality in the days before Cerinthus. The tenets of the latter are in fact declared by Irenæus to have been anticipated by the Nicolaitans, who represented the spirit of libertinism which, like the opposite extreme of legalism at an earlier period, threatened the church's moral health. But if the comment of Vict. were reliable, that the N. principle was merely *ut delibatum exorcizaretur et manducari posset et ut quicumque fornicatus esset octavo die pacem acciperet*, the representation of John would become vigorously polemical rather than historically accurate. The tradition of the N.'s origin may of course be simply due to the play of later imagination upon the present narrative taken with the isolated reference to Nikolaos in Acts vi. 6. On the other hand it was not in the interest of later tradition to propagate ideas derogatory to the character of an apostolic Christian; indeed, as early as Clem. Alex. (*Strom.* ii. 20, iii. 4; cf. *Constit. Ap.* vi. 8), a disposition (shared by Vict.) to clear his character is evident. Whatever was the precise relation of the sect to Nikolaos, whether some tenet of his was exploited immorally or whether he was himself a dangerously lax teacher, there is no reason to doubt the original connexion of the party with him. Its accommodating principles are luminously indicated by the comment of Hippolytus

m Ps. <sup>cxxxix.</sup> ἔχεις, ὅτι <sup>21, cf. on</sup> μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, <sup>Rom. xii.</sup> ἃ καὶ γὼ μισῶ. 7. °Ο  
<sup>9.</sup> ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ  
n Cf. Polyk. Phil. ii. 2. o Mk. iv. 23, etc., fr. Ezek. iii. 27.

(ἐδίδασκεν ἀδιαφορίαν βίου) and the phrase attributed to him by Clem. Alex. (παραχρήσασθαι τῇ σαρκὶ δεῖ), a hint which is confirmed, if the Nikolaitans here and in ver. 15 are identified with the Balaamites (νικο-λαος, in popular etymology, a rough Greek equivalent for **נלעעס**, perdidit uel absorpsit populum). This symbolic interpretation has prevailed from the beginning of the eighteenth century (so Ewald, Hengstenberg, Düst., Schürer, Julicher, Bousset). The original party-name was probably interpreted by opponents in this derogatory sense. It was thus turned into a covert censure upon men who were either positively immoral or liberally indifferent to scruples (on food, clubs, marriage, and the like) which this puritan prophet regarded as vital to the preservation of genuine Christianity in a pagan city. A contemporary parallel of moral laxity is quoted by Derenbourg, *Hist. de la Palestine* (1867), p. 363. If Nikolaos was really an ascetic himself, the abuse of his principles is quite intelligible, as well as their popularity with people of inferior character. Pushed to an extreme, asceticism confines ethical perfection to the spirit. As the flesh has no part in the divine life, it may be regarded either as a foe to be constantly thwarted or as something morally indifferent. In the latter case, the practical inference of sensual indulgence is obvious, the argument being that the lofty spirit cannot be soiled by such indulgence any more than the sun is polluted by shining on a dunghill.

Ver. 7. A stringent demand for attention (πίστις, ὦτα ψυχῆς: Clem. Alex.) to the utterances of prophets who were inspired by the Spirit (of prophecy, cf. on xix. 10). These as usual are ejaculatory, positive and brief—ἐκκλ. scattered local communities, and not a Catholic organisation, being the conception of the Apocalypse, it is for use in their public worship that this book is written (i. 3). It is a subordinate and literary question whether the seer means in such phrases as this to designate himself (Weinel, 84 f.) liturgically as the speaker, or whether (as the synoptic parallels suggest) they form an integral part of the whole message. In any case the prophet represents

himself simply as the medium for receiving and recording (cf. i. 19) these oracles of the Spirit (cf. xiv. 13, xix. 9, xx. 17). Unlike other writers such as Paul and the authors of Hebrew and 1 John, he occupies a passive rôle, throwing his personal rebuke and counsels into the form *Thus saith the Spirit*: but this really denotes the confidence felt by the prophet in his own inspiration and authority. The Spirit here, though less definitely than in Hermas, is identified with Jesus speaking through his prophets: it represents sudden counsels and semi-oracular utterances (cf. on i. 10), not a continuous power in the normal moral life of the saints in general. The seven promises denote security of immortal life (positively as here and ver. 28 or negatively as ver. 11), privilege (personal, ver. 17, or official, ver. 27), honour (iii. 5, 21), or increased intimacy (iii. 12). As usual, (cf. 1 Cor. ii. 9f.), the higher Christian γνῶσις is connected with eschatology.

Observe the singling out for encouragement and praise of each soldier in the host of the loyal. The effect resembles that produced by Pericles in his panegyric over the Athenians who had fallen in the Peloponnesian war: "together they gave up their lives, yet individually they won this deathless praise" (Thuc. ii. 43, 2). νικῶν (a quasi-perfect), in Herm. *Mand.* xii. 2, 4 f., 5. 2, 4, 6. 2, 4 (over sin and devil), might have its usual Johannine sense, the struggle being obedience in face of the seductions and hardships which beset people aiming to keep the divine commandments (cf. on John xvi. 33). For a special application of the term, see xv. 2. But behind the general usage lies the combination of "to be pure or just" and "to conquer or triumph" in the Hebrew *šēdeḵ* and the Syriac *zedhā*. Furthermore, νικῶν throughout is equivalent to the Egyptian eschatological term "victorious," applied to those who passed successfully through life's temptations and the judgment after death. Its generic sense is illustrated by 4 Esd. vii. [128]: "here is the intent of the battle to be fought by man born upon earth: if he be overcome, he shall suffer as thou hast said; but if he conquer, he shall receive the thing of which I speak" (i.e., paradise and its glories). The Essenes



ῥνικῶντι δώσω αὐτῷ <sup>τ</sup> φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστίν ἐν <sup>p</sup> En. i. 2.  
 τῷ <sup>a</sup> παραδείσῳ τοῦ θεοῦ. <sup>q</sup> Redun-

“8. Καὶ τῷ ἀγγέλῳ τῆς <sup>1</sup> ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε <sup>i. 85,</sup>  
<sup>Win. § 22,</sup>

<sup>r</sup> xxii. 2, 14, 19.

<sup>s</sup> Ezek. xxxi. 8, 2 Cor. xii. 4, Lk. xxiii. 43; Deissm. 148.

<sup>1</sup> For τῆς <sup>Σ</sup>CPQ (Ti., Al. Ws., Bs., Bj.) Lach., WH, Sw. prefer τῷ (A, cf. ii. i, 18): Ζμυρνῇ (<sup>Σ</sup>, am., fuld., S., Ti.), an orthography which ceases on coins towards end of Trajan's reign (according to Waddington, *Fastes des provinces asiatiques*, i. 158).

according to Josephus (*Ant.* xviii. 1, 5), held the soul was immortal, περιμάχτην ἡγούμενοι τοῦ δικαίου τὴν πρόσδοτον—eternal life the reward of an untiring, unsoiled fight against evil. The imagery of the metaphor is drawn from Jewish eschatology which anticipated the reversal of the doom incurred in Eden; cf. *Test. Levi*, 18, καὶ δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, also En. xxiv. 1-11, xxv., xxxi. 1-3, etc., and (for Egyptian ideas) below on iii. 21. The garden-park of God (π. = a garden with fruit-trees, Wilcken's *Griech. Ostraka*, i. 157) is one of the intermediate abodes, possibly (as in Slav. En. viii. 1, and Paul) the third heaven where the favoured saints live after death in seclusion and bliss, So Iren. v. 5. 1 (abode of translated) and v. 36, 1-2, where heaven is for the Christians of the hundredfold fruit, paradise for the sixty-fold, and the heavenly city for the thirty-fold (a very ancient Christian tradition). The tree of life blooms in most of the apocalypses (cf. on xxii. 2). Philo had already allegorised it into θεοσέβεια ὁ τῆς τελείας ἀρετῆς χαρακτήρ. But the allusion corresponds to the general eschatological principle (borrowed from Babylonia, where cosmological myths passed into eschatological) that the end was to be a transcendently fine renovation of the original state (Barn. vi. 8). μου a deliberate addition to the O.T. phrase; Christ's relation to God guarantees his promise of such a privilege (iii. 12). God's gift (Rom. vi. 23) is Christ's gift. He is no fair promiser like Antigonos II., whom men dubbed δῶσων for his large and unfulfilled undertakings (Plut. *Coriol.* xi.).

Vv. 8-11. The message (shortest of the seven) to the Christians in Smyrna, “one of the first stars in the brilliant belt of the cities of Asia Minor” (Mommson), a wealthy and privileged seaport, and like Sardis a constant rival of Ephesus for the title of primacy which properly belonged to Pergamos, the real capital of the province. It is probably owing to

the petty jealousies of these urban communities that the prophet refrains from speaking of one to the other (as Paul did, with his churches), by way of example.

Ver. 8. The title from i. 17-18, with special reference to ver. 10 and its situation, also to the promise of ver. 11. The Smyrniote Christians, in peril of death, are addressed and encouraged by One who himself has died—and risen to life. He is familiar [ver. 9] with the rough brake and briars through which faith must struggle to win its crown, and this familiarity is as usual put forward as the first element of encouragement. The other notes of help are (i.) the unapproachable wealth of a devoted life, (ii.) the justice of their claim in spite of their opponents' prestige and pretensions, (iii.) the providential limit assigned to their trial, and (iv.) its ample reward, besides the fact that Christ does not conceal from them the worst.—πτωχ. Contrast R. Jochanan's aphorism: “Whosoever fulfils the Torah in poverty will at length fulfil it in wealth; and whosoever neglects the Torah in wealth, will at length neglect it in poverty” (Pirke Aboth, iv. 13). The subsequent allusion to Jews acquires fresh point from a comparison with (Chagigah, 9b) another contemporary rabbi's comment on Isa. xlviii. 10: “this means that the Holy One sought for all good qualities to give to Israel, and found only poverty”.—’λουδ. Does the prophet resent (see on this, von Dobschütz, *Texte u. Unters.* xi. 1. 35 f.) the Jewish claim to the title of God's people, declaring in so many words (as Matt. xxi. 43), that Judaism, so far as it is genuine, is now inside the church, and that the Jewish nation has forfeited its privilege and is now a pseudo-church (Harnack, *H. D.* i. 177-179)? If the passage does not breathe this common antipathy, the calumnies may be supposed to have taken the form of taunts upon the Christian delusion of believing that a Palestinian peasant and criminal was messiah, or of slanders upon Christian morals and mo-



<sup>t</sup> Cf. xiii. 14. λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν. 9.  
<sup>u</sup> Verba-  
 lar geni-  
 tive (as in  
 ii. 19, iii.  
 1, 8, 15),  
 cf. Ab-  
 bott,  
*Dial.*  
 2781.  
 Οἶδα σου τὴν θλίψιν καὶ τὴν πτωχείαν· ἀλλὰ πλούσιος εἶ· καὶ  
 τὴν βλασφημίαν ἔκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ  
 οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. Ἰδοὺ. Μηδὲν<sup>1</sup> φοβοῦ ἃ μέλλεις  
 πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν

<sup>v</sup> Result of

θλίψις (Heb. x. 33-34)? w 2 Cor. vi. 10, viii. 9, Jas. ii. 5, cf. Ps. xxxiv. 10-11, and espec. Tobit<sup>t</sup>  
 iv. 21. x Cf. 1 Pet. iii. 16, iv. 4. y John iii. 25. z Constr. iii. 9, Rom. ii. 19, Lk. ix. 20  
 (Blass, § 72, 2). a iii. 9, 2 Cor. xi. 14-15. b 2 John 4, partitive by harsh Hellenistic usage.

<sup>1</sup> For μηδεν (ΣP, etc., vg., Syr., Aeth., Andacav, Areth., Cypr., Pr., Ti., Sx., Bs.)  
 Lach., Al., Düst., Tr., WH, Ws., Bj., Sw. read the easier and less probable μτ  
 (ACQ, 8, 38, 49, Arm, Andpal).

tives (reff.), or of malicious, anonymous  
 accusations laid before the Roman au-  
 thorities with reference to revolutionary  
 designs on the part of the churches. "Les  
 Orientaux prennent d'ordinaire la religion  
 comme un prétexte de taquineries" (Re-  
 nan). Judaism was strong at Smyrna, and  
 its hostility to the Christians (see Otto's  
 notes on Just. *Dial.* xvi. 11, xxxv., etc.)  
 would not be lessened by the accession of  
 converts from the old faith to the new  
 (Ign. *ad Smyrn.* i. 2, describes the saints  
 and faithful folk of Christ εἴτε ἐν Ἰουδαίῳ  
 εἴτε ἐν ἔθνεσιν); the reasons for such  
 social animosity and interference are  
 analysed in Jowett's note on 1 Th. iii.  
 13, in E. G. Hardy's *Christianity and  
 the Roman Government*, pp. 45-53, and in  
 Ramsay's *Seven Letters*, 272 f. At the  
 martyrdom of Polykarp in Smyrna, some  
 years after the Apocalypse was written  
 (as later still at the death of Pionius, 250  
 A.D.) the Jews made themselves conspic-  
 uous by denouncing him with the pagan  
 mob before the Asiarch (ἀκατασχέτω  
 θυμῷ καὶ μεγάλῃ φωνῇ), eagerly assisting  
 to heap faggots on his pile (προθύμως, ὡς  
 ἔθος αὐτοῖς), and helping to prevent the  
 Christians from obtaining the martyr's  
 body (ὑποβαλλόντων καὶ ἐνισχυόντων  
 τῶν Ἰουδαίων: Mart. *Polyk.* xii., xvii.).  
 The name of "Jew," ancient and honour-  
 able, is claimed (καὶ οὐκ εἰσὶ) for believers  
 in Jesus the messiah, who constitute the  
 real people of God with a legitimate  
 claim to the privileges and titles of the  
 O.T. community. "Now by our faith we  
 have become more than those who  
 seemed to have God" (2 Clem. ii. 3).—  
 συν. σατ. ἃ bitter retort to the contem-  
 porary claims of Judaism with its σ. τοῦ  
 κυρίου (cf. Num. xvi. 3, xx. 4, Ps. Sol.  
 xvii. 18, σ. ὁσίῳν). The allusion here is  
 to Jewish, in ver. 13 (throne of S.) to  
 pagan, and in ver. 24 (depths of S.) to  
 heretical, antagonism.

Ver. 10. μη. φοβοῦ, κ.τ.λ. "Thou  
 orderest us to endure, not to love, trials.  
 A man may love to endure, but he does  
 not love what he endures" (Aug. *Conf.*  
 x. 28). Ill-treatment, as well as misrep-  
 resentation, is traced back to a diabolic  
 source, in the common early Christian  
 manner (Weinel, 13 f.). The Imperial  
 authorities (διάβολος as in 1 Peter v. 8),  
 although often instigated by the Jews,  
 had the sole power of inflicting imprison-  
 ment, in this case for a refusal to worship  
 the emperor's image; the prophet here  
 predicts an imminent persecution of this  
 kind (compare Acts ix. 16, and above  
 Intro. § 6) lasting for a short and limited  
 time (δέκα ἡμ. see reff., originally due to the  
 rough Semitic division of a month into  
 decades). The local intensity of feeling  
 upon the Imperial cultus may be gathered  
 from the fact that in 23 A.D. Smyrna had  
 secured from Tiberius and the senate, after  
 keen competition, the coveted distinction  
 of possessing the second temple decreed  
 by the province to the Imperial cultus.  
 Hence the struggle anticipated here is  
 desperate (ἄχ. θ.); martyrdom is no  
 remote contingency. Compare Ep.  
 Lugd., where the martyr-crisis is taken  
 as an anticipation of the final persecution  
 (cf. Apoc. iii. 10, xiii. 7-15): "with all his  
 might the adversary assailed us, giving us  
 a hint of what his unbridled advent would  
 be like at the end"; the martyrs "en-  
 dured nobly all the assaults heaped on  
 them by the mob. They were shouted  
 at, struck, haled about, robbed, stoned,  
 imprisoned; in fact they suffered all that  
 an infuriated mob likes to inflict on  
 enemies and opponents."—Then follows  
 a commandment with promise: γίνου  
 (not ἴσθι), "show thyself" throughout all  
 degrees of trial and in any emergency. It  
 is more than doubtful if this is a subtle  
 local allusion to the loyalty and local  
 patriotism upon which Sardis prided her-

ἵνα πειρασθῆτε· καὶ ἔξετε θλίψιν ἡμερῶν <sup>c</sup>δέκα. γίνου πιστὸς <sup>c</sup> Gen. xxiv. 55, Num. xi. 19, Dan. i. 12, 14.  
<sup>d</sup> ἄχρι θανάτου, καὶ δώσω σοι τὸν <sup>e</sup>στέφανον τῆς <sup>f</sup>ζωῆς. 11. Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ <sup>g</sup>θανάτου τοῦ <sup>h</sup>δευτέρου.

“12. Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον. Τάδε λέγει <sup>i</sup>ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· 13. Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς <sup>j</sup>τὸ ὄνομά μου, <sup>k</sup>ε

i. 12. f Gen. exeg. g See on xx. 6, 14. h xix. 15, Heb. iv. 12, En. lxii. 2; its stroke = Sir. xxi. 3. The spiritual *jus gladii*. i Cf. on ver. 10, and iii. 8.

self and which she had urged as her plea to Tiberius (Tacit. *Ann.* iv. 56). On the honours subsequently paid to martyrs in Smyrna, cf. *Mart. Polyk.* xvii. τοῦτον μὲν γὰρ υἱὸν ὄντα τοῦ θεοῦ προσκυνούμεν, τοὺς δὲ μάρτυρας ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου ἀγαπῶμεν (also Euseb. *H. E.* iv. 15. 46, 47), with the contemporary cry of 4 Esd. viii. 27: “Look not at the deeds of the impious but at those who have kept Thy covenants amid affliction” (i.e., the martyrs), also the subsequent Christian honour paid by Hermas (*Vis.* iii. 1, 2), who reserves the right hand of God for the martyrs who have “suffered for the sake of the Name,” enduring “stripes, imprisonments, great afflictions, crosses, wild beasts”. For καὶ with fut. after imperative, see Eph. v. 14, James iv. 7.—**στέφ.** ζ. *Life*, the reward assigned in ver. 7 to the triumph of faith is here bestowed upon the loyalty of faith. To hold one’s ground is, under certain circumstances, as trying and creditable as it is under others to win positive successes. The metaphor of **στέφ.** with its royal, sacerdotal, and festal (Cant. iii. 11, Isa. xxviii. 1, Herm. *Sim.* viii. 2) associations, would call up civic and athletic honours to the local Christians, the latter owing to the famous games at Smyrna, the former from the fact that **στ.** frequently occurs also in inscriptions as = public honour for distinguished service (paid, e.g., to Demosthenes and Zeno), whilst the yearly appointment of a priest at Eumeneia to the temple of Zeno was termed παράληψις τοῦ στέφανου (*C. B. P.* ii. 358). Compare, with the ἄξιοι of iii. 4, the sentence in Ep. Lugd. upon the martyrs: ἐχρῆν γοῦν τοὺς γενναίους ἀθλητὰς, ποικίλον ὑπομείναντας ἀγῶνα καὶ μεγάλως νικήσαντας, ἀπολαβεῖν τὸν μέγαν τῆς ἀφθαρσίας <sup>l</sup>στέφανον, and the Greek phrase for noble deeds, ἄξια στεφάνων (Plut. *Pericl.* 28).

Ver. 11. οὐ μὴ (emphatic): no true Christian, much less one who dies a

martyr’s death, need fear anything beyond the pang of the first death. The second death of condemnation in the lake of fire leaves the faithful scatheless, no matter how others may suffer from the terrors (cf. on iii. 12) which haunted the ancient outlook (especially the Egyptian) upon the dark interval between death and heaven. Cf. the sketch of Ani, seated on his throne and robed in white, holding sceptre and staff, and crying: “I am not held to be a person of no account, and violence shall not be done me. I am thy son, O Great One, and I have seen the hidden things that belong to thee. I am crowned king of the gods, and shall not die a second time in the underworld” (*E. B. D.* 99). If a Christian keep himself loyal till death, the prophet here guarantees that Christ will keep him safe after death. After the promise of ver. 10 however, this sounds like an anticlimax. The general tenor of the message indicates that John was rather more cordial and sympathetic to the Smyrniote church than to the Ephesian.

Vv. 12-17. The message to Pergamos, the Benares or Lourdes of the province.

Ver. 12. The title is apt in view of ver. 16.

Ver. 13. Two features in the local situation menaced Christianity. Pergamos, besides forming a legal centre for the district (ad eam conueniunt Thyatireni aliaeque inhonoraе ciuitates, Plin. v. 33), was an old centre of emperor-worship in Asia Minor; in 29 B.C. a temple had been erected to the divine Augustus and the goddess Roma, and a special priesthood had been formed (ὑμνωδοὶ θεοῦ Σεβαστοῦ καὶ θεᾶς Ῥώμης). Another feature, shocking to early Christian feeling, was the local cult of Aesculapius (cf. Zahn, § 73, note 2), whose favourite symbol (e.g., on coins) was a serpent (“the god of Pergamos, *Mart.* ix. 17); so Pausan. *Cor.* 27, (iii. 402), κάθηται δὲ ἐπὶ θρόνου βακτηρίαν κρατῶν, τὴν δὲ ἐτέραν τῶν χειρῶν



κ 1 Tim. v. καὶ οὐκ ἡρνήσω τὴν <sup>κ</sup> πίστιν <sup>1</sup> μου καὶ ἐν ταῖς ἡμέραις Ἀντίπας <sup>1</sup> ὁ  
 8.  
 I xiv. 12: μάρτυς μου, ὁ <sup>π</sup> πιστός μου, ὃς ἀπεκτάνθη <sup>1</sup> αὐτὸν ὑμῖν, ὅπου ὁ σατανᾶς  
 "in me".  
 m Christ's κατοικεῖ. 14. Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα. ἔχεις ἐκεῖ κρατοῦντας τὴν  
 own title  
 (i. 5, iii. διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν <sup>π</sup> τῷ Βαλακ <sup>ο</sup> βαλεῖν σκάνδαλον  
 14).  
 n Heb. dat.

(Job xxi. 22 <sup>ל</sup> למד); correct constr. in ver. 20. ο Peculiar to Apocalypse; for τίθεναι or ποιεῖν.

<sup>1</sup> As an alternative to taking Ἀντίπας as indeclinable, WH (after Lachm.) suggest the genit. Ἀντίπα (final C taken up from following O); so Nestle, Zahn, Schmiedel, Bj., Sw. With ἐν αἰς or αἰς (before Ἀντίπας, so Ws., Bs.), supply either *exstitit* (Haym) or *occisus est* (*Quaestt.*, 102, 2950). The ἀντίπας of S. might suggest a significant appellation rather than any personal noun (Gwynn).

ὑπὲρ κεφαλῆς ἔχει τοῦ δράκοντος. In addition to these fashionable cults, a magnificent throne-like altar to Zeus Soter towered on the Acropolis (Paus. ii. 73, 75, iii. 556, 557) commemorating the defeat of the barbarian Gauls by Attalus two centuries earlier, and decorated by a famous frieze of the gods warring against the giants (the latter, a brood of vigorous opponents, having often human bodies and serpentine tails, *cf.* below, ix. 19). No wonder Pergamos was called "a throne of Satan" by early Christians who revolted against the splendid and insidious paganism of a place where politics and religion were firm allies. Least of all at this cathedral centre of the Imperial cultus could dissent be tolerated. The Asiarch, *e.g.*, who condemns Polykarp is the local high priest of the altar, and the animus against Cæsar-adoration which pervades the Apocalypse easily accounts for the last phrase ὁ θ. τ. σ., particularly as the symbol of the serpent in the Aesculapius cult would come vividly home to pious Jewish Christians in the church, as a reminder of Satan (*e.g.*, xii. 9 and *passim*). The priesthood of this cult, "a vast college, believed to be in possession of certain precious medical secrets," came "nearest, perhaps, of all the institutions of the pagan world, to the Christian priesthood," its rites being "administered in a full conviction of the religiousness, the refined and sacred happiness, of a life spent in the relieving of pain" (Pater, *Marius the Epicurean*, i. 30; see Usener's *Götternamen*, 1896, pp. 147 f., 350, and Dill's *Roman Soc. from Nero to M. Aur.* 459 f.). κρατεῖς, κ.τ.λ., "And the magistrate pressed him hard, saying, 'Swear the oath [by the genius of Cæsar] and I will release thee; curse the Christ.' But Polykarp replied, 'For eighty-six years I have served him, and he has never injured me. How then can

I blaspheme my King, who has saved me?'" (*Mart. Polyc.* ix., Jewish analogies in 2 Macc. viii. 4, *Ass. Mos.* viii. etc.). Some definite outburst of persecution at Pergamos is in the writer's mind (ἡρνήσω). To disown or abjure faith in Jesus, saying Κύριος Καῖσαρ, implies here as in the gospels the moral fault of cowardice, elsewhere (*e.g.* 1 John, Jud. 4, 2 Peter ii. 1) erroneous doctrine. The circumstances and surroundings of the local church are taken into account, as usual, in the prophet's estimate; they either claim some allowance to be made, or reflect additional credit and lustre on the particular community. ὁ μάρτυς, κ.τ.λ. He is faithful who retains his faith. Antipas (= Ἀντίπατρος, Jos. *Ant.* xiv. 1, 3; the name occurs in a third century inscription of Pergamos, Deissm. 187), is mentioned by Tertullian (*adv. Gnost. scorp.* 12); otherwise he is unknown. His Acts appear to have been read by Andreas and Arethas, and, according to Simon Metaphrastes, he was an old, intrepid bishop of Pergamos whose prestige drew upon him the honour of being burned to death in a brazen bull during Domitian's reign. The sober truth is probably that he formed the first prominent victim in the local church, possibly in Asia Minor, to the demands of the Imperial cultus. Carpus, Papyrus, and Agathonikê, the other martyrs of Pergamos named by Eusebius (*H. E.*, iv. 15, 48), died at a later period. On the whole verse see Ep. Lugd., "then did the holy martyrs endure indescribable torture, Satan eagerly striving to make them utter <sup>τι</sup> τῶν βλασφημῶν". The textual variants arose from a failure to see that Ἀντίπας (or -α) was a genitive and that μάρτυς was in characteristic irregular apposition to it. The name is neither a personification nor typical.

Ver. 14. ὀλίγα, the errorists are a mere minority; they do not represent or



ἐνώπιον τῶν υἱῶν Ἰσραὴλ, <sup>ρ</sup> φαγεῖν εἰδωλόθυτα καὶ <sup>q</sup> πορνεῦσαι. <sup>p</sup> 1 Cor. viii. 7-13.  
 15. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν <sup>x</sup>. 20-30.  
 ὁμοίως.<sup>1</sup> 16. Μετανόησον· εἰ δὲ μή, <sup>q</sup> ἔρχομαί σοι ταχύ καὶ <sup>xiv. 8,</sup>  
<sup>xvii. 1-2,</sup>  
<sup>4-5, xviii.</sup>  
<sup>3. 9.</sup> <sup>r</sup> ii. 5, iii. 3

<sup>1</sup> Al., Düst., Lachm., WH, Sw. (after ACQ, Arm.) om. των before Νικ.

affect the main body of the church, whose fault is not sympathy but indifference. This carelessness arose probably from contempt or fear rather than through ignorance.—ἐκεῖ (in the midst of loyalty and martyrdom). κρατ. (not τὸ ὄνομα μου, but) lax principles worthy of a Balaam, the note of a pupil of Balaam being (according to Pirke Aboth, v. 19), an evil eye, a proud spirit, and a sensual soul. Contemporary opponents of Gnostic tendencies evidently found it an effective weapon to employ O.T. analogies or identifications such as this or the similar ones in 2 Tim. iii. 8, Jud. 11. In the Hexateuch (JE=Num. xxv. 1-5, P=Num. xxv. 6-18, xxxi. 8-16, Josh. xiii. 22) Balaam is represented as a magician who prompts the Moabite women to seduce the Israelites into foreign worship and its attendant sensualism; but in the subsequent Jewish Midrash (followed here) his advice is given to Balak (Joseph. *Ant.* iv. 6, 6; cf. iv. 6, 11 for Zimri, and Philo's *Vit. Mos.* i. 48-55), and the sorcerer comes to be regarded as the prototype of all corrupt teachers and magicians (for this sombre reputation, see *E. J.* ii. 467), as of this party at Pergamos who held—to John's indignation—that it was legitimate for a Christian to buy food in the open market, which had already been consecrated to an idol. This problem, which had occurred years before in a sharp form at Corinth, was certain to cause embarrassment and trouble in a city like Pergamos, or indeed in any pagan town, where entertainments had a tendency towards obscenity. It is a curious instance of how at certain periods a scruple may assume the rank of a principle, and of how the ethical inexpediency of some practices lies in their associations rather than in their essential elements. Such questions of religious conscience in the East were frequently connected with food; for the association of the latter with sexual vice, see the notes on Acts xv. 20 (also 1 Cor. x. 4, 8, in its context). The literal sense is preferable, although the usage of the Apocalypse makes the metaphorical sense of πορν. possible, as a general description of

pagan religions viewed under the aspect of unfaithfulness to the true God (cf. John viii. 41, Philo *de migr. Abr.* § 12). For the connexion between certain forms of popular religion in Phrygia and prostitution, see *C. B. P.*, i. 94 f. Such burning questions arose from the nature of the early Christian society, which never aspired to form a *ghetto*, and consequently, in a pagan township, had to face many nice problems with regard to the prudence and limits of conformity or the need of nonconformity (cf. 2 Cor. vi. 16, 17). In social and trading pursuits the individual Christian met and mingled with fellow-citizens outside his own religious circle, and these relationships started serious points of ethical principle (Dobschütz, 26 f., 188 f.). The line was drawn, but not always at the same place; and naturally laxity lay on the borders of enlightenment.

Ver. 15. οὕτως κ.τ.λ. Are the N. put parallel to, or identified with, the Balaamites? The latter becomes more probable when the symbolical sense of N. and B. (see above, on ver. 6, and Kalisch's *Bible Studies*, i. 23) is adopted. In this event a single class of errorists is in view; they are instigating and seducing the local Christians much as Balaam managed (by means of Balak, in rabbinic tradition, cf. the slight play on βαλεῖν) to get the Israelites enticed to ruin (*Sanh.* 105 a). Josephus explains that Balaam showed Balak how to win a victory over the Israelites (νίκην τινὰ . . . κατ' αὐτῶν κερδάναι) by enticing them to lust, and such a symbolic allusion is quite in the manner of the Apocalypse. The Nikolaitans, who probably resembled Cerinthus or Carpocrates in their tenets, are no better than a Balaam. And the Jewish dictum was (*Sanh.* 106 b) that whenever one discovered anything bad in Balaam's life, one should preach about it.

Ver. 16. The church as a whole must repent of her too tolerant attitude to these errorists, but the threatened visitation is directed against the errorists themselves in the shape of some physical malady or mortal sickness, according to the current belief in early Christianity

<sup>s</sup> xii. 7, xiii. <sup>s</sup> πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17. Ὁ  
<sup>4, xvii. 14</sup>  
 (Hebra- ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι  
 ism  
 = **עַי** δώσω αὐτῷ τοῦ <sup>ε</sup> μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον  
**ספלה**); cf. Isa. lxiii. 10. t Sib. vii. 149, John vi. 31-32; partit. gen.

(cf. on 1 Cor. v. 4-5, 13, xi. 30, Everling: *die paul. Angelologie*, etc., 20 f.). Grotius refers the threat to the prophetic order ("prophetas suscitabo in ecclesia"). But the ethnic conscience generally regarded pestilence or any physical calamity as a punishment inflicted by the god for some offence against his ritual or some breach of morals. In the Hexateuch, the sword opposes (Num. xxii. 23, 31) and finally slays (xxxii. 8) Balaam. The run of thought in the verse is that if the church does not repent, *i.e.*, if she does not act on her own initiative and expel the wrongdoers (in the hope of them ultimately coming to a better mind, 1 Cor. v. 4, 5), she must submit to having them cut out of her, and thus being irretrievably lost by death. The church is responsible for her erring members, and the exercise of discipline is viewed as a duty to them as well as to herself and God. Weak laxity is false kindness, the prophet implies; it merely exposes offenders to an alternative far more dreadful than discipline itself. The sword, Vict. remarks on i. 16, is used to punish deserters as well as to win victory for the faithful. For instrumental ἐν in the pre-Christian vernacular, see *Tebtunis Papyri* vol. i. (p. 86) ἐν μαχαίρη-αις.

Ver. 17. The reward for those who deny themselves pagan pleasures in this world is (as in ver. 26) participation in the privileges (*Pereq Meir* 5), reserved for God's people in the latter days (here = a victor's banquet, Gen. xiv. 18), not as hitherto (7, 11) simply participation in eternal life. The imagery is again rabbinic (2 Macc. ii. 4-6, Apoc. Bar. vi. 7-9). Previous to the destruction of Jerusalem, Isaiah or the prophet Jeremiah was supposed to have hidden the ark of the covenant (cf. on xi. 19) with its sacred contents, including the pot of manna. At the appearance of the messiah, this was to be once more disclosed (cf. *Mechilta* on Exod. xvi. 25, etc.). It is significant how the writer as usual claims for his messiah, Jesus, the cherished privileges and rights to which contemporary Judaism clung as its monopoly, and further how he assumes that all the past glories of O.T. religion upon earth—as well as all the coming bliss, which in one sense meant the transcendent restoration of

these glories—were secured in heaven for the followers of Jesus alone (vii. 17, xxi. 2, etc.). See Apoc. Bar. xxix. 8, where "the treasury of manna will again descend from on high," at the messianic period, that the saints may eat of it; the Fourth Gospel, on the other hand, follows Philo (*quis rer. div. 39, leg. allegor. iii. 59, 61, etc.*) in using manna as a type of the soul's nourishment in the present age. There does not seem to be any allusion to the rabbinical legend underlying Sap. xvi. 20.—The strange association of manna and white stones, though possibly a reminiscence of the rabbinic notion preserved in Joma 8 (cadebant Israelitis una cum manna lapides pretiosi), cannot be explained apart from the popular superstitions regarding amulets which colour the metaphor. White stones represented variously to the ancient mind acquittal, admission to a feast (tessera hospitalis), good fortune, and the like. But the point here is their connexion with the new name. This alludes to the mysterious power attached in the ancient mind to amulets, stones (cf. *E. J.* i. 546-550, where vignettes are given; also Dieterich's *Mithras-Liturgie*, 31 f.) marked with secret and divine names (Jeremias, 79-80, Pfeid. *Early Christ. Conc. of Christ*, 112 f.), the possession of which was supposed to enable the bearer to pass closed gates, foil evil spirits, and enter the presence of the deity. If the new name (cf. Heitmüller's *Im Namen Jesu*, 128 f.), is thus regarded as that of Jesus—the irresistible, invincible name above every name—the promise then offers safe entrance through all perils into the inner bliss and feast of God; the true Christian has a charmed life. But when the new name is taken to apply to the individual, as seems more likely here, another line of interpretation is required, and the origin of the phrase (though tinged still with this amulet-conception of a stone, the more potent as it was hidden somewhere on the person, cf. Prov. xvii. 8, etc.), is best approached from a passage like Epict. i. 19, where the philosopher is trying to dissuade a man from undertaking the duties of priesthood in the Imperial cultus at Nikopolis. What good will it do him



λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα <sup>u</sup> καινὸν γεγραμμένον, ὃ οὐδεὶς <sup>u</sup> οἶδεν εἰ μὴ ὁ λαμβάνων. <sup>2, lxx. 15.</sup>  
<sup>v</sup> Cf. on Acts xvi. 14.

“18. Καὶ τῷ ἀγγέλῳ τῆς ἐν <sup>v</sup>Θυατείροις<sup>1</sup> ἐκκλησίας γράψον, 14.

<sup>1</sup> On the variant τῷ (Lach., WH, Sw.) for τῆς, cf. ii. 1, 8. The singular form, Θυατειρη (Q, vg., etc.), is less well supported; similar collocations of singular (i. 11) and plural are not uncommon (E. Bi., 4538b, 5064b).

after death, to have his name used to mark his year of office in public documents? “My name will remain,” replies the man. “Write it on a stone and it will remain,” is the retort of Epictetus—plainly a colloquial expression for permanence. This would fit in with the Apocalyptic saying excellently (see Schol. on Pind. *Olymp.* vii. 159). Still more apposite, however, is an ancient ceremony of initiation (as among the aborigines of New South Wales: Trumbull, *Blood-Covenant*, 1887, pp. 335-337), by which each person, on the close of his novitiate, received a new name from the tribe and at the same time a white stone or quartz crystal. The latter was considered to be a divine gift, and was held specially sacred, never to be surrendered or even shown. These boons formed part of the religious covenant which marked the entrance of a man into the closest relation with the deity of his tribe and also into the full enjoyment of manhood’s privileges. Hence, if we suppose some such popular rite behind the language here, the idea is apt: the victor’s reward is the enjoyment of mature and intimate life with his God (so Victor.). For the symbolism of a name as evidence of personal identity (and inferentially of a new name as proof of a renovated, enduring nature), see E.B.D. 75: “May my name be given to me in the Great House, and may I remember my name in the House of Fire. . . . If any god whatsoever should advance to me, let me be able to proclaim his name forthwith” (the latter clause illustrating Apoc. iii. 12). The significance attached by the Egyptian religion especially to the *ren* or name was due to the belief that its loss meant the extinction of a man’s existence. The idea in the prophet’s mind is little more than that developed, e.g., in Mrs. Browning’s sonnet, “Comfort”: “Speak low to me, my Saviour, low and sweet, From out the hallelujahs sweet and low, Lest I should fear and fall, and miss Thee,” etc. As the succeeding chapters are full of the state and splendour of heaven, with royal majesty predominating, the prophet finds

place here for the more intimate and individual aspect of the future life, depicting God in touch with the single soul (cf. xiv. 1). In addition to this, he conveys the idea that outside the Christian experience no one can really know what God is or what He gives; the redeemed and victorious alone can understand what it means to belong to God and to be rewarded by him.—Wünsch has recently pointed out (*Excav. in Palestine*, 1898-1900, p. 186) that, as in Egypt the sacred paper (χάρτης ἱερατικῆς) was used for solemn appeals to the gods (*Brit. Mus. Papyri*, xlv. 308), “in like manner, doubtless, in Palestine, limestone had some superstitious significance, but of what special kind we do not know. Perhaps it is in this connexion that in Apoc. ii. 17 “he that overcometh” is to receive “a white stone” inscribed with a “new” spell, evidently as an “amulet”. There may also be a further local allusion to the ψῆφοι and names which were supposed to be received by votaries of Asclepius as they lay in a trance or dream (Aristides, i. 352, 520). For the initiation-custom, cf. Spence and Gillen’s *Native Tribes of Central Australia*, pp. 139-140, where the secret, individual name is described as given only to those who are “capable of self-restraint” and above levity of conduct. Clem. Alex. (*Strom.* i. 23) preserves a Jewish tradition that Moses got three names—Joachim, Moses, and Melchi (i.e., king), the last-mentioned ἐν οὐρανῷ μετὰ τὴν ἀνάληψιν, ὡς φασιν οἱ μύσται.

Vv. 18-29. The longest message of the seven is to a church in the least important of the cities (judged from the historical standpoint) Thyatira, a township of Northern Lydia, the holy city of Apollo Tyrimnaios, adjacent to the high road between Perg. and Sardis. It soon became a centre of Montanism.

Ver. 18. χαλκολιβ. Some local allusion to the bronze-work for which Thyatira was famous. *Son of God* (cf. Kattenbusch ii. 563 f.) is practically an equivalent for messiah (Luke iv. 41), or for the superhuman personality of Jesus as divinely commissioned (cf. Grill,



w Like vv. 26-27, from Ps. ii. 7-9; only here in Apoc. In inscript. = *dimi filius*, of Augustus (Deissm. 166-167; *Inscript. Maris Aegæi*, iii. 174, etc.). x i. 14, cf. *ἐραυν.* ver. 23. y i. 15, cf. *ὡς . . . συντ.* ver. 27. z ii. 4. a ii. 2. b Contrast ii. 4-5, Matt. xii. 45, 2 Pet. ii. 20, cf. Ruth iii. 10. c From 2 Kings ix. 22, cf. *Sams. Agon.* 1034-1045. d Constr. i. 5. e Possess. pron. only here in Apoc.

τὰδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόξ<sup>1</sup> πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ. 19. Οἶδα σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα<sup>2</sup> πλεονα τῶν πρώτων. 20. Ἀλλ' ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα<sup>3</sup> ἰεζάβελ ἣ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς

<sup>1</sup> For φλογα (ACQP, etc., Lach., Al., WH, Ws., Sw.) read the harder φλοξ (N 12 am., fuld., Pr., Ti., Bs., Bj., sc. *εστιν*).

<sup>2</sup> The well-attested σου after γυναῖκα (AQ, min., Syr., Areth., Pr., etc., so Grot., Al., Zahn, and J. Weiss) may have arisen from the repeated σου previously or from 1 Kings xix.-xx. But any such allusion to the wife of the local bishop is untenable, and to retain it as = "thy woman" (Ramsay, *Seven Letters*, 341) is harsh in the extreme. It is to be omitted with NCP, min., g., vg., Me., Arm. Aeth., Tert.

pp. 76-77) to carry out God's purpose for his people (cf. John x. 36). But the expression has pagan as well as Jewish colouring; and there is undoubtedly an apologetic allusion to the similar terminology of the Imperial cultus (cf. *Introd.* § 6).

Ver. 19. Instead of being retrograde like Ephesus, Thyatira has steadily progressed in the works of Christianity. The sole flaw noted (see Ramsay's discussions in *D. B.* iv. 758 f., *Seven Letters*, 338 f.) is an undue laxity shown to certain members (not, as at Pergamos, a mere minority) who, under the sway (cf. Zahn, § 73, n. 7) of an influential woman, refused to separate themselves from the (ἐργασίαι) local guilds where moral interests, though not ostensibly defied, were often seriously compromised. The prophet takes up a puritan attitude, corroborated by that of the leading church of the district (ii. 6); he demands in the name of Christ that such inconsistent members should withdraw—a severe and costly step to take, amid the social ties and interests of an Asiatic city, where social clubs were a recognised feature of civic life and appealed forcibly to several natural instincts, especially when backed by the approval of an oracular and impressive leader in the local church.

Ver. 20. Women (cf. Acts xxi. 9; 1 Cor. xi. 5, and the later Ammia in Philadelphia: *Eus. H. E.* v. 17. 2) occasionally prophesied in the early church, and false prophetesses were as likely to exist as false prophets. This "Jezebel of a woman, alleging herself to be a prophetess," seems to have been some in-

fluent female (as the definite imagery of vv. 21-23 indicates); her lax principles or tendencies made for a connexion with foreign and compromising associations which evidently exerted a dangerous charm upon some weaker Christians in the city. The moral issue corresponds to that produced by the Nikolaitan party at Pergamos (εἰδ. φαγεῖν, πορνεῦσαι), but the serious nature of the heresy at Thyatira appears from the fact that it was not simply propagated within the church but also notorious (ver. 23) and long-continued (τέκνα), thanks to obstinacy among the Ahab and adherents of this prominent woman (ver. 21). They prided themselves on their enlightened liberalism (ver. 24). The definiteness of her personality, the fact of her situation within a Christian church which had jurisdiction over her, and the association of her practices with those of the Nikolaitans, who were members of the church, render it impossible to identify this libertine influence of J. with a foreign institution such as the famous shrine of the Chaldean Sibyl at Thyatira (Schürer: *Theol. Abhandlungen*, pp. 39 f., a theory suggested by Blakesley, in Smith's *DB*), or with the wife of the local Asiarch (Selwyn, 123). Besides it was not the cults but the trade-guilds that formed the problem at Thyatira. Jastrow points out (p. 267) that for some occult reason female sorcerers were preferred to men among the Babylonians; "the witch appears more frequently than the male sorcerer". Hillel (Pirke Aboth, ii. 8; see Dr. C. Taylor's note) had already de-

<sup>f</sup> δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθута. 21. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, <sup>g</sup> καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. 22. ἰδοὺ βάλλω αὐτὴν εἰς <sup>h</sup> κλίνην, καὶ τοὺς <sup>i</sup> μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς, 23. καὶ τὰ <sup>k</sup> τέκνα αὐτῆς ἀποκτενῶ ἐν <sup>l</sup> θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι <sup>m</sup> ὁ ἔραυνων <sup>n</sup> νεφροῦς

vi. 3, xix.  
2, 5, xxii.  
3, 6 =  
Christ-  
ians in  
general.  
ii. 22, ix.  
20 f., xvi.  
11, cf. Sap.  
xi. 23—  
xii. 2.  
h See Jud.  
ix. 2-3.

i Mal. iii. 5, cf. Isa. lvii. 3.

k 2 Kings x. 7, Sir. xxiii. 24-25, En. x. 9.

l Jer. xiv. 12, xxi. 7,

Ezek. xxxiii. 27, Ps. Sol. vii. 4, etc.; LXX (θ.= 727).

m Clem. Rom. xxi.

n ἀπ. λεγ. N.T.

<sup>1</sup> For *ερευνων* (ΣQP, etc., Al. Bs.) read (with AC, etc., edd.) the Egyptian (Thumb pp. 176-177; Helbing, 7) form *εραυνων*.

clared, "more women, more witchcraft". For the connexion of women and sorcery cf. Blau's *Altjüd. Zauberesen* 18 f., 23 f. —*ἡ λέγουσα κ.τ.λ.*, an irregular nomin. absolute, characteristic of the writer. This LXX peculiarity of a detached participle thrown into relief, which is not confined to the Apocalypse (cf. Phil. iii. 16-19, etc.), renders the participle almost a relative (Vit. I., 202); but indeed any word or group of words, thus singled out as characteristic of some preceding noun, tends to become independent and to take its own construction (II. 8f). See Zeph. i. 12 (LXX).

Ver. 21. The immorality was flagrant; more flagrant still was the obstinate persistence in it, despite admonitions and forbearance (cf. Eccles. viii. 11; Bar. Ap. xxi. 20; 2 Peter iii. 9). This allusion to an abuse of God's patience and to a warning given already (hardly in some writing like Jud. 2 Peter, Spitta) is left quite indefinite; it was probably familiar enough to the first readers of the book. Interests and old associations had proved hitherto too strong for this prophetic counsel to be followed. Membership of a trade-guild, although it necessarily involved the recognition of some pagan deity and often led to orgies, "was a most important matter for every tradesman or artisan; it aided his business, and brought, him many advantages socially" (Ramsay).

Ver. 22. *κλίνην* (bed, not a couch of revelry) *aegritudinis non amoris*; disease or sickness (cf. for the phrase, 1 Macc. i. 5) the punishment of error, especially of error accompanied by licentiousness. The inscriptions from Asia Minor abound with instances of the popular belief that impurity, moral and even physical, was punished by disease or disaster to oneself, one's property, one's children. Sickness

might even go the length of death (1 Cor. xi. 29-30). The prophet, however, seems to avoid calling Jesus or God *σωτήρ* or *σώζων*, a term appropriated by the popular religions of Phrygia and lavished on many deities as healers and helpers (C. B. P. i. 262 f.). —*μοιχ.*, men and women who imitate her licentiousness. *θλ.*, physical distress, illness.—*μετανοήσουσιν*, the fut. indic., expresses rather more probability than subj. with *ἐὰν μή* (cf. Blass, § 65, 5). For tense of *βάλλω* see Zech. viii. 7, LXX, etc.

Ver. 23. *τέκνα*, literally, perhaps with an indirect allusion to the killing of Ahab's seventy sons. *ἀποκτ. θ.* (Hebraism), "I will utterly slay"; see on vi. 8. If any particular form of death is meant, it may be pestilence (the inscriptions often mention fever), which represented to an Oriental mind the punishment of God on man's unfaithfulness. The curious difference between the treatment of the *μοιχ.* and the *τέκνα* is due to the fact that (cf. Dan. vi. 24), a parent's sin was visited upon his family, both in Jewish and in contemporary pagan belief (cf. the Phrygian inscription, cited by Mayor on Jas. v. 12, *κατηράμενος ἦτω αὐτὸς καὶ τὰ τέκνα αὐτοῦ*). Yet even when both classes are allegorised into active coadjutors and deluded victims, the relative punishment looks unequal. John, unlike Ezekiel (xiii. 17-23), holds that the victims of the false prophetess are willing and responsible for their position.—*πᾶσαι αἱ ἐκκλ.*, the judgment was to be as notorious as evidently the scandal had been. The idea recalls one of Ezekiel's favourite conceptions.—*ἐγώ κ.τ.λ.* "I know the abysses," and "discerner of hearts and searcher of the reins" were old Egyptian titles for divine beings. This intimate knowledge of man (cf. 16 c) pierces below superficial appear-



- o Ps. vii. 9, καὶ ὁ καρδίας· καὶ ὁ δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν. 24.  
 xxvi. 2, etc.  
 p Ps. lxii. 13, cf. διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ ἡ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, Ὁὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. 25. πλὴν ὁ ἔχετε  
 Apoc. xx. 12, xxii. 12, 2 Clem. xviii. 4, etc. Fresh clause, indep. of ὅτι, begins here. q 1 Cor. ii. 10. r Cf. 1 John v. 3.

ances, e.g., connexion with the church, prophetic zeal, and plausible excuses. As in Jer. xvii. 10, xx. 12 (cf. Ps. Sol. viii. 8), the divine acquaintance with man's real, secret life forms the basis of unerring and impartial judgment; while, as in Jer. iv. 16, 17 (cf. Acts iv. 1 f., 1 Tim. i. 20, 1 Cor. v. 4, etc.) the prophetic denunciation or imprecation has a direct effect upon the person denounced (cf. von Dobschütz, 270 f.). The former would be a fairly novel idea to most of those accustomed to the Roman *religio*, which was "one of observance, sacrifice, and outward act, that in no way searched the heart of the worshipper—a system of rules which covered the circumstances of Roman life" (H. O. Taylor, *Ancient Ideals*, i. 417, 418).

Ver. 24. To know "the depths" of the divine being and counsel was a characteristic claim of the Ophites and the later Gnostics; cf. Iren. *adv. Haer.* ii. 22, 1 (qui profunda bythi adinuenisse se dicunt; cf. 3), and Tertullian's sarcastic description (*adv. Valent.* 1), "Eleusinia Ualentiana fecerunt lenocinia. sancta silentio magno, sola taciturnitate coelestia. Si bona fide quaeris, concreto uultu, suspensio supercilio *Altum est* aiunt." "The depth of knowledge" was a phrase of Herakleitus, the famous Ephesian philosopher, and in the creed of the Dukhobortsui, a sect in modern Russia, the Holy Spirit is Depth, the Father being Height and the Son Breadth. Since ὡς λέγουσιν refers to the errorists themselves, the quoted phrase about "knowing the depths of Satan" may (i.) contain an indignant and sarcastic retort; "depths of —Satan," not "God," as they boast (τοῦ σ. being substituted for τοῦ θεοῦ); such teaching and principles are simply infernal. Or (ii.) as is more probable the words may voice the actual claim of the errorists, who considered that some accommodation to pagan practices gave them a necessary acquaintance with the meaning of evil (so e.g., Spitta, Pfeiderer, Zahn, Jülicher, Bousset). Their higher standing gave them immunity from any risks. They could fathom securely what

the immature orthodox called immorality. Devil-study, or even devil-worship (xiii. 4 is quite different) was not uncommon in some of the Gnostic sects throughout Asia Minor, e.g., the Cainites, the Naasenes, and the Ophites (the earliest Gnostics, φάσκοντες μόνοι τὰ βάθη γινώσκειν, Hipp. *adv. Haer.* v. 6). The idea was that as the principle of evil would ultimately be redeemed, it might be used meantime for the advantage of the initiated. Compare Mansel's *Gnostic Heresies*, pp. 73, 96, 105. In En. lxv. 6 the unrighteous are punished for their acquaintance with "all the secrets of the angels and all the violence of the Satans and all their hidden power and all the power of those that practise sorcery, and the power of witchcraft." The influence of a movement like Gnosticism, whose motto was *eritis sicut deus scientes bonum et malum*, gave wide opportunities to immorality, in its more popular applications. It produced the same sort of union between subtlety and sensualism which can sometimes be traced within Hinduism. In contrast to this unwholesome temper of speculation, the prophet substitutes for speculative flights the obedience of the normal Christian praxis (cf. *Parad. Lost*, viii. 170-197, xii. 561-589), with a plain allusion to the Jerusalem concordat of the early church which is recommended tacitly as a safe, wise rule of conduct. In the case of the βαθέα τοῦ σατανᾶ, ignorance is bliss. John is totally unsympathetic to the local liberals. He does not combat the theoretical principles at the root of their movement. Like the prophets who wrote Jude and 2 Peter, he attacks instead of arguing, quite content to judge it by its moral fruits of libertinism. He bitterly declares that such occasional results are the deliberate object of the party. The strange collocation of this error with the habit of partaking of sacrificial food is probably due to the prophet's stern conviction that the latter, with its friendly and liberal attitude to pagan customs, fostered the former, in the case of people who took an ultra-spiritual view of Paul's principle of Christian freedom.



κρατήσατε, \* ἄχρι οὗ ἂν ἤξω. 26. Καὶ ὁ νικῶν καὶ ὁ ἰτηρῶν ἄχρι<sup>s</sup> "Till such time as I come" (eschat., as iii. 11): ἤξω aor. subj. from ἤξα. t i. 3, suggested by κρατ. 25. Resuming nom. absol. τέλους τὰ ἔργα μου, δώσω "αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 27. καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκευὴ τὰ κεραμικὰ \* συντρίβεται, \* ὡς καὶ ἐλῆφα παρὰ τοῦ πατρός μου. 28. ὃ καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. 29. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

"III. I. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, u

v Cf. Mic. v. 5, Isa. x. 24-26.

w xii. 5, xix. 15, cf. Bar. iv. 25.

x Cf. John xiv. 6 f., etc.

y Double promise here only (exc. iii. 12?).

Ver. 26. Triumph here consists in unflagging attention to the duties of a Christian vocation. The ἔργα are (xiv. 12, xix. 8) the normal activities of this calling, viewed as the outcome of a personal relation to Jesus; they are "his," as commanded by him and executed in his strength. The general idea of this and the following verse is that the only irresistible force is the force of a life which is able to resist seduction and compromise, because it holds to faith and purity. The promise of reward, preceding (as in iii. 5, 12, 21) the appeal for attention, is couched in terms of messianic conquest (from Ps. ii. 8, 9). In a more or less figurative form, the rule of the saints, a cherished hope of Jewish eschatology, had its own attraction for some circles of early Christianity (see on v. 10 and 1 Cor. vi. 3; and for ῥάβδω, the well-known flail wielded by Horus, the Egyptian god of requital or warfare): evidently it appealed to their eagerness for a righting of present wrongs and a reversal of the immoral sway of captain ill over captive good. The ἐξουσία ἐπὶ τῶν ἐθνῶν (by which they are not governed but shivered in irreparable ruin; cf. Isa. xxx. 14, Jer. xix. 11) is defined with ferocious detail in 27; the whole description is modelled on a traditionally messianic application of (LXX) Ps. ii. 8, 9. For the shepherd's staff as a royal sceptre see *E. Bz.* 4317. ὡς καὶ κ.τ.λ., God, Christ, and the individual Christian as in iii. 21 (John xvii. 16-22). "Illud ὡς aliquam similitudinem, non paritatem significat" (Rosenmüller). John xxi. 15-17 is not "a deliberate correction of this terrible sentence" (Selwyn, 195), but the mature expression of Christian solicitude in a different province, from which messianic incongruities have been wholly purged.

Ver. 28. To "grant the morning-star" (a characteristically loose usage of δίδωμι) means, not to invest him with its

glory, nor to give him possession of Christ himself, but (so Bleek, after Victor,) to make the dawn of salvation or of life eternal shine on him after his dark afflictions. The victor shares in the divine life (with its punitive government) and honour above, or rather in the new messianic era of Jesus himself (see note on xxii. 16, where by a further application the metaphor is directly connected with Jesus). Staunch adherence to the truth on the part of leaders and confessors is similarly rewarded in Dan. xii. 3, En. civ. ii. Semitic folklore found some mystic connexion between the countless brilliant stars in heaven and the departed faithful, who became immortal (4 Esd. vii. [97]), and the sense here might be that the loyal Christian was sure of shining like a star in immortality; cf. Ign. *ad Rom.* ii. 2, καλὸν τὸ δύναι ἀπὸ κόσμου πρὸς Θεόν, ἵνα εἰς αὐτὸν ἀνατείλω (and passage cited on i. 10). But xxii. 16 (cf. Job iii. 9) tells against this, as does Ign. *ibid.* vi. 2 (speaking of his martyrdom) ἀφετέ με καθαρὸν φῶς λαβεῖν. ἐκεῖ παραγενόμενος ἄνθρωπος ἔσομαι. The collocation of the morning star and the judicial authority over the nations may have been suggested to the prophet's mind (cf. 14, 20) by the prophecy, read in a messianic sense, of Num. xxiv. 17. The sequence and the Christian spirit of the whole promise are certainly improved if we omit 27 a with Selwyn (194) and Jacoby (*Neutest. Ethik*, 1899, p. 446) and Wellhausen (with 23-28 a), since the doubled promise and the later use of the metaphor do not justify any suspicion of 28 as a gloss (so Könnicke, p. 34). But it is as likely that the author himself (cf. xvii. 14) added this co-operation with the vindictive messiah (cf. xii. 5, xix. 15), as that an early copyist was responsible for the insertion.

CHAPTER III.—Vv. 1-6. The message to Sardis. The title of the speaker (drawn from i. 4, 16, 20), as general as

- a Herod. vii. 138  
 ὄνομα  
 εἶχε, ὡς  
 ἐπ' Ἀθην-  
 ας ἐλαύ-  
 νει, Plato  
 θανεῖν· οὐ γὰρ  
 εὐρηκά σου  
 ἔργα<sup>1</sup> πεπληρωμένα  
 ἐνώπιον τοῦ  
 Θεοῦ μου.  
 3. ἐμνημόνευε οὖν  
 πῶς<sup>f</sup> εἰληφας καὶ  
 ἤκουσας, καὶ τήρει  
 1 Jas. ii. 17,  
 1 Tim. v. καὶ μετανόησον.  
 6: Philo, οὐ μὴ γνῶς<sup>2</sup>  
 ἵ ποῖαν ὥραν ἦξω ἐπὶ σέ.  
 4. Ἀλλὰ ἔχεις ὀλίγα  
 fug. § 10.  
 Eph. v. 14.  
 d Ezek. xxxiv. 4, 16 (Helbing 85).  
 xvii. 8. g ii. 5, 16. h Jer. xlix. 9, Matt. xxiv. 43 = Lk. xii. 39, see on 1 Thess. v. 2. i Tem  
 poral acc. as xi. 2, 6, 9, xii. 6.

<sup>1</sup> τα bef. **εργα** is om. by Lach., WH, Ws., Sw. (AC, 1 mg.).

<sup>2</sup> For **γνως** (ACP, 1, etc., Areth., Al., Ws., Bs., Sw., Bj.) Lach. Ti. Tr. WH (marg.) read the correct **γνωση** with **ΣQ**, vg., Aeth., Syr., And<sup>c</sup>, Pr.,

in the similar letter to Ephesus, has no special bearing on the subsequent address, unless an antithesis be implied between the plenitude of the divine spirit and the deadness of a church which had the name or credit of being "alive". The sweeping verdict of ver. 1 upon the formalism of the local church—which had lapsed from its pristine vitality, just as the township of S. had by this time declined from its old historical prestige—is modified by the recognition of better elements not yet too far gone in decay to be recovered (2) and of a goodly nucleus of members. The metaphor is paralleled by a Jewish estimate of orthodoxy (Kidd. 71 b) which dubbed Mesene as "dead," Media as "ill," Elymais as "in extremis," and the strict inhabitants of the Ghetto between the Tigris and the Euphrates as "healthy".

Ver. 2. **ἐμελλον**, *epistol. impf.*—σου **ἔργα**, "any works of thine". Judged from the Divine standpoint (**ἐνωπ. θ.**), no matter how satisfactory is the verdict of outsiders upon her or of her own complacency, her condition is decadent.

Ver. 3. Memory again the lever for repentance (as at ii. 5); **εἰληφας** aoristic pf. (*cf.* v. 7, Burton 88) rather than pf. of existing result (Weiss, Bs.); **πῶς** = our colloquial "how" (practically equivalent to "that"). The melancholy feature about contemporary indifference at S. was that it had a fine beginning behind it: yet this very circumstance afforded hopeful ground for an appeal. **καὶ τήρει** (the primitive deposit of the faith) **καὶ** (to secure this steadfast adherence) **μετανόη-σόν** (aor., sharp and decisive act of repentance). As ver. 4 (compared with ver. 2) implies, positive stains were visible in

the local church no less than sins of mere omission. Sardis and Laodicea, which apparently were the only members of this group untroubled by outside persecution or inward error, were the least satisfactory of all the seven. **ἐάν οὖν μὴ γρηγορήσης**, although the need is so desperate (*cf.* below on xvi. 15). The sudden and signal visitation of punishment threatened in the following words (for **ὥραν** in acc. *cf.* Moul. i. 63, Abbott's *Diat.* 2013) is left vaguely impressive. It may be that (as in Jude 4, 18, and 2 Peter) local libertinism meant a slackening of belief in the second Advent.

Ver. 4. **ὁλ. ὄν.** "quasi paucos nominatos, *i.e.*, bonos qui nominatione digni sunt" (*cf.* the use of **πρόσωπα** = persons or individuals, in Clem. Rom. and Ignat.). **ἐμόλ.** (*cf.* *Fragment of Un-canonical Gospel, Oxvrhyn.* 2 cent. A.D., line 16 **μεμολυμμένος ἐπάτησας, κ.τ.λ.**) the sullied garment an emblem of moral stains, including but not identical with that of **πορνεύειν** (xiv. 4, *cf.* Sir. xxii. 1, 2). The language reflects that of the votive inscriptions in Asia Minor, where soiled clothes disqualified the worshipper and dishonoured the god. Moral purity qualifies for spiritual communion (note the dramatic contrast of this **ἄξιοι** [*cf.* on ii. 16] with that of xvi. 6); the apocalyptic beatitude is: blessed are the pure in life, for they shall join God (see on xiv. 14, xix. 8). Note here only in the seven messages an eschatological promise unintruded by the phrase **ὁ νικῶν**, although ver. 5 really repeats the same idea. **οὕτως** = "as being victor" (*i.e.*, accordingly). The idea of heavenly raiment is distinctively Persian (Brandt, 575, 580; Lüken, 122), but permeates Jewish eschatology from Enoch



<sup>k</sup> ὀνόματα ἐν Σάρδεσιν ἃ οὐκ <sup>1</sup> ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ <sup>k</sup> xi. 13, see  
 περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, <sup>m</sup> ὅτι ἄξιοί εἰσιν. 5. Ὁ νικῶν  
 οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ <sup>n</sup> ἐξαλείψω τὸ <sup>l</sup> Jude 23  
 ὄνομα αὐτοῦ ἐκ τῆς <sup>o</sup> βίβλου τῆς ζωῆς, καὶ <sup>p</sup> ὁμολογήσω τὸ ὄνομα  
 αὐτοῦ <sup>p</sup> ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.  
 6. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

“7. Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ ἐκκλησίας γράψον,

6, 1, xvii. 5, 2, etc. See Herm. Vis. I. 3, 2, Sim. ix. 24, 4, Clem. Rom. xlv. 8, etc.  
 xvii. 8, xx. 12, 15, xxi. 27, En. cviii. 2. p Reminisc. of syn., Matt. xii. 32, Lk. xii. 8.

(lxii. 15, 16, the elect clothed after the resurrection in eternal “garments of glory”) down to Slav. En. xxii. 8; 4 Esd. ii. 39, 45 (cf. Herm. Sim. viii. 2) and Asc. Isa. iv. 16 (garments = spiritual bodies in which the saints are vested at the last day, stored up in seventh heaven; cf. viii. 26, ix. 24 f., uidi stolas multas et thronos et coronas jacentes). περιβαλεῖται κ.τ.λ., like Joshua (Zech. iii. 3 f.); or (as others suggest) like priests acquitted before the Sanhedrin, who were robed in white. In the Apoc., as in En. lxxxv.-xc., white is the colour of righteousness, associated with innocence (and joy? Eccles. ix. 8), just as black with evil. In Apoc. Pet. 5, the dwellers in Paradise are clothed in ἐνδυμα ἀγγέλων φωτιῶν, whilst the angels who (ver. 6) chastise the wicked are robed in black. All such metaphors reflect the primitive notion that clothing somehow could form almost a part of a man's personality, corresponding to his identity and character (E. Bi. 1140, 1141), rather than the Roman custom of assuming a white *toga uirilis* to mark entrance upon manhood's privileges (“uitae liberioris iter,” Ovid).—τῆς βίβλου τῆς ζωῆς, this favourite symbol of the Apocalypse which goes back even to pre-exilic Judaism (Isa. iv. 3, cf. Exod. xxxii. 32 f., etc.; for the Babylonian background, cf. Jeremias, 69 f.), had through the influence of Dan. (xii. 1) a great vogue in apocalyptic dreams as an apt image no longer of a share in the temporal felicity of God's reign but of personal salvation. For a name to be erased from the book of life (one's deeds not corresponding, upon scrutiny, to one's position; cf. xx. 12, Jub. xxxvi. 10) meant condemnation, or exclusion from the heavenly kingdom. To have one's name retained (“and never will I blot out,” etc.) on the list of heavenly citizens was by this time a current metaphor for eternal fellowship with God and his people, and (by a

natural inference drawn in xiii. 8) for predestination, the belief in which formed then as always a vivid inspiration in distress and conflict. For the erasure of names from the civic register, consequent upon their owner's condemnation, cf. Dio Chrys. xxxi. 336 c, ὅταν δημοσίᾳ τινὰ δέῃ τῶν πολιτῶν ἀποθανεῖν ἐπ' ἀδικήματι, πρότερον τὸ ὄνομα αὐτοῦ ἐξαλείφεται; Xen. Hell. ii. 3, 51, and Arist. Pac. 1180. Also Dittenberger's *Sylloge inscript. Graec.* 439<sup>20</sup> (iv. B.C.) ὅς δ' ἂν δόξῃ μὴ ὦν φράττηρ ἑσαχθῆναι, ἐξαλειψάτο τὸ ὄνομα αὐτὸ ὁ ἱερεὺς, and *Orientis Graeci Inscr. Sel.* 218<sup>129</sup> (iii. B.C.) ἐξαλείψαντας τὸ ὄνομα τὸ ἐκείνου. The special comfort of this verse is intelligible when one reads the prayer offered in contemporary Jewish worship (cf. Shmone- Esreh xii. Palest. recension): “for apostates let there be no hope, may the kingdom of the haughty quickly collapse in our days, and may the Nazarenes and the Minim suddenly perish, may they be blotted out of the book of Life and not enrolled along with the righteous”.

The message to Sardis, the most vehement of the seven, has some interesting resemblances to that addressed to Ephesus; cf. ii. 1=iii. 1, ii. 5 (μνημ.)=iii. 3, ii. 5 (visitation)=iii. 5, ii. 6=iii. 4. The hope described in ver. 5 is burlesqued by Lucian (*Peregr.* xl.) who describes his pseudo-Christian hero as seen after death περιπατοῦντα ἐν λευκῇ ἐσθῇτι, παιδρὸν, κοτίνῳ τε ἐστεμμένον. The metaphorical references to raiment gain point in view of the local trade in woollen goods and dyed stuffs.

Vv. 7-13. The message to Philadelphia.

Ver. 7. ἐν Φ. Less than twenty years later an equally favourable account of the local church was given by Ignatius (*ad Phil.* 3, 5, 10). ἅγιος κ.τ.λ., Jesus is a messiah indeed, one deserving that honoured name and realising its meaning. The favourite Johannine term ἀληθινός (=“true,” in the wider sense



q Only here Τάδε λέγει ὁ ἅγιος ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυεὶδ, ὁ = Christ  
 (cf. Acts iii. 14, iv. 27, 30, John vi. 69, etc.), in Apoc. Hendia-  
 dys = ὁ ἀληθῶς ἅγιος (Grot.)? "Holy and true," of God vi. 10, cf. iv. 8. r i. 18. s On such  
 orthographical forms in *ei* or *i*, see Win. § 5, 13, 32, generally (§ 9, 7). t 1 Cor. xvi. 9, 2 Cor.  
 ii. 12, Col. iv. 3. u Constr. vii. 2, 9, xiii. 8, 12, xx. 8, cf. xii. 6, 14, xvii. 9; redundant Heb. use,  
 Win. § 22, 7.

<sup>1</sup> Pr. om. οἶδα σου τα ἐργα (so Hauss. i. 211-212, breaking connection and harmonic).

of "genu ne," opposed to unreal rather than to untruthful, cf. Justin's *Dial.* cxvi., Athen. vi. 253 c: no pseudo-messiah, as local Jews asserted, cf. 8 c and 9) is here grouped with ἅγιος (*i.e.*, not merely=legitimately messianic as in John x. 36, Clem. Rom. xxiii. 5, but freed from creaturely weakness and imperfection, his nature in intimate touch with the divine fulness, Issel: *der Begriff der Heiligkeit im N.T.*, 1887, pp. 70, 110, R. 7. 305), as in iii. 14, xix. 11, xxi. 5, xxii. 6 with πιστός, and in xv. 3, xvi. 7, xix. 2 with δίκαιος. Slightly otherwise, Apoc. Bar. lxvii. 7: "He is true, so that he\* shall do you good and not evil," and below at xvi. 7 (though this sense might suit here also, as an amplification of ἅγιος). κλεῖν κ.τ.λ. (based on Isa. xxii. 22) the messiah, as Davidic scion, possesses the absolute power of admission to and exclusion from the divine realm. This part of the title (cf. Job xii. 14, ἐὰν κλείσῃ κατὰ ἀνθρώπων τίς ἀνοίξει;) alludes to what immediately follows as well as to the arrogant claim mentioned in ver. 9. Christ alone, the heavenly κλειδοῦχος, has the right to excommunicate. Compare Savonarola's brave reply to the bishop of Vasona who had pronounced his sentence of degradation (*separo te ab ecclesia militante atque triumphante*):—*Militante, non triumphante: hoc enim tuum non est.*

Ver. 8. οἶδα . . . ἔργα, as in the case of Smyrna implying unqualified approval. The reward of this steadfastness (8 c, 10) is threefold: (a) security in their relation to God (8 b), through the love of Christ for them (9); (b) ultimate triumph over their foes (9), and (c) deliverance in the final crisis (10). The open door, here as in Paul (for the ethnic use of the term on sepulchres cf. C. B. P., ii. 395) is usually taken to denote facilities for preaching and advancing the faith among outsiders, in which case the sense would

be that the extension of the gospel depends upon, as it forms a high reward of, open confession and a decided stand for Christ. But in view of a passage written by Ignatius to this very church (*ad Philad.* 3, where Christ himself is termed θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται the patriarchs, prophets, apostles, καὶ ἡ ἐκκλησία) and of Clem. Rom. xlviii. (where the gate of righteousness is described as open in Christ), the phrase is better connected with Christ himself, not with any good opening for Christian activity. He makes access to God through himself sure; despite trials and temptations (vv. 8, 9, 10) his church's standing is guaranteed by his authority (as in John x. 7, 9, Christ ἡ θύρα τῶν προβάτων). θύρα here is the open heart of God for man; in ver. 20, man's open heart for God. Jesus, then, equipped with the O.T. attributes of divine authority, assures the church how futile are such excommunications as the Jews were levelling against them. The latter have nothing to do with the conditions of the kingdom. Faith in Jesus constitutes a relation to God which cannot either be impaired or rivalled. Only, the perseverance of the saints is needed; an assured position with God depends not merely on Christ's will and power but on Christian loyalty as the coefficient of grace. The church at P. is not blamed for the slenderness of her equipment, which evidently is due to causes outside her control. She is praised for having made good use of the slight resources she possessed (cf. Mark xiv. 8). Otherwise, though less well, a full stop might be placed after αὐτήν, and ὅτι . . . τὸ ὄνομα μου taken as the reason for the promise ἰδοὺ . . . σε, just as in ver. 10 ὅτι . . . μου is followed by κἀγὼ . . . γῆς.—αὐτήν, pleonastic use of pron. after relative, a Semitic idiom with Greek affinities (Vit. ii. 138, Thumb 128, Blass § 50, 4) confined to Apoc. (exc. cit. f. LXX,

ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. 9. ἰδοὺ <sup>v</sup> Irreg. form, W H  
<sup>v</sup> διδῶ ἐκ τῆς συναγωγῆς τοῦ <sup>v</sup> Σατανᾶ, τῶν λεγόντων ἑαυτοὺς 174, Deissm.  
<sup>v</sup> Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ <sup>x</sup> ποιήσω 192.  
αὐτοὺς <sup>x</sup> ἵνα ἡξουσὶ καὶ <sup>v</sup> προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, w ii. 9. =  
καὶ γνῶσιν <sup>1</sup> ὅτι ἐγὼ <sup>x</sup> ἡγάπησά σε. 10. Ὅτι ἐτήρησας τὸν <sup>a</sup> λόγον Did. viii.  
1.  
<sup>x</sup> Constr.

John iv. 35, v. 42, etc., ἵνα = infin. of conseq. as ix. 20, xiii. 13. y Isa. xlix. 23, xlv. 14, lx. 14.  
z John xi. 36, cf. Ps. lxii. 8, Zech. viii. 20 f., John xvii. 23. See on xxi. 9. a i. 9, cf. Sir. ii. 14, Dan. xii. 3.

<sup>1</sup> For γνῶσιν ACPQ, etc., Syr., Arm., Aeth., Andr., Areth. (edd.), the variant γνῶση (N, 14, Sah., Pr.) is preferred by Wellh. (cf. ii. 23 and Isa. xlix. 23).

Acts xv. 17) in N.T. In Enoch (xxxviii. 2, and *passim*) to deny the Lord of Spirits is the capital crime,' as opposed to "believing in his name".

Ver. 9. διδῶ ἐκ (partit. gen., the construction being dropped and resumed in a rather harsh anacolouthon, ἵνα κ.τ.λ.). The absence of ἐκ before λεγ. does not prevent it from being interpreted as in apposition to συναγωγῆς rather than as directly dependent on διδῶ. On the forms of δίδωμι in Apocalypse see Jannaris' *Hist. Gk. Gramm.* 996, 51; the wide usage of the verb is carried on through the LXX from the equally extended employment of the Hebrew equivalent in the later stages of O.T. literature. The Jewish synagogue is denounced as Satanic, owing to its persecuting habits (Satan being regarded as the final source of persecution as of error, cf. above ver. 8 and on ii. 9). Ignatius corroborates the malign activity of Jews at Philadelphia, who were in the habit of molesting the church (*ad Philad.* 6); he also refers them to the malicious cunning of Satan. Apparently Judaizing tendencies were rife among Christians of Gentile birth at Philadelphia. As in writing to Smyrna, the prophet therefore claimed the ancestral title "Jew" for the Christian church. Faith in Christ, not mere nationality, constituted true Judaism; the succession had passed to Christianity. The prominence assigned to this phase of polemic is characteristic of the period, though already presaged by Paul (in Rom. ix. 6-7, ii. 28, 29). The supercilious contempt of these churchmen for all Christian dissenters from Judaism was to be changed one day into humble respect. The former would find out their grievous mistake when it was too late. καὶ προσκυνήσουσιν, κ.τ.λ., in the spirit and realistic language of post-exilic Judaism (see *reff.*), denoting abject submission and

homage before the glory of the church in the future messianic reign (slightly otherwise in 1 Cor. xiv. 25). What they fondly expected from the Gentiles, they were themselves to render to Christians—such would be the grim irony of providence. Compare with what follows, the earlier expectation of Jub. i. 25: "and they shall all be called children of the living God, and every angel and spirit will know, yea they will know that these are my children, and that I love them". καὶ γνῶσιν, κ.τ.λ., still Isaianic in colouring (from xliii. 4, xlix. 23). Christ's love to his church (ἡγ. = "I have loved") will be proved by her triumphant survival of perils. Her final position, when the conditions of earth are reversed, will throw light upon the divine affection which underlay her previous perseverance, and which meantime is a secret save to those who experience it. The promise of dominion over the Jews here corresponds to that of authority over the Gentiles in ii. 26, 27, except that the latter is definitely eschatological. The Jews tardily awaken to the privileges of the church as to the claims of Jesus (see on i. 7). Probably they scoffed at the claim of the Philadelphian Christians to be objects of the true God's love. The answer is that faith in Jesus means a revelation of Divine love (*the* revelation of it), apart from which no Christian life can be accounted for.

Ver. 10. The position of μου shows that it belongs not to τὸν λόγον τῆς ὑπομονῆς as a whole, but to ὑπομονῆς (2 Thess. iii. 5). The precise sense therefore is not "my word about patience" (*i.e.*, my counsel of patience as the supreme virtue of these latter days, so Weiss, Bousset, etc.), but "the word, or the preaching, of that patience which refers to me" (*i.e.*, the patient endurance with which, amid present trials, Christ is to be served; so Alford, Spitta, Holtzm.).



- <sup>b</sup> Matt. xxiv. 21 f. <sup>c</sup> cf. Apoc. vii. 3, ix. 4. Jer. xxx. κατοικοῦντας ἐπὶ τῆς γῆς. 11. <sup>e</sup> ἔρχομαι ταχύ. <sup>d</sup> κράτει ὃ ἔχεις, ἵνα 7 f.
- <sup>c</sup> A comfort (xxii. 7, 20) <sup>f</sup> στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, <sup>e</sup> καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ 16), <sup>c</sup> cf. xxii. 12. d ii. 25, <sup>c</sup> cf. 4 Macc. vi. 18-21, Heb. x. 36. e Nom. pendens, as ii. 7. For constr., Win. § 22, 5a, Abbott, *Diat.* 1920. f Gal. ii. 9 (see Lght.'s note), Isa. xxii. 23, Jer. i. 18.
- g Emphatic, as opposed to Isa. xxii. 25.

See Ps. xxxviii. (xxxix.), 8: καὶ νῦν τίς ἡ ὑπομονή μου; οὐχὶ ὁ κύριος; The second reason for praising the Philadelphian Christians is their loyal patience under persecution, as well as the loyal confession of Christ (ver. 8) which had possibly brought on that persecution. καὶ γὰρ κ.τ.λ. ("I in turn"; cf. similar connection in John xvii. 6-8), a reproduction of the saying preserved in Luke xxi. 36. The imminent period τοῦ πειρασμοῦ refers to the broken days which, in eschatological schemes, were to herald messiah's return. Later on, this period is specifically defined as a time of seduction to imperial worship (cf. xiii. 14-17, vii. 2, with Dan. xii. 1, LXX). The Philadelphian Christians will not only triumph over the contempt and intrigues of their Jewish foes but also over the wider pagan trial (which is also a temptation), inasmuch as their devotion, already manifested in face of Jewish malice, will serve to carry them through the storm of Roman persecution. The reward of loyalty is in fact fresh power to be loyal on a higher level: "the wages of going on, and ever to be". This seems better than to take the world-wide trial as the final attempt (viii. 13, xi. 10, etc.) to induce repentance in men or to punish them, from which the P. Christians (cf. vii. 1-8, and Ps. Sol. xiii. 4-10, xv. 6, 7) would be exempt; but it is impossible from the grammar and difficult from the sense, to decide whether τηρεῖν ἐκ means successful endurance (pregnant sense as in John xvii. 15) or absolute immunity (cf. 2 Peter ii. 9), safe emergence from the trial or escape from it entirely (thanks to the timely advent of Christ, ver. 11). Note the fine double sense of τηρεῖν: unsparing devotion is spared at least some forms of distress and disturbance. It is like Luther's paradox that when a man learns to say with Christ, "The cross, the cross," there is no cross. Rabbinic piety (*Sanh.* 98 b) expected exemption from the tribulation of the latter days only for those who

were absorbed in good works and in sacred studies.

Ver. 11. "You have not long to wait and suffer now"; a fresh motive for tenacity of purpose. Compare with what follows the tradition of R. Simon (in Tract. Shabb. bab. 88 a) that on the occasion of Exod. xxiv. 7, the Israelites were each crowned with two crowns by 600,000 angels—one when they said *we will do*, the other when they said *we will be obedient*; but on the occasion of Exod. xxxiii. 6 these crowns were snatched off by 1,200,000 devils. In the last day, at the messianic age, God restores these crowns (according to Isa. xxxv. 10). The sense is not altered if ἵνα . . . σου (like Luke xii. 20) is taken as a vivid form of the passive "lest thou be deprived of thy crown" (cf. Col. ii. 18 with 2 Tim. iv. 8), forfeiting it through misconduct.

Ver. 12. The reward of steadfastness here is a stable relation to God and absolute (trebly verified) assurance of eternal life, permanence ἐν τῷ ναῷ (verbally inconsistent with xxi. 22) τοῦ θεοῦ μου (four times in this verse). From Strabo (xii. 868 B, ἡ τε Φιλαδέλφεια . . . οὐδὲ τοὺς τοίχους ἔχει πιστούς, ἀλλὰ καθ' ἡμέραν τρόπον τινὰ σαλεύονται καὶ διίστανται: xiii. 936 B, πόλις Φιλ. σεισμῶν πλήρης· οὐ γὰρ διαλείπουσιν οἱ τοῖχοι διίστάμενοι, καὶ ἄλλοτ' ἄλλο μέρος τῆς πόλεως κακοπαθῶν, κ.τ.λ.) we learn that the city was liable to frequent and severe earthquakes, one of which had produced such ruin a while ago (Tac. *Ann.* ii. 47) that the citizens had to be exempted from Imperial taxation and assisted to repair their buildings. These local circumstances (cf. Juv. vi. 411; Dio Cass. lxxviii. 25; Renan, 335) lend colour to this promise, which would also appeal to citizens of a city whose numerous festivals and temples are said to have won for it the sobriquet of "a miniature Athens" (*E. Bz.* 3692). The promise is alluded to in Ep. Lugd., where God's grace is said to have "delivered the weak and set them up as στύλους ἐδραίους



γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως <sup>h</sup> Gal. iv. 26, Heb. xi. 10, xii. 22, xiii. 14. τοῦ θεοῦ μου, <sup>h</sup> τῆς καινῆς Ἱερουσαλήμ, ἣ <sup>1</sup> καταβαίνουσα <sup>1</sup> ἐκ τοῦ <sup>i</sup> See on xxi. 2, 10; false apposition.

<sup>1</sup> The ungrammatical *ἡ καταβαίνουσα* (N\*AC) has been corrected into *ἡ καταβαίνει* (Q, Andr., Ar.) and *τῆς καταβαίνουσας* (N<sup>ca</sup>).

able by means of their patience to stand all angry onsets of the evil one," and Attalus of Pergamos is termed a *στύλον καὶ ἑδραίωμα* of the local Christians. Permanent communion with God is further expressed in terms of the widespread ethnic belief that to be ignorant of a god's name meant inability to worship him, whereas to know that name implied the power of entering into fellowship with him. "Just as writing a name on temple-walls puts the owner of the name in continual union with the deity of the temple, so for early man the knowledge, invocation and vain repetition of the deity's name constitutes in itself an actual, if mystic, union with the deity named" (Jevons' *Introd. Hist. Religion*, 1896, p. 245; cf. Jastrow, p. 173). καὶ γράψω, κ.τ.λ., inscriptions upon pillars being a common feature of Oriental architecture, cf. Cooke's *North Semitic Inscriptions*, p. 266, names on pillars; also Keitzenstein's *Poimandres*, 20. The provincial priest of the Imperial cultus erected his statue in the temple at the close of his year's official reign, inscribing on it his own name and his father's, his place of birth and year of office. Hence some of the mysterious imagery of this verse, applied to Christians as priests of God in the next world. This is more probable than to suspect an allusion to what was written on the high priest's forehead (Exod. xxviii. 36, cf. Apoc vii. 3, xiv. 1, xvii. 5, xxii. 4). Pillars were also, of course, sculptured now and then in human shape. For the first (a) of the three names, cf. *Baba Bathra*, 75, 2: R. Samuel ait R. Jochanan dixisse tres appellari nomine Dei, justos (Isa. xliii. 7), Messiam (Jer. xxiii. 6), Hierosolyma (Ezek. xlviii. 35); also Targ. Jerus. on Exod. xxviii. 30, quisquis memorat illud nomen sanctum [*i.e.*, τετραγράμματον] in hora necessitatis, eripitur, et occulta reteguntur. Where a name was equivalent in one sense to personality and character, to have a divine name conferred on one or revealed to one was equivalent to being endowed with divine power. The divine "hidden name" (*Asc. Isa.* i. 7 Jewish: "as the Lord liveth whose name has not been sent into this

world," cf. viii. 7) was (according to En. lxix. 14 f.) known to Michael, and had talismanic power over dæmons. Perhaps an allusion to this also underlies the apocalyptic promise, the talismanic metaphor implying that God grants to the victorious Christian inviolable safety against evil spirits (cf. Rom. viii. 38, 39). The second (b) name denotes (cf. Isa. lvi. 5, Ezek. xlviii. 35) that the bearer belongs not merely to God but to the heavenly city and society of God. Since rabbinic speculation was sure that Abraham had the privilege of knowing the mysterious new name for Jerusalem in the next world, John claims this for the average and honest Christian. On the connexion between the divine name and the temple, see 3 Macc. ii. 9, 14, Judith ix. 8, etc. The third (c) "my own new name" (xix. 12) is reflected in *Asc. Isa.* ix. 5 (the Son of God, *et nomen eius non potes audire donec de carne exibis*); it denotes some esoteric, incommunicable, pre-existent (LXX of Ps. lxxi. 17, En. lxix. 26, cf. R. 7. 249, 344) title, the knowledge of which meant power to invoke and obtain help from its bearer. The whole imagery (as in ii. 17, xix. 12) is drawn from the primitive superstition that God's name, like a man's name, must be kept secret, lest if known it might be used to the disadvantage of the bearer (Frazer's *Golden Bough*, 2nd ed. i. 443 f.). The close tie between the name and the personality in ancient life lent the former a secret virtue. Especially in Egyptian and in Roman belief, to learn a god's name meant to share his power, and often "the art of the magician consisted in obtaining from the gods a revelation of their sacred names". The point made by the prophet here is that the Christian God bestows freely upon his people the privilege of invoking his aid successfully, and of entering into his secret nature; also, perhaps, of security in the mysterious future across death. See the famous ch. cxxv. of *E. B. D.* where the successive doors will not allow Nu to pass till he tells them their names (cf. chapters cxli. f.). Ignatius tells the Philadelphians (obviously referring to this passage, *ad Phil.* 6) that people unsound upon the truth of

<sup>k</sup> Cf. Isa. xliii. 7, lxii. 2. οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ <sup>k</sup> ὄνομά μου τὸ καινόν. 13. Ὁ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.  
<sup>l</sup> Isa. lxxv. 16 (LXX ὁ θεὸς ὁ ἀληθινός). 14. Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ Ἰησοῦς ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. 15. Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε  
<sup>m</sup> Cf. on i. 5, Ps. lxxxix. 37.  
<sup>n</sup> = *Geni-*  
*ine*, Did., xiii. 1-2. o See on Col. i. 15 f., also Just. *Apol.* ii. 6, Diognet. vii.

Jesus Christ are to him *στήλαι καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων*. The *μόνον* is emphatic. In the survival of P. during the later conquests which left the other six towns of the Apocalypse more or less ruined, Gibbon (ch. lxiv.) irrelevantly finds "a pleasing example that the paths of honour and safety may sometimes be the same".

Vv. 14-22. The message for Laodicea, where a church existed by 60 A.D. (Col. iv. 16).

Ver. 14. Jesus is *the Amen* because he guarantees the truth of any statement, and the execution of any promise, made by himself. He is consequently *the faithful and true witness*, whose counsel and rebuke (18, 19) however surprising and unwelcome, are therefore to be laid to heart as authoritative. A faithful witness is one who can be trusted never to misrepresent his message, by exaggeration or suppression, (*ἀληθινός* practically = *ἀληθής* as often, since a real witness is naturally a truthful and competent one) his veracity extending not only to his character but to the contents of his message. In point of sincerity and unerring insight (as opposed to "false" in both senses of the term), Jesus is the supreme moral critic; the church is the supreme object of his criticism. He is also absolutely trustworthy, and therefore his promises are to be believed (vv. 20, 21), or rather God's promises are assured and realised to men through him (cf. π. καὶ ἀ. in 2 Macc. ii. 11). Compare the fine Assyrian hymn of Ishtar (Jastrow, p. 343): "Fear not! the mind which speaks to thee comes with speech from me, withholding nothing. . . . Is there any utterance of mine that I addressed to thee, upon which thou couldst not rely?" (also, Eurip. *Ion* 1537). The resemblance of ἡ ἀρχὴ κ.τ.λ., to a passage in Colossians is noteworthy as occurring in an open letter to the neighbouring church of Laodicea (Philonic passages in Grill, pp. 106-110). Here the phrase denotes "the active source or principle of God's universe or creation" (*ἀρχή*, as in Greek philosophy

and Jewish wisdom-literature, = *αἰτία* or origin), which is practically Paul's idea and that of John i. 3 ("the Logos idea without the name Logos," Beyschlag). This title of "incipient cause" implies a position of priority to everything created; he is *the first* in the sense that he is neither creator (a prerogative of God in the Apocalypse), nor created, but creative. It forms the most explicit allusion to the pre-existence of Jesus in the Apocalypse, where he is usually regarded as a divine being whose heavenly power and position are the outcome of his earthly suffering and resurrection: John ascribes to him here (not at xii. 5, as Baldensperger, 85, thinks) that pre-existence which, in more or less vital forms, had been predicated of the messiah in Jewish apocalyptic (cf. En. xlviii.). This pre-existence of messiah is an extension of the principle of determinism; God foreordained the salvation itself as well as its historical hour. See the Egyptian hymn: "He is the primeval one, and existed when as yet nothing existed; whatever is, He made it after He was. He is the father of beginnings. . . . God is the truth, He lives by Truth, He lives upon Truth, He is the king of Truth." The evidence for the pre-existence of messiah in Jewish Christian literature is examined by Dr. G. A. Barton, *Journ. Bibl. Lit.* 1902, pp. 78-91. Cf. *Introd.* § 6.

Ver. 15. The moral nausea roused by tepid religion. It is best to be warm, and energetic; but even a frank repudiation of religion is at least more promising from an ethical standpoint (Arist. *Nik. Eth.* vii. 2-10) than a half-and-half attachment, complacently oblivious of any shortcoming. The outsider may be convinced and won over; there is hope of him, for he is under no illusion as to his real relation to the faith. But what can be done with people who are nominal Christians, unable to recognise that they need repentance and that Jesus is really outside their lives (ver. 20)? Cf. Dante's *Inferno*, iii. 30 f. For such homely metaphors and their effectiveness, compare the criticism of Longinus in *περὶ ὕψους*



ῥ ζεστός · <sup>α</sup> ὄφελον ψυχρὸς ἢς ἢ ζεστός · 16. οὕτως ὅτι ῥ χλιαρὸς εἶ, <sup>ρ ἄπ. λεγ. N.T., cf. Rom. xii. 11.</sup> καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ῥ ἐμέσαι ἐκ τοῦ στόματός μου. 17. ὅτι λέγεις, <sup>σ</sup> ὅτι ῥ πλούσιός εἰμι καὶ ῥ πεπλούτηκα καὶ οὐ- <sup>q Cf. Moulst. i. 200, Helbing, 73-74, Win. § 12, 5. For idea,</sup> δὲν <sup>1</sup> χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ <sup>ν</sup> ὁ ταλαίπωρος καὶ ἔλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός · 18. συμβουλεύω σοι ἀγοράσαι

Matt. xii. 33? Epict. iii. 15, 13.  
1 Cor. iv. 8, 2 Cor. viii. 9.

ῥ ἄπ. λεγ. N.T.  
u Hos. xii. 8 (9), Zech. xi. 5.

s John i. 32, cf. Plato's *Symp.*, 204A.  
v Art. as in Lk. xviii. 13.

<sup>1</sup> ουδενος (ΣΡQ, 1, Areth, etc.) is a correction of the difficult and original ουδεν ("like *nil opus est*," Simcox: cf. Epict. iii. 7) AC, 12, Andbav, edd.

(xxxi.): "Sometimes a plain expression like this tells more forcibly than elegant language; being drawn from common life, it is at once recognised, whilst its very familiarity renders it all the more convincing". The spirit of the verse resembles that which pervaded Christ's denunciation of the religious authorities in his day for their ὑπόκρισις, and his more hopeful expectations with regard to the harlots and taxgatherers (*Ecce Homo*, ch. xiii.); the former condition of religious life was to Jesus a sickening feature in the situation. Just as spiritual death, in the case of the Sardis Christians, meant a lost vitality, so in the case of Laodicea lukewarmness implies that a condition of religious warmth once existed. "He who was never fervent can never be lukewarm." In his analysis of this state (*Growth in Holiness*, ch. xxv.), Faber points out not only that its correlative is a serene unconsciousness and unconcern (cf. ver. 17 b), but that one symptom is a complacent attention to what has been achieved (cf. 17 a) rather than sensitiveness to what is left undone, with "a quiet intentional appreciation of other things over God" (cf. ver. 20), which is all the more mischievous that it is not open wickedness.

Ver. 16. The divine disgust at lukewarm religion. Christ, says the prophet, is sick of the lukewarm: as the purpose (μέλλω) of rejection does not exclude the possibility of a change upon the part of the church which shall render the execution of the purpose needless, advice to repent immediately follows upon the threat. The latter is unconditional only in form. Exclusion from God's life forms one side of the penalty, humiliating exposure before men the other (18).

Ver. 17. Priding herself not merely on the fact but (as is implied) on the means by which it had been secured (*viz.*, personal skill, merit) and finally on the independent self-reliant position thus attained: a profuse certificate of merit,

self-assigned. To conceit and self-deception the prophet wrathfully ascribes the religious indifference at Laodicea. "No one," says Philo (*Fragm.* p. 649, Mang.), "is enriched by secular things, even though he possessed all the mines in the world; the witless are all paupers." The reference is to spiritual possessions and advantages. It is irrelevant to connect the saying with the material wealth and resources of Laodicea, as exemplified in the fact that it was rebuilt by its citizens after the earthquake in 60-61 A.D. without help from the imperial authorities (Tacit. *Ann.* xiv. 27). For one thing, the incident is too far back; for another, the Apocalypse is concerned not with the cities but with the Christian churches. Such an allusion may have been in the writer's mind, especially if the church included in its membership prosperous and influential citizens, since complacency and self-satisfaction are fostered by material comfort. "If wealthily then happily," in Laodicea as in Padua. Still, these weeds spring from other soils as well. An inefficient ministry (cf. Col. iv. 17) and absence of persecution or of special difficulties at Laodicea probably helped to account for the church's languid state. As John suggests, the church which is truly rich in spiritual and moral qualities does not plume itself upon them (ii. 9). οὐκ οἶδας, cf. the echo of this in *Oxyrhynchite Logia*, i. 3: τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπ[ουσιν, πτωχοὶ καὶ οὐκ οἶδασιν τ]ὴν πτωχίαν (?), where blindness and poverty and unconsciousness of both occur. σὺ, emphatic; ἔλεεινός, "needing pity" rather than (as Dan. ix. 23, x. 11, LXX) "finding pity"; ταλ. (cf. with ver. 19, Sap. iii. 11: σοφίαν γὰρ καὶ παιδείαν ὁ ἐξουθενῶν ταλαίπωρος), only here and Rom. vii. 24 in N. T., two passages representing the extremes of misery—unconscious and conscious. ὁ κ.τ.λ. = "the embodiment of".

Ver. 18. The counsel is conveyed in the



w A for-  
gotten  
lesson, cf.  
Col. ii. 3,  
iv. 16.  
x Zech. xiii.  
9. For  
constr. ii.  
11, viii. 11  
= dative. y iii. 4, vii. 9, 14, xix. 14. z See on xvi. 15. a 1 John ii. 20, 27. b Prov.  
iii. 11-12 = Heb. xii. 5-6, Ps. Sol. x. 2, 1 Cor. xi. 32. c John iii. 20, xvi. 8 (R.J. 365), Sir. xviii. 13.

<sup>1</sup> For *εγχερισον* (P, 1, 92 marg., 96, etc.) read *εγχερισαι* (infin. not imper; the technical term; *ἀπ. λεγ.* in N.T.) with *ἄπ. λεγ.*, etc., *Pr.*, *Anda*, *edd.*

dialect of the local situation. *ἀγοράσαι* in the poor man's market (Isa. lv. 1, cf. Matt. vi. 19, 20), significant words as addressed to the financial centre of the district. "From me," is emphatic; the real life is due to man's relation with Christ, not to independent efforts upon his own part. Local Christians needed to be made sensitive to their need of Christ; in Laodicea evidently, as in Bunyan's Mansoul, Mr. Desires-awake dwelt in a very mean cottage. "Refined" = genuine and fresh, as opposed to counterfeit and traditional (cf. Plato, *Rep.* iii. 413 e, 416 e). For *παιδεία* wrought upon the people of God by a divine Davidic king whose words are *πεπυρωμένα ὑπὲρ χρυσίον τίμιον*, see Ps. Sol. xvii. 47, 48.—*ἱμάτια*. Laodicea was a famous manufacturing centre, whose trade largely consisted of tunics and cloth for garments. The allusion is (cf. below, on ver. 20 and xvi. 15) to careless Christians caught off their guard by the suddenness of the second advent. *κολλούριον* or *κολλύριον* (cf. the account of a blind soldier's cure by a god [Aesculapius?] who bade him *κολλύριον συντρίψαι*, Dittenberger's *Sylloge Inscript. Graec.* 807, 15 f.), an eye-salve for tender eyes: an allusion to the "Phrygian powder" used by oculists of the famous medical school at Laodicea (*C. B. P.* i. 52). To the Christian Jesus supplies that enlightenment which the Jews found in the law (Ps. xix. 8); "uerba legis corona sunt capitis, collyrium oculis" (*Tract. Siphra* fol. 143, 2); "uerba legis corona sunt capitis, torques collo, collyrium oculis" (*Vajikra R.*, fol. 156, 1). True self-knowledge can be gained only by the help of Christ, i.e., in the present case mediated by Christian prophecy. Like Victor., Lightfoot (*Colossians*, p. 44) interprets this allusion by the light of Eph. i. 8, Col. i. 27, as a rebuke to the vaunted intellectual resources of the Church; but there is no need thus to narrow the reference. It is to be observed that John does not threaten Lao-

dicea with the loss of material wealth (cf. *Pirke Aboth*, cited above on ii. 9) in order to have her spiritual life revived.

Ver. 19. The prophet now relents a little; the church has still a chance of righting herself. Such a reproof as he has given in Christ's name, and the discipline it involves (*παιδεύω*, wider than *ἐλ.*) are really evidence of affection, not of antipathy or rejection. This is the method of God at least (*ἐγώ*, emphatic; "whatever others do"), with whom censure does not mean hostility. *φιλῶ*, the substitution of this synonym (contrast Heb. xii. 6) for the LXX *ἀγαπᾷ* is remarkable in view of the latter term's usage in the Apocalypse; the other variation *ἐλέγχω καὶ παιδεύω* (*ἐλ. B, παιδ. ὩΑ, LXX*) is probably ornate rather than a duplicate. The love of Christ for his people is mentioned in the Apocalypse only here (with a reminiscence if not a quotation of O.T.), in i. 5, and in iii. 9 (incidentally). In the latter passage, the divine love sustains and safeguards those who are loyal; here it inflicts painful wounds upon the unworthy, to regain their loyalty. *ζήλευε* (pres.) = a habit, *μετανόησον* (aor.) = a definite change once for all. The connexion (*οὖν*) seems to be: let the foregoing rebuke open your eyes at once to the need of repentance, and also to the fact that it is really love on my part which prompts me thus to expose and to chastise you; such a sense of my loving concern, as well as of your own plight, should kindle an eager heat of indignation (2 Cor. viii. 11, *ἄλλα ζῆλον*) gathering into a flame of repentance that will burn up indifference and inconsistency (cf. *Weinel*, 188 f.). The urgent need of immediate repentance rests not only on the special character of the temptation to which the local Christians were succumbing ("It is a great grace to find out that we are lukewarm, but we are lost if we do not act with vigour. It is like going to sleep in the snow, almost a pleasant, tingling feeling at the first, and then—lost for

ζήλευε οὖν καὶ μετανόησον. 20. Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ <sup>d</sup> And not?—  
 κρούω· <sup>d</sup> ἂν τις <sup>e</sup> ἀκούσῃ τῆς <sup>e</sup> φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, <sup>e</sup> then fate  
 καὶ εἰσελεύσομαι <sup>1</sup> πρὸς αὐτὸν καὶ <sup>e</sup> δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς <sup>e</sup> of Matt.  
 μετ' ἐμοῦ. 21. Ὁ <sup>e</sup> νικῶν, δώσω αὐτῷ <sup>e</sup> καθίσαι μετ' ἐμοῦ ἐν τῷ <sup>e</sup> xxvi. 64.  
 3; crying "open" (*aperi*), cf. John x. 3. f Gen. xxvi. 29-31, En. lxii. 14-15. g Ver. 12, Suspended  
 nom. (Abbott, *Diat.* 2421). h 1 Macc. x. 63, cf. Lk. xxii. 30, a reminiscence of Col. iii. 1, Eph. ii. 6?

<sup>1</sup> Before εἰσελεύσομαι add (Hebraistic, introd. apodosis, x. 7, xiv. 10) καὶ ἤQ, etc., Andc, Pr. (Ti., WH marg., Bj., Bs.): the apparent absence of ἀκουσῇ τῆς φωνῆς μου καὶ from the text used by Orig., Hil., Epiph. might suggest that the words were a natural though (as their excellent textual attestation shows) an early gloss upon ανοίξῃ. S. reads καὶ ανοίξει (thus beginning the apodosis).

ever," Faber), but on the fact that this warning was their last chance.

Ver. 20. The language recalls Cant. v. 2 (φωνὴ ἀδελφίδου μου κρούει ἐπὶ τὴν θύραν· ἀνοιξον μοι, for contemporary evidence of the allegorical use of Canticles see Gunkel's note on 4 Esdras. v. 20 f. and Bacher's *Agada d. Tannaiten*, i. 109, 285 f. 425, etc.) interpreted in the eschatological sense (γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύραις Mark xiii. 29 = Matt. xxiv. 33) of the logion in Luke xii. 35-38 upon the servants watching for their Lord, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ (whereupon, as here, he grants them intimate fellowship with himself and takes the lead in the matter). To eat with a person meant, for an Oriental, close confidence and affection. Hence future bliss (cf. En. lxii. 14) was regularly conceived to be a feast (cf. Dalman i. § 1, C. 4 a and Volz 331), or, as in Luke xxii. 29, 30 and here (cf. ver. 21), feasting and authority. This tells against the otherwise attractive hypothesis that the words merely refer to a present repentance on the part of the church or of some individuals in it (so e.g. de Wette, Alf., Weiss, Simcox, Scott), as if Christ sought to be no longer an outsider but a welcome inmate of the heart (cf. Ruskin's *Sesame and Lilies*, § 95). The context (cf. 18 and 21), a comparison of xvi. 15 (which may even have originally lain close to iii. 20), and the words of Jas. v. 9 (ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν) corroborate the eschatological interpretation (so e.g. Düst-rdieck, Pfleid., Bousset, Forbes, Baljon, Swete, Holtzmann), which makes this the last call of Christ to the church when he arrives on the last day, though here Christ stands at the door not as a judge but as a friend. Hence no reference is made to the fate of those who will not attend to him. In ii. 5 and 16, ἔρχομαι σοι need not perhaps be eschatological, since the coming is conditional and special, but ἔρχομαι

by itself (iii. 11) and ἦξω (ii. 25) must be, while iii. 3 probably is also, in view of the context and the thief-simile. The imminent threat of iii. 16 is thus balanced by the urgency of iii. 20. For the eschatological ἰδοὺ cf. i. 7, xvi. 15, xxi. 3, xxii. 7, 12. φωνῆς, implying that the voice is well-known. To pay attention to it, in spite of self-engrossment and distraction, is one proof of the moral alertness (ζήλευε) which means repentance. For the metaphorical contrast (reflecting the eternal paradox of grace) between the enthroned Christ of 21 and the appealing Christ of 20, cf. the remarkable passage in Sap. ix. 4, 6 f., 10 f., where wisdom shares God's throne and descends to toil among men; also Seneca's *Epist.* xli. (quemadmodum radii solis contingunt quidem terram, sed ibi sunt unde mittuntur; sic animus magnus et sacer conuersatur quidem nobiscum, sed haeret origini suae [Apoc. v. 6]: illinc pendet, illuc spectat ac nititur, nostris tanquam melior interest). By self-restraint, moderation, and patience, with regard to possessions, a man will be some day a worthy partner of the divine feast, says Epictetus (*Enchir.* xv.): "but if you touch none of the dishes set before you and actually scorn them, τότε οὐ μόνον ἔσει συμπότης θεῶν ἀλλὰ καὶ συνάρχων.

Ver. 21. δώσω κ.τ.λ., To share Christ's royal power and judicial dignity is a reward proffered in the gospels, but Jesus there (cf. Mark x. 40) disclaimed this prerogative. God's throne is Christ's, as in xxii. 1. νικῶν = the moral purity and sensitiveness (cf. 18 and on ii. 7) which succeeds in responding to the divine appeal. The schema of God, Christ, and the individual Christian (cf. on ii. 27) is characteristically Johannine (cf. John xv. 9 f., xvii. 19 f., xx. 21), though here as in ver. 20 (contrast John xiv. 23) the eschatological emphasis makes the parallel one of diction rather than of thought.

The scope and warmth of the promises



θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις."

to Laodicea seem rather out of place in view of the church's poor religion, but here as elsewhere the prophet is writing as much for the churches in general as for the particular community. He speaks *ταῖς ἐκκλησίαις*. This consideration, together with the close sequence of thought in 19-21 forbids any attempt to delete 20, 21 as a later editorial addition (Wellhausen) or to regard 20 (21) as an epilogue to the seven letters (Vitranga, Alford, Ramsay) rather than as an integral part of the Laodicean epistle. Such a detachment would be a gratuitous breach of symmetry. But, while these closing sentences are not a sort of climax which gathers up the menaces of ii.-iii., ver. 21 (with its throne-reference) anticipates the following visions (iv.-v.). To the prophet the real value and significance of Christ's life were focussed in his sacrificial death and in the rights and privileges which he secured thereby for those on whose behalf he had suffered and triumphed. This idea, already suggested in i. 5, 6, 17, 18, forms the central theme of the next oracle.

The *ἐκκλησίαι* now pass out of sight till the visions are over. During the latter it is the *ἅγιοι* who are usually in evidence, until the collective term *πόλις* is employed in the final vision (cf. iii. 12). John knows nothing of any catholic *ἐκκλησία*. To him the *ἐκκλησίαι* are so many local communities who share a common faith and expect a common destiny; they are, as Kattenbusch observes, colonies of heaven, and heaven is their mother-country. Partly owing to O.T. associations, partly perhaps on account of the feeling that an *ἐκκλησία* (in the popular Greek sense of the term) implied a city, John eschews this term. He also ignores the authority of any officials; the religious situation depends upon the prophets, who are in direct touch with God and through whom the Spirit of God controls and guides the saints. Their words are God's words; they can speak and write with an authority which enables them to say, *Thus saith the Spirit*. Only, while in the contemporary literature of Christianity the prophetic outlook embraces either the need of organisation in order to meet the case of churches which are scattered over a wide area and exposed

to the vagaries of unauthorised leaders (Pastoral Epistles and Ignatius), or contention among the office-bearers themselves (a sure sign of the end, *Asc. Isa.* iii. 20 f.), John's apocalypse stands severely apart from either interest.

NOTE on i. 9-iii. 22. We have no data to show whether the seven letters or addresses ever existed in separate form, or whether they were written before or after the rest of the visions. All evidence for such hypotheses consists of quasi-reasons or precarious hypotheses based on some *a priori* theory of the book's composition. The great probability is that they never had any rôle of their own apart from this book, but were written for their present position. As the Roman emperors addressed letters to the Asiatic cities or corporations (the inscriptions mention at least six to Ephesus, seven to Pergamos, three to Smyrna, etc.), so Jesus, the true Lord of the Asiatic churches, is represented as sending communications to them (cf. Deissmann's *Licht vom Osten*, pp. 274 f.). The *dicit* or *λέγει* with which the Imperial messages open corresponds to the more biblical *τάδε λέγει* of ii. 1, etc. Each of the apocalyptic communications follows a fairly general scheme, although in the latter four the appeal for attention follows (instead of preceding) the mystic promise, while the imperative *repent* occurs only in the first, third, fifth, and seventh, the other churches receiving praise rather than censure. This artificial or symmetrical arrangement, which may be traced in or read into other details, is as characteristic of the whole apocalypse as is the style which—when the difference of topic is taken into account—cannot be said to exhibit peculiarities of diction, syntax, or vocabulary sufficient to justify the relegation of the seven letters to a separate source. Even if written by another hand or originally composed as a separate piece, they must have been worked over so thoroughly by the final editor and fitted so aptly into the general scheme of the whole Apocalypse (cf. e.g. ii. 7 = xxii. 2, 14, 19; ii. 11 = xx. 16; ii. 17 = xix. 12; ii. 26 = xx. 4; ii. 28 = xxii. 16; iii. 5 = vii. 9, 13; iii. 5 = xiii. 8, xx. 15; iii. 12 = xxi. 10, xxii. 14; iii. 21 = iv. 4; iii. 20 = xix. 9; etc.), that it is no longer possible to dis-



IV. 1. \* ΜΕΤΑ ταῦτα \* εἶδον, <sup>b</sup> καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ <sup>a</sup> οὐρανῷ, καὶ ἡ φωνὴ ἡ \* πρώτη ἣν ἤκουσα ὡς σάλπιγγος <sup>d</sup> λαλούσης

vii. 1, 9.  
xv. 5.  
xviii. 1,  
xix. 1, cf.  
i. 12.

<sup>b</sup> xiv. 14, xix. 11, Zech. v. 9.

<sup>c</sup> i. 10.

<sup>d</sup> Loose appos. to σ. instead of φωνή, cf. ix. 13, etc.

entangle them (or their nucleus). The special traits in the conception of Christ are mainly due to the fact that the writer is dealing here almost exclusively with the inner relation of Jesus to the churches. They are seldom, if ever, more realistic or closer to the messianic categories of the age than is elsewhere the case throughout the apocalypse; and if the majoram of Judaism or (as we might more correctly say) of human nature is not wholly transmuted into the honey of Christian charity—which is scarcely surprising under the circumstances—yet the moral and mental stature of the writer appears when he is set beside so powerful a counsellor in some respects as the later Ignatius. Here John is at his full height. He combines moral discipline and moral enthusiasm in his injunctions. He sees the central things and urges them upon the churches, with a singular power of tenderness and sarcasm, insight and foresight, vehemence and reproach, undaunted faithfulness in rebuke and a generous readiness to mark what he thinks are the merits as well as the failings and perils of the communities. The needs of the latter appear to have been twofold. One, of which they were fully conscious, was outward. The other, to which they were not entirely alive, was inward. The former is met by an assurance that the stress of persecution in the present and in the immediate future was under God's control, unavoidable and yet endurable. The latter is met by the answer of discipline and careful correction; the demand for purity and loyalty in view of secret errors and vices is reiterated with a keen sagacity. In every case, the motives of fear, shame, *noblesse oblige*, and the like, are crowned by an appeal to spiritual ambition and longing, the closing note of each epistle thus striking the keynote of what follows throughout the whole Apocalypse. In form, as well as in content, the seven letters are the most definitely Christian part of the book.

The scene now changes. Christ in authority over his churches, and the churches with their angels, pass away; a fresh and ampler tableau of the vision opens (cf. on i. 19), ushering in the future (vi.-xxii. 5), which—as disclosed by God through Christ *Li. 1*—is

prefaced by a solemn exhibition of God's supremacy and Christ's indispensable position in revelation. In Apoc. Bar. xxiv. 2 the seer is told that on the day of judgment he and his companions are to see "the long-suffering of the Most High which has been throughout all generations, who has been long-suffering towards all those born that sin and are righteous." He then seeks an answer to the question, "But what will happen to our enemies I know not, and when Thou wilt visit Thy works (*i.e.*, for judgment)?" This is precisely the course of thought (first inner mercies and then outward judgments) in Apoc. ii.-iii. and iv. f.; although in the former John sees in this life already God's great patience towards his people. The prophet is now admitted to the heavenly conclave where (by an adaptation of the rabbinic notion) God reveals, or at least prepares, his purposes before executing them. Chapter iv. and chapter v. are counterparts; in the former God the Creator, with his praise from heavenly beings, is the central figure: in the latter the interest is focussed upon Christ the redeemer, with his praise from the human and natural creation as well. Chapter v. further leads over into the first series of events (the seven seals, vi.-viii.) which herald the *dénouement*. Henceforth Jesus is represented as the *Lamb*, acting but never speaking, until in the epilogue (xxii. 6-21) the author reverts to the Christological standpoint of i.-iii. Neither this nor any other feature, however, is sufficient to prove that iv.-v. represent a Jewish source edited by a Christian; the whole piece is Christian and homogeneous (Sabatier, Schön, Bousset, Pfeiderer, Wellhausen). Chapter iv. is a preliminary description of the heavenly court: God's ruddy throne with a green nimbus being surrounded by a senate of *πρεσβύτεροι* and mysterious *ζῶα*. Seven torches burn before the throne, beside a crystal ocean, while from it issue flashes and peals accompanied by a ceaseless liturgy of adoration from the *πρεσβύτεροι* and the *ζῶα*, who worship with a rhythmic emotion of awe.

CHAPTER IV.—Ver. 1. *μετὰ . . . ἰδοὺ* introducing as usual in an independent clause (instead of a simple accus., Vit. ii.

e Cf. 1 Kings xxii. 19. μετ' ἐμοῦ, λέγων,<sup>1</sup> "Ἀνάβα ὦδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ  
f (Of local position ταῦτα". 2. εὐθέως ἐγενόμην ἐν πνεύματι.  
="stood") καὶ ἰδοὺ ὁ θρόνος ἔκειτο ἐν τῷ οὐρανῷ,  
Jer. xxiv. καὶ ἔπ' ἐπὶ τὸν θρόνον καθήμενος.  
1, Jo. xix. 29, etc.  
g Used in  
Apoc. with gen., dat., and acc. indifferently.

<sup>1</sup> The λεγουσα of  $\Sigma^c P$ , 1, 92 marg., Areth., etc. is a correction of orig. λεγων.  $\Sigma^* A Q$ , etc., And<sup>c</sup>, edd. [an awkward constr. *ad sensum* =  $\gamma\mu\sigma\lambda$ ; cf. Vit. i. 204 f].

8 f., 31, 173, 174, to which he reverts in ver. 4) some fresh and weighty revelation; lesser phases are heralded by the simpler καὶ εἶδον. The phrase indicates a pause, which of course may have covered days as well as hours in the original experience of the seer, if we assume that his visions came in the order in which they are recorded. He is no longer in the island but up at the gates of heaven. In his trance, a heavenly voice comes after he has seen—not heaven opened (the usual apocalyptic and ecstatic symbol, e.g. Acts x. 11 = a vision, xi. 5, Ezek. i. 1, Matt. iii. 16, Ap. Bar. xxii. 1) but—a door set open (ready, opened) in the vault of the mysterious upper world which formed God's house. Then follows the rapture (which in i. 9 precedes the voice). The whole vision is composed by a man familiar with O.T. prophecy, in Semitic style: short clauses linked by the monotonous καί, with little or no attempt made at elaboration of any kind. Traits from the theophany of God as a monarch, surrounded by a triple circle (cf. the triple circle surrounding Ahuramazda), are blended with traits drawn from the theophany in nature. The ordinary Jewish conception (Gfrörer, i. 365 f.) tended to regard God as the royal priest, to whom angels rendered ceaseless levitical praise and service (cf. Apoc. iv.-v.), or as a glorified rabbi whose angels act as interpreters of the heavenly mysteries for man (cf. Apoc. x. and apocalyptic literature in general with its angelic cicerones). In the seven heavens of Chagiga, 12b, the third is the place where "the millstones grind manna for the righteous" (Ps. lxxviii. 23, 24, cf. Apoc. ii. 17), whilst in the fourth are the heavenly Jerusalem (cf. Apoc. xxi. 10) and the temple (Apoc. xv. 5 f.) and the altar (Apoc. viii. 3 f.) where the great prince Michael offers an offering, but in the fifth the ministering angels, who sing God's praise by night, are silent by day to let Israel's adoration rise to the Most High (see on ver. 8). ἀνάβα ὦδε (cf.

the common phrase, ἀναβαίνειν εἰς τὸν οὐρανόν, of penetration into heavenly mysteries), from Exod. xix. 16, 24, φωνή τῆς σάλπιγγος ἤχει μέγα . . . εἶπεν δὲ αὐτῷ Κύριος . . . ἀνάβηθι. As in the O.T. the revelation is vouchsafed spontaneously, whereas in Iranian theology (e.g., in the Vendidad) "it is the wish of man, not the will of God, that is the first cause of the revelation" (Darmesteter, S. B. E. iv. p. lxxxv.). The seer does not enter the door till he is called; to know the divine will is the outcome of revelation, not of inquiry or speculative curiosity (similar idea in 1 Cor. ii. 9 f.). Enoch (xiv. 9 f.) also does not enter the palace of God with its fire-encircled walls, but sees through the open portals "a high throne, καὶ τὸ εἶδος αὐτοῦ ὡσεὶ κρυστάλλινον . . . καὶ ὅρος χειρὸν βῖν . . . and from underneath the great throne came streams of flaming fire so that I could not look thereon. And the great Glory sat thereon and his raiment shone more brightly than the sun and was whiter than any snow." He is finally called by God to approach but not to enter. Cf. Ap. Bar. li. 11, Test. Levi. v, "and the angel opened unto me the gates of heaven, and I saw the holy One, the Most High, seated on the throne".

Ver. 2. A fresh wave of ecstasy catches up the seer. εὐθέως . . . πνεύματι, repeating i. 10, not because the author had forgotten his previous statement, and still less because a new source begins here (Vischer), but simply because every successive phase of this Spirit-consciousness, every new access of ecstasy, was considered to be the result of a fresh inspiration; so the O.T. prophets (e.g., Ezek. xi. 1 καὶ ἀνέλαβέν με πνεῦμα κ.τ.λ., followed by ver. 5 καὶ ἔπεσεν ἐπ' ἐμὲ πνεῦμα, ii. 2 and iii. 24; cf. Enoch xiv. 9 καὶ ἄνθρωποι ἐν τῇ ὁράσει μου . . . εἰσήνεγκάν με εἰς τὸν οὐρανόν followed by ver. 14 ἐθεώρουν ἐν τ. ὁ. μ. καὶ ἰδοὺ κ.τ.λ., lxxi. 1 and 5, etc.). The primitive



3. καὶ ὁ κατήμενος ὅμοιος <sup>h</sup> ὁράσει λίθω <sup>i</sup> ἰάσπιδι καὶ <sup>k</sup> σαρδίῳ · <sup>h</sup> "In appearance."  
καὶ <sup>i</sup> ἱρίς <sup>i</sup> κυκλόθεν τοῦ θρόνου <sup>m</sup> ὅμοιος ὁράσει σμαραγδίνῳ. <sup>i</sup> Cf. on xxi. 11.

k xxi. 20, Exod. xxviii. 20, xxxix. 13, Ezek. xxviii. 20.  
also it is substituted for τόξον of LXX.

l Ezek. i. 28, απ. λεγ. N.T., cf. x. 1, where  
m Cf. Win. § 11, 1.

Christian conception of the Spirit was that of a sudden and repeated transport rather than a continuous experience (Acts iv. 8, 31, etc.), particularly in the region of ecstasy. The royal presence is depicted in this theophany by means of similes and metaphors (partly rabbinic) which originally were suggested in part by the marvellous atmospheric colouring of an Eastern sky during storm or sunset; several had been for long traditional and fanciful modes of expressing the divine transcendence (e.g., En. xiv. 18 f. the divine glory like crystal, etc.) which dominates the Apocalypse. God is a silent, enthroned (cf. 1 Kings xxii. 19 etc.), eternal Figure, hidden by the very excess of light, keeping ward and watch over his people, but never directly interfering in their affairs till the judgment, when mankind appears before his throne for doom and recompense. This reluctance to name or describe God, so characteristic of the later Judaism, was allied to the feeling which mediated his action upon the world through angels or through his Christ (see on i. 1 and xv. 8). For the tendency to describe God and heaven in priestly terms, cf. Gfrörer, i. 276 f. The whole of the present passage is illustrated by *Pirke Elieser*, iv.: "majestas sancti benedicti est in medio quattuor classium angelicarum. Ipse insidet throno excelso eleuatus, atque solium eius sublime suspensum est sursum in aere, figura autem gloriae eius est sicut color Chasonal, juxta uerba prophetiae (Ezek. i. 27) . . . atque oculi per totum orbem discurrunt. Sagittae eius sunt ignis et grando; a dextra eius uita est, a sinistra mors, sceptrum ignitum in manu eius. Expansum est ante eum uelum. et septem angeli qui prius creati sunt, famulantur ei ante uelum . . . infra thronum gloriae eius est sicuti lapis sapphiri."

Ver. 3. The sources of the general conception lie far back in passages like Isa. vi. 1 f., Ezek. i. 26 f., Dan. vii. 9 f., Enoch xxxix., xl., xlv., mediated by rabbinical interpretations. But it should be noted that in the palace-temple of Hatra, the Parthian capital, one well-known frieze contained a row of figures including the griffin, the eagle, the human face, the head of an ox, and an emblem on the cornice apparently repre-

senting the sun. With a sublime restraint, the author leaves the royal presence undefined, though he is more definite and explicit on the whole than (say) Ezekiel. The latter's advance in this respect upon his predecessors was explained by the rabbis (cf. Streane's *Chagiga*, p. 73) as a needful counteractive to the Jewish belief that visions were impossible outside Canaan, and as a help to men of the captivity who needed "special details to support them in their trials" (cf. above, i. 9 f.). The σάρδιον, a flesh-coloured, semi-transparent, often golden or ruddy gem, answers to our red jasper or cornelian, so-called perhaps from Sardis, whence the stone was originally exported. ὅμοιος, adj. only here with two terminations. "The striking simile ὅμ. ὁρ. λ. ἰ. κ. σ. recalls the portrait statues of Roman emperors and others, in which the raiment is worked out in hard-coloured stones—a fashion introduced in the last years of the republic from Ptolemaic Egypt" (Myres, *E. Bi.*, 4812).—ἱρίς. The nimbus or halo round the throne is green, σμ. (cf. Deissm. 267) being malachite or more probably an emerald (xxi. 19), to which the ancients attributed a talismanic power of warding off evil spirits. "Thou hast made heaven and earth bright with thy rays of pure emerald light" (hymn to Ra, *E. B. D.* 8). The rabbis (*Chagiga*, 16 a) discouraged any study of the rainbow, as it symbolised the glory of God. As the symbol of God's covenant, it may be here a foil to the forbidding awe of ver. 5 a (which develops 3 a, as 5 b develops 3 b-4); "Deus in iudiciis semper meminit foederis sui" (Grotius.) But, like the parabolic details of Jesus, these traits are mainly descriptive. The association of jasper, sardius, and emerald is a genuinely Hellenic touch: cf. *Phaedo*, 110, where Plato describes the real earth under the heavens of paradise as a place where in perfection lie such things as exist here but in fragmentary beauty—for example, the pebbles esteemed here, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους. Flinders Petrie, taking σμ. as rock-crystal, argues that the rainbow here is of the prismatic colour which a hexagonal prism of that colourless stone would throw (Hastings, *D. B.* iv. 620).



n Sc. εἶδον  
from ἰδοῦ.  
o On the  
forms  
τεσσαρ.  
τεσσαρ.  
through-  
out, cf.  
Win. § 5,  
20c.

p Sap. v. 15-16, 2 Macc. xiv. 4, cf. Jos. Ant., iii. 7, 7.

4. Καὶ κυκλόθεν τοῦ θρόνου<sup>1</sup> <sup>α</sup> θρόνους εἴκοσι <sup>ο</sup> τέσσαρας ·

καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους,  
περιβεβλημένους ἐν ἱματίοις λευκοῖς ·

καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν <sup>β</sup> στεφάνους χρυσοῦς.

<sup>1</sup> θρόνοι (PQ, etc., Areth., Bg., Al. Bs.) after θρόνου seems a correction of (anacoluthon) θρόνους NA, 34, 35, Andc, etc. (Lach., Ti., WH marg., Bj., Sw., Ws.).

Ver. 4. This verse breaks the continuous description of 3 and 5; it is evidently an original touch of the writer introduced into the more or less traditional scenery of the eternal court where "all the sanctities of heaven stood thick as stars" (cf. v. 11). The conception of twenty-four πρεσβύτεροι royally (i. 6) enthroned as divine assessors, with all the insignia of state, reaches back in part to a post-exilic apocalypse (Isa. xxiv. 23, βασιλεύσει κύριος ἐν Σιών καὶ εἰς Ἱερουσαλήμ καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται), in part to the historic gerousia. But their attire (golden crowns, white robes) and functions are royal rather than judicial or sacerdotal. They are heavenly beings, angelic figures corresponding to the θρόνοι of Col. i. 16 (cf. Isa. lxiii. 9 οὐ πρεσβὺς οὐδὲ ἄγγελος). The significance of the doubled 12 has been found in the twelve patriarchs or tribes + the twelve apostles (Andr., Areth., Vict., Alford, Weiss, etc.), in Jewish and Gentile Christianity (Bleek, de Wette, Weizsäcker, Swete), or in the twenty-four classes of the post-exilic priests with their "elders" (Schürer, *H. J. P.* i. 216 f., so from Vitringa to Ewald, Hilg., Renan, Spitta, Wellh., Erbes, Briggs). But the notion of the church as a fusion or combination of the old and the new covenants is alien to primitive Christianity, and the "elders" are not the ideal or celestial representatives of the church at all. They pertain to the heavenly court, as in the traditional *mise-en-scène* of the later Judaism, which had appropriated this and other imaginative suggestions of the heavenly court (Schrader,<sup>3</sup> pp. 454 f.), or judicial council from the Babylonian astro-theology, where μετὰ τὸν ζῳδιακὸν κύκλον were ranged four-and-twenty stars, half to the north, and half to the south, of which the visible are reckoned as belonging to the living, the invisible to the dead, οὓς δικαστὰς τῶν ὅλων προσαγορεύουσιν (Diod. Sic. ii. 31, quoted by

Gunkel in *S. C.* 302-308, who rightly finds in the same soil roots of other symbols in this passage, such as the four ζῶα and the seven λαμπάδες). In Slav. En. iv. 1, immediately after "the very great sea" in the first heaven is mentioned (cf. Apoc. iv. 6), Enoch is shown "the elders and the rulers of the orders of the stars;" so in *Judicium Petri*, εἴκοσι γὰρ καὶ τέσσαρές εἰσι πρεσβύτεροι, twelve on the right hand of God and twelve on the left, as in *Acta Perpet.* The twenty-four star-deities of the Babylonian heaven had thus become adoring and subordinate angelic beings (cf. ἡμῶν, ver. 11) in the apocalyptic world of the later Judaism, and our author retains this Oriental trait, together with the seven torches, the halo, etc., in order to body forth poetically his conception of the divine majesty (so, after Gunkel, Jeremias, and Bousset, Bruston, J. Weiss, Scott, Forbes, Porter). A partial anticipation of this feature, as well as of some others, in the Apocalypse occurs not only in the "sacred council" of Doushara, the Nabatean deity (cf. Cook's *North Semit. Inscr.*, pp. 221 f., 443 f.), but in Egyptian mythology, as, e.g., in the following inscription from the tomb of Unas (5th dynasty, 3500 B.C.) "His place is at the side of God, in the most holy place; he himself becomes divine (*neter*), and an angel of God; he himself is triumphant. He sits on the great throne by the side of God [Apoc. iii. 21]. He is clothed with the finest raiment of those who sit on the throne of living right and truth. He hungers not, nor thirsts, nor is sad, for he eats daily the bread of Ra, and drinks what He drinks daily, and his bread also is that which is spoken of by Seb, and that which comes forth from the mouth of the gods [Apoc. vii. 16, 17, xxi. 4]. Not only does he eat and drink of their food, but he wears the apparel they wear—the white linen and sandals, and he is clothed in white . . . and these great and never-failing

5. Καὶ <sup>α</sup> ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ <sup>α</sup> βρονταί·  
καὶ <sup>α</sup> ἑπτὰ <sup>α</sup> λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου [<sup>α</sup> εἰσιν<sup>1</sup> τὰ ἑπτὰ πνεύματα τοῦ θεοῦ].

6. καὶ <sup>2</sup> ἐνώπιον τοῦ θρόνου ὡς <sup>α</sup> θάλασσα <sup>α</sup> ὑαλίνη, ὁμοία κρυστάλλῳ.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῶα

Ps. xvii.  
14, xxix.,  
Jub. ii. 1.  
I. 4, 12, 16,  
iii. 1, v. 6,  
cf. Ap.  
Bar.  
xlviii. 8,  
and Slav.  
En. xix. 6.  
S. xv. 2.  
Exod.  
xxiv. 10f.,  
Ezek. i.  
22 f., ἄπ. λεγ. N.T.

<sup>1</sup> Either α εἰσιν (H<sup>c</sup>P, 1, 36, 94, Syr., Ti., WH, Sw., Bj.) or α εστιν (A, Lach., Ws., Bs.) is to be read for αι εἰσιν (Q, etc., S., Areth.).

<sup>2</sup> Kōnnecke (*Emendationen zu Stellen N.T.*, 34) and Bs. (?) om. καὶ κυκλῳ του θρονου as a gloss (so min., Me., Harl., Arm., Tic.), while Bruston takes καὶ ἐν μεσῳ του θρονου as the mistranslation of כסא הכתר (= and the throne was in the midst of it, i.e., of the glassy sea). For τεσσαρα here and in ver. 8 read τεσσερα (A, edd.), as generally throughout Apoc. (a κοινή-form, possibly Ionian: Helbing, 5-6, Thumb, 72), though "the papyri would seem to supply decisive evidence for τεσσαρα as the first century form" (*Class. Review*, 1901, p. 33, cf. 1904, p. 107).

gods give unto him of the Tree of Life [Apoc. ii. 7] of which they themselves do eat, that he likewise may live."

Ver. 5. The impression of awe is heightened by traits from the primitive Semitic theophany which, especially in judgment, was commonly associated with a thunderstorm (φωναί=the shrieks and roaring blasts of the storm). Thunder in the Apocalypse is either a sort of chorus in praise of God (as here) or punitive (e.g., xvi. 18); in Enoch lix. 1 the seer beholds the secrets of the thunder, "how it ministers unto well-being and blessing, or serves for a curse before the Lord of Spirits". For the "torches of fire" (seven being a sacred number=collective and manifold power, Jastrow 265, Trench 62-70) cf. Ezek. i. 13 ὡς ὄψεις λαμπάδων συστρεφομένων ἀνάμεσον τῶν ζώων καὶ φέγγος τοῦ πυρὸς καὶ ἐκ τοῦ πυρὸς ἐξεπορεύετο ἀστραπή, and Apoc. Bar. xxi. 6, where "holy living creatures, without number, of flame and fire" surround the throne. Fulness, intensity, energy, are implied in the figure, which reflects the traditional association (in the primitive mind) of fire and flame with the divinity, and especially with the divine purity or holiness of which they were regarded as an outward expression. There may be an allusion to the *ignes aeterni* or *sempiterni* of Roman mythology, an equivalent for the heavenly bodies; but Jewish eschatology had for over two centuries been familiar with the seven watchers of the heavenly court and their counterparts in

Persian and Babylonian mythology. The combination of fire and crystal (ver. 6, see also xv. 2) goes back originally to Exod. xxiv. 9, 10, 17, and Ezek. i. 22, 27, mediated by passages like En. xiv. 9, 17 f., 21-23; while the groundwork of the symbol answers to the seven Persian councillors (Ezra vii. 14, Esth. i. 14) who formed the immediate circle of the monarch, a counterpart of the divine Amshaspands, as well as to the sacred fire of Ormuzd, which (on Zoroastrian principles) was to be kept constantly burning. Seven burning altars, evidently representing a planetary symbolism, also occur in the cult of Mithra, while in the imageless temple of Melcarth at Gades fires always burned upon the altar, tended by white-robed priests.—5 c reads like an editorial comment or a liturgical gloss; the *πρεσβύτεροι*, e.g., are undefined.

Ver. 6. For a sea in heaven, cf. above (on ver. 4). In *Test. Patr. Levi*. 2 the sea lies within the second (first) heaven ὕδωρ κρεμάμενον ἀνάμεσον τούτου καὶ κείνου, and in the Egyptian paradise the triumphant soul goes to "the great lake in the Fields of Peace," where the gods dwell. The description, "a sea of glass, like crystal" (i.e., transparent, ancient glass being coarse and often semi-opaque, and ὑαλος being primarily=transparent, not vitreous) borrowed partly from archaic tradition (coloured by Egyptian and Assyrian ideas), is intended to portray the ether, clear and calm, shimmering and motionless. Rabbinic fancy compared the shining floor of the temple to crystal,



- <sup>u</sup> From Ezek. i. 10, x. 12.  
<sup>v</sup> Num. xxiii. 22, xxiv. 8.  
<sup>w</sup> "apiece" (distributed as John ii. 6, etc.)  
<sup>x</sup> Isa. vi. 3, cf. Slav. En. xi. 2, xxi. 1.  
<sup>y</sup> Not in Isa. vi. 3 (LXX), cf. on i. 8.
- <sup>u</sup> γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν. 7. καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον ὁμόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ἔχων ὁμόιον ἀετῶ πετομένῳ. 8. καὶ τὰ τέσσερα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἄνὰ πτέρυγας ἑξ, κυκλόθεν<sup>1</sup> καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἰσχύουσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες,  
 "Ἅγιος ἁγιος ἁγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ,  
 ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος."

<sup>1</sup> It is arbitrary to omit (Wellh.) κυκλόθεν . . . ὀφθαλμῶν, and the variant addition (καὶ ἐξωθεν, Q, Pr., etc.) after κυκλόθεν is an attempt to smooth out the phrase

and the hot eastern sky is likened (in Job xxxvii. 18) to a molten mirror, dry and burnished. Heaven is a sort of glorified temple (1 Kings vii. 23, the sea in the Solomonic temple being copied from the oblong or round tank which represented the ocean at every Babylonian temple, while the earth was symbolised by the adjoining zikkurat), and the crystal firmament is a sort of sea. In Slav. En. iii. 1-3 the seer observes, in the first heaven, the ether, and then "a very great sea, greater than the earthly sea". καὶ ἐν μέσῳ, κ.τ.λ. : "and in the middle (of each side) of the throne and (consequently) round about the throne," the four **ΤΗΤΗ** of Ezek. i. 5, 18 (cf. Apoc. Bar. li. 11). γέμοντα κ.τ.λ., a bizarre but archaic symbol for completeness of life and intelligence rather than for Argus-like vigilance. The four angels of the presence in En. xl. 2 move out, like Milton's seven (*Par. Lost*, iii. 647 f.), on various errands (lxxi. 9, cf. lxxxviii. 2, 3). The ζῶα of John are stationary, except in xv. 7, where the context (cf. vi. 6) might suggest that the seer took them to represent creation or the forces of the natural world (cf. the rabbinic dictum: quattuor sunt qui principatus in hoc mundo tenent, inter creaturas homo, inter aues aquilo, inter pecora bos, inter bestias leo). Note also that when they worship (9), the πρεσβύτεροι acknowledge God's creative glory (11), and that the O.T. cherubim are associated with the phenomena of the storm-cloud. The seer does not define them, however, and they may be, like the πρεσβύτεροι, a traditional and poetical trait of the heavenly court.—τέσσερα, cf. Slav. En. xxx. 13, 14. The posture of the ζῶα may be visualised from a comparison of the Alhambra Court of the Lions.

Ver. 7. ὁμόσχῳ, "an ox or steer" (as

LXX). The four animals are freely compounded out of the classical figures of Ezekiel's cherubim and the seraphim in Isa. vi.; the latter supply the six wings apiece. This function of ceaseless praise (8-9) is taken from Enoch lxi. 10 f., where the cherubim and seraphim are also associated but not identified with the angelic host (though in xl. the cherubim are equivalent to the four archangels); for a possible Babylonian astral background, cf. Zimmern in Schrader,<sup>3</sup> 626-632, and Clemen's *Religionsgeschichtliche Erklärung des N. T.* (1909), pp. 74 f. Behind them lie the signs of the zodiac (the bull, the archer, the lion and the eagle, as a constellation of the North; so, e.g., Gunkel, Bruston, etc.). The analogous figures of the four funerary genii before the Egyptian throne represent the four points of the compass.

Ver. 8. A description of the sounds and songs of heaven follows the picture of its sights.—γέμουσιν, either with τὰ τ.ζ. (ἔχων for once a real participle) or an asyndeton (if ἔχων here, as elsewhere in the Apocalypse, must be supplied with a copula). κυκλ. κ. ἐ. = "round their bodies and on the inside" (i.e., underneath their wings). For the ceaseless praise, which resembles that of Nin-ib, the Assyrian deity, cf. on ver. 7 and ver. 11, also Enoch xxxix. 12 (the trisagion sung by the sleepless ones, i.e., angels), Slav. En. xvii., and *Test. Levi* 3 (where endless praise is the function of denizens in the fourth heaven). The first line of the hymn is Isaianic, the second (ὁ ἦν κ.τ.λ.) is characteristic of the Apocalypse. In En. xli. 7 the sun and moon in their orbits "give thanks and praise and rest not; for to them their thanksgiving is rest". In the Apocalypse, however, the phenomena of nature are generally the objects or the scourges of the divine



9. καὶ ὅταν <sup>2</sup>δώσουσι <sup>1</sup>τὰ ζῶα δόξαν καὶ <sup>a</sup>τιμὴν καὶ <sup>b</sup>εὐχαριστίαν <sup>c</sup>*Cf. Moulst. i. 168.*  
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ <sup>e</sup>ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, <sup>a</sup>*Ps. xxviii. (xxix.) 1,*  
10. <sup>d</sup>πεσούνται οἱ ἑξήκοντι τέσσαρες <sup>d</sup>πρεσβύτεροι ἐνώπιον τοῦ καθη- <sup>i</sup>*1 Tim. i.*  
μένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας <sup>17, Apoc.</sup>  
τῶν αἰώνων, καὶ <sup>e</sup>βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, <sup>v. 13, vii.</sup>  
λέγοντες, <sup>12, cf.</sup>  
<sup>c</sup>*Par. Lost,*  
<sup>iv. 677 f.,</sup>  
<sup>vii. 600 f.</sup>  
<sup>b</sup>*vii. 12.*  
<sup>c</sup>*Deut.*  
<sup>xxxii. 40.</sup>  
<sup>ζῶ ἐγὼ εἰς</sup>  
<sup>τὸν αἰῶνα.</sup>  
<sup>d</sup>*v. 14, cf.*

11. “Ἄξιός ἐστι, ὁ <sup>1</sup>Κύριος καὶ ὁ θεὸς ἡμῶν, <sup>e</sup>λαβεῖν τὴν δόξαν <sup>b</sup>  
καὶ τὴν τιμὴν καὶ τὴν δύναμιν.” <sup>c</sup>*Deut.*

<sup>2</sup> Chron. vii. 3. <sup>e</sup> Verg. *Georg.* iv. 212, Mart. x. 72, Tiridates in Tac. *Ann.* xv. 29, Tigranes in Dio Cass. xxxvi., Cicero's *pro Sextio*, 27. <sup>f</sup> Nom. practically = vocative (contrast xi. 17, xv 3, xvi. 7), Abbott, *Diat.* 2681, Helbing, 34. <sup>g</sup> v. 12, *cf.* 1 Chron. xxix. 11.

<sup>1</sup> For δώσουσι AP, min., And<sup>a</sup> (edd.), δώσωσι (N<sup>Q</sup>, min., Bs.) [*cf.* WH, app. 172] and δωσι (min., S., And<sup>c</sup>, Areth.) are variants (*Pr. cum dederant*, *vg. cum darent*); *cf.* Win. § 14, 9; § 13, 7—the former being an unusual conj. aor.

wrath. The precedence of ὁ ἦν over ὁ ὢν may be due to the emphasis of the context upon (ver. 11) the definite creative action of God. Since the πρεσβύτεροι worship God as the eternal (ver. 10), while the ζῶα acknowledge him as the ἅγιος, the latter epithet probably retains its O.T. sense, *i.e.*, absolute life and majestic power (xvi. 5). The trisagion occurs in the Babylonian recension (iii.) of the Shmone-Esreh, among the daily prayers of the Jewish community. See further *Encycl. Rel. and Ethics*, i. 117, 118.

Ver. 9. The frequentative meaning of δώσουσι comes from the sense rather than from the grammar of the passage. “Whenever,” etc. (*i.e.*, throughout the course of this book, v. 8 f., xi. 16 f., xix. 4) is “a sort of stage-direction” (Simcox). It would be harsh to take the words as a proleptic allusion to the single occurrence at xi. 15 f. (J. Weiss). To give or ascribe δόξα to God is reverently to acknowledge his supreme authority, either spontaneously and gladly (as here and xix. 7, where “honour” becomes almost “praise”) or under stress of punishment (xi. 13, xiv. 7, xvi. 9) and fear of judgment. The addition of τιμὴ in doxologies amplifies the idea, by slightly emphasising the expression of that veneration and awe felt inwardly by those who recognise his δόξα. To fear God or to be his servants is thus equivalent upon the part of men to an attitude of pious submission and homage. To “give thanks” is hardly co-ordinate with δ.κ.τ., but follows from it as a corollary (*cf.* Pss. xcvi.-xcviii.). Such worship is the due of the living God (vii. 2, x. 6, xv. 7),

whereas to eat “meat sacrificed to idols is to worship dead gods” (Did. vi. 3, *cf.* Apoc. ii. 14, 20). The Apocalypse, however, never dwells on the danger of idolatry within the Christian church; its attention is almost absorbed by the supreme idolatry of the Emperor, which is silently contrasted in this and in other passages with the genuine Imperial worship of the Christian church. “He who sits on the throne” (a title of Osiris in *E. B. D.*) is the only true recipient of worship. *Cf.* the hymn to “Ra when he riseth”: “Those who are in thy following sing unto thee with joy and bow down their foreheads to the earth when they meet thee, thou lord of heaven and earth, thou king of Right and Truth, thou creator of eternity”.

Ver. 10. To cast a crown before the throne was a token that the wearer disclaimed independence; an Oriental (Parthian) token of respect for royalty (*reffi.*). *Cf.* Spenser's *Hymne of Heavenly Beautie* (141-154) and the pretty fancy in Slav. En. xiv. 2 where the sun's crown is taken from him as he passes through the fourth heaven (before God) and given to God.

Ver. 11. An implicit refutation of the dualistic idea, developed by Cerinthus, the traditional opponent of John in Asia Minor, that creation was the work of some angel or power separate from God (Iren. i. 26, iv. 32, Hippol. *Haer.* vii. 33, x. 1). The enthusiastic assent of the πρεσβύτεροι to the adoration of the Creator is expressed in word as well as in action. σύ emphatic = the usual apocalyptic (R.J., 295, 296) emphasis on creation as a proof of God's power in

<sup>h</sup> Cf. 4 Esd.  
vi. 6, and  
on x. 6  
below.

<sup>i</sup> Constr. cf.  
xii. 11,  
John vi.  
57, xv. 3  
(dat. in-  
strum.).

ὅτι <sup>h</sup> σὺ ἔκτισας τὰ πάντα,

καὶ <sup>i</sup> διὰ τὸ θέλημα σου ἦσαν <sup>1</sup> καὶ ἐκτίσθησαν.”

V. 1. Καὶ εἶδον <sup>a</sup> ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου  
βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, <sup>2</sup> <sup>b</sup> κατεσφραγισμένον

a xx. 1.

b ἀπ. λεγ. N.T., cf. Dan. viii. 26, xii. 4, 9 (Isa. xxix. 11).

<sup>1</sup> οὐκ ἦσαν Q, 14, 38, 51, “created out of nothingness”: A om. καὶ ἐκτίσθησαν, Pr., 36 om. ἦσαν καὶ. For similar instances of the elision or addition of a negative, see Nestle's *Einf.*, 250-251 (E. Tr., 311-312).

<sup>2</sup> The strongly supported variant ἐξωθεν (PQ, min., S., gig., vg., Arm., Aeth., Hipp., Pr., etc., so Bousset) for ὀπισθεν (NA, 1, 14, Syr.) hardly alters the general sense of the passage, and is probably conformed to ἐσωθεν, cf. Zahn's *Einf.*, § 72, 7.

providence and claims on mankind (e.g. 4 Esd. iii. 4, “thou didst fashion the earth, and that thyself alone”). That God the redeemer is God the creator, forms one of the O.T. ideas which acquire special weight in the Apocalypse. Despite the contradictions of experience and the apparent triumph of Satan, the apocalypses of the age never gave way to dualism. Their firm hope was that the world, ideally God's, would become actually his when messiah's work was done; hence, as here, the assertion of his complete power over nature and nations. “Because thou didst will it (σὺ, σου emphatic) they existed and were created” (act and process of creation). As an answer to polytheism this cardinal belief in God the creator came presently to the front in the second century creeds and apologies. But the idea here is different alike from contemporary Jewish and from subsequent Christian speculation, the former holding that creation was for the sake of Israel (cf. 4 Esd. vi. 55, vii. 11, ix. 13, Apoc. Bar. xiv. 18, 19, xv. 7, Ass. Mos. i. 12, etc., a favourite rabbinic belief), the latter convinced that it was for the sake of the Christian church (cf. Herm. Vis. ii. 4). Nor is there any evident trace of the finer idea (En. iii.-v, Clem. Rom. xx., etc.) which contrasted the irregularities and impiety of men with the order and obedience of the universe. The conception of the holy ones rendering ceaseless praise in heaven would be familiar to early Christians in touch with Hellenic ideas and associations; e.g., Hekataeus of Abdera, in his sketch of the ideal pious folk, compares them to the priests of Apollo, διὰ τὸ τὸν θεὸν τοῦτον καθ' ἡμέραν ὑπ' αὐτῶν ὑμνεῖσθαι μετ' ᾧδῆς συνεχῶς (Dieterich 36 f., cf. Apoc. Pet. 19-20). Test. Levi 3 ἐν δὲ τῷ μετ' αὐτόν εἰσι θρόνοι κ. ἐξουσίαι ἐν ᾧ ὕμνοι ἀεὶ τῷ θεῷ προσφέρονται.

CHAPTER V.—Ver. 1. The central idea of this sealed roll or doomsday book lying open on the divine hand (cf. Blau, *Studien zur alt-heb. Buchwesen*, 36 f., E. J. Goodspeed, *Journ. Bibl. Lit.* 1903, 70-74) is reproduced from Ezekiel (ii. 9 f.) but independently developed in order to depict the truth that even these magnificent angelic figures of the divine court are unequal to the task of revelation. Jesus is needed. For God, a motionless, silent, majestic figure, does not come directly into touch with men either in revelation or in providence. He operates through his messiah, whose vicarious sacrifice throws all angels into the shade (cf. the thought of Phil. ii. 5-11). For the ancient association of a many-horned Lamb with divination, cf. the fragmentary Egyptian text edited by Krall (*Vom König Bokhoris*, Innsbrück, 1898) and the reference to Suidas (cited in my *Hist. New Testament*,<sup>2</sup> p. 687). βιβλίον, which here (as in i. 11, xxii. 7-18) might mean “letter” or “epistle” (cf. Birt's *Ant. Buchwesen*, 20, 21), apparently represents the book of doom or destiny as a papyrus-roll (i.e. an ὀπισθόγραφον, cf. Juv. i. 6) which is so full of matter that the writing has flowed from the inside over to the exterior, as is evident when the sheet is rolled up. Here as elsewhere the pictorial details are not to be pressed; but we may visualise the conception by supposing that all the seals along the outer edge must be broken before the content of the roll can be unfolded, and that each heralds some penultimate disaster (so 4 Esd. vi. 20). There is no proof that each seal meant a progressive disclosure of the contents, in which case we should have to imagine not a roll but a codex in book form, each seal securing one or two of the leaves (Spitta). Zahn (followed by Nestle, J. Weiss, and Bruston) im-



σφραγίσιν ἑπτά. 2. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν <sup>c</sup> Defined  
φωνῇ μεγάλῃ, "Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς by φ. μ.,  
σφραγίδας αὐτοῦ;" 3. καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ cf. Ps.  
τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν ciii. 20.  
αὐτό. 4. Καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὗρέθη ἀνοῖξαι  
τὸ βιβλίον οὔτε βλέπειν αὐτό. 5. καὶ <sup>d</sup> εἷς <sup>d</sup> ἐκ τῶν πρεσβυτέρων <sup>d</sup> = Genit.  
partit.

proves upon this theory by taking ὅπ. with κατεσφρ. and thus eliminating any idea of the βιβλίον being ὀπισθόγραφον: it simply rests on (ἐπὶ) the right hand, as a book does, instead of being held ἐν the right hand, as a roll would be. But ἐπὶ τ. δ. is a characteristic irregularity of grammar; to describe a sealed book as "written within" is tautological; ἀνοῖξαι could be used of a roll as well as of a codex; and ἔσωθεν would probably have preceded γεγρ. had it been intended by itself to qualify the participle. A Roman will, when written, had to be sealed seven times in order to authenticate it, and some have argued (e.g. Hicks, *Greek Philosophy and Roman Law in the N. T.* 157, 158, Zahn, Selwyn, Kohler, J. Weiss) that this explains the symbolism here: the βιβλίον is the testament assuring the inheritance reserved by God for the saints. The coincidence is interesting. But the sacred number in this connexion does not require any extra-Semitic explanation and the horrors of the seal-visions are more appropriate to a book of Doom. Besides, the Apoc. offers no support otherwise to this interpretation, for the sole allusion to κληρονομεῖν is quite incidental (cf. on xxi. 7). The sealing is really a Danielic touch, added to denote the mystery and obscurity of the future (not of the past, En. lxxxix.-xc.). On the writer's further use of the symbol of the book of Doom, cf. below on ch. x., xi. 16-19. The silence following the opening of the last seal certainly does not represent the contents of the book (= the promised Sabbath-rest, Zahn). This would be a jejune anti-climax. Possibly the cosmic tragedies that follow that seal are intended to be taken as the writing in question. The βιβλίον is therefore the divine course and counsel of providence in the latter days (ἡ πάνσοφος τοῦ θεοῦ καὶ ἀνεπίληπτος μνήμη, Areth.). Only, while an angel read all the divine policy to Daniel (Dan. x. 21), the Christian prophet feels that Jesus alone is the true interpreter and authority, and that the divine purpose can only be revealed or

realised through his perfect spiritual equipment (iii. 1, v. 6, cf. i. 5, ii. 27, iii. 21, xvii, 14, etc.)

Ver. 2. The καὶ after ἀνοῖξαι is either epexegetic or the mark of a hysteron proteron (cf. the awkward οὔτε βλέπειν of 3-4, unless look here means to look into the contents). The cry is a challenge rather than an appeal.

Ver. 3. ὑποκάτω, the under-world of departed spirits or of daemons. Not even angels ἐν τῷ οὐρανῷ (cf. Mark xiii. 32) can discharge this function; their rôle in the Apocalypse is prominent but limited. Gunkel prefers to think of a magical background to the whole symbolism; the book defies the necromancy of the universe, but yields to the superior power of "the new god, the lord of the book". For the mythological basis of the idea of an opened heavenly book cf. Winckler (*Alt-orient. Forsch.* ii. 386) and Brandis (*Hermes*, 1867, 283). The triple division of the universe was originally Babylonian but it had long ago become a popular religious idea, (cf. Phil. ii. 10).

Ver. 4. A naïve expression of disappointment, the expectation of iv. 1 being apparently thwarted. The sense of consolation and triumph is so strong in this book that no tears are shed in self-pity. The prophet only weeps at the apparent check to revelation.

Ver. 5. ἀνοῖξαι . . . σφραγίδας, cf. Dittenberger's *Sylloge Inscr. Graec.* 790<sup>47</sup> (first century) τὰς σφ. ἀνοῖξάτω. Christ's success is due to his legitimate messianic authority as a Davidic scion (βίβλα = shoot or sprout on main stem, cf. Sibyll. iii. 396); the Davidic descent of Jesus was a tenet of certain circles in primitive Christianity (Dalman i. § 12). Possibly there is an allusion to the original bearing of the O.T. passage:—Jesus irresistible and courageous, yet in origin humble. In 4 Esdr. xii. 31, 32 the messiah's rebuke to the Roman empire is thus described: leonem quem uidisti de silva euigilantem mugientem et loquentem ad aquilam et arguentem eam iniquitatis . . . hic est unctus, quem reseruauit altissimus in finem [dierum, qui dicitur



<sup>c</sup> Constr. λέγει μοι, "Μὴ κλαῖε· ἰδοὺ ὁ ἐνίκησεν ὁ ἰσχυρὸς ὁ ἐκ τῆς φυλῆς  
 xv. 9 (iii). ἰσχυρὸς, ἡ ῥίζα Δαυείδ, ὁ ἀνοίξαι τὸ βιβλίον καὶ τὰς ἐπτά σφραγί-  
 21, Ps. δας αὐτοῦ". 6. Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων  
 Sol. iv. 13 ἐνίκησε ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἁρνίον ἑστηκὸς ὡς ἐσφαγ-  
 σκορπισαί, infin. of remote  
 purpose (Blass, § 69, 3). f Gen. xlix. 9, Heb. vii. 14. g xxii. 16, Isa. xi. 1 = Rom. xv. 12,  
 1 Chron. xxviii. 4. h Diminut. preferred in Apoc. to ἁμνός of 4th gospel, etc. i Acts vii.  
 56, Apoc. xiv. 1.

<sup>1</sup> For ἐστηκός (APQ, min., Orig., Hipp., Lach., Al., WH, Bj., Sw., Ws.) Ti., Tr., Bs. read [Win. § 14, 5] ἐστηκώς (§§ 1, 7, 28, 32, 87), which probably arose from dittography. Except for xviii. 10, this is the only use of the longer participial form (cf. Helbing, 103) in the Apocalypse (even xiv. 1—s.v.l.—reproducing the shorter form).

ex semine David]. ῥάβδος, in sense of "shoot" occurs with ῥίζα in Isa. xi. 1 (cf. 10; Ezek. xix. 11, 12, 14); hence the combination with the idea of "sceptre" (ἐνίκησεν, cf. ii. 27) in a messianic connotation (cf. on xxii. 16). The enigma of the world's history lies with Christ, to be solved and to be controlled. Jewish eschatology (En. xlv. 3, xlix. 1) had already proclaimed the revealing power of messiah, who is "mighty in all the secrets of righteousness . . . and who reveals all the treasures of that which is hidden". John claims that Jesus is the legitimate messiah, whose power to unfold God's redeeming purpose rests upon his victorious inauguration of that purpose. The victory of Christ in v. 5 f. follows dramatically upon the allusion in iii. 21, but it is to press the sequence too far when this scene is taken to represent his arrival in heaven "just after the accomplishment of his victory" (Briggs).

Ver. 6. Christ, crucified and risen, is in the centre. To him all things bow and sing. It is prosaic to attempt any local definition, as though the author had some architectural plan in his mind (ἐν μ. = "half-way up the throne," or by repetition = "between," cf. Gen. i. 7), or to wonder how so prominent a figure had hitherto escaped his notice. Plainly the ἁρνίον did not originally belong to the *mise-en-scène* of iv., though the symbol may have none the less had an astral origin (= Ram, in Persian zodiac). The prophet brilliantly suggests, what was a commonplace of early Christianity, that the royal authority of Jesus was due to his suffering for men, but the framework of the sketch is drawn from messianic dogmas which tended to make Christ here a figure rather than a personality.—ἁρνίον (like θηρίον, diminutive only in form) is not taken from Jer. xi. 19 f. (LXX) by a writer who placed it in iuxta-

position with "lion" owing to the resemblance of sound between ἡρῶν and aries (so variously Havet and Selwyn, 204-208), nor substituted (Vischer, Rauch) for the "lion" of the original Jewish source, but probably applied (cf. Hort on 1 Peter i. 19) to Jesus from the messianic interpretation of Isa. xvi. 1 or liii. 7, though the allusions elsewhere to the Exodus (xv. 2 f.) and the Johannine predilection for the paschal Lamb suggest that the latter was also in the prophet's mind. The collocation of lion and lamb is not harder than that of lion and root (ver. 5), and such an editor as Vischer and others postulate would not have left "lion" in ver. 5 unchanged. Christ is erect and living (cf. xiv. 1 and Abbott's *Joh. Vocabulary*, 1725), ὡς ἐσφαγμένον (as could be seen from the wound on the throat), yet endowed with complete power (κέρατα, Oriental symbol of force, cf. reff. and the rams' horns of the Egyptian sun-god) and knowledge. For ἁρνίον and ἁμνός, cf. Abbott, 210 f. In Enoch lxxxix. 44 f. (Gk.) David is ἄρνα prior to his coronation and Solomon "a little sheep" (i.e., a lamb).—ὀφθαλμοὺς κ.τ.λ., the function ascribed by Plutarch (*de defectu orac.* 13) to daemons as the spies and scouts of God on earth. The naïve symbolism is borrowed from the organisation of an ancient realm, whose ruler had to secure constant and accurate information regarding the various provinces under his control. News (as the Tel-el-Amarna correspondence vividly shows) was essential to an Oriental monarch. The representation of Osiris in Egyptian mythology consisted of an eye and a sceptre (cf. Apoc. ii. 27), denoting foresight and force (Plut. *de Iside*, 51), while the "eyes" and "ears" of a Parthian monarch were officials or officers who kept him informed of all that transpired throughout the country. Else-

μένον, ἔχων <sup>k</sup> κέρατα ἑπτὰ καὶ <sup>l</sup> ὀφθαλμούς <sup>l</sup> ἑπτὰ, οἱ εἰσι τὰ <sup>m</sup> ἑπτὰ <sup>k</sup> After  
 πνεύματα τοῦ Θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. 7. Καὶ ἦλθεν 20 f., viii.  
 καὶ <sup>n</sup> ἔληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. 8. καὶ 3, En. xc.  
 ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσ- 37 f., etc.  
 βύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ὁ ἔχοντες ἕκαστος <sup>p</sup> κιθάραν καὶ 1. 4, iv. 6,  
 from  
 Zech. iv.  
 10 (iii. 9):  
 eyes =  
 stars

(Ἄργος πανόπτῃς = starry heaven), s.c. 125, 298 f. m iv. 5.  
 aoristic (Blass, § 59, 4). o i.e. οἱ πρεσβ. (loose syntax)?

n viii. 5, cf. iii. 3, vii. 14, xix. 3,  
 p xiv. 2, xv. 2.

where the seven spirits are identified with seven torches, but John is more concerned to express from time to time his religious ideas than to preserve any homogeneity of symbolism (seven eyes similarly varied in Zech. cf. reff.). The inconsistency cannot, in a writing of this nature, be taken as evidence of interpolation or of divergent sources, though it may be an editorial gloss. An analogous idea underlies Plutarch's explanation of the "travelling" power of Isis (*Iside*, 60), for which he adduces the old Greek etymology (= knowledge and movement, θεός from θέειν "to run"); and this etymology in turn (cf. Otto on Theoph. *ad Autolyc.* i. 4) reaches back to a star cultus.—N.B. In the Apoc. ἀρνίον, which is opposed to θηρίον and is always (except xiii. 11 f.) used of Jesus, denotes not only the atoning sacrificial aspect of Christ (v. 6, 9 f., 12, xii. 11) but his triumphant power (horned) over outsiders (xvii. 14) and his own people (vii. 16 f.). Neither the diminutive (cf. below, on xii. 17) nor the associations of innocence and gentleness are to be pressed (cf. Spitta, *Streitfragen der Gesch. Jesu*, 1907, 173 f.). The term becomes almost semi-technical in the Apocalypse. As a pre-Christian symbol, it is quite obscure. The text and origin of the striking passage in *Test. Ios.* xix. do not permit much more than the inference that the leader there (a μόσχος) becomes an ἀμνός, who, supported by Judah the lion, ἐνίκησεν πάντα τὰ θηρία. The virgin-birth is probably a Christian interpolation. No sure root for the symbolism has yet been found in astro-theology (Jeremias 15 f.). For attempts to trace back the idea to Babylonian soil, cf. Hommel in *Exp. Times*, xiv. 106 f., Havet, 324 f., and Zimmern in *Schrader*,<sup>3</sup> 597 f. One Babylonian text does mention the blood of the lamb as a sacrificial substitute for man, which is all the more significant as the texts of the cultus are almost wholly destitute of any allusion to the significance of the blood in sacrifice. But no influence of this on pre-

Christian messianism, or of contemporary cults on this element of Christian symbolism, can be made out from the extant evidence. In any case, it would merely supply the form for expressing a reality of the Christian experience.

Ver. 7. A realistic symbol of the idea conveyed in John iii. 35, xii. 49, etc.

Ver. 8. A thrill of satisfaction over Christ's ability. "It is the manner of God thus to endear mercies to us, as he endeared a wife to Adam. He first brought all creatures to him, that he might first see that there was not a helpmeet for him among them" (Goodwin). John lays dramatic emphasis on *Jesus only*. ἐνωπ. τ. ἀ. (as before God himself, xix. 4).—γ. θ., cf. Soph. *Oed. Tyr.* 4, πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει. An essential feature in the rites of Roman sacrifice was music played on *tibicines*; the *patera*, a shallow saucer or ladle with a long handle attached, was also employed to pour wine on the altar. Harps held by living creatures who had no hands but only wings, and the collocation of a harp played by a person who is at the same time holding a bowl, are traits which warn us against prosaically visualising such visions. Hirscht compares the adoration of Rameses II. before the sun-god, the monarch's left hand holding his offering, his right grasping a sceptre and scourge. The fragrant smoke of incense rising from the hand of a worshipper or from an altar in the primitive cultus (cf. Ezek. viii. 2) to lose itself in upper air, became a natural symbol for prayer breathed from earth to heaven; see Philo's τὸ καθαρώτατον τοῦ θύοντος, πνεῦμα λογικόν.—αἱ . . . ἁγίων, probably an editorial gloss like xix. 8 b, suggested by the verbal parallel in viii. 3 (so, e.g., Spitta, Völter, Briggs, Jülicher, J. Weiss, Wellhausen, etc.). Contrast with this verse (and ver. 4) the description of the enthusiastic seamen and passengers who "candidati, coronatique, et tura libantes," praised and blessed Augustus in the bay of Puteoli as "He by whom we live, and sail secure, and



- q Ps. cxlii. 2. φιάλας χρυσᾶς γεμούσας ἡ θυμαμάτων [ἡ αἶ εἰσιν αἱ προσευχαὶ τῶν  
 r = ᾧ, by false at-  
 traction.  
 s Isa. xlii. 10, Ps. xxxiii. 3, cxliv. 9, etc.  
 t So xiv. 3, cf. Judith xvi. 1 (A), 13 (15), Ps. Sol. iii. 2, etc., and Eus. H. E. v. 28.  
 u Cf. Isa. liii. 7.  
 v See on  
 1 Cor. vi. 20, and below xiv. 3-4. w i. 5, cf. 1 Pet. i. 18-19. x vii. 9, fr. Dan. iii. 2, 4, 7, cf. 4 Esd. iii. 7. y i. 6, Briggs here also would omit the καί. z xxii. 5. a vii. 11, 1 Kings xxii. 19, cf. 1 Pet. iii. 22.

<sup>1</sup> For βασιλευσομεν (Pr., vg.), βασιλευσουσιν (ΣP, 1, min., S., etc., Bg., Ti., Ws., Holtzm., Bs., Bj., Briggs, etc.) is preferable to βασιλευουσιν (AQ, min., Syr., Anda. Lach., Al. Tr., WH, Sw., Jacoby 448-449) in sense of Matt. v. 5.

<sup>2</sup> After ηκουσα Ti., Tr. (WH marg.), Bj., Sw. add *ως* (ΣQ\*\*, min., Syr., Areth., etc.).

enjoy our freedom and fortunes" (Suet. *Vit. Aug.* 98.)

The scene or stage of the apocalyptic drama is occupied by an angelic and heavenly chorus, who upon this solemn and glad occasion give their *plaudite* or acclamation of glory to the Lord. The future which God rules is revealed by him through Christ; and this moves enthusiastic gratitude, till the universe rings from side to side with praise.

Ver. 9. *ᾠδὴν κ.* followed (14) by *ἁμὴν*, as in the worship of the church on earth (Col. iii. 16, 1 Cor. xiv. 15, 16). *ᾄδουσιν* (historic present) no longer to God as creator (iv. 11) but to the Lamb as redeemer, for the cost and scope and issue of his redemption. This unique and remarkable passage in early Christian literature marks the growing sense and value attaching to Jesus as being far more than a mere national messiah, in fact as the one assurance of God possessed by men, as their pledge of bliss and privilege and pardon. And this is due to his redeeming function, upon which the relationship of men to God depends. It is a further stage of the Christian development when, as in *Asc. Isa.* ix. 27-32, the vision and praise of Jesus is followed by that of the Holy Spirit (35, 36) and of God himself (37-42). The prophet John's "theology" is less advanced. Universal allegiance and homage paid not, as in the contemporary sense of the *οἰκουμένη*, to a Cæsar's proud pretensions,

but to the sacrifice of a Christ (see G. A. Smith, *Hist. Geogr.* 478, 479) is a new thing in the world. An undivided church, gathered from the divisions of humanity, is also a new and unexpected development, to which a foil is presented by the exclusiveness voiced at the annual Jewish paschal rite, and in the daily Shema-prayer ("For Thou hast chosen us from amongst all nations and tongues. . . . Blessed be the Lord that chose in love his people Israel"). For *ἀγοράζειν* (cf. note on i. 5) = the buying of slaves, cf. Dittenberger's *Orientalis Gr. Inscript. Selectae*, 338<sup>23</sup>.

Ver. 10. An allusion not so much to the idea of xx. 4, where the literal sway of the saints (= life eternal, in substance) is confined to a certain section of them, or to xxii. 5 (on the new earth, cf. xxi. 1), as to ii. 26. Compare the primitive patristic notion, reflected, *e.g.*, by Vict. on i. 15: *adorabimus in loco ubi steterunt pedes eius, quoniam ubi illi primum steterunt et ecclesiam confirmauerunt, i.e., in Judæa, ibi omnes sancti conuenturi sunt et dominum suum adoraturi*. The whole verse sets aside implicitly such a Jewish pretension as of Philo, who (*de Abrah.* 19) hails Israel as the people *ὃ μοι δοκεῖ τὴν ὑπὲρ παντὸς ἀνθρώπων γένους ἱερωσύνην καὶ προφητείαν λαχεῖν*.

Ver. 11. This outer circle of myriads (the following *χιλιάδες* is an anti-climax) of angelic retainers—a favourite trait in the later Jewish pageants of heaven—does not address praise directly to the Lamb.



μυριάδες μυριάδων καὶ <sup>b</sup>χιλιάδες χιλιάδων, 12. <sup>c</sup>λέγοντες φωνῇ <sup>b</sup>μεγάλῃ,

“<sup>a</sup>Αξιός <sup>1</sup> ἔστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ <sup>d</sup>πλοῦτον καὶ <sup>e</sup>σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ <sup>f</sup>εὐλο- <sup>c</sup>γίαν.”

13. Καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ <sup>g</sup>ὑπο- <sup>b</sup>κάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα <sup>b</sup>λέγοντας,

“Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ <sup>2</sup> καὶ τῷ ἁρνίῳ <sup>1</sup> ἡ εὐλογία καὶ ἡ <sup>f</sup>τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.”

<sup>3</sup> and Ps. cxlv. 4, Ign. *Trall.* ix. 1.  
art. cf. Win. § 18, 42.

<sup>b</sup> Irreg. apposition like xvii. 10, xix. 14, etc.

<sup>b</sup> From Dan. vii. 10, cf. En. xiv. 22, xl. 1, lxxi 8, etc.  
<sup>c</sup> Constr. ad sens. = λέγοντες.  
<sup>d</sup> Rom. x. 12, xi. 33. Phil. iv. 19, Eph. iii. 8.  
<sup>e</sup> Cf. on vii. 12.  
<sup>f</sup> vii. 12, Sir. l. 20.  
<sup>g</sup> Phil. ii. 10, Eph. i. 21, cf. ver. i On

<sup>1</sup> αξιος A (Bg., Ti., WH marg., Ws.), *constr. ad sensum* [αξιος ει, S.], is preferable to the easier αξιον of ΞQ, min., Syr.

<sup>2</sup> τω θρονω AQ, min., Andc (edd.) is preferable to του θρονου of ΞP, 1, etc., S., Areth. (WH text, Bj.).

Ver. 12. For similar arrangements in Jewish doxologies, see Gfrörer, ii. 146-8; and, for ἰσχ. τιμ. δόξ. see Dan. ii. 37 (LXX). τὴν groups together the seven words of the panegyric; honour and glory and praise are due to one whose victorious death has won him the power of bestowing incalculable riches on his people and of unriddling the future, against all opposition (Weiss). The refrain of δύν. is heard in xi. 17, and δόξα had been already associated with “wealth” and “power” (Eph. i. 18 f.) or “wisdom” (2 Cor. iii. 7 f., iv. 4, etc.) in Christ (contrast Isa. liii. 2 LXX). The act of taking the book (ver. 7) suggests the general authority and prestige of the Lamb, which is acknowledged in this doxology. The order in 12, 13 is the same as in Ps. ciii. 20-22, where the angels are followed by creation in the worship. When God’s creatures and servants magnify, praise, and bless him, yielding themselves to his dominion, and acknowledging that to him all the strength and wealth and wisdom of life rightly belong, God is honoured. Christ was glorified by God (cf. Acts iii. 13, Rom. vi. 4, John xvii. 1) at the resurrection, when God’s power raised him to eternal life; he is glorified by men in their homage and submission to him as the sole medium of redemption and revelation.

Ver. 13. From the whole creation a third doxology rises, catching up the last word (εὐλογία) of the preceding, and addressed—as in the primitive and distinctive confessions of early Christianity

(e.g., John xvii. 3, 1 Tim. ii. 5) to God and Jesus alike (vii. 10). In this chorus of praise (i. 6), by a sweep of the poet’s imagination, even departed spirits and sea-monsters (ἐπὶ τ. θαλ., rather than seafaring men) join—“even all that is in” earth and sea and heaven (cf. the title of the sun in the Rosetta inscription of 196 B.C., μέγας βασιλεὺς τῶν τε ἄνω κ. τ. κάτω χωρῶν). Sacrifice is on the throne of the universe; by dying for men, Jesus has won the heart and confidence of the world. Thus the praise of God the creator (ch. iv.) and the praise of Jesus the redeemer (ch. v.) blend in one final song, whose closing words indicate that the latter’s prestige was not confined to a passing phase of history. The crime for which the messiah de-thrones the rulers (in Enoch xlvi.) is just “because they do not praise and extol him, nor thankfully acknowledge whence the kingdom was bestowed upon them, . . . because they do not extol the name of the Lord of Spirits”. In the papyrus of Ani (*E. B. D.* 3) Rā is worshipped by the gods “who dwell in the heights and who dwell in the depths”; whilst Isis and Osiris, as possessing supreme power, received honour “in the regions under the earth and in those above ground” (Plut. *de Iside*, 27). Compare the fine rabbinic saying of Rabbi Pinchas and R. Jochanan on Ps. c. 2: “though all offerings cease in the future, the offering of praise alone shall not cease; though all prayers cease, thanksgiving alone shall not cease”.

k iv. 10, xix.

4.  
l Detached  
"Amen"  
(so often  
in O.T.).  
cf. 1 Cor.  
xiv. 16,  
just.

Apol. i. 65, 67.

14. Καὶ τὰ τέσσερα ζῶα ἔλεγον, <sup>k</sup> "Ἀμήν" · <sup>l</sup> καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

VI. 1. ΚΑΙ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον <sup>a</sup> μίαν <sup>a</sup> ἐκ τῶν ἑπτὰ σφραγίδων, καὶ <sup>b</sup> ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζῶων λέγοντος ὡς φωνή <sup>l</sup>

a See v. 5, etc.

b See v. 11.

<sup>1</sup> For φωνῆς (P, 1) read φωνή [harsh ex. of nom. indep.] ACQ., etc., And., Areth. Bg., Lach., Ti., Tr., Bs., Düst., Bj. [φωνῆ 7, 87, 93, WH, Sw., Ws.].

Ver. 14. The prologue is brought to a splendid close by "amen" from the four ζῶα, who have the last as they had the first word (iv. 8), followed by silent adoration from the πρεσβύτεροι. As in the liturgical practice of early Christian assemblies, so in the celestial court, the solemn chant of praise to God is succeeded by the "amen" ("ad similitudinem tonitruī . . . amen reboat," Jerome); Q, Areth., etc. Alf., bring this out by reading here τὸ Ἀμήν. By prefacing the struggle on earth (vi. f.) with a vision of the brilliant authority and awe of heaven (iv., v.), the prophet suggests that all the movements of men on earth, as well as the physical catastrophes which overtake them, are first fore-shadowed in heaven (the underlying principle of astrology, cf. Jeremias, 84 f.) and consequently have a providential meaning. In iv., v. the writer takes his readers behind the scenes; the whole succeeding tide of events is shown to flow from the will of God as creator of the universe, whose executive authority is delegated to Jesus the redeemer of his people. This tide breaks in two cycles of seven waves, the seventh (viii. 1) of the first series (vi. 1-vii. 17) issuing in a fresh cycle (viii. 2-xi. 19) instead of forming itself (as we should expect) the climax of these preliminary catastrophes in nature and humanity, disasters which were interpreted (R. 7. 237-239) as the premonitory outbursts of an angry deity ready to visit the earth with final punishment. Observe that throughout the Apocalypse wind and fire are among God's scourges handled by angels in order to punish the earth and the waters, according to the conception preserved in Apol. Arist. 2: "Moreover, the wind is obedient to God, and fire to the angels; the waters also to the daemons, and earth to the sons of men" (*Ante-Nicene Library*, ix. 257 f.). The visitation is divinely complete, sevenfold like Ezekiel's oracles against the nations (xxv.-xxxii.). Apoc. vi.-ix. has, for its staple, little more than a poetic elaboration of Mark xiii. 8 (cf. 24, 25),

international complications due to the scuffling and strife of peoples, and physical disasters as a fit setting for them.

The vision of the seven seals opened (vi. 1-viii. 2): vi. 1, 2, a Parthian invasion.

CHAPTER VI.—Ver. 1. The command or invitation ἔρχου is not addressed to Christ (as xxii. 17. 20). If addressed to the seer, it is abbreviated from the ordinary rabbinic phrase (*ueni et uide*) used to excite attention and introduce the explanation of any mystery. The immediate sequel (omitted only in ver. 4), καὶ εἶδον, does not, however, forbid the reference of ἔρχου to the mounted figures; hearing the summons, John looked to see its meaning and result. The panorama of these four dragoons ("ad significandum iter properum cum potentia") is partly sketched from Semitic folk-lore, where apparitions of horsemen (cf. 2 Macc. iii. 25, etc.: "the Beduins always granted me that none living had seen the angel visions . . . the meleika are seen in the air like horsemen, tilting to and fro," Doughty, *Arab. Deserta*, i. 449) have been a frequent omen of the end (cf. *Jos. Bell.* vi. 5; *Sib. Or.* iii. 796), partly reproduced from (Persian elements in) Zech. i. 7 f., vi. 1-8, in order to bring out the disasters (cf. Jer. xiv. 12, xxi. 7) prior to the last day. The direct sources of vi. and ix. lie in Lev. xxvi. 19-26; Ezek. xxxiii. 27, xxxiv. 28 f., and Sir. xxxix. 29, 30 ("fire and hail and famine and θάνατος, all these are created for vengeance; teeth of wild beasts and scorpions and serpents and a sword taking vengeance on the impious to destroy them"). An astral background, in connection with the seven tables of destiny in Babylonian mythology, each of which was dedicated to a planet of a special colour, has been conjectured by Renan (472); cf. Chwolson's *Die Ssabier*, iii. 658, 671, 676 f. For other efforts to associate these horsemen with the winds or the planets, see Jeremias (pp. 24 f.) and M. W. Müller in *Zeitr. f. d. neutest.*



βροντῆς, “Ἔρχου”. 2. Καὶ εἶδον, καὶ ἰδοὺ ἵππος <sup>a</sup>λευκός, καὶ <sup>c</sup> xvii. 1, xxi. 9, John i. 39, 46. Sib. Or. iii. 176, Verg. Aen. iii. 537 f. (Servius). N.T. f. xii. 3, ἀπ. λεγ. N.T.  
<sup>δ</sup>καθήμενος ἐπ’ αὐτὸν ἔχων <sup>ο</sup>τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ <sup>d</sup>  
ἐξῆλθε νικῶν καὶ ἵνα νικήσῃ. 3. Καὶ ὅτε ἤνοιξε τὴν σφραγ-  
ῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, “Ἔρχου”.  
4. Καὶ ἐξῆλθεν ἄλλος ἵππος <sup>ι</sup>πυρρός· καὶ τῷ καθημένῳ ἐπ’ αὐτὸν  
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ <sup>η</sup>ἵνα <sup>h</sup>ἀλλήλους <sup>e</sup>  
<sup>ε</sup>σφάξουσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. 5. Καὶ ὅτε <sup>f</sup>  
<sup>g</sup> Cf. on iii. 9. h Mk. xiii. 8, etc., Ap. Bar. lxx. 3, 4 Esd. vi. 24, xiii. 31, Sib. Or. ii. 156.

Wiss. (1907), 290-316. But the proofs are fanciful and vague, though they converge upon the view that the colours of the steeds at least had originally some planetary significance. The series, as usual, is divided into the first four and the second three members. The general contents of vi. 1-8 denote various but not successive phases of woe (only too familiar to inhabitants of the Eastern provinces) which were to befall the empire and the East during the military convulsions of the final strife between Rome and Parthia. The “primum omen,” for John as for Vergil, is a white horse, ridden by an archer.

Ver. 2. White = royal and victorious colour, *cf.* the white horse of the Persian kings (Philostr. *Vit. Ap.* i.). The triumphant figure of the mounted bowman is by no means to be identified with that of the Christian messiah or of the gospel. It would be extremely harsh and confusing to represent the messiah as at once the Lamb opening the seal and a figure independently at work. The initial period of the gospel was not one of irresistible triumph, and matters have become too acute for John to share the belief voiced in Mark xiii. 10. Besides, the messiah could hardly be described as preceding the signs of his own advent, nor would he be on the same plane as the following figures. The vision is a tacit antithesis, not an anticipation, of xix. 11 f.; the triumph of the world which opens the drama is rounded off by an infinitely grander triumph won by Christ.—*νικῶν κ. κ.τ.λ.* John was too open-eyed to ignore the fact that other forces, besides the Christian gospel, had a success of their own on earth. What is this force? Not the Roman Empire, as if the four steeds represented the first four emperors (so, variously, Renan, Spitta, Weizsäcker), but a raid of the Parthians (so most edd. from Vitringa to Erbes, Völter, Holtzm., Bousset, Bruston, Ramsay, Scott), which represented war in its

most dreaded form for inhabitants of the Eastern provinces. There is no need to find any definite reference to the raid of Vonones (Wetstein) or of Vologesus who invaded Syria in 61-63 A.D. The simple point of the vision is that the Parthians would be commissioned to make a successful foray, carrying all before them. The bow was the famous and dreaded weapon of these oriental cavalry; *Νικήτωρ* was a title of Seleucus, and *νικητής* of the Persian satrap. One plausible hypothesis (developed by Erbes) refers the basis of the seal-visions to (a) the triumphs of Augustus and Tiberius, (b) the bloody feuds in Palestine under Caligula, (c) the famine in Syria under Claudius (Ac. xi.), (d) the subsequent pestilence, (e) the Neronian martyrs, and (f) the agitations of the empire under Galba, etc. (for portents *cf.* Plin. *Ep.* vi. 16, 20; Tacit. *Hist.* i. 4). But a similar collocation of portents is found in the reign of Titus; and apart from the misinterpretation of the first seal, it is arbitrary and jejune to suppose that this prophet's splendid, free reading of providence was laboriously spelt out from details of more or less recent history.

Vv. 3, 4. *The second seal opened:*

A swordsman representing (red = martial colour) war and bloodshed, “is permitted to make men slay one another”. The allusion to the merciless weapon (Plut. *de Iside*, 11) of the sword as Rome's national arm thus places the Parthian and Roman empires side by side (τῆς γῆς generally, not Judaea in particular), but the vision of war is also connected directly with the two following visions of famine (5, 6) and mortality (from pestilence, 7, 8). The seven punishments drawn up by rabbinic theology (*Pirke Aboth*, v. 11 f.) were: three kinds of famine, pestilence, noisome beasts, and captivity or exile.

Vv. 5, 6. The third seal opened = *famine*.

Ver. 5. The spectral figure of Hunger



- i Cf. Lam. iv. 8-9 (bloodlessness): f. th<sup>a</sup> Greek terms αἰανής and αἰθοψ for λιμός.  
 k Prov. xvi. 11, Ezek. iv. 16, v. 1, xlv. 10.  
 λ = ἡμερήσιος τροφή (Diog. Laert. 8, 18, cf. Herod. vii. 251).  
 aor. of prohibition.
- ἤνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, “Ἔρχου”. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων <sup>k</sup> ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6. καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν,  
 1 “Χοῖνιξ σίτου <sup>m</sup> δηναρίου, καὶ τρεῖς χοίνικες κριθῶν <sup>n</sup> δηναρίου καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ <sup>n</sup> ἀδικήσης.”  
 7. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, “Ἔρχου”. 8. καὶ εἶδον, καὶ ἰδοὺ ἵππος <sup>o</sup> χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ,<sup>1</sup> ὄνομα αὐτῷ ὁ Θάνατος,  
 m Gen. price (sc. πωλεῖται): cf. Matt. xx. 2. n Thuc. ii. 71, iv. 93, o Hom. II. viii. 479.

<sup>1</sup> Read **αὐτῷ** (ΣQ, 5, And., Areth., Tr. marg.: cf. xiv. 4, 9, xix. 14) for **μετ αὐτοῦ** (edd.), and, after **εδοθη**, **αὐτῷ** (Q, min., vss., Bg., Bs.) for the correction **αὐτοῖς** (ΣACP, edd.). [In any case, the **αὐτοῖς** refers to Death and Hades, not to the second, third, and fourth riders (Wellh.).]

holds a balance or pair of scales (ζ. literally = the beam, see reff.) for measuring bread by weight, to personify (ver. 6) bad times, when provisions became cruelly expensive. One **χοῖνιξ** of wheat, the usual rations of a working man for a day, is to cost twelve times its normal price, while the labourer's daily pay will not command more than an eighth of the ordinary twenty-four measures of the coarser barley. Grain is not to disappear entirely from the earth, otherwise there would be no famine. But food-stuffs are to be extremely scanty and therefore dear (cf. Lev. xxvi. 26; Ezek. iv. 16). These hard times are aggravated (**καὶ** adversative) by the immunity of oil and wine, which are, comparatively speaking, luxuries. One exasperating feature of the age would be the sight of wine and oil flowing, while grain trickled slowly into the grasp of the famishing. The best explanation of this realistic exception is to regard it as a water-mark of the Domitianic date (for details see the present writer's study in *Expos.* Oct. 1908, 359-369). In 92 A.D. Domitian had made a futile attempt to injure the cultivation of the vine in the provinces, which led to widespread agitation throughout Ionia. His edict had soon to be withdrawn, but not till it had roused fear and anger. Hence the words *hurt not the wine* have the force of a local allusion to what was fresh in his readers' minds. The point of the saying lies in the recent events which had stirred Smyrna and the surrounding townships, and which provided the seer with a bit of colour for his palette as he painted the final terrors.

It is as if he grimly said: "Have no fears for your vines! There will be no Domitian to hurt them. Comfort yourselves with that. Only, it will be small comfort to have your liquid luxuries spared and your grain reduced almost to starvation point." Or, the prophet's meaning might be that the exemption of the vine would only pander to drunkenness and its attendant ills. The addition of **τὸ ἔλαιον** is probably an artistic embodiment, introduced in order to fill out the sketch. The cultivation of the olive accompanied that of the vine, and the olive meant smooth times. It is no era of peace; far from that, the prophet implies. But the olive, "the darling of Peace" (as Vergil calls it), flourishes unchecked, so mocking and awry are the latter days. For **ἀδικεῖν** = "injure" (a country), see reff., vii. 2, and Dittenberger's *Sylloge Inscr. Graec.* 557. This Domitianic reference of vi. 6 was first worked out by S. Reinach (*Revue Archéolog.* 1901, 350 f.) and has been accepted by Harnack, Heinrici, Bousset, J. Weiss, Abbott, Holtzmann, Baljon, and others. There is no allusion to Jos. *Bell.* v. 13, 6, or to the sparing of gardens during the siege of Jerusalem (S. Krauss, in Preuschen's *Zeitschrift*, 1909, 81-89).

Vv. 7, 8. The fourth seal opened. *pestilence and mortality.*

Ver. 8. **χλωρός**, pale or livid as a corpse.—**ἐπάνω αὐτοῦ**, for the ordinary **ἐπ' αὐτόν**, a grammatical variation which has no special significance. In this Dureresque vignette the spectre of Hades, bracketed here as elsewhere with Death, accompanies the latter to secure his booty

καὶ ὁ ἄγγελος ἠκολούθει αὐτῷ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνει ἓν ῥομφαία καὶ ἐν ἑκατομμύτοις καὶ ἑκατομμύτοις θανάτω καὶ ὑπὸ τῶν θηρίων τῆς γῆς. 9. Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, 10. καὶ ἔκραξαν φωνῇ μεγάλῃ, λέγοντες, “Ἔως πότε, ὁ

pestilence (LXX).

t Rare with act. verb.

u xx. 4 (cf. Heb. xii. 23).

i. 18, xx.  
13-14,  
Hos. xiii.  
14, Isa.  
xviii. 5.  
q xiv. 13, cf.  
Luke ix.  
49.  
Instrum.  
Abbott,  
Diat.  
2332a.  
s xviii. 8;=  
v i. 9, xii. 17.

of victims. So Nergal, the Babylonian Pluto, is not content with ruling the regions of the dead but appears as an active personification of violent destruction, especially pestilence and war, inflicting his wounds on large masses rather than on individuals (Jastrow, 66, 67). A similar duality of conception, local and personal, obtained in Semitic and Hellenic mythology (cf. e.g., ix. 11); only, Death is not here personified as an angel (with Jewish theology, cf. Eisenmenger's *Eindecktes Jud.* i. 854 f., 862 f.). As the chief partner in this grim league, he is given destructive power over a certain quarter of the earth (τὸ τέτ. colloquially); his agents are the usual apocalyptic scourges (cf. Ezek. xiv. 21, Ps. Sol. xiii. 2 f., with Plut. *Iside*, 47 for the Iranian expectation of λοιμὸς καὶ λιμός as inflictions of Ahriman) against which the Jewish evening prayer was directed (“keep far from us the enemy, the pestilence, the sword, famine and affliction”). War, followed by famine which bred pestilence, was familiar in Palestine (Jos. *Antiq.* xv. 9) during the first century A.D. Indeed throughout the ancient world war and pestilence were closely associated, while wild beasts multiplied and preyed on human life, as the land was left untilled. In Test. Naphth. 8, etc., Beliar is the captain of wild beasts. Note that the prophet sees only the commissions, not the actual deeds, of these four dragoons: not until vi. 12 f. does anything happen. The first four seals are simply arranged on the rabbinic principle (Sohar Gen. fol. 91), “quodcunque in terra est, id etiam in coelo est, et nulla res tam exigua est in mundo quae non ab alia simili quae in coelo est dependeat”. The four plagues (a Babylonian idea) are adapted from Ezek. xiv. 12 f. Contemporary disasters which may have lent vividness to the sketch are collected by Renan (pp. 323 f.).

Vv. 9-11. The fifth seal opened.

Ver. 9. The scene changes from earth to heaven, which appears as a replica of the earthly temple with its altar of burnt offering. As the blood of sacrifices flowed

at the base of the altar (xvi. 7), the blood representing the life, the symbolism is obvious. It was mediated by rabbinic ideas of the souls of the just (e.g., of Moses) resting under the divine throne of glory; cf. R. Akiba's saying, “quicumque sepelitur in terra Israel, perinde est ac si sepeliretur sub altari: quicumque autem sepelitur sub altari, perinde est ac si sepeliretur sub throno gloriae” (*Pirke Aboth*, 26). The omission of Ἰησοῦ after μ. may suggest that the phrase is intended to include not so much the heroic Jews who fell in the defence of their temple against Rome (Weyland) as pre-Christian Jewish martyrs (cf. Heb. xi. 39, 40) who are raised to the level of the Christian church, and also those Jews who had been martyred for refusing to worship the emperor (cf. vii. 9, xvii. 6, and Jos. B. J. vii. 10, 1). But the primary thought of the Christian prophet is for Rome's latest victims in the Neronian persecution and the recent enforcement of the cultus under Domitian. The general idea is derived from Zech. i. 12, Ps. lxxix. 10, and En. xxii. 5 (“and I saw the spirits of the children of men who were dead, and their voice penetrated to the heaven and complained,” from the first division of Sheol).

Ver. 10. Like Clem. Rom., John is fond of δεσπότης as implying the divine might and majesty (3 Macc. iii. 29, v. 28). This severe and awe-inspiring conception (cf. Philo, *quis rer. div. haer.* 6) means that God will vindicate his holiness, which had been outraged by the murder of the δοῦλοι for whom he is responsible. In contemporary pagan religions throughout Asia Minor, the punishment of wrong-doing is often conceived in the same way, viz., as the answer to the sufferer's appeal (cf. *Introd.* § 2), not simply as a spontaneous act of divine retribution. “How long wilt thou refrain from charging and avenging our blood upon (ἐκ as in 1 Sam. xxiv. 13, Ps. xlii. 1) those who dwell on the earth” (i.e., pagans)? The bleeding heart of primitive Christendom stands up and cries, “I



w = φοβερός "δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ <sup>z</sup> κρίνεις καὶ <sup>x</sup> ἐκδικεῖς τὸ <sup>y</sup> αἷμα.  
κύριος  
 (Philo),  
 Plato,  
 Euthyd.  
 302: cf.  
 on Luke  
 ii. 29, Acts iv. 24, Did. x. 3, Dan. iii. 37, ix. 8, etc.  
 2, Deut. xxxii. 43, etc. ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;" 11. καὶ ἐδόθη αὐτοῖς  
ἐκάστω <sup>z</sup> στολὴ <sup>y</sup> λευκή, καὶ <sup>x</sup> ἔρρηθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι  
x 2 Kings ix. 7, 2 Chron. xxiv. 22, cf. Hab. i.  
 z iii. 4, 5, 18. a As ix. 4 for ἔρρηθη Attic.

have suffered". For ἐκδικεῖν αἷμα cf. Dittenberger's *Sylloge Inscript. Graec.* 816<sup>12</sup> (1 cent. A.D.) ἵνα ἐγδικήσῃς τὸ αἷμα τὸ ἀνάτιον, etc.; for ἐκδ. ἐκ. (= <sup>z</sup>) of vengeance, cf. Luke xviii. 3-8 (ἀπὸ), a close parallel in thought, though this pathetic, impatient thirst for blood-revenge, which has "the full drift of Ps. xciv. below it" (Selwyn) is inferior not only to 1 Peter ii. 23 but to the synoptic wail. The Jewish atmosphere is unmistakable (cf. 2 Macc. vii. 36; also Deissmann's *Licht vom Osten*, 312 f.), but this does not mean that the passage was necessarily written by a Jew. In that case we should have expected some allusion to the vicarious, atoning power of the martyrs' death (*R. 7*. 181). The prophet evidently anticipated further persecution, since he wrote on the verge of the end precipitated by the Domitianic policy (cf. on ii. 13). Such persecution follows natural disturbances, as in the synoptic apocalypse (Matt. xxiv. 6-7, 21 f.), but the outline of the fifth seal is taken from Enoch, where (xlvii.) the prayer and blood of the martyred saints "rise from the earth before the Lord of Spirits," while the angels rejoice that such blood has not been shed in vain. In En. xcvi. 3-5 the prayer of the righteous for vengeance overtakes their persecutors on the day of judgment with woeful issues (xcix. 3, 16). "Persist in your cry for judgment, and it shall appear unto you; for all your tribulation will be visited on the rulers, and on all their helpers, and on those who plundered you" (civ. 3, cf. xxii. 6, 7, where Abel's spirit complains of Cain).—κατ. κ.τ.λ. always in Apocalypse opposed to the saints, almost as "the world" to "the pious" in modern phraseology. This usage is largely paralleled by that of the Noachic interpolations in Enoch (see Charles on xxxvii. 5), where the phrase has either unfavourable or neutral associations. ἅγιος here (as John xvii. 11 = Did. x. 3, πανάγιος Clem. Rom. xxxv. 3, lviii. 1) applied by a comparatively rare usage (1 Peter i. 15 and Apoc. iv. 8 being dependent on O.T.) to God, whose intense holiness must be

in antagonism to the evil and contradictions of the world (Titius, 9-11).

Ver. 11. The white robe assigned each (Blass, § 32, 4) of these martyr-spirits as a pledge of future and final glory (vii. 9) and a consoling proof that no judgment awaited them (xx. 4-6), is a favourite gift in the Jewish heaven (cf. Enoch lxii. 15 f., and *Asc. Isa.* ix. 24 f.). The intermediate state was a much debated question in apocalyptic literature, and early Christian thought fluctuates between the idea of a provisional degree of bliss (as here and, e.g., Clem. Rom. i. 3, "those who by God's grace have been perfected in love possess the place of the pious, and they shall be manifested at the visitation of God's kingdom") and a direct, full entrance into heavenly privileges—especially, though neither uniformly nor exclusively, reserved for martyrs (Clem. Rom. v., Polyk. *ad Phil.* ix. 2, Heb. xii. 23, etc.); cf. Titius, 44-46. A cognate idea is reproduced in *Asc. Isa.* ix. 6 f., where in the seventh heaven Abel, Enoch and the Jewish saints appear all clothed "in the garments of the upper world" (i.e., in their resurrection-bodies) but not yet in full possession of their privileges, not yet seated on their thrones or wearing their crowns of glory. These are not theirs, till Christ descends to earth and ascends to heaven again.—"And they were told to rest (or wait quietly) for a little while yet," as they had been doing till the successive shocks of providence stirred them to an outburst of eager and reproachful anticipation. To rest implies to cease crying for vengeance (cf. iv. 8). Gfrörer (ii. 50) cites a rabbinic tradition that the messiah would not come until all souls in <sup>z</sup> (an intermediate resting-place of the departed?) were clothed with bodies. ἕως κ.τ.λ., this is closely and curiously reproduced, not so much from ideas preserved in the contemporary Apoc. Bar. xxiii. 4, 5 (where the end of the world comes when the predestined number of human beings is completed) as from the religious tradition also used in Clem. Rom. ii., lix., Justin (*Apol.* i. 45), and the contemporary 4th Esdras (iv. 36 f., quoniam in statera ponderauit



χρόνον μικρόν, ἕως πληρωθῶσιν<sup>1</sup> καὶ οἱ σύνδουλοι<sup>b</sup> αὐτῶν καὶ οἱ<sup>b</sup> Note  
repet. of  
poss. gen.  
ix. 21.  
<sup>c</sup> ἀδελφοὶ<sup>b</sup> αὐτῶν οἱ μέλλοντες<sup>d</sup> ἀποκτείνεσθαι ὡς καὶ αὐτοί. 12. For  
ethnic  
use (=  
καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην· καὶ <sup>e</sup> σεισμός μέγας fellow of  
same  
religious  
communi-  
ty) cf.  
C. B. P. i.  
96 f.  
ἐγένετο, καὶ ὁ ἥλιος ἐγένετο <sup>f</sup> μέλας ὡς σάκκος <sup>g</sup> τρίχινος, καὶ ἡ  
σελήνη ὅλη ἐγένετο ὡς αἷμα, 13. καὶ οἱ <sup>h</sup> ἀστέρες τοῦ οὐρανοῦ  
ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς <sup>g</sup> ὀλύνθους αὐτῆς ὑπὸ  
ἀνέμου μεγάλου σειομένη· 14. καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς  
d On Aeolic  
form, cf. Helbing, 73-74. e viii. 5, xi. 13, xvi. 18, Matt. xxiv. 7, 4 Esd. vi. 14, Ap. Bar. lxx. 8,  
Dio Cass. lxxvi. 23, etc. f Isa. xlii. 10, i. 3, Joel ii. 3, 10, 30-31, Matt. xxiv. 29, Ass. Mos. x. 4 f.  
g ἄπ. λεγ. N.T. h Isa. xxxiv. 4, Ezek. xxxii. 7-8, cf. Sib. Or. iii. 82, viii. 238, 413 (190).

<sup>1</sup> For πληρωσονται (Areth.) read πληρωθωσιν (AC, 29, vg., S., Cypr., Bg., Düst., Lach., WH, Ws., Bj., Sw., Bs.) [πληρωσωσιν  $\Sigma$ PQ, etc., And., Ti., Al. Tr., Holtzm.).

saecula et mensura mensuravit tempora et non commouit nec excitauit, usquedum impleatur praedicta mensura . . . quando impletus fuerit numerus similium uobis) which thinks not of mankind but of the righteous (cf. Apoc. Bar. xxx. 2, and Heb. xi. 40). The atmosphere of this belief goes back to the first century B.C., as in Enoch (xlvi., cf. ix. xxii.) "and the hearts of the holy were filled with joy that the number of righteousness had drawn nigh, and the prayer of the righteous was heard, and the blood of the righteous required, before the Lord of Spirits" (cf. below, ch. xi. 15 f.). The thought is repeated in Ep. Lugd. from this passage ("day by day those who were worthy were seized, filling up their number, so that all the zealous people and those through whom our affairs here had been especially established, were collected out of both churches"). It had been already developed otherwise in 4th Esdras iv. 35 f., where the seer's impatience for the end is rebuked and God's greater eagerness asserted. "Did not the souls of the righteous question thus in their chambers, saying, 'How long are we still to stay here? et quando ueniet fructus areae mercedis nostrae?' And the archangel Jeremiel answered them and said, 'When the number of your fellows is complete.'" Substituting martyrs for the righteous, the author of our Apocalypse has exploited the idea thus familiar to him as a devout Jew; his first four visions come mainly through Zechariah; for the next he adapts this later post-exilic notion. The Neronic victims and their fellows occupied in his mind the place filled by the early Jewish saints in the reverent regard of contemporary Jews. As Renan notices (317 f.),

this thirst for vengeance was in the air after Nero's death, shared even by Romans; one legend (Suet. *Nero*, xlviii., Dio Cass. lxxiii. 28) told how, as Nero fled to his last retreat, during a thunder-peal the souls of his victims burst from the earth and flung themselves upon him.—As the safety of the physical universe rested on the safety of the righteous, according to the Jewish notion, so any massacres of the latter at once affected the stability of the world. Hence the sequence of vv. 11 and 12 f. There is no hint that these physical aberrations were temporary. Yet the following catastrophes (vii. f.) plainly presuppose a universe in its original and normal condition. It depends upon the theory adopted of the book whether this points merely to such discrepancies as are not unfamiliar in literature (especially imaginative literature), or to recapitulation, or to the presence of different sources.

Vv. 12-17. *The sixth seal opened* (cf. Crashaw's *To the Name of Jesus*, 220-234).

Vv. 12-14. The earthquake (reff.), darkening of sun by atmospheric disturbances, (Verg. *Georg.* i. 463 f., Lucan i. 75 f., 522 f. Compare Ass. Mos. x. 4 f.: et tremabit terra. Usque ad fines suas concutietur . . . sol non dabit lumen et in tenebras conuertet se, etc.; for Babylonian background cf. Schrader,<sup>3</sup> 392 f.), reddening of the full moon as in a total eclipse (cf. reff.), the dropping of stars, the removal of the sky, and the displacement of mountain and island (En. i. 6, see below on xiv. 20) are all more or less stereotyped features of the physical situation in apocalyptic eschatology, where naturally (cf. Jos. *Bell.* iv. 4, 5) agonies and distortions of the uni-

- i Jer. iv. 24, βιβλίον ἐλισσόμενον, <sup>1</sup> καὶ πᾶν ὄρος καὶ νῆσος <sup>1</sup> ἐκ τῶν τόπων  
 Ezek. xxxviii. αὐτῶν ἐκινήθησαν· 15. καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ <sup>k</sup>μεγισ-  
 20, Nah. i. 5, cf. τᾶνες καὶ οἱ <sup>1</sup>χιλίαρχοι καὶ οἱ <sup>m</sup>πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς  
 Sen. Nat. Quaes. iv. δοῦλος καὶ ἐλεύθερος <sup>n</sup> ἔκρυσαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς  
 26.  
 k xviii. 23 πέτρας τῶν <sup>o</sup> ὀρέων, 16. <sup>n</sup> καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις,  
 = the  
 Parthian  
 chiefs (Macedonian term)? cf. Dan. v. 23, LXX, Ps. Sol. ii. 36. 1 On form see Win. § 8, 9.  
 m Jas. v. 1. n From Hos. x. 8, Isa. ii. 10 f., vi. 16, Ezek. xxxix. 17-20, Luke xxiii. 30;  
 a characteristic of the wicked in En. xcvi. 3, c. 4, cii. 1. o For uncontracted form,  
 cf. Helbing, 41.

<sup>1</sup> The *πασα* prefixed to *νησος* by S. smoothes out the constr. of *παν*.

verse precede some divine punishment of men (Verg. *Gcorg.* i. 365 f.).

Vv. 15-17. Note the sevenfold description of the effect produced on humanity (xix. 18, cf. xiii. 16), the Roman *χιλίαρχοι* (=tribuni), the riches and rank of men (*ἰσχ.* a dramatic touch=defiant authority, like Mrs. Browning's Lucifer: "strength to behold him and not worship him, Strength to be in the universe and yet Neither God nor God's servant"; see especially Ps. Sol. xv. 3, 4), the distinction of slaves and free as a pagan, never as an internal Christian, division; also the painting of the panic from O.T. models (reff.). Those who are now the objects of dread, cower and fly to the crags and caves—a common sanctuary in Syria (cf. *Introd.* § 8). Mr. Doughty describes a meteoric shock in Arabia thus: "a thunder-din resounded marvellously through the waste mountain above us; it seemed as if this world went to wrack. . . . The most in the mejlis were of opinion that a 'star' had fallen" (*Ar. Des.* i. 462, 463). The Hosean citation (cf. Jer. viii. 3) here, as in Luke, gives powerful expression to the dread felt by an evil conscience; even the swift agony of being crushed to death is preferable to being left face to face with the indignation of an outraged God. To stand (cf. Luke xxi. 36) is to face quietly the judgment of God (1 John ii. 28), which is impossible except after a life which has resolutely stood its ground (Eph. vi. 13) amid reaction and served God (Apoc. vi. 10, 11). The panic of kings, etc., is taken from the description of the judgment in Enoch lxii.-lxiii., where before the throne of messiah "the mighty and the kings" in despairing terror seek repentance in vain; "and one portion of them will look on the other, and they will be terrified, and their countenance will fall, and pain will seize them," at the sight of messiah. In Apoc. Bar. xxv.

also the approach of the end is heralded by stupor of heart and despair among the inhabitants of the earth, while a similar stress falls (in Sap. vi. 1-9) on kings, etc., and (in En. xxxvii.-lxxi. generally) on the earth's rulers. There is no need to suspect καὶ . . . ἀρνίου (16) as an editorial gloss (Vischer, Spitta, Weyland, de Faye, Völter, Pfeiderer, von Soden, Rauch, J. Weiss, Briggs); it may be a characteristic touch designed to point the O.T. citation (for αὐτοῦ in 17 or in xxii. 3 cf. 1 Thess. iii. 11, 2 Thess. ii. 16, 17), rather than a scribal or editorial insertion in what was originally a Jewish source.

The great day of God's wrath has come, but the action is interrupted by an *entre-acte* in vii., where as in x. 1-xi. 13, the author introduces an intermezzo between the sixth and the seventh members of the series. A change comes over the spirit of his dream. But although this oracle is isolated by form and content from its context, it is a consoling rhapsody or rapture designed to relieve the tension by lifting the eyes of the faithful over the foam and rocks of the rapids on which they were tossing to the calm, sunlit pool of bliss which awaited them beyond. They get this glimpse before the seventh seal is opened with its fresh cycle of horrors. The parenthesis consists of two heterogeneous visions, one (1-8) on earth and one (9-17) in heaven. The former (and indeed the whole section, cf. the *ἐστῶτες* of 9) is an implicit answer to the query of vi. 17, τίς δύναται σταθῆναι; it is an enigmatic fragment of apocalyptic tradition, which originally predicted (cf. Ezek. ix. 1 f.) God's safeguarding of a certain number of Jews, prior to some catastrophe of judgment ("Cry havoc, and let slip the winds of war!") upon the wicked. The chapter is not a literary unit with editorial touches (Weyland, Erbes, Bruston, Rauch), nor is



“ Πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἡμᾶς

ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου,

καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,

17. ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ,<sup>1</sup>

καὶ τίς δύναται ἵσταθῆναι ; ”

p (Luke  
xxiii. 30),  
xvi. 14,  
Nah. i. 6,  
Mal. iii. 2,  
Zeph. i.  
14, 18, etc.  
q Win. § 14,  
4.

αυτων (L<sup>h</sup>C. 38. vg., Syr., 3., Haym., etc., Ti., Tr., WH, Sw., Bj.) is an emendation of the original and difficult αυτου (APQ, min., Me., Arm., Aeth., And., Areth., Pr., Lach., Al., Ws., Bs.).

9-17 a continuation of vi. (Spitta). Vv. 1-8 are a Jewish fragment incorporated by the author, who writes 9-17 himself (so, *e.g.*, Vischer, Pfeiderer, Schmidt, Porter, Bousset, von Soden, Scott, Wellhausen). The fact that a selection, and not the whole, of the Jews are preserved, does not (in view of 4 Esdras) prove that a Jewish Christian (Völter, J. Weiss) must have written it. The scenery is not organic to John's proper outlook. After ver. 8 he shows no further interest in it. The winds are never loosed. The sealing itself is not described. The sealed are not seen. An apparent allusion to this remnant does occur (xiv. 1), but it is remote; John makes nothing of it; and the detached, special character of vii. 1-8 becomes plainer the further we go into the other visions. The sealed are exempted merely from the plague of the winds, not from martyrdom or persecution (of which there is no word here); one plague indeed has power to wound, though not to kill, them (ix. 4, 5). The collocation of the fragment with what precedes is probably due in part to certain similarities like the allusions to the wind (vi. 13), numbering (vi. 11), and the seals (vi. 1 f.). The real problem is, how far did John take this passage literally? This raises the question of the relationship between 1-8 and 9-17; either (a) both are different forms of the same belief, or (b) two different classes of people are meant. In the former event (a) John applies the Jewish oracle of 1-8 to the real Jews, *i.e.*, the Christians, who as a pious remnant are to be kept secure amid the cosmic whirl and crash of the latter days (vi. 12-17, *cf.* iii. 10 and the connexion of Nahum i. 5, 6, and 7). The terror passes and lo! the saints are seen safe on the other side (9-17). This interpretation of Christians as the real Israel or twelve tribes is favoured not only by early Christian thought (*cf.* 1 Peter i. 1, Jas. i. 1, Herm. Sim. ix. 17), but by the practice of John himself (*e.g.*, xviii. 4). Here as elsewhere he takes

the particularist language of his source in a free symbolic fashion; only, while the archaic scenery of 1-8 suffices for a description of the safeguarded on earth, he depicts their beatified state (9-17) in ampler terms. The deeper Christian content of his vision implies not deliverance from death but deliverance through death. His saints are not survivors but martyrs. Hence the contrast between 1-8 and 9-17 is one of language rather than of temper, and the innumerable multitude of the latter, instead of being a supplement to the 144,000, are the latter viewed after their martyr-death under a definitely Christian light. The O.T. imagery of 1-8 mainly brings out the fact that the true Israel (Gal. vi. 16) is known and numbered by God; not one is lost. The alternative theory (b) holds that in taking over this fragment and adding another vision John meant Jewish Christians by the 144,000. The latter identification (so, *e.g.*, Prim., Vict., Hausrath, Vischer, Spitta, Hirscht, Forbes, Bousset) is less probable, however, in view of the general tenor of the Apocalypse (*cf.* Introd. § 6), for the usual passages cited as proof (*cf.* notes on xiv. 1 f., xxi. 12 and 24) are irrelevant, and while John prized the martyrs it is incredible that 9-17 was meant to prove that martyrdom was required to admit Gentile Christians even to a second grade among the elect (Weizsäcker, Pfeiderer). A Jewish Christian prophet might indeed, out of patriotic pride, regard the nucleus of God's kingdom as composed of faithful Jews, without being particularist in his sympathies. Paul himself once held this nationalist view (Rom. ix.-xi.), but it is doubtful if it represented his final position, and in any case the general conception of the Apocalypse (where Christians are the true Jews, and where particularist language is used metaphorically, just because literally it was obsolete) tells on the whole in favour of the view that 9-17 represents 1-8 read in the light of v. 9 (so, *e.g.*, de Wette, Bruston.



- <sup>a</sup> In a net? (like Tiamat, τέσσαρας γωνίας τῆς γῆς, \*κρατοῦντας <sup>b</sup> τοὺς τέσσαρας <sup>b</sup> ἀνέμους En. xviii. s.c. 411 f.). τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, <sup>b</sup> Jer. xlix. 36, Ezek. xxxvii. 9, Dan. vii. 2.

Porter, Wellhausen, and Hoennicke: *das Judenthum*, 194 f.). Only, the general description of redeemed Christians in v. 9 is specifically applied in vii. 14 to the *candidatus martyrur exercitus*. Here as elsewhere John apparently conceives the final trial to be so searching and extensive that Christians will all be martyrs or confessors. The wonderful beauty of 9-17, whose truth rises above its original setting, requires no comment. It moved Renan (479, 480), after criticising "le contour mesquin" of the Apocalypse in general, to rejoice in the book's "symbolical expression of the cardinal principle that God is, but above all that He *shall be*. No doubt Paul put it better when he summed up the final goal of the universe in these words, *that God may be all in all*. But for a long while yet men will require a God who dwells with them, sympathises with their trials, is mindful of their struggles, and *wipes away every tear from their eyes*."

CHAPTER VII.—Ver. 1. As on the synoptic scheme (Matt. xxiv. 31), physical convulsions and human terrors are followed by a pause during which the saints are secured. It is impossible and irrelevant to determine whether the winds' blast and the sealing were already conjoined in the fragment or oral traditions which lay before this editor, or whether their combination is due to himself. They reflect the tradition underlying the synoptic apocalypse (Mark xiii. 24-27, etc., cf. Apoc. vi. 12-vii. 3), but here the safeguarding of the elect comes before, instead of after, the advent, and the four winds are agents of destruction instead of mere geographical points; besides, the rôle of messiah is omitted altogether. It is assumed not merely that these angels are the spirits of the four winds (Zech. vi. 5, and repeatedly in Enoch, e.g., lxix. 22, "the spirits of the waters and of the winds and of all zephyrs"), but that some onset of the winds is imminent (ver. 2, cf. En. xviii. 22), as part of the horrors of the last catastrophe (for punitive winds, see Sir. xxxix. 28). Stray hints proving the existence of such a tradition (cf. S. C. 323 f.; A. C. 246, 247) e.g., from Sibyll. viii. 203 f., etc., where a

hurricane is to sweep the earth previous to the resurrection of the dead (trees being here singled out as most exposed to a storm's ravages). If such allusions are not mere echoes of the present passage, they would appear to indicate a runlet of eschatological tradition flowing behind more important ideas. Or are the saints like trees of God (Ps. Sol. xiv. 2, 3) never to be uprooted by a wind or onset of foes (*ibid.* viii. 6, xvii. 13)? It is no longer possible to be sure. In En. xviii 1 f. by a semi-Babylonian touch, the four winds are identified with the four pillars of the heaven and the foundations of the earth; in Apoc. Bar. vi. 4, 5, four angels with lamps are restrained by another angel from lighting them (cf. also *E. Bi.* 5303). There seems to be no allusion to the notion of a blast (from the sea) as a form of mortal fate (e.g., Oed. Col. 1659, 1660; *Iliad*, vi. 345 f.); on the contrary, the idea goes back to Zech. vi. 8 (LXX), whence the prophet had already developed vi. 1-8. As xiv. 1 f. roughly answers to vii. 9 f., so the appearance of wild beasts out of the agitated sea of the nations (in Dan. vii. 1-8) corresponds to the sequence of Apoc. vii. 1-4, and xiii. 1 f.

The earth is a rectangular plane or disc on which John looks down from heaven's dome resting on it, to observe (ver. 2) a fifth angel "ascending" from the sun-rising (the east as the source of light, cf. on xvi. 20, the site of paradise, the sphere of divine activity?). ζῶντος, here (as in xv. 7; cf. Heb. x. 31) in O.T. sense (cf. Deut. xxxii. 39 f.; Ezek. xx. 33; Jer. x. 10, etc.) of vitality to succour and to punish, God's "life" being manifested in his effective preservation of the saints and chastisement of their enemies or of the world in general. He lives and keeps alive. Here, as in the parent passage, Ezek. ix. 4-6 (cf. Exod. xii. 13 f. and the "Egyptian" character of the plagues in chap. viii.), the true δοῦλοι of God are distinguished by a mark denoting God's ownership. Before the crisis good and evil must be discriminated (Spitta, 80 f.). Cf. Ps. Sol. xv. 6 f. on the immunity of the righteous, ὅτι τὸ σημεῖον τοῦ θεοῦ ἐπὶ δικαίους εἰς σωτηρίαν, λιμὸς καὶ ῥομφαία καὶ θάνατος μακρὰν ἀπὸ δικαίων: here-

ἢ μήτε ἐπὶ πᾶν<sup>1</sup> δένδρον. 2. Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ<sup>d</sup> ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ὁ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη ἰαυτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων, 3. “Μὴ ἁδικήσητε τὴν γῆν μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρι<sup>h</sup> σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν<sup>k</sup> μετώπων αὐτῶν”. 4. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα τέσσαρες<sup>1</sup> χιλιάδες, ἐσφραγισμένοι ἐκ πάσης<sup>m</sup> φυλῆς υἱῶν<sup>m</sup> Ἰσραὴλ·

g Aor. subj. “action not yet begun,” Burton, 164. more common ἄχρις οὐ ἢ cf. Blass, § 65, 10. xiii. 16, xiv. 1, 9, xvii. 5, xx. 4, xxii. 4. cf. ix. 11, ii. 18, etc.

h i.e. the angels, as Matt. xxiv. 31. For the i vii. 11-12, xix. 5. k Only (in N.T.) in ix. 4, l Irreg. indep. nom. after accus., as often in Apoc., m Only here in Apoc., except xxi. 12 (also an interpolated source?).

<sup>1</sup> For παν (ΣP, 1, etc., Ti., Bj., Sw., WH) Lach., Tr., Al. Düst., Ws. read τι (CQ, min., vg., Pr.) [ἐπὶ δένδρου A, Me., Syr. Arm., Aeth. (Bs = δένδρον?): conj. Naber (deleting also μ. τα δένδρα in ver. 3) ἐπὶ ανυδρου].

as these plagues hunt down the wicked, τὸ γὰρ σημεῖον τῆς ἀπωλείας ἐπὶ τοῦ μετώπου αὐτῶν. This royal, sacred sign, which in Ezekiel is the cross or Tau as the symbol of life and is here probably

יהיה, authenticates the bearers as God's property (cf. Herod. ii. 113, vii. 233) and places them beyond risk of loss. It identifies them with his worship and also (cf. on ii. 17) serves to protect them as an amulet against harm (see Deissm. 351, 352 on φυλακτήρια as protective marks and amulets). In *Test. Sol.* (tr. Conybeare, *Few. Quart. Rev.* 1898, p. 34) an evil spirit declares he will be destroyed by the Saviour “whose number (στοιχεῖον), if anyone shall write it on his forehead, he will defeat me”. Mr. Doughty also describes (*Ar. Des.* i. 171) a false Christ in Syria who declared he had God's name sculptured between his eyebrows; i.e. the wrinkles resembled the Arabic hieroglyph for Allah. For the religious significance of such tattooing as a mark of divine ownership see R. S. 316; and, for the connection of vi. 12 f. and vii. 1 f., the basal passage in Dan. xi. 40, 44, xii. 1. The parallel device of Anti-christ later on (xiii. 16, etc.) shows that this sealing is something special, baptism or the possession of the Spirit (as in Paul) as the guarantee of destined bliss. A contemporary expression of the idea occurs in Clem. Rom. lix., lx.: “We will ask that the Creator of all things preserve intact to the end the appointed number of his elect throughout all the world, etc.”. As Apoc. vi. 1-8 and 12 f. are free reproductions, with a special complication, of the ideas underlying Mark

xiii. 7, 8, 24, 25, so Apoc. vii. 1 f. is an imaginative sketch on the lines of Mark xiii. 27. The Apocalypse, however, has no room for the false messiahs of Mark xiii. 6, 22, etc. (cf. on Apoc. xiii. 11 f.) as a peril. See further 4 Esd. vi. 5, “Ere they were sealed who laid up the treasure of faith,” and Melito (Otto ix. 432, 476) the apologist, who preserves a dual tradition of the end, including wind as well as fire = et selecti homines occisi sunt aquilone uehementi, et relictis sunt iusti ad demonstrationem ueritatis, (whilst at the deluge of fire) seruati sunt iusti in arca lignea iussu dei. But the Apocalypse like Philo, stands severely apart from the current Stoic notion, adopted in Sib. iv. 172 f.; 2 Peter, etc., of a destruction of the world by means of a final conflagration.

Ver. 4. After a pause, in which the sealing is supposed to have taken place, the writer hears that the number of the sealed is the stereotyped 144,000, twelve thousand from each of the twelve tribes of Israel (a “thousand” being the primitive subdivision of a clan or tribe, like the English shire into “hundreds”). The enumeration of these tribes (5-8) contains two peculiarities, (a) the substitution of Joseph for Ephraim, a variation to which we have no clue, and (b) the omission of Dan. The latter reflects the growing disrepute into which Dan fell; it either stands last (e.g. in P.; Josh. xix. 40 f.; Jud. i. 34) or drops out entirely, while it is curiously connected in the Talmud, as already in *Test. XII. Patr.* (Dan. 5), with Beliar, and in Irenæus (v. 30, 32) as in Hippolytus (*de Antichr.* 5, 6) with the

5. ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι.  
 ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες.  
 ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες.
6. ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες.  
 ἐκ φυλῆς Νεφθαλεὶμ δώδεκα χιλιάδες.  
 ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες.
7. ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες.  
 ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες.  
 ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες.
- n Cf. on iii. 8. ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες.  
 o Cf. v. 9. ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες.  
 p Irreg. appos. to plur. sense of ὄχλος.  
 q Nom. after ἐδύνατο, ἐκ ὁ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ ὁ γλωσσῶν, (sc.) ἰδοὺ; cf. John xii. 13, Lev. xxiii. 40. ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλη-  
 r See on xix. μένους στολὰς λευκάς, καὶ ὁ φοίνικες ἐν ταῖς χερσὶν αὐτῶν. 10. καὶ  
 1 and xii. κρᾶζουσιν φωνῇ μεγάλῃ λέγοντες,  
 s v. 13, xii. 10, xix. 1. “Ἡ ὁ σωτηρία ὁ τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ ὁ τῷ  
 t v. 11-12. ἀρνίῳ.”  
 u Cf. Win. 11. Καὶ πάντες οἱ ἄγγελοι ὁ εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ  
 v xi. 16. τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ὁ ἔπεσαν ἐνώπιον τοῦ

<sup>1</sup> Read, for καὶ ὁ οχλος πολυς, the οχλον πολυν of A, vg., Me., Aeth., Cypr., Pr. (Lach.) [Syr. = κ. μ. τ. ειδον οχλυν πολυν ον, κ.τ.λ.].

origin of Antichrist. This sinister reputation (cf. *A.C.* 171-174, Selwyn 200-204, Erbes 77 f.), current long before Irenæus' day, rested on the haggadic interpretation of passages like Gen. xlix. 17; Deut. xxxiii. 22; and Jer. viii. 16. Andreas, commenting on xvi. 12, thinks that Antichrist will probably come from Persia, ἐνθα ἡ φυλὴ τοῦ Δάν.

Ver. 9. ἔθν. κ. φ. curious and irregular change from singular to plural. ἐστῶτες = erect, confident, triumphant. For the white robes, see on vi. 11 (the number of the martyrs being now completed). Certain religious processions in Asia Minor consisted of boys robed in white and bearing crowns of leafy boughs (Deissm. 368 f.); and in some Asiatic inscriptions νίκη is associated with the palm branch, which in one case is placed alongside of the meta or goal (*C. B. P.* ii. 496). The carrying of palm-branches was a sign of festal joy in the Greek and Roman (= victory at the games Liv. x. 47, Verg. *Aen.* v. 109), as well as in the Jewish world (1 Macc. xiii. 51; 2 Macc. x. 7), accompanied by the wearing of wreaths of

green leaves. For the robes, see Liv. xxiv. 10: "Hadriae aram in coelo, speciesque hominum circum eam cum candida ueste visas esse". Here = "scilicet de antichristo triumphales" (Tertullian). For the numberless multitude, see Enoch xxxix. 6, where "the righteous and the elect shall be for ever and ever without number before" the messiah, in the mansions of bliss; white raiment and crowns of palm in Herm. *Sim.* viii. 2-4.

Ver. 10. "Salvation" (or, if ἡ be pressed, the salvation we enjoy) be ascribed "to our God and to the Lamb". The subordinate nature of the seven spirits (i. 4, iv. 5) is shown by the fact that no praise is offered to them throughout the Apocalypse, although in Iranian theology (Bund. xxx. 23): "all men become of one voice and praise aloud Aûharmazd and the archangels in the renovated universe".

Vv. 11-12. The angels standing around once again adore God, catching up the previous praise with "Amen," and uttering a sevenfold ascription of praise upon their own behalf, closed with another



θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ, 12. λέ- w Initial  
γοντες, Amen, xix. 4, xxii. 20.

“ Ἀμήν · ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.” Cf. v. 12; σ. and δύναμις Job xii. 13. (cf. Dan. ii. 20).

13. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, “Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶν καὶ πόθεν ἦλθον;” 14. καὶ εἶρηκα αὐτῷ, “Κύριέ μου, σὺ οἶδας”. Καὶ εἶπέ μοι, “Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, As in 1 Chron. xxix. 11. Constr. Matt. xi. 25, Cant. ii. 10. a Aoristic pf., v. 7.

b Ezek. xxxvii. 3, Job xxi. 15.

c Contrast Rom. ii. 8-9, and compare Apoc. iii. 10.

“Amen”. The article is repeated before each substitute, as in v. 13. The divine “wisdom” is shown in the means devised by the divine power to redeem (v. 12) and deliver (vii. 14) men, in straits where no human prudence could prevail. See Clem. Rom. lx. and Ps. Sol. xvii. 25.

Ver. 13. “And one of the elders addressed me, saying”; for similar openings of a dialogue, see Jer. i. 11, Zech. iv. 2. Perhaps, like Dante (*Parad.* iv. 10-12), John although silent showed desire painted on his face. The form of inquiry resembles Homer’s τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις, or Vergil’s qui genus? unde domo?, more closely still the similar sentences which recur in *Hermas*. See throughout, Zech. iv. 1, 6, and *Asc. Isa.* ix. 25, 26 (and I said to the angel “For whom are these robes and thrones and crowns reserved?” And he said to me: “They shall be missed by many who believe the words of him of whom I told thee [*i.e.*, Antichrist]”; also xi. 40, uos autem uigilate in sancto spiritu ut recipiatis stolam uestram et thronos et coronas gloriæ in caelo iacentes). It is the origin and character, not the number, of the company which interests the prophet.

Ver. 14. κύριέ μου (“Sir”) the respectful address of an inferior to his superior in age or station, the πρεσβύτεροι being conceived as angelic beings (as in Dan x. 17, 19, 4 Esd. iv. 3, etc.).—“Thou knowest” (and I fain would know also). The great distress is plainly the period of persecution and martyrdom (vi. 11) predicted (*e.g.*, Matt. xxiv. 21, from Dan xii. 1) to herald the final catastrophe. It is still expected by *Hermas* (*Vis.* ii. 2. 7, iv. 2. 5, 3. 6); but he less religiously attributes the white garments (*i.e.*, purity of soul) to the virtues. As the crisis with its outcome of faith and loyalty in all nations (ver. 9) is to be world-wide, this

passage seems to imply, although in a characteristically vague and incidental fashion (*cf.* v. 9, xiv. 6, etc.), the idea of Mark xiii. 10. But the situation of the Apocalypse is so acute, that mission operations are at a standstill. Instead of the gospel invading and pervading the pagan world, the latter has closed in upon the churches with threatening power, and in the brief interval before the end practically nothing can be looked for except the preservation of the faithful. Those “who come out of the great distress” are further described as having washed their robes and made them white in the blood of the Lamb; which portrays their character and conduct and at the same time explains the secret of their triumphant endurance. “Mehr gedacht als geschaut ist das Bild” (J. Weiss). The great thing is not to emerge from trial, but to emerge from it with unstained faith and conscience. And this is possible, not to man’s unaided efforts, but to the sacrificial power of Christ, the experience of which forms the last line of defence in the struggle. The confessors and martyrs owed their moral purity to what they obtained through the sacrifice of Jesus. But moral purity became in this case something more intense (as the context and the emphatic language of this verse imply) than the normal Christian experience of forgiveness and holiness. By a turn of thought which is developed later by Ignatius and Tertullian (*Scorp.* xii. sordes quidem baptis- mate abluuntur, maculae uero martyri- o candidantur), it is suggested that in their martyrdom (*cf.* Dan. xii. 10) these saints were able to make the redeeming power of Jesus peculiarly their own; the nature of their cruel sufferings identified them especially with their Lord. It is noticeable that the mystic union of the individual Christian with Christ mainly comes for-

- d Reward and glory (c.g. Jer. xxxi. 9-12); Levitic privilege (Deut. x. 8, etc., cf. Ps. Sol. ii. 40).  
 e xi. 19, xxii. 3 (worship).  
 f Divine favour and protection, Ps. Sol. vii. 1, 5; cf. xxi. 3, John i. 14, also Lev. xxvi. 11, Isa. iv. 5, Ezek. xxxvii. 27, etc. g Ps. cxxi. 6; from Isa. xlix. 10. h xvi. 9. i Ezek. xxxiv. 23, Ps. xxiii. 1, John x. 1 f.; not Death, Clem. Rom. li. k xxi. 6, xxii. 1, 17, John iv. 10, vii. 8 (Jer. ii. 13), Cant. iv. 15.
- καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.
15. <sup>d</sup> διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου ἴσκηνώσει ἐπ' αὐτούς.
16. οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, <sup>e</sup> οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν <sup>b</sup> καῦμα·
17. ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον <sup>1</sup> τοῦ θρόνου <sup>1</sup> ποιμανεῖ αὐτούς, καὶ <sup>e</sup> ὁδηγήσει αὐτούς ἐπὶ <sup>k</sup> ζωῆς πηγὰς <sup>k</sup> ὑδάτων,

<sup>1</sup> ἀνα μέσον, the true reading, is not a subtle allusion to mediatorship (Abbott, 198-199) but a loose synonym for ἐν μεσῳ (cf. Weymouth, *Journ. Philol.*, 1869, ii. 318-322): the ζωσας of min., Me., Syr. (ζωην και επι S.) is a correction of the orig. gen. of quality ζωης (MSS., edd.), which is thrown to the front (like σαρκος in 1 Pet. iii. 21) for emphasis.

ward in the Apocalypse (cf. xiv. 13) when the martyrs and confessors are mentioned, as if the writer held that such an experience alone could yield the deepest consciousness of communion with One who was conceived essentially as a *Lamb who had been slain, a faithful witness*, etc. (cf. Titius, 216, 217). On the high respect for martyrs, of which this forms an early trace, see Weinel, 142-144. At the same time it is to the blood of the *Lamb*, not to their own blood, that they owe their bliss and triumph; redemption, not martyrdom, is the essential basis of their deliverance. People might be redeemed without becoming martyrs; as, for example, either recreant Christians or those who happened to die a natural death. But no one could be a martyr without having the strength of redemption behind him.

Ver. 15. Ritual as well as pastoral traits from the O.T. fill out the conception of this final bliss with its favoured position (ἐνώπι. θρόν.). Note the singular tenderness of the oxymoron—he that *sitteth on the throne* (the majestic almighty God) shall *overshadow them* with a presence of brooding, intimate, care; followed by ποιμανεῖ here (as opposed to ii. 27) in its literal sense of tender shepherding on the part of Jesus. The messiah as shepherd was an ancient and familiar conception. This verse is partly adapted from Enoch xlv. 4-6. Unlike John i. 14, it reflects a Christian fulfilment of the Jewish anticipation (cf. xiii. 6, xxi. 3; Zech. ii. 10 f.; Sir. xxiv.

8 f.) that the Shekinah would return in the era of final bliss.

Ver. 16. οὐ μὴ with both fut. indicative and subjunctive (= ii. 11), in emphatic assertions. For the absence of scorching as a trait of the Hellenic Utopia, cf. Dieterich, 31-33. If καῦμα corresponds here to the sense of the Isaianic equivalent καύσων, the reference is to the scorching sirocco. So the Egyptian dead yearned for a cooling breeze in the next world—"Let me be placed by the edge of the water with my face to the north, that the breeze may caress me, and my heart be refreshed from its sorrows" (see Maspero, *Dawn of Civil.* p. 113).

Ver. 17. ζωῆς goes with ὑδάτων ("living waters") though prefixed for emphasis, like σαρκὸς in 1 Peter iii. 21 (cf. xvi. 3 πᾶσα ψυχὴ ζωῆς); a favourite Johannine idea. In Enoch xlii, xlviii, the fountains contain wisdom which is drunk by all the thirsty, though in the centre there is also "a fountain of righteousness which was inexhaustible"; elsewhere in the division of Sheol assigned to the spirits of the righteous there is "a bright spring of the water of life" (xxii, 9) in accordance with the Pythagorean belief that the dead suffered from thirst in the underworld (Luke xvi. 24, cf. Dieterich, 97 f.). In the familiar vignette of ancient Egyptian eschatology, the deceased kneels before Osiris who pours out to him the water of life (the motto being *that the soul may live*); cf. Renouf's "Hibb. Lect.," p. 141, and for "living" waters as divine, R. S. 127. In the ideal



καὶ <sup>1</sup>ἐξαλείψει ὁ Θεὸς πᾶν <sup>m</sup>δάκρυον ἐκ τῶν ὀφθαλμῶν <sup>1</sup>Isa. xxv. 8.  
αὐτῶν.” <sup>m</sup>Form (cf. xxi. 4) of nom. peculiar to Apoc. in N.T. a ὅταν irreg. equiv. for conditional

VIII. 1. ΚΑΙ ὅταν <sup>a</sup>ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο <sup>b</sup>σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῴων. 2. Καὶ εἶδον τοὺς <sup>a</sup>ἑπτὰ ἀγγέ-

ότε (Blass, § 65, 9): indic. with ὅταν (iv. 9, Mark ii. 20, Luke xiii. 28); a relative clause in form but definite in force (Burton, 316). b 4 Esd. vii. 29 f., Zech. ii. 13 (17), Hab. ii. 20. c En. xx., Luke i. 19, etc.

realm of the good Shepherd-King Yima, Iranian belief saw neither hunger nor thirst for the faithful, and found no place for death (cf. Apoc. xxi. 4) or falsehood (Apoc. xxi. 8) of any kind (passages and parallels in Böklen, 133 f.).—ὁδηγήσει, a touch of local colour for Asiatic Christians, since sheep and shepherds were a common feature in the Lycos valley (C. B. P. i. 40-42); but the heaven of the Apocalypse is, in Semitic fashion, pastoral or civic, with touches of Babylonian splendour, unlike some later apocalypses, e.g., that of Peter (15 f.) where the Hellenic conception of God's garden in the next world predominates (Dieterich, 19 f.).—Briggs explains the variants σκηνώσει ἐπ' αὐτοὺς (vii. 15) and σκ. μετ' αὐτῶν (xxi. 3), ἀπὸ τῶν ὀφθ. (xxi. 4) and ἐκ τῶν ὀφθ. (vii. 17) as variant translations of **בקררם ישכן** and **מענייהם**; but, like ἐπὶ τὸ μέτωπον (xiii. 16), ἐπὶ τῶν μετώπ. (vii. 3, etc.), these are probably nothing more than rhetorical variations. Unlike the synoptic tradition (e.g., Matt. ii. 6) and the fourth Gospel (x. 1, 18), the Apocalypse confines Christ's shepherding to the future life (see also ii. 26, 27). In Isa. liii. 6, 7, the wayward roving habits of sheep express the temper of God's people, whilst the patient submissiveness of a lamb for sacrifice denotes the function of God's servant; in the Apocalypse, the latter (not the former) occurs. The saints are God's flock in heaven, not on earth (contrast 1 Peter ii. 25, v. 2 f.).

Whatever elements have been employed in the following series (viii.-xi.) of trumpet-visions, no adequate data exist to prove that John has edited a Jewish or Jewish-Christian source here any more than in vi. The vision, which forms the result of the breaking of the seventh seal (viii. 1, 2), opens, after a prelude (2-5), in viii. 6 and does not close till xi. 19 (cf. viii. 5).

CHAPTER VIII.—Ver. 1. The opening of the seventh seal is followed by half an hour's silence in heaven: "he opened" looks back to vi. 12, the absence of subject showing that vii. is a parenthesis

foreign to the seal-series in its original shape. Probably this series, like each of the others, was originally a separate oracle upon the latter days. When woven by the author into his large work, they suffered a literary treatment which has interrupted but not altogether obliterated their original form and sequence. The book of destiny is now open; what follows (viii. 6 f.) is the course of the future, which naturally corresponds at some points to the predictions already sketched proleptically in chap. vi. A brief interval, not of exhaustion but of expectation, of breathless suspense (a pause in the ecstasy, LXX of Dan. iv. 16), ushers in a preliminary series of judicial plagues heralded by seven trumpet-blasts (viii. 2-xi. 19). Half an hour (ἡμ., cf. Win. § 5, 22 a for form) may have been an ominous period; Josephus (B. J. vi. 5, § 3) describes a portent at the siege of Jerusalem which consisted of a bright light shining at twilight for half an hour, and the collocation of silence with reverence is illustrated by the LXX version (εὐλαβείσθω πᾶσα σὰρξ) of Zech. xii. 13 and Zeph. i. 7 f. The following trumpet-series has been woven into the frame of the work by the device of making it take the place of the climax which (after vi. 17, vii. 1, 2) one would naturally expect to occur at this point. When the dénouement should take place, nothing happens; the judgment is adjourned.

Ver. 2. "The seven angels who stand before God" are introduced as familiar figures (cf. Lueken 36 f., R. J. 319 f.); they belonged to pre-Christian Judaism (Tobit xii. 15, "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One"), and are associated with trumpets (1 Thess. iv. 16). According to the Targ. on 2 Chron. xxxiii. 13 when Manasseh prayed, all the angels who superintend the entrance of prayers went and closed every approach, to prevent his petition reaching heaven; in Chag. 13 b the prayers of the righteous are offered by Sandalphon (cf. Longfellow's Sandalphon, and contrast Heb. vii. 25).



- d 1 Thess. iv. 16, 1  
Cor. xv. 52, Matt. xxiv. 31,  
4 Esd. v. 4, vi. 23;  
cf. Josh. vi. 4, Jer. iv. 19,  
Zeph i. 15-16.  
e As vii. 2. ἄγγέλου ἐνώπιον τοῦ Θεοῦ. 5. καὶ ἔληφεν ὁ ἄγγελος τὸν λιβα-  
f iii. 20, vii. 1, etc. (= "at altar of burnt offering") Amos ix. 1. g 1 Kings vii. 50. h Dal. commodi? cf. Moulr. i. 75. = "in aid of". i Cf. Win. § 20, 11 f. k Num. iv. 11, inner altar of incense. l I. e. God (ix. 13). m Aoristic pf., v. 7.

<sup>1</sup> The variants *δωση* and *δω* are corrections of the original *δωσει* (NAC, 1, edd.) —*ινα* with fut. indic. as iii. 9, etc. (Win. § 5, 17, § 13, 7, § 14, 9).

This septet of distinguished angels belongs to the circle of ideas behind i. 4, iv. 5, v. 6; but the author as usual prefers vividness and variety to homogeneity. He uses them for minatory purposes, assigning to "another angel" their characteristic function (ver. 3) in Jewish tradition. The alteration of figure at this point is deliberate. The certainty of divine decrees is suggested by the figure of seals; but now that the prophet is describing the promulgation of the actual events presaged in the book of Doom, he, like the author of 4 Esdras (? cf. Lat. of v. 4), employs the figure of angels with trumpets of hostile summons and shattering alarm. The final series (xv.-xvi.) in which these decrees are executed, is aptly described under the figure of bowls or vials drenching the earth with their bitter contents (cf. Bovon, *Nouv. Test. Théol.* ii. 503). The trumpet, as a signal for war, is naturally associated with scenes of judgment (reff.). "Power, whether spiritual or physical, is the meaning of the trumpet, and so, well used by Handel in his approaches to the Deity" (E. Fitzgerald's *Letters*, i. 92). Trumpet to lip, the angels now stand ready. They are set in motion by a significant interlude (3-5).

Ver. 3. Between royalty and ritual the scenery of the Apocalypse fluctuates. It is assumed (as at vi. 9), after vii. 15 perhaps, that heaven is a temple, although this is not expressly stated till xi. 19; nor is it homogeneous with the throne-description in chap. iv. *λιβανωτόν* ("incense," *ἀπ. λεγ.* N.T.) is used by mistake for the classical *λιβανωτρίν* (LXX, *πυρ[ε]ιον* or *θυίσκη*) = "censer," as already in an inscription of the second century B.C. (Dittenberger's *Sylloge Inscription. Graec.* 588 <sup>156</sup>) *λιβανωτίς* is employed by confusion for "frankincense".

Golden censers (1 Macc. i. 22) and golden bowls (*φιάλαι*) were among the furniture of the temple (1 Esd. ii. 13). On prayers as an offering, see Acts x. 4. The symbolism is borrowed from the temple-ritual; when the saucer of incense had been emptied over the burning coals placed on the altar of incense, the people bowed in prayer, as the fragrant cloud of smoke rose up. Wellhausen's deletion of 3 b, 4 as a gloss is therefore unnecessary. John is consoling the church (cf. on vi. 10) by the assurance that their prayers for the coming of the kingdom are not breathed in vain.

Ver. 4. As an agent of God, the angel is commissioned to ratify with Divine approval the petitions of the saints for the end; this involves retribution on the impenitent and hostile world. The prophet is sure such aspirations are in harmony with God's will.

Ver. 5. The censer, having offered incense to heaven, is now used to hurl fire upon the earth (adopted from Ezek. x. 2-7; cf. Lev. xvi. 12). As at the close of the trumpets (xi. 19) and the bowls (xvi. 18), physical disturbances here accompany the manifestation of God's wrath and judgment. In answer to the prayers and longings of the saints (Renan, 393), God at last visits the impenitent pagan world with a series of catastrophes (viii., ix., cf. ix. 4), which herald the end and also give (though in vain, ix. 20, 21) an opportunity for repentance.

Note on viii. 3-5. This episode (in dumb show) of angel and incense, though apparently isolated, is an overture for the series of judgments, of which the successive trumpet-blasts are precursors. The prayers of all the saints, which, like those of the martyrs in vi. 10, crave punishment upon God's enemies through-

νωτὸν καὶ ἐγέμιτεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν <sup>α</sup> vi. 13.  
<sup>ο</sup> Exod. xix. 16, Ezek. x. 2.  
<sup>π</sup> Seven trumpets in Levitical orchestra,  
 Neh. xii. 41, etc.

εἰς τὴν <sup>α</sup> γῆν • καὶ <sup>ο</sup> ἐγένοντο βρονταὶ <sup>1</sup> καὶ φωναὶ καὶ ἀστραπαὶ καὶ  
 σεισμός.

6. Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς <sup>π</sup> ἑπτὰ σάλπιγγας ἡτοίμασαν

<sup>1</sup> βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ A, 16, 38, Me., Syr. (Lach., WH marg., Al., Ws.), text BQ, min., vg., Arm., S., Ande, Pr., etc. (Ti., Tr., WH, Bj., Sw., Bs.).

out the earth, are supported and reinforced by the ministry of this angel, and answered at once by the succession of incidents beginning with ver. 5. This object of Christian prayers, *i.e.*, the final crisis, when Christ returns to crush his enemies and inaugurate his reign, pervaded early Christianity as a whole. At special periods of intolerable persecution, it assumed under the stress of antagonism as here a more sensuous and plastic form than the ordinary consciousness of the church would have been usually disposed to cherish; yet the common prayer of the church in any case was for the speedy end of the world (*ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος*, Did. x.). In Apoc. Mos. (tr. Conybeare, *Jewish Quart. Rev.*, 1895, 216-235) xxxiii., when the angels intercede for Adam at his ascension to heaven, they take golden censers and offer incense; whereupon smoke overshadows the very firmament. The intercession of angels on behalf of the saints, a result of their function as guardians, goes back to post-exilic Judaism with its inarticulate conception of the angels as helpful to mankind (Job v. 1. xxxiii. 23; Zech. i. 12); subsequently the idea developed into a belief that the prayers of the pious won special efficacy as they were presented to God by angels such as Gabriel, Raphael, Michael, or the seven archangels (*cf.* Tobit, *loc. cit.*; Slav. En. vii. 5; En. ix. 2-11, xv. 2, xl. 6, xlvii. 2, xcix. 3, 16, civ. 1). In Christianity this rôle was naturally absorbed by Christ, who alone ratified and inspired his people's supplications. But the old belief evidently lingered in pious circles of Jewish Christianity (*cf.* Test. Lev. 3, 5), side by side with a complete acceptance of Christ's heavenly function. The latter did not immediately or universally wither up such survivals of the older faith; popular religion tended then as now to be wider at several points than its theoretical principles (as in Origen, *Cels.* v. 4; and Tertull. *de Orat.* xii.). Plato, in *Sympos.* 202 E., makes the

δαίμονες present men's prayers and offerings to the gods, and mediate the latter's commands and recompence to men (*cf.* Philo, *de Somniis*, i. 22, and on i. 1). See further xvii. 1, xxi. 9, for a similar state of matters in primitive Christianity with regard to the corresponding function of Jewish angels as intermediaries of revelation.

Ver. 6 f. The fresh series of disasters does not advance matters any further than the previous seal-series. Both lead up to the final catastrophe, and upon the edge of it melt into a further development which practically goes over the same ground once more. This reflects of course literary artifice, not any successive or continuous scheme of events; it is iterative not historically chronological. It is doubtful if the prophet intended to suggest the idea which occurs to a modern mind, *viz.*, that such apparent cycles seem to recur in history. At certain epochs everything seems to be working up to some mighty climax for which men look in dread or hope, and yet the world rights itself for another epoch; the dénouement fades for the time being into the far horizon; the powers of evil gather themselves afresh in other forms. Neither here nor in the previous seven cycles can the astrological reference (to the colours and characteristics of the planets, *cp.* *Exp. Ti.* xx. 426-427) be worked out with any plausibility.

Vv. 6-12. *The first four trumpets.*

Ver. 6. In the scheme of the trumpet-visions, as of the seal-visions, the first four are differentiated from the next three; the fifth and sixth in both cases stand by themselves and are separated by a considerable interlude from the closing seventh. It is remarkable that even the final trumpet of xi. 15 f. does not correspond to the loud trumpet-blast which according to Jewish and early Christian tradition, was to awaken the dead to resurrection or to rally the saints (Matt. xxiv. 31) at the close of the world. The Apocalypse knows nothing of this fea-



<sup>q</sup> xi. 19, xvi. αὐτοὺς ἵνα σαλπίσωσι.

<sup>21</sup> only, in

N.T. See

Ovid's

*Met.* xv.

788, *Exod.*

ix. 24, *Isa.*

xxviii. 2,

*Ps.* xviii.

<sup>12.</sup>

<sup>r</sup> Cf. *Dan.* v.

<sup>7.</sup> LXX.

<sup>s</sup> *Ezek.*

xxxviii.

22, *Joel*

ii. 30 (iii.

3).

<sup>t</sup> 4 *Esd.* v. 8, *Isa.* ii. 13.

20-21.

y Irreg. as ix. 12, 18.

<sup>u</sup> *En.* xviii. 13 f., xxi. 3, cviii. 4, from *Jer.* ii. 25?

<sup>w</sup> False apposition (ii. 20, etc.) or ptc. used (Weiss) as a relative clause.

<sup>x</sup> *Isa.* ii. 16.

<sup>v</sup> *Exod.* vii.

<sup>x</sup> *Isa.* ii. 16.

7. Καὶ ὁ πρῶτος ἐσάλπισεν, καὶ

ἔβληθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8. Καὶ ὁ

δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὄρος μέγα πυρὶ καίόμενον

ἔβληθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης

αἷμα, 9. καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

ture, nor of the tradition (preserved by R. Akiba) that the process of the resurrection would be accompanied by seven trumpet-peals from God. The first four trumpets set in motion forces of ruin that fall on natural objects; in *Sap.* v. 17-23 (xvi. 17-24) the world of nature is used directly by God to punish men. The closing three concern human life, *i.e.*, the godless inhabitants of the earth. The general idea is that of the Jewish tradition (see on xv. 2) which prefaced the second great redemption by disasters analogous to those preceding the first: *cf. e.g.*, *Sohar Exod.* 4 *b*, tempore quo se reuelabit rex Messias, faciet Deus omnia ista miracula, prodigia et divinae uirtutis opera coram Israele, quae fecit olim in Aegypto, quemadmodum scriptum est *Mic.* vii. 15; also *Jalkut Sim.* i. 56 *b*, *Targ. Jon.* on *Zech.* x. 11, etc. The disasters remind one now and then of the Egyptian plagues (*cf. Jos. Ant.* ii. 14-1; also *Amos* iv. 4 f., *Isa.* ix. 7 f.). The first four visit earth, sea, waters, and the sky. Hail-showers were a traditional scourge and weapon of the divine armoury; on their association with thunderstorms see G. A. Smith's *Hist. Geog.* 64, 65.

Ver. 7. Hail and fire, as in the fourth Egyptian plague, but with the added O.T. horror (see *reff.*) of a shower of blood instead of rain (see *Chag.* 12 *b*, where the sixth heaven is the storehouse of hail, storm, and noxious vapours, enclosed within gates of fire; and specially *Sibyll.* v. 377, πῦρ γὰρ ἀπ' οὐρανῶν . . . βρέξει . . . πῦρ καὶ αἷμα). For similar atmospheric phenomena, see on vi. 8, 12. Portents of this abnormal nature are recorded for the seventh decade of the first century by Roman historians, but there is no need to see specific historical allusions in prophecy upon this grand scale. The sight of atmospheric fire always signified to the ancients the approach of

various disasters, especially when stars fell. Wetstein cites *Bara Mezia*, 59, 1; dixit R. Eliezer, percussus est mundus, tertia nempe pars olearum, tertia pars tritici, et tertia hordei. The third is a primitive Semitic (Babylonian: Jastrow, 107 f.) division, which has its roots also in Iranian religion (*Yasht*, xiii. 3, *Yasna*, xi. 7, etc.), where the tripartite division of earth, derived originally from the threefold division of earth, atmosphere, and universe, is older than the sevenfold.—δένδρων, see *Schol.* (τὰ δένδρα δηλονότι) on *Thuc.* ii. 19 καθεζόμενοι ἔτεμνον . . . τὸ πεδίον. *Pausan.* ii. 365 (*cf.* iv. 166 f.) mentions among the phenomena attending earthquakes heavy rain or prolonged drought, the discolouring of the sun's disc, etc.; "springs mostly dry up. Sudden gusts sometimes sweep over the country, blowing the trees down. At times, too, the sky is shot with sheets of flame. Stars are seen of an aspect never known before, and strike consternation into all beholders."

Vv. 8, 9. A fiery mass, huge as a mountain, is flung into the sea—a description which would recall the fiery volcanic bombs familiar to inhabitants of the Egean. The catastrophe includes, as in the first Egyptian plague, the turning of water into blood and the destruction of marine animals (4 *Esd.* v. 7, *Verg. Georg.* iii. 541 f.), besides havoc among the shipping. Volcanic phenomena (*cf.* *Introd.* § 2) in the Egean archipelago (*e.g.*, at Thera) are in the background of this description, and of others throughout the book; features such as the disturbance of islands and the mainland, showers of stones, earthquakes, the sun obscured by a black mist of ashes, and the moon reddened by volcanic dust, were the natural consequences of eruption in some submarine volcano, and Thera—adjoining



10. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, <sup>a</sup> καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄστηρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς <sup>a</sup> πηγὰς τῶν ὑδάτων. 11. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ <sup>b</sup> Ἀψινθος· καὶ <sup>c</sup> ἐγένετο τὸ τρίτον τῶν ὑδάτων <sup>c</sup> εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. 12. <sup>d</sup> Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ <sup>e</sup> ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ <sup>f</sup> φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. 13. Καὶ εἶδον, καὶ ἤκουσα ἑνὸς αἰετοῦ <sup>g</sup> πετομένου ἐν <sup>h</sup> μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, <sup>i</sup> “Οὐαὶ, οὐαὶ, οὐαὶ <sup>j</sup> τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, <sup>k</sup> ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν”.

<sup>h</sup> Imitated in 4 Esd. xv. 14-15.

<sup>i</sup> xii. 12.

<sup>k</sup> Cf. ver. 11; = ἀπό Matt. xviii. 7.

<sup>1</sup> The curious and inferior variant ἀγγελοῦ (P, 1, etc., Arm., Vict., And., Vitringa: *unus ut aquilam*, Pr.) probably arose from a copyist's recollection of xiv. 6. Kōnnecke (*Emendationen zu Stellen N.T.*, 34-35) prefers the complete (so 13) reading ἀγγελοῦ ὡς αἰετοῦ.

Patmos—was in a state of more or less severe eruption during the first century. All this suggested the hideous colours in which the final catastrophe was painted by the imagination of pious contemporaries. In the eruption of 1573, the sea round Thera was tinted for twenty miles round, and even when the submarine volcano is quiescent, “the sea in the immediate vicinity of the cone is of a brilliant orange colour, from the action of oxide of iron”. In 1707 a large rock suddenly appeared in the sea, during the eruption, and owing to noxious vapours “all fish in the harbour died”.

Vv. 10, 11. The third part of all drinking waters is poisoned by a huge, noxious, torch-like meteor shooting down from the sky (Vergil's “de coelo lapsa per umbras stella facem ducens multa cum luce concurrat,” Aen. ii. 693, 694). Wormwood, a bitter drug typical of divine punishment, was apparently supposed to be a mortal poison; thus Pliny (*H. N.* ii. 232) ascribes the bitterness of Lake Sannaus (Anava) in the Lycos valley to the *circa nascente apsinthio*. But this feature of the vision is taken from Iranian or Mandaeen eschatology (Brandt, 584 f.), where among the signs of the end are famine, wars, a star falling from heaven and making the sea red [cf. Apoc. xvi. 3], and a cyclone with a dust-storm. Cf. 4 Esd. v. 9, et in dulcibus aquis salae inueniuntur. Rivers and fountains were associated in the ethnic

mind (cf. Neh. iii. 13) with supernatural spirits and curative properties; hence upon them this stern prophet of monotheism sees the doom of God falling. ἐγένετο . . . εἰς, a Hebraistic constr., common in Apocalypse and in quotations from O.T., but “decidedly rare elsewhere” in N.T. (Simcox). Springs (like those, e.g., near Smyrna) and fountains naturally appeared to the ancient mind somewhat mysterious and separate; their lack of visible connexion with rivers or lakes suggested the idea that they sprang from the subterranean abyss or that they were connected with daemons. Hence their rôle in the final convulsions of nature (4 Esd. vi. 24 uenae fontium stabunt, Ass. Mos. x. 8 et fontes aquarum deficient). Cf. Rohrbach's *Im Lande Fahrwehs und Jesu* (1901), 30 f.; for their connexion with dragons, R. S., 157, 161 f., and for their bubbling as a mark of sacred energy, *ibid.* 154 f.

Ver. 12. “So as to darken a third part of them, and (*i.e.*) to prevent a third of the day from shining (φάνη, or φανῇ, Win.) and of the night likewise”. Daylight is shortened by a third, and the brightness of an Eastern night correspondingly lessened (cf. the Egyptian plague of darkness). The writer either forgets or ignores the fact that he has already cleared the heaven of stars (vi. 13).

Ver. 13. An ominous introduction to the last three trumpets. An eagle, here as in Apoc. Bar. lxxvii. 17-22, lxxxvii. 1 (cf.

- IX. I. ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον <sup>a</sup> ἄστέρα ἐκ τοῦ οὐρανοῦ <sup>a</sup> πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, 2. καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη <sup>c</sup> καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3. <sup>e</sup> Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· 4. καὶ ἐρρέθη αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς, <sup>f</sup> οὐδὲ <sup>f</sup> πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους <sup>g</sup> οἵτινες οὐκ <sup>h</sup> ἔχουσι τὴν
- <sup>a</sup> viii. 10, xii. 9, Isa. xiv. 12, Luke x. 18.  
<sup>b</sup> xi. 7, xvii. 8, xx. 1, 3, En. x., Luke viii. 31, cf. Gen. xix. 2.  
<sup>c</sup> Gen. xix. 28, Exod. xix. 18, Joel ii. 2, 10.  
<sup>d</sup> xvi. 10.  
<sup>e</sup> Only here in N.T.  
<sup>f</sup> in literal sense.  
<sup>g</sup> in final clause.  
<sup>h</sup> Cf. Schol. on Arist. *Acharn.* 150.  
<sup>i</sup> g i. 7.  
<sup>j</sup> h vii. 4-8.  
<sup>k</sup> f Hebraistic = οὐδέν; οὐδέ synt. irreg.

*Rest of Words of Bar. vii.*) a messenger and herald of catastrophe (its associations are punitive and bodeful, Deut. xxviii. 49, Hos. viii. 1, Hab. i. 8, Eurip. *Rhes.* 528-536) flies in the zenith, *i.e.*, swooping exactly over the heads of men. For the eagle (Simurgh in Zoroastrianism) as the servant of Deity in ancient (Syrian) mythology, see *E. Bi.* "Cherub," § 8, and *Acts of Thomas* (Hymn of Soul, 51).—"Woe . . . for the rest of the trumpet voices." The first woe finishes at ix. 12, the second (after the interlude of x. 1-xi. 13) at xi. 14, the third apparently at xii. 12—though as usual one series of phenomena melts irregularly at the close into another.

CHAPTER IX.—Vv. 1-12: *The fifth trumpet.*

Ver. 1. Stars (as σώματα ἐπουράνια) drop from heaven in the form of beasts (Enoch lxxxvi. 1 f.) and men (*ibid.* lxxxviii.) throughout Jewish apocalyptic (*cf. ibid.* xviii. 16, xxi. 1, 6, xc. 21, 24); even earlier (Judges v. 20, Job xxxviii. 7) they had been personified. On falling stars, associated as evil portents with death or divine displeasure, see Frazer's *Golden Bough* (2nd ed.), ii. 18 f. From what follows, it is possible that this angelic being who had fallen is conceived as an evil agent (*reff.*), permitted (ἐδόθη) to exercise malicious power on earth in furtherance of divine judgment. "The pit of the abyss" is the abode of the devil and daemons (*reff. cf. Aen.* vii. 583 f., viii. 243 f.), a subterranean chasm or waste underworld, located sometimes in the middle of the earth (Slav. En. xxviii. 3), and represented here (*cf. xx. 1*) as covered by a lid or great stone. To judge from xiii. 1, this abyss seems to contain, as in O.T., the flow of waters formerly upon the earth, and now confined (according to Jewish folk-lore) by God's

decree and the magical potency of His name (*cf. on xx. 4 and ii. 17* also *Prayer of Manasseh*, "O Lord Almighty . . . Who hast shut up the deep, τὴν ἀβυσσον and sealed it by thy terrible and glorious name".) A fearsome cavity ("ditis spiraculum") emitting poisonous exhalations once existed near Hierapolis (Pliny, *H. N.* ii. 95). Such chasms (throughout Italy, Greece and Asia) seemed, to the superstitious, local inlets into Hades and outlets for infernal air in the shape of mephitic vapours. In Phrygia itself springs of hot vapour and smoke are a feature of the Lycos valley (*C. B. P.* i. 2, 3), and the volcanic cone in the harbour of Thera was believed to be such an aperture of hell. Fire belching from this subterranean furnace was a sure portent of the final catastrophe (4 Esd. v. 8); *cf. Renan*, 330 f., 396, *R. S.* 127, and *Jeremias*, 116 f.

Ver. 2. For the following description of this destructive horde of weird locusts, see Joel ii. with Driver's notes and excursus (*C. B.*) to which add the famous description of a locust-plague in Newman's *Callista* (ch. xv.). Naturally the sketch is far more idealised than that given by Joel; it often recalls the monstrous associates created by Tiamât out of the primeval abyss (Jastrow, pp. 419 f.); *i.e.*, strong warriors, "great serpents, merciless in attack, sharp of tooth. With poison instead of blood she filled their bodies. Furious vipers she clothed with terror, made them high of stature."

Vv. 3, 4. The dense smoke resolves itself into a swarm of infernal demons in the form of locusts but rendered more formidable by their additional power of stinging like scorpions. Instead of preying on their natural food (Exod. x. 15), already plagued (viii. 7) they are let loose upon men unmarked by the Divine

σφραγίδα τοῦ <sup>ε</sup> Θεοῦ ἐπὶ τῶν μετώπων. 5. καὶ ἐδόθη αὐτοῖς <sup>1</sup> ἵνα ἰ  
μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῇσονται <sup>1</sup> μῆνας <sup>1</sup> πέντε·  
καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ  
ἄνθρωπον.

Full  
season  
locusts'  
activity,  
April to  
August.  
k Progres  
sive fut.  
Burton,  
60. Con-  
trast Phil.  
i. 23.  
l Job iii. 21  
Jer. viii. 3  
see  
Anacr.  
fr. 51,  
Soph. El.  
1007-1008  
Ovid:  
Ibis 123-  
124,  
n xii. 17

6. καὶ ἐν ταῖς ἡμέραις ἐκείναις <sup>κ</sup> ζητήσουσιν οἱ ἄνθρωποι τὸν  
θάνατον,

<sup>1</sup> καὶ οὐ μὴ εὕρωσιν <sup>2</sup> αὐτόν·

καὶ <sup>κ</sup> ἐπιθυμήσουσιν ἀποθανεῖν,

καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

7. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια <sup>μ</sup> ἵπποις ἡτοιμασμένοις  
εἰς <sup>ν</sup> πόλεμον,

Aesch. fr. 314, cf. Sib. Or. viii. 353, Herod. vii. 46, and Eur. Hipp. 1047. m Joel ii. 4. n xii. 17

<sup>1</sup> Read αὐτοῖς (NA, 1, Pr.) as in vv. 3 and 4 (NQ), with Ti., Ws., Bs., Bj. (Lach. WH marg., Sw., ver. 5).

<sup>2</sup> Read οὐ μὴ (NAPQ, 1, etc., And., Areth.) εὕρωσιν (AP, min., etc.) with Lach., Düst., WH marg., Ws., Bs., Bj. [εὕρησουσιν NQ, min., vg., Andpal, Areth., Ti., Tr. Al. Sw., WH].

seal (though the expected blast of winds is dropped), the idea being similar to that reproduced in Ps. Sol. xiii. 1-3, 4, 5, xv. 1, 9 (see above, on vii. 3). The nations under command of Holofernes (Jud. ii. 20) are also likened by the Jewish romancer to a swarm of innumerable locusts; and from the mouth of the beast in Hermas issue ἀκρίδες πύρινοι to persecute the virgin church. Josephus, too, compares the army of Simeon to locusts (B. J. iv. 97). Why are trees (vii. 1) exempted? For the reason suggested in Ps. Sol. xi. 6, 7?

Ver. 5. παίσῃ here, like ἐπάταξεν Jas. iv. 7, represents LXX, tr. of נכך in sense of reptile's bite; the scorpion with its long-fanged tail stings the prey which it has already gripped with its claws (cf. Sen. Herc. 1218). Scorpions were a natural symbol for vicious and dangerous opponents (cf. Ezek. ii. 6, Luke x. 9), whose attacks were always painful and might be mortal. "The sting is not perilous. . . . The wounded part throbs with numbness and aching till the third day, there is not much swelling" (Doughty, Ar. Des. i. 328). But the effects were not always so mild (Arist. H. N. ix. 29).

Ver. 6. The withholding of death, instead of being an alleviation, is really a refinement of torture; so infernal is the pain, that the sufferers crave, but crave in vain, for death (Sibyll. iii. 208: καὶ καλέσουσι καλὸν τὸ θανεῖν καὶ φεύξεται ἀπ' αὐτῶν). It is singular that

suicide is never contemplated, although it was widely prevalent at this period in certain circles of the Empire (see Merivale's *Romans under the Empire*, ch. lxiv; Lecky's *Europ. Morals*, i. 212 f.). For its un-Jewish character see Jos. Bell. iii. 8. 5.

Ver. 7. Arabian poets compare locusts in head to the horse, in breast to the lion, in feet to the camel, in body to the snake, in antennæ to a girl's long, waving hair. The resemblance of the head in locusts and in horses has been often noticed (*Cavalletta, Italian*), and their hard scales resemble plates of equine armour. The rest of the description is partly fanciful ("crowns gleaming like gold," human faces; yet cf. Pl. H. N. vi. 28, Arabes mitrati degunt, aut intonsa crine), partly (vv. 8-9) true to nature (woman's hair [*i.e.*, abundant and flowing, a well-known trait of the Parthians and Persians], and lion-like teeth, scaly plates on the thorax, and rustling or whirring noises), partly (ver. 10) recapitulatory (= ver. 5; note ὁμοίας σκορπίοις, an abbreviated comparison like Homer's κόμαι Χαρίτεσσιν ὁμοῖαι), partly (ver. 11) imaginative (cf. Prov. xxx. 27). The leader of these demons is the angel of the inferno from which they issue. His name is Abaddon (cf. *Exp. Times*, xx. 234 f.), a Heb. equivalent for ἡρῶν personified like death and Hades. The final syllable of the name is taken to represent, as in Greek, a personal ending. Hence the LXX rendering ἀπώλεια pro-



o For form, cf. x. 9, xi. 12. Abbott (90) compares the feminine garb of the fanatics in Jerusalem (Jos. Bell. iv. 9, 10).

p Joel i. 6, Sir. xxi. 2, xxxix. 30.

q Jer. xlvii. 3, Joel ii. 5.

r Ver. 19, xii. 4: ἀπ. λεγ. N.T.

s Constr. xiii. 11, Matt. v. 20.

t Cf. Job xviii. 14.

u Job xxvi. 6, xxviii. 22.

v ἀπ. λεγ. N.T.

w Constr. Blass, § 33, 1.

Win. § 29, 1b.

x Cf. xi. 14, rare and irreg. Win. § 28, 2d.

d xvi. 12.

καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ,  
καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

8. καὶ ἔειχον τρίχας ὡς τρίχας γυναικῶν.  
καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

9. καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς.  
καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων<sup>1</sup> πολλῶν  
τρεχόντων εἰς πόλεμον.

10. καὶ ἔχουσιν οὐράς ὁμοίας<sup>2</sup> σκορπίοις καὶ κέντρα, καὶ ἐν  
ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας  
πέντε. 11. ἔχουσιν ἐπ' αὐτῶν ἡ βασιλεία τὸν ἄγγελον τῆς ἀβύσ-  
σου· ὄνομα αὐτῷ Ἑβραϊστὶ "Ἀβαδδὼν," καὶ ἐν τῇ Ἑλληνικῇ  
ὄνομα ἔχει "Ἀπολλύων".

12. Ἡ οὐαὶ ἡ μία ἀπήλθεν.

ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

13. Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ  
τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,

14. λέγοντα τῷ ἔκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλπιγγα, "Λύσον τοὺς  
τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ  
Ἐὐφράτῃ". 15. Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμα-

y Cf. Ezek. vii. 25-26: irreg. due to Heb. fem. = Gk. neut. Vit. ii. 98 f. z = indef. art. viii. 13, Dan. viii. 13. a Exod. xxx. 1-10  
r Kings ix. 23, Ezek. xli. 22. b i.e., θρόνου (viii. 3). c "At," or "beside," John iv. 6.

<sup>1</sup> After *αρμάτων* om. *ιππων* (so Sah., Bousset, Baljon, Könnicke p. 35) as a gloss introduced by a copyist to smooth out the sense of the O.T. citation.

<sup>2</sup> *ομοίας* PQ, min., And., Areth., vg. (edd.) [*ομοιους* SA, 14 (Tr., WH marg.)] prim. corrupt. of *ομοια* as adverb, like *ομοιον* = *οιον* i. 13, xiv. 14 (WH) ?

bably suggested the synonym Ἀπολλύων, containing a (sarcastic?) gibe at Apollo with whom the locust was associated ("uelut proprium nomen Caesaribus," Suet. Oct. 29); cf. Schol. on Aesch. Agam. 1085 and Plato's Cratylus, 404, 405. Both Caligula and Nero aped the deity of Apollo, among their other follies of this kind, as Antiochus Epiphanes had already done.

Ver. 12. A parenthetical remark of the author. ἔρχεται with plur. subj. following is not an irregularity due to Greek neut. as equiv. to Heb. fem. (Viteau, ii. 98-100), but an instance of the so-called "Pindaric" anacoluthon (cf. Moulst. i. 58).

Vv. 13-21. The sixth trumpet blast.

Ver. 13. The golden altar of incense stands before God, as in the original tabernacle and temple; the specially solemn invocation of the angel shows that the Parthian-like invasion constitutes the climax of this series of disasters.

φωνήν, as i. 10, x. 4, etc., the "bath qol" (Gfrörer, i. 253 f., Dalman, viii. 1).

Ver. 14. The sixth angel takes part in the action. The Euphrates had been the ideal Eastern boundary of Israel's territory: it now formed the frontier between Rome and her dreaded neighbour, the Parthian Empire (Philo, leg. ad C. § ii.; Verg. Georg. i. 509; Tac. Hist. iv. 51).

Ver. 15. This quartette of angels (= complete ruin, Zech. i. 18 f.) has been kept in readiness, or reserved for this occasion, though they are not to be connected (as by Spitta) with the four moments of time—hour, day, month, and year. Like the use of δεῖ, μέλλει, and ἐδόθη, this touch of predestined action brings out the strong providential belief running through the Apocalypse. On the rôle of destructive angels in Jewish eschatology cf. Charles on Slav. En. x. 3 and for the astrological basis (En. lxxv. 10 f.) of this tradition see Fries in Jahrb.

σμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα f Constr. i.  
ἀποκτείνωσι τὸ <sup>h</sup> τρίτον τῶν ἀνθρώπων. 16. καὶ ὁ ἀριθμὸς τῶν 9, v. 12,  
στρατευμάτων τοῦ <sup>i</sup> ἵππικοῦ δισμυριάδες μυριάδων· ἤκουσα τὸν xiv. 6,  
ἀριθμὸν αὐτῶν. 17. Καὶ <sup>k</sup> οὕτως εἶδον τοὺς ἵππους ἐν τῇ <sup>g</sup> ὁράσει, article  
καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας <sup>g</sup> πυρίνους καὶ grouping  
<sup>m</sup> ὑακινθίνους καὶ <sup>i</sup> θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ several  
<sup>n</sup> λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν <sup>g</sup> ἐκπορεύεται πῦρ καὶ καπνὸς substant-  
With  
ἐλυθ.  
rather  
than ἡτ.  
despite  
viii. 6.

9, Sib. Or. iii. 544, v. 103. i Only here in N.T. k i.e., "As is now to be described".  
Diff. sense in iv. 2. Only in Acts ii. 17 (O.T. quot.), elsewhere in N.T. m Nah. ii. 3: on the  
curious variant *spineas* (= ὑακινθίνους) Pr. see Nestle's *Einfuhr.* 264. n 1 Chron. xii. 8.  
o (Constr. as in 1 Tim. vi. 4, Jas. iii. 10, cf. xi. 5, Job xli. 19-21, Joel ii. 3.

f. d. klass. *Alterth.* (1902) 705 f. Probably the author means that the angels set in motion the hordes of cavalry (two hundred million) described in the semi-mythical, semi-historical pageant of the next passage. But he does not directly connect the two, and it is evident that here as at vii. 1 f., we have "dream-like inconsequences" (Simcox), or else two fragments of apocalyptic tradition, originally heterogeneous, which are pieced together (at ver. 16). The four angels here do not correspond in function or locality to the four unfettered angels of vii. 1; they rather represent some variation of that archaic tradition in which four angels (perhaps angel-princes of the pagan hordes) were represented as bound (like winds?) at the Euphrates—a geographical touch due to the history of contemporary warfare, in which the Parthians played a rôle similar to that of the Huns, the Vikings, or the Moors in later ages. Since the first century B.C. a Parthian invasion of some kind had formed part of the apocalyptic apparatus so that there is no particular need to allegorise the Euphrates into the Tiber or to find the four angels in Ps. lxxviii. 49 (LXX). The bloody and disastrous Parthian campaign of 58-62 (cf. on vi. 2) may account for the heightened colour of the scene, whether the fragment was composed at that period, or (as is most probable) written with it in retrospect. But the entire vision is one powerful imaginative development of a tradition preserved in a Syriac Apocalypse of Ezra (published by Baethgen) which may be based on old Jewish materials: "and a voice was heard, Let those four kings be loosed, who are bound at the great river Euphrates, who are to destroy a third part of men. And they were loosed, and there was a mighty uproar." Could this be reckoned as proof of an independent tradition it would help to illumine the

application of the idea in John's Apocalypse, especially if one could accept with Köhler the attractive conjecture of Iselin that ἀγγέλους represents a confusion (or variety of reading, cf. 2 Sam. xi. 1, 1

Chron. xx. 1) between מלכים (= ἄγγ.) and מלכים in a Hebrew original of Apoc. ix. 15 (*Zeits. aus der Schweiz*, 1887, 64). The conjecture (Spitta, de Faye, J. Weiss) ἀγγέλαι (= hosts, as in 2 Macc. iii. 18, etc.) is less likely, and ἐπὶ cannot be taken with λῦσον (Bruston). Cavalry formed a standing feature of the final terror for the Jewish imagination ever since the Parthians loomed on the political horizon (Ass. Mos. iii. 1). The whole passage was one of those denounced by the Alogi as fantastic and ridiculous (cf. Epiph. *Haer.* li. 34). Gaius also criticised it as inconsistent with Matt. xxiv. 7.

Ver. 16. The second woe is an irruption of fiendish cavalry.

Ver. 17. Here only the writer refers to his "vision". ἔχοντας (horse and rider regarded as one figure: in the Persian heavy cavalry horses as well as men were clad in bright plate) κ.τ.λ., "they wore coats of mail, the colour of fire and jacinth and brimstone," i.e., gleaming red, dark blue, and yellow, unless ὑακ. (a favourite Oriental military colour) is meant to denote the colour of dull smoke. Plutarch, in his life of Sulla, describes the Medes and Scythians with their πυροειδῇ καὶ φοβερὰν ὄψιν (cf. Sir. x viii. 9).—πῦρ, κ.τ.λ., like Job's levathan, Ovid's bulls (*Metam.* vii. 104), or Diomedes's horses (*Lucret.* v. 29, cf. *Aen.* vii. 281). They are also as destructive as Joel's locusts. The description is a blend of observation and fantastic popular beliefs. Brimstone was a traditional trait of divine wrath among people who "associated the ozonic smell which often so perceptibly accompanies lightning



p Plur. vb. καὶ θεῖον. 18. ἀπὸ τῶν τριῶν πληγῶν τούτων <sup>p</sup> ἀπεκτάνθησαν τὸ  
with sing. τρίτον τῶν ἀνθρώπων, ἐκ τοῦ <sup>a</sup> πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ <sup>a</sup> θείου  
noun (in collective sense); τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. 19. ἡ γὰρ ἐξουσία τῶν  
cf. on viii. 9. ἵππων ἐν τῷ στόματι αὐτῶν ἔστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ  
q xiv. 10, xix. 20, οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσai <sup>b</sup> κεφαλὰς, καὶ ἐν αὐταῖς ἀδι-  
xxi. 8. κοῦσι. 20. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν  
r Cf. above on ver. 10. ταῖς πληγαῖς ταύταις, <sup>t</sup> οὐ <sup>1</sup> <sup>t</sup> μετενόησαν ἐκ τῶν <sup>u</sup> ἔργων τῶν <sup>u</sup> χειρῶν  
s Sir. xxv. 15. αὐτῶν, <sup>v</sup> ἵνα <sup>v</sup> μὴ προσκυνήσουσι τὰ δαιμόνια καὶ τὰ εἰδῶλα <sup>w</sup> τὰ  
t xvi. 11, 21. χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ <sup>w</sup> ξύλινα,  
u Deut. iv. 28, Mic. v. 13, Ps. <sup>w</sup> αὐτοὶ οὐτε βλέπειν δύνανται οὐτε ἀκούειν οὐτε <sup>w</sup> περιπατεῖν· 21. <sup>x</sup> καὶ  
cxxxiv. 15, Isa. ii. 8, 20:="idols". Philo. *vit. contempl.* § 1. v Constr. iii. 9, Matt. xxi. 32, etc.; ἵνα μὴ of conceived result.  
w From Dan. v. 4, 23, also from Ps. cxv. 4-7, etc., En. xcix. 7. x Cf. xxii. 15, Apoc. Pet. 25, Ezek. xliii. 9.

<sup>1</sup> For (before μετεν.) οὐτε (AP, 1, 36, etc., Bg., Lach.) read οὐ C, min., And<sup>1</sup>, pal, Areth., WH, Bs., Bj. [οὐδε BQ, 14, 38, 92, vg., Copt., Pesh., Syr., Cyp., Pr., etc., Ti., Al. Sw., Ws.].

discharges with the presence of sulphur" (*E. Bi.* 611). The symbolism is coloured by actual Parthian invasions (*cf.* vi. 1 f.) and by passages like Sap. xi. 18 where God punishes men by sending "unknown, newly-created wild beasts full of rage, breathing out a fiery blast or snorting out noisome smoke or flashing dread sparkles from their eyes." Mr. Bent recalls the curious superstition of the modern Therans, who during the eruptions of last century saw "in the pillars of smoke issuing from their volcano, giants and horsemen and terrible beasts".

Ver. 19. Heads attached to their serpentine tails are an allusion not only to the well-known tactics of the Parthians (*cf. Parad. Regained*, iii. 323 f.) but to a trait of ancient Greek mythology; on the altar of Zeus at Pergamos (*cf.* note on ii. 12) the giants who war against the gods are equipped with snakes (instead of limbs) that brandish open jaws. The amphisbaena of ancient mythology was often described as possessing a headed tail ("tanquam parum esset uno ore fundi uenena," Pliny: *H. N.* viii. 35).

Vv. 20, 21. The impenitence of the surviving two-thirds of men, who persist in worshipping daemons and idols (Weinel, 3, 4). Hellenic superstition (Plut. *de defectu orac.* 14) attributed to malignant daemons these very plagues of pestilence, war, and famine. Plutarch is always protesting against the excessive deference paid to such powers, and on the other hand against the rationalists and Christians who abjured them entirely.

—δαίμ., either the gods of paganism

(LXX) or the evil spirits of contemporary superstition. In Enoch xix. 1, the spirits of the fallen angels "assuming many forms defile men and shall lead them astray to offer sacrifices to demons as to gods"; *cf.* xlv. 7 (of the kings and rulers) "their power rests on their riches, and their faith is in the gods which they have made with their hands". (See Clem. *Strom.* vi. 5. 39, 40)—ἀργυρᾶ, contracted form, as in 2 Tim. ii. 20 (Helbing, pp. 34 f.).—φαρμ., here in special sense of magic spells inciting to illicit lust (Artemid. v. 73), a prevalent Asiatic vice (*cf.* Greg. Naz. *Orat.* iv. 31). But in the imprecatory (c. 100 B.C.) inscription of Rheneia (Dittenberger, *Syll. Inscript. Graec.*² pp. 676 f.), punishment is invoked from τὸν κύριον τῶν πνευμάτων (*cf.* Apoc. xxii. 6) upon τοὺς δόλῳ φονεύσαντας ἢ φαρμακεύσαντας the hapless girl. The three vices of the decalogue occur here (as in Matt.) in the Hebrew order, not in that of the LXX (Rom. xiii. 9; Mark x. 19; Luke xviii. 20). *Cf.* on xxi. 8, and, for the connexion of polytheism and vice, Harnack's *Mission and Exp. of Christianity*, i. (1908), pp. 290 f. Repentance here (as in xvi. 9. 11) is primarily a change of religion, but the prophet has evidently little hope of the pagan world. There is no polemic against the Egyptian worship of animals, and, in spite of the Jewish outlook upon the *dolores Messiae*, the Apocalypse ignores family disturbances and false messiahs as harbingers of the end.—Once more (*cf.* vii. 1 f.) between the sixth (ix. 13-21) and the seventh (xi. 15-19) members of the series,



οὐ μετενόησαν ἐκ τῶν <sup>α</sup> φόνων αὐτῶν οὔτε ἐκ τῶν <sup>β</sup> φαρμακειῶν αὐτῶν <sup>γ</sup> οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν <sup>δ</sup> κλεμμάτων αὐτῶν. Cf. xvii. 2 with xviii. 2, 23, En. xcv. 4, also Isa. xlvii. 9 f., Mal. iii. 5 2 Kings ix. 22. <sup>z</sup> ἄπ. λεγ. N.T.

X. 1. ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, <sup>α</sup> περιβεβλημένον <sup>β</sup> νεφέλην, καὶ ἡ <sup>γ</sup> ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸ <sup>δ</sup> πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ <sup>ε</sup> πόδες αὐτοῦ ὡς στύλοι πυρός. 2. καὶ <sup>ζ</sup> ἔχων ἐν τῇ χειρὶ αὐτοῦ <sup>η</sup> βιβλαρίδιον ἠνεψυ- <sup>a</sup> i. 7, xiv. 14, from Dan. vii. 13:="cloud-wrapt" (like Horace's  
 μένον. καὶ <sup>θ</sup> ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, 3. καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ <sup>ι</sup> λέων i. 7, xiv. 14, from Dan. vii. 13:="cloud-wrapt" (like Horace's  
 ἱμυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν i. 7, xiv. 14, from Dan. vii. 13:="cloud-wrapt" (like Horace's

*Augur Apollo).*

b iv. 3.

c i. 16, cf. Matt. xvii. 2.

d i. 15, cf. Exod. xiv. 19 (LXX).

e As if ἄλλος ἄγγ. had preceded (ver. 1).

f Corrupt form of class. dimin. βιβλιδάριον.

xviii. 16.

h Am. i. 2, iii. 4, 8, Hos. xi. 10, etc.

i ἄπ. λεγ. N.T.; of thunder Aesch. *Prom.*

1062, Arist. *Clouds*, 292.

a passage (this time of some length) is intercalated (x. 1-xi. 13), in which the personality of the seer now re-emerges (on earth, instead of in heaven). The object of x. 1-11 is to mark at once a change of literary method and a transition from one topic to another. The passage, which certainly comes from the prophet's own pen (so Sabatier, Schön, and others), looks backward and forward. Now that the preliminaries are over, all is ready for the introduction of the two protagonists (xi.-xiii.) whose conflict forms the closing act of the world's history (xv. 1-xx. 10). One of these is Jesus, the divine messiah, who has hitherto (v.-ix.) been depicted as the medium of revelation. Since his rôle is now to be more active, the prophet expressly alters the literary setting of his visions. The subsequent oracles are not represented as the contents of the book of Doom (which is now open, with the breaking of its last seal). Dropping that figure (contrast v. 2 and x. 1) the writer describes himself absorbing another roll of prophecy received from an angel. Evidently he intends to mark a new departure, and to introduce what follows as a fresh start. This new procedure is accompanied by an explicit assurance—intended to whet the reader's interest—that the Apocalypse has now reached the verge of the final catastrophe; the prophet apparently makes this eagerness to reach the goal the reason for omitting a seven-thunders vision (or source) which otherwise he might have been expected to include either at this point or subsequently. It is quite in keeping with the wider outlook and rather more historical atmosphere of xi. f., that a freer and less

numerical method pervades these oracles. In short, x. 1-11 is a digression only in form. It serves to introduce not simply the Jewish fragment (xi. 1-13)—whose strange contents probably required some express ratification—but the rest of the oracles (xiii. f.), which are thus awkwardly but definitely connected with the foregoing design (through the closing trumpet-vision: x. 7=xi. 15 f.).

CHAPTER X.—Ver. 1. ἄλλον, referring to v. 2, where another strong angel was mentioned, also in connexion with a book. The position of the seer is implied (since viii. 2?) to be no longer in heaven (cf. verses 4 and 8), but on earth, as the gigantic angel of light descends to him. The face and feet are described in stereotyped fashion. In Ezekiel's description of God (i. 28) the appearance of a rainbow surrounds the divine throne, as an element of the theophany in nature. Here also it is an æsthetic detail. Suetonius describes (*Vit. Aug.* 95) Augustus seeing suddenly "in a clear and bright sky a circle, like a rainbow in heaven, surrounding the sun's disc".

Ver. 2. "And in his (left? cf. ver. 5) hand a small booklet open" (in contrast to the larger closed book of v. 1), after Ezek. ii. 9. This colossal figure, like an Arabian jin, bestrides earth and sea. His message is for the broad world.

Ver. 3. ὥσπερ λέων (of God in O.T., reff.; of the messiah 4 Esd. xi. 37, xii. 31) μυκᾶται Theokr. *Id.* xxvi. 21, μύκημα λεαίνης, properly of cattle="to bellow". ἐλάλησαν κ.τ.λ.= "uttered what they had to say" (i.e., spoke articulately). αἱ (the well-known or familiar) βρονταὶ "of the apocalyptic machinery" (Alford), or a popular piece of apocalyptic prophecy (see below). Cf. the sevenfold voice of

k i. 10f., 19 φωνάς · 4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ ἡμελλον<sup>1</sup> γράφειν ·  
xiv. 13, etc. καὶ ἤκουσα <sup>k</sup> φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν <sup>1</sup> Σφράγισον ἃ ἐλάλη-  
1 Dan. viii. 26, xii. 4, etc. σαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 5. Καὶ ὁ ἄγγελος, ὃν  
cf. Apoc. Bar. xx. εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, <sup>m</sup> ἦρε τὴν χεῖρα  
3. m Gen. xiv. αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν, 6. καὶ <sup>n</sup> ὤμοσεν <sup>n</sup> ἐν τῷ ζῶντι εἰς  
19, 22, Deut. τοὺς αἰῶνας τῶν αἰώνων, <sup>o</sup> ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ  
xxxii. 40, Ezek. xx. τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, “Ὅτι  
5. (Hebraic) <sup>p</sup> χρόνος οὐκέτι ἔσται · 7. ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδό-  
Matt. v. 34, 36, xxiii. 16, 18, 20-22. o Neb. ix. 6, Ps. cxlv. (cxlvi.) 6. p = respite, ii. 21, Jos. Bell.  
iv. 3, 10, cf. Ezek. xii. 23-24.

The double augment of ἡμελλον (ACQ, min., so Lach., Tr., WH, Ws., Swete) is better attested here than in iii. 2, cf. Helbing 71-72.

the Lord in thunder, Ps. xxix. The seven thunders here may be conceived loosely as the echoes of the angel's voice reverberating through the universe (Spitta, Weiss), thunder, throughout the ancient world, being especially venerated as a divine voice or warning.

Ver. 4. To seal or shut up a vision is to keep it secret from mankind, i.e., in the present case (by a sequence of thought which is scarcely logical) to leave it unwritten. In a similar passage (Apoc. Bar. xx. 3) “seal” means to lay up fast in one's memory (because the realisation is not immediate); but this meaning is suggested by the context, although it might suit the present passage. The seer describes himself as prohibited by a heavenly voice (which reverence leaves as usual undefined, 4 Esd. vi. 17: Dalman viii. 1) from obeying his impulse. No reason is assigned; but the plain sense of the passage is that the author wishes (Weizs., Schön, Bs., Holtzm., Pfeid.) to justify his omission of a seven-thunder source or set of visions circulating in contemporary circles of prophecy (x. 7). In view of the authoritative character of such fragments or traditions John justifies his procedure by the explanation that he felt inspired to do so, and also to substitute other oracles. Thus in the middle, as at the opening and end of his book, he reiterates his prophetic authority. The episode may further indicate that the written contents of the Apocalypse represents merely a part of the author's actual vision (cf. John xxi. 25), or it may serve to heighten the effect of what is now to be introduced, or it may suggest that while the seer is to write (i. 11), he is to write only what is revealed through the medium of angels. In Slav. En. xxiii. 3, 6 the seer spends thirty days in writing

the remarks of his angel-instructor. To hear ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι was not incompatible, however, with an ἀποκάλυψις κυρίου (2 Cor. xii. 1-4), cf. Weinl, 162 f. There was an inspiration of restraint as well as an inspiration of impulse. Thus Hermas (Vis. i. 3) listens with wonder to glories of God which he could not remember, “for all the words were awful, such as man cannot bear. The last words, however, I did remember; they were fit for us and mild”. Possibly the seven-thunders source was of a severely punitive character (viii. 5), traversing ground which had been already (vi.-ix.) and was to be again (xv.-xvi.) covered.

Vv. 5-6. Modelling from Dan. xii. 7, the writer describes the angel's oath (by the living God, as usual in O.T.; cf. Matt. xxvi. 63), with its native gesture (cf. Trumbull's *Threshold-Covenant*, 78 f.) and contents. In the ancient world oaths were usually taken in the open-air (Usener, *Götternamen*, 181), before the all-seeing deities of the upper light. But here, as at iv. 17 and xiv. 7, the eschatological and the creative acts of God (the latter an outcome of His living might, as Sir. xviii. 1, En. v. 1, Acts xiv. 15, etc.) are deliberately conjoined; God's activity in creation and providence would culminate in judgment. “There shall be no further delay,” or time lost. The interval of vi. 11 (Dan. xii. 7) is over: all is ripe now for the end, ἡ συντέλεια καιροῦ. The parallels in Slav. En. xxxiii. 2, lxxv. 7, upon the abolition of seasons and periods of time are merely verbal. What engages the writer here is the usual point of importance in apocalyptic literature, viz., “Is it long to the end? Is the future longer than the past” (4 Esd. iv. 44-50)?

Ver. 7. Vav consec. with the Heb.



μου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἔτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὥς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας".

8. Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, "Ἔπαγε λάβε τὸ βιβλίον<sup>1</sup> τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς". 9. Καὶ ἀπήλθα πρὸς τὸν ἄγγελον, λέγων αὐτῷ

Christianity, Col. i. 26 = Eph. iii. 1-12 = 1 Pet. i. 10-12 = Rom. xvi. 25. s Cf. Gal. iii. 8. εὐαγ. as act. vb. only here and xiv. 6 (ἐπὶ accus.) in N.T.: late Greek usage. t xvi. 1. u v. 7: like ἀνάβα (iv. 2) an Attic form. v Double augment, Blass, § 15, 7; Win. § 12, 7. w Cf. ix. 8, xi. 12, for form.

<sup>1</sup> For βιβλιδαριον (Q, etc., Anda, c, Areth.) or βιβλαριδιον (ΞP, 1, etc., Al., Ti., Bs., Bj.) read βιβλίον AC, 6, 14 (Lach., Tr., WH, Sw., Ws.). The two former readings are corrections.

pf. (LXX = καὶ and fut. indic.) here by an awkward solecism (cf. on iii. 20) = "Then is (i.e., shall be) finished the secret of God." The final consummation (inaugurated by the advent of messiah, xii.) is to take place not later than the period of the seventh angel's trumpet-blast, which *ex hypothesi* is imminent. The μυστήριον is plainly, as the context implies, full of solace and relief to God's people. —εὐηγγ. The total (exc. xiv. 6) omission of εὐαγγέλιον and the restricted use of its verb in the Apocalypse may have been due to the fact that such terms had been soiled by ignoble usage in the local Ionian cult of εὐάγγελος (e.g., at Ephesus), with its oracular revelations and fellowship of *Euangelidae*. The Asiatic calendar of Smyrna contained a month called εὐαγγέλιος.—The connexion between μυστήριον = "secret purpose or counsel" (as here) and μ. = "symbol, or symbolic representation" (i. 20, xvii. 7) is due to the fact that in the primitive world the former was enigmatically conveyed by means of symbolic-representations in word, picture, or deed. As "every written word was once a μυστήριον," it was natural that the word used for the sign came to be employed for the thing signified (Hatch, *Essays in Bibl. Greek*, 61). The near approach of the end had been for years a matter of confidence and joy to the Christian prophets—for it is they and not their predecessors who are specially in view. The special and solemn contribution of John's Apocalypse is to identify certain events in the immediate future with the throes out of which the final bliss was to be born. These throes include the downfall of the dragon from heaven, the subsequent climax of the Beast's influence on earth, and the assertion of God's authority over his

own and against his foe's adherents (xii.-xiv. 20). The great and glad revelation is God seen in action, with his forces deployed for the final campaign which, with its issues of deliverance and triumph (xv.-xxii.), forms the climax of this book. The apotheosis of the Cæsars in their life-time—above all, of Domitian—marked the pitch of human depravity; divine intervention was inevitable.

Up to the end of ch. ix., the Apocalypse is fairly regular and intelligible; thereafter, criticism enters upon an intricate country, of which hardly any survey has yet succeeded in rendering a satisfactory account. The problem begins with ch. x. Although vv. 1-7 complete the preceding oracles by introducing their finale (7 = xi. 14 f.), while 8-11 connect more immediately with ch. xi., this forms no reason for suspecting that the oracle is composite. Spitta takes 1a, 2b-7 (except 4) as the continuation of ix., followed by xi. 15, 19, while the rest is substantially a prelude to xi. 1-13; Briggs similarly views 1a, 3-7 as the original transition between ix. and xi. 14, 15 a, 19, while x. 1 b-2, 8-11 (a vision of messiah) introduces the new source of xi. 1-13, xii. 18; and Rauch regards x. 1 b, 2 a, 5-7, 4, 9-11 as the opening of xi. 1-13, xii. 1-17, with x. 1-4 a (substantially) as the preface to xii. 18-xiii., xvi. 13-16. These analyses are unconvincing. The alleged signs of a Hebrew original (e.g., ver. 7, also λέγουσί μοι and λέγει μοι in vv. 9, 11 = variant versions of לֵבְרָא) are not decisive.

Ver. 8. ἡ φωνὴ (cf. ver. 4) left ungrammatically without a predicate, the two participles being irregularly attracted into the case of ἣν (cf. i. 1, iv. 11).

Vv. 9-10. The prophet absorbs the



x For basis of this passage, cf. Ezek. ii. 8—iii. 3, Ps. cxix. 103, and 4 Esd. viii. 4 (absorbet ergo anima sensum et deuoret quod sapit). See Dieterich's *Mithras-Liturgie*, p. 101. y In sense of κατέφαγον which it echoes (cf. Moulton, i. 111, 115). z = "I was told" (like xi. 1, xvi. 15 impers. plur.). a Cf. xxii. 16, John xii. 16: = "of," "concerning". b Pleonastic, as v. 9, vii. 9, Dan. iii. 4, vii. 14, cf. xiii. 7.

word of God; in our phrase, he makes it his own or identifies himself with it (Jer. xv. 16). To assimilate this revelation of the divine purpose seems to promise a delightful experience, but the bliss and security of the saints, he soon realises, involve severe trials (cf. xi. 2, xii. 13 f., etc.) for them as well as catastrophes for the world. Hence the feeling of disrelish with which he views his new vocation as a seer. The distasteful experience is put first, in ver. 9, as being the unexpected element in the situation. (The omission of *bitterness* in LXX of Ezek. iii. 14 renders it unlikely that this additional trait of unpleasant taste is due, as Spitta thinks, to an erroneous combination of Ezek. iii. 2 and 14). The natural order occurs in ver. 10. The only analogous passage in early Christian literature is in the "Martyrdom of Perpetua" (iv. cf. Weinel, 196, 197). Wetstein cites from Theophrastus the description of an Indian shrub οὗ ὁ καρπὸς . . . ἐσθιόμενος γλυκύς. οὗτος ἐν τῇ κοιλίᾳ δηγμὸν ποιεῖ καὶ δυσεντερίαν. Before the happy consummation (ver. 7), a bitter prelude is to come, which is the subject of national and political prophecies. In order to underline his divine commission for this task of punitive prediction, he recalls his inspiration.

Ver. 11. λέγ. μοι, an oblique, reverential way of describing the divine impulse, due to Aramaic idiom and common in later Biblical Hebrew (cf. Dalman, i., viii. 11). The series of oracles, thus elaborately inaugurated, is concerned increasingly ("again," in view of iv. 4, 15, vii. 4, 9, viii. 13, ix. 6, 16 f.) with those international movements ("kings" = φυλαί, or those in xvii. 10, 12) which a prophet related to the course of the divine kingdom. Strictly speaking, the revelation assimilated in x. 10, 11 opens in xii., but the intervening passage is linked to both (see below). The first part of this passage (xi. 1-2, 3-13) evi-

dently forms part of the βιβλαρίδιον (cf. *Intro.* § 2). Its enigmatic contents, interrupting the trumpet-visions, with edges which do not fit into the context or the rest of the Apocalypse, point to the incorporation of a special and disparate source. Any analysis is more or less hypothetical, but the writer is evidently not moving with absolute freedom. He has his own end in view, but he reaches it, here as elsewhere (cf. vii. 1 f.) by means of stepping-stones which originally lay in different surroundings. This is widely recognised by critics and editors, who commonly take 1-2 and 3-13 as separate oracles. Each indeed might be the torso of a larger source. But, in spite of the different descriptions of Jerusalem, the hypothesis of their original unity has much in its favour. How could so tiny a scrap of papyrus as that required for 1, 2 be preserved? Besides ver. 3 goes with ver. 2 (the prophetic mission as a counterpart to the punishment), the two periods are alike, the strange δίδωμι-construction occurs in both (here only in Apoc.), and the inversion of object and verb is common to both (2, 5, 6, 9, 10). To discover an oracle of the Zealots in 1, 2 (Wellhausen, Bousset, Baljon, J. Weiss) is precarious, for even if we could suppose that these passionate citizens took time to write oracles, they had not a monopoly of belief in the temple's inviolability. The latter belief conflicts with Mark xiii. 1, 2 (Ac. vi. 14); but, while this makes it extremely unlikely that the passage was adopted, or at least composed, by one of the Twelve, it does not necessarily disprove a Jewish Christian origin for the fly-leaf. Patriotism must have often swayed hope, even in face of authoritative logia. Still, a Jewish origin is more probable (so from Vischer and Sabatier to Baljon, Forbes, von Soden, Wellhausen and J. Weiss), in which case 8 c (δπου . . . ἐσταυρώθη), with possibly 9 a and

XI. 1. Καὶ ἔδωθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, <sup>a x. 11.</sup>  
<sup>b xxi. 15-16,</sup>  
<sup>Ezek. xl.</sup>  
 3-6, xlii. 16-19, Zech. ii. 1.

12 *b*, must be Christianising touches by the editor. As 8 *c* is the only place in the Apocalypse where Jesus is thus designated (contrast 4), and as the unexampled αἱ . . . ἐστῶτες occurs in 4, the editor may be using a previous translation of the fly-leaf. Otherwise, the repeated traces of Hebraistic idiom suggest that he translated it from an Aramaic or Hebrew original (so especially Weyland, Briggs, and Bruston) which was a Jewish (or Jewish Christian) oracle, composed towards the end of the siege in 70 A.D. between May and August (*cf.* Joseph. *Bell.* v. 12, 3) by a prophet who anticipated (*cf.* S. C., 219, 220) that the temple and a nucleus of the God-fearing would be kept inviolate during the last times of the Gentiles, at the end of which anti-Christ or the pseudomessiah would blasphemously re-assert himself in the temple (hence its preservation, 1, 2), according to one cycle of tradition (2 Thess. ii. 3, etc., *cf.* A. C. 160 f.), after murdering the two heralds of messiah. The motives and further career of the beast are omitted, if not in the source, at least by the editor. He resumes the subject afterwards (*cf.* xiii. 6), when the eschatological monster is specially identified with the imperial power. Here his main concern is with the fate of the two witnesses. Probably it was this feature of the oracle which primarily led him to adopt and adapt it, as showing how the beast or anti-christ was foiled in his attack on messiah's forerunners, just as (in xii.) the dragon is foiled in his attack on messiah himself. The other details are left standing; in their present setting they have much the same pictorial and dramatic interest as the minutiae of the parables, and it is perhaps doubtful whether the editor linked any symbolic or allegorical meaning to them, although such can easily be attached in a variety of ways, *e.g.*, to the language of 1, 2 in the light of Barn. iv. 11, Ign. *ad Magn.* 7, etc. (so Weiss, Simcox, Swete, and others). Even the two witnesses are not to be identified with any historical figures of contemporary life, much less taken as allegorical or as typifying aspects of the church's testimony. "The vision . . . is of the nature of a superimposed photograph showing traces of many pasts" (Abbott). The original Jewish tradition which lay behind the source expected only Elijah,

who should preach repentance to the pagan world, but he was occasionally furnished with a companion in Moses (on the basis of Deut. xviii. 15; *cf.* Mal. iv. 4, 5, the transfiguration-story, and possibly the two radiant saints of Apoc. Pet. 6 f.). The only other serious rival is Enoch, a grand figure in Jewish and early Christian eschatological tradition (for the curious Sir. xlv. 16, *cf.* E. Bi. 1295). Later tradition, indeed, thinking mainly of Elijah and Enoch (Gfrörer ii. 261 f.; A. C. 203, 211), whom antichrist in wrath slays for their witness against him, and whom God (or Michael and Gabriel) resuscitates, suggests a fairly apposite cycle of belief which may reproduce the earlier Jewish expectation out of which the materials of this fragmentary oracle have been drawn. The unique character of this expectation is illustrated, not so much by Anu and Nudimmut, Marduk's predecessors in the fight against Tiamât, as by the Zoroastrian belief that the temporary triumph of the evil spirit would be followed by the appearance of two reformers or prophets, Hushêdar and Hushêdarmâh (S. B. E. xxiii. 195; *cf.* Hübschmann, 227), who would act each for a millenium on earth as the precursors and heralds of their Lord, the Persian messiah. This belief is much older than the sources in which it occurs, and like several other Zoroastrian traits, it may have fused with the Jewish expectation in question, though the Zoroastrian heralds do not appear simultaneously (*cf.* *Encycl. Relig. and Ethics*, i. 207). Here at any rate the appearance of the two anonymous and mysterious witnesses precedes the final outburst of evil (xi. 7, xii. f.) and the manifestation of messiah (xi. 15 f., xiv. 14f.)—an idea for which no exact basis can be found in the strictly Jewish eschatology of the period. It may have grown up under the influence of this kindred trait in the adjoining province of Zoroastrian belief, unless the doubling of the witnesses was simply due to the side-influence of the Zechariah-trait (in ver. 4). Wellhausen argues from the singular πῶμα (8, 9) that the two witnesses were a duplication of the original single witness, *i.e.*, Elijah: but the singular is collective, and there is no trace of any conflation with Jonah.

CHAPTER XI.—Vv. 1, 2. "And I was given a rod (קֶנֶה הַמִּדָּה) like a staff,



c Ezek. xli. "Ἐγειρε καὶ \*μέτρησον τὸν \*ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ  
 1-2.  
 d John viii. τοὺς προσκυνούντας <sup>d</sup> ἐν αὐτῷ. 2. καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ  
 20.  
 e See on ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν μετρήσης, ὅτι \*ἐδόθη τοῖς ἔθνεσι.  
 xvii. 17, prophetic καὶ ἰτὴν πόλιν τὴν ἁγίαν \*πατήσουσι μῆνας τεσσαράκοντα δύο.  
 perfect.  
 f xxi. 2, xxii. 3. Καὶ <sup>b</sup> δώσω τοῖς δυσὶ μάρτυσίν <sup>1</sup> μου, <sup>h</sup> καὶ <sup>k</sup> προφητεύσουσιν  
 19. Matt. <sup>1</sup> ἡμέρας χιλίας διακοσίας <sup>1</sup> ἑξήκοντα, περιβεβλημένοι <sup>1</sup> <sup>m</sup> σάκκους.  
 xxvii. 53 (title of Jer. in later Judaism). κυρίου τῆς γῆς <sup>p</sup> ἑστῶτες.  
 g Ps. Sol. vii. 2, xvii. 25, Luke xxi. 24; sec wail of 4 Esd. vi. 56 f. h Cf. on ix. 5. i ii. 13. k As 1 Cor. xiv. 3, 24. l ver. 2, xii. 6. m Isa. xxii. 12, Jer. vi. 26, Jas. iii. 5. n From Zech. iv. 3, 11-14. o Cf. Win. § 23, 5b. p Grammat. irregularity, to emphasise personality of witnesses.

<sup>1</sup> For περιβεβλημένοι (Σ<sup>c</sup>C, 1, S., vg., And., Areth., Vict., Hipp., etc., so Al., Ti., Ws., Bs., Bj., Sw.) Lach., Tr., WH read the primitive corruption περιβεβλη-  
 μένους (Σ<sup>a</sup>AQP, min.), though WH suggest it may be an early error for περιβεβλη-  
 μένοις.

with the words" (λέγων by a harsh at-  
 traction, cf. LXX of 1 Kings xx. 9, Josh.  
 ii. 2, is left in apposition to the subject  
 implied in ἐδόθη), "Up (or come=ὦρ) and  
 measure the temple of God and the  
 altar (of burnt-offering, which stood out-  
 side the inner shrine) and (sc. number)  
 those who worship there" (i.e., in the  
 inner courts, xiii. 6; for constr. cf. 2 Sam.  
 viii. 3). The outer court (Ezek. x. 5) is  
 to be left out of account (ἐκβ.= "omit" or  
 exclude as unworthy of attention), "for  
 it has been abandoned (or, assigned in  
 the divine counsel) to the heathen, and  
 (indeed) they shall trample on the holy  
 city itself (emphatic by position, = Jeru-  
 salem) for two and forty months." In  
 Asc. Isa. iv. 12 antichrist's sway lasts  
 for three years, seven months, and  
 twenty-seven days, but three and a half  
 years is the conventional period for the  
 godless persecutor to get the upper hand  
 (cf. xiii. 5, after Daniel's "time, and  
 times, and the dividing of time," i.e.,  
 three and a half years, vii. 25, xii. 7).  
 Originally this broken seven as the  
 period of oppression reflected the Baby-  
 lonian three and a half winter months  
 (S. C. 309 f.; Cheyne's *Bible Problems*,  
 111 f.), preceding the festival of Marduk  
 in the vernal equinox, a solstice during  
 which Tiamât reigned supreme. Here  
 it is the stereotyped period of the καιροὶ  
 τῶν ἐθνῶν (Luke xxi. 24), extending to  
 the second advent.—μετρήσης. To mea-  
 sure is here not a prelude to ruin but a  
 guarantee of preservation and restoration  
 (Zech. ii. 1 f.). Failure to satisfy God's  
 standard or test means calamity for men,  
 but when he surveys their capacities

and needs in peril, it implies protection.  
 As the context implies, this is the idea of  
 the present measuring. It is not to be  
 identified prosaically with "orders given  
 to the Roman soldiers, who were en-  
 camped in Jerusalem after its destruc-  
 tion, not to set foot in what had been  
 the Holy of Holies" (Mommson).

Ver. 3. σάκκους, the simple, archaic  
 garb of prophets, especially appropriate  
 to humiliation (reff.). The faithful pro-  
 phets who withdraw from the local apos-  
 tasy to the desert in company with Isaiah  
 (Asc. Isa. ii. 9 f.) are also clothed in this  
 black hair-cloth. The voice of the divine  
 speaker here "melts imperceptibly into  
 the narrative of the vision" (Alford, cf.  
 ver. 12). Contemporary Jewish belief  
 (4 Esd. vi. 26) made these "witnesses"  
 (men "who have not tasted death from  
 their birth," i.e., Enoch, Elijah) appear  
 before the final judgment and preach  
 successfully, but the only trace of any  
 analogous feature in rabbinical prophecy  
 seems to be the appearance of Moses  
 and Messiah during the course of the  
 Gog and Magog campaign. The repro-  
 duction of this oracle, long after its ori-  
 ginal period in 70 A.D., would be facili-  
 tated by the fact that the visions of  
 Ezekiel and Zechariah, upon which it  
 was modelled, both presupposed the fall  
 of the city and temple in ancient Jeru-  
 salem (Abbott, pp. 84-88).

Ver. 4. They are further described in  
 the terms applied by Zechariah to the  
 two most prominent religious figures of  
 his day, except that they are compared  
 to two lampstands, not to one which is  
 septiform. The idea is that their autho-



5. καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι,  
<sup>a</sup> πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει  
 τοὺς ἐχθροὺς αὐτῶν.  
 καὶ εἴ<sup>1</sup> τις αὐτοὺς <sup>†</sup> θελήσῃ ἀδικῆσαι,  
 οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
6. οὗτοι ἔχουσιν τὴν ἐξουσίαν <sup>b</sup> κλείσαι τὸν <sup>c</sup> οὐρανόν,  
 ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας αὐτῶν τῆς προφητείας  
 αὐτῶν,  
 καὶ ἐξουσίαν <sup>†</sup> ἔχουσιν ἐπὶ τῶν <sup>†</sup> ὑδάτων,  
 στρέφειν αὐτὰ εἰς αἷμα,  
 καὶ <sup>†</sup> πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ,  
 ὅσακις ἐὰν θελήσωσιν.
7. Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαί-  
 νον ἐκ τῆς <sup>a</sup> ἀβύσσου <sup>†</sup> ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει  
 αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. 8. καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς
- <sup>q</sup> ix. 17, 2  
 Kings i.  
 10 f.,  
 Luke ix.  
 54,  
 (Moses)  
 Num. xvi  
 35.  
<sup>r</sup> For subj.  
 with εἰ,  
 cf. 1 Cor  
 xiv. 5  
 (Deissm.  
 118).  
<sup>s</sup> 1 Kings  
 xvii., Sir.  
 xlviii. 3,  
 Jub.  
 xxiii. 18.  
<sup>t</sup> See feats  
 ascribed  
 to Moses  
 in Exod.  
 vii. 19-21;  
 1 Sam. iv  
 8 (Apoc.  
 viii. 8,  
 xvi. 3), cf.  
 Jos.  
 Bell. v. 9
- <sup>4.</sup> <sup>u</sup> Cf. *Encycl. Relig. and Ethics*, i. 53-55. <sup>v</sup> From Dan. vii. 21; divine permission  
 (Apoc. xiii. 7)?

<sup>1</sup> For καὶ εἰ Bl. conj. καν (from καὶ η <sup>δ</sup>\*C, 1).

rity and influence are derived from God. As in ver. 7, the function of the two witnesses (cf. Deut. xvii. 6, xix. 15) is defined as "prophecy," but no details are given.

Vv. 5, 6. In this description, borrowed from traditional features of Moses and Elijah (whose drought lasted for three and a half years, according to Luke iv. 25; James v. 17), the metaphorical expressions of passages like Jer. v. 14 and Sir. xlviii. 1 are translated into grim reality (see reff.), as in Slav. En. i. 5 and the thaumaturgic practices chronicled by Athen. iv. 129 D and Lucian (*Philopseud.* 12). These are no meek apostles of the Christian faith. To stop rain was equivalent to a punishment for iniquity (Ps. Sol. xvii. 20-22, En. c. 11, etc.)

Ver. 7. The influence of Hebraic idiom helps to explain (cf. xx. 7-9) the translator's "transition from futures through presents to preterites" here (Simcox). τελέσωσι (Burton, 203) indicates no uncertainty. When their work is done, they are massacred—not till then; like their Lord (Luke xiii. 31 f.), they are insured by loyalty to their task. The best comment upon this and the following verses, a description coloured by the famous passage in Sap. ii. 12-iii. 9, is Bunyan's description of the jury in Vanity Fair and their verdict. This beast "from the abyss" is intro-

duced as a familiar figure—an editorial and proleptic reference to the beast "from the abyss" in xvii. 8 or from "the sea" (xiii. 1; the abyss and the sea in Rom. x. 7 = Deut. xxx. 13) which was (cf. *Encycl. Rel. and Ethics*, i. 53 f.) the haunt and home of daemons (Luke viii. 31, etc.), unless he is identified with the supernatural fiend and foe of ix. 2, 11. (Bruston heroically gets over the difficulty of the beast's sudden introduction by transferring xi. 1-13 to a place after xix. 1-3). The beast wars with the witnesses (here, as in ix. 9 and xii. 17, Field, on Luke xiv. 31, prefers to take πόλεμον = μάχην, a single combat or battle, as occasionally in LXX [e.g., 3 Kings xxxii. 34] and Lucian), and vanquishes them, yet it is the city (ver. 13) and not he who is punished. The fragmentary character of the source is evident from the fact that we are not told why or how this conflict took place. John presupposed in his readers an acquaintance with the cycle of antichrist traditions according to which the witnesses of God were murdered by the false messiah who, as the abomination of desolation or man of sin, was at feud with all who opposed his worship or disputed his authority.

Ver. 8. God's servants rejected and cast aside, as so much refuse! See *Sam. Agonistes*, 667-704. The "great city" is Jerusalem, an identification favoured

w xiv. 8, xvi. 19, xvii. xviii. Σόδομα καὶ Ἐγύπτου,<sup>1</sup> ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. 9.  
 x Ps. cv. 38. καὶ βλέπουσιν ἕκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ  
 y Cf. on ii. 10 (partitive). ἄ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ ἄ πτώματα αὐτῶν οὐκ  
 a Here as in 8 = collective term ("corpses"), as πρόσωπον Gen. xlviii. 20, κεφαλὴ Lev. x. 6. b Cf. Isa. lxxviii. (lxxix.)  
 3, Ps. Sol. ii. 31, En. xxii. 10; 2 Kings ix. 10, and Jer. xxiii. 19.

<sup>1</sup> Pr. om. καὶ Αἰγύπτου (an early gloss, Haussleiter 213). Further editorial Christian additions are suspected in ἡτις . . . ἐσταυρώθη (so e.g., Weyland, S. Davidson, Wellh.) or οπου . . . ἐσταυρώθη (so e.g., Sabatier, Schön, Vischer, Pfleid., Rauch, Völter, Baljon, Bs., de Faye, Kohler, von Soden).

by (a) incidental O.T. comparisons of the Jews to Sodom (Isa. i. 9; Jer. xxiii. 14; so *Asc. Isa.* iii. 10), (b) the Christian editor's note ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη, (c) a passage like Luke xiii. 33, (d) the reference in xvi. 19, and (e) passages in Apoc. (*Syr.* 50 μέγιστη πόλις '1.), Pliny (*H. N.* xiv. 70), Josephus (*Apion*, i. 22), and Sib. Or. (v. 154, 226, 413, written before 80 A.D.), all of which confirm this title (cf. the variant addition μέγλην in Apoc. xxi. 10): it is indeed put beyond doubt by the peculiar antichrist-tradition upon which the Jewish original was based (*A. C.* 19 f., 134 f., *E. B.* i. 179, 180). The obscurity and isolated character of this eschatology, "an exotic growth upon the soil of Judaism" and much more in early Christianity, may be accounted for perhaps by the historical changes in the later situation, which concentrated the antichrist in anti-Roman rather than in anti-Jewish hostility. As yet, however, the seduction of the Jews by a false messiah (cf. John v. 43 and its patristic interpretation) was quite a reasonable expectation: see the evidence gathered in *A. C.* 166 f. Victorinus, following the Apocalypse literally (xi. 7 = xvii. 11), makes Nero redivivus beguile the Jews. The alternative to this theory has won considerable support (especially from Spitta and Wellhausen) upon various grounds; it regards *the great city* as Rome, where the two prophets are supposed to preach repentance to the heathen world and eventually to be killed. But although this suits some portions of the language well (e.g., ver. 13, conversion to *God of heaven*), it is not exegetically necessary; it introduces Rome abruptly (8 c being of course taken as a gloss) and irregularly: nor does it explain the general contour of the oracle as happily as that advocated above. Bruston's ingenious attempt to take τ. μέγλης with πλατείας (= Jewish jus-

tice) is quite untenable, and *the great city* is not likely to be a translator's error (Weyland), <sup>1</sup> *ἡ πόλις* for *ἡ πόλις*. —πνευματικῶς (cf. Gal. iv. 24 f.) as opposed to σαρκικῶς ("literally," Just. Mart. *Dial.* xiv. 231 d) is "allegorically, or mystically."—καὶ Αἰγύπτου, not as the home of magic (cf. Blau's *Altjüd. Zaubwesen*, 39 f.) but as a classical foe of God's people (and Moses of old?). The connexion with the water-dragon of xii. 15 (cf. Ezek. xxix. 3, xxxii. 2) is obvious. Philo allegorises E. usually as a type of the corporeal and material.—ὅπου κ.τ.λ., no wonder if Christians suffer, after what their Lord had to suffer (cf. Matt. x. 22-25, 28 f.) at the hands of impious men. There is none of the modern's surprise or indignation at the thought of "Christian blood shed where Christ bled for men".

Ver. 9. Cf. 2 Chron. xxiv. 19 f., Matt. xxiii. 34 f., Job. i. 12.—ἀφίουσιν, for other N.T. assimilations of irreg. to reg. verb (Win. § 14. 16; Blass, § 23. 7), cf. Mark i. 34, Luke xi. 4. In Ep. Lugd. the climax of pagan malice is the refusal to let the bodies of the martyrs be buried by their friends, ὑπὸ γὰρ ἀγρίου Θεῶς ἄγρια καὶ βάρβαρα φῦλα παραχθέντα δυσπαύστως εἶχε. The rendering of burial honours to the dead was a matter of great moment in the ancient world; to be denied pious burial meant ignominy in the memory of this world and penalties in the next. The two witnesses are treated as the murdered high priests, Ananus and Jesus, were handled by the Jewish mob in the seventh decade (Jos. *Bell.* iv. 5, 2).—βλέπουσιν, the onlookers, who evidently sympathise with antichrist (cf. on xvi. 12), include pagans as well as Jews (Andr.).—ἡμέρας, κ.τ.λ., three and a half as the broken seven (cf. on ver. 2) here in days. This trait (cf. on ver. 12) shows that their fate was not originally modelled on that of Jesus.

ἀφίουσιν <sup>b</sup> τεθῆναι εἰς μνήμα. 10. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς <sup>c</sup> χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται· καὶ <sup>e</sup> δῶρα πέμπουσιν <sup>1</sup> ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται <sup>d</sup> ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11. °Καὶ μετὰ τρεῖς ἡμέρας καὶ ἡμισυ <sup>2</sup> πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς, <sup>2</sup> καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ <sup>3</sup> φόβος μέγας <sup>3</sup> ἐπέπεσεν ἐπὶ τοὺς <sup>b</sup> θεωροῦντας αὐτούς. 12. καὶ ἤκουσαν <sup>3</sup> ἰφωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, “<sup>k</sup> Ἀνάβατε ὧδε”. Καὶ <sup>1</sup> ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ <sup>m</sup> νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ <sup>4</sup> ἔχθροι αὐτῶν. 13. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο <sup>n</sup> σεισμὸς μέγας, καὶ τὸ <sup>o</sup> δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ <sup>p</sup> ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· <sup>g</sup> καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ <sup>q</sup> ἔδωκαν δόξαν <sup>r</sup> τῷ Θεῷ τοῦ <sup>h</sup> οὐρανοῦ.

14. °Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·

ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15. Καὶ ὁ ἔβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγά-  
λαι ἐν τῷ οὐρανῷ, <sup>t</sup> λέγοντες,

in vi. 16, xvii. 6, and xviii. 19. 1 2 Kings ii. 11. m Acts i. 9. n vi. 12, Matt. xxvii. 51.  
o ἄπ. λεγ. N.T. p Cf. on iii. 4, Num. i. 20, 28; Deissm. 196-197, Abbott 91-93. q xvi. 9, 11,  
Jer. xiii. 16, Dan. ii. 18, 44, Isa. xxv. 3. r Cf. as ix. 12, and xii. 12. s Only here and xvi. 11  
(citation from Dan. ii. 19), in N.T.: = **שְׁמֵי הַלָּא**. t Constr. ad sensum.

<sup>1</sup> Ti., Bs., Bj. read πεμπουσιν (N\*P, Arm., Tic., Spec., etc.). The vss. on the whole favour the futures in 9-10.

<sup>2</sup> Read ἐν (om. ἐν CP, 1, etc., Tr., WH?) αὐτοῖς A, min. (5), Arm., vg., Anda, Lach., Al. Ti., Ws., Bs. (cf. Luke ix. 46), which has been early improved into εἰς (N<sup>Q</sup>, etc., Bj.) or ἐπὶ (min. 5) αὐτοὺς.

<sup>3</sup> For ἤκουσαν (N\*ACP, vg., Ti., Tr., WH, Ws., Sw., Bj.) ἤκουσα (N<sup>cQ</sup>, etc., Me., And., Areth., Tic.) is read by some (e.g., Al., de Wette, Düst., Bs., Lind., Wellh.).

Ver. 10. So far from laying it to heart that the godly perish, men are hyperbolically represented as congratulating one another on getting rid of these obnoxious prophets with their vexatious words (3) and works (6), which hitherto had baffled opposition (4, 5). Another naive Oriental touch is that their victims exchange presents in order to celebrate the festive occasion.

Ver. 12. After being resuscitated, they ascend in a cloud (like Enoch and Jesus) before the eyes of their enemies (unlike Jesus).

Ver. 13. On earthquakes as a punishment for sin, cf. Jos. Ant. ix. 10, 4 = Zech. xiv. 5, and (for Sodom) Amos iv. 11. The beast, as in 2 Thess. ii. 9-12, gets off scatheless in the meantime, though his tools are punished or terrified into reverence (Jonah iii. 5-10).—ὀνόματα ἄ. Briggs ingeniously conjectures that

this is a clumsy version of **שְׁמֵי הַלָּא** = men of name or fame (cf. 1 Chron. v.

24, Num. xvi. 2). From this point till xvi. 19 and xx. 9 Jerusalem seems to be ignored among the wider political oracles, except incidentally at xiv. 20 (see note), where another erratic block from the same or a similar cycle of eschatological tradition breaks the surrounding strata of prediction.

The ample and proleptic style of the next passage shows that the author has left his source in order to resume matters with (14-18) the seventh trumpet-blast or third woe, which ushers in the final stage (1 Cor. xv. 52) of the divine purpose (x. 7 = xii. xx). But what immediately follows is, by anticipation, a celestial reflex of the last judgment which is characteristically deferred till “the various underplots of God’s providence” (Alford) are worked out. The announcement of it starts an exultant song of praise in heaven.

Ver. 15. The rout of Satan (xii. 10 and xx. 4-10) means the absolute messianic

Ps. cv. 38.  
Neh. viii.  
10, 12,  
Esth. ix.  
19, 22.  
d Sap. ii. 12  
14-15, 1  
Kings  
xviii. 17.  
e From  
Ezek.  
xxxvii. 5,  
10.  
f xiii. 15, =  
**וְיִי  
וְיִי**  
Gen. vi.  
17).  
g Gen. xv.  
12.  
h Only here  
in Apoc.  
i Par. Lost,  
vi. 29-36.  
k Win. § 13,  
22. Such  
unusual  
-a forms  
of sec.  
aor. are  
textually  
untenable  
however



u Sing. only  
here: =  
β. ἐπὶ τ. κ.,  
xvii. 18,  
cf. Obad.  
21.

v (Possess.  
genit.)  
from Ps.  
ii. 2, 6,  
quot. also  
in Acts iv.  
26; cf. Ps.  
xxii. 29,  
and Isa.  
lii. 7-8;  
God's  
reign  
again in  
Apoc. xix.  
6.

w Ps. (x.)  
16; cf. on  
Acts iii.  
18, Dal-  
man i. §  
11, 1.

x Dan. ii.  
44, vii. 14,  
quot. in  
Luke i. 33.

y Cf. Isa.  
xxv. 9.  
z iv. 10, v.  
8, 14.

a vii. 11.

xix. 6.

i Always in Apoc. = Christians, never angels (cf. xiv. 10).

1 Ps. cxv. 13: quot. in xiii. 16, xix. 5, xx. 12.

m viii. 9, cf. on

xix. 2. For double sense of word ("destroy" and "corrupt") compare Eng. usage of "ruin".

“Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ,

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.”

16. καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες,

17. “Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾄων, ὅτι ἔληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

18. καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις,<sup>2</sup> καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.”

b Common at open. of votive inscriptions (Asia Minor).

c i. 8, xvi. 7, xviii. 8, xix. 6. d Inceptive aor. cf. Luke xv. 32, 1 Cor. iv. 8, Burton 54. From Ps. xcii. xciii.) 1 where, as 2 Sam. xvi. 8, ἐβασ. = "is king". e xii. 17. From Ps. ii., xcvi. xcix., κύριος ἐβασίλευσε.

f Constr. Rom. ix. 21 (ἐξουσία . . . ποιῆσαι); = ἵνα κριθῶσι κ.τ.λ. See Esth. ii. 12 οὗτος δὲ ἦν ὁ καιρὸς κορασίου εἰσελθεῖν. g xxii. 12 (not elsewhere in Apoc.). h x. 7; prophets and saints = Christendom, as i. 1-2, cf. on xviii. 20 and 24. From Dan. ix. 6, 10, etc.

k Here only, N.T.; cf. xiv. 7, xv. 4, and on xix. 5; also 2 Cor. vii. 1. l Ps. cxv. 13: quot. in xiii. 16, xix. 5, xx. 12. m viii. 9, cf. on

xix. 2. For double sense of word ("destroy" and "corrupt") compare Eng. usage of "ruin".

<sup>1</sup> For καθήμενοι (AP, 1, etc., Al. Lach., WH, Sw., Ws., Bs.) Ti., Tr., Bj. rightly read (οἱ) καθηνται  $\aleph^*CQ$ , etc., Syr., S., And<sup>c</sup>, Areth., vg., Pr.

<sup>2</sup> Lach., Tr., WH, Sw. read τοὺς μικροὺς καὶ τοὺς μεγάλους ( $\aleph^*AC$ ).

(ὁ Χ. only in these sections = "messiah" in the eschatological sense) authority of God, as the destruction or submission of paganism (cf. ver. 13) means the true coming of the eschatological βασιλεία (cf. xix. 1-6, after Rome's downfall). The apocalyptic motto is not so much "The Lord reigns," as "The Lord is to reign". Meanwhile he overrules, and every preliminary judgment shoots the pious mind forward to anticipate the final triumph. Linguistically τοῦ Χριστοῦ might mean here as in Hab. iii. 13 God's chosen people, but the usage of the Apocalypse puts this out of the question. There is no need to delete the words here as a gloss (so, e.g., Baljon, von Soden, Rauch) or the similar phrase in En. xlviii. 10 (with Dalman).

Ver. 17. ὁ ἐρχόμενος is naturally omitted from this paean; God has already come! The variation of order in i. 4 and iv. 8 has no occult significance. The

phrase *Lord God* is considered by Philo (on Gen. vii. 5) specially applicable to seasons of judgment; *Lord* precedes *God*, since the former signifies not beneficence but "royal and destructive power".

Ver. 18. ὠργ. = defiant rage (cf. xvi. 11), not the mere terror of vi. 17, at the messianic ὀργή. The prophets are as usual the most prominent of the ἅγιοι. If the καὶ after ἅγιοις is retained, it is exegetical (as in Gen. iv. 4, Gal. vi. 16), not a subtle mark of division between Jewish and Gentile Christians (Völter) or (in a Jewish source) saints and proselytes. The same interpretation (for φοβ. cf. Introd. § 6) must be chosen, if καὶ is omitted (as, e.g., by Bousset and Baljon), but the evidence is far too slight to justify the deletion.—διαφθ. "When Nero perished by the justest doom/Which ever the destroyer yet destroyed" (Byron). Contrast the exultant tone of this retrospective thanksgiving with the strain

19. Καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ὁ ἐν τῷ οὐρανῷ,

καὶ ᾤφθη ἡ ὀκτωβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ.

n On form,  
see  
Deissm.  
189.  
o Heb. ix.

4: elsewh. = Noah's ark in N.T.

of foreboding which is sounded in xii. 12 before the actual conflict.

Ver. 19 introduces xii. 1-18; all that the prophet can speak of, from his own experience (*cf.* xiii. 1, 11, εἶδον), are the two θηρία on earth, but their activity in these latter days is not intelligible except as the result of mysterious movements in heaven. The latter he now outlines (*cf.* ᾤφθη xi. 19, xii. 1, 3. By whom?) in order to comfort Christians by the assurance that the divine conqueror of these θηρία was in readiness to intervene. The celestial (contrast xi. 1) ναός, presupposed in the scenery of iv.-vi., is now mentioned for the first time; its opening reveals the long lost κιβωτὸς τῆς διαθήκης, and is accompanied by the usual storm-theophany, marking a decisive moment. Jewish tradition had for long cherished the belief (*cf.* on ii. 17) that the restoration of the people (gathered by God, *cf.* xiv. 1 f.) in the last days would be accompanied by the disclosure of the sacred box or ark (in a cloud; *cf.* here the lightning and thunder) which, together with the tabernacle and the altar of incense, had been safely concealed in Mount Nebo. So, *e.g.*, Abarbanel (on 1 Sam. iv. 4: haec est arca quam abscondit ante uastationem templi nostri et haec arca futuro tempore adueniente messia nostro manifestabitur). Epiphanius repeats the same rabbinical tradition (καὶ ἐν ἀναστάσει πρῶτον ἡ κιβωτὸς ἀναστήσεται). The underlying idea was that the disappearance of the ark from the holy of holies (Jer. iii. 16; 4 Esd. x. 22; Jos. *Bell.* v. 5. 5) was a temporary drawback which had to be righted before the final bliss could be consummated. This legend explains the symbolism of the Jewish Christian prophet. The messianic crisis is really at hand! The dawn may be cold and stormy, but it is the dawn of the last day! The spirit and content of the passage are transcendental; it is prosaic to delete ἐν τ. ὁ. (Spitta, and Cheyne in *E. Bi.* i. 309) and refer the vision to the earthly temple in Jerusalem. Like the author of Hebrews, this writer views heaven under the old ritual categories; besides, the originals of the sacred things were supposed to exist in the heaven of God (Heb. viii. 5).

This overture leads up to two sagas

(xii. and xiii.) which explain that the present trouble of Christians was simply a final phase of the long antagonism which had begun in heaven and was soon to be ended on earth. It is the writer's task "not only to announce the future but also (i. 19) to convey a right understanding of that present on which the future depends" (Weiss). Hence the digression or retrospect in xii. 1 f. is only apparent. Hitherto only hints of persecution have been given; now the course, methods, and issues of the campaign are unfolded. The messianic position of Jesus is really the clue to the position of affairs, and it is of the utmost (μέγα, ver. 1 = weighty and decisive) moment to have all events focussed in the light of the new situation which that position has created. So much is plain. But that the source (or tradition) with its goddess-mother, persecuting dragon, celestial conflict, and menaced child, did not emanate from the prophet himself is evident alike from its style and contents; these show that while it could be domiciled on Jewish Christian soil it was not autochthonous (*cf.* Vischer, 19 f.; Gunkel, *S. C.* 173 f.). The imagery is not native to messianism. It bears traces of adaptation from mythology. Thus, where it would have been apposite to bring in the messiah (ver. 7), Michael's rôle is retained, even by the Christian editor, while the general oriental features of the mother's divine connexion and her flight, the dragon's hostility and temporary rout, and the water-flood, are visible through the Jewish transformation of the myth into a sort of allegory of messiah, persecuted by the evil power which he was destined to conquer. "In reality it is the old story of the conflict between light and darkness, order and disorder, transferred to the latter days, and adapted by spiritualisation . . . to the wants of faithful Jews" (Cheyne, *Bible Problems*, 80). While the vision represents the messianic adaptation of a sun-myth, it is uncertain what the particular myth was, and whether the vision represents a Jewish source worked over by the prophet. In the latter case, the Christian redactor's hand is visible perhaps in 4 a and 5 (πρὸς τ. θ. αὐτοῦ, *cf.* v. 6), certainly in 11 (which, even apart from the *Lamb*, interrupts the sequence) and 17 c, if not



p iv. 5, viii.

5 f., xvi.

18-21.

q Indivi-

dual (as

vi. 14, etc.), not generic as Mark xiii. 8.

καὶ ἐγένοντο ὁ ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ ὁ σεισμός  
καὶ χάλαζα μεγάλη.

also in the whole of 10-12. If, in addition to this, the source was originally written in Hebrew, traces of the translator are to be found (so Gunkel, Kohler, and Wellhausen, after Ewald, Bruston, Briggs, and Schmidt) in 2 (βασ. τεκεῖν, cf. 1 Sam. iv. 19 לדה), 5 (υἱὸν ἄ. = זכר, בן), 6 (ὄπου . . . ἐκεῖ = (אשר שם), 8 (κ. οὐκ ἔ. = לא יכל), cf. 14 and on iii. 8), 9 (the old serpent = הנהש הראשון or הקדמוני), possibly 10 (κατήγωρ = קטיגור), and 12 (κατέβη, cf. ἐβλήθη of 10 = ירד). But whether the source was written or not, whether (if written) it was in Greek or not, and whether it was Jewish or Jewish-Christian, the clue to the vision lies in the sphere of comparative religion rather than of literary criticism. Its atmosphere has been tinged by the international myth of a new god challenging and deposing an older, or rather of a divine hero or child menaced at birth—a myth which at once reflected the dangers run by the seed sown in the dark earth and also the victory of light (or the god of light) over darkness, or of light in the springtide over the dead winter. The Babylonian myth of Marduk, which lacks any analogous tale of Marduk's birth, does not correspond so aptly to this vision (cf. *Introd.* § 4 b), as does the well-known crude Egyptian myth (Bousset); Isis is a closer parallel than Ishtar, and still closer perhaps at one point is the *κουροτρόφος* of Hellenic mythology, who was often represented as *uirgo coelestis*. But, if any local phase of the myth is to be assumed as having coloured the messianic tradition used by John, that of Leto would be particularly intelligible to Asiatic readers (cf., e.g., Pfeiderer, *Early Christ. Conception of Christ*, 56 f., after Dieterich's *Abraxas*, 117 f.; Maas, *Orpheus*, 251 f.). The dragon Python vainly persecuted her before the birth of Apollo; but she was caught away to a place of refuge, and her divine child, three days later, returned to slay the monster at Parnassus. This myth of the pregnant and threatened goddess-mother was familiar not only in Delos but throughout the districts, e.g., of Miletus and Magnesia, where

the fugitive goddess was honoured on the local coinage. Coins of Hadrian's reign associate the myth with Ephesus (ΕΦΕΣΙΩΝ ΛΗΤΩ). At Hierapolis, "the story of the life of these divine personages formed the ritual of the Phrygian religion" (*C. B. P.* i. 91 f.); the birth of a god is associated with Laodicea, one coin representing an infant god in the arms of a woman (Persephone); while in the legend of Rhea, as Ramsay points out (*C. B. P.* i. 34), Crete and Phrygia are closely allied (cf. also *Sib. Orac.* v. 130 f.). All this points decisively to the Hellenic form of the myth as the immediate source of the symbolic tradition (so, e.g., J. Weiss, Abbott, 99), though here as elsewhere in the Apocalypse the obscurity which surrounds the relations between Jewish or early Christian eschatology and the ethnic environment renders it difficult to determine the process of the latter's undoubted influence on the former. Fortunately, this is a matter of subordinate importance. The essential thing is to ascertain not the soil on which such messianic conceptions grew, but the practical religious object to which the Christian prophet, as editor, has freely and naively applied them. His design is to show that the power of Satan on earth is doomed. Experience indeed witnesses (12-17) to his malice and mischief, but the present outburst of persecution is only the last campaign of a foe whose efforts have been already baffled and are soon to be crushed in the inexorable providence of God. The prophet dramatically uses his source or tradition to introduce Satan as a baffled opponent of the messiah (cf. on xi. 7), who is simply making the most of his time (ver. 12). *Moriturus mordet*. Once this cardinal aim of the piece is grasped—and the proofs of it are overflowing—the accessory details fall into their proper place, just as in the interpretation of the parables. In all such products of the poetical and religious imagination, picturesque items, which were necessary to the completeness and impressiveness of the sketch, are not to be invested with primary significance. Besides, in the case of an old story or tradition which had passed through successive phases, it was inevitable that certain traits should lose much if not all of their meaning.



XII. 1. Καὶ ἡ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ ἡ περι-<sup>a</sup> βεβλημένη τὸν ἥλιον—καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,<sup>b</sup>

<sup>a</sup> Matt. xxiv. 30, parll.  
<sup>b</sup> Matt. ii. 2.  
b Ps. civ. 2.

"These ancient *traits*, fragments of an earlier whole, which lack their proper connexion in the present account, and indeed are scarcely intelligible, as they have been wrested from the thought-sequence of the original writer, reveal to the expert the presence of an earlier form of the story" (S. C. p. 6.)

CHAPTER XII.—The procedure of the writer here is very much the same as in ch. xi. (see above). The oracle of xii. is not an allegorising version of history, nor an exegetical construction of O.T. texts, nor a free composition of the author, but the Christianised reproduction of a Jewish source (possibly from the same period as the basis of xi. 1-13, or at least from the same βιβλαρίδιον), or at any rate a tradition, which described the birth of messiah in terms borrowed from such cosmological myths as that of the conflict between the sun-god and the dragon of darkness and the deep. The psychological origin of such a Jewish adaptation would be explained if we presupposed a tradition similar to that of the later Talmud (Jer. *Berach.* fol. 5, 1) which described the messiah as born at Bethlehem and swept away from his mother by a storm-wind, just after the fall of Jerusalem. But this messiah is merely removed, not raised to heaven. And as we have no clear evidence that the stress of 68-70 A.D. excited such a messianic hope among the Pharisees, it is hazardous to use this (as e.g., Jülicher and Wellhausen still do) to prove that the date of the source is the same as that of xi. 1 f. The structure of the passage is equally ambiguous. 4 a presupposes something equivalent to ver. 7-9, while 13-16 is an expansion or variant of 6; and yet 13 is the natural sequel to 9 (12). These features have led to a variety of literary reconstructions. Spitta, e.g., takes ver. 6 as the Christian editorial anticipation of 13 f., and finds another Christian touch in ver. 11 (Weyland in 11 and 17 c). J. Weiss puts 1-6 and 13-17 together, regarding 7-12 as an independent continuation of the third woe (editorial notes in 3, 11, and 17). Wellhausen (*Analyse*, 18 f) bisects the oracle into two parallel but incomplete variants (A=1-6, B=7-9, 13, 14), with 15-17 as an editorial conclusion. Others (e.g., Schön and Calmes) find a Christian

editor only in 10-12 (with 17 c of course) while Weizsäcker regards 13-18 as the expansion of 1-12 (a Jewish-Christian fragment of 64-66 A.D.). Some of the incoherencies of the description are due, however, to the alterations necessitated by messianic belief in the circle of such ethnic traditions. The latter made the mother's flight precede the child's birth (as in 4, 5). But, on the messianic scheme, it was the child's birth which roused the full fury of the enemy and turned it into an outburst of baffled revenge upon the mother (6, 13 f.), after the child's escape. Furthermore, this activity of the devil on earth had to be accounted for by his dislodgement from heaven, as a result of the messianic child's elevation to heaven (7 f.). Hence the apparent inconsistencies, the shifting standpoint, and the amount of repetition and confusion are due to the presence of a messianic conception employing terms of earlier and inadequate mythology for its own purposes, rather than to any literary rearrangement such as the transposition of part of the trumpet-visions to 7-12 (Simcox, J. Weiss). The interest of the prophet in this source or tradition, as in that of xi. 1-13, centres in the outburst of the evil power which shows that the end is imminent. There the beast's attack on messiah's heralds is ultimately foiled. Here the dragon's attack on messiah himself is not only defeated but turned into a rout which obliges him to shift the scene of his campaign to a field where his deputies are presently to be annihilated.

Vv. 1-2. ἐν τ. οὐ. almost="in the sky" (cf. ver. 4.). A Greek touch: cf. Hom. *Iliad*, ii. 308, ἐνθ' ἐφάνη μέγα σῆμα δράκων ἐπὶ νῶτα δαφνοινός (i.e. fiery-red). Here as elsewhere mythological traits of the original source are left as impressive and decorative details. The nearest analogy is the Babylonian Damkina, mother of the young god Marduk and "queen of the heavenly tiara" (i.e., the stars, cf. Schrader, pp. 360, 361). For Hebrew applications of the symbolism cf. Gen. xxxvii. 9, 10 and Test. Naph. 5 (καὶ λούδας ἦν λαμπρὸς ὡς ἡσελήνη, καὶ ὑπὸ τοὺς πόδας αὐτοῦ ἦσαν ἰβ' ἀκτῖνες). The Egyptian Osiris was also wrapt in a flame-coloured robe—the sun being the "body" of deity (Plut. *de Iside*.

c Only here καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα—2. καὶ in Apoc. is ἐπὶ ἐν γαστρὶ ἔχουσα καὶ κρᾶζει<sup>1</sup> ὠδίνουσα καὶ βασανίζομένη with gen. of κεφαλῆ. \*τεκεῖν. 3. Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων d Isa. xxvi. 17, Mic. iv. 10. \* πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ e Obj. infin. τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα. 4. καὶ ἡ οὐρὰ αὐτοῦ σύρει of "desire implied in τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. preced. ptcc" καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, (Burton, 389). f Ezek. xxix. 3; only in Apoc. in N.T. g cf. vi. 4. h Ps. lxxiv. 13-14. i From Dan. vii. 7. k Only in Apoc. in N.T., cf. xix. 12, xiii. 1. l For form cf. Win. § 14, 14. m τεκεῖν incorrectly for τίκειν; τέκη (cf. xi. 7), on mood see Burton, 303, 305.

<sup>1</sup> Read καὶ (N<sup>C</sup>, Aeth., Pr., S., etc.) κρᾶζει (N<sup>AP</sup>, I, etc., Hipp.), edd.

51). The original figure was that of Israel personified as a pregnant goddess-mother, but it probably represented to the prophet the true Israel or Zion of God (Wernle, 276-288) in which his Christ had been born (cf. John xvi. 21, with John xiv. 30, also En. xc. 37). The idealisation was favoured by the current conceptions of Zion as pre-existent in heaven (cf. xix. 8, xxi. 8, and Apoc. Bar. iv. = widow) and as a mother (4 Esd. ix. 38-x. 59). The prophet views the national history of Israel as a long preparation for the anguish and woe out of which the messiah was to come. "Tantae molis erat Christianam condere gentem" (Grotius). The idea is echoed in Ep. Lugd., where the church is "the virgin mother". The virgin-birth falls into the background here as in the Fourth Gospel, though for different reasons. The messiah of Apoc. xii. is not the son of Mary but simply born in the messianic community, and the description is no more than a transcendental version of what Paul notes in Rom. ix. 4, 5. The editor's interest lies not in the birth of messiah so much as in the consequences of it in heaven and earth. At the same time the analogies discovered between Cerinthus and this passage (by Völter and others) are wholly imaginary (Kohlhofer, 53 f.).

Ver. 3. πυρρὸς: Vergil's serpents which attack Laokoon have blood-red crests, and Homer's dragon has a blood-red back, but here the trait (cf. above) is reproduced from the red colour of Typhon, the Egyptian dragon who persecuted Osiris (Plut. *de Iside*, 30-33). The seven heads are taken from the seven-headed hydra or mušmahhu of Babylonian mythology. The devil's deputy in xiii. 1 (= the composite mušruššu of Babylonia) has the same equipment of horns and heads, but the diadems adorn his horns.

Here, to John's mind at any rate (cf. ver. 9), the dragon is not equivalent to any contemporary pagan power like Pompey (Ps. Sol. ii. 29) or the king of Babylon.

Ver. 4. The symbolism is a reminiscence of an ætiological myth in astrology (cf. the *cauda* of the constellation Scorpio) and of the primitive view which regarded the dark cloud as a snake enfolding the luminaries of heaven in its hostile coils (Job iii. 8, xxvi. 13, with A. B. Davidson's notes). Thus the Iranians (S. B. E. iv. p. lxxiii., Darmesteter) described the fiend as a serpent or dragon not on the score of craftiness but "because the storm fiend envelops the goddess of light with the coils of the cloud as with a snake's fold". The same play of imagination would interpret eclipses and falling stars, and, when the pious were compared to stars (as in Egyptian theology, Plut. *de Iside*, 21), it was but a step to the idea of Dan. viii. (cf. Sib. Or. v. 512 f., the battle of the stars), where Antiochus Epiphanes does violence to some devout Israelites who are characterised as stars flung rudely down to earth (*i.e.*, martyred, 1 Macc. i.) Originally, this description of the dragon lashing his tail angrily and sweeping down a third of the stars probably referred to the seduction of angels from their heavenly rank (so 8-9) to serve his will (Weiss). But John, in recasting the tradition, may have thought of the Danielic application, *i.e.*, of the devil succeeding in crushing by martyrdom a certain number of God's people. In this event, they would include at least, if they are not to be identified with, the pre-Christian martyrs of Judaism (cf. Heb. xi. 32 f. Matt. xxiii. 35).—ἔστηκεν, a conventional posture of the ancient dragon cf. *e.g.*, Pliny, *H. N.* viii. 3, "nec flexu multiplici ut reliquae serpentes cor-



ἵνα ὅταν <sup>m</sup> τέκη τὸ τέκνον αὐτῆς <sup>n</sup> καταφάγη. 5. Καὶ ἔτεκεν υἱόν <sup>n</sup> <sup>Matt. ii. 16-20, Luke xiii. 30-31, Acts iv. 25-27, ii. 27, xix. 15; cf. Sib. Or. viii. 196 f. p Acts viii. 39, 1 Thess. iv.</sup> ἄρσενα,<sup>1</sup> ὃς μέλλει <sup>o</sup> ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ <sup>o</sup> σιδηρᾷ. καὶ <sup>p</sup> ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. 6. καὶ ἡ γυνὴ <sup>q</sup> ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ <sup>o</sup> <sup>r</sup> τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ <sup>r</sup> τρέφωσιν αὐτὴν <sup>r</sup> ἡμέρας χιλίας διακοσίας ἐξήκοντα.

17, 1 Cor. xii. 2, 4. q Matt. ii. 13, cf. Ps. Sol. xvii. 9. r (= τρέφεται, 14) for constr. see x. 11, Win. § 5, 20 f., Moulst. i. 58-59. How? with heavenly food, like ancient Israel (Ps. lxxviii. 24, cv. 40)? s Cf. on xi. 2-3.

<sup>1</sup> Read ἀρσενα P, 95, Meth., Andban (Ws., Bs.) for the solecistic ἀρσεν (AC' Lach., Ti., Tr., Al. Sw., WH) [αρρενα (the Attic form, Thumb 77, Helbing 20) NQ, 1, etc., Areth., Bj.]: α. (Vict.) or υ. (Pr.) a redundant gloss? Wetstein cites a verbal parallel from Aristoph., Eccles., 549-550 (ἄρρεν γὰρ ἔτεκε παιδίον . ἡκκλησία;). Cf. Cooke's *North Semitic Inscript.*, 221-222.

pus impellit, sed celsus et erectus in medio incedens"; *ibid.* viii. 14, for serpents devouring children. The mother of Zoroaster had also a vision of wild beasts waiting to devour her child at its birth. This international myth of the divine child menaced at birth readily lent itself to moralisation, or afforded terms for historical applications, e.g., the abortive attack on Moses, the prototype of messiah (Baldensperger, 141, 142) at his birth (Ac. vii. 20 f.) and the vain efforts of Herod against the messiah. The animosity of Pytho for Leto was due to a prophecy that the latter's son would vanquish him.

Ver. 5. In accordance with the rabbinic notion which withdrew messiah for a time, the infant, like a second Moses, is caught up out of harm's way. He has no career on earth at all. This is intelligible enough in a Jewish tradition; but while no Christian prophet could have spontaneously depicted his messiah in such terms, even under the exigencies of apocalyptic fantasy, the further problem is to understand how he could have adopted so incongruous and inadequate an idea except as a pictorial detail. The clue lies in the popular messianic interpretation of passages like Ps. ii. where messiah's birth is really his inauguration and enthronement. The early application of this to Jesus, though not antagonistic to an interest in his historic personality, tallied with the widespread feeling (cf. note on i. 7) that his final value lay in his return as messiah. *Natiuitas quaedam eius ascensio*: "The heavens must receive him" (Acts iii. 21) till the divine purpose was ripe enough for his second advent. This

tendency of primitive Jewish Christianity serves to explain how John could refer in passing to his messiah in terms which described a messiah, as Sabatier remarks, *sans la croix et sans la mort*, and which even represented his ascension as an escape rather than a triumph. The absence of any allusion to the Father is not due so much to any reluctance on the prophet's part to call Jesus by the name of *Son of God* (cf. ii. 18), which pagan usage had profaned not only in such mythical connexion but in the vocabulary of the Imperial cultus, as to the fact that the mythical substratum always gave special prominence to the mother; the goddess-mother almost invariably displaced the father in popular interest, and indeed bulked more largely than even the child.

Ver. 6. ἀπὸ κ.τ.λ., = ὑπὸ of agent (so Acts ii. 22, iv. 36, etc., Ps. Sol. xv. 6, and a contemporary inscription in Dittenberger's *Sylloge Inscr.* 655<sup>8</sup> συντετηρημένα ἀπὸ βασιλέων καὶ Σεβαστῶν) only here in Apocalypse. On the flight of the faithful to the wilderness, a stereotyped feature of the antichrist period, cf. A. C. 211 f. Apocalyptic visions, particularly in the form of edited sources or adapted traditions, were not concerned to preserve strict coherency in details or consistency in situation. Thus it is not clear whether the ἔρημος was conceived to exist in heaven, or whether heaven is the background rather than the scene of what transpires. What follows in 7-12 is the description (from the popular religious version of the source) of what John puts from a definitely Christian standpoint in iii. 21, v. 5, where (as in *Asc. Isa.* Gk. ii. 9-11) the downfall of Satan is ascribed to Jesus himself.



<sup>t</sup> Foll. by loose in-  
fin. of ex-  
planation  
(cf. Moulst.  
i. 217-218).  
<sup>u</sup> From  
Dan. x.  
13, 21, xii.  
1, cf. Jude  
9.  
<sup>v</sup> Matt. xxv.  
41; evil  
beings in  
heaven,  
Asc. Isa.  
vi. 9 f.  
<sup>w</sup> εἰς οὐδὲν δέον συνέβη τελευτῆσαι τὴν τάξιν αὐτῶν (Papias, cit. Andr.).  
56 f. y Isa. xxvii. 1. z xx. 2. a ii. 20, xx. 3, 8, 10. x xx. 11, Par. Lost, vi.  
c xi. 15, xix. 1. b From Slav. En. xxix. 5.

7. Καὶ ἐγένετο ἡ πόλεμος ἐν τῷ οὐρανῷ· ὁ ἡ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, 8. καὶ οὐκ ἴσχυσεν,<sup>1</sup> οὐδὲ τόπος<sup>x</sup> εὐρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. 9. καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος “Διάβολος,” καὶ “ὁ Σατανᾶς,” ὁ ἁπλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν. 10. καὶ ἤκουσα φωνὴν ὁ μεγάλην ἐν τῷ οὐρανῷ λέγουσαν

<sup>1</sup> Read ἴσχυσεν (Ps. xii. 5, LXX) A, etc., Me., Aeth., Andc (WH, Ws., Sw., Bs.), [verb agreeing as in LXX with principal subject, cf. Vit., ii. 114 f.].

Ver. 7. ἐγένετο . . . τοῦ π. (= **הַיְהוּדִים מְלַחְמִים בְּשָׂרֵי מַלְאָכָא**), the nomin. makes this rare use of the genit. infin. even more clumsy and irregular than the similar constr. with accus. in Acts x. 25 (where see note). The sense is plain, and it is better to put the constr. down to syntactical laxity than to conjecture subtle reasons for the blunder or to suggest emendations such as the addition of ἐγένετο τοῦ πόλεμος (Vit. i. 168), or of ἦσαν or ἐγένετο before ὁ Μ. κ. οἱ ἄγ. αὐτοῦ (Ws., Bousset), the latter being an irregular nomin., or the alteration of πολ. to ἐπολέμησαν (Düst.) or the simple omission of πόλεμος . . . οὐρανῷ. For πολ. μετὰ cf. Thumb 125 (a Copticism?). In the present form of the oracle, the rapture of messiah seems to have stimulated the devil to fresh efforts, unless we are meant to understand that the initiative came from Michael and his allies. The devil, as the opponent of mankind had access to the Semitic heaven, but his rôle here recalls the primitive mythological conception of the dragon storming heaven (A. C. 146-150). Michael had been for over two centuries the patron-angel or princely champion of Israel (ὁ εἰς τῶν ἀγίων ἀγγέλων ὃς ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τέτακται, En. xx. 5; cf. A. C. 227 f.; Lueken 15 f.; Volz 195; R. 7. 320 f., and Dieterich's *Abraxas*, 122 f.). As the protector of Israel's interests he was assigned a prominent rôle by Jewish and even Christian eschatology in the final conflict (cf. Ass. Mos. x. 2). For the theory that he was the prince-angel, like a son of man (Dan. vii. 13) who subdued the world-powers, cf. Grill 55 and Cheyne 215 f. More generally, a celestial battle. as the prelude of messiah's triumph on

earth, forms an independent Jewish tradition which can be traced to the second century B.C. (cf. Sibyll. iii. 795-807, 2 Macc. v. 2-4; Jos. *Bell.* vi. 5, 3).—καὶ οἱ ἄγγελοι αὐτοῦ. The only allusion in the Apocalypse (cf. even xx. 11 with Matt. xxv. 41) to the double hierarchy of angels, which post-exilic Judaism took over from Persia (Bund, iii. 11). In the Leto-myth, Pytho returns to Parnassus after being baffled in his pursuit of the pregnant Leto.

Ver. 9. Δράκων and ὄφης are in the LXX interchangeable terms for the leviathan or sea-monster of mythology, who is here defined as *the old serpent* (a rabbinical expression, cf. Gfrörer, i. 386-389); so *Tiāmat*, the primeval rebel, as dragon and serpent (cf. Rohde's *Psyche*, 371) had been identified in JE's paradise-story with the malicious and envious devil (Sap. ii. 24; En. xx. 7; Test. Reub. 5). The opponent of God was the adversary of man (cf. Oesterley's *Evol. of Mess. Idea*, 176 f.). Two characteristic traits of Satan are blended here: (a) cunning exercised on men to lure them into ruin (πλανῶν, κ.τ.λ., cf. 2 Cor. ii. 11, xi. 3), and (b) eagerness to thwart and slander them before God (ver. 10, cf. En. xl. 7; Zech. iii. 1 f.). The second is naïve and archaic, of course, in a Christian apocalypse.

Ver. 10. κατήγορ (**קַטְיָגוֹר**) is the counterpart to the rabbinic (Lueken 22) title of *συνήγορος* given to Michael as a sort of Greatheart or advocate and protector of men (En. xl. 9). The Aramaic derivation of the word (Win. § 8. 13) is not absolutely necessary, as the papyri show that it might have sprung up on Greek soil (cf. Thumb, 126; Rademacher,

“Ἄρτι ἐγένετο ἡ <sup>a</sup> σωτηρία καὶ ἡ δύναμις  
καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ \* Χριστοῦ  
αὐτοῦ.

οτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,  
ὁ <sup>f</sup> κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ  
νυκτός.

11. καὶ αὐτοὶ <sup>e</sup> ἐνίκησαν αὐτὸν <sup>b</sup> διὰ τὸ αἷμα τοῦ ἀρνίου,  
καὶ διὰ τὸν <sup>i</sup> λόγον τῆς <sup>i</sup> μαρτυρίας αὐτῶν,  
καὶ <sup>k</sup> οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι <sup>k</sup> θανάτου.

12. <sup>i</sup> διὰ τοῦτο <sup>m</sup> εὐφραίνεσθε <sup>n</sup> οὐρανοὶ καὶ οἱ ἐν αὐτοῖς <sup>n</sup> σκη-  
νοῦντες.

\* οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν,  
ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν,  
εἰδὼς ὅτι <sup>p</sup> ὀλίγον καιρὸν ἔχει.”

13. Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν  
γυναῖκα <sup>q</sup> ἣτις ἔτεκε τὸν ἄρσενά. 14. καὶ <sup>r</sup> ἐδόθησαν τῇ γυναικὶ  
αἱ δύο πτέρυγες τοῦ <sup>s</sup> ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον

n xviii. 20, Ps. xcvi. 11; only here (Apoc.) in plural.  
years (6, 14), cf. xx. 3. q Cf. on i. 7.

o viii. 13, cf. Sib. Or. iii. 323.

r viii. 2, xi. 1, etc., cf. Arist. Hist. Nat. x. 1, Hor. Od. iv. 4.  
1, 9, Plut. Timol. xxvi., Jos. Ant. xii. 4, 10, Aesch. Choeph. 239 f., and Dan. vii. 4.

d Cf. on xix.  
1; here  
alm. =  
“victory”  
(1 Sam.  
xix. 5, Ps.  
xx. 7, and  
Luke i. 71)

ἡ γῆ

e xi. 15, cf.  
xx. 4, 6  
(final  
editor's  
hand).

f From Jub.  
xlviii. 15,  
18.

i John ii.  
13-14.  
Rom. viii.  
33-34; 37-  
39.

h iv. 11.  
i i. 2, vi. 9.

k ii. 10,  
John xii.  
25, Acts  
xx. 24.

l e.g., over  
9-10, not  
11.

m Isa. xlii.  
10 f., xlv.  
23, xlix. 13.

p = 34

Rhein. Mus. lvii. 148). On the accuser's rôle cf. *Sohar Levit.* fol. 43 (ille semper stat tanquam delator coram rege Israelis) and the prayer of Jub. i. 20: “let not the spirit of Beliar rule over them to accuse them before thee and to turn them deceitfully from all the paths of righteousness” (where both traits are combined, cf. above on 9).

Ver. 11. This sentence, like ver. 7, suggests that earth's history is the reflex and outcome of transactions in heaven, on the common principle of Jalkut Rub. (on Exod. xiv. 7): “there was war above (in heaven) and war below (on earth), and sore was the war in heaven”. Satan's dislodgment from heaven is another (cf. on xi. 19) sign of messiah's approaching victory (cf. Yasna xxx. 8). What Jesus had already seen in his own victory over daemons (Matt. xii. 24 f.; cf. J. Weiss, *Predigt Jesu*, 28 f., 89 f.), John hails from another standpoint, as inaugurating the messianic age. *Vexilla regis prodeunt*. How readily the mythological trait could be moralised is evident from a passage like Rom. viii. 33 f., of which Apoc. xii. 11 is a realistic variant. In the background lie conceptions like that of En. xl. 7 where the fourth angel of the Presence is heard “fending all the Satans and forbidding them to appear be-

fore the Lord of Spirits to accuse men”. Ver. 11 chronologically follows ver. 17, but the author, by a characteristic and dramatic prolepsis, anticipates the triumph of the martyrs and confessors, who refute Satan's calumnies and resist his wiles. In opposition to the contemporary Jewish tradition (Ap. Bar. ii. 2, xiv. 12; 4 Esd. vii. 77, etc.), it is not reliance on works but the consciousness of redemption which enables them to bear witness and to bear the consequences of their witness. This victory on earth depends on Christ's previous defeat of evil in the upper world (Col. ii. 15; cf. above on ii. 10, also xxi. 8) which formed its headquarters.

Ver. 12. *εὐφραίνεσθε*, cf. the Egyptian hymn in honour of Rā, the sun-god: “Rā hath quelled his impious foes, heaven rejoices, earth is delighted”.—οὐαὶ κ.τ.λ. This desperate and last effort of Satan is a common apocalyptic feature (cf. e.g., 4 Esd. xiii. 16 f.; Ap. Bar. xxviii. 3, xli. 1, lxxv. 5; Mark xiii. 21; Did. xvi.), which John identifies later with the Imperial cultus.

The dragon's pursuit of the woman (13-17) resumes and expands the hint of ver. 6.

Ver. 14. “The two wings of a huge griffon-vulture” (τοῦ either generic ar-

s. ver. 6. εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἑκεῖ καιρὸν καὶ καιροὺς  
 1 Dan. vii. καὶ ἡμισυ καιροῦ ἂπὸ προσώπου τοῦ ὄψεως. 15. καὶ ἔβαλεν  
 25 (Theod.),  
 xii. 7;= ὁ ὄφεις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν,  
 dual  
 (Win. § 27, 5). ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. 16. καὶ ἐβοήθησεν ἡ γῆ τῇ  
 ἡebraism γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμόν  
 (שׁוּנַה) ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. 17. καὶ ὠργίσθη ὁ  
 17 (שׁוּנַה)  
 = "safe  
 from".  
 v ἀπ. λεγ. N.T. With  
 ἐποίησεν  
 = ἀπόρριπεν (Hesych. on *Iliad*, vi. 348). "To get her swept away by the stream". w xi. 18=  
 "waxed wroth". x xi. 7. y Cf. 2 John 1, 4, 13; also 1 Pet. i. 1-2, iv. 12 f. z 1 John ii. 3,  
 iii. 22, 24, 1 Cor. vii. 19. a vi. 9, xiv. 12, xix. 10, etc.

ticle, or a Hebraism, or more likely an allusion to the mythological basis). In traditional mythology the eagle opposed and thwarted the serpent at all points (*cf. reff.*). In the Egyptian myth the vulture is the sacred bird of Isis (Hathor). Any allusion to Israel's deliverance (as in Exod. xix. 4; Deut. xxxii. 11) is at best secondary.

Ver. 15. Another mythological metaphor for persecution or persecutors, like "torrents of Belial" (Ps. xviii. 4). As the primæval dragon was frequently a sea-monster, from *Tiāmat* onwards, his connexion with water (*cf. on viii. 10*) was a natural development in ancient (*cf. Pausan. v. 43 f.*) and even Semitic (*e.g., Ps. lxxiv. 4; Ezek. xxix., xxxii.*) literature. The serpent in the river was, for Zoroastrians, a creation of the evil spirit (*Vend. i. 3*).

Ver. 16. The dragon is unexpectedly baffled by the earth, as the woman's ally, which swallows the persecutors like Korah, Dathan, and Abiram (Num. xvi. 30-32). This enigmatic detail has not yet been paralleled from Jewish or early Christian literature, for *Protev. Jacobi*, 22 (cited by Selwyn, 7-9) is even more remote than 4 Esd. xiii. 44. Probably it was retained from the astrological setting of the original myth: *Cetos*, the aquatic dragon of the southern heavens, which astrologically is a watery region, casts forth the river of *Éridanos*, which is swallowed up in the zodiac as it flows down the heavens into the underworld.

Ver. 17. The baffled adversary now widens his sphere of operations.—τ.λ. an apocalyptic term = the *derelicti* or *relict* of 4 Esdras (*cf. Volz, 319*). These represent to the Christian editor the scattered Christians in the Empire; by adding this verse (or at least καὶ ἐχ. . . . Ἰησοῦ) to the source, he paves the way

for the following saga of xiii. which depicts the trying situation of Christians exposed to the attack of the devil's deputies. The devil keeps himself in the background. He works subtly through the Roman power. This onset on the faith and faithfulness of Christians by the enforcement of the Imperial cultus is vividly delineated in Ep. Lugd. which incidentally mentions the experience of *Biblias* who, like Cranmer, repented of a recantation. "The devil, thinking he had already swallowed up B., one of those who had denied Christ, desired to condemn her further by means of blasphemy, and brought her to the torture [*i.e.*, in order to force false accusations from her lips]. . . . But she, reminded by her present anguish of the eternal punishment in Gehenna [*cf. Apoc. xiv. 9 f.*], contradicted the blasphemous slanderers, confessed herself a Christian, and was added to the order of the martyrs." Blandina, the heroic slave-girl, survived several conflicts ἵνα νικήσασα τῷ μὲν σκολιῷ ὄφει ἀπαραίτητον ποιήσῃ τὴν καταδίκην.

The keynote of the situation hinted in xii. 17 f. is struck in xiii. 2. The dragon has given his authority to the beast; what God's people have now to contend with is no longer the O.T. Satan merely (xii. 9, 10) but his powerful and seductive delegate on earth. In the Imperial cultus the Christian prophet could see nothing except a supreme and diabolically subtle manœuvre of Satan himself (*cf. on xiii. 1 and 5*). The Danielic prophecy was at last on the verge of fulfilment! Mythological and cosmological elements (S. C. 360 f.) were already present in the Danielic tradition, but the prophet (or the source which he edits) readapted them to the historical situation created by the ex-



18. Καὶ <sup>b</sup>ἐστάθην <sup>1</sup> ἐπὶ τὴν ἄμμον τῆς θαλάσσης, XIII. 1. καὶ <sup>b</sup>εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ <sup>a</sup>κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ <sup>b</sup>ἐπὶ τὰς κεφαλὰς αὐτοῦ <sup>a</sup>ὀνόματα βλασφημίας. 2. καὶ τὸ θηρίον <sup>c</sup>ὃ εἶδον ἦν <sup>b</sup>ὅμοιον <sup>c</sup>παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς <sup>d</sup>ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. <sup>e</sup>καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. 3. καὶ <sup>f</sup>μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον.

cf. Win. § 5, 31, Helbing, 21-22.

e Dan. vii. 6, cf. Matt. iii. 8, 9, etc.

f xvii. 7-8.

<sup>1</sup> For **εσταθην** (PQ, Me., S., etc., And., Areth. so Ti., Al., S. Davidson, Ew., Ramsay, Briggs, Gunkel, J. Weiss, Bs., Bj., etc.), Lach., Tr., Düst., Hofm., WH, Ws. (p. 5), Sw., Holtz., Hirscht, read **εσταθη** (NAC, 87, 92, vg., Arm., Aeth., Spec., Hayin., Tic.), as if the dragon awaited the rise of the beast. But of this there is no hint in the context. A new start is made here, and what follows is (unlike xii.) a personal vision of the seer who is now dealing with present-day actualities. The variant seems due to an erroneous attempt to deepen the continuity of the two oracles (which is expressed in xii. 17a and xiii. 2c).

pectation of Nero's return from the under world and the enforcement of the Imperial cultus. For the hypothesis of a Caligula-source in this chapter, cf. Introd § 6.

xii. 18-xiii. 18: the saga of the woman and the red dragon (a war in heaven) is followed by the saga of the two monsters from sea and land (a war on earth), who, with the dragon, form a triumvirate of evil. First (xii. 18-xiii. 10) the monster from the sea, *i.e.*, the Roman Empire.

Ver. 18. The scene is the sea-shore, *ex hypothesi*, of the Mediterranean (*Phædo*, 109 b, 111 a, etc.), *i.e.*, the West, the whole passage being modelled on Dan. vii. 2, 3, 7, 8, 19-27, where the stormy sea from which the monsters emerge is the world of nations (cf. 4 Esd. xi. 1: ecce ascendebat de mari aquila, also xiii. 1).

CHAPTER XIII.—Ver. 1. His ten horns first become visible. The prophet has shifted the diadems from the heads to the horns (thereby altering their number, of necessity), since he wishes to stamp the heads (*i.e.*, the Roman emperors, cf. Sib. Or. iii. 176; Tac. Ann. xv. 47) with the blasphemous names. Hence the ten horns (successive monarchs in the Danielic oracle) are superfluous here, except as an archaic, pictorial detail in the sketch of this polycephalous brute. Such grotesque, composite monsters were familiar figures in Persian and Babylonian mythology. The blasphemous title of *divus*, assumed by the emperors since Octavian (Augustus = **σεβαστός**) as a semi-sacred title,

implied superhuman claims which shocked the pious feelings of Jews and Christians alike. So did **θεός** and **θεοῦ υἱός** which, as the inscriptions prove, were freely applied to the emperors, from Augustus onwards. The imperial system, especially with its demand for imperial worship, appeared the embodiment of irreverence and profane infatuation (ver. 6). This calm usurpation of divine honours was inexplicable except on the supposition (ver. 2) that the empire was a tool or agent of the devil himself. Much had happened since Paul wrote Rom. xiii. 1-6, and even since Asiatic Christians had received the counsel of 1 Peter ii. 13 f.

Ver. 2. The empire gathered up all the obnoxious qualities of Israel's former oppressors: craft, lust of blood, and vicious energy. Hence the combination of traits from Daniel's four beasts: general appearance that of a fierce panther, feet like a bear's (*i.e.*, plantigrade), jaws like a lion's (of devouring strength)—a Palestinian (Hos. xiii. 7, 8) picture of a perfect beast of prey, raging and ravening, before whom the church, like Dryden's milk-white Hind, "was often forced to fly, And doom'd to death, though fated not to die".—**καὶ ἔδωκεν κ.τ.λ.**, connecting the empire with the dragon of xii. and stamping it as Satanic (cf. Lueken, 22 f.; Weinl, 11-12), as a weird and wild messiah of the devil on earth.

Ver. 3. The prophet sees in the empire an extraordinary vitality which adds to its fascination. Disasters which would suffice to ruin an ordinary state, leave

On form, cf. Helbing, 98-99. Cf. xvii. 3. From Dan. vii. 4-6. Here only, N T.: cf. Ign. Rom. v. λεοπαρδοῖς, ὃ ἐστὶν στρατιωτικὸν τάγμα. On form, Sc. εἶδον.

g i.e., the person denoted by *μὴν* or the beast. <sup>h</sup> xvii. 8; <sup>h</sup> pregn. constr. "went after him in wonder". Cf. Acts viii. 9-11. An-  
iithesis 10 John xi. 48-49.

h xvii. 8; <sup>h</sup> pregn. constr. "went after him in wonder". Cf. Acts viii. 9-11. An-  
iithesis 10 John xi. 48-49.

i Apart from this

verse, προσκ. in Apoc. takes the dative only with God or angels (xix. 10). k xviii. 18, Exod. xv. 11, Jud. vi. 2, Ps. cxiii. 5, etc. l Cf. En. v. 4, xcvi. 7-8, ci. 3, cii. 6, 4 Esd. xi. 43, Ps. xii. 4. m From Dan. viii. 12, 24, xi. 28, 30, 32; pregn. Heb. use = "exercise" or "practise" (intrans.), with ἐξ. not *μῆνας* (Jas. iv. 13). n xi. 2.

<sup>1</sup> For το θηριον (A 79, And<sup>a</sup>, Ws., WH marg., Bs.) read τω θηριω (ΣCPQ, etc., And<sup>c</sup>, Areth., edd.). [The acc. is conformed to general usage of προσκ. with θηριον, see ver. 8, 12, xiv. 9, 11, xx. 4.]

<sup>2</sup> Read βλασφημία A, 12, 28, 34, 35, 47, 79, 87, And., etc. (Lach. Al. Ws.): the idiomatic ποιησαι has been early improved by the addition of ο θελει (Σ) or πολεμον (Q, And<sup>c</sup>, Areth.), and Naber conj. σημεια ποιησαι.

Rome as strong as ever, thanks to her marvellous recuperative power. The allusion is not to the murder of Cæsar (so e.g., Bruston, Gunkel, Porter), nor to the illness of Caligula (Spitta), but (so Düsterdieck, O. Holtzmann, B. Weiss, etc.) to the terrible convulsions which in 69 A.D. shook the empire to its foundations (Tac. Hist. i. 11). Nero's death, with the bloody interregnum after it, was a wound to the State, from which it only recovered under Vespasian. It fulfilled the tradition of the wounded head (Dan. viii. 8). So 4 Esd. xii. 18 (where the same crisis is noted) "post tempus regni illius [i.e., Nero's] nascentur contentiones non modicae et periclitabitur ut cadat et non cadet tunc, sed iterum constituetur in suum initium"; also Suet. Vesp. 1 and Joseph. Bell. iv. 11, 5, vii. 4, 2 (Rome unexpectedly rescued from ruin by Vespasian's accession). The vitality of the pagan empire, shown in this power of righting itself after the revolution, only added to its prestige. The infatuation of loyalty, expressing itself in the worship of the emperor as the personal embodiment of the empire, grew worse and worse. A comparison of 3 a with 12 (cf. 18) shows, however, a further allusion, viz., to the Nero redivivus belief (cf. Introd. § 5). This is not developed until xvii., but already the beast is evidently identified in a sense with one of its heads, who is a travesty (3 a = v. 6) of the Lamb, i.e., an antichrist. The context would certainly read quite natur-

ally without 3 a, but it is implied in 12 (and 18), and none of the numerous attempts to analyse the chapter into source and revision is of any weight, in view of the general style and characteristics. These indicate the author's own hand. Even the translation-hypothesis (e.g., Bruston, Gunkel) leads to arbitrary handling. See Introd. § 6.

Ver. 4. All that had transpired—Nero's own death heralding a return, and the collapse of his dynasty proving no fatal blow to the empire—had simply aggrandised the influence of Rome. The Caesar-cult which characterised it is dubbed a worship of Satan by the indignant prophet. The hymn to the incomparable and invincible beast is a parody of O.T. hymns to God. In the following description (vv. 5-8) two traits are blended: insolent blasphemy towards God and almost irresistible powers of seduction over men. Both are adapted from the classical sketch of Antiochus Epiphanes (in Dan. vii. 8, 20, 25, xii. 7), the prototype of that anti-divine force whose climax had been reached, as the prophet believed, in the divine pretensions of the Caesars.

Ver. 5. "Big and blasphemous (or abusive; 2 Peter ii. 11) words." So Apoc. Bar. lxvii. 7: "surget rex Babylonis qui destruxit nunc Sionem et gloria-bitur super populo et loquetur magna in corde suo coram Altissimo".

Ver. 6. The days of Antiochus (Dan. viii. 10-12) have returned. On the claims



βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ [τοὺς ἐν οὐρανῷ σκηνοῦντας].

7. καὶ ὁ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς.

καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.<sup>1</sup>

8. καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,

οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς [τοῦ ἁγίου τοῦ ἐσφαγμένου] ἀπὸ καταβολῆς κόσμου.

9. εἴ τις ἔχει οὖς, ἀκουσάτω.

lxiii.): "I come to worship thee, my God, as Mithras" s Referring to each individual of πάντες. t Dan. xii. 1; cf. Ep. Jer. 6, Addit. Esth. xiii. 14, xiv. 3-10. u ii. 7, etc.

<sup>1</sup> The omission of 7a in ACP, 1, 12, 14, 92, Arm. (zoh.), Iren., Andr, Andban (so Spitta) is due to homoioteleuton.

of the emperor, see *Intro.* § 6, and *Sib. Or.* v. 33, 34 (Nero *ιστάζων θεῷ αὐτόν*), *Asc. Isa.* iv. 6-8, x. 13, etc.—τοὺς . . . σκηνοῦντας, an exegetic gloss defining σκηνή (cf. xii. 7, 12). The temple in Jerusalem is no longer the scene and object of the beast's blasphemy.

Ver. 7. In *Enoch* xlv. 7 the rulers and kings "make themselves masters of the stars of heaven [*i.e.*, the righteous], and raise their hands against the Most High". The beast's world-wide authority goes back to the dragon's commission (2) but ultimately to divine permission (so in 5). There is a providence higher even than the beast.

Ver. 8. Standing on the verge of this crisis (note the change to the future tense), the prophet anticipates the almost universal success of the Cæsar-cult (cf. iii. 10). Only the elect will be able to resist its appeal (cf. *Matt.* xxiv. 25). As in the O.T., the consciousness of predestination is made a moral lever (cf. xvii. 8). The rest of mankind who succumb to the cult are plainly not on the celestial burgess-roll or register. Cf. the instructive second-century gloss on *Acts* v. 39. As a rule the faithless in life are deceived (2 *Th.* ii. 2-10; *Asc. Isa.* iv. 7, 8), but here the Imperial cultus occupies the place of the false prophet in *Mark* xiii. 12, etc.—τοῦ ἁγίου τοῦ ἐσφαγμένου, which transfers to Christ the possession of the divine register of citizens in the heavenly state, is usually taken as a scribe's gloss (after xxi. 27 where the position of ἁγίου is less difficult). Elsewhere *the book of life* appears by itself. In any case, ἀπὸ

κ. κ. goes with γέγραπται, not ἐσφαγμένου.

Ver. 9. The prophet's *nota bene* introduces (ver. 10) what is either (a) a demand for patience and non-resistance, or (b) an encouragement to it. (a) "Be patient. If captivity is your destiny from God, accept it. If any one is (destined) for captivity, to captivity he goes (in God's order, ὑπάγει in a future sense). Show your patient faith in God by abstaining from the use of force" (cf. *Matt.* xxvi. 52). This interpretation (rejecting συνάγει or ἀπάγει in 10 a) is preferable to (b) that which reads (or even understands; with B. Weiss) συνάγει, ἀπάγει, or ὑπάγει (so some cursives and versions) in 10 a, and thus finds in the words a promise of requital rather than an appeal for endurance. The fate inflicted on Christians will recoil on their persecutors (cf. xiv. 12). Imprisonment or captivity and death were the normal fates of the age for criminals who refused to invoke the emperor's genius (cf. *Jos. Bell.* iii. 10. 10, vi. 8. 2, *Philo: de Flacc.* 11, *leg. ad Gaium*, 32). A variation of this meaning would be: use force, and you (Christians) will suffer for it. The whole stanza is written for saints who, like Sigurd, are not born for blenching.—ὦδε κ.τ.λ. Josephus (*Bell.* iii. 5. 8, etc.) had just given, from prudential motives, a similar warning to Jews against participating in any anti-Roman movement. It was always hard to disabuse the Oriental mind of the idea that religious faith must be bound up with fate and fighting. Cf. *Intro.* § 6.



v Gen. ix. 6  
Jer. xv. 2  
(LXX).

w Ionian  
form  
(Win. § 8,  
1; cf.  
Thumb,  
68 f.)?

x Cf. ver.  
18; Win.  
§ 23, 1.

y See on i.  
9, also  
xiv. 2.  
"Et quo  
contemp-  
tus abut-  
eretur  
patientia  
homi-  
num"

(Suet.  
Dom. 11).

z Sec.  
article

usually omitted. Win. § 18, 7b.

For idea, cf. 4 Macc. xvi. 18-23, etc.

For form, cf. Class. Rev. 1904,  
108-109, Helbing, 31-32.

a Chap. ix. 10; from Dan. viii. 3; cf. Matt. vii. 15, of which this  
passage forms an apocalyptic application.

b Gen. iii. 15, cf. 1 Macc. i. 30.

c Cf. Win.  
§ 20, 11 f.

d Ver. 14, xix. 20.

e Cf. on iii. 8.

f Cf. iii. 9 (xiii. 15).

g With *ἐν*, here  
only.

h xvi. 14, xix. 20, 30 (Beliar) Sib. Or. iii. 63-74, 2 Thess. ii. 9, Mark xiii. 22, etc.

i xi. 5;  
as false Elijah.

k ii. 20, Deut. xiii. 2-4. En. lxvii. 7.

l Cf. xii. 2 (*δα=dat. instrum.*).

m By his authority, or at his instigation (cf. Num. iii. 6, etc.).

ΙΟ. ὃς τις εἰς αἰχμαλωσίαν,

εἰς αἰχμαλωσίαν ὑπάγει.

εἴ τις ἐν ᾧ μαχαίρῃ ἀποκτενεῖ,

δεῖ αὐτὸν ἐν ᾧ μαχαίρῃ ἀποκτανθῆναι.

ὥδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

ΙΙ. Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα

δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. 12. καὶ τὴν ἐξουσίαν

τοῦ πρώτου θηρίου ἵκανον ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν

γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσι τὸ θηρίον

τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13.

καὶ ποιεῖ σημεῖα μεγάλα ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ κατα-

βαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14. καὶ πλανᾷ τοὺς

κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι

ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι

Vv. 11-18: the Imperial *alter ego* or the second beast, a monster from the land (identified afterwards with the traditional "false prophet," xvi. 13, xix. 20, xx. 10). This mythological figure is not any individual like Simon Magus or Alexander of Abonoteichos or Apollonius of Tyana or Balaam redivivus, but a personification of some order or institution devoted to the interests of the empire on its religious side, *i.e.*, the priests of the Cæsar-cult in the provinces and especially (cf. Introd. § 6) in Asia Minor, where the local dignitaries acted through the Diet of Asia in order to superintend and popularise the cult (so Holtzm., Pfeid., Charles, Bartlet, Porter, Bousset, Forbes, Swete). The following description brings out the cunning, suavity, and arrogance of this sacerdotal power.

Ver. 11. ἐκ τῆς γῆς—the mythological trait is applied geographically to Asia Minor (*i.e.*, the East). Here again the cosmological antithesis has been transformed into a political application. The marine monster cannot exercise dominion over the land except through an intermediary ἐκ τῆς γῆς. Cf. Apoc. Bar. xxix. 4, where the two beasts, leviathan and behemoth, rise from the sea and the land, as in the ancient Semitic and Babylonian mythology the dry land and the deep were the habitations of the two

primeval monsters (En. lx. 7 f., 4 Esd. vi. 49 f.), who represented the chaos-opponent of heaven. The mild appearance of the beast (ὄμ. ἀρν. does not mean that he deceived men with the name of the Lamb) is accompanied by a plausible appeal (cf. Weinell, 21 f.). The allusion (ver. 12), borrowed from the older dragon-myth, is to the seductive inducements held out by the Beast to Christians, such as considerations of loyalty, patriotism, self-interest, and the like. These are backed by (ver. 13) miracles, which together with magic are also connected with Nero redivivus in *Asc. Isa.* iv. 9-11 (cf. A. C. 175 f.). The deceptive influence of miracles was a sure sign of the end, in early Christian literature (cf. the lines of the *πρεσβύτης* cited by Irenæus, i. 15, 6). Most Oriental cults practised such tricks lavishly, and constant warnings against them were heard (cf. Weinell 9; Friedländer, iii. 458 f., 521 f.).

Ver. 14. As Beliar sets up "his image before him in every city" (*Asc. Isa.* iv. 11, after 10="and there will be the power of his miracles in every city and region"), so here the *εἰκὼν* or bust of the emperor as the Neronic antichrist representing the empire (cf. the hint repeated from ver. 12 c) is brought forward along with the statues of the gods to receive offerings of wine and incense

εἰκόνα τῷ θηρίῳ <sup>n</sup> ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησε. 15. <sup>n</sup> Cf. on  
καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ ο <sup>o</sup> αὐτόν (8).  
<sup>o</sup> λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ <sup>p</sup> ποιήσῃ <sup>1</sup> ἵνα <sup>q</sup> ὅσοι ἂν μὴ προσ- <sup>p</sup> Acts xvi.  
κινήσωσι τὴν εἰκόνα τοῦ θηρίου <sup>p</sup> ἀποκτανθῶσι. 16. καὶ <sup>p</sup> ποιεῖ <sup>o</sup> 16.  
πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ <sup>o</sup> Cf. ver. 12.  
τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, <sup>p</sup> ἵνα <sup>r</sup> δώσιν <sup>o</sup> Double  
αὐτοῖς <sup>s</sup> χάραγμα ἐπὶ τῆς <sup>t</sup> χειρὸς αὐτῶν τῆς <sup>u</sup> δεξιᾶς, ἥ ἐπὶ <sup>o</sup> use of  
τὸ <sup>v</sup> μέτωπον αὐτῶν, 17. [καὶ] <sup>v</sup> ἵνα μή τις δύνηται <sup>2</sup> <sup>w</sup> ἀγοράσαι ἢ <sup>o</sup> ποιεῖν,  
πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, <sup>x</sup> ἢ τὸν <sup>o</sup> the ἵνα  
ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18. <sup>x</sup> ὥδε ἡ <sup>y</sup> σοφία ἐστίν. ὁ <sup>o</sup> ... ποιῇ  
ἔχων <sup>o</sup> (epexeg.  
of μεγαλα)  
of ver. 13  
(with πῦρ  
displaced  
for em-  
phasis)=  
ὥστε  
ποιεῖν of  
result  
(Burton,  
s xiv. 9-11,  
u Cf. Jos.  
198, 213.  
of human  
quality; cf. v. 12, vii. 12.

322). q Dan. iii. 5-7, 15. r Indef. plur. as x. 11, xvi. 15 (= "they get"). s xiv. 9-11, u Cf. Jos. 198, 213. of human quality; cf. v. 12, vii. 12.

<sup>1</sup> ποιήσῃ (min.), Syr., Tr. marg., WH marg., Ws.: for τὴν εἰκόνα (A, min., Lach. Al. Bs.) Ti., Tr., WH, Ws., Bj., Sw. read τῇ εἰκόνι (ΣPQ, etc., Hipp., Areth.). Little is to be said for WH's conj. that τῇ γῇ has been either lost after or displaced by αὐτῇ (αὐτῷ).

<sup>2</sup> Lach., Ti., Bj. om., Al. WH, Bs., Sw. bracket, the καὶ of Σ<sup>c</sup>APQ, etc., vg., Arm., Aeth., Areth., Haym.: the irreg. δυνάται is read by PQ, min. (Ws., WH marg., Bs.).

from the citizens. For the naïve identification of such images with the deities they represented see Friedländer, iii. 500 f.—λέγων=κελεύων (Blass § 72, 5).

Ver. 15. The statue is made to speak, in order to work on the credulity and awe of the worshippers. The trick was well within the reach of contemporary magic (cf. Valer. Maxim. i. 8. 3-5), and later tradition attributed it to Simon Magus (Clem. *Recogn.* iii. 47, cf. Clem. *Hom.* ii. 32), while similar ventriloquism was practised by Apollonius of Tyana and Egyptian sorcerers at Caligula's court. Cf. Lucian's αὐτόφωνοι χρησμοὶ (*Alex.* 26).—ἀποκτανθῶσιν, cf. the scutcheon of Captain Pope in Bunyan's *Holy War*—"the stake, the flame, and the good man in it".

Vv. 16, 17. Detection was inevitable, for the very coins were stamped (Matt. xxii. 19) with the head of the Cæsar, the gods, or Rome itself, and the prophet apparently expected that genuine Christians would refuse to sanction idolatry and condone blasphemy by handling such emblems of profanity (cf. Ign. *ad Magn.* 5, δύο νομίσματα, ὃ μὲν θεοῦ, ὃ δὲ κόσμου). Only abject, servile devotees of the cultus will stoop to that! Irenæus has a similar allusion (iv. 30. 2) to those who carried money "cum inscriptione et imagine Cæsaris".—μέτωπον. This highly figurative allusion is to the habit of marking soldiers and slaves with a

conspicuous tattoo or brand (cf. Lucian, *Dea Syria*; 3 Macc. ii. 29, where the Alexandrian Jews are branded with the mark of Dionysius; also on Gal. vi. 17); or, better still, to the religious custom of wearing a god's name as a talisman (cf. Deissmann, 349 f.). The general sense of the prediction is that the faithful will be shut up to the alternative of starving or of coming forward to avow their prohibited faith, so subtly and diabolically does the cultus of the emperor pervade all social life. Another solution is to think of the χάραγμα or red stamp, which was essential to all documents of exchange (Deissmann, 240 f.); it consisted of a red seal with the emperor's name or effigy. Ramsay (*Seven Letters*, pp. 106 f.) takes the whole description as a symbolic and rather sarcastic way of referring to a boycotting demand that every Asiatic Christian should somehow "stamp himself overtly and visibly as loyal, or be disqualified from participation in ordinary social life and trading". Probably the passage is a figurative and unqualified expression for conspicuous loyalty to the Imperial cult. In Ep. Lugd. the devil is said to work against Christ by "excluding us from houses, baths, and markets, and also by forbidding any one of us to appear anywhere".

Ver. 18. "Now for wisdom"—skill to penetrate the secret of the cryptogram



νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστί,  
καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι <sup>1</sup> ἑξήκοντα ἕξ.

<sup>1</sup> χξζ', i.e., ἑξακόσιοι (-αι) ἑξήκοντα ἕξ (NAPO, etc., Iren., Vict., Pr.), but χιζ', i.e., ἑξακόσιοι δεκά ἕξ (C, 5, 11, Tic., Spec., "quidam sequentes idiotismum" apud Iren.). See on xiv. 20, and Zahn, § 75, n. 5. "There is no doubt but that 616 given in the Jerusalem codex is the original Armenian reading" (Conybeare).

which would reveal the features of the dread opponent. This cryptic method was a favourite apocalyptic device, due partly to prudential reasons, partly to the desire for impressiveness; Orientals loved symbolic and enigmatic modes of expression in religion (cf. Apoc. Bar. xxviii. 1, 2; Sib. Or. i. 141 f.; Barn. ix. 8, burlesqued by Lucian in *Alex.* 11). The prophet here drops the rôle of seer for that of hierophant or cabbalist. He invites his readers to count the name or number of the Beast, i.e., to calculate a name whose letters, numerically valued on the fanciful principles of Gematria, would amount to 666. For John and his readers the Beast was primarily the foreign power which opposed the divine kingdom, i.e., in this case, the Roman empire. But the drift of the present oracle is the further identification of the empire with the emperor, or rather (ver. 3) with one emperor in particular. Hence the prophet throws out the hint which will solve his riddle: the number of τοῦ θηρίου is ἀριθμὸς ἀνθρώπου, i.e., of a historic personality. Ἀνθρώπου does not require τινός or ἐνός before it to bring this out. The only intelligible sense of the words is "a human number," i.e., not a number which is intelligible (for no other kind of number would be worth mentioning) but one which answered to an individual. Hence it is a matter of comparative indifference what the number of the Beast originally meant—TEITAN (so recently Abbott 80 f. = Titus, Teitous), Η ΛΑΤΕΙΝΗ (ΙΤΑΛΗ) ΒΑCΙΛΕΙΑ (Clemen), ΛΑΤΕΙΝΟΣ, רוֹם קיסר (=616), קיסר רומים (=666), Nimrod (נִמְרֹד בֶּן כַּשְׁמִי, Bruston), or any other (cf. Cheyne's *Traditions and Beliefs of Anc. Israel*, p. 248). This generic number is expressly identified or equalised by John with the number of an individual, viz., Nero Cæsar (קסר נרון), the Greek letters of which yield 666. The defective writing of קסר (without the yod) is not unexampled. Besides, the abbreviated form would gain, at a very slight expense, this telling and symet-

rical cipher. Furthermore, when the last letter of Neron is dropped, this Latinised spelling brings the total value of the name to 616, the very variant which puzzled Irenæus. Gunkel's proposal

תהום קדמוני (primal chaos=Tiāmat) suffers from several flaws; it omits the article, it employs a feminine ending which is not used in adjectives of this type, and "primal" is not a conventional epithet of mystery (cf. G. F. Moore in *Journ. Amer. Oriental Society*, 1906, 315 f.). Besides, as Gunkel admits, there are no Babylonian parallels to xiii. 11-17. Thus, while the application of the term is obvious, its origin is obscure. The basis of such contrivances (which became popular in Gnostic circles) was twofold: (a) *gematria*, which, using Greek and Hebrew letters to denote numbers, could often turn a name into a suggestive cipher; (b) *isopsephia*, which put two words together of the same numerical value (cf. for instances of ἰσόψηφα, Farrar 468 f. and Corssen). Probably the number of the Beast belonged to tradition. John plays upon it in order to disclose the shuddering climax of his oracle, that the final foe of the saints was Nero redivivus. The particular number 666 was specially apt as a symbol for this anti-divine power, since it formed a vain parody of the sacred number seven (Gfrörer notes further the ominous usage of 18=6+6+6 in Judges iii. 14, x. 8; Jerem. xxxii. 1, lii. 29; Luke xiii. 1, etc.), always falling short of it. In Sib. Or. i. 324 f. 888 represents Christ, and Origen (on E. ek. iv. 9) remarks, apropos of the present passage, ἐστὶν ὁ ἀριθμὸς οὗτος πάθους σύμβολον καὶ κακώσεως τοῦ σωτῆρος τῇ ἑκτῇ ἡμέρᾳ πεπονθότος. Irenæus explains the suitability of the number as "in recapitulationem uniuersae apostasiae eius, quae facta est in sex millibus annorum" (*adv. Haer.* v. 28, 2). Thus the very number 666 by itself, may have been significant of the anti-divine power. The Neronic application would intensify and concentrate its meaning for John's readers who were initiated. And such calculations, as the Pompeii *graffiti* prove, were familiar even



XIV. 1. Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἑστὸς ἐπὶ τὸ ὄρος Σιών, <sup>a v. 6.</sup>  
καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ <sup>b vii. 4; cf.</sup>  
ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν <sup>c Zech. xiv.</sup>  
μετώπων αὐτῶν. 2. <sup>d</sup> καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν <sup>e</sup>  
ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν <sup>f i. 15, xix.</sup>  
ἤκουσα ὡς <sup>g</sup> κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. 3. <sup>h</sup> <sup>i</sup> <sup>NT. xviii.</sup>

to Greek-speaking inhabitants of the empire. The Pergamos-inscriptions furnish analogous instances.

CHAPTER XIV. The prophet again breaks off to point his readers across the sombre vista opened up by this oracle of the *θηρίον*, not to the church as an oasis and asylum on earth but to the glad sure hope of the faithful after death. How can the *θηρίον* be met? Who (ver. 8) can hold out against such seductions? By way of answer to such doubts and fears the prophet raises the veil of the future for a moment to reveal the heavenly (cf. xiii. 15, xiv. 3) survivors of the conflict (xiv. 1-5); whereupon he rapidly sketches the doom of Rome and the pagan world by way of contrast (6-20). The latter passage, in its present form and site, gives a proleptic outline of catastrophes described later on (cf. xiv. 7=xix. 1-6, xiv. 8=xviii. 2, 3, etc.). The two supreme motives for patient loyalty on the part of the saints (ver. 12) are, (a) negatively, fear of the fate reserved for the unbelieving (xiv. 8-11), and, (b) positively, the bliss in store for the loyal (ver. 13, cf. 1-5).

Vv. 1-5, introduced as a foil to what precedes and as an anticipation of xxi.-xxii., is "a sort of *Te Deum*" (Wellhausen), a vision of the Lamb no longer *as slain* but triumphant (militant on the mount of Olives, Zech. xiv. 3 f., against the nations=Apoc. xi. 8, 18), attended by the *élite* of the redeemed who had worshipped him, not the Emperor, during their life-time. The Jewish tradition underlying this oracle seems to have been cognate to that of En. i. 4 f. (Greek), reflected already in vii. 1-8; it showed the rallying of the faithful remnant at mount Zion (Joel ii. 32; Isa. xi. 9-12) after the throes of the latter days (cf. on xi. 19). In terms of this John pictures the Christians who appear with Jesus their messiah upon earth (cf. v. 10, xx. 4-6). Verses 1-5 thus hint faintly and fragmentarily at the belief that, before the general judgment and recompense of the saints (xi. 18, xx. 11 f.), the vanguard who had borne the brunt of the struggle would enjoy a special bliss of their own.

The prophet does not stop to elaborate this independent anticipation of xx. 4-6, but hurries on (6 f.) to depict the negative side, *viz.*, the downfall of the enemy. When Caligula first attempted to enforce his worship on the Jews, the pious flung themselves on the ground, "stretching out their throats" in their readiness to die sooner than let their God be profaned (Jos. *Bell.* ii. 10, 4; *Ant.* xviii. 8, 3). John desiderates an equally dauntless temper in Christians, though they could not hope to avert, as the Jews had done, the imperial propaganda of the false prophet (xiii. 16 f.; cf. 2 Thess. ii.). Martyrdom (xiv. 13, cf. xiii. 15) was all that the majority could expect. But loyalty would bring them ultimate triumph. The passage is not simply Christian but from the hand of the prophet himself.

Ver. 1. Instead of the beast, the Lamb; instead of the beast's followers and their mark, the Lamb's followers with the divine name; instead of the pagan earth, mount Zion. The vision is based on an old Jewish apocalyptic tradition, copied by the Christian editor of 4 Esdras (ii. 42) but already present in the Jewish original (xiii. 35: ipse [*i.e.*, Messias] stabit super cacumen montis Sion, 39 et quoniam uidisti eum colligentem ad se aliam multitudinem pacificam, hae sunt decem tribus), which apparently described (cf. Joel ii. 32) a further cycle of the tradition underlying vii. 1-8. The appearance of this manlike messiah on mount Zion was accompanied by the manifestation of the celestial Zion (postponed here till xxi.). Thus, xiv. 1-5 is, in some respects, a companion panel to vii. 9 f., though the retinue of messiah are painted in more definitely Jewish colours. They are distinguished for their testimony borne against the Imperial cultus and the contaminations of the pagan world.

Ver. 3. Who sing the new song? angels or the redeemed? In v. 9 it is chanted not before the living creatures and elders but by them; here it is not originally sung by the redeemed (as in xv. 3 and 4 Esd. ii. 42) but is intelligible to them and to them alone. Their experi-

f i.e., the καὶ ἄδουσιν ὧδὴν<sup>1</sup> καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν  
 angels. g Jud. xvi. τεσσάρων ζώων καὶ τῶν πρεσβυτέρων. <sup>h</sup> καὶ οὐδεὶς ἐδύνατο μαθεῖν  
<sup>13.</sup> h cf. ii. 17, τὴν ὧδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, <sup>1</sup> οἱ  
 xix. 12. i constr. ad ἡγορασμένοι ἀπὸ τῆς γῆς.

sensum  
 (as v. 13,  
 xi. 4, etc.)

k Triple

οὔτοι an  
 apoc.  
 formula  
 (cf. Jude  
 12, etc.).

l cf. Just.

Apol. i. 15,  
 Matt. xix.  
 12, Eus.  
 H. E. v.

24 (Melito τὸν εὐνοῦχον), 2 Clem. xii. 2, C. I. G. 3098 (παρθένοι ἱερατείας, in ethnic sense). m Matt.  
 xvi. 24-25, Joh. xxi. 19, 1 Pet. ii. 21-22. Quoted (in Ep. Lugd.) of the martyr Vettius Epagathus.  
 n as in Mark vi. 56 (indic.). o 2 Pet. ii. 1. p cf. Schol. on Eurip. Orest. 96. q 1 Pet. ii. 22, Isa.  
 liii. 9, Zeph. iii. 13, Ps. xiv. 1 f., xxx. 2. r Jude 24; cf. Col. i. 22, 1 Pet. i. 19, Heb. ix. 14  
 (sacrificial).

<sup>1</sup> Ti. (Al.), Ws., Bj. rightly om. **ws** (with **NPQ**, etc., Me., Pesh., Aeth., Arm., Orig., Method., Andc, pal, Areth., Pr.) before **ωδην**, as an echo of ver. 2.

ence enabled them to enter into its meaning. This privilege is due to (vv. 4-5) their previous character and conduct. This inner circle are ascetics, **παρθένοι**. i.e., not merely unmarried or free from sexual vice but celibates (cf. Cheyne, *Orig. Psalter*, 446; Hoennicke, *das Judenthum*, 1908, 130 f.; Baldensperger, 109; von Dobschütz, 39 f., 228, 261); cf. 1 Cor. vii. 32. The prevailing Jewish respect for marriage did not check a tendency to celibacy which was by no means confined to the Essenes or Therapeutae. Even Methodius, who allegorises the seven heads of xii. 3 into the seven deadly sins and the stars of xii. 2 into heretics, takes this phrase literally, in the sense of virginity not simply of purity (so Epiph. *Hær.* xxx. 2); and, although the touch is too incidental to bear pressing, it is unmistakable (cf. *Introd.* § 6). In the popular religion of Phrygia there was a feeling (expressed in the eunuchism, e.g., of the priests at Hierapolis) that one came nearer to the divine life by annihilating the distinction of sex, while in the votive inscriptions of Asia Minor (*C. B. P.* i. 137) marriage is not recognised as part of the divine or religious life. This atmosphere of local feeling, together with the lax moral conscience of the popular religion, would foster the religious tendency to regard celibates as pre-eminently near to God.—**ἀκολουθοῦντες**: either a historic present to secure vividness (**ἀκολουθήσαντες**, syr. S), in which case the allusion is to their earthly loyalty (reff.), or, more probably (in view

of **ὑπάγει**, pres.), a description of their heavenly privilege and position (cf. vii. 17), borrowed from Egyptian religion where the “followers of Horus,” the divine and victorious son of Osiris, were a series of celestial kings who were supposed to have reigned during the earlier dynasties. To be among the “followers of Horus” was an equivalent for immortal life. Cf. *E. B. D.* 101: “Let me rise up among those who follow the great God; I am the son of Maüti, and that which he abominateth is the spirit of falsehood [cf. Apoc. xiv. 5]. I am in triumph!”—**ἀπό** in 3, 4 is equivalent to the partitive **ἐκ** (cf. v. 9).—**ἀπαρχή**: they form the firstfruits of mankind for God; others are to follow, but these are the *élite*, they have a prestige all their own. The idea of priority shades into that of superiority, though in a very different way from that of Rom. xi. 16. Dr. Rendel Harris (in *Present Day Papers*, May, 1901) describes the interest and excitement at Jerusalem during the early days of summer when “the first ripe figs were in the market. When one’s soul desires the vintage or the fruitage of the summer . . . the trees that are a fortnight to the fore are the talk and delight of the town.”—**καὶ τ.ἀ.**, usually taken as a scribe’s gloss. Elsewhere the saints are redeemed by, not for, the Lamb (v. 9).

Ver. 5. **ἄμωμοι**, “unblemished” (a ritual term), possibly contains a sacrificial tinge, like **ἀπαρχή** in some of the inscriptions (= gift to deity), cf. Thieme’s *In-schriften von Magnesia*, 26. These



6. Καὶ εἶδον <sup>s</sup> ἄλλον<sup>1</sup> ἄγγελον πετόμενον ἐν <sup>s</sup> μεσουρανήματι, <sup>s</sup> ἔχοντα <sup>s</sup> εὐαγγέλιον αἰώνιον <sup>s</sup> εὐαγγελίσαι ἐπὶ τοὺς <sup>s</sup> καθημένους ἐπὶ τῆς γῆς <sup>s</sup> καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,  
 7. <sup>s</sup> λέγων ἐν φωνῇ μεγάλῃ,  
 “<sup>s</sup> φοβήθητε τὸν θεὸν καὶ <sup>s</sup> δότε αὐτῷ δόξαν,  
 ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ.”

here and 15, 17 f., perhaps like the idiomatic use of *ἀ.* in Plato, = *προσέτι*, cf. use of *ἕτερος* in Dan. viii. 13, etc.

t viii. 13. u a genuine gospel (cf. Gal. i. 8). v 1 Pet. i. 25; for contr. John xvi. 12. w Cf. Luke xxi. 35. x x. 11, xiii. 7, and (for καί exeg.) xi. 18, xiii. 12. y cf. iv. 1, etc. z xi. 18, Fear God, not the beast, cf. Xen. Mem. iv. 19. a xi. 13.

<sup>1</sup> ἄλλον is more likely to have been omitted (so *℣*<sup>\*</sup>*Q*, Orig., etc., Bs.), owing to the difficulty of reference (x. 1, xi. 15) than to have been inserted. For ἄγγελον J. Weiss conj. αἶτον.

adherents are redeemed. But in another aspect their qualities of purity and guilelessness form a sweet sacrifice to God. A Christian not only may be redeemed but may sacrifice himself in the interests of the Redeemer.—*ψευδός*. In view of xxi. 8, 27, xxii. 15 it is superfluous to think of prophets or teachers specially (Weinel, 146-148) in this connexion, although the gifts of utterance and prophecy were particularly associated with asceticism (En. lxxxiii., cviii., etc.) in the early church of the first century; e.g., “the whole yoke of the Lord” in Did. vi. may refer to celibacy (in which case *τέλειος* would be equivalent to *ἄμωμος* here). Cf. the discussion of reasons, in a Babylonian incantation (Zimmern, *die Beschwörungstafeln Shurpu*, 5, 6), why the sufferer was punished. “Has he for ‘no’ said ‘yes’, | For ‘yes’ said ‘no’? . . . Was he frank in speaking | but false in heart? | Was it ‘yes’ with his mouth | but ‘no’ in his heart?” The Assyrian idiom for loyalty is “true speech in the mouth of the people,” neither rebellious nor seditious talk.

Vv. 6-20: the fearful doom of the impenitent pagans is announced in a triple vision of angels (ver. 6-13), whereupon a proleptic summary of the final judgment on the world follows (ver. 14-20). In 6-13, 12-13 and καὶ ἐν τ. ἀ. (10) are the only specifically Christian touches; but the latter need not even be a scribal gloss, and 6-11 is intelligible as the outburst of a vehement Jewish Christian apocalypticist. The stylistic data do not justify any hypothesis of an edited source. The first angel (6-7) announces (εὐαγγελίσαι here, and perhaps also in x. 7, in neutral sense of LXX, 2 Sam. xviii. 19-20; Dio Cass. lxi. 13) to the universe the news that the divine purpose is now to be consummated, but that there is still

(cf. xi. 3) a chance to repent (implicit, cf. Mark i. 15). The sterner tone of viii. 13-ix. 21 is due to the fact that men were there accounted as strictly responsible for their idolatry and immorality. Here the nations are regarded in the first instance as having been seduced by Rome into the Imperial cultus (8-9); hence they get a warning and a last opportunity of transferring their allegiance to its rightful object. The near doom of the empire, of which the prophet is convinced even in the hour of her aggrandisement (xiii. 8), is made a motive for urging her beguiled adherents to repent in time and her Christian victims to endure (xiv. 12). The substance of this proclamation is not much of a gospel, and the prophet evidently does not look for much result, if any. Its “pure, natural theism” (Simcox) is paralleled by that of Rom. ii. 5 f. Ver. 6. πετόμενον: angels begin to fly in the Jewish heaven about the beginning of the first century B.C. (En. lxi. 1).

Ver. 7. ποιήσαντι κ.τ.λ. Since he who has created has the right to judge his creatures, as well as to receive their worship (cf. iv. 11 f., etc.).—ὥρα = the fixed (cf. 15), *καιρός* the fit, moment for action. Contrast with this summons Lucan’s fulsome appeal to Nero (i. 57 f.): “librati pondera cœli Orbe tene medio,” etc. The second angel of the trio announces the faults and fall of (ver. 8) Rome as a second Babylon. The prophet quotes from the postexilic oracle appended to Jeremiah (Jer. li. 7-8).—θυμός has probably the double sense carried by the English term “passion”. As history proves, the Cæsar cult fairly intoxicated people, especially in the East. In Asia Minor it became a perfect passion with many communities. They will find it a different kind of passion, the prophet



<sup>b</sup> Emphatic;  
as against  
xiii. 4, 12,  
15, cf.  
above on  
x. 6, and  
further,  
Ps. cxlvi.  
6, Deut.  
xxxii. 3;  
with Acts  
iv. 24, xiv.  
15.

<sup>c</sup> viii. 10,  
xvii. 4, an  
irreg.  
omission  
of article,  
see Win.  
§ 18, 7d.  
<sup>d</sup> aor. of  
"what has  
just hap-  
pened"

(so xviii. 2), Moulst. i. 135; cf. Isa. xxi. 9. e 1 Pet. v. 13. f Dan. iv. 27 (30), Jer. li. 58.  
g Seductive influence of idolatry (as in xiii. 2, Jer. l. 2). h xiii. 12-17. i gen. as vii. 3, etc.  
k he, as well as Babylon; cf. on iii. 20. l Jer. xxv. 17-19, 27-29, xxxii. 1, also Ps. lxxv. 9, Ps. Sol.  
viii. 15. See below at xvi. 19, xix. 15. m cf. Jos. Ant. xvii. 6, 1, xviii. 9, 8, etc. n Cf. on  
ix. 18. o As Mark viii. 38, Acts x. 22, etc.

καὶ προσκυνήσατε τῷ <sup>b</sup> ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ  
<sup>c</sup> θάλασσαν καὶ <sup>c</sup> πηγάς ὑδάτων."

8. καὶ ἄλλος ἄγγελος δεύτερος <sup>1</sup> ἠκολούθησε λέγων,

"Ἐπεσεν <sup>d</sup> ἔπεσε <sup>e</sup> Βαβυλὼν ἡ <sup>f</sup> μεγάλη·

<sup>g</sup> ἡ ἐκ τοῦ οἴνου [τοῦ θυμοῦ] τῆς πορνείας αὐτῆς· πεπότικε  
πάντα τὰ ἔθνη."

9. καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ

μεγάλῃ, "Εἴ τις προσκυνεῖ <sup>h</sup> τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ  
λαμβάνει χάραγμα ἐπὶ <sup>i</sup> τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα <sup>h</sup> αὐτοῦ,<sup>2</sup>

10. <sup>k</sup> καὶ αὐτὸς <sup>l</sup> πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ

κεκρασμένου <sup>m</sup> ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ

βασανισθήσεται ἐν πυρὶ καὶ <sup>n</sup> θείῳ ἐνώπιον ἀγγέλων <sup>o</sup> ἁγίων

<sup>1</sup> The tautological *δεύτερος* goes either before (AQ, 1, etc., Areth., Lach., Tr., Al., WH, Sw., Bj.) or after (S<sup>cc</sup>CP, min., Me., Pesh., Arm., etc., Ti., Ws.) *ἄγγελος*. *τοῦ θυμοῦ* (om. fuld. 1, 96, Tic., Pr., Cassiod.) as at xviii. 3 (om. S., Pr.) a gloss [Bl., § 35, 6]? Cp. xvii. 2.

<sup>2</sup> *ἡ . . . αὐτοῦ* (om. S.) a gloss? (Bj., cf. xiii. 16).

grimly writes, drawing on a powerful O.T. figure; the passion of God's hot indignation will be forced down their throats, like a bitter draught (ver. 10). *θυμός*, however, besides translating a Hebrew equivalent for "fury" (Isa. li. 17 f.), is occasionally a LXX rendering for the analogous idea of "venom" or "poison" (*הַזָּהָב* or *שֶׁנֶר*, cf. Job xx. 16), and this would yield a good sense here.

Vv. 9-11. The third angel proclaims that the deliberate adherents of the Imperial cultus are to be held responsible for their actions, and punished accordingly. The object is that these votaries may be "scared into faith by warning of sin's pains". The plea of force (xiii. 12) is no excuse (cf. Matt. x. 28).

Ver. 10. *κεκρασμένου* here as in xviii. 6 by oxymoron = "poured out," the original meaning of "mixed" (with water) being dropped. The torture (depicted from Isa. xxxiv. 9, 10) is inflicted *before the holy angels* (who evidently sit as assessors at the judgment, En. xlviii. 9), *ἁγίων* being either an *epitheton ornans* or an allusion to xii. 8-9. Normally the prophet refrains from introducing such spectators of doom (xix. 20, xx. 10-14). "Fire is the divine cruelty of the Semitic religions" (Doughty), but

the torment which Judaism designed for fallen angels and apostates is assigned here to the worshippers of the Cæsars. The Apocalypse is silent upon agents of torture; they are not the angels, much less the devil (who is himself punished, xx. 10). But, like 4 Esd. vii. [ver. 36] ("the furnace of Gehenna shall be disclosed and over against it the paradise of delight"), John locates the place of torment over against the place of rest. For such grim popular fancies Enoch (xxvii. 2, 3, xlviii. 9, xc. 26, 27) is mainly responsible; there (as in Clem. *Hom.* xvii.) the tortures proceed under the eyes of the righteous, though (especially in the later fragments, as in John's Apoc.) the moralisation of the idea has advanced, until Gehenna vanishes from the scene of bliss. "It is impossible for us to understand how such a sight could be compatible with heavenly happiness" (Stanton, *Jewish and Christian Messiah*, p. 344; cf. Lecky's *European Morals*, ii. 225 f.), but the psychological basis of the ghastly expectation can be verified in the cruder types of primitive and modern religion. Most critics delete *καὶ ἐνώπιον τοῦ ἁγίου* as another gloss (cf. on ver. 4); the position of Jesus after the angels is not unexampled (cf. i. 4, 5), even if *before the holy angels* were not

[καὶ ἐνώπιον τοῦ ἀρνίου]· 11. καὶ ὁ καπνὸς τοῦ <sup>p</sup> βασιανισμοῦ <sup>p</sup> by metonymy = βασιανόν (cf. xviii. 7, 10, 15). αὐτῶν <sup>a</sup> εἰς αἰῶνας αἰώνων <sup>r</sup> ἀναβαίνει· καὶ οὐκ ἔχουσιν <sup>a</sup> ἀνάπαυσιν <sup>q</sup> xx. 10. ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ <sup>e</sup> εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.” 12. Ὡδε <sup>r</sup> xviii. 9, xix. 3, Isa. xxxiv. 10. ἡ <sup>a</sup> ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ <sup>r</sup> τηροῦντες τὰς ἐντολὰς <sup>w</sup> τοῦ θεοῦ <sup>s</sup> Grim contrast to iv. 8. καὶ τὴν <sup>x</sup> πίστιν <sup>r</sup> Ἰησοῦ.

13. καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ <sup>r</sup> λεγούσης “Γράψον, <sup>t</sup> = ὅστις (ὡς ἀν), Win. § 24, 16. Μακάριοι οἱ νεκροὶ οἱ <sup>z</sup> ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι· <sup>u</sup> xiii. 10. Naί, <sup>a</sup> λέγει τὸ Πνεῦμα, <sup>b</sup> ἵνα <sup>c</sup> ἀναπαήσονται ἐκ τῶν κόπων <sup>v</sup> xii. 17; αὐτῶν· <sup>nom.</sup> indep., as i. 5, etc. <sup>w</sup> not of men (Acts

<sup>a</sup> τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.”

iv. 19). x ii. 13; cf. Rom. iii. 22, 26, Mark xi. 22, etc. (object. gen.), cf. Seeberg's *der Katech. d. Urchrist.* 167 f. y Contrast x. 4. z 1 Th. iv. 16, 1 Cor. xv. 18; cf. Sap. iv. 7-12. Frequentative (Moult. i. 114). a ii, 7, etc.; cf. xxii. 16-17. b Pract. = ὅτι (cf. John viii. 56, ix. 2, etc.), xxii. 14. c (Isa. lvii. 1-2) like sec. fut. pass. of *καίω*. cf. Jannaris, *Hist. Greek Gramm.* 1991. d Cf. Sir. xiv, 19.

taken (Bs., Baljon) as a periphrasis for the divine presence (Luke xii. 8, 9, xv. 10).

Ver. 12. The prospect of this fearful and imminent retaliation is not only a warning to weak-minded Christians but a consolation to the loyal. To be a saint is to obey God and to believe in Jesus at all costs. Contemporary Jews took a similar encouragement: “if ye endure and persevere in his fear, and do not forget him, the times will change over you for good, and ye will see the consolation of Zion” (Apoc. Bar. xlv. 7). John’s words *τηρ. τ. ἐντολὰς τ. θ.* are an answer to the complaint and claim that God’s commandments were being neglected by every one except the Jews (cf. the plaintive cry of 4 Esd. iii. 33: “I have gone hither and thither through the nations and seen their abundance, though they remember not thy commandments”; 32, “Is there any other nation that knoweth thee save Israel? yet their reward appeareth not, and their labour hath no fruit”).

Ver. 13. The approaching climax of retribution upon pagan Rome affects the dead as well as the living. The latter are encouraged to hold on in hope; the former are brought nearer their reward (cf. vi. 11, xi. 18). Ἀπάρτι goes with μακάριοι (note here and in Clem. Rom. xlvii. the first application of *μ.* to the dead saints) rather than with ἀποθνήσκοντες, and οἱ ἐν κ. ἀποθ. (which is timeless, like προσκ. τ. θ. in ver. 11) denotes all who die in the faith, loyal to their Lord, i.e., primarily martyrs and confessors (cf. xiii. 8, 15). They die “in His fellowship, as it were in His arms” (Beyschlag). Like Paul (in 1 Thess. iv.

15), though on different grounds, the writer is controverting a fear (cf. 4 Esd. xiii. 24) that at the advent of messiah those who survived on earth would have some advantage over those who had already died. “Yea, saith the Spirit”—ratifying what has been said—“happy to rest from their labours” (i.e., their Christian activities, not the special form of their death for the faith). So far as the sense is concerned, it matters little whether ἵνα κ.τ.λ. depends on μακάριοι or ἀποθνήσκοντες. Both constructions are grammatically legitimate, though the former is perhaps closer. The point of the passage (note πνεῦμα and γράψον, as in i.-iii., xxii. 6 f.) is that the bliss of death for a Christian consists not in mere rest from labour but in a rest which brings the reward of labour. While death brings the rest, the reward cannot be given till the final judgment. Consequently the near prospect of the latter is welcome, among other reasons, because it means the long-deferred recompense (xi. 18) for the faithful dead. So far from being forgotten (ii. 2 f., 19, 23, etc.), their ἔργα accompany them to judgment and—it is implied—receive their proper reward there (cf. Milton’s fourteenth sonnet). The bliss of the departed therefore depends upon two grounds: their ἔργα are not to be overlooked, and the interval of waiting is now (ἀπάρτι) brief. The fourth degree of bliss in 4 Esd. vii. [95] is that the departed spirits of the just understand “the rest which, gathered in their chambers [cf. Apoc. vi. 9-11] they can enjoy now with deep quietness, guarded by angels, as well as the glory



e Cf. Abbott, 206 f.  
 f i. 13; cf. καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ  
 Dalman i.  
 § ix. 2.  
 g Cf. on ii. 20, iii. 12, and λέγων (η) or οἱ τηρ. (12) above.

which still awaits them in the latter days". John does not share the current pessimistic belief (cf. Apoc. Bar. xi.-xii. 4, Verg. *Aen.* i. 94 f., with Isa. lvii. 1 f.) that death was preferable to life, in view of the overwhelming miseries of the age. His thought is not that death is happier than life under the circumstances, but that if death came in the line of religious duty it involved no deprivation. The language reflects Gen. ii. 2 (with κόπων put for ἔργων), but while it is true enough, it is hardly apposite, to think of the dead as resting from works (Heb. iv. 9), no more being needed. The root of the passage lies not in the Iranian belief (Brandt, 423 f., Böklen, 41) that the soul was escorted by its good deeds to bliss in another world (cf. Maas, *Orpheus*, 217 f.), but in the closer soil of Jewish hope (cf. Bacher's *Agada d. Tannaiten*,<sup>2</sup> i. 399 f.; Volz 103) as in En. ciii. 2, 3, Apoc. Bar. xiv. 12, 13, and Pirke Aboth vi. 9 (hora discessus hominis non comitantur eum argentum aut aurum aut lapides pretiosi aut margaritae, sed lex et opera bona). In 4 Esd. vii. 35 (where, at the resurrection of the dead, "the work shall follow and the reward be disclosed") *opus* may be a Hebraism for "recompense" (Ps. cix. 20 ἔργον, cf. 1 Ti. v. 25). Contemporary Jewish eschatology also took a despairing view of the world (cf. 4 Esd. iv. 26-33). But while the dead are pronounced "blessed," e.g., in Apoc. Bar. xi. 7, it is because they have not lived to see the ruins of Jerusalem and the downfall of Israel. Better death than that experience! Death is a blessing compared with the life which falls upon times so out of joint (x. 6 f.). The living may well envy the dead. In John's Apocalypse, on the other hand, the dead are felicitated because they miss nothing by their martyrdom. Yet life is a boon. No plaintive, weary cry of *Weltschmerz* rises from the pages of this Apocalypse.—ἀναπαύω in the papyri means relief from public duties or the "resting" of land in agriculture (cf. U. Wilcken's *Archiv f. Papyrusforschung*, i. pp. 157 f.).

Vv. 14-20, in their present position, are a proleptic and realistic summary of the final judgment, representing as a divine catastrophe what xvi.-xvii. delineate as the outcome of semi-

political movements (cf. xviii. after xvii.). The strange picture of messiah (14 f., contrast i. 10 f., xix. 11 f.), the absence of any allusion to the Beasts (9-11) or to the Imperial cultus, the peculiar angelology, and the generally disparate nature of the scene as compared with the context, point to the isolated character of the episode. The abrupt mention of *the city* (20) suggests that the tradition belonged to the cycle underlying xi. 1-13 (*the city*, 13), and several critics (e.g., Spitta, Erbes, Weyland, Völter, Schön, Briggs, Rauch) regard it variously as a finale to the oracles of that chapter. But the connexion is one of tradition rather than of literary unity. The data of style and content leave it uncertain even whether the episode goes back to a source or a tradition, whether it is Jewish (so especially Sabatier, Pfleiderer, and Rauch) or Jewish Christian (Schön, Erbes, Bruston, J. Weiss, etc.), and, if Jewish Christian, whether it was written by the author of the Apocalypse (Weizsäcker) or not. The least obscure feature is the victory of the messiah over antichrist and his legions (not of an angelic judgment on Israel, J. Weiss) in the vicinity of Jerusalem (cf. xi. 13, xiv. 1 f., and xx. 9) at the end of the world, an expectation of which we have another variant apparently in xix. 11 f. Probably the prophet inserts the episode here in order to repeat, in a graphic and archaic, although somewhat incongruous fashion, the final doom of which he has just been speaking and to which he is about to lead up (xv.-xx.) through a fresh series of catastrophes. "If one might venture to wish to discard as an interpolation any part of the attested text of the Apocalypse, it would be this passage. How can it be understood of anything but the final judgment? Yet it comes here as anything but final. . . . The earth goes on just as before" (Simcox). But here, as often elsewhere, the clue lies partly in the vivid inconsequence of dream-pictures, partly in the preacher's desire to impress his hearers, and partly in the poetic, imaginative freedom of his own mind.

Ver. 14. This royal, judicial figure is evidently the messiah (drawn from Dan. vii. 13, which had been already interpreted thus in En. xxxvii.-lxxi. and 4



<sup>h</sup> στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. 15. καὶ <sup>h</sup> xix. 12.  
<sup>i</sup> ἄλλος ἄγγελος ἐξῆλθεν <sup>i</sup> ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ <sup>i</sup> xi. 19  
 καθημένῳ <sup>k</sup> ἐπὶ τῆς νεφέλης, (heavenly temple).  
<sup>k</sup> Cf. Dalm. ix. 2.

“ Πέμψον <sup>l</sup> τὸ δρέπανόν σου καὶ θέρισον,

ὅτι ἦλθε ἡ <sup>m</sup> ὥρα <sup>m</sup> θερίσαι,

ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.”

16. καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ  
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,  
 ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ <sup>n</sup> viii. 3-5:  
 τοῦ <sup>n</sup> θυσιαστηρίου, ὁ ἔχων <sup>o</sup> ἐξουσίαν <sup>o</sup> ἐπὶ τοῦ πυρός, καὶ ἐφώνησε <sup>o</sup> Angels of  
 φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, snow,  
 hail,  
 thunder,

lightning, fire, etc., in Jub. ii. 2. Here = viii. 5, the angel of fire.

<sup>1</sup> Before εἰχων Lach., Al., Tr. (marg.), Ws. [WH], [Sw.] add the <sup>o</sup> of AC, vg.,  
 Syr., S.

Esd. xiii.). The crown (omitted in i. 13 f.) was a familiar appurtenance of deity in Phrygia (e.g., of Apollo); for the cloud as the seat of deity, cf. Verg. *Aen.* ix. 638-640, etc.

Ver. 15. ἄλλος ἄγγελος, as in ver. 6. The alternatives are (a) to translate “another, an angel” (ךְאֵל אַחֵר) which might be the sense of the Greek (cf. *Od.* i. 132, Clem. *Protrept.* ix. 87. 3) but is harsh, or (b) to take the figure of ver. 14 as an angel (Porter) and not as the messiah at all (which, in the face of i. 13, is difficult). The subordinate and colourless character of the messiah is certainly puzzling, and tells against the Christian authorship of the passage. Messiah is summoned to his task by an angel, and even his task is followed up by another angel's more decisive interference. He seems an angelic figure (cf. on xix. 17), perhaps *primus inter pares* among the angels (so En. xlvi. 1: “and I saw another being [i.e., the Son of Man] whose countenance had the appearance of a man, and his face was full of graciousness, like one of the holy angels”). The conception was inconsistent with John's high Christology, but he may have retained it, like so much else, for its poetic effect, or as part of a time-honoured apocalyptic tradition. That the messiah should receive divine instructions through one of his comrades (Heb. i. 6, 9; cf. Zech. ii. 3, 4) was perhaps not stranger than that he should require an angel in order to communicate with men (i. 1). πέμψον κ.τ.λ. The double

figure of judgment (harvest and vintage) is copied from the poetic parallelism of Joel iii. 13; the independent rendering of

כְּאֵל אַחֵר by πέμψον and ἔβαλεν, and the change of agent from messiah (14-16) to an angel (17-20, so Mark xiii. 39 f.), show that the writer is using the Hebrew of that passage (where God does the reaping).

Ver. 16. The δρέπανον (only here, xiv. 14-19, in Apocalypse; cf. C. B. P. ii. 652 f. for a Phrygian inscription καὶ τὸ ἀρᾶς δρέπανον εἰς τὸν ὕκον αὐτοῦ) is represented as a living thing, probably like the δρέπανον πετόμενον of Zech. v. 1 (Wellhausen). The classical use of reaping to symbolise death and destruction is too common to need illustration. “The harvest of the earth is ripe and dry,” but this ripeness of paganism for judgment (Jer. li. 33) is re-stated dramatically (17-20) in a parallel O.T. symbol from the wine-press. The angelic *mise-en-scène* recalls that of viii. 3-5. Unlike the harvest-symbol, the vintage-symbol is worked out vividly (cf. Gen. xlix. 11; Isa. lxiii. 1 f.).

Ver. 18. πυρός. The figure of this angel (= Jehuel in rabbinic tradition, Gfrörer, i. 369) has an Iranian tinge. The justice of the punishment is attested by its origin in the purpose of one who corresponded to the Persian Amshas-pand (cf. on i. 4), Ashem Vahishtan, who presided over fire and at the same time symbolised the closely allied conceptions of goodness, truth, and right in Zoroastrian mythology (cf. H. J., 1904, 350).

p Lk. vi

44.

q xix. 15, cf.  
Ezek.

xxxv. 6.

r = an

oblong

trough or

tub, cf.

Zech. xiv.

10.

s cf. Jos.

Bell. iv.

6, 3, vi.

2, i, vi. 6, ἵππων,

3, etc.

t The red

juice of the vine (Deut. xxxii. 14).

(only here in this sense in Apoc.).

“ Πέμψον σου τὸ δρέπανον τὸ ὀξύ,

καὶ ὁ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς,

ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.”

19. καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ

ἐτρύγησε τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ἡλὴν τοῦ

θυμοῦ τοῦ θεοῦ τὸν μέγαν. 20. καὶ ἔπατήθη ἡ ληνὸς ἔξωθεν τῆς

πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν

ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.<sup>1</sup>

u John xi. 18, xxi. 8 (cf. Blass, 95): at most a Latinism

<sup>1</sup> And. (comm.), reading (with 79) χιλ. ἑξακ. ἐξ. [διακοσίων, 26, S.], explains the number symbolically as the perfection of wickedness; 1000 being the most perfect of numbers, the deluge occurring in the 600th year of Noah, and the creation (now stained and corrupted) being completed on the 6th day.

A similar representation of an angel speaking from the fire in connexion with providence occurs in Chag. 14 b.

Ver. 19. The ungrammatical τὸν μέγαν may be due to the fact that ληνός is occasionally masculine (Win. § 8. 10; Helbing, 46), or—by a rough *constr. ad sensum*—to apposition with τὸν θυμόν (understood).

Ver. 20. The heathen are stamped and crushed till their blood gushes out of the wine-press to the height of a horse's bridle and to the extent of about two hundred miles. This ghastly hyperbole, borrowed partly from Egyptian (wine=the blood of those who fought against the gods) and partly from Jewish eschatology (En. c. 3: “and the horses will walk up to the breast in the blood of sinners, and the chariot will be submerged to its height”), happens to be used later by the Talmud in connexion with the carnage at Bethel (cf. Schlatter's *Die Tage Trajans*, p. 37; also Sib. iii. 633 f.; 4 Esd. xv. 35; Sil. Ital. iii. 704). The place is to be a veritable Senlac (sang lac).—ἀπό κ.τ.λ., probably a round number (see crit. note) compounded out 4 and its multiples (like 144,000 out of 12), to denote completeness (Vict.=per omnes mundi quattuor partes). After the fall of Rome (xiv. 8 f.), the rest of the world (*ex hypothesi* impenitent, xiv. 6-8) is ripe for the traditional (Dan. ix. 26) judgment. The same sequence is reproduced roughly and on a larger scale in xvii.-xviii. (fall of Rome) and xix.-xx. (doom of other nations). This parallelism and the sense of the Joel passage militate against the attractive idea that xiv. 14-16 is the ingathering of the saints (so

Alford, Milligan, Bruston, Briggs, Titius, Gilbert, and Swete).—ἔξωθεν κ.τ.λ. This fearful vengeance is located by Jewish tradition in some valley (of Jehoshaphat =Yah judges?) near Jerusalem (Joel), on the mount of Olives (Zech. xiv. 4), or in Palestine generally (Dan. xi. 45; cf. below on xvi. 16), i.e., as a rule in close proximity to the sacred capital, where the messiah was to set up his kingdom.

After this partial anticipation of the final catastrophe, the Apocalypse returns to a fuller and independent description of its processes (xv. 2-4=xiv. 1-5, xv. 1, 5-xvi.=xiv. 6-11, 14-20). The panorama of the prelude is once more sevenfold, but this time seven angels (under the control of God, xvi. 9) drench the earth with plagues from seven bowls which are brimming with the divine anger. The vision is a poetical expansion of Lev. xxvi. 21 (προσθήσω ὑμῖν πληγὰς ἐπὶ τὰ κατὰ τὰς ἀμαρτίας ὑμῶν, cf. 18, 24, 28). The plagues, like Habakuk's theophany, recall the Egyptian plagues (Exod. vii.-x.), but their description is less impressive than the previous cycles of punishment. Like the seven trumpets (viii. 2-5), they are introduced by a scene in heaven (xv. 2-4); ver. 1 is merely a title or frontispiece to what follows (5 f.), since the angels do not become visible till 5 (cf. viii. 1-2, 6), and do not receive their bowls till 7. This θαυμαστόν (awe-inspiring) σημεῖον is the sequel (ἄλλο) to that of xii. 1 f., and the plagues are final (1 ἐσχάτας), in contrast to the trumpet-plagues (ix. 20), as they represent the wrath of God which can no longer be repressed (xvii.-xix.=the working out of these plagues, cf. xvi.

XV. 1. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ <sup>a</sup> Cf. Exod. xv. 11. <sup>b</sup> θαυμαστόν, ἀγγέλους ἐπὶ ἔχοντας πληγὰς ἐπὶ τὰς ἐσχάτας, ὅτι <sup>c</sup> x. 7. <sup>d</sup> ἐν αὐταῖς <sup>e</sup> ἐτετέλεσθη ὁ <sup>f</sup> θυμὸς τοῦ Θεοῦ. 2. καὶ εἶδον ὡς <sup>g</sup> 17, xi. <sup>h</sup> θάλασσαν <sup>i</sup> ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ <sup>j</sup> div. 6, same scene <sup>k</sup> θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ <sup>l</sup> (cf. ver. 7 substantially. <sup>m</sup> ὀνόματος αὐτοῦ ἐστῶτας <sup>n</sup> ἐπὶ τὴν <sup>o</sup> θάλασσαν τὴν <sup>p</sup> ὑαλίνην, ἔχοντας <sup>q</sup> <sup>r</sup> κιθάρας <sup>s</sup> τοῦ Θεοῦ. 3. καὶ <sup>t</sup> ᾄδουσι τὴν ᾠδὴν <sup>u</sup> Μωυσέως τοῦ <sup>v</sup> δούλου τοῦ <sup>w</sup> Θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου, <sup>x</sup> λέγοντες, <sup>y</sup> xiii. 17, <sup>z</sup> xv. 11. <sup>aa</sup> Elsewhere in Apoc. (v. 13, vii. 1, x. 2, 5, 8) ἐπὶ

τῆς θ. <sup>g</sup> Cf. use of δρακόντων in Ps. lxxiv. 14, LXX. (Apoc. xiii. 2, 11, and 1 Macc. iv. 6 f.). <sup>h</sup> v. 8, xiv. 2. <sup>i</sup> xiv. 3. <sup>k</sup> On form, cf. Win. § 5, 20 c, Helbing, 59. <sup>l</sup> Cf. Heb. iii. 5-6. <sup>m</sup> From Song of Three Child. 4. For sequence of thought, see Jude, 5 f.

12 f., xix. 19, xvii. 1). Like ch. xvi., to which it forms an overture, xv. is not the revision of a Jewish source (so especially Spitta, Ménégos, and Schmidt) but Christian (Briggs, Erbes) and the work of the Apocalypticist himself (Sabatier, Schön, Bousset, etc.)

Vv. 2-4. An interlude like xix. 1 f. The manifestation of divine judgment (4) evokes reverence (contrast xvi. 11) and praise from the saints in heaven.

Ver. 2. νικ. ἐκ κ.τ.λ., "those who came off conquerors from"—another pregnant use of ἐκ (cf. ii. 21, viii. 11) combining the ideas of victory over (cf. on ii. 7) and deliverance from. A possible Latinism (cf. Livy viii. 8, uictoriam ferre ex aliquo; xlv. 38, aliquis est Romae qui triumphari de Macedonis nolit)? The prophet paints the downfall of the Roman persecutor in terms of the Jewish tradition preserved, e.g., in Targ. Jerus. (on Exod. xii. 42) which singled out four memorable nights, that of the creation, that on which God's promise of a son came to Abram, that of the tenth Egyptian plague, and that on which the world is ended (when Moses appears in a cloud from the wilderness and messiah in a cloud from Rome, led by the Word of the Lord). Cf. Schemoth Rabba on Exod. xii. 2: ex quo Deus mundum suum elegit, determinavit principium mensis redemptionis, quo liberati sunt Israelitae ex Aegypto, et quo liberabuntur futuro saeculo. In time as well as in method (cf. on viii. 6, and 1 Cor. x. 1-11) the two redemptions, Mosaic and messianic, are to correspond.—πυρί, a truly Red sea, red with the glow of God's wrath. Like Pharaoh and his host (Exod. xv. 5, 10=Apoc. xviii. 21) the persecutors of God's people in these latter days not only fail to effect their purpose, but are themselves destroyed by God's vengeance (cf. xvi. 2). The faithful get

through their sea of troubles, resisting threats and persuasions, and now stand safe at (i.e., on the shore of) the heavenly sea. "Duteous mourning we fulfil / In God's name; but by God's will / Doubt not the last word is still / victory" (D. G. Rossetti). Here, as at xii. 11 the thrill of triumph is enhanced by the fearful odds against which the saints had to contend. Apparently the world is now tenanted by pagans only, God's faithful having been removed. Hence the plagues are all-embracing (contrast vii. 1 f.). Cf. xx. 4.

Ver. 3. As in Exod. xiv.-xv. Moses leads Israel in a song of praise to God over the dead Egyptians, so, after Rome's downfall (xiv. 8 f., ver. 2) the faithful are led by their captain (xii. 11, xiv. 1, 4, cf. Heb. ii. 12), in a chant of triumph and gratitude. (Note the lack of any reference to their own sufferings. Their interest is in the great work of God.) For messiah as a second Moses in Jewish tradition, cf. Gfrörer, ii. 328 f. The song on the Red Sea had already been adapted to the worship of the Therapeutae (Philo, *de vit. contempl.* § xi.).—τὴν ᾠδὴν τ. ἀ. There is a continuity in redemption, which unites the first deliverance to the final. True to his cardinal idea of the identity of God's people (Christians being the real Israel, cf. on i. 6), the prophet hails Jesus as the Christian Moses who, at the cost of his life, is commissioned by God to deliver the new Israel from their bondage to an earthly monarchy. The lyric with its Hebrew parallelisms is a *Vorspiel* of the succeeding judgments; it resembles (cf. *E. Bi.* 4954) the benediction after the Shema of Judaism ("a new song did they sing to Thy name, they that were delivered, by the seashore; together did all praise and own Thee as King, saying, 'Yahveh shall reign world without end'"), and is al-



- “Μεγάλα καὶ <sup>η</sup> θαυμαστὰ τὰ ἔργα σου,  
 Κύριε ὁ θεὸς ὁ <sup>ο</sup> παντοκράτωρ ·  
<sup>ρ</sup> δίκαιαι <sup>α</sup> καὶ ἀληθινὰ αἱ <sup>τ</sup> ὁδοί σου,  
 ὁ <sup>β</sup> βασιλεὺς τῶν ἐθνῶν.<sup>1</sup>  
 4. <sup>σ</sup> τίς οὐ μὴ <sup>ι</sup> φοβηθῇ, Κύριε, καὶ δοξάσει τὸ ὄνομά σου;  
 ὅτι <sup>μ</sup> μόνος <sup>ν</sup> ὁσιος ·  
 ὅτι <sup>ν</sup> πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν <sup>ω</sup> ἐνώπιόν  
 σου ·  
<sup>ι</sup> ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.”

□ ver. 1, 1  
 Chron.  
 xvi. 8-12,  
 etc.  
 ○ i. 8.  
 ρ From Ps  
 cxlv. 17,  
 Zech.  
 viii. 8  
 LXX,  
 Dan. iii.  
 27-28, iv.  
 37.  
 q Cf. on xvi.  
 7.  
 r Deut.  
 xxxii. 4,  
 Isa. xxvi.  
 8, LXX,

cf. Sam. Agon. 293 f. s From Jer. x. 6-7 (om. LXX), Zech. xiv. 9; cf. on xi. 18. An instance  
 of Col. iii. 16. t aor. due to "emphat. negative or rhetorical nat. of question" (Burton, 172,  
 cf. Lk. xviii. 7). u only here and xvi. 5 (N.T.) of God; cf. Deut. xxxii. 4, Ps. Sol. x. 6. From  
 Ps. cxlv. 17. v Ps. lxxxvi. 9, Mic. vii. 15 f. w iii. 5, xvi. 9. x = "Because;" δίκ. =  
 xix. 8 (diff. sense).

<sup>1</sup> The *αγιων* of the Textus Rec. represents a tr. of *sclorum* (a corruption of *sclorum*) = *εθνων* of *Σ<sup>ca</sup>APQ*, min., Me., Arm., Aeth., And., Areth., Cypr., Amb., Pr. (edd.), which has been conformed, in *αιωνων* (*Σ<sup>\*C</sup>*, vg., Syr., S., so Selwyn, WH), to 1 Tim. i. 17 (cf. En. ix. 4, Tob. xiii. 6, 10, Clem. Rom. lv., lxi.).

most entirely composed of O.T. phrases. Adoration is its theme, stirred by the sense of God's justice. Similarly the famous hymn to Shamash, the Assyrian god of justice, which represents one of the highest reaches in ancient religious literature (Jastrow, pp. 300, 301): "Eternally just in the heavens are thou, / Of faithful judgment towards all the world art thou." Most editors take the phrase καὶ τὴν ὥδ. τ. ἀ. as a gloss; but if the song has nothing to do with the Lamb, it is as silent on Moses. Since the whole section comes from the pen of the general author, and since the collocation of the two ὥδαί (equivalent of course to a single hymn) is awkward mainly in appearance, while the omission of the *Lamb's Song* would leave the section incomplete, it seems better to regard it as original rather than as a scribe's addition like xiv. 10, etc. As in xiv. 1, 3, the Lamb is among his followers, yet not of them.

Ver. 4. God's holiness is the reason why his name must be feared and magnified, especially when its effects are visible in the reverent homage of all nations to God (a hyperbolic statement in view of xvi. 9, etc.) at the sight of his "deeds of judgment" (δικαιώματα = judicial sentences, here of condemnation and penalty) inflicted on the world (cf. Dan. ix. 14 f.). The absolute and unique (note the prophet's insertion of μόνος) reign of Yahveh was a traditional tenet of Mosaism; indeed for Orientals generally the power which formed their ideal

source of righteousness and justice partook necessarily of a monarchic character (R. S. 74 f.). To the Semites it appeared that the perfection of their god as a just king formed a ground for his ultimate sovereignty over the nations of the world. The O.T. outlook and the phraseology warn us not to press the poetical language too closely here; otherwise (cf. xiv. 6, 7) it would contradict, e.g., the characteristic idea of the author that the bowl-plagues, instead of producing penitence and submission, ended in defiant blasphemy.—ἐνώπιόν σου, here a reverential periphrasis, it being considered in the later O.T. literature, the Targums, and the N.T. (occasionally) more respectful to worship and pray *before* the royal god than directly *to* him (Dalman, i. viii. 5). For the whole conception of this dual song see Targ. Jonath. on Isa. xxvi. 1 and Targ. Schir Haschirim i. 1; the latter reckons ten songs altogether, (1) Adam's at his forgiveness, (2) that of Moses and the Israelites at the Red Sea, (3) that of the Israelites, when the spring of water was given them, (4) that of Moses at his death, (5) Joshua's at Gibeon, (6) that of Barak and Deborah, (7) Hannah's, (8) David's, (9) Solomon's, and (10) that which the children of the captivity are to sing when the Lord frees them. It tallies with this expectation that the new song of the Apocalypse (v. 9, xiv. 3) is always a song of Christ's redemption.

5. <sup>γ</sup> καὶ μετὰ ταῦτα εἶδον, καὶ <sup>ζ</sup> ἡνοίγη ὁ ναὸς τῆς <sup>α</sup> σκηνῆς τοῦ <sup>γ</sup> Fresh  
<sup>α</sup> μαρτυρίου ἐν τῷ οὐρανῷ. 6. καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ vision,  
<sup>β</sup> ἔχοντες τὰς ἑπτὰ πληγὰς <sup>β</sup> ἐκ τοῦ ναοῦ, <sup>ε</sup> ἐνδεδυμένοι λίνον <sup>1</sup> καθαρὸν see on iv.  
<sup>δ</sup> λαμπρὸν καὶ <sup>ο</sup> περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. 7. <sup>z</sup> already in  
καὶ ἐν ἑκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγελοις ἑπτὰ <sup>xi. 19.</sup>  
<sup>ε</sup> φιάλας χρυσᾶς <sup>α</sup> γεμούσας τοῦ θυμοῦ τοῦ θεοῦ <sup>β</sup> τοῦ ζῶντος εἰς <sup>a</sup> See Acts  
τοὺς αἰῶνας τῶν αἰώνων. 8. καὶ <sup>1</sup> ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς <sup>vii. 44</sup>  
δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ. <sup>κ</sup> καὶ οὐδεὶς ἐδύνατο <sup>(only).</sup>  
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ <sup>1</sup> πληγαὶ τῶν ἑπτὰ <sup>b</sup> xiv. 15.  
ἀγγέλων. <sup>17.</sup>

XVI. 1. Καὶ ἤκουσα μεγάλης <sup>α</sup> φωνῆς ἐκ τοῦ ναοῦ λεγούσης <sup>g</sup> xiv. 10.  
τοῖς ἑπτὰ ἀγγέλοις, “Ὑπάγετε καὶ <sup>β</sup> ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ <sup>Ezek.</sup>  
θυμοῦ τοῦ θεοῦ εἰς τὴν <sup>ο</sup> γῆν.” 2. καὶ ἀπῆλθεν ὁ πρῶτος καὶ <sup>xxii. 31.</sup>  
ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν. καὶ ἐγένετο <sup>δ</sup> ἔλκος κακὸν καὶ <sup>h</sup> i. xviii.;  
πονηρὸν <sup>ε</sup> ἐπὶ <sup>ε</sup> τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου <sup>cf. on vii.</sup>  
<sup>i</sup> Isa. vi. 4.  
<sup>k</sup> Exod. xix.  
21, xl. 34-  
35, 1  
Kings  
1 ver. 1

viii. 10-11, also 2 Chron. vii. 2. (cf. 2 Chron. vii. 3 with ver. 2 above and iv. 10).  
<sup>a</sup> Of God (Isa. lxvi. 6), cf. xv. 8. <sup>b</sup> For form, cf. Win. § 13, 23. <sup>c</sup> viii. 5, Jer. x. 25, Zeph.  
iii. 8, Ps. lxxix. 24. <sup>d</sup> Exod. ix. 10-11, Deut. xxviii. 35, Job ii. 7, Luke xvi. 21. <sup>e</sup> Cf. Luke i.  
65, iii. 2. <sup>f</sup> xiii. 15-17, xiv. 9-10.

<sup>1</sup> For the λίνον (λινους <sup>λ</sup>, λινουν min., Lat.) of PQ, Syr., S., And., Arm., Areth.,  
etc. (Al., Ws., Ti., Bs., Bj., Sw.), Lach., Tr., Düst., WH, Sp. read the transcrip-  
tional (ΛΙΘΟΝ for ΛΙΝΟΝ) error λιθον AC, 38 mg., 48, 90, etc. (from LXX of Ezek.  
xxviii. 13?—λινον being commonly used of flax, not of flaxen garments. Cf. Nestle's  
Einj., 263).

xv. 5-xvi. 1: the introduction to the  
seven bowls or plagues.

Ver. 5. The temple in heaven is here  
“the tent (or tabernacle) of witness,” as  
it represents God's judicial revelation  
and presence; its contents and the move-  
ments of which it forms the source, are  
evidence of God's covenant with his  
people.

Ver. 6. These heavenly beings are  
magnificent creatures, robed in gold and  
light (a Hellenic conception, Dieterich,  
38 f.) and linen (to denote their honour-  
able and sacred office: so the scribe of  
judgment, Ezek. ix. 2, and the angel in  
Dan. x. 5, xii. 6). Plutarch (*de Iside*, 3,  
4) explains that the linen surplice was  
affected by Egyptian votaries of Isis for  
religious reasons; e.g., the bright smiling  
colour of flax, its freedom from lice, and  
the smooth, cleanly material it yielded.

Vv. 7, 8. The φιάλαι, shallow bowls  
or saucers, do not exhale a smoke (like  
the censer of viii. 4) grateful to God; they  
are filled with poisonous, hot, bitter wine,  
while the smoke pours from the divine ma-  
jesty, whose intense holiness (ver. 4, as  
in O.T. theophanies) is breaking out in  
judgments against human sin (δόξα=the

divine δύναμις in action or expression).  
Smouldering fires of indignation are now  
on the point of bursting into punishment  
from the arsenal of anger. Hence, till  
the plagues are over, God's presence is  
unendurable (as in Enoch xiv. 18 f.).  
This emphasis on the unapproachable,  
austere majesty of God is consonant  
with the general religious feeling re-  
flected in the Apocalypse (cf. on i. 2).

CHAPTER XVI.—Vv. 2-21.—The series  
(first three εἰς, last four ἐπὶ) of these  
plagues as usual consists of four and  
three; the former, as in the seals,  
affecting earth (i.e., votaries of the Im-  
perial cultus), sea, waters, and the sun.  
The special object of the writer in this  
passage (i.e., to introduce the doom of  
Rome and the worshippers of the Em-  
peror) leads him to vary the materials,  
drawn from the Egyptian plagues which  
had been already used in the correspond-  
ing series of the trumpet-visions (viii.-ix.)  
by defining precisely the victims of the  
first plague as worshippers of the Beast,  
by substituting the throne and realm of  
the Beast in the fifth plague for mankind  
in general, in the sixth by connecting  
the Parthian invasion with the Beast

- g Exod. vii. 17, 21, cf. Eu. ix. 16. καὶ <sup>1</sup> τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. 3. <sup>2</sup> καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν. <sup>3</sup> καὶ ἐγένετο αἷμα ὡς
- h xi. 6. The νεκροῦ, καὶ πᾶσα <sup>1</sup> ψυχὴ ζωῆς ἀπέθανεν, <sup>2</sup> τὰ ἐν τῇ θαλάσῃ. 4. καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ <sup>1</sup> εἰς τοὺς ποταμούς καὶ τὰς <sup>1</sup> πηγὰς τῶν ὑδάτων. καὶ <sup>2</sup> ἐγένετο αἷμα. 5. καὶ ἤκουσα τοῦ
- i Gen. i. 30 (LXX); cf. Win. § 22, 18b. <sup>2</sup> ἀγγέλου τῶν <sup>2</sup> ὑδάτων λέγοντος,
- k C. Suet. Calig. 49. Irreg. oppos. to ψ. <sup>3</sup> ὁ Δίκαιος εἶ,  
<sup>2</sup> ὁ ὢν καὶ ὁ ἦν, ὁ <sup>3</sup> ὅσιος,  
<sup>1</sup> ὅτι ταῦτα ἔκρινας.
- l viii. 10 f., Exod. vii. 19-24, Ps. lxxvii. 44. 6. ὅτι <sup>1</sup> αἷμα <sup>1</sup> ἁγίων καὶ <sup>1</sup> προφητῶν <sup>2</sup> ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας <sup>2</sup> πεῖν. <sup>3</sup> ἄξιοί εἰσιν."
- m Verg. Georg. i. 485. 7. καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος,
- n John v. 4; of wind (Apoc. vii. 1) of fire (xiv. 18). <sup>1</sup> Naί, <sup>2</sup> Κύριε ὁ θεὸς ὁ <sup>3</sup> παντοκράτωρ, <sup>2</sup> ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου."
- o Ps. cxix. 137 f. cxlv. 17; cf. Job, xxxvii. 23. p xi. 17. q (vocative), cf. xv. 4; of Jesus, Heb. vii. 26. r God's rights, shown in judgments, Ps. Sol. ii. 16 f., 38 f., viii. 27, etc. s xvii. 6, xix. 2. Ps. lxxix. 2-3, Is. xlix. 26, Sib. Or. iii. 212, Ps. Sol. viii. 23). t xi. 18, xviii. 24. u Cf. John iv. 7, 9; for form in papyri, cf. Deissmann, 182-3, Helbing, 11. v iii. 4; from Sap. xviii. 4 (of Egyptians), asyndeton = "as they deserve". w Rare (xi. 17, xv. 3) use of vocative in Apoc. x xv. 3. y xix. 1-2, Ps. xix. 9: ἀληθ. = just, synonym for δικ. as John viii. 16, Xen. Anab. ii. 6, 26, So below, xix. 2, and Isa. lix. 4, LXX.

<sup>1</sup> The Hebraistic (= **דִּמְיָא**) αἱματα of N, 36, 39 is preferred here and at xviii. 24 by T1., Bs., Swete.

itself, in the seventh by introducing Rome's fall among the physical disasters, and in the prologue by making the plagues come from God's initiative without intercession (as viii. 3 f.). How far these new touches are original or due to the influence of current traditions no longer extant, it is impossible to determine. This series of plagues is simply a free adaptation, with modifications and applications, of that in viii.-ix.; the prophet wishes to emphasise, by the genuinely Semitic method of recapitulation (cf. Gen. xli. 32; Ps. lxii. 11, etc.), the sure and speedy approach of judgment.

Ver. 2. The sixth Egyptian plague, "a noisome and painful ulcer" (the punishment of the impious and rebellious, according to Philo, *de Execr.* v. 6) breaks out on the adherents of the Cæsar-cult.

Ver. 3. "Coagulated blood," fatal to animal life (as in first Egyptian plague). This plague is final, as compared, e.g., with that of viii. 8.

Vv. 4-7. No more drinking water. The justice of this particular plague is acknowledged by (5-6) the angel of the element in question and by (7) the altar (personified here, in line of vi. 9, 10, and viii. 3, or of xiv. 18), which echoes the angel's cry.

Ver. 5. ὅσιος and δίκαιος are used together of God in hieratic inscriptions of dedication throughout Asia Minor, possibly under Jewish influence. Δίκαιος, often a title of messiah (see on iii. 1 and Beer's note on En. xxxviii. 2), is reserved here for God. Retribution is the outcome of God's intense holiness or majesty (cf. vi. 10, xv. 4) asserting itself on behalf of his people (xv. 3, xix. 2, cf. iii. 7) and in self-vindication.

Ver. 6. The retribution once threatened on Jerusalem and the Jews (Matt. xxiii. 35) is now transferred apparently to Rome, the later antagonist of the faith (cf. on xviii. 24). Once the Romans made Christian blood run like water. Now, by the irony of providence, they shall find nothing but blood to drink. This moral vengeance (cf. Hawthorne's *House of the Seven Gables*), with its grim equivalence between sin and sin's punishment (xi. 18, xiii. 10, xviii. 7; cf. 2 Tim. ii. 12, etc.) is not pushed, however, into the grotesque and elaborately Dantesque details, e.g., of the Apocalypse of Peter. — ἐξέχεαν (the verb runs all through this chapter, and this chapter only), cf. Dittenberger's *Sylloge Inscript. Græc.* 8167 (1 cent. A.D.) ἐγχεάντας τὸ ἀνάιτιον αἷμα ἀδίκως.—ἀγ. κ. πρ., all



8. καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον · <sup>z</sup> καὶ <sup>2</sup> ἐδόθη <sup>a</sup> αὐτῷ <sup>b</sup> καυματίσαι <sup>c</sup> τοὺς ἀνθρώπους ἐν πυρί · 9. καὶ <sup>a</sup> ἐκαυματίσθησαν οἱ ἄνθρωποι <sup>d</sup> καῦμα μέγα, καὶ <sup>e</sup> ἐβλασφήμησαν τὸ <sup>b</sup> ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν <sup>f</sup> δοῦναι αὐτῷ δόξαν. 10. καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν <sup>g</sup> θρόνον τοῦ θηρίου · καὶ ἐγένετο <sup>c</sup> ἡ βασιλεία αὐτοῦ <sup>h</sup> ἐσκοτωμένη · καὶ <sup>i</sup> ἐμασῶντο τὰς γλώσσας αὐτῶν <sup>d</sup> ἐκ τοῦ <sup>j</sup> πόνου 11. καὶ ἐβλασφήμησαν τὸν θεὸν <sup>m</sup> τοῦ οὐρανοῦ <sup>k</sup> ἐκ τῶν <sup>l</sup> πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ <sup>n</sup> μετενόησαν <sup>e</sup> ἐκ τῶν ἔργων αὐτῶν. 12. καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ <sup>f</sup> τὸν ποταμὸν τὸν μέγαν <sup>o</sup> Εὐφράτην · <sup>p</sup> καὶ <sup>q</sup> ἐξηράνθη τὸ <sup>r</sup> ὕδωρ <sup>s</sup> αὐτοῦ, ἵνα ἐτοιμασθῇ <sup>t</sup> ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου. 13. καὶ εἶδον <sup>u</sup> ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ <sup>v</sup> ψευδοπροφήτου πνεύματα <sup>w</sup> τρία <sup>x</sup> ἀκάθαρτα, ὡς <sup>y</sup> βάτραχοι · 14. εἰσὶ γὰρ πνεύματα δαιμονίων <sup>z</sup> ποιοῦντα σημεῖα <sup>aa</sup> ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς

g xiii. 2; = kingdom, Prov. xvi. 12, xx. 28, xxv. 5. h viii. 12, Ps. cv. 28, Exod. x. 21 f. i Sc. oi τῆς βασ.; cf. Apoc. Pet. 28-29. k = ἀπό Mt. xvi. 26. l xxi. 4, Just. Apol. i. 8. m xi. 13, Dan. ii. 19. n ii. 21-22. o ix. 14; see Gen. xv. 18, Deut. i. 7, etc. On abs. of article, cf. Win. § 15, 5b, § 20, 9c. p Cf. Josh. iii. 17, Zech. x. 11. q Isa. xi. 15, xlv. 27. r Position of phrase "one of several traces of a tendency to attempt the rhetorical order of ordinary Greek" (Sx.). Dragon here seen by seer for first time (cf. xii. 1, xiii. 1). s xiii. 11. t Contrast to three angels of xiv. 6 f. ? u Mark i. 26, etc. v For frogs as specially odious agents of Ahriman, cf. Plut. de Iside, 46; source of plagues and death (SBE. iv. 203). For irreg. constr., cf. ἔχων in xiv. 14. w xiii. 13, xix. 20, Matt. xxiv. 24, 2 Th. ii. 9.

prophets are ἄγιοι, but all ἄγιοι are not prophets.

Ver. 9. Failure to honour the true God, a note of the heathen spirit (as in xi. 13, xiv. 7; Rom. i. 28). See Intro., § 6. For the general idea, cf. 2 Clem. ix.: "while we have opportunity of being healed, let us give ourselves over to God the healer, giving him a recompense. And what recompense? Repentance from a sincere heart. . . . Let us give him eternal praise."

Vv. 10-11. The ninth Egyptian plague of darkness (due to the eclipse, cf. viii. 12?) falls on Rome, aggravating the previous pains of the Romans (ver. 2) and driving them into exasperation and fresh blasphemy instead of repentance. The repetition of 11 b, after 9, is characteristic of Oriental impressiveness (cf. Jer. xxx. 2, xxxi. 1, etc.), but it sums up the effect of the first four plagues.

Vv. 12-16. To facilitate the invasion of the empire (xvii. 12, 16) by the Parthians (ix. 14 f.) under Nero redivivus (cf. xix. 19), as in 4 Esd. xiii. 43-47 to let the ten tribes return in safety from captivity, the Euphrates is to be dried up in the latter days, like the Jordan before Joshua or

the Euphrates itself when Cyrus captured Babylon (Herod. i. 191).

Ver. 13. βάτραχοι, perhaps a reminiscence of the second Egyptian plague, but probably an Iranian touch; the frog was a special agent of Ahriman in the final contest (cf. reff., H. 7. 1904, 352, and Hübschmann, 230, 231). According to Artemidorus (ii. 15) frogs represent γοήτας καὶ βωμολόχους, and they were naturally associated with serpents (cf. Plut. Pyth. 12) as amphibious.

Ver. 14. "They are (not, these are) spirits of daemons". These devilish imps muster God's opponents to the final conflict. The fierce invasion of the kings of the east seems to give an impetus to the kings of the world. Antichrist's power extends to these (cf. xi. 10). "As the Lord sent his apostles to all the nations, so shall he (i.e., Antichrist) send false apostles" (Hippol. vi. cf. A. C. 188 f.). The sources of the tradition lie in Addit. Esther, xi. 6 f., where the two dragons cry, and at their summons all nations gather to do battle against the righteous nation; also in the belief that Israel's foes muster against her in the latter days (xvii. 14, xix. 17-20,

- x xvii. 14, οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς <sup>x</sup> εἰς τὸν πόλεμον τῆς <sup>y</sup> ἡμέρας  
 xix. 19-21.  
 y Only here τῆς μεγάλης τοῦ θεοῦ τοῦ <sup>z</sup> παντοκράτορος. [15. “Ἰδοὺ <sup>a</sup> ἔρχομαι <sup>1</sup>  
 (cf. i. 10,  
 vi. 17?) in ὡς <sup>b</sup> κλέπτῃς. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ,  
 Apoc.  
 z Ver. 7. ἵνα μὴ <sup>c</sup> γυμνὸς περιπατῇ καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.”]  
 a iii. 11,  
 xxii. 7, 12, 16. καὶ <sup>d</sup> συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον <sup>e</sup> Ἐβραϊστὶ  
 20.  
 b iii. 3, 1 <sup>f</sup> Ἀρμαγεδών.<sup>2</sup> 17. καὶ ὁ ἔβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν  
 Th. v. 2.  
 c iii. 18; cf. <sup>g</sup> ἄερα καὶ ἐξῆλθε φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου  
 Lk. xii.  
 36-37.  
 d Sc. δαιμόνια. e ix. 11. f Cf. SC 263 f. = **מִגְדּוֹן** ; Megiddo, a classic scene of  
 rout for Israel's foes (cf. xix. 11, 14 = Judg. v. 20), like the plain of Chaeronea, an Ἀρεως ὀρχήστρα.  
 g ix. 2 (Encycl. Rel. and Ethics, i. 252 f. and Rohde's *Psyche*, 415 f., 548 f., 609 f.), haunt and home of  
 spirits, etc., Philo, *de gig.* § 2, Eph. ii. 2, vi. 12, Yasht. xiii. 12-13, and Plut., *de Iside* 26.

<sup>1</sup> The variant *ερχεται* (Σ\*, 38, 47, S., Pr.) is an attempt to smooth out the abruptness of this interjected warning, which echoes the synoptic tradition rather than the Jewish law that it was a deadly offence for a priest to lack “complete and clean apparel” (Sanh., 83, 1, cf. Selwyn, 197). The extreme awkwardness of the verse in its present setting suggests that it is an interpolation or misplaced gloss, which has crept into the text owing to the above association of ideas (so, e.g., Vischer, Spitta, Schön, Völter, Rauch, Weyland, von Soden, Simcox, Briggs). Beza transferred it to precede iii. 18, Könecke (*Emendationen zu Stellen N.T.*, 35-37) to between iii. 3a and 3b, when it would complete the *ἰδοὺ* series of ii. 22, iii. 9, 20.

<sup>2</sup> *Ap Μαγεδων* (ΣA, min., And., Ar.) is preferred by WH (313) and Swete.

xx. 7-10; after Ezek. xxxviii-xxxix.; Zech. xiv. 2 f.; En. lvi. xc.; Sib. Or. iii. 322, 663-674). In Asc. Isa. iv. Beliar, in the guise of Nero, comes “and with him all the powers of this world, and they will hearken to him in all that he desires” (cf. below on xvii. 13, 17). These demonic spirits are not crushed till the day of judgment (En. xvi. 1 ἕως τῆς κρίσεως τῆς μεγάλης, Jub. x., Matt. viii. 29). The three locusts which issue from the mouth of the Beast in *Hermas*, *Vis.* iv. 1. 6, belong to the conception of Apoc. ix. 1.

Ver. 16. A double thread of tradition is woven into this strand of prophecy, (a) that of a last conflict of the world-powers with God and the messianic people (cf. xvii. 14, xix. 19) and (b) that of Rome's ruin by the Parthians under Nero redivivus. The two were originally distinct, but the apocalypticist naturally twists them together, although he never clears up their relationship. Here 13-16 is an enigmatic summary of what is variously depicted further on. But, though an erratic block in its present setting, it may have been placed here by the final editor, in his characteristically proleptic manner. Strictly speaking, the sixth plague is confined to ver. 12.—Ἀρμαγεδών, where the messianic Josiah will triumph, is (a) either to be located in mythology rather than in geography, as a mount where

the final conflict of the gods is to be fought out (so fallen angels in En. vi. 5, 6 at mount Hermon)—in which case the phrase is a survival of some apocalyptic myth no longer intelligible to John (Gunkel, Bousset)—or (b) to be taken as an allusion to the hills near the plain (in the light of Judges v. 18, 19, iv. 6, 12, 14; Ezek. xxxviii. 8, 21, xxxix. 2, 17). By gematria the name is equivalent to

**רומה הגדולה** (Ewald, Hausrath), but neither this nor the proposal to take

**הר** as a corruption of **עיר** (city, so Hitzig, Hilgenfeld, Forbes), much less of

**עֲרַא** (Aram. = **עֲרַא**, Völter), is natural.

Cf. for further etymological and mythological suggestions, Nestle (*Hastings*, *D. B.* ii. 304, 305), Cheyne (*E. Bi.* i. 310, 311), and Legge and Cheyne in *Proc. Society of Bibl. Arch.* 1900, ii. 2. Bruston's interpretation (Ερμα = ἀνάθεμα, Γεδών, cf. Num. xiv. 45, xxi. 3; Judges xx. 45) is far-fetched, but there may be some link between this obscure fragment of tradition and the cycle of Gog and Magog (cf. Cheyne in *E. Bi.* ii. 1747, 1748).

17-21: the seventh bowl and plague as the climax of all.

Ver. 17. The temple (xi. 19) and the throne (viii. 3) are again blended in one scene. In Isa. lxvi. 6 the divine ven-



λέγουσα, “<sup>h</sup> Γέγονε”. 18. καὶ <sup>1</sup> ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ <sup>h</sup> <sup>xxi. 6, cf. Ezek. xxxix. 8.</sup> βρονταὶ καὶ <sup>k</sup> σεισμὸς ἐγένετο μέγας, <sup>i</sup> οἷος οὐκ ἐγένετο ἀφ’ οὗ <sup>iv. 5.</sup> ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, <sup>k</sup> τηλικούτος σεισμὸς οὕτω μέγας. <sup>viii. 5, xi. 13, 19, Jer. xlii. 19.</sup> 19. καὶ <sup>m</sup> ἐγένετο ἡ πόλις ἡ μεγάλη <sup>o</sup> εἰς τρία μέρη, καὶ αἱ πόλεις <sup>1</sup> τῶν ἐθνῶν ἔπεσαν. καὶ <sup>n</sup> Βαβυλὼν ἡ <sup>n</sup> μεγάλη <sup>o</sup> ἐμνήσθη ἐνώπιον τοῦ <sup>1</sup> θεοῦ, <sup>1</sup> δοῦναι αὐτῇ τὸ <sup>p</sup> ποτήριον τοῦ οἴνου τοῦ <sup>q</sup> θυμοῦ τῆς ὀργῆς αὐτοῦ. 20. <sup>r</sup> καὶ <sup>r</sup> πᾶσα νῆσος ἔφυγε, καὶ <sup>s</sup> ὄρη οὐχ εὐρέθησαν. 21. καὶ <sup>t</sup> χάλαζα μεγάλη ὡς <sup>t</sup> ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους. καὶ <sup>v</sup> ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς <sup>u</sup> πληγῆς τῆς χαλᾶζης. ὅτι <sup>w</sup> μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

n Jer. li. 58, Dan. iv. 30. o xviii. 5, Acts x. 31. The false concord ἐμν. δοῦναι is due to writer's loose use of infin., cf. ver. 9. p Isa. li. 17, Jer. xxv. 15. q Cf. xiv. 8, 10. r vi. 14, xx. 11. s Judith, xvi. 15, Sir. xvi. 19, etc. t Exod. ix. 18-25, Ezek. xlii. 11, Sib. iii. 690f. u ἀπ. λεγ. N.T.; figur. = “colossal”. v verr. 9-11. w μέγας for the fifth time in 17-21.

geance is heralded by φωνὴ ἐκ ναοῦ, φωνὴ Κυρίου ἀνταποδιδόντος ἀνταπόδοσιν τοῖς ἀντικειμένοις.

Ver. 18. The conventional storm-theophany brings on an exceptionally severe earthquake, which (ver. 19) shatters Jerusalem into three parts and entirely overthrows the pagan cities. Rome's more awful ruin is attributed in xvii. 16 to the invasion of Oriental hordes (cf. xvi. 12); here the allusion to her downfall is proleptic (=xvii. 2, xviii. 6 f.), as a climax to the foregoing catastrophe. Probably *the great city* is Jerusalem (so e.g., Andr., Bengel, Simcox, B. Weiss, J. Weiss), as in xi. 8. She is distinguished from the Gentile cities as Rome also is singled out from her allies and adherents. Being primarily guilty, Rome-Babylon is reserved for a special fate. The whole passage is enigmatic and obscure. Did the earthquake destroy the inhabitants of Jerusalem? and why? The allusion must be to some form of the tradition underlying xi. 1-13 and xiv. 18-20, or to that of Zech. xiv. 4, 5. Both earthquakes and invasions had been combined already in the O.T. eschatology (cf. Isa. xlii. 13 f.; Hag. ii. 21 f.); both perils were real, at this period; and, in delineating both dangers with a free, poetic imagination, the prophet aims as usual at impressiveness rather than at any systematic regularity. For earthquakes in Jerusalem, cf. G. A. Smith's *Jerusalem*, i. pp. 61 f.—ἐμνήσθη: neither magnificence nor age wins oblivion for an empire's crimes against the moral order.

Ver. 20. Here, as at vi. 14, the removal of hills tallies with the Iranian belief (shared by later Jewish Christian apocalyptic, cf. Böklen, 131 f.) that

mountains as the work of Ahriman would disappear with him (S. B. E. v. 129), leaving the earth in its ideal state of a smooth plane on which mankind could dwell in unity of speech and intercourse, free from barriers. The collocation of mountain and island (so vi. 14) is possibly a relic of the ancient point of view, for which (*i.e.*, for dwellers in the West) these formed the apparent source of the sun rising, where his light first became visible.

Ver. 21. Even an abnormal hail-shower (cf. the fourth Egyptian plague) fails to bring pagans to their senses. ὡς ταλ., *i.e.*, literally about sixty times the weight of even the enormous hail-stones (μνααῖαι) which Diodorus Siculus (xix. 45) records. In En. lx. 17 the “spirit of the hail is a good angel,” *i.e.*, amenable to God's orders.

The obscurity of chapter xvii. springs mainly from the differences of tradition and outlook which are reflected in the canonical text. The threefold interpretation of the Beast as the Imperial power (so xlii.), as Nero redivivus (ver. 8) and as (11) the eighth king (the two latter being applications of the same idea) is accompanied by a twofold explanation of the seven heads (geographical=9, historical=10), and of the woman's support (1, 3, 15). The eschatological tradition of Babylon as the supreme anti-divine world-power is applied to Rome, and this involves the re-interpretation of some details (e.g. 15, 18), while the tradition of the Beast as antichrist is further overlaid by the special tradition of Nero redivivus in that capacity. This dual Beast (as Völter first recognised; cf. Charles's *Ascensio Isaia*, pp. lx.-lxi.) is not merely the Imperial power (as in xlii. 3) but incarnate



a xxi. 9.

XVII. 1. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἔλαλήσε μετ' ἐμοῦ λέγων "Δεῦρο, δεῖξω σοι τὸ

in an Imperial personality of infernal and supernatural character, which attacks not only the Christian messiah (14) but Rome itself (16-17). The latter trait is unmistakably due to the legend of Nero redivivus, apart from which the oracle is unintelligible. Such variations have left traces in the structure of the passage, which point to some process of editorial revision, but it is difficult to disentangle the original source or sources, or even to determine their precise character and period. Ver. 14 is certainly out of place, for the allies of the Beast could not destroy Rome after they themselves had been destroyed by the messiah and his allies. It is thus either proleptic or inserted by the Christian writer in his (Jewish) source (so *e.g.*, Vischer, Charles, Briggs, von Soden). Other traces of this editor might be found in 6 *b*, 8 (9 *a*?), and 15, and the Jewish character of the source (so Vischer, Weyland, Schmidt, Sabatier, Ménégoz, etc.), would be confirmed by the absence of any polemic against the Imperial cultus. It would be a Vespasianic oracle, inspired by a passion for revenge on Rome for her cruel, recent treatment of the Jewish people. When the source is regarded as Christian (as *e.g.*, by Erbes, Völter, and Schön), ver. 11 would be an addition inserted under Domitian to bring it up to date (so Harnack, *Texte u. Unters.* II. iii. 134 f.; *Chronologie*, 245, 246, followed by Briggs, Gunkel, J. Weiss, etc.; *cf.* *Intro.* § 7). But even so, the structure of the passage is involved. Vv. 9-11 are not vision but calculation or exposition (*cf.* xiii. 18). The *waters* of ver. 15 are never seen (*cf.* 1, 3), and the professed explanation (ver. 7) follows a loose order (beast=8, heads=9-11, horns=12-14, waters=15, horns again=16-17, and finally the woman=18). The reference to the woman, however, is thrown late in order to introduce the following doom-song (*cf.* *kings* in 18, xviii. 3, 9, and *great* in 18, xviii. 2), and a similar motive accounts for the irregular position of 16-17 after 14, Rome's fall, though viewed from different angles, being the main object before the writer's mind at the moment. The defeat of 14 is taken up, in its true position, afterwards (xix. 11-21). Ver. 15 (an echo of xvi. 19 *b*) is probably thrown in at this point, to contrast dramatically the re-

volt [16] of Rome's supporters against her. Thus, except for 9-11, there are sufficient psychological reasons to account partially for the order and contents of the oracle; but source-criticism is required to clear up the passage, in the more or less extensive theories of one source (edited in 6, 9 *a*, 14-15, so J. Weiss; or variously in 8, 12-14, with some words in 6, 9, 11, so *e.g.* Pfeiderer, Baljon, Bousset and Forbes) or even two sources (Jewish, A=3-4, 6 *b*-7, 10, B=11-13, 16 *b*-17, Wellhausen's *Analyse*, 26 f.), for which the linguistic idiosyncrasies (double use of γέμειν, 3-4, precedence of object over verb 13, 16, 18, οἱ κ. τ. γ. 2, and the construction βλ. τ. θ. ὅτι ἦν, 8) afford some basis. The main problem is to explain how the various strata of tradition overlap; *e.g.*, in 8, 12 f., the beast is Nero redivivus, an infernal power of evil, whereas in 11 Domitian seems identified with Nero the beast. It is hard to believe that one and the same writer could simultaneously regard Domitian as a second Nero and expect Nero redivivus as a semi-supernatural power. In any case the stress falls on the Beast rather than on the woman, and on the eschatological prediction, not on the historical application. It is a fairly open question whether 8 or 11 is the editorial mortar super-imposed upon the earlier tradition. Upon the whole, one of the least unsatisfactory solutions is to take 11 as a Domitianic gloss by the Christian editor, who has also added 6 *b* (if not all of 6) and 14 to a Vespasianic oracle (possibly of Jewish origin) in xvii. 4 f. which anticipated the downfall of persecuting Rome at the hands of Nero redivivus and his Eastern allies. No hypothesis is free from difficulties. But the general Domitianic reference of the Apocalypse and the presence of the Nero redivivus saga must be worked in somehow, and some hypothesis on the above lines seems to do most justice to the literary structure of this chapter as well as to the data of the book in general. It is impossible to determine how far the Christian editor worked over his source. That the difficulties of the oracle arise mainly from the presence of an earlier source (*cf.* *Intro.* § 7), which John has revised slightly and brought up to date, is axiomatic, however.

κρίμα τῆς <sup>b</sup> πόρνῃς τῆς μεγάλης, <sup>c</sup> τῆς καθημένης ἐπὶ <sup>d</sup> ὑδάτων <sup>b</sup> Cf. on xiv. 8.  
πολλῶν.

2. μεθ' ἧς ἐπόρνευσαν

<sup>e</sup> οἱ βασιλεῖς τῆς γῆς,

καὶ ἐμεθύσθησαν <sup>f</sup> οἱ <sup>g</sup> κατοικοῦντες τὴν γῆν

ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς."

3. καὶ <sup>h</sup> ἀπήνεγκέ με εἰς ἔρημον <sup>i</sup> ἐν πνεύματι · καὶ εἶδον γυναῖκα <sup>j</sup> Note  
καθημένην ἐπὶ θηρίον <sup>k</sup> κόκκινον, γέμοντα ὀνόματα <sup>l</sup> βλασφημίας, irreg.  
ἔχον κεφαλὰς ἐπτά καὶ κέρατα δέκα. 4. καὶ ἡ γυνὴ ἦν <sup>m</sup> περι- change of  
βεβλημένη <sup>n</sup> πορφυροῦν καὶ κόκκινον, καὶ <sup>n</sup> κεχρυσωμένη χρυσίῳ <sup>g</sup> constr.,  
xiv. 8; Win. § 22,  
omitting usual ἐπι.

<sup>h</sup> Cf. on xxi. 10.  
soldier's mantle).

<sup>i</sup> i. 10, iv. 2, xxi. 10.  
xii. 1.

<sup>k</sup> xviii. 12, 16; cf. Matt. xxvii. 28 (colour of Roman  
m xviii. 16, ἀπ. λεγ. N.T.

<sup>l</sup> γεμον ονομάτων (min., Hipp., S., And., Areth.) and γεμον ονόματα (N<sup>c</sup>Q, min., Bj.) seem corrections of the unusual (in this book) and harsh constr. *ad sensum* γεμοντα ονόματα N<sup>a</sup>AP, Lach., Ti., WH, Sw., Bs. [γεμον τα ονόματα, as in ver. 4, Tr., Al., Düst., Ws.]: for the εχον of Q, 1, etc., Syr., And., Areth. (Lach., Al., Bj., Ws.), Ti., WH marg., Bs. read εχοντα (N<sup>p</sup>) and WH εχων (A, min.).

The double object of the oracle is (a), by a re-editing of the tradition of xiii. to represent Rome in her Imperial pride, before describing her downfall, and (b) to define more precisely the final appearance of the last foe. The chapter could readily be spared as isolated (Simcox), but this only proves that the author is again working upon disparate materials which he inherited. The oracle contains (1-6) a vision of the Harlot (by way of foil to xii. 1-6 and especially xxi. 9 f.) and the Beast, with (7-18) an explanation of the vision.

CHAPTER XVII.—Ver. 1. A fresh vision commences (cf. iv. 1), still punitive (xvi. 1), but with an exchange of angelic cicerones (as Slav. En. xxi.). The Beast which has already (in xiii.) done duty as the empire is now the support of the capital. Rome, personified (so Sib. Or. iii. 46-92, before 80 A.D.) as a feminine figure, rides on a beast of the same colour, like a Bacchante on the panther, or like the Syrian Astarte on a lion.

Ver. 2. Tyre's commercial intercourse with the nations (Isa. xxiii. 17) and Assyria's political intrigues, by which her statecraft fascinated and seduced other states (Nah. iii. 4) are both described by the same figure. Local and national cults, as a rule, were left undisturbed by the Romans; and indeed Oriental superstitions often reacted powerfully on Rome itself. But fresh conquests meant the extension of Rome's intoxicating and godless suzerainty.

Ver. 3. The wilderness was the traditional site of visions, but there may be an allusion here to Isa. xxi. 1 or even to the Roman Campagna (Erbes). The woman in xii. is in the desert to be delivered from the dragon; the woman here is in the desert to be destroyed by the Beast. κόκκινον "crimson or scarlet,"=luxurious and haughty splendour (Mart. ii. 39; Juv. Sat. iii. 283 and xiv. 188 for purple). The Beast which in xiii. bore the names of blasphemy upon its head, now wears them spread over all its body. Baldensperger (15-16) conjectures a similar reference to Rome in En. lii. (seven hills?); here at any rate the author is sketching the Roman Empire in its general magnificence and authority under the Cæsars, and the inconsistencies in his description (waters and wilderness, seat on waters, seat on the Beast) are natural to this style of fantastic symbolism. It is curious that no attack is directed against the polytheism of the Empire. Cf. Cebes' *Tabula*: "Do you see a woman sitting there with an inviting look, and in her hand a cup? She is called Deceit; by her power she beguiles all who enter life and makes them drink. And what is the draught? Deceit and ignorance." The mounting of divine figures on corresponding beasts is a Babylonian trait (S. C. 365).

Ver. 4. κεχρυσ. goes by an awkward Zeugma with λίθῳ (collective) καὶ μαργαρίταις; "with ornaments of gold and precious stones and pearls" (like



- n xviii. 12, καὶ <sup>n</sup>λίθῳ τιμίῳ καὶ <sup>n</sup>μαργαρίταις, ἔχουσα <sup>o</sup>ποτήριον <sup>o</sup>χρυσοῦν ἐν  
 16, Ezek. xxviii. 13, τῇ χειρὶ αὐτῆς γέμον <sup>p</sup>βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς <sup>a</sup>πορνείας  
 16.  
 o Jer. li. 7; αὐτῆς, 5. καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα <sup>r</sup>γεγραμμένον  
 cf. Milton's (<sup>s</sup>Μυστήριον),<sup>1</sup> “Βαβυλὼν ἡ μεγάλη, ἡ <sup>t</sup>μήτηρ τῶν πορνῶν καὶ τῶν  
 Comus, βδελυγμάτων τῆς γῆς.” 6. καὶ εἶδα τὴν γυναῖκα <sup>n</sup>μεθύουσαν ἐκ  
 67 f.  
 p xxi. 27, τοῦ <sup>v</sup>αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων <sup>i</sup>Ἰησοῦ.  
 cf. Lev. xviii. καὶ <sup>w</sup>ἐθαύμασα ἰδὼν αὐτὴν <sup>w</sup>θαῦμα μέγα. 7. καὶ εἶπέ μοι ὁ ἄγγελος,  
 26-29, Sap. xii. “Διατί ἐθαύμασας; ἐγὼ ἔρῳ σοι τὸ μυστήριον τῆς γυναικὸς καὶ  
 23-24 xiv. τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς  
 11 (= customs of idol- and τὰ δέκα κέρατα. 8. τὸ θῆριον <sup>x</sup>ὃ εἶδες ἦν καὶ οὐκ ἔστιν  
 aty). καὶ μέλλει ἀναβαίνειν ἐκ τῆς <sup>y</sup>ἀβύσσου καὶ εἰς ἀπώλειαν <sup>x</sup>ὑπάγει.  
 q Cf. Sap. xiv. 12. καὶ <sup>z</sup>θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται  
 r Sc. ἦν. τὸ ὄνομα ἐπὶ τὸ <sup>a</sup>βιβλίον τῆς ζωῆς <sup>b</sup>ἀπὸ καταβολῆς κόσμου, <sup>c</sup>βλε-  
 s 2 Th. ii. 7. 11-12.  
 t Jer. l. u Cf. Isa. xxxiv. 17, xlix. 26. v xviii. 24. w ἄπ. λεγ. N.T. (contrast xiii. 3); for Attic ἐθανμάσθην.  
 x Diabolic antithesis to divine figure of iv. 8. y ix. 1. z xiii. 3 (Blass, § 18, 3). a iii. 5.  
 b xiii. 8. c Irreg. gen. absol. or appos. to ὧν, as μελλ. Acts xxvi. 22.

<sup>1</sup> μυστήριον = the explanatory gloss of a reader, from ver. 7 (Könnecke, 37).

Ezekiel's doomed prince of Tyre). The harlot in *Test. Jud.* xiii. 5 was also decked ἐν χρυσῷ καὶ μαργαρίταις and poured out wine for her victims. Rome is pronounced luxurious, licentious and loathsome. Here, as in the contemporary 4 Esd. iii. 2, 29, it is felt to be a mystery that prosperity and permanence should belong to a state flaunting its impiety and oppression, not merely enjoying but propagating vice.

Ver. 5. Roman *filles de joie* wore a label with their names thus (Juv. vi. 123). μυστήριον (which hardly belongs to the title itself) indicates that the name is to be taken πνευματικῶς (xi. 8), not literally; “a name written which is a symbol,” or a mysteriously significant title.—μήτηρ κ.τ.λ., Rome, the natural focus of Oriental cults in general, is charged with fostering all the superstitious and vicious practices of her subjects.—βδελ. (partly justified by a perusal of Petronius and Apuleius) is an apt rebuke if it comes from the prophet of a religion which one Roman historian classed among the *atrocía aut pudenda* which disgraced the capital (Tacit. *Ann.* xv. 44).

Ver. 6. Cf. Nahum's “bloody city” (of Assyrian cruelty to prisoners, iii. 1), and for the metaphor Cic. *Phil.* ii. 24, 29, or Suet. *Tiberius*, 59, or Pliny, *H. N.* xiv. 28, “quo facile intelligatur ebrius jam sanguine ciuium, et tanto magis eum sitiens,” also Jos. *Bell.* v. 8, 2. When a Jewish source is postulated,

καὶ . . . Ἰησοῦ is bracketed (e.g., by Vischer, Spitta, S. Davidson, Briggs, Charles and others) as from the hand of the later Christian editor, who here, as in xviii. 24 (Mommson), is thinking of the condemnation of provincial prisoners to fight with gladiators or wild beasts in the arena of the capital. The ἅγιοι of the source would thus be defined as, or supplemented by, Christian martyrs. They are not contaminated, like the rest of men, but their purity is won at the expense of their life. The Jewish martyrs would be those killed in the war of 66-70, primarily. The whole verse, however, might be (cf. xviii. 24) editorial; it is the contaminations, rather than the cruelties, of Rome which absorb the interest of this oracle.

Vv. 7-18. An explanation of the vision, cautiously but clearly outlining the Nero-saga.

Ver. 8. As the Beast seen by the seer cannot be described as non-existent, it must denote here (as in xiii. 3 f., though differently) not the empire but the emperor, or one of its own heads. Such an identification was natural in the ancient world especially, where a king and his capital or state were interchangeable terms. The emperor, here Nero redivivus (cf. the saying of Apollonius, cited in Philostr. *Vit. Apol.* iv. 38: “Regarding this wild beast,” i.e., Nero, “I know not how many heads he has”), embodied the empire. The Beast is a sort of *revenant*. To rise from the abyss was the conven-



πόντωι τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ παρέσται. 9. ὧδε ὁ νοῦς d xiii. 18  
 ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ e Cf. Sib.  
 κάθηται ἑπ' αὐτῶν. 10. καὶ βασιλεῖς ἑπτὰ εἰσὶν· οἱ πέντε ἔπασαν, Ῥώμης  
 ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν h δει f  
 μείναι. 11. καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ἰσχυροῦς  
 ἔστι, καὶ k ἐκ τῶν ἑπτὰ ἔστι, καὶ εἰς ἰσχυρίαν ὑπάγει. 12. καὶ  
 τὰ δέκα m κέρατα α εἶδες δέκα m βασιλεῖς εἰσὶν, οἵτινες βασιλείαν  
 ii. 5. k In and after them, so Dan. vii. 8, 24. l Ver. 8. m Dan. vii. 20, 24.

tional origin of the Beast (*cf.* xi. 7) even in the primitive tradition; the Nero-antichrist, however, introduces the fresh horror of a monster breaking loose even from death. True, he goes to perdition eventually, but not before all except the elect have succumbed to the fascination of his second advent. The Beast of the source here is evidently the antichrist figure of xi. 7 (also a Jewish source) transformed into Nero redivivus. There is less reason to suspect the hand of the Christian editor in 8 (Bousset) than in 9 a (J. Weiss).

Ver. 9. ὄρη, *cf.* Prop. iii. 11, 57 ("Septem urbs alta iugis, quae praesidet orbi"), Verg. *Georg.* ii. 534.

Ver. 11. Bruston takes καὶ ἐκ τῶν ἑπτὰ ἔστιν as a translation of **וְהוּא הוּא הוּא**, in the sense that the eighth was more (or greater) than the seven, *i.e.*, realising more fully the ideal of the Beast. But even were the case for a Hebrew original clearer than it is, such an interpretation is forced. The verse is really a parenthesis added by John to bring the source up to date. Domitian, the eighth emperor, under whom he writes, is identified with the true Neronian genius of the empire; he is a revival and an embodiment of the persecuting Beast (*cf.* Eus. *H. E.* iii. 17, Tert. *Apol.* 5: portio Neronis de crudelitate, *de pallio* 4: a sub-Nero) to the Christian prophet, as he proved a second Nero to some of his Roman subjects (*cf.* Juvenal's well-known sneer at the *calvus Nero*). This does not mean that John rationalises Nero redivivus into Domitian, which would throw the rest of the oracle entirely out of focus. Domitian, the eighth emperor, is not explained as the Beast which was and is not and is to come up out of the abyss (ver. 8), but simply as the Beast which was and is not; no allusion is made to his term of power, and the concluding phrase καὶ εἰς ἀπ. ὑπάγει is simply the conventional

prophecy of doom upon persecutors; it need not be a post-factum reference to D.'s murder in 96. He belonged to the seven, as he had been closely associated with the Imperial power already (Tac. *Hist.* iii. 84, iv. 2, 3; *cf.* Jos. *Bell.* iv. 11, 4). The enigmatic and curt tone of the verse shows that either from prudence ("some consideration towards the one who is seems even a prophet," Momm- sen), or more probably from pre-occupation in the grim, ulterior figure of the Neronian antichrist, the prophet does not care to dwell minutely on the emperor's personality as an incarnate Nero. He does not even allude to the suspicion, voiced by his contemporaries (4 *Esd.* xi. 12) that Domitian had made away with Titus. His vision is strained, like that of his source, to the final and supernatural conflict; the Satanic messiah, the Beast who is to return from the abyss, bulks most prominently on the horizon. The absorbing interest of the oracle, even in its edited form, is eschatological. John simply puts in a few words, as few as possible, to bring this Vespasianic source up to date, since the death of Titus had not been followed by the appearance of the Nero-antichrist. The latter is still and soon to come however! John thoroughly shares, though he expands and applies, the prediction of his source. The addition he makes to it in ver. 11 must on no account be taken as if it meant the substitution of "Domitian=Nero redivivus" for the supernatural expectation of the latter. There is certainly some awkwardness in the juxtaposition of Domitian as a second Nero and of Nero redivivus, but this was inevitable under the circumstances.

Vv. 12-18: the campaign of Nero and his vassal-kings against Rome, which is slain by an arrow feathered from her own wings.

Vv. 12, 13. This political application of the ten horns probably means either the Parthian satraps of xvi. 12. reckoned

- π = Eng. perfect, Burton, 52.  
 ο Like Sargon's allies, Isa. x. 8 (cf. xxiii. 8).  
 ρ Cf. on xiv. 4.  
 q See on xix. 16; Deut. x. 17, Ps. cxxxvi. 3, Dan. ii. 37, 47, 2 Macc. xiii. 4, En. ix. 4, etc.  
 r Cf. 2 Pet. i. 10.  
 s Ver. 1.  
 t Cf. Ezek. xvi. 37-39, etc.  
 u Plur. = fleshy parts of body, 2 Kings ix. 36, etc. (Hellenistic fut. of ἐσθίω) cf. Win. § 13, 6.  
 x Cf. Cic. *pro Milone*, 33.  
 οὐπω ἄλαβον, ἀλλ' ἐξουσίαν ὡς ὁ βασιλεὺς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. 13. ὅτι οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.  
 14. ὅτι οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσι, καὶ τὸ ἄρνιον νικήσει αὐτούς, ὅτι ὁ Κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων— καὶ οἱ μετ' αὐτοῦ ἱ κλητοὶ καὶ ἱ ἐκλεκτοὶ καὶ πιστοί." 15. καὶ λέγει μοι, "Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. 16. καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ ἱ γυμνήν, καὶ τὰς ἱ σάρκας αὐτῆς ἱ φάγονται, καὶ αὐτὴν ἱ κατακαύσουσιν ἐν πυρί. 17. ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ἱ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ

v xix. 18, Ps. xxvii. 3, Mic. iii. 2 f.; on form w xviii. 8, 18, Lev. xxi. 9, Nah. iii. 15

in round numbers, who occupied a royal position in the estimation of the East (so, *e.g.*, Eichhorn, de Wette, Bleek, Bousset, Scott, J. Weiss, Baljon, Wellhausen), or ("chefs d'armée," Havet) the governors of the (ten senatorial) provinces, holding office for (μίαν ὥραν) one year (so Ewald, Hilg., Hausrath, Mommsen, B. Weiss, Hirscht, Briggs, Selwyn, B. W. Henderson ["the number *may* be derived from Daniel. In any case it is a round number, and the seer did not go round counting the number of the Roman provinces"]), unless it is to be left as a vague description of the allies (Weizs., Holtzm., Swete). Philo (*de leg. ad Caium* xxxiv.) notes the facilities possessed by proconsuls for starting revolutions, especially if they commanded powerful armies such as those stationed on the Euphrates to protect Syria.

Ver. 14. An abrupt and proleptic allusion to xix. 11-21; the Christian messiah is the true *King of kings* (a side reference to the well-known Parthian title). This is the first time that John brings the Lamb on the scene of earthly action. He now appears at the side, or rather at the head, of his followers in the final crisis, not in a struggle preceding the sack of Rome. He and Satan (as represented by the empire) are the real protagonists. Note the share assigned to the faithful in this victory (after ii. 26, 27). The war fought on their behalf by the Lamb is their fight also (cf. on xix. 14); its

success rests on the divine election and their corresponding loyalty (cf. xii. 11, xiii. 8; a Zoroastrian parallel in Yasht xiii. 48; the favourite description of the saints in Enoch as "chosen [and] righteous"; and *Passio Perpetuae*, xxi., "o fortissimi martyres! o uere uocati et electi in gloriam Domini nostri Jesu Christi"). The redeeming power of Christ, together with the adoration which he alone can rightfully claim, make his cause more than equal to the empires of the world (cf. the thought of Isa. liii. 12).

Ver. 15. The woman impiously rivals God (κύριος ἐπὶ ὑδάτων πολλῶν, Ps. xxix. 3, cf. 10).—ὄχλοι is substituted for the more common φυλαί, perhaps with an allusion (after Ezek. xvi. 15, 25, 31) to Rome's imperial rapacity.

Ver. 16. Rome perishes at the hands of Nero and his ruthless allies—a belief loudly echoed in the Talmud. In Sib. Or. iv. 145, 350 f. the East then and thus regains the treasures of which the Oriental provinces had been despoiled.—γυμνήν . . . πυρί, the doom of a Semitic harlot (Ezek. xxiii. 45 f., xxviii. 17, 18). But no details of the disaster are given.

Ver. 17. The remarkable unanimity and obedience of the usurping vassals, which welds them into an avenging instrument, can only be explained on supernatural grounds. A divine overruling controls all political movements (cf. xi. 2, xiii 5, 7), according to the determin-



θηρίῳ, ἄχρι ᾗ τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. 18. καὶ ἡ γυνὴ γ x. 7.  
 ἦν εἶδες ἔστιν ἡ πόλις ἡ ἡμεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν<sup>z xvi. 19,</sup>  
 βασιλέων τῆς γῆς.”<sup>xviii. 10,</sup>  
<sup>Verg.</sup>  
<sup>Eclog.</sup>  
<sup>i. 19, 24.</sup>

a Ps. ii. 2, lxxix. 28.

ism of apocalyptic tradition (Baldensperger, 58 f.). The irony of the situation is that the tools of providence are destroyed, after they have unconsciously served their purpose (as in Isa. x. 12 f.). The Imperial power, hitherto the usual support of Rome, is to prove her deadly foe; John's stern philosophy is that one partner in this hateful union is employed to ruin the other. Not long before this prophecy appeared, Vitellius and Vespasian in the person of their partisans had ravaged Rome in the near future Nero's allies were to fight, like Coriolanus, against their "cankered country, with the spleen of all the under-fiends". —μίαν κ.τ.λ. The same tradition, on a simpler scale, appears in 4 Esd. xiii. 33, 34 where, at the revelation of God's Son, "every man shall leave his own land and their battles against one another; and a countless multitude shall assemble together, desiring to come and fight against him". The dualism of God and Satan is not absolute; even the latter's manoeuvres are made to subserve some providential design.

Ver. 18. The dramatic climax of the oracle: the great harlot is—Rome, domina Roma, the pride and queen of the world! Cf. Spenser's *Ruines of Rome*, 360 f. ("Rome was th' whole world, and all the world was Rome"). For the probable position of xix. 9 b-10 at this point in the original form of the Apocalypse, see below (*ad loc.*).

After a prelude on the doom of this second and western Babylon (xviii. 1-3) two sublime songs follow: one of triumph in heaven (4-8) one of wailing on earth (9 f.). Both are modelled in semi-strophic style upon the earlier taunt-songs (cf. Introd. § 4) over Tyre and Babylon (cf. also Apoc. Bar. lxxxii. 3-9). But the severe invective against Rome reveals the shuddering impression which this marvel and mistress of the world made upon the conscience of her provincial subjects, Jewish or Christian. They were half fascinated, even as they felt repelled, by the sight of her grandeur. This magnificent doom song (9 f.) like that of Apoc. Bar. xii. (cf. xiii.), however, celebrates her downfall, partly on grounds which might be justified from contemporary pagan authors (cf.

Renan's *Apôtres*, ch. xvii.). Vv. 24 (note the sudden change from σοί to αὐτῇ) and 20 (in whole or part) are Christian editorial insertions, (a) either by some scribe or editor after the Apocalypse was completed, or (b) by John himself in an earlier source (Jewish or from his own hand). The presence of a special source is suggested by e.g., the unexampled use of οὐαί (cf. on ver. 16, and *Oxyrh. Fragment of Uncan. Gospel*, 31), the large number of ἄπαξ εὐρημένα (στρήν. 3, διπλόω 6, διπλόος, cf. 1 Tim. v. 17, στρήν. 7 and 9, σιρικῶν, ἐλεφ., σιδήρου, μαρμάρου and θύινον in 12, κινν., ἄμμων, σεμίδ., ῥεδῶν, and σωματών, [in this sense] in 13, ἀπόλετο (14), ἐργάζονται [in this sense in Apoc.] in 17, τιμ. 19, ὄρμ. 21, μουσ., σαλπιστῶν, κιθαρωδῶν [only in xiv. 2] 22, ὀπώρα and λιπαρά, 14) and rare terms, for which the special character of the contents can hardly account. Differences of outlook also emerge; e.g., xviii. 9 f. is out of line with xvii. 17 and xvi. 13 f., xviii. 1-3 (Rome long desolate) hardly tallies with xviii. 9 f. (ruins still smouldering, cf. xix. 3), and the kings of xviii. 9, 10 lament, whereas in xvii. 16 they attack, Rome. These inconsistencies (Schön, Schmiedel) might in part be set down to the free poetic movement of the writer's imagination, working in dramatic style and oblivious of matter-of-fact incongruities like the *saue qui peut* of 4; just as the lack of any allusion to the Imperial cultus, the Lamb, or the martyrs (exc. 20 and 24) does not necessarily denote a Jewish origin. But the cumulative effect of these features points to 20 and 24 as insertions by John in a Jewish (cf. e.g., the special emphasis on the trader's point of view, 11-17) Vespasianic source which originally formed a pendant to that underlying xvii. (so variously in detail but agreeing on a source, probably Jewish—Sabatier, Rauch, Spitta, Weyland, Bousset, J. Weiss, Schmidt, Baljon, Pfeid., Wellhausen, von Soden, de Faye, Calmes). The original breathed the indignant spirit of a Jewish apocalypticist against the proud empire which had won a temporary triumph over the city and people of God. John applies it to the Rome which was also responsible for the persecutions. The tone of it



- <sup>a</sup> From Zech. ix. 3-5 (Tyre), etc.  
<sup>b</sup> Ezek. xliii. 2.  
<sup>c</sup> See viii. 13, xvi. 11, 21.  
<sup>d</sup> Cf. Acts xii. 7, and on Apoc. i. 16, iv. 1.  
<sup>e</sup> xiv. 8, Jer. li. 8.  
<sup>f</sup> From Isa. xxxiv. 11-15, cf. Spenser's *Ruines of Time*, 121-134.  
<sup>g</sup> Cf. xix. 17-21, ἀπ. λεγ. N.T. See Deut. xiv. 12-19, Chag. 3b.  
<sup>h</sup> xiv. 8, Jer. xxv. 15, 27, li. 7.  
<sup>i</sup> Cf. on xiv. 8.  
<sup>k</sup> xvii. 2, Isa. xxiii. 17, cf. Sib. Or. iii. 357f.  
<sup>n</sup> Acts xviii. 10: collect. subst. hence plur. vb. cf. Jo. vi. 22, etc. o Gen. xix. 14-15, Num. xvi. 26; from Isa. xlviii. 20, Jer. l. 8, li. 45, etc. p By succumbing to her fascinations, and thus sharing her fate. q Cf. i Jo. iv. 13. r Cf. Bar. i. 20. Suggested by Jer. li. 9. *Accumulata perueniunt* (Bgl.). s xvi. 19.
- <sup>a</sup> XVIII. 1. Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην · <sup>b</sup> καὶ ἡ γῆ ἐφωτίσθη <sup>o</sup> ἐκ τῆς <sup>d</sup> δόξης αὐτοῦ. 2. καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων,  
 “<sup>a</sup> Ἐπεσεν <sup>o</sup> ἔπεσε Βαβυλὼν ἡ μεγάλη,  
 καὶ ἐγένετο <sup>f</sup> κατοικητήριον δαιμονίων,  
 καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου,  
 καὶ φυλακὴ παντὸς <sup>g</sup> ὀρνέου <sup>g</sup> ἀκαθάρτου καὶ μεμισημένου ·  
 3. ὅτι ἐκ τοῦ <sup>h</sup> οἴνου [τοῦ <sup>i</sup> θυμοῦ] τῆς πορνείας αὐτῆς πέπωκαν  
 πάντα τὰ ἔθνη,  
 καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς <sup>k</sup> ἐπόρνευσαν,  
 καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς <sup>m</sup> δυνάμεως τοῦ στρήνου  
 αὐτῆς ἐπλούτησαν.”  
 4. καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν,  
 “Ἐξέλθατε, ὁ <sup>n</sup> λαός μου, <sup>o</sup> ἐξ αὐτῆς,  
 ἵνα μὴ <sup>p</sup> συγκαινωνήσητε ταῖς ἀμαρτίαις αὐτῆς,  
 καὶ <sup>q</sup> ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ <sup>r</sup> λάβητε ·  
 5. ὅτι <sup>r</sup> ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ,  
 καὶ <sup>s</sup> ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

has been severely censured, as if it breathed a malignant orgy of revenge. “It does not matter whether Jewish or Christian materials are the ultimate source. He who takes delight in such fancies is no whit better than he who first invented them” (Wernle, p. 370). So far as this is true, it applies to xix. 17-21 (or 14-20) rather than to xviii. But the criticism must be qualified; see notes on xviii. 7 and 20. There is smoke in the flame, but a profound sense of moral indignation and retribution overpowers the mere vindictiveness of an unpatriotic fanatic who exults to see his oppressor humiliated.

CHAPTER XVIII.—1-3: an angelic proclamation of Babylon's fate (cf. xiv. 8) in terms of Isa. xlii. 19-22, xxxiv. 14 (demons of the desert, the Mazzikin of Jewish demonology, familiar to Babylonian magic), Jer. l. 30, li. 37, Zeph. ii. 15, etc. “Be of good cheer, O Jerusalem . . . Miserable are the cities which thy children served, miserable is she who received thy sons. For as she rejoiced at thy fall and was glad at thy ruin, so shall she grieve at her own desolation. Yea I will take away her delight in her great crowds, and her vaunting shall

turn to mourning. For fire from the Everlasting shall come upon her for a length of days, and for long shall she be inhabited by demons” (Bar. iv. 30-35). ἐκ κ.τ.λ. “by (cf. ver. 19) the wealth of her wantonness” traders profited; i.e., by the enormous supplies which the capital required to satisfy her demands (στρήνος, -ιάω from the New comedy and colloquial usage).—δόξα in ver. 1 denotes the flashing brilliance which, according to the primitive collocation of life and light, accompanied the heavenly visitants to earth or the manifestation of a divine presence (xxi. 11, 23, xxii. 5); see the valuable paragraphs in Grill, pp. 259-271.

Vv. 4-8. A song of exulting in heaven, addressed first to the faithful (ver. 4) and then (ver. 6) to the enemies who execute God's vengeance.

Ver. 4. ἐξέλθατε (cf. Apoc. Bar. ii. 1), which in the source referred to the Jewish community at Rome, is an artistic detail, retained like several in ch. xxi., although the historical meaning and application was lost in the new situation. Cf. the opening of Newman's essay on *The Benedictine Centuries*.

Ver. 5. Plutarch (*de sera uindict.*

6. ἄποδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,  
καὶ διπλώσατε τὰ <sup>u</sup> διπλᾶ κατὰ τὰ ἔργα αὐτῆς ·  
ἐν τῷ ποτηρίῳ <sup>v</sup> ᾧ ἐκέρασε,  
κεράσατε αὐτῇ διπλοῦν.
7. ὅσα <sup>w</sup> ἔδόξασεν αὐτὴν καὶ <sup>x</sup> ἔστρηνιάσε,  
τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος.  
<sup>y</sup> Ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει <sup>z</sup> ὅτι 'Κάθημαι βασίλισσα,  
καὶ χήρα οὐκ εἰμί καὶ πένθος οὐ μὴ ἴδω,'
8. διὰ τοῦτο <sup>a</sup> ἐν μιᾷ ἡμέρᾳ <sup>b</sup> ἤξουσιν αἱ πληγαὶ αὐτῆς,  
<sup>c</sup> θάνατος καὶ πένθος καὶ λιμός ·  
καὶ ἐν πυρὶ <sup>d</sup> κατακαυθήσεται.  
ὅτι <sup>e</sup> ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.
9. καὶ κλαύσουσιν καὶ κόψονται ἐπ' <sup>f</sup> αὐτὴν οἱ <sup>g</sup> βασιλεῖς τῆς γῆς,  
οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν

t Jer. xvi.  
18, l. 15,  
29. Ps.  
cxxxvii. 8.  
u Aesch.,  
Ag. 537:  
= "am-  
ply suffi-  
cient,"  
Isa. xl. 2,  
lxi. 7 f.,  
Zech. ix.  
12.  
v Rare at-  
tract.  
of rel.  
pron.  
w Arro-  
gance, cf.  
Ps. Sol. i.  
3-6, ii. 33-  
35, iv. 28.  
x 1 Ti. v. 11.  
y = "be-  
cause"  
(susp.  
ōti.).  
z From  
Zeph. ii.

15, cf. Ovid., *Met.* vi. 193-195 (Niobe), 4 Esd. xi. 43. a Lucret. iii. 898-899, Eur. *Herc. Fur.*  
509-510, *Hec.* 285, Ovid. *Fasti*, ii. 235; cf. Job i. 13-19, Isa. x. 17. b Isa. xlvii. 9, Ezek. xxviii. 18.  
c Cf. on vi. 8. d xvii. 16, Jer. l. 31-32. e Jer. l. 34. f Diff. sense, i. 7. g xvii. 2,  
xviii. 3; cf. Isa. xxiii. 5.

15) is strong upon the solidarity of a city, which is liable to be punished at any time for past offences.—*κολλᾶσθαι* ("Heaped up to the sky are her sins") in the familiar sense of *haerere*=to follow close upon, or to cleave, the idea being that the mass of sins actually presses on the roof of heaven. The figure would be different if, as Holtzm. conjectures, *κολλ.* referred to the gluing together of the leaves composing a roll; the record of Rome's sins would form so immense a volume that when unrolled it would reach the very heavens. "Et ascendit contumelia tua ad altissimum, et superbia tua ad fortem" (4 Esd. xi. 43).

Ver. 6. The foes of Rome (unless ἀπόδοτε κ.τ.λ., is a rhetorical apostrophe) are invited to serve her with the retribution promised to the first Babylon (see reff.).—*διπλώσατε*, cf. *Oxyrh. Pap.* iii. 520<sup>6</sup>. Ἐν τῷ ποτηρίῳ, κ.τ.λ. Cf. Apoc. Bar. xiii. 8 (to Romans), "Ye who have drunk the strained wine, drink ye also of its dregs, the judgment of the Lofty One who has no respect of persons".

Ver. 7. It is probably at this point that the passage drifts over from the conception of a voice heard (ver. 4) to that of direct utterance on the part of the prophet; unless we are to suppose that the voice speaks till the close of ver. 20 (a similar instance in ch. xi.). Imperial Rome is imperious and insolent; haughty

self-confidence is the sin of the second Babylon as of the first (see Isa. xlvii. 5, 7, 8, imitated in this passage). Cf. (bef. 80 A.D.) Sibyll. v. 173, where the impious and doomed city is upbraided for vaunting "I am by myself, and none shall overthrow me". A similar charge of arrogance was brought by Ezekiel against the prince of Tyre (xxviii. 2 f., cf. xxvi., xxvii. throughout with the present passage), and by the Jewish author of Apoc. Bar. xii. 3 against Rome. To the Semitic as to the Hellenic conscience, the fall of a haughty spirit always afforded moral relief. Nothing so shocked the ancient conscience as overweening presumption in a state or an individual, which was certain ultimately to draw down upon itself the crashing anger of heaven.

Ver. 8. This drastic, ample punishment, though executed by subordinates in xvii. 16, 17, is here (as in 5, 20) regarded on its divine side. God is strong, as well as guilty, glorious Rome (ver. 10, cf. on vi. 15); and his strength is manifested in the huge shocks of history, as well as in creation (iv. 11, v. 13). Rome's proud disregard of all that was mutable in human conditions is visited with condign retribution. The prophet sees not a decline and fall but a sudden collapse (10, 16, 19).

\* Vv. 9-20: the wailing on earth, by kings (9, 10), merchants (at length, 11-16), and seafaring men (17-20), imitated from the finer and more elaborate

- h xiv. 11. καπνὸν τῆς πυρώσεως αὐτῆς, 10. ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν  
 i proximus  
 ualegon  
 ardet?  
 k Cf. on ver.  
 16.  
 l xvi. 19. Βαβυλὼν ἡ πόλις ἡ ἰσχυρά,  
 m 'Ρώμη  
 robur  
 (Bgl.);  
 see  
 below,  
 ver. 21.  
 n Isa. xlvii.  
 15:  
 "merch-  
 ants," not  
 κάπηλοι  
 "pedlars  
 or huck-  
 sters"  
 (Sir. xxvi.  
 29).  
 o "Ship's  
 freight"  
 (Ac. xxi.  
 3), "wares".  
 p See xvii. 4; cf. Plin., *H. N.* xxxvii. 12.  
 q Friedländer, iii. 46f.  
 r Tac.,  
*Ann.* ii. 33, Verg., *Georg.* ii. 121.  
 s xvii. 4. t = "article".  
 u Fried., iii. 65-66.  
 v Prov.  
 vii. 17, Lucan, x. 165f., En. xxx. 3.  
 w Jo. xi. 2, xii. 3, 5.  
 x Matt. ii. 11.  
 y Genitive  
 depend. on γόμον (sc).

passages in Ezek. xxvi.-xxviii, where kings (xxvi. 15-18), traders (very briefly and indirectly, xxvii. 36), and mariners (xxvii. 29-36) are all introduced in the lament over Tyre's downfall. Contrast the joy of the three classes in ver. 20. A triple rhythm pervades (cf. 2, 3, 6, 8, 14, 16, 19) but does not dominate this grim doom-song, somewhat after the well-known structure of the Semitic elegy. But the three laments are all characteristic. The kings are saddened by the swift overthrow of power (10), and the reverse of fortune; the merchants (11, 16) by the loss of a profitable market, the mariners by the sudden blow inflicted on the shipping trade (ver. 19).

Ver. 12. βυσσίνου (sc. ἱματίου) = "of fine linen"; from βύσσος the delicate and expensive linen (or cotton) made out of Egyptian flax (Luke xvi. 19); σιρικοῦ = "silk," muslin, or gauze, chiefly used for women's attire (Paus. iv. 110 f.); πᾶν ξύλον θύϊνον = "all citron (citrus)-wood," a fragrant, hard, dark brown, expensive material for furniture, exported from N. Africa. Note the extensive range of Roman commerce to supply the needs of luxury (interea gustus elementa per omnia quaerunt, Juv. xi. 14; pearls, e.g., from Britain as well as Red Sea), also the various demands in order: ornaments, wearing apparel, furniture, perfumes (for personal and religious use), food, and social requirements. Wets. cites a rabbinic saying: decem partes diuitiarum sunt in mundo, nouem Romae et una in mundo uniuerso.

Ver. 13. "Cinnamon," an aromatic spice (the inner bark of the tree) exported from E. Asia and S. China; ἄμωμον, aromatic balsam for the hair, made from the seeds of some Eastern shrub (Verg. *Ecl.* iv. 25, "assyrium uolgo nascetur amomum; from Harran, Jos. *Ant.* xx. 2, 2)—for the form, cf. Levy's *die Semit. Fremdwörter im Griech.* (1895), p. 37; θυμιάματα, "incense," in its ingredients of aromatic spices; λίβανον = "frankincense," a fragrant gum-resin exported from S. Arabia (Isa. lx. 6, Jer. vi. 20); enormous quantities of perfume were employed by the Romans, chiefly in the care of the body, but also to mix with wine at their banquets (e.g., Juv. vi. 303, etc.; *E. Bi.* 5320); σεμίδαλιν = "fine flour," wheaten meal (LXX for πλῆρ, cf. Deut. xxxii. 14; Ps. lxxxi. 16) of the choicest kind; wine, flour, and incense were all used in sacrifices. ῥεδῶν, a Gallic word = four-wheeled "carriages" used by the well-to-do (cf. Jerome on Isa. lxvi.). σωμάτων = "slaves" (later Greek, dropping the qualifying adj. δούλων or οἰκετικῶν, cf. Deissm. 160, Dittenberger's *Sylloge*,<sup>2</sup> 845, etc.). καὶ ψυχὰς (reverting awkwardly to accus.) ἀνθρώπων = "and souls of men" (from Ezek. xxvii. 13, "they traded the persons of men for thy merchandise": ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων, LXX, cf. 1 Chron. v. 21). The double expression is strange. If καὶ is not to be taken as "even," identifying both, we must suppose that some distinction is intended, and that of the



ρέδων καὶ <sup>z</sup> σωμάτων καὶ ψυχὰς ἀνθρώπων. 15. οἱ ἔμποροι <sup>a</sup> τούτων <sup>z</sup> (LXX),  
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν <sup>b</sup> στήσονται διὰ τὸν φόβον  
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες, 16. λέγοντες,

“Οὐαί, οὐαί, <sup>c</sup> ἡ πόλις ἡ μεγάλη,

ἡ περιβεβλημένη <sup>d</sup> βύσσινον καὶ πορφυροῦν καὶ κόκκινον,

καὶ <sup>e</sup> κεχρυσωμένη ἐν χρυσίῳ καὶ <sup>f</sup> λιθῷ τιμίῳ καὶ μαργαρίτῃ ·

ὅτι μιᾷ ὥρᾳ ἤρημώθη ὁ τοσοῦτος πλοῦτος.”

17. <sup>g</sup> καὶ πᾶς <sup>h</sup> κυβερνήτης καὶ πᾶς ὁ ἐπὶ πόντον <sup>i</sup> πλέων καὶ  
ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν <sup>j</sup> ἔστη-  
σαν 18. καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς,  
λέγοντες, <sup>k</sup> “τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;” 19. καὶ <sup>l</sup> ἔβαλον  
χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες,  
λέγοντες,

“Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη,

ἐν ᾗ <sup>m</sup> ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ <sup>n</sup>

ἐκ τῆς <sup>o</sup> τιμιότητος αὐτῆς,

ὅτι μιᾷ ὥρᾳ ἤρημώθη.”

20. <sup>p</sup> “Εὐφραίνου ἐπ' αὐτῇ, <sup>q</sup> οὐρανέ,

καὶ οἱ <sup>r</sup> ἅγιοι καὶ οἱ <sup>s</sup> ἀπόστολοι καὶ οἱ προφῆται,

ὅτι ἔκρινεν ὁ Θεὸς <sup>t</sup> τὸ κρίμα ὑμῶν <sup>u</sup> ἐξ αὐτῆς.”

xxvii. 11. i Note change to aor. from future (9, 11, 15). k xiii. 4 (ironical contrast).  
l From Ezek. xxvii. 30, (Heb.), Jos. vii. 6 (LXX). m Ezek. xxvii. 33. n Abstr. for concrete,  
“her costly treasures” (see on ver. 3). o Deut. xxxii. 43, Isa. xlv. 23, Ass. Mos. x. 10.  
p xii. 12, cf. xvi. 8. q Only here and xxi. 14, in Joh. lit. r xvii. 1, xix. 2. s vi. 10, Ps.  
cxix. 84.

<sup>1</sup> For the unexampled **ΤΟΠΟΝ** (cf. Ac. xxvii. 2) read **ΠŌΤΟΝ** (Nestle, *Theol. Ltzg.*, 18, 97, 274, *Einführ.*, 135, E. Tr. 168; so Baljon and Gwynn) which was apparently read in some form by Copt., Pr. (omnis super mare nauigans). A similar confusion occurs in Judith vi. 21, and conversely **κατα Ποντον** has supplanted **κατα τοπον** in Eus., *H. E.* iv. 15, 2.

two **σωμάτων** is the more specific. Prostitutes, or female slaves, or gladiators, or even grooms and drivers (**ἵπποι καὶ ἵππεῖς**, Ezek. xxvii. 14) have been more or less convincingly suggested as its meaning. Slave-dealing (Friedländer, iii. 87 f.; Dobschütz, 266-269) was a lucrative trade under the empire, with Delos as its centre, and Asiatic youths especially were in large demand as pages, musicians, and court-attendants. Thousands of captives, after the siege of Jerusalem, were sent into slavery by the Roman government; and early Christians at this period (Clem. Rom. lv.) voluntarily went into slavery either as substitutes for others or “that with the price got for themselves they might furnish others with food”.

Ver. 17. **ἐργάζονται κ.τ.λ.** = “whose business is on the sea”. The passage

reflects the importance of Rome especially for the trade of the Levant. Pliny (*H. N.* vi. 101, xii. 84) gives the large figures of Oriental imports and their cost, adding sarcastically *tantī nobis deliciae et feminae constant* (Friedländer, iii. 48-51). The regret of the mariners for the grandeur that was Rome passes rapidly into a sense of commercial loss.

Ver. 20. This verse interrupts the sequence of 19 and 21 in which the ruin of Rome is illustrated by the dramatic action of the angel. The awkward shift from description to an apostrophe, and the evidently Christian tone of the cry, betray an editor's hand. His object is to render explicit the moral reasons why Christians should delight in the downfall of the city. He writes in the same triple rhythm as the source, and his hand is to be seen in the whole verse not simply in

i v. 2; see  
 above,  
 ver. 10.  
 u Neh. ix.  
 11, 1  
 Macc. iv.  
 8 (cf. Isa.  
 xxviii. 2):  
 "with  
 sudden  
 onset or  
 impetus,"  
 suiting  
 action to  
 word.  
 v Ezek.  
 xxvi. 21.  
 w xiv. 2, Isa.  
 xxiv. 8,  
 Ezek.  
 xxvi. 13;  
 cf. 1  
 Macc. iii.  
 45, Suet. Nero, 40-41, Domit. 4.  
 Bar. ii. 22 f.

21. καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων,

"Οὕτως ὁ ῥμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,  
 καὶ οὐ μὴ εὐρεθῇ ἔτι.

22. καὶ φωνὴ κithαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλ-  
 πιστῶν

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,  
 καὶ πᾶς τεχνίτης πάσης τέχνης

οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι,  
 καὶ φωνὴ μύλου  
 οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

x Win. § 13. 4.

y Fr. Jer. xxv. 10 (Heb.), cf. Aen. i. 781.

καὶ οἱ ἀπόστολοι. The voice from heaven is thus made to pass into a closing apostrophe to heaven and its inhabitants (cf. xi. 18), imitated from Jer. li. 48 (Heb.). John seems to assume that all had a case against Rome as victims of her cruelty, probably in the main as martyrs and confessors. "Apostles," omitted in ver. 24, has here (as in ii. 2) its wider sense (otherwise xxi. 14), but it must include Peter and Paul (Zahn, *Einleit.* § 39, n. 4).—**ἔτι κ.τ.λ.**—"for God has judged her with your judgment," i.e., vindicated you (done you justice, given you your due) by exacting vengeance upon her. She who once doomed you is now doomed herself (cf. xvi. 6).—**εὐφραίνου.** Cf. En. lxii., where the kings and rulers condemned by messiah to eternal torment are to be "a spectacle for the righteous and his elect; they will rejoice over them because the wrath of the Lord of spirits resteth upon them, and his sword is drunk with their blood"; also Isa. xxx. 29, for the call to exult over a fallen oppressor. A Parisian workman, who was looking down at the corpse of Robespierre, was overheard to mutter, with relief, "Oui, il y a un Dieu".

Vv. 21-24: a rhythmic song of doom, introduced by a symbolic action partly imitated from Jer. li. 63, 64.

Ver. 21. Rome's fall will be irrevocable and sudden and violent, as a powerful angel shows dramatically by seizing a huge boulder and flinging it into the sea. Cf. the analogous description of Babylon's collapse in Sib. Or. v. 158, 163, 174. The reiterated emphasis on Roman luxury is notable. Later literature, as Friedländer observes (iii. 9-17),

tended to a conventional exaggeration of the luxurious civilisation under the Empire; judged by modern standards, at any rate, it was not particularly extravagant. This denunciation of wealth and ease, however, is apposite in a source which reflects the age of Nero, since it was under Nero, rather than under Vespasian or Domitian, that Roman luxury during the first century of our era reached its zenith. The oracle breathes the scorn felt by simple provincials for the capital's wanton splendour, and indeed for the sins of a pleasure-loving civilisation. But it is religious poetry, not a prose transcript of the contemporary commercial situation. Cf. Dill's *Roman Society*, pp. 32 f., 66 f.

Ver. 22. μουσικῶν "minstrels or musicians" (1 Macc. ix. 41); the occurrence of the generic term among the specific is certainly awkward and would favour the rendering "singers" (Bengel, Holtzm.) in almost any other book than this. On these musical epithets see Friedländer, iii. 238 f.; the impulses to instrumental music at Rome during this period came mainly from Alexandria. For coins stamped with Nero as harpist see Suet. Nero, xxv. φωνὴ μύλου, the daily accompaniment of Oriental life. The sound of the mill meant habitation, but in the desolation of Rome no more pleasant stir of mirth or business would be heard (Isa. xlvii. 5). The fanatic Jesus, son of Ananus, who howled during the siege of Jerusalem and for four years previously (Jos. Bell. vi. 5, 3) "woe to Jerusalem," denounced upon her "a voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple.

23. καὶ φῶς <sup>2</sup> λύχνου

οὐ μὴ φάνη ἐν σοὶ ἔτι,

καὶ φωνὴ <sup>3</sup> νυμφίου καὶ <sup>4</sup> νύμφης

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι.

14. καὶ ἡ <sup>5</sup> ὁπώρα σου τῆς ἐπιθυμίας τῆς <sup>6</sup> ψυχῆς

ἀπῆλθεν ἀπὸ σοῦ,

καὶ πάντα τὰ <sup>7</sup> λιπαρὰ καὶ τὰ <sup>8</sup> λαμπρὰ

<sup>9</sup> ἀπώλετο ἀπὸ σοῦ,

καὶ οὐκέτι <sup>1</sup> οὐ μὴ αὐτὰ εὐρήσουσιν.

23. <sup>2</sup> ὅτι <sup>3</sup> οἱ ἔμποροί σου ἦσαν οἱ <sup>4</sup> μεγιστᾶνες τῆς γῆς,

ὅτι ἐν τῇ <sup>5</sup> φαρμακίᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.

24. <sup>1</sup> καὶ ἐν αὐτῇ <sup>2</sup> αἷμα προφητῶν καὶ ἁγίων εὐρέθη,

καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς."

z viii. 12.

a Jer. vii.

34, xvi. 9,

xxxiii. 11.

b Jer. xlvii.

10, =

"the ripe

fruit" (on

form and

breath-

ing, cf.

Thumb,

19).

c Cf. Win.,

§ 22, 18b,

and for

genit.,

ibid., § 30,

12g.

d = "sump-

tuous"

(living on

fat of

land);

Isa. xxx.

23, Neh.

Only here

§ 18, 8g.

m xviii.

ix. 35. e "All things rich and radiant," cf. Jas. ii. 2-3.

f Ps. cxli. 5 Did. xvi. 5.

in Apoc. g From Ezek. xxvii. 21, Isa. xxiii. 8.

h Predic. with article, Win. § 18, 8g.

vi. 15. k ix. 21, Isa. xlvii. 9-12, Nah. iii. 4.

l xvi. 6; cf. Isa. xxvi. 21, Job xvi. 18.

8, Ezek. xxiv. 7-9. On sing. here and xvi. 12 (v. 1, αἵματα), cf. Win. § 27. 4c.

<sup>1</sup> "Possibly S. [ουκετι αυτα βλεψεις και αυτα] here preserves the true text, and the rest" [i.e., αυτα ευρησουσι =  $\aleph$ ACP, vg., Syr., ευρης = Q, min., ευρησεις =  $\tau$ , 37, 96, etc., αυτα after ευρ. And.] "have lost the words by homoioteleuton" (Gwynn).—Here between the last *ετι* and the first *οτι* of 23 is the original place of ver. 14 (so Beza, Vitranga, Volkmar, Baljon, Weiss, and Könnicke) which got into its canonical position between 13 and 15 owing to the error of some early copyist, whose eye confused *οτι εμποροι σου* with *οι εμποροι τουτων*.

a voice against bridegrooms and brides, and a voice against the whole people".

Ver. 23. Contrast the *εὐρέθη* of 24 with the *εὐρήσουσιν* of ver. 14 which in its canonical position is an erratic boulder. *φαρμακία*, primarily in the figurative O.T. sense already noticed (harlotry and magic spells, as in Yasma ix. 32). But a literal allusion is not to be excluded, in view of the antipathy felt by pious Jews and early Christians to magic and sorcery. As Rome represented the existing authorities under whose aegis these black arts managed to flourish, and as they were generally bound up with religion, it would not be unnatural to charge the Empire with promoting sorcery (Weinel 10).—*ἐπλαν.* "Commerce, as having regard to purely worldly interests, is called harlotry" [Cheyne on Isa. xxiii. 17]. Sorcery, witchcraft, "fornication," and the persecution of the righteous, are all manifestations of the lawlessness practised by Beliar working in men and kings (Asc. Isa. ii. 4, 5).

Ver. 24. Again, as at ver. 20, the change of style (here from an apostrophe to a description) and spirit (xvii. 6) marks an insertion by the final editor, unless

the verse originally lay after ver. 3. The triple rhythm corresponds to that of ver. 20. Rome has now succeeded Jerusalem (Matt. xxiii. 35, etc.) as the arch-enemy of the faithful. The climax of her iniquities is couched in terms of the primitive Semitic idea (Gen. iv. 10) that exposed and discovered blood is a cry for vengeance [2 Macc. viii. 3 f.]; blood violently shed wails till it is appeased by the punishment of the murderers. By a natural hyperbole, Rome is held responsible for the murders, judicial and otherwise, of saints and prophets and the slain of Israel in general—substituted here for the "apostles" of ver. 20, probably to include the Jews killed in the recent war as well as pre-Christian martyrs like the Maccabees of whom Augustine finely says: *nondum quidem erat mortuus Christus, sed martyres eos fecit moriturus Christus* (Heb. xi.-xii. 1). Rome here is the last and worst exponent of persecution. Her collapse is attributed to their blood drawing down God's utter retribution. "My blood be on the inhabitants of Chaldea, shall Jerusalem say" (Jer. li. 35, imprecating successfully the divine revenge, vv. 36, 49). As Chrysostom called psalm cix. a



- a Ver. 6,      XIX. 1. Μετὰ ταῦτα ἤκουσα ὡς φωνὴν <sup>a</sup>μεγάλην ὄχλου πολλοῦ  
 vii. 9.  
 b Cf. Jer. li. ἐν τῷ <sup>b</sup>οὐρανῷ <sup>c</sup>λεγόντων,  
 48.  
 c Irreg.      “ Ἀλληλουϊά .  
 appos. 10      <sup>d</sup> ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ <sup>e</sup>θεοῦ <sup>e</sup> ἡμῶν .  
 collective  
 ὄχλου.  
 d vii. 10, xi.      2. ὅτι <sup>f</sup>ἀληθινὰ καὶ <sup>f</sup>δίκαιαι αἱ <sup>f</sup>κρίσεις αὐτοῦ .  
 15, xii. 10      ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην,  
 (see  
 note).  
 e Cf. Jch.  
 xx. 17 Apoc. iii. 12, below 5-6.      f xv. 3; cf. on xvi. 7.

prophecy in the shape of a curse, this vehement, sensitive oracle against Rome's insolence and cruelty may be termed a curse in the form of a prophecy. A similar idea underlay the view of certain pious people who, according to Josephus (*cf.* Eus. *H. E.* ii. 23. 20-21), considered the fall of Jerusalem a retribution for the foul murder of James the Just nearly ten years before.

The doom-song is followed by an outburst of celestial triumph (xix. 1-8) in answer to xviii. 20. The conclusion as well as the commencement of the victory (xii. 12 f.) is hymned in heaven. The stern, exultant anthem, which is morally superior to the delight voiced by I'n. xlvi. 4, forms an overture to the final movement of the Apocalypse, as well as (like vii. 9 f., xiv. 1-5) a relief to the sombre context. 8 b is a prosaic editorial gloss, probably due to the liturgical use of the book, and the last clause of 10 (ἡ γὰρ . . . προφητείας) might be the same (*cf.* 1 Cor. xv. 56), as many editors think, were it not for the genuinely Johannine ring of the words. In any case it is an after-thought, probably (so Baljon, Barth, etc.) added by the author himself, in order to bring out here what is brought out in xxii. 9 by the explicit mention of the prophets, since ἐχ. τ. μ. Ἰησοῦ alone would mean Christians in general. The presence of 9 b-10 here, however, is not motivated as at xxii. 8, 9, where it comes in naturally at the finale of the revelations and after a distinct allusion (xxii. 1) to the revealing angel. Here the angel of the second λέγει (at least) has not been mentioned since xvii. 1, 7, 15, and no reason at all is given for the superstitious impulse to worship. The passage is certainly Johannine, but probably misplaced (like xviii. 14, etc.). Can it have originally lain at the end of xvii., where the hierophant angel is speaking (*cf.* also xvii. 17, *words of God* and xix. 9 b)? Such technical dislocations and derangements are common enough in primitive literature (*cf.* my

*Historical New Testament*, pp. xxxix. 676, 690). The passage must have been shifted to its present site either by accident or more probably by a scribe who saw that the similar assurance in xxi. 5, xxii. 6 related primarily to future bliss rather than to judgment; perhaps he also took the first λέγει not as a divine saying (*cf.* xxi. 5) but as angelic (xxii. 6, *cf.* i. 10, 11, 19, and note on xxii. 10), and sought to harmonise the same order as in xiv. 13 (command to write, beatitude, asseverance). Otherwise i-10 is a unity as it stands. The change of situation in 1-3, 4-10 does not prove any combination of sources; it is simply another of the inconsequences and transitions characteristic of the whole book. The marriage-idea of 7, 8 is a proleptic hint which is not developed till later (xxi.), while the supper (9) is only mentioned to be dropped—unless the grim vision of 17-21 (for which *cf.* Gressmann's *Ursprung d. Isr.-jüd. Eschatologie*, 136 f.) is meant to be a foil to it (so Sabatier and Schön).

CHAPTER XIX.—Ver. 1. Here only in N.T. (after the ruin of sinners, as Ps. civ. 35) the liturgical hallelujah of the psalter and synagogue worship occurs. In vv. 1, 3, and 6 it stands as usual first, an invocation="praise Jah"; but in ver. 4 it is responsive, as in Pss. civ.-v., cxv.-cxvii. (the latter being sung at the passover; *cf.* Apoc. xix. 7).

Ver. 2. ἔφθειρεν, as the first Babylon had been denounced for her depraving influence by Jeremiah (li.) xxviii. 25, τὸ ὄρος τὸ διεφθαρμένον τὸ διαφθεῖρον πᾶσαν τὴν γῆν. The impatient cry of vi. 10 has now been answered. God "has avenged the blood (*i.e.*, the murder) of his servants at her hand (*i.e.*, on her)," the LXX rendering (*e.g.*, in 2 Kings ix. 7, καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων Κυρίου ἐκ χειρὸς Ἰεζάβελ) of the Heb. idiom נקם דם מִיִּד = to exact punishment from a murderer. The idea is substantially that of Ps. Sol. iv. 9, viii. 29-31. As ἀληθ. καὶ δικ. are a characteris-

- ἥ τις <sup>h</sup> ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς,  
καὶ <sup>i</sup> ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.”
3. καὶ δεύτερον <sup>k</sup> εἶρηκαν,  
“Ἀλληλουϊά·  
καὶ ὁ <sup>l</sup> καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.”
4. καὶ <sup>m</sup> ἔπρεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ  
τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ <sup>n</sup> καθημένῳ ἐπὶ τῷ θρόνῳ <sup>k</sup>  
λέγοντες, “Ἀμήν· Ἀλληλουϊά.” 5. καὶ <sup>p</sup> φωνὴ ἀπὸ τοῦ θρόνου  
ἐξῆλθε λέγουσα,  
“<sup>q</sup> Αἰνεῖτε τῷ θεῷ <sup>r</sup> ἡμῶν πάντες οἱ <sup>s</sup> δούλοι αὐτοῦ,  
καὶ <sup>t</sup> οἱ φοβούμενοι αὐτὸν <sup>u</sup> οἱ μικροὶ καὶ οἱ μεγάλοι.”
6. καὶ ἤκουσα ὡς φωνὴν <sup>v</sup> ὄχλου πολλοῦ καὶ ὡς φωνὴν <sup>w</sup> ὑδάτων  
πολλῶν καὶ ὡς φωνὴν <sup>x</sup> βροντῶν ἰσχυρῶν, λέγοντες,<sup>1</sup>  
“Ἀλληλουϊά·  
ὅτι <sup>y</sup> ἐβασίλευσε Κύριος ὁ θεὸς ἡμῶν ὁ <sup>z</sup> παντοκράτωρ.
- Isa. xxxiv. 9-10. cf. Nah. i. 9. m v. 8, 14, on form cf. Helbing, 63-64. n v. 13, Isa. vi. 1  
o vii. 12, xxii. 20. From Ps. cvi. 48 (Heb.). p Of Christ (iii. 12, Joh. xx. 17)? q Fr. Jer. xx.  
13 (αἰνεῖσατε αὐτῷ, tr. of “Hallelujah”); αἰν. with dat. only here in N.T. r Ps. cxxxiv. 1, cxxxv  
1, Ps. Sol. ii. 41. s Ps. xxii. 23, cxxxv. 20; see above xi. 18. t xi. 18. u Ver. 1. v xiv. 2.  
Ezek. i. 24. w xi. 15, 17, Ps. xciii., xciv.-xcix. x i. 8.

<sup>1</sup> λέγοντες (as iv. 1) Q, min., Andc, Tic. (WH marg., Al., Ws., Bs.) [λεγοντων AP, min., gig., And<sup>a</sup>, Pr., Lach., Ti., Tr., WH, Bj., Sw.].

tically ample expression for “equitable,” it is in the context rather than in the language of the passage (Ritschl, *Rechtf. und Versöhn.* ii. 118, 119) that we must find the thought of God being shown to be the real and righteous Saviour of the saints by his infliction of punishment on their persecutors.

Ver. 4. After the long interlude of judgments on the earth, the πρεσβύτεροι and ζῶα (incidentally mentioned in xi. 16, xiv. 3) re-appear upon the scene, though for the last time, to take part in the chorus of praise over Rome’s ruin. The cradle-song of the future is the dirge of Rome. The drama now centres mainly round the city of God, and the earlier temple-scenery of the Apocalypse (iv.-xi. xv. 5-xvi. 17) passes almost wholly out of sight.—Ἀμήν: the initial (and primitive) use of ἀμήν, social (e.g., 1 Kings i. 36) as well as liturgical, which gravely assents to the preceding words of another speaker.

Ver. 5. The O.T. expression *servants of God* implied (R. S. 69 f.) not simply membership in a community of which God is king, but special devotion to his service and worship. It was not associated with any idea of “slavery to a divine despot,” but was originally con-

fined in the main to royal and priestly families (cf. i. 5) which had a special interest in primitive religion and which were near to the god of the tribe or nation. Hence, in the broader and later sense of the term, the “servants of God” are all those who live in pious fear of him, i.e., yielding him honour and obedience. John, pre-occupied with judgment, views the faith of the Lord as equivalent practically to his fear; unlike most early Christian writers, who (1 Peter i. 17, 18, etc.) carefully bring forward the complementary element of love. Lowly confidence rather than warm intimacy is this prophet’s ideal of the Christian life towards God. See Did. iii., iv.; Barn. iv. 11; Herm. *Mand.* x. 1, xii. 4, 6.

Ver. 6. S ingeniously but awkwardly punctuates after “Hallelujah,” connecting ὅτι κ.τ.λ., with the subsequent χαίρωμεν.—ἐβασίλευσε κ.τ.λ. A sublimated version of the old watchword ΚΥΡΙΟΣ ΑΥΤΟΣ ΒΑΣΙΛΕΥΣ ΗΜΩΝ which had been the rallying cry of pious Jews and especially of the Pharisees (e.g., Ps. Sol. xvii. 1, 2, 38, 51, ii. 34-36, v. 21, 22) during the conflict with Roman aggression. This divine epithalamium is the last song of praise in the Apocalypse. At this point also the writer reverts for a moment to

g “For that she”  
(i. 7, xii. 13, etc.).  
h xi. 18, xviii. 23.  
i vi. 10, xviii. 20, Deut. xxxii. 43, Ps. lxxix. 10.  
k aoristic pf. (as v. 7, vii. 14, xix. 3).  
l of past action with no thought of existing result (Burton, 80, Blass, § 59, 4).  
m xiv. 11, xviii. 9, 18, Ps. civ. 35.  
n v. 13, Isa. vi. 1  
o Fr. Jer. xx.  
p Ps. cxxxiv. 1, cxxxv  
q Ver. 1. v xiv. 2.

- y Ps. cxviii. 24; *cf.* Mt. v. 12. 7. <sup>y</sup> χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ <sup>z</sup> δώσομεν τὴν δόξαν αὐτῷ ·  
 z xi. 13. ὅτι <sup>a</sup> ἦλθεν ὁ <sup>b</sup> γάμος τοῦ ἀρνίου,  
 a Proleptic, as xi. 18. καὶ ἡ <sup>c</sup> γυνὴ αὐτοῦ <sup>a</sup> ἡτοίμασεν ἑαυτήν.  
 b xxi. 2, 9. 8. καὶ ἐδόθη αὐτῇ ἵνα <sup>d</sup> περιβάληται <sup>d</sup> βύσσινον <sup>e</sup> λαμπρὸν  
 c "Bride" (Mt. i. 29). καθαρόν [· <sup>f</sup> τὸ γὰρ βύσσινον τὰ <sup>g</sup> δικαιώματα τῶν ἁγίων ἐστίν]."  
 d Ver. 14, Ez. xvi. 10. 9. καὶ <sup>h</sup> λέγει μοι, "<sup>i</sup> Γράψον, <sup>i</sup> Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ  
 e xv. 6, *cf.* γάμου τοῦ ἀρνίου <sup>k</sup> κεκλημένοι." Καὶ λέγει μοι, "<sup>l</sup> Οὗτοι οἱ λόγοι  
 Bar. v. 1-3, and— of light and right —2 Cor. vi. 14. f *Cf.* Matt. xxii. 11-12, vii. 12, = xxii. 37 f. g Contrast ἀδικ. xviii. 5. h *i.e.*, the angel of xvii. 1; implied, as in Zech. i. 7, 9 (LXX)? i xiv. 13, Lk. xiv. 15. k Matt. xxii. 2-3; *cf.* Dalm. i. § 1, c. 5b. l xxi. 5, xxii. 6; *cf.* Dan. viii. 26, x. 1, xi. 2, xii. 7. Also Lk. xxi. 22.

the Lamb, absent since xvii. 14 from his pages, and absent again till xxi. 9.

Ver. 7. A proleptic allusion to the triumphant bliss as a marriage between the victorious messiah and his people or the new Jerusalem (*cf.* Volz, 331). The conception is primarily eschatological (Weinel, p. 137; *cf.* Mechilta on Exod. xix. 17) and is so employed here. The marriage-day of Christ and his church is the day of his second advent. This is the more intimate and tender aspect of the divine βασιλεία. But, as a traditional feature of the Oriental myth (Jeremias, 45 f.) was the postponement of the deity's wedding until he returned from victory (*i.e.*, after vanquishing the darkness and cold of the winter), the religious application turns first of all to the overthrow of messiah's foes (xix. 11 f.).—ἀγαλλιῶμεν, act. as in 1 Peter i. 8 (*cf.* Abbott, *Diatessarica*, 2,689).

Ver. 8. "Yea, she is (has been) permitted to put on" (for διδόναι ἵνα *cf.* ix. 5, Mark x. 37), epexegetic of ἡτοιμ. ἑαυτήν (Isa. lxi. 10). "Uides hic cultum gravem ut matronae, non pompaticum qualis meretricis ante (xvii. 4) descriptus," Grot. In the following gloss (see above) the rare use of δικαιώματα (= "righteous deeds") is paralleled by Bar. ii. 19 (τὰ δικ. τῶν πατέρων) and by an incidental employment of the sing. in this sense by Paul (see on Rom. v. 18). Moral purity and activity, which are the conditions of future and final bliss, are (as in vii. 14, xiv. 4) defined as the outcome of human effort, although of course their existence must be referred to God (ἐδόθη), and their success to the aid of Christ (*loc. cit.*); see on i. 4-6. Ignatius similarly (*Eph.* x.) describes the saints as "robed entirely in the commandments of Christ". The connexion of thought is the same as that in Matt. xxi. 43, xxii. 2, 11-14. For 8 b

see the fontal passage from Sohar (cited by Gfrörer, ii. 184, 185): traditum est, quod opera bona ab homine hoc in mundo peracta, fiant ipsi uestis pretiosa in mundo illo.

Ver. 9. The saints are the Bride, but—by a confusion inevitable when the the two cognate figures, apocalyptic and synoptic (Matt. xxii. 2 f.), are combined—they are the guests at the wedding. (The bliss of the next world is termed "the Banquet" in rabbinic writings, which interpret Exod. xxiv. 11 as though the sight of God were meat and drink to the beholders). Like the Greek πόλις, the church is composed of members who are ideally distinguishable from her, just as in En. xxxviii. 1 the congregation of the righteous is equivalent to the new Jerusalem. With the idea of 7-9, *cf.* Pirke Aboth, iv. 23: This world is like a vestibule before the world to come; prepare thyself at the vestibule that thou mayest be admitted into the τρικλίνιον.—ἀληθ. either "real" as opposed to fanciful and delusive revelations, or (if ἀληθ. = ἀληθής) "trustworthy words of God" (Dan. ii. 9) emphasizing the previous beatitude (like ναί, λέγει τὸ πνεῦμα xiv. 13). Originally the words (see above) gravely corroborated all the preceding threats and promises (*cf.* xvii. 17), despite their occasionally strange and doubtful look. It is a common reiteration in apocc. (*cf.* reff.), underlining as it were the solemn statements of a given passage. See, *e.g.*, Herm. Vis. iii 4, "that God's name may be glorified, hath this been revealed to thee, for the sake of those who are of doubtful mind, questioning in their hearts whether this is so or not. Tell them it is all true, that there is nothing but truth in it, that all is sure and valid and founded". In Sanhed. Jerus. Rabbi Joc-



ἀληθινοὶ τοῦ θεοῦ<sup>1</sup> εἰσίν.” 10. καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν <sup>m</sup> (xxii. 9),  
 αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, “<sup>m</sup> Ὁρα <sup>m</sup> μή· σύνδουλός <sup>sc. ποιη-</sup>  
 σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν <sup>σῆς, cf.</sup> ἔχόντων τὴν μαρτυρίαν Ἰησοῦ· <sup>Eur.,</sup>  
 ὁ τῷ θεῷ προσκύνησον [<sup>Phæn.</sup> ἢ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς <sup>293.</sup> <sup>n</sup> <sup>xii. 17.</sup>  
 προφητείας].” <sup>o</sup> 1 Cor. <sup>xiv. 25.</sup>

11. καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον,

καὶ ἰδοὺ <sup>q</sup> ἵππος λευκός,

<sup>p</sup> 1 Cor. <sup>xii. 3.</sup>  
<sup>q</sup> Cf. vi. 2  
 for  
 language.

- Bousset and Könnicke om. **του θεου**, but if the grammatical harshness of the text is an insuperable difficulty, the solution is to read (Beng., Lachm., Ws.) **οι** before **αληθινοι** (with A, 4, 48, S.).

hanan declares, with reference to Dan. x. 1, that a true word is one which has been already revealed by God to the council of the heavenly host.

Ver. 10. Jewish eschatology at this point has much to say of the return of the ten tribes and the general restoration of Zion's children from foreign lands but these speculations were naturally of no interest to the religious mind of the Christian prophet. As hitherto the command to write has come from Christ, the seer perhaps thinks that this injunction also proceeds from a divine authority (Weiss), but his grateful and reverent attempt to pay divine homage to the *angelus interpres* (cf. xxii. 8) is severely rebuked. The author's intention is to check any tendency to the angel-worship which—(whether a Jewish practice or not, cf. Clem. Alex. *Strom.* vi. 5, 41; Lightfoot on Col. ii. 18; and Lueken, 4 f.)—had for some time fascinated the Asiatic churches here and there. If even a prophet need not bow to an angel, how much less an ordinary Christian? A contemporary note of this polemic is heard in Asc. Isa. vii. 21 (Christians): *et cecidi in faciem meam, ut eum* (the *angelus interpres*, who conducts Isaiah through the heavens) *adorarem, nec siuit me angelus, qui me instruebat, sed dixit mihi ne adores nec angelum nec thronum.* In Asc. Isa. ii. 11 the angelic cicerone even rebukes the seer for calling him Lord: οὐκ ἐγὼ κύριος, ἀλλὰ σύνδουλός σου εἰμι. The repetition of this scene (xxii. 8 f.), due to the Oriental love of emphasis by reduplication, is significant in a book where angels swarm (cf. Dan. ii. 11).—**ἢ γὰρ κ.τ.λ.**, “for the testimony or witness of (*i.e.*, borne by) Jesus is (*i.e.*, constitutes) the spirit of prophecy”. This prose marginal comment (see above) specifically defines the brethren

who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus testifying (xxii. 20). It is the self-revelation of Jesus (according to i. 1, due ultimately to God) which moves the Christian prophets. He forms at once the impulse and subject of their utterances (cf. Ignat. *Rom.* viii.; *Eph.* vi.). The motive and materials for genuine prophecy consist in a readiness to allow the spirit of Jesus to bring the truth of God before the mind and conscience (cf. iii. 14, 22). The gloss even connects in a certain way with τῷ θεῷ προσκύνησον. Since angelic and human inspiration alike spring from the divine witness of Jesus, therefore God alone, as its ultimate source, deserves the reverence of those whom that inspiration impresses. The prestige of the prophets lies in the fact that any one of them is, as Philo called Abraham, σύνδουλός τῶν ἀγγέλων. An angel can do no more than bear witness to Jesus. Furthermore, there is an implicit definition of the spirit of prophecy (xi. 7, etc.) in its final phase as a revelation of Jesus Christ. Even the O.T. prophetic books, with which the Apocalypse claims to rank, were inspired by the spirit of the pre-existent Christ (see on 1 Pet. i. 11; Barn. v. 6). But now, by an anti-Jewish and even anti-pagan touch, no oracular or prophetic inspiration is allowed to be genuine unless it concerns Jesus who is the Christ. Such is the triumphant definition or rather manifesto of the new Christian prophecy.

Vv. 11-21: a second vision of doom, on the Beast and his allies (in fulfilment of xii. 5). Their fate (17-21) follows a procession of the angelic troops (11-16, contrast ix. 16 f.). The connexion of this and the foregoing volume (7-9) is mediated by the idea that

r iii. 14.  
s In sense  
of Deut.  
vii. 9,  
xxxii. 4  
(LXX);  
cf. Ps.  
Sol. xvii.  
4-5, and  
Isa. xlii. 3 (LXX).

function of Semitic king (1 Sam. viii. 20).

καὶ ὁ καθήμενος ἐπ' αὐτὸν ἱκαλούμενος ἰπιστὸς καὶ  
ἰἀληθινός,

καὶ ἰἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

12. οἱ δὲ ἰὸφθαλμοὶ αὐτοῦ φλὸς πυρός,

t Cf. on xvi. 7, Dan. ii. 45, iii. 27 f. (LXX).  
v ii. 18.

u Ps. xcvi. 13: twofold

the marriage of the warrior-messiah (cf. En. lx. 2; 4 Esd. xii. 32, xiii. 38; Apoc. Bar. xxxix., xl., lxx.) cannot take place till he returns from victory (so in the messianic psalm xlv.). Now that the preliminary movements of the enemy (xvii. 16, 17) are over, the holy war of xvii. 14 begins, which is to end in a ghastly Armageddon. This passage and the subsequent oracle of xx. 1-10 reproduce in part a messianic programme according to which the *dolores Messiae* (cf. Klausner: *mess. Vorstellungen d. jüd. Volkes im Zeitalter der Tannaiten*, 1904, 47 f, and Charles on Apoc. Bar. xxvii. 1) are followed by messiah's royal advent on earth (here sketched in part from Sap. xviii. 4-25) to found a kingdom of the just (i.e., Israel) who are raised for this purpose. Israel supplants Rome as the world-power (Bar. xxxix.). Her period of superiority opens with the rebuilding of Jerusalem and the temple, and closes with a crushing defeat of Gog and Magog, who are led by an incarnate villain ("dux ultimus," xl.), but are finally vanquished by the aid of the ten tribes who return to take part in this campaign. Death and Satan then are annihilated, and eternal bliss ensues. Like Paul in 1 Cor. xv. 20 f., John modifies this scheme of tradition freely for his own Christian ends. He introduces a realistic expansion of the messianic age into three periods: (a) a victory of messiah (mounted, like Vishnu, on a white horse for the last battle) and his ἄγιοι (cf. xiv. 20) over the beast, the false prophet, and the kings of the world, who—as already noted—turn their attention to the saints after crushing Rome (11-21); (b) an undisturbed reign of Christ and his martyrs (xx. 1-6), evidently in Palestine; (c) the final defeat of Gog and Magog, with Satan their instigator (xx. 7-10). There is little or nothing specifically Christian in all this section (except xx. 4-6, cf. xix. 13), but the general style betrays the author's own hand, and there is no reason to suppose that a Jewish source in whole or part (so e.g., Vischer, Sabatier, de Faye, Weyland, Spitta, von Soden) underlies it. The sequence of the pas-

sage with xvi. 13-16, 18-20 is due to a common cycle of tradition, rather than to any literary source (Schön). It is a homogeneous finalé written by the prophet, in terms of current eschatology, to round off the predictions at which he has already hinted. Moralising traits emerge amidst the realism, but it is impossible to be sure how far the whole passage (i.e., 11-21) was intended to be figurative.

Vv. 11-16. messiah and his troops or retinue: Jesus to the rescue (cf. *Samson Agonistes*, 1268 f.). The following description of a semi-judicial, semi-military hero is painted from passages like Isa. xi. 3-5 (where messiah, instead of judging by appearances, decides equitably: πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ: his breath slays the wicked: his loins are girt δικαιοσύνη and ἀληθεία), the theophany of Hab. iii., and the sanguinary picture of Yahveh returning in triumph from the carnage in Idumea (cf. ver. 13 with Isa. lxiii. 1-6). On the connexion of this celestial Rider with the Rider in 2 Macc. iii., cf. Nestle in *Zeits. f. alt. Wiss.* 1905, pp. 203f.

Ver. 11. The military function of the messiah is known even to the philosophic Philo, who (*de praem. et poen.* 15-20) represents him incidentally as καὶ στραταρχῶν καὶ πολεμῶν ἔθνη. The victory of messiah over the earthly foes of God's kingdom meant the triumph of the kingdom, according to Jewish and Jewish Christian hopes; but owing to the increased spiritualisation of the latter, this nationalistic tradition was laid aside by side with the wider hope of an eternal, universal judgment upon dead and living. The latter was originally independent of the earlier view, which made the culmination of providence for Israel consist in the earthly subjugation of her foes. The prophet John, by dividing God's foes into the two classes of Rome and Rome's destroyers, preserves the archaic tradition and also finds room for the Gog and Magog tradition later on.

Ver. 12. διαδήματα πολλά, bec. he is king of kings (Ptolemy on entering Antioch put two diadems on his head, that of Egypt and that of Asia (1 Macc. xi. 13);



καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ <sup>w</sup> διαδήματα <sup>w</sup> πολλὰ.

<sup>x</sup> ἔχων <sup>y</sup> ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

13. καὶ <sup>z</sup> περιβεβλημένος ἱμάτιον βεβαμμένον <sup>1</sup> <sup>2</sup> αἵματι.

καὶ κέκληται τὸ ὄνομα αὐτοῦ, <sup>a</sup> “Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ.”

w Contrast  
xii. 3.  
xiii. 1.  
x Loosely  
resuming  
the con-  
struction  
of ver.  
11.

y Cf. on ii. 17. z Dat. cf. Joh. xxi. 8. a Art. with pred. irreg. after ὄνομα (as vi. 8, viii. 11, etc.).

<sup>1</sup> βεβαμμενον (AQ, min., Ar., edd.) is preferable to ρεραμμενον (Hort, Swete)—the conjectural origin of the variants περιρεραμμενον (Σ\*) ερραμμενον, ρεραντισμενον, etc.—which is probably a corruption of it or due to dittography with γεγραμμενον.

cf. the ten golden diadems of royalty in ancient Egypt). Once crowned with thorns, Jesus is now invested with more than royal rank (cf. Barn. vii. 9, where Jesus, once accursed, is shown crowned). Eastern monarchs wore such royal insignia when they went into battle (e.g., 2 Sam. i. 10). Jesus has far more than the four (of a good name, of the law, of the high priesthood, of the divine kingdom, Targ. Jerus. on Deut. xxxiv.) 5 or three (omitting the first) which Jewish tradition assigned to Moses (see Pirke Aboth, iv. 13, vi. 5; Joseph. *Bell.* i. 2, 8, prophetic, priestly, and royal honours).—ὄνομα κ.τ.λ., cf. Ep. Lugd., “when Attalus was placed on the iron seat and the fumes rose from his burning body, he was asked, ‘What name has God?’ ‘God,’ he answered, ‘has not a name as man has.’” Contrast δ οὐδεὶς κ.τ.λ., with Matt. xi. 27. The earlier words, πιστ. κ. ἀληθ., are a description of the messiah’s character and function, rather than a title. At this debüt, which is the only event in the Apocalypse at all corresponding to the second advent (i. 7), the messiah’s judicial power is practically restricted to the external work of crushing the last pagan opposition to God’s cause on earth; it becomes therefore almost military. The divine commandant of the saints is “faithful and true,” as he loyally executes the divine purpose and thus exhibits fidelity to the interests of the faithful. The sense remains unchanged, whether the two adjectives are taken as synonyms, or ἀληθ. assigned its occasional meaning of “real”. Even in the latter case, to be real would mean to be trustworthy.

Ver. 13. “Dipped in blood” (i.e., the blood of his foes): from the “crimsoned garments” of Yahveh in Isa. lxiii.; cf. also ver. 15 with “I have trodden the wine-press. . . . Yea, I trod them in mine anger (κατεπάτησα αὐτοὺς ἐν θυμῷ μου), and trampled them in my fury,”

etc. Add Targ. Palest. on Gen. xlix. 11, “How beauteous is the King Messiah! Binding his loins and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones, his garments will be dipped in blood, and he himself like the juice of the wine-press.” The secret name denotes his superiority to all appeals; it indicates that the awful and punitive vigour of his enterprise made him impervious to the invocations of men. This is no Logos who dwells among men to give light and life; it is a stern, militant, figure of vengeance attacking the rebellious. Hence his name is mysterious; for “the identity, or at least the close connection between a thing and its name, not only makes the utterance of a holy name an invocation which insures the actual presence of the deity invoked, it also makes the holy name too sacred for common use or even for use at all” (Jevons’ *Introd. Hist. Relig.* 361). The passage reflects certain phases of later messianic belief in Judaism, which had been tinged by the Babylonian myth of Marduk, Ea’s victorious son, to whom divine authority was entrusted. Marduk’s triumph was explained by Babylonian theologians as caused by the transference to him of the divine Name (so Michael, *En. lxix.* 14). 13 b may be a Johannine gloss upon the unknown name of ver. 12 (cf. Phil. ii. 9, 10), under the influence of passages like Heb. iv. 15, Sap. xviii. (“Thine all-powerful Logos leapt from heaven out of the royal throne, as a stern warrior into the midst of the doomed land, bearing the sharp sword of Thine unfeigned commandment”), and Enoch xc. 38 (cf. however Beer, *ad loc.*).—κέκληται, perf. of existing state, “the past action of which it is the result being left out of thought” (Burton, 75). If the above explanation of the mysterious name



b xvi. 14-16.

c As in xiv.

4? differ-

ently xvii.

14 (cf.

Yasht

xiii. 12-

19 for

heavenly

aid of

certain

Fra-

vashis),

cf. *Par.**Lost*, vi.

380-384.

d Ver. 11.

e Constr.

ad

sensus.

f Ver. 8.

g From

Dan. ix. 25; see i. 16, ii. 12.

10, 27 f.

i ii. 27, xii. 5.

= "sword-belt" (Spitta).

h Isa. xi. 4, (quoted Ps. Sol. xvii. 39), En. lxii. 2, cf. 4 Esd. xiii.

k xiv. 20, Jud. iii. 13.

l xiv. 10, xvi. 19.

m ἀπ. λεγ. Ν.Τ.;

n Κυρ. κυρ. a Babylonian title of Marduk. xvii. 14, i Ti. vi. 15.

14. καὶ τὰ <sup>b</sup> στρατεύματα τὰ ἐν τῷ οὐρανῷ <sup>ο</sup> ἠκολούθει αὐτῷ ἔφ<sup>ο</sup><sup>d</sup> ἵπποις λευκοῖς,\* ἐνδεδυμένοι <sup>f</sup> βύσσινον λευκὸν καὶ καθαρὸν.15. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται <sup>κ</sup> ῥομφαία ὀξεῖα, ἵνα  
ἐν αὐτῇ <sup>h</sup> πατάξῃ τὰ ἔθνη·καὶ αὐτὸς <sup>i</sup> ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ·καὶ αὐτὸς πατεῖ <sup>k</sup> τὴν ληνὸν <sup>l</sup> τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς  
τοῦ θεοῦ τοῦ παντοκράτορος.16. καὶ ἔχει ἐπὶ τὸ ἱμάτιον <sup>1</sup> καὶ ἐπὶ τὸν <sup>m</sup> μηρὸν αὐτοῦ ὄνομα  
γεγραμμένον," <sup>n</sup> ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ ".

<sup>1</sup> A om. **ἐπὶ το ἱμάτιον καὶ** (S. = "written on garments which were on his thigh"). Wellh. conj. **ἐπὶ τον ἵππον**. Cf. *E. Bi.*, 2517.

be correct, the author's idea was evidently forgotten or ignored by some later editor or copyist of the Johannine school, who inserted this gloss in order to clear up the obscure reference, and at the same time to bring forward the transcendent name widely appropriated by that school for Christ in a pacific and religious sense (so nearly all critical editors). In any case the two conceptions of the Apocalypse and the Fourth gospel have little or nothing in common except the word. But the introduction of this apparently illogical sequence between 12 and 13 might be justified in part by *E. B. D.* 94, "I am he that cometh forth, advancing, whose name is unknown; I am Yesterday, and Seer of millions of years is my name". The application of such titles to Jesus certainly gives the impression that these high, honourable predicates are "not yet joined to his person with any intrinsic and essential unity" (Baur); they are rather due to the feeling that "Christ must have a position adequate to the great expectations concerning the last things, of which he is the chief subject". But their introduction is due to the semi-Christianised messianic conceptions and the divine categories by which the writer is attempting to interpret his experience of Jesus. Backwards and forwards, as pre-existent and future, the redeemer is magnified for the prophet's consciousness.

Ver. 15. **αὐτός**—The victory of the messiah is single-handed ("I have trodden the wine-press alone"); cf. on ver. 13, and Sap. xviii. 22, Ps. Sol. xvii. 24-27,

where the word of messiah's mouth is the sole weapon of his victory (an Iranian touch as in *S. B. E.* iv. p. lxxvii. f., the distinguishing excellence of Zoroaster is that his chief weapon is spiritual, i.e., the word or prayer). This fine idea, taken originally from Isaiah, was reproduced, naturally in a more or less realistic shape, by the rabbis who applied it to Moses at Exod. ii. 11 (Clem. Alex. *Stron.* i. 23), and by apocalyptists (2 Thess. ii. 8; Ap. Bar. xxxvi. f., liii. f.; 4 Esd. x. 60 f., and here) who assigned an active rôle to the messiah in the latter days. The meaning of the sword-symbol is that "the whole counsel of God is accomplished by Jesus as a stern judgment with resistless power" (Baur). Thus the final rout of the devil, anticipated in xii. 12, is carried out (i.) by the overthrow of his subordinates (mentioned in ch. xiii.) here, and then (ii.) by his own defeat (xx. 10), although in finishing the torso of ch. xii. (Bousset) the prophet characteristically has recourse to materials drawn from very different cycles of current messianic tradition.

Ver. 16. "And on his garment and (i.e., even) upon his thigh"; on that part of the robe covering his thigh, he has a title of honour written. Some Greek statues appear to have had a name written thus upon the thigh (Cicero mentions one of Apollo marked in small silver letters, *Verr.* iv. 43). Messiah, like many of the Assyrian monarchs, bears a double name. *King of kings*, a Persian (*Æsch. Persæ*, 24; Ezra vii. 12) and Parthian title of royalty, which in

17. Καὶ εἶδον ὁ ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ ὁ  
 μεγάλη λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι,  
 “Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, 18.  
 ἵνα ἡ φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ  
 σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν καὶ  
 σάρκας πάντων ἑλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.”  
 19. καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ  
 στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ  
 καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. 20.  
 καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης  
 ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας  
 τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ·  
 ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης

viii. 13;  
 an angel  
 of the  
 sun in  
 Asc. Is.  
 iv. 18.  
 p xviii. 2.  
 q xvii. 16.  
 r Cf. on vi.  
 s xviii. 16.  
 t xiii. 1.  
 u xvii. 12.  
 v Ps. ii. 2.  
 w xvi. 14  
 (the final  
 struggle  
 of xvi.  
 12-16).  
 w Cant. ii.  
 15, Doric  
 for  
 ἐπιέσθη.  
 x xvi. 13.  
 y xiii. 11-17.  
 z xx. 10, 14,  
 Isa. xxx. 33, Dan. vii. 11; cf. Par. Lost, i. 62-69.

the Apocalypse is the prerogative of messiah as the true Emperor was applied to Marduk as the conqueror of chaos and the arbiter of all earthly monarchs (cf. Zimmern in *Schrader*,<sup>3</sup> 373 f.).

Vv. 17-21: the rout and destruction of the Beast and his adherents, modelled upon Isaiah lvi. 9 f. and Ezekiel's description of the discomfiture of prince Gog (xxxix. 17-21), where beasts as well as birds are bidden glut themselves with carrion (4). This crude aspect of the messianic triumph had commended itself to Jewish speculation on the future (see En. xc. 2-4); it reflects the intense particularism of post-exilic Judaism in certain circles, and also the semi-political categories which tended to dominate the eschatology. In Asc. Isa. iv. 14, the Lord also comes with his angels and troops to drag into Gehenna Beliar and his hosts.

Ver. 17. ἐν ἡλίῳ, a commanding and conspicuous position.

Ver. 18. In the ancient world, this was the worst misfortune possible for the dead—to lie unburied, a prey to wild birds. On the famous “stele of the vultures” (bef. 3000 B.C.) the enemy are represented lying bare and being devoured by vultures, while the corpses of the royal troops are carefully buried.

Ver. 20. This marks the culmination of many previous oracles: the messiah meets and defeats (xvi. 13 f.) the beast (i.e., Nero-antichrist, xi. 7, xiii. 1 f.) and the false prophet (i.e., the Imperial priesthood=second beast of xiii. 11 f.) and their allies (the kings of the earth, cf. xi. 9, 18, xiv. 8, xvi. 14, xvii. 12 f.),

according to a more specific form of the tradition reflected in xiv. 14-20. Possibly the ghastly repast of ver. 21 is a dramatic foil to that of ver. 9. At any rate there is a slight confusion in the sketch, due to the presence of heterogeneous conceptions; whilst one tradition made messiah at his coming vanquish all the surviving inhabitants of the earth, who were *ex hypothesi* opponents of God's people (cf. ii. 26, 27, xi. 9 f., xii. 9, xiv. 14 f., xvi. 13-16, xix. 17 f.), the prophet at the same time used the special conception of a Nero-antichrist whose allies were mainly Eastern chiefs (ix. 14 f., xvi. 12, xvii. 12 f.), and also shared the O.T. belief in a weird independent outburst from the skirts of the earth (xx. 8). Hence the rout of nations here is only apparently final. See on xx. 3. The lake of fire, a place of torment which burns throughout most of the apocalypses (Sibyll. ii. 196-200, 252-253, 286, etc.; Apoc. Pet. 8), was lit first in Enoch. (sec. cent.) where it is the punishment reserved for Azazel on the day of judgment (ix. 6) and for the fallen angels (xxi. 7-10) with their paramours. The prophet prefers this to the alternative conception of a river of fire [Slav. En. x.]. The whole passage reflects traditions such as those preserved (cf. Gfrörer ii., 232 f.), e.g., in Targ. Jerus. on Gen. xlix. 11 and Sohar on Lev.-Exodus (miracula, uariaque et horrenda bella fient mari terraque circa Jerusalem, cum messias reuelabitur), where the beasts of the field feed for one year, and the birds for seven, upon the carcases of Israel's foes. The supreme penalty



<sup>a</sup> From Sib. Or. iii. 696-7. ἐν θείῳ. 21. καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελεύσῃ ἐκ τοῦ στόματος αὐτοῦ. <sup>a</sup> καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

inflicted on the opponents of Zoroastrianism is that their corpses are given over to the corpse-eating birds, *i.e.*, ravens (Vend. iii. 20, ix. 49). Cf. *Introd.* § 4 *b*.

The messiah who forms "the central figure of this bloodthirsty scene," written like the preceding out of the presbyter's "savage hatred of Rome" (Selwyn, 83) has a semi-political rather than a transcendental role to play. The normal Christian consciousness (*cf.* xxii. 12) viewed the return of Jesus as ushering in the final requital of mankind; but in these special oracles (*cf.* xvii. 14) where a semi-historical figure is pitted against Christ on earth, the latter is brought down to meet the adversary on his own ground—a development of eschatology which is a resumption of primitive messianic categories in Judaism. The messiah here is consequently a grim, silent, implacable conqueror. There is no tenderness in the Apocalypse save for the pious core of the elect people, nothing of that disquiet of heart with which the sensitiveness of later ages viewed the innumerable dead. Here mankind are naïvely disposed of in huge masses; their antagonism to the messiah and his people is assumed to have exposed them to ruthless and inexorable doom. Nor do the scenic categories of the tradition leave any room for such a feeling as dictated Plutarch's noble description (*De Sera Uind.* 555 E. F.) of the eternal pangs of conscience. Upon the other hand, there is no gloating over the torments of the wicked.

Now that the destructive work of messiah is over, the ground seems clear for his constructive work (*cf.* Ps. Sol. xvii. 26 f.). But the idiosyncracies of John's outlook involve a departure from the normal tradition of Judaism and early Christianity at this point. Satan, who survives, as he had preceded, the Roman empire, still remains to be dealt with. The third vision of doom, therefore (xx. 1-10) outlines his final defeat, in two panels: (*a*) one exhibiting a period of enforced restraint, during which (for 2, 3 and 4-7 are synchronous) messiah and the martyrs enjoy a halcyon time of temporal and temporary bliss, (*b*) the other sketching (7-10) a desperate but un-availing recrudescence of the devil's

power. The oracle is brief and uncoloured. It rounds off the preceding predictions and at the same time paves the way for the magnificent finalê of xxi.-xxii., on which the writer puts forth all his powers. But it is more than usually enigmatic and allusive. "Dans ces derniers chapitres les tableaux qui passent sous nos yeux n'ont plus la fraîcheur vivante de ceux qui ont précédé. L'imagination ayant affaire à des conceptions absolument idéales et sans aucune analogie avec les réalités concrètes de la nature, est naturellement moins sûre d'elle-même, et ne parvient plus aussi facilement à satisfaire celle du lecteur" (Reuss). Ingenious attempts have been made (*e.g.*, by Vischer, Spitta, and Wellhausen) to disentangle a Jewish source from the passage, but real problem is raised and solved on the soil of the variant traditions which John moulded at this point for his own Christian purposes. In the creation-myth the binding of the chaos-dragon or his allies took place at the beginning of the world's history (*cf.* *Prayer of Manass.* 2-4). As the dragon came to be moralised into the power of spiritual evil, this temporary restraint (*cf.* on ver. 2) was transferred to the beginning of the end, by a modification of the primitive view which probably goes back to Iranian theology (*cf.* Stave, 175 f., Baljon, Völter, 120 f., Briggs, etc.). The conception of messiah's reign as preliminary and limited on earth was not unknown to Judaism (*Encycl. Relig. and Ethics*, i. 203 f.) or even to primitive Christianity (*cf.* 1 Cor. xv. 21-28, where Paul develops it differently). But the identification of it with the sabbath of the celestial week (which was originally non-messianic, *cf.* Slav. En. xxxii. xxxiii.) and the association of it with the martyrs are peculiar to John's outlook. A further idiosyncrasy is the connection between the Gog and Magog attack and the final manœuvre of Satan. The psychological clue to these conceptions probably lies in the prophet's desire to provide a special compensation for the martyrs, prior to the general bliss of the saints. This may have determined his adoption or adaptation of the chiliastic tradition, which also conserved the archaic hope of an earthly



XX. 1. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα <sup>a</sup> τὴν <sup>a</sup> κλεῖν τῆς <sup>a</sup> ἀβύσσου καὶ <sup>b</sup> ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>a</sup> 18, ix. 1; cf. Rom. x. 7, 4 Esd. iv. 8. 2. καὶ <sup>c</sup> ἐκράτησε τὸν δράκοντα, ὁ ὄφης ὁ ἀρχαῖος, <sup>d</sup> ὃς ἐστὶ διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν <sup>e</sup> χίλια ἔτη, 3. καὶ ἔβαλεν αὐτὸν <sup>f</sup> εἰς τὴν ἀβυσσον καὶ <sup>g</sup> ἔκλεισεν καὶ <sup>h</sup> ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ <sup>i</sup> πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ <sup>j</sup> λυθῆναι αὐτὸν <sup>k</sup> μικρὸν χρόνον. 4. καὶ εἶδον <sup>l</sup> θρόνους—καὶ ἐκάθισαν ἐπ' αὐτούς, <sup>m</sup> καὶ κρίμα ἐδόθη αὐτοῖς—καὶ τὰς <sup>n</sup> ψυχὰς τῶν <sup>o</sup> πεπελ- <sup>p</sup> εκισμένων <sup>q</sup> διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> 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<sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup>

o Defining or expanding, not specifying (as i. 7) some of the previous class. p "Came to life," as ii. 8. n Constativ aor. Moulst. i. 130. r xi. 15, xii. 10. s Isa. xxvi. 14. t Cf. Blass, § 65, 10. u xxi. 8, Joh. xiii. 8; cf. Mt. xxiv. 51. v ii. 11, xxi. 8. w i. 6. x v. 10, Isa. lxi. 6.

ο καὶ οἱ τινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη· 5. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. 6. Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ· καὶ βασι-

this sway are left undefined; they are evidently not angels (Jewish belief, shared by Paul). Such elements of vagueness suggest that John took over the trait as a detail of the traditional scenery. His real interest is in the martyrs, for whom he reserves (*cf.* Eus. *H. E.* vi. 42) the privilege assigned usually by primitive Christianity either to the apostles or to Christians in general. They are allotted the exclusive right of participating in the messianic interregnum.—πεπελεκισμένων, beheaded by the lictor's axe, the ancient Roman method of executing criminals (*cf.* *Intro.* § 6). Under the empire citizens were usually beheaded by the sword. The archaic phrase lingered on, like our own "execution". Here it is probably no more than a periphrasis for "put to death". Even if καὶ οἱ τινες meant a second division, it must, in the light of xi. 7, xiii. 15, denote martyrs and confessors (who had suffered on the specific charge of refusing to worship the emperor).—χίλια ἔτη, tenfold the normal period of human life (Plato, *Rep.* 615), but here=the cosmic sabbath which apocalyptic and rabbinic speculation (deriving from Gen. ii. 2 and Ps. xc. 4) placed at the close of creation (*cf.* Drummond's *Jewish Messiah*, 316 f.; Bacher's *Agada d. Tann.* i. 133 f.; *E. Bi.* iii. 3095-3097; *Encycl. of Religion and Ethics*, i. 204 f., 209). John postpones the παλιγγενεσία till this period is over (contrast Matt. xix. 28). He says nothing about those who were living when the millenium began, and only precarious inferences can be drawn. Does ver. 6 contain the modest hope that he and other loyal Christians might participate in it? or does the second (καὶ οἱ τινες) class represent (or include) the living loyalists (so, *e.g.*, Simcox, Weiss, Bousset)? The latter interpretation involves an awkward ambiguity in the meaning of ἔζησαν (=came to life, and also continued to live), conflicts with οἱ λ. τ. νεκρῶν (5)

and ψυχὰς (4), and is therefore to be set aside, as 5-6 plainly refer to both classes of 4. A third alternative would be to suppose that all Christians were *ex hypothesi* dead by the time that the period of xx. 1 f. arrived, the stress of persecution (*cf.* on xiii. 8 f.) having proved so severe that no loyalist could survive (*cf.* below, on ver. 11).

Ver. 6. An interpolated explanation of the preceding vision. Ἅγιος, if a continuation of μακ., must almost be taken in its archaic sense of "belonging to God". The ordinary meaning reduces the phrase to a hysteron proteron, unless the idea is that the bliss consists in holiness (so Vendidad xix. 22, "happy, happy the man who is holy with perfect holiness"). "Blessed and holy," however, was a conventional Jewish term of praise and congratulation (*cf.* Jub. ii. 23).—ὁ δεύτ. θάνατος κ.τ.λ. According to the Hellenic faith recorded in Plutarch (in his essay on "the face in the moon's orb"), the second death, which gently severs the mind from the soul, is a boon, not a punishment. But John's view reflects the tradition underlying the Iranian belief (Brandt, 586 f., 592) that the righteous were exempt from the second death (defined as in xxi. 8). The clause ἀλλ' . . . Χριστοῦ refers to the permanent standing (i. 6, v. 10 a) of these risen martyrs not only during but after the millennium; otherwise it would be meaningless, since the danger of the second death (as the penalty inflicted on all who are condemned at the final assizes) does not emerge until the millennium is over. The subsequent clause καὶ βασιλεύσουσι κ.τ.λ. is independent, referring back to the special and temporary privilege of the first resurrection and the millennium. For this reason it is precarious to infer from ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ (elsewhere τῷ θεῷ) that the occupation of these saints is the mediation of divine knowledge to the



λεύσουσι μετ' αὐτοῦ χίλια ἔτη.

7. καὶ ὅταν τελεσθῇ τὰ χίλια <sup>y</sup> Ver. 3.

ἔτη, <sup>z</sup> λυθίσεται ὁ Σατανᾶς <sup>a</sup> ἐκ τῆς φυλακῆς αὐτοῦ, 8. καὶ ἐξελεύσεται <sup>z</sup> Cf. i. 5.  
<sup>a</sup> vii. 1, <sup>cf.</sup> <sup>Isa. xi. 12,</sup>  
 πλανῆσαι τὰ ἔθνη τὰ <sup>a</sup> ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν <sup>b</sup> Γὼγ <sup>Ezek.</sup>  
<sup>vii. 2.</sup>  
 καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς <sup>b</sup> Cf.

Winckler's *All-*  
*Orient. Forsch.* ii. 160 f., and *E. Bi.* 433 f.

ἔθνη whom Satan is temporarily prevented from beguiling. The likelihood is that the phrase simply denotes as elsewhere the bliss of undisturbed access to God and of intimate fellowship. John ignores the current belief that the loyal survivors on earth would be rewarded (*cf.* Dan. xii. 12; Ps. Sol. xvii. 50, etc.), which is voiced in Asc. Isa. iv. 14-16, but he reproduces independently the cognate view (Asc. Isa. iv. 16 f.) that "the saints will come with the Lord with their garments which are (now) stored up on high in the seventh heaven [*cf.* Apoc. vi. 11] . . . they will descend and be present in this world" (after which the Beloved executes judgment at the resurrection). He, retains, however, not only the general resurrection (12) but the variant and earlier idea (*cf.* 4 Esd. vii. 26 f.) of a resurrection (ἔξισαν, 4) confined to the saints. He calls this *the first resurrection* not because the martyrs and confessors who enjoyed it had to undergo a second in the process of their final redemption but because it preceded the only kind of resurrection with which sinners and even ordinary Christians had anything to do (Titius, 37-40; Baldensperger, 74, 79 f.).—καὶ βασιλεύσουσι, apparently on earth. This would be put beyond doubt were we to take the view of the risen martyrs' occupation which has been set aside above. But, even apart from this, in the light of all relevant tradition and of the context, the earth must be the sphere of the millennium; Christ might of course be conceived to execute his sovereignty from heaven, but, though ver. 9 denotes a different cycle of tradition from 4-6, it is put on the same plane, and the vision of 4 (*cf.* 1) is evidently this world. ἐπὶ τῆς γῆς would be more in keeping with this context than with that of v. 10, where again the refrain of xxii. 5 (κ. β. εἰς τοὺς αἰῶνας τῶν αἰώνων) would be more appropriate.—χίλια ἔτη. This enigmatic and isolated prediction has led to more unhappy fantasies of speculation and conduct than almost any other passage of the N.T. It stands severely apart from the sensuous expectations of

current chiliasm (fertility of soil, longevity, a religious carnival, etc.), but even its earliest interpreters, Papias and Justin, failed to appreciate its reticence, its special object, and its semi-transcendent atmosphere. For its relevance, or rather irrelevance, to the normal Christian outlook, see Denney's *Studies in Theology*, pp. 231 f., and A. Robertson's *Regnum Dei*, pp. 113 f. When the millennium or messianic reign was thus abbreviated into a temporary phase of providence in the latter days, the resurrection had to be shifted from its original position prior to the messianic reign; it now became, as here, the sequel to that period.

Vv. 7-10: As Baligant, lord of the pagans, issues from the East to challenge Charlemagne and be crushed, Satan emerges from his prison for a short period (3) after the millennium, musters an enormous army of pagans to besiege the holy capital, but is decisively routed and flung into the lake of fire to share the tortures of his former agents. The tenses shift from future (7-8, 10 *b*) to aorist (9-10 *a*) the latter (*cf.* xi. 11) being possibly due to the influence of Semitic idiom.

Ver. 8. Satan's return to encounter irretrievable defeat upon the scene of his former successes (ἐπ' ἐσχάτου ἐτῶν Ezek. xxxviii. 8), is an obscure and curious feature, borrowed in part from earlier beliefs in Judaism (Gog and the Parthians both from the dreaded N. E., Ezek. xxxviii. 4), but directly or indirectly from a legend common to Persian and Hellenic eschatology: in the former the evil spirit has a preliminary and a final defeat, while in the latter the Titans emerge from Tartarus only to be conclusively worsted (Rohde, *Psyche*, 410 f.). No explanation is given of how Satan gets free. In the Iranian eschatology (Brandt, 590 f.) the serpent breaks loose at the call of Angra Mainyō (God's opponent), seduces a part of mankind and persecutes the rest, till he is overcome by the messiah, who then proceeds to raise the dead. But as John identifies the serpent with Satan, such a



c Pleon-  
astic (cf.  
iii. 8, etc).  
d Gen. xxii.  
17, xxxii.  
12, Heb.  
xi. 12, on  
form (omitting initial ψ) cf. Helbing, 22.  
g See iii. 9, and on xxi. 7; Ps. lxxviii. 63, lxxxvii. 2, Jer. xi. 15.  
2 Kings i. 10, Zech. xii. 9, Isa. xxvi. 11.

° αὐτῶν ὡς ὁ ° ἄμμος τῆς θαλάσσης. 9. καὶ ἀνέβησαν ἐπὶ τὸ  
° πλάτος τῆς γῆς, καὶ ° ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ  
τὴν πόλιν τὴν ° ἡγαπημένην· καὶ ° κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ

e Hab. i. 6, Ezek. xxxviii. 11. f 2 Kings vi. 14.  
h Ezek. xxxviii. 22, xxxix. 6.

theory was plainly out of the question. At any rate, Satan wins adherents for this fresh attempt from those barbarian hordes who survived the downfall of the Roman empire (xix. 17-21). They are called "Gog and Magog," after the traditional opponents who were to be defeated by the redeemed Israel of the latter days, according to the faith of Judaism (Ezek. xxxviii.-xxxix.). Jerusalem, the navel and centre of the earth (Ezek. xxxviii. 12) as messiah's residence, is besieged; but, like Gog of old, the invaders are consumed by the divine fire, whilst Satan is consigned for ever to the lake of fire, where he lies writhing among his worshippers, as a punishment for seducing men. This is at once a reminiscence of the Iranian eschatology (Hübschmann, 231), where the serpent is flung into molten metal as his final doom, in order to rid earth of his presence, and also a reflection of Enoch liv. (lxvii. 7) where the four angels grip the hosts of Azazel on the last day and "cast them into a burning furnace, that the Lord of Spirits may take vengeance on them for leading astray those who dwell on earth".

Ver. 9. παρεμβολή, either camp (as in O.T., e.g., Deut. xxiii. 14) or army (Heb. xi. 34), the saints being supposed to lie in a circle or leaguer round the headquarters of the messiah in Jerusalem, which—by an association common in the ancient world (e.g., Nineveh, "the beloved city" of her god Ishtar)—is termed his beloved city. The phrase is an implicit answer (cf. on iii. 9) to the claim of contemporary Judaism which held to the title of "God's beloved" as its monopoly (Apoc. Bar. v. 1, xxi. 21, cf. Sir. xxiv. 11). In the Hebrew Elias-apocalypse of the 3rd century (cf. Bittenwieser, E. 7. i. 681-2), where Gog and Magog also appear after the millennium to besiege Jerusalem, their annihilation is followed by the judgment and the descent of Jerusalem from heaven. This tradition of xx. 4-10 therefore belongs to the cycle from which xi. 1-13 (xiv. 14-20) was drawn; Jerusalem, freed from her foes and purified within, forms the headquarters of messiah's tem-

porary reign, tenanted not simply by devout worshippers but by martyrs (cf. xiv. 1-5, on mount Zion). Yet only a new and heavenly Jerusalem is finally adequate (xxi. f.); it descends after the last punishment and judgment (xi. 15 f.=xx. 10 f.). Wetstein cites from the Targ. Jonath. a passage which has suggested elements in this and in the preceding (xi. 17-21) vision: a king rises in the last days from the land of Magog, et omnes populi obedient illi; after their rout by fire their corpses lie a prey to wild beasts and birds. Then "all the dead of Israel shall live . . . and receive the reward of their works". In the highest spirit of the O.T., however, John rejects the horrible companion thought (En. lxxxix. 58, xciv. 10, xcvi. 2) that God gloats over the doom of the damned. An onset of foreign nations upon Jerusalem naturally formed a stereotyped feature in all Jewish expectations of latter-day horrors; here, however, as the city is *ipso facto* tenanted by holy citizens, the siege is ineffective (contrast xi. 1 f.). Neither here nor in xix. 21 are the rebellious victims consigned at death to eternal punishment, as are the beast, the false prophet, and Satan. The human tools of the latter die, but they are raised (xx. 11 f.) for judgment (ver. 15), though the result of their trial is a foregone conclusion (xiii. 8, xiv. 9-10). In En. lvi., from which this passage borrows, Gog and Magog are represented by the Medes and the Parthians from whom (between 100 and 46 B.C.) a hostile league against Palestine might have been expected by contemporaries. But the destruction of the troops is there caused by civil dissensions. In our Apocalypse the means of destruction is supernatural fire, as in 2 Thess. i. 8, ii. 8, 4 Esd. xii. 33, xiii. 38-39, Ap. Bar. xxvii. 10, Asc. Isa. iv. 18 (where fire issues from the Beloved to consume all the godless); the Parthians also appear some time before the end, in the penultimate stage when the Roman empire and its Nero-antichrist make their last attack. But the prophet is still left with the orthodox eschatological tradition of Gog

κατέφαγεν αὐτούς· 10. καὶ ὁ διάβολος ὁ <sup>1</sup> πλανῶν αὐτοὺς ἐβλήθη <sup>1</sup> = ὁς  
εἰς τὴν <sup>κ</sup> λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ <sup>ἐπ' αὐτὰ</sup>  
ψευδοπροφήτης· καὶ <sup>(cf. Eph.</sup> βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς <sup>iv. 28).</sup>  
αἰῶνας <sup>xix. 20,</sup> τῶν αἰώνων. <sup>En. xc.</sup>

11. Καὶ εἶδον <sup>α</sup> θρόνον <sup>β</sup> μέγαν <sup>ο</sup> λευκὸν  
καὶ τὸν καθήμενον ἐπ' αὐτὸν,  
οὐ ἀπὸ τοῦ προσώπου <sup>ρ</sup> ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,  
καὶ <sup>α</sup> τόπος οὐχ εὐρέθη <sup>α</sup> αὐτοῖς.

12. Καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, <sup>1</sup>  
ἐστῶτας ἐνώπιον τοῦ θρόνου,  
καὶ <sup>ρ</sup> βιβλία ἠνοίχθησαν·

iv. 4, xx. 4. ο = unsullied justice? p xvi. 20, xxi. 1, Isa. xiii. 13, xxiv. 19-20.  
Dan. ii. 35. r Dan. vii. 10, Mal. iii. 16, Jer. xvii. 1. *Encycl. Rel. g. and Ethics*, ii. 792-795.

and Magog, an episode (consecrated by the Ezekiel-prophecy and later belief) which he feels obliged to work in somehow. Hence his arrangement of Satan's final recrudescence in juxtaposition with the Gog and Magog outburst (*cf.* on xvi. 16, and Klausner's *messian. Vorstellungen d. jüd. Volkes im Zeit. d. Tannaiten*, pp. 61 f.). The latter, an honoured but by this time awkward survival of archaic eschatology, presented a similar difficulty to the Talmudic theology which variously put it before, or after, the messianic reign (Volz, pp. 175 f.). In his combination of messianic beliefs, John follows the tradition, accepted in Sib. Or. iii. 663 f., which postponed the irruption till after messiah's temporary period of power.

xx. 11-xxii. 5. The connexion of thought depends upon the traditional Jewish scheme outlined, *e.g.*, in Apoc. Bar. xxix.-xxx. (*cf.* 4 Esd. vii. 29, 30) where the messiah returns in glory to heaven after his reign on earth; the general resurrection follows, accompanied by the judgment. Developing his oracles along these current lines, the prophet now proceeds to depict his culminating vision of the End in three scenes: (i.) the world and its judgment (xx. 11-15), (ii.) the new heaven and earth (xxi. 1-8), centring round (iii.) the new Jerusalem as the final seat of bliss (xxi. 9-xxii. 5). The last-named phase was associated in eschatology (Sib. Or. v. 246 f., 414 f.) with the return of Nero redivivus and the downfall of Babylon which preceded the sacred city's rise. The destruction of hostile forces, followed by the renovation of the universe, is essentially a Persian dogma (Stave, 180 f.), and is paralleled in the Babylonian mythology,

where after the defeat and subjugation of Tiāmat in the primeval age creation commences. From this point until xxi. 9 f., Jesus is ignored entirely.

Vv. 11-15. The moral dignity and reticence with which this sublime vision of the last assize is drawn, show how the primitive Christian conscience could rise above its inheritance from Jewish eschatology. The latter spoke more definitely upon the beginning of the end than upon the end itself (*cf.* Harnack's *History of Dogma*, i. 174).

Ver. 11. John hints where Isaiah is explicit (vi. 1). Nothing is said about the uselessness of intercession; *cf.* 4 Esd. vii. [102-115] 33: "and the Most High shall be revealed upon the judgment-seat, and compassion shall pass away, long-suffering shall be withdrawn". Enoch xc. 20 sets up the throne near Jerusalem, and most apocalypses are spoiled by similarly puerile details. Compare with 11 b the tradition in Asc. Isa. iv. 18 where the voice of the Beloved (*i.e.*, messiah) at the close of the millennium rebukes in wrath heaven and earth, the hills and cities, the angels of the sun and moon, "and all things wherein Beliar manifested himself and acted openly in this world". John's Apocalypse, however, follows (yet *cf.* xxii. 12) that tradition of Judaism which reserved the judgment for God and not for the messiah (4 Esd. vi. 1-10, vii. 33 f. anti-Christian polemic?) although another conception (En. xlv. 3, lxix. 27 etc.; Ap. Bar. lxxii. 2-6) assigning it to the messiah had naturally found greater favour in certain Christian circles.

Ver. 12. The books opened in God's court contain the deeds of men, whose

s iii. 5, xiii.  
8, xvii. 8,  
En. xlvii.  
3, cviii. 3,  
cf. Eurip.  
*Frugm.*  
488.

t 2 Cor. v.  
10, Rom.  
ii. 2-11.  
Jo. v. 28-  
29.

u For anc.  
Gk. idea  
of sea  
preven-  
ting dead  
from passing into Hades, cf. Radermacher's *Das Jenseits im Mythos d. Hellenen* (1903) 74 f. v i.  
18, Isa. xxvi. 19. w vi. 8, cf. Charles on En. lxiii. 10.

καὶ ἄλλο \* βιβλίον ἡνοιχθῇ, ὃ ἐστὶν τῆς ζωῆς.

καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις,

<sup>†</sup> κατὰ τὰ ἔργα αὐτῶν.

13. Καὶ ἔδωκεν ἡ <sup>u</sup> θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ,

καὶ ὁ <sup>v</sup> θάνατος καὶ ὁ <sup>w</sup> ᾄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς.

καὶ ἐκρίθησαν ἕκαστος

κατὰ τὰ ἔργα αὐτῶν.

fate is determined by the evidence of these "vouchers for the book of life" (Alford); the latter volume forms as it were a register of those predestinated to eternal life (cf. Gfrörer ii. 121 f., and below on ver. 15). The figure of books containing a record of man's career was a realistic expression of Jewish belief in moral retribution, which prevailed especially in eschatological literature (e.g., Jubil. xxx.; Enoch. lxxxix.-xc.; Dan. vii. 10, etc.) after the exile. "And in these days I saw the Head of days, when he had seated himself upon the throne of his glory, and the books of the living were opened before him" (Enoch xlvii. 3; cf. Driver's *Daniel*, p. 86). It is obvious, from ver. 15, that the resurrection is general (as Dan. vii. 20; 4 Esd. vi. 20, vii. 32; Test. Jud. 25; Test. Benj. 10; Apoc. Bar. 7, etc.; cf. Gfrörer, ii. 277 f.; and Charles's *Eschatology*, 340 f.), in opposition to the primitive and still prevalent belief which confined it to the righteous (*E. Bi.* 1390). Hence the books contain not the good deeds alone of the saints (the prevalent Jewish idea, cf. Charles on En. li. 1; Mal. iii. 16; Jub. xxx.; Ps. lvi. 8, etc.), nor bad deeds alone (Isa. lxxv. 6; En. lxxx. 4; cf. En. xc. 20; Apoc. Bar. xxiv. 1) but good and bad deeds alike (as Dan. vii. 10; Asc. Isa. ix. 20 f.). This again tallies with the Iranian faith (Hübschmann, 229), according to which, at the command of Ormuzd, the righteous and the wicked alike were raised for their recompense. Here the tribunal is a throne, before which the king's subjects have to answer for their conduct; rebels are punished and the loyal get the reward of good service (cf. xxii. 12, etc.). γεγραμμ., by whom? Jewish speculation conjectured Raphael as the recording angel (En. xx. 3) or a band of angels (Slav. En. xix. 5); but the Jewish idea of the heavenly tables (πλάκες τοῦ

οὐρανοῦ) is omitted in the Apoc., nor is there the slightest mention of those living at the era of judgment. Did John mean that none would survive (cf. ver. 5)? Or were any survivors to be taken directly to heaven at the coming of Christ, as in Paul's primitive outlook (see on 1 Th. iv. 16-17)?

Ver. 13. See Pirke Aboth, iv. 32: "Let not thine imagination assure thee that the grave is an asylum" (for, like birth and life and death, judgment is appointed before the King of the kings of kings). "And the earth shall restore those that are asleep in her, and so shall the dust those that dwell therein in silence, and the secret chambers shall deliver up those souls (of the righteous, iv. 35) that were committed unto them," 4 Esd. vii. 32—reproducing, as here, Enoch li. 1, "and in those days will the earth also give back those who are treasured up within it, and Sheol also will give back that which it has received, and hell will give back that which it owes". Also En. lxi. 5 where the restoration includes "those who have been destroyed by the desert, or devoured by the fish of the sea and by the beasts". Evidently drowned people are supposed not to be in Hades; they wander about or drift in the ocean (Achill. Tat. v. 313), μηδὲ εἰς ᾄδου καταβαίνειν ὅλως. According to the prophet's conception (cf. xiii. 8, xiv. 9 f.) the fate of pagans must have been a foregone conclusion, when the Imperial cultus was made the test of character; in which case "the scene before the white throne is rather a final statement of judgment than a statement of final judgment" (Gilbert). But the broader allusion<sup>†</sup> to *works* here shows that the prophet is thinking of the general ethical judgment, which embraced issues wider than the particular historical test of the Emperor-worship. —ᾄδης κ.τ.λ., cf. Plutarch's (*de Iside*,



14. Καὶ ὁ <sup>x</sup>θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· 1 Cor. xv. 26, Isa. xxv. 8, 4 Esd. vii. 31.

[οὗτος ὁ θάνατος <sup>y</sup>δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός] <sup>1</sup>

15. καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. y Cf. on Luke xii. 4-5.

<sup>1</sup> Om. οὗτος . . . πυρός with eight minn., Me., Arm. (Aug.), Andbav, Pr., Haym. as a marginal gloss [so, e.g., Krüger, (*Gött. Gel. Anz.*, 1897, 34), von Soden, Bousset (?), and Wellhausen (with 14a and 15)], perhaps displaced from its original position after 15, where it would suit the context (Haussleiter, 212-213), since there is no question of the second death except for human beings. The misplacement was probably due to the attraction of θάνατος in 14.

29) derivation of Amenthes, the Egyptian name for Hades, as "that which receives and gives". As in Slav. En. lxv. 6 and the later Iranian Bundehesh (S. B. E. v. 123 f.), the resurrection of the body is not mentioned, though it is probably implied (cf. En. li. 1, lxii. 14 and Matt. xxvii. 52 f.).

Ver. 14. Death as Sin's ally must be destroyed along with Sin, while Hades, the grim receptacle of Death's prey (the intermediate rendezvous for the dead, except for martyrs, cf. vi. 10), naturally ceases to have any function. This was the cherished hope of early Christianity as of Judaism (Isa. xxv. 8). John's idea of the second death is much more realistic and severe than the Hellenic or the Philonic (cf. *de Praem. et Poen.* § 12, etc.).

Ver. 15. In Enoch (xxxviii. 5, xlviii. 9) the wicked are handed over by God to the saints, before whom they burn like straw in fire and sink like lead in water. The milder spirit of the Christian prophet abstains from making the saints thus punish or witness the punishment of the doomed (cf. on xiv. 10). In Apoc. Pet. 25 the souls of the murdered gaze on the torture of their former persecutors, crying ὁ θεὸς, δικαία σου ἡ κρίσις. These features, together with those of torturing angels (Dieterich, 60 f.) and Dantesque gradations of punishment (Dieterich, 206 f.), are conspicuous by their absence from John's Apocalypse. There is a stern simplicity about the whole description, and just enough pictorial detail is given to make the passage morally suggestive. As gehenna, like paradise (4 Esd. iii. 4), was created before the world, according to rabbinic belief (Gfrörer, ii. 42-46), it naturally survived the collapse of the latter (ver. 11). Contrast with this passage the relentless spirit of 4 Esd. vii. 49 f. ("I will not mourn over the multitude of the perishing . . . they

are set on fire and burn hotly and are quenched"). If John betrays no pity for the doomed, he exhibits no callous scorn for their fate. The order of xx. 13-15 and xxi. 1 f. is the same as in the haggadic pseudo-Philonic *De Biblic. Antiquitatibus* (after 70 A.D.) where the judgment ("reddet infernus debitum suum et perditio restituet paratecen suam, ut reddam unicuique secundum opera sua") is followed by the renewal of all things ("et exstinguetur mors et infernus claudet os suum . . . et erit terra alia et caelum aliud habitaculum sempiternum").

So much for the doomed. The bliss of saints occupies the closing vision (xxi.-xxii. 5). From the smoke and pain and heat it is a relief to pass into the clear, clean atmosphere of the eternal morning where the breath of heaven is sweet and the vast city of God sparkles like a diamond in the radiance of his presence. The dominant idea of the passage is that surroundings must be in keeping with character and prospects; consequently, as the old universe has been hopelessly sullied by sin, a new order of things must be formed, once the old scene of trial and failure is swept aside. This hope of the post-exilic Judaism (cf. Isa. lxv. 17, lxvi. 22) was originally derived from the Persian religion, in which the renovation of the universe was a cardinal tenet; it is strongly developed in Enoch (xc. 16, civ. 2, new heaven only) and 4 Esd. iv. 27 f. ("if the place where the evil is sown pass not away, there cannot come the field where the good is sown"). The expectation (cf. on Rom. viii. 28 f.) that the loss sustained at the fall of Adam would now be made good, is hardly the same as the eschatological transformation; the latter prevailed whenever the stern exigencies of the age seemed to demand a clean sweep of the universe, and the ~~new~~

<sup>a</sup> Cf. xx. 11,  
Eph. xlv.  
4-5,  
Lxxii. 1.

XXI. 1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν.

ὁ γὰρ ἁ πρῶτος οὐρανόσ καὶ ἡ πρώτη γῆ ἀπῆλθαν,  
καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

lyptic attitude towards nature seldom had anything of the tenderness and pathos, e.g., of 4 Esd. viii. 42-48 (cf. vii. 31). The sequence of xx. 11 f. and xxi. 1 f. therefore follows the general eschatological programme, as e.g. in Apoc. Bar. xxi. 23 f., where, after death is ended (very mildly), the new world promised by God appears as the dwelling-place of the saints (cf. also xxxii. 1 f.). The earthly Jerusalem is good enough for the millennium but not for the final bliss; the new order (xxi. 5) of latter (cf. above) coincides, as in Oriental religion (Jeremias, 45 f.), with the new year (i.e., spring) festival of the god's final victory.—The literary problem is more intricate. With xxi. 1-8, which is evidently the prophet's own composition, the Apocalypse really closes. The rest of the vision, down to xxii. 5, is little more than a poetical repetition and elaboration of xxi. 1-8, to which xxii. 6 f. forms the appropriate conclusion, just as the doublet xix. 9 b, 10 (in its present position) does to xix. 1-8. When xix. 9 b, 10 is transferred to the end of xvii. (see above), the parallelism becomes even closer. Both xvii. (the vision of the harlot-Babylon, with her evil influence on the world, and her transient empire) and xxi. 9-xxii. 5 (the vision of the Lamb's pure bride, with her endless empire) are introduced alike (cf. xvii. 1, xxi. 9) and ended alike, though xxii. 6-8 has been slightly expanded in view of its special position as a climax to the entire Apocalypse. As xvii. represents John's revision of an earlier source, this suggests, but does not prove, a similar origin for xxi. 9-xxii. 5. He might have sketched the latter as an antithesis to the former; certainly the "editorial" brushwork in xxi. 9-xxii. 5 is not nearly so obvious and abrupt as, e.g., in xviii. Upon the other hand there are touches and traits which have been held to imply the revision of a source or sources, especially of a Jewish character (so variously Vischer, Weyland, Ménégos, Spitta, Sabatier, Briggs, Schmidt, S. Davidson, von Soden, de Faye, Kohler, Baljon, J. Weiss, and Forbes), delineating the new Jerusalem (cf. xxi. 1-2). In this event the Christian editor's hand would be visible, not necessarily in xxi. 22 (see note), but in the ἀπρίον-allusions, in xxi. 14 b, 23

(cf. xxii. 5), 25 b (=xxii. 5 a), and 27 (=xx. 15, xxi. 8, xxii. 3 a). Another set of features (xxi. 12, 16, 24-27 a, xxii. 2 c, 3 a, 5) is explicable apart from the hypothesis of a Jewish source, or indeed of any source at all. Literally taken, they are incongruous. But since xxi. 9-xxii. 5 may be equivalent not so much to a Jewish ideal conceived *sub specie Christiana* as to a Christian ideal expressed in the imaginative terms of a Jewish tradition which originally depicted an earthly Jerusalem surrounded by the respectful nations of the world, a number of traits in the latter sketch would obviously be inapplicable in the new setting to which they were transferred. These are retained, however, not only for the sake of their archaic associations but in order to lend pictorial completeness to the description of the eternal city. The author, in short, is a religious poet, not a theologian or a historian. But while these archaic details need not involve the use of a Jewish source (so rightly Schön and Wellhausen), much less a reference of the whole vision to the millennial Jerusalem (Zahn), or the ascription of it to Cerinthus (Völter) or a chiliastic Jewish Christian editor (Bruston), may not the repetitions and parallelisms, especially in view of xxii. 6 f., indicate a composite Christian origin, as is suggested, e.g., by Erbes (A=xxi. 1-4, xxii. 3-17, 20, 21, B=xxi. 5-27, xxii. 1, 2, 18, 19) and Selwyn (xxii. 16-21, the conclusion of A=xxi. 2, xxii. 3-5, xxi. 3-6 a, xxii. 7, xxi. 6 b-8, or of B=xxi. 9-xxii. 2, xxii. 6, 8-15)? Some dislocation of the original autograph or scribal additions may be conjectured with reason in xxii. 6-21 (see below), at least. But the reiterations are intelligible enough as the work of a single writer, whose aim is to impress an audience rather than to produce a piece of literature. The likelihood is that John composed xxi. 9 f. as an antithesis to the description of the evil city which he had reproduced from a source in xvii., and that he repeated the incident of xxii. 8, 9 (as xix. 9, 10 at the end of xvii.), adapting it to its position at the close of the whole book as well as of the immediately preceding oracle.

CHAPTER XXI.—Vv. 1-8 : the prelude to the last vision.

Vv. 1-2, the title : 1 a b=xx. 11 c,



2. καὶ τὴν πόλιν τὴν <sup>b</sup> ἁγίαν Ἱερουσαλὴμ <sup>o</sup> καινὴν εἶδον κατα- <sup>b</sup> xi. 2, Isa.  
βαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <sup>d</sup> ἡτοιμασμένην ὡς νύμφην <sup>d</sup> lii. 1,  
<sup>e</sup> κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. 3. καὶ ἤκουσα φωνῆς <sup>f</sup> μεγάλης <sup>e</sup> ἐκ <sup>f</sup> Heb. xi.  
τοῦ θρόνου λεγούσης, <sup>g</sup> 16, xii.  
<sup>c</sup> 22.

“Ἰδοὺ ἡ <sup>b</sup> σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,  
καὶ σκηνώσκει μετ’ αὐτῶν.”

“full of people” (Isa. xlix. 18).

f xi. 12, xvi. 1.

g xix. 5; cf. xx. 11.

h xiii. 6, Ezek.

xxxviii. 27, Zech. ii. 10, viii. 8, cf. Isa. lvii. 15.

1 c=xx. 13 a. The absence of the sea from John's ideal universe is due not to any Semitic horror of the ocean, nor to its association with Rome (xiii. 1), nor to the ancient idea of its dividing effect (“mare dissociabile,” “the unplumbed, salt, estranging sea,”), but to its mythological connexion with the primitive dragon-opponent of God, the last trace of whom is now obliterated. Cf. Sib. v. 159, 160, 447 (ἔσται δ’ ὑστατὶ καὶ ῥῶ ξηρὸς πότε πόντος), Ass. Mos. x. 6, 4 Esd. vi. 24, Test. Levi 4, etc., for this religious antipathy to the treacherous, turbulent element of water. “La mer est une annulation, une stérilisation d'une partie de la terre, un reste du chaos primitif, souvent un châtiment de Dieu” (Renan, 449). Plutarch (*de Iside*, 7 f., 32) preserves the Egyptian sacred tradition that the sea was no part of nature (παρωρισμένην) but an alien element (ἄλλοῖον περίττωμα), full of destruction and disease. The priests of Isis (32) shunned it as impure and unsocial for swallowing up the sacred Nile. One favourite tradition made the sea disappear in the final conflagration of the world (*R.* 7. 289), but John ignores this view. The world is to end as it began, with creation; only it is a new creation, with a perfect paradise, and no thwarting evil (Barn. vi. 13). His omission of the ocean is simply due to the bad associations of the abyss as the abode of Tehom or Tiāmat (cf. Oesterley's *Evolution of Messianic Idea*, 79 f., G. A. Smith's *Jerusalem*, i. 71 f., and Hastings' *D. B.* iv. 194, 195).

Ver. 2. ἐκ=origin, ἀπὸ=originator. This conception of the new Jerusalem as messiah's bride in the latter days is an original touch, added by the prophet to the traditional Jewish material (cf. Volz, 336 f.). In 4 Esd. vi. 26 (Lat. Syr.) “the bride shall appear, even the city coming forth, and she shall be seen who is now hidden from the earth”; but this precedes the 400 years of bliss, at

the close of which messiah dies. In En. xc. 28 f. a new and better house is substituted for the old, while in 4 Esd. ix.-xi. the mourning mother rather suddenly becomes “a city builded” with large foundations (*i.e.*, Zion). These partial anticipations lend some colour to Dalmian's plea that the conception of a pre-existent heavenly Jerusalem was extremely limited in Judaism, and that John's vision is to be isolated from the other N.T. hints (see *reft.*). For a fine application of the whole passage, see *Ecce Homo*, ch. xxiv. The vision conveys Christian hope and comfort in terms of a current and ancient religious tradition upon the new Jerusalem (cf. Charles on Apoc. Bar. iv. 3). The primitive form of this conception, which lasted in various phases down to the opening of the second century, was that the earthly Jerusalem simply needed to be purified in order to become the fit and final centre of the messianic realm with its perfect communion between God and man (cf. Isa. lx., liv. 11=Tobit xiii. 16-17, Ezek. xl.-xlviii., En. x. 16-19, xxv. 1, Ps. Sol. xvii. 25, 33, Ap. Bar. xxix., xxxix.-xl., lxxii., lxxiv., 4 Esd. vii. 27-30, xii. 32-34, etc.). But alongside of this, especially after the religious revival under the Maccabees, ran the feeling that the earthly Jerusalem was too stained and secular to be a sacred city; its heavenly counterpart, pure and pre-existent, must descend (so here, after En. xc. 28, 29, Ap. Bar. xxxii. 3, 4, Test. Dan 5, etc.). In rabbinic theology, the vision of the heavenly Jerusalem was taken from Adam after his lapse, but shown as a special favour to Abraham, Jacob and Moses (cf. Ap. Bar. iv.). The Christian prophet John not only sees it but sees it realised among Christian people—a brave and significant word of prophecy, in view of his age and surroundings.

v. 3, 4. σκην. (chosen on account of its “assonance with the Hebrew to express the *Shekinah*,” Dr. Taylor on *Pirke*



i Gen. xvii.  
8, Jer.  
xxxi. 33,  
2 Cor. vi.  
16. From  
Lev.  
xxvi. 11-  
12.

k On plur.  
see Acts  
iv. 27.

l vii. 17, xx.  
14, Isa.  
xxv. 8,  
xxxv. 10.

m Cf. Jus-  
tin, *Dial.*  
xlv. 14;  
Volz, 348;  
a Persian  
belief  
(Hübsch-  
mann,  
232).

n Isa. lxxv. 19, Jer. xxxi. 16, Ass.-Mos. x. 1.

o = pain, only in Apoc. in N.T.

p Isa. lxxv. 17.

q By itself, only here in Apoc.

r Isa. xliii. 19, 2 Cor. v. 17, vi. 16-18, Barn. vi. 13.

s Similar asseverations in Dan. ii. 45, viii. 26, etc. a feature of the apoc. style.

t In sense of Ps. xix. 7, cxi. 7, etc.

u xvi. 7: On form Deissm. (192).

v (Emphatic, ἐγώ), cf. i. 8, xxii. 13, Isa. xli. 4, xlv. 6, xlviii. 12.

w Cf. John vii. 37 f., Just. *Dial.* lxix. etc.

x xxii. 17, John

iv. 10-14.

y ii. 7; emphatic (αὐτῷ, αὐτός).

καὶ <sup>1</sup> αὐτοὶ <sup>k</sup> λαοὶ αὐτοῦ ἔσονται,

καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται.

4. καὶ <sup>1</sup> ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν,

καὶ <sup>m</sup> ὁ θάνατος οὐκ ἔσται ἔτι.

<sup>n</sup> οὔτε πένθος οὔτε κραυγὴ οὔτε <sup>o</sup> πόνος οὐκ ἔσται ἔτι.

<sup>p</sup> ὅτι τὰ πρῶτα ἀπῆλθον."

5. καὶ <sup>q</sup> εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, "Ἴδου, <sup>r</sup> καινὰ ποιῶ

πάντα." <sup>s</sup> καὶ λέγει "Γράψον. ὅτι οὗτοι οἱ λόγοι <sup>t</sup> πιστοὶ καὶ

ἀληθινοὶ εἰσι." 6. καὶ εἶπέ μοι, <sup>u</sup> "Γέγοναν. <sup>v</sup> ἐγὼ τὸ ἄλφα

καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς

πηγῆς <sup>w</sup> τοῦ ὕδατος τῆς ζωῆς <sup>x</sup> δωρεάν. 7. ὁ <sup>y</sup> νικῶν κληρονομήσει

<sup>1</sup> The unusual aoristic (cf. Helbing, 67) termination of γεγοναν (N<sup>CA</sup>, S., Iren., edd.) has started the variants γεγονασιν (38), γεγονε (41, 94: "no doubt a conj. of Erasmus based on vg., his MS. 1 reading γεγονα," Gwynn), and γεγονα (N<sup>\*PQ</sup>, Syr., Arm., And., Areth., etc.; = εἰμι, so Buresch in *Rhein. Museum*, 1891, 206).

Aboth iii. 3) is the real tabernacle (Heb. viii. 2, ix. 11). The whole meaning and value of the new Jerusalem lies in the presence of God (En. xlv. 6, lxii. 14, Test. Jud., 25, etc.) with men which it guarantees. The O.T. promises are realised (see reff.); God is accessible, and men are consoled with eternal comfort (cf. Enoch x. 22, καὶ καθαρισθήσεται πᾶσα ἡ γῆ ἀπὸ παντὸς μιᾶμματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μᾶστιγος). If we were to read the passage in the light of Isa. lxi. 3-10, the tears wiped away would signify that the penitents were newly espoused to the Lord; but the context here implies tears of grief and pain, not of repentance. "There shall be no more labour, nor sickness, nor sorrow, nor anxiety, nor need, nor night, nor darkness, but a great light" (Slav. En. lxxv. 9).

Ver. 5. The first and only time that God addresses the seer, or indeed (apart from i. 8) speaks at all. The almost unbroken silence assigned to God in the Apocalypse corresponds to the Egyptian idea of the divine Reason needing no tongue but noiselessly directing mortal things by righteousness (Plut. *de Iside*, 75; hence the deity is symbolised by the crocodile, which was believed to be the only animal without a tongue).

Ver. 6. "Tis done, all is over" (sc. οὗτοι οἱ λόγοι or πάντα). The perfecting of God's work is followed, as in Isa.

liv.-lvi., by a liberal promise of satisfaction to all spiritual desire, and the three ideas of consolation, eternal refreshment, and Divine fellowship are thus conjoined as in vii. 14-17. Compare the fontal passage in Philo, *de migrat Abr.* § 6 πηγὴ δὲ, ἀφ' ἧς ὁμβρεῖ τὰ ἀγαθὰ, ἡ τοῦ φιλοδώρου Θεοῦ σύνοδος ἔστιν. οὐ χάριν ἐπισφραγιζόμενος τὰ τῶν εὐεργεσιῶν φησιν, Εσομαι μετὰ σοῦ. The promise implies (like Isa. xlv. 3, not lv. 1) that thirst is accompanied by readiness and eagerness to accept the boon, which is free (6) and full (πάντα) and filial (ver. 7). The thirst for God is opposed to the unbelief and vice which quench it, just as the victorious life is contrasted with the craven spirit which shrinks from the hardships and demands of faith. Similarly the life of strenuous obedience now enters on its majority; it comes into an estate of filial confidence to the great God, bestowed on all who acquit themselves nobly in their probation. By a rare touch (since iii. 22) in the Apocalypse, the individual Christian is singled out. Usually the writer is interested in the general body of Christians. Here, however, as in ii.-iii., religious individualism aptly follows the idea of personal promise and encouragement (cf. xxii. 17), as afterwards of judgment (xxii. 11-12).

Ver. 7. These boons (3-7), however, are reserved for the loyal; the third (son

ταῦτα, καὶ <sup>z</sup> ἔσομαι αὐτῷ θεός, <sup>z</sup> καὶ αὐτὸς ἔσται μοι υἱός. 8. τοῖς <sup>z</sup> 2 Sam. vii  
 δὲ <sup>a</sup> δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ <sup>b</sup> φονεῦσι καὶ πόρνοις 14, Ps.  
 καὶ φαρμακοῖς καὶ <sup>a</sup> εἰδωλολάτραις καὶ πᾶσι τοῖς <sup>b</sup> ψευδέσι, τὸ 1xxix.  
 μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ <sup>a</sup> καιομένῃ πυρὶ καὶ θείῳ, <sup>a</sup> ὃ ἐστίν 26-27,  
 ὁ θάνατος ὁ δεύτερος. viii. 8, <sup>2</sup> Zech.  
 Cor. vi. 18.  
 a Heb. x.  
 38-39.  
 b ix. 21,

xxii. 15, 1 Pet. iv. 15, Jas. v. 6, Rom. i. 29, Mk vii. 21 = Mt. xv. 19. c Eph. v. 5; ver. 27.  
 d Gen. xix. 24, Isa. xxx. 33, Ezek. xxxviii. 22. e xx. 14; constr. Win. § 24. 8b.

of God) was a title applied to Augustus and the emperors generally throughout the Greek and Roman world. κληρονομήσει (here only in Apoc.) in general sense="enter into possession of," "partake of". ("This place" of bliss "is prepared for the righteous who endure every kind of attack in their lives from those who afflict their souls . . . for them this place is prepared as an eternal inheritance," Slav. En. ix.). This is the sole allusion, and a purely incidental one, to that central conception of the messianic bliss as a κληρονομία, which bulks so prominently in apocalypses like Fourth Esdras and is employed in a cosmic sense by Paul as lordship over the whole creation (see Bacon, *Biblical and Semitic Studies*, Yale Univ. 1902, pp. 240 f.). The solitary allusion to sonship expresses the close relation to God for which this writer elsewhere prefers to use the metaphor of priesthood. Partly owing to the bent of his mind, partly owing to the stern circumstances of his age, he (like Clem. Rom.) allows the majesty and mystery of God to overshadow that simple and close confidence which Jesus inculcated towards the Father (Titius, 13, 14), as also the direct love of God for his people (only in iii. 9, 19, xx. 9).

Ver. 8. The reverse side of the picture (cf. xx. 12-15 and below on ver. 27): a black list of those who have not conquered. δειλοῖς="cowards" or apostates, who deny Christ in the persecution and worship Caesar (Introd. § 6) through fear of suffering; "δειλία does not of course itself allow that it is timorous, but would shelter its timidity under the more honourable title of εὐλάβεια" (Trench, *Synonyms*, § x.). It embraces further all those who draw back under the general strain of ridicule and social pressure (Heb. vi. 4-8; 2 Ti. iv. 16, etc.), like Bunyan's *Pliable*, but unlike his *Mr. Fearing* (cf. 1 Macc. iii. 16).—ἀπίστοις not=incredulous (so e.g., Dittenberger's *Sylloge*, 802<sup>32</sup>, 3 cent. B.C.) but, as in Luke xii. 46 (cf. Sir. ii. 12 f.),="faith-

less," untrustworthy, those who are not πιστός (i. 5, ii. 10, 13, 2 Ti. ii. 13). All δειλοί are ἀπίστοι (cf. Introd. § 6), but not all ἀπίστοι are δειλοί. There are more reasons for disloyalty to Christ than cowardice, and some of these are hinted at in the following words, which suggest that ἀπίστοι includes the further idea of immorality (as in Tit. i. 15, 16, where it is grouped with βδελυκτοί). Lack of faith is denounced also in Apoc. Bar. liv. 21, 4 Esd. ix. 7, etc. ἐβδελυγμένοις for βδελυκτοῖς (as εὐλογημένος for εὐλογητός, etc., cf. Field on Gal. ii. 11; Simcox, *Lang. N.T.* 128, 129), "detestable" because "defiled and fouled" by the impurities of the pagan cults (xvii. 4, xviii. 3, etc.; cf. Hos. ix. 10; Slav. En. x. 4) including unnatural vice. Murder (and fornication, Jas. ii. 11) in the popular religions of the ancient world caused ritual impurity and disqualified for access to God, unless atoned for.—φαρμακοῖς="poisoners" or "sorcerers" (xxii. 15), cf. Dan. ii. 27 LXX, and above on ix. 21, where (as here and in Gal. v. 21) witchcraft or magic is bracketed with idolatry. Idolaters, in Apoc. Pet. 18, have a special place πλείστου πυρὸς γέμων. ψευδέσιν="liars," primarily recreant Christians who deny their faith and Lord, or worship false gods (Rom. i. 25); but also untruthful Christians who cheat (Acts v. 3) and lie to one another (Col. iii. 9, cf. Apoc. xiv. 5); further perhaps to be taken in its general ethical sense (Slav. En. xlii. 13; cf. Did. v. 2)=Oriental duplicity.—τοῖς δὲ: as in LXX, the subject of the principal clause is thrown forward into the dative (Viteau, ii. 41, 42). The special standpoint of the Apoc. renders the terms of exclusion rather narrower than elsewhere (cf. Volz, 313). Thus there is no allusion to sins of omission, especially as regards justice and kindness between man and man (as Slav. En. x., xlii. 8-9, Matt. xxv. 41 f.—the former apocalypse finely excluding from heaven all guilty of "evil thoughts" and magic, all harsh or callous men, and finally all idolaters). The parallels with the rest of



Cf. xv. 1, xvii. 1. 9. καὶ ἦλθεν <sup>1</sup> εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε <sup>1</sup> μετ' ἐμοῦ λέγων "Δεῦρο, <sup>2</sup> δεῖξω σοι τὴν <sup>3</sup> νύμφην τὴν γυναῖκα <sup>1</sup> τοῦ ἀρνίου." 10. καὶ <sup>1</sup> ἀπήνεγκέ με ἐν πνεύματι ἐπ' <sup>2</sup> ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξε μοι τὴν πόλιν, τὴν <sup>1</sup> ἁγίαν Ἱερουσαλήμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ <sup>3</sup> ἀπὸ τοῦ θεοῦ, 11. ἔχουσιν τὴν <sup>2</sup> δόξαν τοῦ θεοῦ. ὁ φωστὴρ αὐτῆς ὁμοιος <sup>3</sup> λίθῳ τιμιωτάτῳ, ὡς

202. Not a wilder-  
ness (xvii.  
3). From  
Ezek. xl.  
2.  
Contrast xi. 8. m xx. 9, xxi. 2. n xv. 8, ver. 23. o Sc. ἦν. p xvii. 4.

<sup>1</sup> τὴν γυναῖκα a gloss from xix. 7? (Bousset, Könnicke, 39-40).

the Apocalypse, as well as the general style, indicate that xxi. 1-8 comes from the pen of the prophet himself; there is no evidence sufficient to support the conjecture that 5b-8 is a Christian editor's gloss in a Jewish original (Vischer, von Soden, S. Davidson, Rauch = 6 b-8, Spitta). The catalogue of vices, not unparalleled in ethnic literature (cf. Dieterich, pp. 163 f., 174 f., Heinrici on 2 Cor. vi. 4 f.), diverges from those of ix. 20-21 and xxii. 15. The second agrees with Sap. xiv. 22-28 in making idolatry the fontal vice, and with Did. v. in putting theft after *πορνεία* (cf. Heb. xiii. 4-5, Eph. v. 5, etc.). Paul, again, invariably starts with the blighting touch of *πορνεία* or *ἀκαθαρσία* (cf. Seeberg's *Catechismus d. Urc.* 9-29, and von Dobschütz, pp. 406 f.) as in xxii. 15. No special significance attaches to the lists of the Apocalypse beyond the obviously appropriate selection of idolatry (ix. 20) as the outstanding vice of paganism, with cowardice (xxi. 8) as the foil to victorious confession (xxi. 7, ii. 13, 17, xv. 2); note the division of xxii. 15 into the repulsive or filthy (first three) and the wicked (second three), corresponding to xxii. 11. The *κύνες* of xxii. 15 roughly answer to the "abominable" of xxi. 8. xxi. 1-8 are a summary of what follows: xxi. 1, 2=9-21, xxi. 3, 4=xxi. 22-xxii. 5, xxi. 5-8=xxii. 16-21.

xxi. 9-xxii. 5: the new Jerusalem (resuming the thought of ver. 2, cf. xix. 7), corresponding to the new universe (ver. 1). The fall of Jerusalem accentuated the tendency to rise from the expectation of a new or renovated city on earth to the hope of a heavenly, transcendent city (cf. Apoc. Bar. iv. 2-6, etc.), though the passionate desire for a restoration of city and temple in the messianic age was still strong (cf. R. 7. 226 f., Volz, 334 f.). John introduces the definitely Christian identification of the hea-

venly Jerusalem with the bride of the messiah, and combines the various features of a renovated, a heavenly, and a pre-existent city—features which occasionally reflect the mythological background of such earlier ideas in Judaism. The whole conception, if not the passage itself, is satirised by Lucian (*Vera Hist.* ii.) in his account of the golden city with its emerald wall, its river, and the absence of night, to say nothing of vines *δωδεκαφόροι καὶ κατὰ μῆνα ἕκαστον καρποφοροῦσιν*. Vv. 11-21 describe the exterior, vv. 22-27 the interior.

Ver. 10: a fresh vision, marked by a new transport of ecstasy (cf. Ezek. iii. 14, xi. 1, etc.).—*ὄρος*, the vantage-ground of elevation from which the seer views the site and buildings. If the hill is the site of the city, it is a truncated cone like Cirta, or a terraced *zikkurat*. Ezra sees the vision of the descent of the new Jerusalem in a field of flowers (cf. 4 Esd. ix. 26 f., xiii. 35 f.), but John follows either the older tradition of Enoch (En. xxiv., xxv.) who visited a high mountain which, as his cicerone Michael explained, was the throne of God "where the great and holy One, the Lord of glory, the King of eternity, will sit when he shall descend to visit the earth with goodness," or more probably the primitive association of paradise with a mountain (cf. Oesterley's *Evol. of Mess. Idea*, 129 f., Volz, 375).

Ver. 11. "With the dazzling splendour of God," cf. on ver. 3, Ezek. xliii. 5, Isa. lx. 1, 2. *Uxor splendet radiis mariti*; *δόξα*, here, as usually in a apocalyptic literature, denotes the manifestation and realisation of the divine presence. A realistic turn is given to the expression by the "shimmering radiance" of *ὁ φωστὴρ κ.τ.λ.* (asyndeton); "her brilliance is like a very precious stone, a jasper, crystal-clear" (i.e., transparent and gleaming as rock-crystal). The



λίθῳ <sup>q</sup> ἰάσπιδι κρυσταλλίζοντι · 12. ἔχουσα τείχος μέγα καὶ ὑψηλόν, <sup>q</sup> ἰν. 3.  
 ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν <sup>r</sup> ἀγγέλους δώδεκα, <sup>r</sup> C'. 2  
 καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἐστι <sup>v</sup> τῶν δώδεκα φυλῶν υἱῶν <sup>viii. 14</sup>  
 Ἰσραήλ. 13. ἀπ' ἀνατολῆς, πυλῶνες τρεῖς · καὶ ἀπὸ <sup>s</sup> βορρᾶ, <sup>s</sup> vii. 4-8.  
 πυλῶνες τρεῖς · καὶ ἀπὸ νότου, πυλῶνες τρεῖς · καὶ ἀπὸ δυσμῶν, <sup>From</sup>  
 πυλῶνες τρεῖς. 14. καὶ τὸ τεῖχος τῆς πόλεως ἔχων <sup>Ezek.</sup> <sup>xlvi. 31f.</sup>  
 δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα <sup>(cf. En.</sup> <sup>xxxiv.</sup>  
 τῶν δώδεκα <sup>xxxv.)</sup> ἀποστόλων <sup>t</sup> τοῦ ἀρνίου. 15. καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέτρον κάλαμον <sup>For form</sup>  
 χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ <sup>cf. Hel-</sup>  
 τεῖχος αὐτῆς. 16. καὶ ἡ πόλις <sup>Win. § 8,</sup> <sup>2; more</sup> <sup>common</sup> <sup>in papyri</sup> <sup>than</sup> <sup>βόρεας</sup> <sup>(Thumb,</sup> <sup>65, 67, 56h</sup>  
 αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ <sup>u</sup> <sup>Eph. ii.</sup> <sup>20, Heb.</sup> <sup>xi. 10;</sup> <sup>cf. Isa.</sup>  
 σταδίους δώδεκα χιλιάδων · τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος  
 αὐτῆς ἴσα ἐστί · 17. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαερά-  
 κοντα τεσσάρων <sup>x</sup> πηχῶν, <sup>y</sup> μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

xxviii. 16. v As in Asc. Isa. iii. 17, ix. 17, xi. 21. w Like orig. Babylon, Herod. i. 178;  
 figurative Hellen. term = "perfect" (Plato, *Protag.* 344A, Arist., *Eth. Nik.* I. x. 11). x Con-  
 tracted, Hellenistic genit. for *πήχων* (Win. § 9, 6, Deissm. 153, Helbing, 44-45). y Nom.  
 absol. Vit. ii. 226, 332-3.

modern jasper is an opaque tinted quartz, only partially translucent at the edges. Perhaps, in reproducing Isa. liv. 11-12 (καὶ θήσω τὰς ἐπάλξεις σου ἱάσπιν καὶ τὰς πύλας σου λίθους κρυστάλλου), the writer regarded both clauses as complementary (Cheyne); hence ὡς λ. ἱ. κ. Otherwise ἱάσπιν might represent an opal, a diamond, or a topaz, any one of which answers better to the description of "transparent and valuable". Flinders Petrie, however, suggests some variety of the dark green jasper.

Ver. 12. ἔχουσα. The constr. becomes still more irregular, the participles agreeing with an imaginary nominative, ἡ πόλις, sugg. by ὁ φωστήρ. The inscribed names denote the catholicity of the church and its continuity with the ancient people of God. A writer who could compose, or incorporate, or retain (as we choose to put it), passages like v. 9 and xiv. 4, is not to be suspected of particularism here. Even on the score of poetic congruity, the new Jerusalem implied such an archaic and traditional allusion to the twelve tribes. The angelic guardians of the gates are an Isaianic trait added to the Ezekiel picture.

Ver. 13. In one first century inscription (cf. Dittenberger's *Orientalis Graeci Inschrift. Selectae*, 199<sup>32</sup>) ἀπὸ ἀνατολῆς and ἀπὸ δύσεως are East and West respectively.

Ver. 14. ἔχων, another rough asyndeton. —θεμελίους κ.τ.λ., a symbolical and cor-

porate expression for the historical origin of the church in the primitive circle of the disciples who adhered to Jesus (cf. on xxii. 19). It is not their names but their historical and apostolic position which is in the writer's mind. The absence of Paul's name is no more significant than the failure to emphasise that of Peter. For the objective and retrospective tone of the allusion, with its bearing on the question of the authorship, see Introd. § 8. Foundation-stones in an ancient building were invested with high, sacred significance. Here the twelve apostles correspond roughly to the twelve φύλαρχοι of the Mosaic period (Matt. xix. 28, Clem. Rom. xlii.-xliii.).

Vv. 15-17. The measures of the city are now taken, as in Ezek. xl. 3, 48, xlii. 16 f., to elucidate the vision (otherwise in xi. 1, 2). It turns out to be an enormous quadrilateral cube, like Ezekiel's ideal sanctuary, a cube being symbolical of perfection to a Jew, as a circle is to ourselves. Whether 1500 miles represent the total circumference or the length of each side, the hyperbole is obvious, but John is following the patriotic rabbinic traditions which asserted that Jerusalem would extend as far as Damascus in the latter days (Zech. ix. 1) if not to the high throne of God. In Sib. Or. v. 250 f. the heaven-born Jews who inhabit Jerusalem are to run a wall as far as Joppa. Further measurements in Baba-Bathra f. 75, 2 (cf. Gfrörer, ii. 245 f.; Bacher,

z Poetical form, (cf. Jos. Ant. xv. 9, 6) = "fabric" or "material".

a Ver. 11.

b Cf. on iv. 6, v. like *φιάλη*, a genuine form of the *κοιμή* (Thumb, 18, 75).

c From Isa. liv. 11-12.

d iv. 3.

e Here only (N.T.).

f iv. 3, cf.

fragm. in Epiph., *Haer.* xxxi. 9.

i Pale sea-green felspar, sometimes aquamarine in colour.

cf. Job xxviii. 19.

irregular idiom = *καθ' εἰς* (Blass, § 39, 2, § 45, 3); cf. Win., § 26, 9, *ἀνὰ* adverbial, like *ἔως* (Deissm. 139).

l ix. 17; jacinth or sapphire.

m Violet or purple.

n Late and

18. καὶ ἡ <sup>z</sup> ἐνδώμησις τοῦ τείχους αὐτῆς <sup>a</sup> ἱάσπισ.

καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον <sup>b</sup> ὑάλῳ καθαρῷ.

19. οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος <sup>d</sup> ἱάσπισ· ὁ δεύτερος σάπφειρος·

ὁ τρίτος <sup>e</sup> χαλκηδών· ὁ τέταρτος <sup>f</sup> σμάραγδος· 20. ὁ πέμπτος <sup>g</sup> σαρδόνυξ· ὁ ἕκτος <sup>h</sup> σάρδιον· ὁ ἑβδομος χρυσόλιθος· ὁ ὄγδοος

<sup>i</sup> βήρυλλος· ὁ ἑνατος <sup>k</sup> τοπάζιον· ὁ δέκατος χρυσόπρασος· ὁ ἐνδέκατος <sup>l</sup> ὑάκινθος· ὁ δωδέκατος, <sup>m</sup> ἀμέθυστος.

21. καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται·

<sup>n</sup> ἀνὰ <sup>n</sup> εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου·

καὶ ἡ <sup>e</sup> πλατεία τῆς πόλεως χρυσίον καθαρὸν, ὡς ὕαλος διαυγής.

g Red and white onyx (LXX = *οἰλη*), h iv. 3.

k Greenish-yellow gem (periodot ?)

m Violet or purple.

n Late and

*Agada d. Tann.* i. 194 f., 392). As in the case of the tabernacle in Jerusalem of the Hexateuch, so here: the symmetry and harmony of the divine life are naïvely represented by Oriental fantasy in terms of mathematics and architecture. A wall of about 72 yards high seems oddly unsymmetrical in view of the gigantic proportions of the city, though it might refer to the breadth (Simcox) or to the height of the city above the plain. But the whole description is built on multiples of twelve, a sacred number of completeness. The wall is a purely poetical detail, required to fill out the picture of the ancient city; like the similar touches in 24, 26, xxii. 2, it has no allegorical significance whatever. Cf. Slav. En. lxv. 10: "and there shall be to them" (i.e., to the just in eternity) "a great wall which cannot be broken down".—*μέτρον κ.τ.λ.*, another naïve reminder (cf. xix. 9, 10, xxii. 8, 9) that angels were not above men.

Vv. 18-21: the materials of the city. *ἐνδώμησις*, so an undated but pre-Christian inscription, *τ. ἐνδώμησιν τοῦ τεμένους* (Dittenberger's *Sylloge inscript. Graec.*<sup>2</sup> 583<sup>31</sup>), where the orthography is pronounced "nova" (see ref.).

While the city itself (or its streets, ver. 21) is supposed to be constructed of transparent gold like the house of Zeus *πολύχρυσον* (*Hippol.* 69), the wall appearing above the monoliths or foundation-stones is made entirely of jasper, which again is the special ornament assigned to the first foundation-stone (19, see on ver. 11). The Babylonian

*zikkurats* were picked out with coloured bricks; but the exterior of this second city is to be what only the interior of a Babylonian sanctuary had been—brilliant as the sun—flashing with precious stones and gold and silver. In *Yasht* xiii. 3 the heavenly Zoroastrian palace of the sky also "shines in its body of ruby." The general sketch is suggested by Isa. liv. 11, 12, and even more directly by Tobit xiii. 16, 17 ("For Jerusalem shall be builded with sapphire and emerald, thy walls with precious stones, the towers and battlements with pure gold; and the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir"). The Egyptian mansion of Life is also composed of jasper, with four walls, facing the south, the north, the east, and the west (cf. *Records of Past*, vi. 113). The twelve gems correspond upon the whole to those set in gold (cf. Ezek. xxviii. 13) upon the high priest's breastplate in P (Exod. xxviii. 17-20, xxxix. 10-13), which the writer loosely reproduces from memory. What the old covenant confined to the high priest is now a privilege extended to the whole people of God (cf. ver. 22); for the astrological basis and the relation of the two O.T. and the present lists, cf. Flinders Petrie in Hastings' *D. B.* iv. 619-621; Myres in *E. Bi.* 4800 f.; St. Clair in *Journ. Theol. Studies*, viii. 213 f.; and Jeremias, 68, 88 f. No occult or mystical significance attaches to these stones. The writer is simply trying to convey the impression of a radiant and superb structure.—*σάπφειρος* = lapis lazuli (sap-

22. καὶ <sup>p</sup> ναὸν οὐκ εἶδον ἐν αὐτῇ ·

ὁ γὰρ <sup>a</sup> Κύριος ὁ θεὸς ὁ <sup>a</sup> παντοκράτωρ ναὸς αὐτῆς ἐστί, καὶ  
τὸ ἄρνιον.

23. <sup>r</sup> καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα <sup>a</sup>  
φαίνωσιν αὐτῇ ·

ἡ γὰρ <sup>a</sup> δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,  
καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

p Matt.  
xxiv. 2.  
John, iv.  
21; also  
Jer. iii.  
16 f.  
From  
Amos iv.  
13.  
r xxii. 5,  
from Isa.  
xxiv. 23,  
lx. 2,  
Zech. xiv.  
7.

s Ver. 11; cf. 4 Esd. vii. 42. From Zech. ii. 5 (LXX), Ps. Sol. iii. 16.

phirus et aureis punctis collucet. Caeruleae et sapphiri, raroque cum purpura, Pliny, *H. N.* xxxvii. 39), a blue stone prized in Egypt and in Assyria, where it was often “used to overlay the highest parts of buildings” (*E. Bi.* 2710).—**χαλκηδών**=either a variety of diopase or emerald gathered on a mountain in Chalcedon (Pliny), or more probably an agate (karkedrā Pesh. rendering of **רַבִּי** = LXX **ἀχάτης** Ex. xxviii. 19), *i.e.*, a variegated stone, whose base is chalcedony. The modern chalcedony is merely a translucent (grey) quartz, with a milky tinge. **χρυσόλιθος** = a gem of some (sparkling?) golden hue (LXX = **שִׁשְׁתִּי**), perhaps some variety of our topaz or beryl, which ranges from emerald-green to pale blue and yellow. The modern chrysolite is merely a hard greenish mineral, of no particular value. **χρυσόλιθος** and **χρυσόπρασος** (a leek-coloured gem) are probably varieties of the ancient beryl, unless the latter is the green chalcedony, and the former the modern topaz. **μαργαρίται κ.τ.λ.** (on their value in the ancient world, see Usener’s study in *Theol. Abhand.* 203-213): the conception is simplified from an old Jewish fancy of R. Jochanan preserved in Baba-Bathra, f. 75, 1, “Deus adducet gemmas et margaritas, triginta cubitos longas totidemque latas, easque excauabit in altitudinem xx cubitorum, et latitudinem x cubitorum, collocabitque in portis Hierosolymorum”. **ἡ πλατεία**, generic = “the streets” (like **ξύλον**, xxii. 2), unless it has the sense of “forum” or “market-place” (as 2 Chron. xxxii. 6, Job xxix. 7 LXX). But the singular may allude to the fact that “the typical Eastern city had . . . one street which led from the void place at the entering in of the gate to the court of the king’s palace” (Simcox). Philo (*quis haer.* § xlv., *leg. alleg.* § xx.) had already made gold emblematic of the divine

nature diffused through all the world, owing to the metal’s fusible qualities.

Ver. 22-xxii. 5: the life of the city. Ver. 22. The daily prayer of Jews at this time was “restore thou the sacrificial service to the Holy of Holies of thy house”. But while this may have represented the popular religion of Judaism (Schürer, *Hist.* ii. 2, 174) which tenaciously clung to a restored temple as the religious centre of all future bliss, there were finer spirits who shared the Iranian repugnance to temples, possibly under a semi-Essene influence, and who seem to have partially anticipated the more spiritual outlook of the Apocalypse (*cf.* Baldensperger, 53 f.); the second temple, owing to the debasing strifes of the first century B.C. and the growing reverence for the law, never quite absorbed the religious consciousness as the first had done. The holy City is to be unlike many Chaldean cities where the temple was a dominating and distinctive feature, often indeed the original nucleus of the town. To the seer, earth suggests heaven not only by anticipation but by contrast.

Ver. 23. Another fulfilment of the O.T. ideal (Isa. lx. 19, 20). It is a Jewish-Christian symbol for Paul’s thought—*God shall be all and in all*. So in 4 Esd. vii. [42] at the last judgment there is neither sun nor moon nor any natural light, “but only the splendour of the glory of the Most High”. “As the *sun of righteousness* Christ has been able to vanquish the *sol inuictus* of the Roman, Cæsar-cultus” (Usener, *Götternamen*, p. 184). A cruder form of the idea occurs in the pseudo-Philonic *Biblic. Antiquit.* where “non erat necessarium lumen (for the night-march), ita exsplendebat genuinum lapidum lumen” (*i.e.*, of the jewels on the Amorite idols), jewels which were replaced by twelve precious stones each engraved with the name of one of the twelve tribes.



t Ps. lxxii.  
11, Is. lx.  
3 f., Ps.  
Sol. xvii.  
34-35.  
u Ps. lxviii.  
29, lxxii.  
10; repro-  
duced in  
4 Esd.  
xv. 20.  
v Isa. lx. 11,  
Jos. B. J.,  
vii. 10, 4.  
w Zech. xiv.  
7, En.  
lviii. 3 f.,  
Slav. En.  
xxi. 2.  
x From.  
Isa. lx. 5,  
Tob. xiii. 11, Sib. iii. 772 f.  
iii. 278. a Cf. xiii. 8.  
6, 13; cf. En. lxii. 14.

24. καὶ περιπατήσουσι <sup>t</sup> τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς,  
καὶ οἱ <sup>u</sup> βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν αὐτῶν εἰς αὐτήν—  
25. <sup>v</sup> καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας·  
<sup>w</sup> νύξ γὰρ οὐκ ἔσται ἐκεῖ—  
26. <sup>x</sup> καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν.  
27. <sup>y</sup> καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ὁ ποιῶν  
<sup>z</sup> βδέλυγμα καὶ <sup>z</sup> ψεῦδος·

εἰ μὴ οἱ <sup>a</sup> γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

XXII. 1. καὶ <sup>a</sup> ἔδειξέν μοι ποταμὸν <sup>b</sup> ὕδατος ζωῆς, λαμπρὸν ὡς  
<sup>c</sup> κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ <sup>d</sup> καὶ τοῦ ἁρνίου

Vv. 24-26 further traits borrowed from Isa. lx. (see reff.).

Ver. 25. νύξ κ.τ.λ. "for no night (when even in peace they would be shut, Neh. xiii. 19) shall be there".

Ver. 26. From the tradition of En. liii. 1 and Ps. Sol. xvii. 34-35 (where the Gentile nations seek Jerusalem φέροντες δῶρα . . . καὶ ἰδεῖν τὴν δόξαν κυρίου, ἣν ἔδοξασεν αὐτήν ὁ θεός); cf. Apoc. Bar. lxviii. 5. The idea of 24 and 26 is of course literally inconsistent with those of xix. 17 f. and xx. 12 f., since on the new earth there were no residents except the risen saints. Both ideas were current in rabbinic eschatology (Gfrörer, ii. 238 f.), but the Apocalypse is entirely free from any such complacent estimate of Gentile outsiders (cf. En. xc. 30). The discrepancy here, as in xxii. 5, is imaginary. These details are simply poetical and imaginative, inserted from the older symbolism, in which they were quite appropriate, in order by their archaic and pictorial fulness to fill out the sketch of the future city. They have no allegorical significance.

Ver. 27. R. Jochanan (Baba-Bathra f. 76, 2,) said the coming Jerusalem would not be like the present one: in hanc ingreditur quicumque uult, in illam uero non nisi qui ad eam ordinati sunt. Citizenship similarly in John's new city is a matter of moral character and of divine election, not of nationality. The Lord's city is like the Lord's table, as the Ep. to Diognetus finely puts it (5) κοινή ἀλλ' οὐ κοινή, communis but not profanus, "common and open to all, yet in another sense no common thing." The trait is adapted from Slav. En. ix., where the garden-paradise of the third heaven is only for those loyal to their faith,

humble, just, charitable and benevolent, blameless and whole hearted, while the hell of torture (x. 4-6) is reserved for all addicted to sodomy, witchcraft, theft, lying, murder, and fornication, besides oppression and callousness to human suffering. But βδ. and ψ. may be simply "idolatry" (as in LXX); the keynote of the book being struck once more (as in En. xcix. 9). In the Egyptian litany of the nine gods (E. B. D. 35) every petition ends with the words, "I have not spoken lies wittingly, nor have I done aught with deceit," and in Apoc. Bar. xxxix. 6 the seer accuses the Roman Empire thus: "by it the truth will be hidden, and all those who are polluted with iniquity will flee to it, as evil beasts flee and creep into the forest".

CHAPTER XXII.—Ver. 1. The river is suggested partly by Ezekiel's representation of the healing stream which was to issue from the new temple and flow through the dreary Ghor of the Jordan valley (xlvi. 1-12), partly by the reference (in a later apocalypse, Zech. xiv. 8) to perennial waters issuing from Jerusalem as the dwelling-place of God in the new age. John has no use for Ezekiel's idea that the stream would assist in the messianic transformation of nature. He changes the numerous trees on either side of the wady into the (generic) single tree of life, reverting as before (ii. 7) to the ideal of the Semitic paradise. Also, he drops the notion of the river sweetening the bitter waters of the Dead Sea. Cf. Pirke Eliezer, 51, aquae putei ascensurae sunt e limine templi atque scaturient prodibuntque. The Babylonian origin of the idea is outlined by Zimmern in Archiv für Relig. Wiss. 1899, 170 f. Unlike the

y Isa. lii. 1, Ezek. xlv. 9. z xxi. 8, xxii. 15; cf. Hom. Iliad a xxi. 10. b vii. 17. c iv. 6, ἄπ. λεγ. N.T. d iii. 21, v.

2. ἐν μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ὁ ξύλον ζωῆς, ποιοῦν καρποὺς ἑξήδεκα, κατὰ μῆνα ἑκάστον ἡ ἀποδιδούς<sup>1</sup> τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς ἡθερα-  
πεῖαν τῶν ἐθνῶν.

3. <sup>1</sup> καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι·

<sup>k</sup> καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται·

καὶ οἱ δοῦλοι αὐτοῦ<sup>1</sup> λατρεύουσιν αὐτῷ·

4. καὶ <sup>m</sup> ὄψονται τὸ πρόσωπον αὐτοῦ,

καὶ <sup>n</sup> τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

From Ezek. xlvii. 12, and Slav En. viii. 1-4.  
f = ὁωδε-  
κάκις (cf. Matt. xviii. 22).  
g Win., §20 12b.  
h For -όν (Win., § 14, 13), cf. Simcox, Lang.

N.T. 40. i From Zech. xiv. 21; on futures, see iv. 8-11. k "Hence": cf. Josh. vi. 18, vii. 12.  
l vii. 15. m Job xlii. 5, Ps. xvii. 15, 1 John iii. 2, Heb. xii. 14, cf. Baldensperger, 63. n iii. 12, xiv. 1, vii. 3-4.

<sup>1</sup> Ti., Tr., WH (marg.), Bs. rightly read ἀποδιδούς (with  $\aleph Q$ , min., Areth.).

earthly Jerusalem with its inferior stream, the new city is to be richly equipped with conduits and all that makes a city prosperous and secure (Isa. xxxiii. 21).

Ver. 2. *πλατείας* ("street," or "boulevard") collective and generic (cf. Jas. v. 6) like *ξύλον*. Take ἐν . . . αὐτῆς with what precedes, and begin a fresh sentence with καὶ τοῦ ποταμοῦ (W. H.), *ξύλον* being governed by ἔδειξεν (from ver. 1). The river, which is the all-pervading feature, is lined with the trees of life. The writer retains the traditional singular of Gen. ii. 9, combining it with the representation of Ezekiel (yet note sing. in xlvii. 12); he thus gains symbolic impressiveness at the expense of pictorial coherence. Ramsay (*C. B. P.* ii. 453) observes, however, that the waters of the Marsyas were "probably drawn off to flow through the streets of Apameia; this practice is still a favourite one in Asia Minor, e.g., at Denizli".—κ. μῆνα, the poetic imagination soars over the prosaic objection that months are impossible without a moon (xxi. 22).—καρπὸν, κ.τ.λ. To eat of the tree of life was, in the popular religious phraseology of the age, to possess immortality. In En. xxiv., xxv., where the prophet sees a wonderful, fragrant tree, Michael explains that it must stand untouched till the day of Judgment (καὶ οὐδεμία σὰρξ ἐξουσίαν ἔχει ἀψασθαι αὐτοῦ). "Then the righteous and the holy shall have it given them; it shall be as food for the elect unto life." So in contemporary Judaism; e.g., 4 Esd. vii. 53 and viii. 52 ("For unto you is paradise set open, the tree of life is planted, the time to come is prepared, a city is builded and rest is established,") as already in *Test. Levi*, 18, where the messianic high-priest is to

"open the gates of paradise and remove the sword drawn against Adam, and permit the saints to eat of the tree of life". For the association of God's city and God's garden, cf. Apoc. Bar. iv. : for the notion of healing, Apoc. Mos. vi., Jub. x. 12 f., and the Iranian idea that (Brandt, 434 f.) the tree of many seeds had curative properties. John is therefore using the realistic and archaic language of Jewish piety to delineate the bliss of Christians in a future state where all the original glories and privileges of God's life with man are to be restored. The Christian heaven is to possess everything which Judaism claimed and craved for itself. Cf. the Christian addition to 4 Esd. ii. 12, 34, 35, 38 f.; also the famous hymn to Osiris (*E. B. D.*, ch. clxxxiii. : "I have come into the city of God—the region which existed in primaeval time—with my soul, to dwell in this land. . . . The God thereof is most holy. His land draweth unto itself every other land. And doth he not say, the happiness thereof is a care to me ?").

Ver. 3. *κατάθεμα*, a corrupt and rare form of *κατανάθεμα*=anything accursed (lit. a curse itself, Did. xvi. 8), i.e., abstract for concrete, here="a cursed person," so Ps. Sol. xvii. 20 f.—*λατρεύουσιν*, unfettered and unspoiled devotion. The interruption of the daily service and sacrifice in Jerusalem on 17th July, 70 A.D., had sent a painful thrill to the heart of all who cherished the ideal of Acts xxvi. 7. No fear of that in the new Jerusalem!

Ver. 4. The ancient ideal of intimate confidence is also to be realised (cf. on Matt. v. 8 and Iren. *Adv. Hær.* v. 7). With this phrase and that of xxi. 22 compare Browning's lines: "Why,



o xxi. 25.

p xxi. 23;

with  
accus.

iii. 17.

q Dan. vii.

27, cf.

Sap. vi.

21 (=

nearness to God).

5. καὶ ὁ νῦν οὐκ ἔσται ἔτι,

καὶ οὐχ ἔξουσι <sup>1</sup> <sup>p</sup> χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου,

ὅτι Κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς.

καὶ <sup>q</sup> βασιλεύσουσιν <sup>r</sup> εἰς τοὺς αἰῶνας τῶν αἰώνων.

r Not merely for 1000 years (xx. 4).

<sup>1</sup> ἔξουσι (A, vg., Syr., S., gig., Tic.) Bentley, Lach., Al., Bj., is preferable to ἔχουσι (P, And.), and the context, with its futures and personal pronouns, tells against the οὐ χρεῖα κ.τ.λ. of Q, min., S., Pr. (Ti., Düst., Bs.).

where's the need of temple when the walls | O' the world are that . . . This one Face, far from vanish, rather grows | Becomes my universe that feels and knows." The idea here is that reproduced in the seventh and supreme degree of bliss in 4 Esd. vii. [78] where the saints "shall rejoice with confidence, have boldness undismayed, and gladness unafraid, for they shall hasten to behold the face of him whom they served in life". By Oriental usage, no condemned or criminal person was allowed to look on the king's face (Esther vii. 8). In the ancient ch. lxiv. of *E. B. D.* (papyrus of Nu) the "triumphant Nu saith, 'I have come to see him that dwelleth in his divine uraeus, face to face, and eye to eye. . . Thou art in me, and I am in thee,'" The Apocalypse, however, shuns almost any approach to the inner union of the individual Christian and Christ which distinguished both Paul and the fourth gospel; it also eschews the identification of God and man which was often crudely affected by Egyptian eschatology. No allusion occurs to the supremacy of the saints over angels (Ap. Bar. li. 12, etc.), though John is careful elsewhere to keep the latter in their place (see on xxi. 17, xxii. 9). He also ignores the problem of different degrees in bliss,—ὄψονται. In Chag. 5 *b* there is a story of a blind rabbi who blessed some departing visitors with the words, "Ye have visited a face that is seen and sees not: may ye be counted worthy to visit the Face which sees and is not seen". The Christian prophet has a better hope and promise. Compare, however, Plutarch's touching faith (*Iside*, 79) that the souls of men after death will "migrate to the unseen, the good," when God becomes their king and leader and where "they, as it were, hang upon him and gaze without ever wearying, and yearn for that unspeakable, indescribable Beauty".

Ver. 5. Philo (*de Jos.* 24) had already described heaven as ἡμέραν αἰώνιον,

νυκτὸς καὶ πάσης σκιᾶς ἀμέτοχον. Cf. En. vi. 6.—Such teaching on heaven, though in a less religious form, seems to have been current among the Asiatic πρεσβύτεροι. Irenæus (v. 36, 1-2) quotes them as holding (cf. above on ii. 7) that some of the blessed τῆς τοῦ παραδείσου τρυφῆς ἀπολαύσουσιν, οἱ δὲ τὴν λαμπρότητα τῆς πόλεως καθεξουσιν. πανταχοῦ γὰρ ὁ Σωτὴρ ὁρασθήσεται, καθὼς ἄξιοι ἔσονται οἰδῶντες αὐτόν, κ.τ.λ.

The epilogue (6-21) is a series of loose ejaculations, which it is not easy to assign to the various speakers. It is moulded on the lines of the epilogue to the astronomical section of Enoch (lxxxix. f.), where Enoch is left for one year with his children—"that thou mayest testify to them all. . . Let thy heart be strong, for the good will announce righteousness to the good, but the sinners will die with the sinners, and the apostates go down with the apostates". Two characteristic *motifs*, however, dominate the entire passage: (a) the vital importance of this book as a valid and authentic revelation, and (b) the nearness of the end. The former is heard in the definite claim of inspiration (6 f., 16) and prophetic origin (8, 9) which guarantees its contents, in the beatitude of 7 *b* (cf. 17), and (cf. 21) in the claim of canonical dignity (18, 19). The latter is voiced thrice in a personal (7, 12, 20) and twice in an impersonal (6, 10) form. Both are bound up together (cf. 20 and i. 3). It is as a crucial revelation of the near future and a testimony to the authority and advent of the messiah (cf. 20) that this apocalypse claims to be read, and honoured in the churches. This general standpoint is clear enough, but the details are rather intricate. It is characteristic of the Apocalypse, as of ep. Barnabas, that the writer often leaves it indefinite whether God or Christ or an angel is speaking. Sometimes the divine voice is recognised to be that of Christ



8. <sup>s</sup> καὶ γὰρ Ἰωάννης ὁ <sup>t</sup> βλέπων καὶ ἀκούων ταῦτα· καὶ ὅτε ἤκουσα <sup>u</sup> καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ <sup>v</sup> δεικνύοντός μοι ταῦτα. 9. καὶ λέγει μοι, “ὄρα μή· <sup>1-2</sup> σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.”

6. καὶ εἶπέν μοι, “Οὗτοι οἱ λόγοι <sup>1-2</sup> πιστοὶ καὶ ἀληθινοί· καὶ ὁ <sup>1-2</sup> κύριος ὁ θεὸς τῶν <sup>1-2</sup> πνευμάτων τῶν προφητῶν ἀπέστειλε <sup>x</sup> τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς <sup>y</sup> δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

7. καὶ ἰδοὺ ἔρχομαι ταχύ.

<sup>z</sup> μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.”

for they are faithful and true”). w Cf. for phrase, partial analogies in Num. xxvii. 16 (LXX), Jub. x. 3, Dan. ii. 28, 2 Macc. iii. 24, Heb. xii. 9, 1 Cor. xiv. 32. x Cf. i. 1-2. y i.e., the Christian prophets (i. 1), cf. Dan. ix. 10, 4 Esd. viii. 62. z Cf. Luke xi. 28, En. c. 6, civ. 12-13.

(cf. i. 10 f., iv. 1), or may be inferred from the context to be that of an angel (e.g., xvii. 15, cf. i and xix. 9), perhaps as the divine spokesman (xxi. 5, 6, cf. 5 and 7). But frequently, even when the seer is addressed (x. 4, xiv. 13), the voice or Bath-Qol is anonymous (e.g., xi. 12, xii. 10, xiv. 2, xvi. 1, cf. 17). In the epilogue, as it stands, it is impossible and irrelevant to determine whether Jesus (16) begins to speak at ver. 10 (so Spitta, Holtzm., Porter, Forbes) and resumes in 18-20 a. But, while 6-7, and 8-9 are both intended in a sense to round off the entire Apocalypse, and not merely the immediately preceding vision, 8-9 (a replica of xix. 9-10) stands closer to xxi. 9-xxii. 5 than does 6-7. No λόγοι in the last vision justify the reference in 6, whereas the specific δεικν. μοι ταῦτα in 8 echoes the cicerone-function of the angel in xxi. 9-10, xxii. 1. Vv. 6, 7 very probably lay originally between 9 and 10 (for the juxtaposition of εἶπεν and λέγει cf. xvii. 7, 15), where they definitely mark the beginning of the epilogue already anticipated in 8 (cf. i. 4, 9) and in the broadened close of 9 (contrast xix. 10 above). It is not necessary (though perhaps a later scribe may have thought so) to account for John's action in 8-9 by supposing that he mistook the *angelus interpretes* for Christ. The λόγοι of 6, when this order is adopted, acquire their natural sense (cf. 10), and the three successive angel-utterances (8-9, 6-7, 10-11) have a proper sequence. It is needless, in view of xvi. 15 (cf. iii. 11) to omit 7 a as an interpolation (Könnecke). But 12-13 probably have been displaced from their original order (13, 12) and position after 16 (Könnecke), where 17 echoes 12

a, and 14, 15 carries on the thought of 11. Vv. 18, 19 are plainly editorial, interrupting the connexion of 17 and 20. In 11 Resch (*Agrapha*, § 113) attempts to prove that some logion of Jesus is quoted. On the “inconsistent optimism” of xxii. 13 and 15, cf. Abbott, p. 107.

Ver. 8. There is no trace of any reluctance on the prophet's part to return to earth, as in Asc. Isa. (Gk.), ii. 33-35.

Ver. 9. The warning against any Christian *θηρσκέια τῶν ἀγγέλων* is not, as in the parallel passage, an indirect exaltation of the prophetic order as equivalent to the angelic in religious function, but an assertion that even ordinary Christians who accept the Apocalypse are equal to the hierophant angel. Unlike Nebo, the angelic interpreter of Marduk's will in Babylonian religion, he is not to be worshipped, for all his importance. Precautions against angel-worship could hardly be more stringent. “The repetition of the scene is enough to show that it does not represent a natural ebullition of feeling and its correction, but that the narrative has a purpose . . . and that those who observed the practice made use of” John's name, or at any rate believed they could appeal to him as sanctioning their superstition (Weizäcker, ii. 203-204).

Ver. 6. As in En. cviii. 6 (only mention of prophets in Enoch), “what God announces through the mouth of the prophets” relates to the future.—πνευμ. the plurality of spirits is an archaic detail (cf. i. 4) adapted also from the Enochic formula (xxxvii. 2, etc.), “God of the spirits”.

Ver. 7. Here as elsewhere it is irrelevant to ask, who is the speaker? Angels

- a i. 3. 10. καὶ λέγει μοι, "Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας  
 b From τοῦ βιβλίου τούτου· ὁ <sup>a</sup> καιρὸς γὰρ ἐγγύς ἐστιν.  
 Ezek. iii. 27, Dan. xii. 10 (LXX), cf. *Par. Lost*, iii. 198 f.  
 c "Filthy" 11. <sup>b</sup> ὁ ἀδικῶν ἀδικησάτω ἔτι·  
 (cf. Mayor on Jas. i. 21): καὶ ὁ <sup>c</sup> ῥυπαρὸς ῥυπανθήτω ἔτι·  
 moral stains καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι·  
 (Job xv. 16), not mere καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.<sup>1</sup>  
 14. Μακάριοι οἱ <sup>d</sup> πλύνοντες τὰς στολὰς αὐτῶν, ὥνα ἔσται ἡ  
 ceremonial impurity (ῥυπαρὰ ἐσθῆτι, in votive inscriptions). d iii. 4, vii. 14. e Mixed  
 construction (cf. xiv. 13). f Accus. here and vi. 8, xiii. 7, xvi. 9; genit. ii. 26, xi. 6, xiv. 18.  
 g Cf. ver. 2. h Loose extension of dat. instrum. i "Out with the (or, out ye)": so Düst., Benson, J. Weiss, Wellh., cf. xxi. 8, 27, 1 Cor. vi. 9-10, Introd. § 6. k Matt. vii. 6, Phil. iii. 2:  
 = "præna concupiscentia" (Gfrörer, i. 404). l ix. 21, cf. Deut. xxiii. 18. On their punishment  
 in the Hellenic world, cf. Rohde's *Psyche*, 366 f.

<sup>1</sup> The ample style of the Apoc. tells against the conjecture (Zahn, Nestle's *Einfl.* 264-265; Bebb, *Studia Biblica*, ii. 209-210) that the orig. reading is preserved in Ep. Lugd. ο ανομος ανομησατω και ο δικαιος δικαιοθητω ετι, the rest being glossematic. The v. l. δικαιοθητω (38, 79, vg.) has been mechanically conformed to ἁγιασθητω.

<sup>2</sup> Instead of the well-supported ΟΙΠΟΙΟΥΝΤΕΣ ΤΟΛΑΚΑΥΤΟΥ (Q, min., Syr., S., Arm., Me., Areth., And., Tert., Tic., Cyp., cf. 1 Jo. v. 21; so de Wette, Düst., Bs.), ΟΙΠΛΥΝΟΝΤΕΣ ΤΟΛΑΚΑΥΤΩΝ (ΣΑ, 7, 38, vg., Aeth., Pr., Haym., etc., edd.) is to be read, the variant being possibly due to the feeling that some moral characteristic was needful after 11 (Ws.).

are the envoys and mouthpieces of God here as in the O.T., and therefore entitled to speak in his name or in that of Christ. "The Oriental mind hardly distinguishes between an ancient personage and one who appears in his power and spirit" (A. B. Davidson on Ezek. xxxiv. 23). In 4 Esd. v. 31-40 the angel is also addressed as if he were the Lord—the angelic personality evidently fading into the divine, as here, and the writer being equally unconscious of any incongruity in the representation (cf. Zech. iii. 1-4). As the "showing" of the α δ. γ. ἐν τ. is (i. 1) an ἀποκ. of Jesus, he (or a word of his) naturally breaks in (7 a).—τηρῶν κ.τ.λ., an apocalyptic form of emphasis. Cf. e.g., Slav. En. xlviii. 1-3 and xxxvi ("tell thou thy sons and all thy household before Me, that they may listen to what is spoken to them by thee . . . and let them always keep my commandments, and begin to read and understand the books written out by thee"). All apocalypses were meant to be transmitted to mankind, but the usual method of delivery is complicated (cf. En. lxxxii. 1, 2; Slav. En. xxxiii. 9, xlvii. 2, 3, etc.).

Ver. 10. The book of Daniel, the great classic of apocalyptic literature, is represented (cf. Slav. En. xxxiii. 9-11, xxxv. 3; En. xciii. 10, civ. 12, etc.) as having been providentially kept secret at the time of its com-

position, since it referred to a future period (viii. 26, xii. 4, 9). This was a literary device, to explain why it had not been divulged before. As John's apocalypse is for an immediate crisis, it is not to be reserved for days to come. It is not merely valid (7) but intended for the prophet's contemporaries (unlike Isa. xxx. 8, cf. Cheyne's note), though reserved, like most of its class, as esoteric literature for the "wise" (contrast 4 Esd. xiv. 38-48). Some interval, however, is presupposed between the vision and its fulfilment, otherwise it would be futile to write the visions down, and to arrange for their circulation throughout the churches. A certain career (7, 9, 18-19) is anticipated for the Apocalypse. But (ver. 11.) persistence in good and evil is about all the writer expects—a stereotyped feature of the apocalyptic outlook on the obduracy of the wicked and the perseverance of the saints. Apocalyptic never encouraged propaganda, and no radical or widespread change is anticipated during the brief interval before the end. As in Dan. xii. 10, 11, so here, the crisis simply accentuates and accelerates human character along previous lines. No anxiety is shown, however, as in 4 Esd. iv. 50 f., whether the prophet himself is to see the end.

Ver. 15. κύνες, an archaic metaphor,



οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς <sup>m</sup>φιλῶν καὶ <sup>m</sup>xxi. 27.  
 ποιῶν ψεῦδος.” <sup>cf. Asc.</sup>

16. “Ἐγὼ Ἰησοῦς <sup>n</sup>ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι <sup>o</sup>ὑμῖν <sup>iii. 3,</sup>  
 ταῦτα <sup>p</sup>ἐπὶ ταῖς ἐκκλησίαις. <sup>Dan. viii. 25. See Win. § 20.</sup>

ἐγὼ εἰμι ἡ <sup>a</sup>ρίζα καὶ τὸ γένος Δαυεῖδ,

ὁ <sup>r</sup>ἄστηρ ὁ λαμπρὸς καὶ ὁ πρωῒνός.

prophets,” as in ver. 6. <sup>p</sup> = “for” (x. 11). <sup>q</sup> v. 5: (the scion). <sup>r</sup> ii. 28, Sir. 1, 6, Test. Levi 18, En. xxxviii. 2, Isa. xiv. 12, and Ign. Eph. xix, with Luke i. 78 (Dalman, i. viii. 10).

coloured by the nomad's hatred of hounds; *cf. Arabia Deserta*, i. 337, 339 (“only the dog has no citizenship in the nomad life”. “It is the only life mishandled by the gentle Arab, who with spurns and blows cast out these profane creatures from the tent.”) Here *κύνες* are not merely impure pagans, but the impudently impure, possibly in the special and darker sense of “sodomites” (*cf.* 1 Tim. i. 10; Deut. xxiii. 19, 20, collated with *πόρνη* and *βδέλυγμα*). *Cf.* on xxi. 8 and Cooke's *North Sem. Inscriptions*, p. 68. Such loathsome practices were not uncommon in the Oriental cults.

Ver. 16. Jesus in person now speaks in the colloquy (16, 13, 12) to ratify what has just been said. This apocalypse is not an individual fantasy (2 Peter i. 21). For the contemporary need of such accrediting, *cf.* Herm. Sim. ix. 22 and Asc. Isa. iii. 30, 31 (where in the last days “everyone will say what is pleasing in his own eyes. And they will make of none effect the prophecy of the prophets which were before me, and these my visions also will they make of none effect, in order to speak after the impulse of their own hearts.”)—*ἄγγελον*, not John (Weiss, Wellh.) but the *angelus interpres* (*cf.* on i. 2 and 20).—*ὑμῖν*, the plural here and in ver. 6 (*cf.* i. 1) might suggest that John's apocalypse incorporated some visions of other members belonging to the prophets in the Asiatic circle or school (*cf.* the tradition about the co-operative origin of the Fourth gospel, in the Muratorian canon). But while any Jewish Christian sources may have been drawn from this quarter, the final authorship and authority is claimed by (or, for) John himself (*cf.* ver. 8).—*Δαυεῖδ*. Like most early Christians, John attached more weight to the Davidic descent of Jesus as messiah (Bal-densperger, 82 f.), than Jesus himself allowed. Here Christ's authority in revelation is bound up with his legitimate claim to be messiah, and thus to inaugu-

rate the new and eternal day of God.

As *ἀνατολή* (the dawn = *ܐܬܘܠܬܐ*) was

already a messianic symbol, and employed in LXX (Jer. xxiii. 5, Zech. iii. 8, vi. 12) to denote the messianic branch or stem, this double usage explains the imagery here (so Justin, *Apol.* i. 32). Jesus has not only the historic preparation of Israel behind him but the infinite future before him. In one sense he was the climax of Hebrew expectation; in another, he is of world-wide significance. In connexion with the heavenly Jerusalem it was natural that Jesus should be hailed as the scion of the David who had founded the first Jerusalem. The star-metaphor reflects the significance of the morning-star which meant the beginning of a new day for toilers in the Levant; but its eschatological outlook was taken ultimately from Babylonian astro-theology, where Nebo-Mercury (*nebî*=prophet), the morning-star, announced the new era, or from Egyptian theology where (*cf.* *E. B. D.* p. cxliii.) Pepi the dead king “goeth forth into heaven among the stars which never perish, and his guide the Morning-Star leadeth him to Sekhet-Ĥetep [the fields of peace]”. The phrasology brings out the conviction of the early church that the present trial was only the cold, dark hour before the dawn. Their faith in Jesus assured them that an eternal prospect of bliss awaited them, and that this vista of hope was bound up with the person of the risen Jesus (*cf.* ver. 13). The watchword was, sunrise and morning-star (*cf.* *Expos.* Dec. 1902, 424-441). Christianity was not some ephemeral Oriental cult, which had had its day; the cosmic overthrow meant a new era for its adherents. The Apocalypse thus closes, as it began (i. 5, 6) with a note of ringing emphasis upon the eternal significance of Christ in the divine plan and purpose.



- <sup>s</sup> God (xxi. 6, *cf.* i. 8), Christ (i. 17, ii. 8).  
<sup>t</sup> *Cf.* Jos. *Ant.* viii. 11, 2, *Ap.* ii. 22, Philo: *de Somn.* 620 (of Logos), Plato, *Legg.* iv. 7. A common rabbinic symbol for God (*Gfrörer*, i. 285 f.).  
<sup>u</sup> xi. 18, Isa. xl. 10, Sap. v. 15, 2 Pet. ii. 18, *cf.* Clem. Rom. xxxiv.  
<sup>v</sup> Rom. ii. 5-6.  
<sup>w</sup> *Cf.* i. 7 (*πάς ὁ φθ.*) ii 23, etc.  
<sup>x</sup> The individual Christian (*cf.* 1 Cor. xvi. 22).  
<sup>a</sup> Prov. xxx. 6, Jos. *Ap.* i. 8. xix. 11, Did. iv. 13.  
<sup>y</sup> xxi. 6 (Isa. lv. 1).  
<sup>z</sup> John iv. 14, vii. 37.  
<sup>c</sup> Jer. xxvi. 2, *cf.* Deut. iv. 2, xiii. 1, Barn.
13. "ἐγὼ τὸ ἄλφα καὶ τὸ ὦ,  
ὁ πρῶτος καὶ ὁ ἔσχατος,  
ἡ ἀρχὴ καὶ τὸ τέλος.
12. ἰδοὺ ἔρχομαι ταχύ,  
καὶ ὁ <sup>a</sup>μισθός μου μετ' ἐμοῦ,  
<sup>v</sup> ἀποδοῦναι <sup>w</sup>ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ."
17. καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, "Ἐρχου"  
καὶ <sup>x</sup>ὁ ἀκούων εἰπάτω, "Ἐρχου".  
καὶ ὁ <sup>v</sup>διψῶν ἐρχέσθω,  
ὁ <sup>z</sup>θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
- [18. Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφη-  
τείας τοῦ βιβλίου τούτου·  
ἐάν τις <sup>a</sup>ἐπιτιθῇ ἐπ' αὐτά,  
ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς <sup>b</sup>πληγὰς τὰς γεγραμ-  
μένας ἐν τῷ βιβλίῳ τούτῳ
19. καὶ ἐάν ἀέλη ἀπὸ τῶν λόγων τοῦ βιβλίου  
τῆς προφητείας ταύτης,

Ver. 13 gathers up the double thought of 16 and of 12. As the Christian ἔργα (ii. 2, 5, 19, etc.) are done within the sphere of faith, their recompense is a religious as well as a thoroughly moral conception (*cf.* Hastings' *D. B.* iii. 82, and Montefiore's *Hibbert Lectures*, p. 538). To the day's work, the day's wage. For the origin of this feeling on Syrian or Semitic soil, where the *fellahin*'s work "was scrutinised before the wages were paid" by one who was "at once the paymaster of his dependents and their judge," *cf.* Hatch's *Hibb. Lectures*, pp. 224 f. and Dalman, i. § viii. 3. The reward, like the new Jerusalem, was safely stored in heaven. No fear of inadequate moral appreciation in the next world, at any rate!

Ver. 17. The promise of 12 *a* is caught up and answered by a deep "come" from the prophets in ecstasy (πνεῦμα personified, *cf.* ii. 7, etc.) and the Christian congregation.—νύμφη. Hitherto (xxi. 2, etc.) this term has been reserved for the church triumphant in the world to come. Now, with the memory of these oracles fresh in his mind, the prophet applies it to the church on earth, as Paul had already done.—καὶ ὁ ἀκούων κ.τ.λ., a liturgical note, like Mark xiii. 14 (*cf.* Weinel, 84, 85).—καὶ ὁ διψῶν κ.τ.λ.,

addressed to strangers who sometimes attended the Christian worship (*cf.* 1 Cor. xiv. 23, 24). For this fine turn of expression (the double use of *come*), *cf.* Did. x. 6, "may grace come and may this world pass away. Hosanna to the God of David! If anyone is holy let him come [*i.e.*, to the Lord's table]; if anyone is not, let him repent. Mārāna thā" (*cf.* below, ver. 20). The less likely alternative is to take ἔρχου here as addressed not to Jesus but to the outside world.

Vv. 18-19. Luther strongly objected to the extravagant threat of this editorial note. The curse is certainly not only an anti-climax like the editorial postscript in John xxi. 24, 25 (both indicating that either when published or when admitted to the canon, these two scriptures needed special authentication) but "an unfortunate ending to a book whose value consists in the spirit that breathes in it, the bold faith and confident hope which it inspires, rather than in the literalness and finality of its disclosures" (Porter). But the words are really a stereotyped and vehement form of claiming a canonicity equal to that of the O. T. (*cf.* Jos. *Ant.* xx. 11. 2, τοσοῦτον γὰρ αἰῶνος ἤδη παρωχηκότος οὔτε προσθεῖναι τις οὔτε ἀφελεῖν ἀπ' αὐτῶν οὔτε μετα-

ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ <sup>d</sup> ἀπὸ τοῦ ξύλου  
τῆς ζωῆς καὶ ἐκ τῆς πόλεως  
τῆς ἁγίας, τῶν γεγραμ-  
μένων ἐν τῷ βιβλίῳ τούτῳ.]

<sup>d</sup> In *Apoc.*  
*Mos.* xvi.  
by over-  
powering  
Adam  
and Eve  
in temp-  
tation,  
the devil  
robs them  
"of the  
garden of  
delight  
and of  
eternal  
life".

20. Λέγει ὁ μαρτυρῶν ταῦτα \* "Ναὶ ἔρχομαι ταχύ".

<sup>f</sup> ἀμήν ἔρχου, κύριε Ἰησοῦ.

<sup>e</sup> For the  
<sup>f</sup> Cf. on xix. 4.

21. ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ πάντων.<sup>1</sup>

third time (7, 12): "Most assuredly, I am coming speedily".

<sup>1</sup> Om. Pr.—Of the variants for πάντων ὡμων (vg., Aeth.), either πάντων των ἁγίων (Q, min., Me., Syr., S., Arm., And., Areth., Bs.) or preferably πάντων (A, am., Lach., Ti., Düst., Ws.) seems more original than των ἁγίων (N, gig., Tr., Al., Simcox, WH, Bj., J. Weiss, Sw.): for a textual discussion see Nestle's *Einführung*, 125 f. (E. Tr., 157 f.) and Hastings' *D. B.*, iv. 733.—After Ἰησοῦ, Χριστοῦ is added by Q, min., vg., gig., Syr., Arm., Aeth., Andr.

θεῖναι τετόλμηκεν). They are adapted from Enoch civ. 10 f. where the author expects his book to be a comfort and joy to the righteous, but exposed to perversion and alteration: "Many sinners will pervert and alter the words of uprightness" instead of refusing to "change or diminish aught from my words". Similar threats to careless or wilful copyists especially in Irenæus (Eus. *H. E.* v. 20), and Rufin. pref. to Origen's *περὶ ἀρχῶν* (cf. Nestle's *Einführung*, 161 f.). This nervous eagerness to safeguard Christian teaching was part and parcel of the contemporary tendency to regard apostolic tradition (cf. xviii. 20, xxi. 14, etc.) as a body of authoritative doctrine, which must not be tampered with. An almost equally severe threat occurs in Slav. En. xlviii. 7-9, liv. (also iii. 3), so that the writer, in this jealousy for the letter rather than for the spirit, was following a recognised precedent (*R. 7.* 125 f.), which was bound up with a conservative view of tradition and a juristic conception of scripture (Titius, pp. 206 f., Deissm, 113 f.). Rabbinic *librarii* got a similar warning in that age (cf. Bacher's *Agada d. Tann.* i. 254), and Christian copyists, if not editors, required it in the case of the Apocalypse, although apparently they paid little heed to it, for as early as the time of Irenæus there were serious discrepancies in the copies circulated throughout the churches. John had himself omitted a contemporary piece of prophecy (cf. on x. 4). But he explains that he was inspired to do so; this verse refuses to let others deal similarly with his book.

The prayer of ver. 17 is answered in ver. 20, which repeats the assurance of the messiah's speedy advent. This μαρτυρία Ἰησοῦ, in the prophetic consciousness (xix. 10), is specifically eschatological. The close and sudden aspect of the end loomed out before Judaism (cf. 4 Esd. iv. 26, 44 50, Apoc. Bar. xxiii. 7, lxxxiii. 1) as before the Christian church at this period, but it was held together with calculations which anticipated a certain process and progress of history. The juxtaposition of this ardent hope and an apocalyptic programme, here as in Mark xiii. 5-37 and 4 Esd. xiv. 11, 12, is one of the antinomies of the religious consciousness, which is illogical only on paper. In Sanhed. 97 a, a rabbinic cycle of seven years culminating in messiah's advent is laid down; whereupon "Rab. Yoseph saith, There have been many septennial cycles of this kind, and he has not come . . . Rabbi Zera saith, Three things come unexpectedly: the messiah, the finding of treasure-trove, and a scorpion" (cf. Drummond's *Jewish Messiah*, 220). —Κύριε. The Lordship of Jesus is defined as his right to come and to judge (xxii. 12), which is also the point of Rom. xiv. 9-12 (cf. Kattenbusch, ii. 609, 658 f.). ἔρχου, κύριε is the Greek rendering of the Aramaic watchword of the primitive church (cf. on ver. 17), which possibly echoed a phrase in the Jewish liturgy (cf. on 1 Cor. xvi. 22, and *E. Bi.* 2935, 2936).

Ver. 21. A benediction at the close of the reading (i. 3, xxii. 7) before the congregation, rather than an epistolary

epilogue to the Apocalypse. The epistolary form in which apocalypses, like historical and homiletical writings of the age, were occasionally cast, was connected with their use in Christian worship. Such open letters of pastoral counsel were circulated by means of

public reading, and were indeed designed for that end. They were not to be rejected as merely local (*cf.* ii. 7, 23, xxii. 7-21; Mark xiii. 14 and 37), any more than their contents were to be arbitrarily treated by individuals (xxii. 18, 19) in accordance with their own predilections.